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FORTY-THIRD
ANNUAL REPORT OF THE

U.S. BUREAU OF AMERICAN ETHNOLOGY

TO THE SECRETARY OF THE
SMITHSONIAN INSTITUTION

1925-1926

UNITED STATES
GOVERNMENT PRINTING OFFICE
WASHINGTON
1928

SMITHSONIAN
INSTITUTION

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LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., September 15, 1926.

SIR: I have the honor to submit herewith the Forty-third Annual Report of the Bureau of American Ethnology for the fiscal year ended June 30, 1926.

With appreciation of your aid in the work under my charge, I am

Very respectfully, yours,

J. WALTER FEWKES,
Chief.

Dr. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

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REPORT OF THE CHIEF

FORTY-THIRD ANNUAL REPORT

OF THE

BUREAU OF AMERICAN ETHNOLOGY

J. Walter Fewkes, Chief

The operations of the Bureau of American Ethnology during the fiscal year ended June 30, 1926, were conducted in accordance with the act of Congress approved April 22, 1925, making appropriations for sundry civil expenses of the Government, which act contains the following item:

> American ethnology: For continuing ethnological researches among the American Indians and the natives of Hawaii, including the excavation and preservation of archæologic remains, under the direction of the Smithsonian Institution, including necessary employees and the purchase of necessary books and periodicals, $57,160.

In pursuance of the requirements for the excavation and preservation of ruins contained in the above item, considerable work has been done in the region near Flagstaff, Ariz. Arizona shows many evidences of a prehistoric aboriginal population and is a State particularly favorable to the study of prehistoric ruins. Thus far very few ruins have been excavated in northern Arizona and very scanty material has been obtained for a study of the objects illustrating the former culture of this region.

Research in this line was inaugurated by the bureau in 1907 at Casa Grande and has been continued in successive years at the Mesa Verde National Park, Colo. Formerly walls of ruins were destroyed in the search for small specimens, such as pottery, and thus work of great archeological value was lost. In such a case the institution represented by an archeologist who willfully destroys walls to obtain pottery or other artifacts becomes little more than an organ-

ized pothunter. The method adopted by some institutions of burying the walls after objects have been extracted from the rooms, while intended as a means of preservation, is not satisfactory. The Bureau of American Ethnology, however, when the walls are not so mutilated that they can not be repaired, has endeavored to preserve them for future students.

SYSTEMATIC RESEARCHES

The chief of the bureau has headed an expedition to determine the western extension of the pueblo area in Arizona, where comparatively little attention had been given to the character of the sedentary life of the Indians in prehistoric times. This includes the region west of the Little Colorado River which is archeologically a *terra incognita.* The site chosen by the chief to be excavated is situated about 6 miles from Flagstaff on the National Old Trails Highway. The work was begun on May 27 and was unfinished at the close of the fiscal year.

As a result of this excavation there has emerged from the ground near Elden Mountain a rectangular building measuring 145 by 125 feet, containing nearly 40 rooms and a large kiva, from a study of which a good idea can be obtained of the aboriginal architecture of this neighborhood. The building was a compact community house, in places two stories high, whose upper walls, judging from the amount of stones found in the rooms, were formerly 4 or 5 feet higher than at present. No walls were visible when the work began, but the earth has been removed and they now rise to a height of from 4 to 10 feet.

The rooms are comparatively large and compactly united without any visible outside entrances, being formerly entered by ladders and a hatchway in the roof. No windows or lateral doorways are visible in the walls now standing. In order to protect this large building from the elements its walls have been repaired where necessary and their tops covered with Portland cement to prevent erosion.

The most striking result of the work has been the accumulation of a large collection of characteristic pottery from the two cemeteries which were discovered a short distance

from the northern and eastern walls and which extended over a considerable area, but never very distant from the pueblo itself. A number of skeletons were found, some of which were nearly perfect, but many were more or less fragmentary. Several of these skeletons have been brought back for the study of specialists. They appear to have artificially deformed skulls. There was no common orientation, although a majority were interred with heads to the east.

The distinction of the kinds of pottery would naturally be reserved for a more complete report, which will appear later. As a rule, however, the number of varieties was rather limited and there were very few intrusions from outside, all of which goes to show the ancient character of the ruin and the isolation of its people from others in the southwest. The typical specimens of pottery may be grouped under a few characteristic types. Perhaps the most abundant is colored dull red on the exterior with glossy black interior. The exterior surface is corrugated or smooth. From its abundance this type may be known as the Flagstaff ware. It is never decorated with painted designs. A more striking type is white with black decorations, mainly geometrical figures, which is widely distributed in Arizona. There occur also a few specimens of red ware with black interiors, which bear indubitable evidence of having been derived from the settlements on the banks of the Little Colorado or near Tuba City.

The forms of the Elden Pueblo pottery are food bowls, ladles, dippers, vases, mugs, and ollas. Several very characteristic pieces of the black and white ware are effigy forms. There occur remarkable bracelets made of clam shell (*Pectunculus*) with incised ornamentation from the Pacific coast, and there are ornamented bone objects, which may be mentioned among the rare specimens. Turquoise beads and shells, which when strung formed strands of a necklace several feet in length, were sifted out of the soil found near the necks of skeletons. There were undoubted examples of shells set with turquoise mosaics, but they were more or less damaged by long presence in the ground. Stone implements were excavated more commonly in the rooms of the building,

and there were several different forms of paint grinders which enrich the collection. There is nowhere a larger or better collection from Arizona than that excavated from Elden Pueblo.

One of the most significant discoveries at Elden Pueblo was a room called the kiva, or ceremonial chamber, about midway in the length of the ruin on its east side. The kiva has thus far not been described from the Flagstaff area and its existence has been denied in the ruins of this area.

The kiva of Elden Pueblo is very large and rectangular in form with round corners. It is partly subterranean and has a banquette extending wholly around the wall of the room. It also has a ventilator opening externally in the east wall, peculiarities which occur in the ruins at Marsh Pass and elsewhere in northern Arizona. It thus appears that the legend of the modern Hopi that certain of the Hopi clans formerly lived on the San Juan and its tributaries is not fanciful, but that what they recount of the southern migration of these clans before they settled on their present mesas is supported by archeological evidences in architecture as well as ceramics.

Several Hopi visitors retold their legends, published by the chief many years ago, that the ruins under Mount Elden were settlements of the Hopi in their ancient migrations, and as far as it goes the archeology of Elden Pueblo supports these legends, which are sometimes very vague, differing somewhat in minor particulars. These legends differ in the names of the Hopi clans that lived at Elden Pueblo, but the Snake, Badger, and Patki are all mentioned as former inhabitants.

The particular claim of this pueblo for popular consideration is that it is easily accessible and not far from the city of Flagstaff. It bids fair to be visited in the future by many tourists who now pass through northern Arizona to visit its attractions, such as the Grand Canyon and the great bridges, and to attend the ceremonial survivals of the ancient religious rites of the Hopi. The number of visitors to Elden Pueblo during its excavation was very large and consisted not only of a large number of residents of Flagstaff but also of tourists from distant States.

Before commencing the archeological work, the chief, assisted by Mr. John P. Harrington, ethnologist, cooperated with Mr. J. O. Prescott, of the Starr Piano Co., Richmond, Ind., in the recording of some Hopi songs. Through the kindness of the Office of Indian Affairs, four of the older Hopi were brought from Walpi to the Grand Canyon, where 11 katcina songs were recorded. It was particularly fitting that the records were made at the Grand Canyon, as it holds such a prominent position in Hopi mythology.

The chief was also assisted in the archeological work by Mr. Harrington and by Mr. Anthony W. Wilding, stenographer. Their assistance was invaluable and did much to make the field work a success.

During the past year the bureau has had in the field a larger number of investigators than in any previous year during the last decade. Field work has been done in various parts of our country, from Alaska to Florida, and while the line of research has in some instances been more or less limited in its nature, the total results have brought into the office much new data regarding the Indian life and a larger number of specimens illustrative of it than has resulted from field work in comparatively recent years.

It is recognized by the chief that the time that can be devoted to rescuing data regarding the life and habits of the American Indians is more or less restricted—that is, Indian culture is rapidly fading away and is doomed in a short time to utter extinction. While this is true of ethnological data it is not necessarily true of archeological material. In fact, the antiquities of our country belonging to the past of the Indian are yearly attracting more and more attention, and in order to keep pace with this interest the bureau has taken up in its field work a considerable proportion of archeological problems.

At the beginning of the fiscal year Mr. J. N. B. Hewitt, ethnologist, took up anew the work of transliterating, amending, and translating the Chippewa text of The Myth of the Daymaker, by Mr. George Gabaoosa, and also that of an Ottawa version of a portion of the Nanabozho cycle of myths by John L. Miscogeon.

In October Mr. Hewitt began the work of reclassifying and recataloguing the linguistic, historical, and other ethnological manuscripts in the archives of the bureau. In this work he was assisted by Miss Mae W. Tucker. The card index consists of 2,924 items, with approximately 6,150 cross-reference cards.

During the fiscal year Dr. John R. Swanton, ethnologist, made final additions to his papers on the "Social Organization and Social Usages of the Indians of the Creek Confederacy," "Religious Beliefs and Medical Practices of the Creek Indians," and "Aboriginal Culture of the Southeast." These papers are now going through the press. He has also finished the scientific editing of a paper on the "Trails of the Southeast," by William E. Myer, which, with those just mentioned, is to appear in the Forty-second Annual Report.

With the help of Miss Mae W. Tucker, stenographer, Doctor Swanton made a considerable advance in compiling a card catalogue of the words of the Timucua language previously extracted from missionary publications of the Spanish fathers, Pareja and Movilla.

Doctor Swanton also continued his investigations bearing on the aboriginal trail system of North America.

Dr. Truman Michelson, ethnologist, continued his researches among the Algonquian Indians of Iowa, concentrating on the gens festivals of the Fox Indians, especially those of the Thunder and Bear gentes. He also revised in the field the list of Fox stems incorporated in the Fortieth Annual Report of the bureau. In August he went to Odanah, Wis., to gain further first-hand information on the Ojibwa Indians, and enough material was secured to show decided dialectic differences from the western Ojibwa dialects. The social organization of the Ojibwa is relatively simple as compared with that of the Foxes, and the various gentes lack rituals peculiar to themselves, in sharp contrast with Fox customs. At Baraga and L'Anse, Mich., Doctor Michelson located one Stockbridge (Mahican) family in the vicinity, but unfortunately none spoke their native language. The Ojibwa dialect, though not identical with that spoken at Odanah, is closely allied to it. He also made a pre-

liminary survey of the Ojibwa, Ottawa, and Potawatomi, finding that the various languages still persist and that their ethnology is better preserved than might be expected.

Doctor Michelson returned to Washington on September 19, when he prepared for publication by the bureau two papers on sacred packs of the Fox Indians and their appurtenant gens festivals, one called A'penäwänä'A' belonging to the Thunder gens; the other, Sāgimā'kwäwA, belonging to the Bear gens. Doctor Michelson also completed typewriting the English translation and Indian text of a Fox sacred pack belonging to the Thunder gens formerly in possession of Pyatwaya. A fuller text than this on Pyatwaya's pack, written in the current syllabary, was restored phonetically, as was the Indian text on the Thunder Dance of the Bear gens, a complete version having been obtained.

Mr. J. P. Harrington, ethnologist, was engaged during the fiscal year in the important work of rescuing what can still be learned of the vanishing culture of the Mission Indians of California. Work was continued at ruined village sites of the Santa Ines, Ojai, and Simi Valleys, and at several of these sites extensive excavations were made, revealing an earlier and later coast Indian culture. Pictographs were discovered and photographed, and also many rocks who were "first people" and petrified and figure in Indian legends still extant. Spirit footprints on the rocks, both of moccasined and bare feet, made by these "first people" when the earth was still soft and muddy, were found at several places and photographed. At San Marcos the bowlders on a hillside represent the warriors of a mythic battle; some are standing with the blood from wounds running down their sides, seen as stains on the rock. A curious medicine rock was also visited, the size of a man and standing erect and surrounded at least at the present time by a bunch of opuntia cactus which keeps the curious at a respectful distance. At Rincon were photographed a couple of tall bowlders which stand 6 feet apart. To have good luck in hunting, so that one would be able to jump successfully among the rocks in

the mountains, it was the custom for Indian boys to spring from one to the other of these bowlders. They also were called "medicine."

Mr. Harrington also discovered at Rincon the ruins of a medicine house formerly used by the island wizards for secret ceremonies. An enormous bowlder is supported on several rocks forming a natural cave, still smudged on the interior by the smoke of ancient fires. In front of this chamber on the east is a circular corral or parapet 18 feet in diameter and rising to a height of 3 feet. From the top of this stone wall rafters had formerly extended to the roof of the cave chamber, and on these thatch had been placed. It is believed by the Indians that if a person comes upon this place by mistake, thunder, lightning, and rain will immediately result.

The construction of a Mission Indian house by one of the few survivors who still know how to make them was next attempted under the direction of Mr. Harrington, and an excellent series of photographs was obtained, showing the house in all the successive stages of building. The jacal is slightly elliptical in shape with the door, less than 4 feet high, at one end. Door leaves, both of woven tules and of jarilla, were constructed. The diameter of the structure is 13 feet and it is only 7 feet high, with an unduly ample smokehole at the top.

Postholes a step apart and the same distance in depth were dug with a short bar of willow, the earth being scooped out with the hand. Tall and slender willow poles were selected with the greatest care from a place where the growth was thick. These poles were burnt down. Eight of them were first erected in the postholes, forming a Greek cross. Opposite pairs of poles were then arched and lashed together with yucca tyings. Only after the complete framework of uprights had been constructed were the "latas" or horizontals lashed on at intervals of a foot apart. On these a thick thatching of deerbrush was sewed, the bottom layer being stem down but all the higher layers tip down, the inverted leaves better shedding the water. The sewing was done with yucca shreds, using a great needle of wood

called "raton" in Spanish, which is poked through the thatch; the sewing was performed by two Indian workers, one outside and one inside.

An expedition to the Cañada de las Uvas proved rich in discovery along several different lines. At several of the sites the old hut circles could still be traced on the surface of the ground and proved that our recently constructed house was about normal size. The old fireplaces in the center were also discovered.

Special attention was given by Mr. Harrington to the site of the old rancheria of Misyahu. This place resembles a giant citadel when viewed from down canyon. A great rocky hill was completely covered with wigwams, 12 to even 20 feet in diameter. At the base of the cliff a strong flowing spring bursts forth from an otherwise dry arroyo, 75 feet below the Indian city. It was discovered that the Misyahu cemetery has unfortunately been washed away by the freshets of the arroyo. Choriy village was located, also Sikutip, a mile distant. Four large springs with pictographs traced on their rocky walls were located in the vicinity of Choriy. At Sikutip the Indian huts were formerly clustered at the southwest border of the cienega.

In May Mr. Harrington proceeded to Flagstaff, Ariz., where he assisted in bringing four Hopi singers to the Grand Canyon for the purpose of recording their songs. At Flagstaff, Mr. Harrington also assisted the chief in the excavation of the Elden Pueblo ruin.

During the fiscal year Dr. Francis La Flesche, ethnologist, was engaged in classifying the personal names of the full-blood members of the Osage tribe according to their places in the various gentes that comprise the tribe. Each name refers, cryptically, to the origin story of the gens to which it belongs. Thus, the name Star-radiant is itself meaningless until some one who is versed in the tribal rites explains that it refers to the story of the people who, when they came from the blue sky to earth, came suddenly upon a stranger whose dignified appearance and bearing immediately struck them with awe and reverence. When the people asked "Who art thou" the

stranger replied, "I am Star-radiant who has brought for you from the starry regions, Peace and Brotherly Love." This and other star names belong to the Wa-tse-tzi (People of the Stars) gens, in whose keeping are the House of Refuge and the Fireplace of Peace. The meaning of the name Pi-si (acorn) is also obscure until it is explained that it points to the story of the people of the Tsi-zhu gens and subgentes, who when they came from the sky to the earth, alighted upon seven red oak trees. The alighting of the people on the tops of the trees sent down showers of acorns, and a voice spoke, saying, "Your little ones shall be as numerous as the acorns that fall from these trees." About 1,991 gentile names have been recorded, covering 83 pages. The translations of the names are yet to be made.

Doctor La Flesche also spent three weeks' time assisting Mr. DeLancey Gill, illustrator, in classifying negatives of photographs of Ponca, Omaha, and Osage Indians.

A vocabulary of the Osage language has also been started by Doctor La Flesche and Dr. John R. Swanton. So far some 3,000 or more words have been recorded with translations.

SPECIAL RESEARCHES

The research in Indian music by Miss Frances Densmore during this fiscal year has been marked by the collecting and developing of extensive material among the Menominee of Wisconsin, and the completion of the book on Papago music which is now ready for publication. The proof of the book on "The Music of the Tule Indians of Panama" was read, and the text of "Pawnee Music" (apart from analyses) was retyped, putting it in final form.

The titles of the manuscripts furnished to the bureau during the fiscal year are as follows: "Songs connected with ceremonial games and adoption dances of the Menominee Indians," "Menominee songs connected with hunting bundles, war bundles, and the moccasin game," "Menominee songs connected with a boy's fast, also dream songs, love songs, and flute melodies," "Dream dance songs of the Menominee Indians," "Songs used in the treatment of the

sick by Menominee Indians," and "Menominee war songs and other songs."

The Menominee Indians have been in contact with civilization for many years, but retain their old customs to a remarkable degree. Miss Densmore attended a meeting of their medicine lodge (corresponding to the Chippewa grand medicine), at which two persons were initiated. She witnessed the ceremony for about four hours, listening to the songs, and presented tobacco, which was received in a ceremonial manner. She was also present at a gathering where a lacrosse game was played "in fulfillment of a dream," and witnessed the similar playing of a "dice and bowl" game by a woman who had dreamed of the "four spirit women in the east" and been instructed by them to play the game once each year.

The songs of the dream dance received extended consideration, the dance having been witnessed in 1910.

Among the interesting war songs were those connected with the enlistment and service of Menominee in the Civil War, with the songs of the charms ("fetiches") by which they believed that they were protected. Songs of the warfare against Black Hawk were obtained, and one very old war song with the words "The Queen (of England) wants us to fight against her enemies."

Mr. Gerard Fowke, special archeologist, was engaged for three months, February to April, in making a survey and explorations of a group of aboriginal remains near Marksville, La. The works consisted of 3 inclosures, 20 mounds, 8 lodge sites, and several village sites, extending a distance of 2 miles along the bluff overlooking Old River and in the bottom land bordering that water course. Eight of the mounds are of the flat-topped, domiciliary type; the others are conical or dome-shaped, usually classed as burial mounds. Six of the last were fully excavated. Two of them contained evidence of many interments; two were house sites indicating at least three periods of construction; the remaining two yielded nothing that would show the reason for their building. All were singularly barren of contents. Only traces of bones were found in the graves. The manner of construc-

tion of these mounds and the methods of burial were of a character which differentiates them from any other that have so far been reported to the bureau. They do not seem to belong with those to the east of the Mississippi, or with those which are so numerous to the westward.

A full report, with map and illustrations, has been prepared.

During the months of April, May, and June, Mr. H. W. Krieger, curator of ethnology of the National Museum, was detailed to engage in field work for the Bureau of American Ethnology. He was authorized by the chief of the bureau to proceed to Walla Walla, Wash., and vicinity for the purpose of studying the archeology of the upper Columbia River Valley, thence to proceed to southeastern Alaska to undertake the restoration of Old Kasaan, a national monument on Prince of Wales Island

A careful inspection was made of the various collections of archeological material gathered by members of the Columbia River Archeological Society at Walla Walla, Wenatchee, Quincy, and other points in the State of Washington.

Accompanied by Mr. H. T. Harding, a local archeologist, who had spent over 20 years in archeological investigations along the upper Columbia, a reconnaissance was undertaken from The Dalles, in Oregon, to Wenatchee, Wash., for the purpose of plotting a map of the known archeological sites and selecting likely stations for excavation. The old Indian camp site at Wahluke Ferry, located at the extreme southern extent of the big bend of the Columbia, was selected as the most promising. There were no traces of previous disturbance by curio hunters. The ruins of the old Indian camp site and the cemetery near by yielded several hundred objects, most of which had been placed in the group burials as ceremonial offerings accompanying the cremation form of burial. No objects were found in the more deeply placed graves where no cremation practices had been observed.

The restoration of the national monument of old Kasaan, southeast Alaska, has long been the ambition of the chief of the bureau, but conditions at this unique old Haida village

were found to be very discouraging. Rainfall reaches a total of 235 days annually at the town of Ketchikan on Revillagigedo Island near by, and the process of rotting and disintegration is practically continuous throughout the year. Many of the fine old carvings on the totem poles and memorial columns still standing are either partially or entirely obliterated, while every house in the village has either fallen into decay or was burned in the recent fire which destroyed the major portion of the village. The house ("big doings") and the totem pole erected by the former Haida chief Skay-al are among the objects consumed in this fire.

Several of the house sites at Old Kasaan, Tongass, Village Island, and Cape Fox village were excavated in an attempt to determine the relative age of the settlements of extreme southeastern Alaska. But few objects were obtained which might indicate a culture older than the Hudson Bay Co. post at Fort Simpson, British Columbia, or the Russian settlement at Sitka, Alaska, on the north. The few poles worthy of restoration at Old Kasaan were scraped and rotted wood was removed. The tall alder brush was cut from the immediate vicinity of the poles. Information relative to house, totem, and place names was obtained from a few survivors of the old village still living either at Wrangell, Ketchikan, or the recently established Indian village of New Kasaan, about 40 miles from the old abandoned village.

Upon returning to the United States, the task of completing the map of archeological sites on the upper Columbia River to the Canadian border was completed. Excavation was undertaken at eight different stations along the river between Wenatchee, Wash., and the mouth of the Okanagan River.

Mr. Henry B. Collins, jr., assistant curator of ethnology of the National Museum, was detailed by the bureau to carry on archeological work in southern Louisiana and Mississippi, a region in which scarcely any work of this nature had previously been done. A reconnaissance of the field was begun in April, first in southern Mississippi, where a number of mounds were examined, and then along the low-lying Gulf

coast of Louisiana. Many earth mounds and shell heaps were found throughout this latter region, indicating the existence there in prehistoric times of an advanced culture of fairly uniform type. Particular attention was given to the 21 mounds on Pecan Island in the lower part of Vermillion Parish. This part of Louisiana was occupied in historic times by the Attacapa, a cannibalistic tribe of comparatively low culture. The builders of the Pecan Island mounds, however, were apparently not Attacapa, but an earlier and more advanced people, who made an excellent type of pottery and who were skilled workers in stone, shell, and bone. The presence in these Pecan Island mounds of native copper and galena, as well as slate and other kinds of stone not native to the section, indicates that at a very early date the Indians of lower Louisiana had trade relations with other tribes to the north and east. In addition to the cultural material collected, a number of undeformed skulls were obtained from Pecan Island and these will be of particular value, since skeletal material from Louisiana is scarce.

Upon completion of the work in Louisiana in the latter part of June, Mr. Collins proceeded to eastern Mississippi and located the sites of several of the historic Choctaw villages and secured physical measurements on 72 living Choctaw in the vicinity of Philadelphia, Miss. The latter phase of the work was in continuation of similar studies on the Choctaw begun in the summer of 1925, and was made possible by an appropriation from the American Association for the Advancement of Science.

Dr. J. W. Gidley, assistant curator of vertebrate paleontology in the National Museum, was detailed to the bureau for a continuation of work begun in the summer in conjunction with Amherst College, in exploring the fossil beds in the vicinity of Melbourne and Vero, Fla., for fossil bones and possible human remains. Mr. C. Wythe Cook, of the United States Geological Survey, aided Doctor Gidley in a determination of the geologic formation of the bed. Most of the work of this expedition was to verify the geological observations of the previous expedition and to obtain if possible

more evidence on the subject. More than 100 specimens of fossil bones were added to the collection and some new forms were represented, the most important of which were fossil remains of a large extinct jaguar and teeth of an extinct species of Termarctos, a genus of bear living now in South America and having never been found before in North America. Several Indian mounds were visited and examined, a survey was taken of the Grant mound, 14 miles south of Melbourne, and a plot made of the general structure of the shell heap, burial mound, and connecting ridges. Doctor Gidley also visited some mounds near Sarasota that had been reported to the bureau, but found that they had been dug into by curio hunters. He also examined the region at Lake Thonotosassa, 14 miles northeast of Tampa. Here he secured a few Indian artifacts that had been picked up by Mr. Samuel Conant. Mr. Conant also guided Doctor Gidley to an ancient workshop, which covers several acres and seemed to be a favorable location for future investigation.

Dr. Aleš Hrdlička, curator of physical anthropology in the National Museum, was detailed to the bureau and sent to Alaska in May for the purpose of studying the archeology of Seward Island in the vicinity of Nome. As he did not reach the site of his work until the close of the fiscal year, a consideration of the results of his expedition is reserved until next year.

EDITORIAL WORK AND PUBLICATIONS

The editing of the publications of the bureau was continued through the year by Mr. Stanley Searles, editor, assisted by Mrs. Frances S. Nichols, editorial assistant. The status of the publications is presented in the following summary.

PUBLICATION ISSUED

Fortieth Annual Report.—Accompanying papers: The Mythical Origin of the White Buffalo Dance of the Fox Indians; The Autobiography of a Fox Indian Woman; Notes on Fox Mortuary Customs and Beliefs; Notes on the Fox Society Known as "Those Who Worship the Little Spotted Buffalo;" The Traditional Origin of the Fox Society Known as "The Singing Around Rite," by Truman Michelson. 664 pp., 1 pl., 1 fig.

PUBLICATIONS IN PRESS OR IN PREPARATION

Forty-first Annual Report.—Accompanying papers: Coiled Basketry in British Columbia and Surrounding Region (Boas, assisted by Haeberlin, Roberts, and Teit); Two Prehistoric Villages in Middle Tennessee (Myer).

Forty-second Annual Report.—Accompanying papers: Social Organization and Social Usages of the Indians of the Creek Confederacy; Religious Beliefs and Medical Practices of the Creek Indians; Aboriginal Culture of the Southeast (Swanton); Indian Trails of the Southeast (Myer).

Bulletin 82.—Archeological Observations North of the Rio Colorado (Judd).

Bulletin 83.—Burials of the Algonquian, Siouan, and Caddoan Tribes West of the Mississippi (Bushnell).

Bulletin 84.—Vocabulary of the Kiowa Language (Harrington).

DISTRIBUTION OF PUBLICATIONS

The distribution of the publications of the bureau has been continued under the immediate charge of Miss Helen Munroe, assisted by Miss Emma B. Powers. Publications were distributed as follows:

Report volumes and separates	5,729
Bulletins and separates	6,582
Contributions to North American Ethnology	33
Introductions	12
Miscellaneous publications	637
Total	12,993

As compared with the fiscal year ended June 30, 1925, there was an increase of 5,639 publications distributed. This was partly due to the fact that more publications were issued by the bureau than in the previous year and partly to the increase in demand for the works.

Five addresses were added to the mailing list during the year and 37 taken from the list, making a net decrease of 32. The list now stands at 1,738 in addition to members of the staff of the institution and its branches.

ILLUSTRATIONS

Mr. DeLancey Gill, illustrator, continued the preparation of the illustrations of the bureau. A summary of the work follows:

Negatives of ethnologic and archeologic subjects	34
Negative films from field exposures	15
Portrait negatives of Indians	5
Photographic prints	466
Drawings prepared for book illustrations	41
Illustrations prepared for engraving (Bureau of American Ethnology)	567
Illustrations prepared for engraving (other Smithsonian Institution bureaus)	681
Engravers' proof read	635
Edition prints of colored plates examined at Government Printing Office	17,000

On the 1st of February, 1926, the services of a photographer were discontinued and the work was taken over by the photographer of the Smithsonian Institution in cooperation with the Bureau of American Ethnology.

LIBRARY

The reference library has continued under the immediate care of Miss Ella Leary, librarian, assisted by Mr. Thomas Blackwell. During the year 560 volumes were accessioned, and 200 pamphlets were received and catalogued; also 2,992 serials, chiefly the publications of learned societies, were received and recorded. Of these, 155 were acquired by purchase, 207 by binding of periodicals, and the remainder through gift and exchange. The library now contains 26,661 volumes, 15,712 pamphlets, and several thousand unbound periodicals. During the year there were sent to the bindery 207 volumes. In addition to the use of its own library, which is becoming more and more valuable through exchange and by limited purchase, it was found necessary to draw on the Library of Congress for the loan of about 200 volumes. The purchase of books and periodicals has been restricted to such as relate to the bureau's researches. Although maintained primarily as a reference library for the bureau

staff, its value is becoming better known to students not connected with the Smithsonian Institution, who make frequent use of it. During the year the library was used also by officers of the executive departments and the Library of Congress. The library is greatly indebted to many private individuals for numerous donations of publications. Mention may be made of a collection given by Mrs. Safford, consisting of 50 books and one manuscript belonging to her husband, the late Dr. W. E. Safford.

During the year the cataloguing has been carried on as new accessions were acquired and good progress was made in cataloguing ethnologic and related articles in the earlier serials.

The library, among other respresentative libraries, is cooperating with the Library of Congress in checking up the "Union List of Serials of the United States and Canada," compiled by the H. W. Wilson Co. This necessitates the checking up of our entire collection of periodicals. Considerable time has been given to this work.

COLLECTIONS

88232. Two plaster casts made by Mr. Egberts of an amulet sent to the bureau for identification by W. W. C. Dunlop, Codrington College, Barbados, B. W. I.

90380. Two chert rejects, 4 potsherds, and 1 small arrow point found in a gravel pit about one-half mile west of the Grand River, near Prior, Okla., and presented to the bureau by Grant Foreman.

90604. Archeological and skeletal material collected by H. B. Collins, Jr., at various localities in Mississippi during 1925. (78 specimens.)

90652. Collection of 44 archeological specimens from graves at Vantage Ferry, Wash., purchased by the bureau from Earle O. Roberts.

90813. Collection of 8 stone and shell implements found by Charles T. Earle on the beach at Shaw's Point, Fla., and presented by him to the bureau.

91825. Collection of about 19 lots of human skeletal material collected in Florida by Dr. J. W. Gidley.

92317. Archeological specimens collected in Louisiana by Gerard Fowke. (108 specimens.)

PROPERTY

Furniture and office equipment were purchased to the amount of $750.

MISCELLANEOUS

Clerical.—The correspondence and other clerical work of the office has been conducted by Miss May S. Clark, clerk to the chief. Mr. Anthony W. Wilding, stenographer, was engaged in taking dictation from the chief and in attending to various duties incident to the work in the main office. On May 15 he accompanied the chief to the field, acting as general assistant. Miss Mae W. Tucker, stenographer, was engaged in assisting Dr. John R. Swanton in compiling a Timucua dictionary and in assisting Mr. Hewitt in reclassifying and recataloguing the manuscripts in the bureau archives. Mrs. Frances S. Nichols assisted the editor.

Personnel.—Mr. James E. Connor, who received a temporary appointment as minor clerk February 4, to assist in the cataloguing of the archives of the bureau, was dropped from the rolls June 15, there being no further need for his services.

Mr. Gerard Fowke was given a temporary appointment as special archeologist in the bureau from February 9 to June 30.

Mr. Albert E. Sweeney, photographer, resigned January 31.

Respectfully submitted.

J. Walter Fewkes,
Chief.

Dr. Charles D. Walcott,
Secretary, Smithsonian Institution.

ACCOMPANYING PAPERS

THE OSAGE TRIBE

TWO VERSIONS OF THE CHILD-NAMING RITE

BY

FRANCIS LA FLESCHE

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THE OSAGE TRIBE: TWO VERSIONS OF THE CHILD-NAMING RITE

By Francis La Flesche

INTRODUCTION

The two versions of the Osage Child-naming Rite recorded in this volume were obtained with considerable difficulty, owing to the reluctance of the people to speak of the sacred rites that were formulated by the Ni′-ḳa Xu-be, Holy Men, of long ago. This unwillingness to speak of the tribal rites, excepting in the prescribed ceremonial way, arose from a sense of reverence for things sacred and from the belief that within the rites, and in the articles dedicated to religious use, there resides a mystic power which could punish, by supernatural means, the persons who speak irreverently of the rites and put to profane use the symbolic articles.

In the early part of the life of the Osage, according to tradition, the people kept together for protection and moved about without tribal or gentile organizations, a condition which they termed "ga-ni′-tha," which may be freely translated as, without law or order.

It was in those days that a group of men fell into the habit of gathering together, from time to time, to exchange ideas concerning the actions of the sun, moon, and stars which they observed move within the sky with marvelous precision, each in its own given path. They also noticed, in the course of their observations, that the travelers in the upper world move from one side of the sky to the other without making any disturbances in their relative positions, and that with these great movements four changes take place in the vegetal life of the earth which they agreed was effected by the actions of some of the heavenly travelers. These seasonal changes they named Be, Do-ge′, Ṭo^{n}, and Ba′-the (Spring, Summer, Autumn and Winter).

The delving into the mysteries of the universe by this group of men, which was carried on for a long period of time, was primarily for the purpose of finding, if possible, the place from which comes all life.

The seasonal changes upon the earth which appear to accompany the movements of the sun and other cosmic bodies suggested to these men the existence between sky and earth of a procreative relationship, an idea which fixed itself firmly in their minds. It fitted their

notion that the earth was related to and influenced by all of the great bodies that move around within the sky. However, they were not satisfied that these celestial bodies move without the guidance of some governing power, and they continued their search and their discussions. Then, in course of time, there crept into the minds of these men, who became known as the "Little Old Men," the thought that a silent, invisible creative power pervades the sun, moon and stars and the earth, gives to them life, and keeps them eternally in motion and perfect order. This creative power which to their minds was the source of life they named Wa-ḳo^{n}′-da, Mysterious Power, and sometimes E-a′-wa-wo^{n} a-ka, The Causer of Our Being.

These ideas are given expression in that part of the child-naming rite where the initiated members of two gentes are first called to enter the house in which the ceremonies are to take place. One of these gentes, the Ṭsi′-zhu Wa-shta-ge, Peaceful Ṭsi′-zhu, represents the sky with its sun, moon, and stars, and the other, the Wa′-ṭse-ṭsi Wa-shta-ge, Peaceful Wa′-ṭse-ṭsi, represents the earth with its waters and dry land. The house itself then becomes a symbol of the sky which encompasses the sun, moon, stars, and the earth. Thus the house, the two gentes and all the others who enter it to take part in the rite become, collectively, a symbol of the universe wherein life manifests itself by taking on an infinite variety of bodily forms. The whole ceremony is an expression of a longing desire that Wa-ḳo^{n}′-da who dwells in the universe will favor the little one who is to be named with a long life and an endless line of descendants.

The men who recorded the two versions of the Osage child-naming rite were typical full-blood Indians, neither of them spoke the English language, and nothing in all that they have given suggests foreign influence. Wa-xthi′-zhi (pl. 1) was a man of an inquiring mind. He did not hesitate to ask of his initiators the meaning of the parts of the rituals which he did not fully understand. He learned much from his father, who was well versed in the ancient tribal rites.

Sho^{n}′-ge-mo^{n}-i^{n} (pl. 2) did not have these advantages, but he had a retentive mind and what he committed to memory of the rites was sufficient to him. He did not insist upon being informed as to the meaning of the parts of the rites that were obscure to him.

I am indebted to Mr. Vince Dillon, of Fairfax, Okla., for permitting me to use a photograph he had made of two little Osages showing symbolic hair cut of one of them. Also to Joe Sho^{n}′-ge-mo^{n}-i^{n} for the loan of a photograph of his two daughters. Joe is the son of Sho^{n}′-ge-mo^{n}-i^{n}, who recorded the second version of the child-naming ceremony.

WA-XTHI'-ZHI (I^{N}-GTHO$^{N'}$-GA (PUMA) GENS)

SHO^{N}'-GE-MO^{N}-I^{N} (TSI'-ZHU WA-SHTA-GE GENS)

CHILD-NAMING RITUALS

To a self-respecting Osage husband and wife, the ceremonial naming of their first three sons and their first three daughters is of the utmost importance. The couple regard the performing of the ceremony as a sacred duty to their children which must never be neglected.

Each of these sons and daughters must be named according to the rites prescribed by the ancient No$^{n\prime}$-ho^{n}-zhi^{n}-ga. Until the ceremonial naming the child has no place in the gentile organization, and it is not even regarded as a person.

Every one of these three sons and three daughters has a special kinship term which can be used only by the father, the mother, and the nearest relatives. These special kinship terms, as observed in their sequence, are as follows:

Sons	Daughters
I^{n}-gtho$^{n\prime}$.	Mi′-no^{n}.
Ksho$^{n\prime}$-ga.	Wi′-he.
Ḳa′-zhi^{n}-ga.	Çi′-ge or A-çi$^{n\prime}$-ga.

All the sons born after the third one are Ḳa′-zhi^{n}-ga, and all the daughters born after the third one, Çi-ge or A-çi$^{n\prime}$-ga.

To each of the first six children belongs a distinctive gentile personal name, spoken of as: i^{n}-gtho$^{n\prime}$ zha-zhe (I^{n}-gtho$^{n\prime}$ name), mi′-no^{n} zha-zhe (Mi′-no^{n} name), etc. These names must always be ceremonially conferred upon the newly born child. All the other sons and daughters are named without any formality because the ceremony performed for the Ḳa′-zhi^{n}-ga and the Çi′-ge serves for the other children that may follow. These destinctive gentile names may be designated as gentile birth names.

BIRTH NAMES OF THE PUMA GENS

The gentile birth names of the Puma gens, as given by Wa-xthi′-zhi, are as follows:

The First Three Sons

1. Mi′-wa-ga-xe, Child-of-the-sun. This name is commemorative of the talk that took place between the "Little Ones" and the Sun when they went to him to ask for aid as they were about to come to the earth, their future home. In asking for aid, the "Little Ones" addressed the Sun as grandfather, and the Sun, in reply, said to them: "It is true that you are my children." Hence the name, Mi′-wa-ga-xe, Child-of-the-sun. The name is mentioned in the Naming Ritual of the Puma gens. (See p. 41, lines 24 to 27.)

2. I′-e-çka-wa-the, Giver-of-speech. The Sun also gave to the "Little Ones" the power of expressing their thoughts by speech, and the skill in arranging their words so that they can be clearly understood. When a person speaks intelligently he is spoken of

as i′-e-wa-çka, a clear speaker. The children are given the name I′-e-çka-wa-the as a recognition of this great gift from the Sun. The name is mentioned in the Naming Ritual of the Puma gens. (See p. 41, line 34.)

The story of the introduction of this name, as told by the Black Bear gens in their Ni′-ki Ritual, differs from the Puma version of the story. (See p. 228, 36th Ann. Rept. Bur. Amer. Ethn., lines 238 to 304.)

3. Mo^{n}′-ga-xe, Arrow-maker. At the same time that the Sun gave to the "Little Ones" the gift of speech he gave to them a finished arrow so that when they came to dwell upon the earth they could make arrows like it and use them for defending themselves against enemies and for killing animals to use for food. The name is mentioned in the Puma Naming Ritual. (See p. 42, line 44.)

The First Three Daughters

1. Mo^{n}′-ça-tse-xi, Sacred Arrowshaft. The name Mo^{n}′-ca-tse-xi refers to the ray of light which was given by the Sun to the "Little Ones" for use as an arrowshaft. This shaft had the quality of unerring precision which excited the wonder of the "Little Ones." It was to them a mysterious arrowshaft. The name is mentioned in the Naming Ritual of the Puma gens. (See p. 41, line 29.)

2. Mo^{n}-zho^{n}′-op-she-wi^{n}, Woman-who-travels-over-the-earth. This name refers to the ever recurring westward movement of the moon over the earth. The name is mentioned in the Naming Ritual of the Puma gens. (See p. 41, line 39.)

3. No^{n}′-mi-tse-xi, Beloved-child-of-the-sun. This name is mentioned in the Naming Ritual of the Puma gens. (See p. 42, line 49.)

Another name follows that of the third son in the ritual, I^{n}-shta′-sha-be, Dark-eyes, and is a Ki′-zhi^{n}-ga name. The name is mentioned in the Naming Ritual of the Puma gens. (See p. 42, line 54.)

The name E-no^{n}′-gi-tha-bi, The Favorite, follows that of the third daughter, and is a Çi′-ge name. This name is not mentioned in the ritual. Wa-xthi′-zhi said the fourth daughter is the favored one because if the first three should fail to bring forth children the parents would cherish the hope that their fourth daughter will give them grandchildren.

Sky Names

The distinctive birth names of the Puma gens, mentioned above, are spoken of as sky names, to distinguish them from the common gentile names. These birth names are said to have originated in the sky when the "Little Ones" were about to descend to the earth to take upon themselves bodily form. Some of these names refer to important events that came to pass before the descent from the sky

to the earth. Earth names were also used by both the Puma and the Black Bear gentes. These names will be referred to later.

Every Osage gens has its own version of the tribal Child-naming Ritual. The versions belonging to the I^{n}-gtho$^{n'}$-ga (Puma) gens of the Ho$^{n'}$-ga great division and that belonging to the Ṭsi'-zhu great division have been secured and are given below in detail.

CHILD-NAMING RITUAL OF THE PUMA GENS

(Wa-xthi'-zhi)

When a man of the Puma gens is prepared for the ceremonial naming of his newly born son he sends for the Sho'-ḳa (official messenger) of his gens. On the arrival of the Sho'-ḳa the father puts before him his customary fee of a blanket or blue cloth and a little pipe which he must carry as his official badge. The father of the child then orders the Sho'-ḳa to go and call the No$^{n'}$-ho^{n}-zhi^{n}-ga of the Puma, the Ṭsi'-zhu Wa-shta-ge, and the Wa'-ṭse-ṭsi Wa-shta-ge gentes. The Ṭsi'-zhu Wa-shta-ge is the Peace gens of the Ṭsi'-zhu great tribal division, and the Wa'-ṭse-ṭsi Wa-shta-ge the Peace gens of the Ho$^{n'}$-ga great tribal division. Prominence was given, in this ceremony, to these two gentes because they are the favored people of the sun and the unclouded sky, the most sacred of the cosmic forces. Through these two favored gentes the blessings of peace and long life are invoked for the child to be named and formally given its place in the tribal unit.

The No$^{n'}$-ho^{n}-zhi^{n}-ga of these three gentes assemble in the evening at the house of the father who, in a formal speech, makes known to them the purpose of the summons. Then the heads of the Ṭsi'-zhu Wa-shta-ge and the Wa'-ṭse-ṭsi Wa-shta-ge gentes direct the Sho'-ḳa to go and call the No$^{n'}$-ho^{n}-zhi^{n}-ga of the following gentes to assemble at the house of the father on the next morning:

Ho$^{n'}$-ga A-hiu-ṭo^{n}, Wa-ça'-be-ṭo^{n} and the O'-po^{n}, of the Ho$^{n'}$-ga subdivision; Wa'-ṭse-ṭsi Wa-shta-ge, Ho' I-ni-ḳa-shi-ga, Wa-zha'-zhe Çka and the Ṭa' I-ni-ḳa-shi-ga of the Wa-zha'-zhe subdivision; Ṭsi'-zhu Wa-shta-ge, Ṭsi'-zhu Wa-no^{n}, Mi-k'i$^{n'}$ Wa-no^{n} and the Tho'-xe of the Ṭsi'-zhu great division.

The Sho'-ḳa, as he goes on this errand, does not neglect the little pipe, his official badge.

Ḳi'-no^{N}—Ceremony of Decorating the Xo'-ḳa

Before sunrise of the following day the No$^{n'}$-ho^{n}-zhi^{n}-ga of the Puma gens assemble at the house of the member who had been appointed by the father to act as Xo'-ḳa in the ceremony. When all the members had taken their places the A'-ḳi-ho^{n} Xo'-ḳa (master of ceremonies) recites the wi'-gi-e relating to the symbolic articles with which the

Xo′-ḳa is to be decorated. The wi′-gi-e is accompanied by certain ceremonial acts performed by an assistant. The first section of the wi′-gi-e relates to the red dawn, the beginning of the life of day. The assistant, who has put red paint on the palms of his hands, spreads them out toward the dawn that is reddening the eastern sky. When the A′-ḳi-ho^{n} Xo′-ḳa reaches the fourth line the assistant paints red the face of the Xo′-ḳa. Then, as the A′-ḳi-ho^{n} Xo′-ḳa goes on to the second section the assistant takes up a white, downy feather (pl. 3, *b*), taken from the under covert of an eagle's tail, and holds it poised over the Xo′-ḳa's head. When the twelfth line of the wi′-gi-e is reached the assistant quickly fastens the feather to the scalplock of the Xo′-ḳa. This feather symbolizes one of the two white shafts of light that may be seen at either side of the sun as it rises through the fading color of the dawn. Each of these two shafts symbolizes a never-ending life. The one at the right belongs to the Ho^{n}′-ga great division and the one at the left to the Ṭsi′-zhu great division. At the beginning of the third section of the wi′-gi-e the assistant rubs in the palms of his hands a bit of buffalo fat, then holds his outspread hands poised over the Xo′-ḳa's head. When the twentieth line is reached he anoints the Xo′-ḳa's hair with the oil, an act by which is expressed the wish that the child whom the Xo′-ḳa represents shall always be abundantly supplied with food of all kinds.

At the fourth section of the wi′-gi-e the assistant takes up a necklace of beads, or a narrow woven band, to which is attached a shell gorget (pl. 3, *a*) and holds it in readiness. When the twenty-sixth line is reached he puts the necklace upon the neck of the Xo′-ḳa so that the gorget hangs upon his breast. This gorget typifies the Sun, whose life endures forever.

Ḳi′-no^{N} Wi′-gi-e

(FREE TRANSLATION)

1

1. Verily, at that time and place, it has been said, in this house,
2. The people spake to one another, saying: With what shall the little ones decorate their faces, as they travel the path of life?
3. With the symbol of the god who never fails to appear at the beginning of day,
4. The little ones shall decorate their faces, as they travel the path of life.
5. When they decorate their faces with this symbol,
6. They shall be difficult to overcome by death, as they travel the path of life, O, younger brothers.

2

7. Verily, at that time and place, it has been said, in this house,
8. They spake to one another, saying: What shall they use as a plume?
9. There is a god who never fails to appear at the beginning of day (the sun),
10. At whose right side
11. There stands a plume-like shaft,
12. Which the little ones shall use as a plume,
13. And they shall become difficult to overcome by death.
14. When the little ones use this plume,
15. They shall have a plume that will forever stand, as they travel the path of life.

3

16. Verily, at that time and place, it has been said, in this house,
17. They spake to one another, saying: With what shall the little ones anoint their hair?
18. The young male buffalo
19. Has fat adhering to the muscle on the right side of his spine.
20. The little ones shall use the oil of this fat to anoint their hair.
21. When they use this fat
22. They shall always live to see old age, as they travel the path of life, O, younger brothers.

4

23. Verily, at that time and place, it has been said, in this house,
24. They spake to one another, saying: What neck ornament shall they put upon him? (the Xo′-ḳa).
25. The mussel who sitteth upon the earth
26. They shall always put upon him, O, younger brothers.
27. The God of Day who sitteth in the heavens,
28. He shall bring to us,
29. They shall put upon him the sun as a neck ornament, O, younger brothers.
30. When they make of him (the sun) the means by which to reach old age,
31. They shall always live to see old age, as they travel the path of life.

Wa′-ṭse-ṭsi and the Ṭsi′-zhu Wa-shta-ge Gentes

As the ceremony of decorating the Xo′-ḳa goes on, the No^{n}′-ho^{n}-zhi^{n}-ga members of the Wa′-ṭse-ṭsi Wa-shta-ge gens, followed by those of the Ṭsi′-zhu Wa-shta-ge gens, go to the house of the father of the child to be named, and enter to take their places, those of

the Wa′-ṭse-ṭsi at the east end on the south side and those of the Ṭsi′-zhu at the east end on the north side. (Fig. 1.) The house then becomes the home of these two gentes for the time being and for the purposes of the ceremony. The Wa′-ṭse-ṭsi is the Peace gens of the Ho^{n}′-ga great tribal division, its life symbol is the water portion of the earth. The hereditary chief of the Ho^{n}′-ga division was chosen from this gens. The Ṭsi′-zhu is the Peace gens of the Ṭsi′-zhu great division. Its life symbol is the clear blue sky. The hereditary chief of the Ṭsi′-zhu great division was chosen from this gens.

Ṭsi Ṭa′-ṗe (Approach to the House)

The purpose of the Ḳi′-no^{n} ceremony is to prepare the Xo′-ḳa who represents the child to be named to approach in the prescribed manner the house wherein sit the No^{n}′-ho^{n}-zhi^{n}-ga of the Wa′-ṭse-ṭsi and the Ṭsi′-zhu gentes, the first representing the life-giving power of water and the latter the life-giving power of the sun whose abode is in the great blue sky. The Xo′-ḳa is to come to the sacred house as a suppliant for a full and complete life, uninterrupted by diseases

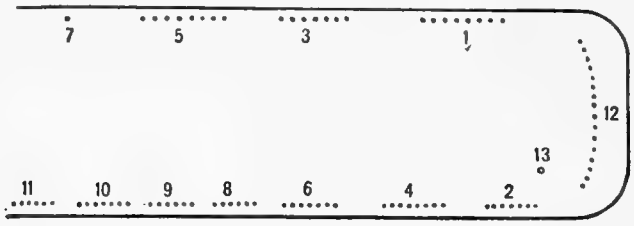


Fig. 1.—Diagram showing places of gentes in the lodge. 1. Ṭsi′-zhu Wa-shta-ge; 2. Wa-ṭse-tsi Wa-shta-ge; 3. Ṭsi′zhu Wa-no^{n}; 4. Ho^{n}′-ga A-hiu-ṭo^{n}; 5. Mi-k'i^{n}′ Wa-no^{n}; 6. Wa-ça′-be; 7. Tho′-xe; 8. O′po^{n}; 9. Ho′ I-ni-ḳa-shi-ga; 10. Wa-zha′-zhe çka; 11. Ṭa′ I-ni-ḳa-shi-ga; 12. I^{n}-gtho^{n}′-ga; 13. Sho′-ḳa

or accidents, and for an endless line of descendants. The ceremonial approach of the Xo′-ḳa to the sacred house is called Ṭsi Ṭa′-ṗe (Ṭsi, house; Ṭa′-ṗe, approach), as to a place of refuge.

At the close of the Ḳi′-no^{n} ceremony the Xo′-ḳa wraps about his body a buffalo robe, hair outside, and thus clothed in his sacerdotal attire he goes out of his own house to make his processional approach to the sacred house, following his Sho′-ḳa who precedes him in the march. After the manner of all suppliants who approach Wa-ḳo^{n}′-da, the Xo′-ḳa carries with him a little pipe with which to make a smoke offering to that mysterious power that controls all life. The Xo′-ḳa and the Sho′-ḳa, on their solemn approach to the House of Mystery, keep a certain distance apart. When they have gone some 40 or 50 paces they make a pause and the Xo′-ḳa sings the following song, after which he recites the first section of the wi′-gi-e called Wa′-çi-thu-çe Wi′-gi-e (Footstep Wi′-gi-e). The song precedes each of the four sections of the wi′-gi-e:

FOOTSTEP SONG AND WI'-GI-E

Wa-ṭse wiⁿ u-tha-ki-oⁿ stse,
Wa-ṭse wiⁿ u-tha-ki-oⁿ stse he
Wa-ṭse wiⁿ u-tha-ki-oⁿ stse,
E the he wi-ṭa doⁿ u-tha-ki-oⁿ stse he,
Wa-ṭse wiⁿ u-tha-ki-oⁿ stse.

WI'-GI-E

1

1. Toward what shall the little ones take their footsteps? they asked of one another.
2. It is the Male Star (the sun) who sitteth in the heavens,
3. Toward which the little ones shall take their footsteps
4. When the little ones take their footsteps toward the Male Star,
5. They shall always live to see old age, O, younger brothers, they said to one another.

2

6. Toward what shall the little ones take their footsteps? they asked of one another.
7. It is the Female Star (the moon) who sitteth in the heavens,
8. Toward which the little ones shall take their footsteps.
9. When the little ones take their footsteps toward the Female Star,
10. They shall always live to see old age, O, younger brothers, they said to one another.

3

11. Toward what shall the little ones take their footsteps? they asked of one another.
12. It is the Male Star (the sun) who sitteth in the heavens,
13. Toward which the little ones shall take their footsteps.
14. When the little ones take their footsteps toward the Male Star,
15. They shall always live to see old age, O, younger brothers, they said to one another.

4

16. Toward what shall the little ones take their footsteps? they said to one another.
17. It is the Female Star (the moon) who sitteth in the heavens,
18. Toward which the little ones shall take their footsteps.
19. When the little ones take their footsteps toward the Female Star,
20. They shall always live to see old age, O, younger brothers, they said to one another.

The words of the processional song:

Into a star you have cast yourself,
Into my star you have cast yourself, etc.

are addressed to the child upon whom is to be conferred his personal, gentile name, and who is to be given his place in the Puma gens into which he was born. The star referred to in the song is the sun, the greatest life symbol of the Puma gens.

In the first section of the "Footstep Wi′-gi-e," which the Xo′-ḳa recites as he makes his processional approach to the House of Mystery, the sun is referred to as the "Male Star." The first line of the wi′-gi-e, "Toward what shall the little ones take their footsteps," implies that much thought was given by the ancient No^{n}′-ho^{n}-zhi^{n}-ga to the question as to the places where prayers for aid for the attainment of long life should be directed. The lines that follow imply that the No^{n}′-ho^{n}-zhi^{n}-ga had finally arrived at the belief that if the "Little Ones" go with their prayers to the "Male Star," the sun, they would find the way by which they could reach old age. The authors of these peculiar rites in speaking of long life did not only mean the attainment of old age by the child but they also meant the continuity of its life by procreation.

In the second section of the wi′-gi-e the moon is referred to as the "Female Star." The same form that is used for the sun is also used for the moon. The pairing of these two great cosmic bodies in this wi′-gi-e suggests a procreative relationship between the two. The last two sections of the wi′-gi-e are repetitions of the first two. These repetitions are made in order to complete the mystic number four. The moon, referred to in the second section as the female star, is the life symbol of the Wa-ça′-be, or the Black Bear gens.

When he Xo′-ḳa have finished reciting the first section of the Footstep Wi′-gi-e, which speaks of the approach of the little ones to the sun, he and the Sho′-ḳa continue their march. Again they pause and the Xo′-ḳa recites the second section which tells of the approach of the little ones toward the moon seeking for long life. The fourth pause brings them to the door of the House of Mystery, which they enter, followed by the A′-ḳi-ho^{n} Xo′-ḳa and the No^{n}′-ho^{n}-zhi^{n}-ga of the Puma gens who are to give their child a place in the visible universe. They take their place at the east end of the lodge where sit the father and mother with the child. The No^{n}′-ho^{n}-zhi^{n}-ga who had been called to take part in the ceremony also enter and take their fixed places, those belonging to the Ho^{n}′-ga great division at the south side and those of the Ṭsi′-zhu great division at the north side of the lodge. (Fig. 1.)

The Wa-the′-the Ceremony

When all the No^{n}′-ho^{n}-zhi^{n}-ga have become settled in their places, according to gentes, the A′-ḳi-ho^{n} Xo′-ḳa proceeds with the ceremonial acts called Wa-the′-the, which, translated literally, means, The Sending; that is, the sending of a fee of a blanket or other article

of value to each head of the gentes taking part in the child-naming ceremony. It is understood by these ceremonial acts that the members of the gens to whose head is sent a fee are requested to recite the wi′-gi-e relating to the Life Symbol of their gens. Each article is received from the hands of the A′-ki-ho^{n} Xo′-ka by the Sho′-ka who delivers it to the head of the gens for whom it is sent.

Wa-xthi′-zhi, who gives this child-naming ritual of his gens, the Puma, when acting as A′-ki-ho^{n} Xo′-ka, sends the fees in the following order:

Tsi′-zhu Wa-shta-ge: Fee, with a red downy eagle feather, symbolizing the sun. The members of the gens will recite their wi′-gi-e relating to the life-giving power of the sun. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 124, lines 1 to 177.)

Wa-ça′-be: Fee; will recite the Zha′-zhe Ki-to^{n} Wi′-gi-e, Name Wi′-gi-e of the gens. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 228, lines 238 to 304.) The Wa-ça′-be and the I^{n}-gtho^{n}′-ga gentes are closely related and one acts as Sho′-ka for the other in their ceremonies of initiation into the mysteries of the tribal rites.

Tsi′-zhu Wa-no^{n}: Fee; will recite their wi′-gi-e relating to the life-giving power of the sun, their life symbol. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 118, lines 1 to 36.)

Ho^{n}′-ga A-hiu-to^{n}: Fee; will recite wi′-gi-e relating to the mottled eagle, the "stainless" bird that led the people down from the sky to the earth. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 162, lines 177 to 311.)

Mi-k'i^{n}′ Wa-no^{n}: Fee; the members of this gens will recite their wi′-gi-e relating to the moon and all the stars and to their power to aid the "little ones" to reach old age. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 122, lines 1 to 44.)

O′-po^{n}: Fee; the members of the gens will recite the Wa-dsu-ta I-hi-tho^{n}-be Wi′-gi-e which tells of the various places of the earth where the little ones may find the animals on which to live. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 112, lines 1 to 109.)

Tho′-xe: Fee; some grains of maize are also sent. The members of this gens will recite the wi′-gi-e relating to the bringing of the maize to the people by a buffalo bull, and to his offer to aid the little ones to reach old age. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 280, lines 83 to 110; also p. 134, lines 1 to 162.)

Wa′-tse-tsi Wa-shta-ge: Fee, with cedar fronds. Members of this gens will recite their wi′-gi-e relating to the red cedar, an evergreen tree which has power to resist death, and to its offer to aid the little ones to reach old age. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 95, lines 1 to 34.)

Ho′ I-ni-ka-shi-ga: Fee, with a kettle of water. The members of this gens will recite their wi′-gi-e relating to the everflowing water

which has power to help the little ones to reach old age. These are the Fish people. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 98, lines 1 to 35.)

Wa-zha′-zhe çka: Fee, with a mussel shell. The mussel is the life symbol of this gens. The members of the gens will recite their wi′-gi-e relating to the power of the mussel to resist death, and to its consent to aid the little ones to reach old age. The Wa-zha′-zhe çka are a water people. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 94, lines 1 to 29.)

Ṭa I-ni-ḳa-shi-ga, the Deer People: Only a fee is sent to them. The members will recite their Wa-dsu′-ṭa I-hi-tho^{n}-be Wi′-gi-e, which tells of the various places of the earth where the deer will reveal themselves to the little ones to give them help to reach old age. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 97, lines 44 to 103.)

When the Sho′-ḳa had delivered the last fee every No^{n}′-ho^{n}-zhi^{n}-ga who knows his wi′-gi-e begins to recite it in a loud voice. None of the wi′-gi-es are alike and none of the members of a gens recite in unison, consequently there would be a volume of sounds most bewildering to the uninitiated.

Zha′-zhe Ḳi-ṭo^{N} Wi′-gi-e

The wi′-gi-e recited by the members of the I^{n}-gtho^{n}′-ga gens at this time is called Zha′-zhe Ḳi-ṭo^{n} Wi′-gi-e, freely translated, the Name Wi′-gi-e. It is in three parts. The first, which includes sections 1 to 8, is called Zha′-zhe Ḳi-ṭo^{n}, the taking of names; the second, which includes sections 9 and 10, is called U′-no^{n} U-tha-ge, the telling of the means by which to reach old age; the third, which includes sections 11 and 12, is called U′-no^{n}-bthe U-gi-dse, the story of the search for the life-giving foods.

NAME-TAKING WI′-GI-E

(FREE TRANSLATION)

1

1. Verily, at that time and place, it has been said, in this house,
2. The Ho^{n}′-ga, a people who possess seven fireplaces,
3. Spake to one another, saying: O, younger brothers,
4. The little ones have become persons,
5. Should not the little ones go below to become a people? they said to one another.
6. Then, at that very time,
7. They said: There are four great gods
8. To whom we shall appeal for aid.
9. Verily at that time,
10. They spake to the god of day (the sun) saying:

11. O, my grandfather,
12. Our little ones have become persons,
13. Should they not go below (to the earth) to become a people?
14. At that very time
15. The god of day replied: You say the little ones should go below to become a people,
16. When the little ones go below to become a people,
17. They shall always live to see old age, as they travel the path of life.

2

18. Verily, at that time and place, it has been said, in this house,
19. They said: The little ones shall go below to become a people.
20. Then again they spake to the god of day, saying: The little ones have no names, O, grandfather.
21. The god of day replied: O, little ones,
22. You say your little ones have no names,
23. Your little ones shall be named after me,
24. Mi′-wa-ga-xe, Child-of-the-sun,
25. The little ones shall take, as they travel the path of life.
26. When they take this for a personal name,
27. They shall always live to see old age, as they travel the path of life.

3

28. What shall the little ones take for a personal name? it has been said,
29. Mo^{n}-çi′-tse-xi, Sacred-arrowshaft,
30. The little ones shall take for a name, as they travel the path of life.
31. When they take this for a personal name,
32. They shall always live to see old age, as they travel the path of life.

4

33. What shall the little ones take for a personal name?
34. I′-e-çka-wa-the, Giver-of-clear-speech
35. The little ones shall take for a name, as they travel the path of life.
36. When they take this for a personal name,
37. They shall always live to see old age, as they travel the path of life.

5

38. What shall the little ones take for a personal name?
39. Mo^{n}-zho^{n}′-op-she-wi^{n}, Woman-who-travels-over-the-earth,
40. The little ones shall take for a name, as they travel the path of life.

41. When they take this for a personal name,
42. They shall always live to see old age, as they travel the path of life.

6

43. What shall they take for a personal name?
44. Mo^{n}'-ga-xe, Arrow-maker,
45. The little ones shall take for a name, as they travel the path of life.
46. When they take this for a personal name,
47. They shall always live to see old age, as they travel the path of life.

7

48. What shall the little ones take for a personal name?
49. No^{n}'-mi-tse-xi, Beloved-child-of-the-sun,
50. The little ones shall take for a name, as they travel the path of life.
51. When they take this for a personal name,
52. They shall always live to see old age, as they travel the path of life.

8

53. What shall the little ones take for a personal name?
54. I^{n}-shta'-sha-be, Dark-eyes,
55. The little ones shall take for a name, as they travel the path of life.
56. When they take this for a personal name,
57. They shall always live to see old age, as they travel the path of life.

9

58. Verily, at that time and place, it has been said, in this house,
59. They spake to one another, saying: O, younger brothers,
60. The little ones have nothing of which to make their bodies,
61. They went forth with hurrying footsteps,
62. To the soft stone that sitteth upon the earth.
63. Verily, at that time,
64. They spake to him, saying: O, my grandfather,
65. The little ones have nothing of which to make their bodies.
66. The soft stone replied: O, little ones,
67. You say your little ones have nothing of which to make their bodies.
68. The little ones shall make of me their bodies.
69. Verily, at that time and place,

70. He spake further, saying: When the little ones become ill and fretful,
71. They shall cling to me as one who can produce the heat by which they can be purified.

10

72. Verily, at that time and place, it has been said, in this house,
73. They spake to one another, saying: Give heed, my younger brothers,
74. You will go forth to make further search,
75. Then, even as these words were spoken, they hastened
76. To the friable stone,
77. And, standing close to him,
78. Spake, saying: O, grandfather, the little ones have nothing of which to make their bodies.
79. The friable stone replied: O, my little ones,
80. You say the little ones have nothing of which to make their bodies.
81. The little ones shall make of me their bodies.
82. When they make of me their bodies,
83. They shall cling to me as one who can produce the heat by which their bodies can be purified.

11

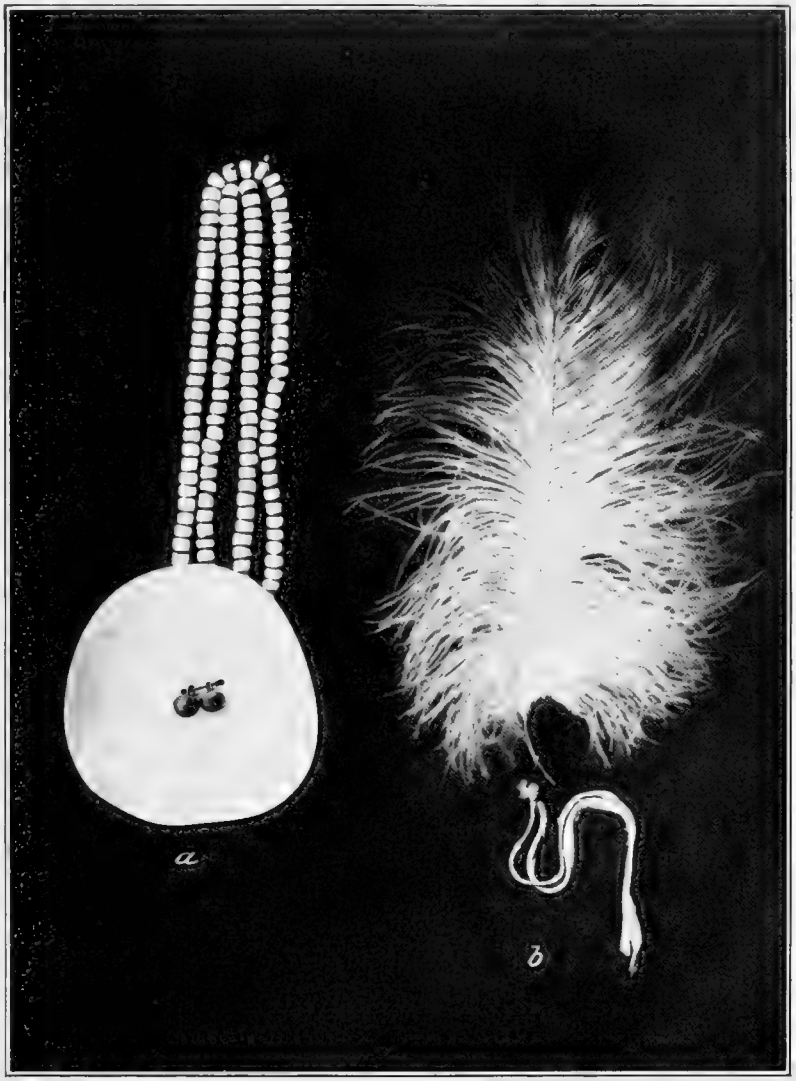
84. Verily, at that time and place, it has been said, in this house,
85. They spake to one another, saying: O, younger brothers,
86. The little ones have nothing which they can use for food at all times,
87. You will go and search for such food as they can use for all time.
88. A younger brother hastened
89. To the very center of a lake,
90. Where lay the root of the tse'-wa-the (*Nelumbo lutea*).
91. He hastened home with the root,
92. And spake, saying: O, elder brothers, how will this serve for food?
93. The elder brothers hastened to try the taste of the root,
94. Like milk the juice squirted in their mouths,
95. And they said to one another: O, younger brothers,
96. This will serve as food for the little ones.
97. When the little ones make use of this plant as food,
98. They shall always live to see old age, as they travel the path of life.

12

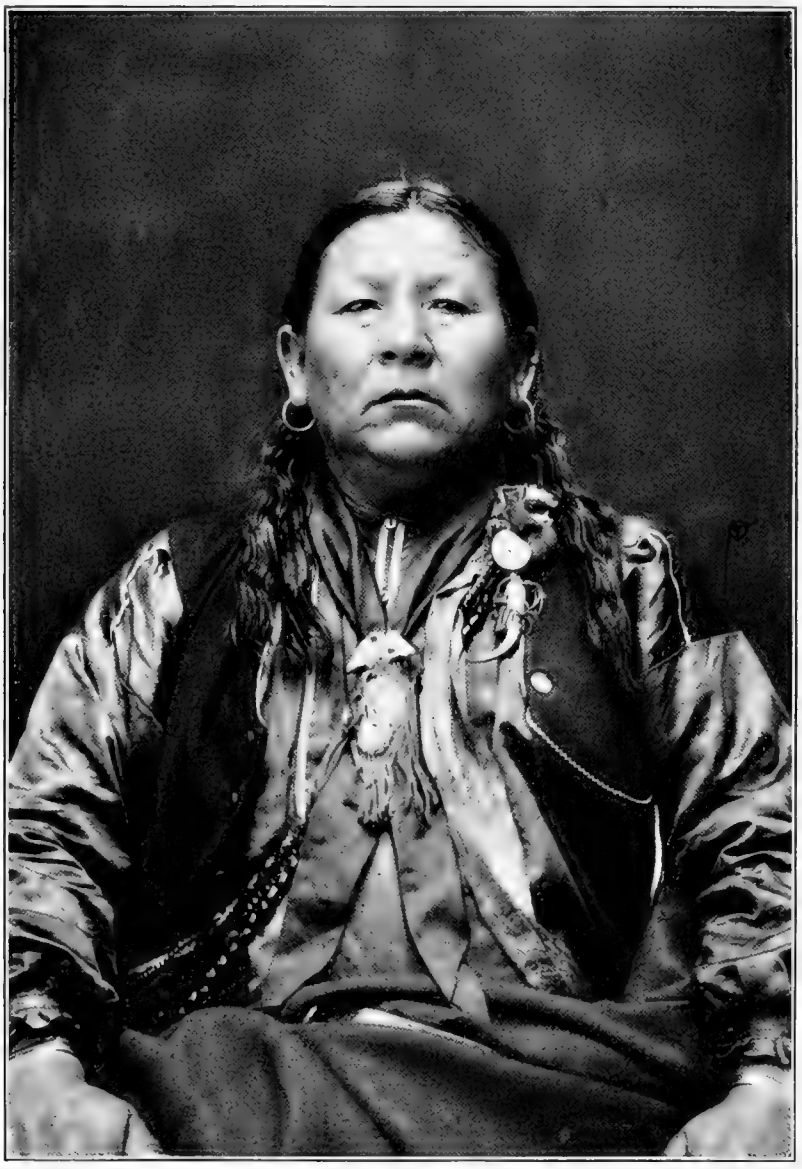
99. There lacks one more, O, younger brothers, they said to one another.
100. You will go forth and make further search.
101. Even as these words were spoken,
102. One hastened to the farther borders of the lake,
103. Where sat the do (*Apios apios*).
104. Close to it he stood,
105. Then he hastened home, carrying the plant with him.
106. Standing before his brothers, he spake, saying: O, elder brothers,
107. How will this serve for food?
108. They replied: O, younger brother,
109. That is the very object for which you have been searching.
110. The elder brothers hastened to try the taste of the root,
111. Like milk the juice squirted in their mouths.
112. Then they spake, saying: The little ones shall use this plant for food.
113. When the little ones use this plant for food,
114. They shall always live to see old age.
115. It shall make their limbs to stretch in growth, as they travel the path of life.

When Wa-xthi′-zhi made up his mind to give a description of the Child-naming Ritual of his own gens, the Puma, he did not hesitate to recite the wi′-gi-es and to tell of the ceremonial forms that accompany the entire ritual. But when asked to recite the wi′-gi-es of the 11 gentes who were summoned to take part in the ceremony of conferring a name upon a Puma child he declined to give them, although he knew all of them, for the reason that they were not his to give. He had not obtained from any of these gentes the right to transfer them to strangers or to members of other gentes.

It so happened that when Wa-xthi′-zhi was describing the Child-naming Ritual of his own gens, which he had a perfect right to do, Wa-sho′-she (pl. 4), a member of the Ho^{n}′-ga A-hiu-ṭo^{n} gens, was present. This man, when asked if he would be willing to give the U′-no^{n} Wi′-gi-e (Old-age Wi′-gi-e) of his gens for a fee, promptly replied that he would. He had obtained by purchase from his father the wi′-gi-e and so had acquired the right to transfer it to anybody, but the transfer must always be made for a fee. The fee was provided and Wa-sho′-she sat down and recorded the Old-age Wi′-gi-e of his own gens, the Ho^{n}′-ga A-hiu-ṭo^{n}. This name refers to the "Stainless Bird," the mottled eagle, who conducted the Ho^{n}′-ga people to earth from mid-heaven. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 162, lines 177 to 199.)



SHELL GORGET AND DOWNY PLUME (LIFE SYMBOLS)



WA-SHO'-SHE (HO$^{N'}$-GA A-HIU-TO^{N} (EAGLE) GENS)

The first seven lines of the wi′-gi-e refer back to the time when "the Ho^{n}′-ga who possess seven fireplaces" chose for one of their life symbols the "Stainless Bird," the mottled eagle. The people who are here spoken of as the Ho^{n}′-ga having seven fireplaces are those who compose the seven gentile groups that represent the land portion of the earth in the two great tribal divisions symbolizing the cosmos. These seven gentile groups (seven fireplaces) are, as given by Black-dog. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 52–53.)

1. Wa-ça′-be-ṭo^{n}, They-who-own-the-black-bear.
2. I^{n}-gtho^{n}′-ga, Puma.
3. O-po^{n}, Elk.
4. Mo^{n}-i^{n}-ḳa-ga-xe, Makers-of-the-earth.
5. Ho^{n}′-ga gthe-zhe, The-mottled-sacred-one.
6. Xu-tha′, Eagle (the adult golden eagle).
7. Ho^{n}′-ga zhi^{n}-ga, The-little-sacred-one.

When the "Ho^{n}′-ga, a people who possess seven fireplaces" went to the "Stainless Bird" and said to him (lines 5, 6, and 7): "The little ones have nothing of which to make their bodies," meaning that they have no symbol for the long life which they crave, he replied in the words as given in the wi′-gi-e, from line 10 to the end:

Old-Age Wi′-gi-e

FREE TRANSLATION

1. Verily, at that time and place, it has been said, in this house,
2. The Ho^{n}′-ga, a people who possess seven fireplaces,
3. Spake to one another, saying: Lo, we have nothing of which to make our bodies.
4. Then, at that very time,
5. They spake to the bird that has no stains (evil disposition),
6. Saying: O, grandfather,
7. The little ones have nothing of which to make their bodies.
8. Then, at that very time,
9. The bird that has no stains (evil disposition)
10. Spake, saying: When the little ones make of me their bodies,
11. They shall always live to see old age, as they travel the path of life.
12. Again the bird spake:
13. Behold my toes that are gathered together in folds,
14. Which I have made to be the sign of my old age.
15. When the little ones make of me the means of reaching old age,
16. They shall always live to see old age, as they travel the path of life.

17. Behold, also, the wrinkles upon my shins,
18. Which I have made to be the sign of my old age.
19. When the little ones make of me the means of reaching old age,
20. They shall always live to see old age, as they travel the path of life.
21. The bird that has no stain
22. Again spake, saying: Behold the wrinkles upon my knees,
23. Which I have made to be the sign of my old age.
24. When the little ones make of me the means of reaching old age,
25. They shall always live to see old age, as they travel the path of life.

26. Behold the flaccid muscles of my inner thigh,
27. Which I have made to be the sign of my old age.
28. When the little ones make of me the means of reaching old age,
29. They shall always live to see old age, as they travel the path of life.

30. Behold the muscles of my breast, gathered together as in a fold,
31. Which I have made to be the sign of my old age.
32. When the little ones make of me the means of reaching old age,
33. They shall always live to see old age, as they travel the path of life.

34. Behold the flaccid muscles of my arms,
35. Which I have made to be the sign of my old age.
36. When the little ones make of me the means of reaching old age,
37. They shall always live to see old age, as they travel the path of life.

38. Behold the bend of my shoulders,
39. Which I have made to be the sign of my old age.
40. When the little ones make of me the means of reaching old age,
41. They shall always live to see their shoulders bent with age, as they travel the path of life.

42. Behold the flaccid muscles of my throat,
43. Which I have made to be the sign of my old age.
44. When the little ones make of me the means of reaching old age,
45. They shall always live to see old age, as they travel the path of life.

46. Behold the folds in the corners of my eyelids,
47. Which I have made to be the signs of my old age.
48. When the little ones make of me the means of reaching old age,
49. They shall always live to see the corners of their eyelids folded with age, as they travel the path of life.

50. Behold my eyelids that are gathered into folds,
51. Which I have made to be the signs of my old age.
52. When the little ones make of me the means of reaching old age,
53. They shall always live to see their eyelids gathered into folds with age, as they travel the path of life.

54. Behold the hair on the crown of my head, now grown thin,
55. Which I have made to be the sign of my old age.
56. When the little ones make of me the means of reaching old age,
57. They shall always live to see the hair on the crown of their heads grown thin with age, as they travel the path of life.

Wi′-gi-e of the Wa′-ṭse-ṭsi Gens

At the close of the recital of the wi′-gi-es by all the No^{n}′-ho^{n}-zhi^{n}-ga, the Sho′-ka places before the head of the Ṭsi′-zhu Wa-shta-ge gens a bowl of water into which had been put fronds of the red cedar. The red cedar and the water are the life symbols of the Wa′-ṭse-ṭsi, the people who came to earth from the stars. The following is an epitome of their wi′-gi-e:

I am a person who is fit for use as a symbol,
Behold the female red cedar,
Verily, I am a person who has made of that tree his body.
When the little ones make of me their bodies,
They shall always live to see old age.
Behold the male red cedar,
The little ones shall always use this tree as a symbol.
When the little ones use it for a symbol,
They shall always live to see old age.
Behold these waters,
That we shall make to be companions to the tree.
When the little ones make use of these waters
As the means of reaching old age,
They shall always live to see old age.

—(See 36th Ann. Rept. Bur. Amer. Ethn., p. 95.)

Wi′-gi-e of the Bow People

The E-no^{n}′ Mi^{n}-dse-ṭo^{n}, a people who belong to the same great tribal division as the Wa′-ṭse-ṭsi, use a similar wi′-gi-e, which is as follows:

I am a person who is fitted for use as a symbol.
Verily, in the midst of the rushing waters
Abides my being.
Verily, I am a person who has made of the waters his body.
Behold the right side of the river,
Of which I have made the right side of my body.
When the little ones make of me their bodies
And use the right side of the river
To make their bodies,
The right side of their bodies shall be free from all causes of death.

Behold the left side of the river,
Of which I have made the left side of my body.
When the little ones also make of it the left side of their bodies,
The left side of their bodies shall always be free from all causes of death.

Behold the channel of the river,
Of which I have made the hollow of my body.
When the little ones make of me their bodies,
The hollow of their bodies shall always be free from all causes of death.

A bowl of shelled corn, the life symbol of the Tho′-xe gens, was also placed before the head of the Ṭsi′-zhu Wa-shta-ge gens. (For the Maize Wi′-gi-e of the Tho′-xe gens, see 36th Ann. Rept. Bur. Amer. Ethn., p. 135, lines 57 to 113; also p. 277, lines 83 to 110.)

When the bowls of water and cedar fronds and shelled corn are placed before the Ṭsi′-zhu Wa-shta-ge, the Sho′-ḳa puts in his arms the child to be blessed and named. The head of the Ṭsi′-zhu Wa-shta-ge gens then passes the tips of the fingers of his right hand over the bowl of water and cedar fronds, and the bowl of the life-giving corn, then touches with the tips of his fingers the lips, head, arms and body of the child. The two bowls and the child are then passed on to the head of the Wa′-ṭse-ṭsi Wa-shta-ge gens, who goes through the same motions with the child. The child and the two bowls are then passed on to the heads of each of the other gentes who make the same motions over the child as were made by the heads of the first two gentes.

These ceremonial acts performed by the heads of the gentes officiating, by which the child is brought into touch with the ever-flowing waters, the red cedar, an everlasting tree, and the life-giving corn, are supplicatory acts by which the aid of Wa-ḳo^{n}′-da is sought for the child who is to go forth to take part in the great life activities. Not only is the attainment of old age desired for the child but also the continuity of its life by a never-ending line of descendants.

At the close of these ceremonial acts a sacred gentile name is conferred upon the child without further ceremony. If, however, there are two or more names to choose from, as is the case in some of the gentes, the mother of the child has the privilege of making a choice from two or three names. This privilege is given by the Xo′-ḳa, who offers to the mother two small sticks prepared for this purpose, each of which represents a name mentioned in the origin ritual of the gens naming the child. The mother usually chooses the stick representing the name which to her has the greater religious significance and is the most euphonious.

Earth Names and Wi′-gi-es

It was stated (see p. 33) that earth names as well as sky names were used by both the I^{n}-gtho^{n}′-ga and the Wa-ça′-be gentes as distinctive birth names for their children.

In the course of a conversation concerning the gentile names, classed as sky and earth names, Wa-xthi′-zhi, of the Puma gens, remarked that: When the Ho^{n}′-ga people were coming from the sky to the earth they chose two persons (gentes) to act as official messengers. One of these persons was called Ho^{n}-ga Wa′-ṭse-gi-ṭsi, The-sacred-one-from-the-stars, and the other Ho^{n}′-ga Wa-ṭse-ga-wa, The-sacred-radiant-star. These messengers were expected to find some way of dispersing the waters that submerged the earth and of exposing the ground beneath so as to make it habitable for all living creatures.

Wa′-ṭse-gi-ṭsi and Wa′-ṭse-ga-wa, the two messengers, found on the still waters the water spider, the water beetle, the white leech, and the dark leech, of whom they asked for aid which they could not give, but promised to help the people to reach old age. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 163, lines 200 to 273.) The two messengers went on and they met O′-po^{n}-ṭo^{n}-ga, the Great Elk, and appealed to him for aid. The Great Elk threw himself upon the waters four times and splashed about until the ground was exposed and ready to receive men and animals. He then called to the four corners of the earth for the life-giving winds to come. Next he threw himself upon the ground and rolled about; then, as he arose, the hairs of his body clung to the soil and became the grasses of the earth. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 165–167, lines 274 to 354.)

The two messengers then led the people over the dry land of the earth, when suddenly Ho^{n}′-ga Wa′-ṭse-gi-ṭsi, The-one-from-the-stars, came upon I^{n}-gtho^{n}′-ga, the Puma. The messenger then changed his name from Wa′-ṭse-gi-ṭsi to I^{n}-gtho^{n}′-ga. In like manner the Ho^{n}′-ga Wa′-ṭse-ga-wa, the Radiant Star, came upon Wa-ça′-be, the Black Bear. The Radiant Star then changed his name from Wa′-ṭse-ga-wa to Wa-ça′-be, the Black Bear.

These were the first earth names of the two related gentes, the I^{n}-gtho^{n}′-ga and the Wa-ça′-be. Wa-xthi′-zhi mentioned several other personal earth names of these two gentes but he suggested that the parts of the rituals given by himself and Wa-ṭse′-mo^{n}-i^{n} (pl. 5), in which are mentioned the earth names, be referred to as authoritative, and so the following paraphrases of those parts of the rituals are here given.

EARTH NAME WI′-GI-ES

(WA-XTHI′-ZHI)

The people spake to one another, saying: The little ones have nothing to use as a symbol of courage.
Then, at that very time,
The Ho^{n}′-ga Wa′-ṭse-ga-wa (Ho^{n}′-ga-radiant-star),
Went forth with hurried footsteps

To the Iⁿ-gthoⁿ′-ga do-ga, (male puma),
With whom he stood face to face and spake,
Saying: The little ones have nothing to use as a symbol of courage, O, grandfather.
The Male puma replied: I am a person whom the little ones may use as a symbol of courage.
The brothers spake in low tones,
Saying: He is a puma, O, younger brothers,
Let us take personal names from him;
Iⁿ-gthoⁿ′-ga-ṭoⁿ-ga, the Great-puma,
Shall be our name, O, younger brothers;
Iⁿ-gthoⁿ′-ga-zhiⁿ-ga, the Young-puma,
Shall be our names, as we travel the path of life.

The Hoⁿ′-ga Wa′-ṭse-ga-wa, Radiant-star,
Went forth with hurried footsteps,
To the Wa-ça′-be, the Black-bear that is without blemish,
Who stood as in a flame of fire.
The Radiant-star spake to him, saying: The little ones have nothing to use as a symbol of their courage.
Wa-ça′-be replied: I am a person whom the little ones may use as a symbol of their courage.
The brothers spake to one another, saying: He is a black bear!
He is very dark in color!
Let us take from him personal names.
Sha′-be-ṭsi-gthe, the Dark-one,
Shall be our name henceforth, as we travel the path of life.
You have found the Dark-one, O, younger brothers,
Sha′-be-i-the, Finder-of-the-dark-one,
Shall be our name, henceforth, as we travel the path of life.
Look you, O, younger brothers, they said to one another,
The little ones have nothing to use as a symbol of courage.
Then they went forth in a body to an open prairie,
Where sat Mi′-xa-çka, the Great-white-swan.
Face to face they stood with him and spake,
Saying: The little ones have nothing to use as a symbol of courage, O, grandfather.
The brothers spake in low tones, saying: O, younger brothers,
We shall take from him personal names.
How white he is! the younger ones exclaimed,
He is a bird,
A white swan.
Mi′-xa-çka, the White-swan,
Shall be our name, O, younger brothers.
How white he is! they again exclaimed,
Wa-zhiⁿ′-çka, the White-bird, shall also
Be our name, O, younger brothers.

—(36th Ann. Rept. Bur. Amer. Ethn., pp. 194–195, lines 1063 to 1115.)

Earth names mentioned in the origin wi′-gi-e given by Wa-ṭse′-moⁿ-iⁿ.

Wi′-gi-e of the Wa′ṭse-gi-ṭsi

HE-WHO-CAME-FROM-THE-STARS

What said they? it has been said, in this house,
The people spake, saying: O, younger brothers,
We are a people who give no mercy to the foe.
Then they spake to the one (gens) who had made of the Puma his body,
Saying: O, younger brother.
Hardly were these words spoken when the Puma hastened forth.
After a time the people said: There are signs that our brother is returning.
Then some of the brothers ran to meet him.

To their inquiry the Puma replied: O, elder brothers,
Yonder stands a man,
Verily, a man whose appearance inspires fear,
A man who is like us in form.
The people spake, saying: O, younger brother,
We are a people who show no mercy to the foe.
Whoever this man may be,
We shall send him to the abode of spirits,
We shall make him to lie low.

Then toward the man they hastened:
They made one ceremonial pause.
At the fourth pause,
The Puma exclaimed: There he stands!
It is well, the people replied,
We shall send him to the abode of spirits.
Then, at that very time,
The stranger spake, saying:
I am a sacred man, O, elder brothers.

The Puma spake, saying:
He speaks clearly our language!
I am Ho^{n}′-ga Wa′-ṭse-gi-ṭsi, a sacred person come from the stars, the stranger continued.
I am Zhi^{n}-ga′-ga-hi-ge,[1] The-young-chief;
I am Wa′-ṭse-ga-hi-ge, The-star-chief;
I am Wa′-ṭse-ga-wa, The-star-radiant;
I am Wa′-ṭse-mo^{n}-i^{n}, The-traveling-star.

That pleases us! the people exclaimed.
Zhi^{n}-ga′-ga-hi-ge, The-young-chief, the stranger went on,
Shall be your name, as you travel the path of life;
Wa′-ṭse-ga-wa, The-star-radiant,
Shall also be your name, as you travel the path of life.
I have done much to make you contented and happy.
We are pleased! the people exclaimed,
We shall henceforth put away all anger and hatred,
We shall accept the names thus offered us.
Zhi^{n}-ga′-ga-hi-ge, The-young-chief,
Shall be our name,
Wa′-ṭse-ga-wa, The-star-radiant,

[1] The name Zhin-ga′-ga-hi-ge is still used in the Ṭa-pa′ gens of the Omaha, a cognate tribe.

Shall be our name.
I′-e-çka-wa-the, He-speaks-clearly,
We shall also take as a name in his honor,
Pa′-thi^{n}-ho^{n}-ga, The-sacred-stranger,
We shall also take as a name in his honor.

Mi′-xa-çka, the white swan from whom personal names were taken, as mentioned in the following wi′-gi-e given by Wa-ṭse′-mo^{n}-i^{n}, is a warrior symbol. The black color on its feet and on the tip of its nose typifies the fire that knows no mercy. The standards (crooks), which were carried by an Osage war party (pl. 6, *a*), typify the neck of the white swan.

MI′-XA-ÇKA, THE WHITE SWAN

The people spake to one another, saying:
We have nothing of which to make a symbol (war standard).
They spake to the Puma (gens), saying:
Go thou and make search (for materials).
Even as these words were spoken the Puma went forth to search.

In time he hastened homeward,
And, standing before the elder brothers, he spake, saying:
O, elder brothers, what appears to be an animal,
Is in yonder place.
Make haste! the people said to one another,
We shall send him to the abode of spirits.
Verily, we are a people who give no mercy to the foe.

They made one ceremonial pause,
The fourth pause brought them close to the place.
Then the Puma spake, saying: There he stands! O, elder brothers.
An elder brother pointed with his index finger at the bird,
And it fell to the ground in death, its feathers strewing the earth.
They gathered around the fallen bird and stood.

Then one spake, saying: It is a swan! O, elder brothers,
A white swan!
Even from its white plumage
We shall take personal names,
Mi′-xa-çka, White-swan,
Wa-zhi^{n}′-ga-çka, White-bird,
And Mo^{n}′-sho^{n}-çka, White-feathers,
The little ones shall be named, as they travel the path of life.
—(36th Ann. Rept. Bur. Amer. Ethn., pp. 228–231, lines 238 to 358.)

The earth names given by Wa-xthi′-zhi, of the I^{n}-gtho^{n}′-ga (Puma) gens, in his wi′-gi-es are as follows:

1. I^{n}-gtho^{n}′-ga-ṭo^{n}-ga, the Great-puma.
2. In^{n}-gtho^{n}′-ga-zhi^{n}-ga, the Young-puma.
3. Sha′-be-ṭsi-gthe, the Dark-one.
4. Sha′-be-i-the, Finder-of-the-dark-one.
5. Mi′-xa-çka, the White-swan.
6. Wa-zhi^{n}′-çka, the White-bird.

The earth names given by Wa-ṭse′-mo^{n}-i^{n} of the Wa-ça′-be (Black Bear) gens in his wi′-gi-es:

1. Wa′-ṭse-gi-ṭsi, He-who-came-from-the-stars.
2. Zhi^{n}-ga′-ga-hi-ge, Young-chief.
3. Wa′-ṭse-ga-hi-ge, Star-chief.
4. Wa-ṭse′-ga-wa, Star-radiant.
5. Wa-ṭse′-mo^{n}-i^{n}, Traveling-star.
6. I′-e-çka-wa-the, He-speaks-clearly.
7. Ṗa′-thi^{n}-ho^{n}-ga, The-sacred-stranger.
8. Mi′-xa-çka, White-swan.
9. Wa-zhi^{n}′-ga-çka, White-bird.
10. Mo^{n}-sho^{n}-çka, White-feather.

The following earth names, not specifically mentioned by Wa-xthi′-zhi, also appear in the wi′-gi-es recorded by himself and by Wa-ṭse′-mo^{n}-i^{n}. These names are also regarded as sacred and are ceremonially bestowed upon the children of the Puma and Black Bear gentes:

WA-XTHI′-ZHI

1. Mo^{n}′-hi^{n}-çi-i-ba-btho-ga, Round-handled-knife. (36th Ann. Rept. Bur. Amer. Ethn., p. 206, line 1399.)

2. Mo^{n}′-hi^{n}-ho^{n}-ga, Sacred-knife. (36th Ann. Rept. Bur. Amer. Ethn., p. 207, line 1424.)

3. Mo^{n}-hi^{n}-zhu-dse, Red-knife. (36th Ann. Rept. Bur. Amer. Ethn., p. 208, line 1439.)

4. The fourth name given by Wa-xthi′-zhi (No^{n}-be′-wa-ko^{n}-da, Mysterious-hand) does not appear in any of the wi′-gi-es given either by himself or by Wa-ṭse′-mo^{n}-i^{n}. However, the Mysterious-hand is spoken of by both of these men in their conversations concerning the rites, and is referred to in some of the wi′-gi-es. (See 36th Ann. Rept., p. 230, lines 323 to 340.) The story of the Mysterious-hand, as told colloquially, is that when the people came from the sky to the earth they had no weapons, but they killed animals by moistening the index finger of the right hand with saliva and pointing it at them. This name is also bestowed ceremonially.

WA-TSE′-MO^{N}-I^{N}

1. Mi^{n}′-ṭse-xi, Sacred-robe. (36th Ann. Rept. Bur. Amer. Ethn., p. 235, line 510.)

2. No^{n}′-ḳa-dsi-wi^{n}, Spine-woman. (36th Ann. Rept. Bur. Amer. Ethn., p. 235, line 512.)

3. Ṭse′-ṗa′-ga-xe, Buffalo-head-maker. (36th Ann. Rept. Bur. Amer. Ethn., p. 235, line 518.)

4. Mo^{n}′-hi^{n}-zhu-dse, Red-knife. (36th Ann. Rept. Bur. Amer. Ethn., p. 237, line 573.)

5. Mo^{n}′-hi^{n}-ho^{n}-ga, Sacred-knife. (36th Ann. Rept. Bur. Amer. Ethn., p. 237, line 576.)

Special Instructions to the Mother

At the close of the ceremony of blessing the child by the various gentes officiating, the Sho′-ka conducts the mother to a seat prepared for her in front of the Xo′-ka, who gives her special instructions in the ceremonies to be observed by her to complete the child-naming rite. Between the two is spread a buffalo robe which had been decorated with certain symbolic designs. (Fig. 2.) This formal talk to the mother is called "Ki′-no^{n} U-tha-ge," Telling of the Symbolic Painting. Extra fees are required for the special instruction, which, with the help of friends and relatives, the mother is enabled to pay.

If the mother is skilled with her awl and thread in ornamental work she would decorate with porcupine quills the symbolic robe to be used in this special ceremony; if not skilled, she would content herself with painting the symbolic designs on the robe.

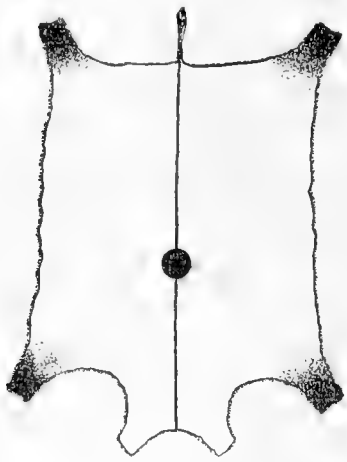


Fig. 2.—Symbolic robe prepared for children

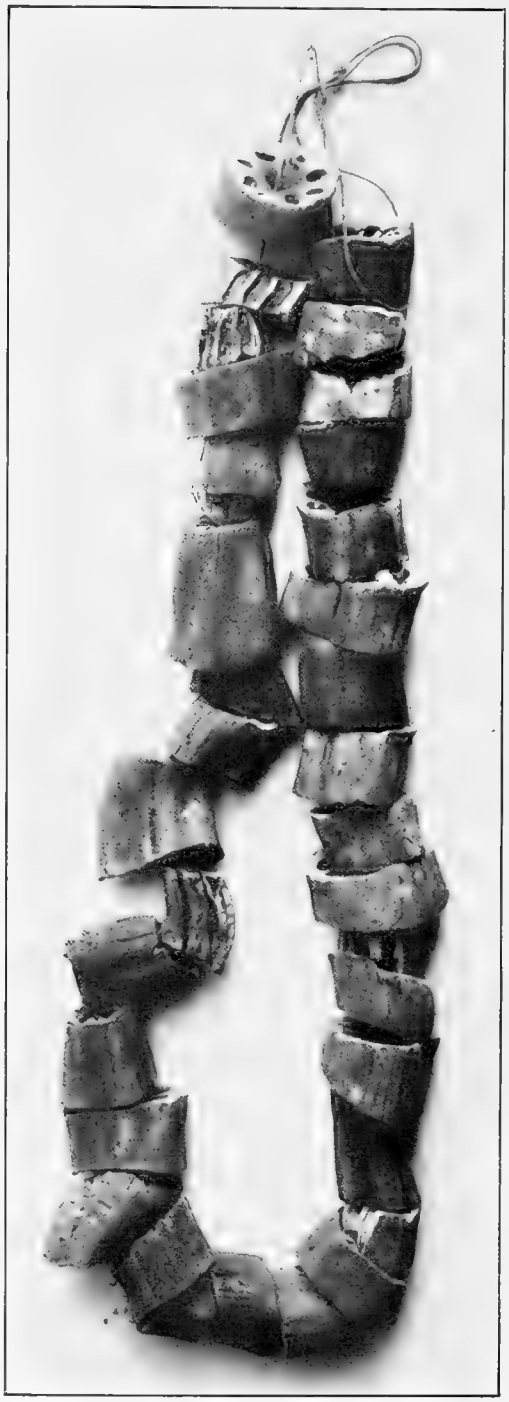
When the robe has been spread before the Xo′-ka he begins to talk, as follows:

Wi-tsi-ni-e′, My daughter-in-law, I see you have brought with you a robe which you have dressed and decorated for the comfort of your little one. It is a sacred robe which should be put to use with proper ceremony. This ceremony you will observe for a period of four days, during which you will paint red the parting of your hair. It will be a sign that you appeal for a long and fruitful life for yourself and child, to the god of day whose path lies over the middle of the earth.

You have reddened the head and the forelegs of the robe. The head and forelegs of the robe typify that part of the earth whence rises the god of day to take his westward journey. Red is the color of the day when it is young, the time when you will rise and go forth to prepare food for the little one whose tender life is wholly dependent upon your efforts. A narrow line runs from the head of the robe along the middle of the back to the tail. This line typifies the path of the god of day who ever travels from east to west. Midway of the path is a round spot which represents the god of day when it has reached the middle of heaven. Here he marks the time when you will turn your thoughts from other things to the feeding of the little one so that the nourishing of its life may be continuous. The god of day continues his journey and in time reaches the edge of the earth, behind which he finally disappears. The hind legs and

WA-ṬSE'-MO^{N}-I^{N} (WA-ÇA'-BE (BLACK BEAR) GENS)

a



b

a, WAR STANDARD (SYMBOLIZES THE WHITE SWAN)
b, TSE'-WA-THE ROOT (NELUMBO LUTEA), USED FOR FOOD

the tail of the robe are reddened to typify the glow that warns us of the ending of the day when your thoughts will again turn to the care of the little one. When you put these symbolic marks upon this sacred robe your thoughts reached out in appeal to Wa-ḳo^{n}′-da for yourself and child.

As the shadow of night spreads over the land you will take your little one in your arms, draw this robe over you, then rest in sleep. The robe which you draw over yourself and child typifies the heaven, whence comes all life, and the act is an appeal to heaven for protection.

The procuring of food for the little one should always be done with a feeling of gratitude toward the Mysterious Power that brings forth life in all forms. There is a plant which is dedicated to use as a sacred food in the bringing up of the little ones, known as ṭse′-wa-the (*Nelumbo lutea*) (pl. 6, *b*). (36th Ann. Rept. Bur. Amer. Ethn., p. 183, lines 910 to 923.) You will at times go to the lake to gather the roots of this plant for use in feeding your little one. When about to go to the lake you will paint red the parting of your hair, as a sign of your gratitude to the god of day who passes over your head and over the plant you go to seek, shedding his life-giving power upon you as he goes upon his journey.

When you come to the edge of the lake you will look about for a staff to support you as you work in the water. You will choose the willow for your staff, for it is a tree that clings persistently to life. By this act you will make an appeal to the great Life-giving Power for a long and fruitful life for yourself and the little one. With the willow staff in your hands you will step into the water and take up from the soft earth beneath a root of the sacred plant, the ṭse′-wa-the. You will find clinging to the root some of the soft earth from which the plant draws nourishment and strength. Take this bit of soil and touch your forehead and body with it, an act which will be as a sign that you appeal to the earth wherein there is Life-giving Power. When you have performed this act return the root to the earth beneath the water, with the wish that the plant shall forever be plentiful. Then gather enough of the roots to satisfy the little one and yourself.

The maize is another sacred life-giving plant. You raise this plant from year to year. When you prepare the ground for planting the seed you will take one grain and put it in a hill, you will press down upon it the soil with your foot, and say: "My father-in-law bade me do this, as an expression of my faith that the sky and the earth will yield to me not only one ear of maize but one animal as well, or even one herd of animals." In the next hill you will put two grains, in the next three, the next four, the next five, the next six, and in the seventh seven, always repeating the words at each planting.

The ceremony closes with the end of the special instructions given to the mother of the child blessed and named, and as each member of the gentes who had taken part in the rite rises to go he makes some pleasant remarks to the father and the mother.

When the mother goes to her field to plant the seeds of the maize she remembers the instructions and follows them in every detail. As the maize matures and the ears are still green and tender the mother cuts the stalks from the hills she had ceremonially made, leaving the ears on the stalks. She ties the stalks in bundles, and, with the aid of friends, carries them home to her house. She then prepares a feast to which she invites the man who had acted as Xo′-ka at the ceremonial naming of her child. He in turn invites some of his friends who had acted as Xo′-ka in child-naming ceremonies to come and share in the feast prepared for him.

If among the invited guests there happens to be a member of the Tho′-xe gens, learned in the rituals, he is requested by the honored guest to recite the maize wi′-gi-e of his gens.

A paraphrase is here given of the wi′-gi-e which the Tho′-xe recite to give pleasure to the host and to the guests. The mythical story points to mid-heaven as the region of the conception of life forms, and as the starting point of the Osage people in their journey to earth, the region of actual birth into bodily existence.

Origin Wi′-gi-e of the Tho′-xe Gens

The people spake to one another, saying: Lo, the little ones are not a people,
Let search be made by the younger brothers for a place where the little ones may become a people.
Even as these words were being spoken, a younger brother
Hastened to the first division of heaven,
Close to which he came and paused,
When, returning to the elder brothers, he spake, saying:
Verily, nothing of importance has come to my notice.
Make further search, O, younger brothers, the people said,
The little ones are not a people.

Then, a younger brother,
Even as these words were being spoken,
Hastened to the second division of heaven, where he paused,
When, as the god of darkness cast a shadow upon the heavens,
He returned to the eldest brothers and stood.
They looked up and spake, saying: How has it fared with you? It was not your wont to suffer so, O, younger brother.
He replied: I have been to the second division of heaven.
It is not possible for the little ones to become a people there.

O, Younger brother,
We bid you make further search, the people said.
Even as these words were being spoken,
One hastened to the third division of heaven,
He drew near and paused.

The younger brother,
As the god of darkness cast a shadow upon the heavens,
Returned to the elder brothers and stood.
The elder brothers spake: How has it fared with you? It was not your wont to suffer so.
The younger brother replied: It is impossible!

O, younger brother, the people said,
We bid you make further search.
Then a younger brother
Hastened to the
Fourth division of heaven.
Close to it he came and paused.
Then the Man of Mystery, the god of the clouds,
Drew near and stood before him.

The younger brother turned to the elder brothers and said: Here stands a man!
A fear-inspiring man!
His name, I verily believe, is Fear-inspiring.
The people spake to him, saying: O, grandfather!
The Man of Mystery replied: I am a person of whom your little ones may make their bodies.
When they make of me their bodies,
They shall cause themselves to be deathless.

Little-hawk
They shall take for their personal name,
Then shall they always live to see old age.
Hawk-maiden, also,
Is a name that is mine.
That name also
Your little ones shall take to be their name,
Then shall they always live to see old age.

O, younger brother! the people said,
And the younger brother went in haste
To the Tho'-xe (the Buffalo-bull),
Close to whom he stood and spake, saying:
O, grandfather!

Then to the elder brothers he said: Here stands a man!
A fear-inspiring man!
The Tho'-xe spake: I am a person of whom the little ones may make their bodies.
Whereupon he threw himself to the ground,
Then up sprang the blazing star,
From the earth where it stood in all its beauty, pleasing to look upon.
Tho'-xe spake, saying: Of this plant also the little ones may make their bodies.
The people tasted the root of the plant,
And exclaimed: It is bitter to the taste!
Tho'-xe spake, saying: This plant shall be medicine to the little ones.
When they use it as medicine,
Their arms shall lengthen in growth,
And they shall live to see old age.

Again Tho′-xe threw himself upon the ground,
And the poppy mallow
Sprang from the earth and stood resplendent in its reddened blossoms.
Of this plant also Tho′-xe said,
The little ones shall make their bodies.
When they use it as medicine,
Their arms shall lengthen in growth.
The root is astringent,
And, referring thereto, your little ones shall take the name Astringent.
When the little ones make of this plant their bodies,
They shall always live to see old age.

Tho′-xe (the Buffalo-bull),
Threw himself to the ground,
And a red ear of maize
He tossed in the air,
As he exclaimed: The little ones shall make of this their bodies!
Then shall they always live to see old age.

Again Tho′-xe threw himself to the ground,
And a blue ear of maize,
Together with a blue squash,
He tossed in the air as he said,
These plants, also,
Shall be food for the little ones,
Then shall they live to see old age.

A third time he threw himself to the ground,
And a white ear of maize,
Together with a white squash he tossed in the air,
As he exclaimed: These plants also shall be food for the little ones!
Then shall they be difficult for death to overcome them,
And they shall always live to see old age.

A fourth time he threw himself to the ground,
And a speckled ear of maize,
Together with a speckled squash,
He tossed in the air as he exclaimed:
What creature is there that would be without a mate!
And he wedded together the maize and the squash,
Then exclaimed: These also shall be food for the little ones!
And they shall be difficult for death to overcome them.

The feasting of the No^{n}′-ho^{n}-zhi^{n}-ga upon the fruits of the seeds of the maize planted by the mother with religious care in the seven sacred hills completes the rite of the naming of her child, by which its right to a place in its gens is formally recognized; the child has a place, not only in its gens, but also in the sky and the earth which the two great tribal divisions, the Ho^{n}′-ga and the Ṭsi′-zhu, represent.

CHILD-NAMING RITUAL OF THE ṬSI′-ZHU WA-SHTA-GE GENS

(SHO^{N}′-GE-MO^{N}-I^{N})

The Child-naming ritual of the Ṭsi′-zhu Wa-shta-ge gens of the Osage tribe, here recorded, was given by Sho^{n}′-ge-mo^{n}-i^{n}, a member of the Ba′-po subgens of the Ṭsi′-zhu Wa-shta-ge gens. The name Ba′-po (Popper in English), Sho^{n}′-ge-mo^{n}-i^{n} explained, is the name of the elder tree, the trunk of which boys, from time reaching beyond memory, used for making poppers. The name refers to a mythical story and to a ceremonial office. The mythical story is as follows: When the people of the Ṭsi′-zhu great division descended from the sky to make the earth their home they came down as eagles, and they alighted on a great red oak tree. The shock of their alighting caused the acorns to drop from the tree in great profusion, which was taken as a prophecy that the Ṭsi′-zhu would become a numerous people. One eagle was crowded off the tree, but as he dropped down he alighted upon a blossoming elder tree. This eagle was a peace bird and his alighting on the ba′-po tree made it to become a peace symbol. The Ba′-po subgens was given the office of furnishing a pipestem for the peace pipe in the keeping of the Ṭsi′-zhu Wa-shta-ge gens, and the Ba′-po made the stem of an elder sapling a symbol of peace.

When Sho^{n}′-ge-mo^{n}-i^{n} is called by a member of the Ṭsi′-zhu Wa-shta-ge gens to act as Xo′-ḳa (instructor) in the ceremonial naming of his child he goes to the house of the father without any formality. Usually the call is made when the sun is traveling downward (afternoon); when he receives the message he promptly responds to the call. On his arrival at the house the father, in a formal speech, informs him that his summons was for the purpose of asking him to conduct the ceremonies to be performed at the naming of his child. When Sho^{n}′-ge-mo^{n}-i^{n} gives his consent to officiate at the ceremony the fees for the men who are to take part are placed before him. These he examines to make sure that there are enough articles to go around, and to see if the man had also provided a pipe for the Sho′-ḳa or Official Messenger.

CERTAIN GENTES CALLED TO TAKE PART IN THE CEREMONY

Being satisfied that the man had supplied all the necessary articles, he places in the hands of the father the ceremonial pipe and bids him go after the Sho′-ḳa of the gens. The father returns with the messenger who was already invested with the little pipe, the badge of his authority. When the two men had taken their seats Sho^{n}′-ge-mo^{n}-i^{n} directs the Sho′-ḳa to go and call the heads of the following gentes, with their No^{n}′-ho^{n}-zhi^{n}-ga members, to come to the house

of the father, at sunrise the next morning, to take part in the ceremonies of naming his child:

1. Wa′-ṭse-ṭsi, of the Wa-zha′-zhe subdivision, to recite their wi′-gi-e relating to their life symbol, the red cedar. (36th Ann. Rept. Bur. Amer. Ethn., p. 95, lines 1 to 34.)

2. No^{n}′-po^{n}-da, Deer gens, of the Wa-zha′-zhe subdivision, to recite their wi′-gi-e relating to one of their life symbols, the water. (36th Ann. Rept. Bur. Amer. Ethn., p. 98, lines 1 to 25.)

3. I′-ba-ṭse Ṭa-dse, Wind People, of the Ho^{n}′-ga subdivision, to recite their wi′-gi-e relating to one of their life symbols, the maize.

4. Tho′-xe, Buffalo-bull gens of the Ṭsi-zhu great division, to recite their wi′-gi-e relating to the maize. Tho′-xe is the gens that gave to the people the maize and the squashes. (36th Ann. Rept. Bur. Amer. Ethn., p. 279, lines 54 to 110.) The Tho′-xe authorized the I′-ba-ṭse and certain other gentes to use the Maize ritual in their child-naming ceremonies.

5. Çi^{n}′-dse-a-gthe, Wolf gens of the Ṭsi′-zhu great division, to recite their wi′-gi-e relating to their life symbol, the sun. The Dog-star is also one of their life symbols. (36th Ann. Rept. Bur. Amer. Ethn., p. 118, lines 1 to 36.)

Wa-zho′-i-ga-the (Life Symbol) Wi′-gi-e

The Sho′-ka returns to the house of the father and reports that he has given notice to all the gentes named to attend the ceremony. Then Sho^{n}′-ge-mo^{n}-i^{n} proceeds to recite the Wa-zho′-i-ga-the Wi′-gi-e of his gens, a name which means, The Taking of Bodies; that is, The Taking of Life Symbols. The reciting of this wi′-gi-e is for the benefit of the father and the child.

THE TAKING OF LIFE SYMBOLS.

FREE TRANSLATION

1

1. The people spake to one another, saying: Lo, the little ones have nothing of which to make their bodies,
2. Take heed, O, younger brothers, and see what can be done.
3. Then to the youngest of the brothers they spake, saying:
4. The little ones have nothing of which to make their bodies, O, younger brother.
5. Hardly were these words spoken,
6. When the young messenger stood before the God of Day (the sun), to whom he spake, saying:
7. O, my grandfather!
8. The God of Day replied: My grandchild!
9. The messenger spake: The little ones have nothing of which to make their bodies, O, grandfather.

10. The God of Day spake: I am a person of whom the little ones may well make their bodies,
11. I am a god who has power to resist death.
12. When the little ones make of me their bodies,
13. They also shall have power to resist death, as they travel the path of life.
14. Even among the gods
15. There is not one who is able to see my path.
16. When the little ones make of me their bodies,
17. Even the gods
18. Shall not be able to see their path, as they travel the path of life.

2

19. Again the people spake, saying: O, younger brothers,
20. Take heed and see what can be done,
21. The little ones have nothing of which to make their bodies.
22. They spake to the youngest of the brothers, saying:
23. O, younger brother,
24. The little ones have nothing of which to make their bodies,
25. Take heed and see what can be done.
26. Hardly were these words spoken
27. When the young messenger stood before the Goddess of Night (the moon),
28. To whom he spake, saying: O, my grandmother!
29. The Goddess of Night replied: My grandchild!
30. The messenger spake: The little ones have nothing of which to make their bodies.
31. Then spake the Goddess of Night: I am a person of whom the little ones may well make their bodies,
32. I am a goddess who has power to resist death.
33. When the little ones make of me their bodies,
34. They also shall have power to resist death, as they travel the path of life.
35. Even among the gods
36. There is not one who is able to see my path.
37. When the little ones make of me their bodies,
38. Even the gods
39. Shall not be able to see their path, as they travel the path of life.
40. Even among the gods
41. There is not one of them who can stand in my way to prevent my going.
42. When the little ones make of me their bodies,
43. Even the gods
44. Shall not be able to stand in their way, as they travel the path of life.

45. Moreover, I have been able to bring myself to see old age.
46. When the little ones make of me their bodies,
47. They also shall bring themselves to see old age, as they travel the path of life.
48. I have brought myself to the days that are calm and peaceful.
49. When the little ones make of me their bodies,
50. They also shall bring themselves to the calm and peaceful days, as they travel the path of life.

3

51. Again the people spake, saying: Lo, the little ones have nothing of which to make their bodies,
52. Take heed and see what can be done, O, younger brothers.
53. Then they spake to the youngest of the brothers,
54. Saying: O, younger brother!
55. The little ones have nothing of which to make their bodies,
56. Take heed and see what can be done.
57. Even as these words were being spoken,
58. He stood before the Male Star (Morning Star) who sitteth in the heavens,
59. And spake to him, saying: O, grandfather!
60. The Male Star replied: My grandchild!
61. The messenger spake: The little ones have nothing of which to make their bodies.
62. The Male Star replied: I am a person of whom the little ones may well make their bodies.
63. I am a god who has power to resist death.
64. When the little ones make of me their bodies,
65. They also shall have power to resist death, as they travel the path of life.
66. Even among the gods
67. There is not one who is able to see my path.
68. When the little ones make of me their bodies,
69. Even the gods
70. Shall not be able to see their path, as they travel the path of life.
71. Even among the gods
72. There is not one who can stand in my way to prevent my going,
73. When the little ones make of me their bodies.
74. Even the gods
75. Shall not be able to stand in their way to prevent their going.
76. Moreover, I have been able to bring myself to see old age.
77. When the little ones make of me their bodies,
78. They also shall be able to bring themselves to see old age, as they travel the path of life.

79. They shall also live to see the days that are calm and peaceful.
80. When the little ones make of me their bodies,
81. They shall be able to bring themselves to the calm and peaceful days, as they travel the path of life.

4

82. The people spake, saying: O, younger brothers,
83. The little ones have nothing of which to make their bodies,
84. Take heed and see what can be done.
85. Then they spake to the youngest of the brothers,
86. Saying: O, younger brother,
87. The little ones have nothing of which to make their bodies,
88. Take heed and see what can be done.
89. Even as these words were being spoken,
90. The messenger stood before the Female Star (Evening Star) who sitteth in the heavens,
91. And spake to her, saying: O, my grandmother!
92. The Female Star replied: My grandchild!
93. The messenger spake: The little ones have nothing of which to make their bodies.
94. The Female Star replied: I am a person of whom the little ones may well make their bodies.
95. I am a god who has power to resist death.
96. When the little ones make of me their bodies,
97. They also shall have power to resist death, as they travel the path of life.
98. Even among the gods
99. There is not one who can stand in my way to prevent my going.
100. When the little ones make of me their bodies,
101. Even the gods
102. Shall not be able to stand in their way to stop their going.
103. Moreover, I have been able to bring myself to see old age.
104. When the little ones make of me their bodies,
105. They also shall be able to bring themselves to see old age, as they travel the path of life.
106. I have been able to bring myself to the calm and peaceful days.
107. When the little ones make of me their bodies,
108. They also shall be able to bring themselves to the calm and peaceful days, as they travel the path of life.

5

109. The people spake, saying: O, younger brothers,
110. The little ones have nothing of which to make their bodies.
111. Then to the youngest of the brothers
112. They spake, saying: O, younger brother,

113. Take heed and see what can be done.
114. Even as these words were being spoken,
115. The messenger stood before the Litter (Ursa Major), who stands in the heavens,
116. To whom he spake, saying, O, grandfather!
117. The little ones have nothing of which to make their bodies.
118. The Litter replied: I am a person of whom the little ones may well make their bodies.
119. I am a god who has power to resist death.
120. When the little ones make of me their bodies,
121. They also shall have power to resist death, as they travel the path of life.
122. Even among the gods
123. There is not one who is able to see my path.
124. When the little ones make of me their bodies,
125. Even the gods
126. Shall not be able to see their path, as they travel the path of life.
127. Even among the gods
128. There is not one who can stand in my way to prevent my going.
129. When the little ones make of me their bodies,
130. Even the gods
131. Shall not be able to stand in their way to prevent their going.
132. Moreover, I have been able to bring myself to see old age.
133. When the little ones make of me their bodies,
134. They also shall be able to bring themselves to see old age.
135. I have been able to bring myself to the calm and peaceful days.
136. When the little ones make of me their bodies,
137. They also shall be able to bring themselves to the calm and peaceful days, as they travel the path of life.

6

138. The people spake, saying: The little ones have nothing of which to make their bodies,
139. Give heed, younger brothers, and see what can be done.
140. Then to the youngest of the brothers,
141. They spake, saying: O, younger brother,
142. The little ones have nothing of which to make their bodies.
143. Even as these words were being spoken,
144. The messenger stood before Deer-head (Pleiades), who sitteth in the heavens,
145. To whom he spake, saying: O, my grandmother!
146. She replied: My grandchild!
147. The messenger spake: The little ones have nothing of which to make their bodies.
148. Deer-head replied: I am a person of whom the little ones may well make their bodies,

149. I am a god who has power to resist death.
150. When the little ones make of me their bodies,
151. They also shall have power to resist death, as they travel the path of life.
152. Even among the gods
153. There is not one who is able to see my path.
154. When the little ones make of me their bodies,
155. Even the gods
156. Shall not be able to see their path, as they travel the path of life.
157. Even among the gods
158. There is not one who can stand in my way to prevent my going.
159. When the little ones make of me their bodies,
160. Even the gods
161. Shall not be able to stand in their way to prevent their going.
162. Moreover, I have been able to bring myself to see old age.
163. When the little ones make of me their bodies,
164. They also shall be able to bring themselves to see old age.
165. I have been able to bring myself to the calm and peaceful days.
166. When the little ones make of me their bodies,
167. They also shall be able to bring themselves to the calm and peaceful days, as they travel the path of life.

7

168. The people spake, saying: The little ones have nothing of which to make their bodies,
169. Give heed, O, younger brothers, and see what can be done.
170. Then to the youngest of the brothers,
171. They spake, saying: O, younger brother,
172. The little ones have nothing of which to make their bodies,
173. Take heed and see what can be done.
174. Even as these words were being spoken,
175. The messenger stood before Three-deer (Orion's belt), who stands in the heavens,
176. To whom he spake, saying: O, grandfather!
177. The little ones have nothing of which to make their bodies.
178. Three-deer replied: I am a person of whom the little ones may well make their bodies,
179. I am a god who has power to resist death.
180. When the little ones make of me their bodies,
181. They also shall have power to resist death, as they travel the path of life.
182. Even among the gods
183. There is not one who is able to see my path.
184. When the little ones make of me their bodies,

185. Even the gods
186. Shall not be able to see their path, as they travel the path of life.
187. Even among the gods
188. There is not one who can stand in my way to prevent my going.
189. When the little ones make of me their bodies,
190. Even the gods
191. Shall not be able to stand in their way to prevent their going.
192. Moreover, I have been able to bring myself to see old age.
193. When the little ones make of me their bodies,
194. They also shall have the power to bring themselves to see old age.
195. I have been able to bring myself to the calm and peaceful days.
196. When the little ones make of me their bodies,
197. They also shall be able to bring themselves to the calm and peaceful days, as they travel the path of life.

8

198. The people spake, saying: The little ones have nothing of which to make their bodies, O, younger brothers,
199. Take heed and see what can be done.
200. Then to the youngest of the brothers
201. They spake, saying: O, younger brother,
202. The little ones have nothing of which to make their bodies,
203. Take heed and see what can be done.
204. Even as these words were being spoken,
205. The messenger stood before Double-star (Theta and Iota in Orion) who sitteth in the heavens,
206. To whom he spake, saying: O, grandmother!
207. The little ones have nothing of which to make their bodies.
208. Double-star replied: I am a person of whom the little ones may well make their bodies.
209. I am a god who has power to resist death.
210. When the little ones make of me their bodies,
211. They also shall have power to resist death, as they travel the path of life.
212. Even among the gods
213. There is not one who is able to see my path.
214. When the little ones make of me their bodies,
215. Even the gods
216. Shall not be able to see their path, as they travel the path of life.
217. Even among the gods
218. There is not one who can stand in my way to prevent my going.
219. When the little ones make of me their bodies,

220. Even the gods
221. Shall not be able to stand in their way to prevent their going.
222. Moreover, I have been able to bring myself to see old age.
223. When the little ones make of me their bodies,
224. They also shall be able to bring themselves to see old age.
225. I have been able to bring myself to the calm and peaceful days.
226. When the little ones make of me their bodies,
227. They also shall be able to bring themselves to the calm and peaceful days, as they travel the path of life.

At the close of the wi′-gi-e Sho^{n}′-ge-mo^{n}-i^{n} and the Sho′-ka are invited by the family to join them in the evening meal, after which the two men go home.

The Xo′-ka Ceremonially Conducted to the Child's House

Before sunrise the next morning the Sho′-ka, carrying his little pipe, the badge of his office, goes to Sho^{n}′-ge-mo^{n}-i^{n}'s house to conduct him to the house of the child to be named. Upon receiving the formal message from the Sho′-ka, Sho^{n}′-ge-mo^{n}-i^{n} takes his paint pouch from a bag containing his personal belongings and puts some red paint on the inner surface of his hands. Then as the eastern clouds take from the rising sun a crimson tinge, he lifts his hands, palms outward, toward them and the sun itself. After a silent pause he withdraws his hands and reddens his face with the paint on them, as though with the color of the sun, and his messengers, the reddened clouds. When he has put upon his face the sacred color he takes from a package in which he keeps his ornamental feathers a red downy eagle feather which he fastens to his scalplock so that the red feather, the life symbol of his gens, stands firm and upright. In the days when buffalo were plentiful the No^{n}′-ho^{n}-zhi^{n}-ga who is to act as Xo′-ka at the child-naming ceremony wore a buffalo robe with the hair outside, but since the extinction of that animal he substituted for the robe a woven blanket obtained from traders.

Having thus decorated himself with red paint and the red feather, symbols of the sky, and the substitute of the buffalo robe, an earth symbol, Sho^{n}′-ge-mo^{n}-i^{n}, now actual Xo′-ka, goes forth to the house of the child to be named, following the Sho′-ka, who leads the way. It was explained by the old man that the manner of approach of his gens, the Tsi′-zhu Wa-shta-ge, to the house of the child was very simple, that it did not have the elaborate ceremonial forms described by Wa-xthi′-zhi that were followed by his gens, the Puma, and the other war gentes of the Ho^{n}′-ga great division.

Arriving at the house, the Sho′-ka enters without pause and leads the Xo′-ka to his place at the left of the father, who sits with his wife and child at the east end of the house. When the Xo′-ka has taken his seat the No^{n}′-ho^{n}-zhi^{n}-ga of his gens, the Tsi-zhu Wa-shta-ge,

enter and take their places back of the Xo′-ka and the parents and sit in a row occupying the entire width of the house. Then the No^{n}′-ho^{n}-zhi^{n}-ga of the other gentes who are to take part in the ceremony enter, those of the Ho^{n}′-ga great division taking their accustomed places at the south side and those of the Ṭsi′-zhu great division at the north side of the house. (Fig. 1.) Except for the blankets of various colors, the No^{n}′-ho^{n}-zhi^{n}-ga were decorated alike, their faces painted red, the color of the sun and the dawn, and a red downy feather fastened to the scalplock of each one.

A Life Symbol Sent to Each of the Officiating Gentes

When all the No^{n}′-ho^{n}-zhi^{n}-ga had settled down in their places, and had exchanged with each other the usual social greetings, Sho^{n}′-ge-mo^{n}-i^{n} opens the proceedings with a formal statement, setting forth the purpose of the gathering and adding some pertinent remarks concerning the ancient rite of naming the children and their formal recognition as members of the tribe. He then goes on to the ceremony of distributing the fees and the symbolic articles to be used in the rite. The distribution was made in the following order:

1. To the Wa′-ṭse-ṭsi, Star gens of the Wa-zha′-zhe subdivision of the Ho^{n}′-ga great division, he sent, by the Sho′-ka, cedar fronds with fee. The cedar is a life symbol of the Wa′-ṭse-ṭsi gens.

2. To the Tho′-xe, Buffalo-bull gens, of the Ṭsi′-zhu great division, a bowl of shelled corn with fee. The maize is one of the life symbols of the Tho′-xe.

3. To the No^{n}′-po^{n}-da, Deer gens of the Wa-zha′-zhe subidivion of the Ho^{n}′-ga great division, a bowl of water with fee. Water is one of the life symbols of the No^{n}′-po^{n}-da.

4. To the Çi^{n}′-dse-a-gthe, Wolf-tail gens, of the Ṭsi′-zhu great division, fee only. The sun is one of the life symbols of this gens. The Dog-star is also one of its symbols.

5. I′-ba-ṭse Ṭa-dse, Wind gens of the Ho^{n}′-ga subdivision of the Ho^{n}′-ga great division, a bowl of shelled corn. The Tho′-xe authorized the I′-ba-ṭse to use the maize ritual. This gens also has the office of performing the ceremonies by which the souls of warriors slain in battle are sent direct to the spirit land.

Members of the Officiating Gentes Recite Their Wi′-gi-es Simultaneously

When the Sho′-ka, the Ceremonial Messenger, had made the last delivery of the symbolic articles and fees to the gentes above named, each No^{n}′-ho^{n}-zhi^{n}-ga begins to recite the wi′-gi-e of his gens relating to its life symbol, such as the cedar fronds, the corn or water. As each No^{n}′-ho^{n}-zhi^{n}-ga recites the wi′-gi-e of his gens, old Sho^{n}′-ge-mo^{n}-i^{n} recites the Name Wi′-gi-e of his own gens, the Ṭsi-zhu Wa-shta-ge, which is as follows:

THE NAME WI′-GI-E

FREE TRANSLATION

1

1. The people spake to one another, saying: O, younger brothers,
2. The little ones have nothing of which to make their bodies,
3. Take heed and see what can be done.
4. Then to the youngest of the brothers they spake,
5. Saying: O, younger brother,
6. The little ones have nothing of which to make their bodies,
7. You will give heed and see what can be done.
8. Even as these words were being spoken
9. To the first division of heaven,
10. The messenger verily descended,
11. Where the little ones had not yet become a people.

2

12. Again the people spake, saying: O, younger brothers,
13. The little ones have nothing of which to make their bodies,
14. Take heed and see what can be done.
15. Then to the youngest of the brothers they spake,
16. Saying: O, younger brother,
17. You will give heed and see what can be done.
18. To the second division of heaven the messenger descended,
19. When he cried out:
20. It can not be, it is impossible:
21. The little ones have not yet become a people.

3

22. Again the people spake, saying: O, younger brothers,
23. The little ones have nothing of which to make their bodies,
24. Take heed and see what can be done.
25. Then to the youngest of the brothers they spake,
26. Saying: O, younger brother,
27. The little ones have nothing of which to make their bodies,
28. You will give heed and see what can be done.
29. Even as these words were being spoken,
30. The messenger descended to the third division of heaven,
31. Where the little ones had not yet become a people.

4

32. Verily, at that time and place,
33. The people spake, saying: O, younger brothers, the little ones have nothing of which to make their bodies,

34. Take heed and see what can be done.
35. Then to the youngest of the brothers they spake,
36. Saying: O, younger brother,
37. The little ones have nothing of which to make their bodies,
38. You will give heed and see what can be done.
39. Even as these words were being spoken,
40. The messenger descended to the fourth division of heaven,
41. Where lay the bird (the female eagle) that has no stains (evil disposition).
42. Verily, a person who is ever present upon her nest.
43. Upon the center of the earth, that sat in all her greatness,[2]
44. There stood a person (the male eagle).
45. From him we shall take the name, Mo^{n}-zho$^{n'}$, Earth,
46. Verily, he is a person who travels far and wide, above the earth.
47. We shall take from him the name, Mo^{n}-zho$^{n'}$-ga-sho^{n}, Travels-above-the-earth.
48. Verily, he is a person whose home is upon the center of the earth.
49. We will take from him the name, Mo^{n}-zho$^{n'}$-u-çko^{n}-çka, Center-of-the-earth.

5

50. The little ones are now a people.
51. We shall also take the name, Xi-tha'-da-wi^{n}, Good-eagle-woman,
52. Also the name, Hi$^{n'}$-i-ḳi^{n}-da-bi, Feathers-fought-over,
53. Hi$^{n'}$-ga-mo^{n}-ge, Feathers-scattered-by-the-winds, shall also be our name,
54. As also, No^{n}-be'-çi, Yellow-hands.
55. And Wa-zhi$^{n'}$-ga-hi^{n}, Feathers-of-the-bird, shall be our name.

6

56. Verily, at that time and place,
57. The eagle spake, saying: Behold the hollow of my foot,
58. Which I have made to be the sign of old age.
59. When the little ones make of me their bodies,
60. They shall live to see the sign of old age in the hollow of their foot.

61. The wrinkles upon my shin,
62. I have made to be the sign of old age.
63. When the little ones make of me their bodies,
64. They shall live to see wrinkles upon their shin.

[2] The words of this line are figurative and mean the earth when she displays her greatness by her blossoming flowers and her ripening fruit.

65. The folds of the skin on my knee,
66. I have made to be the sign of old age.
67. When the little ones make of me their bodies,
68. They shall live to see the skin of their knee gathered in folds.

69. The stripes on the feathers of my thigh,
70. I have made to be the sign of old age.
71. When the little ones make of me their bodies,
72. They shall live to see the sign of old age upon their thigh.
73. The stripes upon my breast,
74. I have made to be the sign of old age.
75. When the little ones make of me their bodies,
76. They shall live to see the sign of old age on their breast.

77. The stripes upon the corners of my mouth,
78. I have made to be the sign of old age.
79. When the little ones make of me their bodies,
80. They shall live to see the sign of old age in the corners of their mouth.

81. The stripes upon my forehead,
82. I have made to be the sign of old age.
83. When the little ones make of me their bodies,
84. They shall live to see the sign of old age on their forehead.

85. The folds of my eyelids,
86. I have made to be the sign of old age.
87. When the little ones make of me their bodies,
88. They shall live to see the sign of old age on their eyelids.

89. I have been able to bring myself to old age.
90. When the little ones make of me their bodies,
91. They also shall be able to bring themselves to old age.
92. I have been able to bring myself to the calm and peaceful days.
93. When the little ones make of me their bodies,
94. They also shall be able to bring themselves to the calm and peaceful days, as they travel the path of life.

The Child is Passed from Gens to Gens to be Blessed

At the close of the simultaneous recital of the wi′-gi-es by the No^{n}′-ho^{n}-zhi^{n}-ga of the six gentes, namely, the Wa′-ṭse-ṭsi, Tho′-xe, No^{n}′-po^{n}-da, Çi^{n}′-dse-a-gthe, I′-ba-ṭse, and the Ṭsi′-zhu Wa-shta-ge, the Sho′-ḳa carries the infant to the head of the Wa′-ṭse-ṭsi gens, who takes it in his arms, then, dipping the tips of the fingers into a wooden vessel, in which had been put sacred water and red cedar fronds, he gently touches with his moistened fingertips the lips, head, arms, and body of the little one. This ceremonial act is an appeal to Wa-ḳo^{n}′-da to grant to the little one health and strength so that it may grow to maturity and old age without interruption by disease.

The child is next taken by the Sho′-ka to the head of the No^{n}′-po^{n}-da gens, who blesses it in the same manner with the symbolic water and cedar fronds.

Then the little one is taken to the head of the I′-ba-tse gens, who touches the lips, head, arms and body of the child with pounded corn, besides the sacred water and cedar fronds. The touching of the child with the life-giving corn is an act of appeal to Wa-ko^{n}′-da that the child be not permitted to suffer for want of food during its life, so that it may reach maturity and old age without difficulty. The gentile symbol of the I′-ba-tse gens is the wind but it was authorized by the Tho′-xe gens to use the corn ritual in its child-naming ritual.

The Sho′-ka takes the little one from the I′-ba-tse to the head of the Tho′-xe, Buffalo-bull, gens. In the mythical story of the origin of the maize it was Tho′-xe, Buffalo-bull, who gave to the people the maize and the squash. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 279–281, lines 54 to 110.) The head of the Tho′-xe gens takes the little one in his arms and blesses it with the sacred water and cedar fronds as did the Wa′-tse-tsi, then, mixing some of his own pounded corn with that of the I′-ba-tse, he blesses the child with the sacred corn, the life symbol of his own gens. The ceremonial act of the Tho′-xe is an expression of the wish that the life-giving corn will aid the new member of the Tsi′-zhu Wa-shta-ge gens to successfully reach maturity and old age.

The next to take the child in his arms and bless it with the symbolic water, cedar fronds and corn is the head of the Çi^{n}′-dse-a-gthe, Wolf, gens. His ceremonial acts do not differ from those of the Tho′-xe.

The Sho′-ka then brings the little one to its own gens, the Tsi′-zhu Wa-shta-ge, the People of Peace. The head of the gens takes the little one in his arms and blesses it in the same manner in which the Tho′-xe blessed it. This is the gens to whom the sick are brought that they might taste of the sacred food prepared by them and be strengthened. From this healing power the members of the gens like to take the name, Wa-stse′-e-do^{n}, Good-doctor.

When each of these gentes had blessed the child in turn the Sho′-ka brings the mother to the Xo′-ka, who places in her hands two little sticks, each of which represents a sacred name of the gens of which the little one has now become a member. The Xo′-ka bids her take one of the names represented by the sticks. The mother usually takes for her child the name that is most euphonious and which she thinks has the greater religious significance. The selection of a name for the new member of the gens closes the ceremony.

During the month of April, 1916, Sho^{n}′-ge-mo^{n}-i^{n} was summoned to the house of Wa-xthi′-zhi to name his grandson, whose father is a member of the Tsi′-zhu Wa-shta-ge gens. Sho^{n}′-ge-mo^{n}-i^{n}

promptly responded to the call but Wa-xthi′-zhi became uncertain as to whether or not the ceremonial naming of a child according to the ancient tribal rites would come under the prohibition of the new religion which he had accepted against the practice of the ancient Osage ceremonies. The full ceremony was omitted, but the old man was asked to offer to the mother the choice of two sacred names: Mo^{n}-zho$^{n′}$, Earth (see p. 70, line 45), and Wa-stse′-e-do^{n}, Good-doctor. The mother, a member of the I^{n}-gtho$^{n′}$-ga (Puma) gens, chose for her son, a member of the Ṭsi′-zhu Wa-shta-ge gens, the name Wa-stse′-e-do^{n}. Although the full child-naming ceremony was omitted, Wa-xthi′-zhi gave as fees to Sho$^{n′}$-ge-mo^{n}-i^{n} a horse, a blanket, and other articles of value, amounting to about one hundred and fifty dollars.

The first wi′-gi-e recited in the child-naming ritual given by Sho$^{n′}$-ge-mo^{n}-i^{n} (pp. 60 to 67) is entitled Wa-zho′-i-ga-the Wi′-gi-e, literally, The Taking of Bodies, and freely translated, The Taking of Life Symbols. In this wi′-gi-e eight gods, in the forms of certain cosmic bodies, are adopted as Life Symbols. Sex is attributed to these gods and goddesses and they are addressed as "grandfather" and "grandmother" because of their great age and mysterious character. The wi′-gi-e is an expression by the ancient No$^{n′}$-ho^{n}-zhi^{n}-ga of their longing desire for a tribal life that will be as lasting as that of the gods and goddesses who forever travel in the heavens. These gods and goddesses are paired in this wi′-gi-e as follows:

1. Wa-ḳo$^{n′}$-da Ho$^{n′}$-ba do^{n}, God of Day (the Sun), grandfather,
2. Wa-ḳo$^{n′}$-da Ho^{n} do^{n}, Goddess of Night (the Moon), grandmother.

3. Wa′-ṭse-do-ga, Male Star (the Morning star), grandfather,
4. Wa′-ṭse Mi-ga, Female Star (the Evening star), grandmother.

5. Wa′-ba-ha, Litter (the Dipper), grandfather,
6. Ṭa-ṗa′, Deer-head (the Pleiades), grandmother.

7. Ṭa Tha′-bthi^{n}, Three-deer (the three great stars that form Orion's Belt), grandfather,
8. Mi-ḳa-ḳ'e u-ḳi-tha-ç'i^{n} (Stars-strung-together) (theta and iota in Orion), grandmother.

Xu′-tha-wa-ṭo^{n}-i^{n} of the Ṭsi′-zhu Wa-no^{n} (Elder Ṭsi′-zhu), a war gens of the Ṭsi′-zhu great tribal division, was asked for the Child-naming Ritual of his gens, he being referred to as one versed in the rituals of the Ṭsi′-zhu war gentes, but he declined to give it in full. With some reluctance he consented to recite the first wi′-gi-e of his ritual which corresponds to and bears the same title as the one given by Sho$^{n′}$-ge-mo^{n}-i^{n}, a No$^{n′}$-ho^{n}-zhi^{n}-ga of the Ṭsi′-zhu Wa-shta-ge gens. (See pp. 60 to 67.)

In the Sho$^{n'}$-ge-mo^{n}-i^{n} wi'-gi-e (The Taking of Life Symbols), the people of the Ṭsi'-zhu Wa-shta-ge gens implored four gods and four goddesses of the sky for permission to take from them "bodies" for their little ones. The people of the Ṭsi'-zhu Wa-no^{n}, in the wi'-gi-e recorded by Xu-thu'-wa-ṭo^{n}-i^{n}, entreated six gods and four goddesses of the sky for permission to take "bodies" from them for their little ones. The following is the order in which the Ṭsi'-zhu Wa-no^{n} people approached these ten sky deities, the order in which they paired them according to sex, and the terms of relationship they used in addressing them:

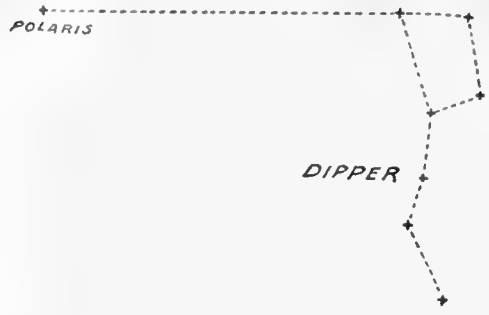


FIG. 3.—Chart of constellation Wa'-ba-ha (Ursa Major)

1. Wa-ḳo$^{n'}$-da Ho$^{n'}$-ba do^{n}, the God of Day (the Sun), grandfather,
2. Wa-ḳo$^{n'}$-da Ho^{n} do^{n}, the Goddess of Night (the Moon), grandmother.

3. Mi-ḳa'-ḳ'e Ho$^{n'}$-ba^{n} do^{n}, the Day-star (Morning star), grandfather,
4. Mi-ḳa'-ḳ'e Ho$^{n'}$ do^{n}, the Night-star (Evening star), grandmother.

5. Wa'-ba-ha, Litter, the Dipper (Great Bear), (fig. 3), grandfather,
6. Mi-ḳa'-ḳ'e u-ḳi-tha-ç' i^{n}, Double-star, grandmother.

7. Ṭa-ṗa', Deer-head, Pleiades, grandfather,
8. Ṭa Tha'-bthi^{n}, Three-deer, the three great stars in Orion's belt (fig. 4), grandmother.

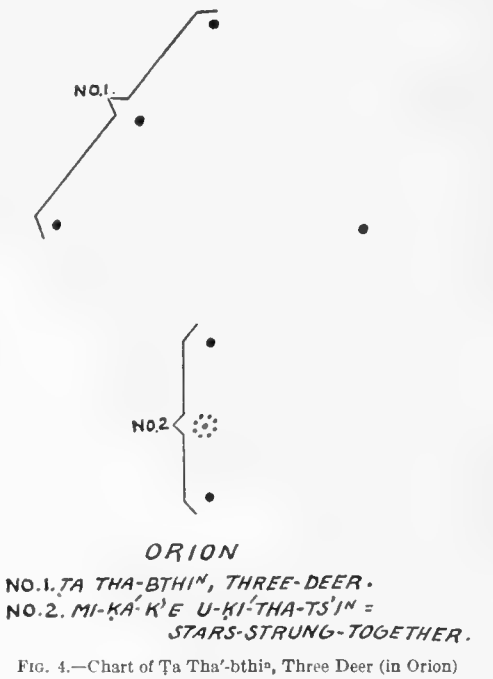


FIG. 4.—Chart of Ṭa Tha'-bthi^{n}, Three Deer (in Orion)

9. Mi-ḳa'-ḳ'e Zhu-dse, Red-star, the Pole star, grandfather,
10. Sho^{n}-ge A-ga-k'e e-go^{n}, Dog-star, Sirius, grandfather.

The two wi′-gi-es do not agree as to the sexes of two of the sky deities. In the Ṭsi′-zhu Wa-shta-ge wi′-gi-e, Ṭa-ṗa′ (Pleiades) is addressed as grandmother and in that of the Ṭsi′-zhu Wa-no^{n} as grandfather. Ṭa-tha′-bthi^{n}, Three-deer, is addressed as grandfather in the Ṭsi′-zhu Wa-shta-ge wi′-gi-e and in that of the Ṭsi′-zhu Wa-no^{n} as grandmother.

The difference between the two wi′-gi-es in this respect was spoken of to Sho^{n}′-ge-mo^{n}-i^{n} and he said: "We notice such mistakes in the tribal rites but controversy over them is always avoided by the No^{n}′-ho^{n}-zhi^{n}-ga. Xu-tha′-wa-ṭo^{n}-i^{n} recited his wi′-gi-e correctly, and we recite ours as it was handed down to us. The Ṭsi′-zhu Wa-no^{n}, being a war people, mention in their wi′-gi-e their two war gods, the Red-star and the Dog-star; they address both as grandfather. We (the Ṭsi′-zhu Wa-shta-ge) are a peace people, therefore we do not mention those two gods in our child-naming ritual."

First Child-naming Wi′-gi-e of the Ṭsi′-zhu Wa-no^{N} Gens

The following is the first wi′-gi-e in the Child-naming Ritual of the Ṭsi′-zhu Wa-no^{n}, war gens, of the Ṭsi′-zhu great tribal division, as recited by Xu-tha′-wa-ṭo^{n}-i^{n}.

TAKING OF LIFE SYMBOLS

1

1. Verily, at that time and place, it has been said, in this house,
2. The Ṭsi′-zhu, a people who have seven fireplaces, spake to one another,
3. Saying: O, younger brothers,
4. The little ones have nothing of which to make their bodies.
5. Then, at that very time they spake
6. To the Sho′-ḳa Wa-ba-xi (the Chief Messenger),
7. Saying: O, younger brother,
8. The little ones have nothing of which to make their bodies,
9. Take heed and see what can be done.
10. Then, at that very time,
11. The Chief Messenger
12. Hastened to the
13. God of Day (the Sun), who sitteth in the heavens,
14. And returned with him to the people.
15. They spake to the God of Day, saying: O, grandfather,
16. The little ones have nothing of which to make their bodies.
17. Then, at that very time,
18. The God of Day quickly replied: It is well you sent for me.
19. Of all the groups of gods,
20. I am a god by myself.
21. The little ones shall make of me their bodies.

22. Even among the gods,
23. There is not one who has power to see my path.
24. When the little ones make of me their bodies,
25. Even among the gods
26. There is not one who shall be able to see their path, in life's journey.
27. Even among the gods
28. There is not one who has power to cross my path.
29. When the little ones make of me their bodies,
30. Even among the gods
31. There is not one who shall be able to cross their path, in life's journey.
32. Even among the gods
33. What one is there who can stand in my way to prevent my going?
34. When the little ones make of me their bodies,
35. Even among the gods
36. There is not one who shall be able to stand in their way to prevent their going.
37. I am not the only god,
38. Take heed and make further search.

2

39. Verily, at that time and place, it has been said, in this house,
40. The Chief Messenger
41. Hastened to the
42. Goddess of Night (the Moon), who sitteth in the heavens,
43. And returned with her to the people.
44. They spake to her, saying: O, grandmother,
45. The little ones have nothing of which to make their bodies.
46. Then, at that very time,
47. The Goddess of Night replied: It is well you sent for me.
48. Of all the groups of gods,
49. I am a god by myself.
50. Even among the gods
51. There is not one who has power to see my path.
52. When the little ones make of me their bodies,
53. Even among the gods
54. There is not one who shall be able to see their path.
55. Even among the gods
56. There is not one who has power to cross my path.
57. When the little ones make of me their bodies,
58. Even among the gods
59. There is not one who shall be able to cross their path.
60. Even among the gods

61. What one is there who can stand in my way to prevent my going?
62. When the little ones make of me their bodies,
63. Even among the gods
64. There is not one who shall be able to stand in their way to prevent their going.
65. I am not the only god,
66. Take heed and make further search.

3

67. Verily, at that time and place, it has been said, in this house,
68. The Chief Messenger
69. Hastened to the
70. Star of Day (the Morning Star), who sitteth in the heavens,
71. And returned with him to the people.
72. They spake to the Star of Day, saying: O, grandfather,
73. The little ones have nothing of which to make their bodies.
74. Then, at that very time,
75. The Star of Day replied: It is well you sent for me.
76. The little ones shall make of me their bodies.
77. Of all the groups of gods,
78. I am a god by myself.
79. The little ones shall make of me their bodies.
80. Even among the gods
81. There is not one who has power to see my path.
82. When the little ones make of me their bodies,
83. Even among the gods
84. There is not one who shall be able to see their path.
85. Even among the gods
86. There is not one who has power to cross my path.
87. When the little ones make of me their bodies,
88. Even among the gods
89. There is not one who shall be able to cross their path.
90. Even among the gods
91. What one is there who can stand in my way to prevent my going?
92. When the little ones make of me their bodies,
93. Even among the gods
94. There is not one who shall be able to stand in their way to prevent their going.
95. I am not the only god,
96. Take heed and make further search.

4

97. The Chief Messenger
98. Hastened to the
99. Star of Night (the Evening Star), who sitteth in the heavens,
100. And returned with her to the people.
101. They spake to her, saying: O, grandmother,
102. The little ones have nothing of which to make their bodies.
103. Then, at that very time,
104. The Star of Night replied: It is well you sent for me.
105. Of all the groups of gods
106. I am a god by myself.
107. When the little ones make of me their bodies,
108. Even among the gods
109. There is not one who shall be able to see their path, in their life's journey.
110. Even among the gods
111. There is not one who has power to cross my path.
112. When the little ones make of me their bodies,
113. Even among the gods
114. There is not one who shall be able to cross their path, in their life's journey.
115. Even among the gods
116. What one is there who can stand in my way to prevent my going?
117. When the little ones make of me their bodies,
118. Even among the gods
119. There is not one who shall be able to stand in their way to prevent their going.
120. I am not the only god,
121. Take heed and make further search.

5

122. Verily, at that time and place, it has been said, in this house,
123. The Chief Messenger
124. Hastened to the
125. Litter (Great Bear), who stands in the midst of the heavens,
126. And returned with him to the people.
127. They spake to Litter, saying: O, grandfather,
128. The little ones have nothing of which to make their bodies.
129. Then, at that very time,
130. The Litter replied: It is well you sent for me.
131. Of all the groups of gods,
132. I am a god by myself.
133. The little ones shall make of me their bodies.

134. Even among the gods
135. There is not one who has power to see my path.
136. When the little ones make of me their bodies,
137. Even among the gods
138. There is not one who shall be able to see their path, in their life's journey.
139. Even among the gods
140. There is not one who has power to cross my path.
141. When the little ones make of me their bodies,
142. Even among the gods
143. There is not one who shall be able to cross their path.
144. Even among the gods
145. What one is there who can stand in my way to prevent my going?
146. When the little ones make of me their bodies,
147. Even among the gods
148. There is not one who shall be able to stand in their way to prevent their going.
149. I am not the only god,
150. Take heed and make further search.

6

151. Verily, at that time and place, it has been said, in this house,
152. The Chief Messenger
153. Hastened to
154. Ṭa-pa′, Deer-head (Pleiades), who stands in the heavens,
155. And returned with her to the people.
156. They spake to her, saying: O, grandmother,
157. The little ones have nothing of which to make their bodies.
158. Then, at that very time,
159. Deer-head replied: It is well you sent for me.
160. Of all the groups of gods
161. I am a god by myself.
162. Even among the gods
163. There is not one who has power to see my path.
164. When the little ones make of me their bodies,
165. Even among the gods
166. There is not one who shall be able to see their path.
167. Even among the gods
168. There is not one who has power to cross my path.
169. When the little ones make of me their bodies,
170. Even among the gods
171. There is not one who shall be able to cross their path.
172. Even among the gods
173. What one is there who can stand in my way to prevent my going?

174. When the little ones make of me their bodies,
175. Even among the gods
176. There is not one who shall be able to stand in their way to prevent their going.
177. I am not the only god,
178. Take heed and make further search.

7

179. Verily, at that time and place, it has been said, in this house,
180. The Chief Messenger
181. Hastened to
182. Ṭa Tha′-bthi^{n}, Three-deer (Orion's belt), who sitteth in the heavens,
183. And returned with him to the people.
184. They spake to him, saying: O, grandfather,
185. The little ones have nothing of which to make their bodies.
186. Then, at that very time,
187. Three-deer replied: Of all the groups of gods,
188. I am a god by myself.
189. The little ones shall make of me their bodies.
190. Even among the gods
191. There is not one who has power to see my path.
192. When the little ones make of me their bodies,
193. Even among the gods
194. There is not one who shall be able to see their path.
195. Even among the gods
196. There is not one who has power to cross my path.
197. When the little ones make of me their bodies,
198. Even among the gods
199. There is not one who shall be able to cross their path.
200. Even among the gods
201. What one is there who can stand in my way to prevent my going?
202. When the little ones make of me their bodies,
203. Even among the gods
204. There is not one who shall be able to stand in their way to prevent their going.
205. I am not the only god,
206. Take heed and make further search.

8

207. Verily, at that time and place, it has been said, in this house,
208. The Chief Messenger
209. Hastened to
210. Mi-ḳa′-ḳ'e U-ḳi-tha-ç'i^{n}, Double-star (theta and iota in Orion), who sitteth in the heavens,

211. And returned with her to the people.
212. They spake to her, saying: O, grandmother,
213. The little ones have nothing of which to make their bodies.
214. Then, at that very time,
215. Double-star replied: It is well you sent for me.
216. Of all the groups of gods
217. I am a god by myself.
218. Even among the gods
219. There is not one who has power to see my path.
220. When the little ones make of me their bodies,
221. Even among the gods
222. There is not one who shall be able to see their path.
223. Even among the gods
224. There is not one who has power to cross my path.
225. When the little ones make of me their bodies,
226. Even among the gods
227. There is not one who shall be able to cross their path.
228. Even among the gods
229. What one is there who can stand in my way to prevent my going?
230. When the little ones make of me their bodies,
231. Even among the gods
232. There is not one who shall be able to stand in their way to prevent their going.
233. I am not the only god,
234. Take heed and make further search.

9

235. Verily, at that time and place, it has been said, in this house,
236. The Chief Messenger
237. Hastened to
238. Mi-ḳa′-ḳ′e Zhu-dse, Red-star (Pole star), who sitteth in the heavens,
239. And returned with him to the people.
240. They spake to him, saying: O, grandfather,
241. The little ones have nothing of which to make their bodies.
242. Red-star replied: It is well you sent for me.
243. Of all the groups of gods
244. I am a god by myself.
245. The little ones shall make of me their bodies.
246. Even among the gods
247. There is not one who has power to see my path.
248. When the little ones make of me their bodies,
249. Even among the gods
250. There is not one who shall be able to see their path.

251. Even among the gods
252. There is not one who has power to cross my path.
253. When the little ones make of me their bodies,
254. Even among the gods
255. There is not one who shall be able to cross their path.
256. Even among the gods
257. What one is there who can stand in my way to prevent my going?
258. When the little ones make of me their bodies,
259. Even among the gods
260. There is not one who shall be able to stand in their way to prevent their going.
261. I am not the only god,
262. Take heed and make further search.

10

263. Verily, at that time and place, it has been said, in this house,
264. The Chief Messenger
265. Hastened to
266. The side of the heavens
267. Where lay Sho$^{n'}$-ge, the Dog (Sirius), as though suspended in the sky,
268. And returned with him to the people.
269. They spake to him, saying: O grandfather,
270. The little ones have nothing of which to make their bodies.
271. Then, at that very time,
272. The Dog replied: The little ones shall make of me their bodies.
273. Behold my toes, that are gathered closely together,
274. I have not folded them together without a purpose.
275. I have made them to be a sign of old age.
276. When the little ones make of me their bodies,
277. When they become aged men,
278. In their toes, closely folded together,
279. They shall see the sign of old age.
280. Behold the folds of skin on my ankle.
281. I have not put them there without a purpose.
282. I have made them to be a sign of old age.
283. When the little ones make of me their bodies,
284. When they become aged men,
285. In the skin of their ankles, gathered in folds,
286. They shall see the sign of old age.
287. Behold the flaccid muscles of my thigh.
288. They have not become flaccid without a purpose.
289. I have made them to be a sign of old age.
290. When the little ones make of me their bodies,

291. When they become aged men,
292. They shall see in the flaccid muscles of their thighs the sign of old age.

293. Behold my shoulders, that are drawn close together.
294. They are not drawn together without a purpose.
295. I have made them to be a sign of old age.
296. When the little ones make of me their bodies,
297. When they become aged men,
298. They shall see in their shoulders drawn together the sign of old age.

299. Behold the flaccid muscles of my throat.
300. They have not become flaccid without a purpose.
301. I have made them to be a sign of old age.
302. When the little ones make of me their bodies,
303. When they become aged men,
304. They shall see in the flaccid muscles of their throat the sign of old age.

305. Behold the folds of the corners of my mouth.
306. They are not put there without a purpose.
307. I have made them to be a sign of old age.
308. When the little ones make of me their bodies,
309. When they become aged men,
310. They shall see in the corners of their mouth the sign of old age.

311. Behold the folds in the corners of my eyes.
312. They are not put there without a purpose.
313. I have made them to be a sign of old age.
314. When the little ones make of me their bodies,
315. When they become aged men,
316. They shall see in the corners of their eyes the sign of old age.

317. Behold the tip of my nose.
318. It is not placed there without a purpose.
319. I have placed it there for chasing away other gods.
320. I use it for keeping other gods from entering my house.
321. When the little ones make of me their bodies,
322. They shall use it to chase away other gods, as they travel the path of life.

323. Behold the hair on the crown of my head grown thin.
324. It has not grown thin without a purpose.
325. I have made it to be a sign of old age.
326. When the little ones make of me their bodies,
327. When they become aged men,
328. They shall see in their whitened hair
329. The sign of old age, as they travel the path of life.

330. There comes a time
331. When a calm and peaceful day comes upon me,
332. So there shall come upon the little ones a calm and peaceful day, as they travel the path of life.

The most important wi′-gi-es (recited parts of a ritual) used in the child-naming rituals are those which relate to the life symbols of a gens, such as the sun, the moon, the morning and evening stars, night and day, deer, elk, bear, etc., which are called wa-zho′-i-ga-the, objects of which bodies are made; and those which relate to the personal, sacred names adopted by a gens to be used by its members for their children. The wi′-gi-e relating to the life symbols are usually recited at the beginning of the ceremony. (See wi′-gi-e of the Ṭsi′-zhu Wa-shta-ge gens, p. 60.) The name wi′-gi-es, called Zha′-zhe Ḳi-ṭo^{n} (Zha′-zhe, name; Ḳi-ṭo^{n}, the taking of), are recited when all the No^{n}′-ho^{n}-zhi^{n}-ga who were invited to take part in the ceremony of the conferring of a name upon a child have assembled. The life-symbol and the name-taking wi′-gi-es are paraphrases of the mythical stories of the origin of the people of a gens. These mythical origin stories are called Ni′-ḳi-e, freely translated, Sayings of the Ancient Men.

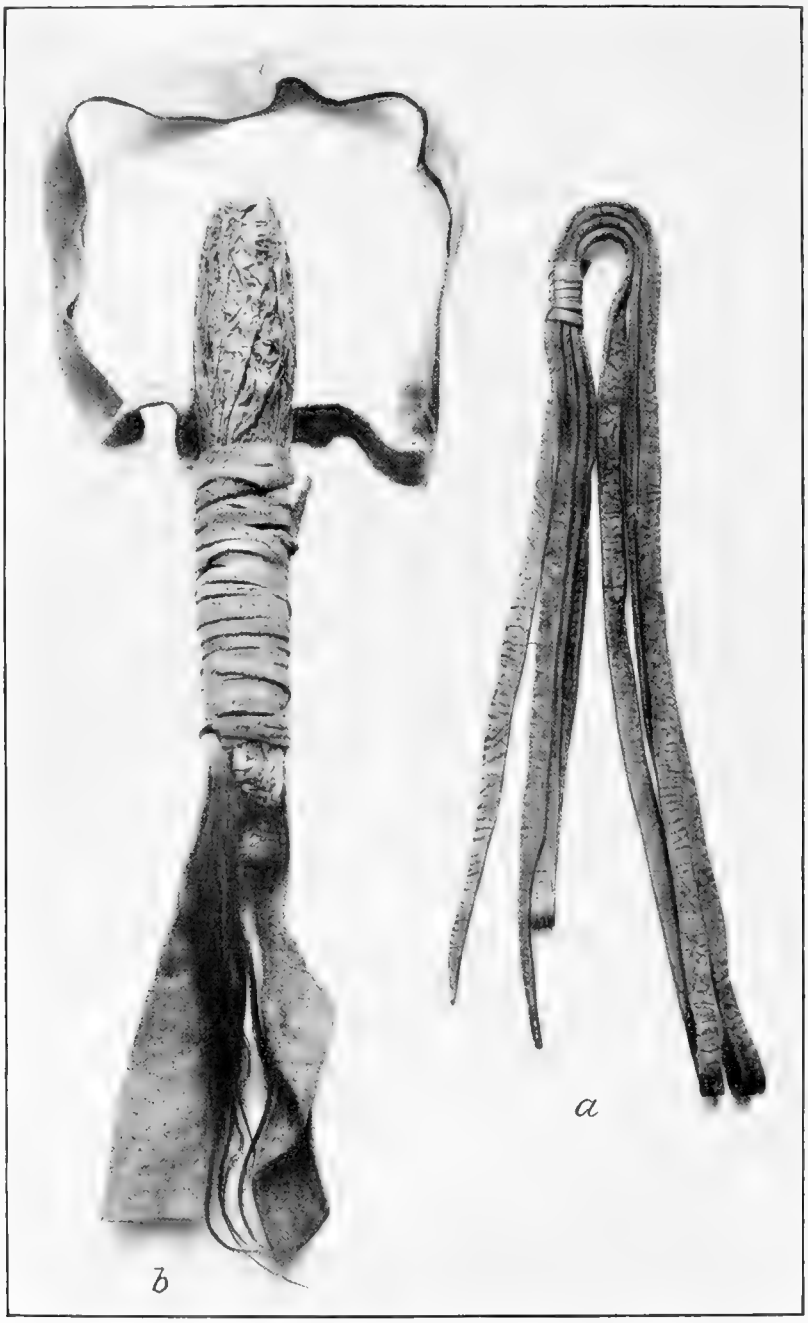
Xu-tha′-wa-ṭo^{n}-i^{n} (pl. 7), of the Ṭsi′-zhu Wa-no^{n} gens of the Ṭsi′-zhu great tribal division, recorded the life symbol wi′-gi-e of his gens (see pp. 75–84) but he declined to give the wi′-gi-e of the sacred gens names. However, these names appear in the Wi′-gi-e Ṭo^{n}-ga, Great Wi′-gi-e (36th Ann. Rept. Bur. Amer. Ethn., pp. 254–269), which are here given in their order, as follows:

1. 'I^{n}-çka′, White Rock. In the origin story of this gens the people came down from the sky, as eagles, to the earth and alighted upon seven trees. Thence:

36. They moved onward over the earth.
32. They came to the top of a rocky cliff,
38. Close to it they came and paused,
40. They spake to one another, saying: White Rock
41. We shall make to be a personal name for ourselves.
—(36th Ann. Rept. Bur. Amer. Ethn., p. 255.)

2. Mo^{n}′-hi^{n} Wa-ḳo^{n}′-da, Mysterious Knife. From the White Rock the people went forth to wander over the earth. They thought to make for themselves a knife for ceremonial use. The Sho′-ḳa went again and again to find the right kind of stone of which to make the knife. He brought home the red flint, the blue flint, the flint streaked with yellow, the black flint and the white flint, one after the other, each of which was rejected as being unfit for use by the little ones as a knife. Finally he brought home a round-handled

XU-THA′-WA-ṬO^{N}-I^{N} (ṬSI′-ZHU WA-NO^{N} GENS)



STRAPS FOR TYING CAPTIVES

knife which was accepted as suitable for the purpose. Then followed the idea of the people of making a magical war club for ceremonial use. The Sho′-ka went in search for the right kind of tree out of which to make it. He brought to the elder brothers the hickory tree, the thick-barked hickory tree, the red oak tree, the red wood tree, the dark wood tree, each of which was rejected as being unsuitable for use as a club. Then he brought to them the willow tree, a tree that never dies. This the elder brothers accepted as eminently fitted for use as a club, and:

268. Their round-handled-knife
269. They quickly took from its resting place,
271. And spake, saying: It is a fear-inspiring knife,
272. Verily, it is a mysterious knife.
273. Mysterious-knife
274. The little ones shall take as their personal name.
276. They lifted the round-handled knife
277. And quickly stabbed with it the body of the willow tree.
278. Then from its wound its life-blood streamed forth.

—(36th Ann. Rept. Bur. Amer. Ethn., p. 261.)

3. We′-thi^{n}-ça-gi, Strong-strap. With the mysterious knife the people shaped out of the "tree-that-never-dies" a mystic club. Taking with them the knife and the club they went in search of a buffalo and found one. On coming in sight of the animal they brandished the magic weapon four times in the air and the buffalo fell lifeless to the ground:

511. The skin of the (left) hind leg
512. They cut into a narrow strip,
514. And said: Verily the skin stretches not,
515. We shall make use of it as we travel the path of life.
517. Verily, it is a strong strap,
519. We shall consecrate it for ceremonial use,
520. Therefore Strong-strap
521. We shall make to be our sacred personal name.

—(36th Ann. Rept. Bur. Amer. Ethn., pp. 267–268.)

4. We′-thi^{n}-ga-xe, Strap-maker. By the cutting of the first strap out of the skin of the left hind leg of the magically killed buffalo the people of the Ṭsi′-zhu Wa-no^{n} gens created for themselves the office of making the straps (pl. 8) for the warriors for the tying of captives when any are taken. As they continued to cut out the strap they said:

523. Strap-maker, also,
524. We shall make to be our sacred personal name.

—(36th Ann. Rept. Bur. Amer. Ethn., p. 268.)

5. We′-thi^{n}-zhi^{n}-ga, Slender-strap. The strap they made out of the skin of the left hind leg of the animal was long and slender, and when they had finished it,

526. They said: Slender-strap, also,
527. We shall make to be our sacred personal name.
549. The skin of the left side
550. They cut in a circle,
552. And seven slender straps
553. They made of it for the Ṭsi-zhu who possesses seven fireplaces,
554. One for each fireplace,
556. And they said: We shall consecrate these straps for ceremonial use.

—(36th Ann. Rept. Bur. Amer. Ethn., pp. 268–269.)

These seven straps cut from the left side of the buffalo were to serve as types for similar straps to be ceremonially made for each of the other gentes of the tribe when about to go to war, to use in tying captives.

6. He-thi′-shi-zhe, Curved-horn. As the people saw the horns of the buffalo they exclaimed:

558. Behold the left horn,
559. We shall consecrate it for ceremonial use,
561. Therefore Curved-horn, also,
562. We shall make to be our sacred personal name.

—(36th Ann. Rept. Bur. Amer. Ethn., p. 269.)

7. He-thi′-zha-ge, Outspread-horns. The people noticed that the horns of the buffalo stood wide apart and outspread and so they exclaimed:

564. Outspread-horns, also,
565. We shall make to be our sacred personal name.
566. And they said, again: Behold the left horn,
568. We consecrete it for ceremonial use.

—(36th Ann. Rept. Bur. Amer. Ethn., p. 269.)

Personal names relating to any of the life symbols of a gens serve to keep the members informed of their place in the gentile and tribal organization. For example: Men who were given such names as Ho-ço^{n}′, White-fish; To′-ho-ho-e, Blue-fish; and Ho′-ḳi-e-çi, Wriggling-fish, know that they are members of the Ho′-i-ni-ḳa-shi-ga, Fish-people, gens whose life symbol is the Fish, and that the place of their gens is in the Wa-zha′-zhe, the first of the two subdivisions of the Ho^{n}′-ga great tribal division which symbolizes the earth. The Wa-zha′-zhe subdivision typifies the water portion of the earth.

Those who were given such names as O′-po^{n}-ṭo^{n}-ga, Great-elk; Mo^{n}′-thi^{n}-ḳa-ga-xe, Maker-of-the-land; and Mo^{n}-zho^{n}′-ga-xe, Maker-of-the-earth, know that they are members of the Elk gens whose life symbol is the male elk (36th Ann. Rept. Bur. Amer. Ethn., p. 165, lines 274 to 354) and that the place of their gens is with the Ho^{n}′-ga, the second of the two subdivisions of the Ho^{n}′-ga great tribal division which symbolizes the earth. The Ho^{n}′-ga subdivision typifies the land portion of the earth.

Men who bear the names Ṭi-çi′, Acorn; U-bu′-dse, Profusion; and No^{n}-bu′-dse, Profusion (by the treading of the eagles on the branches of the red oak tree) know that they are members of the Ṭsi′-zhu Wa-shta-ge (Peacemaker) gens, that the life symbol of their gens is the red oak tree, the emblem of fruitfulness, and that

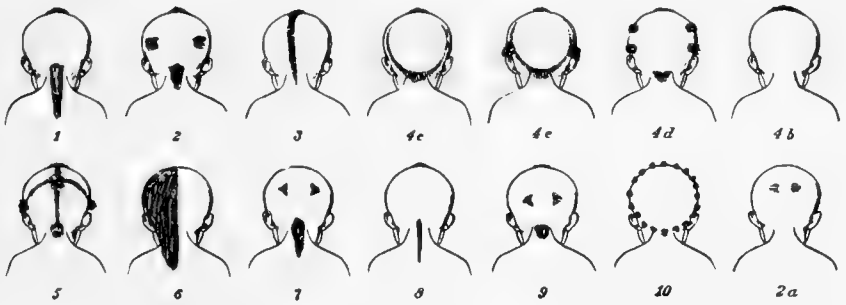


FIG. 5.—Totemic cut of the Omaha boys' hair. No. 1 is typical of the head and tail of the elk. No. 2 symbolizes the head, tail, and horns of the buffalo. No. 2a—the children of this subgens and those of the Ni-ni′-ba-to^{n} subgens of other gentes have their hair cut alike; the locks on each side of the bared crown indicate the horns of the buffalo. No. 3 represents the line of the buffalo's back as seen against the sky. No. 4b stands for the head of the bear. No. 4c figures the head, tail, and body of small birds. No. 4d, the bare head, represents the shell of the turtle; and the tufts, the head, feet, and tail of the animal. No. 4e pictures the head, wings, and tail of the eagle. No. 5 symbolizes the four points of the compass connected by cross lines; the central tuft points to the zenith. No. 6 represents the shaggy side of the wolf. No. 7 indicates the horns and tail of the buffalo. No. 8 stands for the head and tail of the deer. No. 9 shows the head, tail, and knobs of the growing horn of the buffalo calf. No. 10 symbolizes reptile teeth. The children of this gens sometimes have the hair shaved off so as to represent the hairless body of snakes.

the place of their gens in the tribal organization is with the Ṭsi′-zhu, the second of the two great tribal divisions which symbolizes the sky, including the sun, moon and stars that move therein. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 281, lines 111 to 120.)

The Gentile Hair Cut of Children

Another custom, akin to the taking of personal gentile names, was originated by the ancient No^{n}′-ho^{n}-zhi^{n}-ga, that of the adoption by each of the various gentes of the tribe of a particular style of hair cut for the young children to typify one of the life symbols of the gens. (Fig. 5.) The style adopted by the Ho^{n}′-ga gens of the Ho^{n}′-ga tribal subdivision for their children was that of cutting nearly all the hair of the head close to the skin, leaving an unbroken

fringe along the entire edge. (Fig. 6.) The story of its adoption is best told in the wi′-gi-e of the gens, a paraphrase of which is here given:

THE WI′-GI-E

The Hoⁿ′-ga, a people who possess seven fireplaces, spake to one another,
Saying: O, younger brothers,
The little ones have nothing of which to make their bodies.
Then to the Hoⁿ′-ga A-hiu-ṭoⁿ (Winged Hoⁿ′-ga) they spake,
Saying: O, elder brother! and stood in mute appeal.
In quick response the Winged Hoⁿ′-ga set forth in haste
To a deep and miry marsh,
To the Little Rock who sitteth firmly upon the earth.
Close to the Little Rock he stood and spake,
Saying: O, Grandfather!
Our little ones have nothing of which to make their bodies.
The Little Rock spake in quick response:
I am a person of whom the little ones may well make their bodies.
Thereupon the Winged Hoⁿ′-ga hastened back to his brothers to whom he spake,
Saying: O, younger brothers, a Little Rock sits yonder.
Then, with heads bent thitherward,
The younger brothers set forth in haste
To the Little Rock who sitteth firmly upon the earth, in the marsh.
Around him they gathered, close to him they stood as they spake
To the Little Rock sitting with algae floating about him, like locks of hair blowing in the wind. (Fig. 6.)
O, Grandfather! they said to him,
Our little ones have nothing of which to make their bodies.
The Little Rock made reply:
I am a person who is difficult to be overcome by death.
When your little ones make of me their bodies,
They shall always be difficult to overcome by death.
Behold the locks that float about the edges of my head.
When the little ones reach old age,
Their locks shall float about the edges of their heads.
The little ones shall always live to see their locks grown scant with age.
The younger brothers spake, saying: Close to the God of Day who sitteth in the heavens,
We shall place the Little Rock.[3]
When our little ones make of the Little Rock their bodies,
Of the God of Day also
Our little ones shall make their bodies.
The four days,
The four great divisions of the days (the four stages of life),
The little ones shall always reach and enter,
They shall always live to see old age.

This style of hair cut is called ko̱ⁿ′-ha-u-thi-stse (ko̱ⁿ′-ha, along the edge; u-thi-stse, a line left uncut), meaning an unbroken line of hair left uncut along the entire edge.

[3] The Little Rock of the marsh is spoken of as the Gentle Rock because it is a special life symbol of the people for whom there must always be peace and happiness. As a memorial of the finding of the Little Rock of the marsh the members of the Hoⁿ′-ga gens in cutting the hair of their little ones leave a fringe around the entire edge.

At a festival being held at the Indian village near the town of Pawhuska, old Saucy-calf called the writer's attention to a little boy who was playing hide-and-seek with other youngsters and said: "Look at the way his hair is cut (fig. 6); that is the Ho^{n}'-ga A-hiu-ṭo^{n} hair cut. That style is called ḳo^{n}'-ha-u-thi-stse. Xu-tha'-pa, Eagle-head, better known as Ben Wheeler, a young man who sat near us, looked up and said: "That's my little boy; I cut my children's hair like that." Saucy-calf then explained that the act of the parents in cutting the hair of the child in that prescribed fashion was an implied petition to Wa-ḳo^{n}'-da to permit the little one to live to see old age without obstruction of any kind.

FIG. 6.—Symbolic hair cut of the Ho^{n}'-ga gens

HAIR CUT OF THE ṬSI'-ZHU WA-SHTA-GE GENS

The people of the Ṭsi'-zhu Wa-shta-ge (Peacemaker) gens, who occupied the most important and honored place in the great tribal division representing the sky and all that it contains, adopted the ḳo^{n}'-ha-u-thi-stse style of hair cut for their little ones, which varied slightly from the styles used by the Ho^{n}'-ga. In the Ṭsi'-zhu Wa-shta-ge symbolic hair cut the line of hair left uncut along the edge is divided into little locks to typify the petals of the cone-flower, which is the sacred flower of the gens (fig. 7).

FIG. 7.—Symbolic hair cut of the Ṭsi'-zhu Wa-shta-ge gens

Sho^{n}'-ge-mo^{n}-i^{n}, in speaking of the symbolic hair cut of the children of his gens, the Ṭsi'-zhu Wa-shta-ge, told the following mythical story of its origin:

In the beginning the Ṭsi'-zhu people came down, in the form of eagles, from the upper to the lower world. As they came in sight of the earth they beheld a large red oak tree. They soared down to it and alighted upon its topmost branches. The shock of their weight

sent to the ground a shower of acorns which scattered around the foot of the tree, whereupon they said: We shall make of this tree our life symbol; our little ones shall multiply in numbers like the seeds of the oak that fall to the earth in countless numbers. The eagles that crowded upon the top branches of the oak became a people whose thoughts dwelt upon war, but two of the eagles found no resting place on the outspreading branches of the great oak and were obliged to drop to the earth. One alighted on a larger elder tree and his people became known as Ba'-po, people of the elder tree. The other eagle alighted upon the ground in the midst of a patch of little yellow flowers which his people made to be their life symbol and their emblem of peace. The people cut the hair of their children in such fashion as to make their heads resemble the little yellow flower, the emblem of peace. (Fig. 7.) This yellow flower is called Ba-shta', Hair-cut. It is the *Ratibida columnaris*.

A paraphrase of the wi'-gi-e of the Xu-tha'-zhu-dse, Red Eagle, gens in which the "little yellow flower," the emblem of peace, is mentioned, is here given.

Paraphrase of the Wi'-gi-e of the Red Eagle Gens

PEACEFUL DAY IS MY NAME

Verily, my abode is in the days that are calm and peaceful.
When the little ones make of me their bodies (their life),
They shall become a people of the days that are ever serene.
From each of the great gods,
I verily remove all traces of anger and violence.
When the little ones make of me their bodies,
They shall have power to remove from the gods
All anger and the desire for destruction.
From the god of the lower world (the earth);
From the god of light who standeth in the midst of heaven;
From the god of the upper world (the over-arching sky),
I have power to remove all anger and violence.
When the little ones make of me their bodies,
They also shall have power to remove from the gods all anger.
When the little ones of the Wa-zha'-zhe (subdivision),
And those of the Ho^{n}'-ga (subdivision),
Make of me their bodies,
They shall have power to remove from all lands,
All anger, hatred and violence.

NO-ANGER IS ALSO MY NAME

I am a person of whom the little ones may well make their bodies.
My abode is in the midst of the earth's warm, quivering air.
When the little ones make of me their bodies,
They shall become a people of the earth's quivering air.
Verily, in the days that are gentle and peaceful,
I make my abode.
When the little ones make of me their bodies,

They shall become a people of the days that are gentle and peaceful.
Of a little yellow flower
I have made my body.
The little Ba-shta′, that stands amidst the winds,
I have made to be my body.
When the little ones make of the Ba-shta′ their bodies,
They shall ever live together without anger, without hatred.

Ṭo^{n}-wo^{n}-i′-hi-zhi^{n}-ga, Little Ṭo^{n}-wo^{n}-i′-hi, in speaking to Miss Fletcher in 1898 of the Osage gentile system, said that there are five subgentes in the Ṭsi′-zhu Wa-shta-ge gens, namely:

1. Ṭsi′-u-çko^{n}-çka, House in the center, meaning the Sanctuary in the keeping of this gens which, figuratively, stands in the center of the earth.

2. Ba′-po, Elder, or, People of the elder trees.

3. Mo^{n}′-ça-hi, Arrow-tree, or, People of the arrow tree.

4. Zho^{n}-ço^{n}′, White-tree (Sycamore), or, People of the white tree.

5. Sho′-ḳa, Messengers, or, People from whom a ceremonial messenger is chosen for the gens. Sometimes this gens is called Ṭsi′-u-thu-ha-ge, Last group of houses.

It is from the people of the Ṭsi′-u-çko^{n}-çka that the hereditary chief of the Ṭsi′-zhu great tribal division must always be chosen. The Ba′-po subgens has the office of making the stem for the ceremonial peace pipe of the Ṭsi′-zhu Wa-shta-ge. The stem must always be made of the Ba′-po, the elder tree. The people of the Arrow-tree and the Sycamore gentes have lost the significance of their life symbols. All of these five subgentes use the cone-flower symbolic hair cut.

There is something pathetic in the passing away of these ancient rites and customs which the Osage Indians had treasured from the earliest times of their tribal existence. Joe Sho^{n}′-ge-mo^{n}-i^{n}, like his father, had respect and reverence for the religious thoughts of his ancestors which they had expressed in symbols and rituals with ceremonial forms and handed down. Joe had two little daughters (pl. 9, *a*) upon whom he bestowed a large share of his affections. He not only gave to each of them a sacred name of his gens, but, from year to year, as they approached womanhood, he cut their hair to typify the sacred flower of peace and happiness, an act which implied a supplication to Wa-ḳo^{n}′-da to bless each little one with a long and fruitful life. At the last symbolic hair cut the children had reached school age and they willingly went to the house of learning. The white children with whom they mingled hooted and jeered at them for their strange hair cut and made them unhappy. When they came home they told their father of their unkind treatment at the school. The fond father quietly took a pair of shears and cut away from each little head the symbolic locks.

Little Ṭoⁿ-woⁿ′-i-hi also stated that there was another style of symbolic hair cut called çiⁿ′-dse-a-gthe, tails worn on the head, which belongs to the Ṭsi′-zhu Wa-noⁿ, the principal war gens of the Ṭsi′-zhu great tribal division, which he described as: All of the hair of the head cut close but leaving uncut a row of three locks, equidistant apart, beginning at the crown of the head and ending near the edge of the hair at the back of the head. (Fig. 8.) This style of hair cut symbolizes all animals of the dog family, including the gray wolf, the coyote, and the domestic dog. It also symbolizes a star called Shoⁿ′-ge a-ga-ḳ'e e-goⁿ, Dog that lies suspended in the sky (Sirius).

The Dog Star is mentioned in the Child-naming Wi′-gi-e of the Ṭsi′-zhu Wa-noⁿ gens, bearing the title Wa-zho′-i-ga-the Wi′-gi-e, Taking of Life Symbols, given by Xu-tha′-wa-ṭoⁿ-in. (See p. 82, sec. 10 of the wi′-gi-e.)

Little Ṭoⁿ-woⁿ′-i-hi said that the Wa-ça-be-ṭoⁿ, Black Bear gens of the Hoⁿ′-ga great division, had a similar style of hair cut as that of the Ṭsi′-zhu Wa-noⁿ gens. Wa-xthi′-zhi said that the Puma gens also had the same style of hair cut.

FIG. 8.—Hair cut of the Ṭsi′-zhu Wa-noⁿ and the Wa-ça′-be (Black Bear) gentes

The symbolic hair cut of the Ni′-ḳa Wa-ḳoⁿ-da-gi gens, Men of Mystery, is: hair of the head all cut close excepting a lock left uncut on the crown of the head (pl. 10, *a*) and a lock at the back of the head near the edge, which does not show in the picture. The life symbol of this gens is the hawk and the hair cut represents this raptorial bird which was adopted by all of the gentes of both the Hoⁿ′-ga and the Ṭsi′-zhu great tribal divisions as an emblem of courage for their warriors.

The name of the boy whose picture shows the hair cut of his gens is Gthe-doⁿ′-çka, White-hawk (Gthe-doⁿ, hawk; çka, white). It is the name that belongs to the second son in a family of this gens. His father's name is Noⁿ′-ḳa-ṭo-ho, Blue-back (Noⁿ′-ḳa, back; ṭo-ho, blue), a name referring to the blue-backed hawk. White-hawk's mother is Xi-tha′-doⁿ-wiⁿ, Good-eagle-woman, daughter of Shoⁿ′-ge-moⁿ-iⁿ of the Ṭsi′-zhu Wa-shta-ge gens.

The style of symbolic hair cut adopted by the Tho′-xe gens is of the Çiⁿ′-dse A-gthe class and is described as, hair on entire head cut close excepting a little tuft left uncut just over the middle of the forehead, and a fringe running across the crown of the head from one ear to the other as shown in the picture (pl. 10, *b*); two tufts, one on either side of the head back of the fringe, and a tuft just above the nape of the neck, which do not show in the picture. This style of cut represents the buffalo bull, the principal life symbol of the gens.

a

b

FOUR OSAGE CHILDREN

a

b

CHILD'S HAIR CUT OF THE THO-XE AND NI'-KA WA-KO^{N}-DA-GI GENTES

MEN, SHOWING HAIR CUT OF ADULT OSAGES

BONE EAR PERFORATORS AND EXPANDERS

The two gentes, the Ni′-ḳa Wa-ḳo^{n}-da-gi and the Tho′-xe, are closely related, being joint custodians of the rites pertaining to war. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 64–65.) The symbolic hawks, each of which formed the central figure in the ceremonies of the war rites, were regarded as being in the special care of the Ni′-ḳa Wa-ḳo^{n}-da-gi, while all of the thirteen o-do^{n}′, military honors, to be won by each warrior of the tribe in order to secure ceremonial rank, belonged to the Tho′-xe. The war honor must be won in a fight by a war party carrying a hawk, the tribal emblem of courage. The places of these two gentes are on the Ṭsi′-zhu side of the two great tribal divisions, but they are not of the seven fireplaces of that great division.

In the Ṭsi′-zhu Wi′-gi-e recited by Mo^{n}-zho^{n}-a′-ḳi-da (36th Ann. Rept. Bur. Amer. Ethn., pp. 277–285), relating to the mythical story of the descent of the people from the upper to the lower world, these two gentes are mentioned. A paraphrase of this part is here given:

Paraphrase of Wi′-gi-e Relating to the Ni′-ḳa Wa-ḳo^{n}-da-gi and the Tho′-xe Gentes

The Messenger
Then hastened down
To the fourth division of the heavens,
Close to it he stood and paused
And lo, Ni′-ḳa Wa-ḳo^{n}-da-gi, Man of Mysteries,
Appeared before him.
The Messenger turned and said to his followers: Here stands a man,
Verily, one who inspires fear.
I truly believe his name is, Fear-inspiring.
The Man of Mysteries spake, saying: I am a person of whom your little ones may well make their bodies.
When your little ones make of me their bodies,
They shall be free from all causes of death.
They shall take the name Little-hawk,
To use as their personal name,
Then shall they be able to live to see old age.
Woman-hawk
Is also a name that I have.
Your little ones shall use it as their personal name,
Then shall they be able to live to old age.

The Messenger quickly passed on
To Tho′-xe, who appeared in the form of a buffalo bull.
Close to him the Messenger stood and spake,
Saying: O, Grandfather!
Then, turning toward his followers, he said: Here stands a man,
Verily, a man who inspires fear.
Then Tho′-xe spake, saying: I am a person of whom your little ones may well make their bodies.
Thereupon he threw himself upon the earth,
And the blazing star, a purple flower,
Sprang up from the soil and stood, pleasing to the sense of sight.
And Tho′-xe spake, saying: This plant shall be medicine for your little ones,

It shall make their limbs to lengthen in growth,
And they shall be able to live to see old age.
Again Tho'-xe threw himself upon the earth
And the poppy mallow
Sprang from the soil and stood, beautiful, in its red blossoms.
Then Tho'-xe spake, saying: Of this plant also,
Your little ones shall make their bodies,
They shall use it as medicine
And it shall make their limbs to lengthen in growth.
It is astringent to the taste,
Therefore you shall name your little ones Astringent.
When the little ones make of this plant their bodies,
They shall be able to live to see old age.

At the time this work was begun the greater portion of the Osage people had practically ceased to observe the ancient custom of cutting the hair of their children in the prescribed symbolic fashion, and those who continued the practice were reluctant to speak of it on account of its sacred and mysterious character. For this reason it was not possible to make an exhaustive study of the hair cut of the various gentes of the tribe. In the days when the rite was generally and strictly observed the girl, when she had attained the age of ten, was permitted to let her hair grow long, and the boy was allowed to wear his hair in the same style as that of all the grown men; that is, all the hair of the head cut close excepting a crest beginning at the middle of the crown and terminating with a long braided tail called he-ga'-xa, horn, that hangs down the back of the head and on the shoulder. (Pl. 11.) The braided tail is called "a'-çku" by the Omaha and the Ponca Indians.

The Ponca and the Omaha, who were at one time a part of the Osage tribe, also had the same tribal custom of ceremonially cutting the hair of the children. The ritual used in the ceremony is a supplication to Wa-ḳo^{n}'-da to favor the child with a long and fruitful life.

In the course of her ethnological work among the Omahas in the years 1881–83, Miss Alice C. Fletcher undertook to gather information about the symbolic hair cut of the children of that tribe. At first she made slow progress because the Indians were unwilling to speak of matters that form a part of the tribal rites. One day, at the house of Xo'-ga, the members of the family and some visitors were speaking of Miss Fletcher's difficulty in gathering information about the hair cut, when the old man caught his little boy and, holding him fast between his knees, proceeded to cut his hair. The little fellow fought manfully but in a short time he stood with his head closely sheared, with locks left uncut here and there. The father swung the boy to his back and as he started to go he said: "That white woman is my friend and I am going to help her." He carried the child to Miss Fletcher and as he put him down before her he said, "That's the hair cut of our gens. (See fig. 5, No. 2.)

It is the picture of a bison; you can't see it [the bison] but we can. You may make a sketch of it and write about it as much as you like." The lady looked for a moment in silence at the locks and the little shorn head, then, with a hearty laugh and a handclap, she snatched up paper and pencil to make a sketch of the locks and the shorn head, to the delight of all the Indians present. Thereafter she had no trouble in getting information about the hair cut of all the gentes.

Fondness of Personal Adornment

Like their relatives, the Omaha and the Ponca, the Osage people have a fondness for personal adornment. Much paint is used in decorating the face and body. Most of the lines and figures drawn upon the face and body are symbolic, as, for instance, a woman paints the parting of her hair almost daily. The red line symbolizes the path of the sun which forever passes over the earth and gives to it vitality. It is a sign of supplication for the continuity of life by procreation. Or, a man of the Life-giver gens paints his face all yellow with a narrow black line running diagonally across his face from one corner of his forehead down to the lower jaw on the opposite side. This is the life sign ceremonially put upon a captive when the word is passed by the Life-giver gens that the captive shall be permitted to live. A downy feather worn upright on the crown of the head by a man symbolizes the sun which brings life to the earth in material form. The white shell gorget which a man wears as a pendant on his necklace is also a symbol of the life-giving sun.

Ear Perforating

Down to recent times the Osage men have been sacrificing the shapeliness of their external ears to the gratification of their fondness for adornment. In ordinary times, and particularly on festal days, the Osage men weighted their ears with strings of wampum or other ornaments made of bone or shells and silver earbobs which were introduced by traders. The weight of the earrings and the crowding of the holes in the ears with the rings enlarge the perforations to an extraordinary size. (Pl. 11.) The holes, which are bored along the rim of the pinna, were made by the same men who performed the ceremony connected with the perforating. These men provided themselves with perforating instruments made of sharpened bone, wooden expanders, and little blocks of wood against which the ear is pressed when performing the operation. (Pl. 12.) For a long time Wa′-thu-xa-ge and Ṭsi′-zhu-zhi^{n}-ga held this office. The former died a few years ago. Both of these men were members of the Peace gens of the Ṭsi′-zhu great tribal division. An Osage was asked why the ears of the children were bored and he replied that the children whose ears were bored were apt to be better behaved than those whose ears were not perforated.

ĶI′-NO^{N} WI′-GI-E

1

1. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
2. Da′-do^{n} ķi-no^{n} gi-the mo^{n}-thi^{n} ṭa ba do^{n} a′, a bi^{n} da, ṭsi ga,
3. Wa′-ķo^{n}-da ṭse-ga xtsi e-tho^{n}-be hi no^{n} no^{n} a′, a bi^{n} da, ṭsi ga,
4. Ga′ ķi-no^{n} gi-the mo^{n}-thi^{n} bi a′, a bi^{n} da, ṭsi ga,
5. Ķi′-no^{n} gi-the mo^{n}-thi^{n} bi do^{n} shki a′, a bi^{n} da, ṭsi ga,
6. Ṭs'e wa-ṭse-xi ķi-the mo^{n}-thi^{n} ṭa bi a, wi-ço^{n}-ga, e-ķi-a bi a, a bi^{n} da, ṭsi ga.

2

7. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
8. Da′-do^{n} wa-gthe gi-the mo^{n}-thi^{n} ṭa ba do^{n} a′, a bi^{n} da, ṭsi ga,
9. Wa-ķo^{n}-da ṭse-ga xtsi e-tho^{n}-be hi no^{n} bi a, a bi^{n} da, ṭsi ga,
10. Thi′ u-ba-he i-sdu-ge dsi a′, a bi^{n} da, ṭsi ga,
11. Wa′-gthe ṭo^{n} e-go^{n} ṭo^{n} no^{n} a′, a bi^{n} da, ṭsi ga,
12. Ga′wa-gthe gi-the mo^{n}-thi^{n} bi a′, a bi^{n} da, ṭsi ga,
13. Ṭs'e′ wa-ṭse-xi ķi-the mo^{n}-thi^{n} ṭa bi^{n} da′, a bi^{n} da, ṭsi ga,
14. Zhi^{n}′-ga wa-gthe gi-the mo^{n}-thi^{n} bi do^{n} a′, a bi^{n} da, ṭsi ga,
15. Wa′-gthe gi-xi-tha zhi ķi-the mo^{n}-thi^{n} ṭa bi^{n} da′, a bi^{n} da, ṭsi ga.

3

16. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
17. Da′-do^{n} we-çda-the mo^{n}-thi^{n} ṭa ba do^{n} a′, a bi^{n} da, ṭsi ga,
18. Wa′-dsu-ṭa shi^{n}-ṭo-zhi^{n}-ga kshe no^{n} a′, a bi^{n} da, ṭsi ga,
19. No^{n}′-ķa o^{n}-he i-sdu-ge dsi a′, a bi^{n} da, ṭsi ga,
20. Ga′ we-çda-the mo^{n}-thi^{n} ṭa bi a′, wi-ço^{n}-ga, e-ķi-a bi a, a bi^{n} da, ṭsi ga,
21. We-çda-the mo^{n}-thi^{n} bi do^{n} shki a, a bi^{n} da, ṭsi ga,
22. U′-no^{n} a bi i-the ķi-the mo^{n}-thi^{n} ṭa bi a′, wi-ço^{n}-ga, e-ķi-a bi a, a bi^{n} da, ṭsi ga.
23. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
24. Da′-do^{n} wa-no^{n}-p'i^{n} ṭo^{n} kshi-the mo^{n}-thi^{n} ṭa ba do^{n} a′, a bi^{n} da, ṭsi ga,
25. Ṭsiu′-ge thi^{n}-kshe no^{n} a′, a bi^{n} da, ṭsi ga,
26. Ga′ wa-no^{n}-p'i^{n} ṭo^{n} kshi-the mo^{n}-thi^{n} ṭa bi a′,wi-ço^{n}-ga, e′-ķi-a bi a′, bi^{n} da, ṭsi ga,
27. Wa′-ķo^{n}-da Ho^{n}-ba do^{n} thi^{n}-kshe a′, a bi^{n} da, ṭsi ga,
28. I′-tha-thu-çe ṭse a′, a bi^{n} da, ṭsi ga,
29. No^{n}′-p'i^{n} ṭo^{n} kshi-the ṭa bi a′, wi-ço^{n}-ga, e-ķi-a bi a,′ a bi^{n} da, ṭsi ga,
30. U′-no^{n} tha bi do^{n} shki a′, a bi^{n} da, ṭsi ga,
31. U′-no^{n} a bi i-the ķi-the mo^{n}-thi^{n} ṭa bi a′, wi-ço^{n}-ga, e′-ķi-a, bi a, a bi^{n} da, ṭsi ga.

ṬSI TA′-ṖE WA-THO^{N}

Wa-ṭse wi^{n} u-tha-ḳi-o^{n}-stse,
Wa-ṭse wi^{n} u-tha-ḳi-o^{n}-stse he,
Wa-ṭse wi^{n} u-tha-ḳi-o^{n}-stse,
E the he wi-ta do^{n} u-tha-ḳi-o^{n}-stse he,
Wa-ṭse wi^{n} u-tha-ḳi-o^{n}-stse.

WI′-GI-E

1

1. Da′-do^{n} wa-çi-thi-çe mo^{n}-thi^{n} ṭa ba do^{n} a′, a bi^{n} da, ṭsi ga,
2. Wa′-ṭse do-ga thi^{n}-kshe a′, a bi^{n} da, ṭsi ga,
3. Ga′ wa-çi-thu-çe mo^{n}-thi^{n} bi a′, a bi^{n} da, ṭsi ga,
4. Wa′-çi-thu-çe mo^{n}-thi^{n} bi do^{n} a′, a bi^{n} da, ṭsi ga,
5. U′-no^{n} a bi i-the ḳi-the mo^{n}-thi^{n} ṭa bi a′, wi-ço^{n}-ge, e′-ḳi-a bi a, a bi^{n} da, ṭsi ga.

2

6. Da′-do^{n} wa-çi-thu-çe mo^{n}-thi^{n} ṭa ba do^{n} a′, a bi^{n} da, ṭsi ga,
7. Wa′-ṭse mi-ga thi^{n}-kshe a′, a bi^{n} da, ṭsi ga,
8. Ga′ wa-çi-thu-çe mo^{n}-thi^{n} bi a′, a bi^{n} da ṭsi ga,
9. Wa′-çi-thu-çe mo^{n}-thi^{n} bi do^{n} a′, a bi^{n} da, ṭsi ga,
10. U′-no^{n} a bi i-the ḳi-the mo^{n}-thi^{n} ṭa bi a′, wi-ço^{n}-ga, e-ḳi-a bi a′, a bi^{n} da, ṭsi ga.

3

11. Da′-do^{n} wa-çi-thu-çe mo^{n}-thi^{n} ṭa ba do^{n} a′, a bi^{n} da, ṭsi ga,
12. Wa′-tse do-ga thi^{n}-kshe a′, a bi^{n} da, ṭsi ga,
13. Ga′ wa-çi-thu-çe mo^{n}-thi^{n} bi a′, a bi^{n} da, ṭsi ga,
14. Wa′-çi-thu-çe mo^{n}-thi^{n} bi do^{n} a′, a bi^{n} da, ṭsi ga,
15. U′-no^{n} a bi i-the ḳi-the mo^{n}-thi^{n} ṭa bi a′, wi-co^{n}-ga, e-ḳi-a, bi a, a bi^{n} da, ṭsi ga.

4

16. Da′-do^{n} wa-çi-thu-çe mo^{n}-thi^{n} ṭa ba do^{n} a′, a bi^{n} da, ṭsi ga,
17. Wa′-ṭse mi-ga thi^{n}-kshe a′, a bi^{n} da, ṭsi ga,
18. Ga′ wa-çi-thu-çe mo^{n}-thi^{n} bi a′, a bi^{n} da, ṭsi ga,
19. Wa′-çi-thu-çe mo^{n}-thi^{n} bi do^{n} a′, a bi^{n} da, ṭsi ga,
20. U′-no^{n} a bi i-the ḳi-the mo^{n}-thi^{n} ṭa bi a′, wi-ço^{n}-ga, e′-ḳi-a, bi a, a bi^{n} da, ṭsi ga.

ZHA′-ZHE ḲI-ṬO^{N} WI′-GI-E

1

1. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
2. Ho^{n}′-ga u-dse-the ṗe-tho^{n}-ba ni-ḳa-shi-ga ba do^{n} a′, a bi^{n} da, ṭsi ga,
3. Ha′! wi-ço^{n}-ga, e-ḳi-a bi a′, a bi^{n} da, ṭsi ga,

4. Zhi^{n}′-ga ni-ḳa-shi-ga bi a′, wi-ço^{n}-ga, e′-ḳi-a bi a′, a bi^{n} da, ṭsi ga,
5. Zhi^{n}′-ga hiu-dse ṭa ni-ḳa-shi-ga ba tho^{n}-ta zhi a′, wi-ço^{n}-ga, e′-ḳi-a bi a′, a bi^{n} da, ṭsi ga,
6. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
7. Wa′-ḳo^{n}-da gtho^{n}-the do-ba′, a bi^{n} da, ṭsi ga,
8. Gi′-ḳa ṭse a, wi-ço^{n}-ga, e-ḳi-a, bi a′, a bi^{n} da, ṭsi ga,
9. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
10. Wa′-ḳo^{n}-da ho^{n}-ba do^{n} thi^{n}-kshe a′, a bi^{n} da, ṭsi ga,
11. Ha′! wi-ṭsi-go-e′, e-gi-a bi a′, a bi^{n} da, ṭsi ga,
12. Zhi^{n}′-ga ni-ḳa-shi-ga bi a′, wi-ṭsi-go-e′, e-gi-a bi a′, a bi^{n} da, ṭsi ga,
13. Zhi^{n}′-ga hiu-dse ṭa ni-ḳa-shi-ga ba tho^{n}-ṭa zhi a′, wi-ṭsi-go-e′, e-gi-a, bi a′, a bi^{n} da, ṭsi ga,
14. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
15. Zhi^{n}′-ga hiu-dse ṭa ni-ḳa-shi-ga ṭa bi e′-she do^{n} a′, a bi^{n} da, ṭsi ga,
16. Zhi^{n}′-ga hiu-dse ṭa ni-ḳa-shi-ga bi do^{n} a′, a bi^{n} da, ṭsi ga,
17. U′-no^{n} a bi i-the ḳi-the mo^{n}-thi^{n} ṭa bi a′, zhi^{n}-ga′, a bi^{n} da, ṭsi ga.

2

18. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
19. Zhi^{n}′-ga hiu-dse ṭa ni-ḳa-shi-ga ṭa bi e′-she do^{n} a′, a bi^{n} da, ṭsi ga,
20. Zhi^{n}′-ga zha-zhe ḳi-ṭo^{n} ṭse thi^{n}-ge a-tha, wi-ṭsi-go-e′, e-gi-a, bi a′, a bi^{n} da, ṭsi ga,
21. Ha′! zhi^{n}-ga e′-ṭsi-the a′, a bi^{n} da, ṭsi ga,
22. Zhi^{n}′-ga zha-zhe ḳi-ṭo^{n} ṭse thi^{n}-ge e-she do^{n} a′, a bi^{n} da, ṭsi ga,
23. Zhi^{n}′-ga zha-zhe ḳi-ṭo^{n} ba-tho^{n} ṭa-mi kshe i^{n} da′, a bi^{n} da, ṭsi ga,
24. Mi′-wa-ga-xe a′, a bi^{n} da, ṭsi ga,
25. Zha′-zhe ḳi-ṭo^{n} mo^{n}-thi^{n} ṭa bi a′, zhi^{n}-ga, e′-ṭsi-the a′, a bi^{n} da, ṭsi ga,
26. Zha′-zhe ḳi-ṭo^{n} mo^{n}-thi^{n} bi do^{n} shki a′, a bi^{n} da, ṭsi ga,
27. U′-no^{n} a bi i-the ḳi-the mo^{n}-thi^{n} ṭa bi^{n} da′, a bi^{n} da, ṭsi ga.

3

28. Da′-do^{n} zha-zhe ḳi-ṭo^{n} ga no^{n} shki a, hi^{n} a′, a bi^{n} da, ṭsi ga,
29. Mo^{n}′-çi-ṭse-xi shki a′, a bi^{n} da, ṭsi ga,
30. Zha′-zhe ḳi-ṭo^{n} mo^{n}-thi^{n} ṭa bi a′, zhi^{n}-ga′, a bi^{n} da, ṭsi ga,
31. Zha′-zhe ḳi-ṭo^{n} mo^{n}-thi^{n} bi do^{n} shki a′, a bi^{n} da, ṭsi ga,
32. U′-no^{n} a bi i-the ḳi-the mo^{n}-thi^{n} ṭa bi a′, zhi^{n}-ga, a bi^{n} da, ṭsi ga.

4

33. Da′-do^{n} zha-zhe ki-to^{n} ga no^{n} shki a, hi^{n} a′, a bi^{n} da, tsi ga,
34. I′-e-çka-wa-the shki a′, a bi^{n} da, tsi ga,
35. Zha′-zhe ki-to^{n} mo^{n}-thi^{n} ta bi a′, zhi^{n}-ga′, a bi^{n} da, tsi ga,
36. Zha′-zhe ki-to^{n} mo^{n}-thi^{n} bi do^{n} shki a′, a bi^{n} da, tsi ga,
37. U′-no^{n} a bi i-the ki-the mo^{n}-thi^{n} ta bi^{n} da′, a bi^{n} da, tsi ga.

5

38. Da′-do^{n} zha-zhe ki-to^{n} ga no^{n} shki a, hi^{n} a′, a bi^{n} da, tsi ga,
39. Mo^{n}′-zho^{n}-op-she-wi^{n} a′, a bi^{n} da, tsi ga,
40. Zha′-zhe ki-to^{n} mo^{n}-thi^{n} ta bi a′, zhi^{n}-ga′, a bi^{n} da, tsi ga,
41. Zha′-zhe ki-to^{n} mo^{n}-thi^{n} bi do^{n} shki a′, a bi^{n} da, tsi ga,
42. U′-no^{n} a bi i-the ki-the mo^{n}-thi^{n} ta bi^{n} da′, a bi^{n} da, tsi ga.

6

43. Da′-do^{n} zha-zhe ki-to^{n} ga no^{n} shki a, hi^{n} a′, a bi^{n} da, tsi ga,
44. Mo^{n}′-ga-xe shki a′, a bi^{n} da, tsi ga,
45. Zha′-zhe ki-to^{n} mo^{n}-thi^{n} ta bi a′, zhi^{n}-ga′, a bi^{n} da, tsi ga,
46. Zha′-zhe ki-to^{n} mo^{n}-thi^{n} bi do^{n} shki a′, a bi^{n} da, tsi ga,
47. U′-no^{n} a bi i-the ki-the mo^{n}-thi^{n} ta bi^{n} da′, a bi^{n} da, tsi ga.

7

48. Da′-do^{n} zha-zhe ki-to^{n} ga no^{n} shki a, hi^{n} a′, a bi^{n} da, tsi ga,
49. No^{n}′-mi-tse-xi a′, a bi^{n} da, tsi ga,
50. Zha′-zhe ki-to^{n} mo^{n}-thi^{n} ta bi a′, zhi^{n}-ga′, a bi^{n} da, tsi ga,
51. Zha′-zhe ki-to^{n} mo^{n}-thi^{n} bi do^{n} shki a′, a bi^{n} da, tsi ga,
52. U′-no^{n} a bi i-the ki-the mo^{n}-thi^{n} ta bi^{n} da, a bi^{n} da, tsi ga.

8

53. Da′-do^{n} zha-zhe ki-to^{n} ga no^{n}-shki a, hi^{n} a′, a bi^{n} da, tsi ga,
54. I^{n}′-shta-sha-be shki a′, a bi^{n} da, tsi ga,
55. Zha′-zhe ki-to^{n} mo^{n}-thi^{n} ta bi a, zhi^{n}-ga′, a bi^{n} da, tsi ga,
56. Zha′-zhe ki-to^{n} mo^{n}-thi^{n} bi do^{n} shki a′, a bi^{n} da, tsi ga,
57. U′-no^{n} a bi i-the ki-the mo^{n}-thi^{n} ta bi^{n} da′, a bi^{n} da, tsi ga.

9

58. He′-dsi xtsi a′, a bi^{n} da, tsi ga,
59. Ha′! wi-ço^{n}-ga, e-ki-e no^{n}-zhi^{n} bi a′, a bi^{n} da, tsi ga,
60. Zhi^{n}′-ga zhu-i-ga tha ba tho^{n}-tse thi^{n}-ge a-tha, wi-ço^{n}-ga, e′-ki-a bi a′, a bi^{n} da, tsi ga,
61. Thu-e′ xtsi çi-thu-ça ba do^{n} a′, a bi^{n} da, tsi ga,
62. 'I^{n}′-xe shto^{n}-ga thi^{n}-kshe no^{n} a′, a bi^{n} da, tsi ga,
63. He′-dsi xtsi a′, a bi^{n} da, tsi ga,
64. Ha′! wi-tsi-go-e′, e-gi-a bi a′, a bi^{n} da, tsi ga,
65. Zhi^{n}′-ga zhu-i-ga tha ba tho^{n}-tse thi^{n}-ge′ a-tha, wi-tsi-go-e′, e-ki-a bi a′, a bi^{n} da, tsi ga,

66. Ha′! zhi^{n}-ga, e-ṭsi-the a′, a bi^{n} da, ṭsi ga,
67. Zhi^{n}′-ga zhu-i-ga tha ba tho^{n}-ṭse thi^{n}-ge′ e-she do^{n} a′, a bi^{n} da, ṭsi ga,
68. Zhi^{n}′-ga zhu-i-ga o^{n}-tha ba tho^{n} ṭa mi kshi^{n} da, a bi^{n} da ṭsi ga,
69. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
70. Zhi^{n}′-ga u-hu-shi-ga bi do^{n} a′, a bi^{n} da, ṭsi ga,
71. U′-hu-shi-ge i-da-çi-ge o^{n}-ḳi-gtha-thi^{n} mo^{n}-thi^{n} ṭa bi a′, zhi^{n}-ga, a bi^{n} da, ṭsi ga.

10

72. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
73. No^{n}′ wi-ço^{n}-ga, e-ḳi-a bi a′, a bi^{n} da, ṭsi ga,
74. O′-ṭo^{n}-be tha-the ṭse a, wi-ço^{n}-ga, e′-ḳi-a bi a′, a bi^{n} da, ṭsi ga,
75. Ga′ xtsi hi-tha i do^{n} a′, a bi^{n} da, ṭsi ga,
76. 'I^{n}′ sho-sho-dse thi^{n}-kshe no^{n} a′, a bi^{n} da, ṭsi ga,
77. He′-dsi xtsi hi no^{n}-zhi^{n}-e do^{n} a′, a bi^{n} da, ṭsi ga,
78. Zhi^{n}′-ga zhu-i-ga tha ba tho^{n}-ṭse thi^{n}-ge′ a-tha, wi-ṭsi-go-e′, e-gi-a bi a′, a bi^{n} da, ṭsi ga,
79. Ha′! zhi^{n}-ga e′-ṭsi-the a′, a bi^{n} da, ṭsi ga,
80. Zhi^{n}′-ga zhu-i-ga tha ba tho^{n}-ṭse thi^{n}ge′ e-she do^{n} a′, a bi^{n} da, ṭsi ga,
81. Zhi^{n}′-ga zhu-i-ga o^{n}-tha ba tho^{n} ṭa mi kshi^{n} da′, a bi^{n} da, a bi^{n} da, ṭsi ga,
82. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
83. U′-hu-shi-ga i-da-çi-ge o^{n}-ḳi-gtha-thi^{n} mo^{n}-thi^{n} ṭa bi a′, zhi^{n}-ga, a bi^{n} da, ṭsi ga.

11

84. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
85. Ha′! wi-ço^{n}-ga, e-ḳi-a bi a′, a bi^{n} da, ṭsi ga,
86. Zhi^{n}′-ga no^{n}-bthe tha ba tho^{n}-ṭse thi^{n}-ge′ a-tha, wi-ço^{n}-ga, e′-ḳi-a bi a′, a bi^{n} da, ṭsi ga,
87. O′-ṭo^{n}-be tha-the ṭse a, wi-ço^{n}-ga, e′-ḳi-a bi a′, a bi^{n} da, ṭsi ga,
88. Thu-e′ xtsi çi-thu-çe the do^{n} a′, a bi^{n} da, ṭsi ga,
89. Dse′ u-çko^{n}-çka dsi xtsi a′, a bi^{n} da, ṭsi ga,
90. Ṭse′-wa-the kshe no^{n} a′, a bi^{n} da, ṭsi ga,
91. E′-dsi-xtsi a-thi^{n} gi-e do^{n} a′, a bi^{n} da, ṭsi ga,
92. The ho^{n}′, wi-zhi^{n}-the, e-a-gthi no^{n}-zhi^{n} a′, a bi^{n} da, ṭsi ga,
93. I′-k' u-ṭse a-ṭsi-a-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
94. Ba′-çe-ni e-go^{n} tha-dsu-zhe gtha bi a′, a bi^{n} da, ṭsi ga,
95. Ha′! wi-ço^{n}-ga, e-ḳi-a bi a′, a bi^{n} da, ṭsi ga,
96. Zhi^{n}′-ga no^{n}-bthe tha ba tho^{n} ṭse a-ḳa′, wi-ço^{n}-ga, e′-ḳi-a bi a′, a bi^{n} da, ṭsi ga,
97. Zhi^{n}′-ga no^{n}-bthe tha bi do^{n} a′, bi^{n} da, ṭsi ga,
98. U′-no^{n} a bi -the ḳi-the mo^{n}-thi^{n} ṭa bi a′, wi-ço^{n}-ga, e′-ḳi-a, bi a, a bi^{n} da, ṭsi ga.

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99. Shi′ wi^{n} thi^{n}-ge a-tha, wi-ço^{n}-ga, e-ki-a bi a′, bi^{n} da, tsi ga,
100. O′-to^{n}-be tha-the tse a′, wi-ço^{n}-ga, e′-ki-a bi a′, a bi^{n} da, tsi ga,
101. Ga′ xtsi hi-tha i do^{n} a′, a bi^{n} da, tsi ga,
102. Dse′ go-da ko^{n}-ha dsi xtsi a′, a bi^{n} da, tsi ga,
103. Do′ thi^{n}-kshe no^{n} a′, a bi^{n} da, tsi ga,
104. E′-dsi xtsi hi no^{n}-zhi^{n}-e do^{n} a′, a bi^{n} da, tsi ga,
105. He′-dsi xtsi a-thi^{n} gi-e do^{n} a′, a bi^{n} da, tsi ga,
106. Ha′! wi-zhi^{n}-the, e′ a-gthi no^{n}-zhi^{n} a′, a bi^{n} da, tsi ga,
107. The ho^{n}′, wi-zhi^{n}-the, e′ a-gthi no^{n}-zhi^{n} a′, a bi^{n} da, tsi ga,
108. Ha′! wi-ço^{n}-ga, e′-gi-a bi a′, a bi^{n} da, tsi ga,
109. She′ e-shno^{n} u-tha-dse tha-thi^{n}-she a′, wi-ço^{n}-ga, e-gi-a bi a′, a bi^{n} da, tsi ga,
110. I′-k'u-tse a-tsi-a-tha bi do^{n} a′, a bi^{n} da, tsi ga,
111. Ba′-çe-ni e-go^{n} tha-dsu-zhe gtha bi a′, a bi^{n} da, tsi ga,
112. Zhi^{n}′-ga no^{n}-bthe the mo^{n}-thi^{n} ta bi^{n} da′, a bi^{n} da, tsi ga,
113. Zhi^{n}′-ga no^{n}-bthe the mo^{n}-thi^{n} bi do^{n} a′, a bi^{n} da, tsi ga,
114. U′-no^{n} a bi i-the ki-the mo^{n}-thi^{n} ta bi^{n} da′, a bi^{n} da, tsi ga,
115. A′-dsu-ta i-ga-çi-ge ki-the mo^{n}-thi^{n} ta bi^{n}da, a bi^{n} da, tsi ga.

U′-NO^{N} WI′-GI-E

1

1. He′-dsi xtsi a′, a bi^{n} da, tsi ga,
2. Ho^{n}′-ga u-dse-the pe-tho^{n}-ba ni-ka-shi-ga ba do^{n} a′, a bi^{n} da, tsi ga,
3. Zhu′-i-ga tha bi wa-thi^{n}-ga bi a tha, e′-ki-a bi a′, a bi^{n} da, tsi ga,
4. He′-dsi xtsi a′, a bi^{n} da, tsi ga,
5. Wa′-zhi^{n}-ga wa-tha-xthi thi^{n}-ge thi^{n}-kshe no^{n} a′, a bi^{n} da, tsi ga,
6. Ha! wi-tsi-go-e′, e-gi-a bi a′, a bi^{n} da, tsi ga,
7. Zhi^{n}′-ga zhu-i-ga tha bi wa-thi^{n}-ga bi a-tha, e′-gi-a bi a, a bi^{n} da, tsi ga,
8. He′-dsi xtsi a′, a bi^{n} da, tsi ga,
9. Wa′-zhi^{n}-ga wa-tha-xthi thi^{n}-ge thi^{n}-kshe no^{n} a′, a bi^{n} da, tsi ga,
10. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, tsi ga,
11. U′-no^{n} a bi e-to^{n}-ha i-the ki-the mo^{n}-thi^{n} ta bi a-tha, e′-tsi-the a′, a bi^{n} da, tsi ga,
12. Wa-zhi^{n}-ga wa-tha-xthi thi^{n}-ge thi^{n}-kshe no^{n} a, a bi^{n} da, tsi ga,
13. Çi′-pa-hi thi-çtu-the ga tse shki a′, a bi^{n} da, tsi ga,
14. U′-no^{n} a-gi-the a-thi^{n}-he a-tha, e′-tsi-the a′, a bi^{n} da, tsi ga,
15. Zhi^{n}′-ga u-no^{n} o^{n}-tha bi do^{n} a′, a bi^{n} da, tsi ga,
16. U′-no^{n} a bi e-to^{n}-ha i-the ki-the mo^{n}-thi^{n} ta i tse a-tha, e′ tsi-the a′, a bi^{n} da, tsi ga.

17. No^{n}′-xpe-hi ba-ç′i^{n}-tha ga ṭse shki a′, a bi^{n} da, ṭsi ga,
18. U′-no^{n} a-gi-the a-thi^{n} he a-tha, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
19. Zhi^{n}′-ga u-no^{n} o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
20. U′-no^{n} a bi e-ṭo^{n}-ha i-the ki-the mo^{n}-thi^{n} ṭa i ṭse a-tha, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga.

21. Wa′-zhi^{n}-ga wa-tha-xthi thi^{n}-ge thi^{n}-kshe no^{n} a′, a bi^{n} da, ṭsi ga,
22. Shi′-no^{n}-dse ba-ç′i^{n}-tha ga ṭse shki a′, a bi^{n} da, ṭsi ga,
23. U′-no^{n} a-gi-the a-thi^{n}-he a tha, e′ṭsi-the a′, a bi^{n} da, ṭsi ga,
24. Zhi^{n}′-ga u-no^{n} o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
25. U′-no^{n} a bi e-ṭo^{n}-ha i-the ki-the mo^{n}-thi^{n} ṭa i ṭse a-tha, e′ṭsi-the a, a bi^{n} da, ṭsi ga.

26. Ṭse′-wa-ṭse u-ga-wa ga thi^{n}-kshe shki a′, a bi^{n} da, ṭsi ga,
27. U′-no^{n} a-gi-the a-thi^{n}-he a-tha, e′-ṭsi-the a′, a bi^{n} da, ṭsi ga,
28. Zhi^{n}′-ga u-no^{n} o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
29. U′-no^{n} a bi e-ṭo^{n}-ha i-the ki-the mo^{n}-thi^{n} ṭa i ṭse a-tha, e′ṭsi-the a′, a bi^{n} da, ṭsi ga.

30. Mo^{n}′-ge thi-çtu-the ga ṭse shki a′, a bi^{n} da, ṭsi ga,
31. U′-no^{n} a-gi-the a-thi^{n} he a-tha, e ṭsi-the a′, a bi^{n} da, ṭsi ga,
32. Zhi^{n}′-ga u-no^{n} o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
33. U′-no^{n} a bi e-ṭo^{n}-ha i-the ki-the mo^{n}-thi^{n} ṭa i ṭse a-tha, e′ṭsi-the a′, a bi^{n} da, ṭsi ga.

34. A′-zhu-ga-wa ga thi^{n}-kshe shki a′, a bi^{n} da, ṭsi ga,
35. U′-no^{n} a-gi-the a-thi^{n} he a-tha, e′ṭsi-the a′, a bi^{n} da, ṭsi ga,
36. Zhi^{n}′-ga u-no^{n} o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
37. U′-no^{n} a bi e-ṭo^{n}-ha i-the ki-the mo^{n}-thi^{n} ṭa i ṭse a-tha e ṭsi-the a, a bi^{n} da, ṭsi ga.

38. A′-ba-ṭ′u-xa ga thi^{n}-kshe shki a′, a bi^{n} da, ṭsi ga,
39. U′-no^{n} a-gi-the a-thi^{n} he a-tha, e ṭsi-the a′, a bi^{n} da, ṭsi ga,
40. Zhi^{n}′-ga u-no^{n} o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
41. A′-ba-ṭ′u-xa e-go^{n} a bi i-the ki-the mo^{n}-thi^{n} ṭa i ṭse a-tha, e ṭsi-the a′, a bi^{n} da, ṭsi ga.

42. Du′-dse u-ga-wa ga thi^{n}-kshe shki a′, a bi^{n} da, ṭsi ga,
43. U′-no^{n} a-gi-the a-thi^{n}-he a-tha, e′-ṭsi-the a′, a bi^{n} da, ṭsi ga,
44. Zhi^{n}′-ga u-no^{n} o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
45. U′-no^{n} a bi e-ṭo^{n}-ha ki-the i-the mo^{n}-thi^{n} ṭa i ṭse a-tha, e′ṭsi-the a′, a bi^{n} da, ṭsi ga.

46. I^{n}′-shta-the-dse bi-xo^{n} ga thi^{n}-kshe shki a′, a bi^{n} da, ṭsi ga,
47. U′-no^{n} a-gi-the a-thi^{n}-he a-tha, e ṭsi-the a′, a bi^{n} da, ṭsi ga,
48. Zhi^{n}′-ga u-no^{n} o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
49. I^{n}′-shta-the-dse bi-xo^{n} a bi i-the ki-the mo^{n}-ṭhi^{n} ta i ṭse e′ṭsi-the a′, a bi^{n} da, ṭsi ga.

50. I^{n}′-shta-ha bi-xo^{n} ga ṭse a′, a bi^{n} da, ṭsi ga,
51. U′-no^{n} a-gi-the a-thi^{n}-he a-tha, e′ṭsi-the a′, a bi^{n} da, ṭsi ga,
52. Zhi^{n}′-ga u-no^{n} o^{n}-tha bi do^{n} a′, bi^{n} da, ṭsi ga.
53. I^{n}′-shta-ha bi-xo^{n} a bi i-the ki-the mo^{n}-thi^{n} ṭa i ṭse a-tha, e ṭsi-the a′, a bi^{n} da, ṭsi ga.

54. Ṭa′-xpi hi^{n} ça-dse ga thi^{n}-kshe shki a′, a bi^{n} da, ṭsi ga,
55. U′-no^{n} a-gi-the a-thi^{n} he a-tha, e ṭsi-the a′, a bi^{n} da, ṭsi ga,
56. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
57. Ṭa-xpi hi^{n} ça-dse a bi i-the ki-the mo^{n}-thi^{n} ṭa i ṭse a-tha, e ṭsi-the a, a bi^{n} da, ṭsi ga.

WA-ZHO′-I-GA-THE WI′-GI-E

1

1. Zhi^{n}′-ga zhu-i-ga-the thi^{n}-ge a-tha, wi-ço^{n}-ga, e-ki-e a-ka′, a bi^{n} da, ṭsi ga,
2. Ho′-ṭo^{n}-be ga-xa ba thi^{n}-ha, wi-ço^{n}-ga, e-ki-e a-ka′, a bi^{n} da, ṭsi ga,
3. Ka′ ha-ge ṭo^{n} a′, a bi^{n} da, ṭsi ga,
4. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ço^{n}-ga, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
5. Ga′ xtsi hi-tha i do^{n} a′, a bi^{n} da, ṭsi ga,
6. Wa′-ko^{n}-da ho^{n}-ba do^{n} thi^{n}-kshe a′, a bi^{n} da, ṭsi ga,
7. Wi′-ṭsi-go-e′, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
8. Ha′! wi-tsu-shpa e′, a bi^{n} da, ṭsi ga,
9. Zhi^{n}′-ga zhu-i-ga-the thi^{n}-ge a-tha, wi-ṭsi-go-e′, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
10. Zhi^{n}′-ga zhu-i-ga tha ba tho^{n} ṭa ni-ka-shi-ga mi-kshi^{n} da, a bi^{n} da, ṭsi ga,
11. Wa′-ko^{n}-da ts'e wa-ṭse-xi wi-no^{n} bthi^{n} da′, a bi^{n} da, ṭsi ga,
12. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
13. Ṭs'e′ wa-ṭse-xi mo^{n}-thi^{n} ṭa i tsi^{n} da, a bi^{n} da′, ṭsi ga,
14. Wa′-ko^{n}-da e′-shki do^{n} a′, a bi^{n} da, ṭsi ga,
15. Be′u-zho^{n}-ge o^{n}-tho^{n} kshi-tha mo^{n}-zhi a-thi^{n} he i^{n} da′, a bi^{n} da, ṭsi ga,
16. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
17. Wa′-ko^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
18. U′-zho^{n}-ge be i-kshi-tha ba zhi mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga.

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19. Ha′! wi-ço^{n}-ga, e-ki-e a-ka′, a bi^{n} da, ṭsi ga,
20. Ho′-ṭo^{n}-be ga-xa ba thi^{n} ha′, wi-ço^{n}-ga, e′-ki-e a-ka′, a bi^{n} da, ṭsi ga,
21. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ço^{n}-ga, e′-ki-e a-ka′, a bi^{n} da, ṭsi ga,

22. Ka′ ha-ge ṭo^{n} a′, a bi^{n} da, ṭsi ga,
23. Wi′-ço^{n}-ga, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
24. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a tha, wi-ço^{n}-ga, e′-gi-e a-ka′, a bi^{n} da, ṭsi ga,
25. Ho′-ṭo^{n}-be ga-xa thi^{n} ha, wi-ço^{n}-ga, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
26. Ga′xtsi hi-tha i do^{n} a′, a bi^{n} da, ṭsi ga,
27. Wa′-ḳo^{n}-da ho^{n} do^{n} thi^{n}-kshe a′, a bi^{n} da, ṭsi ga,
28. I′-ḳo-e, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
29. Ha′! wi-tsu-shpa tho^{n}, e′, a bi^{n} da, ṭsi ga,
30. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
31. Zhi^{n}′-ga zhu-i-ga tha ba tho^{n} ṭa ni-ḳa-shi-ga mi-kshi^{n} da′, a bi^{n} da, ṭsi ga,
32. Wa′-ḳo^{n}-da ṭs'e wa-ṭse-xi bthi^{n} da′, a bi^{n} da, ṭsi ga,
33. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
34. Ṭs'e′ wa-ṭse-xi mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,
35. Wa′-ḳo^{n}-da e-′shki do^{n} a′, a bi^{n} da, ṭsi ga,
36. U′-zho^{n}-ge be o^{n}-tho^{n}-kshi-tha mo^{n}-zhi a-thi^{n} he i^{n} da′, a bi^{n} da, ṭsi ga,
37. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
38. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
39. U′-zho^{n}-ge be i-kshi-tha ba zhi mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,
40. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
41. U′-zho^{n}-ge be o^{n}-wo^{n}-no^{n}-zhi^{n} mo^{n}-zhi z-thi^{n} he i^{n} da′, a bi^{n} da, ṭsi ga,
42. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
43. Wa′-ḳo^{n}-da e′-shki do^{n} a′, a bi^{n} da, ṭsi ga,
44. U′-zho^{n}-ge be u-no^{n}-zhi^{n} ba zhi ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,
45. U′-no^{n} a bi shki u-hi a-ḳi-the a-thin he i^{n} da′, a bi^{n} da, ṭsi ga,
46. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
47. U′-no^{n} a bi shki u-hi ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga
48. Ho^{n}′-ba tha-gthi^{n} shki u-hi a-ḳi-the a thi^{n} he i^{n} da′, a bi^{n} da, ṭsi ga,
49. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
50. Ho^{n}′-ba tha-gthi^{n} shki u-hi ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bin da, ṭsi ga.

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51. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ço^{n}-ga, e′-ḳi-e a-ka′, a bi^{n} da, ṭsi ga,
52. U′-to^{n}-be ga-xa ba thi^{n} ha′, a bi^{n} da, ṭsi ga,
53. Ka′ ha-ge ṭo^{n} a′, a bi^{n} da, ṭsi ga,
54. Wi′-ço^{n}-ga, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,

55. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, e′-gi-e a-ka′, a bi^{n} da, ṭsi ga,
56. U′-ṭo^{n}-be ga-xa thi^{n} ha, wi-ço^{n}-ga, e-gi-e a-ka′, a bi^{n} da, ṭsi ga.
57. Ga′ xtsi hi-tha i do^{n} a′, a bi^{n} da, ṭsi ga,
58. Wa′-ṭse do-ga thi^{n}-kshe a′, a bi^{n} da, ṭsi ga,
59. Wi′-ṭsi-go-e, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
60. Ha′! wi-tsu-shpa, e′, a bi^{n} da, ṭsi ga,
61. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ṭsi-go-e′, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
62. Zhi^{n}-ga zhu-i-ga tha ba tho^{n} ṭa ni-ḳa-shi-ga mi-kshi^{n} da′, a bi^{n} da, ṭsi ga,
63. Wa-ḳo^{n}-da ts'e wa-ṭse-xi wi-no^{n} bthi^{n} i^{n} da, a bi^{n} da, ṭsi ga,
64. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
65. Ṭs'e′ wa-ṭse-xi mo^{n}-thi^{n} ṭa i ṭsi^{n} da′, a bi^{n} da, ṭsi ga,
66. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
67. U′-zho^{n}-ge be o^{n}-tho^{n}-kshi-tha mo^{n}-zhi a-thi^{n} he i^{n} da′, a bi^{n} da, ṭsi ga.
68. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
69. Wa′-ḳo^{n}-da e′-shki do^{n} a′, a bi^{n} da, ṭsi ga,
70. U′-zho^{n}-ge be i-kshi-tha ba zhi mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,
71. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
72. U′-zho^{n}-ge be o^{n}-wo^{n}-no^{n}-zhi^{n} mo^{n}-zhi a-thi^{n} he i^{n} da′, a bi^{n} da, ṭsi ga,
73. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
74. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
75. U′-zho^{n}-ge be u-no^{n}-zhi^{n} ba zhi mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,
76. U′-no^{n} a bi shki u-hi a-ḳi-the a-thi^{n} he i^{n} da, a bi^{n} da, ṭsi ga,
77. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
78. U′-no^{n} a bi shki i-the ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,
79. Ho^{n}′-ba tha-gthi^{n} shki i-the a-ḳi-the a-thi^{n} he i^{n} da′, a bi^{n} da, ṭsi ga,
80. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
81. Ho^{n}′-ba tha-gthi^{n} shki u-hi ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga.

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82. Ha′! wi-ço^{n}-ga, e-ḳi-e a-ka′, a bi^{n} da, ṭsi ga,
83. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ço^{n}-ga, e-ḳi-e a-ka′, a bi^{n} da, ṭsi ga,
84. Ho′-ṭo^{n}-be ga-xa ba thi^{n} ha, wi-ço^{n}-ga, e-ḳi-e, a-ka′, a bi^{n} da, ṭsi ga,
85. Ka′ ha-ge ṭo^{n} a′, a bi^{n} da, ṭsi ga,
86. Wi′-ço^{n}-ga, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,

87. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ço^{n}-ga, e′-gi-e a-ka′, a bi^{n} da, ṭsi ga,
88. O′-ṭo^{n}-be ga-xa thi^{n} ha, e′-gi-e a-ka′, a bi^{n} da, ṭsi ga,
89. Ga′ xtsi hi-tha i-do^{n} a′, a bi^{n} da, ṭsi ga,
90. Wa′-ṭse mi-ga thi^{n}-kshe a′, a bi^{n} da, ṭsi ga,
91. I′-ḳo-e, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
92. Ha′! wi-tsu-shpa, e′, a bi^{n} da, ṭsi ga,
93. Zhi^{n}′-ga shu-i-ga the thi^{n}-ge a-tha, i-ḳo-e, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
94. Zhi^{n}-ga zhu-i-ga o^{n}-tha ba tho^{n} ṭa ni-ḳa-shi-ga mi-kshi^{n} da, a bi^{n} da, ṭsi ga,
95. Wa′-ḳo^{n}-da ts'e wa-ṭse-xi wi-no^{n} bthi^{n} da′, a bi^{n} da, ṭsi ga,
96. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
97. Ṭs'e wa′-ṭse-xi ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,
98. Wa-ḳo^{n}′-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
99. U′-zho^{n}-ge be o^{n}-wo^{n}-no^{n}-zhi^{n} mo^{n}-zhi a-thi^{n} he i^{n} da,′ a bi^{n} da, ṭsi ga,
100. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
101. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
102. U-zho^{n}-ge be u-no^{n}-zhi^{n} ba zhi mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,
103. U′-no^{n} a bi shki u-hi a-ḳi-the a-thi^{n} he i^{n} da′, a bi^{n} da, ṭsi ga,
104. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
105. U′-no^{n} a bi shki u-hi ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,
106. Ho^{n}′-ba tha-gthi^{n} shki u-hi a-ḳi-the a-thi^{n} hi^{n} da, a bi^{n} da ṭsi ga,
107. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
108. Ho^{n}′-ba tha-gthi^{n} skhi u-hi ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga.

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109. Ha′! wi-ço^{n}-ga, e-ḳi-e a-ka′, bi^{n} da, ṭsi ga,
110. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ço^{n}-ga, e′ ḳi-e a-ka′, a bi^{n} da, ṭsi ga,
111. Ka′ ha-ge to^{n} a′, a bi^{n} da, ṭsi ga,
112. Wi′-ço^{n}-ga, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
113. O′-ṭo^{n}-be ga-xa thi^{n} ha, wi-ço^{n}-ga, e′gi-e a-ka′, a bi^{n} da, ṭsi ga,
114. Ga′xtsi hi-tha i do^{n} a′, a bi^{n} da, ṭsi ga,
115. Wa′-ba-ha ṭo^{n} no^{n} a′, a bi^{n} da, ṭsi ga,
116. Wi′-ṭsi-go-e′, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
117. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ṭsi-go-e, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
118. Zhi^{n}′-ga zhu-i-ga tha ba tho^{n} ṭa ni-ḳa-shi-ga mi-kshi^{n} da, a bi^{n} da, ṭsi ga,
119. Wa′-ḳo^{n}-da ṭs'e wa-ṭse-xi bthi^{n} da′, a bi^{n} da, ṭsi ga,

120. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
121. Ṭs'e′ wa-ṭse-xi mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,
122. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
123. U′-zho^{n}-ge be o^{n}-tho^{n}-kshi-tha mo^{n}-zhi a-thi^{n} he i^{n} da′, a bi^{n} da, ṭsi ga,
124. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
125. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
126. U′-sho^{n}-ge be i-kshi-tha ba zhi mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,
127. Wa′-ḳo^{n} da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
128. U′-zho^{n}-ge be o^{n}-wo^{n}-no^{n}-zhi^{n} mo^{n}-zhi a-thi^{n} he i^{n} da′, a bi^{n} da, ṭsi ga,
129. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
130. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
131. U′-zho^{n}-ge be u-no^{n}-zhi^{n} ba zhi mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga
132. U′-no^{n} a bi shki i-the a-ḳi-the a-thi^{n} he i^{n} da′, a bi^{n} da, ṭsi ga,
133. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
134. U′-no^{n} a bi shki i-the ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,
135. Ho^{n}′-ba tha-gthi^{n} shki u-hi a -ḳi-the a-thi^{n} he i^{n} da, a bi^{n} da, ṭsi ga.
136. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
137. Ho^{n}′-ba tha-gthi^{n} shki u-hi ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga.

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138. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ço^{n}-ga, e-ḳi-e a-ka′, a bi^{n} da, ṭsi ga,
139. Ho′-ṭo^{n}-be ga-xa ba thi^{n} ha, wi-ço^{n}-ga, e-ḳi-e a-ka, a bi^{n} da, ṭsi ga,
140. Ka′ha-ge ṭo^{n} a′, a bi^{n} da, ṭsi ga,
141. Wi′-ço^{n}-ga, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
142. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ço^{n}-ga, e′-gi-e a-ka′, a bi^{n} da, ṭsi ga,
143. Ga′xtsi hi-tha i do^{n} a′, a bi^{n} da, ṭsi ga,
144. Ṭa′-ṗa thi^{n}-kshe no^{n} a′, a bi^{n} da, ṭsi ga.
145. I′-ḳo-e′, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
146. Ha′! wi-tsu-shpa tho^{n}, e′, a bi^{n} da, ṭsi ga,
147. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, e′-gi-e a-ka′, a bi^{n} da, ṭsi ga,
148. Zhi^{n}′-ga zhu-i-ga tha ba tho^{n} ṭa ni-ḳa-shi-ga mi-kshi^{n} da′, a bi^{n} da, ṭsi ga,
149. Wa′-ḳo^{n}-da ṭs'e wa-ṭse-xi bthi^{n} da′, ṭsi ga,
150. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
151. Ṭs'e′ wa-ṭse-xi ḳi-the mo^{n}-thi^{n} ṭa i ṭsi^{n} da′, a bi^{n} da, ṭsi ga.
152. Wa′-ḳo^{n} da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,

153. U′-zho^{n}-ge be o^{n}-tho^{n}-kshi-tha mo^{n}-zhi a-thi^{n} he i^{n} da, a bi^{n} da, ṭsi ga,
154. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
155. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
156. U′-zho^{n}-ge be i-kshi-tha be zhi mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga.
157. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
158. U′-zho^{n}-ge be o^{n}-wo^{n}-no^{n}-zhi^{n} mo^{n}-zhi a-thi^{n} he i^{n} da′, a bi^{n} da, ṭsi ga,
159. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
160. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, si ṭga,
161. U′-zho^{n}-ge be u-no^{n}-zhi^{n} ba zhi mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,
162. U′-no^{n} a bi shki i-the a-ḳi-the a-thi^{n} he i^{n} da′, a bi^{n} da, ṭsi ga,
163. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
164. U′-no^{n} a bi shki i-the ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,
165. Ho^{n}′-ba tha-gthi^{n} shki u-hi a-ḳi-the a-thi^{n} he i^{n} da′, a bi^{n} da, ṭsi ga,
166. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
167. Ho^{n}′-ba tha-gthi^{n} shki u-hi ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga.

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168. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ço^{n}-ga, e′-ḳi-e a-ka′, a bi^{n} da, ṭsi ga,
169. O′-ṭo^{n}-be ga-xa ba thi^{n} ha, wi-ço^{n}-ga, e-ḳi-e, a-ka′, a bi^{n} da, ṭsi ga,
170. Ka′ ha-ge ṭo^{n} a′, a bi^{n} da, ṭsi ga,
171. Wi′-ço^{n}-ga, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
172. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ço^{n}-ga, e′-gi-e a-ka′, a bi^{n} da, ṭsi ga,
173. O′-ṭo^{n}-be ga-xa thi^{n} ha, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
174. Ga′ xtsi hi-tha i do^{n} a′, a bi^{n} da, ṭsi ga,
175. Ṭa′ tha-bthi^{n} ṭo^{n} no^{n} a′, a bi^{n} da, ṭsi ga,
176. Wi′-ṭsi-go-e′, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
177. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ṭsi-go-e, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
178. Zhi^{n}′-ga zhu-i-ga tha ba tho^{n} ṭa ni-ḳa-shi-ga mi-kshi^{n} da′, a bi^{n} da, ṭsi ga,
179. Wa′-ḳo^{n}-da ṭs'e wa-ṭse-xi bhi^{n} da′, a bi^{n} da, ṭsi ga,
180. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
181. Ṭs'e′ wa-ṭse-xi mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,
182. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
183. U′-zho^{n}-ge be o^{n}-tho^{n}-kshi-tha mo^{n}-zhi a thi^{n} he i^{n} da′, a bi^{n} da, ṭsi ga,

184. Zhi^{n}'-ga zhu-i-ga o^{n}-tha bi do^{n} a', a bi^{n} da, ṭsi ga,
185. Wa'-ḳo^{n}-da e-shki do^{n} a', a bi^{n} da, ṭsi ga,
186. U'-zho^{n}-ga be i-kshi tha ba zhi mo^{n}-thi^{n} ṭa i tsi^{n} da', a bi^{n} da, ṭsi ga,
187. Wa'-ḳo^{n}-da e-shki do^{n} a', a bi^{n} da, ṭsi ga,
188. U'-zho^{n}-ge be u-wo^{n}-no^{n}-zhi^{n} mo^{n}-zhi a-thi^{n} he i^{n} da', a bi^{n} da, ṭsi ga,
189. Zhi^{n}'-ga zhu-i-ga o^{n}-tha bi do^{n} a', a bi^{n} da, ṭsi ga,
190. Wa'-ḳo^{n}-da e-shki do^{n} a', a bi^{n} da, ṭsi ga,
191. U'-zho^{n}-ge be u-no^{n}-zhi^{n} ba zhi ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da' a bi^{n} da, ṭsi ga,
192. U'-no^{n} a bi shki u-hi a-ḳi-the a-thi^{n} he i^{n} da', a bi^{n} da, ṭsi ga,
193. Zhi^{n}'-ga zhu-i-ga o^{n}-tha bi do^{n} a', a bi^{n} da, ṭsi ga,
194. U'-no^{n} a bi shki u-hi ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da', a bi^{n} da, ṭsi ga,
195. Ho^{n}'-ba tha-gthi^{n} shki u-hi a-ḳi-the a-thi^{n} he i^{n} da', a bi^{n} da, ṭsi ga,
196. Zhi^{n}'-ga zhu-i-ga o^{n}-tha bi do^{n} a', a bi^{n} da, ṭsi ga,
197. Ho^{n}'-ba tha-gthi^{n} shki u-hi ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da', a bi^{n} da, ṭsi ga.

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198. Zhi^{n}'-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ço^{n}-ga, e-ḳi-e a-ka', a bi^{n} da, ṭsi ga,
199. O'-ṭo^{n}-be ga-xa thi^{n} ha', a bi^{n} da, ṭsi ga,
200. Ka' ha-ge ṭo^{n} a', a bi^{n} da, ṭsi ga,
201. Wi'-ço^{n}-ga, e-gi-e a-ka', a bi^{n} da, ṭsi ga,
202. Zhi^{n}'-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ço^{n}-ga, e'-gi-e a-ka', a bi^{n} da, ṭsi ga,
203. O'-ṭo^{n}-be ga-xa thi^{n} ha', a bi^{n} da, ṭsi ga,
204. Ga' xtsi hi-tha i do^{n} a', a bi^{n} da, ṭsi ga,
205. Mi'-ḳa-ḳ'e u-ḳi-tha-ç'i^{n} thi^{n}-kshe no^{n} a',a bi^{n} da, ṭsi ga,
206. I'-ḳo-e, e-gi-e a-ka', a bi^{n} da, ṭsi ga,
207. Zhi^{n}'-ga zhu-i-ga the thi^{n}-ge a-tha, e'-gi-e a-ka', a bi^{n} da, ṭsi ga,
208. Zhi^{n}'-ga zhu-i-ga tha ba tho^{n} ṭa ni-ḳa-shi-ga mi-kshi^{n} da', a bi^{n} da, ṭsi ga,
209. Wa'-ḳo^{n}-da ṭs'e wa-ṭse-xi bthi^{n} da', a bi^{n} da, ṭsi ga,
210. Zhi^{n}'-ga zhu-i-ga o^{n}-tha bi do^{n} a', a bi^{n} da, ṭsi ga,
211. Ṭs'e' wa-ṭse-xi mo^{n}-thi^{n} ṭa i tsi^{n} da', a bi^{n} da, ṭsi ga,
212. Wa'-ḳo^{n}-da e-shki do^{n} a', a bi^{n} da, ṭsi ga,
213. U'-zho^{n}-ge be o^{n}-tho^{n}-kshi-tha mo^{n}-zhi a-thi^{n} he i^{n} da', a bi^{n} da, ṭsi ga,
214. Zhi^{n}'-ga zhu-i-ga o^{n}-tha bi do^{n} a', a bi^{n} da, ṭsi ga,
215. Wa'-ḳo^{n}-da e-shki do^{n} a', a bi^{n} da, ṭsi ga,
216. U'-zho^{n}-ge be i-kshi-tha ba zhi mo^{n}-thi^{n} ṭa i tsi^{n} da', a bi^{n} da, ṭsi ga,

217. Wa′-ko^{n}-da e-shki do^{n} a′, a bi^{n} da, tsi ga,
218. U′-zho^{n}-ge be o^{n}-wo^{n}-no^{n}-zhi^{n} mo^{n}-zhi a-thi^{n} he i^{n} da′, a bi^{n} da, tsi ga,
219. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, tsi ga,
220. Wa′-ko^{n}-da e-shki do^{n} a′, a bi^{n} da, tsi ga,
221. U′-zho^{n}-ge be u-no^{n}-zhi^{n} ba zhi mo^{n}-thi^{n} ta i tsi^{n} da′, a bi^{n} da, tsi ga,
222. U′-no^{n} a bi shki u-hi a-ki-the a-thi^{n} he i^{n} da′, a bi^{n} da, tsi ga,
223. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, tsi ga,
224. U′-no^{n} a bi shki u-hi ki-the mo^{n}-thi^{n} ta i tsi^{n} da′, a bi^{n} da, tsi ga
225. Ho^{n}′-ba tha-gthi^{n} shki u-hi a-ki-the a-thi^{n} he i^{n} da′, a bi^{n} da, tsi ga,
226. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, tsi ga,
227. Ho^{n}′-ba tha-gthi^{n} shki u-hi ki-the mo^{n}-thi^{n} ta i tsi^{n} da′, a bi^{n} da, tsi ga.

ZHA′-ZHE KI-TO^{N} WI′-GI-E

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1. Ha! wi-co^{n}-ge- e′-ki-e a-ka′-a bi^{n} da, tsi ga,
2. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-co^{n}-ga, e′-ki-e a-ka′, a bi^{n} da, tsi ga,
3. O′-to^{n}-be ga-xa ba thi^{n} ha′, wi-co^{n}-ga, e′-ki-e a-ka′, a bi^{n} da, tsi ga,
4. Ka′ ha-ge to^{n} a′, a bi^{n} da, tsi ga,
5. Wi′-co^{n}-ga, e-gi-e a-ka′, a bi^{n} da, tsi ga,
6. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-co^{n}-ga, e-gi-e a-ka′, a bi^{n} da, tsi ga,
7. O′-to^{n}-be ga-xa thi^{n} ha′, wi-co^{n}-ga, e′-gi-e a-ka′, a bi^{n} da, tsi ga,
8. Ga′ xtsi hi-tha i do^{n} a′, a bi^{n} da, tsi ga,
9. Mo^{n}′-xe u-ca-ki-ba wi^{n} a′, a bi^{n} da, tsi ga,
10. E′-dsi xtsi hi no^{n}-zhi^{n} to^{n} a′, a bi^{n} da, tsi ga,
11. Zhi^{n}′-ga ni-ka-shi-ga zhi a-ka i^{n} da′, a bi^{n} da, tsi ga,

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12. Ha′!wi-co^{n}-ga, e-ki-e a-ka′, a bi^{n} da, tsi ga,
13. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-co^{n}-ga, e′-ki-e a-ka′, a bi^{n} da, tsi ga,
14. O′-to^{n}-be ga-xa ba thi^{n} ha′, wi-co^{n}-ga, e-′ki-e a-ka′, a bi^{n} da, tsi ga,
15. Ka′ ha-ge to^{n} a′, a bi^{n} da, tsi ga,
16. Wi′-co^{n}-ga, e-gi-e a-ka′, a bi^{n} da, tsi ga,
17. O′-to^{n}-ba ga-xa thi^{n} ha, wi-co^{n}-ga- e-gi-e a-ka′, a bi^{n} da, tsi ga,
18. Mo^{n}′-xe u-ca-ki-ba we-tho^{n}-ba kshe a′, a bi^{n} da, tsi ga,

19. E′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
20. He′ go^{n} tho^{n}-ta zhi i^{n} da′, a bi^{n} da, ṭsi ga,
21. Zhi^{n}′-ga ni-ḳi-shi-ga zhi a-ka i^{n} da′, a bi^{n} da, ṭsi ga,

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22. Ha! wi-ço^{n}-ga, e-ḳi-e a-ka, a bi^{n} da, ṭsi ga,
23. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ço^{n}-ga, e-ḳi-e a-ka′, a bi^{n} da, ṭsi ga,
24. O′-ṭo^{n}-be ga-xa ba thi^{n} ha′, a bi^{n} da, ṭsi ga,
25. Ka′ ha-ge ṭo^{n} a′, a bi^{n} da, ṭsi ga,
26. Wi′-ço^{n}-ga, e′-gi-e a-ka′, a bi^{n} da, ṭsi ga,
27. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ço^{n}-ga, e′-gi-e a-ka′, a bi^{n} da, ṭsi ga,
28. O′-ṭo^{n}-be ga-xa thi^{n} ha, wi-ço^{n}-ga, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
29. Ga′ xtsi hi-tha i do^{n} a′, a bi^{n} da, ṭsi ga,
30. Mo^{n}′-xe u-ça-ḳi-ba we-tha-bthi^{n} kshe a′, a bi^{n} da, ṭsi ga,
31. Zhi^{n}′-ga ni-ḳa-shi-ga zhi a-ka i^{n} da′, a bi^{n} da, ṭsi ga.

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32. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
33. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ço^{n}-ga, e′-ḳi-e, a-ka′, a bi^{n} da, ṭsi ga,
34. O′-ṭo^{n}-be gâ-xa thi^{n} ha′, a bi^{n} da, ṭsi ga,
35. Ḳa′-e ha-ge ṭo^{n} a′, a bi^{n} da, ṭsi ga,
36. Wi′-ço^{n}-ga, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
37. Zhi^{n}′-ga zhu-i-ga the thi^{n}-ge a-tha, wi-ço^{n}-ga, e′-gi-e a-ka′, a bi^{n} da, ṭsi ga,
38. O′-ṭo^{n}-be ga-xa thi^{n} ha, wi-ço^{n}-ga, e′-gi-e a-ka′, a bi^{n} da, ṭsi ga,
39. Ga′ xtsi hi-tha i do^{n} a′, a bi^{n} da, ṭsi ga,
40. Mo^{n}′-xe u-ça-ḳi-ba we-do-ba kshe a′, a bi^{n} da, ṭsi ga,
41. Wa′-zhi^{n}-ga wa-tha-xthi thi^{n}-ge kshe no^{n} a′, a bi^{n} da, ṭsi ga,
42. Ṭsi′-he u-gi-zho^{n} xtsi ni-ḳa-shi-ga kshe a′, a bi^{n} da, ṭsi ga,
43. Mo^{n}′-zho^{n} u-ṭo^{n}-ga xtsi thi^{n}-kshe dsi a′, a bi^{n} da, ṭsi ga,
44. Ni′-ḳa-shi-ga ṭo^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
45. Mo^{n}′-zho^{n} shki zha-zhe o^{n}-ḳi-ṭo^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,
46. Mo^{n}′-zho^{n} ga-sho^{n} xtsi ni-ḳa-shi-ga ṭo^{n} i^{n} da′, a bi^{n} da, tsi ga,
47. Mo^{n}′-zho^{n} ga-sho^{n} shki zha-zhe o^{n}-ḳi-ṭo^{n} ṭa i tsi^{n} da,′ a bi^{n} da, ṭsi ga,
48. Mo^{n}′-zho^{n} u-çko^{n}-çka xtsi ni-ḳa-shi-ga ṭo^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
49. Mo^{n}′-zho^{n} u-çko^{n}-çka shki zha-zhe o^{n}-ḳi-ṭo^{n} ṭa i tsi^{n} da,′ a bi^{n} da, ṭsi ga,
50. Zhi^{n}′-ga ni-ḳa-shi-ga bi^{n} da′, a bi^{n} da, ṭsi ga,
51. Xi-tha-da wi^{n} shki zha-zhe o^{n}-ḳi-ṭo^{n} ṭa i tsi^{n} da, a bi^{n} da, ṭsi ga,
52. Hi^{n}′-i-ḳi^{n}-da-bi shki zha-zhe o^{n}-ḳi-ṭo^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,

53. Hi^{n}'-ga-mo^{n}-ge shki zha-zhe o^{n}-ki-to^{n} ta i tsi^{n} da', a bi^{n} da, tsi ga,
54. No^{n}'-be-çi shki zha-zhe o^{n}-ki-to^{n} ta i tsi^{n} da', a bi^{n} da, tsi ga,
55. Wa'-zhi^{n}-ga-hi^{n} shki zha-zhe o^{n}-ki-to^{n} ta i tsi^{n} da', a bi^{n} da, tsi ga.

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56. He'-dsi xtsi a', a bi^{n} da, tsi ga,
57. Çi'-pa-hi xthu-k'a ga tse a', a bi^{n} da, tsi ga,
58. U'-no^{n} pa-xe i^{n} da', a bi^{n} da, tsi ga,
59. Zhi^{n}'-ga zhu-i-ga o^{n}-tha bi do^{n} a', a bi^{n} da, tsi ga,
60. Çi'-pa-hi xthu-k'a a bi shki i-the ki-the mo^{n}-thi^{n} ta i tsi^{n} da', a bi^{n} da, tsi ga.

61. No^{n}'-xpe-hi ha ba-ç'i^{n}-tha ga ge shki a', a bi^{n} da, tsi ga,
62. U'-no^{n} pa-xe i^{n} da', a bi^{n} da, tsi ga,
63. Zhi^{n}'-ga zhu-i-ga o^{n}-tha bi do^{n} a', a bi^{n} da, tsi ga,
64. No^{n}'-xpe-hi ha ba-ç'i^{n}-tha a bi shki i-the ki-the mo^{n}-thi^{n} ta i tsi^{n} da, a bi^{n} da, tsi ga.

65. Shi'-tho^{n}-dse ba-xo^{n} ga tse a', a bi^{n} da, tsi ga,
66. U'-no^{n} pa-xe i^{n} da', a bi^{n} da, tsi ga,
67. Zhi^{n}'-ga zhu-i-ga o^{n}-tha bi do^{n} a', a bi^{n} da, tsi ga,
68. Shi'-tho^{n}-dse ba-xo^{n} a bi shki i-the ki-the mo^{n}-thi^{n} ta i tsi^{n} da', a bi^{n} da, tsi ga.

69. I'-tsi-hi^{n} ga-gthe-çe ga ge a', a bi^{n} da, tsi ga,
70. U'-no^{n} pa-xe i^{n} da', a bi^{n} da, tsi ga,
71. Zhi^{n}'-ga zhu-i-ga o^{n}-tha bi do^{n} a', a bi^{n} da, tsi ga,
72. I'-tsi-ga-gthe-çe a bi shki i-the ki the mo^{n}-thi^{n} ta i tsi^{n} da', a bi^{n} da, tsi ga.

73. Mo^{n}'-ge hi^{n} ga-gthe-çe ga ge shki a', a bi^{n} da, tsi ga,
74. U'-no^{n} pa-xe i^{n} da', a bi^{n} da, tsi ga,
75. Zhi^{n}'-ga zhu-i-ga o^{n}-tha bi do^{n} a', bi^{n} da, tsi ga,
76. Mo^{n}'-ge ga-gthe-çe a bi shki i-the ki-the mo^{n}-thi^{n} ta i tsi^{n} da', a bin da, tsi ga.

77. I'-the-dse hi^{n} ga-gthe-çe ga ge a', a bi^{n} da, tsi ga,
78. U'-no^{n} pa-xe i^{n} da', a bi^{n} da, tsi ga,
79. Zhi^{n}'-ga zhu-i-ga o^{n}-tha bi do^{n} a', a bi^{n} da, tsi ga,
80. I'-the-dse ga-gthe-çe a bi shki i-the ki-the mo^{n}-thi^{n} ta i tsi^{n} da', a bi^{n} da, tsi ga.

81. Pe' hi^{n} ga-gthe-çe ga ge a', bi^{n} da, tsi ga,
82. U'-no^{n} pa-xe i^{n} da', a bi^{n} da, tsi ga,
83. Zhi^{n}'-ga zhu-i-ga o^{n}-tha bi do^{n} a', a bi^{n} da, tsi ga,
84. Pe' ga-gthe-çe a bi shki i-the ki-the mo^{n}-thi^{n} ta i tsi^{n} da', a bi^{n} da, tsi ga.

85. I^{n}′-shta-ha bi-xo^{n} ga ge a′, a bi^{n} da, ṭsi ga,
86. U′-no^{n} pa-xe i^{n} da′, a bi^{n} da, ṭsi ga,
87. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
88. I^{n}′-shta-ha bi-xo^{n} a bi shki i-the ki-the mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga.

89. U′-no^{n} a bi shki u-hi a-ki-the a-thi^{n} he i^{n} da, a bi^{n} da′, ṭsi ga,
90. Zhi^{n}-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
91. U′-no^{n} a bi shki i-the ki-the mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga.

92. Ho^{n}′-ba tha-gthi^{n} shki u-hi a-ki-the a-thi^{n} he i^{n} da′, a bi^{n} da, ṭsi ga,
93. Zhi^{n}′-ga zhu-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
94. Ho^{n}′-ba tha-gthi^{n} shki u-hi ki-the mo^{n}-thi^{n} ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga.

WA-ZHO′-I-GA-THE WI′-GI-E

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1. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
2. Ṭsi′-shu u-dse-the pe-tho^{n}-ba ni-ka-shi-ga ba do^{n} a′, a bi^{n} da, ṭsi ga,
3. Wi′-ço^{n}-ga, e′-ki-a bi a′, a bi^{n} da, ṭsi ga,
4. Zhi^{n}′-ga zho-i-ga-the thi^{n}-ge i^{n} da, e′-ki-e a-ka′, a bi^{n} da, ṭsi ga,
5. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
6. Sho′-ka wa-ba-xi ṭo^{n} a′, a bi^{n} da, ṭsi ga,
7. Wi′-ço^{n}-ga, e′-gi-a bi a′, a bi^{n} da, ṭsi ga,
8. Zhi^{n}′-ga zho-i-ga-the thi^{n}-ge i^{n} da, e′-gi-a bi a′, a bi^{n} da, ṭsi ga,
9. O′-ṭo^{n}-be ga-xa thi^{n} ha, e′-gi-e a-ka′, a bi^{n} da, ṭsi ga,
10. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
11. Sho′-ka wa-ba-xi ṭo^{n} a′, a bi^{n} da, ṭsi ga,
12. Thu-e′ xtsi the-e do^{n} a′, a bi^{n} da, ṭsi ga,
13. Wa′-ko^{n}-da Ho^{n}-ba do^{n} thi^{n}-kshe a′, bin da, ṭsi ga,
14. Zho′-gthe gi-e do^{n} a′, a bi^{n} da, ṭsi ga,
15. Wi′-ṭsi-go-e, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
16. Zhi^{n}′-ga zho-i-ga the thi^{n}-ge a-tha, e′-gi-e a-ka′,a bi^{n} da, ṭsi ga,
17. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
18. She′ sho^{n} e tho, e-ṭsi-the a′, a bi^{n} da, ṭsi ga,
19. Wa′-ko^{n}-da ho-wa-ki-pa-ṭse a′, a bi^{n} da, ṭsi ga,
20. Wi′no^{n} wa-ko^{n}-da bthi^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
21. Zhi^{n}′-ga zho-i-ga o^{n}-the ṭa i tsi^{n} da′, a bi^{n} da, ṭsi ga,
22. Wa′-ko^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
23. O′-zho^{n}-ge be o^{n}-tho^{n}-kshi tha mo^{n}-zhi a-thi^{n} he no^{n} a-tha′, a bi^{n} da, ṭsi ga,
24. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
25. Wa′-ko^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,

26. O′-zho^{n}-ge be i-kshi-tha ba zhi ki-the ta i tsi^{n} da e′ tsi-the a′, a bi^{n} da, tsi ga,
27. Wa′-ko^{n}-da e′-shki do^{n} a′, a bi^{n} da, tsi ga,
28. O′-zho^{n}-ge be o^{n}-gi-thi-ta mo^{n}-zhi a-thi^{n} he no^{n} i^{n} da′, a bi^{n} da, tsi ga,
29. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, tsi ga,
30. Wa′-ko^{n}-da e-shki do^{n} a′, a bi^{n} da, tsi ga,
31. O′-zho^{n}-ge be a-gi-thi-ta ba zhi ki-the mo^{n}-thi^{n} ta i tsi^{n} da, e′ tsi-the a′, a bi^{n} da, tsi ga,
32. Wa′-ko^{n}-da e-shki do^{n} a′, a bi^{n} da, tsi ga,
33. O′-zho^{n}-ge be o^{n}-wo^{n}-no^{n}-zhi^{n} tse a, hi^{n} a′, a bi^{n} da, tsi ga,
34. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, tsi ga,
35. Wa′-ko^{n}-da e-shki do^{n} a′, a bi^{n} da, tsi ga,
36. O′-zho^{n}-ge be o-no^{n}-zhi^{n} ba zhi ki-the ta i tsi^{n} da, e′ tsi-the a′, a bi^{n} da, tsi ga,
37. Wa′-ko^{n}-da wi′no^{n} bthi^{n} mo^{n}-zhi i^{n} da′, a bi^{n} da, tsi ga,
38. O′-to^{n}-be ga-xa ba thi^{n} ha, e tsi-the a′, a bi^{n} da, tsi ga,

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39. He′-dsi xtsi a′, a bi^{n} da, tsi ga,
40. Sho′-ka wa-ba-xi to^{n} a′, a bi^{n} da, tsi a,
41. Thu-e′ xtsi the-e do^{n} a′, a bi^{n} da, tsi ga,
42. Wa′-ko^{n}-da Ho^{n} do^{n} thi^{n}-kshe a′, a bi^{n} da, tsi ga,
43. Zho′-gthe gi-e do^{n} a′, a bi^{n} da, tsi ga,
44. I′-ko-e e-gi-e a-ka′, a bi^{n} da, tsi ga,
45. Zhi^{n}′-ga zho-i-ga the thi^{n}-ge a-tha, e′-gi-e a-ka′, a bi^{n} da, tsi ga,
46. E′-dsi xtsi a′, a bi^{n} da, tsi ga,
47. She′ sho^{n} e tho, e tsi-the a′, a bi^{n} da, tsi ga,
48. Wa′-ko^{n}-da ho-wa-ki-pa-tse a′, a bi^{n} da, tsi ga,
49. Wi′-no^{n} wa-ko^{n}-da bthi^{n} i^{n} da′, a bi^{n} da, tsi ga,
50. Wa′-ko^{n}-da e-shki do^{n} a′, a bi^{n} da, tsi ga,
51. O′-zho^{n}-ge be o^{n}-tho^{n}-kshi-tha mo^{n}-zhi a-thi^{n} he no^{n} i^{n} da′, a bi^{n} da, tsi ga,
52. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, tsi ga,
53. Wa′-ko^{n}-da e-shki do^{n} a′, a bi^{n} da, tsi ga,
54. O′-zho^{n}-ge be i-kshi-tha ba zhi ki-the ta i tsi^{n} da, e′ tsi-the a′, a bi^{n} da, tsi ga,
55. Wa′-ko^{n}-da e-shki do^{n} a′, a bi^{n} da, tsi ga,
56. O′-zho^{n}-ge be o^{n}-gi-thi-ta mo^{n}-zhi a-thi^{n} he no^{n} i^{n} da′, a bi^{n} da, tsi ga,
57. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, tsi ga,
58. Wa′-ko^{n}-da e-shki do^{n} a′, a bi^{n} da, tsi ga,
59. O′-zho^{n}-ge be a-gi-thi-ta ba zhi ki-the ta i tsi^{n} da, e′ tsi-the a′, a bi^{n} da, tsi ga.
60. Wa′-ko^{n}-da e′-shki do^{n} a′, a bi^{n} da, tsi ga,

61. O′-zho^{n}-ge be o^{n}-wo^{n}-no^{n}-zhi^{n} ṭse a, hi^{n} a′, a bi^{n} da, ṭsi ga,
62. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
63. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
64. O′-zho^{n}-ge be o-no^{n}-zhi^{n} ba zhi ḳi-the ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
65. Wa′-ḳo^{n}-da wi no^{n} bthi^{n} mo^{n}-zhi i^{n} da′, a bi^{n} da, ṭsi ga,
66. O′-ṭo^{n}-be ga-xa thi^{n} ha, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,

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67. E′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
68. Sho′-ḳa wa-ba-xi ṭo^{n} a′, a bi^{n} da, ṭsi ga,
69. Thu-e′ xtsi the-e do^{n} a′, a bi^{n} da, ṭsi ga,
70. Mi′-ḳa-ḳ′e Ho^{n}-ba do^{n} thi^{n}-kshe a′, a bi^{n} da, ṭsi ga,
71. Zho-′gthe gi-e do^{n} a′, a bi^{n} da, ṭsi ga,
72. Wi′-ṭsi-go-e, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
73. Zhi^{n}′-ga zho-i-ga the thi^{n}-ge a-tha, e′-gi-e a-ka′, a bi^{n} da, ṭsi ga,
74. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
75. She′ sho^{n} e tho e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
76. Zhi^{n}′-ga zho-i-ga o^{n}-the ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
77. Wa′-ḳo^{n}-da ho-wa-ḳi-pa-ṭse a′, a bi^{n} da, ṭsi ga,
78. Wi′no^{n} wa-ḳo^{n}-da bthi^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
79. Zhi^{n}′-ga zho i-ga o^{n}-the ṭa i tsi^{n} da, e ṭsi-the a′, a bi^{n} da, ṭsi ga′,
80. Wa′-ḳo^{n}-da e′-shki do^{n} a′, a bi^{n} da, ṭsi ga,
81. O′-zho^{n}-ge be o^{n}-tho^{n}-kshi-tha mo^{n}-zhi a thi^{n} he no^{n} da′, a bi^{n} da, ṭsi ga,
82. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
83. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
84. O′-zho^{n}-ge be i-kshi-tha ba zhi ḳi-the ṭa i tsi^{n} da, e′ṭsi-the a′, a bi^{n} da, ṭsi ga.
85. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
86. O′-zho^{n}-ge be o^{n}-gi-thi-ṭa mo^{n}-zhi a-thi^{n} he no^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
87. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
88. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
89. O′-zho^{n}-ge be a gi-thi-ṭa ba zhi ḳi-the ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
90. Wa′-ḳo^{n}-da e′-shki do^{n} a′, a bi^{n} da, ṭsi ga,
91. O′-zho^{n}-ge be o^{n}-wo^{n}-no^{n}-zhi^{n} ṭse a, hi^{n} a′, bi^{n} da, ṭsi ga,
92. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
93. Wa′-ḳo^{n}-da e′-shki do^{n} a′, bi^{n} da, ṭsi ga,
94. O′-zho^{n}-ge be o-no^{n}-zhi^{n} ba zhi ḳi-the ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
95. Wa′-ḳo^{n}-da wi no^{n} bthi^{n} mo^{n}-zhi i^{n} da′, a bi^{n} da, ṭsi ga,
96. Ho′-ṭo^{n}-be ga-xa thi^{n} ha, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,

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97. Sho′-ka wa-ba-xi to^{n} a′, a bi^{n} da, tsi ga,
98. Thu-e′ xtsi the-e do^{n} a′, e bi^{n} da, tsi ga,
99. Mi′-ka-k'e Ho^{n} do^{n} thi^{n}-kshe no^{n} a′, a bi^{n} da, tsi ga,
100. Zho′-gthe gi-e do^{n} a′, a bi^{n} da, tsi ga,
101. I′-ko-e, e-gi-e a-ka′, a bi^{n} da, tsi ga,
102. Zhi^{n}′-ga zho-i-ga the thi^{n}-ge a-tha, e′-gi-e a-ka′, a bi^{n} da, tsi ga,
103. He′-dsi xtsi a′, a bi^{n} da, tsi ga,
104. She′ sho^{n} e no^{n}, e′tsi-the a′, a bi^{n} da, tsi ga,
105. Wa′-ko^{n}-da ho-wa-ki-pa-tse a′, a bi^{n} da, tsi ga,
106. Wi′ no^{n} wa-ko^{n}-da bthi^{n} i^{n} da′, a bi^{n} da, tsi ga,
107. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, tsi ga,
108. Wa′-ko^{n}-da e′-shki do^{n} a′, a bi^{n} da, tsi ga,
109. Ho′-zho^{n}-ge be i-kshi-tha ba zhi ki-the mo^{n}-thi^{n} ta i tsi^{n} da′, e tsi-the a′, a bi^{n} da, tsi ga,
110. Wa′-ko^{n}-da e-shki do^{n} a′, a bi^{n} da, tsi ga,
111. Ho′-zho^{n}-ge be o^{n}-gi-thi-ta mo^{n}-zhi a-thi^{n} he no^{n} i^{n} da′, a bi^{n} da, tsi ga,
112. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, tsi ga,
113. Wa′-ko^{n}-da e′-shki do^{n} a′, a bi^{n} da, tsi ga,
114. Ho′-zho^{n}-ge be a-gi-thi-ta ba zhi ki-the mo^{n}-thi^{n} ta i tsi^{n} da′, e′ tsi-the-the a′, a bi^{n} da, tsi ga,
115. Wa′-ko^{n}-da e′-shki do^{n} a′, a bi^{n} da, tsi ga,
116. Ho′-zho^{n}-ge be o^{n}-wo^{n}-no^{n}-zhi^{n} tse a, hi^{n} a′, a bi^{n} da, tsi ga,
117. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, tsi ga,
118. Wa′-ko^{n}-da e′-shki do^{n} a′, a bi^{n} da, tsi ga,
119. O′-zho^{n}-ge be o-no^{n}-zhi^{n} ba zhi ki-the ta i tsi^{n} da, e′ tsi-the a′, a bi^{n} da, tsi ga.
120. Wa′-ko^{n}-da wi no^{n} bthi^{n} mo^{n}-zhi i^{n} da′, a bi^{n} da, tsi ga,
121. O′-to^{n}-be ga-xa ba thi^{n} ha, e′ tsi-the a′, a bi^{n} da, tsi ga.

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122. He′-dsi xtsi a′, a bi^{n} da, tsi ga,
123. Sho′-ka wa-ba-xi to^{n} a′, a bi^{n} da, tsi ga,
124. Thu-e′ xtsi the-e do^{n} a′, a bi^{n} da, tsi ga,
125. Wa′-ba-ha to^{n} a′, a bi^{n} da, tsi ga,
126. Zho′-gthe gi-e do^{n} a′, a bi^{n} da, tsi ga,
127. Wi′-tsi-go-e′, e-gi-a bi a′, a bi^{n} da, tsi ga,
128. Zhi^{n}′-ga zho-i-ga the thi^{n}-ge a-tha, e′-gi-e a-ka′, a bi^{n} da, tsi ga,
129. He′-dsi xtsi a′, a bi^{n} da, tsi ga,
130. She′ sho^{n} e tho, e′tsi-the a′, a bi^{n} da, tsi ga,
131. Wa′-ko^{n}-da ho-wa-ki-pa-tse a′, a bi^{n} da, tsi ga,
132. Wi′no^{n} wa-ko^{n}-da bthi^{n} i^{n} da′, a bi^{n} da, tsi ga,
133. Zhi^{n}′-ga zho-i-ga o^{n}-the ta i tsi^{n} da, e′tsi-the a′, a bi^{n} da, tsi ga,

134. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
135. O′-zho^{n}-ge be o^{n}-tho^{n}-kshi-tha mo^{n}-zhi a-thi^{n} he no^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
136. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
137. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
138. O′-zho^{n}-ge be i-kshi-tha ba zhi ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
139. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
140. O′-zho^{n}-ge be o^{n}-gi-thi-ṭa mo^{n}-zhi a-thi^{n} he no^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
141. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
142. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
143. O′-zho^{n}-ge be a-gi-thi-ta ba zhi ḳi-the ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
144. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
145. O′-zho^{n}-ge be o^{n}-wo^{n}-no^{n}-zhi^{n} ṭse a, hi^{n} a′, a bi^{n} da, ṭsi ga,
146. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
147. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
148. O′-zho^{n}-ge be o-no^{n}-zhi^{n} ba zhi ḳi-the ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
149. Wa′-ḳo^{n}-da wi′no^{n} bthi^{n} mo^{n}-zhi i^{n} da′, a bi^{n} da, ṭsi ga,
150. O′-ṭo^{n}-be ga-xa ba thi^{n} ha, e′-ṭsi-the a′, a bi^{n} da, ṭsi ga.

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151. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
152. Sho′-ḳa wa-ba-xi ṭo^{n} a′, a bi^{n} da, ṭsi ga,
153. Thu-e′ xtsi the-e do^{n} a′, a bi^{n} da, ṭsi ga,
154. Ṭa′-pa ṭo^{n} no^{n} a′, a bi^{n} da, ṭsi ga,
155. Zho′-gthe gi-e do^{n} a′, a bi^{n} da, ṭsi ga,
156. I′-ḳo-e, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
157. Zhi^{n}′-ga zho-i-ga the thi^{n}-ge a-tha, e′-gi-e a-ka′, a bi^{n} da, ṭsi ga,
158. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
159. She′ sho^{n} e the, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
160. Wa′-ḳo^{n}-da ho-wa-ḳi-ṗa-ṭse a′, a bi^{n} da, ṭsi ga,
161. Wi′no^{n} wa-ḳo^{n}-da bthi^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
162. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
163. O′-zho^{n}-ge be o^{n}-tho^{n}-kshi-tha mo^{n}-zhi a-thi^{n} he no^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
164. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
165. Wa′-ḳo^{n}-da e′-shki do^{n} a′, a bi^{n} da, ṭsi ga,
166. O′-zho^{n}-ge be i-kshi-tha ba zhi ḳi-the ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
167. Wa′-ḳo^{n}-da e′-shki do^{n} a′, a bi^{n} da, ṭsi ga,
168. O′-zho^{n}-ge be o^{n}-gi-thi-ṭa mo^{n}-zhi a-thi^{n} he no^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
169. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,

170. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
171. O′-zho^{n}-ge be a-gi-thi-ṭa ba zhi ḳi-the ṭa i ṭsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
172. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
173. O′-zho^{n}-ge be o^{n}-wo^{n}-no^{n}-zhi^{n} ṭse a, hi^{n} a′, a bi^{n} da, ṭsi ga,
174. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
175. Wa′-ḳo^{n}-da e′-shki do^{n} a′, a bi^{n} da, ṭsi ga,
176. O′-zho^{n}-ge be o^{n}-no^{n}-zhi^{n} ba zhi ḳi-the ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
177. Wa′-ḳo^{n}-da wi no^{n} bthi^{n} mo^{n}-zhi i^{n} da′, a bi^{n} da, ṭsi ga,
178. O′-ṭo^{n}-be ga-xa thi^{n} ha, e′-ṭsi-the a′, a bi^{n} da, ṭsi ga.

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179. He-dsi xtsi a, a bi^{n} da, ṭsi ga,
180. Sho′-ḳa wa-ba-xi to^{n} a′, a bi^{n} da, ṭsi ga,
181. Thu-e′ xtsi the-e do^{n} a′, a bi^{n} da, ṭsi ga,
182. Ṭa′ Tha-bthi^{n} thi^{n}-kshe no^{n} a′, a bi^{n} da, ṭsi ga,
183. Zho′-gthe gi-e do^{n} a′, a bi^{n} da, ṭsi ga,
184. Wi′-ṭsi-go-e′, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
185. Zhi^{n}′-ga zho-i-ga the thi^{n}-ge a-tha, e′-gi-e a-ka′, a bi^{n} da, ṭsi ga,
186. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
187. Wa′-ḳo^{n}-da ho-wa-ḳi-ṗa-ṭse a′, a bi^{n} da, ṭsi ga,
188. Wi no^{n} wa-ḳo^{n}-da bthi^{n} i^{n} da, a bi^{n} da, ṭsi ga,
189. Zhi^{n}′-ga zho-i-ga o^{n}-the ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
190. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
191. O′-zho^{n}-ge be o^{n}-tho^{n}-kshi-tha mo^{n}-zhi a-thi^{n} he no^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
192. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
193. Wa′-ḳo^{n}-da e′-shki do^{n} a′, a bi^{n} da, ṭsi ga,
194. O′-zho^{n}-ge be i-kshi-tha ba zhi ḳi-the ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
195. Wa′-ḳo^{n}-da e′-shki do^{n} a′, a bi^{n} da. ṭsi ga,
196. O′-zho^{n}-ge be o^{n}-gi-thi-ṭa mo^{n}-zhi a-thi^{n} he no^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
197. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
198. Wa′-ḳo^{n}-da e′-shki do^{n} a′, a bi^{n} da, ṭsi ga,
199. O′-zho^{n}-ge be a-gi-thi-ṭa ba zhi ḳi-the ṭa i tsi^{n} da, e′-ṭsi-the a′, a bi^{n} da, ṭsi ga.
200. Wa′-ḳo^{n}-da e′-shki do^{n} a′, a bi^{n} da, ṭsi ga,
201. O′-zho^{n}-ge be o^{n}-wo^{n}-no^{n}-zhi^{n} ṭse a, hi^{n} a′, a bi^{n} da, ṭsi ga,
202. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
203. Wa′-ḳo^{n}-da e-shki do^{n} a′, a bi^{n} da, ṭsi ga,
204. O′-zho^{n}-ge be o-no^{n}-zhi^{n} ba zhi ḳi-the ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
205. Wa′-ḳo^{n}-da wi no^{n} bthi^{n} mo^{n}-zhi^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
206. O′-ṭo^{n}-be ga-xa thi^{n} ha, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga.

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207. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
208. Sho′-ḳa wa-ba-xi ti^{n} a′, a bi^{n} da, ṭsi ga,
209. Thu-e′ xtsi the-e do^{n} a′, a bi^{n} da, ṭsi ga,
210. Mi′-ḳa-ḳ′e u-ki-tha-ç′i^{n} thi^{n}-kshe no^{n} a′, a bi^{n} da, ṭsi ga,
211. Zho′-gthe gi-e do^{n} a′, a bi^{n} da, ṭsi ga,
212. I-ḳo-e′, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
213. Zhi^{n}′-ga zho-i-ga the thi^{n}-ge a-tha, e′-gi-e a-ka′, a bi^{n} da, ṭsi ga,
214. He′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
215. She′ sho^{n} e the, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
216. Wa′-ḳo^{n}-da ho-wa-ḳi-pa-ṭse a′, a bi^{n} da, ṭsi ga,
217. Wi′no^{n} wa-ḳo^{n}-da bthi^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
218. Wa′-ḳo^{n}-da e′-shki do^{n} a′, a bi^{n} da, ṭsi ga,
219. O′-zho^{n}-ge be o^{n}-tho^{n}-kshi-tha mo^{n}-zhi a-thi^{n} he no^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
220. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
221. Wa′-ḳo^{n}-da e′-shki do^{n} a′, a bi^{n} da, ṭsi ga,
222. O′-zho^{n}-ge be i-kshi-tha ba zhi ḳi-the ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
223. Wa′-ḳo^{n}-da e′-shki do^{n} a′, a bi^{n} da, ṭsi ga,
224. O′-zho^{n}-ge be o^{n}-gi-thi-ṭa mo^{n}-zhi a-thi^{n} he no^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
225. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
226. Wa′-ḳo^{n}-da e′-shki do^{n} a′, a bi^{n} da, ṭsi ga,
227. O′-zho^{n}-ge be a^{n}-gi-thi-ṭa ba zhi ki-the ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
228. Wa′-ḳo^{n}-da e′-shki do^{n} a′, a bi^{n} da, ṭsi ga,
229. O′-zho^{n}-ge be o^{n}-wo^{n}-no^{n}-zhi^{n} ṭse a, hi^{n} a′, a bi^{n} da, ṭsi ga,
230. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
231. Wa′-ḳo^{n}-da e′-shki do^{n} a′, a bi^{n} da, ṭsi ga,
232. O′-zho^{n}-ge be o-no^{n}-zhi^{n} ba zhi ḳi-the ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
233. Wa′- ḳo^{n}-da wi no^{n} bthi^{n} mo-^{n}zhi i^{n} da′, a bi^{n} da, ṭsi ga,
234. O′-ṭo^{n}-be ga-xa ba thi^{n} ha, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga.

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235. He-′-dsi xtsi a′, a bi^{n} da, ṭsi ga,
236. Sho′-ḳa wa-ba xi ṭo^{n} a′, a bi^{n} da, ṭsi ga,
237. Thu-e′ xtsi the-e do^{n} a′, a bi^{n} da, ṭsi ga,
238. Mi′-ḳa-ḳ′e zhu-dse thi^{n}-kshe no^{n} a′, a bi^{n} da, ṭsi ga,
239. Zho′-gthe gi-e do^{n} a′, a bi^{n} da, ṭsi ga,
240. Wi′-ṭsi-go-e′, e-gi-e a-ka′, a bi^{n} da, ṭsi ga,
241. Zhi^{n}′-ga zho-i-ga the thi^{n}-ge a-tha, e′-gi-e a-ka′, a bi^{n} da, ṭsi ga,
242. She′ sho^{n} e tho, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga,
243. Wa′-ḳo^{n}-da ho-wa-ḳi-pa-ṭse a′, a bi^{n} da, ṭsi ga,

244. Wi'no^{n} wa-ḳo^{n}-da bthi^{n} i^{n} da,' a bi^{n} da, ṭsi ga,
245. Zhi^{n}'-ga zhu-i-ga o^{n}-the ṭa i tsi^{n} da, e' ṭsi-the a', bi^{n} da, ṭsi ga,
246. Wa'-ḳo^{n}-da e'-shki do^{n} a', a bi^{n} da, ṭsi ga,
247. O'-zho^{n}-ge be o^{n}-tho^{n}-kshi-tha mo^{n}-zhi a-thi^{n} he no^{n} i^{n} da', a bi^{n} da, ṭsi ga,
248. Zhi^{n}'-ga zho-i-ga o^{n}-tha bi do^{n} a', a bi^{n} da, ṭsi ga,
249. Wa'-ḳo^{n}-da e-shki do^{n} a', a bi^{n} da, ṭsi ga,
250. O'-zho^{n}-ge be i-kshi-tha ba zhi ḳi-the ṭa i tsi^{n} da, e' ṭsi-the a', a bi^{n} da, ṭsi ga,
251. Wa'-ḳo^{n}-da e-shki do^{n} a', a bi^{n} da, ṭsi ga,
252. O'-zho^{n}-ge be o^{n}-gi-thi-ṭa mo^{n}-zhi a-thi^{n} he no^{n} i^{n} da', a bi^{n} da, ṭsi ga,
253. Zhi^{n}'-ga zho-i-ga o^{n}-tha bi do^{n} a', a bi^{n} da, ṭsi ga,
254. Wa'-ḳo^{n}-da e'-shki do^{n} a', a bi^{n} da, ṭsi ga,
255. O'-zho^{n}-ge be a-gi-thi-ṭa ba zhi ḳi-the ṭa i tsi^{n} da, e' ṭsi-the a', a bi^{n} da, ṭsi ga,
256. Wa'-ḳo^{n}-da e'-shki do^{n} a', a bi^{n} da, ṭsi ga,
257. O'-zho^{n}-ge be o^{n}-wo^{n}-no^{n}-zhi^{n} ṭse a, hi^{n} a', a bi^{n} da, ṭsi ga,
258. Zhi^{n}'-ga zho-i-ga o^{n}-tha bi do^{n} a', a bi^{n} da, ṭsi ga,
259. Wa'-ḳo^{n}-da e-shki do^{n} a', a bi^{n} da, ṭsi ga,
260. O'-zho^{n}-ge be o-no^{n}-zhi^{n} ba zhi ḳi-the ṭa i tsi^{n} da, e' ṭsi-the a', a bi^{n} da, ṭsi ga,
261. Wa'-ḳo^{n}-da wi no^{n} bthi^{n} mo^{n}-zhi i^{n} da', a bi^{n} da, ṭsi ga,
262. O'-ṭo^{n}-be ga-xa ba thi^{n} ha, e' ṭsi-the a', a bi^{n} da, ṭsi ga.

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263. He'-dsi xtsi a', a bi^{n} da, ṭsi ga,
264. Sho'-ḳa wa-ba xi ṭo^{n} a', a bi^{n} da, ṭsi ga,
265. Thu-e' xtsi the-e do^{n} a', a bi^{n} da, ṭsi ga,
266. Mo^{n}'-xe a-tha-ḳ'a-be dsi a', a bi^{n} da, ṭsi ga,
267. Sho^{n}'-ge a-ga-ḳ'e e'-go^{n} kshe no^{n} a', a bi^{n} da, ṭsi ga,
268. He'-dsi xtsi zho-gthe gi-e do^{n} a', a bi^{n} da, ṭsi ga,
269. Wi'-ṭsi-go-e', e-gi-e a-ka', a bi^{n} da, ṭsi ga,
270. Zhi^{n}'-ga zho-i-ga the thi^{n}-ge a-tha, e-gi-e a-ka', a bi^{n} da, ṭsi ga,
271. He'-dsi xtsi a', a bi^{n} da, ṭsi ga,
272. Zhi^{n}'-ga zho-i-ga o^{n}-the ṭa i tsi^{n} da, e ṭsi-the a', a bi^{n} da, ṭsi ga,
273. Çi'-pa-hi thi-çtu-be ga ṭse a', a bi^{n} da, ṭsi ga,
274. Wa'-thi^{n}-e-çka she mo^{n} mo^{n}-zhi i^{n} da', a bi^{n} da, ṭsi ga,
275. O'-no^{n} ṗa-xe i^{n} da', a bi^{n} da, ṭsi ga,
276. Zhi^{n}'-ga zho-i-ga o^{n}-tha bi do^{n} a', a bi^{n} da, ṭsi ga,
277. Ni'-ḳa no^{n} hi do^{n} a', a bi^{n} da, ṭsi ga,
278. Çi'-pa-hi thi-çtu-be e'no^{n} bi no^{n} a', a bi^{n} da, ṭsi ga,
279. I'-the ḳi-the ṭa i tsi^{n} da, e' ṭsi-the a', a bi^{n} da, ṭsi ga.

280. Hi′-ḳo^{n} ba-xo^{n} ga ge a′, a bi^{n} da, ṭsi ga,
281. Wa′-thi^{n}-e-çka she-mo^{n} mo^{n}-zhi i^{n} da′, a bi^{n} da, ṭsi ga,
282. O′-no^{n} ṗa-xe i^{n} da′, a bi^{n} da, ṭsi ga,
283. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
284. Ni′-ḳa no^{n} hi do^{n} a′, a bi^{n} da, ṭsi ga,
285. Hi′-ḳo^{n} ba xo^{n} e′ no^{n} bi no^{n} a′, a bi^{n} da, ṭsi ga,
286. I′-the ḳi-the ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga.

287. Ṭse′-wa-ṭse u-ga-wa ga thi^{n}-kshe a′, a bi^{n} da, ṭsi ga,
288. Wa′-thi^{n}-e-çka she-mo^{n} mo^{n}-zhi i^{n} da′, a bi^{n} da, ṭsi ga,
289. O′-no^{n} ṗa-xe i^{n} da′, a bi^{n} da, ṭsi ga,
290. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
291. Ni′-ḳa no^{n} hi do^{n} a′, a bi^{n} da, ṭsi ga,
292. Ṭse′-wa-ṭse u-ga-wa a bi i-the ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da, e ṭsi the a′, a bi^{n} da, ṭsi ga.

293. I^{n}′-kshe-dse u-bi-ço^{n}-dse ga thi-kshe a′, a bi^{n} da, ṭsi ga,
294. Wa′-thi^{n}-e-çka she-mo^{n} mo^{n}-zhi i^{n} da′, a bi^{n} da, ṭsi ga,
295. O′-no^{n} ṗa-xe i^{n} da′, a bi^{n} da, ṭsi ga,
296. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
297. Ni′-ḳa no^{n} hi do^{n} a′, a bi^{n} da, ṭsi ga,
298. I^{n}′-kshe-dse u-bi-ço^{n}-dse a bi i-the ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da, e ṭsi-the a, a bi^{n} da, ṭsi ga.

299. Do′-dse u-ga-wa ga thi^{n}-kshe a′, a bi^{n} da, ṭsi ga,
300. Wa′-thi^{n}-e-çka she-mo^{n} mo^{n}-zhi i^{n} da′, a bi^{n} da, ṭsi ga,
301. O′-no^{n} ṗa-xe i^{n} da′, a bi^{n} da ṭsi ga,
302. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
303. Ni′-ḳa no^{n} hi do^{n} a′, a bi^{n} da, ṭsi ga,
304. Do′-dse u-ga-wa a bi i-the ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga.

305. I′-the-dse ba-ç'i^{n}-tha ga ṭse a′, a bi^{n} da, ṭsi ga,
306. Wa′-thi^{n}-e-çka she-mo^{n} mo^{n}- zhi i^{n} da′, a bi^{n} da, ṭsi ga,
307. O′-no^{n} ṗa-xe i^{n} da′, a bi^{n} da, ṭsi ga,
308. Zhi^{n}′ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
309. Ni′-ḳa no^{n} hi do^{n} a′, a bi^{n} da, ṭsi ga,
310. I′-the-dse ba-ç'i^{n}-tha a bi i-the ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga.

311. I^{n}′-shta-the-dse-bi-xo^{n} ga ṭse a′, a bi^{n} da, ṭsi ga,
312. Wa′-thi^{n}-e-çka she-mo^{n} mo^{n}-zhi i^{n} da′, a bi^{n} da, ṭsi ga,
313. O′-no^{n} ṗa-xe i^{n} da′, a bi^{n} da, ṭsi ga,
314. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
315. Ni′-ḳa no^{n} hi do^{n} a′, a bi^{n} da, ṭsi ga,
316. I^{n}′-shta-the-dse bi-xo^{n} a bi i-the ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga.

317. Ṗa′ṗa-çi ga-ṭse a′, a bi^{n} da, ṭsi ga,
318. Wa′-thi^{n}-e-çka she-mo^{n} mo^{n}-zhi i^{n} da′, a bi^{n} da, ṭsi ga,
319. Wa′-ḳo^{n}-da i-ga-dsi-çe ṗa-xe i^{n} da′, a bi^{n} da, ṭsi ga,
320. Wa′-ḳo^{n}-da u-ṭsi-the thi^{n}-ge a-wa-kshi-the no^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
321. Zhi^{n}′-ga sho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
322. Wa′-ḳo^{n}-da i-ba-çi a-thi^{n} mo^{n}-thi^{n} ṭa i tsi^{n} da, e′ ṭsi-the a′, a bi^{n} da, ṭsi ga.

323. Ṭa′-xpi hi^{n} ga-ça-dse ga thi^{n}-kshe a′, a bi^{n} da, ṭsi ga,
324. Wa′-thi^{n}-e-çka she-mo^{n} mo^{n}-zhi^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
325. O′-no^{n} ṗa-xe i^{n} da′, a bi^{n} da, ṭsi ga,
326. Zhi^{n}′-ga zho-i-ga o^{n}-tha bi do^{n} a′, a bi^{n} da, ṭsi ga,
327. Ni′-ḳa no^{n} hi do^{n} a′, a bi^{n} da, ṭsi ga,
328. Ṗa′çka u-gtho^{n} e-go^{n} e′ no^{n} bi no^{n} a′, a bi^{n} da, ṭsi ga,
329. I′-the ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da,′ a bi^{n} da, ṭsi ga.

330. Wo^{n}′shki do^{n} a′, a bi^{n} da, ṭsi ga,
331. Ho^{n}′-ba tha-gthi^{n} wi^{n} shki o^{n}-hi no^{n} i^{n} da′, a bi^{n} da, ṭsi ga,
332. Zhi^{n}′-ga ho^{n}-ba tha-gthi^{n} wi^{n} shki i-the ḳi-the mo^{n}-thi^{n} ṭa i tsi^{n} da, e ṭsi-the a, a bi^{n} da, ṭsi ga.

NATIVE NAMES OF OSAGE FULL BLOODS (AS FAR AS COULD BE ASCERTAINED), USED BY EACH GENS OF THE TRIBE

Names of the Gentes and Subgentes

The following are the names of the gentes and subgentes of the two great tribal divisions, in their fixed, sequential order, as given by Sho^{n}′-to^{n}-ça-be, Black-dog, to Miss Alice C. Fletcher, in 1896. The name Sho′-ḳa is the title of a subgens from which the principal gens chooses a man or woman to act as official messenger at the performance of a tribal rite. The official messenger also bears the title.

FIXED ORDER OF THE GENTES AND SUBGENTES

Gentes of the Ho^{n}′-ga Great Division

WA-ZHA′-ZHE SUBDIVISION

1. Wa-zha′-zhe-çka; White Wa-zha′-zhe. Refers to the life symbol of the gens, the fresh water mussel, with its shell. The Sun also is a life symbol of this gens.
   I^{n}-gtho^{n}′-ga Ni Mo^{n}-tse; Puma-in-the-Water. Sho′-ḳa.
2. Ḳe′-ḳ′i^{n}; Carrier-of-the-Turtle.
   Ba′-ḳ′a Zho-i-ga-the; Cotton-tree People. Sho′-ḳa.
3. Mi-ḳe′-the-stse-dse; Cat-tail (*Typha latifolia*).
   Ka′-xe-wa-hu-ça; Youngest brother. Sho′-ḳa.

4. Wa′-ṭse-ṭsi; Star-that-came-to-Earth.
   Xu-tha′ Ṗa-ço^{n} Zho-i-ga-the; Bald Eagle People. Sho′-ḳa.
5. O-çu′-ga-xe; They-who-make-the-way-Clear.
   Mo^{n}-sho-dse-mo^{n}-i^{n}; Travelers-in-the-Mist. Sho′-ḳa.
6. Ṭa-tha′-xi^{n}; Deer's-Lungs, or Ṭa-çi$^{n'}$-dse-çka; White-tailed-Deer.
   Wa-dsu′-ṭa-zhi^{n}-ga; Small-Animals. Sho′-ḳa.
7. Ho′ I-ni-ḳa-shi-ga; Fish-People.
   E-no$^{n'}$ Mi^{n}-dse-ṭo^{n}; Sole-owner-of-the-Bow. Refers to the office of the gens of making the ceremonial bow and arrows that symbolize night and day.
8. Ho$^{n'}$-ga U-ṭa-no^{n}-dsi; The-Isolated-Ho$^{n'}$-ga. The Earth.
   Mo^{n}-hi^{n}-çi; Flint-Arrow-Point. Sho′-ḳa.

HO$^{N'}$-GA SUBDIVISION

1. Wa-ça′-be-ṭo^{n}; Owners-of-the-Black-Bear.
   Wa-ça′-be-çka; The-White-Bear. Sho′-ḳa.
2. I^{n}-gtho$^{n'}$-ga; Puma.
   Hi^{n}-wa′-xa-ga; Thorny-hair, Porcupine. Sho′-ḳa.
3. O′-po^{n}; Elk.
   Ṭa He Sha-be; Dark-horned Deer. Sho′-ḳa.
4. Mo$^{n'}$-i^{n}-ḳa-ga-xe; Maker-of-the-Earth.
5. Ho^{n}-ga Gthe-zhe; The-Mottled-Sacred-One (the immature golden eagle).
6. Xu-tha; Eagle (the adult golden eagle).
7. Ho$^{n'}$-ga Zhi^{n}-ga; The Little-Sacred-One.
   I′-ba-ṭse Ṭa-dse; The-Gathering-of-the-Winds. Sho′-ḳa.

GENTES OF THE ṬSI′-ZHU GREAT DIVISION

1. Ṭsi′-zhu Wa-no^{n}; Elder Ṭsi-zhu, or Wa-ḳo$^{n'}$-da No^{n}-pa-bi; The-God-Who-is-Feared-by-All. Refers to the life symbol of the gens, the Sun.
   Wa-ba′-xi; The-Awakeners. Refers to the office of this subgens of urging the messengers to prompt action. Sho′-ḳa.
2. Çi$^{n'}$-dse A-gthe; Wearers-of-Symbolic-Locks.
   Sho$^{n'}$-ge Zho-i-ga-the; Dog-People. Refers to the life symbol of this subgens, the dog-star. The name Sho$^{n'}$-ge includes coyotes, gray wolves, and all other kinds of dogs. Sho′-ḳa.
3. Ṗe′-ṭo^{n} Ṭo^{n}-ga Zho-i-ga-the; Great-Crane-People.
   (Not sub-gens) Ṭsi′-zhu Wa-shta-ge; The-Gentle-Ṭsi-zhu. Refers to the office of the gens of Peace-maker.
4. Ṭse-do′-ga I^{n}-dse; Buffalo-Bull-Face-People. Closely related to the Ṭsi′-zhu Wa-no^{n}.
   Ṭse-a′-ḳo^{n}; corruption of Ṭse-tho^{n}-ka; Buffalo-back. Sho′-ḳa.
5. Mi-ḳ'i$^{n'}$ Wa-no^{n}; Elder Carriers-of-the-Sun-and-Moon. Refers to the life symbols of the gens, all the heavenly bodies.

6. Ho$^{n'}$ Zho-i-ga-the; Night-People. Refers to the life symbol of the gens, the Night.

   Ṭa-ṗa′ Zho-i-ga-the; Deer-head or Pleiades People. Sho′-ḳa.

7. Ṭsi′-zhu U-thu-ha-ge; The-Last-Ṭsi′-zhu, or the last in the sequential order of the Ṭsi′-zhu gentes.

THE ṬSI′ HA-SHI (THOSE-WHO-WERE-LAST-TO-COME)

A. Ni′-ḳa Wa-ḳo^{n}-da-gi; Men of Mystery, or Thunder People.

   Xo$^{n'}$-dse Wa-ṭse. Meaning uncertain; it is said that it probably refers to the office of keepers of all the Wa-ṭse, or war honors. Sho′-ḳa.

B. Tho′-xe; Buffalo-bull (archaic name for the buffalo bull). These two gentes are joint keepers of the Hawk War-symbols.

WA′-ṬSE-ṬSI OR ṖO$^{N'}$-ḲA WA-SHTA-GE

Names ceremonially bestowed on each of the first three sons and on each of the first three daughters born to a Wa′-ṭse-ṭsi man and his wife. As given by No$^{n'}$-xe-çka-zhi, a member of the gens:

BOYS

1. I^{n}-gtho$^{n'}$ name, Wa-çi′-çta. Meaning uncertain.
2. Ksho$^{n'}$-ga name, Wa′-ṭse-mo^{n}-i^{n}, Star-that-travels.
3. Ka′-zhi^{n}-ga name, Ni-ga′-ṭo-xe, Water-splasher.

GIRLS

1. Mi′-na name, Ho^{n}-be′-do-ḳa, Wet-moccasins.
2. Wi′-he name, Wa-ṭo^{n}-i-ça-e, meaning uncertain, or Mi′-ga-sho^{n}-e, Sun-that-travels.
3. A-çi$^{n'}$-ga name, Gia′-ço^{n}-ba, meaning uncertain.

OTHER NAMES

MALE

Ga-çka′, meaning uncertain. Son of Xu-tha′-da-wi^{n}, Ṭsi′-zhu Wa-shta-ge and Ṗo$^{n'}$-ḳa-zhi^{n}-ga, Ṗo^{n}-ḳa Wa-shta-ge.

Ga-çka, meaning uncertain. Son of Tho$^{n'}$-dse-ṭo^{n}-ga, Wa′-ṭse-ṭsi, and Xu-tha′-da-wi^{n}, Ṭsi′-zhu Wa-shta-ge.

Gi-thi-ḳo^{n}-bi, One-for-whom-they-make-way. (In the Tha′-ṭa-da gens of the Omaha tribe.) Husband of Mo$^{n'}$-çi-ṭse-xi, Ṭsi′-zhu Wa-shta-ge.

Gtha-i-gtho^{n}-thi^{n}-ge, meaning uncertain. Son of Tho$^{n'}$-dse-ṭo^{n}-ga, Wa′-ṭse-ṭsi and Xu-tha′-da-wi^{n}, Ṭsi′-zhu Wa-shta-ge.

Gthe-do$^{n'}$-wa-ḳo^{n}-tha, Attacking-hawk. (Tho′-xe name.) Refers to the aggressive character of the bird. Son of Ṭsi′-zhu-a-ḳi-ṗa and Ho^{n}-be′-do-ḳa, Ṭa′ I-ni-ka-shi-ga.

Hi′-tho-ḳa-thi^{n}, Bare-legs. (In the Tha′-ṭa-da gens of the Omaha.) Also Ḳu-zhi′-wa-ṭse, Strikes-in-a-far-off-country. (In the I^{n}-shta′-çon-da gens of the Omaha.)

Hi′-tho-ḳa-thi^{n} or Long-bow.

Ḳa-çi′, meaning uncertain.

Ḳo′-zhi-çi-gthe, Tracks-far-away. Husband of Xu-tha-′da-wi^{n}, Ṭsi-′zhu Wa-shta-ge.

Ksho^{n}′-ga. Not name but a special kinship term for the second born son. Should have been named A′-be-zhi^{n}-ga, Slender-leaf, of the cat-tail.

Ḳu′-zhi-çi-gthe. Husband of Zho^{n}′-btha-çka-wi^{n} of the Ho^{n}′-ga U-ṭa-no^{n}-dsi gens.

Mo^{n}-i^{n}′-ḳa-mo^{n}-i^{n}, Walks-on-the-earth. Husband of Xu-tha′-da-wi^{n} of the Çi^{n}′-dse-a-gthe gens.

Mo^{n}-ḳo^{n}′-thi^{n}, Possessor-of-medicine. (Not a Ni′-ḳi-e name.)

Ni′-ḳa-çtu-e, Gathering-of-men. Son of Tho^{n}′-dse-ṭo^{n}-ga and Xu-tha-da-wi^{n}.

Ni′-ḳa-wa-zhi^{n}-ṭo^{n}-ga, Man-of-great-courage. Refers to the warlike character of this gens. Husband of Wa-xthe-′tho^{n}-ba of the Ṭsi′-zhu Wa-no^{n} gens.

Ṗo^{n}′-ḳa-wa-da-i^{n}-ga, Playful-Po^{n}-ḳa. Husband of Wa-xthe′-tho^{n}-ba of the Ṭsi′-zhu Wa-no^{n} gens.

Tho^{n}′-dse-ṭo^{n}-ga, Big-heart. Also Wa-zhi^{n}′-wa-xa, Greatest-in-courage. Refers to the warlike character of this gens. Husband of Xu′-tha-da-wi^{n} of the Ṭsi′-zhu Wa-shta-ge gens.

Ṭsi′-zhu-a-ḳi-ṗa, He-who-met-the-Ṭsi′-zhu. Refers to the first meeting of the Ṭsi′-zhu and the Wa-zha′-zhe gentes. Husband of Ho^{n}-be′-do-ḳa of the Ṭa′ I-ni-ḳa-shi-ga gens.

Ṭsi′-zhu-a-ḳi-ṗa (same as above). Husband of Wa-xthe′-tho^{n}-ba of the Ṭsi′-zhu Wa-no^{n} gens.

U-dse′-ṭa-wa-xa, Winner-of-the-race-against-the-U-dse-ṭa. (Not a Ni′-ḳi-e name.) Refers to a race between two bands in which a member of the Wa′-ṭse-ṭsi gens won.

U-thu′-ga-e, meaning uncertain. (Not Ni′-ḳi-e.)

Wa-çi′-çta, meaning uncertain. Son of Ṗo^{n}′-ḳa-wa-da-i^{n}-ga and Wa-xthe′-tho^{n}-ha, Ṭsi′-zhu Wa-no^{n} gens.

Wa′-çi-çta, Son of Wa-shka′-dse and No^{n}-mi-tse-xi, Wa-ça′-be gens.

Wa-shka′-dse, meaning uncertain. Husband of No^{n}′-mi-ṭse-xi of the Wa-ça′-be gens.

Wa-stse′-e-do^{n}, Good-doctor. (Wa-xthi′-zhi thinks that the boy's right name is Wa′-ṭse-mo^{n}-i^{n}.) Son of Ṗo^{n}′-ka-wa-da-i^{n}-ga and Wa-xthe-′tho^{n}-ba, Ṭsi′-zhu Wa-no^{n} gens.

Wa′-ṭse-a-xe, Cries-for-a-star. Son of U-thu′-ga-e.

Wa′-ṭse-ga-hi-ge, Star-chief. Refers to the selection of the chief of the Ho^{n}′-ga Great Division, from the Wa′-ṭse-ṭsi gens.

Wa'-ṭse-mo^{n}-i^{n}, The-traveling-star. Husband of Wa'-ḳo^{n}-ça-mo^{n}-in of the Ṭa' I-ni-ḳa-shi-ga gens.

Wa'-ṭse-mo^{n}-in. Son of Wa-k'o'-ga-hi-ge of the Ṭsi'-zhu Wa-shta-ge gens.

Wa'-ṭse-mo^{n}-i^{n}. Son of Ḳo'-zhi-çi-gthe and Xu-tha-'da-wi^{n}, Ṭsi'-zhu Wa-shta-ge gens.

Wa'-ṭse-mo^{n}-i^{n}. Son of Hi'-tho-ḳa-thi^{n}. (Long-bow.)

Wa-ṭse-ṭo^{n}-ga, Big-star.

Wa-zhi^{n}'-wa-xa, Greatest-in-courage. Refers to the warlike character of the Wa-zha'-zhe subdivision. Husband of Mo^{n}-zho^{n}'-dsi-i-ṭa of the Ṭsi'-zhu Wa-shta-ge gens.

Wa-zhi^{n}'-wa-xa. Son of Mo^{n}-ḳo^{n}'-a-thi^{n}.

Xu-tha'-xtsi, Real-eagle. (In the Tha'-ṭa-da gens of the Omaha tribe.) Husband of Wa-ḳ'o'-ga-hi-ge of the Ṭsi'-zhu Wa-shta-ge gens.

FEMALE

Ço^{n}-çi'-gthe, Footprints-in-the-woods. Refers to the deer. Wife of Ho^{n}'-ba-hiu of the Ṭa' I-ni-ḳa-shi-ga gens.

Gia'-ço^{n}-ba, meaning uncertain. Wife of U-ho^{n}'-ge-u-zho^{n} of the Çi^{n}'-dse-a-gthe gens.

Gia'-ço^{n}-ba. Wife of Ḳa'-wa-çi of the I'-ba-ṭse gens.

Gia-ço^{n}-ba. Daughter of Ṭsi'-zhu-a-ḳi-ṗa and Wa-xthe'-tho^{n}-ba of the Ṭsi'-zhu Wa-no^{n} gens.

Gia-ço^{n}-ba. Mother of Mi'-ho^{n}-ga, Xu-tha'-wa-ḳo^{n}-da and Sha'-ge-wa-bi^{n} of the Ṭsi'-zhu Wa-no^{n} gens.

Gia'-ço^{n}-ba. Daughter of Ḳo'-zhi-çi-gthe and Xu-tha'-da-wi^{n} of the Ṭsi'-zhu Wa-shta-ge gens.

Gia'-ço^{n}-ba. Daughter of Wa-shka'-dse and No^{n}'-mi-ṭse-xi.

Gia'-ço^{n}-ba. Wife of Tho-xe-zhi^{n}-ga of the Tho'-xe gens.

Ho^{n}-be'-do-ka, Wet-moccasins. Daughter of Wa-zhi^{n}'-wa-xa and Mo^{n}-zho^{n}'-dsi^{n}-i-ta of the Ṭsi'-zhu Wa-shta-ge gens.

Ho^{n}-be'-do-ka. Daughter of U-thu'-ga-e.

Ho^{n}-be-'do-ka. Daughter of Ṭsi'-zhu-a-ḳi-ṗa and Wa-xthe'-tho^{n}-be, of the Ṭsi'-zhu Wa-no^{n} gens.

Ho^{n}'-be-do-ka. Mother of Xu-tha'-wa-ḳo^{n}-da, Gia'-ço^{n}-ba and Xu-tha'-da-wi^{n} of the Ṭsi'-zhu Wa-no^{n} gens.

Ho^{n}-be'-do-ka. Daughter of Mo^{n}-ko^{n}'-a-thi^{n}.

Ho^{n}-be'-do-ka. Wife of Mo^{n}-zho^{n}-a'-ḳi-da of the Ṭsi'-zhu Wa-shta-ge gens.

Ho^{n}-be'-do-ka. Wife of Ha-xi^{n}-u'-mi-zhe of the Ṭsi'-zhu Wa-shta-ge gens.

Ho^{n}-be'-do-ka. Daughter of Wa'-ṭse-a-xe and Pa'-mo^{n}-shi-wa-gtho^{n} of the O'-po^{n} gens.

Ho^{n}-be'-do-ka. Daughter of Ḳo'-zhi-çi-gthe and Xu-tha'-da-wi^{n} of the Ṭsi-'zhu Wa-shta-ge gens.

Ho^{n}-be′-do-ka. Daughter of Wa-shka′-dse and No^{n}-′mi-ṭse-xi of the Wa′-ça′-be gens.

Mi′-ga-sho^{n}-i^{n}, Sun-that-travels. (In the Tha′-ṭa-da gens of the Omaha tribe.) Daughter of Ṗo^{n}′-ḳa-wa-da-i^{n}-ga and Wa-xthe′-tho^{n}-ba of the Ṭsi′-zhu Wa-no^{n} gens.

Mi′-ga-sho^{n}-i^{n}. Wife of Mo^{n}′-zhi′-çka-ḳ′i^{n}-ga-xthi of the Wa-ça′-be gens.

Mi′-ga-sho^{n}-i^{n}. Wife of Gthe-do^{n}′-çka of the Ni′-ḳa-wa-ḳo^{n}-da-gi gens.

Mi′-tha-gthi^{n}, Good-sun. Daughter of Mo^{n}-i^{n}′-ḳa-mo^{n}-i^{n} and Xu-tha′-da-wi^{n} of the Çi^{n}′-dse-a-gthe gens.

Ṗo^{n}′-ḳa-wi^{n}, Ṗo^{n}′-ḳa-woman. (This woman held the office of Wa-dse′-pa-i^{n}, Official Crier.)

Wa′-ḳo^{n}-ça-mo^{n}-i^{n}, meaning uncertain. Daughter of U-thu′-ga-e.

Wa′-ḳo^{n}-ça-mo^{n}-i^{n}. Mother of Tho′-ṭa-a-ça, Xo′-ṭa-wi^{n} and Xo^{n}′-dse-mo^{n}-i^{n} of the Ni′-ḳa-wa-ḳo^{n}-da-gi gens.

Wa′-ḳo^{n}-ça-mo^{n}-i^{n}. Wife of Ṭse′-çe-ṭo^{n}-ga of the Tho′-xe gens.

Wa′-ḳo^{n}-ça-mo^{n}-i^{n}. Daughter of Wa-ḳ′o′-ga-hi-ge of the Ṭsi′-zhu Wa-shta-ge gens.

Wa′-ḳo^{n}-ça-mo^{n}-i^{n}. Wife of Mi′-she-tsi-e of the Ho^{n}′-ga gens.

Wa′-ḳo^{n}-ça-mo^{n}-i^{n}. Wife of Wa-ni′-e-to^{n} of the Ṭsi′-zhu Wa-shta-ge gens.

Wa′-ḳo^{n}-ça-mo^{n}-in. Daughter of Wa′-ṭse-a-xe and Pa′-mo^{n}-shi-wa-gtho^{n}.

Wa′-ḳo^{n}-ça-mon-i^{n}. Daughter of Ḳo′-zhi-çi-gthe and Xu-tha′-da-wi^{n}.

Wa′-ḳo^{n}-ça-mo^{n}-i^{n}. Daughter of Tho^{n}′-dse-ṭo^{n}-ga and Xu-tha′-da-wi^{n}.

Wa′-ḳo^{n}-ça-mo^{n}-i^{n}. Daughter of Wa-shka′-dse and No^{n}′-mi-ṭse-xi.

Wa-ṭo^{n}′-i-ça-e, meaning uncertain. Wife of Mo^{n}′-ga-xe of the I^{n}-gtho^{n}′-ga gens.

Wa-ṭo^{n}′-i-ça-e. Wife of O-pa′-sho-e of the Ṭsi′-zhu Wa-shta-ge gens.

Wa-ṭo^{n}′-i-ça-e. Wife of I′-ṭo^{n}-mo^{n}-i^{n} of the Mi-ḳ′i^{n}′ gens.

Wa-ṭo^{n}′-i-ça-e. Daughter of Ṗo^{n}′-ḳa-wa-da-i^{n}-ga and Wa-xthe′-ṭho^{n}-ba.

Wa-ṭo^{n}′-i-ça-e. Wife of No^{n}′-ṗo-e of the Ho^{n}′-ga U-ṭa-no^{n}-dsi gens.

Wa-ṭo^{n}′-i-ça-e. Daughter of Wa′-ṭse-ga-hi-ge.

Wa-ṭo^{n}′-i-ça-e. Wife of Ḳa′-wa-xo-dse of the I′-ba-ṭse gens.

Wa-ṭo^{n}′-i-ça-e. Daughter of Wa-shka′-dse and No^{n}′-mi-ṭse-xi.

Wi′-he. Not name but a special kinship term for the second daughter in a family. Daughter of Wa′-ṭse-ga-hi-ge.

Xu-tha′-da-wi^{n} Good-eagle-woman. Daughter of Ṭsi′-zhu-a-ḳi-pa and Ho^{n}′-be-do-ḳa of the Ṭa′ I-ni-ḳa-shi-ga gens.

Ṭa′ I-ni-ḳa-shi-ga

Special kinship terms and names of the first three sons and the first three daughters in a family of the Ṭa′ I-ni-ḳa-shi-ga, or Deer gens, as given by Ṭsi-zhe′-wa-the, a member of the gens.

BOYS

1. I^{n}-gtho^{n}′ name, Wa-zha′-zhe-ho^{n}-ga, Sacred Wa-zha′-zhe.
2. Ksho^{n}-ga, Ṭo′-ho-ho-e, Blue-fish.
3. Ka-zhi^{n}-ga, Ho-ḳi-gthi-çi, Wriggling-fish.

GIRLS

1. Mi′-na name, Wa-zha′-zhe-mi-ṭse-xi, Wa-zha′-zhe-sacred-sun.
2. Wi-he′ name, Ho^{n}′-be-do-ḳa, Wet-moccasins.
3. Çi′-ge name, Zho^{n}-çi′-gthe, Footprints-in-the-woods.

OTHER NAMES

Male

A′-ḳi-da-zhi^{n}-ga, Little-soldier. The title of a subordinate officer chosen from this gens to enforce the orders of the two hereditary chiefs. Husband of Xu-tha′-da-wi^{n} of the Ṭsi′-zhu Wa-shta-ge gens.

Chi-zhe-wa-the, meaning uncertain. Husband of Ni′-ḳa-shi-ṭsi-e of the Ho^{n}′ I-ni-ḳa-shi-ga gens.

Ço^{n}-dse′-ḳo^{n}-ha, Edge-of-the-forest. Refers to the habit of the deer in feeding along the edge of the forest. Husband of Xu-tha′-da-wi^{n} of the Ṭsi′-zhu Wa-shta-ge gens.

E-no^{n}′-mi^{n}-dse-ṭo^{n}, Sole-owner-of-the-bow. Name of the gens from whom a member is selected to make the bow and arrows symbolic of night and day, to be used at a tribal ceremony. Son of Ṭo′-ho-ho-e.

E-no^{n}′-mi^{n}-dse-ṭo^{n}. Son of Ho′-ḳi-e-çi and Mi′-ṭse-xi of the Ho^{n}′ga gens.

E-no^{n}′-mi^{n}-dse-ṭo^{n}. Son of Ṭa-he′-ga-xe and Wa-hiu′-ço^{n}-e of the I′-ba-ṭse gens.

Ga-hi′-ge-no^{n}-zhi^{n}, Standing-chief. Refers to the permanency of the position of the chief chosen to represent the Ho^{n}′-ga great division. Husband of Xu-tha′-da-wi^{n} of the Ṭsi′-zhu Wa-shta-ge gens.

Ga-hi′-ge-tha-gthi^{n}, Good-chief. Refers to the duty of the chief to promote peace among men. Son of Mi′-ṭse-xi of the Ho^{n}′ I-ni-ḳa-shi-ga gens.

Ga-hi′-ge-zhi^{n}-ga, Young-chief. (The name appears in the I^{n}-ke′-ça-be gens of the Omaha tribe.)

Ho-ço^{n}′, White-fish. Son of A′-ḳ′a-wi^{n} of the I′-ba-ṭse gens.

Ho′-ḳi-a-çi, Wriggling-fish. Son of Ṭo′-ho-ho-e.

Ho′-ki-a-çi, Wriggling-fish. Son of Ṭa-he′-ga-xe and Wa-hiu′-ço^{n}-e of the I′-ba-ṭse gens.

Ho′-ki-a-çi, also Ko′-zhi-mo^{n}-i^{n}, Wanders-far-away. Husband of Mi′-ṭse-xi of the Ho$^{n'}$-ga gens.

Ho-xo′, Fish-scales. Son of Mi′-ṭse-xi of the Ho$^{n'}$-ga gens.

Ho-xo′-e, Fish-scales. Son of Ṭo′-ho-ho-e.

Mo^{n}-kchi′-xa-bi, For-whom-arrows-are-made. Refers to the arrows used in the ceremony of opening the deer-hunting season. Son of Ga-hi′-ge-no^{n}-zhi^{n} and Xu-tha′-da-wi^{n} of the Ṭsi′-zhu Wa-shta-ge gens.

No^{n}-zhi$^{n'}$-wa-the, Causes-them-to-stand. Father of Wa-zha′-zhe-mi-ṭse-xi.

O-ho$^{n'}$-bi, One-who-is-cooked. Refers to the use of the deer for food. Son of Do$^{n'}$-ba-bi of the Ho$^{n'}$-ga U-ṭa-no^{n}-dsi gens.

Ṭa-çi$^{n'}$-e, Deer's tail.

Ṭa-he′-ga-xe, Deer-with-branching-horns. (The name appears in the I^{n}-shta′-ço^{n}-de gens of the Omaha tribe.) Husband of Wa-hiu-ço^{n}-e of the I′-ba-ṭse gens.

Ṭa-zhe′-ga, Deer's-leg.

Thi-hi′-bi, Scared-up. Refers to the flight of the deer from the hunter. Husband of Mi′-ṭse-xi of the Ho$^{n'}$ I-ni-ka-shi-ga gens.

Ṭo′-ho-ho-e, Blue-fish.

Ṭo′-ho-ho-e. Son of Ho′-ki-e-çi and Mi′-ṭse-xi of the Ho$^{n'}$-ga gens.

Ṭse-do′-ha, Buffalo-hide (a Tho′-xe name); also Wa-zha′-no^{n}-pa-i^{n}, meaning uncertain.

Wa-k'o$^{n'}$-ṭsi-e, One-who-triumphs. Refers to the warlike character of the Wa-zha′-zhe subdivision. Husband of Hi$^{n'}$-i-ki-a-bi of the Ṭsi′-zhu Wa-shta-ge gens.

Wa-zha′-e-no^{n}-pa-i^{n}, meaning uncertain. Son of Ṭa-zhe′-ga.

Wa-zha′-e-no^{n}-pa-i^{n}. Son of Mi′-ṭse-xi of the Ho$^{n'}$-ga gens.

Wa-zha′-ho^{n}-ga, Sacred-Wa-zha-zhe. Son of Ṭo′-ho-ho-e.

Wa-zha′-ho^{n}-ga. Husband of Mi′-gthe-do^{n}-wi^{n}.

Wa-zha′-ho^{n}-ga. Son of Wa-zha′-ho^{n}-ga and Mi′-gthe-do^{n}-wi^{n}.

Wa-zha-zhe, meaning uncertain. Name of the tribal subdivision representing the water portion of the earth. Son of Mi′-ṭse-xi of the Ho$^{n'}$-ga gens.

FEMALE

Çon-çi′-gthe, Footprints-in-the-woods. Refers to the footprints of deer in the woods. Wife of Ṭo$^{n'}$-wo^{n}-ga-xe of the Ṭsi′-zhu Wa-shta-ge gens.

Ço^{n}-çi′-gthe. Wife of Ṭse-wa′-hiu of the Ṭsi′-zhu Wa-no^{n} gens.

Ço^{n}-çi′-gthe. Daughter of Chi-zhe-wa-the and Ni′-ka-shi-ṭsi-e of the Ho$^{n'}$ I-ni-ka-shi-ga gens.

Gthe-do$^{n'}$-wi^{n}-zhi^{n}-ga, Young-hawk-woman. Wife of Gi-wa′-xthi-zhe of the Ho$^{n'}$-ga U-ṭa-no^{n}-dsi gens.

Ho^{n}-be′-do-ḳa, Wet-moccasins. Wife of Ṭsi′-zhu-a-ḳi-pa of the Ṗo^{n}′-ḳa Wa-shta-ge gens.

Ho^{n}-be′-do-ḳa. Wife of I^{n}-gtho^{n}′-ga-zhi^{n}-ga of the Wa-ça′-be gens.

Ho^{n}-be′-do-ḳa. Wife of We-ṭo^{n}′-ha-i^{n}-ge of the Ni′-ḳa-wa-ḳo^{n}-da-gi gens.

Ho^{n}-be′-do-ḳa. Daughter of Ga-hi′-ge-no^{n}-zhi^{n} and Xu-tha′-da-wi^{n} of the Ṭsi′-zhu Wa-shta-ge gens.

Ho^{n}-be′-do-ḳa. Wife of Ho^{n}′-ba-hiu of the Ho^{n}′ I-ni-ḳa-shi-ga gens.

Ho^{n}-be′-do-ḳa. Daughter of Ṭo′-ho-ho-e.

Ni′-a-bi, Permitted-to-live. Refers to the fawn the hunter allows to escape.

Ni′-do^{n}-be, Sees-water. Daughter of Ṭo′-ho-ho-e.

Ṗa-hiu′-gthe-çe, Spotted-hair. Mother of Andrew O-pah of the O′-po^{n} gens.

Ṗa′-xpi-ço^{n}-dse, Stunted-oaks. Refers to the habit of the deer in frequenting stunted oak bushes.

Ṗa′-xpi-ço^{n}-dse. Wife of Xu-tha′-ṭo^{n}-ga of the Ho^{n}′-ga gens.

Ṗa′-xpi-ço^{n}-dse. Wife of Ṭse-çi^{n}′-dse of the Tho′-xe gens.

Ṗa′-xpi-ço^{n}-dse. Wife of Ṭo′-thi-xthi-xtho-dse of the Ṭsi′-zhu Wa-shta-ge gens.

Wa-ḳo^{n}′-ça-mo^{n}-i^{n}, meaning uncertain. Wife of Wa′-ṭse-mo^{n}-i^{n} of the Ṗo^{n}-ḳa Wa-shta-ge gens.

Wa-ṭo^{n}′-i-ça-e, meaning uncertain. Wife of Mo^{n}-ga′-shu-e of the Tho′-xe gens.

Wa-zha′-zhe-mi-ṭse-xi, Wa-zha′-zhe-sacred-sun. Daughter of No^{n}-zhi^{n}′-wa -the.

Wa-zha′-zhe-mi-ṭse-xi. Wife of Ṗa-çi′-do-ba of the Tho′-xe gens.

Wa-zha′-zhe-mi-ṭse-xi. Wife of Ba′-çiu-ṭo^{n}-ga, a Kaw Indian.

Wa-zha′-zhe-mi-ṭse-xi. Wife of No^{n}-be′-çi of the Ṭsi′-zhu Wa-shta-ge gens.

Wa-zha′-zhe-mi-ṭse-xi. Daughter of Wa-ḳ'o^{n}′-ṭsi-e and Hi^{n}′-i-ḳi^{n}-da-bi of the Ṭsi′-zhu Wa-shta-ge gens.

Wa-zha-zhe-mi-ṭse-xi. Daughter of Chi-zhe′-wa-the and Ni′-ḳa-shi-ṭsi-e of the Ho^{n}′ I-ni-ḳa-shi-ga gens.

Wa-zha′-zhe-mi-ṭse-xi. Daughter of Ga-hi′-ge-no^{n}-zhi^{n} and Xu-tha′-da-wi^{n} of the Ṭsi′-zhu Wa-shta-ge gens.

Wa-zha′-zhe-mi-ṭse-xi. Daughter of Mi′-ṭse-xi of the Ho^{n}′-ga gens.

Ho′ I-ni-ḳa-shi-ga (Fish People)

Special kinship terms and names of the first three sons and daughters in a Ho′ I-ni-ḳa-shi-ga family.

sons

1. I^{n}-gtho^{n}′. Name, Wa-zha′-ho^{n}-ga, Sacred Wa-zha′-zhe.
2. Ksho^{n}′-ga. Name, Ṭo′-ho-ho, Blue-fish.
3. Ka′-zhi^{n}-ga. Name, Ho-xo′-e, Fish scales.

DAUGHTERS

1. Mi′-na. Name, Wa-zha′-zhe-mi-ṭse-xi, Wa-zha′-zhe Sacred-sun.
2. Wi′-he. Name, Ho^{n}-be′-do-ḳa, Wet-moccasins.
3. Çi′-ge. Name, Wa-zha′-mi-ṭse-xi, Wa-zha′-zhe Sacred-sun.

OTHER NAMES

MALE

Chi-zhe′-wa-the, Rustles-the-leaves. Refers to the rustling of the leaves by a deer as he feeds in the woods.

E-no^{n}′-mi^{n}-dse-ṭo^{n}, Sole-owner-of-the-bow. Refers to the office of this gens of making the ceremonial bow for use in a tribal ceremony.

Ga-hi′-ge-no^{n}-zhi^{n}, Standing-chief.

Ga-hi′-ge-tha-gthi^{n}, Handsome-chief.

Ga-hi′-ge-ṭo^{n}-ga, Big-chief.

Ga-hi′-ge-zhi^{n}-ga, Little-chief. (In the I^{n}-ḳe′-ça-be gens of the Omaha tribe.)

Ga-hi-′ge-xtsi, Real-chief. (In the I^{n}-ḳe′-ça-be gens of the Omaha tribe.)

He′-çka-mo^{n}-i^{n}, White-horn-walks. Refers to the buck deer with white horns.

Ho-btha′-çka-zhi^{n}-ga, Little-flat-fish.

Ho-çka′, White-fish.

Ho-ço^{n}′, Braided-fish. Refers to the braidlike appearance of the scales of a fish.

Ho-ga′-xa, fish-fins.

Ho′-ki-e-çi, Splashing-fish. Refers to the splashing of the water by a fish as he plays.

Ho-ṗa′, Fish-head.

Ho-wa′-hi, Fish-bone.

Ho-xi^{n}′-ha, Fish-skin.

I^{n}-shta′-ṗe-dse, Fire-eyes. (In the I^{n}-ḳe′-ça-be gens of the Omaha tribe.)

Ḳo′-zhi-mo^{n}-i^{n}, Travels-in-distant-lands.

Mi-ḳa′-xa-ge, Crying-raccoon. (In the Ṭa-ṗa′ gens of the Omaha tribe.)

Mi^{n}′-dse-ni-e, Fences-with-the-bow.

Ni′-u-ba-shu-dse, Muddies-the-water. Refers to the mud stirred up by the fish as they move about in the bottom of a stream.

Ṭa-he′-ga-xe, Antlered-deer. (In the I^{n}-shta′-ço^{n}-da gens of the Omaha tribe.)

Ṭa-he′-xa-ga, Rough-horned-deer.

Ṭse-do′-ha, Buffalo-skin. (A name belonging to the Tho′-xe gens.)

FEMALE

Çoⁿ-çi′-gthe, Here-are-the-footprints. Refers to the footprints of the deer.

Mi′-gthe-doⁿ-wiⁿ, Hawk-woman.

Noⁿ′-ka-çka, White-back. Refers to the whitish color of the deer at certain seasons.

Noⁿ-ta′-çka, White-ears. Refers to the white hair on the ears of the deer.

Pa-hiu′-gthe-zhe, Spotted-hair. Refers to the spots on the fawn.

Pa′-xpe-çoⁿ-dse, Frequenter-of-bushes.

Wa-koⁿ′-çi, Small animal.

Wa-xthe′-thoⁿ-ba. (Meaning uncertain.)

HoN′-GA U-TA-NoN-DSI

Names of the first three sons and the first three daughters.

SONS

Iⁿ-gthoⁿ′. Ta-dse′-k'u-e, Soughing-of-the-wind.

Kshoⁿ′-ga. Ta-dse′-toⁿ, Owner-of-the-wind. (In the Iⁿ-ke′-ça-be gens of the Omaha tribe.)

Hoⁿ′-ga U-ta-noⁿ-dsi, The-solitary-Hoⁿ′-ga.

Ka′-zhiⁿ-ga. Hoⁿ′-ga-tsi-noⁿ-zhiⁿ, Standing-house-of-the-Hoⁿ′-ga.

Hoⁿ′-ga-toⁿ-ga, Great-Hoⁿ′-ga.

Tsi′-wa-koⁿ-da-gi, Mystery-house.

Tsi′-wa-the-she, Tears-down-the-house. Refers to the tearing down of the house of mystery after a ceremony.

DAUGHTERS

Mi′-na. Mi′-tse-xi, Mi′-na-the-favored.

Wi-he′. Xiu-tha′-doⁿ-wiⁿ, Sees-the-eagle.

Çi′-ge. Mi′-tse-xi-Hoⁿ-ga, Mi′-na-hoⁿ-ga-the-favored.

OTHER NAMES

MALE

Gi-wa′-xthi-zhi, Not-stingy. Husband of Gthe-doⁿ′-wiⁿ-zhin-ga of the Ta′ I-ni-ka-shi-ga gens.

Hoⁿ-ga-toⁿ-ga, Great-Hoⁿ′-ga. Also Hoⁿ′-moⁿ-da-koⁿ, Light-on-the-earth-at-night. Husband of Pa′-zhi-hi of the Hoⁿ′-ga gens.

Koⁿ′-çe-hoⁿ-ga, Resembling-the-Hoⁿ′-ga. (In the Moⁿ′-thiⁿ-ka-ga-xe gens of the Omaha.) Husband of Boⁿ-giu′-da of the Tho′-xe gens.

Moⁿ′-xe-a-gthe, Reaches-the-sky. Refers to the wind. Husband of Wa-koⁿ′da-hi-thoⁿ-be of the Tsi′-zhu Wa-noⁿ gens.

No^{n}-po′-e, Flames-at-every-step. Refers to the white spot on the throat of the black bear that is a symbol of fire. Husband of Wa-to$^{n'}$-i-ça-e of the Po$^{n'}$-ka Wa-shta-ge gens.

Ta-dse′-k'o-e, Soughing-of-the-wind. Refers to the wind, the life symbol of the gens.

Ta-dse′-to^{n}, Owner-of-the-wind. (In the I^{n}-ke′-ça-be gens of the Omaha tribe.) Son of Ko$^{n'}$-çe-ho^{n}-ga and Bo^{n}-giu′-da.

Ho^{n}-′ga-wa-da-i^{n}-ga, Playful-Ho$^{n'}$-ga.

I′-hu-tha-bi, From-whom-permission-is-obtained. Refers to the authority vested in this gens to give the order to go to the buffalo chase. (Also used by the Omaha.)

Mo$^{n'}$-hi^{n}-çi, Fire. Refers to the fire drawn from the stone. Or Arrow-head.

U-pa′-shi-e, Counsellor.

Wa-no$^{n'}$-pa-zhi, Not-afraid. (Also used by the Omaha.)

Wa-zhi^{n}-u-tsi, Courageous.

FEMALE

A′-hiu-do-ba, Four-wings.

Do$^{n'}$-ba-bi, Seen-by-all. Daughter of Ko$^{n'}$-çe-ho^{n}-ga and Bo^{n}-giu′-da of the Tho′-xe gens.

Do^{n}-do^{n}-ba, Seen-from-time-to-time. Daughter of Ho$^{n'}$-ga-to^{n}-ga and Pa′-zhi-hi of the Ho$^{n'}$-ga gens.

Do$^{n'}$-do^{n}-ba, Mother of O-ho$^{n'}$-bi of the Ta′ I-ni-ka-shi-ga gens.

Mi′-tse-xi, Mi′-na-the-favorite. Daughter of Ho$^{n'}$-ga-to^{n}-ga and Pa′-zhi-hi.

Mi′-tse-xi-ho^{n}-ga, Mi′-na-the-sacred-one. Daughter of Ko$^{n'}$-çe-ho^{n}-ga and Bo^{n}-giu′-da.

Mi′-tse-xi-ho^{n}-ga, Mi′-na-the-sacred-one. Wife of O′-ki-ça of the Tsi′-zhu Wa-shta-ge gens.

Wa′-tse-wi^{n}, Star-woman. Daughter of Ho$^{n'}$-ga-to^{n}-ga and Pa′-zhi-hi.

Zho$^{n'}$-btha-^{n}çka-wi^{n}, Flat-wood-woman. Wife of I^{n}-shta′-gthe-çe of the Wa-ça′-be gens.

Zho$^{n'}$-btha-çka-wi^{n}, Daughter of Ho$^{n'}$-ga-to^{n}-ga and Pa′-zhi-hi.

HO$^{N'}$-GA SUBDIVISION

WA-ÇA′-BE

Special kinship terms and names of the first three sons and the first three daughters in a family of the Wa-ça′-be or Black Bear gens as given by Wa-tse′-mo^{n}-i^{n}.

SONS

1. I^{n}-gtho$^{n'}$. Zhi^{n}-ga′-ga-hi-ge, Little-chief. (In the Ta-pa′ gens of the Omaha tribe.)
2. Ksho$^{n'}$-ga. Gthe-do$^{n'}$-xo-dse, Gray-hawk. (In the Tha′-ta-da gens of the Omaha tribe.)

3. Ka-ge′. Mo^{n}′-hi^{n}-wa-ḳo^{n}-da, Mysterious-knife. Refers to the scalping-knife in the keeping of the Black Bear gens.

DAUGHTERS

1. Mi′-na. Mi′-ṭse-xi, Mi′-na-the-favorite.
2. Wi′-he. Mi′-ho^{n}-i^{n}.
3. Çi′-ge or A-çi^{n}′-ga. Go^{n}′-ba-kshe, Flashing-eyes. Refers to the flashing eyes of the black bear.

OTHER NAMES

MALE

I′-ba-zhu-ɑse, Red-handle. Refers to the red-handled knife that is in the keeping of this gens for ceremonial use.

I^{n}-gtho^{n}′-ga-zhi^{n}-ga, Little-puma. Husband of Ho^{n}-be′-do-ḳa of the Ṭa′ I-ni-ḳa-shi-ga gens.

I^{n}-shta′-mo^{n}-çe, Flashing-eyes. Refers to the flashing eyes of the black bear. Husband of Xu-tha′-da-wi^{n} of the Mi-ḳ′i^{n} gens.

Mo^{n}′-hi^{n}-zhu-dse, Red-knife. Refers to the red-handled ceremonial knife. Son of Mo^{n}′-zhi-çka-ḳ′i^{n}-ga-xthi and Mi′-ga-sho^{n}-i^{n}.

Mo^{n}′-thiu-xe, Ground-cleared-of-grass. Refers to the bare ground around the house of the bear. Son of Wa-ṭse′-mo^{n}-i^{n} and Mo^{n}-ço^{n}-ho^{n}-i^{n}.

Mo^{n}′-zhi-çka-ḳ′i^{n}-ga-xthi, Slayer-of-the-warrior-with-white-quiver (war name). Husband of Mi′-ga-sho^{n}-i^{n} of the Ṗo^{n}′-ḳa Wa-shta-ge gens.

Mo^{n}-zho^{n}′-dsi-çi-gthe, Tracks-on-the-prairies. Refers to the bear tracks seen on the prairies.

Ni′-ḳa-wa-da-i^{n}-ga, Playful-man. Also Mo^{n}′-hi^{n}-wa-ḳo^{n}-da, Mysterious-knife. Refers to the ceremonial knife in the keeping of this gens.

Wa′-ṭse-ga-wa, Radiant-star. Son of Wa-ṭse′-mo^{n}-i^{n} and Mo^{n}′-ço^{n}-ho^{n}-i^{n}.

Wa-ṭse′-mo^{n}-i^{n}, He-who-wins-war-honors (war name). Also Wa-shi^{n}′-ha. Refers to the fat on the skin of the bear. Husband of Mi′-ço^{n}-ho^{n}-i^{n} of the O′-po^{n} gens.

Zhi^{n}-ga′-ga-hi-ge, Young-chief. Son of I′-ba-zhu-dse.

FEMALE

Go^{n}′-ba-kshe, The-light. Refers to the light in the eyes of the bear.

Go^{n}′-ba-kshe. Daughter of Wa-ṭse′-mo^{n}-i^{n} and Mi′-ço^{n}-ho^{n}-i^{n}.

Mi′-ço^{n}-e′, White-sun. Wife of Wa-ṭo^{n}′-i^{n}-ḳi-the of the Tho′-xe gens.

Mi′-ho^{n}-i^{n} (meaning uncertain). Daughter of I^{n}-gtho^{n}′-ga-zhi^{n}-ga and Ho^{n}-be′-do-ḳa.

Mi′-ho^{n}-i^{n}. Daughter of Ni′-ḳa-wa-da-i^{n}-ga.

Mi′-ho^{n}-i^{n}. Daughter of Wa-ṭse′-mo^{n}-i^{n} and Mi′-ço^{n}-ho^{n}-i^{n}.

Mi′-ṭse-xi, Mi′-na-the-favorite. Daughter of Mo^{n}′-zhi-çka-ḳ'i^{n}-ga-xthi and Mi′-ga-sho^{n}-i^{n}.

No^{n}′-mi-ṭse-xi, Mi′-na-the-favorite. Daughter of Ni′-ḳa-wa-da-i^{n}-ga.

Wa-ça′-be-wa-k'o, Black-bear-woman. Daughter of I^{n}-gtho^{n}′-ga-zhi^{n}-ga.

I^{N}-GTHO^{N}′-GA

Names of the first three sons and first three daughters.

SONS

1. I^{n}-gtho^{n}′. Mi′-wa-ga-xe, Child-of-the-sun.
2. Ksho^{n}′-ga. I′-e-çka-wa-the, Giver-of-speech.
3. Ka′-zhi^{n}-ga. Mo^{n}′-ga-xe, Arrow-maker.

DAUGHTERS

1. Mi′-no^{n}. Mo^{n}′-çi-tse-xi, Sacred-arrow-shaft.
2. Wi′-he. Mo^{n}′-zho^{n}-op-she-wi^{n}, Woman-who-travels-over-the-earth.
3. Çi′-ge. No^{n}′-mi-ṭse-xi, Beloved-child-of-the-sun.

OTHER NAMES

Male

I^{n}-shta′-sha-be, Dark-eyes. In the Ṭse-çi^{n}′-dse gens of the Omaha tribe.

Mi-wa′-ga-xe, Child-of-the-sun. Also, Hi^{n}-wa′-xa-ga, Rough-hair. Husband of Mi-′ṭse-xi of the Ho^{n}′-ga gens.

Mo^{n}′-ga-xe, Arrow-maker. Husband of Wa-ṭo^{n}-i′-ça-e of the Ṗo^{n}′-ḳa Wa-shta-ge gens. (Also Ṗa′-xe-ga, Brown-nose. Refers to the brown nose of the black bear.)

Mo^{n}′-ga-xe. Son of Wa-xthi′-zhi and Xu-tha′-da-wi^{n}.

Mo^{n}′-hi^{n}-wa-ḳo^{n}-da, Mysterious-knife. Son of Wa-thu′-ṭs'a-ga-zhi and Mi′-ṭse-xi.

No^{n}-be′-wa-ḳo^{n}-da, Mysterious hand. Mythical name, refers to the use of the index finger for killing animals before weapons were known. Also refers to the ceremony performed by a member of the Wa-ça′-be gens when blessing a newborn child with the rays of the sun. Son of Wa-thu′-ṭs'a-ga-zhi and Mi′-ṭse-xi.

Ṭo^{n}′-dse-a-shi^{n} (meaning obscure).

Wa-thu′-ṭs'a-ga-zhi, Never-fails (war name). The grandfather of the man who last bore this name never failed in his war exploits so the people gave him the name. Husband of Mi′-ṭse-xi of the Ho^{n}′-ga gens.

Wa-xthi′-zhi, Generous (war name). A man of this gens was given the name because he always shared with the people the spoils he took in his war exploits. Husband of Xu-tha′-da-wi^{n} of the Ṭsi′-zhu Wa-shta-ge gens.

FEMALE

Mi′-ho^{n}-i^{n}. (Meaning obscure.) Mother of Xo′-ḳa of the Ni′-ḳa-wa-wa-ḳo^{n}-da-gi gens.

Mo^{n}′-çi-ṭse-xi, Sacred-arrowshaft. Daughter of Wa-xthi′-zhi and Xu-tha′-da-wi^{n}.

Mo^{n}′-çi-ṭse-xi. Mother of I′^{n}′-sho^{n}-ba of the Ni′-ḳa-wa-ḳo^{n}-da-gi gens.

No^{n}′-mi-ṭse-xi, Only-sacred-sun. Refers to the sun, a life symbol of this gens. Daughter of Wa-xthi′-zhi and Xu-tha′-da-wi^{n}.

No^{n}′-mi-ṭse-xi. Wife of Wa-shka′-dse of the Ṭo^{n}′-ḳa Wa-shta-ge gens.

Wa′-ṭse-wi^{n}, Star-woman. Wife of Xi-tha-u′-ga-sho^{n} of the Ho^{n}′-ga gens.

Ho^{N}′-GA GTHE-ZHE

Special kinship terms and names of the first three sons and the first three daughters in a family of the Ho^{n}′-ga Gthe-zhe, Mottled eagle, gens, as given by Mi′-she-ṭsi-the

SONS

1. I^{n}-gtho^{n}′. Mi-she-ṭsi-the, Yonder-the-sun-passes. Also Ho^{n}′-ga-a-shi^{n}, same as Ho^{n}′-ga-u-ga-sho^{n}, The Ho^{n}′-ga Messenger.
2. Ksho^{n}′-ga. Ho^{n}′-ga-a-gthi^{n}, Good-eagle. Refers to the eagle that is friendly to the people.
3. Ḳa′-zhi^{n}-ga. A′-hiu-çka, White-wings.

DAUGHTERS

1. Mi′-na. Mi′-ṭse-xi, Mi′-na-the-favorite.
2. Wi′-he. Mi′-ço^{n}-i^{n}, White-sun.
3. A-çi^{n}′-ga. Xu-tha′-mi-ṭse-xi, Eagle-sacred-sun. Also Xu-tha′-dsi-wi^{n}, Eagle-woman.

OTHER NAMES

MALE

A′-hiu-çka, White-wings.

A′-hiu-çka. Husband of I′-ni-a-bi of the Ṭsi′-zhu Wa-shta-ge gens.

A′-hiu-k′u-we, Holes-in-the-wings. Son of Wa-no^{n}′-she-zhi^{n}-ga and Mo^{n}′-çi-ṭse-xi.

Ho^{n}′-ga-a-shi^{n}, The-Ho^{n}′-ga-messenger.

Ho^{n}′-ga-a-shi^{n}. Eugene Blaine.

Ho^{n}′-ga-a-shi^{n}. Also Ṭa-shka′-wa.

Ho^{n}′-ga-tha-gthi^{n}, Good-eagle.

Ho^{n}′-ga-tha-gthi^{n}, Son of Wa-no^{n}′-she-zhi^{n}-ga and Ho^{n}′-ga-mi-ṭse-xi.

Ho^{n}′-ga-tha-gthi^{n}. Son of Xu-tha′-pa and Ṭse′-mi-ṭse-xi.

Ho^{n}′-ga-zhi^{n}-ga, Young-Ho^{n}′-ga. Son of Wa-no^{n}′-she-zhi^{n}-ga and Ho^{n}′-ga-mi-ṭse-xi.

Kshi′-zhi, Never-reached-home. Husband of Ni′-ḳa of the Mi-ḳ'i^{n}′ gens.

Lookout, John. Husband of I′-ga-mo^{n}-ge of the Ṭsi′-zhu Wa-shta-ge gens.

Lookout, William. Son of John Lookout and I′-ga-mo^{n}-ge.

Mi′-she-ṭsi-the. Son of Mo^{n}′-çi-ṭse-xi of the Ṭsi′-zhu Wa-shta-ge gens.

Mi′-she-ṭsi-the. Also No^{n}-xu′-dse-thi^{n}-ge, No-ears. Husband of Wa′-ḳo^{n}-ça-mo^{n}-i^{n} of the Ṗo^{n}′-ka Wa-shta-ge gens.

Mi′-she-ṭsi-the. Husband of Wa-zha′-xa-i^{n} of the Ṭsi′-zhu Wa-shta-ge gens.

Mo^{n}-shi′-ṭa-mo^{n}-i^{n}, One-who-travels-above. Refers to the eagle. Husband of Mo^{n}′-çi-ṭse-xi of the Ṭsi′-zhu Wa-shta-ge gens.

O-ba′-ho^{n}-mo^{n}-i^{n}, Walking-within. Husband of Ṗa′-zhi-hi of the Ho^{n}′-ga gens.

Sha′-ge-çka, White-talons. (In the Tha′-ṭa-da gens of the Omaha tribe.)

Sha′-ge-pa-hi, Sharp-talons. Son of Xu-tha′-pa and Ṭse′-mi-ṭse-xi.

Tha′-bthi^{n}-wa-xthi, Slayer-of-three (War name.)

Ṭse-hi^{n}′-tha-ge, Wearer-of-buffalo-hair-head-band. (Not gentile name.)

Wa-go^{n}′-tha, meaning obscure. Also Wa-ṭse′-gi-do^{n}-a-bi, One-whose-trophies-are-seen (war name). Son of Wa-no^{n}′-she-zhi^{n}-ga and Mo^{n}′-çi-ṭse-xi.

Wa-ḳo^{n}′-tha-ṭo^{n}-ga, Great-attacker. Husband of Mi′-ṭse-xi of the O′-po^{n} gens.

Wa-no^{n}′-she-zhi^{n}-ga, Little-soldier. (In the I^{n}-shta′-ço^{n}-da gens of the Omaha tribe.) Husband of Mo^{n}′-çi-ṭse-xi of the Wa-ça′-be gens.

Wa-no^{n}′-she-zhi^{n}-ga. Husband of Ho^{n}′-ga-mi-ṭse-xi of the I′-ba-ṭse gens.

Wa-sho′-she, Valorous. Husband of Mo^{n}′-çi-ṭse-xi of the Ṭsi′-zhu Wa-shta-ge gens.

Wa-sho′-she. Judge Lawrence.

Wa-xo^{n}′-xo^{n}, Twinkles. Refers to the spaces in the wings of the eagle through which the sunlight twinkles as the bird flies. Son of Wa-no^{n}′-she-zhi^{n}-ga and Mo^{n}′-çi-ṭse-xi.

Wa-xo^{n}′-xo^{n}. James Blaine, jr.

Wa-zhi^{n}′-ṗa, Bird-head. Son of Xu-tha′-ṭo^{n}-ga and Ṗa′-xpi-ço^{n}-dse.

Wa-zhi^{n}′-ṗa. Son of Wa-no^{n}′-she-zhi^{n}-ga and Ho^{n}′-ga-mi-ṭse-xi.

Xu-tha′-pa, Eagle-head. Husband of Ṭse′-mi-ṭse-xi of the Ṭse-thoⁿ′-ka gens.

Xu-tha′-ṭoⁿ-ga, Big-eagle. Husband of Ṗa′-xpi-çoⁿ-dse of the Ṭa′ I-ni-ḳa-shi-ga gens.

Xi-tha-u′-ga-shoⁿ, Eagle-that-travels. Husband of Wa′-ṭse-wiⁿ of the Iⁿ-gthoⁿ′-ga gens.

Zhiⁿ-ga-′wa-ça. (Meaning obscure.) Also Çoⁿ′-ṭoⁿ-ça-be, Black-dog. Husband of Gthe-doⁿ′-mi-ṭse-xi of the Ni′-ḳa-wa-ḳoⁿ-da-gi gens.

FEMALE

Lookout, Nora. Daughter of Wa-noⁿ′-she-zhiⁿ-ga and Moⁿ′-çi-ṭse-xi.

Mi′-çe-wiⁿ. (Meaning obscure.) Wife of Naranjo, a Pueblo Indian of Santa Clara, N. Mex.

Mi′-çoⁿ-e, White-sun. Wife of Ṗa-çi′-do-ba of the Tho′-xe gens.

Mi′-çoⁿ-iⁿ, White-sun.

Mi′-çoⁿ-iⁿ. Wife of Ḳi-xi′-tha-ba-zhi of the Ni′-ḳa-wa-ḳoⁿ-da-gi gens.

Mi′-ṭse-xi, Sacred-sun. (In the Iⁿ-ḳe-ça-be gens of the Omaha tribe.) Daughter of Mi′-she-ṭsi-the.

Mi′-ṭse-xi. (Daughter of Zhiⁿ-ga′-wa-ça.) Wife of Hiⁿ-wa′-xa-ga of the Iⁿ-gthoⁿ′-ga gens.

Mi′-ṭse-xi. Daughter of Wa-noⁿ′-she-zhiⁿ-ga and Hoⁿ′-ga mi-ṭse-xi.

Mi′-ṭse-xi. Daughter of Xu-tha′-ṗa and Ṭse′-mi-ṭse-xi.

Mi′-ṭse-xi. Wife of Ho′-ḳi-e-çi of the Ṭa′ I-ni-ḳa-shi-ga gens.

Mi′-ṭse-xi. Mother of Wa-zha′-zhe-mi-ṭse-xi, Ho-xo′ and Wa-zha′-zhe of the Ṭa′ I-ni-ḳa-shi-ga gens.

Mi′-ṭse-xi. Mother of Wa-zha′-noⁿ-pa-iⁿ of the Ṭa′ I-ni-ḳa-shi-ga gens.

Mi′-ṭse-xi. Daughter of Wa-noⁿ′-she-zhi-ga and Moⁿ′-çi-ṭse-xi.

Mi′-ṭse-xi. Wife of Wa-thu′-ṭs'a-ga-zhi of the Iⁿ-ghtoⁿ′-ga gens.

Noⁿ′-k'on-çe-wiⁿ. (Meaning obscure.) Kate Whitehorn.

Ṗa′-zhi-hi. Reddish-head. Refers to the reddish color of the head of the eagle. Mary Cox.

Ṗa′-zhi-hi. Grace Entokah.

Ṗa′-zhi-hi. Prudie Martin.

Ṗa′-zhi-hi. Daughter of Mi′-she-ṭsi-e and Wa′-ḳoⁿ-ça-moⁿ-iⁿ.

Ṗa′-zhi-hi. Wife of O-ba′-hoⁿ-moⁿ-iⁿ (Ni-ḳa′-ça-e).

Ṗa′-zhi-hi. Daughter of Xu-tha′-ṭoⁿ-ga and Ṗa′-xpi-çoⁿ-dse.

Ṗa′-zhi-hi. Wife of Hoⁿ′-moⁿ-da-ḳoⁿ of the Hoⁿ′-ga U-ṭa-noⁿ-dsi gens.

Xu′-tha-dsi-wiⁿ, Eagle-woman. Wife of Ṭsi-zhu-zhiⁿ-ga of the Ṭsi′-zhu Wa-shta-ge gens.

Xu-tha′-mi-ṭse-xi, Eagle-sacred-sun. Daughter of Mi′-she-ṭsi-the.

Xu-tha′-mi-ṭse-xi. Daughter of Wa-sho′-she and Moⁿ′-çi-ṭse-xi.

Xu-tha′-mi-ṭse-xi. Wife of Noⁿ-ba′-moⁿ-thiⁿ of the Tho′-xe gens.

Xu-tha′-mi-ṭse-xi. Wife of Wa′-thu-xa-ge of the Ṭsi′-zhu Wa-shta-ge.

Xu-tha′-wi^{n}, Eagle-woman. Daughter of Mi′-she-ṭsi-e and Wa′-ḳo^{n}-ça-mo^{n}-i^{n}.

Xu′-tha-wi^{n}. Wife of Xo^{n}′-dse-u-mo^{n}-i^{n} of the Ho^{n}′ I-ni-ḳa-shi-ga gens.

Ho^{N}′-ga U-thu-ha-ge

Special kinship terms and names of the first three sons and the first three daughters in a family of the Ho^{n}′-ga U-thu-ha-ge (Last in the Ho^{n}′-ga order) gens as given by Wa′-no^{n}-she-zhi^{n}-ga.

Sons

I^{n}gtho^{n}′. Xu-tha′-ha-hi-ge, Eagle-chief.

Ksho^{n}′-ga. Ṭse′-ga-mo^{n}-i^{n}, Goes-in-new-plumage. Refers to the young eagle.

Ḳa′-zhi^{n}-ga. I^{n}′-be-çka, White-tail. Refers to the tail of the mature golden eagle whose white tail feathers are tipped with black.

Daughters

Mi′-na. Mi-ṭse-xi, Mi′-na-the-favorite.

Wi′-he. Mi′-ço^{n}-e, White-sun.

Çi′-ge. Mi′-ṭse-xi-o^{n}-ba. (Meaning obscure.)

Other names

Male

A-hi^{n}′-u-ḳ′u-dse, Holes-in-the-wings. Refers to the spaces in the wings of the eagle.

Çka′-gthe, White-plumes. Refers to the three downy feathers taken from under the tail of the eagle and worn as life symbols by priests.

He-ba′-ḳu-ge, Blunt-horns. Name given in compliment to this gens by the Tho′-xe gens.

Hiu′-ça-da-zhi^{n}-ga, Young-hiu′-ça-da. Refers to the eagle's leg attached to the hanging strap of the wa-xo′-be or shrine.

Ho^{n}′-ga, The-consecrated-one. Name of the gens.

Ho^{n}′-ga-gthe-zhe, Mottled-eagle. Refers to the immature golden eagle that is dark in plumage. This bird is regarded as sacred by many of the Indian tribes.

Ho^{n}′-ga-ṭo^{n}-ga, Great-eagle.

Ho^{n}′-ga-ṭsi-e-da, House-of-the-Ho^{n}′-ga. Refers to the House of Mystery that is in the keeping of the Ho^{n}′-ga gens.

Kshi′-zhi-wa-ga-xe, Causes them to fail to reach home. Refers to the attack of the eagle on its prey.

Mo^{n}'-çe, Metal. Wa-no^{n}-she-zhi^{n}-ga could not explain the meaning of this name.

Mo^{n}'-da-i-he. (Meaning obscure.)

Mo^{n}-i^{n}'-zhi, Does-not-walk. Refers to the eagle.

Mo^{n}'-shi-ha-mo^{n}-i^{n}, One-who-moves-above. Refers to the eagle. (In the I^{n}-shta'-ço^{n}-da gens of the Omaha tribe.)

Mo^{n}-shi'-ṭa-mo^{n}-i^{n}, Moves-on-high. Refers to the eagle.

Mo^{n}'-sho^{n}-ho^{n}-ga, Sacred-plume. Refers to the eagle plumes worn by priests.

No^{n}-be'-çi, Yellow-hands. Refers to the yellow feet of the eagle.

Ṗa-hiu'-ga-zho^{n}, Hairy-head. Name given by the Tho'-xe gens to the Ho^{n}'-ga U-thu-ha-ge gens.

Sha'-ge-çka, White-talons. (In the Tha'-ṭa-da gens of the Omaha tribe.)

Sha'-ge-ṗa-hi, Sharp-talons. Refers to the sharp talons of the eagle.

Sho^{n}'-ṭo^{n}-ça-be, Black-dog. Thu-ts'a'-ga-bi.

Thu-ṭs'a'-ga-bi, Hard-to-catch. Refers to the wariness of the eagle.

Ṭsi-do'-ba, Four-lodges. A valor name. A war party attacked four lodges and killed all the inhabitants. The commander was given the name by the people.

U-ga'-çi^{n}-dse, Breeze. Refers to the wind stirred by the eagle when flying.

U-ga'-sho^{n}, The wanderer. Refers to the office of messenger of this gens.

U-thi^{n}'-ge-no^{n}-zhi^{n}, Stands-holding. Refers to the hold of the eagle on its prey.

U-thi'-sho^{n}-mo^{n}-i^{n}, Moves-in-a-circle. Refers to the soaring of the eagle. (In the I^{n}-ḳe'-ça-be gens of the Omaha tribe.)

Wa-ḳo^{n}'-tha-ṭo^{n}-ga, Great-attacker. Refers to the attack of the eagle on its prey.

Wa-sho'-she, Brave. (In the I^{n}-ḳe'-ça-be gens of the Omaha tribe.)

Wa-xo^{n}'-xo^{n}, The-shining-one. Refers to the shining of the wings of the eagle.

Wa-zhi^{n}'-i-çi-wa-the, Hated-bird. Refers to the fear of the eagle by other birds.

Wa-zhi^{n}'-ṗa, Bird-head. Refers to the head of the eagle.

Wa-zhi^{n}'-zhi-e, Red-bird. (Red eagle.)

Xi-tha-u'-ga-sho^{n}, The-traveling-eagle. Refers to the tireless soaring of the eagle.

Xo^{n}-xo^{n}'-mo^{n}-i^{n}, Shines-as-he-moves. Refers to the reflection of the sun on the outspread wings of the eagle.

Xu-tha'-ni-ḳa, Eagle-man. (In the Ṭa'-ṗa gens of the Omaha tribe.)

Xu-tha'-ṗa, Eagle-head.

Xu-tha'-sha-be, Dark-colored-eagle.

Xu-tha′-ṭo^{n}-ga, Big-eagle.

Xu-tha′-ṭs'a-ge, Aged-eagle. The eagle is a symbol of old age. (In the Tha′-ṭa-da gens of the Omaha tribe.)

Xu-tha′-wa-shu-she, Brave-eagle.

Zhi^{n}-ga′-wa-ça. (Meaning obscure.)

Zho^{n}′-no^{n}-çu-ge, Bends-the-tree-top. Refers to the bending of the treetop by the weight of the eagle as he alights.

FEMALE

Hi^{n}′-ga-mo^{n}-ge, Feathers-blown-by-the-wind. Refers to the dropping of the downy feathers as the eagle rises to fly.

Mi′-ço^{n}-e, White-sun.

No^{n}′-ko^{n}-çe-wi^{n}. (Meaning obscure.)

Ṗa′-çi-hi, Brown-head. Refers to the brown head of the eagle.

Xu-tha′-mi, Eagle-woman.

Xu-tha′-mi-ṭse-xi, Sacred-eagle-woman.

Xu-tha-ṭsa-wi^{n}, Eagle-woman.

O′-PO^{N} (ELK) GENS

MALE

He′-ço^{n}-ho^{n}, White-horns. Son of Mo^{n}′-ge-ça-be and Xu-tha′-da-wi^{n}.

Ho^{n}′-mo^{n}-ça. (Meaning obscure.)

Ho^{n}′-mo^{n}-ça. Son of Ḳi′-mo^{n}-ho^{n} and Tho′-ṭa-a-ça.

Ho^{n}′-mo^{n}-ça, also Mi-xo′-zhi^{n}-ga. (Not Ni′-ḳi-e.) Husband of Mo^{n}′-çi-ṭse-xi of the T̄si′-zhu Wa-shta-ge gens.

Ho^{n}′-mo^{n}-ça. Son of Ho^{n}′-mo^{n}-ça and Mo^{n}′-çi-ṭse-xi.

I′-e-çka-wa-the, Giver-of-speech. (A name of the I^{n}-gtho^{n}′-ga gens.)

Ḳi′-mo^{n}-ho^{n}, Against-the-wind. Refers to the habit of the elk of facing the wind when feeding. (In the We′-zhi^{n}-shte gens of the Omaha tribe.) Husband of Tho′-ṭa-a-ça of the Ni′-ḳa-wa-ko^{n}-da-gi gens.

Mo^{n}′-ge-ça-be, Black-breast. Refers to the black hair on the breast of the elk. (In the We′-zhi^{n}-shte gens of the Omaha tribe.) Husband of Xu-tha′-da-wi^{n} of the Mi-ḳ'i^{n}′ gens.

Mo^{n}-i^{n}′ -ḳa-zhi^{n}-ga, Little-clay. Refers to the four different colored clays given by the crawfish to the people for ceremonial use. (See section 25 of the Ni′-ḳi-e ritual, 36th Ann. Rept. Bur. Amer. Ethn.) Son of Ḳi-mo^{n}-ho^{n} and Tho′-ṭa-a-ça.

Mo^{n}-zho^{n}′-ga-xe, Earth-maker. From the mythical story of the elk separating the waters from the earth, making it habitable for the people. (See pp. 165 to 169, 36th Ann. Rept. Bur. Amer. Ethn.) Son of Ḳi′-mo^{n}-ho^{n} and Tho′-ṭa-a-ça.

O-pa′, Andrew. Son of Ṗa-hiu′-gthe-zhe of the Ṭa′ I-ni-ḳa-shi-ga gens.

FEMALE

Gthoⁿ-zhoⁿ′-ba. (Meaning obscure.) Wife of Xo′-ka of the Ni′-ka-wa-koⁿ-da-gi gens.

Hoⁿ′-ga-wiⁿ, Eagle-woman.

Hoⁿ′-ga-wiⁿ. Daughter of Moⁿ′-ge-ça-be and Xu-tha′-da-wiⁿ.

Hoⁿ′-ga-wiⁿ. Daughter of Ki′-moⁿ-hoⁿ and Tho′-ta-a-ça.

Hoⁿ′-ga-wiⁿ. Wife of Noⁿ′-pe-wa-the of the Ni′-ka-wa-koⁿ-da-gi gens.

Hoⁿ-′ga-wiⁿ. Wife of Moⁿ′-çe-noⁿ-p'iⁿ of the Tsi′-zhu Wa-shta-ge gens.

Moⁿ′-çoⁿ-hoⁿ-iⁿ. (Meaning obscure.) Daughter of Hoⁿ′-moⁿ-ça and Moⁿ′-çi-tse-xi.

Moⁿ′-çoⁿ-hoⁿ-iⁿ. Wife of Wa-tse-′moⁿ-iⁿ of the Wa-ça′-be gens.

Moⁿ′-ça-hoⁿ-e. (Meaning obscure.) Wife of Edward Bigheart of the Poⁿ′-ka Wa-shta-ge gens.

Mi′-tse-xi, Mi′-na-the-favorite. Wife of Wa-koⁿ′-tha-toⁿ-ga.

Pa′-moⁿ-shi-wa-gthoⁿ. (Meaning obscure.) Wife of Wa′-tse-a-xe of the Poⁿ′-ka Wa-shta-ge gens.

Tho′-ha-wa. (Meaning obscure.) Wife of Pi′-zhi-toⁿ-ga of the Tho′-xe gens.

I′-BA-TSE (WIND) GENS

MALE

A′-k'a, South-wind. Refers to the wind, the life symbol of the gens. Son of Ka′-wa-xo-dse and Wa-toⁿ′-i-ça-e.

A′-k'a-hiu-e, Wind-is-from-the-south. Son of Ka′-wa-çi and Gia′-çoⁿ-ba.

Ga-hi′-gthoⁿ-iⁿ-ge. (Meaning obscure.) Son of Hoⁿ′-ga.

Hiⁿ-sha′-a-xthi, Slayer-of-a-Caddo. Also Zhiⁿ-ga′-ga-hi-ge, Young-chief. This name may be used by permission to honor a child. Husband of Xu-tha′-da-wiⁿ of the Tsi′-zhu Wa-noⁿ.

Hoⁿ′-ga, The-sacred-one. A special name for the dark-plumaged immature golden eagle, the life symbol of this gens. Hoⁿ′-ga is also the name of the subdivision of the tribe representing the dry land of the earth. Son of Ka′-wa-çi.

Hoⁿ′-ga. Son of Hoⁿ′-ga.

Hoⁿ′-ga. (Alfred McKinley.)

I′-bi-çoⁿ-dse. (Meaning obscure.)

Ka′-wa-çi, Yellow-horse. (Not Ni′-ki-e.) Husband of Gia′-çoⁿ-ba of the Poⁿ′-ka Wa-shta-ge gens.

Ka′-wa-xo-dse, Roan-horse. (Not Ni′-ki-e.) Also Çe′-çe-moⁿ-iⁿ, Trots-as-he-travels. Refers to the restless movements of the elk. The I′-ba-tse is a subgens of the Elk and has the right to take names relating to that animal. Husband of Wa-toⁿ-i′-ça-e of the Poⁿ′-ka Wa-shta-ge gens.

Shoⁿ′-ge-tsi-e, Dog-passing-by.

Ṭa′-dse-hiu-e, The-coming-wind. Son of Ḳa′-wa-xo-dse and Wa-ṭo^{n}-i′-ça-e.

Tha-çiu′-e, Whistle. Refers to the whistle which this gens was permitted to consecrate and use as a wa-xo′-be in honor of a member who had won an important victory in battle. The name is not classed as Ni′-ḳi-e, that is, it was not one that was accepted as a gentile name by common consent of the No^{n}′-ho^{n}-zhi^{n}-ga. The whistle wa-xo′-be is now in the United States National Museum (No. 276133). Husband of Mi′-ṭse-xi of the Ho^{n}′ I-ni-ḳa-shi-ga gens.

Tha-çiu′-e. Son of Ḳa′-wa-xo-dse and Wa-ṭo^{n}′-i-ça-e of the Ṗo^{n}′-ḳa Wa-shta-ge gens.

Xu-tha′-gthe-zhe, Speckled-eagle. The speckled eagle is an immature golden eagle whose tail feathers are speckled. The bird is one of the life symbols of this gens. Son of Hi^{n}-sha′-a-xthi and Xu-tha-′da-wi^{n}.

Xu-tha′-gthe-zhe. Son of Wa-ça′-be-wi^{n} of the Ho^{n}′ I-ni-ḳa-shi-ga gens.

Xu-tha′-k'i^{n}, Eagle-carrier. (Don Dickinson.)

FEMALE

A′-ḳ'a-mi-ṭse-xi, South-wind-Mi-na-the-favored. Daughter of Ḳa′-wa-xo-dse and Wa-ṭo^{n}-i′-ça-e.

A′-ḳ'a-wi^{n}, South-wind-woman. (In the Ho^{n}′-ga gens of the Omaha tribe.) Daughter of Hi^{n}-sha′-a-xthi and Xu-tha′-da-wi^{n}.

A′-ḳ'a-wi^{n}. Wife of Ṭa-he′-ga-xe of the Ṭa′ I-ni-ḳa-shi-ga gens.

Ho^{n}′-ga-mi-ṭse-xi, Ho^{n}′-ga-Mi-na-the-favored. Daughter of Ḳa′-wa-çi and Gia′-ço^{n}-ba.

Ho^{n}′-ga-mi-ṭse-xi. Daughter of Ḳa′-wa-çi and Gia′-ço^{n}-ba.

Ho^{n}′-ga-mi-ṭse-xi. Daughter of Hi^{n}-sha′-a-xthi and Xu-tha′-da-wi^{n}.

Ho^{n}′-ga-mi-ṭse-xi. (Ethel Brant.)

Ho^{n}′-ga-mi-ṭse-xi. Wife of Wa-no^{n}′-she-zhi^{n}-ga of the Ho^{n}′-ga gens.

Ho^{n}′-ga-wi^{n}, Eagle-woman.

Ho^{n}′-ga-wi^{n}. Wife of Xu-tha′-zhu-dse of the Ṭsi′-zhu Wa-shta-ge gens.

I^{n}′-be-zho^{n}-ḳa, Forked-tail-kite.

I^{n}′-be-zho^{n}-ḳa. Wife of Ni′-wa-the of the Ṭsi′-zhu Wa-shta-ge gens.

I^{n}′-be-zho^{n}-ḳa-wi^{n}, Forked-tail-kite-woman. Daughter of Ho^{n}′-ga.

I^{n}′-be-zho^{n}-ḳa-wi^{n}. Wife of Ga-hi′-ge-ṭo^{n} of the Ṭsi′-zhu Wa-shta-ge gens.

I^{n}′-be-zho^{n}-ḳa-wi^{n}. (Sylvia Wood.)

Wa-hiu′-ço^{n}-i^{n}, White-bones-woman. Refers, probably, to the story that at the beginning this gens controlled the winds, and by their use destroyed all animals, leaving their bones to whiten on the ground around the village.

Wa-hiu′-ço^{n}-i^{n}. Daughter of Ḳa′-wa-xo-dse and Wa-ṭo^{n}-i′-ça-e.

Wa-hiu-ço^{n}-i^{n}. Wife of Ṭa-he-ga-xe of the Ṭa′ I-ni-ḳa-shi-ga gens.

ṬSI'-ZHU DIVISION

Ṭsi'-zhu Wa-no^{N} Gens

MALE

Çon-dse-u'-gthin, Dweller-in-upland-forest. (Not Ni'-ki-e.) Also We'-thin-ga-xe, Maker-of-straps. Refers to the office of this gens of ceremonially making the captive straps for the warriors of a war party. Husband of Mon-zhon-dsi-i-ṭa of the Ṭsi'-zhu Wa-shta-ge gens.

Ga-hi'-ga-zhi, Not-a-chief. A chief could not be chosen from this gens because its office has to do with war. Son of Mi'-ṭse-xi-hon-ga, wife of O-ki'-ça.

Ho'-ça-zhin-e, Young-strong-voice. (Married to a white woman.)

Hon'-ga-ha-bi, He-who-is-called-Hon'-ga.

Hon'-ga-ha-bi. Also Wa-xthi', Stingy.

Hon'-ga-ha-bi. Son of Ṗa'-zhi-hi of the Hon'-ga gens.

I'n'-do-ka-wa-da-in-ga, Playful-wet-stone.

Mon'-hin-çpe-we-ṭsin, Battle-ax.

Mon-in'-ka-u-ga-hni. (Meaning obscure.) Son of O'-tha-ha-mon-in and Mon'-çi-ṭse-xi.

Ni'-ka-i-çi-wa-the, Hated-man. Refers to the aggressive character of this gens. Husband of Ki'-o of the Tho'-xe gens.

Non-ba'-k'iu-e. (Meaning obscure.) Son of O'-tha-ha-mon-in and Mon-çi-ṭse-xi.

Non-xthon'-zhe, Tramples-the-grass. Refers to the discovery of the tracks of buffalo by an official runner. Son of I'n'-do-ka-wa-da-in-ga.

O-ça'-ki-e. (Meaning obscure.)

O'-tha-ha-mon-in, The-follower. Husband of Mon'-çi-ṭse-xi of the Ṭsi'-zhu Wa-shta-ge gens.

Ṗa'-thin-wa-we-xta, Annoyer-of-the-enemy. (War name.) Husband of Gthe-don-mi-ṭse-xi of the Ni-ka-wa-ko-da-gi gens.

Sha'-ge-wa-bin, Bloody-hands. Refers to the butchering of the buffalo, parts of which were dedicated to ceremonial use in the war rites. (See pp. 264 to 582, 36th Ann. Rept. Bur. Amer. Ethn.) Son of Gia'- çon-ba of the Ṗon'-ka Wa-shta-ge gens.

Ṭse-wa'-hiu, Buffalo-bones. Husband of Çon-çi'-gthe of the Ṭa' I-ni-ka-shi-ga gens.

Wa-don. (Meaning obscure.)

Wa'-i-non-zhin, Stands-over-them. (In the In-gthe'-zhi-de gens of the Omaha tribe.)

Wa-stse'-e-don, Good-doctor. Son of O'-tha-ha-mon-in and Mon'-çi-ṭse-xi.

Wa'-ṭse-gon-tha. (Meaning obscure.) Wa-xthi'-zhi says that the real name of this man is Mi'-ga-xe, Sun-maker.

Wa-zha′-a-ki-pa, Met-the-Wa-zha′-zhe. Refers to the first meeting of the Tsi′-zhu division with the Wa-zha′-zhe.

We′-tsi^{n}, War-club. Refers to the ceremonial war-club made by this gens. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 442–445.) Son of I^{n}′-do-ka-wa-da-i^{n}-ga.

Xu-tha′-wa-ko^{n}-da, Mysterious-eagle. Son of Gia′-co^{n}-ba of the Po^{n}′-ka Wa-shta-ge gens.

Xu-tha′-wa-ko^{n}-da. Son of Tse-wa′-hiu and Co^{n}-ci′-gthe.

Xu-tha′-wa-ko^{n}-da. Husband of Mo^{n}′-ci-tse-xi of the Wa-ca′-be gens.

Xu-tha′-wa-ko^{n}-da. Son of O′-tha-ha-mo^{n}-i^{n} and Mo^{n}′-ci-tse-xi.

Xu-tha′-wa-ko^{n}-da. Son of Xu-tha′-wa-to^{n}-i^{n} and Hi^{n}′-i-ki-a-bi

Xu-tha′-wa-to^{n}-i^{n}, Eagle-plainly-seen.

Zhi^{n}-ga′-wa-da-i^{n}-ga, Little-playful-one.

FEMALE

Do-ra Strike-ax. Daughter of Zhi^{n}-ga′-wa-da-i^{n}-ga.

Lucy Ho^{n}′-ga-ha-bi. Daughter of Ho^{n}′-ga-ha-bi or Wa-xthi′.

Mi′-gthe-do^{n}-wi^{n}, Sun-hawk-woman. (In the Tha′-ta-da gens of the Omaha tribe.)

Mi′-gthe-do^{n}-wi^{n}. Daughter of Tse-wa′-hiu and Co^{n}-ci′-gthe.

Mi′-gthe-do^{n}-wi^{n}. Daughter of Zhi^{n}-ga′-wa-da-i^{n}-ga.

Mi′-gthe-do^{n}-wi^{n}. Daughter of O′-tha-ha-mo^{n}-i^{n} and Mo^{n}′-ci-tse-xi.

Mi′-ho^{n}-ga, Sacred-sun. (Also used by the Omaha tribe.) Daughter of Gia-co^{n}-ba of the Po^{n}′-ka Wa-shta-ge gens.

Mi′-ho^{n}-ga. Wife of Do′-ba-mo^{n}-i^{n} of the Tho′-xe gens.

Grace Miller. Daughter of Ho′-ca-zhi^{n}-e.

Mo^{n}′-btho^{n}-ba, Corn-hill.

Mo^{n}′-btho^{n}-ba. Wife of Mi-ka′-k'e-zhi^{n}-ga of the Mi-k'i^{n}′ gens.

Mo^{n}′-btho^{n}-ba. Daughter of Xu-tha′-wa-to^{n}-i^{n} and Hi^{n}′-i-ki-a-bi.

Wa-k'o′-ga-hi-ge, Woman-chief. (Not Ni′-ki-e.) Daughter of Zhi^{n}-ga′-wa-da-i^{n}-ga.

Wa′-ko^{n}-ca-mo^{n}-i^{n}. (Meaning obscure.) Daughter of Co^{n}-dse-u′-gthi^{n} and Mo^{n}-zho^{n}′-dsi-i-ta.

Wa-ko^{n}′-da-hi-tho^{n}-be, God-who-appears. Refers to the rising sun.

Wa-ko^{n}′-da-hi-tho^{n}-be. Wife of Mo^{n}′-xe-a-gthe of the Ho^{n}′-ga U-ta-no^{n}-dsi gens.

Wa-ko^{n}′-da-hi-tho^{n}-be. Wife of Wa-thi′-gtho^{n}-thi^{n}-ge of the Tsi′-zhu Wa-shta-ge gens.

Wa-ko^{n}′-da-hi-tho^{n}-be. Wife of Mi-hi-the of the Mi-k'i^{n}′ gens.

Wa-xthe′-tho^{n}-ba, Two-standards. Wife of Mi-k'i^{n}′-wa-da-i^{n}-ga of the Mi-k'i^{n} gens.

Wa-xthe′-tho^{n}-ba. Wife of Ni′-ka-wa-zhi^{n}-to^{n}-ga of the Po^{n}′-ka Wa-shta-ge gens.

Wa-xthe′-tho^{n}-ba. Wife of Tsi′-zhu-a-ki-pa of the Po^{n}′-ka Wa-shta-ge gens.

Wa-xthe′-tho^{n}-ba. Wife of Ṭo^{n}′-ḳa-wa-da-i^{n}-ga of the Ṭo^{n}′-ḳa Wa-shta-ge gens.
Wa-xthe′-tho^{n}-ba. Daughter of Ṭse-wa′-hiu and Ço^{n}-çi′-gthe.
Wa-xthe′-tho^{n}-ba. (Annie Kinney.)
Wa-xthe′-tho^{n}-ba. Daughter of Ho^{n}′-ga-ga-bi or Wa-xthi′.
Wa-xthe-tho^{n}-ba. Daughter of O′-tha-ha-mo^{n}-i^{n} and Mo^{n}′-çi-ṭse-xi.
Wa-xthe′-xtho-xtho-wi^{n}, Standard-woman.
Wa-zha′-mi-ṭse-xi, Wa-zha′-zhe-Mi-na-the-favorite. Daughter of Xu-tha′-wa-ṭo^{n}-i^{n}.
Wa-zha′-zhe-wi^{n}, Wa-zha-zhe-woman. Daughter of Ni′-ḳa-i-çi-wa-the and Ḳi′-o.
Xu-tha′-da-wi^{n}, Good-eagle-woman. Wife of Wa-çe′-ṭo^{n}-zhi^{n}-ga of the Ṭsi′-zhu Wa-shta-ge gens.
Xu-tha′-da-wi^{n}. Wife of Hi^{n}-sha′-a-xthi or Zhi^{n}-ga′-ga-hi-ge of the I′-ba-ṭse gens.
Xu-tha′-da-wi^{n}. Daughter of Ṭa′-zhi-hi of the Ho^{n}′-ga gens.

Çi^{N}′-dse-a-gthe (Wearers-of-locks)

MALE

Mo^{n}-i^{n}′-ḳa-u-ga-hni. (Meaning obscure.) Son of U-ho^{n}′-ge-u-zho^{n} and Gia′-ço^{n}-ba.
Ni-o^{n}′-ba-giu-e. (Meaning obscure.) Son of U-ho^{n}′-ge-u-zho^{n} and Gia′-ço^{n}-ba.
U-ho^{n}′-ge-u-zho^{n}, Lies-at-the-end. Also Sho^{n}′-ge-thi-hi, Dog-scarer. Refers to the dog, one of the life symbols of the gens.
Wa-hiu′-tha-zhu, Bone-gnawer. Refers to the habit of the dog. Son of U-ho^{n}′-ge-u-zho^{n} and Gia′-ço^{n}-ba.
Wa-ḳo^{n}′-da-no^{n}-ṭa-i^{n}, The-god-who-is-feared. Refers to the constellation, Canis Major, the life symbol of this gens.

FEMALE

Wa-xthe′-tho^{n}-ba, Two-standards.
Xu-tha′-da-wi^{n}, Good-eagle-woman. Daughter of U-ho^{n}′-ge-u-zho^{n} and Gia-ço^{n}-ba.
Xu-tha′-da-wi^{n}. Wife of Mo^{n}-i^{n}′-ḳa-mo^{n}-i^{n} of the Ṭo^{n}′-ḳa Wa-shta-ge gens.

Ṭsi′-zhu Wa-shta-ge

Special kinship terms and names of the first three sons and the first three daughters in a family of the Ṭsi′-zhu Wa-shta-ge gens, as given by Btho′-ga-hi-ge.

SONS

1. I^{n}-gtho^{n}′. Wa-ṭsi′-da. (Meaning obscure.)
2. Ksho^{n}′-ga. Ni′-wa-the, Life-giver. Refers to the office of the gens to give the word that a captive shall live and not be killed.
3. Ka′-zhi^{n}-ga. Mo^{n}′-ça-no^{n}-pa-i. (Meaning obscure.)

DAUGHTERS

1. Mi′-na. Xi-tha′-da-wi^{n}, Good-eagle.
2. Wi′-he. Mo^{n}′-çi-ṭse-xi, Sacred-arrowshaft.
3. A-çi^{n}′-ga. Mo^{n}-zho^{n}′-dsi-i-ṭa. (Meaning obscure.)

OTHER NAMES

MALE

A′-hiu-zhi^{n}-ga, Little-wings. Husband of E-no^{n}′-do^{n}-a-bi of the Ho^{n}′ I-ni-ḳa-shi-ga gens.

A′-hiu-zhi^{n}-ga. Son of O-tho′-xa-wa-the and Xu-tha′-da-wi^{n}.

Btho′-ga-hi-ge, Chief-of-all. Refers to the sacred character of the position of the hereditary chief chosen from this gens to represent the Ṭsi′-zhu tribal division. Husband of Wa′-dsi-u-hi-zhi of the Ni′-ḳa-wa-ḳo^{n}-da-gi gens.

Ga-hi′-ge-ṭo^{n}, Standing-chief. Refers to the position of the hereditary chief of the Ṭsi′-zhu tribal division.

Ga-hi′-ge-ṭo^{n}. Son of Mi-da′-i^{n}-ga and Do^{n}′-a-bi.

Ga-hi′-ge-ṭo^{n}. Son of Ṗi-çi′ and Ço^{n}-çi′-gthe.

Ga-hi′-ge-ṭo^{n}-ga, Big-chief. Refers to the high position of the hereditary chief of the Ṭsi′-zhu tribal division. Husband of I^{n}′-be-zho^{n}-ḳa-wi^{n} of the I′-ba-ṭse gens.

Gthe-do^{n}′-mo^{n}-çe, Iron-hawk. Husband of Mi′-ṭse-xi of the Ho^{n}′ I-ni-ḳa-shi-ga gens.

Gthe-do^{n}′-zhi^{n}-ga, Little-hawk. Son of Gthe-do^{n}′-wi^{n} of the Ni′-ḳa-wa-ḳo^{n}-da-gi gens.

Gthe-mo^{n}′-zhi^{n}-ga. (Meaning obscure.) Young Claremore. Husband of Wa-xthe′-tho^{n}-ba of the Mi-ḳ'i^{n}′ gens.

Ha-xi^{n}-u′-mi-zhe. (Not a gentile name.) Husband of Ho^{n}-be′-do-ḳa of the Ṗo^{n}′-ḳa Wa-shta-ge gens.

Ho^{n}′-ba-tha-gthi^{n}, Peaceful-day. Refers to the office of the gens as Peacemaker. (Used in the I^{n}-shta′-ço^{n}-da gens of the Omaha tribe as a woman's name.) Son of Mo^{n}′-çe-no^{n}-p'i^{n}.

Ho-wa′-ça-e. (Meaning obscure.) Husband of Ni′-ḳa-a-ça of the Tho′-xe gens.

Ḳa′-xe-tho^{n}-ba, Two-crows. The significance of this name is lost. (In the Ho^{n}′-ga gens of the Omaha tribe refers to the feathers of two crows used in making the staff of authority in the buffalo hunt.)

Mi-da′-i^{n}-ga, Playful-sun. Refers to the sun as one of the symbols of this gens. Husband of Mo^{n}′-çi-ṭse-xi of the Mi-ḳ'i^{n} gens.

Mi-da′-i^{n}-ga. Husband of Do^{n}′-a-bi of the Tho′-xe gens.

Mo^{n}′-ça-no^{n}-ṗa-i^{n}, Dreaded-arrow-shaft. Son of Ṗa-ho^{n}-gthe-ga-xthi.

Mo^{n}′-çe-no^{n}-p'i^{n}, Iron-necklace.

Mo^{n}'-ce-no^{n}-p'i^{n}, Also Ṭsi'-zhu-wa-da-i^{n}-ga, Playful Ṭsi-zhu. Husband of Ho^{n}'-ga-wi^{n} of the O'-po^{n} gens.

Mo^{n}'-ha-u-gthi^{n}, Sits-under-a-bank. Husband of Mi^{n}-chu'-xa-ge of the Ni'-ḳa-wa-ḳo^{n}-da-gi gens.

Mo^{n}-zho^{n}-a'-ḳi-da, Watches-over-the-land. Husband of Ho^{n}-be'-do-ḳa of the Ṗo^{n}'-ḳa-wa-shta-ge gens.

Mo^{n}-sho^{n}-a'-shi^{n}-e, Travels-over-the-land. Son of Ga-hi'-ge-to^{n} and I^{n}'-be zho^{n}-ḳa-wi^{n}.

Mo^{n}-to'-e. The-earth.

Ni-'wa-the, Giver-of-life. Refers to the authority of this gens to permit captives to live.

Ni'-wa-the. Son of Mo^{n}-zho^{n}-a'-ḳi-da and Ho^{n}-be'-do-ḳa.

Ni'-wa-the. Son of Gthe-mo^{n}'-zhin-ga and Wa-xthe'-tho^{n}-ba.

Ni'-wa-the. Husband of I^{n}'-be-zho^{n}-ka of the I'-ba-ṭse gens.

Ni'-wa-the. Son of O-tho'-xa-wa-the and Xu-tha'-da-wi^{n}.

No^{n}-be'-çi, Yellow-hands. Refers to the yellow feet of the eagle, one of the life symbols of this gens. Son of Btho-ga-hi-ge.

No^{n}-be'-çi. Son of Mo^{n}-zho^{n}-a'-ḳi-da and Ho^{n}-be'-do-ḳa.

No^{n}-be'-ci. Son of Ha-xi^{n}-u'-mi-zhe and Ho^{n}-be'-do-ḳa.

O-ḳi'-ça. (Meaning obscure.) Husband of Mi'-tse-xi-ho^{n}-ga of the Ho^{n}'-ga U-ṭa-no^{n}-dsi gens.

O-pa'-sho-e. (Meaning obscure.) Husband of Wa-ṭo^{n}-i'-ça-e of the Ṗo^{n}'-ḳa Wa-shta-ge gens.

O-tho'-xa-wa-the. (Meaning obscure.) Husband of Xu-tha'-da-wi^{n} of the Mi-ḳ'i^{n} gens.

Ṗa'-ba-wa-xo^{n}, Head-cutter. Refers to the custom of cutting off the heads of the enemy. Son of O-pa'-sho-e and Wa-ṭo^{n}i'-ça-e.

Ṗa-'ba-wa-xo^{n}. Son of Ni-ḳa'-shi-e of the Ṭa' I-ni-ḳa-shi-ga gens.

Ṗa'-ba-wa-xo^{n}. Son of Mo^{n}'-çe-no^{n}-p'i^{n}.

Ṗa'-ba-wa-xo^{n}. Son of Ṗi-çi' and Ço^{n}-çi'-gthe.

Ṗa'-ba-wa-xo^{n}. Son of Mo^{n}-zho^{n}-a'-ḳi-da and Ho^{n}-be'-do-ḳa.

Ṗa'-ha-wa-xo^{n}. Son of Wa-çe'-ṭo^{n}-zhi^{n}-ga. (Louis Pryor.)

Ṗa'-ba-wa-xo^{n}. Son of Gthe-do^{n}'-mo^{n}-çe and Mi'-ṭse-xi.

Ṗa-hiu'-çka, White-hair. (In the Ho^{n}'-ga gens of the Omaha tribe and refers to the sacred white buffalo.) Husband of Mi'-do^{n}-a bi of the Mi-ḳ'i^{n}' gens.

Ṗi'-çi, Acorn-of-the-red-oak. Refers to the mythical story of the eagle causing the acorns to drop down in showers as he alighted on a red oak when he came down from the sky. Husband of Ço^{n}-çi'-gthe of the Ṗo^{n}'-ḳa Wa-shta-ge gens.

Sho^{n}'-ge-mo^{n}-i^{n}, Walking-dog. (War name.) This man belonged to the Ba'-po subgens of the Ṭsi'-zhu Wa-shta-ge gens. This subgens had the office of making the stem for the peace pipe. The stem was made from the elder tree, which was called ba-po, popper, because boys made popguns out of this tree. Ba'-po-zhi^{n}-ga, Little-ba-po, is one of the child names of this gens. Husband of Wa-ṭse'-wi^{n} of the Mi-ḳ'i^{n}' gens.

Tho^{n}-ba′-zhi. (Meaning obscure.) Son of Tho^{n}′-dse-wa-hi.

Tho^{n}′-dse-wa-hi, Bone-heart.

Ṭo^{n}′-wo^{n}-ga-xe, Village-maker. (In Mo^{n}-i^{n}-ḳa-ga-xe gens of the Omaha tribe.) Husband of Ço^{n}-çi′-gthe of the Ṭa′ I-ni-ḳa-shi-ga gens.

Ṭo^{n}-wo^{n}′-i-hi, Arrives-at-the-village. Son of Ni′-wa-the.

Ṭo^{n}-wo^{n}′-i-hi. Husband of Ṭse-ço^{n}′-wi^{n} of the Tho′-xe gens.

Ṭo′-thi-xtho-dse, Potato-peeler. Husband of Ṗa′-xpi-ço^{n}-dse of the Ṭa′ I-ni-ḳa-shi-ga gens.

Ṭs'e-mo^{n}′-i^{n}, Walks-in-death. Son of Wa-thi′-gtho^{n}-thi^{n}-ge.

Ṭsi′-zhu-ga-hi-ge, Ṭsi-zhu-chief. Son of Wa-çe′-ṭo^{n}-zhi^{n}-ga and Xu-tha-da-wi^{n}.

Ṭsi′-zhu^{n}-ho^{n}-ga, Sacred-Ṭsi-zhu. Refers to the sacred character of the office of the gens. Husband of Gthe-do^{n}′-ço^{n}-wi^{n} of the Ni′-ḳa-wa-ḳo^{n}-da-gi gens.

Ṭsi′-zhu-zhi^{n}-ga, Young-Ṭsi-zhu. Husband of Ṭse′-mi-ṭse-xi of the Tho′-xe gens.

Ṭsi′-zhu-zhi^{n}-ga. Husband of Xu-tha′-da-wi^{n} of the Ho^{n}′-ga gens.

Wa-çe′-ṭo^{n}-zhi-^{n}ga. (Meaning obscure.) Husband of Xu-tha′-da-wi^{n} of the Ṭsi′-zhu Wa-no^{n} gens.

Wa-çe′-ṭo^{n}-zhi^{n}-ga. (Louis Pryor.)

Wa-ḳo^{n}′-da-i-e, One-who-saw-wa-ḳo^{n}-da. Son of Wa-thi′-gtho^{n}-thi^{n}-ge.

Wa-ḳo^{n}′-da-i-e. Son of Ṗi-çi′ and Ço^{n}-çi′-gthe.

Wa-ḳo^{n}′-da-i-e. Son of Mo^{n}-zho-a′-ḳi-da and Ho^{n}-be′-do-ḳa.

Wa-ḳo^{n}′-da-i-e. Son of Mi-da′-i^{n}-ga and Do^{n}′-a-bi.

Wa-ḳo^{n}′-da-i-e. Son of O-tho′-xa-wa-the and Xu-tha′-da-wi^{n}.

Wa-ni′-e-to^{n}, Giver-of-life. Refers to the office of this gens as a peace-maker. Son of Mi-da-′i^{n}-ga and Mo^{n}′-çi-ṭse-xi.

Wa-ni′-e-ṭo^{n}. Son of Gthe-do^{n}′-wi^{n} of the Ni′-ḳa-wa-ḳo^{n}-da-gi gens.

Wa-ni′-e-ṭo^{n}. Son of Ha-xi^{n}-u′-mi-zhe and Ho^{n}-be′-do-ḳa.

Wa-ni′-e-ṭo^{n}. Husband of Wa′-ḳo^{n}-ça-mo^{n}-i^{n} of the Ṗo^{n}′-ḳa Wa-shta-ge gens.

Wa-stse′-e-do^{n}, Good-doctor. Refers to the practice of the people of bringing their sick to some member of this gens to be fed ceremonially so that they may get well. Son of Ṗa-ho^{n}′-gthe-ga-xthi and Xu-tha′-da-wi^{n}.

Wa-stse′-e-do^{n}. Son of A-hiu′-zhi^{n}-e and E-no^{n}′-do^{n}-a-bi.

Wa-stse′-e-do^{n}. Son of Btho′-ga-hi-ge.

Wa-stse′-e-do^{n}. Husband of Wa-xthe′-tho^{n}-ba of the Ṭsi′-zhu Wa-no^{n} gens.

Wa-stse′-e-do^{n}. Son of Ṭsi′-zhu-ho^{n}-ga.

Wa-stse′-e-do^{n}. Son of Mo^{n}-zho^{n}-a′-ḳi-da and Ho^{n}-be′-do-ḳa.

Wa-stse′-e-do^{n}. Son of No^{n}-be′-çi and Wa-zha′-zhe-mi-ṭse-xi.

Wa-stse′-e-do^{n}. Son of Ha-xi^{n}-u′-mi-zhe and Ho^{n}-be′-do-ḳa.

Wa-stse′-e-do^{n}. Son of Ṭo′-thi-xtho-dse and Ṗa′-xpi-co^{n}-dse.

Wa-stse′-e-do^{n}. Son of Mo^{n}′-çe-no^{n}-p′i^{n} and Ho^{n}′-ga-wi^{n}.

Wa-thi′-gtho^{n}-thi^{n}-ge, No-mind. (Not Ni-ḳi-e.) (In Mo^{n}′-thi^{n}-ḳa-ga-xe gens of the Omaha tribe.) Also Ha′-ba-zhu-dse, Red-corn, a name which refers to a life symbol of the gens. Husband of Wa-ḳo^{n}′-da-hi-tho^{n}-be of the Ṭsi′-zhu Wa-no^{n} gens.

Wa′-thu-xa-ge, Clutches-them-till-they-cry. Refers to the attack of the eagle on its prey. Husband of Xu-tha′-mi-ṭse-xi of the Ho^{n}′-ga gens.

Wa-zhi^{n}′-ga-ça-be, Black-bird. (In the Mo^{n}-i^{n}′-ḳa-ga-xe gens of the Omaha tribe.) Husband of Do^{n}′-a-bi of the Tho′-xe gens.

Wa-zhi^{n}′-ga-hi^{n}, Bird-feathers. Refers to the eagle, one of the life symbols of the gens. Son of Sho^{n}′-ge-mo^{n}-i^{n}.

Xu-tha′-ṭs'a-ge, Aged-eagle. Refers to the eagle as a symbol of long life. Son of Ṭsi-zhu-ho^{n}-ga and Gthe-do^{n}′-ço^{n}-wi^{n}.

Xu-tha′-ṭs'a-ge. Son of Gthe-do^{n}′-wi^{n} of the Ni′-ḳa-wa-ḳo^{n}-da-gi gens.

Xu-tha′-zhu-dse, Red eagle. Refers to the life symbol of the gens.

Xu-tha′-zhu-dse. Son of Ṗi-çi′ and Çon-çi′-gthe.

Xu-tha′-zhu-dse. Husband of Ho^{n}′-ga-wi^{n} of the I′-ba-ṭse gens.

FEMALE

Mary Cox. Daughter of A-hiu′-zhi^{n}-e and E-no^{n}′-do^{n}-a-bi.

E-no^{n}′-do^{n}-a-bi, One-only-seen-by-all. Refers to the sun, one of the life symbols of the gens. Daughter of Ṭsi′-zhu-ho^{n}-ga and Gthe-do^{n}′-ço^{n}-wi^{n}.

E-no^{n}′-do^{n}-a-bi. Daughter of No^{n}-be-′çi and Wa-zha′-zhe-mi-ṭse-xi.

E-no^{n}′-do^{n}-a-bi. Daughter of Gthe-do^{n}′-mo^{n}-çe and Mi′-ṭse-xi.

E-no^{n}′-do^{n}-a-bi. Daughter of O-tho′-xa-wa-the and Xu-tha′-da-wi^{n}.

Gthe-do^{n}′-wi^{n}, Hawk-woman. (Ni′-ḳa-wa-ḳo^{n}-da-gi name.) Daughter of Ṗa′-hiu-çka and Mi′-do^{n}-a-bi. (In Mo^{n}′-thi^{n}-ḳa-ga-xe gens of the Omaha tribe.)

Gthe-do^{n}′-wi^{n}. Daughter of Ni′-ḳa-zhu-e of the Ṭa′ I-ni-ḳa-shi-ga gens.

Hi′-ga-mo^{n}-ge, Eagle-down. Refers to the use of the eagle down in the tribal ceremonies.

Hi′-ga-mo^{n}-ge. Daughter of Mi-da′-i^{n}-ga and Do^{n}′-a-bi.

Hi′-ga-mo^{n}-ge. Daughter of O-tho′-xa-wa-the and Xu-tha′-da-wi^{n}.

Hi^{n}′-i-ḳi-a-bi, Eagle-down. Refers to the eagle, a symbol of long life. Wife of Gthi′-kshe of the Mi-ḳ'i^{n} gens.

Hi^{n}′-i-ḳi-a-bi. Daughter of Mi-da′-i^{n}-ga and Mo^{n}′çi-ṭse-xi.

Hiⁿ′-i-ki-a-bi. Granddaughter of Wa-koⁿ′-da-hi-oⁿ-be, wife of Moⁿ-xe-a-gthe.

Hiⁿ′-i-ki-a-bi. Daughter of Tsi′-zhu-hoⁿ-ga and Gthe-doⁿ′-çoⁿ-wiⁿ.

Hiⁿ′-i-ki-a-bi. Wife of Tse-do′-a-toⁿ-ga of the Tho′-xe gens.

Hiⁿ′-i-ki-a-bi. Daughter of Mi-da-iⁿ-ga and Doⁿ′-a-bi.

Hiⁿ′-i-ki-a-bi. Wife of Wa-koⁿ′-da-tsi-e of the Ta′ I-ni-ka-shi-ga gens.

Hiⁿ′-i-ki-a-bi. Wife of Xu-tha′-wa-toⁿ-iⁿ of the Tsi′-zhu Wa-noⁿ gens.

I′-ga-moⁿ-ge, same as Hi′-ga-moⁿ-ge. Daughter of Pa-hiu′-çka and Mi′-doⁿ-a-bi.

I′-ga-moⁿ-ge. Wife of John Lookout of the Hoⁿ′-ga gens.

I′-ni-a-bi, Protector. Refers to the duty of this gens to protect those who flee to the house of refuge, in the keeping of this gens, for protection. Daughter of Pa-hoⁿ′-ga-ga-xthi and Xu-tha′-da-wiⁿ.

I′-ni-a-bi, Annie Daniels.

I′-ni-a-bi. Daughter of Btho′-ga-hi-ge.

I′-ni-a-bi. Daughter of Mi-da′-iⁿ-ga and Doⁿ′-a-bi.

I′-ni-a-bi. Wife of A′-hiu-çka of the Hoⁿ′-ga gens.

I′-ni-a-bi. Daughter of Xu-tha′-zhu-dse and Hoⁿ′-ga-wiⁿ.

Moⁿ′-çi-tse-xi, Sacred-arrow-shaft. Wife of Moⁿ-shi-ta-moⁿ-iⁿ. (This is an Iⁿ-gthoⁿ′-ga name.)

Moⁿ′-çi-tse-xi. Wife of Wa-sho′-she of the Hoⁿ′-ga gens.

Moⁿ′-çi-tse-xi. Wife of Gi′-thi-koⁿ-bi of the Poⁿ′-ka Wa-shta-ge gens.

Moⁿ′-çi-tse-xi. Daughter of Moⁿ′-çe-noⁿ-p'iⁿ.

Moⁿ′-çi-tse-xi. Wife of Hoⁿ′-moⁿ-ça of the O′-poⁿ gens.

Moⁿ′-çi-tse-xi. Wife of O-tha′-ha-moⁿ-iⁿ of the Tsi′-zhu Wa-noⁿ gens.

Moⁿ′-çi-tse-xi. Daughter of O-ki′-ça and Mi-tse′-xi-hoⁿ-ga.

Moⁿ′-zhoⁿ-dsi-i-ta. Born-on-the-earth. Daughter of Pi-çi′ and Çoⁿ-çi-gthe.

Moⁿ-zhoⁿ′-dsi-i-ta. Daughter of Wa-çe′-toⁿ-zhiⁿ-ga and Xu-tha′-da-wiⁿ.

Moⁿ-zhoⁿ′-dsi-i-ta. Wife of Wa-zhiⁿ′-wa-xa of the Poⁿ′-ka Wa-shta-ge.

Moⁿ-zhoⁿ′-dsi-i-ta. Wife of Çoⁿ-dse-u′-gthiⁿ or We′-iⁿ-ga-xe.

Pa-hiu′-thi-shoⁿ. (Meaning obscure.) Daughter of Moⁿ-zhoⁿ-a′-ki-da.

Wa-ça′-a-ba. (Meaning obscure.) Daughter of Moⁿ′-çe-noⁿ-p'iⁿ.

Wa-ça′-be-wiⁿ, Black-bear-woman. Daughter of Noⁿ-be′-çi and Wa-zha′-zhe-mi-tse-xi.

Wa-k'o′-ga-hi-ge, Woman-chief. (Not a gentile name.)

Wa-k'o′-ga-hi-ge. Wife of Xu-tha′-xtsi of the Poⁿ′-ka Wa-shta-ge gens.

Daisy Ware. Daughter of Ha-xi^{n}-u′-mi-zhe and Ho^{n}-be′-do-ḳa.

Wa-zha′-xe-i^{n} (Meaning obscure.) Wife of Ṭse-do′-ga-i^{n}-dse of the Ṭse-do′-ga-i^{n}-dse gens.

Wa-zha′-xe-i^{n}. Wife of Mi′-she-ṭsi-the of the Ho^{n}′-ga gens.

Xu-tha′-da-wi^{n}, Good-eagle-woman. Daughter of Ṗa-hiu′-çka and Mi′-do^{n}-a-bi.

Xu-tha′-da-wi^{n}. Wife of Ço^{n}-dse′-ḳo^{n}-ha of the Ṭa′ I-ni-ḳa-shi-ga gens.

Xu-tha′-da-wi^{n}. Wife of Wa-xthi′-zhi of the I^{n}-gtho^{n}′-ga gens.

Xu-tha′-da-wi^{n}. Wife of No^{n}′-ḳa-ṭo-ho of the Ni′-ḳa-wa-ḳo^{n}-da-gi gens. (Daughter of Sho^{n}′-ge-mo^{n}-i^{n}.)

Xu-tha′-da-wi^{n}. Wife of Ṗo^{n}′-ḳa-zhi^{n}-ga of the Ṗo^{n}′-ḳa Wa-shta-ge gens.

Xu-tha′-da-wi^{n}. Daughter of Ho-wa′-ça-e and Ni′-ḳa-a-ça.

Xu-tha′-da-wi^{n}. Daughter of Ṭo^{n}′-wo^{n}-ga-xe and Ço^{n}-çi′-gthe.

Xu-tha′-da-wi^{n}. Daughter of No^{n}′-ḳo^{n}-çe-wi^{n} of the Ho^{n}′-ga gens.

Xu-tha′-da-wi^{n}. Daughter of Ni′-wa-the.

Xu-tha′-da-wi^{n}, Augustine Crow.

Xu-tha′-da-wi^{n}. Wife of Ni′-ḳa-wa-da-i^{n}-ga of the Mi-ḳ'i^{n}′ gens.

Xu-tha′-da-wi^{n}. Daughter of Mo^{n}-zho^{n}-a′-ḳi-da and Ho^{n}-be′-do-ḳa.

Xu-tha′-da-wi^{n}. Daughter of Mi-da′-i^{n}-ga and Do^{n}′-a-bi.

Xu-tha′-da-wi^{n}. Daughter of Ha-xi^{n}-u′mi-zhe and Ho^{n}-be′-do-ḳa.

Xu-tha′-da-wi^{n}. Daughter of Wa-ni′-e-ṭo^{n} and Wa′-ḳo^{n}-ça-mo^{n}-i^{n}.

Xu-tha′-da-wi^{n}. Daughter of Ni′-wa-the and I^{n}′-be-zho^{n}-ḳa.

Xu-tha′-da-wi^{n}. Wife of Ḳo′-zhi-çi-gthe of the Ṗo^{n}′-ḳa Wa-shta-ge gens.

Xu-tha′-da-wi^{n}. Wife of Tho^{n}′-dse-ṭo^{n}-ga of the Ṗo^{n}′-ḳa Wa-shta-ge gens.

Xu-tha′-da-wi^{n}. Daughter of Ṭo′-thi-xtho-dse and Ṗa′-xpi-ço^{n}-dse.

Xu-tha′-da-wi^{n}. Wife of Ga-hi′-ge-no^{n}-zhi^{n} of the Ṭa′ I-ni-ḳa-shi-ga gens.

Xu-tha′-da-wi^{n}. Wife of A′-ḳi-da-zhi^{n}-ga of the Ṭa′ I-ni-ḳa-shi-ga gens.

Ṭse-do′-ga I^{N}-dse Gens

MALE

Ho^{n}′-ga-ha-bi, Taken-for-a-Ho^{n}′-ga. Refers to a mythical story in which it is said that the Wa-zha′-zhe mistook the Ṭsi′-zhu for the Ho^{n}′-ga on their first meeting.

Ho^{n}′-ga-ha-bi. Son of Ṭse-do′-ga-i^{n}-dse and Wa-zha′-xe-i^{n}.

Ṭse-do′-ga-i^{n}-dse, Buffalo-bull-face. Refers to the description given by the tribal messenger of the first buffalo he found. Husband of Wa-zha′-xe-i^{n} of the Ṭsi′-zhu Wa-shta-ge gens.

Ṭse-ṗa-u′-thi^{n}-ga, Holder-of-the-buffalo-head. Refers to the butchering of the first buffalo found.

Wa′-ki-a-shke, Tied-together. Refers to the tying of two pieces of meat by the hunter for convenience of carrying.

Wa-to-ge′, Active. Husband of I′-ni-a-bi of the Tsi′-zhu Wa-shta-ge gens.

Wa-zha′-a-ki-pa, Met-the-Wa-zha′-zhe. Son of Wa-to-ge′ and I′-ni-a-bi.

Xu-tha′-wa-ko^{n}-da, Mysterious-eagle. Son of Ho^{n}-be′-do-ka of the Po^{n}′-ka Wa-shta-ge gens.

FEMALE

Gia′-co^{n}-wi^{n}. (Meaning obscure.) Daughter of Ho^{n}-be′-do-ka of the Po^{n}′-ka Wa-shta-ge gens.

Xu-tha′-da-wi^{n}, Good-eagle-woman. Daughter of Ho^{n}-be′-do-ka of the Po^{n}′-ka Wa-shta-ge gens.

Xu-tha′-da-wi^{n}. Daughter of Tse-do′-ga-i^{n}-dse and Wa-zha′-xe-i^{n}.

Tse Tho^{N}′-ka Gens

(Only one of this gens survives)

Tse′-mi-tse-xi, Sacred-buffalo-woman. (In the I^{n}-ke′-ça-be gens of the Omaha tribe.) Wife of Xu-tha′-pa of the Ho^{n}′-ga gens.

Mi-k'i^{N}′ Gens

Special kinship terms and personal names of the first three sons and the first three daughters in a family of the Mi-k'i^{n}′, Sun-carrier gens, as given by E-hiu′-gthe, a member of the gens.

SONS

1. I^{n}-gtho^{n}′. Ho^{n}′-ga-ha-bi, Mistaken-for-a-Ho^{n}′-ga.
2. Ksho^{n}′-ga. Gthe-do^{n}′-ga-xe, Hawk-maker.
3. Ka′-zhi^{n}-ga. Mi′-hi-the, Sun-down; also, Mi′-hi-the-zhi^{n}-ga, Little-sun-down.

DAUGHTERS

1. Mi′-na. Xu-tha′-da-wi^{n}, Good-eagle-woman.
2. Wi′-he. Mi′-do^{n}-a-bi, Sun-that-is-looked-at.
3. Çi′-ge or A-çi^{n}-ga. Mi-k'i^{n}′-wi^{n}, Mi-k'i^{n}′-woman.

OTHER NAMES

Male

George. Son of Mi′-hi-the and Wa-ko^{n}′-da-tho^{n}-be.

Gthe-do^{n}-a-xe, Hawk-maker.

Gthe-do^{n}′-wa-ko^{n}, Mystery-hawk. Son of I′-to^{n}-mo^{n}-i^{n} and Wa-to^{n}-i′-ça-e.

Gthi′-kshe, The returned. Refers to the new moon. Husband of Hi^{n}′-i-ki-a-bi of the Tsi′-zhu Wa-shta-ge gens.

Ho^{n}'-ga-ha-bi, Mistaken-for-a-Ho^{n}'-ga.

Ho^{n}'-ga-ha-bi. Son of Mi-ḳa'-ḳ'e-zhi^{n}-ga and Mo^{n}'-btho^{n}-ba.

Ho^{n}'-ga-ha-bi. Son of Mi'-hi-the and Wa-ḳo^{n}'-da-hi-tho^{n}-be.

Ho^{n}'-ga-ha-bi. Son of Mi-tho-ṭo^{n}'-mo^{n}-i^{n}-zhi^{n}-ga and Ṗa-hiu'-e-çe.

Ho^{n}'-i-ḳa-zhi. (Meaning obscure.) Son of Mi-ḳa'-ḳ'e-zhi^{n}-ga and Mo^{n}'-btho^{n}-ba.

I'-gi-a-ba-zhi, Lost. Refers to the waning of the moon. Son of I'-ṭo^{n}-mo^{n}-i^{n} and Wa-ṭo^{n}'-i-ça-e.

I'-ṭo^{n}-mo^{n}-i^{n}. (Meaning obscure.) Husband of Wa-ṭo^{n}'-i-ça-e of the Ṗo^{n}'-ḳa Wa-shta-ge gens.

John. Son of Mi'-hi-the and Wa-ḳo^{n}'-da-hi-tho^{n}-be.

Mi'-hi-the, Sunset. Refers to the sun, one of the life symbols of this gens. Husband of Wa-ḳo^{n}'-da-hi-tho^{n}-be of the Ṭsi'-zhu Wa-no^{n} gens.

Mi-ḳa'-ḳ'e-zhi^{n}-ga, Little-star. Husband of Mo^{n}'-btho^{n}-ba of the Ṭsi'-zhu Wa-no^{n} gens.

Mi-ḳ'i^{n}'-wa-da-i^{n}-ga, Playful-Mi-ḳ'i^{n}. Husband of Wa-xthe'-tho^{n}-ba of the Ṭsi'-zhu Wa-no^{n} gens.

Mi-ḳ'i^{n}'-wa-da-i^{n}-ga. Also E-hiu-gthe, Elm-creek, given to him in honor of his father, who was killed in battle on a creek by that name. Also Be-ga-xa-zhi, Never-beaten. Husband of Xu-tha'-da-wi^{n} of the Ṭsi'-zhu Wa-shta-ge gens.

Mi-tho-ṭo^{n}'-mo^{n}-i^{n}-zhi^{n}-ga, Young-mid-day. Refers to the sun, one of the life symbols of this gens. Husband of Ṗa-hiu'-e-çe.

Ṭo^{n}'-i^{n}-kshe, Moon-returned-to-sight. Refers to the new moon. Son of Mi-ḳ'i^{n}-wa-da-i^{n}-ga and Wa-xthe-tho^{n}-ba.

Wa-zha'-a-ḳi-ṗa, Met-the-Wa-zha'-zhe. Refers to the first meeting of the Ṭsi'-zhu and the Wa-zha'-zhe divisions. Son of Mi-tho'-ṭo^{n}-mo^{n}-i^{n} and Wa-ṭo^{n}-i-ça-e.

Wa-zhi^{n}-ga-tha-gthi^{n}, Good-bird.

Wa'-zho^{n}-gi-the, Met-them-by-chance. (Hall Good.)

Zho^{n}-i'-ni-tha, Clings-to-tree-for-safety. Also Ḳa'-xe-a-gtho^{n}, Crow-head-dress.

FEMALE

Do^{n}'-a-bi, Looked-upon. Refers to the sun, one of the life symbols of the gens. Daughter of I'-ṭo^{n}-mo^{n}-i^{n} and Wa-ṭo^{n}'-i-ça-e.

Mi'-do^{n}-a-bi, Sun-looked-upon. Wife of Ṗa-hiu'-çka of the Ṭsi'zhu Wa-shta-ge gens.

Mi'-do^{n}-a-bi. Daughter of Mi-ḳ'i^{n}'-wa-da-i^{n}-ga and Wa-xthe'-tho^{n}-ba.

Mi'-ga-sho^{n}-i^{n}, Sun-that-travels. (In the Ho^{n}'-ga gens of the Omaha tribe.) Daughter of Mi-tho'-ṭo^{n}-mo^{n}-i^{n} and Wa-ṭo^{n}'-i-ça-e.

Mo^{n}'-çi-ṭse-xi, Sacred-arrow-shaft.

Mo^{n}'-çi-ṭse-xi. Wife of Mi-da'-i^{n}-ga of the Ṭsi'-zhu Wa-shta-ge gens.

Ni′-ḳa, Person. Wife of Kshi′-zhi of the Hoⁿ′-ga gens.

Wa′-ṭse-wiⁿ, Star-woman. (In the Tha′-ṭa-da gens of the Omaha tribe.) Wife of Shoⁿ-ge-moⁿ-iⁿ of the Ṭsi′-zhu Wa-shta-ge gens.

Wa-xthe′-thoⁿ-ba, Two-standards. Wife of Gthe-moⁿ′-zhiⁿ-ga of the Ṭsi′-zhu Wa-shta-ge gens.

Xu-tha′-da-wiⁿ, Good-eagle-woman. Wife of Moⁿ′-ge-çe-be of the O′-poⁿ gens.

Xu-tha′-da-wiⁿ. Wife of Iⁿ-shta′-moⁿ-çe of the Iⁿ-gthoⁿ′-ga gens.

Xu-tha′-da-wi. Wife of O-tho′-xa-wa-the of the Ṭsi′-zhu Wa-shta-ge.

HoN′ I-NI-ḲA-SHI-GA (NIGHT-PEOPLE)

Special kinship terms and personal names of the first three sons and the first three daughters in a family of the Hoⁿ′ I-ni-ḳa-shi-ga gens, as given by Ni′-ḳa-thoⁿ-ba, a member of the gens.

SONS

1. Iⁿ-gthoⁿ′. Hoⁿ′-moⁿ-iⁿ, Moves-in-the-night.
2. Kshon′-ga. Ṭsi′-zhu-u-thu-ha-ge, Last-in-the-order-of-the-Ṭsi′-zhu.
3. Ka′-zhiⁿ-ga. Hoⁿ′ga-i-ṭa-zhi, Not-of-the-Hoⁿ′-ga. Also Hoⁿ′-ba-hiu, Day-comes.

DAUGHTERS

1. Mi′-na. Mi′-ṭse-xi, Mi′-na-the-favorite.
2. Wi′-he. Hoⁿ-wa′-k'u, Night-woman.
3. Çi′-ge or A-çiⁿ′-ga, E-noⁿ′-doⁿ-a-bi, Only-one-that-is-seen.

OTHER NAMES

MALE

Çiⁿ′-dse-thiⁿ-ge, No-tail. Refers to the red black bear, the symbol of the Black bear gens of the Ṭsi′-zhu division. (Hayes Little-bear.)

Hoⁿ′-ba-hiu, Day-comes. Refers to the passing of night, the life symbol of this gens. Husband of Hoⁿ-be′-do-ḳa of the Ṭa′ I-ni-ḳa-shi-ga gens.

Hoⁿ′-ba-hiu. Husband of Çoⁿ-çi′-gthe of the Ṗoⁿ′-ḳa Wa-shta-ge gens.

Hoⁿ′-ga-a-ḳa-zhi. (Meaning obscure.) Son of Wa-zha′-zhe-mi-ṭse-xi, wife of Noⁿ-be-çi.

Hoⁿ′-ga-a-ḳa-zhi. Son of Tho-ṭa-a-ça of the Ni′-ḳa-wa-ḳoⁿ-da-gi gens, wife of Ḳi′-moⁿ-hoⁿ of the O′-poⁿ gens.

Hoⁿ′-moⁿ-iⁿ, Traveling-night. (In the Iⁿ-ḳe′-ça-be gens of the Omaha tribe.) Son of Ni′-ḳa-thoⁿ-ba.

Hoⁿ′-moⁿ-iⁿ. (Andrew Jackson.)

Ni′-ḳa-a-ḳi-ba-noⁿ, Runs-to-meet-men. Also E′-zhi-ga-xthi, Slew-the-wrong-man. (War name.) Husband of Gthe-doⁿ′-wiⁿ-ṭse-xi of the Ni-ḳa-wa-ḳoⁿ-da-gi gens.

Ni′-ḳa-thoⁿ-ba, Two-men.

Ṭe′-dse-moⁿ-iⁿ, Fire-walker. Refers to the finding of the red bear, the life symbol of this gens. He was found walking in the night, a light like that of fire shining from his breast. Husband of We′-tsiⁿ-thu-ça of the Hoⁿ′-ga U-ṭa-noⁿ-dsi gens.

Sho′-dse, Smoke. Refers to the duty of this gens to light the ceremonial pipe. Son of Ni′-ḳa-a-ḳi-ba-noⁿ and Gthe-doⁿ-wiⁿ-ṭse-xi.

We′-ça-ba-zhi. (Meaning obscure.) Son of Ni′-ḳa-a-ḳi-ba-noⁿ and Gthe-doⁿ′-wiⁿ-ṭse-xi.

Xoⁿ′-dse-u-moⁿ-iⁿ, Walks-among-cedars. Refers to the habit of the bears. Husband of Xu-tha′-wiⁿ of the Hoⁿ′-ga gens.

FEMALE

E-noⁿ′-a-bi, Only-one-seen-by-all. Refers to the sun. Wife of A-hiu-zhiⁿ-e of the Ṭsi′-zhu Wa-shta-ge gens.

Hoⁿ′-doⁿ-wa-ḳ'u, Woman-of-the-night.

Mi-doⁿ′-be, Sees-the-sun. Daughter of Ni′-ḳa-a-ḳi-ba-noⁿ and Mi′-ṭse-xi, Mi′-na-the-favorite. (In Iⁿ-ḳe′-ça-be gens of the Omaha tribe.) Wife of Tha-çiu′-e of the I′-ba-ṭse gens.

Mi′-ṭse-xi. Wife of Gthe-doⁿ′-moⁿ-çe of the Ṭsi′-zhu Wa-shta-ge gens.

Mi′-ṭse-xi. Daughter of Tho′-ṭa-a-ça of the Ni′-ḳa-wa-ḳoⁿ-da-gi gens, wife of Ḳi′-moⁿ-hoⁿ of the O′-poⁿ gens.

Mi′-ṭse-xi. Wife of Thi-hi′-bi of the Ṭa′ I-ni-ḳa-shi-ga gens.

Ni′-ḳa-shi-ṭsi-the. (Meaning obscure.) Wife of Chi-zhe′-wa-the of the Ṭa′ I-ni-ḳa-shi-ga gens.

Wa-ça′-be-wiⁿ, Black-bear-woman. Refers to the symbol of the Black Bear gens of the Ṭsi′-zhu division. (Lucy H. Bangs.)

The following are special kinship terms and personal names of the first three sons and the first three daughters in a family of this gens, as given by Hoⁿ′-moⁿ-iⁿ, a member. This man told the following story of the origin of this gens:

When the Hoⁿ′ I-ni-ḳa-shi-ga, People of the Night, were made they had fire. They wandered about upon the earth, but saw no people. At the beginning of day, when night had passed, they suddenly came upon the Ṭsi′-zhu Wa-noⁿ, a warlike people. The Hoⁿ′ I-ni-ḳa-shi-ga offered their services to these strangers, which were accepted. The Ṭsi′-zhu Wa-noⁿ gave to the Hoⁿ′ I-ni-ḳa-shi-ga the office of Sho′-ḳa, which carried with it the duty of filling the ceremonial pipe and lighting it with the mystic fire of the People of the Night.

SONS

1. Iⁿ-gthoⁿ′. Hoⁿ′-moⁿ-iⁿ, Traveling-night.
2. Kshoⁿ′-ga′. Sho′-dse, Smoke. Referring to the sacred fire.
3. Ka′-zhiⁿ-ga. Ṭa-ḳoⁿ′-iⁿ-ge, No-sinews. The black bear are said to have no sinew.

DAUGHTERS

1. Mi′-na. Mi′-na-the-favorite.
2. Wa-ça′-be-wi^{n}, Black-bear-woman.
3. Çi′-ge. E-no$^{n'}$-do^{n}-a-bi, Seen-by-all. All living creatures see the sun.

OTHER NAMES

MALE

Çi-gthe′-wa-thi-ṭa, Crosses-trail. The bear in his wanderings crosses the trails of other animals.
Çi-the′-dse-xo-dse, Gray-heels.
Da′-ḳo^{n}-mo^{n}-i^{n}, Walks-as-in-fire-light.
Ho$^{n'}$-ga-thi-ḳa-zhi. (Meaning obscure.)
Ho^{n}-gthi′, Night-has-returned.
Mo^{n}-ḳo$^{n'}$, Medicine.
O-ḳo$^{n'}$-dsi-wa-shko^{n}, Struggles-by-himself. No one to help him fight.
O-pa′-stse-dse, Long-body.
Ṗa-çi′, Brown-nose.
Sha′-ge-btha-çka, Flat-hands.
Tho′-ṭo^{n}-gthi-no^{n}-zhi^{n}, Stands-upright.
Wa-ça′-e-wa-ḳo^{n}-da-gi, Mysterious-bear.
Wa-ça′-e-zhi^{n}-ga, Little-bear.
Wa-shi$^{n'}$-shto^{n}-ga, Soft-fat.
Wa-xa′-xa-do^{n}, Shaggy-hair.
Xo′-ga-hi^{n}-e-go^{n}, Hair-like-badger's.

FEMALE

Ho^{n}-wa′-k'u, Night-woman.
Mi′-zho^{n}-çka. (Meaning obscure.)
Ni′-ḳa-shi-ṭsi-the, Person-passes-by.
Wa-xthe′-tho^{n}-ba, Two-standards.

NI′-ḲA-WA-ḲO^{N}-DA-GI (MEN OF MYSTERY)

Special kinship terms and personal names of the first three sons and first three daughters in a family of this gens. The thunder is the life symbol of this gens.

SONS

1. I^{n}-gtho$^{n'}$. Gthe-do$^{n'}$-ṭse-ga, New-hawk. Refers to the reconsecration of the hawk, the symbol of courage of the warrior. Also Gthe-do^{n}-xo-e, Gray-hawk. Refers to the grayish appearance of the hawk when it is painted afresh at a ceremony.
2. Ksho$^{n'}$-ga. Gthe-do$^{n'}$-çka, White-hawk. Refers to the whitish appearance of the hawk when freshly painted.

3. Ḳa′-zhi^{n}-ga. Ni-u^{n}′-ṭsi-gthe, Rumbling-in-the-distance. Refers to the low rumbling of the thunder in an approaching storm. Also Hu′-ṭo^{n}-mo^{n}-i^{n}, Roars-as-he-comes.

DAUGHTERS

1. Mi′-na. Gthe-do^{n}′-mi-ṭse-ga, New-hawk-woman. Refers to the reconsecration of the symbolic hawk.
2. Wi′-he. Tho′-ṭa-a-ça. (Meaning obscure.)
3. Çi′-ge. Gthe-do^{n}′-wi^{n}-zhi^{n}-ga, Little-hawk-woman. Refers to the smallest of the hawks.

OTHER NAMES

MALE

A′-gthi-he-the, Returns-to-his-place. Refers to the returning of the symbolic hawk to its place after a ceremony.

A′-ḳi-da-ga-hi-ge, Chief-protector. Title of one of the protectors of the chiefs.

Ba′-çiu-ṭo^{n}-ga, Big-hail.

Çe′-ça-gi-da, Returns-trotting.

Gthe-do^{n}′-çka, White-hawk. (Ksho^{n}-ga name.) Son of No^{n}′-ḳa-ṭo-ho and Xu-tha′-da-wi^{n} of the Ṭsi′-zhu Wa-shta-ge gens.

Gthe-do^{n}′-çka. Husband of Mi′-ga-sho^{n}-i^{n} of the Ṗo^{n}′-ḳa Wa-shta-ge gens.

Gthe-do^{n}′-çka. Son of Gthe-do^{n}′-çka and Mi′-ga-sho^{n}-i^{n}.

Gthe-do^{n}′-çka. Son of We-ṭo^{n}′-ha-i^{n}-ga and Ho^{n}-be′-do-ḳa.

Gthe-do^{n}′-çka. Son of No^{n}′-ṗe-wa-the and Ho^{n}′-ga-wi^{n}.

Gthe-do^{n}′-ṭse-ga, New-hawk. (I^{n}-gtho^{n}′ name.)

Gthe-do^{n}′-ṭsi-e, Hawk-passing-by. Refers to a hawk attacking its prey. Son of Ṭo^{n}′-wo^{n}-ga-she and Xu-tha′-da-wi^{n}.

Gthi-no^{n}′-zhi^{n}, Returns-and-stands. Refers to the return of the war-hawk after a successful attack upon the enemy.

Ḳe-no^{n}′-xu-xe, Cracks-the-turtle-with-his-foot.

Ḳe′-tha-mo^{n}-i^{n}, Clear-day-approaching. Refers to the oncoming of the clear sky after a thunderstorm.

Ḳi-xi′-tha-ba-zhi, Self-confident. Refers to the warlike spirit of this gens.

Mi-ḳa′-wa-da-i^{n}-ga, Playful-raccoon.

Mi-ḳa′-zhi^{n}-ga, Little-raccoon.

Mi-tsiu′-zhi^{n}-ga, Little-grizzly-bear.

Mo^{n}-ge′-çi, Yellow-breast. A swallow. A bird that is closely associated with thunderstorms.

Mo^{n}-xpi′-mo^{n}-i^{n}, Traveling-cloud. (In the I^{n}-shta′-ço^{n}-da gens of the Omaha tribe.)

Ni-zhiu′-ça-ge, Violent-rain.

Ni-zhiu′-mo^{n}-i^{n}, Traveling-rain.

Ni-zhiu′-ṭo^{n}-ga, Big-rain.

No^{n}′-ḳa-ṭo-ho, Blue-back. Refers to the sacred hawk whose back is painted blue. (In the I^{n}-gthe′-zhi-de gens of the Omaha tribe.) Also, Mi-ḳa′-zhi^{n}-ga. Refers to the raccoon-skin robe of this gens used in ceremonies. Husband of Xu-tha′-da-wi^{n} of the Ṭsi′-zhu Wa-shta-ge gens.

No^{n}′-ṗe-wa-the, Fear-inspiring. Refers to the fear inspired by the thunder. (In the Tha′-ṭa-da gens of the Omaha tribe.) Husband of Ho^{n}-ga-wi^{n} of the O′-po^{n} gens.

O-pa′-the-e. (Meaning obscure.) Saucy-calf thinks it is a valor name.

Ṗa-thi^{n}′-wa-xpa-thi^{n}, Poor-Pawnee. Refers to the killing of a half-starved Pawnee by an Osage.

Pratt, Charles. Son of No^{n}′-ṗe-wa-the and Ho^{n}′-ga-wi^{n}.

Sha′-wa-bi^{n}, Bloody-hands. Refers to the talons of a hawk.

Shi-tho^{n}′-dse-we-tsi^{n}, Strikes-with-the-knee.

Ṭo^{n}′-wo^{n}-ga-she, Taker-of-towns. This man has the office of renewing of the sacred hawks. Husband of Xu-tha′-da-wi^{n} of the Ṭsi′-zhu Wa-no^{n} gens.

Wa-hiu′-ga-xthi, Strikes-the-bones. Valor name.

Wa′-thu-da-çe, Crashing-sound. Refers to the thunder.

We′-ṭo^{n}-ha-i^{n}-ge. (Meaning obscure.) Husband of Ho^{n}-be′-do-ḳa of the Ṭa′ I-ni-ḳa-shi-ga gens.

Wa-xo′-be-zhi^{n}-ga, Little-shrine. Refers to the small portable shrine containing the hawk and other symbolic articles.

Wa-zhi^{n}′-ni-ḳa, Bird-man.

Xo′-ḳa, Initiator. (Not gentile name.) Husband of Gtho^{n}-zho^{n}-ba of the O′-po^{n} gens.

Xo^{n}′-dse-u-mo^{n}-i^{n}, Dwell-among-the-cedars. The thunder and the lightning are said to live among the cedars.

Xu-e′-gi-da, Comes-roaring. Refers to the coming of the storm with roaring winds.

Xu-e′-no^{n}-zhi^{n}, Stands-soughing. Refers to the murmuring of the cedar tree as the wind passes through its branches.

Zho^{n}′-ga-xthi, Tree-killer. Refers to the habit of the lightning of striking trees.

Zho^{n}′-u-thi-stse-ge, Tree-splitter. Refers to the splitting of a tree by lightning.

FEMALE

Gthe-do^{n}′-ço^{n}-wi^{n}, White-hawk-woman. Refers to the white paint put upon some of the sacred hawks. Wife of Ṭsi′-zhu-ho^{n}-ga of the Ṭsi′-zhu Wa-shta-ge gens.

Gthe-do^{n}′-mi-ṭse-xi, Hawk-Mi-na-the-favorite.

Gthe-do^{n}′-mi-ṭse-xi. Wife of Zhi^{n}-ga′-wa-ça of the Ho^{n}′-ga gens.

Gthe-do^{n}′-mi-ṭse-xi. Wife of Ṗi′-zhi-ṭo^{n}-ga of the Tho′-xe gens.

Gthe-do^{n}′-mi-ṭse-xi. Daughter of No^{n}′-ṗe-wa-the and Ho^{n}′-ga-wi^{n}.

Gthe-do^{n}'-win, Hawk-woman. Refers to the sacred hawks. (In the Mo^{n}'-thi^{n}-ḳa-ga-xe gens of the Omaha tribe.)

Gthe-do^{n}'-wi^{n}-ṭse-xi, Hawk-Mi-na-the favorite. (In the Ṭa-ṗa' of the Omaha tribe.) Daughter of We-ṭo^{n}'-ha-i^{n}-ga and Ho^{n}-be'-do-ḳa.

I'^{n}'-sho^{n}-ba. (Meaning obscure.) Daughter of Mo^{n}'-çi-ṭse-xi of the I^{n}-gtho^{n}'-ga gens.

Mi^{n}-tsiu'-xa-ge. (Meaning obscure.) Wife of Mo^{n}-ha-u-gthi^{n} of the Ṭsi'-zhu Wa-shta-ge gens.

Tho-ṭa'-a-ça. (Meaning obscure.) (In the Tha'-ṭa-da gens of the Omaha tribe.) Daughter of Wa'-ḳo^{n}-ça-mo^{n}-i^{n} of the Ṗon'-ḳa Wa-shta-gė gens.

Tho-ṭa'-ṭa-ça. Daughter of Ḳi-xi'-tha-ba-zhi and Mi'-ço^{n}-i^{n}.

Tho'-ṭa-a-ça. Wife of Ḳi'-mo^{n}-ho^{n} of the O'-po^{n} gens.

Wa'-dsi-u-hi-zhi. (Meaning obscure.) Wife of Btho'-ga-hi-ge of the Ṭsi'-zhu Wa-shta-ge gens.

Xo^{n}'-dse-wi^{n}, Cedar-woman. The cedar is a tree that is closely associated with thunder.

Xo'-ṭa-wi^{n}, Blackbird-woman. The blackbird is one of the war symbols of the Ni'-ḳa-wa-ḳo^{n}-da-gi gens. Daughter of Wa'-ḳo^{n}-ça-mo^{n}-i^{n} of the Ṗo^{n}'-ḳa Wa-shta-ge gens.

Tho'-xe Gens

Special kinship terms and personal names of the first three sons and the first three daughters in a family of the Tho'-xe gens, as given by Saucy-calf.

SONS

1. I^{n}-gtho^{n}'. Ḳo^{n}'-çe-wa-e. (Meaning obscure.)
2. Ksho^{n}'-ga. Hi^{n}-ba'-sda, Sheds-his-hair. Refers to the shedding of hair by the buffalo.
3. Ḳa'-zhi^{n}-ga. Ṭse-zhi^{n}'-ho^{n}-ga, Sacred-calf.

DAUGHTERS

1. Mina. Do^{n}'-a-bi, Gazed-upon. Also Tho'-xe-wi^{n}, Tho'-xe-woman.
2. Wi'-he. Ṗa-hiu'-thi-sho^{n}, Shaggy-head.
3. Çi'-ge, or A-çi^{n}'-ga. Ṭse-mi'-çi, Brown-buffalo-woman. Also Bo^{n}-gi'-da, The-lowing-herd. Also Ṭse-mi'-xtsi, Real-buffalo-woman.

OTHER NAMES

Male

A'-ga-ha-mo^{n}-i^{n}, Walks-outside. Refers to the bulls, that are in the habit of walking outside of the herd.

A'-ga-zho^{n}, Bushy. Refers to the bushy hair on the front legs of the buffalo bull.

A′-hi^{n}-u-ha-zhi-hi, Red-forelegs. Refers to the reddish-brown legs of the buffalo.

Çi-ha′, Soles. Refers to the footprints of the buffalo. (In the Tha′-ṭa-da gens of the Omaha tribe.)

Çi-ha′, Son of Tho′-xe-zhi^{n}-ga and Gia′-ço^{n}-ba.

Çi^{n}′-dse-ço-ṭa, Slender-tail. Refers to the slender tail of the buffalo.

Çi^{n}′-dse-wa-ḳo^{n}-da, Mystic-tail. Refers to the scalps attached to the tail of the sacred hawk.

Çi^{n}′-dse-wa-ḳo^{n}-da. Son of Ṭse′-çe-ṭo^{n}-ga and Wa′-ḳo^{n}-ça-mo^{n}-i^{n}.

Çi^{n}′-dse-wa-ḳo^{n}-da. Son of No^{n}′-ba-mo^{n}-thi^{n} and Xu-tha′-mi-ṭse-xi.

Çi^{n}′-dse-wa-ḳo^{n}-da. Son of Mi′-ga-sho^{n}-i^{n}, wife of Mo^{n}′-zhi-çka-ḳ'i^{n}-ga-xthi.

Çi^{n}′-dse-zhi^{n}-ga, Little-tail. Refers to the tail of the buffalo.

Çi′-ṭo^{n}-ga, Big-feet. Refers to the great size of the buffalo's feet. (In the Tha′-ṭa-da gens of the Omaha tribe.)

Da′-ba-dsi^{n}, Swollen. Refers to the wounded buffalo found dead in a state of decomposition.

Do′-ba-mo^{n}-thi^{n}, Walk-by-fours. Refers to the habit of the bulls of walking by fours. (In the In-ḳe′-ça-be gens of the Omaha tribe.) Husband of Mi′-ho^{n}-ga of the Ṭsi-′zhu Wa-no^{n} gens.

Do′-ba-mo^{n}-thi^{n}. Son of Tho′-xe-zhi^{n}-ga and Gia′-ço^{n}-ba.

Fletcher, Francis. Son of Tho′-xe-zhi^{n}-ga and Mi′-ço^{n}-e.

Ga-dsi^{n}′-gthi-tho^{n}, Crosses. Refers to the hungry calf that runs in front of its mother to stop her. (In the I^{n}-ḳe′-ça-be gens of the Omaha tribe.)

Gthe-do^{n}′-stse-dse, Long-hawk. Refers to the long scalp locks attached to the sacred hawks. Son of Tho′-xe-zhi^{n}-ga and Gia′-ço^{n}-ba.

He-ba′-ṭo^{n}-he, Stubby-horns. Refers to the old bull who had worn his horns down to stumps.

Hiu′-gthe-ṭo^{n}-ga, Big-legs. Refers to the great size of the legs of the buffalo bull.

Hi^{n}-çi′-mo^{n}-i^{n}, Brown-hair-walker. Refers to the brown color of the calf. Also Çi-ha, Soles.

I′-hi^{n}-u-ba-do^{n}, Pointed-beard. Refers to the beard of the buffalo.

I′-shka-da-bi, Playful. Refers to the sport afforded the hunter by the herds of buffalo. (In the I^{n}-ḳe′-ça-be gens of the Omaha tribe.)

I-tha′-no^{n}-ça, Head-them-off. Refers to the heading off of the buffalo trying to escape the hunter.

I′-wa-shko^{n}, Dependable. Valor name. A man returned from the warpath discouraged. On approaching the village he heard the Herald singing his praises. He went back, attacked the enemy, and won a big victory. Also Sho^{n}-ha-u-ḳi-pa-ṭse, Wolf-robe. He thought a great deal of this robe, but when he attacked the enemy he threw it away and lost it. These two names the warrior won in this fight.

Ki-no$^{n\prime}$-do^{n}, Springs-forth. Valor name. Also Tse-mo$^{n\prime}$-gi-u-e. (Meaning obscure.) Son of Mi′-ho^{n}-ga of the Tsi-′zhu Wa-no^{n} gens.

Louis. Son of Pa-çi′-do-ba and Mi′-ço^{n}-e.

Mi$^{n\prime}$-dse-ko^{n}, Bow-string. The bow-string is made of buffalo sinew and is of great value to the hunter and warrior. Son of Tse-do′-a-to^{n}-ga and Hi$^{n\prime}$-i-ki-a-bi.

Mo^{n}-ga′-shu-dse or Mo^{n}-ga′-shu-e, Dust-makers. Refers to the dust raised by the herds of buffalo. Also Pe′-zhe-u-tha-ha, Grass-clings-to-him. Husband of Wa-to$^{n\prime}$-i-ça-e of the Ta′ I-ni-ka-shi-ga gens.

Mo^{n}-i$^{n\prime}$-gthe-do^{n}, Walks-home. Son of Tse-do′-a-to^{n}-ga and Hi^{n}-i-ki-a-bi.

Mo^{n}-zho$^{n\prime}$-u-ga-sho^{n}, Wanderer. Refers to the buffalo that roams over the land.

Ni-ga′-xu-e, Roaring-waters. Refers to the waters disturbed by a herd of buffalo crossing a stream. (In the I^{n}-ke′-ça-be gens of the Omaha tribe.)

No^{n}-ba′-mo^{n}-thi^{n}, Two-walking. Refers to two buffalo walking side by side. (In the Tha′-ta-da gens of the Omaha tribe.) Husband of Xu-tha′-mi-tse-xi of the Ho$^{n\prime}$-ga gens.

No$^{n\prime}$-ka-a-ba-zha-ta, Straddles-the-back. Refers to the packing of the buffalo meat on the back of the horse by the hunter.

No$^{n\prime}$-pe-wa-the, Fear-inspiring. This name is used by both this and the Ni-ka-wa-ko^{n}-da-gi gens. (In the Tha′-ta-da gens of the Omaha tribe.)

No^{n}-zhi$^{n\prime}$-tsi-e, Rises-suddenly. Refers to the alertness of the buffalo.

O$^{n\prime}$-be-çu-zhi^{n}-ga, Small-hips. Refers to the smallness of the hips of the buffalo.

Pa-çi-do-ba, Four-hills. Refers to the descent of a herd of buffalo from a hilltop in four lines. (In the Ko$^{n\prime}$-çe gens of the Omaha tribe.) Husband of Wa-zha′-zhe-mi-tse-xi of the Ta′ I-ni-ka-shi-ga gens.

Pa-çi′-do-ba. Husband of Mi′-ço^{n}-e of the Ho$^{n\prime}$-ga gens.

Pa′-ta-hi^{n}-shku-e, Hairy-head. Refers to the hairy head of the buffalo.

Pe′-zhe-a-tse, Grass-eater. Refers to the eating of grass by the buffalo.

Pi′-zhi-gthi-no^{n}-zhi^{n}, Returns-to-fight. Refers to the enraged bull standing to fight the hunter.

Pi′-zhi-to^{n}-ga, Big-bad-one. Refers to the big bull that is always ready to fight. Husband of Gthe-do$^{n\prime}$-mi-tse-xi of the Ni-′ka-wa-ko^{n}-da-gi gens.

Pi′-zhi-to^{n}-ga, Husband of Mary of the O′-po^{n} gens.

Sha′-be-no^{n}-zhi^{n}, Stands-dark. The lone buffalo standing still against the horizon. (In the Ho^{n}′-ga gens of the Omaha tribe.)

The′-çe-xa-ga, Rough-tongue. The tongue of the buffalo is rough.

Thi-xa′-ba-zhi, Not-chased. Refers to the little calf the hunter allows to escape.

Thi-xa′-bi-a-ki-zhi^{n}, Thinks-himself-chased. Refers to the fleeing of a buffalo even when he is not pursued by the hunter.

Tho^{n}′-dse-to^{n}-ga, Big-heart.

Tho′-xe-ga-hi-ge, Tho-xe-chief.

Tho′-xe-wa-ko^{n}-da, The-mystic-Tho-xe.

Tho′-xe-zhi^{n}-ga, Young-Tho-xe. Also Wa-to^{n}′-i^{n}-ki-the, Comes-to-view. (A Mi-k'i^{n}′ name.) Refers to the new moon. Husband of Mi′-ço^{n}-e of the Wa-ça′-be gens.

Tho′-xe-zhi^{n}-ga. Husband of Gia′-ço^{n}-ba of the Po^{n}′-ka Wa-shta-ge gens.

Tho′-xe-wa-da-i^{n}-ga, Mischievous-Tho-xe.

Tse′-çe-to^{n}-ga, Big-belly. Refers to the great size of the bull. Husband of Wa′-ko^{n}-ça-mo^{n}-i^{n} of the Po^{n}′-ka Wa-shta-ge gens.

Tse-çi^{n}′-dse, Buffalo-tail. (The name of a gens in the Omaha tribe.)

Tse-do′-a-mo^{n}-i^{n}, Walking-bull.

Tse-do′-a-to^{n}-ga, Big-bull. Husband of Hi^{n}′-i-ki-a-bi of the Tsi′-zhu Wa-shta-ge gens.

Tse-do′-a-zhi^{n}-ga, Little-bull. (In the Tse-çi^{n}′-dse gens of the Omaha tribe.)

Tse-do′-ga, Buffalo-bull. (In the Ho^{n}′-ga gens of the Omaha tribe.)

Tse-mo^{n}′-gi-the. (Meaning obscure.)

Tse-pa′-zhi^{n}-ga, Little-buffalo-head. Husband of Wa-ça′-be-wa-k'u of the Wa-ça′-be gens.

Tse′-thi-tsi, Buffalo-ribs. (In the Tha′-ta-da gens of the Omaha tribe.)

Tse-zhi^{n}′-ga-wa-da-i^{n}-ga, Playful-calf. Refers to the playfulness of the buffalo calf. Akso Xa-ge′-wa-the, Makes-them-weep. (In the Ko^{n}′-çe gens of the Omaha tribe.)

U-ga′-ha-xpa, Bushy-head.

U-ko^{n}′-dsi-no^{n}-zhi^{n}, Stands-alone. Refers to the solitary buffalo that stands alone, apart from the herd.

U-mi′-zhe, Bedding. Refers to the use of the buffalo hide for bedding.

U-ki′-pa-to^{n}, Rolls-himself. Refers to the rolling of the buffalo on the ground. (In the I^{n}-gthe′-zhi-de gens of the Omaha tribe.)

U-tha′-ga-bi, Famed. Valor name.

Wa-no^{n}′-ge, Stampede. Refers to the stampeding of a buffalo herd.

Wa′-stse-ge, Strip-of-meat.

Wa′-u-wi-çi, Jumper. Refers to the leaps of the buffalo when charging on the hunter.

We′-zhi-u-gi-pi, Trench-full. Refers to the fullness of the fire trench used in jerking meat.

FEMALE

Bo^{n}-giu′-da, Lowing. Refers to the lowing of the herd as heard in the distance.

Bo^{n}-giu′-da, same as above. Daughter of Ṭse-do′-a-ṭo^{n}-ga, this gens, and Hi^{n}′i-ḳi-a-bi of the Ṭsi′-zhu Wa-shta-ge gens.

Bo^{n}-giu-da, same as above. Wife of Ḳo^{n}′-çe-ho^{n}-ga of the Ho^{n}′-ga U-ṭa-no^{n}-dsi gens.

Do^{n}′-a-bi, Gazed-upon. Name applied to first daughter.

Do^{n}′-a-bi, same as above. Wife of Mi′-da-i^{n}-ga of the Ṭsi′-zhu Wa-shta-ge gens.

Do^{n}′-a-bi, same as above. Wife of Wa-zhi^{n}′-ga-ça-be of the Ṭsi′-zhu Wa-shta-ge gens.

I′-ṭo^{n}-mo^{n}-i^{n}, meaning uncertain. A Mi′ḳ'i^{n} name. Daughter of Tho′-xe-zhi^{n}-ga, this gens, and Mi′-çi^{n}-e of the Wa-ça′-be gens.

I′-ṭo^{n}-wo^{n}-gtho^{n}-bi, One-for-whom-villages-are-built. Daughter of Ṭse-ṗa′-zhi^{n}-ga, this gens, and Wa-ça′-be wa-ḳ'o of the Wa-ça-be gens.

Ḳi′-o, wounded. Wife of Ni′-ḳa-i-çi-wa-the of the Ṭsi′-zhu Wa-no^{n} gens.

Ni′-ḳa-a-ça, meaning uncertain.

Ni′-ḳa-a-ça, wife of Ho-wa′-ça-e of the Ṭsi′-zhu Wa-shta-ge gens.

Ni′-ḳo^{n}-a-ça, daughter of Ṭse-çe-ṭo^{n}-ga, this gens, and Wa′-ḳo^{n} mo^{n}-i^{n} of the Ṗo^{n}′-ḳa Wa-shta-ge gens.

Ṗa-hiu′-thi-sho^{n}, Shaggy-head. Name of second daughter in the gens.

Ṗa-hiu′-thi-sho^{n}, same as above. Daughter of Pa-çi′-do-ba, this gens, and Mi′-ço^{n}-e of the Ho^{n}-ga gens.

Tho′-xe-wi^{n}, Tho′-xe-woman.

Ṭse-ço^{n}′-wi^{n}, White-buffalo-woman. Wife of To^{n}′-wo^{n}-i-hi of the Ṭsi-zhu Wa-shta-ge gens. Appears in Ho^{n}′-ga gens of Omaha tribe.

Ṭse-ço^{n}′-wi^{n}, same as above. Daughter of Tho′-xe-zhi^{n}-ga, this gens, and Gia′-ço^{n}-ba of the Ṗo^{n}′-ḳa Wa-shta-ge gens.

Ṭse′-ho^{n}-ga-wi^{n}, Sacred-buffalo-woman. Daughter of Ṭse-do-a-ṭo^{n}-ga, this gens, and Hi^{n}′-i-ḳi-a-bi of the Ṭsi′-zhu Wa-shta-ge gens.

Ṭse-i′-ḳo^{n}-tha, meaning uncertain.

Ṭse-mi′-çi, Brown-buffalo-woman. Name of third daughter in gens.

Ṭse-mi′-çi, daughter of Hi^{n}-çi′-mo^{n}-i^{n}, this gens.

Ṭse-mi-çi, same as above. Daughter of Tho′-xe-zhi^{n}-ga, this gens, and Gia′-ço^{n}-ba of the Ṗo^{n}′-ḳa Wa-shta-ge gens.

Ṭse-wi′-ho^{n}-ga, Buffalo-sacred-cow. Wife of Ho^{n}′-ga-tha-ghti^{n} of the Ho^{n}′-ga gens.

Ṭse-mi′-xtsi, Red-buffalo-woman. Wife of Ṭsi′-zhu-zhi^{n}-ga of the Ṭsi′-zhu Wa-shta-ge gens.

Wa-shi^{n}-wi^{n}, Fat-woman. Daughter of Ṗa-çi′-do-ba, this gens, and Mi-ço^{n}-e of the Ho^{n}′-ga gens.

WAWENOCK MYTH TEXTS FROM MAINE

BY

FRANK G. SPECK

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FRANÇOIS NEPTUNE, THE LAST SPEAKER OF WAWENOCK (1912)

WAWENOCK MYTH TEXTS FROM MAINE

By Frank G. Speck

INTRODUCTION

It is one of the laments of ethnology that the smaller tribes of the northern coast of New England faded from the scene of history before we were able to grasp the content of their languages and culture. At this late day practically all have dwindled below the power of retaining the memory of their own institutions—their link with the past. Nevertheless, some few groups along the coast have maintained existence in one form or another down to the present. In regions somewhat more remote, the tribes of the Wabanaki group, hovering within the shelter of the northeastern wilderness, successfully struggled through the trials of the transition period, preserved their oral inheritance, and even, to a considerable degree, the practices of their early culture. Here on native soil still dwell the Penobscot and Passamaquoddy. On the western and southern boundaries of Maine the Wabanaki bands escaped extinction only by fleeing to Canada, where their descendants now live at the village of St. Francis. Of the tribal names included in this group, however, one in particular, the Wawenock, has long been reckoned among the obsolete, though several times the suggestion had appeared in print that the Indians residing at Becancour, Province of Quebec, might be its survivors. In 1912 my interest in possibilities of the sort culminated in the intention to follow up this source myself. The results were extremely gratifying, for during the winter's visit traces were uncovered of those eternal values of native language and tradition, which happily were still preserved in the memory of François Neptune (pl. 13), one of the Wawenock men. My object in the following pages is to present part of the literary material obtained from him, to which I have prefixed a sketch of the tribe's history.

The proper name of the tribe is, however, *Wali·na'kiak*, "People of the Bay country." [1] The term is current among the Wawenock survivors of to-day, as well as among their neighbors and former allies, the affiliated tribes originally from southern Maine, which now constitute the St. Francis Abenaki.

[1] J. A. Maurault, Histoire des Abenakis, Quebec, 1866, p. VII, gives Solinak as the native name of Becancour, offering his idea of its meaning as "river which makes many detours."

Notwithstanding the fact that we have nowhere any definite information on the exact boundaries of the Wawenock in their old home, it is evident from Penobscot sources that the Wawenock territory began where the Penobscot family claims [2] ended, a short distance west of the waters of Penobscot Bay. This would give the Wawenock the environs of St. George's Harbor and River, and all the intervening coast as far as the mouth of Kennebec River, since the latter is mentioned as their western boundary. A difficulty confronts us, however, when we try to determine how far northward into the interior the Wawenock claims extended. From geographical considerations, since the region which is typical of the coast extends inland about 30 or 40 miles, we might infer that the hunting grounds of the tribe extended at least as far. The additional fact that the Penobscot territory spread out westward as we go toward the interior, and that they knew the Norridgewock and Aroosaguntacook as their immediate western neighbors, would then leave the general tract from the headwaters of St. Georges, Medomac, Damariscotta and Sheepscot Rivers and Togus Stream, all east of the Kennebec River, and southward to the coast, to be regarded as Wawenock territory. The Wawenock have been already definitely assigned to the Sheepscot and Pemaquid,[3] which would seem to have been at about the center of their habitat. That their territory was also known as Sagadahock (Saŋkəde'łak, Penobscot) is shown by a statement giving different local names to parts of the Kennebec River—names which corresponded more or less to the names of local bands—as follows: "Aransoak, Orantsoak,[4] Kennebec River from the lake (Moosehead Lake) to Norridgewock. Below Skowhegan it was called Canebas or Kenebas [5] to Merrymeeting Bay, thence to the sea, Sagadahock." [6]

---

[2] These were the Penobscot families of Mitchell (Lobster) and Susup (Crab), who held the immediate shores and surroundings of Penobscot Bay.

[3] Maine Historical Society Collections, Vol. IV, p. 96, 1858. "The Abnaquies occupied country between Penobscot Bay and Piscataquis River and were divided into four principal tribes, viz, (1) the Sokokis on the Saco River, (2) the Anasagunticook on the Androscoggin, (3) the Carribas or Kenabes on the Kennebec, (4) the Wawenocks on the Sheepscot, Pemaquid, etc."

[4] Norridgewock, Nalα'djəwak, "Rapids up the river" (Penobscot); Nawαdzwa'ki (St. Francis Abenaki); Nawi'djəwak (Malecite), Nashwaak River, N. B.; and also what may be evidently another form of the name Newichewanock in New Hampshire. The proper name for the band is Nalαdjwa'kiak (Penobscot), Nawαdzəwakia'k (St. Francis). A. E. Kendall (Travels through the Northern Parts of the United States in 1807–8, Vol. III, N. Y., 1809) gives the term as "Nanrantawacs" (p. 52), which he says implies "still water between two places at which the current is rapid." J. D. Prince (Some Passamaquoddy Documents, Annals New York Academy of Science, XI, no. 15, 1898, p. 376) translates nanrantsouack as "stretch of still water."

[5] Kwun'i'begʷ "Long water" (Penobscot). The form of the proper name would be Kwun'i'begwiak "people of the long water," but we do not encounter this in the documents. Maurault (op. cit., p. IV and 89) has an interesting and very probable opinion on this term. He suggests as an origin Kanibesek, "qui conduit au lac," chaque année au temps de la grande chasse de l'hiver les Canibas se rendaient en grande nombre au "lac à l'original" (Moosehead Lake) en suivant la rivière Kénébec. C'est pour cela qu'ils appelaient cette rivière "le chemin qui conduit au lac."

[6] Saŋkəde'łak, "where the river flows out" (Penobscot). See also Father Rasles (Jesuit Relations, 1716–27, vol. 67, p. 197), Sankderank. Kendall, who traveled this country in 1807 (E. A. Kendall, op. cit., pp. 143–144), gives the same names Schunkadarunk and Zaughe'darankiac and translates them correctly as "mouth of the river" and "people of the mouth of the river." Maurault (op. cit., p. 77) differs from others in giving the form "sakkadaguk" à l'endroit où le terrain est plat et uni." The proper name Saŋkədelawiak, "people of where the river flows out," is known among the Penobscot to-day and has been frequently used by authors in referring to Indians at the mouth of the Kennebec and Androscoggin Rivers, or better, as Kendall states, to "the people of the common mouth of Kennebec and Amariscoggin, that is the Sagahoc of the early colonists." (Kendall, op. cit., vol. III, p. 144.)

Bearing upon this is the fact that part of the St. Francis band residing near Durham, Province of Quebec, until recently preserved the local name kwən·a·′mwiak, "long point people." This has been thought to be possibly connected with the term just given. Joseph Laurent[6a] assigns the same name (Kwanahômoik) to Durham and gives the meaning "where the turn of the river makes a long point." It is evidently, however, a later name acquired by these St. Francis families after they had settled at Durham.

In ancient times the tribes on the coast of Maine extended into the interior, but were more or less locally identified with the mouths of the rivers and the large bays. The Wawenock were then located southwest of the Penobscot, whose proper territory on the coast only surrounded Penobscot Bay. According to tradition among the Penobscot, their nearest relatives, the Wawenock, as we shall henceforth call them on preferred authority,[7] are definitely remembered as Wąli·′naki·ak, "People of the bay country," because they were located on the shores and in the country back of what is now known as Sagadahoc. This country lies southwest of Penobscot Bay and includes a number of smaller bays from St. George's Bay, in Knox County, westward to the mouth of the Kennebec River, embracing Lincoln and part of Sagadahoc Counties. The Penobscot also refer to the inhabitants of this region as Sąŋkədeła′wiak, "People of the mouth of the river" (Sagadahoc), the term being evidently another name for the Wawenock. At the present time, not having held any contact with the Wawenock since their removal to Canada early in the eighteenth century, they know the tribe only by name. There is some evidence, however, in one of the family names, Neptune, which occurs among both the Penobscot and Wawenock, that during this period some of the latter may have joined the Penobscot or vice versa.

From these sources we can derive a fairly definite idea of the Wawenock habitat and also two of the tribal synonyms.[8] Sagadahoc seems to have been a commonly used designation for both the country and people.

In the matter of the first European contact with the tribe it is probable that Captain Waymouth in 1609, when he encountered the Indians while riding at anchor off the coast of Maine, in what

[6a] New Familiar Abenakis and English Dialogues, Quebec, 1884, p. 210.

[7] Various spellings for the tribal name have been given at different times by different authors, occasionally even in the same work. Among these occur such forms as Weweenock, Wewoonock, Wewenock, Wewonock; the differences being evidently due to illegible handwriting in the manuscripts and to the usual whims of orthography.

[8] It seems a bit strange in passing along over the literature of this region to note that Maurault, who seems to have known Wabanaki history and ethnology very well, did not mention anything of the term Wawenock in his chapter on the establishment of the Abenaki at Becancour. (Maurault, op. cit., chap. 7.) He does, however, say that the Indians at Becancour were Abenaki and Sokokis who came previously from Damisokantik, which term he correctly derives from Namesokântsik, "place where there are many fish," later changed to Megantic, the present name of a large lake near the Canadian boundary. It may be remarked that tradition supports this assertion, for the Wawenock informant, François Neptune, says that his grandmother knew that some of her people came from there, and that the families at Becancour formerly had hunting grounds there.

is now thought to be George's Harbor, encountered men of the Wawenock. The chances are, however, about even that they were Wawenock or Penobscot. We may assume in either case, nevertheless, that some of the descriptions, which the scribe of the expedition, James Rosier, left us, refer to the Wawenock, because subsequently during his sojourn in the neighborhood he met a great many natives, concerning some of whom he has given considerable information.[9]

Subsequent historical literature contains nothing, so far as I could find, until about a century later when the Wabanaki tribes of Maine had become hostile to the English colonists in Massachusetts. Father Rasles, the Jesuit missionary who took charge of a mission in 1690, founded at Norridgewock several years before, mentions the tribe as the Warinakiens.[10] An estimate for this year states that the Sheepscot (a local name for the Wawenock) had 150 men and the Pemaquid 100.[11] The Wawenock were one of the tribes to be represented in the mission at Norridgewock, which was some 50 miles from the heart of their country.[12] During this period the Wawenock appear to have gradually drifted northward toward the interior, probably in order to associate more closely with the Christian proselytes of the Norridgewock and Aroosaguntacook.[13]

Mention is made of a withdrawal of some of the Indians in 1713 to Becancour, Province of Quebec, which probably refers to the Wawenock.[14] Another notice, dated 1717, gives under the name of Wawenock, a total of 15 men; the same source stating that in 1726 those at "Sheepcut" numbered 3 and at "Pemaquid" 10.[15]

As regards the mission at Norridgewock, Father Rasles "was accused of attaching the tribes so warmly to the French cause that they soon became regarded as dangerous enemies of the English colonists. In 1724 an expedition was sent against the Norridgewock, which resulted in the destruction of their village, the dispersion of the tribe, and the death of Rasles.[16]

Much has been written, both by English and French historians, showing that Father Rasles was murdered and mutilated by the English in this unfortunate massacre,[17] but another version of the

[9] A True Relation of the Voyage of Captain George Waymouth (1609), By James Rosier, p. 67 et seq. (Early English and French Voyages (1534–1608) in Original Narratives of Early American History.)

[10] Mass. Hist. Soc. Colls., 2d ser., Vol. VIII, p. 263 (1819).

[11] New England Historical and Genealogical Register, 1866, p. 9.

[12] Rasles, in a letter to his brother written at Norridgewock in 1723 (Jesuit Relations, 1716–1727, vol. 67, pp. 183–195), speaks of a tribe of "Amalingans," who evidently lived near the sea, whom he converted. Is it possible that he meant the "Warinakiens"?

[13] That the Indians at the mouth of Kennebec River were not always on the best of terms with the bands up river appears from a reference in Jesuit Relations for 1652, quoted by Maurault (op. cit., p. 8), saying that the latter had been on the point of declaring war on them.

[14] Handbook of American Indians, Bull. 30, Bur. Amer. Ethn., part 1, p. 881.

[15] New England Historical and Genealogical Register, 1866, p. 9.

[16] Handbook of American Indians, Bull. 30, Bur. Amer. Ethn., part 2, p. 83.

[17] The original account of this event is by Father de la Chasse, Quebec, 1724, cf. Jesuit Relations, 1716–1727, vol. 67, pp. 231–238. Maurault (op. cit., pp. 403–404) also gives an account of the same based on Charlevoix, Histoire Gépéral de la Nouvelle France, vol. iv, pp. 120–121, and Bancroft, History of the United States, vol. ii, p. 122, and Chrétien Le Clercq, "First Establishment of the Faith in New France," translated by J. G. Shea, New York, 1881.

affair is related by the Wawenock informant. In this it is claimed that Rasles secretly betrayed the mission to the English.[18]

After this unfortunate event the Wawenock who still dwelt there moved from Norridgewock with their relatives, the Aroosaguntacook [19] allies, who became known thereafter as the St. Francis Abenaki. The Wawenock never became so thoroughly incorporated with the St. Francis Indians as to lose their identity as did the other bands from southern Maine. They did, however, share in the general term Abenaki, and were designated in later accounts as the Abenaki of Becancour.

According to their own traditions of the removal,[20] the Wawenock informant says, they reached the St. Lawrence River opposite the mouth of St. Maurice River, having probably come down the St. Francis River from the south. The place is known in Wawenock as Noda'waŋgaŋk, "Place of the dance." [21] The exiles, who were of course obliged to recognize the territorial hunting rights of the Algonquin proprietors,[23] are said to have asked if they could hunt with them. In response, it is claimed, the Algonquin gave the Abenaki a concession extending 2 leagues above Three Rivers, down to the St. Lawrence to the mouth of a river on the south side where there is an island called Matasụ', a corruption of the name of the Seigneur Montesson who held the title to it.[24] There the Wawenock separated from the Abenaki allies and located on what is now Becancour River. Maurault [25] says that in the move of 1679 the Sokoki (Sako'ki·ak "Saco River people") in part settled at Becancour.[26]

[18] The legend runs as follows: When the English came to Norridgewock the French priest sold the Indians to the English. The English gave him a bag of gold and they promised that he should not be killed when the attack was made. On that day he called the Indians into the church, but one of the old women (the Malecite call her Pukdji'nskwes·) warned them not to go, as she had had a presentiment of trouble. Her folks riduculed her, saying that she was silly with old age. When they had gathered in the church the English attacked and the old woman was the only one to escape, taking with her her grandchild on a cradle board and swimming Kennebec River. The rest of the people were killed. During the massacre one of the Indians tomahawked or shot Rasles in revenge. The same story, strange to say, is well known among the Penobscot and the Malecite. Among the Penobscot there are supposed descendants of this grandchild, whose name was Bámzi·, according to an historical legend.

[19] The original form of this term is alsiga'ntœgwi·ak, for which the following three meanings, depending upon the translation of the first two syllables, have been assigned by different authorities. The Indians of St. Francis, the Aroosaguntacook themselves, suggest in explanation (1) "people of the river abounding in grass," deriving the first part of the term from a'lsiàl, "river grasses," and -gan, "abundance of," and (2) "people of the river abounding in shells," from als, "mollusk shell." The related Penobscot generally render the name (3) "people of the empty house river," taking alsigan to mean "empty house." There seems to be on etymological grounds about equal reason for all the suggestions, so far as can be shown. Different writers, according to their extent of knowledge or opinion on the matter, have favored one or the other of these interpretations. For instance, Maurault (op. cit., pp. 272-273 and p. VII) inclines to interpretation (1). Prof. J. D. Prince (American Anthropologist, n. s. Vol. IV, p. 17 (1902)) favors the third, and quotes Gill (Notes sur les Vieux Manuscrits Abenakis, Montreal, 1866, p. 13) as showing the same opinion. The second interpretation receives favor from Joseph Laurent (Lola), "New Familiar Abenakis and English Dialogues," Quebec, 1884, p. 206.

[20] Maurault (op. cit., p. 284) states that the Indians first began their settlement at Becancour as early as 1680.

[21] Our informant, François Neptune, says that the site is near the railroad bridge at Three Rivers.

[23] Maurault (op. cit., pp. 109–112) speaks of friendly relations existing between the Algonquins and the Wabanaki tribes as early as 1613.

[24] Maurault (op. cit., p. 290) mentions the same and has something to say about the identity of the owner of the name.

[25] Op. cit., p. 174.

[26] Kendall (op. cit., pp. 143–144) also states that Sakokiak settled at Becancour.

They evidently played a considerable part in the Indian wars that devastated southern Maine at this time, and in 1726, when the first serious attempt was made by the Massachusetts government to secure peace, the Wawenock receive frequent mention in the records of the proceedings. At the treaty of Falmouth, Casco Bay, in 1726, before Gov. W. Dummer, of Massachusetts, "Wenemovet answered that they had full power to act for them (the Norridgewock) and for the Wewenocks and for the 'Arresuguntenocks' and (St.) François." [27]

In speaking of Governor Dummer's treaty, the "Norridgwocks, St. François, and Wowenock Indians" are again mentioned as being in Canada, whither the bulk of the allies must have moved by this year (1726).[28] Also Loron,[29] a Penobscot chief, explained to the Governor how he was entitled to make peace for the "Norrigwock, St. François, and Wowenocks," who were not present at the treaty, by reason of having received a wampum belt from them empowering the Penobscot to speak in their behalf.[30] Loron also said that the Norridgewock Indians were scattered among the "Arresaguntecook" Wewonock or St. François tribes.[31] It is interesting to observe the names of some of the native treaty delegates in these accounts because some of them have survived in the tribe until the present day, as we shall see later. They also have some ethnological value. It seems that, owing to the absence of some of the tribes from the occasion of the first treaty in 1726, it became necessary to hold another the following year to ratify it. Accordingly in the conference of that year (1727) held again at Falmouth, the following sachems subscribed to the ratification of the treaty made through the Penobscot in the year preceding. "Toxeus,[32] Sagamore of Nerridgawock, Ausummowett,[33] Sagamore of Arresaguntacook, Woosszurraboonet,[34] Sagamore of Wowenock" are mentioned.[35] Later again we learn of "Memmadgeen and Woosszaurraboonet, Captains and Councillors, two of the chiefs of the Wowenock Tribe and delegated by them, accompanied by Auwemmonett, the chief sachem's son, Wenerramett, Paterramett,[36] Saawerramet, Quinoise,[37] chiefs and others of the said tribe of Wowenock." The conference was attended by "40 Nerridga-

[27] Mass. Hist. Soc. Coll., 4th ser., Vol. V, 353 (1861).

[28] Ibid., p. 365.

[29] This is from the French Laurent, its Indian form being Lola among the St. Francis and Penobscot, where it is still a family surname.

[30] Mass. Hist. Soc. Coll., 4th ser., Vol. V (1861), pp. 386, 387.

[31] Ibid., p. 390.

[32] Toxus (Taksu's) was until lately represented among the family patronyms of the St. Francis people.

[33] This name may be the same as Wasámemet, Wasawânemet, which still survives as a family name at St. Francis, where it is thought to mean, "He talks against some one."

[34] For a supposition as to the later identity of the name among the Wawenock themselves, see p. 176 of this paper.

[35] Maine Hist. Soc. Coll., vol. III (1853), p. 411.

[36] See also p. 176.

[37] Maine Hist. Soc Coll., vol III (1853), p. 412. Possibly the French rendering of Kwun'a'was, "Long Hair," a personal name in Penobscot mythology (F. G. Speck, Penobscot Transformer Texts, International Journal of American Linguistics, vol. 1, no. 3, 1918, p. 188).

wocks and 15 Wawenocks." [38] The fact that these tribal groups were fairly independent politically is shown by their desire to have "separate seals of the treaty," one for each tribe. Some more Wawenock personal names were given by Quinoise, one of the above-mentioned delegates, when he enumerated Indians whom he knew held some English captives. They were Wauhaway, Acteon, Omborowess, Maneerhowhaw, Pier, Sungehaugundo, some of whom were St. François, some Wawenocks and some Scattacooks (from Connecticut).[39]

But the peace did not last long and war again broke out between the English and Wabanaki tribes. Another treaty was consummated at Falmouth in 1749. In this compact, which finally brought an end to the Indian troubles in southern Maine, the "Arresuguntoocooks and Weweenocks" were represented by "Sawwaramet, Aussaado, Waannunga, Sauquish, Wareedeon, Wawawnunka.[40] From this time on the Abenaki relinquished their attempts to retain their claims in Maine and retired to Canada, where the Wawenock came into possession of land at Becancour on Becancour River, while the Norridgewock and Aroosaguntacook, together with survivors of the other smaller tribes, settled permanently about 30 miles away at St. Francis, on St. Francis River. Maurault in 1866 [41] asserted that only 10 families remained at Becancour, though they were of purer blood than the Abenaki at St. Francis. He says that in 1708 the Indians at Becancour numbered 500, having come from Lake Megantic, with others from the Androscoggin and Chaudiere Rivers. The number probably included Sokoki who had joined them in 1679 (see p. 173).

Although the Indians forming the St. Francis village and the Wawenock had many interests in common they remained independent of each other, not only in dialect but in political respects, in having their own reservations, chiefs, and administration, both religious and civil. The same conditions hold to-day. At St. Francis the Wawenock from Becancour are regarded as friendly strangers.

This brings us down to recent times. Politically the Wawenock have now about lost their name, being known in occasional reports as the Abenaki of Becancour. In 1910 they numbered 26,[42] including absentees, upon their reservation of 135⅔ acres. Most of them have scattered, some having gone to the French towns, while I

[38] Maine Hist. Soc. Coll., vol. III (1853), p. 413.

[39] Ibid., p. 449. Among these names, Acteon for Attean (Etienne), Omborowess for Amblowess (Ambroise), and Pier for Piel (Pierre) are recognizable as present day Wabanaki family names. The name Omborowess was a Wawenock patronym. (See p. 176.)

[40] Maine Hist. Soc. Coll., Vol. IV, p. 164 (1856).

[41] Maurault, op. cit., pp. 288 and 294.

[42] In 1914 when I visited them they numbered 23.

encountered several families who have migrated to Lake St. John and live with the Montagnais as hunters and trappers.[43]

The following are the family names of the tribe. Some are still in existence (marked *); others have recently become extinct.

Pabi·welə mα′t___ "He is thought small." The family name of the grandmother of François Neptune, our informant. This name may be the original of "Paterramett" mentioned in the treaty of 1727 (cf. p. 174).

*Metsalabᵹlα′t____ "Lost his Breath" (?) This name is undoubtedly the original of "Wooszurraboonet" of 1727 (cf. p. 174).

Sogαla′n_____ "It rains."

Sezawegwu′n____ "Feather in the hair."

Mekwas·α′k_____ "Red stain."

Abələwe′s·_____ French "Ambroise." The same as "Omborowess" in 1727 (cf. p. 175).

*Obᵹ′_____ French, (St.) Urbain.

*Neptα′n_____ Neptune, doubtful origin. This is also a Penobscot family name.

*Nicola′_____ Nicholas, also a Penobscot family name.

So far as can be said at present the material culture of the Wawenock was practically identical with that of the Penobscot and St. Francis Abenaki. Not much of this is preserved by the survivors at the present day. The tribe, however, still keeps its organization under a chief. In the traditions of the Wabanaki Confederacy, as far as we know them, the Wawenock are not mentioned, though they had been represented in the alliance at an earlier time.

As for social organization no knowledge is preserved of the family hunting territories, for it seems that at Becancour hunting has not

[43] In traveling among the Montagnais of the Province of Quebec I have encountered some of the dispersed Wawenock families and descendants from whom the following information was secured.

In about 1870 Charles Neptune and his sister of Becancour, in company with some Abenaki from St. Francis (Aimable Gille, Obomsawin family), and relatives, came to Lake St. John by way of Chicoutimi. They migrated to Metabetchouan by canoe from Chicoutimi, and settled near the Hudson Bay Co.'s post, long since abandoned. Here they appropriated hunting territories with the permission of the Montagnais. Charles Neptune died in 1907. He spoke the Wawenock language. Six sons and three daughters survived him, his wife having been a Canadian. Their descendants are now living among the Montagnais at Lake St. John, under the family names of Neptune, du Chêne, and Phillippe. Another Wawenock from Becancour, Louis Philip, lives at Lake St. John. His father came from Lake Megantic on the border between Maine and the Province of Quebec. He was probably the last Wawenock to have been born in Maine. Philip has descendants at Lake St. John. He knows a few words and expressions which indicate the dialect of his father to have been really Wawenock. Of the 23 Wawenock descendants at Lake St. John, as enumerated by Noah Neptune in 1915, none know anything distinctive of their ancestral language or customs.

Again on the lower St. Lawrence there are Wawenock descendants. At Tadousac and Chicoutimi, the Nicola families have become admitted to land rights with the Montagnais of these places. At Escoumains is another named Jacques. Four children of old Joseph Nicola who migrated many years ago from Trois Rivières, and settled also at Chicoutimi, also have numerous offspring by either Montagnais or Canadian wives. Possibly these emigrants came to the Saguenay with the ancestors of the Gille, Neptune, and Phillippe families at Lake St. John. At Tadousac, Joseph Nicolar remembered the text of a Wawenock song which his father used to sing. This is given with the other texts in this paper (see p. 197).

I should add, that with few exceptions among the older people, these Wawenock descendants have become so merged either with the Canadian or the Montagnais that they know almost nothing of their own people. In the family names, however, we can see the survival of influences which began in Maine when the ancestors of the Wawenock were close to the Penobscot with whom they have some family names in common.

been a practicable occupation for several generations. Neither dances nor ceremonies have been performed within the memory of the old people, so we only have the names of several dances which are remembered through tradition. The term alnɑk' hadi''n denotes the common dance (Penobscot alnɑba'gan) performed as a part of the marriage ceremony which, like that of the Penobscot, is proposed by means of wampum. Several strings of wampum, which were given to the parents of his grandmother by her husband when he proposed marriage, were fortunately obtained from François Neptune. Nawadəwe'', "song and dance" (Penobscot, Nawa'dəwe), was a war dance in which the men carried tomahawks, and skogogwəga'n, "snake dance," was similar to the Penobscot ma'tagi'posi', "moving in a serpentine manner."

In the field of folk lore, medicinal lore and shamanism much still remains to be done with the informant. The culture hero and transformer Gluskąbe', "the Deceiver," is the same as that of the Penobscot, and shares generally the same characteristics. A comparative study of the transformer (Gluskap) cycle in Wabanaki mythology is being prepared by the writer, so it does not seem essential to refer just now to cognate elements in the mythology of the other tribes of the group.

Within the last generation the Wawenock dialect has gone completely out of use. Most of the survivors are half-breeds and speak French. The only person I found who knows the dialect is François Neptune, supposedly a full blood, in his sixties (1914), the oldest man at Becancour, whose acquaintance I had the good fortune to make in 1914 during a trip of reconnaissance among the Abenaki in company with Mr. Henry Masta of this tribe.[44] Neptune's interest in his dialect, which he knew to be on the verge of extinction, made work with him quite easy, although the state of his health prevented our doing more at the time. The following few myths in text will, I think, enable us to form some idea of its intermediate position between Penobscot and St. Francis Abenaki when more of the texts already collected in both of these dialects are published.[45] It seems hardly necessary to remark that, in the scanty material on this region so far available in print, there exists absolutely nothing in the Wawenock dialect.

[44] It might be added that Mr. Masta has given considerable time to the study of his people, and he is quite satisfied as to the identity of the Abenaki of Becancour with the Wawenock of early Maine history.

[45] Comparative linguistic and mythological material in Penobscot, which the Wawenock most closely resembles may be found in the writer's "Penobscot Transformer Texts," International Journal of American Linguistics, vol. I, no. 3, 1918, while Doctor Michelson has given the position of Penobscot among the eastern Algonkian dialects in his Preliminary Report on the Linguistic Classification of Algonquian Tribes, Twenty-eighth Ann. Rep. Bur. Amer. Ethn., 1913, pp. 280–288.

PHONETIC NOTE

Although closely related with the Penobscot and the St. Francis dialects, Wawenock has some distinctive qualities of its own. The list of sounds is as follows:

p, b, m are normal as in English.
n, l alveolar-dental in position.
ɬ alveolar-dental lateral surd.
t, d alveolar-dentals, somewhat indeterminate in quality.
k, g medial palatals, indeterminate in quality. k'^{w} is k followed by aspiration and lip closure; g^{w} also occurs.[1]
tc affricative medial surd.
dj affricative medial sonant.
s, z in position same as in English, indeterminate in sonant quality.
ŋ palatal nasal, like *ng* of English *sing*.
h, w, y as in English.
a, i, o, u normal, medium length.
e open, as *e* in English *met*.
ɛ long, between *e* and *ä*, as in North German *bär*.
i· long closed vowel like English *ee*.
ɔ longer than *o*, almost like *au* in English *taut*.
ɑ short *a*, like *u* of English *but*.
ə short obscure vowel of uncertain quality.
, denotes nasalized vowels (ą, ą, ǫ́).
' denotes aspiration following sound.
· denotes lengthened vowel or consonant.
ˊ primary stress.
ˋ secondary stress.

Two stop consonants coming together have a slight vocalic pause, sometimes amounting to ə, between them.

The vowels *e*, *i*, *a*, *o*, *u* before stops have a tendency to show a slight aspiration following them. This quality, however, is hardly noticeable in Wawenock in comparison with Penobscot or Malecite.

Where words differ in spelling in different places it is because they were recorded as they were pronounced each time.

Wawenock appears to have been intermediate dialectically as well as geographically between Penobscot and St. Francis Abenaki (Aroosaguntacook and Norridgewock). In phonetic make-up it has the predominating *e*, ɛ, vowel where in St. Francis *a* and in Penobscot *e* occurs, though resembling Penobscot more. Wawenock Gluskǫbɛ, St. Francis Gulskǫba′, Penobscot Gluskǫ′be; Wawenock beˑ′nɑm, St. Francis p'ha′nɑm, Penobscot p'he′nɑm "woman." The dental quality of the alveolar consonants (*n*, *t*, *d*, *l*) is something of an individuality to Wawenock. It is totally foreign to Penobscot and the dialects eastward, while the St. Francis pronunciation

[1] This results from the loss of a vowel.

shows it in *t*, *d*, and the affricatives. Wawenock, like St. Francis Abenaki, has the final syllable stress. Like St. Francis it also lacks the distinct aspiration following vowels preceding stops and affricatives so noticeable in Penobscot. Syntactically Wawenock uses more independent word forms than Penobscot but it is not quite so analytic as the St. Francis dialect. In vocabulary Wawenock employs some nouns and verbs which are found in Penobscot and not in St. Francis and vice versa—perhaps more of the former. Modal and adverbial forms are more like those of St. Francis. There is nothing in grammar, so far as I could ascertain, that is really distinct from both the two related dialects; consequently the intermediate position of the dialect seems well established. Its intermediate complexion has led to an anomalous classification among the Indians themselves. The Penobscot associate Wawenock with the St. Francis dialect, while the latter reciprocate by classing it with Penobscot. As a final consideration it might be added that intercourse with the St. Francis people has been too irregular to have influenced the idiom in recent years, hence the intermediary characteristics of the dialect seem genuine properties, not of a kind acquired since the migration of the tribe from its old home in Maine.

GLUSKĄBE′ THE TRANSFORMER

A

GLUSKɑBɛ′ CREATES HIMSELF AND COMPETES WITH THE CREATOR

yuwe′dji· mɑdjąbe′gəsit‘ Gluskǫbɛ′ nenawa′ debe′ldak
From this is the beginning Gluskabe. Then he "The Owner"[1]

wa‘wali·hǫde ntami·senǫbal‘ ni·nawayu′ ki· peyɑnɑ′k
when he made first man then now of earth left over,

gi·zi·hǫ′t yuli′l senǫba′l‘. ni·wudji·′ nitci·husi′n Gluskǫbɛ′
when he made this man from that he created himself Gluskabe

yu· ki· peyɑnǫ·zi′k ki·yu′ gi′zi·begi·hadǫzu‘ ni·wet·e′k
this earth left over this earth which had been sprinkled, that is why

mliksɑnɑ′o ni·waida′ Gluskǫbɛ′ kizi·n′əgwi·tciwəli·hozu‘
he was so strong so well Gluskabe was able to form himself;

negani·′ ubɑ′bmǫdabi‘n ni·debelda′k‘ umɑlhi·nawɑ′·n
then he moved about in a sitting position; then "The Owner" was astonished;

ni·udi·łɑ′n "tɑni·′ wəda′t·e yugədayi′n" ni·udi·′ləgun ′′a′ida‘
then he said, "How happened now here you be?" Then he said, "Well!

ni·′wədji· nidji·hosi′n ki·′yu peyɑnəmɑ′n nta′mi· se′nǫbɛ
because I formed myself from this earth left over from first man

gizi·h′at′′ ni·udi·′ləgun debe′ldamli·dji·l‘ "gamɑ′dj′i·
that you made." Then he was told his "Owner," "Very

kəmɑlhintato′‘′′ udi·′ləgul "nəmɑlhi·′ntato‘ e′ligizi·begihaliha‘n."
you are wonderful." He was told "I am wonderful because you sprinkled me."

nega′ ni·udi·łǫgu′n ′′nəgadji·′ kiuse′nena‘ nikwǫbi·′′′
Then he was told "Accordingly we shall roam about now."

ni·we′dji· mɑndji·hi·di′t ni·wəda′kwɑŋk·i·‘na wadjuwa′l‘
So they left then they went up hill a mountain,

ni·gizi· uski·′dji·we‘ wadjo′k nebla′ tǫławe·′ ubma′tawǫ·bina‘
then after they reached the top of the mountain while so they gazed about open eyed

tani·′lɑnawage‘ owewi·wɑniwi·′ ni·una′mi·tona‘ nəbəs·a′l‘
so far round about they could see lakes,

si·bua′l‘ si·biwi·′ abɑzi·a′l‘ məsi·′wi eli·kɑ′mige‘k ki·
rivers, and trees all how the land lay, the earth.

ni·dəbe′lda‘k udi·′łɑn ′′ki·nayu′ eli·mɑlhi·′ntatowǫ‘ msi·′wi
Then "The Owner" said, "Behold here how wonderful is my work, all

ngi·zi·dəhǫ′damən[2] pe′mkamige‘k sobe′k‘w. si·bua′l‘
I created by my wish of mind the existing world, ocean, rivers,

si·bui·nəbə′s·a′l‘′′[3] ni·udi·′łɑn Gluskǫba′l‘ "ki·aba′
river lakes." Then he said to Gluskabe, "What might you

nəgədli·′bəgwatu‘n?′′ ni·udli·hǫzi·teməgu′n yuli′l Gluska·ba′l‘
have caused to be created?" Then finally he replied this Gluskabe,

"nda′ba nindli·′bəgwa tawu‘n[4] ni·nawa′ ke′gwi·ba
"Can not I cause anything to be created yet something perhaps

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[1] The "Owner" of the Universe, synonymous with God.

[2] A common concept among the Indians; freely "by wishing a thing into existence."

[3] Or si·bi·wi·′ nəbə′s·a′l‘ "also lakes."

[4] Denoting more "to make complete."

gizi·uli·'tawu'n'' ni·udi·'łan ''a'ida ngizi·hɋba' kə'səlɑmsɑ'n.''
I can make?'' Then he said, ''Well! I can make him perhaps the wind.''
ni·debelda'k udi·'łan ''nega' wuli·hya' tanegədli·'bəgwatu'n si·biwi·'
Then ''The Owner'' said, ''Then make it what you can do even
ta'ni·gədotsani·'n.'' negeła' ni·uli·ha'n gəsəlɑmsɑnu'l' madje'lɑmsɑ'n
according to your power.'' Then then he made the wind. The wind rose
surely him
ni·gwi·kwaskwaiwi·' aləmi·gəslɑmsɑ'n ni·askwa' eləmi·gəslamsɑ'k
then sufficiently the wind coming up and then so hard it blew
ni·abazi·a'k aləmi·ɋbə'djəgelke' elɑmso'genɋ'. ni·debe'ldak
then the trees torn out by the roots blew over. Then ''The Owner''
udi·'łan Gluskɋba'l' ''teba't' gizi·nami·tu'n elsani·a'n
said to Gluskabe ''Enough! I have seen how powerful you are
tet·a'tci· eli·bəgwatəwɋ'n.'' ni·dəbe'ldak udi·damə'n ''nega'ni·a
and now what you can do.'' Then ''The Owner'' said, ''Now, I
ɋzi·daiwi·' noli·ha'n kəzəlɑmsɑ'n'' negeła' ni·mɑ'djegəslɑmsɑ'n
in return I will make him the wind.'' Then surely the wind rose
ɋzi·daiwi·' ni·edudlɑmsɑ'k alni·gelnɑ' kwi·hi·di·'t' ni·ga
in return then it blew so (?) then
ni·edudlɑmsɑ'k ni·wədu'kskɋdəbelɑmsoge'n wa Gluskɋbɛ'
it blew so then it blew his hair all tangled up on his head that Gluskabe
ni·gadawi·' e'nawiptɑ'ŋk'ʷ wədəpkwana'l' nimzi·wi·' me'tlɑmsɑ'n
then he wanted to smoothe it down his head of hair then all it blew off,
ni·nda'tɑmɑ wədəpkwana'l' nimsi·'wi· me'tlɑmsɑ'n ni·t·a'tci·
then not his head of hair all it blew off and now
ume'tɋbegəzi'n notlo'kɋga'n.
ends my story.

B

THE TURTLE INSULTS THE CHIEF OF THE BIRDS; GLUSKABE HELPS HIM TO ESCAPE; MOUNTAINS ARE CREATED; AND AGAIN TURTLE ESCAPES BY GETTING HIS CAPTORS TO THROW HIM INTO THE WATER, BUT IS FINALLY KILLED

Negawa'ida pemi·zo·bek'ʷke't Gluskɋbɛ' ni·uni·'łan
So well then as he wandered by the ocean Gluskabe then he killed
podeba'l' ni·ugizi·nła'n podeba'l' ni·unɋdji·' wa'wɑndokewɑ'n
a whale; then when he had killed the whale then he went to inform
wusa'si·za'l' toləba' ni·udi·'łanɑ ''naba'tci·eli·' podebɛ'''
his uncle turtle, then he told him ''Great fortune! killed a whale''
ni·wusasi·za'l' udi·'ləgun ''negatci' gɋdjip'tonenɋ' podebaiya'.''
Then his uncle he was told ''and now we will go and get it whale meat.''
negeła' ni·unɋdji·na' ni·wədlosenɑ' sobegu'k' ni·bayɋhɋdi·'t
So then they went; then they came to the ocean; when they arrived
wabodebe'ls·ik ni·wədnɑmna' kesi'tcweldamohodi·'t
where the whale lay then they took as much as they wished;
ni·gizi·'wikwu'nəmohodi·'t ni·bla' pali·wi·' obunəmona' ni·wadoləba'
then when they took it for a while to one side they put it then that turtle
edudji·'wehemɋ't si·psa' ges·i·k·i·gi·'t msi·'wi· wski·'tkami'k'ʷ
called them together the birds various kinds all in the world;
negan·i·' sɋkhedəwoldihi·di·'t ne'bəgwatci' nɑn·e'mkami·gi·pode·'
then they came flying then on account of it the ground shook
si·bi·wi·' wəda's·ot·ekawɋwɑ'l' ki·sosa'l' ni·ubedji·'dəwuldenɋ
and fairly covering up by flocking the sun then they all came flying

msi·wi·' ni·umi·tsoldi'n taneba' wik'ʷhabalaŋk
all they all ate since they were invited to the feast

ni·wa' gəl·u'[5] saŋgəma' ni·yu' wawi·wuni·wi·' i·yu'
then that eagle chief and here near around here

ebita'ida toləbɛ·' ni·'wa toləbɛ·' wikwu'nəmən unəs·ekwa'k'ʷ
where he sat then turtle that turtle took his knife

ni·wətəmi·'ktci·es·α'n kəl·uwa'l' yu'lil saŋgəma'l'. ni·wa'
then cut off his rear the eagle this chief. Then

saŋgəma' ndawawama'ls·wi·' gizi·təmi·'kətci·azama'k ni·yuli'l
chief did not feel it when his rear was cut off then this

et·ak·aŋgotci·'l' kepti'n[6] ni·udi·łα'n saŋgəma'l' "ni·aweni'
his second chief captain then said to the chief, "And who

eli·hogowα'n kəmaməs·ani' pəna'lgebəna'" ni· umoskwe'ldamənɑ̨'
has done so to you belittling you we are all insulted." Then they all became angry

ni·ugi'zəlomana' toləba'l' wedjinłahɑ̨di·'t ni·gistɛ·' tɑ̨ ławe·'
then they planned what to do to turtle so as to kill him and then accordingly

unaskasi·nɑ̨' negawα' toləbɛ·' ni·wikwunα'n yuhi·'
they attacked him and that turtle then he took these

awi·p'hona' ni·udɑ̨ba'sahozi'n ebəgwa'tc i·da'k "nɑləgwa'
feathers and fanned himself on account of it said "wing

wədɑ̨'bas·ehwana'l',[7] nɑləgwa' wədɑ̨'basehwa'nal'" ni·yu'
his fan wing his fan!" Then

nɑləgwa' wədɑ̨ba's·ehwa'nak ni·wa' Gluskɑ̨bɛ' udi·łα'n
(with) wing he fanned himself then that Gluskabe said

wuza'si·zal' "kəba'lalokɛ·' eli·tɑ̨ławei·' a'ida təmi'k·ətci·as·a't
to his uncle "you have done wrongly so doing well, cutting his rear off

saŋgəma' nide'bəne' kənaskα'ŋgen·enɑ̨'" ni·udi·'łan
the chief and soon they will attack us." Then he said,

"ni·dji·na'wa dani·' kədlada'kanena'?" ni·udi·'łan pla wa'ses·enolitu'n
"On account of it what shall we do?" Then he said "In the meantime I will build a nest

yu abaz·i'k." ni·geła' uwəli·tu'n wazəs·e' ni·udi·łα'n yuli'l wuza'si·zal'
here in the tree." Accordingly he built a nest. Then he said to this his uncle,

"tcespi·gwə̨·dawɛ·'" ni·geła' toləbɛ·' ogwa'gwedji·spi·gwə̨dawɛ·'
"You shin up." Forthwith turtle tried to shin up

ni·ndate'gəne' ugizi·spi·gwə̨'dawα'n ni·udi·'damən "madji·łɛ·'
and he was not able to shin up, then he said, "Dull

gwagwα'nhekasi·α'n'." ni·wa' Gluakɑ̨bɛ' ni·wəni·malwenα'n
are my heel claws." Then Gluskabe took hold of him

toləba'l' ni·wədebake'n wa'zəs·ə'k ni·gi·zi·waz·əs·e'k
turtle and tossed him into the nest and when he was in the nest

ebi·hi·di't ni·ubedji·'dɑ̨ławe'i· bagi·damə'n nəbi·'
they sat down, then he felt like to void water,

ni·do'ləbɛ udi·'damən "a'ida! eli·gadawi·'bagi·da'k
that turtle he said, "Lo! how am I going to void

nəbi·'?" ni·udi·'łəgul' Gluskɑ̨ba'l' "pɑ̨'zi·djikətci·ewi·'
water?" Then he was told Gluskabe "Lean your rear

waz·əs·e'k." ni·geła' ali·mi·tcəwα'n nəbi·' amək·ai·wi.
from the nest." Accordingly he urinated water running down below.

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[5] Given as "eagle" by Neptune, but, in Penobscot, Newell Lyon identified this with the extinct "auk."
[6] A secondary chief, from English "captain."
[7] In a monotonous singsong tone.

ni·we′wǫla`n yugi′k nope‘′sawe`n·owa`k ni· ke′ptin elɑ̨bi·′t
Then they discovered it these warriors Then the captain looking

spəmə′k ni·una′mi·hɑ`·n toləba′l‘ wazəs·e′k ni·wedji·′
up also saw the turtle in the nest, so then

pi·′bmamɑ`·k ni·wəzɑ′·ŋkhelədji·ni·łɑ`n ni·yu′ udi·damə′n
he shot an arrow then he made him fall down and out. Then here he said,

“madji·djɔ·′s wələ′·mk·i·`tc” madjidjǫ′s wələ′mk·i·`tc”
“Bad stooping coward Bad stooping coward.”

ni·ye′nəma to′ləbɛ pa′gəs·i`k ki·k nit·e udeli·wɑ̨ni·łɑ′n
Then there turtle falling on the ground right away disappeared.

ni·gwi′·lawasoldi`n ni·nda mskaǫwi·′ ni·wa′ gepti′n
Then they all searched for him but not could find him. Then the captain

pabmi·gwi·lawɑs·i′t ni·una′mi·tun se′ski·dju′ we′lɑmkat·e`k
went about hunting him still and saw a bark basket upside down

ni·uda′kskamən ni·uməskawɑna′ toləba′l‘ ni·′ga təpəloma′n
and he kicked it over and found turtle. Then he held a trial (over turtle)

nit·a′tci· eləmi·gi·zloma′n wedji·′ metci·ne′t‘. ni·gepti′n
and at once it was decided that he should die. Then the captain

udi·damə′n “tanedji·nawa′ kdli·hɑ̨′nenɑ̨`?” ni·wa′ eta′k·ozi·t
said, “How then shall we do with you?” Then second chief

ni·udi·damə′n “kzəgu′sktahɑ̨`n·ɑ̨dji·`” ni·wa toləbɛ·′
said, “We will cut him to pieces.” Then turtle

wədi·damə′n “nda′ ni·a ni·łəgowɑ′n.” ni·udi·damənɑ′
said, “ Not me it will kill.” Then they said

“negatci·′ kəme′t‘kasesɑn·enɑ̨`.” ni·udi·damə′n mi·′na toləbɛ·′
“Then will we burn him.” Then he said again turtle,

“nda ni·n ni·łəgowɑ′n” ni·udi·daməna′ “nəgatci·′
“Not me it will kill.” Then they said “Then will

ba′skədji·balɑ`n” ni·wa′ toləbɛ·′ udi·damə′n mi·′na “ni·n
drown him.” Then that turtle said again, “Me

ni·łəgu′n” nega′t·e we′dji·ni·mi`p‘hamɑ`k‘ ni·′l·ɑnasi′n aida′
will be killed.” Immediately they grabbed him to kill him. Well!

nəbə′s·i·zak ni·wedji·′ ɑ̨bodji·gelkɛ·′t·ek yuki·′ edudna′s·imɑ`k [8]
in a little lake that is why it is torn and furrowed this earth where they dragged him

wa toləbɛ·′ malɑ′mit·e yu nəbəs·ə′k ni·wədjau′paken·ɑ̨`
that turtle at last here in the pond. Then they threw him into the water.

ni·wədali·mi·′ ele·dji·ni·gədałɑ′n ni·yu′ onəs·ɛ·bɛ·nəmə′n
Then he sank back down and belly up. Then here he riled it up with his paws

nəbi·′ ni·gizi·′ pɑ̨′gowi·az·əs·ko` ni·wədji·′ nodɑ̨′dəbewi`n
the water; then after it became real muddy so he poked his head out

nəbi′k· ni·ugɑ̨′galowe`n “oho< >u· ki·ləwǫ,wɑ′n
of the water. Then he cried out “Oho< >u you all

kəda′k·i·wɑ̨` kəni·łəgonɑ̨′ ni·′ni·a` ndak·i·′ ndɑn·i·łəgowɑ′n”
your land kills you but I my land does not kill me!”

ni·si·′psak nnoda′wɑnɑ̨` kedwi·tci·ba′gətces·i·`t toləbɛ·′
Then the ducks heard him his noise of screeching turtle.

nega′t·e ugwi·ldasoldi·nɑ̨′ yu′gik nope′usewi·`n·owak
Then at once they rushed for him these warriors

ni· məgəna′n owa′ aweni·′ netɑ̨wikɑ̨mogwi`t‘ nimskawa′n
Then they chose that one who was expert diver they found.

məde′wełê` ni·uga′mkolitawɑ`n yulil‘ ni·′səda eli·gamogwi′t
The loon dove down for him this one second time as he dove

[8] This accounts for the mountain ridges and valleys of to-day.

nsəde′waiyɛ‘ ni·uməskawα′n toləba′l‘ ni·wədji·′kpana‘sehi·di‘t
the third time then he found turtle. Thereupon they threw him ashore
malami·′ ki·k nega′ wa′ səgwəsk‘taha′n tolәbɛ′
at last upon the ground then that one they knocked him dead turtle.
ni·ume′tɑ̨begəs·i·n ndatlo′kɑ̨ga‘n.
Then here ends my story.

C

ni·gawa Gluskɑ̨bɛ′ wedji·mədjeła′nt sobegu′k ni·wuno′sotəg-
And then that Gluskabe went away to the ocean then he followed
wetekamə′n malαmi·′ ktci·dαba′kwαni·ganα′k [9] ni·wedji·′
a river up at last to the great divide. Thence
kalapɑ̨′welα‘nt mozu′l‘ ni·wa′ mu·s mɑ̨djeła′nt man·′i·wi·
he started up a moose and that moose started off among
si′·bui·ku‘k teka′ Pan·awɔ̨·′mp‘skao‘k lagwewi·′. ni·wewɔ̨la′n
the rivers in direction of Penobscot River Valley toward. Then she knew
Pukədji′nskwes′u‘[10] ni·gi·zi·we′dolamα‘k [11] owa′ a′ida
Pukedjinskwessu and she could sense it. that one well
məde′olənuskwe′ ni·ugadawi·′gak‘hi·‘ki·hα‘n Gluskɑ̨ba′l‘ ni·
sorceress. Then she wanted to tease Gluskabe. Then
ugadawi·′kəlapɑ̨′wəla‘n mozu′l‘ wadji·′ndagi·zi·nlα‘ŋk‘w· ni·wa′
she wanted to start up the moose so that not he could kill it. That
Gluskɑ̨bɛ′ wɛ·wedəhamα′n yuli′l Pukədji′nskwes·uwal‘
Gluskabe knew her this Pudedjisdwessu
e′li·gak‘hi·ki·hogo‘t ni·udli·′dəhamα‘n “e′begwatcindatci.‘
how she was teasing him, then he thought “on account of it not also
kəna′mi·hi·‘ yu pemi·ła′” ni·geła′ ni·wa′ uba′bmi·gwil-
you will see me here passing by.” Accordingly that searched all
awɔ̨bi‘n Pukədji′nskwes·u′ tani·ba′weni·‘ udli·nami·hα′n
about to see him Pudedjinskessu how if anybody she could see.
ni·ge′nəwαnda‘ wi·′bi·wi· unami·tu′n eli·′dji·lakwəs·inli·‘t
But not except she saw how the tracks
udαŋgəma′ pemsege′k niɑ̨lawi·′ uno′sawɑ̨p‘tasi‘n neganowa′
of his snowshoes on the ledge. For a long time she followed the tracks then that
Gluskɑ̨ba′l‘ wəsɛ·′smi·wαni·halɑ̨·l‘ wzami·′wi·te wudli·′dəhamgun
Gluskabe she lost his tracks because it was willed
ni·′ wedjinda′ p‘skαŋgo′k ni·wa′ Gluskɑ̨bɛ′ madɑ̨beła′nt si·bu′k
that not she could find him. Then that Gluskabe went down to the river,
ni·wanami·hα′n mozu′l‘ yu′lil noso′kawα‘nt ni·ubi·bmα′n ni·a′ida
Then he saw the moose this he was following. Then he shot it well then
ni·ugi·bi·łα′n mu·s ni·gi·zi·′ eləmi·giptes·i′k ni·udlo′s·α‘n ne′ga
it fell moose then after he fell and lay down then he went and
ubəs·i·halα′n ni·gi·zi·′p‘si·halα′nt gi·zi·′p‘kwedji·łα′nt ni·u-
he skinned it and after he had skinned it when he had taken out then
la′gəzi·α‘l‘. uge′dnəmə‘n ni·udla′kewαn ude′miza‘l‘ ni·′yu
his intestines he took then he threw them to his dog and here
edeli·‘nłamα‘k mu·s ni· muzi·′kətci·‘ lewi·tɑ̨zu′ si·bi·wi·′
where he was killed moose that moose buttocks is called and

[9] Said by the informant to have been the ridge dividing the waters flowing into the St. Lawrence from those flowing southward into the Atlantic.

[10] A mythical character common to the Malecite, Passamaquoddy, Penobscot, and Wawenock. She is described as having a figure like a “jug,” who lives alone in the remote forests.

[11] A common concept among the Wabanaki, “to know a thing by intuition.”

yu el'ta'gi'hazi'k wula'gəzi'a'l' wa mu's nit'e li'wᵩ'bi'gɑ'k
here as it stretched out his intestines that moose right away became white
tet'atci'dji'' eska'mi' wᵩ'bi'gɑ'n tagagi'wi'' metka'mi'gegɛ'.
and now forever white until at the end.
ndatlokɑŋga'n tagɑ'gǫbegəsi''t nimsi'wi''.
My story as far as it goes all.

D

GLUSKABE BECOMES ANGRY AT THE BIRCH TREE AND MARKS IT FOR LIFE

wᵩ''wi'git notlo''kɑŋga'n wa Gluskǫbɛ' ni'gani'yu'
Here camps my story that Gluskabe also here
babmi'zobe'k'wke't ni'metcełɛ'' uda'lnola'k'w [12] ni'gizi''yume't'-
wandering by the ocean then started out with his man's boat and when he had
kak wudu''l' ni'udli''dəhǫzi'n pla nda'təwoli'n ni'geła'
worn it out his canoe then he thought for awhile, I will build a canoe and so
ni'ugwi'lauhɑ'n maskwe'muzi'a'l' wela'k'wwəseli''t ni'ugi'ptahɑ'n
he searched for a birch tree straight one then he cut it down
ni'gi'zi''gi'bi'lɑ'nt waba''zi'' ne'ləwɛ'' uzəli'gi''tahogu'l' awɑkǫdji''
and when he had felled it that tree almost it nearly fell on him hardly
ugi'zi''wədji''bulowɑ'n ni'udli'dəhɑmɑ'n "nda'tci'mi'na'
he could escape. Then he thought "Never again
kəni'l'ke'u!" nip'skǫ'təgwɑ'n wikwənəmə'n ni'uses'əm'hɑ'n
you will kill!" (anybody) That branch he took and he switched it
yuli'l maskwɛ'muzi'a'l' ni't'e eli'dji'la'kwus'i'k wəs'əse'mhiga'n
this birch tree at once over its entire length it was switched
tet'a'tci'dji'' eska'mi' wewi'nɑŋgwa't kweni'' pmauzwi''n'owi''kek
and now forever it is known while people are living
ski'tkami'k'w ni'umetǫbegəzi'n notlo'kɑŋga'n.
on the earth. And there ends my story.

[12] Some kind of a hollowed-out canoe.

GLUSKĄBE THE TRANSFORMER

FREE TRANSLATION

A

Here begins Gluskabe. When the Owner made the first man then when the first man was made Gluskabe created himself out of the left-over material, out of this earth left over, this earth sprinkled.[1] That is why Gluskabe was so strong. Well, this Gluskabe was able to create himself. Then he moved about in a sitting position. Upon seeing this the Owner was astonished and he said, "How happened you to be here?" and Gluskabe told him, "Well, because I formed myself from the waste pieces of earth out of which you made the first man." Then the Owner told him, "You are indeed a very wonderful man." And Gluskabe answered, "I am a wonderful man, because you sprinkled me, and on account of being so near to you." Then Owner said to him, "So, then, you and I shall roam about from now on." Accordingly, they started out. They went up a hill, they went up a mountain, and when they got on top of the mountain, when they began to gaze all around with open eyes, so great a distance around could they see the lakes, the rivers, and the trees, and all the lay of the land of the country. Then the Owner said, "Look at this; behold such is my wonderful work, all created by my wish of mine. The earth, the water, the ocean, the rivers, the basins, the lakes." Then he said to Gluskabe, "What might you have brought into existence?" Then he answered him, this Gluskabe. "I can not bring a thing into existence, but, then, one thing maybe I can accomplish." Then he said, "Well, I could perhaps do one thing, make the wind." Then said the Owner, "Well, then, make it; whatever you can do, according to how powerful you are." Then, accordingly, he made the wind. It began to blow. Then it increased so strong, the rising wind, and then it blew harder until those trees were torn out by the roots and blown over. Then said the Owner to Gluskabe, "That is enough; I have seen your power, even what you can do." Then said the Owner, "Now, I for my part. I will make a wind." Then, accordingly, it commenced to blow in return. Then it blew so hard that they could not hold on where they were standing(?); and it blew so hard that the hair on the head of Gluskabe became all tangled up. Then when he tried to smooth it out, the hair of his head, all of it blew off and the head of hair that he had was all blown off by the wind. That is the end of this story.

[1] The Owner here corresponds to the Creator. The sprinkling evidently refers to the Roman Catholic idea of holy water.

B

Well, then, as he wandered along the shore of the ocean, Gluskabe killed a whale and when he had killed the whale he went to inform his uncle, the Turtle. Then he said to him, "Great luck! Killed a whale." So he told his uncle, "And also we will go and get it, the whale meat." So accordingly they went, went to the ocean; and when they arrived there where the whale lay they took as much of it as they wanted; and when they had taken it they placed it to one side for a while and that Turtle called together the birds, as many kinds as there were in all the world, and they came along flying in droves. On account of their number the ground fairly shook and, moreover, they fairly covered up the sun by their numbers. Then they all came flying together and ate because they were invited to the feast. Then the Eagle was the chief of the birds, and close by here where he sat was the Turtle. Then that Turtle took out his knife and he cut the buttocks off from the Eagle, this chief. Even then the chief did not feel that his buttocks had been cut off. Then this man, the second chief, a captain, said to his chief, "Who then has done such a deed to you, belittling you? We are all insulted." Then they all became angry and they laid a plan what to do to the Turtle so as to kill him. Thereupon, immediately they (prepared to) attack him. Then the Turtle took the feathers of the bird and fanned himself, for which he said, "Wing is his fan, wing is his fan," because he was using a wing as a fan. Then Gluskabe said to his uncle, "By so doing you have done wrong, indeed, cutting the buttocks of the chief. For soon they will attack us." Then he said, "On account of it, what shall we do?" So he said, "In the meanwhile I will build a nest in this tree." Then Gluskabe built a nest and he said to his uncle, "You shin up the tree." Then the Turtle tried to shin up, but he was not able to do it; not able to shin up; so he said, "Dull are my heel claws." Then Gluskabe took hold of him, the Turtle, and he tossed him up into the nest. And when they were in the nest they sat down to pass off water. Then the Turtle said, "How am I going to urinate up here?" Then Gluskabe said to him, "Extend your buttocks over the edge of the nest." Then, accordingly, Turtle urinated water, which ran down below. Now the warriors discovered it (where Gluskabe and his uncle were hiding) and their captain looked up and he saw Turtle in the nest. Thereupon, he shot an arrow at him and brought him down. Then he said, "Bad stooping coward, bad stooping coward." But where the Turtle fell on the ground there he disappeared, and they made a search for him but could not find him. And the captain hunted all about. Soon he saw a bark vessel upside down. Then he kicked it over, and found the Turtle. Thereupon they held a council over him and it was decided that he should die. Then said the captain,

"What, then, shall we do with you?" The second chief spoke and said, "We shall have to cut him up in pieces." Then said the Turtle, "Not me; that will not kill me." Then he said (the captain), "Then we shall burn him up." Then again said the Turtle, "Not me; that will not kill me." Then they all said, "Then we shall drown him." Then that Turtle said again, "That will kill me." Immediately they grabbed him to kill him. Well, in a little lake they were going to throw him. From the place where they dragged him the earth was torn up and furrowed, where they hauled him. But at last, here in the lake, they threw him into the water, that Turtle; then he sank, his back down and belly up, like a dead animal. But he riled up the water with his paws, and then when it was all muddy he poked his head out of his shell from the water and then he cried out, "Oh ho! as for you all, your earth kills you, but as for me my land does not kill me." Then the birds heard him, that Turtle, by the noise of his screeching, and they rushed upon him, these warriors, and they chose one that was an expert diver. They selected the loon. Then this one dove down for him. When he had done this the second and the third time he found the Turtle. And thereupon they threw him ashore out upon the ground, and they knocked him dead, the Turtle, and that is the end of my story.

C

Then Gluskabe went away from there to the ocean. And he followed a river up as far as the great divide (the frontier between New England and Canada). There he started up a moose and this moose started to make away among the rivers in the direction of Penobscot Valley. Pukdjinskwessu knew that he was coming, for she could sense it, being a magic woman. Then she wanted to plague Gluskabe, for she wanted to scare away from him the moose so that he could not kill him. But that Gluskabe knew it, that Pukdjinskwessu, how she wanted to plague him. So he thought, "On account of this, you will not see me passing by." Accordingly, that Pukdjinskwessu wandered all about to see if she could find out whether anyone had gone by. But she could see nothing except how the tracks of his snowshoes were left on the bare ledge. For a long time she followed the tracks, but at last she lost the tracks of Gluskabe, because he commanded, in his mind, that she could not find him. Then Gluskabe went down to a river, and he saw the very moose he was following; and he shot at it, and there it fell, the moose. And while he was falling he went up and skinned it, and after he had skinned it he took out its intestines. Then he threw them to his dog. He threw them where the moose was killed. That is now called "moose buttocks" by the people. And as the intestines of that moose were stretched out there they showed white underneath

the water. And even now and forever until the end of the world, they will be white.[2] That is as far as my story goes.

D

Here camps my story of that Gluskabe. Then wandering about the ocean he started in a canoe and when he had worn this out, his canoe, he thought "I shall stop until I build another canoe." And accordingly he looked for a birch tree, a straight one. Then he cut it down, and when it fell down, that tree, apparently it nearly fell upon him. He had difficulty in being able to run away from under it. So he thought, "Never again will you fall on and kill anybody." That big branch he took hold of it and switched this birch tree right away along its whole length. He kept on switching it and now it will forever be marked while there are people living in the world. This is the end of my story.[3]

[2] Neptune stated that Gluskabe threw the moose's head to a place which became known as "Musɑdâp," "Moosehead," but he did not know where this was. This is also the native name of Moosehead Lake, which may have been the place indicated in the story. (Cf. Jos. Laurent, New Familiar Abenakis and English Dialogues, Quebec, 1884, p. 216, and Maurault, op. cit. p. IV.) Gov. Newell Lyon, of the Penobscot tribe, added that this is probably the upper end of Islesboro (formerly Long Island) in Penobscot Bay. This still has the name We·ni·ɑŋgânik "Has a head" in the Malecite language, probably having been named by some Malecite. At Castine Head, where the lighthouse is now, is a place called Madə'ŋgɑmɑs, "Old homely snowshoe." The Indians claim that this is where Pukdjinskwessu gave up her chase, the same story occurring in the Penobscot. In several large crevices in the ledge here are the marks of two snowshoes, one a regular one, the other a woman's shoe, short and round.

[3] The "eyes" in the bark of the white birch are the blisters caused by Gluskabe's switching. Such an explanation is very common in northern and northeastern Algonkian mythology. (Cf. S. T. Rand, Legends of the Micmacs, p. 67, and F. G. Speck, Myths and Folk-Lore of the Temiskaming Algonquin and Timagami Ojibwa, Memoir Anth , Series No. 8, Geological Survey of Canada, p. 83.)

HOW A HUNTER ENCOUNTERED BMULE', VISITED HIS COUNTRY, AND OBTAINED A BOON

Ni·ga′ be·səgwəda′ alnɋbɑ′ ki·wadi·eli′n nda′tɑmɑ ke′gwi
And once a man went hunting not anything
nami·təwi′ ni·gayu′ pe′mose·t si·bu′k· ni′obe′dji·gada·dusəmi·n
he could see and soon he came to a river then he grew thirsty
nspi·wi.′ bawadji·′ ɋdabi′t ni·yu·′ gi·zi·′ abi·′t· ni·yu·′
at the same time because of it he sat down and here after he sat down here
ugada′wəs·əmi·n ni·geła′ ni·′yu. udli·′dɑpsidoda·mən yunəbi′k
he was going to drink and so here here stooped down here water
lagwi·wi·· ni·yu·′ nəbi·′k wəda′li·na·mi·hɑn aweni′li′l·
toward and here in the water there he saw somebody
eləwe′gwi·na· pmauzəwi·′n′u·k li·′nɑŋgʷzu· ndaganowa′
like really a human being resembling but not that
wɔ·we′lmɋwi·a·l· aweni·wa′ ke′nəwagi·zi·· una′ nodaməna·l
he knew him who that but that he had heard of him
ni·aweni·′ eli·gi′t· sak·hi·wa′ bmulɛ·′ negani·′ wudji·am·ki′n
that one was like behold, Bmule′. Then he got up
ni· wənɋ′djigɑntłɋzin u·wa alnɋbe′ ni·gi·zi·′gɋtłɋzi′t· ni·yu·′
then he went and hid himself that man and after he hid then
dɋ′dəbi·nawɑ·n yuli′l wi·dɋba·l· [1] dɑni·dji·′wədla·dake·n
as he noticed him this his friend what was he going to do
ni·gewa′ bmulɛ′ ni·wədji·′pənɋdawe·n i·yu·′ abazi·′k ni·gat·e·′
then that. Bmule′ Then he climbed here in a tree at once
eli·nawɑ′nt· yuli′l· alnɋba′l· eli·taləs·əmi·′t· yu· si·bu′k
it appeared like this man as he saw lying here in the river
ni·agəma′ egəmɑ′t·atci·· ɋsi·dai·wi′ ogado′·səmi·n ni·yu′
that one where he also in his turn he was going to drink, then
wi·zɋwi·′mani··m [2] ge·′lada·k ni·wikwənəmə′n ni·yu·k·i··k
his gold in his mouth and he took it out and here on the ground
ubɔ′nəmən ni·wa′lnɋbɛ·′ gi·zi·ne′mitɋŋk·ʷ ei·gadənə′k
he lay it then that man when he saw it where he hid it
i·yuwədo′nɑk ni·yuwədli·dəhɋzi′n nɋdji·′kəmodənɑ′n ni·geła′ ni·yu′
here in his mouth and he thought to go and steal it. So accordingly then
mɋdjegʷzi·n walnɋbɛ′ abɑk·skadai·wi·· wadji·nda′ wewɔ·lɑ′ŋk·ʷ
he started to crawl that man flat on his belly so that not he would know it
yuli′l· wi·dɋba′l· ni·gɑn·i·′ gi·zi·be′sudji·wi·· pedji·gwəzi·′t
this his friend then when he had come near coming crawling
ni·gi·gi·mi·wi·′ uwikwənəmə′n wi·zɋwi′mani·· ni·wa′gizəs·əmi··t
slyly he took it the gold. Then when he had drunk
wabmulɛ·′ elɋbi′t ni· ndɑ·tɑmɋ· unami·′towɑ·n wi·zɋ′wimani··m
that Bmule′ looking there not, he saw it his gold.
ni·yu′ ga′dagi·dəhɋzi′n ni·wədli·′dəhŋzi·n “eli·kəmo′dənamɑ·k·.”
Then he began to think about it and he concluded. “So it is stolen from me.”
ni·ganəwowa′ bmulɛ′ mədeˈoləno ogwa′ ni·gan·i·′
And then that Bmule′ was a magician it was said and then

[1] Used in a somewhat humorous sense

[2] Lit. “yellow money,” mɪni′, “money” borrowed during early English contact.

yu't·e ni· no'ləmi·wi·ˋ udli·'gelosi·n ni·udi·damə'n "ni·dɋbɛ'
right there that abroad he spoke aloud and he said, "My friend,
kmi·'li·n·əba ni· nəwi·zɋwi·'mani·ˋm ki·yandaba' ke'gwi·
give me, do, that my gold you can not anything
kdla'wakek·towα'n ni· ni·a' pma'uzowαŋga·n. niˋ· si·bi·wi·
you make use of it that mine life. Now also
ndaba' nzi'p·ki·ngi·zi·tcani·ła·nˋtamɋˋ. a'yagαˋntedji·' nabi·'wi·
can not I very long can stop anywhere. Pray unless that soon
mi·li·ane' ni·mi·li·ane' kule'ləməgwawi·n nəwedji·'
you give it to me and if you give it to me you will have good luck for that
kəməs·e'ltodji·ˋ mani·' medji·mi·wi·' αnda' nadi·e'ləwαŋga·n
you will have an abundance money always not hunting
kəne·'nodahαməˋ." ni·udi·ləgu'n yuli'lˋ a'lnɋba'lˋ "ni·
you will lack." Then he was told this man "Now
gədɋ' badji·'mi·l·α·n kəwi·zawi·'mani·ˋm ni·genowa' moza'k
I will give you back your gold but then don't
pa'tcwuli·k·a·tc" ni·udi·ləgu'n "nda·ba' keba'tcwəl·oˋ
cheat me." And he was told "Can not cheat you
ni·gɋde'kse'gəzi·yanɛˋ ni·ga' a'ida tes·ɋdewα npəs·kwanə·kˋ
if not you are afraid of me and well mount upon my back
ni·gəzα'ŋgəlɋbadji·n pi·'t·adji· kəse'łɋbənαˋ." ni·geła' walnαbɛ'
and hold tight for exceedingly we will go fast." Forthwith that man
udes·ɋdawa'n ubə's·kwanə·k yuli'lˋ bmula'lˋ ni·'wa
mounted his back of this Bmule'. Then
umɋ'djełα·n ktci·'mədeoləˋnu ni·gɋda'k e'dudji·ełα·ntˋ
he went away the great magician even so traveling
wabmulɛ·' pek·i·'lɋbegwa·si·məgi·ˋ ni·gi·'zi· met·ki·wi·k wa'
that Bmule' could rise in the air. Then when to the end there
obe'djiłα·n i·yu' ede'li·bezwo·got bmulaiki·' li·wi·tɋzu'.
he came here there he brought him to Bmule"s country as it is called.
ktaha'n·dwi· mədeolənowa·k ai·yi·di·'t ma'ǫwi· baskwɛ·'
Great magic shamans are there together just at noon.
payɋdi·'t yugi'k mədeolənowa'k ma'ǫwi· gau'ldowak
They came these shamans together they slept.
ni·yuli'lˋ bmula'lˋ pɛzwogo't ni·t·e yuk·i'k ubu'nəgu·n
Then this Bmule' bringing him right there to this country he was put down
ni·ude'ləguˋl "yudala'di·eli·ˋ təmakwa'k si·bi·wi·'
and it was said to him, "Here hunt beavers also
wunəgi·gwa'k ni·kwi·wi·zɋdji'n wi·biwi·' ngedα'mkip·o'de [3]
otters so hurry and get ready just at one o'clock
kda'tcwi· ayi·'n ni·gi·za'di·eli·aneˋ ni·gəbəs·i·ha'dasi·n
you must stay and after you have hunted you skin them
nabawi·' ni·t·atci·' ko'lɋbekhɋda·mən kəmade'gənoma·k
quickly and then at once bundle them up well your hides
ni·ni·ebla' tek·a' ndatcwi·'l·os·eˋ nda'ba sipki·wi·'
until then there I must go it will not be long time
ni·dji·nəbaya'n esmadji·' to·k·u'ldewi·a·k ktci·mədeolənowa'k
and I will come before will they wake up great shamans
nədji·'kəmαdja·ləlα'n mi·na' wa'dənala·n" ni·geła' ni·gat·e'
so I will carry you back again (to) where I got you." Accordingly at once
wa yuli'l·. wi·dɋba'lˋ ela'gəki·mgo·t ni·wi· hwi·zɋdji'n
that this his friend as he was told then he hurried

[3] Literally "once move (sun)" referring to division of portions of the day.

ni·gat·e′ nunadi·e′ləwɋmɑ·n wunəgi·gwa′ si·bi·wi·′ təma·kwa′
and at once then he hunted and packed them otters also beavers.
ni·gi·zi·ni·łɋni·′ kipke′·tɑha·nt ni·yu′ bə′s·i·hada·s·i·łɑn
After he had killed he cut off some meat and then he skinned them
nabi·naŋgwa′t ki·ni·′ eli·wi·za·ke′k ni·ga′ wɔ·lɑbek·hɋda′mən
quickly it seemed very much he hurried and then he bundled them up well
umadegənoma′ ni·gi·zi·′ ki·zɋdji·′t eli·dəhɑzi·′t “ki·zi·ɛ′t·o′
his hides and after he was ready he thought, “It is after
nahən′i·′ nəgwəda′mki·p·ode·· ɋgełɑt·e′.” ni·ga′nowa
now about one o'clock surely.” And then he
wədli·dəhɋzi′n “ni·dɋbɛ′ nowa′neləmu·k·w” ni·ganowanda′
thought, “my friend said what was true.” And then not
tɑnetu′l·. la′k·whɛ·ki··′ wedji·bayɑ·nt yuli′l· wi·dɋba′l·
did not know how far he came from this his friend
wəs·a′mi·wi··′tc nd′at·egəne· ki·zi·djanabi·wi·· wa ayagɑnt·e′
because also not he could stop that since
we′dji·wi·· mɛ·łɑntde′ spəmə′k· sala′k·i·wi·· ni· unodamə′n
always traveling in the air. Suddenly then he heard
saŋkhi·mɑmɑ′ntkami··′gip·ode·k eli·dəhɋzit ebəgwatcɛ·t·o′
coming out earth trembling, thinking on account of it
gadi·me′t·kami·ge· e′dudji·sɑk·pa·tɑŋgwa·k saki·′yulil· wi·dɋba′l·
the world was about to end so much it was noisy, but behold this his friend
sɑŋkhe′łɋli·t ni·ga′t·e pedji·′gədahi·t wa bmulɛ·′ ni·udi·′damən
coming along out and then came jumping that Bmule′. Then said
wa a′ida bmulɛ·′ “nabawi·′ tes·i·′gədahi·n nbə′skwanɑ·k
that well Bmule′ “Quickly jump upon my back
gi·zi·na·′ni mədeolənowa′k amku′ldowa·k.” ni·geła′ ni·wa′
it is already time the shamans wake up.” Accordingly then he
udes·i·′gədahi′n pə′s·kwanɑ·k. yuli′l wi·dɋba′l· sɛ·wi·yu′
jumped upon his back this his friend with here
umadegənoma′ tɑnławe′i· ki·za′di·eli··t ni·wa′ omɋ′djełɑn
his hides as much as he had hunted. Then he started off
bmulɛ·′ ni·t·atci·′ tɋławe′i· e′dudji·łɑ·nt pek·i·wi·′bi·wi··
Bmule′ and then like so fast going only just
lɑmbi·gwa′hasi·de· ni·gi·zi·′ obesogu′n wa′də nogo·tɑ·p ntami·′
he imagined it then after he warmed up his belly and his head first
neni·gan·i·′ gi·zi·be′swogo′t ni·udi·′łəgun “nd′atci. mi·na′
there as formerly when he brought him then he was told “Not ever again
kəne·na′mi·hodi··′p·ənа· kenowadji·′ kədaskami·′
we will see each other but also you forever
wule′ləməgwewin nəwedji·′ kwenɋ′wəzi·a·n” ni·t·atci·′
will have good fortune and so you will live long.” And here
notlo·′·kɑŋga·n ume′tɋbegəs·i·n.
my story is ended.

HOW A HUNTER ENCOUNTERED BMULE′, VISITED HIS COUNTRY AND OBTAINED A BOON [1]

FREE TRANSLATION

Once there was a man who went hunting but he could not find anything. Soon he came to a river and as he had become thirsty, he sat down and after he had sat down, he was about to drink. While he stooped down toward the water, there in the water he saw some one's reflection really resembling a human being, but one whom he did not know but of whom he had heard. Behold he was like Bmulɛ′, and at once the man got up and hid himself and after he had hidden, he watched to see what the other, his friend Bmulɛ′, would do. Then he climbed into a tree. Then the other, whose reflection he had seen in the water while lying on his face, that one in his turn was about to come down and drink. He had a piece of gold in his mouth and he took it out and laid it on the ground. Then the man, when he saw where Bmulɛ′ had hidden it after taking it from his mouth, thought that he would go and steal it. Accordingly, the man started to crawl flat on his belly so that his friend would not see him, and when he came near, crawling slyly along, he took the gold.

Then when Bmulɛ′ had finished drinking, returning for his gold, behold he could not find it and, thinking about it, he reached a conclusion. "So it is evidently stolen from me." Now that Bmulɛ′

[1] A St. Francis Abenaki tale, given by C. G. Leland and J. D. Prince (Kuloskap The Master, New York 1902, p. 236), rather closely follows this narrative, though in the St. Francis story "P'mula" gives magic eyerings of a snake to the hunter.

Pəmu'la seems to be known locally among the western Wabanaki. To the St. Francis Abenaki he is a bird-like monster which flies from one end of the world to the other in one day. He can hear the merest mention of his name if anyone calls him. (Cf. Maurault, op. cit., p. 574.) In Penobscot mythology, Pəmu'le, "Comes flying," is believed to heed the appeal of men. Once a year he flies across the sky, propelling himself with bull-roarers, giving three cries; one at the horizon; one at the zenith, and one at the other horizon. He may be stopped by an ascending column of smoke and will then grant supplications for aid.

The concept is interesting as an element of religious and social fabric among related western Algonkian. Among the Algonquin and Ojibwa of Ontario, the creature is known under the name Pa′′guk′ (Timiskaming) (cf. F. G. Speck, Myths and Folk-Lore of the Timiskaming, Algonquin, and Timagami Ojibwa, Memoir 70, Anthropological Series No. 9, Geological Survey of Canada, 1915, p. 22) and Pa′′gɑk (Timagami) (ibid., p. 81). The beliefs regarding him are similar to those of the Wabanaki; though the Timagami believe his appearance to be an omen of death. With the Menomini "Pa^{x}ka^{x} is a flying skeleton . . . corresponding to the western Ojibway Pägûk" (A. B. Skinner, Social Life and Ceremonial Bundles of the Menomini Indians, Anthropological Papers of the American Museum of Natural History (1913), Vol. XIII, pt. 1, p. 83).

On the northern plains, however, among the Plains Ojibwa, "Pägûk, a skeleton being with glaring eyes which is sometimes seen flitting through the air," is the dream patron of a cannibal cult (Windigokan), the members of which perform in a mask costume and blow on whistles. The functions of the society are to heal disease and to exorcise demons. Taboo associations have become centered about the society. (A. B. Skinner, Political Organization, Cults, and Ceremonies of the Plains Ojibway and Plains Cree Indians, ibid., Vol. XI, Part VI, pp. 500–505.) The Plains Cree had the same society (Skinner, ibid., p. 528–529) and so do the Assiniboine (R. H. Lowie, The Assiniboine, ibid., Vol. IV, Part I (1909), pp. 62–66), who also designate the dance by a cognate term Wi^{w}tgō′gax. This series of cases makes me feel that we have here a case of more recent elaboration from a common Algonkian idea, the result of a tendency toward socialization on the Plains, where the cannibal cult evolving out of the flying-head conception has taken on the characteristics of the crazy dance of the Arapaho, Gros Ventre and the others of this region.

was a sorcerer, and so right there he spoke aloud into the air and said, "My friend, please do give me back that, my gold, for you can not make any use of it. That is my life. Moreover, I can not stay long in any one place. Pray do give it back to me quickly and if you give it to me you will have good luck, for that you will always have an abundance of money and you will not lack in hunting." Then the man spoke to him and said, "Then I will give you back your gold, but then don't cheat me." And he, Bmulɛ′, said, "I can not cheat you. If you are afraid of me so now mount upon my back and hold tight to me for very fast we shall go." Accordingly the man mounted upon the back of Bmulɛ′ and the great magician started off traveling so fast, because that Bmulɛ′ could even rise in the air, and then they came to the end where he brought him, Bmulɛ′'s country, as it is called. Great magicians lived there. Just at noon time these magicians assembled at that place and slept together. Then this Bmulɛ′ bringing him right to this country put him down and said to him, "Here you may hunt beavers and otters. So hurry and get ready. Just until 1 o'clock you can stay, and after you have hunted, skin your game quickly and bundle up your hides. Until then I must go somewheres. It shall not be for a long time and I shall come back before the great magicians wake up, and carry you back again to the place where I got you." Accordingly at once the man did as his friend told him and he hurried on with it and he hunted beavers and otters and after he had killed them he cut off some meat and skinned them, quickly he proceeded with haste and then bundled up his hides, and after he was ready he thought to himself, "It must now be about 1 o'clock surely." And he thought again, "My friend said what was true." But he did not know how far his friend had to come from, forasmuch as he could not stop anywhere since he was always traveling in the air. Suddenly then a great trembling he heard arise from the earth and he thought on account of so much disturbance that the world was about to come to an end. But behold it was this his friend coming along. Then Bmulɛ′ came bounding up and Bmulɛ′ said, "Quickly jump upon my back, it is already time for the magicians to wake up." Accordingly then the man jumped upon his friend's back with his hides that he had secured, and Bmulɛ′ started off going so fast that one could only imagine it. Then he brought him to where he had been formerly. After he had warmed up his belly and his head, he said, "Never again will we see each other, but nevertheless you will forever have good fortune and besides you will live long." And here my story is ended.

THE ORIGIN AND USE OF WAMPUM

Tanławe'i· aida' dane'dudji· bodawa'zi·mα'k'ʷ ni·nawa'
Accordingly well then whenever they held a council then there

utai·nɑ̨' məde'olinowa'k ni·dαni·' ɛkwαmpsa·'nəhi·di·t yu'gi·k
there were shamans and how according as they were strong these

məde'olinowa·'k ni·uda'li wewełα'n aweni·' mliksani·da'
shamans there they were known who is powerful.

ni·gizi·' bodawazi·mα'k' ni·ubə's·kwəletαmαnα' ni·udαm'hadi'n
And after they councilled then they lighted up their pipes and all smoked.

ni·wa' ktci· məde'olinu' gesta' p'kwudetαmα'nt ni·wə̨·bɑ̨'bi·
And this great shaman each time he drew upon his pipe this wampum

so'gahazo' wudji·' wudonα'k [1] w·ə̨bi·gα'k ni·wa' məde'olinu'
fell out from his mouth (if) they are white then that shaman

tebɑ̨'bwi·wi·' edutsani·'t ni·wɑ̨·bɑ̨bi'm ebas·i·wi·' wə̨·bi·'gən
medium so powerful this his wampum half white

si·bi·wi·' ebas·i·wi·' elwe'mkwi·gə'n ni·wa' nodas·ani't
and half reddish then this least powerful

məde'olinu' neləwɛ·' mkazewi·gə'n wə̨·bɑ̨bi'n ni·nawa'
shaman almost blackish the wampum. And then

yugi·'k məde'olinowa'k tanyu'gədji· sekɔ·'sidji·'k ni·gi·gədji'
of these shamans how this one will win the other ones

peme'ltodetci·' wə̨·bɑ̨bi·' ki·zi·wədα'mhadi·hi·di·da'
having the most wampum after they have all smoked

məde'olinuwa'k ni·tɑ̨'ławe'i· kadawi·' wələs·tɑ̨wɑ̨'di·hi·di·de'
shamans. Then whenever they want to make a treaty

yugi·'k ni·zɔ·k·ami·'gəsowa'k ni·wətambe'nkek·tona' wə̨·bɑ̨bi·'
these two nations then they exchange in payment wampum

ni·l·α'mpskahɑ̨zu' kədəgwabi·zu'n ni·dalα'mpskəhɑ̨zu' ni·zno'l
beads worked into a belt designed into two

wəldji·a'l' eli·danławei' gi·zi·'wələ's·tawɑ̨'dəhi·di't nda'tαma
hands meaning as they have agreed to the treaty no (more)

mαdɑ̨be'k'ʷ nda'tci· gadona'ldi·wi·a'k ni·askami·wi·' ni·a'tci·
fighting and not hunting one another forever And that

nimsi·wi·'.
is all.

[1] The narrator added that some old woman would catch the beads in a receptacle as they fell from the magician's mouth.

FREE TRANSLATION

Accordingly, then, whenever they held a council there were shamans there. And according to their strength among these shamans it was known who was the most powerful. After they held their council they lighted their pipes and smoked. In the case of an exceedingly great shaman every time he drew upon his pipe, wampum fell from his mouth. If the wampum was white, then it denoted that the shaman was of medium power. If the wampum was half white and half reddish it denoted the least powerful shaman. But if, in the case of a shaman, his wampum was almost black, then he would win over these shamans, the others who had the most wampum, after the shamans had smoked their pipes. And so whenever these two nations wanted to make a treaty they gave wampum to each other as a payment, the beads woven into a belt designed with two hands, meaning that they had agreed to the treaty and would fight no more and forever would not hunt one another down again. And that is all.

WAWENOCK DRINKING SONG

In the following text, obtained at Tadousac from Joseph Nicolar, a Wawenock descendant affiliated with the Montagnais, we have a type of song common among the Penobscot and the other Wabanaki tribes and known as "Lonesome songs." Owing to his unfamiliarity with the language the informant has used some forms which are not very clear.

ni· tą be si·'s tɑn wedo sa'n
My little friend whence comest thou,

net·e' tala'gwi· wi·' gwe nǫ' da nǫ'
In that direction "Long town"? [1]

ni· tą be si·'s tɑn wedo sa'n
My little friend whence comest thou,

di· wa' di· no' pɑm se' gwe nǫ' da nǫ'
Lonesome(?) ledge "Long town"?

ni· tą be si·'s a we'li· si·'s
My little friend his little navel

ni· tą be si·'s kɑmi·'li·ti·n
My little friend give me some

bu tai' a li·p san bet gwe nǫ' da nǫ'
Bottle fill up please "Long town" (?)

di·wa'di· ta' wi· wi·' gwe nǫ' da nǫ'
Lonesome "Long town" (?)

[1] For the want of a better explanation it seems that the song refers to some place called "Long Town" (gwenodana', "long-town"), probably in Canada. The expression gwe nǫ da nǫ may, however, be a verse ending having a value similar to Kuwenodinu, "It is long O," occurring in a Passamaquoddy song recorded by Professor Prince. (Cf. The Morphology of the Passamaquoddy Language of Maine, Proceedings of the American Philosophical Society, Vol. LIII, No. 213 (1914), pp. 115–116–117.) In still another Passamaquoddy song given by Leland and Prince (Kuloskap, The Master, pp. 308–309), there is an untranslated stanza ending anigowanotenu. These independent occurrences of the burden in question seem to attest to its antiquity in the Northeast.

NATIVE TRIBES AND DIALECTS OF CONNECTICUT

A MOHEGAN-PEQUOT DIARY

BY

FRANK G. SPECK

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NATIVE TRIBES AND DIALECTS OF CONNECTICUT
A MOHEGAN-PEQUOT DIARY

By Frank G. Speck

MOHEGAN-PEQUOT TEXTS

Some years ago, after the death of Fidelia A. H. Fielding (pl. 14), the last Indian who retained the ability to speak the Mohegan language, I practically concluded that the last morsel of obtainable linguistic and ethnological material concerning this important and little-known group of Algonkian had been secured and published. With such an impression in mind, in 1905 I turned over to Prof. J. D. Prince the last of my Mohegan papers, as my attention then became diverted to other fields. This material consisted of a personal diary written in Mohegan-Pequot by Mrs. Fielding. The preservation of these inscriptions would have provided a welcome addition to the scanty text material up until that time in existence, but the papers were soon after unfortunately destroyed in a conflagration which consumed much of Professor Prince's library. And so it remained for us to lament the passing of the last Mohegan opportunity. Mrs. Fielding died in 1908, having been for some years in such a condition as to make investigation an impossibility. Fortune, however, turned a favorable aspect. Another collection of texts in the form of a diary, some essays, and memorandums were found among Mrs. Fielding's posthumous belongings by her stepson, John Fielding. This manuscript was generously placed in my hands by John. It possesses more substance than that which was lost, as I remember it, being far more copious and having a wider range of thought and expression. In consequence of such a favorable event I became stimulated recently to revisit the southern New England field, and to spend some time in residence at the old Mohegan village gathering notes on the new morsel and searching for more refreshing knowledge in the old atmosphere. The first results are accordingly submitted. The almost miraculous recovery of these words in an obsolete language permits a hope, perhaps not too optimistic, that still more, and perhaps something in other eastern dialects, may come to light through the hands of several of the investigators whose eyes and thoughts are turning with interest to the eastern remnants.

In a number of papers, some of which were prepared in collaboration with Professor Prince, the Mohegan-Pequot subject matter was

presented to readers. But those articles suffered a great disadvantage through appearing in various scientific and semipopular journals over too wide a period of time.[1] In consequence, the status of this dialect among the others of its group was never satisfactorily defined, and ethnological comparisons among the eastern Algonkian were never extended over the southern New England group as they should have been if all the information available had been at first properly assembled.[2] The full account of this information would otherwise, I believe, have merited more serious attention; some deductions in culture could even have been drawn. Now, with the whole Mohegan-Pequot matter as much as possible in mind, and the neighboring eastern types of dialect and custom in view, I have been bold enough in this paper to make a few points of classification and to define the group among its relatives as it deserves.

ETHNIC COMPOSITION OF THE MOHEGAN-PEQUOT

In the history of the American colonies the Mohegan Indians played an important rôle. In literature they have been made renowned, but unfortunately no attention was ever paid to their internal qualities of language and culture, things which stand for so much more in the understanding of a people's place in the world of human development. For almost a century they have been regarded as so completely civilized that their language and native customs have even faded from memory. Hale, as did several other writers, completely overlooked the fact that within 15 years of his time of writing individuals lived in most of the contemporary New England communities who knew words and sentences in their native Algonkian dialects, even if they could not converse in them consecutively. He believed that none of the Indians of Mashpee, of Gay Head, or of Middleboro, the remnants of the Nauset and Wampanoag tribes, none of the Narragansett of Rhode Island, none of the Mohegan,

[1] (*a*) The Modern Pequots and their Language. J. D. Prince and F. G. Speck. Amer. Anthrop., vol. 5, No. 2 (1903).

(*b*) Glossary of the Mohegan-Pequot Language. J. D. Prince and F. G. Speck. Amer. Anthrop., vol. 6, No. 1 (1904).

(*c*) A Modern Mohegan-Pequot Text. F. G. Speck. Amer. Anthrop., vol. 6, No. 4 (1904).

(*d*) Dying American Speech-Echoes from Connecticut. J. D. Prince and F. G. Speck. Proceedings Amer. Phil. Soc., vol. XLII, No. 174 (1904).

(*e*) A Mohegan-Pequot Witchcraft Tale. F. G. Speck. Jour. Amer. Folk-Lore, vol. XVI, No. 61 (1903).

(*f*) The Name Chahnameed. J. D. Prince. Ibid.

(*g*) Some Mohegan-Pequot Legends. F. G. Speck. Jour. Amer. Folk-Lore, vol. XVII (1904).

(*h*) Remnants of the Nehanties. F. G. Speck. Southern Workman, February, 1918.

(*i*) Notes of the Mohegan and Niantic Indians. F. G. Speck. Anthropological Papers of Amer. Mus. Nat. Hist., N. Y., vol. III (1909).

(*j*) Decorative Art of the Indian Tribes of Connecticut. F. G. Speck. Anthropological Series of Geological Survey of Canada, No. 10 (1915).

(*k*) Medicine Practices of the Northeastern Algonkians. F. G. Speck. Proceedings of the Nineteenth Congress of Americanists, Washington, 1915. Washington, 1917.

[2] In his Preliminary Report on the Linguistic Classification of Algonquian Languages, Twenty-eighth Ann. Rept. Bur. Amer. Ethn. (1912), Dr. Truman Michelson hesitated to classify Mohegan and Pequot definitely.

Pequot, and Nehantic remaining in Connecticut, nor any Scatticook in the western part of the same State, remembered anything of their native tongues. That he was not correctly informed on these interesting vitalities of aboriginal life appeared evident when, through patience and fortunate circumstances, matter was described and published concerning the language, while some indications appeared of a latent knowledge of old customs and beliefs illustrated by actual ethnological specimens. At Mohegan there lived at this time at least one who, as we have shown, had some systematic knowledge of a New England Indian language. A body of other information on customs could then, and some still can be, harvested from the descendants of these same interesting groups.

First appearing as an organized tribe under the celebrated leader, Uncas, the Mohegan gradually assumed the prominence of a great political factor in southern New England. Although the name Mohicans (Mohegan) is given a place on a map of the region dating from 1614 (pl. 15), their ancestry was chiefly Pequot, evidenced by many sources, Uncas himself having been one of the sachems of that nation. How they gradually developed a separate nationality, which was emphasized by the part they took in aiding the English to accomplish the extermination of the Pequot and later the Narragansett, is generally well known. They absorbed control of the Nipmuck north of them and the Tunxis and other tribes westward across the Connecticut River.[1] Only one tribe, the Nehantic (Niantic), their neighbors on the shores of Long Island Sound between the Niantic and the Connecticut Rivers, was, it seems, affected favorably by the Mohegan expansion. They became finally absorbed by the latter sometime after 1850. The composite character of the historic Mohegan is well shown by a review of the descent of the various families constituting the tribe, which shows that practically all of the tribes in the surrounding territory contributed more or less to the growth of the Mohegan community. It naturally follows that the material and mental life of the Mohegan should be regarded as something of a blend of the minor ethnological types represented among the peoples inhabiting this immediate region.

The Pequot should undoubtedly be classed as the nation contributing most in blood to the composition of the Mohegan, since their language remained the mother speech. After the tragic extermination of this tribe in 1636 the exiles were distributed more or less as slaves among the Mohegan and Narragansett. De Forest has compiled the references in colonial documents showing the large number of those which came into the hands of Uncas. This increase aug-

[1] De Forest, History of the Indians of Connecticut, 1851, pp. 182, 254–258, and 376, gives an account of the expansion of the Mohegan under Uncas, covering the territories of the Nipmuck, Tunxis, and Hammonasset. The Tunxis residing at Farmington on Connecticut River and the Hammonasset on the western shore of the mouth of the river were by early authors assigned to the Mattabesec (Wappinger) group.

mented the numbers and power of the Mohegan to such an extent that in speaking of the language and ethnology of the tribe it seems proper to adopt the hyphenated term Mohegan-Pequot. So far as information is available we have no means of estimating the actual proportion of Pequot blood prior to 1861. In that year, however, a body of commissioners published a report on the land holdings of the tribe and submitted a census of the individuals, with the statement of their tribal ancestry evidently based on information given by the Indians themselves. Among the 79 individuals listed as Mohegan, 16 asserted themselves to be of Pequot descent, ranging from one-half to one-eighth.[2] It should be recalled that two bands of Pequot were established in Connecticut in colonial times just across the Thames River, not much more than 12 miles distant from the Mohegan village. Nevertheless, the intermarriages between the two people in recent times have amounted to nothing, owing to a traditional dislike between them arising from the part played by the Mohegan in aiding the English to effect their downfall. The Pequot, for their part, have continued a separate existence on their side of the river to this day.[3]

It may be worth while adding a word or two in corroboration of historical testimony as to the linguistic and ethnological affinity of the two groups. A comparison of two modern Mohegan glossaries with the actual Pequot terms collected by President Stiles at Groton, Conn., more than a century and a half ago,[4] shows the two to have been as close in phonetics and lexicon as, one might say, British and American; a comparison which seems to hold in many respects between the people in general with almost amusing consistency. The linked cultural identity of the real Pequot and the Mohegan-Pequot permits us from the standpoint of our Mohegan information to assign classification to a rather wide area in eastern Connecticut, a considerable help in filling up the gaps in the culture areas of this little-known region.

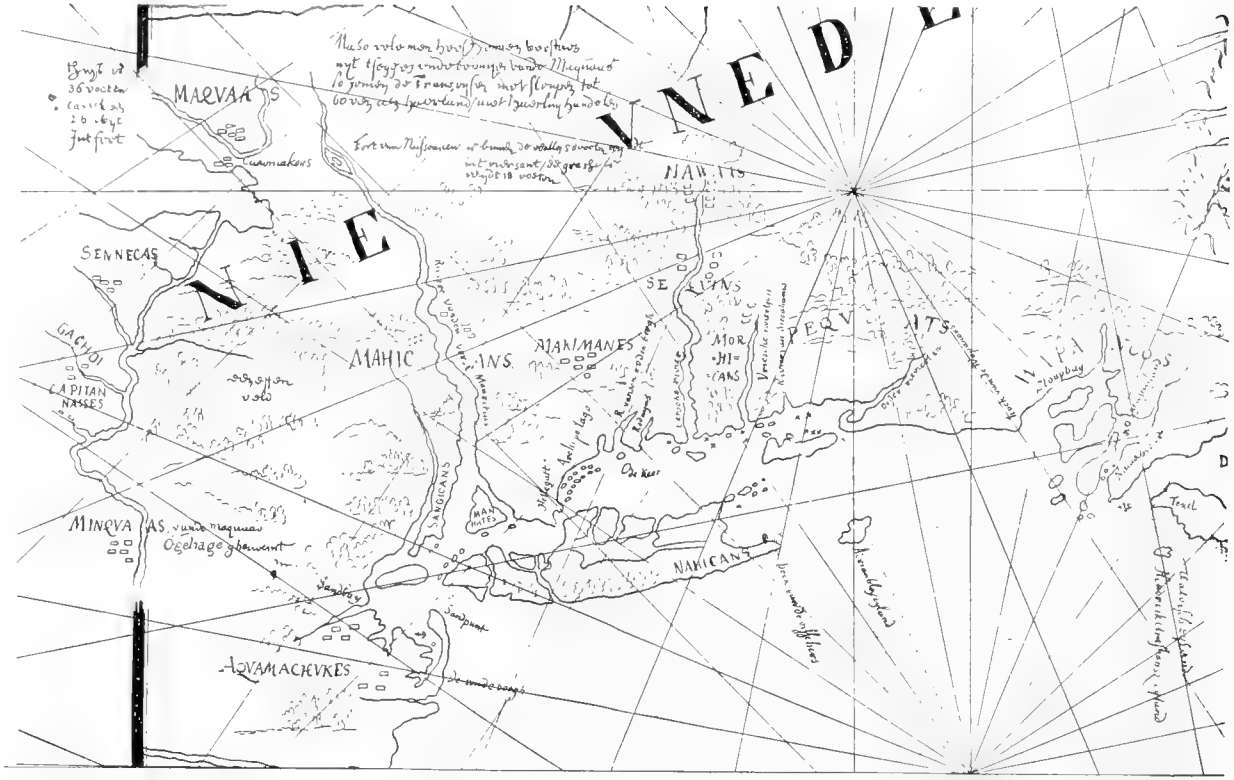
The Mohegan-Pequot have undoubtedly assimilated some Narragansett blood, but to what extent it would be impossible to say beyond quoting the previously mentioned report of 1861, which designated Narragansett descent to three individuals among the Mohegan at that time. Among the present-day members of the

[2] I have included under this listing four whose Pequot ancestry was not specified, though it should have been, since their parents were so designated.

[3] An old original Pequot wooden corn mortar (pl. 16, *b*) obtained in 1920 from Nathaniel Latham, of Stonington, shows the characteristic scalloped base which appears as a feature in the mortar construction of this immediate group of tribes. This elaborated feature does not occur in the mortars of the Massachusetts bands. The latter have plain straight sides.

[4] This vocabulary was taken down in 1764. The forms recorded therein show practically no deviation from the Mohegan given here, even after the wide lapse of 158 years; rather remarkable nonchangeability for languages which have lived only in oral form.

FIDELIA A. H. FIELDING, THE LAST SPEAKER OF THE MOHEGAN-PEQUOT LANGUAGE, TAKEN SEPTEMBER, 1902, AT MOHEGAN, CONN., DURING THE ANNUAL MOHEGAN "WIGWAM" FESTIVAL

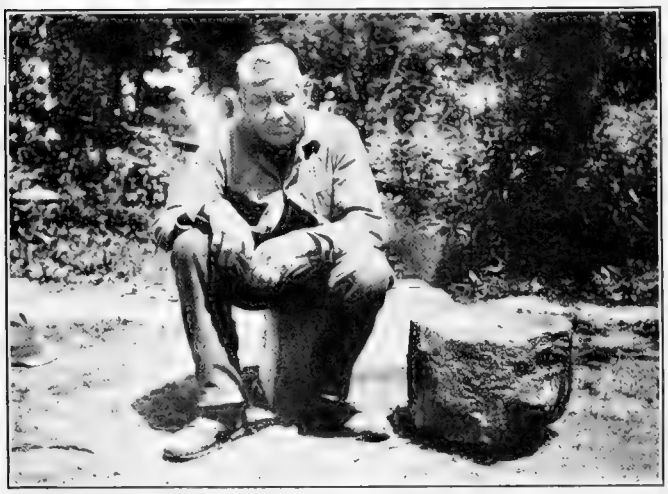


DUTCH MAP OF ABOUT 1614, THE EARLIEST SOURCE SHOWING THE LOCATION OF THE MOHEGAN AND NEIGHBORING TRIBES

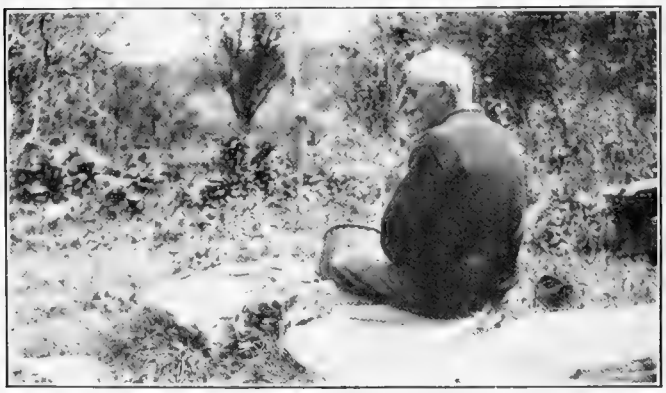
a *b* *c*

a, MOHEGAN CARVED WOODEN MORTAR AND STONE PESTLE (MUSEUM OF THE AMERICAN INDIAN, HEYE FOUNDATION); *b*, CARVED PEQUOT WOODEN MORTAR FROM STONINGTON, CONN.; *c*, NEHANTIC WOODEN MORTAR (FROM OLD NEHANTIC RESERVATION AT BLACK POINT, NEAR EAST LYME, CONN.)

a

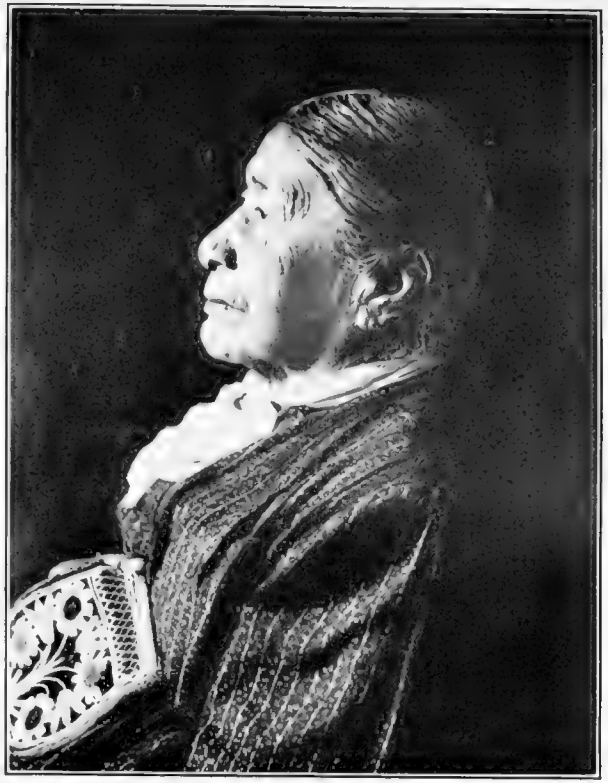


b



c

a, MOHEGAN MAN POUNDING PARCHED CORN IN WOODEN MORTAR; *b*, CHARLES MATHEWS (NEHANTIC-MOHEGAN) AND OLD STONE WASHBASIN; *c*, EDWIN FOWLER AND ANOTHER OF THE OLD STONE WASHBASINS AT THE FIELDING HOMESTEAD



MRS. HENRY MATHEWS (MERCY NONSUCH), A FULL-BLOOD NEHANTIC (DECEMBER, 1912). THE BEADED POUCH IS A SPECIMEN OF HER HANDIWORK

(Photograph by M. R. Harrington.) (Full face and profile)

SIOTA A. NONSUCH, NEHANTIC (TWO VIEWS)

(Photograph by W. Vivian Chappell)

tribe the Tantaquidgeon [5] family recognizes the same in part. Dialectic or other influence from this source, however, may be regarded as negligible.

Among the minor tribes whose local culture and dialect were evidently rather closely related to the Narragansett were the Western Nehantic.[6] They deserve particular notice. The location of this small tribe has already been given. With the decline of this band its descendants seemed to have turned toward Mohegan as a refuge. Until recently there were several individuals of pure Nehantic blood (see pls. 18, 19, 21) living there who had removed from their proper habitat on Long Island Sound near East Lyme. Four of the present inhabitants of Mohegan are therefore one-half Nehantic, and some of these have children there. In 1861 there were six of this classification. The culture contribution of this small group can, however, have been very insignificant, even if it differed at all from that of the Mohegan residents. The Nehantic have been regarded also as an offshoot of the Narragansett.[7]

Immigrants from the Tunxis tribe were at times accorded a haven at Mohegan, as their declining numbers left them a prey to the encroachments of the whites. The Tunxis, a small nation, occupied a neighborhood on the Connecticut River near the site of Hartford. Just what their dialectic peculiarities may have been we have no record to show, beyond several assertions that they belonged to the Mattabesec or Wappinger confederation, which extended from the Hudson to the Connecticut south of the latitude of Poughkeepsie. They are reputed to have been later subject to Uncas. After the Revolution some of them joined the Stockbridge Mahican. One of the Tunxis descendants persisted at Mohegan until within about 30 years ago. This was an old woman, Pually Mossuck, who died about 1895, leaving some scattered offspring, Caroline and David Jones and Mary Taylor. The name Mossuck was noted by De Forest as occurring in his time (1852), borne by an old man living in Litchfield.[8] In 1804 some of them still held land in Farmington under the care of an overseer.

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[5] This name is given as "Tantiquieson, a Moheague captain," in Winthrop's Journal, II, 380–381, quoted by Drake, Biography and History of the Indians, etc. (1837), Book II, p. 69. De Forest (History of the Indians of Connecticut, p. 191) also refers to one of Uncas's captains of this name.

[6] Since the account of Nehantic ethnological survivals was published in 1909 (Speck, ref. (h) and (i), p. 206 of this paper) two additional facts concerning the band have come to hand. One is the word wɑkɑdjanɑ'k, remembered by Mrs. Skeesuck as an expression often used by her mother (Mercy Nonsuch), a full-blood Nehantic woman who died in 1913. This means, "Oh my goodness!" and corresponds to Mrs. Fielding's Mohegan exclamation wai'kodja'mɑŋk', "Oh my!" Next we traced an old wooden corn mortar (pl. 16, *c*) which had been taken from the Nehantic reservation at East Lyme and had fallen into the hands of white people. It had presumably belonged to the Wawkeet family of Nehantic. In form, and in the peculiarity of the scalloped carved base and handles at the sides, this interesting mortar is identical with those used at Mohegan (pls. 16, *a*; 17, *a*).

[7] W. Hubbard, A Narrative of the Indian Wars in New England, etc., 1607–1677, p. 49. Stockbridge, 1803.

[8] De Forest, History of the Indians of Connecticut, p. 375

One, at least, of the tribes of eastern Long Island contributed individuals to the Mohegan nation. At the present day the Fowler family is of remote paternal Montauk descent. We should, I think, hesitate in classifying the Montauk and its affiliated tribes inhabiting the eastern portion of Long Island intimately with the Mohegan-Pequot, since we have so little information on the dialectic and culture properties of the Long Islanders. The inhabitants of the eastern portion of the island differed, however, from those of the western portion, an assumption fairly well founded through historical and archeological contributions by various writers.[9] Since, however, the Montauk and their allies were in close political and commercial contact with the Pequot and Mohegan-Pequot, it may be, I presume, fairly safe to assume that something more than mere social relations existed between the two groups.[10] The eastern Long Island group under consideration, however, according to Michelson, fell within the confines of the larger Massachusetts-Narragansett-Pequot dialectic division.[11]

To properly understand the composite character of the southern New England tribes, especially those nearest the Hudson River and the New York State boundary, it is necessary to revert for a moment to the question of Iroquois influence. The early accounts of the region are replete with reference to the constant friction between the two stocks, the Iroquois, as usual, the aggressors, as successful in their cultural conquest as they were in their political invasion. There seems to have been no retreat for the tribes bordering on Long Island Sound as far as Cape Cod. It was therefore inevitable that the institutions and manufactures of the Algonkian should have been modified by contact with the more advanced Iroquois. We may even remark the survival of such an influence in the decadent ethnological characteristics of the southern New England peoples as they are revealed to us in the local records and in modern survivals. In architecture, implements, ceramics, basketry, beaded and quilled embroidery, costuming, and decorative designs the testimony is abundant for similar properties existing in both

[9] R. P. Bolton, New York City in Indian Possession, Indian Notes and Monographs, Museum of the American Indian (Heye Foundation), vol. 11, No. 7 (1920), p. 271, gives evidence from historical sources, chiefly land deeds; showing affiliations of the western Long Island tribes with the Delaware subtribes rather than with those of eastern Long Island. A. B. Skinner, Archaeological Investigations on Manhattan Island, ibid., vol. 11, No. 6 (1920), p. 212, summarizes the convincing archaeological evidence for a similar conclusion. (Cf. also R. B. Dixon, Proceedings of American Antiquarian Society, April, 1914, p. 9.) M. R. Harrington's unpublished material on Long Island ethnology shows also that a difference appears in a careful study of the two sections of the island.

[10] De Forest has much to say concerning Long Island and Connecticut Indian commerce and similarity. Mrs. Fielding related several folk tales referring to social intercourse between the two. (Cf. Speck, ref. (i), p. 197.) Drake discusses the same (op. cit., Book II, p. 101)

[11] Michelson, map with Preliminary Report on Linguistic Classification of Algonquian Tribes, Twenty-eighth Ann. Rept. Bur. Amer. Ethn. (1912). W. W. Tooker in several papers emphasized the similarity of Montauk with Massachusetts.

areas, the Iroquois evidently somewhere responsible. The ceremonial functions of wampum, clan inheritance, some elements of medicinal superstitions and folklore likewise reflect a similar influence.[12]

The ethnological content of Mohegan-Pequot culture is therefore valuable to the ethnologist, because it represents what was characteristic of a large area in southern New England stretching from Narragansett Bay to the Connecticut River and north approximately to the Massachusetts line, specifically embracing at least three prominent tribal groups, the original Pequot, the western Nehantic, and the later Mohegan-Pequot. On the map (pl. 20) I have undertaken to outline the determinable groups. It is most fortunate, accordingly, that the Mohegan maintained themselves for so long a time and fulfilled the function of conserving the type dialect of the area until at least some specimens of it, such as they are, could have reached the hands of investigators. They have preserved for us the only possible existing source of information on the life of this immediate group. The remaining Pequot in Connecticut have become hopelessly deculturated, while the Long Island remnants lost their language before records of it were made. West of the Connecticut River the one band at Scatticook, which remained fairly intact until recently, belonged outside of this group with the lower Hudson River group of Wappinger, so falling into classification as an intermediate between the Mohegan-Pequot of southern New England and the Mahican or perhaps the Munsee dialects.

The other southeastern New England subdivisions, the Narragansett and Massachusetts (Natick), were more fortunate in receiving attention from the early missionaries, only the Nauset and Wampanoag having been specifically overlooked by the recorders of native life and language of early times. Practically all of these groups, however, are still represented by more or less segregated bands of descendants in Rhode Island and Massachusetts, from whom some very fragmentary but, nevertheless, helpful contributions may be hoped for.

A further note concerning the southern New England Indians will remind us that in 1788 many of the Mohegan, Pequot, Narragansett, Tunxis, Montauk, and some Wampanoag withdrew, combined under the name of Brotherton Indians under the leadership of Samson Occum, a converted Mohegan, and settled among the Oneida, in

[12] Several ethnologists have remarked upon Iroquois influence here along different lines; C. C. Willoughby, Pottery of the New England Indians, Putnam Anniversary Volume 1909, p. 97; G. H. Perkins, Aboriginal Remains in Champlain Valley, American Anthropologist, n. s. vol. 11 (1909), p. 607; A. B Skinner, Archeological Investigations on Manhattan Island; Indian Notes and Monographs, Museum of the American Indian (Heye Foundation) (1920), vol. 11, iv, 6, pp. 153, 210; R. B. Dixon, The Mythology of the Central and Eastern Algonkins; Journal of American Folk-Lore (1909), No. LXXXIII; The Early Migrations of the Indians of New England, Proceedings of American Antiquarian Society, April, 1914; De Forest, History of the Indians of Connecticut (1857), pp. 65–66, 289, etc.; and the writer's Decorative Art and Basketry of the Indian Tribes of Connecticut; Geological Survey of Canada, Anthropological Series, No. 10 (1915).

New York. Later, with the Oneida in 1833, they moved to Wisconsin, where they now continue to exist as a band numbering about 200 souls. Considerable light may still be thrown on the southern New England area by a detailed study of the composite exiled band, and this is a particularly urgent need at present.[1]

MOHEGAN POPULATION

It may not be out of place to present here for the historian and sociologist a series of estimates of the population of the Mohegan at different periods, to show incidentally how a small native community has withstood annihilation for almost two centuries, although surrounded by an aggressive and growing European population.[2] The small tribe has shown a remarkable tenacity, despite progressive dilution of blood, an illustration of the occasional persistency of small racial bodies within larger ones.

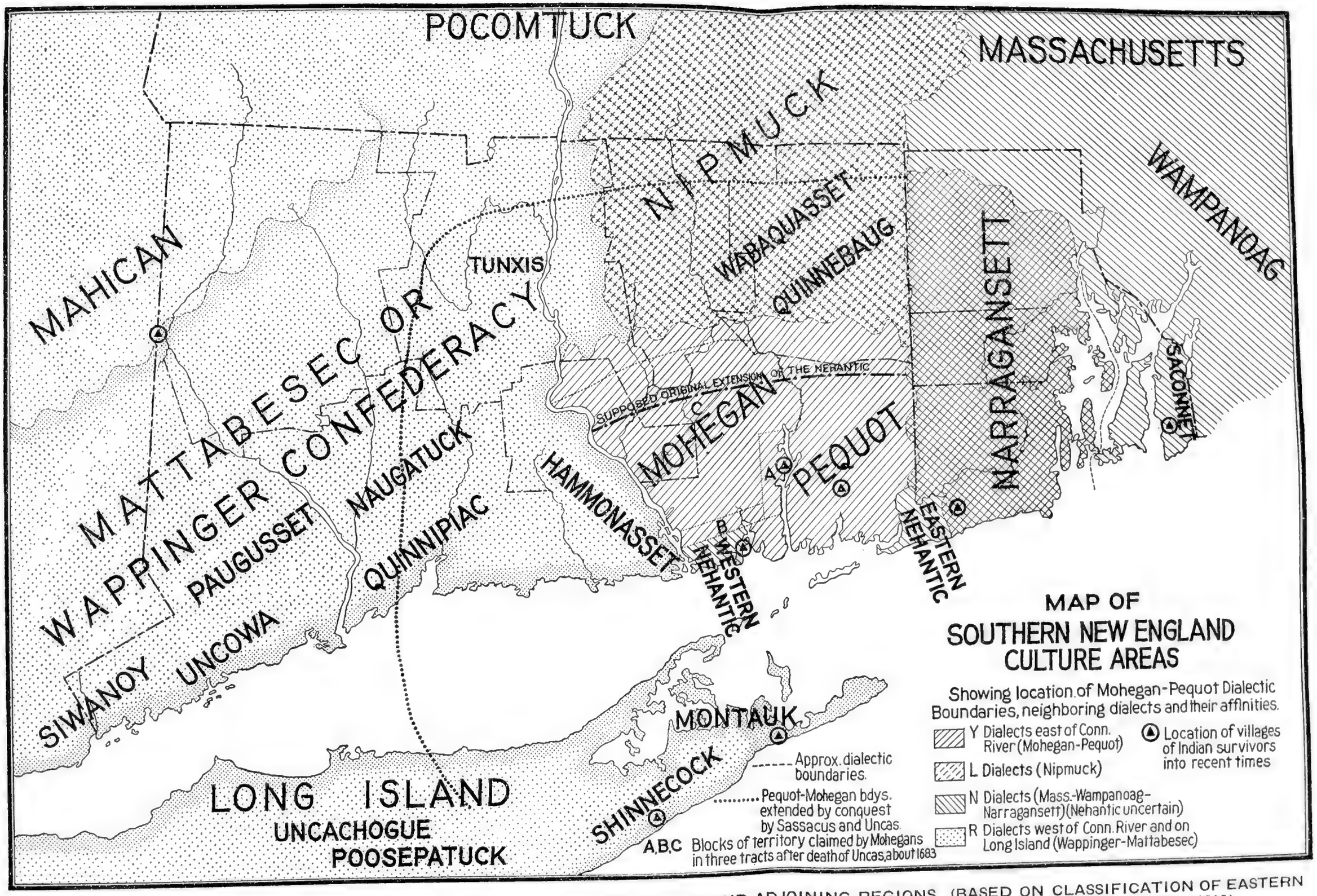
1704. "150 warriors" (estimated total 750 by De Forest, op. cit., p. 316).
1743. "100–120 men" (estimated 400–500 by De Forest, op. cit., p. 346).
1774. 206 New London and Montville, 61 Norwich, 21 Lebanon, 28 Colchester, 30 Preston; total, 346. (De Forest, p. 474, quoting Mass. Hist. Soc. Coll., vol. x, p. 118.)
1782. 135 (History of Montville, Conn., Baker).
1786. The removal took place to the Oneida country, under Samson Occom, and the formation of the Brotherton band, which later removed to Wisconsin.
1797. "Supposed to be 400" (statement by Kendall, see 1807, below).
1804. 84 (Mooney, in Handbook of Amer. Inds., Bull. 30, Bur. Amer. Ethn., article Mohegan).
1807. 69 "on their lands" (E. A. Kendall, Travels through North America, etc., 1807–8. N. Y. (1809), p. 301).
1822–1825. 300 (Mooney, op. cit., probably from census, Jedidiah Morse).
1832. 350 (ibid.).
1848. 125 (De Forest, p. 488). 25–30 full bloods, about 60 on the reservation.
1860. 85 (60 on reservation, 25 residing elsewhere). This is an accurate census by commissioners appointed by the State. (Rep. of Committee on the Mohegan Lands, Hartford, 1861, p. 4.)
1902. "About 100" (Speck, ref. i, 1909, p. 185), including those scattered through eastern Connecticut. These were enumerated by name.
1910. 22 (U. S. Census 1910, Ind. Pop. in U. S., p. 116). Evidently lessened through the claim of some of the Indians who passed as whites. The enumerations for the eastern tribes are, however, generally worthless in this census.
1920. 122 (enumeration of the Mohegan Association); 31 at Mohegan; 73 in Norwich, New London, and neighboring Connecticut towns; 18 scattered.

[1] Since the above was written a collection of texts and linguistic material has been obtained from this group by Dr. Truman Michelson for the Bureau of American Ethnology.

[2] Hubbard (Narrative of Ind. Wars in New Engl. (1803) p. 52) remarked on the Mohegan being less numerous but more warlike than the Narragansett.

BUREA

MAP



MAP SHOWING DISTRIBUTION OF TRIBES AND DIALECTS IN CONNECTICUT AND ADJOINING REGIONS. (BASED ON CLASSIFICATION OF EASTERN ALGONKIAN DIALECTS BY JOHN R. SWANTON AND TRUMAN MICHELSON, TWENTY-EIGHTH ANN. REPT. BUR. AMER. ETHN., 1913)

The latest phase of Mohegan history is the formation of the Mohegan Indian Association at Mohegan in 1920. The leading members of the band founded this association to preserve the integrity of the tribe and to effect certain aims along social and legal lines. Forty-nine of the Mohegan are enrolled, the officers being Lemuel M. Fielding, chief (pl. 22, *b*); Everett M. Fielding, assistant chief; Albert E. Fielding, treasurer; Gladys Tantaquidgeon (pls. 23, *b*; 24, *a*), secretary; Mrs. Edith Grey, Miss Mary V. Morgan, Mr. Julian Harris, and Mrs. Hattie Morgan, councillors.

ESTIMATES OF THE POPULATION OF THE PEQUOT PROPER

About 3,000 before the Pequot war is the estimate given by early writers.

1637–38. After the destruction of the Pequot, "350 warriors, about 1,250 souls," New Haven and Long Island (Mooney, article Pequot, Handbook of American Indians); 200 warriors, portioned out among friendly tribes, "about 700 in all" ("about 100 warriors to Mohegan, 80 to Narragansett, 20 to Niantic").

1655. Survivors granted two reservations in Connecticut, Mushantuxet (Ledyard) and Groton.

1674. 1,500 on both reservations (Mooney, op. cit.).

1731. 164 (De Forest, op. cit., p. 427).

1749. 38 Groton band (De Forest, op. cit., p. 432).

1762. 176 (30 families) Groton band (De Forest, op. cit., p. 437); 140 Mushantuxet (Ledyard) (Mooney, op. cit.).

1774. 186 Groton band
1776. 151 Mushantuxet
1820. 50 Stonington (Groton)
1832. 40 Groton.
1848. 15 persons, 3 families, Stonington; 48 persons, Ledyard
(De Forest, op. cit., p. 432 et seq.).

1902. "Less than a score" (C. P. Thresher.[2])

1907. "About 25" (near Ledyard) (Handbook of American Indians).

1910. 66 (49 in Connecticut, 17 in Massachusetts) (United States Indian Census, p. 75).

AFFINITIES OF MOHEGAN–PEQUOT WITH HUDSON RIVER MAHICAN

Having now proceeded toward establishing the boundary limits of the dialects of the specific Pequot type, we may denote the area by marking it in an inclosure on a chart of New England showing forthwith its classification as a member of the Massachusetts-Narragansett

[2] Homes and Haunts of the Pequots. New England Magazine, 1902, p. 753.

division. On the west, across the Connecticut River, were located,[1] the so-called Quiripi or *r* dialects, embracing the Mattabesec or Wappinger confederates, and these extended across Long Island Sound over the eastern portion of Long Island; on the north Nipmuck, supposed to have been an *l* dialect,[2] and a branch of the Pennacook, on the northeast Massachusetts, and farther to the east Wampanoag and Narragansett, the last three of the *n* type. This gives us five of the noteworthy variant divisions of the southern New England group, the dialects fairly uniform in lexicon, but varying phonetically through *r*, *y*, *l*, and *n* forms as just indicated.

The affiliations of the larger southern New England group may now be considered. In spite of the meagerness of detailed and accurate information, we have some general matter offering points of contrast with neighboring types, northward in the better-known Wabanaki and westward in the slightly known Delaware and Mahican area. These permit us at least to draw out a certain sense of directional relationships. Upon a second glance the relationship of the whole southern New England group falls more closely

[1] The dialects of Shinnecock and Poosepatuck, or Uncachogue, were mutually intelligible and belonged also to the *r* type, as is shown by a vocabulary taken by Thomas Jefferson in 1794 at the Poosepatuck reservation near Mastic. At that time three old women and one girl spoke the language. The original manuscript in the archives of the American Philosophical Society was examined. It shows a close lexical resemblance to Mohegan-Pequot. From the terms given, which unfortunately do not include many verbal forms, we may show the variation to be only a phonetic one, as follows: Mohegan-Pequot *y* (Mass.-Narr. *n*) (*iy*=*i'*)=Long Island *r*, between vowels. Examples:

English	*Uncachogue*	
star	arraqusac	anoqs (Natick)
dog	arrum	anum (Natick)
he is handsome	woreeco	wi''go (Moh.–Peq.)
good	woreęcan	wi''gαn (Moh.–Peq.)
		wuneegan (Natick-Narr.)
fish	operamac	pi''yamag (Moh.-Peq.)
fire	ruht, yuht	wi'yút, yut (Moh.-Peq.)

Other points in Long Island Uncachogue, though based on only a few examples, are: Animate plural ending, *-ank*, corresponding to Moh.–Peq. *αg;* inanimate plural ending, *-nus*, Moh.–Peq. *-unc* (*-unsh*). M. R. Harrington (Journal of American Folk-Lore, Vol. XVI, p. 39) in 1903 gives a Shinnecock vocabulary, but it does not afford a key to grammatical features.

On the mainland in western Connecticut we have the *r* forms identical with those of eastern Long Island, as follows, in the Naugatuck vocabulary given by De Forest (History of the Indians of Connecticut, p. 491) and Scatticook (Prince and Speck (1903), ref. *d*).

parched corn	rutig (Scatticook)	yokeg (Moh.–Peq.)
		nuhkik (Mass.–Narr.)
snake (diminutive)	skukaris (Scatticook)	skuksis (Moh.–Peq.)
man	rinh (Naugatuck)	i'n (Moh.–Peq.)
		nnin (Mass.–Narr.)
fire	ru-u-tah (Naugatuck)	(see above)
	rut	(Scatticook)

On the basis of the above tables, and the statement of Roger Williams that the northern Indians used *r*, it appears that the Wappinger-Mattabesec dialects, all having *r* forms (see below, footnote 2 of this page) extended from the Connecticut River Valley in Massachusetts southward through western Connecticut and across to Long Island, covering the central and eastern portion of the island. Hence, the southern New England dialectic group extended from the western boundary of Connecticut, including Long Island, and east to Massachusetts Bay.

[2] The Indian Grammar Begun, John Eliot (1666), Old South Leaflets no. 52, p. 4. "We Massachusetts pronounce the *n*. The Nipmuck Indians pronounce *l*, and the Northern Indians pronounce the *r*. As instance: we say *anum*, Nipmuck *alum*, northern *arum*, a dog. So in most words."

with the Delaware and Mahican-Wappinger, both in speech and in habits, than with the Wabanaki. Doctor Michelson, referring to dialect, assents to this probability in his painstaking study of Algonkian languages. He says: "Pequot and Mohican (Mahican) are not closely related, though . . . Mohican is more closely related to Pequot than it is to Delaware-Munsee," [3] and adds orally, "as will be elaborated later."

His conclusion in reference to Natick and Pequot is based largely upon phonetic values and upon his analysis of the pronominal features. There is an additional dialectic mark which is worth consideration as bearing upon the point.

The locatives in *-k* and *-g* in Mohegan-Pequot show that it coincides in this particular respect with the Wappinger-Mahican division on the west rather than with the Massachusetts-Narragansett on the east. The peculiarity is exhibited in many place names throughout central and western Connecticut to the Hudson River ending in *-k* or *-g*, while eastward in Rhode Island and Massachusetts the place names, many of them dialectic cognates with the Connecticut terms, end in locative *-t*.

A small vocabulary in De Forest's History of the Indians of Connecticut provides a little comparative material from the Naugatuck language, spoken in western Connecticut on the Naugatuck River, an eastern affluent of the Housatonic. These terms evidently represent the dialect of the Paugusset tribe and conform in several cases to the phonetics (*r* in place of *n*, *l*, *y*) of the Wappinger-Mattabesec as spoken at Scatticook. They, too, show a close analogy with Mohegan-Pequot in lexicon, allowing for characteristic *r* equivalents, and some differences in word usage from Massachusetts-Narragansett, at least to the general extent that we are accustomed to find in comparing dialects which conform to certain groupings. Bear, Naugatuck *awaususo*, M.-P. *awasus*, contrasts with Massachusetts *mashq*; man, Naugatuck *rinh* (*rin*), M.-P. *i'n*; woman, Naugatuck *wenih* (*winai*), M.-P. *winais* (denunciative); night, Naugatuck *toofka* (misprint for *toopka*) M.-P. *dupka*; fire, Naugatuck *ru uh tah*, M.-P. *yut*. This all points a hint as to the intermediate position of Mohegan-Pequot between its nearest relative, the Mahican-Wappinger, and Massachusetts-Narragansett. In consequence, not forgetting, however, that our material covering other desirable points is so meager, we may venture an indication on the chart of the relationship.

We are led to it, moreover, from a consideration of the dialectic graduations toward the Delaware and Mahican-Wappinger divisions, which link the Massachusetts and eastern Connecticut dialects with the Hudson River dialects through the intermediate *r* dialects

[3] Michelson, International Journal of American Linguistics, vol. 1, no. 1, pp. 56–57 (1917).

(Quiripi group [4]). A word or two on this interesting and little-known division may be added here, to repeat what Professor Prince noted concerning some words and phrases rescued at the last moment from one of the Scatticook Indians living in 1903 on the Housatonic River.[5] He assigned to the New England dialect a closer affinity with the Mahican, a view which has since received support from Doctor Michelson. The band at Scatticook was composed of fugitives from the Pequot, Narragansett, Wampanoag, and other eastern bands, from about 1736 on, seeking refuge with the tribes west of the Connecticut River, which were then more remote from contact with the whites. We see, accordingly, how the southern New England tribes felt about their own affinities, always turning westward toward the Hudson rather than northward to the country inhabited by the Wabanaki. Between the two a completely unfamiliar culture setting, different historical associations, more widely separated speech, even open hostility, marked the Wabanaki and the southern New England group as the offshoots of different waves of Algonkian migration toward the Atlantic coast. Turning to historical matters, it seems proper now to refer to the opinions of the natives themselves concerning their former migration, opinions which in spite of Doctor Lowie's scepticism on the value of native historical traditions, may be repeated in a sympathetic spirit, since in this case they substantiate the inclination of internal evidence.

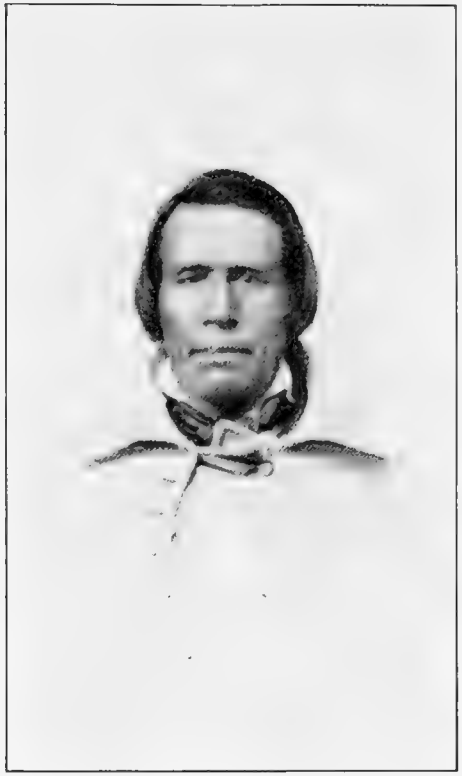
Migration Legend.—In one of the previous papers [6] on Mohegan-Pequot I mentioned Mrs. Fielding's tradition that her people had originally come from the Hudson, moving eastward toward the Connecticut, then following down this river to Long Island Sound. Another recently recovered document corroborates her belief and shows that it was widely known among these Indians. The document referred to I shall quote in full from its source, Mrs. Emma Baker (pls. 28, *b*; 29, *d*), one of the oldest Mohegan women, often consulted on ethnological and historical matters before she died several years ago. "When a child of 7 years, my great-great-aunt used to take my sister, brother, cousin, and myself on the hill near where the church now stands, point to the northwest, and tell us that was the way that her folks came, and that we must never forget it, away to the hills of Taughannick, and after that for several years she used to impress upon our minds that it was something that we must not forget." Still another version of the eastern migration tale finds place in the

[4] From a statement in Hubbard's Narrative of Indian Wars in New England, etc., Stockbridge (1803), p. 244, it may be inferred that the Pocomtuck on Connecticut River, near the location of Springfield, were closely allied to the Stockbridge Mahican. At their dispersal in 1676 by Major Talcot they fled to Stockbridge. Hubbard says they were separate from the Nipmuck. A recent paper by A. B. Skinner, Notes on Mahikan Ethnology, Bulletin, vol. 2, no. 3, 1925, Public Museum of Milwaukee, furnishes some interesting ethnological information on the Stockbridge Indians.

[5] Prince and Speck, ref. d (1904), p. 347.

[6] Prince and Speck, ref. a, p. 193; also Speck, refs. g and i, p. 184.

a



b

c

a, BETSY NONSUCH, NEHANTIC (FROM OLD DAGUERREOTYPE); *b*, *c*, JOHN NONSUCH, NEHANTIC (FROM OLD DAGUERREOTYPE) AT TWO PERIODS OF LIFE

a

b

c

d

a, BURRIL FIELDING; *b*, LEMUEL M. FIELDING; *c*, DORIS FOWLER; *d*, LORETTA FIELDING. ALL MOHEGAN

a

b

c

d

a, LESTER SKEESUCKS IN COSTUME (FROM AN OLD DAGUERREOTYPE); *b*, GLADYS TANTAQUIDGEON GATHERING HERBS; *c*, MRS. FRANCES (OLNEY) HART, OF NARRAGANSETT-MOHEGAN DESCENT; *d*, LEWIS DOLBEARE, NEHANTIC-MOHEGAN

a

b

c

a, GLADYS TANTAQUIDGEON (MOHEGAN) IN COSTUME; *b*, GROUP OF MOHEGAN AT THE ANNUAL "WIGWAM" FESTIVAL (AUGUST, 1920); *c*, SCENE INSIDE THE "WIGWAM" AT THE ANNUAL FESTIVAL

a

b

c

d

a, ADELINE (MATHEWS) DOLBEARE, NEHANTIC-MOHEGAN; *b*, CYNTHIA FOWLER, MOHEGAN; *c*, ELLA (MATHEWS) AVERY, NEHANTIC-MOHEGAN; *d*, DELANA (MATHEWS) SKEESUCKS, NEHANTIC-MOHEGAN

a

b

c

d

a, DORIS AND BEATRICE FOWLER AND WINIFRED TANTAQUIDGEON; *b*, CORTLAND FOWLER, HAROLD AND WINIFRED TANTAQUIDGEON; *c*, MARY (FIELDING) STORY; *d*, HAROLD TANTAQUIDGEON AND SISTERS. ALL MOHEGAN

a

b

a, HANNAH (HOSCUTT) DOLBEARE *b*, MOSES AND FRANCES FIELDING. ALL MOHEGAN

a

b

c

d

a, PHOEBE (FIELDING) FOWLER; *b*, EMMA (FIELDING) BAKER; *c*, JOHN TANTAQUIDGEON; *d*, BURRIL FIELDING. ALL MOHEGAN

memory of Lemuel Fielding, a Mohegan, whose father had it from his father and grandfather, whose lives together cover a span of almost a century and a half. It asserts that the people came eastward over a desert, then traversed "the great fresh water," and finally, driven by the attacks of the Mohawk, crossed to the eastern side of the Connecticut, where they made their homes. We might admit that, collectively and in conjunction with the other evidence, there is some little weight in the force of this testimony.

The question arises in one's mind, whence came the Mohegan and Pequot invaders into the region where they were found in 1614? A glance at the distribution map shows another aspect of the situation favorable to the assumption of an irruptive tribal movement, coming from the north and dividing the Nehantic on Long Island Sound coast into the well-known eastern and western bands. Historians in general seem to accept this explanation,[7] since it was given by the Narragansett and Nehantic as the cause of their constant hostility toward the Pequot during the seventeenth century.

Our reasons for considering the Nehantic and Narragansett as being closely related come from several sources. The geographical contiguity and political relationships of the two groups argue something positive toward the idea that these two people were original occupants of the coastwise strip of territory before the incursion of the Mohegan and Pequot. Several references in early documents mention the Nehantic as having formerly possessed the coast from Connecticut River eastward to the Wecapaug, and extending inland some 25 miles. The two bands of Nehantic in later times were consequently the divided portions of the original body. As inhabitants of the coast contiguous on the east with the Narragansett, their dialectic and culture status may be assumed to have closely resembled that of the Narragansett. The few Nehantic culture survivals and native terms do not furnish denial but a mild affirmative of the matter. Politically their early unity is betrayed by the knowledge that they had chiefs in common, and are frequently mentioned together as combined units whose fortunes were affected by their common aggressors, the Pequot.[8] Later the eastern Nehantic became incorporated with the Narragansett, acquiring even a seemingly dominant position

[7] Substantially accepted by De Forest as authentic (De Forest, op. cit., pp. 60–61).

[8] Ninigret (Nenekunat, as Roger Williams wrote it) was primarily sachem of the Nehantic, whom Drake refers to as "a tribe of the Narragansetts whose principal residence was at Wekapaug, now Westerly, in Rhode Island." (S. G. Drake, Biography and History of the Indians of North America, 1837, Book II, p. 67.) Hubbard also stated that the Nehantic were an offshoot of the Narragansett (Hubbard, op. cit., p. 49). Miantonomoh in 1642 also referred to the Nehantic as of "his own flesh and blood, being allied by continual intermarriages." The two tribes were united in their hostility to the Mohegan in 1644. In 1647 (ibid. p. 70) the two are again mentioned as one body. The successors of Ninigret, who inherited the chieftaincy of the Narragansett down to about 1812, when George Ninigret, "the last crowned King," died, were constantly recorded as Nehantic chiefs. (Drake, op. cit., p. 83, quoting Hazard, II, 152. Some of Drake's information (1837) was obtained from unpublished manuscript of Rev. Wm. Ely. He also relies upon Collections of Mass. Hist. Soc., IX, 83.)

there, while the western portion of the tribe remained independent until it came finally to be linked with and absorbed by the Mohegan.

The attitude of the Mohegan and Pequot together toward neighboring peoples, except the English, seems to have been one of almost constant hostility. With the English of Connecticut, after the destruction of the Pequot in 1636, the Mohegan allied themselves—a coalition between invaders. With the Narragansett they never appear to have been at peace from the first notices we encounter in 1634 through the whole historic period. The quarrel against the Narragansett was maintained throughout by the Mohegan after the Pequot had been dispersed by the English. Under Uncas the control over frontier tribes on the north toward the Massachusetts border line, and on the west across Connecticut River, was continued. Few of the land transfers along Long Island Sound as far as the Quinnipiac of New Haven were permitted without the consent and signature of the Mohegan sachem. So much for the reasons why the broken line is marked on the chart to indicate the dominions controlled by the Pequot and Mohegan.

One other consideration has a bearing upon the question of the supposed Pequot-Mohegan invasion. The name Pequot is given the meaning "destroyers," derived by Trumbull from *Paquatauog*,[9] which if correct is a deviation from the usual practice among the New England tribes, who carried names which were, in general, geographical. The reason is obvious in view of the indications just outlined.

Most of the older authorities concur in stating that the Pequot were invaders. Our summarized testimony comes from the Hubbard narrative, which relates how the Pequot, being "a more fierce, cruel, and warlike people than the rest of the Indians, came down out of the more inland parts of the continent and by force seized upon one of the goodliest places near the sea and became a terror to all their neighbors."[10] Drake adds "the time of their migration was unknown. They made all the other tribes stand in awe." Gookin, writing in 1656, spoke of the warlike character and political conquests of the Pequots, and adds an opinion on their migration.

Yet, even with some knowledge now of the Pequot and Mohegan dialects, we can not trace earlier habitat through the identities of speech either among the Delaware, the Mahican, or elsewhere—unless it be in that little-known region of the upper Connecticut River in central Massachusetts—since Mahican is not sufficiently closer, for instance, to Mohegan-Pequot than it is to Massachusetts (Natick). Otherwise failing to trace Mohegan-Pequot to an earlier home, we are left to regard the possibility of its having formed a local group in Connecticut, or in the interior of Massachusetts somewhere, which expanded and broadened its territory to an extent which in the eyes of its neighbors practically amounted to an invasion. In such

[9] J. Trumbull, Indian Names in Connecticut (1881), p. 50.
[10] Quoted in Drake, op. cit., Book II, p. 101.

a case the migration traditions we meet with applying to the Mohegan-Pequot may be relics of an earlier age and might perhaps concern all the southern New England Algonkian, who, it may be conceded, undoubtedly did at some time migrate into the coast lands from the westward; turning toward which region now we find lies in the direction of their nearest dialectic and cultural affinities, the region of the Hudson.

The local Mohegan migration legend may be even a reflection of the general eastern Algonkian migration belief which finds its expression in the Walam Olum [11] of the Delaware. To proceed a step farther in tracing the evidence, we may even cite the passage in this much-discussed, but evidently authentic, national legend. It says "Wapanand tumewand waplowaan," which is translated by Brinton's authorities as "the Easterners and the Wolves go northeast," and identified in his notes as the "Wapings," Wappinger (Wappinger-Mattabesec group of western Connecticut), and Minsi.[12] The passage concerned may, it seems probable, refer to the occasion when the Delaware eastward migration bifurcated in the Hudson River region, if in the text *Wapanand* denotes the Wappinger, and "wolves" denotes the Mahican by one of their synonyms. The denotations, however, are far from clear. ("The Easterners and those who were wolves went northeast" is the correct translation of the passage in Delaware, as I have learned in a recent study of the Walam Olum text, conducted under the authorization of the Pennsylvania Historical Commission, with the aid of James Webber, a Delaware ex-chief, as informant.)

As valid as the theory of eastern Algonkian migration has come to be regarded by ethnologists, no one has, so far as I am aware, attempted to give a date for the New England migration legend except Doctor Dixon.[13] He thinks that the bands of southwestern New England were the most recent comers and were affiliated with the Lenapé, and that the latter arrived on the coast as late as the end of the fifteenth century. This, however, I judge might be placed somewhat earlier.

The question of the identity of the population which antedated the recent historic tribes in the coast regions does not concern us here, since the present inquiry bears only upon the contemporary Indians, but the assumption of earlier waves of Algonkian migration having entered the whole northeastern region represents, as Doctor Dixon outlines it, the concurrence of general opinion.

THE TRIBAL NAME AND SYNONYMS

A few secondary matters concerning identity arise from the material at hand which seem to deserve a word or two of comment. It will be noticed that Mrs. Fielding uses the term *Mohi''ks* to denote her

[11] The Lenape and their Legends, D. G. Brinton, pp. 208-209.
[12] Brinton, op. cit., p. 232.
[13] R. B. Dixon, Proceedings of the American Antiquarian Society, April, 1914, p. 11.

tribe. That this is a proper native appellation is likewise shown by the occurrence of the term *Moheges* in the Pequot vocabulary collected so long ago by President Stiles.[1] It was evidently a primary tribal synonym, the meaning of which may be, as writers have frequently taken it to be, "wolf," an animal listed as *mucks* in the Stiles vocabulary. The ordinary term Mohegan has itself caused some discussion as to its origin and application. The occurrence of the synonymous tribal name, Mahican, on the upper Hudson has unavoidably led to some confusion of the two peoples. They were, beyond doubt, two somewhat distinct groups having those connections which arose through being neighboring divisions of the eastern middle Algonkian. Cases of name similarity like this strike our attention frequently in other parts of the Algonkian region. Whether or not the Mohegan consciously acquired their name from the older group on the Hudson we should not be so sure, though in a former paper I perhaps unwisely implied as much. The name Mahican,[2] coming from the original of the same form, probably means "wolf," while Mohegan develops from Mohigannewuk, which may, like the other synonym, mean the same, though we have no such translation applied to it. This form of the tribal name, modified somewhat, "Mmooyauhegunnewuck," however, occurs in a native document drawn up by the Mohegan in 1786.[3] De Forest (op. cit., p. 448) publishes a similar petition of 1749 and spells the word "Moyanhegunnewog," making an evident error in *n* for *u*. Since these names were written by the Indians themselves, or at least dictated by them, they should be regarded as reliable synonyms. A variant of the same term is given by Trumbull, who in 1812 obtained the name Muhhekaneew (*Mahi'kaniu*), plural Muhhekaneek, from the descendants of the tribe.[4] It might be well not to overlook an etymological relative of this name in Penobscot, *Mauhiga'niwak*, meaning "people of the mouth of a river where it opens out into a harbor." Realizing, however, the unwiseness of pressing a solution in the explanation of such old and complicated terms, this, like so many Algonkian proper names, will have to remain a puzzle for some time yet.

[1] The vocabulary to which reference is frequently made here was collected by President Stiles, of Yale College, in 1764 from the "Pequot" and published in Massachusetts Historical Society Collections, 1st series, vol. X (1801). The above name is given in other early documents as Moheegs by Wainwright (1735) in Maine Historical Society Collections (1806), 1st series, 1, p. 208; Mohegs, by Hyde in Drake, Book of the Indians, book II, p. 66 (1848).

[2] This form has been adopted through its priority, being so given on a Dutch map about 1614, republished in New York Document Collections of History, 1 (1856), and which is reproduced here (pl. 15) as being the oldest authentic reference to the Mohegan and Pequot, as well as the Mahican. A. B. Skinner (Notes on Mahikan Ethnology, Bull. Pub. Mus. of Milwaukee, vol. 2, no. 3, 1925, p. 91) states that the latter themselves give the meaning "wolf" to their name.

[3] This is in the form of a petition to the General Assembly of Connecticut at New Haven requesting permission for the two tribes Mohegan and Nehantic to fish and hunt and "have a separate bowl to eat out of," etc., dated Sept. 7, 1786. The original is in the possession of Miss Gladys Tantaquidgeon of Mohegan. The signers were Henry Quaquaquid, Robert Ashpo, Philip Cuish, and Joseph Uppuckquiantup.

[4] H. Trumbull, History of the Indian Wars, Norwich, 1812, p. 84.

An interesting addition to our knowledge of local tribal synonyms is provided by Mrs. Fielding's name for the Pequot, which she pronounced *Pi''kwut*. This checks up phonetically with the plural form *Pequttóog*, given by Roger Williams (1636), who presumably knew the language so well.[5] Mrs. Fielding no doubt could have given the Indian forms of other tribal names in New England, but unfortunately she was never induced to speak of them.

On several documents drawn up by the Mohegan themselves and addressed to the colonial assembly, the name of the Nehantic appears as "Nahantick," the Mohegan equivalent of which still is Nahantik. It is evidently "People of the Point," and refers to Black Point, a promontory 3 miles in length, where the Nehantic had their principal village.

COMPARATIVE SURVEY OF CERTAIN CULTURE FEATURES

So far we have paid attention only to the classification of speech. In respect to culture in general, it seems evident that within the confines of the whole southern New England group this was fairly uniform. Historical sources remain our chief reliance for the life and culture of the eastern bands. They are, of course, inadequate for the reconstruction of the native culture areas. Nevertheless, a number of evidences coincide to indicate that the geographical cleavage line between northern and southern New England, using the Merrimac River approximately for the division at the coast, was also an ethnological and dialectic bisector,[1] from which follows the inference of different culture-historical delimitations for the two areas. Northward from the Merrimac drainage area resided the members of the Wabanaki group, beginning with the Pigwacket of New Hampshire, extending eastward and embracing the Sakoki, Aroosaguntacook, and Norridgewock, and the better-known Wawenock, Penobscot, Passamaquoddy, Malecite, through to the Micmac. Here a relatively uniform set of internal features contrasts rather sharply with the corresponding properties of the southern New England family. The Wabanaki group shows us in material life and activity the preponderance of hunting, the important feature of large and well-defined family hunting territories, with a loosely organized society manifesting a tendency toward patriarchy. Here the chiefs lacked extreme power, and a confederacy developed, modeled after that of the Iroquois. Industrial life was characterized by the constant use of birch bark for the covering of the conical,

[5] Key into the Language of America. Collections of the Rhode Island Historical Society, vol. I (1827), p. 19.

[1] This opinion is held by several authorities. Especially worth mentioning is a discussion by R. B. Dixon, "The Early Migrations of the Indians of New England and the Maritime Provinces," Proceedings of American Antiquarian Society, April, 1914, pp. 4, 9.

tipi-like wigwams, for canoes, baskets, and utensils. The area is also characterized by a particular phase of northern art. Certain peculiar properties in archeology, such as the limitation of types of utensils to the gouges, celts, slate bayonet-like spears, keel-based stone pipes of the "Micmac" type, and the so-called "plummet stone" stand out preeminently, while small arrowheads, grooved axes, and pottery are comparatively scarce. The latter, where found, is crude and archaic. Contrasting with the above features, the southern New England peoples were more sedentary, assiduous agriculturists, more closely organized under what appears to have been a maternal clan system. Chiefs were powerful and autocratic, the resemblance bearing more to government of the Powhatan Algonkian type. Ceremonial life, too, seems to have been richer. Industrial life shows developments in ceramics, splint basketry, wooden mortars, bowls, and utensils, decorative art resembling more that of the Iroquois, dugout canoes, and especially rectangular-based oval-topped wigwams covered with mats. The archeology of the southern region shows a greater profusion in forms with bearings toward the central regions, in the abundance of small missile points, grooved axes, clay pipes, stone pipes of the so-called "monitor" type, and supposedly ceremonial objects. Pottery is finer and shows strong Iroquoian influence.[2]

Making the most of the matter which we have in hand, it seems as though it might be permitted to offer several fairly definite conclusions at this stage in the solution of the New England ethnological puzzle. One is the clearance of the linguistic identity of the Mohegan-Pequot with the Massachusetts-Narragansett, which has been called the southern New England group, previously hinted at by Professor Prince and myself[3] and later by Doctor Michelson.[4] Secondly, investigation seems to lend a corroborative aspect to the Mohegan tradition as well as to the ethnological and historical conjecture that the Mohegan-Pequot, and probably their affiliates south of the Merrimac, were an early offshoot of the Mahican confederates located on the Hudson. It seems to say that they were, as Doctor Michelson shows, in respect to dialect less closely related to the Wabanaki than to the Delaware and Mahican-Wappinger group. On the whole, we may not be far amiss in assigning for the southern New England group a migration almost due eastward from the Hudson, the drift working eastward, in broad terms along the southern border of the habitat of the more primitive and nomadic Wabanaki tribes. The ancestry of the latter, we may note in passing, points to an earlier residence northward and westward nearer the St. Lawrence River and the habitat of the Algonquin-Ojibwa group. The affirma-

[2] Doctor Dixon in his independent argument (op. cit., pp. 4–8) lists other comparative features.

[3] Prince and Speck, I (1909), p. 184, footnote 2.

[4] Michelson, op. cit., p. 57, "Mohegan-Pequot belongs with the Natick division of Central Algonquian languages, and Mohegan-Pequot is a *y* dialect, thus agreeing with Narragansett."

tive feeling supporting these relationships is further strengthened by the consideration of the characteristics of cultural life, in society and in industry, in religious beliefs and in mythology, so far as we have records of it.

With these tentative summaries in view, then, I may venture to suggest a few supplementary hypotheses in harmony with those proposed in 1914 by Doctor Dixon. Southern New England Algonkian culture shows two phases, one early and archaic, which is overtopped by another bearing certain imprints of conformity with an Iroquoian culture. Hence, the assumption follows that the southern New England tribes were settled in their territories some time before the Iroquois migration toward the Hudson, a migration which is generally believed in by most American ethnologists. If the Iroquois migration dates back to about 1400, then the southern New England Algonkian might have been several centuries earlier in their arrival. This would correspond to the assumption already entertained that the Virginian Powhatan tribes migrated into the tidewater region about the same time. Granting, accordingly, some value to the testimony of the Delaware migration legend, these secondary migrations of the Mohegan and the southern Algonkian would seem to coincide.

Turning for a moment to northern New England and eastern Canada, we miss the evidences of an Iroquois cultural invasion. There was only a relatively late political and military pressure. The conditions are totally different. The historic Algonkian of the lower St. Lawrence Valley, embracing the Montagnais and Naskapi divisions and the Wabanaki and Micmac bands, evidently came in from the northwest and west, and carried eastward to the Atlantic an early form of Cree and Ojibwa culture, the former keeping more to the northern coast of the St. Lawrence and the latter crosssing and following the southern shore thence to the ocean in northern New England. Beneath the cultures of this Middle Age Algonkian host, and anterior to it in point of time, there is still good reason to believe another stratum of proto-Algonkian resided in the north Atlantic coastal belt. To untangle the ethnological snarl will prove to be no easy task for those who have started the undertaking.

REMARKS ON THE LIFE OF MRS. FIELDING

Having developed a point of view as to the probable position of the Mohegan-Pequot group among the surrounding peoples, let us turn directly to the subject material itself and to some of the circumstances involved in its history. The person to whom we owe a debt of gratitude for having taken such a vital interest in her tribe's language and history was a woman of a somewhat unusual cast of mind. Born September 15, 1827, at Mohegan, Mrs. Fielding spent her girlhood among a number of old Indians whose familiar language was

still Mohegan.[1] She was raised by her grandmother, Martha Uncas. Between the two Mohegan was about the only means of communication. After Martha's death, supposed to have occurred in 1859, Mrs. Fielding had practically no one with whom she could converse in Indian, consequently her knowledge of the idiom had begun to wane. With her passing away there is now no one who has a consecutive knowledge of the old language, though there are still in the tribe a number who know scattered words and sentences, and one, an old man of almost pure Indian blood, who may possibly have known the language when a boy. But he has not at this time the ability either to translate it or to impart it to another, a condition, strange as it may seem, quite true in a number of cases of unintellectual individuals who are bilingual. In my own remembrance of the Mohegan, covering a period of about 25 years, there have died four persons who probably understood the language, at least, if they did not speak it in their younger days.[2]

Mrs. Fielding was, accordingly, a personage of rather unique importance in the history of the eastern tribes, on account of which a few particulars of her life and personality, so far as these are known, may be of incidental value. In the report of the commission of 1876 she was listed as being of five-eighths Pequot blood. She possessed a cast of mind and appearance typically Indian. Her home in her later years was a place of solitude amid the brush and pasture land of the old Mohegan settlement. Here she tended a tiny garden, alone except for the companionship of creatures of her imagination and an occasional stray dog, a fox or deer appearing in her clearing, always bearing to her sensitive mind some augury or omen. Her atmosphere was that fairyland of giants, dwarfs, will-o'-the-wisps, ghosts, and haunts, which beset her ways more and more as she grew older. In this respect she portrayed a phase of the old New England Indian paganism in her anthropomorphic concept of *Ma'ndu*, *di'bi*, and other monsters of the intangible world. Her inclination to moralize from Nature evidently exhibited another influence of early Indian training, the cause of her animistic and superstitious deductions in any attempt on her part to reason out her environment.

It may be observed how Mrs. Fielding's point of view toward religion, her diction, her order of thought, resemble those of the talks and addresses given in the ceremonies of the Central Algonkian. From our point of view, hers is peculiarly erratic at times, her interests self-centered. Like many Indians, she manifests an

[1] These were represented by the Uncas, Occum, Wyyoughs, Teecomwas, Ashbow, Bohemy, Hoscutt, Tantaquidgeon, Cooper, and Fowler families, most of them full bloods.

[2] Besides Mrs. Fielding, there were Hannah Dolbeare, Lester Skeesucks, Emma Baker, and possibly Amy Cooper.

odd sentimentalism, one difficult for most Europeans to appreciate. She had the fancy of applying to herself an Indian name, Dji·ts Bud·-*anaca*, "Flying Bird," though I never learned from her what circumstances were involved in its selection.

She was intensely nationalistic in her views, a staunch believer in the valor and nobility of the ancient *Mohi·'ksi·'nag*, "Mohegan men," and in the degeneracy of character of the contemporary generation. Like most Indians of the East, she never forgot to lament the political and moral injuries done her race by the whites. Her most cordial feelings toward me during the time of our friendship were occasionally interrupted by outbreaks of racial antipathy on her part, reawakened by the memory of the Yankees, whose name she derived from the active verb denoted in the first syllable of the word.

In her diary she expresses herself better than she probably intended. She betrays her biased attitude, religious fanaticism, her moral inconsistency, egoism, and fundamental native superstition. Yet her declarations manifest a deep human sympathy. How she commiserated those sinners whom she knew so well among her neighbors in the settlement, making her appeals to *Ma'ndu* in their behalf, her mention of the poor and starving, the victims of the Long Island Sound steamboat wreck, and of the sick.

Her general style of expression is monotonous, evidently another portrayal of nature thought, together with the deep feeling for nature's turns, as though the diurnal flight of time, soberly recorded in the sounding chain of reflective phrases "it is already noon, already night, the sun is gone," would interest anyone but a connoisseur.

The poor old woman, I have always felt, never intended that her simple emotions should be so exposed to the eyes of the bustling world of *Wan·'aksag*, "white men," with whom she had but little in common, for at the time they were penned by her no other individual besides myself was taking any pains whatsoever to master her speech, a fact which she knew and lamented so frequently. Much more could be said of her personal idiosyncrasies, but let us turn to her self-declarations. They convey the most real picture of the aged, lonely, and profoundly reflective Mohegan woman, an assuredly interesting case for the social psychologist.

The original manuscript of the diary consists of four notebooks in Mrs. Fielding's handwriting, which is clear and legible. Her orthography is the ordinary English system, which I have had to put into consistent phonetic form, a task impossible had it not been for the circumstance that she had schooled me in her method and dictated, at different times during her life, her words to me so that most of them had been recorded previously in a phonetic system. The diaries themselves are now in the possession of the Museum of the American Indian (Heye Foundation). Through the kindness of Mr. George G. Heye, the director, permission has been given to present them in this form.

PHONETIC NOTE

The characters which are used to represent the sounds in this dialect are those advocated in the report of the Committee on Linguistics of the Bureau of American Ethnology.[1] The specific values of these in Mohegan-Pequot are as follows:

Vowels:

a, open, medium.
ɑ, open, medium, like *u* in English *but.*
i·, long, closed, like *ee* in English *queen.*
i, short, as in English *pin.*
o, u, open, medium, and only slightly differentiated as finals.
ɔ·, open, long, like *a* in English *ball.*

Consonants:

b, d, z, g, sonants as in English.
p, t, s, k, surds as in English.
m, n, as in English.
c, surd as *sh* in English.
dj, sonant affricative, like *dg* in English *edge*
tc, surd affricative, like *ch* in English *church.*
ŋ, palatal, like *ng* in English *song.*

ai, oi, au, are true diphthongs.

h, w, y, semivowels, as in English. (When *h* precedes *w*, the aspiration is indicated by rough breathing '.)

Stress accent is noted by ′.

Consonants in juxtaposition which are to be pronounced as separate sounds are divided by the apostrophe ', denoting a pause, as *bi·′t′cɑ*, in which *t′c* is pronounced as though it were *t*+*sh* in English.

It is to be remarked that several familiar Algonkian properties are unusual or wanting in this dialect; for instance, among vowels short *i*, as in English *pin*, is rare; and also *e*, both long and short (as *a* in English *gate* and as in English *met*), is wanting. It is not so unusual, though it presents a mark of individuality of Mohegan-Pequot, that *l* is wanting and is replaced by *y* in words which are cognate with those of other Algonkian *r*, *n*, or *l* dialects. The replacement operates in the case of *n* in the neighboring and contiguous members of the southern New England group, Narragansett-Massachusetts.

No doubt the phonetic qualities of the dialect have been somewhat corrupted by a long period of contact with the English; yet there seems little doubt but that the positive characteristics encountered are genuine features. By way of comparison we may observe that this dialect is phonetically uniform with the other southern New England divisions except for the *y* distinction in the transposition of *r*, *l*, *n*, *y*, a feature in this area corresponding to the same thing in the Cree-Montagnais family and apparently also in southeastern

[1] Smithsonian Miscellaneous Publications, vol. 66, pp. 120–126 (1916).

Algonkian, or Powhatan, in the latter making due allowances, of course, for the poor quality of the material that is at this time available.

Mohegan-Pequot is thus less vocalic than its neighbor dialects. In fact it seems less so than any others in the eastern area south of the St. Lawrence. Among consonantic peculiarities our material shows a fondness for clusters composed of two members, often a stop plus sibilant, *kc, ks, t's, tc* (rarely), *bc, pc, ktc, ntc, nc, mc, ms*; combinations so frequent as to give a rather distinctive acoustic coloring to the dialect. Again, *ck, sk, cs, pk, tp, dkw, t'k, sk, cb, mb*, showing the reverse order of spirant-stop and stop plus stop, are abundantly represented.

Nasalization of vowels is absent, although it is attributed to the Massachusetts by Eliot. (Cf. Ind. Grammar begun, 1666. Old South Leaflets no. 52, p. 4.)

DIARY OF MRS. FIELDING

1902

December 20.—Yu yumbo'wi· gi·'zɑck da'bi na'wɑ. tci·'wi· bɑ'skwɑ, gi·'zɑck gɑsu'bətɑ. gi·'zɑck dju·wa'yu, tci·'wi· dɑ'pku, kɑ'dji· dɑ'pku, gi·'zɑck gɑta'wi·.

December 21.—gu'pkwad, mici·'yun yugi·'sk, kɑ'dji· bɑ'skwɑ, zu'gəyun wa'm·i· dɑ'pku.

December 22.—wi·'go yugi·'sk, yumbo'wi· wi·'go, gi·'zɑck dju·wa'yu, tci·'wi· dɑpku, kɑ'dji· dɑ'pku, gi·'zɑck gɑta'wi·',[1] dju·wa'yu.

December 23.—Ka'yu yumbo'wi· mɑ'djag gu·n, wi·'go tci·'wi·' dɑ'pku. *Ray* tɑ'mhɑm cɔ· wu'dkwɑnc yu·dai.' yugi·'sk, ka'yu yudɑ'pkɑg, waba'yu wa'm·i yugi·'sk, wotɑ'n mi·ki·'go yudɑ'pkɑg.

December 24.—wi·'gɑntɑ yugi·'sk, dja'n·au ka'yu kɑ'dji dɑ'pku, tɑ'mɑm cɔ· yudai'.

December 25.—zu'tc·pu, tci·'wi· dɑpku, zu'tc·pu.

December 26.—gu·n mɑta'wi·yu nɑna'wɑ waŋks yu yumbo'wi· dɔ· haun[3] nɑtcka'wɑ waŋks, zu'tc·pu kɑ'dji·' dɑ'pku, gi·'zɑck gɑta'wi' dɑ'pku.

December 27.—gi·'zɑck ba'dɑntɑ, mɑta'wi·· gu·n. da'bi· gɑna'wɑ gi·'zɑck yugi·'sk, tci·'wi· bɑ'skwa tci·'wi· dɑ'pku dju·wa'yu.

December 28.—t'ka'yu yuyumbo'wi·, dja'ci· gu·n tci·'wi· dɑ'pku, gi·'zɑck gɑta'wi· kɑ'dji· dɑ'pku, mɑdda'bi· na'wɑ gi·'zɑck, wi·gɑntɑ yugi·'sk, wa'mi· gu·n.

December 29.—wi·'go gi·'zɑck yu yumbo'wi·. da'bi· gɑna'wɑ ba'dɑntɑ wa'mi· gu·n, kɑ'dji· bɑ'skwɑ mo'wi· gɑta'wi·' zu'gɑyun, dɑ'pku zu'gɑyun, yudɑ'pkɑg gi·'zɑck wi·'go.

December 30.—gi·'zɑck wi·'gɑntɑ yu yumbo'wi·, tci·'wi· bɑ'skwɑ, kɑ'dji· dɑ'pku, mɑ'djag gi·'zɑck. gi·'zɑck wi·'gɑntɑ dju·wa'yu yugi·'sk.

December 31.—wi·'go yugi·'sk, kɑ'dji· dɑ'pku.

1903

January 1.—gi·'zɑck wi·'go ba'dɑntɑ wi·'mo yugi·'sk kɑ'dji. dɑ'pku, gi·'zɑck gɑta'wi·.

January 2.—gi·'zɑck ba'dɑntɑ yuyumbo'wi·, kɑ'dji· bɑ'skwɑ, kɑ'dji· dɑ'pku.

January 3.—zu'gəyun yuyumbo'wi·, gu'pkwad. kɑ'dji· bɑ'skwɑ, gu'pkwad, kɑ'dji· dɑ'pku.

January 4.—gu'pkwad tci·'wi· dɑ'pku, kɑ'dji· dɑ'pku.

[1] An idiomatic, evidently an incorrect, use of the intentional auxiliary preposition.

[3] English loan word, from "hound."

DIARY OF MRS. FIELDING

1902

December 20.—This early morning the sun I can see. Nearly noon, the sun is hot. The sun is warm, nearly night, already it is night, the sun is gone.

December 21.—Cloudy day, great rain to-day, already [it is] noon, rain all night.

December 22.—Clear to-day; early morning clear, the sun is warm, nearly night, already it is night, the sun is gone; it is warm.

December 23.—Cold early morning, no snow; clear nearly night. Ray [2] cut wood here to-day; cold to-night, it is windy all day, wind is strong to-night.

December 24.—[Sun] clear rising to-day, only cold, already night, going cutting here.[4]

December 25.—Snow is falling, nearly night, snow is falling.

December 26.—Snow is very much. I see a fox this early morning and a hound following fox, snow is falling toward night, sun gone, night.

December 27.—Sun rising, much fallen snow. You can see the sun to-day, nearly noon. Nearly night, it is warm.

December 28.—It is cold this early morning, so much snow, nearly night; sun gone, nearly night, can not see the sun, it was clear to-day, all snow.

December 29.—Clear sun this early morning. You can see at [sun] rising all snow. Already noon, it is coming on about to rain; night, rain. To-night the sun [sic!] is clear.

December 30.—Sun is rising clear this early morning; nearly noon, already night, the sun is gone.

December 31.—The sun is rising clear, warm to-day. It is clear to-day; already night.

1903

January 1.—The sun is clear rising bright to-day. Already night, sun gone.

January 2.—The sun rising this early morning, already noon; already night.

January 3.—Rain this early morning, cloudy day. Already noon, cloudy, already night.

January 4.—Cloudy day nearly ['till] night; already night.

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[2] This mention immortalizes Joseph Ray, an old man who frequently did chores for Mrs. Fielding.

[4] She means that wood cutting is going on roundabout.

January 5.—gi·'zɑck wi·'go, nɑwu't'cɑ[5] *Palmertown.*

January 6.—zu'gɑyun yuyumbo'wi·', zu'tc'pu bɑ'skwɑ, kɑ'dji. dɑ'pku.

January 7.—kɑ'dji· nɑwombu'nsian. gi·'zɑck ba'dɑntɑ wi·'mo, ka'yu yuyumbo'wi· zu'tc'pu, kɑ'dji· bɑ'skwɑ, dɑ'pku.

January 8.—gu'pkwad gi·'zɑck ba'dɑntɑ. kɑ'dji· dɑ'pku, ka'yu, gi·'zɑck gɑta'wi·

January 9.—ka'yu dɑ'pku, nɑwu't'cɑ *Palmertown.* kɑ'dji· dɑ'pku gi·'zɑck gəta' wi·'mo.

January 10.—gi·'zɑck ba'dɑntɑ wi·'mo, wi·'go. ka'yu yumbo'wi·, kɑ'dji· bɑ'skwɑ, kɑ'dji· dɑ'pku. mɑd waba'yu dɑ'pkɑg.

January 11.—ka'yu yumbo'wi·, gu'pkwad, zu'gəyun, zu'tc'pu ni·gɑn·i·' yugi·'sk.

January 12.—gi·'zɑck ba'dɑntɑ wi·'mo, zu'tc'pu, ka'yu. wo'tɑn mi·'ki·go, waba'yu kɑ'dji· tci·'wi· bɑ'skwɑ, dɑ'pku ka'yu.

January 13.—gi·'zɑck ba'dɑntɑ wi·'mo, ka'yu, tci·'wi· bɑ'skwɑ, dɑ'pku ka'yu.

January 14.—gi·'zɑck ba'dɑntɑ ka'yu yuyumbo'wi· ka'yu gu'pkwad yudɑ'pkɑg.

January 15.—gu'pkwad yuyumbo'wi·, ka'yu, mɑ'djag gu·n. t'ka'yu tci·'wi· bɑ'skwɑ, kɑ'dji· dɑ'pku.

January 16.—t'ka'yu gu'pkwad, tci·'wi· bɑ'skwɑ waŋg.[7] mɑ'djag gu·n. mɑd ni· wi·ya'm·o.[8] kɑ'dji· dɑ'pku, gi·'zɑck gɑtawi·, mɑ'djag.

January 17.—ɓa'dɑntɑ gi·'zɑck mɑd gu'pkwad yu. kɑ'dji. bɑ'skwɑ. ɔ·ski·'tcɑ[9] yudɑ'pku.

January 18.—gi·'zɑck ba'dɑntɑ yu yumbo'wi· ka'yu, mɑ'djag gu·n, wo'tɑn mi·'ki·go yudai'. kɑ'dji· bɑ'skwɑ, mɑta'wi· wo'tɑn yudai'. dɑ'pku, mɑ'djag gi·'zɑck, t'ka'yu yudai·'

January 19.—gi·'zɑck ba'dɑntɑ ka'yu. kɑ'dji· bɑ'skwɑ, zuŋg-wo'tɑn kwa'djɑg, wi·munai'. kɑ'dji· dɑ'pku, t'ka'yu.

January 20.—Ka'yu gi·zɑck badɑntɑ, kɑ'dji· bɑ'skwɑ, mɑd ni wi·ya'm·o.

January 21.—Zu'gəyun yu yumbo'wi·, tci·'wi· bɑ'skwɑ, kɑ'dji· dɑ'pku yu'mbəwaŋg.

January 22.—gi·'zɑck ba'dɑntɑ yu yumbo'wi·. ma nɑwo't'cɑ *la'ndi·n* yugi·'sk.

January 23.—gu'pkwad, mɑ'djag gu·n, gi·'zɑck ba'dɑntɑ wa'nɑn-kwi·,[12] kɑ'dji· dɑ'pku, t'ka'yu yudɑ'pkɑg.

—F. A. H. F. wuskwi·'g.

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[6] A rather interesting verb, containing wutcai "from," and affording another example of the secondary stem—cɑ, cɔ· denoting movement. (Cf. Wabanaki (i·) ła, (i·) łe.) See tɑ'mɑm cɔ· on previous page.

[7] This conjunction is peculiar to the Delaware dialectic family. (Cf. Del. *woaŋk, woak,* "also.") It does not occur in the Wabanaki tongues.

[8] The sense and meaning here are obscure.

[9] An unfamiliar term. I take it to be cognate with Natick *wussekittea*—to please (Trumbull, Natick Dictionary, p. 206). Natick and Narragansett *tea*=Mohegan-Pequot *tca·* Natick *teagwan=tca'gwan.*

[12] She departs from her usual term *wi·ya'ŋgu* here and uses one which is evidently Narragansett.

January 5.—Sun is clear, I have been to Palmertown.[6]

January 6.—Rain this early morning, snow falling noon; already night.

January 7.—Already so I live till another dawn. Sun rising clear; cold this early morning; snow falling; already noon; night.

January 8.—Cloudy day, sun rising. Already night; cold; sun gone.

January 9.—Cold night; I go to Palmertown. Already night sun gone [down] clear.

January 10.—Sun rising clear, it is good. Cold early morning; already noon; already night. Not windy in the night.

January 11.—Cold early morning, cloudy day, rain; snowfall preceded to-day.

January 12.—Sun rising clear, snow falling, cold. Wind is strong, it is windy, already nearly noon, night cold.

January 13.—Sun rising clear. Cold, nearly noon; night cold.

January 14.—Sun rising cold this early morning cold, cloudy toward to-night.

January 15.—Cloudy day this early morning; cold; snow gone. Cold nearly noon, already night.

January 16.—Cold cloudy day, nearly noon, too. Snow gone. I do not feel well.[10] Already night, sun going, gone.

January 17.—Rising sun not cloudy this [morning]. Already noon. It is pleasant to-night.

January 18.—Sun rising this early morning cold; snow gone, wind is strong here. Already noon, much wind here. Night, sun gone, cold here.[11]

January 19.—Sun rises cold. Already noon; cold wind outdoors, that's the truth. Already night, cold.

January 20.—Cold sun rising; already noon; I do not feel well.

January 21.—Rain this early morning, nearly noon; already night again.

January 22.—Sun rising this early morning. I have been to Landing [13] to-day.

January 23.—Cloudy day, snow gone at sun rising yesterday; [14] already night, cold at night.

—F. A. H. F.'s book.

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[6] A village often mentioned by the autobiographer where she broke the monotony of her isolation by shopping for provisions.

[10] I am not certain about the translation of this phrase.

[11] Our author shows partiality at times for certain word repetitions.

[13] "Landing" is the old name for Norwich in vogue among the Mohegan. They used to ascend the Thames by canoe as far as the junction of the Shetucket and Yantic Rivers. This point is now in the heart of the city. At the "landing" they carried on their trade with the Yankees.

[14] I can only make sense out of the confused expression here by manipulating the punctuation.

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May 17.—mici·'un yugi·'sk. ba'ki· zab da'bi· nɑtu'n *la'ndi·n.* mɑd da'bi· nɑi·'wɔ· su'mi· mɑd nɑwo'tɔ·. wa'ndjɑg ski·'dɑmbak da'bi· i·'wɔ·k mɑta'wi·, dja't'ci· i·'wɔ·k mɑd wi·'munai oi i·'wɔ·k.

May 18.—gu'pkwad, zu'gɑnɑŋgwad, mo'wi· wi·'yun.

May 19.—gu'pkwad, zu'gɑnɑŋgwad, mo'wi· zu'gɑyun. mici·'yun da'kɑ zu'gɑyun. tci·pɑ'g·i· wotɑ'gɑpa dja'gwanc. nɑkɑ'tpɑ pi·'amag mɑd da'bi· nɑkɑ'n·ɑ, nɑsi·wa'tɑm wo'tci· ni·.

May 20.—mici·'yun, zu'gɑnɑŋgwad, mo'wi· wi·'yun wɑ'yɑŋgwotc. nɑpɑ'd·ɑwɑ *hau'nɑg,* ba'ki· nɑtcka'wak waŋks. kɑ'dji· dɑ'pku.

May 21.—gu'pkwad wa'mi· yugi·'sk da'kɑ zu'gɑyun nɑpau' gi·'zɑ-kɑdc. zu'gɑyun bɑ'skwa. nɑ ɑ'p·u *la'ndi·n* wi·'yɑŋgo, ɑndai' wa'mi· ba'kcɑmo, mɑd zu'gɑyun, ɑndai' nɑ bi·'yɑ *home*[15] ɑg.

May 22.—wi·' nɑŋgwad gi·'zɑck ba'dɑnta.

May 23.—wi·'nɑŋgwad yu yumbo'wi· gi·'zɑck. wa'mi· dja'gwanc wa'cɑmuc.[17] gɑto'wi· mɑta'wi· a'p·i·sɑg.[18]

May 24.—tci·'wi· bɑ'skwa, kɑ'dji· nɑmi·'dju nɑdi·'nai su'mi· nɑyɑ'ndɑmo.

May 25.—mɑ'ndu wi·'go, womi·'zi·ɑm nɑmi·'ki·gwaŋg wa'dji· nɑda'bi· gɑtɑ'mki· nɑtai'nɑmowɑ nɑhɑ'g, su'mi· mɑ'd·om ɔ·wa'n nɑtai'nɑmɑŋg.

May 26.—nɑti'cɔ· *Palmertown* wi·yɑ'ŋgo, tci·pɑ'g·i· nɑ so'sɑn·i wɑ'yɑŋgwotc. dja'nau mɑ'ndu wi·'go wotai'nɑmɑŋg.

May 27.—su'mi· nɑ mɑd da'bi· tai'nɑmowɑ nɑhɑ'g, ni· wa'dji· ɔ'wa'n mɑd wo'tɔ· dja'nau kɑntcɑtci·'. ni·ya'yo mo.

May 28.—gi·'zɑck ba'dɑnta yumbo'wi·. mɑ'ndu wi·'go su'mi· ni· mɑd wa'djɑnɑ ɔ·wa'n, dja'nau mɑ'ndu. wotai'nɑmɑŋg wa'mi· dja'g-wanc. moi'cak wa'djɑnak wa'mɑnc, nɑgau'hig wa'mɑnc, nɑwa'djɑnɑ kɑntcɑtci·' mɑ'ni· ɑndai·' mɑd nɑnɑpayɑ'ntɑm. tci·pɑ'g·i· za'yɑŋg-wad, ni·ya'yo. nɑmo'wi· na'wa tcɑm·ɑŋksɑg kɔ·'djaks bɑ'ŋgɑsu. nɑsi·wa'tɑm wo'tci· na'gɑm, mɑd da'bi· wotai'nɑmowɑ wohɑ'g·ɑ[19] ni· ya'yo.

May 29.—mɑ'ndu wi·'go· nɑga'wi· mɑd dja'gwan bi·yɔ·'mo nɑkwo'wi· haig.

May 30.—gu'pkwad. mɑ'ndu wi·'go nɑga'wi· wɑ'yɑŋgwotc. nɑna'mɑ ɑ'ŋgɑtɑg gi·'zɑck. nɑgɑtɑ'mki·, nɑ mo'wi· zi·'ckɑnɑs, nɑmi·'dj nɑbi·yo'djɑpɑs.[20] mɑd nɑwa'djɑnɑ ɔ·wa'n nɑtai'nɑmɑŋg. ni·ya'yo.

May 31.—mɑ'ndu wi·'go su'mi· wotai'nɑmɑŋg wa'mi· dja'gwanc nɑtayɑ'tɑm, mɑ'ndu wotai'nɑmɑŋg.

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[15] An unmodified English loan word with the characteristic Mohegan locative suffix (*-ɑg*).

[17] A verb for which I can find in my notes no definite meaning, though its endings, *-m(o)* possibly a continuative, *-c* inanimate plural, are familiar. Narragansett *assame* to eat.

[18] English loan word with animate plural termination.

[19] The final *-ɑ* occurring with this pronoun several times in the texts is interesting and also rather puzzling. It may possibly be the obviative, corresponding to Wabanaki *-al*‘.

[20] A rather interesting Indian corruption of "breakfast," the usual phonetic substitutions peculiar to this dialect appearing for *r* and *f*. Other English loan words on this page are di·'nai, "dinner" (May 24) and mɑ'ni·, "money" (May 28).

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May 17.—Drizzle to-day. Maybe to-morrow can I go to Landing. I can not say because I do not know. Those people [who] can say much, half [what] they say is not true as they say [it].

May 18.—Cloudy, looks rainy, been full moon.

May 19.—Cloudy, looks rainy, going to rain. Drizzle and rain. Dreadfully wet [are] things. I want to eat fish [but] I can not catch [one], I am sorry for that.

May 20.—Drizzle, looks rainy, it has been full moon last evening. I heard hounds, probably they chased a fox.[16] Already night.

May 21.—Cloudy all day and rain [for] five days. Rain at noon. I stayed [at] Landing last night, then all broke away, did not rain, then I came home.

May 22.—Looking clear [at] sun rising.

May 23.—Looking clear now at early morning sun. All things feed. Going to be many apples.

May 24.—Nearly noon, already I ate my dinner because I was hungry.

May 25.—*Mα'ndu* is good, he gives me my strength so that I can get up [and] I help myself, because never anyone helps me.

May 26.—Went to Palmertown yesterday, dreadfully was I tired last evening. Only *Mα'ndu* is good he helps me.

May 27.—Because I can not help myself, that is why anyone does not know only a little. That is ever so.

May 28.—Sun rises early. *Mα'ndu* is good because I do not have anyone only *Mα'ndu*. He helps me [in] all things. Hens have eggs, I need eggs, [since] I have only a little money, so I do not die of hunger. Dreadfully cold, that is so. I am going to see the pitiful boy [who] is lame.[21] I am sorry for him, he can not help himself, that is so.

May 29.—*Mα'ndu* is good. I slept. Nothing come [that] I feared.

May 30.—Cloudy day. *Mα'ndu* is good. I slept last night. I see another sun. I get up, I go to milk; I eat my breakfast. I do not have anyone to help me. That is so.

May 31.—*Mα'ndu* is good because he helps me in all things I think, *Mα'ndu* helps me.

[16] The location of the old lady's home was in a wild and unfrequented district marked by the signs of former Mohegan occupation, but in her time it had reverted to "old fields," the lurking place of deer, foxes and small animals which were her familiar neighbors.

[21] She refers to a young Mohegan, Theodore Cooper, who was at that time a cripple from the effects of inflammatory rheumatism.

June 1.—mɑ'ndu womi''zɑm nɑmi''ki''gwɑŋg ocɑ'mi· da'bi nɑnɑmɑ wa'mi· dja'gwanc yudai'.

June 2.—mɑ'ndu wi''go. nɑgɑtɑ'mki· nɑmi''dju su'mi· nɑwa'djɑ-nɑm mi''ki·gwɑŋg wo'tci'' mɑ'ndu. mɑd ni· da'bi· wa'djɑnɑm dja'gwan dja'nau wo'tci· mɑ'ndu ni· ya'yo.

June 3.—mɑ'ndu wi''go, nɑwa'djɑnɑm wa'mi· dja'gwanc bi''yɔ·muc wi''gɑnc, ya'yo.

June 4.—mɑ'ndu mɑd wi·ya'mo dja'gwan bi·'yɔ''mo yudai''-mi''zɑm nɑwa'dji·nɑ da'bi· tai'nɑmowɑ nɑhɑ'g.

June 9.—nɑnɑ'wa mɑ'ndu. wa'mi· dja'gwanc i''wɔ·k mɑ'ndu wowu'stɔ· yuc mɑd ni·da'bi· nɑwu'stɔ· nɑhɑ'g, i''wɔ'k i''n mɑd da'bi'' wu'stɔ· bo'zɑgwan mi''tu'g.

June 10.—nɑna'wa ɑ'ygɑtɑg gi''zɑck su'mi'' mɑ'ndu wi''go mɑta'wi· i·n mɑd wu'stɔ·k dja'nau kantcɑtci''. woyɑ't·ɑm wo'tɔ· mɑta'wi· ni·ya'yo.

June 11.—t'ka'yu yumbo'wi·, ni·ya'yo. wa'mi· dja'gwanc wi''gowag, ta'd·ɑsɑg[23] dɔ· wi·wa'tcɑmɑnc. ɔ·wa'n mɑs wa'djɑnɑ dja'gwan mi''djudi'', mɑd·u'm yu'ndɑm'o.

June 12.—mɑ'ndu wi''go, wami'' dja'gwanc i''wɔ·k ni·, i''wɔ·k mɑ'ndu wi''go.

June 13.—mɑ'ndu wi''go, su'mi'' wa'mi· dja'gwanc i''wɔ·k da'bɑtni'' mɑ'ndu! mɑ'ndu wu'stɔ· wa'mi· yuc dja'gwanc gɑna'wɑ. wa'mi· su'mi· wo'tɔ· oi, wu'stod wa'dji· mɑs wi''gɑnc. wotai'nɑmowɑ wa'mi· dja'gɑwanc· ski·dɑm'bak waŋg.

June 14.—mɑ'ndu wi''go mɑd da'bi· nɑ ai dja'nau mɑ'ndu nɑtai''-nɑmɑŋg, ɑndai'' nɑda'bi· tai'nɑmowɑ nɑhɑ'gɑ wa'djɑnɑ yun mi''ki·-gwɑŋg.

June 15.—yugi''sk wi''go. mɑ'ndu wi''go. su'mi· wo'tɔ· wa'mi· djagwanc. ski''dɑmb mɑd wo'tɔ· dja'nau kɑntcɑtci'' oi wo'tod mɑ'ndu. mɑ'ndu gɑ'ŋktci·, mɑta'wi· wi''go, tcɑ'ntci· gi·yau' wi''go waŋg, ɑndai' mɑs nɑp·u'yun gɑ ɑ'p'u mɑ'ndunag, ni· i''wɔ· mɑ'ndu. tcɑ'ntci· mɑd gɑso'sɑn·i, so'sɑn·i·ɑn' tcɑ'ntci· gɑnɑtɑ'dɑmowɑ mɑ'ndu, mɑs gɑwa'd·ɑnɑm[24] gɑmi''ki·waŋg wo'tci· mɑ'ndu. ɑndai' mɑs gɑmomi''ki·dɔ·.

June 16.—mɑ'ndu wi''go. womi''zɔ· wa'mi· wa'dji· wi·ya'mowaŋg, wa'dji· wi·ya'm·ɑmod ni·wa'dji· wi''go.

June 17.—mɑ'ndu wi''go. nɑwo'tcɔ· bɑsɑgwɑnɑ'ntɑksɑg yugi''sk mɑd nɑwa'djɑnɑ dja'gwan ni·dai''. dji''tsɑg gɑtu'mak wi''gu.

[23] An Indianized English loan word again with the animate plural denomination. Yet the next vegetable "corn" has the logical inanimate plural ending (-c).

[24] This word was strange to me in Mohegan, but it can be traced to cognate St. Francis Abenaki (Aroosaguntacook) *wadnoma'k* "to get, secure, something."

June 1.—*Mα'ndu* gives my strength because I can see all things here.

June 2.—*Mα'ndu* is good. I get up, I eat because I have strength from *Mα'ndu*. I could not have anything [except] only from *Mα'ndu*. That is so.

June 3.—*Mα'ndu* is good. I have all things. They come good [ones], it is so.

June 4.—*Mα'ndu* [does] not let anything[22] come here. He gives me that I can help myself.

June 9.—I know *Mα'ndu*. All things declare *Mα'ndu* has made them. I can not make myself, they declare man can not make one tree.

June 10.—I see another sun because *Mα'ndu* is good exceedingly. Man does not make but little. He thinks he knows much. That is so.

June 11.—Cold early in the morning, that is so. All things are good, potatoes and the corn. One will have something eatable, never be hungry [long].

June 12.—*Mα'ndu* is good, all things declare that, they say *Mα'ndu* is good.

June 13.—*Mα'ndu* is good, because all things say, "Thank you for that *Mα'ndu!*" *Mα'ndu* makes all these things you see. All because he knows how [it is] making [them] so that they will be good. He keeps all things, people, too.

June 14.—*Mα'ndu* is good. I can not be [anything] only [when] *Mα'ndu* helps me, then I can help myself [to] have here this strength.

June 15.—To-day is good. *Mα'ndu* is good because he knows all things. A person does not know but a little unless knowing *Mα'ndu*. *Mα'ndu* is very great, exceedingly good. Must you and I be good, too, then when you die you [will] rest in heaven. So says *Mα'ndu*. [You] must not become weary, if you do become weary [you] must ask for *Mα'ndu*. [Then] will you get your strength from *Mα'ndu*. Then will you grow strong.

June 16.—*Mα'ndu* is good. He gives all toward health, that being well therefore [one can be] good.

June 17.—*Mα'ndu* is good. I have been to Muddy Cove to-day. I did not have anything there.[25] The birds sang nicely.

[22] We are obliged to insert "evil" here to make sense.
[25] She refers to mail.

June 18.—mɑ́'ndu wi·'go mɑd nɑ wa'djɑnɑ mɑta'wi· dja'naw nɑ i·'wɔ· dɑ́'bat ni· mɑ́'ndu. mɑ́'ndu pɑ́'d'ɑmɑn ɑndɑi' mɑs nɑ wa'djɑnɑm nɑdi·'nai. mɑd nɑwo'tɔ· dja'gwan wam nɑti.', mɑ́'ndu mɑd·um nɑtai·'nɑmɑŋg.

June 19.—nɑda'bi· i·'wɔ· mɑ́'ndu wi·'go mɑ́'ndu wo'tɔ· mɑd·um ɔ·wa'n wotai'nɑmɑŋg mɑd nɑwa'djɑnɑ ɔ·wa'n. wa'mi· ski·'dɑmb wotai'nɑmowɑ wohɑg, mɑd gɑto'wi· tai'nɑmowɑ ɔ·wa'n. nɑ tci·pɑ́'g·i· si·wa'tɑm wo'tci· wa'ndjɑg ski·'dɑmbak dɔ· mɑ́'kɑk dɔ· mɑki·a'-wi·sɑg[26] ni·dai' *steamboat* wa'mi· wi·yu't. tcɑ́'m·ɑŋksɑg wa'mi. m·ɑd da'bi· ɔ·wa'n wotai'nɑmowɑ wohag. tcɑ́'ntci· wam bɑtɑ́'g·i·wag ɑndai' kwɑ́'dji·wag wotci· *boat* ɑg.

June 20.—Mɑ́'ndunag ni·dai' mɑd bi·'yɔ·mo dja'gwan mɑd wi·'gɑnc su'mi· mɑ́'ndu mɑd da'bi· kɑ́'n·ɑmun, ni· wa'dji· bi·'yɔ· mɑ́'ndu kɔ·'djɑks yudai·' ba'mkugi . . .[28] wa'dji· da'bi· gɑ ɑ́'p·u mɑndunag. tcɑ́'ntci· gɑ si·wa'tɑm wo'tci· wa'mi· dja'gwanc gɑti·' mɑd wi·'gɑnud, dɔ· tcɑ́'ntci· ɔ·wa'n mɑd·um wi·'ktɑmɑn. mɑ́'ndu mɑd tcu'yɑ ski·'dɑmbak wowi·'zɔ·wag di·'bi· mɑ́'ndu tcu'yɑ wa'mi· ski·'dɑmbak bi·'yɔ·k na'gɑm a'b·ɑd mɑ́'ndunag. di·'bi· kwa'gwitcayu wa'dji· da'bi· kɑ́'n·ɑ ski·'dɑmbak. di·'bi· yɑ́'t·ɑm yu ba'mkugi na'gɑm wo'tɔ·, ski·'dɑmbak waŋg, mɑntci·, nai.[29] dja'nau wo'tci· *Jesus Christ* bi·yɔ·'mo mɑd da'bi· i· dja'gwan. *Jesus Christ* mɑs pɑ́'n·ɑ di·'bi· wo'tci· mɑ́'ndunag su'mi· tayandɑ́'ksku da'kɑ gau'hig *Jesus Christ* a'b·ɑd· yu mɑd da'bi· di·'bi· gɑsɑ́'gwi· mɑ́'ndunag. *Jesus Christ* mɑs pɑ́'n·ɑ di·'bi· wi·yu'tɑg, di·'bi· wowo'ton waŋg. *Jesus Christ*, wonɑp·u', mi·'zɔ· wohɑ́'gɑ wa'dji· wa'mi· ski·'dɑmbak da'bi· bi·'yɔ·k mɑ́'ndunag, tcɑ́'ntɑmɑd.

April 21.—waba'yu, mɑ́'ntci· gwi·'ksumo.

April 22.—t'ka'yo yugi·'sk, gi·'zɑck wi·'go. nɑkɑ́'d·ɑkum nɑga'wi·.

April 23.—gi·'zɑck wi·'go, ba'd·ɑnta wi·'mo. mɑd da'bi· nɑskɑm dja'gwan. kɑ́'dji· bɑ́'skwa, tcɑ́'ntci· nɑ mi·'dji· nɑ di·'nai.[32] tcɑ́'ntci· nɑ i·'wɔ· dabɑtni·[33] nɑmi·'tcwaŋg su'mi· mɑ́'ndu nɑmi·'z wa'mi· dja'gwanc wa'djinɑ yun yuba'mkugiɑg tcɑ́'ntci· nɑ momi·'ki·dɔ'. nɑmo'wi· sɑnsmo[34] yugi·'sk *Mohegan*.

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[26] This term denotes, in Mohegan folk-lore, the dwarfs of the mythological realm. Mrs. Fielding felt herself to be in very close touch with these beings and she related several tales concerning them, which I caused to be printed some years ago in Anthropological Papers, American Museum of Natural History, ref. *i*.

[28] In order to eliminate some of the tedious repetitions which crowd these pages, I have taken the liberty of omitting some lines of this sermon which are copied from a former one.

[29] The Mohegan affirmatives were *nai* and *nɑk* or *nɑks*.

[32] One of the many English loan words acquired by Mohegan-Pequot in its increasing contact with the Yankee world.

[33] This is literally "sufficient is that," meaning "thank you"; the common response at Mohegan. Natick shows *kuttabotômish*, "I thank you," and Narragansett, *taubotni*. (Cf. Natick Dictionary, p. 332.)

[34] The use of this term for the church, "meeting," is interesting. The only cognate traceable, it seems, is Massachusetts (Natick) *sohsumoo*, "it shines forth," *sohsu'mo'onk* "glory," in Eliot's translation of the Bible (Trumbull, Natick Dictionary, p. 266). The resemblance here in an evangelical sense between "glory" and the "meetings" of converts is not so far-fetched as it may seem at first.

June 18.—*Mα'ndu* is good. I do not have much only I say "Thank you for that, *Mα'ndu.*" *Mα'ndu* hears it then shall I have my dinner. I do not know what of all [things] I should do, [if] *Mα'ndu* never helped me.

June 19.—I can say *Mα'ndu* is good. *Mα'ndu* knows [that] never anyone helps me. I have not anyone. Every person helps himself, is not going to help anyone [else]. I am dreadfully sorry for those people and youths and little ones there [on the] steamboat. All fire. Poor [creatures] all! No one could help them. They ought [to have] turned back then gotten off from the boat.[27]

June 20.—In heaven there [does] not come anything not good because *Mα'ndu* can not accept it, that is why [there] came *Mα'ndu's* son here on earth . . . so that you can stay in heaven. You must be sorry for all things you do, being evil [30] and [so] must one never love it.[31] *Mα'ndu* does not wish [that] people shall call for *di''bi.* *Mα'ndu* wishes [that] all people shall come to him staying in heaven. *di''bi* is running about so that he can catch people. *di''bi* thinks this earth is his own, people, too. It is gone, yes! Only for [that] *Jesus Christ* came, he can not do anything. Jesus Christ will put *di''bi* from heaven because he falsified and wants Jesus Christ's place. Here can not *di''bi* enter into heaven. Jesus Christ will put *di''bi* in the fire, as *di''bi* knows too. Jesus Christ, he died, gave himself so that all people can come to heaven, wishing to.

April 21.—Windy, it goes by whistling.

April 22.—Cold to-day. The sun is good. I am sleepy, I go to sleep.

April 23.—The sun is good, rising clear. I can not find anything. Already noon, I must eat my dinner. I must say "Thank you" [for] my food because *Mα'ndu* gives me all things [I] have here on earth. I must be strong. I went to meeting to-day at Mohegan.[36]

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[27] She refers to the catastrophe of the excursion steamer General Slocum in which a host of women and children passengers were burned to death in the East River, N. Y. The diarist has an entry "New York" on the margin which fixes this reference.

[30] Literally "not being good."

[31] Insert "evil."

[36] A Congregational Church was built in 1831 on the crown of Mohegan Hill, in the heart of the old Indian community. It still stands in a most impressive spot overlooking the country in all directions, commanding a view of Long Island Sound, the eminence known as Lantern Hill in the old Pequot territory due east, and northwest to the Taconnic Hills; all familiar landmarks in Mohegan history. The "meeting" is still the social bond that keeps the Mohegan remnant united.

April 26.—mɑ'ndu wi·'go. nɑna'mɑ ɑ'ŋgɑtɑg gi·'zɑck, wotai'nɑmɑŋg.

April 27.—mɑ'ndu wi·'go. nɑna'mɑ ɑ'ŋgɑtɑg gi·'zɑck. wa'mi· ski·'dɑmbak mɑ'tci· i·'wɔ·k mɑd ɔ·'wan ai dja'gwanc wi·'gɑnud, wa'mi· mɑ'tci·. mɑ'ndu i·'wɔ· nai [35] wuskwi·'gɑg. ɔ·wa'n da'bi· ɔ·ki·'dɑzu ɑndai' mɑs wowɔ·'tɔ· dja'gwan aiwad mɑ'ndu i·wad.

April 28.—zu'gɑyun, waba'yu wɑyɑ'ŋgwotc. zu'gɑyun wi·yɑŋgo dɔ· yugi·'sk ba'ki· mɑd su'mi· nɑ taiɑ'tɑm su'mi· wɑtɑ'gɑpɑ mɑd nɑwi·'ktɑmɑn.

April 29.—zu'gɑyun, su'mi· mɑta'wi· mɑ'ndu wi·'go su'mi· nɑna'mɑ ɑ'ŋgɑtɑg gi·'zɑkɑd.

May 1.—wi·'go yu yumbo'wi·. na'wa gi·'zɑck. mɑ'ndu wi·'go wo'tci· ni·.

May 2.—mɑ'ndu wi·'go su'mi· wotai'nɑmɑŋg wa'dji· gɑtɑ'mki· yun. kɑd'ji· bɑ'skwa, ma nɑ mi·'dji· nɑdi·'nai. dab·ɑtni·' mi·'tcuwɑŋg. tci·'wi· dɑ'pku yudɑ'pkɑg. gi·'zɑkɑd djakwi·'mo, su'mi· mɑd da'bi· ɔ·wa'n ni·gɑn·i·'. tcɑ'ntci· gu'p'cɔ·.

May 3.—mɑ'ndu wi·'go, womi·'zɑm nɑya'cɑwɑŋg dɔ· mi·'ki·gwɑŋg.

May 4.—nɑ na'mɑ ɑ'ŋgɑtɑg gi·'zɑck. mɑ'ndu wi·'go su'mi· wa'mi· dja'gwanc bi·'yɔ·k wo'tci· na'gɑm. na'gɑm wo'tɔ·hi·c wa'mi· wowusto'n·ɑc. mɑ'ndu gɑ'nk'tci·, wosi·wa'tɑm wo'tci· ski·'dɑmbak su'mi· mɑd wi·'ktɑmɑg wi·'gɑnc dja'gwanc, wa'dji· mɑs bi·'yɔ·k na'gɑm a'b·ɑd mɑ'ndunag. ba'ki· yɑ't·ɑmɑg di·'bi· da'bi· tai'nɑmowɑ ɔ·wa'n. mɑd da'bi· wotai'nɑmowɑ wohɑ'g. di·'bi· mɑ'tci·, wotcɑ'ntɑm wa'mi· ski·'dɑmbak mɑ'tci·. ai'wag waŋg.

May 5.—mɑ'ndu wi·'go su'mi· nɑ wa'djɑnɑm nɑ mi·ki·gwɑŋg wo'tci· na'gɑm, mɑ'ndu.

May 6.—wi·'go gi·'zɑck, ba'dɑnta wi·'mo.

May 7.—gi·'zɑck mɑd dɑ'bi· na'wa. mɑ'ndu wi·'go ba'dɑnta nɑta'ɑg. mɑ'ndu ɑ'p·u wa'mi· ba'mkugi·ɑg. ba'ki·mɑs nɑtcɑ'ntɑm mɑ'ndu nɑtai·'nɑmɑŋg, mɑd·ɑmɑ'moyan, mɑs nɑ nɑt·ɑdɑmo'wɑ mɑ'ndu.

May 8.—nɑga'wi· wɑ'yɑŋgwotc. mɑ'ndu wi·'go su'mi· dja'gwan mɑd nɑkwo'wi·haig. sɑ'ntɔ· yugi·'sk. wi·'yut nɑpo'nɑm *pasture.*[39]

May 9.—zu'gɑyun yu yumbo'wi·, zu'gɑyun. mɑ'ndu wi·'go su'mi· wowo'tɔ· gi·au'cɔ· nɑ'p·i· wa'dji· tɔ·'d·ɑsɑg mɑs ba'mbi·yɔ·k da'kɑ kɑtcɑ'c wa'dji· gi·'tɑsɑg mɑs womi·'djuwag kɑtcɑ'c wa'dji· mɑd nɑpɑyɑ'ntɑmɑg. ni·'wadji· ski·'dɑmbak tcɑ'ntci· wi·'ktɑmɑg mɑ'ndu, su'mi· mɑ'ndu wo'tɔ· wa'mi· dja'gwanc, da'bi· i· wa'mi· dja'gwanc i·'nɑc yugi·'sk dɔ· zab, dɔ· mi·'ki·gwɑŋg i·'t'kwan ɔ· yuba'mkɑg wowu'ston. tcɑ'ntci· wo'tɔ· gɑ'ŋk'tci· mɑta'wi· aiki·'kuzu.

[35] The colloquial affirmative has three forms, *nai*, *nɑk*, and *nɑks*. Narragansett *nuk*, Natick *nux*. (Cf. Natick Dictionary, p. 347.)

[39] She spells this "paster."

April 26.—*Mα'ndu* is good. I see another sun, he helps me.

April 27.—*Mα'ndu* is good. I see another sun. All people [who are] bad say no one is whatsoever good, all [are] bad. *Mα'ndu* says yes in his book. Anyone can read, then will he know everything is as *Mα'ndu* says.

April 28.—Rain, windy last evening. Rain yesterday and to-day, maybe not because I think so, as when it is wet I do not like it.

April 29.—Rain, because exceedingly *Mα'ndu* is good as I see another day.

May 1.—It is good here early in the morning. I see the sun. *Mα'ndu* is good to me.

May 2.—*Mα'ndu* is good because he helps me so that [I] get up now. Already noon, I have eaten my dinner. Thank you [for] food.[37] Almost night. To-night. The day has hurried away, since can not anyone get ahead [of it]. He must close up.[38]

May 3.—*Mα'ndu* is good, he gives me my breath and strength.

May 4.—I see another sun. *Mα'ndu* is good because all things come from him. He his own them all has made. *Mα'ndu* is very great, he is sorry for people because they do not love good things, so that they may come [where] he is staying in heaven. Perhaps they think *di·'bi·* can help anyone. He can not help himself. *Di·'bi·* is evil, he wants all people [to be] bad. They are, too!

May 5.—*Mα'ndu* is good because I have my strength from him, *Mα'ndu.*

May 6.—It is a good sun, rising clear.

May 7.—The sun I can not see. *Mα'ndu* is good, rising in my heart. *Mα'ndu* dwells in all the world. Perhaps I need *Mα'ndu*, my help when I feel badly, will I call for *Mα'ndu.*

May 8.—I slept last evening. *Mα'ndu* is good because I do not fear anything. Sunday to-day. I put fire [in the] pasture.[40]

May 9.—Rain here early in the morning, rain. *Mα'ndu* is good because he knows we need water so that potatoes will come [up] and hay, so that creatures [41] will eat hay, so that they will not die of hunger. That is why people must love *Mα'ndu,* because *Mα'ndu* knows all things, can do all things to-day and to-morrow, and his strength is so great [that] this earth he created. [You] must [know how] very great is his work.

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[37] Literally "Sufficient is that food."

[38] The meaning here is based upon inference. I can correlate *gup* only with *gu'pkwad*, "cloudy, closed day," Massachusetts, (Natick) *kuppi.*, closed.

[40] The meaning is "I burned over the pasture."

[41] "Cattle" are the creatures referred to.

May 10.—tci·'wi· dα'pku, mα'ndu wi·'go su'mi· mαd dja'gwan bi·yα'mo wa'dji· mαs nαwi·zi'gwan. tcα'ntci· mα'ndu nαtai'nαmαŋg, mαd da'bi· nαtai'nαmowα nαhα'g. mα'ndu gα'ŋk'tci·, mαd da'bi· ɔ·wa'n yα't·αm oi gαŋk'tci· mα'ndu.

May 11.—mα'ndu wi·'go su'mi· ocαmi· nαdα'bi· tai'nαmowα nα'hαg. mα'ndu nαtai'nαmαŋg.

May 12.—mα'ndu wi·'go su'mi· nαmi·'zαm· da'bi· nαga'wi· dɔ· womi·'zi· mi·'ki·gwaŋg wa'dji· nαda'bi· gαtα'mki· yu yumbo'wi·

May 13.—mα'ndu wi·'go. da'bi· nαna'mo gi·'zαck yu yumbo'wi·. dα'pkαg. mα'ndu ocα'mi· wi·'go.

May 14.—yumbo'wi· gu'pkwad. wi·'mo. mα'ndu wi·'go. nαyu'ndjanαm nαski·'zαks, da'bi· nαna'mα wa'mi· dja'gwanc yu'dai. bα'skwa. mα'ndu wi·'go su'mi· wa'mi· dja'gwanc wi·'gαnc.

May 15.—gu'pkwad, mα'ndu wi·'go.

May 16.—mα'ndu wi·'go, ni·da'bi gαtα'mki· wot'ci· nαbi·d[42] dɔ· nαwa'djαnαm mi·'ki·gwaŋg wa'dji· nαtai'nαmowα nαhα'g ocα'mi·.

May 17.—mα'ndu wi·'go ocα'mi· da'bi· nαya'cα· wa'mi· dja'gwanc bi.yα'mαc wo'tci na'gαm mα'ndu. mα'ndu wi·'go yu nαwo'ton nαta'αg.

May 19.—mα'ndu wi·'go, nαwambunsi·an, womi·'zαm nαmi·'ki·gwaŋg wa'dji da'bi· nαgαtα'mki. gu'pkwad, ba'ki·' mαs zu'gαyun, ni·wa'dji. dji·'tαsαg[43] wa'djαnak dja'gwanc da'bi· mi·'tcuwag. mα'ndu wi·'go· tci·'wi. dα'pku.

May 20.—mα'ndu wi·'go, ocα'mi· da'bi· nαgαtα'mki· wotci· nαbi·'dαg.

May 21.—mα'ndu wi·'go su'mi· nαtai'nαmαŋg wa'mi dja'gwanc wa'dji· da'bi· nαwa'djαnα dja'gwanc nαgau'hig mαd nαda'bi· wu'stɔ· dja'gwan.

May 22.—gi·'zαck ba'dαnta wi·'mo yumbo'wi·' mα'ndu wi·'go su'mi· nαga'wi· wα'yαŋgwαtc, wi·'gαn.

May 23.—mα'ndu wi·'go. n'αna'wa α'ŋgαtαg gi·'zαck. kαdji·' bα'skwa zai'yαŋgwad ɔ·wa'n mαd wadjinad ɔ·wa'n. kα'dji· dα'pku, wa'mi· dja'wanc mαs ga'wiwag kα'dji· dα'pkud.

May 24.—mα'ndu wi·'go ocα'mi· nαda'bi· na'wα wa'mi· dja'gwanc.

May 25.—wi·'go gi·'zαck ba'dαnta wi·'mo. mα'ndu wi·'go tai'nαmowα wa'mi· ski·'dαmbak wa'ndjαg mα'tci· ai'wag dɔ· wi·'go ai'wag.

May 26.—kα'dji· bα'skwa. gi·'zαck gαsu'bata. kα'dji· dα'pku, nαmo'wi· na'wα mαd·αm·α'mo wi·'nai.

May 27.—kα'dji· gi·'zαck bi·yɔ·'mo. mα'ndu wi·'go, ocα'mi· nαda'bi· na'wa dja'gwanc yuba'mkugiαg su'mi· mα'ndu nαmi·'zi·αm nαmi·'ki·gwaŋg.

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[42] Another English loan word for a loan object, *bi·d*=bed.

[43] This is illegible in part, either *dji·'tαsαg* or *gi·'tαsαg*, "beasts," in either case, Mrs. Fielding called them "dumb animals."

May 10.—Almost night, *Mα'ndu* is good because nothing comes that will hurt me. He must be, *Mα'ndu* my help, I can not help myself. *Mα'ndu* is great, no one can conceive how great *Mα'ndu* is.

May 11.—*Mα'ndu* is good because so much I can help myself. *Mα'ndu* is my help.

May 12.—*Mα'ndu* is good because he gives me my sleep and he gives strength so that I can get up here early in the morning.

May 13.—*Mα'ndu* is good. I can see the sun here early. It is night. *Mα'ndu* is so very good.

May 14.—Early in the morning cloudy. Clearing. *Mα'ndu* is good. I open my eyes, I can see all things hereabouts. Noon. *Mα'ndu* is good because all things are good.

May 15.—Cloudy. *Mα'ndu* is good.

May 16.—*Mα'ndu* is good. I can get up from my bed and I have strength so that I can help myself sufficiently.

May 17.—*Mα'ndu* is good, so well can I breathe. All things come from him, *Mα'ndu*. *Mα'ndu* is good, this I know in my heart.

May 19.—*Mα'ndu* is good, as I live until morning. He gives my strength so that I can get up. Cloudy, perhaps it will rain, therefore creatures [will] have something [they] can eat. *Mα'ndu* is good. Almost night.

May 20.—*Mα'ndu* is good, so well can I get up from my bed.

May 21.—*Mα'ndu* is good because he is my help in all things so that I can have things I want [for] I can not make anything.

May 22.—Sun rising clear early in the morning. *Mα'ndu* is good because I slept last evening, it is good.

May 23.—*Mα'ndu* is good. I see another sun. Already noon. Very cold [for] anyone not having someone. Already night, all things will fall asleep now that it is night.

May 24.—*Mα'ndu* is good, so well can I see all things.

May 25.—It is a good sun rising clear. *Mα'ndu* is good. He helps all people those who are evil and those who are good.

May 26.—Already noon, the sun is hot. Already night. I went to see the sick old woman.

May 27.—Already the sun has come. *Mα'ndu* is good, so well I can see things on earth because *Mα'ndu* gives me my strength.

May 28.—mɑ'ndu wi''go, nɑga'wi wɑ'yɑŋgwotc. nɑda'bi gɑtɑ'mki nɑ mo'wi sa'mɑ [44] nɑ'hɑg, zi'c gau'cɑn tcɑ'g'ɑncɑg [45] nɑmi''dji bo'di'n [46] da'kɑ mi''an, ni'ya'yo.

May 29.—gi'zɑck ba'dɑnta wi''mo, kɑdji' bɑ'skwa, nɑmi''dj nɑdi''nai dja'nau wa'dji' nɑyɑ'ndɑm. ɔ'wa'n yɑ'ndɑmɑd mɑd wi'ya'-mɑmo, ɔ'wa'n mɑd wi'ya'mɑmod mɑd da'bi' aiki''kɑzu, ɔ'wa'n mɑd da'bi' aiki''kɑzud tcɑ'ntci' wa'mɔ'wan wotai'nɑmowɑ wa'dji wa'djɑnɑ dja'gwɑn mi''djud, sumi' ba'ki' mɑs nɑpaya'ntɑm su'mi' mɑd da'bi' nɑ'ncɑdon. ni'ya'yo, ɑndai' mɑ'ndu mɑs na'wa wa'ndjɑg ski''dɑmbak wotai'nɑmowɑ wɑŋg. ni'ya'yo.

May 30.—gi''zɑck ba'dɑnta, ɑndai'' gu'pkwad. mɑ'ndu wi''go, wa'mi' dja'gwanc wi''gɑnc. djanau' ski''dɑmbak mɑd wa'mi' wi''gowag, ni'ya'yo. ba'ki'mɑd tcɑ'ntɑm dja'gwan wi''gɑn wo'tci' mɑ'ndu, su'mi' mɑdda'bi' wustɔ'k mɑ'ni'cs.

June 1.—mɑ'ndu wi''go da'bi nɑgɑtɑ'mki'' wo'tci' nɑbi'dɑg' zu'gɑyun. Mr. Speck bi''yɔ' yudai' yugi''sk. mɑ'ndu wi''go ocɑ'mi' wotai'nɑmɑŋg. zu'gɑyun t'ka'yu ya'yo.

June 2.—mɑ'ndu wi'go su'mi' ni' da'bi' wa'djɑnɑ nɑyɑ't'ɑmwɑŋg, ni'ya'yo.

June 3.—gu'pkwad. mɑ'ndu wi'' go, su'mi' ni' da'bi' tai''nɑmowɑ nɑhɑ'g. mɑ'ndu nɑmi''zɑm nɑmi''ki'gwɑŋg. nɑna'wa skug dodai'' zi''bɑg wa'djɑnɑ pi''amag wo'tɑg. mɑd nɑwa'djɑnɑ mitu'g wa'dji' nɑtɑ'g'ɑm. tcɑ'ntci' nɑtɑ'g'ɑm wa'dji' bi''ki'dɑm pi''amag, nɑtɑi'nɑm nɑwigi'tɑ'g'ɑm. mɑd da'bi' kwa'm'ɑ ɔ'wa'n ɑ'mi' wa'djɑnɑ pi''amag wo'tɑg.

June 4.—mɑ'ndu wi''go, mɑd dja'gwan nɑkwowi'hai'g dɑ'pkɑg, nɑwa'djɑnɑ mi''ki'gwɑŋg wa'dji' nɑgɑtɑ'mki', wa'mi' dja'gwanc bi'yɔ''mo wo'tci' mɑ'ndu.

June 5.—mɑ'ndu wi''go, mɑd wi'ya'mo dja'gwan bi'yɔ''mo yudai' nɑkwowi'hai'g. kɑ'dji' bɑ'skwa. ocɑmi' da'bi' nɑi'wɑ mɑ'ndu wi''go, wotai'nɑmɑŋg su'mi nɑgau'hi'yɑ.

June 6.—mɑ'ndu wi''go, nɑga'wi, nɑgɑtɑ'mki' mi'tc zi''ckɑnɑs. nɑti'c *la'ndi'n.*

June 7.—mɑ'ndu mɑta'wi' wi''go, nɑtai'nɑmɑŋg. nɑwa'djɑnɑ wa'mi' dja'gwanc wo'tci' mɑ'ndu ni'ya'yo mɑ'ntci'.

June 8.—mɑ'ndu wi''go su'mi wa'mi' dja'gwanc ya'yuc oi' wi''yɑŋgo gu'pkwad mɑ'ndu wi''go. wi''moni' yayo. nɑta'i''wɔ' ni'.

June 9.—gu'pkwad, wi''gɑn, tci''wi' dɑ'pku. mɑ'ndu womi''zɑm nɑmi''tcuwɑŋg da'bi' nɑga'wi' dɑ'pkutc, su'mi' nɑwo'tɔ' mɑ'ndu ɑ'p'u yudai''. mɑ'ndu mi''ki'go dɔ' wa'mi' wo'ton.

[44] A word of doubtful meaning, possibly cognate with Natick *assaman* he feeds him, Narr. *assa'mone* give me to eat. (Trumbull, Natick Dict., p. 16.)

[45] English loan-word, "chickens" with animate plural suffix.

[46] Another loan-word from the English.

May 28.—*Mα'ndu* is good, I slept last evening. I can get up. I went [and] fed myself, milked the cow [and tended the] chickens. I eat pudding and berries. That is so.

May 29.—The sun rises clear. Already noon, I eat my dinner as I am hungry. Whoever is hungry does not feel very well, whoever is not feeling well can not work, whoever can not be working, him must everyone help so that he [may] have something to eat, because maybe he will die of hunger since he can not go and get it. That is so! Then *Mα'ndu* will see those people [and] help them, too. That is so.

May 30.—The sun rises, then it is cloudy. *Mα'ndu* is good, all things are good. Only people [are] not all good. That is so! Perhaps they do not want anything good from *Mα'ndu*, because they can not make money.

June 1.—*Mα'ndu* is good. I can get up from my bed. Rain. Mr. Speck came here to-day. *Mα'ndu* is good so much he helps me. Rain, cold, it is so!

June 2.—*Mα'ndu* is good because I can have my thought, that is so!

June 3.—Cloudy day. *Mα'ndu* is good because I can help myself. *Mα'ndu* gives me my strength. I saw a snake near the river, he had a fish in his mouth. I did not have a stick so that I could hit him. I ought to hit him so that he would give up the fish. I would help. I would like to hit him. He can not bite anyone because he has a fish in his mouth.

June 4.—*Mα'ndu* is good. Nothing I fear at night. I have strength so that I get up, everything comes from *Mα'ndu*.

June 5.—*Mα'ndu* is good. He does not let anything come here that I fear. Already noon. Truly can I say *Mα'ndu* is good, he helps me because I need him.

June 6.—*Mα'ndu* is good. I slept, I got up, [and] ate milk. I went to Landing.

June 7.—*Mα'ndu* is very good, my help. I have everything from *Mα'ndu*. That is so! Gone.

June 8.—*Mα'ndu* is good because all things are so. Yesterday cloudy. *Mα'ndu* is good. True it is! My heart says that.

June 9.—Cloudy, it is good, almost night. *Mα'ndu* gives my strength so I can sleep nights, because I know *Mα'ndu* dwells here. *Mα'ndu* is strong and all-knowing.

June 10.—Mɑ'ndu wi·''go, mɑd da'bi· nɑai dja'gwan, mɑ'ndu mɑs tai'nɑmɑŋg.

June 11.—mɑ'ndu wi·''go. nɑwa'djɑnɑ mi·''ki·gwaŋg wa'dji· da'bi· nɑwu'stɔ· nɑmi·''tcuwaŋg, nɑda'bi· mi·''tcu yu'n·dɑmyun. tcɑ'ntci· ɔ·wa'n yɑ'ndɑm ɑndai' mi·''tcu, ni·ya'yo, skɑm·od na'd·ɑ [47] dja'gwan.

June 12.—mɑ'ndu wi·''go su'mi· ni· dabi· ga'wi·, ɑndai' da'bi· nɑgɑtɑmki yumbo'wi· nɑmi·''tcu ɑndai' ɑŋgɑtɑg dja'gwanc nɑai'.

June 13.—gu'pkwad, t'ka'yo, mɑ'ndu wi·''go, mɑd dja'gwan nɑkwo'wi· haig, wɑ'yɑŋgwotc nɑga'wi, ni· ya'yo.

June 15.—gi·''zɑck ba'dɑnta wi·''mo yumbo'wi nɑwa'd·ɑ'nɑm wo'tci· zi·''bɑg.

June 17.—mɑ'ndu wi·''go. nɑga'wi· wɑ'yɑŋgwotc. nɑti'c bɑsɑg-wɑnɑnɑ'ntɑksɑg,[48] mɑd dja'gwan.

June 19.—gi·''zɑck wi·''go, ba'dɑnta wi·''mo. mɑ'ndu wi·''go ocɑ'mi· nɑda'bi· gɑtɑ'mki. da'bɑt ni· mɑ'ndu.

June 21.—wi·''go gi·''zɑck ba'dɑn'ta. mɑ'ndu wi·''go womi·''zɔ· gi·sk dɑ'pku bi·yɔ·''mo. wa'mi· dja'gwanc bi·yɔ·''mɑc oi wu'stod mɑ'ndu.

June 23.—gi·''zɑck wi·''gɑnta yumbo'wi·. mɑ'ndu wi·''go. nɑna'm ɑ'ŋgɑtɑg gi·''sk, nɑda'bi· gɑtɑ'mki· mi·''tcu. nɑti'cɔ· *road* wi·''yɑŋgo.

June 24.—gi·''zɑck ba'dɑnta. mɑ'ndu wi·''go. nɑ wa'djɑnɑ mi·''ki·gwaŋg wa'dji· nɑgɑtɑ'mki wo'tci· bi·''dɑg. ni·''ya'yo.

May 6.—Ni· sun dodai' *witches*[50] bi·''t'cɔ·wag mɑd a'p·u ni·dai'. ba'ki· woki'n·ɑmnau [51] di·bi·kɔ·''nagag.[52] mɑd da'bi· *witches* a'p·uwag mɑ'ndunɑg. nɑtaiyɑ't·ɑm ba'ki· woki'nɑmnau ɔ·i·''t'kwan[53] da'bi· wa'mi· *witches* gɑsɑ'gwiwag. ni· sun djakwi·''n.[54] mɑs gɑto'wi· wu'stɔ·k wi·''yut wa'gi· wu'stɔ·k dja'gwan mi·''djuwag. ba'ki· tɑ'gɑni·g dɔ· dji·cs [55] mɑs mi·''djuwag. ba'ki· t'ka'yu, ɑndai' mɑs gau'hik·wag wi·yu't wa'gi· [56] djɑs·u'm wowi·dji·cs. ɑndai' mɑs wodjat'cɑto'n·au

[47] This is the only time this word appears and I have no translation for it. Its resemblance to St. Francis Abenaki *nada'wiwi·* "scarcely, rarely" (*-wiwi·* adverbial termination), induces me to consider it a possible cognate.

[48] This is Muddy Cove, on the Thames near Gale's Ferry. Mrs. Fielding often walked there for her mail and provisions. The locality was a favorite of hers. Its name is from *bɑsɑg* "mud."

[50] Mrs. Fielding might have used the Mohegan word *moi'gu* had she wished. This interesting word is evidently related to Delaware (Munsee) *malliku*, "sorcerer."

[51] The subject of this verb is an impersonal plural, though the singular pronoun is used.

[52] *di·bi·* is probably a corruption of English "devil."

[53] A word whose analysis is very perplexing.

[54] This term refers to the old Indian huts of colonial times, many cellars of which are still to be discerned among the hills of Mohegan. The analysis of the word is quite impossible from existing sources, nor do Professor Prince's strenuous guesses (American Anthropologist, vol. 6, 1904, pp. 29–30) help us very much. He thinks it might be derived from the root in *chokquog* (Natick) "Englishman," literally "knife man." It might just as likely have come from Mohegan-Pequot, *djakwi·''mo* "it is hurried," and mean "hasty house." It may, however, mean "bark-house" and compare with Delaware yɔ·ka'wɑn, "bark-house."

[55] Moheganized "cheese" is interesting phonetically because it shows conformation of loan words to native phonology in final surds, *-cs*.

[56] The consonant of this preposition has two variants, *g* and *dj* (*wa'gi·*, *wadji·*). A similar case, *kɑ'gi·*, *kɑ'dji·*, leads Professor Prince to think that some dialect forms are merged in Mohegan. This is not at all unlikely judging from what we have already shown of the composite nature of the tribe's population.

June 10.—*Mα'ndu* is good. I can not be anything [yet]. *Mα'ndu* will help me.

June 11.—*Mα'ndu* is good. I have strength so that I can make my food, I can eat when hungry. One must be hungry then eat, that is so, finding scarcely anything.

June 12.—*Mα'ndu* is good because I can sleep, then can I get up early in the morning I eat, then another being [49] am I.

June 13.—Cloudy, cold, *Mα'ndu* is good. Nothing I feared, last night I slept. That is so!

June 15.—Sun rising clear early in the morning I got [something] from the river.

June 17.—*Mα'ndu* is good. I slept last evening. I went to Muddy Cove, nothing [there].

June 19.—The sun is good, rising clear. *Mα'ndu* is good, so well can I get up. Thank you *Mα'ndu.*

June 21.—Good sun rising. *Mα'ndu* is good he gives it [that] day [and] night come. All things come as being made by *Mα'ndu.*

June 23.—The sun is good early in the morning. *Mα'ndu* is good. I see another day, I can get up [and] eat. I went by the road yesterday.

June 24.—Sun is rising. *Mα'ndu* is good, I have strength so that I get up from the bed. That is so!

May 6.—That stone [58] where the witches came does not rest there [now]. Maybe [they] took it to hell. Witches can not stay in heaven. I think maybe he took it; it is so big all the witches can go inside it. That stone [was] a house. [They] will be going to make a fire so that they make something to eat. Perhaps bread and cheese will they eat. Perhaps it is cold, then will they want a fire to warm their hands. Then will they divide [59] their money, that they

[49] Sic! Yet what she really says is "things!"

[58] The narrator here refers to a Mohegan folk-tale which she narrated to me some years ago and which I published as a text (American Anthropologist, vol. 6, No. 4, 1904). The stone referred to was a glacial bowlder about as large as an ordinary small house, located formerly not far from the main road at Quaker Hill, near Uncasville, Conn. It was blasted away over 20 years ago, not taken away by "the witches," as Mrs. Fielding would beguile us into believing. The theme of the tale is rather common in Algonkian lore. One stormy night a weary Indian woman was deceived by "the witches" and lured into the bowlder as into a house, fed and warmed by a fire. But upon awakening in the morning the poor creature found herself lying cold and exposed beside the bowlder, her warm goblin's pallet and fire vanished, and her victuals converted into fraud. A tempting opportunity for sermonizing and for voicing the same old plaint of the Indian's undeserved poverty not overlooked by Mrs. Fielding.

[59] Literally "halve," see *dja't'ci* on page following.

wa mα'ni·cs[57] kα'dji· da'bi· gαmu·'duwag. αndai' ski·'dαmbak yα't·αmαg wa'ndjαg ski·'dαmbak wi·'guwag su'mi· wa'djin·ɔk mα'ni·cs, ba'ki· wa'djuwag mi·'di·nhaus[60] su'mi· wa'djαnɔ·k mα'ni·cs. tcα'-mαŋksαg i'ntcαn.[61] mαd wa'djαnɔ· mα'ni·cs mαd wa'djαnɔ· dja'gwan su'mi· mαd da'bi· gαmu·'du tai'andαksku.

May 23.—Nα wudjai' Mohi·'ks.[63] ni· mαd Pi·'kut.[64] ɔ·wa'n i·wad ni· Pi·'kut wotaiαndα'ksku, ya'yoni·' wa'n·αksαg yα't·αmαg wot'ɔ· wa'mi· dja'gwanc. dja't'ci· i·'wad mαd ya'yuc.[65] tcα'm·αŋksαg wa'n·αksαg. mαta'wi·wag gau'hikwag wa'mi· yu bia'mkugi· mαd da'bi· αŋgαtαg ɔ·wa'n wa'djαnα dja'gwan mi·'tsud(i·), su'mi· wa'n·αksαg gau'hikwag mα'ni·cs. mαd·a'bi· woki'n·αmnau nαp·u·'d. tcα'ntci· nαp·u·'wag wa'tci·α mαd wowo'ton· ba'ki· mαd gαto'wi· wo'ton. wa'ndjαg ski·'dαmbak mαta'wi·wag wi·'go ski·'dαmb mαd mαta'wi·wag. nαtcka'wad mαd da'bi· gαskα'm·αn wa'ndjαg ski·'dαmbak da'bi· tai·'nαmo'wa ɔ·'wan, mαd·o'm wotai·'nαmo'wα su'mi· sαŋkwati'd·i·yak, dja'nau. nαsi·wa't·αm wo'tci· wa'ndjαg ski·'dαmbak su'mi· mαd ni·ni·kα'd·α da'bi· tai·'nαmαndαm. ba'ki· mαs na'gαm waŋg. nαt'α·d·αmowα ba'ki· wɔ·'tɔ·, ba'ki· mαd. ni· mαd da'bi· i·'wɔ· dja'gwan.

May 30.—dji·'tsαg. nαwi·gi·no'wα[66] dji·'tsαg, su'mi· wi·'ktcu. mαd i·'wag dja'gwan mα'tce. mi·'djuwag yuc mα'ndu mi·'zɔ·, αndai' gαtu·'mαk, su'mi· mαd gau'hikwag dja'gwan, wa'mi· dja'gwanc mα'ndu mi·'zɔ·, ni· ya'yu, wa'mi· dja'gwanc. Wi·'yαŋgu nαna'wα zi·'bugαg skug wa'djαnα pi·'ɔ·mag wowu'tαg. nαtα'g·αm αndai' bα'ki·dαm pi·'ɔ·mag, pi·'ɔ'mag wi·'ktcu. skug mαt·αd'i'a'zu, gαkα'm·αg waŋg. pi·'ɔ·mag wi·'ktcu, nαwi·zai'g skug, skug dji·bai.

Mα'ndu wi·'go su'mi· wo'tɔ· wa'mi· dja'gwanc. ski'dαmb mαd wo'tɔ· dja'nau kαntcαtci·' oi· woto'd mα'ndu, mα'ndu gα'ntci., mαta'wi· wi·'go, tcα'ntci· gi'yau' wi·'go waŋg. αndai·' mαs nαp·u·'yun, mαs gαdαp·u·' mα'ndunag, ni· i·'wɔ· mα'ndu. tcα'ntci· mαd gαso'sαn·i·, so'sαn·i·αn tcα'ntci· gαnαt'αd'αmo'wα mα'ndu, αndai·' mαs gα mi·tcs mi·'ki·gwaŋg, αndai' mαs gαmomi·'kidα su'mi· mα'ndu gαtai'nαmαng, mα'ndu tcu'yα wa'ndjαg ski·'dαmbak mα'ndunag, ni·'dai mαd bi·'yamo dja'gwan mαd wi·'gαnc,[69] su'mi· mα'ndu mαd da'bi·

[57] Another English loan word, showing similar handling to *dji·cs* above, comes from the plural "moneys," inanimate plural or diminutive, as Wabenaki *ma'ni·s*. The diminutive here denotes endearment.

[60] A corruption of "meeting-house," church, to own which seemed in her mind to be a sign of worldly success natural in a country community.

[61] Another Mohegan corruption, from vernacular "Injun."

[63] Note the correct proper name in use by the Mohegan, which has been previously discussed in the introduction.

[64] Here also is another native form of the Pequot tribal designation. Mrs. Fielding's plural form was *Pi·'kutαg*. Having now the correct native form we only lack its translation.

[65] An interesting reminder of the third person inanimate plural, *-c*, which is a distinctive mark of this group of dialects.

[66] The narrator throughout uses the singular objective pronoun referring to a plural object.

[69] Note the sudden insertion of the inanimate plural (*-c*) which ordinarily should agree with the preceding singular noun *tca'gwan* "anything."

could steal. Then the people think these people are good because they have money, maybe they have [even] a meeting-house [belong to a church] because they have money. Poor Indian! He has not money, he has not anything because he can not steal [or] lie![62]

May 23.—I am from Mohegan! I am not Pequot! Anyone saying I am Pequot he is a continual liar, that is so! White men think [they] know all things. Half [the things they are] saying not are so. Poor white men. Many want all this earth. It can not be for another person [to] have anything to eat, because white men want the money. They can not carry it [with them] when they die. They must die when they don't know. Maybe [they are] not going to know. These people are many. Good man is not frequent. Looking [for him, you] can not find him. These people can help someone, but don't help anyone because they are stingy, only! I am sorry for these people because not ever can they help it. Maybe will they [be sorry] too! Ask him, maybe he knows, maybe not. I can not say anything.

May 30.—Birds. I love to see the birds, because [they are] pretty. They do not say anything evil. They eat these things *Mα'ndu*[67] gives, then they sing, because they do not want for anything. All things *Mα'ndu* gives [them], that is so. All things! Yesterday I saw in the river a snake; he had a fish in his mouth. I hit him, then he gave up the fish. The fish is handsome. The snake is horrid, he bites you, too. The fish is handsome. I am afraid of the snake, snake is a spirit.[68]

Mα'ndu is good because he knows all things. Man does not know altogether but a little. So it is knowing *Mα'ndu*. *Mα'ndu* is great, very good, must you and I be good, too. Then when you will die, you will stay in heaven, so says *Mα'ndu*. You must not get tired, if you get tired you must ask for *Mα'ndu*, then will you get strength, then will you grow strong because *Mα'ndu* helps you. *Mα'ndu* wishes these people in heaven. Thither does not come anything not good, because *Mα'ndu* can not take money. That is why he came here on

[62] This remarkable composition is not one of Mrs. Fielding's best from an intellectual standpoint, though it exhibits well her scathing contempt for those who had more than she did.

[67] Mrs. Fielding of course designates God by this widespread Algonkian proper name. However, being unable to define her concept of the deity, as if she could even do it herself, I adhere to the original name in the English translation, preferring to permit the reader to reach his own conclusion as to the content of her mind.

[68] Snakes figure in Mohegan weather and witch lore as supernatural agents.

kɑ'n·ɑm mɑ'ni· ni· wa'dji· bi·'yɑ yudai' bi·a'mkugi[70] su'mi· ski·'dɑmbak tci·pɑg'i· mɑ'tci· ai'wag. gɑ'ntci· wu·c mi·'zɔ· na'gɑm kɔ·'djɑks wa'dji· mɑd·u'm wa'mi· ski·'dɑmbak nɑp·u·'wag. na'g·ɑm *Jesus Christ* mɑd ni·ni·kɑ'd·ɑ mɑ'tci· ai. mi·'zɔ wohɑ'g wo'tci· mɑ'tci· ski·'dɑmbak. mɑ'ndu wokɔ·'djɑks wowi·'zɑwaŋg *Jesus Christ.* mɑ'tci· ski·'dɑmbak ɑ'ncɑ yudai' bi·a'mkugi·. womi·'zɔ· wohɑ'g wo'tci· wa'mi· ski·'dɑmbak wa'ndjɑg gɑto'wi· i·'cɔ·k mɑ'ndunag *Jesus Christ* bi·'yund. *Jesus Christ* mɑs bi·'yɔ· yu'mbowaŋg, na'g·ɑm i·'wɔ· ni· nɑ'ntcɑdɑ na'g·ɑm woski·'dɑmbak. ɑndai·' mɑs ɑ'p·uwag ni·'dai mɑ'ndunag wotci·'mi·. tcɑ'ntci· nɑp·u·', wa'mi· ski·'dɑmbak, mɑd da'bi· ɔ·'wan wotai'nɑmɑndɑm su'mi· mɑ'tci· ai'wag. ni· wa'dji· nɑp·u·'wag, wo'tci· *Jesus Christ* bi·yɑ'mo wa'dji· da'bi· ɔ·wa'n ɑ'p·u· mɑ'ndunag. tcɑ'ntci· gɑsi·wa'tɑm wo'tci· wa'mi· gɑta' mɑd wi·'gɑn·ud, da'kɑ tcɑ'ntci· ɔ·wa'n mɑd·u'm wi·'ktɑmɑn. tcɑ'ntci· bɑ'ki·dɑm wa'mi· dja'gwanc mɑdwi·'gɑn, su'mi· mɑ'ndu mɑd wi·'ktɑm dja'gwan mɑdwi·'gɑnc, tcɑ'ntci· ɔ·'wan aioi, i·'wɔ· mɑ'ndu, mɑ'ndu wuskwi·'gɑg. tcɑ'ntci· ɔ·wan ɔ·'tci·dɑmɑn, ɑndai' mɑs wowo'ton wa'mi· dja'gwanc, mɑ'ndu i·'wad, ni· ya'yu. mɑ'ndji·, mɑs bi·'yɑmuc waŋg. tcɑ'ntci· gɑnɑt·ɑ'd·ɑmowɑ, mɑ'ndu, mɑs gɑtai'nɑmɑŋg wo'tci· *Jesus Christ.* mɑ'ndu mɑd tcɑ'ntɑm ɔ·'wan woto'n di·bi·kɔ·'nag. tcu'yɑ wa'mi· ski·'dɑmbak mɑs bi·'yak mɑ'ndunag. bɑ'ci· mɑ'd·um pɑ'd·ɑm mɑ'ndu, i·'wad mɑ'ndu, mɑd da'bi tai'nɑmowɑ ɔ·'wan mɑd·u'm pɑ'dɑmɑd. tcɑ'ntci· gɑpɑ'd·ɑm, mɑ'ndu i·'wad. mɑ'ndu gɑto'wi· gɑtai'nɑmɑng. di·'bi·[71] gwatcai'yu wa'dji· da'bi· kɑ'n·ɑ wa'mi· ski·'dɑmbak.

di·'bi· yɑ't·ɑm yu bi·a'mkugi· na'gɑm wo'tɔ·, wa'mi· ski·'dɑmbak waŋg. mɑ'ntci·, nai· ni· ya'yo. dja'nau wo'tci· *Jesus Christ* bi·'yamo wa'dji· mɑd da'bi· ai di·bi· dja'gwan. *Jesus Christ* po'nɑ di·'bi· wo'tci· mɑ'ndunag, su'mi· di·'bi· taiɑndɑ'ksku da'kɑ gau'hig *Jesus Christ* a'bɑd. yu mɑd da'bi· di·'bi· gɑsɑ'gwi· mɑ'ndunag. *Jesus Christ* gɑto'wi· po'nɑ di·bi· wi·yu'tɑg. di·'bi· wowoto'n waŋg. ni· wa'dji· di·'bi· tci·'mi· aiki·'kuzu wa'dji· mɑs kɑ'n·ɑ wa'mi· ski·'-dɑmbak su'mi· wowɔ·'tɑ mɑd da'bi· ɑ'p·u· yudai' ba'mkugi. tci·'mi· wogau'hɑ wa'mi· ski·'dɑmbak wi·'djɔ·wak di·'bi· wi·yu'tɑg. mɑd da'bi· gɑ'dji·wag su'mi· ni· wi·yu't mɑd ɔ·'wan da'bi· yuntɔ·'mun. mɑ'ndu wusto'n[72] wɑ'tci· di·'bi· da'kɑ mɑ'tci· wi·'ktɑmɑg ski·'-dɑmbak.

Jesus Christ gau'hɑ wa'ndjɑg na'gɑm wotɔ·hi·'c womi·'zɔ· wohɑ'g wo'tci· nɑ'ndjɑg ski·'dɑmbak. dja'nau na'gɑmo mɑd gau'hikwag mɑ'ndu ni· wa'dji· mɑd da'bi· su'mi· na'gɑm mɑ'd·um tcu'ya mɑ'ndu tai'nɑmowɑ. mɑ's si·wa'tɑm kɑ'dji· di·'bi· kɑ'n·ɑ.

[70] An interesting etymology, literally "walking-ground." The form varies to *bɑ'mkiɑg* (*bɑ'm* (ca), ("to go walking").

[71] An Indianized form of "Devil." See *di·bi·kɔ·'nag* "Devil's habitation," a few lines above.

[72] This verb is evidently related to Natick *ussē'na't*, "to do," or perhaps *kesteau* "to make perfect, create," also *kesteaunat* to finish, showing the third person inanimate object incorporated. Prof. Prince's uncertainty as to its recognition in 1903 (Amer. Anth., vol. 5, p. 206) suggests this explanation.

earth because people are dreadfully bad. The great father gave his son so that not all people should die. He is Jesus Christ, not ever bad was he. He gave himself for bad people. *Mα'ndu's* son, his name Jesus Christ. Bad people killed him here on earth. He gave himself for all people. They are going to go to heaven [at] Jesus Christ's coming. Jesus Christ will come again. He says that. He comes for his people. Then will they stay there in heaven forever. Must die, all people, can not anyone help himself because evil they are. Therefore they die, for Jesus Christ came that anyone can abide in heaven. You must be sorry with all your heart not being good, and must everyone not love it. [You] must give up all things not good, because *Mα'ndu* does not love anything not good. Must everyone be likewise, says *Mα'ndu* in *Mα'ndu's* book. Must everyone crave it. Then will he know all things, *Mα'ndu's* saying, that is so! Gone away, he will come again. You must ask him for it, *Mα'ndu* will help you for Jesus Christ [sake]. *Mα'ndu* does not want anyone to go to hell. He wishes that all people will come to heaven. Part [of the people] never listen to *Mα'ndu*, says *Mα'ndu*, he can not help anyone never listening [to him]. You must listen to him, *Mα'ndu* says. *Mα'ndu* is going to help you. *Di·'bi·* is abroad so that he can catch all people.

Di·'bi· thinks this earth [is] his own,[73] all the people, too. Going that way! Yes, that is so! Only for that Jesus Christ came so that *Di·'bi·* can not be anything. Jesus Christ put down *Di·'bi·* from heaven, because *Di·'bi·* lied and wanted Jesus Christ's place. Now can not *Di·'bi·* get in heaven. Jesus Christ is going to put *Di·'bi·* in the fire. *Di·'bi·* knows it too. That is why *Di·'bi·* always is working so that he will catch all the people because he knows he can not stay here on earth. Always he wants that all people shall go with *Di·'bi·* in the fire. They can not get out because that fire not anyone can shut it up. *Mα'ndu* made it for *Di·'bi·* and people who love evil.

Jesus Christ wants these [to be] his own. He gave himself for those people. Only themselves,[74] they do not want *Mα'ndu*. That is why [one] can not [help himself] because he never seeks *Mα'ndu* [to] help him. He will be sorry that *Di·'bi·* catches him.

[73] Literally "him, his own."

[74] The confusion of singular and plural pronouns here makes it difficult to translate literally.

June 19.—gɑ́'ntci· wuc ɑ́'p·ud mɑ́'ndunag. mɑta'wi· wi·'go gɑwi·'-zɑwaŋg, gɑmɑ́'ndunag bi·yɑ́'mo. oi· gi· i·'wad, ni· i·'wag yu bɑ́'m-bugi·ɑg mo'wi· oi· mɑ́'ndunag, mi·'zɑm yugi·'sk tɑ́'gɑni·g, oi· ɑ́'ŋgɑtɑg gi·sks. wustɔ· nɑta' wi·'gɑn wa'dji· mɑd nɑwi·'ktɑm dja'gwanc mɑ́'tci·c, su'mi· gɑmɑ́'ndunag, gɑmi·'ki·gwaŋg mɑta'wi· wi·'gɑn, wotci·' mi·tci·'mi.

November 1.—wi·'go gi·'zɑck. mɑ́'ndu wi·'go su'mi· nɑda'bi·' tai'nɑmowɑ nɑhɑ́'g. nɑta' gugupa'yu, ni·ya'yo mɑ́'ndu go'dɑnɑm yuc mɑd wi·'gɑnc. su'mi· na'gɑm wi·'go ni· gɑtowi· wi·'go waŋg.

1905

January 6.—mohi·'ks, mɑta'wi· gun, zu'tc·pu yu. mɑd da'bi· ɔ·wa'n gɑta'wi·, dja'nau i·'nɑg.[76] tci·pɑ́'g·i· zi·'yɑngɑd, mɑd nɑna'wɑ ɔ·wa'n wo'tci·nɑ sɑ́'nta,[77] *Rosse Skeezucks* bi·'yɑ yudai'. mɑd da'bi· ɔ·wa'n zu'wi.[78] wo'tci· yudai' wo'tci· dja'k·wi·n, wa'mi· gun. tcɑ́'ntci· ɔ·wa'n cɑ́'bi·hɑmɑn.[79]

January 7.—zo'tota zu'gɑyun wɑ́'yɑŋgwotc. gun dja't'ci· gɑta'wi·, da'bi· na'wɑ ki· yumbo'wi·.

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[76] This interesting word gives us the Mohegan-Pequot form of the universal Algonkian designation for human being.

[77] At Mohegan, among many English loan words, the Indians adopted corruptions of the English names of the days of the week, viz, *Mɑ́'ndɑta, Du'zɑta, Wɑ'nsɑta, Do'zɔ·ta, Bi·ai'ta, Zo'tota, Sɑ́'nta.*

[78] It may be interesting to note that this verb in Penobscot (*tcuwi's*) is used only in address to dogs.

[79] The meaning of this word was never definitely ascertained. One might take it, however, to be a derivation of the English verb "to shovel" (Mohegan has no *v* or *l*) with Algonkian *ɑn*; yet it is probably pure Indian and related to Natick (Massachusetts) *chippinum*, "he separates it, puts it apart," "clears it," in other words.

June 19.—Great Father staying in heaven. Very great is your name. May your heaven come. Likewise as is your command, so may they say here on earth as it is going on in heaven. Give [us] to-day bread, so, too, for another day. Make my heart good so that I may not like things evil, because yours is heaven, yours is strength very good; that is forever [and] forever.[75]

November 1.—Clear sun. *Mα'ndu* is good because I can help myself. My heart is closed up, that is so! *Mα'ndu* takes away these things not good. Because he is good I am going to be good too.

1905

January 6.—Mohegan, much fallen snow, snowing now. Can not anyone go [out], only men. Dreadfully cold. I have not seen anyone since Sunday, [when] Rosse Skeezucks[81] came here. Can not anyone go out from here from the house, all snow. Everyone must shovel it clear.

January 7.—Saturday. Rain last night. Snow half gone, can see the ground again.

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[75] This is Mrs. Fielding's Mohegan Lord's Prayer. She was in her latter days a Seventh Day Adventists. Professor Prince, in a former article on this dialect (American Anthropologist, vol. 5, No. 2, p. 208, 1903) has reproduced and restored the Lord's Prayer in Pequot as it was recorded in Governor Salteristall's notes (1721), and later published in the first annual report of the American Society, 1824, p. 54. This was reprinted in DeForest's History of the Indians of Connecticut, p. 39. Professor Prince's restored version seems to show signs of its being a dialect slightly variant from the one preserved by Mrs. Fielding, unles the differences between the two are due entirely to the changes wrought by time.

[81] Jerome Roscoe Skeesucks was one of the Indian boys at that time living at Mohegan. (See photo pl. 30, *c*, *d*.) His father was from Brotherton, Wisconsin, of Narragansett descent. His mother was o, half Nehantic descent, a native of Mohegan. The family patronym is from *ski'ɔaks*, "eyes," or "littlef eye," common to Mohegan-Pequot, Narragansett, and Massachusetts. The name may be traced back to a chieftain in the time of King Philip's War (1675-76).

a

b

c

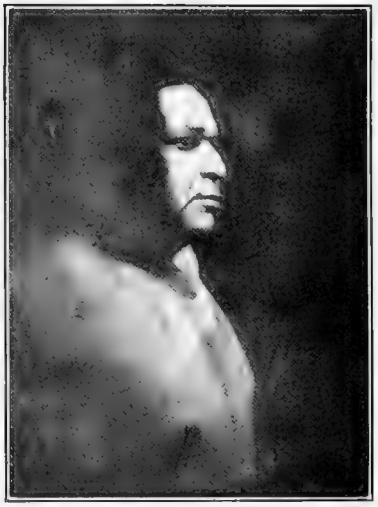
d

a, CYNTHIA FOWLER; *b*, RACHEL FIELDING; *c*, AMY COOPER; *d*, EMMA (FIELDING) BAKER. ALL MOHEGAN

a

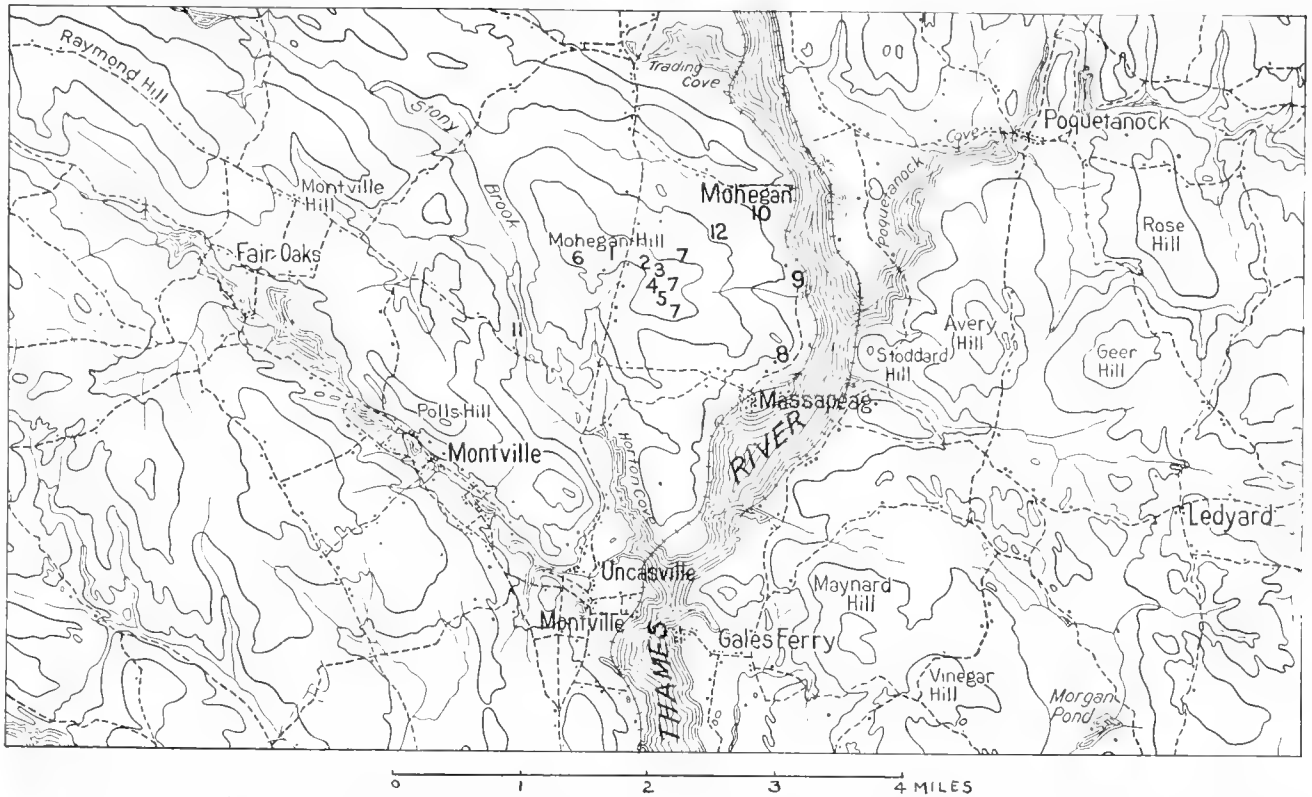
b

c



b

a, *b*, CHARLES MATHEWS (FULL FACE AND PROFILE), NEHANTIC-MOHEGAN; *c*, *d*, J. R. SKEESUCKS (TWO VIEWS), NEHANTIC-MOHEGAN

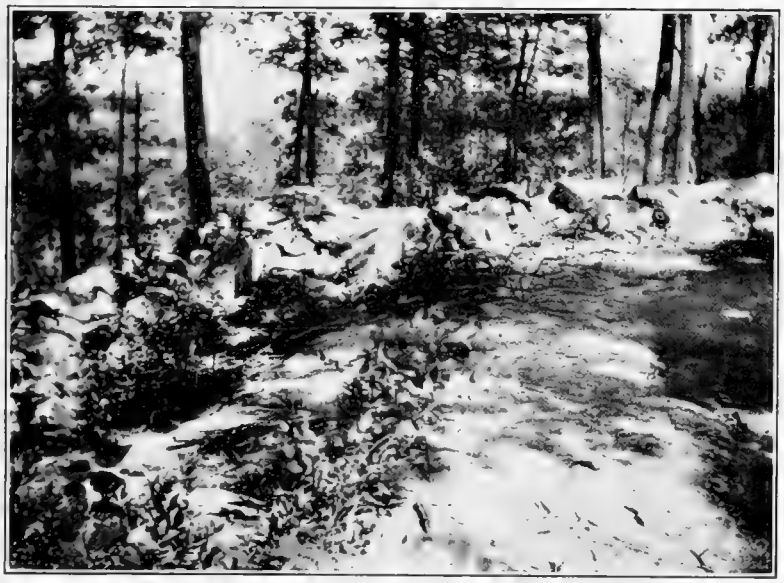


PART OF THE UNITED STATES GEOLOGICAL SURVEY CHART (NORWICH SHEET), SHOWING LOCATION OF MOHEGAN SETTLEMENT AND NEIGHBORHOOD, WITH LEGENDARY PLACES INDICATED BY NUMBERS

GROUP OF MOHEGAN IN COSTUME GATHERED NEAR THE SITE OF UNCAS FORT AT SHANTOK POINT

(Photograph by R. L. French)

a



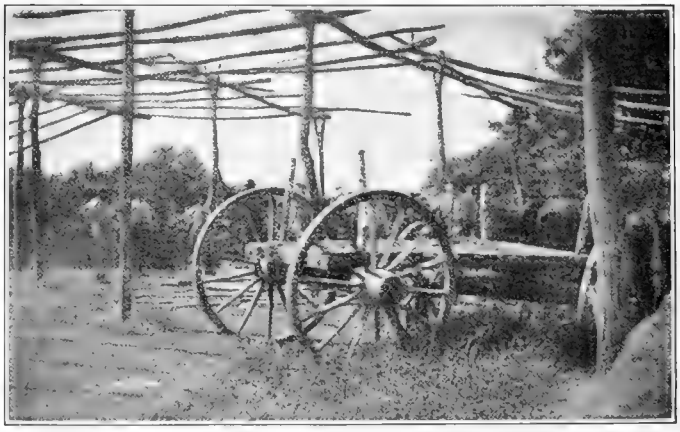
b

a, VIEW OF RUINS OF STONE FORT ON MOHEGAN HILL, LOOKING NORTH. BOWLDERS FORMING PART OF ORIGINAL WALL ARE SHOWN STILL IN PLACE (1921) (NO. 1 ON CHART); *b*, VIEW OF SAME RUINS LOOKING EAST

The inclosure on the rock outcrop is known in Mohegan tradition as the "kitchen" and women's quarters of the old fort

a

b



c

a, MOHEGAN CHAPEL ON MOHEGAN HILL, ON SITE OF OLD VILLAGE (NO. 2 ON CHART); *b*, SCENE AT THE "WIGWAM" (1920), OX TEAM BRINGING SUPPLIES; *c*, SCENE AT ERECTION OF THE "WIGWAM" IN 1902, SHOWING SKELETON OF THE STRUCTURE, CROTCHED POSTS, AND STRINGERS

a

b

a, VIEW FROM THE TOP OF LANTERN HILL, A LANDMARK IN THE PEQUOT COUNTRY OVERLOOKING ONE OF THE SMALL LAKES BORDERING THE PEQUOT RESERVATION. THE GIRLS IN THE PHOTOGRAPH ARE MOHEGAN; *b*, WINTER VIEW ACROSS COUNTRY FROM MOHEGAN CHAPEL (NO. 2 ON CHART)

APPENDIX

GEOGRAPHICAL NAMES AND LEGENDS AT MOHEGAN

It seems that an account of the life of old Mohegan would hardly be complete without some geographical reference to localities which Mrs. Fielding referred to in her narrative. To record some of these legends at the present time will no doubt preserve them from oblivion, because not all, by any means, are even known to the present generation of Mohegan. (The numbers heading the paragraphs refer to the locations on the chart, pl. 31.) For instance, the very name of the Thames River is not known to the Indians, and would have been lost were it not for Mrs. Fielding's mention of it as ɔ·′si·d. What this term means it is impossible to say.

Muddy Cove.—There is little to record about the locality, except that it had a Mohegan name which did not follow the common rule of native place names by passing over directly into New England toponymy. Mrs. Fielding, who mentions the place a number of times, called it Bɑsɑ′gwɑnɑ′ntɑksɑg, "little mud river cove." It is known locally as Muddy Cove.

No. 1. Uncas Fort (pl. 33, *a*, *b*).—The ancient stone inclosure which tops the elevation known as Fort Hill farm is perhaps the most imposing example of native ruins in the immediate neighborhood. The site is marked (No. 1) on the chart. Here is a stone inclosure encompassing three sides, consisting of rocks and bowlders, plainly visible among the woods. On the north, west, and south sides the remains of the stone wall range from 6 to 8 feet across and from 1 to 3 feet above the floor of the woods. There are no stones on the eastern face, and so there may have been a log stockade instead of a wall here. The hill also is steepest on this side, where it falls off to the Mohegan Road, now the highway between Norwich and New London. On the northeast corner of the main inclosure is a smaller inclosure of large, flat slabs laid upon a crown of the hard rock. This is remembered by the Mohegan as having been a kitchen, or a woman's quarters, used when the fort was occupied. No other details seem to be remembered, so any further reconstruction will have to be the result of excavation and inference. Several times I have paced off the area, which turns out to be 60 paces on the western front and about 38 on the northern and southern. The smaller inclosure or kitchen is about 30 feet square. Some of the slabs here are in what appears to be their original position (pl. 33).

The Mohegan call this Uncas's Fort. Here the famous chief supposedly had one of his inland strongholds, enveloped by a high stone wall on three sides at least.

Now the environs of the old fort are destitute of all signs of life, though several families of the Mohegan still live almost under the shadow of the hill and the trees that crown it. The vireos sing there through the long summer days from the oaks, whose trunks, a foot thick, rise from the inclosure, and the woodchuck makes his burrow beneath the tumble-down of rocks that marks the place, in the northeast corner, where the kitchen stood in the days when the Mohegan women plied their nourishing industry for those who sought refuge in the stockade. The rose-breasted grosbeak is not an uncommon frequenter of the premises. A ghost still holds forth on the steep hillside among the rocks. Some of the Indians, in fact most of them, have at one time or another heard the clinking maul and wedge of some one splitting stone there on dark nights.

It is furthermore asserted that persons passing by this place on the roadway after dark are likely to perceive stones being thrown at them. Some even have felt themselves struck by the missiles. An old general Algonkian belief perpetuated. Somewhere, also, in the vicinity a murdered Indian is said to have been buried. The sound of digging has been fancied to come from the place, even within the last few years.

No. 2. Old Church (pl. 34, *a*).—The old Mohegan church, erected in 1831, was a factor in the conversion of the Mohegans, and has long been a landmark in their religious and social history. It stands upon the crown of Mohegan Hill, from which some wide and inspiring views may be had toward every point of the compass. Southward the eye follows down the Thames River to New London and Long Island Sound; west over the hills toward Connecticut River, or northwest to Wawecus Hill and the Taconnic Range, across which the ancient tribe is believed to have migrated, northeast past Norwich or the old "Landin' Place," to the hills near the Massachusetts line. Eastward is a wide panorama of the old Pequot country opening out across country on the east of the Thames. This tract shows from Mohegan lower and less hilly except for several rocky eminences, one of which, Lantern Hill, rises several hundred feet above the horizon (pl. 35, *a*). Here is a widely known landmark of Indian days. From its almost bare summit is an extensive view across the birch swamps renowned in the Pequot war of 1636, where the natives sought refuge from the vengeance of the Pilgrims. Now, almost under the shadow of Lantern Hill, lies their diminutive reservation, where the several families of Pequot mixed bloods reside.

The green in front of the church is still the spiritual center of life at Mohegan. Here is enacted annually the festival of the Mohegan

women's society, an ordinary modern church festival now, but one with a remote ancestry. The account given of this event 20 years ago, which is quoted below, still applies to the procedure, except that oak posts are now substituted for the chestnut, the latter trees through this whole region having succumbed to the chestnut blight.

"There is no doubt, though, that the Mohegan, like most of the Atlantic coast sedentary tribes, had a ceremony to signalize the season of the corn harvest. This ceremony, known widely among other tribes as the Green Corn Dance, has a degraded survival in a modern September festival. The festival is now simply a sort of fair for the benefit of the Indian church. A suitable time is appointed by the church women, and the men proceed to erect a large wigwam as a shelter. An area adjoining the church, at least 60 feet square, is covered by this arbor. Crotched chestnut posts are erected in the ground about 10 feet apart, and from one to the other of these crosspieces are laid. Quantities of green white-birch saplings have been cut and are then strewn over the roof quite thickly. The sides are filled and woven in with these also, in such a manner as to make a fairly weather-tight enclosure. A portion of the wigwam's side is visible in the background of Plates 34, *b*, and 36. For some days before the festival several men are kept busy pounding up quantities of corn for yókeg, which the women and children have roasted. Several large mortars are kept exclusively for this purpose, and are the common property of the tribe. These are kept in the custody of the Tantaquidgeon family residing a hundred yards or so from the church grounds. The days of the festival are merely the occasion for a general informal gathering of the Indians from far and near, and the sale, for the benefit of the church treasury, of such things as they are able to make. Many articles of Indian manufacture already described are displayed on the benches in this wigwam, for sale as souvenirs and articles of utility; while various dishes of food, ancient and modern, are made and sold on the grounds. Some other sort of amusement is usually introduced from outside for the three days, and an admission price is charged. They also have some one appear in full Indian costume as an added attraction. The Mohegan make this annual gathering a sort of tribal holiday. The fact that it takes place at the height of the corn season, and that corn products, particularly yókeg and su'ktac (parched corn powder and corn and bean soup), play such an important part in it, are clear indications of the early nature of this festival."[1]

Within the past ten years the "Wigwam" festival has been considerably revived by the people, many of them appearing in native homemade costumes, as some of the accompanying portraits show.

[1] cf. Speck, ref. i., pp. 194–195.

No. 3. Devil's Footprint (pl. 37, *b*).—Only a few rods in the rear of the old church, that is, east of it, is a granite bowlder several feet high and about 3 feet across. On its top face is a crevice some 8 inches deep and as wide as one's hand. This is said to contain always some water. This is the "devil's footprint." Tradition says that when the devil left this region he leaped from this stone and in so doing drove his cloven foot into the stone. His next step, Mrs. Fielding used to say, was to Long Island, where, she believed, the mate to the impression is to be found somewhere near Montauk, as she had heard the Long Island Indians speak of it. The legend is not uncommon in other parts of America in the regions of European influence and beyond it as well. At Lorette, P. Q., Barbeau describes how the Huron have a similar stone, while I have encountered other instances in the East.

Nos. 4, 5, 6. The Indian Springs.—At several localities in the heart of the Mohegan settlement springs which are known to have been used in aboriginal days pour forth from the hillsides. They still bear the names of old Indians who at some time had their cabins near by. In some places pits are yet noticeable and appear as cavities in the fields. The present-day Mohegan call them "muggs" holes and store potatoes within them. Every household formerly had one. One of these springs (No. 6) is west of the old Uncas Hill fort and still pours from two spacious basins. It is known as Twin Springs. Another splendidly flowing spring is Uncas's Spring, in a pasture about one-fourth of a mile southeast of the old church (No. 4). There is a tradition that the water from Uncas's Spring would "make one strong and healthy." People would travel from afar to get it. And still another is No'ni's Spring (No. 5), about one-fourth mile farther to the southeast. Here in the immediate surroundings are numerous surface indications of early occupancy.

No. 7. Indian Corn Hills.—Lying north of these springs over an area of 15 or 20 acres, and again on the north side of Mohegan Hill and toward the river, are extensive remains of the Indian corn hills. They are indicated on the map by the figures 7, which give an approximate location. They appear as small mounds, sometimes but not always in alignment, varying from 6 or 8 inches to a foot in elevation. Dr. A. I. Hallowell has described and discussed these aboriginal corn hills in a short report [2] as follows:

"The corn hills, observed during a few days' visit to Mohegan last August, are in two localities. One of them is an 8 to 10 acre pasture on high ground, a few minutes' walk a little southeast of the Indian meetinghouse. The mounds which stud this field are from the point of view of order intermediary between those described by Lapham and the hills referred to at Assonet neck. (Cf. American Anthro-

[2] American Anthropologist, n. s. vol. 23, No. 2 (1921), p. 233.

pologist, July-September, 1920.) They probably resemble quite closely those described at Northampton, Mass.

"In the second locality, which is also pasture but farther toward the Thames River, and bordering on wooded land, the hills are quite irregularly scattered and few if any can be said to be in rows. It is said that mounds also existed in a field close to the first locality mentioned, but within a year or two the white man's plow has entirely obliterated all traces of them.

"It is of no little significance that there is an unbroken tradition at Mohegan regarding these corn hills. Anyone asked will point them out as such."

De Forest[3] also refers to similar corn fields visible in his day, 1852, near the village of Thompson, in the extreme northeastern corner of Connecticut, in the old Nipmuck country.

No. 8. Papoose Rock (pl. 37, *a*).—At a point near the shore of the Thames just above the village of Massapeag, which was incidentally an old Mohegan site whose name means "big water," is a ledge about 100 feet in height. A jutting ledge halfway down toward the river was pointed out by the older people as the scene of the following legend:[4]

"There was a Mohegan who went across to Long Island and took a wife from one of the tribes there. After some time he tired of her and came home. Soon after she had a child. She said to herself, 'My child's father has left me to take care of him. I can not do it alone.' So she made ready for a journey and set out for the Mohegan country across the Sound to look for her husband. She found him at Mohegan and said to him, 'You must take care of me and the child.' But he paid no attention to her. Then she went down to where there was a steep sloping rock, not far from the river. Standing on the top of this slope, she took her child in one hand and grasped its head with the other. Then she twisted the head and it came off, the blood flowing down the rocks. The woman cast the head down, and the body she threw farther out. Where the head fell there remained a splotch of blood, and where the body struck there was left an imprint stained upon the rock in the shape of the child. That is the story. The blood is there yet, and it tells of her deed when she has gone."

No. 9. Shantok or Shantup Point (pls. 32, 38, *b*).—The name comes from an ancient Mohegan family named Shantup which is said to have resided there. At this point several historic associations are centered. An ancient Mohegan burying ground may still be seen. The interments have left their inerasible marks in elongated hollows irregularly distributed over several acres. Among them are the

[3] De Forest, History of the Indians of Connecticut, p. 377.

[4] Quoted from Speck, ref. i (1909), pp. 186–187.

late burials, where during historic times the Mohegan have been laid away and marked, first with granite slabs and last with manufactured stone. The old graves and the new are commingled. The older generation of Indians just passed away remembered how bodies used to be carried to the cemetery suspended by thongs beneath the neck, waist, and heels, to a pole carried on the shoulders of two men. This seems to have been the general method of carrying corpses reported among most of the central and eastern tribes.

At the same place, a few rods north and fronting on the river bluff, here about 50 feet high, was an ancient shell heap, still conspicuous, and composed of oyster and hard and soft shell clams, from a foot to 18 inches in depth. The usual shell-heap implements and a few potsherds may be found among them. This was, moreover, the site of Uncas Fort in 1645, when the Mohegan chief was besieged by Pessacus. Several legends are current in connection with the great siege, in which the Narragansett might have succeeded in reducing the Mohegan if the latter had not been relieved by a supply of food brought in by Captain Leffingwell coming from Saybrook. The site of the stockade has been marked by a rubble pyramid erected by the local Daughters of the American Revolution and appropriately inscribed.

One of the Mohegan legends is as follows:[5]

"When the Narragansett had landed on Shantic Point and had taken up their position of siege, it looked to the Mohegan as though they were to lose; for the enemy outnumbered them. Now, there was one Narragansett who had climbed a certain tree not far off, where by means of his elevation he could command an advantageous view of the Mohegan behind their palisades. From this perch he directed a destructive fire into them, adding insult and raillery to his attacks. 'Are you hungry?' he would ask in taunting tones. In order to remove such an obnoxious adversary from their view the best of the Mohegan marksmen engaged in trying to bring him down, but without result. His abusiveness increased as their shots failed to touch him. Then they concluded that he was a moigū', 'witch.' At length a Mohegan who possessed power equal to that of the Narragansett appeared and ordered the others to desist. Taking a bullet from his pouch he swallowed it. Straightway it came out of his navel. He swallowed it again and it came out of his navel. Again he did it, with the same result. Now he loaded his rifle with the charmed ball, and taking aim, fired at the man in the tree. The Narragansett dropped out of the branches, dead."

[5] Quoted from Speck, ref. i (1909), pp. 196–197.

SCENE AT "WIGWAM" (1909), SHOWING SIZE, CONSTRUCTION, DOORWAY, AND GROUP OF PARTICIPANTS, MOST OF THEM MOHEGAN

a

b

a, VIEW OF LEGENDARY PAPOOSE ROCK AT MOHEGAN NEAR THAMES RIVER, LOOKING NORTH (1921) (NO. 8 ON CHART); *b*, "DEVIL'S FOOTPRINT" IN BOWLDER JUST BACK OF MOHEGAN CHAPEL (1921) (NO. 3 ON CHART)

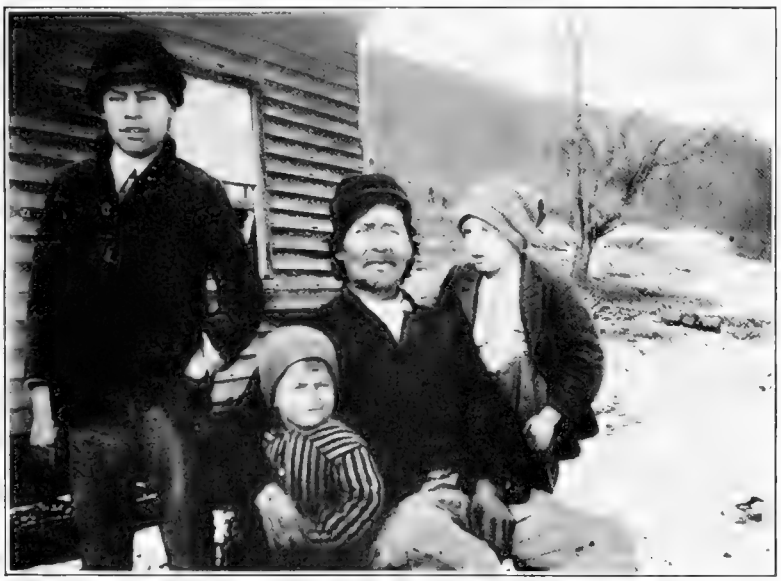
a

b

a, SCENE ON MOHEGAN HILL, OLD INDIAN PATH NEAR MOHEGAN CHAPEL (NO. 2 ON CHART); *b*, MOHEGAN BURYING GROUND AT SHANTOK POINT (NO. 9 ON CHART)

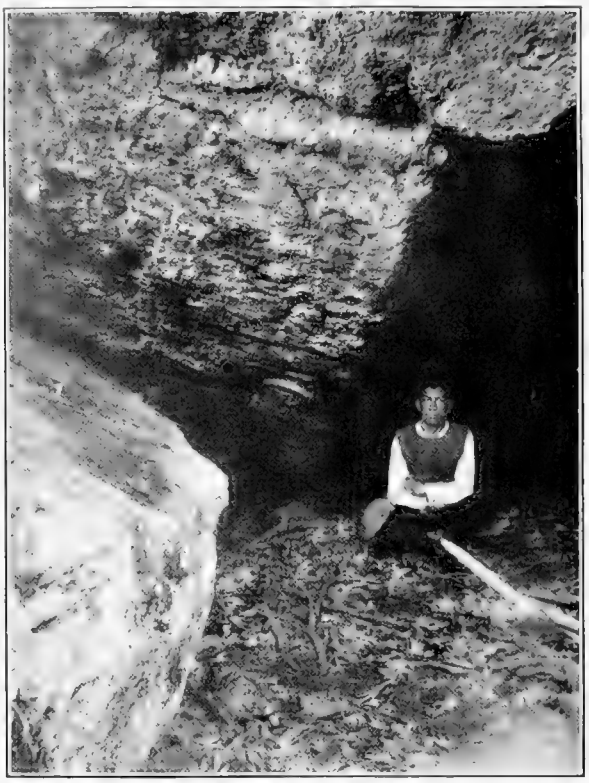
MRS. MARY (KILSON) JESSON, SCATTICOOK.
(TWO VIEWS)

a



b

a, JESSIE HARRIS, SCATTICOOK; *b*, JIM HARRIS AND HIS SONS, SCATTICOOK (1903)



a

b

a, A LANDMARK IN THE OLD NEHANTIC COUNTRY. THE CAVE SHELTER NEAR NIANTIC (EAST LYME) WHERE TRADITION SAYS THE IROQUOIS BESEIGED THE NEHANTIC. THE BOY IN THE ENTRANCE IS A MOHEGAN; *b*, THE LANDING PLACE ON THE OLD NEHANTIC RESERVATION AT CRESCENT BEACH, NEAR EAST LYME, LOOKING NORTH TOWARD WIGWAM SITES AND SITE OF INDIAN STOCKADE IN COLONIAL TIMES

a

b

a, SCENE LOOKING NORTH ON THE HOUSATONIC RIVER FROM SCATTICOOK RESERVATION; *b*, SCENE IN THE GORGE OF THE HOUSATONIC NEAR MILFORD, IN THE OLD SCATTICOOK COUNTRY

A few days later Colonel Leffingwell, from Saybrook Fort, effected an entrance by night, bringing the carcass of a steer to the starving Mohegan. The following morning they stuck the quarters up on poles and waved them in derision where the enemy could see them and know that succor had arrived. Then the relief party on the heels of Leffingwell appeared on the river and the Narragansett were dispersed.

No. 10. Sandy Desert.—A legend of an encounter with some invading tribe is associated with a barren sandy zone running westward from the river about half a mile toward the Mohegan road. The place, which has the appearance of being an outlying extension of the coastal plain, is clothed with a growth of pitch pine and other sand-barrens vegetation. The legend,[6] which I recorded some years ago, is given:

"It was not such a place as it is now, but fertile and pleasant. The tribe was on friendly relations with the Mohegan, but before long some disease came among them and killed them off like sheep. Ever since that time this valley, where their settlement was, has never grown any grass. Their bones are often unearthed."

This relation was by James Rogers. The contradiction between the two statements regarding the hostile attitude of the strange tribe is probably due to an error of memory on his part, for at the time he spoke he was a very old Indian. We have examined the tract for surface indications, but found nothing more than a few scattered stone implements.

No. 11. Cutchegun Rock.—At this spot on the map is located a massive bowlder near Stony Brook, known as Cutchegun Rock, reported in several geological records to be the largest detached bowlder in New England. Here in colonial times dwelt a Mohegan named Caleb Cutchegun, whose home was made in a cavity on the under side of the rock. Here, likewise, Mohegan tradition mentions a resort of Uncas. On top of the rock he is said to have held his council meetings, seated upon a flat stone for a bench, surrounded by some seven other flat stones for his councilmen. These stones, however, have within a few years been rolled off the crown of the rock by vandals.

No. 12. Paul's Burying Ground.—At a spot near where the figure 12 appears on the map is the evidence of early sepulture. Tradition asserts that here in colonial times an Englishman named Paul and his daughter were buried. They had become lost and were saved by the Indians, who gave them refuge. Later, it is said, they died of some contagious disease, which carried off many of the Indians themselves.

[6] Quoted from Speck, ref. i (1909), p. 187.

AN ADDENDUM TO MOHEGAN-PEQUOT FOLKLORE

A considerable period of time has elapsed since any writer has given an account of the beliefs of the tribes in the now thickly settled Atlantic seaboard. From the score of Indians who still inhabit Mohegan I have gotten the following few beliefs and superstitions, which somewhat extend our body of knowledge available for comparison with that of neighboring groups. A list and brief discussion of folklore and medicines, collected with the aid of Miss Gladys Tantaquidgeon, was published in 1915. Since then her efforts have continued, and Mr. J. R. Skeesucks (pl. 30, *c*, *d*), of the same tribe, has contributed, to both of whom I am indebted for additions.

In one of my other papers [1] on the Mohegan-Pequot I gave a fragment of a song from a story, which I am now able to correct. The proper version of this little verse, the only sample of native lyrics, is:

pe'tikɑdɔ·s gu'gɑnɔ·s
kɑ'ŋgɑyai ntu'lipɔ·s

The attempted translation at the time for this was, "My grandfather brings it, my turtle carries it." [2] Since this jingle was first recorded I have learned that among children the grasshopper was called gu'gɑnɔ·s (possibly also "your grandfather"). This makes a change in the translation, which comes forth more clearly with the help of Penobscot verb stems, changing pe'tikɑdɔ·s to mean "he comes jumping in," and kɑ'ŋgɑyai to mean "he goes swiftly" (Penobscot kɑŋga'wi·łe = kɑ'ŋgɑyai, substituting *y* in Mohegan-Pequot for *l*). So we would have for this a more figurative meaning, "Grasshopper (or grandfather) jumps in, my turtle goes swiftly by."

Perhaps some connection with the myth to which this recitation belonged will still be found in the mythology of the Wabanaki, or even among the Central Algonkian.

From one of the earlier accounts [3] I quote the following narratives concerning the forest spirits believed in at Mohegan, to which some further information may now be added:

"It seems characteristic of the Algonkian tribes, in particular, to believe in numerous varieties of fairies, forest elves, and river elves. The Mohegan claim to have believed in the existence of many of these in former times, but only one kind is now remembered. These are the mɑkia'wisɑg 'little people' (singular mɑkki's),

[1] Notes on the Mohegan and Niantic Indians. Anthropological Papers of the American Museum of Natural History, N. Y., vol. III (1909), p. 202.

[2] Professor Prince suggested this rendering a number of years ago. He was quite as successful as he was with his famous treatment of "mene mene tekel upharsin."

[3] Speck, ref. i, pp. 201-202.

The following short narrative of Mrs. Fielding explains all that is known about them:

"The mɑkia'wisɑg were dwarfs who lived in the woods. They were the ones who made the pictures and scratchings on the rock which stood on Fort Hill. (Since blasted out by road makers.) The old glass bottles which are plowed out of the ground here and there were left by them, as were also the brass kettles found in graves.

"The last of them to be seen around here were some whom Martha Uncas told about. It must have been before 1800. She was then a child coming down the Yantic River in a canoe with her parents. They saw some mɑkia'wisɑg running along the shore. A pine forest grew near the water, and they could be seen through the trees. Her mother saw them and said, 'Don't look at the dwarfs. They will point their fingers at you, and then you can not see them.' She turned her head away. There did not seem to be many of them.

"The dwarfs came to people's houses, asking for something to eat. According to the old Indians, one must always give the dwarfs what was wanted; for if they were refused, they would point their fingers at one, so that one could not see them, and the dwarfs would take whatever they chose.

"There was an Indian and his wife who lived near here long ago. They saw some mɑkia'wisɑg. It was this way: One stormy night there was a rap on their door. When the woman opened the door the wind blew very hard. Some one was standing outside, but she did not know who it was. When she found out what the person wanted, she told her husband that someone wanted her to go and take care of a sick woman a long way off. She decided to go, and packed up her things to leave. The person was a dwarf, but she thought he was a boy. He led her far away through the storm. After a while they reached a small underground house. The dwarf led the Indian woman inside, and there lay a dwarf woman ill on a bed of skins. The Indian woman then recognized them as mɑkia'wisɑg. She stayed with them some time and cared for the sick one until she got well. When she was ready to return home the dwarf gave the Indian woman a lot of presents, blindfolded her, and led her back to her home. She was very well treated. The Indians often tried to find these dwarfs, but they never succeeded. They were never heard of afterwards. I believe these were the last. They generally kept away from the Indians, but never molested them. People used to think that the mounds in this part of the Thames Valley were made by the dwarfs."

The term mɑkia'wi·s is interesting in several connections. Besides meaning "little boy," in Stiles's Pequot vocabulary mucko-wheese (mɑ'kɑwi·s) is given as whippoorwill. There is evidently

an analogy here between the bird and the fairies, one which is carried through several Algonkian mythologies. Thus we have in Mohegan the lady slipper (*Cypripedium*) known as "whippoorwill's slipper." It bears the same fanciful name in the Wabanaki dialects, wi''pula'ksəns, "whippoorwill's moccasin," while in the distant New Jersey Delaware dialect it was also "whippoorwill's shoe." [4] Imagination is no doubt responsible for the association of the whippoorwill and the elves in Mohegan, the name and fancy finally being taken by the colonists. The name mɑ'k'i's, "little boy," is not cognate with the corresponding names for elves in other northern Algonkian languages, though the fairy-lore is much the same among practically all the tribes from Labrador to the Gulf of Mexico. In Wabanaki we have wna'game's'u (Penobscot), manǫgama's (St. Francis Abenaki, which Rasles gives as wanangmeswak, "revenants"), wigəla'dəmu'tc (Micmac), denoting creatures with attributes very similar to those just described. A similar concept is well distributed north of the St. Lawrence, bearing the name memegwe'ju among the Montagnais and me''megwe''s'i among the northern Ojibwa.[5]

Ghosts or wandering spirits (dji''bai) are believed to be round about. Besides indulging in many mystifying capers, such as appearing suddenly before people at night and making peculiar and terrifying noises, they are thought to take vengeance on their enemies and help their friends on earth in various ways. It is, however, hard to separate the Indian from the European elements in such tales.

The will-o'-the-wisp is called g'ackatcɑŋg. The Indians believe it to be caused by spirits who are traveling about with lights. They are greatly feared, and are thought to be more numerous at certain places and at particular times of the year. We encounter in this another common Algonkian concept in the association of the disembodied soul with the apparition of a spot of light. Here are given some short anecdotes:

"One dark, stormy night a woman was coming down the long hill toward Two Bridges, having been up to New London. Looking across the swamp to the opposite slope she beheld a light approaching in her direction. When they drew near to one another the woman saw that the light was suspended in the center of a person's stomach as though in a frame. There was no shadow cast, and yet the outline of the person could be distinguished as it surrounded the light. The woman was badly frightened and ran all the way home.

"Another time Tantaquidgeon was riding home, and when he was passing the same swamp two dogs dashed from the bushes, and from their mouths they breathed fire. They ran alongside, blowing

[4] Information from Dr. John W. Harshberger, University of Pennsylvania.

[5] Memoir 71, Geological Survey of Canada, Anthropological Series No. 9 (1915), p. 82.

flames at the horse's flanks until he passed the swamp. A white horse's head has been seen lying there, too, but when the person approached it it moved farther along, just keeping ahead of him. Women who have gone through the bars near the swamp at night have felt hands holding onto their skirts, and even herds of pigs have dashed out to terrify belated travelers at night. Some Indians claim to have felt hands grasping their feet as they went by."

Mrs. Fielding was aroused one night by a light that shone from the hill above her house, and while she stood watching it from her window she saw it ascend the hill to a small heap of rocks, where it blazed up high and subsided. Then it moved to another rock and blazed high again, subsiding as before in a few moments. She had reason to be certain that no one was in the pasture, and the next morning she found no evidence of burning about the rocks. The thing was repeated a number of times, and she considered herself to have been visited by spirits.[6]

The will-o'-the-wisp, known as gα'ckαtcαŋg, presents a term possibly derived from gα'ckαtca (Natick, qushkodteau), "he crosses or passes over (something)," which would give us the plausible meaning "that which passes over."

"Fox fire," the phosphorescent glow emanating from damp rotten wood, is locally dji·bai wα'ŋkcαs, "ghost, or spirit, fox," but beyond relating occasions when it has been seen the Indians have little to record of its development in folklore. Nevertheless this name has been one of the most persistent survivals among the feeble remnants of the New England tribes. At Mashpee, the Nauset and Wampanoag descendants remember tci·'pai wα'ŋkcαs, "spirit fox," as a sign of death to the beholder, and upon the little reservation at Middleboro, Mass., Charlotte Mitchell, a survivor of the Massachusetts, gives tci·'pai wα'ŋkcαs as "devil," all of which bear witness to a widespread belief in the East, especially when we encounter a similar belief under the name dji·bai' skwuda', "spirit fire," among the St. Francis Abenaki, whose ancestry embraces bands of refugees from Massachusetts and Maine. At Penobscot the corresponding term is dji·bai' skwude.

[6] Quoted from ref. i, p. 202.

MOHEGAN MEDICINAL PRACTICES, WEATHER-LORE AND SUPERSTITION

By Gladys Tantaquidgeon

The following list of pharmacopoeia from the Mohegan embraces matter published in 1915, which has been largely added to and amplified since that time. The material was prepared for a paper read before the American Folk-lore Society, Philadelphia, 1926.

The administration of the remedies here is the same in general as among the other eastern Algonkian. The practitioners were mostly old women, although sorcerers (moigu'wαg) employed herb cures in addition to their magical practices. Several magic plants are mentioned in Mohegan folklore as having been used by former witches. One is "whistling root," a mysterious plant known to some of the shamans, which endowed the finder with supernatural power. When placed upon a rock it is said that the root would whistle and vanish. Other weeds are spoken of which were so potent in the hands of a magician that even the sight of them would frighten away the most savage dogs.

The remedies are termed α'mbαsk (derivation of α'mbi, "liquid"). There is a taboo against gathering them for medicine during dog days.

Bloodroot (*Sanguinaria canadensis*) is steeped and used as a blood medicine, and it is also regarded as an emetic.

Ripe wild cherries (*Prunus serotina*) are put into a bottle and allowed to ferment as they are, in their own juice, for about a year, when they are thought to become an excellent remedy for dysentery. Wild-cherry leaves and boneset steeped together make a tea beneficial for colds, "to be drunk hot at night, cold at morn."

White pine (*Pinus strobus*) bark is steeped and drunk cold to cure a cold.

Leaves of the wild grape (*Vitis labrusca*) are bound directly to the head for headache. "In a few hours they are completely dried and crackled by the fever which they absorb."

"May weed" (*Anthemis cotula*) (European) is steeped and the liquid drunk cold for fever.

Sweet fern (*Myrica asplenifolia*) leaves are steeped and the liquid rubbed on the skin to cure the toxic effect of poison ivy.

"Canker lettuce," shin leaf (*Pyrola elliptica*), is steeped and the liquid used as a gargle for sores or cankers in the mouth.

Tobacco smoke blown into the ear will stop earache.

Wild mustard (*Brassica nigra*) leaves are bound on the skin to relieve toothache or headache.

The leaves of rattlesnake plantain (*Epipactis pubescens*) are made into a mash to prevent sore mouth in babies.

Boneset (*Eupatorium perfoliatum*) tea, as in most parts of the east, is drunk for many ailments, colds, fever, and general illness.

Motherwort (*Leonurus cardiaca*) (European) is steeped to make a tea to be drunk by women for some of their peculiar ills.

"Elder blow," flowers of the elder (*Sambucus canadensis*), is made into tea to be given to babies for colic.

The bark of the elder made into a tea is an excellent purgative; when scraped upward from the branch it acts as an emetic, when scraped off downward it is a physic.

Spikenard (*Smilacina racemosa*) leaves are steeped to make a cough medicine. The root is steeped for a medicine to strengthen the stomach.

Pipsissewa (*Chimaphila umbellata*) is steeped and applied to blisters.

"Fire bush" (*Evonymus atropurpurea*), wɔ'hu (wahoo), is made into a tea to be used as a physic.

Running blackberry (*Rubus hispidus*) berries are steeped and drunk as a vermifuge.

Wart weed (sp. ?) exudes a whitish juice which if applied to warts will cure them.

Pennyroyal (*Hedeoma pulegioides*) is made into a tea and drunk to warm the stomach.

Spearmint (*Mentha spicata*) made into a tea is good as a worm medicine.

Golden thread (*Coptis trifolia*) is steeped for use as a mouth wash for babies.

"Peppergrass" (*Bursa bursa-pastoris*) seed pods are made into a tea for the general benefit of the stomach. Its pungency is thought to kill internal worms.

Peppermint (*Mentha piperita*) (European) tea is given to babies for worms, and grown people drink it.

Mullein (*Verbascum thapsus*) (European) leaves are smoked for asthma and sore throat.

Chestnut (*Castanea dentata*) leaves are made into a tea to cure whooping cough.

Leaves of spicewood (*Benzoin*) are chewed or steeped to make a tea to cure children of worms.

"Indian posy" (*Anaphalis margaritacea*) is steeped and drunk for colds.

Twigs of "speckled alder" (*Alnus*) are steeped and used for bathing purposes for sprains, bruises, headaches, and backache.

The berries of "upland sumach" make a gargle for sore throat. They are also made into a beverage.

White oak (*Quercus alba*) bark is steeped and used as a liniment; it is used also for horses.

Wild rhubarb leaves are steeped to make a nerve medicine.

Spider webs and puffballs are used to stop bleeding.

The marrow of an animal's jawbone is used to draw out splinters and to allay inflammation.

Tansy (*Tanacetum vulgare*) (European) and yarrow (*Achillea millefolium*) are soaked together in cold water and taken as an appetizer and for the stomach.

Wild indigo (*Baptisia tinctoria*) root is steeped and used to bathe cuts and wounds.

"Indian tea" (*Aster umbellatus*) is steeped from dried leaves and used as a beverage.

Elecampane (*Inula helenium*) (European) is steeped for lung medicine, and also given to horses for colic.

Leaves of hardhack (*Spiraea tomentosa*) are steeped to make medicine for dysentery.

Leaves of horse-radish (*Roripa amoracia*) (European) are prepared by removing the midrib; the rest is then bound upon the cheeks for toothache.

Common plantain (*Plantago major*) leaves are bound over stings, burns, bruises, and snake bites to draw out the poison.

Catnip (*Nepeta cataria*) (European) tea is given to babies for colic.

Burdock (*Arctium minus*) (European), boneset, and motherwort are combined into a tea used for colds in the wintertime.

Hops (*Humulus lupulus*) are used in making nerve medicine. Only the blossoms are used. This brew is very "quieting." A little bag of dried blossoms, heated, is applied in case of toothache or earache.

Elm (*Ulmus americana*) bark is steeped to make cough and cold medicine.

The root of blueweed (*Echium vulgare*) (European) is steeped for kidney medicine.

Snakeroot (*Aristolochia serpentaria*) is pounded into a mash and applied to snake bites.

Dandelion plant (*Taraxacum officinale*) is steeped for a physic.

A spring tonic is made by steeping together the following: Wild-cherry bark (*Prunus serotina*), sassafras root (*Sassafras sassafras*), sarsaparilla root (*Aralia nudicaulis*), sweet-flag root (*Acorus calamus*), ginseng root (*Panax quinquefolium*), burdock leaves, spikenard root (*Smilacina racemosa*), dandelion plant, and blossoms of the white daisy (*Chrysanthemum leucanthemum*), boneset, motherwort, and black birch (*Betula lenta*) bark.

For cases of fever caused by taking cold in the winter, the heart of onion roasted in the coals of a fire is used. The heart is bound on the wrist, hollow of the foot, and sometimes on the chest and back in severe cases. It is thought to "draw out" the trouble and reduce congestion. A piece of the same inserted in the ear will cure earache.

Some other interesting empirical cures not employing herbs and some associated beliefs are as follows:

To catch a black snake (*Bascanium constrictor*) alive and bite on him from head to tail will cure toothache and prevent recurrence. (Also an Iroquois belief, substituting the green snake (*Liopeltis vernalis*) for the black snake.)

Fresh cow dung bound upon the face will cure a toothache.

A black-snake skin worn round the waist next the skin will cure rheumatism.

To relieve chapped lips, rub the finger behind the ear, then over the lips.

Wax from the ear applied to insect stings will allay the irritation.

To cure hiccough, think of a gray horse.

Skunk oil, or goose grease, obtained by simply melting the fat, is taken internally for colds.

The fumes of a piece of leather in the fire will help colds.

At the time of childbirth, if the infant is born with a "veil" it is a sign that it is gifted with supernatural power.

When children double up their fists and strike at their parents they are told that their hands may drop off, or that they may lose their fingers.

The sensation of a hand gripping the shoulder is a sign of approaching death.

A cure for rheumatism is, let a quantity of earthworms and ants rot together in a bottle and later rub the mass upon the painful part.

The odor of the effluvium of the skunk is considered strength-giving.

The wild slippery elm grows near Mohegan in a few places. The inner bark is kept by some of the Indians and chewed to relieve a tight cough.

Drippings of oil from eelskins are used as a healing ointment.

Roots of Indian pipe are considered to be as good as quinine for colds and pain. A tea is made of them.

Slices of salt pork bound on the throat will relieve soreness.

Salt pork is also used to allay pain caused by inflammation.

The rind of salt pork is rubbed over the body where rash appears in cases of measles and chicken pox.

"Soot tea" is given to infants to relieve colic. It is prepared by pouring boiling water over a small quantity of soot.

"Powder-post" is used as a healing powder for infants. It is obtained by scraping the powder from the decayed beams and rafters in old houses.

Milk thickened with flour, with a generous sprinkling of black pepper added, is an excellent remedy for dysentery.

Horse-chestnut snuff is used to relieve head colds and catarrhal conditions.

Sufferers from rheumatism should carry a horse-chestnut in their pocket. A potato carried in the pocket will ward off rheumatism. When the potato dries up it is discarded and replaced by a fresh one.

For toothache the following poultices are applied: (*a*) Lye poultice, prepared by mixing wood ashes, corn meal or flour and water together to form a paste. (*b*) Flour mixed with rum and sprinkled with pepper. (*c*) Ginger, cloves, pepper and allspice.

Mustard poultices are applied to pains in the back, chest or stomach.

A poultice made by mixing snuff and lard together is applied to the chest to relieve congestion.

The blue flag (*Iris versicolor*) is crushed and mixed with flour and used as a poultice to allay pain. (A Montagnais remedy.)

Sheep excrement mixed with the urine of the youngest child of the family was formerly administered in cases of measles. It was thought to have been effective in "driving out" the disease.

Sounds, the white gristle lying along the backbone of a fish, are used for glue. When dried they are also used to settle coffee.

Pitch from pine, spruce gum, beeswax, sassafras bark and leaves, birch and sweet flag were chewed as a pastime. (Also Iroquois.)

The following plants were made into teas and used as beverages: Sassafras, spicewood, wintergreen, Indian tea, sumac cluster, yarrow and witch-hazel. (Also Iroquois.)

April snow is melted and used as an eye wash.

May snow water is good for the complexion.

When a girl marries a man who has the same name as her own, her bread will cure whooping cough. Bread for this purpose must be obtained when the person who made it is out of the room. (Also Nanticoke.)

Saliva is good for sore eyes.

Urine will cure chapped hands.

Mutton tallow is applied to cuts and chapped hands. It is also rubbed on boots and shoes to make them waterproof.

To cure hiccoughs, engage the sufferer's attention suddenly, thus causing him to forget the complaint.

A mash made of "squaw" or "skook" (snake) berries is applied to relieve sore breasts.

The leaves of skunk cabbage (*Spathyema foetida*) are rolled to about the size of a pea and chewed as a cure for fits.

Balsam buds (*Impatiens biflora*) and rum make an ointment which is used for burns, cuts, and bruises. (Also Penobscot and Nanticoke.)

Dandelion and white daisy wines are beneficial as tonics in the spring.

Cranberries crushed and mixed with corn meal make a poultice which is most effective in case of blood poisoning.

Spruce gum or pine pitch is used as a poultice for boils and abscesses. (Also Penobscot.)

The juice obtained by crushing leaves of "Silver leaf" is applied in cases of external poisoning.

A tea made by steeping wild carrot (*Daucus carota*) blossoms is administered to diabetes sufferers. The blossoms must be in full bloom when picked for this remedy.

Yarrow tea (*Achillea millefolium*) is drunk for the liver and kidneys.

Wintergreen tea is taken to relieve disorders of the kidneys.

Prickly ash (*Xanthoxylum americanum*) bark is steeped and used as a remedy for heart trouble. A small quantity is taken for three consecutive days and then skip three days before resuming the dose.

Spruce sap is also a remedy for lung trouble.

A drink made by boiling the plant of the thistle (*Circium arvense*) is taken for consumption. (Also Montagnais.)

The juice of the small running blackberry (*Rubus hispidus*) is drunk for dysentery.

Burdock leaves (*Arctium minus*) bound to the affected parts will relieve rheumatism.

Jack-in-the-pulpit (*Arisaema triphyllum*) root, "Indian turnip," is steeped and the liquid used as a liniment. It acts as a poison if taken internally.

The root of "Indian turnip" (*Arisaema triphyllum*) is steeped for sore throat.

Dried pigweed (sp. ?) tea is taken to relieve hoarseness.

Onion sirup is taken for colds. Several onions are cut up and allowed to simmer over a slow heat. A small quantity of the juice is taken from time to time.

Bark taken from the south side of a maple tree (*Acer saccharinum*) is steeped and used as a cough remedy.

White pine (*Pinus strobus*) bark also makes an excellent tea which is drunk for coughs and colds.

Fern root soaked in water until it forms a jelly-like substance is taken to strengthen the lungs.

Barberry (*Berberis vulgaris*) juice and water is administered in case of fever. The berries are sometimes boiled in molasses and put into crocks. By pouring cold water over a small quantity of this mixture a cooling drink is produced.

Mullein (*Verbascum thapsus*) (European) leaves steeped in molasses make a fine cough remedy.

A tea made by pouring hot water over a hen's gizzard which has been previously dried is a remedy for indigestion.

White clover (*Trifolium repens*) tea is excellent for coughs and colds.

A tea made by steeping the twigs of the wild plum (*Prunus americana*) is a remedy for asthma.

Weather Lore

The chirping of the tree frog (Hyla) is a sign of damp weather. (Also Powhatan, Rappahannock, and Iroquois.)

Frogs are not killed lest excessive rain follow. (Also Iroquois.[1])

The whistling of the quail, "Bob White," means "More wet."

Webs on the grass in the early morning are a sign of intense heat at midday.

The locust also tells of very warm weather. Six weeks from the time when the locust is first heard there will be frost.

If the sky is unusually red at sunrise it will rain before the day is over.

Flocks of wild geese are always carefully observed. When they fly north the weather changes and the spring season is ushered in; when they fly south winter is fast approaching. If the geese fly low and appear to be disturbed it is wise to prepare for a storm; if they fly high fair weather will prevail.

If the smoke from a fire rises during a storm the rain will soon cease to fall; if it hovers near the ground in a cloud the weather will continue to be unsettled.

When the foliage is unusually thick and crops are abundant, especially wild berries, fruits and nuts, a long, cold winter may be expected.

If chickens pick around the yard while it is raining you may be assured that it will continue to rain for sometime. It is also said that chickens "oil themselves" by picking around their wings and backs just before a storm. When a rooster crows during a storm he says: "Going to clear off to-day."

Crowing before midnight indicates a change in the weather.

Crowing on the doorstep brings a visitor.

If the sun shines when it is raining the devil (dji'bai) is whipping his wife.

If the sun shines when it is snowing the devil (dji'bai) is plucking his geese.

Dandelions blooming late in the season are a sign of an open winter.

[1] Respect for the frog is explained in some general Algonkian beliefs concerned with childbirth as well as rain. The topic deserves attention.

When the sun casts slanting rays through the clouds it is "drawing water." It will rain the next day.

When the wind blows the leaves "inside out" it is going to rain.

Northern lights (aurora borealis) indicate that cold weather will follow. (Also Montagnais and Iroquois.)

An unusually mild day in winter is called a "weather breeder." It is wise to prepare for a storm.

The phoebe whistles very distinctly just before a severe thunderstorm.

A circle around the moon tells that a storm is approaching. The stars within the circle are counted in order to determine when the storm is due.

During the winter months if the moon is partially concealed by a hazy atmosphere it is said that "the moon is wading through snow."

A sun dog is a sign of stormy weather. (Also Wabanaki and Montagnais-Naskapi.)

Thick husk on corn is a sign that the winter will be an extremely cold one. Thin husk indicates that the season will be mild. (Also Iroquois.)

When a hog carries sticks in its mouth it is going to rain. (Also Nanticoke and Powhatan.)

To hear chopping or talking at a greater distance than usual indicates that a storm is brewing. (Also Iroquois.)

During a period of stormy weather, if there appears a patch of blue sky large enough to make a pair of men's trousers, fair weather may be expected soon.

Thunder in the early spring is a sign that winter is over. (Also Iroquois.)

Explosions or puffs in a fire, especially when hard wood is being burned, are signs of rain. (Also Iroquois.)

Ice making a loud report means that it will soon thaw. (Also Iroquois.)

Three foggy mornings bring rain.

When you see a mare's tail or witch's broom in the sky, high winds may be expected.

A cat running and jumping about also indicates windy weather.

When a cat spends much time washing its ears and face a storm is coming.

"Mackerel sky" is also a sign of rain.

Wind from the south brings rain, from the east mild weather, and the west wind indicates clearing or prevailing fair weather.

Planting Lore

In connection with the planting of seed, certain rules must be observed if one wishes to produce a good crop. Vegetables of the climbing variety are planted when the moon is waning. It is believed

that the plants will not mature if the seeds are planted when the moon is waning. Vegetables grow best on moonlight nights. This applies particularly to cucumbers. White beans are planted when the chestnut trees are in full bloom.

Due to Iroquoian influence, the corn, bean, and squash complex appears in a very simple form. We find the three vegetables planted close together but without the usual ceremonies which are characteristic of the Iroquois planting season. When the leaves of the "shad blow" or dogwood tree are the size of a squirrel's ear it is time to plant corn. The seed corn is soaked overnight in warm water and is then ready to be planted.[2] In former times the corn was planted in hills with an occasional squash seed and rows of beans were planted among the hills. To-day the same idea of keeping the three vegetables close together is carried out, but the Iroquois legend of the "Three Sisters" is unknown. When the corn silk turns brown, it is ripe. At this season, when the green corn is ripening, we hold a festival which is said to be a survival of the ancient "green corn dance." This is the only ceremony in connection with the cultivation of corn which has survived among the Mohegan.

Signs Governing Activities

When the top of the narrow dock turns brown, huckleberries are ripe.

"Shad blow" and dogwood blossoms herald the shad fishing season.

In the evening, when the whippoorwill calls, it is time for the children to go to bed.

Dig clams in the full of the moon, as they are nearer the surface of the flats and are larger.

Kill hogs and plant corn and beans also in the full of the moon.

Luck Omens and Signs

Spiders are not killed, as they bring good luck. If you find a spider on your dress you will soon have a new one.

Always stop and make a wish if you see a spider weaving its web near you. This is a sign of good luck and your wish will be granted.

The cricket also brings good luck and we are pleased when one finds its way into our home and chirps cheerily in some obscure corner.

A ringing or buzzing sound in the right ear indicates that you will soon hear good news; in the left ear, bad news. If your right ear burns someone is saying something good about you; the left ear, something bad. At night, a ringing sound in either ear brings good news.

If the sole of the right foot itches you will soon walk on strange ground; if the left foot, you will go where you are not wanted.

If your right eye itches, you will laugh; the left eye, you will weep.

[2] According to Waugh, in his study of Iroquois foods, the Iroquois had a special corn medicine in which the seed was soaked.

Itching in the palm of the right hand indicates that you will shake hands with a stranger; in the left hand, that you will receive a present.

A stone bruise will appear on the hand of a person who kills a toad.

If you kill a bat—you kill your brother.

When a screech-owl is heard it is a sign of death in the village.

A dog howling is also a sign of death.

If a snake crosses your path it is an evil omen.

If a bird flies in through an open window and flies out again without touching the walls or furniture it brings good news. Should it seem confused in attempting to find its way out again it brings news of the death of a relative. (Also Rappahannock.)

A bee flying through an open window brings a stranger.

Some informants say that to see a shooting star indicates that there will be a death in the village within a short time. Others say that it is good luck to see a shooting star. If you wish on it your wish will come true.

You will have bad luck if you sing at the table.

If you sing before breakfast you will cry before night.

If you put your clothing on wrong side out you will have good luck if you wear it that way all day.

If a hen crows it is an evil omen. (Also Nanticoke.)

If you wish on the new moon your wish will be granted.

To see the new moon over your right shoulder indicates good luck; over the left, ill luck. (Also Virginia Powhatan.)

If a hunter can hang his powder horn on the points of the new moon it is called a wet moon. It is full of water and he can not go hunting. If the ends point downward the hunter knows that the water has all run out and the weather conditions will be more favorable.

To see the new moon through glass is a sign of disappointments.

The best time to dig clams is when the moon is full.

Clipping the ends of the hair when the moon is waning not only strengthens the hair but makes it grow more luxuriantly.

It is believed that births are controlled by the moon's phases. Several informants stated that births usually occur either in the new or the full of the moon. (Also Iroquois.)

If hogs are butchered when the moon is waning the pork will shrink. It is customary to butcher when the moon is full.

Whatever you are doing when you hear the first "peep-frogs" (Hylas) in the spring, you will continue to do throughout the year.

If you throw combings out-of-doors you will suffer from frequent headaches. (Also Chickahominy.)

If you burn the bones of animals your bones will ache.

Never cut the finger nails of a baby. The nails should be bitten off until the child is one year old. (Also Virginia Powhatan.)

When you pull a child's tooth, keep it. If thrown out an animal might get it and the child would have large, crooked teeth. (Also Virginia Powhatan.)

If you wish to fill your basket with berries pick a few and throw them over your right shoulder for luck before putting any in your basket.

If a fire sputters and cracks when you attempt to add more fuel it is a sign that someone thinks ill of you. If you spit in it, that person's thoughts will cease to be unkind.[3]

A whistling sound in the fire is a sign of news.

Spit over a wall or fence before climbing over, for luck.

When children are heard to sing at their meals their parents silence them, through the belief that the father or mother will die.

Dreams

Among the Mohegan there is a belief that dreams are messages from their ancestors who are in the spirit world. These spiritual advisers appear in dreams to guide and instruct the dreamer. Sometimes they bear messages of hope and encouragement and on other occasions warn one of impending danger or death. If a person has the same dream three nights in succession the dream will come true. To prevent its recurrence the dreamer must turn the soles of his shoes upward before retiring at night. Never tell dreams which denote ill luck before breakfast.

Several informants said that they had recurrent dreams and one young woman told the following dream which occurs before or during illness of a relative:

"On Fort Hill, near the ruins of the ancient council seat of Uncas, a blazing fire is seen. A huge pot is suspended over the flame. An Indian, tall and straight, wrapped in a bright-colored blanket and wearing a war bonnet, is stirring the contents of the pot with a long-handled wooden paddle. If the boiling substance rises to the top and flows over the sides the person who is ill dies. If it does not overflow and ceases to boil the person will recover."[4]

Another informant told a recurrent dream in which a black monster with terrible claws and wide spreading wings appears. This is a sign that death will claim one of the tribe within a short time.

Nearly everyone in this group believes that to dream of black animals or objects is an evil omen. To dream of negroes is a sign of trouble and disappointment in the future.

During the past summer a Mohegan woman had a dream in which the spirit of her mother came and told her to tell the people to con-

[3] The Nanticoke spit three times in a new fire to drive away witches.

[4] The life token of this nature is current in Wabanaki folk-lore and has interesting possibilities as a topic for comparative study in Europe and Asia.

tinue with their plans for the annual wigwam festival. This message inspired the people and with renewed courage they set to work determined to carry out the old custom that it might please the spirits of the departed ones. The affair was a great success.

At the same time, while walking near our burying ground one day, I had the good fortune to pick up a perfect stone ax. Upon showing it to some of my relatives, several of them remarked that it was the spirit of one of my ancestors which led me to the spot where I found the ax. They believed it to be a sign of good luck and to encourage me in my work.

Messages from my brother who is in the spirit world are received quite frequently, by members of the family, in dreams.

To dream of snow and ice denotes good luck. Clear, running water denotes good luck; muddy water, ill luck.

To dream of vermin warns one of illness in the family.

Dreaming of snakes is a sign that you have enemies. If you kill the snake you can overcome your enemies.

Should anyone dream of a snake it is a sign of having an enemy. If on the next day the dreamer should kill a snake he would be able to thwart the evil design. This belief is shared by the Penobscot and their relatives in northern New England.

To see a broom standing near the door on the outside of a house indicates that the occupants are not at home or that they do not desire to see visitors.

Divination

Certain individuals are able to localize water by means of a crotched stick of witch-hazel, wild apple or plum. Witch-hazel is also used as a divining rod for locating buried treasure.

It is an old custom at Mohegan for the men to carry a long staff when out walking. Years ago, before starting on a hunting trip, a man would stand his staff on the ground and let it fall in order to determine in which direction to go in pursuit of game.

At Mohegan there remains still a store of superstition and folk-lore covering many aspects of nature as well as human behavior.

The sayings are current, "When it rains and the sun is shining, dji·bai, 'devil,' is whipping his wife." "When it snows and the sun is shining, dji·bai, ' devil,' is picking his geese."

While these are manifestly European in origin, they have penetrated the traditions of several Algonkian tribes. An elaboration of the same sayings comes from the St. Francis Abenaki.[7]

Several unclassified notes are:

The Mohegan used to eat turtles, cooking them as other people do crabs, dropping them into a pot of boiling water.

[7] Information from Dr. A. I. Hallowell.

Bones of the skeleton of a snake are poisonous and should be buried when found, lest some one step on them.

Small birds are believed by some to ride upon the backs of the wild geese. The wide extent of this belief, both in America and the Old World, Doctor Speck has treated in an article on Bird-Lore of the Northern Indians, Public Lectures of Faculty of University of Pennsylvania, 1919–20 (Philadelphia, 1921).

FOLK TALES

No explanation, I presume, is needed for the appearance in this paper of the few disconnected legends that follow. While they are for the most part of purely local bearing, some of them embody concepts of folk-lore fitting in with a wider distribution among the Algonkian peoples. All of them portray aspects of the native mind, adding to our lamentably meager store of information from the region. Other Mohegan tales, some of them of greater mythological value, were published in articles referred to in the list on page 206 of this paper (references c, e, g, i). Miss Tantaquidgeon is to be credited with having recorded many of them from her tribesfolk.

The Mohegan narrators were Mrs. Fielding, James Rogers, Amy Cooper (pl. 29, *c*), and Burrill Fielding (pls. 22, *a*; 28, *d*). The Poosepatuck tale was related to me (1900) by Mase Bradley; the Scatticook tales (1903) by Jim Harris (pl. 40, *b*).

Captain Kidd and the Pirates

MOHEGAN LEGENDS

In the days of Captain Kidd he and other buccaneers used to come up the Thames River in their boats and lie to during the periods of pursuit. Up there among the Indians they could pass the time pleasantly, and also find secluded regions wherein to bury their booty. So the Mohegans have some tales of these visits from the pirates which have furnished the motive for many nightly excursions to dreamt-of spots where treasure is thought to exist. Until this day futile attempts are made to lay hands on some of the gold that is said to be buried along the river shores.

One time two Mohegans, having dreamed of a certain spot where Kidd's money was buried, went down to the river with spades. They began their trench, and soon had the good fortune to disclose the top of a great iron box with a ring in it. Their surprise was so great that one of them said, "Here it is!" At that moment a tremendous black dog appeared at the rim of the pit and growled. At the same moment the chest vanished. The men were so terrified that they never tried to find the place again.

Sometimes the animal, instead of being a black dog, is a pig, and it has even been reported as a terrible-looking man with long robes and clotted hair. It is explained by the belief that Kidd, when he buried his loot, always killed some animal or man and threw him into the pit in order that his spirit might guard the spot.

The following are the instructions that must be observed by the treasure seeker, else his search end in disappointment and fright. The golden disclosure is only made in dreams, and those who are so fortunate as to be visited with one at once engage the help of a trusty friend. The treasure must be sought for in the exact place indicated by the dream. The searchers must provide themselves with a stake or nail to drive into the box the moment it is seen. And, above all, not a word must be spoken until the stake is securely fastened, else the whole thing will disappear and the guardian spirit be released upon the scene. If the taboos be properly kept, success is insured; but unfortunately no one has so far succeeded in keeping them and the treasure yet remains untouched.

A story is told about a family who occupied the house where Captain Fitch lately lived. It seems that Captain Kidd and a band of his followers stopped at this house once, and the mistress served them all with a hearty and bounteous dinner. After they had consumed it Captain Kidd arose, and after instructing the hostess to hold out her apron, poured gold pieces into it until the strings broke, as a reward for her goodness.

Thunder from the Clear Sky

Now, there was a time when an Indian man was a preacher here. He was Samuel Ashbow. He was a good man, but his wife was not a very good woman, being fond of "α′nkαpi" (rum). For many years she was thus, and it made poor Ashbow very unhappy.

Then there came a certain time when something was going to happen; when something was going to happen from the sky. The Indians were helping a white man build a mill over on Stony Brook, and Ashbow used to go and help too. One time he took his wife along with him. Ashbow was a good man, but his wife had a bottle of "α′nkαpi" hidden in her dress. She began to drink, and gave some to the other men. Ashbow only watched her a while, but soon got angry, and taking the bottle from her, threw it on a rock. It broke and the rum spilled on the earth. The wife became furious, and a few moments later, while Ashbow was stooping over a stone, she picked up a piece of rock and struck him on the forehead. He fell down with the blood streaming from him. Then there was a sharp clap of thunder from above, and all looked up, only to see a clear sky with a patch of cloud overhead only as large as a hand. It

was a sign to Ashbow's wife, and from that time she never drank rum, neither did the other men who heard the thunder. Ashbow got well.

The Water-Tight Basket

An old Indian man wanted some cider. He went to a neighbor's house and was told that he could have as much as he could carry in his basket. It was a very cold day. The old man took his basket and went down to the brook and dipped the basket in the water. Then he took it out and let the water freeze on it. This he did many times until there was a thin coating of ice on the basket. Then he went back to show it to the man. This time he filled the basket with cider and the old man went home. (Collected by Gladys Tantaquidgeon, 1925.)

Peter Sky Changed to a Rock

SCATTICOOK LEGENDS

This is the story of Peter Sky. They said that he lived north of here. He used to go by a swamp that lay near a road. One dark night he and some one else went to town and got some whisky. Then they came down that road until they reached the swamp. They took their whisky down there and began to drink when they had found a nice place to sit on. Soon they fell to quarreling over their whisky, and in the fight that followed Pete was killed. The other Indian got away and was never heard of again. But the next day some people coming by found Pete's body there and a rock with a hole in it close by. That rock was never noticed much by the Indians thereafter until one dark and foggy night, when some of them went down to the swamp on their way home to drink something they had bought. They heard noises from the rock, and one of them poured some of the goods into the hole. Immediately there was a voice from the rock. It called for more, and they kept on pouring whisky in until the voice was the voice of a drunken man. That rock will "holler" now on foggy nights if you pour whisky into it.

The Story of Old Chickens

In the old days the Scatticooks were in the habit of going from these mountains down to the salt water at the mouth of the Housatonic for a few months every year to get their fish and oysters from the sound. They had a trail that ran on the west bank of the Housatonic until it reached the Cat's Paw falls near New Milford. There it crossed to the east bank, and so on to Long Island Sound.

The journey from here took two days and one night. There was a farm about a third the way down, where the Indians used to camp for the night when they came by. A white man had a barn there and they would often sleep in that.

So one night when an Indian named Chickens stopped there with his family, the man who owned the place, hearing the noise they made in the barn, called out and asked who was there. Old Chickens didn't hear him, so before long the man came out and opened the door a little. "Who is that? What's going on in there?" he shouted. "Oh nothing! nothing! It's only the Chickens!" said Old Chickens in reply.

The Mohawks Deceived at the Devil's Den

NIANTIC LEGEND

There was a village of Niantic Indians near Long Island Sound on the Niantic River. They gave a tribute each year to the Mohawks, who bothered them from the north. On one occasion the Mohawks when they appeared found the Niantics ready for them. On the west bank of the river they had taken possession of a cave located on a southerly spur of the ridge. The cave is now known as the Devil's Den, near the town of Niantic. The narrow fissures in the rocks barred effectually the ingress of any large body of men, provided there were a few to oppose them. Consequently the Mohawks had to content themselves with a siege, in the hope of starving out the imprisoned Niantics. But soon from the chambers within a noise of pounding was borne to the ears of the besiegers. What could it be unless the wily Niantics in their flight to the cave had had the forethought to bring their mortars and corn with them, and were now pounding their "yokeg." It was even so. Jeer after jeer was bestowed upon the besiegers by those within, and not being strong enough to force an entrance and destroy them, the Mohawks withdrew carrying their ravages to some other region.

The Sachem's Daughter Taken by the Mohawks

UNCACHOGUE (POOSEPATUCK) LEGEND

A Poosepatuck village was situated on the Suganeck River near the Great South Bay on Long Island. As was their custom, the Mohawks appeared one day before the town to gather tribute. The Poosepatucks decided to offer resistance, and made the enemy aware of it. So it was settled that they should engage in a battle. Should the Mohawks win they were to have the handsomest girl in the village as prize. Otherwise the Poosepatucks were to remain unmolested. The battle that ensued consumed a day. The Poosepatucks lost, and the sachem Tobagus's daughter, as the handsomest girl there, was carried away by the victors.

PERSONAL NAMES

In the following lists I have arranged a series of personal names, mostly those of men, encountered in going over the historical literature on the Mohegan and allied tribes. Since several ethnological situations are concerned with personal names, especially such whose tribal identity is definitely established, those who have toiled with such questions will understand why they are included in my report. Translations for a few are attempted, based upon existing material in the dialects as well as upon knowledge of cognate dialects. Yet it is evident that the best attempts in this direction can result in nothing more than suggestions. In later times, among the descendants, some of these individual and personal names developed into family surnames. Synonyms and dates are given, though I have not arranged the tedious references to sources, most of which differ for each one.

MOHEGAN

Uncas.
Choy Choy (1755).
Joy joy.
Chaw chaw (1741).
Mazeen.
Tantaquidgeon.
Cockaquid (1755).
Quaquid.
Quaquaquid (1787).
Occum.
Aucom.
Wequit (1755).
Wequat.
Cochegan.
Wamponneage.
Hoscoat (1755).
Hoscutt.
Cheepunt.
Pegetowon.
Tecommowas.
Tee-comme-waws.
Nannepoon.
Uppuckquiantup (1786).
Chuckhead.
Jackeag (1755).
Muhdommon (1755).
Skeezucks.[1]
Ashpo.
Ashbow.
Wyyogs.
Bohema.
Bohemy (1848).
Tuhamen (1674).[2]
Sunseeto.
Weebax.
Weebuck (1726).
Shantup.
Etow.
Chapeto (1669).
Ananpau (1669).
Woncohus (1669).
Oweneco.
Mamohet (1715).
Wambawaug (1741).
Py (1741).
Wanuho.
Nowequa.
Manghauhwont (1714).
Manahawn (Johnson) (1723).
Brushell (Brushill).

WESTERN NEHANTIC

Nonsuch.
Waukeet.
Occuish.
Sobuck.
Aganemo (1637).

EASTERN NEHANTIC

Wequashcook.
Momojoshuck.
Ninigret.
Niniglet.
Awasequin (1645).
Aumsaaquen.

[1] This is a family name at Mohegan, derived from a member of the Brotherton band two generations ago. Its meaning is "Little Eyes." The name is first mentioned in Drake's History of King Philip's War (1675-76) (Exeter (1834), p. 99). Little Eyes was one of the counsellors of Awashonks, the "Queen" of the Saconnet Indians. In 1675 he tried to slay Captain Church. Later he was captured by Church, and treated kindly (Drake, p. 104).

[2] W. De Loss Love, Samson Occum, and the Christian Indians of New England, 1899, p. 361, gives this as a Narragansett name (1746). This name is possibly significant as an evidence of the migration of peoples from southern New England in the eighteenth century to the St. Francis Abenaki in Canada. The family name Tahamont occurs among the latter.

PEQUOT

Cujep (1638).	Mausaumpous.	Meazen (1832).
Poquiantup.	Pamatesick (1638).	Tassaquanot.
Cocheat.	Weaugonhick.	Obechiquod.
Wyokes (1750).	Mononotto.	Wampushet.
Wyyogs.	Monowattuck.	Wopigwooit.
Wauby.	Kiswas.	Wequash (1634), "Swan." [3]
Nausipouck (1638).	Cassasinamon.	
Wincumbone (1637).	Momoho.	Tumsquash (1655).
Puttuquppuunck (1637).	Catapazet.	Metumpawett.
Pupompogs.	Cushamequin (1692).	Yowwematero.
Sassacus.	Scattup.	Kiness.
Kithansh.	Scadob (1694).	Kindness (1788).
Nanasquionwut.	Shantup (1820) (1848).	Poquoiam.

REMARKS ON GRAMMATICAL MATERIAL

Occasional comments on Mohegan-Pequot grammar have been undertaken by Professor Prince and Doctor Michelson. The accompanying material permits some additional deductions to be made on points of structure, especially covering those emphasized by Doctor Michelson as somewhat determining features in the dialectic group to which Mohegan-Pequot belongs, namely, the imperative *-c* and inanimate plural *-tc*, *-c*, and the absence of *l*. I have attempted, consequently, in the following section to bring together some prominent illustrations of his points. It is evident from the recent material that Mohegan-Pequot fits the classification with Massachusetts-Narragansett he ascribes to it in his second paper [4] after he had cautiously alluded to such a probability in his first study. This warrants us, then, on the Algonkian dialectic chart he made, to extend the color representing Massachusetts-Narragansett over the uncolored Mohegan-Pequot area, though I should like to repeat what was meant to be sufficiently expressed in the introduction to this paper (pp. 214–215), that Mohegan-Pequot, while conforming to the characteristics of the larger (Massachusetts-Narragansett) grouping in its general characteristics, is more divergent from both than they are from each other, and peculiar to itself in some respects, on at least two phonetic points, *y* for *n*, and prominence of sonants in Mohegan-Pequot, a tendency toward nasalization before certain consonants (Moh.-Peq. *gαpα'nc*, Nat. kuppash) and in some lexical and grammatical minor details (Moh.-Peq. locative *-k* and *-g* for Mass.-Narr. *-t*).

The analytic character of Mohegan is highly pronounced when compared in syntax with other eastern Algonkian languages. It is

[3] The authority for this translation is found in S. G. Drake, Book of the Indians, Boston (1837), Vol. II, p. 102. It is a most interesting and instructive term, as may be seen. The equivalent in St. Francis Abenaki is wiguâla (J. Laurent, Abenakis and English Dialogues, Quebec, 1884, p. 38), which not only corroborates the meaning but gives a reason for supposing Pequot -c(sh) = Wabanaki -l.

[4] T. Michelson, Int. Journ. Amer. Linguistics, Vol. I, No. 1, 1917.

difficult to decide whether this condition is genuine or whether it is due to the broken condition of Mrs. Fielding's idiom. Her verbal auxiliaries (potential, negative, temporal) have more the nature of separate words than they do in the related eastern tongues. Her verbs are extremely noncomplicated.

In the following illustrations cognates with Massachusetts, Narragansett, and in some instances with other adjacent dialects, are added in parentheses when such are considered enlightening. The original spelling given in the sources is retained in the forms quoted. Most important would be a comparison with Mahican, which will be possible later when Doctor Michelson has published his texts and vocabularies. Some Mahican vocabularies of the eighteenth century are also available among the collections of manuscripts in the library of the American Philosophical Society.

Reverting to the mention of some of the morphological peculiarities which characterize the dialect, one of the interesting phonetic properties, and perhaps the most distinctive, is the *y* substitution, in Mohegan-Pequot, for *l*, *n*, and sometimes *r* in neighboring dialects. A few illustrations may be offered:

English	Mohegan-Pequot	Massachusetts (Natick)-Narragansett	Wabanaki (St. Francis)
We (inclusive)	gi·ya′u	kēnawun	ki·lu′na (Pen.).
Good	wi·gαn	wunnegen	uli′gən.
Spoon	gi·ya′m·αn	kena′m, kuna′m, kunna′m.	
Breath	ya′cαwaŋg	nashauonk	nasawǫga′n.
Parched corn flour	yo′ki·g	nokik	
He is strong	mi·′ki·gu	menuki	məli·′kigu.
Yesterday	wi·′yαŋgu	wunnunkwi	wlα′ŋgwe.
He gives	mi·′yo·		mi·′lau.
Fire	wi·yu′t	nut	
It looks clear, nice	wi·′yαŋgwad		uli·′nαŋgwat.
Rain	zu′gαyan	sokanon	zǫ′glan.
Tongue	wi·′yαn	wenan	wi·la′lo.
He thinks	(a) yα·′tαm	anantam	—la′ldamen.
I think	nαtaiyα′tαm	nuttenantamun	ndela′ldamαn.
He works	aiki·′kuzu	anakausu	alo·′kαzu.
He gives	mi·′zo (=mi·′zi)		mi·l·—.
Hen	moic	monish	
Sorry	si·wa′tαm		siwaldamen, repent.
Five	ni·pa′u	nepanna (Narr.) napanna (Nat.)	
Here, there	yudai′, ni· dai′		yuda′li, ni·da′li.
He wishes it	tcα′ntαm	ahchewontam	(Pen.) etewe′ldamən.

The substitution of *y* for *r* and *l* is also shown by the treatment of English loan words.

rat	yats.	broom	bi·yu'm.
blanket	bi·yα'ŋgαt.	Friday	bi·yaita.
plate	bi·yo'ti·.	breakfast	bi·yo'djαpαs.

From Mrs. Fielding's verbal forms, which are by no means complete, a tabulation of pronominal elements is as follows:

MOHEGAN-PEQUOT PRONOMINAL TABLES

Indicative mood, personal prefixes and terminations of the verb; as exhibited in the extant material

Singular	I	thou, you
Intransitive	nα-	gα-
Me		gα=ni·
Us, exclusive		
Us, inclusive		
Thee		
You		
Him	-α nα=owa	gα=owa
Them (animate)		
Them, it (inanimate)	-am	

Plural	he (animate)	it (inanimate)	they (animate)	they (inanimate)
Intransitive	-o, -zu wo-	-yo (-yu)	-αg -wak, -wαg	-c (sh)
Me	wo=αŋg			
Us, exclusive				
Us, inclusive				
Thee				
You	gα=αŋg			
Him	wo=owa -α			
Them (animate)	wo=αg		wo=wαg	
It (inanimate)	wo=αn -α		wo=nau	
Them (inanimate)	wo=αc			

A short list of Mohegan stems and morphological elements, with examples of their use from the texts and previously published lexical material, will prove serviceable for purposes of comparison.

-waŋg denotes the abstract noun. It is usually used with verbs in the third personal form (a). In another sense it does service as a verbal noun termination, "that which is so and so," or "that which does so and so" (b); and then passes over into an instru-

mental ending which is normally -ig. (c). (Mass.-Narr. (a, b) -waonk, -ōōonk; Wabanaki (a, b), -wαŋgan, (c) -igan.)

(a) gαmu′duwaŋg—— theft.
mi·′ki·gwaŋg—— strength.
wi·′zαwaŋg—— name.
ya′cawaŋg—— breath.
mi·′tcuwaŋg—— food.
natai′nαmαŋg—— my help.
yα′tamwaŋg—— thought.
ki·′dαsuwaŋg—— reading.
wu′skαsuwaŋg—— writing.
wi·ya′mowaŋg—— health.

(b) gα′ckatcαŋg—— "that which passes over"; a supernatural manifestation resembling the "will-o'-the-wisp."
bαn·i·′dwaŋg—— knife.
dα′kwaŋg—— corn mortar.
kwα′d·αŋg—— throat.

(c) bα′cki·g—— gun ("that which explodes").
bumbai·g—— binding strip on a basket ("runner" (?)).
gwu′nsnɔ·g—— pestle ("long stone implement").
wu′skwi·g—— book ("written").

-d functions apparently as a participial ending. (Mass.-Narr. *-d*, *-t*, Wabanaki, *-t*.)

wa′djαnɔ·d—— having; when they have.
skα′m·od—— finding; when he finds.
wi·ya′m·αmod—— feeling well; when one feels well.
dα′pkud—— it being night; when it is night.
wi·′gαnud—— being good; anything good.
nα′pud—— dying; when they die.
ai′wad—— being; things are so and so.
i′wad—— saying; as he says.
mi·′tcud—— eating; thing to be eaten.
nα′tckawad—— looking for him; when you look for him.
bi·′yund—— coming; when he comes here.
pα′dαmαd—— hearing; when one hears it.
wo′tod—— knowing; when we know.
a′b·αd—— staying; place where he is staying.
wu′stod—— making it.
yαgwanα′ŋgwad—— looking as though; appearing as.
wi·′yαŋgwad—— looking well; favorable.
zu′gαnαŋgwad—— looking like rain.
wi·′yαnαŋgwad—— looking like favorable weather.
gi·′zαkαd—— daytime; it being day.
gu′pkwad—— cloudy day; it being a shut-in day.
Tca′nαmi·d—— excessive eating; a proper name of the Mohegan-Pequot trickster in mythology.

-ian, -iun, -ian, -yan, -yun, -yan } subjunctive, pronominal termination, used evidently for first and second personal forms.

tɑkwa′di·an ——— when drunk; literally, "when hit" (tɑkwa′).[1]
wɔ·mbu′nsi·yɑn ——— if I live in the morning.
sosɑ′n·ian ——— if you are tired.
mɑs nɑpu·′yun ——— when you will die; if you should die.
da′bi gɑmi·′tciyɑn ——— can you eat it?
mɑdɑmɑ′moyan ——— when I do not feel well.
yɑ′ndɑyun ——— when I am hungry.
woto′n ——— as (he) can know.
nugɑtaiyɑ′nɑ ——— how may you be? a formal salutation.

There are a number of verbal forms showing a *-mo* element, which can not well be explained from this material itself.

wa′cɑmuc ——— growing; are plenty; abound.
ba′kcɑmo ——— it broke away (referring to rain clouds).
ni· ya′yomo ——— that is ever so.
nɑyɑ′ndɑmo ——— I was hungry; I kept getting hungry.
yɑ′ndɑmo ——— being hungry.
wi·ya′m·ɑmo ——— feeling (feels) well.
bi·′t·cɔ·mo ——— coming; comes.
gwi·′ksumo ——— he whistles; whistling.

-nc, -c, } imperative ending. (Mass.-Narr. *-(a)c* (*(a) sh*); Wabanaki no correspondent; Mahican *-n*.)

gɑpɑ′nc ——— close it; shut (the door).
zɑwi′c ——— go out.
gɑtɑ′mkic ——— get up.
bi·′yanc, bi·′yac ——— come.
djoi′kwic ——— hurry up.
mɑdɑ′pc ——— sit down.
kwagkwi′c ——— run.
pɑ′nɑmc ——— put it down.
pu·′nanc ——— place it.
a′mapc ——— sit down.
ka′wic ——— go to sleep.
i·′wac ——— say it.
kɑ′tcitɑc, gi′ctutɑc ——— wash (yourself).
gɔ·′danc ——— take off.
ki·′nanc ——— carry it.
djuwai′yɑc ——— warm yourself.
kɑ′mɑmc ——— look at it.
nɑ′ntcidɑc ——— go after; go seek.
kwɑ′tctamc ——— taste it.
sɑgwi′c ——— come in.
yundja′nɑmc ——— open it.
mɑ′kɑnamc ——— pick it.

[1] An interesting correspondence is Penobscot, *taga′mɔzi*, literally "hit yourself," which means "take a drink."

(a) *wi·gi-*
(b) *wi·-* } (a) desiderative, (b) intensive prefix denoting good, favorable. ((b) = Mass.-Narr. *wuni-*; Wab. *uli-*; (a) Moh.-Peq. *wi·'gi-*=Wab. *wi·gi.*)

wi·'gan---------- it is good.
wi·'go---------- he is good.
wi·'ktcu---------- he is handsome.
wi·'ktam---------- he loves.
wi·'gina'wa---------- I like to see him.
wi·'gitaga'm---------- I wish to hit him.
wi·'ganta---------- it is light.
wi·ya'mo---------- to feel well.
wi·'yanaŋgwa'd---------- it looks clear.
wi·'tcu---------- he laughs.
wi·'gatac---------- well cooked.
wi·'ksaba'gad---------- sweating.
wi·'munai---------- it is true, indeed.
wi·gwɔ·'san---------- good day (salutation).

-ac, -c, inanimate plural suffix. (Mass.-Narr. *-sh,* Wab. *-al.*)

gi·'zakadc---------- days.
ma'kasanc---------- moccasins.
skanc---------- bones.
manu'dac---------- baskets.
kandi·c---------- legs.
pad·i·'nc---------- arms.
wi·dji·'c---------- hands.
wo'manc---------- eggs.
ni·'zi·zanc---------- twos.
sanc---------- stones.
yuc---------- these (inanimate).
tca'gwanc---------- things.
wi·'cɔ·gwanc---------- hairy.
madwi·'gatac---------- (things) not cooked.

-ag, -nag, animate plural suffix.

ga'usanag---------- cows.
gi·'tasag---------- cattle.
dji·'tsag---------- birds.
moi'cag---------- hens.
i·'nag---------- men.
Mohi·'ksi·nag---------- Mohegans.

-san.(i) denotes prostrate position. (Mass.-Narr. *-sin;* Wab. *-ɔs·in.*

nizama'ksan---------- I lie down.
niso'san·i---------- I am tired.
da'ksan·i---------- to fall down.
backaca'san---------- to fall down.
ba'ckązi·ti·ɔ·'san---------- (Nehantic) to fall down.

-i·, an element which terminates independent forms, verbal auxiliaries, adverbs, and adjectives. It functions as an inanimate pronominal form. (Similar in the neighboring and in the Wabanaki dialects.)

tcɑ′ntci·—— must; it is necessary.
su′mi·—— because.
oca′mi·—— too much; it is excessive.
kɑ′dji·—— already; it has become.
wa′dji· —— so that; in order that.
da′bi·—— can; be able.
ba′ki·—— perhaps; maybe.
mi·tci·′mi—— always.
dja′ci·—— so much. (French *tant.*)
tci·′wi·—— nearly.
gɑta′wi·—— about to; going to; will.
gi·′zi·—— has; finished.
mo′wi·—— going to; motion toward.
mɑta′wi·—— much; very.
wu′tci·—— from.
unda′i—— then; conjunction.
nida′i—— there; then
yuda′i—— here; now.
doda′i—— where.
gɑ′ntci·—— it is big.
mɑ′tci·—— [it is] bad.
dja′tci·—— half; partly.

dja-, *tca-*, *tce-* ′ intensive element with a derogative sense. (Mass. *chah;* Wab. *-dja-* (*-dje-*), objurgative.)

Tca′nɑmi·d—— glutton; excessive eater. (The Mohegan-Pequot mythological trickster.)
tce′nɑmbai′ckudu—— he is very bad; no good!
waikɑdja′mɑŋk—— oh, my gracious! (Exclamation of sudden surprise.)
wa′kɑdjanɑ·k—— (Nehantic) pshaw! Corresponds to the preceding.

PICURÍS CHILDREN'S STORIES WITH TEXTS AND SONGS

BY

J. P. HARRINGTON and HELEN H. ROBERTS

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GENERAL VIEW OF PÌWWELTHA (PICURÍS)

PICURÍS CHILDREN'S STORIES, WITH TEXTS AND SONGS

By John P. Harrington

INTRODUCTION

Among the Indians of the little Tiwa village of Picurís,[1] which lies hidden among the mountains of northern New Mexico, the Earth is believed to sleep for about a month at the time of the winter solstice; that is the period for telling ancient myths. Some of the prettiest of these myths constitute the bulk of the present volume of texts. They are dictated by Rosendo Vargas [2] just as he heard them told by his grandfather and others within the adobe walls of the home village when a boy "while the Earth was sleeping." They have all the savor of the New Mexican mountains and well illustrate the versatility of the language, which is capable of expressing the most intricate and poetic thought.

Characters which figure largely in the myths are the members of the family of cannibalistic Giants, the Elf (a youthful dwarf who has the strength of a man and goes about clad only in a breechclout), Fish Maiden, Sẹŋgerepove'ẽnọ (the Tewa hunter-adventurer), Shell Hat, the Sun, the Moon, the Morning Star, the Corn Maidens of the cardinal colors, the Butterflies of the cardinal colors, Magpietail Boy, Old Beaver, Old Wolf, Old Coyote, Old Coyote Woman, the brother and sister Fawns, the Dove Maidens, Big Nostril, the Snakes, and several others. Most of the stories end with a good moral teaching or some explanation of nature, and then "You have a tail" [3]—which means that it is your turn to tell a story. The songs which accompany the myths, charmingly rendered by Mr. Vargas, constitute one of the most pleasing features of the collection and have been transcribed by Miss Helen H. Roberts.

The dialect of Picurís and the markedly divergent Taos dialect make up the Northern Tiwa as contrasted with the Southern Tiwa or Isleteño. For further information on the classification of the Tanoan languages see my "Introductory Paper on the Tiwa Language, Dialect of Taos, New Mexico," in American Anthropologist, n. s., vol. 12, pp. 11–48, 1910.

[1] Native form P̄iwweltha; for a view of the pueblo see Plate 43.

[2] Indian name Phīthəxomẹnẹ (shortened familiarly to Thəxon), Feather-bunch Flying (phī- from phī'inẹ, feather-bunch, Spanish plumero; thəxomẹnẹ, that which flies or floats along in the air, from thəxomẹ-, to fly along, -nẹ, agentive).

[3] See footnote, p. 312.

At the end of the volume a number of nonmythological textlets dealing with folkways and an Our Father version, all from the same informant, have been added. The texts were originally prepared with interlinear translation, but this has been omitted because of the cost of printing, although I believe that the including of interlinear

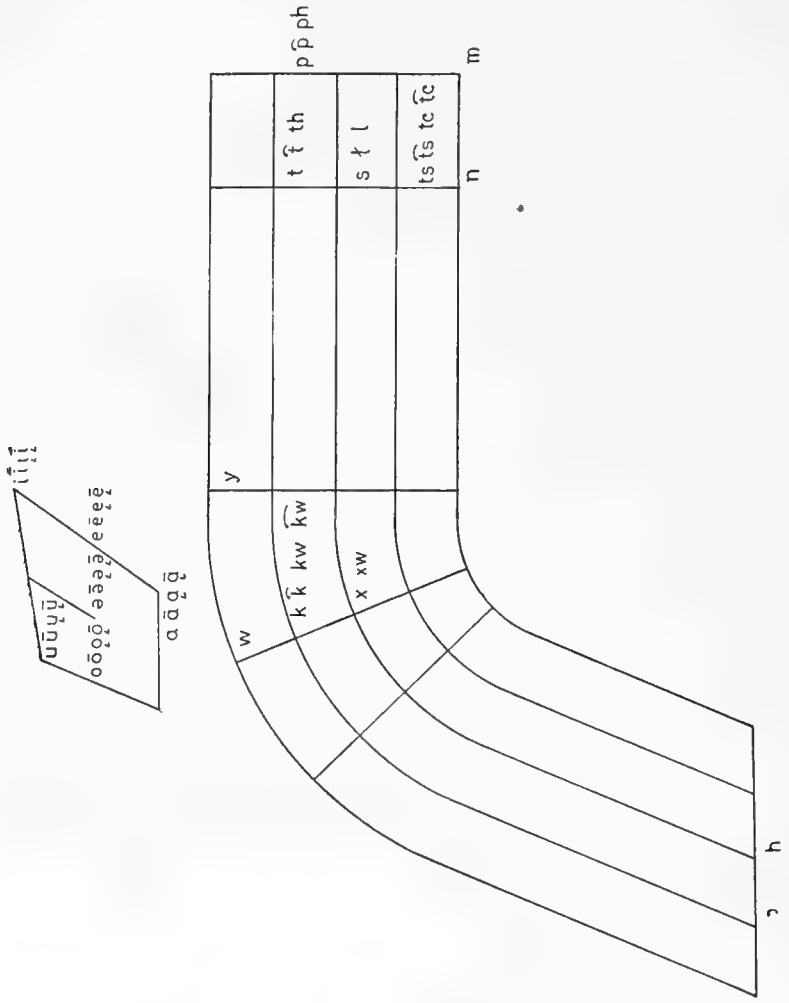


FIG. 9.—The Picurís phonems

translation best subserves the purpose for which such texts are published.

Grateful acknowledgment is due especially to Dr. J. Walter Fewkes, Chief of the Bureau of American Ethnology, for his sympathetic support of these studies. The warmest thanks are also given to Rosendo Vargas, the narrator, and Miss Helen H. Roberts, who transcribed the songs with painstaking accuracy.

CHILDREN'S STORIES

Magpietail Boy and His Wife

Nąk̄uthę nąk̄uthęke tcexąmęn[1] wa tətha P̄iwweltha 'iť aithə. Thapa K̄wiatciaxwę'əutco[2] han 'ąɬiuphil 'Iť solekwin[3] 'ąnthə. 'Iť solekwin Tcahənę[3] 'ąn 'ąnąwia. Hele yįn phənna Yawatcəke'ai[4] 'inątətaki. Męntcoho 'Iť solekwin nǭwai tcihokwil Tcāhənę 'iťūtceťamęmpiu męhu. K̄wiatciaxwę'əutco winątciť sə'epa męn thōɬanę tcīpiu'aihęn tcōkwil 'ąɬiumę'e wi tcuta wēwe thətha 'ąwān'e 'ąnakātcatiamę. 'Iť solekwin thoɬan'aihęn nąnǫpupuhęn wa ɬiuphə'ai Tcāhənę 'įntətakin'au Tcāhənę 'ąn ťūtcemęhu. Hepuxęnnęn nǭpik̄ialęn thəttha wānhu, han hepuxęnnęn hiaulon hattą 'opęyǫmęn wānhu. Hǫwęn 'ąsənthə'e K̄wiatciaxwę'əutco nąthia'ai tcīťsə'epa tcuta 'ąɬiuťsəmmęnną 'ąnakātcatiamę. Wi tcokwil 'ąmęmę'e nǫwai 'ąnakātca.

Męntcoho wepa K̄wiatciaxwę'əutco wētąn tǭhu: "Xǫmmą tcannǫį tiyaitcīpiupǫ, xǫmmą tcokwil'a 'ąnɬiulanę nǫwai 'osowəlehu. Tcannǫį tihotci, kwīP̄amǫtha tak̄ūi'aihęn · taitcīpiawetci. Yǫn thənate 'owəlekęnną kēwatta he taimętci wa tcoho męn'auxęn.

Męntcoho tcit̄əi nǭwianę thōlkemmęn 'ąɬiulanę pa mękiahęn 'ǫmmiahu. "'Ąnɬołenę, tcukwe 'ąk̄uhan hattą 'ąk̄uk̄ęnną nąwān." K̄wiatciaxwę'əutco męn mątcī'ąpiawehu, han tǭhu: "Hoxui, 'ąnɬiulanę, hattą nąthia'aiyo tatcī'ąmai,hokeyo hattą tak̄ūhę." Ho tǭmęn mąk̄ui. KwiP̄āmǫtha kui mątcīpiawemęn. Nątcīhąlą'ąmhu.

'Ąɬiulanę, 'Iť solekwin, məllən mąpęxia'ąnhu. Łęutęn nąnąn P̄ǫtcuť əi nąkənk̄ūpupu'ąn, 'Iť solekwin 'ikənkwelP̄ən. Męntcoho K̄wiatciaxwę'əutco 'ąɬiulanę 'o'ǫmmiamęn tǫťalia: "Məllə, hattą 'ehęnǫ 'ąpənhu." K̄wiatciaxwę'əutco tcuť əi k̄ēt'a 'ąnąpǫpu'e tǭpę.

[1] It is customary to begin a Picurís myth with the words: Nąk̄uthę nąk̄uthęke (tęn) tcexąmęn (or with the emphatic repetition of nąk̄uthę omitted), "long ago, long ago therefore accordingly," which may be freely rendered as "Long ago then" or "Once upon a time."

[2] One of the Corn Maidens of the cardinal colors; cp. White Corn Woman, wife of Sęŋgerepove'ēnǫ, pp. 313, 323.

[3] One of the secret societies of Picurís.

[4] For the Picurís place names the writer has in preparation a separate treatise.

CHILDREN'S STORIES

Magpietail Boy and His Wife

Once upon a time the people were dwelling at Picurís Pueblo. And Magpietail Boy and his wife, Yellow Corn Woman, dwelt there. Yellow Corn Woman belonged to the Society of Wizards. Down below at Yawatcəke'ai they had their estufa. Yellow Corn Woman went there every night where the Wizards were doing their sacred ceremonies. Magpietail Boy liked to sleep so much that he did not know where his wife went in the evenings nor at what time of the night she returned. As soon as it got dark, Yellow Corn Woman went over to where the Wizards had their estufa, to take part in their sacred ceremonies. At times she would come home after midnight, and at other times she would come home when it was already daylight, in the early morning. But her husband, Magpietail Boy, was such a sleepyhead that he did not know at what time his wife came home; neither did he know where she was going every night.

But one time he said to himself, "Suppose I do not sleep to-night, in order to see where it is that my wife is going out to nightly. To-night I will follow her. When I lie down in bed this evening I will pretend that I am asleep. As soon as she goes out of the house I will follow right behind her wherever she goes."

And that evening, after his wife had given him his supper, she said to him: "My husband, you must be lying down, for the time has come for you to sleep." Magpietail Boy made believe that he was very sleepy and said: "All right, my wife. I am really very sleepy, so now I am going to lie down." And so saying, he lay down. He was lying in bed pretending that he was asleep. He was snoring away.

His wife, Yellow Corn Woman, began to hurry to get ready to leave. Shortly somebody knocked at the door. Yellow Corn Woman opened the door. And Magpietail Boy heard someone telling his wife, "Hurry. You are the only one who is late." Mag-

Wētąn tǭhu: "Hąląn 'ąnɬiuthə'e Tcāhənę 'ąnǭtūtceʃ̄ahu. Hǫwęn tcannǫį tihotci. Tcannǫį henaikātcatci." Męntcoho 'Īʃ̄solekwin k̄ōwęn 'ąmąpia'aihęn tcilek̄ō'aihęn thənate 'owəle. 'Owəlekęnną k̄wiatciaxwę'əutco mąxwīwehęn mąpai'aihęn 'ąɬiumęmęn kewatta mę.

'Īʃ̄solekwin tənǫn p̄iɬamǫn halląn męhu. P̄atholia'epa phanhui p̄athəwęn həu'auteta 'okəppęyo. Męmęnwaita wa Tcāhənę 'ittə-takin'ai wān. k̄wiatciaxwę'əutco 'ąɬiuthə'e mǫmęn nąphiaʃ̄sętəu-kitha 'ąʃ̄sən. "Yǫhoyo męn nǭwai yǫnʃ̄əi ɬīuenę 'ąnthə'e 'ęhu, Tcāhənę 'ąn ʃ̄ūtceʃ̄āhu, hǫwęn yǫhui he taixętaitci." Ho tǭmęn yįn 'ę̄ɬaputha [5] mąxęnɬai 'o'ę̄ɬatophialiakeliannątha [6] mątai.

Tətaphalta 'omǫm'aixęn Tcāhənę 'inąphiaʃ̄setəuki. Łęųtęn thapa 'imąʃ̄uixia'ąmhu. Wel 'iutcewemęn, wel 'iuphąįthəmęn, wel 'iuʃ̄ałə-thəmęn, wel 'iuxǭthəmęn, han wel wi pīn'ai 'imąʃ̄əmęn. Męntcoho ɬǭmąn 'imąpiahu. 'Imąpiak̄əmęhęn 'itʃ̄onwia'epa 'i'ǫmmiahu: "Tą xǫmmą hattą 'inąʃ̄ui'ąntci." Ho tǭmęn męntcoho tətaxwilęn 'ipimiakwęyǫtok̄ui. Męntcoho 'iʃ̄uiʃ̄āhu. Miakwęyǫtoma 'iwīlemęn wēwe tanęn ʃ̄sęnpiu 'iɬolhu. 'Itʃ̄onwia'epa 'i'ǫmmiahu: "Hąląn yǫho pu'au kiyanąɬaʃ̄aitutco'eyo tcīhu. Xǫmma k̄ēn'au węm'a kopǫwəle." Męntcoho węn k̄ēn'aukwil 'opǫwəle. Yįn 'oʃ̄aulosian'au nąpǫmątcian wəwe tətapiu ʃ̄sən. "Tcuʃ̄əi yįn k̄ēn'au wi hele wainąɬaʃ̄aitcīmęko," ʃ̄ōn'ǫmę.

Męntcoho wēwe 'iʃ̄uiʃ̄āhu, wēwe miak̄ǫyǫtoma 'iwīlemęn wēwe ʃ̄sęmpiu 'iɬolhu. Miak̄ǫyǫtoma 'iyaxwīletiamę. "Halo łęų'ohęn mąluwe," ʃ̄ōnenę tǭhu, "hǫwęn yǫho kiyatutco'e he wi tcīhu. Hokeyo ho kinaʃ̄uik̄ōtiamę. Xǫmmą Łēkąųenę 'ixwia'ąntci. Tciʃ̄əiyo wi nǫwęn nainąn 'opęyǫ." Męntcoho Łēkąųenę 'ixwia'ąn: "Łēkąųenę, 'ąxwia'ąn 'ę'e 'ąnǫɬawiako, ęyo wi nąnǫwęmmainąn həu'aute 'įn'onę węnnǫ kąpǫtiahu. 'Ęyo 'ąnǫɬāwia. Yǫho nąɬaʃ̄aienę kiyatūtco'e pu'au kitcīmęko kinąʃ̄uik̄ōtiamę. Hokeyo konǫtcik̄keyo 'ąxwia'ąnhu." "Hu hu," Łēkąųenę tǭmęhęn k̄ēn'aukwil 'othəlwəle, yįn łē'au han ʃ̄aulo'au mąɬaimątcia'aihęn, tcohele wa nąɬaʃ̄aimǫn. Hattą tətapiu nąʃ̄alaʃ̄sətəhęn yįn 'ęɬa'ai 'o'ęɬatokelianną'ai kalxaixwętcąnę.

[5] 'Ḗɬa-, roof-hole, N. M. Span. coye.

[6] 'Ḗɬatophia-, roof-hole sticks, i. e., the sticks used for closing the roof-hole, piled beside the roof-hole when the latter is open.

pietail Boy recognized the person's voice that was speaking outside. He said to himself, "I believe my wife is doing ceremonies with the Wizards, but I will follow her to-night. To-night I shall know." Yellow Corn Woman, dressed up well, her hair well combed, went out of the house. As soon as she had gone out, Magpietail Boy got out of bed, dressed up, and followed his wife.

Yellow Corn Woman went southwest, walking fast as she went along the trail. As the moon was shining, her moccasins looked white as snow, as she came to the estufa of the Wizards. Magpietail Boy watched his wife as she entered a place which was brightly lighted. "I see that this is the place where this wife of mine has been coming every night, doing ceremonies with the Wizards. But I will hide myself under here." As he said thus he hid himself near the roof-hole. He put himself under the roof-hole sticks.

When he looked into the estufa the Wizards had it lighted up. Shortly they began to prepare themselves for the ceremony. Some took their eyes out, some took their noses off, some took their ears off, some took their legs off, and some even cut themselves in two. They were all fixing themselves in various ways. After they were finished dressing, they were told by their leader, "Now let us start our ceremony." As he said thus they put a rainbow across the estufa. Then they began to do their ceremony. As they tried to climb the rainbow, they would fall back again. Their leader said to them, "I believe there is a person near who is not our equal. Suppose that one of you go out to see." And one of them went out to look. He looked around among the bushes, but he could not see anything, so he went back into the estufa again. "There is not a human being outside," he told the leader.

Then they again started to do their ceremony. They began to climb the rainbow. Again they fell back. They could not climb the rainbow. "Stop for a moment," said the leader. "There must be some human being near who is not our equal. That is the reason that we have failed in doing our ceremony. Suppose we call the Screech Owl, for he is the only one who can see, even in the dark." Then they called the Screech Owl. "Screech Owl, we have called you because you are the chief of the night, since you are the only one that can see in the dark. You can even see a little ant very far in the dark. You are the chief of the night. There is a human being near who is not our equal, and that is the reason we have failed to do our ceremony. So that is why we have called you here." "Hu, hu," said the Screech Owl as he flew outside. He lighted around in the weeds and bushes there, but he could not see a human being. And as he was going into the estufa to report that he had not seen anything, he noticed there at the roof-hole the tail of a wolf hide sticking out through the roof-hole sticks. He then went into the

Tətama t͡sən'aitęn Tcāhənę 'i'ǫmęn: "Hu hu, tcut͡əi hele k̄ən'au tiyanǫłat͡aimǫn. Hǫwęnko yǫn 'o'ęłatokelian'aiyo tcut͡əi kalxaixwętcǫne, hu hu," tǭmęhęn 'othəlwəle.

Łəkǭǫenę kalxaitǫpukennǫ 'Īt͡solekwin pīwewān. "Thapa mętco 'ǫnsətthə'e yo wia," wētǫn tǫhu. "Xǫmmǫ węm'a k̄ētha mǫpǫtcǫn, 'aixęn hele mǫt͡aithǫm'ǫn'ǫn tcaikwil mǫt͡sətetci," 'itt͡onwia'e tǫhu. Męntcoho węn k̄ēn'aukwil 'opǫwēle. 'Ē̱ła'ai 'omǫmęn 'ę̱łanǫ'ai tcut͡əi węn t͡āienę ə̱'ǫkalxai'e'aihęnnǫ 'ę̱łatonǫ'ai xętai. Tcihuite wətciahęn tətapiu t͡sətia, t͡ōnenę 'ęntha kǫlia. "Ha, K̄wiatciaxwę'ɔutco, heyo tcut͡əi 'ǫnłāwiathəkin'au 'ǫwānhu?" Hǫwęn K̄wiatciaxwę'ɔutco hewatǭmę, wa 'ǫłiu'ęn'ai łākiahęn. Męntcoho hattǫ nǫpik̄ialęn nǫnǫ'epa 'owatcekwelpəttiamę, tcī'ǫmai'epa. Hētcuwęn 'ǫłiuthə'e 'opawiama 'ip̄ēxek̄ui. Męntcoho tcīpiu. Tcāhənę 'iut͡uiphal'aihęn yin kia'au 'ǫnǫp̄athǫnmęnłapiatcia. Męntcoho tcihui 'ǫnǫtcīkatcǫn tākia.

Thəpiakęn hiaulotta tcīwapuixęn tǫnnǫnǫn'au kwilpa 'ǫnt͡səpə'aihęn p̄āthǫnxweu'ai kui. "Heyo hattǫ yǫnate tcat tawəletci," wētǫn tǫhu. Wi mǫxwikkewęnnǫ 'ǫnathiamę, p̄āthǫnxweu'emǫ waikuitcittęn 'iuwia'epa kwilpahęn 'omǫmęn kui.

estufa and said to the Wizards: "Hu, hu. I have not seen a human being outside, but there is the tail of a wolf skin sticking out from under the roof-hole sticks," And saying "Hu, hu," he flew out.

As soon as the Screech Owl mentioned the wolf skin Yellow Corn Woman realized who it was. "That must be my husband then," she said to herself. "Let one of you go out to see. If you should find anybody, bring him in," said the leader. And one of them went out to look. As he looked around the roof-hole, there was indeed a person under the roof-hole, covered with a wolf skin and hidden under the roof-hole sticks. He was taken out of there, was carried into the estufa, and was brought to where the leader was sitting. "Ah, how is it that you come about my precinct?" But Magpietail Boy did not say anything. He was then taken over and seated where his wife was seated. As it was then after midnight, he could hardly keep his eyes open. He finally laid his head on his wife's lap and went to sleep. After the Wizards had finished their ceremony, they made a ridge-bench in the arroyo. He was then put there while he was still asleep.

When he awoke early the next morning he was lying face up in a strange place on the cliff bench. "How am I going to get out of this place, now?" he said to himself. It was even impossible for him to turn over. Since the cliff bench on which he was lying was only wide enough for him to lie on, he could only look upward as he lay there.

Mẹntcoho Yəimẹnẹ wa Pẹ̄thən'ai [7] thə. "Xọmmẹ tcathəi wa tənọn pākwil he taitəiwamẹtci," tọmẹn mẹntcoho mẹ. Mẹmẹn mẹntcoho tcāī̄āhu:

No. 1

TRAVELING SONG OF THE ELF

'Ɑi 'ai wetala
'Ɑi 'ai wetala
Wetala həaəa holiuliuho
Wetala
Wetala həaəa holiuliu
Hahe'a həaəa 'ai
Haneya haneya.

'Ɑi 'ai wetala
'Ɑi 'ai wetala
Wetala həaəa holiuliuho
Wetala
Wetala həaəa holiuliu
Hahe'a həaəa 'ai
Haneya haneya.

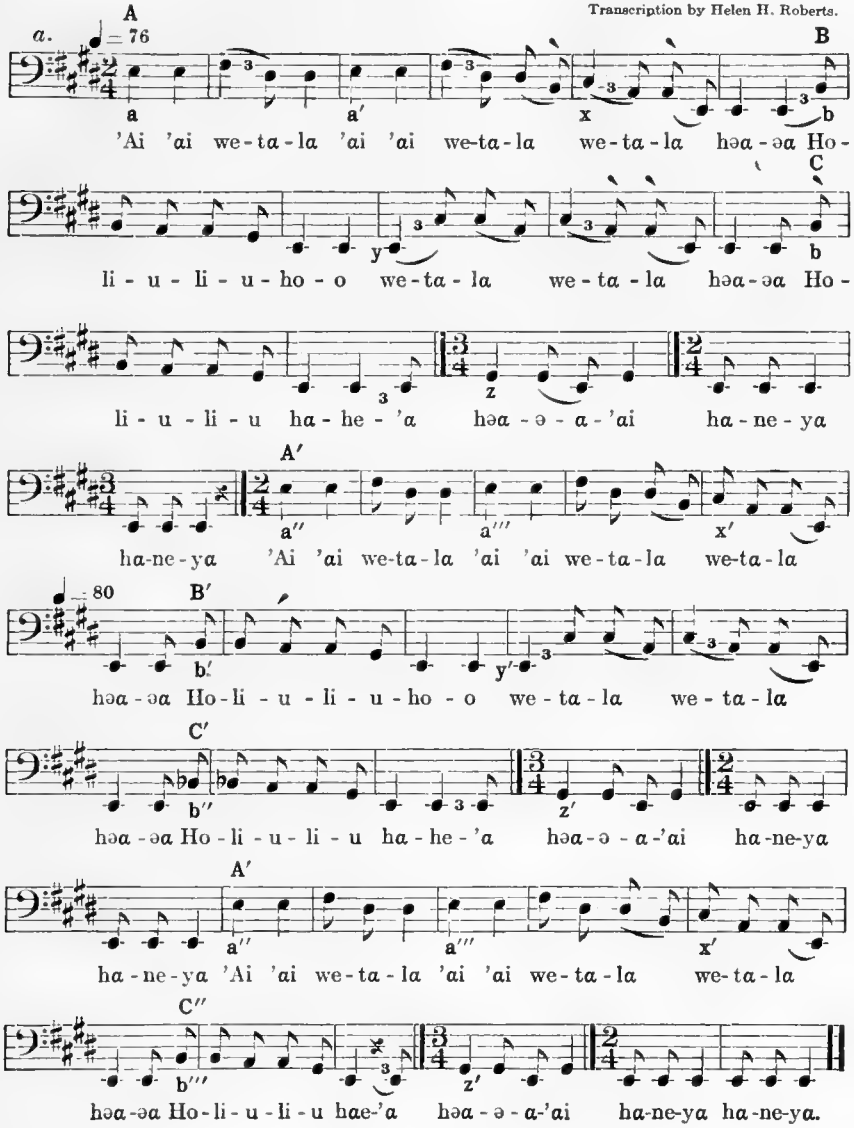
'Ɑi 'ai wetala
'Ɑi 'ai wetala
Wetala həaəa holiuliu
Hahe'a həaəa 'ai
Haneya haneya.

[7] "Deer Home."

Now at Pę̨thəntha there dwelt an Elf. "I believe I will go for a walk down southwest to the river to-day." As he said thus, he started out. Going along he sang:

NO. 1. TRAVELING SONG OF THE ELF

Transcription by Helen H. Roberts.



Yįn K̄wiatciaxwę'ətco kuik̄əi'aukwil tcāt̄āmęn tcǭhu. Mętcoho K̄wiatciaxwę'ətco nąnate mątǭhęmę: "Tcut̄əi yįn k̄ən'au kąnątcā-pǫmęnę'e 'ątęwę xa'a yǫnate maiwəi." Yəimąnę tǭt̄alia yįn nątǫ-pǫnpiu pǫmę. P̄āthąn'ai 'okəiwəlexęn K̄wiatciaxwę'ətco 'ip̄ā-thąnxweukun'ai thąn. "'O, K̄wiatciaxwę'ətco, heyo tcut̄əi 'ę yǫho 'ąt̄āhu?" K̄wiatciaxwę'ətco pa 'ǫmmia: "Yəimąnę, yǫnate mai-hęmę." "Halo yįn tēnǫǫn p̄ākwil tamęmęko węn kwəlenę 'ąn kanąnąxianąko, halo łęutęnnǫ tasomūletci." Ho tǭmęhęn Yəimąnę tənǫn p̄ākwil mę. Tcāt̄āmęn męhu:

As he sang, he passed right above where Magpietail Boy was lying, and Magpietail Boy cried from below: "Whoever you are that is singing along, stop, and get me out of this place." The Elf heard the cry and went to see the place where it sounded. As he peeped into the cliff, he saw Magpietail Boy lying on the cliff bench. "Ah, Magpietail Boy, what are you doing here?" Magpietail Boy said to him: "Elf, get me out of this place." "You will have to wait, for I am going down southwest to the river, since I am paying courtship to a maiden, but I will return shortly." As he said thus, the Elf went down southwest to the river. He went along singing:

No. 2

LOVE SONG OF THE ELF [8]

Ya'ehe'a 'eraihyo'ero
Ya'ehe'a 'eraihyo'ero
Ya'ehe'a 'eraihyo'ero
Ya'ehe'a 'eraihyo'ero
'Eraiya'ehyo 'aihyo wiroheyo.

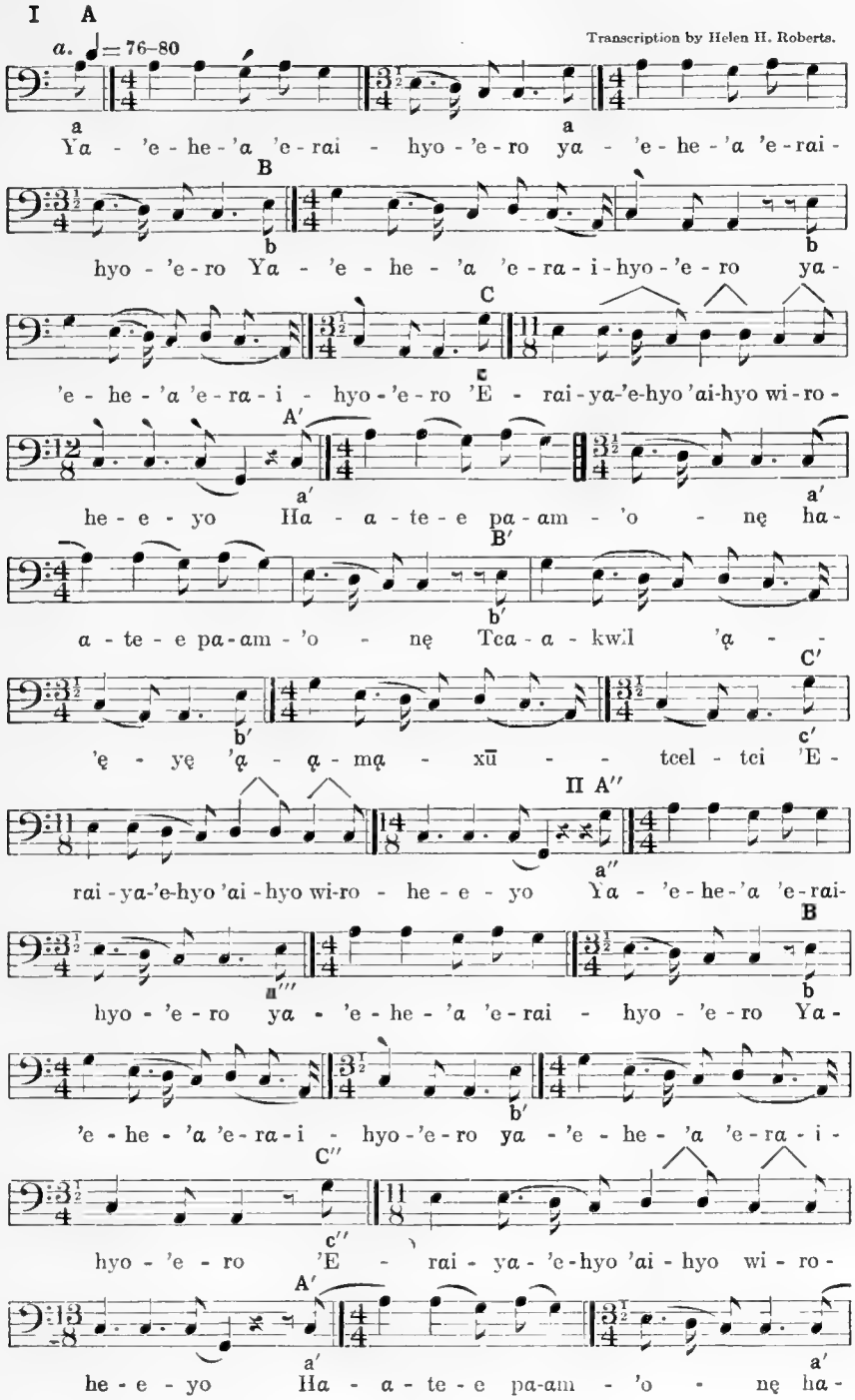
Hate pam'onę
Hate pam'onę
Tcakwil 'ą'ęję
'Ąmąxūtcetci
'Eraiya'ehyo 'aihyo wiroheyo.

Ya'ehe'a 'eraihyo'ero
Ya'ehe'a 'eraihyo'ero
Ya'ehe'a 'eraihyo'ero
Ya'ehe'a 'eraihyo'ero
'Eraiya'ehyo 'aihyo wiroheyo
Hate pam'onę
Hate pam'onę
Kąmąntceltcisą
Təpiu 'ąnmętci
'Eraiya'ehyo 'aihyo wiroheyo.

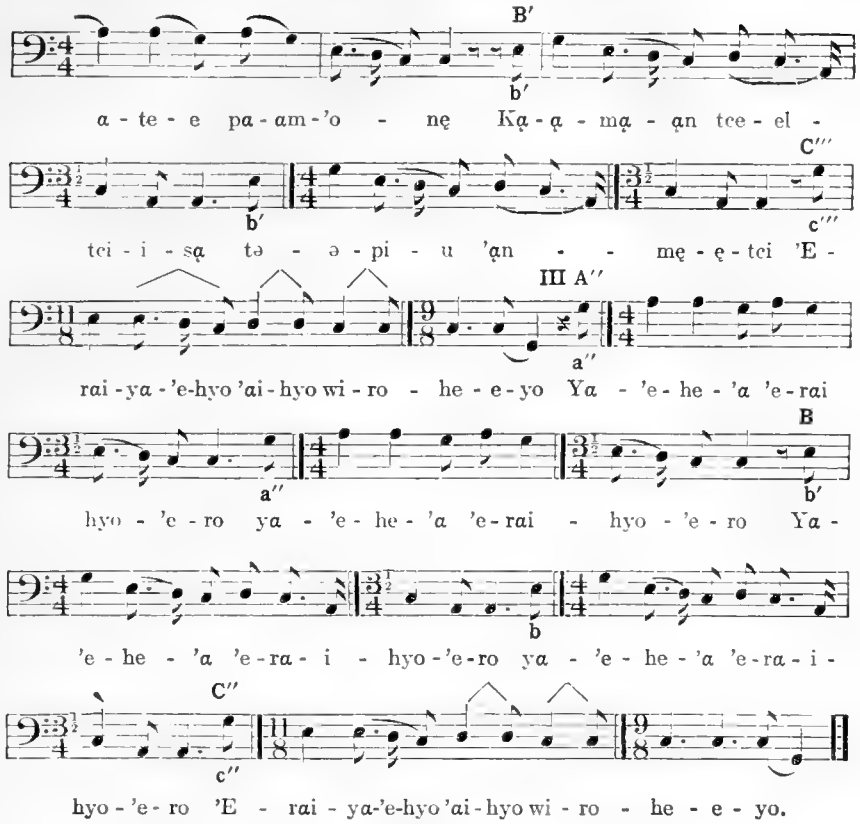
[8] The prose equivalent of the words of this song which have meaning is as follows:

	[English translation]
Hati pam'onę,	Dear little flower,
Tcakwil 'ą'ęyę	Come hither,
'Ąmąxutcetci.	That I may embrace thee!
Hati pam'onę,	Dear little flower,
Kąmąntcęltcisą	Let us be married,
Təpiu 'ąnmętci.	Come, let us go to the Pueblo.

NO. 2. LOVE SONG OF THE ELF



Ya'eheya 'eraihyo'ero
Ya'eheya 'eraihyo'ero
Ya'eheya 'eraihyo'ero
Ya'eheya 'eraihyo'ero
'Eraiya'ehyo 'aihyo wiroheyo.



PROSE

Hati pam'onę,	Dear little flower,
Teakwil 'ą'ęyę	Come hither,
'Ąmąyūtcetci.	That I may embrace thee
Hati pam'onę,	Dear little flower,
Kąmąntcęltcisą	Mayst thou be my wife,
Təpiu 'ąnmętci.	May we go to the pueblo.

P̄akwil męmęn Pə̄'opęyọ P̄āwaitha łukkuitha wān. "'Q̇thə̄k̄owa, Pə̄'opęyọ," tọ̄hu. "Tcaikwil 'ą'ęyę," Pə̄'opęyọ pa 'ọmmia. Yəimąnę tcihokwil mę'aitęn wipai 'ąntcītcełai. Męntcoho Pə̄'opęyọ waiī̄amęnta łaxatciahu. "Hattą P̄āna 'ąnąxwinną taī̄sənhę." Han Yəimąnę tọ̄hu: "'Q̇łłęų'ohęn kąnątęthiapọ?" Pə̄'opęyọ thapa męntcoho tọhu: "Ną P̄āk̄ēn'au tiyaiī̄ōtcikeko, hoke'e hattą wēwe taī̄sənhęko." Yəimąnę męntcoho Pə̄'opęyọ P̄āk̄ētha 'atęwęthiamę'epa ī̄əmę.

Męmęn 'iP̄āk̄uatįlįkittha wān'aitęn P̄ąnnu 'onąP̄āk̄uaxəhaketęn wa K̄wiatciaxwę'əutcopiu mę. Tcītha wān'aitęn K̄wiatciaxwę'əutco 'ọmę: "'Q̇ixęn tcanọ yįnate koxwəlei̯ąntci, 'aixęn węm'a yọnnę P̄ąnnu P̄āk̄uaxə'enę 'ąnątcęle'ąn, hokeyo węnnęnnọ konąłōlehę. kopọhaxwatce'ąn yįnate kowawəlepọ." "Tąxui k̄ōwęnnọ, tasotcęlhui'ąntci." Haihęn męntcoho 'ąnąP̄āk̄uaxə'ophūtcia. Họwęnko natcęle wēwe węn 'ąnąʼophūtcia. Thapa tcii̯əi natcęle pātcųnnąwia'e 'ąnąʼophūtcia. Thapa natcęle. Hattą Jəimąnę pa łąmmiahu 'ọmmiamęn: "Tcanọ 'ąhui'ąntci yọnī̄əi yo han phūlian." "Ha, taī̄ātci." K̄wiatciaxwę'əutco tọ̄hu. Męntcoho wįnnąwia'e 'ąnąʼophūtcia. Natcęle. "Howe yįna 'ąįtaiwęn, hohęnnọ 'onọnąwia'ąn," Yəimąnę pa 'ọmmiahu. K̄wiatciaxwę'əutxo łąmęwęhęn mọ'aihęn hewaitọ̄męn kui. Yəimąnę thapa węn nąP̄āk̄uaxətcąnę. "Tcanọ wįwinakke 'ałiak̄wia'ọmęmę. Yọnī̄əiyo phūlia, hattą 'ąnatcęle'ąn yįnate 'awəipọ.' Yəimąnę tọ̄męn 'ąnąphūliawiapu'e nọ'ōphui. Họwęnko męntcoho K̄wiatciaxwę'əutco 'ąnątcęltia. "Tąxui," Yəimąnę tọ̄hu, "yįnī̄əi yįn 'ąkuipē'anọ nọ'aukwil 'ąnąʼōphūtci." Yįn hewai'ọmmian nọ'ōphui-'aihęn, łęųtęn P̄āk̄ua'emọ 'i'ətcəpīsi'e kwilpa 'iwīlehu, yọkwe waimākwil wa k̄ōta pą̄thaxęn. "Tcanọ han," Yəimąnę pa 'ọmmiahu, "yįmpəi P̄ą̄k̄ua'emọ 'ikimmākwillo 'ąwīlehęn kowəletci." K̄wiatciaxwę'əutco męntcoho 'owəle. "T̄senọho mauī̄ąn," Yəimą'ọmę. Thapa he kēm'ąnkęn 'ąnąpūpu'e thapa he yįna taitiapu'e Yəimąnę 'ọmmia. "Hoxui," Yəimąnę tọ̄hu. Yįn 'iłak̄ənkuipiu 'ąmmę'aihęn Yəimąnę łapūpithąn, ho'aihęn K̄wiatciaxwę'əutco 'ąwitcia, 'ọmmiamęn: "Yọnī̄əi pūpinę yo tcatthołanęn kąłiulanę 'ąnąkuiwiatha 'ąk̄ūtci. Yọnī̄əi payo k̄ōk̄əmmiatci. Hokeyo kątheppiu 'ąmętci, họwęnko he 'ayałīu'ọmępọ. He 'ayawēlo'ąmpọ. Yọnī̄əi pūpinę pa'aihęnnọ han," ho Yəimąnę pa 'ọmmiamęhęn thəppiu mę.

As he went along, he came to where Fish Maiden was basking beside the river. "Good morning, Fish Maiden," he said. "Come over this way," said the Fish Maiden to him. The Elf went over and they both sat down to talk. As the Fish Maiden was getting dry, her mouth began to open. "I must be going back into the water where I belong." The Elf said: "Could you not stand it a little while longer?" The Fish Maiden said: "I do not stay outside of the water so very long. That is the reason that I am already about to go back in." Because the Fish Maiden did not want to stay outside the water, the Elf went away angry.

As he went he came to a tall spruce tree and there he picked five spruce cones, and went over to where Magpietail Boy was. As he came to the place, he said to Magpietail Boy: "I now perhaps might help you to get out of there, if you can catch one of the five spruce cones. So I am going to drop them to you, one at a time. If you miss all of them, you will not get out of there." "Very well, indeed, I will try my best to catch them." And so the Elf dropped one of the spruce cones, but he did not catch it. He dropped him another, but he did not catch this one either. He dropped him the third one, but he did not catch it either. Now the Elf began to scare him by saying: "You must do your best, for this one is the last." "Yes, I will," said Magpietail Boy. He then dropped him the fourth one. He did not catch it. "Then you can stay there; that is all I had," the Elf said to him. Magpietail Boy said nothing, but looked very frightened as he was lying there. The Elf then took out another spruce cone. "Now, this time I am not telling you a lie. That is the last. If you do not catch this one, I can not get you out of there." As the Elf said thus, he dropped the last one that he had. But Magpietail Boy caught this one somehow. "All right," said the Elf. "You must drop this right straight down from where you are lying." Then he dropped it, as he was told, and shortly there came up a spruce tree loaded with branches, right beside him, until it reached up to the bench. "Now," said the Elf, "you must climb this spruce tree and get out." Then Magpietail Boy came out. "Thank you for helping me," he said to the Elf. He then told the Elf just what had happened to him that night and how he had gotten in there. "Very well," said the Elf. Then they went over to where there was a fallen tree. The Elf found a woodworm and gave it to Magpietail Boy, telling him: "You must put this worm by your wife's bed to-night. This will fix her. So you must go home, but you must not tell your wife. You must not try to quarrel with her. This worm will do enough to her." As the Elf told him that, he went to his home.

Thəttha wān'aitęn piawęn k̄iatęn mąłąi. 'Ąłiulanę pa 'onąkąltcąnniahęn 'okālehęn hattą nǭwian nąnąʼepa wipaita 'ąnkel. Wa 'ąłiulanę kuiketha pūpinę mętcoho k̄ui. Pūpinę yįn łįkąįpiu 'Īt̄solekwin 'ąt̄sən. Mętcoho tcīkuitha thįna 'onąpǫhataipu'e 'onąhąnniahęn piu. Tcihuite K̄wiatciaxwę'əutco wētąn k̄ōwęn thət̄ahu.

Kąxwęki.[9]

Sęŋgerepove'ēnąʼ[1] Fights With the Sun

Nąk̄uthę nąk̄uthęke tcexąmęn P̄ākəuphal'ai 'it̄aithə. Tcexąmęn Sęŋgerepove'ēnąʼ 'ąłiuphil wēsęn 'ąnąn'ō'ophil 'ąnthə. Sęŋgerepove'ēnąʼ winayo tcəwia. Hohęnnǫ 'i'ōwā'ąnhu. thəpai 'otcəwəlemęn 'ipę̄kąlhu.

Tcexąmęn wepa 'otcəwəle. Hele 'iyąpəthąmę. Thəmǫ'ąn wi tcīmęn wi pę̄'įnę węn 'owamǫn. Mętcoho łǭhąn'epa 'iłāxwek̄əkkuitha mąłoiwałai. "Hǫwęn hęxętci hele piyapę̄thąmę tcatthəi?" tǭhu. Xwelkōlehęn tcexąmęn nąthat̄sahu, tǭmęn "Xą yǫkwe pę̄nę winǫipa māįe'e 'owawəlemę wepahęn tisothąn'ōphutcipu." Mętcoho waiwitǫmępun pę̄nę męn winǫipa māįe'e 'owəle. Tcexąmęn nąthattǫipǫki. Halo xwelwətcemęn, mętcoho P̄ę̄nę pa tǭ'ąmia: "Wayo 'ąmpuienę miyathappǫ." Sęŋgerepove'ēnąʼ 'ąnąthaxxwəikiwaita łāmę'ę. P̄ę̄nę wa 'ąmpiu 'amę. "Wayo," P̄ę̄nę pa 'ǫmmia, "sikākąmąįtcītci. Tcatthəi'aite p̄ąnnuthələyo kołupiatci, p̄ąnnu yo kołumǫpiatci. Tcįnnę łumǫ'enę kok̄əmęhęn 'ąxiawiatci. Yǫnt̄əi Thōlenę pa, 'ąnwāhutciamę'epa, konǫpęyo'ąmiamę'epayo, 'ąp̄un-'ąmiahę. Hokeyo p̄ąnnuthələ nąpuimęnnǫ tcaikwil wēwe kąn'ōphillo 'ą'ętci. Yǫhuiyo thōlenę 'ąnmąn'ōtcotci. Yǫhuiyo mąnp̄un'ąntci. Hohęnnǫ 'a'ǫmętci'e 'ąnnąwia. Hokeyo sənhuiyo 'ąt̄ātci." Tcexąmęn Sęŋgerepove'ēnąʼ 'ąpun'aite mąwenęhęn thəppiu mąpęsai.

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[9] "You have a tail," translated into Spanish as "Tienes cola" or "Tienes una cola." Cp. Isl. Kahwįkieim, "You have a tail" or Tą kahwįkieim, "Now you have a tail," etc. The narrator says this to the one whom he wants to have tell the next story.

[1] From Tewa Sę̀ŋgírípóvì'é'nú́ (sę̀ŋgírí- as in various words of greeting, of meaning obscure to the Tewa in this name; póvì, flower; 'é'nú́, youth). The stories in which Sęŋgerepove'ēnąʼ figures are felt by the Indians to be as characteristically Picurís as any of the others, yet the hero bears a Tewa name, lives at the Tewa village of San Juan, and the Tewa tell similar myths about him.

When Magpietail Boy arrived home, he sat down very quiet. His wife brought him something to eat, and after he had eaten, since it was already night, they both went to bed. And he laid the worm above where his wife slept. The worm entered Yellow Corn Woman at her navel. While she was sleeping it ate up all her entrails and she died. And after that Magpietail Boy lived happily, alone.

You have a tail.

Sęŋgerepove'ēną Fights With the Sun

Once upon a time the people were dwelling at San Juan Pueblo. And Sęŋgerepove'ēną dwelt there with his wife and two children. Sęŋgerepove'ēną was a great hunter. That was the only way he fed his children. Every day he went out hunting and brought deer.

Once he went out hunting and could not find any deer. All day he walked. Not a track of deer could he see. And as he was tired he sat down to rest on a log. "But why do I not find any deer to-day?" he said. He took his bow. He drew his bow, saying: "Would that a four-horned deer might come out. I could shoot him at once and knock him down." Then exactly as he said, a four-horned deer came out. He aimed. But while he was drawing his bow, the Deer spoke to him. "My friend, do not shoot me." Sęŋgerepove'ēną, still drawing his bow, sat frightened. The Deer went to where he was sitting. "My friend," said the Deer to him, "let me talk to you. Within five days from to-day you must make arrows. You must also make five quivers. When you finish these quivers you must be ready. This Sun that is helping us to live and giving us light is about to make war on you. That is why within five days you must come this way again, with your children. Here you will meet with the Sun. Here you will have a fight. That is all that I have to tell you. You must act like a man." Then Sęŋgerepove'ēną got up from where he was sitting and started home.

He was not bringing any deer. "Much as he has been hunting, he never has come home from hunting without a deer," the people said when they saw him coming from hunting. "Sęŋgerepove'ēną is not bringing a deer this time," the people said as they saw him.

Wi hele waipɇhuimɇn wihutcun wi tcētcīmɇn wiwepɑn'ayo pɇpɇn thəppiu watcəkwiwammɇpu. T̄āi'enɇ pa mɑmiamɇn 'ɑmmiahu: "Sɇŋgerepove'ēnɑ tcappa hele waipɇkɑlmɇ," t̄āi'enɇ pa waimɑmiamɇnta 'ɑmmiahu. Mɇntcoho thəttha wān'aitɇn łumɑthəiK̄ui'aitɇn mɑpīnɇłai. "Łołenɇ," 'ɑl̨iulanɇ pa 'ɑmmiahu, "heyo tcatthəi hele 'ayapɇhon? He'ayo hɑlɑn kɑnɑwia. Wihutconɑ kowitcəwələmɇn, wiwepɑn'ayo pɇpɇn 'awammɇpu." 'Onɑkalsiatciahɇn mɑkalłai. Tcowetcon pātcuwɇn'ahɇn 'onɑnI̱tcehɇn mɑwenɇ. "Ɑnl̨iulanɇ," l̨iu'ɑmɇ, "yi̱n tatcētcimɇn'au tiwiPɇthɑnhɇn tciT̄əi Pɇnɇ payo taT̄ai'ɑmia hanko tatcītci'ɑmiamɇn ta'ɑmmia xɑ tcatthəi'aite P̄ɑnnuthələ nɑpuimɇn Thōlenɇ pa, yɑnT̄əi kiupɇyo'ɑmianɇpayo taP̄un'ɑmiahɇ. Thapa ta'ɑmmia xɑ tcatthəi'aite P̄ɑnnuthələ nɑpuimɇnnɑ, łumɑ'enɇ P̄ɑnnu yo tapiatci taP̄əmɇtci łupa. Hattɑ P̄ɑnnuthələ nɑpuimɇnnɑ yɑn tcatthəi Pɇnɇ pa tatɑ̄'ɑmian'au wo tamɇtci, tcihoyo xɑ Thōlenɇ 'ɑnkan'ōtcotci, tcihoyo kɑmP̄un'ɑntci. Hokeyo 'ɇxɇnnɑ 'ɑxia'ɑntci. Thapa yɑnnɇ wēsɇn 'o'ō'ənɇ 'ixia'ɑntci."

Tcexɑmɇn yɑnnɇ P̄ɑnnuthələ Sɇŋgerepove'ēnɑ łupiakehɇnnɑ T̄āhu. Witthələ nɑpuimɇn'au nɑwian Sɇŋgerepove'ēnɑ P̄ɑnnu łumɑ'enɇ 'ołuP̄əmɇ'aihɇn 'oxiakēlia. Xɑ tɑ̄hu: "thənnayo mɇntcoho nɑsokātcatci xɑmmɑ P̄ɑ'a 'ɑmɑsołɑi̱yɑ, Thōlenɇ'a thahe nɑ'a, xɑmmɑ P̄ɑ'a sołɑi̱sənwia."

Tcexɑmɇn thəpiakɇn nɑK̄emɑ'ōwɇhɇn nɑnɑnta, 'imɑxwiwe 'iuthəkK̄alehɇn. Tcexɑmɇn Sɇŋgerepove'ēnɑ mɑP̄uppiahu. Mɑpālephokehɇn tu'au mɑthɑi̱łɇnlɇn'ɑmhɇn. Tcexɑmɇn tɑ̄hu: "Tɑhan, 'ɑnɑn'ō'onɇ, tcohe 'ɑnnɑsopūtci, 'ɑnl̨iuthə'e, 'aixɇn hekian tamə̄l'ɑmia'ɑn thahe tahōtia'ɑn, yɑnnɇ wēsɇn 'o'ō'onɇ nɑ kɑnɑnthə'e wa 'ɑnɑntɑnłołełētothəppiu 'ihūtci. Tcihoyo mɑsothətci. 'Ewɇn payo mɑsowā'ɑmiatci."

Mɇntcoho 'imɇ wa Pɇnɇ pa tɑ̄'ɑmiamɇpun'au 'iwān'aihɇn wa hupuikwil səttilenɇ thapa 'ɑmɑP̄uppia'aihɇn, xwɇpuna wɇn 'ɑntciuxwɇki'aihɇn, P̄āphutha 'ɑT̄āpəlki'aihɇn, 'owəle. Tcexɑmɇn həu'auteta 'ɑnxwɑithanhu. Piasai łɑi̱tciau'ohɇn wel'enɇ 'ɑnhaikɑ̄lhu. Piasai 'ɑnɑi̱hɑi̱kɑ̄lmɇnta 'ɑnłumɑT̄ialōlehu. Hɑwɇnko wel'enɇ 'ɑnawāmɇmɇ, piasai łɑi̱pūtha 'ɑnhɑi̱kɑlhu. Mɇntcoho wɇnnɇhɇn 'onɑłumɑphīhu. Hɑwɇnko wel'enɇ 'ɑnawāmɇmɇ. Hattɑ łɑi̱pūtha yo 'ɑnwānhu. Mɇntcoho wēsɇn pātcu'ahɇnnɑ 'ɑnɑnłuphīhu. Łɑi̱pūtha 'ɑnhɑi̱kɑl, kewɑn 'ɑnɑnłuwiapu'e 'ɑnphūliathan. Tcan'ehan mɑmpa 'ɑntcɇl, tciho 'ɑnxotcɇlmɇn. Mɇntcoho Sɇŋgerepove'ēnɑ 'ōphutcia. 'Ōphutcaitɇn Thōlenɇ tcīwətcehɇn Sɇŋgerepove'ēnɑ 'ɑnK̄əT̄ɇwia. 'Ɑnk̄əT̄ɇwiakenna mɇntcoho wēsɇn 'ō'onɇ 'ɑnɑntɑnłołełētothəppiu 'ɑnkiamɑ̄tcɑ'aihɇn 'ɑnxwillōle. Mɇntcoho Thōlene pa kianɇ kōlia, wa P̄āpəmakwil thəmmākwil Sɇŋgerepove'ēnɑ 'ɑmP̄ēphil thapa 'olia.

When he reached home he put his quiver away. He sat down very sad. "My husband," said his wife, "why did you not kill a deer to-day? There must be something the matter with you. As long as you have been going out hunting, you never have come back without a deer." She placed something to eat, and he sat down to eat. He put something into his mouth two or three times and got up. "My wife," said he to the woman, "while I was hunting, just as I was about to shoot a Deer, that Deer spoke to me and began to talk to me, telling me that five days from to-day the Sun that is giving us light is going to make war on me. He also told me that within five days from to-day I must make five quivers and fill them with arrows. And the Deer told me to go to the same place I saw him to-day five days from to-day and that there the Sun and I will meet, and there we will have a fight. So you also must get ready. You must also have the two children ready."

Then Sęŋgerepove'ēnǫ did nothing but make arrows during the five days, and the night of the fourth day Sęŋgerepove'ēnǫ had five quivers ready, filled with arrows. He said: "We shall see in the morning who is the braver; we shall see who is more of a man, the Sun or I."

Before daylight the next day they got up and ate breakfast. Then Sęŋgerepove'ēnǫ put his war paint on. He painted his face with red, his body with white in blotches. "Come on, let us go, my dear ones, no matter what happens to me. My wife, if I should be injured in any way or killed, you must take these two children that we have to where their grandfather and grandmother live. There you may live. They will take care of you."

Then they started out and when they reached the place where the Deer had spoken a tall man came out in the northeast, he also being in war paint, with an eagle feather at the back of his head and with a shining ornament on his forehead. Then they began to shoot at each other from a distance. They came closer to each other in a short time. As they began to get closer, they were emptying their quivers. But they could not hit each other. They were getting nearer. Now each had only one quiver left. But they could not hit each other. They were still getting nearer. Now each had only two or three arrows left. They still got nearer. Each shot his last arrow. They began to have a hand-to-hand fight. There they wrestled. And then Sęŋgerepove'ēnǫ was thrown down. When he was thrown down the Sun took out his knife and severed Sęŋgerepove'ēnǫ's neck. As soon as his neck was severed the two children left their mother and ran away to their grandparents. Then the Sun took their mother up to the heaven where he lives. The Sun also took Sęŋgerepove'ēnǫ's head with him.

'O'ō'onę tcexąmęn 'ąnąntąnłołełētothən'au 'ąnwān Tcexąmęn tciho 'ąnthə. 'Ąnąiłąiłaupiatciamęnta łęunęhęn 'ąpąntąnłołełētotci'ąhu tcoho 'ąnąnkiatąn'ę'e. 'Ąnąntąnłołełēto'enę pa 'ąn'ǫmmiahu: "'Ąnąn'o'ō'onę, hattą witcun'ąnwęnnǫ mąpąnakiatąnmǫpǫ." Hanko 'o'ō'onę 'ąntǭhu: "Hǫwęn ną wa tcoho 'ąpąnkiatąntąn'auxąn he 'ąninǭmęhu." Tąnłołełēto'enę pa 'ąn'ǫmmiahu: "'Ąnąn'o'ō'onę, ʇcun'ąntci tcuʃəi 'ę mąpąnkiatąnthątci. Thōlenę yǫn pę̄kəta mąmmǫmę'e thəppiu'e 'isohui." 'O'ō'onę 'ąntǭhu: "Hǫwęn 'ąpąnthąn'auxęn he 'ąninǭmęhu." "Tąxui," tcexąmęn 'ąnąntąnłołenę pa 'ąn'ǫmmiahu, "yįn nąkin'au mąmę'aihęnnǫ mąnpīsi'iłaʃętci. Hǫwęnnǫ yįn Thōlenę pa mąnąntąnhotiapun'auhęnnǫ mąnąmępǫ, wi tcihowęnnǫ mąna'iłaʃępǫ!"

Męntcoho 'o'ō'onę 'ąntcīhakehęn nąkippiu 'ąn'iłatęmę. Męntcoho węn tǫhu: "Howęn hęxętci kąnąntąnłołenę pa wa kąnąntąnhotiapun'au 'ąn'iłaʃętci'e wamiaumę. Hǫwęn tcihokwil he 'ąnimętci, tciho he 'ąni'iłaʃętci." Męntcoho tcihokwil 'ąmmę. Wa 'ąnąntąnhotiapun'au 'ąnwān'aihęn, 'ąn'iłathąn. Męntcoho węn mątęsai, węn 'i'iłaʃęų, tcexąmęn 'iła'enę pa 'ąn'ǫmmia: "'Ąnąn'ō'onę, heyo tcuʃəi mąituʃęhu?" 'O'ō'onę łą̄męwęhęn 'ąmmǫyǫ'aihęn 'ąnąnthəppiu 'ąmmę. 'Ąntąnłołe'ǫmę: "Tąnłołe, hele hiapa 'iła'enę pa 'ohe 'ąn'ǫmmia: "'ąnąn'ō'onę, heyo hęxęyo tcuʃəi maituʃęhu?'" Tąnłołenę pa 'ąn'ǫmmia: "Hantcą'ą hojo mąpąn'ǫmęmęn hokeyo tcihokwil mąpąnpęʃea'mmęn, tcan yǫn węm hokwillo mąn'iłatęmętci." 'O'ō'onę wēwe 'ąntcīhakehęn 'ąn'iłatęmę. Nąkin'au 'ąnwān'aitęn 'ąn'iłaʃęhu. 'ąn'iłamąhutcehęn wēwe 'ąnąntąnłołenę tha 'ąnhui.

"Tąxui," tcexąmęn 'ąnąntąnłołenę pa 'ąn'ǫmmia, "tcanǫ mǫpǫnnǫp̄uhaxwąntopiatci. Mǫpǫnnǫk̄əmęntęnnǫ mąnp̄uhaxwąntohuimęn mąnsokiatąnnǭmętci. Wa mąnnǫtcimęn'au yǫnnę mąnsowīpetci." Tcexąmęn 'ąnąntąnłołenę 'op̄uhaxwąntok̄əmęhęn 'ąn'elehęn 'ąnkiatąnnǭmę.

Tcoho pātcu witthələ'a p̄į'ai 'ąmmęmęn Xą̄łołe hattą Xą̄łiula 'ąn 'ąnthən'au 'ąnwān. Xą̄anę pa 'ąn'ǫmmia: "'O'ō'onę, tcokwillo mąnmęhu?" "'Ąnkiatąnnǭmęhu," 'o'ō'onę 'ąpąnXą̄'ǫmę. "Tąxui," Xą̄anę 'ąntǭhu. Wipaita 'ąnʃą̄łəxwiltowətcehęn 'o'ō'onę 'onǫwitcia 'ąn'ǫmmiamęn: "Yǫnnę mąnwīpetci wa mąnkiatąnnǭtcimęn'au. Hoike nąwia'ąn'ąn yǫnnę yo mąmphōtci."

The children reached their grandparents' home. There they lived. As they grew older they often asked their grandparents where their parents were. Their grandparents said to them: "My little children, you will never see your parents again." Then the children said: "But anyway we are going to look for our parents until we can find them." Their grandparents said to them: "My little children, you will never find your parents. The Sun whom you see above the clouds has taken them to his home." The children said: "But we are going to look for them until we find them." "Very well," said their grandfather, "go into the woods and cut plenty of willow trees. But you must not go to or cut the willows where the Sun killed your father."

Then the children took their knives and went to the woods to cut willows. One of them said: "Why does not our grandfather want us to cut the willows where our father was killed? We will go there anyway and get the willows there." They went there. When they came to the place where their father was killed, they found willows. And one of them began to cut them. The willow tree said to them: "My children, why are you cutting my flesh?" The children looked frightened, but they went home and told their grandfather. "Grandfather, the willows spoke to us and told us, 'Why are you cutting my flesh?'" Their grandfather said to them: "I have told you not to go there. Now you can go this other way to cut willows." Then the two children took their knives again and went to cut willows. When they came to the woods they began to cut willows. They took the willows in their arms and carried them to their grandfather.

"Very well," said their grandfather, "now I shall make shinny sticks for you. When I finish your shinny sticks you can take them and go to look for your parents. While you are looking for your parents you will need them." The grandfather finished the shinny sticks and they put them on their backs and went to look for their parents.

They were on the road about three or four days. They came to the home of Old Male Woodrat and Old Female Woodrat. The Woodrats said to them: "Little children, where are you going?" "We are going to look for our parents," said the boys to the Woodrats. "Very well," said the Woodrats. And each took two little sticks from his ears and gave one to each of the boys, saying to them, "You will need this where you are hunting for your parents. If there should be any betting, you could rub them on yourselves."

'O'ō'onę 'ąmmę. 'Ąmmęmęn Łołaƥāthəənę[2] 'ithən'ai 'ąnwān. "Tcokwillo, 'o'ō'onę, mąmmęhu?" Łołaƥāthəənę pa 'ąn'ǫmmia. "Wa 'ąnkiatąnnǭmęhu," 'o'ō'onę 'ąpąnŁołaƥāthə'ǫmę. "Tąxui," Łołaƥāthəənę pa 'ąn'ǫmmia, "yǫnnę tǭi̯ƥātǭəənę mąpąnhuimęn wa mąnkkiatąnnǭtcīmęn'au mąnsowīpetci." 'Ąpąnthǭi̯hakehęn 'ąmmę.

'Ąmmęmęn wa Łołaphon'enę 'ithən'au 'ąnwān. Łołaphon'enę pa 'ąn'ǫmmia: "Tcokwillo, 'o'ō'onę, mąmmęhu?" "'Ąnkiatąnnǭmęhu," 'o'ō'onę 'ąpąnŁołaphon'ǫmę. "Tąxui," tcexąmęn Łołaphon'enę pa 'ąn'ǫmmia, "yǫnnę thǭi̯phon'enę mąpąnhuimôn wa mąnkiatąnnǭtcīmęn'au mąnsowīpetci." 'O'ō'onę 'ąpąnthǭi̯phonhakehęn 'ąmmę.

'Ąmmęmęn Łołat͡solenę 'ithən'au 'ąnwān. Łołat͡solenę pa 'ąn'ǫmmia: "Tcokwillo, 'o'ō'onę, mąmmęhu?" "'Ąnkiatąnnǭmęhu," 'o'ō'onę 'ąpąnŁołat͡sol'ǫmę. "Tąxui," Łołat͡solenę pa 'ąn'ǫmmia, "yǫnnę mąpąnthǭi̯t͡solhuimęn mąnkiatąnnǭtcīmęn'au, yǫnnę mąnsowīpetci." 'O'ō'onę 'ąpąnthǭi̯t͡solhakehęn 'ąmmę.

'Ąmmęmęn wa Łołatcąl'enę 'ithən'au 'ąnwān Łołatcąl'enę pa 'ąn'ǫmmia: "Tcokwillo, 'o'ō'onę, mąmmęhu?" "'Ąnkiatąnnǭmęhu," 'o'ō'onę 'ąpąnŁołatcąl'ǫmę. "Tąxui," tcexąmęn Łołatcąl'enę pa 'ąn'ǫmmia, "yǫnnę thǭi̯tcąl'enę mąpąnhuimęn wa mąnkiatąnnǭtcīmęn'au mąnsowīpetci." 'O'ō'onę 'ąpąnthǭi̯tcąlhakehęn 'ąmmę.

'Ąmmęmęn męntcoho tcut͡əi Thəlt͡āienę kākehui mǫ'e 'ęn'ai 'ąnwān. "Tcokwillo, 'o'ō'onę, mąmmęhu?" Thəlt͡āienę pa 'ąn'ǫmmia. "'Ąnkiatąnnǭmęhu," 'o'ō'onę 'ąntǭhu. "Tąxui," Thəlt͡āienę pa 'ąn'ǫmmia. "Komąnąnthǭi̯wia ƥātǭhəwęn, phonwęn, t͡solwęn 'imǫyǫ'e?" 'O'ō'onę 'ąntǭhu: "Kąnąnwia. "K̄ōwęn," Thəlt͡āienę pa 'ąn'ǫmmia, "yi̯nnę thǭi̯enę pa mauk̄īpǭhokehęn wa Thōlenę thəppiu mąpąn'ōletci." "K̄ōwęnnǫ, nąyo kok̄īthǭi̯'ąntci he 'ąmiaumęmma." "Tąxui," thəlt͡aienę tǭhu, "ƥēemǫ ƥāthəwęnnǫ mapphotci, hattą łāmǫ'emǫ han xǫ'enę 'ąn t͡solwęn, hay yǫn pi'au ƥāthəlwęn, hax haxwę'enę ƥāthəwęn, k̄ōta phonwęn. Ho maithǭi̯'ąmęhęnnǫ tathəlxiamǫtxi." "Tąxui," 'o'ō'onę 'ąntǭhu, "He 'aimiaumęko ną 'ąthǭi̯photci." 'Ąpąnthǭi̯wət͡cehęn wa Thəlt͡āienę tǭmęmma

[2] The butterflies of various colors are encountered by Sęŋgerepove'ēną in the order in which the cardinal directions and their colors are mentioned in Picuris ceremonies: təpupa, northeast (ƥāthə-, white); tə'opa, northwest (phon-, black); tənǫn, southwest (t͡sol-, yellow); təkwepa, southeast (tcąl-, blue). To these is sometimes added: pimma, east; literally, in the middle (ƥāxę-, gray); cp. p. 354.

Then the little boys went. As they went they came to the home of the White Butterflies. "Where are you going, little boys?" the White Butterflies said to them. "We are going to look for our parents," said the little boys to the White Butterflies. "Very well," said the White Butterflies, "if you take this white paint, where you are going to look for your parents you may need it." They took the white paint and went.

As they went, they came to the home of the Black Butterflies. The Black Butterflies said to them: "Where are you going, little boys?" "We are going to look for our parents," said the little boys to the Black Butterflies. "Very well," said the Black Butterflies, "if you take this black paint, where you are going to look for your parents you may need it." The little boys took the black paint and went.

As they went, they came to the home of the Yellow Butterflies. The Yellow Butterflies said to them: "Where are you going, little boys?" "We are going to look for our parents," the little boys said to the Yellow Butterflies. "Very well," said the Yellow Butterflies to the boys, "if you take this yellow paint, where you are going to look for your parents you may need it." The little boys took the yellow paint and went.

As they went, they came to the home of the Blue Butterflies. The Blue Butterflies said to them: "Where are you going, little boys?" "We are going to look for our parents," said the little boys to the Blue Butterflies. "Very well," said the Blue Butterflies, "if you take this blue paint, where you are going to look for your parents you may need it." The little boys took the blue paint and went.

As they went, they came to where there was a certain Flying Creature which looked like a crow. "Where are you going, little boys?" the Flying Creature said to them. "We are going to look for our parents," said the little boys. "Very well," said the Flying Creature, "have you any white, black, and yellow paint?" The little boys said, "We have." "Good," said the Flying Creature, "if you can paint my feathers I will take you up to where the Sun lives." "Good. We will paint your feathers any way you wish." "Very well," said the Flying Creature, "you can paint my head white and my bill and legs yellow, and here on my breast white, and the tail white, and black at the end. After you paint me as I have told you, I will be ready to fly." "Very well," the little boys said, "we will paint you any way you wish." They took out their paint and painted the Flying Creature as he had told them. After they finished painting him, he was called by them the Eagle. That is the

'ąnthǫiphohu. 'Ąmphophalehęn Tcīuenę 'ąnxąyą. Hokeyo Tcīuenę ho 'imǫyǫ. "Tąxui," Tcīuenę tǭhu, "yǫn ťonna mąnłai. Kwalwęnnǫ mąntcęltci, ną tathəlkolhę. Takōlekęnnayo mąntcekweltci. Mąnamǫpǫ mąpąn'ǫmęn maxęn." "Tąxui," 'o'ō'onę 'ąntǭhu.

Tciuťonna 'ąnłāketęn Tcīuenę mąkol. Piasai kwilpa wīlehu, piasai łąiķəpa nąmulmątcia. Tcexąmę mąłai. "Tcanǫ han mąntcekwelp̄ən," 'o'ō'onę 'ąn'ǫmmia.

'Ąntcekwelp̄ətexęn tąn nąpą̄mąn'au 'ąn'ę. "Tcanǫ han, 'o'ō'onę, Thōlenę 'ąpą̄wian'au wo mąpąnkąl. Waťəi (nąmątopemęn) nąthəp̄āthəkittha yo mąnąnkia'ę, Thōlenę 'ąkwinwia'eyo wia. Hattą mąnąntą̄menę 'ąmp̄ewia'e wa Thəpiap̄āxəłānę thətha yo 'ikui. Thəpai hiaulon Thəpiap̄āxəłānę mąnąntą̄menę 'ąmp̄ewia'epajo p̄uhaťahu. Hokeyo thənna hiaulon nąnąnnǫ wa p̄uhaťāmęmpiu mąmmętci. Nąpi'ayo 'ąnąpǫ'a hǫwęnko mąnąpipǫ. Hewęn mąntci-'ąlian'ąn mąnatǭxępipǫ. 'Ąixęn mąmp̄uha'awia'ąn mąmp̄uhathiatci. Hǫwęnko mąnąntą̄menę 'ąmp̄ēwia'e mąpąnąxwąmpǫ. 'Ąmp̄uhaxwąntowia'etęnnǫ mąpąnxwąntci. Tcotęķəttęn 'atęnnǫ 'op̄uhaxwąntowia. Phūlian 'ąwia'e mąpąnthəuko Thəpiap̄āxəłānę piuķətci. Piuķəthayo mąnąntą̄menę 'ąmp̄ēwia'e mąpąnkǫlehęnnǫ wēwe tcaikwil mąn'ętci, yǫho taixiatcimęwęn."

'O'ō'onę Tcīuenę pa 'anai'ǫmmia 'ąmmę. Hiaulon tcexąmęn nąpi'ai 'ąntǭtalia. "Yįnǫ han Thəpiap̄āxəłānę kąnąntą̄menę 'ąnp̄ēwia'epa p̄uhaťahu," 'o'ō'onę 'ąntǭhu, "tąxui, 'ąn'ōtcomętci. Tcīuenę pa 'anai'ǫmmiapuntęn 'ąnťāpuhęn kąnťiahąnętci." Męntcoho wa Thəpiap̄āxəłānę 'ąnąpǫmpiu 'ąmmę. Wa tcīmęn'au 'ąnwān-'aitęn Thəpiap̄āxəłānę pa 'ąn'ǫmmia: "'Ətcō'ō'onę, heyo tcunę 'ę yǫho mąnwānhu? Nątcuťəi hele yǫho 'ąnanąłaťaiwąmmę, witciutco-'onę węnnǫ yǫho 'ąnawammę. Tcanǫ wipaita mąpąnhąnętci." "Pa yǫho 'anţcīhu," 'o'ō'onę 'ąntǭhu. "Tąxui," Thəpiap̄āxəłānę tǭhu, "yǫmp̄əi mąnąntą̄menę 'ąnp̄ēwia'epayo, thəpai tap̄uhaťāhu. Yǫho mąnkiatąnnǭtcimęn nąnąn 'ip̄uhaťāci mąnąntą̄menę 'ąmp̄ēwia'epa. Tcuťəi 'ołēmę'eyo 'ąnsop̄ēwiatci."

Męntcoho 'ip̄uhaťāhu. 'O'ō'onę 'ąmp̄uhaxwąntcikomaixęn Thəpiap̄āxəłānę 'op̄uhaxwąntowia'ehęnnǫ 'ąnxwąnhu. Phūlian 'ąnwiapu'e 'ąnthəwian Thəpiap̄āxəłānę piuķən. "Takąnłēme," 'o'ō'onę 'ąntǭhu. "Yįmp̄əi kąnąntą̄menę 'ąmp̄ēwia'e 'ąpąnhuimęntęn wa Tcīuenę kąnąnxia'ęmpiu 'ąmmętci." 'Ąpąnp̄ēkolehęn 'ąmmę wa Tcīuenę xia'ęntha 'ąnwān.

"Heyo, 'o'ō'onę, mąnąnnąpu?" Tcīuenę pa 'ąn'ǫmmia. "Ķōwęn," 'o'ō'onę 'ąntǭhu. "Kąnąntą̄menę 'ąmp̄ēwia'eyo kąnłēmę." "Tąxui," Tcīuenę tǭhu, "tcan'ehan mąnąnkianę mąnkolmę'aihęnnǫ wathate mąnmai'aihęnnǫ wēwe pą̄tha mąpiłəuetci pātcuta. Thołən'aihęn wa mąnąnkia'ętha mąmętci, tciťəi nąnąetęnnǫ Thōlenę

reason the Eagle looks that way. "Very well," said the Eagle, "sit on my back. Hold on tight, I am about to fly. As soon as I fly, close your eyes. You must not look until I tell you." "Very well," said the little boys.

They sat on the Eagle's back and the Eagle flew. He ascended higher and higher and kept circling. Then he lighted. "Now you can open your eyes," he said to the little boys.

When they opened their eyes they were in a strange-looking land. "Now, little boys, I have brought you to the Sun's land. Over there where that white house is your mother is staying. She is now the Sun's wife, and your father's head is at the Morning Star's house. Every morning the Morning Star plays shinny with your father's head. So you must go early to-morrow morning to the place where he is playing shinny. He makes a fierce noise, but you must not fear him. Should he ask you any questions, you must not fear to answer him. If he should ask you to play shinny, you must be willing to play shinny with him. But you must not hit your father's head. You must only try to hit his shinny sticks. He has only about ten shinny sticks. When you break his last shinny stick the Morning Star will drop dead. When he drops dead you must take your father's head and come here again. I will be waiting here."

The little children went as the Eagle had told them. Early in the morning they heard a fierce noise. "There is the Morning Star playing shinny with our father's head," said the little children; "indeed, let us go and meet him. We will do as the Eagle told us, and will win." They went where the Morning Star was making the noise. When they came to where the Morning Star was the Morning Star said to them: "Little boys, why do you come here? There is no creature that comes around where I am; not even a little bird comes around here. Now I shall eat you both up." "We are around here, anyhow," the little boys said. "Very well," said the Morning Star, "this is your father's head, and I play shinny with it every morning. If you are around here looking for your parents, let us play shinny with your father's head. Whoever wins shall have the head."

Then they began to play shinny. The little children, instead of hitting the shinny ball, were hitting the Morning Star's shinny sticks. When his last shinny stick was broken, the Morning Star dropped dead. "We win," said the little boys. "Our father's head we shall take over to where the Eagle is waiting for us." So they took the head and came to where the Eagle was waiting.

"How did you make out, little boys?" said the Eagle to them. "Well," said the little boys, "we have won our father's head." "Very well," said the Eagle, "now you may go and get your mother. When you bring her back here I will take you down again to the earth. You must go to where your mother is staying after it gets

mątcīk̄uhu. Tcīkuitha yįnnę t̄ałəxwilto'enę Xą̄anę pa mąnłəmmiapu'e mąmp̄apholehęn watciwapǫ, hanko mąnkiamątci tcaikwil." "Ho," tcexąmęn 'o'ō'onę 'ąntǭhu, "thołan'aihęnnǫ wa kąnąnkiathəppiu 'ąnsomętci."

Tholkęn'aihęn męntcoho 'ąmmę. Phalta 'ąnt̄sən'aihęn Thōlenę 'ąntcīthąn. Xą̄t̄ałəxwiltopa 'ąnp̄apholehęn Thōlenę łąįtcīpiu. 'Ąnkiahēmęhęn wa Tcīuenę xia'ępuppiu 'ąnhui.

"Heyo, 'o'ō'onę, mąnąnnąpu?" Tcīuenę pa 'ąn'ǫmmia. "K̄ǫwęn," 'o'ō'onę 'ąntǭhu. "Tąxui," Tcīuenę tǭhu, "pātcuta yǫn t̄onna mįmąłai, takolekęnnayo miupǫhatcep̄āxę̄mętci, miwatcekwelp̄əpǫ pą̄tha tałākęnmaxęn." Tcexąmęn Tciut̄on'ai 'imąłākehęn Tcīuenę mąkol. Wa nąmulmatcia'aihęn, pą̄tha mąłai. "Tcanǫhan," Tcīuenę tǭhu, "wa mąthəppiu mątą̄menę 'ąmp̄ēwia'e mąpihuimęn mąmętci. Wa mąthənna mąwān'aitęn yǫmp̄ei p̄ēemǫ wa nąnǫnąn'au mąpik̄utci. Mąpiyąmǫpǫ p̄ąnnuthələ nąpuimęn. 'Ąixęn hanko mątą̄menę wēwe 'ątupiatcetci."

'O'ō'onę 'ąnąnkiaphil 'įnthəppiu pātcuta imę. 'Itthənna 'iwān-'aitęn 'ąnąntą̄menę 'ąmp̄ēwia'e wa Tcīuenę pa 'anai'ǫmiapun nǭwęn nąnąn'ai 'ipik̄ui. P̄ąnnuthələ nąpuimęn wa 'ipip̄ēk̄uipun'au 'iumǫm-'aixęn Sęŋgerepove'ēnąt̄sōpe waiwimǫpun 'imǫn'aihęn 'ithąn. Tcihuite k̄ōwęhęnnǫ 'ithə'ąn.

Kąxwęki.

The Old Giant Steals Sęŋgerepove'ēnąt̄'s Wife

Nąk̄uthe nąkuthęke tcexąmęn p̄ākəuphal'ai 'ik̄aithə. Thapa Sęŋgerepove'ēnąt̄ hattą 'Ī̄p̄athəkwin 'ąłiulanə 'ąnthə. Męntcoho Sęŋgerepove'ēnąt̄ tcəwia. Tcəkehęn t̄āhu. Thəpai 'otcəwəlemęn, 'ipękālhu. Hattą 'ąłiulanę piakakehęn p̄aikwiu t̄āhu.

Męntcoho wepa Sęŋgerepove'ēnąt̄ 'otcəwəle. 'Ī̄p̄athəkwįn p̄aikwiu piakamę. 'Onąpia'amęntha męntcoho Tākololołe 'ąwān. "Heyo 'ąt̄āhu?" Tākolōnę pa 'ǫmmia. "Tanąpia'ahu," 'Ī̄p̄athəkwin tǫhu. "Tąxui, yǫn t̄əmoloma 'ąt̄sen xui," Tākolōnę tǫhu. "Hattą 'ąnthənmākwil tamęmęko. Tcakkęn hattą 'ąnsətcəkwiwakkeko," 'Ī̄p̄athəkwin tǫhu. "Yǫn t̄əmoloma 'ąt̄sən, mǫ 'ą'ǫmęhu. 'At̄sən'ąn nąt̄ 'ąkōlehęn yo 'ątaitci," Tākolōnę tǫhu. " 'Ąnthəppiu hattą tamęmęko. Hattą tcakkęn 'ąnsəthə'e tcəkwiwakkeko," 'Ī̄p̄athəkwin tǫhu. Męntcoho Tākolōnę pa kōliahęn t̄əmolotha tākiahęn thəppiu mąpęsai.

Sęŋgerepove'ēnąt̄ tcəkwiwan'aixęn 'ąłiuthə'e thəttha wa'e. "Hǫwęn hęxętci 'ąnłiuthə'e tcan wakwənwīlemę? Xǫmmą wa p̄aikwiu taipǫłəutci." Ho tǫmęnphil wa p̄aikwiukwil pǫłəu. Wa mą'ākettha

dark, for that is the only time that the Sun goes to sleep. While he is asleep you must spit the earsticks that the Woodrats gave you on him and he will not wake up, and then you must bring your mother here." "All right," said the little boys, "as soon as it grows dark we shall go over to where our mother is living."

When it got dark, they went. When they entered the room they found the Sun asleep. They spit on him with the earsticks of the Woodrats. The Sun fell fast asleep. They took their mother out and carried her to where the Eagle was waiting for them.

"How did you make out, little boys?" said the Eagle. "Well," said the little boys. "Very well," said the Eagle, "the three of you sit on my back, close your eyes as soon as I fly, do not open your eyes until I land on the ground." Then they got on the back of the Eagle, and the Eagle flew. He circled around and landed on the ground. "Now," said the Eagle, "you can take your father's head home. When you reach home you must put your father's head in a dark place. Don't look at it for five days. By that time your father will turn to flesh again."

The little children and their mother went home. When they reached home they put their father's head in a dark place, as the Eagle had told them. After five days they looked where they had put the head and they found Sęŋgerepove'ēnǫ as he had looked before. They lived happily ever afterward.

You have a tail.

The Old Giant Steals Sęŋgerepove'ēnǫ's Wife

Once upon a time at San Juan the people dwelt. And also Sęŋgerepove'ēnǫ and White Corn Woman, his wife, dwelt there. Sęŋgerepove'ēnǫ was a hunter. He did nothing but hunt. He went out hunting every day and brought deer.[1] And his wife did nothing but wash clothes down at the river.

And once Sęŋgerepove'ēnǫ went out hunting. White Corn Woman went to the river to wash clothes. While she was washing her clothes the Old Giant came to her. "What are you doing?" said the Giant to her. "I am washing clothes," said White Corn Woman. "Very well, get into this packbasket then," said the Giant. "I am already starting home. My husband comes home from hunting at this time," said White Corn Woman. "Get into this packbasket, I said. If you do not get in I will take you and put you in myself," said the Giant. "I am already starting home. My husband comes home from hunting at this time," said White Corn Woman. Then the Giant took her and put her into the packbasket and started for his home.

When Sęŋgerepove'ēnǫ returned from hunting his wife was not at home. "But why is it that my wife does not come up from the river

[1] For deer-summoning song used by Sęŋgerepove'ēnǫ and other Picurís deer hunters see p. 397.

wanākettha wān'aixẹn, hōta 'ạnt̄ị̄pałukkiwaita hōta 'onạpiat̄iakwanwaita nạnạ. "Họwẹn tcokwiltci 'ạnłiumẹ?" Sẹŋgerepove'ēnạ tọhu.

Yị̄ho tcīmẹn mẹntcoho Tākolōnẹ 'ị̄thạn. "Họwẹn yọnt̄əi t̄aiłānẹ pahe taiłiułẹmmia. Họwẹn wa tikəu'auxẹn he tihotci." Łumọ'elehẹn mẹntcoho Tākolōnẹ 'ị̄hon.

Mẹmẹn Xą̄łołe hax Xą̄łi'o 'ạn 'ạnthən'ai wān. "Sẹŋgerepove'ēnạ, tcokwillo 'ạmẹhu?" Xą̄ạnẹ pa 'ọmmia. "Taliukolmẹhu, Tākolołołe pa taliułẹmmayo." "'Ą, yọkweyo tcọmẹn tcatthəi. 'T̄aithunẹ t̄āihūihu,' mọ 'ọmmiamẹko yọkwe mẹmẹn." Xą̄łołe hattạ Xạłiula pa wẹnnẹn t̄aləxwiltołəmmiahẹn. "'Λixẹn hoikenạnạ'ạn yọnẹ payo 'ạp̄aholtci," Xạłołe 'ọmmia. Thapa Xą̄łołe xwelmọtcạnẹhẹn thapa xwelłəmmia 'ọmmiamẹn, "Yọnt̄əi xwelenẹ 'aixẹn hoikenạnạ'ạn'ạn 'ahuimẹn."

Mẹmẹn thapa Łołāp̄āthəənẹ 'ithən'au wān. "Sẹŋgerepove'ēnạ, tcokwillo 'ạmẹhu," Łołāp̄āthəənẹ pa 'ọmmia. Sẹŋgerepove'ēnạ tō̱hu: "Tākolōłołe pa taliułẹmmayo taliukolmẹhu." "'Amạtci. 'T̄dithunẹ t̄āihūihu ' 'ọmmiamẹko yọhui tcō̱mẹn." Łołāp̄āthəənẹ pa xəlẹnp̄āthəmẹkiahẹn tą̄łą̄lp̄āthəənẹ 'ạn. 'Okālehẹn mẹntcoho wēwe mạTākolō'ị̄họnpẹsai.

Mẹntcoho Sẹŋgerepove'ēnạ mẹ. Mẹmẹn Łołāphọn'enạ 'ithən'ai wān. "Sẹŋgerepove'ēnạ tcokwillo 'ạmẹhu?" Łołāphon'enẹ pa 'ọmmia. Sẹŋgerepove'ēnạ tō̱hu: "Tākolōłołe pa taliułẹmmayo taliukolmẹhu." Łołāphon'enẹ 'itō̱hu: "Yọhui 't̄aithunẹ t̄āihūihu ' 'ọmmiamẹnnọ tcō̱mẹn." Łołāphon'enẹ pa xəlẹnphonmẹkiahẹn tą̄łą̄lphon'enẹ 'ạn. 'Okālehẹn mẹntcoho wēwe mạTākolō'ị̄họnpẹsai.

Mẹmẹn Łołāt̄solenẹ 'ithən'ai wān. "Sẹŋgerepove'ēnạ, tcokwillo 'ạmẹhu?" Łołāt̄solenẹ pa 'ọmmia. Sẹŋgerepove'ēnạ tọhu: "Tākolōłołe pa taliułẹmmayo taliukolmẹhu." 'Ąmạtci. Yọhui 't̄aithunẹ t̄āihūihu ' 'ọmmiamẹnnọ tcō̱mẹn," Łołāt̄solenẹ 'itō̱hu. Xəlẹnt̄solmẹkiahẹn hattạ tą̄łą̄lt̄solenẹ 'ạn. 'Okalẹhẹn wēwe Tākolōłołe 'ị̄hon.

Mẹmẹn Łołātcạl'enẹ 'ithən'ai wān. "Sẹŋgerepove'ēnạ, tcokwillo 'ạmẹhu?" Łołātcạl'enẹ pa 'ọmmia. "Tākolōłołe pa taliułẹmmạyo taliukolẹhu." "'Ąmạtci Yọhuiyo 't̄aithunẹ t̄āihūihu ' 'ọmmiamẹnnọ

early this time? I think I will go down to the river and see." As he said thus, he went down to the river to look. When he came to her place of washing, the pot was still there and her clothes were still hanging to dry as she had left them. "But where did my wife go?" said Sęŋgerepove'ēnǫ.

As he was walking around there he found a track of the Giant. "I think this big person has stolen my wife. But anyhow I will follow him until I catch up with him." He put his quiver on his back and started to follow the tracks of the Giant.

As he went he came to the home of Old Male Woodrat and Old Female Woodrat. "Sęŋgerepove'ēnǫ, where are you going?" the Woodrat said to him. "I am going to fetch my wife, because the Old Giant has stolen my wife from me." "Yes, he was passing here to-day. 'The one greedy for people is taking a person,' the people called out to him as he was going by here." Old Male Woodrat and Old Female Woodrat each gave him an earstick. "In case of betting you must spit on yourself with this," Old Male Woodrat said. And Old Male Woodrat took out a tobacco bag and also gave him a pipe and told him: "You may take this pipe in case of betting."

As he went he came to the home of the White Butterflies. "Sęŋgerepove'ēnǫ, where are you going?" said the White Butterflies to him. Sęŋgerepove'ēnǫ said: "The Old Giant has stolen my wife and I am going to fetch her." "You can bring her back. 'The one greedy for people is taking a person,' the people called out to him as he passed here." The White Butterflies fed him white cornbread and white boiled beans. After he had eaten he then set off again to follow the tracks of the Giant.

Then Sęŋgerepove'ēnǫ went on. As he went he came to the home of the Black Butterflies. "Sęŋgerepove'ēnǫ, where are you going?" said the Black Butterflies to him. Sęŋgerepove'ēnǫ said: "The Old Giant has stolen my wife. I am going to fetch her back." The Black Butterflies said: "'The one greedy for people is taking a person,' the people said to him as he passed." The Black Butterflies fed him black cornbread and black boiled beans. After he had eaten he then set off again to follow the tracks of the Giant.

As he went he came to the home of the Yellow Butterflies. "Sęŋgerepove'ēnǫ, where are you going?" said the Yellow Butterflies to him. Sęŋgerepove'ēnǫ said: "The Old Giant has stolen my wife and I am going to fetch her." "You can bring her. 'The one greedy for people is taking a person,' the people said to him as he passed," said the Yellow Butterflies. He was fed yellow cornbread and yellow boiled beans. After he had eaten he again started off to follow the tracks of the Old Giant.

As he went, he came to the home of the Blue Butterflies. "Sęŋgerepove'ēnǫ, where are you going?" said the Blue Butterflies to him. "The Old Giant has stolen my wife. I am going to fetch my

męmęn," Łołātcąl'enę 'itǭhu. Xəlęntcąlmękiahęn hąn tą̄łąltcąl'enę 'ąn. 'Ok̄alęhęn wēwe Tākolōnę 'įhon.

Hētcuwęn Tākolōnę thən'ai wān. Thənna t̄sən'aixęn, thənna łiuthąn. "'Ąnłiulanę, heyo tcut̄əi yǫho 'ąt̄āhu?" łiu'ǫmę. "Tākolōnę pa wa p̄aikwiu ta'āmępụn'aite t̄əmolona tatākiahęn tasomątciapu tcakwil. Tākolōnę yįn 'ąnątətakimmayo 'ę," 'ąłiuthə'e pa 'ǫmmia "Tąxui," Sęŋgerepove'ēną tǭhu, "tətama yo taphǫłəuhę, 'ąįxia-'ąmęwęn. Tihon'aihęnnǫ kąnąnthəppiu 'ąmętci."

Męntcoho Sęŋgerepove'ēną tətapiu wa Tākolōnę taipiu łəu. T̄sən'aitęn tcīta Tākolōnę łoiwaxęnkutha thąn. "Heyo, Sęŋgerepove'ēną, tcut̄əi yǫho 'ąnp̄ākwęn p̄ākin'au 'ąt̄sənhu. Ną tcut̄əi wi hele 'ąnanąłat̄aiwanmę yǫho. Wi tciutco'onę węnnǫ yǫho 'ąnąt̄səmmę," Tākolōnę pa 'ǫmmiahu. "Mąnłiułęmaiko hokeyo tałiukol'ę," Sęŋgerepove'ēną Tākolō'ǫmę. "Tąxui," Tākolōnę tǭhu, "kąnhoi'ąntci, tcut̄ei 'ołeme'eyo łīuenę 'ąwiatci." "Tąxui," Sęŋgerepove'ēną tǭhu.

Tākolōnę tca'an xueltįlįtcąnęhęn tǭhu: "Tcut̄əi yǫnt̄əi 'ęłamaxęn tətanę xwelkəp̄āxęmǫp̄əmę'eyo 'ołēmetci." Ho tǭmęn męntcoho xwelphiatci. Tcexąmęn nąkəp̄axęmǫpiahu. Halo tətapīn'ai 'ąnąt̄sękəp̄āxęmǫwamęnta 'ąxwelłǫnphal.

Tcān'ehąn Sęŋgerepove'ēną 'ąnąwān. Xą̄anę pa t̄ałəxwilto łəmmiapu'e pa xwelp̄āpholmęhęn łiataihu. Mąxətciak̄ia'ohuihęnnǫ 'ąxwelwia. "Wu, hiapa 'ę 'ahe. Łapuma kąnąįkəp̄āxęmǫwatci, ho'ohęn kąsoxwelwia. Hiapa ną wihūtcu'ąn 'ąniwianhe wipīn'aiwęn 'ąnawān. Tcanǫ 'ąłiułęmętci." Sęŋgerepove'ēną męntcoho xwelphiatce. Hattą nąkəp̄āxęmǫpiahu. Piasai pīn'ai 'ąnąwāhu. Łęụtęn nąpuimęn 'ę̄łamaxęn 'ąnawān. "'Ęyomęn 'ąłąįt̄utce nątholen," Tākolōnę pa 'ǫmmiahu. "Hǫwęn halo miaiłę̄męmę. Tcanǫ nąkātcatci, tcut̄əi 'owawəle'eyo łīuenę 'ąwiatci."

Męntcoho Tākolōnę nąpho'aite 'ophal'aite tciłəumǫtcąnę, han tǭhu: "Tcanǫ yǫnę pa 'ąt̄ęphāliatci. hokeyo tcan 'ęyo kąnąt̄sǫnwatci. Tcut̄əi yǫn tətamate 'owawəle'eyo łīuenę 'ąwiatci. Hokeyo 'ęyo yǫna 'ąt̄sottę̄wetci." "Tąxui," Sęŋgerepove'ēną tǭhu. Xą̄ąnę pa t̄ałəxwiltołəmmia pu'epa wetanmąp̄apholmęhęn. Tākolōłołe 'otcīłəuphiatcehęn k̄ēn'aukwil 'owəle. T̄āwehui tcīłəuenę tətama 'otənhu. "Tcanǫ Sęŋgerepove'ēną yįnnę pa t̄ęphaliatci. tcanǫ 'ąnłiuwiatci." Tcīłəuenę 'opǫhatəpphal, Tākolōnę tətapiu t̄sən. T̄sən'aixęn Sęŋge-

THE CONTEST BETWEEN SẸNGEREPOVE'ĒNẠ AND THE GIANT

wife." "You can bring her. 'The one greedy for people is taking a person,' the people here said to him as he went," said the Blue Butterflies. He was fed blue cornbread and blue boiled beans. After he had eaten he again followed the tracks of the Giant.

At last he came to the home of the Giant. As he entered the house he found his own wife in the house. "My wife, what are you doing here?" he said to his wife. "While I was washing at the river the Giant came and put me into his packbasket and brought me here. The Giant is there in his estufa," said his wife to him. "Very well," said Sęŋgerepove'ēnǫ, "I will go down to the estufa and you can be getting ready. After I kill him, we can go home."

And then Sęŋgerepove'ēnǫ went down into the estufa, in where the Giant was. Entering there he found the Giant lying leaning asleep. "Sęŋgerepove'ēnǫ, why are you entering here in my private place? There is no living creature that comes around here. Not even a little bird comes here," the Giant said to him. "Because you have stolen my wife, that is the reason I have come to get her," Sęŋgerepove'ēnǫ said to the Giant. "Very well," said the Giant, "we will bet. The one that wins shall have the woman." "Very well," said Sęŋgerepove'ēnǫ.

The Giant took out a long pipe and said: "The one that fills this estufa to the top with a cloud of smoke from the pipe shall win." (Pl. 44.) As he said this, he lighted his pipe. Then he began to make the cloud of smoke from his pipe. But before the smoke reached halfway up the estufa his tobacco burned out from his pipe.

Now Sęŋgerepove'ēnǫ's turn came. He began to spit on his pipe with the earsticks that the Old Woodrats had given him, and began to put tobacco into it. His pipe was not larger than his little finger. "Wu, you could not do half as well as I did. The smoke of your pipe will never reach the ceiling, because your pipe is too small. Even my pipe, large as it is, did not get half way. Now I am going to win the woman from you." Sęŋgerepove'ēnǫ then lighted his pipe and began to make a cloud of smoke. Slowly it rose halfway. In a short time it reached up to the roof-hole. "I think you must have more power than I," said the Giant to him. "But you have not defeated me yet. Now we shall see. Whoever comes out safe shall have the woman."

Then the Giant took a bag of obsidians from a shelf hole in the wall and said: "Now this will cut you to pieces. And so it will be your turn this time. The one that comes out alive from this estufa shall have the woman. You are to stay in here first." "Very well," said Sęŋgerepove'ēnǫ. He spit on himself with the earsticks which the Old Woodrats had given him. The Old Giant started to burn the obsidians and went outside. The obsidians began to explode in the estufa like a gun. "Now those will cut Sęŋgere-

repove'ēnạ hōta wa'įlia 'ẹ. "Xọmmạ 'ẹyo tcan kạnạwān," Sẹŋgerepove'ēnạ Tākolōnẹ 'omẹhu. 'Otciłəutcạnẹhẹn mẹntcoho 'ophiatcehẹn k̄ēn'aukwil 'owəle. T̄awehui tcīłəuenẹ tətama nạteppọ.

"Tạhan 'ạmmẹtci," łiu'ọmẹ, "tcanọ Tākolōnẹ tcīłəuenẹ paf̄ẹphalia." Mẹntcoho 'ałiuphil 'ạmmẹ.

'Ạmmẹmẹn Łołātcạl'enẹ 'ithən'ai 'ạnwān. "Heyo, Sẹŋgerepove'ēnạ, 'ałiuhūihu han," Łołātcạl'enẹ pa 'ọmmia. "'Ạ," Sẹŋgerepove'ēnạ tọhu. "Mạnkwən'ạntci xui. Tuf̄ẹphalian họwẹn łẹụtẹnnọ tutạ yạtiatci."

Mẹntcoho 'ạmmẹ, wa Łołāt̄solẹnẹ 'ithən'ai 'ạnwān. "Sẹŋgerepove'ēnạ, 'ałiuhūihu han?" "'Ạ," Sẹŋgerepove'ēnạ tọhu. "Mạnkwən'ạntci xui. Tuf̄ẹphalia pụnnọpa hattạ tutạyạtiahu," Łołāt̄solenẹ pa 'ạn'ọmmiamẹhẹn 'ạmmẹ.

Wa Łołāphọn'enẹ 'ithən'ai 'ạnwān. "Sẹŋgerepove'ēnạ, 'ałiuhūihu han," Łołāphon'enẹ pa 'ọmmia. "'Ạ," Sẹŋgerepove'ēnạ tọhu. "Mạkwən'ạntci xui. Tuf̄ẹphalia pụnnọpa hattạ tutạtcia," haihẹn ho 'ạn'ọmmiamẹntẹn 'ạmmẹ.

Wa Łołāp̄athəənẹ 'ithən'ai 'ạnwān. "Sẹŋgerepove'ēnạ, hattạ 'ałiuhūihu han?" Łołāpathəənẹ pa 'ọmmia. "'Ạ," Sẹŋgerepove'ēnạ tọhu. "Mạnkwən'ạntci xui. Tuf̄ẹphalia pụnnọpa hattạ tutạyạphalhan." Ho 'ạn'ọmmiamẹntẹn 'ạmmẹ.

Wa Xą̄łołe han Xą̄łi'o 'ạnthən'ai 'ạnwān. "Sẹŋgerepove'ēnạ, 'ałiuhūihu han," Xą̄anẹ pa 'ọmmia. "'Ạ," Sẹŋgerepove'ēnạ tọhu. "Mạnkwən'ạntci xui. Tuf̄ẹphalia pụnnọpa hattạ tutạyạphalko hattạ mạnhōpiahẹ." Ho 'ạn'ọmmiamẹntẹn 'ạmmẹ.

Tākolōłołe 'if̄ōmolo'eletẹnnọ Sẹŋgerepove'ēnạ mạ'ixossai. Nąłelia'epa, łelp̄āwẹhẹn mọ'aihẹn p̄į'au mẹhu.

Mẹntcoho P̄āką̄įẹnẹ xwia'ạn. P̄āką̄yẹnẹ łẹụtẹn 'ạwān. "Heyo, Phutefala,[1]" P̄āką̄ienẹ pa ọmmia. "Hele 'ạxwia'ạnhu Sẹŋgerepove'ēnạ pa talіuk̄ołałẹmmayo, xọmmạ mạnnạlel'ạntcike, wa 'ạnłelxwiłłakẹn'au tikəwehẹn tiliukwetcike." "Nạ nạthia'ai tiyasołelhəkennọ, nạ tiyasop̄ēphia." P̄āką̄įẹnẹ tọmẹhẹn mạthəlkol.

[1] Proper name of the Old Giant, of obscure meaning, used by the birds, etc., in addressing him.

pove'ēnǫ to pieces. Now I shall have the woman." After the obsidians were all exploded, the Giant went into the estufa. But when he went in Sęŋgerepove'ēnǫ was still sitting there as if nothing had happened. "Now it is your turn," Sęŋgerepove'ēnǫ said to the Giant. He then took out the obsidians and set them afire, and then went outside. The obsidians were exploding like a gun in the estufa.

"Now let us go," he said to his wife, "the Giant has now been cut all to pieces by the obsidians." With his wife he then set out.

As they went they came to the home of the Blue Butterflies. "Sęŋgerepove'ēnǫ, are you already taking your wife?" said the Blue Butterflies to him. "Yes," said Sęŋgerepove'ēnǫ. "You must hurry then. His flesh was all cut to pieces but will all come together again in a short time."

And then they went and came to the home of the Yellow Butterflies. "Sęŋgerepove'ēnǫ, are you already taking you wife?" "Yes," said Sęŋgerepove'ēnǫ. "You must hurry then. His flesh was all cut to pieces but is coming together again already," the Yellow Butterflies told them, and they went.

They came there to the home of the Black Butterflies. "Sęŋgerepove'ēnǫ, are you already taking your wife?"said the Black Butterflies to him. "Yes," said Sęŋgerepove'ēnǫ. "You must hurry then. His flesh was all cut to pieces but has come together again already." And as they were told that they went.

They came there to the home of the White Butterflies. "Sęŋgerepove'ēnǫ, are you already taking your wife?" said the White Butterflies to him. "Yes," said Sęŋgerepove'ēnǫ. "You must hurry then. His flesh was all cut to pieces but has come together again already." And as they were told that they went.

They came there to the home of Old Male Woodrat and Old Female Woodrat. "Sęŋgerepove'ēnǫ, are you already taking your wife?" the Woodrats said to him. "Yes," said Sęŋgerepove'ēnǫ. "You must hurry then. His flesh was all cut to pieces but it has come together and now he is coming tracking you." As they were told this they went.

The Old Giant put his packbasket on his back and started to track Sęŋgerepove'ēnǫ. As it was hot, he was sweating as he went along the road.

He then called a Buzzard. The Buzzard soon came to him. "What is the matter, Phutetɑlɑ?" said the Buzzard to him. "I am calling you because Sęŋgerepove'ēnǫ has stolen a pretty woman from me, to see if you can make it hot, so that I can catch them wherever they sit down to rest in the shade and take the woman away from him." "I do not like very much heat, as I am baldheaded." As the Buzzard said this he flew away.

Łęutęn męntcoho P̄ākq̄i̯ęnę nąłelwai. Tākolōnę łelp̄āwęhęn mǫ'aihęn tcoho p̄i̯piu męhu. "Tcut̄əi Sęŋgerepove'ēną 'ąłiuphil 'ąnłeltę'eyomęn 'ąnwia," tǭmęn tōnątha mąp̄āt̄i̯nłai. Męntcoho Sęŋgerepove'ēną 'ąłiuphil p̄āt̄i̯nk̄ōwęhęn 'ąmmęhu.

Łęu̯tęn Tākolōnę Kākenę xwia'ąn. Tōnątha p̄āt̄i̯n'ęntha Kākenę 'ąwān. "Heyo, Phutet̄ala," Kākenę pa 'ǫmmia. "Mąnnąłelwiatcikeyo 'ąxwia'ąnhu. Sęŋgerepove'ēną pa tałiuk̄ołałęmmayo pihōnhu. 'Aixęn yi̯n 'ąnłolxwiłłaken'au tikəutcike, tiłiukwetcike." "Ną tiyaiłolhəkeko 'onǫk̄iwap̄apia'ąn łęu̯'ohęn 'ąnąmąthəlłǫhąnkeko," Kākenę tǫmęn mąthəlkol.

Łęu̯tęn męntcoho Kākenę nąłolxwia'ąn. Məllən nąphękwęnmęwaita, łęu̯tęn łolenę mąxwawe. Kwąmphilo męntcoho łolhu. P̄ā'iwehęn Tākolōnę mǫ'aihęn p̄i̯ma męhu. T̄sə̄puthata 'omelesaitciamęn mątcep̄axęmęhu. Nąkwąnt̄ialpupǫmęnmąkolmęn męhu, p̄ā'iwehęn mǫ'aihęn. Sęŋgerepove'ēną 'ąłiuphil p̄āt̄i̯nk̄ōwęhęn p̄i̯ma 'ąmmęhu. Męntcoho Tākolōnę łolp̄ā'iwęhęn mǫ'aihęn p̄i̯ma męmęn wētąn tǫhu: "Sęŋgerepove'ēną męntcoho 'ąmąłolxwi̯nyą'eyo wia, halo piyaisokəumę. Hattą howe tamūlehę. Hęxęyo p̄ā'iwęhęn nąp̄āwęhęn yǫn p̄i̯ma nąnąn'ai tcut̄əi tamętci?" Męntcoho Tākolōnę wēwe thəppiu mąmūle.

Sęŋgerepove'ēną 'ąnthən'ai 'ąnwān'aitęn tcikwete k̄ōwęn 'ąnthət̄ahu.

Hokeyo hattą Tākolōnę wa P̄ākəuphal'ai wat̄ainǫwake, hele łelke hattą p̄ā'ike 'ąnąthēwia'epa.

Kąxwęki.

The Old Giantess and the Brother and Sister Fawns.

Nąk̄uthę nąk̄uthęketęn tcexąmęn Wę̄thǫłapąwa'ąn [1] Tākolo'ołi'o thə. Tcexąmęn thəpai 'otcewə̄lemęn hele tcunę 'ąnąthiamę'e yi̯n tcīmęn'au 'onąhōmęn 'onąkq̄lhu, yǫnnę wai pīuenę, k̄ūxwiu'enę, łakwenę han wel tcunę nąkwęt̄ai'enę yin tcīmęn'au 'ąntcęltiamę'e.

Tcexąmęn wepa hūpupa P̄īn'omākwil 'ik̄ęl'ę'ai k̄ui'aihęn 'ituikolehęn męntcoho mę. Wa P̄i̯n'o'au męntcoho tcīmęn, wēsen Pę̄'o'ō'onę 'ąntcīt̄iakeliatha 'ithąn. Męntcoho piasai k̄iatęn wa 'ąntcīkeliapiu męmęn, hattą pūtha wān, męntcoho 'ąnk̄ęl'ę'ąn kuipu'e pa Pę̄'o'ō'onę 'ąnmąkūliahęn 'ąntcę̄lia. "Hele p̄ǫ'ēną, piPę̄'otcęl," Tākolo'ołi'o wētąn tǫhu, "tcanǫ 'ąnthəppiu pihui'aihęn pik̄altci." Męntcoho k̄ęltha 'i'elpai'aihęn 'i'ēlehęn 'ąthəppiu mę.

[1] "Pine Footlog."

In a little while the Buzzard called the heat. The Giant was sweating as he went along the road. "Sẹŋgerepove'ēnạ and his wife must stand heat well," said he as he sat down to rest from the heat under a cottonwood tree. Sẹŋgerepove'ēnạ and his wife were going along feeling nice and cool.

After a while the Giant called a Crow. While he was sitting there under the shade of the cottonwood tree the Crow came to him. "What is the matter, Phuteĉalɑ?" said the Crow to him. "I have called you so that you can summon the rain. Sẹŋgerepove'ēnạ has stolen a pretty woman from me, and I am tracking them. I might be able to catch him wherever they stop for shelter from the rain, and take the woman away from him." "I do not like the rain, because if my wings get wet I soon tire of flying," said the Crow, and flew away.

In a little while the Crow called the rain. It began to get cloudy and the rain soon began to pour. It rained, together with thunder. The Giant was drenched as he went along the road. The lightning struck in front of his face, and as it struck he closed his eyes. And when he heard the noise of the thunder he jumped as he went along there drenched. Sẹŋgerepove'ēnạ and his wife were going along the road feeling nice and cool. As the Old Giant went along the road drenched he said to himself, "Sẹŋgerepove'ēnạ must stand rain well for I have not been able to overtake him yet. I think I will turn back again. Why am I going, drenched as I am, and with the roads muddy?" And the Giant returned again to his home.

Sẹŋgerepove'ēnạ and his wife arrived home and they lived happily thereafter.

And this is why the Giant has never again come to San Juan to look for more people, since he suffered so much from the heat and rain.

You have a tail.

The Old Giantess and the Brother and Sister Fawns.

Long ago the Old Giantess lived at Wẹ̄thọłapạwɑ'ạn. She went out hunting every day and killed whatever she could out there and brought it home, such as rabbits, chipmunks, tree squirrels, or whatever animals she could get while going about hunting.

Putting her shawl over her shoulders and taking her cane, she once started for P̄in'omɑ. While she was walking about at P̄in'omɑ, she found two little Fawns fast asleep. Going over slowly and quietly toward where they were lying asleep, she approached them, covered the young Fawns with the shawl which she had on her shoulders, and caught them. "Hurrah! I have got the little Fawns," the Old Giantess said to herself, "now I shall take them home and fatten them up and eat them." She wrapped them up in her shawl, put them on her back, and carried them home.

'Ɋthettha wān'aihęn thəphalta 'iPę̄ 'omɋtco'aihęn 'ɋntcīhu. 'Ikwęlemękemęn thepai thapa wel tcunę hele 'ɋnɋthiamę'e 'imękemęn. Hohęn 'iwā'ɋnhu. Piasai Pę̄'ō'onę 'ɋnɬaupiatciahu. 'Ɋnaiɬāu'opiatciamęnta yįn thə'au 'ɋnɋnɋtcautiahu. Tākolo'oɬi'o pa thəpai 'k̄ēn'au 'ɋntəiwahemmiamęn, yįho 'ɋn'ępiat̄āhu. Kwilpa p̄iɬamǫn 'ɋmmę̄męn wēweta 'ɋmmūlehu. Piasai Tākolo'oɬi'o pa 'ɋnaimękiamęnta piasai 'an'əuhu. Tcexɋmęn thəpai Tākolo'oɬi'o pa 'ɋn'ǫmmiahu: "'O'ō'onę, hɋlɋn hattɋ mǫnǫwihǫpə'ok̄ɋyɋhan." 'Onǫhǫpə'ot̄sawiamęn ho 'ɋn'ǫmmiahu. Tcexɋmęn Pę̄'o'ō'onę wētɋn 'ɋntǫhu: "Howe Tākolo'oɬi'o thate 'ɋnkwiltci, thəpai konǫwihǫpə'ōk̄ɋyɋ'e 'ɋnso'ǫmmiamęnnǫ, hotęn tcoho 'ɋnt̄ɑxatakiahęn 'ɋnk̄ālia." Męntcoho piasai Pę̄'o'ō'onę 'ɋnɋnɋpīxok̄āwiahu. Węnhǫ tcexɋmęn 'ɋntǫhu: "Thənnayo 'ɋnkwiltci, hotęn Tākolo'oɬi'o pa 'ɋnt̄ākiahęn 'ɋnhɋnnia."

Męntcoho thāpahęn Tākolo'oɬi'o pa k̄etha 'ɋnaihemmiakęn 'ɋn'ępiahemmia. "Tcanǫ 'ɋnkwiltci. Yǫn kwilpa p̄įmākwil 'ɋmmękemākwil 'ɋmmęmęwaitayo kɋnamūlepǫ." Ho 'ɋntǫmęn męntcoho 'ɋmmę. P̄ā'ɋyɋ'oɬi'o męntcoho thapa yįn pu'auta thā'epa tcexɋmęn 'ɋthənk̄ətcəta təiwa'ę. Męntcoho Pę̄'o'ō'onę p̄iɬamǫn 'ɋmmęmęn 'imǫmęn tǫhu "Tākolo'oɬi'o p̄ǫ 'ɋnsoPę̄'oxwįmmęmęnnǫ." Tākolo'oɬi'o t̄ālian wētɋn tǫhu: "Wa k̄ā'aixęn 'ɋmmę'aihęn wēwe 'ɋmmūlekekohe." Męntcoho Pę̄'o'ō'onę hattɋ həupa p̄įma 'ɋnwīlehu. P̄ā'ɋyɋ'oɬi'o thənk̄ətcətate wēwe 'ɑnɋpǫ: "Tākolo'oɬi'o p̄ǫ 'ɋnsoPę̄'oxwįmmęmęnnǫ." Ho łęunęhęn tcexɋmęn P̄ā'ɋyɋ'oɬi'o 'ɋnɋpǫt̄āhu. "Tcowįnayo," Tākolo'oɬi'o tǭmęn, 'ikęl'ę'ɋn k̄ui'aihęn 'ituikolehęn thənk̄etha 'owəlehęn, hattɋ həupa 'ɋnPę̄'omęhu: "Wįwįna'e p̄ǫ 'ɋnɋnsoPę̄'oxwįmmęmęunǫ." Hatǭmęn tcexɋmęn 'iPę̄'ohon.

Pę̄'o'ō'onę 'ɋmmęmęwaita P̄āxəpəta p̄āɳɋ 'ɋnwān. Męntcoho Phɋ̨iphalɬoɬe[1] 'ɋmphēsalomɋkwialkui'aihęn phītcinǫ'ęntha 'ɋnwān. "Heyo tcunę, 'o'ō'onę, tcokwillo mɋnmęhu?" Phɋ̨iphalɬoɬe pa 'ɋn'ǫmmia. "'Ɋnkwīlhu Tākolo'oɬi'o pa thəpai konǫhǫpə'ot̄sāwiamęn 'ɋnxot̄əpiamękǫ. Hokeyo maixęmę." "Tɋxui," Phɋ̨iphalɬoɬe tǫhu, "yǫn phɋ̨iphalma mɋnt̄sən." Męntcoho Pę̄'o'ō'onę phɋ̨iphalma 'ɋnt̄sən. Lęutęn nɋnɋn Tālolo'oɬi'o łelp̄āwęhęn mǫ'aihęn Phɋ̨iphalɬoɬe phītcinǫ'ęntha wān. "Phɋ̨iphalɬoɬe, 'ɋnɋnPę̄'okwilmękǫ ho pihōnhu, yǫho mɋmamǫn?" Tākolo'oɬi'o

[1] More literally "Old Nostril" or "Nostril Old Man."

After she brought the little Fawns home, she turned them loose inside the house, and they walked about. She fed them with corn mush and what else she could every morning. That is how she nursed them. Little by little the young Fawns began to grow. As they grew older, they got accustomed to the house. The Old Giantess used to take them outside for pleasure every day, and they played around there. They would walk up the road for a distance and then return again. As the Old Giantess fed them, they slowly grew larger. Every day the Old Giantess would say to them: "Little ones, I believe your little kidneys are already pretty fat." Thus she would say to them as she felt their little kidneys. And the little Fawns said to each other: "Let us run away from the Old Giantess, for she tells us every day that our little kidneys are already fat, and is likely to roast us and eat us up." In a short time the little Fawns began to get more afraid. One night they said to each other: "To-morrow we must run away, lest the Old Giantess roast us and devour us."

The next morning the Old Giantess gave them their breakfast and took them outside to play as usual. "Now let us run away. We will walk up the road where we usually go, but this time we will go and will not return." As they said thus, they started off. The Old Spider Woman, who happened to live near by, was sitting for pleasure on the roof of her house. As she watched the little Fawns going along the road, she said: "The little Fawns of the Old Giantess are running away." When the Old Giantess heard this, she said to herself: "They go as far as the top and then come back again." The little Fawns were already going quite a distance up the road. Old Spider Woman was heard saying again from the top of her house: "The little Fawns of the Old Giantess are running away." Old Spider Woman kept repeating this every once in a while. "It must be so," said the Old Giantess, as she put her shawl on her shoulders, took her cane, went outside her house, and saw that her Fawns were already quite a distance away. "Sure enough, my Fawns are running away." As she said thus, she followed the Fawns.

The little Fawns went along and came to P̄axəpətɑ on the river. Going on, they came to where Big Nostril had his blanket spread out and was looking for lice. "What is the matter, little ones? Where are you going?" Big Nostril said to them. "We are running away because the Old Giantess threatened to kill us, feeling our little kidneys every day. So please hide us." "Very well," said Big Nostril, "enter my nostrils." So the little Fawns went into his nostrils. In a short time the Old Giantess came, all sweating, to where Big Nostril was sitting hunting lice. "Big Nostril, I am following my Fawns, who are running away from me. Have you

tǫhu. "Tcuʃəi yoho nąphītcinǫkehęn taʃāmękohe wi Pę̄'o'ō'onę węn yǫho 'ąnąmaiwammęko." 'Iase, 'iase. "Petcuʃəi nąwiʃə'ai, Phąiphałłołe, wa'e 'ąnąmįsoPę̄'omęhu." Tcexąmęn Pę̄'o'ō'onę həupa 'ąmmęhu. Tākolo'oli'o łelp̄āwęhęn mǫ'aihęn kęwatta 'ihonhuihu.

Pę̄'o'ō'onę 'ąmmęmęwaita Tāsəłołe[1] tāpiaʃāmęntha 'ąnwān. Heyo tcunę, 'o'ō'onę tcokwillo mąmmęhu?" Tāsełołe pa wētce huikwilta tatǫimǫmęn 'ąn'ǫmmia. "'Ąnkwīlhu, Tākolo'oli'o pa thəpai konǫhǫpə'oʃsāwiamęn 'ąnxoʃəpiamęko hokeyo maixęmę," Pę̄'o'ō'onę 'ąntǫhu. "Tąxui, yǫn tāłįmma wipaita mąnʃsən." Tcexąmęn wipaita Pę̄'o'ō'onę 'ąnʃsən. Łęųtęn nąnąn Tākolo'oli'o łelp̄āwęhęn mǫ'aihęn 'ikɬ'ę'ąnkui'aihęn Tāsəłołe tāpiamęntha[2] wān. "Tāsəłołe, yǫho mąmapę'omǫn?" Tākolo'oli'o tǫhu. "Nątcuʃəi tāpiakehęn taʃāmęko wi Pę̄'o'ō'onę węn yǫho piyaimǫmęko," wētce huikwilta tātǫimǫmęn tǫhu. "Tįų tįų ʃake, tįų tįų ʃake,[3]" Tāsəłołe tǫhu. "Petcuʃəi nąwīʃə'ai, Tāsəłołe, wa'e 'ąnąmįsoPę̄'omęhu." Tǫmęn Pę̄'o'ō'onę həupa p̄įma 'ąmmęhu. Tākolo'oli'o łelp̄āwęhęn mǫ'aihen kēwatta 'iPę̄'ohōnhu.

Pę̄'o'ō'onę hūputa kwelna P̄ātcanę p̄ākəitha łukkuitha 'ąnwān. "Heyo tcunę, 'o'ō'onę tcokwillo mąmmęhu?" P̄ātcałołe pa 'ąnǫmmia. "Tākolo'oli'o pa thəpai konǫhǫpə'ōʃsāwiamęko 'ąxoʃəpiamęko 'ąnkwīlhu. Hokyo wa p̄ałiaukwema maihēmę," Pę̄'o'ō'onę P̄ātcałołe 'ąn'ǫmę. "Hoxui," P̄ātcałołe tǫhu, "mąn'elwān xui nąyo p̄ałiaukwepa mąpąnsohēmętci." Tcexąmęn Pę̄'o'ō'onę 'ąn'elwanniahęn p̄ałiaukwepa 'ąnhemmiahęn P̄ātcałołe pa 'ąn'ǫmmia: 'Wa K̄uhanę'ai P̄ętconę 'ithən'au wo mąnmętci. 'Ęwęn payo tcokwil mąnso'əliatci." Ho P̄ātcanę pa 'ąn'ǫmmiamęhęn Pę̄'o'ō'onę 'ąmmę. Łęųtęn nąnąn Tākolo'oli'o łelp̄āwęhęn mǫ'aihęn 'ąnk̄ɬ'ę'ąn kui-'aihęn P̄ātcałołe p̄āwaitha łukkuitha wān. "P̄ātcałołe, yǫho mąmapę'omǫn?" "'Ą, tcattęnnǫ yǫkwe p̄ā'ąn pihēmę. Halo tcau-'ohęnnǫ 'ąmmęhu." "Tąxui, nǫ'e maihēmęn hę̄u'au 'ąnąmaxąitciatta pitcęltcikke," Tākolo'oli'o tǫhu. "'Ą'elwa xui," P̄ātcałołe pa 'ǫmmia. Mą'elwanęhęn p̄ā'ai hemmiahu, p̄āpīn'ai 'ołąiwęnna wam-

[1] The more original meaning is "Digging-stick Shaper Old Man."

[2] The common meaning and the one here intended by the narrator is "plow;" the more original meaning is "digging-stick."

[3] Representing the sound of hitting the plow as he shapes it.

not seen them here?" said the Old Giantess. "No Fawns have come to me, as I am doing nothing but looking for lice." He sneezed. "For pity's sake, Big Nostril, my Fawns are going along over yonder." The little Fawns were going at quite a distance. The Old Giantess, sweating, followed behind them.

As the little Fawns went along, they came to where Old Plowmaker was making a plow. "What is the matter, little ones? Where are you going?" the Old Plowmaker said as he looked at his plow on both sides to see if it was true. "We are running away because the Old Giantess threatened to kill us, feeling our little kidneys every day. So please hide us," said the little Fawns. "Very well, both of you enter this crack in the plow." So both of the little Fawns entered. In a short time the Old Giantess came along, all sweating, with her shawl on her shoulders, to where the Old Plowmaker was making a plow. "Plowmaker, have you not seen my Fawns around here?" said the Old Giantess. "I am doing nothing but making plows, and have not seen any little Fawns," he said, as he looked to see if the plow was true. "Tịụ tịụ ʈake, tịụ tịụ ʈake," went the Old Plowmaker. "For pity's sake, Plowmaker, my Fawns are going along over yonder," said she. The little Fawns were going at quite a distance along the road. The Old Giantess, all sweating, again followed behind the Fawns.

The Fawns came to the dam where Beaver was lying basking beside the water. "What is the matter, little ones? Where are you going?" said the Old Beaver to them. "We are running away because the Old Giantess threatened to kill us, feeling our little kidneys every day. So please carry us across to the other side of the river," said the little Fawns to the Old Beaver. "Very well then," said the Old Beaver, "get on my back and I will take you across the river." So the little Fawns got on his back and he carried them across the river, and Old Beaver told them: "You must go over to K̄uhanę'ɑi where the Snakes live. They will tell you where to go." As the Old Beaver told them thus, the Fawns went on. In a short time the Old Giantess came, all sweating, with her shawl on her shoulders, to where Old Beaver was basking beside the river. "Old Beaver, have you not seen my Fawns around here?" "Yes, I just carried them across the river. They are still going near." "Well then, carry me across also, so that I can catch them before they get too far away from me," said the Old Giantess. "Get on my back then," said the Old Beaver. As she got on his back, he started to carry her across. But as the Beaver came to the middle of the river, where it was deeper, he turned himself upside down. "P̄'ɑxāɬɑmummun, p̄'ɑxāɬɑmummun," went the Old Giantess as she was sinking under the water and again emerging. But she finally

męn P̄ātcanę mąmąxwįn. P̄axāłamummun, p̄axāłamummun,[1]" Tākolo'ołi'o p̄āt̄səttiamęn wēweta tcąnniamęn. Hǫwęn hētcuwęn p̄āk̄əma p̄āłiawęhęn mǫ'aihęn 'owəle, tǭmęn: "Petcut̄əi nąwīt̄ə'ai 'aisołəipuimęwaita. Hattą həupa'e 'ąnąmįsoPę'oxąįtciahu." Mąp̄āłiatąmmęhęn wa Pę̄'o'ō'onę wēwe 'ihon.

Pę̄'o'ō'onę 'ąnmęmęwaita P̄ātcanę pa 'ąnai'ǫmmiapun wa K̄uhanę'ai pę̄tconę 'ithən'ai 'ąmmę. 'Inątətakikk̄etha 'ąnwān'aitęn 'ąnwēnę. Pę̄tconę tətaphalta 'itcīt̄alia k̄ētha. Węn k̄ētha pǫ'əlhemmia. Wēwe tətaphalpiu t̄sən'aihęn tǭhu: "Wēsęn 'o'ō'onę hepa k̄ētha 'ąnįkwen." T̄ōnenę pa 'ǫmmia: "'Itcəttcatce xui. Hęxęyo tcut̄əi 'iyatcettcatcemę?" wēwe 'owəlehęn Pę̄'o'ō'onę Pę̄tconę 'įntətakimma 'ąntcəttcaipia. "Mąnt̄sən, 'o'ō'onę," Pę̄tconę pa 'ąn'ǫmmia. Haihęn 'ąnt̄sən. 'Ąnt̄sən'aixęn Pę̄tconę tətama 'ikwę̄nę. "Mąnłai, 'o'ō'onę, heyo yǫho mąntāwānhu?" Pę̄'o'ō'onę 'ąnłai. 'Ąnłākehęn 'ąpąnPę̄tco'ǫmęhu: "Tākolo'ołi'o pa thəpai konǫhǫpə'ot̄sawiamęn 'ąnxot̄əpiamęko, 'ąnxwimmęmen'ai P̄ātcałołe pa p̄ā'ai ąnhemmiahęn tcaikwillo 'ąn'ętcimǫ 'ąn'ǫmmiapuyo hokeyo yǫho 'ąn'ę." "Hoxui," Pę̄tcot̄ōnenę pa 'ąn'ǫmmiahu. Ho halo tǭmęn tətak̄ētha Tākolo'ołi'o nątcīpǫ. Męntcoho łelp̄āwęhęn mǫ'aihęn 'ę̄łatha wān. Wān'aitęn 'ąnąpǫ: "Phal'atte, yǫho 'ąnąmaPę̄'o'ę?" "Ą, yǫnǫ 'ąn'ę. 'Axait̄sən." "Ni'a, mąnhēmę." "'Axait̄sən," Pę̄tconę pa 'ǫmmiahu. Hētcuwęhęn 'įtho'ai mątcuttai. T̄səmmęn hattą wettęn 'ąn'įnthoton, Pę̄tconę 'įnthonatha kuipu'e nąsauwa'ąn. Tākolo'ołi'o "'uluwia"[2] tǭmęn 'o'įthǫxwatcemęn xwekwattiamęn wīlemęn'ai, hǫwęn hētcuwęn k̄ētha 'owəle. 'Ąthəppiu mąpęsai. Yįn 'oto'oxwekkelia'e ho'it̄setcomę'eta mąłāmęmęn, thən'ai wān.

Hattą Pę̄'o'ō'onę Pę̄tcot̄ǫnenę pa 'ąn'ǫmmiahu: "Tcanǫ han, 'o'ō'onę, wa p̄įmmākwil mąnąnnąxwippiu mąmę'aihęn, tcīho mąnp̄ałek̄īpiatci. Hokeyo 'ę, 'əutco'onę, P̄īn'o'ai 'ąwān'aitęn K̄ąyąįmākwil[3] 'ąmętci, tcīhoyo 'ę 'ąp̄āłek̄īpiatci. Han 'ę, 'opęyǫ'onę, tcīhuite təpunnǫ 'ąmętci, tciho 'ąnąp̄isian'au wo 'ąp̄āłek̄īpiatci." Ho Pętcot̄ōnenę pa 'ąn'ǫmmiamęhęn 'ąmmę. 'Ąmmęmęn 'ąhtǭhu: "Tcanǫhąn wētąn p̄įn'au 'ąnpīnętcītci. Wīpai 'ąn'əliatciko maixęn 'ąnsotīletcaipia."

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[1] A word imitative of the sound made by a drowning person.

[2] Interjection of surprise.

[3] K̄ąyąįp̄īnenę, Jicarita Mountain, literally "Greasy Mountain."

reached the shore and came out of the water, all drenched, and she said: "For pity's sake! How annoying it is when one is trying to do something to make a living. My Fawns are gradually getting farther away from me." She shook herself and again began to follow the Fawns.

The Fawns went over to K̄uhanę'ąi, where the Snakes lived, as the Old Beaver had bidden them. They arrived outside the estufa and stopped. The Snakes inside the estufa heard someone walking outside. One of them was sent out of the estufa to look. Entering the estufa again, he said: "There are two little ones standing outside." The leader said to him: "Let them come in then. Why do you not tell them to come in?" The Snake then went out again and told the Fawns to come into the estufa of the Snakes. "Come in, little ones," said the Snake to them. So they entered. When they went in, the whole estufa was full of Snakes. "Sit down, little ones. What do you come here for?" Then the little Fawns sat down. Having sat down they told the Snakes: "The Old Giantess felt our little kidneys every day and threatened to kill us, and as we were running away, Old Beaver carried us across the river and told us to come on this way. That is the reason that we have come here." "Very well," said the Snake leader. No sooner had he said thus than the Old Giantess was heard coming outside the estufa. Then she arrived, all sweating, at the roof door. From there she spoke out: "Insider, are not my Fawns in there?" "Yes, here they are. Come in and get them." "No, bring them out to me." "Come in and get them," said the Snake to her. She finally started to climb down the ladder. As she entered, she had only one more step to make before reaching the floor of the estufa, when a Snake that was lying beneath the ladder began to sound his rattle. "'Uluwiq," said the Old Giantess as she was hanging, missing the steps, on her way back up. But finally she got outside. She started home. Frightened by all the sticks lying along the road that she stepped on, she came to her home.

Said the leader of the Snakes to the little Fawns: "Now, little ones, you must go to the mountains, where you belong, and there you must increase. When you, little boy, reach P̄īn'o'ąi you must branch off toward Jicarita Mountain, and there you must bring forth. And you, little girl, must go northeast from there and bring forth there among the mountains." As the leader of the Snakes told them thus, they went. As they went on they said to each other: "Now we are going to be lonesome, alone in the mountains. Instead of sending us together, he has told us to be separated."

Wa p̄ɲ'o'ai 'ąwān'aitęn 'ąnk̄ōkia'ąmmęhęn 'ąnt̄ĩle. Pęsən'onę k̄ąyąįmākwil mę hattą Pę̄liu'onę tāpun mę. Pę̄sən'onę wētąn męmęn'ai 'ąmąlọhammęn pīnętọhu: "Tcoho he'a nąlə'ai 'ąmp̄ą̄į'onę 'ąnąsopūihu. Pę̄tconę pa wīpai 'ąn'əliatciko maixęn 'ąnsot̄ilia." Ho tọmęn męhu. Thapa Pę̄liu'onę wa 'ọmmiapuppiu męmęn wētąn t̄ālhu: "Họke, họke, me me," [1] tọ̄męn, "tcohe'a 'ąmpapa'onę 'ąnasopuihu. Pę̄tconę pa wīpai 'ąn'əliatciko maixęn 'ąnsot̄ilia." Wa 'ąmmęn'au 'ąnwān'aitęn tciho p̄ɲ'au ąmp̄ałek̄īpiahu. Hokeyo tciho 'onąp̄isian'au 'ipę̄thə.

Kąxwęki.

The Old Giant Steals the Elf and is Slain

Nąk̄uthę Nąk̄uthęke tcexąmęn k̄ąyąįtha Yəimą'onę thə. Tcexąmęn Tākolōłołe Phəpp̄ittha thə. Thəpai 'ik̄aithən'au męmęn 'i'o'ōtcęlhu. T̄ōmolotha 'itakehęnnọ thəppiu 'ihuihu.

Tcexąmęn wepa k̄ąyąįmākwil mę. Tcexąmęn k̄ąyąįk̄ətha Yəimą-'onę thąn. "Heyo yọho 'ąt̄āhu?" "He tiyat̄āmę," tcexąmęn yəimą'onę tọ̄hu. "Tąxui, yọn t̄ōmolotha 'ąt̄sən." "Hęxę?" "Yọn t̄ōmolotha 'ąt̄sən, mọ'a'ọmęhu. 'Ąt̄sənhę'ąn 'ąkōlehęnnọ 'ątaitci." Tcexąmęn kōliahęn t̄ōmolotha tākia. Tcexąmęn Tākolōłołe thəppiu mąpęsai. Tcexąmęn Yəimą'onę t̄ōmolona 'ąnątcāpọ:

[1] This is the way the Fawn Girl cried.

When they came to P̄īn'o'ɑi they bade farewell to each other there and then parted. The male Fawn went up toward Jicarita Mountain and the female Fawn went northeast. As the male Fawn went on alone he was tired out and sighed in his lonesomeness: "I wonder how my poor little sister is getting along. Instead of the Snakes sending us together they have parted us." Thus he said as he went. Also the female Fawn cried as she went along where she had been told to go: "Hǫke, hǫke, me, me," she said, "I wonder how my older brother is getting along. Instead of the Snakes sending us together they have parted us."

When they arrived at their destinations, they brought forth there among the mountains. This is the reason that deer live there among those mountains.

You have a tail.

The Old Giant Steals the Elf and is Slain

Once upon a time the Elf dwelt at Jicarita Mountain. And the Old Giant dwelt at Phəpp̄itthɑ. Going every day to where the people lived, he caught the children. Putting them into his pack basket he took them to his home.

And once he went to Jicarita Mountain. On top of Jicarita Mountain he found the Elf. "What are you doing here?" "I am not doing anything," the Elf said. "Well, get into my basket." "Why?" "Get into my basket, I said to you. If you do not get in I will take you and put you in." Then he took him and put him into the basket. Then the Old Giant headed for home. The Elf sang in the basket:

No. 1

SONG OF THE ELF AS HE IS PACKED ALONG

Weselo weselo selo selo selo we'a
Me'e yehe yehehe
'Q'ahahaha
'Ehelowe.

Weselo weselo selo selo selo we'a
Me'e yehe yehehe
'Q'ahahaha
'Owiťainąłə'epa
Taso'ēlhu tcamęnnǫ są.[1]

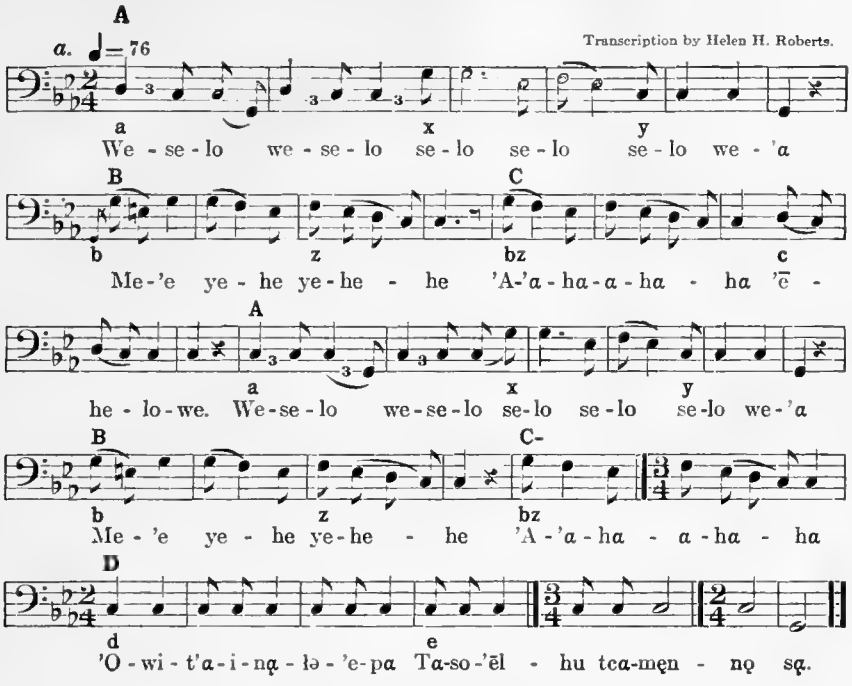
"Wiho 'a'ęlopǫ. Nąthia'aiyo 'ąxəl." Tcexąmęn Tākolōłołe łilp̄awęhęn mǫ'aihęn męhu.

Thən'ai kq̄liatęn Tākolōłołę łǫxąn'epa męntcoho mąłoiwaƙui. Tcexąmęn Yəimą'onę ƙētha 'owəlehęn ną'ǫmalotha nąthąn. 'Qnąphąįxąmmǫ tcipun'aite 'iwalwətcehęn 'o'ǫp̄apholhu. Tcexąmęn 'o'ǫ'ǫmę: "'O'ō'onę, mamąxwīwe!" Tcexąmęn wēsęn 'ikwęnǫ'əlhui. 'Qkwękąl'aitęn jəimą'onę kwęphokiahu, tcan'ehan wēwe 'o'ō'onę 'i'ǫpiatcia.

Yəimą'onę Tākolōłołe thəppiu t͡sən. Tākolōłołe tcīwapuixęn phiaƙō'ąn. "Xǫmmą tcaikwil 'ą'ęyę, 'ō'onę," tcexąmęn Yəimą'onę 'ǫmmia. Mǫmiamęntęnnǫ Tākolōnę tǭhu: "Tcannǫį ną takalsīmętci. Yǫnťəi wi nǫ'ō'oƙąyą'eyo męn wia." Męntcoho phiana xātakia. Yəimą'onę phiap̄apholmęhęn phiana t͡sən. Tcexąmęn 'ąnątcāpǫ:

[1] Only the last two lines have meaning: "A person who is very kind is carrying me on his back."

NO. 3. SONG OF THE ELF AS HE IS PACKED ALONG



TRANSLATION

Only the last two lines have meaning: "A person who is very kind is packing me along."

"Do not move so much. You are very heavy." The Old Giant was going along all sweating.

When he brought the Elf to his home, the Old Giant was tired out, and lay down to take a nap. Then the Elf came out and found a pile of bones. He had a medicine bag tied on his person, and took the medicine out and spit it on the bones. Then he told the bones: "Little children, get up!" Then he sent two of them to look for pitch. After they brought the pitch, they put pitch all over the Elf, and he turned the children again into bones.

The Elf went into the Old Giant's house. When the Old Giant woke up, he fixed the fire. "Let me see; come this way, little one," he said to the Elf. The Giant said as he looked at him: "To-night I shall have a feast. This must be a very fat child." And he put him in the fire to roast. The Elf, spitting on the fire, entered the fire. Then he sang:

No. 2

SONG OF THE ELF IN THE FIRE

Weselo weselo selo selo selo we'a
Me'e yehe yehehe
'Ɑ'ahahaha
'Ehelowewe
'Owit̄ainąłə'epa
Ną wiłunna tąsotākiannǫ.[2]

"Tcut̄əi yǫntəi 'ō'otcāwia'eyo męn wia." Męntcoho Tākolōłołe wēwe tcīpiu. Tākolōłołe tcīkuitha Yəimą'onę tcek̄ąlthəlpunhęn phianate 'owə̄le. 'Iphianatcaitokolehęn Tākolōłołe p̄ēxwąnhon. K̄ēn-'aukwil 'owə̄lehęn wēwe 'o'ǫp̄apholmęhęn 'o'ō'onę 'imąxwīwehu. Tcexąmęn Yəimą'onę pa 'i'ǫmmiahu: "Tcanǫ hattą Tākolōłołe mąhąniamępu'epa mąpinhon. Tcanǫ han mąthəppiu pīwepęn mąmętci, wa mąthən'au nąłə'ai mikkiatą̄menę 'ipīnę'ęn'au. Thapa nąxęn həu'au wo tathə. Thapa 'ąnthən'au 'ąnłētopīnę'e tcikwekwillo. Thapa, ną tamęhu. Hokejo k̄ōkiamǫ. Mąthəppiu mąmętci." Tcexąmęn 'o'ō'onę 'iYəimątha'a'ǫmęhęn 'ipǫhamę.

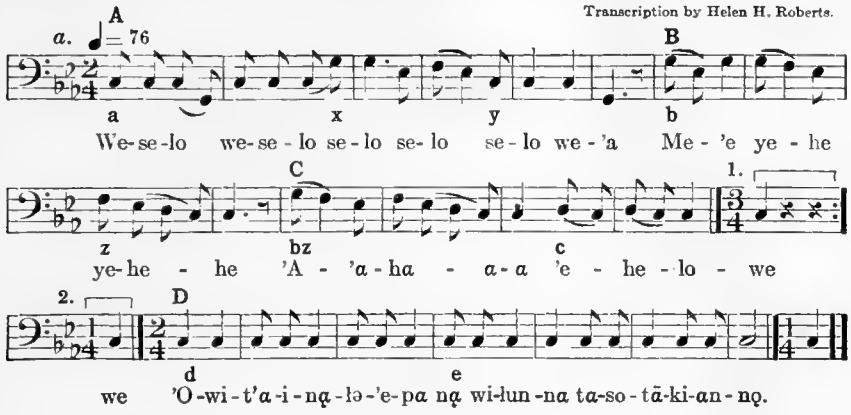
Hokeyo hattą 'iyaTākolōthə.

THE FAMINE

Nąk̄uthę nąk̄uthęke tcexąmęn tətha P̄iwweltha 'it̄aithə. Męntcoho wepa 'ipęųpūihu. Hele nąpia'au sollota nąną. T̄āi'enę 'inąpęųthē-wiahu. Piasai tə̄thate 'iupęųxwiwwəlehu. Phesalonę han wel hə'o'onę 'iuną'ēlehęn wēsęnnęn p̄anų mąłenęn 'iuwəlehu. Pǫhatta tənǫn 'imęhu. Wel P̄ākeuphalpiu, Xaip̄āpiu, P̄āqwałepiu 'ipęųxwįm-męhu. Męntcoho sə̄nenę hał łīuenę wel 'ipi'ō'el'aihęn haw wel 'ipixātcęle'aihęn 'imęhu.

[2] Only the last two lines have meaning: "A person who is very kind has put me in a warm place."

NO. 4. SONG OF THE ELF IN THE FIRE



TRANSLATION

Only the last two lines have meaning: "A person who is very kind has put me in a warm place."

"I did not know that this child is indeed a singer." Again the Old Giant went to sleep. While the Old Giant was asleep, the Elf emerged from the fire, with sparks flying. He took the poker stick and hit the Old Giant on the head and killed him. Going outside and again spitting on the bones, the children began to rise up. Then the Elf told them: "Now I have killed for you the Old Giant who has been eating you up. And now you can go home without fear to where in your homes your poor parents are thinking about you. I also live far away. Also in my home my grandmother is thinking about me. And I also am going thither. So I will bid you good-by. You must go home." Then the children thanked the Elf. They all started out.

This is why there are no more giants.

The Famine

Long ago the people were dwelling at Picurís Pueblo. And once there was a famine. The fields were all bare. The people were suffering with hunger. A few at a time, they left the pueblo, because of the famine. Carrying their blankets and other belongings which they had, they began to go forth, two to five or six at a time. They all went southwest. Some fled, on account of the famine, to San Juan, Santa Clara, San Ildefonso. The men and women were some carrying their babies on their backs, some leading them by the hand, as they went.

Wannę łaikewan 'itęutcapu'e'enę han węn sōnenę hattą 'ąnłiuphil 'ąnwia. Tcexąmęn wēsęn 'ąnąn'ō'othə, 'opęyo'onę han 'əutco'onę 'ąn. Męntcoho 'ąpan'ōtcīkelehęn hele thə'au 'onǫnąpəlxowiapu'e. 'Ąną'ēlehęn 'ąpan'ōtcimątco'aihęn wa wel t̄āi'enę 'imęmęnpiu 'ąmmę.

'O'ō'onę 'ąntcīwapuixęn 'ąnąnkianę 'ąnąntą̄menę 'ąnatcīme. 'Opęyo'onę wippel hattą 'əutco'onę mąłipelhęn 'ąnwia'epa 'ąnkēliaputate 'ąnxwīwehęn 'ąnt̄ālhu. K̄ətcəta 'ąnwīlexęn tətha t̄aihui nąną, wiwęm'ayo wat̄aipǫtiamę. 'Ąnąnąpęųkwęn męntcoho 'opęyǫ-'onę yįn nąpia'au łuthəłəu'aihęn hattą 'əutco'onę łākwęyo xaiłəu'aihęn 'ąnphiat̄əkehęn 'ąpanłūłalehęn 'ank̄ālhu. Hohęn tcexąmęn t̄owęn 'ąnwā'ąhu. Piasai 'əutco'onę waiłaupiatciamęnta wa tcə'ōmęmęn tcētco'ō'onę, tciutconę, k̄ūxwiu'enę 'ikąlhu. Hohęn 'ąnwā'ąnhu. Waiłąiłaupiatciamęnta łąihəu'au nąk̄eppiu męmęn piu'ō'onę, łakwenę hak k̄ą'enę lūpa'ihōmę'e 'ikąlhu. Pēlenę 'owaimęmęnta waiłąithąnkwiwiltiamęnta p̄imma tcəmęmęn 'ipękąlhu. Hohęn 'ąnwā-'ąmmęn 'ąnthə.

Tcexąmęn 'opęyǫ'onę wēsęn 'ąn'Ępiat̄sə'othə. Thəpai nąphoma 'ophal'aite 'iwətcəhęn 'Ępiat̄āhu. Męntcoho wepa 'Ępiat̄sə'ō'onę 'ąntǫhu: "Nąłəu'ai yǫnnę 'o'ō'onę hohęn 'ąniwā'ąnhu. Howe thənna tuikwe Thənąai Hąlwaxįmmatcia [1] thən'ai 'ąnnąmelełəutci. Xǫmmą hele 'owęn'aihęn 'ąnłəmmiatci."

Thəpaihęn yįn nąphophalmate 'ąnwəlehęn wa thəna'ai Hąlwaxįmmatcia 'ątətakin'ai 'ąnłəu. Tcitha 'ąnwān'aitęn tətak̄ētha 'ąnwēnę yįn Hąlwaxįmmatcia 'ątətakimma. Tcexąmęn wēsęn talo-'onę'ę̄ławetcekweta'ąn'ę. Tcexąmęn 'ąnk̄īwamątHialemęn 'ąnthəlhaihęwai 'ąnt̄āhu. "Xǫmmą hęxęyo yįnnę wiho 'ąnk̄īwa'ąnhu. Xǫmmą k̄ētha kopǫwəle," Hąlwaxįmmatcia 'ō'ǫmę. 'Ą'ok̄ai'e tətak̄ētha 'opǫwəlexęn 'Ępiat̄sə'ō'onę 'ę̄łatha 'ąnkwęn. Wēwe tətaphalta t̄sən'aihęn tǫhu: "Wēsęn 'o'ō'onę hepa k̄ētha 'ąnikwęn." "'Itcətteatce, hexętciuko 'iyatcetteatce?" 'Ępiat̄sə'ō'onę 'ąn tcəntcaipiahęn 'ąnt̄sən.

'Ąnt̄sən'aihęn hąlwehęn nątətanq hąlpąnanę han hąlłapunenę hattą tciu tətanę hąlwehęnmǫ. Hąlwaxįmmatcia hąlwehęn 'ąmąpia, 'ąhąltcottai'aihęn, 'ąnhąlxįntai'aihęn, 'ohąltcitotai'aihen, 'ohąlphilosia'aihęn 'ąnątətakimma 'ę. "Heyo, 'o'ō'onę, yǫn 'ąnp̄ākwęnp̄awian'au mąnwānhu? Yǫho teut̄əi hele 'ąnanąłat̄aiwāmęn, wi tciutco'onę węn yǫho wawanmę," Hąlwaxįmmatcia pa 'ąn'ǫmmiahu, hąlwehęn xwelmǫ'e phiatcemęn ho 'ąn'ǫmmiamęn. "'Ą, yǫho kąp̄ākwep̄awian'au 'ąnwānhu, nąłəu'ai wēsęn 'o'ō'onę 'ąnwa'ąmiamę'epa hele 'ąnąmąkalwiako. 'Opęyǫnę łuthətcąn'aihęnnǫ hattą

[1] Archaic name probably meaning Shell Hat.

Among those that went last were a man and his wife. They had two children—a little girl and a little boy. Having put their children to sleep, they carried away their household goods. Leaving their children sleeping, they went with the rest of the people.

When the children woke up, the mother and father were nowhere around. As the girl was only four years old and the boy six, they got up from where they were lying and began to cry. When they went up on the roof of their house, there was not a person around the village, not one to be seen. They got hungry and the little girl went down to the field and got some greens, and the little boy went down and got some kindlings. They built a fire, boiled the greens, and ate. In this way they subsisted for a long time. As the little boy slowly grew, he went out hunting and brought mice, birds, and chipmunks. Thus they subsisted. As he grew older, going out farther into the woods, he brought home rabbits, squirrels, and jackrabbits that he killed with his bow and arrows. As the years went by and as he grew stronger to shoot, he went up to the mountains to hunt and brought deer. Thus subsisting they dwelt.

The little girl had two Dolls. Every day she took them out of a hole in the wall and played with them. One day the Dolls said: "These two poor children have been living in this way. To-morrow we will go down southeast below the Pueblo to where Shell Hat lives, to supplicate him. Perhaps he may give us something."

The next day the Dolls came forth from the hole in the wall and went down below the Pueblo to Shell Hat's estufa. When they arrived there they stopped outside Shell Hat's estufa. There were two macaw birds seated, one at each side of the roof-hole. They spread their wings and acted as if they were going to fly. "I wonder why they are fluttering their wings so. You go out to see," said Shell Hat to his son. When his son went outside the estufa and looked, there stood the Dolls at the roof-hole. He went back again into the estufa and said: "There are two little children standing outside." "Tell them to come in. Why do not you tell them to come in?" The Dolls were told to come in, and they entered.

As they entered they saw that the estufa was all made of shell There was shell floor, shell ceiling, and all of the estufa was of shell. And there in his estufa was Shell Hat, all dressed in shell. He had a shirt of shell, a hat of shell, leggings of shell, earrings of shell. "What is the matter, little children, that you come to my sacred precinct? No one comes here, not even a little bird," said Shell Hat to them, lighting his pipe of shell as he told them thus. "Yes, we have come here to your sacred precinct because two poor little children who are keeping us have no food to eat. The little girl

'ɔutco'onę yįho hele 'ąnąthiamę'e 'onąhōmęnhęnnǫ 'ąnwā'ąnhu, 'ąnąnkiatąmenę pa wētąn 'ąmątcǫwiapuyo, hokeyo yǫhui 'ąnmiauɬɔu," 'Ępiaʦə'ō'onę Hąlwaxįmmatcia 'ąn'ǫmęhu. "Hoyo xuimęn," Hąlwaxįmmatcia tǭhu. Ho tǭmęhęn phalpiu ʦən'aihęn 'onąhēmęn p̄ąnnu 'ixo'onę—p̄āthɔwęn, phǫwwęn ʦolwęn tcąlwęn, hap p̄āxę-węn—hattą tą̄anę p̄āthɔwęn, phǫwwęn, hap phaiwęn mǫyo'e. Thapa 'ąnɬɔmmia 'ąn'ǫmmiamęn: "Yǫneyo 'o'ō'onę mąpan'ǫmętci wa phal'au nǫwęn nąnąn'au 'ąnnątaitci. 'Ąnątāketęn ʦąhąn 'ąnkɔk-kweltci, wįnthɔlə yo tcita 'ąnąmǫpǫ. Hattą p̄ąnnuthɔlə nąpui-męnnǫ 'ąnkwelp̄ɔttci." Ho 'Ępiaʦə'ō'onę 'ąn'ǫmmiamęhęn Hąl-waxįmmatcia 'ąntha'a'ąmmęhęn 'ąn'ę.

'Opęyǫ'onę nąphophal'ai 'o'Ępiaʦə'onǫn'aihęn tcoho hele 'iya-thąn. Sēphil thɔnna 'onǫmątcia'aihęn hele 'iyathąn. 'Ainęntęn 'Ępiaʦə'ō'onę 'ąntcɔpphal, Hąlwaxįmmatcia pa 'ąnɬɔmmiapu'e 'onǫnąphil'aihęn. "Yįn Thɔ̄nǫ'ai Hąlwaxįmmatcia thɔn'au wo 'ąntcīmęn, yǫnęyo mǫnǫkōletcaipia. Xą yǫnnęyo wa phal'au nǫwęn nąnąn'au mantaitci, hǫwęnko withɔleyo tcita mąnamǫpǫ. Han p̄ąnnuthɔlə nąpuimęn'au mąmmǫtci." 'O'ō'onę ho 'ąn'ǫm-miamęhęn phal'ainǫwęn nąnąn'au 'ąnątai.

Witthɔlə nąpuimęn'ai nǫwian 'o'ō'onę 'ąnątcīpiumę. Thɔ̄piakęn 'otholwɔlemęn 'ąnxwīwehęn phalpiu yįnnę 'onǫnątaipuppiu 'ąnʦən'aihęn. 'Īinę ɬę̄mąn 'omǫyo'e thapa tą̄anę p̄āthɔwęn, phǫwwęn, hap phaiwęn mǫyǫ'e, ɬapunthateta p̄ɔmę. Tcixuite 'ąnmiaumęnma 'ąmpalʦamęn kowęn 'ąnthɔ.

Tcexąmęn węn P̄iwwelsɔ̄nenę Khaip̄āpiu mępu'e wepa ɬīu'ǫmęhu: "He'a tcoho wannę wēsęn 'o'ō'onę Tɔ̄tha 'ąnmątcǫwiapu'e 'ąnso-wātcīhu thahe 'ąnasowātcimę'a. Xǫmmą taipǫmętci." Ho tǭmęhęn męntcoho mę. Męmęn wa P̄āxɔnna 'owɔle. 'O'ō'onę kɔtcɔta 'ąmpǫ'e'epa mǫmian 'ąntǫhu: "Wa phɔnna hepa tcuʦəi wi ʦai'ęhę." 'Ąmmǫmęn sɔ̄nenę 'ęhęwaita wa 'ąn'ęmmākwil wīle. Sēphil 'imąkowa'ąmmęhęn, sɔ̄nenę 'onąkąltcąnnaihęn 'okąlhu. Tciʦəi nǫwianę tcitha 'ątheɔpiahęn, thɔ̄piakęn 'o'ō'onę pa wēwe Xaipāpiu han yįn węm ho Tɔ̄thate ʦāi'enę 'i'ęn'au xai'ɔlhūtcia. Sɔ̄nenę wēwe mę'aitęn 'ipǫhaʦaixwia'ąmęntęn Tɔ̄piu 'imętci'e 'i'ǫmę. ʦāi'enę hele 'iunąpɔlxowia'e 'iunǫ'ēlehęn wēwe Tɔ̄pakwil 'imąpęsai.

Tɔ̄tha 'iwān'aitęn 'o'ō'onę pa 'ąmiamęntęn 'ąnąnthɔnna 'itcen-tcaipiahu. 'Ąnąnkianę hattą 'ąnąntą̄menę 'onǫnąmǫɬia'el thapa 'ąnwān. Hǫwęn 'ąnąn'o'ō'onę pa wi 'ąnaʦāi'ąmia, thahe 'ąna-tcettcaipia. 'Įho 'ąnkwetʦamęhęn 'onǫnąmǫɬia'el'aihęn tɔ̄pun

goes out to pick greens and the little boy goes out to hunt and kills whatever he can. That is the way that they have been subsisting, their parents having left them. That is why we have come down here to make a plea," the Dolls said to Shell Hat. "Well, so it is," said Shell Hat. As he said thus he entered a room and brought out with him five grains of corn—white, black, yellow, blue, and gray—and also white, black, and red beans. And he gave them to them, saying: "You must tell the little children to put these in a dark room. After they have put them in there they must lock the door tight. They must not look in there for four days. They must open it on the fourth day." As the Dolls were told thus, they sat there thanking Shell Hat.

The little girl looked for her two little Dolls in the wall hole, but did not find them. She looked all around the house, crying, but could not find them. But they entered the house again all of a sudden and had with them what Shell Hat had given them. "We have been down below the Pueblo where Shell Hat lives, and he has sent you these. He said that you must put these in a dark room, but you must not look in there for four days. You must look on the fifth day." When the children were told thus, they placed the corn and beans in a dark room.

The night of the fourth day the children could hardly sleep. The next morning as the sun was rising they got up and entered the room in which the corn and beans were. It was filled clear to the ceiling with corn of various colors, and white, black, and red beans. From that time on they cooked the way they wanted to and lived well.

One day one of the Picurís men who had gone to Santa Clara said to his wife: "I wonder if those two children that were left at the Pueblo are still living or not. Suppose I go and see." So saying, he started out. As he went along, he came to P̄axənna. As the children sat on top of their house looking, they saw him and said: "Down southwest somebody is coming." As they watched the man coming, he came up to where they were sitting. They all wept as they shook hands with each other, and food was set out for him, and he ate. He slept there with them that night, and the next morning they sent him back to Santa Clara and to the other places where the people of Picurís were staying. The man went back and, calling all the people, told them to go back to the Pueblo. The people put what utensils they had on their backs and started for the Pueblo again.

When they arrived at the Pueblo the children shook hands with them and told them to come into their house. And their mother and father, packing things on their backs, also arrived. But their own children would not speak to them, nor did they tell them to

'ąnpęsai. Hǫwęn he 'ąnąnąpupupu'e thahe tcokwil 'ąmmę'e nąkātcatiapu.

Tcihuite tąwąn'e nąnąʼepa P̄iwwel'enę 'iukāmęn pīsihe kālenę 'iuwia. Tcihuite K̄ōwęn 'ithəT̄āhu.

Hokeyo P̄iwweltha tcąmmaxęn halo T̄āi'enę 'iukāmęn he 'inąthiamęmma 'imąwā'ąmmęn 'ithə.

K̄ąxwęki.

The Two Dove Maiden Sisters and the Drouth

Nąkuthę nąkuthęke tcexąmęn Tətha P̄iwweltha wēsęn K̄aipia-'ō'onę 'ąnthə. Wel P̄iwwelkǫkwenę Tāthate tcə̄ke 'imąwā'ąmęn kǭkwenę thəpai p̄immākwil 'iutcəwələmęn hat thōłanęn 'ipipę'el-'aihęn 'iwānhu. Hak K̄aipia'ō'onę 'owaipelwiamęnta kākehęn 'ąnT̄āhu. Tąwąnta 'īinę łęmąn 'omǫyǫ'e hat tą̄anę thapa łęmąn mǫyo'e ąkāmęn K̄ōwęn 'ąnK̄almęn witcə̄kewęn 'ąnapinę wel P̄iwwelkǫkwehui 'ąnthə. Thəpai thəK̄etha halo 'otholwələmęnta wa nąpia'au 'onǫnąkalsian'au 'onǫnąxwipphil'aihęn 'ąntcāT̄amęn 'ąmmǫmiahu.

Męntcoho węnpil 'ąmpīsi 'ikau. Hat tą̄anę 'ąn, męntcoho pēlenę nąthia'ai T̄ia'epa hele wałolmęn hōta 'onǫnąkalT̄iasian, he 'ąnT̄ātci'e 'ąnathąmę. Yį̄n tołāsian'au hēpuxęnnęn thəmǫ'ąn 'ąnP̄āT̄į̄łaimęn P̄iwwelkǫkwenę pa 'ąmmǫmiamęn 'ąn'ǫmmiahu: "Yį̄nnę K̄aipia-'ō'onę 'onǫnąkalT̄iasia'aihęn hōta 'ąniP̄āT̄į̄n'ę.

Han K̄aipia'ō'onę ho P̄iwwelkǫkwenę pa 'ąn'ǫmmiatci'e 'ąnamiaumęn wepa węn K̄aipia'onę tǫhu: "Xǫmmą P̄āką̄į̄enę 'ąnxwia'ąntci 'aihęn 'ęwęn payo kąnąnąłolwiatcetci." Haihęn tcexąmęn P̄āką̄į̄enę 'ąnxwia'ąn. Łęutęn P̄āką̄į̄enę 'ąnąnwān. P̄āką̄į̄enę pa 'ąn'ǫmmiahu: "Heyo, 'o'ō'onę tcuT̄əi yǫnT̄əi łēlenę tha 'ąnąK̄ōmęn maima'a-'ąnhu." Haihęn K̄aipia'ō'onę 'ąntǭhu: "'Ɑxwia'ąnhu, xǫmmą mąnnąłolwiatcike hōta nąłə'ai konǫnąkalT̄iasiako. Han P̄iwwelkǫkwenę pa he'ąnąT̄āmę pęn p̄āT̄ittha kę̄kehęnnǫ 'ąnT̄āhu, 'ąn'ǫmmiamęko." Haihęn P̄āką̄į̄enę pa 'ąn'ǫmmia: "Nątiyaiłolhəkkeko nąthōlenę'e 'ąntąnwiako, hoke'e 'ęwęn wiama'e tawiahęko." Ho P̄āką̄į̄enę tǭmę̄hęn mąthəlkol. "Yį̄nT̄əi P̄āką̄į̄łołe, p̄ephayanę, wimęwęn," K̄aipia'ō'onę 'ąntǭhu.

"Kākenę yo 'ąxwia'ąntci." Haihęn męntcoho Kākenę 'ąnxwia'ąn. Łęutęn Kākenę 'ąnąnwān. "Heyo, 'o'ō'onę, p̄į̄n'aute K̄ōwęn taP̄āT̄į̄n-'ępun'aute maima'a'ąnhu?" Kākenę pa 'ąn'ǫmmia. Haihęn K̄aipia'ō'onę 'ąntǭhu: "'Ɑxwia'ąmhu, xǫmmą mąnąłolwiatcike hōta nąłə'ai konǫnąkalT̄iasiako. Han P̄iwwelkǫkwenę pa yį̄n 'ąnP̄āT̄į̄n-'ęn'au 'ąn'ǫmmiamęko xą kąnąmąmaiłia p̄āT̄ikkehęnnǫ thəmǫ'ąn 'ąnT̄āhu." Ho 'ąnKāke'ǫmęmęhęn Kākenę tǭhu: "Nąp̄į̄n'au nąP̄ā-

come in. As they stood around there they finally put their packs on their backs and went toward the east. But whatever became of them or where they went to, nobody knew.

From that time on, it being spring, the Picurís people planted, and food was plentiful. Thenceforth they lived nicely. So this is the reason that the people at Picurís still plant and dwell, subsisting as well as they can.

You have a tail.

The Two Dove Maiden Sisters and the Drouth

Once upon a time there lived two little Doves at the Pueblo of Picurís. Some of the Picurís youths at the Pueblo made their living by going out hunting every day to the mountains, and returned in the evening packing deer. And the two little Doves did nothing but plant every year. They lived, planting corn and beans of various colors in the spring, eating well and not thinking of hunting as the youths of Picurís did. They were seen every day early before sunrise in their fields where their crops were, having their hoes with them, singing.

One year they planted much corn and beans, but as the year was dry and there was no rain, their crops were drying up and they did not know what to do. Sometimes they would sit in the shade of a cottonwood tree all day, and the Picurís youths would look at them and would say to them: "These two little Doves are doing nothing but stay in the shade while their crops are drying up."

As the two little Doves did not like to have the Picurís youths talk to them thus, one day one of the Doves said: "I believe we will call the Buzzard; perhaps he can call the rain for us." Then they called the Buzzard. In a little while the Buzzard came to them. The Buzzard said to them: "Little ones, why do you bother me while I am having such a good time out in the heat?" Then the little Doves said: "We have called you, thinking you might be able to summon the rain for us, for our poor crops are drying up, and the Picurís youths tell us that we do nothing but just sit in the shade." Then the Buzzard said to them: "I do not like the rain, for the Sun is my father, so that is why I am going to take part on his side." As the Buzzard said thus, he flew away. "That old bald-headed Buzzard, let him go," said the two little Doves.

"Now we will call the Crow." So then they called the Crow. In a little while the Crow came to them. "Why, little ones, do you disturb me here from the mountains where I have been sitting in the shade so nicely?" said the Crow to them. The two little Doves said: "We have called you, thinking that you might be able to summon the rain for us, for our crops are drying up. And the Picurís youths are saying to us, because we sit in the shade, that

ʧin'au k̄ōwehęn ta'ęko hōtęn tanąłolwai'ąn 'onǫk̄īwap̄apia'ąn 'ąnąmathəłkitciko." Ho tǭmęhęn Kākenę p̄immākwil mąthəlkol, "Kākełołe, mailianę, tcokwil miaumęmpiu wimęwęn," k̄aipia'ō'onę 'ąntǭmęn pīnęwęn 'ąnąnthəppiu 'ąnʧsən. "Tcannǫį p̄aikwiu 'ąntukałəu'aihęnnǫ thənna hiaulotta Thəpiap̄īkk̄əthaˡ 'ąmmętci, tciho'e Thəpiap̄āxəłā'əutco thəko 'aihęn 'ęwęn payo konǫʧāmiatci."

Tciʧai nǫwianę p̄aikwiu 'ąntukałəu'aihęn thəpiakęn hiaulotta Thəpiapīmmākwil 'ąnmę. Tcitha 'ąnwān'aitęn Thəpiap̄āxəłānę 'ąnątətakimma 'ąnʧsən. "Heyo, 'o'ō'onę, yǫn 'ąnątətakimma mąnwānhu? Tcanǫ mąpanhą̄nętci." Haihęn k̄aipia'ō'onę Thəpiap̄āxəłānę 'ąn'ǫme: "Yǫhoyo 'ąn'ę, xǫmmą mąnąłolwiatciwai, hōta nąłə'ai konǫnąkalʧiasiako." "Hoxui," Thəpiap̄āxəłānę pa 'ąn'ǫmmia, "tcatthəiyo mąpąnąnnąłolwiatci, 'o'ō'onę. Hokeyo he mąnapīnępǫ." Ho 'ąn'ǫmmiamęntęn wēwe 'ąnąnthəppiu 'ąmmę. 'Ąnąnthəttha 'ąnwānmęn hattą 'ołolp̄āxwąnhu. Łęutęn męntcoho nąthia'ai łolhu. Wa 'onǫ'isiappiu 'ąmmę'aihęn p̄ałiawehęn 'ąmmǫyo'aihęn ąnąmąp̄ǫn'ąntcīhu. Haihęn 'ąntǭhu: "Yǫnę kālenę konǫnąsia'e P̄iwwel'enę tcokkehęn 'iyaʧatcike 'iuʧalanąpetcike 'apąnłāmętci." Ho 'ąntǭmęhęn 'ąnk̄iwamąthialemęhęn 'ąnthəlhai. Tcihuite P̄iwwel'enę k̄aipia'ō'onę 'onǫnąkalsiapu'e 'iunąʧala'ąmmęn 'ithə.

Hokeyo tcexąmęn P̄iwwel'enę 'owaipelwiamęnta 'iunąkal'əu'ąm'a, k̄aipia'o'ō'onę pa 'iłəmmiapuyo.

The Two Dove Maiden Sisters Who Became Stars

Nąk̄uthę nąk̄uthęke tcexąmęn P̄iwweltha 'iʧaithə. Tcexąmęn wēsęn k̄aipiakwəl'ō'onę 'ąnąnłēto'ōphil 'ąnthə. Tcexąmęn P̄iwwelkwəl'enę 'iutelmęn ʧəp̄aihiawęhęn 'imǫyǫ'aihęn 'itcīhu. Tcexąmęn k̄aipiakwəl'ō'onę 'ąnąnłēto'ōphil p̄ūʧipiakehęn 'iʧāhu.

Tcexąmęn wepa 'ąnłēto'ō'ǫmę: "Łēto, tcexąmęn hǫwęn hęxętci nąkąnatelmę wel P̄iwwelkwəlhui? ʧəp̄aihiawęhęn 'imǫyǫ'aihęn k̄ēn'au 'isotcīhu. Han nąp̄ūʧipiakehęn 'ąniʧāhu." "'Ąnąn'ō-'othe'e," tcexąmęn 'ąnąnłēto'onę pa 'ąn'ǫmmia, "ho 'ayasotǫpǫ." "Tcannǫį mąn'ixothotci, thennayo kąntelhę," tcexąmęn k̄aypia'ō'onę 'ąłēto'ō'ǫmę. Thołan'aihęn łēto'onę sēphil 'itcəlmolotcąnęhęn tcexąmęn 'ixophǫhu.

ˡThəpiap̄īnenę, "Morning Mountain."

we are lazy, that we are doing nothing but sit in the shade all day." As they said thus to the Crow, said the Crow: "I am satisfied sitting in the shade in the mountains; if I should call the rain, my wings would get wet and I would not be able to fly; As he said thus, the Crow flew away to the mountains. "That old lazy Crow, let him go where he wants to," said the two little Doves, and sadly they went to their house. "To-night we will go down to the river to bathe, and early to-morrow morning we will go to the top of Morning Mountain, for the Morning Star Boy lives there, and he might be able to help us."

That night they went down to the river to bathe, and started off early the next morning to Morning Mountain. When they reached there, they entered the estufa of the Morning Star. "Why, little ones, do you come to my estufa? Now I am going to eat you up." Then the two little Doves told the Morning Star: "We have come here to see if you could call the rain for us, for our poor crops are drying up." "Very well," said the Morning Star to them, to-day I will call the rain for you, little ones. Do not be sad about it." When they were told thus, they went back home again. As they were reaching home, a few drops of rain began to fall. Then in a little while it rained hard. They went over to where their corn was growing. There they were drenched, but were feeling happy as they walked about. And they said: "These crops that we have we will give away to the Picurís people, so that they will not do so much hunting, so that they may learn to work." As they said thus, spreading their wings out they both flew away. From that time the Picurís people lived cultivating the crops of the two little Doves.

So this is the reason that the people of Picurís grow crops every year, because they were given them by the two little Doves.

The Two Dove Maiden Sisters Who Became Stars

Once upon a time the people dwelt at Picurís. And two Dove Maidens dwelt there with their grandmother. The Picurís maidens were grinding corn and were going about with their faces all powdered up. The Dove Maidens and their grandmother did nothing but make baskets.

Once they told their grandmother: "Grandmother, why do we not grind corn like the rest of the Picurís maidens? With their faces all powdered up, they are going about outside. And we do nothing but make baskets." "My dear children," said the grandmother, "you must not say that." "To-night get the corn ready, for we are going to grind in the morning," said the Dove Maidens to their grandmother. When it got evening, the grandmother, weeping, took out the tinaja and toasted some corn.

Thəpiakẹn tcexąmẹn K̄aipiakwəl'ō'onẹ 'ąntelxia'ą. Tcexąmẹn 'ana 'ąn'ĭxosai'aihẹn 'ąntelhu. Tcexąmẹn 'ąntcāt̄ahu:

No. 5

SONG OF THE DOVE MAIDEN SISTERS AS THEY BECOME STARS

K̄uakəsəphinątət̄są
K̄uakəsəphinątət̄są
'Ąiwik̄iwap̄ałohąmẹhąmẹhąmẹ
Kąnsot̄sa'otelhu.[1]

Tcexąmẹn 'ąntelmẹn piasai K̄ə'ai K̄ə'ai 'ąnwīlehu. 'Ąnąnłētо'onẹ nąłə'ai se'ẹ. Tcexąmẹn tō̤hu: "'Ąnąnphīu'ō'onẹ, ho 'ayasot̄apọ'a. Mąntelłuwe!" Tcexąmẹn K̄aipiakwəl'ō'onẹ 'ąnat̄alapiamẹ. Tcexąmẹn 'ąntcāt̄āmẹn 'ąntelhu. Piasai łąik̄ə'ai 'ąnwīlehu. Tcexąmẹn 'ąnąnłētо'onẹ se'ẹ. Łapųmmākwil 'ąntcō̤hu. Piasai łąik̄əpa 'ąnwīlehu. "'Ąnąnphīu'ō'onẹ," tcexąmẹn łētо'onẹ tō̤hu, "ho 'ayasot̄āpọ'a. Tcaikwil mąnmūle!" Tcexąmẹn K̄aipia'ō'onẹ 'ąmpọp̄ai. Tcįnnẹyo K̄ąyąįp̄ittuikwe p̄āxəłā'ō'onẹ 'ąnkwan.

Hokeyo tcexąmẹn kiyatąntọkąnke nąk̄o, hokeyo tcexąmẹn Mākiuto Paut̄oke [2] K̄ąyąįtuikwe 'ąnąnnąk̄o.

Kąxwẹki.

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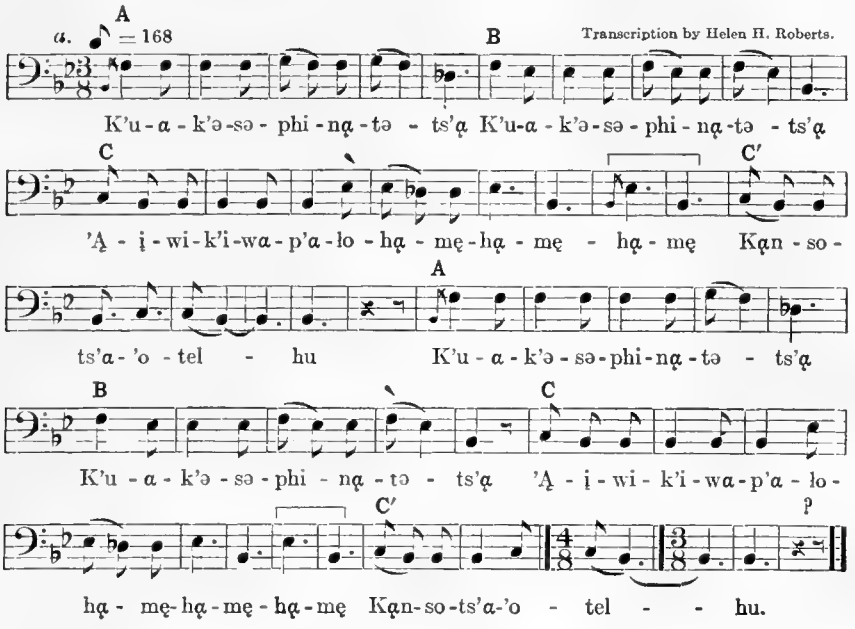
[1] The meaning of the words is obscure except that -telhu means "she grinds."

[2] Mākiuto, the older sister, and Paut̄oke, the younger sister. Girls pray to them when they want to be strong in grinding corn.

The next morning the Dove Maidens got ready to grind. Pouring the corn on the metate, they ground. And they sang:

NO. 5. SONG OF THE DOVE MAIDEN SISTERS AS THEY BECOME STARS



TRANSLATION

The meaning of the words is obscure except that -telhu means "she grinds."

As they ground, they rose slowly higher and higher. Their poor grandmother sat weeping. Said she: "My dear children, you must not do thus. Stop grinding!" The Dove Maidens did not listen. Singing, they ground. They rose slowly higher. Their grandmother sat weeping. They reached the ceiling. They rose slowly higher. "My dear children," their grandmother said, "you must not do thus. Come back here!" The Dove Maidens disappeared. They are the two little stars above Jicarita Mountain.

This is the reason that it is well to obey one's parents, and this is the reason that Mākiuto and Poṭoke are above Jicarita Mountain.

You have a tail.

The Woman and the Wolf

Nąkuthęke tcexąmęn p̄iwweltha 'iſaithə. Tcexąmęn łīuenę nąnąkemǫpupun'aite phaltahęnnǫ 'inąxwi.

Tcexąmęn węn łīuenę nǫwian hele 'ap̄āwia. 'Ip̄āmolokolehęn p̄ainǫn p̄āxaiłuə. K̄ōlomate p̄ātaimęn 'ąKalwān. "Heyo 'ąſāhu?" tcexąmęn 'ǫmmia. "Tip̄ātaihu," łīuenę Kāl'ǫmę. "'Ą'elłai xui," tcexąmęn Kālenę pa 'ǫmmia. "Hattą 'ąnthəmmākwil tip̄ā'olemęko," tcexąmęn łīuenę tǭhu. "'Ą'elłaimǫ 'ą'ǫmęhu howe'ąn yǫhotayo' ąhą̄nętci." Łīuenę 'ąnąpixowęn 'ip̄āmolomą̄tco'aihęn Kālenę 'ąn mą'elłai.

Tcexąmęn Kālenę pa łīuenę p̄immākwil 'oila. P̄ikk̄ətha kāliahęn, tcexąmęn Kālenę təpupa, tə'opa, tənǫn, təkwetha[1] wel 'okālxwiawēle. Łīuenę męntcoho 'iſautįlįkimmākwil wīle.

'Ąsətthə'e tcexąmęn 'ąkwənłiuwīlemę'epa thək̄ətsitate mąłāwia'ąn. Łęųtęnnǫ sēnenę 'iunąxəlkāmphil 'iwān. Kāllołe wa mątǫhęmęmępūn'aute wān'aihęn łīuenę ſauk̄əta yo 'ę'ąn. Sānenę 'imąnǭilephale. Męntcoho nǫpīn'au węn sānenę pa łīuenę thą̄mia. Hanko sānenę mątǫhęmę. Wel 'iwan'aitęn 'iłiułəwe wēwe thəppiu. Łīuenę sānenę pa ſəphaliahu.

Hokeyo tcexąmęn łīuenę thołan'aihęn phal'aute wētąn 'iwawəlemę hetęn 'ipūtciko.

The Ants

Nąkuthę nąkuthęke tcexąmęn Kǫmąįthǫtha[2] P̄ā'ąyąsiulanę[3] 'ithə. Tciho hele 'imatciutcowanmę hōke tcexąmęn pīwepęn 'ithəſahu. Tcokwil 'imiaumęmpiu pīpęn 'imęmęn wi tōtcolo'onę węn 'imathə'epa pu'au.

Męntcoho wepa 'itſonwia'epa 'i'ǫmmiahu 'itąyąntha: "'ąnąnſaiwia'e, tcathəi'aite witthələ nąpuimęnnǫ yǫn 'ithəttha yǫnſəi pą̄anę kikuttha 'iphəletci, wel ſai'enę tinąsęnpiatci. Hokeyo hele tcuſəi pālenę, k̄ənenę, xixwauanę han wel tcuſəi mimapiatci'e miunǫtci. Haihęnnǫ pǫhan thəlſai'enę 'iyaixąnemǫ yǫtha 'ipisęn'autci." Ho 'itſonwia'epa 'inąwitciamęhęn 'itǭhu: "K̄owęnnǫ nąnąho 'aitǭmennǫ, tcathəi'aite witthələ nąpuimęnnǫ kimąphəlxia'ąntci." Haihęn tciſəi nąnąe P̄ā'ąyąsiulanę 'imąxia'ąmhu. Yįn 'iſaithən'au pu'au hele 'ipeme'e 'ąwęn 'imawia'e 'imąsitcīhu.

[1] Boxing the compass in the ceremonial order; compare p. 318, footnote.

[2] "Needle Horn Pile."

[3] A species of black ant.

The Woman and the Wolf

Once upon a time the people were dwelling at Picurís. The women, after it got dark, were to remain inside their houses.

And one woman in the night had no water. She took the water jar and went down to Painọn to get water. As she was pouring the water with her gourd, a Wolf came to her. "What are you doing?" he said. "I am pouring water," the woman said to the Wolf. "Get on my back, then," the Wolf said to her. "I am already about to take the water to my house," said the woman. "Get on my back, I said to you, or I will eat you up right here." The woman got afraid, left the water jar, and got on the Wolf's back.

And the Wolf took the woman up to the mountains. When he had brought her to the mountain top, the Wolf went northeast, northwest, southwest, and southeast, to call the other wolves. The woman then climbed a tall pinyon tree.

Her husband, when his wife did not come up from below quickly, yelled as a signal from the top of the house. And shortly men with their weapons arrived.

When the Old Wolf arrived from his summoning [the other wolves], the woman was sitting in the top of the pinyon tree.

The men all gathered for search. And then at about midnight one man found the woman. Then the man gave a yell. After the rest came they took the woman home again. The woman was scolded very much by the men. And this is why the women, after it gets dark, do not go forth from inside the houses alone, for something might happen to them.

The Ants

Once upon a time at Kọmqịthọtha dwelt the Ants. No birds came around there, and so they lived without fear. They went wherever they pleased without fear, for there was not even a little Hummingbird around near where they lived.

One day their leader told them at a meeting: "My people, in four days from to-day we are going to dance here in this land of ours; we will entertain the other people. So you must be looking for such things as red paint, beads, war bonnets, and whatever dress you may need. And we will call the flying animals of all kinds here to look on." As their leader instructed them thus, they said: "It seems all right the way you say, we will get ready to dance four days from to-day." And the Ants were getting ready within that time. They went around borrowing things from their neighbors whom they knew.

Hattą witthələ nąpuimęn 'itʃonwia'epa 'itąimia 'inątətakittha. Haihęn 'i'ǫmmiahu: "'Ɑnąnʃaiwia'e, thənnayo han thəənę 'iphōleteinna kiwān. Hokeyo thəlʃai'enę 'iyaixąnęn k̄ətęnnǫ yǫtha 'ithətttha kinsęnwānhę. Hokeyo mąnaithiamęnnǫ mąʃatei."

Męntcoho thəpiahęn halo 'oʃ̄sęthol'owəlemęnta P̄ā'ąyąsiulanę 'įntətakimma 'itątciahu. 'Itątciaphal'aihęn pǫhan łiutciu han siutciu 'iK̄ōpia'aihęn tətak̄ētha 'iuwəle. Yįn łāsian'au 'iuphǫlmǫn-'aixęn thəlʃai'enę 'iyaixąnęn k̄ətęn 'i'ę.

Halo łęų'ohęn 'iphəlemęn męntcoho pǫhan Tcīuenę tciho 'isęn'epu'e pą̄tha P̄ā'ąyąsiulanę 'iphəlemęnpiu 'imąhāk̄ehęn 'ihąpiumę'epa 'ipiP̄ā'ąyąsiulak̄alhu. 'Ihą̄wapuhęn wa tcokwil 'ithəppiu 'imąthəlhai. P̄ā'ąyąsiulanę 'itʃonwia'epa 'i'ǫmmiahu: "Mima'ōletci, 'ąnąnʃaiwia'e, pīsiwennǫ kitʃaisęnwia."

Halo ʃ̄sętǫphalmęn thapa Xwęphaimǫnę 'isęn'epun'aite 'imąhāk̄ehęn P̄ā'ąyąsiulanę 'iphəlemęnpiu tcexąmęn 'ipiP̄ā'ąyąsiulak̄alhu. 'Ihąwapuhęn wa 'ithəppiu 'imąpǫhatthəlhai. P̄ā'ąyąsiulanę 'itʃonwia'epa 'i'ǫmmiahu: 'Ɑnąnʃaiwia'e, mima'ōletci, pīsiwęnnǫ kįnʃaisęnwia."

Halo ʃ̄sętǫphalmęn P̄ākąienę 'isęn'epun'aite P̄ā'ąyąsiulanę 'iphəlemępiu 'imąhāk̄ehęn 'ipiP̄ā'ąyąsiulak̄alhu. 'Ihąwapun wa 'ithəppiu 'imąpǫhatthəlhai. Hą'ąn hattą tcu'ohęn P̄ā'ąyąsiulanę 'ixwetteiahu. Hǫwęnko 'iyaphəlłuwemę. Łąiwęn'eyo 'imą'ōlehu. 'Itʃonwia'epa 'i'ǫmmiahu: "'Ɑnąnʃaiwia'e, mima'ōletci, halo pīsiwęnnǫ yǫn kitʃaisęnwia."

Halo ʃ̄sętǫphalmęn P̄illelo'enę 'ipǫ'epun'aite P̄ā'ąyąsiulanę 'iphəlemępiu 'imąhāk̄ehęn 'ipiP̄ā'ąyąsiulak̄alhu. 'Ihąwapuhęn wa 'ithəppiu 'imąpǫhatthəlhai. Hattą hą'ąn P̄ā'ąyąsiulanę tcu'otęn 'ixwetteiahu. Hǫwęnko nąthia'ayo 'imąphəl'ōlehu. 'Itʃonwia'epa 'i'ǫmmiahu: "'Ɑnąnʃaiwia'e, mima'ōletci, halo pīsiwęnnǫ kitʃaisęnwia."

Halo ho ʃ̄sętǫphalmęn Sōlenę łak̄əi'au 'isęn'ępun'aute wa P̄ā'ąyąsiulanę 'iphəlemępuppiu 'imąhāk̄ehęn P̄ā'ąyąsiulanę 'iphmępu'e ʃontciuta 'ipipǫhahąnę. Haihęn Sōlenę wa 'ithəppiu 'imąpǫhatthəlhai.

Hattą wel thəlʃai'enę tciho 'isęn'ępu'e 'imąpǫhatthəlhai. Hele 'iyaP̄ā'ąyąsiulaphīmę'epa pǫhatta 'itǫmęn: "Howe nąxęn yįnnę wel thəlʃai'enę pa 'iyaP̄ā'ąyąsiulaphiliako tcokwilwęn 'inǫmętci." Ho thəlʃai'enę tciho 'isęn'ępu'e 'itǫmęhęn 'imąpǫhaP̄ā'ąyąsiulanǫkwēle.

Hokeyo tcexąmęn tciutconę halo tcathəi maxęn 'iP̄ā'ąyąsiulanǫtcīhu, hokeyo thapa thəlʃai'enę 'iuP̄ā'ąyąsiula'ą, ho'e hankęn 'ipik̄ale'epa.

On the fourth day the leader assembled them in their estufa. And they then were told: "My people, to-morrow the day arrives on which we are to dance, so the flying animals of every kind are to come here to our home to look on. And so you must all do your best."

The next morning as the sun was rising the Ants gathered in their estufa. After they were all assembled, both men and women, all dressed up nicely, emerged from the estufa. When they looked around at the trees, there were birds of every kind sitting there.

They were only dancing a little while when all the Eagles, who were sitting looking on, flew to the ground where the Ants were dancing, and being hungry, began to eat the Ants up. After they had enough, they flew away to their homes. The leader of the Ants said to the people: "Dance your best, my people, for there are many people looking on."

When he had hardly finished saying thus, the Redtail Hawks, from where they were sitting looking on, flew down to where the Ants were dancing, and began to eat up the Ants. When they got enough, they all flew away to their homes. The leader of the Ants said to them: "My people, dance your best, for there are many people looking on."

When he had hardly finished saying thus, the Buzzards, from where they were sitting looking on, flew down to where the Ants were dancing, and began to eat the Ants. When they got enough, they all flew away to their homes. By that time there were very few of the Ants left, but they would not quit dancing. They danced all the more. Their leader said to them: "My people, dance your best, for there are still many people looking on."

When he had hardly finished saying thus, the Turkeys, from where they were sitting looking on, flew down to where the Ants were dancing, and began to eat the Ants up. When they got enough, they all flew away to their homes. By that time there were but few of the Ants left. But they danced their best. Their leader said to them: "My people, dance your best, for there are still many people who are looking on."

When he had hardly finished saying thus, the Bluebirds, from where they were sitting in the trees looking on, flew down to where the Ants were dancing, and ate the Ants that were left, together with their leader. And then the Bluebirds all flew away to their homes.

And the other birds who were looking on flew away. Because there were no more Ants left for them, they all said: "Since the other birds have not left us any Ants, let us also go and look for some." When the birds who were sitting looking on said thus, they all scattered to look for Ants.

So this is the reason that the birds to-day hunt around for ants, and also the reason that birds like ants, because they ate the ants at that time.

The Sandhill Cranes

Nąkuthę nąkuthęke tcexąmęn wepa wa phękəta phę'au Kąienę 'ithə. Tciho phə'aute 'iβąsǫmęn thapa phę'auta 'iułeʧipiamęn tciho kōwęn 'ithəʧāhu. Męntcoho wepa 'itʧonwia'epa 'i'ǫmmia: "Xǫmmą βąthayo 'ithəłəutci. Pąanę pisiwennǫ tcokwil węn 'oβākēlia. Thapa tcihoyo βāna pəənę han βāphōonę thapa wel tcunę hele βāʧai'enę 'ithə. Thapa łāanę tciho kiułeʧipiatcįn'au 'opīsisia. Pątha 'iwān'aitęn 'oβākēliapiu 'iwān'aihęnnǫ tcīhoyo kiukōkalmęn 'itūpiamęn kōwęn 'ithətci." Ho 'itʧonwia'epa 'i'ǫmmiamęhęn, pǫhąn Kąienę 'ithia. Han 'itʧonwia'e 'i'ǫmęhu: "Yįnę pǫhąn pąthate 'ątǫmę'e kōwęnnǫ nąnąwayo nąmia'ą. Hokeyo pǫhąnnǫ pąpiu 'ipęmiahu." Ho 'itǫmęhęn pąpiu 'imąthəlhai.

Phękətate 'ithəlłəumęwaita βāxwi'ǫxwalβāxwitha 'imąłai. Tcīho kōwęn 'iukalmęn pəənę βāphoonę thəpai 'ipikalmęn 'i'ę. Hǫwęn Kąienę wiho 'iβāsǫmę'epa łęutęn βāxwinate 'ipǫhąpβāhąnę pətciuta βāphotciuta. "Howe węn βāpiu kimąhaitci, yǫnʧəi βāxwinę wa xui βātcęlmę," 'itʧonwia'epa 'i'ǫmmiahu.

Ho'aitęn męntcoho Kąyąiβāxwipiu 'imąhai. Tcīho 'iwān'aihęn βāxwiputha 'imąłai. Tcīho βāxwi'au thapa pəənę hattą βāphoonę thapa wel βāʧai'enę tcīho 'ithə'e 'ipikālmęn βāxwiβāanę 'isǫmęn 'ithə. Tciho łęu'a kōwęn 'iukalmęn 'imiaupun kətęn βāanę 'isǫmęn 'ithə. Hǫwęn łęutęn βāxwinate βāanę 'ihąnę pətciuta han βāphotciuta. Haihęn 'itʧonwia'epa 'i'ǫmmiahu: "Howe wa tə'opa Thəwelβāanę kummayo tcan kimąhaitci, hele yǫnʧəi βāxwinę wahuiβātcęlmęn.

Ho 'itʧonwia'epa 'i'ǫmmiamęhęn tə'opa Thəwelβāmākwil 'imąhai. Tcīho 'iwān'aihęn βāpu'ai 'imąłai. Tcīho βā'ai pəənę βāphoonę han wel βāʧai'enę βāna 'ithə'e 'ipitcęlmęn kōwęn 'iukālmęn pīsiwęn 'isǫmęn łęu'a 'ithə. Męn wiho 'iβāsǫmę'epa łęutęn tə'opate βāanę pətciu βāphotciu han hele tcīta βāna thəpu'e 'ihānehęn 'itʧonwia'epa 'i'ǫmmiahu: "Tąhowe wa tətha Βiwwelβātha[1] kimąhaitci. 'Ɑixen tcīhoyo βāanę łąihewia. Yǫnʧəi Thəwelβāanę wahuitcęlmę."

Ho 'itʧonwia'epa 'i'ǫmmiamęhęn təpiu Βiwweltha 'imąhai. Tcīho 'iwān'aihęn βāpu'ai 'imąłai. Tcīho pəənę βāphoonę han wel βāʧai-'enę βāna 'ithə'e 'ipitcęlmęn kōwęn 'iukālmęn łęu'a kōwęn 'ithə. Tcīho łęu'a 'ithəʧamęn męntcoho pətciu βāphotciu han hele tcita 'iβāʧaithəpu'e łęutęn 'iunąpǫhahąnę. "Tąhowe Βałaβāpiu[2] kimąhaitci, yǫnʧəi Βiwwelβāanę wahuiβātcęlmęn he niyanawaihęnnǫ yǫho βāanę pəənę βāphoonę han wel βāʧai'enę 'ipihąnę.

[1] Picurís River.

[2] Βałaβaanę, "the Big River" (Sp. Rio Grande); also spoken of as Βāanę, "the River."

The Sandhill Cranes

Once there lived a flock of Sandhill Cranes up in the clouds in the sky. And they drank the water from the clouds, and also built their nests upon the clouds, and lived well. Once their leader said to them: "I believe we will go down to the earth. The earth has many rivers in every direction. And in the water fishes, frogs, and other water animals are living. And there are also many trees where we could build our nests. When we reach the earth, going to where the rivers are, we can live well, eating nicely and getting fat." As their leader told them thus, all of the Sandhill Cranes agreed. Then they said to their leader: "All that you have said about the earth seems to be very good. So we all want to go to the earth." As they said thus, they all flew toward the earth.

As they flew down from the clouds they lighted at P'ɑ̄xwi'ǫxwɑl Spring. And they lived, eating well, eating fishes and frogs every day. But the Sandhill Cranes, as they drank so much water, soon drank all of the water from the spring, together with the fishes and frogs. "We will fly to another river, as this spring does not hold enough water," their leader said to them.

Then they flew to the spring at Jicarita Mountain. When they arrived they lighted at the spring. At the spring they lived, catching fishes, frogs, and other water animals that lived there, and drinking the water of the spring. There they lived for a while, eating well and drinking as much as they wanted. But they soon drank all the water from the spring, together with the fishes and frogs. Then their leader said to them: "Now we will fly northwest to where the Taos River [1] lies, for this spring does not contain enough water."

As their leader told them thus, they flew northwest to the Taos River. When they reached there they lighted near the river. And they lived a while by the river, catching fishes, frogs and other water animals that lived in the river, eating well and drinking much. As they drank so much, in a short time drinking up all the water of the Northwest River,[2] together with the fishes and frogs and whatever else lived in the river, their leader said to them: "Now we will fly to the river of Picurís village. There there may be more water. This Taos River does not contain enough water."

As their leader told them thus, they flew to the Picurís village. When they reached there they lighted by the river. And they lived well for a while, catching fishes, frogs, and whatever other water animals lived there in the water. But living there for a while they soon drank up all the water, together with the fishes, frogs, and other water animals that lived there. "Now we will fly to the Rio Grande, for this Picurís River does not contain enough water, and like nothing we have drunk up all the water, fishes, frogs, and other water animals."

[1] Pueblo Creek. [2] Another Picurís name for Pueblo Creek.

Ho 'itʃonwia'epa 'i'ǫmmiahęn p̄ałap̄āpiu 'imąhai. Wa p̄ałap̄ā'ai 'iwān'aihęn tcīho p̄āpu'au 'imąłai. Tcīho p̄ałap̄āp̄āanę 'isǫmęn han pāənę p̄āphoonę han wel p̄āʃai'enę tcīho 'ithə'e 'ipiʃkalmęn ʃkōwęn 'ithə. Pǫhąn Kąįenę łąįkōwęn 'iwaip̄āsǫnąpęn 'isǫmęn p̄ałap̄ā'aite p̄āanę 'imąxąnępəlhu, thapa p̄ałap̄āpāənę han p̄āphoonę han wel p̄āʃai'enę tcīho 'ithə'e 'imąxąnępəlhu. "Yǫnʃai p̄āanęjo męn kwīwil-'ewia, yǫhoyo howe kiunąkwelthəpiatci, yǫhoyo kiułeʃįpiamęn kimą-p̄ałeʃkīpiatci." Ho 'itʃonwia'epa 'i'ǫmmiamęhęn tcīho Kąįenę 'imąthəpai.

Hokeyo tcexąmęn p̄ałap̄ā'ai 'iKąithə pīsip̄āwiako.

A Baby Is Stolen by an Owl

Nąʃkuthę nąʃkuthęke tcexąmęn tātha 'iʃaithə. Węn łīuenę nąthia'ai 'ą'ō'okialpu'e thə. 'Ō'onę nǫwai ʃalmę'epa kianę he 'ąntci'e nathąmę. 'Owisēwatcāpiatciamęn wa sēxanthiamę. Thəmǫ'ąn hattą nǫkwil ʃalmę'epa męntcoho węnnǫ kianę pa ʃātcəta 'ō'onę hemmiahęn tcita mątcowia.

ʃātcəta 'ō'onę 'ąnąsēpǫʃamęn męntcoho Kąųenę 'ąʃālia. 'Ō'onę ʃalmęntha Kąųenę thəlwan'aitęn 'įtcęl'aite 'ō'omąłęnkōlehęn p̄āxə-puta Kąųenę nąthia'ai hiuʃəta 'ąnąthəkkinna 'ō'onę hui. Tcita kąl'aitęn hiuphallakuitha 'ō'onę mątcǫ. Thəpai Kąųenę hele 'ąnąthiamę'e mękemęn tcotcuthələ'a 'ō'onę tcītha 'ę.

Męntcoho węn thołanęn sənenę tāpuppe p̄įłamǫn tcākwi'ęhępu'e tcīhui Kąųenę thənpe'au tcōmęn 'ō'osēʃalia. Tcitha łęų'a mąʃala-wenę. Wa hiuʃəta 'ō'onę 'ąnąsēpǫ. "Xǫmmą taipǫwīletci wa nąʼō'osēpǫnpiu." Ho tǭmęn tcexąmęn hiuʃāpakwil wīle. ʃāta wān'aixęn 'ō'onę hiu'ąn sē'ę. Kōlehęn 'ēlehęn thəppiu hui.

Thəttha wān'aitęn wa 'ō'onę 'ąkiathəppiu hutcia. 'Ąkianę 'ą'ō-'owitciahęn sənenę pa ʃə'ąmiahu 'ǫmmiamęn: "Heyo tcuʃai ʃēn'au 'a'ōsemątcǫhu? Wa Kąųenę thənnayo tcatthołanęn tatcākwi'ęhęn-'auteyo tithąn. Tcihoteyo timai. Nąʼ tiyawia'ąn'ąn Kąųenę payo kąʼōhanniatcin." Ho sənenę łiu'ǫmęmęntęn sənenę 'ąthəppiu mę.

Hokeyo tcexąmęn Tāthate łīuenę ʃēn'au wētąn 'ipiya'osemątcǫke, hotęn Kąųenę pa wa 'ithəppiu 'o'ō'onę 'ihūtciatciko.

As their leader told them thus, they flew to the Rio Grande. When they reached the Rio Grande they lighted near the river. They drank the water of the Rio Grande and ate the fishes, frogs, and other water animals that lived there, and lived well. All the Sandhill Cranes did their very best to drink up the water, but could not finish drinking the water of the Rio Grande, neither could they finish eating up the Rio Grande fishes, frogs, and other water animals that lived there. "This river must be very strong, so here we will make our headquarters, here we will build our nests and increase in number." When their leader told them thus, they made their homes there.

So this is the reason that there are Sandhill Cranes living on the Rio Grande, because there is plenty of water.

A Baby is Stolen by an Owl

Once there lived people at the Pueblo. And there also dwelt there a certain woman who had a baby that cried a great deal. As the baby cried every night, the mother did not know what to do with it. Soothing songs were sung to it, but the baby would not stop crying. It cried day and night, and one day the mother took the baby out upon the roof and left it there.

As the child cried continually on the roof, it was heard by an Owl. The Owl came flying to where the baby was crying and picked it up in his claws and carried it to P̄ɑxəputa, up on some very high rocks where the Owl dwelt. When he brought the baby to his home, he laid it on a flat rock. Every day the Owl would feed the baby whatever he could, and the baby stayed there several days.

One evening a man was coming home from hunting from the northeast, and as he was passing along the trail opposite the Owl's home, he heard a baby cry. There he stood to listen for a while. The baby sounded crying up on the top of the rock. "I believe I will go up toward where the baby sounds crying and see." As he said thus, he climbed to the top of the rocks. When he reached the top, the baby sat on the rock, crying. He took it, put it on his back, and carried it home.

When he reached home, he took the baby over to where its mother lived. He handed the child to its mother and scolded her, telling her: "Why do you leave the baby outside, crying? I found it at the home of the Owl this evening as I was returning home from hunting. I brought it from there. If it were not for me, your child could have been eaten by the Owl." As the man said thus to the woman, he went home.

So this is the reason that the women at Pueblo no longer leave their babies crying outside alone, lest the Owls might take the babies to their homes.

The Sphynx Moth and the Old Coyote

Nąkuthę nąkuthęke tcexąmęn Tətha Phōpokenę 'ąleto'ophil 'ąnthə. Męntcoho Phōpokenę nąthia'ai xowewia; ʃaithate hele węn nąhowehu. Thapa łeto'otǫkąnwia; tcokwil 'ąleto'onę pa tcaipiamęmpiu wa tǭxęphil męhu.

Tcexąmęn wepa 'ąleto'onę pa 'ǫmmiahu: "'ąn'ōkai'e, tcannǫį konąphīpai'aihęn hukwe Kān'įnai[1] hiaulotta konąhūtci. Tcihoyo ɸiwwelkǭkwenę wi ɸiwwelkwəl'enę węn 'iunąphīhuimęn 'inąmelemęhu. Hokeyo thənna hiaulotta konąphī'ēlehęn tcihui 'ąnąmelemętci." Tcexąmęn Phōpokenę 'ąleto'onę pa wai'ǫmmiapun phīpiaʃahu.

Thəpiakęn halo ɸę'owehęn nąnąnta 'onąphī'ēlehęn hukwe Kān'įmpiu mę. Tcihokwil nąpiapippiu męmęn Toxwiałołe tcətcimępun'aute 'owəlia. "'Ąthəɸowa, tcokwilo 'ąmęhu?" Phōpokenę 'ǫmmia Toxwiałołe pa. "Wa hukwe Kān'įn'ai he tamęhu," Phōpokenę tǭhu. "Hele tciuko yįnʃəi 'ą'ēlhuihu?" Toxwiałołe Phōpokenę 'ǫmę. Haihęn Phōpokenę tǭhu: Łetopiu'onę he ti'ēlhuihu hukwe Kān'įn'ai." Haihęn Toxwiałołe tǭhu: "Haloxui yǫhui mąmąxiatęwę, nąxęn nǫtałeto'okolmęhę."

Ho Toxwiałołe Phōpokenę 'ǫmęmęntęn wa Tciuthǫmākwil[2] mątolia'ophui wa 'ąleto'o'ęmpiu. Tciho wān'aitęn 'omǫnǫm'aitęn wa 'ąleto'onę phalta thəʃselmępunna ʃsen. Haihęn łeto'o'ǫmę: "Łeto, yǫnʃəi mǫna 'ąʃsən!" 'Ąleto'onę watcətthiamę. "Yǫma 'ąʃsən mǫ'ą'ǫmęhu." Toxwiałołe łeto'o'ǫmęhu. Hǫwęn 'ąleto'onę watcətthiamę. Toxwiałołe tǫhu: "Yǫntha 'aʃsən'ąn phianatcaitopata 'ąɸexwąttehęn yǫn mǫtha 'ątaitci." Ho Toxwiałołe tcotcuwen'a łeto'ō'ǫmęmęn męntcoho 'ąnąma'akwęn 'iphianatcaitokolehęn kəmotha 'ikiputhate 'ąleto'onę thətcəl'ęputthate ɸexwąn'ophui'aihęn mǫtha tākehęn 'ēlehęn wa Phōpokanę 'ąxiawiaputtha Łeto'o'ēlkąl. "Tcanǫhan wipaita wa hukwe Kān'įn'ai 'ąpanłeto'o'ēlhutci," tcexąmęn Toxwiałołe Phōpokenę 'ǫmęhu. Hoxui tcexąmęn Phōpokenę tǭhu.

Haihęn wipaita wa hukwe Kān'įn'ai 'ąnpęsai. Tcīhui ɸį'ai 'ąntcīmęn Kān'įn'ai 'ąnwān. Tcitha nąhiuwiatha Phōpokenę nąwelmęhęn 'onąphīkēlhu. Toxwiałołe Phōpokenę mǫm'aihęn łetopiu'onę maixęn phīinę hiunątha 'onąkēlhu. Haihęn Toxwiałołe wētąn tǭhu: "Yǫnʃəi Phōpokenę pa tałiaʃkwia'ǫmmia. Łetopiu'onę

[1] "At the Buffalo Track."

[2] Tciuthǫɸīnenę, "Eagle Pile Mountain."

The Sphynx Moth and the Old Coyote

There once lived at Picurís Pueblo a Sphynx Moth and his grandmother. The Sphynx Moth was a great believer; he believed everything concerning the customs of the people. And he was very obedient to his grandmother; he would go wherever his grandmother would tell him, without talking back.

Once his grandmother said to him: "My grandson, you must make plumeros [1] to-night and take them to Kān'ịn'ɑi, to the southeast, early to-morrow morning. The Picurís youths and even Picurís maidens take their plumeros there and supplicate. So early to-morrow morning you must carry these plumeros and go there to supplicate." So that night the Sphynx Moth made plumeros the way his grandmother had told him.

Early the next morning, carrying the plumeros, he set out for Kān'ịn'ɑi, to the southeast. As he went along through the fields, he met Old Coyote, who was hunting around. "Good morning, where are you going?" the Old Coyote said to the Sphynx Moth. "I am going over southeast to Kān'ịn'ɑi," said the Sphynx Moth. "What is it that you are carrying?" said the Old Coyote to the Sphynx Moth. Then the Sphynx Moth said: "I am carrying my dead grandmother over southeast to Kān'ịn'ɑi." Then the Old Coyote said: "Then wait here for me, for I am going to get my grandmother."

As Old Coyote told the Sphynx Moth thus, he ran toward Tciuthọthɑ where his own grandmother was. When he arrived there he hunted for a bag and went inside the house where his grandmother was toasting corn meal. And he said to his grandmother: "Grandmother, get into this bag!" But the grandmother would not get into it. "Get in here, I tell you," said Old Coyote to his grandmother. But his grandmother would not get in. The Old Coyote said: "If you do not get in, I will hit you on the head with a fire poker and then put you in this bag." The Old Coyote told his grandmother thus several times, but he soon got disgusted and, taking the fire poker which was lying by the fireplace, he struck his grandmother, where she was sitting toasting the corn meal, and then putting her into the bag and carrying her, he brought his grandmother over to where the Sphynx Moth was waiting for him. "Now we shall both take our grandmothers over southeast to Kān'ịn'ɑi," said the Old Coyote to the Sphynx Moth. The Sphynx Moth assented.

Then they both started off to Kān'ịn'ɑi, to the southeast. As they went along talking on the road they reached Kān'ịn'ɑi. There in a rocky place the Sphynx Moth dug, and laid his plumeros. When the Old Coyote noticed what the Sphynx Moth was doing, he discovered that instead of a dead grandmother it was plumeros that he

[1] Spanish: feather bunches.

yo yịn mọtha 'ạtaimaixẹn phīinẹ he yịn hiunạ'ai 'onạịtaihu. Tcan watha tcīmẹntha tamẹxa'a tisịụpułałịụẹtci." Ho tǭmẹn mẹntcoho Phōpokenẹ ĩālia'epa mạthelkol. Haihẹn Toxwiałołe nạthia'ai ĩəmiaumẹn tǭhu: "ŁiaPhōpokełiyanẹ pa 'ẹwẹn wian'e tisołeto'ohon." Phōpokenẹ mạkōlekẹnnạ pọpai'epa han Toxwiałołe henạ'ạntci'e nathạmẹ. Wēwe łetopiu'ēlehẹn wa 'ạthəppiu mạpẹsai. Ĩalmẹn p̃ịłamọn mẹhu.

Wa thəppu'au wānmẹn mẹntcoho yịn 'ạn'o'ẹpiatcimẹpun'aute 'ạnsēĩalian tcexạmẹn wel'enẹ 'itǭhu: "Họwẹn hẹxẹtci kitą̄mẹnẹ wiho 'ạmạp̃ọ? P̃ịłamọn tcā'ẹhẹ. Xọmmạ pọhan 'i'otcomẹtci." Ho 'itǭmẹn Toxwia'o'ō'onẹ 'itạn'otcomẹ. 'I'otcon'aihẹn 'itci'ạhu: "Kitą̄menẹ, heyo wiho kạmạp̃ọ? Hẹxẹyo wiho həixẹn kạnạtcāpọ-'ẹhẹ?" Haihẹn 'itą̄menẹ pa 'i'ọmmia: "'Ọnạn'ō'onẹ, 'ạnatcāpọ-'ẹhẹketci sekehe 'ạnạpọ'ẹhẹ. Waĩəi Phōpokełiyanẹ wina'eho tisołetop̃exwạnhon, 'ẹwẹn pa tałiak̃wia'ọmmiapuyo. 'Ọnnạkātca'ạn'ạn 'ạnnạthiatiamẹputtha tatisołịụẹtcipu." Ho 'ittą̄menẹ pa Toxwia-'o'ō'onẹ 'i'ọmmiamẹhẹn thapa 'imạpọhasephile. Toxwiałołe phalpiu łeto'ōĩsəttehẹn wa kəmọ'ai thətcəl'ẹpun'ai wēwe łākiamẹn 'othətcəltowitcamẹn waiwạn 'ọmmiamẹn: "Hattạ tcanọ han, łeto, kothəĩsəlphale!" Tcihui łākemẹn wēweta 'ạnk̃əmmẹn mẹntcoho hətcuwẹn Toxwiałołe 'ạłạịĩəkkwen 'iphianatcaitokolehẹn wēwe łeto'op̃exwạtehẹn wịwinakke hotcike. Haihẹn 'ēlehẹn wa kiapiu kạhui.

Hokeyo toxwia'enẹ tcathəi 'iunạpẹ, tcun'ạnkẹnnẹ yọnĩəi ĩalanẹ 'iunạpẹmupuyo; hokeyo tcexạmẹn toxwia'enẹ hewẹn wel nạkwẹĩaithole 'iunạpẹ.

Kạxwẹki.

Koyowịxəłapan[1] Fetches Fire

Nạk̃uthẹke tcexạmẹn p̃iwweltha 'iĩaithə. Thapa Koyowịxəłapan 'ạłētọ'ophil 'ạnthə.

Tcexạmẹn wepa 'ạnłaxaitcīmẹpun'aute 'ạnwān'aihẹn 'ạnạmạphiawa. "Xọmmạ yịn k̃ēn'au kophianọwəle," Koyowịxəłapan 'ạłeto'onẹ pa 'ọmmia. Mẹntcoho Koyowịxəłapan 'ophianọwəle. Mẹntcoho yịn kia'ai P̃ātoponạ'ai[2] nạphiat̃sẹtəuki. "Xọmmạ watha 'ophaimẹntha he taiphiakolłəutci," tǭhu. Mẹntcoho łəu. Tcitha wān-'aihẹn Tcāxənẹ tətama 'iphəlehu 'itcāĩamẹn:

[1] The etymology of the name is obscure.

[2] Under the Aqueduct-Log.

was laying under a rock. And the Old Coyote said to himself: "This Sphynx Moth has told me a lie. Instead of having a dead grandmother in his bag, he is putting the plumeros under the rock. Now, I will go over there where he is and bite him." As the Sphynx Moth heard him saying thus, he flew away. Then the Old Coyote was very angry, and he said to himself: "That accursed Sphynx Moth, it is on account of him that I have killed my grandmother." As the Sphynx Moth disappeared as soon as he flew, the Old Coyote did not know what to do. Again he packed his grandmother on his back, and started for home. He was crying as he went along the road.

As he reached home, his children heard him crying from where they were playing, and said to each other: "But why is it that our father is so happy? He is coming along the road singing. Let us all go to meet him." As they said thus, the little Coyotes went to meet their father. When they met him, they asked him: "Our father, why are you so happy? Why are you coming along singing so loud?" Then their father told them: "My children, I am not coming along singing, but I am coming along crying. It is on account of that accursed Sphynx Moth that I have killed my grandmother by hitting her on the head, because he told me a lie. If I had known this, I would have bitten him while I had a chance." As their father told the little Coyotes thus, they all joined crying. The Old Coyote carried his grandmother into the house and set her down again at the fireplace where she had sat toasting corn meal, and gave her the corn meal toasting sticks and told her, although she was dead: "Now, grandmother, finish toasting your corn meal!" As he would set her down she would topple over again, and at last the Old Coyote got more angry, and he took the fire poker and struck his grandmother again on the head, to be sure that she had been killed. Then he put her on his back and took her to the arroyo to bury her.

So this is the reason that coyotes nowadays are smart, because they learned this kind of work long ago; this is the reason that the coyotes are smarter than any other four-footed animal.

You have a tail.

Koyowịxəɬɑpɑn Fetches Fire

Once upon a time the people were dwelling at Picurís. And there also lived Koyowịxəɬɑpɑn with her grandmother.

One time when they came home from going around wood-gathering, their fire had gone out. "You must go outside to look for fire," said Koyowịxəɬɑpɑn's grandmother to her. Then Koyowịxəɬɑpɑn went out to look for fire. There was a bright light down in the arroyo at Pātoponq'ɑi. "I believe I will go down where the bright light is to get fire," she said. Then she went down. When she arrived there, the Wizards were dancing inside the estufa, and they sang:

No. 1

SONG OF THE WIZARDS AS KOYOWIXƏŁAPAN ENTERS THEIR ESTUFA

Henai'anenạ 'anenạ
Henai'ane'enạ henai'anenạ
Henai'ane'enạ henananenạ
Henai'ane'enạ.

Henai'anenạ 'anenạ
Henai'ane'enạ henai'anenạ
Henai'ane'enạ henananenạ
Henai'ane'enạ.

Mẹntcoho Koyowịxəłapan tətaphalpiu t͡sən. T͡sən'aitẹn Tcāxəne pa phōlphiltcaipia. Mẹntcoho mąphōlphile.

'Qłeto'onẹ wa kwənwīlemẹ'epa 'ąnąxẹlhu. Tọhu: "Họwẹn tcokwiltci Koyowịxəłapan mẹ? Xọmmą tainọwəletci," tō̩mẹn nọmẹ. Nọtcīmẹn'au t͡salmẹn mẹhu:

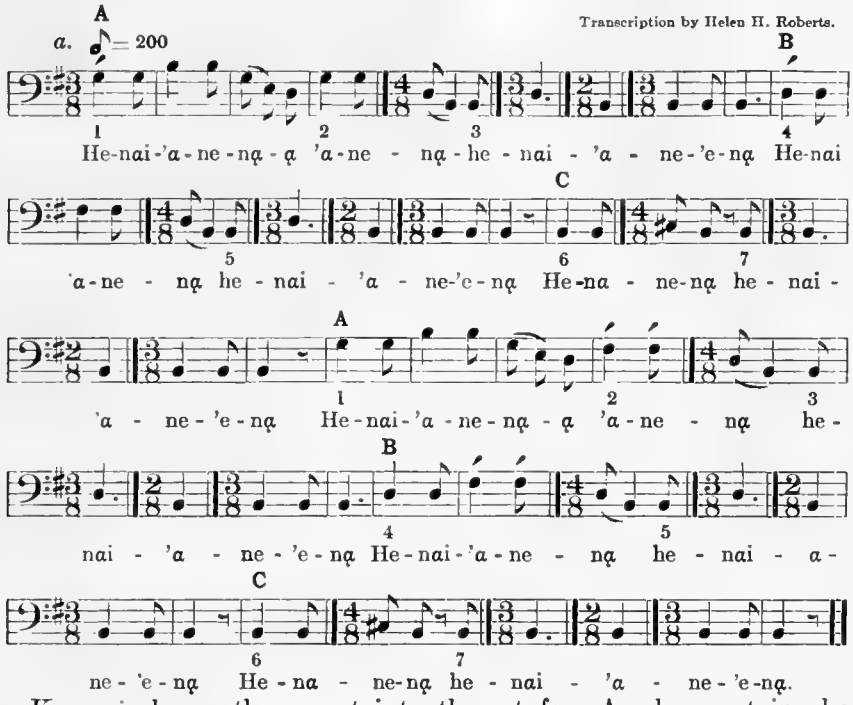
No. 2

CRYING SONG OF THE GRANDMOTHER AS SHE SEEKS KOYOWIXƏŁAPAN

Koyowịxəłapan
Koyowịxəłapan
'Qwịnọke hayuwi mẹhu mẹhu.[3]

[3] Hayuwi is a mere filler; the other words mean: "Koyowịxəłapan, I am going along seeking you."

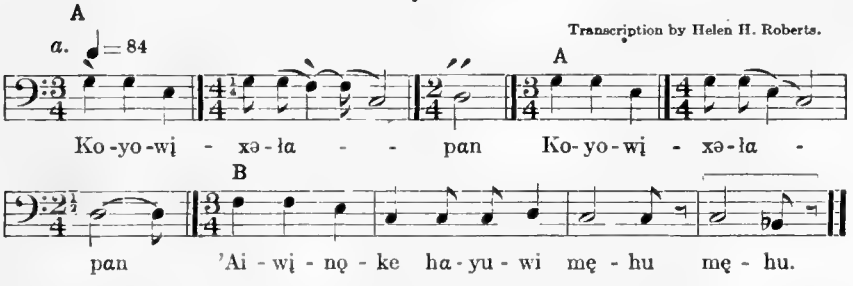
NO. 6. SONG OF THE WIZARDS AS KOYOWIXƏŁAPAN ENTERS THEIR ESTUFA



Koyowixəłapan then went into the estufa. As she went in, she was asked by the Wizards to join in the dance. She then joined in the dance.

Because she did not return soon, her grandmother began to get uneasy about her. She said: "But where did Koyowixəłapan go? I believe I will go out and look for her," she said, and went out. As she went about searching, she went crying:

NO. 7. CRYING SONG OF THE GRANDMOTHER AS SHE SEEKS KOYOWIXƏŁAPAN



TRANSLATION

Hajuwi has no meaning; the other words mean: "Koyowixəłapan, I am going along seeking you."

Męntcoho wa Tcāxənę 'inąphiat͡sętəukippiu mę. Tcitha 'iphəlemęntha wān'aihęn 'ę̄ła'aite phalpiu mątǫhemę: "Phal'atte, yǫho Koyowįxəłapan 'ąna'ę?" Tco wetcon patcue'a tǭmęn Tcāxənę pa 'ąmat͡ālapiatciamę. Koyowįxəłapan 'įnpintai'aihęn 'itcāt͡amęn 'iphə̄lehu:

No. 3

THE SONG OF THE WIZARDS AS THEY MAKE KOYOWĮXƏŁAPAN AN OLD WOMAN

Mimat͡ālapiapǫ	Mimat͡ālapiapǫ
T͡ālapiapǫ	T͡ālapiapǫ
Henai'ane'eną	Henai'ane'eną
Mimat͡ālapiapǫ	Mimat͡ālapiapǫ
Henai'ane'eną	Henai'ane'eną
Hananeną	Hananeną
Henai'ane'eną.	Henai'ane'eną

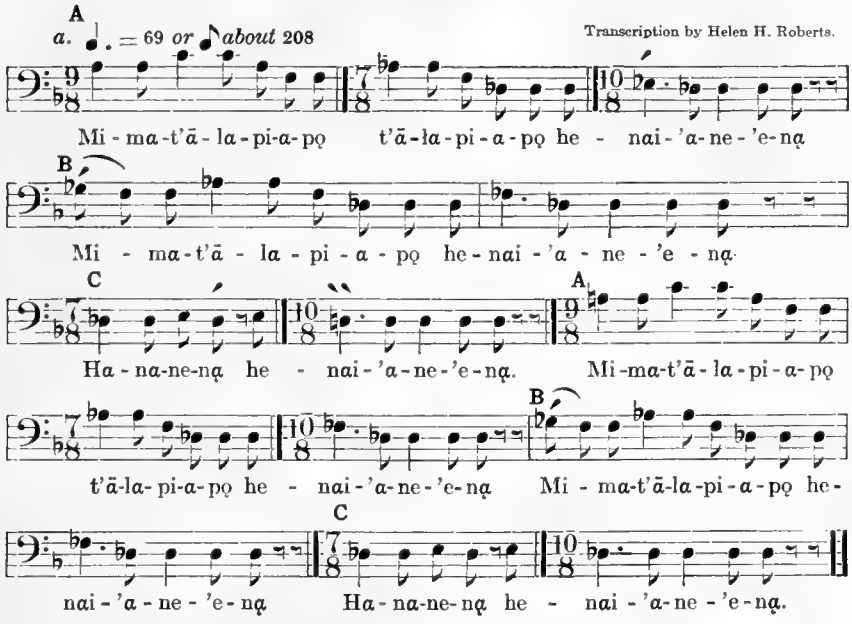
Halo 'iphə̄lt͡amęn t͡onenę Koyowįxəłapan 'ąłeto'onę 'ąt͡ālia'epa 'i'ǫmę halo mąłuwe. 'I'ǫmaitęn tcexąmęn 'iphə̄lłuwe. Wa 'ə̄ła'ai Koyowįxəłapan 'ąłeto'onę 'ąnąpǫ: "Phal'atte, yǫho Koyowįxəłapan 'ąna'ę?" "'Ą, yǫnǫ 'ę 'ąkolt͡sən," Tcāxənę pa 'ǫmmiahu. "Ne'a, mąnhēmę!" tǭhu: 'Itt͡onwia'epa 'i'ǫmmia: "Mąpinhēmę, hattą nąłə'ai wi łiula'owia." Męntcoho 'ąhēmmiahęn 'ąnąnthəppiu 'ąmmę.

Hokeyo tcexąmęn kwəl'enę nǫwian 'įnnaphianǫ'əl'awiake Tcāxənę pa 'itcęliatciko.

Kąxwęki.

She then went over to where the Wizards had their place all lighted up. When she arrived where they were dancing she called inside through the roof-hole: "Insider, is not my Koyowịxəłapan here?" She repeated this two or three times, but the Wizards would pay no attention to her. Koyowịxəłapan was dancing with them as they sang:

NO. 8. SONG OF THE WIZARDS AS THEY MAKE KOYOWỊXƏŁAPAN AN OLD WOMAN



As they were dancing, the leader heard the voice of Koyowịxəłapan's grandmother, and told them to stop. As they were told thus, they stopped dancing. There at the roof hole Koyowịxəłapan's grandmother was heard saying: "Insider, is not my Koyowịxəłapan here?" "Yes, she is here. Come down and get her!" said the Wizards to her. "No, bring her out for me!" she said. Their leader said to them: "Take her out, for she, poor one, is now very old." When they brought her out, they both went to their home.

So this is the reason that the girls are not permitted to go out to look for fire in the evening, lest the Wizards might catch them.

You have a tail.

The Turkeys and the Great Flood

Nąk̄uthęke tcexąmęn K̄ə'omap̄ittha P̄illelo'enę 'ithə. Męntcoho wepa tcuf̄əi thelf̄aienę pa 'inąf̄alakalia wa Mąxwalap̄īttha[1] tciu 'iyainąnkwęthəlf̄aithən 'iwīletci'e, łolpa nąpą̄kemmiahę'epa, 'ąnąthia'epa pą̄tha nąłol'əlłəuwehę'epa.

Hattą thəənę 'imętci'e wān. Pǫhąn tcutconę wa K̄ə'omap̄īttha 'ithəpu'e 'imęhu Mąxwalap̄ippiu. Tcexąmęn wēsęn P̄illelo'enę 'ąnąp̄ą̄į'ophil tcīhokwil 'imąpęsai 'ąnp̄ą̄į'oxatcįle'aihęn. Hattą pu'au 'iwānmęn 'ąnąnp̄ą̄į'onę 'ąmąłǫhanmęn f̄ālhu. "'Ąmąpiatci, kąnąnp̄ą̄į'onę," 'ąnpapaanę pa 'ǫmmiahu. 'Ąmaiłǫhanmęnta f̄almęn męhu. "'Ąf̄alpǫ, kąnąnp̄ą̄į'onę, hattą Mąxwalatha 'iwi'owānhę," 'ǫmmiamęn 'ąnpapaanę pa 'imęhu.

Męntcoho hētcuwęn Mąxwalap̄īk̄ətha 'iwān. 'Iwān'aihęn p̄īk̄ətha nąkwęf̄ai'enę hattą thəlf̄ai'enę 'iyaiwiatta 'i'ę. Nąthia'ai łolmę'epa hattą p̄īk̄əthaxęn p̄āwānhu. Wel tcutconę łāk̄əi'au 'imąłaimęn, hattą wi Mąxwalap̄īnk̄ətha p̄āwānhęn nąłolpe.

Hokeyo tcexąmęn P̄illelo'enę xwęxanę'ai p̄āthəwęn 'ink̄imǫyǫ 'ip̄āxałap̄āxai'epa. Thapa hokeyo wel thəlf̄ai'enę thapa wel nąnkwęf̄ai'enę tələwęn 'imǫyǫ, wa Mąxwalatha 'iłolxwinwīleputtha 'ip̄āxałap̄āxai'epa.

Kąxwęki.

The Origin of the Scalp House

Nąk̄uthę nąk̄uthęke tcexąmęn Tətha 'if̄aithə. Thapa tə'opa Thəwelma 'if̄aithə. Tə̄thate tcexąmęn Thəwel'enę 'ąn 'imąp̄un-'ąmmę'epa, thołan'aihęn thəphal'au pǫhąn 'iwaiphaimęn 'i'ę, Thəwel-'enę nǫwian 'iwakkepuyo.

Męntcoho węn P̄iwwelsənenę 'ąmąyąpu'e łūmǫ 'ēlehęn xwelkolehęn thołanę halo watholketta tə'opa Thəwel'enę 'ithəmma mę. Tciho wān'aihęn 'onąthəłesian'au nąnǫputci'e mąxiałai. Tcihui xia'ęn Thəwel'o'ō'onę nąnǫpuimęn 'i'ępiaf̄amęn 'įnnąpǫ: "Tąhan phalpiu 'if̄sənya hotęn Wila'enę pa 'itcęlamą."[2]

Męntcoho nąnǫpupunhęn nąf̄sonthəkittha wān'aihęn phalpiu f̄sən. Tcexąmęn węn łīuenę hęn 'ą'omąxuphil'aihęn 'ę. Sənenę tciwətcehęn łīuenę k̄əf̄ęu. 'Ip̄ēkolehęn wēwe Təpakwil mąxwīlesai. Męmęn wa

[1] Mąxwalap̄īnenę, Pueblo Peak.

[2] A Taos sentence in Pic. pronunciation, = Pic. Tąhan phalpiu 'if̄sətci hotęn "Wila'enę" pa 'itcęlamą.

The Turkeys and the Great Flood

Once upon a time there lived some Turkeys at K̃ə'oma Mountain. And one time there came a certain bird to tell them that all four-footed and flying animals must go up Pueblo Peak, since the whole earth was to be covered by rain, it being that the Power was to send rain to the earth.

Then the day arrived for them to go. All the birds that lived at K̃ə'oma Mountain went to Pueblo Peak. And two Turkeys started to go there with their little brother, leading their little brother by the hand. As they got near, their little brother was growing tired and began to cry. "Keep on, our little brother," said his older brothers to him. As he grew tired he went along crying. "Do not cry, our little brother, we shall now soon reach Pueblo Peak," said his older brothers to him as they went along.

They finally came to the top of Pueblo Peak. When they reached the top, four-footed and flying animals of every kind were already there. Since it was raining hard, the water was almost reaching the top. Some of the birds were sitting on top of the trees and just as the water was about to reach the top of Pueblo Peak it stopped raining.

So this is the reason why the Turkeys have their feathers white at the end of the tail, because they were touched by the foam of the water. And this is also the reason why some of the flying animals and four-footed animals are spotted, because as they ascended, fleeing from the rain, their feathers were touched by the foam of the water.

You have a tail.

The Origin of the Scalp House

Once upon a time people were living at the Pueblo. Also people were living up northwest at Taos. As the Picurís people were at war with the Taos, the people were all inside their houses without lights as soon as it got dark, for the Taos used to come around at night.

Now a certain Picurís man put his quiver on his back and took his bow and started off in the evening, before sunset, up northwest for where the Taos lived. When he arrived there he sat inside an old house, waiting for it to get dark. As he sat there waiting, and as it was getting dark, he heard the Taos children who were playing say: "Now we must go inside, for the Picurís might catch us."

When it grew dark, he went into the first house he came to. There was only one woman there, who was holding a child in her arms.

P̄axwinǫwia'ai [1] wāmmęn t̄sęmpiu mąpǫmąxəlehęn Thəwel'enę 'ithəttha 'įnnąphiat̄sętcīhu. Wel p̄įłamǫn wa 'ępuppiu nąphiat̄sę'ęhę. Tolliawęn sənenę Tə̄piu mąmąpiahu. Wa Pętcothəkk̄ə'ai [2] 'owəlehęn tcīhuite mątǫkwęn tǫhęmę. Tə̄thate sənenę 'itǫkwęnt̄alian łu'enę, t̄āuenę, han wel tcunę 'iunąhəlkanwia'e 'iunąhākehęn 'imąkwən'ąnhu wa pętcothə p̄īnk̄ətha. K̄ətha 'iwān'aixęn sənenę 'ąnThəwelłiup̄ēphil'aihęn 'ithąn Tcitha 'iphiat̄əkehęn 'ixonphə̄lehu.

'Iuphelphal'aihęn Tə̄piu 'ipip̄ełəwe. "Xǫmmą 'inąp̄exąįthəpiatci; 'aixęn yįho 'ip̄unmę'ąn wel kiup̄exąįkąl'ąn kiuxwewāntcuke," wel sənenę 'itǭhu. Tcexąmęn thəpiaketta 'inąp̄exąįthəpai.

Hokeyo tcexąmęn Tə̄tha wa 'ip̄untcīpun'aute 'iup̄exąįkąl'eyo tcitha 'oxwekwan tcathəimąhęn.

The Sunken Estufa

'Ąnąn'ō'onę, halo tcun'ąnkęn 'ęwai wa Tə̄tha ta'ō'owian, 'ąnąnłēto'enę pa, 'ąnąntąłołenę pa, wi 'ąnąnkiatą̄menę pa węn, 'oyo 'ąnąmątcītiake'ąn, xą waitcun'ąn halo Tə̄tha P̄iwweltha t̄aipa 'inąhuikęn ho'e hele węn t̄ūtcepa 'it̄ākepuyo, męntcoho xą węn tawąn t̄ai'enę 'ipattelmęn yįn K̄əppui. Halo tcanwęn'e tcihokwil 'ątcǭmęn 'ąnąmǫmęn nąsąnwaita'e nąįsoną. Hąląn tcoho wētcottę hə'ąn'aihęn wēwe p̄ąnnuwettę'ayo tcit̄əi tə̄tatha 'ikątai. Hat tcįnnę 'ikątai'enęyo 'iwia sənenę hał łīuenę 'ąn 'itcāt̄āmępu'e. Hǫwęn 'iłąįpǫk̄ōtcopu'e pāienęyo 'iwia'ąn, hat tcan kwəl'enęyo 'ipi'ǫmęhu, hǫwęn tcįnnę kwəl'ō'onę tcun'akęn t̄ūtcepa 'ipattelmępu'e hohęnnǫ 'i'ǫmmiake'ąn. Mętco tcipa pǫhan t̄ai'enę 'imąk̄ōpia'ąn.

Hokeyo, 'ąnąn'ō'onę, halo tcan Tə̄tha łołenę 'ithə'e 'itǫ'a xą nąthia'ayo 'aihęwiatiatci tcitha k̄ənęenę, phīlo'onę haw wel tcitha 'onąkątai'epa. Mąnąkātca kitcep̄aihia papaanę yǫnnę tcun'ąn pelxonę nąthia'ayo 'iunąxon'ąmhu tcathəi. Hokeyo ną Tə̄tha he tamiaumęma 'ąną'āwiamę'ąn wel'a tcep̄aihia'enę 'onǫxwęlt̄amiatcike, p̄iawęhęnnǫ tcit̄əi tə̄tanę taxwęlmętci. Hohęnnǫ tcit̄əi Tə̄thate tə̄tanę thate mąpi'ǫmęhu, hohęn'e 'ąnnąkātcako. Hokeyo ho mąpiyai'ǫmęn p̄ētha mąnątaitci, 'aixęn tcun'ąn yįnnę tcał łołenę 'itcǭpunhan 'ę mąnąkole mąnąwiatcikke.

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[1] "At Night Lake," the site of the present town of Taos.

[2] Meaning "Above the Home of the Snakes."

The man took out his sword and severed the woman's neck. He took the head and started up toward Picurís again. As he went along and came to P̄axwinǫwia'ąi he turned and looked back, and torches were flashing around where the Taos lived. Some of the lights were coming along the roads by which he had come. The man ran his best toward Picurís. When he got out to Pętcothək̄ə'ąi he gave a war whoop. The men of Picurís, when they heard the war whoop, took the arrows, guns, and whatever weapons they had, and hurried toward the top of Pętcothək̄ə'ąi Mountain. When they reached the top, they found the man with the head of the Taos woman. They built a fire at the top and had a war-dance.

When they finished dancing, they took the head down to the Pueblo. "Let us build a scalp house; we might happen to go to war and bring more scalps, and could hang them up," some of the men said. And so they built a scalp house the very next day.

So this is the reason that scalps which were brought by men who went to war are hanging at the Pueblo to this day.

The Sunken Estufa

My children, long ago when I was a child like you at the Pueblo, my grandparents and even my parents used to tell me like this, that a long time ago, when at Picurís Pueblo they still used to carry on by native custom and do everything by ceremony, one spring the people were grinding flowers at K̄əppui. Even to this time you can see the place as you pass by, as it is sunken. Perhaps there may be some 250 people buried in that estufa. Among those buried there are the men and women who were singing. The prettiest looking of all were the pāienę (literally, "grinders"), whom they nowadays call kwəl'enę (maidens). But these girls ground flowers long ago in ceremony, and that is why they were so called. I suppose that all the people that were in there were dressed up nicely.

So that is the reason, my children, that the old men at the Pueblo still talk about it, that one might get rich with beads, earrings, and many other things that are buried there. You know that our palefaced brothers value ancient articles much. If I were to have my own way and were to be permitted at the Pueblo, I would get some of the palefaces to help me dig that place; I would gladly go to dig that estufa. That is all I have to say to you about that estufa at the Pueblo, for that is all I know. So put the impression in your head as I have told you, so that when these old people have passed away you can take their place and have this story to tell.

The Old Coyote Woman and the Crow [1] Visit Each Other

Nąkuthę nąkuthęke tcexąmęn wa T̄auxąthǫ'ai [2] Kākenę thə. Hān Toxwiałi'o 'ąn'ōphil 'Q'ai [3] thə. Wepa Toxwiałi'o 'i'o'ǫmęhu: "Thənnayo wa T̄auxąthǫ'ai 'ąmpūienę Kākenę thən'aiyo tatəiwamęhu. Hokeyo kwən'ai miyakwaxxepǫ." Thəpiahęn Toxwiałi'o mątcīlemęn mąkōpiamęhęn męntcoho Kākenę thəppiu təiwamę.

Kākenę thən'au wān'aitęn Kākenę pa tcəttcaipia. Toxwiałi'o phalta t̄sən'aihęn Kākenę nąthia'ai 'ąnąthəko. P̄ąnanę tcexąmęn nąthia'ai p̄ātcihui 'ąnąp̄ātə. Toxwiałi'o pąnatha tcīmęn wakwēnętiamę, nąthia'ai nąp̄ātə'epa. Tciho ləltcīmęn mąłakehęn Kākenę 'ąntcīhu. Haihen Toxwiałi'o Kākenę tci'ąl: "'Qmpūienę, hǫwęn he'ąntci wiho kąnąpąnap̄ātətia?" Haihęn Kākenę tǫhu: "Pęn tinąp̄at̄səttehęn pąnatha timąwialehęn haihęn pąnamǫ'au talələmęn hohe 'annąpąnap̄ātətia." Haihęn Toxwianę tǫhu: "Tąxui nąxęn tcatthołanęn 'ąnthəppiu tamę'aihęn 'ąnąn'ō'onę pinąp̄āpiatcatcehęn thəphalta tinąp̄at̄səttehęn tailəletci, 'ę kąnaipąnap̄ātəta nąxęn 'ąnąpąnap̄ātətiatcike."

Tcīhui 'ąntǫmęn 'ąntcītci'ęn tcexąmęn Toxwiałi'o tǫhu: "Hǫwęn hele təiwak̄aliatci'e nąiwīpe. 'Qnąwisəpęn wap̄əi yįn kəmǫtha 'iphianątcaitoki'e tcaikwil mąnmą!" Kākenę Toxwiałi'o 'ǫmę. Toxwiałi'o pa Kākenę 'ąnphianątcaitomątciahęn mąphęįxwąnsai. Miyaiphęįxwąnmęnta phęįmate pīsiwęn 'ąt̄aułolhu. Phūlama 'ąt̄aup̄ən'aihęn Toxwiałi'o 'ąkalsiatcia. Toxwiałi'o pęųt̄ia'o'ewia'epa xąįtcuta t̄auk̄alhu. Thołanęn toxwiałi'o tǫhu: "Hattą 'ąnthəppiu tamęhę. Thənna thołammęnnǫ 'ę 'ątəiwamętci 'ąnthəppiu." Haihęn męntcoho Toxwiałi'o thəppiu mę.

Wān'aitęn 'i'ō'ǫmęhu: "'Qnąn'ō'onę, 'ąmpūienę Kākenę 'ayakwēnętiamęnǫ 'ąnąpąnap̄ātə. Hokeyo nąxęnǫ ho tanąpąnap̄ātə-'ąmhę. Hokeyo yįn k̄ētha mąnąp̄apiatci tcatta, hele Kākenę thənna thołamęn tcaikwil təiwa'ęhęko. 'Ęwęn 'ąnaipąnap̄ātən 'ąnnąpąnathąmiatci'eyo nątamiahu." Toxwia'ō'onę 'imąnąp̄apiat̄alasai.

[1] Old Coyote Woman and Crow are old women. Cp. the story starting p. 376, in which Jackrabbit and Bluejay are old women, grinding companions of Old Coyote Woman.

[2] Mutilated placename form for T̄auxąithǫ'ai, "at Pinyon Cone Pile."

[3] Meaning "At the Salt."

The Old Coyote Woman and the Crow Visit Each Other

Once there dwelt a Crow at T̄auxąthǫ'ai. And the Old Coyote Woman together with her young ones dwelt at 'Q'ai. Once the Old Coyote Woman said to her children: "To-morrow I am going for a visit to T̄auxąthǫ'ai, where my friend the Crow lives. And so do not expect me to return soon." The next day the Old Coyote Woman combed her hair and dressed up nicely, and then went for a visit to the home of the Crow.

When she arrived at the home of the Crow, she was told to come in. When the Old Coyote Woman went inside, the Crow's house was very beautiful. The floor was very sleek, like ice. As the Old Coyote Woman walked about on the floor, she could not keep her feet because it was so very sleek. As she rolled about she sat down and she and the Crow talked together. Then the Old Coyote Woman asked the Crow: "My friend, how did your floor get so sleek?" Then the Crow said: "I just brought some mud in, spread it on the floor, and then I rolled all over the floor, and thus my floor got sleek." Then the Old Coyote Woman said: "Very well, I too, when I go home this evening, will ask my children to make mud, and I will take it into the house and I will roll, so that my floor will get as sleek as yours."

As they sat there talking thus, the Old Coyote Woman said: "We ought to have something to eat while visiting." "Quite so, bring me over that fire poker lying by the fireplace," said the Crow to the Old Coyote Woman. The Old Coyote Woman brought the fire poker to the Crow, and she began to whip herself on the nose. As she whipped herself on the nose, a quantity of pinyon nuts dropped out of her nose. After she had filled a basket with pinyon nuts she set it for the Old Coyote Woman to eat. As the Old Coyote Woman was voracious, she ate the pinyon nuts shell and all. In the evening the Old Coyote Woman said: "Now I must be going home. To-morrow evening you must come over for a visit to my house." Then the Old Coyote Woman went back to her home.

When she reached home she told her children: "My children, the floor of my friend the Crow is so sleek that I could not keep my feet. So I too am going to make my floor smooth like that. So you make mud outdoors right now, since the Crow is coming here for a visit to-morrow evening. I want her to find my floor as sleek as hers." The little Coyotes started to work making mud. When

'Inąp̄ak̄əmęhęn phalpiu 'inąp̄at̄səttehęn pą̄natha 'imąwialehu. 'Imąwialephalehęn Toxwiałi'o mąləletcą̄nę. Nąp̄awęhęn mǫ'aihęn mąləlemęn tcoho wisuin'a 'ąnap̄ātətiamę. Hūtcu'aita'o 'įtcęl'įn'aihęn 'ąnąpą̄nanąą. Tcano Kākenę tiłą̄mętci. 'Ęwęn 'ąnaipą̄na p̄ātəttayo tcan nąą 'ąnnąp̄ātə.

Wēwe thołammęn tcexąmęn Kākenę Toxwiałi'o thətta təiwamę. Tcītha wān'aitęn Toxwiałi'o pa 'ǫmmiahu: "'Ąt̄sən, 'ąt̄sən! Pęn mąnnąpą̄namǫį!" Kākenę t̄sən'aitęn nąpą̄namǫn'aixęn hūtcu'aita tcōta Toxwiałi'o mątcęl'enę t̄ałə'enę, xwęnę, t̄u'enę, wį'inę 'o'įn. Kākenę sə'oketa mąk̄eppiawemęn tǭhu: "Toxwiałi'o, he'ąntci wiho kąnąpą̄nap̄ātətia?" Haihęn Toxwiałi'o pa 'ǫmmia: "Taləlemęn taləlemęn." Haihęn wipaita 'ąntcitcełai.

Lęų'a 'ąntcīmęn męntcoho Kākenę Toxwiałi'o 'ǫmę: "Toxwiałi'o, hele təiwak̄aliatci'e nąįwipe." Haihęn Toxwiałi'o tǭhu: "Tąxui wap̄əi phianątcaito'emǫ kəmǫtha 'iki'e tcaikwil 'imą." Haihęn Kākenę 'iphianatcaito mai'aihęn Toxwiałi'o mąphąįxwansai. Mąphąįxwammęn t̄āuenę 'ątcąntcikomaixęn 'ą'eneta 'ąntcąnhu. "Łąįhəixęn 'ąxwąn!" Kākenę pa 'ǫmmiahu. Haihęn Toxwiałi'o łąįhəixęn mąxwanhu. Męntcoho łąįwęn pheįnate 'ąn'ątcąnhu. Hǫwęnko miyaphąįxwanłuwemę. Hētcuwęn męn Toxwiałi'o wetąn mąphąįxwanhon. Piukuitha Kākenę 'ąnąp̄iamęn tǭhu: "Toxwiałi'o hōta wa p̄āxəkkwialłānę nąwai t̄ātciwayo 'ąnąmia'ą'ąn." Ho Kākenę tǭmęn męntcoho Toxwiałi'o 'otcēxəwia'e 'ok̄ālehęn mąthəlkol.

Hokeyo tcexąmęn kākenę 'iutcexə'ą.
Kąxwęki.

Old Coyote Woman, Jackrabbit, and Bluejay Grind Together

Nąk̄uthęke tcexąmęn K̄əpui K̄ąnę hattą T̄siauenę 'ąn 'ąnthə. Męntcoho wepa 'ąntǭhu: "Thənayo kąnteltci." Thəpiahęn 'ana 'ąn'īxosai'aihęn 'ąntelhu. K̄ąnę tcexąmęn 'otelmęn tcāt̄ahu:

they finished the mud, they carried it inside and spread it on the floor. When they finished spreading it, the Old Coyote Woman started to roll. All muddy, she rolled around, but it did not get sleek at all. The floor was imprinted with her large claws. "Now I will surprise the Crow. My floor is just as sleek as hers."

So the next evening the Crow went to the Old Coyote Woman's home for a visit. When she arrived the Old Coyote Woman said to her: "Come in! Come in! Just look at my floor!" As the Crow entered and saw the floor, there were large and plain imprints of the claws, the ears, the tail, the hips, the teeth of the Old Coyote Woman. The Crow made herself fall, just for fun, and said: "Old Coyote Woman, how did it happen that your floor got so sleek?" Then the Old Coyote Woman told her: "Just by rolling over and over." Then they both sat down together to talk.

After they sat talking a while, the Crow said to the Old Coyote Woman: "Old Coyote Woman, we ought to have something to eat while visiting." Then the Old Coyote Woman said: "Very well, bring me over that fire poker which is lying by the fireplace." Then the Crow brought the fire poker and the Old Coyote Woman began to whip herself with it on the nose. As she whipped herself on the nose, it began to bleed, instead of pinyon nuts coming out. "Whip yourself harder," said the Crow to her. Then the Old Coyote Woman began to whip herself harder. Then her nose began to bleed more. But she would not stop whipping herself on the nose. Finally the Old Coyote Woman killed herself by whipping herself on the nose. As she lay dead, the Crow said, laughing: "The thus easily fooled Old Coyote Woman thought that she would do the same as I." As the Crow said thus, she ate the Old Coyote Woman's eyeballs, and then flew away.

So this is the reason that crows are fond of eyeballs.

You have a tail.

Old Coyote Woman, Jackrabbit, and Bluejay Grind Together

Once upon a time there lived at K̄əpui a Jackrabbit and a Bluejay. Once they said to each other: "To-morrow let us grind." So the next morning they put their shelled corn on their metates and began to grind. The Jackrabbit sang as she ground:

No. 1

THE JACKRABBIT'S GRINDING SONG

K͡ạtọłia'ạtanphəwanphəwan
Piu'onę tọłiatọłiateyahehe.

K͡atọłia'ạtanphəwanphəwan
Piu'onę tọłiatọłiateyahehe.[1]

Thapa T͡siauenę 'otelmęn tcāt͡ahu:

No. 2

THE BLUEJAY'S GRINDING SONG

Tcet͡sexemọtce'oxęụxęụ
Tautauwileketce'oxęụmot͡siaut͡siau.
Tcet͡sexemọtce'oxęụxęụ
Tautauwileketce'oxęụmot͡siaut͡siau.[2]

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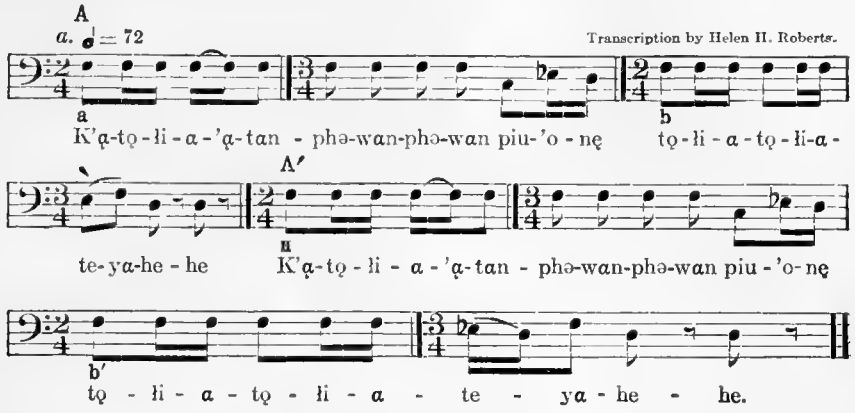
[1] The words have no meaning.

[2] The words have no meaning, but the syllables t͡siaut͡siau are understood to mean "bluejay, bluejay;" cp. t͡siauenę, bluejay.

NO. 9. THE JACKRABBIT'S GRINDING SONG

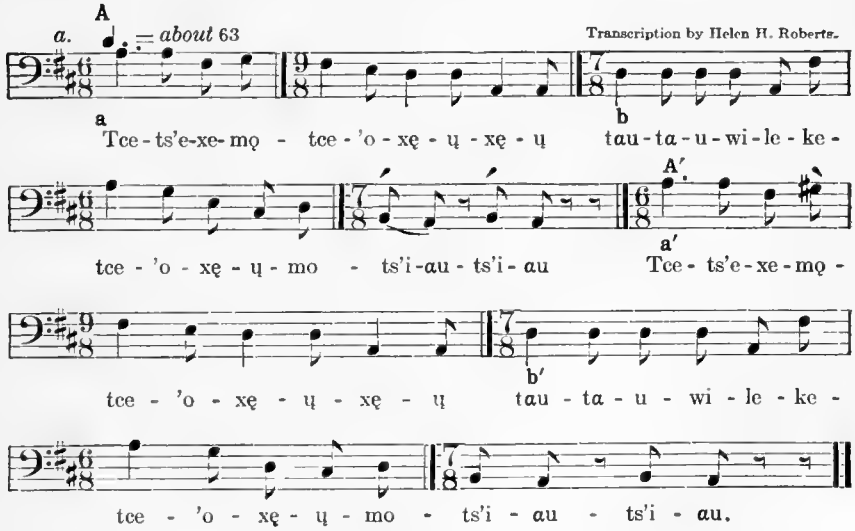


TRANSLATION

The words have no meaning that is understood.

Also the Bluejay sang as she ground:

NO. 10. THE BLUEJAY'S GRINDING SONG



TRANSLATION

The words have no meaning but the syllables t͡siaut͡siau are understood to mean "bluejay, bluejay"; cp. t͡siauenę, bluejay.

Mẹntcoho Toxwiałi'o yịn tcoho tcētcimẹn'aute tcāt͡salia. "Tcōtci họwẹn nạtcāk̄ōlapọ? Xọmmạ yịn napọnpiu he taimẹtci." Ho tọ̄mẹhẹn tcexạmẹn nạtcāpọnpiu mẹ. Wa K̄ạnẹ hattạ T͡siauenẹ 'ạntelmẹntha wān'aitẹn tọ̄hu: "Heyo mạntelhu?" "Hạ'ạ, kạntelhu." T͡siauenẹ pa 'ọmmia, "'ẹxẹn 'ạ'īxoxaimẹ xa'a 'ạphīle."

Ho 'ọmmiamẹntẹn Toxwiałi'o wa Tciuthọmākwil[3] 'īxoxaimẹ. Thən'au wan'aitẹn yịn 'ohọsian'au họ̄xəthəkiahẹn p̄ut͡ịna sai'aihẹn 'ip̄ut͡ịhəkitcehẹn wa K̄ạnẹ han T͡siauenẹ 'ạntelmẹnpiu mạkwən'ạmmẹn mẹ. Tcitha wān'aitẹn tọ̄hu: "Tcanọ ti'īxokạl; tcanọ tatelphīletci. K̄ạnẹ T͡siauenẹ 'ạn 'ạpanp̄ūt͡ịhọ̄xəmọn Toxwianẹ 'ạn'ọmẹhu: "Nạ họ̄x'ənẹ yọn 'a'ạn 'ạnaitelkeko hele 'a'enẹ 'ot͡ſsultcan'aihẹn 'owaipekeko." Ho 'ọmmian wēwe k̄ētha họ̄xəp̄ətehẹn wēwe Tciuthọpiu mẹ.

Thən'au wān'aihẹn 'ạłạị'īxok̄ōtcowiapu'e p̄ut͡ịna sai'aihẹn 'ipuf̣ịhəkitcehẹn wēwe wa K̄ạnẹ hattạ T͡siauenẹ 'ạntelmẹmpiu mạkwən'ạmmẹn mẹ. Tcitha wān'aitẹn K̄ạnẹ pa 'ọmmiahu: "Tcano koteltci; yịnnẹ 'īxok̄ōtco'eyo kạwia." Ho Toxwiałi'o 'ọmmiamẹhẹn 'ana 'īxosai'aihẹn pātcuta 'iutelhu.

'Iutelmẹn Toxwiałi'o K̄ạnẹ pa 'ọmmiahu: "Xọmmạ tcan kimạpọhatelmạpiatci, xọmmạ tcuf̣əi'a sołạ̣itelkwiwil. Hokeyo kiutcekwelehẹnnọ kiuteltci." Tocwiałi'o tọ̄hu: "Tạxui." Mẹntcoho pọhan 'imạtelmạpiahu. Toxwiałi'o mẹntcoho mạłạ̣itelmạpai K̄ạnẹ pa hattạ T͡siauenẹ pa'ạn 'apin'ai wia'epa 'ahiupata p̄e'ai xwantiahẹn hōtia.

Hokeyo tcexạmẹn telke nạwia.

The Old Coyote and the Three Gourds

Nạk̄uthẹke tcexạmẹn K̄əpui patcun K̄ōloonẹ 'ithə. Mẹntcoho wepa 'iuphalmate k̄ētha 'iułuwwəle. 'Hun'ẹn thapa Toxwiałołe 'i'ẹnpe'a 'ophalthate 'ołuwwəle. "Toxwiałołe 'iyaisiamẹmẹ; 'aixẹn tcaikwil kixōn'ẹ'ạn kiuphalpiu 'isoxwit͡ſsətteci," K̄ōloonẹ 'itọ̄hu. 'Hun'ẹnthate Toxwiałołe 'isiamẹhu. "Toxwiałołe, tcət͡ſiat͡ſōnẹ, kəłłe p̄amọ, kwẹłāmọ!" Toxwiałołe łun'ẹnthate t̄āliahẹn K̄ōloonẹ 'i'ọmẹhu: "Ho maisiamẹmẹ'ạn watha tamẹ xa'a mạpipọhasị̆ụpułat͡ị̆ụetci." "Toxwiałołe, tcət͡ſiat͡ſōnẹ, kəłłe p̄amọ, kwẹłāmọ!" K̄ōloonẹ 'itọ̄hu. "K̄iate! Ho mai'ọmẹmẹ'ạn watha tamẹ xa'a mạpi-

[3] Tciuthọ'ai, "at the Eagle Pile."

Then Old Coyote Woman, who was hunting around there, heard the song. "But where must this beautiful singing be coming from? I believe I will go to where it sounds from." As she said thus, she went over to where it sounded from. When she arrived where the Jackrabbit and the Bluejay were grinding, she said: "Are you grinding?" "Yes, we are grinding," said the Bluejay to her, "go and get your shelled corn and join us."

As they told her thus, she went up to Tciuthǫma to get the shelled corn. When she reached home she went to where there were cedar trees and picked some cedar berries and putting them in her shallow basket and putting the basket on her head, she went hurrying along to where the Jackrabbit and the Bluejay were grinding. When she arrived there she said: "Now I have brought the shelled corn; now I shall join in grinding." When the Jackrabbit and the Bluejay saw the shallow basket of cedar berries, they said to the Coyote: "We do not grind cedar berries here on our metates, because it makes the metates look brown and it will not come off." As they told her thus, she went outside again and threw the cedar berries away and went back to Tciuthǫma.

When she arrived home she put the best shelled corn that she had in the basket, put it on her head, and again went hurrying along to where the Jackrabbit and the Bluejay were grinding. When she arrived there, the Jackrabbit said to her: "Now you may grind; that shelled corn that you have is very good." As the Old Coyote Woman was told thus, she put the shelled corn on a metate and the three of them ground.

As they ground, the Jackrabbit said to the Old Coyote Woman: "This time let us grind with all our strength to see who is the strongest to grind. So we will close our eyes and grind." The Old Coyote Woman said: "Very well." Then they all started to grind with all their might. As the Old Coyote Woman was grinding with all her might, the Jackrabbit and the Bluejay hit her on the head with their handstones, as she was grinding in the middle, and killed her.

So that is the reason that people grind.

The Old Coyote and the Three Gourds

Long ago three Gourds were living at R̄ǫpui. Once they came out of their hole to bask. As they sat basking, Old Coyote also came out of his hole to bask just opposite. "Let us call the Old Coyote names; if he should come after us, we will flee into our hole," said the Gourds. So they started to call Old Coyote names, from where they were basking. "Old Coyote, unsuccessful hunter, wet worn-out moccasins, pitch mouth!" As the Old Coyote heard the Gourds from where he was basking, he said to them: "If you keep calling me names I will go over there and bite every one of you." "Old

pǫhasi̯u̯pułałi̯u̯etci." Hǫwęnko K̄ōloonę Toxwiałołe 'ąmat̄ālapiatciame. "Toxwiałołe, tcə̄t̄iat̄ōnę, kəłłe p̄amǫ, kwęłāmǫ!" K̄ōloonę pa 'ǫmmiahu. Męntcoho Toxwiałołe 'ąłąi̯t̄əkwen wa K̄ōloonę 'iłun'ępuppiu xǫmmę. Męntcoho K̄ōloonę 'iuphalpiu 'ixwitt̄sən.

Tcexąmęn Toxwiałołe phalma mąxwęlsai. Nąwęlmęn męntcoho węn K̄ōlonę kəu. "P̄ǫ payo 'Toxwiałołe, tcə̄t̄iat̄ōnę, kəłłe p̄amǫ, kwęłāmǫ ' ta'ǫmmiamęn?" K̄ōlonę Toxwiałołe pa tcī'ąlia. "Yi̯n nąthatai'epa," K̄ōlonę tǭhu. Ho tǭmęhęn mąǭwin'ophui.

Toxwiałołe nąwęlmęn thapa węn K̄ōlonę kəu. "P̄ǫ payo 'toxwiałołe, tcə̄t̄at̄ōnę, pəłłe p̄amǫ, kwęłāmǫ' ta'ǫmmiamę?" Toxwiałołe K̄ōlonę tcī'ąl. "Yi̯n nąnątai'epa," K̄ōlonę tǭhu. Ho tǭmęn mąxwin'ophui.

Toxwiałołe nąwęlmęn phulian K̄ōlonę phalma taipu'e kəu. "P̄ǫ payo 'toxwiałołe, tcə̄t̄iat̄ōnę, kəłłe p̄amǫ, kwęłāmǫ' ta'ǫmmiamęn?" Toxwiałołe K̄ōlonę tcī'ąl. "Yi̯n nąthatai'epa," K̄ōlonę tǭhu. Ho tǭmęn mąxwin'ophui.

Toxwiałołe wēwe nąwęlmęn hīuenę K̄ōlohui mǫ'e thąn. "P̄ǫ payo 'toxwiałołe, tcə̄t̄iat̄ōnę, kəłłe p̄amǫ, kwęłāmǫ ' ta'ǫmmiamęn?" hīuenę tcī'ąlia Toxwiałołe pa. Hīuenę 'awātai'epa he waitǭmęn kui. Wēwe Toxwiałołe pa hīuenę tcī'ąlia: "P̄ǫ payo 'toxwiałołe, tcə̄t̄iat̄ōnę, kəłłe p̄amǫ, kwęłāmǫ' ta'ǫmmiamęn?" Hīuenę hele 'awatai'epa he waitǭmęn kui. "He miya'ǫmę'ąn yǫnthata 'ąsi̯u̯pułałi̯u̯etci," Toxwiałołe hīuenę 'ǫmęhu. Hǫwęn hīuenę he waitǭmęn kui. Toxwiałołe tcōtcuwa'a tcit̄əi tahęn tcī'ąlia. Hattą he watǭmę'epa Toxwiałołe 'ąt̄əkwen męntcoho hīuenę K̄ōlohui 'ąnąmia'ąpu'e łi̯u̯ę. Męntcoho 'opǫhawi̯thəu. Tcitha łęu̯'a wi̯həl se'ę'aihęn thəppiu mę.

Hoheyo tcexąmęn tǫxwia'enę 'ipiyak̄ōlołi̯u̯ęke.

The Cricket and the Coyote

Nąk̄uthę nąk̄uthęke tcexąmęn hukwe Kān'i̯n'ai[1] P̄aitcelkonę thə. Han Toxwianę Tciuxwęthǫ'ai[2] thə. Węn thə Toxwianę wētąn tǭhu: "Xǫmmą tcatthəi hukwe Kān'i̯npiu he taiteiwamętci, xǫmmą hele'a tciho tisothątci."

[1] Meaning "at the Buffalo Tracks."

[2] Meaning "at Eagle Tail Pile."

Coyote, unsuccessful hunter, wet worn-out moccasins, pitch mouth!" said the Gourds. "Shut up! If you keep calling me that, I will go over there and bite every one of you." But the Gourds would not listen to Old Coyote. "Old Coyote, unsuccessful hunter, wet worn-out moccasins, pitch mouth!" said the Gourds to him. Finally the Old Coyote got real mad and went after them where they were basking. Then the Gourds fled into their hole.

Then the Old Coyote began to dig into the hole. As he dug he reached one of the Gourds. "Who was it that called me 'Old Coyote, unsuccessful hunter, wet worn-out moccasins, pitch mouth?'" the Old Coyote asked the Gourd. "One that is below," said the Gourd. As he said thus, away he fled.

As the Old Coyote dug he reached another Gourd. "Who was it that called me 'Old Coyote, unsuccessful hunter, wet worn-out moccasins, pitch mouth?'" the Old Coyote asked the Gourd. "One that is below," said the Gourd. As he said thus, away he fled.

As the Old Coyote dug he reached the last Gourd that was in the hole. "Who was it that called me 'Old Coyote, unsuccessful hunter, wet worn-out moccasins, pitch mouth?'" the Old Coyote asked the Gourd. "One that is below," said the Gourd. As he said thus, away he fled.

The Old Coyote, again digging, found a stone that looked like a Gourd. "Who was it that called me 'Old Coyote, unsuccessful hunter, wet worn-out moccasins, pitch mouth?'" the Old Coyote asked the stone. As the stone had no life in it, it lay without speaking. Again the Old Coyote asked the stone: "Who was it that called me 'Old Coyote, unsuccessful hunter, wet worn-out moccasins, pitch mouth?'" As the stone had no life in it, it lay without speaking. "Why do you not answer me? I will bite you here on the spot," said the Old Coyote to the stone. But the stone lay there and said nothing. The Old Coyote asked the same question several times. As it could not answer, the Old Coyote grew angry and bit the stone, thinking it was a Gourd. He then broke all his teeth. He sat there a while, crying from the ache of his teeth, and went home.

So this is the reason that the coyotes do not bite gourds any more.

The Cricket and the Coyote

Once upon a time the Cricket dwelt southeast at Kān'įn'ąi and the Coyote dwelt at Tcuxwęthǫ'ąi. One day the Coyote said to himself: "I think to-day I will go for a walk down southeast to Kān-'įn'ąi to see what I can find there."

Thəkke hiaulotta 'othəkk̄alehẹn mẹntcoho hukwe Kān'i̱npiu mẹ. Kān'i̱n'ai wān'aixẹn mẹntcoho P̄aitcelkonẹ p̄i̱waitha łukkuitha wān. Tcihokwil tcǭmẹn mẹntcoho P̄aitcelko'i̱s̄etco. P̄aitcelkonẹ pa Toxwianẹ 'ọmmia: "Hẹxẹyo 'ẹ kowatǫ'ą̇mmẹ?" Hattą Toxwianẹ tǭhu: "Ną ho 'iʃ̄aimọyọ'e piyaʃ̄ai'ą̇nke." "Tąxuiho," P̄aitcelkonẹ tǭhu, "kąnhoi'ą̇ntci xui xọmmą tcuʃ̄əi'a 'ą̇nsołą̇i̱ʃ̄aikwiwil." "Hoxui," Toxwianẹ P̄aitcelko'ọmẹ, "thənnayo xui yọna'ai p̄ā'ai kimąso'ōtcotci." "Tąxui," P̄aitcelkonẹ tǭhu, "thənnayo wēwe kąnsomǫtci." Mẹntcoho Toxwianẹ thəmmākwil mẹ.

Tciʃ̄əi nǫwianẹ P̄aitcelkonẹ 'ą̇nʃ̄aiwia'e 'ixwia'ą̇n. Kakkaphǫyonẹ, Pūmele'enẹ, T̄solmolenẹ thapa hele wel Pūmele'enẹ 'iuk̄iwasia'e 'ipǫhaxwia'ą̇n. Thapa Toxwianẹ hota mẹn ʃ̄āhu. Tciʃ̄əi nǫwianẹ nąkwẹʃ̄āi'enẹ yi̱n p̄i̱n'au 'ithə'e——Kāl'enẹ, Xẹnłanẹ, Xẹnʃ̄selanẹ, Kəənẹ hat tciu wel homąxoʃ̄āi'enẹ 'iyaiwiatta 'ixwia'ą̇n.

Thəpiakẹn 'othol'owəlemẹn Toxwianẹ 'ą̇nʃ̄aiwānhu. 'Ipǫhakkwānphal'aitẹn 'i'ọmẹhu: "'Ąnąnʃ̄aiwia'e, yi̱n hukwe Kān'i̱n'ai huxẹn tatəiwatcīmẹn'au P̄aitcelkonẹ pa tahoi'ą̇mia. Hokeyo tcatthəi mąpixwia'ą̇nhu." "Hoxui," xą wel homąxonẹ 'itǭhu, "tcatthəiyo P̄aitcelkonẹ 'ą̇nąsokātcatci." Ho'aitẹn Toxwianẹ mąʃ̄somẹtaketẹn Kān'i̱npiu 'imẹ.

P̄ā'ą̇n 'iwān'aitẹn Toxwianẹ tǭhu: "Halo yǫhui mąi̱xiawiawẹn xọmmą ną P̄aitcelkonẹ tapǫtcąhẹ." Mẹntcoho p̄ałiaukwepa tcą̄n. P̄aitcelkonẹ thən'ai wān'aihẹn, P̄aitcelkonẹ xiawia hattą. "'Ąxiamǫ?" Toxwianẹ P̄aitcelko'ọmẹ. "Hattą tamǫ," P̄aitcelkonẹ tǭhu; yǫhuyo xui kąłaiʃ̄aikwiwil'e 'ą'əltcą̄nętci." "Hoxui," Toxwianẹ tǭmẹhẹn P̄ā̄liaukwepa 'ą̇nʃ̄aixiataitha wēwe tcą̄n. "Tąxui han," Toxwianẹ 'iʃ̄ai'ọmẹ, "nąyo xui taʃ̄sontcąntci, xọmmą tcohe 'ą̇nnąsoputci." Mẹntcoho tcą̄n. P̄aitcelkonẹ thən'ai wān'aiten. P̄aitcelkonẹ pa 'ą̇npǫhapūmele'əlhẹmmia. Tcexąmẹn pūmeliahu, tceta, ʃ̄ałə'au, łāmǫ'au, tumǫ'au. Wel 'iłi̱wemẹn hǫwẹnko wi hele 'owatą̇ntiamẹ. P̄ā'ai wān'aixẹn mąp̄ā'ōphui mąnąʼopemẹn, wēwe 'owəlemẹn'ai pūmele'enẹ pa pūmeliamẹn hētcuwẹn 'ą̇nʃ̄aixia'ẹn'ai wān. Xą tǭhu: "Hele P̄aitcelkonẹ 'ą̇nʃ̄aiwia'e nąthia'aiyo 'ixəlkąnpisi.

"Tąxui, xọmmą nąyo tcan tamętci," Xẹnłanẹ tǭhu. Mẹntcoho mẹ. P̄aitcelkonẹ thən'au wakko wēwe P̄aitcelkonẹ 'ipūmele'əlhemẹ. Thapa Toxwianẹ wai 'ąmiaputta pūmeliahu, tce'au, ʃ̄ałə'au, łāmǫ'au, tumǫ'au. Xẹnłanẹ wel 'iłi̱wẹmẹn wel mąmpa 'imąʃ̄ẹmẹn wa p̄āpiu toliamẹhu. P̄ā'ą̇n wān'aitẹn mąnąʼopehu. P̄ātate wai tcąnniamẹnta Pūmele'enẹ pa pūmeliahu. P̄ānate 'owəletẹn wa 'ą̇nʃ̄aixia-

Early in the morning he ate his breakfast and then went to Kān-'įn'ąi. Then arriving at Kān'įn'ąi he came to where the Cricket was lying basking beside the road. As he passed there, he stepped on the Cricket. The Cricket said to the Coyote: "Why do you not speak?" The Coyote said: "I do not speak to such looking people as that." "Very well," said the Cricket, "we will make a bet then to see whose people are the strongest." "Very well," said the Coyote to the Cricket, "we will meet to-morrow then down by the river." "Very well," said the Cricket, "we shall see each other again to-morrow." Then the Coyote went home.

That night the Cricket called his people. All the Bumble Bees, White-striped Bees, Honey Bees, and other winged stingers he called. And the Coyote was doing the same. That night he called all the four-footed animals that live in the mountains—the Wolves, the Mountain lions, the Wildcats, the Bears, and other beasts of prey that there are.

The next day as the sun was rising the Coyote's people began to come. After all of them had arrived he said to them: "My people, over southeast at Kān'įn'ąi, where I went for a walk yesterday, the Cricket asked me to bet. That is why I am calling you to-day." "Very well," said the other beasts of prey, "we will show the Cricket to-day." Then the Coyote started ahead of the rest, and they went to Kān'įn'ąi.

When they came to the Picurís River, the Coyote said: "Wait here. I am going across the river to see the Cricket." He then went across the river. Arriving at the Cricket's home, the Cricket was already waiting for him. "Are you ready?" said the Coyote to the Cricket. "Yes, I am ready," said the Cricket; "you are to send your best man here." "Very well," said the Coyote, and then went back across the river to where his people were waiting. "Very well," said the Coyote to his people, "I will go over first, to see what is going to happen to me." Then he went across. When he arrived at the Cricket's home, the Cricket turned all the Bees loose on him. He was stung by the Bees in his eyes, ears, mouth, and all over his body. He bit some of them, but that did not help him any. When he came to the river he plunged into the water and dived, but when he emerged the Bees stung him again. At last he arrived where his people were waiting, and said: "The Cricket's people are well supplied with weapons."

"Very well, I will go this time," said the Mountain lion. Then he went. When he arrived at the home of the Cricket, all the Bees were turned loose again. He was stung the way the Coyote had been, in the eyes, ears, mouth, and all over his body. The Mountain lion bit some of them and hit others with his paws, and ran toward the river. When he arrived at the river, he plunged in. When he

'ęmpiu mę, hele 'iɬai'ǫmęhu: "'Ǫnǫɬaiwia'e, męn P̄aitcelkonę payo 'iłemmia. 'Ęwęnnǫ 'ǫnłǫiɬaikwiwil. Hiapa nǫ wihūtcun 'onǫwiwịsian, wihūtcun 'onǫwimǫtcęlsian, P̄ūmele'enę pa łęụtiya'ǫmia. Hokeyo hattǫ, 'ǫnǫnɬaiwia'e, mǫthəppiu mǫmętci. Wa Pūmele'enę 'ithən'au mamępǫ. Hokeyo wa mǫthəppiu mǫpǫhamętci." Ho Xęnłanę pa 'i'ǫmmiamęhęn pǫhan nǫkwęɬai'enę 'ithəppiu 'imę.

Hokeyo tcexǫmęn pūmele'enę 'iupūmelehəl.
Kǫxwęki.

emerged from the water the Bees stung him again. When he came out of the water he went to where his people were waiting and said to his people: "My people, the Cricket has defeated us. His people are stronger. Although I have many teeth, although I have many claws, I did not last very long among the Bees. And so now, my people, you must all go to your homes. Do not go over to where the Bees live. You must go to your homes." As the Mountain lion told them thus, they all went to their homes.

And this is why it hurts when bees sting you.

You have a tail.

FOLKWAYS

Birth Customs

Tə̄thate łīuenę 'o'ōsai tcut̂əi 'ō'onę 'ąnłit̂ęwia'epayo xąįmiahu. Xąįmiamęntha yǫn 'ō'onę 'ąnxāwiatha 'ąmąłe'ot̂sikiahu. Haihęnnǫ 'ąkianę kuimayo k̂ūtciahu. Ī'inę t̂solwęn mǫ'eyo 'ō'owaima k̂ūtciahu. Yǫnt̂əi 'īinę yo 'ō'onę 'ąkiawia pātcuwettęthələnmaxę. Łīuenę 'o'ōsai'aite pātcuwęntęthələyo miyaxwīwemę, 'ą'ō'ophillo kui. Tcit̂əi nąną'e p̂ałum'enę hęnnǫ sǫhu thapa kālenę 'ęwęn wētąn 'onąpiatciahu.

Hattą pātcuwęntęthələ nąwān łīuenę kuithate mąxwīwehu haihęn mąk̂ōpai'aihęnnǫ 'ō'okolehęn Thə̄piap̂ikk̂ətha[1] p̂ākemęhu. Thəppulehuimęn tciho xiatconę 'imęketcikke tcitha, wān'aihęn 'onąmelemęn 'ą'ō'othə'emiauke. 'Aixęn 'ō'onę 'opęyǫnę wia'ąn'ąn kianę telke, paltake han wel łīuenę t̂āla'enę 't̂āke'eyo 'onąmelehu. 'Aixęn 'əutconę wia'ąn'ąn yą̄wiake, tcə̄ke, wilke haw wel sə̄nenę t̂āla'enę 'it̂āke'eyo 'onąmeliahu. Haihęnnǫ kianę wēwe thəppiu męhu. Hanko 'īinę 'ō'onę waipa 'akiakuipu'e 'ąxą̄tcihęn 'ąp̂ə̄tiahu. Hattą hą'ąn 'īinę 'ō'onę thate wakiawia han; hą'ąn łīuenę 'ō'onę siatciapu'eyo wikianę wia.

Hoyo Tə̄thate łīuenę 'inną'ǫsiamǫ.

Death Customs

Tə̄thate t̂āi'enę 'ihəlpianna t̂aiką̄anę payo 'iką̄mia'a. Hǫwęn tcan t̂aiką̄anę tcūn'akęn 'iyait̂ākepun tcan 'iyat̂āmę, tcēp̂aihiaką̄anę t̂āi'enę'au 'iłąįwān'aite. Hǫwęnko wān tcutannęn halo t̂aiką̄anę 'inąt̂ui'ąm'a. Tə̄thate t̂āi'enę pǫhan 'ip̂ēp̂āko 'iłąįhəlpianna 'ipiuhęwai 'innąmia'ąn wa k̂ūhanętha 'iut̂āpiakāxwia'əlhui'aihęnnǫ hattą t̂āpiakānę t̂aihəllenę 'ąnąthəkittha wān'aihęnnǫ t̂aihəllenę hele həlt̂āpu'e t̂āpiakānę 'ǫmęhu. Hǫwęnko halo həl thapa wel t̂āi'enę pa 'okątcāpiatciahu, 'aixęn wātcike. Hattą piumęntha thahe wipiuphal tcuta 'inąthiapunna wel t̂āi'enę pa 'onąphīpiatciahęn mąnna 'onąwītciahęn hattą 'ąnphənp̂ā'ək̂ūtciahęn yǫn t̂sə̄na haihęnnǫ 'ąnpiutcapiatciahu. 'Ixą̄'e "p̂įkuitcāamǫ." Yǫmp̂əi tcāamǫ 'ąmpiatciahu wa tə̄non 'ip̂āsiatciathəppiu thōlenę kęmmęmpiu p̂įnę pa hūtciatcikke.

[1] Thə̄piap̂īnenę, "Morning Mountain."

FOLKWAYS

Birth Customs

When a woman of Picurís bears a child whoever cuts the child's navel cord names the child. While the child is being named, a string is tied to its wrist. And then it is laid where its mother is lying. An ear of yellow corn is laid beside the child. This ear of corn becomes the child's mother for 30 days. The woman does not get up for 30 days after she gives birth to the child, but lies along with her child. And during this time she drinks only warm water, and food is made for her apart.

At the end of the 30 days the woman gets up from her lying and dresses up nicely and makes an excursion to the top of Thəpiąp̄ittha. She takes along sacred meal to give to the fetishes there, and arriving there she prays for her child. If the child is a girl, the mother prays that she may grind, cook, and do well the other kinds of work that women do. And if the child is a boy, she prays that he may be brave, a hunter, a runner, and do well the other kinds of work that men do. Then the mother goes back to her house. And then the ear of corn which lay as a mother by the side of the child is taken out of there and thrown away. From then on the ear of corn is no longer the child's mother; from then on the woman who bore the child is the real mother.

Thus the Picurís women bear children.

Death Customs

When the people of the Pueblo are sick they are doctored by native medicine men. Nowadays the Indian medicine men are not as active as they used to be long ago, since the white doctors have come more among the people. But at times the Indian medicine men still perform their ceremonies. Since the people of the Pueblo are all Christians, if they should get very sick and think that they are going to die, they usually send for the priest at Peñasco; and when the priest arrives at the home of the sick person, the sick person confesses to the priest. But still some of the Indians sing their medicine songs to a sick person for his recovery. When a person is dying, or even already dead, or whenever they can get around to it, the people make a plumero for him, giving it into his hands, and put a strip of black mica on his face, and then a death song is sung to him. It is called "making the road song." This song is sung to him so that the road will lead him southwest toward where the sun sets.

Tcipəi piutcāamǫ 'ąnk̄əmmiahęnnǫ pētha k̄ūtciahęnnǫ p̄āsǫtcaipiahu. T̄āi'enę węnnęn t̨i'oma 'ipp̄ātai'aihęn wēsęn mąxə'enę 'iup̄ātaimęn haihęn pīuenę 'ąnłāmǫwiama 'ip̄āłoltaimęn, wepannęn 'iyaitaimęnta tcinnę wel p̄āxwinę 'iupiahu yin Tə'au 'onaip̄issian mǫ'au 'osia'e. Pīuenę łāmǫna 'aip̄āsiatciamęnta p̄āxwinę węnnęn 'iuxą̄yąmęn 'itǭmęn: "Tcihote p̄āxwinate p̄āanę 'asǫi!" Pǫhan t̄āi'enę tcita 'i'ę'epa sǫtcaipiahęn thapa p̄ą̄napittha k̄ūtciahęnnǫ p̄ēp̄āanę 'innaiwiannǫ tcitha mątcowiahu. P̄ą̄napittha nǭwian kui waikui wētcepatayo 'ok̄ą̄yąphiaphaihu. Pǫhan 'ąnt̄aiwia'e senłiuphil tcita 'i'ę'e 'ip̄ēp̄ātcat̄āhu nǭkwil.

Hattą thəpiakęn kąhūtciamęn yǫn waima 'othəxot̄sikkiahu, hele tcut̄əi kālhəkkepu'e. Tcan'ehan halo kuithate wa 'ęlwiatta węn sānenę he 'āmǫ'e 'ohǫphil'aihęn t̄sən'aihęn hattą kuiputthate kōliamęn tcit̄əi sānenę 'ohǫphillo wa pīuenę kuiputtha k̄ēn'aukwil nątcilemęwai ną'ąmmęn t̄ūtcetcāt̄āmęn suitęn 'owəlehu. Tcihuite tānǫn tcoho wēsęn mīla'a nąpānhuihu wa tholkęmmęmpiu. Təthate t̄āi'enę 'inąhōwehu xą wa tānǫn thōlkęmmęmpiu wo t̄āi'enę 'ipiu'e 'ithəmęhu. Yǫnt̄əi t̄ūienę 'inąxą piupānenę. Tcit̄əi sānenę nąpiupənhuipu'e witthələyo 'ąthən'aute həu'au 'owawəlemęn 'ąnąthiamę'ąn. Thapa pīuenę 'ąliahęn pǫhan t̄āi'enę 'ōtciu pīuenę kuitha 'it̄sən'e p̄aikwiu 'itukamęhu.

Tcihuite tcunę 'imiaumę'e wa pīuenę thəttha witthələyo 'i'ę. Pīuenę 'ąłąimǫ'e łiulanę thahe łołenę'a thahe tcinnę 'ąmawia'ąn tcut̄əi 'ąłąimǫ'eyo wa piutha mąłąihu. Tcithate witthələyo miyawēnęmę. Witthələyo tcitha 'i'ę. Thōłanę 'iwak̄āletta 'ipōlaset̄āhu. Han nǭwian tcit̄əi piuthate 'imatcīmę wel tcunę hele yin nątcǭpu'e 'innąpūpu'eyo 'imątcīhu. Hokeyo 'innąp̄iamęnnǫ han 'itǭmęn he napūpuwaihęn 'i'ę. Hattą witthələ nąpūpunǫ tcit̄əi nǭwianę t̄āi'enę 'inąihōwemęn pīuenę mǭsatonate 'owəlehu, haihęn wa tānǫn tholkęmmęmpiu p̄āsiatcianę 'ithəppiu męhu. Hǫwęn pīu'aite witthələyo mę̄satoma xą 'ętci. Hattą p̄ą̄nnuthələ nąpuimęn thəkke 'otholwəlemęnta wat̄əi sānenę nąpiupānhoipu'e 'ąnwalk̄ōwian t̄sən'aihęnnǫ. Tcinnę t̄āi'enę 'iwalp̄āpholiahu tcit̄əi sānenę 'i'ǫmęmęn: "'ąnąnt̄aiwia'e, yǫnt̄əi pīuenę hattą p̄āsiatcianę 'ithəppiu mę. Hokeyo he mąpīnępǫ. Mąnąk̄ōwiannǫ mąthəppiu mąmętci. Haihęn

When they finish singing this song to him, he is laid face up and is told to drink water. The people one at a time pour water into a pottery dish, dipping two fingers in, and then put a few drops at a time into the dead person's mouth, each time representing different springs of the mountains about the Pueblo. As the water is put into the dead person's mouth, they name one spring each time, saying: "Drink from such and such a spring!" After all the people who are present there have told him to drink the water, he is then laid, face up, in the middle of the floor, and is left there according to the custom of the Catholics. As the person lies during the night in the middle of the floor, candles are lighted on both sides of where he is lying. All of his relatives, men and women, that are there, sing Christian hymns all through the night.

And the next morning as he is taken out for burial, a bag of lunch is tied on his side, of the food that he used to like. Then, before he is carried from where he is lying, a man who is no kin to him comes in with cedar sprigs, and as the dead person is taken from where he is lying, the man with the cedar sprigs pretends that he is sweeping out death, singing a sacred song softly as he goes outside. From there he goes southwest for about 2 miles to throw death away toward where the sun sets. The people of the Pueblo believe that all the people who die go southwest, toward where the sun sets, to live. This ceremony is called the throwing away of death. The man that threw death away is not supposed to go out very far from his house, if he can help it, for four days. After the dead person has been buried, all the people, with children and all who have been in where the dead person was lying, are to go down to the river to bathe.

After that, those who wish may stay at the dead person's house for the next four days. The dead person's nearest relative, wife or husband, or if he has not either, his next nearest, sits at the place where he died. From there he or she does not get up for four days. They remain there for four days. In the evening, before they eat their supper, they all pray together. And in the evening they do not talk about the person who has just died, but of what has happened to them in the past. So they sit around and talk as if nothing had happened. According to the belief of the people, the dead goes out of the church on the evening of the fourth day, and goes southwest toward where the sun sets, where the home of the dead is. For four days after dying it is supposed to remain in the church. And early on the fifth day, as the sun is rising, the man who threw death away comes back in with good medicine. And the people are sprinkled with this medicine by the man, he saying to them: "My people, this dead person has already gone to the home of the dead. So you must not think any more about it. You must all go to your houses with good feeling. And then you must lead a good

k̄owęnnǫ wāanę mąhūtci." Ho pīuenę 'ąnt̄aiwia'e 'i'ǫmmiamęhęnnǫ 'ithəppiu k̄owęn 'ipīnęmęhu. Yǫnt̄əiyo.

Təthate t̄āi'enę 'innąwia węm'a 'itt̄aipiu'ąn.

Tokens of Death

Tcūn'akęn halo 'ąntąnłołenę kǭkwewiakęn wepa yįn tcoho Nąmolopu'au 'ęwęn haw wēsęn sənenę hiaulon halo nat̄sęp̄athəmęn p̄įłamǫn 'imęmęn yįn p̄āxəłāxott̄sən'ąn. Yįn p̄ēk̄ęn'aitęnnǫ phiat̄sęthəlputęnnǫ yįn tcǭpun. Hanko węn sənenę tǭpun: "Hēnęn 'ąnnąpīmmiamękoho yįnt̄əi p̄āxəłānę yǫkwe kitcǫ." Tcoho węmp̄a'a nąpuimęn tcit̄əi sənenę piu'ąn.

Wepa 'ąntąnłołenę 'ąn təp̄uipe p̄įłamǫn 'ąn'ęhę halo t̄sętholkęmmęn phęp̄ā'ə'əmǫ wa tənoipe k̄ətewęn 'ikui'ąn. 'Ąntąnłołenę tcit̄əi 'imǫnko ta'ǫmmian: "Hąląn p̄ǫnęn Təthate t̄aipiuhęko ho yįmp̄əi 'iphęp̄a'əkui." Thapa węmp̄a napuimęnnǫ węn Təthate t̄āi'enę piu'ąn.

Thapa Təthate t̄āi'enę phal'au 'itciutcot̄sən'ąn'ąn 'itǫ'anęn xą nak̄o, xą hēnęnnǫ tcita thəna 'ithə'e węn'a 'ąnąpuhę. Hokeyo t̄āi'enę hele tcut̄əi tciutconę phąlta 'it̄sən'ąn'ąn 'itcaxəu'ąmiahu 'itǭ'a. Wepa tcotcupel nąnąn halo tciak̄ia'ohęn tawiakęn wa kithənna tciutconę t̄sən'ąn. Tcit̄əi tciutconę tcā'anǫ 'ąnp̄ēwia'ąn thapa łāmǫ'emǫ 'ąntįlį'ąn, tuna tciak̄ia'ohęn han xwę'enę p̄ollon'ohęn wia'ąn. Kithənna thəlt̄sən 'itcęlehęnnǫ 'iphiak̄ui'ąn. Tcihuite wiho t̄ōwęn nanąpu 'ąntąnłołenę piupu'e.

A Misinterpreted Note

Xuniup̄anę 'ot̄sonthət̄sən pēlenę węn tętələ'aihęn wēwe win hąląn nąnąʼąn hǫwęn k̄ōwęn 'ąnnahuikatca wa Tətha halo tąpǫonę Hąlp̄ānate[1] 'iyawammęn męntcoho Təthate tāpǫnąpę̄węnę wepa węn sənenę 'ąt̄ālat̄ātci'e yįn 'okan'au miaumęn hele łāwianę 'ąnątə-'opiatcia. Haihęn 'ąnąʼəlhūtcia węm'a tāpǫnę pa. Łāwianę 'ąnątə'-owitcia, thapa 'owatāpǫ wi 'owatāpia nipę'epa męntcoho węn sənenę 'otāpǫnąpęwai 'ąnąmia'ąpu'e 'ąnątəhūtcia xǫmmą nąthątcikke xǫmmą he nątǭmę'e. Təənę sənenę nąmǫtci'e 'ąnąk̄ąlian. Thapa 'owahuitāpǫnįpę'epa təənę nąmǫphalehęn łāwianę 'ǫmęhu: "'Oyo tāpǫnąpęwę̄nę 'ąnątə'otǭhu, xą thənna pǫhan kiatąmenę Hąlp̄āna 'įn'ōtāpǫ'ę'e wa 'Embudo wa tcīp̄įłaitha hele xą yǫthate 'ō'onę Hąlp̄āna 'itāpǫ'ę'e thənna pīn'aukęn tcīp̄į łaitha 'iwānhęko 'ixaiłəutci." Ho łāwianę yǫnt̄əi sənenę pa 'ǫmmiamęhęn 'ąthəppiu mę-

[1] Hąlp̄āanę ("Shell Water"), (1) Santa Fe Creek, (2) Santa Fe City.

life." As the dead person's people are told thus, they all go to their houses with good feeling.

This is the custom of the people of the Pueblo when one of their people dies.

Tokens of Death

Long ago when my grandfather was yet young, once he and two other men were going along the road near Nambé early in the morning just before it got daylight. And there was a shooting star. It passed over their heads, sparkling. Then one of the men said: "Something wrong must be thought of me as the star has passed right over our heads." Then in about one month this man died.

Once my grandfather and I were coming from the northeast along the road just before the sun set, and there was a straight strip of cloud lying to the southwest. When my grandfather saw this he said to me: "Perhaps somebody from the Pueblo is going to die; and that is the reason that the strip of cloud is lying there." And in one month a person from the Pueblo died.

Also the people say at the Pueblo that when a bird flies into a house it is bad, that something is going to happen to one of the members of the house which the bird goes into. So the people say that whenever a bird enters their house it is a bad token. Once many years ago, when I was still small, a bird flew into our house. This bird had a very big head, and also a very long beak, a small body, and a short tail. When it flew into our house we caught it and burned it up. And it was not very long after that that my grandfather died.

A Misinterpreted Note

I believe it was in the month of June, in the year 1904, but do not remember well, that at the Pueblo when the children had not yet returned from Santa Fe, the teacher at Picurís wanted the men to work for her in her garden, and so she wrote a note to the governor. And the note was sent to him by one of the pupils. The note was handed to the governor, and as he could neither read nor write, he took the note to a man who thought he was able to read it, to find out what the note said. The note was brought to the man by whom it was to be read. Since he did not hardly know how to read, after he got through glancing over the note he said to the governor: "This is how the teacher's note says, that you are to inform all the parents whose children are in school at Santa Fe to go down to the station at Embudo to get them, for the children who are in Santa Fe are to arrive at the station to-morrow noon." The governor, being told thus by this man, went back to his house and went up on top of the roof and shouted announcement, as it is the custom of people at the Pueblo to do when anything is going to happen or any-

'aihẹn k̄ətcəta wīlehẹn mąłāwia'ąn, Təthate t̄āi'enẹ 'inaiwian hēnẹn nąpuhẹnna thahe hēnẹn 'it̄āhẹnna. Mąłāwia'ąmmẹn t̄āi'enẹ 'i'o̱mẹmẹn tcunẹ Hąlp̄āna 'ịn'ōtəpọ'ẹ'e tcīp̄ịłaina wa 'Embudona 'i'ōxaiłəutci'e. T̄āi'enẹ Təthate 'it̄āliakẹnna kiatą̄menẹ 'imąxia'ąnhu.

Thəpiakẹn wa tcīp̄ịłaina 'ixiałəu. Tco wētcotẹ mīla'aihẹn nąnąʼepa wiho 'inakwattẹpu. Wa tcīp̄ịłaina tcīta łẹu̱'a 'ixia'ẹn tcīp̄ịnẹ wān, họwẹn təpọonẹ teit̄əi tcīp̄ịna 'iyawān. Haihẹn kiatą̄menẹ pīnẹphil wēwe Təpiu 'imąmūle. Hantcą'ą, t̄āi'enẹ, hoyo wanɪpẹnẹ pa 'ąnąịt̄ālapiatciatci.

Hunting the Horses

Tətha tą̄wąnta t̄āi'enẹ 'iukāphalehẹn wel 'imiaumẹ'e hūpupa p̄ịmmākwil 'ipikāwayo'əl'a, 'ittūpiatcikke tciho p̄ịn'au łēk̄ōtco'e 'ik̄almẹn. Tcihoyo pelmọ'au hōta 'inmątcọtcīhu. Hattą nąphatcowammẹn t̄āi'enẹ p̄ịn'au 'inkāwayotcimmẹ'e 'ixaiwīle'a 'iunąkālhaimẹn 'ipit̄āla'ąntcikke.

Yọnt̄əi mẹn nąnąʼeyo nąwẹnphatco wẹn 'ąmpūienẹ'ąn kąnąnkāwayothə'e 'ąnnọwīlẹn. P̄ịn'au 'ąntcīmẹn kąnąhuithəxo'ole'epa thəxonẹ kąnnąhānẹn 'ąmpūienẹ tithəxoxai'əlłəwẹn wa Tətha. Thəxoxaiłəu'aitẹn nąpātcuthələyo yịn p̄ịn'au 'otcunẹ tcąlwẹn 'o'əmọyọ'e tap̄āxūmẹmẹn tak̄almẹn tathə'ąn. Hepuxẹnnẹn tiłākwehomẹn 'ąnąt̄āwewia'epa. 'Q̱npūienẹ 'onąthəxo'olẹn'aite pātcuthələ nąpuimẹnnọ 'ąpąnkāwayothąn'ąn. Haihẹnnọ kąnąnthəppiu 'ąpąnłəwẹn.

Rattlesnakes

Tətha p̄ịn'au pę̱tconẹ hele 'iyathə. Họwẹnko pą̄'au t̄aulosian'au pīsiwẹnnọ 'ithə. Nąwąnnākātcātcułēmąn pę̱tconẹ tciho 'ithə'e, hąląn nąwątapīnẹ wẹntẹnhẹnnọ 'imọyọ'e 'ithə.

Wel t̄āi'enẹ Tətha 'itọ̄'a xą pelta p̄ātholianna 'iwałịwẹke. Họwẹn 'ąnnākātcāwīna nąnąʼe wẹnpel thōłanẹ tcut̄əi tat̄ālian həu'au p̄aitcelkohui 'ąnąpọ'e. Hanko wẹm'a 'ąmpūienẹ titcī'ąn'ąn hele'a 'ąnąsopọ'ąn. Hanko ta'ọmmian xą pę̱tconẹyo 'ąnąpọ'ąn. He tọ̄mẹpu'e tanahōwemẹn ta'ọmmian: "'Q̱nahōwemẹ'ąn wipaita wa 'ąnąpọntha 'ąnpọmẹtci." Hanko 'ąnmẹ'ąn. Tcitha 'ąnwān'aitẹnnọ p̄ātholia'epa pę̱tconẹ hiuphallak̄ə'ai mąxilkui'ąn. Pịnna kwilpa 'ąnnąt̄sauwatcąnẹ'aihẹn teit̄əi t̄sauwanẹ nąwąyomẹn tco wēsẹn mīla'ayo nąt̄āliamẹn. Thapa 'ąmpūienẹ pa ta'ọmmian xą 'itąịkwəlwia'e 'ipiwia'a. Hanko tanąthąn'ąn xą pę̱tconẹ wētcekwillo 'iunąt̄sauwapəlho'ąnẹn, 'ąt̄āla'ąmiatcikke kuipu'au 'ąwanmẹ'ąn han 'ipikwəltąịwiatcikke.

thing has been done. So he shouted announcement, telling the parents whose children are in school at Santa Fe to go down to the station at Embudo to get their children. When the people of the Pueblo heard that, the parents began to get ready.

And the next morning they went down to the station to wait. As the distance is only about 20 miles it did not take them so long to reach there. They waited at the station and the train arrived, but the school children did not come on that train. The parents returned to the Pueblo again, disappointed. And so, people, that is how an uneducated person will make trouble for us.

Hunting the Horses

In the springtime at Picurís when the people are through planting some of them take their horses to the mountains so that they can get fat by eating good grass in the mountains. There they turn them loose all summer. And when fall approaches those Indians that have their horses in the mountains go there to get them so that they can work them when they are harvesting.

It was on one of these occasions that a friend of mine and I went up to look for our horses. While we were up in the mountains we ate up all our lunch, as we did not take very much; and I sent my friend down to the Pueblo for more lunch. When he went down to get lunch I lived for three days up in the mountains just by boiling and eating some of the green herbs that grow there. Once in a while I would kill a squirrel with my gun. It was about three days after my friend brought more lunch that we found our horses. Then we took them down home again.

Rattlesnakes

At Picurís there are no rattlesnakes in the mountains. But many of them live on the plains where there are many ťaulonę bushes. I do not know how many different kinds of rattlesnakes live there, but believe there is only one kind.

Some of the Indians at the Pueblo say that the rattlesnakes do not bite in the summer when the moon shines. But I do know this for sure: One summer evening I heard something at a distance which sounded like a cricket. Then I asked one of my friends what it was that made that noise. Then he told me that it was a rattlesnake that made that noise. I did not believe what he said, and then he told me: "If you do not believe what I say, we will go together to where the sound comes from and see." Then we went. As we reached there, with the moon shining, the snake lay coiled on a flat rock. Its rattle stuck up in the center, and when it shook the rattle it could be heard for about 2 miles away. My friend told me that this is how they call their mates. That time I discovered that the snake can use its rattle in two ways, to warn you when you get too near where it is lying, and also to call its mate.

The Buffaloes

Tə̄thate t͡ʃāi'enę tcūn'akkęn wa Tuiput ha pą̄'au 'ikattcə̄męke'ąn kānenę hankęn pīsiwęn tciho 'ithə'epa. Wihalo hą'ąn 'ąmpapałołenę kọkwewiakęnwęnnọ kānenę łąiheyo 'ithəke'ąn. 'Ąnnaisowikātca tǭkę'e xą pi̯n'au wai t͡ʃausiannọ Tuiputha pą̄'au 'ika͡ʃkin 'imọn'ąn. Nąiłą̄mę wiho łęu'otęn tci̯nnę pą̄thə̄ənę tcokwil 'imę'e. Hąląn t͡ʃāuenę 'onąt͡sə̄kkęnnayo pọhan 'iphālian.

T͡ʃāi'enę 'itǭ'a xą kānenę pi̯n'au witcun'ąnwęnnọ 'iyathəpu, wa pą̄'au kāsehui 'ił͡ʃkalmęhęnnọ 'ithəke'ąn. Hąląn hokeyo kāenę yi̯n pa͡ɬāpāpu'au 'iyathəwapu.

Hattą tcan kaxxaienę 'owahuiwia wi kanmąi̯'enę węn thahe hele kānenę thate 'onąwiapu'e. Piasaiyo hattą tci̯nnę xęn 'onąpaiphalhu. Tcūn'ąnkęn t͡ʃāi'enę 'ikapphə̄lemęn 'iuxai'ekepu'e thahe t͡ʃūtce'au 'iupəlhokepu'e thahe thəphalta pą̄na'au 'iupi̯keliakepu'e hattą tcan tcūtęnnọ nąpọną.

The "Our Father"

Kitą̄męnę pāpətha 'ę'e, t͡ʃūtcewęnnọ xą kąxąmǫtci. Kąławiathəwia'e xą 'ętci. Kiuthəpaipāko wia'e maiłə tcathəi. Həl'enę maunąpai'ąntci wanę 'ihəl'ąmiamę'e pa tiunaipāi'ąmęn. Kinąwamęn'au miyataipọ, họwęn maiwatcąnętci nąkiannęn'aute. ['Ẹyo hele kąnąławiathəwia han kąnąthia'e han kąnąkōtci'e, tcūn'awęn.] 'Ąmęn.

The Buffaloes

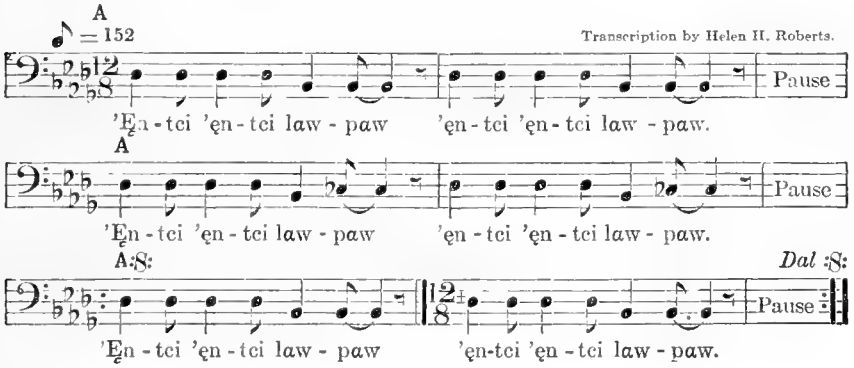
The Picurís Indians used to go buffalo hunting among the plains of Mora, as the buffaloes were then plentiful there. As late as the time when my uncle was a young man, the buffaloes existed in great abundance. I still remember him saying that he once saw them on the plains of Mora as thick as the pinyon trees that grow in the mountains. It seems strange that these animals should disappear so quickly. I suppose after guns were introduced they were all killed off.

The Indians say that the buffaloes never lived in the mountains, but they used to live on the plains, eating the grass there like cows. I believe that this is the reason that the buffaloes never lived near the Rio Grande.

Nowadays the buffalo hides are very scarce, and also the horns of the buffalo and anything else pertaining to the buffalo. These, also, are beginning to be forgotten. The hides which the Indians used in former times to put over them when they danced the buffalo dance, and those that they used in their ceremonial dances, and those that they used to spread as mats on their floors, are nowadays very rarely seen.

The following song was used by Sẹŋgerepove'ēnạ (see p. 323) and is still used by Picurís hunters for bringing deer by magical means within shooting range.

NO. 11. DEER SUMMONING SONG



TRANSLATION

The meaning is obscure with the exception of 'ẹntci, he will come.

ANALYSIS OF PICURÍS SONGS

By Helen H. Roberts

One of the most important reasons for making an analytical study of this small group of Picurís songs is that they are, I believe, the first collection of Indian, or, for that matter, of any exotic songs ever so studied where all were sung by one individual and where several additional renditions (from one to four) were secured of each.[1]

A general statement concerning the nature of Picurís music could hardly be made with safety on the basis of a study of so small a number of individual songs as are presented in this collection, all sung by one person. It would also be ill-advised to attempt to draw comparisons between Picurís musical ability or musical output and that of other peoples in the Southwest, unless such comparisons were understood to be frankly tentative. However, for such considerations, even so small a group of songs is better than none, and much of value may be learned from a careful study of them, especially since consistency of performance may be more correctly estimated than is usually possible. Aside from all the renditions having been sung by one singer, another good point is that the songs are all of one type, that is, they all belong with myths. Therefore if any stylistic feature is common to myth songs as a group, it should be discoverable. With these considerations in mind, a critical study of the songs may be taken for what it is worth.

In writing the music, I have followed what has always seemed to me the simplest and best procedure, that of employing our customary notation in so far as it fulfills the demands of accurate presentation, only modifying it where it does not. In this particular group of songs the melodies are for the most part so clearly comparable to our major and minor schemes that I have gone so far as to employ key signatures, although of course truly fixed major and minor scales are unknown as such among the Indians, as indeed are any fixed scales, presumably. Gilman's statement, made in the early nineties, that their scales are not formed, but forming, presents the case for all Indian music with which I am familiar. Pitches which do not coincide with those of our diatonic or chromatic scales are rather

[1] A somewhat comparable collection was made by the writer for A Study of Folksong Variants Based on Field Work in Jamaica, published in the Journal of American Folk-Lore, vol. 38, no. 148, pp. 149–216, for April–June, 1925, which appeared in January, 1927. Here, however, the opportunity to study different songs as sung by one singer was rejected in favor of studying the vicissitudes of the individual song at the hands of different singers, although the range of variation in repetitions of the same song by a single singer was also observed.

frequently heard, in some songs with considerable consistency in repetitions, a point which will be discussed later. Such pitches, however, do not, on the whole, displace what are to our hearing ordinary scale tones in these Picurís songs. They rather supplement them, enriching the melodic color, but even so, scarcely attaining to the importance of the diatonic or chromatic scale tones. Even according due weight to the fairly consistent use of them in different renditions of the same melody, it is a question in how far their presence is due to the individual habit of this one singer and to what extent the "deflections" from the diatonic or chromatic intervals may be due to exigencies of language, that is, accent, pronunciation, and the relation of certain phonetic sequences. These last questions could be answered only by a minute study of the language, followed by a study of series of the same song sung by many individuals, not once each, but several times, so that the degree of fluctuation in the different performances of each singer might be observed and compared with the amount and kinds of variation observable between the versions of different singers. In the songs here presented the pitches used by only one singer are available and the degree of consistency in his performance is all that may be studied.

I have indicated these pitches by means of ordinary notation where this will serve, but for intermediate tones single or double acute or grave accents are placed over the notes which without them would represent true staff pitches. Ordinarily I prefer oblique lines drawn directly through the head of the note representing one of these intermediate pitches, because it seems to me to make for easier reading to see them on the note itself. But in type-set music the difficulties of the music printer also come in for their share of consideration and in this paper the accents have proved the only workable compromise. One acute accent above the staff means that the note lying immediately beneath it is about a quarter tone higher than its staff position indicates. A double acute accent means that the "sharping" is less than a quarter-tone. (It might be reasoned that the logical plan would be to use double accents for the larger differences in pitch and single for the smaller, except that the finer nuances are much less frequent and simplicity of diacritical marks is desirable wherever possible.) Conversely, grave accents indicate similar degrees of "flatting." It has not seemed essential to the study to define these pitches more accurately than this, nor is it maintained that the single accent indicates exactly a quarter tone and the double accent an eighth of a tone. Without the aid of instruments having fixed scales of such finely graded tones (which these people do not possess) it seems quite unlikely that with the numerous extraneous influences constantly at work affecting pitch production by the human voice, the Picurís should consistently produce or use very small accurately

pitched intervals. Although these songs are too few to make possible the positive denial or assertion of any such practice, experience with the purely vocal music of other aboriginal peoples of comparatively low culture would decidedly favor the assumption that they do not.

Apparently, regular metric (and also rhythmic) patterns are likewise not formed but forming. By the word metric pattern is meant a succession of metric groups (measures) either all the same size or, if of different lengths, reappearing in regular order regardless of melodic, rhythmic or word accompaniment; such, for instance, as a regular succession of 2, 3, 4, 2, 3, 4 meters. By rhythmic pattern is meant recurrence, within natural division of the melody, of a group of notes of contrasting lengths, in the same order as previously set forth; a recurrence not incidental to direct repetition of melody and words, but which reappears despite changes in either. Were such a rhythmic persistency discovered, it would be fair evidence of the rhythmic feature being enjoyed and used for its own sake and not by chance.

Now and then songs are encountered in which the meter is almost regular, but in many it gives way in places to the demands of the text, and beats are lost or inserted which temporarily disturb the swing of the movement. It is interesting to observe occasionally, however, that metric shifts are apparently disturbing to the singer, for a beat lost in one measure is now and then added to the next, and vice versa. Regularity of meter is more apt to occur in songs which are generally accompanied with regularity of bodily movement, such as marching songs, rather than with incantations, for instance.

I have retained the use of measure bars in writing the songs, as indicating the return of the primary accent. They are a great help in reading the music and much to be preferred to accent marks above a long series of otherwise undivided notes, especially as such marks are sometimes needed for other purposes than for indicating primary accents. Constantly changing time signatures, including those which contain fractional beats, are therefore self-explanatory. It is troublesome to insert them at each change, and to omit them is an error easily committed, but they seem preferable in reading to the omission of measure bars.

In this collection, out of several renditions of the same song, one usually showed a greater tendency to definiteness and regularity than the others. Although these considerations might be argued as rather arbitrary standards by which to decide on the best rendition, especially according to Picuris ways of thinking, since it was not possible to question the singer as to which rendition he preferred, I have used them in making my own selection of the rendition which was to be placed with the story. There are 11 story songs. The

other renditions are placed in this section of the report, numbered from 12 on. Other renditions of Song No. 1, which is to be found in the Magpie-tail Boy myth, are 12, 13, 14; other renditions of No. 2 are 15, 16, 17; of No. 3 are 18, 19, and so on.

Like most Indian songs, and those of other peoples in comparable stages of civilization, these Picurís tunes are rather simple in structure. There is no elaborate thematic development or modulation; little in the way of embellishment of simple melodic themes. Length, which is not great at best in any song, is attained by repeating more or less exactly two or three short melodic entities or phrases. These phrases are usually easily discernible as such by their contours, by their association with lines of text which are nearly always quite definitely delimited, and by natural pauses which separate them. I have worked out these divisions of the music with considerable care and with due attention to the text divisions, which at times are the deciding factor. They correspond with what our musicians know as melodic phrases. These phrases have been marked above the staff with capital letters, the choice of which is somewhat arbitrary, but controlled nevertheless by the degree of relationship which appears to exist between the different phrases. Thus the first phrase in a song is always given the letter A, and it depends on whether the second phrase is more or less of a repetition of A, or contains some feature which marks it as a complementary phrase, whether it is given the letter A′ or B. Unless the degree of relationship is very close, B is the preferred lettering for the second phrase.

Generally, smaller divisions of the phrases exist which are about two measures long. They correspond to the well-known sections of classical composition analysis. I use the same term to designate them in Indian music. Where it is advisable in analyzing, these sections are distinguished by small letters placed immediately beneath the staff at the beginning of each section, and so the inner structure of the larger design may be more readily discerned by the reader and more conveniently referred to in discussion and in tables. The prime marks following the capital and small letters indicate small and unimportant differences between different divisions which in the main are the same and bear the same letter.

In the tables which are compiled from an examination of the songs from these points of view the first column gives the capital letters which stand for the phrase structure in the order of their occurrence in the song. The second column lists the small letters, revealing the section structure of the phrases in formula order. The third column shows the number of metric units or time beats, even to fractional values, which are contained within the compass of each phrase. Thus at a glance the phrase structure, the section structure, and the comparative lengths of the phrases in beats may be seen as a design. In

the tabular analyses of these songs I have made no attempt to list the order of changing time signatures, for in most of the songs it seems to be quite random and a repetition of the order occurs only as the result of repeating the whole musical division, and not always then. Neither have I designated any rhythmic values, for while striking rhythmic groups are found here and there, and any succession of notes creates some rhythmic grouping, there is little or no evidence in any song of a particular rhythmic group creating a controlling design in rhythm other than a repetition incidental to the restatement of a word phrase and usually of the melody as well.

The first song, the Traveling Song of the Elf in the Magpietail Boy myth (see p. 303), has a three-phrase structure which is repeated in its entirety once, after which the first and third phrases occur again and serve as quite an effective coda. The A phrases contain three sections, carrying the ternary idea still further. The B and C phrases have only two sections each, but the second section of each phrase contains three measures instead of two, while in the second section of the C phrase two of the three measures are in three-four time, as if to give a final emphasis on the side of a structure built chiefly on the principle of three.

TABULAR ANALYSIS NO. 1

Song No. 1:

a.

Phrases	Sections	Beats
A	a a′ x	11⅔
B	b y	10
C	b z	12⅓
A′	a″ a‴ x′	11⅔
B′	b′ y′	10
C′	b″ z′	11⅓
A′	a″ a‴ x′	11½
C″	b‴ z′	11½

Other renditions of Song No. 1

b. (Song No. 12):

A	a a x	11½
B	b y	11
C	b′ z	12½
A	a′ a x	11½
B′	b y′	10
C′	b″ z	12½
A	a a x	11½
C	b z	11½

Other renditions of Song No. 1—Con.

c. (Song No. 13):

Phrases	Sections	Beats
A	a a′ x	11⅔
B	b y	11
C	b′ z	12½
A′	a″ a‴ x′	11½
B′	b″ y′	10
C	b′ z	12½
A′	a″ a‴ x′	11½
B′	b″ y′	10
C	b′ z	11½

d. (Song No. 14):

A	a a′ x	11½
B	b y	11
C	b z	12½
A	a a′ x	11½
B	b y	11
C	b z	12½
A	a a′ x	11½
B	b y	11
C	b z	11½

The question has been raised as to whether some Indian songs may not be based on certain metric and rhythmic patterns. To consider first the possibility of a metric pattern for Song No. 1, the tabular analysis No. 1 will show that while the phrases approximate one another in total number of beats, they are not absolutely the

same, the C's being longest, the B's shortest. Not all C's are the same length, nor all A's or B's even in the course of Song 1, while in its other renditions, Nos. 12, 13, 14 (pp. 426–428), further minor discrepancies are seen. In the succession of different measure lengths no recurring pattern is discernible apart from that which develops as the result of repeating the entire A B C structure, for the order of succession of two-four measures changes only in the second section of each C phrase, to 3, 2, 3. The only evidence of play with a rhythmic pattern, apart from its setting with identical melody and words which are repeated, occurs in the b sections, where the rhythmic pattern of the x section is duplicated almost exactly.

The a and a′ sections of the A phrase are almost identical, rhythmically as well as melodically. Designating the rhythmic structure of the sections by number, the design of the song in rhythmic patterns might be written in a formula of 1, 1′, 2, 2′, 3, 2, 4, corresponding, respectively, to sections a, a′, x b y, b, z. It does not seem entirely justifiable to consider as patterns rhythmic groups the limits of which do not coincide with the natural melodic and word divisions, or else it might be argued that the last measure of a′ together with the measures of x, which have a rhythmic structure identical with y, form a pattern. But it can hardly be likely that the A phrase divides properly into two equal sections of three measures each rather than three sections of two measures each, for both words and melody are against such an assumption. Thus the identity of rhythm with that of section y seems rather fortuitous than otherwise in this case, especially as it happens to coincide with a repetition of the same words and much of the same melody.

As to scale, it seems better to take up the question of scales or tonal content for all the songs together, so that temporarily this discussion will be omitted.

An examination of the three additional renditions of No. 1, Nos. 12, 13, and 14 (pp. 426–428), and the tables of their structure in tabular analysis No. 1, shows that in general they adhere to the same plan of structure but that minor differences exist throughout, from the number of phrases repeated down to differences in tonal content and rhythm. One interesting melodic shift in No. 12 is the use of the subdominant and mediant in place of the dominant and subdominant in the first measure of the C phrases, and in Nos. 13 and 14 the augmented fourth and major third, which alters considerably the "feeling" of the melody, although in the main its curves are retained. A comparison of the four songs will reveal these and other points of difference better than a discussion.

TABULAR ANALYSIS No. 2

Song No. 2:

	Phrases	Sections	Beats
a. I.	A	a a	15
	B	b b	15½
	C	c	11½
	A′	a′ a′	15½
	B′	b′ b′	15
	C′	c′	12½
II.	A″	a″ a‴	15
	B″	b b′	15
	C″	c″	12½
	A′	a′ a′	15½
	B′	b′ b′	15
	C‴	c‴	10
III.	A″	a″ a″	15½
	B″	b′ b	15
	C″	c″	10½

Other renditions of Song No. 2:

b. (Song No. 15)—			
I.	A	a a′	16
	B	b b′	15
	C	c	13
	A′	a″ a″	15
	B′	b″ b′	15½
	C′	c′	11½
II.	A″	a‴ a⁗	15
	B″	b b‴	15
	C′	c′	11½
	A‴	a⁗⁗ a⁗⁗⁗	15
	B‴	b⁗⁗ b⁗⁗	15
	C″	c″	11½
III.	A″	a‴ a‴	15
	B	b b	15
	C	c	10½

Other renditions of Song No. 2—Con.

	Phrases	Sections	Beats
c. (Song No. 16)—			
I.	A	a a′	16
	B	b b	15½
	C	c	12½
	A′	a′ a′	15½
	B	b b	15
	C	c	11½
II.	A″	a″ a′	15
	B	b b	15
	C	c	11½
	A″	a″ a′	15
	B	b b	15
	C	c	11½
III.	A‴	a‴ a′	15
	B′	b′ b′	15
	C	c	10
d. (Song No. 17)—			
I.	A	a a′	15
	B	b b	15½
	C	c	11½
	A′	a″ a″	15
	B′	b b′	15
	C′	c′	11½
II.	A″	a‴ a″	15
	B′	b b′	15
	C	c	11½
	A′	a a	15
	B	b b	15
	C	c	11½
III.	A‴	a a″	15
	B″	b′ b	15
	C	c	10½

Song No. 2 (p. 307) also appears to have been built on the principle of three. (See tabular analysis No. 2.) Three different melodic phrases are repeated with a slight variation by beginning the second A phrase on a lower note that suggests that the second three phrases are complementary to the first three. This peculiarity persists in the repetition of the six phrases as a group as the song proceeds. Because of this I have used roman numerals to indicate even larger divisions of the song than the phrase divisions. The two sets of complementary phrases which constitute that portion of the song numbered I are repeated with slight variations in other respects than the low note just mentioned, to form Part II, but for Part III only the first three phrases are given. The structural plan of presenting the full design twice and then only part of it to finish with is similar to that of No. 1 in its larger aspects. The similarity is between divisions containing three phrases doubled (or six phrases) in No. 2, as against divisions containing only three phrases not doubled in

No. 1. In Song No. 2 the three phrases A B C together contain five sections, a a in A, b b in B, and c in C, as against seven sections for the A B C phrases of No. 1, where a a′ x constituted the A phrase, b y the B and b z the C. Thus in Song No. 2 the tendency to binary structure in the smaller divisions is rather well marked. Throughout the song the two sections for each A phrase are more often identical than not. This is true also of the two b sections. The binary principle for the substructure is carried still further in that each section, even c which alone constitutes the C phrase, contains only two measures, but the c compensates for its lack of a complementary section by the extra length of its measures. Nevertheless in actual number of beats the C phrase is shorter than either A or B, although in Song No. 1 the A's, B's and C's differ in their length from time to time, and this is true in the other renditions, Nos. 15, 16 and 17. There is no metric pattern; that is, the alternation of different lengths of measures is irregular and is not consistently repeated, although 4, 3½ occurs more often in succession than other combinations. The rhythmic groups conform to the sections. Using numbers for them, the formula is 1, 1, 2, 2, 3, and this is repeated more or less exactly as many times as A B C are given, but the duplication of 1 and 2 within the formula is due to repetition of both melody and words and not to rhythmic impulse alone.

An examination of Nos. 15, 16, and 17 (pp. 429–434), which are the other renditions of No. 2, will show that in larger structure they are more nearly alike than the versions of Song No. 1, but that in most respects the same kind of minor differences from rendition to rendition are to be found. It is rather remarkable, however, that in all three of them the second and fourth A phrases begin on a low note in contradistinction to the relatively high beginning of the first, third and fifth A phrases, confirming the assumption made regarding Song No. 2, that the song has a larger structure than that of phrases, namely, that designated by the roman numerals.

Song No. 3 (p. 341) appears on first glance not to conform as well to the ternary structural plan as Nos. 1 and 2, for, after two presentations of a set of A B C phrases in the second of which the C is cut short, the song ends with a new musical idea and new words, carried to the length of a phrase or more, to which I have given the letter D. From the standpoint of melody D is nothing more or less than a long extension of what was the third measure in the first full-length C phrase, but its association with new words and its length seem to indicate that it should be considered apart as a distinct phrase rather than as a long-drawn-out continuation of the second C. The text, if not the melody, shows that this D part definitely shortens the second C phrase by cutting into it and beginning with what otherwise would be the second section of it. Even with this peculiarity it is seen by

referring to tabular analysis No. 3 that roughly speaking the largest structural plan of Song No. 3 is like those of 1 and 2 in that each has three major parts composed of phrases, the first two parts in each song being almost alike except in minor details but the third being curtailed or different.

TABULAR ANALYSIS No. 3

	Phrases	Sections	Beats
Song No. 3:			
a.	A	a x y	12
	B	b z	8
	C	bz c	10
	A	a x y	12
	B	b z	8
	C	bz	5
	D	d e	15
Other renditions of Song No. 3:			
b. (Song No. 18)—			
	A	a x y	12 (4)
	B	b z	8
	C	bz c	10
Other renditions of Song No. 3—Con.			
	A	a x y	12
	B′	b′ z	8
	C–	bz	5
	D	d e	13½
c. (Song No. 19)—			
	A	a x y	12
	B	b z	8
	C	bz c	10
	A	a x y	12
	B′	b′ z	8
	C–	bz	5
	D	d e	13

In No. 3, D takes the place of A C of No. 1 and the undoubled A B C (III) of No. 2, but with this difference, that D overlaps the second C, causing it to be curtailed. In some respects the section structure of No. 3 resembles that of No. 1. A has three sections of two measures each, B two of two measures each, and C two of two and a half measures each, totaling seven sections for the three phrases. Another similarity is that in the first section of C in No. 3 there is a recapitulation of melodic material which occurred in B, just as there was in Song No. 2.

No metric variation forming a design is apparent, for this is one of the comparatively rare songs in which the time is almost regularly two-four throughout. The exceptions are the second measure of the second C phrase which becomes three-four to accommodate the extra beat left alone by the introduction of D in the place where the last half of the measure would normally appear, and the third measure from the end in D.

Syncopation is a noteworthy feature of several measures and the rhythm of an eighth note, a quarter note and an eighth might be said to constitute a small pattern if it did not divide word groups or words themselves. The rhythms of the two measures in the a sections are almost identical repetitions. In view of a similar peculiarity in No. 1, it is interesting to observe in the first section of C an exact melodic and rhythmic repetition of the last three measures of B with different words. Yet considering that in B the rhythmic group referred to begins in the middle of a word phrase, it hardly seems justifiable to separate it as a rhythmic pattern and compare it with

the first section of C as an entity, although the chances are that the composer was impressed with the beauty of this particular strain to the extent of reiterating it in another connection. The rhythmic developments in D are interesting, the cumulative effect of the three statements of the small rhythm of two eighths and a quarter note ending in the fourth measure by doubling the length of the quarter and adding two more half notes as emphasis of finality. The other renditions of No. 3, Nos. 18 and 19 (pp. 435, 436), are like it in plan, as would be expected, but in minor points the usual differences occur. A perusal of the tabular analysis No. 3 and the songs themselves will make these clear. One remarkable consistency in all three renditions, considering other melodic shifts and especially the minor tonality of the song, is the play between the major and minor third. The first measure in all B phrases contains *e*♮ or *e*♯ as against *e*♭ or *e*♮ everywhere else.

The structure of Song No. 4 (p. 343) is almost identical with that of No. 3. In fact it is the same melody used for another song in the story. Its second C phrase is not quite as curtailed as that in No. 3, only two beats of rest having been omitted. The latter part of the D phrase is different melodically and rhythmically from the D of No. 3, probably on account of the words. The other rendition of this song, No. 20 (p. 437), is more nearly identical with No. 4 than has been the case with the additional renditions of the three songs already discussed, as a comparison of it with No. 4 and of their tabular analyses will show.

TABULAR ANALYSIS NO. 4

Song No. 4:

	Phrases	Sections	Beats
a.	A	a x y	12
	B	b z	8
	C	bz c	11
	A	a x y	12
	B	b z	8
	C–	bz c	9
	D	d e	15

Another rendition of Song No. 4:

b. (Song No. 20)—

Phrases	Sections	Beats
A	a x y	12
B	b z	8
C	bz c	11
A	a x y	12
B	b′ z	8
C–	bz	5
D	d e	15

Song No. 5 (p. 353) differs from the previous songs in many particulars. Its structural plan is binary rather than ternary; the A and B phrases form one complementary pair, the C and C′ phrases another, and all four are repeated with only very minor variations. However, a trace of the three-phrase idea exists in that there are really only three distinct phrases, the last of which is reiterated in part to form a fourth. The phrases do not seem to subdivide clearly into sections and so I have made no attempt to designate any. Another new feature brought out in this song is the extension at the end of the C phrases, marked with a bracket above the two measures which

constitute it. This extension brings the total length of C up to 24 beats, making it considerably longer than the other phrases. Although triplet effects in rhythms have not been lacking in previous songs, and three-four meters have crept in here and there, this is the first example of predominating three-part time. In fact, but for one measure near the end, the meter is regularly three-eight. A well-defined rhythmic group characterizes both A and B phrases and may be the result of a repetition of words, for the melody of B is different from that of A, though related to it, being a partial sequence of it. This rhythmic pattern does not occur elsewhere. The rhythmic scheme of C is not repeated except as C comes in a second time.

The second rendition of the song, No. 21 (p. 438), follows No. 5 fairly well in some of the larger features, and surprisingly closely in some of the smaller, as, for instance, in the rhythm of the second measure of the C′ phrases. The similarities and differences will be apparent on comparing the two songs and glancing at tabular analysis No. 5.

TABULAR ANALYSIS NO. 5

Song No. 5:			Another rendition of No. 5:	
	Phrases	Beats	*b.* (Song No. 21)—	
a.	A	15	Phrases	Beats
	B	15	A	14
	C	24	B	15
	C′	18	C	24
	A	15	C′	18
	B	15	A	15
	C	24	B	15
	C′	18?	C	24
			C′	18

In Song No. 6 (p. 367) a form very like that of Nos. 1 and 3 appears, except that after the three phrases are repeated once the song ends without the coda effect which a partial repetition of the three phrases achieved in the other two examples. In the matter of sections all three songs are alike, the A phrase having three, the B's and C's two each, totaling seven for the group. In this case I have numbered the sections rather than designated them by letters, since each seems to borrow melodic or rhythmic ideas from others so that they lack the distinctive character which lettering might imply.

The underlying ternary principle in the phrase structure of the song and the section structure of the A phrases is carried still further in the first section of A, which contains three measures, all in three-eight time. The second section covers a little less than two measures, the last of which is in four-eight time. The third section is a little over four measures long. Perhaps here a compensatory influence is at work, the extra measure in the third section making up for the short second section. The first section of B, numbered 4, copies the first section of A exactly in rhythm, and this may be said to constitute one of the rhythmic patterns of the song, but its melodic

content is also to be compared with that of A's first section, to which it forms an almost perfect melodic sequence. Section 5 is the same as 3, so that the B phrase is modeled rather closely on A's first and last sections but lacks a central section. There is no metric pattern discernible in the rather irregular order of measures of varying length, and no other rhythmic patterns appear more than once except by complete repetition of material.

The other two renditions of the song, Nos. 22 and 23 (pp. 439, 440), contain the usual small differences which a moment's comparison will show. In No. 22 the confusion of $d\sharp$ with $d\natural$ creates a play between major and minor tonality which is rather obvious to our ears. It may have been a quite unnoticed or unimportant shift with the singer, however. Tabular analysis No. 6 shows that in metric structure all three renditions are identical.

TABULAR ANALYSIS NO. 6

Song No. 6:

	Phrases	Sections	Beats
a.	A	1 2 3	27
	B	4 5	21
	C	6 7	18
	A	1 2 3	27
	B	4 5	21
	C	6 7	18

Other renditions of No. 6:

b. (Song No. 22)—

A	1 2 3	27
B	4 5	21
C	6 7	18
A	1 2 3	27
B	4 5	21
C	6 7	18

Other renditions of No. 6—Continued.

c. (Song No. 23)—

Phrases	Sections	Beats
A	1 2 3	27
B	4 5	21
C	6 7	18
A	1 2 3	27
B	4 5	21
C	6 7	18

Song No. 7 (p. 367) presents a new ternary form, merely three phrases long without repetition. In reality it has only two distinct melodic phrases, the first of which is repeated before the second is introduced. Each phrase consists of only one rather long section, fundamentally three measures long, but the final measure of the B or last phrase is extended one more measure, lending appropriate weight to counterbalance somewhat the lack of a complementary phrase. The movement of the song is rather slow, giving an impression of greater length to the phrases and sections than really exists in number of beats. The prevailing time is also three part, but there are several shifts to other meters. This song is one of the examples mentioned early in this discussion where such shifts, however effective, nevertheless throw off rather noticeably the regular movement of the piece. It is not possible to say whether the composer consciously shortened the third measure of the A phrases to offset the extra length of the second, but it looks suspiciously as if the feeling for three-part meter had persisted despite a temporary displacement of

the primary accent. In the B phrase all the measures are three-four, a fact which strengthens this assumption.

The A phrase exhibits a rather well-defined rhythmic group, which is repeated closely in the second A. It might be said that the three full quarter notes which open each of the three phrases are also important rhythmically. The other renditions of this song, Nos. 24, 25, and 26 (pp. 440, 441), should be compared with it and with one another for minor differences and similarities. (See also tabular analysis No. 7.) On the whole the three extra renditions have gained in metric, rhythmic and melodic stability, a fact which often happens as a singer repeats material and his confidence increases.

TABULAR ANALYSIS NO. 7

Song No. 7:

	Phrases	Beats
a.	A	9½
	A	9½
	B	12

Other renditions of No. 7.

b. (Song No. 24)—

A	9
A	9
B	12

Other renditions of No. 7—Continued.

c. (Song No. 25)—

Phrases	Beats
A	9
A	9
B	11

d. (Song No. 26)—

A	9
A	9
B	12

Song No. 8 (p. 369), also a ternary form, is clearly a variant of No. 6, but pitch shifts creating minor rather than major thirds and minor thirds in place of perfect fourths change it somewhat. On account of smoother movement, longer measures characterize No. 8 than in No. 6, and what were sections in the earlier song are here single measures, so I have not divided the phrases. A has three measures, B and C have two each. The three phrases are repeated once. The succession of irregular measures reveals no repeated pattern except by direct repetition of both melody and words. Nor is any rhythmic pattern apparent except under such conditions as were discussed for No. 6. The other renditions of No. 8 are Nos. 27 and 28 (pp. 441, 442). No. 27 states the three phrases three times instead of two.

TABULAR ANALYSIS NO. 8

Song No. 8:

	Phrases	Beats
a.	A	26
	B	20
	C	17
	A	26
	B	20
	C	17

b. (Song No. 27)—

A	26
B	20
C	17
A	26
B	20

Song No. 8—Continued.

b. (Song No. 27)—Continued.

Phrases	Beats
C	17
A	26
B	20
C	17

c. (Song No. 28)—

A	26
B	20
C	17
A	26
B	20
C	17

The number of repetitions of a melody in its entirety appears to be extremely variable and indefinite in the different performances of many primitive peoples. In this small group of songs, therefore, it does not seem safe to consider the number of repetitions of the A B C phrases as fundamental to the structure, although in the first four songs and their other renditions the indications are that the number of repetitions is fixed.

Song No. 9 (p. 379) is a pure binary form throughout. Each A contains two sections of two measures each. Metrically the song alternates regularly from two to three part meter in a pattern of 2, 3, 2, 3, etc. Each phrase has a total of exactly ten beats. Two well-defined rhythmic groups appear in a and b, repeated incidentally to the repetition of these sections. Other renditions of No. 9 are 29 and 30 (pp. 442, 443).

TABULAR ANALYSIS NO. 9

Song No. 9:			Other renditions of No. 9—Continued		
	Phrases	Sections Beats	*b.* (Song No. 29)—Continued		
a.	A	a b 10		Phrases	Sections Beats
	A′	a b′ 10		A	a b 10
Other renditions of No. 9:			*c.* (Song No. 30)—		
b. (Song No. 29)—				A	a b 10
	A	a b 10		A	a b 10

Song No. 10 (p. 379) is structurally very similar to No. 9, although the tunes are different. Two A phrases each contain two sections, the first composed of two measures, but the second having three. No metric or rhythmic pattern stands out from the rather irregular succession of metric and rhythmic groups. For the most part, however, although the measures are irregular in length, a triplet movement in subsidiary groups imparts a smoothness to the swing which might almost be taken for metric regularity. Four other renditions of this tune, Nos. 31, 32, 33, 34 (pp. 443, 444), are closely similar to it, with only the usual minor variations.

TABULAR ANALYSIS NO. 10

Song No. 10:			Other renditions of No. 10—Continued.		
	Phrases	Sections Beats	*c.* (Song No. 32)—Continued.		
a.	A	a b 35		Phrases	Sections Beats
	A′	a′ b′ 35		A′	a′ b′ 33
Other renditions of No. 10:			*d.* (Song No. 33)—		
b. (Song No. 31)—				A	a b 34
	A	a b 34		A′	a′ b′ 33
	A′	a′ b′ 35	*e.* (Song No. 34)—		
c. (Song No. 32)—				A	a b 34
	A	a b 34		A	a′ b′ 34

The last song, No. 11 (p. 397), is not really a song, but merely a call. It was given eight times, each two being succeeded by a pause of some length. I have therefore concluded that two statements of the call

naturally belonged together and formed one phrase. The rise in pitch which occurs at the end of each measure in the second A phrase affords a pleasing contrast to the level lower ending of the other measures in the first and last two A phrases.

TABULAR ANALYSIS NO. 11

Song No. 11

Phrases	Beats
a. A	24
A	24
A	24
A	24

To summarize briefly the points brought out in this study of the structure of the songs, the first that comes to mind is the prominence of the ternary idea. Of the eleven different songs five show it to a marked degree not only, as in some of them, in the larger structure of repetitions of groups of phrases, but in the number of phrases forming a group, and to some extent, but not consistently throughout, in the number of sections within the phrase, or measures within the section, or beats within the measures. Some, like Nos. 3 and 4, which are about the same tune, have two identical parts consisting of three phrases, succeeded by a third short part having only one different phrase. Others, like Nos. 6 and 8, have a different ternary form, composed of only two different phrases, one of which is repeated. In one other, No. 5, which is really four-part, only three different phrases are used, one being repeated. Thus eight out of eleven songs have some ternary feature about them and five show such a plan prominently. The remaining three songs are binary in principle, not in the possession of two different phrases which complement one another, but in the coupling of two identical or almost identical parts. In Nos. 9 and 10, however, the two sections composing the phrases are different. In No. 11 they are identical. It has been seen that the singer was fairly consistent in performance, especially as regards the larger features of the structure, but small melodic, rhythmic, and metric differences characterize all the renditions. Absolute metric regularity was not found in any song, although a few nearly approached it. It is rather surprising that the ternary scheme does not extend more often to the meter, which is always rather obvious in any music, but three-part meters are less common in these songs than several other meters. Apparently there are no metric patterns and the prevailing irregularity of size in metric groupings is to be accounted for probably by the contest for supremacy between word accents and the latent accents in certain melodic situations, as in the songs of most primitive peoples.

Some striking rhythms are noted which are not perhaps entirely due to the natural rhythms of the accompanying words, but they

can not be said to fall into patterns which characterize any particular song or group of songs.

The songs are very melodious, rather surprisingly so for a random collection not made on this basis, and their similarity in tonality to our songs in major and minor modes renders them especially acceptable to our ears. They are short and simple, with little evidence of elaboration of, or play with, melodic themes. Apparently no structural feature characterizes Picurís myth songs as a type, unless it be the prevalence of the ternary forms.

SCALES

It has already been stated that these Picurís songs are built on scale systems so nearly comparable to our major and minor that it seemed justifiable to employ key signatures, not for the purpose of implying key settings, but merely because none of the tones represented by the chromatic signs in any given signature used was absent from the song. On the other hand, to use a signature of five sharps, for instance, when only $a\sharp$ occurs in a song and b seems to stand in the relation of a tonic or general level to the rest of the tones, carries rather far the assumption of the song being definitely committed to the setting of b major. Of course keys in vocal music only imply a certain location, in the great gamut of possible pitches which the voice can produce, of a group of tones bearing fixed relations to one another in pitch. This whole group might be shifted higher or lower, that is, to a different key. Except for presenting the actual range of any song or voice in true pitch, songs intended for analytical study might all be written in the same key.

In working out the scale of tones in any given song, each tone from highest to lowest was considered in turn. The total number of beats or the sum total of all notes occurring on each pitch during the entire song was counted. That note which had covered the greatest number of beats (but not necessarily occurring oftenest) was taken as the standard of value by which to compare the other notes of the song. Thus in the first song the lowest tone, e, if not reverted to more often than any of the others, at least covers a greater number of beats, and moreover, occurs in places which, to a musician, are clearly of greater strategic importance for the melody as a whole than most of the other notes, a fact which contributes to its prominence quite as much as the total number of beats which are devoted to its utterance. Merely as an initial procedure in estimating the relative prominence of the different pitches, only the number of beats consumed on each was taken into consideration. After the number of beats occurring on each pitch was learned, the time devoted to the pitch receiving the most attention (if the term may be allowed) was taken as the standard of value. In the first song

lower *e* (counting the time value of all the lower *e*'s in the song) received 34½ beats. Lower *e* was therefore arbitrarily given a standard value of 100, and in order to show its relative importance in the entire scale of tones used in Song 1, was written as a whole note. In representing a scale of tones occurring in a melody it is misleading to make no distinction between tones which are important in the melodic structure and those which are ephemeral. Some plainly constitute a permanent framework of a scale; others are mere embellishments and in the course of several renditions by the same singer or different singers may never appear more than once.

After the most important note has been determined it is necessary to calculate the time devoted to the other tones of the song in relation to it and to one another. The number of beats consumed on each of the other pitches of the song are counted and their ratio to the number covered by the most important tone is then calculated, but instead of being given in percentages, is represented directly for the different pitches in notes, the denominations of which themselves stand for relative time values. To anyone familiar with the rudiments of notation this system instantly conveys the relative importance of different pitches in the scale of tones occurring in any song, and, I venture to think, is preferable to a table of percentages for purposes of quick visual comparison, even to readers not familiar with notation, especially since the exact number of beats accruing to each note during the course of the song is written above it in the scale.

A pitch having half, or approximately half, as much prominence as the chief tone, is written as a half note. Since the whole thing is relative and the study requires only a rough presentation of the actual values, this system serves admirably. Dots and double dots after notes of different denomination make it possible to give the values somewhat more accurately, since one dot increases by half the value of the note to which it is attached, while a second dot adds half the value of the first. In other words the two together add to a note three-fourths of its face value. Notes so unimportant as to cover less than one thirty-second as many beats as the standard tone are written without stems, since it seems unnecessarily meticulous to use denominations smaller than a thirty-second in value. The diatonic intervals of the scale are represented sufficiently far apart horizontally on the staff to permit of writing between them all notes requiring chromatic signs or other diacritical marks for designating their pitches as intermediate between adjacent staff degrees. More such intermediate pitches may occur between some adjoining lines and spaces (diatonic scale tones) than between others in these songs, which explains why more horizontal distance is allowed on the staff between some notes a whole step apart than between others the pitch interval of which is the same.

After the scales for each song and its various renditions have been calculated in the keys in which the songs were originally sung and written, they are all transposed, so that the principal tone of each song falls on *c* in the small octave (i. e., on the second space of the staff). It might seem that the mere factor of greater prominence of a note in a melody is not sufficient cause for considering it as the pivotal or fundamental tone about which to group the other scale tones and according to which to range the scales of the different songs in a table. (See pp. 445–447.) But it happens that in practically every song the most prominent tone is not so merely by the preponderance of a few beats, but that nearly always it outweighs in value of beats any other scale tone several times over. In some songs it outweighs in prominence practically all the other tones together. Thus mathematically, as well as from decided auditory impression as the song is sung, it appears to be the general level about which the melody revolves and to which it frequently returns. In 18 out of 34 renditions or in 6 of the 11 distinct songs it is the tone on which the song ends. In 16 renditions or 5 distinct songs it is for all practical purposes the lowest note in the song, although in three of these the melody drops to within a whole step below it and one song ends on the lower tone rather than on the so-called tonic. But the value of these lower tones is always slight as compared with the other scale tones and in each case other renditions of the same melody merge these lower tones with the principal tone, showing that the drop below was not an important part of the melodic scheme and possibly inadvertent and to be discounted altogether. Therefore, from the standpoints of principal time value, of being the lowest note in the scale of tones, and of being the final note in the song, it seems likely that this chief tone has a fundamental value for more than half of the songs and may justifiably be taken as a pivotal point around which to range the various scale tones of the different songs for the purpose of comparing them as groups.

This chief tone, now transposed to lower *c* in all scales, is not the final nor the lowest tone in the remainder of the songs. On the contrary, for most of these it occupies almost a central position in the complete range of pitches. However, in practically all of them its prominence far outweighs that of the other tones and in audible rendition it seems to be as fundamental to the melodic structure as in the first examples. So I have retained it as a pivotal tone by which to compare the scales of the songs in which it is not the lowest nor the final note with those in which it is, and have grouped these songs to follow immediately the scales of the first groups, with the principal tone *c* placed in the same vertical line for all the scales. The letters b, t, and e will be observed under certain notes in each scale. The note under which b is placed represents the beginning tone of the

song, so that its position in relation to the range of tones as a whole may readily be seen. The letter e designates that tone on which the song ends, while I have ventured to use t to indicate what seems, by all ordinary means of judging, to be the fundamental tone or general level around which the whole song revolves and to which the melody is constantly reverting—the tonic. Occasionally the same tone assumes all three offices; again only one or two of them. Also occasionally I have placed b under two notes when a song starts with a grace note which is omitted in repetitions of the A phrase, so that doubt exists as to whether the grace at the beginning was or was not inadvertent with the singer and whether the second note on which the remaining A phrases begin should be considered the intended first tone in the song.

A comparison of the scales of the songs as ranged in the table reveals that no two scales are absolutely identical, but that, as might be expected, those covering the different renditions of the same tune are very similar and in a few instances almost exactly alike. If Picuris music of one or several types employed a reasonably definite tonal scheme or schemes, we should expect the tonal content of different songs of a given type to coincide for the most part. On the other hand, no good reason exists why Indian composers should necessarily introduce every known tone of a scale which they use into every song composed any more than that our own songs should do this—a procedure which would tend to increase the monotony considerably in the long run. So we should not expect the same degree of similarity in the derived scales of different songs as in those of various renditions of the same song. Although the actual tones used for any one song and its various renditions form a scale the main tones of which seem at first glance quite different from those of any other song or its renditions, I think that a study of the table of scales will convince the reader that the scales of all the songs possess, nevertheless, many tones in common. Taking into consideration the position of the tonic in relation to the other tones in the scale, all the scales fall into five groups on this basis and that of identity of principal tones, especially if the ephemeral tones are regarded as being much less important structurally, as they usually are. Now and then, however, a pitch intermediate between two of the more usual scale tones will be found to have been repeated quite consistently, not merely in the repetitions of corresponding phrases, but in the different renditions of the same song. Such a tone, however peculiar it may seem to be, rises almost to the place of a structural tone in the melody scheme. In these songs no such tone appears consistently throughout every rendition, although in No. 12, which is a second rendition of No. 1 (p. 303), the flat *c*'s at the beginning of the B phrases and the raised *b*'s in a similar melodic situation at the beginning of the

C′ phrases might be taken to indicate a groping for a tone intermediate between the dominant and the subdominant. Curiously enough the tritone does not appear to have been the object of this groping, or else it would have surely been struck more frequently. Observe the sharped *a* in B′, the *b*♭'s in the C′ phrase of No. 1, the slightly flatted *b*♮'s and the *a*♯'s in the B and C phrases of No. 13 (p. 427), and the *b*♮'s in the B and C phrases of No. 14 (p. 428). These tones are different for the different renditions because they are written in different keys, but in the table of scales (pp. 445–447) where they are all transposed to the key of C as the first four scales of Group I, they are the tones occurring between *g* and *f*♮. Their presence may mean, on the other hand, that this singer had difficulty in always pitching true dominants and subdominants, hitting tones between them when the dominant should have been reached as the crest of a melodic curve, or, when progressing from the dominant to the mediant or tonic downward by way of the subdominant, flatting the subdominant as if its production had been influenced by the general melodic trend. Such a procedure might be termed "smoothing the melodic curves."

The scales of No. 7 and its other renditions, Nos. 24, 25, and 26, are undoubtedly the same as the first four scales except for transpositions of tones from one octave to another. Thus *d* between lower *c* and *e* is missing in the first four, only occurring there in the upper octave above the upper tonic, while in the versions of No. 7 the upper tonic, leading tone and submediant are omitted altogether, but the tones which do appear coincide with scale tones of the first four songs. Nos. 7 and 26 are two of the three songs in Group I already mentioned where the melody drops below the tonic, but in the other two renditions of No. 7 it does not. The same fluctuation of tones between the dominant and subdominant is noted as in the first four scales. In No. 7 a slightly flatted subdominant was used in the second measure when dropping from the dominant to the tonic, while in the second A phrase, second measure, the true mediant is substituted for the subdominant in the same melodic setting. In the other renditions the mediant is used throughout. Again, although the B phrase in No. 7 begins with a true subdominant from an upward progression from the supertonic, and is followed by a true mediant, in the other renditions the subdominant fluctuates, apparently influenced by other tones. Thus in the B phrase of No. 24 it is probably influenced by the pull of the dominants in the first four measures, if that expression may be allowed; in B of No. 25 it is influenced by the trend of the melodic curve in which it is situated; in B of No. 26 the altered *c* appears to have been influenced by *e* in the preceding measure but it would be still more speculative to attempt to account for the flatted *c* of B's third measure.

While discussing this group of scales I should like to call attention to those marked as Group III on page 446. Except that the tones of the songs represented in this group range below the tonic as well as above it, and thus those below it are transposed as regards octave position, they represent the same scale intervals as the scales of Group I, namely, chiefly those of a major diatonic scale, but with some intermediate tones between the tonic and the leading tone just below it, some fluctuations just above and below the subdominant and a number of intermediate tones between the dominant and the submediant. Let us see what these intermediate pitches suggest.

Song No. 2 (p. 307), the scale of which is the first in Group III, offers more evidence that this singer was influenced in pitching his intervals by the general trend of the melody. In the first measure of the first A the *g* is slightly sharped, bringing it nearer to the *a*'s on either side of it, between which it stands as a changing note. Thus this little melodic curve has been smoothed, or attenuated. In both sections of the B phrase the *c* which stands as a changing note between the two *a*'s is flatted, just falling short of what should be the peak of the melodic curve if the true tone were used which occurs in other melodic situations in the song. In the final measure of the C phrase as the melody comes nearer to the low *g* on which the phrase is to end, the *c*'s are flatted in anticipation of the drop, or in response to the downward trending melodic curve. These modifications of the curves are not consistently carried out for all the repetitions of similar melodic situations but in the first B phrases of Parts II and III the flatted *c*'s between *a*'s are to be noted. This tendency to reduce the sharpness of upward melodic curves accounts for all the intermediate pitches shown between the diatonic intervals in the scales of Nos. 2, 15, 16, and 17, so that these scales are to be identified with those of Group I except that they lie around the tonic, the upper and lower tones being duplicated in different octaves, instead of all tones lying above the tonic. Even in some of the songs of the first group the upper tonic appears as a duplication of the lower tonic in the second octave and the supertonic of the second octave appears when that of the first does not.

The other scales of Group III (those of No. 10 and its other renditions, Nos. 31, 32, 33, and 34) illustrate a process exactly opposite to that of smoothing curves as well as offering some additional examples of such smoothing, although the latter are rare in this song. In the final measure of the first A phrase of No. 10 (p. 379) the two submediants are slightly sharped, altered in the direction away from the trend of the melody. The last measure in No. 10 and corresponding notes in the final measures of Nos. 31, 32, and 33 (pp. 443, 444) indicate that these tones should have been true *b*'s. In the

first measure of the second A phrase of No. 10 the final note is sharper than in the corresponding measure of the first A phrase. Here the grave accent over $g\sharp$ does not mean flatting so much as that the note is so sharped that it is near enough to $g\sharp$ to be written that way rather than as $g\natural$, which occurs everywhere else in this song. The peak of this curve between two $f\sharp$'s is thus sharper than that in the first measure of A. To obtain a true perspective it is necessary to look to the other renditions, bearing in mind that in the transposed scale of No. 10 in the table the notes under discussion are the flatted $f\sharp$ and the raised a. In No. 31 (p. 443) the tendency to sharp in the second measure, away from the direction of the melodic trend, is noticeable. The sharping of the first note of the song may mean merely that the whole level was started at this pitch and the singer could not keep up to it, but it is equally possible that the sharp attack is comparable to the sharpened curves. The raised notes of the second measure reveal an accentuated curve. In the first measure of the second score, however, the flatted e is probably influenced by the curve of the melody—one of the few instances in these four songs of the process of smoothing a curve. The influence here is specially strong since the leading tone by its very nature emphasizes the position of the tonic and draws the melody toward it. But the sharped a's again in the first measure of the A′ phrase and the two first notes of the second measure are certainly evidence of the second process—that of acuating or sharpening a curve. The octave from the lower to the upper dominant is one of the easiest to produce under ordinary circumstances. In fact, the tendency to accentuate curves is very marked in all the renditions of this song, where only one good case of the opposite tendency is found, and is the more striking because the melody itself is one of the most easily singable on true pitches of any which are presented. Acuated downward curves are exemplified by the consistent flatting of the lower dominant as the lowest and last tone in the final measures of both phrases of No. 32; by the still greater drop at the corresponding points in the other two renditions, Nos. 33 and 34; by the deepening of the curve in the next to the last measures of both A phrases of No. 34 as compared with other renditions; and possibly by the flat e at this same point in the first A of No. 31. At the close of songs such curves seem to lend finality as they do emphasis in the body of a song and there the acuated upward curves are possibly associated with the same function. If one made any estimate as to the conditions under which the five renditions of this song (Nos. 10, 31, 32, 33, 34) were taken, which betray to such a degree a handling of melodic curves so opposite from that which characterizes the rest of his songs, one might suspect some sort of irritation in the singer. At least this much is known about the conditions under which the

records were obtained. Only one informant gave the material, both the myths and the accompanying songs. He was kept at work steadily over long hours of concentrated effort. Under such conditions I have frequently noticed that Indians become considerably irritated, especially when they feel that they have already given the desired information clearly and sufficiently. They can not understand being asked to give the same performance repeatedly and resent the confinement incident thereto. The songs in which these accentuated curves are most apparent are the last of a long series of repetitions, when it would be expected that the Indian was probably irked. His earlier singing shows a decided tendency to smooth his melodic curves; the last of a long series shows the reverse propensity. These considerations, together with much experience with and long observation of singing, suggest the following questions: (1) Does a deepening of the trough of downward melodic curves mean the same as sharpening the peaks of upward curves? (2) Does such overemphasis of melodic contours in singing indicate some sort of irritation or excitement and does a tendency to smooth their sharpness come from a certain relaxation or indifference? It is not impossible that these questions may be truly answered in the affirmative. At least they suggest an interesting field for study. If they should prove to have indicated the truth perhaps these tendencies in singing might serve as another useful means of testing states of emotion.

The principal tones of the last five scales of Group III appear to be substantially the same as the others in that group and in Group I, namely, the diatonic scale ranging roughly from dominant to dominant, the songs beginning on the highest tone and ending on the lowest, but giving most prominence in other respects to the tone that stands in the relation of a tonic to them. The sole reason for the existence of Group III as a category is this situation of scale tones above and below the principal tone, and the fact that the songs which this group represents begin on the highest note and end on the lowest. After all, the scales of Group III are those of only two distinct songs, and other considerations than these lead one to classify them with the scales of Nos. 1 and 7 in Group I. It is worth noting that most of the pitch fluctuations from the diatonic norms in the scales of Group III lie between the dominant and the mediant above the chief tone or tonic, just as in Group I, indicating that at least with this singer this is the most unstable region of the scale.

The scales of Songs 8, 6, and 5 and their other renditions 27, 28; 22, 23; and 21 form Group II, which I have placed intermediate to Groups I and III merely because their range and the position of their tones in relation to the principal tone are about the same as those of Group I. In all the songs of Group II except one rendition,

No. 28, the chief tone is also the lowest. Several of the principal tones of the scales of Group II are also duplicated in those of Group I, but in spite of these similarities I am inclined to consider the scales as quite different fundamentally from those of I and III, which, as already stated, seem to be alike except for their location in regard to that of the tonic.

It will be observed that the scales of Group II range not more than an octave above the principal tone and less for some songs. The intermediate tones between the subdominant and the dominant which seemed to indicate an unstable area in the scales of Groups I and III have almost disappeared. In place of them are a great many pitches other than the major second and major third between the tonic and subdominant in the lower tetrachord. An examination of the lower tetrachords of the scales of this group reveals the fact that the tendency of the intermediate pitches between *d* and *f* is to cluster around *e*♭ in most of the scales, although in those of Song 8 and its other renditions, Nos. 27 and 28, both *e*♭ and *e*♮ are used, *e*♮ being a little more prominent. In the upper tetrachord there is a very noticeable grouping of intermediate pitches around *a*♭, and *a*♭ itself is very common, while *a*♮ has disappeared almost entirely. No. 8 and Nos. 27 and 28, which employ both *e*♭ and *e*♮, make little or no use of *a*♮. Nevertheless they must be considered as having a peculiar mixed tonality of both major and minor, for the salient tones would read from lowest to highest *c*, *d*, *e*♭, *e*♮, *f*, *g*, *a*♭, *c*. In Songs 5 and 6 and their other renditions, 22, 23 and 21, the scale is more definitely minor since *e*♮, which forms the major third with the tonic, is practically eliminated, but in No. 5 and No. 21 *a*♮ either occurs with or takes the place of *a*♭. Therefore it can not be said that any of the scales of Group II are pure minors of harmonic, melodic or natural character, but they all have more in common than with the scales of Groups I and III and are more minor than major. The scales of each of the three songs and their versions may be quite distinct, depending on how seriously one takes the less prominent tones, but those of No. 6 and its other renditions are probably fundamentally the same as those of Nos. 8, 27, and 28, for the songs are obviously all versions of the same tune.

What appears to be extreme instability in this melody of Nos. 8 and 6 as regards the interrelationship of intervals, especially of the thirds, makes any assumption as to the function of the pitches indicated by the acute and grave accents very risky. Thus in No. 8 (p. 369) the sharp *e*♭ of the third measure might be an instance of acuating a curve, but judging from No. 6 (p. 367) it is probably a reflection of *f* in the previous measure and thus is really an illustration of smoothing. Possibly the sharp *g*♭ at the beginning of the B phrases is a rough approximation to the more definite *a*♭ which is

soon to come or it may be a case of sharpening the curve between $d\flat$ and f as No. 27 would indicate. At any rate it is another example of a modified subdominant, which in No. 28 in relation to the $a\flat$ immediately following it becomes a tone which would be the mediant with $d\flat$ as the tonic. The raised $d\flat$ in the first measure of the C phrase of No. 8 is probably a case of smoothing the downward curve; the $d\natural$'s of the second measure again are a clear example of the sharping tendency. In No. 27 the first note of the third measure probably illustrates the smoothing process but the sharped c's are comparable to the d's of No. 8, just discussed. The instability of the principal tones of the scale affects judgment regarding the ephemeral tones. I can only recommend a comparison of the songs, which will give some idea of the difficulties of the problem.

No. 6 appears to be a more stable version of the song than No. 8 and its other renditions, 27 and 28. Here the tendency to acuate curves is evident throughout. It is clearer from No. 6 and its other two renditions that the distinctions between major and minor thirds which appear continually at different levels and in different situations throughout the song is very difficult for this singer. The second measure of No. 23, showing the depressed peak of the curve between the two g's, probably explains the $c\natural$'s of the first measure in Nos. 8 and 28.

In No. 5 (p. 353) the depressed $e\flat$ in the third measure of the C phrase appears to have been affected by the long series of lower notes preceding it and the drop to the $d\flat$'s in the next measure. In other words, the peak of true $e\flat$ seems to have been gained with difficulty and the tendency to attenuation of the curve is observed, as also in the fourth measure of the B phrase. These two intermediate pitches are therefore probably to be discounted as main scale tones in the table where they appear as lowered g and lowered f. Both of the sharped pitches in the final measure of the A phrases of No. 21 (the other rendition of No. 5, p. 353) are probably due to smoothing downward melodic curves.

Comparable to Group II, except that the principal tone occupies a middle position just as in the songs of Group III, are the scales of Group IV which are derived from Songs 3 and 4 and their other renditions, Nos. 18, 19 and 20. They are more limited in tonal content than those of Group II, although their range covers an octave. The presence of $e\flat$ as a prominent or structural tone forming a minor third with the tonic, rather than the prominence of $e\natural$ which would create a major third, makes them minor, although the major third is not entirely lost sight of, as its infrequent use proves. It is interesting to observe the low beginnings of the songs the scales of which form Group IV in contrast to the high initial notes in the songs of Group III where the tonic also occupies a middle position in the scale.

The fifth group represents the scales of two songs, Nos. 9 and 11 (pp. 379, 397), and the other renditions of No. 9, Nos. 29 and 30 (pp. 442, 443), which are exceedingly limited in range. The longest scale, that of No. 29, covers only a very little more than a perfect fourth. These scales are quite different from all the others, aside from their limited range, in that the tonic lies at the top of the range and the songs begin with it but end on a tone a minor third below. Another peculiarity is that the only prominent tone intervening between the tonic and the minor third below it tends definitely to be the minor seventh rather than the major seventh or leading tone, although it is somewhat uncertain, as the cluster of minutely graded pitches about it show. The one "altered" pitch in No. 9 is clearly a slighting of the trough between the *f*'s, since *e*♭ would be the normal tone here, as its presence elsewhere in the song indicates. This tone is the slightly flat *b* in the table.

The sharp initial tone of No. 29 (p. 442) is harder to explain than the flatter beginning of the second A phrase, which is likely due to the pull of the two previous notes. The depressed *e*♯ in the last measure of both A phrases is strictly comparable to the depressed *e*♮ in No. 9 and in the table of scales is also represented as a slightly flat *b*. In the next to the last measure of No. 29 the somewhat lowered pitches may be anticipations of the approaching end and the low closing tone. Practically all of No. 30, which in tonal content consists mainly of the tonic, is sung sharp. The true *f*♯ is heard only in the final measure of each A phrase and is probably true at these points because of a downward pull of the melody in the midst of which it forms a peak.

The limitations of No. 11 (p. 397) have already been mentioned. It is worth noting that the two identical measures of the second A end with a slight rise in pitch, while the measures of the A's preceding and following do not. This extra tone in the second A phrase adds a third to the two principal tones of which the call is chiefly composed and figures as *b*♭ in the transposed scale of the table.

To summarize briefly the situation as revealed by the scales, it is seen that two classifications of scales may be made. One considers the position of the principal tone in relation to its setting in the tonal content of the song, and by this classification there are three types of scales found, one exhibited in Groups I and II, another in Groups III and IV, and a third in Group V. The second classification takes into consideration only the intervalic relationships of the tones to one another and to the principal tone or tonic as a fundamental, and under this classification three main types of scales are also derived. The first, regardless of the location of the tonal content of the song above, below or around the tonic, is exhibited in Groups I

and III and is strongly major in tonality. The second is exhibited in Groups II and IV and is strongly minor in tonality or a mixture of major and minor in which the latter predominates. The third is exemplified in Group V, and is neither major nor minor because of the position of the tonic as the upper tone and the presence of what stands in relation to it as a minor seventh. This variety of scales prevents drawing any conclusion as to the prevailing scale for Picurís myth songs, if such might be found to exist by examining a large number of distinct songs. The most that can be said is that both major and minor tonalities are known to the Picurís; that the myth songs examined divide according to them in about equal proportion; and that the intermediate pitches not infrequently occurring between the diatonic steps of which both major and minor scales are formed, are not, as far as the evidence points at present, structurally important in the scale, but more or less ephemeral tones in the songs. The presence of these ephemeral tones in most melodic situations is to be accounted for by the direction in which the voice is moving in upward or downward curves, controlled, it may be, by certain psychological conditions in the two opposite tendencies of smoothing and acuation, which for the most part do not manifest themselves together in the course of a single song.

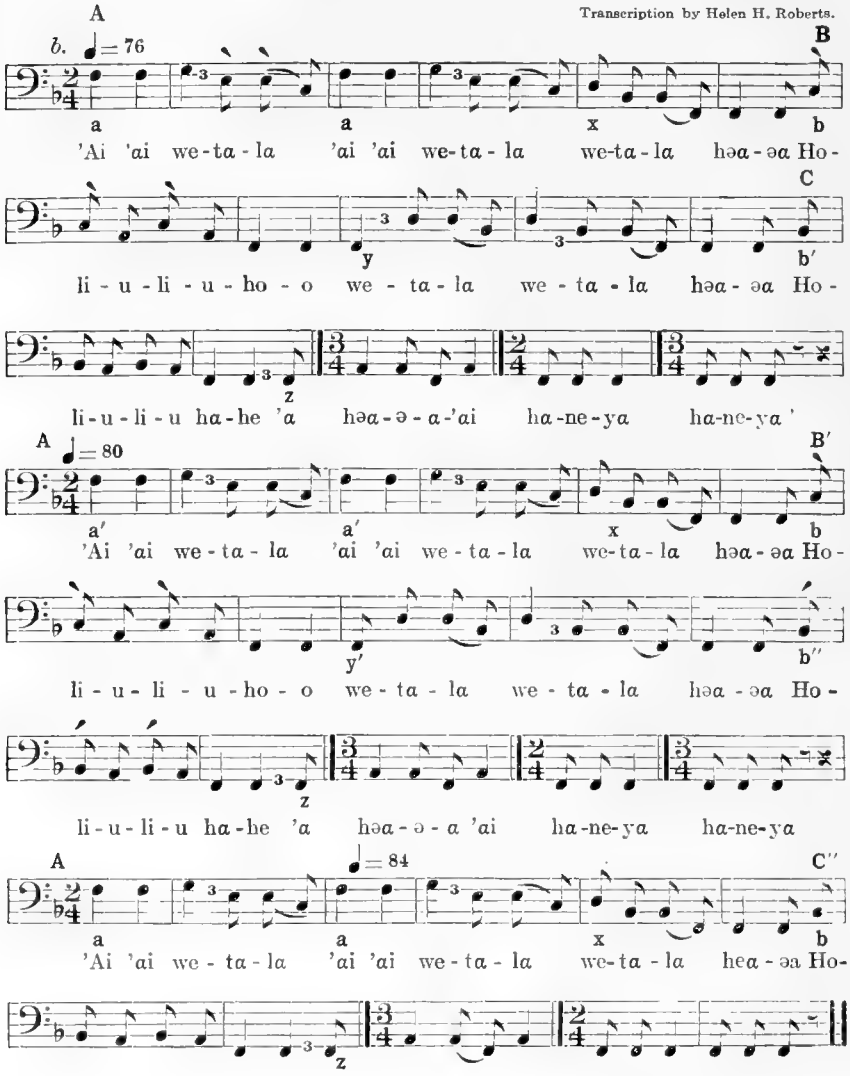
I have said nothing about the large curve which each melody describes in its entirety, nor of the possibility of these large curves proving a common basis by which to classify the songs as a group. Unfortunately the limit of time imposed in preparing this analytical discussion, so that it could accompany the first part of the paper which was already in press, prevents further investigation of the songs along other lines of analysis. The position of the beginning and ending tones of the song in relation to the general levels as shown in the tables make clear the point that the curves which the melodies describe are radically different.

19078°—28——28

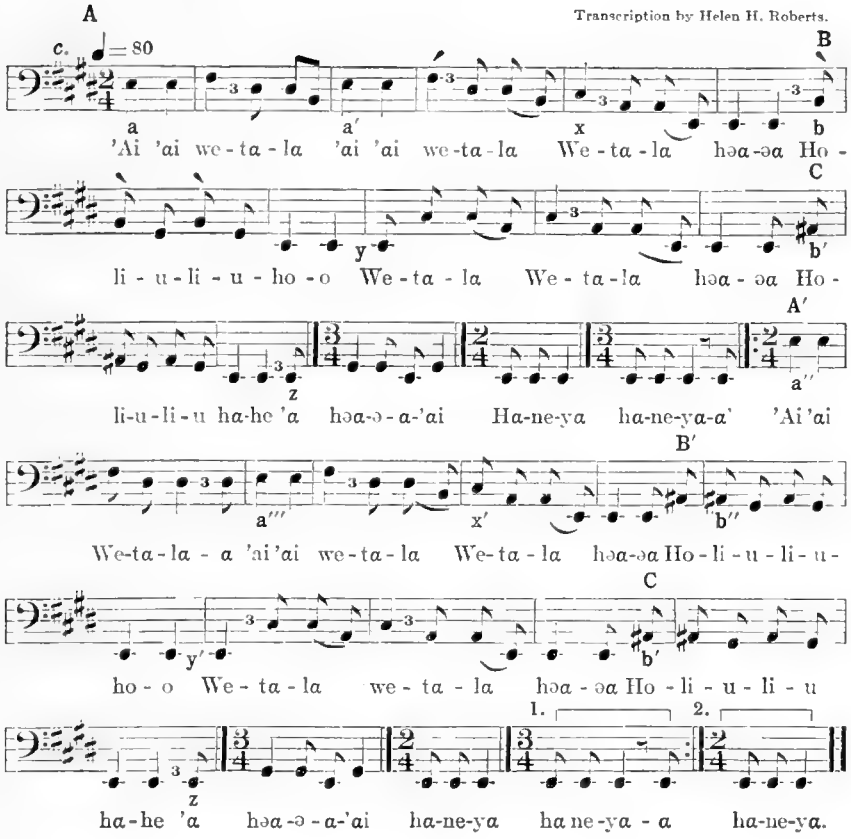
ADDITIONAL RENDITIONS

NO. 12. TRAVELING SONG OF THE ELF

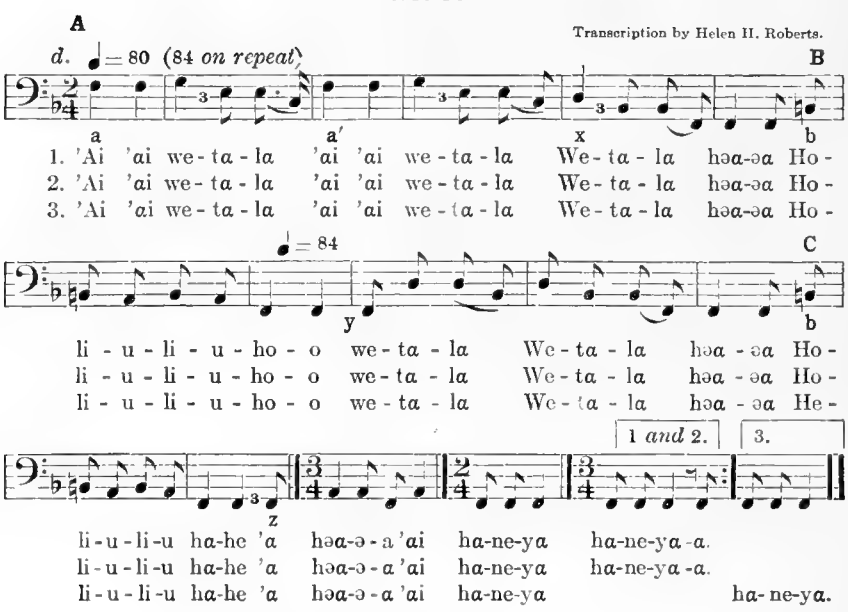
Transcription by Helen H. Roberts.



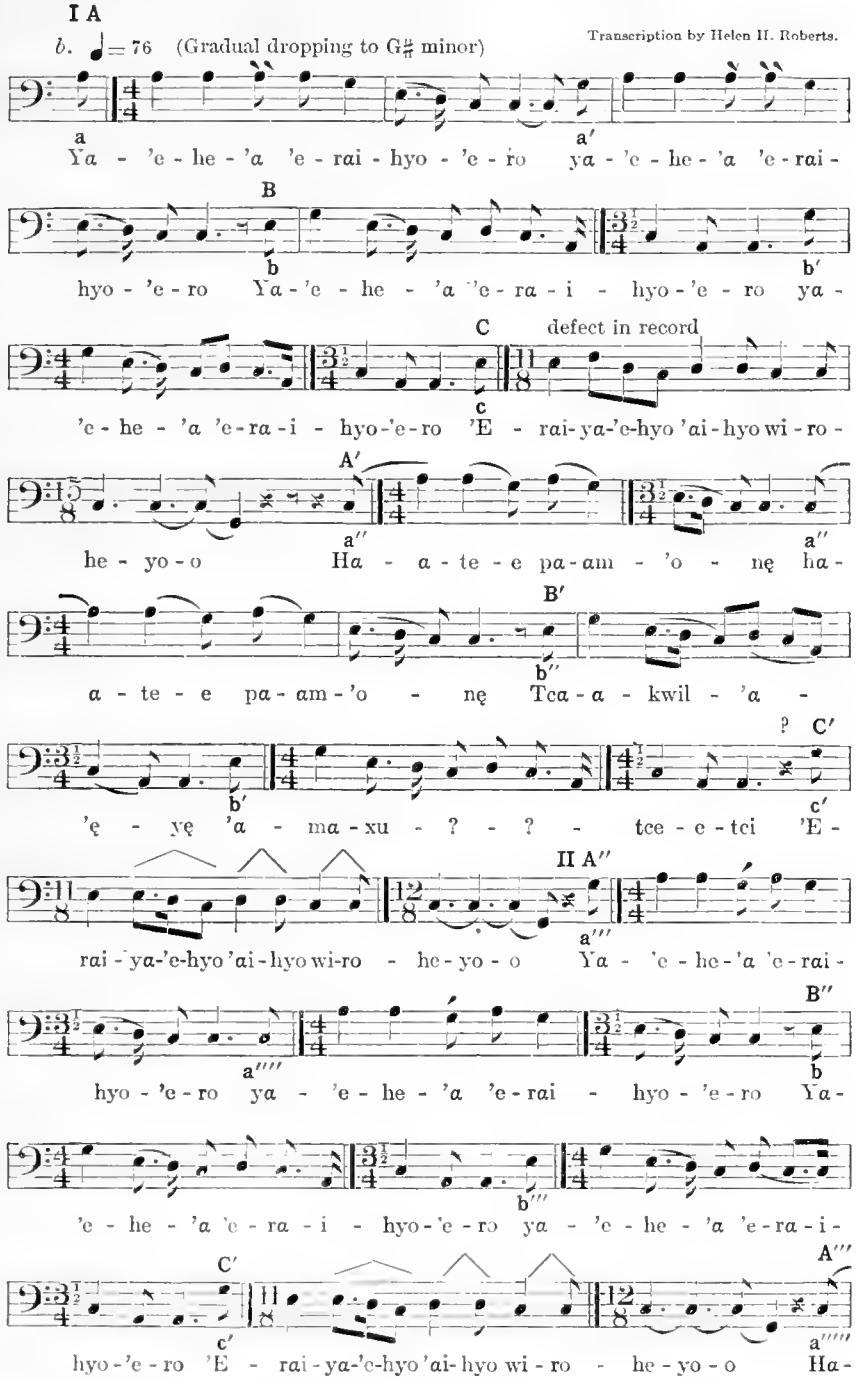
NO. 13

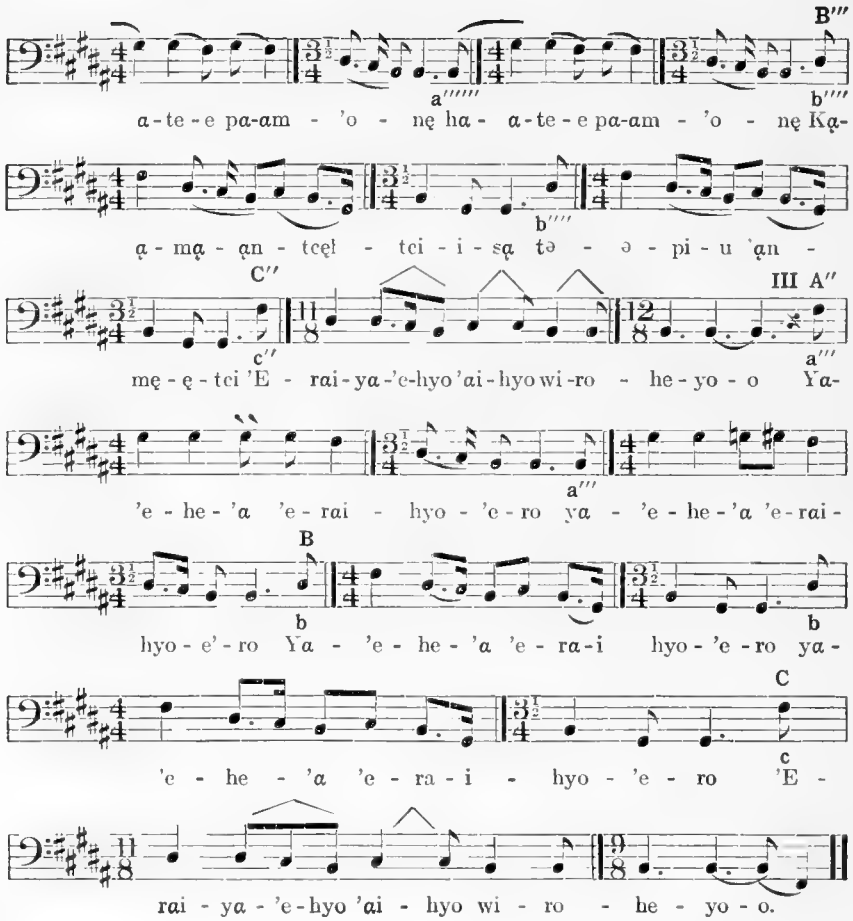

Transcription by Helen H. Roberts.
A
B
C
A′
B′
C
c. ♩ = 80
'Ai 'ai we-tɑ-lɑ 'ai 'ai we-tɑ-lɑ We-tɑ-lɑ həɑ-əɑ Ho-
li-u-li-u-ho-o We-tɑ-lɑ We-tɑ-lɑ həɑ-əɑ Ho-
li-u-li-u hɑ-he 'ɑ həɑ-ə-ɑ-'ai Hɑ-ne-yɑ hɑ-ne-yɑ-ɑ' 'Ai 'ai
We-tɑ-lɑ-ɑ 'ai 'ai we-tɑ-lɑ We-tɑ-lɑ həɑ-əɑ Ho-li-u-li-u-
ho-o We-tɑ-lɑ we-tɑ-lɑ həɑ-əɑ Ho-li-u-li-u
1.
2.
hɑ-he 'ɑ həɑ-ə-ɑ-'ai hɑ-ne-yɑ hɑ ne-yɑ-ɑ hɑ-ne-yɑ.

NO. 14

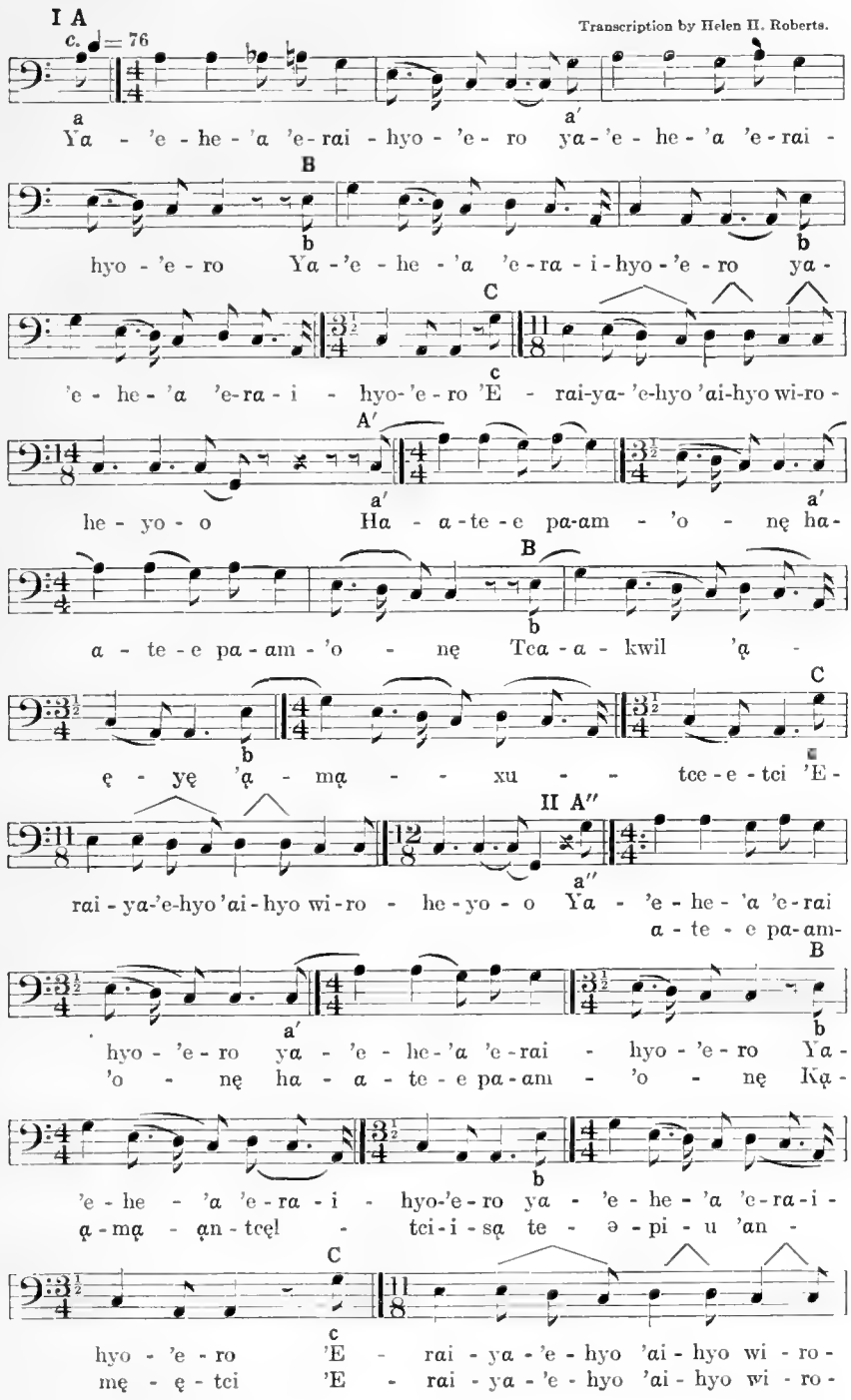

A
Transcription by Helen H. Roberts.
d. ♩= 80 (84 on repeat)
B
a
a′
x
b
1. 'Ai 'ai we-tɑ-lɑ 'ai 'ai we-tɑ-lɑ We-tɑ-lɑ həɑ-əɑ Ho-
2. 'Ai 'ai we-tɑ-lɑ 'ai 'ai we-tɑ-lɑ We-tɑ-lɑ həɑ-əɑ Ho-
3. 'Ai 'ai we-tɑ-lɑ 'ai 'ai we-tɑ-lɑ We-tɑ-lɑ həɑ-əɑ Ho-
♩= 84
C
y
b
li-u-li-u-ho-o we-tɑ-lɑ We-tɑ-lɑ həɑ-əɑ Ho-
li-u-li-u-ho-o we-tɑ-lɑ We-tɑ-lɑ həɑ-əɑ Ho-
li-u-li-u-ho-o we-tɑ-lɑ We-tɑ-lɑ həɑ-əɑ He-
1 and 2.
3.
z
li-u-li-u hɑ-he 'ɑ həɑ-ə-ɑ'ɑi hɑ-ne-yɑ hɑ-ne-yɑ-ɑ.
li-u-li-u hɑ-he 'ɑ həɑ-ə-ɑ'ɑi hɑ-ne-yɑ hɑ-ne-yɑ-ɑ.
li-u-li-u hɑ-he 'ɑ həɑ-ə-ɑ'ɑi hɑ-ne-yɑ hɑ-ne-yɑ.

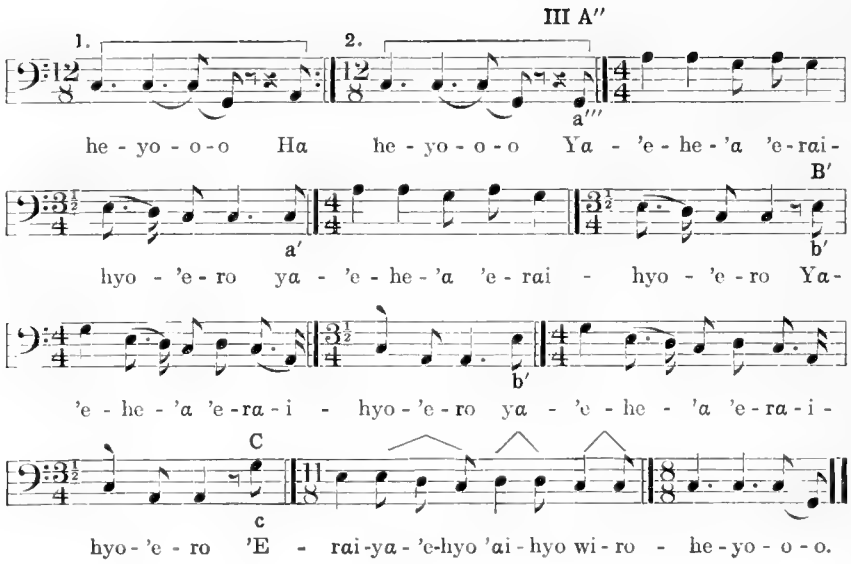
NO. 15. LOVE SONG OF THE ELF



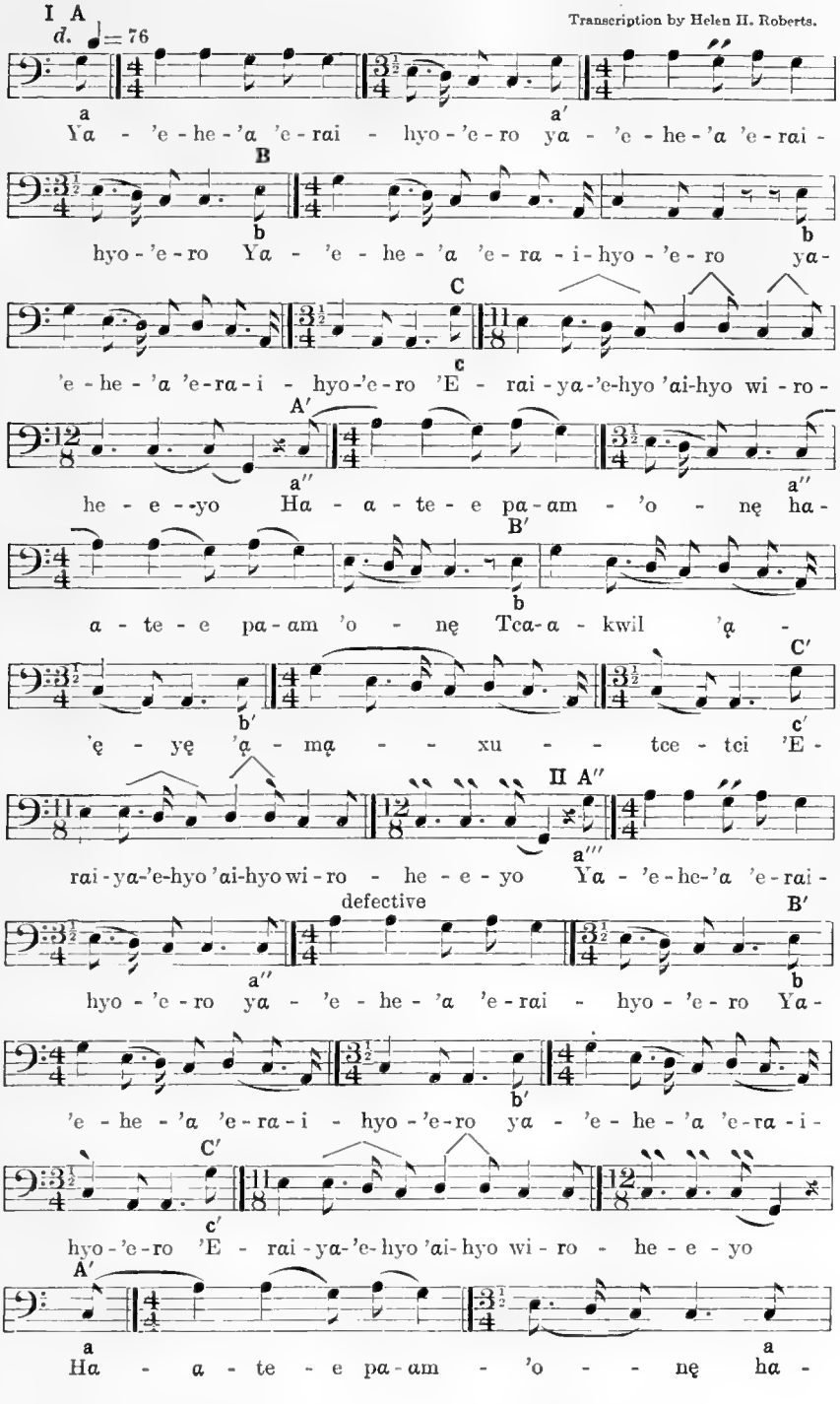

B'''
a''''''
b''''
a-te-e pa-am - 'o - nę ha- a-te-e pa-am - 'o - nę Ką-
b''''
ą - mą - ąn - tcęl - tci - i - są tə - ə - pi - u 'ąn -
C''
III A''
c''
a'''
mę - ę - tci 'E - rai - ya-'e-hyo 'ai - hyo wi - ro - he - yo - o Ya-
a'''
'e - he - 'a 'e - rai - hyo - 'e - ro ya - 'e - he - 'a 'e - rai -
B
b
b
hyo - e' - ro Ya - 'e - he - 'a 'e - ra - i hyo - 'e - ro ya -
C
c
'e - he - 'a 'e - ra - i - hyo - 'e - ro 'E -
rai - ya - 'e - hyo 'ai - hyo wi - ro - he - yo - o.

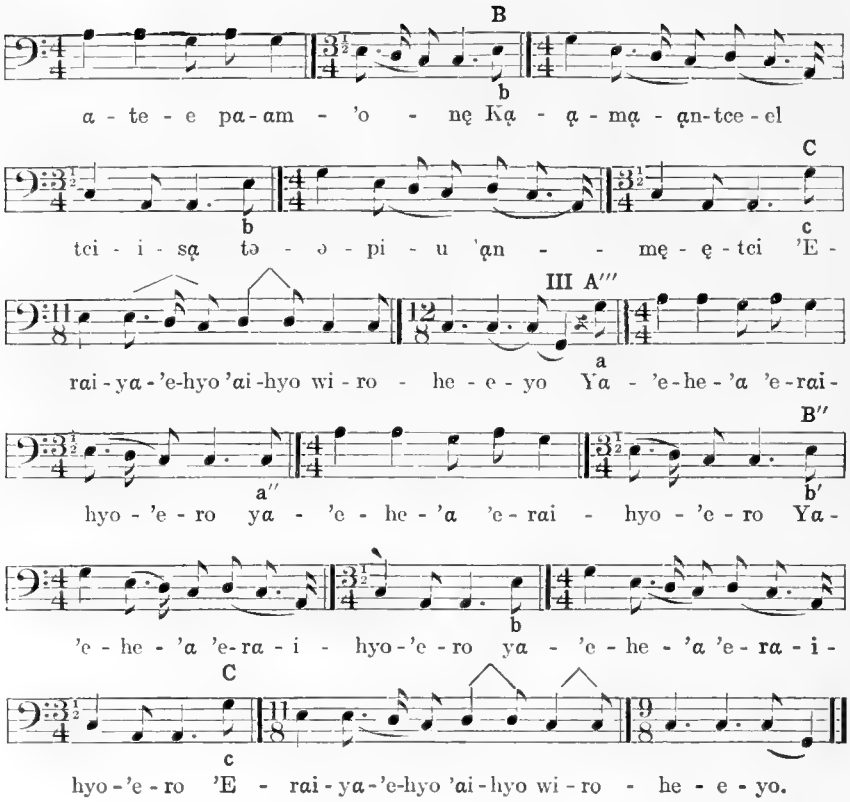
NO. 16


I A
Transcription by Helen H. Roberts.
Ya - 'e - he - 'a 'e-rai - hyo - 'e - ro ya-'e - he - 'a 'e-rai -
B
hyo - 'e - ro Ya-'e - he - 'a 'e-ra - i-hyo-'e - ro ya -
C
'e - he - 'a 'e-ra - i - hyo-'e - ro 'E - rai-ya-'e-hyo 'ai-hyo wi-ro -
A'
he - yo - o Ha - a-te - e pa-am - 'o - nę ha -
B
a - te - e pa - am - 'o - nę Tca - a - kwil 'ą -
C
ę - yę 'ą - mą - - xu - - tce - e - tci 'E -
II A''
rai - ya-'e-hyo 'ai - hyo wi-ro - he-yo - o Ya - 'e - he - 'a 'e-rai
a - te - e pa-am-
B
hyo - 'e - ro ya - 'e - he-'a 'e-rai - hyo - 'e - ro Ya -
'o - nę ha - a - te - e pa-am - 'o - nę Ką -
'e - he - 'a 'e-ra - i - hyo-'e-ro ya - 'e - he - 'a 'e-ra-i -
ą-mą - ąn - tcęl - tci-i - są te - ə - pi - u 'an -
C
hyo - 'e - ro 'E - rai - ya - 'e - hyo 'ai - hyo wi - ro -
mę - ę - tci 'E - rai - ya - 'e - hyo 'ai - hyo wi - ro -

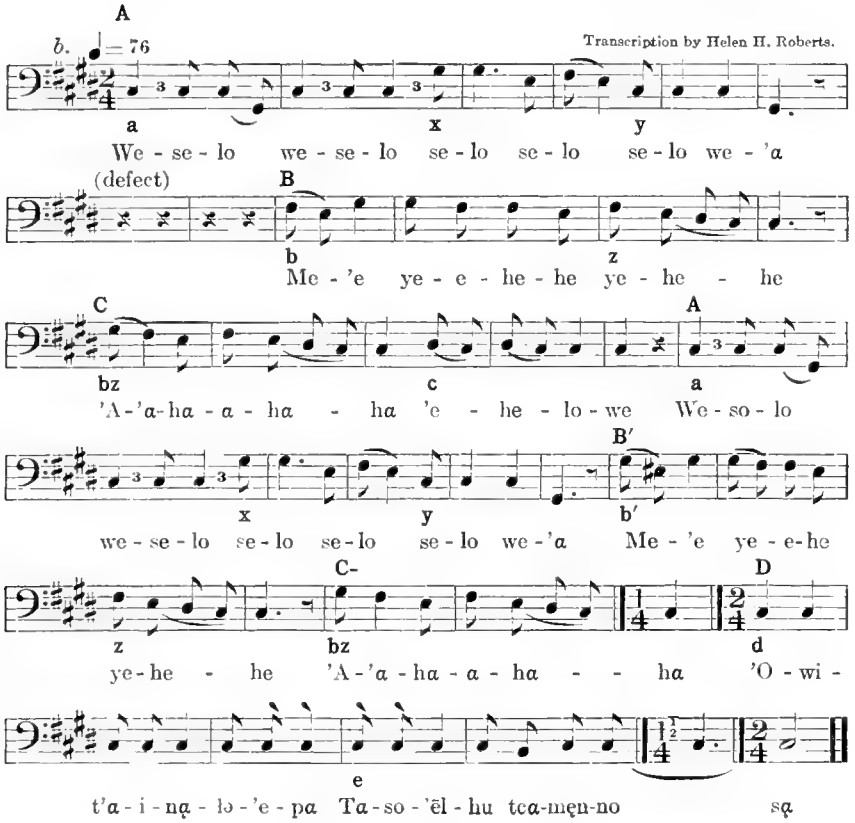

III A''
1.
2.
a'''
he - yo - o - o Ha he - yo - o - o Ya - 'e - he - 'a 'e - rai -
B'
a'
b'
hyo - 'e - ro ya - 'e - he - 'a 'e - rai - hyo - 'e - ro Ya -
b'
'e - he - 'a 'e - ra - i - hyo - 'e - ro ya - 'e - he - 'a 'e - ra - i -
C
c
hyo - 'e - ro 'E - rai - ya - 'e - hyo 'ai - hyo wi - ro - he - yo - o - o.

NO. 17

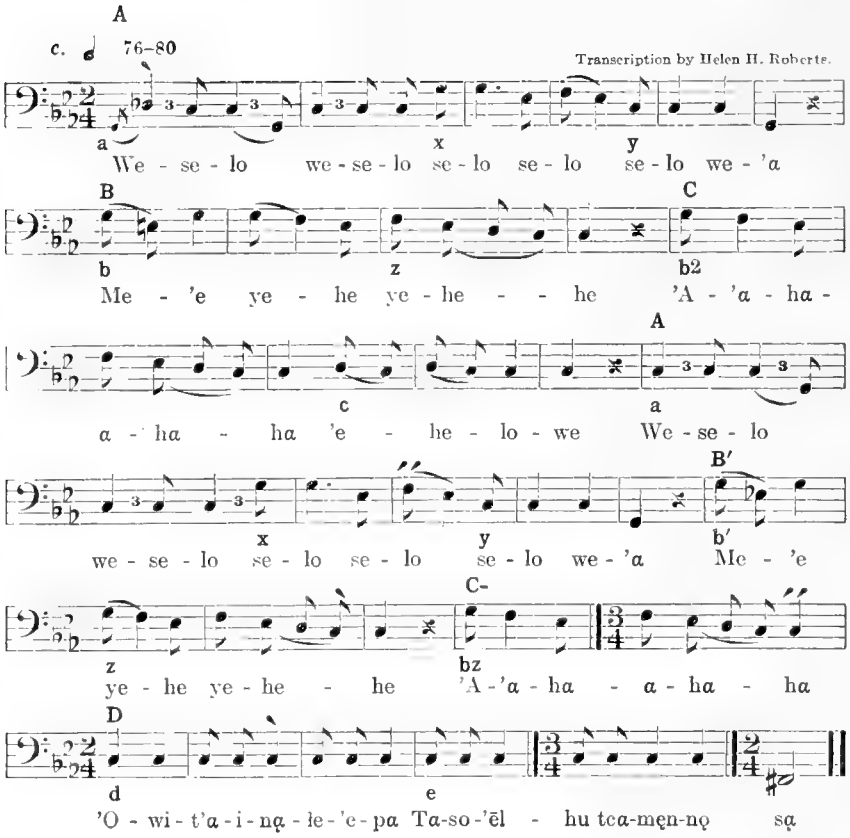

I A
d. ♩= 76
Transcription by Helen H. Roberts.
a
Ya - 'e - he - 'a 'e - rai - hyo - 'e - ro ya - 'e - he - 'a 'e - rai -
a'
B
b
hyo - 'e - ro Ya - 'e - he - 'a 'e - ra - i - hyo - 'e - ro ya -
b
C
c
'e - he - 'a 'e - ra - i - hyo - 'e - ro 'E - rai - ya - 'e - hyo 'ai - hyo wi - ro -
A'
a''
he - e - yo Ha - a - te - e pa - am - 'o - nę ha -
a''
B'
b
a - te - e pa - am 'o - nę Tca - a - kwil 'ą -
C'
b'
c'
'ę - yę 'ą - mą - xu - tce - tci 'E -
II A''
a'''
rai - ya - 'e - hyo 'ai - hyo wi - ro - he - e - yo Ya - 'e - he - 'a 'e - rai -
defective
B'
a''
b
hyo - 'e - ro ya - 'e - he - 'a 'e - rai - hyo - 'e - ro Ya -
b'
'e - he - 'a 'e - ra - i - hyo - 'e - ro ya - 'e - he - 'a 'e - ra - i -
C'
c'
hyo - 'e - ro 'E - rai - ya - 'e - hyo 'ai - hyo wi - ro - he - e - yo
A'
a
a
Ha - a - te - e pa - am - 'o - nę ha -


B
a - te - e pa-am - 'o - nę Ką - ą - mą - ąn-tce-el
C
tci - i - są tə - ə - pi - u 'ąn - - mę - ę - tci 'E -
III A'''
rai-ya-'e-hyo 'ai-hyo wi-ro - he - e - yo Ya - 'e-he-'a 'e-rai-
B''
hyo - 'e - ro ya - 'e - he - 'a 'e - rai - hyo - 'e - ro Ya -
'e - he - 'a 'e-ra - i - hyo-'e - ro ya - 'e - he - 'a 'e - ra - i -
C
hyo-'e - ro 'E - rai - ya-'e-hyo 'ai-hyo wi - ro - he - e - yo.

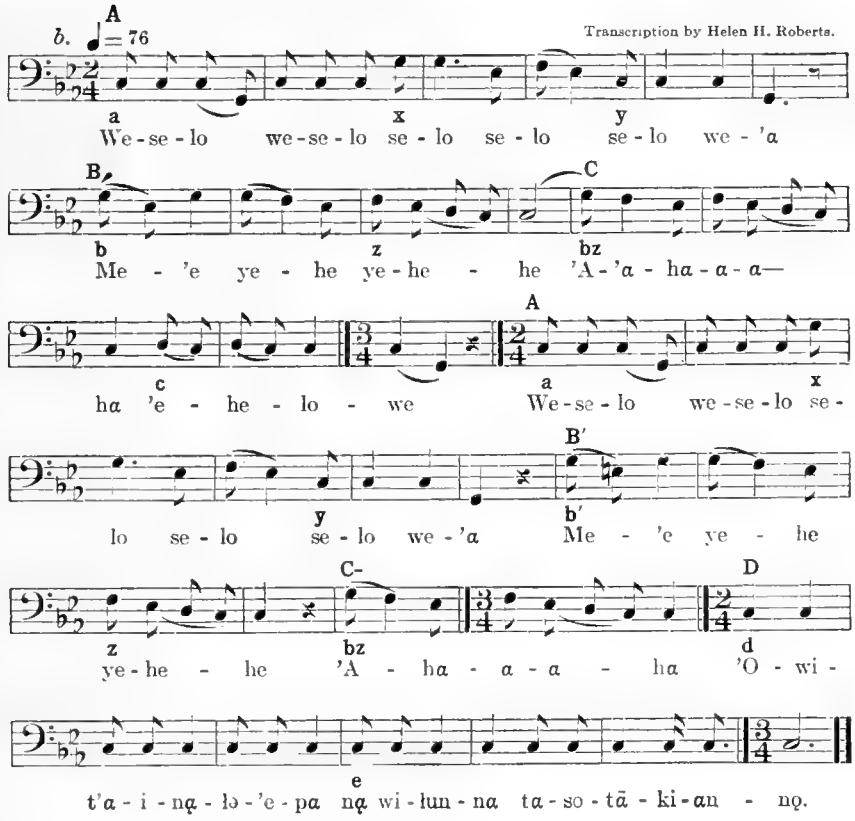
NO. 18. SONG OF THE ELF AS HE IS PACKED ALONG



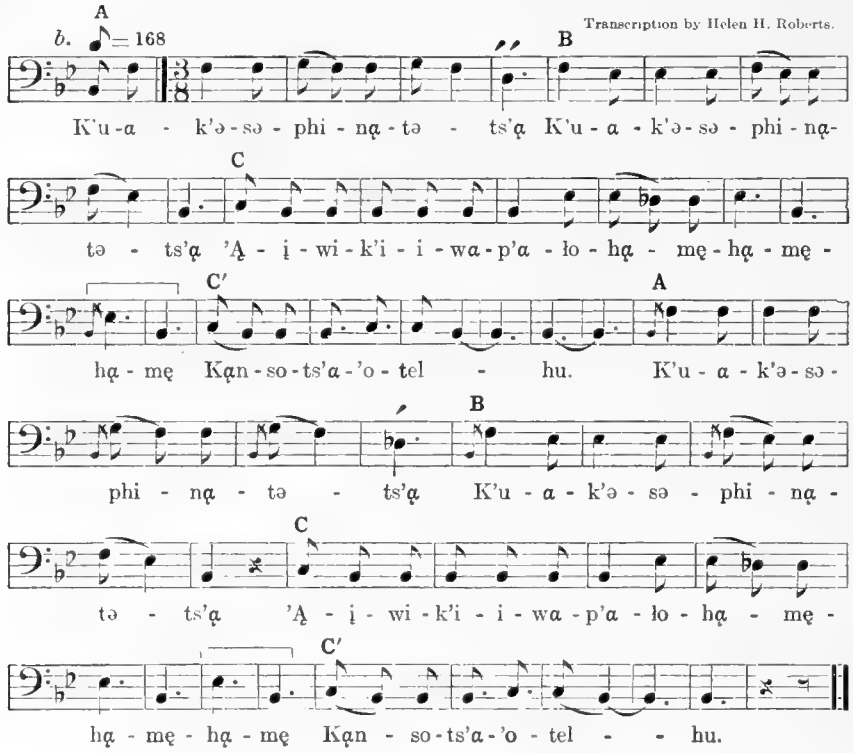
NO. 19


A
c. ♩ 76–80
Transcription by Helen H. Roberts.
a x y
We - se - lo we - se - lo se - lo se - lo se - lo we - 'a
B C
b z b2
Me - 'e ye - he ye - he - - he 'A - 'a - ha -
A
c a
a - ha - ha 'e - he - lo - we We - se - lo
B′
x y b′
we - se - lo se - lo se - lo se - lo we - 'a Me - 'e
C-
z bz
ye - he ye - he - he 'A - 'a - ha - a - ha - ha
D
d e
'O - wi - t'a - i - nạ - le - 'e - pa Ta-so-'ēl - hu tca-mẹn-nọ sạ

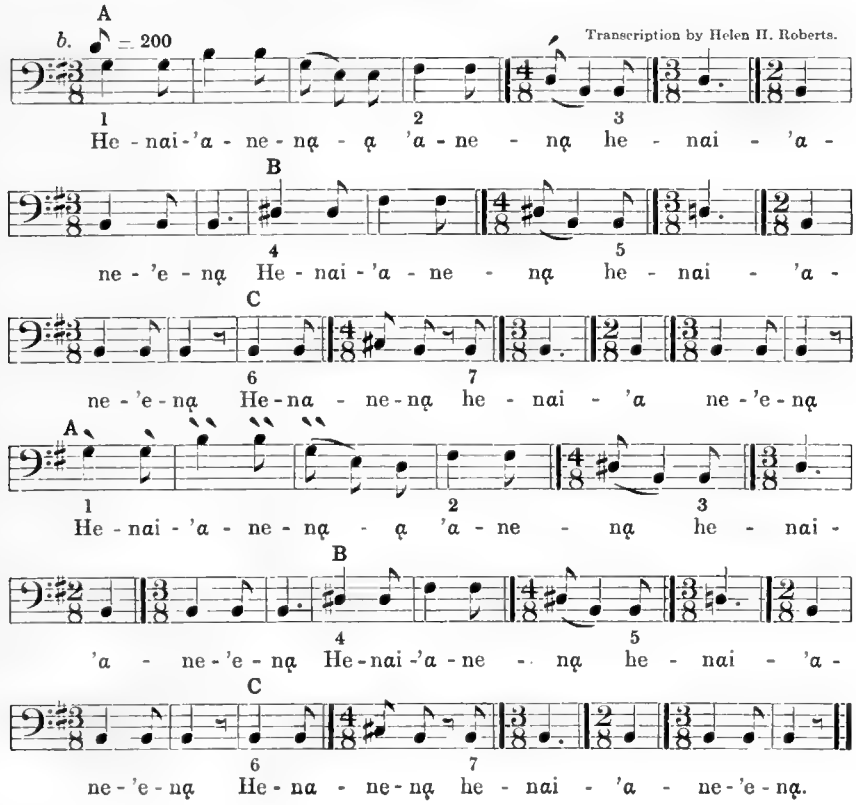
NO. 20. SONG OF THE ELF IN THE FIRE



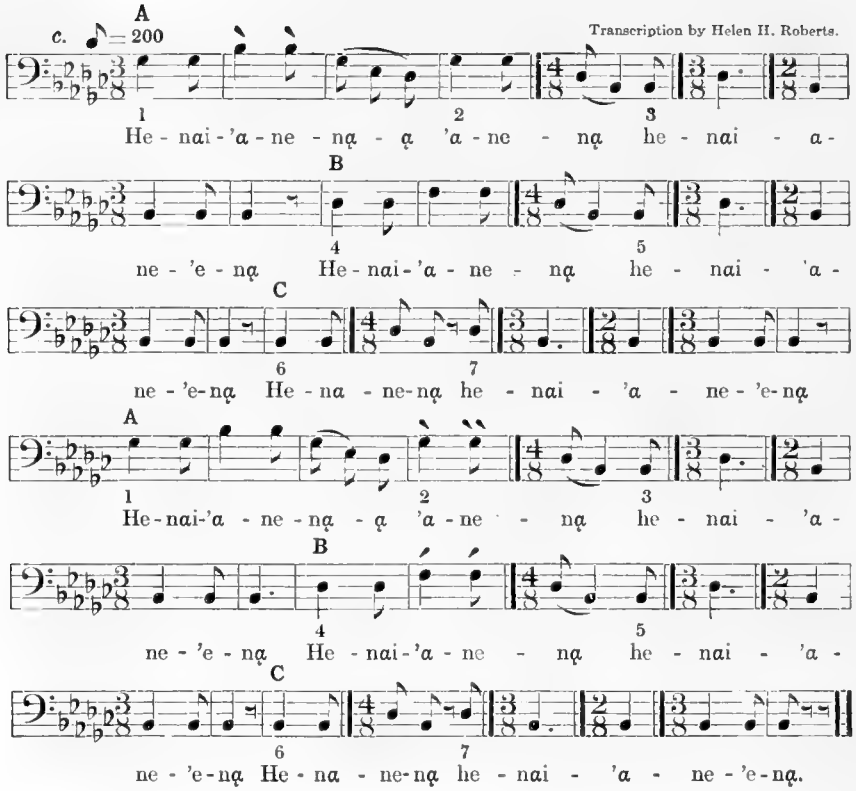
NO. 21. SONG OF THE TWO DOVE MAIDEN SISTERS WHO BECAME STARS



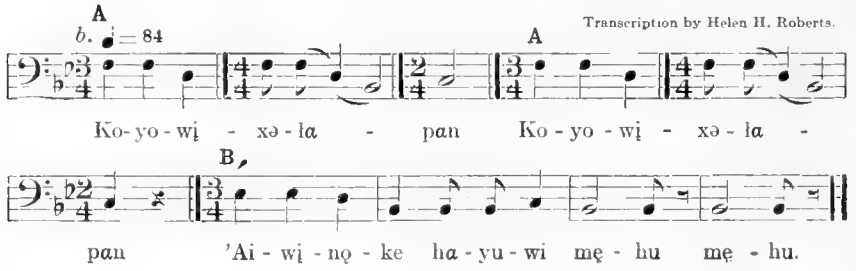
NO. 22. SONG OF THE WIZARDS AS KOYOWĮXƆŁAPAN ENTERS THEIR ESTUFA



NO. 23



NO. 24. CRYING SONG OF THE GRANDMOTHER AS SHE SEEKS KOYOW-ĮXƆŁAPAN



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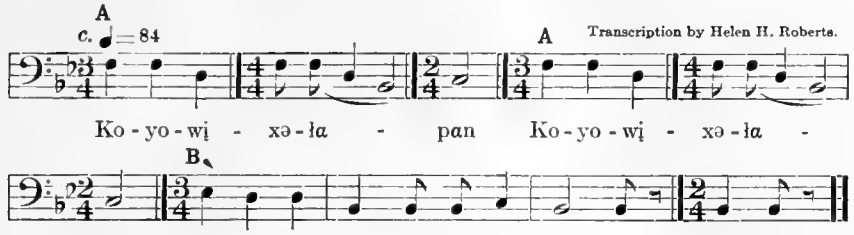

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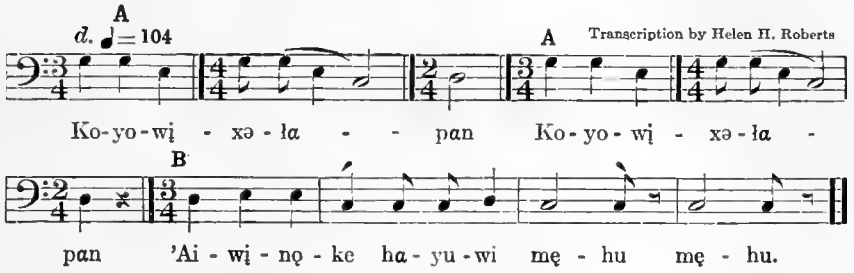
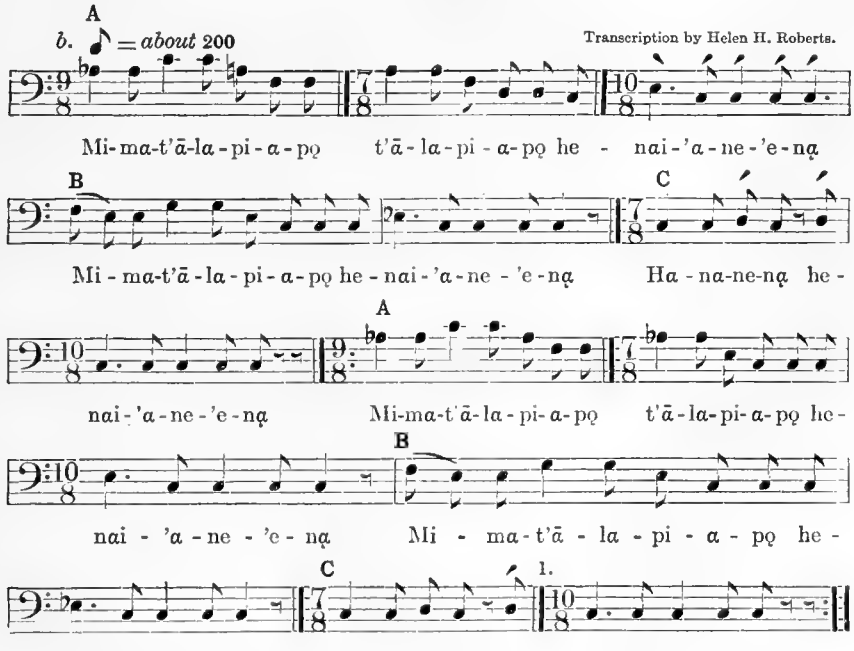
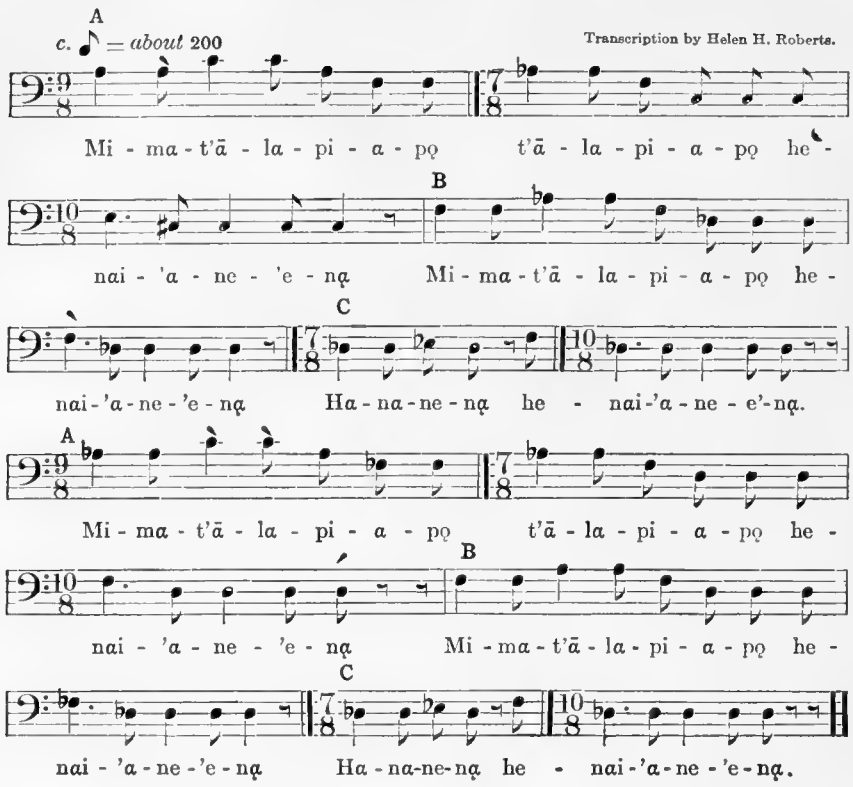


NO. 27. SONG OF THE WIZARDS AS THEY MAKE KOYOWĮXƏŁAPAN AN OLD WOMAN

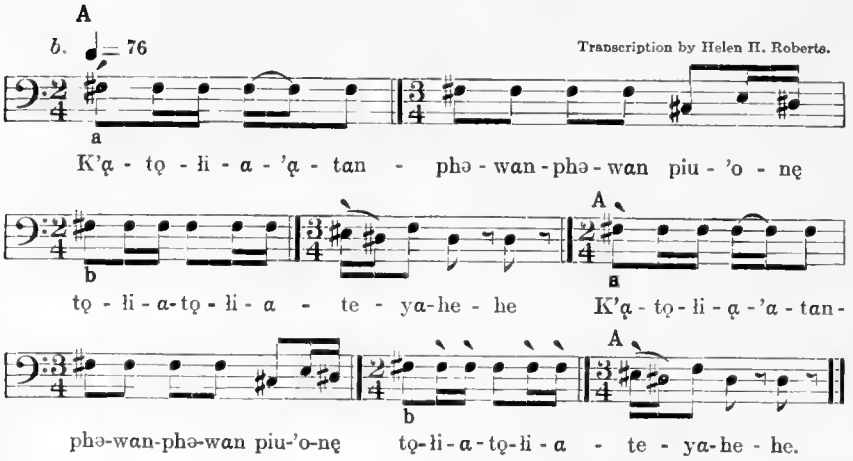


1. On the repeat the *d* is true.

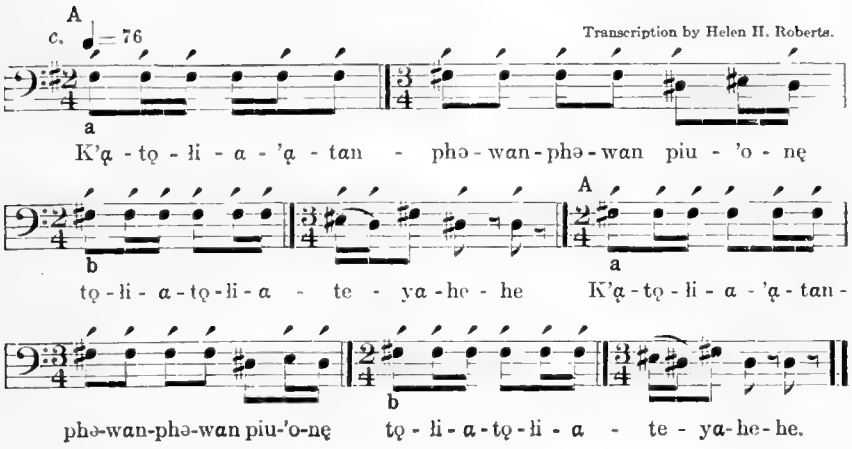
NO. 28



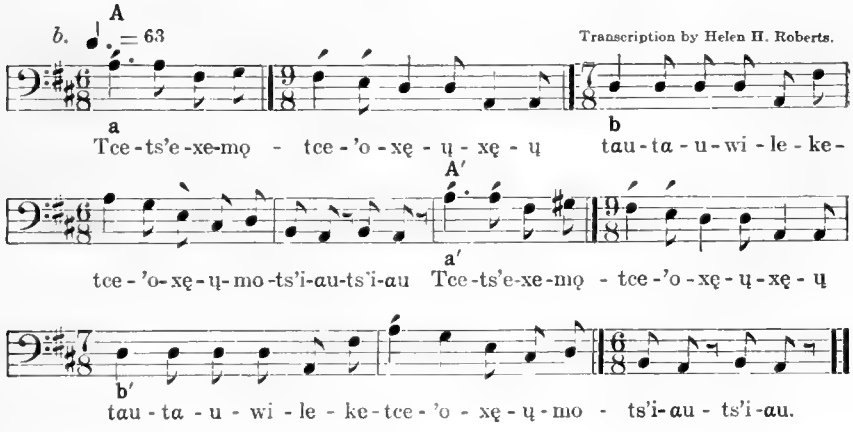
NO. 29. THE JACKRABBIT'S GRINDING SONG



NO. 30

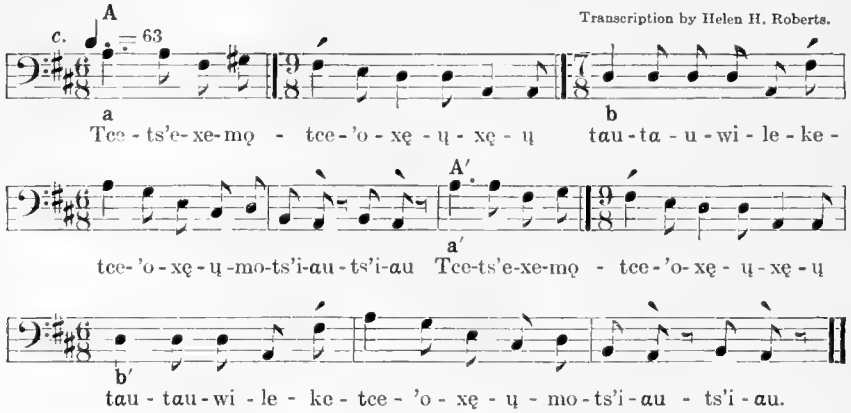


NO. 31. THE BLUEJAY'S GRINDING SONG



NO. 32

Transcription by Helen H. Roberts.



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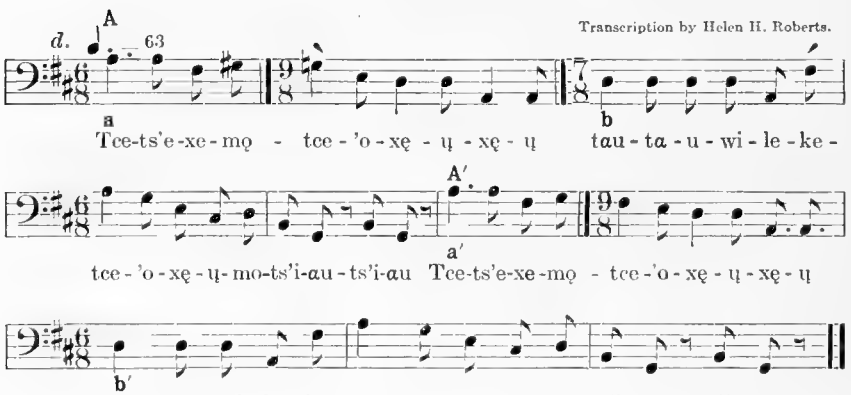
Transcription by Helen H. Roberts.



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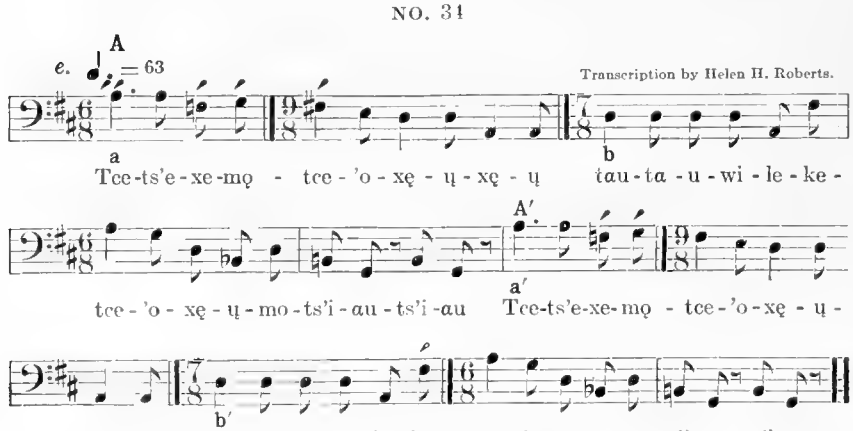
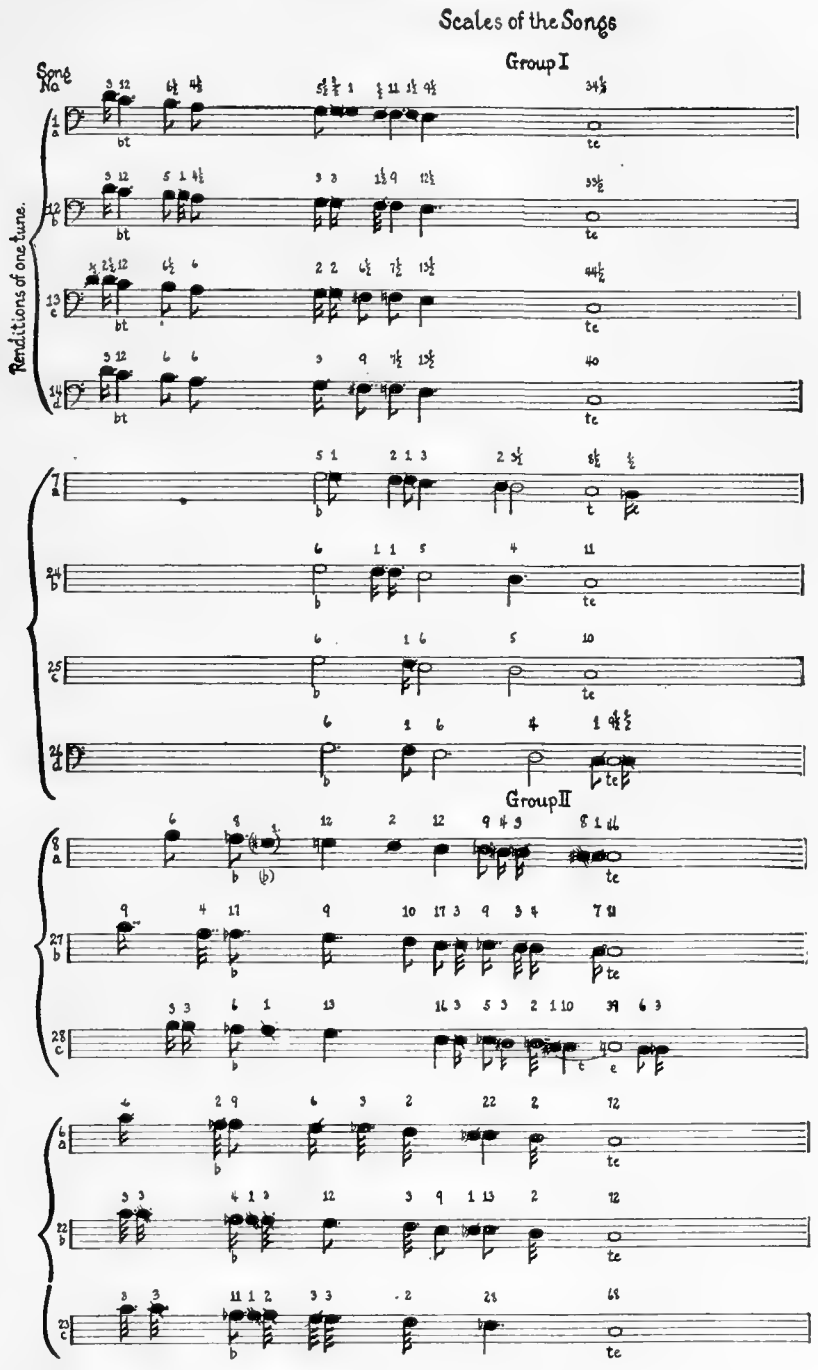
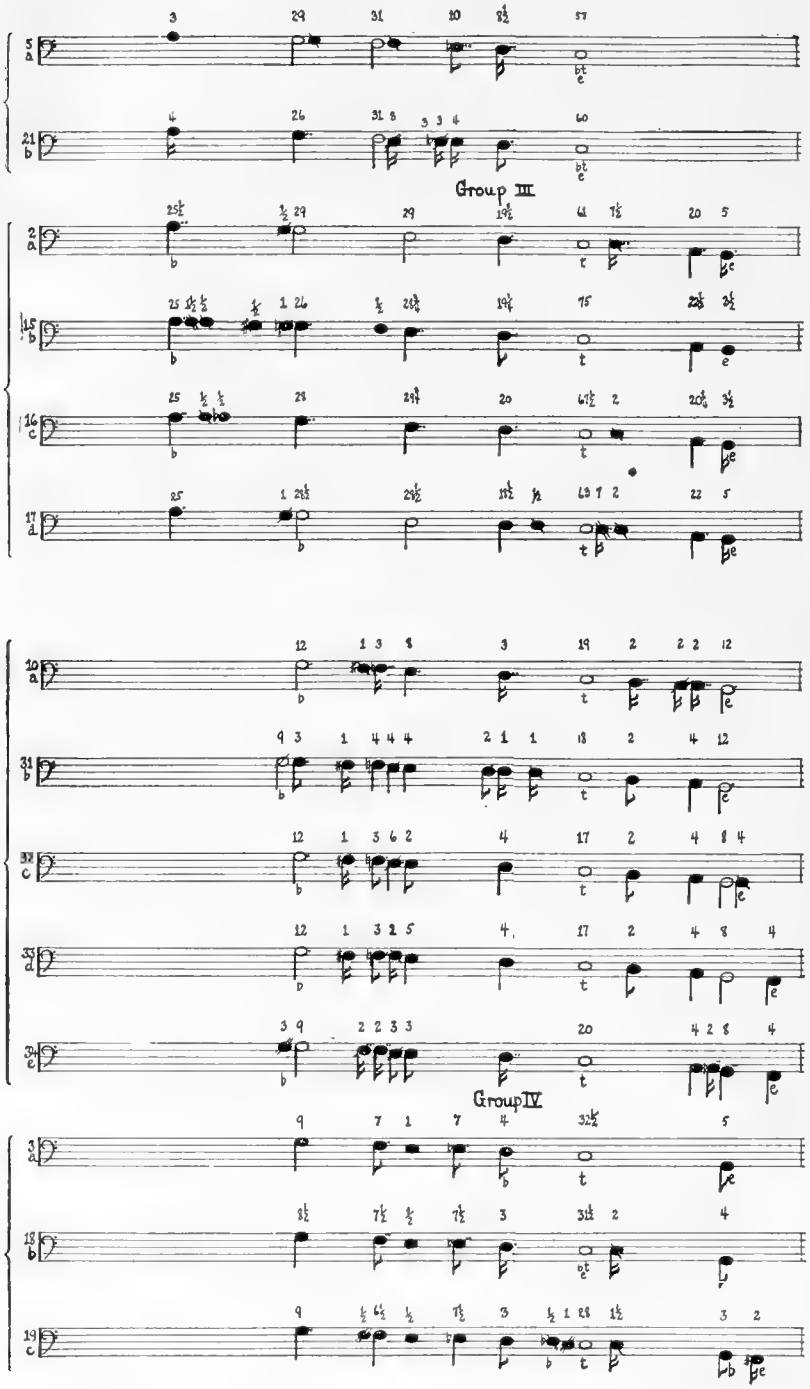
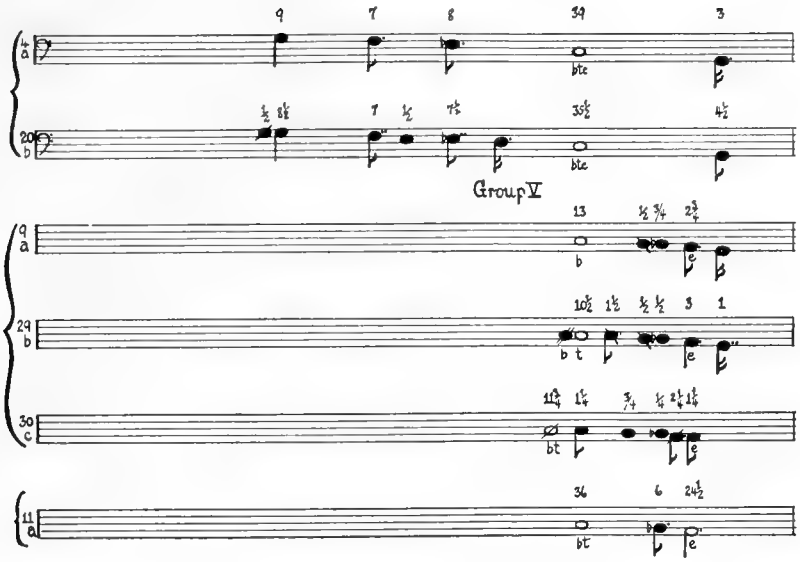
Transcription by Helen H. Roberts.





[1] This note was written enharmonically as $a\flat$ for uniformity with the other scales, although as a strict transposition of No. 8 it should be $g\sharp$.


Group III
Group IV


Group V

IROQUOIAN COSMOLOGY

SECOND PART

WITH INTRODUCTION AND NOTES

BY

J. N. B. HEWITT

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IROQUOIAN COSMOLOGY

SECOND PART

WITH INTRODUCTION AND NOTES[a]

By J. N. B. Hewitt

INTRODUCTION

The accompanying text was recorded in 1900, on the Grand River Reservation of the Six Nations of the Iroquois, from the dictation of the Seneca Federal chief, John Arthur Gibson, who was in addition a priest of the religion of his ancestors. At the time the record was made he had been completely blind for 26 years. The text was recorded partly by hand and partly by the typewriter. It is one of the longest known texts dealing with the myths of the genesis, the cosmic metamorphoses, of primitive Iroquois thinking. Naturally there are varying versions of the several incidents related in the text; but in the main events of the myth the several variants agree. The subject matter of the text is the phenomena of the environment of the ancestors of the Iroquois. It is not strange after contact with European explorers and missionaries for over 300 years that the text would have some foreign elements; but these are readily detected because of the difference in the psychologic premises of the Amerindian and the European peoples. It is due the memory of Mr. Gibson to say that his viewpoint was dominantly that of his ancestors.

At the close of the Revolutionary War in America the tribes of the Iroquois which had espoused the cause of Great Britain removed to lands assigned them by the Crown of Great Britain in the Province of Ontario. With the exception of the Mohawk tribe, all the other tribes were divided into at least two parts, and one of these parts of each several tribe remained within the State of New York. Naturally such a disruption of tribal and social organizations led to a period of confusion. Many of the leaders, both in civil and military affairs, had lost their lives in that war. The chiefs of the portion of the Onondaga tribe which removed to Canada were the first to take measures for establishing the Federal and other tribal organizations among their people who had taken up their residence in the Dominion of Canada. One of these, who was a very old man when Mr. Gibson was first installed as a Federal chief, noted that Mr. Gibson

[a] The first part was published in the Twenty-first Annual Report of the Bureau of American Ethnology.

was seriously interested in knowing the customs, traditions, and religion of his ancestors, and so he decided to go out of his way in instructing young Mr. Gibson. When this old man realized that life was drawing to a close he requested his faithful pupil, Mr. Gibson, to succeed him as the leader and teacher of his people in their social, political, and religious activities in the Onondaga Council House where he officiated. This Mr. Gibson agreed to do, an agreement resulting in making Mr. Gibson, a Seneca, virtually an Onondaga chief and priest at all times except in Federal councils.

The fact that at the time of his death Mr. Gibson was by far the best-posted man living in all that related to Iroquoian mythology, civil institutions, and the rituals of their Condoling Council, shows how well he had been instructed by his departed patron. This wide knowledge of the customs, institutions, and religion of his ancestors made Mr. Gibson a valuable assistant counselor of the Canadian Department of Indian Affairs. This department very frequently called upon Mr. Gibson to settle disputes between members not only of his own tribe but between those also of other tribes, in which he was very successful. His ideas of right and wrong were derived largely from the teachings of his ancestors. He had a living and profound reverence for the merciful care of his Creator.[1] The Iroquois have seven great annual festivals which are fundamentally assemblies for thanksgiving. So it was not strange to hear Mr. Gibson, after more than 26 years of total blindness, not only at mealtime but at other times, thank his God for the bounties he enjoyed and for the beautiful sunshine and beauties of nature, which he had not seen for all those years.

The Onondaga were an important tribe of the League of the Iroquois, and when first known they dwelt on the mountain, lake, and creek bearing their name, in the present State of New York, and their territory extended northward to Lake Ontario and southward perhaps to the waters of the Susquehanna River. On the east their lands abutted on those of the Oneida, and on the west those of the Cayuga and Seneca.

Their principal village, which was also the capital of the Confederation, was called Onondaga, and later Onondaga Castle. This village was situated on Indian Hill, in the present town of Pompey, Onondaga County, N. Y., and in 1677 it contained more than 140 long lodges or long houses of the well-known type peculiar to the Iroquois. This village was situated here from before 1654 to 1681. Later it was removed to Butternut Creek, where the palisaded fort was burned in 1696. In 1720 it was again removed to Onondaga Creek, and the present reservation of the portion of that tribe living in Onondaga is in that valley, being a few miles south of Onondaga Lake.

See note on p. 608.

It is learned from the writings of Champlain that in 1622 the Montagnais, the Etchemin, and the Hurons had been engaged for a long period of time in an effort to establish peace between themselves and the five tribes of the Iroquois, and that previously to that time there had always been some serious obstacle to the consummation of such an agreement on account of the fixed distrust which each side had of the good faith of the other. They importuned Champlain himself to aid them in establishing a firm and durable peace, and they insistently begged him to give them his advice on this matter, which they promised faithfully to follow. Champlain was assured by them that they were then exhausted and weary of the wars which they had waged against each other for more than 50 years, and that on account of their strong desire for revenge for the murder of their kin and friends their ancestors had never previously thought of establishing peace. This last statement, it may be, fixes approximately the epoch of that historic feud mentioned in the Jesuit Relation for 1660 (Chap. II) and by Perrot, in which the five Iroquois tribes on one side, and the Huron and Algonquian tribes on the Ottawa and St. Lawrence Rivers on the other, were inveterate enemies, although this period of strife may have been but a renewal and a widening of a still earlier quarrel.

Cartier learned from the two Iroquoian tribes and their allies dwelling on the St. Lawrence in 1535 that they had been continually tormented by enemies dwelling to the southward, called Toudamani, etc., probably identical with the Tsonnontouan or the Seneca, a name then meaning "upper Iroquois," who continually waged war on them.

The Onondaga sent in September, 1655, a delegation of 18 persons to Quebec for the purpose of conferring with Governor de Lauson and with the Algonkin and the Hurons. At this conference the Onondaga spokesman employed 24 wampum belts in his address. The first 8 were delivered to the Hurons and the Algonkin, whose leading chiefs were there, as presents; each wampum belt had its own particular name on such an occasion. The Onondaga delegates professed to speak for the "four upper Iroquois nations," namely, the Seneca, the Cayuga, the Oneida, and the Onondaga, thus leaving only the Mohawk, the "lower Iroquois," out of this peace conference; nevertheless the Onondaga speaker promised to urge the Mohawk to change their attitude and to join in the establishment of peace. The Onondaga also asked for priests to dwell among them and for French soldiers to aid them in their war against the Erie. The Onondaga in May, 1657, nearly 10 years after the expulsion of the Hurons from their motherland, sought by the giving of numerous presents and by covert threats of war to induce the Hurons, who had fled to the vicinity of Quebec, to remove from their country and

to form with the Onondaga a single people. The Mohawk and the Seneca were also interested in this affair on their own account. Finally these Hurons were virtually forced to acquiesce in these persistent demands of the Iroquois tribes.

The Onondaga in 1686 were at war with the Cherermons (Shawnee?). But in 1688 French influence was very strong among the Onondaga, and the Onondaga were regarded as the chief among the Iroquois tribes. The Onondaga, with the Mohawk, the Oneida. the Cayuga, and the Seneca, in 1682 entered into a treaty of peace with the commissioners from the Colony of Maryland, who contracted not only for the white settlers but also for the Piscataway Indians.

Early in 1647 a troop of Huron warriors defeated a band of Onondaga which was approaching the Huron country, the Onondaga chief being killed and a number of the warriors taken prisoners. Annenraes, a man of character and authority among the Onondaga, was among the latter. He learned in the following spring that those Hurons who had been disappointed because he had not been burned at the stake intended to kill him. To some of his Huron friends he related what he had heard, and that he had resolved to escape to his own country. The leading Huron chiefs, all their council having heard of his resolution and of the reason for making it, concluded to aid him in his resolve, trusting that he would render them some valuable service in return. So, giving him some valuable presents and sufficient provisions, they sent him off secretly by night. Having crossed Lake Ontario, he unexpectedly came upon 300 Onondaga who were engaged in making canoes to cross the lake in order to revenge his death, as they believed that he had been killed by the Hurons, and who awaited the arrival of 800 Seneca and Cayuga reenforcements. These countrymen regarded Annenraes as one arisen from the dead. With great astuteness he succeeded in persuading the 300 Onondaga to give up all thought of war for that of peace, whereupon these Onondaga, without awaiting longer the expected reenforcements, returned to Onondaga, where a tribal council was held. After due deliberation it was their resolve to send an embassy with suitable presents to the Hurons for the purpose of undertaking negotiations for peace.

One of the chiefs of this embassy, and its spokesman, was by birth a Huron, named Soiónes, who after his adoption among the Iroquois had become so naturalized that it was said of him that "No Iroquois had done more massacres in these (Huron) countries, nor blows more wicked than he." Now Annenraes was accompanied by three adopted Hurons who had not long been captives at Onondaga. The embassy, having arrived at St. Ignace July 9, 1647, found the Hurons divided as to the expediency of accepting the Onondaga proposals, and so their tribe, the Hurons, justly fearing the duplicity of the

enemy, even though bearing presents, hesitated to open negotiations. But the Rock tribe and many other villages desired the conclusion of peace in the hope that thereby a number of their kin, then captive at Onondaga, would be returned to them. So, after many councils and conferences, it was found expedient by the Hurons to send an embassy to Onondaga in order the better to conclude this matter. For presents the Hurons took valuable furs, while the Onondaga Iroquois used belts of wampum. The Huron embassy was well received at Onondaga, at which place a month was spent in holding councils. Finally the Onondaga resolved to send back a second embassy, headed by Skanawati (Scandaouati), a Federal chieftain 60 years of age, who was to be accompanied by 2 other Onondaga and by 15 Huron captives. One of the Huron embassy remained as a hostage at Onondaga. This embassy was 30 days on the way, although it was in fact only 10 days' journey. Jean Baptiste, the returning Huron delegate, brought back seven wampum belts of the largest kind, each composed of 3,000 to 4,000 beads. By these belts the Onondaga sought to confirm the peace, assuring the Hurons that they could hope for the delivery of at least 100 more of their captive kin.

The Onondaga sought this peace not only because the Hurons had spared the life of Annenraes, but also to thwart the Mohawk in their attempts to dominate policies of the League and to hold in check the Mohawk, who had become insolent from their victories and so were overbearing even to their allies, and who might become too much so should the Hurons fail at this time to unite all their forces against them, and further because of fear of the active power of the Conestoga. The Cayuga and the Oneida showed deep interest in this Onondaga project of peace, but on the other hand the Seneca would not listen to it, and the Mohawk were still more adverse to it, as they were envious of what had been accomplished by the Onondaga. So, at the end of the winter of 1647–48 the Seneca and the Mohawk sent strong forces to assail the Huron village of St. Ignace.

The character of some of the chief men and statesmen of the Onondaga appears in the following incident: Early in 1648 the Hurons resolved to send another embassy to Onondaga. This embassy consisted of six men, accompanied by one of the three Onondaga ambassadors then officially in their country, the other two, including Skanawati, the head of the Onondaga embassy, and the firekeeper of the Federal council, remaining as hostages. The new Huron embassy was unfortunate, for its members were captured and killed by a force of more than 100 Mohawk and Seneca who had lurked about the borders of the Huron country. The Onondaga accompanying this embassy was spared, and the two Hurons succeeded in escaping. When this distressing information reached the ears of Skanawati early in April, this proud Onondaga ambassador,

who had remained with the Hurons as a hostage, suddenly disappeared. Naturally the Hurons suspected that he had stealthily fled away, but a few days after his disappearance his corpse was discovered in the forest lying on a bed of fir branches, where he had, from chagrin, taken his own life by cutting his throat. In order to exonerate themselves the Hurons notified his companion, who explained that the cause of Skanawati's despair was the shame he felt at the contempt for the sacredness of his person shown by the Seneca and the Mohawk in going to the Huron country and slaughtering the Huron people while his own life was in pledge for the keeping of the faith of his people. Of such men was the great Federal Council of the Iroquois composed.

The Onondaga and the Cayuga and the Oneida had good reason for fearing the Conestoga, for the Jesuit Relation for 1647–48 relates that in a single village of the latter people there were at that date 1,300 men capable of bearing arms, indicating a population of more than 4,500 for this village alone. Through two trusted messengers the Conestoga chiefs at that time informed the Hurons that if they failed in ability to defend themselves they should send them word by an embassy. The Huron Federal Council greedily seized this opportunity of obtaining aid by sending on this mission four Christian Indians and four so-called "infidels," headed by one Charles Ondaaiondiont. This mission reached Conestoga early in June, 1647. This Huron delegation conveyed to their Conestoga friends the gloomy information that they themselves had come from a land of ghosts (souls), where war and the fear of their enemies had spread destruction everywhere, where the fields were covered with blood and the lodges were filled with corpses, and that they themselves had remaining only enough life to enable them to come imploring their friends to save their country, which was rapidly drawing toward its end. This moving and laconic address moved the Conestoga to send an embassy to urge upon the Iroquois the advantage of making a lasting peace with their Huron enemies. Jean Baptiste, a Huron ambassador mentioned above, being at Onondaga at the end of the summer, learned that this embassy of the Conestoga had reached the Iroquois country, for he had even seen some of the Conestoga presents. The object of the Conestoga was to establish a firm peace between the Hurons on the one hand and the Onondaga, the Oneida, the Cayuga, and, if possible, the Seneca, on the other, and to renew the war against the Mohawk, should they still refuse to become parties to it. It thus appears that the Conestoga did not fear the Mohawk. It is learned from the Jesuit Relation for 1660 that about the year 1600 the Algonquian tribes had greatly humbled the Mohawk, and that after the Mohawk had regained somewhat their former standing the Conestoga, in a war lasting more than 10 years, had very nearly

exterminated the Mohawk, who since, however, had partially recovered from that defeat.

The Onondaga dwelling on the Grand River Grant (reservation), Ontario, Canada, have nine clans, namely: The Wolf, the Snapping Turtle, the Bear, the Deer, the Eel, the Beaver, the Sharp-shinned Hawk (erroneously Ball), the Plover (Snipe), and the Pigeon Hawk clans. The Wolf, the Beaver, the Plover, the Sharp-shinned Hawk, the Pigeon Hawk, and the Snapping Turtle clans have each only one Federal chiefship; the Beaver and the Eel clans have each two Federal chiefships; while the Deer clan has three. The reason for this marked difference in the quotas of Federal chiefships belonging to the several clans is not definitely known, but it may be due to the adoption of alien groups of persons who already possessed chiefship titles.

In Federal, ceremonial, and social assemblies the Onondaga, by right of membership therein, take their places with the tribal phratry of the "Three Brothers," of which the Mohawk and the Seneca are the two other members; but in the Federal Council, in which sit the Federal representatives of all the five (latterly six) Iroquois tribes, the Onondaga tribe itself constitutes, in function at least, a tribal phratry, while the Mohawk and the Seneca together form a second, and the Oneida and the Cayuga originally, and the Tuscarora latterly, a third tribal phratry.

The Federal Council is organized on the basis of these three tribal phratries. Functions of the Onondaga phratry in the Federal Council are in many respects similar to those of a judge holding court with a jury. These three phratries in session in council occupy fixed or prescribed positions with relation to an actual or symbolic council fire. On one side of this fire are seated the Federal representatives of the phartries of the Three Brothers. On the opposite side are seated the phratry of the Younger Brothers.

A question coming before the Federal Council is discussed first by the phratry of the "Three Brothers," namely, first by the Mohawk by themselves and then by the Seneca by themselves; then the matter is returned to the Mohawk, who then refer it across the actual or symbolic fire to the Oneida, who in turn discuss it by themselves and then refer it to the Cayuga, who discuss it by themselves, and latterly, to the Tuscarora, who discuss it by themselves, and who then refer the matter back to the speaker of the Oneida, who refers it back across the fire to the Mohawk speaker, who refers it in turn to the Onondaga phratry for confirmation or rejection, or, in case of error, returns it for correction to the Mohawk speaker for resubmission for correction. The confirmation of a common opinion or of one among two or more different opinions submitted by the discussing phratries by the Onondaga makes that the decree of the

Council. In refusing to confirm an opinion the Onondaga must show that it is in conflict with established custom or with public policy; when two or more conflicting opinions are rejected by the Onondaga they may suggest to the two phratries a course by which they may be able to reach a common opinion; but the Onondaga may confirm either of two differing opinions submitted to them. Each Federal chief has the right to discuss and argue the question before the Council, either for or against its adoption by the Council, in a speech or speeches addressed to the entire body of counsellors and to the public.

With the exception of two important bodies or kindreds of the Seneca, the Onondaga were the last of the five tribes originally forming the League of the Iroquois to accept fully the principles of the universal peace proposed by Dekanawida and Hiawatha.

The site of the former chief town of the Onondaga, with the name Onondaga, was shifted at different times from place to place in central New York. Within its limits formerly lay the unquenched brands of the Great Council Fire of the League of the Iroquois. During the war of the American Revolution General Washington found it necessary to send a punitive army under General Sullivan to chastise the Iroquois tribes for their cruel and bloody work in pursuance of their close alliance with Great Britain. The chastisement was so ruthless, and so thoroughly demonstrated by the total destruction of more than 40 Iroquois villages and the growing crops surrounding them, that the integrity of the League was disrupted and the scattered remnants forced to seek shelter in Canada and elsewhere under the protection of the British Government. Finally, on the Grand River in Ontario, Canada, the brands of the Great Council Fire of the League were rekindled by the allied portions of all the tribes of the Six Nations; and here that fire is still[2] burning. The portions of the tribes which elected to remain in New York relighted a fire at Onondaga and sought to reestablish the ancient form of their government there in order to formulate united action on questions affecting their common interests; but this attempt was only partly successful, since the seat of government had forever departed. The establishment at Onondaga of the seat of Federal power by the founders of the League of the Iroquois made Onondaga not only one of the most important and widely known towns of the Iroquois tribes but also of North America north of Mexico. At the zenith of the power of the Iroquois it was the capital of a government whose dominion extended from the Hudson River on the east to the Falls of the Ohio and Lake Michigan on the west, and from the Ottawa River and Lake Simcoe on the north to the Potomac River on the south and the Ohio on the southwest.

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Around the Great Council Fire of the League of the Iroquois at Onondaga, with punctilious observance of the parliamentary proprieties recognized in Indian diplomacy and statecraft, and with a decorum that would add grace to many legislative assemblies of the white man, the Federal senators of the Iroquois tribes devised plans, formulated policies, and defined principles of government and political action which not only strengthened their state and promoted their common welfare but also deeply affected the contemporary history of the whites in North America. To this body of half-clad Federal chieftains were repeatedly made overtures of peace and friendship by two of the most powerful kingdoms of Europe, whose statesmen often awaited with apprehension the decision of this senate of North American savages.

The sites of the village of Onondaga with their approximate dates are thus identified by Clark, Beauchamp, and others, and listed by Beauchamp in the notes to his map (Jes. Rel., Thwaites ed., LI, 294, 1899): In 1600 the site was probably about 2 miles west of Cazenovia and east of West Limestone Creek, Madison County, N. Y. Two sites of towns are accredited to 1620, the one about 2½ miles southwest and the other 1 mile south of Delphi, Onondaga County, N. Y. The site of 1630 was nearly 2 miles northwest of Delphi; that of 1640 was about 1 mile south of Pompey Center, Onondaga County, on the east bank of West Limestone Creek; that of 1655, in which was established the mission of St. Jean Baptiste, was about 2 miles south of the present Manlius, in the same county, on what is called Indian Hill; the Jesuit Relation for 1658 states that this town was large and was called "Onnontaghe . . . because it was on a mountain." This town, with its site, is probably the same as that visited by Greenhalgh in 1677 and described as large, unpalisaded, consisting of about 140 lodges, and situated on a very large hill, the bank on either side extending at least 2 miles, all cleared land and planted with corn. Greenhalgh learned that there was another village of 24 lodges situated 2 miles westward. He estimated the Onondaga warriors at about 350. The site of 1696 was 1 mile south of Jamesville, east of Butternut Creek, Onondaga County. Count Frontenac burned this town in 1696. The site of 1743 was east of the creek and north of the present reservation in Onondaga County, while that of 1756 was west of the creek. The site of 1779 was that of one of the three towns plundered and burned in April by the troops of Col. Van Schaick; they were situated within 2 miles of one another and contained 30 to 50 lodges.

The mission of Saincte Marie de Gannentaa was founded in 1655 on the shore of Lake Onondaga, 12 miles north of the mission of St. Jean Baptiste; it was also called Saincte Marie du Lac de Gannentaa. To this mission village, which was abandoned in 1658, the Jesuits

brought five small cannon. For the use of this mission the French Governor Lauson, April 12, 1656, granted to the Jesuit Fathers "10 leagues of space in every direction, to wit, 10 leagues of front and 10 leagues in depth, and in the place where they shall choose to establish themselves in the country of the Upper Iroquois called Onondageronons, be it in the town or near the town of Onondage, or at Gannentae . . . the said place to the extent of 10 leagues square is to be possessed by the said reverend Jesuit Fathers, their successors and assigns, in freehold forever." This grant was made evidently without the knowledge or the consent of the Onondaga and without any compensation or emolument to them, a course of procedure quite in contrast with that of the Dutch and the English colonists in New York, but, on the other hand, in close accord with the policy of Governor Winthrop, of Massachusetts, tersely expressed in the formula that "If we leave them sufficient for their use we may lawfully take the rest, there being more than enough for them and us." This doctrine was embodied into law by the General Court of Massachusetts in 1633, justifying its action by Biblical citations.

From the Jesuit Relations it is learned that under the operation of the principle of conferring citizenship by adoption into some definite stream of kinship common to the Iroquois state, there were colonized at Onondaga in 1658 persons and families from at least seven different alien tribes.

According to the same authority (Thwaites ed., LXVI, 203, 1900) the Jesuit missions to the Onondaga and the Seneca were abandoned in 1709, and in 1711 a French expedition built a blockhouse at Onondaga 24½ feet long and 18 feet wide, which Peter Schuyler ordered destroyed along with other building material, as "there was other wood ready to build a chappell." (In N. Y. Doc. Col. Hist., V, 249, 1855.) Father Jean de Lamberville (Jes. Rel., Thwaites ed., LXII, 1900) wrote of the Onondaga village of 1682 the following interesting facts: "I found on my arrival the Iroquois of this town occupied in transporting their corn, their effects, and their lodges to a situation 2 leagues from their former dwelling place, where they have been for 19 years. They made this change in order to have nearer to them the convenience of firewood and fields more fertile than those they abandoned." This was probably the town visited by Greenhalgh in 1677.

The League of the Iroquois had no chief magistrate or so-called head chief. Each tribal council was composed of both Federal and tribal chiefs, one of whom, usually a Federal chief, was the Firekeeper, like a speaker of a modern assembly, among whose duties it was to open and close the sessions of the Council by an appropriate and largely prescribed address. There were in each tribal council chiefs whose office was not hereditary, but who through merit had

been installed like other chiefs as chiefs of their tribe. At their death their office ceased. In every tribe there were able men who many times had as much if not more power than any member of the council. Sometimes these men have been called head chiefs of their respective tribes. After attaining this preeminence it was customary to install them as merit chiefs. Another name for this class of chiefs was Pine-tree chiefs. In the original organization of the League Council the last chief in the Onondaga list, Skanawati, was made the Fire-keeper of the Federal Council. He was also given the office of Chief Warrior, which made him the civil head of the warlike activities of the League, and he alone of the 47 original Federal chiefs had served in a double capacity, first as a Federal chief, and second, virtually as a secretary of war. Hence it is said that his body was divided in twain.

But at a later date two important groups of Seneca people were persuaded to join the League of the Iroquois. Each group was under the leadership of a very strong personality. These two men agreed to join the League with their peoples on condition that they together perform the functions of a modern secretary of state and secretary of war, respectively. This naturally stripped Skanawati of his position as Chief Warrior in the League. By the adhesion of these two chiefs the Federal Council then numbered 49, and this number was never changed, although the Tuscarora, the Nanticoke, the Tutelo, and the Delaware were later adopted into the League as separate tribes, and such of them as had chiefs were permitted to be represented in the Federal Council by their tribal chiefs.

The original constitution of the League recognized Federal women chiefs, who had an equal official standing with the men chiefs, and they had also the same right to attend the sessions of the Federal Council; but these women chiefs did not always exercise this right of attending the sessions of the Federal Council, but such kinship groups as had women chiefs also provided them with spokesmen or orators, who were the most noted speakers in their respective groups.

MYTHS

The myths of the Iroquoian peoples deal with three great mythic cosmic periods. A race of gigantic anthropic beings dwelt in the first—man-beings, let them be called—more ancient, and possessed of more potent orenda[3] than man, and though possessed with superior ability to perform the great elemental functions, characterizing differently the things represented by them, nevertheless they had the form, mien, and mind of man, their creator, for unconsciously man did create the gods, the great primal beings of cosmic time, the controllers or directors or impersonators of the objects and phenomena of nature, in his own image. To these man-beings, therefore, were unconsciously imputed the thought, manners, customs, habits, and social organization of man, their creator. Notwithstanding this fact, man regarded these beings as uncreated, eternal, and immortal; for by a curious paradox man, mistaking his own mental functions, his metaphors, for realities, explained his own existence, his wisdom, and his activities as the divine product of the creations of his own inchoate mind. The dwelling place of these first great primal beings, which was characterized by flora and fauna, respectively, identical with the plant and animal life appearing later on the earth, was conceived to have been on the upper surface of the visible sky, which was regarded as a solid plane. Here dwelt these first beings in peace and contentment for a very long period of time; no one knows or ever knew the length of this first cosmic period of tranquil existence. But the time came when an event occurred which resulted in a metamorphosis in the state and aspect of celestial and earthly things; in fact, the seeming had to become or to assume the real, and so came to pass the cataclysmic change of things of the first period into that now seen on the earth and in the sky, and the close of this period of strife and turmoil was the dawn of the gods of these myths. Into the sunless and moonless skyland, lighted only by the snowy white flowers of the great tree of light, standing high near the lodge of De'hao^{n}'hwĕñdjiawă''kho^{n}' ("He the Earth-holder"), the presiding chief of that realm, jealousy crept. This chief, reputed to be invincible to sorcery, took a young wife by betrothal in fulfillment of a vision of his soul. The name of the young woman was Awĕ^{n}'hā'i', "Mature Flowers," or "Mature (i. e., fertile) Earth." Through the crafty machinations of the Fire Dragon of the White Body, the consuming jealousy of the aged presiding chief was kindled against his young spouse. Unfortu-

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nately for her welfare, she, by inhaling the breath of her spouse before the completion of their antenuptial ordeals, became parthenogenetically gravid. The betrothed husband, not knowing the cause or source of her condition, questioned her chastity, and with reluctance resolved within himself to expel from his lodge and land his suspected but innocent spouse, and because of inherent inability to aid him, to change or transform at the same time the nature of all the man-beings who were his neighbors and associates. The disturbed state of his mind caused him to have another vision of his soul. In fulfillment of the requirements of this vision he caused the tree of light, then standing over the supposed aperture through which the sun now shines, to be uprooted, whereby there was formed an abyss into the empyrean of this world. By craft he succeeded in thrusting his unsuspecting young spouse into this abyss.

Some versions of this genesis myth say that this event occurred after Awe^{n}'hā'i' had given birth to a daughter, which by this occurrence was reconceived and to which she again gave birth on this earth.

In like manner the man-beings, the Corn, the Bean, the Sunflower, the Tobacco, the Deer, the Wolf, the Bear, the Beaver, and all their kinds he transformed into the forms and sizes and with the habits by which they are known to-day on earth, and then cast them down into the abyss. Only the Ancients, the so-called Elder Brothers, of these things remained in the skyland. Then the rage of De'hao^{n}'hwĕñdjiawă''kho^{n}' subsided and he had the tree of light replaced. This great cataclysmic change was brought about because none could divine a cure for his illness (jealousy) by "searching for his dream-word." These events brought about the establishment of the second cosmical period.

The expelled bride, Awe^{n}'hā'i', while floating through cosmic space or the upper sky was seen in her descent by the waterfowl and water animals of the primal sea, who were likewise man-beings, and who at once set themselves the task of providing a habitation for her. Some versions of the genesis myth assert that the waterfowl of the larger kinds flew up to meet her and to bring her slowly down as she rested on their united backs. While this was being done the best divers among the water animals brought up from the depths of the sea some wet earth, which was carefully placed on the carapace of the Great Turtle, also a man-being, who had previously volunteered to uphold the resting place which was being prepared for the woman. This wet earth at once began to expand in size in all directions, and on it Awe^{n}'hā'i' was gently placed. At once she began to walk about the tiny earth, and by this action she caused it to continue to grow in size; she even took handfuls of the earth and scattered it in all directions, which likewise caused it to continue to

expand until it had grown so large that she could no longer see its bounds. Then shrubs, red willow, grasses, and other vegetation began to appear.

In the fullness of time she gave birth to a daughter. After attaining womanhood this daughter was courted by various man-beings and other beings disguised in the assumed shape of fine-looking young men. But, by her mother's advice, she rejected the suit of all until a young man of the race of the Great Turtle sought her to wife. He was accepted and bidden to the lodge of her mother. At twilight he came to the lodge bearing two, some say three, arrows, of which one was tipped with a flint point. As the young woman lay down he passed two of the arrows, including the flint-tipped one, over her body; others say that he placed them in the wall of the lodge just above her body. He at once departed and said that he would return the next day. At twilight he returned, and taking his arrows at once withdrew, saying that he would not again return.

In due time the young woman gave birth to twins, one of whom caused her death by violently bursting through her armpit. The name of the culprit twin was O'hā'ä', and that of his brother, the elder, was De'haĕⁿ'hiyawă''khoⁿ'. Aweⁿ'hā'i', the grandmother, being greatly enraged by the death of her daughter, asked the twins which of the twain had committed this act. O'hā'ä' quickly replied and accused his innocent brother. So, seizing the supposed culprit, the grandmother cast him far away among the shrubbery. He did not die there, but grew rapidly to manhood. His grandmother hated him bitterly, but was very fond of O'hā'ä'. In time De'haĕⁿ'hiyawă''khoⁿ' was taught by his father how to build a lodge, to kindle fire, and to plant and cultivate the ground, his father giving him bean, melon, squash, tobacco, and corn seed. He gave his son likewise the third arrow, it is said, by which he must destroy the Great Water Serpent, the Fire Dragon of the White Body, when it should begin to destroy the things he was to create and cause to grow. De'haĕⁿ'hiyawă''khoⁿ' then toiled at his tasks, forming the various kinds of animals and birds and making various varieties of useful trees, shrubs, and plants. In all this work his grandmother and his twin brother sought to thwart him by all manner of devices, but by the timely counsel of his father he was able to defeat their efforts. De'haĕⁿ'hiyawă''khoⁿ' labored to prepare the earth for man, the human being, whom later he was to create. For ease of transit for man De'haĕⁿ'hiyawă''khoⁿ' had made the rivers and streams with double currents, the one current running upstream and the other running downstream; but his brother changed this well-intentioned device by putting falls and cascades in the rivers and streams. The grandmother, seeing that De'haĕⁿ'hiyawă''khoⁿ' had produced great ears of perfect corn, immediately blighted them and said,

"You desire the human beings you are about to make to be too happy and too well provided with necessaries." Notwithstanding the opposition of his brother and his grandmother to his work for the welfare of human beings, he in large measure thwarted all their schemes. Finally the grandmother, who had exhausted all her methods of opposition, challenged her grandson, De'haĕ^{n}'hiyawă''kho^{n}', to a game of the bowl and plum pits, the prize of the winner to be the rulership of the phenomena, processes, and the flora and fauna of the earth. The grandson willingly accepted the challenge. In accordance with custom, 10 days were allowed the contestants to prepare for the struggle of their powerful orendas.[4] At the end of this time the grandmother came to the lodge of her grandson, bringing her bowl and plum pits. He said he would use her bowl, but not her plum pits, as these were something alive and under the control of the mind of the grandmother, or the user. The plum pits in this game serve as dice. The dice of De'haĕ^{n}'hiyawă''kho^{n}' were the tops of the heads of chickadees, who had responded to his call for aid. He took six of the tops of the heads, and they remained magically alive. When he and his grandmother were ready De'haĕ^{n}'-hiyawă''kho^{n}' called in a loud voice, "All you whose bodies I have formed, do you now put forth to the uttermost your orenda, in order that we may conquer in this struggle, so that you may live!" Then, when it came his turn to shake the bowl, he exclaimed, "Now, verily, shall appear the good or ill fortune of all the things that I have done or made!" But the grandmother failed to score, while De'haĕ-^{n}'hiyawă''kho^{n}' made the highest score possible at one shake of the bowl, and so won the government and rulership of all living things.

Finally this great bet between De'haĕ^{n}'hiyawă''kho^{n}' and his redoubtable grandmother is dramatized and played at the annual New Year festival and also at the annual harvest festival or ingathering of crops. The two coordinate sides of tribal organization play against each other. At this great bet one of the sides, occupying the east side of the gaming mat, represents the side of the Master of Life, De'haĕ^{n}'hiyawă''hko^{n}'. But the two sides alternate in taking this eastern position. The late chief priest, Henry Stevens, of the Seneca Cattaraugas Reservation in New York, being asked whether it was more lucky to occupy the eastern side or not, replied, "I was on that side last year and we got beat bad."

De'haĕ^{n}'hiyawă''kho^{n}' was an imaginary man-being of the cosmogonic philosophy of the Iroquoian and other American mythologies. He was, in brief, the symbolic embodiment or personification of all earthly life, floral and faunal. The wise men of the elder time attributed to him the formation or creation and conservation of life and the living things in normal and beneficent bodies and

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things in terrestrial nature. His peculiar character as one of the great primal earth powers of the second great cosmical period of the genesis myth is best defined in terms of the manifestations and the activities of the various forms of floral and faunal life, reproduction, germination, budding, and growth, on the earth. His parentage was noble, although seemingly not definitely fixed. This interpretation and definition of the mythic concept embodied in the dominant character of De'haĕ^{n}'hiyawă''hko^{n}' is given here as that which most satisfactorily accounts for the motives and activities manifested in his life, notwithstanding the fact that he has been connected in an indefinite way with the sun or light and the sky by such well-known writers as Lafitau, Charlevoix, Le Jeune, Brinton, and others. These writers were probably misled by regarding the derivation of the name as conclusive evidence of the reason for its imposition on him. In the most definite of the cosmic mythical traditions of the Iroquois people De'haĕ^{n}'hiyawă''kho^{n}' was a twin brother of O'hā'á', although other and perhaps earlier and more primitive accounts made him a quadruplet along with his brother mentioned above, the number four being probably suggested, however, by the well-nigh universal cult of the four quarters.

De'haĕ^{n}'hiyawă''kho^{n}' has been erroneously identified by different authorities with Hiawatha, one of the founders of the League of the Iroquois and a Federal chief of its first council; with Agreskwe (Aregwĕ^{n}s'kwă', "The Reason or Cause for Absence"), the Iroquoian war god; and with Agatkonchoria, "Mask-Face," the Mohawk name of a society whose members are professed exorcists of disease, deriving their authority from Hadu'i'' (Onondaga) or Shagodiiōwe''gōwā (Seneca), the primal man-being of disease and a contemporary of De'haĕ^{n}'hiyawă''kho^{n}'. Megapolensis gives Athzoockuatoriaho as another Mohawk epithet of De'haĕ^{n}'hiyawă''kho^{n}'. The meaning of this term is not known.

One of the most important and significant of the final labors of De'haĕ^{n}'hiyawă''kho^{n}' on this earth was in winning his great victory in a contest of orendas over the hunchback man-being Hadu'i'', the unborn primal being Disease and Death, and whose forfeiture of life by his defeat was redeemed by his promise to aid mankind by curing, on certain conditions, diseases arising from the infection of the earth with the malign potency of the body of Hadu'i'' by his having first wandered over it. To this event the important masked-face societies of exorcists of disease among the Iroquoian tribes owe their origin. At the festival of the New Year the members of these societies essay to exorcise and banish disease and death-causing agencies from the several communities.

The great and most important festival of the New Year among the Iroquoian tribes, in accordance with their ancient faith and

customs, and at which is burned a male and a female dog, pure white in color, as bearers of thanksgivings of the people, is held in honor of De'haĕⁿ'hiyawă''khoⁿ' for his works, blessings, and goodness, which have been enjoyed by the people during the year.

In going from place to place on the earth doing his work one day De'haĕⁿ'hiyawă''khoⁿ' found that all the animals, seemingly, which he had formed had disappeared. Not at once suspecting the cause, he went in many directions seeking them. While thus unsuccessfully engaged a bird informed him that they were virtually held captive in a vast cavern in a rock cliff, wherein his brother had concealed them. Having discovered the place, De'haĕⁿ'hiyawă''khoⁿ' removed the rock that closed the mouth of the cavern and at once ordered the captive animals and the birds to come forth. While the creatures were thus issuing in obedience to the command of their maker, O'hā'ä' and his grandmother, noticing that the animals were again becoming plentiful about them, and divining the cause, hastened to the mouth of the cavern and at once closed it with the great rock. The few creatures which did not have the opportunity to escape became changed somewhat in their natures, which thereafter were wholly evil, uncanny, monstrous, and *otkon*.[5]

Seemingly this incident of the concealment of the animals is a figurative statement of the annual forced hibernation of certain animals and reptiles and the migration of certain birds, and also shows that De'haĕⁿ'hiyawă''khoⁿ' possessed the power of changing the seasons by bringing back the summer. Since all game animals were intended to serve for the perpetual sustenance of human beings, then about to be formed, De'haĕⁿ'hiyawa''khoⁿ' enjoined on them the duty of permitting themselves to be taken or killed, provided that human beings in killing them should do it with dispatch and that they should not be killed in sport. In furtherance of this injunction De'haĕⁿ'hiyawă''khoⁿ' questioned some of the animals to learn in what manner their posterity would defend themselves against human beings. The bear, for example, replied that his posterity would flee to escape; thereupon De'haĕⁿ'hiyawă''khoⁿ' stuck the bear's legs full of fat and meat in order to make him slow and clumsy in running. The deer answered that his posterity would stand and not flee and would instead bite human beings who hunted them; then De'haĕⁿ'hiyawă''khoⁿ' twisted out the teeth of the deer's upper jaw, thus rendering his bite comparatively harmless. A similar change was made in the buffalo and the elk.

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THE MYTH OF THE EARTH-GRASPER

[i. e., of De'haĕⁿ'hiyawă''khoⁿ']

Thus verily it came to pass in ancient times. This is the manner in which the earth formed itself and became in this place. Here in this very place was the home of a kindred group who were at all times few in number, and they had no one who had mystic power who could have been able to outmagic the orenda of whatever kind of thing or being might put in an appearance on the earth. Always, then, also it was so with them that one would think they were very destitute.

That was the cause then that the Elder One decided to make the attempt to do in the manner of the saying of the time that if one is down-fended that one has mystic power and can not fail in anything, because indeed one is a wizard. He himself, De'haĕⁿ'hyoñdyé'soⁿk, the Elder Man in his kindred group, had two sisters' children. One of the children was a man child and the other was a woman child in her turn. And that came to pass that the Elder Man said, "That verily so it is, is the custom from early times, and then you two children, of whom I am your uncle (mother's brother), that then I make a rule for you two, and that is that I will conceal your persons during the period of your youthhood. Never shall a human being see you until the time that you two grow to manhood and womanhood, and not until then shall you two mingle among people."

Then he concealed their bodies, the old man saying, "And that state to which I give you up is called by the name down-fended. And that signifies that you two shall possess goodness of mind and that then you two shall not have any stain on you of evil. That then shall take place with regard to my life. We shall not again see one another, and the reason that this shall come to pass is that there is a matter outstanding of ill omen toward me. That then shall take place when I will die that my body shall lie at the top of the very highest tree; thereon shall my body lie. Then no one dwelling in this place will be able to enchant me.

"That moreover shall be that whichever one of these you two persons, of whom I am your mother's brother, will feel the need perhaps of hearing my voice again, it will be possible that that shall take place."

Then the smaller of these two children, the woman child, she began to weep, saying, "In what manner of way shall I do to see thee again, my mother's brother? Not very well, poor me, can I be able to climb the place where you shall be?"

At that time the Elder Man said, "Thou shalt be able indeed if thou shalt be a good child." At that time they separated.

Then this Elder Man told his young sister, saying, "Now I have completed the matter relating to your children. Now then to thee I leave the entire matter. Thou must treat thy children well and kindly. That shall come to pass should your manner of doing be remiss in the care of your children that a very important matter will come to pass about the lives of these two. Verily that is coming to pass that we shall be separated one from another, and also we shall not see one another again. Not also shall we converse together again. That until the time shall come that the unfulfilled matter which is to come to pass here upon the earth, then and only then you will hear my voice again, until the time shall have come."

At that time the Elder Man became ill, and then it was not long until he died. At that time Elder Woman said, "What manner of thing shall we do in this thing that has befallen us?" At that time then her son, the down-fended, said, "I verily, perhaps, so shall do as he has ordered. That verily he said, 'On the top of the tree shall lie my body.'"

Then the Elder Woman set to work making the casing (coffin), and bark was the kind of thing out of which she made it, wherein they did enclose his body. Then when she completed her task they took up his body and they placed it in the casing of bark. At this time, then, the Elder Woman said, "Now verily I have completed what was needful for your (two) uncle. Now verily the time has come that we shall separate. Now it will be impossible for us to converse again." Then this male youth, the down-fended, took up this casing, placing it on his shoulder, and then he started and went toward the place where stood the very tallest pine tree. As soon as he arrived there he climbed it. At the very top of the tree he placed the casing with the body. Now as to the Elder Woman, she watched what was taking place. Then verily she became greatly astonished at what she saw. Then at that time this male youth descended.

Then at this time verily she concealed again his body. She again put him in the place where he was accustomed to abide.

Then during the time that the Elder Woman dwelled by herself she was surprised that a man came in the lodge and said, "Whither have they your family gone?" Then this Elder Woman replied, "They all are absent." Then this man answered, saying, "What I am coming to do, you know, is a matter of ill omen; that is, he our chief, the Owner of the Standing Tree, has sent me. I have come to say that it has become necessary to him that all the people dwelling here should receive the notice that it might either be possible that one should 'seek his word,' or next to that that one should 'discover his word.' That then verily thou shalt tell when thy family will return. That is also needful that everyone should receive a

revelation and that it is certain that it is unknown what will come to pass if that should take place, it may be, that no one should reveal his word to him. We two, I say, know that they have begun to visit him."

Then at this time the Elder Woman spoke, saying, "I do not know what thing, perhaps, I should do. With regard to our Elder Man, he is at the tree top; and regarding my children, they are still downfended." Then the strange man said, "There, you know, perhaps it is proper that they will be included in the thing that is desired by the Owner of the Standing Tree." At this time, then, the man departed.

It was not long when the child, the daughter of the head of this family, began to weep. Now verily the Elder Woman asked, saying, "What kind of thing do you desire?" Then this girl child did not answer. Then this Elder Woman now began designating customarily various things and saying, "Is that the thing that thou desirest to see?"

It was a very long time that it was impossible for the girl child to cease from her weeping. At that time, then, the Elder Woman now spoke, saying, "It may be perhaps that thou desirest to see again thy uncle?" Then at that time the girl child ceased from her weeping.

Then the Elder Woman spoke, saying, "Exceedingly is it difficult. Not, verily, am I myself able to carry thy body up." Then the male child said, "I verily will do the kind of thing that is needful to be done."

Then at that time he took up the person of the girl child and he climbed to the very place where her uncle was fastened to the tree top.

They two arrived at the place where lay the case, and then the girl child looked on her deceased uncle and she became contented in her mind. At that time, then, they two descended again.

It was not a very long time after when this man again came there and said, "Now it is indeed that you and your offspring are the only ones who have not yet visited the place where Hodä'he'[6] is giving his feast, and so now verily it is very necessary that some one from among you should visit that place. It is possible still that he who is giving the feast might be pleased mentally."

Then this Elder Woman said, "Who are the persons severally who have visited that place?" Then this man replied, "That I suppose would be good that thou shouldst go there. Then what took place would be definite. Thou then could converse together with him who is giving the feast." Then this Elder Woman said, "Truly, just that also will come to pass." Then the man said, "Thou and I verily too will go together." Then they two went to his home.

And so when they two arrived at his home, then the man said, "Now, do thou know, I have brought her person here for whom

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thou didst send me, for that thou desirest that her offspring should come and be present at thy feast?" Then this Hodä'he' said, "Now verily all, as many as dwell here, have paid a visit here. So then not one of thy family has yet paid a visit to this place. It is possible, I think, that you and they have the power to give the answer to the workings of my mind."

Then this woman said, "What persons then are they whom you say have visited this place?" Then this Hodä'he' said, "I believe now that all persons have been here. Now verily those who have been here are the Sun (the globe of day) and the Moon (the globe of night) and the Star and the Tree and the Bush and the Grass and the Animals and the Birds (flyers) and those who run about over the earth and the Springs of Water and the Flowing Waters and the Light and the Clouds and the Corn and the Squash and the Tobacco and the Night and the Daylight and the Thunders and the Water and the Meteor or Fire Dragon and the Blue Sky and the Air. And that is the reason I think all have now come. There is verily only one still lacking. The Wind has not yet visited this place, of all those who have been here. And I desire that that perhaps should come to pass that one should reveal to me my word. I intend probably that I will thrust through the ground all the things which this place holds, and this shall take place because now, it is known, verily they have failed to aid me here in this world.

"It is probable, now, it will be possible that it will aid the others, the new things that will sprout up of all those things which have life which are not subject to the lethal powers of the earth.

"That then will come to pass here on this earth. All shall be changed, new things in their turn will sprout up." Then this woman replied, "I suppose that it will not be long when the time will come if, as you know, it may be done in turn, that my several offspring should seek to reveal thy word. I have two children, and the only thing is that they are still small children."

Then this Hodä'he' spoke, saying, "Just so, too, it will be all right. I will verily wait." Then he continued and he again gave utterance to his voice, saying, "Look thou verily at the space of time that this standing tree still has; now verily all its blossoms are in bloom, and until the time comes that these blossoms fall off, that is the term when this my feast will come to an end. And the only thing that keeps things in good order is that those who are enjoying themselves give diversion to my mind."

Then the woman said, "Now then I will return to my home. That then shall come to pass. Truly, I suppose, my two children shall make the attempt when I think that the time has come." Then, of course, she went home.

Then when she returned to the place where stood their lodge, then verily she heard these two down-fended ones talking together. The male person was saying, "Now our uncle needs thee up there. Now then go thither." Then his sister said, "Knowest thou then what our uncle desires?" At that time this male person spoke, saying, "I do know. It is good, too, that thou thyself should hear when he utters his word. Now then, go thou thither at once."

Then verily she went out of the lodge and she went thither to the place where stood the tree at the top of which he lay. And when she arrived at the top of the tree, at the place where lay the bark coffin, then she said, "Is it true that thou hast need of me?" Then he replied, saying, "It is true. I need thee. And the reason is that the time has now arrived for the unfulfilled matter concerning thy person. Now then I will tell thee what will come to pass. Now then thou shalt depart from here. Thither verily then thou shalt go to the place where stands the lodge of him who is giving the feast, whose name is Hodä'ʻhe'. As is known, the flowers of his standing tree give the light of day to the people who dwell in that place. Then when thou hast arrived there thou shalt say, 'Now then I have arrived.'

"Then the man will say, 'From what place hast thou come?' Thou wilt reply, 'I verily started from the place where my uncle has a standing tree.' Then he will say, 'What kind of thing then brings thy body?' Thou wilt say, 'Only that brings my body which is the cause that thou art giving a feast.' Then he will ask thee, he will say indeed, 'What kind of thing then art thou named?' Thou wilt say, 'I verily am the one whom they call Awĕⁿ'hā'ïʻ (Mature Flowers)'. Then he will say, 'I am thankful. Now verily has been fulfilled the thing for which I am giving the feast. Now then thou shalt bear away with thee all those things which I shall cause to pass through the ground (out of the world).' I will then tell thee one other thing, and that is that you must give particular attention when he will say, 'Here verily is thy mat (couch).' At that time he will say, as is well known, 'That then will be the first thing, that thou shalt prepare food for me, thou wilt make mush; chestnuts will be its material.' That then when thou shalt make mush for him it will sputter and it will stick to your body. Do not then give utterance to words should it by any means be too hot. And when the mush will be cooked he will call to him his two dogs, his servants, and they two will lick over thy body repeatedly and they will wipe away the mush. Do thou have the uttermost courage. Do not give utterance to a word. If it so be that thou wilt be able not to cry out, then thou wilt have passed through that ordeal.

"The second thing that is a serious matter is when he will say that, 'I have dreamed. Verily, indeed, I was aware that they

uprooted the tree, my standing tree, the one bearing mature flowers. Verily, indeed, I was aware that there shall my wife and I seat ourselves at the place where the earth was broken through, even where they had uprooted the tree. Verily, indeed, I was aware that therein the feet of my wife hung.' That, then, I will tell thee, do not thou falter at all when it thus comes to pass." At that time, then, the maiden descended.

When she reentered the place where her brother was abiding she said, "Now the time has come for me to depart. Thither shall I go to the place where Hodä'ʻhe' has his feast." Then this young man said, "To do thus is also all right. And that, I believe, will come to pass, that thou shalt depart from the earth which is here present. That then shall come to pass, that at whatever time thou wilt remember me thou wilt customarily say 'De'hado^{n}'hwĕñdjiyĕñ'-do^{n}'s.'[7] That then as to that shall come to pass. As to that, habitually all shall become aware of it when thou wilt remember me." Then at that time they two separated.

Then at that time the maiden departed. The time was not long before she arrived there at the place where stood the lodge of Hodä'ʻhe', who was giving a feast. Then, of course, she looked about and she then saw that his standing tree was a mass of blossoms, and then she saw there a large body of people assembled. Then at that time she went into the lodge. At that time then she said, "Now behold I have arrived." Then he, the owner of the lodge, said, "From what place didst thou come?" Then this girl said, "It is I, verily, who departed from that place where the tree of my mother's brother stands." Then this owner of the lodge said, "What manner of thing then urged along thy body that thou hast arrived?" Then the girl said, "That merely was my purpose in coming here was the feast which you are giving." Then the owner of the lodge said, "What manner of thing then art thou named?" Then the girl replied, saying, "I am indeed the one whom people call Awĕ^{n}'hā'i'." Then this owner of the lodge said, "I am thankful that now thou hast arrived. Now then that is accomplished for which I gave the feast. Now then that has become a thing of the past. And now many persons have paid a visit to the place where stands my tree. And that then shall be, that now thou shalt take all away with thee, for have I not now thrust through the ground all the things that this place held, the things that take a place here? And that then as to those things all shall now be changed (metamorphosed). Both shall become new again, those things on the earth present here shall become new again, for is not this my standing tree now bearing a mass of dead flowers?"

Then he assigned her a mat for a bed, and said, "This mat spread here verily is thy mat for a bed. Now it has been a long time that

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I have been expecting thee to arrive here." Then verily she seated herself in the place designated by him.

Then the owner of the lodge said, "That then now I tell thee, that I desire that thou shouldst prepare food, that thou shouldst then prepare mush. The material shall be chestnuts. That then when the food will be cooked for thee, thou and I will eat together when we eat."

Then he said, "Now verily thou must begin it." Then she said, "Where then is what I will use?" He spoke and said, "Si''hâgwă'. Yonder is a doorway and there beyond the door lie all that thou shalt use." Then she entered the place he designated.

Now then she got a pot and she hung the pot (over the fire). And she put water into it. And then when the water became hot, then she cut chestnuts and then she grated them and the meal which she made she put into the water. Then at that time it commenced to sputter, and the hot mush stuck to her body all over. She was burned indeed now and she did not falter. Then when the mush was cooked for her then she removed the kettle from the fire and said, "Now verily the food is cooked for thee." Then the owner of the lodge said, "What thing is the cause that those things appear on thy body?" Then the girl said, "That verily was caused thus by my having prepared food." Then the owner of the lodge said, "Verily it will be possible that it will be removed by my servants, the dogs, by their licking it off of thee." Then Awĕⁿ'hāi' said, "Let it also happen thus." At that time he bade his servants, the dogs, to come. So now they two animals came into the lodge, and then she saw that they two were frightfully large. Then verily they licked her body, and it was so painful that one would think that just a little she winced. Then they two removed all the mush that had fallen repeatedly on her body. At that time the owner of the lodge said, "I am thankful that now thou hast accomplished the matter."

Then verily they two took food.

And then when they two finished eating, the lodge owner said, "Verily thou didst see a large body of people assembled on the field; and as is well known they are about to amuse themselves; they will play at lacrosse ball. Verily they will give diversion to my mind. That then shall come to pass that so long as they shall be assembled here do not thou converse together with anyone; if it shall be that some one will address words to you, it will not be good that it so come to pass."

At that time then they played lacrosse ball on the field. And then during the time that they were at play different ones there came there and addressed words to her and the girl was not moved to make reply. Then at the time when the affair was over then verily all dispersed.

Then this known man again heralded the matter, saying, "Tomorrow still again you will return here."

Then when morning came then again a large body of people assembled. At that time again they amused themselves. They played at lacrosse ball.

Then during the time that they were playing this owner of the lodge, Hodä'he', said (to the girl), "Thou shouldst go to bring water from the spring yonder." Then she took up that in which she would bring the water. Of course she passed the place where were many persons. In a very short while she arrived at the place where there was a cliff. Just there she saw the outflowing water. Then she dipped up the water and then started back. Then as she had come perhaps one-half of the distance back, then one man of the persons who were at play came there to the place where the girl was walking and he said, "Wouldst thou consent then that I should drink what thou art carrying?" Then verily she gave to him and then he drank the water. When he finished drinking the water, then he gave the rest back to her, and he said, "I am thankful." Then the girl replied, saying, "So be it." At that time then she threw away the water that she had been carrying and went back and dipped up again there fresh water.

Then again she started homeward. When she had reentered her lodge, then the owner of the lodge said, "Verily thou didst do then the kind of thing that I had forbidden you. I said verily, do not thou reply to anyone soever who will address words to thee." Then this girl, she who is a woman, said, "Now I also will not do thus another time." Then this man said, "I will then tell thee that thing. That verily thy mother has not yet made a visit here, that she should confirm what has taken place since you came here. Perhaps then it will suffice for good that thou shouldst return there and tell (thy mother) that there is only one condition upon which what you have promised will become valid. That now thou will not do this again another time in that you made a mistake." At that time then the girl said, "Thus too also I will do. I will just go back there where abides my mother." Then she returned home.

When she arrived she said, "Behold, I come to tell what has come to pass in the place where I live. And that is that I went to dip up water at the place of the flowing spring and then when I dipped it up then verily I started back home. Then as I was on my way back, at the place where they were playing lacrosse ball one man then came there and asked for water. Then I gave it to him. That then when he drank the water he gave me back the water and he said, 'I am thankful.' At that time then I replied and said, 'So be it.' That then when I got back the bucket I threw the water away right there, and then I went and dipped up other water. That

then when I returned home the owner of the lodge said, 'Thou hast not accomplished what I said, that thou do not utter a word should anyone soever address words to thee.' And right after this he said, 'That there is only one way thou canst make amends, and that is that thou shalt go back to the place whence thou didst come and tell thy mother that she has not yet verily paid a visit to this place and that not yet also has she confirmed thy living here in this place.'"

Then the Elder Woman said, "Certainly, indeed, I have delayed too long. Now, as to that, I have prepared that by which I shall confirm the matter. Now, as to that, here lies a basket of bread mixed with huckleberries. Now then I will go there to the place where stands the lodge of him who is named Hodä'ʻhe' that I may give satisfaction to his mind. Verily his mind has become aggrieved. That then perhaps shall come to pass. Verily thou shalt continue to abide here. I, so weak, will make a visit there first." Then at that time she bore with a forehead strap a basket of bread, marriage bread, and she then departed.

When then she arrived at the place where stood the lodge of Hodä'ʻhe', then the Elder Woman said, "Now behold, I have arrived. Now also I bring the thing that confirms the matter, now then I agree to it that my daughter, Awĕⁿ'hāiʻ, now lives together with thee." And then she set down the basket in front of the place where Hodä'ʻhe' sat.

Then the lodge owner took out the marriage bread and he said, "Now verily the matter has been adjusted. Now the public have been awaiting this a long while. For that, as is the custom, all will share it by eating." Then he said, "Then I will tell thee that thy daughter verily goes about from place to place[8] once thou didst depart. That then when thou returnest there thou shalt tell her that she shall depart thence. That then will come to pass. Verily she shall make a straight course hither, that she do not anywhere stand before she arrives here." At that time he said, "Now then I will tell thee that now I will prepare for thee a burden of dried meat, which thou shalt bear away with thee. That too when thou carriest this back into thy lodge, then all thy people shall share it by eating. So then at that time verily the minds of all will be pleased."

Then at that time verily the dried meat he placed in her basket, and it all was dried meat. When this basket was filled he said, "Now verily thou must return home. When then thou hast returned to the place whence thou didst depart, then verily thy daughter must depart thence. Now as to that nothing remains unsettled. Everything is peaceful."

Now then the Elder Woman again bore a basket by the forehead strap. Then she departed for home. When she returned she said, "My daughter, Awĕⁿ'hāiʻ, now behold this, I have settled the whole

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matter. Now then verily thou must at once depart hence, going to the place where stands the lodge of thy husband, Hodä''he'." Then the girl departed.

Now verily she traveled along all alone. Then when she had not gone very far there stood a man—one might think it was her husband. He said, "Art thou now on thy way back home? Behold this, I have come to meet thee on the way." She did not stop and the girl did not make answer. Then when she looked up he transformed himself. He became a fox.[9] She looked there until it ran away yonder. Now again she had not gone very far when verily again another man she saw standing there beside the road. Then again he said, "Now thou and I have met. For behold, I have come to meet thee on the way." Again she did not stop. Also she did not make answer. Then again she looked and she saw him transform himself. This one became a wolf again. There she kept on looking until it ran away yonder. Thus it was she continued to travel continually. Now again she had not gone very far when she was surprised to see a man coming toward her along the path. And this one she recognized, this one now coming was the owner of the lodge to which she was then going. Now verily they met and then the man said, "At home I became anxious that thou shouldst again return there, and that is the reason I have come to meet thee." Again she did not stop and again she did not make answer. Then again she looked and she saw there that he transformed himself, and as to that one he became again a bear. She saw him run away yonder. There it disappeared.

Then when she arrived home again she at once said, "Now, behold this, I have returned." At that time the owner of the lodge said, "I am thankful that now thou hast passed through the ordeal." Now verily at that time she remained there for some time. It was the custom that when again they lay down to sleep that there when they lay down that they placed their feet sole to sole, that there when they arose to a sitting posture what they kept breathing met and commingled.

Suddenly then her body gave evidence that she would become a mother. When the time was near at hand when she would become possessed of a child, then the owner of the lodge said, "I have dreamed a dream. So then verily I desire that the people should seek[10] my word. And the reason for this action is that the kind of thing of which my soul has visions should become manifest. For, as is well known, it is a specified dream."

Then at that time verily he gave a feast to the inhabitants. Now then it began that they sought for his word. The time was long and perhaps all, men and women and game animals, made the attempt. Owing to evil influences it was not possible to give satisfaction to

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his mind. So, at that time the Fire Dragon (Meteor), whose body was white, arrived there and said, "Let me in my turn make the attempt to find thy word. That then verily is not a certain matter that thy life may have seen us (the need) that we should uproot thy standing tree, Tooth (Tiger Lily)?" Then at that time he who was giving the feast said, "I am thankful. Now has been fulfilled the suggestions of my dream. Now then I will tell you (pl.). Verily I thought that I saw it come to pass that they did uproot my standing tree; that there then it came to pass that there was made an opening through the ground. Verily I thought that I saw that I and my wife there at the edge of the chasm (broken ground) sat down together, her feet verily hanging down into the chasm. At that time then we two ate food at the edge of the chasm of the broken earth. This is the character of my dream. I saw all the things that shall come to pass."

Then at that time a large body of men were assembled there, and said, "Come, under the circumstances, then let the suggestions of the dream of our chief be undertaken."

Then at that time the men severally grasped it and then uprooted the standing tree of Hodä'"he' (the tree that stood for Hodä'"he'), and that came to pass, it left an opening through the ground, there was made a chasm through the earth. At that time then the men said, "Now verily we have fulfilled the requirements of what caused our chief to dream." Then this owner of the lodge said, "Now verily all that which is of Fate has come to pass. Now verily the flowers of the tree that stood for me have withered. Now then all that the earth at present here contains shall change, all verily shall become new. All things shall be metamorphosed." Then he said, "Now then verily we two, my wife, will eat together at the edge of the chasm."

Then at that time she herself, Awĕ^{n}'hāi', verily brought and set in order the food beside the place of the broken earth. Now then she seated herself there and she said, "Now all that thy dream suggests has been fulfilled."

Then that one seated himself there and he said, "Now all kinds of things that are ordered are fulfilled. Now then thou and I shall eat together, and this too is ordained. That then when it will come to pass thus that those things which will have become low they will think of this place."

Then at that time he stood up and said, "Now then thou dost depart from the earth present here." And then at that time he thrust her and then her body fell there into the place where the earth was broken. And there verily in the chasm she disappeared (was drowned). Then the men set up the tree of light again.

Now then on the way as her body was floating down there she saw the Fire Dragon, whose Body was White, who seized her body in flight and said, "Dost thou then travel? Art thou departing from home? I will aid you then in all things in which I am able to do so. Verily that will be in accordance with the measure of the power which I possess, so that thou shouldst continue to live when thou arrivest below. And the reason that this shall come to pass is that verily thy former husband accused me of the things for which he cast thee down. I am bringing with me then that upon which thou shalt live when thou dost arrive below."

Then at that time she saw that he held corn and meat, both dried. At that time verily she received both. Then at that time he said, "I will accompany thee and I will turn back at one-half the distance to the place whither thou goest."

Then verily she passed on. Not very long after and not much farther did she go when the other one said, "So far only on the way am I able to be of assistance to thee. And then thou bearest with thee power, if it will be possible that safely thou pass through this ordeal. Not as to that will the time be long when it will become again as it was in the place whence thou didst depart." Then at that time the woman thanked him (by nodding her head) and then that one, the man,[11] went back.

Now verily the man passed on. And so there were there below many Ducks of all kinds. So then a man,[12] a Duck, there present, and who was at all times looking upward, suddenly now he cried out, he said, "It would seem that a Man Being is falling down from above." Then at that time Hahowen (Loon) he cried out, saying, "Come, now, do ye rise up, do ye go to meet her, so that gently she will come to stand here when her body arrives here."

Then at that time the Ducks of all kinds flew and they raised themselves upward and there, high above, they met her; and the Ducks joined their bodies together severally and at that time thereon she seated herself on their united bodies. Then verily slowly downward they returned. When again they alighted below it continued that they went about with their bodies joined together, floating about, and thereon the woman sat, going about.

Then at that time Hahowen (Loon) shouted, saying, "Now all together come hither." Then at that time all assembled in one place. At that time Hahowen spoke, saying, "Now verily we are assembled, we who were the first[13] to arrive here. Now then verily it becomes necessary that we should give assistance to her who is of the second arrival here. Now then will become manifest what is the extent of the power of each one of us, in order that by all means verily the woman should continue to live. He, Dehaenhyagahaa,[14] verily was

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the first one who was able to see her while her body floated down hither. Now then let some one perhaps plan how we should do that this woman should continue to live. In what place shall we place her to abide?"

Then at that time the various kinds of Ducks made the attempt. Verily they were not able to devise a suitable plan. Then Hahowen said, "You in your turn who are able to travel about in the depths of the water will make an attempt. It may be, in turn, you might discover what you should devise that could keep her body from sinking." Then at that time all made attempts. Then Hanohgye (Muskrat) said, "I will fetch earth from the bottom of the water. That then shall come to pass. If it so be I am able to bring back with me earth, then we shall be fortunate. For is it not well known that she verily bears with her (creative) power?"

At that time then Hanohgye dove down into the water. The time was long. Then his body came to the surface. He was already long dead. At that time Hahowen said, "Now, do ye seek out what thing came to pass that he is not alive."

Then Nagayahgih (Beaver) said, "Let me, too, verily, perhaps, volunteer." Now, then he searched Hanohgye (and he found) that he held earth in both paws, and in his mouth the earth was packed full. Then Nagayahgih then said, "What thing shall we do? For, behold this, this one whose body has come to the surface brings earth."

Then at that time Hahowen said, "Come, then, now let some one volunteer to hold up this earth so that verily it will be possible that thereon we may be able to place this woman."

Then Nagayahgih said, "I will be the first to make the attempt." Then at that time they took care of all the earth that Hanohgye brought back, and they placed it on the back of Nagayahgih. In a very short while after he cried out, saying, "It seems, perhaps, that I am not able to do it, because it is excessively heavy." Then at that time they took off the earth. Then he, Hanyadengona (Great Turtle), in turn spoke, saying, "I, perhaps, then, will now make the attempt." Then at that time they who were at work placed the earth on his back. Then at that time this Hanyadengona said, "Then also it is all right, I will be able to uphold it. That then will come to pass. If it so be that the earth will grow in size, thus, too, will I also continue to increase in size in the time henceforth."

Then at that time Hahowen said, "Now, verily, perhaps we who came on ahead have done all that is possible." Then at that time they placed the woman thereon. Then Hahowen said, "Now, verily, I suppose we have arranged thy affairs, thou whose body has stopped here." Then at that time the large body of mutual helpers who arranged her affairs went away.

Then this thing whereon the woman abode now began to continue to grow. Just as the earth had reached or attained a suitable size, she then gave birth to a child. The child was a woman child. Then verily she there cared for her. And then the child continued to grow rapidly.

It was not a long time verily before her daughter became a maiden. That came to pass. Now, verily, customarily she went about from place to place; she went about examining carefully the size of the earth where they two women lived. She was surprised then at seeing a man there watching her. Then he said, "Wilt thou not consent that thou and I should marry? It seems verily that thou art seeking for somebody."

Then at that time she looked him over carefully; she saw him and saw that his raiment was yellow in color. Then at that time she spoke, saying, "Not verily of my own will should I answer you anything. I will then tell my mother first. It is she verily who shall will it." At that time then she turned about and then they went home. Then when she reached the place where her mother abode she said, "I saw, behold, a man standing far away yonder. He asked verily that he and I should marry." At that time the Elder Woman spoke, saying, "What thing didst thou answer?" Then at that time the maiden said, "I said that my mother verily will decide what thing I will reply to thee." Then the Elder Woman said, "Thou didst do right in the way you did it. What then did he look like and what kind of raiment then did the man have whom thou didst see"? The maiden said, "He was handsome and his raiment was yellow."

The Elder Woman said, "I will not consent to it. Go back then there and say, 'My mother does not consent to the thing for which you ask,'" Then at that time verily the maiden went back there. When she arrived there again at that place where the man was standing she said, "My mother did not consent." Then the man now said, "Not, too, is my mind affronted." And then he turned around and departed. Now, the maiden looked and saw him transform himself there. He was not a human being; he became again a Fox. At that time then the maiden returned to her home.

A few days after then she again went to travel about. She went along examining things on the shore of the water. While she was moving along she was surprised to see a man sitting there on a rock. Then that one said, "It seems, perhaps, that thou art looking for a companion. Wouldst thou then consent that thou and I should marry?" Then the maiden said, "My mother verily must decide. I will go back to tell her then first what thing thou art asking of me." Then she looked at him. She saw then that his raiment was of gray color and that his face was striped with black. Then at that time verily she returned home. When she reached home she imme-

diately said, "I saw, behold, a man sitting far yonder. And so he asks that he and I should marry." Then the woman said, "What then didst thou say?" Then the maiden said, "I said, 'My mother verily will decide that.'" Then the Elder Woman said, "In that also thou didst right in what you did. What then was the kind of raiment the man wore whom thou didst see?" The maiden said in reply, "His raiment was gray in color, and verily his face was striped with black." Then the Elder Woman said, "I will not consent to that. Then do thou go back there and say thou, 'Not, she says, she will consent to the thing for which thou didst ask.'" Then the maiden returned to that place where the man sat. When she reached there she said, "My mother did not consent that thou and I should marry." Then the man said, "Not verily, perhaps, has anything gone amiss in what has taken place." At that time then he turned around and then he transformed himself. She looked and saw he became again a Raccoon. Then at that time the maiden returned home.

A few days after the maiden again went out to fetch wood. Then there where she obtained the wood she verily made herself a bundle. Just as she had finished her bundle then there arrived a man,[15] and he said, "Wouldst thou consent that it be I, that we two should marry?" Then at that time she looked at him and she saw that his body was dirty and that his mantle had long scallops all around it. Then said she, "I will not decide. I will go to tell my mother, verily, first; she will verily decide that." Then at that time she took up the bundle of wood and departed homeward. When she returned home she said, "I saw, behold, a man standing far yonder. Truly his body was dirty and the flaps were broad on his leggings, and his mantle had deep scallops all around, and he said, 'Let thou and I marry.'"

At that time then the Elder Woman said, "What did you say in your positive statement?" Then the maiden spoke, saying, "I said, 'My mother verily will decide the matter about which thou art speaking.'" At that time the Elder Woman said, "My daughter, I am thankful that verily thou didst accomplish the matter. For verily, that man, as is well known, is immune (invulnerable). Now then I confirm the matter that you two shall marry. Now then verily invite him to come." Then at that time the maiden returned to the place where the man was standing. Then when she again arrived there she said, "My mother confirmed the matter about which thou art asking. Now then I invite you to come. Now then thou wilt go there to the place where my mother and I abide." Then the man said, "Not, perhaps, it should thus come to pass that immediately I should accompany thee home. I will first go and

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return from the place whence I started (my home). Until I will complete my preparations there just then I will go to visit the lodge of you two. I will tell thee then that I shall not settle down there where the lodge of you two stands, you, mother and daughter. I will only go there and return when I go there." Then at that time the maiden returned from that place. When she returned the Elder Woman said, "What thing has come to pass that he does not accompany thee?" Then the maiden said, "He returned home. There, it is said, he will first pay a visit to the place whence he started. As soon as, it is said, he will complete his preparations, then he will come hither. Not, it is said, he will settle down here. Just, it is said, he will only pay a visit here."

Then the Elder Woman said, "That verily I have kept saying, it is well known that he is immune (invulnerable)."[16] At that time then verily they two awaited the time when he should come. Just then when it was growing dark then they two went to lie down to sleep. Just after they had lain down then he came in and he said, "Here, now, behold, I have arrived. Then I will tell thee what shall come to pass. That I will leave here my arrows to lie here during the night. Tomorrow, early in the morning, I shall come for them." Then at that time she saw that he held two arrows, one having a flint point and the other having no attached point. Then at that time he repeatedly straightened the arrow which had no attached point. Then at that time there as she lay he laid them on her body, he laid the two arrows side by side. Then at that time he said, "Thus let them be during the night. Do thou not undo them until I come again and I myself will undo them." Then at that time he left the lodge and then returned home.

Then when tomorrow came, early in the morning then he returned and then removed the two arrows and then returned home. Then at that time the maiden was verily happy. After the lapse of a certain time she became aware that now her life was different. Now the Elder Woman said, "We two have good fortune. For that verily thou wilt have a child in the near future."

The time was not long when it was very evident from her appearance that she was about to be a mother. Then she was surprised that she heard two male persons conversing within her body. One kept saying, "What things wilt thou do when thou goest about here in the place where thou and I shall be born?" Then this other person said, "I will cause human beings to dwell as peoples; game animals also, they also I will cause to dwell as groups of beings, and I will create that by which human beings shall live and that by which game animals shall live here on this earth, and as many things as

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grow shall bear fruit, and those things shall make glad the mind of human beings who will dwell as people here on the earth."

Then at that time again she heard the other person say, "Now then I will ask thee what things wilt thou do when thou and I are born?" Then this other person said, "I will make the attempt too, even[17] me, also to do thus as even thou art about to do. If I should not be able to do thus, I will make the attempt in some other way. It must be that I too will have something to say on this earth."

Then at that time she heard them talking together. One of the male persons kept saying, "What thing will come to pass, for now, behold, the time has come that thou and I will go forth hence. Who shall take the lead?" At that time then she heard the other male person say, "Do thou just take the lead; now as to me, I will just go straight through here; here verily there are light spots showing through. I myself will go forth that way." Then she heard the other male person say, "It will not result in good that thou shouldst do thus as is thy intention. Verily thou wilt kill in that way our mother." Then she heard him say, "Now as to even me, I will go forth." Now then that one was born. It was not a long time after that the other male person came forth through her armpit. Then at that time as she gave birth to the children she herself died. Then the Elder Woman took up the two male children and also attended to them. Under the couch she placed them. Then at that time she gave attention to the flesh body of her late daughter. And there in the entrance of the bark shelter of the two women, there she laid the flesh body of her late daughter. At that time the Elder Woman said, "At the end of 10 days then she will arise again." Her children then were all right and they were large in size.

These two male children continued to grow very rapidly. In a few days it was already possible for them to converse with the Elder Woman, their grandmother. Then this Elder Woman said, "Do you two know from whence you two have come? Also, to what place will you two go at what time soever you two will depart from this place?"

Then one of the male persons replied and said, "I myself know the place whence we have come. And that is verily from the sky, from the earth situated on the upper side of it. I myself then will not forget that. I myself will continue to grasp with both hands the place whence I came. So that when the time will come when I shall depart from this place I shall just go back there to the place whence we started."

At that time his grandmother said, "It is true, verily, that you know the entire matter. And that then verily I will name you De'haĕⁿ'hiyawă''khoⁿ' (he grasps the sky with both hands). And

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the reason that thus it shall come to pass is that thy mind is as certain about this matter as it was when you had just departed thence."

Then the other male person in his turn was asked, in that she said, "How is thy mind (concerning this)?" Then at that time verily he replied, saying, "I myself am not thinking about the places along which I came. Not also am I thinking of the place whence I started, nor in turn whither I should go should I depart from this place. It is thus sufficient that my mind is satisfied that I have arrived in this place. By and by, it is known, verily it will become exceedingly delightful (here). As to myself, I trust in the thing my father gave me." Then the Elder Woman said, "What kind of thing then is it in which you trust and which thing thy father gave thee?" Then he said, "That verily is the arrow[18] which has a point attached to it. For that verily, perhaps, he intended that I should use for defending myself. And that is the reason that I myself am not thinking of any other place." Then the Elder Woman said, "Then, verily, I call thee O'hā'ä' (Flint)."[19] [This originally was crystal ice.]

Then in a few days she heard the two male twins conversing. O'hā'ä' was saying, "Dost thou know where the mother of us two goes about?" De'haĕⁿ'hiyawă''khoⁿ' said, "I know. Verily she only sleeps."

Then at that time O'hā'ä' asked his grandmother, saying, "Is it true that the mother of us two is asleep?" His grandmother spoke, saying, "It is certain, indeed. She will awake again, too, when it will be time." Then O'hā'ä' said, "It is very necessary for me that quickly I should see the mother of us two." Then the Elder Woman said, "Thou wilt see her, it is known, when she will again arise." Then O'hā'ä' proceeded, saying, "It must needs be, as is known, that thou shalt tell me. That will please my mind that I myself shall see my mother."

Then at that time the Elder Woman thought that perhaps nothing would go wrong should that come to pass that truly he should see his mother. So then she showed him. Then when he saw his mother lying there he said, "Come, do thou who liest here arise again. What thing is the reason that thou sleepest here?"

She did not stir at all. Then O'hā'ä' said, "What thing will we do with this woman sleeping?" Then his grandmother spoke, saying, "It will only remain thus. Soon, as is known, she will again arise." Then De'haĕⁿ'hiyawă''khoⁿ' said, "As to even me, my mind is such that it matters not to me that she continue to sleep until the time come that she will again arise."

Then O'hā'ä' said, "I myself will just wait also a short while. If it so be that my mind will become anxious that she should again

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arise, then also it matters not that she continue to sleep always." Then at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Now I myself will just go wandering about. I will go to divert my mind." Then at that time he went out to go about from place to place.

The Elder Woman made a difference between her grandsons severally in her love for them. She loved O'hā'ä' exceedingly. And she did not verily love De'haĕⁿ'hiyawă''khoⁿ'.

As soon as De'haĕⁿ'hiyawă''khoⁿ' went out the Elder Woman said, "I have some provisions indeed, and now a small quantity indeed is left. That, however, it will suffice that thou and I shall continue to live; so then thou alone shall eat. And the reason that this shall come to pass is that, behold, the quantity is small, the quantity of our provisions is now small. I do not know whence I should obtain any other when it will become exhausted. Verily, indeed, our situation is becoming more and more grave."

Then O'hā'ä' said, "It must needs be that I will make the attempt in that I will go to seek for that upon which thou and I shall live." At that time then his grandmother said, "It shall be that not until thy brother go out that thou and I shall eat together, and that then customarily the amount of it which is too much for us, that he will have to eat when again he returns." Then O'hā'ä' said, "Are you not able then to make for me what people use, that I may use it to hunt? For, so be it, at the present time, quite soon, animals of whatever shape they may be may go about." Then his grandmother said, "A bow then I will make for thee and a good arrow." Then verily she made for him a bow and an arrow. As soon as she completed the task she then said, "Do not thou lend it to thy brother." Then at that time De'haĕⁿ'hiyawă''hkoⁿ' returned. And he saw that his brother had a bow, and then he said, "Whence hast thou thy bow?" Then O'hā'ä' said, "My grandmother verily made it for me and she gave it to me." Then at that time De'haĕⁿ'hiyawă''khoⁿ' spoke, saying, "My grandmother, would you listen should I ask that thou also make for me a bow and arrow?" Then his grandmother said, "That is sufficient that you two will possesss one between you." Then De'haĕⁿ'hiyawă''khoⁿ' said, "So be it." And he did not say anything else.

In a few days then O'hā'ä' attached a flint to the end of his arrow. And when he finished the task he said, "Now then I will awaken the mother of us two; now verily it is a long time during which she has been asleep." At that time then he went there to the place where she lay and thus he said, "Now do thou arise. If thou dost not arise I will thrust thee through with my arrow." Now then he shook her for a long time. Now then verily he thrust her through with his arrow. Not again did she awake. Then at that time, in its turn, he cut her throat, and he used his arrow to do it. And he laid the

head some distance away. It was at this time now that De'haĕ^{n}-'hiyawă''kho^{n}' verily became aware of it, and he said, "Now verily thou hast destroyed the mother of us two. It was she, verily, who took the lead in establishing herself in a home here on the earth, and in the next place then she has taken the lead in departing from this earth and going there to the place whence she departed. And that, then, in the days ahead, her name shall be Ga'hĕñde''so^{n}k [she who habitually leads]. And then thus it shall continue to be here on the earth as it has (just) come to pass; that a woman who came from above and visited this place, and in turn she went back to the place whence she departed."

After the expiration of a suitable time then De'haĕ^{n}'hiyawă''kho^{n}' said, "Oh, grandmother, it is not good in what you did in that verily thou didst make a difference between him and me; verily thou didst not consent that I should possess a bow and an arrow also."

At that time then the Elder Woman said, "Now I will indeed make one for thee also." Now then she began to make the bow and the arrow. When she completed her task she said, "Now it has come to pass thus as thy mind desirest. And then it shall come to pass thus only once. If thou dost lose it I will not make thee another." Now then she gave to him the bow and the arrow also. Then De'haĕ^{n}'hiyawă''kho^{n}' received them and gave thanks and he said, "I am thankful."

Then at that time De'haĕ^{n}'hiyawă''kho^{n}' began to travel from place to place. His grandmother was averse to the association of the two brothers, and it was not permitted that they should eat together when again they two took food. Then when they had become young men De'haĕ^{n}'hiyawă''kho^{n}' then daily went about from place to place along the shore of the lake. Customarily he went around it a few times, when again he would return to the place where stood their lodge.

Suddenly then he saw a bird which he did not know, flying by the place where stood their bark lodge, there alongside of it it passed by. Then De'haĕ^{n}'hiyawă''kho^{n}' hastened himself to get his bow and his arrow, and then he took them and went out of the lodge, and then he also saw that there not far away it was perched. Thither then he went and while he was still far away it flew away. Along the edge of the lake it went. Then at that time he cut across lots. Now then he was surprised that it was perched there. He moved up closer as it eyed him with surprise. Now then he shot at it and missed it. Now as to that it flew away. Now as to himself he watched his arrow to see where it went. Not far away it there fell in the water. Then at that time De'haĕ^{n}'hiyawă''kho^{n}' was grieved in his mind, and now he resolved, "I must recover my arrow, for

verily my grandmother will not make another one for me." Now at that time verily he waded into the water; moved along some distance and then he disappeared on account of the depth of the water, and then he was surprised that there was no more water in the direction whither he was going. Now then he saw there a standing lodge, and that smoke was also arising from it. Now then he went thither. He arrived there then and he saw a man sitting there.

Then the owner of the lodge said, "For a long time now I have watched thee with my eyes, for that I needed that thou and I should see each other. I myself then brought thee so that thou hast arrived here. That then caused me to bring thee that thy grandmother verily does not respect thee, that then is the reason I brought thee, that now verily the time has come that thou shalt begin to do the work which is for thee to do. That then in the first place I will tell thee that a grave thing has come to pass in that thou and thy brother have developed differences in mind.

"Many things in number then in the first place I will give thee on which thou shalt continue to live, for verily thy grandmother deprives thee of them. Here they lie then and do thou bear them away with thee, and thou wilt prepare food for thyself of them when thou dost return to the place whence thou shalt spit it to roast; and that then when it will be done then at that time thou shalt eat it. And that then when they two, O'hā'ä' and his evil-minded grandmother, from constant spying on you shall become aware that now thou thyself too hast come into possession of provisions, they two will ask you for some, as is well known. At that time thou wilt say, 'As soon as, first, it will grow, only then thou shalt decide how much is necessary for thee to eat." Then, in turn, he said at that time, "Now then I will tell thee, thou wilt be able, behold, to make for thyself such things as thou shalt need. Thou wilt fail in nothing; all kinds of things will come to pass as thou dost decide."

At that time then he said, "If it so be that thou wilt lack anything thou must come back here again. No matter when it may be thou wilt find me present in this place." At that time De'haĕ^{n}'hiyawă''kho^{n}' said, "Now I will return home." Then at that time he received seed, and then at once he departed again.

When he had returned to the place where stood his bark lodge, then again his grandmother gave him the food which was their leavings. Now then De'haĕ^{n}'hiyawă''kho^{n}' said, "Now I will ask thee, my grandmother, what is the reason that so it is that never have we eaten together and that thou always givest to me dry things to eat?" Then at that time his grandmother answered, saying, "That verily is the reason that thus it is that we have nothing, I customarily find only bits of old food."

Then at that time De'haĕ^{n}'hiyawă''kho^{n}' said, "Oh, grandmother, do thou know that I must begin; now verily I will work at the works which are for me to do." Then his grandmother said, "Verily in the first place thou wilt make for thyself some place where thou shalt continue to abide when thou dost begin thy work." Then De'haĕ^{n}'-hiyawă''kho^{n}' answered, saying, "Certainly, of course, perhaps it will so come to pass." At that time he went out. He went thither to the other side of the island; there in that place he put up his bark shelter. Now then he began his work. He made the grass. The first thing was the sunflower which he planted there beside his lodge, and then said, "That will continue to be a sign for the coming uterine families when soon human beings will establish themselves here on the earth."

Then at that time he made another thing, and that was red willow, and he said, "Here I have planted a medicine which then shall be the eldest one of all those that shall continue to grow here on the earth."

At that time then he made another thing; that was the strawberry plant. And he said, "There then I have planted it on the earth, which shall bear close to the surface of the ground what will be called berries."

Then at that time he made another thing. "A shrub," he said, "I plant there on the earth, which shall be called thimbleberry, and it will bear constantly what shall be called berry."

Now again he said another thing, "I will plant here on the earth what shall be called mulberry (long berry) and it will continue to bear what shall be called berry."

Now again he said another thing, "Now then again I plant here on the earth that which shall be called huckleberry, and it will continue to bear what shall be called berry."

Then at that time he said another thing, "I plant here on the earth the apple,[20] the large fruit as it shall be called, and it shall continue to bear fruit."

Then at that time De'haĕ^{n}'hiyawă''kho^{n}' said, "Now then I will rest for awhile. Verily I shall prepare food. As soon as I am through eating just then again I will begin again to do my unfinished work."

Then at that time he kindled a fire. Now then verily he spitted his corn for roasting. Then the wind spread an appetizing odor. Then at that time O'hā'ă' was there out of doors going about where stood their lodge. Now then verily he smelled the appetizing odor. He learned that the wind was blowing from the direction where was the bark shelter of De'haĕ^{n}'hiyawă''kho^{n}'.

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Then verily he went indoors, then he hastened to do it, and said, "Oh, grandmother, something is going on at the place where stands my brother's bark shelter. Truly the wind brings an appetizing odor from that direction."

Then his grandmother said, "Do thou go there. Go seek out what is going on there." At that time O'hā'ä' started and went thither to the place where was the bark shelter of De'haĕⁿ'hiyawă''khoⁿ'. Then when he arrived there he was surprised that De'haĕⁿ'hiyawă''-khoⁿ' was preparing food for himself.

He looked, and it would seem that streams of fatness and drippings of oil also (came from the corn), and then he said, "What thing hast thou prepared for food for thyself?"

Then De'haĕⁿ'hiyawă''khoⁿ' said, "Of that verily have I prepared food on which human beings who shall dwell on this earth here shall continue to live." Then O'hā'ä' said, "Wouldst thou not consent to spare me some?" Then De'haĕⁿ'hiyawă''khoⁿ' answered and said, "It is still not time that it should thus come to pass. Soon, however, of course, it will become plentiful, and only then verily there will be time for anyone soever to eat it who shall have need."

So then at that time O'hā'ä' went out and there then out of doors he stood and he looked all around repeatedly. He saw that all those things which grow of themselves were a mass of flowers. He saw a shrub of a beautiful color and then he said, "What kind of thing is this growing here?"

De'haeⁿ'hiyawa''khoⁿ' spoke, saying, "That verily which you saw is what I have planted now, and that will grow here on this earth. Soon indeed it will bear what is called fruit.

Then at that time O'hā'ä' departed. When he returned into their lodge he said, "Oh, grandmother, an astonishing thing is going on at the place where I have been. He has prepared food for himself which drips oil and from which streams fatness, and it has an appetizing odor also. I begged of him to spare me some of that for which I was asking. At that time De'haĕⁿ'hiyawa''khoⁿ' answered, saying, 'The time is still inopportune. Before long that thing may come to pass in that way; verily, just as soon as it will become plentiful.' That there was growing alongside of his lodge a plant which was in full bloom which also was of a beautiful color and of a pleasant odor. I asked him what kind of thing was this that grew there. 'That verily which you just saw I have planted it that it will grow here on the earth, and in the next place soon it will now put forth what is called fruit.'" Then his grandmother said, "Thou shalt be on the watch. As soon as thou dost become aware that then again he will be preparing food, then thou shalt then inform me and then thou and I will go thither and I myself too will see what kind of thing is taking place there."

Then at that time De'haĕⁿ'hiyawă''khoⁿ' went to visit verily the strange man his father in his lodge. When he arrived there the owner of the lodge said, "Verily the disposition of thy grandmother is malevolent. She will attempt, it is known, to spoil for thee what now thou hast commenced to make, what kind of things the earth here present shall contain. So I will tell thee what way thou shalt act (in this matter). That when O'hā'ä' will visit thy lodge that thou shalt say, 'Wouldst thou not consent that thou and I should exchange for this corn that which thou shouldst take from the substance of thy life and that thou shouldst give it me?' Then he will say, 'What thing dost thou mean?' Then thou wilt say, 'That, verily, I mean the flint.' Then at that time he will say, as is known, 'Is it that thou meanest the thing that is attached to the end of my arrow?' Then thou wilt say, 'That thing I mean which is contained in thy body.' Then at that time he will say, 'Certainly it shall come to pass thus.' So thou shalt watch it come forth from out of his mouth. As soon then as thou see'st it thou wilt seize it verily and thou shalt pull it until thou think'st that perhaps it is just as long as that which is fastened to the end of the arrow; so long shall it be when thou shalt say, 'Do thou break it here.' If it so be that he will say, 'Just also break it thyself,' do not thou consent that thou shouldst break it off. It must be that he himself shall break it off. Then at that time thou shalt receive it. That only will make it possible that thou wilt be successful in what thou shalt be doing, that he will not be able to spoil whatever thing thou wilt make and he himself will not be able also to do just as thou art making things. But nevertheless he will attempt to do those things and to take control. He will not be able to do anything else when thou thyself shalt possess what constitutes the substance of his life."

Then at that time De'haĕⁿ'hiyawă''khoⁿ' again departed therefrom, and verily he returned again to the place where stood his bark lodge. Then again De'haĕⁿ'hiyawă''khoⁿ' set to work and he said, "Here I will plant that which by itself shall be the first which my grandmother will see when she comes here."

Then he made it and he said, "Here then shall stand the shrub which will be called the great fruit."[21] Then at that time he said, "Now I will rest; I will again prepare food before anything else." Then at that time he again roasted ears of corn. Then O'hā'ä' again scented an odor and at once he went thither. He did not tell his grandmother.

When he arrived there he said, "Behold, wouldst thou consent that I myself, too, might eat of the food which thou hast prepared? One would think truly, perhaps, it would taste good." Now De'haĕⁿ'hiyawă''khoⁿ' said, "It will be possible that the thing which you

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desire shall come to pass, if thou shalt do thus the thing that I myself require, that verily thou shouldst give to me thy life, that thou shouldst give to me the flint (=the power to freeze living things).

O'hā'ä' replying said, "Dost thou mean that thing which is attached to the end of my arrow?" De'haĕⁿ'hiyawă''khoⁿ' replying said, "It is another thing, verily. Verily I mean that thing which is contained in thy body; that is the thing which I demand that thou shouldst give to me."

Then O'hā'ä' said, "Just that, too, shall come to pass." And now then he opened wide his mouth and now out of his mouth came forth a lethal weapon. It appeared like flint. Now De'haĕⁿ'hiyawă'-'khoⁿ' grasped it and he pulled on it and said, "Here perhaps is the place where it should be broken off." Then O'hā'ä' said, "Come, therefore, do thou break it off."

De'haĕⁿ'hiyawă''khoⁿ, spoke, saying, "Thou indeed ownest thy life. So thou thyself shalt break it off and thou thyself also shalt give it to me. Then and not before will the act be a discharge." Then O'hā'ä' indeed broke it off and gave it to him and said, "Now the thing which thou desirest has come to pass."

At that time then De'haĕⁿ'hiyawă''khoⁿ' said, "Now I accept it. Now, then, I myself, too, will give thee the thing for which thou didst ask." At that time then he plucked off from his roast two grains of corn and he said, "One thou wilt eat; one, as to it, the grandmother of us two will eat." Now he received the two grains and he departed homeward. When he reached the place whence he had started he said, "Oh, grandmother, it had not been possible that I should have told thee. Now again I have been there where stands the lodge of my brother. So now I bring back the kind of food that he has prepared in the place where I have visited." Then he gave her one grain of corn and he said, "That, it is said, thou thyself shalt eat; one, too, I myself will eat."

Then the old woman received it and she ate it and said, "Do thou thyself eat it at once. This tastes good indeed." Then O'hā'ä' in his turn ate it. So at that time the old woman said, "Did it taste good to thee?" He replied, saying, "It tastes exceedingly good." His grandmother said the same thing also. Then at that time she said, "Thou wilt tell me at the time when again thou dost notice that he will again prepare food for himself. Then verily by all means I will go there." Then O'hā'ä' said, "Just that too shall come to pass that thou dost desire."

Now what De'haĕⁿ'hiyawă''khoⁿ' had planted produced fruit. Now, too, he formed the bodies of the bluebird and robin and pine martin, and he said, "Now I have finished your bodies. And I have planted things for the purpose that ye shall breed here on the earth; thus it is suitable that ye shall produce offspring."

Then at that time he let them go, all, and there were two individuals each, one individual male and one individual female. At that time they flew and now also they sang. Now O'hā'ä' heard them talking together thither in all manner of tongues, and they all had beautiful voices.

Then O'hā'ä' said, "Oh, grandmother, something is going on in the direction of the place where stands the lodge of my brother. Truly in that place there are loud sounds; they have fine voices." His grandmother said, "There very soon thou and I shall go; thou and I will go to see what is taking place there."

Now De'haĕⁿ'hiyawă''khoⁿ' said in his turn, "Verily I will make the body of the thing which shall be called the deer." So then he made its body; and next to it the moose and the buffalo; all two bodies apiece, one male and one female. Then he said, "Now I have completed your bodies. So I planted things for the purpose that ye shall breed here on the earth." So then he let them go and they ran away .

Now again De'haĕⁿ'hiyawă''khoⁿ' said another thing, "So now I will make that which shall be called passenger pigeon." So then he made it; he made several bodies. They were two in number, one body was male and the other body female.

Then De'haĕⁿ'hiyawă''khoⁿ' said, "Now again I will make another thing and that is what shall be called a porcupine." Thus too he made two flesh bodies; one was male and the other was female.

Then again he said another thing. "Now in its turn I will make that which shall be called wild turkey." Thus too he made two bodies, one male and the other female, and then he said, "It is I who finished your bodies. I have planted things for the purpose that you shall breed your families here on the earth."

At that time then he let them go and so they flew away.

Then at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Now in turn I will make those things which shall have the habit of climbing and which will inhabit dry lands; so then I will make that which will be called a bear." Now verily he worked and he made two flesh bodies; one was male and the other was female.

Now again De'haĕⁿ'hiyawă''khoⁿ' said, "Now I will make in its turn what shall be called raccoon." And then he made two flesh bodies; one body was male and the other body was female in its turn.

Now again De'haeⁿ'hiyawă''khoⁿ' said another thing, "I will make another thing which shall be called beaver." So at that time he made two bodies, one male and one female. As soon as he had completed them he then said, "I myself verily have completed your bodies. I have planted things for the purpose of having you breed your families here on the earth." And now he let them go and then in their turn they went away.

Then at that time this one said, "Now first I will rest," and then he returned home. Then verily he again prepared food for himself. Then again O'hā'ä' scented an exceedingly sweet odor. Now he scented all the various kinds of odors. At this time too he scented the ripened fruits of the various shrubs planted by De'haĕⁿ'hiyawă''-khoⁿ'. Now at that time that one returned again to the lodge where they two dwelt together and said, "Oh, grandmother, it is a wonderful matter; I have scented all kinds of sweet odors. It would seem now, does it not, that again my brother is preparing there food for himself?" Then at that time the old woman said, "Now, verily, let us two go to that place; let us two go to see just what kind of thing is going on there."

So now they two started. They arrived at the place where De'-haĕⁿ'hiyawă''khoⁿ' went about. She was surprised that what was going on was as wonderful as reported. All the various kinds of fruits were growing and only sweet odors were borne about by the wind.

She saw that just beside the door of the lodge of De'haĕⁿ'hiyawă''-khoⁿ' there grew a sunflower, and that is that thing by which daylight was given to that place; and standing nearby there stood a shrub bearing fruit covered with drops of syrup—raspberries. Now at that time they two entered the lodge. There she saw him roasting something. Verily the fatness thereof flowed down in streamlets. So then she said, "Who is it who has made this thing such as it is outside?"

Then De'haĕⁿ'hiyawă''khoⁿ' replied, saying, "It is I, verily, who have done this. I have just commenced it." Now his grandmother replied, saying, "Then would it be possible that thou shouldst share us two some of it that we two should eat thereof?"

De'haĕⁿ'hiyawă''khoⁿ' spoke and said, "It will be possible. But it will also not be possible as to that one tree standing yonder, of one kind among all those which I have that one customarily eats." Now at that time he plucked off grains of corn from his roasting ears, and he gave each one. So then as to them they two ate.

Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Let us go out." So then they went out. Now verily they severally stood there and De'haĕⁿ'hiyawă''khoⁿ' then said, "This was the first thing that I planted and that is called sunflower." So then they passed on. They had not gone very far when he said again, "I have planted this which is called red willow."

Now at that time again they passed on. They had not gone very far when again he said, "I have planted this which is called red raspberry." And now he plucked off berries and gave one to each.

Now again they passed on. Now again he had not gone very far when he, De'haĕⁿ'hiyawă''khoⁿ', said, "I have planted this which is

called thimbleberry," and then he plucked off the fruit and gave one to each.

Then again they passed on. Now again De'haĕⁿ'hiyawă''khoⁿ' said, "This growing here is called mulberry," and so then again he plucked off one berry apiece and gave to the two standing there.

Now at that time he said, "Let us now go back." So now then they turned back, and when they had gone back about one-half way then De'haĕⁿ'hiyawă''khoⁿ' said, "This which I have planted here is called huckleberry. Thus then it shall continue to be here on the earth that there will be differences in the times at which they will ripen. This huckleberry will continue to ripen about midway of the season of the ripening of all kinds of fruits."

Then at that time they returned to the side of the lodge. As soon as they had arrived there De'haĕⁿ'hiyawă''khoⁿ' said, "This tree standing here which I planted is called the great fruit (modern name for apple)." So now he plucked off two apples, giving one to each. So at that time they two ate. Then his grandmother said, "Extremely wonderful and pleasing to the mind is what you have done. Wouldst thou not consent that one and I should take back with us a small quantity?"

Then De'haĕⁿ'hiyawă''khoⁿ' said, "It is not possible that it thus should come to pass. The reason is because I have just planted them. Soon, however, they will become abundant. At that time it will just be possible for the thing to take place for which thou dost ask."

Then she said, "Who then has brought about that kind of thing, those game animals making sounds and having fine voices?" Now De'haĕⁿ'hiyawă''khoⁿ' spoke and said, "I verily so have done; verily it is all my own labor." Then his grandmother said, "Who then will use all the things which you have now completed?" Then De'haĕⁿ'hiyawă''khoⁿ' said, "Just they also shall use them who soon will populate this earth and who have the bodies of mankind."

Then his grandmother said, "Now one and I will return home," and then they two departed.

When they two returned to the place where stood their bark shelter then the Old Woman said, "Extremely wonderful is what has been done where we two have been. Truly, indeed, has been fulfilled his saying, 'I will make what things are necessary.'"

Now at that time O'hā'ä' spoke and said, "Oh, grandmother; I will be able, it is known, to do the same things."

It was not a long time after when they heard a loud sound approaching. As soon as they two heard it they two went out-of-doors, and then the Old Woman said, "Now, verily, thou and I will see that kind of thing in action." So then they two stood out-of-doors. They two were surprised that there ran severally a number of animals, and they were many having the body of deer, and they passed by.

Just after this again other animals severally ran by. There were many raccoons and they passed by. Just after then again other animals ran by; there were many buffalo and they passed by. Just after they had passed then again other animals came running toward them, and these were many bear, and they passed by.

Just then again other animals came running toward them, and they were many elk and they passed by. Just after then again other animals came running toward them, and these were many porcupines and they passed by. Then they two looked and saw many animals flying about and there was a great noise made by their flying and their talking.

Then at that time the Old Woman said, "Extremely wonderful is what has come to pass. Now verily it has been accomplished now that those beings whose bodies De'haĕ^{n}'hiyawă''kho^{n}' formed have multiplied their kinds."

Now at that time O'hā'ä' said, "I will go to the place where stands the lodge of my brother. I will speak directly, and I will ask him from what place has he the kind of thing, it may be, from which he has made all the things he has now finished. All kinds of fruit which he has planted, all kinds of animals also, all of whose bodies he has completed. If he will tell me what I ask him I shall make (them) too myself, because, indeed, he is stingy in not giving us two very much.

"So I will make things just like those which he has planted in places. So that will cause it that thou and I ourselves will have an abundance." Then at that time O'hā'ä' started out and went out-of-doors. It was not long when he arrived at the place where stood the bark lodge of De'haĕ^{n}'hiyawă''kho^{n}', his brother.

Just as soon as he stepped inside of the lodge he said, "In visiting thy lodge I come seeking this thing. I desire that thou shouldst tell me what kind of thing thou didst employ in making as many kinds of things as thou hast now planted and the various kinds of game animals whose bodies thou hast completed." Then at that time De'haĕ^{n}'hiyawă''kho^{n}' replied, saying, "(I say) that indeed this earth is alive, be it known, so therefrom I took up earth by which I made all the things I have planted and I have finished living bodies, so that is the reason all they are severally alive and that in their bodies severally they will die, that earth they will become again, not as to their lives.

"So thus too is it in regard to the game animals, that concerning them too I took up earth and made them thereby, so that is the reason they all are alive and they will die in their bodies, not as to their lives, verily."

Now at that time O'hā'ä' learned (about what he asked) and so then he said, "That is all that brought me here." Then De'haĕ^{n}'-

hiyawă''kho^{n}' said, "I myself in turn will ask thee what kind of thing then would kill thee?" At that time then O'hā'ä' said, "The only thing that I myself fear is flint stone and the horns of the deer kind. It is known that these two things which I have told thee are able to kill me."

Now De'haĕ^{n}'hiyawă''kho^{n}' said, "That only is the sum of what I have that I thought I should ask of thee." Then O'hā'ä' went home.

Now as soon as he arrived where stood the lodge of the two, then he said, "Oh, grandmother, it has come to pass in accordance with my desires. It has now been revealed to me what kind of things he uses in making the things he has planted and the game animals. That, it is said, he used earth to make them." Then his grandmother said, "What kind of thing dost thou think of the many things that he has told thee?" Then O'hā'ä' answered and said, "My opinion is just this: I believe that perhaps all the things which he has now completed is a great work. So I think that perhaps it would be an easy matter for me to conceal[22] the game animals so all would then be under our own jurisdiction."

Then the old woman said, "What thing wilt thou do that thou wilt be able to conceal the bodies of the game animals?" Then O'hā'ä' said, "In the earth I will shut them up. Yonder near by, near a mountain, there inside verily I will shut them up."

Then his grandmother said, "Now as to myself I shall say nothing more." Now at that time O'hā'ä' went out and he went there to the place where there was a mountain cliff. There he set to work and there he completed a cavern for himself. Now at that time he gathered together the bodies[23] of the game animals, driving them all there. So therein he drove their bodies in the place where he had made himself a cavern inside of the mountain cliff. So as soon then as all had entered he placed a rock over the place where was the opening into the earth. Then at that time he said, "Now I have shut them all in. So only that is the amount of my work. Now I myself have brought all under my control. Only there will I myself continue to get what my grandmother and I will continue to live upon." And then he went home. As soon as he arrived there he said, "Oh, grandmother, now as to them I have shut in all the game animals. So now thou thyself wilt decide the time customarily that thou standest in need of meat. Only wilt thou customarily tell me, then at that time I will fetch it."

His grandmother said, "It is to be extremely thankful that now verily thou and I have obtained provisions abundantly."

Now at that time O'hā'ä' again went there to the place where stood the lodge of his brother. So he arrived there and then he was

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suddenly surprised that De'haĕ^{n}'hiyawă''kho^{n}' was making for himself many arrows. Then O'hā'ä' said, "For what purpose art thou going to use the extremely many arrows which thou now hast?"

Then at that time De'haĕ^{n}'hiyawă''kho^{n}' answered, saying, "For that purpose verily I am making myself ready that just there soon now the game animals will in truth become abundant here." Then O'hā'ä' said, "Whence then is the place from which they shall come, as you continue to say that the game animals will become abundant? I myself do not see that the game animals go about anywhere." Then De'haĕ^{n}'hiyawă''kho^{n}' spoke saying, "It must be the fact that, as is known, in some place all those that habitually go about on dry upland go from place to place." Now at that time then O'hā'ä' went home.

As soon as he returned to the place where the bark lodge of the two stood, he said, "Oh, grandmother, I visited the place where De'haĕ^{n}'hiyawă''kho^{n}' abides, and there I saw him making many arrows for himself. He is preparing himself, he says, 'For soon now the game animals will become abundant.'"

Some time thereafter the Old Woman spoke, saying, "Just now also thou shouldst fetch meat, for now it has verily become exhausted for us." Now then O'hā'ä' started out and went there to the place where was the cave. As soon as he arrived there he then moved away the rock lying there with which he had closed up the (mouth of the) cave; so then he entered therein and there inside he killed a game animal. Then at that time he came forth again and then he fixed it again, he again closed up the (mouth of the) cave. Then at that time he went home bearing by the forehead strap a deer. As soon then as he returned he said, "Oh, grandmother, now verily the wish thou didst express has been fulfilled."

The Old Woman replied, "It is for us to be extremely thankful. Verily, the game animals have now become most convenient to us." Thus it continued to be for some length of time.

Now at that time De'haĕ^{n}'hiyawă''kho^{n}' became aware that the game animals did not go about any more in any place. So then again he went there to the place where stood the lodge of the man whose name is Hao^{n}'hwĕñdjiyawă'k'ho^{n}'.[24] As soon as De'haĕ^{n}'-hiyawă''kho^{n}' arrived there he said, "I do not know what thing, it may be, has happened to, has befallen, the bodies of the animals, the game animals; all those whose bodies I finished do not in any place go about." Then at that time the man, Hao^{n}'hwĕñdjiyawă'k'ho^{n}', said, "I know the place where they abide away. They are shut in, indeed; there is a cave in the earth and there away they abide. It is that thy brother, O'hā'ä', who has outwitted thee. So now I will tell thee of the place where away abide the game animals. That

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is the place where stands the lodge of them, thy dear grandmother, there beyond directly it there stands a mountain and there inside of it he has made himself a cave and there he has shut them in, so there they remain. And he has stopped up the place by which they entered with a rock which he placed over the place, the opening of the cave.

"So thou shalt do thus and it will result in good that thou shalt watch O'hā'ä', thy brother.

"Thou shalt go there the day after to-morrow. Let it not be that he become aware of it. A short distance therefrom thou shalt conceal thyself. Let it not be that he will see thee. At that time, it is known, he will again come for meat of the game animals. So thou wilt see what he will do when he uncovers the mouth of the cave. Thou wilt see when he enters into the cave. Thou wilt see him also when he comes forth and again covers over the mouth of the cave, and when he bears with the forehead strap the body of the game animal. Now as soon as thou wilt think that now perhaps he has returned to the lodge of them thou in turn wilt uncover the mouth of the cave. So at that time then thou wilt enter it and therefrom thou shalt drive out the bodies of the game animals." Now at that time De'haĕ^{n}'hiyawă''hko^{n}' returned to his home.

When the time came which Hao^{n}'hwĕñdjiyawă'k'ho^{n}' appointed, then De'haĕ^{n}'hiyawă''kho^{n}' started out and he carried with him every one of his arrows. There aside he went around along the shore of the lake.

He arrived there where stood the mountain, and there aside he seated himself. Not a long time did he sit there when he saw him, for now O'hā'ä' came toward him. While he walked along he stopped there where lay the great rock. So he was looking about him; it would seem to be that he was careful that no one should see him.

Then at that time he grasped the great rock and raised it on edge and laid it aside, and now entered into the cavern. De'haĕ^{n}'hiyawă'-'kho^{n}' only kept still, and there verily he watched him in the way he did to be able to enter therein.

It was a long time before he came forth again, and he bore on his back by the forehead strap a porcupine. When again he placed the body on his back he said, "Some manner of thing perhaps is the reason that it thus befell me. With great difficulty did I kill the game animal, and almost did it kill me myself." Now at that time he again drew back the rock and again covered the mouth of the cave, and then he again bore the body by means of the forehead strap and then went home.

Now just as soon as he disappeared in the distance then De'haĕ^{n}'-hiyawă''kho^{n}' said, "So now verily I in my turn should go to the place where the game animals go about." So now he went there to

the place where lay the great rock. While going along he just picked up the rock and laid it aside and then there he entered into the cave and then drove thence the game animals. So now all came forth.

So now De'haĕ^{n}'hiyawă''kho^{n}' spoke and said, "I myself, behold this, completed your bodies. Verily it has not resulted in good that you did not become wild. That caused what befell your bodies, that it was possible that he could shut you in. So now I make an order that so it shall be in the time which shall be wherein your co-uterine kinships persist, as long as the earth shall continue here you shall be wild then after this. So verily, in turn, one will customarily exert one's self to the utmost before one shall see you. Ye will be free and it will be by your own exertions that ye shall continue to live."

Now at this time they dispersed and all fled away. Now then he shot a deer, and there in its body did the arrow become fixed, so now he said, "Do thou run; do thou go there to the place where is the doorway of the old woman, my grandmother."

Now verily it ran, and just there at the doorway, outside thereof, there its body fell down, making a great noise; its hoofs made a great noise. Verily the old woman heard it, so now she quickly arose and she said, "Behold this, what kind of thing has come to pass?" Now at that time she stood outside of the door and she looked and she was surprised that there lay a dead deer, even with the arrow fixed in its side. So then she said, "Listen, O'hā'ä'; do thou look at a thing so wonderful, for now a game animal has visited our lodge."

Then O'hā'ä' looked and he recognized the arrow which was fixed in it as one belonging to his brother. Nothing did he say. So now he returned into the lodge. And so his dear grandmother followed him closely.

Now again De'haĕ^{n}'hiyawă''kho^{n}' shot and his arrow became fixed in the body of a raccoon. So now he said, "Do thou run. Go there to the place where stands the bark lodge of my dear[25] grandmother." Now at that time it ran and its body fell just beside the very doorway.

Now again he shot another arrow and the arrow became fixed in the body of a buffalo; so now again he said, "Do thou run. Go there to the place where stands the bark lodge of my dear grandmother." And now it too ran and its body too fell beside the lodge where his dear grandmother had her fire kindled.

Now at that time again he shot another arrow, and the arrow in its turn became fixed in the body of a bear; so now he said, "Do thou run. Go there to the place where stands the lodge of my dear grandmother."

Now verily it ran, and its body fell there beside the doorway.

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Now then again De'haĕⁿ'hiyawă''khoⁿ' shot another arrow, and the arrow became fixed in the body of a moose. So then he said, "Do thou run. Do thou go there to the place where stands the lodge of my dear grandmother." Now at that time it ran, and there beside the lodge its body fell.

Now at that time De'haĕⁿ'hiyawă''khoⁿ' again shot another arrow, and the arrow became fixed in the body of a wild duck. So now De'haĕⁿ'hiyawa''khoⁿ' said, "Do thou fly. Go there to the place where stands the lodge of my dear grandmother," So now it flew, and its body fell there beside the lodge.

Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Now, perhaps, that is verily sufficient." So now he started away and he went there to the place where stood the lodge of his grandmother. As soon as he entered his grandmother said, "A wonderful thing has taken place. And that is that thy brother has been away to hunt game. Look thou at the kind of body that he has killed and brought back." Then De'haĕⁿ'hiyawă''khoⁿ' looked and said, "That verily is what is called a porcupine. Verily O'hā'ă' has been to the place where no kind of game goes about. Behold this, I myself have been out hunting. Truly game animals abounded in the place where I myself have been."

Now again he spoke and said, "So now I will dress[26] the game, as many as I have killed." Now at that time he again went out-of-doors. Now verily he began to skin them. He finished them; now in turn he cut their bodies up, and when he finished he then hung up the several pieces of meat, and the hanging pieces of meat extended all around the lodge. Now at that time he brought the skins into the lodge, and so he smoothed out each separate skin. Now he fastened them severally. He usually fastened it against the bark side of the lodge, and he went entirely around the inside of the lodge. At that time he spread one skin over the place where his grandmother had her bed, and another, too, he laid there.

Now De'haĕⁿ'hiyawă''khoⁿ' said, "Oh, my dear grandmother, now verily has been fulfilled the whole matter, the kind of thing verily I promised. I have promised thee; so now I have completed it. So thou shalt be the first that shall have pleasure of mind continually from the kind of things that the earth here present will continue to contain for that purpose. And human beings will be born here on this earth, and they shall control the game in it, and their minds shall be continually consoled by the things which the earth shall continue to contain. So now I ordain that in the future time when you two use up this which I have left here in the lodge of you two, then verily you two shall help yourselves that you two shall continue to think in peace."

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As soon as he finished his message then De'haĕⁿ'hiyawă''khoⁿ' again went out-of-doors and again departed, and he went there to the place where stood his bark lodge.

Not a long time after he had returnd then De'haĕⁿ'hiyawă''khoⁿ' said, "Not, verily, perhaps, would it result in good that my brother and I should be near together. Now verily he has revealed himself; now he has distressed my mind in the things at which I am working. So, perhaps, he and I must separate, for still, verily, I have matters at which I will continue to work. So now thus verily, perhaps, I shall do. So I will cut in two parts this floating island, so I will thrust fresh water in the space between us, so he should not be able at any time to cross the stream."

Now at that time he went out and he started going to the shore of water. He stood there at the very edge of the water, and now he said, "Now this earth shall be divided. So you, these Waters, I cause you to volunteer that ye shall continue to be between, in the space which is the distance these two earths shall continue to be apart." So now De'haĕⁿ'hiyawă''khoⁿ' started and went there; he passed himself through the very middle of the floating island. Now at that time the fresh Waters were following him. He arrived on the opposite side of the island; then he said, "Now verily I have completed it." Now at that time the Waters desisted. Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Now verily my brother and I have become separated." So then he went home. In a very short time he returned to the place where stood his lodge.

Some time afterwards O'hā'ä' said, "My dear grandmother, now verily thou and I have still left only a small quantity of meat. So now I will go hunting there, so thou and I will continue to have sufficient other meat when the amount which De'haĕⁿ'hiyawă''khoⁿ' has given us will become exhausted." Now O'hā'ä' went out-of-doors; now verily he went to hunt.

Now O'hā'ä' went about from place to place and he was not successful in seeing a game animal. It was a long time; on every side of the island did he go to and fro. He became very tired, and then he saw game animals. Just as soon as they saw him they at once fled away, and there he watched them as they plunged into the water. Now at that time he first noticed the island floating on the other side, whither the game animals went. He saw them when they there went ashore.

At that time O'hā'ä' was astonished by the thing that had come to pass. Now verily he said, "Wait; let me go to tell De'haĕⁿ'hiyawă''khoⁿ'. Not, perhaps, yet does he know the thing as it is, as I saw it to-day." Now then he departed. He knew verily in what direction stood the lodge of his brother. So thither then did he go.

Now verily he could not find it. Nowhere did he find his person. Now at that time verily he began to travel over his floating island; verily he did not find his person in the whole island. Some time afterwards he went home.

As soon as he reached home again he said, "Oh, my dear grandmother, an astonishing thing that came to pass in what I saw and that I could not find the game animals. And I traveled about during a long time. I went back and forth over nearly the whole of the island which floats here before I saw the game animals. Just as soon as they became aware that I was coming they at once fled away, and there near by plunged into the water. Then at that time I saw there that there is another floating island whither then they went, and they landed from the water on that side. Now at that time I returned thence, for I desired to tell De'haĕⁿ'hiyawă''khoⁿ' of the things that I had seen. I went toward the place where his bark lodge stood. I sought for his person over the entire island. I went back and forth over the whole of it; but nowhere does his bark lodge still stand."

Now the Old Woman spoke, saying, "Now verily thou and I can do nothing as to what has happened." Now O'hā'ä' spoke and said "It must needs be, too, that I myself shall now begin to make things. I myself will be able, it is known, too, so to do in all the things as De'haĕⁿ'hiyawă''khoⁿ' has made."

So now he said, "In the first place, perhaps, I shall begin with the game animals small in size." Now at this time he made butterflies. He finished them. So then he said, "Now I have completed their bodies, so now I will travel about on the earth present here." Then at that time they flew. Just after they had flown, just then a number of pigeons whose bodies De'haĕⁿ'hiyawă''khoⁿ' had made flew along there. At that time O'hā'ä' said, "Those, verily, are the things which my brother habitually calls pigeons; so I myself, too, will make bodies like them."

So now he began to form their bodies. When he completed them he said, "Now I have finished your bodies, so now I will travel about on the earth present here." He finished them before he became aware that these apparently were covered with fur, and apparently they possessed teeth. Now at that time they flew.

Now again O'hā'ä' said another thing, "Perhaps, in the first place, I will make that by which it shall be lighted, just as it is that there is standing beside the lodge of De'haĕⁿ'hiyawă''khoⁿ' what he calls Sunflower." Then at that time he made it. Just beside his lodge is the place where he said, "Here shall grow the thing which I have planted by which there shall be daylight, and it shall be called Sunflower."

Now at that time he again said another thing, "I will make that which shall be called the larger fruit (apple.)" Then verily he made

it. Also when he finished it he then said, "Here beside the lodge, there it shall continue to grow; here is the place I planted it." As soon as he had finished this he said, "I would that I be surprised by the coming of my brother, so that he might see what kind of things now I myself too have made. Just what kind of thing he would say when he would see them. I will rest first until De'haĕⁿ'hiyawă''khoⁿ' will arrive." So then he rested.

Not long afterwards he again saw there many kinds of small animals severally flying along, and then he said, "This too I myself will do. I will make them to be extremely many in number." And now at that time he made them. Just when he had finished them he was surprised that De'haĕⁿ'hiyawă''khoⁿ' was coming toward him. Now O'hā'ä' made haste and spoke and said, "Come, do you make haste, now do you fly." Now verily they flew and there was a great noise. Now at that time De'haĕⁿ'hiyawă''khoⁿ' arrived there and said, "At what kind of thing are you at work?" Then O'hā'ä' said, "I am resting this noon. I desire that thou shouldst see, in the first place, all the things which I have now completed."

De'haĕⁿ'hyawă''khoⁿ' replied and said, "What kind of things then are those beings that flew while I was coming yonder?" O'hā'ä' said, "Do thou listen well to the great noise of their talking. Those verily are the animals small in size which I have just completed."

Then De'haĕⁿ'hiyawă''khoⁿ' said, "It is true, verily, that the noise they are making by all their different languages is a great noise. And verily they shall continually be called flies. It will be that they will assist me. Some will become such that they will live upon game animals." Now O'hā'ä' laughed and said, "Let us go to examine the Sunflower which, as is known, I have planted, and the large fruit (apple)." So then they two went to the side of the lodge. Again they two arrived beside the lodge, and then at that time O'hā'ä' said, "Here, verily, grows the Sunflower." Then De'haĕⁿ'hiyawă''khoⁿ' looked at it and said, "Verily this plant standing here bears a flower, a beautiful flower, so when it ripens it will be able to assist me. That shall be by which the several kinds of small animals shall live. Verily this plant growing here shall be called thistle."

This time the mind of O'hā'ä' was gratified. So then he said, "In its turn thou wilt see the large fruit (apple) which I have planted." At that time they two went thither.

As soon as they two arrived there then O'hā'ä' said, "Here verily grows the large fruit (apple) which I have planted." Then at that time De'haĕⁿ'hiyawă''khoⁿ' said, "This is all right. This which you have planted shall assist me. It will be that the game animals shall live by it. So as to that it shall continue to be called thorn."

Now at that time O'hā'ä' was exceedingly pleased, and now he said, "Let us two go to examine the bird which, as is known, I have

made." Now verily they two started. They arrived at the place when O'hā'ä' said, "Here verily do thou look. I myself completed the body of this bird." Then De'haĕⁿ'hiyawă''khoⁿ' looked and said, "That is all right. There is no reason why they should not travel about over the earth present here. Verily those things can do no harm to anything. So they shall continue to be called butterfly."

Now the mind of O'hā'ä' was gratified. Then again he said, "Now only one thing is left that thou shalt see. Truly I believe that I made a mistake in it, seemingly. Now as to them thou then shalt decide what thing thou shalt do when thou seest them.

Then at that time they two started. When they arrived at the shore of the lake there they two saw many beings. Then O'hā'ä' said, "Behold then these beings flying about are what I meant when I told thee. As to them I believe that I have made pigeons."

Then De'haĕⁿ'hiyawă''khoⁿ' looked at them and said, "Hither do ye come." At once they came flying to the place where he stood. So then he spoke and De'haĕⁿ'hiyawă''khoⁿ' said, "Verily, it is not ordained that things having fur and having teeth should be in the habit of flying about. For it would not result in any good that ye commingle with those things which are covered with feathers and fly by day. So that perhaps would result in good that ye divide yourselves into two parts when all things have been completed. And it is known that it shall so come to pass that only for a certain length of time there will be daylight on the earth present here. Then at that time darkness will come over it, and after a certain duration then again daylight shall come. So there those beings which have feathers shall continue to go about during the time that there shall be daylight; and when darkness comes over it then as to them they shall keep still. And not until that time ye in your turn shall travel about again. It is known that it would not be good that in broad daylight those beings who are covered with fur should fly about and should have teeth. So there in that place among the trees ye shall dwell." Now at that time O'hā'ä' was astonished at the kind of things that his brother said. Now De'haĕⁿ'hiyawă''-khoⁿ' said, "Behold, I now go back home. So now thou in thy turn shall come to visit my home. Thou shalt come to examine what kind of things I myself am doing." Now at that time they two separated, and then De'haĕⁿ'hiyawă''khoⁿ' went home.

When he again returned to the place where his lodge stood he then of course thought about many things; he thought that it would be good that he should make what would be an orb here present, which should light up the earth present here below. Now at that time he started. He went thither to the place where stood the house of Haoⁿ'hwĕñdjiyawă'k'hoⁿ'.

When he arrived there he then said, "I have come to this place to ask about my intention to make an orb of light to be present, which

should continue to give daylight to the earth present here below." Then Hao^{n}'hwĕñdjiyawă'k'ho^{n}' said, "Now it is time. From the place whence thy dear grandmother came, therein abides her elder brother who has now made all his preparations, and he is watching for her to remember him. So it will be correct that thou shouldst assign him the duty to give daylight to it. Verily he having said, 'It shall come to pass when one will remember me that the earth shall quake.' He also said when his younger sister departed, 'I will go to examine, some time or other, the place where thou shalt continue to go to and fro. So thus it shall come to pass that it will result in good that thou shouldst invite that one to come. So in this way thou shalt do. Thou hast planted the plant whose branches are red (red willow), and thou shalt cut off therefrom the young shoots which have just sprouted out. These shall be two in number; and so from one of these thou shalt scrape the bark and steep it for medicine. Just as soon as the medicine is cooked thou shalt take it as an emetic. Now, from the other one thou shalt scrape the bark and then thou shalt cast it on the fire, and at that time thou shalt leap into it when the smoke arises and thou shalt say, 'Behold, now I go thither. So that then (therefore), De'hado^{n}'hwĕñdjiyĕñ'do^{n}'s, thou and I shall meet.' So thus it shall come to pass that at one-half the distance, there at that distance you two shall meet. Now, at that time thou shalt tell him what manner of thing is needful for thee. It is known that he will be able to answer thee, for verily his power is great." At that time then De'haĕ^{n}'hiyawă''kho^{n}' returned home.

As soon as he had returned to the place where he had kindled fire, then right away he went out again, going to seek the shoots of the red willow. As soon as he saw them he cut off two of the shoots and took them back with him. Then verily he scraped the bark from the one and then he steeped it for medicine. As soon as the medicine was cooked he at once took it as an emetic. At that time he scraped the bark too from the other one, and then he cast it onto the fire. So at that time smoke arose and now at that time he leaped into the fire and he said, "Behold, now I go thither. Thou, De'hado^{n}'hwĕñdjiyĕñ'do^{n}'s, and I will meet then." Now at that time he departed and he went upward.

He had not gone very far when he was suddenly surprised that a man was coming toward him there. Then verily they met and the man said, "Now verily thou and I have met. Then what kind of thing dost thou desire?" Now De'haĕ^{n}'hiyawă''kho^{n}' answered and said, "That verily is that I lack some one who could aid me. I have now completed all the things on the earth in their several modes of action. I continue to lack something that should continue to give as much light as the light given by the Sunflower. So I desire that it should give daylight in the highest degree, for is it not known

that now the earth here present is large? Now, there are two floating islands. I desire that, probably, it shall thus come to pass that I will add still to these that there shall be four floating islands. So it is my need that it should give daylight to the whole Hao^{n}'hwĕñdjiy-awă'k'ho^{n}' sent me here." Now, at that time the man replied and said, "Now, it is a long time during which I have watched for you to remember me. It is known that I have had my eyes on what has befallen thy person in the place where thou goest about. So now I am fully prepared to do thus in the matter which has become a difficulty for thee. So thus it shall come to pass. So on the underside of the sky present here, there in space I will attach my person, so that thus it shall come to pass from a certain distance thence I shall start and customarily I will return again to the place whence I started. Thus customarily I shall rest myself. Thus it shall continue to be as long as the earth present here below shall endure, so I myself will care for as many things as thou wilt leave on the earth present here. I also will continue to warm the earth present here."

Now De'haĕ^{n}'hiyawă''kho^{n}' said, "Now thus has been fulfilled the kind of thing I continued to need. So now the Sunflower which I planted shall continue so, for verily as to that it shall continue to be the measure of thy continuing approach when thou givest daylight."

At that time this man said, "I, as is known, have thy dear grandmother as my youngest sister, and that is the cause that now it is a long time during which I have watched that she might remember me. So it depends upon thee thyself what manner of things thou shalt do in that verily thy brother beheaded thy mother, that only her head lies in the place where thy dear grandmother abides. If thou shouldst be pleased that thou shouldst assign her the duty that she too should move, so that she and I would aid one another, if so be it be possible, because verily the things which thy brother O'hā'ă' is doing are matters for anxious thought. It is known that he will attempt to make a mockery of all things, that thus he will do the kind of things that he will see that thou art making.

"So then thou didst right in what you did in that you two separated a small distance. It will cause him difficulties. Just that also is to come to pass in the future, during the time the earth will continue to be present, that he will attempt, it is known, to destroy thy rule." Now De'haĕ^{n}'hiyawă''kho^{n}' said, "We verily perhaps in our own two persons shall settle this whole matter. If so it be that he shall do thus, do not thou thyself attach thy body until I myself will speak thence; only then shalt thou do thus; only that will result in good. So when thus it shall come to pass all people on the earth present here below will become aware when thou shalt use the power of thy name."

Then the man said, "That verily is what they customarily call me, De'hado^{n}'hwĕñdjiyĕñ'do^{n}'s. So thus it shall come to be on the earth present below when the end of things will be approaching in the place in which thou hast assigned me duty, it shall be only when the earth shall quake at which time all people shall name me."

At that time De'haĕ^{n}'hiyawă''kho^{n}' said, "So thus it shall come to pass in the place where thou and I have met. At that very place, midway of thy appointed path,[27] there then thou shalt continue to use it as a resting place when thou shalt be traveling at the midway. Customarily thou shalt seat thyself for a short while. Fully again thou shalt recover thy vigor, then usually of course thou shalt pass on. So at that very place it shall be a fundamental thing for the human beings who will be born and continue to live on the earth; whatever kind of thing which in their thinking will be directed to thee thyself shall customarily be placed there at the place where thou dost customarily rest; that will cause it to continue always to be good in what thou shalt answer them, for thou wilt have time to consider it."

Now at that time De'haĕ^{n}'hiyawă''kho^{n}' said, "Now verily that kind of doing has been arranged and that matter will endure so long as the earth continues to be here (written: "the earth will continue to fly on"). So the tribes of human beings living on the earth will continue to say, 'He, our Elder Brother,' when customarily they shall tell of thee. That is the cause that so it shall come to pass that verily thou callest her 'Younger Sister' who was the first one to set foot here below. Now at this time that earth [28] abidest here." So now he said, "Now then thou and I will separate. So tomorrow then thou shalt come up over it (the horizon) for the first time, and thou shalt also cause it to be daylight." Then at that time they two separated.

When De'haĕ^{n}'hiyawă''kho^{n}' again returned to the place where stood his bark lodge, thus he said, "Now I will make what shall be called human beings;[29] they will dwell here on this floating island." So as soon as he ended speaking he began to make them, and he made the body of a human being. He took up earth and he said, "This earth which I have taken up is really alive. Thus also is it as to the earth present here, and verily the body which I shall make from that kind of thing shall continue to live."

Then at that time he made the flesh of the human being. As soon as he had completed it he then meditated and then said, "That verily, perhaps, will result in good that thus it shall continue to be that he shall have life as much as that is wherein I myself am alive." Now at that time he took a portion of his own life and he put it into the inside of the body of the human being; so also he took a portion of his own mind and he inclosed it in his head; so also he took a

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portion of his own blood and he inclosed it inside of his flesh; so also did he take a portion of his power to see and he inclosed it in his head; so also he took a portion of his power to speak and he inclosed it in the throat of the human being. Now at that time, too, he placed his breath in the body of the human being. Just then the human being came to life, i. e., the flesh, and he also arose and he stood up on the earth here present.

Now De'haĕⁿ'hiyawă''khoⁿ' said, "Now verily I myself have completed thy body; now verily it is possible that thou dost stand on the earth present here. So now behold what the earth present here contains. I myself verily have completed all.

"Now then I have made thee thyself master on the earth present here and also over what it contains. It will continue to give comfort to thy mind. I have planted human beings on the earth for the purpose that they shall beautify the earth by cultivating it, and dwell therein." Now he saw that he the Elder Brother came up over it and caused it to be daylight on the earth here present and that the daylight was beautiful and the light rays were beautiful, and it was agreeably warm.

Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Do thou look at that orb of light coming up over it, and that it is beautiful in causing daylight to be on the earth and also it shall be an ever-present object of thought, and also it shall continue to give pleasure to thy mind in that it will continue to warm the days to come and next to them the nights that shall come. That, too, thereby also all those things that grow, also all the game animals, shall continue to live thereby on the earth present here; all you who dwell here below on the earth present here shall continue to live thereby."

Now at that time he said, "So now thou shalt travel about on the earth present here."

Now at that time he said, "So thou wilt travel about on the earth present here and thy opportunity to do so will last so long as that thing at which you are looking causes it to be daylight, and when the daylight will end darkness will fall over it. Now at that time thou shalt rest so long as it continues to be dark; thus, too, it shall come to be for the game animals, that they shall continue to rest themselves from time to time.

"Now I have completed what shall continue into the future; thus it shall continue to be during the time that the earth will continue on."

At that time O'hā'ă' and his grandmother now verily became aware of what came to pass in that there came to be daylight. Now verily also they two saw it come up over (the horizon), also that it caused it to be daylight on the earth present here. At that time O'hā'ă' said, "Now at once I will go there to the place where stands

the lodge of De'haĕⁿ'hiyawă''khoⁿ'," and when he arrived there he said, "Thou in thy turn will go back there again. For now it is time because, it seems, now a most astonishing thing has taken place. We have seen a new-fashioned thing. My brother is surely (doing something). So now I myself go to see it." Then he started.

So then when he arrived there at the shore of the lake and he saw that the other island floated so far away that it was then only slightly visible, so now at that time O'hā'ä' said, "I will make myself a canoe, verily, of course. Then and not before it will be possible that I cross the water." Now he carefully looked about. Near by there grew a birch tree. Now at that time he stripped off the bark and he made himself a canoe. As soon as he completed it then verily he went aboard and he crossed the water.

When his canoe came to a stop then verily he disembarked. Now at that time verily he saw a human being whom he did not know. Then O'hā'ä' said, "What place dost thou come from, thee whom I have never at any time seen?"

At that time the human being said, "I came to life in this place." O'hā'ä' answered and said, "Who then completed thy body?" Then the human being replied and said, "Here near by verily he abides. So let us two go back there. Thou wilt verily see him who finished my body." Now O'hā'ä' agreed to it and they two went there to the place where stood the lodge of De'haĕⁿ'hiyawă''khoⁿ'.

When they again arrived there O'hā'ä' said, "Is it thou who finished the body of this human being whom I newly saw?" De'haĕⁿ'-hiyawă''khoⁿ' replied and said, "I myself, verily, completed his life."

Now again O'hā'ä' answered and said, "So then who is it that caused it to be that at this time there is so much daylight?" De'-haĕⁿ'hiyawă''khoⁿ' replied and said, "It is, verily, he who is Elder Brother to us has caused it thus to be." Then O'hā'ä' was greatly astonished at the kind of things that he saw.

Then De'haĕⁿ'hiyawă''khoⁿ' spoke and said, "So now verily let us go to walk about. Thou wilt see the condition of the things now growing which I have planted here on this earth." Now verily they two started to walk about where all the various kinds of fruit were growing. Just as soon as they looked at all these then verily customarily they passed on. Now then, in turn, they two went to examine the game animals. All the various kinds of game animals, and they were many, went about from place to place. Now at that time O'hā'ä' was astonished at the condition of the things which he had seen. So now he said, "Extremely rapidly have all those things which thou hast planted become abundant and the game animals have now become numerous. How didst thou accomplish this?" Then De'haĕⁿ'hiyawă''khoⁿ' spoke and said, "This earth here

present, which was very small at the beginning, continues to increase in size. Very soon now it will become extremely large. So thus it was concerning these growing things, that they were few in number at the beginning, and the game animals too were few in number at the beginning, and so too was it in regard to the human beings. So shall it come to pass with all. They will increase in size and all will become numerous."

Now O'hā'ä' said, "Now verily I will return home. Thou, in turn, then, wilt again go to the place where stands the lodge of us two, of my dear grandmother and me."

At that time O'hā'ä' returned home. When he arrived there he said, "Oh, grandmother, I have seen an astonishing thing at the place where dwells De'haĕⁿ'hiyawă''khoⁿ'. I saw a human being whose body he had evidently made; and I asked De'haĕⁿ'hiyawă''-khoⁿ' who it is that has caused it so to be that there is bright daylight. He said, 'He it is, verily, who is Elder Brother to us.'" At that time the old woman said, "So verily now has been fulfilled what my Elder Brother said when I departed from home, saying, 'I will arrive there where thou shalt continue to be.' He, verily, whose name is De'hadoⁿ'hwĕñdjiyĕñ'doⁿ's,[30] he, as is known, is my Elder Brother. So verily he means me when he says he is Elder Brother to us."

Now at that time O'hā'ä' said, "Now I myself too will make a human being. When De'haĕⁿ'hiyawă''khoⁿ' will come I shall have it completed." And then he went out.

At that time he began and he worked and he made a human being as he thought it was. Just as soon as he completed it he said, "Listen, now do thou stand upright. Do thou walk also." Now at that time he leaped far yonder and he went into the water, and there verily he immersed himself. So then in a short while he again thrust out his head. At that time O'hā'ä' said, "Do thou come hither." He did not answer and neither did he move.

Then at that time O'hā'ä' said, "Verily I have made a mistake. I did not work correctly in forming his body. So still another will I attempt again." Now at that time again he made another. When he completed it he said, "Listen, do thou stand upright. Also do thou walk." Now he rose and he walked and he climbed a tree standing near by and he seated himself at the top. Then O'hā'ä' looked at that and he meditated upon it; then again he said, "Surely it seems, perhaps, that I made a mistake, for it seems, perhaps, one would think he is too small and his tail is too long." Now then he spoke and said, "Do thou descend therefrom at once." He spoke nothing therefrom. Then O'hā'ä' said, "Now again I shall make another. He shall be large as to himself, this time."

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Now at this time verily he made another one. Just as soon as he completed it he again said, "Listen, do thou stand upright. Do thou walk also." Now he stood upright and O'hā'ä' said, "There thou shalt go from place to place on the earth present here." Now at that time he whose body he had made now walked. O'hā'ä' watched him and at that time he said, "Now is it possible I have perhaps done correctly? So now I will make in its turn another thing, a game animal."

At that time he made that thing. As soon as he completed it he said, "Listen, do thou stand up. Do thou also walk. Thou shalt be called Deer." At that time it stood upright and it now ran and now it cried out. Now at that time again he made another. When he completed it he said, "Come, now do thou arise and do thou walk. Bear shall be thy name."

Then it arose and it walked away. At that time he now was surprised that his brother, De'haĕⁿ'hiyawă''khoⁿ', was coming.

As soon as he arrived O'hā'ä' said, "Now I myself in my turn will show thee the kind of things which I have made." At that time they two started walking. In a short time now they arrived on the lake shore and then O'hā'ä' said, "There, verily, is seated the human being whose body I first made." Then De'haeⁿ'hiyawă''khoⁿ' looked and saw him seated there at the edge of the water, and so then he said, "What manner of thing art thou doing seated down there?" Then it answered and cried out. Now he said, "Come, do thou walk." Now as to that it leaped and plunged into the water out of sight. In a short while it stuck its head out. At that time De'haĕⁿ'hiyawă''khoⁿ' said, "Verily that thing is not a human being. That thing will be called Hwā'ĕñ' (a kind of frog)."

Then O'hā'ä' said, "I have made, as is known, another human being." Now again they two went on. Not far away O'hā'ä' then said, "There verily, he sits up there." Then De'haĕⁿ'hiyawă''khoⁿ' said, "That, verily, is not a human being. Verily he has a tail, and fur grows on his body." Now again he spoke and said, "What manner of thing art thou doing sitting up there?" Then he just cried out from there and he wept. Now De'haĕⁿ'hiyawă''khoⁿ' said, "A monkey they shall call thee, because thou dost weep so easily."

Then at that time again they two went on. At a short distance away there sat a human being. So then O'hā'ä' said, "There, verily, sits another human being whose body I finished." As soon as De'haĕⁿ'hiyawă''khoⁿ' saw it he said, "What kind of thing art thou doing here seated on the ground?" Then at that time he burst out in a loud noise and he wept. Now De'haĕⁿ'hiyawă''khoⁿ' said, "Verily it is not good in this that thou art making attempts to make a human being. That which thou hast made is not correct. This one whom I have seen has an extremely loud screech. So that one shall be called the great monkey (ape)."

Then at that time O'hā'ä' said, "There are two still remaining which I have left which I shall show to you." So then they two went on. Near by there the two animals went about. O'hā'ä' said, "This one here is called a deer, and that one is called a bear." Now De'haĕⁿ'hiyawă''khoⁿ' looked and spoke and said, "That is not in fact a deer." Then at that time it sang, crying out loudly. Thus too in the same manner did the other one.

Now De'haĕⁿ'hiyawă''khoⁿ' said, "This one here verily will be called a wolf. Now the other, which thou sayest is a bear, shall be called a grizzly bear."

Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Thou in turn shalt go back there to-morrow. Our grandmother shall accompany thee this time. Then at that time De'haĕⁿ'hiyawă''khoⁿ' went home.

Now at that time O'hā'ä' also went home. It was not long before he arrived there at the place where stood their lodge, and then he said, "Oh, my dear grandmother, that has come to pass in regard to the human being I made and the deer and the bear, that I showed them to De'haĕⁿ'hiyawă''khoⁿ', and he did not confirm them. Not, it is said, did I make them correctly. So now my idea (opinion) concerning all those beings whose bodies I have made is that yet (still) I shall make the bodies also of beings different severally from these. So thus it shall come to pass. In that direction shall I send them, toward the place where floats the island of my brother. In that direction (on that side) they will seek for their food. Verily they will eat all those things which my brother has now completed. If it so be that this turn of affairs will displease him, he and I will fight as a last resort. So to-morrow thou and I shall go thither to the place where stands the lodge of De'haĕⁿ'hiyawă''khoⁿ'." The old woman right away replied and said, "What thing shall thou and I do that thou and I may cross the waters which occupy the space between the two floating islands?"

Then O'hā'ä' said, "That verily is a thing that matters little. I myself will cause a bridge to float. I will have completed it within the time that daylight shall come." Then the old woman said, "If so it be that thou wilt be able to cause a bridge to float, then and not until then shall I agree to accompany thee."

When it became evening then O'hā'ä' said, "Now I will begin it, now verily I will cause a bridge to float.[31] As to thee, thou shalt then be completely ready. The time that thou and I will start will be governed only by the time that daylight shall come." So now he went out. Now at that time he said, "Oh thou, Black Night, thou hast that power which, if it were a human being, would complete the bridge in the space lying between these two islands, during the length

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of the night. My grandmother and I shall cross the water tomorrow."

Now at that time it began to grow cold. It continued to increase until near the coming of daylight. Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Indeed, I think that perhaps O'hā'ä' will have the power to spoil all those things which I have now planted. He it is, verily, who has caused it to be so extremely cold on the earth here present. Verily he augmented his power by means of the darkness, and it shall not become warm during the length of the night. So, perhaps, it is certainly necessary that I should assign to some one the duty that when customarily it becomes dark on the earth present here, one should have the care that it should not become excessively cold, nor also excessively dark. So, perhaps, it will be good after the time passes that my dear grandmother is to come to visit, then, and only then, I shall act in the matter of the Night here present."

When it became day, early in the morning, then he was suddenly surprised that now they two were coming, his dear grandmother and his brother, O'hā'ä', as they came crossing the waters. As soon as they arrived at the place where De'haĕⁿ'hiyawă''khoⁿ' went about he then said, "What thing did you two do to cross the waters?"

Then at that time his grandmother said, "Verily, it was that thy brother caused a bridge to float and thereon we two crossed the waters."

So when the Sun arose then at once it caused it to be warm (hot) on the earth present here. At that time O'hā'ä' was in a great hurry and said, "It should be very soon that thou and I should recross the waters. If it so be that it will be a long time that thou and I go about here it will not be possible for us two to cross the waters."

His grandmother replied and said, "Just he himself, whose lodge it is, also shall set aside the time he will dismiss us two. Now verily thou and I are visitors here." Then at that time De'haĕⁿ'hiyawă''khoⁿ' said, "I will prepare food first, and now the fruit which I have planted is ripe, so we will first eat together. As soon as we shall be filled then at that time we shall walk about, and we will examine severally all those things which the earth here present contains which is new."

Then at that time he brought corn and he roasted it, and it gave out a pleasant odor when it became hot and when the fatness flowed out of it. Now his grandmother said, "Wouldst thou agree to it that I should pluck off a single grain that I myself at once should eat it?" Then De'haĕⁿ'hiyawă''khoⁿ' replied and said, 'That is not the custom that so it should come to pass. Do thou wait until it is cooked, and then when we shall be together we shall eat it. All we together, it is known, have an equal right to it."

The old woman replied and said, "At the same time it is a small matter that thou shouldst spare me the undeveloped end." De'-haĕⁿ'hiyawă''khoⁿ' said, "It is known that it is not a custom that so it should come to pass." She persisted in the matter and said, "So wouldst thou consent that one and I should take a small quantity away with us when it is cooked?" He replied and said, "Verily that is not the custom that so it should come to pass. It must be, it is known, that we shall be together when we feed ourselves. That is the cause that so it shall come to pass because verily all we, it is known, have an equal right to it. So thus it shall continue to be here on the earth present here. All we severally shall have an equal right to it."

Now at that time the old woman said, "Verily, it is an extremely astonishing thing how stingy thou art." And then she went thither and there she took a stand beside the fire. Now verily she stood beside the fire and she picked up a handful of ashes and she threw them on his roasting corn. As quickly as she threw them thereon and the ashes fell on it, then verily the appetizing odor ceased and also the outflowing of the fatness, and now also she said, "Is it only human beings who shall be pleased? Is it not possible that I myself should be pleased?"

Now De'haĕⁿ'hiyawă''khoⁿ' said, "What you have done is not good. Thou hast spoiled that which would give comfort to the minds of the human beings who shall dwell here upon this earth."

When it was cooked they all together ate it. As soon as they had finished eating then De'haĕⁿ'hiyawă''khoⁿ' said, "Now we will go out and that shall be first that we shall eat the fruit of the tree standing close by."

Then they went out. There not far away they saw a growing shrub which bore fruit which was slightly sweet, which were like drops of syrup. Then De'haĕⁿ'hiyawă''khoⁿ' said, "This growing tree is called large fruit (apple). One each shall we pluck off and then we shall eat it together."

Now verily they plucked one off and then they ate the fruit. At this time the old woman said, "Wouldst thou consent that I should pluck off still another which one and I should take away with us?" Then De'haĕⁿ'hiyawă''khoⁿ' said, "Verily that is not the custom that so it should come to pass until the time of its ripening. Then at that time it matters not that thou shouldst take it up. Thus too is it that the game animals they will take up the fruit after that."

Then the old woman turned herself around and she reentered the lodge, and there took up a handful of ashes from the fire and came out carrying the handful of ashes, and she took her stand beside the growing tree there and she cast the ashes there on the growing fruit and at once it turned black all over and was covered over with ashes, and

then she said, "Thou art very strong. Is it only that those peoples who shall dwell here on this earth shall be pleased? Verily it is impossible that it please my mind. So the human beings who shall dwell here shall continue to say when they speak of it, 'It is the Sour Fruit.' So not any one among the human beings shall again make use of it, also the game animals."

Then De'haĕⁿ'hiyawă''khoⁿ' replied and said, "I think perhaps thou hast put forth too much power in doing injury to thy grandchildren. So now, perhaps, that is all; now perhaps it would not be good that thou shouldst see all the things which I have planted and the game animals." She replied and said, "Now then one and I will recross the water, so thus it shall come to pass that in ten days I shall return again. So thus it shall come to pass that at that time then all things shall be settled. And that shall be that thou and I shall bet;[32] so that it shall be that thou and I shall bet for all the things which are here on the earth. If so it be that I overcome thee, then I myself will control all those things which thou hast completed. If it so be, verily, that thou wilt overcome me, then verily I will not distress you in anything in the days that are coming ahead, in all things at which thou art at work."

At that time De'haĕⁿ'hiyawă''khoⁿ' said, "Thus too shall it come to pass just as you desire it."

During the time that they two were there O'hā'ă' for his part studied the human being who newly had come to life. Now at that time he said, "Just what kind of thing didst thou do in making this man who one would think has a life so exceedingly fine, and one would think he is verily strong physically?"

Then De'haĕⁿ'hiyawă''khoⁿ' spoke and said, "The earth present here is infantile, young in life,[33] and it continues to grow and it has the power by which it puts forth its orenda. So it is thus with all those things which are growing. They are young in life (infantile) and they are continuing to grow and they have the power by which they also put forth orenda. Thus too is it with regard to the game animals. They are infantile (young in life) and they continue to grow and they have the power to put forth orenda.

"So it is with regard to the life of the human being who first stopped on the earth here present. Thus it is that one is infantile and that one continues to grow and that one has the power to put forth orenda thereby."

At that time O'hā'ă' said, "Now too I have come to understand the whole matter." Now at that time then again he spoke and said, "So now verily, perhaps, my grandmother and I will depart homeward." Now at that time verily they two departed.

See note on p. 610.

So when they arrived again at the shore of the water then there was no more anywhere a floating bridge. Now the old woman said, "What manner of thing shall we two do that thou and I may cross the water? Now verily there is nowhere a floating bridge."

Then O'hā'ä' spoke and said, "Now verily the time has come when I shall make myself a canoe; very soon now, verily, I will have completed it." So now he began to make himself a canoe. In a very short time he had entirely completed it. Then he said, "Come, now, my dear grandmother, do thou get aboard." Now at that time his grandmother and he got aboard. Now verily they two recrossed the water. In a short time their canoe landed on the side on which stood their lodge. When they two returned into the lodge then O'hā'ä' said, "Now verily thou and I have returned. So now I shall make all manner of animals. Now I shall not again tell my brother about it."

Now at that time he set to work and worked rapidly. He attempted to make the body of a game animal. He completed it and then he said, "Come, do thou stand up. Do thou also walk." It did not succeed in standing up. It just dragged its body along and went on. At that time O'hā'ä' said, "Indeed I think, perhaps, De'haĕⁿ'hiyawă''khoⁿ' has outwitted me. I will yet make another."

Now at that time he again made another. And when he had completed it then again he said, "Come, do thou stand upright and do thou walk." Now again it did not succeed in standing upright. Only that (was possible) it dragged its body along as it went. So then he said, "It must needs be now that thus shall continue to be the bodies of those I shall form. If it so be that they will become numerous on the earth present here it does not matter that they go into the water and cross over it and arrive there where floats the island of my brother. I will even attempt also that by all means they shall cause trouble continually."

Now at that time he began to make the bodies of a number of animals. Just as fast as possible he kept on throwing their bodies aside. Their bodies were in all manner of shapes. Now in a very short while they became very numerous. Now at that time others in turn whose bodies were extremely monstrous (ugly), now in turn he made all the various kinds of such animals.

As soon as they became numerous he then said, "To all you here whose bodies I have formed I assign you a duty that if it so be ye will be able to cross over the water ye shall go thither to yonder floating island. At that place food is abundant. All manner of things grow and game animals abound, human beings also, and it matters not whether you eat up all those things which ye find there."

Now at that time these beings traveled about. And they were fierce in disposition. So some plunged into the water and some

crossed the body of water, and they landed on the farther side. Now at that time De'haĕⁿ'hiyawă''khoⁿ' became aware of this and now he said, "I do not think, perhaps, that it would result in good that these beings should mingle with the game animals. So that, perhaps, it will be good that I cause them all to recross the water." And so then he drove them back and now verily all recrossed the water. He too went thither, and when they came out of the water he then drove as many of them as he saw going about there, some crawling, and he drove all thither to the place where stood the mountain in which was the cave in which were inclosed the game animals which O'hā'ä' had shut up. Into this place he drove all their bodies. Now at that time he placed over it again the rock and said, "Now I myself in turn shut up all those things whose bodies O'hā'ä' has made. So what shall be if he will be able to release the bodies of all, and also will be, if he should not be satisfied when he becomes aware that all these beings are shut up?"

Then De'haĕⁿ'hiyawă''khoⁿ' said, "Now I shall just recross the water," and then he departed for home.

As soon as he had returned to the place where stood his lodge he then said, "I think perhaps that the way in which I have completed the human being is not good. It just seems that in his going about that he is lonesome. It seems that in going from place to place he stands repeatedly. So, perhaps, it will result in good should I make yet one other human being so that there will be a pair."

Now at that time he made another. As to that one, too, he made her flesh from the earth. And when he had completed it he said, "That, perhaps, will result in good that I make them alike. That one, too, shall be like me in my bodily movements." Then at that time he took a portion of his own life and he placed it in the body of her whom he had just made; also he took a portion of his mind and placed it in the head of her whose body he had just finished; also he took a portion of his blood and placed it in the flesh of her whose body he had just finished. Then at that time he took a portion of his power to look around and to talk and placed them both in her head which was part of her body. Then he put his breath into her body as a part of it. So now verily she came to life. De'haĕⁿ'-hiyawă''khoⁿ' said, "Listen, do thou stand erect on the earth here present." Just as soon as she stood upright he then said, "I myself have completed thy body. I also have completed all the things which the earth here present holds and upon which thou dost stand at present. So now I ordain it, and I give thee control of all things." Now at that time he called to him the one whom he first formed.

When he returned there then De'haĕⁿ'hiyawă''khoⁿ' said, "Now I have completed it. Verily I myself have completed both your bodies. So now I ordain for you two that ye two shall marry.

So thou whose body I first formed shalt continue to be visibly stronger. Verily thou also shall continue to travel about constantly over the earth here present. Also it shall be by thy hard toil that ye two shall continue to have peaceful minds, ye two who have married. So do not ever distress her mind."

Now at that time he said, "Now thou, in turn, whose body I have just finished, shall have this duty. So I lay all these matters before thee. It shall be entirely by thy hard toil that he whom thou hast married shall breathe strongly (have vigor). In the next place thou also shalt see what kind of suffering it is to have a human being take form within thy body. So now I have placed before thee all matters. So verily thou customarily shalt go to and fro around the fire, so that he who has become thy aid in all the things I have ordained for you two shall have a peaceful mind. Human beings shall take form as to the bodies of you two. And the earth shall be covered by the human beings who will dwell here. So now I have ordained that you two shall have a difference in length of days, so death will take place according to the number of days ye two have. And ye two here unite in marriage during your natural lives. So now I have mixed together the minds of you two and also the blood of you two. So then ye two will see human beings take form through your two bodies. And by means of the mind and also the blood of you two they shall be bound together. So I ordain for you two that you two shall have but one mind at all times. Do not you two distress one the other's mind during the days which are yours. So verily that only shall separate you two which is death, by the difference in the number of days you each have.

"So thus it shall continue to be in the future as to your posterity that they shall continue to grow up, also they shall continue to marry, and that shall continue, and when one grows up that one shall marry only one person. Death only shall separate them severally. And so my ordinances shall last as long as the earth here present shall last. It shall continue to come to pass by them." Now at that time he said, "Now I have completed all things."

So what came to pass when O'hā'ä' became aware that the fierce animals whose bodies he had severally formed were not to be found anywhere? Now at that time he sought for their bodies. He went to and fro over the entire island. He saw nothing.

Now at that time he said, "I will go to look for them on that other floating island. It may be possible, actually, at this time they are going about there." Now verily he started and he crossed the water, of course. When he arrived at the place where stood the lodge of De'haĕⁿ'hiyawă''khoⁿ' he said, "Hast not thou been aware from time to time that the game animals whose bodies I formed have

arrived here? I can not find their bodies. They do not go about from place to place whence I departed, so I come looking for their bodies. I thought, it may be, that at this time they have come hither to this place."

Then De'haĕⁿ'hiyawă''khoⁿ' said, "Thou shouldst just only seek for their bodies. Thou shouldst travel about over the entire island. It must needs be, perhaps, that thou shouldst recognize those whose bodies thou didst form, if it so be that they are going about here on this island."

Now at that time O'hā'ä' started and he traveled about there. He saw very many game animals of various kinds, which were severally very numerous. Verily he did not see any whose bodies he himself had made. Suddenly now he saw the two bodies of the two human beings, so now he said, "So what manner of thing are ye two doing going about here?"

They two said, "Only that he who completed our two bodies has verily left us here." Then O'hā'ä' was astonished and he carefully considered them in the manner in which they two were alive. At that time then he went aside. When he again reached the place where De'haĕⁿ'hiyawă''khoⁿ' abode he said, "I do not find continually the game animals whose bodies I formed. I have seen nothing regarding the bodies which I came to seek. The only things I saw were the two bodies of the two human beings. One was a male and the other a female. I asked the two whence they two had come and they two said, 'He who completed our two bodies left us here.' So I thought I at this time should also make something which should be like the state of being of the lives of the two whom I saw. Verily, perhaps, thou hast nothing mentally against my making the like?" Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "So do thou make one, if thou wilt use great care at this time, and that thou wilt exactly copy the form of the body of the human being. If it so be that thou dost exactly copy it, then verily it will be possible that human beings shall inhabit the place where away thy island floats.

"So if it be so that they shall inhabit there, then just through the middle our Elder Brother (the orb of daylight) shall habitually pass."

Now at that time the mind of O'hā'ä' was greatly pleased. And so then he said, "So let it come to pass in this manner to-morrow that thou shouldst go thither. Thou shouldst go to examine it and thou shouldst aid me, and that thou and I should seek for the bodies of the animals which I have made, whence they have gone." Then De'haĕⁿ'hiyawă''khoⁿ' said, "That too shall come to pass." Then O'hā'ä' said, "Now also I will return home. Just as soon as I return home then at once I will set to work so that the first thing which thou wilt see when thou arrivest there will be the human being which I will have completed."

When he returned to the place where stood their lodge he said, "Listen, my grandmother, an astonishing thing came to pass. I crossed the water; I went seeking for those game animals whose bodies I completed. I saw them nowhere. Just only did I see new human beings, one a male and one also a female. I asked them whence they two had come. They two named my brother. He it is, they said, who left them there.

'So I asked my brother that I myself also should make a human being. He consented to it now, and he said, 'Do thou make one. Thou must do it carefully this time. Thou shalt copy exactly the form of the body of the human being.'" Then his grandmother said, "That, perhaps, will result in good. Certainly, thou shalt do thus as he has bidden thee, for verily he has the power. Not surely, would he verily be pleased that thou shouldst just half do it. It may be, as is known, at this time something has come to pass which is the cause that now thou dost not find the bodies of those things which thou thyself hast completed severally."

At that time O'hā'ä' said, "So now I will begin it. For behold I have verily only a short time in which to do it. Just to-morrow then verily he will come and he, my brother, will come to examine it."

At that time he went out and went to the shore of the water. When he arrived at the water's edge he then said, "Of that, perhaps, I myself will use to make a human being is this foam floating on the water. So that it will be evident that they two, the human beings, shall be different in the form and kind of their bodies." Now at that time he saw where the water fell there floated various patches formed of hills of foam. So now then he took up the foam and from that he formed the body and he put forth great care. As soon as he had finished it he then attempted to cause it to live. He was not able that it should thus come to pass. Then he said, "Just very soon now, verily, my brother will come here. Without fail I will beg him to aid me in causing it to come to life, because now I have verily done very much work to bring about peace and he has agreed to let me make a human being."

Now then again he said, "I will go to meet him. So when we two meet I will tell him that I myself failed to cause the human being which I formed to come to life. Without fail I will beg him then to cause it to live; that he should do to it even as he has done to that which he himself completed." So now he started.

He had not gone very far when there he was surprised to see that now his brother was coming toward him. When they met, O'hā'ä' then said, "Behold, I have come to meet thee; and the reason is that I desire that thou shouldst aid me in causing to come to life the body which I have completed; for as to that verily I have completed the body of a human being."

Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Even so it shall come to pass. So, in what place lies that which thou sayest thou hast completed?" Then at that time they two started. Just as soon as they arrived at the edge of the water then O'hā'ä' said, "Behold, verily, there he lies who is not yet alive. And the reason that it lies beside the water is because I made it out of the water. I desired that it should be plainly evident that the two things from which we made them should be different."

Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "In only one thing will I aid thee in causing that to come to life. If it so be that thou desire still to make another one thou wilt be able to do that. Only that thou shalt take from some place on his body that thou shalt mix them. Then thou wilt be able to cause it to come to life."

Then at that time De'haĕⁿ'hiyawă''khoⁿ' said, "So that perhaps will be possible that I will add to it so that he shall have that which causes me to make bodily movements." Now at that time De'haĕⁿ-'hiyawă''khoⁿ' took a portion of his life and he placed it in his body; also he took a portion of his mind and he placed it in his head; also he took a portion of his blood and he placed it in his flesh; also his power to see, also his power to talk, of both of which he took portions and placed them in his head; now at that time he placed his breath in his body, now also he came to life; and now also he said, "Do thou stand up." At that time he stood up. At that time De'haĕⁿ-'hiyawă''khoⁿ' said, "Now verily I have fulfilled in doing so the thing which thou asked me to do to aid thee. So what thing will come to pass at some future day that close at hand all this which I have given up in all my movements shall become hostile to me?" Now at that time O'hā'ä' answered and said, "Let us two do thus in this thing in which thou and I took part in causing to come to life, that thou and I shall have an equal control over it; in that way perhaps it will result in good that thou thyself shall have something to say concerning the human beings who will dwell here."

Then De'haĕⁿ'hiyawă''khoⁿ' spoke and said, "Let that also come to pass. I agree to your idea." Now at that time O'hā'ä' replied and said, "Verily thou and I made no mistake in the bodily form of the two which thou and I completed. It is evident, verily, that the bodies of the two persons whom thou hast formed are alike; it is just as evident, too, that he whom I have made has a like body. So what kind of thing shall thou and I do? So what kind of thing shall we continue to call him?"

Then De'haĕⁿ'hiyawă''khoⁿ' said, "That person also is one whom I myself have completed, and verily he was the first person to become alive on the earth present here. So we shall continue to call him the human being." (A modern expansion here says: "So we shall continue to call that one a real (native) human being, whose body

is reddish; behold this one which thou thyself hast made and in which I aided thee we moreover shall continue to call him the ax maker,[34] whose body is white." This is the modern name of a white person or European.)

At that time then O'hā'ä' said, "That too shall come to pass in that way; I agree to that matter. So now verily I will be able to make still another human being. Now verily thou hast given me the task, and that I shall take only from any place on the body of this white man whose body is white." Then De'haĕⁿ'hiyawă''khoⁿ' said, "Verily I said that that is all that I myself shall assist thee." Now at that time O'hā'ä' spoke and said, "Still there is also a single matter which remains to me. And that is that verily the beings, the game animals whose bodies I completed, have departed." Then De'haĕⁿ'hiyawă''khoⁿ' said, "So who then is it who made the mountain standing yonder in the distance? So who is it also who made that cavern into the earth there directly at the inside of that standing mountain?"

Now at that time O'hā'ä' was closely pressed and he became very angry. At once he believed that he knew, it is possible, how it was. So then he said, "I believe, as is known, that the game animals, perhaps, made it thus." Now De'haĕⁿ'hiyawă''khoⁿ' spoke and said, "If it so be that the game animals have as much power as that, then I certainly believe that they have done thus, made the open cavern into the earth, and also that they are like those which are lost and are abiding therein."

Now at that time O'hā'ä' said, "Let thou and me go thither. Perhaps, it is known, that they are certainly abiding there at this time." At that time they two started. Now in a short time they arrived beside the mountain, and then they saw a large rock lying against it. Now De'haĕⁿ'hiyawă''khoⁿ' spoke and said, "Here verily is the place where the game animals have their cavern." Now at that time he took up the rock and threw it aside. Now at that time he was greatly surprised that only all kinds of monsters emerged in large numbers. Now there they too watched them continue to come forth. Now some came dragging their bodies along by crawling; they severally had no teeth and they severally differed one from another in the forms of their bodies and in their size; some were small, some were large; in the next place it was very evident that they were fiercely ill-humored and they severally showed their teeth by snarling.

Then De'haĕⁿ'hiyawă''khoⁿ' said, "It would not result in good, perhaps, that those things should associate with the human beings, these beings whose bodies have these shapes. If at this time they should see them (human beings) these would not continue to live, so that, perhaps, is good that it matters not that those things should continue to abide there inside of the earth."

See note on p. 610.

Then O'hā'ä' spoke and said, "If it be so that that will certainly come to pass there are still other beings which thou hast not yet seen which are extremely large. And verily they are still, perhaps, therein; at all events there are yet nowhere truly large beings. So now verily, perhaps, it shall thus come to pass that they will continue to abide only therein."

Then at that time O'hā'ä' again took the rock and placed it over the opening of the cavern. And then he said, "Now verily, I suppose, they themselves shall help themselves if it so be that it will become necessary for them to come forth again." Now at that time O'hā'ä' said, "Now verily thou and I have completed this, so now let us go together to my grandmother's place." At that time they two started.

As soon as they two arrived there again then O'hā'ä' said, "Oh, my dear grandmother, now one and I have completed it. All that has been fulfilled which thou hast said. So now, at this time, the matter rests with thee as to what thou desirest shall come to pass."

At the time the old woman spoke and said, "That which is giving me distress is the head of my daughter. Now verily it is a long time that it has remained so, the head hanging to the wall of the lodge." Now O'hā'ä' said, "I think that her head should be fastened up very high, so that human beings who soon will travel about here upon the earth will look at it as a memorial that will continually remind them of what has come to pass."

Then his grandmother said, "That also will please my mind that thus it shall be done."

Then De'haĕⁿ'hiyawă''khoⁿ' said, "This is the way in which I consider it, that, perhaps, it will result in good that we should cause her to come to life again and also that we should remove her body above, and that we should assign her the duty to give light to it and that she should cause it to be hot here on the earth. She should have her duty restricted to a certain place, and that is that when it becomes dark then customarily she shall cause it to be light again and also she shall cause it to be hot again during the night, and that that will cause beings to be here on the earth and among all the things that grow, and also among all the game animals and the human beings, all shall be at peace during the nights to come. So that will be an object of respect and it will continue to end, and usually after three days then it shall again re-create itself. So that shall guide all things that are going on here on the earth, and all the human beings who newly come to stop here on the earth shall govern themselves thereby."

Now at that time O'hā'ä' said, "I myself will not consent to that. I myself am agreeing that it shall be fastened up high, and it would be sufficient that human beings should look at it at times. So my

dear grandmother and I will become aware of it should it so be that some one will play a trick upon her; if also one should rob us of the head, so I will be prepared that at once I shall make a reply if it so be that there will come a day when one will rob us of the head, and that shall be that as far as I am able I shall watch constantly in the days that come and the nights that come. If it so be that I become aware that some one will play a trick with it I promise that at once without fail I will destroy that person, no matter whether it be a human being or a game animal."

Now at that time De'haĕⁿ'hiyawă''khoⁿ' spoke and said, "Now verily all that shall come to pass at some future day is satisfactory to your minds. So I will tell you that the way in which you two arranged this will be of no aid to anyone whatsoever.

"So now that matter is still in abeyance with which thou, Elder Woman, didst challenge me. Verily thou hast struck my doorpost by way of challenge that thou and I should bet. Verily thou didst say that thou and I will bet for this, that whosoever shall win shall control all the things which the earth present here contains. So now I shall watch for it; so I will continue to be ready. Verily now the night (date) which thou hast appointed has come, in that thou didst say, 'In 10 days' time thou and I shall bet.' So not until that shall pass will I then add to the things which I still lack in all the things which remain which I have to do here on the earth."

Now at that time his grandmother said, "Now even I am also ready. So now verily thou shalt continue to watch thence for one and I will arrive there soon." Now at that time De'haĕⁿ'hiyawă'-'khoⁿ' said, "Thus too it shall come to pass, so now I start home." So at that time he started home from there. As soon as he returned to where stood his lodge of bark then he said, "Now the time has come that I myself and you whose bodies I have severally completed, without a single exception, face verily an ominous thing which is coming to pass and has now brought our affairs to a crisis. Tomorrow the old woman, the dear grandmother of O'hā'ä', will come, and verily she comes seeking whatsoever things I have placed under your control. Verily she desires that if it be so that she shall win and overcome me, she verily desires that not a thing shall again grow which you two human beings and the game animals live upon. She desires to ruin all these things. Now, should that time come, verily it will be distressing to all things whatsoever. There shall not be anything upon which you two may live, also the game animals. So thus it shall come to pass, if it be so that I myself win, that I myself shall rule all the things, all that the earth present here contains so unchanged, in that event, the kind of things over which I myself gave you control shall continue to be. In the next place, I shall yet add

to what I have done and that, perhaps, will result in good that only for a certain length of time shall the various kinds of things which I have planted grow. The reason that so it shall come to pass is because verily continually they seek cause to ruin all of mine (for me).

"So perhaps it will result in good that two things shall take place with regard to the coming days, and also with regard to the coming nights; the first is that it will cause it to be hot on the earth present here a certain length of time, so at that time and place shall they continue to grow during the time that it shall cause it to be hot, all those things that grow there. And when all will mature, then at that time the air stirring about will be changed to other. That, in its turn, it will cause it to be cold, and it shall continue for a certain length of time when the coming days will be cold, also the coming nights; and as to that it will take place by means of it, and so it shall continue to be as did O'hā'ä' in causing the bridge to float, and so it will continue to be that customarily it shall become hard here on the earth, also the water, all will become hard.

"So this condition will last for a certain time, when all will become mellow, it will melt, it will exhaust itself, and it will continue to result in good that thus it shall continue to be, for thereby the earth present here shall continue to live and also all things which grow, also the game animals, also the human beings, at all times there will be new manners of things. So it will result in good that there shall be two modes of becoming in the coming days.

"Another thing also will result in good, that there shall be an orb of light at night; so that they two shall aid each other, our Elder Brother and our Grandmother. So on the earth present here people will say, 'The orb of light pertaining to the day, our Elder Brother, be the great warrior chief,' and in the next place they will continue to say, 'The light orb pertaining to the night, our Grandmother.' So the several peoples dwelling on the earth here present shall continue to hold in respect the two orbs of light; so the orb pertaining to the night will continue to end, and it will continue to change, and customarily it will disappear during three nights, then at that time it will newly grow again, so that thereby all peoples will continue to guide themselves and they will continue to have respect for it, they who will continue to appear in the coming days."

Now at that time he sat down there. It was not long that he sat there when he was suddenly surprised that now his grandmother and O'hā'ä' were rapidly approaching. So now he said, "Now verily they two are coming, my dear grandmother, Awe^{n}'hāi', and my brother, O'hā'ä'; that verily they come seeking that now all the things which I have made, without reserve, should be stripped from my hand.

"So now you, you two human beings, and you, game animals, now you shall see what will come to pass when the two sides come to grips, when our bodies will sway [35] to and fro rapidly, so you two human beings will continue to have the story such as you two shall see it; that will continue to be a saga, and the story will last as long as the earth present here will last; also on the side of your coming posterity, they will learn the story, and still other marvelous things which shall happen in the future during the time the earth shall continue to be, will come. I believe that perhaps O'hā'ä' will be able to do very much, he will do abnormal things repeatedly, and so the coming posterity of you two will see many fearful things."

Now at that time his Grandmother and O'hā'ä' arrived there. Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Verily, now the set time has come. On this day now will be manifested on which side fate will decline and fall, either on the side of the welfare of human beings and of the game animals or on that side, the side of their destruction, wherein all persons and things will be destroyed. So now we two shall begin."

At that time his Grandmother said, "So thus it shall come to pass. My own bowl and my pits shall thou and I use. We two will throw (them)."

At that time De'haĕⁿ'hiyawă''khoⁿ' replied and said, "Even I also will decide what shall so come to pass. That is, that I will agree to it that thou and I will use thy own bowl, and that even also, as to that, I will use, in the next place, the pits which are mine. As to thyself, thou shalt use, in the next place, those pits that belong to thee; in the next place, this shall come to pass, only once shall thou and I each throw the bowl; then at that time thy and my mind will be satisfied when it will fall (in deciding) who it is who will be overthrown. Thou, it may be, shalt have the good fortune that toward thee it will fall; possibly, it may be that I shall have the good fortune, that in that event it will fall toward me."

Now at that time the old woman said, "Now art thou then prepared with the pits which thou wilt use?" Now at that time De'haĕⁿ'hiyawă''khoⁿ' replied and said, "Just at once I too will get them."

Now at that time De'haĕⁿ'hiyawă''khoⁿ' started, and there at a short distance he stood and he said, "Come, do you come hither, you chickadees. There shall be six of you." Many of them came to him as a flock. Now he spoke and said, "Now, verily, the time has come that I appeal to you that you shall assist me, and that is, that my dear grandmother and I are going to bet. And we two will lay down as the wager whatever grows of itself on the earth here present, and in the next place the game animals, and in the

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next place the human beings who come to stop on the earth. So now I will use your heads."

Now at that time they cried out and they sang; they perched themselves along on his body. So then he began and he beheaded them severally, six in number. Just then he returned to the place where his grandmother went about. When he returned there he said, "So now the matter will start. Thus it shall come to pass, as is what thou desirest, that is, verily, when thou and I will throw, thou and I will throw the bowl only once each." Now at that time he sat down on the ground. Then the old woman said, "I, verily, will be the first to throw the bowl." So at once then she threw the bowl and that came to pass that her luck turned out badly for (the throw) summed nothing whatever.

Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Come, do thou take thy pits out of it. Now, verily, I at this time will place my pits therein, now, until the fortune of whatever I have made will become manifest."

Now at that time he placed his pits in the bowl and it came to pass in such wise that one would believe that they were alive, as it were. They ran around backward and forward in the bowl. So now De'haĕⁿ'hiyawă''khoⁿ' said, "Listen, you whose bodies I have formed, all now put forth your orenda that we together may win so that at all events all you shall continue to live." So then at once he threw the bowl. Now at that time two things went together, there was a loud noise, all the various kinds of animate life cried out, and all things that grow on the earth. Then at that time his pits sang and then they flew up, and they went up high there out of sight, and the sound accompanied them. Now as to De'haĕⁿ'hiyawă''khoⁿ' and his grandmother they put forth their orenda and they just rolled about and they cried out repeatedly. Also he kept saying, "Let there come a *field.*" Also she kept saying on her part, "It kills nothing."

After the lapse of a sufficient time then they heard the birds coming in the distance and now they were coming downward, now they cried out continually in extremely loud sounds. Suddenly now they again alighted there in the bowl, and he kept saying, "Let there come a field." The old woman on her part kept saying, "Let three come together." It was a very long time that it was not possible for them to be still; they just ran about to and fro. Suddenly they now became still, and all became black.

Then De'haĕⁿ'hiyawă''khoⁿ' said, "Verily I have put down a *field.* So now, my dear grandmother, I have answered your challenge. Now verily it is a long time during which thou hast been distressed (to know) what thing thou shouldst do that thou wouldst be able to strip my hands of all those things which I have completed. So

now thy person has fallen away from the whole matter. Now those persons who have newly come to life here on this earth present here have now come into control of it. So it will come to pass thus in regard to the future posterity of human beings. If it so be that at some time they will tell of thee then this shall be thy name and they will continue to say, 'She, the Ancient of Body (the grandmother).' And verily the reason that thus it shall come to pass is that now everything has been stripped from thy hands, all the things which have just newly started to grow on the earth, also all those things which have grown up, also the game animals, also the human beings. So now as to thyself it then shall come to pass that thou shalt become a saga and that the human beings who will continue to dwell on this earth shall continue to relate it."

Now at that time De'hač^{n}'hiyawă''kho^{n}' said, "So now thou whose body I first newly made, thy life is still in its infancy[36] and so thou shalt have the name, and people will continually say, 'Sapling.' So now as to the one who is one with thee, this shall be her name and people will continue to say, 'The Growing Flower.' And the reason that it shall come to pass that such shall be the names of you two is that both your lives will endure as long as the earth will be present here. Verily, it means that the growing bushes and the growing trees and the growing grasses full of flowers and the growing trees are infantile, so both are new and infantile. So now it so shall be forever, always there shall be new things coming to life.

"So now we will give thanks that we have overcome for all time, and that all we shall continue to be peacefully contented. So now thou, Sapling, thou wilt be the first one to give thanks. Thou shalt cry out three times and all shall repeat your words, and that means that now we are all happy. So thus it shall come to pass that in the future they shall continue to do thus, no matter for what purpose people will rejoice."

Now at that time Sapling cried out and he repeated it three times. The sounds were extremely loud. Now in the next place all the various kinds of game animals followed his voice and all cried out.

Now De'hač^{n}'hiyawă''kho^{n}' said, "Now every matter which remained unsettled has been entirely adjusted."

Now at that time he said, "So one more matter is left. Now you, O'hā'ă', and my dear grandmother, you two must at once give back the head of my dead mother, for now verily I myself will control everything."

At that time O'hā'ă' replied and said, "Not yet, verily, have I myself given up the head. So I myself do not yet agree to the matter that now thou shouldst control everything. So thus it shall come

[36] See note on p. 610.

to pass. Utterly wilt thou overthrow my power to do before it shall so come to pass in accordance with thine own intentions."

At that time De'haĕⁿ'hiyawă''khoⁿ' said, "Not, verily, have I myself done thus that I should manifest wherein our two methods of doing differ, that I myself am at work so that all of us should continue to be at peace in our minds."

Now at that time the old woman said, "Perhaps it will not result in good that you O'hā'ä' should still contend. Now all that in which thou and I usually would control has been lost. So now we two will depart for home." Now at that time they two started homeward.

Some time afterwards now as to them the two human beings had issue. Then they two traveled about with their family. Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Now I have decided the matter that now thou shalt assist me, so that thy handiwork will appear in time, in that I desire that now we will go to bring back the head of my mother. So thus it shall come to pass. Thou shalt fully prepare thyself. And thou shalt get red willow[37] and thou shalt make thyself medicine therewith. Verily thou shalt use it as an emetic. When the Sun will not yet have arisen then thou shalt have used the medicine thrice; in the next place, thou shalt continue to do this for three days. Now at that time we will start. So thou and I will divide between us our work. Thou, Sapling, dost possess this place. So thus shalt thou do. Thou shalt travel about, thou shalt go over every portion of the entire island. So if it so be that thou wilt see the horn of a deer lying on the ground, thou shalt place it up high. In the next place, if it so be that thou wilt also see a flint lying on the ground, thou shalt take it up and customarily place it up high.

"As much as is possible for thee thou shalt do this with care and thou shalt exhaustively do it. Do not let any be left lying on the ground. That (work) alone if so thou shalt do, will enable us to pass the crisis. We, it is known, will be able to ward off the power of O'hā'ä'. And, it seems, truly, that he will be able to follow us back, so there I myself too will go to the place where floats the island of O'hā'ä'. To that I myself will direct my labor. I will go around the island and all the horns which I will find I will place them up high, and the flint which I will find I will place all up high.

"Only that will result in our passing through the crisis severally. Thus, it is known, it will come to pass that when O'hā'ä' will become aware and see the horns, also the flint, placed up high, he will believe, it is known, that seemingly now everyone has become hostile to him. And, it is known, he will keep still and seat himself in the lodge. So by the time that I return again all this work must be completed."

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Now at that time Sapling began to do the things which he had assigned to him as a duty. Now too De'haé^{n}'hiyawă''kho^{n}' started and went there to the place where the floating island of O'hā'ă' stood out of the water.

When De'haĕ^{n}'hiyawă''kho^{n}' arrived there he then traveled about. Just as quickly as he found a horn he placed it up high; also did he place up high all the flints which he saw.

Now at that time he went to the side of the lodge and there he found exceedingly many, which covered the space around the lodge. He then picked up all and placed them severally up high, and also the flint rocks. When he completed the task then he looked about in different places, and verily he saw there a tree standing hard by, and there to the top of the tree the Head[38] was fastened. Then he understood that it was not difficult for some one to be able to climb the standing tree, and he saw there beside the tree O'hā'ă' in ambush.

Now at that time he turned himself around and he went toward a mountain standing in the distance, and so there he met a Man Being and that one said, "Whence dost thou come?" Then De'haĕ^{n}'-hiyawă''kho^{n}' said, in speaking, "Yonder there floats an island; I come from there; verily I am going about examining what is taking place on the earth." Not long after then De'haĕ^{n}'hiyawă''kho^{n}' again spoke and said another thing, "Now verily thou hast asked me, so now in my turn I ask thee whence then didst thou thyself come?" Now at that time the Man Being said, "I come from the direction of the Sun's setting, and I too am going about examining the earth present here. It is known that I myself possess it; I myself completed all."[39]

Now at that time De'haĕ^{n}'hiyawă''kho^{n}' said, "What then art thou called?" The Man Being replied, "Hadu''i', I myself am called." Now at that time the Man Being said, "What manner of thing then art thou thyself called?" De'haĕ^{n}'hiyawă''kho^{n}' replied and said, "Verily, I myself am called De'haĕ^{n}'hiyawă''kho^{n}'. I completed the bodies of human beings who live on the earth. So now I wish dearly to see how much power thou thyself hast, in that thou dost continue to say, 'I myself have completed the earth present here.'"

Now at that time Hadu''i' held a rattle which was made of the shell of the great turtle, and now he shook his rattle to cause it to give sounds; it made a loud sound. It was evident that all the various kinds of animals which were traveling about were frightened.

Now at that time De'haĕ^{n}'hiyawă''kho^{n}' said, "I really believe, seemingly, that I am not satisfied with it. That perhaps would satisfy my mind to see that thou could'st cause the mountain standing yonder in the distance to come hither, just to move itself hither."

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Then Hadu''i' said, "It matters nothing so that thus it shall come to pass."

So then Hadu''i' said, "Come, any way, let us two face about." In fact they two now faced about, both faced one certain way. Now at that time Hadu''i' said, "Come, do thou come hither, thou mountain standing yonder, and thou shalt come close up to this place where we two stand, at our backs." Now at this time he addressed De'haĕⁿ'hiyawă''khoⁿ' and said, "Listen, thou and I shall stop breathing as long as we can hold our breaths."

So then they two stopped breathing. When they two had held their breaths as long as they could, then Hadu''i' said, "Come, now let us two face about again." So at that time they two faced about again and then they two saw that the mountain standing in the distance had not changed its place but slightly.

Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Now verily it has become manifest that thou art not able to cause the mountain standing yonder to move hither. So verily it is not thou who hast finished the earth here present. So now I myself, at this time, will attempt to cause the mountain yonder to move hither. It must needs be, perhaps, that the mountain standing yonder will move itself hither when I speak thither if it so be that truly I myself have completed the earth present here. So now let us two face about."

When his voice died away in saying, "Do thou come hither, thou mountain standing yonder. Here at our backs thou wilt adjoin thyself," then they faced about. Now also he said, "Now let us two hold our breaths. So it will be decided by the length of time thou canst hold thy breath; that will decide it. So thus it shall come to pass as to that, that I myself will say, 'Now.' Just then and not before thou shalt look."

Now at that time they two kept still while they held their breaths. Just after so long a time then Hadu''i' became aware that some kind of thing seemingly grazed against his back, so now he hastened and turned around again, that is, he thought, "So, let me see what kind of thing is this that is taking place." So because he turned his head quickly in turning himself around his face struck the mountain edge there. Then De'haĕⁿ'hiyawă''khoⁿ' said, "Now, verily, wilt thou and I face about again." Now at that time they two faced about again. And now, as to that, the mountain stood at that very place—at their backs.

Now De'haĕⁿ'hiyawă''khoⁿ' looked at Hadu''i' and he saw that his nose had become awry, also his mouth. At that time De'haĕⁿ'-hiyawă''khoⁿ' said, "Listen, I myself am master here on this earth. I myself have completed it."

So at that time De'haĕⁿ'hiyawă''khoⁿ' said, "What manner of thing has come to pass? Seemingly, something, I believe, perhaps, has happened to thee, because thy face has changed in appearance."

Then Hadu''i' said, "It is certain, verily, thou hast great power and thou wast able to cause the mountain standing yonder to move hither, so that, verily, by reason of thy power this has befallen me to-day. And I thought that I would see what manner of thing, any way, grazed my shoulder, so then verily I turned around and I struck my face against the mountain standing there, and verily, then it became the truth to me that thou thyself hast finished the earth present here, because verily thou wast able to control the standing mountain.

"It is true indeed that thou art the Ruler on the earth present here. It is true, verily, that thou hast formed and completed all the things which it contains. So then I have resolved that at once I humble myself low before thee. Thou shouldst have mercy on me that I should continue to live humbly. I will be able then to give thee aid in that thou continuest to say verily that the race of human beings are about to settle on the earth present here; in that I will give aid to mankind. Very soon hereafter human beings will be vexed by visions.

"It is a fact that so it is that orenda (magic power) inheres in my flesh.[40] It has thus happened thereby that verily I have infected with this orenda the earth present here. It is I verily who was the first to wander to and fro on the earth present here. So that soon verily it will be that human beings will be vexed by visions as they go to and fro here on the earth. And verily the form of my body will be imitated,[41] also such as my face is when they will become ill, and in the next place human beings will be bewitched as they go about from place to place.

"So then thus it shall be in order that it may be possible that human beings who are ill may recover. If perhaps they will make a wooden form patterned after the shape of my face, and also after the shape of my body. So then that is the reason that so it will come to pass that it will be by the means of that that I continue to say that without fail I will assist and aid thee in all that thou hast completed among mankind.

"So that that will be the cause that they will recover health when they are ill, that they shall continue to think in the greatest contentment. So then this only shall continue to be in the days that are coming. Now in the next place I am going to say another thing. That I believe that I am able to continue to aid the human beings whom thou hast severally formed. In the next place I believe that O'hā'ä', who hates thy purposes, will resort to all manner of things in his attempts to scatter whatever things he will be able, to destroy thy work, and that is that people shall become ill and people shall suffer in mind, and it will result only in putting an end to the

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days of human beings. So then I will attempt to continue to aid human beings without ceasing, I will continue to remove away illness, that is if it so be that perhaps they still have some remaining days. So that it will continue to be possible that they will remember me in that I should aid them. So they will continue to address me in customarily saying, 'My Dear Grandfather.' And when customarily they will tell of me then they will say, 'Our Dear Grandfather'; by that shall human beings continue to designate me. So then I myself will continue to greet them by this that I will say, 'My Dear Grandchildren,' when I will direct my words there toward mankind who go about from place to place here on the earth.

"To thee I will verily refer the matter as to what manner of thing thou wilt say shall come to pass. Now verily thou hast knowledge of what has taken place in my mind."

Now then De'haĕ^{n}'hiyawă''kho^{n}' said, "I will confirm (by accepting) thy desire that thou seekest to continue to aid mankind, and in the next place the game animals. Just one thing I think perhaps would not result in good, that thou shouldst reveal thyself to them, if also thou shouldst reveal thy power, because, it may be, as to that thou wouldst frighten them should they see thee and thy manner of doing.

"So then that perhaps would result in good that in some place thou shouldst continue to abide, (for) verily nothing can bar thy sight and thou wilt continue to hear them fully when mankind will speak of or to thee. Nothing verily is a bar to thee."

Now at that time Hadu''i' was pleased and now he said, "I accept thy proposition. Now then I will tell thee what shall come to pass. So then I humbly choose to abide there, indeed there verily I shall dwell in the places where the ground is rough and there are stone cliffs, there where there are tall rocks and also high banks. Then no one will see me; there I will continue to abide as long as the earth shall continue to be in this place. It is true, verily, perhaps, that it would not result in good that the human beings whom thou hast formed and I shouldst commingle, and in the next place the game animals and all the kinds of things which grow on the earth. That shall come to pass.

"So that then that will continue to be possible in the future as the days come that I shall continue to greet human beings as 'My Dear Grandchildren.' So then there is nothing to prevent that they shall make something that shall resemble my humble body [42] and also my face.

"So then it will be possible that from a certain tree, whose life is singularly hardy, and which verily is called basswood, shall be taken the timber from which one shall make that which shall resemble

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the form of my face to-day. So then they shall use that as a means when again customarily they will call on me that I should repeatedly blow upon one who is ill. So then there is no objection that a human being should impersonate me. So then surely one will cover the face with that which is made to resemble the shape of my body, and that will make it possible that they may go to the several lodges of the people; then verily the members of the Society of Hadu''i' must there impersonate me.

"As soon verily as they will arrive there then they shall begin, and they shall blow repeatedly on the person who is ill, and it is well known that that is just the same as if I myself had blown on that one repeatedly. That verily shall control that they shall make preparations when one turns toward me to beseech me to give aid to one.

"So then native tobacco shall be one of the principal things there, that verily they whom I greet as 'My Dear Grandchildren' will pledge their words with it. So one will do when one speaks, that customarily one shall hold in the hand that which I regard highly, native tobacco.

"So then usually one will cast the native tobacco on the fire, then at that time verily smoke will arise therefrom. Then at that time verily it will be possible that I myself shall draw in the smoke. So then that shall be one of the principal things that one will continue to use much as a means, and one will continue to impersonate me; that then one must use the fire kindled by mankind, therefrom customarily one will take up hot ashes, that one will use to blow repeatedly over the entire body of the person who is sick. Then at that time the disease, sickness, will go away.

"In the next place that shall be one of the main things provided when one will call upon me, and which I highly prize, parched corn mush; so then usually one will prepare a kettle of it when the rite will start that I will blow upon one repeatedly. So thus it shall continue to be and no matter at what time (of the year). That will be able to cause one, too, who is ill to recover health."

Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Now verily thou hast completed the arrangements according to thy mind as to thy position on the earth present here. So there." Now at that time they two separated.

Now De'haĕⁿ'hiyawă''khoⁿ' went home. When he arrived again at the place where his brush lodge stood he said, and spoke to Odĕñdoñni''ă', "Now I have returned. Now the whole matter has been arranged as to what will come to pass. So, now then let us two go there to the place which I had appointed."

Now at that time Oděñdoñni''ă' said, "Now I too for my part have completed all those things which thou didst request that I, poor I, should do. So now I am expecting it in that you said 'As soon as I return we shall depart.' Now then too in my small way I am ready."

Then De'hae^{n}'hiyawă''kho^{n}' said, "Let thee and me then make ourselves a canoe, so that we may put the canoe in the water, and verily some one must steer by means of the paddle."

Now at that time they two made a canoe for themselves. In a very short time then they had finished the canoe. Then De'haĕ^{n}-'hiyawă''kho^{n}' said, "Come, do you come hither, all, every one who thinks 'Surely I will not fail in anything if it so be one should pursue me.'"

Now then verily the man beings began to arrive; and then Fox arrived and said, "I, I will volunteer. I will steer by means of the paddle." Then De'haĕ^{n}'hiyawă''kho^{n}' said, "What manner of thing then wilt thou do when we arrive?" Then Fox said, "It will be I that will take up the Head when it falls to the ground and I will flee at once."

Now then in a very short time different man beings severally arrived there. Now again another man arrived there who is called Fisher; now in his turn that one said, "I also will add my help thereto." Then De'haĕ^{n}'hiyawă''kho^{n}' said, "What kind of thing then wilt thou do when we will arrive there?" Now Fisher answered and said, "When he will come fleeing with the head, and as soon as he brings it there to the lakeside, then I in turn will carry the head. Along in the depths of the water I will pass. One shall not overtake me."

Then De'haĕ^{n}'hiyawă''kho^{n}' said, "Not verily will the form of the plan of you two succeed."

At that time then another man arrived there. Then Beaver stood there and said, "I also will add my help." Then De'haĕ^{n}'hiyawă'-'kho^{n}' said, "What kind of thing then wilt thou do when we arrive there?" At once he replied and said, "I will do this when we arrive there, that is, I will remain in the canoe. If it so be that it becomes necessary I will cut down the tree, or also if it becomes necessary to bring away the Head I will be able to do it, and I will not pass through the depths of the water."

Now at that time De'haĕ^{n}'hiyawă''kho^{n}' said, "Now verily there has been found one who will be able to aid us. So now there is a sufficient number of us." At that time then first one then another spoke and kept saying, "I also will add my paddle." Fox, also Fisher, they both too said, "There too we humble ones will go."

At that time then they got aboard the canoe and they departed.

As soon as they arrived at the place where the Sun island floated then they two, De'haĕ^{n}'hiyawă''kho^{n}' and Oděñdoñni''ă', stood

at the top of the bank. He alone, Beaver, remained in the canoe and he said, "So then I will remain here with the canoe. I will keep on the watch that if you two have need that I aid you two it will only be necessary that you two name me, and that will be sufficient and at once I will arrive there."

Now at that time every one answered and they said, "We also are ready. Verily all that is necessary is that you name us thence." So now these two were surprised that there they swam along with their heads out of the water, and then there near by they landed, and these were all manner of animals. Fisher was the first one to ascend the bank and he seated himself at the top of the bank and also said, "So here then I humbly will continue to sit and I will just continue to be ready if it so be that it will become necessary that I should give aid."

Now at that time De'haĕⁿ'hiyawă''khoⁿ' addressed Odeñdoñni''ă' saying, "Come, then, now therefore let us two start." Now at that time they two departed. When they two arrived there where stood the Tree of Light no one was going about there. Now at that time Oděñdoñni''ă' said, "Now I will humbly attempt to climb it." So now he attempted to climb the standing tree. Only a short distance had he gone when he was forced down, and there he fell down and there he again stood. Now then he said, "It seems perhaps that I am not able to climb it, because my feet do not by any means grasp it." Then De'haĕⁿ'hiyawă''khoⁿ' said, "Thus verily is thy life new-born (infantile).[43] So now it has become manifest in what thy body as it is is still lacking. That verily is what I think still to complete as to thy body. That verily is that I have failed to complete thy feet as they are. If indeed I had not thought that it may be possible perhaps sometime that thou shouldst need to climb growing trees. So now I will repair the error. That verily is what is lacking is that thy feet are not hollowed out (have no instep)."

Now at that time he said, "Hold up hither thy foot." Now Oděñdoñni''ă' held up his foot thither. Now at that time De'haĕⁿ'hiyawă''khoⁿ' took hold of his foot and then pressed the middle part of his foot inwardly, and then he said, "Now I have completed all that in which I had failed in what I made. So now at once do thou again stand. Come, hasten thyself and climb it. Now verily in a very short time they two will arrive; I do not believe that thou and I will have time for what we are about to do." Now at that time Oděñdoñni''ă' hastened and he climbed it. Most easily he ascended rapidly. He arrived at the top of the tree, then verily he made haste to detach the Head and took it off. At once he started back down again, and he carried the Head in his arms on one side. Verily he

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just came straight down quickly. In a very short while now he again stood on the ground. Then Oděñdoñni''ă' said, "It was very hardly possible for me to succeed (to go through) and verily I just stripped the entire length of the tree; I just came straight down. Then thus it came to pass, beginning on my feet along my legs, along my body just there also all the skin was taken off on the standing tree; that too took place, verily the tree just shines, because I came down so quickly. So now I have brought back what I fetched, and that is the Head which was attached to the top of the standing tree."

Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "That they shall use for a tale among thy posterity in the future, and that is what happened as to this tree. So it shall continue to be called the sycamore."

Now at that time, just then, they two arose, O'hā'ä' together with his dear grandmother. At once she looked at the place where stood the tree. She saw that the Head was no longer anywhere attached to the top of it.[44] At once she shouted and she wept. She said, "Now, behold, they have taken from us the Head. Do thou hasten thyself then."

Now at that time the animals of all kinds cried out; there was a great noise. So now O'hā'ä' understood what had now taken place and he said, "Now verily that has come to pass which I have been saying all the time, verily that something indeed is about to take place. Because everywhere one is preparing that by which one should kill me. Everywhere verily one has placed up high the deer horns and flint stones. So then it is not I that am able in the least thing to assist in the matter. So then do thou by thyself alone struggle for it. Do thou follow them who have carried away the Head."

Now at that time the Ancient Woman ran forward, she ran swiftly, running there to the place where stood the tree. As soon as she arrived there she was surprised that the tracks of the men were there, and then she looked and saw they had gone toward the sun's setting. Now at that time then she ran swiftly. Now verily she pursued them, the friends of De'haĕⁿ'hiyawă''khoⁿ' and himself.

Now as to them, they just heard her running swiftly behind them. In a very short time now she shouted at them, saying, "Do ye bring back the Head."

Now at that time Fox said, "Behold, do thou hand it to me. Let me carry away the Head. I am known to be swift-footed anyway. She will not overtake me." Then Oděñdoñni''ă' said to him, "Perhaps I should not consent that thou shouldst carry away the Head, because verily it is evident that thou art disparaging the matter, that thou art deceitful (two-faced)."

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Then Black Squirrel said, "Let me, perhaps, carry it away. When I will bear the Head along I will go crossing over the tops of the trees on high. She shall not again take from us the Head."

Then Oděñdoñni''ă' said, "It is all right, verily, if it so be that it should become necessary. At that time then and not before ye may assist us."

In a short time then Oděñdoñni''ă' became aware that the Old Woman was now running close to him; now at that time he put forth his strength in running. Near by his friends ran along, also up high, Black Squirrel and the Fisher, they ran along through the treetops, exerting all the power they possessed to keep up with Oděñdoñni''ă'. Gradually the Old Woman ran closer and closer to them, although they had gone far. Now at that time De'haĕⁿ'hiyawă'-'khoⁿ' said, "Behold, now put forth thy strength. Do thou take courage." Now then they two together exerted their strength and ran, both Oděñdoñni''ă' and De'haĕⁿ'hiyawă''khoⁿ'.

They returned to the place where lay the canoe in which Beaver remained, and at once they two got into the canoe. At that time De'haĕⁿ'hiyawă''khoⁿ' said, "Now verily the time has come that all of you should assist us two. Thou, Oděñdoñni''ă', must paddle and thou also shalt steer it." At that time Otter ran up there and he got aboard and said, "I also will assist. I humbly will paddle." Now another one came running up (it was Muskrat) and he got aboard and said, "I also will assist. I will paddle humbly."

Now at that time they turned their canoe about and now verily they paddled with all their strength. Just a short distance away were they going in their canoe when the Ancient Woman arrived at the edge of the water. Exceedingly angry she was, and now she said, "Oděñdoñni''ă', take pity on me. Give back to me what ye are carrying away, the Head." But that one did not reply. Now at that time she said, "Oh, Beaver, have pity on me. Do thou cause it to return, thou verily art steering it." That one said nothing.

Now at that time she said, "Oh, Otter, thou possibly shouldst have pity on me. Do thou cause it to return back." He replied nothing. Now verily at that time she said, "Oh, Muskrat, do thou have pity on me, do thou cause it to return back." At that time he replied and said, "So be it." At that time De'haĕⁿ'hiyawă''khoⁿ' said, "Now verily thou hast become culpable; now verily thou didst make a mistake in that thou repliedst. Now then thou in the next place shalt debark. So then thy humble self shall have no power to do anything on the earth. At all times thy humble self shall go about along the edge of the waters." Now at that time they cast the Muskrat overboard.

Then Otter became frightened at what took place and then he said, "Now I too will take myself out." Now De'haĕⁿ'hiyawă'-

'kho^{n}' said, "Thou verily shalt decide. It is known verily that no one enlisted thee. At all times then thou shalt continue to be wild and at all times thou shalt continue to hide thyself, and in the depths of the waters thou shalt continue to go to and fro." So then at that time he got overboard.

There, as to that one, they lost sight of the Ancient Woman, there away she continued to cry out and there she went about weeping.

So then when their canoe stopped at the place from whence they started then De'haĕ^{n}'hiyawă''kho^{n}' said, "Now verily we have returned. Now then thou, Beaver, thou hast accomplished very much in the way of assistance in this matter. Now then I ordain it for thee. Thou shalt continue to have (magic) power in that thou shalt be able to control the water and the earth present here.

"Indeed, thou shalt decide in thy mind if, it may be, thou wilt resolve to use it to make earth for thyself, or, it may be also, that thou wilt desire to dam up the water for thyself, and indeed it shall come to pass also exactly in accordance with the purpose of thy mind."

Now at that time De'haĕ^{n}'hiyawă''kho^{n}' spoke and said, "Now then I will remake it so that the flesh of my Mother shall become whole again." Now at that time verily he made it over, over again, and he remade it by means of the air. When he finished it he said, "Now I have again finished it. Now thy flesh body and also thy power has become whole again; now thou hast received it all again. Verily it was my brother who caused the ruin to befall thee as the first victim here on the earth; it is he also who has caused much ruin to all that is contained in the earth present here. Still also much more will he do wrong as long as the earth continues to endure.

"So now, my Mother, I ordain for thee that thou shalt have a duty, and that the purpose of thy duty shall be that thou shalt attend to the earth here present, also all kinds of grasses, some that habitually put forth fruit; also the grown clumps of bushes, some habitually put forth fruit; also the forests of all kinds of trees, some habitually put forth fruit; also the many other things that habitually grow on the earth here present, mankind and game animals.

"So then I assign thy duty to the time when it shall cause it to be hot again, that it shall in a normal way become hot again; and it is that one who will so do, the daytime Orb of Light that goes about. It is He who is responsible for causing it to be light during the length of the day, and He will cause it to be hot, which will begin when the days shall change in kind, the time which is called early spring, and there too next in order will begin to grow thence anew the various species of things, which will begin when they put forth flowers, there they will continue to grow until all shall reach maturity, when again it will become cold on the earth. So you two will assist each other, our Elder Brother, the daytime Orb of Light. At that place thou shalt

have thy duty when it will become dark on the earth, at that time thou in thy turn wilt cause it to be hot and thou wilt cause it to be light and thou shalt cause dew to fall. Also thou shalt continue to assist thy grandchildren, as you address them, in mind, who will continue to go about on the earth."

Now at that time he took red willow and then he scraped off the bark. Now at that time he said, "Now then thou shalt depart. So thus it is of thee, they will begin to say of thee on the side of the Sun's setting, they whom you address as grandchildren shall continue to say, that there on that side they will see thee newly again, and thou shalt slowly continue to draw nearer, and in the next place thou wilt slowly increase in size and night after night thou wilt continue to move along toward the place where goes about the Sun. So that when thou wilt arise there then thy form will be complete as they look at thee, so now from that side thou shalt start and just that shall again come to pass, that slowly this way thou shalt continue to move along and night after night thou wilt continue to grow less as they look at thee. Thou wilt return verily to the place whence thou shalt continue to depart, and it shall be that they shall not see thee for three nights, and on the fourth night thou wilt again renew thyself. The length of thy path shall be fixed. That is the cause that it will be possible that they whom you address as grandchildren shall esteem thee. They will watch thee in full view as thou continuest to draw nearer. So then controlling themselves thereby, by the continuous changes that will take place by the fact that there are two kinds of days. So the summer will cause it to be warm during only a certain period. In the next place, when that which is called winter shall cause it to be cold again it too shall last for only a certain period. So then that will come to pass. Thou shalt have charge when it will become dark, thou customarily shalt cause it to be light and thy power shall be such as to be able to cause it to be light and not too dark. So thus it will continue to be that it will continue to help the human beings who will go to and fro on the earth. That no matter by what means darkness will befall one at some place it will be possible that that person shall continue to travel, that it will be light enough that it will be possible for that one to return home with peace of mind."

Now at that time De'haĕ^{n}'hiyawă''kho^{n}' said, "Now the matter has been completed. Now thou dost understand the entire matter. Verily thou, you two, thou and the Sun, share the responsibility. So then it shall be that they who dwell on the earth may address their words to either of you. It shall be so that to whichever one of you two one will address their words one will say then, 'O Sun, our Elder Brother, the Great War Chief,' and if they speak to thee they will continue to say, 'O our Grandmother, the Moon.' So now I leave it here on the earth, and there then I leave it beside the human

beings which shall be the principal thing that they will continue to employ. I have designated it the Great Precious Smoke, the Native Tobacco. Mankind will continue to use it no matter which way they may face on the earth.

"If also that the world above is thought of, then that will be the manner of doing, no matter about what thing they may be thinking, no matter in which direction their mind may turn. Customarily they must take up the native tobacco growing beside their bodies, they will hold that when they shall speak, no matter in what direction they may face it shall be held, then at that time they will throw it into the fire they have kindled. That will become their Word. So then it will continue to be so long as the world shall continue. That will continue to be used thus. So now with reference to myself, I employ that which first grew here on the earth, the red willow. So now I am ready to use that for thee. Now thou shalt start, thither thou wilt go to the place where I have assigned thy duty. So then no one will be able to defeat you two who have become assistants to each other until I speak, no matter at what time in the future. So in the next place I will make use of the red willow."

Now at that time he took what he had prepared. Now then he cast it on the fire and then he said, "Thereon cast thy body; now verily smoke is arising." Now verily she cast her body thereon. Now the smoke arose, going up high. Now at that time De'haĕ^{n}-'hiyawă''kho^{n}' said, "Now verily Oděñdoñni''ă' and she who is thy mate, now you two must watch. Verily you two understand all the matter that has come to pass. So that will come to pass that at the end of three days ye two shall watch to see what will take place. If it so be that thou, Awenhaniyonda,[45] will notice that a change will come over thy life, that thou shalt see the Moon, the Grandmother of you two will commence to grow again, to grow anew, and that shall be a sign for knowing it if thus it shall come to pass that thou shalt see it thou shalt become aware that thy life has become new,[46] so that will continue to be a sign that there will begin to start the formation of new human beings, who will overflow the earth as dwellers. At that very place it will begin wherein for the first time ye two will see the Moon, your Grandmother. So then never will it disappoint the mind, it will last as long as the earth shall live, also all the things that grow, also all the game animals, also the human beings, also the stars. So now I leave it beside your bodies as a tale and you two will have this matter in your continuing posterity. They will learn all the matters which have taken place and which you two saw. Also there are still left fearsome things which you will see in the future."

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At that time Oděñdoñni''ă' and Awenhaniyonda watched. Just exactly three nights in number did they watch, when Awenhaniyonda was surprised that a change came over her life, and now she said, "Now verily that kind of thing has come which he promised us would come to pass." Now at that time Oděñdoñni''ă' looked about him. Toward the west he was surprised to see the Moon present. Now at that time he said, "Well, let me go to tell the one who formed our two bodies." Now at once he went thither. As soon as he arrived he said, "Now verily has been fulfilled what thou didst promise us. Now the life of Awenhaniyonda is different, and now also we two saw anew the Moon newly present." At that time De'haĕⁿ'hiyawă'-'khoⁿ' said, "Now verily the matter has been completed. So they two shall go together, the Moon and the life of human beings. And they shall reckon thereby the births of human beings on the earth. So now I will go to travel about. Now, you two shall be free to travel from place to place. Moreover, it will thus come to pass. Verily, have I given you two possession of this; the entire matter, moreover, will continue to be thus, that you two will be above all the various kinds of animals which travel about from place to place. You two will be masters of them. Moreover, I will come to see you both and you two will learn at times what will be my fortune in the future. Indeed, I believe that it is certain, presumably, that my brother and I will disagree when he and I see each other again. Moreover, you two shall have it for a sign of this, and it is this, that when you two will be surprised that unknown kinds of beasts will arrive here and that they will abuse, slaughter and eat the flesh of things here; if when you two see that come to pass you two shall at once know that we two brothers have disagreed. When he will become angry he will drive thence hither all those beings he himself has severally completed, both those inhabiting on the land and in the water. Moreover, when I arrive there I will try to have this state of things continue peaceable. If it so be that I will be able to cause my Grandmother to leave, then I will remove her person elsewhere. For should it be possible that this come to pass, then of course he and I will be left alone. I think, presumably, it would then be desirable that he and I should go elsewhere, for, presumably, it would not result in good that for a long time he and I should go about in this manner upon the earth, for if it so be, then exceedingly much would be destroyed."

Now at that time he departed, going thither to the other island. He arrived there and then he was surprised that then all the various kinds of animals moved about from place to place, and moreover it was evident that they were all ugly and fierce. He arrived at the place where the lodge of his grandmother stood and, moreover, he learned that O'hā'ă' (Flint) was not at home. Now at that time he

said, "Oh, my grandmother, it is thee, indeed, I come to seek. I think that now, presumably, that thou shouldst again go from here to another place." Now at that time she said, "Moreover, what manner of thing will come to pass? O'hā'ä' (Flint) is not at home. I believe he would not be pleased should I have gone elsewhere when he will return." Then De'haĕ^{n}'hiyawă''kho^{n}' said, "Do thou depart; go thither to the place where my lodge stands. Thou wilt be abiding there when I shall return there again. I, in reference to it, will be remaining here, until I will again return. I it is who will converse with him if it so be that he will ask whither thou hast gone." Now she said, "Indeed, presumably, I am not able to depart hence if it be that he do not know the place whither I have gone. Indeed, now, also his thoughts have begun to be troubled because that some one has carried away elsewhere the Head of the mother of you two." Then he said, "Do thou look yonder; verily the one of whom thou art now speaking is looking hitherward."[47] Moreover, now she looked and just then the Moon arose, its rays bursting through the forest When she looked she then said, "It is true, verily, that that one is the Mother of you two, and now also my thoughts are again pleasant. Indeed, I had intended that I too, personally, would go no matter where, and also no matter where I should die." Then De'haĕ^{n}'hiyawă''kho^{n}' said, "Do thou depart. It will not now be long before thou, too, personally wilt go above again. That too will come to pass that thou personally wilt have a duty to perform and that thou shalt assist her. Indeed, there is still lacking some one whom I should appoint who should continue to attend to the things on the earth here present. Indeed I, personally, do not desire to spoil anything which my brother has severally made. Moreover, he and I will not differ in anything, it matters not that I did not make it." Now at that time she said, "That also would please my mind that both your mind and that of your brother should agree." He replied and said, "That too is personally my wish. If it would be possible so to be, or if it should not be, moreover, that it should be possible, then things here also should not continue as they are."

Now at that time she went out, and now, moreover, she departed. She arrived at the place where the island is, and then she sought for the persons of Odendonniha and also of Awenhaniyonda. She could not find their persons, and so then she went to the place where stood the lodge of De'haĕ^{n}'hiyawă''kho^{n}'. She arrived at the lodge and found that there was nobody at home, and then she sat down there. Not long afterwards then they two whom she sought returned. Now at that time she said, "I have just now arrived. I do not know what manner of thing, presumably, is taking place whence I departed. O'hā'ä' (Flint) is not at home, and De'haĕ^{n}'hiyawă''kho^{n}' is the only

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one abiding there. That also I did not know, what, presumably, will come to pass when O'hā'ä' (Flint) will again return. He is angry, indeed, because some one has carried away elsewhere the Head. It lay up high, and therefrom, moreover, some one took it off."

Then Odendonniha said, "Oh, my Grandmother, continue thou to have pleasant thoughts. I know about the whole matter as it took place. Now, in reference to that one, she has now a duty to perform. Do thou look above; there the Orb of Light is present, and in reference to that, he has assigned to his Mother a most important duty to perform." Now at that time she looked and said, "It is true, verily, that it is she who is looking thence." Now at that time her mind was satisfied.

Now they abode in one place, and they were watching for De'haĕⁿ'hiyawă''khoⁿ' to return. In reference to him, he abode at the place where the lodge of O'hā'ä' (Flint) and his grandmother stood.

Some days afterwards De'haĕⁿ'hiyawă''khoⁿ' was troubled in his mind because that he, O'hā'ä', had not returned home. Then at that time he went to seek his person. Traveling about over the entire island, he did not find his person in any place. Then he was surprised to see two male human beings going about there. Now at that time he went there. He arrived at the place where they two went about, and then he said, "Have you two not seen him whose lodge stands hard by here?" The two male persons replied, "Just a moment ago he was here; moreover, he asked who, presumably, is the person that caused the Light Orb to go about at night, and what is, moreover, also its duty." Then De'haĕⁿ'hiyawă''khoⁿ' said, "Verily, it is I that did it. Its duty is to be respected and be a guide to the minds of human beings. Verily, they will govern themselves by it. And also they will number the days thereby, and also the human beings who will be newly becoming such. Moreover, I ordain too for you two, that you two will govern yourselves by this Orb of Light that ends customarily, repeatedly. Moreover, they two will be in the habit of going together, and, moreover, it will take place with reference to both as is the condition of the body of Awenhaniyonda;[48] thus it will come to pass concerning you two. When ye two will not see her again, the nocturnal Orb of Light, it will be for the space of three days, when again she will form herself anew, and then at that time thou wilt notice that thy life has changed in condition; thou personally too wilt become new again, and there in that place will be formed what will be becoming a human being here on the earth. Moreover, it is thereby that you two will number them when you two engender an *ohwachira*[49] (uterine family), and which will form itself in connection with the bodies of you two; the earth will be covered over with human beings who will be born." Now at that time he said, "More-

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over, do not let your two minds be troubled. Do not let your minds shrink from it, if it so be that you two will see that my brother and I shall disagree. Now, indeed, it is plain that he and I will quarrel. And the reason is that he desires that he shall control all things. Moreover, I think that it should not thus come to pass. Now I give you two possessory control over them. Now ye two will travel about. Moreover, I will add to that which the island now holds, if it so be that I will pass through the ordeal. Now, moreover, I again go to seek his person."

Then at that time he again went to the place where the lodge stood. While nearing the lodge he saw there a pile of flint stones, and now at that time he took them up and carried them, and then he entered the lodge. Then he looked about from place to place. O'hā'ä' (Flint) was not yet at home. Then he (De'haĕⁿ'hiyawă''khoⁿ') placed the flint stones in the place where he (O'hā'ä') was accustomed to sit. Now at that time he again went out. Outside of the door he there met O'hā'ä' (Flint). Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "I have been inside of the lodge. No one is at home and I have seen no one." Then O'hā'ä' (Flint) said, "Moreover, is not my Grandmother at home? She was at home, indeed, when I departed." Then De'haĕⁿ'hiyawă''khoⁿ' said, "Let us just go indoors. Thou wilt see that no one is at home." At that time then they two again entered the lodge, and then he looked from place to place seeking her person. He saw her in no place, and then he went there to the place where he customarily sat, and he arrived there, and he was surprised that thereon lay several flint stones, and then he retired therefrom and stood again at the doorway and he said, "Now, verily, too, in reference to her, my Grandmother has turned against me; now she has forsaken me. It matters not that one should kill me, and also that one should make me a prisoner. And now all the man beings have turned against me. It must needs be that now I must defend myself. I will just attempt also to bring it about that I shall control ever all things, no matter whether I shall become a slave." Then De'haĕⁿ'hiyawă''khoⁿ' said, "Moreover, what manner of things is done that thou shouldst think that now all have turned against thee? Personally, my mind is not of that turn that thou and I should contend in our affairs; personally, I am aiding thee; I desire that it should be peaceable here upon the earth and on the earth that exists above."

Then O'hā'ä' (Flint) said, "Moreover, what manner of thing is the reason then that it is thus here on the earth, that one has already made such preparations that one should destroy me? Do thou look, verily, how the place is where I am accustomed to sit, that there one has laid several things that will be able to kill me. Moreover, it is thus no matter in which direction I go, I continually see the things

which one has laid up high that will kill me. And that, too, is the reason that now one has carried elsewhere the Head of our Mother and that my Grandmother, too, has now gone elsewhere. Moreover, now I will do nothing further in response; now I will defend myself to the end that I should live; verily, there is no one who could assist me. Moreover, if it so be that I will be able to continue to live, I, too, personally, moreover, will not assist anyone, nor will I have pity on anyone. It will please my mind that I will control all things; at some future day to come, or also at some future night to come, I will use both the Daylight and the Darkness."

Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "What manner of thing is this here about which thou art disputing? There is nothing wrong in this; everything is peaceable." O'hā'ä' (Flint) said in reply, "Verily, I am not pleased that all people look to you in all things. No one is antagonistic to thee. That is what I mean. I will only be pleased when I will control everything, and that too it will thus come to pass with regard to thee personally, that all persons will then be antagonistic to thee."

Then De'haĕⁿ'hiyawă''khoⁿ' said, "Let the matter stand thus in harmony. There is nothing wrong. No one is antagonistic to thee." O'hā'ä' (Flint) replied and said, "Indeed, I shall now do nothing more. Now I have fully made up my mind, that nothing hereafter shall cause me to desist, which is a cause that now I have lost all, my Grandmother, and also my Mother." Then De'haĕⁿ'hiyawă''khoⁿ' said, "What kind of thing is the reason that thy mind is sorely vexed? Verily, thou didst kill our Mother, and now she has come to life again; now also she will live for all future time, and, moreover, that still troubles thy mind. If it so be that thou didst kill her, it will not be possible, also, for thee to see her at a short distance; moreover, so it is thus that any one who will kill a human being shall not be pardoned."

Now at that time O'hā'ä' (Flint), it seems, was exceedingly angry, and so now he said, "Go to, let us two go out; let it be out of doors that thou and I shall settle our affairs." Now at that time they two went out, and O'hā'ä' (Flint) said, "All those things whose bodies I have formed, and that are alive, shall continue to have for food all those beings whose bodies others have formed; and thus too will it be in regard to the human beings[50] that I have made; that that, too, will be, moreover, that the human beings that another, one other has made, will continue to be their food; and that also the Daylight, also the Darkness, also the Springs of water, severally, will overcome them by magical power; and Disease will continue to wander about employing habitually all manner of means; these, too, will overcome them by magical power, and Mind or Thoughts will go about em-

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ploying all manner of means; they too will overcome them by magical power." Then De'haĕ^{n}'hiyawă''kho^{n}' said, "Thou hast done wrong. If it so be that thou desirest that that should cause the days of the human beings to end, thou must at least begin with whomsoever it may be that has thus done in making all those things which thou hast designated." Now at that time O'hā'ä' (Flint) spoke in reply and said, "I have promised myself that, at all events, thou and I must fight, if it so be that thou wilt become displeased with my way of thinking." De'haĕ^{n}'hiyawă''kho^{n}' replied and said, "Verily, now, thou hast turned the matter toward me by way of accusation, and now also thou hast specified me. So, then, what manner of thing shall thou and I do? What manner of thing shall thou and I use when that which is in accordance with thy mind shall be set on foot?" Then O'hā'ä' (Flint) said, "That, too, thou wilt use, thy magic power upon which thou dependest so much boastingly. I personally too will use my magic power." Now at that time De'haĕ^{n}'hiyawă''kho^{n}' said, "Moreover, I will not deceive thy mind. I will use my magic potence, which is Daylight, and, moreover, it will be certain that the light will be fine when thou and I will settle our matter. Next to that I will use this mountain as my magic potence." Now O'hā'ä' (Flint) said, "I will then use, verily, the Night, and, verily, in that place where there is Darkness, there thou and I will adjust our matter." And then he sprang forward, holding in his hand the arrow tipped with flint, and he said, "Now I have already killed one person, and I used my arrow, verily, and still another I will kill." De'haĕ^{n}'hiyawă''kho^{n}' caught the dart, and so then they two now pulled it and they struggled for it. Now at that time there was heard a sound which was loud, and now also it began to be cloudy. And now also the wind grew in power. Now at that time De'haĕ^{n}'hiyawă''kho^{n}' now let go of the arrow, and he now plucked up the near-by mountain and cast it over the place where O'hā'ä' (Flint) stood, and it covered him over; in a short time now he again got out and then fled, and now De'haĕ^{n}'hiyawă''kho^{n}' pursued him; they circled around the floating island repeatedly. At that time De'haĕ^{n}'hiyawă''kho^{n}' continued to take up the mountain repeatedly, which customarily he cast, hitting O'hā'ä' (Flint), and which customarily covered him over, but in a short time he would again get out. Then it was that the mountains severally became joined closed together. O'hā'ä' (Flint), as far as he was concerned, threw back rocks. Customarily De'haĕ^{n}'hiyawă''kho^{n}' caught them and then, next in order, customarily threw them back; and so after a while the mountains became covered with rocks; suddenly now the animals hid themselves, and now, also, some of them fled away, and now too, O'hā'ä' (Flint) attempted to conceal himself in the different mountains repeatedly, but it was

not possible for him to be able to again conceal himself; and then at that time De'haĕⁿ'hiyawă''khoⁿ' said, "He-Shakes-the-Earth (the Earthquake),[51] now it has come time that thou shouldst aid me. Now, verily, it lightens over the earth over which thou hast care." Now at that time there began to be many sounds on the earth, and now also there began to be movements which increased in force, and after a while now the earth and the world began to quake. Now at that time O'hā'ä' (Flint) said, "Now that is sufficient, the number of powers[52] thou hast exhibited. Now then I surrender. Now then I give myself up to thee. Verily it is true that thou hast magic power (orenda). Moreover, now, I shall keep still. My mind will now be the only individual thing that I shall retain." Then De'haĕⁿ'hiyawă''khoⁿ' said, "That, seemingly, too, shall come to pass. It is true that thou shalt continue to live also. Seemingly thou shalt not continue to be in this place. It must needs be that thou shalt go elsewhere to that place where the other world is present." Then O'hā'ä' (Flint) said, "Thus, seemingly, too, shall it come to pass, if thou wilt consent that thou and I shall not be far apart." Then De'haĕⁿ'hiyawă''khoⁿ' said, "So, then, here verily thou shalt continue to abide, at least so long as thou wilt do nothing wrong. If it so be that yet again it will thus come to pass in the future, what thou hast already done to me, then at that time it will thus come to pass that it will be necessary for me to confine your body, and I will also tether thee."

Now at that time O'hā'ä' (Flint) said, "Now also I just give myself up. If it so be that it is true that thus it will come to pass, whenever it may be, then, and not till then, will I again consider what manner of thing will next in order come to pass after that occurrence." Now at that time again he spoke and said, "So, then, wouldst thou not then consent to a single matter which I will request of thee, which is but a small matter, and that, as long as possible, I should visit my home?" Then De'haĕⁿ'hiyawă''khoⁿ' said, "Verily, perhaps, it will thus come to pass. But also only until that time when I will complete the handiwork of the matters that still remain for me to do. I still have unfinished that which does not satisfy me in what takes place customarily in reference to the night, because usually when the nocturnal Orb of Light blots herself out the darkness becomes too heavy. So, then, I will make that which will aid her and which will be called Stars. So, then, customarily they will be able to cause it to be light when again the nocturnal Orb of Light (Moon) does not again cause it to be light. Next to that I will make that which will have powers sufficient to have a duty to perform both by day and also by night, to which, moreover, will be called the Day-Bringer (The Morning Star). Moreover, when thou wilt see

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the star which will be alone in its greatness, then the night will change, and then they two will exchange themselves, and a new daylight again be on the earth here present. When thou seest the large Star then thou shalt depart and thither thou shalt go to the place where my lodge is, and so then I will be expecting thee."

As soon as he again arrived at his lodge then his Grandmother said, "What manner of thing has come to pass, because we were so much beset with lightning during the length of the night? And that when the diurnal Light Orb arose that next in order the earth did quake. I thought, presumably, now some one of you two brothers has been destroyed." Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Oh, my grandmother, now that matter which had been unsettled here on earth is past. So then I will only tell thee that which has befallen us both. It is true that, very nearly, one of us had been killed. So then that has now gone by. There is now nothing wrong, and also we are both alive. Now then thou hast accomplished thy duty here below on the earth present here. So then thou wilt now depart again (go home). Thou shalt again go there to the place whence thou didst come. And that thou, personally, wilt have just the same body of flesh when thou arrivest again at the place whence thou didst depart as thou hadst then. And next in order thou wilt direct thyself straight to the place where thou didst acquire thought (reason). So then at the end of 10 days, then thou must watch thence, when we two will again return there, if it so be that it will be possible that my brother and I shall not again disagree." Now again he spoke and said, "Now, then, thou shalt be prepared; soon now I will be ready." Now at that time he went out and he got red willows, and he then scraped off the bark from them, and at that time he threw the bark on the fire, and then he said, "Oh, my Grandmother, now hereon cast thy body. Now thou shalt take up thy return journey. And so when I again arrive at the place thou shalt be there, and there, as to that, I will make that on which the earth here present will continue to live. So then thou and they will aid one another, and it shall be that the fresh water shall be in the habit of coming from above. Then at all times the earth here present will continue to be new."

Verily, at this time, she cast herself thereon, and then as far as concerned her, she flew upward (on the smoke).

Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "You two who were the first to come to life are seeing that she of the Ancient Body has now departed for home. So then that is established which took place as you two saw it come to pass, and that only will be still possible on the earth, that only the Word and also only the Mind will be able to go on high, and next to that native tobacco shall one cast usually

on the fire, and the smoke will arise and then one shall speak, and so therewith will it conjoin itself and go on high. It is equally good, it is just the same, if one in person stand there in the place whence one will direct the Word; only that far will it be able to be done in the days that are to come." (Persons will not go up any more in the smoke.)

Now at that time he said, "So then I will now tell you two that I will now make stars to be fixed in different places on the visible sky. So then that will start from this time (place), and next in order, in the future, one who will fulfill his or her duty (matter), one who will always have been an upright person and who will not have been guilty of any evil, when such an one will exhaust the number of days allotted them here, when such an one will depart hence, that will be possible that they who will be looking up to the sky from the earth here present shall still be able to see them again, and that even to that extent that when one shall arrive there that one will mingle himself or herself with the stars present there in many places. So then so long as the earth shall continue to exist will they (stars) thus continue to increase in numbers. And in the next place, the time will come when no one will be alive on the earth who will be able to count, in full, the number of stars present on the visible sky. So then I will make one that shall be the first. That shall be the first one on which they who have human bodies will look, also they who have animal bodies. To some of the game animals, too, will it thus come to pass, that if it so be that they will be able to accomplish their duty (matter) here upon the earth, that shall be possible that they will become visible too as stars fixed to the sky."

Now at that time he departed and went there to the place where He-Holds-the-Earth-by-His-Hands[53] has his lodge. When he arrived there he said, "That is the only reason that I have come here, and that is that there is still one thing which I still will have to make here on the earth. Verily I am troubled to know what thing, presumably, should be done of the two matters that I have been considering. One is that I am thinking that, perhaps, I should make a new star which shall be called He-the-Day-Bringer (The Morning Star).[54] The other is that I think that perhaps I should appoint thee to be the one whom they should name He-the-Day-Bringer (The Morning Star). And the reason that I have desired that this should come to pass is that verily no one here upon the earth has ever yet seen thee. So then that would cause it that now thou shouldst show thyself, that one should see thee there in the place where again forms itself the daylight that will cause the earth again to be light. And the reason that it shall continue thus to be is that thou didst

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furnish all the mind (the thought) for all the matters at which I worked here on this earth here below. So then you shall assist one another, all you who move about up above and who attend to the whole of my handiwork." Now at that time De'hao^{n}'hwĕñdjiyawă'-kho^{n}' replied and said, "All is correct in the manner in which thou hast considered it. Now, then, I will volunteer so that in truth it will thus come to pass. Now, then, I will tell thee that now thou thyself hast personally fulfilled all that was needful, that thou hast done all things that were needful to be done. So then I will tell thee one other thing, and that is that when thy brother shall come here only that will result in good that you two shall keep together, that continuously thou must watch him. The next thing, that when thou wilt go elsewhere from the earth here present, do thou not consent if so it be that he will say, 'Let me, personally, go about here upon the earth.' Do thou not consent to that. Indeed it would not result in good should that thus come to pass; actually he desires that by all means possible that he will be revenged in the matter; he means by that that he desires to destroy all that thou hast completed; so then it will result in good if by all means thou wilt insist that you two, thou and he, will go together when you depart hence. Presumably, if it so be that when you two will set your feet again in the other world above, if it so be that still he will attempt again to harm you in some way, then thou wilt be able to control that; and the next thing is, that when you two depart from here the way will be plainly visible. There will be a pathway (the Milky Way);[55] and next in order it will be plain that your two minds will differ, in that the path will be divided. So then that will always be visible in the sky, and it will always stand revealed to be seen by those who will severally dwell here upon the earth when it will become night, and at that time, and when they look, they will see the path (the Milky Way) very plainly; so then thus will it continue so long as the earth will last."

Now at that time De'haĕ^{n}'hiyawă''kho^{n}' said, "Verily now the matter has been adjusted as to what shall take place. Now, then, I confirm the matter; the whole matter will thus come to pass, and that by itself will become the very last one. So then I now turn over to thy[56] care that matter; when the day will be dawning thou shalt show thyself for a short time only. There will be opportunity for the human beings that dwell upon the earth to see thee. Thou habitually shalt be the first one to see all that I have completed. Secondly, on the diurnal Orb of Light (the Sun) shall depend its duration, and he, it shall be, will attend to all that I have finished so long as he will cause it to be light. They two shall follow the one the other, he and the nocturnal Orb of Light (the Moon). When it

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becomes dark on the earth, then next in order she will overlook again all that I have finished; and she also shall attend to it so long as it will be dark; so then this shall continue on, and there shall not be in any place any interval; and there shall, too, be no end to it; it shall always continue to be thus for the length of time that all I have completed here will last. So then I now will again depart for home. I have invited my Brother so soon as he sees the large star, the Day-Bringer (the Morning Star), then at once he will start thence and he will arrive in the place where my lodge is. Then will become manifest what he intends to do. I have thought, presumably, it would be good that I will specify the matter that I will remove all those things whose bodies he finished; (for) some of them have power to break up my handiwork, and so they will destroy those whose bodies I have finished. So then they will cause no manner of trouble to the minds of those who will be traveling from place to place. Some have such potence that if one will just only see them then that sight will be able to overmatch one magically. So then they will continue ever to remain among the mountains. So then they will continue in this state so long as the earth continues to be; so they will be until the time will be when in the future only will end the durability of my handiwork here spread out. Not before that time will they again be able to leave the earth.

"So then I will appoint those then with the duty of attending to it, so that at all times the days and also the nights will continue to be new, and all those things too that grow, and also the several streams of water, that they will never fail, grow less in power, and that also they shall wash the earth here present; so then that at all times they (the people) will be contented in mind. So then it will be they who will continue to be able to keep those beings confined so that they (the beings) shall not again leave[57] the earth. And so, too, the human beings will be in the habit of saying, 'Hadiweñnodadie's' ("They, the Thunderers"), and then they will be in the habit of coming from the sun setting; and so there, at the distance where the clouds will be in the habit of passing, above that there will they be in the habit of moving from place to place; so then they will continue to have power, and that, too, will thus continue so long as the earth will continue to be."

At that time He-Holds-the-Earth-by-his-Hands spoke and said, "All your thoughts (ideas) are good; so then, presumably, they will not long be disturbed when they will hear their voices when they will come, causing the sky to resound."

Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Now, verily, thou and I have completed the matters referring to this earth here. Now then I again return to my home."

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When he again arrived home he said, "I charge you two to watch during the night that will soon come upon us, at the time when the day is about to come, when you two will see arise a very large star. Then you two will see that which will be continually a token to you both that the day is about to come forth; and then you two will continue to call it the Day-Bringer (the Morning Star). Indeed, when you two will see that, then the time will have arrived that my brother will come here; and now without recourse he and I shall settle the matter and also we shall end the matter."

Now at that time they retired for the night. Now Odendonniha said, "Now, verily, the time has come when I will watch for it." And seeing the large star arise from beyond the horizon he said, "Do you look; that is the first time that the large star has showed itself." Now again he spoke and said, "Verily it is true that at once it is plain, that now the daylight is coming on." Now De'haĕⁿ'hiyawă''khoⁿ' said, "Now all things have ended in a crisis for us. By and by, soon, O'hā'ä' (Flint) will come. Now then you two will learn the matter. You two will listen to what he will say."

Just after that O'hā'ä' (Flint) came in and then said, "I promised that so soon as I saw the Large Star that I would at once come here. Now then I have arrived." Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Now the time has arrived, and now also it is without recourse that thou and I will end the matter (controversy). So then, in the first place, I will ask thee a question and thou shalt answer me, and then Odendonniha and Awenhaniyonda will hear the answer. So then they two will know what matter will come to pass when thou and I shall end the whole matter (controversy). Now then I will tell thee what I think (desire), and it may be that you would consent to it, that in the earth and in the water all those things whose bodies thou hast made should continue to remain. Some are not fit to mingle among human beings." Then at that time O'hā'ä' (Flint) replied, saying, "I would confirm the proposition if thou wouldst agree to the matter for me, that thus it would come to pass that I, personally, should continue to remain here on the earth." Then De'haĕⁿ'hiyawă''khoⁿ' said, "It should not thus come to pass. Indeed, the reason that my mind is thus made up to confine (segregate) the bodies of all those things which have not good dispositions is that, indeed, thou and I will go elsewhere from the earth here present." Now at that time O'hā'ä' (Flint) said, "Now also I will confirm the matter for you if the human beings dwelling on that island whence I departed shall continue to be independent." Now at that time De'haĕⁿ'hiyawă''khoⁿ' said, "Indeed, it will thus come to pass. Those whose bodies are human in form shall be independent; it shall come to pass in like manner with regard to the game animals, at least as many of them as have no evil traits shall continue to be independent."

Then at that time he again spoke and said, "So then now we two, personally, will depart from this earth present here below. Now thou and I will go to that place where our Grandmother again abides."

Now at that time O'hā'ä' (Flint) said, "I would just make a request of thee that thou and I should yet once more travel about over the whole island. Verily, just after thou and I arrived here there was nothing that had been done. And what during the time that thou and I didst travel about, and also all the things at which thou and I did work and did finish, we will view again. So then they will verily be in the habit of telling stories about them, and they will also serve to cause them to remember us habitually." Now De'haĕⁿ'hiyawă''khoⁿ' said, "It shall just so come to pass; I agree to the matter."

Now at that time they two went to travel about. And when they two returned again then De'haĕⁿ'hiyawă''khoⁿ' said, "Moreover, now you two must watch with care, thou Odendonniha and thou too Awenhaniyonda, when I will go home then you two shall think of me. So then I have left beside your bodies native tobacco of the Great Precious Smoke. Do you two not forget it when your two minds will turn toward that place where my body will be present. So then you two will make your Word of that habitually; indeed, I will hear fully at once and also I will see fully at once where you will continue to move about. So then it is likewise with all those whom I have commissioned with duties, they will all hear fully at once if one will direct his or her Word to the place where their bodies severally shall be. And, in the next place, there will be nothing that will obstruct them from having their eyes fixed upon the earth here present. So it will come to pass in the future, at some future day, when you two shall continue to go about with your ohwachira (family) that then again I will come here." Now at that time he said, "Now, then, you two must watch carefully as he and I will leave footprints. There shall be a path, and it shall be clearly in view, whither he and I will have gone again. When it will become dark on the earth the course of the path will be fully visible. So then that will continue to be the path for those dwelling here; so that when customarily the time will have arrived, and their number of days will have been filled, that that will be the path that they will take when they will again be going to the other world present there. So then there in that place you shall again see me personally. So then one thing you will continue to watch, when you will hear toward the west those who utter their voices from place to place sing, that you will continue to say that always without change they will come thence habitually; and it will thus continue to be so long as the earth will continue to be present here. So then you will now continue to have it as a token that whenever you will be surprised to see that they who utter their voices from place to place will come from the eastward, then you will

know at once that then, indeed, the earth here present will have neared its end." Now at that time he again spoke and said, "Now, then, I leave this entire matter to you two; this matter shall continue and your future posterity will learn the matter. Let them never forget it. Now, then, my brother and I raise ourselves (fly) upward. So then you must have only that for a sign, that whenever you will see the pathway above divided, then you will know then that, indeed, two kinds of mind have come into being in the world above, and on the earth here below and also among human beings." Now at that time they two departed homeward.

Not long after the two brothers had gone the people heard a loud sound in the sky, beginning at the west and going toward the east. Then Odendonniha spoke and said, "Now, verily, presumably they two have arrived there. That, verily, is the reason that thou and I hear this loud noise in the sky; that, verily, thou and I have heard the voice of our Grandsires, they who utter their voices from place to place (the Thunderers). Now, then, verily, let us greet them thankfully." Now at that time he cast native tobacco on the fire. When that passed, then it became dark and then they two saw on the sky, very plainly, the pathway there. Then again Odendonniha said, "Now, verily, thou and I have seen all those things fulfilled which he who finished our bodies (our Creator) has done for us. All has been fulfilled. Now, then, there is still our responsibility in all the things which he has left in our charge. Now, then, thou and I will fulfill our duties; we will do thus in all things forever."

Odendonniha and Awenhaniyonda now began to engender offspring. And also when they were numerous, then in a short time there became numerous ohwachira (families). And so likewise now there was a very large body of people living. And they all knew the matter that De'haĕ^{n}'hiyawă''kho^{n}' had promised to come when the people would become numerous. Then it was thus that all the people were watching for him to come back. There was, as it were, absolute silence; they had no ceremony which they should have been performing, also no business that they should have been attending to; everything was just neglected, all was silent; they traveled about with their ohwachira (families); it was so that one would think they only went about, standing in different places. This condition lasted for some time, when they were surprised that it was noised about that just now the name De'haĕ^{n}'hiyawă''kho^{n}' was heard, and that now he had returned. Now at that time many sought him, desiring to see him. It was a long time that they sought him before they found him. So then De'haĕ^{n}'hiyawă''kho^{n}', when they saw him, said, "I promised in that I said that I would come again when I would see that people severally go about with their ohwachira (families) here upon the earth. So then the matter has now been fulfilled;

it has thus come to pass. So then I will now tell it; now, moreover, it will be revealed to you, the entire assembly will now learn the matter as it is, and as I see it; now the matter has been fulfilled that now human beings travel about from place to place. And that now, in the next place, they severally go about with their ohwachira (families). So then it is thus, as I see it, that it seems that everything is just neglected, that the human beings merely stand around from place to place. So then that is the cause that now, at the present time, I have returned.

"So then now every one of you must give strict attention. And, indeed, all you who live upon the earth share it equally; in the next place, the matter will continue thus in the future; and then they shall regard it as important; so then I, myself, too will regard as an important matter, what I will leave here on the earth, the Four Ceremonies, or Rituals. You shall continue to keep those customs, and the ceremony shall continue to be observed. So then I now bestow and I now ordain for you that you shall now, then, continue from time to time to assemble yourselves, and it shall begin at this time; and that for which you shall be in the habit of assembling yourselves is the sum of the manifold things that grow, upon which you live. So then you shall have the custom that customarily the first time that you again see the new fruitage of that upon which you live, you shall then take that which is first seen, which shall be collected and placed in a certain (appointed) place; then you human beings shall, too, assemble yourselves, the whole body of people must assemble. So then when they shall be assembled it shall thus come to pass. So then I ordain for you that you shall, in the first place, mutually rejoice yourselves; in the next place, that you shall mutually congratulate one another that so many persons do again see the new; and that shall be the first thing that they shall swallow again, that upon which you live; so then when you will have ended mutually congratulating one another, then you shall give thanks to me next in order. So then I leave (establish) the Four Ceremonies, or Ritual Matters, which shall continue before you. I have patterned it after the Ceremony as it is being carried on in the place where the Earth, which you call the Sky, is. And it is actually so, that the pleasure with which those on the upper side of the sky rejoice is most important. So then I patterned therefrom because I desired that the ceremonies that will be going on here on earth, on the under side of the sky, shall be the same as those; the ceremonies that shall continue to be carried on here are, then, that which is called the Great Feather (Dance); the next, that which is called the Skin-covered (Drum); the next, that which is called the Chants, and the next, that which is called the Grand Bet, or They Strike Bowls; then, too, these ceremonies, Four in number, shall be carried

on at certain appointed times. So then the first shall be when the season will change, so soon as all that upon which you live will mature, at that place and time will be marked the occasion for the Grand Pleasure, which shall be called the Sharing of the Grand Foods. Then customarily all the things, though small in quantity, all the kinds of things upon which you live, shall be collected from all the several families of the people; and cooked things shall be gathered; and, next in order, the flesh of game, that also shall be present. Now at that time the ceremony, the Great Feather (Dance), shall start. So then it will come to pass thus that all persons shall rejoice; they must keep thinking, 'I am thankful that I am still alive and in good health, and that I have again seen that on which we live; that I also have again seen the performance of the Ceremony that he ordained for us.' And in the next place one shall say, 'I thank thee repeatedly, thou who hast formed my body, thou that abidest in the sky. I am thankful that it was still possible for me to perform the ceremony which thou hast ordained for us.' Thus, then, will you who live upon the earth continue to do. Customarily you must perform all the ceremonies, and you shall make a circuit of the fire. So then you shall habitually make a circuit of the fire in one certain direction. Do not ever let anyone make a circuit of it in the opposite direction; and, in the next place, do not even let it be that the left side of the body be on the outside (of the circle). When one makes a circuit of it the right side of the body shall be on the outside of the circle. And all persons shall make a circuit of the place where the two who shall sing will sit. So then the feather headdress shall be the principal thing. It is that that you will be in the habit of using, and then it will be evident what kind of persons you are. And also when the Four Ceremonies will have past all should be happy. Now, another time is when the condition of the earth, and also of the days, will be changed, when it will again be cold, and when one will say, 'It is wintertime.' So then at that time will the matter of the Four Ceremonies be again marked; the game animals in their form of life, and upon which you live, shall be one of the principal things.[58] Verily it is even so, that the game animals change themselves; that when customarily it again becomes warm and the spring season comes upon the earth, they two customarily come together, that is that then the lives of the game animals become weaker; as soon customarily as the summer season ends and the earth again becomes cold, then they two again go together customarily, when again their meat becomes fine; the lives of the game animals become new again; so then that is the reason that it shall continue thus to be, so that when the life of the game animals becomes new again, then customarily one will fell their bodies, and it is the meat thereof that will

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be employed to form the assembly, and that too on which you live, and these customarily shall be placed together. So now customarily when they shall have assembled themselves, the first thing shall be the Greatly Prized Ceremony, it will be called Ganonhwaiwih; so then the place where lies what supports you, the fires of the several firesides (ohwachiras), shall become important places, and then one will customarily set his or her hands to the fire; and the fire which has become ashes one will customarily take up and stir. So then customarily one will speak and say, 'I am thankful that I am alive in health. Now, the time has come in which the ceremony Ganonhwaiwih is marked. So then now do thou, De'haĕⁿ'hiyawă''khoⁿ' who livest in the sky, do thou continue to listen. Now, I thank thee that it still has been possible for me again to see the place where thou hast set the ceremony.' Then at that time one will lament, one will sing, and then one will begin to dip up the ashes with a paddle, and then one will tip it and the ashes will fall, and then one's voice will habitually accompany that action, and all will rejoice; so then, when all those who are alive on the earth will have performed the entire ceremony, then at that time the minds will just unite into a unity; and then at this place, when that will become the principal thing, you will then use as a means that which will be called Trussed Things (the white dogs). So then I, personally, will continue to greatly prize that ceremony; and customarily all the peoples of the earth, being of my father's clansmen,[59] will satisfy (answer) my word; so then the dog whose body is purely white will customarily be the principal thing; there shall be no black spot on it; with that they shall habitually again dress my person; that shall symbolize habitually the form and kind of my raiment. So then customarily it shall be by established rule that shall come the appointment of him who will cast its body on the fire, and in the next place the native tobacco. So then, when he will direct his words toward that, then he will say, 'This day is present; do thou who abidest in the sky, thence continue to listen; now thou dost see clearly how many persons there are who have come to stand at the place where thy father's clansmen have kindled a fire to thee. Now, moreover, do thou continue to listen thence; now they who are alive upon the earth will speak. And they will speak with one voice unanimously; and they have formed their Word of that thing which thou dost highly prize, the Trussed Thing (white dog);[60] all peoples on the earth have satisfied (answered) thy word. Now, therefore, thither goes the thing thou dost highly prize, the thing which thou didst intend that they who are alive upon the earth shall continue to observe; now all the manifold orders of those who are alive with one voice unanimously have performed their duty to thee; now they

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thank thee repeatedly that it was still possible for so many persons again to see what kind of thing is the Lamentation Ceremony,[61] which thou hast ordained for us. So then we beseech thee that this body of persons should continue thus undiminished, so that all of us should again see it when the season will again change and it will again become warm on the earth. We beseech thee that thou shouldst send thence the game animals of all sizes, some whose bodies are small and also some whose bodies are large. Now, another thing; they again beseech thee that they should see grow again anew and naturally the provision which thou hast provided for us, and that that should mature and ripen on which we live, and also that by which our children live. Now, again, another thing; now, again, we beseech thee in reference to all those things that grow and that bear fruit, the various kinds which thou hast planted for us, for thy father's clansmen ask thee that they all should again see them grow and see them when again all come to maturity. Now, again, another thing; thy father's clansmen beseech thee that still again thou shouldst send thence the persons of those whose lives are small, infants, that they should stand consecutively on the earth here present, so that the purpose of thy mind should be fulfilled, in that thou didst intend that it should continue to be thus that persons should continue to be born anew; and so then that is what one continues to beseech thee for that one should see it thus come to pass. Now, then, to thee who dwellest in the sky one has committed the whole matter. Now, again, another thing; now with one voice all the persons that still are, the children to the last one, who still remain upon the earth, then beseech thee that still unchanged this assembly should again see that period wherein the ceremony is marked, and the time will also arrive wherein thou hast placed the ceremony, the matters thou hast placed before us. So then they make their word of the native tobacco which thou hast left to us. Now, again, another thing; so then with a single voice all those who still remain upon the earth shall turn their faces thither. So then all the various orders of you who have administrative duties to perform, duties appointed you by the former of our bodies, do you continue to listen. So then that is the first thing; to thee, Our Mother, whereon we stand, this earth here present, we give thanks; next to this we encourage thee, so that thy mind should be firm, that thus it should continue to be, so that we should continue to think in peace day after day and also night after night.

"Now, then, again, another thing; now do thou, our Elder Brother, the diurnal Light Orb (the Sun) going about on the visible sky, thence continue to listen. Now, then, thou wilt continue to know that all those whose persons remain alive have made rulable preparations to

[61] See note on p. 610.

thank thee repeatedly with one voice. Now, in the next place, they have made rulable preparation to do it, and have encouraged thy mind that thy mind should remain firm for so long a time as he who formed our bodies has appointed thy administrative duty.

"Now, again, another thing; thou next, the nocturnal Orb of Light (the Moon), our Grandmother, and now also the Stars on the sky in many places, now then do you know that every one of those whose persons remain alive have made rulable preparation to thank you now with one voice? Now, our Grandmother, they thank thee repeatedly, and also the Stars fixed on the sky in many places; and next they have made rulable preparation to encourage your minds, and that thus it should continue for so long a time as one has appointed your overseeing duty. Now, again, another thing; now do you thence continue to listen, our Grandsires, whose voices are uttered from place to place, who are in the habit of coming from the west; and whom he has appointed to protect us who are alive upon the earth day after day, and also night after night. Now, then, every one whose body remains alive has now made rulable preparation to thank you now repeatedly, with one voice. That, in the next place, they now encourage your minds that thus it should continue to be that your mind should be firm for so long a time as he who formed our bodies appointed your overseeing duty.

"Now, then, we wrap up into a single body, as it were, all the various grades of those of you to whom he has appointed overseeing duties here on the earth—here also all the grasses that grow, the growing shrubs, the growing trees, and the several springs of water, and the several running springs, the several streams of water, and the several running waters, and the air that moves (the wind); this also, the present day, and also the present night, and the several fixed Orbs of Light, and the several Stars fixed on the sky, and you who habitually come from the west; and now also, you who have completed our bodies and also all those things which we have indicated, now, moreover, we thank you all repeatedly.

"Now, then, another thing; then, next in order, thou De'haĕ^{n}'hiya-wă''kho^{n}', do thou continue to listen thence; thou wilt continue to know that now it is the ceremony will be performed by us who are alive on earth, even the Four Ceremonies. So then thou wilt see it clearly, when the ceremonies will start wherein thou wilt be the principal person, when they will thank thee repeatedly. To-morrow, early in the morning, the ceremony, the highly prized ceremonial dance, the Great Feather (Dance), will start; the songs of it will be repeated thrice. And, on the day after to-morrow, will then start the ceremony Onehowih (Skin-covered Drums), and next they will select one who will speak and who will give thanks repeatedly. He will begin with all those things that are contained in the earth that

give satisfaction to your (the people's) minds, and also all the various orders of those to whom he has appointed overseeing duties, and he also will be among them when he will give thanks repeatedly. Now, again, another thing; the Ceremony of Chanting (Andonwa') will start. This ceremony rests entirely with each of you individually, if you will desire that he should perform this ceremony he will tell of the extent of his handiwork, and he will thank it repeatedly, and he will also continue to thank him repeatedly. Now, again, another thing; when the Ceremony of the Great Betting will start you must employ therein what is of your utmost toil, whatever thing of what you are in the habit of using, you will spare that, and with that they will lay wagers one against another; that will be the principal thing, and that, then, will keep up the strength of the noise when the ceremony will be in progress, when my father's clansmen who are alive upon the earth will be amusing my mind. So then all that I have ordained shall be the means of doing, and then they shall be greatly prized matters. So then this shall come to pass when customarily they will assemble; the first is, that you severally greet one another repeatedly; and the next, the earth here present, also all things that are growing, also the animals, also the several springs of water, all these you shall continue to thank, and the present day, and also the present night, also the diurnal Orb of Light (the Sun), also the nocturnal Orb of Light (the Moon), also the Thunderers, all these beings customarily you shall continue to thank repeatedly; then at that time you shall thank me repeatedly. So now another thing; now there where the several ohwachira (families) are, where the several bark shelters are, and where they have severally kindled fires, that will be that she, the most ancient one, shall be in the habit of doing so in the ohwachira (family), and that she will have the duty to perform, that she will continue to give thanks repeatedly, as often as she shall again see the new dawn of daylight, the new day; she shall say customarily, 'We greet one another repeatedly, that again we see that a new day has come upon us. Now, then, we will unite our minds to give thanks repeatedly.' Now she shall say, 'We thank thee, our Mother, the Earth, repeatedly. We also thank repeatedly all that grows upon which we live. We also thank repeatedly you, these animals whom one who has formed our bodies has left you and us in one place. Now you, the diurnal Orb of Light (the Sun), our Elder Brother, we thank repeatedly. Now thou, this nocturnal Orb of Light (the Moon), our Grandmother, we thank thee repeatedly. Now you, our Grandsires, you Thunderers, who are in the habit of coming from the west, now then we, our whole ohwachira (uterine family), with one voice thank thee repeatedly that still our number is full and that we are living in peace and health, and that again we see the new day here present. Now, then, to thee, who hast made

all those things and persons whom we have mentioned and to whom thou hast severally appointed overseeing duties, and hast also completed our lives, to thee, who abidest in the sky, we give thanks now, repeatedly, so then we beseech thee also that we may travel about from place to place in peace where thy handiwork is spread out, and that we should continue to think in peace so long as the daylight shall continue. Now, then, we beseech thee that we all may pass through the day in peace, and that again we shall see it when it shall become dark again and it will be night on the earth; that in like manner it shall come to pass to us who have adjoining lodges (our neighbors) severally, to us who have adjoining fires, the severally extant ohwachira (uterine families), that all of us should pass through the day in peace, and that thus it should continue to be, that all should continue to think in peace during the day.'

"So then when it becomes dark (or night) one will act in like manner, and that, verily, one shall say, 'I am thankful that we have passed through the day in peace; we now have made appointed preparation to greet one another repeatedly, for that, verily, it was still possible that we, undiminished in number, again see that it is night again on the earth. Now, then, we thank thee repeatedly, our Mother, the Earth. We are thankful that undiminished in number we have traveled about in peace during the day. Now you upon whom we live, we thank you all repeatedly that it was possible that we passed through the day in peace. Now you animals, whom with us he who formed our bodies has placed in one certain place, we thank you all repeatedly that it was possible that we passed through the day in peace. Now thou, our Elder Brother, the diurnal Orb of Light (the Sun), we thank thee repeatedly that it was possible that we passed through the day in peace. Now thou, our Grandmother, the nocturnal Orb of Light, we have made rulable preparation, and so we thank thee repeatedly that it was possible that we passed through the day in peace, and that now night has befallen us.

"'Now you, our Grandsires, you Thunderers, whose habit is to come from the west, you who protect us, so many of us as he who completed our bodies has left in one place, now, then, we thank you repeatedly that still again all of us passed through the day in peace.

"'Now, then, thou who hast formed our lives, also all the things which we have mentioned, and also all those to whom thou hast appointed overseeing duties for our protection, now, then, we have made rulable preparation, and so with united voice we thank thee repeatedly, thou who abidest where the sky is present. The control of the whole matter is left with thee. Now, then, we beseech thee that when our bodies become still that we will rest during the length of the night; and that then we pray thee that we should pass through the night in peace, that all should be peace to us all,

and that thou shouldst do in like manner to us who severally have adjoining lodges, us who are neighbors, that we should not be diminished in number when we should again see the daylight come again upon the earth.'

"Thus it will continue to be day by day, night by night. Do you not ever forget that this shall continue in this manner so long as the ohwachira (kinship groups) will continue to exist, and also so long as the earth will continue to be.

"Now, again, another thing; it shall be the duty of all persons that they shall possess the power to be happy, also that they shall be in the habit of giving thanks when they will continue seeing that all my handiwork serves to please the minds of the children, even to the least, and that you all have an equal right to it.

"Now, again, another thing; that when you persons individually go traveling where fires are severally kindled, at your several firesides, and also on the several paths whereon human beings are in the fixed habit of traveling, then it shall continue so to be that wherever or whenever, by day or by night, that one arrives at another's fireside, if it so be that it is just becoming day, he will make rulable preparation and he will say, 'I am thankful that thou and I are alive in peace as a new day has dawned upon us all.' At that time, then, he will start forward and then they two will stroke each other's body repeatedly, and also should he stroke the body of a woman he will say, 'I greet thee repeatedly. I am thankful that thou and I see and greet each other alive and in peace. Now, then, thou and I do greet with thanksgiving Him who has formed our bodies.' Now at that time the other person will say, 'Verily, indeed, I am truly thankful that thou and I are so fortunate as to see each other alive and in peace.'

"Now, again, another thing; should it be that when the day will have grown one-half that the same two persons meet again, they shall observe the same manner of procedure; they two will stroke each other's bodies repeatedly, and then one will say, 'I am thankful that thou and I have again met in peace. Now the day has again gone to the middle station; now, then, thou and I greet with thanksgiving him who has formed our bodies.' Then the other one will say, 'Indeed, verily, it is pleasant; I am thankful that it was possible that thou and I have again met in peace.'

"Then they two will separate, and should it be that these same two persons meet again when it becomes dark, they two shall again greet each other, stroking each other's bodies repeatedly, and one of them will say, 'I am thankful that thou and I have passed through the day in peace, for verily now the night has fallen on us. Now, then, thou and I make rulable preparation to greet with thanksgiving Him who has formed our bodies.' Then the other person will answer

and say, 'Indeed, verily, it is pleasant that thou and I have again met and that we are alive and in peace. Now, then, we two beseech Him who has formed our bodies that he should have pity on us, that there should be peace and health during the night, so that still again thou and I should see the dawning of a new day.' "

Then De'haĕⁿ'hiyawă''khoⁿ' said, "All of you have an equal right to this which I have ordained. You will continue to comfort one another, and also you will greet one another with thanksgiving when you will be in the habit of visiting one another's lodges; that may be that you will habitually visit one another's firesides, and also that you will severally travel about on the several paths and you will customarily meet one another, that shall always be the principal thing, that happiness of life shall be the foremost matter, that you shall greet one another with thanksgiving; me also you shall be in the habit of greeting with thanksgiving. So then it will affect us all alike in that we shall all habitually have peace of mind, day after day and night after night. So then do you not ever forget this in the future days that are coming one after another; indeed, a grave thing will actually come to pass if it so be that you will forget peace. You would not continue to live if it so be that so it would come to pass that you will forget it, also your children would not continue to live; so then that is the cause that I have laid it down, and also bestowed it. Now you will attend to one another as to your minds (your thinking) here on the earth, and the reason that I have done this is that, indeed, the time is coming nearer and nearer when my brother and I will disagree.

"And I believe that He, too, will try to let loose on the earth that which will kill human beings; and that, then, is the reason that I have left all things among men upon which they should continue to live. Now, then, it will thus come to pass in the days that are to come, that the time will arrive when there will be divisions between individual minds; also among the various ohwachira (kinship groups) there will be nothing but contentions, that they will continually dispute one with another; and it will thus come to pass that they will see the time when it may be that they will forget happiness, also peace, and also when they will forget my person; at the end of that time will it begin that people will be opposed one to another, and now also will they destroy one another; now also fellowhood (ties of blood) among persons will die out; and then you will see that manifested, that the path on the sky (Milky Way) will divide, and also when it thus comes to pass then at once there will begin to be two minds (divided minds) among men here on the earth."

At that time he said, "Now, then, I have finished this subject; and now also I will depart for home. I will plainly hear, then, however, when one will speak to me. That, then, shall come to pass,

that, still again, I will come again at some future day, that will be provided that, if it so be, that I will pass through that ordeal in peace, and that still, it may be, that I will again be fortunate in that I will control all things; for, indeed, my brother by all means will attempt now to give himself the control of the whole of my handiwork." Now at that time he again departed for home.

Then Odendonniha set on foot all the instructions of De'haĕ^{n}'hiyawă''kho^{n}'. So then all persons prized the matter, that they severally traveled about in peace from place to place. And when that on which they lived grew up anew, then they began to assemble themselves together; and then the ceremony started in accordance with the orders of De'haĕ^{n}'hiyawă''kho^{n}'. When they were all assembled, even to the least infant, then Odendonniha stood up and spoke, saying, "Now, then, we shall bring forward the Ceremony which he has ordained for us. He said, verily, that now people shall continue to assemble; and so at this time of day, and also this number of people of us, who are kin severally, have had our minds brought together into one place. Now, then, we make rulable preparations and we do it with one mind. We ourselves, then, will begin; we now greet one another repeatedly with thanksgiving that so many of us have assembled in this certain place. Now, then, with one voice we now direct our words to the place where lies that on which we live. Now, then, we will begin; we will now make rulable preparations for her person, our Grandmother, this Earth here present, whereon we travel about from place to place; for that she will care for all those things which He who finished our bodies has completed; so then that is the reason that we are greeting her with thanksgiving repeatedly, that she is rightly fulfilling her duty in the manner in which He ordered it.

"Now, another thing; now the grasses that grow, beginning from the surface of the ground and going upward, differ among themselves; some put forth (bear) fruit, by which satisfaction is given to our minds.

"Now, again, another thing; in the next place the bushes that grow, which, too, in like manner differ among themselves; some put forth (bear) fruit, which gives satisfaction to our minds.

"Now, again, another thing; in the next place the trees that grow, which, too, in like manner differ among themselves; some put forth (bear) fruit, which gives satisfaction to our minds.

"Now, again, another thing; in the next place the several springs of water, in the next place the several streams of water, in the next place the several flowing streams of water; now, then, we make rulable preparation and we greet with thanksgiving repeatedly all the various orders of things we have designated; for, verily, they live life in full, and besides he who formed our bodies placed them and us together in one place.

"Now, again, another thing; in the next place the animals whose bodies he has put forth and which travel about from place to place, they too in like manner differ among themselves; some are small in size and travel about near our bodies, some with outstretched wings travel about just over our heads from place to place, and in the next place they make sounds, having fine voices; some have large bodies and they severally travel about from place to place in the forest. Now, then, we make rulable preparation and greet with thanksgiving all those we have mentioned, and that he who formed our bodies left us and them in one place; and that, then, is the reason that we greet them repeatedly with thanksgiving that they, too, are severally living peacefully.

"Now, again, another thing; in the next place now this present day, this time of day, and such also is the kind of light which our Elder Brother, the diurnal Orb of Light (the Sun), causes to be, and we esteem the daylight with which he causes the entire world to be lighted, and he causes the many islands to be light, and also he causes them to be warm; that, then, is the cause that there is peace and health on the earth, and also among all things that grow, and also among those things that are alive, the animals and also among us human beings, for day after day he attends to us all. Now, then, we make rulable preparation and we greet with thanksgiving repeatedly our Elder Brother, the dirunal Orb of Light (the Sun).

"Now, again, another thing; now we will turn ourselves in the direction of our Grandmother, the nocturnal Orb of Light (the Moon); now also toward the Stars severally present, and also toward the Sky present to us. He who formed our bodies intended that it should habitually become dark on the earth, and so then he appointed her to cause it to be light only when it is night; and that at her will she will be charged with causing dew to fall on all that grows, and that therein all the wild plants and animals will continue to grow, and that in the next place we who live upon the earth govern ourselves by the endings of the planet which we esteem; now, then, all greet repeatedly with thanksgiving the nocturnal Orb of Light (the Moon) and also the Stars severally present, and also the Sky present to us, whereby our minds are caused to be satisfied; and that is the reason that we continue to greet them with thanksgiving.

"Now, again, another thing; in the next place are our Grandfathers, the Thunderers, whose custom is to come from the westward, and who protect us day after day and also night after night. That also they will care for the earth here present now, and also for all that it contains, and also we ourselves, human beings, and that in the next place they cause mist to fall on the earth, and that also they customarily cause the waters to be fresh. Now, then, we make rulable preparation and we have done to them what is fitting, and now we greet them all with thanksgiving repeatedly.

"Now, again, another thing; now He made all the things which we have named and He appointed duties to them, and that is just the reason that we continue to think in peace. Now, then, we make rulable preparation and with thanksgiving we greet Him who has made our bodies and who dwells in the sky.

"Now, then, we end our words, and now we have fulfilled the Ceremony which He has ordained for us. Now, then, the Ceremony for which we are assembled will start. Now, then, we will greet one another repeatedly with thanksgiving. Now, then, the songs of the Great Feather Dance will start."

Now at that time the ceremony started and all were happy, even to the least of the children, all were contented in their minds.

And when the time came that the Sun was at midsky, then the Ceremony came to a standstill. Now at that time Odendonniha again stood up and said, "Now, verily, we have completed the Ceremony with which we customarily greet with thanksgiving Him who completed the earth, and also all that grows, and also the animals, and also the pools of water, and also the diurnal Orb of Light to whom He has given a duty to perform, and also the nocturnal Orb of Light (the Moon), also our Grandfathers, the Thunderers, who habitually come from the westward. Now, then, we make rulable preparations and so we bring all those whom we have designated into one body, and now, then, we again thank them repeatedly that now we have completed the Ceremony by which we customarily give thanks. Now, then, we human beings, as many of us as have completed the Ceremony in this certain place, all think in peace.

"Now, then, we make rulable preparation and we now again greet with thanksgiving repeatedly Him who has made our bodies. Now we have completed the Ceremony. Now, too, we personally make rulable preparation and so we greet one another with thanksgiving repeatedly."

Then Odendonniha said, "Now we began at the beginning, and we have performed one of the ceremonies which He has ordained for us. So then as is the Ceremony that was performed, such will it continue to be performed in the future, and also the kind of words of thanksgiving that we spoke, and also the kind of songs that we used, and also the words we used in greeting one another repeatedly with thanksgiving; indeed, we began from the place whereon we stand and we carried it upward, and we ended the matter where He abides who formed our bodies and who completed all things. So then it will continue thus to be that people will employ for it the same kind of words that we spoke this day. So then they will perform it in this manner in the future."

Now at that time Odendonniha said, "The matter that He has ordained for us, verily, says that we all have an equal right to it.

Now, then, verily, it becomes the duty of us all highly to prize this Ceremony, and next that we must push the matter; that the number of fixed Ceremonies shall be performed at the seasonal times He has severally indicated for them."

At that time they did thus and they esteemed the Ceremony; and they kept following the matter as De'haĕⁿ'hiyawă''khoⁿ' ordained it.

For some time, indeed, they were all of one mind in what they did, when they were surprised that when they retired for the night they then saw there visible in the sky the path (the Milky Way) and that the pathway was plainly divided. It was not long after that they could not agree in their minds. Now also they took opposite sides of matters, they contended about matters; in so doing they turned the matter in all possible wrong ways that they knew, but all kept only saying, "This, indeed, is the form of the matter (Ceremony)." Now seemingly the minds broke up. Now, then, they could not agree. Now it was not possible for them to accomplish anything in attempting to perform the Four Ceremonies.

And there Odendonniha told it, saying, "De'haĕⁿ'hiyawă''khoⁿ' promised it, saying, 'Verily, do you not forget to love one another; also pleasure, also peace, also the Four Ceremonies.' And next he said, 'If it so be that you will forget them you can not continue to live; and that next when you shall see that in the visible sky the pathway there will be very plain, and that, too, it will be divided, and all human beings will see it when at night it will be plainly visible, and that along the pathway (the Milky Way) it will be divided. And that, too, at that time there shall begin to be, too, among human beings two antagonistic (conditions of) mind. And that, then, we will see that it has thus come to pass as He has told us. Verily, so then we will fail in reasoning in our mind, then we will lack in our esteem for the ceremonies which He has left us and told us the manner in which we should perform them day after day and night after night. So then it is necessary that all of you should continue to take courage, and that you should continue to urge the observance of all the ceremonies which He has ordained for us." So then, although Odendonniha preached there, yet it was not possible for them again to achieve good results and they could not work harmoniously together again. It was thus day after day and night after night among the people of one individual ohwachira (family), there were contentions among themselves.

It continued thus for some time, and then at the end of it there began to occur peculiar happenings among the people. It became frequent that one would disappear; now also it began to be that one would kill a human being; now also the Orb of Light underwent an unnatural change (an eclipse) and the Orb of Light disappeared; now, then, there began to be in the several ohwachira (families) no peace;

some of the children were lost, and it was not known what happened to them, or also whither, perhaps, one went; and now, indeed, the time had become so critical that the elder women (the mothers) severally wept.

Now at the end of that period they just heard a loud noise that sounded in the direction of the west, and now also the Thunderers sung thence, and now also wind began to blow and it was very strong, and now, then, also it rained and lightened repeatedly. For three days without change it continued to rain, and then the people became fearful, saying, "Now, verily, presumably something will come to befall the earth." After a while it ceased raining. It was not long after when they saw a beautiful color, one that they took to be a ray of light, in appearance; it started below and went upward, and at a long distance there again it came down, and there it rested upon the earth. There were a few colors of it which they, perhaps, did not know. Never had they seen anything like it before.

Then they said, "Let us question Odendonniha. He, presumably, will be able to tell what kind of thing it is that is the cause that this has come to pass, which we have never seen before, and of which also no one has ever told us that it would happen."

Then they departed and they did seek for the person of Odendonniha, and so then when they saw him in his bark shelter they said, "What does that betoken (know) (of what is it a sign), that thing which starting from below goes upward and far away, it there again takes its course downward and there again rests upon the earth, and which also has a fine color?"

Then Odendonniha said, "Verily, the reason that that has thus come to pass is that this is caused by the fact that we have not fulfilled what De'haĕⁿ'hiyawă''khoⁿ' has ordained for us. Now, then, I believe that he is somewhere about here, and so, then, I believe that he has returned. Verily that he has promised to come back."

Then the human beings said, "By all means, then, verily, we shall, perhaps, see him again."

Not long after that De'haĕⁿ'hiyawă''khoⁿ' arrived there. They did not know him. Now at that time he said, "I come here for the purpose of having you desist from that which has come to you, that ye are at strife one with another. So then it will thus come to pass: I will make new the matter; in the first place I will tell you that now there have alighted upon the earth two minds (modes of thought), and also two modes in the lives of human beings. Now, verily, ye saw what came to pass; ye disagreed severally in your minds, and all your minds were divided by others; now also you saw that the path which came in the sky has divided itself, and has become a path on the sky; now, then, that signifies and it is a sign that now, beginning here and continuing for the future, it will thus come to pass that

there shall continue to be discords among the minds of those who will have human bodies here upon the earth. Also that skyward the path will divide itself by forking for them. So then you shall continue to note by that which has come to pass that now you have seen that my power is manifest in a Rainbow on the earth present here. All persons shall continue to guide themselves by it; that is, if the Rainbow will stand forth so will the earth here present continue to exist, and also all things that are growing thereon, also the animals, also all those to whom I have appointed overseeing duties. So then when, verily, you will see it thus come to pass that in the sky ye will see a Rainbow stand forth, coming out of the place of the sunrise and going along through the middle of the sky and resting again in the west, when you will see it thus come to pass, then at that time will the earth present here come to an end, also all that it contains, also your protection by those who move about above from place to place. Then all decrees will come to an end. So then I will tell you that I have bestowed the duty to the persons, the Thunderers, who are in the habit of coming from the west, which they will continue to keep and which they will also continue to carry about with them, and that then you will continue to guide yourselves by it on the earth, that then they, the Thunderers, will travel about from place to place. Now also they will again wash off the earth. All will again become new. Now all my handiwork here will receive renewed life. You will see then customarily the Rainbow stand forth on the earth here.

"So then it will thus continue to be so long as all my handiwork will continue in operation, and also all of my ordinances.

"Now, then, I tell you that, verily, there had been a day when I was here on the earth. That, also, there in that very place my power grew of itself, and that, next, I used the bow and also the arrow here on the earth. There, in that very place, grows that of which it was made, and that, next, there that was the first to succeed in growing which succeeded in being able to cause it to be daylight, the Sunflower, verily, it is of a yellow color. And the next was the Red Willow, that was the first to be able to grow on the earth. And now, in reference to the game animals the Great Bluebird was the first to make (beget) its life. So then, three was the number of colors which were the first to beget themselves here on the earth. So then, that is the cause then that thereby you shall continue to take for a sign how long the matter will continue to be, for so long ye shall continue to see it, and thereby the earth shall live, and also the sky. So then, customarily, when ye will see it, you will continue to call it Rainbow that is present. That here where the Thunderers are in the habit of traveling, coming from the west and going from place to place, there will be the place where that Rainbow will be in the habit of showing itself; so then by that ye shall continue to remember me as long

as your ohwachira (families) will thus continue, and as long as the light orbs will be present in the sky, and as long as you will habitually hear the voice of your Grandfathers, the Thunderers.

"Now, then, I will renew it again, and so I will also supplement the Four Ceremonies which I gave. In this manner, then, at the present time, will you again do it in the days to come. So then, when the season changes, and the spring season starts, then you will begin, when you will again see wild strawberries, the small kind, again mature, when it will have put forth berries, so then, thus you will do. Then you should get berries, they shall be gathered, and then, at that time, you, the entire community, the old women, also all the children, who are alive, must be of the number, shall assemble yourselves. So then, when all will be assembled, then a drink shall be made of the berries; and the first thing done will be, that the expressed juice of the berry shall make a circuit of the assembly. So then, you shall choose two persons who shall make the circuit of the assembly and who shall divide the juice of the berries into portions (to every one); those whom you shall choose shall be those whose lives are new, one person shall be a male and the other a female. So then, they two shall have grown to that age when he will have just grown up to that point when his voice begins to change (age of puberty), and, in reference to the girl, she will have grown up to that point when she shall have just, for the first time, had to deny herself certain things.[62]

"So then, when they two will divide up the berry juice, you shall use one thing only when you shall dip it up; so then, one shall do thus when one will dip up the juice of the fruit, that one shall hold it, and at that time, one shall speak and say, 'I greet you with thanksgiving repeatedly, all you whom we are in the habit of greeting with thanksgiving. You also we greet repeatedly with thanksgiving, all you of various ranks to whom He has appointed overseeing duties. Now, then, we greet Thee who dwellest in the sky repeatedly, with thanksgiving, that still again we saw that which Thou hast planted for us again bore fruitage. Now, then, I greet Thee repeatedly with thanksgiving that now again I shall swallow the drink.' Then, at that time, one shall drink the juice of the fruit. And, it is the duty of each one of you, all, even to the least child, to speak; should it so be that one is not able to speak, then all that is necessary will be that one shall speak specifically, saying, 'I am thankful that still again I shall drink it. I greet repeatedly with thanksgiving Him who has completed our bodies.' It is just the same whether this is all that it is possible for one to do; if it so be that that one is not able to talk, let that one only think repeatedly, saying, 'I am thankful that I am alive in peace. Now, anew, I will drink it

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again. Now, then, I greet Thee repeatedly with thanksgiving who formed my body and who dwellest in the sky.'

"Thus shall you be in the habit of doing this again. So then, customarily, when all will have drunk the juice of the fruit, then at that time the Ceremony of the Great Feather Dance shall take place. Customarily, all shall stand up and shall make a circuit of the Fire and shall share in promoting the Ceremony. All shall continue to be happy, thinking, I am thankful that I am alive in peace. Now again I see the time and place where He has placed the Ceremony among the ceremonies which He has marked out, that still it is possible that I am able to take part in the Ceremony. Now, then, I greet Thee repeatedly with thanksgiving who dwellest in the sky. Thou hast completed our lives." So, thus you shall again do this again in the future days; and, in the next place, when raspberries begin to ripen then there, again, at that time shall the Ceremony be observed.

"And, in reference to that, the same thing shall come to pass, and you shall act in the same way. And, when you again see that it has put forth fruit again, you will get it and collect it, and then, the whole community shall assemble themselves, and then, one shall prepare the juice of this fruit. So then, they two will be exactly the same, and you shall act exactly the same in this ceremony that will start as was done in that for the strawberries."

Then He said, "Some of those whose fruit will ripen after this, also the mulberry, will be transferred and they shall be joined with that Ceremony which will take place when they shall gather the Highly Prized Food for the Harvest Festival.

"So then, customarily, there, when the great dance of the Four Ceremonies will take place, then, customarily, one shall prepare at that time the drink of the juice of the mulberry fruit. So then, customarily, that will be the first thing, that it make a circuit of the assembly, and all must drink of it and all also shall continue to utter repeatedly thanksgivings. Now, at that time, the Ceremony shall start, and then, that, too, the juice of the fruit shall have been prepared and then it will continue to be placed in the midst of the assembly, that then, when they shall continue going about in a circuit, performing the Ceremony, then each individual shall have the right and duty to do it, should one think, 'Let me dip up the liquid and drink it,' it will be possible to do so, and, then, too, as to that, one shall make rulable preparation when one dips up the liquid, that one shall say, then, 'Repeatedly, with thanksgiving, I greet you all. I greet Him who has completed our faculties.' Thus, then, will you continue to do it over again, in the future. Now, then, I will deliver one more new thing, and then, thereby will it continue to be good, and they (females) will be together mutual assistants,[63] all who habitu-

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ally put forth fruit. So then, I have assigned to a certain kind of tree the duty that it shall exude customarily a sap which shall be called sugar. It is that, then, customarily, that shall be put into it, when one shall prepare the juice of the fruit (as a drink). It is that, then, that I have appointed to this duty what will be called the Maple (tree). So then, this matter will be marked at the time and place when the days are beginning to be warm again, and also the earth. At that time, it will then be possible that it shall exude sap which will become sugar; that, then, too, will result in good that, in this instance as well, that you shall do the same thing, that you shall continue to utter thanksgivings when you will again see it, and then you will again drink it anew. So then, that shall be called the Gathering of One's Sugar. So then, you shall just do exactly the same as in the Ceremony that you shall perform, that shall be called the Gathering of One's Fruit. So then, now, there is only one thing left, and that is, that I will yet visit this earth again. Now, then, I have placed in the midst of you a very important matter, love, that you shall continue to love one another's interests, so that there always will be peace. Now, then, I depart home again."

Now, at that time, He just disappeared again. No one knew the place whither De'haĕⁿ'hiyawă''khoⁿ' went.

And, then, they made use of the things, as means, the things such as He severally ordained them, and they performed these Ceremonies in the order in which they were marked (placed) and all highly loved these Ceremonies.

For some time the Ceremonies were carried on correctly, and then again, there began to be disagreements among the people; and now, also, they disputed among themselves, and next, they resorted to all means and methods in their disputes to win, and every one also said, "I, indeed, am doing this in the right, correct way. I, then, will control it (do as I please)." Thus it was day after day, and also night after night. The next thing it now became frequent that where they traveled about from place to place in the forest, hunting game, that there, then, they habitually saw those animals which they did not know. These were ugly; and now, then, these began to slaughter them; now, then, it was not usually well for them to go away a long distance, for, without an exception, customarily, a certain number of them were killed by these monsters, if it so be that they went traveling even a short distance away. More and more numerous they were now, all kinds of things befalling the inhabitants. Now, also, only few in number were the persons who still carried on the Ceremonies which De'haĕⁿ'hiyawă''khoⁿ' had ordained. Now, also, it began to be that one just died in their village, where before they had not known of such a thing coming to pass. Now, then, these happenings came to pass more frequently. Now the continuing grief of

mind of the people became plain. For some time it continued thus, that they never had peace of mind day by day and also night by night; now, also, the time came that the Four Ceremonies had ceased to be performed. Then, they were surprised that now again De'haĕⁿ'-hiyawă''khoⁿ' returned.

Now at that time He said, "I am come to make only a short stay and also this will be the last time that I set foot here upon the earth; and it will continue to be thus after this, that the people dwelling on the earth will know only my name. So then, now, indeed, it shall be a very trying task for one, should one desire to see me again. So then, I will deliver up that by which your flesh and also your mind shall continue to live. Now, then, I have come again, and so I will thoroughly complete and settle the entire matter. As to that, then, the matter will rest with the human beings after the time that what has been ordained will change. And, the reason that it will thus come to pass is, that the time will then, actually, begin in which my brother will let loose his work here upon the earth and also in the minds of human beings. He will endeavor to spoil all the kinds of things which I have ordained. Also, he will attempt to destroy all those things which I have completed and which are contained in the world. So then, it will result in good if you continue highly to prize the Four Ceremonies, and, in the next place, that you love one another, you who travel about in one place. Do you not forget love, also peace. You must also always remember Me day after day and also night after night. Now, then, I will again depart for home." Now, at that time, He departed.

So then, among the inhabitants it was so that now many were to be found who knew the history of what took place at the beginning on the earth here present and also of what will come to pass in the future. Now, also, many were to be found who customarily entered sweat lodges to forecast the future. Now also, increasingly many were to be found who became ill. Now, also, increasingly many were to be found of the adult persons and of the children who died. Now, also, increasingly many were to be found whose lives were changed and who became insane. Now, also, increasingly many were to be found who were liars and who reviled one another by gossip. Now, also, there were increasingly many to be found in the families (ohwachira) of the inhabitants who gave discontent. Now, also, increasingly many were to be found who antagonized one another and, now, then, who killed one another. Now, it was so that there were none among the neighbor firesides that respected one another, and also there they did not any more respect those who travel about over the main paths. Now also, it was not possible for them to accomplish anything in their assemblies, and now, then, also, the Four Ceremonies had ceased to be performed. and thus it was day

after day and night after night; now, only that which vexed the mind was in progress. And now, also, it had reached that point where the women and also the children did nothing but weep. And now, it had even reached that point where there was nothing but fear day after day and also night after night. And, at that period, they just noticed that it seemed that the amount of fruit that grew had become less. It was thus that season after season they noticed customarily that what grew became less and less in quantity. Now, at that time, they were surprised that it was now reported that some one had seen De'haĕⁿ'hiyawă''khoⁿ' and that He was then among the inhabitants. Not long afterwards, then truly, De'haĕⁿ'hiyawă''khoⁿ' was seen by them. At that period it commenced, one would think, that what was going on among the inhabitants lessened in force, and that, one would think, that all minds had quieted down.

Now, at that time, De'haĕⁿ'hiyawă''khoⁿ' said, "Now, then, all persons must assemble. It is necessary that all should know the matter which I come to relate."

Now, at that time, the whole body of people assembled themselves, the adults and also the children. Now, at that time, De'haĕⁿ'hiyawă''khoⁿ' said, "Now, then, I will tell you the whole matter. Now, you must begin individually to look out for yourselves when each one has grown up. Now, as to your children, you shall look after them and you shall aid with the mind. And, now, it has become a duty that the minds of the people shall be severally instructed. Now, verily, you saw what came to pass day after day and also night after night. All manner of things that could give sorrow and anxiety to the mind were on foot among the several firesides (ohwachira) and also in the places where people severally travel on the several main paths. You, human beings, do not love one another at all. You are, verily, not aware of the kind of thing that is the cause that it has thus come to pass. And that is that my brother has caused this. He pursues his work in accordance with his evil mind; and he desires, 'I will spoil everything; I, also, will control everything; and also I will destroy everything.' He means all that I have completed. Now, then, the first thing that I will deliver to you is that I will say, you must again cease it now, that you do not now respect one another. So then you will again take up love, also peace, here on the earth. So then, you will be able so to do, that you will love one another. That, then, I will now tell you. Now, there have actually come to be two paths: one is for the human being who has fulfilled the Ceremonies, who is a good person, who has love and also peace; so then, they, when their allotted number of days here on the earth will become exhausted, will depart hence again, will take that path which, then, keeps its course to the other earth on the upper side of the sky; there, then, in that place one will arrive,

wherein one shall find happiness; there, also, is the place where the Four Ceremonies are being continuously performed. Now, the other (path) is that, I believe, for those who have not ceased, who have not forsaken, that which is wrong, the handiwork of my brother who has the evil mind, and that, I think, one will continue to hold, when one has exhausted one's allotted number of days. There, then, too, that one will travel along the path that forks, on this side thereof, and thither one will go and there that one will arrive where stands the lodge of my brother. In that place itself one will see forever that which is ruinous. So then, you human beings who travel about on the earth have a duty to perform, and it shall, then, be through great strivings that you will pass, in order that you shall continue to live on the earth and also in the sky. If you fail in mind you shall perish on the earth, also in the place of ruin. So then, that one who fails in this matter will die twice. So then, now it will continue thus to be, so long as the earth continues to be. Now, we can do nothing to thwart what has thus come to pass. Now, then, I will bestow that whereby you shall continue to live. You will be in the habit of calling that thing medicine. And, the reason that I do so is that now, indeed, there will travel about here over the earth what is called Disease, malign by nature, and faceless. That, then, indeed, has the power to cause the days of some of you, human beings, to end for you; also, it will thus come to pass that no matter at what age one may be it will thus break off my handiwork. Now, he has completed that, my brother is the one who has caused it to be. So, then, that is the reason that I deliver at the side of your persons, Medicine,[64] that it may in some small way prove to be a preventive; some, also, it shall cause again to go about in peace, that other days will still become theirs.

"Now, then, you will get one each of all the various kinds of grasses, also of all shrubs, also of all trees, and you shall lay them all here beside me." Now, at that time they truly did thus. Now, they collected one each of all the kinds of grasses that grow, also, one each of all the kinds of shrubs that grow, also, one each of all the kinds of trees that grow. Now, at that time, they collected them all together and placed them before De'haĕ^{n}'hiyawă''kho^{n}', and now they said, "Now we have fulfilled the matter; and this is all that we can personally do. Now we have placed them in front of Thee."

Now, at that time, De'haĕ^{n}'hiyawă''kho^{n}' arose, and he spoke and said, "Now, then, the matter rests with all, each one. Now, you must pay attention; all of you, verily, know the various kinds and also their several names. That, then, shall come to pass; I will take up one and will hold it up high where all of you will see it, and then I will begin to ask questions. That, then, will come to pass; one will,

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then, speak, customarily, and will declare it, if it so be that he or she knows it correctly."

Now, at that time, He took up one and holding it up high then asked, saying, "What is the name of this one?" Now, at that time, they replied; there were found only a few persons who knew it and who correctly named it. Now, at that time, He said, "This shall be for medicine, and this will continue to be an aid to the human beings. So, then, that will be able to counteract a few in number of the kinds of disease." That next that there were only a very few persons who truly knew them and who remembered their names correctly. Thus, then, it will come to pass in the future, that there will be only a few certain persons who will ever know the medicine that will aid one." Now, at that time, He began again to ask questions, and He exhausted the number of kinds, and those who knew them correctly told Him so. Now, also, He told them all the things of which these would be able to cure them. Now, at that time, He said, "Now, I have completed this matter. So then, it came to pass that only a few persons were found who knew correctly all the kinds of things that grow, so then, in the next place, the responsibility rests with them to give their attention to the medicine. Now, also, they shall begin to continue to give aid to the human beings both in the flesh and in the mind. So then, it is already prepared and there lies the native tobacco beside your bodies; so then, both are equally responsible, and it will be possible that, in whichever direction one will be drawn, that one shall become ill; now, verily, that one will take up native tobacco for a thank-offering; then, one will take up the native tobacco, and now, at that time, one shall use that as a thank-offering, turning toward the place where abides the person who understands medicine, and when one arrives there one shall say, 'I beseech thee that thou shouldst aid me; a serious thing is drawn toward me, it is sickness. Now, then, I choose thee to aid me.' Now, at that time, one will deliver what one bears and one will say, 'Here lies that with which I make (pledge) my word. Now, I depend upon thee.' Now, at that time, that one will accept it, and then will depart, going thither to the place where grows the medicine. So then, when one will see that growing which one knows will aid a person who is ill, then there beside it one will stand, at the place where it grows, and now, then, one will say, 'Thou here art selected in that one has put dependence on thee, that thou shouldst aid the ill person whose body lies supine yonder, a human being.' Now, at that time, one will name the person, and one will say, 'Here, then, is the thank-offering that one makes, that we should aid that one.' Now having, then, that with which one has made one's word, one will cast there the native tobacco, and just then, and not before, shall one take up the medicine. Then, one will carry it back, and when one will arrive home again, then one

shall say, 'Now, I have brought in the medicine. Now, then, thou and I ask that the medicine should aid thee.'

"Now, at that time, one will say, 'Thou who abidest in the sky continue to listen. Thou, verily, hast completed all things. Now, then, one and I pray Thee that it should aid her (or him) so that would be the cause that she (or he) would travel about again in peace over the earth. Now, then, the matter rests with Thee, what Thy mind will do. Thou, verily, didst complete our lives.' So, thus it shall continue to be, thus you shall continue to do in the future, the days to come and also the nights to come. Now, again, another thing; now, then, I will deliver that by which you shall continue to live. So then, now shall begin that which will become hard labor for you. So then, you shall put your hands to them, you shall care for them when the time comes that the soil of the earth shall again become hot. So, when that time will, customarily, come, then you shall customarily place them in the ground; and there shall be the three kinds of that on which you shall live; one shall be called Corn; and the next shall be called the Bean; and the next shall be called the Native (Original) Squash. So then, when the time comes in which you should place it in the ground you shall then plant it; and, then, when you shall finish this then the people shall assemble and you shall give thanks repeatedly, and for this purpose you shall make use of the preliminary Ceremony of your usual custom. Now, at that time, the Ceremony of the Great Feather Dance will take place. You shall continue greeting one another repeatedly with thanksgiving, and me also you shall continue to greet repeatedly with thanksgiving. So then, when it will have sprouted and will have come forth out of the ground then you shall begin to care for it. Do you not spoil it in attending to it. Thus, again, next in order, you shall do when you have finished this task. The people shall assemble themselves and you shall employ all the Ceremonies which you are accustomed to use. So then, when there is putting forth of beans, these shall be gotten, these be gathered, and a kettle of these cooked shall set there, and that will support the entire body of assembled people; then one shall be chosen by unanimous voice, and he shall speak. When he will speak he shall follow the prescribed course, beginning with the matters such as they are in the preliminary Ceremony of thanksgiving; he will begin below with the manifold things that give pleasure to your minds, and he shall carry his discourse upward to the manifold persons who assist you and protect you. Now, then, also, you will continue to greet me with thanksgiving, that now you will again newly partake of them. That shall be the first, so then, the Ceremony of the Great Feather Dance shall start and all persons shall continue to be happy. Everyone shall continue to be greeting with thanksgiving, repeatedly. Me, too,

shall one greet with thanksgiving, repeatedly. Now, all shall take part in the Ceremony, and shall continue to go around the Fire. So then, when this passes, then you shall divide it up into equal portions, and all shall share alike in what one swallows, the adults and the children as well. So then, the same thing shall be done when the corn upon which you live puts forth grains and when the native squash puts forth fruitage. So, then, as to that, these shall be combined then wherein the Ceremony is marked when you shall again see all kinds of things, who are Sisters, one to another, upon whom you live, at that place, verily, where the ceremony is marked wherein you shall collect for yourselves the Grand Food.[65] Now, at that place and time, the great rejoicing of the Four Ceremonies shall be performed. Now, then, I have completed the entire matter in the things which I have severally ordered that you personally shall have as customs here on the earth. So then, whoever it may be that shall be able to continue to esteem greatly the Ceremony and, in the next place, who shall continue to have love for others, also peace, when that one shall exhaust the allotted number of days of one's life here on the earth, that one then will depart and will take that path that leads upward to the world present on the upper side of the sky; there that one will arrive, in that place where De'haĕ^{n}'hiyawă''kho^{n}', who finished the faculties of our bodies, abides, and where lies that which has the power to please the mind, and which shall never end; so then, there in that place, the Grand Rejoicing of the Four Ceremonies is being performed; so then, whoever it may be that will be able to arrive there shall see joy; but in reference to that, death is not found there; not also is it found there that one should become ill, not also is it found there that one should struggle hard for that by which one can continue to live, also it is not found there that one should become sorrowful in mind, or in the next place, that which could cause one to be sorrowful in mind, and, in that place, there is found only that which can give pleasure to the mind. So then, that has no end anywhere, and that shall never change, and that shall always continue to be thus. Verily, all the kinds of fruits, also all the kinds of flowers, also all the kinds of animals, also all the dwellers in the sky whom you have never seen on the earth (are there). So then, when one shall arrive there after departing from the earth, one shall become possessed of all these joys, and that condition shall continue to give pleasure to one's mind, forever.

"Now, another thing; now, I will tell you, human beings, the kind of path you have. Verily, I have kept saying that there are two minds (kinds of mind). One deals with those things which I have ordained, and which one shall continue to use in things pertaining to the mind now, then the other with those things which my brother

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has severally ordained, and which one employs in reference to the mind; so then, that shall come to pass for that one who uses, as a means, that which is not right, and who has not love for persons, and not for peace; and, so then, when that one exhausts his or her allotted number of days on the earth, that one will depart, then, that one will take the path that leads to the place where my brother abides and that one will arrive at the place where his lodge is, and, then, that one will see great suffering, and next, that one will be famished, and that one shall greatly suffer forever, and that one shall share the fate of my brother. Indeed, he is not now at liberty; I have confined him, and I have kindled for him a fire, and for this purpose I used his anger; it is plainly manifold times hotter than the heat of the fire which you have. So then, it shall never go out, and the reason of it is that now he is contending for it and he desires that he shall control all minds among human beings, who dwell upon the earth. So then, now, I have told you both things which will come to pass. Whichever one will choose, one must obey it. Now, then, I will tell you that, in so far as I am concerned, I shall not come once more. Now, verily, I have finished my three visits here. So then, now, I deliver in the midst of you my commandment. That shall govern the actions of the people, day after day and also night after night. So then, at some uncertain future time, it may be, that still again it will thus come to pass that you will forget love of persons, also peace. So then, the next time, I will send another person who shall aid you human beings dwelling upon the earth. He will aid me also. So then, only twice shall it be repeated that it will so come to pass, that I shall send one to you to aid you in mind, so that you might continue to live. When the third comes, then you will see what shall come to pass upon the earth. So then, in reference to that, that will commence far from the climax that you will notice that all things upon which you live will gradually decrease in quantity, all things that grow on the earth shall all grow less in power, and shall grow less in quantity, and finally shall come to the point when it shall come to pass that nothing more can grow, and the like thing shall come to pass in regard to the animals, beginning with the small animals that fly about, they shall continue to diminish in numbers until the time shall come when you will be surprised that you will see no more of them; and the same thing shall come to pass with regard to the large animals upon which you live, they shall continue to decrease in numbers until that time shall arrive when you will be surprised that you will see no more of them; after this period, then just only mysterious things shall occur day after day, and also, night after night, also on the earth; so then, awe-inspiring things shall come to pass in succession, the earth shall quake (and) now, also, those things shall

come forth out of the earth, which now abide within the earth, and which are proof against offending orenda, and which have the power to outmatch the orenda (magic power) of human beings. So, then, all that I have told you shall thus come to pass, (since) I believe that he will be able to seduce the minds of all human beings; verily, it is my brother who will do this thus, and then all will become spoiled, will become destitute on the earth, and also all that it contains, and also the way in which human beings live, he will spoil everything, even to the mind, will be corrupt. Now, then, I will depart home again. So, then, all the things which I have ordained shall continue to remain here. They belong to you. So then, I will now fix my path on the earth, so, then, in the place where my path will have ended there, in that place, you shall find Corn and Beans, and, next to these, native Squashes. So then, when you find these and, also, when they shall mature, you must care well for them; do not waste them; those things, indeed, are sufficiently able to care for you and your posterity in the future. So then, thus you shall do when you shall find them. You shall take suitable care in dividing them up into portions, and each family (ohwachira) of the several existing families (ohwachira) shall share alike. So then it is these Three Sisters, and, verily, you shall continue to live upon corn, also upon beans, also upon native squashes. So then, you shall continue to do thus, that is, you shall continue to say, 'Oh, our mothers,' and the reason that you shall thus continue to say, is that, indeed, they will all care for you to the end that your breath shall continue to be strong, and, next, that you shall possess physical strength, and, also, that your minds shall be normal, and, in the next place, that the children shall continue to make use thereof, so that they shall have normally strong breathing powers, while they continue to grow until they grow up and then will have normal physical strength, also normal minds; so then, our Mothers on the earth, will attend to all these on equal terms; from that source comes it that you continue to grow up rightly. In this respect it is like your Mother, Awenhaniyondah; it is from that source that it came that your lives rightly continue to grow, also the corn, also the beans, also the native squashes, your Mothers; thence will it continue to come that you will continue growing. So then, it will thus come to pass that I will fix my path. Such a path, then, shall continue to be the path followed by human beings. So then, they shall follow my path. The first shall be that you shall choose two persons whose lives shall be new (young); they two will have grown to that point, where he will just have begun to change his voice, having just grown to maturity; and she also shall have grown to that point when she has just commenced to deny herself certain things, having newly arrived at maturity. So then, you shall commission them to go there to the place whither I will

have gone; when they two shall have arrived where my path will have ended in a mound of earth thereon they two will see growing a Corn Plant, a Bean Plant, and a native Squash Plant, symbols of your lives; at that time, then, the woman shall stand on the west of them, and then the man shall stand on the east side of them; now, at that time, he shall speak and he shall say, 'Oh, our Mothers, now we two have arrived. We two have been sent here by your children. Now, then, be it known to you, we come to bring you with us. Now, among our people you, too, will continue to abide. Now, then, verily, we whom He who completed the works of our bodies left together upon the earth, shall commingle together.'

"At that time, then, the woman shall be the first, she shall take the first that stands growing which is called Corn, and, next, the second one that stands growing which is called Bean; at that time, then, the man shall take that which stands growing beside his body, which is called Native Squash. So, then, when they two will have taken them up they two shall understand then all as to the meaning of the opened earth (the grave). So, then, in reference to that, thus will it ever be with you human beings when one of you shall depart again from this earth. That there, customarily, at that distance shall one's path end, at the place where the ground will be opened. But that, then, in so far as that is concerned, you human beings who come afterwards shall continue keeping it in good order. Thus, then, too, you, customarily, at that distance, shall reach the end of the path, there where the ground shall be opened for one. The next thing is that you are responsible for carefully preserving it thus in the days that are coming ahead. Indeed, in reference to that, it is not infrequent that it shall continue thus to be, that you shall continue to be separating yourselves, one from another, one will continually be departing from this earth, who will then be in the lead of all those, when they shall exhaust their allotted number of days, will ever continue taking the lead; for, indeed, verily, it is so that you have a different number of dâys, and in the next place, there are differences in the rapidity with which persons shall depart; and, indeed, thus it is, that your file is straight and turned toward the certain place whither you are going, the place where your days shall end. That, then, is the reason that now the matter rests as to what you will do with you, at the place and time, it is in order, it shall be performed thereby, that you shall make (do) it, in whatsoever place it may be that it shall so happen that there will be a loss out of one of the firesides (ohwachira). Now, then, there where you are I now leave (the task) that you shall care for yourselves mutually, you shall amend the matter just as well as you know how to do it, so that it may result in such good, that the minds of as many persons as shall come later, successively,

in time, whose persons will be spared, should live. Now, then, I, personally, have completed the matter. I have now established all things by which the world of living things shall continue to live, also all that grows thereon, also all the living animals, also all the human beings who are alive, also the Pools of water, also the Four Ceremonies, also the Love of persons, also Peace, also the Days, also the Nights, also the person of our Elder Brother, the Sun (diurnal Orb of Light) that moves about the sky, also your Grandmother, the Moon (nocturnal Orb of Light), also the Sky that is present, also those who habitually come from the west, your Grandfathers, the Thunderers, who range about above the place whereby pass the clouds, also the Wind that moves about, also the Medicine, these are in number the things over which you are masters, they shall continue ever to aid you, by these your flesh bodies shall ever continue to live, also your minds, both the Day present and the Night present, also the Earth present below, also the Earth present above the visible sky. That, then, I hide from you, the ending of your days; no one, then, shall know the number of his or her days; that, also, I hide from you, the place whither I shall have gone, until, then, customarily, one's days will end upon the earth, just then only one shall see the place, the path, whither I shall have gone. So then, in regard to myself, there shall nothing ever obstruct itself in the space between us. So then, I myself will have my eyes fixed clearly upon you, in what manner you will ever continue to range about; so then, I myself also will have my eyes fixed on your ways of thinking; in the next place, I myself will hear fully, if one, it may be, will think of me, if, it may be, one shall greet me with thanksgiving, repeatedly if, it may be, that one shall ask something of me. Now, I leave the whole matter. Now, then, you shall have your eyes fixed on the place whither I go."

Now, at that time, De'haĕⁿ"hiyawă''khoⁿ' went elsewhere. They kept their eyes fixed on him as he went away. And, as they kept their eyes fixed on him, they lost sight of him as he went from them. Now, at that time, all the people dwelling there marveled at the matter, now, also, they regarded with respect all that He had spoken to them, also, all the things which He had promised them would come to pass. Now, at that time, they, the Elder Men, said, "That presumably, is good that we should attend to this matter, that we should do this in accordance with rulable conventions. That, verily, it so came to pass that now we understood the whole matter in the way He ordered it, now, verily, De'haĕⁿ"hiyawă''khoⁿ' told it to us. Verily, He said, 'Now, the matter rests with you to give attention to all the things to the end that you shall continue to dwell in peace.' So then, presumably, it will be the first thing for us to do to attempt to choose two young persons who shall follow the path along

which He has gone to see what there is there. He said, verily, 'One shall follow my tracks; at the place where my tracks will end there they two shall see growing that upon which you will continue to live, the Corn, and next the Bean, and next the Native Squash. So then, it is now time that they two should go to see if it be so, verily, that they two shall truly see them, then, verily, they two should bring them back, so that we could see the new things by which we shall continue to live.'"

Now, at that time, they decided for themselves that they would seek for a male person who was just beginning to change his voice, that is, a youth. When they had found him, they asked him whether he would be able to follow the path along which De'haĕ^{n}'hiyawă'-'kho^{n}' had gone away. At that time, then, the youth said, "I will volunteer to do thus, if it so be, that what De'haĕ^{n}'hiyawă''kho^{n}' ordained, elected my person." At that time, then, they sought for a maiden. So then, when they found one, then, at that time, they said, "Behold, here thou hast been elevated by what one has ordained to be done. So, then, thou must go together with him, who has already volunteered that you two should follow the path along which De'haĕ^{n}'hiyawă''kho^{n}' has gone away. You two shall go to see what thing has been done at the place where his path ended. Thee it is, in person, He has chosen. So then, He has ordered that she, the female human being, shall be the first to take up the Corn and the Bean, that the male human being, for his part, shall take up the Native Squash. So then, that shall come to pass which De'haĕ^{n}'hiyawă''kho^{n}' had ordered." At that time, then, the maiden said, "Thus, seemingly, also, shall it come to pass, if it so be that what has been ordered elected my person; thus, seemingly, too, shall I do."

At that time, then, the Elder Ones said, "Now, verily, we are fortunate in that we have found the persons, and that both are willing truly to do as De'haĕ^{n}'hiyawă''kho^{n}' has ordained us to do. Now, then, you two who have volunteered, must pay strict attention, when they, the Elder Ones, severally shall speak; so then, they unanimously have made rulable preparation now to greet you two with thanksgiving, repeatedly, because the minds of you two are not stubborn (and uncivil). Your two persons were found to carry into effect the things that De'haĕ^{n}'hiyawă''kho^{n}' has ordained for us to do. So then, now you two shall start and you two shall follow His path. You must go along on His path. So then, it shall come to pass that, at whatsoever distance away His tracks end, there you two must look carefully, if it so be, that you two may see something growing there which you two have never known, and which, also, you two have never seen; at that time, then thou, the warrior, must take thy stand on the east side of the place where is growing the new thing that thou wilt see. At that time, then, she, the human being, must take her stand on the west

side[66] of it. So then, thou who standest on the east side of it, must be the first to speak and thou shalt say, 'Behold this now, we two have arrived here. They who have sent us are severally your children. So, then, we have come to invite you to our home. So, then, now, you shall go to that place where dwell your children. Such is that which De'hač^{n}'hiyawă''kho^{n}' has ordained.' When thou endest thy speaking, then, at that time, she must pluck up that which is called Corn and next that which is called Bean. At that time, then, thou, next in order, must pluck up that which is called Native Squash; at that time, then, you two must consider well the characteristic situation of the place whence you two shall take them. At that time, then, you two shall turn back again and start thence for home. So then, we shall be expecting you, all, the entire body of the people, will be assembled, they, the Elder Ones, also the children; so then, all will see them when you two shall bring them back here." At that time, then, the two young persons departed. Now, they two saw quite plainly His tracks along as He went westward. So then, at that time, they two followed His tracks. On His tracks thither they two went. Not far away, there, His tracks, indeed, ended, and there, indeed, grew three kinds of things, which they two had never seen anywhere, thus to be as were these which they two saw. At that time, then, the male human being addressed the female human being, saying, "Now, verily, we two have arrived at the place which was indicated to us by those who have sent us, and now, also, we two see the new things; we have never seen other things thus to be; so then, verily, presumably, these things growing here are the things we seek. Now, then, thou must stand on the western side of it." At that time, now, she started and there on the west side of the place where they were growing the maiden took her stand. At that time, now, the youth said, "Now, we two have arrived. Behold, we two have been sent here by your several children, and behold, we two have come for you. And now, then, we shall return home together, and now, then, you shall go there to the place where dwell your children." At that time, then, he spoke again and said, "Now, do thou take up them; thou, verily, shalt be the first to do it." Now, at that time, she took up the Corn plant and also the Bean plant, and, at that time, then he himself, verily, next in order, took up the Native Squash, and now he said, "Now, verily, the matter is accomplished—we have taken them up. Now, then, do thou look at the place, as it is, where they all grew." At that time, then, they both looked and they saw that it was just such a place as that wherein it would seem, a human being, presumably, lies; just as tall as he is, so long it is, and it projected upward; it would seem to be a heap of earth. It is plain that it extended toward the west and toward the east; and thus it is, that

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they understood that; it would seem, that there, indeed, one would think, presumably, that He lies thereunder, His head lying toward the west and His feet lying toward the east; and His mound of earth was just the size and width of the body of a man. At that time, now, he said, "Now, verily, we two understand it all, verily, they instructed us thus that as much as possible we must scrutinize the place. Now, then, we have examined it as much as possible, the features of the place we have seen. Now, verily, it is plain that here He has ended the tracks which thou and I have followed. Now, also, we two saw all those things which thou and I had never seen before, and now, then, thou and I must depart homeward."

At that time, now, they two departed. When they two arrived home where they dwelt, they two saw a large body of people assembled, watching for their two persons to return, they whom they had sent to follow the tracks of De'haĕ^{n}'hiyawă''kho^{n}'. So, then, when they two returned, at that time, then, the Elder Ones made rulable preparation, and one spoke, greeting them repeatedly with thanksgiving, and the speaker said, "I was chosen to speak, and to proclaim the words of the entire body of the people, that now you two persons have again returned, who in accordance with rulable preparation were chosen by them; the entire body of the people chose you two to follow the path whither De'haĕ^{n}'hiyawă''kho^{n}' had again gone away. And that is, indeed, that the whole matter they left entirely to you two persons; that when you two should arrive there, at the place where His tracks end, if it so be that you two should see something growing, you two must take up and you two must examine the features of the place where His tracks end. And that, indeed, verily, He promised that there in that place one would see three different kinds of things. So, then, now, such is the body of people who have assembled themselves, and all are expecting to hear the matter and to learn the matter as it was when you two saw it, and to see what kind of things you two bring, if it so be, you two bring with you the new things He has delivered (to us) by which we must continue to live. So, then, we have completed the matter, so then, we shall all equally hear when you two will tell the narration. Go to, what was the fortune of you two?"

At that time, then, they, the two young persons, said, "Truly, it shall thus come to pass, that now we two will tell the narration of the cast of our fortune." At that time, then, he said, "When we two started away, just at the distance to which one may see, at that distance, it began that we two could see that His tracks went on ahead. Not far away, then, there we two saw that His tracks ended. Then, we two saw growing there three kinds of things; at that time, then, there on the west side the woman took her stand, and I myself stood on the east side of them. At that time, now,

I spoke, I said, 'Now, we two have arrived; we two have been sent here by your children. Now, then, we come to bring you home with us. Now, then, you shall go hence to the place where dwell your children,' At that time, then, she took up two kinds. I, myself, took up one kind. At that time, then, we two looked at the place where they had grown, and there, then, we saw the ground heaped up; it appeared just as if, as we understood it, one would think, it is where a male human being, perhaps, lies supine inside, and it seemed then that westward lies His head and that eastward lie His feet, and it appeared thus that there His tracks ended only where the ground was heaped up. So, then, that which we took up we bring back with us. So, then, she brings back two things and I bring back one thing. Now, then, verily, you shall see them, when we two deliver them into your midst, the things we two bring back. Now, then, that is all that we two have been able to do in what you have commissioned us hence to do."

At that time, then, they two delivered them. The two things which she had brought she delivered before the Elder Ones and she said, "It is this which I first took up." Then the Elder Ones said, "That, verily, is what He said is called Corn." Then she said, "Now, again, another thing; this is the second thing that I took up." Now, again, they looked at it and they said, "That, verily, He said is called the Bean." At that time, now, just then, the male human having placed before them what he had and said, "This, verily, is the third thing and which I took up." At that time, then, they, the Elder Ones, said, "That, verily, is what He said is called the Native Squash." At that time, now, he replied and said, "Now, we two have fulfilled all the matters with which you charged us. Now, then, we have finished the narration." At that time, then, they, the Elder Ones, said, "Now, as to that, we have heard of all the good fortune that befell you two, also of what things you two saw. Now, then, we all have seen the aspect of the things you two have brought back. They, verily, are the new things which De'haĕⁿ'hiyawă''khoⁿ' has delivered. He intended that we shall live by them. You two, then, were given much trouble in going after these things in the place where they first grew up on this earth. So then, we now begin with you two. We, now, this entire body of people, have made rulable preparations with one voice, and, now, you two must ever know that we have made rulable preparations to greet you two repeatedly with thanksgiving, that now you two have accomplished the task of bringing Our Mothers here; verily, thereon, shall continue to live the adult ones, and also the children. Verily, now, with one voice, we together offer thanksgiving repeatedly, that now He has provided us with provisions. So then, now, we shall come along the path (of ritual) such as it was ordained for us by Him. So, then, we shall

begin with that. Now, as many persons as we are in number now have made rulable preparations and now, then, we greet one another with thanksgiving, repeatedly. We were, indeed, the first to see the new provisions which One has provided for us. Now, then, we have devoted especial care to our Mothers by whom we live, the Corn, also the Bean, and also the Native Squash. That, verily, is the reason that now we shall greet one with thanksgiving, repeatedly, is that now we shall be one with them so long as our kindreds (ohwachira) continue to exist in the future. Now, then, too, we will direct our words toward our Mother, the Earth here present, also to all the kinds of grasses that grow thereon, also to the several kinds of bushes that grow thereon, also to the several trees that grow thereon, also to the several springs of water, also to the animals of whatsoever kind they may be. Now, then, we will direct our words to those who are in the habit of moving about above. In the first place is our Elder Brother, the diurnal Orb of Light (the Sun), also our Grandmother, the nocturnal Orb of Light (the Moon), also the Stars fixed severally in the sky, also our Grandsires, the Thunderers, who habitually come from the west; now, also, the bestirring Wind; now, too, we have devoted especial care to them, now we greet repeatedly with thanksgivings all the various orders of assistants appointed by the One who has formed our natures. And the entire matter rests with them continually to care for us, day by day, and also night by night. That, then, we now have unanimity (a single mind), (and) now we make rulable preparations to greet now with thanksgivings, repeatedly, Him who has completed our natures, and who also completed all the things which we have mentioned. And that, too, He who finished our bodies has gone to the place above the sky, and who has said, verily, "I will completely hear it, when, customarily, one will speak of or to me." In the next place, He said, "I shall see clearly things here below on the earth." And, then, that is the reason that we greet Him repeatedly with thanksgivings that now we have seen what kind of things He has given us, by which He has ordained that we should live, and which, at the present time, among us, in the very midst of us, lie, which we greet by the term of address, our Mothers. Now, then, verily, in reference to that, this is the number of words of thanksgiving.

"Now, then, we shall confirm the matter by means of the Great Feather Dance. That, verily, is the reason that thus we shall do is that just now for the first time have we seen the Three Sisters, our Mothers, by whom we shall continue to live." Then, the Great Feather Dance was performed. All persons stood up and made a circuit of the Fire, the adult ones, and also the children, all were happy. So then every one kept saying, "I am thankful that now De'haĕⁿ'hiyawă''khoⁿ' has provided us with provisions." When

they had performed the ceremony, then, at that time, the Elder Ones said, "So then, now, that must be considered; what manner of thing shall we do with these things which have alighted in the midst of us. Is it, that we shall portion them, verily?" At that time, one there present said, "I, personally, in considering this matter as it is, believe that, perhaps, we all as one have an equal right to them. So then, presumably, that will result in good that we as one shall all just assist one another,[67] when we place them in the ground, that next, when they will grow up, we as one will just assist one another in attending to them in one place, and that next, when they will mature we as one will assist one another to harvest them. So then, it will thus come to pass that, at the time, when we shall have it in abundance, then, and not till then, shall we divide them up severally." At that time, then, the Elder Ones considered the matter. At some time after they decided that, truly, it should thus come to pass that they only as one should assist one another. At that time, then, they worked in this manner.

Very early spring came, then, at that time, the entire body of people assembled themselves; then they, the Elder Ones, said, "That, presumably, shall be the first thing, of which we shall seek aid, is the Great Gamble (Bet).[68] They upon whom we continue to live, our Mothers, the Corn, also the Bean, and also the Native Squash, will be the chief personages therein. Verily indeed, we shall bet the fruit pits for them. So then, until after we shall have accomplished this matter, then we shall place them in the ground. Thus we shall then do as De'haĕⁿ'hiyawă''khoⁿ' has ordered it." At that time, now, again, another person said, "That, verily, presumably, will truly result in good, that we shall do thus. So then, we shall make use of that which happened in the days that have been in the past, when De'haĕⁿ'hiyawă''khoⁿ' and his Grandmother, the Sere-Flower, bet together. They two wagered all that which grows upon the earth here present. So then, verily, it will thus come to pass that we shall contend with our mothers, the several women."

At that time, now, they the Elder Ones, agreed to the matter, that it thus should come to pass. Now, then, at that time, they severally made their preparations and they did bet; the male human beings overcome their opponents. At that time now, they said, "Thus, then it shall come to pass, when these anniversaries recur. Customarily, that will be the first thing to be done, the Great Gamble shall be performed. So then, our Mothers upon whom we live, every one of the sisters, shall become the chief persons."

At that time, now, they began to plant them. When they had finished the work of placing them all in the ground, then they again assembled themselves. And the ceremony of the Great Feather

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Dance started, and then, verily, they offered up thanksgivings for having finished planting their fields.

When those things which they had planted sprouted up, then again, a large body of the people worked, they stirred up the earth. And when they had completed this task then again, a large body of people assembled themselves. At that time, then, they, the Elder Ones, said, "Now, verily, we have seen that those things upon which we live have sprouted up. So, then, all those persons of us who have seen them now greet one another with thanksgivings repeatedly. So then, we, also, greet with thanksgivings, repeatedly, all those to whom duties were assigned by Him-who-completed-them. Verily, these shall attend to all these things, so that we should be fortunate in seeing those things, upon which we live, grow to maturity. Now, too, we shall greet with thanksgivings repeatedly Him who has formed our bodies. Now, then, the ceremony of the Great Feather Dance which He has ordained for us will be performed."

At that time, then, the ceremony started, and all the persons took an active part in it; they made a circuit of the fire, the adult ones and also the children, all were happy. When it had passed, at that time, then, the Elder Ones said, "Now, verily, we have carried out the ceremony in such manner as De'haĕⁿ"hiyawă''khoⁿ' ordered it. Now, then, it shall continue to be thus, in the future, when the times, customarily, in which people complete their works, recur." At that time, then, the Elder Ones said, "Now, verily, as to that these shall be included in that ceremony visible, but still distant, which, verily, He called the Gathering Together of the Grand Food (Harvest Festival). There, verily, in that place, then, shall our Mothers, upon whom we live, the Corn, also the Bean, also the Native Squash, be included. So then, it shall thus continue to be, in the future, as the ceremonies recur which He, who formed our natures, has marked and ordained for us."

At that time, now, it was so that it was at close intervals that a person died; so then, now, thus they did do; they made a hole in the ground, and there, customarily, in it they placed the flesh body, then, customarily, they covered it again with earth. Thus it continued to be for some time, when it became frequent that, among the families (ohwachira) one, customarily, who was not at all sick died suddenly, as if broken off. It was, indeed, the same with the adults as it was also with the children; now there was a growing number who were not contented in their minds, and it was thus day after day and, also, night after night; they just kept going about weeping. The cause that it was thus was that they continued to lose persons from their families (ohwachira), and now, also, the rites of the Four Ceremonies were becoming less and less fully performed; now, there were many, indeed, who paid no more attention to the Four Ceremonies.

At that time, now, the Elder Ones said, "Now, let the entire body of people assemble themselves together. Now, we shall consider the matters in relation to what is now befalling us. Verily, it is presumably not good that it should be a long time that it continue thus that we merely keep our eyes fixed upon them. Now, verily, that has thus befallen us, that everywhere people with lamenting voices go about, they go about weeping."

At that time, now, the entire body of people assembled. Now they, the Elder Ones, chose a person who would now speak. He should speak of that which seemingly was necessary to be done.

At that time, now, he arose and said, "He who completed our natures has made this day such as it is, as to the kind of light it has. He intended that those who have human bodies should ever esteem it. So, then, we have now at this time assembled ourselves. We have assembled ourselves for the purpose of considering this condition which has befallen us. Now, verily, it is often that we who are associated together are being separated. It is also frequent that we see one going about from place to place pitying one's self, going about uttering cries, and going about from place to place weeping; it is entirely thus in the several families (ohwachira), it is thus, verily, evident what manner of thing is the cause of what has thus come to pass. That, verily, is the handiwork, the result, of persons being lost from the number of each family (ohwachira). So, then, now, we who are here assembled wish that some one, whoever it may be, might devise a course of action which we should pursue that would result in good, and also that that condition would cease, in which are too many among us who are not contented in their minds, going about bewailing their lot, day after day and also night after night."

So, then, now, the Elder Ones made formal preparations and placed the subject before the assembled people and they said, "Now, verily, every one is equally responsible in this matter, and it matters not who it may be who may devise a plan; or, also, let any one of our mothers propose a plan; or, also, you, the youths, you young people; or, also, you, children, let someone of you be found to form a plan if, also, one should even propose an idea which we could carry out that we may live; also that our children may live, and also, our grandchildren should continue to live, that the future days may be theirs."

At that time, then, they considered the situation for a long time. They held several sessions in which it was not possible for them to accomplish their purpose. They failed to find anything to do that would result in good. Now, a male human being, one with the body of a youth, who ever had very little to say, who was an upright and good person now stood up and said, "Now, then, I have decided that I myself should attempt to suggest a proposition as to what we

should do. Verily, the handiwork of Him who formed our natures is marvelously grand, His power is also great, His mercy is also great, and all that He has done is also altogether good. So, then, I shall begin with telling what are my thoughts. Verily, the Earth here present rightly has life; in the next place, beginning at the very surface of the ground grasses grow, differing among themselves in kind, and all differing among themselves in form; and in the next place, all are severally charged with exclusive duties, each one having a certain duty to perform, and all are alive. Thus, too, are they, the several shrubs that grow; they differ among themselves in form and they are of different kinds also, and they also are all alive; thus, too, so are they, are the several growing trees; they are severally different in kind and differ among themselves in size also, and they, too, are all alive. Thus, too, so are they, the animals that fly about; they differ in size and they also differ in their kinds, and they too are all alive; thus, too, so are they, all the animals that run about, they differ in kinds and also as to their size, and they also are all alive. Thus, too, so it is, are those things upon which we live; they differ among themselves in size and also as to their kinds, and they also are alive; thus, then, too, so is it, are the several pools of water, they severally differ among themselves as to kind; some are flowing streams of water, and some also are flowing springs of water, they all are alive; and thus, too, it is, as to all those whom He has charged with the task of protecting us; the diurnal Orb of Light (Sun) and in the next place the nocturnal Orb of Light (Moon), and next to these the several Stars fixed in the sky, and next to these our Grandfathers, the Thunderers, who habitually come from the west, and next to these the Wind that stirs the air on the earth; these all differ among themselves as to size and they differ as to kinds, also as to the nature of the things with which they are severally charged they differ among themselves, and these also, are all alive; so then, do you consider in what manner exist all the things which He has completed; He thus made them to differ in kind and that causes everything to be good, and they are all charged with different duties to perform; and in the next place, He has placed us in control over all these, so then, thereby our flesh and also our minds shall live. So then, so it is, we will understand that, verily, these have differing clans, that, in the next place, they severally have titles, that they severally are called by names; that next, He has made some to be medicines and He has mixed them severally together; some will continue to aid the human beings whoever it may be who will have such luck as to become ill; so then, it is so, that if one employs himself with it, it will aid one, and one will be contented in mind, and also one will go about in peace. So then, now, look, we, human beings, are placed under like conditions. So then, we should imitate those

things which we have had mentioned to-day in the ways in which He formed them, verily, the time has now come when we should form clans which should exist. The reason that we should thus do, is that now, verily, we have become numerous, so then, we should now apportion the body of people; and that, then, that there should be only a certain number of clans, that they should continue to call themselves brothers and cousins in the days that are to come in the future and that that should be used to follow this course so long as our uterine families (ohwachira) continue to exist. So then, there it should become the chief means, among those we shall employ in what is now befalling us in that we are more widely separating ourselves one from another. So then, thus it should continue to be, where it will cause one to lose out of the respective uterine families (ohwachira). That the entire Sisterhood should have that one thing befall it,[69] and that, at that time, the mind of the opposite Sisterhood of people would be virgin and then they, this entire Sisterhood, shall arise and they all shall go thither to the place where one has been lost to one. Now, they shall utter words which are mellow, they shall repeatedly cheer up their minds and they shall encourage their minds, that their minds should not be carried away thereby; and that shall result in good, that they should become settled (comforted) whose persons have become enshrouded in darkness.

"So then, you Elder Ones have your responsible duty to consider this matter fully, whether you will choose that it shall be like them, in that they shall be different one from another, as are those things which I have mentioned; it is, verily, evident that there are clans (kindreds) of grasses, also of shrubs, also of trees, also of game. Now, then, you have learned all the things, as they are, on which I personally have meditated. Now, then, I personally have been able to propose something for us to do only to this point. So now then the whole matter rests with you."

At that time, now, they, the Elder Ones, and also the entire body of people, marveled at the kind of ideas which he (the young man) had put forth. At that time, now, they, exercising serious care, considered the matter, repeatedly. After the lapse of some time, they arrived at an agreement that they would accept the proposition, and they confirmed the matter in the manner in which he set it forth, that the entire body of people should be divided into parts, that there should be divers clans.

So then, this custom shall be in vogue; no matter in which Sisterhood of kindreds the loss may occur, the minds of the other Sisterhood will then be prime and shall be responsible for the entire matter; they shall carefully attend to all those things which must take place there; so then, it shall be their duty to speak, they shall encourage the minds of

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those who still remain alive in the several uterine families (ohwachira); the reason that it shall thus come to pass is that then their minds will slowly become settled again.

At that time, they then said, "What thing, then, shall we proceed to do to make it possible that there shall be clans?" Now, again, the Elder Ones considered the matter, repeatedly; they attempted to supplement (or expand) the proposition, such as it was proposed by the Young Man. It was a very long time; they held several sessions in the discussion of this matter. They did not succeed in forming a system wherein divers clans should exist. At that time, the Elder Ones said, "Now, verily, we personally have failed to do the work which was given us, to study out all that was lacking in the propositions such as they were evolved by the Young Man. So then, perhaps, it would result in good that we give back to him the matter, so then we should again give to him alone the whole matter. Then he himself should complete all the things which are still lacking. Verily, it is now manifest in the midst of us, that he possesses much thinking power. So then it would perhaps result in good, should we fully deliver up the matter to him. Now we will turn over to him all the power in the matter. Now, he himself will complete the task."

At that time, now, they invited the Young Man, and now they, the Elder Ones, said, "Now behold this, thence it has come, through customary sanctions, that we have agreed together to invite thee; and the reason is, that now we have failed to expand the outline of the matter beyond the place where thou didst close thy expressed ideas. So then, we now return all that which thou hadst given us. So then, we give back to thee the whole matter. Now, we give it up to thee. Now, then, thou wilt arrange what shall be done in what thou sayest that there must be divers clans in existence. Now, then, we give up the executive power. Now, then, thou wilt fully complete the matter henceforward." At that time, the Young Man said, "It is true, verily, that it is necessary that this matter should be completed. Indeed, verily, it is a fact that there is something lacking when day after day there exists an unadjusted thing, also night after night there exists an unadjusted matter, we are separating one from another, continually, here upon the earth. And that, then, is the cause that the imperfect thing shall be attended to. It is true, then, that in the manner in which you have fixed it, it shall come to pass. So then, to-morrow, when the sun will be in mid-sky, then, the entire body of people must assemble themselves together; at that time I shall attempt to have it so come to pass that I shall arrange matters, so that there shall be in existence divers clans. So then, it will come to pass that the part made up of the persons of the female sex will be the principal one in this matter. Verily, there is the place that controls in the birth of new human beings here upon the earth. So then, she who is the Eldest

One in each several uterine family (ohwachira) shall lead hither her entire uterine family (ohwachira). Indeed, it shall be, that we will depart hence when the people will be assembled, we will go thither to the place where flows along a stream of water, and there, in that place, we shall separate the body of people. So then, on the next day thereafter, the sun will not yet have risen, when it shall thus come to pass that all that still remains incomplete shall be accomplished."

At that time, now, they, the Elder Ones, said, "That, seemingly also, shall come to pass." At that time, now, they proclaimed this matter. Now, all the inhabitants were notified of what was to come to pass. All marveled at the thing which was to come to pass.

At that time, then, they all began to make their preparations, the elder women, and also the children, all were ready when the next day came, then all the people, without an exception, who dwelt there, assembled themselves. When the sun reached mid-sky, at that time, then, the Young Man said, "Now, verily, you have all assembled yourselves; now the time for it has arrived, what was unanimously decided, that with customary sanctions you charged me with the whole matter. So then, I shall now take my stand in front. We shall now depart, and you must follow me, and we will go as far as the place where the river presents itself."

At that time, now, they departed. Now, along at the front the Young Man went, the large body of people following him along, moving along grouped in their uterine families (ohwachira). So then, when it became evening, they arrived at the place where the river flowed along; the large body of people stood there alongside the river. They did not know what thing, it might be, they would have to do to cross the river. There was nowhere a floating log whereon they might cross the river. Now, at that time, they had their eyes fixed on the Young Man there as he descended the bank. There he went, just at the water's edge stood a very tall tree, whereon, then, there was looped a vine of the grape. At that time, now, the Young Man placed his hands thereon and said, "Now, the time has arrived, this evening. Thou, verily, De'haĕⁿ'hiyawă''khoⁿ', has chosen to divide this body of people." At that time, now, he pulled on the vine of the grape and threw it to the opposite side of the river where it became fixed. At that time, now, he said, "Now, we will cross the stream. Now, verily, the time has arrived in which we shall divide the body of the people. So then, we will camp here. So then, when the day will begin to dawn to be daylight for us, all must watch. So then, thus it shall come to pass; just before the daylight will have fully dawned, she, the most elderly one in each uterine family (ohwachira) shall then go to fetch fresh water to be used when she will prepare food; so then when she dips up the water she must notice carefully what kind of thing she will see, so then,

she must by no means forget it. I, then, will come hither early in the morning." At that time, now, he said, "Now, then, you must follow me when we shall cross the stream."

At that time, now, they started; he went thither to the place where floated across the stream the vine of the grape, so then, the body of people followed him as they started crossing the stream. So then, in just one way they kept crossing the stream one by one, as fast as possible. Now, then, the sun went down, while there were still many who were waiting their turn to cross the river. Suddenly, they two went together, when the sun set then the floating vine of the grape upon which they were crossing became detached. So then, some were still traveling along in crossing the stream, when the vine turned off a little and floating downstream to the opposite side of the river, became attached there; now all those who were left could do nothing, they had not yet crossed the stream. At that time, now, they prepared camps for themselves on both sides of the stream; they kindled fires. The camps extended quite a distance along either shore of the river. Now, the body of people marveled exceedingly at what had come to pass. Now at that time they, the Elder Ones, assembled when it became dark, and now they said, "Now, verily, we must watch the Young Man. What, then, it may be, he will do when the morrow comes on us. It seems, verily, that a marvelous matter has come to pass in what we have seen. Now, to-day, it is true, he divided the body of people; he succeeded now in that the people have camps on both sides of the river."

At that time, now, they severally went to sleep; but they, the Eldest Ones, watched and they said, "By all means, we must see what manner of thing he will do." Now they watched him.

So then, when day dawned, then, verily, all severally arose. And at once they made themselves ready. Now, she, the Eldest in each several uterine family (ohwachira), being ready, watched for the daylight to become full. So then, when it became daylight, all hastened to fetch water from the flowing stream. So then, the Young Man now started, and next, the Eldest Ones followed him. Moreover, it came to pass that, as the place where the several camps ended, there abode the most Ancient One, and there he began. He entered the nearest lodge and then he said, "I am thankful that the day has dawned in peace." At that time then she, the Eldest, replied, saying, "Now, verily, I think it is true. I am thankful." At that time he said, "Now, moreover, I will ask thee what kind of thing hast thou seen since thou arose? What kind of thing, also, didst thou see that was marvelous?" At that time, she said, "That, verily, has come to pass since I arose. I went to dip water at the river where the water flows along. Moreover, when I dipped the water then I saw there just near by a deer standing. At that time I thence departed. I

returned home and then I prepared food, which my children will eat and also my grandchildren."

At that time he said, "That, verily, which thou didst see is a game animal. He who completed our nature has finished its body, and, moreover, that is your kind of clan. And people will continue to call thee by the name, Deer clan. Wherein thou didst dip the water out of the flowing stream, verily, the water flows in a certain direction; thus, moreover, will it come to pass soon when the sun departs and arises that it will go in a certain direction; thus, too, will it come to pass in your ohwachira that they will esteem it so much that they will continue to say, the Deer is our kind of clan." At that time, he went elsewhere.

He arrived at the place where another Ancient, a woman, abode. Now again he said, "I am thankful that the day has come upon us in peace," Then she said, "Verily, I am truly thankful, indeed." At that time he said, "What manner of thing hast thou done since thou arose? What kind of thing, also, didst thou see that was marvelous?" Then she said, "I went to dip water from the flowing stream; and, moreover, when I dipped up the water I was surprised that there near by me stood a bear. That, moreover, I then departed thence, and I returned and then prepared food that we, my children and also my grandchildren, should eat." At that time he said, "It is true, verily, that it came to pass that indeed thou didst see a game animal. And that, too, was one whose body He who finished our natures formed. Moreover, then, your kind of clan is the Bear; and that will be what people will be in the habit of calling thy clan and thy ohwachira in the future. And thy grandchildren will continue to say, the Bear is our kind of clan. And, moreover, you will be brothers and sisters to that ohwachira I just passed by whose kind of clan is the Deer."

Now at that time he went elsewhere. He arrived at the place where another Ancient, a woman, abode. And now again he said, "I am thankful that the day has come upon us in peace." At that time she replied, saying, "Verily, I am truly thankful, indeed." At that time he said, "What manner of thing hast thou done since thou arose? What kind of marvelous thing also didst thou see?" Then she said, "I went to dip water from the flowing stream. Moreover, when I dipped up the water I was surprised that along the sand hard by ran a Sandpiper." At that time he said, "That, verily, which thou didst see is a small game animal, and that thy kind of clan is the Sandpiper. And, moreover, so thou personally wilt continue to be called, and the posterity of thy ohwachira, and thy grandchildren too, and you and they will continue to say, 'the Sandpiper is our kind of clan.' And, moreover, you will be brothers and sisters to the ohwachira I have just passed, whose kinds of clans respectively are the Deer and the Bear."

At that time he went elsewhere. He now arrived at the place where another Ancient, a woman, abode, and he said, "I am thankful that the day has come upon us in peace." At that time she replied, "Verily, I am thankful, indeed." Then he said, "What manner of thing hast thou done since thou arose? What kind of marvelous thing didst thou also see?" She said, "I went to dip water from the flowing stream, and when I dipped up the water I saw an eel going along in the depths of the water." Then he said, "Then thou art of the Eel kind of clan. And that is what thy children and also thy grandchildren shall continue to say, 'We are of the Eel kind of clan.' And, moreover, you will be brothers and sisters to the ohwachira which I have just passed, the first being the Deer kind of clan, the second ohwachira the Bear clan, and the third the Sandpiper kind of clan. Moreover, that is the size of your Sisterhood or Brotherhood of clans; you consist of these four. But there is still left one thing, moreover, that matters not, for by and by it will be completed, and there on the other side of the river. Indeed, now the time has arrived which we still have, in which the whole matter will be completed before the sun rises. Moreover, it is now time that I should recross the stream, because, indeed, on the other side of the river there are kindled fires and there are ohwachira. That matter is still necessary for me to arrange, into what units their fires shall severally be grouped."

At that time he departed, and they, the Ancient Ones, followed him. They arrived at the shore of the river, and he again pulled up the grapevine. And he again cast it and it went across the river. At that time he went thither across and they followed him; all crossed the river and he arrived at the place where the other people had their camps. Then he said, "I am glad that the dawn has come upon us in peace." And she, the Most Ancient One, said, "Verily, I am, it seems that I am truly thankful." At that time he said, "What manner of thing hast thou done since thou arose? And what kind of wonderful thing hast thou seen?" Then she said, "I went to dip water from the flowing stream. And, moreover, when I dipped up the water I turned around and there I saw a wolf running along there." He replied, "Verily, thou personally art, and thy offspring are of the Wolf kind of clan. That, moreover, will be what thou wilt be called by thy children in the future, as thy ohwachira continues to exist, and they and thy grandchildren also will continue to say, 'We are of the Wolf kind of clan.' "

Now at that time he went elsewhere. Now he arrived at the place where another Ancient One, a woman, abode, and he said, "I am thankful that the day has come upon us in peace." Now she replied, "Indeed, it is truly so; I am thankful." He now said, "What manner of thing hast thou done since thou arose? What marvelous

thing also hast thou seen?" She said, "That, verily, I went to dip water from the flowing stream. When I dipped up the water I saw a beaver going along near by." At that time he said, "Thou, verily, art of the Beaver kind of clan. And thus, moreover, thou shalt be called in the future, in thy ohwachira as it continues to exist and also thy grandchildren will continue to say, 'We are of the Beaver kind of clan.' "

Now at that time he went elsewhere to another ohwachira. Having arrived there he said to the Ancient One of the ohwachira, "What manner of thing hast thou done since thou arose? What marvelous thing hast thou seen?" She replied, "Verily, I went to dip water from the flowing stream. Moreover, when I dipped up the water I was surprised to see the great turtle going along there." He now said, "Thou, personally, art of the Great Turtle kind of clan. Thus, verily, thou shalt be called in the future, in thy ohwachira as it continues to exist, and thy grandchildren also will continue to say, 'We are of the Great Turtle kind of clan.' And, moreover, you are Sister clans in your series."

Then he went elsewhere. He arrived where another ohwachira was and he said to the Ancient, the eldest woman of it, "I am thankful that the day has come upon us in peace." Now the Most Ancient One said, "Indeed, verily, it is so, and I am thankful for it." He replied, "What manner of thing hast thou done since thou hast arisen, and what wonderful thing hast thou seen?" She said, "That, verily, I have been out to dip water from the flowing stream. Moreover, when I dipped up the water from the stream I was surprised that there he, the small bear, walked along in the mud, and the people are in the habit of calling him cub bear." At that time he said, "Now it has gone amiss. And that, verily, is the reason that it is thus come to pass, that now the sun has arisen and the matter is still unfinished. That, verily, has come to pass that now there are two Ancient Ones who have seen a bear. And that on the other side of the river there is an ohwachira, moreover, who is of the Bear kind of clan. Now here on this side of the river there is a Cub Bear kind of clan, and the only odds is that this is small in size; thus, moreover, it shall continue to be for a while, then afterwards it may be reconsidered. I believe it right that you two make only one group, whichever clan will cross over the fire to the opposite Sisterhood. Moreover, thou art of the Small Bear kind of clan; and that thou shalt continue to be called in the future, as thy ohwachira continues to exist; and also thy grandchildren will continue to say, 'We are of the Cub Bear kind of clan.' "

At that time he said, "Now this is what I have been able to do. Moreover, you and the ohwachira I have passed are Brothers and Sisters. Verily, the first ohwachira is composed of those of the Wolf

kind of clan. And the second ohwachira is made up of the Beaver kind of clan. And the ohwachira that is on this side (of them) are those of the Turtle kind of clan. Now you three together and thou, have your fires next to each other, and this one is of the Small Bear, the Cub Bear kind of clan. And that, moreover, is the number of clans on your side of the fire, who are Brothers and Sisters in series, and that, then, is the size of your Sisterhood. And you who are on this side of the river, and they who are on the other side, will have the Council Fire between you, because you two have had the river between you; moreover, you two will greet one another by the kinship term, 'We are Cousins.' And it matters not from which side of the Council Fire one may speak, one shall verily say, 'Our Cousins.' Moreover, that custom shall continue to be thus, that you two shall have only an equal right to it, and you shall be equally responsible for its observances, and that verily shall be the course of procedure in the future."

Now at that time he said, "Verily, you Ancient Ones are now charged with this matter. Now cause the entire body of the peoples to assemble. And now that course of procedure will take place, that you two who now have the river between you, you Two Cousins, shall have the Council Fire between you. I still have a matter of a few words to impart to you. And it is needful that you both who have the Council Fire between you should together hear it."

Now at that time they, the Ancient Ones, selected a place where the entire body of the peoples should assemble. Now they who were on the other side of the river started thence, and every one crossed the river, also all the children. Now all the people assembled themselves at the chosen place, and at once the Ancient Ones followed the course of procedure of grouping the people in accordance with the relationship of the clans, placing those of a common Sisterhood on one side of the designated Council Fire. All the Ancient Ones and also the children were thus grouped. At that time the Ancient Ones said, "Now we have completed all our preparations. Now, moreover, the matter remains with you in that you have said, 'I have still a matter.' Now, moreover, thou shouldst tell what kind of thing still remains to you."

At that time the Young Man stood up and said, "Moreover, the first thing for you to do will be for you to consider what shall be done in that there has been named two Bear kinds of clans, one on the other side of the Council Fire and one also on this side of the Council Fire. And, moreover, you shall declare the decision, verily, as to which of the two clans must cross over the Council Fire."

At that time they considered the matter in council, and finally they said, "Verily, it is in this matter that a Bear ohwachira exists. Customarily the Ancient One (the Mother) continually travels

about from place to place, and that, moreover, the babies (cubs) in so far as they are concerned continually remain at home. And, moreover, it should result in good that she, the Ancient One, shall recross the Council Fire. And, moreover, that on one certain side of the Council Fire there shall the ohwachira of the Bear kind of clans abide." At that side then he said, "You did rightly in what you have done. Now, moreover, in the next place do you cause that one to recross the Council Fire." At that time they caused that ohwachira of the Bear kind of clan to recross the Council Fire. Now at that time they, the Ancient Ones, said, "Now, we have completed the matter. What thing, moreover, shall come to pass with regard to a single ohwachira on the other side of the river, whom you failed to visit?" Now at that time the Young Man said, "Go to, then; let her, the Ancient One, come hither." Now at that time she came there and she took her stand beside him. Now he said, "Is it thou who standest here whose person I forgot, and I did not visit the place where thy ohwachira is?" Now she said, "Verily, it is I. We, too, humbly were expecting thee to arrive there, and we became anxious in our minds." Now he said, "What manner of thing didst thou do when thou didst arise when it became day?" Now she said, "That, verily, when it became light I went to dip water from the flowing stream. When I dipped up the water then I returned thence. And when I was coming along near by the place where we have our fire kindled, then there, sitting on the top of a piece of timber whereon was fixed a case, there I saw a sharp-shinned hawk." Now he said, "Then, verily, thou art of the Sharp-shinned Hawk kind of clan; moreover, that will be what people will call thee and thy clan in the future, as thy ohwachira continues to exist, and also thy grandchildren will continue to say, 'We are of the Sharp-shinned Hawk kind of clan.' Now, then, the matter is completed. Moreover, it is now necessary that you all together give attention to all things. Do you not forget what things you will hear that I will speak. Indeed, you, Ancient Ones, are equally charged with this matter; also it is needful that your children must learn about the entire matter. Moreover, I will begin with you who have come from the other side of the river.

"In the first place, then, you who are of the Deer kind of clan, do you never forget that clanship shall follow the ohwachira, and that the women in their persons shall be rulers thereof. And the reason that it shall thus come to pass is, indeed, that there in that place, in the persons of the women, shall continue to be born (shall form themselves continually) the human beings who are going to pause a while here upon earth, And, moreover, you must give names to all, and that all members of your ohwachira shall continue to have names.

"Now you of the Sandpiper kind of clan. Thus, too, shall you do everything therein; the women, through their persons, shall control, shall be the chief rulers therein; and in the next place all must have names.

"Now you who are of the Eel kind of clan. Thus, too, you shall do; make the women in their persons to be the chief persons in your clan. And in the next place you must give all persons names, so that all may continue to acquire names.

"Now you who are of the Sharp-shinned Hawk kind of clan. Thus, too, shall you do, making the women through their persons the ruling persons (in the clan). In the next place you shall give names to all, so that all may continue to have names.

"And then, moreover, you four clans shall be Sisters one to another; that, moreover, is the size of your Sisterhood on your side of the Council Fire.

"So now you who passed on this side of the river. You, moreover, in the first place who are of the Wolf kind of clan. You, too, moreover, shall make thus the women in their persons to be the rulers (in your ohwachira); and, moreover, you shall give names to all, so that all may continue to acquire names.

"Now you who are of the Beaver kind of clan. Thus, too, you shall do; you shall make the women in their persons the chief persons in your clan. In the next place you must give names to all, so that all may continue to acquire names.

"Now you who are of the Great Turtle kind of clan. Thus, too, you must do; you must make the women in their persons to be the chief persons in your clan; also you shall give names to all, so that all may continue to acquire names.

"Now you who are of the Bear kind of clan; thus, too, you shall do; you must make the women in their persons to be the chief persons in your clan; and you shall give names to all, so that all may continue to acquire names.

"Moreover, you yourselves, five clans in number, are a Sisterhood on your side of the Council Fire. And, moreover, now you will know how many clans there are on each side of the Council Fire. Moreover, you shall greet one another by the kinship term, Our Cousins. Moreover, you shall continue to say, 'Our Cousins.' Moreover, this custom shall begin here and will go forward in the direction in which your ohwachira continue to exist. And all the matters with which you are charged shall follow the course in accordance with your having the Council Fire between you two.

"In the first place is what De'haĕⁿ'hyawă''khoⁿ' has done in establishing the Four Ceremonies; and next to this the interpolated ceremonies; the next pertain to the ending of our days here on this earth. Moreover, now this is all that I am able to do. Moreover, the

matter which we, you and I, have arranged is so durable that it will last as long as our ohwachira shall continue to exist; and in the next place, so long will it last as the earth shall endure; next it will last so long as the grasses grow; and also so long as the shrubs and also the trees shall continue to grow, and also so long as the ohwachira of the animals endure; and also so long as the streams of water shall continue to move their waters, also so long as the springs of water flow, also so long as the diurnal Orb of Light (the Sun) takes his journeys, and also the nocturnal Orb of Light continues to follow its course; also so long as the Stars shall be fixed on the sky, also so long as the Thunderers will be in the habit of coming from the west; and also so long as the Winds will move the air about upon the earth.

"Now, then, I myself do place the whole matter before your two bodies, you Cousins. That, then, is what I have been able to do. Now, I have finished arranging your affairs."

Now at that time they, the Ancient Ones, considered all the matters which the Young Man had done. Even the several manners in which he did these marvelous things from the time that he began doing them, from the time when he proposed these ideas as to what should be done; also the manner in which he did classify the several matters, and finally the manner in which he combined all in an organic whole, when he said, "Now I have completed all things." Then, they, the Ancient Ones, said, "Verily, we shall not, presumably, see still another person who will be able to do the things which he has done for us. Thereby shall our flesh continue to live, also our minds. And thereby also shall the several minds of our several ohwachira be governed in action in the future, as long as our ohwachira continue to exist. And then he has now delivered back to us the plenary power which we had given him. Now, verily, we Cousins, who have between us the Council Fire, hear it equally. Now, verily, he has addressed us, saying, 'Now, the entire matter I lay within the body of your people. Now, I have finished it. That is as much as I have been able to do.' Thus, verily, we believe, is what he did. Now, then, our Cousins, you shall learn what has taken place in the minds of us, on our part, who constitute our Sisterhood, and with one voice we say, 'That we do thank the Young Man for the most important work that he has done for us.'"

Now at that time they who were on the other side of the Council Fire considered the matter and confirmed the proposition, and then they replied, saying, "We on our side, with the united voice of our entire Sisterhood of clans, think with combined interests, that it is truly a good act that we should thank him. Then, moreover, in the next place, we must at once complete this matter. And perhaps it would be good that what we will continue to say when we speak of this Young Man should be recognizable. And so we who are of the

Wolf clan, and also our Sister clans in series, say that in the first place we will call him by the name of Ho'nigo^{n}'heowā'nĕ^{n}'. And the reason that we will continue to say this is that, verily, no one else was able to do those things which he has done for us. And that our grandchildren will keep them in reverence. And, moreover, we shall confirm the matter by the Ceremony of Adonwa (Chanting); and the next thing to do is that we shall shout thrice and we will greet him repeatedly with thanksgivings for completing the work that will enable us to think and to live in peace for the future, the end of which we do not presumably know."

Now at that time all confirmed these propositions, and then they caused the Young Man to stand in the midst of the assembly. Now at that time the Eldest Man of the Wolf kind of clan stood up and said, "This Young Man standing here has completed the entire system of rules which will govern the assembly of people present here. And, moreover, should the mind of anyone, no matter who it may be, that will resolve to speak of him, that person shall customarily call him Ho'nigo^{n}'heowā'nĕ^{n}', His-Mind-is-Great. Moreover, it is not a certain thing that he shall continue traveling about for a long time on the earth; and it may be that it will thus come to pass that some kind of subject will indicate (require) him, it may be necessarily, perhaps, then one, verily, shall say at once, 'Now let His-Mind-is-Great learn about this thing here.' Thus one shall do. Now, then, all keep in remembrance His-Mind-is-Great, I said."

Now at that time he, the Wolf, said, "Now, then, I confirm what matters His-Mind-is-Great has done for us. Now, then, I will chant." Now at that time he sang, and now the entire body of people uttered the vocal accompaniment, "hiu, hiu." And when he had finished the song the most aged man of the Deer kind of clan again arose and said, "Now, since in his place my Cousin has confirmed the matter, now then I, too, will confirm the proposition. And then I will greet with repeated thanksgivings His-Mind-is-Great (Ho'nigo^{n}'heowā'nĕ^{n}') for what he has done for us. And also I will greet him with repeated thanksgivings whose power is great and who completed our natures, Shongwadeyeñnuk'da. And presumably it is he, verily, who gave the mind and also the power. And now we, all of us, have obtained peace and health. Now then I will confirm the proposition, and I will chant the Adonwa." Now at that time he sang, and the entire body of people uttered the vocal accompaniment "hiu, hiu," and also the women rhythmically clapped their hands. He finished the song and then he said, "Now, then, let all stand up, and that act means that all confirm the matter; and also let all hold up the hands, and the reason for this is that we shall thus do because there is the chief place, the sky is where he who completed our natures, Shongwadeyeñnuk'da, abides. And, moreover, when you and I stand up then will we all shout thrice."

Now at that time the entire assembly of people, the Ancient Ones, and also the children all stood up, and all also held their arms upward. Now at that time the entire assembly of people, too, shouted; thrice did they repeat it. Then they sat down again, and now he said, "Now the whole matter is finished."

Now at that time they again dispersed, and they again recrossed the river. At that time Ho'nigo^{n}'heowā'nĕ^{n}', i. e., His-Mind-is-Great, said, "Thus it shall continue to be in the future, that there shall always be tribes of people on either side of the river."

NOTES TO IROQUOIAN COSMOLOGY

NOTE 1.—Chief John Arthur Gibson believed firmly in the great Creative Beings of the myths of Iroquoian Cosmology. Of these, one was the Creator of human life and the life of all good beings and animals, who is sometimes called the Master of Life or the Maker of Life.

NOTE 2.—Since this was written the Canadian Government abrogated the old League Government by chiefs on the Grand River Grant, Ontario, Canada, in the autumn of 1924, substituting therefor an elective council, each member of which is elected by the suffrages of the adult male residents of the district in which the candidate may live.

NOTE 3.—Orenda. The Iroquois name of the fictive force, principle, or magic power which was assumed by the inchoate reasoning of primitive man to be inherent in every body and being of nature and in every personified attribute, property, or activity, belonging to each of these and conceived to be the active cause or force, or dynamic energy, involved in every operation or phenomenon of nature, in any manner affecting or controlling the welfare of man. This hypothetic principle was conceived to be immaterial, occult, impersonal, mysterious in mode of action, limited in function and efficiency, and not at all omnipotent, local and not omnipresent, and ever embodied or immanent in some object, although it was believed that it could be transferred, attracted, acquired, increased, suppressed, or enthralled by the orenda of occult ritualistic formulas endowed with more potency. This postulation of a purely fictitious force or dynamic energy must needs have been made by primitive man to explain the activities of life and nature, the latter being conceived to be composed of living beings, for the concept of force or energy as an attribute or property of matter had not yet been formed, hence the modern doctrine of the conservation of energy was unknown to primitive thought. As all the bodies of the environment of primitive man were regarded by him as endowed with life, mind, and volition, he inferred that his relations with these environing objects were directly dependent on the caprice of these beings. So to obtain his needs man must gain the good will of each one of a thousand controlling minds by prayer, sacrifice, some acceptable offering, or propitiatory act, in order to influence the exercise in his behalf of the orenda or magic power which he believed was controlled by the particular being invoked. Thus it came that the possession of orenda or magic power is the distinctive characteristic of all the gods, and these gods in earlier time were all the bodies and beings of nature in any manner affecting the weal or woe of man. So primitive man interpreted the activities of nature to be due to the struggle of one orenda against another, put forth by the beings or bodies of his environment, the former possessing orenda and the latter life, mind, and orenda only by virtue of his own imputation of these things to lifeless objects. In the stress of life, coming into contact or more or less close relation with certain bodies of his environment, more frequently and in a more decided manner than with the other environing bodies, and learning to feel from these relations that these bodies through "the exercise of their orenda controlled the conditions of his welfare and in like manner shaped his ill fare," man gradually came to regard these bodies as the masters, the arbiters, the gods, of the conditions of his environment, whose aid, good will, and even existence were absolutely necessary to his well-being and to the preservation of his life. In the cosmogonic legends, the sum of the operations of this hypothetic magic power constitutes the story of the phenomena of nature and the biography of the gods, in all the planes of human culture. From the least to the greatest, there are incomparable differences in strength, function, and scope of action among the orendas, or magic powers, exercised by any group of such fictitious beings. Therefore it is not remarkable to find in many legends that for specific purposes man may sometimes possess weapons whose orenda is superior to that possessed by some of the primal beings of his cosmology. It is likewise found that the number of purposes for which a given orenda may be efficient varies widely.

Consult Powell, introd. to Cushing's Zuñi Folk Tales, 1901; Hewitt in Am. Anthrop., IV, 33–46, 1902.

NOTE 4.—See Note 3.

NOTE 5.—Otkon. The common Iroquois descriptive epithet and name applied to any object or being which performs its functions and exercises its assumed magic power or *orenda* (q. v.) in such manner as to be not only inimical to human welfare, but hostile to and destructive of human life; it is the name in common use for all ferocious and monstrous beings, animals, and persons, especially such as are not normal in size, power, and cunning, or such things in which there is marked incongruity between these properties of beings. The term is often applied to fetishes and to similar things. As a qualifier it is equivalent to the English mysterious, monstrous, devilish, or rather demoniac; but as a noun, or name, to monster, demon,

devil, goblin, witch, wizard. The term has found a peculiar use in a translation of the Gospels by one Joseph Onasakenrat into the Iroquois tongue (Montreal, 1880), where it is employed to translate Spirit and Holy Spirit; this is done also in a Mohawk Catechism by the Abbé F. Piquet (Paris, 1926). In both it is made the equivalent of the English "spirit," and in both works Holy Spirit or Holy Ghost is rendered *Rotkon*, "he, a human being, is an *otkon*," i. e., "a demon, or spirit," modified either by *Roiatatokenti*, "his body is holy," or by *Konikonratokenti*, "his mind is holy." The initial *o-* in *otkon* is a pronominal affix, denotive of number, person, and gender, and meaning here the singular number, third person, and zoic gender. When the term is to be used with reference to persons or anthropic beings, the affix changes to *ro-*, *ago-*, *hoñna-*, or *koñna-*, signifying, respectively, "he," "one," "they (masculine)," and additionally to every one of these last definitions, the anthropic gender. So that *Rotkon* denotes "he, a human being, is an *otkon*," i. e., a demon or spirit. In grammatic form the term *otkon* is an adjective or attributive; its correct nominal form requires the suffix *-tcera'*, *-tsera'*, or *-tchā'*, according to dialect, denoting state of being; whence *otkontcera'*, etc., usually written *otkonsera'*, is formed; by Missionary influence, the latter modified by the attributive *-ksẽñ* "bad," "evil," "wicked," "ugly," is the common name for the Devil of Christian belief. The following are some of the forms of this term found in the Jesuit Relations (Thwaites ed.); *ocki*, *okhi*, *oki*, *onkaqui* (pl.), *oqui*, *oski*, *otkis;* and in Lafitau's Mœurs des Sauvages Ameriquains, 1724, *okki* and *otkon* occur. Preceded by an expression denoting "verily" the term *otkon* is used as an expletive, or, perhaps, mild curse.

NOTE 6.—I. e., He who has a Standing Tree, so named from the fact that the Great Tree whose flowers supplied the light of that world stood in his dooryard.

NOTE 7.—Literally, He who causes the Earth to quake, or briefly, He the Earthquake.

NOTE 8.—He accuses the daughter of leading a wayward life in the absence of her mother.

NOTE 9.—This was one of his disguises.

NOTE 10.—This consisted in an attempt by those challenged to divine the dream of the challenger with its interpretation. It was understood that failure to achieve this task brought severe penalties, even the death of the challenged.

NOTE 11.—This referred to the Meteor Man Being, sometimes called the Fire Dragon.

NOTE 12.—This refers to the Bittern Man Being, one of the creative First People.

NOTE 13.—These were the Man Beings of the upper world who were cast out ahead of this Woman Man Being. Man Being must be taken to mean one of the First People who were mythic or poetic human beings.

NOTE 14.—Literally, He who keeps looking at the sky, referring to a characteristic pose of the Bittern.

NOTE 15.—This was the Turtle Man Being.

NOTE 16.—By "immune" is meant the power inherent in the person to resist and disregard all attacks by sorcery or by other occult means.

NOTE 17.—This is a peculiar deprecative form of the pronoun.

NOTE 18.—This flint-pointed arrow typifies the piercing power and effect of the extreme cold of winter.

NOTE 19.—Consult the article Tawiskaron in the Handbook of American Indians, Bull. 30, Bur. Amer. Ethn., for a lexical demonstration of this statement.

NOTE 20.—The use of the word "apple" does not necessarily detract from the value of the story, for the account was dealing with the best known fruits and berries; fine, large fruit would render the native term as well.

NOTE 21.—See Note 20.

NOTE 22.—This, of course, refers to the hibernation of the animals, etc., in the time of winter, which naturally hibernate to avoid coming under the sway of the Winter God.

NOTE 23.—This use of the term "bodies" is an idiomatic expression.

NOTE 24.—I. e., He who holds the Earth dually (by the two hands).

NOTE 25.—This is merely a figure of irony.

NOTE 26.—This is done in order to show his grandmother the proper method of dressing each different kind of game animal.

NOTE 27.—This refers to the apparent standstill of the Sun at high noon. This is sometimes called his resting place.

NOTE 28.—This denotes the sky world whence came all things on this earth through change and metamorphosis. The race of the First People—the Ancients of Days—were transformed into the objects and phenomena of this earth.

NOTE 29.—The name for the First People in Iroquoian speech is their only word signifying human being. So that in ordinary usage it has two very different meanings: One designating an ordinary human being, and the other one of the poetic beings of primal time—one of the First People.

NOTE 30.—This name literally means He who causes the Earth to quake. He was therefore a personification of the Earthquake.

NOTE 31.—This "bridge" or float was the production of O'hā'ä'. But he sought to blame it on the Darkness of Night. The power to freeze over the surface of water was one of the Winter God's weapons. Hence the great anxiety shown by O'hā'ä' when the Sun caused the air to be hot, as appears in the fourth paragraph following this one. Portions of this "bridge" or float appear in literature as "stone" canoes, and also as flint canoes.

NOTE 32.—This great poetic bet or gamble is faithfully commemorated in the great Havrest Festival as well as in the New Year Ceremony of the various Iroquoian tribes. It is a memorial celebrating the victory of the Life God in his great struggle to keep control of the food supply of the earth.

NOTE 33.—This application of the term "infantile" or "young" to the Earth is merely to show immaturity in methods of functioning.

NOTE 34.—A common name for a white person signifies literally "ax-maker," but of course without implying that the person is actually an "ax-maker." The name was first applied to a French person, for the French were the first to introduce hatchets among the Iroquoian tribes. Hence, any one who resembles a French person in race and color.

NOTE 35.—This is a vivid and most striking picture of the mental struggle between the two mighty contestants: the Master of Life on the one hand and the Inert Earth on the other.

NOTE 36.—See Note 33.

NOTE 37.—The red willow is still a shrub of great use among the Iroquoian tribes for medical purposes.

NOTE 38.—This was his mother's head which his brother, O'hā'ă', had cut off, and which he and his grandmother sought to purloin for their own uses.

NOTE 39.—This Man Being was the Master of the Winds (or the Moving Air), and so he could say that he had done creative work on the earth as evidenced in the power of the wind to disturb the surface of the earth by hurricanes, whirlwinds, etc.

NOTE 40.—See Note 3.

NOTE 41.—This refers to the making and the use of likenesses of this Man Being and his kind by the native medical fraternity in their practices. These likenesses are commonly called masks by writers, although it is plain that masking (concealment) is not in any sense the purpose of these things.

NOTE 42.—These likenesses are usually only of the head and face, although the entire body should be represented, for these beings are all hunchbacks. See Note 41.

NOTE 43.—See Note 33.

NOTE 44.—It may be conjectured that this idea of the head being fastened to a tree top was suggested by the fact that in the southing of the Sun in winter it is made to appear much among the treetops in the morning and evening.

NOTE 45.—I. e., Attached Flower or Flower in Bloom.

NOTE 46.—That is, the dawn of a new life in her conception.

NOTE 47.—He referred to the Moon into which he had transformed his mother.

NOTE 48.—Referring to the seeming connection between certain functions of the woman's body and the phases of the moon.

NOTE 49.—A uterine family or ohwachira is composed of the descendants of a woman, including the offspring of her daughters but not of her sons.

NOTE 50.—O'hā'ă' of Flint wishes the Beings he has created to destroy those created by the Master of Life.

NOTE 51.—I. e., De'hadoⁿ'hwĕñdjyĕñ'doⁿ's=he causes the earth to quake.

NOTE 52.—This is seemingly a reference to the sounds and distrubances accompanying the breaking up of winter.

NOTE 53.—I. e., De'haoⁿ'hwĕñdjyawă'k'hoⁿ'=he holds the earth dually (by his two hands).

NOTE 54.—I. e., T'hĕñdĕⁿhawit''hă'=He who brings the day with him.

NOTE 55.—I. e., O'hniō'dă'.

NOTE 56.—See Note 54.

NOTE 57.—This statement rests on the belief that certain interior parts of the earth are used as a habitat by many nondescript and harmful beings which are kept there through fear of the Thunderers who are charged with the protection of mankind from these vicious creatures by killing them when they emerge from their lairs.

NOTE 58.—I. e., the fresh flesh of game animals must be provided as a form of sacrifice.

NOTE 59.—This is a figurative expression referring to the fact that his father, the Great Turtle, was of this earth, i. e., of the second order of things. So that earthly men are therefore his father's clansmen.

NOTE 60.—Modern usage is satisfied with only one dog. Ancient custom required two, one male and one female.

NOTE 61.—In this ritual the Master of Life or Life God chants his Death Song, bemoaning the imminent death of all living things (at the beginning of winter) as expressions of his own life.

NOTE 62.—I. e., the fast of the catamenial period and the use of special utensils and means of caring for the patient.

NOTE 63.—This expresses the belief that there exists a mystic community of function between childbearing women and fruit-bearing trees and plants.

NOTE 64.—The general Iroquoian word rendered into English by the word "medicine" is the term "oñnoⁿ''kwă't." An analysis of the word shows the native theory as to the source of one class of mental and physical ailments. Diseases are roughly grouped in three broad catagories: (1) those which are due to natural causes and which therefore may be cured by simple natural means; (2) those which are psychic, having their inception in the vengefulness of the guardian spirit of the patient, when it is chagrined and provoked to rebel against the patient when he fails to supply the soul with the object or objects the guardian spirit has revealed to him by dream or vision as needed for the welfare of his mind and body; these ailments may be cured by simply supplying the things suggested by the guardian spirit; and (3) those which are artificial or caused by the occult arts of sorcery or witchcraft working through spells and charms, and which must be cured by the removal from the mind and body of these causes of disease through other and more powerful sorcerers. In archaic use the name for medicine is also the name of the mind or soul. It

is derived from a verb-stem meaning to beg, to crave; as a noun it is the agent of the begging, craving, as well as the object of the begging, craving. The agent of the begging, etc., is the soul, and the cause of the craving, etc., is the thing desired by the guardian spirit for the welfare of the body and mind.

NOTE 65.—I. e., The Great Harvest Festival.

NOTE 66.—Because the current of life flows westward, so to receive life she must face this current of life. This is a fine touch of mystic symbolism.

NOTE 67.—This suggestion deals with communal agriculture and gardening.

NOTE 68.—See Note 32.

NOTE 69.—That is, a loss by the death of a person.

Ne't'ho' noũwe' nĕñgĕⁿ'hă' hodigwĕⁿ'hä' tca' ni'hadi'hwadjiä'
There place (where) this, these they are a group wherein (as) so their ohwachira (is) large

nāie' ne't'ho' niio't ne' diiotgoñt ni'heñnădi'hă' dĕⁿ'se' hiiă' soñgā'
that thus so it is that continually, always, so they (are) in small number and not anyone

de'hodiiĕⁿ' ne' a'ho's'hasdĕⁿ's'häiĕñdăk, diiotgoñt dĭ' ne't'ho'
they have that he should possess occult potency, always, continually moreover thus

niio't ne' āiĕñä' wă'hoñnidĕⁿ't'he'. Nă' gāi'hoñniă'hă' onĕⁿ'
so it is that it would seem they are stricken with poverty. That it causes the matter now

wă'heä' ĕⁿgade'niĕñdĕⁿ' ne't'ho' nĕⁿgieä' tca' iioñdoⁿk gĕⁿs
he resolved I will attempt thus so I will do it wherein one says customarily

diĕñ'hă'gwă' deienoädoⁿ' go's'hasdĕⁿ's'häiĕⁿ' dĕⁿ'se' hiiă' stĕⁿ'
if (so it be) one (is) down-warded one possesses occult potency and not anything

de'agonōwĕⁿk; agwăs gĕⁿs godiă'datgoⁿ'.
one ever fails to do; indeed, customarily one's body (is) otkon.

Ne' haoⁿ'hwă'ă' De'haĕⁿ'hioñdie'soⁿ'k (T'haĕⁿ'hioñdie'soⁿ'k),
That (it is) he himself (it is) He Tosses Skies About

hokstĕñ'ă' tca' ni'hadi'hwadjiä' nāie' ne' degeni' hnino'sĕⁿ
he, the Ancient One wherein (as) so their ohwachira (is) large that (it is) that two (in number) he uncle to them two;

s'hāiă'dadă' ne' de'hniksă'ă' hĕñgwe', tcieiă'dădă' ne' nă'
he, one person that they, two children he, a human (is), she, one person that the (that)

agoñgwe'.
she, a human (is).

Nāie' ne' ne't'ho' nwă'awĕⁿ'hă' tca' hĕñgwe' ne' hokstĕñ'ă'
That (it is) that thus so it happened wherein (as) he, a human (is) that he, the Ancient One

wă'hĕⁿ'hĕñ', "Nāie' hiiă' tca' niio't tca' oi'hwadādie' nāie' dĭ'
he said, "That (it is) verily as (wherein) so it is as (wherein) it is a custom (it is a standing usage) that (it is) moreover

nĕñgĕⁿ' de'sniksă'ă', i' gnino''sĕⁿ nāie' dĭ' wă'gnii'hwis'ă's,
this (it is) ye, two, children, I I your two uncle (am) that (it is) moreover I decree the matter to you both

nāie' nĕñgĕⁿ'hă' ĕⁿgniiă'dă'se'dă' tca' nĕⁿioñnis'he' nĕñgĕⁿ'
that (it is) this (it is) I will conceal the bodies of you both (wherein) as so it will be long (in time) this (it is)

dĕⁿ'sniksā'ăks. Hiiă' hwĕñdoⁿ' t'hāyetchiigĕⁿ' ne' oñgwe' tca'
ye both will be children. Not ever (when) one should see you two that a human (wherein) as

nigĕⁿ' ĕⁿtcyadodiāgă', t'ho'ge' hă'să' onĕⁿ' ĕⁿtciadawĕñnie'
so it is far ye two will grow to maturity, at that (time) just then, only then, now ye two will mingle

oñgwe'ne'."
among humans."

T'ho'ge' onĕⁿ' wă's'hagodiiă'dă'se'dă', i'hādoⁿk ne' hokstĕñ'ă',
At that (time) now he concealed their bodies, he said that he, the Ancient One,

"Nāye' ne' gană'doⁿ'gwĭ' ne' deyenoädoⁿ' tca' noñwe' wă'gyatgă'k.
"That (it is) that one designates it by it that one is down-warded wherein place (where) I leave you two.

Nāye' gĕñ'dă' ĕⁿsniyĕñdăk ne' ga'nigoⁿ'hiio', hiiă' t'haes-
That (it is) it means ye two will have that (it) good minds, not ye two
nii'hwāk ne' wa'hetkĕⁿ'. Nāie' dĭ' tca' nĕⁿiawĕⁿ'hă' tca' gon'he'
be guilty that it (is) evil. That moreover as (wherein) so it will happen wherein (as) I am alive
ni'ă'. Hiiă' t'hoñsedwadatgĕⁿ'; nāie' diioi'hwa' ne't'ho' nĕⁿya-
I. Not again we will see one another; that it (is) reason thus so it
wĕⁿ'hă', naie' se' odei'hwade' ne' deyo'nigoñ'hat ne' I'ge'
will happen, that actually it is unsettled matter that it is inimical that to me (I)
hăgwadĭ'. Nāye' dĭ' tca' nĕⁿyawĕⁿ'hă' ne' onĕⁿ' ĕⁿgi'heyă',
side of it (towards). That (it is) moreover as (wherein) so it will happen that time (now) I will die
nāye' ne' ne't'ho' ĕⁿga'hä'k ne' agieĕⁿ'dă' ne' awĕⁿ'hwă'ă' gaĕⁿ'hes
that (it is) that there it will lie on it that my flesh that it is alone it is tall tree
gaĕⁿ'hagĕⁿ'hiadă', ne' t'ho' ĕⁿga'hä'k ne' agieĕⁿ'dă'. Hiiă' dĭ'
top of tree it, tree extends there it will lie on it that my flesh. Not moreover
soñgā' t'haiegweniă' ha'daioñgieĕñnioⁿ' ne' t'honĕⁿ' enagie'.
anyone can one be able one could abuse me occulty that here one (they) dwell.
Nāie' dĭ' soñ gwă' noñwa'ho'dĕⁿ' nĕñgĕⁿ' de'sniyă'dage', I'
That it is moreover who ever kind of person this ye two persons I
gnino'sĕⁿ dĕⁿiagodoⁿ'hwĕñdjio's gi's'hĕⁿ' oñsaioñgwĕñna'heñgă',
I your two uncle (am) it will become necessary for one it may be again one will hear my words,
ĕⁿwadoⁿ' ne't'ho' nĕⁿyawĕⁿ'hă'."
it will be possible thus so it will come to pass.
T'ho'ge' onĕⁿ' nĕñgĕⁿ' de'hniksa'ă' na' ne' agoñgwe', gostwi',
At that (time) now thus they two children the (that) that she, a human (is), she younger (smaller) (is),
wa'dioⁿ'sĕñt'hwă', wa'a'hĕñ', "Noñwa'ho'dĕⁿ' nĕⁿgieä' ĕⁿsgoñgĕⁿ'.
she wept, she said, "What kind of thing so I will do it again I will see thee.
Hiiă' ni'ă' t'hakgweniă' agää't'hĕⁿ' tca' noñwe' hĕⁿ'se'sek?"
Not I alone I could be able to do it I should climb it wherein place thou will continue to be?"
T'ho'ge' onĕⁿ' ne' hokstĕñ'ă' wa'hĕⁿ'hĕñ', "Ĕⁿsgweniă' se' ganio'
At that (time) now that he, the Ancient One he said, "Thou wilt be able to do it actually if it be so
ne' ĕⁿ'seksă'diiok." T'ho'ge' onĕⁿ' wa't'hoñdekha'siă'. Nāie'
that thou wilt be a good child." At that (time) now they separated. That (it is)
dĭ' nĕñgĕⁿ'hă' hĕñgwe' wa's'hagot'hoiĕⁿ' ne' ho'gĕⁿ' wa'hĕⁿ'hen',
moreover this (it is) he, a human he told her that his younger sister he said,
"Onĕⁿ' wă'kheiĕñnĕñda'nhă' ne' de'hniksă'ă'. Onĕⁿ' dĭ Is
"Now I have fulfilled my obligation to them that they two children. Now moreover thou
oi'hwagwegĭ' wa'goñi'hwage'hĕñ'hăs. Ĕⁿ's'heiadiĕñnoñniă' ne'
(it) whole matter I have piled (the) matters to thee. Thou wilt care well for them that
et'hiksă'ă'. Nāie' ne' tca' niiawĕⁿ'se' doga't ĕⁿ'seyĕñniio'khe'
our children. That (it is) that as (wherein) so it is to happen if so it be thy manner of doing will be good
tca' dĕⁿ's'he'snie'nhă' nāie' ne' ĕⁿyoi'howa'nhă' tca'
wherein thou wilt care or them that (it is) that it will become a great matter as
nĕⁿiawĕⁿ'hă' tca' de'hnonhe'. Nāie' se' ni' tcă' niiawĕⁿ'se'
so it will happen wherein they two live. That (it is) actually the (I) wherein so it is to happen

dĕⁿdwadekhă'siă', hiiă' o'nĭ' t'ha'doñsedwadatgĕⁿ', hiiă' o'nĭ'
we will separate one from another — not — also — again we shall see one another, — not — also

t'ha'doñsedwat'hāĕⁿ'. Nāie' ne' tca' nigĕⁿ' onĕⁿ' ĕⁿga'he'g
again we shall converse with one another. — That (it is) — that — wherein — so it is far — (now) time — it will bring it (it will be time)

nāie' ne' odei'hwāde' tca' niiawĕⁿ'se' ne' t'honĕⁿ' io'hwĕñdjiāde',
that (it is) — that — it is an unfilled matter — as (wherein) — so it is to happen — that — this — (it) earth is present,

t'ho'ge' onĕⁿ' hā'să' ĕⁿtcgwawĕñna'hĕñga' tca' nigĕⁿ' onĕⁿ'
at that (time) — now — just then, not before, — ye will again hear my voice — wherein — so it is far — time (now)

ĕⁿga'he'g."
it will bring it" (it will be time)."

T'ho'ge' onĕⁿ' wa'honĕⁿ'hwakdĕⁿ' ne' hokstĕñ'ă'. Hiia'
At that (time) — now — it him caused to be ill — that — he, the Ancient One. — Not

de'oi'hwis'he'i' onĕⁿ' wa'hĕⁿ'heiă'. T'ho'ge' onĕⁿ' nĕñgeⁿ'hă'
it was a long (time) matter — time (now) — he died. — At that (time) — now — this

gokstĕñ'ă' wa'ă'hĕñ', "Hot noñwa'ho'dĕⁿ' nĕⁿdwaieă' tca'
she, the Ancient One — she said, — "What kind of thing — so will we do it — wherein

nwă'oñgwaiă'dawĕⁿ'hă'?" T'ho'ge' onĕⁿ' ne' hoñwă'hăwă' ne'
so it has happened to us (to our bodies)?" — At that (time) — now — that — her offspring (male) — that

de'hanoädoⁿ' wa'hĕⁿ'hĕñ', "I' hiia' oñ' ne't'ho' nĕⁿgieă' tca'
he, the downwarded — he said, — "I — verily — it seems — thus — so I will do it (wherein) — as

niiot tca' hoi'hwi'să'i', nāie' hiiă' hawĕñ' "Gaĕⁿ'hagĕⁿ'hiadă'
so it is — as (wherein) — he decried the matter — that it is — verily — he said — "At the top of the tree

hĕⁿga'hă'k ne' agieĕⁿ'dă'." T'ho'ge' onĕⁿ' ne' gokstĕñ'ă' onĕⁿ'
it will lie on it — that — my flesh." — At that (time) — now — that — she, the Ancient One — now

wa'agoio'dĕⁿ'hă', wa'e'sĕñniă' tca' noñwe' ĕⁿ'hoñwaia'doñdāk.
she worked, — she made it — wherein — the place — they will place his body in it.

Nāie' ne' ga'soⁿ'dă' nāie' wa'e'hoⁿ'sĕñniă'dă'. Nāie' dĭ' ne'
that (it is) — that — (it) bark — that (it is) — s.e used it to make case. — That (it is) — moreover — that

onĕⁿ' wa'eiĕñnĕñda'nhă', t'ho'ge' onĕⁿ' wa'hoñwaiă'dă'gwă' ne't'ho'
now — she fulfilled her duty to it (finished it) — at that (time) — now — they took up his body — there

wa'hoñwaia'doñdāk. Onĕⁿ' dĭ' wa'ă'hĕñ', "Onĕⁿ' wa'heiĕñnĕñ-
they put his body in it. — Now — moreover — she said, — "Now — I fulfilled my duty

dă'nhă' ne' se'snino'sĕⁿ. Onĕⁿ' wa'ga'he'g dĕⁿdwadekha'siă'.
to him — that — your (two) uncle. — Now — it is time (it has wrought it) — we shall separate from one another.

Onĕⁿ' hiiă' t'hoñsawadoⁿ' doñsedwat'haĕñ'. T'ho'ge' nĕñgĕⁿ' ne'
Now — not — again it will be possible — again we will converse together." — At that (time) — this — that

haksa'ă' ne' de'hanoädoⁿ' onĕⁿ' wa't'ha'gwa' nĕñgĕⁿ' ne' ga'hoⁿ'să'
he, the child — that — he is downwarded — now — he took it up — this — that — (it) case

ha'nĕⁿ'să'ge' wa'ha'hĕⁿ' t'ho'ge' onĕⁿ' wa'ha'dĕñdia' ne't'ho'
on his shoulder — he laid it — at that (time) — now — he departed — there

nhwa'he' tca' noñwe' tgä'he' ne' aoⁿ'hwa'ă' gaĕⁿ'hes o'hne'dă'.
he went — wherein — place — there (it) tree stands — that — it is alone — (it) tree is tall — (it) pine.

T'ho'ge' ne't'ho' wa'haä't'hĕⁿ', agwas gaĕⁿ'hagĕⁿ'hiadă' ne't'ho'
At that (time) — there — he climbed it, — just — (it) tree top of (it) — these

wa'hă'hĕⁿ' ne' ga'hoⁿ'sä'. Oněⁿ' ne' na' ne' gokstĕñ'ă' deiega'hä'
he laid it on that (it) case (burial). Now that the (that) that she, the Ancient One she had her eyes fixed on it

tca' nwa'awĕⁿ'hă', oněⁿ' wa'agoi'hwane'hägwă' tca' niiot tca'
as so it happened, now she marveled at the matter as so, it is as (wherein)

wa'oñtgat'hwă'. T'ho'ge' oněⁿ' doñda'ha'gwe'hnĕⁿ'dă' nĕñgĕⁿ' ne'
she saw it. At that time now again he descended it this that

haksa'ă'.
he (is) a child.

T'ho'ge' oněⁿ' sa'hoñwaiă'da'se'dă', ne't'ho' hoñ'sa'hoñwĕⁿ'dĕñ'
At that (time) now again she concealed his body, there again she placed him

tca' noñwe' ni'hadiĕñdăkhwă'.
wherein place he habitually abides.

Nāie' dĭ' tca' nwa'oñnĭs'he' ne' gaoⁿ'hwă'ă' (e'dĕñ') ne'
That (it is) moreover wherein so it lasted that she, all alone she abode that

gokstĕñ'ă' wa'oñdiĕñ' hă'gwă' da'hāioⁿ' ne' hĕñgwe' dĕⁿ'se'
she, the Ancient One she was surprised he entered that he, a human (is) and

wa'hĕⁿ'hĕñ', "Gaeñ' na' nhe'honenoñ' ne' sa'hwadjiä'?" T'ho'ge'
he said, "Where the that they have gone that they ohwachira?" At that (time)

wa'ă'hĕñ' nĕñgĕⁿ' ne' gokstĕñ'ă' "Hiia' de'hĕñni'dĕñ' ne' gagwegĭ'."
she said this (it is) that she, the Ancient One, "Not they abide (at home) that it (is) all."

T'ho'ge' nĕñgĕⁿ' hĕñgwe' wa'hĕⁿ'hĕn', "Nāie' ne' nĕⁿ' ganōwĕⁿ'
At that (time) this (it is) he (is) a human he said, "That is it that this (is) it is vital (serious) (grave)

tca' niwagadieĕⁿ'hadye'; nāie' ne' hăge'nhă'i'hadie' ne'
wherein so I do it coming; that (it is) the he ordered me coming the

s'hedwagowānĕⁿ' hodä'he'. Nāie' ne' agat'hoya'hĕñdie' tca'
Our chief he has a Standing Tree. That (it is) that I come telling it wherein

wa't'hodoⁿ'hwĕñdjios ne' gagwegĭ' aiagodōgĕⁿ's tca' enāgee', naie'
it became necessary for him that all it would be manifested to (them) one wherein they dwell, that (it is)

ne' he'he' dogă't 'oⁿ'kĕⁿ' agagwenia' aioñgwĕñnowĕⁿ'nhă'. Nāie'
that he desires it if so it be soon, by and by it would be able to do it one would find his word. That (it is)

dĭ' ĕⁿ'sat'hoĭa' ne' oněⁿ' ĕⁿ's'hadiioⁿ' ne' sa'hwadjiä'. Nāie' ne'
moreover thou wilt tell it that time they will return that they ohwachira. That (it is) that

deiodoⁿ'hwĕñdjio'hwi' gagwegĭ' aiagowĕñnaiĕñdă'nhă', nāie' se'
it is necessary all they should obtain the word, that (it is) Actually

hiiă' de'oiĕñdet tca' nĕⁿ'iawĕⁿ'hă' dogă't nāie' gi's'hĕⁿ' ne' hiiă'
not it is knowable wherein (as) so it will happen if it so be that (it is) possibly that not

t'hă'hoñwawĕñnowĕⁿ'nhă'. Nāie' gwa' o' nāie' oněⁿ' diio'săwă'
they should find his word. That (it is) just too that now it has begun

oněⁿ' hadigwăt'hwă's." T'ho'ge' oněⁿ' ne' gokstĕñ'ă'
now they are making trips." At that (time) now that she, the Ancient One,

daiewĕñnitgĕⁿ'nhă' wa'ă'hĕñ', "Hiiă' de'wagĕñnoⁿ'doⁿ' hot
her voice came forth she said, "Not I do know it wha

noñwa'ho'dĕⁿ' oñ' nagieä'. Nāie' ne' s'hagwakstĕñ'tchă' nāie' ne'
kind of thing possibly so I should do. That (it is) that our Ancient One that (it is) that

nă' ne' hodĕñ'ho'hā'; nĕⁿ' ne' khe'hawăs'hoⁿ'ă' de'hninoädoⁿ'
the (that) that he has topped the tree with himself; this that my offspring individually they are downwarded
ne'nāie'." T'ho'ge' ne' hĕñgwe' wa'hĕⁿ'hĕñ', "Ne't'ho' se' oñ'
that it is." At that time that he (is) a human he said, "Thus actually presumably
nāie' ha'degaiei' ĕⁿ'hodiiă'daĕⁿ' tca' noñwa'ho'dĕⁿ' hodei'hwāde'
that it is quite fit it will include them wherein (as) kind of thing he has matter to do
ne' Hodä'he'." T'ho'ge' onĕⁿ' sa'ha'deñdiă' nĕñgĕⁿ' ne' hĕñgwe'.
that He has a standing Tree." At that (time) now he again departed this (it is) that he (is) a human.
Hiiă' nĕñgĕⁿ' de'oi'hwis'he'i' nĕñgĕⁿ' ne' eksă'ă' onĕⁿ'
Not this (it is) it was a long matter (time) this (it is) that she, a child (is) now
wa'dioⁿ'sĕñt'hwă'. Onĕⁿ' ne' gokstĕñ'ă' wa'ei'hwanĕñdoⁿ',
she wept. Now that she, the Ancient One she asked question(s),
wa'ă'hĕñ', "Hot noñwa'ho'dĕⁿ' de'sadoⁿ'hwĕñdjioñk?" T'ho'ge'
she said, 'What kind of thing thou dost need it?" At that (time)
nĕñgĕⁿ' eksa'ă' hiia' de'diagodādi'. T'ho'ge' nĕñgĕⁿ' ne'
this (it is) she, a child (is) not she spoke in reply. At that (time) this (it is) that
gokstĕñ'ă' onĕⁿ' daioñ'sāwĕⁿ' oia' 'oⁿ'kĕⁿ' gĕⁿs hetcyagonă'doⁿ',
she, the Ancient One now she began other in turn duty there she designated it,
iyoñdoⁿ'k "Nāie'-khĕⁿ' desadoⁿ'hwĕñdjioñnĭk a'satgat'hwă'?"
she kept saying, "That is it thou dost need it thou shouldst see it?"
Wă'gai'hwis'he' hiiă' de'awet aioñni'hĕⁿ' ne' deioⁿ'sĕñt'hwă's
It was a long matter (time) not it was possible she should cease that she is weeping
ne' eksă'ă'. T'ho'ge' onĕⁿ' ne' gokstĕñ'ă' onĕⁿ' wa'ă'hĕñ',
that she, a child (is). At that (time) now that she, the Ancient One now she said,
"Nāie' nige' oñ' de'sado'hwĕñdjioñk ne' hiănoⁿ'sĕⁿ oñsa'hesgĕⁿ'."
"That (it is) so I believe presumably thou desirest it that thy uncle again thou shouldst see him."
T'ho'ge' onĕⁿ' ne' eskă'ă' wa'oñni'hĕⁿ' tca' deioⁿ'sĕñt'hwă's.
At that (time) now that she, the child she ceased it where she is weeping,
T'ho'ge' ne' gokstĕñ'ă' wa'ă'hĕñ', "Nigĕⁿ'hĕⁿ' ne' ganowĕⁿ',
At that (time) that she, the Ancient One she said, "Exceedingly that it is difficult (perplexing);
hiia'' hi'iă' t'hakgweniă' ne' I' agoñiă'dawĕⁿ'hät." T'ho'ge'
not verily I should be able to do it that I I should carry thy body up." At that (time)
ne' hĕñgwe' ne' hăksă'ă' wa'hĕⁿ'hĕñ', "I' hiiă' ne't'ho'
that he, a human that he, the child, he said, "I it is verily thus
nĕⁿgieä' tca' noñwa'ho'dĕⁿ' deiodoⁿ'hwĕñdjio'hwi'." T'ho'ge'
so I will do it where kind of matter it is necessary." At that (time)
onĕⁿ' wa'tchagoiă'da'gwă' dĕⁿ'se' onĕⁿ' wa'haä't'hĕⁿ'. Wa'hnioⁿ'
now he took up her body and now he climbed it. They two arrived
tca' nigĕⁿ' tca' tga'hoⁿ'sä'hä' dĕⁿ'se' onĕⁿ' wa'oñtgat'hwă' ne'
where so it is distant where there (it) case lies upon it and now she saw that
gonō'sĕⁿ-kĕⁿhä'. Agwas skĕñnoⁿ' saioñnĕⁿ'doñnioⁿ'. T'ho'ge'
her father—it was. Very (it) is calm, quiet. again she mused. At that (time)
onĕⁿ' da'hia'gwe'nĕⁿ'dă'.
now they two descended.
Hiiă' de'gāi'hwis onĕⁿ' he' sa'hāioⁿ' nĕñgĕⁿ' ne' hĕñgwe' dĕⁿ'se'
Not it (is) a long matter now again again he arrived this (it is) that he, a human, and

wa'hĕⁿ'hĕñ', "Oněⁿ' neⁿ' ne' is gĕñgwă' tciswadaděñi' ne'
he said, "Now that this (here) ye only still ye are left that

sa'hwa'djiă' 'a'soⁿ' t'haeswagwat'hwă' tca' noñwe' t'hodĕⁿ'niodă'
thy ohwachira (while) still ye have made a trip there where place he is giving a feast

ne' Hodä'he'. Nāie' dĭ' oněⁿ' deiodoⁿ'hwĕñdjio'hwi' ne' tgagoñdă'
that He was a Standing Tree. That (it is) more over now it is necessary that without fail

soñga' haiegwat'hwă' tca' nidjioⁿ'. Dogă't se' 'oⁿ'kĕⁿ'
some one one should make a trip there where so many ye are in number. If actually next in order

a'ho'nigoⁿ'hiio'khe' ne' hodĕⁿ'niodă'." T'ho'ge' nĕñgĕⁿ' ne'
his mind should be appeased that he is giving a feast." At that (time) this (it is) that

goksteñ'ă' wa'ă'hĕñ', "Soñ noñwa'ho'dĕⁿ's'hoⁿ' ne't'ho'
she, the Ancient One she said, "Who kind of persons several there

he'hodigwat'hwi' oněⁿ'?" T'ho'ge' nĕñgĕⁿ' ne' hĕñgwe'
there they have made a trip now?" At that (time) this (it is) that he, a human

wa'hĕⁿ'hĕñ', "Nā'ie' oñ' oiane' ne' Is ne't'ho' hā'se'.
he said, "That (it is) presumably it is good that thou there thither thou shouldst go.

Agwas odogĕⁿ'i' tca' nāiawĕⁿ'hă', is dĭ' t'haesnit'haĕñ' ne'
Very it is definite where so it would come to pass, thou moreover ye two could converse together that

hodĕⁿ'niodă'." T'ho'ge' oněⁿ' nĕñgĕⁿ' ne' gokstĕñ'ă' wa'ă'hĕñ',
he is giving the feast." At that (time) now this (it is) that she, the Ancient One she said,

"Dogĕⁿ's gwă' oñ" ne't'ho' nĕⁿiawĕⁿ'hă'." T'ho'ge' oněⁿ'
"It is true just also thus so it will come to pass." At that (time) now

wa'hĕⁿ'hĕñ' ne' hĕñgwe', "Hĕⁿtcitne'dă'gwă' gwă' o' hiiă'."
he said that he, a human, "Thou and I will go back together just too verily."

T'ho'ge' oněⁿ' sa'hiă'děñdiă'.
At that (time) now again they two departed.

Nāie' dĭ' ne' oněⁿ' hoñsa'hniioⁿ' oněⁿ' ne' hĕñgwe' wa'hĕⁿ'hĕñ',
That (it is) more over that time there again they two arrived now that he, a human he said

"Oněⁿ' ne''nĕⁿ', wa'kheiă'dinioⁿ'dă' nāie' ne' hesge'nhă'i',
"Now lo, here, I have brought her body here that it is that hence thou hast sent me,

de'sadoⁿ'hwĕñdjioniĭk ne' go'hwadjiă' oñda'hĕñne' a'hadiiă'dā'nhă'
thou desirest it that her ohwachira they should come here they should be present

tca' sadĕⁿ'niodă'." T'ho'ge' nĕñgĕⁿ' ne' Hodä'he' wa'hĕⁿ'hĕñ',
where thou art giving a feast." At that (time) this (it is) that He Has a Standing Tree he said,

"Oněⁿ' hiiă' gagwegĭ' t'honĕⁿ' wa'hadigwat'hwă' tca' niioⁿ
"Now verily all here they have paid visits as (where) so it is much

enagēe'. Dā, is dĭ' ne' sa'hwadjiă' 'a'soⁿ' de'djioñgwe'dădă'
they dwell. So, thou moreover that thy ohwachira still (not) a single person

de'agogwat'hwi' ne' t'honĕⁿ'. Diĕñ'hă'gwă' gi's'hĕⁿ' is swagwenioⁿ'
(not) one has paid a visit that here. If it so be it may be ye ye are able to do it

aeswāi'hwă'sägwă' tca' nigaie'hă' ne' ag'nigoⁿ'hă'." T'ho'ge'
ye should answer it (the matter) where so it acts that my mind." At that (time)

nĕñgĕⁿ' ne' agoñgwe' wa'a'hĕñ', "Soñ dĭ' noñwa'ho'dĕⁿ' ne'
this (it is) that she, a human, she said, "Who moreover kind of person that

i'sado^{n}'k onĕ^{n}' hodigwat'hwi'." T'ho'ge' nĕñgĕ^{n}'hă' ne' Hodä'he'
thou art saying now they have paid a visit." At that (time) this it is that He Has a Standing Tree

wa'hĕ^{n}'hĕñ', "Nāie' ne' gē'he' onĕ^{n}' wa't'hoñtc'ă'dă' onĕ^{n}' ne'
he said, "That (it is) that I think now they have exhausted their numbers now that

t'honĕ^{n}' hĕñne'sgwă'. Onĕ^{n}' hodigwat'hwi' ne' E^{n}dekhă' Gaä'gwā',
here they have been. Now they have paid visits here that daylight Orb

dĕ^{n}'se' A'soñekha' Wĕ^{n}'hni'dā', dĕ^{n}'se' ne' Odjisdäñno'gwă',
and night (it) planet is present, and that (it) Star,

dĕ^{n}'se' nĕñgĕ^{n}' Odĕñdoñni', dĕ^{n}'se' nĕñgĕ^{n}'hă' Ot'hoñdoñni',
and this Grown Trees, and this (it is) Grown Bushes,

dĕ^{n}'se' ne' Odĕñnu'gĕñni', dĕ^{n}'se' ne' Goñdiio', dĕ^{n}'se' ne'
and that Grown Grasses, and that they are animals, and that

Goñdidie's, dĕ^{n}'se' ne' Goñdidăkhe's tca' o^{n}'hwĕñdjiāde', dĕ^{n}'se'
They fly about, and that they run about where (it) earth is present, and

ne' O'hnegitgĕñ'ho^{n}'. Nāie' diioi'hwă' gē'he' onĕ^{n}' gagwegĭ'
that (it) water comes forth in diverse places. That (it is) it is the reason I think now all

agwas' nāie' gĕñgwă' 'a'so^{n}' odaděñi', nāie' ne' 'a'so^{n}'
very that it is only still it remains, that it is that still (not)

de'hogwat'hwi' ne' Owäde', nāie' tca' niio^{n}' onĕ^{n}' hodigwat'hwi'.
he has paid a visit that (It) Wind, that (it is) where so it is many now they have paid a visit.

Nāie' ne' na' ne' gē'he' nāie' 'oñ' ne't'ho' nĕ^{n}iawĕ^{n}'hă' ne' onĕ^{n}'
That (it is) that the that I think that (it is) presumably thus so it will come to pass that time

gi's'hĕ^{n}' ĕ^{n}ioñgwĕñnowĕ^{n}'nhă' gē'he' nāie' 'oñ' ne'
it may be one will find my word I think that (it is) presumably that

ĕ^{n}go^{n}'hwĕñdjioñgo'dă', nāie' diioi'hwă' ne't'ho' nĕ^{n}iawĕ^{n}'hă' tca'
I will cause it to pass through the earth (out of it), that (it is) it is the reason thus so it will come to pass as

onĕ^{n}' se' hiiă' wa'onōwĕ^{n}' ne' awagiēnawă's ne' t'honĕ^{n}'
now actually, verily, it failed that it should aid me that here

o^{n}'hwĕñdjiade'. Dogă't se' 'o^{n}'kĕ^{n}' agagwēniă' aiagoiēnawă's
(it) earth is present. If actually soon it should be able to do it it would aid one

ne' oiă' 'ā'se' doñdawadoñniă'. Nāie' dĭ tca' nĕ^{n}iawĕ^{n}'hă' ne'
that (it) other (it) new thence it would grow. That (it is) more-over where so it will come to pass that

t'honĕ^{n}' o^{n}'hwĕñdjiāde' dĕ^{n}watdeni', 'ā'se' o' na' dĕ^{n}dwadoñnia'."
here (it) earth is present it will change itself, (it) new too the that thence it will grow (make itself)."

T'ho'ge' onĕ^{n}' ne' nĕñgĕ^{n}' ne' agoñgwe' wa'ă'hĕñ', "Hiia' 'oñ'
At that (time) now that this (it is) that she, a human she said, "Not presumably

de'giāi'hwis onĕ^{n}' hĕ^{n}ga'he'g doga't se' 'o^{n}'kĕ^{n}' awādo^{n}'
it is a long matter time it is it will arrive if actually soon it would be possible

aie'sawĕñni'sak ne' khe'hawă's'ho^{n}'ă'. Degeni' dewagwiäiĕ^{n}',
one should seek thy word that my offspring. Two I have children

nāie' dĕ^{n}'se' gĕñgwă' de'hniksa'ă' 'a'so^{n}'." T'ho'ge' nĕñgĕ^{n}' ne'
that (it is) and only they two (are) children yet." At that (time) this (it is) that

Hodä'he' wa'hĕ^{n}'hĕñ', "Ne't'ho' gwă' o' ha'degaiei', Ĕ^{n}gĕñno^{n}'ă'."
He Has a Standing Tree he said, " "There (it is) just too it is quite enough. I will wait."

T'ho'ge' sa'hawĕñnitgĕⁿ'nhă', i'hadoⁿ'k, "Satgat'hwă' hiiă' tca'
At that (time) he again spoke, he said, "Do thou look verily, where

niionakdă' 'a'soⁿ' nĕñgĕⁿ'hă' gä'he', onĕⁿ' awĕⁿ'hă'hagi', nāie'
so large it has room still this (it is) (it) is a standing tree, now it is full of flowers, that it is

tca' nigĕⁿ' nĕñgĕⁿ' hĕⁿwawĕⁿ'hĕⁿ'nhă' ne't'ho' nigĕⁿ' onĕⁿ'
where so it is distant this there its flowers will fall off there so it is distant time

hĕⁿwado'kdĕⁿ' nĕñgĕⁿ' hagadĕⁿ'niodă'. Nāie' gĕñgwă' oianĕñ'wi'
there it will end this I am giving a feast. That (it is) only it is good for it

dĕⁿ'hoñg'nigoⁿ'häwĕñiek tca' hoñnadĕⁿtgadoⁿ'." T'ho'ge' ne'
they divert my mind where they are enjoying themselves." At that (time) that

agoñgwe' onĕⁿ' wa'ă'hĕñ', "Onĕⁿ' gwă' o'ni' ĕⁿsga'dĕñdia'. Nāie
she, a human now she said, "Now just also I will again depart. That (it is)

dĭ' tca' nĕⁿiawĕⁿ'hă', dogĕⁿ's 'oñ' ĕⁿ'hiade'niĕñdĕⁿ' ne'
moreover where so it will come topass. It is true presumably they two will attempt it that

khe'hawăs'hoⁿ'ă' ne' onĕⁿ' ĕⁿgeä' onĕⁿ' wa'ga'he'g." T'ho'ge'
my offspring that time I will judge now it has arrived (is time)." At that (time)

onĕⁿ' sāioⁿ'dĕñdia'.
now again she departed.

Nāie' dĭ' ne' onĕⁿ' hoñsaieioⁿ' tca' noñwe' hodinoⁿ'sāiĕⁿ'
That (it is) moreover that time there again she arrived where place this lodge stands

onĕⁿ' got'hoñde' de'hodit'hā' ne' de'hninoädoⁿ'. I'hadoⁿ'k ne'
Now she heard it they two conversed that they two are downworded. He said that

hĕñgwe' "Onĕⁿ' det'hiadoⁿ'hwĕñdjioñnĭk s'hednino'sĕⁿ. Onĕⁿ' dĭ'
he, a human "Now there he needs thee our two uncle. Now moreover

ne't'ho' wa'se'." T'ho'ge' onĕⁿ' ne' de'hiadeⁿ'hnoñdă' wa'ă'hĕñ',
there do thou go." At that (time) now that his sister she said,

"Sĕñnoⁿ' doⁿ'-khĕⁿ'noñwa'ho'dĕⁿ' he'he' ne' s'hednino'sĕⁿ?" T'ho'ge,
"Thou knowest—dost thou kind of thing he thinks that our two uncle?" At that time

nĕñgĕⁿ' ne' hĕñgwe' wa'hĕⁿ'hĕñ', "Agĕñnoⁿ'doⁿ'. Nāie' gwă'
this (it is) that he, a human he said, "I know it. That it is just

o'nĭ' oiane' ne' is ĕⁿ'sat'hoñdek ne' onĕⁿ' ĕⁿt'hawĕñnitgĕⁿ'nhă'.
also it is good that thou thou wilt hear it that time he will speak.

Onĕⁿ' dĭ' ne't'ho' wa'se' onĕⁿ'." T'ho'ge' onĕⁿ' wa'eiagĕⁿ'nhă',
Now, moreover, there do thou go now." At that (time) now she went out,

ne't'ho' nhwa'ĕⁿ' tca' noñwe' tgä'he'. Nāie' ne' onĕⁿ' wa'eioⁿ,
there she went where place it lay up there. That (it is) that now she arrived there

gaĕⁿ'hagĕⁿ'hiadă' tca' noñwe' ga'hoⁿ'sä'hä', t'ho'ge' onĕⁿ' wa'ă'hĕñ',
at the top of the tree where place (it) case lay upon it, at that (time) now she said,

"Dogĕⁿ's-khĕⁿ' desgadoⁿ'hwĕñdjioñnĭk?" T'ho'ge' onĕⁿ'
"It is true—is it thou needst me?" At that (time) now

da'hadadia', wa'hĕⁿ'hĕñ', "Dogĕⁿ's degoñiadoⁿ'hwĕñdjioñnĭk.
he replied, he said, "It is true I need thee.

Nāie' diioi'hwă' tca' onĕⁿ' hwa'ga'he'g tca' noñwa'ho'dĕⁿ'
That (it is) it is the reason where now it has arrived (is time) where (as) kind of thing

odei'hwāde' tca' siă'dāde'. Nāie' dĭ' onĕⁿ' ĕⁿgoñiat'hoiĕⁿ' tca'
(it) matter is unsettled — where — thy body is present — That (it is) — more-over — now — I will tell thee — where-as

nĕⁿiawĕⁿ'hă'. Onĕⁿ' dĭ' ĕⁿ'sa'dĕñdia'. Ne't'ho' hĕⁿ'se' tca'
so it will come to pass. — Now — more-over — thou wilt depart. — There — thou wilt go — where

noñwe' t'honoⁿ'saiĕⁿ' ne' hodĕⁿ'niodă' ne' Hodă'he' Awĕⁿ'ha'hagĭ',
place — his lodge stands — that — he is giving a feast — that — He Has a Standing Tree — It is full of flowers,

nāie' deio'hat'he'da'gwĭ' tca' noñwe' hadinagee'. Nāie' dĭ' ne'
that (it is) — it lights it thereby — where — place — they dwell. — That (it is) — more-over — that

onĕⁿ' hĕⁿ'sioⁿ' ĕⁿ'si'hĕñ', "Onĕⁿ' wă'gioⁿ'." T'ho'ge' ĕⁿ'hĕⁿ'hĕñ',
(now) time — there thou arrivest — thou wilt say, — "Now I have arrived." — At that time — he will say,

"Gaĕñ' noñ(we') noñda'se'?" Eⁿ'sĭ'hĕñ', "I' hiiă' ne't'ho'
'(From) what — place — dost thou come?" — Thou wilt say, — "I verily — there

daga'dĕñdiă' tca' noñwe' t'hodä'he' ne' gno"'sĕⁿ." T'ho'ge,
thence I departed — where — place — there he has a standing tree — that — my uncle." — At that (time)

ĕⁿ'hĕⁿ'hĕñ', "Hot noñwa'ho'dĕⁿ' sāiă'dine'?" Eⁿ'sĭ'hĕñ', "Nāie,
he will say, — "What kind of thing — brings thy body here?" — Thou wilt say, — "That (it is)

gwă' o'nĭ' agiă'dine' tca' sadĕⁿ'niōdă'. T'ho'ge' onĕⁿ'
just — also — it brings my body — where — thou art giving a feast. — At that (time) — Now

ĕⁿ'hiāi'hwaneñdoⁿ', ĕⁿ'hĕⁿ'hĕñ', ne' tca't'ho' "Hot noñwa'ho'dĕⁿ'
he will ask thee, — he will say, — that — next, — "What kind of thing

dĭ' siātcĭ'. Ĕⁿ'sĭ'hĕñ', 'I' hiiă' ne' Awĕⁿ'hai' oñgiast'hă'.'
more-over, — thou art called. — Thou wilt say, — 'I' it is, — verily, — that — It is a Sear (Ripe) Flower — one calls me,

T'ho'ge' onĕⁿ' ĕⁿ'hĕⁿ'hĕñ', 'Niawĕⁿ'hă'. Onĕⁿ' hiiă'
At that (time) — Now — he will say, — 'I am thankful.' — Now — verily

wa'gāi'hwaiei'khe' tca' noñwa'hodĕⁿ' agadĕⁿ'niodă'gwi'. Onĕⁿ'
(it) matter has been fulfilled — where — kind of thing — I am giving a feast for which. — Now

dĭ' gagwegi' is hĕⁿ's'hawi'dă' tca' niioⁿ' ne' ĕⁿgoⁿ'hwĕñdjioñgo'dă'.'
more-over — all — thou — hence thou wilt carry it — where — so it is much — that — I will cause them to pass through the earth.

Sgadă' dĭ' ĕⁿgoñiat'hoiĕⁿ', nāie' ĕⁿ'sĕⁿ'nigoⁿ'hăĕⁿ' ne' onĕⁿ,
One thing, — more-over, — I will tell thee, — that it is — thou wilt beware of it — that — time

ĕⁿ'hĕⁿ'hĕñ', 'T'hōnĕⁿ' sanakdă'.' Ĕⁿ'hĕⁿ'hĕñ' ne' tca't'ho', 'Nāie'
he will say, — 'Here (is) thy bed, (mat). — Thou wilt say — that — next, — 'That it is

dĭ' ĕⁿdwadieĕⁿ'dă' ne' ĕⁿ'sgekhoñniĕⁿ', ĕⁿ'skdjisgoñniĕⁿ' ne'
more-over — it will be the first thing — that — thou wilt prepare food for me, — thou wilt make mush for me, — that

o'heiă'dă'.' Nāie' dĭ' ne' onĕⁿ' ĕⁿ'hesdjisgoñniĕⁿ' ĕⁿwa'dădoñgwă',
(it) Chestnut." — That it is — more-over — that — time (now) — thou wilt make mush for him — it will splutter,

siă'di'ge' ĕⁿioä'khe' 'ă'gwi' dĭ' ĕⁿ'sawĕñnitgĕⁿk diĕñ'hă'gwă'
on thy body — it will adhere — Do not — more-over — it will cause thee to cry out — if it so be

swă'djĭk o'dai'hĕⁿ'. Dĕⁿ'se' ne' onĕⁿ' ĕⁿgadjĭsgwāik ĕⁿ'hĕⁿ'hnoⁿk
Excessively — it is hot. — And — that — time — (it) mush will be cooked — he will send for (it) (living th.)

ne' hotcheneⁿ's'hoⁿ' ne' dji'hă' degiiă'dage', nāie' dĕⁿgaganĕñt ne'
that — his several slaves — that — dogs — they are two bodies (in number) — that it is — they two will lick it — that

siă'di'ge's'hoⁿ' hĕⁿ'sgaägewă' ne' odjĭsgwă'. Agwas
along on thy body — it will wipe it off — that — (it) mush. — Very much

ĕⁿ'sĕⁿ'nigoⁿ'hä'ni'dă'. 'A'gwi' ĕⁿ'sawĕñnă'dă'. Diĕñ'hă'gwă'
thou must have fortitude. Do not thou give up, do not thou surrender. If, it so be

ĕⁿ'sgweniă' hiiă' t'he'sawĕñnu'dă' t'ho'ge' oněⁿ' dĕⁿ'sadoñgo'dă'.
thou wilt be able to do it not thou wilt utter a word at that time now thou wilt pass through it.

Degĕni' wadoñ't'hă'. Nāie' e' ganōwĕⁿ', nāie' ne' ĕⁿ'hĕⁿ'hĕñ',
Two it forms it. That it is again it is very grave; that (it is) that he will say,

'Oñgei'sĕñ'dăksĕⁿ'hă'. Agwas ĕñ' tca' agĕñnoⁿ'doⁿ'
I have dreamed. Very I thought where I knew it

wa'hadiĕñdōdāgwă' ne' agadä'he' ne' awĕⁿ'hāi'. Agwas ĕñ' tca'
they pulled up the standing tree that I have a standing tree that its flowers are dead. Very I thought where

agĕñnoⁿ'doⁿ' ne't'ho' wa'agiadiĕⁿ' tca odoⁿ'hwĕñdjiiă'gĭ' tca'
I knew it there we two sat down where (it) earth is broken off where

noñwe' hodiĕñdodāgwĕn'. Agwas eñ' tca' agĕñnoⁿ'doⁿ'
place they pulled up the standing tree. Very I thought where I knew it

hă'deiago'si'dĕⁿ'doñnyoⁿ'k hă'goñwă' ne' deiagni'.' Nāie' di'
hence her feet hung severally inside that one and I are one. That (it is) more over

ĕⁿgoñiat'hoiĕⁿ' 'a'gwi' ĕⁿ'sawĕñnă'dă' ne' oněⁿ' ne't'ho'
I will tell thee do not thou wilt give up, surrender that time thus (there)

nĕⁿiawĕⁿ'hă'." T'ho'ge' oněⁿ' doñdaioⁿ'gwe'neⁿ'dă'.
so it will come to pass." At that (time) now thence she descended.

Nāie' ne' oněⁿ' hoñsāieioⁿ' tca' noñwe' hĕⁿ'dĕñ' ne'
That (it is) that (time) there she entered where place he abides that

de'hiadĕⁿ'hnoñdă' oněⁿ' wa'ă'hĕn', "Oněⁿ' ne' ni' wa'ga'he'g
her brother now she said, "Now that the I it has arrived (it is time)

oněⁿ' ĕⁿga'dĕñdia'. Ne't'ho 'hĕⁿge' tca' noñwe' t'hodĕⁿ'niodă' ne'
now I will depart. There I will go where place there he gives a feast that

Hodä'he'." T'ho'ge' nĕñgĕⁿ' ne' hĕñgwe' wa'hĕⁿ'hĕñ', "Ne't'ho'
He has a Standing Tree." At that (time) this (it is) that he, a human he said, "Thus, (There,)

gwă' o'nĭ' hă'degāiei', nāie' gi's'hĕⁿ' ne' ĕⁿ'sa'dĕñdiă' ne' t'honĕⁿ'
just also it is correct, that (it is), I believe, that thou wilt depart that here

oⁿ'hwĕñdjiade'. Nāie' dĭ' tca' nĕⁿiawĕⁿ'hă' ne' hwĕñdoⁿ' gwă'
(it) earth is present. That (it is) moreover where so it will come to pass that whenever just

ĕⁿ'sga'ha'nhă' ĕⁿ'si'hĕñ' gĕⁿs, 'De'hadoⁿ'hwĕñdjiĕñdoⁿ's.' Naie'
thou wilt remember me thou wilt say customarily He, The Earthquake. That (it is)

dĭ' ne' tca' nĕⁿiāwĕñ'hă' gagwegi' na' gĕⁿs ĕⁿioñtdoga' ne'
moreover the that where so it will come to pass all the that customarily one will be aware of it the

oněⁿ' I' ĕⁿ'sga'hā'nhă'."
time I thou wilt remember me."

T'ho'ge' oněⁿ' wa'oⁿ'dĕñdiă'. Hwă'eioⁿ' tca' noñwe' honoⁿ'saiĕⁿ'
At that (time) now she departed. There she arrived where place his lodge stands

ne' hodĕⁿ'niodă', dĕⁿ'se' oněⁿ' wa'oñtgăt'hwă' awĕⁿ'ha'hagi' ne'
that he is giving a feast and now she looked, saw, it is full of flowers that

hodä'he', deⁿ'se' oněⁿ' wa'oñtgăt'hwă' gĕñdio'gowānĕⁿ' goiă'daie'i'.
his standing tree, and now she saw (it) large body of people they are assembled.

T'ho'ge' oně^{n}' wa'eio^{n}' gano^{n}'sgoñwă', t'ho'ge' oně^{n}' dĭ' wa'ă'hĕñ',
At that (time) now she entered in the lodge, At that (time) now moreover she said,

"Oně^{n}' ne' ně^{n}' wa'gio^{n}'." Wa'hě^{n}'hĕñ' ne' hono^{n}'saiě^{n}',
"Now that here I have arrived." He said that he has the lodge,

"Gaĕñ' noñ(we') noñdă'se'?" T'ho'ge' oně^{n}' ne' eksa'gonă'
"Where place thence thou didst come?" At that (time) now that she, the maid

wa'ă'hĕñ', "I' hiiă' ne't'ho' daga'dĕñdia' tca' nonwe' t'hodă'he'
she said, "I verily there thence I departed where place there he has a standing tree

ne' gno''sĕ^{n}." T'ho'ge' nĕñgĕ^{n}' ne' hono^{n}'saiě^{n}' wa'hě^{n}'hĕñ', "Hot
that my uncle." At that (time) this (it is) that he has the lodge he said, "What

noñwa'ho'dĕ^{n}' dĭ' sāia'dine' tca' t'honě^{n}' wa'sio^{n}'?" T'ho'ge' ne'
kind of thing moreover it brings thy body where here thou hast arrived?" At that (time) that

eksă'gonă' oně^{n}' wa'ă'hĕñ', "Nāie' gwă' o'nĭ' geniě^{n}'de' ne'
she, the maid now she said, "That (it is) just also I come to seek it that

sadě^{n}'niōdă'." T'ho'ge' ne' hono^{n}'saiě^{n}' wa'hě^{n}'hĕñ', "Hot
thou art giving a feast." At that (time) that he has a lodge he said "What

noñwa'ho'dĕ^{n}' dĭ' siātcĭ'?" T'ho'ge' oně^{n}' dāiei'hwă'sägwă'
kind of thing moreover thou art named?" At that (time) now she replied

wa'ă'hĕñ', "I' hiiă' ne' Awe^{n}'hai' oñgiast'hă'." T'ho'ge' oně^{n}'
she said, "I it is) verily that Sere (Ripe) Flower they call me habitually." At that (time) now

nĕngĕ^{n}' hono^{n}'saiě^{n}' wa'hě^{n}'hĕñ', "Niawĕ^{n}'hă' tca' oně^{n}' wă'sio^{n}'.
this (it is) he has the lodge he said, "I am thankful where now thou has arrived.

Oně^{n}' dĭ' nāie' wa'gāi'hwāiei'khe' tca' noñwa'ho'dĕ^{n}' agadě^{n}'niodă'gwĭ'
Now moreover that (it is) (it) matter has been fulfilled where kind of thing I am giving a feast for which.

Oně^{n}' dĭ' wa'wadoñgo'dă'. Nāie' ne' i'sowă' wa'egwat'hwă' tca'
Now, moreover, it has passed (has ended). That (it is) that it is much they have paid visits here where

noñwe' niwagadä'he'. Nāie' dĭ' ne' Is oně^{n}' gagwegi' hě^{n}'s'hawi'dă',
place just I have a standing tree. That (it is), moreover, that thou now all hence thou wilt bear it with thee,

se'-khě^{n}' oně^{n}' ĕ^{n}'go^{n}'hwĕñdjioñgo'dă' tca' nio^{n}' ne' t'honě' niiodieĕ^{n}'.
for-is it now I will put them through the earth as so it is much that here so it is done.

Nāie' dĭ' oně^{n}' dě^{n}'swatdēnĭ' dedjiaĕ^{n}' 'a'se' ĕ^{n}'swado^{n}' ne' hă'goñwă'
That moreover now it will again change both new it will again become that inside (beneath)

hě^{n}'wakhauñ'k dě^{n}'se' ne' t'honě^{n}' o^{n}'hwĕñdjiāde' 'a'se' ĕ^{n}'swado^{n}',
hence I will have borne them and that here (it) earth is present new it will again become,

se'-khě^{n}' nĕñgĕ^{n}' agadä'he' oně^{n}' awĕ^{n}'hāi' ne' awĕ^{n}'hă'hāgi'."
for-it is this (it is) my standing tree now its flowers are sere (ripe) that it (is) full of flowers."

T'ho'ge' oně^{n}' wa's'hagonakdot'hă's, wa'hě^{n}'hĕñ', "Nĕ^{n}' hiiă'
At that (time now he gave her a place, he said, "Here verily

ganākdo^{n}' ne' Is sanăkdă'. Oně^{n}' gāi'hwis tchigo^{n}'nigo^{n}'hä' ne'
one has set a mat that thou thy mat it is. Now, it is a long matter (time) I have watched for thee that

t'honě^{n}' aă'sio^{n}'." T'ho'ge' oně^{n}' ne't'ho' wa'oñdiĕñ'. T'ho'ge' oně^{n}'
here thou shouldst arrive." At that (time) now there she seated herself. At that (time) now

ne' hono^{n}'saiĕ^{n}' wa'hĕ^{n}'hĕñ', "Nāie' dĭ' onĕ^{n}' ĕ^{n}goñiat'hoiĕ^{n}' nāie'
that he has a lodge he said, "That (it is), moreover, now I will tell thee that (it is)

ne' ge'he' ĕ^{n}'sekhoñniă', nāie' dĭ' ĕ^{n}'s-
that I desire thou wilt prepare food, that (it is) moreover thou

kdjĭsgoñniĕ^{n}' ne' o'heia'dă', nāie' dĭ' ne' onĕ^{n}' ĕ^{n}sakhwāis dĕ^{n}-
make mush for me that (it) chestnut, that (it is) moreover that now (it) food will be cooked for thee thou

diadoñt ne' onĕ^{n}' ĕ^{n}diadekhoñniă'." T'ho'ge' onĕ^{n}' wa'ă'hĕñ',
and I will eat together that now thou and I will feed ourselves." At that (time) now she said

"Gaĕñ' dĭ'?" T'ho'ge' wa'hĕ^{n}'hĕ^{n}', "Si'hăgwă' gă'nhoga'hĕñdă'
"Where, moreover?" At that (time) he said, "Yonder-wards (it) is a doorway

ne't'ho' igāiĕ^{n}' gagwegĭ' tca' niio^{n}' ĕ^{n}'sesdă'." T'ho'ge'
there it lies all where so it is much thou wilt use it." At that (time)

onĕ^{n}' hwa'eio^{n}' tca' noñwe' ni'honă'do^{n}', onĕ^{n}' dĭ' wa'egwă'
now hence she entered where place just he indicated it, now moreover she got it

ne' gană'djiă' dĕ^{n}'se' wa'enă'djiă'haĕñ', onĕ^{n}' dĭ' wa'e'hnegaĕñ'.
that (it) pot and she hung the pot, now moreover she put water into it.

Nāie' dĭ' ne' onĕ^{n}' wa'o'hnegadai'hĕ^{n}'hă', t'ho'ge' onĕ^{n}'
That (it is) moreover that now (it) water became hot, at that (time) now

ne' o'heiă'dă' hwa'egwă', onĕ^{n}' wa'egedă' ne't'ho' wa'ā'gok
that (it) chestnut hence she got it now she scraped it there she put it in it.

ot'he'tchă' ōñni'. Ne't'ho'ge' onĕ^{n}' dawă'sawĕ^{n}' wa'wă'dădoñgwă',
(it) meal she made it. At that (time) now it began it spluttered,

eiă'di'ge's'ho^{n}' wa'owă'nĕñdăk ne' odjĭsgwă'. Wa'e'skoñdă'nhă'
along on her body it adhered that (it) mush. She was burned (scalded)

dĕ^{n}'se' godă'nigo^{n}'hă'ni'dĭ'. Nāie' dĭ' ne' onĕ^{n}' wa'agodjĭsgwāis
and she hardened her mind. That (it is) moreover that now (it) mush was cooked for her

t'ho'ge' onĕ^{n}' wa'ena'djianiioñdāgwă' dĕ^{n}'se' wa'ă'hĕñ', "Onĕ^{n}'
at that (time) now she unhung the pot and she said. "Now

oñgekhwāis." T'ho'ge' ne' hono^{n}'saiĕ^{n}' wa'hĕ^{n}'hĕñ', "Hot
(it) food is cooked for me." At that (time) that he has the lodge he said, "What

noñwa'ho'dĕ^{n}' diioi'wă' t'hogĕ^{n}'hă' niiot owă' siă'dĭ'ge'?" T'ho'ge'
kind of thing it is the reason this (it is) so it is it adheres to it on thy body?" At that (time)

ne' eksa'gonă' wa'ă'hĕñ', "Nāie' hiiă' ne't'ho' nwa'gaieă' ne'
that she, the maid she said, "That (it is) verily thus so it did it that

agekhoñni'nă'." T'ho'ge' ne' hono^{n}'săiĕ^{n}' wa'hĕ^{n}'hĕñ', "Nāie'
I was preparing food." At that (time) that he has the lodge he said, "That (it is)

hiiă' ĕ^{n}wado^{n}' ĕ^{n}'swadāgewă' ne' agetcheně^{n}' nāie' ae'sagāněñt."
verily it will be possible it will again be wiped off that my slave (s) that (it is) they should lick thee."

T'ho'ge' onĕ^{n}' ne' Awĕ^{n}'ha'i' wa'ă'hĕñ', "Ne't'ho' gwă' o'
At that (time) Now that Sere (Ripe) Flower she said, "Thus just, even, too

niiawĕ^{n}'hă'." T'ho'ge' onĕ^{n}' wa'hĕ^{n}'hno^{n}k. Wa'oñtgat'hwă'
so let it come to pass." At that (time) now he called them. She saw

deyodeno^{n}'hiani'dĭ' degigowanĕ^{n}'s. T'ho'ge' onĕ^{n}' wa'agoganěñt,
it is terrible they two are large. At that (time) now they licked her,

nāie' ne' ne't'ho' nigĕ^{n}' niiono^{n}'hwakde' ne' āiĕñā' ostwi'hă,
that (it is) that thus (there) so it is far so it is painful that it would seem it is a little
gwă' onĕ^{n}' dediagoñno^{n}'do^{n}'. T'ho'ge' onĕ^{n}' dagas'ă'dă'. T'ho'ge'
even (just) now it compels her (to utter). At that (time) now it removed it all. At that (time)
onĕ^{n}' wa'hĕ^{n}'hĕñ' ne' hono^{n}'saiĕ^{n}', "Niawĕ^{n}'hă' tca' onĕ^{n}'
now he said that he has the lodge "I am thankful where now
wa'tchei'hĕñgo'dă'." T'ho'ge' onĕ^{n}' wa'hiadekhoñniă'. Nāie,
thou hast put the matter through." At that (time) now they too feel themselves. That (it is)
dĭ' ne' onĕ^{n}' wa'hnikhwĕñdă'nhă' wa'hĕ^{n}'hĕñ' ne' hono^{n}'saiĕ^{n}',
moreover that now they finished eating he said that he has the lodge,
"Nāie' hiiă' ne' wa'satgat'hwă' gĕ^{n}dio'gowanĕ^{n}' ne' ga'hĕñda'ge',
"That (it is) verily that thou did it see (it) is a large assembly that on the field
nāie' ne' tca't'ho' oñdĕ^{n}tgado^{n}'ne'', dĕ^{n}'ho^{n}sdji'gwă'egwă'; I'
that (it is) that actually they are about to amuse themselves, they will play at ball; I
ĕ^{n}yoñk'nigo^{n}'heiă'. Nāie' dĭ' tca' nĕ^{n}iawĕ^{n}'hă'; nāie' tca'
they will amuse me, That (it is) moreover where so it will come to pass; that (it is) where
nĕ^{n}ioñni's'he' ĕ^{n}iagodei'hwik 'ă'gwi' soñgā' dĕ^{n}'snit'haĕ^{n}'; doga't
so it will last they will be assembled do not some one yet two will converse; if it so be
se' soñgā' ĕ^{n}ie'sawĕñnā'nhă', hiiă' de'oiane' tca' nĕ^{n}iawĕ^{n}'hă'."
indeed some one one will speak to thee, not it is good where so it will come to pass."

T'ho'ge' onĕ^{n}', onĕ^{n}' ne' na' wa't'ho^{n}sdji'gwă'egwă'. Nāie'
At that (time) now, now that the that they played at ball, That (it is)
dĭ' tca' nwa'oñni's'he' hoñnĕ^{n}'noñyĕ^{n}', oiă' gĕ^{n}s ne't'ho' sāieio^{n}'
moreover where so it lasted they are playing, other (it is) customarily there again one would come
oñdadwĕñnaa'sĕñk, hiiă' de'awet doñdāioñdadiă'. Nāie' dĭ' nigĕ^{n}'
one repeatedly spoke to her, not it was possible she should reply. That (it is) moreover so it is far
onĕ^{n}' wa'gai'hwĕñdă'nhă' onĕ^{n}' doñsāioñdogwă'. T'ho'ge' nĕñgĕ^{n}'
now (it) matter came to an end now again they dispersed. Then this (it is)
ne' hĕñgwe' onĕ^{n}' he' doñda'hai'hoñna'dă', wa'hĕ^{n}'hĕñ',
that he, a human now again thence he exhorted, he said,
"Ĕ^{n}io'hĕ^{n}'nhă' 'a'so^{n}' he' dĕ^{n}dīswe'."
"It will be day still again thence ye will come."
Nāie' dĭ' ne' onĕ^{n}' wa'o'hĕ^{n}'nhă' onĕ^{n}' he' sa'hodiiă'dāieik
That (it is) moreover that now it became day now again again they assembled
gĕ^{n}dio'gowanĕ^{n}'. T'ho'ge' onĕ^{n}' he' sa'hoñnĕ^{n}'noñiĕ^{n}', wa't'hoñs-
(it) body large (is). At that (time) now again again they played, they played
dji'gwă'egwă'.
at ball.
Nāie' dĭ' tca' nigāi'hwis hoñnĕ^{n}'noñiĕ^{n}' t'ho'ge' onĕ^{n}'
That (it is) moreover where so (it) matter (is) long they played at that (time) now
nĕñgĕ^{n}' ne' hono^{n}'saiĕ^{n}' wa'hĕ^{n}'hĕn', "A'sedjiĕ^{n}'hă' sigĕ^{n}'hă'
this (it is) that he has the lodge he said, "Thou shouldest go to fetch water yonder (it is)
diio'hnegitgĕñ'hwĭ'." T'ho'ge' onĕ^{n}' wa'e'hwă' ne'
(it) water comes forth." At that (time) now she took it with her that
ĕ^{n}die'hnegaa'gwă'. Ne't'ho' nĕñgĕ^{n}' wa'diioñdoñgo'dă' tca' noñwe'
there she will put water in it. There this (it is) she passed by where place

gotgă'de'. Hwa'eio$^{n'}$ tca' noñwe' deganedodadye', wa'oñtgat'hwă'
they are many. There she arrived where place it—acclivity extends along (foot of the hill), she saw it

ne't'ho' gwă' diio'hnegitgĕ$^{n'}$ĭ'. T'ho'ge' onĕ$^{n'}$ wa'edjiĕ$^{n'}$dă' onĕ$^{n'}$
there just there it—water is coming forth. At that (time) now she dipped it now

dĭ' doñdāio$^{n'}$dĕñdia'. Tca' dewa'sĕñno$^{n'}$ hoñ' tca' nigĕ$^{n'}$
moreover thence she departed. Where (as) it is the middle presumably where so it is far

nă'dediagawenoñ' t'ho'ge' onĕ$^{n'}$ s'hāiă'dădă' ne' hoñnĕ$^{n'}$noñiĕ$^{n'}$hă'
back she has come at that time now he is one person that they are playing

ne't'ho' noñda'he' tca' noñwe' iyĕ$^{n'}$ wa'hĕ$^{n'}$hĕñ', "A'sat'hoñdat-khĕ$^{n'}$
there he came there where place she walks he said, "Thou wouldst consent to it wouldst thou

akhnegi'hä' ne' s'hāwĭ'?" T'ho'ge' onĕ$^{n'}$ da'hoñio$^{n'}$ dĕ$^{n'}$se' onĕ$^{n'}$
I should drink the water that thou art carrying?" At that (time) now she gave it to him and now

wa'ha'hnegi'hä'. Nāie' dĭ' ne' onĕ$^{n'}$ wa'ha'hnegakhwĕñdă'nhă'
he drank the water. That (it is) moreover that time (now) he finished eating the water

doñda's'hagao$^{n'}$, wa'hĕ$^{n'}$hĕñ', "Niawĕ$^{n'}$hă'." T'ho'ge' onĕ$^{n'}$
he gave it back to her he said, "I am thankful." At that (time) now

dāioñdadiă', wa'ă'hĕn', "Nio'." T'ho'ge' wă'ago'hnegoñdĭ' ne'
she replied, spoke back, she said, "So be it." At that (time) she poured away the water that

e'hawină', sāioñkdă, dĕ$^{n'}$se' sāieteiĕ$^{n'}$dă' 'a'se' oiă'. T'ho'ge'
she had been carrying, she went back, and again she dipped it new it is other. At that (time)

onĕ$^{n'}$ he' dāio$^{n'}$dĕñdiă'. Nāie' ne' onĕ$^{n'}$ hoñsāieio$^{n'}$ t'ho'ge,
now again thence she departed. That it is that now (time) again there she arrived at that (time)

nĕñgĕ$^{n'}$ ne' hono$^{n'}$saiĕ$^{n'}$ wa'hĕ$^{n'}$hĕñ', "Hiiă' hiiă' ne't'ho' de'sāieĕ$^{n'}$
this (it is) that he has the lodge he said, "Not (it is), verily, thus thou hast done

tca' āgĕ$^{n'}$ hiiă', "'A'gwi' ĕ^{n}tchadadiă' ne' soñ gwă' noñwa'ho'dĕ$^{n'}$
where I said verily, "Do not thou wilt speak back that who just (soever) kind of thing

ĕ^{n}ie'sawĕñna'nhă'." T'ho'ge' nĕñgĕ$^{n'}$ ne' eksă'gonă' agoñgwe'
one will address words to thee." At that (time) this (it is) that she, the maid, she, the human,

wa'ă'hĕñ', "Onĕ$^{n'}$ gwă' o'nĭ' hiia' ne't'ho' t'hoñsagieă' ne' oiă'."
she said, "Now just also not thus again I will do that it is other."

T'ho'ge' nĕñgĕ$^{n'}$ ne' hĕñgwe' wa'hĕ$^{n'}$hĕñ', "Nāie' dĭ' ĕ^{n}goñiat'hoiĕ$^{n'}$.
At that (time) this (it is) that he, a human he said, "That (it is) moreover I will tell thee.

Nāie' hiiă' ne' 'a'so$^{n'}$ de'agogwat'hwĭ' ne' sanō'hă' ne'
That (it is), verily, that still (not) she has made a trip (here) that thy mother that

aiei'hwa'hni'dă' tca' nwa'oñnĭ's'he' dĭ'sāio$^{n'}$. Nāie' dĭ' 'oñ'
she should confirm the matter where so it has lapsed thou hast arrived here. That (it is) moreover presumably

ĕ^{n}ioianĕñkhe' ne't'ho' hĕ^{n}tche', ĕ^{n}s'heiat'hoiĕ$^{n'}$ nāie' gĕñgwă' skadă'
it will become good there again than wilt go, thou wilt tell her that (it is) only one (it is)

onakdodă' ne' oi'hwă'ge' ĕ^{n}wado$^{n'}$ tca' wa'sei'hwĭs'ă' onĕ$^{n'}$ hiiă'
it has room that it-matter-on it is valid it will become where thou hast promised now not

ne' oiă' ne't'ho' t'hoñsa'sieă' oiă' tca' nwe'saiĕñnawĕ$^{n'}$hă'."
that it is other thus again thus thou wilt do it is other where as thou hast acted (done)."

Ne't'ho'ge' oně^{n}' ne' eksa'gonă' wa'ă'hěñ', "Ne't'ho' gwă' o'
At that (time) now that she, the maid she said, "Thus just too
ně^{n}gieă'. Ne't'ho' hě^{n}sge' tca' die'děñ' ne' agno'hă'."
so I will do it. There again I will go where there she abides that my mother."

T'ho'ge' oně^{n}' sāio^{n}'děñdia'. Ne' oně^{n}' hoñsaieio^{n}' wa'ă'hěñ',
At that (time) now again she departed. That time (now) there again she arrived she said,

"Nāie' ne' ně^{n}' sgat'hōia'ne' tca' nwa'awě^{n}'hă' tca' noñwe'
"That (it is) that this here again I come to tell it where so it happened where the place

hegi'děñ'. Nāie' ne' wa'gedjiě^{n}'hă' tca' noñwe'
there I abide. That (it is) that I went to bring water where the place

diio'hnegitgěñ'hwĭ', nāie' dĭ' ne' oně^{n}' wa'gedjiě^{n}'dă' oně^{n}'
there it water comes forth, that (it is) more- over that time (now) I dipped the water now

doñdagă'děñdia'. Ne't'ho' dĭ' isge' tca' noñwe' de'hoñnasdjĭ'gwă'ē',
thence again I departed. There more- over again I walked where the place they are playing at ball,

s'hāiă'dădă' dĭ' ne't'ho' noñda'he' wă'hăkhnegă'negě^{n}', t'ho'ge'
he, one person moreover, there thence be came he begged of me the water, at that (time)

da'heio^{n}', nāie' dĭ' ne' oně^{n}' wa'ha'hnegi'hă' doñda'hago^{n}' tca'
I gave it to him, that (it is) more- over that time (now) he drank the water thence again he gave me it where

ga'hnegā', t'ho'ge' wa'hě^{n}'hěñ', "Niawě^{n}'ha'." T'ho'ge' oně^{n}'
it water, At that (time) he said, "I am thankful." At that (time) now

dagadadiă', wa'gi'hěñ', "Nio'." Nāie' dĭ' ne' oně^{n}' sagienă'
I spoke back, I said, "So be it." That (it is) more- over that time (now) again I took it

ne't'ho' gwă' hoñgadĭ' ne' o'hneganos, dě^{n}'se' ne't'ho'ge' oiă'
there just I threw it that it-water fresh, and at that (time) it is other

hoñsagedjiě^{n}'dă'. Nāie' dĭ' ne' oně^{n}' hoñsāgio^{n}' nāie' něñgě^{n}'hă'
hence again I went to dip water That (it is) more- over that now there I again returned that (it is) this (it is)

wa'hě^{n}'hěñ', "Hiiă' de'sai'hwaieisdĭ' tca' āgě^{n}', "'a'gwi'
he said, "Not (it is) thou didst fulfill it where I said, "do not

ě^{n}tcwěñnitgě^{n}'nhă' ne' ě^{n}iesawěñna'nhă'." Nāie' gwa't'ho'
thou wilt speak back that one will address thee. That (it is) next

wa'hě^{n}'hěñ', "Nāie' gěñgwă' onakdodă' ne't'ho' hě^{n}tche'
he said, "That (it is) only it has room there there again thou wilt go

ě^{n}'s'heyat'hoyě^{n}' ne' sanō'hă' 'a'so^{n}' hiyă' t'honě^{n}' t'hayegwat'hwă'
thou wilt tell her that they mother still not verily here she has made a trip,

'a'so^{n}' o'nĭ' de'agoi'hwa'hni'dĭ' tca' t'honě^{n}' si'děñ'." T'ho'ge'
still not also she has confirmed the matter wherein here thou dust abide." At that (time)

oně^{n}' ne' goksten'a' wă'ă'heñ', "Dogě^{n}'s hiiă' oñgiă'das'haiě^{n}'hă'.
now that she, the ancient One she said, "It is true verily I have delayed too long.

Oně^{n}' ne' nāie' ageiěñněñdă'ĭ' ě^{n}gei'hwa'hni'dă'. Oně^{n}'
Now that that (it is) I have completed it (I have made it ready). I will confirm the matter. Now

ne' na' ně^{n}' ga'a'säiě^{n}' o'hää'gwă' o'hiadjĭ' degayesdĭ'.
that the (that) here, (it) basket lies (it) bread huckleberries one mingled with it.

Oně^{n}' dĭ' ne't'ho' hě^{n}ge' oñsa'he'nigo^{n}'hă'sěñniă', nāie' hiiă'
Now moreover there I will go hence again I will satisfy his mind, that (it is) verily

wa'wa'hetgĕⁿ'nhă' ne' ho'nigoⁿ'hä'. Nāie' di' oñ' tca'
it became spoiled that his mind. That (it is) moreover presumably as
nĕⁿiawĕⁿ'hă', ĕⁿ'si'dĕñdak. Hyāe' ne't'ho' hĕⁿkgwat'hwă'."
so it will happen, thou wilt continue to abide (remain). First there I will make a trip hence."

T'ho'ge' onĕⁿ' wa'oñt'ă'säge'dat dĕⁿ'se' wa'oⁿ'dĕñdiă'. Nāie'
At that (time) now She bore the basket by means of the forehead strap and she departed. That (it is)
ne' onĕⁿ' hwa'eioⁿ' tca' noñwe' honoⁿ'saiĕⁿ' ne' Hodä'he' onĕⁿ'
that now she arrived there wherein the place his lodge lies, that He has a Standing Tree now
ne' gokstĕñ'ă' wă'ă'hĕñ', "Onĕⁿ' wă'gioⁿ'. Onĕⁿ' dĭ' khāwĭ',
that She, the Ancient One she said, "Now I have arrived, Now moreover I bring it,
onĕⁿ' dĭ' ĕⁿgei'hwa'hni'dă' ne' khe'hawă' onĕⁿ' gadogĕⁿ' sni'dĕñ',"
now moreover I will confirm the matter that my girl-child now in one place (together) ye two abide."
t'ho'ge' onĕⁿ' ne't'ho' wa'e'ă'säiĕⁿ' o'hĕñdoⁿ'hăgwă' tca' hatgodă'.
At that (time) now there she laid the basket frontwards wherein he sat.
T'ho'ge' onĕⁿ' ne' honoⁿ'saiĕ' wa'hada'gwă' ne' o'hää'gwă'
At that (time) now that his lodge lies (he owns the lodge) he took it out that (it) bread
dĕⁿ'se' wa'hĕⁿ'hĕñ', "Onĕⁿ' hiiă' wa'gāi'hwāiei'khe'. Onĕⁿ'
and he said, "Now verily (it) matter is fulfilled. Now
gāi'hwis siie'nigoⁿhä' ne' gĕⁿdyo'gwă'. Nāie' se' ne' gagwegĭ'
it (is) a long matter (time) they expected it that the (it) body people, of persons. That (it is) actually that (it) all
hĕⁿiagonĕⁿ'dă'." T'ho'ge' onĕⁿ' wa'hĕⁿ'hĕñ', "Nāie' dĭ'
they will swallow it." At that (time) now he said, "That (it is) moreover
ĕⁿgoñiat'hoiĕⁿ', nāie' ne' s'he'hawă' ne't'ho' hiiă' hetciĕⁿ's tca'
I will tell thee, that (it is) that they offspring there verily again there she moves about where in
da'sa'dĕñdiă'. Nāie' dĭ' ne' onĕⁿ' hĕⁿtcioⁿ' t'ho'ge' onĕⁿ'
thence thou didst depart. That (it is) moreover that now (time) there thou wilt again arrive at that time now
dĕⁿdioⁿ'dĕñdiă'. Nāie' dĭ' tca' nĕⁿiawĕⁿ'hă'. Agwas
she will depart thence. That (it is) moreover wherein (as) so it will happen (be done). Just
dĕⁿdioñtdagwāi'sia'dă', 'a'gwi' katkă' dāiedă'nhă'." Ne't'ho'ge'
she will come directly, do not any where she should stop." At that (time)
onĕⁿ' wa'hĕⁿ'hĕñ', "Onĕⁿ' di' ĕⁿgoñiat'hoyĕⁿ', onĕⁿ'
now he said, "Now moreover I will tell thee, now
ĕⁿgoñhe'noñniĕⁿ', hĕⁿtchăwă', naie' ne' o' nis nĕñgĕⁿ'hă'
I will make a bundle for thee, thou wilt take it home, that (it is) that too the thou this (it is)
hĕⁿtchioⁿ'dă', t'ho'ge' onĕⁿ' gagwegĭ' hĕⁿiagonĕⁿ'dă ne' soñgwe'dă'.
thou wilt have taken it home there, at that (time) now all they will swallow it that thy people
Dā, onĕⁿ' ne't'ho'ge' onĕⁿ', onĕⁿ' gagwegĭ' ĕⁿiago'nigoⁿ'hiio'khe'."
So, now at that (time) now, now all they will be pleased."
T'ho'ge' onĕⁿ' ne' o'wa'hä' wă'hoñdak ne' ga'ă'sägoñwă', naie'
At that (time) now that meat he put it in it that in the basket, that (it is)
ne' o'wa'häthĕⁿ', nāie' nĕñgĕⁿ'hă' ne' onĕⁿ' wa'ga'ă'seik wa'-
that it is dried meat, that (it is) this (it is) that now it filled the basket he
hĕⁿ'hĕñ', "Onĕⁿ' ĕⁿtcha'dĕñdia'. Nāie' dĭ' ne' onĕⁿ' hĕⁿtchioⁿ'
said, "Now again thou wilt depart. That (it is) moreover that now again thou wilt reach home

t'ho'ge' oně^{n}' dědio^{n}'deñdiă' ne' s'he'hawă', oně^{n}' ne' na'
at that (time) now she will depart thence that thy child, now that the (that)
hiia'stě^{n}' de'djiodieě^{n}', gagwegĭ' oiane'."
not anything again it is done, all it is good."

T'ho'ge' oně^{n}' saioñt'ă'säge'dat, dě^{n}'se' oně^{n}' saio^{n}'děñdiă'.
At that (time) now again she caused the basket to be borne on her back by the forehead strap, and now again she departed.

Nāie' ne' oně^{n}' hoñsaieio^{n}' wa'ă'hěñ', "Goñ'hawă', oně^{n}' gagwegĭ'
That (it is) that now there she again arrived she said, "My child, now all
sagei'hwa'sěñniă'. Oně^{n}' dĭ' ne't'ho' hě^{n}tche'." T'ho'ge' oně^{n}'
again I have adjusted the matter. Now moreover there again thou wilt go hence." At that (time) now
saio^{n}'děñdia'. Hiiă' 'ino^{n}' t'he'agawenoñ' oně^{n}' gwă' něñgě^{n}'hă'
again she departed. Not far she had gone time just this (it is)
ne't'ho' hādă' ne' hěñgwe', wa'hě^{n}'hěñ', "Oně^{n}'-khě^{n}' tcisat'ha'hine',
there he stood that he (is) a human, he said, "Now is it thou art again traveling back,
nāie' ne' ne^{n}' degoñiadää'da'ne'." Hiiă' t'ha'deiagoda'ĭ', hiiă' o'
that (it is) that this I come to meet thee." Not she stopt, Not too
de'diiagodadĭ'. T'ho'ge' oně^{n}' wa'oñtgat'hwă', do^{n}'sa'hatdenĭ',
she spoke in reply. At tht (time) Now she looked, he transformed himself,
skě^{n}'hnăksě^{n}' sawādo^{n}'.
a Fox again it became.
Deiegă'hä' ně^{n}'hăgwă' nhwă'gadakhe'. Hiiă' de'ino^{n}'
She had her eyes on it yonder direction thither it ran. Not far (it is)
t'he'agawenoñ' oně^{n}' he' oiă' sa'hoñwagě^{n}' ne't'ho' hādă'
she had gone now again other again she saw him there he was standing
o'ha'hăkdă'; t'ho'ge' he' oně^{n}' wa'hě^{n}'hěñ', "Oně^{n}' wa'didiadää'nhă'.
beside the pathway; at that (time) again now he said, "Now thou and I meet each other.
Is ne' ně^{n}' degoñiadää'dă'ne'." Hiiă' e' da'deiagodă'ĭ', hiiă' o'nĭ'
Thou that here I come to meet thee." Not again she did stop, not also
de'diagodādĭ'. T'ho'ge' oně^{n}' he' wa'oñtgat'hwă' oně^{n}' he'
did she speak in reply. At that (time) now again she saw it now again
doñsa'hatdenĭ'. T'ha'hioñnĭ' ne' na' sawado^{n}'. Deiegă'hä' ně^{n}'hăgwă''
again he transformed himself. Wolf that the that again it became. She had her eyes on it yonder direction
nhwa'gadākhe'. Hiiă' ino^{n}' t'he'agawenoñ' oně^{n}' wa'oñdyě^{n}'hă'gwă'
thither it ran. Not far (it is) she had gone time (now) she was surprised
da'he' ha'hadă'ge's'ho^{n}', wa'hoñwayĕñde'nhă', nāie' oně^{n}' dă'he'
he is coming along on the pathway, she recognized him, that (it is) now he is coming
ne' t'hono^{n}'saiě^{n}' tca' noñwe' saiagawe'dĭ'hadie'. Wa't'hiadää'nhă',
that he owns the lodge wherein place again she is going towards. They two met,
t'ho'ge' oně^{n}' wa'hě^{n}'hěñ', "Dawak'nigo^{n}'ga'hě^{n}'hă' hoñsa'sio^{n}'.
at that (time) now he said, "Thence, my mind became troubled again thou shouldst arrive home.
Nāie' gai'hoñniă'hă' doñdagoñiadää'da'na'." Hiiă' he' dă'deiagoda'ĭ'
That (it is) it causes it I come to meet thee." Not again she stopped
dě^{n}'se' haiă' o' dediagodādĭ'. T'ho'ge' he' oně^{n}' wa'oñtgat'hwă'
and not too she spoke in reply. At that(time) again now she saw it

doñsa'hatdenĭ', O'gwāi' sawado^{n}'. Deiega'hă' nĕ^{n}'hăgwă''
again it transformed itself, a Bear again it became. She had her eyes on it yonder direction

sagadākhe'. Nāie' dĭ' ne' onĕ^{n}' hoñsaieio^{n}', wa'ă'hĕñ', "Onĕ^{n}'
again it ran. That (it is) more-over that now again she arrived home, she said, "Now

sagio^{n}'." T'ho'ge' ne' hono^{n}'saiĕ^{n}' wa'hĕ^{n}hĕñ', "Niiawĕ^{n}'hă',
again I have returned." At that (time) that he has the lodge he said, "I am thankful,

wa'tchadoñgo'dă'."
thou didst pass through it."

T'ho'ge' onĕ^{n}' ne't'ho' e'dĕñ' gaĕñ'gwă'' nwa'gai'hwis'he'. Nāie'
At that (time) now there she remained certain (somewhat) so it (was) long time. That (it is)

gĕ^{n}s ne' onĕ^{n}' he' wa'hoñnidă'k nāie' gĕ^{n}s ne' onĕ^{n}' wa'hĕñnidāgĕñ'
custom-arily that time (now) again they slept that (it is) custom-arily that now (time) they lay down

wă't'hiaä'sĭ'dāik, nāie' gĕ^{n}s ne' onĕ^{n}' wa'hiatgĕ^{n}'hă' nāie' ne' tca'
they two placed their feet together, that custom-arily that time they two arose; that (it is) that where in

hiadoñie's dedjiāĕ^{n}' degiādää's. Dyĕñ'ha'gwă' onĕ^{n}'
they two breathed habitually both they two met habitually. After a while time (now)

wa'agoiă'dāiĕñdet'he' ne' ĕ^{n}iagoksă'dāiĕñda'nhă'. Nāie' ne' onĕ^{n}'
her body became noticeable that she will become possessed of a child. That (it is) that time

oi'hwăkdă' onĕ^{n}' ĕ^{n}iagowiäiĕñda'nhă' onĕ^{n}' ne' hono^{n}'saiĕ^{n}'
it (is) beside the matter (time) now she will become possessed of a child now that he has the lodge

wa'hĕ^{n}'hĕñ', "Oñgii'sĕ^{n}'dăksĕñ'hă'. Nāie' dĭ' ge'he' aioñgwĕñni'sak;
he said, "I have dreamed a dream. That (it is) more-over I desire it one (they) should seek to find my word;

nāie' se' ne' deioi'sĕ^{n}'dădōgĕ^{n}'dĭ'." T'ho'ge' onĕ^{n}' wa'hadĕ^{n}'niodĕ^{n}',
that (it is) so it is that it is a designated dream." At that (time) now he made a feast,

onĕ^{n}' dĭ' wa'hoñwawĕñni'sak. Wa'gai'hwis'he' gagwegĭ' hoñ'
now besides they sought to find his word. It (is) a long matter (time) all presumably

wa'hoñde'niĕñdĕ^{n}' ne' hĕñnoñgwe' dĕ^{n}'se' ne' goñdiio'. Hiiă'
they attempted it that they are humans and that they are animals. Not (at all)

de'awet oñda'ho'nigo^{n}'hiio'khe'. T'ho'ge' onĕ^{n}' ne' Ga'ha'syĕñdiet'hă'
it is possible it could cause his mind to be satisfied. At that (time) now that It-Meteor (It casts light)

Owä'he'sdă' Ni'hăia'do'dĕ^{n}' wa'hĕ^{n}'hĕñ', "I' 'o^{n}'kĕ^{n}' gade'niĕñdĕ^{n}'
it (is) white Such his body (is) kind of he said, "I (it is) next in order let me attempt it

agoñwĕñni'sak. Hiiă' de'oi'hwadōgĕ^{n}' naie' dāioga'hă'ĭk ne'
I should seek to find thy word. Not (at all) it (is) a certain matter that (it is) its eyes touched it that

sadon'he'sä' ne' aiagwaĕñdodāgwă' ne' saděñdōdă' ne' Ono'djiă'?"'
thy life that we should pull up the standing tree that thou didst set up for thyself that Tooth?" Tiger Lily

T'ho'ge' onĕ^{n}' ne' hodĕ^{n}'niodă' wa'hĕ^{n}'hĕñ', "Niiawĕ^{n}'hă'. Onĕ^{n}'
At that (time) now that he is giving the feast he said, "I am thankful. Now

wa'gāi'hwayei'khe' tca' nigaie'hă' ne' agei'sĕ^{n}'dă'. Onĕ^{n}' dĭ'
(it) matter, is fulfilled wherein so it acts (manifests itself) that my dream. Now besides

ĕ^{n}gwat'hoiĕ^{n}'. Agwas ĕñ' tca' agĕñno^{n}'do^{n}' wa'hadiĕñdodāgwă'
I will tell you (plural). Just I thought wherein I knew it they pulled up the standing tree

ne' agadĕñdodă' agwas wa'wado^{n}'hwĕñdjiawet'hā'. Agwas ĕñ'
that I set tree standing for myself just (it) earth tore itself open. Just I thought

tca' agĕñno^{n}'do^{n}' I' dĕ^{n}'se' ne' deiagni' ne't'ho' wa'agiadiĕ^{n}' tca'
where-in I knew it I and that we two are one there we two seated ourselves wherein

odo^{n}'hwĕñdjiă'gĭ', agwas ha'deyago'si'dĕ^{n}'do^{n}k o'sadagoñwă',
(it) earth broke itself off, just her feet hung down into the cavern,

ne't'ho'ge' onĕ^{n}' ĕ^{n}iagiadekhoñniă' o'sadagĕ^{n}'hiādă' tca'
at that (time) now we two will feed ourselves at the edge of the cavern wherein

odo^{n}'hwĕñdjiia'gĭ'. Ne't'ho' niwagei'sĕ^{n}'do'dĕ^{n}'; wa'gatgat'hwă'
(it) earth broke itself off. Thus so my dream (is), kind of I saw it

oi'hwagwegĭ' tca' nĕ^{n}iawĕ^{n}'hă'."
(it) matter (is) whole wherein so it will come to pass."

T'ho'ge' onĕ^{n}' ne' hĕñnoñgwe' gĕ^{n}dio'gowānĕ^{n}' hodiiă'daie'ĭ',
At that (time) now that they (are) humans (it) body large (is) they are assembled,

wa'hĕñni'hĕñ', "Hau' gi'să', onĕ^{n}' wadei'hwă'dĕñdiă' tca'
they said, "Come, then, therefore, now let the matter start where

nigaie'hă' ne' sai'sĕñ'dă'." T'ho'ge' onĕ^{n}' wa'hadiĕñdodāgwă'
so it acts as that thy dream." At that (time) now they pulled up the standing tree

ne' hodĕñdodă', wa'dio^{n}'hwĕñdjioñgo'dă'. T'ho'ge' onĕ^{n}'
that he has set up for himself a tree, it made a passage through the earth. At that (time) now

wa'hĕñni'hĕñ' ne' hĕñnoñgwe', "Onĕ^{n}' wa'agwāi'hwaieisdă' tca'
they said that they, humans, "Now we have fulfilled the matter where (as)

noñwa'ho'dĕ^{n}' sāi'sĕñ'doñdăkhwă'." T'ho'ge' nĕñgĕ' ne'
kind of thing it causes thee to have dreams." At that (time) this (it is) that

hono^{n}'saiĕ^{n}', wa'hĕ^{n}hĕñ', "Onĕ^{n}' hiiă' gagwegĭ' ne't'ho' nwa'awè^{n}'hă'
he has a lodge he said, "Now verily all thus so it has come to pass

ne' gāi'hwis'ă'sā'. Onĕ^{n}' wa'wawĕ^{n}'hāik ne' agadă'hedă'gwă'.
that it-matter is ordained. Now, it-flowers are sere (ripe) that I have had a standing tree.

Onĕ^{n}' dĭ' gagwegĭ' dĕ^{n}watdenĭ' tca' niga'hwă' ne' t'honĕ^{n}'
Now, moreover all it will change itself where as much as it holds that here

o^{n}'hwĕñdjiāde', gagwegĭ' 'a'se' ĕ^{n}'swado^{n}'." T'ho'ge' onĕ^{n}'
it-earth is present, all (it is) new again it will become." At that time now

wa'hĕ^{n}'hĕñ', "Onĕ^{n}' dĭ' hiiă' ĕ^{n}iagiiadekhoñniă' ne' o'sadăgĕ^{n}'hiādă'."
he said, "Now, more-over, verily, one and I will feed ourselves that at the edge of the cavern."

T'ho'ge' onĕ^{n}' gao^{n}'hwă' ne' Awĕ^{n}'hāi' onĕ^{n}' hwa'egwă', dĕ^{n}'se'
At that (time) now she, herself that Sere (Ripe) Flower now she got and

ne't'ho' wa'ege'hĕñ' ne' gakhwă' akdă'ă' tca' noñwe'
there she piled them that it-food nearby where the place

odo^{n}'hwĕñdjiă'gĭ'; onĕ^{n}' dĭ' ne't'ho' wa'oñdiĕ^{n}' de^{n}'se' wa'ă'hĕñ',
it-earth is broken through; now, moreover, there she sat herself down and she said,

"Onĕ^{n}' gagwegĭ' wa'gāi'hwaiei'khe' tca' nigaie'hă' ne' sāi'sĕñ'dă'."
"Now, all it-matter has been fulfilled as so it acts that thy dream."

T'ho'ge' onĕ^{n}' ne't'ho' wa'hadiĕñ' dĕ^{n}'se' wa'hĕ^{n}'hĕñ', Onĕ^{n}'
At that now there he sat down and he said, "Now

gagwegĭ' wa'tga'hĕñ'nhă' tca' noñwa'ho'dĕ^{n}' odei'hwāde'. Onĕ^{n}'
all it is filled as, where, kind of thing it-matter unsettled (to be done). Now,

dĭ' nāie' dĕ^{n}diadoñt ne' gāi'hwis'ă'sā'. Nāie' dĭ' ne' onĕ^{n}'
more-over that (it is) thou and I will eat together that it-matter is ordained. That (it is) more-over that now

ne't'ho' nĕ^{n}iawĕ^{n}'hă' ne' he'da'ge' ĕ^{n}iodo^{n}k ne' t'honĕ^{n}'
thus so it has come to pass that downward, beneath, it will have become that here

ĕⁿdiĕñnoⁿ'doñnioⁿ'." T'ho'ge' oněⁿ' doñsa'hada'nhă' dĕⁿ'se'
thou and I will think repeatedly." At that (time) now again he stood up and

wa'hĕⁿ'hĕñ', "Oněⁿ' wa'sa'dĕñdiă'," oněⁿ' dĭ' wa'tchago'tciaĕⁿ' dĕⁿ'se'
he said, "Now thou dost depart," Now moreover he shoved her and

oněⁿ' wa'eiă'dĕⁿ'nhă' tca' o'sadagoñwă' tca' noñwe'
now her body fell where it-cavern-in where the place

odoⁿ'hwĕñdjiă'gĭ'. T'ho'ge' oněⁿ' doñda'hadiĕñdōdĕⁿ'.
it-earth is broken through. At that (time) now they again reset up the tree.

Nāie' dĭ' tca' nigĕⁿ' ne' oněⁿ' wa'eiă'doñdie' ne't'ho'ge' oněⁿ'
That (it is) moreover where so it is far that time (now) hence her body is in flight at that (time) now

wa'hoñwagĕⁿ' ne' Owä'he'sdă' Ni'haiă'do'dĕⁿ' ne' Ga'ha'syĕñdiet'hă'.
she saw him that it is white so his body is kind of that It casts flames (Fire-Dragon).

Nāie' wa'tchagoia'danoⁿ'nhāgwă', dĕⁿ'se' wa'hĕⁿ'hĕñ', "Oněⁿ'
That (it is) he caught her body (as it was in flight), and he said, "Now,

sat'ha'hine'. Ĕⁿgoñiă'dage'nhă' dĭ' tca' niioⁿ' ĕⁿkgwēniă'. Nāie'
thou art traveling (art on thy way). I will aid thee moreover (where) as so it is much I will be able to do it. That (it is)

ĕⁿdioianĕñ'hwă' tca' niwage's'hasdĕⁿ's'häiĕⁿ' ne' tgagoñdă' a'son'hek
it will follow its course as (where) so (much) I have power that by all means than shouldst be alive

ne' oněⁿ' he'dă'ge' hĕⁿ'sioⁿ'. Nāie' diioi'hwă' tca' ne't'ho'
that time (now) below there thou wilt arrive. That (it is) it is the reason that (as) (where) thus

nĕⁿiawĕⁿ'hă' tca' nāie' hiiă' I' hagei'hwās ne' da'hiaiă'dĕⁿ'dă'.
so it will pass come to where that (it is) verily I he accuses me of the matter that he cast thy body down.

Khāwĭ' dĭ' nāie' ĕⁿ'son'he'gwik ne' oněⁿ' heⁿ'sioⁿ' ne' he'da'ge'."
I am carrying it moreover that (it is) thou wilt live on which that time (now) there thou wilt arrive that below."

T'ho'ge' oněⁿ' wa'oñtgat'hwă' ne' oněⁿ'hă' dĕⁿ'se' ne' o'wa'hă'
At that (time) now she saw it that it-corn and that it-meat

dedjiaĕⁿ' o'hĕⁿ' ha'hwă'. T'ho'ge' oněⁿ' wa'eiena'. Oněⁿ'
both it is dry (dried) he held it. At that (time) now she took it. Now

dĭ' wa'hĕⁿ'hĕñ', "Ĕⁿgoñ'dĕñ'hna' tca' dewa'sĕñnoⁿ' nigĕⁿ'
moreover he said, "I will accompany thee where it is the middle so it is distant

hĕⁿkgwat'hwă' tca' nigĕⁿ' Is'ă' wa'se'." T'ho'ge' oněⁿ', oněⁿ'
I will make a trip where so it is distant thou personally thither thou art going." At that (time) now, now

wa'oñdoñgo'dă'. Hiiă' de'inoⁿ' nigĕⁿ' t'he'agawenoñ' oněⁿ'
she passed on. Not it is far so it is distant she had gone now

ne' na' wa'hĕⁿ'hĕñ', "T'honĕⁿ' gĕñgwă' nigĕⁿ' nwa'kgwēniă'
that the that he said, "Here (it is) only so it is distant so I am able to do it

wa'goñiă'dage'nhă'. Nāie' dĭ' nāie' ne' s'hawĭ' ne' ga's'hasdĕⁿ'să',
I aided thee. That (it is) moreover that (it is) that thou art carrying it that it-potence, power

dyĕñ'hă''gwă' ĕⁿwadoⁿ' skĕñnoⁿ' t'ha'dĕⁿ'sadoñgo'dă'. Hiia'
if so it be it will be possible in weal thou wilt pass through it. Not

na' de'gai'hwis oněⁿ' ne't'ho' nĕⁿdjiiawĕⁿ'hă' tca' niiot tca'
the (that) it is a long matter now thus so again it will come to pass as (where) so it is where

noñwe' da'sa'dĕñdiă'." T'ho'ge' oněⁿ' ne' na' sa'hăkdă'.
the place thence thou didst depart." At that (time) now that the that he turned back.

Onĕⁿ‘ wa’oñdoñgo‘dă’. Nāie’ dĭ’ ne’ he‘da’ge‘ onatga’de’
Now she passed on. That (it is) moreover that below, beneath, they are numerous

ne’ sowĕk hă’diiodĭ’säge‘. Nāie’ dĭ’ ne’ s‘hāiă’dădă‘ hāiă’dā’
that ducks every they are kinds in number That (it is) moreover that he is one person his body is present

nāie’ ne’ diiotgoñt he’tgĕⁿ‘ hă’de‘haga‘hă’. Diĕñ‘hă’gwă’ onĕⁿ‘
that (it is) that always upwards he has his eyes fixed. After a while now

wa’t‘ho‘hĕñe‘dă’, wa’hĕⁿ‘hĕñ’, “Aiĕñă’ oñgwe‘ he’tgĕⁿ,
he shouted, he said, “It seems a human being above

dāieiă’doñdie’.” T‘ho‘ge‘ onĕⁿ‘ ne’ Ha‘howĕⁿ’ wa’t‘ho‘hĕñe‘dă’,
thence her body is falling.” At that (time) now that Loon he shouted,

wa’hĕⁿ‘hĕñ’, “Djiat‘hādat, deietchiiă’dää‘dă‘, skĕñnoⁿ’ă‘ dĕⁿie’-
he said, “Do ye mount upwards, do ye meet her body slowly she

dĕñdăn’hă’.” T‘ho‘ge‘ onĕⁿ‘ ne’ sowĕk wa’tgoñdidĕⁿ’, wă’goñt‘hādat
will alight.” At that (time) now that duck(s) they flew, they raised themselves,

he’tgĕⁿ‘ ne’t‘ho‘ wa’tchagoñnadää‘dă, nāie’ ne’ wa’tgoñdiiă’dăkha‘hoⁿ’
above there they met her, that (it is) that they joined together their bodies

ne’ sowĕk, ne’t‘ho‘ge‘ oneⁿ‘ ne’t‘ho‘ wa’oñdiĕⁿ’. Onĕⁿ‘ skĕñnoⁿ’ă‘
that duck(s), at that (time) now there she seated herself. Now slowly

he‘da’ge‘ hoñ‘sagoñne’. Nāie’ ne’ onĕⁿ‘ doñ‘sagoñni’dĕñdă’nhă’
down thence again they went. That (it is) that now there again they alighted

he‘dage‘ ne’t‘ho‘ niio‘dĭ‘hadie’s, degoñdiiă’dăkhă‘hoⁿ’ odi’sgo’gä‘ne’s,
below there thus so it remained about, moving their bodies severally joined they floated going from place to place,

ne’t‘ho‘ dĭ’ etgodadie’s. T‘ho‘ge‘ onĕⁿ‘ ne’ Ha‘howĕⁿ’ onĕⁿ,
there moreover she sat going from place to place. At that (time) now that Loon now

wa’t‘ho‘hĕñe‘dă’, wa’hĕⁿ‘hĕñ’, “Onĕⁿ‘ gāe’ noñdasne‘gagwegĭ‘.” T‘ho‘ge‘
he shouted he said, “Now hither thence do ye come all.” At that (time)

onĕⁿ‘ wa’hodiiă’dāieik gagwegĭ‘. Onĕⁿ‘ ne’ Ha‘howĕⁿ’ wa’hĕⁿ‘hĕñ’,
now they assembled all. Now that Loon he said,

“Onĕⁿ‘ wa’oñgwāiă’dāieik, ne’ I’ dioñgwadieĕⁿ‘dĭ‘ oñgwāioⁿ‘
“Now we have assembled, that we there we were the first we arrived

ne’ t‘honĕⁿ‘. Onĕⁿ‘ dĭ’ wa’dwadoⁿ‘hwĕñdjiok aiet‘hiiă’dage‘nhă’
that here. Now morevoer it has become necessary we should aid her

ne’ degeni‘ oñdoⁿ’t‘hă’ wa’eioⁿ’. Onĕⁿ‘ dĭ’ ĕⁿwadodă‘siă’ dō
that two (it is) she becomes she arrived. Now moreover it will manifest itself how

niioñgwa’s‘hasdĕⁿ‘sä’s tca’ nidiioⁿ‘ ne’ tgagoñdă’ aiagon‘hek.
so our potence (is) large where so we number that by all means she should continue to live.

Nāie’ hiiă’ dawadieĕⁿ‘dă’ wa’hai‘hwagwenia’ ne’ De‘haĕⁿ‘hiagă‘hă’
That (it is) verily it was the first he was able to do the matter that He looks at the sky, has his eyes fixed on the sky

nāie’ wa’s‘hagogĕⁿ’ tchoñ–dāieiă’doñdie’. Onĕⁿ‘ dĭ’ soñgă’
that (it is) he saw her while her body was falling hither. Now moreover someone

t‘hĕⁿ’nigoⁿ‘hedĕⁿ‘ hot nĕⁿdwāieă’ ĕⁿiagon‘hek. Gačñ‘ noñwe‘
let him devise a plan what so we will do she will continue live. Where (it is) the place

nĕⁿiet‘hi’dĕñ’.” T‘ho‘ge‘ onĕⁿ‘ wa’hoñde’niĕñdĕⁿ’ ne’ sowek-s‘hoⁿ’ă‘.
we will place her.” At that (time) now they attempted it that ducks-severally.

Hiiă‘ de’hodigwenioⁿ‘ a‘hoñ’nigoⁿ‘hedĕⁿ’nhă’. T‘ho‘ge‘ ne’
Not they are able to to do it they should find an idea (mind). At that (time) that

Ha'howĕⁿ' wa'hĕⁿ'hĕñ', "Is oⁿ'kĕⁿ' ĕⁿ'swade'niĕñdĕⁿ' ne'
Loon he said, "Thou next in turn ye will attempt it that
swagwenioⁿ' ganoñwagoñwă' de'swadawĕñiek. Dogă't 'oⁿ'kĕⁿ'
ye are able to do it in the depths (of water) ye continue to travel about. If next in turn
ae'swatchĕññi' hot naeswaieă' ne' aiagoiă'dagādăt."
ye would find it how so ye should do it that it should support her body."

T'ho'ge' oněⁿ' wa'hoñde'niĕñdĕⁿ'. Năie' dĭ' ne' Hano'gie'
At that (time) now they attempted to do it. That (it is) moreover that Muskrat
wa'hĕⁿ'hĕñ', "I' ĕⁿgegwă'hă' ne' o'he'dă' ganoñwagoñwă'.
he said, "I I will be able to go for it that it-earth in the depths (of the water).
Năie' dĭ' tca' nĕⁿiawĕⁿ'hă'. Diĕñ'hă'gwă' ĕⁿkgweniă' dĕⁿtkhāwĭ'
That (it is) more-over (where) as so it will come to pass. If it so be I will be able to do it thence I will bring it
ĕⁿioñgwadää's'hwiio'khe'; se'-khĕⁿ' e'hawĭ' se' hiiă' năie'
it will render our luck good (propitious); for-is it (not) she bears it with her actually verily that (it is)
ne' ga's'hasdĕⁿ'sä'." T'ho'ge' oněⁿ' ne' Hano'gie' wa'ha'doñ-
that it-potence (magic power)." At that (time) now that Muskrat he dove (into
wek. Wa'gai'hwis'he'. Oněⁿ' gwă' sa'hadiă'da'gää'gwă'
the water). It was a long matter. Now just again his body floated
hawĕⁿ'heyă'stci'hweⁿ'. T'ho'ge' ne' Ha'howĕⁿ' wa'hĕⁿ'hĕñ',
he had already died. At that (time) that Loon he said,
"Oněⁿ' snikdoⁿ' hot noñwa'ho'dĕⁿ' nwă'awĕⁿ'hă' tca' hiiă'
"Now do ye examine it what kind of thing so it came to pass where not
de's'hon'he'." T'ho'ge' ne' Nagāia'gĭ' wa'hĕⁿ'hĕñ', "I' gwă'
he is again alive." At that (time) that Beaver he said, "I just
o' hiiă' 'oñ' gat'hoñgāiă'k." Oněⁿ' dĭ' wa'hakdoⁿ' ne'
too verily presumably I will volunteer." Now, moreover he examined it that
Hano'gie' dedjiaĕⁿ' hĕⁿ'niogaĕⁿ'hwă' ne' o'he'dă'
Muskrat both he held pawful that it-earth
dĕⁿ'se' ha'sagoñwă' tca' nheionowĕⁿ'ĭ' dega'hĕñ' ne' o'he'dă'.
and in his mouth where it is as much as possible it is full that it-earth.

T'ho'ge' ne' Nagāia'gĭ' oněⁿ' wa'hĕⁿ'hĕñ', "Hot noñwa'ho'dĕⁿ'
At that (time) that Beaver now he said, "What kind of thing
nĕⁿdwaieă' năie' ne' nĕⁿ' o'he'dă' ha'hawĭ' nĕñgĕⁿ'hă' sa'hayiă'-
So we will do it that (it is) that this it-earth he bears it this (it is) again his body
da'gää'gwă'?" T'ho'ge' oněⁿ' ne' Ha'howĕⁿ' wa'hĕⁿ'nĕñ', "Hau',
has floated?" At that (time) now that Loon he said, "Well,
oněⁿ' soñgā' hat'hoñgaiă'k năie' nĕñgĕⁿ'hă' dĕⁿ'ha'gwa'dă' ne'
now some one let him volunteer that (it is) this (it is) he will hold it up that
o'he'dă' tca' ĕⁿwadoⁿ' ne't'ho' ĕⁿiet'hi'dĕñ' ne' agoñgwe'." T'ho'ge'
it-earth where it will become there we will place her that she, a human (is)." At that (time)
ne' Nagāiă'gĭ' wa'hĕⁿ'hĕñ', "I' tgadieĕⁿ'dă' agade'niĕñdĕⁿ'."
that Beaver he said, "I I will be the first I should attempt it."
T'ho'ge' oněⁿ' tca' niioⁿ' ha'hawĭ' ne' Hano'gie' oněⁿ' wă'hoñdeiĕñ-
At that (time) now as (where) so it is much he bears it that Muskrat now they arranged it
noñniă' ne' o'he'da', năie' ne' oněⁿ' has'hoⁿe' da'hadi'hĕñ' ne'
according to their skill that it-earth, that (it is) that now on his back they placed it on it that
Nagāiă'gĭ'. Niioi'hwagwă'hă' oněⁿ' wa'hĕⁿ'hĕñ', "Hiiă' hĕⁿ'
Beaver. So it-matter (is) short time he said, "Not I think

oñ‘ t‘hakgweniă‘ swa’djĭk dĕⁿ’gĭ‘ oksde’.” T‘ho‘ge‘ onĕⁿ‘ sa‘hadi-
presumably I should be able to do it because excessively it is heavy.” At that (time) now again they

hä‘gwă’ ne’ o‘he‘dă’. T‘ho‘ge‘ onĕⁿ‘ nāie’ ’oⁿ‘kĕⁿ’ ne’ Hania‘dĕⁿ‘gonă‘
took it off that it-earth. At that (time) now that (it is) next in order that He, Turtle Great (is)

wa’hawĕñnitgĕⁿ’nhă’ wa’hĕⁿ‘hĕñ’, “I’ ’oñ‘ ĕⁿgade’niĕñdĕⁿ’.”
he spoke he said, “I presumably I will attempt to do it.”

T‘ho‘ge‘ onĕⁿ‘ ne’t‘ho‘ wa’hadi‘hĕñ’ tca’ has‘ho‘ne‘ ne’ o‘he‘dă’.
At that (time) now there they placed it on it where on his back that it-earth.

T‘ho‘ge‘ onĕⁿ‘ nĕñgĕⁿ‘hă‘ ne’ Hania‘dĕⁿ‘gonă‘ wa’hĕⁿ‘hĕñ’, “Ne’t‘ho‘
At that (time) now this (it is) that He, Turtle Great (is) he said, “There

gwă’ o‘nĭ‘ hă’degaieĭ’ ĕⁿkgweniă’. Nāie’ dĭ’ tca’ nĕⁿiawĕⁿ‘hă’.
just also it is enough I will be able to do it. That (it is) moreover where so it will come to pass.

Diĕñ‘hă’gwă’ ĕⁿwadodiakă’ ne’ o‘he‘dă’ ne’t‘ho‘ gwă’ o’ ni’ă,
If so it be it will grow in size that it-earth thus just too I personally

nĕⁿiawĕⁿ‘hă’ tca’ dĭ’ nĕⁿiododi‘hādie’ ne’t‘ho‘ o’ ni’ă‘ nĕⁿwagadōdi‘-
so it will come to pass where moveover so it will be growing thus, too, I personally so I will be growing.

hādie’.” T‘ho‘ge‘ onĕⁿ‘ ne’ Ha‘howĕⁿ’ wa’hĕⁿ‘hĕñ’, “Onĕⁿ‘ hiiă’
in size.” At that (time) now that Loon he said, “Now verily

’oñ‘ ne’t‘ho‘ nwe’dwagwenia’ ne’ dioñgwadat‘hĕñde‘dĭ‘.” T‘ho‘ge‘
presumably there so we have been able to do it that we came as the first ones,” At that (time)

onĕⁿ‘ ne’t‘ho‘ onĕⁿ‘ wa’s‘hagoni’dĕñ’ ne’ agoñgwe‘. Onĕⁿ‘ ne’
now there now they placed her that she, a human (is). Now, that

Ha‘howĕⁿ’ wa’heⁿ‘hĕñ’, “Onĕⁿ‘ wă’gwāiĕñnĕñda’nhă’,” dĕⁿ’se’
Loon he said, “Now we have finished our preparations for thee,” and

onĕⁿ‘ akdă’ă‘ nhoñsa‘hĕñne’.
now elsewhere there again they went.

T‘ho‘ge‘ nĕñgĕⁿ‘hă‘ tca’ nonwe‘ niie’dĕñ’ onĕⁿ‘ wa’wa‘sāwĕⁿ’
At that (time) this (it is) where the place there she abides now it began

ododi‘hadie’. Agwas t‘ho‘djĭk onĕⁿ‘ tca’ niioⁿ‘hwĕñdjiă’ onĕⁿ‘
it continued to grow. Very “about right” now where so it-earth (is) large now

wa’agoksa’diĕñda’nhă’, nāie’ ne’ agoñgwe‘ ne’ eksă’ă‘. T‘ho‘ge‘
she brought forth a child, that (it is) that she, a human, is that she, a child, is. At that (time)

onĕⁿ‘ ne’t‘ho‘ deiago‘snye’ o‘snowe’ gododi‘hādie’. Hiiă‘ de’gaĭ‘hwis
now there she attends to it it (is) rapid she continues to grow. Not it-matter is long

onĕⁿ‘ eksa’dă‘se’ă‘ wa’wadoⁿ’ ne’ oñdat‘hāwă‘. Nāie’ dĭ’ tca’
now she, a maid, (is) it became that her offspring. That (it is) moreover where

nwa’awĕⁿ‘hă’. Onĕⁿ‘ hiiă’ gĕⁿs deiagodawĕñnie‘, gokdoñnioñdie’s
so it came to pass. Now verily customarily she wanders about, she goes about examining things

tca’ niioⁿ‘hwĕñdjiă’ tca’ nigninägee’. Wa’oñdyĕñ‘hă’gwă’
where so it-earth is large where there they two inhabit. She was surprised

ne‘t‘ho‘ hadă’ ne’ hĕñgwe‘. Onĕⁿ‘ wa’hĕⁿ‘hĕñ’, “Hiiă‘-kheⁿ‘
there he was standing that he, a human, is. Now he said, “Not-is it

t‘ha‘sat‘hoñdat aioñgniniakhe’? Aiĕñä’ sadoñgwe’di‘saks?” T‘ho‘ge‘
thou shouldst consent to it thou and I should marry? It seems thou art looking for a person for yourself?” At that (time)

onĕⁿ‘ wa’hoñwatgat‘hwă’ wa’egĕⁿ’ dji’tgwā’ niio‘t ne’ ho‘sĕñniă’dĭ‘.
now she looked at him she saw (it) yellow so it is that he is dressed with it
T‘ho‘ge‘ onĕⁿ‘ wa’ă‘hĕñ’, “Hiiă‘ t‘hoñdagĕñnoⁿ‘doⁿ’. Ĕⁿskheiat‘hoiĕⁿ’
At that (time) now she said, “Not I will will it. I will first tell her
dĭ’ hiāe’ ne’ agno‘hă’, nāie’ ĕⁿdiĕñnoⁿ‘doⁿ’.” T‘ho‘ge‘
moreover first that my mother, that (it is) she will will it.” At that (time)
onĕⁿ‘ sāioⁿ‘dĕñdiă’. Ne’ onĕⁿ‘ hoñsāieioⁿ’ wa’ă‘hĕñ’, “Wa’hegĕⁿ’
now again she departed. That time there again she arrived she said, “I saw him
ne’ hĕñgwe‘ si‘ noñwe‘ t‘hadă’. Hadă‘hĕñdoⁿk āioñgniniakhe’.”
that he, a human, yonder the place there he is standing. He is asking it he and I should marry.”
T‘ho‘ge‘ ne’ gokstĕñ’ă‘ wa’ă‘hĕñ’, “Hot noñwa‘ho’dĕⁿ’ dĭ’ wa’si‘hĕñ’?”
At that (time) that she, the Ancient One she said, “What kind of thing moreover thou didst say?”
Wa’gi‘hĕñ’, gwă’ o‘nĭ’ “Gno‘hă’ ĕⁿdiĕño‘nⁿ‘doⁿ’.” T‘ho‘ge‘
I said, just also, “My mother she will will it.” At that (time
ne’ Gokstĕñ’ă‘, wa’ă‘hĕñ’, “Nāie’ gwă’ o‘nĭ’ da‘si‘hwāieit tca’ nwa’sieă’.”
that she, the Ancient One she said, “That (it is) just also thou didst fulfill the matter (where) as so thou didst do it.
Hot noñwa‘ho’dĕⁿ’ dĭ’ ni‘hāiă’do’dĕⁿ’ dĕⁿ’se’ hot noñwa‘ho’dĕnⁿ’ dĭ’
What kind of thing moreover such kind of body (is) his and what kind of thing moreover
ni‘hone’no’dĕⁿ‘ ne’ wa’hesgĕⁿ’?” Wa‘ă‘hĕñ’ ne’ eksa’dă‘se’ă‘,
such is his kind of raiment that thou sawest him?” She said that she, the maiden,
“Hoiă’dāyĕⁿ‘sdĭ‘ dĕⁿ’se’ odji’tgwā’ ni‘hane’no’dĕⁿ‘.” T‘ho‘ge‘ ne’
“His body is fine-looking and it-yellow (is) so his raiment (is) kind of.” At that (time) that
Gokstĕñ’ă‘ wa’ă‘hĕñ’, “Hiiă‘ gwă’ o’ t‘hagei‘hwa‘hni‘dă‘. Ne’t‘ho‘
she, the Ancient One she said, “Not just too I will consent to it (confirm it). There
hoñsa‘se‘, ĕⁿ‘si‘hĕñ’ dĭ’ ‘Hiiă‘ de’agogāieⁿ’ĭ‘.’ ” T‘ho‘ge‘ ne’
thence again do thou go, thou wilt say moreover, ‘Not she consented to it’.” At that (time) that
eksa’da‘se’ă‘ ne’t‘ho‘ hoñsaiĕⁿ’. Ne’ onĕⁿ‘ hoñsāieioⁿ’ tca’ noñwe‘
she, the maiden there thence again she went. That time thence again she arrived where the place
t‘hadă’ wa’ă‘hĕñ’, “Hiia‘ de’agogāiĕⁿ’ĭ‘.” T‘ho‘ge‘ onĕⁿ‘ doñsa‘-
there he is standing she said, “Not she consented to it.” At that (time) now he again
hatga‘hadenĭ’, dĕⁿ’se’ wa’hĕⁿ‘hĕñ’, “Hiiă‘ gwă’ o’ naie’ stĕⁿ’
turned about, and he said, “Not just too that (it is) anything
dewak’nigoⁿ‘he’dĕⁿ‘.” Onĕⁿ‘ wa’oñtgat‘hwă’ doñsa‘hatdenĭ’, hiiă‘
I have kind of mind (about it).” Now she saw he again transformed himself not
na’ oñgwe‘ de’gĕⁿ‘, skĕⁿ‘hnăksĕⁿ’ sawadoⁿ’. T‘ho‘ge‘ onĕⁿ‘
the (that) a human being it is, Fox again it became. At that (time) now
sāioⁿ‘dĕñdiă’. Doga’ă‘ niwĕñdăge‘ onĕⁿ‘ he’ doñ‘sāioñdawĕñnye‘sä’,
again she went home. Few (it is) so many days in number now again again she went to travel about
gokdoñnioñdie’s tca’ nigĕⁿ‘ niyot‘hnego’kdadie’. Wa’oñdyĕñ’hă’gwă’
she went examining severally where so it is far it-water-ends-along. She was surprised
ne’t‘ho‘ gwă’ hatgodă’ ne’ hĕñgwe‘, onĕⁿ‘ ne’ na’ wa’hĕⁿ‘hĕñ’,
there just he sat that he, a human, now that the that he said,
“Aiĕñă’ sa’doñgwe’dĭ‘saks. A‘sat‘hoñdat-khĕⁿ‘ ne’
“It seems thou art looking for a person. Thou shouldst consent—wouldst thou that

aioñgniniakhe'?" Wa'ă'hĕñ', "Gno'hă' ĕⁿdiĕñnoⁿ'doⁿ'.
thou and I should marry?" She said, "My mother, she will will it.
Ĕⁿsgat'hoiă'na' dĭ' hiāe'." T'ho'ge' oněⁿ' wa'hoñwatgat'hwă'
I will again go to tell her moreover first in order." At that (time) now she looked at him
wa'egĕⁿ' deio'gĕⁿ'hia'gĭ' ni'hane'no'dĕⁿ' dĕⁿ'se'
she saw it it (is) gray such his kind of raiment (is) and
hotgo'djioñniă'hāñ' o'soñda' niio't. T'ho'ge' oněⁿ' sāioⁿ'dĕñdiă'.
he has painted himself (face and body) it-black (is) so it is. At that (time) now again she departed.
Ne' oněⁿ' hoñsāieioⁿ' wa'ă'hĕñ', "wa'hegĕⁿ' ne' hĕñgwe', si'
That time there again she arrived she said, "I saw him that he, a human, is, yonder
noñwe' t'hatgodă'. Hadă'hĕñdoⁿk aioñgniniakhe'." T'ho'ge' ne'
the place there he is sitting. He is asking he and I should marry." At that (time) that
gokstĕñ'ă' wa'ă'hĕñ', "Hot noñwa'ho'dĕⁿ' dĭ wa'si'hĕñ'?" T'ho'ge'
she, the Ancient One she said, "What kind of thing moreover thou didst say?" At that (time)
ne' eksa'da'se''ă' wa'ă'hĕñ', "Wa'gi'hĕñ', gno'hă' nāie'
that she, the maiden, she said, "I said, my mother that (it is)
ĕⁿdiĕñnoⁿ'doⁿ'." T'ho'ge' ne' Gokstĕñ'ă' wa'ă'hĕñ', "Nāie' gwă'
she will will it." At that (time) that she, the Ancient One she said, "That (it is) just
o'nĭ' da'si'hwaieit tca' nwă'sieă'. Hot noñwa'ho'dĕⁿ' dĭ'
also thous didst fulfill the matter as so thou didst do it. What kind of thing moreover
ni'hane'no'dĕⁿ' ne' wa'hesgĕⁿ'?" Wa'ă'hĕñ' tca' dāiei'hwa'sägwă',
such his raiment (is) kind of that thous didst see him?" She said where she replied,
"Deio'gĕⁿ'hiă'gĭ' ni'hane'no'dĕⁿ' dĕⁿ'se' hotgo'djioñniă'hāñ'
It (is) gray such his raiment (is) kind of and he has painted his (face and body(
o'soñdă' niio't." T'ho'ge' oněⁿ' ne' gokstĕñ'ă' wa'ă'hĕñ', "Hiiă'
it-black (is) so it is." At that (time) now that she, the Ancient One she said, "Not
gwă' o'nĭ' t'hagei'hwa'hni'dă'. Ne't'ho' dĭ' hoñsa'se' dĕⁿ'se'
just also I will consent to it. There moreover there again go thou and
ĕⁿ'si'hĕñ', 'Hiiă' iāgĕⁿ' t'hayei'hwa'hnidă'.'" T'ho'ge' ne'
thou wilt say, 'Not, one says she will consent to it.'" At that (time) that
eksa'dă'se'ă' ne't'ho' hoñ'sāiĕⁿ' tca' t'hatgodă'. Hoñsaieioⁿ' dĕⁿ'se'
she, the maiden there there again she went where there he is sitting. There again she arrived and
wa'ă'hĕñ', "Hiiă' de'agoi'hwa'hni'dĭ' ne' agno'hă'." T'ho'ge'
she said, "Not she consented to it that my mother." At that (time)
ne' hĕñgwe' wa'hĕⁿ'hĕñ', "Hiiă' hiiă' oñ' stĕⁿ' de'odieĕⁿ' tca'
that he, a human, he said, "Not (it is), verily, presumably anything it is done where
nwă'awĕⁿ'hă'." T'ho'ge' oněⁿ' doñ'sa'hatga'hadenĭ' dĕⁿ'se' oněⁿ'
so it has come to pass." At that (time) now he formed himself again and now
dĭ' doñ'sa'hatdenĭ'. Djo'eäga'k wa'wadoⁿ'. T'ho'ge' oněⁿ' he'
moreover he again transformed himself. Raccoon it became. At that (time) now again
saioⁿ'dĕñdia'.
again she went home.

Dō gwă' niwĕñdăge' oněⁿ' he' sāieiagĕⁿ'nhă' wa'eiĕñdăgwă'hă'.
Some (How many) just so many it—days (are) in number now again again she went out she went to bring wood (fuel).

Nāie' dĭ' tca' noñwe' hwa'eiĕñdāgwă' wa'oñt'he'noñnia'. Agwas
That (it is) more-over where the place there she got the wood (fuel) she made herself a bundle of it. Very (Just as

onĕⁿ' wa'oⁿt'he'nis'ă' onĕⁿ' gwă' wă'hāioⁿ' ne' hĕñgwe'
now she finished her bundle now just he arrived that he,(is) a human,

wa'hĕⁿ'hĕñ' dĭ', "A'sat'hoñdat-khĕⁿ' ne' I' agĕⁿk āioñgniniakhe'?"
he said more-over, "Thou shouldst consent to it wouldst thou that I it would be thou and I should marry?"

T'ho'ge' onĕⁿ' wa'hoñwatgat'hwă' tca' ne't'ho' niio't ne'
At that (time) now she looked at him where thus (there) so it is that

hodiă'datgĭ' dĕⁿ'se' ne' ho'hä' ono'sga'hedjĭ's deiot'hwa-
his body is filthy (ugly) and that he has it as a cover it (is) long-pointed scallops fringed it goes all

dă'se'dĭ'. T'ho'ge' onĕⁿ' wa'ă'hĕñ', "Hiiă' ni' t'hoñ-
about it. At that (time) now she said, "Not, the (I) I will

dagĕñnoⁿ'do'.' Ĕⁿkheiat'hoiĕⁿ' ne' agno'hă', nāie' ĕⁿdiĕñnoⁿ'doⁿ'."
will it. I will tell her that my mother, that (it is) She will will it."

T'ho'ge' onĕⁿ' sāioñt'he'nage'dat, dĕⁿ'se' onĕⁿ' sāioⁿ'dĕñdia'. Ne'
At that (time) Now again she put the bundle on her back bearing by the forehead strap" and now again she departed. That

onĕⁿ' hoñsāieioⁿ' wa'ă'hĕñ', "Wa'hegĕⁿ' ne' hĕñgwe' si noñwe' t'hadă'.
time there she again arrived she said, "I saw him that he, a human yonder the places there he is standing.

Dogĕⁿs hodiă'datgĭ' dĕⁿ'se' dega'hwa'sōwanĕⁿ's ne' ho'sĕñnia'dĭ'
Truly his body (is) filthy (ugly) and it has wide-edged seams that he is dressed with it

dĕⁿ'se' ne' ho'hä' ono'sga'hedjĭ's deiot'hwada'se'dĭ', i'hadoⁿk
and that he has it as a cover its scallops (are) long it goes all about it, he says

aioñgniniakhe'." T'ho'-ge' ne' gokstĕñ'ă' wa'ă'hĕñ', "Hot
he and I should marry." At that (time) that she, the Ancient One she said, "What

noñwa'ho'dĕⁿ' wa'si'hĕñ'?" T'ho'ge' ne' eksa'da'se'ă' wa'ă'hĕñ',
kind of thing thou didst say?" At that (time) that she, the maiden she said,

"Wa'gi'hĕñ', gno'hă' nāie' ĕⁿdiĕñnoⁿ'doⁿ'." T'ho'ge' ne' Gokstĕñ'ă'
"I said, my mother that (it is) she will it will." At that (time) that she, the Ancient One

wa'ă'hĕñ', "Goñ'hāwă', wă'sii'hwagwenia' hiiă'. Nāie' hiiă'
she said, "My offspring, thou didst accomplish the matter verily. That (it is) verily

t'hogĕⁿ'hă' hĕñgwe' nāie' ne' tca't'ho' hiyă' de'hogĕⁿ'hĕⁿ'. Onĕⁿ'
that (it is) he, the human that (it) is that so it is not he is ordinary person (has power). Now

dĭ' wa'gei'hwa'hni'dă'. Onĕⁿ' dĭ' wa'hedji'hnoⁿk." T'ho'ge' onĕⁿ'
more over I accept, confirm, the matter. Now, more-over go thou and fetch him." At that (time) now

ne't'ho' nhoñsāiĕⁿ' tca' noñwe' t'hadă'. Nāie' dĭ' ne' onĕⁿ'
there thither again she goes where the place there he is standing. That (it is) more-over that now

hoñsāieioⁿ' wa'ă'hĕñ', "Wa'ei'hwa'hni'dă' ne' agno'hă'. Onĕⁿ' dĭ'
there again she arrived she said, "She confirmed, accepted the matter that my mother. Now more over

goñ'hnoⁿkse', onĕⁿ' dĭ' ne't'ho' hĕⁿ'se' tca' noñwe' diiagni'dĕñ'."
I come to fetch thee, Now more-over there thou wilt go where the place she and I abide."

T'ho'ge' oně^{n}' wa'hě^{n}'hěñ' ne' hěñgwe', 'Hiyă' hoñ' ne't'ho'
At that (time) now she said that he, a human, "Not presumably thus

t'hāiawě^{n}'hă' ne' goñdadie' oñsedne'. Nāie' hiāe' ne' hě^{n}skgwat'hwă'
it should occur that it is instant (at once) again thou and I should go together. That (it is) first in order that again I will make a trip there

tca' noñwe' dwaga'děñdioñ'. Tca' nigě^{n}' ě^{n}gadadeiěñněñdă'nhă'
where the place thence I have departed. Where so it is distant I will finish my preparations

t'ho'ge' oně^{n}' ne't'ho' hě^{n}ge', hě^{n}gnino^{n}'sowě^{n}'nhă'. Nāie' dĭ'
At that (time) now there I will go, there I will find the lodge of you two. That (it is) moreover

ě^{n}goñiat'hoiě^{n}' ne' hiiă' ne't'ho' t'hagadiě^{n}' tca' noñwe' disnino^{n}'sāiě^{n}'.
I will tell thee that not there I will remain where the place there ye two have a lodge.

Gěñgwă' hě^{n}kgwăt'hwă' ne' oně^{n}' ne't'ho' hě^{n}ge'." T'ho'ge' oně^{n}'
Only I will make a trip that time there I will go." At that Now

sāio^{n}'děñdiă' dě^{n}'se' ne' oně^{n}' hoñsāieio^{n}' ne' Gokstěñ'ă' wa'ă'hěñ',
again she departed and that time there again she arrived that she, the Ancient One she said,"

"Hot noñwa'ho'dě^{n}' nwa'awě^{n}'hă' hiyă' de'djisne'?" T'ho'ge' ne'
"What kind of thing so it occurred not ye two came together?" At that (time) that

eksa'da'se'ă' wa'ă'hěñ', "Sa'ha'děñdiă'. Ne't'ho' iagě^{n}' hiāe'
she, the maiden she said, "Again he went home. There, one said, first in order

hě^{n}s'hagwat'hwă' tca' noñwe' t'ho'děñdio^{n}'. Ganio' iagě^{n}'
again he will make a trip where the place thence he departed. So soon as, one says,

ě^{n}'hadadeiěñněñda'nhă' t'ho'ge' oně^{n}' de^{n}t'he'. Hiyă' iagě^{n}' t'honě^{n}'
he will complete his preparations At that (time) Now he will come hither. Not, one says, here

t'ha'hadiě^{n}'. Agwas iagě^{n}' nāie' gěñgwă' ne' t'honě^{n}' ě^{n}'hagwat'hwă'."
he should stay. Just, one says, that (it is) only that here he will make a trip."

T'ho'ge' ne' Gokstěñ'ă' wa'ă'hěñ', "Nāie' hiiă' tchi-gado^{n}k hiyă'
At that (time) that she, the Ancient One she said, "That (it is) verily while I am saying not

tca't'ho' de'hogě^{n}'hě^{n}'. T'ho'ge' oně^{n}' gni'nigo^{n}'hä' hwěñdo^{n}' gwă'
actually he is an ordinary person. At that (time) Now they two (fem.) watched for it when just

ě^{n}'hayo^{n}'. Agwas dĭ' oně^{n}' deio'gas oně^{n}' wa'giěñno^{n}'hwet'hă'.
he will arrive. Just moreover now it is growing dark now they two (fem.) retired for the night.

Hă'sa' gwă' wa'oñnidagěñ' oně^{n}' gwa' da'haio^{n}' dě^{n}'se' wa'hě^{n}'hěñ',
Not long just she lay down Now (time) just he came in and he said.

"Oně^{n}' wa'gio^{n}'. Nāie' dĭ' ě^{n}goñiat'hoyě^{n}' tca' ně^{n}iawě^{n}'hă'. Nāie'
"Now I have arrived. That (it is) moreover I will tell thee where so it will come to pass. That (it is)

ne' ě^{n}gatgă'k t'honě^{n}' ě^{n}gāiěñdăk ne' akhesgā' tca' niwa'soñdis.
that I will leave it here it will remain that my arrow as so it night (is) long.

E^{n}io'hě^{n}'nhă' ě^{n}'ge'djĭk dě^{n}tgegwa'he'." T'ho'ge' wa'oñtgat'hwă'
It will become day early in the morning I will come for it." At that (time) she saw it

degeni' ne' ga'hesgā' ha'hwă', sgadă wa'hae'hā'. T'ho'ge' oně^{n}' ne'
two (it is) that it-arrow he held it, one (it is) it has a flint-point. At that (time) now that

hiiă' stě^{n}' de'o'hā' wa'hadagwai'sioñgwă'. T'ho'ge' oně^{n}' tca' edagä'
not anything it has as a point he straightened out repeatedly. At that (time) now where she lay

eiă'di'ge' ne't'ho' wa'ha'hĕñ', wa't'haänegĕñ' ne' ga'hesgā'. T'ho'ge'
on her body there he laid it on it, he laid the two together that it-arrow, At that (time)

onĕⁿ' wa'hĕⁿ'hĕñ', "Ne't'ho' nĕⁿio'dĭk tca' niwa'soñdis. 'A'gwi'
Now he said, "Thus so it will be as so it-night (is) long. Do not

hĕⁿtcga'tciă' tca' nigĕⁿ' I' dĕⁿtge', onĕⁿ' I' ĕⁿkga'tciă'." T'ho'ge'
thou again remove it where so it is distant I I will come, time I I will remove it." At that (time)

onĕⁿ' sa'ha'dĕñdiă'. Nāie' dĭ ne' onĕⁿ' wa'o'heⁿ'nhă' ĕñi'ge'djĭk
now again he departed. That (it is) moreover that time it became day early in the morning

onĕⁿ' he' să'hāioⁿ' dĕⁿ'se' onĕⁿ' sa'ha'hägwă' ne' ga'hesgā',
now again again he arrived and none again he took it off that it-arrow,

onĕⁿ' dĭ' sa'ha'dĕñdiă'.
now, moreover again he departed.

T'ho'ge' onĕⁿ' ne' eksa'dă'se'ă' onĕⁿ' wa'oñtdogă' tca' onĕⁿ'
At that (time) now that she, the maiden now she noticed it where now

gwă' oiă' niio't tca' agon'he'. Onĕⁿ' ne' na' ne' Gokstĕñ'ă'
just it other (is) so it is where she is alive. Now that the (that) that she, the Ancient One

wa'ă'hĕñ', "Wa'oñgiadää's'hwiyo'khe'. Nāie' hiiă'
she said, "We have good fortune. That (it is) verily

ĕñsaksa'dayĕñda'nhă'." Hiiă' de'oi'hwis'he'ĭ' onĕⁿ' isowă' onĕⁿ'
thou wild bear a child." Not it-matter is long time much (it is) now

goiă'dāiĕñdet tca' goksă'dāiĕñda'se'. Onĕⁿ' got'hoñde' t'hodit'ha'
her body (is) noticeable where she is going to bear a child. Now she heard it they talked together there

eiă'dagoñwă', i'hadoⁿk, "Hot noñwa'ho'dĕⁿ' nĕⁿ'sadieă' ne'
in her body, he said, "What kind of thing so thou wilt do with thyself that

onĕⁿ' dĕⁿ'sadawĕñnie' ne' t'honĕⁿ' tca' noñwe' nĕⁿdiĕñnagäät?"
time thou wilt travel that here where the place thou and I will be born (inhabit)?"

T'ho'ge' nĕñgĕⁿ'hă' s'hāiă'dădă' wa'hĕⁿ'hĕñ', "Oñgwe'
At that (time) this (it is) he, one person he said, "Man, Humans,

ĕⁿkheiĕñnagääsdă', goñdiio' o'nĭ', nāie' o'nĭ' ĕⁿkheiĕñnagääsdă'
I will cause them to dwell, they, animals, also, that (it is) also I will cause them to] (inhabitat) be born

dĕⁿ'se' ĕⁿge'sĕñniă' ne' ĕⁿiagon'he'gwik ne' oñgwe' dĕⁿ'se' ne'
and I will make it that one will live habitually by it that man, humans, and that

goñdiio' ĕⁿgoñnon'he'gwik tca' oⁿ'hwĕñdjiāde' dĕⁿ'se' tca' niioⁿ'
they, animals they will live habitually by it where it-earth (is) present and where so it is much

ĕⁿiodoñnik ĕⁿganiioñt'hak, nāie' ĕⁿiago'nigoⁿ'hiiosda'gwik ne'
it will be grown up it will bear habitually, that (it is) it will make one's mind contented by it that

oñgwe' ĕⁿioñnagäät tca' oⁿ'hwĕñdjiāde'." T'ho'ge' onĕⁿ'
man, humans, they will (inhabit) be born where it-earth (is) present," At that (time) now

got'hoñde' wa'hĕⁿ'hĕñ', "Onĕⁿ' dĭ' ĕⁿgoñia'hĕñdoⁿ' hot
she heard it he said, "Now, moreover, I will ask thee what

noñwa'ho'dĕⁿ' nis nĕⁿ'sadieă' ne' onĕⁿ' ĕⁿdiĕñnagäät?" T'ho'ge'
kind of thing the thou so thou wilt do with thyself that time thou and I will be born (inhabit)?" At that (time)

ne' s'hāia'dădă' wa'hĕⁿ'hĕñ', "Ĕⁿgade'niĕñdĕⁿ' o' ni'ă' ne't'ho'
that he, one person he said, "I will try it too the I personally thus

o' ni'ă' nĕⁿgieä' tca' ne' nis'ă' ni'sieä'ne'. Dogă't hiyă'
too the I personally so I will do it where that the thou personally so thou art about to do it. If not

t'hakgweniă' ne't'ho' nagieä' oiă' gwă' o'nĭ' nĕⁿtgei'hwāieä'dă'.
I should be able thus so I should do it it-other (is) just also so I will attempt it.

Tgagoñdă' o' ni' ĕⁿwagei'hwayĕñdăk ne' oⁿ'hwĕñdjiă'ge'." T'ho'ge'
By too the I I will have a matter that on the earth." At that (time)

oněⁿ' got'hoñde' det'hodit'ha' i'hadoⁿk, "Hot noñwa'ho'dĕⁿ'
now she heard it they too conversed thence he says, "What kind of thing

nĕⁿyawĕⁿ'hă'. Oněⁿ' ne' nĕⁿ' wa'ga'he'g oněⁿ' ĕⁿdniyagĕⁿ'nhă'.
so it will happen. Now that here it has arrived (is time) now thou and I will emerge hence.

Soñ noñwa'ho'dĕⁿ' ĕⁿ'ha'hĕñt?" T'ho'ge' dĭ' oněⁿ' got'hoñde'
Who kind of thing he will take the lead?" At that (time) besides now she heard it

ne' s'hayă'dădă' wa'hĕⁿ'hĕñ', "Is gwă' o'nĭ' ĕⁿs'hĕñt. Nĕñ'
that he one person (is) he said, "Thou just also thou wilt take the lead. Here

ne' I' t'honĕⁿ' ni'ă' gĕñgwă' t'ha'dĕⁿkdogĕⁿ'dă', t'honĕⁿ'
that I here I personally only I will go direct, here

deyo'hat'he'hĕñk. Ne't'ho' ne' ni'ă' noñwe' ĕⁿgiāgĕⁿ'dă'k."
it is light in places. There that I personally place I will use it to emerge."

T'ho'ge' ne' s'haya'dădă' got'hoñde' wa'hĕⁿ'hĕñ', "Hiyă' nāye'
At that (time) that he (is) one person she heard it he said, "Not (at all) that

t'hayoyaněñ'hă' ne't'ho' na'sieä' tca' nisa'nigoⁿ'he'dĕⁿ'. Ĕⁿ's'heyo'
it would become good thus so thou shouldst do as so thy mind (is) kind of. Thou wilt kill her

na' ne' et'hino'hă'." Oněⁿ' dĭ' got'hoñde' wa'hĕⁿ'hĕñ', "Oněⁿ'
the (that) that our (two) mother." Now besides she heard it he said, "Now

gwă' o' ni'ă' hĕⁿgiagĕⁿ'nhă'." T'ho'ge' oněⁿ', oněⁿ' ne' na'
just too I personally I will emerge." At that (time) now, now that the that

wa'hĕñnagäät. Hiyă' de'oi'hwis'he'ĭ' oněⁿ' gwă' e'nhoⁿ'dăgoñwă'
he was born. Not it (is) long time (matter) now just in her armpit

ne't'ho' noñwe' da'hayagĕⁿ'nhă' s'haya'dădă'. T'ho'ge' oněⁿ'
there place he emerged he (is) one person. Then now

ne' wa'agoksa'dayĕñda'nhă' oněⁿ' ne' nāye' wa'ăi'heyă'. T'ho'ge'
that she became possessed offspring now that that (it is) she died. At that (time)

ne' Gokstĕñ'ă' oněⁿ' wa't'hoñwadiya'dă'gwă' ne' de'hniksa'ă',
that she, the Ancient One, now she took up the bodies that they two male children

wa't'hoñwadi'snye'nhă', ganakdagoñwă' hagwadĭ' wa'hoñwĕñni'dĕñ'.
she cared for them, under the mat side of it she placed them.

T'ho'ge' oněⁿ' ne' oñdat'hāwă' goyeĕⁿ'dă' wa'die'syne'nhă'. Tca'
At that (time) now that her offspring her flesh she cared for it. Wherein

hăgwadĭ' hedjio'sgoñdă' tca' noñwe' niionadasgwă'hă' ne't'ho'
side of it it has another stoop wherein place they have a bark lodge there

ne' na' noñwe' hwa'ciĕ^{n}' ne' oieĕ^{n}'dă' ne' go'hāwă'-kĕ^{n}'hä'.
that the that the place there she laid it that it-flesh that her offspring-it was.

T'ho'ge' ne' Gokstĕñ'ă' wa'ă'hĕñ', "Wăs'hĕ^{n}' niwĕñdăge' onĕ^{n}'
At that (time) that she, the Ancient One she said, "Ten so many days are in number now

ĕ^{n}djioñtgĕ^{n}'hă'. Hă'degayeĭ' onĕ^{n}' dĕ^{n}'hnigowănĕ^{n}ks ne'
again she will arise. It is quite sufficient time they two (masc.) will be large that

goksa'dă's'ho^{n}'." T'ho'ge' nĕñgĕ^{n}' de'hniksa'ă' o'snowe'
her children." At that (time) this (it is) they two children it rapid (is)

hoñnadodi'hadie'. Dōgā'ă' niwĕñdăge' onĕ^{n}' tche'gwă' wa'wado^{n}'
they kept increasing in size. Few (are) so many days (are) in number now already it was possible

wa't'hadit'hāĕ^{n}' ne' Gokstĕñ'ă' ne' hodi'sōdă'. T'ho'ge' nĕñgĕ^{n}' ne'
they conversed that she, the Ancient One that their grandmother. At that (time) this (it is) that

Gokstĕñ'ă' wa'ă'hĕñ', "Tciĕñno^{n}'do^{n}'-khĕ^{n}' gaĕñ' noñ'(we')
she, the Ancient One she said, "ye two know it-do ye whence the place

nidi'snenoñ, gaĕñ' o'nĭ' noñwe' hĕ^{n}dji'sne' ne' hwĕñdo^{n}' gwă' ne'
thence ye two came, whence also the place thither ye two will go that when just that

onĕ^{n}' hĕ^{n}djidjiă'dĕñdiă'?" T'ho'ge' nĕñgĕ^{n}' ne' s'hāia'dădă' da'hadadiă'
now hence again ye two will depart?" At that (time) this (it is) that he, one person thence he sopke

wa'hĕ^{n}'hĕñ', "Agĕñno^{n}'do^{n}' ni'ă' tca' noñwe' nidiioñgwenoñ'.
he said, "I know it the I personally where the place thence we have come.

Nāie' hiiă' tca' gaĕ^{n}'hiade' he'tgĕ^{n}' hagwadĭ' ne't'ho'
That (it is) verily where it-sky (is) present above side of it there

diio^{n}'hwĕñdjiāde'. Hiiă' dĭ' ni' t'hawak'nigo^{n}'hĕ^{n}'hă',
there it-earth (is) present. Not moreover the I I should forget it,

ĕ^{n}gienawă'kho^{n}k ni' tca' noñwe' dwage'dĭ'. Nāie' ne' onĕ^{n}'
I will hold it severally the I where the place thence I came. What (it is) that (time)

hĕ^{n}ga'he'g ĕ^{n}'sga'dĕñdiă' ne't'ho' gwă' o'nĭ' hĕ^{n}sge' tca' noñwe'
it will arrive (it will be time) again I will depart there just also there I will again go where the place

diioñgwa'dĕñdioñ'." T'ho'ge' ne' ho'sodă' wa'ăhĕñ', "Dogĕ^{n}s
thence we have departed." At that (time) that his grandmother she said, "Truly,

hiiă' sĕñno^{n}'do^{n}' oi'hwagwegĭ'. Nāie' dĭ' hiiă' ne'
verily, thou knowest it it-matters entire (whole). That (it is) moreover verily that

ĕ^{n}goñna'do^{n}'gwă' T'haĕ^{n}'hiawă'gĭ' (De'haĕ^{n}'hiawă'kho^{n}'). Nāie'
I will use it to name thee He holds the sky in (two places). That (it is)

diioi'hwă' ne't'ho' nĕ^{n}iawĕ^{n}'hă' tca' gadogĕ^{n}' nis niio't ne'
it is the reason thus so it will come to pass where it is constant the thou so it is that

sa'nigo^{n}'hä' tca' niio't ne' ha'să' tchoñ-dagă'dĕñdiă'." T'ho'ge'
thy mind where so it is that just now (while) thence I departed." At that (time)

onĕ^{n}', ne' s'hāiă'dădă' nāie' o^{n}'kĕ^{n}' wa'hoñwa'hĕñdo^{n}'. wa'a'hĕñ,
now that he, one person that (it is) next in turn she asked him, she said,

"Hot noñwa'ho'dĕ^{n}' nis'ă' niio't ne' sa'nigo^{n}'hä'?" T'ho'ge'
"What kind of thing the thou personally so it is that they mind?" At that (time)

da'hadādiă' wa'hĕⁿ'hĕñ', "Hiiă' ni'ă' nāie' de'gĕñnoⁿ'doñnioⁿ'k
he replied he said, "Not the I personally that (it is) I am thinking about it

tca' noñwe' nidwagenoñ'. Hiiă' o'nĭ' na' de'gĕñnoⁿ'doñnioⁿ'k
where the place thence I have come. Not also the that I do think repeatedly.

gaĕñ' noñwe' nhoⁿ'sage' ne' oñsaga'dĕñdiă'. Ne't'ho' ha'degaieĭ'
where place thither again I should go that again I should depart hence. There just it (is) right

dwak'nigoⁿ'hiio' tca' noñwe' agioⁿ'. Gĕⁿ'djĭk se' hiyă' onĕⁿ'
my mind is satisfied wherein place I have arrived. By and by (soon) really verily now

heio'he' dĕⁿio'nigoⁿ'hăwĕñia't'he'. Nāie' ne' ni' agadwĕñnodă'gwĭ'
utmost it will become amusing to the mind. That (it is) that the I I have speech by it

ne' g'ni'hă' hagāwi'." T'ho'ge' ne' Gokstĕñ'ă' wa'ă'hĕñ'.
that my father he gave it to me." At that (time) that she, the Ancient One she said,

"Hot noñwa'ho'dĕⁿ' ne' sadwĕñnodă'gwĭ' ne' hiă'ni'hă' hiāwi'?"
"What kind of thing that thou has speech by it that thy father he gave it to thee?"

T'ho'ge' wa'hĕⁿ'hĕñ', "Nāye' hiyă' ne' ga'hesgā' wat'hiō'hiāe'hā'.
At that (time) he said, "That (it is) verily that (it) arrow it has flint-point,

Nāye' ĕⁿgesdă' ĕⁿgadya'dăge'nhă' nāye' gai'hoñniă'hă' hiyă'
That (it is)) I will use it I will defend myself, that (it is) it caused it not

ni'ă' katkă' t'he'gĕñnoⁿ'doñnyoⁿ'k ne' ĕñ' noñwe'." T'ho'ge'
the I personally anywhere I think of it repeatedly that elsewhere place," At that time

ne' Gokstĕñ'ă' wa'ă'hĕñ', "Nāye' dĭ' hiyă' nis'ă' wa'goñna'doⁿ'gwă'
that she, the Ancient One she said, "That (it is) besides verily the thou personally I designate thee by it

O'hää'." T'ho'ge' onĕⁿ' dōgā'ă' niwĕñdage' onĕⁿ' got'hōnde'
Flint," At that time now a few so many days in number now she heard it

de'hodit'hā' ne' de'hnikhĕⁿ', i'hadoⁿk ne' O'hää',
they covered that they two are twins, he kept saying that Flint

"Sĕñnoⁿ'doⁿ'-khĕⁿ' nis gaĕñ' ne' et'hinō'hă'?"' T'ho'ge' ne'
thou knowest-dost thou the thou where (is) that our (two) mother?" At that (time) that

T'haĕⁿ'hiawă'gĭ' wa'hĕⁿ'hĕñ', "Agĕñnoⁿ'doⁿ'. Godă'wĭ' hiyă'
He-holds-the-sky he said, "I know it. she sleeps verily

gĕñgwă'." T'ho'ge' onĕⁿ' ne' O'hää' wa's'hago'hĕñdoⁿ' ne'
only." At that (time) now that Flint he asked her that

ho'sōdă' wa'hĕⁿ'hĕñ', "Dogĕⁿs-khĕⁿ' godă'wĭ' ne' akhinō'hă'?"
his grandmother he said, "It is true-is it she sleeps that our mother?"

Wa'ă'hĕñ', "Dōgĕⁿs ne' tca't'ho'. Ĕⁿtcyeyek gwă' o' nāie'
She said, "It is true. that actually, She will again awake just too that (one)

ne' onĕⁿ' ĕⁿga'he'g." T'ho'ge' ne' O'hää' onĕⁿ' wa'hĕⁿ'hĕñ',
that time (now) it will arrive (be time)," At that (time) that Flint now he said,

"Dewagadoⁿ'hwĕñdjioñnik o'snowe' akhegĕⁿ' ne' akhinō'hă'."
"It is necessary for me quickly (it is swift) I should see her that our mother."

Wa'ă'hĕñ' ne' gokstĕñ'ă', "Ĕⁿ's'hegĕⁿ' se' na' ne' onĕⁿ'
She said that she, the Ancient One, "Thou wilt see her really the that that time

ĕⁿdjioñtgĕⁿ'hă'." T'ho'ge' ne' O'hää' 'da'hăi'hwa'hēgwă'
again she will arise." At that (time) that Flint he insisted on it

wa'hĕⁿ'hĕñ', "Tgagoñdă' sc' ĕⁿsgat'hoyĕⁿ' nāye ĕⁿwak'nigoⁿ'hiyo'khe'
he said, "At all events really thou wilt tell me that (it is) it will satisfy my mind

ne' I' ĕⁿkhegĕⁿ'." T'ho'ge' onĕⁿ' ne' Gokstĕñ'ă' wa'ĕñă' hiyă' hoñ'
that I I will see her." At that (time) now that she, the Ancient One she thought not presumably

stĕⁿ' de'odieĕⁿ' dogĕⁿs ne't'ho' nayawĕⁿ'hă' a's'hagogĕⁿ' ne'
anything it it done it is true thus so it would come to pass he should see her that

hono'hă'; t'ho'ge' onĕⁿ' wa'hoñwana'doⁿs. Nāye' dĭ' ne' onĕⁿ'
his mother; at that time now she showed it to him. That (it is) besides that time

wa'hatgat'hwă' tca' edāgä' t'ho'ge' wa'hĕⁿ'hĕñ', "Sa'satgĕⁿ'hă'
he saw it wherein she lay at that time he said, "Do thou arise

nĕñgĕⁿ' sidāgä'. Hot noñwa'ho'dĕⁿ' diyoi'hwă' t'honĕⁿ'
this (it is) thou art lying. What kind of thing it is reason here

sĕñda'wĭ'?" Hiyă' stĕⁿ' noñwa'ho'dĕⁿ' de'agodoyă'hĕñ', t'ho'ge'
thou art asleep?" Not anything kind of thing she moved herself at that time

ne' O'hää' wa'hĕⁿ'hĕñ' "Hot noñwa'ho'dĕⁿ' nĕⁿdwayeä' nĕñgĕⁿ'
that Flint he said, "What kind of thing so we will do this (it is)

goda'wĭ'?" T'ho'ge' ne' ho'sodă' wa'ă'hĕñ', "Ne't'ho' gĕñgwă'
she is asleep?" At that time that his grandmother she said, "Thus only

nĕⁿyo'dĭk, gĕⁿ'djĭk se' nāye' ĕⁿdjioñtgĕⁿ'hă'." T'ho'ge' onĕⁿ'
so it will continue to be, by and by really that (it is) she will again arise." At that time now

ne' T'haĕⁿ'hiawă'gĭ' wa'hĕⁿ'hĕñ', "Nāye' ne' ni'ă' ne't'ho'
that He-Holds-the-Sky he said, "That (it is) that the I personally thus

niwak'nigoⁿ'he'dĕⁿ' awe'hadie' goda'wik tca' nigĕⁿ' hĕⁿga'he'g
so is my mind formed it matters not let her continue to sleep wherein so it is distant it will arrive (be time)

ĕⁿdjioñtgĕⁿ'hă'." T'ho'ge' ne' O'hää' wa'hĕⁿ'hĕñ', "Ĕⁿgĕñnoⁿ'ă'
she again will arise." At that (time) that Flint he said, "I will wait

gwă' o'nĭ' da'dji'hwă'; dyĕñ'hă'gwă' ĕⁿwak'nigoⁿ'ga'hĕⁿ'hă'
just, also, a short while, if it so be I will tire of waiting (become anxious in mind)

oñsayoñtgĕⁿ'hă' onĕⁿ' gwă' o'nĭ' awe'hadie' ĕⁿyagoda'wik
again I should see her now, just, also it matters not she will continue to sleep

diiotgoñt." T'ho'ge' onĕⁿ' ne' T'haĕⁿ'hiawă'gĭ' wa'hĕⁿ'hĕñ',
always." At that (time) now that He-Holds-the-Sky he said,

"Onĕⁿ' gwă' o' ni'ă' ĕⁿgadawĕñye'sä', dĕⁿgĕⁿ'nigoⁿ'häwĕñya'dă',"
"Now just too I personally I will go to travel, I will divert my mind thereby."

onĕⁿ' dĭ' wa'hayagĕⁿ'nhă' wa't'hadawĕñye'sä'.
now besides he went out he went to travel.

Nāye' ne' Gokstĕñ'ă' deyagodi'ha'dĭ' tca' ni'hoñwadinowĕⁿkhwă'
That (it is) that she, the Ancient One She prefers one over the other wherein so she loves them

ne' hoñwanade's'hoⁿ'ă'. Ne' O'hää' nāye' heyo'he' i'sowă'
that her grandchildren. That (it is) Flint that to the utmost much (it is)

hoñwanowĕⁿkhwă' oně‘ ne' T‘haĕⁿ‘hiawa'gĭ‘ hiiă‘ hiiă' nāye'
she loves him now that He-Holds-the-Sky not verily that (it is)

de'hoñwanowĕⁿkhwă'. Ganio' wa'hayagĕⁿ'nhă' ne' T‘haĕⁿ‘hiawa'gĭ‘
she loves him. As soon as he went out that He-Holds-the-Sky

oně‘ wa'ă‘hĕñ' ne' Gokstĕñ'ă‘, "Agadĕⁿna'tchäyĕⁿ' tca't‘ho‘,
now she said that she, the Ancient One, "I have provisions in truth,

oně‘ dĕⁿ'se' nitcioi‘hwa'ă‘ tciodaděñĭ‘; ne't‘ho‘ gwa' o' ha'degāieĭ'
now and it is but a small matter it is still left; thus seemingly too full sufficient

ĕⁿtnon‘hek; nāie' dĭ' ne' soⁿ‘hwā'ă‘ gĕⁿs ĕⁿ‘sadekhoñniă'; nāye'
thou and I will live; that (it is) besides that thou alone customarily thou wilt eat; that (it is)

diioi‘hwă' ne't‘ho‘ nĕⁿiawĕⁿ‘hă' oně‘ ne' ně‘ nitcyoⁿ‘hă‘
it is reason thus so it will come to pass now that this so it amount is small

tcyoñgiadĕⁿna'tchäyĕⁿ'. Hiyă‘ de'wagĕñnoⁿ‘doⁿ' gaĕñ‘ noñwe‘
thou and I still have provisions. Not I do know where place

hoñ‘sagegwă' ne' oně‘ hĕⁿwatc'ă‘dă'." T‘ho‘ge‘ ne' O‘hää'
again I could get it that time it will become exhausted," Then that Flint

wa'hĕⁿ‘hĕñ', "Dyogoñdoⁿ' ĕⁿgade'niĕñdĕⁿ' ĕⁿge‘sak ne'
he said, "By all means I will it attempt I will seek it that

ĕⁿtnon‘he‘gwĭk." T‘ho‘ge‘ oně‘ ne' ho‘sodă‘ wa'ă‘hĕñ', "Tca'
thou and I will live thereby." At that (time) now that his grandmother she said, "As

gĕⁿs nigĕ‘ ĕⁿ‘hayagĕⁿ'nhă' ne' detciadĕⁿ‘hnondä' t‘ho‘ge‘ oně‘
customarily so it is far he will go out that ye two are brothers at that time now

gĕⁿs ĕⁿdiadekhoñniă', tca' dĭ' gĕⁿs niyo‘ ĕⁿyoñgni's‘hĕñniă'
customarily thou and I will eat, wherein besides customarily so it is amount it will overmaster us

nāye' gĕⁿs nāye' ĕⁿ‘hadekhoñniă' oně‘ he' ĕⁿs‘hayoⁿ'." T‘ho‘ge‘
that (it is) customarily that (it is) he will eat it time again he will return." At that (time)

ne' O‘hää' wa'hĕⁿ‘hĕñ', "Hiyă'-khĕⁿ‘ t‘hasgweniă‘ a‘sge‘sĕñniĕⁿ'
that Flint he said," "Not-is it thou art able to do it thou shouldst make it for me

ne' agadowäst‘hăk, doga't 'oⁿ‘kĕⁿ' gĕⁿ'djĭk gwa't‘ho‘ dĕⁿgoñdawĕñnye'
that I would use it to hunt, if next by and by soon they will range about

stĕⁿ' gwă' nwa'gaya'do'dĕⁿ'?" T‘ho‘ge‘ ne' ho‘sodă‘ wa'ă‘hĕñ',
something seemingly such it has kind of body?" At that (time) that his grandmother she said,

"A'ĕñna' ĕⁿgoñ‘sĕñniĕⁿ' dĕⁿ'se' ga‘hesgā'."
"A bow I will make for thee and an arrow."

T‘ho‘ge‘ oně‘ wa‘hoñwa‘sĕñniĕⁿ' ne' a'ĕñna' dĕⁿ'se' ga‘hesgā'.
At that (time) now she made it for him that a bow and an arrow.

Ganio' wa'eiĕñnĕñda'nhă' wa'ă‘hĕñ', "'A‘gwi‘ ĕⁿ‘he‘sĕñni‘ha‘dĕⁿ‘ ne'
As soon as she finished it she said, "Forbear it, thou wilt lend it to him that

detcyadĕⁿ‘hnoñdä'." T‘ho‘ge‘ oně‘ sa‘hayoⁿ' ne' T‘haĕⁿ‘hiawa'gĭ‘,
ye two are brothers." At that (time) now he returned that He-Holds-the-Sky,

wa'hatgat‘hwă ne‘ a'ĕñna' hoyĕⁿ' ne' de‘hiadĕⁿ‘hnoñdä' dĕⁿ'se' oně‘
he saw it that a bow he has it that they two are brothers and now

wa‘hĕⁿ‘hĕñ', "Gaĕñ‘ noñdă‘s‘hăwă' ne' sa'ĕñna'?" T‘ho‘ge‘ ne'
he said, "Where didst thou get it that thy bow?" At that (time) that

O‘hää' wa'hĕⁿ‘hĕñ', "Ksodă‘hă‘ hiyă' wa'oñgwĕⁿ'." T‘ho‘ge‘
Flint he said, "My grandmother verily she gave it to me." At that (time)

onĕⁿ' ne' T'haĕⁿ'hiawa'gĭ' wa'hĕⁿ'hĕñ', "Ksodă'hă',
now that He-Holds-the-Sky he said, "O, my grandmother,
ă'sat'hoñdat-khĕⁿ' I' o'nĭ' ă'sge'sĕñniĕⁿ' ne' a'ĕñna' dĕⁿ'se'
wouldst thou consent to it I also thou shouldst make it for me that a bow and
ne' ga'he'sgā'?" Wa'ă'hĕñ' ne' hosodă'hă', "Ne't'ho' ha'degayeĭ'
that an arrow?" She said that his grandmother, "That it is quite sufficient
sgadă' gĕñgwă' ĕⁿ'sniyĕñdăk." T'ho'ge' ne' T'haĕⁿ'hiawa'gĭ'
one, it is, only ye two will have it." At that (time) that He-Holds-the-Sky
hiya' stĕⁿ' de's'hawĕñ'.
not anything again he said.

Dōgā'ă' niwĕñdage' onĕⁿ' ne' O'hää' onĕⁿ' wa'ho'haĕⁿ' ne'
Few so many days in number now that Flint now he fastened to the end of it that
hohesgā' ne' o'hää'. Nāye' ne' onĕⁿ' wa'hayĕñnĕñda'nhă' onĕⁿ'
his arrow that a flint. That it is that none he finished it now
wa'hĕⁿ'hĕñ', "Onĕⁿ' ĕⁿskheye'dă' ne' et'hino'hă' onĕⁿ' hiyă'
he said, "Now I will again awaken that our mother now verily
gāi'hwis tchiyagoda'wi'." Ne't'ho'ge' onĕⁿ' ne't'ho' nhwa'he'
it (is) a long time (matter) she has been sleeping already." At that (time) now there thither he went
tca' noñwe' diyedāgä' dĕⁿ'se' onĕⁿ' wa'hĕⁿ'hĕñ', "Onĕⁿ',
wherein place there she is lying and now he said, "Now
sa'satgĕⁿ'hă'. Dogă't hiyă' hoñsa'satgĕⁿ'hă' nāye' gwă' o'nĭ'
do thou get up again. If not again thou wilt arise that (it is) just also
akhesgā' dĕⁿgoñ'hwă'esdă'." Onĕⁿ' dĭ' wa's'hagaoya'hĕñ'
my arrow I will pierce thee with it." Now besides he shook her
wa'gāi'hwis'he', onĕⁿ' dĭ' wa'tchago'hwă'esdă' ne' ho'hesgā',
it was a long time, now besides he pierced her through that his arrow,
hiyă' e' de'djyagoyē'. T'ho'ge' onĕⁿ' 'oⁿ'gĕⁿ' wa's'hago'hoⁿ'giă'k
not again did she again awaken. At that (time) now next he cut her head off
ne' ho'hesgā' wa'hasdă', nĕⁿ' hăgwadĭ' wa'hayĕⁿ' ne' onoⁿ'wā'.
that his arrow he used it, this side of it he laid it that (it) head.
Ne't'ho' niwat'hawĭ onĕⁿ' wa'hatdoga' ne' T'haĕⁿ'hiawa'gĭ'
There it was bearing itself (it was the time) now he noticed it that He-Holds-the-Sky
dĕⁿ'se' wa'hĕⁿ'hĕñ', "Onĕⁿ' hiyă' wa'sei'hwa'doⁿ'dă' ne'
and he said, "Now verily thou hast destroyed it that
et'hino'hă', nāye' diiago'hĕñdoⁿ' ne' t'honĕⁿ' oⁿ'hwĕñdjiă'ge'
our mother, that thence she came ahead that here on earth
gonagädĭ', nāie' gwa't'ho' sāie'hĕñt ne' t'honĕⁿ' oⁿ'hwĕñdjiă'ge'
she settled herself, that (it is) she again went ahead that here on earth
sayoⁿ'dĕñdiă' ne't'ho' nhoⁿ'sayĕⁿ' tca' noñwe' dyago'dĕñdioñ'.
again she departed there thither again she goes wherein place thence she departed.
Nāye' dĭ' nāye' ne' o'hĕñdoⁿ' wa'wĕñdadēnioñdie' ne't'ho'
That (it is) besides that (it is) that ahead (in future) thither days severally appear thus
nĕⁿiago'sĕñno'dĕⁿk Ga'hĕñde'soⁿk. Nāye' dĭ' ne't'ho' nĕⁿio'dĭk
so will her name be kind of She is the Leader, the Head One. That besides thus so it will continue to be
ne' t'honĕⁿ' oⁿ'hwĕñdjiāde' tca' nwa'awĕⁿ'hă', nāie' ne' he'tgĕⁿ'
that here (it) earth is present as so it came to pass, that (it is) that above
dāiĕⁿ'dă' t'honĕⁿ' wa'egwat'hwă' ne't'ho' gwa't'ho' nhoⁿ'sāiĕⁿ'
thence she did come here she made a trip there in turn she goes
tca' noñwe' diiago'dĕñdioñ'."
wherein place thence she departed."

T'ho'ge' oně^{n}' ne' T'haě^{n}'hiawa'gĭ' wa'hě^{n}'hěñ', "Hiyă',
At that (time) now that he said, "Not,
ksoda'hă', de'oyane' tca' nwa'sieä', nāye' hiyă' ne' wa'tcdi'ha'dă',
O my grandmother, it is good as so thou didst do it, that (it is) verily that thou didst prefer one to the other
hiyă' ni' de'sagayě^{n}'ĭ' ne' awagyěñdăk o' ni' ne' a'ěñna'."
not the I thou didst consent that I should have it too the I that a bow."
T'ho'ge' oně^{n}' wa'ă'hěñ', "Oně^{n}' gwă' o'nĭ' ě^{n}goñ'sěñniě^{n}',"
At that (time) now she said, "Now just also I will make it for thee,"
oně^{n}' dĭ' wa'o^{n}'sawě^{n}' ne' wa'e'sěñniă' ne' a'ěñna' dě^{n}'se' ne'
now besides she began that she made it that a bow and that
ga'hesgā'. Ne' oně^{n}' wa'oñdyěñno'kdě^{n}' oně^{n}' wa'ă'hěñ',
(it) arrow. That now, time, she finished her task time (it is) she said,
"Oně^{n}' ne't'ho' nwa'awě^{n}'hă' tca' nisa'nigo^{n}'he'dě^{n}', nāye' dĭ'
"Now thus so it has come to pass as so thy mind (is) kind of, that besides
gěñgwă' sgadă' ne't'ho' ně^{n}yawě^{n}'hă', dogă't ě^{n}'sa'do^{n}', hiyă'
only one (it is) thus so it will come to pass, if thou wilt lose it, not
ne' oyă' t'hoñsagoñ'señniě^{n}'." Oně^{n}' da'hoñyo^{n}' ne' a'ěñna'
that other again will I make it for thee." Now she gave it to him that (it) bow
ga'hesgā' o'nĭ'. Oně^{n}' ne' T'haě^{n}'hiawa'gĭ' da'hāiena' dě^{n}'se'
(it)arrow also. Now that He-Holds-the-Sky he received it and
wa't'haděñno^{n}'hěñ' wa'hě^{n}'hěñ', "Nyawě^{n}'hă'." T'ho'ge' oně^{n}'
he expressed his thanks he said, "I am thankful." At that (time) now
dawa'sawě^{n}' ne' T'haě^{n}'hiawa'gĭ' de'hodawěñnye'. Hiyă'
he began that He-Holds-the-Sky he roamed about. Not
de'eno^{n}'hwe's ne' ho'sodă' ne' a'hne'sek ne' de'hiadě^{n}'hondă'
she liked it that his grandmother that they two should accociate that they two (are) brothers
dě^{n}'se' hiyă' de'awet da'hoñdoñt ne' oně^{n}' he' wa'hiadekhoñniă'.
and not it is possible they should eat together that time again they two ate.
Nāye' dĭ' ne' oně^{n}' de'hniksa'dă'se'ă', nāye' dĭ' o'hě^{n}'sěñk
That (it is) besides that now they two were lads that besides daily
ganyadakdoñdie' i'he's ne' T'haě^{n}'hiawa'gĭ'. Dōgā'ă' gě^{n}s
along the edge of the lake he habitually went that He-Holds-the-Sky. Very few customarily
nwa't'hat'hwădase' oně^{n}' he' ge^{n}s hoñsa'hayo^{n}' tca'
so many he went around it time (it is) again customarily thither again he would arrive wherein
t'hodino^{n}'sāiě^{n}'. Diěñ'hă'gwă' oně^{n}' wa'hagě^{n}' hiyă' de'hayěñdei,
their lodge stands. After awhile now he saw it not he knew it
ne't'ho' gadie' tca' noñwe' hoñnadăsgwa'hă' akdoñdie'
there it flew along wherein place they had put up bark-shelter for themselves nearby
wa'wadoñgo'dă', oně^{n}' ne' T'haě^{n}'hiawa'gĭ' wa't'ho'noñwaya'he^{n}'hă'
it passed by, time that he hastened
wa'hāgwă' ne' ho'ěñna' dě^{n}'se' ne' ho'gesgā', dě^{n}'se'
he got them that his bow and that his arrow, and
wa'ha'hwă' wa'hayagě^{n}'nhă' dě^{n}'se' o'nĭ' wa'hatgat'hwă'
he bore them he went out and also he saw it
hiyă' de'ino^{n}' ne't'ho' gwă' tgatgodă'. Ne't'ho' nhwa'he'; 'a'so^{n},
not far there just there it sat. There thither he went; still
ino^{n}' dă'he' oně^{n}' wa'wade'gwă', ganyadakdoñdie' nhwa'we'.
far there he was coming time it fled, along the edge of the lake thither it went,

T'ho'ge' onĕ^{n}' gwă' t'ha't'hădogĕ^{n}'dă', onĕ^{n}' dĭ' wa'hadyĕñ'hă'gwă'
At that (time) now just he kept straight ahead, now besides he was surprised

ne't'ho' gwă' gatgodă'. Dosgĕ^{n}'hă' wa'hatgwi'dă' dyĕñ'hă''gwă'
there just it sat. Nearer he moved nevertheless

de'hoga'hă', onĕ^{n}' dĭ' wa'hă'ăgwă' dĕ^{n}'se' sa'hat'wa'dă'. Onĕ^{n}' ne'
it had its eyes fixed on him, time besides he shot and he missed it, Now that

na' wa'wade'gwă' onĕ^{n}' ne' hao^{n}'hwă' de'haga'hă' ne' ho'hesgā'
the that it fled time that he himself he watched it that his arrow

tca' nhwa'we'. Ino^{n}'hāgĕ^{n}' ne't'ho' wa'o'nhă'. T'ho'ge' onĕ^{n}'
where-in thither it went. Not far there it fell in (the water). At that (time) now

T'haĕ^{n}'hiawa'gĭ'. wa'ho'nigo^{n}'hähetgĕ^{n}'nhă' dĕ^{n}'se' onĕ^{n}' wa'heă'
he grieved over it and now he desired it

tgagoñdă' hĕ^{n}sgegwă' ne' akhesgā', hiyă' hiyă' ne' oyă'
it must be again I will get it that my arrow, not verily that other

t'hoñsayoñge'sĕñniĕ^{n}' ne' ksodă'hă', t'ho'ge' onĕ^{n}' wa'hade'skok,
again she will make it for me that my grandmother, at that (time) now he waded (in the water)

wa'ha'dĕñdiă' agwas tca' nigĕ^{n}' onĕ^{n}' wa'ha'do^{n}'
he moved ahead just wherein so it is far time he disappeared

tca' niyo'hnodes wa'hadyĕñ'hă'gwă' hiyă' gwă' de'o'hnego'
wherein so it was deep he was surprised not just it contained water

tca' hăgwă' nhwa'hawenoñhadie', onĕ^{n}' dĭ' wa'hatgat'hwă'
wherein direction thither he was going, time besides he saw it

ne't'ho' gwă' tgano^{n}'săiĕ^{n}' dioiĕ^{n}'gwāedă' o'nĭ', onĕ^{n}' dĭ' ne't'ho'
there just there (it) lodge stood there (it) smoke arose also, time besides there

nhwa'he'. Wa'hāio^{n}' wa'hatgat'hwă' ne't'ho' gwă' hatgodă'
thither he went. He arrived there he saw there just he sat

ne' hĕñgwe'. T'ho'ge' ne' hono^{n}'săiĕ^{n}' wa'hĕ^{n}'hĕñ', "Oñnĭs'ĭ'
that he is a human. At that (time) that he owns lodge he said, "It is a long time

onĕ^{n}' tca' degoñga'hädie's, dewagado^{n}'hwĕñdjioñnĭk gĕ^{n}s ne'
now wherein I had my eyes on thee as thou went about I desired it custom-arily that

daediadatgĕ^{n}'. I' dĭ' wa'goñ'hno^{n}k tca' t'honĕ^{n}' wa'sio^{n}'. Nāye'
thou and I should see each other. I more-over I sent for thee wherein here thou didst arrive. That (it is)

dāioi'hwă'khe' hwa'goñ'hno^{n}k swa'djĭk hĭiă' hiiă'
it caused it I sent for thee because (too much) verily not

de'esanowĕ^{n}'khwă' ne' sa'sodă'hă' nāie' dĭ' diioi'hwă'
she respects thee that thy grandmother that (it is) more-over it is the reason

hwa'goñ'hno^{n}k tca' onĕ^{n}' hiiă' wa'ga'he'g onĕ^{n}' ĕ^{n}tcha'sawĕ^{n}',
I sent for thee wherein now verily it is time (it has arrived) now thou wilt begin,

ĕ^{n}sāio'dĕ^{n}'hă' tca' noñwa'ho'dĕ^{n}' sadei'hwāde'. Nāye' dĭ'
thou wilt work wherein kind of thing thou hast to do matter. That (it is) more-over

diiodieĕ^{n}'dĭ' ĕ^{n}goñiat'hoiĕ^{n}' agwas ganowĕ^{n}' tca' nwa'awĕ^{n}'hă'
it is the first I will tell thee very it is grave wherein so it happened

tca' wa'disni'nigo^{n}'hädĭ'hĕ^{n}'hă' ne' dedjiadĕ^{n}'hnondă'.
wherein your (two) minds disagreed that ye two are brothers.

Ne't'ho' dĭ' niio^{n}' ĕ^{n}dwadieĕ^{n}'dă' ĕ^{n}tgoñio^{n}' ne' ĕ^{n}'son'he'gwik,
There more-over it is so much it will be the first I will give it thee that thou wilt subsist on it,

nāie' hiiă' ne' esano^{n}'sdā'sek ne' sa'sodă'hă'. Nĕ^{n}' igāiĕ^{n}'
that (it is) verily that she begrudges thee habitually that thy grandmother. Here it lies

dĭ' na' hĕ^{n}tchăwă' dĕ^{n}'se' nāie' ĕ^{n}'sadadekhoñniĕ^{n}' ne' onĕ^{n}'
moreover that thou wilt take it with thee and that (it is) thou wilt prepare it for thy food that time

hĕ^{n}tcyo^{n}' tca' noñwe' di'sa'deñdioñ'. Nāie' dĭ' ne'
again thou arrivest home wherein place thence thou didst depart. That moreover that

ĕ^{n}'sade'djiĕ^{n}'hĕñdĕ^{n}', nāie' dĭ' ne' onĕ^{n}' ĕngāik
thou wilt roast ears of green corn, that (it is) moreover that now it will be cooked

onĕ^{n}' ne't'ho'ge' ĕ^{n}'sadekhoñniă'; nāie' dĭ' ne' onĕ^{n}'
time at that (time) thou wilt eat it; that (it is) moreover that time

ĕ^{n}'hiatdoga' tca' onĕ^{n}' o' nis'ă' we'saděñna'tchăiĕñda'nhă'
they two will notice it wherein now too thou personally thou hast acquired provisions

ĕ^{n}'hiya'negĕ^{n}' tca't'ho', ĕ^{n}'si'hĕñ', 'Ganyo'
they two will beg it of thee actually, thou wilt say, If (so soon as)

hiāe' ĕ^{n}wadoñniă' onĕ' hă'să' ĕ^{n}'sĕñno^{n}'do^{n}' nāye' do niyo^{n}'
first it will produce itself (grow) time (now) not before thou wilt will it (think it) that (it is) how so it is amount, is much,

de'sado^{n}'hwĕñdjioñnĭk ā'sek.' " T'ho'ge' o^{n}'kĕ^{n}' wa'hĕ^{n}'hĕñ',
thou desirest it thou shouldst eat.' " At that (time) next in order he said,

"Onĕ' dĭ' ĕ^{n}goñiat'hoiĕ^{n}' ĕ^{n}'sgweniă' ne' nĕ^{n}' ĕ^{n}'se'sĕñniă' is
"Now moreover I will tell thee thou wilt be able to do it that this here, thou wilt make it thou

tca' niio't tca' dĕ^{n}'sado^{n}'hwĕñdjio's. Hiyă' stĕ^{n}' t'he'sanowĕ^{n}',
wherein so it is wherein thou wilt need it. Not- anything thou wilt fail to do it

gagwegĭ' ne't'ho' nĕ^{n}yawĕ^{n}'hă' tca' noñwa'ho'dĕ^{n}' dĕ^{n}'sāi'-
all thus so it will come to pass wherein kind of thing thou wilt

hwayĕñdă's." T'ho'ge' onĕ^{n}' wa'hĕ^{n}'hĕñ', "Dyĕñ'ha'gwa' stĕ^{n}'
conclude (the) matter." At that (time) now he said," "If it so be anything

ĕ^{n}di'sado'kt'hă's dĕ^{n}tche' ganyo' gwă' hwĕñdo^{n}' t'honĕ^{n}'
it will be looking to thee thou wilt come thence as soon as just when (time) here

ĕ^{n}'sgia'datchĕñnĭ'." T'ho'ge' ne' T'haĕ^{n}'hiawa'gĭ' wa'hĕ^{n}'hĕñ',
thou wilt find my body." At that (time) that he said,

"Onĕ^{n}' gwă' o'nĭ' ĕ^{n}sga'dĕñdiă'." T'ho'ge' one^{n}' wa'hāiena'
"Now just also I will again depart." At that (time) now he took it

ne' onĕ^{n}'hă' dĕ^{n}'se' onĕ^{n}' sa'ha'dĕñdiă'.
that (it) corn and now he again departed.

Nāie' ne' onĕ^{n}' hoñsa'hāio^{n}' onĕ^{n}' he' ne' ho'sodă'
That (it is) that now again there he arrived now again that his grandmother

wa'hoñwakhwanoñdă' ne' hodi's'hĕñniă'ĭ', onĕ^{n}' dĭ' wa'hĕ^{n}'hĕñ'
she gave him food that it had overmastered them (is left over), now moreover he said

ne' T'haĕ^{n}'hiawa'gĭ', "Ĕ^{n}goñia'hĕñdo^{n}', ksodă'hă', hot noñwa'ho'dĕ^{n}'
that "I will ask thee, O, my grandmother, what kind of thing

diioi'hwă' tca' ne't'ho' niio't hiiă' hwĕñdo^{n}' t'ha'deioñgwadoñdĭ'
it is the reason wherein thus so it is not ever we have eaten together

dĕ^{n}'se' diiotgoñt nāie' ne' o'hĕ^{n}' ne' wa'sgnoñdă' ne'
and always that (it is) that it is dry that thou givest me a portion that

ĕ^{n}gadekhoñniă'?" T'ho'ge' onĕ^{n}' ne' ho'soda' dāiei'hwa'sägwă'
I will eat it?" At that time now that his grandmother she replied

wa'ă'hĕñ', "Nāie, hiiă' diioi'hwă' ne't'ho' niio't, hiiă'
she said, "That (it is) verily it is the reason that so it is, not
de'oñgwāiĕⁿ', gĕñgwă' okhwagāioⁿ's'hoⁿ'ă' getchĕñnioⁿ's."
we have it, only it is old food(s) severally I find it habitually."
T'ho'ge' oněⁿ' ne' T'haĕⁿ'hiawa'gĭ' wa'hĕⁿ'hĕñ', "Ksodă'hă',
At that (time) now that he said, "O, my grandmother,
ĕⁿ'sĕñnoⁿ'doⁿk oněⁿ' dĭ' ĕⁿtga'sawĕⁿ' ĕⁿwagio'dĕⁿ'hă'." Oněⁿ'
thou wilt know it now moreover I will begin it I will labor (work)." Now
ne' ho'sodă' wa'ă'hĕñ', "Nāie' gwă' o' hiiă' nāie' ĕⁿdwadieĕⁿ'dă'
that his grandmother she said, "That (it is) just too verily that (it is) it will be the first thing
ĕⁿ'sadade'sĕñniĕⁿ' gaĕñ' noñwe' nĕⁿ'si'dĕñdăk né' oněⁿ' ĕⁿtca'sawĕⁿ'."
thou wilt make for thyself where place there thou wilt abide that now (time) thou wilt begin it."
T'haĕⁿ'hiawa'gĭ' da'hai'hwa'sägwă' wa'hĕⁿ'hĕñ', "Dōgĕⁿs hiiă'
he replied he said, "It is true, verily
'oñ' ne't'ho' nĕⁿyawĕⁿ'hă'."
presumably thus so it will come to pass."

T'ho'ge' oněⁿ' wa'hāiagĕⁿ'nhă'. Ĕñ' hăgwadĭ' ot'hwe'nade'gwĭ'
At that (time) now he went out. Elsewhere side of it (it) island ends itself
ne't'ho' nhwa'he', ne't'ho' noñwe' wa'hadăsgwa'hăñ'. Oněⁿ' dĭ'
there there he went, there place he made himself a bark shelter. Now moreover
da'ha'sawĕⁿ' wa'hoio'dĕⁿ'hă' dĕⁿ'se' wa'ha'sĕñniă' ne' awĕñnu'gā'.
he began it he worked and he made it that (it) plant(s) (grasses).
Nāie' dawadieĕⁿ'dă' ne' oä'wĕⁿ'să', honoⁿ'sakdă' ne't'ho'
That (it is) it was the first thing that sunflower, beside his lodge there
wa'ha'niodĕⁿ', wa'hĕⁿ'hĕñ' dĭ', "Nāie' ĕⁿiode'niĕñdĕⁿsdĭk tca'
he caused it to stand, he said, moreover, "That (it is) it will be a measure (type) for it wherein
hăgwadĭ' wa'ga'hwadjiădadie' ne' oněⁿ' gĕⁿ'djĭk ĕⁿioñnagăt ne'
side of it (direction) (its) ohwachira goes on to persist that time by and by they will inhabit that
oñgwe' ne' t'honĕⁿ' oⁿ'hwĕñdjiāde'."
humans that here (it) earth is present."

T'ho'ge' oněⁿ' ne' oiă' e' sa'ha'sĕñnia' nāie' ne' otkwĕⁿ'dā'
At that time now that other it is again he again made it that (it is) that red in color
niyo'ĕñno'dĕⁿ' dĕⁿ'se, wa'hĕⁿ'hĕñ', "T'honĕⁿ' wa'giĕñt'hwă' nāie'
so its rods kind of (are) and he said, "Here I planted it that it is
dĭ' ĕⁿdiiokstĕñ'aks tca' niioⁿ' ĕⁿwadoñniă' tca' oⁿ'hwĕñdjiāde'."
moreover it will be the most ancient wherein so it is much (many) it will produce itself (grow) wherein (it) earth is present."

T'ho'ge' oněⁿ' oiă' sa'ha'sĕñniă'. O'hoñdădekhă'gwă'
At that (time) now other he again made it. Strawberry
awĕñnu'gä', dĕⁿ'se' wa'hĕⁿ'hĕñ', "Ne't'ho' dĭ' oněⁿ' wa'giĕñt'hwă'
it plant is and he said, "There moreover now I planted it
tca' oⁿ'hwĕñdjiāde' niyo'he'dăgĕⁿ'hiadă' ne't'ho' ĕⁿganiyoñt'hăk
wherein (it) earth is present there (it) ground terminates there it will continually put forth fruit
ne' o'hiă' ĕⁿgāiadjĭk."
that fruit berry it will be called."

T'ho'ge' onĕⁿ' oiă' e' sa'ha'sĕñniă', "O'hoñdă'," wa'hĕⁿ'hĕñ',
At that (time) now other (it is) again he again made it, "It bush." he said,

"ne' t'honĕⁿ' wa'giĕñt'hwă' tca' oⁿ'hwĕñdjiāde', dĕⁿ'se' na'djio'gwă'
"that here I planted it wherein (it) earth is present, and red raspberry

ĕⁿgāiadjĭk, dĕⁿ'se' ĕⁿganiioñt'hăk ne' o'hiă' ĕⁿgāiadjĭk."
it will be called, and it will put forth to itself that (it) fruit (berry) it will be called."

Onĕⁿ' he' oiă' wa'hĕⁿ'hĕñ', "Nāie' ĕⁿgiĕñt'hwă' ne' t'honĕⁿ'
Now again other (it is) he said, "That it is I will plant it that here

oⁿ'hwĕñdjiāde' nāie' ne' s'ha'yes ĕⁿgāiadjĭk, nāie' ne'
(it) earth is present that (it is) that thimbleberry it will be called, that it is that

ĕⁿganiioñt'hăk ne' o'hiă' ĕⁿgāiadjĭk."
it will habitually bear it that (it) berry (fruit) it will be called."

Onĕⁿ' he' oiă' wa'hĕⁿ'hĕñ', "Nāie' dĭ' e' ne' t'honĕⁿ'
Now again other he said, "That (it is) moreover again that here

oⁿ'hwĕñdjiāde' ne't'ho' wa'giĕñt'hwă' o'hiadjĭ' ĕⁿgāiadjĭk dĕⁿ'se'
(it) earth is present there I planted it huckleberry it will be called and

ĕⁿganiyoñt'hăk o'hiă' ĕⁿgāiadjĭk."
it will bear habitually it (it) berry (fruit) it will be called."

Onĕⁿ' he' oiă' wa'hĕⁿ'hĕñ', "Wa'giĕñt'hwă' tca' oⁿ'hwĕñdjiāde'
Now again other he said, "I planted it where (it) earth is present

ne' t'honĕⁿ' nāie' ne' swa'hiona' ĕⁿgāiadjĭk, nāie' ne'
that here that it is that large berry it will be called, that (it is) that

ĕⁿganiioñt'hăk o'hiă' ĕⁿgāiadjĭk."
it will habitually bear it (it) berry (fruit) it will be called."

T'ho'ge' onĕⁿ' ne' T'haĕⁿ'hiawa'gĭ' wa'hĕⁿ'hĕñ', "Onĕⁿ' dĭ'
At that (time) now that he said, "Now moreover

ĕⁿgadoñwi's'hĕñ' hiāe', ĕⁿgadekhoñniă' hiiă'. Ganyo' ĕⁿwaga'da'nhă
I will rest myself first, I will eat verily. So soon as I am filled

onĕⁿ' hă'să' he' ĕⁿsga'sawĕⁿ' tca' agadei'hwāde'." T'ho'ge'
now just then only again I will again begin it where I have a matter to do." At that (time)

onĕⁿ' wa'hadega'dă', onĕⁿ' dĭ' hiiă' wa'hade'djiĕñ'hĕñdĕⁿ'
now he kindles a fire, now moreover verily he roasted (ears of green corn)

ne' onĕⁿ'hă'. Wĕⁿ'säga'wĭ' onĕⁿ' wa'tgaäwĕñye'. T'ho'ge'
that (it) corn. Odor sweet (it is) now it diffused air. At that (time)

onĕⁿ' ne' O'hää' ăsde' i'he's tca' noñwe' hodinoⁿ'säyĕⁿ'. Onĕⁿ'
now that Flint out of doors he was moving about where place their lodge stands. Now

wa'hos'hwă' wĕⁿ'säga'wĭ'. Wa'ho'nigoⁿ'häyĕñda'nhă' ne't'ho'
he smelled it (it) odor sweet (is). He understood it there

hagwă' nidiiowĕⁿ'hauñ' tca' hăgwadĭ' t'hodăsgwă'hä' ne'
towards thence it blows (thence it brings wind) where side of it his lodge or bark shelter is the

T'haĕⁿ'hiawa'gĭ'. T'ho'ge' hiiă' onĕⁿ' hoñsa'hāioⁿ'
He-Holds-the-Sky. At that (time) verily now again he entered

wa't'ho'noñwāia'hĕⁿ'hă' dĭ', wa'hĕⁿ'hĕñ', "Ksodă'hă', stĕⁿ' gwă'
he hastened moreover, he said, "O, my grandmother, something just

noñwa'ho'dĕⁿ' nidiiodieĕⁿ' tca' noñwe' t'hodăsgwă'hä' ne'
kind of thing there it is taking place where place his bark shelter is that

deiagiadĕⁿ'hnoñdä'. Dōgĕⁿs wĕⁿ'säga'wĭ' ne't'ho' hagwadĭ,
he and I are brothers. It is true (it) odor (is) sweet there towards
nidiiowĕⁿ'hauñ'." T'ho'ge' ne' ho'sodă' wa'ă'hĕñ', "Ne't'ho'
thence it blows (it brings wind) At that (time) that his grandmother she said, "There
wă'se', sekdoⁿ'hnă' hot noñwa'ho'dĕⁿ' nidiiodyeĕⁿ'." T'ho'ge'
do thou go, do thou go to scrutinize it what kind of thing there it is taking place." At that (time)
onĕⁿ' ne' O'hää' wa'ha'dĕñdiă' ne't'ho' nhwa'he' tca' noñwe'
now that Flint he departed there thither he went where place
t'hodăsgwă'he' ne' T'haĕⁿ'hiawa'gĭ'. Näie' dĭ' ne' onĕⁿ' wa'hăioⁿ'
there his bark shelter is that He-Holds-the-Sky That (it is) more-over that now he arrived
ne't'ho' wa'hadiĕñ'hă'gwă' hodadekhoñniĕñni'. Wa'hatgat'hwă'
there he was surprised greatly he was making food for himself. He looked at it
agwas aiĕñä' diio'hnodoñnyoⁿ' diio'hna'hi'sĕñ', dĕⁿ'se' onĕⁿ'
very one would think it exudes oil (fat) in many places it is dripping oil (fatness). and now
wa'hĕⁿ'hĕñ', "Hot noñwa'ho'dĕⁿ' sadadekhoñniĕñni'?" T'ho'ge'
he said, "What kind of thing thou art making food for thyself?" At that (time)
ne' T'haĕⁿ'hiawa'gĭ' wa'hĕⁿ'hĕñ', "Näie' hiiă' agekhoñni' ne'
that He Holds-the-Sky he said, "That (it is) verily I am making food that
oñgwe' ĕⁿiagon'he'gwik ne' onĕⁿ' ĕⁿioñnăgäät ne' t'honĕⁿ'
humans they ever use it to subsist that time (now) they will dwell that here
oⁿ'hwĕñdjiāde'." Onĕⁿ' ne' O'hää' wa'hĕⁿhĕñ', "Hiiă'-khĕⁿ'
(it) earth (is) present." Now that Flint he said, "Not is it
t'hasat'hoñdat ne' asgnoñdă'?" T'ho'ge' da'hăi'hwa'sägwă' ne'
thou shouldst consent to it that thou shouldst spare me a portion?" At that (time) he replied that
T'haĕⁿ'hiawa'gĭ' wa'hĕⁿ'hĕñ', "'A'soⁿ' t'he'o'hewĭ' ne't'ho'
he said, "Not yet it is time thus
näiawĕⁿ'hä'. Kĕⁿ'djĭk ne' na' onĕⁿ ĕⁿiotga'dĕⁿ'hă', onĕⁿ'
so it should happen. By and by that that (it is) now it will become abundant, now
hă'să' ĕⁿionakdodă' ganio' gwă' soñ' dĕⁿiagodoⁿ'hwĕñdjioñnik
just then it will be an opportunity No matter just who (is it) one will need it
ĕⁿiek." Onĕⁿ' ne' O'hää' sa'hăiagĕⁿ'nhă', ăsde' dĭ'
one will eat it." Now that Flint he again went out, out of doors moreover
wa't'hada'nhă' dĕⁿ'se' wa't'hatga'dōñnioⁿk. Wa'hatgat'hwă'
he stood and he looked about. He saw it
gagwegĭ' awĕⁿ'ha'hägĭ' tca' niioⁿ' odoñni'. Wa'hagĕⁿ'
all it full of flowers where so much it amounts it grows. He saw it
o'so'gwiio' ot'hoñdoñni', onĕⁿ' t'ho'ge' wa'hĕⁿ'hĕñ', "Hot noñwa'ho'dĕⁿ'
it fine color has (it) shrubs are, Now at that (time) he said, "What kind of thing
nĕñgĕⁿ'hă' odoñni'?" T'ho'ge' ne' T'haĕⁿ'hiawa'gĭ' wa'hĕⁿ'hĕñ',
this (it is) it grows?" At that (time) that he said,
"Näie' hiiă' wa'satgat'hwă' 'a'se' wa'giĕñt'hwă', näie' ĕⁿwadoñniă'
"That (it is) verily thou didst see it it is new I planted it, that (it is) it will produce itself (grow)
ne' t'honĕⁿ' oⁿ'hwĕñdjiāde'. Kĕⁿ'djĭk gwa't'ho' onĕⁿ' ĕⁿganiioñdĕⁿ'
that here (it) earth (is) present. By and by soon now it will append it (to itself)
o'hiă' gāiadjĭ'." T'ho'ge' onĕⁿ' ne' O'hää' onĕⁿ' sa'ha'dĕñdiă'.
(it) fruit it is called." At that time now that Flint now he again departed.

Ne' oně^{n}' hoñsa'hāio^{n}' wa'hĕ^{n}'hĕñ', "Ksodă'hă', oi'hwane'hägwăt
That time there again he arrived he said, "O, my grandmother, it is a marvelous matter

tca' nidiiodyeĕ^{n}' tca' noñwe' hege'sgwă'. Hodadekhoñniĕñni'
where there it "is doing," going on where place I have been there. He is making food for himself

agwas o'hnāia'hĕ^{n}'ĭ', wĕ^{n}'säga'wĭ'. Wa'hei'hwanĕñdo^{n}' ne'
very it drips fatness, (it) odor is sweet. I asked him that

a'hagnōñdă', wa't'hāi'hwă'sägwă' wa'hĕ^{n}'hĕñ', "'A'so^{n}' t'he'o'hewĭ'.
he should spare me a portion, he answered he said, "Not yet it is time for it.

Ke^{n}'djĭk ne' nāye' ne't'ho' nĕ^{n}iāwĕ^{n}'hă', ganio' ĕ^{n}iotga'dĕ^{n}'hă'.'
By and by that that (it is) thus so it will come to pass, so soon as it will become abundant."

Nāie' o'nĭ' wa'gatgăt'hwă' ne' hono^{n}'sakdoñdie' odoñni'
That (it is) also I saw it that beside his lodge it grows

deiawĕ^{n}'hāgwai'dĭ' o'so'gwiyo's o'nĭ' dĕ^{n}'se' wĕ^{n}'säga'wĭ'.
it has flowers newly opened it is fine in color also and (it) odor (is) sweet.

Wa'heia'hĕñdo^{n}' hot noñwa'ho'dĕ^{n}' nĕñgĕ^{n}'hă' odoñni', wa'hĕ^{n}'hĕñ,
I asked him what kind of thing this (it is) it has grown, he said,

"Nāie' hiiă' nĕñgĕ^{n}' wa'satgat'hwă' nāie' ne' agiĕñt'hwĭ',
"That (it is) verily this (is) thou sawest it that (it is) that I have planted it,

ĕ^{n}wadoñniă' t'honĕ^{n}' o^{n}'hwĕñdjiāde', kĕ^{n}'djĭk gwa't'ho' ĕ^{n}ganiioñdĕ^{n}'
it will grow here (it) earth is present, by and by soon it will bear it

o'hiă' gāiadjĭ'." T'ho'ge' oně^{n}' ne' ho'sodă' wa'ă'hĕñ',
(it) fruit it is called." At that (time) now that his grandmother she said,

"E^{n}'s'nigo^{n}'hä'k. Ganyo' ĕ^{n}'satdogă' oně^{n}' he' ĕ^{n}t'hakhoñniă',
"Thou wilt watch. As soon as thou wilt notice it time again there he will prepare food

t'ho'ge' oně^{n}' ĕ^{n}sgat'hoiĕ^{n}' ne't'ho' dĭ' hĕ^{n}dne', ĕ^{n}gatgat'hwă'
at that time now thou wilt tell me there moreover thither thou and I will go. I will see it

o' ni'a' hot noñwa'ho'dĕ^{n}' nidiiodieĕ^{n}'."
too tho I personally what kind of thing there it is done."

T'ho'ge' oně^{n}' ne' T'haĕ^{n}'hiawa'gĭ' oně^{n}' he' ne't'ho' hoñsa'he' tca'
At that (time) now that now again there thither again he went where

noñwe' he'hogwat'hwĭ' tca' noñwe' t'hono^{n}'säiĕ^{n}' hiiă' ne' hĕñgwe'.
the place there he had made a trip where the place there his lodge stands verily that he, a human, (is).

Nāie' ne' oně^{n}' wa'hāio^{n}' ne' hono^{n}'säiĕ^{n}' wa'hĕ^{n}'hĕñ', "Ganowĕ^{n}'
That (it is) that time (now) he arrived that he has lodge he said, "It is deplorable

tca' niiago'nigo^{n}'he'dĕ^{n}' ne' sa'sodă'hă'. Nāie' ne' tca't'ho'
where so her mind (is) kind of that thy grandmother. That (it is) that by and by

ne' ĕ^{n}ioñde'niĕñdĕ^{n}' ĕ^{n}ie'sahetgĕ^{n}'dĕ^{n}' tca' noñwa'ho'dĕ^{n}' oně^{n}'
that she will attempt it she will spoil it for thee where as kind of thing now

da'sa'sāwĕ^{n}' wa'se'sĕñniă' tca' noñwa'ho'dĕ^{n}' ĕ^{n}ga'hwă'k tca'
thou didst begin it thou didst make it where kind of thing it will contain where

o^{n}'hwĕñdjiāde'. Nāie' dĭ' ĕ^{n}goñiat'hoiĕ^{n}' tca' nĕ^{n}'sieă', nāie' ne'
it earth is present. That (it is) moreover I will tell thee as, where, so thou shalt do it, that (it is) that

oně^{n}' ĕ^{n}'iano^{n}'sowĕ^{n}'nhă' ne' O'hää' nāie' ne' ĕ^{n}'si'hĕñ',
time he will again find thy lodge that Flint that (it is) that thou wilt say,

'Hiiă'-khĕ^{n}' t'hă'sat'hoñdat nāie' daediadādo^{n}' nĕñgĕ^{n}' oně^{n}'hă',
Not (it is)—is it thou wouldst consent to it that (it is) thou and I should exchange this (it is) it corn,

nāie' oñda'sägwă' tca' niio't tca' son'he' nāie' doñdă'sgwĕⁿ'?"
that (it is) thence thou shouldst take it (a part of it) where so it is where thou are alive that (it is) thou shouldst give it me?"

T'ho'ge' ĕⁿ'hĕⁿ'hĕñ', 'Hot noñwa'ho'dĕⁿ' sidă'?' Ĕⁿ'si'hĕñ', 'Nāie'
At that (time) he will say, 'What kind of thing thou meanest?' Thou wilt say, 'That (it is)

hiiă' gidă' ne' o'hää'.' T'ho'ge' onĕⁿ' ĕⁿ'hĕⁿ'hĕñ' ne' tca't'ho',
verily, I mean that it flint.' At that (time) now he will say that next in order,

'Nāie'-khĕⁿ' sidă' ne' akhesgā' o'hā'?' Eⁿ'si'hĕñ', 'Nāie' gidă'
'That (it is)—is it thou meanst that my arrow it tips it?' Thou wilt say, 'That (it is) I mean

ne' siă'dagoñwă' wādă'." T'ho'ge' onĕⁿ' ĕⁿ'hĕⁿ'hĕñ', 'Dōgĕⁿs
that in thy body it is contained.' At that (time) now he will say, 'Truly

ne't'ho' nĕⁿiawĕⁿ'hă'.' Nāie' dĭ' dĕⁿsga'hä'k ne' ha'sagōñwă'
thus so it will come to pass.' That (it is) moreover thou wilt see it that in his mouth

dĕⁿtgayagĕⁿ'nhă'. Ganio' onĕⁿ' ĕⁿ'satgat'hwă' ĕⁿ'syenă',
thence it will come out. so soon as now thou wilt see it thou wilt grasp it,

ĕⁿtchadiyĕñdĕⁿ' tca' ĕⁿ'seä' ne't'ho' hoñ' tca' niioñ's ne' ga'hesgā'ge'
thou wilt pull it where thou wilt think there presumably where so it is long that on the arrow

o'hā' ne't'ho' nĕⁿyoñdjĭk, onĕⁿ' t'ho'ge' ĕⁿ'si'hĕñ', 'T'honĕⁿ' idjiă'k.'
it tips it thus so it will be long, Now at that (time) thou wilt say, 'Here do thou break it off.'

Diĕñ'hă'gwă' ĕⁿ'hĕⁿ'hĕñ', 'Is gwă' o'nĭ' idjiă'k,' 'a'gwi'
If it so be, he will say, 'Thou just also do thou break it off, do not

ĕⁿsagāiĕⁿ'hă' ne' Is a'sia'k. Tgagoñdă' haoⁿ'hwă' ĕⁿ'hāiă'k.
thou wilt consent to it that thou thou shouldst break it off. It is essential (indispensable) he himself he will break it off.

T'ho'ge' onĕⁿ' ĕⁿ'siena' nāie' gĕñgwă' ĕⁿwadoⁿ'
At that (time) now thou wilt take it that (it is) only it will be possible

ĕⁿsadei'hwa'dĕñdiă's ĕⁿ'sāio'dĕⁿ'hă'. Nāie' hiiă' t'ha'hagweniă'
Thou wilt be successful (it-matter will move for thee) thou wilt work. That (it is) not he should be able to do it

a'hiahetgĕⁿ'dĕⁿ' tca' noñwa'ho'dĕⁿ' ĕⁿ'se'sĕñniă' dĕⁿ'se' hiiă'
he should spoil it for thee where kind of thing thou wilt make it and not

t'ha'hagweniă' haoⁿ'hwă' o'nĭ' ne't'ho' na'hāieă' tca' noñwa'ho'dĕⁿ'
he should be able to do it he, himself also thus so he would do it where kind of thing

ĕⁿ'sāio'dĕⁿ'hă'. Ne't'ho' ne' na' ĕⁿ'hade'niĕñdĕⁿ' ne't'ho' na'hāieă'
thou wilt work at it. There that the that he will attempt it thus so he should do it

dĕⁿ'se' oñda'hĕñnoⁿ'doⁿ'. Hiiă' gwă' o'nĭ' t'hoñsa'hagweniă' ne'
and he should control it (should will it). Not just also again he should be able to do it that

onĕⁿ' Is ĕⁿs'hawă'k tca' niio't tca' hon'he'." T'ho'ge' onĕⁿ' ne'
time thou thou wilt hold it where so it is where he is alive." At that (time) now that

T'haĕⁿ'hiawa'gĭ' onĕ'ⁿ' sa'ha'dĕñdiă' ne't'ho' hoñsa'hāioⁿ' tca'
now again he departed there there again he arrived where

noñwe' t'hodăsgwă'hä'.
the place there he has his bark shelter.

Onĕⁿ' he' sa'hoio'dĕⁿ'hă' ne' T'haĕⁿ'hiawa'gĭ'. Wa'hĕⁿ'hĕñ',
Now again again he worked that He said,

"T'honĕⁿ' ĕⁿgiĕñt'hwă' nāie' aoⁿ'hwă'ă' ĕⁿdwadieĕⁿ'dă' ĕⁿioñt-
"Here I will plant it that (it is) it, alone it will be the first she will
gat'hwă' ne' ksodă'hă' ne' oněⁿ' ĕⁿdiĕⁿ'." Oněⁿ' wa'ha'sĕñniă',
see it that my grandmother that time she will come." Now, he made it,
wa'hĕⁿ'hĕñ', "T'honĕⁿ' ĕⁿio'hoñdodăk nāie' ne' swa'hionă'
he said, "Here it-plant will continue to stand that (it is) that it-fruit large (is)
ĕⁿgāiadjĭk." T'ho'ge' oněⁿ' wa'hĕⁿ'hĕñ', "Ĕⁿsgekhoñniă'
it will be called." At that (time) now he said, "I will prepare food again
hiāe'." Oněⁿ' he' wa'hade'djiĕⁿ'hĕñdĕⁿ'. T'ho'ge' ne'
first in order." Now again he roasted for himself (ears of corn). At that (time) that
O'hāā' oněⁿ' he' wa'hos'hwă' dĕⁿ'se' goñdadie' ne't'ho'
Flint now again he smelled it and at once there
nhwa'he', hiiă' de's'hagot'hoiĕñni' ne' ho'sodă'. Nāie' ne'
thither he went, not he told her that his grandmother, That (it is) that
oněⁿ' wa'hāioⁿ' wa'hĕⁿ'hĕñ', "A'sat'hoñdat—khĕⁿ' āgek o'
now he arrived he said, "Thou shouldst listen—(shouldst thou not) I should eat it too
ni'ă' ne' sakhoñni', aiĕñä' dōgĕⁿs 'oñ' oga'wĭ'?"
the I personally that thou hast prepared food, it seems truly, presumably it tastes well?"
T'ho'ge' ne' T'haĕⁿ'hiawa'gĭ' wa'hĕⁿ'hĕñ', "Ĕⁿwadoⁿ' ne't'ho'
At that (time) that he said, "It will be possible thus
nĕⁿiawĕⁿ'hă' tca' noñwa'ho'dĕⁿ' se'he', ganio' ne't'ho' nĕⁿ'sieă'
so it will come to pass where kind of thing thou desirest it, so soon as thus so thou wilt do it
tca' noñwa'ho'dĕⁿ' ni'ă' dewagadoⁿ'hwĕñdjioñnĭk, nāie' ne'
as kind of thing the I personally I am in need of it that (it is) that
oñda'sägwă' tca' son'he' ăăsgoⁿ' ne' o'hāä'?" T'ho'ge'
thou shouldst take a portion of it where thou art alive thou shouldst give it to me that it-flint?" At that (time)
wa'hĕⁿ'hĕñ' ne' O'hāä', "Nāie'-khĕⁿ' sidă' ne' akhesgā'
he said that Flint, "That (it is—is it thou meanest it that my arrow
o'hā'?" Da'hai'hwa'sägwă' ne' T'haĕⁿ'hiawa'gĭ' wa'hĕⁿ'hĕñ',
it tips it?" He replied that he said,
"Oiă'. Nāie' se' gidă' ne' siă'dăgoñwă' wādă', nāie'
"It (is) other. That (it is) indeed, I mean it that in thy body it is contained, that (it is)
ăăsgoⁿ'?" T'ho'ge' ne' O'hāä' wa'hĕⁿ'hĕñ', "Ne't'ho' gwă' o'
thou shouldst give it to me?" At that (time) that Flint he said, "Thus just too
nĕⁿiawĕⁿ'hă'." T'ho'ge' oněⁿ' wa't'hatchāgă'wă' dagāiagĕⁿ'nhă'
so it will come to pass." At (time) that now he opened his mouth it came forth
ha'sagoñwă' oněñiă' tgāieĭ' ne' o'hāä'. Oněⁿ' ne'
in his mouth it-stone (rock) it-exact (is) that it-flint. Now that
T'haĕⁿ'hiawa'gĭ' wa'hāiena' da'hadiiĕñdĕⁿ' dĕⁿ'se' wa'hĕⁿ'hĕñ',
he seized it he pulled on it and he said,
"T'honĕⁿ' hoñ' noñwe' ĕⁿgāiă'gĭk." Oněⁿ' ne' O'hāä'
"Here presumably the place one will break it off." Now that Flint
wa'hĕⁿ'hĕñ', "Itcvă'k." T'haĕⁿ'hiawa'gĭ' wa'hĕⁿ'hĕñ' "Is hiiă'
he said, "Do thou break it off." he said, "Thou, verily,

sawĕⁿ‘ tca’ son‘he’. Is dĭ’ ĕⁿ‘sia’k, is o‘nĭ’, dĕⁿtcgoⁿ’,
thou ownest it where thou art alive. Thou moreover thou wilt break it off, thou also thou wilt give it to me,
t‘ho‘ge‘ oněⁿ‘ hă‘să’ oi‘hwa’ge‘ ĕⁿwadoⁿ’.” T‘ho‘ge‘ ne’ O‘hää’
at that (time) now just then it-matter-on, it is obligatory, it will become” At that (time) that Flint
dōgĕⁿs wa’hāiă’k dĕⁿ’se’ da‘haoⁿ’, wa’hĕⁿ‘hĕñ’, “Oněⁿ’
truly he broke it off and he gave it to him, he said, “Now
ne’t‘ho‘ nwa’awĕⁿ‘hă’ tca’ noñwa‘ho’dĕⁿ’ de‘sadoⁿ‘hwĕñdjioñnĭk.”
thus so it has come to pass as, where, kind of thing thou art in need of it.”
Ne’t‘ho‘ge‘ oněⁿ‘ ne’ T‘haĕⁿ‘hiawa’gĭ‘ wa’hĕⁿ‘hĕñ’, “Oněⁿ‘
At that (time) now that he said, “Now
wa’gienă’, oněⁿ‘ dĭ’ o’ ni’ ĕⁿtgoñyoⁿ’ noñwa‘hoĭdĕⁿ’
I take it, now moreover too the I I will give thee kind of thing
sada‘hĕñdoⁿk;” ne’t‘ho‘ge‘ oněⁿ‘ wa’hanĕⁿ‘hodagwă’ ne’
thou art requesting;” at that (time) now he plucked off a grain of corn that
hode’djiĕⁿ‘hĕñdă’ degeni‘, dĕⁿ’se’ wa’hĕⁿ‘hĕñ’, ‘Sgadă‘ is
he is roasting ears of corn two, and he said, “One (it is) thou
ĕⁿ‘sek, sgadă‘ ne’ ethi‘sodă‘.” Oněⁿ‘ wa’hāiēnă’ dĕⁿ’se’
thou wilt eat it, one (it is) that our grandmother.” Now, he took (them) and
sa‘ha‘dĕñdiă’. Hoñsa‘haioⁿ’ tca’ noñwe‘ t‘ho‘dĕñdioⁿ‘ wa’hĕⁿ‘hĕñ,’
again he departed. There again he arrived where the place thence he departed he said,
“Ksodă‘hă‘, hiyă‘ t‘ha’deioieĭ’i‘ agoñiat‘hoyĕⁿ’; oněⁿ‘ ne’t‘ho‘
“Oh, my grand mother, not it was enough (time) I should (have) told thee; Now there
hesge’sgwă’ tca’ t‘honoⁿ‘sāiĕⁿ’ ne’ deiagiadĕⁿ‘hnoñdä’. Oněⁿ‘
again I have been where there his lodge is that one and I are brothers. Now,
dĭ’ khawĭ’ tca’ nigakho’dĕⁿ‘ ne’ hokhoñni‘ tca’ wa’kgwat‘hwă’,”
moreover, I bear it as (where) such it food is kind of that he has prepared food where there I have paid a visit,”
dĕⁿ’se’ oněⁿ‘ sgadă‘ ne’ oněⁿ‘hă’ dăs‘hagaoⁿ’ wa’hĕⁿ‘hĕñ’,
and now one (grain of) that it-corn he gave it to her he said,
“Nāie’, iāgĕⁿ’, nis ĕⁿ‘sek, sgadă‘ o’ ni’ă‘ ĕⁿgek.”
“That (it is), one says, the thou thou wilt eat it, one, too, the I personally I will eat it.”
T‘ho‘ge‘ ne’ gokstĕñ’ă‘ oněⁿ‘ wa’eiena’, goñdadie’ wa’ek,
At that (time) that she, the Ancient One now she took it, at once she ate it,
wa’ă‘hĕñ’, “I‘sek o’ nis’ă‘ goñdadie’, oga’wi‘ ne’ nĕⁿ‘.”
she said, “Do thou too, eat it, the thou personally at once, it tastes good that this.”
T‘ho‘ge‘ ne’ O‘hää’ ne’ o’ nă’ wa’hek, oněⁿ‘
At that (time) that Flint that, too, the that he ate it, Now
dĭ’ ne’ gokstĕñ’ă‘ wa’ă‘hĕñ’, “We’saga’wha’-khĕⁿ‘?”
moreover that she, the Ancient One she said, “It tasted good to thee—did it?”
Da‘hai‘hwa’sägwă’ wa’hĕⁿ‘hĕñ’, “Wa’o’sähesdă’ tca’ oga’wi‘,”
He replied he said, “It is exceeding where it has a pleasant taste,”
nāie’ o’ nāie’ wa’ă‘hĕñ’ ne’ ho‘sodă‘. Oněⁿ‘ wa’ă‘hĕñ’,
that (it is) too that (it is) she said that his grandmother. Now she said,
“Eⁿsgat‘hoiĕⁿ’ ’oⁿ‘kĕⁿ’ oněⁿ‘ he’ ĕⁿ‘satdogă’ ĕⁿ‘s‘hadadekhoñniĕⁿ’,
“Thou wilt tell next in turn time again thou wilt notice it he will prepare food for himself
oněⁿ‘ tgagoñdă ne’t‘ho‘ hĕⁿge’.” T‘ho‘ge‘ ne’ O‘hää’
time it must be there thither I will go.” At that (time) that Flint
wa’hĕⁿ‘hĕñ’, “Ne’t‘ho‘ gwă’’ o’’ nĕⁿiawĕⁿ‘hă’.”
he said, “Thus then too so it will come to pass.”

Onĕⁿ‘ ne’ T‘haĕⁿ‘hiawa’gĭ‘ hoiĕñt‘hwi‘ onĕⁿ‘ wa’wada‘hioñniă’.
Now that the Life God he has planted now it bore fruitage.

Onĕⁿ‘ dĭ’ t‘ho‘ge‘ wa‘hāia’doñniă’ djiĕñ‘hiogei‘ dĕⁿ’se’ djĭsgă’gă’,
Now moreover at that (time) he made its body blue bird and robin,

dĕⁿ’se’ ganĕⁿ’dia’ksgwă’ dĕⁿ’se’ wa’hĕⁿ‘hĕñ’, “Onĕⁿ‘ wa’gwāiă’dis’ă’,
and pine grosbeak and he said, “Now I have finished your bodies,

nāie’ wa’giĕñt‘hwă‘dă’ t‘honĕⁿ‘ ĕⁿ‘swĕñnagäät tca’ oⁿ‘hwĕñdjiāde’,
that (it is) I planted it for it here ye will dwell where it earth is present,

ne’t‘ho‘ ha’degayeĭ’ dĕⁿ‘swat‘hwadjiiă’k.” T‘ho‘ge‘ onĕⁿ‘
there it is full sufficient ye will produce ohwachiras.” At that (time) now

wa‘s‘hagotgă’k, gagwegĭ‘ degniiă’dăge‘s‘hoⁿ’, sgāia’dădă‘ gadjinä‘
he let them all go, all they are two bodies each it-body one (is) it-male (is)

dĕⁿ’se’ sgāia’dădă‘ ne’ gĕⁿ‘hĕⁿ‘. Ne’t‘ho‘ge‘ onĕⁿ‘ wa’tgoñdidĕⁿ’
and it-body one (is) that it-female (is). At that (time) now they flew

dĕⁿ’se’ onĕⁿ‘ o‘nĭ’ wa’goñdĕñnodeⁿ’. Onĕⁿ‘ ne’ O‘hää’ hot‘hoñde’
and now also they sang. Now that Flint he heard it

diiodit‘hā’ nwa’tgoñdiwĕñnăge‘ dĕⁿ’se’ goñdiwĕñniio’s. T‘ho‘ge‘
there they (zoic) are talking every their voices in number and their (zoic) (are) fine. voices At that (time)

wa’hĕⁿ‘hĕñ’, “Ksodăhă‘, stĕⁿ’ gwă’ nidiiodyeĕⁿ‘ tca’ hăgwadĭ‘
he said, “Oh, my grandmother, something apparently thence it is doing where towards

t‘honoⁿ‘sāiĕⁿ’ ne’ deiagiadĕⁿ‘hnoñdä’. Dōgĕⁿs tgāi’sdowānĕⁿ‘
there his lodge stands that he and I are brothers. Truly, there it-noise (is) great

goñdiwĕñniio’s.” Wa’ă‘hĕñ’ ne’ ho‘sodă‘, “Kĕⁿ’djĭk ne’t‘ho‘
their (zoic) voices (are) fine,” She said that his grandmother, “By and by there

hĕⁿdne’, ĕⁿdnikdoⁿ‘hnă’ stĕⁿ’ gwă’ nidiiodieĕⁿ‘.”
thence thou and I will go thou and I will go, to see it something apparently thence it is taking place.”

Onĕⁿ‘ ne’ T‘haĕⁿ‘hiawa’gĭ‘ onĕⁿ‘ ’oⁿ‘kĕⁿ’ wa’hĕⁿ‘hĕñ’, “Nāie’
Now that now next in order he said, “That (it is)

ĕⁿgia’doñniă’ ne’ skĕñnoñdoⁿ’ ĕⁿgāiadjĭk,” onĕⁿ‘ dĭ’
I will make its body that deer it will be named,” Now moreover

wa‘hāiă’doñniă’, nāie’ gwa’tho‘ ne’ djogaäga’k dĕⁿ’se’ ne’
he made its body, that (it is) next in turn that elk and that

degeiă’’gĭ’, gagwe’gĭ‘ degniiă’dăge‘hādie’, sgadă‘s‘hoⁿ’ gadji’nă‘
buffalo, it all they (zoic) two bodies (are) in number, each it one each it-male (is)

dĕⁿ’se’ sgadă‘s‘hoⁿ’ gĕⁿ‘hĕⁿ‘. Onĕⁿ‘ wa’hĕⁿ‘hĕñ’, “Onĕⁿ‘
and it-one each it-female (is), Now he said,” Now

wa’gwaiă’dis’ă’. Onĕⁿ‘ dĭ’ na’ wa’giĕñt‘hwă‘dă’ dĕⁿ‘swat‘hwädjiiă’k’
I have complete your bodies. Now moreover the I planted it for it ye will produce ohwachira

tca’ oⁿ‘hwĕñdjiāde’,” onĕⁿ‘ gagwegĭ‘ wa’s‘hagotga’k, onĕⁿ‘ ne’
where it-earth (is) present,” Now it-all he let them go, now that

na’ wa’tgoñä‘dăt.
the that they ran.

Onĕⁿ‘ he’ oiă’ wa’hĕⁿ‘hĕñ’, “Onĕⁿ‘ dĭ’ ĕⁿge‘sĕñniă’ nāie’ ne’
Now again it-other (is) he said, “Now moreover I will make it that (it is) that

djio‘hä ĕⁿgāiadjĭk.” Onĕⁿ‘ dĭ’ wa’ha‘sĕñniă’ wa’hāia’doñniă‘hĕñ’,
pigeon it will be called,” Now moreover he made it, he made its bodies several,

degniiă'dăge', sgāiă'dădă' gadjină' dĕⁿ'se' sgāiă'dădă' gĕⁿ'hĕⁿ'.
two it-two-bodies are in number, it-body one (is) it-male (is) and it body one (is) it-female (is)

T'ho'ge' wa'hĕⁿ'hĕñ', "Oněⁿ' he' oiă' nāie' ĕⁿge'sĕñniă', nāie'
At that (time) he said, "Now again it-other (is) that (it is) I will make it, that (it is)

ne' noñniagai'ĭ' ĕⁿgāiadjĭk." Ne't'ho' o' nāie' degniiă'dăge'
that partridge (pheasant) it will be called." Thus, too that (it is) two-it-two-bodies (are) in number

wa'ha'sĕñniă', gadjină' gĕⁿ'hĕⁿ' o''nĭ'.
he made it, it-male it-female also.

Oněⁿ' he' oiă' wa'hĕⁿ'hĕñ', "Nāie' 'oⁿ'kĕⁿ' ĕⁿge'sĕñniă', nāie'
Now again it-other he said, "That (it is) next in turn I will make it, that (it is)

ne' neda'hĕⁿ'hwă' ĕⁿgāiadjĭk." Ne't'ho' o' nāie' degniia'dăge'
that wild turkey it will be called." Thus, too, that (it is) two-it-two-bodies (are) in number

wa'ha'sĕñnĭa', dĕⁿ'se' oněⁿ' wa'hĕⁿ'hĕñ', "I' wa'gwaiă'dis'ă',
he made it, and Now he said, "I (it is) I have made your bodies,

nāie' wa'giĕñthwă'dă' dĕⁿ'swat'hwadjiă'k t'honĕⁿ' tca'
that (it is) I planted it for it Ye will produce Ohwachiras here where

oⁿ'hwĕñdjiāde'." Ne't'ho'ge' oněⁿ' wa's'hagotga'k, oněⁿ' dĭ'
it-earth (is) present." At that (time) now he let them go, now more over

wa'tgoñdidĕⁿ'.
they flew.

T'ho'ge' oněⁿ' wa'hĕⁿ'hĕñ', "Nāie' 'oⁿ'kĕⁿ' ĕⁿge'sĕñniă' nāie'
At that (time) Now he said, "That (it is) next in order I will make it that (it is)

ne' na' ĕⁿgoñdiă't'hĕⁿ'hăk, ne' aoⁿ'hwĕñdjiat'hĕⁿ'ge' ĕⁿgoñne'sek,
that the that they (zoic) will be in the habit of climbing, that it-earth-dry-at the place of they will continue to be,

nāie' dĭ' ĕⁿge'sĕñniă' ne' o'gwāi' ĕⁿgāiādjĭk." Oněⁿ' hiiă'
that (it is) more-over I will make it that bear it will be called." Now verily

wa'hoio'dĕⁿ'hă' wa'ha'sĕñniă' degniiă'dăge', gadjină' gĕⁿ'hĕⁿ' o'nĭ'.
he worked at it he made it two they two (zoic)-bodies (are) in number, it-male (is) it-female (is) also.

Oněⁿ' he' oiă' wa'hĕⁿ'hĕñ', "Djo'eăga'k 'oⁿ'kĕⁿ' ĕⁿgāiādjĭk
Now, again it-other he said, "raccoon next in order it will be called

ĕⁿge'sĕñniă'," dĕⁿ'se' oněⁿ' wa'ha'sĕñniă' degniiă'dăge', sgāiă'dădă'
I will make it," and now he made it two they two (zoic) bodies (are in number, one it-body (is)

gadjină' sgāiă'dădă' gĕⁿ'hĕⁿ'.
it-male (is) one it-body (is) it-female (is.).

Oněⁿ' he' oiā' wa'hĕⁿ'hĕñ', "Nāie' e' ĕⁿge'sĕñniă' ne' onhe'dă'
Now again it-other (is) he said, "That (it is) again I will make it that porcupine

ĕⁿgāiadjĭk," t'ho'ge' dĭ' oněⁿ' wa'ha'sĕñniă' degniiă'dăg', sga'dă'
it will be called," At that (time) more-over Now he made it two it-two (zoic) bodies (are), one it (is)

gadjină' sgādă' gĕⁿ'hĕⁿ'. Wa'hăiĕñnĕñda'nhă' t'ho'ge' oněⁿ'
it-male (is) one it (is) it-female (is). He completed his handiwork At that (time) Now

wa'hĕⁿ'hĕñ', "I'' wa'gwāiă'dis'ă'. Nāie' wa'giĕñt'hwă'dă' ne'
he said, "I I have finished your bodies. That (it is) I planted it for that that

dĕⁿ'swat'hwadjiă'k t'honĕⁿ' tca' oⁿ'hwĕñdjiāde'," oněⁿ' dĭ'
ye will break forth into ohwachiras here the where it-earth (is), present," Now more-over

wa'sʻhagotgă'k dĕⁿ'se' oněⁿʻ ne' nă' wa'goñʻděñdiă'. Tʻhoʻgeʻ
he let them go and now that the that they departed. At that (time)

oněⁿʻ nĕñgĕⁿʻ wa'hĕⁿʻhĕñ', "Nāie' hiā'e' ĕⁿgadoñwisʻhĕⁿ'."
now this it is he said, "That (it is) first in order I will rest myself."

Oněⁿʻ saʻhadadekhoñniĕⁿ' dĕⁿ'se' oněⁿʻ he' ne' Oʻhää'
Now again he prepared food for himself and now again that Flint

wa'hosʻhwă' wĕⁿʻsäga'wĭʻ heioʻhe''; oněⁿʻ hă'deioⁿʻ tca' niwĕⁿʻse'dĕⁿʻ
he smelled it it-smell (is) pleasant it is utmost; Now everyone the where so it-odor (is) kind of

ne' wa'hosʻhwă'; nāie' wa'hosʻhwă' oněⁿʻ o' nāie' wa'waʻhiāik
that he smelled it that (it is) he smelled it Now, too, that (it is) it-fruit has ripened

ne' hoʻhoñdāiĕñtʻhwăʻhoⁿ' ne'. Tʻhaĕⁿʻhiawa'gĭʻ. Tʻhoʻgeʻ oněⁿʻ ne'
that he has planted trees severally that At that (time) now that

na' hoñsaʻhāioⁿ' tca' tʻhninoⁿʻsāiĕⁿ' dĕⁿ'se' wa'hĕⁿʻhĕñ', "Ksodăʻhă',
the that there again arrived he where they two lodge have and he said, "O, my grand-mother,

oiʻhwaneʻhägwăt hă'deioⁿʻ wĕⁿʻsäga'wĭ's oñgeʻsʻhwă.' Aiĕñä'
it-matter marvelous (is), everyone it-odors pleasant (are) I smelled them. It seems

oněⁿʻ hĕⁿ'ĕⁿʻ 'oñʻ he' detʻhodadekhoñniĕñniʻ ne' deiagiadĕⁿʻhnoñdä'."
now, I believe, pre-sumably again there he has prepared food for himself that he and I are brothers."

Tʻhoʻgeʻ oněⁿʻ ne' gokstĕñ'ăʻ wa'ăʻhĕñ', "Oněⁿʻ gwă' o'
At that (time) Now that she, the Ancient One she said, "Now too

hiiă' ne'tʻhoʻ hedneʻ, nikdoⁿʻhnăʻ hot noñwaʻho'dĕⁿ' nĕⁿʻ agwas
verily there thither two let us go, let us two go to view it what kind of thing the, this (is) just

nidiiodieĕⁿʻ." Oněⁿʻ dĭ' wa'hia'dĕñdiă'. Wa'hniioⁿ' tca' noñweʻ
so there it is done. Now, more over they two departed. There they two arrived where the place

niʻhe's ne' Tʻhaĕⁿʻhiawa'gĭʻ. Wa'oñdiĕñʻ hă'gwă' ne'tʻhoʻ gwă'
there he goes about that She was surprised suddenly there even

niioiʻhwaneʻhägwăt tca' niiodieĕⁿʻ, hă'diioʻhiageʻ odoñniʻ gĕñgwă'
so it-matter marvelous (is) where so it is done, every it-fruit in number (is) it grows only

wĕⁿʻsäga'wĭʻ deioäwĕñieʻ. Wa'oñtgatʻhwă' agwas gaʻnhoʻhwakdă
it-ordor pleasant (is) it stirs the air. She saw just it doorway beside

tca' noñweʻ honoⁿʻsāiĕⁿ' ne' Tʻhaĕⁿʻhiawa'gĭʻ ne'tʻhoʻ oʻnhiodă'
where the place his lodge lies that there it stands (as a plant)

oä'wĕⁿʻsă', nāie' deioʻhatʻhe'dăʻgwĭʻ ne'tʻhoʻ noñweʻ, dĕⁿ'se' dosgĕⁿʻhaʻ
it sunflower, that (it is) it uses it to cause it to be light there the place, and near by

degiāde' ne'tʻhoʻ oʻhoñdodă' odăʻhioñniʻ agwas diiosʻhesdodoñnioⁿ'
they two are apart there it-bush stands it bears its fruit just there it-syrup stands out in places

naʻkwĕñdaʻkwaʻneʻ oʻsʻhesdă. Tʻhoʻgeʻ oněⁿʻ wa'hniioⁿ'
bee (honey) syrup. At that (time) now they two entered

ganoⁿʻsgoñwă'. Wa'oñtgatʻhwă' hode'djiĕⁿʻhĕñdă', agwas
it lodge in. She saw it he is roasting corn-ears, just

oʻhnaiăʻhĕñ'ĭʻ, oněⁿʻ dĭ' wa'ă'hĕñ', "Soñ noñwaʻho'dĕ' neʻtʻhoʻ
it-fatness flows down severally, now more over she said, "Who kind of thing thus

niiagoieĕⁿʻ nĕñgĕⁿʻ niiodieĕⁿʻ ăsdeʻ?" Tʻhoʻgeʻ ne'
so one has done it this (it is) so it is done out of doors?" At that time that

T'haĕⁿ'hiawa'gĭ' da'hai'hwa'sägwă' wa'hĕⁿ'hĕñ', "I' hiiă' ne't'ho'
he replied he said, "I verily thus
niwagieĕⁿ' hă'să' dwaga'săwă'." Dāioñdadiă' wa'ă'hĕñ'
so I have done it just now I have begun it." She spoke she said
ne' ho'sodă', "Awādoⁿ' dĭ'-khĕⁿ' ne' a'sgninoñdă',
that his grandmother, "Would it be possible more- over, would it that thou shouldst share it with us two,
aiagiadekhoñniă'?" Da'hawĕñnitgĕⁿ'nhă' ne' T'haĕⁿ'hiawa'gĭ'
one and I should eat it?" He spoke that
wa'hĕⁿ'hĕñ', "Ĕⁿwadoⁿ'. Hiiă' gwa' o'nĭ' t'hawadoⁿ' ne'
he said, "It will be possible, Not just also it would be possible that
sĭ' noñwe' ne' sgadă' ne' djiodĭ'seädă' tca' niioⁿ' oněⁿ'
yonder the place that one it is that one it-specie(is) where so it is many now
agiĕⁿ' ne' iyeks." T'ho'ge' oněⁿ' wa'hanĕⁿ'hodagwă' tca'
I have it that one eats customarily." At that (time) now he shelled off a grain of corn where
hode'djiĕⁿ'hĕñdă, sgadă's'hoⁿ' da's'hagaoⁿ', oněⁿ' dĭ' ne' na'
he is roasting corn-ears one it is each he gave it them, now more- over that the that
wa'hnek. T'ho'ge' oněⁿ' ne' T'haĕⁿ'hiawa'gĭ' wa'hĕⁿ'hĕñ',
they two ate it. At that (time) now that he said,
"Hedwāiagĕⁿ'nhă'." Oněⁿ' dĭ' wa'hadiiāgĕⁿ'nhă'. T'ho'ge'
"Let us go out." Now moreover they went out. At that (time)
oněⁿ' ne't'ho' wa't'hadida'sĕñ dĕⁿ'se' ne' T'haĕⁿ'hiawa'gĭ' oněⁿ'
now there they severally came to stand and now
wa'hĕⁿ'hĕñ', "Nĕñgĕⁿ'hă' dwagadieĕⁿ'dĭ' agiĕñt'hwi' nāie'
he said, "This (it is) I was the first I planted it that (it is)
ne' oä'wĕⁿ'să' gaiādjĭ'," oněⁿ' dĭ wa'hoñdoñgo'dă' Hiiă'
that it-sunflower it is called," now more-over they passed on. Not
de'inoⁿ' nhe'hoñnenoñ oněⁿ' he' wa'hĕⁿ'hĕñ', "Nāie' nĕñgĕⁿ'hă'
it is far they had gone now again he said, "That (it is) this (it is)
agiĕñt'hwi' nāie' ne' tkwĕⁿ'dā' niio'ĕñno'dĕⁿ gāiadjĭ'."
I planted it that (it is) that (it is) red so it-rod kind of (is) it is called."
T'ho'ge' oněⁿ' he' wa'hoñdoñgo'dă'. Hiiă' de'inoⁿ'
At that (time) now again they passed on, Not is far
nhe'hoñnenoñ oněⁿ' sa'hĕⁿ'hĕñ', "Nĕñgĕⁿ'hă' agiĕñt'hwi'
they had gone now again he said, "This (it is) I have planted it
o'hoñdadekhă'gwă' gāiadjĭ'," oněⁿ' dĭ' wa'haniioñdāgwă' ne'
it strawberry it is called," now moreover he plucked it that
o'hiă' sgadă's'hoⁿ' da's'hagaoⁿ'. Oněⁿ' he' wa'hoñdoñgo'dă'.
it-fruit one it is each he gave it to one. Now again they passed on.
Oněⁿ' he' hiiă' de'inoⁿ' nhe'hoñnenoñ oněⁿ' wa'hĕⁿ'hĕñ',
Now again not (it is) far there they had gone now he said,
"Nĕñgĕⁿ' agiĕñt'hwi' na'djio'gwă' gāiadjĭ'," oněⁿ' t'ho'ge'
"This (it is) I have planted it red raspberry it is called," now at that time
wa'haniioñdāgwă' ne' o'hiă', sgadă's'hoⁿ' da's'hagaoⁿ'. Oněⁿ'
he plucked it that it-fruit, one it is each he gave it to one. Now
he' wa'hoñdoñgo'dă'. Oněⁿ' he' wa'hĕⁿ'hĕñ', "Nĕⁿ'
again they passed on. Now again he said, "This
o'hniodă' s'ha'hies gāiadjĭ'," oněⁿ' dĭ' he' sgadă's'hoⁿ'
it stands (as a plant) it-fruit-long (mulberry) it is called," now moreover again one it is each
wa'haniioñdagwă' dĕⁿ'se' da's'hagaoⁿ'. T'ho'ge' oněⁿ'
he plucked it and he gave it to one. At that (time) now
wa'hĕⁿ'hĕñ', "Djidwăkdă' oněⁿ'." Da oněⁿ' dĭ' să'hoñkdă',
he said, "Let us go back again now." So, now, moreover again they went back,

dĕⁿ'se' tca' dewa'sĕñnoⁿ' tca' nigĕⁿ' nhe's'hoñnenoñ' oněⁿ'
and where it is middle where so it is distant thither they had gone now

wa'hĕⁿ'hĕñ' ne' T'haĕⁿ'hiawa'gĭ', "Nĕⁿ' agiĕñt'hwi' o'hiadjĭ'
he said that "This (here) I have planted it it-huckleberry

gāiadjĭ'. Ne't'ho' dĭ' nĕⁿio'dĭk ne' t'honĕⁿ' oⁿ'hwĕñdjiāde'.
it is called. Thus, moreover, so it will continue to be that here it-earth (is present)

deiodi'hă'hĕñ' tca' nigĕⁿ' ĕⁿwatchis'ă'sek nĕñgĕⁿ' o'hiadjĭ'
they are severally different (one from another) where so it is distant it will be in the habit of maturing this (it is) it-huckleberry

nāie' s'hă'dewa'sĕñnoⁿ' noñwe' tca' niiodi'seäge' ne't'ho' ne'
that (it is) just it is (the) middle the place where so many it-kinds (are) in number there that

na' noñwe' nĕⁿwatchis'ă'sek."
the that the place it will be in the habit of maturing."

T'ho'ge' oněⁿ' ganoⁿ'săkdă' nhoñsa'hĕñne', ganio' ne't'ho'
At that (time) now it-lodge beside thither again they went, so soon as there

noñwe' wa'hadiioⁿ' oněⁿ' wa'hĕⁿ'hĕñ', "Nĕñgĕⁿ'
the place they arrived Now he said, "This (it is)

o'hoñdodă' agiĕñt'hwi' swa'hionă' gāiadjĭ'," oněⁿ' dĭ'
it-bush stands I have planted it it-fruit (is) large it is called," now moreover

wa'haniioñdagwă'hoⁿ', dă's'hagaoⁿ' sgadă's'hoⁿ', t'ho'ge' dĭ
he plucked it several, he gave it to them one it is each, at that (time) moreover

wa'hnek. T'ho'ge' ne' ho'sodă' wa'ă'hĕñ', "Nigĕⁿ'hĕⁿ'
they too ate (it). At that (time) that his grandmother she said, "Exceedingly

oi'hwane'hägwăt, o'nigoⁿ'hiio't tca' ni'sāieĕⁿ'. Hiiă'-khĕⁿ'
it-matter marvelous (is), it is pleasing where so thou hast done it. Not-is it

t'haesăgāiĕⁿ'hă' ne' hoñsāiagni'hwă' ostwi'hă'?" T'ho'ge' ne'
thou shouldst be willing to do it that hence again one and I should take it it is small (quantity)?" At that (time) that

T'haĕⁿ'hiawa'gĭ' wa'hĕⁿ'hĕñ', "Hiiă' t'hawādoⁿ' ne't'ho' nāiawĕⁿ'hă'.
he said, "Not it would be possible thus so it should come to pass

Nāie' diioi'hwă' swă'djĭk hă'să' gwă' wa'giĕñt'hwă'. Kĕⁿ'djĭk
That (it is) it is reason because just now likely I planted it. By and by

ne' nāie' oněⁿ' ĕⁿiotga'dĕⁿ'hă'. Ne't'ho'ge' hă'să' awadoⁿ' tca'
that that (it is) now it will become abundant. At that (time) just now it would be possible where

noñwa'ho'dĕⁿ' wa'sadă'hĕñdoⁿ'." T'ho'ge' oněⁿ' wa'ă'hĕñ', "Soñ
kind of thing thou didst ask it." At that (time) now she said, "Who

dĭ' na' noñwa'ho'dĕⁿ' ne't'ho' niiagoieĕⁿ' t'hoigĕⁿ' ne' goñdiio'
moreover the that kind of thing thus (there) so one has done it that (it is) that they (zoic) are animals

oñnadei'sdāā' goñdiwĕñniio's?" Oněⁿ' ne' T'haĕⁿ'hiawa'gĭ'
they produce sounds their (zoic) voices are fine?" Now the

dă'hawĕñnitgĕⁿ'nhă' wa'hĕⁿ'hĕn', "I' hiiă' ne't'ho' niwagieĕⁿ',
he spoke he said, "I verily thus so I have done it,

I' agio'dĕⁿ'säā'." Oněⁿ' ne' ho'sodă' wa'ă'hĕn', "soñ dĭ'
I, my work (it is)," Now the his grandmother she said, "Who moreover

noñwa'ho'dĕⁿ' ĕⁿiesdă' tca' niioⁿ' oněⁿ' săio'dĕⁿ'ĭ'?" T'ho'ge'
kind of thing one will use it where so it is much now thou hast worked?" At that (time)

ne' T'haĕⁿ'hiawa'gĭ' wa'hĕⁿ'hĕñ', "Nāie' gwă' o'nĭ' ĕⁿiesdă'
the he said, "That (it is) likely also one will use it

ne' t'honĕⁿ' oⁿ'hwĕñdjiāde' kĕⁿ'djĭk ĕⁿioñnăgäät ne' oñgwe'
the here it earth (is) present by and by one will dwell the human(s)

nwa'eiă'do'dĕⁿ'." T'ho'ge' ne' ho'sodă' wa'ă'hĕñ', "Onĕⁿ' gwă'
such one's body (is) kind of." At that (time) the his grandmother she said, "Now likely

o' ĕⁿtciagia'dĕñdiă'," dĕⁿ'se' onĕⁿ' sa'hia'dĕñdiă'.
too one and I will depart again," and now again they two departed.

Nāie' ne' onĕⁿ' sa'hniioⁿ' tca' noñwe' det'hninadăsgwă'hă'
That (it is) the time again they two reached where the place there their two bark-shelter (is)

onĕⁿ' ne' gokstĕñ'ă' wa'ă'hĕñ', "Nigĕⁿ'hĕⁿ' oi'hwane'hägwăt
time the she, the Ancient One she said, "Exceedingly it matter (is) marvelous

tca' niyodieĕⁿ' tca' noñwe' hedne'sgwă'. Dōgĕⁿs hiiă'
where so it is done where the place there thou and I have been. Truly, verily

wa'gai'hwāiei'khe' tca' hawĕñ', 'I' ĕⁿge'sĕñniă' tca' noñwa'ho'dĕⁿ'
it-matter has been fulfilled where he said, 'I I will make it where kind of thing

deiodoⁿ'hwĕñdjio'hwi'.' " Onĕⁿ' ne' O'hāā' wa'hawĕñnitgĕⁿ'nhă'
it is necessary.'" Now, the Flint he spoke

wa'hĕⁿ'hĕñ', "Ksodă'hă', ĕⁿkgweniă' se' o' ni'ă' ne't'ho' nĕⁿgieä'."
he said, "Oh, my grandmother, I will be able to do it indeed too the I personally thus so I will do it.

Hiiă' de'oi'hwis'he'ĭ' onĕⁿ' gwă' hoñnat'hoñde' o'gai'ĭ' o'gāioñde'.
Not it-matter long (is) now belike they heard it it is loud sound it-sound went along.

Ganio' wa'hni'hĕñgă' onĕⁿ' wa'hniiagĕⁿ'nhă' dĕⁿ'se' onĕⁿ' wa'ă'hĕñ'
So soon as they two heard it now they two went out and now she said

ne' gokstĕñ'ă', "Ĕⁿdiatgat'hwă' hot noñwa'ho'dĕⁿ' agwas
the, the Ancient One, "Thou and I will see it what kind of thing just

noñdāiodieĕⁿ'hadie'," onĕⁿ' dĭ' ăsde' wa't'hnida'nhă'. Wa'hiadiĕñ'ha'
thence it comes taking place," now more- over out of doors they two stood. He was surprised

gwă' ne't'ho' goñdidakhenoñdie', oñnatga'de' skĕñnoñdoⁿ'
just there they (zoic) severally were running, they (are) numerous deer

nwa'gāiă'do'dĕⁿ' dĕⁿ'se' wa'goñdoñgo'dă'. Hă'să' gwă' onĕⁿ'
so their body kind of (is) and they (zoic) passed by. Just then seemingly time

he' oiă' ne't'ho' sgoñdidakhenoñdie' djogaägă'k oñnatga'de'
again it other (is) there again they (zoic) severally were running elks they (zoic) are numerous

dĕⁿ'se' wa'goñdoñgo'dă'. Hă'să' gwă' onĕⁿ' he' oiă' ne't'ho'
and they (zoic) passed by. Just then seemingly time again it-other (is) there

goñdidakhenoñdie' degeia'gĭ' oñnatga'de' dĕⁿ'se' wa'goñdoñgo'dă'.
they (zoic) ran severally buffalo they (zoic) are many and they passed by.

Hă'să' gwă' oñnadoñgo'dĭ' onĕⁿ' he' oiă' dagoñdidakhenoñdie'
Just then seemingly, they (zoic) have passed by now again it-other (is) thence they (zoic) came running severally

o'gwai' oñnatgă'de', wa'goñdoñgo'dă' o' nă' ne'. Hă'să' gwă'
it-bear they (zoic) are numerous, they (zoic) passed by too the that that. Just then seemingly

onĕⁿ' he' oiă' ne't'ho' goñdidakhenoñdie' djo'eägă'k oñnatga'de'.
now again it-other (is) there they (zoic) are severally running raccoons they (zoic) are numerous.

Hă'să' gwă' wa'goñdoñgo'dă' onĕⁿ' he' oiă' ne't'ho' goñdidakhenoñdie'
Just then seemingly they (zoic) passed by home again it-other (is) there they (zoic) ran along severally

o'nhe'dă', wa'goñdoñgo'dă'. Onĕⁿ' wa'hiatgat'hwă' nāie' gwă' ne'
it-porcupine(s), they (zoic) passed by. Now, they (two) saw it that (it is) seemingly that

oñnatga'de' goñdidienoñdie's, oñnatgă'de' dĕⁿ'se' gāi'sdowanĕⁿ'.
they (zoic) are numerous they (zoic) fly about severally, they (zoic) are numerous and it-sound (is) great.

T'ho'ge' onĕⁿ' ne' gokstĕñ'ă' wa'ă'hĕñ', "Nigĕⁿ'hĕⁿ' oi'hwane'hägwat
At that (time) now the she-the Ancient One she said, "Exceedingly it-matter marvelous (is)

tca' nwa'ăwĕⁿ'hă'. Onĕⁿ' hiiă' wa'gai'hwāiei'khe' wa'tgoñt'hwadjiiă'k
as so it has come to pass. Now verily it-matter (is) fulfilled they engendered ohwachira

ne' T'haĕⁿ'hiawa'gĭ' hāiă'dĭ'sa'ĭ'." T'ho'ge' onĕⁿ' ne' O'hää'
the he finished their bodies," At that (time) now the Flint

wa'hĕⁿ'hĕñ', "Ne't'ho' hĕⁿge' tca' t'honoⁿ'sāiĕⁿ' ne' deiagia-
he said, "There hence I will go where there his lodge lies the one and I are

dĕⁿhnoñdä'. Ĕⁿ'heiă'hĕñdoⁿ' gaĕñ' noñwe' dă'ha'hwă'
brother(s). I will ask him where the place thence he obtained it

noñwa'ho'dĕⁿ' 'oñ' wa'ha'sĕñniă'dă' tca' niioⁿ' onĕⁿ'
kind of thing presumably he used it to make it where (as) so it is much now

hoiĕñnĕñdă'ĭ'. Hă'deio'hiage' hoiĕñt'hwĭ', hă'tgoñdiio'dă'ge'
he has completed it. Every it-fruit is in number, he has planted it, Every they animals (are) in number

o'nĭ' haiă'dĭ'să'ĭ'; diĕñ'hă' gwă' ĕⁿ'hagat'hoiĕⁿ' ne' noñwa'ho'dĕⁿ'
also he formed their bodies; if likely he will tell it to me the kind of thing

ĕⁿkheia'hĕñdoⁿ' ĕⁿge'sĕñniă' o' ni'ă', swa'djĭk hiiă' honoⁿ'sde'
I will ask him I will make it too the I personally, too much (because) verily he prizes it

ne' i'sowă' a's'hoñgninoñdă'. Ĕⁿge'señniă' dĭ' agwăs nāie'
the much he should give it to us two. I will make it moreover just that (it is)

s'hă'gadă' tca' niio't ne' hoiĕñt'hwă'hoⁿ'. Nāie' dĭ'
even it is one as, where, so it is that he has planted them severally. That (it is) moreover

gai'hoñniă'hă' onĕⁿ' o' ni'ă' ĕⁿioñgnigă'dĕⁿ'hă'." T'ho'ge'
it makes the matter now too the I personally thou and I will have an abundance." At that (time)

onĕⁿ' ne' O'hää' wa'ha'dĕñdiă' wa'hāiagĕⁿ'nhă'. Hiiă'
now the Flint he departed he went out. Not

de'oi'hwis'he'ĭ' onĕⁿ' hwa'hāioⁿ' tca' t'hodasgwă'hă' ne'
it-matter long (is) (time) there he arrived where there his bark shelter (is) the

T'haĕⁿ'hiawa'gĭ', ne' de'hiadĕⁿ'hnoñdä'. Ganio' oñgie'
the they two are brothers. As soon as indoors

wa't'hasgwa'sĕñ' onĕⁿ' wa'hĕⁿ'hĕñ', "Nāie' ne' nĕⁿ' geniĕⁿ'de'
he set his feet time he said, "That (it is) the here I come to seek it

wa'goñnoⁿ'sowĕⁿ'nhă', ge'he' āsgat'hoiĕⁿ' hot noñwa'ho'dĕⁿ'
I visit thy lodge, I desire thou shouldst tell me what kind of thing

wa'se'sĕñniă'dă' tca' niioⁿ' niiodi'seäge' sāiĕñt'hwă'hoⁿ'
thou usest it to make it where so it is much so many it-kinds in number (are) thou hast planted them severally

dĕⁿ'se' ne' goñdiio' tca' niiodi'seäge' sia'dĭsă'ĭ'?" T'ho'ge' onĕⁿ'
and the they animals where so many it-kinds in number (are) thou didst finish their bodies?" At that (time) now

ne' T'haĕⁿ'hiawa'gĭ' dă'hai'hwă'sägwă' wa'hĕⁿ'hĕñ', "Nāie'
the he replied he said, "That (it is)

hiiă' nĕñgĕⁿ' oⁿ'hwĕñdjiāde' on'he' dĕⁿ'se' ĕⁿgĕⁿ'heiă', ne't'ho,
verily this (it is) it-earth (is) present it is alive and it will die, there

dĭ' dewage'kwĕⁿ' ne' o'he'dă', nāie' age'sĕñniă'dĭ' tca' niioⁿ'
moreover I took it up the it-earth (ground) that (it is) I used it to make it as so it is much

agiĕñt'hwĭ' dĕⁿ'se' giă'dĭ'să'ĭ', nāie' dĭ' gāi'hoñniă'hă' goñnon'he'
I have planted and I made their bodies, that (it is) moreover it makes the matter they (zoic) are alive

dĕⁿ'se' ĕⁿgoñni'heiă', o'he'dă' dĭ' ĕⁿswadoⁿ'. Ne't'ho' dĭ' o'
and they (zoic) will die, it-earth (ground) moreover again it will become. These moreover too

nă' niio't ne' goñdiio', nāie', o' na' o'he'dă' dewage'kwĕⁿ',
the that so it is the they (zoic) animals are, that (it is) too the that it-earth I have taken it up,

nāie' age'sĕñniă'dĭ', nāie' dĭ' gāi'hoñniă'hă' gagwegĭ' goñnon'henioⁿ'
that (it is) I used it to make it that (it is) moreover it makes the matter it-all (whole) they (zoic) are severally alive

dĕⁿ'se' ĕⁿgoñni'heiă', o'he'dă' ĕⁿswadoⁿ'." T'ho'ge'
and they (zoic) will die, it-earth again it will become." At that (time)

oneⁿ' ne' O'hää' wa'ho'nigoⁿ'häiĕñdă'nhă', wa'hĕⁿ'hĕñ', "Ne't'ho'
now the Flint he understood it, he said, "Thus,

gwă' o' niioⁿ' agiă'dine'." Oneⁿ' ne' T'haĕⁿ'hiawa'gi'
seemingly, too, so it is much it brings my body." Now the

wa'hĕⁿ'hĕñ', "I' 'oⁿ'kĕⁿ' ĕⁿgoñia'hĕñdoⁿ' hot noñwa'ho'dĕⁿ' dĭ'
he said, "I next in order I will ask thee what kind of thing moreover

nis aesāio'?" T'ho'ge' ne' O'hää' wa'hĕⁿ'hĕñ', "Nāie' ne' ni'
the thou it should kill thee?" At that (time) the Flint he said, "That (it is) the the I

aoⁿ'hwă'ă' kdagwăs ne' o'hää' oneñiă' dĕⁿ'se' ne' ona'gā'.
it-alone (is) I fear it the flint it-rock and the it-horn.

Nāie' se' ne' ĕⁿgagweniă' ĕⁿwageio' nĕñgĕⁿ' degeni'
That (it is) indeed the it will be able to do it it will kill me this (it is) two (it is)

wa'goñiat'hoyĕⁿ'." Oneⁿ' ne' T'haĕⁿ'hiawa'gĭ' wa'hĕⁿ'hĕñ',
I have told thee." Now the he said,

"Ne't'ho' gĕngwă' ne' ni' niioⁿ' agei'hwaiĕⁿ' ne' wa'geă'
"Thus only the the I so it is much I have matter I the I desired it

agoñi'hwaneñdoⁿ'." Oneⁿ' ne' O'hää' să'ha'dĕñdiă'.
I should ask thee." Now the Flint again he deported.

Ganio' hoñsă'hāioⁿ' tca' nonwe' det'hninoⁿ'saiĕⁿ' oneⁿ'
So soon as there again he arrived where the place there their two lodge stands now

wa'hĕⁿ'hĕñ', "Ksodă'hă', oneⁿ' ne't'ho' nwa'awĕⁿ'hă' tca'
he said, "Oh my grandfather, now thus so it came to pass where

niwak'nigoⁿ'he'dĕⁿ'. Oneⁿ' ĕⁿkdogĕⁿs tca' noñwa'ho'dĕⁿ'
so my mind (is) kind of, form of. Now it has come to me where kind of thing

ha'sĕñniă't'hă' ne' hoiĕñt'hwă'hoⁿ' dĕⁿ'se' ne' goñdiio'; nāie',
he used it to make it the he planted it severally and the they (z.) are animals; that (it is),

iagĕⁿ', o'he'dă' ha'sĕñniă't'hă'." T'ho'ge' ne' ho'sodă' wa'ă'hĕñ',
one says, it-earth he uses it to make it." At that (time) the his grandmother she said,

"Hot noñwa'ho'dĕⁿ' wa'seă' tca' noñwa'ho'dĕⁿ' wa'hiat'hoiĕⁿ'
"What kind of thing thou didst think where kind of thing he told thee

ne' dedjiadĕⁿ'hnoñdä'?" O'hää' dă'hai'hwă'sägwă' wa'hĕⁿ'hĕñ',
the he and thou are brothers?" Flint he replied he said,
"Nāie' gwă' o' tca' niwak'nigoⁿ'he'dĕⁿ', ge'he' gāio'dĕⁿ'seowanĕⁿ'
"That (it is) seemingly too where so my mind (is) kind of, form of, I think it it work (is) great
hoñ' tca' niioⁿ' onĕⁿ' hoiĕñnĕñdăĭ'. Ge'he' dĭ' nāie'
presumably where so it is much now he has completed it. I think it moreover that (it is)
'oñ' wadie'să'ge' ne' akheiă'dă'se'dă' gĕñgwă' ne' goñdiyo',
presumably it is easy the I should conceal their bodies only the they(z.) are animals,
gagwegĭ' dĭ' nāie' I' ĕⁿdnii'hwagwe'niio'khe'." T'ho'ge' ne'
it all moreover that (it is) we thou and I will become possessed of it." At that (time) the
gokstĕñ'ă' wa'ă'hĕñ', "Hot noñwa'ho'dĕⁿ' nĕⁿ'sieä' ne' ĕⁿsgweniă'
she, the Ancient One she said, "What kind of thing so thou wilt do it the thou wilt be able
ĕⁿ's'heiă'dă'se'dă' ne' goñdiio'?" T'ho'ge' ne' O'hää' wa'hĕⁿ'hĕñ',
thou wilt conceal their bodies the they (z.) are animals?" At that (time) the Flint he said,
"Oⁿ'hwĕñdjiagoñwă' ĕⁿkhe'nhodoⁿ' ne' t'honĕⁿ' gwa't'ho' dosgĕⁿ'hă'
"It-earth-inside-in I will shut them the here just near-by
onondă'hä' ne't'ho' ha'goñwă' ne't'ho' ĕⁿkhe'nhodoⁿ'." T'ho'ge'
it-mountain stands there inside there I will shut them (anthropic)." At that (time)
ne' ho'sodă' wa'ă'hĕñ', "Onĕⁿ' ne' ni'ă' hiiă' stĕⁿ' t'hoñsagi'hĕñ'."
the his grandmother she said, "Now the the I personally not anything again I will say it."
T'ho'ge' onĕⁿ' wa'hāiagĕⁿ'nhă' ne't'ho' nhwă'he' tca' noñwe'
At that (time) now he went out there thither he went where the place
onondă'hädie', ne't'ho' wa'hoio'dĕⁿ'hă', wa'hades'hoñwis'ă', t'ho'ge'
it-mountain stands along, there he worked, he finished a cavern for himself, at that (time)
onĕⁿ' wa's'hagoiă'dae'gă' ne' goñdiio' gagwegĭ' dă's'hagodoiă',
now he collected their bodies the they (are) animals it all hither he drove their bodies,
ne't'ho' wa's'hagoiă'dinioⁿ'dă' tca' noñwe' hode's'hoñioñni' tca'
there he caused their bodies to enter where the place he has made for himself a cavern where
onondă'hä' hă'goñwă'. Ganio' onĕⁿ' gagwegĭ' wa'goñdiioⁿ'
it-mountain stands inside of it. So soon as time it-all they entered it
onĕⁿ' dă'hă'hĕñ' oneñiă' tca' noñwe' aoⁿ'hwĕñdjiaga'hĕñdă'.
now he laid it on it-rock where the place it-earth (is) opened.
T'ho'ge' onĕⁿ' wa'hĕⁿ'hĕñ', "Onĕⁿ' wa'khe'nhodoⁿ'. Ne't'ho'
At that (time) now he said, "Now I have shut them (anthropic) up. Thus, there,
dĭ' ni'ă' gĕñgwă' niioⁿ' ĕⁿgio'dĕⁿ'hă' onĕⁿ' gagwegĭ' I'
moreover the I personally only so it is much I worked now it-whole I
wa'gei'hwagwe'niio'khe'. Ne't'ho' gĕñgwă' ni'ă' hĕⁿgegwă'sek
I gained control of the matter. There only the I personally there I will be in the habit of getting it
ne' ĕⁿiagnon'he'gwik ne' ksodă'hă'," dĕⁿ'se' onĕⁿ' să'ha'dĕñdiă'.
the one and I will continue to live on it the my grandmother," and now again he departed.
Ganio' hoñsă'hāioⁿ' wa'hĕⁿ'hĕñ', "Ksodă'hă', onĕⁿ' ne' nāie'
So soon as there again he arrived he said, "Oh, my grandmother, now the that (it is)

wa'khe'nhodo^{n}' ne' goñdiio'. Oně^{n}' dĭ' is ĕ^{n}tcheñno^{n}'do^{n}' tca'
I have shut them (anthrop.) up the they (zoic) (are) animals. ;Now more- over thou thou wilt will it where

niwat'hawĭ' gĕ^{n}s dĕ^{n}'sado^{n}'hwĕñdjio's ne' o'wă'hä', gĕñgwă'
it bears itself there (it is time) custom- arily it will become needful to thee the it-meat, only

gĕ^{n}s ĕ^{n}sgat'hoiĕ^{n}' oně^{n}' ĕ^{n}gegwă'hă'." Ne' ho'sodă' wa'ă'hĕñ',
custom- arily thou wilt tell me time (it is) I will go after it." The his grand- mother she said,

"Gĕ^{n}'hĕ^{n}' niawĕ^{n}'hă', oně^{n}' hiiă' oñgiadĕ^{n}na'tchäga'dĕ^{n}'hă'."
"Exceedingly it is thankable, now verily thou and I have an abundance of provisions."

Ne't'ho'ge' oně^{n}' ne' O'hää' ne't'ho' nhoñ'să'he' tca' noñwe'
At that (time) now the Flint there again he went where the place

t'hodăsgwă'hä' ne' de'hiadĕ^{n}'hnoñdää'. Wa'hăio^{n}' dĕ^{n}'se' oně^{n}'
there his bark shelter (is) the his brother. He entered and now

wa'hadyĕñ'hă' gwă' dōgĕ^{n}s hat'hesgāĕñniă'hĕñk ne' T'haĕ^{n}hiawa'gĭ'.
he was surprised just it is true he is making for himself arrows the

Oně^{n}' ne' O'hää' wa'hĕ^{n}'hĕñ', "Hot noñwa'ho'dĕ^{n}' sesdă'ne'
Now the Flint he said, "What kind of thing thou are going to use it

nigĕ^{n}'hĕ^{n}' să'hesgāga'de' oně^{n}'?" T'ho'ge' oně^{n}' ne' T'haĕ^{n}'-
exceedingly thou has many arrows now?" At that (time) now the

hiawa'gĭ' dă'hai'hwă'sägwă' wa'hĕ^{n}'hĕñ', "Nāie' hiiă'
he replied he said, "That (it is) verily

gadadeiĕñnĕñdă's kĕ^{n}'djĭk gwă't'ho' oně^{n}' dogĕ^{n}s ĕ^{n}ganagĕñ'hă'
I am preparing myself by and by soon now it is true it will become abundant

ne' gāio'." Oně^{n}' ne' O'hää' dă'hĕ^{n}'hĕñ', "Gaĕñ' dĭ' noñwe'
the game." Now the Flint he said in reply, "Where more- over the place

nĕ^{n}tgoñne' tca' i'sado^{n}k ĕ^{n}ganagĕñ'hă' ne' gāio'. Hiiă' ni'ă,
thence they (z.) will come where thou art saying it will become abundant the game. Not the I person- ally

gatkă' de'kgĕ^{n}'hă' awe'sek ne' gāio'?" T'ho'ge' ne'
anywhere I see it it should be going about the game?" At that (time) the

T'hač^{n}'hiawa'gĭ' dă'hawĕñnitgĕ^{n}'nhă' wa'hĕ^{n}'hĕñ', "Tgagoñda' se'
he spoke in reply he said, "It must be (so), in- deed,

gaĕñ' gwă' noñwe' nigoñne's tca' niio^{n}' ne' ao^{n}'hwĕñdjiat'hĕ^{n}'ge'
where just the place there they (z.) go about where so it is many the it-earth dry at

degoñdawĕñiek." Oně^{n}' ne't'ho' niwat'hawĭ' oně^{n}' ne' O'hää'
they (z.) continue to go about." Now there there it bears itself (is time) now the Flint

să'ha'dĕñdiă'.
again he departed.

Ne' oně^{n}' hoñsă'hāio^{n}' tca' noñwe' t'hninadasgwa'hä'
The time there again he arrived where the place their (two) bark shelter stands

wa'hĕ^{n}'hĕñ', "Ksodă'hă', wa'kgwat'hwă' tca' t'hĕ^{n}'dĕñ'
he said, "Oh, my grand- mother, I made a trip where there he abides

ne' T'haĕ^{n}'hiawa'gĭ', wa'gatgat'hwă' hat'hesgaĕñniă'hĕñk,
the I saw it he is making arrows for himself,

hadadeiĕñnĕñdă's, iagĕ^{n}', ĕ^{n}ganagĕñ'hă' ne' gāio'."
he is preparing himself, it is said, it will become plentiful the game."

Dō gwă' nwă'oñnis'he' onĕⁿ' ne' gokstĕñ'ă' dāiewéñnitgĕⁿ'nhă'
How like (it is) so it was long (time) now the she, the Ancient One she spoke

wă'ă'hĕñ', "Onĕⁿ' gwă' o'nĭ' ā'segwă'hă' ne' o'wă'hä', onĕⁿ'
she said, "Now like (it is) also thou shouldst go after it the it-meat, now

wa'oñgiatc'ă'dĕⁿ'." T'ho'ge' onĕⁿ' ne' O'hää' wa'hă'dĕñdiă'
it has wholly gone." At that (time) now the Flint he departed

ne't'ho' nhwă'he' tca' noñwe' diio'sāde'. Ganio' ne't'ho' noñwe'
there thither he went where the place there it-cavern exists. so soon as there the place.

wa'hāioⁿ' onĕⁿ' wa'ha'gwi'dă' ne' ganĕñiaiĕⁿ' ne' hodji'hedă'gwi'
he arrived now he removed it the it-rock lies the he closed it thereby

tca' o'sāde', onĕⁿ' dĭ' wa'hāioⁿ' dĕⁿ'se' ne't'ho' hă'goñwă' wa'hāio'
where it-cavern exists, now moreover he entered it and there inside he killed it

ne' gāio', dĕⁿ'se' onĕⁿ' dĭ' doñdă'hāiagĕⁿ'nhă', dĕⁿ'se' onĕⁿ'
the it-game, and now moreover thence he he came out, and now

să'hadeiĕñnoñniă', să'hadji'hedĕⁿ' tca' o'sāde'. T'ho'ge' onĕⁿ'
he made it good again, again he blocked it up where it-cavern (is), At that (time) now

să'ha'dĕñdiă', hoiă'dăge'de' ne' skĕñnoñdoⁿ'. Onĕⁿ' hoñsă'haioⁿ'
again he departed, he bore with the forehead strap its body the deer. Now again he arrived home

wa'hĕñ'hĕñ', "Ksodă'ha', onĕⁿ' wa'gai'hwāiei'khe' tca'
he said, "Oh, my grandmother, now it-matter is fulfilled where

noñwa'ho'dĕⁿ' de'sadoⁿ'hwĕñdjioñnĭk." Doñdāiei'hwă'sägwă'
kind of thing thou needest it." She replied

ne' gokstĕñ'ă' wa'ă'hĕñ', "Gĕⁿ'hĕⁿ' niawĕⁿ'hă'. Wadiesă'ge'
the she, the Ancient One. she said, "Exceedingly, it is gratifying. It is easy

hiiă' wa'oñgiadoⁿ's ne' gāio'." Ne't'ho' niio't gaĕñ' gwă'
verily it became for us two the game." Thus so it is where (like it is)

nwă'gai'hwis'he'.
so it-matter (is) long.

T'ho'ge' onĕⁿ' wa'hatdogă' ne' T'haĕⁿ'hiawa'gĭ' hiiă' gwă'
At that (time) now he noticed it the not seemingly

gatga' de'sgoñne's ne' goñdiio'. Onĕⁿ' dĭ' he' ne't'ho' nhoñsă'he'
anywhere again they(z.) go about usually the they (z.) are animals. Now moreover again there thither again he went

tca' noñwe' t'honoⁿ'sāiĕⁿ' ne' hĕñgwe', Haoⁿ'hwĕñdjiawa'khoⁿ'
where the place there his lodge lies the he, a human, is, He-holds-earth-severally

ni'ho'sĕñno'dĕⁿ'. Ganio' ne't'ho' wa'hāioⁿ' ne' T'haĕⁿ'hiawa'gĭ'
such his name kind of (is). So soon as there he entered the

onĕⁿ' wa'hĕⁿ'hĕñ', "Hiiă' de'wagĕñnoⁿ'doⁿ' hot noñwa'ho'dĕⁿ'
now he said, "Not I know it what kind of thing

'oñ' nwă'awĕⁿ'hă', nwă'odiya'dawĕⁿ'hă', hiiă' gatga' de'sgoñne's
presumably so it came to pass, so it befell their(z.) bodies, not anywhere they (z.) again go about customarily

ne' goñdiio' tca' niioⁿ' onĕ' gia'di'să'ĭ'." T'ho'ge' onĕⁿ' ne'
the they (z.) are animals where so it is much (many) now I their (z.) bodies have completed." At that (time) now the

hĕñgwe', Haoⁿ'hwĕñdjiawa'khoⁿ', wa'hĕⁿ'hĕñ', "Agĕñnoⁿ'doⁿ'
he-human, He-holds-earth-severally, he said, "I know it

tca' noñwe' hegoñni'dĕñ'. Godi'nhodo^{n}' tcă't'ho' o^{n}'hwĕñdjiagoñwă'
where the place there they (z.) abide. They (z.) are shut up actually it-earth-in
o'sāde'. Nāie' ne' dedjiadĕ^{n}'hnoñdă' O'hāă' nāie'
it-cavern. That (it is) the ye two (he and thou) are brothers Flint, that (it is)
wa't'hiaeiĕñnio^{n}'. Ĕ^{n}goñiat'hoiĕ^{n}' tca' noñwe' tgoñni'dĕñ' ne'
he has juggled thee. I will tell thee where the place there they (z.) abide the
goñdiio'. Tca' noñwe' t'honadăsgwă'hä' ne' să'sodă'hă' ne't'ho'
they (z.) are animals. Where the place there their bark shelter is the thy grandmother there
si' hăgwadĭ' hă'deiodogĕ^{n}'dĭ' diionondă'häă' ne't'ho' hă'goñwă'
farther side of it it is directly opposite, ahead, straight away, it-mountain stands there inside
hode's'hoñioñni', ne't'ho' dĭ' goñni'dĕñ' t'hodji'hedă' tca' noñwe'
he has made himself a cavern, there moreover they (z.) abide he has closed it up where the place
diiodiio^{n}'dă'gwĭ', oneñiă' t'ho'hä' tca' noñwe' o's'hoñwe'. Nāie'
there they entered thereby, it-rock he has placed it over it where the place it-hollow is. That (it is)
dĭ' tca' nĕ^{n}'sieä' nāie' ĕnioianĕñkhe' ne' ĕ^{n}'he'sĕ^{n}'nigo^{n}'häĕ^{n}' ne'
moreover where so thou wilt do it that (it is) it will become good the thou wilt watch him the
O'hāă'. Nāie' ne' oiă' ĕ^{n}tciio'hĕ^{n}'nhă' ne't'ho' nhĕ^{n}'se'. 'Ă'gwi'
Flint. That (it is) the it-other it will again be day there thither thou wilt go. Do not (that)
ĕ^{n}'hatdogă'. Dosgĕ^{n}'hă' nigĕ^{n}' ne't'ho' ĕ^{n}'sadă'se'dă'. 'Ă'gwi'
he will notice, be aware of, it. Close by so it is distant there thou wilt hide thyself. Do not (that)
ĕ^{n}'hiagĕ^{n}'. T'ho'ge' tca't'ho' onĕ^{n}' he' ĕ^{n}s'ha'wă'hägwă'hă' ne'
he will see thee. At that (time) actually time again again he will go after meat the
gāio', dĕ^{n}'hesgā'hä'k dĭ' tca' nĕ^{n}'hāieä' ne' onĕ^{n}' ĕ^{n}'hago'hĕñgwă'
it-game, thou will have thine eyes on him moreover where so he will do it the time he will uncover it
tca' o'sāde'. Dĕ^{n}sgă'hä'k ne' onĕ^{n}' hĕ^{n}'hāio^{n}' o'sadagoñwă';
where it-cavern is. Thou will have fixed thine eyes on it the time thither he will enter it-cavern in;
dĕ^{n}'hesgă''hä'k o'nĭ' onĕ^{n}' dĕ^{n}t'hāiagĕ^{n}'hnă' dĕ^{n}'se' ĕ^{n}s'hago'hĕñk
thou wilt have thine eyes on him Also time thence he will come forth and he will again cover it
tca' oiāde' dĕ^{n}'se' ĕ^{n}'hatge'dat ne' gāio' oia'dă'. Ganio' onĕ^{n}'
where it-cave (hole) is and he will bear it with the forehead strap the it-game its body. So soon as now
ĕ^{n}'seä' onĕ^{n}' hoñ' hes'hoio^{n}' tca' t'honadăsgwă'hä' onĕ^{n}' is 'o^{n}'kĕ^{n}'
thou wilt think time presumably there he has returned where there their bark shelter stands time thou next
ĕ^{n}tcgo'hĕñgwă' tca' noñwe' o'sāde', t'ho'ge' dĭ' onĕ^{n}' hĕ^{n}'sio^{n}'
again thou wilt uncover it where the place it-cave is, at that (time) moreover time there thou wilt enter
dĕ^{n}tcheiă'ditgĕ^{n}k ne' goñdiio'." Onĕ^{n}' ne' T'haĕ^{n}'hiawa'gĭ'
thence thou wilt drive their bodies out the they (z.) are animals." Now the
să'ha'dĕñdiă'.
again he departed.
Nāie' ne' onĕ^{n}' hwa'ga'he'g tca' noñwe' ni'honă'do^{n}' ne'
That (it is) the time there it arrived where the place there he had indicated the
Hao^{n}'hwĕñdjiawa'kho^{n}' t'ho'ge' onĕ^{n}' ne' De'haĕ^{n}'hiawa'kho^{n}'
He-holds-earth-severally at that (time) now the Life God

wa'ha'dĕñdiă', hwa'hăs'ă'dă' hwa'hă'hwă' tca' niio$^{n'}$ hohesgāiĕ^{n}'.
he departed, hence he took all hence he carried it where so it is much he has arrows.

Nĕ$^{n'}$ hagwadĭ' ganiadakdoñdie, hăgwă' hwa'hat'hwădă'se'dă'.
This side of it it-lake (sea) along way hence he went around.

Wa'haio^{n}' tca' onondă'hă' akdă'ă' ne't'ho' wa'hadiĕñ'. Hiiă'
He arrived there where it-mountain stands aside of it there he sat down. Not

de'aoñnĭs'he'ĭ' onĕ$^{n'}$ wa'hogĕ^{n}' dă'he' ne' O'hää'. Tci'he'
it is long time he saw him he comes the Flint. As he goes

gwă' ne't'ho' wa't'hada'nhă' tca' noñwe' ganĕñiaiĕ^{n}'. Onĕ$^{n'}$
like (it is) there he stood where the place it rock lies. Now

dĭ' wa't'hatgă'doñnio^{n}k ne't'ho' niio't aiĕñä' ha'nigo$^{n'}$hä' ne'
moreover he looked about thus so it is it would seem he was watching the

hiiă' soñga' t'hă'hoñwagĕ^{n}'. T'ho'ge' onĕ$^{n'}$ dă'hāienă' tca'
not any one he should see him. At that (time) now he laid hold of it where

ganĕñiaiĕ^{n}' dĕ^{n}'se' dă'hagetcgwă' dĕ^{n}'se' nĕ$^{n'}$ hăgwă'
it-rock lies and he raised it up on edge and this way

wa'hāiĕ^{n}', onĕ$^{n'}$ dĭ' wa'hāio^{n}' o'sadagoñwă'. T'hi'hodieĕ$^{n'}$
he laid it, now moreover he entered it-cavern-in. Just he is still

gĕñgwă' ne' T'haĕ$^{n'}$hiawa'gĭ' de'hogă'hää' tca' nwă'hāieă'
only the he had his eyes on him where so he did it

onĕ$^{n'}$ he'hoyo$^{n'}$. Wa'gai'hwis'he' onĕ$^{n'}$ gwă' doñdăhaiagĕ^{n}'nhă'
time there he has entered. It-matter is long now just thence he came forth

hoiă'dage'de' on'he'dă'. Na' ne' onĕ$^{n'}$ he'tgĕ$^{n'}$ hăgwadĭ' să'hahĕñ'
he bore the body with the forehead strap porcupine. That the time above side of it again he laid it

ne' oiă'dă' wa'hĕ$^{n'}$hĕñ', "Stĕ^{n}' gwă' noñwa'ho'dĕ^{n} 'oñ' diioi'hwă'
the it-body he said, "Something like (it is) kind of thing presumably it is the reason

tca' ne't'ho' noñgia'dawĕ$^{n'}$hă', sĕ$^{n'}$ge' t'ha'geiio' ne' gāio' dĕ^{n}'se'
where there, thus, so my body it befell, hardly I could kill it the it-game and

wa'djik'ă' I' de'wageiio'." T'ho'ge' onĕ$^{n'}$ hoñsă'hadiiĕñdĕ^{n}' ne'
nearly, almost, I it killed me." At that (time) now there again he drew back it the

oněñiă' dĕ^{n}'se' onĕ$^{n'}$ să'hago'hĕñk tca' noñwe' o'sādе', onĕ$^{n'}$
it-rock and time again he covered it where the place it-cave-is, now

dĭ' să'hadiă'dăge'dat dĕ^{n}'se' onĕ$^{n'}$ să'ha'dĕñdiă'.
moreover again he bore the body with the forehead strap and now again he departed.

Ganio' onĕ$^{n'}$ hoñsă'hă'do^{n}' onĕ$^{n'}$ ne' T'haĕ$^{n'}$hiawa'gĭ'
So soon as now there again he disappeared now the

wa'hĕ$^{n'}$hĕñ', "Onĕ$^{n'}$ dĭ' hiiă' I' 'o$^{n'}$kĕ^{n}' ne't'ho' hoñ'sage' tca'
he said, "Now moreover verily I next in order there there again let me go where

noñwe' tgoñne's ne' goñdiio';" onĕ$^{n'}$ dĭ' ne't'ho' nhwa'he' tca'
the place there they (z.) go about the they (z.) are animals;" now moreover there he went where

noñwe' ganĕñiāiĕ^{n}'. Tchi'he' gwă' wa't'hă'gwă' ne' oněñiă',
the place it-rock lies. As he went like, he took it up the it-rock,

akdă'ă' hwa'hāiĕ^{n}', onĕ$^{n'}$ dĭ' hwa'hāio^{n}' o'sadăgoñwă', dĕ^{n}'se'
aside there he laid it, now moreover there he entered it-cavern-in, and

doñdă's'hagodoiă' ne' goñdiio', onĕ$^{n'}$ dĭ' dagoñdiiagĕ^{n}'nhă'
thence again he drove them (anth.) the they (z.) are animals, now moreover thence they (z.) came out

gagwegĭ'. Onĕ$^{n'}$ dĭ' ne' T'haĕ$^{n'}$hiawa'gĭ' wa'hawĕñnitgĕ^{n}'nhă',
it-whole (it-all). Now moreover the he spoke,

wa'hĕⁿ'hĕñ', "I' ne' nĕⁿ' gwaiă'di'să'ĭ'. Hiiă' hiiă' de'oianĕñ'hwi'
he said, "I the this (it is) I formed your bodies. Not verily it turned out well

tca' hiiă' de'swĕñ'dă'dĕñ'ĭ'. Nāie' gai'hoñniă'hă' ne't'ho'
where not ye wild are. That (it is) it matter makes (it causes it) thus

nwe'swayă'dawĕⁿ'hă' wa'gagweniă' wa'etchi'nhodoⁿ'. Onĕⁿ'
so it befell your persons it was able to do it one has shut you up. Now,

dĭ' wa'gwai'hwis'ă's tca' nĕⁿio'dĭk ne' o'hĕñdoⁿ' hăgwă'
moreover, I ordain for you where so it will continue to be the for head -wards (direction)

ĕⁿga'hawi'dă' tca' we'swă'hwadjiädadie' tca' nĕⁿyoñnĭs'he' ne'
it will bear it (its course will be) where hence your (pl.) ohwachira will continue to be where so it will endure the

t'honĕⁿ' ĕⁿio'hwĕñdjiadek ĕⁿswĕⁿ'dă'dĕñ'ĭk dĭ' onĕⁿ';
here it-earth will continue to be present ye shall continue to be wild moreover now;

agwăs dĭ' 'oⁿ'kĕⁿ' gĕⁿs ĕⁿieĕⁿ'hiagĕⁿ'-dji'hwă' onĕⁿ'
just moreover next in order customarily one will be thoroughly fatigued time

hă'să' ĕⁿyetchigĕⁿ'. Eⁿswadadwĕñniyoks dĕⁿ'se' is
just then one will see you (pl.). Ye will continue to be free and ye

swaĕⁿ'hiagĕⁿ'să' ĕⁿgĕñk tca' ĕⁿdjio'n'hek." T'ho'ge' onĕⁿ'
your striving it will be where ye will keep alive." At that (time) now

wa'tgoñdogwă' wa'goñde'gwă'. Onĕⁿ' dĭ' wa'ha'agwă' ne'
they dispersed they fled. Now, moreover he shot the

skĕñnoñdoⁿ', dĕⁿ'se' wa'ga'hesgaeda'nhă' gaiă'di'ge', oněⁿ' dĭ'
deer, and it-arrow became fixed in its body, now moreover

wa'hĕⁿ'hĕñ', "Desaä'dat, ne't'ho' wa'se' tca' diiagode'nhogă'hĕñdă'
he said, "Do thou run, there do thou go where there her doorway (is)

ne' gokstĕñ'ă' aksodă'hă'." Onĕⁿ' hiiă' wa'dwaä'dat, agwăs
the she, the Ancient One my grandmother." Now verily it ran, just

ne't'ho' tca' gă'nhogă'hĕñdă', ăsde' hagwadĭ', ne't'ho'
there where it-doorway (is), out of doors side of it, there

wa'gaiă'dieneⁿ'nhă' o'gai'ĭ', wa'diauñ'hoñniăgae'hä'. Got'hoñde'
its body fell it is loud, it-earth resounded. She heard it

ne' gokstĕñ'ă', doñdaiedĕⁿsdă' dĕⁿ'se' wa'ă'hĕñ', "Hot
the she, the Ancient one, she stood up suddenly and she said, "What

noñwă'ho'dĕⁿ' nĕⁿ' nwă'awĕⁿ'hă?" Onĕⁿ' asde' wa'diedă'nhă'
kind of thing this so it has come to pass?" Now out of doors, she stood

dĕⁿ'se' wa'oñtgat'hwă', onĕⁿ' ne't'ho' wa'oñdyĕñ'hă gwă' ne't'ho'
and she saw it, now there she was surprised seemingly there

gĕⁿdagä' skĕñnoñdoⁿ'-gĕⁿ'hä', agwăs ga'hesgaedă' ga's'hwa'ge',
it lay deer it used to be, just it-arrow protrudes in its side,

onĕⁿ' dĭ' wa'ă'hĕñ', "O'hää', satgat'hwă' niioi'hwane'hägwat
now moreover she said, "Flint, do thou look so it-matter (is) marvelous

wa'oñgninoⁿ'sowĕⁿ'nhă' ne' gāio'." T'ho'ge' ne' O'hää'
it has visited our (two) lodge the game." At that (time) the Flint

wa'hatgat'hwă' dĕⁿ'se' să'hāiĕñde'nhă' ne' de'hiadĕⁿ'hnoñdă'
he looked and he re-knew it (recognized it) the his brother

ho'hesga'. Hiiă' stĕⁿ' de'hawĕⁿ', dĕⁿ'se' onĕⁿ' dĭ' hoñsă'haioⁿ'
his arrow (it is). Not any thing he said, and now moreover he again reentered it

ganoⁿ'sgoñwă', s'hoñwa'hnondädie' gwă't'ho' dĭ' ne' ho'sodă'.
it-lodge-in, she followed closely moreover the his grandmother.

Onĕⁿ' he' ne' T'haĕⁿ'hiawa'gĭ' să'ha'agwă' dĕⁿ'se' djogaägă'k
Now again the again he shot and elk

wa'ga'hesgaeda'nhă' gaia'di'ge', onĕⁿ' dĭ' wa'hĕⁿ'hĕñ', "Desaä'dat,
it arrowed became fixed its body in, now moreover he said, "Do thou run,

ne't'ho' hwa'se' tca' diiagodăsgwă'hä' ne' ksodă'hă'." T'ho'ge'
there do thou go where there her bark shelter (is) the my grandmother." At that (time)

onĕⁿ' wa'dwaä'dat, agwăs tca' ga'nhogă'hĕñdă' akdă'ă' ne't'ho'
Now it ran, just where it-doorway (is) nearby there

wa'gaiă'dieneⁿ'nhă'; onĕⁿ' he' oiă' să'ha'agwă' degeiă'gĭ'
its body fell; Now again it-other (is) again he shot buffalo

wa'ga'hesgaeda'nhă' gaiă'dĭ'ge', onĕⁿ' dĭ' he' wa'hĕⁿ'hĕñ',
it-arrow became fixed its body in, Now moreover again he said,"

"Desaä'dat, ne't'ho' wa'se' tca' noñwe' diiagodasgwă'hä' ne'
"Do thou run, there do thou go where the place there her bark shelter (is) the

ksodă'hă'," onĕⁿ' o' nāie' wa'dwaä'dat, dĕⁿ'se' ne't'ho' o' nāie'
my grandmother," Now too that (is it) it ran, and there too that (it is)

hwă'gaiă'dieneⁿ'nhă' ganoⁿ'săkdă'; t'ho'ge' onĕⁿ' he' oiă'
thither its body fell beside the lodge; At that (time) Now again it other (is)

să'ha'agwă', o'gwāi' 'oⁿ'kĕⁿ' wa'ga'nhiodă'nhă' ne' gaiă'di'ge
again he shot, bear next in order it-dart became fixed the in its body

ne' ga'hesgā', onĕⁿ' dĭ' wa'hĕⁿ'hĕñ', "Desaä'dat, ne't'ho' wa'se'
the it-arrow, Now moreover he said, "Do thou run, there do thou go

tca' noñwe' diiagonoⁿ'sāieⁿ' ne' ksodă'hă'." Onĕⁿ' wa'dwaä'dat
where the place there her lodge lies the my grandmother. Now it ran

ne't'ho' ga'nho'hwăkdă' ne't'ho' wa'gaiă'dieneⁿ'nhă'. T'ho'ge'
there beside the door there its body fell. At that (time)

onĕⁿ' he' oiă' ne' T'haĕⁿ'hiawa'gĭ' sa'ha'agwă' djo'eäga'k
Now again it other is the again he shot raccoon

wa'ga'hnioda'nhă' ne' ga'hesgă' ne' gaiă'di'ge', onĕⁿ' dĭ'
it-dart became fixed the it-arrow the its body on, Now moreover

wa'hĕⁿ'hĕñ', "Desaä'dat; ne't'ho' wa'se' tca' noñwe' diiagonoⁿ'-
he said, "Do thou run, there do thou go where the place there her lodge

sāieⁿ' ne' ksodă'hă';" T'ho'ge' onĕⁿ' wa'dwaä'dat dĕⁿ'se' ne't'ho'
lies the my grandmother." At that (time) now it ran and there

ganoⁿ'săkdă' wa'gaiă'dieneⁿ'nhă'. Ne't'ho'ge' onĕⁿ' he' oiă'
beside the lodge its body fell. At that (time) Now again it other (is)

wa'hă'agwă' nedă'hĕⁿ'hwă' wa'gahesgaeda'nhă' gaiă'di'ge'. Onĕⁿ'
he shot it wild turkey it-arrow become fixed its body on, Now

dĭ' ne' T'haĕⁿ'hiawa'gĭ' wa'hĕⁿ'hĕñ', "Desaä'dat, ne't'ho' wa'se'
moreover the he said, "Do thou run, there do thou go

tca' noñwe' diiagonoⁿ'saieⁿ' ne' ksodă'hă';" onĕⁿ' dĭ' wa'dwaä'dat
where the place there her lodge lies the my grandmother." Now moreover it ran

ne't'ho' ga'nho'hwăkdă' wa'gaiă'dieneⁿ'nhă'. T'ho'ge' onĕⁿ' ne'
there it-doorway beside its body fell. At that (time) Now the

T'haĕⁿ'hiawa'gĭ' wa'hĕⁿ'hĕñ'. "Onĕⁿ' hoñ' ne't'ho' hă'degāiei'."
he said," Now, presumably there it is quite enough."

Onĕⁿ‘ dĭ’ wa’ha‘dĕñdiă’ ne’t‘ho‘ nhwa’he’ tca’ noñwe‘ t‘hodinoⁿ‘saiĕⁿ’
Now, moreover he started there he went where the place their lodge lies

ne’ ho‘sodă‘. Ganio’ wa’hāioⁿ’ onĕⁿ‘ ne’ ho‘sodă‘ wa’ă‘hĕñ’,
the his grandmother, So soon as he entered Now the his grandmother she said,

“Oi‘hwane‘hägwat tca’ nwă’awĕⁿ‘hă’. Nāie’ ne’ detciadĕⁿ‘hnoñdää
“It matter (is) marvelous where so it came to pass, That (it is) the thy brother

hodoät‘hoⁿ‘na’ ne’ gāio’. Satgat‘hwă‘ nigaiă’do’dĕⁿ‘ ne’
he has been to hunt the game. Do thou look such its body is kind of the

hāiohadiena’.” Tho‘ge‘ ne’ T‘haĕⁿ‘hiawa’gĭ‘ wa’hatgat‘hwă’
he brought it back killed.” At that (time) the he looked at it

wa’hĕⁿ‘hĕñ’, “Nāie’ hiiă’ ne’ ga‘nhe’dă’ gaiădjĭ‘. Nāie’ hiiă’
he said, “That (it is) verily the porcupine it is called. That (it is) verily

ne’t‘ho‘ noñwe‘ he‘he’sgwă’ ne’ O‘hää’ tca’ noñwe‘ ne’ hiiă‘
there the place he has been the Flint where the place the not

stĕⁿ’ de’tgoñne’s ne’ gāio’. Nĕⁿ‘ ne’ I’ agadoät‘hoⁿ‘na’. Dōgĕⁿs
anything there they (z) go about the game. Here, This, the I I have been away to hunt. Truly

ni’ă‘ gāio’danagee’ tca’ noñwe‘ hege’sgwă’.” Onĕⁿ‘ he’
The I personally (it) game (is) plentiful where the place there I have been.” Now, again

doñdă‘hawĕñnitgĕⁿ’nhă’ wa’hĕⁿ‘hĕñ’, “Onĕⁿ‘ dĭ’ dĕⁿge‘snie’nhă’ ne’
thence again he spoke, he said,” Now, moreover I will dress the

gāio’ tca’ niioⁿ‘ wa’giă’dienĕⁿ‘dă’.” T‘ho‘ge‘ onĕⁿ‘ hoñsă‘hāiagĕⁿ’nhă’
game where so it is much I felled their bodies.” At that time Now hence again he went out

dĕⁿ’se’ onĕⁿ‘ dă‘ha‘sawĕⁿ’ wa’hāiĕⁿ‘sĕñgwă’, wa’has’ă‘dă’,
and now he began it he skinned it severally, he exhausted them

onĕⁿ‘ ’oⁿ‘kĕⁿ’ wa’t‘ha’wa‘hä‘hi‘dă’, wa’has’ă‘dă’, onĕⁿ‘ ’oⁿ‘kĕⁿ’
Now next he quartered the meat, he exhausted it, now next

wa‘ha’wa‘häniioñdĕⁿ’ agwas deionoⁿ‘sadă‘se’dĭ‘ ga’wa‘häniioñdoⁿ’.
he hung up (the) meat severally just it encircled the lodge it-meat hung severally.

T‘ho‘ge‘ onĕⁿ‘ ne’ gane‘hwă’ onĕⁿ‘ wa’hāioⁿ’dă’ ganoⁿ‘sgoñwă‘,
At that time now the it-hide(s) now he brought them in it lodge-in,

onĕⁿ‘ dĭ’ wa’hadagwai‘sioñgwă‘hoⁿ’ ne’ gane‘hwa’s‘hoⁿ’ă‘,
Now moreover he spread them out severally the it-skin-s,

wa’hänĕñdakdă’ gĕⁿs gĕⁿ‘sa’ge‘, wa’t‘hat‘hwadă‘se’ tca’ niganoⁿ’sa’.
he attached it customarily side of lodge on he encircled it where so it lodge (is) large.

T‘ho‘ge‘ sgadă‘ ne’t‘ho‘ wa’hĕⁿ‘sowĕⁿ’ tca’ noñwe‘ gotnakdoⁿ’
At that (time) one (it is) there he spread it where the place her mat is

ne’ ho‘sodă‘ ne’ o’ sgadă‘ ne’t‘ho‘ wa’hāiĕⁿ’. Onĕⁿ‘ ne’
the his grandmother the too one (it is) there he laid it. Now the

T‘haĕⁿ‘hiawa’gĭ‘ wa’hĕⁿ‘hĕñ’, “Ksodă‘hă‘, onĕⁿ‘ hiiă’ wa’gai‘hwāiei’khe’
he said, “Oh, my grandmother, Now verily it-matter is fulfilled

oi‘hwagwegĭ‘ tca’ noñwa‘ho’dĕⁿ’ agei‘hwi‘să’ĭ‘, goñi‘hwis’ĕñni‘.
it-matter whole where kind of thing I have promised, I promised thee.

Onĕⁿ‘ dĭ’ wa’geiĕñnĕñda’nhă’. Is dĭ’ ĕⁿtchadieĕⁿ‘dă’ naie’
Now moreover my handiwork is ended. Those moreover thou wilt be the first that (it is)

ĕⁿsa’nigoⁿ‘hiiosdă‘gwă’ tca’ noñwa‘ho’dĕⁿ’ ĕⁿga‘hwă’k tca’
it will content thy mind where kind of thing it will contain it where

oⁿ‘hwĕñdjiāde’. Degeni‘ wadoⁿ’t‘hă’; nāie’ ne’ oñgwe‘ ĕⁿioñnăgät
it earth is present. Two it makes itself; that (it is) the humans they will come to dwell

tca’ oⁿ‘hwĕñdjiāde’ nāie’ ĕⁿieiă’dagwe’niio’khe’, nāie’
where it-earth is present that (it is) they will come into possession of it, that (it is)

ĕⁿiago’nigoⁿ‘hiiosdā‘gwik tca’ niioⁿ‘ ĕⁿgă‘hwă’k tca’ oⁿ‘hwĕñdjidāe’.
it will content their minds thereby where so it is much it will contain where it earth is present.

Onĕⁿ‘ dĭ’ wa’gei‘hwis’ă’ ne’ o‘hĕñdoⁿ‘ hĕⁿga‘hawi‘dă’ tca’ nigĕⁿ‘
Now moreover I ordain it the ahead, (future), thither it will bear it where so it is far

hĕⁿtciado’kdĕⁿ’ nĕñgĕⁿ‘hă‘ wa’gatga’k t‘honĕⁿ‘ snonoⁿ‘sgoñwă‘
ye two will exhaust it this (it is) I left it here in your two lodge

onĕⁿ‘ is ĕⁿdjiadadienawă’s ne’ skĕñnoⁿ’ ĕⁿtciĕñnoⁿ‘doñnioⁿ‘hek.”
Now, time, you ye two will help yourselves the (it) peaceful ye two will think thoughts repeatedly.”

Ganio’ wa’hāi‘ho’kdĕⁿ’ onĕⁿ‘ ne’ T‘haĕⁿ‘hiawa’gĭ‘ să‘hāiagĕⁿ’nhă’,
So soon as he finished the matter now the again he went out,

să‘ha‘dĕñdiă’, dĕⁿ’se’ hoñ‘să‘hāioⁿ’ tca’ noñwe‘ t‘hodăsgwă‘hă’.
again he departed, and there again he arrived where the peace there his bark lodge (is).

T‘ho‘ge‘ onĕⁿ‘ wa’hĕⁿ‘hĕñ’, “Hiiă‘ hiiă’ ’oñ‘ t‘haioianĕñ’khe‘
At that (time) now he said, “Not verily presumably it will result in good

ne’ dosgĕⁿ‘hă‘ dāiagiadek ne’ deiagiadĕⁿ‘hnoñdă’. Onĕⁿ‘ hiiă’
the near (it is) one and I should keep apart the one and I are brothers. Now verily

wă’hadodă‘siă’ wa’t‘hak’nigoⁿ‘haĕñ’ tca’ noñwa‘ho’dĕⁿ’ agio’dadie’.
he has shown himself he has disturbed the mind where kind of thing I am working along.

Nāie’ dĭ’ ’oñ‘ oiāne’ ne’ dĕⁿiagiadekhă’, ’ă‘soⁿ‘ hiiă’ i‘sowă’
That (it is) moreover presumably it-good is the one and I will separate by a mete, still verily much (it is)

agadei‘hwade’ ĕⁿwagio’dĕⁿ‘hă’. Ne’t‘ho‘ onĕⁿ‘ dĭ’ hiiă’ ’oñ‘
I have unfinished matter I will work. Thus now moreover verily presumably

nĕⁿgieä’. Dĕⁿgiă’k dĭ’ nĕñgĕⁿ‘ tca’ ga‘hwe‘no’, nāie’ dĭ’ ne’
so I will do it. I will divide it in two moreover this (it is) where it-island floats, that (it is) moreover the

o‘hneganos ĕⁿgawet‘hāk tca’ nă’dĕⁿgiadät. Hiiă‘ dĭ’ t‘hă‘hagweniă‘
it-water fresh I will place it between where as much they two will be apart. Not moreover he will be able to do it

ne’ ganio’ gwă’ hwĕñdoⁿ‘ dă‘haia‘hiă’k.” T‘ho‘ge‘ onĕⁿ,
the at any seemingly when he should cross the stream.” At that (time) now

wă‘haiagĕⁿ’nhă’ dĕⁿ’se’ wa’hă‘dĕñdiă’ dĕⁿ’se’ agwăs tca’
he went out and he went and just where

diiot‘hnego’kdă’ ne’t‘ho‘ wa’t‘hadă’nhă’ dĕⁿ’se’ onĕⁿ‘ dĭ’
there it itself water ends there he stood and now moreover

wa’hĕⁿ‘hĕñ’, “Nāie’ nĕñgĕⁿ‘ oⁿ‘hwĕñdjiāde’ dĕⁿwadekhă‘siă’,
he said, “That (it is) this (it is) it-earth (is) present it will separate itself,

is dĭ’ nĕñgĕⁿ‘ o‘hneganos wă’gwa‘hoñgaiă’k ne’t‘ho‘ noñwe‘
thou moreover this (it is) it-water fresh (is) I appoint you (pl.) there the place

ĕⁿ'swadawet'hak tca' nigĕⁿ' nă'dĕⁿgiadek nĕñgĕⁿ'hă' oⁿ'hwĕñdjiāde'."
ye will intervene where so it is far as much they two will be apart this (it is) it-earth (is) present."

Oněⁿ' dĭ' ne' T'haĕⁿ'hiawa'gĭ' oněⁿ' wă'ha'dĕñdiă' ne't'ho' nhwă'he'
now moreover the now he started there he went

tca' dewă'sĕñnoⁿ's'hoⁿ' nwă'haieă'dă' tca' ga'hwe'no'. T'ho'ge'
where it is middle along thither he steered where it-island floats. At that (time)

oněⁿ' ho'hnondädie' ne' o'hneganos, deⁿ'se' ne' oněⁿ' hwă'hāioⁿ'
now it followed him the it water fresh, and the time there he arrived

ĕñ'-hăgwă' nwă'ga'hwe'nadĭ' oněⁿ' wa'hĕⁿ'hĕñ', "Oněⁿ' hiiă'
opposite-wards there it-island side of now he said, "Now verily

wă'geiĕñnĕñdă'nhă'." T'ho'ge' oněⁿ' wă'tgoñnotgă'k ne' o'hneganos
I have finished its fabrication." At that (time) now they (z.) passed through the it-water fresh

tca' ga'hwe'no', oněⁿ' ne't'ho' niwat'hawĭ' wa'hĕⁿ'hĕñ' ne'
where it-island floats, now there it bears itself (it is time) he said the

T'haĕⁿ'hiawa'gĭ', "Oněⁿ' hiiă' wă'diagiadekhă' ne' deiagiadĕⁿ'-
"Now verily one and I have a bond-mark between us the one and I are

hnoñdä'," dĕⁿ'se' oněⁿ' dĭ' să'ha'dĕñdiă'. Niioi'hwagwă'hă'
brothers," and now moreover again he departed. It-matter (is) short

oněⁿ' hoñsă'hāioⁿ' tca' t'hodăsgwă'hä'.
now there again he arrived where there his bark-shelter (is).

Gaĕñ' gwă' nwă'oñishe' oněⁿ' ne' O'hāä' wa'hĕⁿ'hĕñ',
Where seemingly so it lasted now the Flint he said,

"Ksodă'hă' oněⁿ' hiiă' niioⁿ'hă' tcyoñgni'wă'häiĕⁿ'. Oněⁿ'
"Oh, my grandmother now verily it is little still one and I have meat Now,

dĭ' oiă' ĕⁿsgadoät'hă', hă'degāiei' dĭ' oiă' a'se'
moreover it other (is) again I will go to hunt, it is enough moreover it-other (is) new (it is)

ĕⁿdjioñgni'wă'häiĕñdăk ne' oněⁿ' hĕⁿwatc'ă'dă' ne' niioⁿ' ne'
again thou and I will have meat the time it will be exhausted the so it is much the

T'haĕⁿ'hiawa'gĭ' s'hoñgninoñdĕⁿ'." Oněⁿ' ne' O'hāä'
he shared it with us two." Now the Flint

wa'hăiagĕⁿ'nhă', oně' wă'hadoät'hă'.
he went out, now he went to hunt.

De'hodawĕñie'hadie's hiiă' de'awet a'hagĕⁿ' ne' gāio'.
He went traveling about not it could be he should see it the game.

Wa'oñnis'he' ĕñ' gĕⁿs is'he' tca' niga'hwe'na' oněⁿ' gwă'
It was a long time elsewhere customarily again he goes where so it-island (is) large now seemingly

wa'hagĕⁿ'. Ganio' gwă' wa'hogĕⁿ' goñdadie' wa'goñde'gwă'
he saw it. So soon as seemingly it saw him, at once they (z.) fled

gĕⁿs. De'hagă'hă' gĕⁿs wa'goñde'skok. Oněⁿ' t'ho'ge' hă'să'
Customarily. He had his eyes on it customarily they (z.) plunged into the water. Now at that (time) just then

wa'hatdogă' oiă' o'nĭ' tga'hwe'no' ne't'ho' nhagwă' nhwă'goñne''
he noticed it it other (is) also there it island floats there -wards thither they (z.) went.

hă'de'hagă'hă' oněⁿ' hwă'goñă'sogwă'. Ne't'ho' niga'hawĭ'
hence he had his eyes on them time there they landed. There so it bare it (time)

oně^{n}‘ ne’ O‘hää’ wa’hoi‘hwane‘hägwă’ tca’ nwă’awě^{n}‘hă’,
now the Flint he marveled at the matter where so it came to pass,
oně^{n}‘ wa’hě^{n}‘hěñ’, “Do heiat‘hoiěñni‘hä‘ ne’ T‘haě^{n}‘hiawa’gĭ‘.
now he said, “Goto, let me go to tell him the
Hiiă‘ hoñ‘ ’ă‘so^{n}‘ de’hono^{n}‘do^{n}’ tca’ niio‘t tca’ wa’gatgat‘hwă’.’
Not presumably yet he knows it where so it is where I saw it.”
Oně^{n}‘ t‘ho‘ge‘ wă’ha‘dĕñdiă’, hono^{n}‘do^{n}’ tca’ hagwadĭ‘
Now at that (time) he started, he knows it where side of it
t‘hone^{n}‘sāiě^{n}’ ne’ de‘hiadě^{n}‘hnoñdä’, ne’t‘ho‘ nhăgwa‘ nhwă’he’.
there his lodge lies the his brother, there thitherwards thither he went.
Wă’hoic‘hwă’, hiiă‘ gatgă’ de’hoiă’dattchěñnyoñ‘. T‘ho‘ge‘ oně^{n}‘
He lost it, not anywhere he found his person. At that (time) now
doñdă‘ha‘sawě^{n}’ wa’t‘hadawěñnie’. Hiiă‘ gatgă’
he began at the beginning he traveled about. Not anywhere
de’hoiă’dattchěñnyoñ‘ tca’ niga‘hwe‘na’. Gaěñgwă’ nwă’oñnis‘he’
he found his person where so it-island (is) large. Somewhat so it lasted
oně^{n}‘ să‘ha‘dĕñdiă’. Ganio’ hoñsă‘hāio^{n}’ oně^{n}‘ wa’hě^{n}‘hěñ’,
now again he departed. So soon as there again he arrived now he said,
“Ksodă‘hă‘, oi‘hwane‘hägwat tca’ nwă’awě^{n}‘hă’ tca’ wa’gatgat‘hwă’
“Oh, my grandmother, it-matter (is) marvelous where so it came to pass where I saw it
ne’ wa’giă’dāie‘hwă’ ne’ goñdiio’. Wa’oñnis‘he’ wa’tgadawěñnie’,
the I lost their bodies the they are animals. It was a long time I traveled about,
t‘ho’hă‘ gagwegĭ‘ t‘hoñdage‘dă’ tca’ niga‘hwe‘na’ tca’ ga‘hwe‘no’
nearly it-whole I went over it repeatedly where so it-island is large where it-island floats
oně^{n}‘ hă‘să’ gwă’ wa’kgě^{n}’ ne’ gāio’. Ganio’ gwă’ wa’goñtdoga’
now just then seemingly I saw it the it-animals So soon as seemingly they (z.) noticed it
tca’ dage’ goñdadie’ wa’goñde’gwă’ dě^{n}’se’ wa’goñde’skok.
where I am coming at once they fled and they plunged into the water.
T‘ho‘ge‘ oně^{n}‘ wa’gatgat‘hwă’ oiă’ e’ detga‘hwe‘no’ ne’t‘ho‘ dĭ’
At that (time) now I saw it it-other again there it-island floats there moreover
nwha’goñne’, ne’t‘ho‘ hăgwadĭ‘ hoñsagoñä‘sogwă’. T‘ho‘ge‘ oně^{n}‘
thither they went, there side of it there again they landed. At that (time) now
doñdaga‘dĕñdiă’, wa’geä’ ě^{n}‘heiat‘hoiě^{n}’ ne’ T‘haě^{n}‘hiawa’gĭ‘ tca’
thence I departed, I thought I will tell him the where
noñwa‘ho’dě^{n}’ wa’gatgat‘hwă’. Ne’t‘ho‘ nhwă’ge’ tca’ hăgwă‘
kind of thing I saw it. There thither I went where direction of
t‘hodăsgwă‘hä’ hiiă‘ gatgă’ de’s‘hodăsgwă‘hä’. Wă’heiă’di‘săk
there his bark lodge (is) not anywhere his bark lodge is, I sought for his person
tca’ niga‘hwe‘na’ gagwegĭ‘ t‘hoñdage‘dă’.” Oně^{n}‘ ne’ gokstĕñ’ă‘
where so it-island (is) large it-whole I went over it repeatedly.” Now the she, the Ancient One
daiewěñnitgě^{n}’nhă’, wa’ă‘hěñ’, “Oně^{n}‘ hiiă’ hiyă‘ stě^{n}’ t‘haedniieä‘
she spoke in reply, she said, “Now verily not anything so thou and I should do
tca’ nwă’awě^{n}‘hă’.” Oně^{n}‘ ne’ O‘hää’ dă‘hawěñnitgě^{n}’nhă’
where so it came to pass.” Now the Flint he spoke in reply

wa'hĕ^{n}'hĕñ', "Diiogoñdo^{n}' o' ni'ă' onĕ^{n}' ĕ^{n}tga'sawĕ^{n}' ĕ^{n}ge'sĕñniă'.
he said, "It must needs be too the I personally now I will begin I will make it.

Ĕ^{n}kgweniă' se' o' ni'ă' ne't'ho' nĕ^{n}gieă' tca' niio^{n}' ho'sĕñni'
I will be able indeed too the I personally thus so I will do it where so it is many he has made them

ne' T'haĕ^{n}'hiawa'gĭ'." Onĕ^{n}' dĭ' wa'hĕ^{n}'hĕñ', "Nāie' 'oñ' hiae'
the Now moreover he said, "That (it is) presumably in the first place

ĕ^{n}tgadieĕ^{n}'dă' ne' nigoñdiio'dă's'ă'." T'ho'ge' onĕ^{n},
I will first do the just they—are small animals." At that (time) now

wă'hă'sĕñniă' hanawĕ^{n}'. Wă'hāiĕñneñdă'nhă' onĕ^{n}' dĭ' wă'hĕ^{n}'hĕñ',
he made it butterfly. He finished its nature now moreover he said,

"Onĕ^{n}' wă'gwāiă'dis'ă'. Onĕ^{n}' dĭ' dĕ^{n}swadawĕñnie' tca'
"Now I completed your bodies. Now moreover ye will range about where

o^{n}'hwĕñdjiāde'." T'ho'ge' onĕ^{n}' wa'tgoñdidĕ^{n}'. Hă'să' gwă'
it-earth is present." At that (time) Now they (z.) flew. Just then, seemingly

deiodidĕ^{n}' onĕ^{n}' ne't'ho' goñdidienoñdie' ne' djio'hă ne'
they flew now there they (z.) flew along the pigeons the

T'haĕ^{n}'hiawa'gĭ' haiă'disă'ĭ'. T'ho'ge' ne' O'hää' wă'hĕ^{n}'hĕñ',
he formed their bodies. At that (time) the Flint he said,

"Nāie' hiiă' t'hogĕ^{n}' djio'hä hāiast'hă' ne' deiagiadĕ^{n}'hnoñdä'
"That (it is) verily that (it is) pigeon he calls them the one and I are brothers

nāie' dĭ' o' ni'ă' ĕ^{n}ge'sĕñniă' ne't'ho' nĕ^{n}gāiă'do'dĕ^{n}k."
that it is moreover too the I personally I will make it thus so its body kind of will be."

Onĕ^{n}' dĭ' wă'ha'sawĕ^{n}' wa'hāia'doñniă'. Ne' onĕ^{n}'
Now moreover he began it he made (their) bodies. The time

wă'hāiĕñnĕñdă'nhă' onĕ^{n}' wă'hĕ^{n}'hĕñ', "Onĕ^{n}' wă'gwāiă'dis'ă'.
he completed their natures time he said, "Now I have made your bodies.

Onĕ^{n}' dĭ' dĕ^{n}'swadawĕñnie' tca' o^{n}'hwĕñdjiāde'."
Now moreover ye will range about] where it-earth is present."

Wă'hāiĕñnĕñdă'nhă' onĕ^{n}' wă'hatdogă' tca' aiĕñă' ogo^{n}'nhodă'
He completed their nature time he noticed it where it would seem it is furry, covered with fur,

dĕ^{n}'se' degano'djiodă', t'ho'ge' onĕ^{n}' wă'tgoñdidĕ^{n}'.
and it is fixed with teeth, at that (time) now they flew.

Onĕ^{n}' he' oiă' wa'hĕ^{n}'hĕñ' ne' O'hää', "Nāie' 'oñ' hiāe'
Now again it-other he said the Flint, "That (it is) presumably in the first place

ĕ^{n}ge'sĕñniă' ne' dĕ^{n}io'hat'he'dă'gwik tca' niio't ne' T'haĕ^{n}'hiawa'gĭ'
I will make it the it will cause it to be light thereby where so it is the

hono^{n}'săkdă' o'hniodă' ne' oä'we^{n}'să' hāiast'hă'." T'ho'ge' onĕ^{n}'
his lodge beside it grows the sunflower he calls it." At that (time) now

wă'ha'sĕñniă'. Agwas hono^{n}'săkdă' ne't'ho' noñwe' wă'hĕ^{n}'hĕñ',
he made it. Just his lodge beside there the place he said,

"T'honĕ^{n}' ĕ^{n}io'hniodak wa'giĕñt'hwă' nāie' dĕ^{n}io'hat'he'dă'gwik
"Here it will I planted it that (it is) it will cause it to be light by it

oä'wĕⁿ'să' ĕⁿgāiadjĭk." Onĕⁿ' he' oiă' wa'hĕⁿ'hĕñ', "Ĕⁿge'sĕñniă'
it-sunflower it will be called." Now again it-other he said, "I will make it
swă'hionă' ĕⁿgāiadjĭk." T'ho'ge' onĕⁿ' wă'ha'sĕñniă',
it-large fruit it will be called." At that (time) now he made it,
wă'haiĕñnĕñdă'nhă' o'ni', onĕⁿ' dĭ' wă'hĕⁿ'hĕñ', "T'honĕⁿ'
he completed it also, now moreover he said, "Here
ganoⁿ'săkdă' ne't'ho' noñwe' ĕⁿio'hniodak, wă'giĕñt'hwă'." Ganio'
beside it-lodge there the place it will stand, growing, I have planted it." So soon as
wă'hāiĕñnĕñdă'nhă' onĕⁿ' wă'hĕⁿ'hĕñ', "Agadiĕñ'hă' gwă' oñdă'he'
he completed it now he said, "Would I were surprised seemingly just, he is coming again
ne' deiagiadĕⁿ'hnoñdä', ă'hatgat'hwă' tca' noñwa'ho'dĕⁿ' onĕⁿ'
the one and I are brothers, he should see it where kind of thing now
o' ni' wă'ge'sĕñniă'. Stĕⁿ' gwă' noñwă'ho'dĕⁿ' ă'hĕⁿ'hĕñ'
too the I I made it. Something seemingly, kind of thing he would say
ne' onĕⁿ' ă'hatgat'hwă'. Ĕⁿgadoñwis'hĕñ' dĭ' hiāe' tca' nigĕⁿ'
the time he would see it. I will rest moreover first where so it is far
ĕⁿ'hāioⁿ' ne' T'haĕⁿ'hiawa'gĭ'." Onĕⁿ' dĭ' wă'hadoñwis'hĕñ'.
he will arrive the Now moreover he rested.
Hiă' de'aoñnis'he'ĭ' onĕⁿ' he' wă'hatgat'hwă' onatgă'de'
Not it was long now again he saw they are many
goñdidienoñdie' goñdiio's'hoⁿ'ă' dĕⁿ'se' onĕⁿ' wă'hĕⁿ'hĕñ',
they (z.) severally flew along they (z.) (are) birds and now he said,
"Ne't'ho' o' ni'ă' nĕⁿgieä', ĕⁿge'sĕñniă' heio'he' ni'ă' ĕⁿiotgă'dek."
"Thus too the I personally so I will do, I will make it utmost the I (mine) personally they (z.) will be numerous."
T'ho'ge' onĕⁿ' wă'hasĕñniă'. Agwăs onĕⁿ' wă'hāiĕñnĕñdă'nhă'
At that (time) now he made (them). Just time he completed it
onĕⁿ' wă'hadiĕñ'hă' gwă' onĕⁿ' dă'he' ne' T'haĕⁿ'hiawa'gĭ', onĕⁿ'
time he was surprised seemingly time he is coming the now
dĭ' wă't'ho'noñwāiă'hĕⁿ'hă' wă'hawĕñnitgĕⁿ'nhă' wă'hĕⁿ'hĕñ',
moreover excitedly he hastened he spoke he said,
"Desni'noñwāiă'hĕⁿ'hă' desnidĕⁿ'." Onĕⁿ' hiiă' wă'tgoñdidĕⁿ'
"Do ye hasten do ye fly." Now verily they (z.) flew
gāi'sdowanĕⁿ'. Ne't'ho'ge' onĕⁿ' ne't'ho' wă'hāioⁿ' ne'
it (is) a great sound. At that (time) now there he arrived the
T'haĕⁿ'hiawa'gĭ' dĕⁿ'se' wă'hĕⁿ'hĕñ', "Hot noñwă'ho'dĕⁿ' saio'de'?"
and he said, "What kind of thing thou art working?"
T'ho'ge' ne' O'hää' wă'hĕⁿ'hĕñ', "Agadoñwis'hĕñ' tca'tho'. Ge'he'
At that (time) the Flint he said, "I am resting actually. I desire it
ĕⁿ'satgat'hwă' hiāe' tca' niioⁿ' onĕⁿ' ageiĕñnĕñdă'ĭ'." Dă'hai'hwă'sägwă
thou wilt see it first where so it is much now I have completed it." He replied
ne' T'haĕⁿ'hiawa'gĭ' wă'hĕⁿ'hĕñ', "Hot noñwă'ho'dĕⁿ' dĭ' na'
the He-holds-sky he said, "What kind of thing moreover those
wă'tgoñdidĕⁿ' si' noñwe' tchoñdage'?" Wă'hĕⁿ'hĕñ' ne' O'hää',
they (z.) flew yonder the place still I was coming?" He said the Flint,
"Sada'hoⁿ'siiosdă' tca' nigāi'sdowanĕⁿ' odit'hā'. Nāie' hiiă'
"Do thou hearken well where so it-sound (is) great they (are) talking. That (it is) verily

hă'să' gwă' wă'geiĕñnĕñda'nhă' ne' nigoñdiio'dă's'ă'." T'ho'ge'
just now seemingly I have finished (them) the so they (z.) are small animals (birds)." At that (time)

ne' T'haĕⁿ'hiawa'gĭ' wă'hĕⁿ'hĕñ', "Dōgĕⁿs hiiă' gāi'sdownanĕⁿ'
the He-holds-sky he said, "It is true verily, it-sound (is) great

hă'tgoñdiwĕñnăge' oñnadei'sda'. Nāie' hiiă' otchĕⁿ'dă' ĕⁿgāiadjĭk.
every their (z.) voice are in number they (z.) are making sounds. That (it is) verily (it) fly it will be called.

Ĕⁿgagweniă' ĕⁿwagienawă's, odiă'k ne' goñdiio' ĕⁿwadoⁿ' nāie'
It will be able it will aid me, some the they are animals it will do that (it is)

ĕⁿgoñnon'he'gwik." Oněⁿ' ne' O'hāă' wă'haoⁿ'wes'hă', wă'hĕⁿ'hĕñ',
they (z.) will live thereby." Now the Flint he laughed, he said,

"Dnikdoⁿ'nă' agiĕñt'hwi' tca't'ho' oă'wĕⁿ'să' dĕⁿ'se' swă'hionă'."
"Let us two go to see it I have planted actually it-sunflower and it is large fruit."

Oněⁿ' dĭ' ganoⁿ'săkdă' nhoñ'să'hne'. Să'hniioⁿ' tca' ganoⁿ'săkdă'
Now moreover beside the lodge again they two went. Again they two arrived where beside the lodge

t'ho'ge' oněⁿ' ne' O'hāă' wă'hĕⁿ'hĕñ', "Nĕⁿ' hiiă' o'hniodă' ne'
at that (time) now the Flint he said, "Here (it is) verily it stands growing the

oă'wĕⁿ'să'." Ne' T'haĕⁿ'hiawa'gĭ' wă'hatgat'hwă' wă'hĕⁿ'hĕñ',
it-sunflower." The Life God he saw it he said,

"Nāie' hiiă' nĕñgĕⁿ' o'hniodă' nāie' ne" awĕⁿ'hiyo' awĕⁿ'hoñdă'.
"That (t is) verily this (it is) it stands, growing that (it is) the its flower (is) fine it bears flower.

Nāie' dĭ' ne' oněⁿ' ĕⁿwatchis'ă' ĕⁿwadoⁿ' ĕⁿwagiă'dage'nhă'.
That (it is) moreover the time it will be ripe it will do it will aid one.

Nāie' ĕⁿgoñdon'hesda' ne' nigoñdiio'dă's'ă's'hoⁿ'ă'. Nāie' hiiă'
That (it is) they (z.) will live thereby the so they (z.) are small birds. That (it is) verily

nĕñgĕⁿ'hă' o'hniodă' nāie' ĕⁿieiast'hăk o'hwi'kdă'." T'ho'ge' oněⁿ'
this (it is) it stands, growing that (it is) one will call it habitually thistle." At that (time) now

ne' O'hāă' wă'ho'nigoⁿ'hiio'khe', oněⁿ' dĭ' wă'hĕⁿ'hĕñ', "Nāie'
the Flint his mind was pleased, now moreover he said, "That (it is)

'oⁿ'kĕⁿ' ĕⁿ'satgat'hwă' agiĕñt'hwĭ' ne' swă'hionă'." T'ho'ge' oněⁿ'
next in order thou wilt see it I have planted it the it is large fruit." At that (time) now

ne't'ho' nhwă'hne'. Ganio' wă'hniioⁿ' oněⁿ' ne' O'hāă' wă'hĕⁿ'hĕñ'
there he went. So soon as they two arrived time the Flint he said,

"Nĕⁿ' hiiă' o'hniodă' ne' agiĕñt'hwĭ'." T'ho'ge' oněⁿ' ne'
"Here verily its stands growing the I have planted it." At that (time) now the

T'haĕⁿ'hiawa'gĭ' wă'hĕⁿ'hĕñ', "Ne't'ho' hă'degāieĭ' nĕñgĕⁿ' sāiĕñt'hwĭ';
Life God he said, "There just it is right, correct this (it is) thou hast planted it;

ĕⁿwagiă'dage'nhă'; ĕⁿwadoⁿ' ĕⁿgoñdon'hesdă' ne' goñdiio'. Nāie'
it will aid me; it will do (fit for) they (z.) will live thereon the they (z.) are animals. That (it is)

dĭ' na' ĕⁿgāiadjĭk djiga'he'des." T'ho'ge' oněⁿ' ne' O'hāă
moreover the that it will be called thorn." At that (time) now the Flint

heio'he' wă'hatchĕñnoñniă' dĕⁿ'se' oněⁿ' wă'hĕⁿ'hĕñ', "Nikdoⁿ'nă'
utmost he is pleased and now he said, "Let us two go to see it

nāie' ne' tca't'ho' age'sĕñni' ne' gāio'ă'." Oněⁿ' wă'hiă'dĕñdiă'
that (it is) the actually I have made it the it-bird." Now they two started.

Wă'hniio^{n}' ne't'ho' noñwe' onĕ^{n}' ne' O'hää' wă'hĕ^{n}'hĕñ', "Nĕ^{n}'
They two arrived — there — the place — time — the — Flint — he said, — "Here

hiiă' satgat'hwă' I' giă'dĭ'să'ĭ'." Onĕ^{n}' ne' T'haĕ^{n}'hiawa'gĭ'
verily — do thou look at it — I — I made its body." — Now — the — Life God

wă'hatgat'hwă' dĕ^{n}'se' wă'hĕ^{n}'hĕñ', "Ne't'ho' hă'degāieĭ'; hiiă'
he looked — and — he said," — There — just it is right, correct; — not

stĕ^{n}' de'odieĕ^{n}' dĕ^{n}goñdawĕñnie' tca' o^{n}'hwĕñdjiāde'. Hiiă'
anything — it matters — they (z.) will range about — where — it-earth (is) present. — Not

hiiă' na' stĕ^{n}' t'hoñsagoñdeĭ'hwat'wă'dă'. Nāie' dĭ' na' hanāwĕ^{n}'
verily — the that — anything — they (z.) would do mischief. — That (it is) — more' over — the that — butterfly

ĕ^{n}gāiadjĭk." Onĕ^{n}' ne' O'hää' wă'ho'nigo^{n}'hiio'khe' dĕ^{n}'se'
it will be called." — Now — the — Flint — his mind is pleased — and

onĕ^{n}' he' wă'hĕ^{n}'hĕñ', "Onĕ^{n}' sgadă' gĕñgwă' sāiodaděñ'k.
now — again — he said, — "Now — one (it is) — only — again it remains.

Nāie' ĕ^{n}'satgat'hwă'. Agwăs ge'he' age'nhi'ĭ' gi's'hĕ^{n}'. Onĕ^{n}'
That (it is) — thou wilt see it. — Positively — I believe — I blundered — methinks. — Now

dĭ' na' is ĕ^{n}'sĕñno^{n}'do^{n}' hot noñwa'ho'dĕ^{n}' nĕ^{n}'sieä' ne' onĕ^{n}'
more- over — the that — thou — thou wilt will it — what — kind of thing — so thou wilt do it — the — time

ĕ^{n}'satgat'hwă'." T'ho'ge' onĕ^{n}' wă'hia'dĕñdiă'. Wă'hniio^{n}' ganiadakdă'
thou wilt see it." — At that time — now — they two departed. — They two arrived — beside the lake (sea)

ne't'ho' gwă' onatgă'de'. Onĕ^{n}' ne' O'hää' wă'hĕ^{n}'hĕñ', "Nāie' ne'
there — seemingly — they (z.) are numerous. — Now — the — Flint — he said," — That (it is) — the

nĕ^{n}' nĕñgĕ^{n}'hă' goñdidienoñdie's, nāie' gidă' ne' goñiat'hoiĕñnik.
here (it is) — this (it is) — they (z.) are flying about, — that (it is) — I mean — the — I am telling thee of them.

Nāie' ne' ge'he' djio'hä' ne' tca' age'sĕñni'." T'ho'ge' ne'
That (it is) — the — I think — pigeons — the — where — I made it (them)." — At that (time) — the

T'haĕ^{n}'hiawa'gĭ' onĕ^{n}' wă'hatgat'hwă' wă'hĕ^{n}'hĕñ', "Gae'
He holds sky — now, then, — he saw it — he said," — Hither

noñdaswe'." Goñdadie' ne't'ho' doñdagoñdidie' tca' hādă',
do ye come." — At once — there — thereto they (z.) flew — where — he stood,

onĕ^{n}' dĭ' dă'hawĕñnitgĕ^{n}'nhă' wă'hĕ^{n}'hĕñ', "Hiiă' hiiă' de'gāi'hwi'să'ĭ'
now — more- over — he spoke — he said, — "Not — verily — one has ordained the matter

agadie'sek ne' ogo^{n}'nhodă' dĕ^{n}'se' ne' degano'djiodă'. Hiiă'
it should fly about habitually — the — it is furry — and — the — it is fixed with teeth. — Not

dĭ' t'haioyaněñ'khe' t'haeswadiesdă' ne' goñdi'hä'dā' ne' goñdidie's.
more- over — it will result in good — ye should commingle — the — they are covered with feathers — the — they (z.) fly about

Nāie' dĭ' 'oñ' ĕ^{n}ioianěñ'khe' dĕ^{n}swadekhă'siă' ne' onĕ^{n}' gagwegĭ'
That (it is) — more- over — pre- sumably — it will result in good. — ye will separate one from another — the — time — it whole

ĕ^{n}wadeiĕñnĕñdă'nhă'. Nāie' se' tca' nĕ^{n}iawĕ^{n}'hă' ne' gadogĕ^{n}'
it will be accomplished. — That (it is) — indeed, — where — so it will come to pass — the — it certain (is)

gĕñwă' tca' nĕ^{n}ioñnis'he' dĕ^{n}io'hat'hĕ^{n}'hă' tca' o^{n}'hwĕñdjiāde'
it-only — where — so it will last — it will be light — where — it earth is present

t'ho'ge' oně^{n}' ě^{n}diio'gak, gadogě^{n}' o' na' tca' ně^{n}gagasdě^{n}'hă'
At that (time) now it will become dark, it certain (is) too the that where so it will endure

oně^{n}' he' dě^{n}diio'hat'he^{n}'hă'. Ne't'ho' dĭ' noñwe' ně'dě^{n}ioñnada-
time again again it will become light. There moreover the place only they will

wěñniek ne' goñdi'hä'dā' tca' ně^{n}gagasdě^{n}'hă' dě^{n}io'hat'he'dĭk.
range about habitually the they (z.) feathered where so it will endure it will cause it to be light.

Nāie' ne' oně^{n}' ě^{n}diio'gak oně^{n}' ne' na' t'hěñgoñdieä' t'ho'ge' nis
That (it is) the time it will become dark time the the that just they (z.) will be quiet at that time the ye

hă'să' is 'o^{n}'kě^{n}' dě^{n}djiswadawěñie'. Hiiă' se' de'oiane' ne' aiedie'sek
just then you next in order ye again will range about. Not indeed it (is) good the one should fly about habitually

ne' ě^{n}diio'ge' ne' ogo^{n}'nhodă' tca' agon'he' dě^{n}'se' ne' deieno'djiodă'.
the in daylight the it is furred where one lives and the one has teeth.

Ne't'ho' dĭ' nis'ă' noñwe' gaěñdăgoñwă' noñwe' ně^{n}swanageek."
There moreover the ye personally the place in the tree(s) the place just ye will abide habitually."

T'ho'ge' oně^{n}' ne' O'hää' wă'hoi'hwane'hägwă' tca' noñwă'ho'dě^{n}'
At that (time) now the Flint he marveled at the matter where kind of thing

wă'hě^{n}'hěñ' ne' de'hiadě^{n}'hnoñdä'. Oně^{n}' ne' T'haě^{n}'hiawa'gĭ'
he said the they two are brothers. Now the He-beholds-sky

wă'hě^{n}'hěñ', "Oně^{n}' ě^{n}sgă'děñdiă'. Oně^{n}' dĭ' is 'o^{n}'kě^{n}'
he said, "Now I again will depart. Now, moreover, thou next

ě^{n}tegnada'hěñ'se'hä'. E^{n}'sekdo^{n}'na' tca' ne' ni'ă' noñwa'ho'dě^{n}'
thou wilt again come to visit my home. Thou wilt go to see where the the I personally kind of thing

agio'de'." T'ho'ge' oně^{n}' doñsa'hiadekha'siă' de^{n}'se' ne't'ho'ge'
I am working (at it)." At that (time) now again they two separated one from the other and at that (time)

oně^{n}' să'haděñdiă' ne' T'haě^{n}'hiawa'gĭ.'
now again, he departed the He-holds-sky.

Hoñsă'haio^{n}' tca' t'hodăsgwă'hä' oně^{n}' wă'hěñno^{n}'doñnio^{n}',
There again he arrived where there his bark shelter (is) time he thought repeatedly,

wă'hcä' nāie' oiane' oně^{n}' age'sěñniă' agaä'gwāk, nāie'
he resolved that (it is) it is good now I should make it it-light-orb should be present, that (it is)

daga'hat'he'dă' ne' he'dă'ge' o^{n}'hwěñdjiāde'. T'ho'ge' oně^{n}'
it should cause it to be light the below it-earth (is) present. At that (time) now

wă'hă'děñdiă' ne't'ho' nhwă'he' tca' noñwe' t'hono^{n}'sāiě^{n}' ne'
he started there thither he went where the place there his lodge lies the

Hao^{n}'hwěñdjiawă'kho^{n}'. Nāie' ne' oně^{n}' wă'hāio^{n}' oně^{n}'
He-holds-earth severally. That (it is) the (time) he arrived time (then)

wă'hě^{n}'hěñ', "Nāie' dagadă'hěñdo^{n}'ne' ne' ge'he' age'sěñniă'
he said, "That (it is) I come to ask it the I desire it I should make it

agaä'gwāk, nāie' dāio'hat'he'dĭk tca' he'dă'ge' o^{n}'hwěñdjiāde'."
it-light orb should be present that (it is) it should cause it to be light where below it-earth is present."

T'ho'ge' ne' Hao^{n}'hwěñdjiawa'kho^{n}' wă'hě^{n}'hěñ', "Oně^{n}'
At that (time) the He-holds-earth-severally he said, "Now

hwă'ga'he'g; nāie' ne' tca' diiago'dĕñdio^{n}' ne' sa'sodă'hă' nāie'
it has arrived; that (it is) the where just she departed thence the thy grandmother that (it is)

ne't'ho' t'hĕ^{n}'dĕñ' ne' ho'tciă' onĕ^{n}' hodadeiĕñnĕñdă'ĭ', ha'nigo^{n}'hă'
there there he remained the her elder brother now he has prepared himself, he is expecting

ne' a'hoñwă'hā'nhă', nāie' dĭ' hĕ^{n}gāiēik nāie' a'he'sei'hoñdĕ^{n}',
the she should ask his aid, that (it is) more-over it will be right (will do) that (it is) thou shouldst charge him with a duty,

nāie' da'ha'hat'he'dă. Hawĕñ' hiiă', "Nāie' tca' nĕ^{n}iawĕ^{n}'hă'
that (it is) he should cause it to be light. He said verily, "That (it is) where as so it will come to pass

ne' i' ĕ^{n}ioñga'hā'nhă' dĕ^{n}yao^{n}'hwĕñdjiĕñdo^{n}k." Hawĕñ' o'nĭ',
the I one will ask my aid it-earth will quake." He said also,

"Ne' onĕ^{n}' tchoñdāio^{n}'dĕñdiă' ne' s'hago'gĕ^{n}' ĕ^{n}gekdo^{n}'na'
"The time just she departed thence the his younger sister I will go to see it

hwĕñdo^{n}' gwa' tca' noñwe' ĕ^{n}'se'sek." Ne't'ho' dĭ' nĕ^{n}iawĕ^{n}'hă';
sometime seemingly where the place thou wilt be." Thus more-over so it will come to pass;

nāie' ĕ^{n}ioianĕñ'khe' ne' ĕ^{n}'he'si'hno^{n}k. Nāie' dĭ' tca' nĕ^{n}sieă'.
that (it is) it will result in good the thou wilt go after him. That (it is) more-over as (where) so thou wilt do it.

Nāie' ne' sāiĕñt'hwĭ' ne' tkwĕ^{n}'da' niio'ĕñno'dĕ^{n}', nāie' ĕ^{n}'siă'k
That (it is) the thou hast planted the red (it is) so its rod (is) kind of, that (it is) thou wilt sever it

ne' hă'sa' igĕ^{n}' dāiodoñni'hadie' odă'ĕñnoñni'ă', nāie' ne' degĕnik,
the just then it is thence it is growing (sprouting) it has formed itself into rods, that (it is) the it will be two in number,

sgadă' dĭ' nāie' ĕ^{n}'sa'gaägewă' nāie' ĕ^{n}'sĕñno^{n}'gwă'tchē'. Ganio'
one it is more-over that (it is) thou wilt scrape off the bark from it that (it is) thou wilt steep it as medicine. So soon as

ĕ^{n}wĕñno^{n}'gwă'tchäik nāie' ĕ^{n}'sastgă'. Onĕ^{n}' ne' sgadă'
it-medicine will be cooked that (it is) thou wilt vomit. Now the one it is

ĕ^{n}'să'gaägewă' t'ho'ge' odjĭsdă'ge' ĕ^{n}'sadĭ' t'ho'ge'
thou wilt scrape off the bark from it at that (time) on fire thou wilt cast it at that (time)

hă'dĕ^{n}'sĕñnă'sgoñdĭ' ne' onĕ^{n}' ĕ^{n}gāič^{n}'gwaedĕ^{n}', ĕ^{n}'si'hĕñ', 'Wă'ge',
hence thou wilt keep (therein) the time it will set up smoke, thou wilt say, 'Hence I go.

De'hado^{n}'hwĕñdjiĕñdo^{n}'s. Dĕ^{n}diiadää'nhă' dĭ'.' Nāie' dĭ' tca'
He-shakes-earth habitually. Thou and I will meet more-over.' That (it is) more-over where

nĕ^{n}iawĕ^{n}'hă' tca' dewa'sĕñno^{n}' nigĕ^{n}'. ne't'ho' nigĕ^{n}'
so it will come to pass where it is (the) middle so it is far there so it is far

hă'dĕ^{n}djiadää'nhă'. T'ho'ge' onĕ^{n}' ĕ^{n}'he'sat'hoiĕ^{n}' tca'
just there ye two will meet. At that (time) now thou wilt tell him where

noñwă'ho'dĕ^{n}' de'sado^{n}'hwĕñdjioñnĭk, nāie' ne' tca'tho'
kind of thing thou it requirest, that (it is) the actually

ĕ^{n}'hagweniă' ĕ^{n}'hiai'hwă'sägwăs, nāie' hiiă' ho's'hasdĕ^{n}'seowanĕ^{n}'."
he will be able he will answer thee, that (it is) verily his power (is) great."

Onĕ^{n}' ne' T'haĕ^{n}'hiawa'gĭ' să'ha'dĕñdiă'.
Time the He-holds-sky again he departed.

Hoñsă'hāio^{n}' onĕ^{n}' goñdadie' wă'hāiă'k ne' tgwĕ^{n}'dā'
Back again he arrived time at once he cut it the red (it is)

niio'ĕñno'dĕ^{n}', degeni' nigă'ĕñnage' dĕ^{n}'se' onĕ^{n}' wă'hă'gaägewă'
so its rods are kind of, two it is so it-rods in number (are) and now he scraped off of it the bark

dĕ^{n}'se' wă'hĕñno^{n}'gwă'tchē'. Ganio' wă'wĕñno^{n}'gwă'tchäik
and he steeped medicine. So soon as it-medicine (was) cooked

goñdadie' wă'hastgă'. T'ho'ge' ne' sgadă' oně^{n}' o' na'
at once he vomited. At that (time) the one (it is) time too the that

wă'hă'gaägewă' dě^{n}'se' oně^{n}' dĭ' odjĭsdă'ge' wă'hōdi'. Oně^{n}' dĭ'
he scraped off of it the bark and now moreover on fire he cast it. Now, moreover,

hiiă' wă'gāiě^{n}'gwaedě^{n}' oně^{n}' dĭ' t'ho'ge' wă't'hěñnă'sgoñdĭ', dě^{n}'se'
verily, it set up smoke now moreover at that (time) he leaped (therein), and

wă'hě^{n}'hěñ', "Wă'ge', De'hado^{n}'hwěñdjiěñdo^{n}'s. Dě^{n}diiadää'nhă'
he said, "Hence I go, He-shakes-earth habitually. Thou and I will meet

dĭ'." T'ho'ge' oně^{n}' wă'ha'děñdiă', he'tgě^{n}' nhwă'he'. Hiiă'
moreover." At that (time) now he started, above thither he went. Not

ino^{n}' t'he'hawenoñ' oně^{n}' wă'hadiěñ'hă' gwă' ne't'ho' dă'he'
far hence he had gone time he was surprised seemingly there he came

ne' hěñgwe'. Wă't'hiadää'nhă' dě^{n}'se' wă'hě^{n}'hěñ' ne' hěñgwe',
the he, a human, is. They two met and he said the he, a human, is,

"Oně^{n}' hiiă' wă'didiadää'nhă'. Hot noñwă'ho'dě^{n}' se'he'?"
"Now verily thou and I have met. What kind of thing dost thou desire?"

Da'hāi'hwă'sägwă' ne' T'haě^{n}'hiawa'gĭ' wă'hě^{n}'hěñ', "Nāie' hiiă'
He replied the He-holds-sky he said, "That (it is) verily

dwagado'kdănĭk soñga' aioñgienăwă's. Oně^{n}' ne' nāie' gagwegĭ'
I lack it some one one should aid me. Now the that it is it-whole

ageiěñneñdă'ĭ' ne' o^{n}'hwěñdjiă'ge'. Nāie' dwagado'kdănĭk tca'
I have finished it the on earth. That (it is) I lack it where

nă'deio'hat'hek ne' oä'wě^{n}'să' deio'hat'he'dĭ'. Nāie' dĭ' ge'he'
such as it is light the sunflower it causes it to be light. That (it is) moreover I think it

heio'he' dāio'hat'he'dĭk, se'-khě^{n}' oně^{n}' gowaně^{n}' tca'
utmost it should cause it to be light, indeed, is it time it great (is) where

o^{n}'hwěñdjiāde'. Oně^{n}' degeni' dega'hwe'no'. Nāie' ne'
it-earth (is) present. Now two it (is) two it-island(s) float. That (it is) the

ge'he' nāie' gi's'hě^{n}' ne't'ho' ně^{n}iawě^{n}'hă' ne'
I think that (it is) methinks thus so it will come to pass the

ě^{n}sgiesdă' 'ă'so^{n}', nāie' ne' gāiei' ně^{n}ga'hwe'nodak.
I will add to it yet, that (it is) the four so it-island(s) will be floating.

Nāie' dĭ' dĕwagado^{n}'hwěñdjioñnĭk ne' gagwegĭ' daga'hat'he'dă'.
That (it is) moreover I need it the it-whole it should cause it to be light.

Nāie' dĭ' dă'hagaděñnie'dă' ne' Hao^{n}'hwěñdjiawa'kho^{n}'."
That (it is) moreover thence he sent me the He-holds-earth severally."

T'ho'ge' oně^{n}' dă'hai'hwă'sägwă' ne' hěñgwe' wă'hě^{n}'hěñ',
At that (time) now he replied the he, a human, is he said,

"Oně^{n}' oñnis'ĭ' tchi-g'nigo^{n}'hă' ne' ă'sgia'dă'nhă'. Dekgă'hă'
"Now it is long (time) thence I have been expecting the thou shouldst seek my aid. I see,

se' tca' nwe'sāiă'dawě^{n}'hă' tca' noñwe' he'se's. Oně^{n}'
indeed, where, as so it befell thy person where the place there thou art. Now

dĭ' agadadeiěñneñdă'ĭ' ne't'ho' ně^{n}gieă' tca' noñwă'ho'dě^{n}'
moreover I have prepared myself thus so I will do where kind of thing

we'sadĕⁿnowĕⁿ'gwĕⁿ'. T'honĕⁿ' dĭ' nĕⁿiawĕⁿ'hă'. Nāie' dĭ' ne'
it has given thee difficulty. Here moreover so it will come to pass. That (it is) moreover the

he'dă'ge' nwă'wadĭ' ne' t'honĕⁿ' oⁿ'hwĕñdjiāde' ne't'ho' noñwe'
below such side of it the here it-earth (is) present there the place

ĕⁿgadiă'daněñdăkdă'. Nāie' dĭ' tca' nĕⁿiawĕⁿ'hă'. Gadogĕⁿ'
I will attach my person. That (it is) moreover where so it will come to pass. It is certain, definite

tca' nigĕⁿ' ĕⁿtga'dĕñdiă' ne't'ho' gĕⁿs hĕⁿsgioⁿ' tca' noñwe'
where so it is far thence I will start there customarily again I will return where the place

dwaga'dĕñdioñ'. Onĕⁿ' gĕⁿs ĕⁿgadoñwĭs'hĕñ'. Nāie' ne't'ho'
there I started. Now customarily I will rest. That (it is) thus

nĕⁿio'dĭk tca' nĕⁿgagasdĕⁿ'hă' ne' he'dă'ge' oⁿ'hwĕñdjiāde'. I'
so it will continue to be where so it will endure the below it-earth is present. I

dĭ' dĕⁿgesnie'nhă' tca' niioⁿ' ĕⁿ'satgă'k tca' oⁿ'hwĕñdjiāde'. I'
moreover I will attend to it where so many it is thou wilt leave where it-earth is present. I

o'nĭ' ĕⁿwagă'dāi'hă'dĭk." Onĕⁿ' ne' T'haĕⁿ'hiawa'gĭ' wă'hĕⁿ'hĕñ',
also I will cause it to be warm." Now the He-holds-sky he said,

"Onĕⁿ' ne't'ho' nwă'awĕⁿ'hă' tca' noñwă'ho'dĕⁿ'
"Now thus so it has come to pass where kind of thing

dĕwagadoⁿ'hwĕñdjioñnĭk. Onĕⁿ' dĭ' ne' oä'wĕⁿ'să' agiĕñt'hwĭ'
I need it. Now moreover the sunflower I have planted it

nāie' ne' ne't'ho' nĕⁿio'dĭk, nāie' ĕⁿiode'niĕñdĕⁿs'hĕñdă'gwĭk
that (it is) the thus so it will continue to be, that (it is) it will be a guide to it

tca' nĕⁿsatgĕñĭsdĭ'hadie' ne' dĕⁿ'se'hat'he'dă'." T'ho'ge' nĕñgĕⁿ'hă'
where so thou wilt be drawing nearer gradually the thou wilt cause it to be light." At that (time) this (it is)

ne' hĕñgwe' wă'hĕⁿ'hĕñ', "I' ne' tca't'ho' khe'gĕⁿ'ă' ne'
the he, a human, is he said, "I the actually I am (the) elder brother the

să'sodă'hă'. Nāie' gāi'hoñniă'hă' oñnis'ĭ' onĕⁿ' tchi-g'nigoⁿ'hă'
thy grandmother. That (it is) it causes it it is a long (time) now thence I have been expecting it

ne' aioñga'ha'nhă'. Nāie' dĭ' is gāi'hwaiĕñdă'gwĭ' hot
the she should remember me. That (it is) moreover thou it matter rests therewith what

noñwă'ho'dĕⁿ' nĕⁿ'sieä', nāie' hiiă' ne' sano'hă' s'hagonyāiă'gĭ' ne'
kind of thing so thou wilt do, that (it is) verily the thy mother he cut off her head the

dedjiadĕⁿ'hnoñdä'. Nāie' gĕñgwă' ne' onoⁿ'wa' ne't'ho' igāiĕⁿ'
one and thou art brothers. That (it is) only the it-head there it lies

tca' noñwe' iie'dĕñ' ne' să'sodă'hă'. Dogă't a'snoⁿ'hwe'nhă' ne'
where the place she abides the thy grandmother. If thou wouldst like it the

ă's'hei'hoñdĕⁿ' he'tgeⁿ' o' na' doñdāioñtgwi'dă', dāiagniiena',
thou wouldst charge her with a duty above too the that thence she would move herself, one and I would co-work,

diĕñ'hă' gwă' awādoⁿ', swă'djĭk hiiă' diio'nigoⁿ'hāt tca'
if seemingly it would do because verily it troubles the mind where

ni'hadie'hă' ne' dedjiadĕⁿ'hnoñdä', ne' O'hää'. Nāie' ne'
so he is doing the one and thou art brothers, the Flint. That (it is) the

tca't'ho' ĕⁿ'hade'niĕñdĕⁿ, gagwegĭ' ĕⁿ'hianä'geĕⁿ', ne't'ho'
actually he will attempt it it-whole he will imitate thee, thus

nĕⁿ'hāieä' tca' noñwă'ho'dĕⁿ' ĕⁿ'hatgat'hwă' ĕⁿ'se'sĕñniă'.
so he will do it where kind of thing he will see it thou wilt make it.

Dă'sieit dĭ' nāie' tca' nwă'sieä' tca' wă'dedjiadekhă' ostwi'hă'.
Thou didst right more- over that (it is) where so thou didst do it where ye two separated by a mete it is a little.

Ĕⁿ'hoio'dadĕⁿ'. Nāie' gwă' o'nĭ' niiawĕⁿ'se' ne' o'hĕñdoⁿ' hagwă'
It will cause him delay. That (it is) seem- ingly also so it will come to pass the ahead- wards

tca' nĕⁿioñnis'he' ĕⁿioⁿ'hwĕñdjioñdie', ĕⁿ'hade'niĕñdĕⁿ' tca't'ho'
where so it is long (time) it-earth will continue to be, he will attempt actually

dĕⁿ'hiaiĕñniă'k." Onĕⁿ' ne' T'haĕⁿ'hiawa'gĭ' wă'hĕⁿ'hĕñ', "I'
he will destroy thy labor." Now the He-holds-sky he said, "I

hiiă' 'oñ' na' hă'deiagniiă'di' dĕⁿiagnii'hodai'siă'. Diĕñ'hă'
verily presum- ably the that we two exclusively we two will settle the matter. If

gwă' ne't'ho' nĕⁿ'haieä', 'a'gwi' ne' nis'ă' aesaiă'daneñdak tca'
seem- ingly thus so he will do it do not the the thou, personally thou shouldst affix thy person where

nigĕⁿ' I' dĕⁿtgadadiă' onĕⁿ' hă'să' ne't'ho' nĕⁿ'sieä'. Na'
so it is far I thence will speak time just then thus so thou wilt do it. The that

ĕⁿioianĕñ'khe'. Nāie' dĭ' ne' onĕⁿ' ne't'ho' nĕⁿiawĕⁿ'hă' gagwegĭ'
it will result in good. That (it is) more- over the time thus so it will come to pass it-whole, all,

ĕⁿioñtdogă' ne' he'dă'ge' oⁿ'hwĕñdjiāde' ne' ĕⁿ'sesdă' tca'
one (they) will notice it the below it-earth is present the thou wilt use it where, as

ni'să'sĕñno'dĕⁿ'."
so thy name is kind of."

T'ho'ge' ne' hĕñgwe' wă'hĕⁿ'hĕñ', "Nāie' hiiă' ne'
At that time the he, a human, is he said, "That (it is) verily the

De'hadoⁿ'hwĕñdjiĕñdoⁿ's oñgiăst'hă'. Nāie' dĭ' ne't'ho'
He-shakes-earth-habitually one uses it to name me. That (it is) more- over thus

nĕⁿiawĕⁿ'hă' ne' he'dă'ge' diioⁿ'hwĕñdiāde' ne' onĕⁿ'
so it will come to pass the below it earth is present the time

oi'hwagĕⁿ'hiādă' hĕⁿiodoⁿ'hadie' tca' noñwe' nwă'sgei'hoñdĕⁿ'
it-matter end of (near the) it will be becoming where the place there thou hast given me a duty to perform

dosgĕⁿ'hă' ĕⁿgāĕⁿk ĕⁿiaoⁿ'hwĕñdjioñdă'kdă', onĕⁿ' t'ho'ge'
near it will set them severally apart it will cause earth to quake, Now at that time

gagwegĭ' I' ĕⁿioñgiās'hoⁿ'."
it-whole, all I one will name me."

T'ho'ge' ne' T'haĕⁿ'hiawa'gĭ' wă'hĕⁿ'hĕñ', "Ne't'ho' dĭ'
At that (time) the He-holds-sky he said, "Thus more- over

nĕⁿiawĕⁿ'hă' tca' noñwe' nă'deioñgiadă'ĭ', ne't'ho' noñwe' tca'
so it will come to pass where the place just thou and I have met, there the place where

dewă'sĕñnoⁿ' tca' nĕⁿ'să'ha'hedjĭk ne't'ho' dĭ' noñwe'
it is between the two where thy path will be in length there moreover the place

ĕⁿ'săđoñwi's'hĕñdăkhwăk ne' onĕⁿ' tca' dewă'sĕñnoⁿ'
thou wilt be in the habit of using it to rest the time where it is between the two

nĕⁿ'sat'ha'hine'. Niioi'hwagwă'hă' gĕⁿs ĕⁿ'sādiĕⁿ'. Hă'degaieĭ'
there thou wilt be on thy path. Just it-matter (is) short custom- arily thou wilt seat thyself, Just it will be enough

hă'dĕⁿdjisaiĕñdă'sek onĕⁿ' he' gĕⁿs ĕⁿ'sadoñgo'dă'. Ne't'ho'
just thou wilt be becoming rested time again custom- arily thou wilt pass by. There

dĭ' noñwe' nĕⁿgaiă'dăgwĕñniioks ne' oⁿ'hwĕñdjiă'ge' ĕⁿiagon'hek
moreover the place there it will be a chief matter the it-earth-on They will be living

ne' oñgwe' ĕⁿioñnagät. Stĕⁿ' gwă' noñwă'ho'dĕⁿ' ne' is
the humans they will dwell (be born). Anything seemingly king of thing the thou

dĕⁿiesāiă'dadogĕⁿ'dă' ĕⁿieseñnoⁿ'doñnioⁿ's, ne't'ho' noñwe' geⁿs
on will direct himself to thee one will think repeatedly of thee, there the place customarily

ĕⁿieiĕⁿ' tca' noñwe' ĕⁿ'sadoñwis'hĕñdăkhwăk. Nā'ye'[1]
one will lay it where the place thou wilt be in the habit of resting thyself. That it is

ĕⁿgāi'hoñnyă' diyot'goñt ĕⁿyoya'nek tcă'' dĕⁿ's'hei'hwă''sägwă's,
will it—the matter cause it always will it (be) good where wilt thou—the matter take up for them (make answer),

ĕⁿ'sanakdō'dak ne'' dĕⁿ'syă'dowe''dă'."
wilt thou time have the wilt thou it consider.

O'nĕⁿ' t'ho''ge' ne'' T'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "O'nĕⁿ'
Now at that time the he said, "Now

hi'yă' wă'wadeyĕñnĕñdă''nhă'; ne''t'ho' nigāi'hwăgas'de' ne''
of course it—matter has adjusted itself; there so far it matter endures the

tcă'' nĕⁿyoñnis''he' t'hō'nĕⁿ' ĕⁿyoⁿ'hwĕñdjiyā'dek (written:
place so will it last this (here) will it—earth continue to be?

ĕⁿyoⁿ'hwĕñdjyoñ'dye'). Nā'ye' dĭ'' ne'' ĕⁿyoñdoⁿ''hek né''
—will progress along). That (thing) so then the will one say, will one keep saying the

oⁿ'hwĕñdjiyă''ge' ĕⁿyenāgē'nyoñk, ne'' S'hagwă''djiă', ne''
it—earth—on will one dwell severally as tribes the Our Eldest Brother, the

o'nĕⁿ' Is' gĕⁿs' ĕⁿyesat'hō'yă'. Nā'ye' gāi'hoñnyă''hă' ne''t'ho'
none thou customarily will one thee talk about. That (thing) it causes (the) matter there (thus)

nĕⁿyawĕⁿ''hă' nā'ye' hi'yă' ne'' Is' S'he''gĕⁿ'ă' diyagodyeĕⁿ''di'
so it will come to pass that (thing) of course the thou She thy youngest Sister (is) thence she the first (was)

he'dă''ge' hă'deyagoskwă''säă'. O'nĕⁿ' 'oⁿ''gĕⁿ' diyoⁿ' hwĕñdjiyā'de'."
earth—on there she stepped. Now next there it—earth extant (is)—other earth."

O'nĕⁿ' dĭ'' wă'hĕⁿ''hĕñ', "O'nĕⁿ' dĭ'' dĕⁿdjidyadekhă''syă'.
Now, then, he it said, "Now then will thou—I again separate?

Nā'ye' dĭ'' ĕⁿyo'hĕⁿ''nhă' o'nĕⁿ' 'ă''se' dĕⁿtchadawĕⁿ''hät,
That (thing) then will it to-morrow be. Now newly wilt thou again come over it thence.

dĕⁿ'se' ĕⁿ'să'dāi'hă''dă', dĕⁿ''se' dĕⁿ'se'hat'he''dă' o''ni'."
and shalt thou—it cause to be hot and thence shalt thou it cause to be light also."

T'ho''ge' o'nĕⁿ' să'hyadekhă''syă'.
At that time now again they two (masc.) separated.

Ne'' o'nĕⁿ' hoñsă'hā'yoⁿ' ne'' T'haĕⁿ'hiawă''gi' tcă''
The now there again he arrived the the place

noñ'we' t'hodăsgwă''hä' t'ho''ge' o'nĕⁿ' wă'hĕⁿ''hĕñ', "O'nĕⁿ'
where there his bark-roof overhung at that time now he said, "Now

ĕⁿge'sĕñnyă' ne'' oñ'gwe' ĕⁿgayā'djik; ĕⁿyoñnagät' ne'' t'hō'nĕⁿ'
will I—it make the human being will it be named; shall they dwell the this (here)

gă'hwe''no'." Gănyo'' dĭ'' wă'hāi'ho''kdĕⁿ' o'nĕⁿ' wă'hă'sā'wĕⁿ'
it—island floats." As soon as then he ended his statement now he—it began

[1] A slight change in the method of recording the text is used here to emphasize a slight dialectic change in pronunciation of the words. Accents also are employed.

wă'ha'sĕñ'nyă', nā'ye' ne'' wă'hoyă'doñ'nyă' ne'' oñ'gwe';
he—it made that thing the he—his—body made the human being;
o'he''dă' wă't'ha''gwa' dĕⁿ''se' wă'hĕⁿ''hĕñ', "Nĕñgĕⁿ''hă'
it—ground (soil) he—it took up and he—it said, "This it is
wă'tge''gwă' ne'' o'he''dă' nā'ye' ne'' on''he'–oñ'we', ne''t'ho'
I—it up—take the it—ground (soil) that (thing) the it is living—really, thus (there)
o''ni' ni'yo't ne'' oⁿ'hwĕñdjiyā'de' t'hō'nĕⁿ', nā'ye' ne'' nā'ye'
also so it is the it—earth stands forth this here, that thing the that thing
hi'yă' ĕⁿyon''hek ne'' oyă''dă, ne'' nā'ye' noñwă'ho''dĕⁿ'
of course shall it continuing alive the its body the that thing kind of thing
ĕⁿge'sĕñnyă''da'."
will I—it make with."

T'ho''ge' o'nĕⁿ' wă'hă'sĕñ'nyă' ne'' oyeĕⁿ''dă' ne'' oñ'gwe'.
At that time now did he it make the it flesh the human being.

Ganyo'' wă'hayĕñnĕñdă''nhă' o'nĕⁿ' wă't'hayă'dowe'dă''hĕñ'
As soon as did he-it finish now did he-it take counsul over it

dĕⁿ''se' o'nĕⁿ' wă'hĕⁿ''hĕñ', "Nā'ye' hi'yă' 'oñ'' ĕⁿyoyanĕñ'k'he'
and now did he-it say, "That (it is) of course perhaps will it result in good

nā'ye' ne''t'ho'' nĕⁿyo''dik tcă'' ĕⁿ'hadon''het tcă'' ne'' ni''ă' ni'yo't
that (it is) thus (there) so it will be wherein will he become alive wherein the [so it is]

tcă'' gon''he'." O'nĕⁿ' ne't'ho''-ge' o'nĕⁿ' nā'ye' dă'haă'gwă'
wherein I live, am living." Now there (time) at that now that (it is) thence he-it took

ne'' hodon'he''sä' dĕⁿ''se' ne''t'ho' hayă'dăgoñ'wă' ne'' hĕñ'gwe'
the his own life and there (it is) his body in the he human being (is)

wă'hoñ'dāk, nā'ye' dĭ'' o''ni' ne'' ho'nigoⁿ'dă''sä' nā'ye' o''ni'
did he-it insert that then (so then) also the his thinking mind that (it is) also

dă'haă'gwă' dĕⁿ''se' ne''t'ho' honoⁿ'wagoñ'wă' wă'hoñ'dāk,
thence he-it took and therein his head in did he-it put in,

nā'ye' dĭ'' o''ni' ne'' hotkwĕⁿ''să' nā'ye' dă'haă'gwă' dĕⁿ''se'
that (it is) then (so then) also the his blood that it is thence did he-it take and

ne''t'ho' hayeĕⁿ'dăgoñ'wă' wă'hoñ'dāk, nā'ye' dĭ'' o''ni' tcă''
therein his flesh in did he-it introduce, that it is so, so then, then, also wherein

ni'yo't tcă'' de'hatgă'doñ'nyoⁿ'k nā'ye' dă'haă'gwă' dĕⁿ''se'
so it is wherein two his eyes turns in succession (his sight) that it is thence he-it took and

ne''t'ho' honoⁿ'wā''ge' wă'hoñ'dāk, nā'ye' dĭ'' o''ni' tcă''
there he head-on (in) did he-it install, that it is then also the whereby

hadadyă''t'hă' nā'ye' dă'haă'gwă' dĕⁿ''se' nā'ye' ne''t'ho'
he self to talk causes that it is then he-it took and that it is therein

hă'săgoñ'wă' ne'' heñ'gwe' wă'hoñ'dāk. T'ho''ge' o'nĕⁿ' o''
his mouth-in the he human being (is) did he-it install. At that time now too

nā'ye' ne'' wă'hadoñwi'sĕñ'dak ne'' hayă'dăgoñ'wă' ne'' hĕñ'gwe'.
that it is the did he-his breath install the his body in the he human being (is).

O'nĕⁿ' hă''să' wă'hadon''het ne'' hĕñ'gwe', ne'' oyeĕⁿ''dă',
Now just then (not before) did he come to life the he human being (is), the it-flesh

dĕⁿ''se' dă'hatgĕⁿ''hă' o''ni', dĕⁿ''se' wă't'hadă''nhă' ne'' tcă''
and thence he arose also, and did he stand the the where

oⁿ'hewĕñdjiyā'de'.
it-earth extant is.

O'nĕⁿ' ne'' De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "O'nĕⁿ' hi'yă'
Now the did he say, "Now in fact
I'' wă'goñyă'dis''ă'. O'neⁿ' hi'yă' wă'gagwe'nyă' ne'' wă'tcdă''-
I did I thy body finish. Now in fact did it succeed the didst thou stand
nhă' tcă'' oⁿ'hwĕñdjiyā'de'. Satgat''hwă' dĭ'', o'nĕⁿ' tcă''
where it-earth extant (is). Do thou look then, now therein
niga''hwă' tcă'' oⁿ'hwĕñdjiyā'de,' I'' hi'yă' gagwe'gi' ageyĕñ-
so much it contains therein it-earth extant is, I indeed it entire have I-it
nĕñdă''i'.
finished.

O'nĕⁿ' dĭ'' Is' wă'goñyă'dăgwĕñniyos'dă' ne'' tcă'' oⁿ'hwĕñ-
Now so then, thou do I-thy person put in control over it the where it-earth
djiyā'de' tcă'' o''ni' niga''hwă'. Is', ĕⁿ'să'nigoⁿ'hiyo'sdā''gwik.
extant is where also so much it contains. Thou, will it-thy mind give comfort to (it) continually.
Nā'ye' wă'gyĕnt'hwă''dă' tcă'' oⁿ'hwĕñdjiyāde' ne'' oñ'gwe'
That it is did I-it plant for where it-earth extant is the human being (s)
dĕⁿyoⁿ'hwĕñdjiyo'gā''dă' ĕⁿyoñnăgät'." T'ho''ge' o'nĕⁿ' wă'hat-
shall they earth overspread shall they it in habit." At that time now did he
gat''hwă' o'nĕⁿ' gwă'' dă'hadawĕⁿ''hät dĕⁿ''se' wă't'hă'hat'he''dă'
look now just thence he came over (the horizon) and did he-it to be light canoe
tcă'' oⁿ'hwĕñdjiyā'de', nā'ye' ne'' deyo'hat'he'sei'yo' dĕⁿ''se'
where it-earth extant is, that it is the it-light beautiful (is) and
odĕⁿ'hāi'yo' dĕⁿ''se' ne't'ho''djik ne'' tcă'' niyo'dai''hĕñ'.
its beam(s) (are) beautiful and just right (just there) the where so it hot is.

O'nĕⁿ' ne''t'ho'ge' ne'' De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "Sat-
Now there-at the did he say, "Do
gat''hwă' t'hō'gĕⁿ' dawadää'gwawĕⁿ''hät, nā'ye' ne'' deyo'hat'he'-
thou look that it is thence it-orb of light came over, that it is the it-light beautiful is
sei'yo' ne'' tcă'' wă'tgă'hat'he''dă' tcă'' oⁿ'hwĕñdjiyā'de'. Nā'ye'
the where did it-it to be light, canoe where it-earth extant is. That it is
dĭ'' ĕⁿ'sa'nigoⁿ'hädā''gwik, nā'ye' o''ni' ĕⁿsă'nigoⁿ'hiyo'sdā''gwik
then, so then, Shall thy mind it keep reverently, that it is also shall thy mind-it, to be pleased
tcă'' ĕⁿyo'dai'hă''dik ne'' tcă'' ĕⁿwĕñdadē'nyoñk nā'ye'
where shall it-it keep warm the where will it-day be in succession that it is
gwă''t'ho' ĕⁿwa'soñdădē'nyoñk. Nā'ye' o'' na'ye' ĕⁿyon'he''gwik
next there will it-night be in succession. That it is too that it is shall it live thereby
ne'' tcă'' oⁿ'hwĕñdjiyāde' o''ni' tcă'' ni'yoⁿ', odoñ'ni', o''ni' ne''
the where it-earth extant is also where so many they are they themselves have grown, also the
goñdi'yō', nā'ye' gagwe'gi' ĕⁿdjyon'he''gwik ne'' t'hō'nĕⁿ'
they game (are), that it is it entire (is), ye shall live by the here
he'dă''ge'' oⁿ'hwĕñdjiyā'de' swanagē'nyoⁿ'."
earth-on (below) it-earth extant is you dwell severally as tribes."

T'ho''ge' o'nĕⁿ' wă'hĕⁿ''hĕñ', "O'nĕⁿ' dĭ'' dĕⁿ'sadawĕñ'nye'
At that time now did he say, "Now then shalt thou travel about
ne'' tcă'' oⁿ'hwĕñdjiā'de', ne''t'ho' nĕⁿgāi'hwis''he' sanakdō'dă'
the where it-earth extant is, there so shall it-matter last thou opportunity to do it hast
tcă'' nĕⁿyoñnis''he' dĕⁿyo'hat'he''dik t'hōgĕⁿ''hă' desgă''hă',
where so shall it endure shall it-it to be light, cause that it is two thy eyes rest on it
nā'ye' ne'' o'nĕⁿ' ĕⁿwado'k'dĕⁿ' tcă'' deyo'hat''hek ĕⁿdwă'-
that it is the now will it-itself end where it light is shall thence

soñdé^{n}''nhă' t'ho''ge' o'nĕ^{n}' ĕ^{n}'sadoñwis''hĕñ' tcă'' nĕ^{n}yoñnis''he'
it-night fall at that time now shalt thou rest thy-self where so will it last
dĕ^{n}yo'gās'dik; ne''t'ho' o'' nā'ye' nĕ^{n}yawĕ^{n}''hă' ne'' goñdi'yō'
will it dark be kept; there (thus) too that it is so will it come to pass, the they game are
nā'ye' ne'' ĕ^{n}goñdoñwis'hĕñ''hăk.
that it is the will they themselves rest successively.

O'nĕ^{n}' wă'geyĕñnĕñdă''nhă' ne'' hĕ^{n}yoi'hwădā'dye', ne''t'ho'
Now have I-it finished the hence will it-matter continue on, there thus
nĕ^{n}yo''dik tcă'' nĕ^{n}yoñnis''he' ĕ^{n}yo^{n}'hwĕñdjiyoñ'dye'."
so will it continue to be where so will it endure (last), will it-earth keep going on."

T'ho''ge' ne'' O'hā'ă' dĕ^{n}''se' ne'' ho'sō'dă' o'nĕ^{n}' hi'yă'
At that time the Winter God and the his grandmother now verily
wă'hyatdō'gă' tcă'' nwă'awĕ^{n}''hă' ne'' tcă'' wă'dyo'hat'hĕ^{n}''hă'.
did they two become aware where so did it come to pass where did it become light.

O'nĕ^{n}' hi'yă' o''ni' wă'hni'gĕ^{n}' dawadawĕ^{n}''hät, o''ni' ne''
Now verily also did they two it see thence did it come over (did rise), also the
wă'tga'hat'he''dă' tcă'' o^{n}'hwĕñdjiyā'de'. T'ho''ge' ne'' O'hā'ă'
did it-it to be light canoe where it-earth extant is. At that time the Winter God
wă'hĕ^{n}''hĕñ', "O'nĕ^{n}' ogoñda'dye' ne''t'ho' hĕ^{n}'ge' tcă'' noñ'we'
did he say, "Now straightway forthwith thither, there, hence I will go where the place
t'hono^{n}'sā'yĕ^{n}' ne'' De'haĕ^{n}'hiawă''gi'" dĕ^{n}''se' ne'' o'nĕ^{n}'
there his lodge the and the now,
ne''t'ho' he'hoyo^{n}'s''i' hawĕñ'', "Is' o^{n}''gĕ^{n}' ne''t'ho' hĕ^{n}tc'he'.
there these he arrived he said "Thou in thy turn there there wilt thou again go.

O'nĕ^{n}' dĭ'' hwă'gă'he'g' swă''djik ĕñ'', o'nĕ^{n}' oi'hwăne'hă'gwăt
Now then, so then, here did it arrive (it is time) too much (because) it seems, Now it matter of wonder (is)
tcă'' nwă'awĕ^{n}''hă'. Oi'hwăse'' we'dyatgat''hwă'. Stĕ^{n}'' gwă''
Where so did it happen. It matter new (is) did we two, thou-I, see. Something just
noñwă'ho''dĕ^{n}' ni'hadye''hă' ne'' deyagyadĕ^{n}'hnoñ'dä'. O'nĕ^{n}'
kind of thing so he is doing they two we, he-I, are brothers. Now
dĭ'' I''ă' wă'gekdo^{n}''hnă'." O'nĕ^{n}' wă'hă'dĕñ'dyă'.
so then I thither I-it, to view go." Now did he start.

O'nĕ^{n}' dĭ'' ne''t'ho' hwă'hā'yo^{n}' ganyadāk'dă' dĕ^{n}''se'
Now so then there there did he arrive it-lake beside and
wă'hatgat''hwă' o'nĕ^{n}' ostwī''hă' gwă'' hedjiyō'gĕ^{n}'t tcă'' nigĕ^{n}''
did he look now it small very (is) just thither still it visible (is) where so it distant (is)
tgă'hwe''no'. T'ho''ge' o'nĕ^{n}' dĭ'' wă'hĕ^{n}''hĕñ' ne'' O'hā'ă',
there it-island floats. At that time now so then did he say the Winter God
Ĕ^{n}gat'hoñyoñ'nyă hi'yă' 'oñ'', o'nĕ^{n}' hă''să' ĕ^{n}wā'do^{n}, dĕ^{n}giya'-
"Will I it-canoe for salt make verily perhaps, now not before will it be possible will I it
'hyă'k." O'nĕ^{n}' wă't'hatgă'doñ'nyo^{n}k. Ne''t'ho' gwă'' gă''he'
stream cross." Now did he his-eyes cast about. There just it-tree stands
ne'' ganadjie''gwă'. T'ho''ge' o'nĕ^{n}' wă'hane''hä' dĕ^{n}''se'
the it-birch. At that time now did he bark peel off and
wă'hat'hoñyoñ'nyă'. Ganyo'' wă'hayĕñnĕñdă''nhă' o'nĕ^{n}' hi'yă'
did he self canoe make for. As soon as did he it complete now in fact
wă'hadī'dāk dĕ^{n}''se' wă't'haya''hyă'k.
did he self embark and did he stream cross.

Ne'' o'nĕ^{n}' wă'ha'hoñwă'di''nhă' o'nĕ^{n}' hi'yă' wă'hadidă''gwă'.
The now did his canoe arrive at the landing place now in fact did he self take out.
T'ho''ge' o'nĕ^{n}' hi'yă' wă'ho'gĕ^{n}' ne'' hĕñ'gwe', hiyă''
At that time now in fact did he-him see the he human being (is), not

de'hoyĕñdē'i'. T'ho''ge' ne'' O'hā'ä' wă'hĕⁿ''heñ', "Ga'ĕñ'
any he-him knows. At that time the Winter God did he say, "Whence
noñ'we' noñdi'senoñ'', nigĕⁿ''hĕⁿ' hiyă'' hwĕñ'doⁿ' de'goñ'gĕⁿ'?
the place thence thou hast come, so it is astonishing not ever any I-thee have seen?"
T'ho''ge' ne'' hĕñ'gwe' wă'hĕⁿ''hĕñ', "T'hō'nĕⁿ' noñ'we'
At that time the he human being did he say, "Here (is) the place
agadon'hē'di'." Dă'hawĕñnitgĕⁿ''nhă' ne'' O'hā'ä' wă'hĕⁿ''hĕñ',
did I come to life." Thence his word(s) came forth the Winter God did he say,
"Soñ'' dĭ'' noñwă'ho''dĕⁿ' esayă'dis'ă'i'?" O'nĕⁿ' dă'hāi'hwă'-
"Who then person kind of one-thy body completed?" Now thence he question
sä'gwa' ne'' hĕñ'gwe' wă'hĕⁿ''hĕñ', "T'hō'nĕⁿ' gwă''t'ho' hi'yă'
took up (replied) the he human being did he say, "Here (is) hard by as you know
hĕⁿ''dĕñ'. Ne''t'ho' dĭ'' nhedji'dene'. Ĕⁿ'hes'gĕⁿ' hi'yă' ne''
he abides. There then hence let us two again go. Wilt thou-him see in fact the
hagyă'dis''ă'i'." O'nĕⁿ' ne'' O'hā'ä' wă'hat'hoñ'dat, o'nĕⁿ'
he-my body completed." Now the Winter God did he hear (willingly), now
ne''t'ho' nhoñsă''hne' tcă'' noñ'we' t'hodădăsgwă''hä' ne''
there thither again they two went where the place there he his roof has put up the
De'haĕⁿ'hiawă''gi'.
Ne'' o'nĕⁿ' hoñsă'hni'yoⁿ' o'nĕⁿ' ne'' O'hā'ä' wă'hĕⁿ''hĕñ',
The now there again they two arrived now the Winter God did he say,
"Is-khĕⁿ'' he'syă'dis''ă'i' nĕñgĕⁿ''hă' oñ'gwe' 'ă''se' wă'hē'gĕⁿ'?"
"Is it thou thou his body hast completed this (this it is) human being new did him I see?"
Dă'hāi'hwă'sä'gwă' ne'' De'haĕⁿ'hiawă'gi' wă'hĕⁿ''hĕñ', "I''
Thence he question took up the Life God did he say, "I (it is)
hi'yă' ageyĕñnĕñdă''i' ne'' tcă'' hon''he'."
in fact I it completed the where he is alive."
O'nĕⁿ' hē'' dă'hawĕñnitgĕⁿ''nhă' ne'' O'hā'ä' wă'hĕⁿ''hĕñ',
Now again thence his word came forth the did he say,
"Soñ'' dĭ'' noñwă'ho''dĕⁿ' nă'' ne''t'ho' nwă'eye'ä' nĕñ'gĕⁿ'
"Who then person kind of that there (thus) so did one-it do this it is
'oⁿ''gĕⁿ' swă''djik deyo'hat''hek?" Dă'hāi'hwă'sä'gwă' ne''
at this time too much it is light?" Thence he question took up the
De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "Nā'ye' hi'yă' ne''
Life God did he say, "That (it is) in truth the
S'hedwă''djyă' (?S'hedwă''djiyă') nā'ye' ne''t'ho' nwă'haye'ä'."
Our Eldest Brother (Our Eldest Brother) that it is thus (there) so did he it do."
T'ho''ge' ne'' O'hā'ä' o'nĕⁿ' wă'hoi'hwane'hä'gwă' tcă''
At that time the now did him (the) matter astonish where
noñwă'ho''dĕⁿ' wă'hatgat''hwă'.
thing kind of did he it see.
T'ho''ge' ne'' De'haĕⁿ'hiawă''gi' dă'hawĕñnitgĕⁿ''nhą' dĕⁿ''se'
At that time the thence his word came forth and
wă'hĕⁿ''hĕñ', "O'nĕⁿ' dĭ'' hi'yă' dedwadawĕñnye''să'.
did he say, "Now then of course let us go for a stroll.
Ĕⁿ'satgat''hwă' tcă'' ni'yo't o'nĕⁿ' odoñ'ni' tcă'' noñwă'ho''dĕⁿ'
Wilt thou it see where so it is now it itself grows where thing kind of
agyĕñt''hwi' ne'' tcă'' oⁿ'hwĕñdjiyā'de'." O'nĕⁿ' hi'yă'
I it have planted the where it earth extant (is)." Now, in fact,
wă't'hyadawĕñ'nye' tcă'' noñ'we' odă'hyoñ'ni' ne'' nhwă'dyo''-
did they two take a stroll where the place it-fruit is growing the as many as

hyăge'. Ganyo'' gagwe'gi' tcă'' ni'yo^{n}' wă'hyatgat''hwă' o'nĕ^{n}'
fruits number. As soon as it entire (all) where so it numbers did they two (it) see now
hi'yă' gĕ^{n}s' wă'hyadoñgo''dă'. O'nĕ^{n}' nā'ye' 'o^{n}''gĕ^{n}'
as you know usually did they two pass on. Now that it is in turn
wă'hyikdo^{n}''hnă' ne'' goñdi'yō'. Nā'ye' ne'' gagwe'gi'
did they two to see (them) went the they game animals (are). That it is the it entire (is)
wă'tgoñdawĕñ'nye' ne'' nhwă'tgoñdiyō''dăge' oñnatgă''de'.
did they (an.) stroll about the as many as they game animals number they are numerous.
T'ho''ge' o'nĕ^{n}' ne'' O'hā'ă' wă'hoi'hwăne'hă'gwă' tcă'' ni'yo't
Then now the did him (the) matter astonish where so it is
tcă'' wă'hatgat''hwă'. O'nĕ^{n}' dĭ'' wă'hĕ^{n}''hĕñ', "Nigĕ^{n}''hĕ^{n}'
where did he-it see. Now then did he say, "Unmatched (it is)
o'snō'we' wă'otgă'dĕ^{n}''hă' tcă'' ni'yo^{n}' o'nĕ^{n}' sayĕñt''hwi'
it rapid (is) did they become numerous where so many they number now thou hast planted
dĕ^{n}''se' ne'' goñdi'yō' o'nĕ^{n}' oñnatga''de' wă'wā'do^{n}'. Hot''
and the they game animals now they many are did it become. What
noñwă'ho''dĕ^{n}' ne'' nwă''sye'ă'?" T'ho''ge' ne'' De'haĕ^{n}'hiawă''gi'
thing kind of the so didst thou it do?" Then the
dă'hawĕñnitgĕ^{n}''hnă' wă'hĕ^{n}''hĕñ', "Nĕñ'gĕ^{n}' o^{n}'hwĕñdjyā'de'
thence his word came forth (spoke) did he say, "This is it-earth extant is
niwă''ă' ne'' tcă'' diyo''săwă' nā'ye' ne'' ododi'hā'dye'.
so its size small (is) the where these it began that it is the it growing kept on.
Gĕ^{n}''djik gwă''t'ho' o'nĕ^{n}' heyo'he'' ĕ^{n}gōwā''nhă'. Ne''t'ho'
Soon nearly it utmost (is) will it large become. The there
dĭ'' ni'yo't nĕñ'gĕ^{n}' odoñ'ni' niyo^{n}''hă' ne'' diyo''săwă' dĕ^{n}''se'
so then so it is this it is it has grown so many they number few the there it began and
ne'' goñdi'yō' niyo^{n}''hă' o'' nă'' ne'' tcă'' diyo''săwă' dĕ^{n}''se'
the they, game animals (are) so they few (are) too those the where there it began and
ne'' oñ'gwe' ne''t'ho' o'' ni'yo't. Gagwe'gi' ne''t'ho'
the human being the there too so it is. It entire is the there
nĕ^{n}yawĕ^{n}''hă'. Nā'ye' ne'' ĕ^{n}wadodiā'gă' dĕ^{n}''se' ĕ^{n}yotgă'dĕ^{n}''hă'
so will it happen. That it is the will it grow up and will it numerous become
gagwe'gi'."
it entire (is)."
O'nĕ^{n}' ne'' O'hā'ă' wă^{n}hĕ^{n}''hĕñ', "O'nĕ^{n}' hi'yă' ĕ^{n}sgă'dĕñ'diyă'.
Now the did he say, "Now in fact will again I start home.
Is' 'o^{n}''gĕ^{n}' dĭ'' ne''t'ho' hĕ^{n}tc'he' ne'' tcă'' noñ'we' niyoñgnino^{n}'-
Thou in turn then the there thither again wilt thou go the where the place just we-two
sā'yĕ^{n}' ne'' ksodă''hă'."
odge lies the my grandmother."
T'ho''ge' o'nĕ^{n}' să'hă'dĕñ'dyă' ne'' O'hā'ă'. Ne'' o'nĕ^{n}'
Them now Again he started (=went home) the The now, time,
hoñsă'hā'yo^{n}' wă'hĕ^{n}'hĕñ', "Ksodă''hă', oi'hwane'hă'gwăt
there again he arrived did he say, "Oh, my grandmother, it-matter amazing is
wă'gatgăt''hwă' tcă'' noñ'we' t'hanāge'e' ne'' De'haĕ^{n}'hiawă''gi'.
did I-it see where the place there he dwells the
Wă'hē'gĕ^{n}' oñ'gwe' nā'ye' ne'' 'ă''se' hoñwayă'dis''ă'i' dĕ^{n}''se'
I-him saw human being that it is the it new (is) he his body finished and
wă'heyă'hĕñ'do^{n}' ne'' De'haĕ^{n}'hiawă''gi', 'Soñ'' noñwă'ho''dĕ^{n}'
did I-him ask the 'Who person kind of

ne''t'ho' nwă'eyē'ă' swă''djik deyo'hat''hek'. Wă'hĕⁿ''hĕñ',
the there so did one do too much it light is. Did he-it say,
'Nā'ye' hi'yă' ne'' S'hedwă'djiyă''." T'ho'ge' wă'ă''hĕñ' ne''
'That it is in fact the Our Eldest Brother.'" Then did she say the
gokstĕñ''ă', "Nā'ye' dĭ'' hi'yă' o'nĕⁿ' wă'gāi'hwayei''khe'
she the dear old person, "That it is then of a truth now did it-matter come to pass
tchoñ-dăgă'dĕñ'dyă' hawĕñ'' ne'' kdji''ă' ne''t'ho' hĕⁿ'gyoⁿ'
when-thence I started,' he it spoke the my Elder Brother the there there will I arrive
ne'' tcă'' noñ'we' hĕⁿ'se''sek. Nā'ye' hi'yă' ne''
the when the place there wilt thou be going to and fro. That it is indeed the
De'hadoⁿ'hwĕñdjiyĕñ'doⁿ's hayā'dji', nā'ye' ne'' tcă''t'ho'
He-Earth-Shakes he is named, that it is the when
kdji''ă'. Nā'ye' dĭ'' hi'yă' hō'dă' ne'' i'hā'doⁿk
my Elder Brother (is). That, it is so then of course he-him means the he keeps saying
S'hedwă''djyă'."
Our Elder Brother."
T'ho''ge' o'nĕⁿ' ne'' O'hā'ă' wă'hĕⁿ''hĕñ', "O'nĕⁿ' o'' ni''ă'
At that time now the did he it say, "Now too
ĕⁿge'sĕñ'nyă' ne'' oñ'gwe'. O'nĕⁿ' ĕⁿwageyĕñnĕñdă''ik ne''
will I-it make the human being. Now will have I-it finished the
o'nĕⁿ' dĕⁿt''he' ne'' De'haĕⁿ'hiawă''gi'," dĕⁿ''se' o'nĕⁿ'
Now (=when) there he will come the," and now
wă'hayăgĕ''nhă'.
did he go out.
T'ho''ge' o'nĕⁿ' wă'hă'sā'wĕⁿ' wă'hoyo'dĕⁿ''hă' nā'ye' ne''
At that time Now did he it begin did he set to work that it is the
wă'hă'sĕñ'nyă' ne'' oñ'gwe' ne'' tcă'' honoⁿ''doⁿ'. Ganyo''
did he it make the human being the where he-it knew, (=as he thought). As soon as
wă'hayĕñnĕñdă''nhă' o'nĕⁿ' wă'hĕⁿ''hĕñ', "Hatc'gwi', o'nĕⁿ'
did he it complete now did he say, " Lo, Now
desdă''nhă'. Să'dĕñdyă' o''ni'." T'ho''ge' o'nĕⁿ' si''
do thou stand up. Do thou walk also." At that time now yonder
wă't'hĕñnă'sgoñ'di' awĕⁿ''ge' hăgwā'di' nhwă''he', ne''t'ho'
did he himself cast (=leap) water-in toward thither did he go, the there
hi'yă' wă'hă'doñ'wek, nā'ye' dĭ'' niyoi'hwăgwă''hă' o'nĕⁿ
of course did he himself submerge that it is then so it-matter short (is) now
să'hă'doñwē'gwă'. T'ho''ge' ne'' O'hā'ă' wă'hĕⁿ''hĕñ', "Gā'e'
again he came to the surface. At that time the did he say, "Hither
nă'doñdā'se'." Hiyă'' de't'hodā'di', hiyă'' o''ni' de'hodoyă''hĕñ'.
thence do thou come." Not thence did he speak, not also any he self moved.
T'ho''ge' o'nĕⁿ' ne'' O'hā'ă' wă'hĕⁿ''hĕñ', "Oñge'nhi''gă'
Then now the did he say, "It caused me to err.
hi'yă'. Hiyă'' de'dwagyeik'di' (*not* de'dwagyeis'di') tcă''
in fact. Not did I-it do right where
wă'heyă'doñ'nyă'. O'yă' 'ă''soⁿ' dĭ'' dĕⁿtgade'nyĕñ'dĕⁿ'."
did I-his body make. Other still, more, then so then, will I-it again attempt."
Ne''t'ho'ge' o'nĕⁿ' hē'' o'yă' să'hă'sĕñ'nyă'. Ne'' o'nĕⁿ'
That time at now again it other (is) again he-it make. The now (time)
wă'hadyĕñno'k'dĕⁿ' wă'hĕⁿ''hĕñ', "Hatc'gwi'! desdă''nhă',
did he his task complete did he say, "Attend! do thou stand up,

să'dĕñ'dyă' o''ni'." O'nĕⁿ' dă'hatgĕⁿ''hă' dĕⁿ''se' wă'hă'dĕñ'dyă'
do thou walk also." Now thence he arose and did he walk
ne''t'ho' dosgĕⁿ''hă' gä''he' ne''t'ho' wă'ha'ä''t'hĕⁿ', nā'ye' ne''
the there nearby it-tree stands the there did he-it climb, that it is the
he'tgĕⁿ'' ne''t'ho' wă'hā'dyĕⁿ'. T'ho''ge' ne'' O'hā'ä' ne't'ho'
up high the there did he seat himself. At that time the the there
de'hagă''hă' hĕñnoⁿ'doñ'nyoⁿ'k; t'ho''ge' o'nĕⁿ' hē'' wă'hĕⁿ''hĕñ',
two his eyes rested he was thinking; at that time now again did he say,
"Agwăs' ĕñ'', oñ'', oñge'nhi''gă', swă''djik, ĕñ'', oñ'' ayĕñ'ä'
"Just I think, perhaps, it-me to err caused, too much (=because) I think, perhaps, one might think
ni'hä''ă' dĕⁿ''se' hĕⁿdĕⁿ''es. O'nĕⁿ' dĭ'' wă'hadā'dyă'
so his size small (is) and his tail long (is). Now then did he speak
wă'hĕⁿ''hĕñ', "Doñdasa'gwe'hnĕⁿ''dă' hyā'e'." Hiyă'' stĕⁿ''
did he say, "Thence do thou descend first in order." Not no something
de't'hodā'di'. T'ho''ge' ne'' O'hā'ä' wă'hĕⁿ''hĕñ', "O'yă' hē''
any thence he spoke. then the did "It other again
'oⁿ''gĕⁿ' ĕⁿge'sĕñ'nyă'. E'hagowā'nĕⁿks ne'' nă'' ne''
in turn will I-it make. Well he very large be the that one the
'oⁿ''gĕⁿ'."
in turn."

T'ho''ge' o'nĕⁿ' hi'yă' he'' o'yă' să'hă'sĕñ'nyă'. Ganyo'
Then now in fact again it other again he it made. As soon as
gagwe'gi' wă'hayĕñnĕñdă''nhă' o'nĕⁿ' he'' wă'heⁿ''hĕñ',
it entire (is) did he-it complete now again did he say,
"Hatc'gwi'! desdă''nhă', sa'dĕñ'dyă' o''ni'." O'nĕⁿ'
"Behold! do thou stand up, do thou walk also." Now
wă't'hadă''nhă' dĕⁿ''se' ne'' O'hā'ä' wă'hĕⁿ''hĕñ', "Ne''t'ho'
did he stand up and the did he say, "The there
dĕⁿ'sadawĕñ'nye' ne'' tcă'' oⁿ'hwĕñdjiyā'de'." T'ho''ge'
shalt thou travel about the where it-earth extant is." At that time
o'nĕⁿ' ne'' hoñwayă'dis''ă'i' o'nĕⁿ' wă'hă'dĕñ'dyă'. De'hagă''hă'
now the he-his body has completed now did he start walking. Two his eyes rested (on him)
ne'' O'hā'ä', o'nĕⁿ' t'ho''ge' wă'hĕⁿ''hĕñ', "O'nĕⁿ' hĕⁿ''
the now at that time did he say, "Now is it
'oñ'' dagye'it. O'nĕⁿ' dĭ'' o'yă' ne'' 'oⁿ''gĕⁿ' ĕⁿge'sĕñ'nya'
perhaps did I-it do right. Now then it other the in turn will I-it make
ne'' gā'yō'."
the it game-animal (is)."

T'ho''ge' o'nĕⁿ' nă'' wă'hă'sĕñ'nyă'. Ganyo''
Then now the that did he-it make. As soon as
wă'hayĕñnĕñdă''nhă' gagwe'gi' o'nĕⁿ' wă'hĕⁿ''hĕñ', "Hatc'gwi'!
did he (the) task complete it entire now did he say, "Behold!
desdă''nhă', să'dĕñ'dyă' o''ni'. Skĕñnoñ'doⁿ' ĕⁿ'syā'djik."
do thou stand up, do thou walk also. Deer wilt thou be named."

T'ho''ge' o'nĕⁿ' wă'tgadă''nhă' dĕⁿ''se' o'nĕⁿ' wă'dwaä''dat
Then now did it stand up and now did it run
dĕⁿ''se' o'nĕⁿ' wă'dyo'hĕñe''dă'. T'ho''ge' o'nĕⁿ' hē'' ò'yă'
and now did it cry out. Then now again it other
să'hă'sĕñ'nyă'. Ne'' o'nĕⁿ' wă'hayĕñnĕñdă''nhă' o'nĕⁿ'
again he-it made. The now did he (the) task complete now

wă'hĕⁿ''hĕñ', "Hau''! o'nĕⁿ' satgĕⁿ''hă' dĕⁿ''se' să'dĕñ'dyă'.
did he say, "Come! now do thou thyself raise and do thou go.

O'gwā'i' nĕⁿsă'sĕñno''dĕⁿk."
Bear such will thy name be in kind."

T'ho''ge' o'nĕⁿ' dawatgĕⁿ''hă' dĕⁿ''se' wă'wa'dĕñ'dyă'.
Then now thence did it itself raise and did it go.

T'ho''ge' o'nĕⁿ' wă'hadyĕñ''hă'gwă' o'nĕⁿ' dă''he' ne''
Then now was he himself surprised now thence he comes the

de'hyadĕⁿ'hnoñ'dää', ne'' De'haĕⁿ'hiawă''gi'.
two they brothers are, the

Ganyo'' wă'hā'yoⁿ' o'nĕⁿ' ne'' O'hā'ä' wă'hĕⁿ''hĕñ', "O'nĕⁿ'
As soon as did he arrive now the did he say, "Now

I'' 'oⁿ''gĕⁿ' ĕⁿgoñnă''doⁿ's tcă'' noñwă'ho''dĕⁿ' age'sĕñ'ni'."
I in turn will I-thee show where thing kind of have I made."

T'ho''ge' o'nĕⁿ' wă'hyă'dĕñ'dyă'. Niyoi'hwăgwă''hă' o'nĕⁿ'
Then now did they two go. So it-matter short very now

ganyadāk'dă' hwă'hni'yoⁿ', o'nĕⁿ' ne'' O'hā'ä' wa'hĕⁿ''hĕñ',
it lake beside there they two arrived, now the Winter God did he say,

"Nĕⁿ'' hi'yă' hatgō'dă' ne'' diyodyeĕⁿ''di' heyă'doñ'ni' ne''
"Here of course he sits the there it (the) first was I his body made the

oñ'gwe'." O'nĕⁿ' ne'' De'haĕⁿ'hiawă''gi' wă'hatgat''hwă ne''
human being." Now the Life God did he it look at the

tcă'' ot'hnego'k'dă' ne''t'ho' hatgō'dă', o'nĕⁿ' dĭ'' wă'hĕⁿ''hĕñ',
where it water's edge the there he sits, now then did he say,

"Hot' noñwă'ho''dĕⁿ' ni'sadye''hă' ne'' he'dă''ge' setgō'dă'?"
"What thing kind of so thou art doing the ground-on thou sittest?"

T'ho''ge' dawadā'dyă' gwă'' wă'dyo'hĕñe''dă'. O'nĕⁿ'
Then thence did it speak just only did it utter a cry, Now

wă'hĕⁿ''hĕñ', "Hau'', să'dĕñ'dyă'." O'nĕⁿ' ne'' na''
did he say, "Come, do thou walk." Now the that one

wă'dwĕñnă'sgwă''gwă' awĕⁿ''ge' hăgwā'di' ho'wă'doñ'wek.
did it leap water-in towards thither it-itself plunded.

Niyoi'hwăgwă''hă' o'nĕⁿ' sawă'doñwe'gwă'. Ne''t'ho' nigă'hā'wi'
So it-matter very short now again it its head. The there so it time (is)

o'nĕⁿ' ne'' De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "Hiyă'' hi'yă'
now the did he say, "Not indeed

nă'' oñ'gwe' de''gĕñ'. Hwā'ĕñ' nă'' ĕⁿgaya'djik."
the that human being any it is. Spring Frog the that will it be named."

T'ho''ge' ne'' O'hā'ä' o'nĕⁿ' wă'hĕⁿ''hĕñ', "O'yă' ne'' tcă''t'ho'
Then the now did he say, "It other the

swage'sĕñ'ni' ne'' oñ'gwe'." O'nĕⁿ' he'' wă'hyă'dĕñ'dyă'.
again I-it have made the human being." Now again did they two walked on.

Dosgĕⁿ''hă' nigĕⁿ'' o'nĕⁿ' ne'' O'hā'ä' wă'hĕⁿ''hĕñ', "Nĕⁿ'', hi'yă',
Near very so it far (is) now the did he say, "Here,

he't'gĕⁿ' hatgō'dă'." T'ho''ge' ne'' De'haĕⁿ'hiawă''gi'
up high he sits." Then the

wă'hĕⁿ''hĕñ', "Hiyă'' hi'yă' nă'' oñ'gwe' de''gĕñ'.
did he say, "No indeed the that human being any it is.

Hĕñdĕⁿ''e'dă' hi'yă' dĕⁿ''se' ogoⁿ'nhō'dă' ne'' hayă'di''ge'."
He tailed (is) indeed and it-fur has grown the his body on."

O'nĕⁿ' hē'' dă'hawĕñnitgĕⁿ''nhă' wă'hĕⁿ''hĕñ', "Hot'
Now again thence his voice came forth did he speak, "What

noñwă'ho''dĕⁿ' ni'sadye''hă' ne'' tcă'' he't'gĕⁿ' hesetgō'dă'?''
thing kind of so thou art doing the where up high there thou sittest?"
T'ho''ge' gwă'' t'hă't'ho'hĕñe''dă', nā'ye' ne'' wă't'hă'sĕñt''hwă'.
then just only thence he cried out, that it is the did he weep.
O'nĕⁿ' ne'' De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "Gadji'k'daks
Now the did he say, "It vermin eats
(=monkey)
ĕnye'sayăs't'hak, swă''djik sadji''dăneñ'." T'ho''ge' o'nĕⁿ' he''
will one thee continue to name, too much (=because) thou weepest so easily." Then now again
wă'hyadoñgo''dă'. Dosgĕⁿ''hă' niyo'we' ne''t'ho' gwă''
did they two pass on. Near very so it distant (is) the there just
hatgō'dă' ne'' oñ'gwe', o'nĕⁿ' dĭ'' ne'' O'hā'ă' wă'hĕⁿ''hĕⁿ',
he sat (is sitting) the human being, now then the did he say,
"Nĕⁿ'', hi'yă' hē'' hatgo'dă' heyă'dis''ă'i' ne'' oñ'gwe'."
"Here, (is) indeed again he is sitting I-his body completed the human being."
Ganyo'' ne'' De'haĕⁿ'hiawă''gi' wă'hatgat''hwă' o'nĕⁿ'
As soon as the did he it look at now
wă'hĕⁿ''hĕñ', "Hot' noñwă'ho''dĕⁿ' nĕñgĕⁿ''hă' ni'sadye''hă'
did he say, "What thing kind of this it is so thou are doing
ne'' he'dă''ge' setgō'dă'?" T'ho''ge' o'nĕⁿ' wă't'hadei'sdanē'gā',
the earth on thou sittest?" Then now did he burst into great noise,
wă't'hă's'hĕñt''hwă'. O'nĕⁿ' ne'' De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ',
did he weep. Now the did he say,
"Hiyă'' hi'yă' de'oyā'ne' tcă'' sade'nyĕñdĕⁿ''hă' 'ă'se'sĕñ'nyă'
"No in fact any it good (is) where thou are making attempts shouldst thou it make
ne'' oñ'gwe'. Hiyă'' de'tgaye'i' ne'' să'sĕñ'ni'. Neñgĕⁿ''hă'
the human being. Not any it correct is the thou it hast made. This it is
wă'hē'gĕⁿ' heyohe'' nā'ye' hodji'dowā'nĕⁿ'. Nā'ye' dĭ'' nă''
did I-him see it exceeding (is) that it is his crying great (is). That it is then the that
ĕⁿ'hayā'djik ne'' gadji'kdaks'gōnă'."
will he be named the it vermin-eater great (=the ape)."
T'ho''ge' o'nĕⁿ' ne'' O'hā'ă' wă'hĕⁿ''hĕñ', "Dĕgeni'' 'ă''soⁿ'
Then now the did he say, "Two it is
agadadĕñ''se' nā'ye' ĕⁿgoñnă''doⁿ's." O'nĕⁿ' dĭ'' wă'hyă'dĕñ'dyă'.
did it-me leave to that it is will I-thee show." Now then did they two walk on.
Dosgĕⁿ''hă' ne''t'ho' gwă'' i'gene's. Wă'hĕⁿ''hĕñ' ne'' O'hā'ă',
Near very the there just they two (*anim.*) go about. Did he say the
"Nĕñgĕⁿ''hă' sgayă''dădă' skĕñnoñ'doⁿ' gayā'dji', o'nĕⁿ' ne''
"This it is one it (*anim.*) body (is) Deer it is called," now the
sgayă''dădă' o''gwāi' nă'' ne'' gayā'dji'." O'nĕⁿ' ne''
one it (*anim.*) body (is) Bear the that the it is called," Now the
De'haĕⁿ'hiawă''gi' wă'hatgat''hwă' dĕⁿ''se' o'nĕⁿ' wă'hadā'dyă'
did he-it look at and now did he speak
wă'hĕⁿ''hĕñ', "Hiyă'' de'tgayĕ'i' ne'' skĕñnoñ'doⁿ'." T'ho''ge'
did he say, "Not any it correct (is) the Deer." At that time
o'nĕⁿ' wă'wadĕñnō'dĕⁿ', nā'ye' ne'' wă'dyo'hĕñe''dă'. Ne''t'ho'
now did it sing, that it is the did it cry out. The there
o'' nă'' nwă''gaye'ă' ne'' sgayă''dădă'.
too the that so did it do the one it (=*anim.*) body.
O'nĕⁿ' ne'' De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "Nā'ye' hi'yă'
Now the did he say, "That it is of course
nĕñgĕⁿ''hă' ot'hă'hyoñ'ni' ĕⁿgayā'djik. O'nĕⁿ' ne'' sgayă''dădă'
this it is Wolf will it be named. Now the one it-(*anim.*) body (is)

ne'' i'sā'do^{n}k o''gwā'i' nā'ye' ne'' nă'' ne'' gayă'gwā''he'
the thou it sayest Bear that it is the the that the grizzly bear
ĕ^{n}gayā'djik.''
shall it be named.''

T'ho''ge' o'nĕ^{n}' ne'' De'haĕ^{n}'hiawă'gi' wă'hĕ^{n}''heñ', ''Is'
Then now the did he say, ''Thou
'o^{n}''gĕ^{n}' ne''t'ho' hĕ^{n}tc'he' ne''t'ho' ne'' ĕ^{n}yo'hĕ^{n}''nhă'.
in turn the there thither shalt again thou go the there the will it tomorrow be.

E^{n}'sne'' 'o^{n}''gĕ^{n}' nĕ'' et'hi'sō'dă'.'' T'ho''ge' o'nĕ^{n}' să'hă'dĕñ'dyă'
Will you two go in turn the she our grandmother is.'' At that time now again he started (=went home)

ne'' De'haĕ^{n}'hiawă''gi'.
the Life God

T'ho''ge' o'nĕ^{n}' ne'' O'hā'ă' o'' să'hă'dĕñ'dyă'.
Then now the Winter God too again he started walking (went home).

Niyoi'hwăgwă''hă' o'nĕ^{n}' hoñsă'hā'yo^{n}' tcă'' noñ'we'
So it-matter short very (is) now there again he arrived where the place
t'hodino^{n}'sā'yĕ^{n}' o'nĕ^{n}' dĭ'' wă'hĕ^{n}''hĕñ', ''Ksodă''hă', nā'ye'
there they lodge have now then did he say, ''Oh, my grandmother, that it is
tcă'' nwă'awĕ^{n}''hă' ne'' tcă'' oñ'gwe' age'sĕñ'ni' dĕ^{n}''se' ne''
where so it did come to pass the where human being have I made and the
skĕñnoñ'do^{n}' dĕ^{n}''se' ne'' o'gwā'i' nā'ye' dĭ'' ne''
deer and the bear that it is then the
De'haĕ^{n}'hiawă'gi' wă'henă''do^{n}'s, hiyă'' de'hoi'hwă'hni''di'.
did him (them) show to, not any he it-matter confirmed.
Hiyă'', yā'gĕ^{n}', de'dwagyei''di'. Nā'ye' dĭ'' tcă''
Not, it is said, any did I-it do correctly. The that then where
niwak'nigo^{n}'he''dĕ^{n}' tcă'' ni'yo^{n}' o'nĕ^{n}' gyă'dis'ă'i' 'ă''so^{n}'
such it-my mind in kind is where so many it numbers now I its-body have finished still (others)
o''ni' ĕ^{n}sgyă''doñ'nyă' nā'ye' ne'' t'higadē'nyo^{n}'. Nā'ye'
also will again its body make that it is the just it-different (is) severally. That it is
dĭ'' tcă'' nĕ^{n}yawĕ^{n}''hă'. Ne''t'ho' hăgwā'di' hĕ^{n}gadĕñnye''dă'
then where so will it come to pass. The there thither side hence will I-it send
tcă'' hăgwă'' t'hot'hwe''no' ne'' deyagyadĕ^{n}'hnoñ'dä'.
where towards there he his island has afloat the two-he and I brothers are.
Ne''t'ho' hăgwā'di' hĕ^{n}goñdekhwi''sak. Nā'ye' hi'yă' ĕ^{n}goñ'nek
The there that side there will they (*zoic.*) hunt for their food. That it is in fact will they it eat
tcă'' ni'yo^{n}' o'nĕ^{n}' hoyĕñnĕndă''i' ne'' deyagyadĕ^{n}'hnoñdä'.
where so they many are now he (them) has finished the two-he and I brothers are.
Dyĕñ''hăgwă' ĕ^{n}'hoi'hwă'het'gĕ^{n}'s ĕ^{n}yagyadei'yo' gĕñ'gwă'.
If it so be will him it-matter vex will he-I fight (kill each other) only (as a last resort).
Nā'ye' dĭ'' ĕ^{n}yo'hĕ^{n}''nhă' ne''t'ho' hĕ^{n}'dne' tcă'' t'hono^{n}'sā'yĕ^{n}'
That it is then will it tomorrow become the there hence will you-I go where there his lodge stands
ne'' De'haĕ^{n}'hiawă''gi'.'' Ogoñdă'dye' dayei'hwă'sä'gwă' ne''
the Right away thence she answered the
gokstĕñ''ă' wă'ă''hĕñ', ''Hot' noñwă'ho''dĕ^{n}' nĕ^{n}dniye'ä' ne''
she elder one (is) did she say, ''What thing kind of so will thou-I it do the
dĕ^{n}dniyā''hyă'k tca'' nă'degyā'de' tcă'' degă'hwe''no'?''
will thou-I stream cross where so far two they apart are where two it island afloat is?''

T'ho''ge' ne'' O'hā'ă' wă'hĕⁿ''hĕñ', "Hiyă'' nă'' hi'yă' stĕⁿ''
Then the did he say, "Not the that in fact anything
de'gāi''hwāā'. I'' ĕⁿgas'ko'k. Ĕⁿwageyĕñnĕñdă''ik tcă'' nigĕⁿ''
any it matters. I will I bridge cause to float Will have I it completed where so it far is
ĕⁿyo'hĕⁿ''nhă'." T'ho''ge' ne'' gokstĕñ''ă' wă'ă''hĕñ',
will it morning become." Then the she elder one (is) did she say,
"Dyĕñ''hă'gwă' ĕⁿsgwe'nyă' ne'' ĕⁿ'sas'ko'k t'ho''ge' o'nĕⁿ'
"If so it be wilt thou it be able to do the wilt thou bridge cause to float at that time now
hă''să' ĕⁿgat'hoñdat ne'' hĕⁿ'dne'."
not before will I agree to it the hence will thou-I go."

Ne'' o'nĕⁿ' o'gās''ă' wă'wā'doⁿ' o'nĕⁿ' ne'' O'hā'ă' wă'hĕⁿ''hĕñ',
The now it evening darkness did it become now the did he say,
"O'nĕⁿ' dĕⁿtgă'sā'wĕⁿ', o'nĕⁿ' hi'yă' ĕⁿgas'ko'k. Nā'ye' ne'' ne''
"Now will I it begin, now in fact will I-bridge cause to float. That it is the the
Is' ĕⁿ'sadeyĕñnĕñdă''ik dĭ''. Agwas' nā'ye' gĕñ'gwă'
Thou wilt thou thy preparations have finished so then. Just that it is only
ĕⁿwade'nyĕñdĕⁿs'dă' ne'' o'nĕⁿ' dĕⁿyo'hat'hĕⁿ''hă' o'nĕⁿ'
will it itself govern by the now will it light become now
ĕⁿdyă'dĕñ'dyă'." O'nĕⁿ' dĭ'' wă'hayăgĕⁿ''nhă'.
will thou-I start." Now so then did he go out.
T'ho''ge' o'nĕⁿ' wă'hĕⁿ''hĕñ', "Nĕñ'gĕⁿ' Deyodă'soñdāi'gi',
Then now did he say, "This it is It Black Darkness Is
ne''t'ho' nisă's'hasdĕⁿ''sää' ne'' oñ'gwe' ā'gĕⁿk awasgwi'să''ik
the there so thy strength great (is) the human beings should it be would one a bridge have completed
tcă'' niwă'soñ'dis ne'' tcă'' nă'degyā'de' nĕñ'gĕⁿ' degă'hwe''no'.
where so it night long (is) the where as two they far apart (are) this it is two it island afloat are
Dĕⁿyagniya''hyă'k ne'' ksodă''hă' ne'' ĕⁿyo'hĕⁿ''nhă'."
Two will one-I stream cross the my grandmother the will it daylight become (tomorrow)."

T'ho''ge' o'nĕⁿ' dawă'sā'wĕⁿ' wă'gană'nos'dă'. Dayotgĕⁿ'i'hā'dye'
Then now thence it began did it to be cold cause it. Thence it became so more and more
ne'' o'nĕⁿ' t'ho''hă' ĕⁿyo'hĕⁿ''nhă'. Ne''t'ho'-ge' o'nĕⁿ' ne''
the now near very will it daylight become. The there-at now the
De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "Agwas', ĕñ'', 'oñ'' ĕⁿ'hagwe'nyă'
Life God did he say, "Verily, I believe, perhaps, will he able be
ne'' O'hā'ă' ĕⁿ'hakhetgĕⁿ''dĕⁿ' ne'' tcă'' ni'yoⁿ' o'nĕⁿ'
the Winter God will he it spoil for me the where so many it numbers now
agyĕñt''hwi'. Nā'ye' hi'yă' ne''t'ho' nwă'haye'ă' swă'djik'
have I (them) planted. That it is indeed the there so did he it do too much
onă''no' ne'' tcă'' oⁿ'hwĕñdjiyā'de'. Nā'ye' hi'yă'
it cold is the where it-earth extant (is). That ii is indeed
wă'hade's'hasdĕⁿ'sĕñnyă''dă' tcă'' deyo''gās dĕⁿ''se' hiyă'' stĕⁿ''
did he his power make thereof where it dark is and not anything
t'hoñsawadāi'hă''dă' tcă'' niwă'soñ'dis (niwă'soñ'des?). Nā'ye'
thence again it-it to be warm, cause where so it night long (is) That it is,
dĭ'', oñ'', tgagoñ'dă' deyodoⁿ'hwĕñdjiyo''hwi' ne'' soñ'gā'
then, perhaps, it sure (is) it necessary (is) the some one

akhei'hoñ'dĕⁿ' ne'' o'nĕⁿ' gĕⁿs' ĕⁿdiyo''gāk tcă'' oⁿ'hwĕñdjiyā'de',
should I-one commission • the now usually will it night become where it-earth extant is,

nā'ye' ayoⁿsteis'dă' ne'' hiyă'' t'hāyo'sähes'dă' t'hāgană'nos'dă',
that it is should one it attend to the no thence it excessive become thence it it to be cold, cause,

hiyă'' o''ni' t'hāyo'sähes'dă' dă'dayo'gās't'he't. Nā'ye', dĭ'', 'oñ'',
not also thence it excessive become thence it-it, to be night, cause. That it is, so then, perhaps,

oyā'ne' tcă'' nigĕⁿ'' ĕⁿwadoñgo''dă' ne'' ksodă''hă' dayenadā''he',
it good is where so it is far will it pass by the my grandmother thence she to visit comes,

t'ho''ge' o'nĕⁿ' hă''să' nā'ye' t'hō'nĕⁿ' nĕⁿgye'ă' ne'' tcă''
then now not before that it is here this so will I-it do the where

wă'soñdā'de' oi'hwă''ge'."
it night present (is) it-matter on."

Nā'ye' ne'' o'nĕⁿ' wă'o'hĕⁿ''nhă' ĕⁿ'ge''djik o'nĕⁿ' wă'hadyĕñ''
That it is the now did it daylight become early in morning now did it surprise him

hă'gwă' o'nĕⁿ' da''hne' ne'' ho'sodă''hă' dĕⁿ''se' ne''
suddenly now thence they two were coming the his grandmother and the

de'hiyadeⁿ'hnoñ'dää' ne'' O'hā'ă', nā'ye' ne''
two they brothers are the that it is the

dondă'hodiya'hyă''gi'hā'dye'. Ganyo'' wă'hni'yoⁿ' tcă'' noñ'we'
thence they stream crossing came. As soon as did they two arrive where the place

ni''he's ne'' De'haĕⁿ'hiawă''gi' o'nĕⁿ' dĭ'' ne'' nă''
where he walked about the now, So then, the the that

wă'hĕⁿ''hĕñ', "Hot' noñwă'ho''dĕⁿ' nwe'sniye'ä' tcă''
did he say, "What thing kind of so did you two do where

wă'disniya''hyă'k?"
did you two stream it cross?"

T'ho''ge' o'nĕⁿ' ne'' ho'so'dă' wă'ă''hĕñ', "Nā'ye' hi'yă' ne''
Then now the his grandmother did she say, "That it is in fact the

dedjiyadĕⁿ'hnoñ'dää' nā'ye' wă'has'ko'k, ne''t'ho'
two you brothers are (=thy brother) that it is did he the bridge to float, come the there

wă'diyagniya''hyă'k."
did he-I stream cross

Nā'ye' dĭ'' ne'' o'nĕⁿ' dagaä'gwitgĕⁿ''nhă' o'nĕⁿ' ogoñdă'dye'
That it is so then the now thence it-light orb came out now at once

wă'wadāi'hă''dă' ne'' tcă'' oⁿ'hwĕñdjiyā'de'. T'ho''ge' ne'' O'hā'ă'
did it-it to be hot, cause the where it—earth extant is. At that time the

o'nĕⁿ' de'ho'nowayă''hĕⁿ's dĕⁿ''se' wă'hĕⁿ''hĕñ', "Ayo'snowĕⁿ''nhă'
now his back boils (=he is in a great hurry) and did he say, "Should it in haste

ne'' doñsedniya''hyă'k. Dyĕñ''hă'gwă' ĕⁿyoñnis''he' t'hō'nĕⁿ'
the hence again thou—I stream should cross. If it so be will it long time be here this

ĕⁿdne''sek hiyă'' t'haednigwe'nyă' doñsedniya''hyă'k."
will thou—I be not any thou—I would be able hence again than—I stream could corss."

Dayoñda'dyă' ne'' ho'so'dă' wă'ă''hĕñ', "Haoⁿ''hwă' gwă''
Thence she spoke the his grandmother did she say, "He himself

o''ni' ĕⁿt'hĕñnoⁿ''doⁿ' ne'' honoⁿ'sā'yĕⁿ' tcă'' nigĕⁿ''
also will he forethink (=he will will it) the he lodge owns where so it distant (is)

ĕⁿtchongyat′gă′k. O′nĕⁿ‘ hi′yă’ t‘hō′nĕⁿ‘ oñgni′yoⁿ‘.” T‘ho′′ge‘
will again he-us two dismiss. Now in fact here this (=in this place) thou-I are visitors.” At that time

o′nĕⁿ‘ ne′′ De‘haĕⁿ‘hiawă′′gi‘ wă′hĕⁿ′‘hĕñ’, “Eⁿgekhoñ′nyă’
now the did he say, “Will I food prepare

hiyā′e’ dĕⁿ′′se’ o′nĕⁿ‘ o‘hyā′i‘ ne′′ agyĕñt′′hwi‘, ĕⁿdwadekhoñ′nyă’
first in order and now it-fruit ripe (is) the have I-it planted, will we (together)-it eat

dĭ′′ hiyā′e’. Ganyo′′ ĕⁿyoñgwă′dă′′nhă’ t‘ho′′ge‘ o‘nĕⁿ‘
then first in order. As soon as will we be filled then now

dĕⁿdwadawĕñ′nye’, nā′ye’ ne′′ ĕⁿdwakdoñ′nyoⁿ’ ne′′ tcă′′ ni′yoⁿ‘
will we stroll about, that it is the will we (them) examine the where so many it numbers

ga′′hwă’ ne′′ ’ă′′se’ ne′′ t‘hō′nĕⁿ‘ oⁿ‘hwĕñdjiyā′de’.”
it contains the it new (is) the here this it-earth extant is.”

T‘ho′′ge‘ o′nĕⁿ‘ hwă′hā′gwă’ ne′′ onĕⁿ′′hă’ dĕⁿ′′se’ o′nĕⁿ‘
Then now thence he-it got the it-maize and now

wă′hade′djiyĕⁿ‘hĕñ′dĕⁿ’. Nā′ye’ ne′′ wĕⁿ‘sägă′′wi‘ ne′′ o′nĕⁿ‘
did he-it roast. That it is the its odor appetizing (is) the now

wă′o′dai‘hĕⁿ′′hă’ dĕⁿ′′se’ o′nĕⁿ‘ wă′o‘hnayă‘hĕⁿ′′hă’. O′nĕⁿ‘ ne′′
it became hot and now its fatness exuded. Now the

ho‘so′dă‘ wă′ă′′hĕñ’, “’ă‘sat‘hoñ′dat-khĕⁿ‘’ ne′′ sgā′dă‘ha‘
his grandmother did she say, “Wouldst thou—it listen to, would you, the one it only

agnĕⁿ‘hodā′gwă’ ne′′ ogoñdă′dye’ ni′′ă‘ agadekhoñ′nyă′?” O′neⁿ‘
might I-grain of corn pluck off the at once I would I-it eat?” Now

ne′′ De‘haĕⁿ‘hiawă′′gi‘ dă‘hāi‘hwă′sä′gwă’ wă′heⁿ′′hĕn’, “Hiyă‘‘
the thence he (the) question took up (=replied) did he say, “Not

nă′′ de′oi‘hwă′′ge‘ ne′′ ne′′t‘ho‘ nayawĕⁿ′′hă’. Sĕñnoñ′′ă‘ tcă′′
the that any it-matter on (is) rulable the the there, thus so it should come to pass. Do thou wait. where

nigĕⁿ′‘ ĕⁿgā′ik, t‘ho′′ge‘ o′nĕⁿ‘ ĕⁿdwagwe′gik ĕⁿdwadekhoñ′nya’.
so far it is will it cook done, then now will we be together will we eat together.

Dwagwe′gi‘, se′′, s‘hă′dedwayă′dagwĕñni′yo’.”
We whole, entire (are), equally we-it have possession of.”

Dayoñdā′dyă’ ne′′ gokstĕñ′′ă‘ wă′a′′hĕñ’, “Tchi-gāi‘hwā′′ă‘ ne′′
Thence she spoke the she, the Elder one, did she say, “The least it-matter small (is) the

ogoⁿ‘sĕⁿ′′dă’ ă‘sgadwĕñde′′dĕⁿ’?” Wă′hĕⁿ′′hĕñ‘ne′′ De‘haĕⁿ‘hiawă′′gi‘,
it-nib of ear of corn shouldst thou-it spare?” Did he say the

“Hiyă‘‘, se′′, de′oi‘hwă′′ge‘ ne′′t‘ho‘ nayawĕⁿ′′hă’.”
“Not, of course, any it-matter (is) on the rule the there, thus, so should it come to pass.”

Dayei‘hwă‘he′gwă’ wă′ă′′hĕñ’, “Ă‘sat‘hoñ′dat dĭ′′-khĕⁿ‘‘ ne′′
Thence she it-matter pressed, did she say, “Wouldst thou-it, listen to then—would you the

hoñsayagni′′hwă’ ostwi′′hă‘ ne′′ o′nĕⁿ‘ ĕⁿgā′ik?” Dă‘hadā′dyă’
hence again we two it take (home) it small very (is) the now will it be cooked?” Thence he spoke

wă′hĕⁿ′′hĕñ’, “Hiyă‘‘ hi′ya’ de′oi‘hwă′′ge‘ ne′′ ne′′t‘ho‘
did he say, “Not in fact any it rule-on is the the there

nayawĕⁿ′′hă’. Tgagoñ′dă’, se′′ ĕⁿdwagwe′gik ne′′ tcă′′ dĕⁿdwā′doñt;
so should it come to pass. It needs be of course will we be together the where will we eat together

nā'ye' gāi'hoñnyă''hă' ne'' ne''t'ho' nĕⁿyawĕⁿ''hă' swă''djik
that it is it-it-matter causes the the there so will it come to pass much too (=because)

hi'yă' gagwe'gi', se'' s'hă'dedwayă'dăgwĕñni'yo'. Ne''t'ho' dĭ''
of course it-entire (is), of course, equally we possess it. The there then

nĕⁿyo''dik ne'' t'hō'nĕⁿ' oⁿ'hwĕñdjiyă''ge', gagwe'gi'
so will it be the here this it earth-on, it entire (is)

s'hă'dĕⁿyeyă'dăgwĕñni'yoks."
equally will one possess (them) severally."

T'ho''ge' o'nĕⁿ' ne'' gokstĕñ''ă' wă'ă''hĕñ', "Nigĕⁿ''hĕⁿ'
Then now the she elder one did she say, "So it excessive is

oi'hwane'hä'gwat hi'yă' sanoⁿs'de'," dĕⁿ''se' o'nĕⁿ' hwă'oⁿ'dĕñ'dyă'
it-matter amazing (is) it is so thou-it art sparing of," and now thither did she walk

dĕⁿ''se' ne''t'ho' wă'dyedă''nhă' ne'' tcă'' odek'hă', ne''t'ho,
and the there did she stand take the where it is burning, the there

nhwă''ĕⁿ'. O'nĕⁿ' hi'yă' odjisdăk'dă' wă'dyedă''nhă' dĕⁿ''se'
thither she went. Now it is so it-fire beside did she take her stand and

o'nĕⁿ' wă'dyoñ'nyogā''gwă' ne'' o'gĕⁿ''hä' dĕⁿ''se' ne''t'ho'
now did she handful take up the it ashes and the there

hwă'agō'di' ne'' tcă'' hode'djiyĕñ''hĕⁿ'. Nā'ye' ne'' tçă''
thither did she it cast the where he it is roasting. That it is the where

niyo'sno'we' ne''t'ho' hwă'agō'di' dĕⁿ''se' ne''t'ho' wă'ga'hä''nhă'
so it rapid is the there thither did she-it cast and the there did it fall

ne'' o''gĕⁿ''hä' o'nĕⁿ' hi'yă' wă'wĕñni''hĕⁿ' ne'' tcă''
the it-ashes now it is so did it cease the where

wĕⁿ'sägă''wi' dĕⁿ''se' o''ni' tcă'' o'hnayă'hĕⁿ'i''hnă', o'nĕⁿ'
it odor pleasant and also where its-fat did flow down, now

o''ni' wă'ă''hĕñ', "Oñ'gwe'-khĕⁿ' gĕñ'gwă' ĕⁿyago'nigoñ'hi'yok?
also did she say, "Human beings are (they) only (ones) will their minds contented be?

Hiyă'' ni''ă' de'ō'doⁿ' awak'nigoñ'hiyos'dă'?"
Not I humble any it possible is could it-my mind content?"

O'nĕⁿ' ne'' De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "Hiyă'' de'oyā'ne'
Now the did he say, "Not any it good (is

tcă'' nwă'sye'ă'. Wă's'hetgĕⁿ''dă' ne'' ayago'nigoñ'hiyosdă''gwă'
where so didst thou it do. Didst thou it spoil the should it-their-mind content thereby

ne'' t'hō'nĕⁿ' oⁿ'hwĕñdjiyă''ge' ĕⁿyenagē'nyoñk ne'' oñ'gwe'."
the here this it-earth-on will they as tribes dwell severally the human beings."

Ne'' o'nĕⁿ' wă'gā'ik t'ho''ge' o'nĕⁿ' wă'hoñdekhoñ'nyă'
The now did it cook then now did they good make (eat food)

hadigwe'gi'. Ganyo'' wă'hadikhwĕñdă''nhă' o'nĕⁿ' ne''
they As soon as did they food finish with now the

De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "O'nĕ'' hĕⁿdwayăgĕⁿ''nha'
did he say, "Now hence will we go out (of doors)

dĕⁿ''se' nā'ye' ĕⁿdwadyeĕⁿ''dă' ĕⁿdwă''hyăk ne'' t'hō'nĕⁿ' gwă''t'ho'
and that it first be will it will we fruit eat the here this (this) just here

o'hoñdō'dă'."
it-bush stands."

T'ho''ge' o'nĕⁿ' wă'hadiyăgĕⁿ''nhă'. Ne''t'ho' dosgĕⁿ''hă'
Then now did they go out (of doors). The there near very
wă'hadī'gĕⁿ' o'hoñdō'dă' nā'ye' ne'' odă'hyoñ'ni' owänoñweⁿ''dă'
did they-it see it-bush stands that the it-fruit self has made it-sugar (sap substance)
ostwi''hă', diyos'hesdodoñ'nyoⁿ' ni'yo't. O'nĕⁿ' ne''
it little (is), just it drops of sweetness bears (all over) so it is. Now the
De'haĕⁿ'hiaw'a'gi' wă'hĕⁿ''hĕñ', "Nĕñgĕⁿ''hă' gä''he' swă'hyoñ'nă'
did he say, "This it is it-tree stands again it-fruit large (is) (apple)
gayā'dji'. Sgadă''s'hoⁿ' ĕⁿdwaniyoñdā'gwă' nā'ye' o'nĕⁿ'
it is called. One apiece will we it pluck that it is now
ĕⁿdwă''hyak."
will we fruit eat."
O'nĕⁿ' hi'yă' wă'hadiniyoñdā'gwă' dĕⁿ''se' o'nĕⁿ' wă'hoñ'-
Now in fact did they (them) pluck and now did they fruit eat.
hyak (?wă'hoñ''hyak). O'nĕⁿ' ne'' gokstĕñ''ă' wă'ă''hĕñ',
Now the she elder one did she say,
"A'sat'hoñ'dat—khĕⁿ'' 'ă''soⁿ' oñsagniyoñdā'gwă' nā'ye' ne''
"Wouldst thou it listen—wouldst thou still more should again I-one pluck that it is the
hoñsayagni''hwă'?" T'ho''ge' ne'' De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ',
hence again we two it take back?" At that time the did he say,
"Hiyă'' hi'yă' de'oi'hwă''ge' tcă'' ne''t'ho' nayawĕⁿ''hă' tcă''
"Not in fact any it-matter (rule) (is) where the here so it should happen where
nigĕⁿ'' a'oⁿ'hwă' ĕⁿwă'sĕⁿ''nhă', t'ho''ge' o'nĕⁿ' hiyă'' stĕⁿ''
so it distant is it itself will it drop off, at that time now not anything
de'odyē'ĕⁿ' ne'' dĕⁿ'se'gwă'. Ne''t'ho' o'' nă'' ni'yo't ne''
any it is done the wilt thou it take up. The there too the that so it is the
goñdi'yō', ne''t'ho' ni'gĕⁿ' o'nĕⁿ' hă''să' dĕⁿgoñdi''gwă'."
they (zoic.) game animals (are), the there so it far is now then but not before shall they it take up."
T'ho''ge' ne'' gokstĕñ''ă' doñsayoñtgā'hădē'ni', nā'ye' ne''
Then the she elder one Inert Earth thence again she herself turned around, that it is the
hoñsaye'yoⁿ' dĕⁿ''se' odjisdăk'dă' wă'dyo'nyogā''gwă' ne''
hence again she entered indoors and it-fire beside did she (a) handful take up the
o'gĕⁿ''hä', oⁿ'nyogaĕⁿ'hā'wi' doñdayeyagĕⁿ''nhă' dĕⁿ''se' ne''t'ho'
it-ashes, she (the) handful bearing went thence she came forth and the there
wă'dyedă''nhă' ne'' tcă'' gä''he' akdă''ă' t'ho''ge' o'nĕⁿ' ne''
did she take her stand the where it-tree nearby stands then now the
o'gĕⁿ''hä' ne''t'ho' wă'agō'di' ne'' tcă'' odăhyoñ'ni', agwas'
it ashes the there did she (them) cast the where it-its fruit has made, very
gwă'' dawă'soñdĕⁿ''nhă' gwă'' dăga'hĕⁿ''nhă', gwă'' t'higĕⁿ''
just thence did it-blackness fell just thence it full was, just there it is (is plain)
wă'o'gĕⁿ'hä''nhă', t'ho''ge' o'nĕⁿ' wă'ă''hĕñ', "Agwas' sanoⁿs'de'.
did it-ashes soil it, then now did she say, "Very much thou it prizest.
Nā'ye'—khĕⁿ' geñ'gwă' ĕⁿyago'nigoñ'hi'yo'khe' ne'' t'hō'nĕⁿ'
That it is—is it is just will it -their mind(s)comfort the here this

o^{n}'hwĕñdjiyā'de' ĕ^{n}yenagē'nyoñk. Hiyă'' ni''ă' de'ō'do^{n}'
it-earth extant (is) will they dwell in different sites. Not I humble any it able is

awăk'nigoñ'hiyo''khe'. Nā'ye' dĭ'' ĕ^{n}yoñdo^{n}''hek ne'' oñ'gwe'
would it-my mind content. That it is then will they saying keep the human being

ne'' t'hō'nĕ^{n}' ĕ^{n}yenāge'ek ne'' t'hōgĕ^{n}''hă' ĕ^{n}yoñt'hō'yă' ne''
the here this will they continue to dwell the here it is will they it tell about the

o'hyadjī'wā'gĕ^{n}'. Hiyă'' dĭ'' soñ'gă' t'hoñsayes'dă' ne''
it-fruit sour (is). Not then any one thence again one-it should use the

oñ'gwe' o''ni' ne'' goñdi'yō'."
human being also the they game animals are."

T'ho''ge' o'nĕ^{n}' ne'' De'haĕ^{n}'hiawă''gi' dă'hadā'dyă' wă'hĕ^{n}'hĕñ'',
Then now the thence he spoke did he say,

"Ksodă'hă'', o'nĕ^{n}' hĕ^{n}'' 'oñ'' swă''djik wă'sade'senă''dă'
"Oh, my grandmother, now maybe, perhaps too much didst thou thy vigor put forth

wă's'hegaĕñ'nyă' ne'' sadei''tchă'. O'nĕ^{n}' dĭ'' 'oñ'', ne''t'ho'
dist thou-them do damage to the thy grand-children. Now then, perhaps, the there

gĕñ'gwă', o'nĕ^{n}' hiyă'', 'oñ'', t'hayoyanĕñ''khe' ne'' gagwe'gi'
only, now not, perhaps, would it-in good result, the it entire (=all)

ă'satgat''hwă' tcă'' ni'yo^{n}' o'nĕ^{n}' agyĕñt''hwi' dĕ^{n}''se' ne''
shouldst thou it see where so it many now have I (them) planted and the

goñdi'yō'." Dayei'hwă'sä'gwă', wă'ă''hĕñ', "O'nĕ^{n}', gwă'' o''ni'
they game animals are." Thence she replied, did she say, "Now, just also

dĕ^{n}djiyagniya''hyă'k. Nā'ye' dĭ'' tcă'' nĕ^{n}yawĕ^{n}''hă'. Nā'ye' ne''
shall one-I-stream cross again. That it is then where so it will come to pass. That it is the

wăs''hĕ^{n}' niwĕñdăge'' o'nĕ^{n}' he'' dĕ^{n}t'ge'. T'hō'nĕ^{n}' dĭ''
ten (it is) so many it days number now again hence will I come. Here this then (so)

nĕ^{n}yawĕ^{n}''hă'. Nā'ye' ne'' o'nĕ^{n}' t'ho''ge' gagwe'gi'
so will it come to pass. That it is the now at that time it-entire (=all) is

ĕ^{n}wadeyĕñnĕñdă''nhă'. Nā'ye' ne'' nā'ye' ne'' dĕ^{n}dnī'yĕñ'; nā'ye'
will it-itself adjust (=settle). That it is the that it is the shall thou-I cast lots; that it is

dĭ'' dĕ^{n}dniyĕñdă''gwă' ne'' t'hō'nĕ^{n}' tcă'' niyodye'ĕ^{n}' ne'' tcă''
so then shall thou-I cast lots for what the here this where so it-it has done (=all things) the where

o^{n}'hwĕñdjiyā'de'. Dyĕñ''hă'gwă' ĕ^{n}goñ'ne''hă' o'nĕ^{n}' gagwe'gi' I''
it-earth extant is. If so it be will I-thee overcome now it-entire (=all) is I

dĕ^{n}tgĕñno^{n}''do^{n}' ne'' tcă'' ni'yo^{n}' o'nĕ^{n}' sayĕñnĕñdă''i'.
will I-it rule, control the where so many they number now thou hast completed (them).

Dyĕñ''hă'gwă' hi'yă' ni'ă' ĕ^{n}sgadĕ^{n}'ne''hă' t'ho''ge' o'nĕ^{n}' hi'yă'
If so it be of course I humble wilt thou-me overcome then now of course

hiyă'' stĕ^{n}'' dă'doñsagoñ'nigoñ'ha'ĕñ' ne'' o'hĕñdo^{n}'
not anything any hence again I-the mind would vex the it ahead is

wă'wĕñdădenyoñ'dye' tcă'' noñwă'ho''dĕ^{n}' sayo'dā'dye'."
hence it-day(s) will come where thing kind of thou-it keep working at."

T'ho''ge' ne'' De'haĕ^{n}'hiawă''gi' wă'hĕ^{n}''hĕñ', "Ne''t'ho' gwă''
At that time the Life God did he say, "The there (thus) just

o''ni' nĕ^{n}yawĕ^{n}''hă' ne'' tcă'' nisă'nigoñ'he''dĕ^{n}',"
also so shall it come to pass the where such as thy mind has expressed."

Nā'ye' ne'' tcă'' nwă'oñnis''he' de'hni'yo^{n}' nā'ye' ne'' nă''
That it is the where so it lasted (=so long as) two they had entered that it is the the that

ne'' O'hā'ă' de'hoyă'dowe'dă''hĕñk ne'' hĕñ'gwe' ne'' 'ă''se'
the he-him kept studying the he human being the it new (is)
hodon'he'di'. T'ho''ge' o'nĕⁿ' wă'hĕⁿ''hĕñ', "Hot' noñwă'ho''dĕⁿ'
he came to life. At that time now did he say, "What thing kind of
nisaye'ĕⁿ' ne'' tcă'' (wă')se'sĕñ'nyă' nĕñgĕⁿ''hă' hĕñ'gwe', swă''djik'
so thou-it worked the where did thou-it make this it is he human being (is), too much (for)
dĕⁿ'gi''hĕⁿ' ayĕñ'ă' hon'hi'yo' dĕⁿ''se' ayĕñ'ă' hoyă'dă'hni'i' hi'yă'?"
plainly one would suppose his life fine (is) and one would suppose his body strong (is) as you know?"

T'ho''ge' ne'' De'haĕⁿ'hiawă''gi' dă'hawĕñnitgĕⁿ''nhă' wă'hĕⁿ''hĕñ',
At that time the thence his voice came forth did he say,
"Odoñni''ă' ne'' tcă'' oⁿ'hwĕñdjiyā'de' dĕⁿ''se' ododi'hā'dye'
"It infantile is the where it-earth extant (is) and it growing keeps on
dĕⁿ''se' o's'hasdĕⁿ'sä'yĕⁿ' nā'ye' ne'' wadĕñnodă''gwă'. Ne''t'ho'
and it power possesses that it is the it orenda puts forth by. The there
di'' ni'yo't tcă'' ni'yoñ' odoñ'ni' odoñni''ă' dĕⁿ''se' oñnadodi'hā'dye'
so then so it is where so many it numbers it itself has made (=grown) it infantile (is) and they growing keep on
dĕⁿ'se' odi's'hasdĕⁿ'sä'yĕⁿ' nā'ye' ne'' goñdĕñnodă''gwă' o''ni'.
and they power possess that it is the they orenda put forth by also.
Ne''t'ho' o'' ni'yo't nă'' ne'' goñdi'yō', odoñni''ă' dĕⁿ''se' goñnon''he'
The there too so it is the that the they are game animals it (=they) infantile are and they alive are
oñnadodi'hā'dye' dĕⁿ''se' odi's'hasdĕⁿ'sä'yĕⁿ' nā'ye' ne''
they (*anim.*) growing keep and they (*zoic*) power have that it is the
goñdĕñnodă''gwă'.
they (*anim.*) own orenda put forth by.

Ne''t'ho' dĭ'' ni'yo't ne'' diyodyeĕⁿ''di' ne'' oñ'gwe' ne''
The there so then so it is the there it first was the human being the
t'hō'nĕⁿ' oⁿ'hwĕñdjiyā'de' deyagodă''i' ne'' tcă'' agon''he'.
here this it-earth extant (is) one stops (on the way) the where one alive is.
Ne''t'ho' ni'yo't agodoñni''ă' dĕⁿ''se' agododi'hā'dye' dĕⁿ''se'
The there so it is one infantile (is) and one growing keeps and
go's'hasdĕⁿ'sä'yĕⁿ nā'ye' ne'' yoñdĕñnodă''gwă'."
one power possesses that it is the one orenda put forths by."

T'ho''ge' ne'' O'hā'ă' wă'hĕⁿ''hĕñ', "O'nĕⁿ' gwă'' o''ni'
At that time the did he say, "Now just also
oi'hwăgwe'gi' ĕⁿg'nigoñ'häyĕñdă''nhă'." T'ho''ge' o'nĕⁿ' di''
it-matter entire (is) did I mind acquire (=understand)." At that time now then
he'' dă'hawĕñnitgĕⁿ''nhă''nhă' wă'hĕⁿ''hĕñ', "O'nĕⁿ' di'' hi'yă'
again, once more, thence his word came forth did he say, "Now then of course
'oñ'' hĕⁿdjiyagyă'dĕñ'dyă' ne'' et'hi'so'dă'." T'ho''ge' o'nĕⁿ'
perhaps hence will one-I start (=return home) the she our grandmother is." At that time now
hi'yă' să'hiyă'dĕñ'dyă'.
of course again they two departed.

Nā'ye' dĭ'' ne'' o'nĕⁿ' hoñsă'hni'yoⁿ' ne'' ganyadāk'dă' o'nĕⁿ'
That it is then the now there again they two arrived the it-lake beside now
ne'' nă'' hiyă'' gat'kă' de'swă'sgo''hwi'. O'nĕⁿ' ne'' gokstĕñ''ă'
the the that not anywhere any yet it-bridge floats." Now the she the elder one
wă'ă''hĕñ', "Hot' noñwă'ho''dĕⁿ' nĕⁿdjidniye'ă' ne''
did she say, "What thing kind of will again we two do the

dĕⁿdjidniya''hyă'k. O'nĕⁿ' hi'yă' hiyă'' gat'kă' de'swă'sgo''hwi'?"
will again we two stream across. Now as you know not anywhere any yet it-bridge floats?"

T'ho''ge' ne'' O'hā'ă' o'nĕⁿ' dă'hadā'dyă' wă'hĕⁿ''hĕñ', "O'nĕⁿ',
Then the now thence he spoke did he say, "Now,

hi'yă', wă'gă'he'k' ĕⁿgat'hoñyoñ'nyă'. Gĕⁿ''djik gwă''t'ho'
assuredly, it has arrived (=is time) will I-myself canoe make for. Soon very just here

o'nĕⁿ' hi'yă' ĕⁿgeyĕñnĕñda''nha'."
now assuredly will I-it complete."

O'nĕⁿ' dĭ'' wă'hă'sā'wĕⁿ', o'nĕⁿ' wă'hat'hoñyoñ'nyă'. Nā'ye'
Now so then did he-it begin, now did he-self canoe make for. That it is

ne'' wă'dwakdă''ă' o'nĕⁿ' gagwe'gi' wă'hayĕñnĕñdă''nhă', t'ho''ge'
the it a short while now it-entire (is) did he-it complete, then

o'nĕⁿ' wă'hĕⁿ''hĕñ', "Hau", o'nĕⁿ', ksodă''hă', sadi'dak." T'ho''ge'
now did he say, "Come, now, oh, my grandmother, do thou thyself embark." Then

o'nĕⁿ' wă'oñdi'dak ne'' gokstĕñ''ă'. O'nĕⁿ' hi'ya' doñsă'hniya''hyă'k.
now did she self embark the she, the elder one. Now of course hence again they two stream crossed.

Niyoi'hwagwă''hă' o'nĕⁿ' hoñsă'hni'hoñwă'di''nhă' tcă''
Just it-matter short (is) (=short while) now there again they two where

hagwā'di' t'hodinoⁿ'sā'yĕⁿ'. Ne'' o'nĕⁿ' hoñsă'hni'yoⁿ'
that side there they lodge possess. The now there again they two entered

ne'' ganoⁿ'sgoñwă' o'nĕⁿ' ne'' O'hā'ă' wă'hĕⁿ''hĕñ',' "O'nĕⁿ'
the it-lodge-in now the did he say, "Now

hi'yă' sedni'yoⁿ'. O'nĕn' dĭ'' ĕⁿge'sĕñ'nyă' hă'tgayō''dăge'.
as you know again we two have returned. Now then will I-it make the many it-game animals number.

Hiyă'' o'nĕⁿ' doñsă'heyat'ho'yĕⁿ' ne'' deyagyadĕⁿ'hnoñ'dää'."
Not now any again I-him do tell the two one-I brothers are (=my brother)."

T'ho''ge' o'nĕⁿ' wă't'ho'nowayă'hĕⁿ''hă' wă'hoyo'dĕⁿ''hă'. Nā'ye'
At that time now did his back veil (with his actions) did he-it work. That it is

ne'' wă'hade'nyĕñ'dĕⁿ' a'hayă'doñ'nyă' ne'' gā'yō'.
the did he it attempt would he its body make the it-game animal.

Wa'hayĕñnĕñdă''nhă' t'ho''ge' o'nĕⁿ' wă'hĕⁿ''hĕñ', "Hau"!
Did he-the task complete there at=then now did he say, "Come,

desdă''nhă'. Să'dĕñ'dyă' o''ni'." Nā'ye' ne'' hiyă'' de'ō'doⁿ'
do thou stand up. Do thou walk also." That it is the not any it able was

dagadă''nhă'. Gwă'' t'hă'wa'wadyă'di''se'k wă'wă'dĕñ'dyă'.
any it could stand. Just just did it-its own body drag along did it go.

T'ho''ge' ne'' O'hā'ă' wă'hĕⁿ''hĕñ', "Agwas', ĕñ'', 'oñ'',
There-at=then the did he say, "Very much, I think, perhaps,

wă't'hagyeĕñ'nyoⁿ' ne'' De'haĕⁿ'hiawă''gi'. 'ă''soⁿ' o'yă'
did he-me, confound by craft the Still it other

ĕⁿge'sĕñ'nyă'."
will I-it make."

T'ho''ge' o'nĕⁿ' hē'' să'hă'sĕñ'nyă' dĕⁿ''se' ne'' o'nĕⁿ'
Then now again again he it-made and the now

wă'hayĕñnĕñdă''nhă' o'nĕⁿ' hē'' wă'hĕⁿ''hĕñ', "Hau", desdă''nhă'
did he (the) task complete now again did he say, "Come, do thou arise, stand

dĕⁿ''se' să'dĕñ'dyă'." O'nĕⁿ' hē'' hiyă'' de'ō'doⁿ' dăgadă''nhă'.
and do thou walk." Now again not any it able was it

Nā'ye' ne'' gĕñ'gwă' wă'wadyă'di''se'k tcă'' wă'wa'dĕñ'dyă'.
That it is the only did it-its body drag where did it move.

O'nĕⁿ' dĭ'' wă'hĕⁿ''hĕñ', "Diyogoñ'doⁿ' o'nĕⁿ' ne''t'ho' nĕⁿyo''dik
Now then did he say, "It shall be now the there, thus so will it be
ne'' ĕⁿgyă'doñ'nyă'. Dyĕñ''hă'gwă' ĕⁿyotgă'dĕⁿ''hă' ne''
the will I-its body make. If it so be will they become many the
oⁿ'hwĕñdjiyă''ge' awe'hā'dye' ne'' awĕⁿ''ge' hĕⁿgoñ'ne'
it-earth on t matters not the water-in hence, will they (*zoic*) go
dĕⁿgoñdiya''hyă'k ne''t'ho' hĕⁿgoñdi'yoⁿ' tcă'' noñ'we'
will they (*zoic*) stream cross the there there will they (*zoic*) arrive where the place
t'hot'hwe''no' ne'' deyagyadĕⁿ'hnoñ'dää'. Ĕⁿgade'nyĕñ'dĕⁿ'
there his own island floats the two one-I brothers are = my brother. Will I-it attempt
gwă'' o''ni' ne'' tgagoñ'dă' dĕⁿgoñdi'nigoñ'hā'ĕñ'
just also the it must needs be will they (*zoic*) mind vex
heyotgoñdă''gwi'."
hence it (is) without stop."

T'ho''ge' o'nĕⁿ' dă'hă'sā'wĕⁿ' wă'hayă'doñniă''hĕñ'. Agwas'
At that time now thence he-it began did he-(their)bodies make severally. Very
tcă'' ni'ha'sno'we' nĕⁿ'' hă'gwă' he'ho'dye's, nā'ye' ne'' hă'de'yoⁿ'
where so he is swift this way there he-it cast severally, that it is the the every it numbers
nigoñdiyă'do''dĕⁿ's. Niyoi'hwăgwă''hă' o'nĕⁿ' oñnatgă''de'.
so their (*zoic*) bodies, kind of (were). So it-matter short (is) now they many were.

T'ho''ge' o'nĕⁿ' o'yă', 'oⁿ''gĕⁿ' heyo'he'' o'nĕⁿ' oñnadeyō'dat'gi's,
At that time now it other (is), in turn it extreme (is) now they (*zoic*) monstrous are,
nā'ye' 'oⁿ''gĕⁿ' wă'hayă'doñnyă''hĕñ' hă'tgoñdiyo''dăge'.
that it is in turn did he-its-body make several the every they (*zoic*) number.

Ganyo'' o'nĕⁿ' wă'oñnatgă'dĕⁿ''hă' o'nĕⁿ' wă'hĕⁿ''hĕñ',
As soon as now did they numerous become now did he say,
"Nĕñgĕⁿ''hă' tcă'' ni'yoⁿ' wă'gwayă'dis''ă' nā'ye' wă'gwāi''hoⁿ',
"This it is where so many it is did I-your body complete that it is do I-you commission you,
dyĕñ''hă'hwă' ĕⁿswagwe'nyă' ne'' dĕⁿswaya''hyă'k ne''t'ho'
if so it be will you-it be able to do the will you (the) stream cross the there
nhĕⁿ''swe' sigĕⁿ''hă' tga'hwe''no'. Ne''t'ho' noñ'we'
thither will you go yonder it is there it-island floats. The there the place
tgakhwanā'gee'. Hă'de'yoⁿ' odoñ'ni' dĕⁿ''se' ganā'gee' ne''
there it-food abundant (is). The every one it numbers it grows and it-abundant (is) the
gā'yō', oñ'gwe' o''ni', awe'ha'dye' ne'' gagwe'gi' ĕⁿswa''ă' tcă''
it-game animal(s), human beings also it matters nothing the it-entire will you-it devour where
ni'yoⁿ' ne''t'ho' ĕⁿswatchĕñ'ni'."
so many it numbers the there will you (it) find."

T'ho''ge' o'nĕⁿ' wă'tgoñdawĕñ'nye' ne'' goñdi'se''hĕⁿ'. Nā'ye'
At that time now did they (*zoic*) stroll about the they (*zoic*) ill-tempered are. That it (is)
dĭ'' ne'' ō'dyă'k wă'goñde's'ko'k, ō'dyă'k wă'tgoñdiya''hyă'k,
so then the some did they (*zoic*) themselves swim, some did they (*zoic*) stream cross
ĕñ'' hă'gwă' ne''t'ho' wă'goñä'sō'gwă'. T'ho''ge' o'nĕⁿ' ne''
farther side the there did they (*zoic*) go ashore. At that time now the
De'haĕⁿ'hiawă''gi' wă'hatdō'gă' dĕⁿ''se' o'nĕⁿ' wă'hĕⁿ''hĕñ',
did he it become aware of and now did he say,

"Hiyă'' hĕⁿ'' oñ'' d'ayoyaněñ''khe' ne'' dagoñdiyes'dă'
"Not (it is) I believe perhaps any would it result in good the there they (*zoic*) themselves commingle

ne'' goñdi'yō'. Nā'ye' dĭ'', 'oñ'', oyā'ne' dĕⁿ'skheya'hyă''kdă'
the they (*zoic*) game animals are That it is so then, perhaps it good (is) will I-them (*anthrop.*) stream to recross canoe

gagwe'gi'," dĕⁿ''se' o'nĕⁿ' dĭ'' să'hadō'yă', o'nĕⁿ' hi'yă'
it-entire (=all)," and now so then back he (them) drove, now of course

gagwe'gi' doñsagoñdiya''hyă'k. Ne''t'ho' o'' nā'ye' nhwă''he',
it-entire (=all) hence back they (*zoic*) stream crossed. The there too that it is thither did he go,

nā'ye' ne'' o'nĕⁿ' hoñsagoñä'sōgwă' t'ho''ge' o'nĕⁿ'
that it is the now there again they (*zoic*) went ashore then now

wă's'hagodō'yă' ne'' tcă'' ni'yoⁿ' wă'hā'gĕⁿ' ne''t'ho' goñ'ne's,
did he-them drive the where (in) so they many number did he-them see the there they (*zoic*) went about,

ō'dyă'k goñdiyă'di''se's, gagwe'gi' ne''t'ho' wă's'hagodōyă''dă'
some they (*zoic*) bodies dragged about, it entire (=all) the there did he-them drive towards

tcă'' noñ'we' diyonondă''hää' ne'' tcă'' diyo'sā'de' tcă'' noñ'we'
when the place there it-mountain stands the where there it-cave is where the place

godi'nhodoⁿ''kgwă' ne'' O'hā'ä' s'hago'nhodoⁿ''gwă' ne'' goñdi'yō'.
they (*zoic*) had been enclosed the he-them to enclose uses it the they game animals are.

Ne''t'ho' nĕñgĕⁿ''hă' wă's'hagodiyă'dinyoⁿ''dă' gagwe'gi'. O'nĕⁿ'
The there this it is did he-their bodies to enter cause it-entire (=all). Now

t'ho''ge' ne''t'ho' he''tgĕⁿ' doñdă'haněñyă''hĕñ' dĕⁿ''se'
then the there on the top there did he-a rock place and

wă'hĕⁿ''hĕñ', "O'nĕⁿ' I'' 'oⁿ''gĕⁿ' sakhe'nhō'doⁿ' ne'' tcă''
did he say, "Now I in turn again I-them (*anthrop.*) shut up the where

ni'yoⁿ' hayă'dis''ă'i' ne'' O'hā'ä'. Dō', gwă'' ĕⁿk' dĭ'' nă''
so many they are he their bodies has finished the Winter God. What, just it will be so then the that

ĕⁿ'hagwe'nyă' gagwe'gi' ĕⁿs'hayă'dit'gĕⁿk, dō', gwă'' ĕⁿk' o''ni'
will he it be able to do it-entire (is) will again he its body what, just it will be also

ĕⁿ'hanoⁿ'hwe''nhă' ne'' o'nĕⁿ' ĕⁿ'hatdō'gă' tcă'' godi'nhō'doⁿ'
will he it-wish to do the now (=when) will he-it be aware of where they (*zoic*) shut in, are

gagwe'gi'.''
it-entire (=all) is."

T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "O'nĕⁿ'
At that time now the Life God did he say, "Now

gwă'' o''ni' dĕⁿsgya''hyă'k," dĕⁿ''se' o'nĕⁿ' să'hă'dĕñ'dyă'.
just also will I stream re-cross," and now he went back home.

Ganyo'' hoñsă'hā'yoⁿ' tcă'' noñ'we' t'hodăsgwă''hää' t'ho''ge'
As soon as there again he arrived where the place there he himself bark-cabin has raised then

o'nĕⁿ' wă'hĕⁿ''hĕñ', "Hiyă'' hĕⁿ'', oñ'' de'oyā'ne' tcă'' ni'yo't
now did he say, "Not I think perhaps, any it good is where so it is

nĕñgĕⁿ''hă' ageyĕñnĕñdă''i' ne'' oñ'gwe'. Agwas' ne''t'ho'
this it is have I-its faculty completed the human being. Verily the there

ni'yo't ne'' ayĕñ'ä' gwă'' t'hiyoděñdoñ'ni' ne'' tcă'' de'hodawĕñ'nye';
as it is the one may think. just just it lonely is the where he strolls about;

ayĕñ′ä' gwă'' t'hi'hādă''ne's ne'' tcă'' de'hodawĕñ′nye'. Nā′ye'
one may think just there just he stands (and) goes the where he strolls about. That it is

dĭ'' oñ'', ĕⁿyoyanĕñ'khe' ne'' 'ă''soⁿ' sgā′dă' o′yă' ĕⁿsge'sĕñ′nyă'
then, perhaps, will it-good become the still (other) one-it stands it other will again I-it

ne'' oñ′gwe', nā′ye' dĭ'' dĕⁿyogoⁿ''dăk."
the human being, that it is so then will they two be mated complementarily."

T'ho''ge' o′nĕⁿ' wă'hă''sĕñ′nyă'. Nā′ye' o'' nā′ye' ne''
At that time now did he it make. That it is too that it is the

o'he''dă' nā′ye' hi′yă' wă'hă'sĕñnyă''dă' ne'' oyeĕⁿ''dă'. Nā′ye'
it-earth that it is of course did he it to make use the it-flesh. That it is

ne'' o′nĕⁿ' wă'hayĕñnĕñdă''nhă' o′nĕⁿ' wă'hĕⁿ''hĕñ', "Nā′ye'
the now did he it finish now did he say, "That it is,

'oñ'', ĕⁿyoyanĕñ'k'he' nā′ye' ne'' s'hă'dĕⁿgye'ä'. Nā′ye' o''
perhaps, will it good become that it is the alike will I-them two, do to. That it is too

nā′ye' ne''t'ho' nĕⁿyo''dik tcă'' ne'' Ni'' ni′yo't agadoyă''hĕñk
that it is the there so will it continue to be wherein the I so it is I am in action

(?agadoyă''hĕñ'). T'ho''ge' o′nĕⁿ' dă'haä'gwă' ne''
(I have made motions). There at, then now thence he-it took from the

hodon'he''sää' dĕⁿ''se' ne''t'ho' wă'hoñ′dāk ne'' eyă'dăgoñ′wă'
his own life and the there did he-it put in the her body in

ne'' hă''să' ho'sĕñ′ni', o''ni' ne'' ho'nigoñ'dă''sää' nā′ye'
the not long before he-it has made, also the his mind that it is

o''ni' dă'haä'gwă' nā′ye' wă'hoñ′dāk ne'' gonoⁿ'wagoñ′wă'
also thence he-it took from that (it is) did he-it put in the her (*anthrop.*) head in

ne'' hă''să' s'hagoyă'doñ′ni', o''ni' ne'' hotkwĕⁿ''să' nā′ye'
the not long before he-her body has made, also the his blood that it is

o'' dă'haä'gwă' dĕⁿ''se' ne''t'ho' wă'hoñ′dāk ne'' eyeĕⁿ'dăgoñ′wă'
too thence he-it took from and the there did he it put in the her body in

ne'' hă''să' s'hagoyă'doñ′ni'. T'ho''ge' ne'' tcă''
the not long before he-her body has made. Then, at that time the where

de'hotgă'doñnyoⁿ''hwi' dĕⁿ''se' ne'' tcă'' hadādyă''t'hă' nā′ye'
he was looking about and the where his power of speech, that it is

dedjiyā′ĕⁿ' dā'haä'gwă' dĕⁿ''se' ne''t'ho' wă'hoñ′dāk
they two (=both) thence he-them took from and the there did he-it put in

gonoⁿ'wagoñ′wă' ne'' tcă'' gonoⁿ'wāĕñ′dă'. T'ho''ge' o′nĕⁿ'
her head in the where her head is attached. Then now

wă'hadoñwi'sĕñ′dāk eyă'dăgoñ′wă'. O′nĕⁿ' dĭ'' hi′yă'
did he his breath insert her body in. Now so then of course

wă'oñdon''het. Wă'hĕⁿ''hĕñ' ne'' De'haĕⁿ'hiawă''gi', "Hatc'kwi'!
did she alive become. Did he say the "Behold!

desdă''nhă' ne'' tcă'' oⁿ'hwĕñdjiyā′de'." Ganyo'' wă'diyedă''nha'
do thou stand up the where it-earth extant is." As soon as did she stand up

o′nĕⁿ' wă'hĕⁿ''hĕñ', "I'' wă'goñyă'dis''ă'. I'' o''ni'
now did he say, "I did I-thy body complete. I also

ageyĕñnĕñdă''i' tcă'' ni′yoⁿ' ga''hwă' ne'' tcă'' oⁿ'hwĕñdjiyā′de'
I-its organism completed where so many it numbers it-it contains the where it-earth extant is

ne'' tcă'' noñ′we' wă'tedă''nhă' ne'' 'oⁿ''gĕⁿ'. O′nĕⁿ' dĭ''
the where the place dost thou stand the to-day. Now so

wă'gei'hwis''ă' nā'ye' ne'' gagwe'gi' Is' wă'goñyă'dagwĕñniyos'dă'
do I-it-rule complete that it is the it-entire (is) thou do I-the ruler over it, make

ne'' t'hō'nĕⁿ'." T'ho''ge' o'nĕⁿ' hoñsă'ho''hnoⁿk ne''
the here this." At that time now thence again he-him called the

diyodyeĕⁿ''di' hoyă'dis''ă'i'.
it first is he his body completed.

Nā'ye' ne'' o'nĕⁿ' ne''t'ho' să'hā'yoⁿ' t'ho''ge' ne''
That it is the now there again he arrived then the

De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕn', "O'nĕⁿ' wă'geyĕñnĕñdă''nhă'.
did he say, "Now I-its organization have completed.

Dedjiyā'ĕⁿ' hi'yă' I'' wă'gniyă'dis''ă'. O'nĕⁿ' dĭ''
Both as you know, I did I-your (two) bodies complete. Now so then

wă'gnii'hwis''ă's nā'ye' ne'' dĕⁿdjyadäne'gĕⁿ'. Is' dĭ'' ne''
do I-you two-a rule make that it is the shall you two marry, i. e., join together side by side. Thou so the the

diyodyeĕⁿ''di' goñyă'dis''a'i' ĕⁿyogĕñis'dik ne'' ĕⁿs'hwis''hek.
it first is I-thy body finished shall it be manifest the shalt thou strong be.

Is', hi'yă', o''ni', dĕⁿ'sadawĕñ'nyek diyot'goñt ne''
Thou, as you know, also, shalt thou keep traveling constantly the

tcă'' oⁿ'hwĕñdjiyā'de'. Is' o''ni' saĕⁿ'hyagĕⁿ''säă' ĕⁿ'gĕⁿk
where it-earth extant is. Thou also thy hard toil shall it be

ne'' skĕñ'noⁿ' dedjiya'ĕⁿ' ĕⁿdjyĕñnoⁿ'doñnyoⁿ''hek
the peaceful both shall you two be in your thoughts

ne'' wă'dedjyadäne'gĕⁿ'. 'ă''gwi' dĭ'' hwĕñ'doⁿ'
the you two have married. Do not so then. Ever

'a's'he'nigoñ'hă'hetgĕⁿ''dĕⁿ'."
shouldst thou—her mind hurt."

O'nĕⁿ' t'ho''ge' wă'hĕⁿ''hĕñ', "Is' 'oⁿ''gĕⁿ' wă'goñi'hwis''ă's
Now then did he say, "Thou in turn do I-thee-a rule make for

ne'' hă''sa' wă'goñyă'dis''ă' (wă'goñyă'dis''ă'). Is' dĭ''
the recent did I-thy body complete Thou so then

wă'goñi'hwage'hĕñ''hăs. Oi'hwăgwe'gi' Is' saĕⁿ'hiagĕⁿ''säă' ĕⁿgĕⁿk
do I-thee-duties charge with. It matter entire (is) thy thy hard toil shall it be

ne'' ĕⁿ'haoñwi'sä'hni'ik ne'' wă'dedjyadäne'gĕⁿ'. Nā'ye'
the shall his breathing strong be the did you two marry. (=the one you married). That it is

gwă''t'ho' Is' o''ni' eⁿ'satgat''hwă' ne'' tcă'' nigaĕⁿ'hiagĕⁿ'se''dĕⁿ'
just there, next thou also shalt thou it see the where such it-hard suffering kind of (is)

ne'' ĕⁿwadoñ'nyă' ne'' oñ'gwe' ne'' tcă'' syă'dā'de'. O'nĕⁿ'
the shall it-itself make the human being the where thy body is. Now

dĭ'' oi'hwăgwe'gi' Is' wă'goñi'hwăge'hĕñ''hăs. Is' hi'yă' dĭ''
so then it-matter entire (is) thou do I charge thee with these duties. Thou, verily, so then

dĕⁿ'sadedjyĕⁿ'hădā''sek ne'' skĕñ'noⁿ' ĕⁿ'hĕñnoⁿ'doñnyoⁿ''hek
shalt-thou-fire continue to go about the peaceful shall his thoughts continue to be

ne'' dĕⁿ'sniye'nă' ne'' tcă'' noñwă'ho''dĕⁿ' wă'gnii'hwis''ă's.
the shall you two aid (each other) the where thing kind of I—you two charge with duties.

Ne''t'ho' ĕⁿwadoñ'nyă' ne'' oñ'gwe' ne'' tcă'' sniyă'dā'de'.
There (it is) will it-itself make the human being the where your two bodies are

Nā'ye' ne'' dĕⁿyoⁿ'hwĕñdjiyo'gā''dă' ne'' tcă'' ĕⁿyoñnā'gäät
That it is the will they earth overspread the where will they dwell

ne'' oñ'gwe'. O'nĕⁿ' dĭ'' wă'gnii'hwis''ă's nā'ye' ne''
the human being(s). Now so then have I-you two rules, finished for that it is the

wă'giĕⁿ'hni'sä'di'hă''dĕⁿ', nā'ye' dĭ' ĕⁿwadyeă'dă''gwă' tcă''
have I-you two-the days unequal (in number) made for, that it is so then will it-itself-do by it where

nidjiyĕⁿ'hni'sä'yĕⁿ'. Nā'ye' ne'' heyotgoñdă''gwi' tcă''
so many you two days have. That it is the thither it (=i. e., ceaselessly) goes direct where

wă'dedjyadäne'gĕⁿ'. Nā'ye' dĭ'' o'nĕⁿ' wă'tgyes'dă' ne''
have you two married. That it is so then now have I-it mixed together the

sni'nigoñ''hä' dĕⁿ''se' o''ni' ne'' snitkwĕⁿ''să'. Nā'ye' dĭ'' ne''
your two mind(s) and also the your two blood(s). That it is so then the

ĕⁿdjiyatgăt''hwă' ne'' oñ'gwe' ĕⁿwadoñ'nyă' ne'' tcă''
shall you two it see the human being will it-itself make (=grow) the where

de'sniyă'dō'gĕⁿ'. Nā'ye' dĕⁿyoñnă'soñda''gwik ne'' gă'nigoñ''hä'
your two bodies between. That it is shall they be kept united by the it-mind

dĕⁿ''se' o''ni' ne'' snitkwĕⁿ''să'. Nā'ye' dĭ'' wă'gnii'hwis''ă's
and also the your two blood(s). That it is so then have I-you two rules finished for,

sgă'nigoñ'hä'dă' ĕⁿ'gĕⁿk ne'' heyotgoñdă''gwi'. 'ă''gwi'
single it-mind (be) shall it be the henceforth ceaselessly. Do not

dĕⁿdjyat'nigoñ'hä'hetgĕⁿ''dĕⁿ' ne'' nidjiyĕⁿ'hni'sä'ge'. Nā'ye' dĭ''
shall you two your mind(s) vex the so you two days many have in munber. That it is so then

hi'yă' gĕñ'gwă' dĕⁿdji'snikhă''syă' ne'' Gĕⁿ'he'yoⁿ' ne'' tcă''
of course only shall it-you two separate the Death the where

nă'dedjyĕⁿ'hni'sädi''hĕⁿ'.
as much as your two days differ in number.

Ne''t'ho' dĭ'' nĕⁿyo''dik ne'' o'hĕñ'doⁿ' hă'gwă' tcă''
The there so then so will it he the ahead towards where (=thus)

we'sni'hwădjiädā'dye', nā'ye' ne'' hĕⁿyoñdodiă''sek o''ni'
hence your (two) uterine family persists, that it is the shall they keep arriving at adult age also

dĕⁿyoñdänegĕⁿ''hăk hĕⁿyoñtgoñdă''gwik, nā'ye' ne'' sgā'dă'
shall they keep marrying shall it go on unceasingly, that it is the one it is

gĕñ'gwă' dĕⁿyoñdäne'gĕⁿ' ne'' o'nĕⁿ' ĕⁿyoñdodiā'gă'. Gĕⁿ'he'yoⁿ'
only shall one marry the now (when) will one grow to adult age. Death

gĕñ'gwă' dĕⁿdjyagokhă'syoⁿ''sek. Ne''t'ho' dĭ'' nigagas'de'
alone, only, shall it-them, keep separating. The there so then so it endures (long)

ne'' wă'gei'hwis''ă' ne'' tcă'' nigāi'hwăgas'de' tcă''
the do I-rule(s) make the where so it-matter endures where

oⁿ'hwĕñdjiyā'de'. Nā'ye' ĕⁿyodyeä'dă''gwik.'' T'ho''ge' o'nĕⁿ',
it-earth extant is. That it is shall it-itself keep guiding." At that time now

wă'hĕⁿ''hĕñ', "O'nĕⁿ' oi'hwăgwe'gi' wă'geyĕñnĕñdă''nhă'."
did he say, "Now it matter intire (is) have I-its organization finished."

Nā'ye' dĭ'' tcă'' nwă'awĕⁿ''hă' ne'' o'nĕⁿ' ne'' O'hā'ă'
That it is so then where so it came to pass the now the

wă'hatdō'gă' ne'' hiyă'' gat'gă' de'sgoñ'ne's ne''
did he-it become aware of the not anywhere any again they (*zoic*) go about the

hayă'dis''ă'hoⁿ' ne'' gayō'dat'gi's. T'ho''ge' o'nĕⁿ'
he-their (*zoic*) bodies finished severally the it-game animals ugly. At that time none

wă'hayă'di''sak. Gagwe'gi' t'hoñdă'he''dă' tcă'' niga'hwe''nă'.
did he their bodies seek. It-entire (place) thence did he walk over where so it-island.large (is)

Hiyă'' stĕⁿ'' de'ha'gĕⁿ'.
Not anything any he it sees.

T'ho''ge' o'nĕⁿ' wă'hĕⁿ''hĕñ', "Ĕⁿgekdoⁿ''hnă' t'hōgĕⁿ''hă,
At that time now did he say, "Will I-it, to view, go that it is
ne'' o'yă' tgă'hwe''no'. Dogă''t, se'', 'oⁿ''gĕⁿ' ne''t'ho'
the it other there it-island floats. Probably, indeed, in turn, the there
hegoñ'ne's." O'nĕⁿ' hi'yă' wă'hă'dĕñ'dyă' nā'ye' ne''
there they (*zoic*) go about." Now in fact did he start that it is the
wă't'hayă''hyă'k, hi'yă'. Ne'' o'nĕⁿ' hwă'hā'yoⁿ' tcă'' noñ'we'
did he it-stream cross, in fact. The now there did he arrive where the place
ni'honoⁿ'sā'yĕⁿ' ne'' De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "Hiyă''—khĕⁿ'
there his lodge stands the did he say, "Not—is it
de'satdō'găs ayodī'yoñk ne'' t'hō'nĕⁿ' ne'' I'' gyă'dis''ă'i' ne''
any thou it become aware of might they (*zoic*) have arrived the here this the I I-its-body finished have the
goñdī'yō'? Săgyă'daye''hwă'. Hiyă'' dă'detgoñ'ne's tcă''
they (*zoic*) game animals (are)? Again, I their bodies miss. Not any there they (*zoic*) go about where
noñ'we' dăgă'dĕñ'dyă'. Gya'di'săki'hā'dye' dī''. Wă'ge'ă'
the place thence I started. I-their bodies, to find, am coming so then, Did I think
do'gă't 'oⁿ''gĕⁿ' t'hō'nĕⁿ' hă'gwă' nidyonē'noñ'."
it may be in turn here this towards thence they have come"
T'ho''ge' ne'' De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "'ă'syă'di''sak
Then the did he say, shouldst thou their bodies seek
gĕñ'gwă'. Dă'sadawĕñ'nye' ne'' tcă'' nigă'hwe''nă'. Tgagoñ'dă',
only. Shouldst thou travel about the where so it-island (is). It is not doubted,
'oñ'', ĕⁿtcyĕñde''nhă' ne'' Is' syă'dis''ă'i' dyĕñ''hă'gwă' ne''t'ho'
perhaps, shalt thou again recognize it the Thou thou its body completed if it so be the there
goñ'ne's ne'' t'hō'nĕⁿ' gă'hwe''nă''ge'."
they (*zoic*) go about the here this it-island-on."
T'ho''ge' o'nĕⁿ' ne'' O'hā'ă' wă'hă'dĕñ'dyă', ne''t'ho'
Then now the did he start, the there
wă't'hadawĕñ'nye'. Ne''t'ho' wă'hā'gĕⁿ' oñnatgă'de'nyoⁿ' ne''
did there he travel about. The there did he it see they (*zoic*) numerous are, severally the
goñdi'yō' nhwă'tgayo''dăge'. Hiyă'' hi'yă' de'hā'gĕⁿ' ne''
they (*zoic*) game animals (are) every it-game animal in number. Not in fact any he it sees the
ha'oⁿ'hwă' a'hayă'dis''ă'ik. Dyĕñ''hăgwă' o'nĕⁿ' wă's'hago'gĕⁿ'
he himself might he-its body have finished. If it so be now did he-them see
de'hniyă''dăge' ne'' de'hnoñ'gwe', o'nĕn' dī'' wă'hĕⁿ''hĕñ', "Hot'
two they two persons in number the two they two human beings are, now so then did he say, "What
noñwă'ho''dēⁿ' dī'' nidjiyadye''hă' ne'' t'hō'nĕⁿ' i''sne's?".
kind of thing so then here you two are doing the here this you two are going about?"
Wă'hni''hĕñ', "Nā'ye' gwă'' o''ni' ne'' s'hoñgniyă'dis''ă'i'
Did they two say, "That it is just also the he-our two bodies completed
nā'ye' hi'yă', t'hō'nĕⁿ' s'hoñgyatgă''wi'." T'ho''ge' ne'' O'hā'ă'
that it is as you know, here this he-us two left." Then the
o'nĕⁿ' wă'hoi'hwane'hă'gwă' dĕⁿ''se' wă'tchagoyă'dowe'dă''hĕñ'
now did him-it matter astonish and did he-them study repeatedly
ne'' tcă'' ni'yo't ne'' tcă'' de'hnon''he'. T'ho''ge' o'nĕⁿ' akdă''ă'
the where so it is the where two they live. Then now aside elsewhere

nhoñsa''he'. Nā'ye' ne'' o'nĕⁿ' hoñsă'hā'yoⁿ' tcă'' noñ'we'
thither he went. That it is the now there he returned where the place

t'hĕⁿ'dĕñ' ne'' De'haĕⁿ'hiawă''gi' o'nĕⁿ' wă'hĕⁿ''hĕñ',
there he abode the now did he say,

"Wă'gyă'daye''hwă' heyotgoñdă''gwi' ne'' goñdi'yō' ne''
"Did I-its body miss thither it goes without recourse the they (*zoic*) game animals are the

gyă'dis''ă'i'. Hiyă'' stĕⁿ'' de'g'gĕⁿ' ne'' gyă'di'saki'hā'dye'.
did I-its body finish. Not anything any I-it see the I-(its) body, to seek, am going along.

Nā'ye' gĕñ'gwă' wă'g'gĕⁿ' ne'' de'hniyă''dăge' ne'' de'hnoñ'gwe',
That it is only did I it see the two they two bodies are the two they two human beings are

—s'hayă''dădă' hadji'nă' dĕⁿ''se' djyeyă''dădă' e''hĕⁿ'.
—one he-body (is) he male (is) and one she body (is) she female (is).

Wă'tkheyā'hĕñ'doⁿ' ga'ĕñ' noñ'we' nit'hne'noñ'?" Wă'hni''hĕñ',
Did I-them ask whence the place there they two came?" Did they two say,

"S'hoñgniyă'di'să''i' nā'ye' t'hō'nĕⁿ' s'hoñgyătgă''wi'." Wă'ge'ă'
"He-our two bodies finished that it is here this he-us two left." Did I think

dĭ'' I'', 'oⁿ''gĕⁿ', o''ni' age'sĕñ'ni' ne''t'ho' nayo''dik tcă''
so then I, in turn, also did I-it make the there so should it be where

ni'yo't ne'' tcă'' de'hnon''he' ne'' wă'gatgat''hwă'. Hiyă'' hi'yă'
so it is the where two they two live the did I-it see. Not in fact

'oñ'', stĕⁿ'' de'să'nigoñ'he''dĕⁿ' ne'' age'sĕñ'nyă'?" T'ho''ge' o'nĕⁿ'
perhaps, anything any thy mind be moved the should I-it make?" Then now

ne'' De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "Se'sĕñ'nyă' dĭ'', ganyo''
the did he say, "Do thou it make then, as soon as

dĕⁿtchadeyĕñnoñ'nyă' oⁿ''gĕⁿ', dĕⁿ''se' dĕⁿtchye'it tcă''
thence wilt thou exert thy utmost ability in turn, and shalt thou it cause to fit where

niyeyă'do''dĕⁿ' ne'' oñ'gwe', Dyĕñ''hă'gwă' dĕⁿtchye'it o'nĕⁿ'
so one's body's shape the human being, If it so be shalt thou it cause to fit now

hi'yă' ĕⁿwā'doⁿ' ĕⁿyoñnăgät' ne'' oñ'gwe' tcă'' noñ'we'
in fact will it be possible will they inhabit the human beings where the place

di'sat'hwe''no'.
there thy own island floats.

Nā'ye' dĭ'' ne'' dyĕñ''hă'gwă' ĕⁿyoñnăgät' ne''t'ho' dĭ'' tcă''
That it is then the if it so be will they inhabit the there so then where

dewă'sĕñ'noⁿ'-s'hoñ'' ĕⁿ'hadoñgo'dă''gwăk ne'' S'hedwă''djiyă' ne''
two it between-along will he pass habitually the He, our Elder Brother the

Eⁿdekʼhā' Gaă''gwā'."
Daylight-belonging to It "Light Orb."

T'ho''ge' o'nĕⁿ' ne'' O'hā'ă' o'nĕⁿ' wă'ho'nigoñ'hiyo''khe',
At that time now the now did it-his mind satisfy,

dĕⁿ''se' o'nĕⁿ' dĭ'' wă'hĕⁿ'hĕñ', "T'hō'nĕⁿ' dĭ'' nĕⁿyawĕⁿ''hă'.
and now then did he say, "Here this so then so will it come to pass.

Eⁿyoʻhĕⁿ''nhă' ne''t'ho' hāă''se'. A'sekdoⁿ''hnă' dĕⁿ''se'
To-morrow the there thither thou shouldst go. Shouldst thou-it to view, go and

ăsgye'năwă's, nā'ye' ne'' oñsedniyă'di'sak, ga'ĕñ' gwă''
should thou-we aid, that it is the should again we two-their bodies seek, where just

nheyoñnē'noñ' ne'' gyă'dis''ă'i' (?gyă'di'să''i')." T'ho''ge' ne''
there they have gone the I-their bodies have finished." At that time the

De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "Ne''t'ho' gwă'' o'' nĕⁿyawĕ'ⁿ'hă'."
did he say, "The there (=thus) just too so will it come to pass."

T'ho''ge' ne'' O'hā'ä' wă'hĕⁿ''hĕñ', "O'nĕⁿ' gwă'' o''ni'
Then the did he say, "Now just also

săgă'dĕñ'dyă'. Ganyo'' gwă'' nhĕⁿs'gyoⁿ' o'nĕⁿ' goñdă'dye'
back I start (=return home). As soon as just there will I arrive now at once.

ĕⁿwagyo'dĕⁿ''hă'. Nā'ye' dĭ'' ĕⁿdwadyeĕⁿ''dă' ĕⁿ'satgat''hwă'
will I set to work. That it is so then will it the first be wilt thou it see

ne'' o'nĕⁿ' hĕⁿ''syoⁿ' ĕⁿwageyĕñnĕñdă''ik ne'' oñ'gwe'."
the now there wilt thou arrive will I-its organism have finished the human being."

T'ho''ge' o'nĕⁿ' să'hă'dĕñ'dyă'.
At that time now he started homeward.

Nā'ye' ne'' o'nĕⁿ' hoñsă'hā'yoⁿ' tcă'' noñ'we' t'hodinoⁿ'sā'yĕⁿ'
That the now there again he returned where the place there their lodge stands

o'nĕⁿ' wă'hĕⁿ''hĕñ', "Hatc'kwi'! Ksodă''hă', oi'hwăne'hă'gwăt
Now did he say, "Behold! Oh, grandmother, it matter is astonishing

tcă'' nwă''awĕⁿ''hă'. Nā'ye' ne'' dewagyă'hyă'gi''hna'.
where so it has come to pass. That it is the did I-it-stream cross.

Nā'ye' ne'' gyă'di'sakhoⁿ''nă'' ne'' I'' gyă'dis''ă'i' (gyă'di'să''i')
That the I-their bodies went to find the I I-(its) body finished

ne'' goñdi'yō'. Hiyă'' gat'kă' de'g'gĕⁿ'. Agwas', nā'ye'
the the game animals are. Not anywhere any I (it) saw. Verily, that it is

gĕñ'gwă' wă'khe'gĕⁿ' ne'' 'ă''se' ne'' oñ'gwe', s'hayă''dădă'
only did I-one see the it now (is) the human being, one his body (is)

hadji'nă', djiyeyă''dă'dă' o''ni' e''hĕⁿ'. Nā'ye' wă'kheyă'hĕñ'doñ'
he male (is), one her body (is) also she female (is). That it is did I-one question

ga'ĕñ' nidhoñne'noñ'. Nā'ye' wă'honwană''doⁿ' ne''
whence there they came. That it is did they-him point out the

deyagyadĕⁿ'hnoñ'dää'. Nă'', yā'gĕⁿ', ne''t'ho' s'hagotgă''wi'.
two one-I-brothers are (=my brother). The that, it is said, the there he-them left.

Wă'heyă'hĕñ'doⁿ' ne'' deyagyadĕⁿ'hnoñ'dää' dĭ'' I'' o''ni'
Did I-him ask the my brother so then, I also

age'sĕñ'nyă' ne'' oñ'gwe'. Wă'hagei'hwă'ni''dĕⁿ' o'nĕⁿ'; nā'ye'
might I-it make the human being. Did he-me-the thing agree to, for now; that it is

ne'' wă'hĕⁿ''hĕñ'. Se'sĕñ'nyă'. Dĕⁿtchadeyĕñnoñ'nyă' 'oⁿ''gĕⁿ'.
the did ye say. Do thou it make. Thence will thou-thy skill summon, in turn.

Dĕⁿtchye'it tcă'' niyeyă'do''dĕⁿ' ne'' oñ'gwe'.'" T'ho''ge' ne''
Do thou it sight where so one's body kind of (is) the human being." Then the

ho'sō'dă' wă'ă''hĕñ', "Nā'ye', oñ'', ĕⁿyoyaněñ''khe'. Dō'gĕⁿs ne''t'ho'
his grandmother did she say, "That it is, perhaps, will it good become. Truly the there

nĕⁿ''syeä' tcă'' noñwă'ho''dĕⁿ' wă'hiĕⁿ''hăs, ho's'hăsdĕⁿ'sä'yĕⁿ',
so wilt thou it do where thing kind of did he-him bid-to do, he power has,

hi'yă'. Hiyă'', gi''s'hĕⁿ', hi'yă' d'ă'hanoⁿ'hwe''nhă'
as you know. Not, I believe, verily any would he-it like

ne'' gwă'' t'hă'sye'ä'. Do'gă't se'', 'o^{n}''gĕ', stĕ^{n}', gwă''
the just anyway shouldst thou-it do. It may be possi-bly to-day some-thing just

niyawĕ^{n}''i' nă'' gāi'hoñnyă''hă' o'nĕ^{n}' să'syă'daye''hwă' ne''
so it has hap-pened, the that it-the matter causes now again thou (their) bodies miss the

is' syă'dis''ă'ho^{n}'."
thou thou (their) bodies hast made severally."

T'ho''ge' ne'' O'hā'ä' wă'hĕ^{n}''hĕñ', "O'nĕ^{n}'' dĭ'' ĕ^{n}tgă'sā'wĕ^{n}'.
Then the did he say, "Now so their will there I-it begin.

Nā'ye' ne'' hi'yă' niwaknăkdă''ă' ne'' nĕ^{n}''. Nā'ye' ne''
That it is the as you know so my time short (is) (i. e., room small is) the this. That it is the

ĕ^{n}yo'hĕ^{n}''nhă' gĕñ'gwă' o'nĕ^{n}' hi'yă' dĕ^{n}t''he', o'nĕ^{n}'
will it to-morrow be only now as you know thence will he come, now

dĕ^{n}t'hakdo^{n}''hne' ne'' deyagyadĕ^{n}'hnoñ'dää'."
thence will come he-it, to see, the my brother."

T'ho''ge' o'nĕ^{n}' wă'hayagĕ^{n}''nhă' dĕ^{n}''se' ganyadāk'dă' nhwĕ''he'.
Then now did he go out and it-lake-be-side thither did he go.

Ne'' o'nĕ^{n}' hwă''hā'yo^{n}' tcă'' noñ'we' ot'hnego'kda'dye'
The now there did he arrive where the place it-water ends along

o'nĕ^{n}' dĭ'' wă'hĕ^{n}''hĕñ', "Nā'ye', 'oñ'', Ni''ă' ĕ^{n}ge'sĕñ'nyă'dă' ne''
now so then did he say, "That it is, perhaps, I humble will I-it-to make use the

oñ'gwe' nĕñgĕ^{n}''hă' gă'hne'go' yo'hwĕ^{n}'s'do'. Nā'ye' ne''
human being this it is it-liquid-water it-foam floats. That it is the

ĕ^{n}yoyĕñde''dik dĭ'' dĕ^{n}gyatdi''hĕ^{n}k ne'' tcă'' nĕ^{n}yeyă'do''dĕ^{n}k
will it be known by it so then will they two differ the where so will one's body be in form

ne'' oñ'gwe'."
the human being."

T'ho''ge' o'nĕ^{n}' wă'hatgat''hwă' tcă'' noñ'we'
Then now did he-it see where the place

hegă'hnegayĕ^{n}''t'hă' ne''t'ho' odo'dă'hä'dye'ə ne''t'ho'
there is-water strikes the there it-bubbles, float about the there

o'sodjyo'dă' ne'' o'hwĕ^{n}'s'dă'. T'ho''ge' o'nĕ^{n}' dĭ'' nā'ye'
it-pile up-stands the it-foam. Then now so then that it is

wă't'ha''gwă' ne'' o'hwĕ^{n}'s'dă' dĕ^{n}''se' nā'ye' wă'hă'sĕñnyă''dă'
did he-it take up the it-foam and that it is did he-it, to make use it

ne'' oyă''dă'; nā'ye' ne'' agwas' dă'hadeyĕñnoñ'nyă'. Ganyo''
the it-body; that it is the very thence he his skill put forth. As soon as

wă'hayĕñnĕñdă''nhă' t'ho''ge' o'nĕ^{n}' wă'hade'nyĕñ'dĕ^{n}' ne''
did he-its frame complete then now did he it tried the

awadon''het. Hiyă'' de'hogwe'nyoñ' ne''t'ho' nayawĕ^{n}''hă'.
should it come to life. Not any he-it, was able to do the there so should it come to pass.

T'ho''ge' wă'hĕ^{n}''hĕñ', "Gĕ^{n}''djik gwă''t'ho', hi'yă', o'nĕ^{n}'
Then did he say, "By and by soon, of course, now

ĕ^{n}t''he' ne'' deyagyadĕ^{n}'hnoñ'dää'. Tgagoñ'dă' ĕ^{n}'hei'hwă'ne'gĕ^{n}'
will thence he come the my brother. It must be will I-him the question ask

ne'' 'ă'hagye'năwă's nā'ye' ne'' 'ă'hon''hĕt, swă''djik hi'yă'
the should he-me aid that it is the should he-it cause to live too much (=because) of course

o'nĕⁿ‘ i''sowă' ĕñgyo'dĕⁿ''hă' ne'' gwă'' skĕñ'noⁿ' awā'doⁿ'
now it much (is) have I labored the just peaceful (it is) might it become

dĕⁿ''se' hagei'hwă'ni''dăni' ne'' ĕⁿge'sĕñ'nyă' ne'' oñ'gwe'.''
and he-me-the matter has approved, for me the will I-it make the human being."

T'ho''ge' o'nĕⁿ‘ hē'' wă'hĕⁿ''hĕñ', "Dĕⁿ'heyadää''dă'nă'.
Then now again did he say, "Will I-him to meet go.

Nā'ye' dĭ'' ne'' o'nĕⁿ‘ dĕⁿyagyadää''nhă' ĕⁿ'heyat'hō'yĕⁿ' tcă''
That it is so then the now will he-I meet will I-him tell where

ni''ă' ĕⁿgnō'wĕⁿ' ne'' awadon''het ne'' oñ'gwe' gyă'dis''ă'i'.
I humble have I-it failed to do the should it come to life the human being I-body have finished.

Tgagoñ'dă' ĕⁿ'hei'hwă'ne'gĕⁿ' dĭ'' ne'' ă'hon''het, nā'ye' ne''
It must be wil I-him, the matter ask so then the should he-it cause to live, that is the

s'hă'dă'haye'ä' ne'' ha'oⁿ'hă' (ha'oⁿ''hwă') ne'' hoyĕñnĕñdă''i'.''
alike he-it should do to the he himself the he-its organism has completed."

O'nĕⁿ‘ dĭ'' wă'hă'dĕñ'dyă'.
Now so then did he start moving.

Hiyă'' de'i'noⁿ‘ he'hawē'noñ' o'nĕⁿ‘ ne''t'ho' wă'hadyĕñ''hă'gwă'
Not any it far (is) thither he has gone now the there did it-him surprise

o'nĕⁿ‘ wă'hō'gĕⁿ' o'nĕⁿ‘ dă''he' ne'' de'hiadĕⁿ'hnoñ'dää'.
now did he-him see now thence he was coming the my brother.

Ne'' o'nĕⁿ‘ wă't'hiyadää''nhă' t'ho''ge' o'nĕⁿ‘ ne'' O'hā'ä'
The now did they two meet then now the

wă'hĕ''hĕñ', "Degoñyadää''dă'ne' ne'' nĕⁿ''; nā'ye' gāi'hoñnyă''hă'
did he it say, "I-thee, to meet, come the this; that it is it-matter causes (=is the reason)

nā'ye' ne'' ge''he' 'ă'sgye'năwă's nā'ye' ne'' 'ă'son''het ne''
that it is the I-it desire shouldst thou me, aid that it is the shouldst thou it make to live the.

gyă'dis''ă'i'; o'nĕⁿ‘ ne'' nă'', hi'yă', ageyĕñnĕñdă''i' ne'' oyă''dă'
I-body finished; now the the, that, as you know, I-its organism finished have the it-body

ne'' oñ'gwe'.''
the human being."

T'ho''ge' o'nĕⁿ‘ ne'' De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "Ne''t'ho'
At that time now the did he say, "The there

gwă'' o'' nĕⁿyawĕⁿ''hă'. Ga'ĕñ', dĭ'', noñ'we' tgā'yĕⁿ' ne''
just too so will it come to pass. Whence, so then, the place there it lies the

i'sā'doⁿk sayĕñnĕñdă''i'?" T'ho''ge' o'nĕⁿ‘ wă'hiyă'dĕñ'dyă'.
thou-it, keep saying thou-its organism hast finished?" At that time now did they two start walking.

Ganyo'' wă'hni'yoⁿ' ne'' ganyadāk'dă' o'nĕⁿ‘ ne'' O'hā'ä'
As soon as did they two arrive the it-lake-beside now the

wă'hĕⁿ''hĕñ', "Nĕⁿ'', hi'yă', hĕⁿdā'gää' (hiyă'') 'ă''soⁿ‘
did he say "Here it is, truly he lies supine not yet

de'hon''he'. Nă' gāi'hoñnyă''hă' ne'' o'hnegak'dă' igā'yĕⁿ''
any he lives. The that it-matter causes the it-water beside it lies

nā'ye' ne'' o'hnegă'nos ne'' ni'' wă'ge'sĕñnyă''dă'. Nā'ye'
that it is the it-fresh water the the I did I-its organism to make, use it. That at is

ne'' wă'ge'ä' ne'' ĕⁿyoyĕñde''dik ne'' tcă'' dĕⁿgyatdi''hĕⁿk
the did I it think the will it be easily recognized the wherein will they two differ in form

ne'' noñwă'ho''dĕⁿ' we'dnisĕñ'nyă'.''
the thing kind of did the two-it make."

T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "Sgā'dă'
At that time now the did he say, "One it is
gwă'' o''ni' ĕⁿgoñye'năwă's ne'' tcă'' ĕⁿgon''het. Dyĕñ''hă'gwă'
just also will I-thee aid the wherein will I-it cause to live. If so it be
ĕⁿ'se'ä' 'ă''soⁿ' o'yă' ĕⁿtce'sĕñ'nyă', is' nă'' ĕⁿsgwe'nyă'.
wilt thou -it wish still it over wilt again thou-it make, thou the that wilt thou be able to do.
Ne''t'ho' gĕñ'gwă' ĕⁿ'sä'gwă' ga'ĕñ' gwă'' noñ'we' tcă''
There, thus, only wilt thou choose whence just the place where
ni'hayă''dă', nā'ye' hă'dĕⁿ'syes'dă' o'nĕⁿ' ĕⁿsgwe'nyă'
there his body is present, that it is together wilt thou it mix now wilt thou-it be able to do
ĕⁿwadon''het."
will it come to life.

Ne''t'ho'ge' o'nĕⁿ' ne'' De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ',
At that time now the did he say,
"Nā'ye' dĭ'', 'oñ'', ĕⁿwā'doⁿ' ne'' dĕⁿtgyes'dă' nā'ye' ne''
"That it is so then, perhaps, will it the will I-it add to that it is the
ĕⁿ'hā''hwă'k dĭ'' ne'' tcă'' ni'yo't ne'' tcă''
will he-it hold so then the where so it is the where
agadōyă''hĕñ'." T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hiawă''gi'
I-self move successively." Then now the
dă'haä'gwă' ne'' hodon'he''sää' dĕⁿ''se' wă'hoñ'dāk ne''
thence he-it took-from the his own life and did he-it put-in the
hayă'dăgoñ'wă'; o''ni' ne'' ho'nigoñ''dă''sää' ne'' t'ho'
his body in; also the his mind the there
dă'haä'gwă' dĕⁿ''se' wă'hoñ'dāk ne'' honoⁿ'wagoñ'wă';
thence he-it took-from and did he-it put-in the his head-in;
o''ni' ne'' hotkwĕⁿ''să' nă'' dă'haä'gwă' dĕⁿ''se'
also the his blood the that thence he-it took and
ne''t'ho' hwă'hoñ'dāk ne'' hayeĕⁿ'dăgoñ'wă' (hayeĕⁿ''ge');
there there did he-it put in the his flesh-in (his flesh-on);
o''ni' ne'' tcă'' de'hatgă'doñ'nyoⁿ's, o''ni ne'' tca''
also the where two he looks about repeatedly, also the where
hadadyă''t'hă' dedjiya'ĕⁿ' dă'haä'gwă' dĕⁿ''se' ne''t'ho'
he-it-to speak causes both thence he-it took-from and there
hwă'hoñ'dāk ne'' honoⁿ'ā''ge' (?honoⁿ'wāgoñ'wă'); t'ho''ge'
there did he-it introduce the his head on (his head in); then
o'nĕⁿ' wă'hadoñwi'sĕn'dāk ne'' hayă'dăgoñ'wă', o'nĕⁿ' o''ni'
now did he his own breath put in the his body in, now also
wă'hadon''het; o'nĕⁿ' o''ni' wă'hĕⁿ''hĕñ', "Desdă''nhă'."
did he alive become; now also did he say, "Do thou stand up."
T'ho''ge' o'nĕⁿ' wă't'hadă''nhă'. T'ho''ge' o'nĕⁿ' ne''
Then now did he stand up. Then now the
De'haĕⁿ'hiawă''gi' wă'hĕⁿ''hĕñ', "O'nĕⁿ', hi'yă', wă'gāi'hwăyei'k'he'
did he say, "Now, of course, it-matter is fulfilled
ne''t'ho' nwă'gye'ä' ne'' tcā'' noñwă'ho''dĕⁿ'
the there so did I-it work the there thing kind of
de'sadoⁿ'hwĕñdjioñ'nik ne'' agoñye'năwă's. Hot' noñwă'ho''dĕⁿ'
dost thou it need the should I-thee aid. What thing kind of

dĭ'' nĕⁿyawĕⁿ''hă' ne'' ga'ĕñ' gwă'' dĕⁿdiyo'heⁿ''ik ne'' nā'ye'
so then so will it come to pass the where (=somewhere) just there will it-daylight-be the that it is

gwă''t'ho' ne'' I'' ĕⁿswagatgoñ'dĕⁿ' nĕñgĕⁿ''hă' tcă'' ni'yoⁿ'
just there (=next) the I will again it-me antagonize this it is where so many they number

dăgăt'gă'k ne'' tcă'' ni'yo't ne'' tcă'' agadoyă''hĕñ'?''
hence I (them) gave the where so it is the where do I myself move repeatedly?"

T'ho''ge' o'nĕⁿ' ne'' O'hā'ă' dă'hāi'hwă'sä'gwă' wă'hĕⁿ''hĕñ',
Then now the thence he the question took up did he say,

"T'hō'nĕⁿ' gwă'' o''ni' nidniye'ä' nĕñgĕⁿ''hă' wă'didniye'nă'
"There this just also so let us two do this it is did we two each other did

ne'' tcă' wă'hadon''het nā'ye' ne'' s'hă'dĕⁿdniyă'dagwĕñni'yoks,
the where did he come to life that it is the equally shall we two it own,

nă'', 'oñ'', ĕⁿyoyanĕñ'k'he' nā'ye' ne'' ĕⁿsāi'hwayĕñ'dăk o'' nis''ă'
the that, perhaps, will it-good-become that it is the wilt thou-something have (to say) too thou

ne'' t'hō'nĕⁿ' ĕⁿyoñnăgät' ne'' oñ'gwe' nwă'eyă'do''dĕⁿ'."
the here this will they be born the human beings such their bodies in kind(are)."

T'ho''ge' ne'' De'haĕⁿ'hiawă''gi' wă'hadā'dyă' wă'hĕⁿ''hĕñ',
Then the did he speak did he say,

"Ne''t'ho' gwă'' o''ni' nĕⁿyawĕⁿ''hă'. Wă'gei'hwă'ni''dă'
"There, thus, just also so will it come to pass. Do I-it-matter confirm

ne'' tcă'' nisă'nigoⁿ'he''dĕⁿ'." T'ho''ge' o'nĕⁿ' ne'' O'hā'ă'
the wherein so thy mind (is) in kind (=idea)." Then now the

dă'hadā'dyă' wă'hĕⁿ''hĕñ', "Hiyă'', hi'yă', d'aedni'ne'ā'gwă'
thence he spoke did he say, "Not, as you know, any we two it would mistake,

ne'' tcă'' de'hniyă'do''dĕⁿ' ne'' we'dniyĕñnĕñdă''nhă': oyĕñ'dĕt
the where two their two bodies (are) shaped the did we two-it complete; it plain, is,

hi'yă' tcă'' s'ha'de'hniyă'do''dĕⁿ' ne'' s'heyă'di'să''i', nā'ye'
of course where alike their two bodies (are) in shape the thou-one's body hast made, that it is

gwă''t'ho' oyĕñ'det o'' ni'' tcă'' ni'hayă'do''dĕⁿ' ne'' age'sĕñ'ni'.
just there (=next) it plain is too the I where so (as) his body kind of (is) the did I it make.

Hot' noñwă'ho''dĕⁿ' dĭ'' dĕⁿdniye'ä'? Hot' noñwă'ho''dĕⁿ'
What How thing kind of so then so will we two it work? What thing kind of

dĭ'' ĕⁿyet'hiyās't'hak?"
so then will, one-we two keep naming?"

T'ho''ge' ne'' De'haĕⁿ'hiāwă''gi' wă'hĕⁿ''hĕñ', "Nā'ye' gwă''
Then the did he say, "That it is just

o''ni' ne'' I'' ageyĕñnĕñdă''i', nā'ye', hi'yă', diyodyeĕⁿ''di'
also the I have I-it finished, that it is, as you know, it the first is

hoñnadon'he'di' ne'' tcă'' oⁿ'hwĕñdjiyā'de'. Nā'ye' dĭ''
they did become alive the where it-earth extant is. That it is so then

ĕⁿyet'hiyās't'hak ne'' oñ'gwe'." (A modern expansion here says:
will, one-we two keep naming the human being."

"Nā'ye' di'' ĕⁿyet'hiyās't'hak ne'' oñ'gwe'–hoñwe'
"That it is so their will, one—we two keep naming the human being—real, native

tkwĕⁿ'dāi'goⁿ' niyeyă'do''dĕⁿ'; nĕⁿ'' ne'' is' să'sĕñ'ni' ne''
it red full (is) so one's body kind of (is); this the thou thou—it hast made the

tcă'' i'' wă'goñye'năwă's nā'ye' dĭ'' nă'' gwă''t'ho'
where I did I—thee aid that it is so then the that just there
ĕⁿyet'hiyās't'hak ne'' hă'sĕñ'ni' owä'he's'dă' ni'hayă'do''dĕⁿ'").
will, one—we two keep naming the he ax-maker is it-while (is) so his body kind of (is)."

T'ho''ge' o'nĕⁿ' ne'' O'hā'ä' wă'hĕⁿ''hĕñ', "Ne''t'ho' gwă''
Then now the did he say, "The there just
o'' nĕⁿyawĕⁿ''hă'; nā'ye' wă'gei'hwă'ni''dă'. Nā'ye' dĭ''
too so it will come to pass; that it is do I-it—matter confirm. That it is so then
o'nĕⁿ', hi'yă', ĕⁿkgwe'nyă' ne'' 'a''soⁿ' o'yă' ĕⁿsge'sĕñ'nyă'
now, of course, will I-it be able to do the still it-other is will again I—it make
ne'' oñ'gwe'. O'nĕⁿ' hi'yă', wă'sgei''hoⁿ' ne''t'ho' gĕñ'gwa'
the human being. Now, of course, didst thou—me the matter give the there only
dĕⁿtgä'gwă' ga'ĕñ–gwă'' noñ'we' ne'' tcă'' ni'hayă''dă'
thence will I—it take somewhere the place the where just his body's size
nĕñgĕⁿ''hă' ne'' hă'sĕñ'ni', owä'he''sdă' ni'hayă'do''dĕⁿ'."
this it is the he ax-maker (is) it—white is so his body is kind of."
T'ho''ge' ne'' De'haĕⁿ'hiyăwă''gi' wă'hĕⁿ'hĕñ', "Nā'ye',
Then the did he say, "That it is,
hi'yă' wă'gi'hĕñ'', 'Ne''t'ho' gĕñ'gwă' ni''ă' nigĕⁿ''
of course did I say, The there only I so it far is
dwă'goñye'năwă's." T'ho''ge' o'nĕⁿ' ne'' O'hā'ä' wă'hadă'dyă',
did I—thee aid." Then now the did he speak,
wă'hĕⁿ''hĕñ', "'A''soⁿ' gwă'' o''ni' djioi''hwădă' agadădĕñ''se'.
did he say, "Still just also it—matter single (is) it—me is left.
Nā'ye', hi'yă', goñnadiyă'dă''doⁿ' ne'' gyă'di'să''i' ne''
That, it is, of course, they are last (i. e., have lost their bodies the I—its body finished the
goñdi'yō'." T'ho''ge' ne'' De'haĕⁿ'hiyawa''gi' o'nĕⁿ'
they game animals are." Then the now
wă'hĕⁿ''hĕñ', "Soñ' dĭ'' noñwă'ho''dĕⁿ' go'sĕñ'ni' si'gĕⁿ'hă'
did he say, "Who then person kind of one—it has made yonder it is
diyonoñdă''hä'? Soñ', dĭ'', o''ni', ne''t'ho' diyagoye'ĕⁿ'
it-mountain stands? Who, then, also, the there so one it has done
t'hogĕⁿ''hă' deyo's'hwĕñ'de' ne'' oⁿ'hwĕñdjiyagoñ'wă' ne''t'ho'
there it is it-valley (is) the it—earth in the there
deyodogĕⁿ''dĭ' hă'goñ'wă' t'hogĕⁿ''hă' ne'' tcă'' onoñdă''hä'?"
it bears directly inside there it is the where it-mountain stands?"
T'ho''ge' o'nĕⁿ' ne'' O'hā'ä' wă't'hodei'ho''hak dĕⁿ''se'
Then now the did his case critical become and
wă'ho'da'dĕñ''hă'. Goñdă'dye' wă'he'ä', honoⁿ''doⁿ',
did it—him, fear cause. Right away did he think, he it knows,
nige''–khĕⁿ'' tcă'' ni'yo't. O'nĕⁿ' dĭ'' wă'hĕⁿ''hĕñ', "Ge''he',
so is it possible, is it not where so it is. Now then did he say, "I believe,
se'', goñdi'yō', 'oñ'', ne''t'ho' niyodiye'ĕⁿ'." O'nĕⁿ' ne''
in fact, they game animals, perhaps, the there so they—it worked." Now the
De'haĕⁿ'hiyawă''gi' dă'hawĕñnitgĕⁿ''nhă' wă''hĕⁿ'hĕñ',
thence his voice came forth did he say,
"Dyĕñ''hă''gwă' ne'' goñdi'yō' ne''t'ho' niyodi's'hasdĕⁿ''säă'
"If it so be the they the game animals the there (=thus) so their power large (is)
nā'ye', gi''s'hĕⁿ', dō'gĕⁿs ne''t'ho' niyodiye'ĕⁿ' tcă'' ne''t'ho'
that it is, it may be, it true is the there (=thus) so they—it worked where the there

ni'yo't deyo's'hwĕñ'de' ne'' o^{n}'hwĕñdjiyagoñ'wă', nā'ye' gwă''
so it is it—valley is the it—earth in, that it is just
o''ni' s'hă'tgoñdiyă''dădă' ne'' oñnadyă'dă''do^{n}' ne''t'ho'
also the same their bodies are the they (*zoic*) are lost the there
hegoñni''dĕñ' hă'goñ'wă'.''
there they (*zoic*) inside."

T'ho''ge' o'nĕ^{n}' ne'' O'hā'ă' wă'hĕ^{n}''hĕñ', "Ne''t'ho' he'dene'.
Then now the did he say, "The there thither let us two go.

Dogă''t, se'', 'o^{n}''gĕ^{n}', dō'gĕ^{n}s ne''t'ho' hegoñni''dĕñ'."
It certain is not, indeed in turn, it true is the there there they (*zoic*) abide."

T'ho''ge' o'nĕ^{n}' wă'hiyă'dĕñ'dyă'. Niyoi'hwăgwă''ha' o'nĕ^{n}',
Then now did they two start. So it matter short (is) Now
ne''t'ho' hwă'hni'yo^{n}' onoñdăk'dă' dĕ^{n}''se' o'nĕ^{n}' wă'hni'gĕ^{n}'
the there there did they two arrive it—mountain beside and now did they two it see
ne''t'ho' gwă'' ganĕñyayĕ^{n}'gonă'. O'nĕ^{n}' ne''
the there just it rock Now the
De'haĕ^{n}'hiyawă''gi' wă'hadā'diyă wă'hĕ^{n}''hĕñ', "T'hō'nĕ^{n}',
did he speak did he say, "Where this,
hi'yă', noñ'we' oñnade's'hoñ'we' ne'' goñdi'yō'." T'ho''ge'
of course, the place they (*zoic*) themselves have caved the they game animals are." Then
o'nĕ^{n}' doñdă'hă'hä'gwă' ne'' oněñ'yă' dĕ^{n}''se' ne^{n}'' hăgwă''
now thence he-it took off the it-rock and this aside
hwă'hō'di'. T'ho''ge' o'nĕ^{n}' wă'hadyĕñ''hă''gwă'
thither he-it cast. Then now did he become an aged
oñnadyă'dat'gi's dăgoñdiyagĕ^{n}''nhă', nā'ye' ne'' oñnatgă''de'
they (*zoic*) ugly in body thence they (*zoic*) came forth, that it is the they (*zoic*) many were
hă'tgoñdiyă''dăge'. O'nĕ^{n}' ne''t'ho' de'hnigă''hă' ne''
every their (*zoic*) bodies in number (are). Now the there they two looked on the
dayodiyagĕ^{n}'i'ha'dye'. O'nĕ^{n}' gwă'' goñdyă'di'senoñ'dye',
thence they (*zoic*) kept coming out. Now just their (*zoic*) bodies dragged along,
hiyă'' dă'degoñdi'noñdō'dă' dĕ^{n}''se' wă'diyodi'hă'hĕñ'dye' ne''
Not it is any they (*zoic*) have legs and did they (*zoic*) differ among themselves the
tcă'' nigoñdiyă'do''dĕ^{n}'s dĕ^{n}''se' ne'' tcă'' nigoñ'nă's,———
where so their (*zoic*) bodies shaped are and the where so they (*zoic*) large (are)
o'dyă'k nigoñnă's'ă'', o'dyă'k goñdigōwănĕ^{n}'s; nā'ye' gwă''t'ho,
it—some so they (*zoic*) small are, it—some they (*zoic*) large are; that it is just there
oyĕñ'det goñdi'sē''hĕ^{n}' dĕ^{n}''se' degoñdĕ^{n}'nă'gă'wă''hĕñk.
it plain is they (*zoic*) ill-tempered are and they (*zoic*) snarled continually.

T'ho''ge' ne'' De'haĕ^{n}'hiyawă''gi' wă'hĕñ''hĕñ', "Hiyă'', hoñ''
Then the did he say, not perhaps,
nă'' de'oyā'ne' dăgondiyes'dă' ne'' oñ'gwe'; nĕñgĕ^{n}''hă'
the those any it good is they (*zoic*) would commingle the human beings this it is
nigoñdiyă'do''dĕ^{n}'s. Dogă''t ne'' 'o^{n}''kĕ^{n}' hiya'' d'ayagon''hek
so their (*zoic*) bodies shaped are. If it be the today not it is any one would live
ne'' ayago'gĕ^{n}', nā'ye' dĭ'', 'oñ'', nă'' oyā'ne' awe'hā'dye' nă''
the should it one see, that it is, so then, perhaps, the that it good is it matters not the those
ne''t'ho' o^{n}'hwĕñdjiyagoñ'wa' doñdagoñniděñ'dak."
the there it—earth in there should they (*zoic*) remain."

T'ho''ge' ne'' O'hā'ä' wă'hadā'dyă' wă''hĕⁿ''hĕñ',
Then the did he speak did he say,
"Dyĕñ''hă''gwă nă'' dō'gĕⁿs ne''t'ho' nĕⁿyawĕⁿ''hă', 'a''soⁿ'
"If it so be the that certainly the there so it will come to pass, still
ne'' tcă''t'ho' heyo'he'' goñdigō'wănĕⁿ's ne'' 'ă''soⁿ' de's'gĕⁿ',
the where there it extreme is they (*zoic*) large are the still not thou-it seest,
'ă''soⁿ', hi'yă', 'oñ'', hă'goñ'wă' tgoñni''dĕñ', nā'ye' gwă'' o''
still, of course, perhaps, inside there they (*zoic*) abide, that it is just too
gĕñ'gwă' 'ă''soⁿ' hiyă'' gat'gă' ne'' dō'gĕⁿs goñdigō'wănĕⁿ's.
only still not it is anywhere the certainly they (*zoic*) large are.
O'nĕⁿ' dĭ'' 'hi'yă', 'oñ'', ne''t'ho' nĕⁿyawĕⁿ''hă', ne''t'ho'
Now then in fact, perhaps, thus so it will come to pass, there
gĕñ'gwă' ĕⁿtgoñni'dĕñ'dak."
only will they (*zoic*) continue to remain."

T'ho''ge' o'nĕⁿ' ne'' O'hā'ä' hoñsa'hā'gwă' ne'' oněñ'yă'
Then now the thence again he too off the it rock
dĕⁿ''se' ne''t'ho' doñdă'hă''hĕñ' ne'' tcă'' ogă'hĕñ'dă' ne''
and the there there on he-it laid the where it opening the
deyo's'hwĕñ'de', t'ho''ge' o'nĕⁿ' wă'hĕⁿ''hĕñ', "O'nĕⁿ',
it-cave (is), then now did he say, "Now,
hi'yă', 'oñ'', oñnoñ'hă' hĕⁿgoñdadye'năwă's dyĕñ''hă''gwă'
of course, perhaps, they (*zoic*) themselves will they (*zoic*) themselves help if it so be
dĕⁿyoñnadoⁿ'hwĕñ'djiyo's oñsagoñdiyagĕⁿ''nhă'." T'ho''ge' o'nĕⁿ'
will be become needful for them again should there they (*zoic*) come out." Then now
ne'' O'hā'ä' wă'hĕⁿ''hĕñ', "O'nĕⁿ' hi'yă' we'dniyĕñnĕñdă''nhă',
the did he say, "Now of course did we two-the matter settle,
ne''t'ho' dĭ'' o'nĕⁿ' hedjī'dne' ksodă'hă''ne'." T'ho''ge' o'nĕⁿ'
the there then now there let us two go my grandmother at." Then now
wă'hiyă'dĕñ'dyă'.
did they two start.

Ganyo'' hoñsă'hni'yoⁿ' o'nĕⁿ' ne'' O'hā'ä' wă'hĕⁿ'hĕñ',
As soon as there again they two arrived now the did he say,
"Ksodă'hă'', o'nĕⁿ' wă'agniyĕñnĕñdă''nhă'. Gagwe'gi' nă''
"My grandmother, now have we two-the matter settled. It-entire the that
wă'gāi'hwayei''khe' ne'' tcă'' noñwă'ho''dĕⁿ' i'sĕñ'. O'nĕⁿ'
has it-matter been fulfilled the where thing kind of thou hast said. Now
dĭ'' is' 'oⁿ''kĕⁿ', sgāi'hwayĕñdă''gwi' noñwă'ho''dĕⁿ' is' se''he'
then thou in turn, again it-matter depends thing kind of thou thou desirest
nĕⁿyawĕⁿ''hă'."
so will it come to pass."

T'ho''ge' ne'' gokstĕñ''ă' wă'oñda'dyă' wă'ă''hĕñ', "Nā'ye'
Then the she old woman did she talk did she say, "That it is
ne'' ni''ă' agĕñ'hyagĕⁿ''di' ne'' khe'hā'wă' gonoⁿ''wāā'. O'nĕⁿ',
the I it-me causes to worry the my daughter her head. Now,
hi'yă', gāi''hwis ne''t'ho' tchi'yo't gĕⁿ'să''ge' onoⁿ'wāněñ'dăgi'."
of course, it-matter long (is) the there thus it is it-lodge-side-on it-head is attached."
O'nĕⁿ' ne'' O'hā'ä' wă'hĕⁿ''hĕñ', "Nā'ye' ne'' ni'' ge''he' he'tgĕⁿ''
Now the did he say, "That it is the I I think high
heyo'he'' haganiyoñ'dak ne'' gonoⁿ''wā'. Nā'ye' dĭ''
extremely there it should be made fast the her head. That it is then
ayoñtgat'hwăt''hāk ne'' oñ'gwe' ne'' kĕⁿ''djik dĕⁿyoñdawĕñ'nye'
should they-it look upon as a memorial the human be the soon, by and by will they travel about

ne'' tcă'' o^{n}'hwĕñdjiyā'de'. Nā'ye' ĕ^{n}yago'hāă'gwăni''t'hak ne''
the where it-earth extant is. That it is will it-them keep reminding the
tcă'' niyawĕ^{n}''i'.''
where so it came to pass."

T'ho''ge' ne'' ho'sō'dă' wă'ă'hĕñ', "Nā'ye' gwă'' o''ni'
Then the his grandmother did she say, "That it is just also
ĕ^{n}wak'nigoñ'hiyo''khe' ne'' tcă'' ne''t'ho' nagaye'ĕ^{n}k."
will it-my mind satisfy the where the there so might it be done."

T'ho''ge' ne'' De'haĕ^{n}'hiyawă''gi' wă'hĕ^{n}''hĕñ', "Nā'ye' ne''
Then the did he say, "That it is the
ni'' tcă'' ni'yo't ne'' tcă'' degyă'dowe't'hă', nā'ye' 'oñ'', oyā'ne'
the I where so it is the where I-it consider, that it is perhaps, it-good (is)
ne'' oñsayet'hiyon''het dĕ^{n}''se' he'tgĕ^{n}'' o''ni' ayet'hiyă'dă''gwi''dă',
the should, again, we-her to live, cause and up high also should we-her body move,
nā'ye' ayoñdei'hoñ'dĕ^{n}' ne'' daye'hat'he''dă' dĕ^{n}''se'
that it is should she-it matter have in charge the should she-it to be light, cause and
ayagodai'ha''dĭk ne'' tcă'' o^{n}'hwĕñdjiyā'de'. Gadō'gĕ^{n}' tcă''
should she-it to be hot, cause the where it-earth extant is. It-certain place (is) where
noñ'we' nayoñdei'hoñdă''gwă', nā'ye' ne'' o'nĕ^{n}' ĕ^{n}yo''gāk, nā'ye',
the place should she-it matter have in charge, that it is the now will it dark become, that it is
gĕn's, doñsaye'hat'he''dă' dĕ^{n}''se' nā'ye' o''ni' oñsayoñ'dāi'hă''dă'
customarily, should again she-it to be light, cause and that it is also should again she-it to be hot, cause
ne'' tcă'' niwă'soñ'dis, nā'ye' agāi'hoñnyă''hă' ne'' skĕñ'no^{n}'
the where so it-night long is, that it is should it be the cause the peaceful
āgĕ^{n}k ne'' tcă'' o^{n}'hwĕñdjiyā'de' dĕ^{n}''se' tcă'' ni'yoñ'
should it be the where it-earth extant is and where as it many is
wadoñnyă''ha' dĕ^{n}''se' o''ni' ne'' goñdi'yō' dĕ^{n}''se' ne'' oñ'gwe'
do they grow and also the they (*zoic*) game animals and the human beings
gagwe'gi' skĕñ'no^{n}' ā'gĕ^{n}k ne'' tcă'' ĕ^{n}wă'soñdade'nyoñk.
it whole (=all) peaceful (it is) should it be the where will it-night be serially.
Nā'ye' dĭ'' ĕ^{n}yago'nigoñhāda''gwik, dĕ^{n}''se' ĕ^{n}wado'k't'hak,
That it is so then will their mind(s)-it keep on respecting, and will it ending, keep on,
'ă''sĕ^{n}' niwĕñ'dăge' gĕ^{n}s' nĕ^{n}yoñnis''he' o'nĕ^{n}' he'' 'ă''se'
three it is) so it days many number customarily so will it endure now again it new (is)
dĕ^{n}dwadoñ'nyă'. Nā'ye' dĭ'' oi'hwăgwe'gi' ĕ^{n}yodogĕ^{n}sdă''gwik
thence again will it-itself make (=grow), That it is so then it-matter entire (is) will it-it guide, thereby
ne'' tcă' niyodye'ĕ^{n}' tcă'' o^{n}'hwĕñdjiyā'de'; nā'ye'
the where so it-it has wrought where it-earth extant is; that it is
ĕ^{n}yagode'niĕñdĕ^{n}'s'hĕñdă''gwik ne'' 'a''se' ne'' oñ'gwe'
will one-self test, measure, thereby the new (it is) the human being(s)
dĕ^{n}yagodă'i'hā'dye' ne'' tcă'' o^{n}'hwĕñdjiyā'de'.''
will one-stopping keep the where it-earth extant (is)."

T'ho''ge' o'nĕ^{n}' ne'' O'hā'ă' wă'hĕ^{n}''hĕñ', "Hi'yă' ni''ă'
Then now the did he say, "Not it is the I
d'agei'hwă'ni''dă'. Nā'ye' ne'' ni''ă' gei'hwă'ni''t'hă' ne',
any would I-it-matter approve. That it is the the I I-it-matter am approving the

he'tgĕⁿ'' ĕⁿganiyoñ'dak, ne''t'ho' hă'degaye'i' hĕⁿyoñt'gat'hwă''sek
up high will it be attached, the there just it enough (is) hence will one-looking keep on, usually

ne'' oñ'gwe'. Nā'ye' dĭ'' ĕⁿyagyatdō'gă' ne'' ksodă'hă''
the human being. That it is so then will we two-it notice, become aware of, the my grandmother

dyĕñ''hă''gwă soñ'gā' dĕⁿyoñkhieĕñ'nyoⁿ', dogă''t o''ni'
if so it be some one will one-us two overreach by subterfuge, if also

dāyoñkhi''gwĕⁿ' ne'' onoⁿ''wāā'. Ĕⁿwagadadeyĕñnĕñdă''ik dĭ''
should one-us two rob, of it the it-head. Will I myself, keep, fully prepared so then

nā'ye' ne'' goñdădye'' dĕⁿsgei'hwă'sä'gwă' dyĕñ'hă''gwă'
that it is the at once (after it) will again I a reprisal make if it so be

ĕⁿdyohĕⁿ''ik dĕⁿyoñkhi''gwĕⁿ' ne'' onoⁿ''wā'. Nā'ye' ne'' tcă''
will it a day come will one-us two rob, of it the it-head. That it is the where

nĕⁿkgwe'nyă' ne'' diyawĕⁿ''i' ĕⁿk'nigoñ''hăk ne'' tcă''
so much will I-it be able to do the it-constant (is) will my mind be on it the where

wĕñdăde'nyoⁿ' dĕⁿ''se' tcă'' wă'soñdăde'nyoⁿ'. Dyĕñ''hă''gwă'
it-day(s) and where it-night(s) stand out, severally. If it so be

ĕⁿgatdō'gă' ne'' soñ'gwă' noñ'wă'ho''dĕⁿ' hă'dĕⁿyeyeĕñ'nyoⁿ'
will I-it become aware of the some one person kind of even will one-it-despoil, by craft

nā'ye' ne'' wă'gei'hwis''ă' goñdă'dye' tgagoñ'dă' ĕⁿgei'hwă'doⁿ''dă',
that it is the did I-it-promise make it-at once (after it) there it must be will I-it-matter destroy (=kill the person),

awe'hādye' ne'' oñ'gwe' dĕⁿ''se' ne'' goñdi'yō'."
it matters not the human being and the they (*zoic.*) game animal."

T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi' wă'hadā'dyă'
Then now the did he speak

wă'hĕⁿ''hĕñ', "O'nĕⁿ', hi'yă', gagwe'gi' is' desni'nigoñ'hiyo''khe'
did he say, "Now, as you know, it-whole (is) (thou) you there, your two minds have become satisfied

ne'' tcă'' nĕⁿyawĕⁿ''hă' ne'' ga'ĕñgwă' noñ'we' ĕⁿdwĕñ'dădek.
the where so will it come to pass the somewhere the place will there it-day stand out.

O'nĕⁿ' dĭ'' ĕⁿgat''hō'yă' tcă'' hiyă'' stĕⁿ'' noñwă'ho''dĕⁿ'
Now then will I-it tell where not anything thing kind of

d'ăyagoyă'dăge''nhă' soñ'gā' ne'' tcă'' nwe'sniye'ă'.
any it-one's person did some one the where so did you two-it work.

O'nĕⁿ' dĭ'' nā'ye' sayodei'hwa'dădĕⁿ'k ne'' sk'nigoñ'häda'di' ne''
Now then that it is again, it-matter is left the thou-me hast challenged the

is' ne'' sakstĕñ''ă'. Nā'ye' hi'yă' sge'nho'hwă''e' ne'' dĕⁿdni'yĕñ'.
thou the thou old woman. That it is as you know thou-my door hast struck the two will we two bet

Nā'ye' hi'yă' ne'' i'sĕⁿ' nā'ye' dĕⁿdniyĕñdă''gwă' nā'ye' ne'' soñ''
That it is in fact the thou didst say that it is shall we two bet for it that it is the who

noñwă'ho''dĕⁿ' ĕⁿyoñtgwe'nyă' nā'ye' deⁿdyeñnoⁿ''doⁿ' nā'ye' ne''
person kind of will one-self master make that it is there will one rule (control) that it is the

oi'hwăgwe'gi' ne'' tcă'' niga''hwă' ne'' tcă'' oⁿ'hwĕñdjiyā'de'.
it-matter entire the where so it-it contains the where it-earth extant (is).

O'nĕⁿ' dĭ'' dĕⁿtk'nigoñ''hăk; ĕⁿwagadădeyĕñnĕñdă''ik dĭ''. O'nĕⁿ'
Now so then will, thence, I-it expect; will I be prepared fully so then. Now

hi'yă' hwă'gă'he'k' ne'' is' să'soñdoñ'ni', nā'ye' ne'' isĕⁿ'', 'Wăs''hĕñ'
of course, it is the time the thou thou-the night made (=set the date), that it is the thou saidst, Ten

niwĕñ′dăge‘ o′nĕⁿ‘ dĕⁿdni′yĕñ′′. Nā′ye’ dĭ′′ tcă′′ nigĕⁿ′‘ ne′′ nā′ye’
so it-many days number now will we two-it bet. That it is so then where so it far is the that it is

ĕⁿwadoñgo′′dă’ t‘ho′′ge‘ o′nĕⁿ‘ hĕⁿsgă‘soñ′dĕñ’ ne′′ tcă′′
will it pass then now hence will I the where

ni′yoñ‘ ’ă′′soⁿ‘ dwagnō′wĕⁿk ne′′ tcă′′ ni′yoñ‘ ăgădei‘hwā′de’ ne′′
so they many still number there do I-it lack finishing the where so they many are I my duty remains the

tcă′′ nĕⁿgadye′ä’ ne′′ t‘hō′nĕⁿ‘ tcă′′ oⁿ‘hwĕñdjiyā′de’.”
where so will I-it work the here this where it-earth extant is.

T‘ho′′ge‘ o′nĕⁿ‘ ne′′ ho‘so′dă‘ wă’ă′′hĕñ’, “O′nĕⁿ‘ gwă′′ o′′ni’
Then now the his grandmother did she say, “Now just also

ăgadadeyĕñnĕñdă′′i‘. O′nĕⁿ‘ dĭ′′ hi′yă’ dĕⁿtc’nigoñ′′hăk nā′ye’ ne′′
I-myself hast fully prepared. Now then of course thence wilt thou (it) expect that the

hĕⁿyagni′yoⁿ’ kĕⁿ′′djik.” O′nĕⁿ‘ t‘ho′′ge‘ ne′′ De‘haĕⁿ‘hiyawă′′gi‘
thither will we two arrive soon.” Now then the

wă’hĕⁿ′‘hĕñ’’, “Ne′′t‘ho‘ gwă′′ o′′ nĕⁿyawĕⁿ′‘hă’. O′nĕⁿ‘ dĭ′′
did he say, “The there just too so will it come to pass. Now so then

săgă‘dĕñ′dyă’ (=săgă‘dĕñ′diyă’).” O′nĕⁿ‘ t‘ho′′ge‘ dĭ′′
again I start (=go home).” Now then so then

hoñsă‘hă‘dĕñ′diyă.’
there again he started (=went home).

Ganyo′′ hoñsă‘ha′yoⁿ’ ne′′ tcă′′ t‘hodadăsgwă′′hä’ o′nĕⁿ‘
As soon as there again he returned home the where there his roof is in place now

wă’hĕⁿ′‘hĕñ’, “O′nĕⁿ‘ wă’gă‘he′′k nā′ye’ ne′′ ni′′ă‘ dĕⁿ′′se’ ne′′
did he say, “Now it-time has arrived that it is the the I myself and the

i′se’ ne′′ gwayă’dis’ă′′hoⁿ’ hegagwe′gi‘, o′nĕⁿ‘ hi′yă’, ganō′wĕⁿ’
thou the I-your bodies have finished without a single exception, now, verily, it is a thing menacing

nwă’awĕⁿ′‘hă’, o′nĕⁿ‘ wă’oñgwadei‘ho’k′t‘hăs. Nā′ye’ ne′′
so did it come to pass Now did it-our affairs bring to an end, for us. That it is the

ĕⁿyo‘hĕⁿ′′nhă’ o′nĕⁿ‘ dĕⁿ′dyĕⁿ’ ne′′ gokstĕñ′′ă‘, ne′′ O‘hā′ä’
will it-tomorrow be now thence will again she come the she-elder woman, the

ho‘sodă‘hă′′ nā′ye’ hi′yă′, dayenyĕⁿ′′de’ ne′′ tcă′′ noñwă‘ho′′dĕⁿ’
his grand-mother, that it is, of course, thence she-it comes seeking the where thing kind of

gwayă’dăgwĕñniyos′di‘. Nā′ye’ hi′yă’ ĕⁿ′‘he’ dyĕñ′′hă′′gwă’
I-your-masters of it-made. That it is in fact she intends if it so be

ĕⁿyoñtgwe′nyă’ nā′ye’ ne′′ ĕⁿyoñkne′′hā’, ĕⁿ′‘he’ hi′yă′′, hiyă′‘
will she-self make—a winner that it is the will she-me overcome, she intends, of course, not

stĕⁿ′′ t‘hoñsawadoñ′nyă‘ ne′′ desnoñ′gwe‘ dĕⁿ′′se’ ne′′ goñdi′yō’
anything should again it grow (sprout) the you two human beings and the they (*zoic.*) game animals

goñnon‘he′′gwi‘. Eⁿ′′he’ gagwe′gi‘ ĕⁿye‘hetgĕⁿ′′dă’. O′nĕⁿ‘,
they, (*zo.*) to live, use it. She intends it-entire (=all) will she-it destroy. Now,

ne’t‘ho′′ge‘, hi′yă’, o′nĕⁿ‘ ĕⁿganowĕⁿ′′khe’ ne′′ gagwe′gi‘ stĕⁿ′′
the there-at (=at that time) of course, now will it become distressful the it-all anything

gwă′′ noñwă‘ho′′dĕⁿ’ hi′yă‘′′ stĕⁿ′′ t‘hoñsesnon‘he′′gwik, o′′ni’
just thing kind of not anything after, again you two could use, to live, also

ne′′ goñdi′yō’. Nā′ye’ dĭ′′ tcă′′ nĕⁿyawĕⁿ′′hă’ dyĕñ′′hă′′gwă’
the they game animals. That it is then where so it will come to pass if it so be

ni''ă' ĕⁿgadĕⁿ'ne''hā' i'' oi'hwăgwe'gi' ĕⁿtgĕñnoⁿ''doⁿ', ne'' tcă'
I will I again the mastery I it-matter will I it forethink, the where
ni'yoñ' ga''hwă' tcă'' oⁿ'hwĕñdjiyā'de'. Gădō'gĕñ', dĭ'' ne'',
so they many number it-it contains where it-earth extant (is). It certain way, so then the
nă'' nĕⁿyo''dik ne'' tcă'' noñwă'ho''dĕⁿ' is' gwayă'dăgwĕñniyos'di'.
the that, so will it continue to be the where thing kind of thou I-your persons have made rulers over them.
Nā'ye' gwă''t'ho' ne'' 'ă''soⁿ' hĕⁿsgei'hwă'soñ'dĕñ', nā'ye', 'oñ'',
That it is just there the still will again I-it-matter add something, that it is, perhaps,
ĕⁿyoyaněñ''khe' ne'' gădō'gĕⁿ' gĕñ'gwă' tcă'' nigāi'hwis' ne''
will it good become the it certain only where so it-time long the
ĕⁿwadoñnyă''hak tcă'' niyodi'seă'ge' ne'' agyĕñt''hwi'. Nā'ye'
will it be in the habit of growing where so many they dreads in number' are the I-them have planted. That it is
gāi'hoñnyă''hā' ne''t'ho' nĕⁿyawĕⁿ''hă' ne'' swă''djik' hi'yă',
it-the matter makes (=causes it) the there so it come will to pass the too much (=became), as you know,
diyawĕⁿ''i' hodii'hwi'sa'gi' ne'' ayoñkhetgĕⁿ''dĕⁿ' ne'' gagwe'gi'.
at all times they it-matter are reaching for the should they spoil it for me the it-entire (is).

Nā'ye' dĭ'', 'oñ'', ĕⁿyoyaněñ''khe' ne'' degeni'' tcă'' nĕⁿgaye''hak
That it is then perhaps, will it good become the two it is where so will it-it act
ne'' tcă'' wĕñdăde'nyoⁿ', o''ni' tcă'' wă'soñdade'nyoⁿ; sga'dă'
the where it-day stands out, severally, also where it-night stands out, severally; one it is
nā'ye' ne'' ĕⁿwă'dāi'hă''t'hak tcă'' oⁿ'hwĕñdjiyā'de' gădō'gĕⁿ' tcă''
that it is the will it-it to be hot habitually make, where it-earth extant (is) it-certain (way) where
nĕⁿyoñnis''he'. Ne''t'ho' dĭ'' noñ'we' nĕⁿwadoñnyă''hak ne'' tcă''
so will it endure (last). The there then the place there will it continue to grow up the where
nĕⁿyoñnis''he' ne'' ĕⁿyo'dāi'hă''dik ne'' tcă'' ni'yoñ' ne''t'ho'
so will it endure the will it-it to be hot ever cause, the where so they many number the there
wadoñnyă''ha'. Nā'ye' ne'' o'nĕⁿ' gagwe'gi' ĕⁿwatchis''ă' t'ho''ge'
it grows. That it is the now it-entire (=all) will it get ripe then
o'nĕⁿ' o'yă' nĕⁿsgaye'ă' ne'' tcă'' dĕⁿyoäwĕñ'yek (=deyoäwĕñ'ye').
now it other so will it-a change-make the where will it stir the wind (air) (it-the air stirs),
Nā'ye' 'oⁿ''gĕⁿ' ne'' dĕⁿtgană'nos'dă', gado'gĕⁿ' o'' ne'' tcă''
That it is in turn the thence will it-it to be cold, cause, it-certain is too the where
nĕⁿgāi'hwis''he' ne'' o'nĕⁿ' ĕⁿyonă'nok' tcă'' wĕñdăde'nyoⁿ', o''ni'
so will it-matter last (endure) the now will it be cold where it-day(s) stand out severally, also
tcă'' wă'soñdăde'nyoⁿ'; nā'ye' ne'' nă'' ĕⁿwadyeä'dă''gwă', ne't'ho'
where it-night stand out severally; that it is the the that will it take action thereby, the there
nĕⁿyo''dik ne'' tcă'' nwă'haye'ă' ne'' O'hā'ă' ne'' tcă'' hosgo'hwi''nă',
so will it be the where so did he-it do the the where he-it-bridge had floated,
ne''t'ho' dĭ'' nĕⁿyo''dik nā'ye' ne'' ĕⁿyo'hni'i'khe' gĕⁿs' ne'' tcă''
the there so then so will it be that it is the will it hard become usually the where
oⁿ'hwĕñdjiyā'de', o''ni' ne'' o'hne'gănos, gagwe'gi' ĕⁿyo'hni'i'khe'.
it-earth extant (is), also the it-water, it-entire will it hard become.
Gădo'gĕⁿ' dĭ'' tcă'' nĕⁿgāi'hwăgas'dĕⁿ'hă' o'nĕⁿ' gagwe'gi'
It certain (is) so then where will it-matter come to endure now it-entire

ĕⁿdjiyo'he'dĕⁿ''khe'. ĕⁿsgană'na'wĕⁿ', hĕⁿswatch'ă''dă', nā'ye'
will again it warm become, will again it thaw, or melt, will again it dissipate itself, that it is

ĕⁿyoyanĕñsdă''gwik ne'' ne''t'ho' nĕⁿyo''dik, nā'ye' ĕⁿyon'he''gwik
will it-it to be good, cause, by it the the there so will it continue to be, that it is will it live by it

tcă'' oⁿ'hwĕñdjiyā'de', nā'ye' o''ni' tcă'' ni'yoⁿ' wadoñnyă''hă',
where it-earth extant is, that it is also where so many they are they grow,

o''ni' ne'' goñdi'yō', o''ni' ne'' oñ'gwe', diyot'goñt 'ă''se' ĕⁿgeⁿk'.
also the they game animals, also the human being at all times it new will it be.

Nā'ye' dĭ'' ĕⁿyoyanĕñ''khe' ne'' degeni'' tcă'' nĕⁿgaye''hak
That it is so then will it good become the two it is where so will it keep changing

ne'' tcă'' wĕñdăde'nyoⁿ'.
the where it-day(s) stand out.

O'yă' o''ni' nā'ye' ĕⁿyoyanĕñ''khe' ne'' ĕⁿgaä''gwak ne'' 'ă'soñ''he'.
It other also that it is will it good become the will it light orb display the it-night is.

Nā'ye' dĭ'' dĕⁿ'hniyenă'' ne'' S'hedwă'djiyă' dĕⁿ''se' ne'' Et'hi'so'dă'.
That it is then two will they two cooperate the Our Elder Brother and the Our Grandmother.

Nā'ye' dĭ'' ĕⁿyoñdoⁿ''hek ne'' oⁿ'hwĕñdjiyā''ge', Ĕñdek'hā'
That is is so then will one keep saying the it-earth-on, Diurnal

Gaä''gwā', S'hedwă''djiyă', Ho'sgĕⁿ'ägĕ'dă'gō'nă', nā'ye' gwă''t'ho'
It-Orb of Light, Our Elder Brother, He, the War Chief,[2] that it is just there (next)

ĕⁿyoñdoⁿ''hek 'Ă'soñ'hek'hā' (?='ă'soñ'hek'hă), We'hni''dā,
will one keep saying Nocturnal, (night of the) It-Moon Stands Out.

Et'hi'so'dă'. Nā'ye' dĭ'' ĕⁿyago'nigoñ'hädā''gwik ne''
Our Grandmother, That it is then will it-their minds keep in highest respect the

oⁿ'hwĕñdjiyā''ge' ĕⁿyenage'nyoñk ne'' degeni'' dĕⁿgaä'gwā''k;
it-earth on will they as tribes dwell the two it is will it-orb of light be displayed;

nā'ye', dĭ'', ne'' wĕⁿ'hni''dā' 'ă'son'hek'hā' ĕⁿwado''kt'hak, nā'ye'
that it is so then the it-moon is displayed it-night of it=nocturnal will it keep ending, that it is

ne'' dĕⁿwatdenye''sek, nā'ye' ne'' 'ă''sĕⁿ' niwă'soñdăge'' gĕⁿs'
the will it-itself keep changing, that it is the three so many it-night's in number usually

hĕⁿwatgoñ'dĕⁿ', t'ho'ge' o'nĕⁿ' 'ă''se' dĕⁿdwadoñ'nyă', nā'ye' dĭ''
will it be lost, then now it-new thence will it-itself make, that it is then

nă'' gagwe'gi' ĕⁿyagode'nyĕñdĕⁿ's'hĕñda'gwik' nā'ye'
the that it-entire (is) will they-themselves, guide by its means that it is

ĕⁿyago'nigoñ'häda'gwik' ne'' tcă'' nĕⁿyagotgeñisdi'hă'dye' ne''
will it their minds keep in great respect the where so will they-themselves display the

tcă', ĕⁿwĕñdăde'nyonk."
where (will it-day(s) stand out, severally."

Ne't'ho''ge' o'nĕⁿ' ne''t'ho' wă'hadyĕñ''. Hiyă'' de'aoñnis'he''i'
At that time now the there did he seat himself. Not any it was long (time)

ne''t'ho' hatgō'dă' o'nĕⁿ' wă'hadyĕñ''hă''gwă' o'nĕⁿ' dayo'snowä'dye'
the there he sat now was he suddenly made aware now thence it-rapidly came

da''hne' ne'' hoso'dă' dĕⁿ''se' ne'' O'hā'ä'. O'nĕⁿ' dĭ'' wă'hĕⁿ''hĕñ',
thence they two were coming the his grandmother and the . Now so then did he say,

[2] The attributive suffix -gonă' with the noun warrior does not refer to the size of the warrior but rather to the importance of his position. Its usual meaning is large or great in size or quantity, but here forms a title, the great warrior, i. e., one who is a leader or assistant to the chief of his clan.

"O'nĕⁿ' hi'yă' da''hne', ne'' ksodă'hă'', Awĕⁿ''hāi', dĕⁿ''se' ne',
"Now, in fact, thence they two are coming, the my grandmother, It-Flower-Sear Is, and the

deyagyadĕⁿ'hnoñ'dă', ne'' O'hā'ä'; nā'ye', hi'yă', dă'hninyĕⁿ''de'
my brother, the that it is in fact, thence they two come seeking

nā'ye' ne'' o'nĕⁿ' gagwe'gi' dawage'nyo''sää': ne'' tcă''
that it is the now it-entire (is) hence, it-my hands should strip, of the where

niwageyeñnă'khe''i'.
so much as my hands have accomplished.

O'nĕⁿ' di'' is' ne'' desnoñ'gwe, dĕⁿ''se' ne'' swā'yō' o'nĕⁿ'
Now then you the two you two human beings, and the you, game animals now

dĕⁿswagă''hăk ne'' tcă'' nĕⁿyawĕⁿ''hă' ne'' o'nĕⁿ' dĕⁿgadogĕⁿ''hă';
will your eyes-it, rest upon the where so it will come to pass the now will two it(s) join in a struggle!

ne'' o'nĕⁿ' dĕⁿyagwayă'dodadye''soñ'. Nā'ye' dĭ'' ne'' desnoñ'gwe'
the now two will we come to grips reeling repeatedly. That it is then the two you two human beings

ĕⁿsnii'hwayĕñ'dak tcă'' ni'yo't ne'' tcă'' ĕⁿtcyatgat''hwă'; nā'ye'
will you two-the story have where so it is the where will you two-it see; that it is

at'hoyă''sä' ĕⁿgĕⁿk' ne''t'ho' nĕⁿgāi'hwăgas'dek ne'' tcă''
a legend will it be the there so will it-matter endure long the where

nĕⁿgagasdĕⁿ''hă' ne'' tcă'' oⁿ'hwĕñdjiyā'de', o'' tcă'' hăgwa'di'
so will it come to endure the where it-earth extant (is), too where towards

we'sni'hwădjiäda'dye'; nā'ye' ĕⁿyei'hwayĕñde''nhă' dĕⁿ''se'
hence your two-Ohwachira will continue on; that it is will they it-story learn and

'ă''soⁿ' o'yă' da'we' ne'' odei'hwădyeĕñ'nyoⁿ' ne'' tcă''
still it other (is) thence it comes the it-itself matters monstrous severally are the where

nĕⁿyawĕⁿ''sĕñ' ne'' o'hĕñ'doⁿ' hă'gwă' ne'' tcă'' nĕⁿyoñnis''he'
so will it come to pass repeatedly the it ahead (is) towards the where so will it endure, last

ĕⁿyoⁿ'hwĕñdjiyā'dek.
will it-earth continue to stand.

Ge''he' i''sowă', 'oñ'' ĕⁿ'hagwe'nyă' ne'' O'hā'ä', gwă''
I believe much it is, perhaps, will be able to do the just

t'hă'dĕⁿ'hayeĕñ'nyoⁿ', nā'ye' dĭ'' ne'' odei'hwadyănă'dă''hoⁿ' ne''
just will he-it change by craft, that is is so then the (it)-matters made uncouth severally the

ĕⁿyoñtgat''hwă' ne'' tcă'' we'sni'hwădjiäda'dye'."
will one-it see the where hence your (two) Ohwachira continues along."

T'ho''ge' o'nĕⁿ' ne''t'ho' dă'hni'yoⁿ' ne'' hoso'dă' dĕⁿ''se'
Then now there there they two arrived the his grandmother and

ne'' O'hā'ä'. T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi' o'nĕⁿ'
the . Then now the now

wă'hĕⁿ''hĕñ', "O'nĕⁿ' hi'yă' wă'gă'he'k nĕñ'gĕⁿ' 'oⁿ''gĕⁿ' wĕñdā'de'
did he say, "Now in fact did it come (it is time) this it is at present it-day stands out

o'nĕⁿ' ĕⁿgadogĕⁿ''hă' ga'ĕñ' nigā'ä' hĕⁿgă'hyeneⁿ'dă''gwă', do'gă't
now will it be evident, certain where it is present there will it decline towards, if it be

ne''t'ho' hăgwa'di' ne'' gotganoñnyă''sää' ne'' oñ'gwe' dĕⁿ''se'
the there towards the their happiness the human being and

ne'' goñdi'yō', do'gă't ne''t'ho' hăgwa'di' ne'' gotgaĕñnyă''sää',
the they (2o.) game animals if it be the there towards the their destruction,

nā′ye' ne'' ĕⁿyei'hwă''doⁿ' gagwe′gi'. O′nĕⁿ' di'' ĕⁿdidyă'sā′wĕⁿ'."
that it is the will they be destroyed it entire (=all). Now will we two-it begin."

T'ho''ge' ne'' ho'so′dă' o′nĕⁿ' wă'ă''hĕñ', "Nā′ye' dĭ'' tcă''
Then the his grandmother now did she say, "That it is then where

nĕⁿyawĕⁿ''hă'. I'' age′djiĕⁿ' dĕⁿ''se' ne'' agetcgĕⁿ''ä' nā′ye'
so will it come to pass. I my dish (bowl) and the my pits that it is

ĕⁿdnis′dă' ne'' o′nĕⁿ' hĕⁿyoñgyā′di'."
will we two (them) use the now will we two them, cast."

T'ho''ge' ne'' De'haĕⁿ'hiyawă''gi' dă'hāi'hwă'sä′gwă' wă'hĕⁿ''hĕñ',
Then the thence he the matter took up did he say,

"I'' gwă'' o''ni' ĕⁿtgĕñnoⁿ''doⁿ' ne'' tcă'' nĕⁿyawĕⁿ''hă'. Nā′ye'
"I even also will I decide the where so will it come to pass. That it is

ne'' ĕⁿwakkayĕⁿ''hă' ne'' is′ sa′djiĕⁿ' ĕⁿdnis′dă'. Nā′ye' gwă''
the will I be willing the thou thy bowl (dish), will we two it, use. That it is just

o''ni' ne'' otcgĕⁿ''ä' I'' ne'' nă'' gwă''t'ho' aga′wĕⁿ' nā′ye'
also the it-pits I, my the the that just there (next) it mine (is) that it is

ĕⁿges′dă'. Nĕⁿ'' ne'' is′, is′ ne'' nă'' gwă′t'ho' satchgĕⁿ''ä'
will I-it-use. This one the thou, thou the the that just there (next) thy pits

ĕⁿses′dă'. Nā′ye' gwă''t'ho' tcă'' nĕⁿyawĕⁿ''hă'. Sgadă''s'hoⁿ'
wilt thou-them-use. That it is just there (next) where so it will come to pass. One it is-each

gĕñ′gwă' hĕⁿyoñgniksoñ′di' t'ho''ge' o′nĕⁿ' ĕⁿyoñgni'nigoñ'hĕñsă''nhă'
only will we two the bowl cast then now will it-our mind quiet

ne'' o′nĕⁿ' ĕⁿgă'qhieneⁿ''nhă' soñ' gwă'' noñwă'ho''dĕⁿ'
the now will it decline (topple) who just person kind of

ĕⁿyagotgă'hade′ni'. Is′, gi's'hĕⁿ'', ĕⁿsadää's'hwiyo''khe' ne''t'ho'
will it-one, overturn on. Thou, it may be, will thy "dream" auspicious, be the here

hăgwa′di' ĕⁿgăqhiyeneⁿ'dă''gwă', dogă''t, gi's'hĕⁿ'', I''
towards will it decline (topple), i. e., the bet, if it be, it may be, I

ĕⁿwagadää's'hwiyo''khe', ne''t'ho' ne'' nă'' hăgwa′di'
will my "dream" auspicious, be, the here the the that, towards

ĕⁿga′qhieneⁿ'dă''gwă'."
will it decline by that (towards it)."

T'ho''ge' o′nĕⁿ' ne'' gokstĕñ''ă' wă'ă''hĕñ', "O′nĕⁿ', dĭ''khĕⁿ'
Then now the she old woman did she say, "Now, so then is it

sadadeyĕñnĕñdă''i' ne'' otcgĕⁿ''ä' ne'' ĕⁿses′dă'?" T'ho''ge'
thou hast prepared thyself the it-pits the wilt thou-them use?" Then

o′nĕⁿ' dă'hāi'hwă''sä′gwă' ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ''hĕñ',
now thence he-the question took up the did he say,

"Hă''să'' gwă'' o'' hĕⁿge′gwă'."
"Right away just too hence will I-them get."

T'ho''ge' o′nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi' wă'hă'dĕñ′dyă'
Then now the did he start away

(=wă'hă'dĕñ′diyă') dosgĕⁿ''hă' nigĕⁿ'' ne''t'ho' wă't'hādă''nhă'
near it is so far the there did he stand

dĕⁿ''se' wă'hĕⁿ''hĕñ', "Hau", gā′e' noñdā′swe' (noñdā′sne', as
and did he say, "Come, hither thence do you come

recorded), 'ă''hiyă'k nĕⁿ'djioñk ne'' dektcī′e'." Agwas′, gwă''
six not so will you number the chickadee." Verily, just

nĕⁿ'' (*indicating*) noñdayawĕⁿ''hă' nā′ye' goñnătgă''de'. O′nĕⁿ'
so thence did it take place that it is they (*zoic*) many are. Now

wă'hada′diă' wă'hĕⁿ''hĕñ', "O′nĕⁿ', hi'yă', wă'gă'he''g ne''
did he speak did he say, "Now, as you know, did it-it bring, (i. e., time) the

wă'gwayă'dā''nhă' nā'ye' ne'' ĕⁿsgwayă'dăge''nhă'. Nā'ye' ne''
have I-your persons invoked that it is the will you-my person defend. That it is the
deyagniyĕñ''ne' ne'' ksodă''hă'. Nā'ye' dĕⁿyagniyĕñ'dă''gwă'
about we two are to bet the my grandmother. That it is will we two bet for that
ne'' tcă'' niyoñ'' wădoñnyă''hă' ne'' tcă'' oⁿ'hwĕñdjiyā'de',
the where so many they are it-itself grows the where it-earth extant is,
nā'ye' gwă''t'ho' ne'' goñdi'yo', dĕⁿ''se' ne'' oñ'gwe'
that it is just there (=next) the they game animals, and the human beings
oⁿ'hwĕñdjiyă''ge' godă''i'hā'dye'. O'nĕⁿ' dĭ'' nā'ye' ĕⁿges'dă'
it-earth on one stops on the way. Now so then that it is will I-them use
ne'' tcă'' swanoⁿ'wāĕñ'dă'."
the where you heads have attached."

T'ho''ge' o'nĕⁿ' wă'diyo'hĕñe''dă' nā'ye' wă'goñdĕñno'dĕⁿ'
Then now did they utter cries that it is did they (*zoic*) sing
dĕⁿ''se' hayă'di'ge''s'hoⁿ' wă'diyoditgwa'hä''nhă'. O'nĕⁿ' dĭ''
and his body on along did they themselves seat. Now so then
dă'hă'sā'wĕⁿ' wă'hanoⁿ'wāyă'k'hoⁿ' nā'ye' ne'' 'ă''hiyă'k
thence he began did he-their heads remove that it is the six (it is)
(='a''hyă'k) ni'yoñ'. O'nĕⁿ' hă''să' ne''t'ho' nhoñ'să'he'' tcă''
so many they are. Now not before the there again he back went where
noñ'we' i'dyĕⁿ's ne'' ho'sō'dă'. Nā'ye' ne'' o'nĕⁿ' hoñsă'hā'yoⁿ'
the place there she walked about the his grandmother. That it the now there again he arrived
wă'hĕⁿ''hĕñ', "O'nĕⁿ' dĭ'' ĕⁿwadii'hwă'dĕñ'dyă'. Nā'ye' ne''t'ho'
did he say, "Now so then will it-matter start moving. That it is the there
nĕⁿyawĕⁿ''hă' ne'' tcă'' ni'yo't tcă'' de'sadoⁿ'hwĕñdjiyoñ'nik.
so will it come to pass the where so it is where thou standest in need of it.

Nā'ye' hi'yă' ne'' o'nĕⁿ' ĕⁿyoñgyā'di' nā'ye' ne'' sgădă''s'hoⁿ'
That it is in fact the now will we two cast (it) that it is the one it is each
gĕñ'gwă' hĕⁿyoñgniksoñ'di'." T'ho''ge' o'nĕⁿ' he'dă''ge'
only thence will we two the bowl cast." Then now earth on
wă'ha'dyĕñ'. O'nĕⁿ' ne'' gokstĕñ''ă' wă'ă''hĕñ', "I", hi'yă',
did sit down. Now the she the elder woman did she say, "I, of course,
ĕⁿtgadyeĕⁿ''dă' hĕⁿwagekson'di'." Goñdă'dye' dĭ'' o'nĕⁿ'
will I-it begin hence will I-it-bowl cast." Right away so then how
wă'agokson'di'. Nā'ye' ne'' wă'agodää'swahetgĕⁿ''nhă', hiyă''
did she-the bowl throw. That it is the did her "dream" become evil, not
stĕⁿ'' noñwă'ho''dĕⁿ' de'o's'he'di'.
anything thing kind of any it a count made.

T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ''hĕñ', "Hau",
Then now the did he say, "Come,
o'nĕⁿ' săsă'gwă' ne'' satcgĕⁿ''ä'. O'nĕⁿ', hi'yă', I', 'oⁿ''kĕⁿ',
now do thou-them take out the thy pits. Now, in fact, I, in turn
ne'' agetcgĕⁿ''ä' ĕⁿs'geĕñ'. O'nĕⁿ' hi'yă' ĕⁿgadogĕⁿ''hă' ne''
the my pits will again I-them replace. Now, in fact, will it be made manifest the
tcă'' niyodää's'ho''dĕⁿ' ne'' tcă'' niwageyĕñnă'khe''i'."
where its fortune kind of is the where so far my handiwork has expanded.'

T'ho''ge' o'nĕⁿ' ne'' hotcgĕⁿ''ä' hwă'hā'ĕñ' ne'' gadjiĕⁿ''ge'.
Then now the his pits there did he-them, place in the it bowl in.

Agwas′ ne′′t‘ho‘ nwă′awĕⁿ′′hă’ nā′ye’ ne′′ āyĕñ′ă’ igĕⁿ′‘,
Verily the thus so did it come to pass that it is the one would think it is,

goñnon′′he’. Nā′ye’ ne′′ wă’tgoñä‘dat′′hoⁿ’ ne′′ gaksăgoñ′wă‘.
they (*zoic*) alive are. That it is the did they run, severally, about the it-bowl in.

O′nĕⁿ‘ dĭ′′ ne′′ De‘haĕⁿ‘hiyāwă′′gi‘ wă’hĕⁿ‘hĕñ′′, “Hatc′gwi‘,
Now then the did he say, “Behold,

gwayă’di‘să′′i‘, gagwe′gi‘ o′nĕⁿ‘ de‘swadĕñnoñ′dĕⁿ‘ ne′′
I-your bodies have finished, it-all are now do you your orenda put forth the (that)

aedwadĕⁿ’ne′′hā’ nā′ye ne′′ tgagoñ′dă’ dĭ′′ aedjiyon′′hek
should we win (overcome) that it is the it-must needs be so then should you continue to live

gagwe′gi‘,” o′nĕⁿ‘ dĭ′′ goñdă′dye’ wă‘hoksoñ′di’. T‘ho′′ge‘ o′nĕⁿ‘
it entire (=all),” now then then at once did it-bowl cast. Then now

dewe‘dā′ne’, gāi’sdowā′nĕⁿ‘ wă’diyodi‘hĕñe′′dă’ gagwe′gi‘ ne′′
two they went together, it-noise loud (is) did they (*zoic*) utter cries, cry out it whole is the

goñdiyo’s‘hoⁿ′′ă‘ dĕⁿ′′se’ ne′′ tcă′′ ni′yoñ‘ wădoñnyă′′hă’ ne′′
they (*zoic*) game animals severally and the where so many they are they grow the

oⁿ‘hwĕñdjiyă′′ge‘. T‘ho′′ge‘ ne′′ hotcgĕⁿ′′ă’ o′nĕⁿ‘
it-earth on. Then the his pits now

wă’goñdĕñnoñ′dĕⁿ’ dĕⁿ′′se’ o′nĕⁿ‘ wă’goñt‘hā′dat, nā′ye’ ne′′
did they (*zoic*) sing and now did they fly upwards, that it is the

he’tgĕⁿ′‘ nhwă′′goñ′ne’, ne′′t‘ho‘ hwă’wă′′doⁿ’, ne′′t‘ho‘
up high thither they went, the there thither did it disappear, the there

wă’gāi’sdă‘hă′dye’. O′nĕⁿ‘ ne′′ nă′′ ne′′ De‘haĕⁿ‘hiyawă′′gi‘
did it-noise over hang them on the way. Now the the that the

dĕⁿ′′se’ ne′′ ho‘so′dă‘ o′nĕⁿ‘ dedjiya′ĕⁿ‘ de‘hoñnadĕñnoñ′de’
and the his grandmother now they both they-their orenda arm themselves with

dĕⁿ′′se’ gwă′′ t‘hi‘hoñnadägĕñ′ye‘, nā′ye’, de‘hodi‘hĕñe′t‘hă’,
and just just they themselves roll about,[3] that it is they cry out repeatedly,

o′′ni’ i‘ha′doⁿk, “Gă‘hĕñda′dye‘,” o′′ni’ iyoñ′doⁿk ne′′ nă′′,
also he keeps saying, “Let it-a field put forth,” also she keeps saying the that one,

“Hiyă′′ de’o′yo‘.”
“Not any it kills.” (=counts).

Agwas′ ne’t‘ho′′djik nwă’gāi‘hwis′′he’ o′nĕⁿ‘ hoñnat‘hoñ′de’
Just there exactly (rightly) so did it-time endure now they it heard

o′nĕⁿ‘ gwă′′ doñdăgāi’sdă‘hä′dye’, o′nĕⁿ‘ he‘dă′′ge‘
now just thence it-noise comes overhead, on the way, now downward

nă’doñdayonenoñ‘hā′dye’. O′nĕⁿ‘ heyo‘he′′ gāi’sdowā′nĕⁿ‘
thence again they are on the way. Now to the limit it-noise loud (is)

de‘hodi‘hĕñe′t‘hă’. Dyĕñ′′hă’gwă’ o′nĕⁿ‘ doñsagoñni’dĕñdă′′nhă’
they keep crying out. Suddenly, now thence again they (*zoic*) alighted

ne′′t‘ho‘ găksăgoñ′wă‘, nā′ye’ ne′′ i‘ha′doⁿk, “Gă‘hĕñda′dye‘,”
the there it-bowl in, that, it is the he keeps saying, “It is ‘a field’ (i. e., perfect throw) count,”

iyoñ′doⁿk ne′′ nă′′ gokstĕñ′′ă‘, “Degeni′′ dē′we’.” Wă’gāi‘hwis′′he’
she keeps saying the that the old woman, “Two are (=no count).” Let two come It was a long time

hiyă′′ de’ā′wet t‘ha’tgoñdiye′ă’, gwă′′ t‘higoñdidăkhenoñ′dye’s.
not any it was possible just they (*zoic*) got quiet, just only they (*zoic*) ran about.

[3] I. e., in the excitement or frenzy of mind seeking to compel the achievement of the Soul's desire or craving.

Dyĕñ''hă'gwă' o'nĕⁿ' t'hă'tgoñdiye'ä'. Gagwe'gi' o'soñ'dă'
Suddenly now just they (*zoic*) got quiet. It-entire (=all) it-black were
nwă'awĕⁿ''hă'.
so did it come to pass.

T'ho'ge' ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ''hĕñ', "Wă'khĕñda'eñ'
Then the did he say, "Have I-'a field' set there (=a full count)
hi'yă'. O'nĕⁿ' dĭ'' ksodă'hă'' wă'goñwĕñnoñgo''dă'. O'nĕⁿ'
as you know. Now so then my grandmother did I-thy 'word' test through. Now
hi'yă' gāi'hwis' nā'ye' tchi'-saĕⁿ'hiāgĕⁿ''di' ne'' stĕⁿ'' gwă''
in fact it is a long time that, it is thee-it kept causing, anxiety the anything just
nă'sye'ä' ne'' dăsge'nyo''säă' tcă'' ni'yoñ' ageyĕñnĕñdă''i'.
so thou it mightst do to the thence thou-my hands, wouldst strip from where so many they are I-them have completed.
O'nĕⁿ' di'' wă'syă'dĕñdă''nhă' oi'hwăgwe'gi'. Nā'ye' o'nĕⁿ'
Now then thy person is removed from it-matter entire. That it is now
wă'ei'hwăgwĕñniyo''khe' (wă'ei'hwăgwe'niyo''khe') ne'' 'ă''se'
hence they-the matter have gained control of it the it new is
godon'he'di' ne'' t'hō'nĕⁿ' oⁿ'hwĕñdjiyā'de'. Nā'ye' dĭ'' tcă''
they have come to life the here this it-earth extant is. That it is then where
nĕⁿyawĕⁿ''hă' ne'' o'hĕñ'doⁿ' hăgwă'' tcă'' wă'e'hwădjiädā'dye'
so will it come to pass the it ahead (is) (=the future) towards where thither their ohwachira continues on
ne'' oñ'gwe' nwă'eyă'do''dĕⁿ'. Dyĕñ''hă'gwă' hwĕñ'doⁿ' gwă''
the human being so their body kind of (is). If it may be whenever just
is' ĕⁿyesat'ho'yă' nā'ye' dĭ'' tcă'' nĕⁿ'să'sĕñno''dĕⁿk ne''
thee will over tell of that, it is so then where so will thy name be that
ĕⁿyoñdoⁿ''hek, 'Eyă'dăgĕⁿ''dji'.' Nā'ye' hi'yă', diyoi''hwă' ne''t'ho'
will one keep saying, "She The Ancient Bodied," That it is, of a truth, it is the reason the there (thus)
nĕⁿyawĕⁿ''hă' tcă'' o'nĕⁿ' gagwe'gi' wă'di'să'nyo''säă', nā'ye'
so will it come to pass where now it entire (=all) did it-thy hands strip of that, it is
ne'' hă''să' 'ă''se' gagwe'gi' odoñnyăs''i' tcă'' oⁿ'hwĕñdjiyā'de',
the just now it new (is) it-entire it has grown where it earth extant (is),
o''ni' tcă'' ni'yoñ' odoñ'ni', o''ni' ne'' goñdi'yō', o''ni' ne''
also where so many they are they have grown, also the they (*zo.*) game animals are, also the
oñ'gwe' nwă'eyă'do''dĕⁿ'. O'nĕⁿ' dĭ'' nis''ă' ne''t'ho'
human beings such their bodies are shaped. Now then thou the there (thus)
nĕⁿyawĕⁿ''hă' ne'' at'hoyă''să' ĕⁿwā'doⁿ', nā'ye' ĕⁿyoñt'hoyă''t'hăk
so will it come to pass the it-a tate will it become, that, it is will they-it to use tell stories,
ne'' t'hō'nĕⁿ' oⁿ'hwĕñdjiyā'de' ĕⁿyenage'ek ne'' oñ'gwe'
the here this it-earth extant (is) will they keep dwelling the human beings
nwă'eyă''do''dĕⁿ'."
such their bodies are shaped."

T'ho''ge' o'nĕⁿ' wă'hĕⁿ''hĕñ' ne'' De'haĕⁿ'hiyawă''gi', "O'nĕⁿ'
Then now did he say the "Now
dĭ'' is' ne'' 'ă''se' diyodyeĕⁿ''di' goñyă'di'să''i', nā'ye' ne''
then thou the it new (is) it the first is I-thy body finished, that, it is the
'ă''soⁿ' odoñni'ă'' ne'' tcă'' son''he', nā'ye' ne'' dĭ'' nis' tcă''
still it-infant (is) the where thy life, that it is, the then the thou where
nĕⁿ'să'sĕñno''dĕⁿk, nā'ye' ne'' ĕⁿyoñdoⁿ''hek, "Oděñdoñni''ă'."
so will thy name be that, it is the will they keep saying, "It—The Sapling."

Nā'ye' dĭ'' ne'' de'sni'', nā'ye' ne'' nă'' ne''t'ho'
That, it is then the two you two together are, that it is the the that the there

nĕⁿyago'sĕñno''dĕⁿk, ĕⁿyoñdoⁿ''hek, "Awĕⁿ'haniyoñ'dă'." Nā'ye'
so will her name continue to be will one keep saying, "It Flower Is Unplucked." That it is

diyoi''hwă' ne''t'ho' nĕⁿyawĕⁿ''hă' nā'ye' ne''t'ho'
so it reason is the there so will it come to pass that, it is the there

nĕⁿ'sni'sĕñno''dĕⁿk, dedjiya'ĕⁿ' ne''t'ho' nigagăs'de' tcă'' snon''he'
so will your two names be in form, it-both the there so it-endures where you two live

tcă'' nĕⁿyoñnis''he' ĕⁿyoⁿ'hwĕñdjyā'dek. Nā'ye' hi'yă' gĕñ'dă'
where so will it last (long) will it-earth extant, be. That it is in fact it means

ne'' odoñni'ă'' ot'hoñdoñni'' dĕⁿ''se' oděñdoñ'ni' dĕⁿ''se'
the it infant (is) it-bushes grow and it-trees grow and

awĕⁿ'hă'hā'gi' ne'' tcă'' oděñnu'gĕñni'' dĕⁿ''se' tcă'' ot'hoñdoñni'',
it-flowers is massed the where it grass grows and where it-shrubs grow,

dedjiya'ĕⁿ' dĭ'' 'ă''se' dĕⁿ''se' odoñni'ă''. Onĕⁿ' dĭ''
it both so then it new is and it-infant (is). Now then

hĕⁿyoi'hwăda'dye' ne''t'ho' nĕⁿyo''dik, diyot'goñt 'ă''se'
hence will it-matter continue on the there so will it be, it always it new

hĕⁿyodoñni'ha'dye'.
will they continue to grow.

O'nĕⁿ' di'' dĕⁿdwadĕñnoⁿ'hĕñ' ne'' tcă'' we'dwatgwe'nyă'
Now then will we give thanks the where did we conquer

nā'ye' ne'' hĕⁿyoi'hwăda'dye', nā'ye' gagwe'gi' skĕñ'noⁿ'
that, it is the hence will it-matter continue on, that, it is it entire (is) (it) peaceful

ĕⁿdwĕñnoⁿ'doñnyoⁿ''hek. O'nĕⁿ' dĭ'' is' Oděñdoñni'ă'' o'nĕⁿ'
will we continue to think. Now then thou It, The Sapling now

nā'ye' ĕⁿdwadyeĕⁿ''dă' dĕⁿ'săděñnoⁿ'hĕñ''. Nā'ye' ne'' 'ă'sĕⁿ'
that it is will it the first be shalt thou give thanks. That, it is the it three

nĕⁿwadyet''ă' dĕⁿsă'hĕñe''dă', gagwe'gi' ĕⁿdyesawĕñnă'se''dă'.
so will it be repeated shalt thou shout, (cry out), it-entire will one thy voice repeat after thee,

Nā'ye' gĕñ'dă' ne'' tcă'' gagwe'gi' o'nĕⁿ' ĕⁿdwadon'hă''hĕñ'.
That it is it means the where it-entire now will we rejoice, be happy.

Nā'ye' dĭ'' ne''t'ho' nĕⁿyawĕⁿ''hă' ne'' ne''t'ho' nĕⁿyeye''hak
That, it is then the there so will it come to pass the the there so will they continue to do

ne'' o'hĕñ'doⁿ' hă'gwa'di' ne'' stĕⁿ'' gwă'' nĕⁿtgāi'hwayeă''dă'
the it ahead (=future) towards the anything just so will it-matter take place

ĕⁿyoñ'don'ha''hĕñ'."
will one rejoice."

T'ho''ge' o'nĕⁿ' ne'' Oděñdoñni'ă'' wă't'hohĕñe'dă', nā'ye'
Then now the It, The Sapling did he shout, cry out, that it is

'ă''sĕⁿ' nwă'hadääs'dă', heyo'he'' gāi'sdowā'nĕⁿ'. O'nĕⁿ' gwă''t'ho'
it-three so did he repeat it, it-is the limit it noise loud (is). Now next

dă'hoñwawĕñnă'se''dă' ne'' goñdi'yō' wă'diyodi'hĕñe''dă' gagwe'gi'
thence they-his voice followed the they (zo.) game animals did they cry out it enters

ne'' tcă'' niyodi'seă'ge'.
the so they are many kinds.

T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ''hĕñ', "O'nĕⁿ'
Then now the did he say, "Now

oi'hwăgwe'gi' wă'wadoñgo''dă' ne'' tcă'' ni'yoñ' odei'hwa'de'
it-matter entire did it pass by the where so many they number it-matter remains (open)

(=tcă'' niyodei'hwa'de')."
(where to many it-matter remains open)

T'ho''ge' o'nĕⁿ' wă'hĕⁿ''hĕñ', "Nā'ye' dĭ'' nā'ye'
Then now did he say, "That it is so then that, it is
sayodii'hwadă'dĕñk. O'nĕⁿ' is' ne'' O'hā'ă' dĕⁿ''se' ksodă''hă',
back it-matter remains. Now thou the and my grandmother,
goñdă'dye' doñdadjiyat'gă'k ne'' gno''hă'-gĕⁿ''hă' gonoⁿ''wāā',
at once thence do you two-it deliver the my mother it was her-head,
o'nĕⁿ' hi'yă' I'' oi'hwăgwe'gi' dĕⁿtgĕñnoⁿ''doⁿ'."
now in fact I it-matter entire will I-it govern."
T'ho''ge' ne'' O'hā'ă' dă'hai'hwă'să'gwă' wă'hĕⁿ''hĕñ', "Hiyă''
Then the thence he-it-matter took up did he say, "Not
'ă''soⁿ' hi'yă', ni''ă', de'wagatgă''wi' ne'' onoⁿ''wāā'. Hiyă''
yet verily I any have I-it seen the it-head. Not
dĭ'' ni'' d'agei'hwă'ni''dă' 'ă''soⁿ' ne'' o'nĕⁿ' oi'hwăgwe'gi'
then the I any have I-it-matter confirmed still the now it-matter entire]
oñdă'sĕñnoⁿ''doⁿ'. Nā'ye' dĭ'' tcă'' nĕⁿyawĕⁿ'hă'. Agwas''oñwe'
shouldst thou-it govern. That it is then where so will it-come to pass. Most utterly
dĕⁿsgeyĕñnăgĕñ'nyă' ne''t'ho'ge' o'nĕⁿ' hă''să' ne''t'ho'
shalt thou-my way of doing overcome the then now not before the thus, then
nĕⁿyawĕⁿ''hă' ne'' tcă'' is''ă' nisă'nigoñ'he'dĕⁿ''."
so will it come to pass the where thou so thy mind is set."
T'ho''ge' ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ'hĕñ', "Hiyă'', hi'yă',
Then the did he say, "Not it is, as you know,
ni'' ne''t'ho' de'wagye'ĕⁿ', nā'ye' agodă''syă' ne'' tcă''
the I the thus (there) any have I it done, that it is would I-it display the where
nă'degyatdi''hĕⁿ' ne'' oñgyadeyĕñ'nă'. Nā'ye' ne'' ni''
as much two they two differ the our two ways of doing. That it is the the I
agyo'da'dye' ne'' gagwe'gi' skĕñ'noⁿ' aedwĕñnoⁿ'doñnyoⁿ''hek."
do I keep working the it-entire peaceful should we keep on thinking."
T'ho''ge' o'nĕⁿ' ne'' gokstĕñ''ă' wă'ă''hĕñ', "Hiyă'', hoñ'',
Then now the she, the old woman did she say, "Not, it is, perhaps,
de'oyā'ne' ne'' 'ă''soⁿ' aesnii'hwă'sge''nhă'. O'nĕⁿ', hi'yă',
any it good (is) the still should you two-the matter, strive for. Now, of course,
odeyĕñnĕñdă''i' ne'' tcă'' niyoñ', gĕⁿs', ĕⁿdiyĕñnoⁿ''doⁿ'. O'nĕⁿ'
its way of doing is settled the where so many they are customarily will one-it have-in charge. Now
di'' ni''ă' hĕⁿdjiyagyă'dĕñ'dyă'." O'nĕⁿ' t'ho''ge' sa'hiyă'dĕñ'dyă'.
so then the I hence will we two depart." Now then back they two started (=went home)
Ga'ĕñ' gwă'' nwă'oñnis''he' o'nĕⁿ' ne'' nă''
Some just so did it last long now the the that
wă'hiyat'hwădjiyĕñ'nyă' ne'' oñ'gwe'. O'nĕⁿ' hiyat'hwadjii'ne's.
did they two progeny produce the human beings. Now their two ohwachira went from place to place.
T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ''hĕñ', "O'nĕⁿ'
Then now the did he say, "Now
wă'dwagei'hwayĕñ'dă's ne'' tcă'' o'nĕⁿ' ĕⁿ'sgye'năwă's, ĕⁿ'seyĕñ'nāk
have I-the matter decided on the where now shalt thou-me aid, shalt thy way of doing appear in it
dĭ'', nā'ye' ne'' ge''he' o'nĕⁿ' hĕⁿdjidwagwă''hă' ne'' gno''hă'
so then, that it is the I-it desire now hence will we-it fetch the my mother
gonoⁿ''wāā'. T'hō'nĕⁿ' dĭ'' nĕⁿyawĕⁿ''hă'. Nā'ye' ne''
her head. Here this so then so will it come to pass. That it is the

dĕⁿ‘sadade‘snye’’nhă’. Nā’ye’ ne’’ tkwĕⁿ’’dā’ niyo’ę̆ñno’’dĕⁿ‘ nā’ye’
shalt thou thyself prepare. That it is the it-red so its rod is in color that it is
hĕⁿ‘se’gwă’ dĕⁿ’’se’ ĕⁿ‘sadadnoⁿ‘gwă’tchĕñ’nyĕⁿ’. Nā’ye’ ne’’, hi’yă’,
thence wilt thou-it get and wilt thou thyself-medicine make for. That it is the, indeed,
ĕⁿ‘sas’tgă’. Nā’ye’ ne’’, hiyă‘‘ ’ă’‘soⁿ‘ doñdayoä‘gwitgĕⁿ’’ik o’nĕⁿ‘
wilt thou vomit. That it is the, not no yet thence should it-sun have come up now
’ă’‘sĕⁿ‘ nĕⁿdjisastgă’’wĕⁿk; ’ă’‘sĕⁿ‘ gwă’’t‘ho‘ nĕⁿwĕñdăge’’khe’
three so many wilt thou have vomited; three just there (=next) so will it-days be in number
ne’’t‘ho‘ nĕⁿ‘sye’’hak. T‘ho’‘ge‘ o’nĕⁿ‘ ĕⁿdwă‘dĕñ’dyă’. Nā’ye’
the there so wilt thou keep doing. Then now will we start away. That it is
dĭ’’ dĕⁿdnii‘hwăkhă’’syă’. Is’ ne’’ t‘hō’nĕⁿ‘ sei‘hwăgwĕñni’yo’
so then will we two our work divide. Thou the here this thou it-matter dost possess
Oděñdoñni’ă’‘. Nā’ye’ dĭ’’ tcă’’ nĕⁿ‘sye’ă’. Dĕⁿ‘sadawĕñ’nye’,
It, the Sapling. That it is then where so wilt thou-it do. Shalt thou travel about,
agwas’ t‘higă‘hwe‘hnagwe’gi‘ dĕⁿtche’’dă. Nā’ye’ dĭ’’ dyĕñ’‘hă’’gwă’
verily just it-island entire shalt thou it track. That it is then if it so be
eⁿs’gĕⁿ’ ne’’ o‘skĕñnoñ’doⁿ’ onă’’gā’ he‘dă’’ge‘ igā’yĕⁿ’ dĕⁿ‘se’‘gwă’
wilt thou it see the it-deer its-horn, author on the ground it lies wilt thou-it take up
dĕⁿ’’se’ he’’tgĕⁿ‘ gĕⁿs’ hĕⁿ’‘s‘hĕⁿ’. Nā’ye’ gwă’’t‘ho‘ dyĕñ’‘hă’’gwă’
and up high as often wilt thou-it lay. That it is just there (next) if it so be
nā’ye’ o’‘ni’ ĕⁿs’gĕⁿ’ ne’’ o‘hā’ä’ he‘dă’’ge‘ igā’yĕⁿ‘ dĕⁿ‘se’‘gwă’
that it is also wilt thou-it see the it-flint on the ground it lies wilt thou it take up
dĕⁿ’’se’ he’’tgĕⁿ’ gĕⁿs’ heⁿs’‘hĕⁿ’.
and up high as often wilt thou-it lay.
Agwas’ tcă’’ nĕⁿ‘sgwe’nyă’ dĕⁿtcadeyĕñnoñ’nyă’
Verily where so wilt thou be able to do shalt thou thy best skill exert
ĕⁿtces’ă‘dă’stci’‘hwă’. ’Ă’‘gwi‘ stĕⁿ’’ ĕⁿyodădĕⁿk’ ne’’ he‘dă’’ge‘
shalt thou strip it thoroughly. Do not anything shalt it remain the on the ground
agayĕñ’dak. Nā’ye’ gĕñ’gwă’ ĕⁿgagwe’nyă’ dĕⁿdwadoñgo’’dă’ ne’’
should it be lying. That it is only wilt it-it be able to do will we-it pass (go through) the
ne’’t‘ho‘ nĕⁿ‘sye’ă’. Nā’ye’ se’’, ĕⁿgagwe’nyă’ dĕⁿt‘ho’sĕñnĕⁿ’‘dă’
the there so wilt thou-it do. That it is will it-it be able to do will it-his power lessen
ne’’ O‘hā’ä’. Nā’ye’, gi’’s‘hĕⁿ‘, tcă’’t‘ho‘ ne’’ ĕⁿ‘hagwe’nyă’
the - That it is, I believe, where here this will he be able
dĕⁿtchoñgwă’‘se’g, ne’’t‘ho‘ dĭ’’, o’’, ni’’ă‘ hĕⁿ’ge’ tcă’’ noñ’we‘
will he-us pursue, the there, so then, too, I humble hence will I go where the place
t‘hot‘hwe’‘no’ ne’’ O‘hā’ä’. Nā’ye’, o’’, ni’’ă‘ ĕⁿwagyo’dĕⁿ’‘sē’.
there his is-land floats the . That it is, too, I humble will there I go to work.
Dĕⁿgo’’dak ne’’ tcă’’ nigă‘hwe’‘nă’ tcă’’ ni’yoñ‘ ĕⁿgetchĕñ’ni’ ne’’
Will I-(them) remove the where so it-island large (is) where as many they are will I-it find the
onă’’gā’, gagwe’gi‘ he’’tgĕⁿ‘ hĕⁿk’hĕⁿ’ dĕⁿ’’se’ ne’’ o‘hā’ä’
it horn, it-all (=entire) up high will I-it place and the] flint
ĕⁿgetchĕñni’ gagwe’gi‘ he’’tgĕⁿ‘ hĕⁿk’hĕⁿ’.
will I-it find it-all (=entire) up high will I-it place.
Nā’ye’ gĕñ’gwă’ ĕⁿwa’doⁿ’ skĕñ’noⁿ’ t‘hă’dĕñdwadoñgo’’dă’.
That it is only will it be possible peaceably thro’ will we pass.
Nā’ye’ se’’, tcă’’ nĕⁿyawĕⁿ’‘hă’ ne’’ o’nĕⁿ‘ ne’’ O‘hā’ä’ ĕⁿ‘hatdō’gă’
That it is so it is where so will it come to pass the now the will he-it notice

ne'' tcă'' ĕⁿ'hā'gĕⁿ' he''tgĕⁿ' ga''hää' ne'' onă''gā', o''ni' ne''
the where will he-it see up high it rests the it-horn, also the
o'hā'ä', ĕⁿ'he'ä' ne'' tca''t'ho', gagwe'gi' nige''—khĕⁿ' o'nĕⁿ'
it-flint, will he-it think the certainly it-all (=entire) so it be—must it now
wă'oñgatgoñ'dĕⁿ'. Nā'ye' ne'' tcă''t'ho' ne'' t'hĕⁿ'hadye'ä',
have they-me turned against. That it is the certainly the just will he himself keep still,
ganoⁿ'sgoñ'wă' ĕⁿ'ha'dyĕñ'. Nā'ye' dĭ'' tcă'' ni'gĕⁿ' dĕⁿt'ge'
it-lodge-in will he himself seat. That it is so then where so it far, (until), will I come
gagwe'gi' o'nĕⁿ' ĕⁿgayĕñnĕñdă''ik."
it-all (=entire) now will it—shall it be completed."

T'ho''ge' o'nĕⁿ' ne'' Oděñdoñni'ă'' dă'hă'sā'wĕⁿ' ne''t'ho'
Then now the It, The Sapling thence did he-it begain the there
nhwă'haye'ä' gagwe'gi' tcă'' ni'yoñ' wă'hoñwāi''hoⁿ'. O'nĕⁿ' o''
so did he-it do it-all (=entire) where so many they are did he-him, matter(s) assign to. Now too
nā'ye' ne'' De'haĕⁿ'hiyawă''gi' wă'hă'dĕñ'dyă' ne''t'ho' nhwă'he''
that it is the did he start away the there thither he go
tcă'' noñ'we' tgă'hwe'no'dă' ne'' O'hā'ä' t'hot'hwe''no'.
where the place there it-island floats the there his island floats.

Ne'' o'nĕⁿ' ne''t'ho' wă'hā'yoⁿ' t'ho''ge' ne'' De'haĕⁿ'hiyawă''gi'
The now the there did he arrive then the
wă't'hadawĕñ'nye'. Nā'ye'-djik wă'hatcheñ'ni' ne'' onă''gā'
did he travel about there. That everywhere did he-it find the it-horn
he''tgĕⁿ' hwă'hă''hĕⁿ', o''ni' ne'' o'hā'ä' tcă'' ni'yoñ' wă'ha'geⁿ'
up high did he-it lay, also the it-flint where so many they are did he-it see
gagwe'gi' he''tgĕⁿ' hwă'ha''heⁿ'.
it-all up high did he-it lay.

T'ho''ge' o'nĕⁿ' ganoⁿ'sak'dă' nhwă''he' dĕⁿ''se' ne''t'ho'
Then now it-lodge beside thither did he go and the there
noñ'we' o'nĕⁿ' heyo'he'' i'sowă'' wă'hatcheñ'ni' dewĕñdoⁿ''hwi'
the place now to the limit it much is did he-it find it is covered
ganoⁿ'săkdoñ'dye'. Nā'ye' ne'' gagwe'gi' o'nĕⁿ' wă't'ha''gwă''
it-lodge beside along. That it is the it-all (=entire) now did he-it take up
dĕⁿ''se' he''tgĕⁿ' wă'ha'heñ'nyoñ', dedjiya'ĕⁿ' ne'' onă''ga', o''ni'
and up high did he-them put, severally, both the it-horn, also
ne'' o'hā'ä' oneñ'yă'. Ne'' o'nĕⁿ' wă'hayĕñnĕñdă''nhă' o'nĕⁿ'
the it-flint it-stone. The now did he-the task complete now
wă't'hatgă'doñ'nyoñk, o'nĕⁿ' hi'yă' ne''t'ho' wă'ha'gĕⁿ', ne''t'ho'
did he look around, now' in fact, the there did he-it see, the there
gwă'' gä''he' dĕⁿ''se' ne''t'ho' gaĕⁿ'hagĕⁿ'hiya'dă' ne''t'ho'
just it-tree stands and the there it-tree-trunk top the there
hegano''wa''hää'. O'nĕⁿ' wă'ho'nigoñ'häyĕñdă''nhă' hiyă''
there it-head rests, Now did he-it understand not
de'wadye''să'ge' soñ'gā' ayegwe'nyă' ne''t'ho' ayeä''t'hĕⁿ' tcă''
any it-easy-at any one should one be able the there should one-it climb where
gä''he'; dĕⁿ''se' nā'ye' wă'hat'gat''hwă' ne''t'ho' gaĕñdăk'dă'
it-tree stands; and that it is did he-it see the there it-tree beside
de'honĕⁿ'hā'yĕⁿ' ne'' O'hā'ä'.
he lies in wait the .

T'ho''ge' o'nĕⁿ' doñsa'hatga'hade'ni' dĕⁿ''se' nĕⁿ'' hăgwa'di'
Then now thence again he turned around and this towards
diyonoñdă''hä' ne''t'ho' nhwă''he'' ne''t'ho' dĭ'' wă't'hiyadä''nhă'
there it-mountain rests the there thither did he go, the there so then did they two meet

ne'' hĕñ'gwe', nā'ye' ne'' nă'' ne'' wă'hĕⁿ''hĕñ', "Ga'ĕñ'
the he-human being is, (=a man), that it is the the that the did he say, "Whence
noñdă''se'?" T'ho''ge' ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ''hĕñ'
thence dost thou come?" Then the did he say,
dă'hawĕñnitgĕⁿ''nhă', "Nĕⁿ'' hăgwă'' tga'hwe'no', ne''t'ho'
thence his word came out, "This way there it-island, floats, the there
dagă'dĕñ'dyă', agekdoñnyoñ'dye's hi'yă' ne'' tcă''
thence did I start, I am going about examining (things) in fact the where
niyodoⁿ'hwĕñdjiyadye'ĕⁿ'." Hiyă'' de'oñnis''i' o'nĕⁿ' t'ho''ge' he''
so it-itself the earth, has of works." Not any it long is now then again
o'yă' dă'hawĕñnitgĕⁿ''nhă' ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ''hĕñ',
it-other thence his word came forth the did he say,
"O'nĕⁿ', hi'yă', wă'sgii'hwănĕñ'doⁿ', I'' dĭ'', 'oⁿ''gĕⁿ',
"Now, as you know, didst thou me a question ask, I', so, then, in turn,
ĕⁿgoñi'hwănĕñ'doⁿ', 'Ga'ĕñ', dĭ'' nis', noñdă''se'?" T'ho''ge'
will I-thee a question ask, 'Whence, so, then, the thou, thence dost thou come?" Then
o'nĕⁿ' ne'' hĕñ'gwe' wă'hĕⁿ''hĕñ', "Hă'dewătchot''hwăs hăgwă''
now the he man (is) did he say, "There it sinks (=the West) towards
noñda'ge'. Nā'ye', o'' ni''ă' agekdoñnyoñ'dye' ne'' tcă''
thence did I come. That it is too I humble I am going about examining the where
oⁿ'hwĕñdjiyā'de'. Nā'ye', se'', ne'' I'' gei'hwăgwĕñni'yo', I''
it-earth extant is. That it is so it is the I I-it-matter possess, I
gagwe'gi' ageyĕñnĕñdă''i'."
it all (=entire) I-its organization completed."

T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi' wă''hĕⁿ''hĕñ', "Hot'
Then now the did he say, "What
noñwă'ho''dĕⁿ', dĭ'' siya'tci'?" Wă''hĕⁿ''hĕñ' ne'' hĕñ'gwe',
thing kind of so then, thy name is?" Did he say the he, a man is,
"Hadu''i' ni''ă' giya'tci'." T'ho''ge' o'nĕⁿ' wă'hĕⁿ''hĕñ' ne''
humble I my name is." Then now did he say the
hĕñ'gwe', "Hot' noñwă'ho''dĕⁿ' dĭ'' nis''ă' siya'tci'?"
he; man (is), "What thing kind of so then thou they name is?"
Dă'hāi'hwă'sā'gwă' ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ''hĕñ', "I''
Thence he-the matter took up the did he say, "I
hi'yă' ne'' De'haĕⁿ'hiyawă''gi' giya'tci'. I'' ageyĕñnĕñdă''i' ne''
in fact the my name (is). I I-its organization finished the
oñ'gwe' nwă'eyă'do''dĕⁿ' ne'' oⁿ'hwĕñdjiyă''ge' agon''he'. O'nĕⁿ'
human being such one's body kind of, is the it-earth-on one is alive. Now
dĭ'' gnoⁿ''hwe's ne'' agatgat''hwă' nis''ă' dō' nisă's'hasdĕⁿ''sää'
so then I it desire (=love) the should I-it see thou humble how so thy power large is
ne'' tcă'' i'sa'doⁿk, I'' ageyĕñnĕñdă''i' tcă'' oⁿ'hwĕñdjiyā'de'?"
the where thou keepst saying, I I-its organization completed have where it-earth extant is?"

T'ho''ge' o'nĕⁿ' ne'' Hadu''i' ha''hwă' ne'' găsdawĕⁿ''sää',
Then now the he-it held the it (turtle-shell) rattle,
ganyă'dĕⁿ''go'nă' gă'no'wā' noñwă'ho''dĕⁿ', o'nĕⁿ'
it—tortoise great it—turtle thing kind of now
wă'hade'stawĕⁿ'sägāi'häs'dă', o'gai''i' wă'o'ga'eä'. Oyĕñ'det
did he—his rattle to make a noise, cause, it loud (is) did it make a noise. It plain is
wă'oñnatchĕⁿ''hă' ne'' deyoñnadawĕñnye' ne'' nhwă'tgayo''dăge'.
did they show fear the they (*zoic*) go about the every it—game animal in number.

O'nĕⁿ' t'ho''ge' ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ''hĕñ', "Agwas',
Now then the did he say, "Verily,
ĕñ'' ayĕñ'ä', dawagado''kdĕⁿ'. Nā'ye', 'oñ'', awak'nigoñ'hiyo''khe'
I think, it seems, I am not satisfied. That it is perhaps, would it—my mind please
ne'' agatgat''hwă' ne'' 'ă'sgwe'nyă' sigĕⁿ'' diyonoñdă''hää'
the should I—it see the wouldst thou be able for yonder there it—mountain stands
ga'e' noñdā'we', agwas' doñdawatgĕñis'dă'."
hither thence would it come verily thence it-itself would move near."
T'ho''ge' ne'' Hadu''i' wă'hĕⁿ''hĕñ', "Hiyă'' stĕⁿ'' de'gāi''hwā'
Then the did he say, "Not anything any it important (is)
ne'' ne''t'ho' nĕⁿyawĕⁿ''hă'."
the the there so will it come to pass."
T'ho''ge' dĭ'' ne'' Hadu''i' wă'hĕⁿ''hĕñ', "Hau'', gi''să',
Then so then the did he say, "Come, then,
dedyatga'hade'ni'." Dō'gĕⁿs, o'nĕⁿ' wă'hiyatga'hade'ni',
let us two turn our backs." It certain is, now, did they two turn their backs,
de'hnidjiya'ĕⁿ' gado'gĕⁿ' hăgwă'' nhwă't'hyadyeă''dă'. O'nĕⁿ'
they two both it certain side thither they two faced. Now
t'ho''ge' ne'' Hadu''i' wă'hĕⁿ''hĕñ', "Hau'', dă'să'dĕñ'dyă',
then the did he say, "Come, thence do thou come,
sigĕⁿ''hă' di'snoñdă''hää', nā'ye' ne'' t'ho'nĕⁿ' ne'' tcă'' noñ'we'
yonder it is there thou mountain standest, that it is the here this the where the place
deyagni'dă' agni's'ho''ne' hăgwă'' ne''t'ho' ĕⁿ'sadäněñdak'dă'."
one—I stand our backs at side the there shalt thou-thyself press."
T'ho''ge' o'nĕⁿ' wă'hoñwĕñ'has ne'' De'haĕⁿ'hiyawă''gi'
Then now did he-him say to the
wă'hĕⁿ''hĕñ', "Hatc'kwi', ne'' tcă'' niyoñgnoñwi'se'is o'nĕⁿ'
did he say, "Behold, the where so our two breaths (long) long are now
ĕⁿdiyadoñwi'sää'doñ''dă'."
will thou-I our breath hold."
T'ho''ge' dĭ'' o'nĕⁿ' wă'hiyadoñwi'sää'doñ''dă'. Agwas', tcă''
Then so then now did they two their breaths hold. Verily, where
de'hnoñwi''seis (ni'hoñnoñwi'se'is?) o'nĕⁿ' ne'' Hadu''i'
two their two breath long is now the
wă'hĕⁿ''hĕñ', 'Hau'', o'nĕⁿ' dedjidyatgā'hade'ni'." T'ho''ge'
did he say, now let us two turn-back." Then
dĭ'' doñsă'hiyatgā'hade'ni' dĕⁿ''se' o'nĕⁿ' wă'hiyatgat''hwă'
so then did again they turn around and now did they two it see
gadō'gĕⁿ' gwă'' nā'ye' ni'dyo't ne'' tcă'' diyonoñdă''hää'.
it certain (is) just that it is so there it is the where there it mountain stands.
T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ''hĕñ',
Then now the did he say,
"O'nĕⁿ' hi'yă', wă'gadogĕⁿ''hă' ne'' tcă'' hiyă'' de'sagwenyoⁿ''
Now of course did it manifest become the where not any thou art able
ne'' doñdawatgĕñis'dă' ne'' tcă'' diyonoñdă''hää'. Hiyă'' dĭ'',
the thence would it-itself move near the where there it—mountain stands. Not so then
hi'yă', ne'' is' ne'' de'sayĕñnĕñdă''i' ne'' tcă'' oⁿ'hwĕñdjiyā'de'.
of course the thou the any thou it hast prepared the where it—earth extant (is).

O'nĕⁿ‘ dĭ'' I'', 'oⁿ''kĕⁿ', dĕⁿtgade'nyĕñ'dĕⁿ' ne'' doñdawatgĕñis'dă'
Now then in turn, thence will I-it, attempt again the thence should it move hither

ne'' tcă'' si'gĕⁿ‘ diyonoñdă''hää'. Tgagoñ'dă', 'oñ'',
the where yonder it is there it—mountain stands. It must be, perhaps,

dĕⁿdwatgwi''dă' ne'' tcă'' diyonoñdă''hää' ne'' 'o'nĕⁿ‘ hĕⁿgadā'dyă'
thence will it move hither the where there it—mountain stands the now hence will I speak

dyĕñ''hă'gwă' dō'gĕⁿs I'', ageyĕñnĕñdă''i‘ ne'' tcă''
if it so be certain it is I I-it have finished the wheres

oⁿ‘hwĕñdjiyā'de'. O'nĕⁿ‘ dĭ'', dediyatgā‘hade'ni‘.''
it—earth extant (is). Now, then, let us two turn our backs."

T‘ho''ge‘ o'nĕⁿ‘ wă'hiyatgā‘hade'ni' ne'' o'nĕⁿ‘ wă'hadwĕñno'-
Then now did they two turn their backs the now did he his words

'kdĕⁿ' ne'' wă'hĕⁿ''hĕñ', ''Sĭ'gĕⁿ‘ diyonoñdă''hää' ga'e' noñda''se‘.
and the did he say, "Yonder it is there it—mountain stands hither thence do thou come.

T‘hō'nĕⁿ‘ agni‘s‘hoⁿ''ne‘ ne''t‘ho‘ ĕⁿ‘sadäneñdak'dă'." O'nĕⁿ‘,
Here this our two backs at the there wilt thou thyself place alongside." Now,

o''ni' wă'hĕⁿ''hĕñ', "O'nĕⁿ‘ diyadoñwi‘sä‘doñ''dă‘. Agwas',
also, did he say, "Now let us two our breath hold. Verily,

dĭ'', nā'ye' ĕⁿwade'nyĕñdĕⁿs'dă' tcă'' is' ni‘soñwi‘se'is; nā'ye'
then, that it is will it-itself be guided by where thou so thy breath (is) long; that it i

ĕⁿwadyeä'dă''gwă'. Nā'ye' dĭ'' na'' tcă'' nĕⁿyawĕⁿ''hă', nā'ye'
will it-itself do thereby. That it is then the that where so will it come to pass, that it is

ne'' I'' ĕⁿgi‘hĕñ'', 'o'nĕⁿ‘,' t‘ho''ge‘ hă''să' hĕⁿ‘satgat''hwă'.''
the I will I-it say, Now, then-at not before hence wilt thou look."

T‘ho''ge‘ o'nĕⁿ‘ t‘hă'hiyadye'ă' hoñnadoñwi‘sä‘doñ''di‘
Then now just they two kept still they two their breath were holding.

Agwas', nĕⁿ'' nwă'gāi''hwis o'nĕⁿ‘ ne'' Hadu''i' wă'hatdo'gă'
Verily, this so it matter long was now the did he it notice

ne'' stĕⁿ'' gwă'' noñwă‘ho''dĕⁿ', ayĕñ'ă', wă'ao''sä' ne''
the something just thing kind of, one would think, did it-it swipe the

hă‘s‘ho''ne‘, o'nĕⁿ‘, dĭ'' wă't‘ho'noñwayă‘hĕⁿ''hă' nā'ye' ne''
his back-on, now, so then did he make haste that it is the

dă‘hatgaĕⁿ‘hägwă''dă', nā'ye' ne'' wă'he'ă', 'Dō', gatgat''hwă‘
thence did he-himself turn, that it is the did he think, well, let me take a look

hot' noñwă‘ho''dĕⁿ' ne'' nĕⁿ'' niyodye'ĕⁿ‘. Nā'ye' dĭ'', swă''djik
what thing kind of the this so it has been done. That is it so then too much (=because)

dă‘hĕñnoñk'dă' dă‘hatgaĕⁿ‘hă'gwă' ne''t‘ho‘ wă't‘hogoⁿ‘soyĕⁿ''dă'
did he bend forward thence did he-himself turn, the there did it-his face strike

tcă'' ne''t‘ho‘ ot'de' ne'' yonoñdă''hää'. T‘ho''ge‘ ne''
where the there it projects the it-mountain stands. There-at (then) the

De‘haĕⁿ‘hiyawă''gi‘ wă'hĕⁿ''hĕñ', ''O'nĕⁿ‘ hi'yă' dedjidyatga‘hade'ni‘.''
did he say, "Now, in fact, let us two ourselves turn back."

T‘ho''ge‘ o'nĕⁿ‘ doñ‘sa‘hiyatga‘hade'ni'. O'nĕⁿ‘ ne'' nă''
Then now thence again they two turned back. Now the the that

ne''t‘ho‘ noñ'we‘ ot'de' ne'' yonoñda''hää'.
the there the place it projects the it-mountain stands.

O'nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi' wă'hotgat''hwă' ne'' Hadu''i'
Now the did he-him look at the
wă'ha'gĕⁿ' ogăĕⁿ'hĕⁿ''i' gwă'' ne'' hă'nyoⁿ'să''ge', o''ni' ne''
did he-it see it was warped just the his nose on, also the
tcă'' hă'săga'hĕñ'dă'. T'ho''ge' ne'' De'haĕⁿ'hiyawă''gi'
where his mouth. Then the
wă'hĕⁿ'hĕñ'', "Hatc'kwi', I'' gwĕñni'yo' ne'' t'hō'nĕⁿ'
did he say, "Behold, I I master of it (am,) the here this
yoⁿ'hwĕñdjiyā'de'. I'' ageyĕñnĕñdă''i'."
it-earth extant is. I I-it have finished.
T'ho''ge' dĭ'' ne'' De'haĕⁿ'hiyawă''gi' wă''hĕⁿ''hĕñ', "Hot'
Then so then the did he say, "What
noñwă'ho''dĕⁿ' nwă'awĕⁿ''hă'? Ayĕñ'ă' stĕⁿ'' ĕñ'' 'oñ'', nwe'sayă'-
thing kind of so did it come to pass? One would think some-thing it may be, per-haps, so did it-thy body
dawĕⁿ''hă' swă''djik hi'yă' o'yă' ni'yo't ne'' tcă'' sgoⁿ'soñ'dă'?"
befall too much (=because) in fact, it other so it is the where thy face attached?"
T'ho''ge' ne'' Hadu''i' wă''hĕⁿ''hĕñ', "Dō'gĕⁿs, hi'yă'
Then the did he say, "True it is, in fact,
sa's'hasdĕⁿ'seowa'nĕⁿ'. Nā'ye' ne'' wă'sgwe'nyă' ne'' dawatgĕñis'dă'
thou power great possessest. That it is the didst thou-it accomplish the thence did it move hither
ne'' tcă'' yonoñdă''hää'. Nā'ye' dĭ'', hi'yă', dăgāi'hoñ'nyă' ne''
the where it-mountain stands. That it is so then, in fact, did it-it-cause the
să's'hasdĕⁿ''sää' ne'' tcă'' noñgyă'dăwĕⁿ''hă' ne'' 'oⁿ''gĕⁿ'. Nā'ye'
they power the where thence my body-it befell the to-day. That is is
ne'' wă'ge'ă' gatgat''hwă' hot' noñwă'ho''dĕⁿ', ne'' nĕⁿ',
the did I wish let me look what thing kind of, the this,
wă'ao''sää' ne'' ge's'hoⁿ''ne', o'nĕⁿ' hi'yă' wă'gatgaĕⁿ'hă'gwă'
did it-it swipe the my back-on, now in fact did I-myself turn
ne''t'ho' wă'dwakgoⁿ'soyĕⁿ''dă' ne'' tcă'' yotnoñda'de'. Nā'ye',
the there did it-my face strike the where it-mountain itself presented. That it is,
hi'yă' o'nĕⁿ' oi'hwi'yo' oñga'doⁿ's ne'' tcă'' is' sayĕñnĕñdă''i
in fact, now it-matter true (is) I-it realized the where thou thou-it has completed
ne'' tcă'' t'hō'nĕⁿ' yoⁿ'hwĕñdjiyā'de', swă''djik, hi'yă' ne''
the where here this it-earth extant is, too much (=because) in fact, the
wă'sgwe'nyă' dă'sĕñnoⁿ'doñ'hăs ne'' tcă'' yonoñdă''hää'.
didst thou-it accomplish didst thou-it compel the where it-mountain stands.
"Dōgĕⁿs is' Swĕñni'yo' ne'' t'hō'nĕⁿ' yoⁿ'hwĕñdjiyā'de'. Is'
"True it is thou thou-it master of the here this it-earth extant is. Thou
dō'gĕⁿs gagwe'gi' hi'yă' sayĕñnĕñdă''i' ne'' tcă'' ni'yoñ' gā''hwă'.
true it is it-all' in fact, thou-it hast completed the where so much, many in number it-it contains.
Wă'dwagei'hwayĕñ'dă's dĭ' nā'ye' ne'' ogoñdă'dye' he'dă''ge'
Did I—a decision reach so then that it is the it at once is down (earth-on
wă'gadadoñ'nyă' ne'' să'hĕñ'doⁿ'. 'A'sgidĕñ'ă' ne'' agon''hek
do I-myself-make the thy faces. Thou me shouldst pity the should I continue to live
ni''ă'. Eⁿkgwe'nyă' ne'' ĕⁿgoñyă'dăge''nhă' dĭ'' ne'' tcă''
Will I-it be able I. the will I-thy body aid so there the where

i'sā'do^{n}k hi'yă' ne'' oñ'gwe' nwă'eyă'do''dĕ^{n}' hoñnagät''he' ne''
thou it keep saying — in fact, — the — human being — such their bodies in kind are — they-to dwell are about — the

t'hō'nĕ^{n}' yo^{n}'hwĕñdjiyā'de'; nā'ye' ne'' ĕ^{n}kheyă'dăge''nhă' ne''
here this — it-earth extant is; — that it is — the — will I their bodies aid — the

oñ'gwe'. Gĕ^{n}''djik gwă''t'ho' ĕ^{n}yagodyaněñ''nhă' ne'' oñ'gwe'.
human beings. — By and by — just here — will they visions see — the — human beings.

Nā'ye' ne'' ne''t'ho' se'' ni'yo't ne'' tcă'' gyeĕñ'dă''ge' nā'ye'
That it is — the — the then — any-way — so it is — the — where — my flesh on — that it is

ne'' gā''hwă' ne'' Gaĕñ'nă'. Ne''t'ho' nidyawĕ^{n}'s''i' ne''
the — it-it contains — the — it orenda (=magic power.) — The then — there it was caused — the

agadiĕñ'tgä''hwi' hi'yă' ne'' nĕñgĕ^{n}''hă' yo^{n}'hwĕñdjiyā'de'. I''
I-my own power-it, have infected with, — in fact — the — this it is — it-earth extant is. — I-

hi'yă' dwagadyeĕ^{n}''di' ne'' dewagadawĕñ'nye' ne'' t'hō'nĕ^{n}'
in fact, — I the first was — the — did I travel over it — the — here thus

o^{n}'hwĕñdjiyă''ge'. Nā'ye' dĭ'' ne'' gĕ^{n}''djik hi'yă' o'nĕ^{n},
it-earth on. — That it is — so then — the — by and by — in fact, — now

ĕ^{n}yagodyaněñ''nhă' ne'' oñ'gwe' ne'' t'hō'nĕ^{n}' o^{n}'hwĕñdjiyă''ge'
will they visions see — the — human being (s) — the — here this — it-earth on

dĕ^{n}yoñdawĕñ'nye'. Nā'ye' ne'' hi'ya' ĕ^{n}yonă'ge'ĕ^{n}', ne'' tcă''
will they travel about. — that it is — the, — of course — will it-it take after — the — where

nigyă'do''dĕ^{n}', o''ni' ne'' tcă'' nikgo^{n}'so''dĕ^{n}' ne'' tcă''
such as my body is shaped, — also — the — where — such as my face is shaped — the — where

ĕ^{n}yagono^{n}'hwăk'dĕ^{n}', nā'ye' gwă''t'ho' ne'' ĕ^{n}yagodyĕ^{n}'sĕ^{n}''gai^{n}''nhă'
will it-one to be ill, cause, — that it is — just here (next) — the — will it-them, dream visions cause, to see

ne'' oñ'gwe' ne'' tcă'' deyagodawĕñ'nye'.
the — human beings — the — where — as they travel around.

T'ho'nĕ^{n}' dĭ'', nĕ^{n}yawĕ^{n}''hă' ne'' ĕ^{n}wā'do^{n}' ne'' hĕ^{n}djioñ'do^{n}'
Here this, — then, — so will it come to pass — the — will it suffice — the — will again one health recover

ne'' oñ'gwe' gono^{n}'hwăkdă'nik. Dogă''t-khĕ^{n}' ĕ^{n}ye'sĕñ'nyă' ne''
the — human being — one-it causes to be ill. — will one it make — the

o'hwĕ^{n}''gā' nā'ye' dĕ^{n}yoñde'nyĕñdĕ^{n}s'dă' ne'' tcă'' nikgo^{n}so''dĕ^{n}',
it-wood(en) — that it is — will one-it pattern after — the — where — such as my face is shaped,

o''ni' ne'' tcă'' nigyă'do''dĕ^{n}'. Nā'ye' dĭ'' nā'ye, diyoi''hwă'
also — the — where — such as my body is shaped. — that it is — so then — that it is — just it the cause (is)

ne''t'ho' nĕ^{n}yawĕ^{n}''hă' nā'ye' ne'' ne''t'ho' ĕ^{n}wadyeä'dă''gwă'
the thus (=there) — so will it happen — that it is — the — the there — will it-itself do, thereby

ne'' tcă'' igā'do^{n}k tgagoñ'dă' ĕ^{n}goñyă'dăge''nhă' dĕ^{n}''se'
the — where — I-it keep saying — at all events — will I-thy body aid — and

ĕ^{n}goñye'năwă's ne'' tcă'' seyĕñnădĕ^{n}''dā' ne'' oñgwe''ne'.
will I-thee assist — the — where — thy handiword is outspread — the — human the beings-among.

Nā'ye' dĭ'' ĕ^{n}tgāi'hoñ'nyă' ne'' ĕ^{n}djiyoñ'do^{n}' ne''
That it is — so then — will it-it be the cause of — the — will again one recover health — the

gono^{n}ʻhwăkʼdănik, nāʼye' ne'' heyohe'' ne'' skĕñʼno^{n},
one ill is, that it is the to the limit the peaceful
ĕ^{n}djyĕñno^{n}ʻdoñnyo^{n}''hek. Tʻhoʼnĕ^{n}ʻ dĭ''] gĕñʼgwă' nĕ^{n}yo''dik ne''
will again one keep on thinking. Here this so then only so will it be the
wă'wĕñdădenyoñʼdye'. Nāʼye' gwă''tʻhoʻ ne'' oʼyă' oʼnĕ^{n}ʻ ĕ^{n}giʻhĕñ''.
hence it-day stand out, several, onward. That it is just here the it other now will I-it say.
Nāʼye' ne'' ge''he' akgweʼnyo^{n}ʻ ne'' ĕ^{n}kheyăʼdăge''nhĕ^{n}k ne''
That it is the I-it think I able am the will I-their bodies keep aiding the
sʻheyăʼdiʻsʻă''ho^{n}' ne'' oñʼgweʻ. Nāʼye' gwă''tʻhoʻ ge'he' nāʼye'
thou their bodies severally hast finished the human beings. That it is just here I-it think that it is
ne'' hăʼdeyoñ'' dĕ^{n}tʻhāiʻhwayeă''dă' ne'' Oʻhāʼă', ne''
the the all methods will he the matter devise the the
yăʼnigoñʻhäʻsʻhwaʼĕ^{n}s, nāʼye' ne'' ĕ^{n}ʻhadeʼnyĕñdĕ^{n}ʻ''hă' ne''
he-thy mind dislikes, that it is the will he-it attempt the
dĕ^{n}ʻhadogwă''dă' nāʼye' ne'' ĕ^{n}gagweʼnyă' dĕ^{n}sayĕñʼnyăʼk, nāʼye'
will he-it scatter that it is the will it-able be will it-thy handiwork cut short, that it is
ne'' ĕ^{n}yagono^{n}ʻhwăkʼdĕ^{n}' dĕ^{n}''se' dĕ^{n}yoñʼnigoñʻgāʼyă' dĕ^{n}''se'
the will one ill become and will one suffer in mind and
ne''tʻhoʻ heyōʼdoʼkt ĕ^{n}yagodĕ^{n}ʻhniʻseiʼkdă''gwĕ^{n}' ne'' oñʼgweʻ.
the there there it ends will it-one's day its end cause the human being.
Nāʼye' dĭ'' ĕ^{n}gadeʼnyĕñdĕ^{n}''hă' ne'' ĕ^{n}kheyăʼdăge''nhĕ^{n}k ne''
That it is so then will I-it attempt the will I-their bodies keep aiding the
oñʼgweʻ hĕ^{n}yoñtgoñdă''gwik, akdă''ă' hĕ^{n}wakhawi''dik ne''
human beings will it go on without ceasing, aside will I-it keep bearing the
gano^{n}ʻhwăkde''säă', nāʼye' tgawĕñniʼyo' ne'' dyĕñʻhă''gwă'
it-sickness, that it is there it-the main thing is the if it so be
'ă''so^{n}ʻ gaʻwĕ^{n}ʻhniʻsäʼyĕ^{n}'. Nāʼye' dĭ'' ĕ^{n}yogweʼnyoñk ne'' I''
still one day(s) has. That it is so then will it able continue to be the I
ĕ^{n}yoñgaʻhā''nhă' ne'' akheyăʼdăge''nhă'. Nāʼye' dĭ''
will one-me recall the should I-one's body aid. That it is so then
dĕ^{n}yoñknoʻhĕñ''khwăk ne'' gĕ^{n}sʼ ĕ^{n}yaʻhĕñ'', 'Ksodăʻhă''.' Nāʼye'
will one-me continue to greet by it the customarily will one say, 'My Grandfather.' That it is
ne'' oʼnĕ^{n}ʻ gĕ^{n}sʼ ne'' I'' ĕ^{n}yoñgwatʻhōʼyă' tʻho''geʻ ĕ^{n}yăʻhĕñ'',
the now customarily the I will one-me talk about then will one say,
'Sʻhedwăʻsoʼdă'; nāʼye' ĕ^{n}yoñgnăʼdo^{n}''khwăk ne'' oñʼgweʻ.
'Our Grandfather'; that it is will one-me designate, by it the human beings.
Nāʼye' dĭ'' ne'' I'' dĕ^{n}kheno^{n}ʻhĕñ''khwăk nāʼye' ne'' ĕ^{n}giʻhĕñ'',
That it is so then the I will I-them, continue to greet, by it, that it is the will I say,
'Kheyadeʼsʻhoñ''ă',' ne'' oʼnĕ^{n}ʻ ne''tʻhoʻ nĕ^{n}gadwĕñnayeă''dă'
'My dear grandchildren,' the now the there will I-my word(s) direct
ne'' tcă'' oñʼgweʻneʻ tʻhōʼnĕ^{n}ʻ o^{n}ʻhwĕñdjiyă''geʻ deyagodawĕñʼnyeʻ.
the where human beings-among here-this it-earth-on do they travel around.
Oʻnĕ^{n}ʻ dĭ'' isʼ, hiʻyă', ĕ^{n}goñiʻhwagĕñisʼdĕ^{n}' hotʼ noñwăʻho''dĕ^{n}'
Now so then thou, of course, will I-thee, leave the matter to what thing kind of
ĕ^{n}ʻsiʻhĕñ'' ne'' tcă'' nĕ^{n}yawĕ^{n}''hă'. Oʻnĕ^{n}ʻ, hiʻyă',
wilt thou say the where so will it come to pass. Now, indeed,

wesă'nigoñ'häyĕñdă''nhă' ne'' tcă'' nwă'awĕⁿ''hă' ne''
didst thou-it understand the where so did it happen the
ak'nigoñ''hă'."
my mind."

T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ'hĕñ'',
Then now the did he say,

"Ĕⁿgei'hwă'ni''dă' ne'' tcă'' nisă'nigoñ'he''dĕⁿ' ne'' tcă'' se''he' ne''
"Will I-the matter confirm (=agree to) the where so thy mind is the where thou desirest the

a's'heyă'dage''nhĕⁿk ne'' oñ'gwe' nwă'eyă'do''dĕⁿ', nā'ye'
wouldst thou-their bodies keep. aiding the human being such one's body is in form, that it is

gwă''t'ho' ne'' goñdi'yō'. Djiyoi''hwădă' gwă'' o''ni' ne'' ge''he',
just here the they game animals are. One subject (is) just also the I desire,

hi'yă' gi''s'hĕⁿ', ne'' d'ayoyaněñ''khe nā'ye' ne'' a's'heyadodă''syă's,
not it may be, the any it good would become that it is the shouldst thou-them, show thy self, to,

dogă''t o''ni' a'sodă''syă' ne'' să's'hasdĕⁿ''säă', swă'djik' 'oñ'' ne''
if it be also shouldst thou-it show the thy power, too much (=because), perhaps, the

nă'' a's'he'da'dĕñ''gwĕⁿ' ne'' ayesa'gĕⁿ' dĕⁿ''se' ni'seyĕñno''dĕⁿ'.
the that shouldst thou-them make-fearful the should one thou see and such as thy manner of doing is.

Nā'ye' dĭ'', 'oñ'', ĕⁿyoyaněñ''khe' ne'' ga'ĕñ' gwă'' noñ'we'
That it is so then, perhaps, will it-good become the somewhere just the place

na'si'dĕñ'dak, hi'yă', hiy'ă', ne'' stĕⁿ'' d'aesadawĕⁿ'dā''dĕⁿ' dĕⁿ''se'
there shouldst thou abide, not, of course, the anything any would it-thee obstruct and

ĕⁿ'sat'hoñde'sdji''hwĕⁿk ne'' o'nĕⁿ' is' ĕⁿyesat'hō'yă' ne'' oñ'gwe'.
wilt thou-it most clearly hear the now thou will one-thee tell of the human being.

Hiyă'' stĕⁿ'' hi'yă' de'sadawĕⁿ''das."
Not anything of course any does it-thee obstruct."

T'ho''ge' o'nĕⁿ' ne'' Hadu''i' wă'hatcĕñnoñ'nyă' dĕⁿ''se'
Then now the was he plaesaed and

o'nĕⁿ' wă'hĕⁿ''hĕñ', "Wă'gye'nă' ne'' tcă'' nisă'nigoñ'he''dĕⁿ'.
now did he say, "I-it accept the where such thy mind (is) made up.

O'nĕⁿ' dĭ'' ĕⁿgoñyat'ho'yĕⁿ' ne'' tcă'' nĕⁿyawĕⁿ''hă'. Nā'ye'
Now so then will I-thee tell the where so will it come to pass. That it is

dĭ'' nā'ye' ni''ă' wă'gä'gwă' ne''t'ho' noñ'we' ĕⁿga'dyĕñ',
so then that it is I humble I-it choose the there the place will I myself seat,

ne''t'ho' hi'yă' ĕⁿgna'gek ne'' tcă'' noñ'we' odoⁿ'hwĕñdjiyat'gi's
the then of course will I abide the where the place it lands rugged are

ne'' dega'stĕⁿ'he'nyoⁿ', ne'' tcă'' noñ'we' dega'stĕⁿ'he'dji's
the it-rock cliffs are severally, the where the place it-rock(s) tall are

dĕⁿ''se' o''ni' deganede'dji's. Hiyă'' dĭ'', soñ'gā', d'ayoñk'gĕⁿ';
and also it-mountains tall are. Not so then, some one, any one-me would see;

ne''t'ho' ĕⁿgi'dĕñ'dak ne'' tcă'' nĕⁿyoñnis''he' ne''
the there will I continue to abide the where so will it endure (last) the

ĕⁿyoⁿ'hwĕñdjiyā'dek ne'' t'hō'nĕⁿ'. Dō'gĕⁿs, hi'yă', 'oñ'', hiyă''
will it-earth continue extant the here this. True it is, of course, perhaps, not

d'ayoyaněñ''khe' ne'' d'ayagwadyes'dă' ne'' s'heyă'di'să''i' ne''
any would it-good become the any should we mix together the thou-one's body hast finished the

oñ'gwe', nā'ye' gwă''t'ho' ne'' goñdi'yō' dĕⁿ''se' tcă'' ni'yoñ'
human being, that it is just there (=next) the they the game animals and where so many they are

odoñ'ni' ne'' tcă'' oⁿ'hwĕñdjiyā'de'. Nā'ye' tcă'' nĕⁿyawĕⁿ''ha'.
they grow the where it-earth extant (is). that it is where so will it come to pass.

Nā'ye' dĭ'' ĕⁿyogwe'nyoñk ne'' o'hĕñ'doⁿ' hă'gwă'
That it is so then will it the power have to do the it-ahead towards

wă'wĕñdadenyoñ'dye' ne'' kheyadē's'hoⁿ''ă' dĕⁿkheⁿoⁿ'hĕñ''khwăk
thither it-day(s) stand severally the my dear grandchildren will I-them greet by it

ne'' oñ'gwe'. Hiyă'' dĭ'' stĕⁿ'' de'odye'ĕⁿ' nā'ye' ĕⁿ'hàdi'sĕñ'nyă'
the human beings. Not so then anything any it is done that it is will they-it-make

nā'ye' ne'' dĕⁿsgiyadye'ĕⁿk ne'' tcă'' ni''ă' nigyă'do''dĕⁿ',
that it is the will they two resemble each other the where I humble such my body is shaped,

o''ni' ne'' tcă'' nikgoⁿ'so''dĕⁿ'.
also the where such my face is shaped.

Nā'ye' dĭ'' ne'' gaĕñdădō'gĕⁿ' ne'' aoⁿ'hwă''ă' aon'hă'ni'i',
That it is so then the it-tree certain is the it-above its life strong,

nā'ye', hi'yă', ne'' o'ho''säā' gaĕñdayā'kji', nā'ye' ĕⁿyogwe'nyoñk
that it is in fact the bass-wood it-tree is called, that it is will it be able to do

ne''t'ho' ĕⁿgaä'gwĕñk nā'ye' ĕⁿgă'sĕñnyă''dik ne'' o'hwĕⁿ''gā'
the there will it be taken from that it is will it be made from it the it-wood(en)

nā'ye' dĕⁿsgiyadye'ĕⁿk ne'' I'' tcă'' ni'yo't ne'' 'oⁿ''gĕⁿ' tcă''
that it is will they two resemble the I where so it is the to-day where

kgoⁿ'soñ'dă'. Nā'ye' dĭ'' ĕⁿyoñdyeä'da''khwăk ne'' o'nĕⁿ'
I-a face have. That it is so then will one-it make use of, always the now

hē'' I'' gĕ'ⁿs' ĕⁿyoñgyă'dā''nhă' ne'' akheyaĕñ'dat''hoⁿ'
again I custom-arily will one-my person approach the should I-one blow upon repeatedly

ne'' gonoⁿ'hwăkda'nik. Nā'ye' dĭ'', hiyă'' stĕⁿ'' de'odye'ĕⁿ' ne''
the one is all. That it is then so not something any it is done the

oñ'gwe' I'' ĕⁿyoñgadyă'doñda''gwĕⁿ'. Nā'ye' dĭ'' gĕⁿs'
human being I will one-my person represent. That it is so then custom-arily

ĕⁿyoñtgoⁿ'sō''gă' ne'' desgayeĕñda''gwi' ne'' I'' nigyă'do''dĕⁿ',
will one-one's face cover the one-it copied the I such my body is shaped,

nā'ye' ĕⁿgagwe'nyă' ne'' tcă'' gonoⁿ'sayĕñ'doⁿ' gĕⁿs' nhĕⁿ'hĕñ'ne';
that it is will it be able to do it the where one-lodge-has severally custom-arily thither will the ogy;

tgagoñ'dă', hi'yă'', ne'' hoñdu''i' ne''t'ho' ĕⁿyoñgadyă'doñda''gwĕⁿ'.
it must needs be, of course, the they the 'hadu''i', the there will one-my person represent.

Ga'nyo', hi'yă' ne'' ne''t'ho' hĕⁿ'hadi'yoⁿ' t'ho''ge' o'nĕⁿ'
As soon as infect the the there there will they arrive then now

dĕⁿt'hoñ'sā'wĕⁿ' ne'' ĕⁿyoñdadaĕⁿ'dat''hoⁿ' ne'' gonoⁿ'hwăkda'nik,
will they begin the will they-one blow upon repeatedly the one ill is,

nā'ye' tcă''t'ho' s'hă'de'yo't ne'' I'' akheyaĕⁿ'dat''hoⁿ'. Nā'ye',
that it is the same alike it is the I should I blow upon one repeatedly. That it is

hi'yă' tgawĕñni'yo' ne'' ĕⁿyoñdeyĕñnoñ'nyă' ne'' o'nĕⁿ' i''ge'
in fact it is the chief thing the will one-one's self prepare the now me-to

hă'gwă' nĕⁿyoñdyeä''dă' ne'' o'nĕⁿ' ĕⁿyoñgei'hwă'ne'gĕⁿ' ne''
towards will one-self face the now will one-me-the matter request the
akheyă'dage''nhă'.
should i-one's body aid.

Nā'ye' dĭ'' nā'ye' ne''t'ho' ĕⁿgayă'dagwĕñni'yoks ne''
That it is so then that it is the there will it be a chief thing the

oyĕⁿ'gwă'oñ'we', nā'ye', hi'yă', ĕⁿyoñdwĕñnoñnya''t'hak ne''
it-tobacco native, that it is in fact will one-it-as a pledge of this word the

kheyade's'hoⁿ''ă' dekhenoⁿ'hĕñ''kwă'. Nā'ye' dĭ'' tcă'' nĕⁿyeye'ä'
my grandchildren I-them greet thereby. That it is so then where so will one-it do

ne'' o'nĕⁿ' ĕⁿdyewĕñnitgĕⁿ''nhă' nā'ye' gĕⁿs' ĕⁿye''hwă'k ne''
the now will one one's word utter that it is custom-arily will one-it hold the

agei'hwanowĕⁿ''gwi', ne'' oyĕⁿ'gwă'oñ'we'.
I-it-matter reverence, the it-tobacco-native.

Nā'ye' dĭ'' gĕⁿs' odjisdă''ge' hĕⁿyago'di' ne'' oyĕⁿ'gwă'oñ'we',
That it is so then custom-arily, it-fire-on there will one-it cast the it-tobacco-native,

o'nĕⁿ' t'ho''ge' hi'yă' dĕⁿtgayĕⁿ'gwaē'dĕⁿ' t'ho''ge' o'nĕⁿ',
now then of course thence will it-smoke arise then now,

hi'yă', ĕⁿwā'doⁿ' dĕⁿtgyĕⁿ'gwadiyĕñ'dĕⁿ'. Nā'ye' dĭ'' ĕⁿgayă'-
of course will it suffice thence will I-it-smoke draw. That it is so then will it-be

dagwĕñni'yoks nā'ye' ne'' ĕⁿyoñdyeä'da''khwak dĕⁿ''se' ne''
one of the chief objects that it is the will one continue to use it as a means and the

ĕⁿyoñgadyă'doñda''gwĕⁿ', nā'ye' dĭ'' ĕⁿyes'dă' ne'' tcă''
will one my person represent, that it is so then will one-it use the where

godegă''di' ne'' oñ'gwe', ne''t'ho' gĕⁿs' hă'dĕⁿye''gwă' ne''
one-a fire has kindled the human beings, the there custom-arily thence will one-it take up the

o'gĕⁿ'hădai''hĕñ', nā'ye' ĕⁿyes'dă' ne'' ĕⁿyoñdoñyaĕñ''hoⁿ' nā'ye'
it-ashes hot, that it is will one-it use the will one-them scatter that it is

ne'' hă'dĕⁿyoñgo'da''gwă' ne'' eyeĕⁿ''dă' ne'' gonoⁿ'hwăkda'nik
the just will one-it go over the one's flesh the one ill is

o'nĕⁿ' ne't'ho''ge' akdă''ă' hĕⁿswe''dă' ne'' Onoⁿ'sodāi'noⁿ'
now at that time away hence again will it go the Sickness

ne'' Ganoⁿ'hwăkde''säă'.
the It-Sickness.

Nā'ye' gwă''t'ho' ĕⁿgayă'dagwĕñni'yoks ne'' o'nĕⁿ' I''
That it is just there will it be one of the chief things the now I

ĕⁿyoñga'ha''nhă' ne'' agei'hwanowĕⁿ''gwi' ne'' awĕⁿ'soⁿ''gwă'
will on-me remember the I-the thing have reverenced the corn meal

odjis'gwă', nā'ye' dĭ'' gĕⁿs' ĕⁿyoñtna'djya'yĕⁿ' ne'' o'nĕⁿ'
it-mush, that it is so then, custom-arily, will one-a pot set for one's self the now

ĕⁿwadei'hwă'dĕñ'dya' ne'' ĕⁿkheyadoñyaĕñ''hoⁿ'. Ne''t'ho' dĭ''
will-it-the ceremony start the will I-one asperfe (with ashes.) The there so then

nĕⁿyo''dik ga'nyo' gwă'' niwat'ha'wi'. Nā'ye' ĕⁿgagwe'nyă'
so will it continue to be as soon as just so it is time. That it is will it be able to do

ne'' ĕⁿdjyoñ'doⁿ' ne'' gonoⁿ'hwakda'nik.''
the will again one regain health the one is all."

T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ''hẽñ', "O'nĕⁿ'
Then now the did he say, "Now
hi'yă' wă'seyĕñnĕñdă''nhă' ne'' tcă'' nisă'nigoñ'he''dĕⁿ' ne''
in fact didst thou-it complete the where such thy-mind is formed the
tcă'' nĕⁿsanakdo''dĕⁿk ne'' tcă'' oⁿ'hwĕñdjiyā'de'. Dā, ne''t'ho'."
where so will thy position be the where it-earth extant. So, the there."
T'ho''ge' o'nĕⁿ', doñsa'hiyadekha''syă'.
Then now hence again did they two separate.

O'nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi' sa'ha'dĕñ'dyă'. Ne'' o'nĕⁿ'
Now the again he started home. The now
hoñ'sa'ha'yoⁿ' ne'' tcă'' t'hodadasgwa''hää' o'nĕⁿ' wă'hĕⁿ''hẽñ',
there again he arrived the where there he has an upbuilt roof now did he say,
nā'ye' wă'hoñwat''ho'yĕⁿ' ne'' Oděñdoñni''ă', "O'nĕⁿ' sa'gyoⁿ'.
that it is did he-him tell the It. The Sapling, "Now I have returned.
O'nĕⁿ' oi'hwagwe'gi' wă'wadeyĕñnĕñdă''nhă' ne'' tcă'' nĕⁿyawĕⁿ''ha'.
Now it-matter entire did it-itself complete the where so will it come to pass.
Dā', o'nĕⁿ' dĭ'' ne''t'ho' hĕⁿ'dne' tcă'' noñ'we' agei'hwi'să''i'."
So, now so then the there there will we two go where the place I-it promised."

T'ho''ge' o'nĕⁿ' ne'' Oděñ'doñni'ă' wă'hĕⁿ''hẽñ', "O'nĕⁿ', o''
Then now the It, The Sapling, did he say, "Now too
ni''ă' ageyĕñnĕñdă''i' ne'' tcă'' ni'yoñ' sāi'hwi'sā''i' ne'' tcă''
I humble I-it have completed the where so many it numbers thou them ordered the where
nĕⁿgadye'ă' ne'' ni''ă'. Nā'ye' dĭ'' o'nĕⁿ' k'nigoñ''hää' ne'' tcă''
so will I do in work the I. humble That it is so then now I am watchful the where
isĕⁿ'' Ga'nyo' dĕⁿt'ge' o'nĕⁿ' ĕⁿdwa'dĕⁿdyă' (ĕⁿdwa'dĕñ'diă').
thou hast said, As soon as I return now will we start.
O'nĕⁿ' dĭ'' o'' ni''ă' agade'să''i'."
Now so then too I humble I-myself have made ready."

T'ho''ge' ne'' De'haĕⁿ'hiyawă''gi' wa'hĕⁿ''hẽñ',
Then the did he say,
"Diyat'hoñyoñ'nyă' gwā'' o''ni', nā'ye' dĭ'' ĕⁿdwa'hoñ'yok,
"Let us two-ourselves make just also, that it is so then will we embark in it,
tgagoñ'dă' hi'yă' ne'' soñ'gā' ĕⁿ'ha'hoñgāwĕⁿ''dat."
it must needs be, in fact the some one will he be a volunteer with others."

O'nĕⁿ' t'ho''ge' wă'hiyat'hoñyoñ'nyă'. Niyoi'hwagwă'hă'
Now then did they-for themselves make a canoe. So it a short time was
o'nĕⁿ' wă'hiyat'hoñwi''să'. O'nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi'
now did they the canoe finish. Now the
wă'hĕⁿ''hẽñ', "Hau", ga'e' noñda''swe', ne'' tcă'' ni'yoñ' ne''
did he say, "Come, hither thence do you come, the where so many it is the
he''he', gĕⁿs' hi'yă' stĕⁿ'' d'awagnō'wĕⁿ', dyĕñ''hă'gwă'
he desires, customarily, not anything any would I-it fail to do, if so it be,
ayoñgyă'dā''nhă'."
one-me would appeal to."

T'ho''ge' o'nĕⁿ' hi'yă' dawă'sā'wĕⁿ' wă'hadi'yoⁿ'; nā'ye'
Then now in fact thence it began did they arrive; that it is
ne'' wă'hā'yoⁿ' ne'' Skĕⁿ'hnak'sĕⁿ' dĕⁿ''se' wă'hĕⁿ''hĕñ', "I"
the did he arrive the Fox (=Bad Skin) and did he say, "I
ĕⁿgat'hoñgā'yă'k. Ĕⁿgat'hoñgawĕⁿ''dat." De'haĕⁿ'hiyawă''gi'
will I volunteer. Will I be with the volunteers."
wă'hĕⁿ''hĕñ', "Hot' noñwă'ho''dĕⁿ' dĭ'', nis''ă', nĕⁿ'sye'ä' ne''
did he say, "What thing kind of so then thou so wilt thou-it do the
o'nĕⁿ' hĕⁿdwa'yoⁿ'?" O'nĕⁿ' ne'' Skĕⁿ'hnak'sĕⁿ' wă'hĕⁿ''hĕⁿ',
now there will we arrive?" the Fox (=Bad Skin) did he say,
"Nā'ye' ne'' ni'' ne'' o'nĕⁿ' he'dă''ge' ĕⁿgayĕñdă''nhă' ne''
"That it is the the I the now on the ground will it alight the
Onoⁿ''wā' I'' dĕⁿge''gwă' dĕⁿ''se' ĕⁿkdisgwă''dă'."
it head I will-it-I take up and will I make up lost time (in speed)."

O'nĕⁿ' t'ho''ge' niyoi'hwăgwă''hă' t'hī'hadide'nyoⁿ' ne''t'ho'
Now then so it was not long just they others are the there
wă'hadi'yoⁿ'. O'nĕⁿ' hē'' s'hayă''dădă' ne''t'ho' wă'ha'yoⁿ'
did they arrive. Now again one other person the there did he arrive
nā'ye' ne'' Skwā'yĕⁿ' haya'dji'; 'o'nĕⁿ', 'oⁿ''kĕⁿ', ne'' nă''
that it is the Otter he is called; now, in turn, the the that
wă'hĕⁿ''hĕñ', "I'' o''ni' ne''t'ho' ĕⁿkhoñgawĕⁿ''dat." T'ho''ge'
did he say, "I also there there will I volunteer beside the others." Then
ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ''hĕñ', "Hot' noñwă'ho''dĕⁿ' dĭ''
the did he say, "What thing kind of so then
nis' nĕⁿ'sye'ä' ne'' o'nĕⁿ' ne''t'ho' hĕⁿdwa'yoⁿ'?" O'nĕⁿ' ne''
the thou so wilt thou-it do the now the then there will we arrive?" Now the
Skwā'yĕⁿ' dă'hāi'hwă'sä'gwă' dĕⁿ''se' wă'hĕⁿ''hĕñ', "Ne'' o'nĕⁿ'
Otter did he reply and did he say, "The now
dĕⁿt'hodisgwă'di'ha'dye' ne'' Onoⁿ''wā' dĕⁿ''se' ga'nyo' ne''t'ho'
thence will he be coming with at top speed the it-head and as soon as the there
ĕⁿ'hayoⁿ''dă' ne'' ganyadāk'dă' t'ho''ge' o'nĕⁿ' I'' 'oⁿ''kĕⁿ'
will he-it bring the it-lake-beside then now I in turn
hĕⁿs'khawă' ne'' Onoⁿ''wā'. Ganoñwăgoñwă''s'hoⁿ' ni''
will again I-it carry the it-head. It is in the depths of the water the I
dĕⁿgadoñgo''dă', hiyă'' d'oñsayoñkhä''nhă'."
there will I pass along, not any again would one overtake me."

T'ho''ge' ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ''hĕñ', "Hiyă'',
Then the did he say, "Not,
hi'yă', d'agagwe'nyă' ne'' tcă'' nidi'snii'hwaycä''di'."
indeed, any it could do it the where so you suggest doing it."

T'ho''ge' o'nĕⁿ' hē'' o'yă' ne''t'ho' wă'hā'yoⁿ'. Nā'ye' ne''
Then now again it other the then did he arrive. That it is the
Nagayă''gi' o'nĕⁿ' ne''t'ho' wă't'hadă''nhă' dĕⁿ''se' wă'hĕⁿ''hĕñ',
Beaver now the there did he stand there and ə did he say,
"I'' o''ni' ĕⁿkhoñgawĕⁿ''dat." O'nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi'
"I also will I volunteer beside the others." Now the
wă'hĕⁿ''hĕñ', "Hot' noñwă'ho''dĕⁿ' dĭ'' nis''ă' nĕⁿ'sye'ä' ne''
did he say, "What thing kind of so then the thou so wilt thou-it do the
o'nĕⁿ' ne''t'ho' hĕⁿdwa'yoⁿ'?" Ogoñdă'dye' da'hāi'hwă'sä'gwă'
now the there there will we arrive?" Right away did he make reply

dĕⁿ''se' wă'hĕⁿ''hĕñ', "Nā'ye' ne'' ni'' tcă'' nĕⁿgye'ă' ne'' o'nĕⁿ'
and did he say, "That it is the the I where so will I-it do the now
hĕⁿdwa'yoⁿ', nā'ye' ne'' ĕⁿgyă''dădak ne'' ga'hoñwagoñ'wă'.
there will we arrive, that it is the will I remain in it the it-canoe-in.
Dyĕñ''hă'gwă' dĕⁿwadoⁿ'hwĕñ'djiok I'' ne'' nă'' ĕⁿgĕñ'dyă'k,
If it so be will it needful become I the the will it-the tree cut
that down,
dogă''t o''ni' dĕⁿwadoⁿ'hwĕñ'djiok ne'' doñdak'hăwă' ne'' Onoⁿ''wā'
if also will it needful become the thence I-it should the it-head
wring
ĕⁿkgwe'nyă', nā'ye' ne'' hiyă'' ganoñwagoñ'wă' d'agadoñgo''dă'."
will I-it able to do, be, that, it is the not it-depths of water in any I-it should pass through."
T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi' wă''hĕⁿ''hĕñ', "O'nĕⁿ'
Then now the did he say, "Now
hi'yă' wă'wade'tchĕñni' ne'' ĕⁿ'hagwe'nyă' ĕⁿ's'hoñgniyă'dage''nhă'.
in fact it has been found the will he able be will they-us two aid.
O'nĕⁿ' dĭ'' ne''t'ho' hă'degaye'i' ne'' tcă'' nidyoⁿ''." T'ho''ge'
Now so then the there just it suffices the where so many we are." Then
o'nĕⁿ' nāye''-djik t'hot''hā' nā'ye' ne'' i'hā'doⁿk, "I'' o''ni'
now all around thence he is talking that it is the he is saying, "I also
ĕⁿkhoñgawĕⁿ''dat." Skĕⁿ'hnak'sĕⁿ' o''ni' ne'' Skwa'yĕⁿ', nā'ye'
will I volunteer with the others." Fox also the Otter, that it is
o'' ne'' nă'' wă'hni''hĕñ', "Ne''t'ho' o'' ni''ă' hĕⁿyā'gne'."
too the the that did they two say, "The there too humble we will we two go."
T'ho''ge' o'nĕⁿ' wă'hoñdi'dak ne'' ga'hoñwăgoñ'wă' dĕⁿ''se'
Then now did they embark the it-canoe in and
o'nĕⁿ' hoña'dĕñ'dyoñ' (wă'hoñ'dĕñ'dyă').
now they departed.
Ga'nyo' wă'hadi'yoⁿ' ne'' tcă'' tga'hwe''no' o'nĕⁿ'
As soon as did they arrive the where there it-is-land now
wă'hiyadidă''gwă' ne'' De'haĕⁿ'hiyawă''gi' dĕⁿ''se' ne''
did they two debark the and the
Oděñdoñni''ă', dĕⁿ'se' ne'' tcă'' ganedagĕⁿ'hiya'dă' ne''t'ho'
Sapling and the where it-top of the bank the there
wă't'hnidă'nhă'. Haoⁿ'hwă''ă' ne'' Nagayă''gi' tchi'-hayă''dăda'
did they two stood. He alone the Beaver the while he remained aboard
ne'' ga'hoñwăgoñ'wă' dĕⁿ''se' wă'hĕⁿ''hĕñ', "T'hō'nĕⁿ' dĭ''
the it-canoe-in and did he say, "Here this so then
ĕⁿwagat'hoñwayĕñ'dak. Ĕⁿk'nigoñ''hă'k ne'' dyĕñ''hă'gwă'
will I-my canoe keep lying. Will I be on the lookout the if so it be
dĕⁿdjiyadoⁿ'hwĕñ'djio's ne'' agniyă'dăge''nhă' agwas' nā'ye'
will you two have need the should I-you two help verily that it is
gĕñ'gwă' dĕⁿtcgniyas''hoñ', ne''t'ho' hă'degaye'i', agwas',
only (it is just) thence will you-me name, the there it suffices, verily,
ogoñdă'dye' ne''t'ho' hĕⁿ'gyoⁿ'."
it right away the there there will I arrive."
T'ho''ge' o'nĕⁿ' nāye''-djik da'hada'dyă' (da'hoñda'dyă') dĕⁿ''se'
Then now everywhere thence he spoke (thence they spoke and
wă'hĕñni''hĕñ', "I'' o''ni' oñgwadadeyĕñnĕñdă''i'. Agwas', nā'ye'
did they say, "We also we have made ourselves ready. Verily, that it is
gĕñ'gwă' dĕⁿtcgwayas''hoñ'." O'nĕⁿ' dĭ'' wă'hiyadyĕñ''hă'gwă'
only (it is just) thence will you name us." Now so then did they become surprised
ne''t'ho' hodinoⁿ'waedoñ'dye', ne''t'ho' dĭ'' gwă''t'hĕⁿ'
the there their heads above the waters moved along, the there so then just there (nearby)

wă'goñă'so'gwă', ne'' nhwă'tgayo''dăge'. Skwa'yĕⁿ' da'hadyeĕⁿ''dă'
did they come ashore, the all it-game animals are. Otter he the first was
wă'hanedo'dak dĕⁿ''se' ne'' tcă'' ganedagĕⁿ'hiya'dă' ne''t'ho'
did he ascend the bank and the where it—top of the river—bank the there
wă'ha'dyĕⁿ' dĕⁿ''se' o''ni' wă'hĕⁿ''hĕñ', "T'hō'nĕⁿ', dĭ'', ni''ă',
did he seat himself and also did he say, "Here this, so then, I,
ĕⁿgetgo'dak dĕⁿ''se' agwas' ĕⁿwagadadeyĕñnĕñdă''ik dyĕñ''hă'gwă'
will I keep sitting and fully will I myself have prepared if it so be
dĕⁿwadoⁿ'hwĕñ'djiok ne'' agye'năwă's."
will it become necessary the should I—it aid."

T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi' wa'howĕⁿ''has ne''
Then now the did he-him remark to the
Oděñdoñni''ă', "Hau", gi''să', o'nĕⁿ', dĭ'', diyă'dĕñ'dyă'."
The Sapling, "Come, therefore, now so then let us two start."
T'ho''ge' o'nĕⁿ' wă'hiya'dĕñ'dyă'. Ne'' o'nĕⁿ' hwă'hni'yoⁿ' ne''
Then now did they two start. The now there did they two arrive the
tcă'' tgä''he' hiyă'' soñ'gā' de''djiĕⁿ's. T'ho''ge' o'nĕⁿ' ne''
where there it-tree stands not (it is) someone any still one goes about. Then now the
Oděñdoñni''ă' wă'hĕⁿ''hĕñ', "O'nĕⁿ' ni''ă' ĕⁿgade'niĕñ'dĕⁿ' ne''
It, The Sapling, did he say, "Now humble I will I-it attempt the
ĕⁿgää''t'hĕⁿ'." O'nĕⁿ' di'' wă'hade'niĕñ'dĕⁿ' ne'' a'haä''t'hĕⁿ' ne''
will I-it climb." Now so then did he-it attempt the should he-it climb the
tcă'' gä''he'. Dosgĕⁿ''hă' gwă'' nigĕⁿ'' nhe'hawe'noñ' o'nĕⁿ'
where it-tree stands. Near it is just so far it is thither he had gone now
he'dă''ge' nă'doñda'we', ne''t'ho' doñda'hayă'dĕⁿ''nhă' he'dă''ge'
downward thence did it come, the there thence did his body fall ground-on
ne''t'ho' donsa'hadă''nha'. O'nĕⁿ' dĭ'' wă'hĕⁿ''hĕñ', "Hiyă''"
the there there again did he stand. Now so then did he say, "Not,
hĕⁿ'' 'oñ'', d'akgwe'nyă' ne'' agää''t'hĕⁿ', swă''djik hiyă'' de'a'wet
it seems perhaps, any I able to do it, am the should I-it climb, too (because) much not it is any, it feasible is
agaye'nă' ne'' ga'si'dă''ge'." T'ho''ge' ne'' De'haĕⁿ'hiyawă''gi'
could it-it grasp the my-feet-on." Then the
wă'hĕⁿ''hĕñ', "Ne''t'ho', hi'yă', ni'yo't ne'' odoñni''ă' ne'' tcă'
did he say, "The there in fact so it is the it infantile is the where
son''he'. O'nĕⁿ' dĭ'' wă'gadogĕⁿ''hă' ne'' tcă'' noñwă'ho''dĕⁿ'
thou art alive (=thy life). Now so then did it evident become the where thing
'ă''soⁿ' diyodo''kdă' ne'' tcă'' ni'yo't ne'' sayeĕⁿ''dă'. Nā'ye'
still it-it lacks the where so it is the thy flesh. That it is
hi'yă' 'ă''soⁿ' dwagnōwĕⁿ''i' ne'' sayeĕⁿ''dă'. Nā'ye' hi'yă' 'ă''soⁿ'
of course still there have I failed the thy flesh. That it is indeed still
dwagnōwĕⁿ''i' ne'' tcă'' ni'yo't ne'' să'si'dă''ge'. Hiyă'', se'',
there have I failed to do the where so it is the thy feet-on. Not it is, in fact,
de'ge'he''gwă' dĕⁿwadoⁿ'hwĕñdjiyo'khe''—khĕⁿ'', hoⁿ'', hwĕñ'doⁿ'
any I desired thought, will it necessary become—will it, perhaps, whensoever
gwă'' ne'' ă'sää''t'hĕⁿ' ne'' tcă'' oděñdoñ'ni'. O'nĕⁿ' dĭ''
just the shouldst thou-it climb the where it-tree is growing. Now so then
ĕⁿskdogĕⁿs'dă' (for ĕⁿkdogĕⁿs'dă'). Nā'ye' hi'yă', diyodo'kdas''i'
will I-it amend. That it is of course there it-it has failed
ne'' hiyă'' da'de'sa'si'dădă''gwĕñ'."
the not it is any, two thy feet arches have."

T'ho''ge' o'nĕⁿ' wă'hĕⁿ''hĕñ', "Da'saä'si''dădat." O'nĕⁿ'
Then now did he say, "Do thou-thy best present." Now
ne'' Oděñdoñni''ă' wă'haä'si''dădat, o'nĕⁿ' t'ho''ge' ne''
the It, The Sapling, did he-his feet hold out, Now then the
De'haĕⁿ'hiyawă''gi' wă'hayę'nă' ha'si'dă''ge' dĕⁿ''se' o'nĕⁿ'
did he-it seize his foot-on and now
hă'goñ'wă' nhwă'ha''hwă' ne'' tcă'' de'ha'si'da''hĕⁿ' noñ'we',
inwards there did he-it bear the where two his foot middle the place,
t'ho''ge' o'nĕⁿ' wă'hĕⁿ''hĕñ', "O'nĕⁿ' wă'geyĕñnĕñdă''nhă'
then [now did he say, "Now did-I-its fabric furnish
ne'' tcă'' ni'yoñ' ne'' dwagado'kdă''i' ne'' tcă'' agę'sĕñ'ni'.
the where so much it is the did I-it-left unfinished the where I-it-made.
O'nĕⁿ' dĭ'' ogoñdă'dye' doñsasdă''nhă'. Hau'' sa'snō'wĕⁿ'
Now so then right away again do thou stand up. Come, do thou hasten
sää''t'hĕⁿ'. O'nĕⁿ' hi'yă' gĕⁿ''djik gwă''t'ho' o'nĕⁿ'
do thou it climb. Now in fact by and by just there (=next) now
dĕⁿ'hiyatgĕⁿ''hă'. Hiyă'', gi's''hĕⁿ', d'ă'dayoñgniye'is ne''
will they two arise. Not, I believe, any, should it—us suffice for (=no time for) the
tcă'' noñwă'ho''dĕⁿ' nidyadyeä''ne'."
where thing, kind of so thou-I-it, are about to do."

T'ho''ge' o'nĕⁿ' ne'' Oděñdoñni''ă' wă't'ho'noñwayă'hĕⁿ''hă'
Then now the did he—hasten
dĕⁿ''se' o'nĕⁿ' wă'hää''t'hĕⁿ'. Agwas' skĕñnoⁿ''djik o'sno'we'
and now did he-it climb. Extrenely peaceful—most it-swift
he''tgĕⁿ' nhwă''he'. Hwă'ha'yoⁿ' ne'' tcă'' gaĕⁿ'hagĕⁿ'hiyā'dă'
up high thither did he go. There he arrived the where it-three-top (is)
o'nĕⁿ' hi'yă' wă't'ho'noñwayă'hĕⁿ''hă' o'nĕⁿ' wă'haniyoñdā'gwă'
now, in fact did he make haste now did he it-unfasten
ne'' Onoⁿ''wā' dĕⁿ''se' wă'ha'hä'gwă'. Ogoñdă'dye'
the it-head and did he-it, remove. Right away
doñda'ha'gwe'nĕⁿ''dă', nā'ye' s'haneñte'hagā'di' ha'hā'wi' ne''
thence did he come back, that, it is his arm on one side he-it bore the
Onoⁿ''wā'. Agwas', gwă'' da'hadagwā'i'syă' nā'ye' ne''
it-head. Verily, just thence he came straight down that it is the
o'snowä'dye'. Niyoi'hwăgwă'hă'' o'nĕⁿ' he'dă''ge'
it-swift was in moving. It was a short time now ground-on
hă'doñsa'hadă''nhă'. T'ho''ge' ne'' Oděñdoñni''ă' wă'hĕⁿ''hĕñ',
there again did he stand. Then the did he say,
"Nigĕⁿ''hĕⁿ' sĕñ''ge' da'tgadoñgo''dă'. Nā'ye' hi'yă',
"It is extreme hardly any I-it did pass through. That it is, in fact,
agwas' dago''sää' ne'' tcă'' nigaĕñ'des, dakdagwāi''syă
verily thence did I-it strip the where so it-tree long is, thence did I come straight
gĕñ'gwă'. Ne''t'ho' dĭ'' nwă''awĕⁿ''hă', nā'ye' ne'' ga'si'dă''ge'
only. The there so then so did it come to pass, that, it is the my foot-on
dawă'sā'wĕⁿ', gnoñdi'ge''s'hoⁿ' gyă'di'ge''s'hoⁿ' gwă''t'ho'
there did it begin, my legs on-along, my body-on-along just there (next)

o''ni', gagwe'gi' wă'tgĕⁿ'hnagĕñ''sää' dĕⁿ''se' ne'' tcă'' gä''he'
also, it all did it—the skin strip off and the where it—three stands

ne''t'ho' o'' nă'' nwă'awĕⁿ''hă'. Agwas', gĕñ'gwă'
the there too the that so did it come to pass. Verily, only

dedjyoĕñdasdāt''hek, swă'djik' dagadyă'da'sno'wät. O'nĕⁿ'
does yet it tree glisten too much (=because) thence I-my body hastened. Now

dĭ'' sagyoⁿ''dă' ne'' agegwa'hoⁿ''nă', nā'ye' ne''
so there again I-it brought back the I-it went to fetch, that it is the

gaĕⁿ'hagĕⁿ'hiyā'dă' tganoⁿ'wa'hä''gwă'."
it-tree top there it-head was attracted."

T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ''hĕⁿ',
Then now the did he say,

"Nā'ye' ĕⁿyoñt'hoyă''t'hak ne'' tcă'' hăgwă'' wă's'hwadjiädā'dye',
"That it is will one it use for story-telling the where towards hence they ohwachira continues on,

nĕñgĕⁿ''ha' gä''he' ne'' tcă'' nwă'awĕⁿ''hă'. Nā'ye' dĭ''
this it is it—tree stands the where so did it come to pass. That it is so then

ĕⁿyeyas't'hak ne'' gĕⁿ'hnĕⁿ's'gwă'."
will one-it keep naming the it-cottonwood."

T'ho''ge' o'nĕⁿ', o'nĕⁿ' gwă'', wă'hiyatgĕⁿ'hă' ne'' O'hā'ä'
Then now now just did they two arrive (from sleep) the

dĕⁿ''se' ne'' ho'sodă'hă''. Goñdădye'' wă'oñtgat''hwă' ne''
and the his grandmother. At once did she-it look at the

tcă'' tgä''he'. Wă'e'gĕⁿ' ne'' hiyă'' gwă'' gat'gă'
where there it tree stands. Did she-it see the not just anywhere

de'sganoⁿ'wă''hää'. Goñda'dye' wă'diyago'hĕñe''dă' dĕⁿ''se'
any still it-head rests up (there). At once did she cry out and

wă'diyoⁿ's'hĕñt''hwă', wă'ă''hĕñ', "O'nĕⁿ' ne'' nĕⁿ''
did she wail, did she say, "Now the this

wă'diyoñkhi''gwĕⁿ' ne'' Onoⁿ''wā'. Sadyă'da'snō'wät dĭ''."
did they—it—take, from us the it-head. Do thou make haste so then."

T'ho''ge' o'nĕⁿ' wă'diyodi'hĕñ'e'dă' nā'ye' ne' gāi'sdowā'nĕⁿ'
Then now did they (*an.*) cry out that it is the it-noise loud (is)

ne' nhwă'tgayō''dăge'. O'nĕⁿ' dĭ'' ne' O'hā'ä'
the every it-game animal in number. Now so then the

o'nĕⁿ' wă'ho'nigoñ'häyĕñdă''nhă' ne'' tcă'' o'nĕⁿ' nwă'awĕⁿ''hā'
now did he-it understand the where now so it came to pass

dĕⁿ''se' wă'hĕⁿ''hĕñ', "O'nĕⁿ', hi'yă', ne''t'ho' nwă'awĕⁿ''hă'
and did he say, "Now in fact the there so did it come to pass

tchi-gadoⁿk' hi'yă', stĕⁿ'' gwă'' niyawĕⁿ''se', swă''djik o'nĕⁿ'
I kept saying of course, something just so it is about to happen, too much (=because), now

nāye''djik wade'să''i' ne'' I'' ayoñgei'yo'. Gagwe'gi'
everywhere one has made the I should one-me kill. It-entire (is)

hi'yă', he''tgĕⁿ' ga''hää' ne'' onă''gā' dĕⁿ''se' ne'' o'hā'ä' onĕñ'yă'
of course, up high one-it has put the it-horns() and the it-flint-(stone) it-stone.

Hiyă'', dĭ'', ni'' stĕⁿ'' d'akgwe'nyă' heyoi'hwas'twi' agye'năwă's.
Not, so then I something any should I be able to do there it-matter least (is) should I-it aid.

O'nĕⁿ' dĭ'' hă'de'syă''di' sasge''nhă'. S'he'se''k ne''
Now so then the-thyself alone do thou-it strive for. Do thou-one pursue the

hwă'hadi''hwă' ne'' Onoⁿ''wā'."
hence they-it have taken the it-heard."

T'ho''ge' o'nĕⁿ' ne'' eyā'dăgĕⁿ''dji' wă'dyoñă''dat ne''t'ho'
Then now the she the old-bodied did she run (her heels showed) the there

nhwă'edak'he' ne'' tcă'' tgă''he'. Ga'nyo' ne''t'ho' hwă'e'yoⁿ'
thither did she run the where there it-tree stands. As soon as the other there did she arrive

o'nĕⁿ' wă'oñdyĕñ''hă'gwă' ne''t'ho' hadiyanāĕñ'nyoⁿ' dĕⁿ''se'
now was he surprised the there their tracks appeared around and

o'nĕⁿ' wă'oñtgat''hwă' ne'' hă'dewătchot''hwas hăgwa'di'
now did she look the to it-sun-set (is) (west) towards

nhe'hoñne'noñ'. T'ho''ge' o'nĕⁿ' dĭ'' wă'dyonă''dat. O'nĕⁿ',
thither they went. Then now so then did she run(=showed her heels). Now

hi'yă', wă'hoñwadi''se'k ne'' De'haĕⁿ'hiyawă''gi' hoñna'tchi'.
in fact did she-them pursue the they are friends.

O'nĕⁿ' ne'' o'nĕⁿ' nă'' o'nĕⁿ' gwă'' hoñnat'hoñ'de' o'nĕⁿ'
Now the now the that now just they it heard now

dayedak'he' o'snowă'dye'. Niyoi'wagwa''hă' o'nĕⁿ' gwă''
thence she comes running it-swift is. It-a short time (is) now just

doñdayago'hĕñe''dă', iyoñ'doⁿk, "Doñda'swa''hwă' ne'' Onoⁿ''wā'."
thence did she cry out, she kept saying, "Thence do you-it bring back the it-head."

T'ho''ge' o'nĕⁿ' ne'' Skĕⁿ'hnak'sĕⁿ' wă'hĕⁿ''hĕñ', "Dō', das''ha'.
Then now the Fox (=Bad Skin) did she say, "Lo, thence do thou-it me-give.

I'' hek'hăwă' ne'' Onoⁿ''wā'. Giyanō'we', se'', ni''ă'. Hiyă''
I hence let me bear it the it-head. I am swift of foot, in fact, I humble. Not, it is

d'oñsayoñkhä''nhă' ne'' ni''." T'ho''ge' ne'' Oděñdoñni''ă'
can she-me overtake the the I." Then the

wă'hoñwĕⁿ''has, "Hiyă'' hoñ'', d'agat'hoñ'dat ne'' Is' hā''s'hăwă'
did he-him say to, "Not perhaps, any should I-it agree to the thou hence shouldst thou-it bear

ne'' Onoⁿ''wā', swă''djik, hi'yă', oyĕñ'det s'nigoñ'hă''t'hă', nā'ye'
the it-head, too much of course it plain is thou-it dost ridicule, that it is

ne'' des'nigoñhä''säă'."
the thy-mind is double."

T'ho''ge' ne'' Djiokdā'gi' wă'hĕⁿ''hĕñ', "I'' dĕⁿ'' hek'hăwă'.
Then the Gray Squirrel did he say, "I then let me-it take.

He'tgĕⁿ''s'hoⁿ' ni'' dĕⁿgĕñ'hiyă'khoⁿ''nĕ' ne'' o'nĕⁿ' ĕⁿkhā'wi' ne''
Up high along the I will I-the trees, go crossing the now will I-it be bearing the

Onoⁿ''wā'. Hiyă'' d'oñsayoñkhi''khwă' ne'' Onoⁿ''wā'."
it-head. Not any again they-it take from us the it-head."

T'ho''ge' ne'' Oděñdoñni''ă' wă'hĕⁿ''hĕñ', "Ne''t'ho' hă'degaye'i'
Then the did he say, "The there (thus) it suffices

ne'' tcă'' nigĕⁿ'', hi'yă', dyĕñ''hă'gwă' dĕⁿwadoⁿ'hwĕñ'djiok.
the where so far it is, in fact if so it be will it become necessary.

Ne''t'hoge' o'nĕⁿ' hă''să' ĕⁿsgwaye'năwă's."
At that time now not before will you-me help."

Niyoi'hwăgwă'hă'' o'nĕⁿ' ne'' Oděñdoñni''ă' wă'hatdō'gă' ne''
So it time short is now the did he-it notice the

dosgĕⁿ''hă' o'nĕⁿ' niyedak'he' ne'' gokstĕñ''ă', t'ho''ge'
near it is now here she is running the she old woman is, then
o'nĕⁿ' dă'hă'gwis'hĕⁿ' wă't'haä''dăt. Ne''t'ho' gwă''t'ho'
now did he-his full force put forth did he run. The there just there
hadidakhenoñ'dye' ne'' hoñnā'tchi', he'tgĕⁿ'' o''ni' ne'' Djiokdā'gi'
they ran along severally the they friends are, up high also the Gray Squirrel
dĕⁿ''se' ne'' Skayā'nis de'hadiĕⁿ'hiyă'khoⁿ''ne' ne'' tcă''
and the Fisher they acrossed from tree to tree in their flight the where
ni'hodigwe'nyoⁿ' t'hoñnă'gwis''hĕⁿ' ne'' a'hoñwa'hnoñdă'dye' ne''
so as they able were they-their full strength put forth the should they-him follow closely the
Oděñdoñni''ă'. Hegagoñdă''gwi' dosgĕⁿ'hă' niyedak'he' ne''
It is gradual near it is there she ran the
eyă'dăgĕⁿ''dji', i'noⁿ' ne'' nă'' nhwă'hĕñ'ne'. T'ho''ge' o'nĕⁿ'
she the ancient one, far the the that there they were going. At that time now
ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ''hĕñ', "Hatc'gwi', o'nĕⁿ'
the did he say "Behold, now
da'sa'gwis''hĕⁿ'. Djiyā'goⁿ'." O'nĕⁿ' dĭ'' de'hnidjiya'ĕⁿ'
do thou use thy strength. Do thou have courage." Now so then two they two are
da'hiyă'gwis''hĕⁿ' wă't'hiyaä''dat, Oděñdoñni''ă' dĕⁿ''se' ne''
did they two exert their strength did they two run, and the
De'haĕⁿ'hiyawă''gi'.
Hoñsa'hni'yoⁿ' ne'' tcă'' noñ'we' tga'hoñwā'yĕⁿ' ne'' tcă''
There again they two returned the where the place there it-canoe lies the where
t'hayă''dădă' ne'' Nagayă''gi' o'nĕⁿ' ogoñdă'dye' sa'hiyadi'dak
there he aboard is the Beaver now at once again they embarked
ne'' ga'hoñwagoñ'wă'. T'ho''ge' ne'' De'haĕⁿ'hiyawă''gi'
the it-canoe in. Then the
wă'heⁿ''hĕñ', "O'nĕⁿ' hi'yă', hwă'ga'he''g gagwe'gi' ne'' tcă'' nidjoñ''
did he say, "Now, in fact it time has come it-all the where so many as you are
dagniyă'dăge''nhă'. Is' Oděñdoñni''ă' ĕⁿsgā'we' dĕⁿ''se' is' o''ni'
do you-us two aid. Thou wilt thou paddle and thou also
dĕⁿtchĕñnidĕñwă''dă'." T'ho''ge' ne''t'ho' hadak'he' ne''
wilt thou-it steer." Then the-there he ran the
Skwā'yĕⁿ' dĕⁿ''se' wă'hadi'dak dĕⁿ''se' wă'hĕⁿ''hĕñ', "I" o''ni'
Otter and did he embark and did he say, "I also
ĕⁿgye'năwă's. Ĕⁿkgā'we' ni''ă'." O'nĕⁿ' o'yă' e'' s'hadak'he',
will I-it aid. Will I paddle I." Now it other again again he ran,
Ano''kyĕⁿ' 'oⁿ''kĕⁿ', dĕⁿ''se' wă'hadi'dak dĕⁿ''se' wă'hĕⁿ''hĕñ', "I"
Muskrat in turn, and did he embark and did he say, "I
o''ni' ĕⁿgye'năwă's. Ĕⁿkgā'we' ni''ă'."
also will I-it aid. Will I paddle I."
T'ho''ge' o'nĕⁿ' sa'hoñt'hoñwa'hă'gwă' dĕⁿ''se' o'nĕⁿ', hi'yă',
Then now again their canoe they pushed off and now in fact
wă'hadigā'we' heyo'he'' det'hoñna'gwis''hĕⁿ'. Agwas', nĕⁿ'' gwă''
did they paddle to the limit did they their strength put forth. Verily, this just
nigĕⁿ'' wă'hadi'hoñyoñ'dye' o'nĕⁿ' daye'yoⁿ' ne'' tcă''
so far it is there were they propelling the canoe along now there she arrived the where
niyot'hnego'kda'dye' ne'' eyă'dagĕⁿ''dji', heyo'he'' gonă'khwĕⁿ''i',
there it-water's edge along (=shore along) the she, the ancient bodied, to the limit she angry was,
dĕⁿ''se' o'neⁿ' wă'ă''hĕñ', "Oděñdonni''ă', dagiděñ'ä', doñdas''hą'
and now did she say, " do thou-me pity, thence do thou bring it

ne'' swa'hā'wi' ne'' ono^{n}''wā'.'' Hiyă'' de't'ho'dădi' ne'' nă''.
the you (*pl.*) it are bearing the it-head." Not thence did he reply the the that.

O'nĕ^{n}' t'ho''ge' wă'ă''hĕñ', "Nagayă''gi', dagiděñ'ä', doñda'sak'dă't,
Now then did she say, "Beaver, do thou-me pity, thence do thou it turn back,

is', hi'yă', de'sĕñnidĕñwă''di'." Hiyă'' stĕ^{n}'' de'ha'wĕñ' ne'' nă''.
thou of course, thou-it art steering." Not anything any he replied the the that.

O'nĕ^{n}' t'ho''ge' wă'ă''heñ', "Skwā'yĕ^{n}', is' dĕ^{n}'' a'sgiděñ'ä'.
Now then did she say, " "Otter thou then, shouldst thou-me pity.

Doñda'sak'dă't." Hiyă'' stĕ^{n}'' de'ha'wĕñ'. O'ne^{n}' hi'yă' t'ho''ge'
Thence do thou it turn back." Not anything any he replied. Now in fact then

wă'ă''hĕñ', "Ano''kyĕ^{n}', dagiděñ'ä', doñda'sak'dă't;" t'ho''ge'
did he say, "Muskrat, do thou me pity, thence do thou it turn back," then

da'hāi'hwă'sä'gwă' wă'hĕ^{n}''hĕñ', "Niyo'." T'ho''ge' ne''
did he reply did he say, "so be it." Then the

De'haĕ^{n}'hiyawă''gi' wă'hĕ^{n}''hĕñ', "O'nĕ^{n}' hi'yă' is'
did he say, "Now indeed, thou

we'sadei'hwayĕñ''ha's; o'nĕ^{n}' hi'yă' să'sadei'hwat'wă''dă' ne'' tcă''
has thee, guilt come upon; now indeed, didst thou the matter miss (=make an error) the where

dă'sada'dyă'. O'nĕ^{n}' dĭ'' nis' gwă''t'ho' ĕ^{n}tcadida''gwa'. Hiyă''
thou didst reply. Now so then the thou just there wilt again thou be back. Not

dĭ'', nis''ă' d'aesāi'hwagwe'nyoñk ne'' stĕ^{n}'' na'sadye'ă' ne'' tcă''
so then, thou, any shouldst thou-to do, be able the anything so thou-it wouldst do the where

o^{n}'hwĕñdjiyā'de'. Diyot'goñt nis''ă' o'hnegakdoñ'dye' ĕ^{n}'se''sek.''
it-earth extant is. It always thou it-waterside along wilt thou continue going around."

T'ho''ge' o'nĕ^{n}' sa'hoñwayă'dada''wgă' ne'' Ano''kyĕ^{n}'.
Then now again did he-his body unload the Muskrat.

T'ho''he' ne'' Skwā'yĕ^{n}' wa'ho'da'dĕñ''hă' ne'' tcă''
Then the Otter he was frightened the where

nwă'awĕ^{n}''hă' dĕ^{n}''se' o'nĕ^{n}' wă'hĕ^{n}''hĕñ', "O'nĕ^{n}' o'' ni''ă'
so it came to pass and now did he say, "Now too I

ĕ^{n}sgadida''gwă' O'nĕ^{n}' ne'' De'haĕ^{n}'hiyawă''gi' wă'hĕ^{n}''hĕñ', "Is'
will again I-myself debark." Now the did he say,

hi'yă' ĕ^{n}'sĕñno^{n}''doñ'. Hiyă'' se'' hi'yă' nis' soñ'gā'
in fact wilt thou decide. Not in fact, indeed the thou some one

de'esa'hoñgayă''gi'. Diyot'goñt, dĭ'' nis''ă' ĕ^{n}'sĕ^{n}'da'dĕñ''ik dĕ^{n}''se'
any, one-thee, a volunteer, has made. Always, so then, the thou wilt thou be afraid and

diyot'goñt ĕ^{n}sada'se''dik, nā'ye' ne'' ganonwăgoñ'wă'
always wilt thou thyself keep hiding, that it is the it-water-depths in

dĕ^{n}'sadawĕñye''t'hak." O'nĕ^{n}' dĭ'' wă'hadida''gwă'.
there, wilt thou-it make thy habitat." Now so then did he himself disembark.

Ne''t'ho' ne'' nă'' hwă'hoñna''do^{n}'s ne'' eyă'dagĕ^{n}''dji', ne''t'ho'
The there the that the there it-them disappeared to the she the ancient bodied, the there

dedyago'hĕñe't'hă' dĕ^{n}''se' ne''t'ho' deyo^{n}'s'hĕñt'hwa''he's.
there, hither she keeps crying out and the there she goes about weeping.

Nā'ye' dĭ'' ne'' o'nĕ^{n}' sa'hadi'hoñwă'di''nhă' ne'' tcă'' noñ'we'
That it is so then the now again their canoe came to land the where the place

t'hoñna'dĕñ'dyo^{n}' o'nĕ^{n}' ne'' De'haĕ^{n}'hiyawă''gi' wă'hĕ^{n}''hĕñ',
there they started from now the did he say,

"O'nĕⁿ' hi'yă' sedwā'yoⁿ'. O'nĕⁿ' dĭ'' is' ne'' Nagayă''gi', i''sowă'
Now in fact again we have returned. Now so then (thou) you the Beaver, it much is

wă'sei'hwagwe'nyă' ne'' tcă'' wă'sye'năwă's. O'nĕⁿ' dĭ''
didst thou-it accomplish the where didst thou-it aid. Now so then

wă'goñi'hwis''ă's. Ĕnsă's'hasdĕⁿ'säyĕñ'dak, nā'ye' ne''
do I thee a commission give. Wilt thou strength have (=power), that it is the

ĕⁿ'sagwe'nyoñk ne'' dĕⁿtchĕñnoⁿ''doⁿ' ne'' o'hne'ganos dĕⁿ''se ne''
wilt thou be able the wilt thou-it water rule the it-fresh water and the

tcă'' oⁿ'hwĕñdjiyā'de'.
where it-earth.

Agwas', is' ĕⁿ'sĕñnoⁿ''doⁿ' dō'gă't, gi''s'hĕⁿ', ĕⁿ'se'ä'
Verily, than wilt thou decide it if it be, I believe, wilt thou-it wish

gadoⁿ'hwĕñdjiyoñnyă''dă', dō'gă't, gi''s'hĕⁿ', o''ni' ĕⁿ'se'ä'
I-myself earth make for, with it, if it be, I believe, also wilt thou it wish

gat'hnegĕⁿ'gwa''dă', agwas' gwă'' o''ni' ne'' tcă'' is'
I store water verily just also the where thou

nidi'sa'nigoñ'ne''dĕⁿ' ne''t'ho' nĕⁿyawĕⁿ''hă'."
such as thy mind thinks the there so will it come to pass."

T'ho''ge' o'néⁿ' ne'' De'haĕⁿ'hiyawă''gi' wă'hada'dyă'
Then now the did he speak

wă'hĕⁿ''hĕñ', "O'nĕⁿ' dĭ'' ĕⁿsge'sĕñ'nyă' nā'ye' ne'' ĕⁿdjyogwek'he'
did he say, "Now so then will again I-it make that it is the will again it be whole

ne'' goyeĕⁿ''dă' ne'' akhinō''hă'." T'ho''ge' o'nĕⁿ' hi'yă'
the her body the our mother." Then now in fact

sa'ha'sĕñ'nyă', nā'ye' ne'' aoñ'yă' wă'ha'sĕñ'nyă''dă'. Ne''
again did he-it make, that it is the mist did he-it use to make it. The

o'nĕⁿ' wă'hayĕñnĕñdă''nhă' o'nĕⁿ' wă'hĕⁿ''hĕñ', "O'nĕⁿ'
now did he-it complete now did he say, "Now

sageyĕñnĕñdă''nhă'. O'nĕⁿ' sayogwek'he' ne'' sayeĕⁿ''dă o''ni'
again I-it have completed. Now again it whole is the thy flesh also

ne'' sa's'hasdĕⁿ''säă', o'nĕⁿ' gagwe'gi' sa'sye'nă'. Nā'ye' hi'yă'
the thy power, now it-all again thou-it hast. That it is in fact

ne'' deyagyadĕⁿ'hnoñ'dä' is' da'sadyeĕⁿ''dă' wă'hyagaĕñ'nyă' ne''
[the my brother thou thou the first wast did he-thee ruin the

t'hō'nĕⁿ' oⁿ'hwĕñdjiyă''ge', nā'ye' o''ni' ne'' i''sowă'
here this it-earth-on, that it is also the it much

wă'hagaĕñ'nyă' tcă'' niga''hwă' ne'' oⁿ'hwĕñdjiyā'de'. 'ă''soⁿ'
did he-it ruin where so much it holds the it-earth extant is. Still

o''ni' i''sowă' ĕⁿ's'hadei'hwat'wă''dă' tcă'' nĕⁿyoñnis''he'
also it much is will again he do wrong where so will it last (long)

ĕⁿyoⁿ'hwĕñdjiyā'dek."
will it-earth extant be."

O'nĕⁿ' dĭ'' aknō''hă' wă'goñi'hwis''ă's nā'ye' ne''
Now so then my mother do I-thee commission that it is the

ĕⁿ'sadei'hoñ'dĕⁿ', nā'ye' ne'' ĕⁿ'sadei'hoñdă''gwă' ne''
wilt thou a task take up, that it is the wilt thou a task take up, for it the

dĕⁿ'se'snye''nhă' ne'' tcă'' oⁿ'hwĕñdjiyā'de', o''ni' ne''
wilt thou-it attend to the where it-earth extant is, also the

oděñnu'gěñ'ni' hă'de'yo^{n}', o'dyă'k ganiyoñt''hă' ne'' o'hyă'',
it-grasses grow all kinds, some it bears the it fruit,
o''ni' ot'hoñdoñnyă''hěñ' o'dyă'k ganiyoñt''hă' ne'' o''hyă',
also it shrubs grow, some it bears the it fruit,
o''ni' gā''hō'dă' nā'ye' ne'' nhwă'tgaěñ'dăge', o'dyă'k
also it-forest stands that it is the all it tree(s) in kind, some
ganiyoñt''hă' ne'' o''hyă', o''ni' ne'' t'higade'nyo^{n}' ne''t'ho'
it bears the it-fruit, also the just they are different the there
goñdoñnyă''hă' ne'' tcă'' o^{n}'hwěñdjiyā'de', ne'' oñ'gwe' dě^{n}''se'
they keep growing the where it earth extant is, the human beings and
ne'' goñdi'yō'.
the they (*an.*) game animals are.

Nā'ye' dĭ'' ne''t'ho' noñ'we' wă'goñi'hoñ'dě^{n}' ne'' tcă'' noñ'we'
That it is so then the there the place do I-thee commission the where the place
o'ně^{n}' ě^{n}swă'dāi'hă''dă', ě^{n}tgayei''khe' ne'' ě^{n}djyo'dāi'hě^{n}''hă';
now will again it-it to be hot, cause, will it be right the will it again be hot (warm);
nā'ye' ne'' nă'' ne''t'ho' ně^{n}'haye'ă' ne'' Ěñdékhă' Gaä'gwādye's,
that it is the the that the there so will he it do the Diurnal It-Sun goes about,
nā'ye' ne'' nā'ye' gagwe'gi' gāi'hwayěñdă''gwi' ne''
that it is the that it is it all it-matter rests with the
dě^{n}'ha'hat'he''dă' ne'' tcă'' niwěñ'des dě^{n}''se' ě^{n}'hă'dāi'hă'dă'
will he-it to be light cause the where so it day long is and will he-it to be hot, cause
ne''t'ho' dě^{n}dwa'sā'wě^{n}' ne'' tcă'' o'ně^{n}' dě^{n}'swatde'ni' ne''
the there will there it begin the where now will again it-itself, change the
tcă'' ni'yo't ne'' wěñdā'de', gěñgwide''djik gā'yā'dji', ne''t'ho'
where so it is the it-day extant is, it-spring early it is called, the there
o'' nă'' gwă''t'ho' dě^{n}dwa'sā'wě^{n}' ne'' tcă'' niyo'hnă'ne'dă'
too the that just there (next) will it begin the where so it-fold is in number
o'ně^{n}' dě^{n}tgoñdoñ'nyă' 'ă''se', dě^{n}dwadyeě^{n}''dă' dě^{n}wawě^{n}'ha'yě^{n}',
now thence they will grow up new, will it first be will the flowers have
ne''t'ho' ě^{n}yoñnadoñni'ha'dye' ne'' tcă'' nigě^{n}'' gagwe'gi'
the there will they themselves continue growing the so far it is it all
ě^{n}watchis''ă' ne'' o'ně^{n}' ě^{n}sgană'nos'dă' ne'' tcă'' o^{n}'hwěñdjiyä'ge'.
will they ripen the now will again it-it to be cold, cause where it-earth-on.
Nā'ye' dĭ'' dě^{n}sniye'nă', nā'ye' ne'' Oñgwa'djiyă''s'ho^{n}', ne''
That it is so then will you two co-labor, that it is the Our Elder Brother, the
E^{n}dek'hā' Gaä''gwā'.
Diurnal It Sun.
Ne''t'ho' noñ'we' ne'' nis' ě^{n}'sadei'hoñ'dě^{n}' ne'' o'ně^{n}'
There the place the the thou wilt thou a task take up the now
ě^{n}diyo''gāk ne'' tcă'' o^{n}'hwěñdjiyā'de', t'ho''ge' is' 'o^{n}''gě^{n}'
will it dark (night) become the where it-earth extant is, then thou in turn
ě^{n}tcă'dāi'hă''dă' dě^{n}''se' dě^{n}'se'hat'he''dă' dě^{n}''se'
wilt thou-it to be again warm, cause and wilt thou-it be light, cause and
ě^{n}'setchäděñ''t'hak. Nā'ye' o''ni' ě^{n}'s'heyenawă''sek ne''
wilt thou-dew to fall, cause. That is is also wilt thou-one keep helping the

gă'nigoñ''hă' ne'' o^{n}'hwĕñdjiyă''ge' dĕ^{n}yagodawĕñ'yek ne''
it-mind (is) the it earth-on will one to travel, continue
s'heyā'de' dĕ^{n}'s'heno^{n}'hĕñ''khwak."
thy grand-children wilt them-thou greet by it."

T'ho''ge' o'nĕ^{n}' hwă'hā'gwă' ne'' tkwĕ^{n}''dā' niyo'ĕñno''dĕ^{n}'
Then now did he-it get the it red (is) such its stem kind of is
dĕ^{n}''se' o'nĕ^{n}' wă'ha'gaäge'wă'. T'ho''ge' o'nĕ^{n}' wă'hĕ^{n}''hĕñ',
and then did he-it-bark scrape off. Then now did he say, "
"O'nĕ^{n}' dĭ'' ĕ^{n}'sa'dĕñ'diă'. Nā'ye' dĭ'' nis''ă' ne''
"Now so then wilt thou start going. That it is then the thou the
hă'dewatchot''hwăs hăgwă'' ĕ^{n}yoñdo^{n}''hek ne''t'ho' hăgwādi'
there it immerses itself towards will one keep saying the there its side
gĕ^{n}s' ĕ^{n}dwă'sā'wĕ^{n}' ne'' ă''se' ĕ^{n}yesatgat''hwă ne'' s'heyade'
custom-arily, will it begin the it-new will one-three see the thy grand-children
dĕ^{n}s'heno^{n}'hĕñ''khwăk. Nā'ye' ne'' skĕñno^{n}''ă'
wilt thou-them greet thereby, That it is the slowly
ĕ^{n}disatgĕñisdi'ha'dye'. Nā'ye' gwă''t'ho' ne'' skĕñno^{n}''ă'
wilt thence thou approach slowly. That it is just these the slowly
ĕ^{n}sadodi'ha'dye'. Nā'ye' ne'' o'gā'ho^{n}k ne''t'ho' hăgwă''
wilt thou grow in size gradually That it is the it-might become repeatedly the there towards
hĕ^{n}'satgwi'di'ha'dye' tcă'' hăgwā'di' nit''he's ne'' Ĕñdekā''
thither wilt thou be moving, where towards then he goes about the Diurnal
Gaä'gwa'dye's. Nā'ye' dĭ'' ne'' o'nĕ^{n}' ne''t'ho' hĕ^{n}''syo^{n}' t'ho''ge'
It-Sun goes about. That it is then the now the there there wilt thou arrive then
o'nĕ^{n}' ĕ^{n}tgayei''khe' ogwe'gi' ne'' ĕ^{n}yesatgat''hwă', o'nĕ^{n}'
now will it be exact it-whole (is) the will one-three look at, now
dĭ'' ne''t'ho' hagwā'di' dĕ^{n}tca'dĕñ'diă', ne''t'ho' gwă''t'ho'
so then the there towards thence wilt thou again start, the there just there
nĕ^{n}djiyawĕ^{n}''hă', nā'ye' ne'' skĕñno^{n}''ă' nĕ^{n}'' hăgwă''
so will again it come to pass, that it is the slowly this direction
dĕ^{n}disatgwi'di'ha'dye'. Nā'ye' ne'' o'gā''ho^{n}k dĕ^{n}diyodo'kda'dye'
thence wilt thou-thyself keep moving. That it is the it-might comes repeatedly thence will it grow towards an end
tcă'' ni'yo't ne'' tcă'' de^{n}yesaga''hä'k. Agwas', ne''t'ho'
where so it is the where will one's ages rest on thee Verily, the there
hĕ^{n}'tcyo^{n}' tcă'' noñ'we' dĕ^{n}tca'dĕñdiyo^{n}''sek. Nā'ye' ne''
there wilt thou return where the place thence wilt thou keep starting from. That it is the
'ă''sĕ^{n}' niwa'soñ'dăge' ne'' hiyă'' t'hoñsayesa'gĕ^{n}'. Nā'ye' ne''
three so its night number many the not any again one- thee would see. That it is the
gaye'i' wado^{n}''t'hă' o'nĕ^{n}' hē'' 'ă''se' dĕ^{n}tcādoñ'nyă'. Gado'gĕ^{n}'
fourth it is again new thence wilt thou-again start to grow. It certain is
ne'' tcă'' nĕ^{n}'saha'he'djik, nā'ye' gāi'hoñnyă''hă' ĕ^{n}gagwe'nyă'
the where so will thy path long be, that it-the matter causes will it able be
nā'ye' ĕ^{n}yago'nigoñhäda''gwik ne'' s'heya'de'
that will it-one's mind reverence the thy grand-children
dĕ^{n}'s'heno^{n}'hĕñ''khwăk. Gwă'' t'higĕ^{n}'tci''hwĕ^{n}' dĕ^{n}ye'saga''hä'k
wilt thou-them greet thereby. Just it is in full sight will one-thee look at, ever
ne'' tcă'' ĕ^{n}satgĕñisdi'ha'dye'. Nā'ye' dĭ''
the where wilt thou-thyself increasingly manifest. That then
ĕ^{n}yagode'nyĕñdĕ^{n}'s'hĕñda''gwik ne'' tcă'' dĕ^{n}watdenyo^{n}''sek
will one-them guide, thereby the where will it-itself, to change, continue

ne'' tcă'' degeni'' nĕⁿyo''dik ne'' tcă'' wĕñda'de'. Nā'ye' dĭ''
the where two it is so will it be the where it-day it. That then
ne'' gadō'gĕⁿ' gĕñ'gwă' nĕⁿgagăs'dek ne'' ĕⁿwă'dai'hă''dă' ne''
the it certain is only so (long) will it endure the will it-it to be hot, cause the
gageñ'nhă''ge' ĕⁿgaya'djik. Nā'ye' gwă''t'ho' ne'' o'nĕⁿ'
it-summer-at will it be called. That it is just there (next) the now (time)
ĕⁿsgană'nos'dă' gadō'gĕⁿ' o'' nă'' ne'' nĕⁿgagăs'dek, nā'ye' ne''
will again it-it to be cold, cause it certain is too the that the so (long) will it endure, that it is the
go'säă''ge' ĕⁿgaya'djik. Nā'ye' dĭ'' tcă'' nĕⁿyawĕⁿ''hă'.
it-snow at (=winter) will it be called. That it is So then, where so will it come to pass.
Ne''t'ho' noñ'we' ĕⁿ'sasdeis'dik ne'' o'nĕⁿ' ĕⁿyo''gak (=dĕⁿdyo''gak),
The there the place will thou-it, have, in charge the now will it dark (night) be,
is' gĕⁿs' nā'ye' dĕⁿ'se'hat'he''dă', ne''t'ho' nĕⁿsă's'hasdĕⁿ'sä''ks
thou customarily that it is wilt thou-it to be light, cause, the there so, will thy power, large, be .
ne'' ĕⁿyogwe'nyoⁿk dĕⁿyo'hat'he''dik, hiyă'' i''sowă'
the will it able be will it-it to be light, cause, not it is it much
t'hoñdayo''gak. Nā'ye dĭ'', ne''t'ho' nĕⁿyo''dik 'ă''soⁿ'
thence it night become. That it is so then, the there (thus) so will it be while
ĕⁿyagoyă'dăge''nhĕⁿk ne'' oⁿ'hwĕñdjiyă''ge' dĕⁿyagodawĕñ'nyek
will it-one's body continue to aid the it-earth-on will one continue to travel
ne'' oñ'gwe'. Nā'ye' ne'' stĕⁿ'' gwă'' dĕⁿtgāi'hwayeă''dă' ga'ĕñ
the human being(s). That it is the anything just will it matter devise somewhere
gwă'' noñ'we' dĕⁿdyago''gak ĕⁿyogwe'nyoñk 'a''soⁿ'
just the place there will it-one night on become will it able be still
ĕⁿyoñt'ha'hi'nĕ'' ne'' tca'' nă'dĕⁿyo'hat'he''dik ĕⁿgagwe'nyă'
will one-their way pursue, the where so much will it-it to be light, cause will it able be
skĕñ'noⁿ' ĕⁿyĕñnoⁿ'doñnyoⁿ''hek hĕⁿtcye'yoⁿ' tcă'' noñ'we'
peaceful will one keep on thinking there will one arrive where the place
niyei'hwagwĕñni'yo'."
there one-possessions has."
T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hiyawă''gi' wăhĕⁿ''hĕñ', "O'nĕⁿ'
At that time now the did he say, "Now
wă'wadeyĕñnĕñdă''nhă'. O'nĕⁿ' oi'hwagwe'gi'
did it-itself become completed. Now . it matter entire
wesă'nigoñ'häyĕñdă''nhă'. Nā'ye' hi'yă' wa'de'sniye'nă' ne''
didst thou an understanding of it, obtain. That it is of course, do you two-it co-hold (aid), the
Eⁿdekhă'' Gaä''gwā'. Dā' nā'ye' dĭ'' ne'' dedjiya'ĕⁿ'
Diurnal It-Sun. There that it is so then the they both
ĕⁿyagowĕñnayĕñ'dak ne'' oⁿ'hwĕñdjiyă''ge' enāge'e'. Nā'ye'
will one-a word have (=right to speak) the it-earth-on one dwells. That it is
tcă'' nĕⁿyo''dik ne'' ga'ĕñ gwă'' niga'ä' tcă'' sniyă'da'de'
where so will it be the somewhere just there it is where your two bodies are
nĕⁿyoñdwĕñnayeă''dă', nā'ye' dĭ'' ĕⁿyoñdoⁿ''hek Ĕⁿdek''hā'
so will one-one's words direct, that it is so then will one keep saying Diurnal
Gaä''gwā', S'hedwa''djiyă' ne'' Ho'skĕⁿ'äge'dă'gō'nā'.
It-Sun, He, Our Elder Brother, the He, the Great Warrior (=War-Chief).
Dyĕñ''hă'hwă' is' ĕⁿyesat'hō'yă' nā'ye' ĕⁿyoñdoⁿ''hek Akhi'so'dă',
If it so be thou will one-thee talk about that it is will one-it keep saying Our Grandmother,

'A'soñ'he'khā' Wĕⁿ'hni''dā'. O'nĕⁿ' dĭ'' ĕⁿgat'gă'k ne'' t'hō'nĕⁿ,
Nocturnal It-moon is present. Now so then will I-it leave the here-this
oⁿ'hwĕñdjiyă''ge', ne''t'ho' dĭ'' hĕⁿgyĕⁿ'' eyă'dăk'dă' ne'' oñ'gwe',
it earth-on, the there so then there will I-it put their body beside the human being
nā'ye' ĕⁿgayă'dăgwĕñni'yoks, nā'ye' ĕⁿyoñdyeä'dăk'hwăk, nā'ye'
that it is will it be one of the chief things, that it is will ones-it keep using as a means, that it is
wă'gna'doⁿ''gwă' ne'' gayĕⁿ'gwăno'wĕⁿsgwă'gō'nă' ne''
have I-it designated by it the it-tobacco-great precious (is) the
oyĕⁿ'gwă''oñ'we'; nā'ye' ĕⁿyoñdyeä'dăk'hwăk ne'' oñ'gwe',
it-tobacco-native; that it is will one-it keep using, as a means the human beings,
ga'ĕñ gwă'' noñ'we' nĕⁿyoñdyeä''dă' ne'' tcă'' oⁿ'hwĕñdjiyā'de'.
somewhere just the place will one-one's self, face the where it-earth extant is.
Do'gă't o''ni' nā'ye' ne'' he't''gĕⁿ' diyoⁿ'hwĕñdjiyā'de', nā'ye'
If it be, also that it is the up high there it earth-extant is, that it is
dĭ'' tcă'' nĕⁿyeye''hak ne'' stĕⁿ'' gwă'' noñwă'ho''dĕⁿ'
so then where so will one-it keep doing the anything just thing kind of (is)
ĕⁿyoñnoⁿ'doñ'nyoⁿ', ga'ĕñ gwă'' noñ'we' nĕⁿgayeä''dă' ne''
will one-it think repeatedly, somewhere just the peace so will it-its course take the
go'nigoñ''hä'. Nā'ye' gĕⁿs' dĕⁿye''gwă' ne'' eyă'dak'dă'
one's mind. That it is customarily will one-it take up the one's body beside
igā'yĕⁿ' ne'' oyĕⁿ'gwă'oñ'we', nā'ye' ĕⁿ'ye''hwă'k ne'' o'nĕⁿ'
it lies the it-tobacco native, that it is will one-it hold the now (time)
ĕⁿdyewĕñnitgĕⁿ''nhă' ne'' ga'eñ gwă'' noñ'we' nĕⁿyoñdyeä''dă'
will one-words utter the somewhere just the place so will one-one's self
hĕⁿyo'hĕñgă''dik, t'ho''ge' o'nĕⁿ' ne'' tcă'' godegă''di' ne''t'ho'
will it audible be, then now the where one a fire has kindled the there
hĕⁿyagō'di'. Nā'ye' ewĕñ'nă' ĕⁿwā'doⁿ'. Ne''t'ho' dĭ''
will one-it cast. That it is one's word will it become. The there so then
nĕⁿyo''dik ne'' tcă'' nigagăs'de' ne'' tcă'' oⁿ'hwĕñdjiyā'de'.
so will it be the where so long it endures the where it-earth extant is.
Nā'ye' ĕⁿyodyeä'dă''gwik. Dā! o'nĕⁿ' ne'' I'', nā'ye' ne''
that it is will it be done thereby. There! now the I, that it is the
ni'' agadyeä'dă''gwi' ne'' diyodyeĕⁿ''di' odoñnyă's''i' ne''
I did I-it make use of the it the first was it has grown the
t'hō'nĕⁿ' oⁿ'hwĕñdjiyă''ge' ne'' tkwĕⁿ''dā' niyo'ĕñno''dĕⁿ'.
here this it earth-on the it red (is) so it-rod(s) are in color.
O'nĕⁿ' dĭ'' agade'să''i' nā'ye' ne'' ĕⁿgoñyeä'dă''gwĕⁿ'.
Now so then I ready am that it is the will I thee, deal, thereby.
O'nĕⁿ' ĕⁿ'sa'dĕñ'diă', ne''t'ho' nhĕⁿ''se' tcă'' noñ''we
Now wilt thou depart, the there thither wilt thou go where the place
wă'goñi'hoñ'dĕⁿ'. Hiyă'' dĭ'' soñ'gā' d'ayegwe'nyă' ne''
did I-thee commission. Not it is so then someone any could one able to do it, be the
d'ayetchiyeĕñ'nyoⁿ' ne'' wă'de'sniye'nă' tcă'' nigĕⁿ'' ne'' I''
any one-you should overreach the did you two-it take in charge where so far it is the I
dĕⁿtgwĕñnitgĕⁿ''nhă' ne'' ga'ĕñ gwă'' nĕⁿgĕⁿ'ha'dye'. Nā'ye'
will I the word utter the somewhere just as will things continue on. That it is

dĭ'' nă'' gwă''t'ho' ĕⁿsgadyeä'dă''gwă' ne'' tkwĕⁿ''dā'
so then the that just there will I it make use of the it-red (is)
niyo'ĕñno''dĕⁿ'."
such it-rod(s) are in color."

T'ho''ge' o'nĕⁿ' wă'ha'gwă' ne'' hode'să''i'. O'nĕⁿ' dĭ''
Then now did he-it take the he-it has prepared. Now so then

odjisdă''ge' hwă'ho'di', t'ho''ge' o'nĕⁿ' wă'hĕⁿ''hĕñ', "Ne''t'ho'
it-fire-on there did he it cast, then now did he say, "The there

hwă'sadyă'doñ'di', o'nĕⁿ' hi'yă' wă'gayĕⁿ'gwaē'dĕⁿ'." O'nĕⁿ'
thither do thou thy body cast, now of course it-smoke arises." Now

hi'yă' ne''t'ho' wă'oñdyă'doñ'di'. O'nĕⁿ' wă'gayĕⁿ'gwagete'gwă'
indeed the there did she-her body cast. Now it-smoke arises

he''tkĕⁿ' nhwă''we'. T'ho''ge' o'nĕⁿ'' ne'' De'haĕⁿ'hiyawă''gi'
up high thither did it go. Then now the

wă'hĕⁿ''hĕñ', "O'nĕⁿ', hi'ya', Odĕñdoñni''ă' dĕⁿ''se' ne''
did he say, "Now, of course, and the

dedjiyadäne'gĕⁿ' o'nĕⁿ' ĕⁿdjiyĕⁿ'nigoñ'hä'ĕⁿ'. Oi'hwagwe'gi' hi'yă',
you two mates are now will you two-your minds keep on it. It-matter entire, of course,

we'sni'nigoñ'häyĕñdă''nhă' tcă'' nwă'awĕⁿ''hă'. Nā'ye' dĭ''
did you two-it comprehend where so did it come to pass That it is so then

tcă'' nĕⁿyawĕⁿ''hă' ne'' 'ă''sĕⁿ' niwĕñ'dăge' nigĕⁿ'' ne''
where so will it come to pass the three so—it days—many, are so far it is the

ĕⁿdjiyĕⁿ'nigoñ'hă'ĕⁿ', dō', gwă'' nĕⁿyawĕⁿ''hă'. Dyĕñ''hă'gwă'
will you two keep watching, what, just so it will come to pass. If it so be

ne'' is' Awĕⁿ'haniyoñ'dă' ĕⁿ'satdō'gă' o'yă' nĕⁿyawĕⁿ''hă' ne''
the thou It, Flower Attached wilt thou-it notice it-other so will it act the

tcă'' son''he', nā'ye' ne'' ĕⁿ'satgat''hwă' 'ă''se' ĕⁿdjyoñdoñ'nyă'
where thy life is, that it is the wilt thou-it see new it is will again she herself make

ne'' 'Ă'soñ'he'khā' Wĕⁿ'hni''dā', ne'' etchi'sō'dă'. Nā'ye'
the nocturnal it-moon is, present the she, your two's grandmother, That it is

ĕⁿgayĕñdesdă''gwik dyĕñ''hă'gwă' ne''t'ho' nĕⁿyawĕⁿ''hă'
will it be recognized by it if it so be the there so will it happen

ĕⁿ'satgat''hwă', ĕⁿ'satdō'gă' ne'' 'ă''se' ĕⁿwā'doⁿ' tcă'' son''he',
wilt thou it see, wilt thou it become aware of the new it is will it become where thou alive art,

nā'ye' dĭ'' ĕⁿyode'nyĕñdĕⁿs'dik ne''t'ho' noñ'we' ĕⁿwa'sā'wĕⁿ'
that it is so then will it-itself govern thereby the there the place will it begin

o'nĕⁿ' ĕⁿwa'dĕñ'diă' ne'' 'ă''se' ĕⁿwadoñ'nyă' ne'' oñ'gwe',
now will it start the new it is will it grow the human being,

ne'' dĕⁿyoⁿ'hwĕñdjiyo'ga''dă' ĕⁿyoñna'gät, ne''t'ho' noñ'we'
the will it-the earth overspread will they dwell, the there the place

ĕⁿwa'sā'wĕⁿ' tcă'' noñ'we' ĕⁿwadyeĕⁿ''dă' ne'' ĕⁿyetchi'gĕⁿ'
will it begin where the place will it-the first be the will you-her see

ne'' 'Ă'soñhe'khā' Wĕⁿ'hni''dā', ne'' etchi'sō'dă'. Hiyă'', dĭ'',
the nocturnal it-moon is, the she your grandmother. Not, so then,

hwĕñ'doⁿ' d'awadĕⁿ'nigoñ'hă''dă', ne''t'ho' nigāi'hwăgas'de'
ever any should it annoy the mind, the there so long it matter endures

tcă'' nĕⁿyoñnis''he' ĕⁿyon''hek tcă'' oⁿ'hwĕñdjihiyā'de', o''ni'
where so will it last long will it alive be where it-earth extant is, also
tcă'' ni'yoñ' odoñ'ni', o''ni', ne'' goñdi'yō', o''ni' ne'' oñ'gwe',
where so many they number they are growing, also the they game animals, also the human beings,
o''ni' tcă'' gaä'gwaĕñ'nyoⁿ'. O'nĕⁿ' dĭ'' ne''t'ho' wă'gat'gă'k
also where the light orbs in place. Now so then the there do I-it let go
tcă'' sniyă'da'de' ne'' at'hoyă''sää', nā'ye' ĕⁿsnii'hwayĕñ'dak
where your two bodies are the tradition (legend) that it is will you two its story have,
tcă'' hăgwă'' we'sni'hwădjiädā'dye', gagwe'gi' ĕⁿyei'hwayĕñde''nhă'
where side of there your (two) ohwachira persists, it-all will one-the matter learn
tcă'' ni'yoñ' nwă'awĕⁿ''sĕñ' deⁿ''se' ne'' is' we'djiyatgat''hwă',
where so many they are so did it happen repeatedly and the you did you two-them see,
'ă''soⁿ' o''ni' odaděñ'i' ne'' odii'hwadye'ĕⁿ' ĕⁿdjiyatgat'hwă''hoⁿ'
still also it remains the they matters disturbing are will you two see severally
ne'' o'heñ'doⁿ' hăgwā'di'."
the ahead towards."
T'ho''ge' ne'' Oděñdoñni''ă' dĕⁿ''se' ne'' Awĕⁿ'haniyoñ'dă'
Then the and the
o'nĕⁿ' wă'hiĕⁿ'nigoñ'hä'ĕⁿ'. Agwas', hwă'gaye'it 'ă''sĕⁿ'
now did they two keep watch. Verily, it exact was three
nwă'wa'soñdage''khe' ne'' de'hni'nigoñ''hää' o'nĕⁿ' gwă''
so did it nights number the did they two keep watch now just
wă'oñdyĕñ''hă'gwă' ne'' Awĕⁿ'naniyoñ'dă' ne'' o'yă' nwă'awĕⁿ'hă'
did she become aware the the it other so did it act
tcă'' agon''he' dĕⁿ''se' o'nĕⁿ' wă'ă''hĕñ', "O'nĕⁿ', hi'yă',
where her life is and now did she say, "Now, indeed,
hwă'ga'he''g tcă'' noñwă'ho''dĕⁿ' ne'' s'hoñgni'nigoñ'häda'di' ne''
it-time has come where thing kind of the he-us has promised the
tcă'' nĕⁿyawĕⁿ''hă'." T'ho''ge' o'nĕⁿ' ne'' Oděñdoñni''ă'
where so will it come to pass." Then now the
wă't'hatga'doñ'nyoⁿk. Hă'dewatchot''hwăs hagwā'di,
did he his eyes cast about. At the sun-setting towards
wă'hadyĕñ''hă'gwă' ne''t'ho' gwă'' dwĕⁿ'hni''dā' 'ă'soñhe'khā',
he was surprised the there just there it moon is present nocturnal,
t'ho''ge' o'nĕⁿ' wă'hĕⁿ'hĕñ', "Dō', heyāt'ho'yĕⁿ' ne''
then now did he say, "There, let me tell him the
S'hoñgniyă'di'să''i'." O'nĕⁿ' goñda'dye' ne''t'ho' nhwă''he'.
He-our two bodies has finished." Now at once the there thither did he go.
Ga'nyo' hwă'ha'yoⁿ' o'nĕⁿ' wă'hĕⁿ''hĕñ', "O'nĕⁿ', hi'yă'
As soon as there did he arrive now did he say, "Now, indeed,
wă'gāi'hwayei''khe' ne'' tcă'' nisgniyeä''se'. O'nĕⁿ' o'yă' ni'yo't
it matter has been fulfilled the where so thou-us two hast done for. Now it other so it is
ne'' tcă'' agon''he' ne'' Awĕⁿ'haniyoñ'dă', dĕⁿ''se' o'nĕⁿ' o''ni'
the where she alive is the and now also
'a''se' wă'agni'gĕⁿ' ne'' 'a'son'he'khā' 'ă''se' wĕⁿ'hni''dā'."
new it is did we two-it see the nocturnal new it is it-moon is present."
T'ho''ge' ne'' De'haĕⁿ'hiyawă''gi' wă'hĕⁿ''hĕñ',. "O'nĕⁿ' hi'yă'
Then the did he say, "Now indeed

wă'wadeyĕñnĕñdă''nhă'. Nā'ye' dĭ'' ĕⁿgne''sek ne'' tcă'' wĕⁿ'hni'-
has it mode of doing been finished. That it is so then will they-two go together. the where it-moon is'

'da' dĕⁿ''se' ne'' tcă'' agon''he' ne'' oñ'gwe'. Nā'ye'
present and the where her life is the human being. That it is

ĕⁿyagos'hedă'da''gwik ne'' oñ'gwe' ĕⁿwadoñ'nyă' tcă''
will one keep count thereby the human being will it grow where

oⁿ'hwĕñdjiyā'de'. Nā'ye', dĭ'', o'nĕⁿ' dĕⁿgadawĕñ'nye' ni''ă'.
it-earth extant is. That is is so then now will I travel around I humble.

O'nĕⁿ' o'' nis''ă' djyadadwĕñni'yo' nā'ye' ne'' dĕⁿdjyadawĕñ'nye'.
Now too humble you you two are independent that it is the will you two travel around.

Nā'ye' dĭ'' tcă'' nĕⁿyawĕⁿ''hă'. Is', hi'yă' gniyă'dagwĕñniyos'di';
That it is so where so will it come to pass. You, indeed, I-you two have given rule to;

oi'hwage'gi' ne''t'ho' nĕⁿyo''dik dĭ'', ne'' is' he''tgĕⁿ' ĕⁿgĕⁿk'."
it-matter entire the there so will it be so then the you above will it be.'

DE'HODYĂ'DGĀ'EWEⁿ'.

(HE WHOSE BODY IS DIVIDED IN TWAIN)

Nā'ie' dĭ'' ne' oneⁿ' wă's'agoñna'hĕñga''dă' tca'' gagwe'gĭ'
That it is so then the now did they-them to hear it, cause where its-entire

tca'' ni'hĕñ'nadĭ' hoñnat'hoñgaia''gĭ' ĕⁿ'hoñ'dĕñdiă' tca'' o'nĕⁿ'
where so many they are they have volunteered will they depart where now

wa'gāi'hwă'he''g tca'' noñwa'ho''dĕⁿ' hoñnadadei'hwi'sa''ĭ'.
did it-time arrive where thing kind of they had agreed upon, among themselves.

O'nĕⁿ' hi'iă' wa'hoñ'dĕñ'diă'. Hă'dewatchot'hwăs tca'' nhe'we's
Now in fact did they depart. At the peace of sunset where there it goes about

tca'' gaä''gwā' ne''t'ho' nhe'hoñne'noⁿ'.
where it-sun the there thither did they go.

Nā'ie' ne'' nĕñgĕⁿ''hă' o'nĕⁿ' hoñt'ha'hi'ne' wa'hadi'yoⁿ' tca''
That is is the this it is now they traveled did they arrive where

noñ'we' enā'gee' ne'' 'oñ'gwe'. T'ho''ge' o'nĕⁿ' gagwegĭ'
the place they inhabited the human beings. Then now it-all

wa'hoñda'wĕñt'hwă' o''nĭ' wa'tchagodinoⁿ'hä'gwă'hĕñ'' gagwe'gĭ'.
did they-them slaughter also did they-them scalp severally it-all.

T'ho''ge' o'nĕⁿ' wa'hoñdoñgo''dă'. Gaiñ'gwă' niio'we' o'nĕⁿ'
Then now did they pass on. Somewhere-just so it is distant now

ne''t'ho' o'ia' e'' dediena'gee' ne''t'ho' wă'hadi'ioⁿ'. O'nĕⁿ'
the there it other again there they inhabit the there did they arrive. Now

he'' wa's'hagonă'wĕñt''hwă', wa's'hagodinoⁿ'hä''gwă'hĕñ' o''nĭ'.
again did they-them slaughter, did they-them scalp severally also.

T'ho''ge' he'' hoñnadoñgo''dĭ'. Gaiñ'gwă' nwă'oñnĭ''s'he'
Then again they passed on. Somewhere just so did it last (endure)

o'néⁿ' o'ia' e'' dedyenā'gee' ne''t'ho' o'' wa'hadi'ioⁿ'.
now it other again there they inhabit the there too did they arrive.

S'hă't'hadiye'ă' tca'' wa's'hagoñnă'wĕñt'hwă' tca'' nwa'hadiie'ă'
Alike did they-it act where did they-them slaughter where (as) so did they-it act

tca'' nigĕⁿ' doñdă'hĕñ'ne'. T'ho''ge' o'nĕⁿ' hoñnadoñgo''dĭ'.
where so far it is thence did they come. At that time now they passed on.

Tca'' niioⁿ'' wa'hadi'gĕⁿ' enage'nioⁿ' ne'' 'oñ'gwe' gagwe'gĭ'
Where so many(are) did they-it see they inhabit severally places the human beings it all

s'hă't'hadiie'ä'. Gaiñ'gwă' nwă'oñni''s'he' hoñt'ha'hi'ne' o'nĕⁿ'
alike they acted. Somewhere just so did it last (long) they traveled now
wă'ga'he''g o'nĕⁿ' hodihe'nō'wanĕⁿ's, tcă'' hodihe'nage'doñ'die'
did it-time arrive now they bundles large have severally, where they bundles severally bore along by the forehead-strap
ne'' onoⁿ''hä'. Nā'ie' dĭ'' tca'' niioⁿ''' hoñnadaděñ'ĭ'
the it scalp. That it is so then where so many are they themselves are left
wa'hĕñni'hĕñ'', "O'nĕⁿ' hoñ'', aedwadă'gwĕñnāiĕⁿ' ne' oñgwahe'nă'."
"Now perhaps, should we *cache*, or secrete the our bundles."
T'ho'ge' hoñwagowāněñ' ne' De'haĕⁿ'hiyōwĕⁿ's wa'hĕⁿ'hĕñ'',
Then their leader the The Sky Splitter did he say,
"Dogă't gwă' aedwagĕⁿ' ne' gowānĕⁿ' onoⁿ'hä', t'ho'ge' nāie'
"If so it be, just might we it see the it large it scalp, then
aedwago'hĕñs'dă', hiiă'' dĭ'' t'awahetgĕⁿ''nha' tca' noñwa'ho'dĕⁿ'
might we-it to cover (them), use, not so then any would it become spoiled where thing kind of
dwa'hā'wĭ'." Wă'hĕñni'hĕñ' ne' hodio'gwă', "Dō'gĕⁿs, hi'ia'
do we it bear." They said, the his troup, "True it is, in fact
ne''t'ho' nāiawĕⁿ''ha'."
the there so might it come to pass."

T'ho''ge' o'nĕⁿ' wa't'hoñdä''nha' ne'' hĕñ'gwe', s'hă'dewa'sĕñ'noⁿ
Then now did they-him meet the he, a man, it middle is
tca'' nigaĕñde'djĭ's ne''t'ho' ni'ha'hnĕñ'ies. T'ho'ge'
where so it-tree(s) tall are, severally the there so his heighth long is. Then
ne'' Gaĕⁿhiakdoñ'dye' wa'hĕⁿhĕñ'', "Onĕⁿ' hi'iă' wă'gāi'hwa'he''g
the The Horizon did he say, "Now in fact it-time has come
tca' oñgwadei'hwi'să''i' nā'ie' ne' ĕⁿdwā'gĕⁿ' ne' ĕⁿgowanĕⁿks
where we ourselves have agreed that is is the will we-it see the will it-large be
ne'' onoⁿ''hä'. Nā'ie' dĭ'' o'nĕⁿ' hi'iă' ĕⁿs'hedwā'io' nĕñgĕⁿ''hă'
the it scalp. That it is so then now in fact will we-him kill this it is
hĕñ'gwe' tca'' wă'didwadä''nha'. O'nĕⁿ' dĭ'' ĕⁿyoñgwāiĕñdă''nhă'
he, a man where did we meet. Now so then will we-it be possessed with
ne'' gowā'nĕⁿ ne'' onoⁿ''hä'." Wă'hĕñni'hĕñ'', "Hau'', gĭ'să'',
the it large is the it scalp." They said, "Come, therefore,
ne''t'ho' niiawĕⁿ'hă'." T'ho''ge' o'nĕⁿ' wa'hoñwadiyă'doñdĭ';
the there so let it come to pass." Then now did they-him attack;
wă'hoñwă'āgwa''hĕñ' ne'' gă'hésga', wă'hoñwă'sgwe'saiĕⁿ'dă'hĕñ'
did they-him shoot repeatedly the it-arrow (=flint-pointed), did they-him strike repeatedly, with the hatchet
o''nĭ' dĕⁿ''se' wă'hoñwaiĕⁿ'da''hĕñ' ne'' gadji''kwă' nā'ie' ne''
also and did they-him, strike repeatedly the it-war-club that it is the
hĕñne''he' ne'' a'hoñwā'io', dĕⁿ''se' hiiă'' stĕⁿ'' noñwa'ho''dĕⁿ'
they-it desired the might they-him kill, and not anything thing kind of
de'hodigwē'nioñ', hiia'' stĕⁿ'' noñwa'ho''dĕⁿ' de'hoñwanoⁿ'hiă''gĭ'
any they-it able to do, were, not anything thing kind of any they-him injured
ne'' hĕñ'gwe', hiiă'' se'' de'honă'gō'wäs noñwă'ho''dĕⁿ' ne''
the he, the man, not in fact, any it-him affects thing kind of the
hĕñ'gwe'. T'ho''ge' ne'' hĕñ'gwe' wă'hĕⁿhĕñ', "Hot'' noñwa'ho''dĕⁿ'
he, the man. Then the he, the man he said, "What thing, kind of
swe''he'? Swe''he'-khĕⁿ'' ĕⁿskwa'yo'?" T'ho''ge' wa'hĕñni'hĕñ',
do you want? Do you want-its, Do you will you-me kill?" Then they said,
"Nā'ie' gwa'' o''nĭ' niyoñgwadyeeⁿ'ha'die' ne'' ayakhiyo'
"That is is just also so, we have been doing on the way the might we-one kill

ne'' oñ'gwe', ganyo'' gwă'' soñ'' ĕⁿyakhi'gĕⁿ'." T'ho''ge'
the human being, any just who will we-one see." The
ne'' hĕñ'gwe' wa'hĕⁿ''hĕñ', "Hiiă'' de'oiă'ne' niswă'nigoⁿ'he''dĕⁿ'.
the he, the man he said, "Not any it-good is such your kind of mind.
Ĕⁿswĕñnĭ''hĕⁿ' dĭ'' o'nĕⁿ'. Hiya'' ne'' nĕⁿ'' t'hawā'doⁿ'
You must stop it so then now. Not the the this any
'a'sgwā'io'. Nā'ye' gāi'hoñnyă''hă' degwadää'dă''ne'.
could you-me kill. That is is it-it-matter-causes (=is the reason) I-you-to-meet, came.
Degwaga'hă'dye' tca'' noñde'swe' ne'' i'sowa'' wa'etchiyă'wĕñ't'hwă'
I-you, kept my eyes on, where thence you were coming the it much it is did you-them slaughter
ne'' oñ'gwe'. Nā'ye' dĭ'' gāi'hoñniă''hă' wă'didwadää''nhă'
the human beings. That it is so then it-it matter causes (=is the reason) we have met
tca'' o'nĕⁿ' ne''t'ho' ni'yoⁿ' tca'' seswadei'hwat'wă''dă'. Do'gă't
where now the there so many where again you wrongs committed. If it be
dĭ'' hiiă'' dă'eswĕñni''hĕⁿ' ĕⁿswĕⁿ'heyă' o'' nis'ă'." T'ho''ge'
so then not any you cease from it you will die too humble you." There
ne'' De'haĕⁿ'hyō'wĕⁿ's wă'hĕⁿ'hĕñ'', "Eⁿyagwadoñgo''dă'
the he said, "We will pass on
ogoñdă'dye'. Oñgwat'hoñgayă''gĭ' ne''t'ho' hĕⁿyagwā'yoⁿ' tca''
without stopping. We have volunteered the there there we will arrive where
noñwe' hă'dewatcho't'hwă's." T'ho''ge' wa'hĕⁿheñ'' ne'' hĕñ'gwe',
the place there it (the Sun) sets." There he said the he, the man,
"Djiă'dĕñdiă'. O'nĕⁿ' wă'gwat'hoyĕⁿ' tca'' nĕⁿ'swă'nigoⁿ'he'dĕⁿk
"Do you depart. Now I-you have told where so shall your minds be
ne'' o'nĕⁿ' he'' ĕⁿdjiswat'hă'hi'ne'." T'ho''ge' nĕñgĕⁿ'hă'
the now again shall you be traveling." Then this it is
hĕñnoñ'gwe' o'nĕⁿ' hiyă'' de's'hoñwā'gĕⁿ' gaiñ'' nhwa'he''
they, the men now not any they-him saw where thither he went
ne'' hĕñ'gwe'.
the he, the man.
T'ho''ge' o'nĕⁿ' wă'hoñ'dĕñ'diă' wă'hoñdoñgo''dă' ne'' ne''t'ho'.
Then now they departed they passed on the the there.
Gāi'hwis' hoñt'ha'hi'ne' o'nĕⁿ' wă'hoñdyĕñ''hă' gwa'' ne''t'ho'
It-matter (time) long they were traveling now they were surprised just the there
ganiadā'e', dĕⁿ''se' wă'hadi'gĕⁿ' ganiadaeowanĕⁿ'. T'ho''ge' ne''
it-lake is extant, and they-it-saw it-lake large (is). Then the
De'haĕⁿ'hiō'wĕⁿs wă'hĕⁿ'hĕñ', "Hot'' noñwă'ho''dĕⁿ' nĕⁿdwaye'ă'
he said, "What thing, kind of so must we, it do
tca'' ĕⁿdwadoñgo'dă' nĕñgĕⁿ''hă' ganiadā'e'?" T'ho''ge' ne''
where shall we pass on this it is it-lake extant is?" Then the
hĕñ'gwe', s'haya''dădă' tca'' ni'heñ'nădĭ' ne'' hiiă''
he, the man he, one person, is where so they are many the not
de'hot''hā' nā'ye' nĕñgĕⁿ''hă' da'hawĕñnitgĕⁿ''nhă' wă'hĕⁿ'hĕñ'',
any he talks that it is this it is did his word come forth he said,
"Oñgwadei'hwĭ'să''ĭ' hi'yă' awe'ha'die' hot'' nĕⁿio''dĭk ne''t'ho,
"We have an agreement made in fact it matters not how so will it be the there
gwă'' o''nĭ' dĕⁿdwadoñgo''dă'. O'nĕⁿ' dĭ'' wă'gāi'hwă'he''g
just also shall we pass through. Now so then the time has come
tca'' noñwa'ho''dĕⁿ' oñgwat'hoñgāiă''gĭ'. Tgagoñ'dă' hi'yă'
where thing, kind of we have volunteered. It is needful in fact

ne''t'ho' dĕⁿdwadoñgo''dă'." T'ho''ge' ne'' De'haĕⁿ'hiō'wĕⁿ's
the there shall we pass through." Then the
wă'hĕⁿ'hĕñ", "Dō'gĕⁿs hi'yă'. Hau", gi''să'. Is' dĭ'' ĕⁿ''s'hĕñt."
he said, "It is true indeed. Come, therefore. Thou so then shall thou take the lead."

T'ho''ge' o'nĕⁿ' wă'ha'dĕñ'dyă'; o'nĕⁿ' ganiadā'ge''s'hoⁿ',
Then now he started; now it-lake-on along
o'hnegă'ge''s'hoⁿ' gwă'' nhwa''he'. T'ho'ge' ne'' ō'diă'k
it-water-on along just thither he went. Then the some of them
o'hnă'gĕñ''s'hoⁿ' wă'hoñ'dĕñdiă'. Nā'ye' dĭ'' ne'' onĕⁿ'
it-rear-in along they started. That it is so then the now
wă't'hadiyă''hiă'k nē'' aoⁿ'hwĕñdjiat'hĕñ''ge' wă'hadi'yoⁿ' o'nĕⁿ'
they crossed the stream the it-earth dry-on they arrived now
wă't'hadidă''nhă'. O'nĕⁿ' dĭ'' wă'hoñtgat'hwă' tca'' gaĕⁿ'hiā'de'
they stood (still). Now so then they looked at it where it-sky extant is
dewade'gwa''t'hă', ne''t'ho' hoñ'', nigĕⁿ'' nă'dewade'gwă''t'hă'
it-itself, raised up, customarily, the there perhaps, so far it is so it-itself, raises
tca'' nigaĕñ''hes ne'' o'hne''dă'. Wă'hoñtgat''hwă' tca'' noñ'we'
where so it-tree tall (is) the it-pine tree. They looked the place
hesgayĕⁿ''t'hă' deyo'sdat''hek. Na'' dĭ'' ne'' o'nĕⁿ,
there again it strikes it smooth (is). The that so then the now
doñsawade'gwă''dă' wă'hadi'gĕⁿ' dagoñdiyagĕⁿ''nhă' oñnatgă''de'
hence again it-itself raised they-it saw thence they (*an.*) came out they are many
goñdidie' djio''hă'. T'ho''ge' wă'hĕⁿ'hĕñ' ne'' De'haĕⁿ'hiō'wĕⁿ's,
they are flying pigeons. Then he said the
"Hot" noñwa'ho'dĕⁿ' ne'' neⁿ'' nĕⁿdwayéă". T'hō'nĕⁿ' hi'yă'
"What thing, kind of the this so will we, it, do." Here this in fact
'oñ'' odoⁿ'hwĕñdjio''kdă'. Oyĕñ'det hi'yă' o'yă' diaoⁿ'hwĕñdjiāde'
perhaps it-earth itself ends. It is plain indeed it other there it-earth extant is
sĭ'' hăgwadi' nwă'wadĭ' nĕñgĕⁿ''hă' dewade'gwă''t'hă' tca''
yonder towards its side this it is it-itself, raises customarily where
gaĕⁿ'hia'de'." T'ho''ge' nā'ye' e'' da'hawĕñnitgĕⁿ'nhă' ne'
it-sky is extant." Then that it is again he spoke the
hiiă' hwĕñdoⁿ' de'hot''hā', wă'hĕⁿ'hĕñ'', "Oñgwadei'hwĭ'să''i'
not ever any he talks, he said, "We have agreed among ourselves,
hi'iă' oñ'gwĕñ' awe'ha'dye' dō' nĕⁿyodye'ĕⁿk ne''t'ho' gwă'
indeed, we have said it matters not how so will it be the there just
o'nĭ' dĕⁿdwadoñgo''dă'. Ne''t'ho' dĭ'' hi'yă' 'a''soⁿ' nidji'dyoⁿ'
also will we pass through it. The there so then indeed still so again we number
oñgwadadĕñ'ĭ' gĕñ'gwă' o'nĕⁿ' hwĭk's nidji'dioⁿ'. O'nĕⁿ' dĭ''
we are left only now five so again we number Now so then
wă'gāi'hwă'he''g tca'' noñwa'ho'dĕⁿ' oñgwadei'hwĭ'să''ĭ'."
has it-time arrived where thing, kind of we have agreed among ourselves."
T'ho''ge' ne'' De'haĕⁿ'hiō'wĕⁿ's wă'hĕⁿ'hĕñ', "Hau", gi'să'".
Then the he said, "Come, therefore.
T'hō'nĕⁿ' hi'yă' o'nĕⁿ' dwā'yĕñ' ne'' oñgwahe'nă' dĕⁿ''se'
Here this indeed now let us them lay down the our bundles and

ne'' noñwa'ho''dĕⁿ, dwăs't'hă'. T'ho''ge' o'nĕⁿ' gagwe'gĭ'
the thing(s), kind of we them use. Then now it entire (all)

e'dă''ge' wă'hadī'yĕñ'. Ganyo'' wă'wadeyĕñnĕñdă''nhă' o'nĕⁿ'
earth-on, ground-on, they them laid down. As soon as it-itself settled now

ne'' De'haĕⁿ'hiō'wĕⁿ's wă'hĕⁿ'hĕñ'', "O'nĕⁿ' dĭ'' is' ĕⁿ''s'hĕñt."
the he said, "Now so then thou (it is) must-thou lead."

Na'' wă'ho'doⁿ' ne'' hiyă'' hwĕñ'doⁿ' de'hot''ha'. T'ho''ge'
The that he-him meant (addressed) the not ever any he speaks. Then

o'nĕⁿ' he'' doñsawade'gwă''dă' tca'' ni'hayanōwe' wă'hadieä''dă'.
now again thence again did it-itself raise where as his pace fast is did he-himself resort.

O'nĕⁿ' ne'' na'' ō'dyă'k de'hadiga''hä' ne''t'ho' wă'ha''doⁿ' tca''
Now the the that some of them they-it eyed the there thither he disappeared where

hwă'hadak'he'. O'nĕⁿ' dĭ' he'' e'dă''ge' nă'doñdā'we' tca''
thither he ran. Now so then again ground-on (down), again it returned where

gaĕⁿ'hiā'de' hoñsagayĕⁿ''dă'. Nā'ye' dĭ'' ne'' o'nĕⁿ' he''
it-sky extant is there again it impinged. That it is so then the now again

doñsawade'gwă''dă' o'nĕⁿ' he'' t'hi's'hayă''dāde' 'oⁿ''gĕⁿ'
thence again did it-itself raise now again just he another person is in turn

hă'doñsă'haä''dăt. Ne''t'ho' o'' na'' nwă'awĕⁿ''hă' tca'' ne''t'ho,
to, hence again he ran. The those too the that so it happened where the there

de'hadiga''hä' ne''t'ho' wă'wa''doⁿ' tca'' hwă'hadakhe'. O'nĕⁿ'
they-it eyed the there there it disappeared where thither as he ran. Now

he'' doñdawa'seⁿ''nha' tca'' dewade'gwă''t'ha' tca'' gaĕⁿ'hiā'de'.
again thence again it fall where it itself keeps lifting up where it-sky stands out.

Nā'ye' dĭ'' ne'' o'nĕⁿ' doñsawade'gwă''dă' o'nĕⁿ' he'' ō'yă'
That it is so then the now thence again it-itself raised now again it other

t'hi's'hayă''dā'de' hă'doñsă'haä''dăt. Gagwe'gĭ' ne''t'ho'
just he, a different person to, hence again he ran. It all (is) the there (thus)

nwă'awĕⁿ''hă' wă'hoñdoñgo''da'. Nā'ye' dĭ'' ne'' o'nĕⁿ'
so it happened did they pass on. That it is so then the now

s'hayă''dădă' o'hnă''gĕⁿ' wă'hoä''gwă' ne'' hwik's' hadoⁿ''t'hă'
one other person behind it-him pleased in order the five he-himself become, made

tcă'' o'nĕⁿ' nā'ye' 'oⁿ'kĕⁿ' hă'doñsa'haä''dăt, nā'ye' dĭ'' ne''
where now that it is in turn to, thence again he ran that it is so then the

t'hoñnadyeĕⁿ'dĭ' gagwe'gĭ' nā'ye' wă't'hoñdoñgo''da',
there they the first were it all that it is to, they went by it,

hă'de's'hadiga''hää' o'nĕⁿ' dă'hadak'he'. 'A''soⁿ' t'honō'wĕⁿk
back again they were looking now thence he was running. Still there he-it lack

dă'hadoñgo''dă' o'nĕⁿ' ne'' na'' doñdawă'sĕⁿ''nhă'. Ne'' t'ho' ne''
there he would pass through now the the that thence down it again fell. The, then the

nă'' wă'gāi'hwa''doⁿ' ne''t'ho' wă'hĕⁿ'he'yă'.
the [that it-matter disappeared the there did he die.

T'ho''ge' De'haĕⁿ'hiō'wĕⁿ's wă'hĕⁿheñ', "O'nĕⁿ' hi'yă',
Then he said, "Now indeed,

wă'didwadoñgo''da', ne''t'ho' geñ'gwă' ni'dyo^{n}' sayoñgwadădeñ''k,
we have passed it, the there only so many we are again we are left,
nā'ye' gwa''t'ho' ne'' oñgwayă'do'go^{n}', o'nĕ^{n}'. Dā'' o'nĕ^{n}' dĭ''
that it is just here the our bodies are bare (=unarmed) now. There now so then
hi'yă', 'oñ'', ĕ^{n}dwa'deñ'dyă'. O'nĕ^{n}' hi'yă', oyeñ'det
of course, perhaps, must we start. Now indeed, it is plain
t'hiyo^{n}'hwĕñdjiāde''ge' tcă'' we'dwā'yo^{n}' o'nĕ^{n}'. Ogĕñi''sdi'
it-earth others-in where we have arrived now. It is evident
deyo'hat'hek ne'' t'hō'nĕ^{n}'. Nā'ye' hi'yă' tca'' ne'' na''
it light is the here this. That it is of course where the the that
ni'yo't tca'' dio^{n}'hwĕñdjiāde' noñde'dwe', ne''t'ho' ne'' na'' gĕñ'gwă'
so it is where there it-earth extant is thence we came the there the the that only
nă'deyo'hat''hek tca'' ni'yo't gĕ^{n}'s ne' ă'soñ'he' wasdi''säă' ne''t'ho'
so it light is where so it is usually the it might is it starlight (is) the there
nă'degyatdi''hĕ^{n}' tca'' nă'deyo''hat''hek ne'' t'hō'nĕ^{n}' yo^{n}'hwĕñdjiā'de'
so much they two differ where so much it light is the here this it-earth stands out.
Dā'', o'nĕ^{n}' dĭ'' dwa'dĕñ'diă', ĕ^{n}dwe'sak'hă' gaiñ''gwa' noñ'we'
Then, now so then let us depart will we go to seek (it) where just the place
noñdayenā'geek ne'' on'gwe'. T'ho''ge' o'nĕ^{n}' hoñna'den'dyoñ'.
might these they inhabited the human beings. Then now they departed.
Nā'ye' ne'' o'nĕ^{n}' hoñt'ha'hi'ne' o'nĕ^{n}' wă'hadi'gĕ^{n}' ne''
That it is the now they traveled now they-it saw the
oděñ'doñni' hă'degaĕñ'dăge' dĕ^{n}''se' awĕ^{n}'ha'hak'ho^{n}' gagwe'gi'
it-trees growing were all kinds of trees and each full of flowers it all
ogĕñĭ''sdi' oyā'ne', nā'ye' ne'' na'' deio'hat'he'dă'gwi' tca''
it markedly is it good is, the the that it is lighted by it where
ne''t'ho' noñ'we' dio^{n}'hwĕñdjiā'de' dĕ^{n}''se' ne'' goñdi'yo',
the there the place there it-earth stands out and the they (*an.*) game animals are,
goñdi'die's o''nĭ', gagwe'gi' goñdiyă'di'yo's. Hiyă'' gwă''
they (*an.*) fly about also, it-all (entire) they have fine bodies. Not just
o''nĭ' hwĕñ'do^{n}' de'hoñnatgat''hwĭ' tca'' nige^{n}'' nit'hoñne'noñ'.
also ever any they them saw where so far it is there they have come
Dĕ^{n}''se' wă'hoñtgat''hwă' tca'' oděñnu'gĕñ'ni', oda'hyoñ'ni'
And they saw where it grasses were growing, they bore fruit
o'hoñdadekhă''khwă' agwas' ne''t'ho' nigā'dĕ^{n}s tca'' niyawĕñnu''gēs,
strawberries verily the there so it is deep where so it grasses is tall,
hiyă'' hwĕñ'do^{n}' de'hodi'gĕ^{n}' tca'' nigĕ^{n}'' nit'hoñne'noñ' tca''
not ever any they have seen where so far it is thence they have come where
niyo'hyowā'nĕ^{n}'s ne'' oda'hyoñ'ni'.
so it-fruit are large the it fruit is growing.
T'ho''ge' o'nĕ^{n}' wă's'hagodi'gĕ^{n}' ne'' oñ'gwe' gĕ^{n}dyo'gowā'nĕ^{n}'
Then now they-him saw the human beings it-assembly large
i'yĕ^{n}'s ga'hĕñdă''ge'. T'ho''ge' ne'' De'haĕ^{n}'hio'wĕ^{n}'s
one went about it-sward on. Then the
wă'hĕ^{n}hĕn'', "Hot'' noñwa'ho''dĕ^{n}' nĕ^{n}dwaye'ă' o'nĕ^{n}' hi'yă'
he said, "What thing, kind of must we-it, do now of course
we'dwā'yo^{n}' tca'' noñ'we' ena'gee' ne'' oñ'gwe,'; hiya'' hi'yă''
we have arrived where the place they inhabit the human beings; not in fact

o'nĕⁿ' stĕⁿ'' gwă'' noñwa'ho''dĕⁿ' de'djidwa'hwă' ne'' aedwas'da'ˀ
now anything just thing kind of any yet we hold the might we move
dōgă't stĕⁿ'' noñwa'ho''dĕⁿ' ĕⁿ'hĕñne'ä' nĕⁿyoñkhiye'ä' ne'' t'hō'neⁿ'
if so it be anything thing kind of will they wish to do so will they—us treat the here this
hadinā'gee'?'' T'ho''ge' ne'' Gaĕⁿ'hiăkdoñ'die' da'hawĕñnitgeⁿ''nhă'
they inhabit?" Then the The Horizon thence he replied
wă'hĕⁿ'hĕñ'', "Oñgwat'hoñgayă''gĭ', oñgwadei'hwi'să''i' hiyă'' tca''
he said, "We have volunteered, we have agreed of course where
oñgwatgă''wĭ' tca'' et'hinoⁿ'gwa''s'hoⁿ' dĕⁿ''se' tca'' diyon''he'.
we have given up where they are our kin and where our lives.
Dō'ga't dĭ'' o'nĕⁿ' ĕⁿdwĕⁿ'he'ia' hiya'' steⁿ'' daedwaye'ä'.
If it so be so then now will we die not anything should we do (against it)
T'hō'nĕⁿ' gĕñ'gwă' ĕⁿdwāi'hwa''doⁿ'.'' T'ho''ge' De'haĕⁿ'hio'wĕⁿ's
Here this only will we perish." Then
wă'hĕⁿ'hĕñ'', "Dō'gĕⁿs hi'yă'. Hau'', gi'să'', o'nĕⁿ' dwa'dĕñ'dyă'.''
he said, "True it is indeed. Come, therefore, now let us depart."
T'ho'ge' o'nĕⁿ' ne''t'ho' nhwa'hĕñ'ne'. Niyoi'hwagwă''hă' o'nĕⁿ'
Then now the there thither they went. So, in a short time now
ne''t'ho' hwa'hadi'yoⁿ' tca'' noñ'we' nit'hĕñ'ne's ne''
the there they arrived where the place there they are going about the
gĕⁿdyo''gowā'nĕⁿ'. O'nĕⁿ' ne''t'ho' akdă''ă' wă't'hadidă''sĕñ',
it-groups of people large. Now the there nearby they did stand,
t'ho''ge' o'nĕⁿ' wa'hoñtgat''hwă' wă'hadi'gĕⁿ' o'nĕⁿ'
then now they looked they saw it now
hoñnadadeyĕñnĕñdă''ĭ', o'nĕⁿ' hadĭ'dă' ga'hĕñda''ge', o'nĕⁿ'
they were ready, now they stood it-field on, now
hoñ'noñyĕⁿ''ne' dĕⁿ'hoñsdji'gwă'e'gwă'. T'ho''ge' dĭ'', o'nĕⁿ'
they are about to play will they play at lacross ball. Then so then now
da'hoñ'să'wĕⁿ' wa'hoñ'nōñ'yĕⁿ'. Nā'ye' ne'' gĕⁿdyo''gwă' ne''
they began they played. That it is the body of people the
hadik'doⁿk, de'hodi'hĕñet''ha' gāi'sdowā'nĕⁿ' hoñnadon'ha''hää'.
they were looking on they were shouting it-noise was great they were happy.
T'ho''ge' ne'' hoñ'noñyĕⁿ''hă' s'haya''dădă' hoyĕñno'gă't
Then the they played one person his way was rude
(gwă'' dit'hoyĕⁿ''dĭ'). T'ho''ge' ne'' hĕñ'gwe' s'haya''dădă'
just first he struck blows). Then the he, a man one person
nĕñgĕ'ⁿhă' ne'' gĕⁿdyo''gwă' wă'hĕⁿhĕñ'' "Sĕñni''hĕⁿ', swă'djĭk'
thus it is the assembly he said, "Do thou stop it, too much
sayĕñnō'gă't; hiya'' nā'ye' ne''t'ho' de'eye''hă' ne'' godon'ha''hää'.''
thy way is rude; not that it is the there (thus) any, one does the one is happy."
T'ho''ge' ne'' nĕñgĕⁿ'hä' hoñ'noñyĕⁿ''hă' o'nĕⁿ' he''
Then the thus it is they are playing now again
sa'hoñ'noñ'yĕⁿ'. 'A''soⁿ' he'' ne''t'ho' doⁿ'sa'haye'ä' ne''
they play again. Still again the there thus again did he act the
hoyĕñno'gă't. T'ho''ge' ne'' hĕñ'gwe' ne''t'ho' nhwă''he' o'nĕⁿ'
he, the rude one. Then the he, the man the there thither he went now
wă'hĕⁿhĕñ'', "Goñya'hĭs'danik, hi'yă', agĕⁿ'', 'a'kwi'' ne''t'ho'
he said, "I still have cautioned, in fact I said, Do not the there
nĕⁿteye'ä'. Hiya'' dĭ'' de'sagayĕⁿ''ĭ'. O'nĕⁿ' dĭ'' nis''
so again shall thou do. Not so then any thou wert willing. Now so then the thou
ĕⁿsadoñwĭs'hĕⁿ'.'' T'ho''ge' wă'hoyena'' ha'se'da''ge' dĕⁿ''se'
shall thou have a rest." Then he-him seized his nape of the neck and

hă'noñda''ge' da'hayena'' t'ho''ge' o'nĕⁿ' wă't'hoyă'da''gwă'
his legs-on these he seized them then now he picked him up

wă'hoyă'dĕⁿ''hăwă' dosgĕⁿ''ha' nigĕⁿ'' ne''t'ho' gä''hi' ne''t'ho'
he carried him near so far it is the there it tree stood the there

wă't'hada''nha' gaĕñdak'dă', nā'ye' ne'' hoyă'dĕⁿ'hā'wĭ' ne't'ho'
he stopped it tree beside that it is the he was bearing him the there

wă'hayĕⁿ''dă' tca'' gä''hi'. Wă'dwadoñgo''dă'gwă' e'ĕⁿ''hăgwa''
did he strike it where it tree stands. It passed through beyond side

nwă'gaĕñ'dădĭ' wă't'hanoⁿ'wa'si'ha'''nhă', gĕñ'gwă'
there it tree side his head stuck out only

des'ha'si'da'si'hai'nyoⁿ' ne'' eĕⁿ''hăgwa'' nwă'gaĕñ'dadĭ'. T'ho''ge'
his feet stuck out the beyond side there it-tree side. Then

o'nĕⁿ' he'' sa'hoñ'noñ'yĕⁿ' tca'' nigĕⁿ'' wă'hoñni''hĕⁿ'. T'ho''ge,
now again again they play where so far they stopped. Then

o'nĕⁿ' ne''t'ho' nhwă''he' tca'' tgä''hĭ' o'nĕⁿ' sa'hoyă'do'tcyă'
now the there there he went where there it tree stands now he disengaged his body

tca'' ne''t'ho' hoyă'dĕⁿ''hăwă'. T'ho''ge' o'nĕⁿ' ne'' gĕⁿdyo''gwă'
where the there it-his body held. Then now the it-assembly

o'nĕⁿ' doñsayoñdo'gwă'.
now again they dispersed.

T'ho''ge' ne'' hĕñ'gwe' ne''t'ho' noñda''he' tca'' noñ'we'
Then the he, the man the there thence he came where the place

ni'hadi'dă' ne'' De'haĕⁿ'hyō'wĕⁿ's hodyo''gwă'. Ganyo''
there they stood the his company. As soon as

wa'ha'yoⁿ' o'nĕⁿ' wa'hĕⁿhĕñ'', "O'nĕⁿ'-khĕⁿ' we'swa'yoⁿ'?"
he arrived now he said, now, is it you arrive?"

Da'hai'hwă'sä'gwă' ne'' De'haĕⁿ'hyō'wĕⁿ's wa'hĕⁿhĕñ'', "O'nĕⁿ'
He replied the he said, "Now

wă'agwa'yoⁿ'." T'ho''ge' ne'' hĕñ'gwe' hawĕñ'', "Nā'ye'
we have arrived." Then the he, the man, he said, "That it is

hi'yă' diyoi''hwă' we'swā'yoⁿ' ne'' t'ho'nĕⁿ' oⁿ'hwĕñdjyā'de'
in fact it is the reason you have arrived the here this it earth stands

nā'ye' ne'' s'haya''dădă' tca'' nì'djyoⁿ' ne'' o'nĕⁿ'
that it is the he, one person where so many you number the now

tcoñde'swa'dĕñ'dyă' ne''t'ho' gwa''t'ho' t'ho''sawă' nā'ye' ne''
the time you started the there just there (next) he began that it is the

he''he' tca'' hĕñnoⁿ'doñ'nyoⁿ'k i'hā'doⁿ'k, "Swĕñnī'yo',
he desired, it where he was thinking he kept saying, "Thou Master, "Oh, God

'a'sgwĕñdĕñ'ä', dayagwadoñgo''dă' tca'' noñwa'ho''dĕⁿ'
thou shouldst pity us, should we pass through where thing, kind of

oñgwadei'hwi'să''i'. Dō'gă't o''nĭ' ĕⁿyagwĕⁿ'he'yă' ne''
we have agreed to do. If it so be also will we die the

oⁿ'hwĕñdjyă''ge' nā'ye' gwă'' o''nĭ' ne''t'ho' hoñsayagwa'yoⁿ'
it-earth-on that it is, just also the there there again should we arrive,

ne'' o'yă' diyoⁿ'hwĕñdjyā'de' tca'' noñ'we' I's tchi''dĕñ',
the it other there it earth stands where the place Thou thou dwellest,

I's ne'' Swĕñni'yo'." Hă'diwĕñdăge'', hă'dewa'soñ'dăge' o''nĭ'
thou the Thou Ruler (Art)." All the days, all the nights also

diyot'goñt ne''t'ho' ni'hă'nigoⁿ'he''dĕⁿ'. Nā'ye' wă'gagwē'nyă'
always the there (thus) so his mind was. That, it is it was able to do it

we'swayă'dinyo^{n}''dă' ne'' t'hō'nĕ^{n}' o^{n}'hwĕñdjyā'de'. Dā'',
it brought your persons here the here this it-earth stands. There,
o'nĕ^{n}' dĭ'' we'swa'yo^{n}' tca'' noñwa'ho''dĕ^{n}' gwă'nigo^{n}'hädā'dĭ'
now so then you have arrived where thing kind of I promised you so then
tca'' didwadä''nhă'. Dā'', o'nĕ^{n}' dĭ'' soñ'' gwa''
where there we met. There, now so then who (is it) just
noñwa'ho''de^{n}' tca'' ni'djyo^{n}' oñsakdogĕ^{n}''sdă' tca''
person, kind of where so many you are would I restore where
hon'he''. T'ho''ge' s'haya''dădă' wa'hĕ^{n}hĕñ'', "I'' gwa'' o''nĭ'
he is alive. Then a person he said, "I just also
ĕ^{n}tcgadyeĕ^{n}''dă'." T'ho''ge' ne'' hĕñ'gwe' wă'ha'dĕñ'dyă',
wilt thou make me the first." Then the he, the man he started,
ne''t'ho' nhwă''he' tca'' dosge^{n}''hă' gä''hĭ'. Wă'hā'yo^{n}' o'nĕ^{n}
the there then he went where near it is it tree stands. He arrived now
t'ho''ge' wa'hĕñnĕñtcagetc'gwă' tca'' nă'de'hanoñ'tces
then he raised his arms where as his arms long (are)
wă'hayena'' tca'' gä''hĭ'. T'ho''ge' he'da''ge' hwă'ha'hawi''dă',
he seized it where it tree stands. Then downward he bore it,
t'ho''ge' o'nĕ^{n}' ne'' o'skoñ'dāā' wă'hayă'dawi''syă' he'da''ge'
then now the it bark he took out the trunk down
wă'hā'yĕ^{n}'. T'ho''ge' o'nĕ^{n}' wa'hĕ^{n}heñ'', "O'nĕ^{n}' gā'e' noñdā''se'."
he it laid. Then now he said, now hither thence do thou come."
O'nĕ^{n}' ne'' hot'hoñgayă''gĭ' ne''t'ho' nhwa''he'. Ganyo''
Now the he volunteered the there he went. As soon as
wă'hā'yo^{n}' ne''t'ho' wă'hodā'gĕñ' tca'' noñ'we'
he arrived the there he-him laid down where the place
ga'so^{n}''dadĕ^{n}''dāā'. De'hadiga''hää' tca'' niyo^{n}''
it-bark is spread out. They were watching where so many they are
wa'hoñnā'dadĕ^{n}'k. T'ho''ge' o'nĕ^{n}' da'ha'sā'wĕ^{n}' wa'haga''tcyă'
they were left. Then now he did begin he dismembered
ne'' hoyeĕ^{n}''dă'. Wă't'hă'soñdägwă''ho^{n}' gagwe'gĭ', akdă''ă'
the his body. He unjointed the joints it all, aside
hwă'hage'hĕñ''. T'ho''ge' o'nĕ^{n}' dă'hă'sā'wĕ^{n}' sa'haäge'wă'
there he-them piled. Then now he began again he them wiped
tca'' deyo'soñdäĕñ'nyo^{n}'. Wă'has'ă''dă', gagwē'gĭ' sa'ho'hā'e'.
where the joints. He finished, it all again he washed.
T'ho''ge' o'nĕ^{n}' do^{n}'sa'hāik'ho^{n}' gagwe'gĭ'. Ganyo''
Then now again he-them put together it-all. As soon as
wă'hadyĕñno'k'dĕ^{n}' o'nĕ^{n}' wă'hĕ^{n}'hĕñ'', "O'nĕ^{n}',
he finished his task now he said, now
sageyĕñnĕñda''nhă'. O'nĕ^{n}' dĭ'' sasatgĕ^{n}''hă'." T'ho''ge' o'nĕ^{n}'
again I have finished it. Now so then again do thou arise." Then now
doñda'hatgĕ^{n}''hă' ne'' s'hoñwayă'dadogĕ^{n}''sdĭ'. Na'' ne''
thence he arose the again he has readjusted his body. Then that the
o'nĕ^{n}' doñsa'hada''nhă' t'ho''ge' o'nĕ^{n}' ne'' hĕñ'gwe'
now thence again he arose and stood Then now the (the) man
wă'hĕ^{n}hĕñ'', "Noñwa'ho''dĕ^{n}' ni'yo't tca'' son'he'?"
he said, "What kind of thing so it is where thou art alive?"
Da'hāi'hwă'sä'gwă' hawĕ^{n}'', "Agwas' gwa'' o''nĭ' tca'' ni'yo't
Thence he replied he said, "Verily just also where so it is

gatdō′gas tca″ awĕñtgā′de′ ogĕñĭ″sdĭ‘.″ T‘ho″ge‘ o′nĕⁿ‘ ne″
It-it feel where it is pleasant it is manifest.″ Then now the

hĕñ′gwe‘ wă′hĕⁿheñ″, ″Dō′ gwa″ ĕñk′ dĭ″ sade′nyĕñ′dĕⁿ‘″
he, the man, he said ″What just it may be so then do thou-it, attempt

ĕⁿ‘syē′nă′ sigĕⁿ‘hă‘ gā′dă′ ne″ skĕñnoñdoⁿ″. Dō′ gwa″ ĕñk′
wilt thou catch it yonder, it is it is standing the deer. What just it may be,

ĕⁿ‘s‘hä″nhă′ ĕⁿ‘sye′nă′ gwa″t‘ho‘. T‘ho″ge‘ o′nĕⁿ‘
wilt thou-it overtake wilt thou-it grasp just-here next. Then now

wa′hoñtgat‘hwă′ ne″t‘ho‘ gā′dă′ ne″ skĕñnoñdoⁿ″. T‘ho″ge‘
did they-it see. the there it stood the deer. Then

o′nĕⁿ‘ wă′wade″gwă′ ne″ skĕñno′ñdoⁿ″. O′nĕⁿ‘ dĭ″
now did it flee the Deer. Now so then

wă′ha″se″g. Dosgeⁿ‘″hă‘ gĕñ′gwă′ nigĕⁿ‘″ o′nĕⁿ‘
did he-it pursue. Near it is only so far it is now

wă′haye′nă′. T‘ho″ge‘ wă′hĕⁿheñ″ ne″ hĕñ′gwe‘, ″O′nĕⁿ‘
did he-it seize. Then he said, the he, the man, ″Now

hi′yă′ ′a‘se″ sawā′doⁿ′ tca″ son‘he′.″ T‘ho″ge‘ o′nĕⁿ‘ o′yă′
or course new it is again it has become where thy life (=art alive).″ Then now it other

e″ wă′hĕⁿhĕñ″, ″I″ o″nĭ′ ĕⁿtche‘sĕñ′nyă′ tca″ gon‘he′.″
again he said, ″I also wilt again thou me, make where I am alive.″

T‘ho″ge‘ o′nĕⁿ‘ nā′ye′ ′oⁿ‘″gĕⁿ′ ne″t‘ho‘ sa‘hĕñnidā′gĕñ′.
Then now that it is in turn the there again he-himself laid down.

T‘ho″ge‘ o′nĕⁿ‘ he″ sa‘ha‘sĕñ′nyă′ sa‘hayĕñnĕñda″nhă′ tca″
Then now again again he-it made again he-its organism completed where

hon‘he′. O′nĕⁿ‘ dedjā′eⁿ‘ de‘hyatdō′gas tca″ ogĕñĭ‘s′dĭ‘
he is alive (=his life). Now both they two-it are aware where it evident is

awĕñtgā′de′ tca″ de‘hnon″he′. T‘ho″ge‘ ne″ de‘hniyă′dage″
it joyful is where they two are alive. Then the two they two persons are

tca″ ′ă″soⁿ‘ wa′hyadădĕⁿ′k′ wa′hni″hĕñ′ dedja′ĕⁿ‘, ″I″
where still did they two remain did they two say both, ″I

o″nĭ‘ ne″t‘ho‘ nayawĕⁿ‘″hă′.″ Gagwe′gĭ‘ Shă′t‘hayeä′.
also the there so may it take place.″ It entire (all) alike he-then did to.

Sa‘ha‘sĕñ′nyă′ tca″ hĕñnon″he′. O′nĕⁿ‘ t‘ho″ge‘ hawĕñ″,
Again he-them made where they are alive (=their lives.) Now then he said,

″O′nĕⁿ‘ gagwegĭ″ sage‘sĕñ′nyă′ sageyĕñnĕñdă″nhă′. O′nĕⁿ‘
Now it-all again-them made again I-it-organisms made. Now

dĭ″ ĕⁿdwa‘dĕñ′dyă′ ne″t‘ho‘ dĭ″ ĕⁿdwe″ o′nĕⁿ‘ tca″
so then will we depart the there so then will we go together. now where

noñ′we‘ hĕⁿswĕⁿ′dĕñ′dăk tca″ nĕⁿyoñni″s‘he′ t‘hō′nĕⁿ‘
the place there will you remain where so will it be long here this

ĕⁿswe″seg.″ T‘ho″ge‘ o′nĕⁿ hoñna‘dĕñ′dyoñ‘. Hiia″ i′noⁿ
will you go about.″ Then now they departed. Not far

de′hoñne′noñ‘ o′nĕⁿ‘ wă′hadi′yoⁿ′ ne′tho gwa″ ganoⁿ‘sā′yĕⁿ′,
any they went now they arrived the there just it-lodge lies,

ne″t‘ho‘ he‘hodiyoⁿ‘s″ĭ‘. T‘ho″ge‘ ne″ hĕñ′ne′ hawĕñ″, ″O′nĕⁿ‘
the there there they entered. Then the they were together he said, ″Now

ne″ nĕ′ⁿ‘ wă′gheyă′dinyoⁿ″dă′ tca″ agĕⁿ‘″ t‘hō′nĕⁿ‘
the the this I-them have brought in where I said, here this

dĕⁿ'hadidă''nhă' ne'' o'nĕⁿ' ĕⁿ'hadi'yoⁿ'. Dā'', o'nĕⁿ' di'' Is',
will they stop the now will they arrive. There, now so then thou,

gadō'gĕⁿ' ĕⁿswĕⁿ'dĕñ'dăk." T'ho''ge' ne'' gonoⁿ'sāyĕⁿ'
it certain will you remain together." Then the she lodge owns

gokstĕⁿ''a', wa'a'hĕñ'', "Ne''t'ho' nĕⁿyawĕⁿ''hă'. Dĕⁿyā'gwik
she, the old woman, she said, "The there so will it happen. Will we be together

ne'' kheyade's'hoⁿ''ă'." T'ho''ge' o'nĕⁿ' ne'' hĕñ'gwe' hawĕñ''
the my grandchildren" Then now the he, the man he said,

"O'nĕⁿ' dĭ'' nĭ'' ĕⁿsgyagoⁿ''nhă'." T'ho''ge' o'nĕⁿ'
"Now so then I will I go out." Then now

hes'hoyagĕⁿ''ĭ'. O'nĕⁿ' gawĕñ'' ne'' gonoⁿ'sā'yĕⁿ', "Agoñ''hwă'ă'
he did go forth. Now she said the she, the lodge owns, "I am all alone

ne'' nĕⁿ'' gnoⁿ'sano'ⁿ'hnă'. Hoñna'dĕñ'dyoñ' ne'' hadidjina''s'hoⁿ'.
the the this I-lodge am guarding. They had departed the they are males.

Gĕⁿ'dji'k gwă''t'ho' dĕⁿt'hĕñ'ne'. "T'hō'nĕⁿ' nă'' igā'yĕⁿ' ne''
Soon very just there (next) thence will they come (back)." Here this the that it lies the

swă''eñ'nă', onĕⁿ'' di'' nā'ye' ĕⁿdjiswăs'dă'" T'ho''ge' ne''
your bows now so then that it is will again you them use." Then the

De'haĕⁿ'hyō'wĕⁿ's hodyo''gwă' wă'hoñtga't'hwa' ne'' gokstĕ'ñ'ă'
his troop did they saw the she, the old woman

goyo''de', e''hwă' oñdadyĕⁿ'sĕñnya''hă'. Ne''t'ho' dĭ'' ne''
she is working, she-it held she-for herself a robe is making. The there so then the

nā'ye' wa'hodi'nigoⁿ'häyĕñda''nha' ne'' oñ'gwe' onoñkhwe''ă'
that it is they it understood the human being it hair

nā'ye' oñdyĕⁿ'sĕñnyă''t'hă', dĕⁿ''se' wa'hadī'gĕⁿ' dji''hă' niyagă''ă',
that it is she-it, a robe, to make for herself, uses, and they-it saw dog so its size small is,

he'ĭs'ă' nwă'gayă'do''dĕⁿ' ne''t'ho' gĕⁿ''dĕñ' ganakdă''ge'.
Cur small such its body is in shape the there it abode it-couch on.

Gaiñgwă' nwă'oñnĭ''s'he' o'nĕⁿ' doñdayedă''nhă' ne'' gokstĕⁿ''a'
Some just so long it lasted now thence she stood up the she, the old woman

si'' hă'e'yĕⁿ' ne'' noñwa'ho''dĕⁿ' goyo''de'. T'ho''ge' ne''
yonder there she entered the thing, kind of she is working. Then the

dji''hă' wă'dyo'noñwayă'hĕ'ⁿ''hă' săgagă''tcyă' ne'' niyoⁿ''
dog it made haste again took it-it apart the so much it is

godyĕⁿ'sĕñni''hnă' ne' gokstĕⁿ''a'. Agwas' o'nĕⁿ' t'ho''hă'
She-herself-mantle had made, for the she, the old woman. Verily now nearly

hoñsayo's'ă''di'hnă' oñsayogă'tcyoñ''hnă' ne'' o'nĕⁿ' saye'yoⁿ'
it would have completed it again it would have taken it apart the now again she returned

sayoñ'dyĕⁿ' ne'' gokstĕⁿ''ă'. O'nĕⁿ' he'' doñsaye''gwă' tca''
again she sat down the she, the old woman. Now again again she-it took up where

goyo'dĕñ''sä', o'nĕⁿ' he'' doñdayoⁿ'sā'wĕⁿ' saye'sĕ'ñyă'. T'ho''ge'
her work, now again over again she began it again she-it made. Then

o'nĕⁿ' sa'hadi'yoⁿ'. S'hadi'he'nodoñnyoñdye'. Nā'ye' dĭ'' ne''
now again they returned. again they return bearing burdens severally. That it is so then the

wă'hĕñni'hĕñ'', "O'nĕⁿ' sayagwa'yoⁿ'. Wă'oñgwadää'swiyo''khe'
they said, Now again we have returned. We have had good fortune

tca'' nigĕⁿ'' wă'agwagaĕⁿ'hă'gwă' tca'' wă'agwa'wĕñt'hwă' ne''
Where so far it is (as) we a circuit made where we-them slaughtered the

gā''yo'." T'ho''ge' o'nĕⁿ' dyagowĕñnitgĕⁿ''i' ne'' gokstĕⁿ'a''
it game animals." Then now her word came forth the she, the old woman
wa'a'hĕñ'', "Nā'ye' hi'yă' tca'' nwă'awĕ'ⁿ'hă' ne'' ha'sa''djik
she said that it is of course where so it came to pass the just now
nā'ye' ne'' De'haĕⁿ'hyawa''gi' (T'haĕⁿ'hyawa''gi')
that it is the
s'hago'dĕñ'neñ''hnă' ne'' hĕñnoñ'gwe', haweñ'', igĕⁿ' dă'hĕñ'ne',
he-them, escorted homeward the they are human beings, he said, it is they are coming,
t'hōnĕⁿ'' dĭ'' dĕⁿ'hadida''nhă' ne'' o'nĕⁿ' ĕⁿ'hadi'yoⁿ'. Dā'',
There this so then will they remain the now will they arrive. So,
o'nĕⁿ' dĭ'' hodi'yoⁿ'." T'ho''ge' o'nĕⁿ' ne'' ha''să'
now so then they arrived." Then now the just now
sa'hadi'yoⁿ' o'nĕⁿ' wă'hoñdon'ha''hĕñ', wă'hĕñni''hĕñ',
again they returned now they rejoiced, they said,
"Nyawĕⁿ''hă' we'swā'yoⁿ'. Nā'ye' ne'' gāi'hwis' o'nĕⁿ' tca''
"We rejoice you have arrived. that it is the it time is long now where
degwaga'hä'dye'. O'nĕⁿ' dĭ'' hi'yă' wă'didwadat'gĕⁿ'
we eyed you on the way. Now so then indeed, we have seen one another
wă'agwatsĕñnoñ'nyă'." T'ho''ge' o'nĕⁿ' wă'hoñnadadyă'-
we are happy." Then now did they rub their
do'sĕñgwă''hoⁿ' agwas' gagwe'gĭ' wă'hoñdon'ha''hĕñ'.
bodies one another, verily it entire (all) did they rejoice.
T'ho''ge' o'nĕⁿ' ne'' gokstĕⁿ''a' wă'ekhoñ'nyă'. Ganyo''
Then now the she, the old woman did she food prepare. As soon as
wă'agokhwā'is ne't'ho''ge' o'nĕⁿ' gawĕñ'', O'nĕⁿ' hi'yă'
was, it-food cooked for her the then now she said, now indeed
ĕⁿswahă'danā'wĕⁿ'." Dā'', o'nĕⁿ' hi'yă' wa'hoñdekhoñ'nyă'. Nā'ye'
will your appetites be gratified." There now of course did they eat. That it is
dĭ'' tca'' nwă'awĕⁿ''hă' ne'' De'haĕⁿ'hyō'wĕⁿ's hodyo''gwă' ne''t'ho'
so then where so did it come to pass the his troop the there
de'hadiga''hää'. Hiyă'' stĕⁿ'' noñwa'ho''dĕⁿ' de'hoñne'gi' ne''
they looked on. Not anything thing, kind of any, did they eat the
gak'hwă'. Agwas', nā'ye' gĕñ'gwă' ne'' aoñ'yă', nā'ye'
it food. Verily, that it is only the its odor, that it is
wă'hoñnă'da''nhă'. T'ho''ge' o'nĕⁿ' doñsă'hadida''nhă', o'nĕⁿ'
they were filled. Then now thence again they stood up, now
wă'a'hĕñ'' ne'' gokstĕⁿ''a', "O'nĕⁿ', hi'yă', 'oñ'' aeswe'sak'hă' ne''
did she say the she, the old woman, "Now, of course, perhaps should you-it go seeking the
gā'yo', nā'ye' ne'' a'hoñdekhoñ'nyă' ne'' oñkhinada'hĕñ''se'.
it-game animals, that it is the coultd hey-it eat the they are visiting our village.
Hiya'' hi'yă' na'' de'hĕñ'neks ne'' noñwa'ho''dĕⁿ' nis' tca''
Not indeed the that any, they-it eat the thing, kind of the you where
ni'swakho'dĕⁿ''." T'ho''ge' o'nĕⁿ' wă'hoñ'dĕñ'dyă'. O'nĕⁿ' ne''
such your food kind of, is." Then now did they start away. Now the
na'' gokstĕⁿ''ă' nĕⁿ'' nhwă'eyeă' tca'' gagoⁿ''să' tca'' godenak'doⁿ'
the that she, the old woman this (way) so did she-it do where it headrest where she-her couch is
onĕⁿ''hă' sganĕⁿ''hădă' dĕⁿ''se' o'nyoⁿ''să', otcgĕñ''ă' ne''t'ho'
it corn one it-grain and it-squash, beechnuts the there
wa'ē'gwă'. T'ho''ge' o'nĕⁿ' tca'' osdjĭsdo''kdă' ne''t'ho'
did she-it get. Then now where it-fire ends the there

wă'dyo^{n}'gĕ^{n}'he''dak, ne''t'ho' wă'ē'yĕ^{n}' hă'goñ'wă' ne'' onĕ^{n}''hă'
did she-the ashes separate, the there did she them lay under the it corn
dĕ^{n}''se' ne'' o'nyo^{n}''să' otegĕñ''ä'. O'nĕ^{n}' hi'yă'
and the it-squash beechnuts. Now indeed
doñdayego''hĕñk. Niyoi'hwăgwă'ha'' o'nĕ^{n}' wă'hoñtgă't'hwă'
thence did she-them cover So it-time short is now they saw
o'nĕ^{n}' wă'tgahe'dot'gă'k, wă'wadoñ'nyă'. Hiyă'' de'oi'hwis'he''ĭ'
now it sprout out of the soil, did it grow. Not any it-time long
o'nĕ^{n}' wă'ga'hwĕ^{n}''dāĕ^{n}', dĕ^{n}''se' o'hnyo^{n}''să', o'nĕ^{n}' o'' na''
now did it- ear of corn sprouted and it squash now too the
out, (hnioz[sa that
wă'gănіyoñ'dĕ^{n}'. T'ho''ge' o'nĕ^{n}' sa'hadi'yo^{n}' ne''
did it-squash put on. Then now again they returned the
hoñnadowätho^{n}''hnă', skĕñnondo^{n}'' hadiyohā'dye'. T'ho''ge' o'nĕ^{n}'
they-to hunt went, deer they-it killed on the way. Then now
wă'hadiyĕñ''säă' de^{n}''se' wă't'hadiyă'dă'hĭ''dă'. Ganyo''
did they-it skin and did they its body break. As soon as
wă'hoñdyĕñno''kdĕ^{n}' o'nĕ^{n}' ne'' gokstĕ'^{n}'ă' wă'ekhoñ'nyă'.
did they their task complete now the she, the old woman did she-it cook.
Wă'e'gwă' ne'' onĕ^{n}''hă'se' dĕ^{n}''se' o'hnyo^{n}'sa'oñ'we'. T'ho''ge'
Did she-it get the new corn and it-squash native. Then
o'nĕ^{n}' dĭ'' wă'enă'djiō'dĕ^{n}'. Na'' ne'' o'nĕ^{n}' wă'gakhwā'ik o'nĕ^{n}'
now so then did she a pot set on. The that the now did it food get done now
wă'hoñdekhoñ'nyă' ne'' De'haĕ^{n}'hyō'wĕ^{n}'s hodyo''gwă'. Nā'ye'
did they eat the his troop. That, it is
dĭ'' tca'' nwă'awĕ^{n}''hă'. O'nĕ^{n}' gwa'' wă'a'heñ'' ne'' goksteⁿ''ă',
so then where so did it come to pass. Now just did she say the she, the old woman,
"O'nĕ^{n}' hi'yă', 'oñ' he'', oñse'swadowät'hă'." T'ho''ge' o'nĕ^{n}'
"Now, of course, perhaps again, should again you go to hunt." Then now
ganakdagoñ'wă' tca'' godenăk'do^{n}' ne''t'ho' wă'ē'gwă' onō'yă'
it-couch under where her couch stands, the there did she-it get it husks
dĕ^{n}''se' o'nĕ^{n}' dĭ'' wa'e'nho'hwā'gwă', ayĕñ'ä', ne''t'ho' ni'yo't
and now so then did she door-flap move aside, would one think, the there so it is
hedjyono^{n}'soñ'dă' ne''t'ho' gwa'' ganyā'dāe' deyot'hwe'noñ'ni'.
there another it-lodge is attached the there just it-lake exists it round is.
Ne''t'ho' wă'dyoñt'hwăda'se''dă' ne'' onō'yă' wă'ege'hĕñ''.
The there did she-it surround (with) the husks did she-them pile
T'ho''ge' o'nĕ^{n}' dayedjĭsdō'dĕ^{n}', wă'dyo'do^{n}'gwa''gwă', nā'ye' dĭ''
Then now there did she set fire to it, did it-its flames raise, that it is so then
ne'' gagwegi'' wă'tga'hnegă''gwă'. T'ho''ge' o'nĕ^{n}' gawĕñ'',
the it-entire (all) did it-the water take up. Then now she said
"O'nĕ^{n}' sageyeñnĕñdă''nhă', o'nĕ^{n}' dĭ'' djyă'dĕñ'dyă'. Nā'ye'
now again I-its way have completed, now so then do you depart. That it is
dĭ'' tca'' nĕ^{n}yawĕ^{n}''hă' ĕ^{n}swă'nigo^{n}'hä''k, 'ă''kwi' soñ'ga'
so then where so will it come to pass will you be careful, do not some one
ĕ^{n}yetchiyasne'ā'gwă' tca'' nigĕ^{n}'' hĕ^{n}swagwat''hwă'." T'ho''ge'
will you hit by mistake where so far it is there you will a circuit make." Then
o'nĕ^{n}' hoñnă'dĕñ'dyoñ'. Ne''t'ho' dĭ'' ni'yo't tca'' nwă'oñni''s'he'
now they departed. The there so then so it is where so, did it last long

ne''t'ho' hĕñ'ne's, ne''t'ho' hĕñni''dĕñ' ne'' De'haĕⁿ'hyō'wĕⁿ's
the there they went about, the there they abode the

hodyo''gwă'. Nā'ye' dĭ'' tca'' nwă'awĕⁿ''hă' o'nĕⁿ'
his troop. That it is so then where so it came to pass now

wă't'hoñdawĕñ'nye', nā'ye' dĭ'' wă'hadi'gĕⁿ' o'hnegitgĕñ''hwĭ'.
did they go around, that it is so then did they-it see it-water comes out (=a spring).

T'ho''ge' nĕñgĕⁿ''hă' ne'' tca'' ni'hĕñ'nadi' s'hayă''dădă' ne''
Then this it is the where so many they number he, one person, is the

ho'ĕñ'nă' wă'has'dă' nĕⁿ'' nhwă'hayē'a'' tca'' noñ'we' o'hnē'go'.
his bow did he-it use this (way) so did he-it touch where the place it-water is.

Nā'ye' dĭ'' ne'' o'nĕⁿ' hoñsa'hadi'yoⁿ' tca'' noñ'we' de'hodida''ĭ'
That it is so there the now there again they returned home where the place they are staying

nā'ye' ne'' hoñnă'ĕñ'nă' ne''t'ho' hoñsa'hadi'hnyō'dĕⁿ' tca''
that it is the their bones the there there again did they-them stand where

noñ'we' hadiyĕñdak'wă'. O'nĕⁿ' să'hadi'yoⁿ' ne'' hodinoⁿsā'yĕⁿ'
the place they-them keep. Now again they returned the they the lodge own

s'hayă''dădă' wă'hĕⁿ'hĕñ', "Gĕⁿ''hĕⁿ' gā'gäs gā'yō'," dĕⁿ''se'
he, one person, is he said, "Extremely it smells of it game animal," and

de'hotga'doñnyoñ''hwĭ'. T'ho'ge' o'nĕⁿ' ne'' hoñnadyă'k
he-his eyes-was casting about. Then now the they, the others

wă'hĕñni'hĕñ', "Gĕⁿ''hĕⁿ', dō'gĕⁿ's gā'gäs ne'' gā'yo'."
they said, "Extremely, true it is it smells of the it game animal."

T'ho''ge' ne'' s'hayă''dădă' o'nĕⁿ' ne''t'ho' nhwă''he' tca''
Then the he, one person, is now the there there he went where

noñ'we' gă'hnyodoñ'nyoⁿ' ne'' a'ĕñ'nă' ne'' De'haĕⁿ'hyō'wĕⁿ's
the place one-them has stood the bows the

hodyo''gwă' hoñnā'wĕⁿ'. T'ho''ge' sgā'dă' wă'ha'hnyodā'gwă',
his troop they-them own. Then one it is did he-it take in hand,

wa'hĕⁿhĕñ'', "Nă'' ne'' nĕⁿ'' nĕñgĕⁿ''hă' nā'ye' gā'gäs. Gaiñ''
he said, "the that the this it is this it is that it is it smells. Where (it is)

noñ'we' heswe''sgwă'? Hot' noñwa'ho''dĕⁿ' ni'dyo't tca'' noñ'we'
the place there you have been? What thing, kind of so there it is where the place

nĕⁿ' nhe'sye'ha''gwă'?" Wă'hĕⁿhĕñ'' ne'' De'haĕⁿ'hyō'wĕⁿ's,
this way there thou-it hast touched?" Did he say the

"T'hō'nĕⁿ' dosgĕⁿ''hă' dyonoñda''hää', ne''t'ho' dĭ'' sĭ'' hăgwā'dĭ'
"Here this near it is there it-mountain stands the there so then beyond its side

nwă'onondā'dĭ' ne''t'ho' dyo'hnegitgĕñ''hwĭ'." T'ho''ge'
the it-mountain side the there there it-water comes forth (=a spring)." Then

wă'hĕñni'hĕñ', "Ne''t'ho' hē'dwe'." O'nĕⁿ' wă'hadiyagĕⁿ''nhă'
they said, "the there let us go." Now did they go forth

wă'hoñ'dĕñ'dyă'. Nā'ye' ne'' dĭ'' ne'' o'nĕⁿ' wă'hadī'yoⁿ',
did they start. that it is the so then the now they arrived,

wă'hĕⁿheñ''ne'' De'haĕⁿ'hyō'wĕⁿ's, "Neñgĕⁿ''hă' o'hnegitgĕñ''hwĭ'
he said the "This it is it spring of water is

ne''t'ho' nĕⁿ' nhegye'ha''gwă'." T'ho''ge' o'nĕⁿ' wă'hĕⁿhĕñ'',
the there this way there I-it did touch." Then now did he say,

ne'' s'hayă''dădă', "Dō'gĕⁿs ne'' nĕⁿ' gā'yō' gĕñ''dĕñ' ne'' nĕⁿ''
the he, one person, is, "True it is the this it is, it game animal it abides the this it is

t'hōnĕⁿ'. O'nĕⁿ' dĭ'' ostwi''hă' nĕⁿ' hăgwă' hă'dĕⁿswada''sĕñ'.
here this. now so then it a little is this side it is there will you stand severally.

Dĕⁿswaga'hă''k ne'' o'nĕⁿ' ĕⁿyagwā'yo'.'' T'ho''ge' onĕⁿ'
Will you-it see the now will we-it kill." Then now

dă'hoñdoⁿ''tkă' ne'' De'haĕⁿ'hyō'wĕⁿ's hodyō'gwa'. O'nĕⁿ' dĭ''
thence they withdrew the his troop. Now so then

da'hoñ'sā'wĕⁿ' ne'' ne''t'ho' hadinā'gee' o'nĕⁿ' nĕñgĕⁿ'hă' nĕⁿ'
they began the the there they dwell now this it is so

nhwă'hayēă' hă'goñ'wă' tca'' noñ'we' dyo'hnegitgĕñ'hwĭ'. O'nĕⁿ'
thus did he-it touch it under where the place it spring of water flows. Now

o''nĭ' dawa'sā'wĕⁿ' wa'o'gā'e'hă' o'gaĭ''ĭ', agwăs' tca'' ni'yo't
also then it began did it sound it loud is, verily where so it is

ne'' gawĕñnodā'dye'. T'ho''ge' o'nĕⁿ', gwă'' ne'' hĕñnoñ'gwe'
the it thunders on the way. Then now just the they, the humans

wă't'hoñă''dăt sa'hoñde'gwă'. O'nĕⁿ' dawa'sā'wĕⁿ'
did they run away they fled away. Now did it begin

wă'tgaĕñwaiwĕⁿ''sĕñ'. Niyoi'hwăgwa'hă' o'nĕⁿ' wă't'hadidă''sĕñ'
did it flash lightnings repeatedly. So it time short was now did they stand severally

dĕⁿ''se' wă'hĕñni'hĕñ'', "Onĕⁿ' wă'agwā'yo'." T'ho''ge' o'nĕⁿ'
and they said, "Now did we-it kill." Then now

să'hoñ'dĕñ'dyă'. Na'' dĭ'' ne'' o'nĕⁿ' hoñsa'hadi'yoⁿ',
again they went home. the that so then the now there again they had returned,

wa'hĕñni'hĕñ', "O'nĕⁿ' wa'agwā'yo' ne'' ot'goⁿ'. Hiyă''
they said, "Now did we-it kill the it daimon is. Not

de'oñgwĕñnoⁿ''doⁿ' noñwa'ho''dĕⁿ', 'oñ'', niyawĕⁿ''ĭ' tca'' swă'djĭk'
any we-it knew thing, kind of, perhaps so it happened where too much

dĕⁿ'gi'hĕⁿ'' dosgĕⁿ''hă' nigĕñ''dĕñ'. Hiyă'' hwĕñ'doⁿ'
extremely near it is there it abides. Not it is ever

de'oñgwatdō'gĕⁿ'. O'nĕⁿ' hoñ'' oñnĭs''ĭ' ne''t'ho' tcĭgĕñ''dĕñ'
any we-it were aware of. Now perhaps it long while the there while it abides

swă'djĭk' o'nĕⁿ' gagowā'nĕⁿ'. O'nĕⁿ' hoñ' t'ho''hă' stĕⁿ''
too much (=because) Now it large (is). now perhaps almost something

nayoñgwayă'dawĕⁿ'i''hnă'.'' T'ho''ge' o'nĕⁿ' ne'' gokstĕñ''ă'
so would it have come to pass." Then now the she, the old woman

wă'a'hĕñ'', "Gĕⁿ'hĕⁿ'' oi'hwane'hă'gwăt wă'oñghiyă'dage''nhă'
she said, "Extremely it-matter of wonder is did they-us aid

ne'' oñkhinada'hĕñ''se'.'' T'ho''ge' gawĕñ'' noñwa'ho''dĕⁿ'
the they-our village are visiting." Then she said; thing, kind of

nwă'gayă'do''dĕⁿ' tca'' weswā'yo' ne'' ot'goⁿ'?'' Wă'hĕñni'hĕñ'',
such its body is in shape where you it killed the it-dai-mon is?" They said,

"Dagwĕⁿ'niga'doñ'doⁿ' gagowā'nĕⁿ'.'' T'ho''ge' o'nĕⁿ' gawĕñ'',
"Alligator it is large." Then now she said,

"Nā'ye' ne'' ni''a'' ge''he' nā'ye' 'oñ'' o'nĕⁿ' wă'ga'he''g tca''
"That it is the I I think that it is perhaps now it time has come where

niwat'hā'wĭ' tca'' niwados'hi'ne', nā'ye' dĭ'' ne'' o'nĕⁿ'
such it is the season where such it is time of year that it is so then the now

aeswahe'dĕⁿs'dă' tca'' niyoⁿ' odoñ'ni' ne'' oⁿ'hwĕñdjiă''ge'.''
should you them wet where so many they are they grow the it-earth-on."

T'ho''ge' s'hayă''dădă' wă'hĕⁿhĕñ'', "Nā'ye' 'oñ' oyā'ne'
Then he a person is he said, "That it is perhaps it-good is

a'he's'hĕñ'do^{n}' ne'' agwas' o'hĕñ'do^{n}' tca'' noñ'we'
him thou should ask the verily it foremost where the place
niyoñgwăsdeis'dĭ'. Dyĕñ''hă'gwa' ĕ^{n}'hĕ^{n}'hĕñ'', 'O'nĕ^{n}' ne''t'ho'
there we-it have in charge. If so it be will he say now the there
hă'degaye'ĭ' tca'' niwados'hī'ne' ne'' aeswa'he'dĕ^{n}s'dă' tca''
it is proper where such it is time of year the should you wet where
niyo^{n}'' odoñnyă''ho^{n}' tca'' o^{n}'hwĕñdjiă''ge'.'' T'ho''ge' o'nĕ^{n}'
so many they are they severally grow where it earth on." Then now
doñdayedă''nhă' ne'' gokstĕñ''ă' dĕ^{n}''se' wă'e'nho'hwā'gwă' tca''
thence she arose the she, the elder woman and did she the door-flap move where
noñ'we' hetcyono^{n}'soñ'dă' dĕ^{n}''se' wă'a'hĕñ'' ''Hiyă''-khĕ^{n}'
the place there it-another lodge is attached and she said, Not-is it
de'se''he' o'nĕ^{n}' hoñ'' wa'ga'he''g, o'nĕ^{n}' a'hadihe'dĕ^{n}s'dă' tca''
any thou-it thinkst now perhaps it is time now should they-them wet where
noñwa'ho''dĕ^{n}' odoñ'ni' tca'' o^{n}'hwĕñdjiāde'?'' T'ho''ge' hawĕñ'',
thing kind of they grow where it-earth stands?" Then he said,
''Nā'ye' o'' ni''a' ge''he' o'nĕ^{n}' hĕ^{n}'' 'oñ'' wă'ga'he''g tca''
"That it is too, I I-it think now it may be perhaps it is time where
noñwa'ho''dĕ^{n}' wa'sga'hĕñ'do^{n}'.'' T'ho''ge' o'nĕ^{n}'
thing kind of didst thou-me ask." Then now
doñdayoñdo^{n}''tgă'. O'nĕ^{n}' he'' wă'ē'gwa' ne'' onō'yă' dĕ^{n}''se'
thence again she withdrew. Now again did she-it get the it-husk(s) and
o'nĕ^{n}' he'' ne''t'tho' wă'e'yo^{n}' tca'' noñ'we' ganyadā'e'. O'nĕ^{n}'
now again the there did she arrive where the place it-lake is. Now
he'' ne''t'ho' wă'ege'hĕñ'' ganyadā'ge''s'ho^{n}' ne'' onō'yă'.
again the there did she-then placed it-lake-on-along the it-husks.
Wă'dyoñt'hwada'se''dă' t'ho''ge' o'nĕ^{n}' he'' dayoñdegă''dă'.
Did she-it go around then now again there she-it set fire to.
T'ho''ge' o'nĕ^{n}' wă'a'hĕñ'', ''O'nĕ^{n}' he'' wă'geyĕñnĕñdă''nhă'.
Then now she said, "Now again did I-its way of doing finished.
O'nĕ^{n}' dĭ'' ĕ^{n}swa'dĕñ'dyă' ĕ^{n}swa'he'dĕ^{n}'s'dă'hnă' tca'' niyoñ''
Now so then will you start will you go to cause it to be wet where so many they are
odoñ'ni' tca'' o^{n}'hwĕñdjiā'de'. Nā'ye' dĭ'' tca'' nĕ^{n}yawĕ^{n}''hă'.
they grow where it earth stands. that it is so then where so will it come to pass.
E^{n}swe'' dĭ'' o'nĕ^{n}' ne'' oñkhinada'hĕñ''se'.'' T'ho''ge' o'nĕ^{n}'
Will you go together so then now the they us are visiting Then now
wă'hoñ'dĕñ'dyă'. Nā'ye' dĭ'' tca'' nigĕ^{n}'' hoñt'ha'hī'ne' o'nĕ^{n}'
did they start. That it is so then where so far it is they traveled along now
ne'' s'hayă''dădă' tca'' ne''t'ho' hadinā'gee' hawĕñ'', ''O'nĕ^{n}'
the he, a person, is where the there they dwell he said, "Now
dĭ'' ĕ^{n}swatgat'hwă' tca'' noñwa'ho''dĕ^{n}' oñgwadei'hoñ'dă'.
so then will you-it see where thing, kind of our charge is.
Nā'ye' s'hoñgwāi'hoñ'dă' nā'ye' ne'' swado^{n}''k Hawĕññī'yo'
That it is he-us commissioned that it is the you-say He, the Disposer
ne'' ĕ^{n}yoñgwasdeis'dĭk tca'' nigā'i'hwes, tca'' nigāi'hwagas'de'
the will we-it have charge of where so it is long, where so it matter endures
tca'' ĕ^{n}yo^{n}'hwĕñdjiā'dek. Nā'ye' dĕ^{n}yoñgwăs'nyek tca''
where will it-earth stand. That it is will we-it attend to where
niyoñ'' hoyĕñt'hwĭ' tca'' o^{n}'hwĕñdjiā'de'. E^{n}yagwats'hädĕñt'hăk,
so many they are he-it has planted where it-earth stands. Will we keep sending down the dew,

nā'ye' gwă''t'ho' tca'' gĕⁿ'hyoⁿ'hwadēn'yoⁿ' gagwē'gi' tca''
that it is just there (=next) where it-river-stands, many places it-all is where
niyoñ'' ga'hnegaĕñ'nyoⁿ' tca'' oⁿ'hwĕñdjiā'de', nā'ye' ne''
so many they are it-water holds, many places where it-earth stands, that it is the
diyot'goñt o'hnega'se'' ĕⁿgĕñk', nā'ye' gwă''t'ho' ne''
always it-water fresh will it be, that it is just there the
djyon'he''gwi', nā'ye' ĕⁿyagwats'hädĕñt'hăk, nā'ye' gāi'hoñnyă''hă'
you-it live upon, that it is will we the dew keep sending down, that it is it-it causes
gagwe'gi' ĕⁿgoñnon''hek tca'' niyoñ' Hoyĕñnĕñdă''i'. Is' o''nĭ' ne''
it-all will they (an.) keep on living where so many they are He-them-finished. You also the
djyoñ'gwĕ' skĕñnoⁿ' eⁿswĕñnoⁿ'doñnyoⁿ''hek."
you human beings peacefully will you keep on thinking."
T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hyō'wĕⁿs hodyo''gwă' o'nĕⁿ'
Then now the his troop now
wă'hoñtgăt'hwă' nā'ye' gwă'' o'yă' ne'' he'dă''ge'
did they-it see that it is just it other the below
diyaoⁿ'hwĕñdjiā'de'. T'ho''ge' o'nĕⁿ' dawă'sā'wĕⁿ' wă'o'gā'e'hä'
there it-earth stands. Then now thence it began it a noise made
o'gai''i' tca'' ni'yo't dagawĕñnodă'dye', dĕⁿ''se' o'nĕⁿ' o''nĭ'
it loud is where so it is thence it comes thundering, and now also
dawa'sā'wĕⁿ' wă'dwĕñni'hwă''so'ⁿ' dĕⁿ''se' o'nĕⁿ' o'' nā'ye'
there it began it lightened repeatedly and now that it is
o'nĕⁿ' o'' nă'' dawă'sā'wĕⁿ' wă'o'sdāĕñ'dĭ' he'da''ge' wă'goñ'ne'
now too the that there it began did it rain below did (they), it go
tca'' diyoⁿ'hwĕñdjiā'de'. O'nĕⁿ' hoñt'ha'hī'ne' o'nĕⁿ' wă'hadī'gĕⁿ'
where there it-earth stands. Now they were on the way now they-it saw
os'haisda'gō'nă agwas' deyona'gaē'dă'. O'nĕⁿ' dĭ'' wă'hĕñni'hĕñ'',
it serpent large verily, two it hours has. Now so then did they say,
"Tcyatgat'hwă', nā'ye' hi'yă' si'gĕⁿ' i'we' nā'ye' ne'' tca''t'ho'
"Do you look, that it is in fact yonder it is it goes that it is the at this time
hiyă'' t'hayoyaněñ''khe' dayoⁿ'hwĕñdjiot'gă'k. Gĕñdyo'gowā'nĕⁿ'
not any it-good would become thence it-earth should leave. It-assembly large
nā'ye' ayagodĕⁿ'hni'sei'kdă''gwĕⁿ' ne'' djyoñ'gwe'. Nā'ye' dĭ''
that it is would it-their-days cause to end, the you, human beings. That it is so then
s'hoñgwai'hoñ'dă' ne'' hiyă'' hwĕñ'doⁿ' t'hă'dayoⁿ'hwĕñdjiot'gă'k."
he-us has commissioned the not ever any, should it-earth, leave the."
T'ho''ge' o'nĕⁿ' wă'hĕñni'hĕñ'', "O'nĕⁿ' dĭ'' dĕⁿswaga'hä''k
Then now they said Now so then shall you see
tca'' nĕⁿyawĕⁿ''hă' ne'' o'nĕⁿ' ĕⁿyagwā'yo'." T'ho''ge'
where so will it come to pass the now will we-it kill. Then
ne'' De'haĕⁿ'hyō'wĕⁿs hodyo''gwă' wă'hoñtgat''hwă'
the his troop did they-it see
o'nĕⁿ' oⁿ'hwĕñdjiagōñ'wă' ne''t'ho' i'we' gagowā'nĕⁿ os'hais'dă'
Now it-earth-in the there it moves it-large is it serpent is
agwas' deyonă'gae'dă'. T'ho''ge' o'nĕⁿ' da'hoñ'sā'wĕⁿ'
verily two it-horns bears. Then now there they began
wă'hadi''se'k o'nĕⁿ' o''nĭ' ogĕñĭs'dĭ' o'gai''i' tca'' gawĕñnodă'dye'.
did they-it pursue Now also it-noticeable it loud is where it thundered along.

T'ho''ge' o'nĕⁿ' wă'hadiyĕⁿ''dă', o'nĕⁿ' ogoñdă'dye' wă'wade''gwă'.
Then now did they-it hit, now right away did it flee.

Ne''t'ho' wade'nyĕñdĕⁿ''hă' ne'' awadă'se''dă' tca'' gä'he'dă'
The there it attempts made the it would hide itself where it standing trees are

hă'goñ'wă hăgwă'' ne''t'ho' gĕⁿs' wă'hadiyĕⁿ''dă',
inside towards the there custom-arily did they-it hit,

wă't'hadiyĕñda'hi''dă' gĕⁿs' tca'' o''nĭ' onoñda'hĕñ'nyoⁿ' ne''t'ho'
did they-it-tree, smashed custom-arily where also it-mountain(s) stand, severally the there

gĕⁿs' hă'goñ'wă' ne''t'ho' wă'wada'se''dă'. T'ho''ge' o'nĕⁿ' ne''t'ho'
custom-arily inside the there did it-itself hide. Then now the there

wa'hadiyĕⁿ''dă'hĕñ'. Gaiñ'gwă' nwă'oñnĭs'he' o'nĕⁿ' wă'hadi'yo'.
did they-it hit repeatedly. Some just so it time long (is) now did they-it kill.

T'ho''ge' o'nĕⁿ' wă'hĕñnĭ'hĕñ'', "Ne''t'ho' ne'' tca''t'ho' ni'yo't
Then now did they say, The there the the present so it is

deyodawĕñ'nye' ne'' ot'goⁿ' oⁿ'hwĕñdjiagoñ'wă's'hoⁿ'. Nā'ye' ne''
they (*an.*) go about the daimoic beings it-earth in everywhere. This it is the

hiyă'' t'hayoyaneñ'k'he' ne'' oⁿ'hwĕñdjiă''ge' ne'' nĕñgĕⁿ''hă' noñwa'-
not any it good would become the it-earth on the this it is thing

ho''dĕⁿ' dayoñnadawĕñ'yek. Nā'ye' ne'' tca''t'ho' oⁿ'hwĕñdjiagoñ'wă'
kind of should they (*an.*) go about. This it is the where it-earth in

goñnĭ''dĕñ'. Nā'ye' ne'' na'' ne' hayădĭs'ă''hoⁿ' ne''
they (*an.*) abide. That it is the the that, the that he-their bodies made the

agwā'doⁿk ni''a' ne'' O'hā'ă', nā'ye' dĭ'' tca'' niyawĕⁿ''ĭ'
we-it keep saying we the that it is so then where so it came to pass

ne'' swa'doⁿk Hawĕñni'yo' nā'ye' de'hoi'hwayĕñdă''se' nā'ye''
the you keep saying He God (-Ruler) that it is he decided the matter that it is

ne'' oⁿ'hwĕñdjiăgoñ'wă' ĕⁿgoñnĭ'dĕñ'dăk tca' nĕⁿyoñnĭs'he'
the it-earth in will they (*an.*) remain where so it will endure

ĕⁿyoⁿ'hwĕñdjiā'dek. Ne''t'ho' dĭ'' agwe''he' ne'' S'hoñgwāi'hoñ'dă'
will it earth stand out. The there so then we-it believe the He-who-commissioned-us

nā'ye' 'oñ' 'na'' tca'' nĕⁿyawĕⁿ''hă' ne'' o'nĕⁿ' t'ho''hă' ĕⁿwado''kdĕⁿ'
that it is perhaps the that where so will it come to pass the now near it is will it end

tca'' oⁿ'hwĕñdjiā'de' ne''t'ho'nigĕⁿ'' o'nĕⁿ' dĕⁿsgoñnoⁿ'hwĕñdjiot'gă'k,
where it-earth stands out the there so far it is now will again they (*an.*) the earth leave

ne''t'ho' se'' niyawĕⁿ''se' ne'' onĕⁿ' oi'hwăk'ă' dĕⁿs'hoñgwadĕⁿs'da'
the there (thus) in fact so it is coming to pass the now it-matter (near at hand) will he-us, release (from)

ne'' noñwa'ho''dĕⁿ' oñgwasdeĭs'dĭ' tca'' oⁿ'hwĕñdjiāde'. Ne''t'ho'
the thing, kind of we-it, have, in charge, where it earth stands out. the there

o''nĭ' nigĕⁿ'' o'nĕⁿ' o'' na'' ĕⁿwa'hetgĕⁿ''nhă' tca'' ga'hnegoñ'nyoⁿ',
also so far it is now too the that will it evil, become where it-water springs are severally,

gagwe'gĭ' ĕⁿwagayoⁿ''nhă' tca'' o''nĭ' niyoñ'' wadoñnyă''hă' tca''
it-entire (all) will it become old where also so many they are growing, they are growing, where

oⁿ'hwĕñdjiā'de' gagwē'gĭ' ĕⁿwa'hetgĕⁿ''nhă'. O'nĕⁿ' dĭ''
it-earth stands it-entire(all) will it become spoiled. Now So then

ĕⁿdjidwăk'dă'." O'nĕⁿ' s'hoñna'dĕñ'dyoñ'. Ne'' o'nĕⁿ' hoñsa'hadi'yoⁿ'
will again we, go back," now again they departed. The now there again they returned

tca'' t'hodino^{n}'sā'yĕ^{n}' o'nĕ^{n}' t'ho''ge' wă'hĕñnĭ'heñ'', ''O'nĕ^{n}'
where there their lodge stood now then they said, "Now
wă'agwayĕñnĕñda''nhă'; gagwe'gĭ' wa'agwahe'dĕ^{n}s'da' tca'' niyoñ'
we have adjusted the ways of doing; its-all, entire we-it mellowed where so many they are
odoñ'ni'' tca' o^{n}'hwĕñdjiā'de'.'' T'ho''ge' o'nĕ^{n}' ne'' gokstĕñ''a'
they grow where it-earth stands." Then now the she, the old woman
doñdayedă''nhă', o'nĕ^{n}' he'' ne''t'ho' wăē''yo^{n}' tca'' hăgwă''
thence rising she stood, now again the there she arrived where side
heyono^{n}'soñ'dă', wă'a'heñ'', ''O'nĕ^{n}' sa'hadi'yo^{n}'.'' T'ho''ge' o'nĕ^{n}'
there it-lodge attached is. She said, "now they have returned." Then now
doñdayoñdo^{n}''tgă'. Niyoi'hwăgwă'hă'' o'nĕ^{n}' wă'dwade'nho'hoñ'dĭ'
thence she withdrew. In a short while now the door-flap flew aside
t'ho''ge' o'nĕ^{n}' dă'hatgat''hwă' ne'' hĕñ'gwe' wă'hĕ^{n}hĕñ'', ''Onĕ^{n}'-
then now thence he did look the he, the man he said, "Now,
khĕ^{n}'' we'swayĕñnĕñdă''nhă' gagwē'gĭ'? We'swahe'dĕ^{n}s'dă'-
is it have you adjusted the ways of doing it entire (all)? you-it. wet
khĕ^{n}'' tca'' niyoñ' ne'' e'dă''ge' dyo^{n}'hwĕñdjiā'de'
did you where so many they are the below there it-earth stands out
odoñ'nĭ?'' T'ho''ge' wa'hadii'hwă'sä'gwă' wă'hĕñnĭ'hĕñ'',
they grow?" Then did they replied they said,
''O'nĕ^{n}' gagwē'gĭ' wă'agwayĕñnĕñdă''nhă'.'' T'ho''ge' hawĕñ'',
Now it-entire all we have adjusted the ways of doing." Then he said,
''O'nĕ^{n}' dĭ'' ĕ^{n}swadoñwĭ's'hĕ^{n}' tca'' nigĕ^{n}'' o'yă' ĕ^{n}tcyo'hĕ^{n}''nhă',
"Now so then will you yourselves rest where so far it is it other will again it-day be (=next year)
o'nĕ^{n}' he'' ĕ^{n}tciswă'sā'wĕ^{n}' tca'' noñwa'ho''dĕ^{n}' swadei'hoñ'dă'.''
Now again will again you begin looked at where thing, kind of you are commissioned."
T'ho''ge' o'nĕ^{n}' ne'' De'haĕ^{n}'hyo'wĕ^{n}s hodyo''gwă' wa'hoñwatgăt''hwă'
Then now the his troop they begin again
wă'hoñwā'gĕ^{n}' ne'' hĕñ'gwe'. Nā'ye' ne'' hayă'dĭ''ge'
they-him saw the he, the man, that it is the his body on
s'hă'dewa'sĕñ'no^{n}' ne'' tgaye'ĭ' tca'' ni'yo't ne'' oñ'gwe'
just it half is the it correct where so it is the human being
ni'hayă'do''dĕ^{n}' tca'' dewa'sĕñ'no^{n}' owi''să' noñwa'ho''dĕ^{n}'
so his body is in kind where it half is it ice thing, kind of
hayeĕñ'dă''gwĭ'. T'ho''ge' o'nĕ^{n}' wă'hoñtdōgă' o'nĕ^{n}' dagaē'dĕ^{n}'
he is bodied thereby. Then now they it noticed now thence it wind arose
onă'no'', O'nĕ^{n}' dĭ'' doñda'hado^{n}''tgă' ne'' hĕñ'gwe'. T'ho''ge'
it cold is. Now so then thence did he himself withdraw the he, the man. Then
gawĕñ'' ne'' gokstĕñ''a', ''Nā'ye' t'hogĕ^{n}''hă wă's'he'swā'gĕ^{n}'
she said the she, the old woman, That it is there it is you-him saw
nā'ye' ne'' tca''t'ho' agwas' o'hĕñ'do^{n}' tca'' niyoñ'' s'hagoi'hoñ'dă'
the at this time verily, most ahead there so many they are he them commissioned
ne'' T'haĕ^{n}'hiawă''gi' nā'ye' ne'' hoñwayas't'hă' De'hodyă't'gaewĕ^{n}''
that it is the they-him name His Body is Bisect
nā'ye' o''nĭ' ne'' hoñ'do^{n}k Owĭ'soñ'dyo^{n}'. Nā'ye' hi'yă'
that it is also the they say It-Hails. That it is indeed
we'swatgat'hwă' ne'' o'nĕ^{n}' da'hatgo^{n}'sō'dĕ^{n}' tca'' ga'nhoga'hĕñ'dă'
you saw the now thence he showed his face where it-door opening

goñdā′dye' dagaē′dĕⁿ' onă'no''. Nā′ye' nĕñgĕⁿ''hă' goñdā′dye'
right away it wind-current arose it cool is, That it is this it is right away

ĕⁿsgană'nos′dă' tca'' wĕñdadē′nyoⁿ' dĕⁿ''se' tca'' wa'soñdadē′nyoⁿ'
will again it be cold where it days stand out and where it nights stand out

ne'' e'dă''ge' diyoⁿ'hwĕñdjiā′de'. Nā′ye' o'' nā′ye' ne'' o′nĕⁿ'
the earth-on there it-earth stands That it is too that it is the now

ĕⁿyo'hĕⁿ''nhă' o′nĕⁿ' he'' dĕⁿt'hatgoⁿ'sō′dĕⁿ' goñdā′dye' dĕⁿtgaē′dĕⁿ'
will it tomorrow be now again thence will again he show his face right away will it wind current arise

owädai''hĕⁿ'."
it-wind warm is."

Ne't'ho''ge' o′nĕⁿ' wa'hĕñni'hĕñ'', "O′nĕⁿ' wă'agwadoñwĭ's'hĕñ'.
At that time now they said, now do we rest.

O′nĕⁿ' dĭ'' ĕⁿyoñgwĕñ′dă'k. Nā′ye' dĭ'' tca'' nĕⁿyawĕⁿ''hă'
Now so then will we sleep. That it is so then where so will it come to pass

ĕⁿyo'hĕñ''nhă'. o′nĕⁿ' ĕⁿsgwĕⁿ'dĕñ''hnă' tca'' noñ′we'
will it to-morrow be, now will we you take home where the place

di'swă′dĕñ′dyoñ'. Nā′ye' hi′yă' ne'' tcyoñ′gwe' swā′doⁿk
then you started That it is of course the your human beings you say

nis′ă' dĕⁿyogĕⁿ'nhoñ′dĭ'."
the you will it summer throw down,"

T'ho''ge' o′nĕⁿ' wa'hoñnī′dă'k gagwe′gĭ'. Nā′ye' dĭ'' ne''
Then now they slept it-all. That it is so then the

onĕⁿ' wă'o'hĕñ''nhă' o′nĕⁿ' he'' doñsawade'nho'hoñ′dĭ' tca''
now it became day now again thence again the door-flap moved aside where

hăgwa′dĭ' hetcyonoⁿ'soñ′dă'. O′nĕⁿ' he'' da'hatgoⁿ'sō′dĕⁿ'
toward there it another room is attached. Now again thence he his face showed

ne'' hĕñ′gwe' ne'' De'hodyă''tgaewĕⁿ'', dĕⁿ''se' wă'hĕⁿhĕñ'',
the he, the man the and he said,

"O′nĕⁿ' dĭ'' gagwē′gĭ' săsnī′yek (*for* săswa′yek, i. e., *a dual for a plural*)." T'ho''ge' o′nĕⁿ' gagwe′gĭ' să'hadī′yek ne''
now so then it all again do you be awake Then now it all again they awakened the

hoñnidă'hoⁿ''gwă'. Nā′ye' dĭ'' ne' o′nĕⁿ' wă'hoñdei'sĕñ'dā′gwă',
they sleeping had been. That it is so then the now, did they-themselves freed from sleep,

hoñdyă'dagwaĭ'cyoñgwa'hoⁿk o'gai''ĭ' hodiwĕñnot'hă' tca''
they-their bodies stretched repeatedly it loud is they spoke out where

ni′yo't ne'' dagawĕñnodă''nha'. T'ho''ge' o''nĭ' dagaē′dĕⁿ'
so it is the thence it comes thundering. Then also thence it wind came down

owädai''hĕⁿ', t'ho''ge' o′nĕⁿ' wă'hadiyagĕⁿ''nhă'. Hiyă''
it wind warm, then now they went out of doors. Not

de'gāi'hwis' o′nĕⁿ' doñdă'hadi′yoⁿ' dĕⁿ''se' wa'hĕñni'hĕñ'',
any it-time long now thence they again came indoors and they said,

"Aē′dwe'. Haeswatgat'hwă' tca'' noñ′we' wă'agwagwăt'hwă'
"Should you go with us. Should you-it see where the place we made our tour

ne''t'ho' tgĕñ''dĕñ' ot′goⁿ'. O′nĕⁿ' oñnĭs''ĭ' tchi-yoñgwanō′wĕⁿk
the there there it lives it-daimon. Now it is long while while-we are unable

ayagwā′yo'." T'ho''ge' o′nĕⁿ' hawĕñ'' ne'' De'haĕⁿ'hyō′wĕⁿs,
should we it kill." Then now he said the

"Dō'gĕⁿs hi'yă' oñ'' ne''t'ho' nĕⁿyawĕⁿ''hă', ĕⁿdwe''."
"True it is indeed perhaps the there so will it come to pass, will we go together."

T'ho''ge' o'nĕⁿ' wă'hoñ'dĕñ'dyă'. Hiyă'' de'i'noⁿ' o'nĕⁿ'
Then now they departed. Not any it far is now

wă'hĕñni'hĕñ'', "T'hō'nĕⁿ' ne'' nĕⁿ'' agwā'doⁿk gĕñ''dĕñ' ne''
they said, "There this the the this we say it abides (therein) the

ot'goⁿ'. O'nĕⁿ' dĭ'' dĕⁿswaga'hă''k, ĕⁿyagwayă'dit'gĕⁿk
it-daimon. Now so then will you-it eye, will we-it drive out

sĭ'' hăgwā'dĭ' dĕⁿdiswadă''nhă'." T'ho''ge' o'nĕⁿ' ne''
yonder towards there will you take your stand." Then now the

De'haĕⁿ'hyō'wĕⁿs hodyo''gwă' doñda'hoñdoñ''tgă'. T'ho'ge'
his troop thence they withdrew. Then

s'hayă''dădă' o'nĕⁿ' wă'haĕñdă'e''sĕñ'. Dagayagĕⁿ''nhă'
he, one person is, now did he-it-tree strike repeatedly. Thence it came out

wă'hadi'gĕⁿ' hai''sĕⁿ'. Goñdā'dye' gwă''t'ho' da'hadatnă'goñ'nyă'.
they-it saw Red Squirrel. At once just there (next) did he make himself angry.

T'ho''ge' o'nĕⁿ' wă'hadiyĕⁿ'dă', o'gai''ĭ' o''nĭ' wă'tgaewaiwĕⁿ''sĕñ'.
Then now they-it hit (=shot). it-loud is also it lightened repeatedly.

Hiyă'' de'ā'wet ă'hadi''hă'. T'ho''ge' o'nĕⁿ' da'ha'gwe'nĕⁿ''dă'
Not any it succeeds could they hit it. Then now thence he rushed down

ne'' hai''sĕⁿ' dĕⁿ''se' o'yă' detgă''hĭ' ne''t'ho' hoⁿ'sa'haă't'hĕⁿ'.
the Red Squirrel and it other there it tree stands the there there again he it climbed

Dă'dji''hwă' gĕñ'gwă' o'nĕⁿ' ne'' na'' wă't'hadiyĕñdă'hĭ''dă'.
Soon very only now the the that did they-the tree smash.

T'ho''ge' doñda'hă'gwe'nĕⁿ''dă' ne'' hai''sĕⁿ' ne''t'ho' he''
Then back did he rush down the Red Squirrel the there again

gwă''t'ho' hoⁿ'sa'haă''t'hĕⁿ' tca'' noñ'we' t'hode's'hoñ'we'
just there there again he-it climbed where the place there he his hollow is

hoⁿ'sa'hā'yoⁿ' ne''t'ho'. T'ho''ge' o'nĕⁿ' wă'hoñnī''hĕⁿ'.
there again he entered the there. Then now they ceased.

Wă'hĕñnĭ'hĕñ'', "O'nĕⁿ' hi'yă' we'swatgat''hwă' agwā'doⁿk
They said, now indeed did you-it see we have been saying

ot'goⁿ'. O'nĕⁿ' oñnĭs''ĭ' tchi'yoñgwanō'wĕⁿk ayagwā'yo'."
it-daimon. Now it is a long time we keep failing, could we-it kill."

Wă'hĕⁿhĕñ'' ne'' De'haĕⁿ'hyō'wĕⁿs, "I'' ''oⁿ'gĕⁿ' ĕⁿyagwade'nyĕñ'dĕⁿ'
He said the "I, we," in turn, will we-it attempt

ayagwā'yo' ne'' ot'goⁿ'." Wă'hĕñnĭ'hĕñ'," Hiyă'' t'hayoyanĕñ''hă'
would we it kill the it-daimon'" They said, "Not any it good would become

swă'djĭk ot'goⁿ' ne'' nĕñgĕⁿ''hă'." Wă'hĕⁿhĕñ'' ne'' De'haĕⁿ'hyō'wĕⁿs,
too much it-daimon is the this it is." He said the

"Ĕⁿyagwagwē'nyă' se'' ni''." T'ho''ge' wă'hĕñnĭ'hĕñ'',
"Will we be able to do it in fact the we." Then they said,

"Eⁿgwayă'dagen''hă' dyĕñ''hă'gwă' hiyă'' t'haeswagwē'nyă'."
"Will we-you assist if so it be not any would you be able."

T'ho''ge' o'nĕⁿ' s'hayă''dădă' ne'' De'haĕⁿ'hyō'wĕⁿs hodyo''gwă'
Then now he, a person, the his troop

ne''t'ho' nhwa''he' tca'' noñ'we' tgă''hĕ' tca'' ode's'hoñ'we'
the there there he went where the place there it tree stands where it has its hollow.

Ganyo'' wă'hā'yoⁿ' o'nĕⁿ' wă'haĕñda'e''sĕñ'. Goñdadye''
As soon as he arrived there now did he-the tree strike repeatedly. At once

dă'hayăgĕⁿ''nhă' ne'' hai''sĕⁿ'. T'ho''ge' o'nĕⁿ' wă'hă'ā'gwă'
thence he came out the Red Squirrel. Then now did he shoot
otci''kwă' wă'hăs'da', agwas' tca'' t'hoñwanoñ'wā''dă',
it knob arrow he. it used, verily where he-its head hit, fairly,
t'ho''ge' o'nĕⁿ' dă'hayă'dĕⁿ''nhă' ne'' hai''sĕⁿ'. T'ho''ge'
then now thence his body fell the Red Squirrel. Then
o'nĕⁿ' sa'hoñ'dĕñ'dyă', sa'hadiyă'dĕⁿ''hăwă' ne'' hai''sĕⁿ'.
now again they went home, back they-its body carried home the Red Squirrel.
Hoñsa'hadī'yoⁿ' o'nĕⁿ' wă'hĕñnĭ'hĕñ'', "O'nĕⁿ' ne'' nĕⁿ'' ne''
There again they arrived now they said, "Now the the this the
na'' wă'hadī'yo' ne'' oñkhinada'hĕñ''se', o'nĕⁿ' oñnĭs''ĭ
the that did they-it kill the they-our village are visiting, now it long time is
tchi-yoñgwanō'wĕⁿk ayagwā'yo' ne'' ot'goⁿ'." T'ho''ge' o'nĕⁿ'
during we keep failing we would kill it the it-daimon." Then now
ne'' gokstĕñ''a' wă'a'hĕñ'', "Niyawĕⁿ''hă'. Nā'ye' dĭ'' tca''
the she, the old woman she said, "I am thankful. That it is so then where
nĕⁿyawĕⁿ''hă'. I'' dĭ'' nā'ye' ĕⁿwagā'wĕⁿks ne'' gane''hwa',
so it will come to pass. I so then that it is will it-we belong to the it-skin,
swă'djĭk' gane'hwanō'wĕⁿ'." T'ho''ge' o'nĕⁿ' De'haĕⁿ'hyō'wĕⁿs
too much it-skin precious is." Then now
wă'hayĕⁿ''säă' ne'' hai''sĕⁿ'. Ganyo'' wă'hayĕñnĕñdă''nhă'
did he-it skin the Red Squirrel. As soon as did he-the task complete
o'nĕⁿ' wă'hă'sä'doñ', o'nĕⁿ' dĭ'' da's'hagā'wĕⁿ' ne'' gokstĕñ''ă',
now did he-it stretched now so then did he-it give to her the she-the old woman,
i''sowă' deyoñdĕñnoⁿ'hĕñ'nyoⁿk tca'' wă'agone'hwayĕñdă''nhă'
much she-thanks is giving where did she it-skin acquire
ne'' gane'hwanō'wĕⁿ'. T'ho''ge' wă'a'gĕⁿ'', "Nā'ye' hi'yă'
the it-skin valuable is. Then she said, "That it is of course
wă's'hoñgwāi'hwagwē'nyă's ne'' s'hoñgwanada'hĕñ''se'. Nā'ye'
did they-our task accomplish, for us the they-our villages are visiting. That it is
dĭ'' tca'' nĕⁿyawĕⁿ'hă'. S'hĕⁿ'hĕⁿ'dĕñ'dăk s'hayă''dădă' dĭ'' nā'ye'.
so then where so will it come to pass. he will be left to remain he, a person, is so then that it is.
Nā'ye' dĕⁿsewayenawă''khoⁿk, nā'ye' oi''hwă' ne'' nā'ye'
That it is will you be co-laborers, tha it is it is the reason the that it is
wă'hagwē'nyă' tca'' noñwa'ho''dĕⁿ' hiyă'' nis' de'swagwē'nyoñ'."
he was able to do it where thing, kind of not it is the you any you were able to do it.'
T'ho''ge' wă'hĕñnĭ'heñ'', "Nā'ye' gwă'' o''nĭ' tca'' nayawĕⁿ''hă'.
Then they said, "That it is just also where so should it take place.
Nā'ye' ĕⁿt'hadā'dyă' ne'' o'hĕn'doⁿ'." T'ho''ge' ne'' gokstĕñ''a'
That it is will he reply the it ahead (one)." Then the she, the old woman
wă'a'hĕñ'', "Dō'gĕⁿs hi'yă'." O'nĕⁿ' doñdayedă''nhă' dĕⁿ''se'
she said, "True it is indeed." Now thence did she arise and
ne''t'ho' nhwa''ĕⁿ' wă'e'nho'hwā'gwă' tca'' hetcyonoⁿ'soñ'dă',
the there thither she went did she-the door flap put aside where there it-lodge is attached,
o'nĕⁿ' ga'wĕñ', "Ĕⁿ'sei'hwa'ni''dă'-khĕⁿ' s'hayă''dădă'
now she said, "Wilt thou agree to the matter, will you he, a person, is
s'hĕⁿ'hĕⁿ'dĕñ'dăk ne'' oñkhinada'hĕñ''se', nā'ye' oi''hwă' tca''
he will be left to remain the he-our village is visiting, that it is it the canoe is where
wa'hagwē'nyă' nā'ye' wă'hā'yo' ne'' ot'goⁿ' ne'' hai''sĕⁿ'
he was able to do it that it is he-it killed the it-daimon the Red Squirrel

tca'' gā'yĕⁿ' ne'' hiyă'' na'' de'hodigwē'nyoñ' ne'' t'hō'nĕⁿ'
where it lies the not the that any they were able to do it the here this (here)
hĕñnĭ''dĕñ'. Ge'he'' dĭ'' nā'ye' dĕⁿ'hadiyenawă''khoⁿk
they abide. I-it desire so then that it is will they be co-workers
ĕⁿs'hagodiyenawă'se''hek." T'ho''ge' o'nĕⁿ' ne'' De'hodyă''-
will they one another keep aiding." Then now the
tgae'wĕⁿ' wă'hĕⁿhĕñ'', "Wă'gei'hwa'ni''dă' ganyo'' gwă'' o''nĭ'
he said, "I the matter confirm as soon as just also
ĕⁿ'hogayĕⁿ''hă', nā'ye' se'' hi'yă' dyĕñ''hă'gwă' ĕⁿ'hat'hoñgā'yă'k
will he-it agree to, that it is in fact of course if so it be he will volunteer
tca'' ĕⁿgat'he''dik tca'' hon''he', t'ho''ge' o'nĕⁿ' ĕⁿwā'doⁿ'
where will it [=he) be pounded where he is alive, then now will it be able
ĕⁿs'hagoyă'dage''nha'." T'ho''ge' o'nĕⁿ' wă'a'hĕñ'' ne''
will he-them aid." Then now she said the
gokstĕñ''ă', "Hatc'kwĭ', ĕⁿ'sei'hwă'ni''dă'-khĕⁿ'' ne''
she, the old woman, "Behold, wilt thou-the matter, agree to wilt thou the
tchĕⁿ'si'dĕñ'dăk? dyĕñ''hă'gwă' ĕⁿsagayĕⁿ''hă', nā'ye' dĭ''
after, thou wilt remain if so it be wilt thou-it agree to—, that it is so then
ĕⁿgoñ'sĕñ'noⁿ', nā'ye' dĭ'' nĕⁿsa'sĕñno''dĕⁿk ĕⁿyoñdoⁿ''hek,
will I-thee, a name, give, that it is so then such will thy name be will they keep saying,
"Dăgaĕñ''dă', (=Wind Has Fallen=Thaw)." T'ho''ge' ne''
"Thence It-Wind Came Down. Then the
De'haĕⁿ'hyō'wĕⁿs haoñgwe''dă' hawĕñ'', "Wă'gei'hwa'ni''dă',
his people (men) he said, "Did I-the matter agree to,
ĕⁿkheyă'dage''nhă'." T'ho'ge' o'nĕⁿ' wă'a'hĕñ'' ne'' gokstĕñ''a',
will I-their persons aid." Then now she said the she, the old woman,
"O'nĕⁿ' wă'wadeyĕñnĕñdă''nhă'. Sgāi''hwădă' we'dwā'doⁿ'."
"Now did it-matter become settled, One mine has it become we have become."
T'ho''ge' o'nĕⁿ' wă'hĕⁿ'hĕñ'', ne'' De'hodyă''tgae'wĕⁿ', "O'nĕⁿ' dĭ''
Then now he said, the now so then
da's'he'sniyă'dinyoⁿ''dă'." (A dual for a plural.)" T'ho''ge'
thence do you-his person bring in." Then
o'nĕⁿ' gawĕñ'' ne'' gokstĕñ''a', "Hau", o'nĕⁿ' wă'gāi'hwa'he''g
now she said the she, the old woman, "Come, now it-time has arrived
tca'' noñwa'ho''dĕⁿ' sāi'hwă'ni'dĭ'." T'ho''ge' o'nĕⁿ' ne''
where thing, kind of thou the matter hast confirmed." Then now the
De'haĕⁿ'hyō'wĕⁿs haoñgwe''dă' wă'hā'yoⁿ' tca'' hetcyonoⁿ'soñ'dă'
his person there he entered where there another it lodge has attached to it
tca'' noñ'we' t'hĕñ''dĕñ' ne'' De'hodyă'''tgae'wĕⁿ'.
where the place there he abides the
T'ho''ge' o'nĕⁿ' wă'hĕⁿhĕñ'' ne'' ganoⁿ'sgoñ'wă' hĕñ''dĕñ',
Then now he said the it-lodge in he abides,
"Nĕⁿ'' gă'niga'dō'dă'. Ne''t'ho' ĕⁿ'sadi'dāk, o'nĕⁿ' dĕⁿ'satde'nĭ'
"This is it-mortar stands. The there wilt thou thyself put, now wilt thou change
tca'' ni'syeĕⁿ'do''dĕⁿ'." T'ho''ge' o'nĕⁿ' ne''t'ho' wă'hadi'dāk,
where such thy flesh is." Then now the there did he himself place,
dĕⁿ''se' ne'' De'hodya''tgae'wĕⁿ' o'nĕⁿ' ne''t'ho' nhwă''he'
and the now the there there he went
dĕⁿ''se' wă't'ha''gwă' ne'' hetgĕñ'khă' ga'nigă''dă' wa'hat'he''dă'
and he-it took up the upper it-mortar he-it, did pound

o''nĭ' 'ă''sĕⁿ' nwă'hayĕⁿ''dă'. T'ho''ge' o'nĕⁿ' wă'hĕⁿhĕñ'',
also, three so did many he pound. Then now he said,
"O'nĕⁿ' wă'dwatde'nĭ' tca'' ni'syeĕⁿ'do''dĕⁿ', o'nĕⁿ'
"Now did it-itself change where such they body in shape as kind, now
wă'wadeyĕñnĕñdă''nhă'." T'ho''ge' o'nĕⁿ' hoñnat'hoñ'de' ne''
did it-itself complete." Then now they-it heard the
De'haĕⁿhyō'wĕⁿs hodyo''gwă' 'ăsde'' hăgwādĭ' da'hadwĕñnō'dĕⁿ'
his troop out of doors towards thence he his voice uttered
tca'' ni'yo't ne'' dagawĕñnodā'dye', gĕñ'gwă' ostwi''hă'
where so it is the thence it comes thundering, only it little less
nigawĕñnă''ă' tca'' hoñnat'hoñ'de'. Wă'hĕñni'hĕñ'' "O'nĕⁿ'
so its voice large is where they-it heard. They said, "Now
hi'yă' doñda''he' ne'' Dăgaĕñ''dă' (=Daga's'hwine''dă'=Hot
indeed thence again he comes the
Spring Wind)." Niyoi'hwăgwă'hă'' o'nĕⁿ' doñda'hā'yoⁿ'. T'ho''ge'
So it short time now thence he entered Then
o'nĕⁿ' wă'a'hĕñ'' ne'' gokstĕñ''ă', "O'nĕⁿ' dĭ' ĕⁿswa'dĕñ'dyă'. O'nĕⁿ'
the she said the she, the old woman, "Now so then will you start away. Now
ĕⁿdi'swă'sā'wĕⁿ' ĕⁿdjiswă'he'dĕⁿs'dă' tca'' niyodoⁿ'hwĕñdjiadyeĕⁿ'
will you begin will again you-it wet where the activities of the earth
ne'' he'da''ge' diyoⁿ'hwĕñdjiā'de'. Nā'ye' dĭ'' ĕⁿ'ha''hĕñt ne''
the below there it-earth stands. That it is so then will he go ahead the
Dăgaĕñ''dă', nā'ye' dĭ' nă'' gwă''t'ho' diyodyeĕⁿ'dĭ,
that it is so then the that just there there it the first is
ĕⁿ'hoñwaya's'hoⁿ' ne'' oⁿ'hwĕñdjiă'ge' enā'gee' ne'' oñ'gwe'
will they-him name the it-earth they dwell the human beings
ĕⁿya'hĕñ'' hi'yă', "O'nĕⁿ dăgaĕⁿ'dă' owädai''hĕⁿ; o'nĕⁿ' hi'yă'
will they say in fact "Now it-wind sends down it-air warm is; now of course
daga's'hwine''dă'. O'nĕⁿ' dĭ' hi'yă' dĕⁿyoñgwagĕⁿ'nhoñ'dĭ'."
north it follows slopes. Now so then indeed will it-us, season open, fur."
Ne''t'ho' dĭ'' nĕⁿyo''dĭk tca'' nĕⁿyoñnĭs''he' ĕⁿyoⁿ'hwĕñdjiā'dek,
The there so then so will it be where so long it will be will it-earth stand.
Nā'ye' gĕⁿs' ne'' o'nĕⁿ' gĕñgwide''djĭk nā'ye' ĕⁿdwadyeĕⁿ't'hăk,
That it is usually the now it-spring early very that it is will it continue to be the first, customarily,
ĕⁿ'hoñwayăs''hoⁿ' ne'' oⁿ'hwĕñdjia''ge' t'ho'dĕñ'dyoñ'. Nā'ye'
will they-him name the it-earth on there he started from. That it is
hi'yă' gĕⁿs' ne'' ĕⁿya'hĕñ'', "O'nĕⁿ' dăgaĕñ''dă'." Hiya'' dĭ''
in fact custom-arily the will they say, "Now it wind sends." Not so then
hwĕñ'doⁿ' t'hayago'nigoⁿ'hĕⁿ''hă' tca'' niyoñ'' hĕⁿsga'he''g
ever any would one it forget where so many it is will again it be the time
dĕⁿswatde'nĭ tca'' oⁿ'hwĕñdjiā'de' tca'' degyadek'hĕⁿ' ne'
will again it change itself where it-earth stands where two they separate are the
go'sä''ge' dĕⁿ''se' ne'' gagĕn'hă''ge', nā'ye' dĕⁿs'hadenyoⁿ''sek
it-winter is and the it summer is, that it is will again he-it keep changing
tca'' wĕñdadē'nyoⁿ' dĕⁿ''se' tca'' wa'soñdadē'nyoⁿ' né' Dăgaĕñ'dă'.
where it-days stand, many, and where it-nights stand, many the
O'nĕⁿ' dĭ'' ĕⁿswa'dĕñ'dyă' ĕⁿdjietchi'dĕñ''hnă' o'nĕⁿ' ne''
Now so then will you start will again you-them take nome now the

oñkhinadă'hĕñ''se'.'' T'ho''ge' o'nĕⁿ' wă'oñt'hō'yă' ō'yă'
one-our village its visiting." Then now she-it told it other
wă'a'hĕñ', "O'nĕⁿ' ĕⁿgwat'ho'yĕⁿ' I'' ne'' nĕⁿ'' ne'' swā'doⁿk
she said, "Now will I-you tell I the this is the you say
A'soⁿ'hek'hāā' Wĕⁿ'hni''dā'. Nā'ye' ne'' nI'' hagei'hoñdă' ne''
nocturnal (=the moon). it orb is. That it is the the I he-me has commissioned the
swa'doⁿk T'haĕⁿ'hyawă''gĭ', na'' ne'' 'oⁿ'kĕⁿ' Hawĕñni'yo',
you say the fate the present time He, the Disposer,
Nā'ye' hagei'hoñdă''gwĭ' ne'' o'nĕⁿ' ĕⁿyo''gak tca''
that it is he-me has commissioned, for it the now will it become night where
oⁿ'hwĕñdjiā'de' I'' ne'' na'' ĕⁿsge'hăt'he''dă' dĕⁿ''se'
it-earth stands I the the that will again I-it cause to be light and
ĕⁿgă'dai'hă''dă' tca'' oⁿ'hwĕñdjiā'de' ne'' hiyă'' swă''djĭk
will I-it cause to be hot where it-earth stands the not too much
t'hagană'nos'dă', na'' gāi'hoñnyă''hă' gagwe'gĭ' skĕñ'noⁿ'
any it-it, cause, to, be cold, the that it causes it all peaceful
t'hĕⁿgoñdodiā'gă' tca'' niyoñ'' wadoñnyă''hă' tca'' oⁿ'hwĕñdjiā'de'
thence will they (*an.*) grow where so many they are they grow where it-earth stands
dĕⁿ''se' o''nĭ' ne'' tcyoñ'gwe' tcyon'he''gwĭ' ne'' he'da''ge''
and also the you, human beings, you-them live on the below
diyoⁿ'hwĕñdjiā'de' swanā'gee'. Ne''t'ho' nigāi''hwis hagei'hoñ'dă'
there it-earth stands you inhabit. The there so it time long is he-me commissioned
tca'' nĕⁿyoñnĭs''he' ĕⁿyoⁿ'hwĕñdjiā'dek. Ne''t'ho' ni'yo't
where so will it endure will it-earth stand. The there so it is
gagwe'gĭ' tca'' ni'yoñ' s'hoñgwai'hoñ'dă' ne''t'ho' nigagăs'de'
it all where so many they are he-us, has commissioned the there so it endures long
tca'' nigāi'hwagas'de' tca'' oⁿ'hwĕñdjiā'de', nā'ye' dĭ''
where so it matter long endures where it-earth stands that it is so then
ĕⁿgwat'hō'yĕⁿ' ĕⁿswĕñnoⁿ''doⁿk ne'' tcyoñ'gwe' oⁿ'hwĕñdjiă'ge'
will I-you tell will you-it know the you-emmans it-earth on
swanā'gee' nā'ye' nĕñgĕⁿ''hă' hĕñnĭ''dĕñ' nā'ye' hi'yă' ne''
you dwell that it is this it is they abide that it is indeed the
swā'doⁿk Hadiwĕñnodadye's, nā'ye' dĭ'' ĕⁿswĕñnoⁿ''doⁿk tca''
you say They, the Thunderers that it is so then will you-it know where
ni'hoyeĕⁿ' ne'' hoyĕñnĕñdă''ĭ' ne'' swā'doⁿk Hawĕñni'yo'. Nā'ye'
so he-it has made the he-it has prepared the you say He, the Disposer. That it is
hoi'hwĭ'să''ĭ' gado'gĕⁿ' tca'' hăgwā'dĭ' ĕⁿt'hĕñne'dăk'hwăk, nā'ye'
he-it ordered it certain where, towards will there they keep coming, that it is
ne'' hă'dewatchot''hwăs tgaä'gwit'gĕⁿ's hăgwadĭ' niyĕⁿ'hĕñne''sek.
the there it sats (=the west) there it (sun) rises towards thither will they keep going.
Nā'ye' dĭ'' ĕⁿswade'nyĕñdĕⁿs'hĕñ'dăk ne'' oⁿ'hwĕñdjia'ge'
That it is so then will you yourselves guide, by that the it-earth on
tcyon''he' hwĕñ'doⁿ'gwă'' ne''t'ho' nhĕⁿyawĕⁿ''hă' ĕⁿswadyĕñ''hă'gwă'
you live ever just the there there will it come to pass will you be surprised
o'nĕⁿ' gwă'' tgaä'gwit'gĕⁿ's hăgwā'dĭ' nĕⁿt'hĕñ'ne' ne''
now just there it (sun) rises towards thence will they come the
hadiwĕñnoda'dye's, goñdā'dye' ĕⁿswe'ă' o'nĕⁿ' nige''-khĕⁿ'
they, the thunderers, at once will you think now -is it

dosgĕⁿ'hă' dā'we' o'nĕⁿ' ĕⁿs'hagă''tcyă' tca'' yoⁿ'hwĕñdjiā'de'.
near it is it is coming now will again he take apart where it-earth stands.

Ne''t'ho' se'' ni'yo't ne'' s'hoñgwai'hoñ'dă' gadō'gĕⁿ' tca''
The there in fact so it is the he-us has commissioned it certain where

noñ'we' ni's'hagoi'hoñ'dă'. Nā'ye' hi'yă' ne'' Ĕⁿdekhā' Gaä''gwāā'
the place there he-one has commissioned. That it is of course the diurnal it-sun

gadō'gĕⁿ' tca'' hăgwā'dĭ' t'he'dăk'hwă'. Ne''t'ho' o'' ni''ă'
it certain where it side thence he comes by. The there also

ni'yo't gadō'gĕⁿ' o'' ni'' tca'' hăgwadĭ' tge'dăk'hwă'. Hiya''
so it is it certain is too I where it-side thence I come by. Not

hwĕñ'doⁿ' o'yă' t'hayawĕⁿ''hă' tca'' nĕⁿyoñnĭs''he'
ever it-other any should it come to pass where so will it endure

ĕⁿyoⁿ'hwĕñdjiā'dek tca'' nigĕⁿ'' ha'oⁿ'hă' o'yă' nĕⁿs'haye'ä'
will it-earth stand where so far it is he himself it other so will again he it arrange

ne'' hoyĕñnĕñdă'ĭ' ne'' swā'doⁿk Hawĕñniyo'. Dā', o'nĕⁿ'
the he-it has arranged the you say He, the Disposer. There, now

dĭ'' ĕⁿswă'dĕñ'dyă', dĕⁿswadawĕñ'nye' dĭ'' hyā'e' ne'' t'hō'nĕⁿ'
so then will you start, will you travel so then first the here this

he''tgĕⁿ' oⁿ'hwĕñdjiā'de', gagwē'gĭ' ĕⁿswatgat''hwă' tca'' nigĕⁿ''
up high it-earth stands it entire will you-it see where so far it is

dĭ'' dĕⁿdis'we' o'nĕⁿ' ĕⁿwagade'să''ik ne'' hĕⁿswa''hwă' o'nĕⁿ'
so then will you come now will I be ready the hence you it will take now

ĕⁿdjiswahe'dĕⁿsdă''hnă' ne'' e'dă''ge' dyoⁿ'hwĕñdjiā'de'. Nā'ye'
will you again go to wet them the lower there it earth stands. That it is

dĭ'' nĕñgĕⁿ''ha' de'swaga''hă' ăgyo''de' gadyĕⁿ'sĕñnyă''hă' dō'gĕⁿs
so then this it is you-it, are seeing I-it am working I-myself, a robe, am making, for, true it is

ne'' tca''t'ho' nā'ye' hi'yă' tca'' de'swaga''hă' swe''he' hi'yă'
the at present time that it is in fact where you-it are seeing you-it believe indeed

oñ'gwe' onoⁿkhwe''ă' dĕⁿ''se' de'swaga''hää' nā'ye' gĕⁿs' ne'
human being it hair and you-it are eyeing that it is customarily the

onĕⁿ' hē'' sĭ'' wă''gyĕñ' nā'ye' ne' agetche'nĕⁿ' he'is'ă' dji''hă'
now again yonder I-it laid that it is the my slave cur small dog

nā'ye' gĕⁿs' sagagă''tcyă' agwas', hi'yă', gĕⁿs' t'ho''hă'
that it is, customarily again it undoes verily, indeed, customarily nearly

oñsagăs'ă''dă' tca'' ni'yoñ' agyo'dĕñ''ĭ', nā'ye' dĭ'' ĕⁿgwat'hō'yĕⁿ'
again it-it complete where so much it is I-it have worked, that it is so then will I-you tell

nā'ye' ne'' tca''t'ho' tca'' ni'yo't ne'' oⁿ'hwĕñdjiă''ge' gĕⁿs'
that it is the at this time where so it is the it-earth-on customarily

wă'āi'hē'yă' ne'' oñ'gwe', dā'', nā'ye' gĕⁿs' sgā'da' ne''
one died the human being, so, that it is customarily one it is the

gonoⁿkhwe''ă' nā'ye' gĕⁿs' dawa'dĕñ'dyă', I'' gĕⁿs'
one's hair that it is customarily thence it departs, I customarily

ĕⁿgyă'dowĕⁿ''nhă'. Nā'ye' gadyĕⁿ'sĕñnyă't'hă', nā'ye' dĭ''
will it-my person come to. That it is I-myself, a robe, make, of that, that it is so then

wade'nyĕñdĕⁿs'dĭ' ne'' tca'' oⁿ'hwĕñdjiă''ge' dĕⁿyagodă'i'ha'dye'
one gunges it the where it earth on will one stop on the way

ne'' oñ'gwe' dĕⁿ''se' dĕⁿdyago'dĕñdyoñ'ha'dye'. Ne''t'ho'
the human being and thence will one be coming. The there

nĕⁿyo''dĭk tca'' nigagăs'de' tca'' oⁿ'hwĕñdjiā'de'. Nā'ye' dĭ''
so will it be where so it endures long where it-earth stands. That it is so then

ne'' o'nĕⁿ' dĕⁿ'hadĕⁿs'dă' ne'' Hawĕñni'yo' tca'' deyagodă'i'hā'dye'
the now will he-it cause to stop the He, the Disposer where one stops on the way

'a'se'' ne'' oⁿ'hwĕñdjiă''ge' ne't'ho''ge' hă''să' ĕⁿgagwē'nyă'
new (it is) the it earth stands the then not before will it able be

ĕⁿgadyĕⁿ'sei''să' ne'' agyo''de', nā'ye' ĕⁿgāi'hwagwāi''syă' tca''
will I-my robe complete the I-it, am working at that it is will it vouch for where

niyoñgwe''dăge' oⁿ'hwĕñdjiă''ge' hwă'egwat''hwă' tca''
so many they persons, number it-earth on did they-it visit where

nwă'gagăsdĕⁿ'hă' tca'' oⁿ'hwĕñdjiā'de'."
so did it become enduring where it-earth exists.

T'ho''ge' o'nĕⁿ' hoñna'dĕñdyoñ', wă't'hoñdawĕñnye''să',
Then now they started, did they go to travel

hadigwegi'hā'dye' ne'' De'haĕⁿ'hyō'wĕⁿs hodyo''gwă'. Nā'ye'
they were companions on the way the his troop. That it is

dawadyeĕⁿ''dă' ne't'ho' hăgwā'dĭ' nhwă'hĕñ'ne' tca'' nigā'i'hwis'
it, the first was, the there towards thither they went where so it time long is

o'nĕⁿ' ne''t'ho' tchi'-hodinada''hĕñ' o'nĕⁿ' wă'hoñtgat''hwă'
now the there while they were visiting now did they look

awĕñtgā'de' tca'' niyoⁿ'hwĕñdjio''dĕⁿ' tca'' niyawĕñnu''ges
it was pleasant where such it-earth is in kind ; where so-it-grass is tall

ne''t'ho' nigā'dĕⁿs odoñ'ni' o'hoñdădekhă''gwă' o''hyă' dĕ'ⁿ'se'
the there so it is thick it grows it strawberries it fruit and

awĕⁿ'ha'hak'hoⁿ', hiyă'' hwĕñ'doⁿ' de'hodi'gĕⁿ' tca'' niyawĕⁿ'hi'yo's,
it full of flowers is, severally, not ever any they-it have seen where so it-flowers beautiful are,

dĕⁿ''se' oděñdoñni' awĕⁿ'ha'hā'gĭ' nā'ye' ne'' na''
and it trees grow it full of flowers is that it is the the that

deyo'hat'he'dă''gwĭ' tca'' oⁿ'hwĕñdjiā'de'. Oda'hyoñ'ni'
it is light by means of that where it-earth stands. Fruits are growing

hă'deyo'hya'ge'; ne'' hiiă'' hwĕñ'doⁿ' de'hodī'gĕⁿ' tca'' o'hadē'nyoⁿ'
every kind it fruit is in number; the not ever any they it have seen where it paths stand, severally

o'ha'hi'yo's, agwas' nā'ye' gĕñ'gwă' o'ha'hăkdoñ'dye'
it-path(s) are fine, verily that it is only it path paths along

deyawĕñ'hayĕñdoñ'nyoⁿ' dĕⁿ''se' wă's'hagodī'gĕⁿ' ne'' oñ'gwe'
two it flowers has many, severally and they them saw the human beings

deyagonadawĕñ'nye' deyodĕⁿ'haĕñ'dă' tca'' egoⁿ'soñ'dă', hiyă''
they are traveling around it shine's around where one a face has, not

de'ō'doⁿ' dahadit'hā'ĕñ'. T'ho''ge' wa'hoñtgat'hwă' ne''t'ho'
any it was possible could they converse together. Then they looked the there

ganada'yĕⁿ' ena'gee' ganoⁿ'sayĕñ'doⁿ'. T'ho'ge' s'hayă''dădă'
it-village lies they inhabit it-lodge(s) lie here and there. Then her a person, is,

wă'hĕⁿhĕñ'', "Nā'ye' nĕñgĕⁿ''hă' ganoⁿ'sā'yĕⁿ' ne''t'ho' e''dĕñ' ne''
he said, "That it is this it is it-lodge lies the there she abides the

sano''hă'. (Nā'ye' wa'hoñwĕⁿ''hăs ne'' De'haĕⁿ'hyō'wĕⁿs). Nā'ye'
thy mother. That it is he-him said to the That it is

ne'' 'ă''soⁿ' tchi-diyĕⁿ''s ne'' he'da''ge' diyoⁿ'hwĕñdjiā'de' ne'' o'nĕⁿ''
the while she went about the below it-earth stands the now

s'hoñde'swa'dĕñ'dyă'. O'nĕⁿ' dĭ'' tchi-di'swă'dĕñ'dyoñ' hă''să'
thence you departed. Now so then while thence you departed just then

nā'ye' diyago'dĕñ'dyoñ'. T'hō'nĕⁿ' dĭ'' e''dĕñ', t'hō'nĕⁿ' enā'gee'
that it is thence she departed. Here this so then she abides, here this she dwells

etchinoⁿgwă''s'hoⁿ' tca'' ni'yoñ' goi'hwagwĕ'nyoñ' tcyagodat'hewă''dĭ'
your co-relations (co-kindred) where so many they are one-the matter were able to do one has forsaken evil

tca'' nwă'gāi'hwĭs''he' he'yĕⁿ's he'da''ge' diyoⁿ'hwĕñdjiā'de'."
where so it time long is there one went about below it-earth stands.

T'ho''ge' o'nĕⁿ' det'hoñna'dĕñ'dyoñ' hoñsa'hadiyoⁿ' tca'' noñ'we'
Then now they departed thence again they returned where the place

diye''dĕñ' ne'' gokstĕñ''a' o'nĕⁿ' hoñnĕñ', "O'nĕⁿ' sayagwa'yoⁿ'."
there she abides the she, the old woman now they said, "Now we have returned."

T'ho''ge' wă'a'hĕñ' ne'' gokstĕñ'a', "O'nĕⁿ' gwă'' agăde'să''ĭ'.
Then she said the she, the old woman, Now just I am ready.

O'nĕⁿ' dĭ'' gwă''t'ho' swa'dĕñ'dyă'. Ne''t'ho' dĭ'' hăgwā'dĭ'
Now so then just there do you start. The there so then towards

hĕⁿswat'hwăda''se' tca'' noñ'we' t'hĕñ''dĕñ' Ĕñde'khā'
there will you go around it where the place there he abides Diurnal

Gaä'gwā'dye's. Ĕⁿ'hoñwatgăt''hwă' o'' nā'ye'." T'ho''ge' o'nĕⁿ'
Sun. Will they-him see too that it is." Then now

hoñna'dĕñ'dyoñ'. Hiyă'' de'i'noⁿ ne't'ho gwă'' ganoⁿ'să'yĕⁿ'.
they departed. Not any it far is the there just it lodge lies.

Wă'hĕñni''hĕñ', "T'hō'nĕⁿ' ne'' nĕⁿ'' he'ha'dĕñdyoⁿs ne''
They said, "Here this the the this hence he departs the

de'ha'hat'he''t'hă' ne'' e'dă''ge' diyoⁿ'hwĕñdjiā'de'." T'ho''ge'
he-it lights the below there it earth stands." Then

o'nĕⁿ' he'hodĭ'yoⁿ. Wă'hoñwā'gĕⁿ' hokhoñ'ni' odjĭs'gwă'
now there they arrived. They-him saw he food has prepared it-mush is

o'heyă''dă'' noñwa'ho'dĕⁿ' T'ho''ge' wă'hĕñni''hĕñ'', "O'nĕⁿ'
it-chestnut thing, kind of. Then they said, "Now

ne'' nĕⁿ'' agwat'ha'hi'ne'. Sayakhi'dĕñ''hnă' ne'' he'da''ge'
the this it is we are on the way. We are taking them home the below

diyoⁿ'hwĕñdjiā'de'. Nā'ye' dĭ'' oi''hwă' t'hō'nĕⁿ' hăgwă''
it-earth stands. That it is so then it reason is here this side

wă'agwat'hwăda''se' tca'' wă'agwe'ă' dĕⁿ'swadat'gĕⁿ'." T'ho''ge'
we went around where we thought will you one another see." Then

o'nĕⁿ' t'howĕñnitgĕⁿ''ĭ' ne'' honoⁿ'sa'yĕⁿ' wă'hĕⁿ'hĕñ'', "I'' ne''
now he uttered his word the he lodge owns he said, "I the

nĕⁿ'' o'nĕⁿ' wă'didwadăt'gĕⁿ' swā'doⁿk Ho'sgĕⁿ'äge'dă'gō'nă',
the this now we see one another you say He, the Great War Chief,

S'hagwā''tcyă', Eñdek''hā' Gaä''gwā'. Agwas' o'nĕⁿ' agade'să''ĭ'
Our elder brother, Diurnal Sun. Verily now I am ready

ĕⁿga'dĕñ'dyă'. O'nĕⁿ' tcă'' deyoⁿ'hwĕñdjiā'hĕⁿ' hăgwă''
will I depart. Now where it-earth's middle side, direction

ĕⁿsgatgwĭ''dă', agwas' dĭ'' ganyo'' gwă'' ne''t'ho' hĕⁿ'swagwat''hwă'
will again I move, verily so then as soon as just the there there will you a tour make

t'ho''ge' o'neⁿ' ĕⁿgă'dĕñ'dyă', o'nĕⁿ' ĕⁿsgă'dai'hă''dă' tca''
then now will I start, Now will again I-it warm where

o^{n}'hwĕñdjiā'de'." T'ho''ge' o'nĕ^{n}' wă'hĕñni'hĕñ", "O'nĕ^{n}' dĭ''
it-earth stands." Then now they said, "Now so then

dwadoñgo''dă'." T'ho''ge' o'nĕ^{n}' hoñna'dĕñ'dyoñ'. Dosgĕ^{n}''ha'
let us go on." Then now they departed. Near it is

nigĕ^{n}'' o'nĕ^{n}' wă'hĕñni'hĕñ", "O'nĕ^{n}' hi'yă' ĕ^{n}dwa'sa'wĕ^{n}'.
so far it is now they said, "Now in fact will we-it begin.

Nā'ye' dĭ'' na'' gwă''t'ho' ĕ^{n}t'hadyeĕ^{n}''dă' ne'' Dăgaĕ^{n}''dă'."
That it is so then the just there will he be the first the Warm Spring Wind

Tho''ge' o'nĕ^{n}' wă'hadwĕñnō'dĕ^{n}' o'gai''ĭ', o'nĕ^{n}' dĭ'' ne''
Then now did he sing his song it loud, is Now so then the

De'haĕ^{n}'hyō'wĕ^{n}s hodyo''gwă' wă'hoñtgat''hwă' he'dă''ge'
his troop they saw it below

diyo^{n}'hwĕñdjiā'de', o'nĕ^{n}' o''nĭ' hoñnat'hoñ'de' ne''
there it-earth stands, now also they-it heard the

o^{n}'hwĕñdjia''ge' enā'gee' wă'a'hĕñ', "O'nĕ^{n}' gĕñgwide''djĭk
it-earth-on they dwell they said, Now it-spring early

wă'wā'do^{n}'. O'nĕ^{n}' hi'yă' dăgaĕ^{n}''dă' dĕ^{n}''se' o'nĕ^{n}'
it has become. Now in fact thence it wind comes down and now

dawadwĕñnō'dĕ^{n}'." T'ho''ge' o'nĕ^{n}' hoñt'ha'hi'ne', he''tkĕ^{n},
there it sang." Then now they were traveling, up high

de'hadiga'hä'dye' e'da''ge' diyo^{n}'hwĕñdjiā'de' dĕ^{n}''se' o'nĕ^{n}'
there-they-it eyed from along below there it earth stands and now

ogĕñĭs'dĭ' o'gai''ĭ' hadiwĕñnoda'dye' dĕ^{n}''se' ga'hwĭs''he'
it is evident it loud is their voices resound along and it is strong

ostaiñdyoñ'hā'dye'. Hiya'' de'ĭ'no^{n}' t'he'hoñne'noñ o'nĕ^{n}'
it rained on the way. Not any it far is any they went now

wă'hoñdyĕñ''hă'gwă' o'nĕ^{n}' o^{n}'hwĕñdjiă''ge' wă't'hadidă''nhă'.
they were surprised now it-earth on did they set foot.

T'ho''ge' o'nĕ^{n}' ne'' s'hayă''dădă' wă'hĕ^{n}hĕñ", "O'nĕ^{n}' ne''
Then now the he, a person, is he said, Now the

nĕ^{n}'' se'swā'yo^{n}'. T'hō'nĕ^{n}' ne'' nĕ^{n}'' he'swa'dĕñ'dyoñ'. O'nĕ^{n}' dĭ''
the this again you have returned. Here this the the this hence you departed. Now so then

wă'gāi'hwayei''khe' sagwayă'dinyo^{n}'dă'. Dā', nā'ye' dĭ''
it the matter has been fulfilled again we have brought you home. There, that it is so then

ĕ^{n}gwat'hō'yĕ^{n}' o'nĕ^{n}' ne'' na'' gāi'hwis' tca'' nwă'oñnĭs'he'godo^{n}''tgĕ^{n}'
will we-you tell now the the that it is a long time where so it is long time one withdrew

ne'' enā'gee''gwă'. E^{n}djiswătchĕñ'nĭ' gwa'' o'' nā'ye' tca'' noñ'we'
the they dwelt(here). Will you-it find again just too that it is where the place

hedjyenā'gee'." Niyoi'hwagwa'hă'' o'nĕ^{n}' wă'hĕ^{n}hĕñ", "O'nĕ^{n}'
there again they dwell. It a short time was now he said, "Now

dĭ'' dĕ^{n}djidwadekha'syă'. Nā'ye' dĭ'' tca'' nĕ^{n}yawĕ^{n}'hă' ne''
so then will again we separate. That it is so then where so will it take place the

o'hĕñ'do^{n}'-hăgwă''. Nā'ye' ne'' I'' ĕ^{n}sgwa'hā''nhă'. Nā'ye'
a-head-wards. That it is the us will you-us remember. That it is

dĭ'' gĕ^{n}s' ĕ^{n}swadyeă'da''gwă' ne'' oyĕ^{n}'gwă'oñ'we'. Ne''t'ho'
so then custom-arily will you-it make use of the it-tobacco native. The there

hă'deyayeĭ' ĕ^{n}yoñgwat'hoñde'sdji''hwĕ^{n}k, s'hă'dĕ^{n}yawĕ^{n}''hă'
it suffices will we-it hear most clearly, alike will it come to pass

gĕñ′gwă’ tca’’ niyoñ’’ s‘hagoi‘hoñ′dă’. Dyĕñ’’hă′gwă’ nā′ye’
only where so many they are he them has commissioned. If so it be that it is

ĕⁿyetchinoⁿ‘doñ′nyoⁿ’, nā′ye’ gayă′dagweñni′yo’ ne’’ oyĕⁿ′gwă’oñ′we‘
will you-them think of, that it is it a chief thing is the it-tobacco native

ĕⁿswadyeä′dăk′hwăk. Nā′ye’ ĕⁿswadwĕñnoñnyă’’t‘hăk ne’’
will you-it, continue to make use of. That it is will you-your word make with that the

o‘hwĕñdjiă’’ge‘ tcyon’’he’. Ne’’t‘ho‘ ne’’ tcă’’t‘ho‘ ni′yo‘t
it-earth-on you live. The there the at this time so it is

tca’’ hoi‘hwi‘să’’ĭ‘ ne’’ hoyĕñnĕñdă’’ĭ‘ swā′doⁿk Hawĕñnī′yo’
where he has decreed the he-it completed you say He, the Disposer.”

T‘haĕⁿ‘hiawă′gĭ‘.” T‘ho’’ge‘ o′nĕⁿ‘ doñsa‘hoñdekhă’’syă’. O′nĕⁿ‘
Then now there again they separated. Now

dĭ’’ sa‘hoñ‘dĕñ′dyă’ ne’’ Hadiwĕñnodă′dye’s.
so then again they started home the They, the Thunderers.

T‘ho’’ge‘ o’’ na’’ wă’hoñ‘dĕñ′dya’ ne’’ De‘haĕⁿ‘hyō′wĕⁿs
Then too the that they started the

hodyo’’gwă’. Wă’hoñtgat’’hwă’ tca’’ enāgee’’gwă’ o′nĕⁿ‘ ne’’
his troop. They-it saw where they did inhabit now the

nā′ye’ detcyot‘hoñdaoñ’wes‘tci’’hwĕⁿ‘ hwĕñ′doⁿ‘ gwă’’ ’oñ’’ na’’
that it is again it is fully overgrown with bushes ever just perhaps the that

diyenā’’gee‘’’gwă’. T‘ho’’ge‘ o‘nĕⁿ‘ wa’hĕñnĭ‘hĕñ’, “O′nĕⁿ‘ hi′yă’
there they did dwell. Then now they said, “Now in fact

’oñ’’ ĕⁿdwadadya’dagen’’ha’, ĕⁿdwe‘săk′hă’ gaiñ’’ noñ′we‘
perhaps will we ourselves help, will we go to find it where the place

hes‘hadinā′gee’.” T‘ho’’ge‘ o′nĕⁿ‘ wă’hoñ‘dĕñdyă’ tgaä‘gwitgĕⁿ’s
there again they dwell.” Then now they started away at the sun rising

hăgwă‘ nhwă’hĕñ′ne’. Hiyă’’ de’i′noⁿ‘ o′nĕⁿ‘ wă’hadī′gĕⁿ’ ne’’t‘ho‘
towards there did they go. Not any it far is now they it saw the there

gwă’’ enā′gee’. Wă’hadī′yoⁿ’ diyodyeĕⁿ‘’dĭ‘ ganoⁿ‘sa′yĕⁿ’,
just they dwell. They arrived it the first is it-lodge lies,

wă’hĕñni‘hĕñ’’, “O′nĕⁿ‘ sayagwa′yoⁿ’.” Wă’hĕⁿ‘hĕñ’’ ne’’
they said, “Now again we return.” He said the

honoⁿ‘sayĕⁿ’, “Gaiñ’’ noñ′we‘ heswe’’sgwă’. Hiya’’ ni’ă’’
he lodge owns, “Where the place there you have been. Not I

de’gwayĕñde’’ĭ‘.” Wă’hĕⁿhĕñ’’ ne’’ De‘haĕⁿ‘hyō′wĕⁿs Hiyă’’-khĕⁿ‘’
any I-you know.” He said the Not is it

hwĕñ′doⁿ‘ de’sat‘hoñ′de’ soñ′gāā’ ayoñdoⁿ‘’hek hoñna‘dĕñdyoñ‘
ever any thou-it heard some one kept saying they have departed

‘a’’sĕⁿ‘ niwăs’’hĕⁿ‘ ni‘hĕñ′nadĭ‘, hoñnadon‘hōñ′nĭ’ hodi‘sgĕⁿ’äge’’dă‘
three so tens many so many they numbered, they were young men they were warriors

ne’’ De‘haĕⁿ‘hyō′wĕⁿs dĕⁿ’’se’ ne’’ Gaĕⁿ‘hyakdoñ′dye’ nā′ye’ ne’’
the and the that is it the

hiyadeyo‘sägwĕñni′yo’ wa’hiĕñnidyo‘goñ′nyă’ nā′ye’ hoñnidyo’’gwă’
they two were the war leaders they two a troop formed that it is their troop

dĕⁿ’’se’ hă’dewatchot’’hwăs hăgwa′dĭ‘ nhe‘hoñne′noñ‘.” T‘ho’’ge‘
and there sun-setting towards there they went.” Then

ne’’ honoⁿ‘sā′yĕⁿ’ wă’hĕⁿhĕñ’’, Hiyă’’ ni’ă’’ de’gei‘hwayĕñde’ĭ‘
the he the lodge owns he said, Not I any I-the matter know

hwĕñ′doⁿ‘ gwă’’ ne’’t‘ho‘ nayawĕⁿ’’ĭk. Dō′gă’t se’’ ’oⁿ‘kĕⁿ’
when just the there so it could have happened. If so in fact in turn

nā′ye' ei'hwayĕñde′i' t'hō′nĕⁿ' gwă''t'ho' e''dĕñ' gokstĕñ''ă'."
that it is she the matter knows help this just there she lives she, the old woman."

T'ho''ge' o′nĕⁿ' hoñnadoñgo'di'. Wă'hadī′yoⁿ' tca'' noñ′we'
Then now they passed on. They arrived where the place

niye''dĕñ' ne'' gokstĕñ''ă', o′nĕⁿ' he'' ne'' De'haĕⁿ'hyō′wĕⁿs
there she abides the she the old woman, now again, the

wă'hĕⁿhĕñ'', "Sei'hwayĕñde′i'-khĕⁿ' ne''t'ho' nayawĕⁿ''ĭk nā′ie'
he said, "Knowest thou the matter—dost thou the there so might it have happened that

ne'' hoñna'dĕñ′dyoñ' 'a''sĕⁿ' 'niwas'hĕⁿ'' ni'hĕñ′nădĭ'
the they went away three so many it-tens so many they numbered

hodi'sgĕⁿ'äge''dă'. De'haĕⁿ'hyō′wĕⁿs dĕⁿ'se' Gaĕñ'hyakdoñ′dye'
they warriors are. and

nā′ye' hoñnidyo''gwă'. Hă'dewatchot''hwăs nha'hoñne′noñk?"
that it is their troop. To the sun-setting there they went?

O′nĕⁿ' gawĕñ'' ne'' gokstĕñ'a', "Dō′gĕⁿs ne'' tca''t'ho'
Now she said the she, the old woman, "True it is the while

agat'hoñ′de' gĕⁿs' ne'' ksotă'ha'gĕⁿ''hă' nā′ye', ya′gĕⁿ',
I-it heard customarily the my grandmother dear who was that it is, it is said,

tchiyeksă''ă', hoñna'dĕñ′dyoñ' 'a'sĕⁿ' niwas'hĕⁿ'' ni'hĕñ′nădĭ',
while—she a child was they went away thirty so many it-tens so many they numbered,

hiyă'' hwĕñ′doⁿ' de's'hodi′yoⁿ." T'ho''ge' o′nĕⁿ' gawĕñ'',
not ever any again they returned." Then now she said,

"Nā′ye' 'oñ'' na'' oi'hwăgwē′gi' hăi'hwayĕñdē′i' t'hō′nĕⁿ'
"That it is perhaps the that it-matter entire he-it matter knows there this

gwa''t'ho' dosgĕⁿ''hă' t'hĕñ′dĕñ'. Nā′ye' ne'' na'' ogĕñĭs′di'
just there near it is there he abides. That it is the the that it notable is

oñnĭs''i' tchi-hon''he'." T'ho''ge' o′nĕⁿ' he'' hoñna'dĕñ′dyoñ'.
it long time is while-he is living." Then now again they went on,

Wă'hadī′yoⁿ', dō′gĕⁿs gwă'' wă'hoñwa′gĕⁿ' hokstĕñ''ă', t'ho''ge'
They arrived, true it is just they-him saw he, the old man, then

ne'' De'haĕⁿ'hyō′wĕⁿs wă'hĕⁿ'hĕñ', "Sei'hwayĕñ′dei'-khĕⁿ' nis'
the he said, "Knowest thou the matter—dost thou the thou

ne'' hwĕñ′doⁿ' gwă'' ne''t'ho' nayawĕⁿ''ĭk ne'' a'hoñna'dĕñ′dyoñk
the ever just the there so might it have happened the might they have gone away

'a''sĕⁿ' niwas''hĕñ' ni'hĕñ′nădi' hodi'sgĕⁿ'äge''dă'?" Wă'hĕⁿhĕñ''
three so many it-tens so many they number they warriors are?" He said

ne'' hokstĕñ''ă', "Agwas', dega''hĕñ', gei'hwayĕñde′i'. Nā′ye'
the he, the old man, "Verily, it full is I-the matter know. That it is

tca'' niyawĕⁿ''ĭ', nā′ye' ne'' nĕⁿ'' hă′gwă' diyenā′gee'gwă'.
where so it came to pass, that it is the the this direction they did dwell.

Ne''t'ho' noñ′we' ne''t'ho' nidiyawĕⁿ''ĭ'. 'A''sĕⁿ' niwas'hĕⁿ''
The there the peace the there so there it came to pass. Three so many it-tens

ni'hĕñ′nădĭ' ne'' agwas' s'hă′det'hoñnadō′di', a'hyă′k-ga''he'
so many they are the verily same they are aged, sixteen

ni'hoñno'seiyă''gĭ', hoñneñnidyo'goñ′ni', nā′ye' ne'' o′nĕⁿ'
so many years they had lived, they a company formed, that, it is the now

s'hă'hoñnidyo'gwi''să' t'ho''ge' o′nĕⁿ' wă's'hagodiyă′dāe''gă' ne''
as they the comapny coemplted then now they—them assembled the

gĕñdyo'gwagwē′gi'. Nā′ye' di'' ne'' o′nĕⁿ' wă'agoyă′dayē′ik
it-populace all. That it is so then the now did they assemble

t'ho''ge' ne'' De'haĕⁿ'hyō'wĕⁿs wă'hĕⁿhĕñ', "Nā'ye' dĭ'' ne''
then the he said, "That it is so then the
o'nĕⁿ' ĕⁿswado'gĕⁿs, o'nĕⁿ' ne'' nĕⁿ'' wă'agwade''să'.
now will you it learn, now the the this we have prepared ourselves.
Wă'agwat'hoñ'gayă'k 'a''sĕⁿ' niwăs''hĕⁿ' niyāgyoñ'. Agwas'
We have volunteered three so many it-tens so many we are. Verily
wă'agwa'ni''dă' wă'dyagwayes'dă' ne'' oñgwa'nigoⁿ''hä'. Agwas'
we made it firm we united them the our minds. Verily
ne''t'ho' ni'yo't o'nĕⁿ' sgă'dă' gĕñ'gwă' oñgwanoñ'wa'ĕñdă',
the there so it is now one it is only we have on,
sga'dă' o''nĭ' agwayeĕⁿ'dōñ'dă', sga'dă' o''nĭ' oñgwadon'he''sädă',
one it is also we have body, one it is also we have life,
sga'dă' o''nĭ' ĕⁿdyagwatgwĕⁿ'sa'hi''nhă'. O'nĕⁿ' dĭ'' wă'agwat'gă'k
one it is also will we shed our blood. Now so then we it let go
ne'' akhinoⁿ'kwă''s'hoⁿ' dĕⁿ''se' tca'' agyon''he' wă'agwat'gă'k.
the our kindred and where our lives we it give up.
O'nĕⁿ' dĭ'' ĕⁿyagwă'dĕñ'dyă', hă'dewatcho't'hwăs hăgwā'dĭ'
Now so there will we depart, to the sun-setting towards
nĕⁿyagwayeä''dă', ne''t'ho' agwe''he' nhĕⁿyagwagwăt''hwă'
thither will we direct ourselves, the there we desire there will we touch
tca'' nhē'we's ne'' gaä''gwā'. I' oñkhoñgayă''gĭ'
where there it goes the it sun I they-me have appointed
dĕⁿ''se' deyagyadĕⁿ'hnoñ'dää' hoñwadigowanĕⁿ' ĕⁿgĕⁿk'.
and my brother their chiefs will it be.
Oñgwadei'hwi'să''i' awe'hā'dye' hot' nĕⁿyo''dĭk, dō' nĕⁿyodye'ĕⁿk,
We have made an agreement it matters not how so will it be, how so will it be in form,
ne''t'ho' gwă'' o''nĭ' dĕⁿyagwadoñgo''dă'. Oñgwat'hoñgayă''gi'
the there just also will we-it go through. We have volunteered
nā'ye' oñgwāi'hwă'ni'dă''gwĭ' tca'' noñwa'ho''dĕⁿ'
that it is we have agreed on the matter by it where thing, kind of
oñgwadei'hwi'să''ĭ'." T'ho''ge', o'nĕⁿ' hoñna'dĕñ'dyoñ', hiyă''
we have agreement made." Then now they departed, not
hwĕñ'doⁿ' de's'hodi'yoⁿ'." T'ho''ge' o'nĕⁿ' t'ho'dadi'
ever any they returned." Then now he spoke
ne'' De'haĕⁿ'hyō'wĕⁿs, wă'hĕⁿhĕñ'', "Dō' hoñ'' nigai'hwis'
the he said, "How, perhaps, so it time long is
ne''t'ho' nidiyawĕⁿ''ĭ'?" Wă'hĕⁿhĕñ'' ne'' hokstĕñ''a', "O'nĕⁿ'
the there so there it happened?" He said the he, the old man, "Now
'a''sĕⁿ' nwă'oñdiyă'dĭ''să'." T'ho''ge' onĕⁿ' ne'' De'haĕⁿ'hyō'wĕⁿs
three so many times have persons become old men." Then now the
wă'hĕⁿhĕñ'', "Soñ'' noñwa'ho''dĕⁿ' ne'' hoñwadigowa'nĕⁿ'
he said, "Who thing, kind of the they their chiefs were
tca'' hoñna'dĕñ'dyoñ'?" T'ho''ge' ne'' hokstĕñ''a' wa'hĕⁿ'hĕñ'',
where they departed?" Then the he, the old man he said,
"De'haĕⁿ'hyō'wĕⁿs dĕⁿ''se' Gaĕⁿ'hyakdoñ'dye', nā'ye' agwas'
" and that it is verily
o'hĕñ'doⁿ' wă'hyā'doⁿ' ne'' 'a'sĕⁿ'' niwăs'hĕⁿ'' ni'hĕñ'nădĭ'."
it leaders they two became the three so many it-tens so many they are.'
T'ho''ge' o'nĕⁿ' hawĕñ' ne'' De'haĕⁿ'hyō'wĕⁿs, "I'' ne'' nĕⁿ'.
Then now he said the "I the the this.
O'nĕⁿ' ne'' na'' deyagyadĕⁿ'hnoñ'dää' Gaĕⁿ'hyakdō'ñdye'
Now the the that my brother
dĕⁿ''se' Dagā'dye', ne''t'ho' niyā'gyoñ sayagwā'yoⁿ'. I'' ne''
and the there so many we are again we return. I the
nĕⁿ'' ne''t'ho' heyoñgwa'dĕñ'dyoñ' tca'' noñ'we' diswanagee''gwă'."
the this the there there we started away where the place there you did dwell."

T'ho''ge' o'nĕⁿ' ne'' hokstĕñ''a' wa'hĕⁿhĕñ'', "Hiya'' hoñ' Is'
Then now the he, the old man he said, "Not perhaps thou
de''gĕⁿ', swă'djĭk' o'nĕⁿ' oñnĭs''ĭ' ne''t'ho' nidiyawĕⁿ''ĭ'; swă''djĭk
any it is, because (too much) now it is a long time the there thus so there it came to pass; because
ayĕñ'ă' hă''să', 'oñ'' nis' hă'deswayĕñdă''ĭ'." T'ho''ge' ne''
it seems just now perhaps, the thou at you are in middle age." Then the
De'haĕⁿ'hyō'wĕⁿs wă'hĕⁿhĕñ'', "I'' se'' s'hă'agwayă''dădă' tca''
he said, "I in fact same our bodies are the where
hoñna'dĕñ'dyoñ'. O'nĕⁿ' dĭ'' sayagwā'yoⁿ'." T'ho''ge' ne''
they departed. Now so then we have returned." Then the
hokstĕñ''ă' wă'hĕⁿhĕñ', "Dō' dĭ'' swat'ho'yă' soñ'' noñwa'ho''dĕⁿ'
he, the old man he said, "How so then you-it tell who person, kind of
hoñwagowanĕⁿ''hnă' ne't'ho''ge' o'nĕⁿ' tce'swa'dĕñ'dyă'?"
he-their chief was at that time now when you departed?"
T'ho''ge' ne'' De'haĕⁿ'hyō'wĕⁿs wă'hĕⁿhĕñ'', "Dagä'hedoñ'dye',
Then the he said, "
nā'ye' hoñwagowā'nĕⁿ' ne't'ho''ge' tca'' agwa''dĕñ'dyă'."
that it is he-their chief was at that time where we departed."
O'nĕⁿ' ne'' hokstĕñ''a' wă'hĕⁿhĕñ', "Nā'ye' gwă'' o''nĭ' dō'gĕⁿs.
Now the he, the old man he said, "That it is just also true it is.
Nā'ye' ne'' tca''t'ho' ksoda'ha''-gĕⁿ''hă'. Nā'ye' gāi'hoñnyă''hă'
That, it is the at that time my grandfather was. That it is it is the reason
oi'hwagwe'gi' gei'hwayĕñde'i'. O'nĕⁿ' dĭ'' wă'gei'hwagweñniyo'sdă',
it-matter complete I-the matter know. Now so then I accept the report,
Is' o'nĕⁿ' se'swā'yoⁿ'. O'nĕⁿ' dĭ'' ĕⁿ'hodō'gĕⁿs ne''
(thou) you now you returned. Now so then will it-him a truth become the
s'hagwagowā'nĕⁿ'. T'hō'nĕⁿ' dĭ'' ĕⁿswĕⁿ'dĕñ'dăk. O'nĕⁿ'
he-our chief. Here this so then will you remain. Now
hĕⁿgadei'hwanye''dă'." T'ho''ge' o'nĕⁿ' he'hodogĕⁿ'se' ne''
hence will I send the report." Then now there he received the report the
ha'sĕñnowa'nĕⁿ' nĕñgĕ''hă' nigāi'ho''dĕⁿ'. O'nĕⁿ'
he, the chief this it is, such it-report kind of. Now
wă't'hadei'hogwă''dă', oñgwe'dagwē'gĭ' ĕⁿyoñtgĕñni''să'. Nā'ye'
did he spread the report, all the people will they assemble. That it is
dĭ'' ne'' o'nĕⁿ' wă'o'hĕⁿ''nhă' o'nĕⁿ' wă'agoyă'dayē'ik. T'ho''ge'
so then the now it was to-morrow now they assembled. Then
oněⁿ' ne''t'ho' nhwă'hĕñ'ne' ne'' De'haĕⁿ'hyō'wĕⁿs dĕⁿ'se'
now the there thither they went the and
hodyo''gwă', ne''t'ho wă'hadī'yoⁿ'. Gĕñdyo'gowā'nĕⁿ' o''nĭ'
his company there they arrived. It assembly large was also
wă'hodiyă'dayē'ik. T'ho''ge' o'nĕⁿ' ne'' hă'sĕñnowā'nĕⁿ'
they did assemble. Then now the he, the chief
da'ha'sa'wĕⁿ' ne'' o'nĕⁿ' wă't'hada''nhă' nā'ye' wă'hawĕñnitgĕⁿ''dă'
he began the now he stood up that it is he uttered the words
tca'' niyoi'hwane'hă'gwăt tca'' nigāi'ho''dĕⁿ' ne'' wă'hodidō'gĕⁿs.
where so it-report was wonderful where such it-report was the it-they learned.
T'ho''ge' o'nĕⁿ' wă'hĕⁿhĕñ'', "O'nĕⁿ' dĭ'' wă'dyagwāi'hwă'es'dă'
Then now he said "Now so then we matter choose
noñwă'ho''dĕⁿ' nwă'awĕⁿ''hă' tca'' nigĕⁿ'' we'swagwat''hwă'.
thing, kind of so it came to pass where so far it is you a tour made.
O'nĕⁿ' di'' gagwē'gĭ' ĕⁿyagwai'hwa'hĕñ'gă'." T'ho''ge' o'nĕⁿ' ne''
Now so then it all will we the report hear." Then now the

De'haĕⁿ'hyō'wĕⁿs det'hodă''i', det'hodă'dĭ', hawĕñ', "'A'sĕⁿ'"
he arose, he spoke, he said, "Three
niwas''hĕⁿ' niya'gyoñ' oñgwa'dĕñ'dyoñ'. 'A'sĕⁿ' dĭ'' nidjiā'gyoñ'
so many it tens so we are we departed. Three so then so many only we are left
sayagwā'yoⁿ'. I'' hi'yă' ne'' De'haĕⁿ'hyō'wĕⁿs niwakseñno''dĕⁿ'.
we have returned. I in fact the such is my name.
Nĕⁿ'' hăgwadĭ' hĕñ''dĕñ' deyagyadĕⁿ'hnoñ'dää, Gaĕⁿ'hyakdoñ'dye'
This direction he abides my brother
ne'' nā'ye' ni'ho'sĕñno''dĕⁿ'. Nĕⁿ'' o''nĭ' hagwā'dĭ' t'hĕñ''dĕñ'
the that, it is such is his name. This also direction there he abides
Dagā'dye' na'' ni'ho'sĕñno'dĕⁿ'. Ne''t'ho' gĕñ'gwă' nidjiā'gyoñ'
the that such his name is. The there only so many still we number
sayoñgwā'dădĕⁿ'k. Nā'ye, dĭ'' tca'' nwă'awĕⁿ'hă' tca'' nigĕⁿ''
again we are left. That it is so then where so did it come to pass where so far it is
wă'agwagwat''hwă' s'hayă''dădă' ne''t'ho' ne'' na' tchit''he's.
did we a circuit make he, a person, is the there the the that still he remains.
Hiyă'' dĭ'' na'' de'ā'wet doñda''he' ne'' t'hō'nĕⁿ' oⁿ'hwĕñdjiāde'.''
Not so then the that any it is possible thence he could come the here this it-earth stands."
T'ho''ge' o'nĕⁿ' wă'hat'hoyă' ne'' De'haĕⁿ'hyō'wĕⁿs agwas'
Then now did he-it tell the verily
ne''t'ho' da'ha'sa'wĕⁿ' tca'' niyawĕⁿ''ĭ' o'nĕⁿ' s'hă'hoñ'dĕñ'dyă'.
the there there he it began where so it came to pass now where they started.
Gagwē'gĭ' tca''' nwă'awĕⁿ'sĕñ' tca'' o''nĭ' noñwa'ho''dĕⁿ'
It entire where so it happened repeatedly where also thing, kind of
wa'hoñtgat''hwă' agwas' ne''t'ho' sa'ho'k'dĕⁿ' tca'' nigĕⁿ'' ne''
they-them saw verily the there again he it finished where so far it is the
o'nĕⁿ' sa'hadī'yoⁿ'." T'ho''ge' o'nĕⁿ' sa'hā'dyĕⁿ'. O'nĕⁿ' he''
now again they returned." Then now again he sat down. Now again
doñsa'hada''nha' ne'' ha'sĕñnowā'nĕⁿ' wă'hĕⁿhĕñ',
thence again he arose the he, the chief he said,
"Oi'hwane'hă'gwăt hi'yă' tca'' nwă'awĕⁿ'hă'. Gāi'hwis' o'nĕⁿ'
"It is a wonderful message in fact where so it came to pass. It a long time was now
tca'' nwă'oñnĭs''he' swa'dĕñ'dyoñ'. O'nĕⁿ' dĭ' se'swa'yoⁿ'.
where so it long endured you were away. Now so then again you have returned.
Gai'hwagweñnī'yo' hi'ya'. Hawĕñni'yo', da'hĕñnoⁿ''doⁿ' tca''
It is the truth indeed. He, the disposer, He willed it where
wă'gagwe'nyă' se'swā'yoⁿ'. O'nĕⁿ' dĭ'' gayĕñnĕñdă''i'
it was able again you returned. Now so then it is ready
dĕⁿdwadatnoⁿ'hĕñ'nyoⁿ'. Nā'ye' dĭ' tca'' nĕⁿyawĕⁿ''ha'
will we greet one another. That it is so then where so will it come to pass
dĕⁿswadă''nhă' ne'' 'a'sĕⁿ' nidjidjyoⁿ'. T'ho''ge' o'nĕⁿ I''
will you stand the three so still many you number. Then now I
ĕⁿk'hĕñt I'' hi'yă' ne''t'ho' noñ'we' nisk'dă' tca'' noñ'we'
will I lead I indeed the there the place there I stand where the place
ni'hadadye''sgwă' ne'' hoñwagowanĕⁿ''hnă' ne'' tcă''-swă'dĕñ'dyă'.
there he occupied himself the he, their chief was the when-you started.
Nā'ye' tca'' niwakseñno''dĕⁿ' Dagä'hedoñ'dye'. Nā'ye' dĭ'' tca''
That it is where such is my name Trees standing in vista. That it is so then where
nĕⁿyawĕⁿ''ha' agwas' dĕⁿdwadadyă'do'sĕñgwă'hoⁿ', nā'ye' ne''
so will it come to pass verily will we our bodies rule mutually, that it is the
gagwe'gĭ' eksă's'hoⁿ''a' heyodo'kdă' dĕⁿdwadatnoⁿ'hĕñ'." T'ho''ge'
it all they, the children to the last one will we greet one another." Then
o'nĕⁿ' ne'' De'haĕⁿ'hyō'wĕⁿs hoñna'tchĭ' o'nĕⁿ' wă't'hadidă''nhă'.
now the his friends now did they stand up.

T'ho''ge' o'nĕⁿ' ne'' ha'sĕñnowā'nĕⁿ' dă'hă'dĕñ'dyă' o'nĕⁿ'
Then now the he, the chief thence he started now
agwas' wa's'hagodiya'do'sĕñgwă''hoⁿ' gagwegĭ' wă'tshagonoⁿ''hĕñ'.
verily did he-their bodies rub (by way of greeting) severally it all did they-them greet.
T'ho''ge' o'nĕⁿ' gagwē'gĭ' ne'' hĕñnoñ'gwe' doñda'hadidă'nhă'
Then now it all the they, the men thence they stood up
dĕⁿ''se' ne'' goñnoñ'gwe' dĕⁿ''se' eksă's'hoⁿ''a' gagwe'gĭ'
and the they, the women and they, the children it-all
wă't'hoñwadinoⁿ''hĕñ'. Nā'ye' di'' ne''o'nĕⁿ' wă'wadoñgo''dă' ne''
did they them greet. That, it is so then the now did it pass the
ha'sĕñnowanĕⁿ' wă'hĕⁿhĕñ', "Ne''t'ho' dĭ'' nĕⁿyawĕⁿ''hă' ne''t'ho'
he, the chief he said, "The there so then so will it come to pass the there
nĕⁿyagwayeă' tca'' ni'yoñ' wă'oñgwadō'gĕⁿs tca'' nĕⁿyo''dik ne''
so will we-it do where so many they are it-us, have been revealed to where so will it be the
o'hĕñ'doⁿ' hăgwă''. Nā'ye' dĭ'' tca'' nĕⁿswa'nigoⁿ'he'dĕⁿk ne''
it future it-side. That it is so then where so will your minds be the
hă'să' seswā'yoⁿ' agwas-khĕⁿ' s'hă'dedwai'hwagweñnī'yo' tca''
just now again you returned verily-is it alike we are co-owners where
noñwa'ho'dĕⁿ' oñgwā'yĕⁿ' ne'' skĕñnoⁿ' ĕⁿdwĕñnoⁿ'doñnyoⁿhek.
thing, kind of we-it have the peaceful will we keep thinking.
T'hō'nĕⁿ' hi'yă' enā'gee' ó'nĕⁿ' hi'yă' hă'doñsedwadyesdă'.
Here this of course they dwell now in fact together thence again we them have mixed.
Dā', o'nĕⁿ' dĭ'' gayĕñnĕñdă'ĭ' ĕⁿdwadĕñtgā'doⁿ' ĕⁿyoñgyoⁿ'wes'hă'
There, now so then it has been prepared will we-ourselves, amuse, will we be happy
tca'' seswā'yoⁿ'. Nā'ye' dĭ' ĕⁿdwadyeĕⁿ''dă'
where again you have returned. That it is so then will it be first
dĕⁿhoñstci'gwă'ē'gwă' ne'' hodiyă'dă'ni'i' ĕⁿyetchi'nigoⁿ'hē'yă'.
will they play lacross ball the they strong-bodied are will they-your minds amuse.
Ĕⁿwadoñgo''dă', nā'ye' 'oⁿ''kĕⁿ' ĕⁿwadii'hwă'dĕñdyă' ne''
Will it pass that it is in turn will it-the rite start the
djyo''hă' oĕñ'nă'. Ne''t'ho' nigĕⁿ'' o'nĕⁿ' dĕⁿdjidwadogwă'."
pigeon its song. The there so far it is now will again we disperse."
T'ho''ge' o'nĕⁿ' ne'' De'haĕⁿ'hyó'wĕⁿs det'hodă''i' wă'hĕⁿhĕñ",
Then now the he arose he said,
"Oi'hwane'hägwăt nā'ye' ne'' 'a''sĕⁿ' nwă'oñdyă'dĭ'să' tca''
"It is a wonderful thing that it is the three so many they adults became where
nwă'oñnĭs''he' oñgwa'dĕñ'dyoñ'. Nā'ye' dĭ'' oñgwadon'hăhää'
so it time long was we were gone. That it is so then we are happy
ne'' djoñgwā'yoñ'."
the again we have returned."
T'ho''ge' o'nĕⁿ' wă'wadei'hwă'dĕñ'dyă', wă't'hoñstci'gwă'e'gwă'.
Then now did the rite start, did they play at lacross ball.
Wă'wadoñgo''dă' o'nĕⁿ' 'oⁿ''kĕⁿ' djyo''hă oĕñ'nă' wă't'hoñ'tkwă'
It passed now in turn Pigeon Song they did it dance
gĕñdyo'gowā'nĕⁿ, gĕñdyo'gwagwegĭ', eksă's'hoⁿ''ă' nigĕⁿ''
it-assemblage large, it-assemblage, entire, they, the children so far it is
heyodo''kdă'.
to the last one.
Wă'wadoñgo''da' o'nĕⁿ' t'ho''ge' doñsayoñdo'gwă'. (Ne''t'ho'
It passed now then thence they dispersed. The there
niga'gāis.)
so it tale is long.)

DE'HODYĂ'TKĀ'EWĔⁿ'[1]

(THAT IS, HE WHOSE BODY IS DIVIDED IN TWAIN)

A TRADITIONAL JOURNAL OF AN EXPEDITION TO THE SKYLAND

This is a Saga concerning the First People—the Ancient People—the People of the Beginnings—who live now and who lived also when the Earth was new, and, therefore, was young.

In the land of the Sunrise, at a place called Diyo'hnyowā'nĕⁿ' (i. e., There At the Great Lowland Cape), there was situated a village of these First People, when the Earth was young.

There came a day when one of the young men, De'haĕⁿ'hyō'wĕⁿ's (i. e., He-Who-Cleaves-the-Sky-in-Twain), dwelling in the village at Diyo'hnyowā'nĕⁿ' resolved to form an expedition to make a raid westward into the distant regions through which passes the daily path of the Sun.

So to promote his design De'haĕⁿ'hyō'wĕⁿ's induced his friends to prepare a great war feast, to which he invited all the First People of that village. It being the custom of the country, he announced to the public assembled there his purpose of leading a troop of warriors far into the west, following the path of the Sun and going beyond the end of the earth to slaughter unknown men and to obtain the scalps of alien peoples as tokens of their prowess and their courage in warfare.

The feast having been prepared and the people having received the notched sticks of invitation—white for the children and the general public, green for the young warriors and Women Chiefs, and red for the Chiefs, Sorcerers, Elder Men, and the Elder Chiefs—all then assembled in the long-lodge of public assembly. While the guests were enjoying the good things provided for their entertainment, their host, De'haĕⁿ'hyō'wĕⁿ's, arose in his place and in a set speech announced his purpose to lead an expedition of a war party into the west, even through the regions over which the Sun follows his path, for the purpose of destroying and scalping all the alien peoples whom they might find on their way thither.

In his address he urged the young men to volunteer to accompany him and to share with him the hardships of his enterprise; but he asked only for young men who had reached manhood's estate, just after maturing from the age of puberty. He further informed those who would volunteer as members of his war party that they would have to renounce their kith and kin, and even their lives; and that they must also agree to observe strict adherence to a unanimity of pur-

[1] The Onondaga Iroquoian text of this myth was dictated by the late Chief John Arthur Gibson, a Seneca Federal Chief, in the winter of 1899, and recorded by J. N. B. Hewitt, on the Six Nations Land Grant on the Grand River, Ontario, Canada. The accompanying interlinear and free translations were made by the recorder in Washington, D. C. A free translation of a Seneca version of this myth was published in the Thirty-second Annual Report of the Bureau of American Ethnology.

pose, and also that they must agree to continue on the journey forward no matter what the nature of forbidding obstacles in the way might be; and that his own brother, Gaĕ^{n}'hyăkdoñ'dye' (i. e., Along-the-Edge-of-the-Sky, or The Horizon), had already volunteered to accompany him, and that in the capacity of war chiefs, they two would lead the party, should such a war party be formed to go.

In response to this appeal 28 young virile men besides the two brothers volunteered to be members of the war party of the two ambitious adventurers.

Having set a date for starting and a rendezvous for the assembling of the troop, De'haĕ^{n}'hyō'wĕ^{n}'s earnestly urged all the volunteers to be ready to depart at the designated time.

The time for departure having arrived, De'haĕ^{n}'hyō'wĕ^{n}'s, by messenger, notified all the volunteers that the time had come for starting. Eagerly did the volunteers present themselves at the rendezvous and having completed all other preparations they set out, directing their course toward the Place of Sunset.

The minds of the two leaders were fixed on the place where the Sun habitually sinks from view, so thither did they wend their way.

As these warriors traveled on they finally reached a place in which they found the habitations of a people whom they did not know, but these unoffending persons they ruthlessly killed and scalped. After this bloody exploit they journeyed westward.

Having gone a short distance farther they suddenly came upon the village of another people. At the dawn of day they attacked these people, slaying all the males who did not escape in the darkness, and having scalped the slain they passed on, following the course of the Sun.

Having gone a day's journey farther they came to the dwelling place of a third people. At night these people also were attacked, killed and scalped; all the males who did not escape them in the darkness were massacred. In the morning the war party passed on. These bloody exploits were repeated wherever they found a village of people dwelling on the line of their march. This bloody work continued for many moons.

It is said that after pursuing this course of conduct during a long period of time the packs of scalps which they carried on their backs grew so heavy as to hamper their movements. In their several encounters a number of the band had been killed on their way. So there came a time when many of those who remained alive complained that the weight of the packs of scalps was becoming too great to be borne.

These said, "It seems advisable now that we should store our packs of scalps here in some secret place for safe-keeping until our return."

Finally, De'haĕ^{n}'hyō'wĕ^{n}'s said, "It is probable also that we may now soon see what we seek; namely, the scalp of all scalps. That we might use to cover all those which we have. Moreover, this kind of thing which we bear with us does not readily spoil."

About this time they fell in with a person, a male Man Being, whose towering stature reached one-half the height of the tallest trees.

Then it was that Gaĕñ'hyăkdoñ'dye' ("Along the Edge of the Sky, i. e., The Horizon) said, "Now, then, speaking inferentially, our good fortune has brought about the fulfillment of the purpose of our expedition, upon which we had agreed, namely, that we should see in our hands a large quantity of scalps. Again, speaking inferentially, I think that the next move to be made is to decide to kill this Man Being whom we have met in this place. We shall then be possessed of the large scalp about which my brother has already prophesied. So let us attack him at once."

So deploying they at once began to assault him by shooting their arrows at him, and by striking him with their war-clubs and with their stone hatchets; but they could not make any impression on him; they failed to harm him in the least.

At last the strange Man Being said to them, kindly, "What is it that you desire to do? Do you imagine that you can kill me?" Then they answered, "That is, indeed, our purpose, as it has been our design in making our journey hither to kill all persons who might fall in our way, no matter who they might be."

To this frank admission of their purpose to kill him, this strange Man Being replied, "The purpose for which you are banded together is not good. And from this time forward you must utterly renounce it and strictly desist from carrying it out. It is quite impossible for you to kill me. And I came to meet you here for the purpose of giving you this counsel.

"I watched you on your way to this place, and I saw with grief that you killed many people. I want you to know that the reason why I came to meet you is that you have now committed wrongs enough on innocent people. And I want you to know that if you will not cease from committing these wrongs you yourselves also shall perish."

Then De'haĕ^{n}'hyō'wĕ^{n}'s replied, saying, "We are very thankful to you for this good counsel, and we will try to abide by it. We will pass beyond this point, as we have bound ourselves by a vow to attempt to reach the place where the Sun habitually sinks from view—to the spot where the Sun goes to and fro." Then the strange Man Being merely replied, "Do you then start on your journey." And while they listened to him with bowed heads he vanished from them; they did not know nor see whither he went.

Then realizing that they were again alone they departed. They traveled on for a long time, finally coming to a very large lake which barred further progress ahead.

When seeing that there was apparently no means of crossing the lake De'haĕⁿ'hyō'wĕⁿ's said, "What thing is it that we should do to cross over this lake?" Thereupon, one of the band who seldom uttered a word declared, "We have indeed made an agreement, bound with a vow, that no matter what the circumstances or the obstacles might be in our path, we would nevertheless advance through them, as we have overcome what is past. Indeed, the time has now come to fulfill our agreement."

De'haĕⁿ'hyō'wĕⁿ's then answered, saying, "Verily, it is even as you have said. Come then, it is thou who must now take the lead."

At once the man addressed took the lead. Alone he now went upon the surface of the lake, walking upon the water. Thither he went unflinchingly. Then, each in turn, the others in the band followed in his wake. They crossed the lake safely.

Upon reaching the dry land on the farther shore of the lake, they stood still, looking around and examining the new country. They were surprised at seeing the visible sky rise and fall again, at regular intervals. In their estimation it rose to the height of the tallest pine tree known to them, before falling back. They saw, too, that the place from which it rebounded was so smooth that it glistened.

While watching the rising and falling of the Sky, they beheld a large number of pigeons flying out from the other side of the Sky, and which after flying around for some time returned whence they had come.

Then De'haĕⁿ'hyō'wĕⁿ's said, "What manner of thing shall we now do? To be sure, here seems to be, indeed, the end of the earth. It is evident, indeed, that there is another country lying beyond this sky-barrier which is thus continually rising and falling."

Again that member of the band who was never in the habit of speaking much said, "You are, of course, well aware of the requirement of the agreement by which we bound ourselves together before starting from home; did we not agree that no matter what might be taking place, or what might be the obstacles in our way, nevertheless we should not recoil from going forward?

"Besides, you know, too, that those of us who still live number five. Only five of our original number are still alive. Furthermore, the opportunity now presents itself for us to perform our vow which we made; its fulfillment is now required of us; it is for us now to act to redeem our mutual pledges."

Then De'haĕⁿ'hyō'wĕⁿ's said, "Come, then, let us now secretly store our burden of scalps here for safe-keeping until our return."

So, each man carefully concealed his bundle of scalps in such wise that he could find it, should he ever be given the opportunity of repassing that point.

When the packs of scalps were carefully secreted then De'haĕⁿ'-hyō'wĕⁿ's addressing himself to the last speaker, said, "Now, then, it is thou who must lead us in passing this obstacle that seemingly bars our path. For our way, indeed, leads directly into that farther country; we must pass so quickly under the sky as it rises that we shall not be caught by it when it falls back."

Then the man who had been addressed, reassuring himself, selected a favorable starting point for his dash under the rising sky. Carefully timing the rising and falling of the sky he dashed forward as swiftly as possible. His friends watched him rush onward until he had disappeared on the farther side of the obstacle.

As the sky kept rising and falling the second man, making like dispositions, dashed forward, clearing the barrier as the first man had, and disappeared on the other side. The third man and the fourth man had like success in clearing this obstacle. The sky, however, did not cease from rising and falling back onto its bed.

It was now the turn of the fifth and last man to tempt the peril of attempting to pass under the sky. His four companions anxiously watched him making ready to clear the danger which they had safely passed.

The quartet did not see him start, but as the sky arose they saw him running still far from the passage. But, just as he leaped, the sky fell back, crushing him to death. He had miscalculated the time and distance he had to run, and his career ended in that place.

Then De'haĕⁿ'hyō'wĕⁿ's said, "Let us be thankful that we have been fortunate enough to pass this danger safely. We now number only four. Only four of us have been spared to reach this land. We are without our arms or other means of defense. We know not whether we shall require them or not. So, now, verily, I believe that we must at all events go forward. And, verily, it is easily seen that we are now in a land which is quite different from the other known to us.

"We see that the light of this land is unequaled in its brightness; it is verily true, that the daylight of the land whence we started is such that it is like the light of a starlight night as compared with that of this land. And now, then, let us depart hence. We will seek to find other human beings, if such there be, who may have a settlement here."

Now, without further parleying they set forward. As they traveled on they saw that the standing trees of all kinds were very large, tall and fine looking, and that they severally were in full bloom; and that these trees were of surpassing beauty. The trav-

elers were greatly surprised to learn that the flowers of these trees were the sole source of the light of that world. They also noted the fact that all the beasts and animals and birds possessed exceptionally fine bodies and attractive presence. They remarked, too, that they had seen nothing, during their journey thither, so wonderful and so strange.

They saw with astonishment the exuberance of the growing grasses and plants, and among these they beheld in rich profusion the fruited stalks of the strawberry plants, which were just as tall as the grasses among which they grew. During their entire journey thither they had not seen such large luscious berries growing.

Having gone some distance into the new country they were surprised at seeing in the distance a great multitude of Man Beings who were assembled on the heath, the playground of that people, they appeared to the travelers to be at games of amusement.

Then De'haĕⁿ'hyō'wĕⁿ's said, "What is to be done now, my friends, seeing that we have now arrived at the dwelling place of strange Man Beings, and that we have now no arms with which to defend ourselves should these people living here attempt to do us harm?"

Thereupon Gaĕⁿ'hyăkdoñ'dye' spoke, saying, "We have, indeed, made an agreement, as you know, that we would forsake our kindred and our lives to accomplish the purpose of this expedition. You know that each of us volunteered by "notching the rod" to carry out that agreement. And now, if we are to die here, we can do nothing to avoid such an end; we must not break our resolution and compact to follow the path of the Sun to its end. Nevertheless, the only thing that is certain, in the case of our death, is that our careers would end here."

Then his brother, De'haĕⁿ'hyō'wĕⁿ's, replied to him, saying, "The matter stands even as you have stated it, so, then, let us go forward to meet this people." They then started, going thither to the place where they saw the people assembled.

In a very short time they arrived at the place where the great multitude was assembled. There, not far from the others, the anxious travelers came to a standstill. Looking around them they saw that the inhabitants of the village were in readiness to see a game of lacrosse ball-play, and that the players were even then standing in their accustomed places.

In a short time the game commenced, and the vast multitude drew near to be spectators of it. As soon as the game was fairly under way there arose a great tumult; there was shouting and loud cries of excitement and approbation caused by the varying fortunes of favorite players. The great multitude rejoiced, and the new arrivals were greatly delighted with what they saw.

At this time one of the players exhibited great rudeness in his manner of playing, for he struck right and left with his netted club without regard to the other players who might be injured by his recklessness. Then a person from the multitude went up to that player and said to him, "Do thou cease from acting so rudely; thy manner is too violent, because one who rejoices does not act in this manner. So do not act thus again."

The players at once resumed the game, playing as they never had played before. In a short time, however, the player who had been cautioned to be more mild in his methods of play again exhibited his violence toward his playmates.

Then the man who had reprimanded him before went up to him again and said, "Assuredly, I forbade you acting so rude as you have; I told you not to act thus violently again. Yet, thou hast disregarded my request. And so, now you shall, moreover, rest for a time. You are too unkind and headstrong."

Thereupon, seizing the ball player by the nape of the neck and by the legs and lifting him up bodily bore him from the field. Not far therefrom stood a very large tree. Thither the man carried the ball player, and having arrived beside the tree, and still carrying the ball player, he cast the body headlong against the trunk of the tree. Head foremost the body penetrated the tree trunk, the head coming part way out on the opposite side of the tree, while his feet still protruded on the other. Then the man quietly returned to the ball ground, and the game was resumed; it was continued until one of the sides had scored the requisite number of points to win the game, and then the players again commingled with the multitude.

Then the man who had imprisoned the rude player in the tree trunk went to that tree and released the prisoner and set him free with an admonition to be more mild in his method of play in the future. Upon his return to the multitude, he told them that it was time for them to return to their several homes, and they dispersed.

It was then that this man who appeared to be one of the chief men of the settlement came to the place where stood the traveling company of De'haĕ^{n}'hyō'wĕ^{n}'s. As soon as he came up to them he asked familiarly, "So you have arrived, have you?"

Replying De'haĕ^{n}'hyō'wĕ^{n}'s said, "We have now arrived."

It was then that the man said, "Assuredly, the reason that you have arrived safely in this land is that one of your number began at the very time of your departure from home to think, repeatedly soliloquizing, 'Oh, Thou Master of Life, Thou shouldst have pity on us, so that we may pass through all the dangers which beset the accomplishment of the purpose of our solemn agreement. But, if it so be that we shall die on this earth, grant that we may also arrive in that other land that is extant, where Thou Thyself abidest, Thou

Master of Life.'" Every day, every night also, such was his mind and prayer.

"It was that attitude of mind which was able to bring your persons safely into this land—this elder country.

"So now, moreover, you have fully accomplished what I promised you when I met you on your way hither.

"So now, let me ask you, who among you is individually willing that I should restore his life—i. e., refit his being?"

Then one of the four travelers answered, saying, "I am just the one that is willing; do you begin on me." Then this Man Being going forward to the place where stood a tree not far distant, reached the tree and raising his arm to its full length seized the standing tree and bent it down to the earth, and stripped the bark in one entire piece from the trunk of the tree. Then placing this piece of bark on the ground, he said to the volunteer, "Now, do thou come hither to me."

Then the man who had consented to have his body and being refitted, went forward to him, while his three companions intently watched their host in what he was doing to their companion; and they saw him begin his work. Then the host placed the man on the outspread piece of bark. He took apart the flesh body of their companion; he, too, unjointed severally all the joints of his skeleton, laying each several bone aside. And then he took each of the bones, and every one of the joints of the bones, and wiped it very carefully. He soon completed his task of washing and cleaning them.

He then began to join together all the bones and all the portions of flesh in their proper relations. And as soon as he had completed his task he said to his guests, "Now, I have refinished this work. What is solely of the other world has been removed. For what is of 'the earth earthy' is out of place here. Now, my friend, do thou arise again."

Then the man whose body and being had been remodeled arose, standing erect and casting his eyes around him. Then his host said to him, "Like unto what is your life, as you now feel it? Do you feel different from what you did before I remodeled your body and being?"

To which the renewed man replied, "Its condition is indeed such that it feels immeasurably more delightful, and I am happier than before the change."

Then his host said to him, "If this be, indeed, true, attempt to seize that deer standing yonder. If it so be that thou canst overtake it, do thou seize it, also."

So looking in the distance the deer was seen standing there. Then when the remodeled man ran toward it, the deer at once fled in terror. The man sped swiftly in pursuit of it. It had not gone

very far before he overtook it and seized it. He brought it back to the place where his host stood, who said to him, "Now, assuredly, thy life has become a new thing—you have acquired the life of this country."

While they two were yet speaking another man of the troop of De'haĕⁿ'hyō'wĕⁿ's said, "I, too, desire to have the same thing performed on my body and life; thou must remake my life, and I want it done now."

His host directed him to lie down on the piece of bark as did the other man; at once he proceeded in a manner similar to that followed in the case of the first patient. It was not long before he was ready to ask him to arise, having remade or refitted his life with new life forces. Now the two men who had had their lives renewed felt that they had acquired new life and that they were immeasurably more delightful to have, and that the joy of living was refined.

Now the remaining two men, seeing how desirable was the change brought about in the bodies and lives of the other two men by having them remodeled, said, "we, too, wish to have the same thing performed on our lives that was wrought in the bodies and lives of our two companions. So we ask you that this be done for us, too."

Then the host of the troop of De'haĕⁿ'hyō'wĕⁿ's proceeded to renew and remodel the bodies and the lives of these two men. When he had finished this task, he said to them, "Now, I have reformed all your lives; I have finished everything that concerns and fits them for this country. So we will now go to the lodge where you shall remain as in your home while you are in this country.

So the troop of De'haĕⁿ'hyō'wĕⁿ's and their host started. They walked leisurely along, noting the many strange things which attracted their attention on every side. They had not gone very far, however, before they reached a very large lodge, into which their host led the party; therein they saw a very old woman, a Man Being, who presided over it. Upon entering the lodge the host of De'haĕⁿ'hyō''wĕⁿ's and his friends said to the old woman, "Now, it is this matter. I have brought here those persons whom, I said, would take up their abode here when they arrived in this country. So now they shall remain with you under your care and keep."

Then the aged woman who was the mistress of the lodge replied, saying, "It shall be even as you have said it. These, my grandchildren, shall be one with me in this lodge."

Then, the Man Being who had brought the visitors there said, "Now furthermore, as to myself I will go forth. Make yourselves at home," and he at once left the lodge to attend to his other affairs.

Then, the mistress of the lodge who was very old said to her guests to make them feel more at home, "I am now quite alone, you perceive, in caring for the lodge, which is very large, as you see. The male

persons who dwell here are absent hunting; they will soon return for the night. I will now prepare something for you to eat," and she at once set before them what was ready cooked in the lodge.

When they first entered the lodge the band of De'haĕⁿ'hyō'wĕⁿ's noticed that the old woman was busily at work; they saw that she was engaged in making a mantle for herself; at intervals she held the work up at arm's length to note the effect of her labor. The visitors also discovered the fact that human hair was the material out of which the old woman was weaving her mantle.

They also saw that their aged hostess possessed a dwarf dog, which reposed near by on her couch. They were astonished also when the old woman left her work for a few moments, to see the dwarf dog quickly arise and go over to the place where the old woman had left her hair-work and begin to unravel quickly but stealthily all the work that the old woman had in the meanwhile done on her mantle. But when the dwarf dog had nearly unraveled all the work, the old woman returned to take it up again and to continue her task.

While the visitors were eating what the old woman had set before them the male members of the old woman's household returned, each bearing a bundle. Upon entering the lodge they said to the old woman, "Now, we have returned. We were fortunate throughout the entire expedition in the killing of much game."

Then the mistress of the lodge said to the returned hunters, "Verily, be it known, that a short time ago, De'haĕⁿ'hyāwă''gi' brought to this lodge the human beings, oñ'gwe', whom he said were coming to this country and whom he said would abide in this lodge when they would arrive. So they have arrived; these men here are they. So talk with them and become acquainted with them."

So the men who had just returned to their lodge drew near to the visitors and conversed with them, saying, "We are, indeed, thankful that you have safely arrived here. It is now a long time that we have kept watching you on your way hither. Moreover, be it known, that we have now seen one another, and so we are greatly rejoiced." Then it was that they severally and mutually stroked the bodies of one another, as was the custom on such occasions, and they greatly rejoiced to become acquainted one with another.

Then the old woman began to prepare food for the returned hunters. When the food was cooked, she called the men to eat, saying, "Now, of course, you will eat the food which I have prepared for you." And the men began to take their nourishment.

But the method they adopted for taking their sustenance was most singular to the companions of De'haĕⁿ'hyō'wĕⁿ's. So they intently watched the hunters eat, for they did not eat the food set before them; they merely absorbed the exhalations from the food, and it was the odor or effluvium of the food that satisfied their hunger. When they

had finished their meal, the old woman said to them, "It is now time, perhaps, that you should go out to hunt game which our human guests can eat, for, you know that they do not eat the same kind of things that you do."

So the hunters started out of the lodge to seek for game for their guests. As soon as the men were gone the old woman put her hands to the headrest of her couch and took therefrom a single grain of corn and a single squash seed. Then she went to the end of the fireplace and there she prepared in the ashes two small hills or beds, in one of which she placed the grain of corn and in the other the squash seed, and carefully covered them with rich dirt.

In a very short while the visitors looked and were greatly surprised to see that the seeds had sprouted and had shot out of the ground small plantlets, which were growing rapidly. Not very long after this they saw the cornstalk put forth ears of corn and the squash vine squashes, so in the short space of a few hours these plants had supplied the old woman with ears of corn and squashes. These she prepared and cooked.

Then the men who were out hunting returned to the lodge, bringing with them the fine carcass of a deer which they had killed. At once they set to work to skin it and to dress it. As soon as they had finished this task the old woman set the venison, the corn, and the squashes over the fire to cook. She set her kettles over the fire on stone supports and promoted the cooking by putting hot stones into them.

When these things were cooked she placed them on fine bowls of bark and set these bowls before the visitors and bade them eat heartily. So De'haĕⁿ'hyō'wĕⁿ's and his friends ate their fill.

This now came to pass. The aged woman now, verily, said, "It is now time, you will agree, I think, for you to go again to hunt." This remark she made to the male members of her family.

Then the visitors saw something very strange. They saw the old woman take from under her couch a large quantity of corn husks. She then went to what appeared to be an added lodge, or separate room, and there pushed aside the door flap. In that room the visitors saw what seemed to them a lake, which was round in figure. The old woman then making a circuit of the lake, heaped the corn husks around its edges.

When this task was finished she set the corn husks on fire and they quickly burst into flames and the flames took up all the water of the lake. Then she said to the men of her household, "Now, I have again completed the preparations. Moreover, do you start now. And this shall also take place. You must be careful. In the course of your excursion you must not injure any person." These words she addressed to the men of her lodge. They then departed on their usual trip over the land.

And it was so, that the companions of De'haĕⁿ'hyō'wĕⁿ's remained in the lodge of the old woman during the entire time that they were in that country.

Furthermore, it happened that when they took a stroll in the country while the men of the lodge were absent, they came upon a spring of water which formed a large pool. So one of the party taking his bow and using it as a cane thrust it into the pool of water to see whether he could find any living thing in it; but he saw nothing to attract his attention. And so when they had returned to the lodge they again stood their bows in the customary place in a corner of the room.

When the men of the lodge had returned home from their excursion into the country, one of them said, "There is something in this lodge that has the smell of game (i. e., something to be killed)," and he at once began looking around from place to place.

Then the others after sniffing the air exclaimed, "It is true; there is something in here that smells like a game animal," and one went over to the place where the bows belonging to the companions of De'haĕⁿ'hyō'wĕⁿ's were standing. Taking one of the bows in his hand he said, "It is, indeed, this bow that has the scent," and turning to De'haĕⁿ'hyō'wĕⁿ's said, "To what place have you been? What is the place like where you touched something with this bow?"

In answering De'haĕⁿ'hyō'wĕⁿ's said, "Yonder, not far away, you know, there is a cliff, and on the farther side of it there is a spring of water, forming a deep pool."

Thereupon the men of the lodge exclaimed, "Let us all go to that place right away," and all started out of the lodge and they ran swiftly to the spring. When they arrived there De'haĕⁿ'hyō'wĕⁿ's said to his companions, "There, in this spring and pool of water, I thrust my bow to rouse whatever might dwell in this pool."

Then one of the men of the country said, "It is assuredly certain that some mysterious creature abides herein. We shall see what it is. Furthermore, do you, our friends, stand yonder, a little aloof, and then you shall see the thing done, how we will kill it."

Heeding this admonition, the companions of De'haĕⁿ'hyō'wĕⁿ's drew back a short distance and watched the men of the country make their dispositions to make the attack. They did not wait long to see a wonderful phenomenon. For the men of the country at once began their task. One touched with a rod the bottom of the pool, whence flowed the spring of water. And now, too, there began to be heard loud sounds, even such as are heard when the voicings of Thunder fill the air with a deafening din. Such was the tumult and confusion at this time that the now thoroughly frightened human beings ran fleeing from the spot to seek safety. Then, also, there were flashes of lightning followed by loud crashes and deep rumblings of the thunder. This uproar continued for some time when suddenly

it ceased and one of the hosts of De'haĕⁿ'hyō'wĕⁿ's said, calling his guests back, "Oh, come back. We have now killed this creature."

Thereupon, when they had again assembled they departed, going back to their lodge. When they reached the lodge they said to the old woman, "We have now killed that uncanny creature, that otkon. Indeed, we do not know in what possible way it happened that this creature took up its abode so very near this lodge. We had never before noticed it. Perhaps it has been there a long time, since it had become so large in size. We have, perhaps, barely escaped some great misfortune." The old woman replied, saying gratefully, "What a very remarkable matter it is, in which our visitors have been of assistance to us," and then in a moment she asked, "What is the otkon? What is the figure and kind of thing you have so fortunately killed?" The men answered, "It is, indeed, the Great Blue Lizard, which we have destroyed." So they rested for the night.

The next morning the old woman said to the men of her lodge, "For myself, I am thinking that it is time, the exact time of the year, when you should again make mellow and dampen all the things that grow on the earth. What do you say?"

Thereupon, one of the men replied, "It would seem well, perhaps, that you should ask Him who is the principal one to be consulted in regard to our duties in this matter. It is possible that He may say, 'It is now the proper time of the year in which you should again make mellow and dampen all the things that severally grow on the earth.' " And he ceased from talking with her.

Then the aged woman arose from her seat and gently pushing aside the door flap hanging at the doorway leading to the adjoining room said, "Do you not think that it is now, perhaps, the proper time that the men should again make damp and mellow the things that grow on the earth and the soil as well?"

Then the person addressed answered, saying, "For myself, I, too, think that it is time, perhaps, for doing that about which you have asked me. So let it be done as you wish."

Then, allowing the door flap to fall back the old woman withdrew to her own location in the lodge. And in order to make the needed preparations for carrying out the purpose of her request she gathered a quantity of corn husks and again entered the place in which the lake of water was and she again heaped the corn husks along the edge or shore of the lake. When she had placed the corn husks along the entire circuit of the lake she set them on fire.

When the fire had become brisk and bright the old woman turned to the men of the lodge and said to them, "I have now, again, made the necessary preparations for the performance of your accustomed task. And now, moreover, you had better start on your journey to make all things that grow on the earth damp and mellow, and the soil

as well. And this also shall be done; they who are visiting us shall accompany you wherever you may go; and you must carefully keep them from harm; and you must show them all things of interest along your journey."

Then, taking up their implements and weapons the men of the lodge and their guests departed. During the course of their long journey one of the hosts of De'haĕⁿ'hyō′wĕⁿ's and his men said, "You shall now see the things over which we have charge. He whom you are wont to call Hawĕñnī′yo' (He The Ruler) is the person who has charged us with all these matters; and we shall continue to have the care of them as long as the earth endures—as long as it lasts. We shall tend all those things which he has planted on the earth; we shall habitually cause moisture (water) to fall on them, and we shall also keep all the water in the several rivers on the earth fresh at all times; and we shall also water all those things upon which you and your people live, so that all things which he has made to be shall live and shall not perish for the need of water. And you, you human beings, shall then live in health and contentment. Such are our duties from day to day."

Then it was that De'haĕⁿ'hyō′wĕⁿ's and his party looking down beneath saw another earth far below them. As they proceeded they heard loud sounds; they were like the voicings of Thunder when he approaches on earth; and now too there began to be bright flashes of lightning, and then there began to be rain; and then they, the raindrops, fell to the lower earth.

As they moved onward they saw a huge serpent which had formidable horns protruding from its head. Then one of the hosts of De'haĕⁿ'hyō′wĕⁿ's and his friends said, "Look at that thing, moving along swiftly yonder. It is known that were it to emerge permanently from the interior of the earth it would bring great misfortune to the things that dwell on the earth. In fact, it would bring to an end the days of a large multitude of you human beings. And that it never come forth permanently out of the ground is one of the duties with which we are strictly charged." Then, in a moment, the speaker continued, "Now, also, you shall see what will take place when we kill it.

Having their attention thus called to it, the party of De'haĕ'ⁿ-hyō′wĕⁿ's looking down saw on the lower earth a huge serpent having formidable horns protruding from its head; it moved swiftly along the ground. As they watched their hosts began to pursue it, and the voice of the Thunder was exceedingly loud and the flashes of lightning amazingly vivid.

Finally, the huge serpent was hit by its pursuers and it began to flee from them; it sought unsuccessfully to hide beneath standing trees, but these trees were struck and riven into splinters; and then

it fled to the mountains, seeking to conceal itself beneath their shelter; but this was in vain, for it was repeatedly hit by the men of Thunder, and finally, it was killed.

As an explanation of this phenomenon, the hosts of De'haĕⁿ'-hyō'wĕⁿ's and his friends, said, "It is verily true that beneath the surface of the ground whatever is otkon (i. e., malign by nature) moves to and fro from place to place. It would, indeed, be most unfortunate for us all should this species of being be permitted to travel from place to place upon the earth. And so they are doomed to abide beneath the surface of the ground in the interior of the earth.

"And now concerning the origin of these beings; it was he whom we call O'hā'ä' (The Ice-clad) that formed their bodies; and so too it came to pass that he whom you call Hawĕñnī'yo' (i. e., the Disposer, or Ruler) decided that so long as the earth endures these beings shall abide under the surface of the earth. And, furthermore, we will say that we ourselves believe that He who charged us with the performance of this task of keeping them beneath the surface of the earth will cause it to come to pass, perhaps when the earth is nearing its ending, then, and not until then, that these beings shall be permitted to come forth upon the earth. So is it, indeed, to come to pass that when the event is not distant—the ending of the earth—He will bring to an ending the duties with which we are severally charged to be performed for the benefit of the things that live upon the earth.

"And not until then shall the waters which are held in their several places become polluted; all other things shall likewise become old and decayed upon the earth; and all things that grow out of the ground too shall grow old and sear; indeed, all things shall become withered and decayed. So, now let us turn back homeward."

Then turning homeward the party retraced their steps. Upon reentering their lodge the spokesman of the party said to the old woman who presided over the lodgehold (household), "We have now completed the task of making damp and mellow all things that grow upon the face of the earth."

Then, the aged matron of the lodge arising from her seat went into the adjoining room of the lodge and said to the Person who occupied that room "Now, they have, indeed, returned." Then the old woman withdrew and resumed her accustomed seat.

In a short time the doorflap separating the adjoining room was pushed aside and the Person—a Man Being (Hĕñ'gwe')—thrust his head through the doorway and asked the returned men, "Have you now, indeed, completed the work? Have you made damp and mellow all things that grow on the earth that is beneath this one?"

Then the men replied in unison, "We have indeed accomplished our task as we were charged to do." And the Person from the adjoining room said, "Now, moreover, you must rest until there shall be

another day; and then you shall again recommence the performance of the duties with which you are severally charged."

This conversation supplied the opportunity of seeing the Person to De'haĕⁿ'hyō'wĕⁿ's and his party. They were convinced that he too was Man; that he was, in fact, a Hĕñ'gwe'. But they were surprised, and even amazed, to see that one half of the body of this strange Person was in all respects like that of a human being but that the other half of his body was, in substance, crystal ice. They too, at this moment, felt a breeze that was chilling, strike them from out of that doorway; but at this moment, this strange Man Being withdrew, and the doorflap concealed the room from their further gaze.

Then, the aged matron of the lodge addressing her guests, said, "That Person whom you have just seen is, in fact, the Foremost One, the Principal One, of all those who are charged with duties to perform in the economy of the earth. And he is called by us De'-hodyă'tgā'ewĕⁿ' (i. e., He-Whose-Body-Is-Cleft-in-Twain); and He is also named, Owi'soñ'dyoñ' (i. e., It Casts Ice or It Hails); and it is this that you saw when He showed his face at the doorway, that there at once came forth from Him a cold breeze. And so that act will immediately cause the prospective days and the prospective nights on the earth below to become cold and wintry. Moreover, when the day again dawns (i. e., Next Year) He will again show His face but the other side of his body, and immediately there will blow hither a warming breeze."

Then the members of the lodge said one to another, "We now have paused in our labors in order to rest. Moreover, to-morrow it will come to pass that we shall take you back to the place whence you departed, for you have been here now many days. And this is, of course, what you human beings call Springtime."

Then all the members of the lodge fell asleep in their several places. When morning came the doorflap separating the room from the adjoining one was again thrust aside, and the strange Man Being, De'hodyă'tgā'ewĕⁿ', again showed his face and the other half (the flesh side) of his body at the doorway, and He called out aloud, "Now then, all you people, awake and arise; it is now time to do so." Then all the sleepers awoke. And as they awoke from sleep they severally outstretched their arms and bodies, loudly yawning and uttering loud vociferations, as is the case on earth, when the voice of Thunder is heard. There arose, too, a warm breeze of wind, and then the men of the lodge went out.

It was but a short time after this that they reentered the lodge and said to their guests, "You should accompany us on our intended journey, so that you may see an otkon (a daimon) which inhabits certain trees standing hard by the place whence we returned. It is, indeed, now a long time that we have been making attempts to kill

and destroy this being, for it is possessed of very powerful orenda, or magic power."

Thereupon, De'haĕⁿ'hyō'wĕⁿ's replied, "It is, of course, perhaps true, that that should come to pass, that we accompany you to learn what manner of being that may be."

So, all the men of the lodge started on their journey, and went directly to the place where the being, the otkon, had its lair. Having gone a long distance, the men of Thunder finally said to their guests, "There, indeed, is the place where we have kept saying, 'an otkon abides.' You must stand in yonder place, quite safely removed from any danger from this being. And then you shall see it as we shall cause it to come forth from its lair."

Thereupon the party of De'haĕⁿ'hyō'wĕⁿ's withdrew to the designated position. Then they saw one of their hosts go forward and strike one of the trees several sharp blows with his club; then they saw the being come forth from its lair, and they concluded that it was what they themselves called a squirrel. But the Being, or Squirrel, in turn, thrust its body only partly out of its hiding-place; at once the Men of Thunder hurled their shots at it; there were loud thunderings and the lightning flashes were vivid, and there arose a great tumult and a terrific hurricane of wind.

But, in a short time, the Men of Thunder ceased for a moment, having failed to hit the Being. At once the Squirrel, or Being, quickly descended the tree on which it then was, and running to another tree climbed it in an effort to escape its tormentors. But, in a very short time, the Men of Thunder shivered this tree, and the Squirrel fled back to the tree in which was its lair and it swiftly climbed back into it. And the Men of Thunder said, "Now, indeed, you have seen what we call otkon (daimon). And the time is now, indeed long, since we have been making vain efforts to destroy this Being, this great Otkon."

In replying De'haĕⁿ'hyō'wĕⁿ's said, "It is now our turn; we will now attempt to kill the Otkon." But the Men of Thunder answered, "We fear that the attempt will not result favorably; you may be injured, for, indeed, this is an Otkon endued with power beyond measure."

But De'haĕⁿ'hyō'wĕⁿ's assuringly replied, "We know that we ourselves can do this task." Then the Men of Thunder replied, "If you are determined to make the attempt, we will assist you, should you fail in your attempt."

At once one of the party of De'haĕⁿ'hyō'wĕⁿ's went up to the tree in which the Squirrel had its lair and tapped on it with his club. As soon as he began to tap on the tree the Squirrel again thrust out its head and half its body and gazed at the men. Then, De'haĕⁿ'hyō'wĕⁿ's taking a knob-headed arrow from his quiver, shot at it, hitting

it fair in the head, and then the body of the Squirrel came tumbling to the ground.

Thereupon the Men of Thunder took up the body of the Squirrel to carry back with them and then with their guests they started for their home. When they reached their lodge the Men of Thunder said to the old woman, "Now, in fact, our visitors, for their part, have killed it—they have, indeed, killed the Otkon, which for a very long time we have failed to kill."

Answering this statement of the men of her lodge, the old woman said, "I am indeed very thankful to receive this news. This then shall be done; the skin of this Otkon shall belong to me, seeing that it is so precious, and it shall be the robe of my couch."

And so De'haĕ'hyō'wĕ's set to work and carefully skinned the Squirrel; and then he neatly prepared it and then he spread it on a suitable frame to dry. When it had thoroughly dried De'haĕ'hyō'wĕ's presented it to the old woman, assuring her that that was the method his people employed in preserving the skins of animals. The old woman received the skin with many thanks, for she felt that she had come into possession of a skin which was very precious to her.

Then, addressing the men of her lodge she said, "They who are our visitors are the ones who have accomplished this matter for us. So in token of this the following shall come to pass; and that is, that one of these persons, our visitors, shall remain here as one of us; he shall become a co-worker with you, for the reason that he and his kindred were able to accomplish that which you yourselves were unable to do."

In giving assent to this proposition the men replied, "Let that, too, be done; let Him who is foremost among us speak it, and it shall be done." The old woman replied, "That is even so; His consent is all that is required to accomplish this desirable thing." And she at once arose from her seat, and going thence to the doorway leading to the adjoining room, and pushing aside the door flap she said, "Behold. Will you confirm the proposition that one of the men visiting us shall remain here as one of us, while his companions shall return hence to their own homes? And the reason for this is, that he was able to kill the Squirrel—the Otkon—and since the men who live in this lodge had for so long a time failed to do it; I desire further that he shall at all times assist them and that he shall be a co-worker with them."

Answering the old woman, De'hodyă'tga'ewĕ' said, "I willingly confirm this proposition, if it so be, that he himself is freely willing, and, of course, that he will, perhaps, volunteer to have his life pounded (in a mortar). It will then, as you know, be possible for him to help them continually." And He ceased speaking.

Then the old woman returned to the group comprising the party of De'haĕ'hyō'wĕ's and said to elect man, "Hatch'kwĭ' (Behold),

wilt thou confirm the proposition that thou shalt remain here alone, while your companions return to their own homes? If thou wilt be willing to agree to this proposition, I will, furthermore, give thee a new name, and this shall be the name by which they shall hereafter habitually call thee, namely, Dăgā′ĕⁿ‘dă’ (i.e., The Thaw, or the Warm Spring Wind)."

Thereupon, this member of the party of De‘haĕⁿ‘hyō′wĕⁿ‘s replied, "I willingly agree to this proposal; I am quite willing to be an assistant to them in their work." And the old woman answering, said, "I am much pleased that the matter is now settled. We, indeed, have become of one opinion, having one purpose in view."

At this time De‘hodyă’tgae′wĕⁿ‘ interrupted by saying, "Now, then, do bring his person (body) into this room, and let him at once be prepared for his duties."

Then, the old woman addressing the visitor, who had consented to remain, said, "Come. The time has now arrived for doing what you have agreed to do for us, for doing what you require to fit yourself for your new duties."

Then the man who had consented to remain entered the room in which abode De‘hodyă’tgae′wĕⁿ‘. As soon as he had entered the room De‘hodyă’tgae′wĕⁿ‘ said to him, "Here stands the mortar. Thou must place thyself in it. Now, verily, thou shalt change thyself, thy person, as to the kind of its flesh and thy life." Obeying his instructor, the man at once placed himself in the mortar, that is, in the hollowed end of the mortar wherein the grain was usually pounded, and then De‘hodyă’tgae′wĕⁿ‘ drew near and taking up the pestle pounded him in the manner in which corn is pounded, striking three several blows, and he then said to the visitor, "Thy flesh has now changed in kind. The task is now accomplished. So now you may sing to try your voice."

The transformed man began to sing, and De‘haĕⁿ‘hyō′wĕⁿ‘s and his one remaining friend heard the singing, which sounded to them exactly like the voice of approaching Thunder, only that its volume was somewhat less, as they heard it. And they said, one to the other, "Now, it is known that he, Dăgā′ĕⁿ‘dă’, is approaching," and, shortly, their transformed friend re-entered the room.

In a short time thereafter the old woman said to the men of the lodge, now including the newly transformed person, "Furthermore, you shall now start on your journey, and you shall now begin again to make mellow and wet anew all the things that are earth-products, growing on the earth beneath. And this, moreover, shall be done. Dăgāĕⁿ‘’dă’ shall take the lead. And so it shall be he whom they who dwell on the earth below shall name first in the Spring of the year. Of course the human beings will say, ‘Now, the Warm Wind of Spring has come down; now the hot spring wind blows again.

And so now the spring season will come upon us.' And it shall continue thus, moreover, so long as the earth shall stand, that it shall be customary when the Spring season arrives for the human beings to name him first, who came from the earth beneath. And it shall be customary for them to say, 'Now, the Warm Wind of Spring has descended—the Spring Wind.' And, verily, they shall never forget, indeed, each several time it arrives—the interchange on the earth—the line of demarcation between the snowtime and the summertime, for Dăgā′ĕⁿ'dă' shall continue to change the prospective days and the prospective nights of the future time. Now, you men must start to accompany a part of the way homeward those who have been visiting us for so many days. But before they got started she resumed her discourse, saying, "Now I will tell you who are human beings of the earth that it is even I whom you call the 'Nocturnal Light-Orb' (the Moon). And He it is whom you and your ancestors have called De'hāĕⁿ'hyawă''gi', and sometimes Hawĕñni′yo' (the Master or Ruler), who has commissioned me. And this is what He has commissioned me to do: When it becomes dark on the earth, then it is I who shall cause it to be measurably light and to be warm on the earth, so that it become not too cold nor too dark; so that all the things that should grow, may grow unharmed on the earth, and also all those things on which you, human beings, live, dwelling as you do on the earth beneath. Until the time that the earth shall stand no more He has commissioned me to act and to do my duty. It is thus with us all. He has commissioned us only for the time during which the earth beneath shall stand, or endure. Moreover, I will now impart to you the following information, so that you *oñ′gwe'* (human beings), living on the earth, shall know that they who abide here in this place are, as you know, those whom you call 'Hadiwĕñnoda′dye's,' (They Whose Voices Stand out from place to place), the Thunderers; and so that you shall know that He who established this world is One whom you call, De'haĕⁿ'hyawă''gi' and also 'Hawĕñni′yo', or the Ruler, or the Disposer.

"It was He who decreed that these men shall customarily appear to the lower world from a certain direction, and that is, from the west, and that they shall move in the direction of the east.

"And so let this be a sign to you who dwell on the lower earth, that when it so comes to pass that these Men of Thunder shall come from the east, you shall know at once its meaning, and shall say one to another, 'Now, it seems that the time is coming near at hand in the which He will take to pieces the earth as it stands.' Verily, such is the strict manner in which He has commissioned us, charging us with definite duties. It is well known that the diurnal Light Orb (the Sun) customarily comes from one certain direction; in like manner, it is also true of me, for I too must appear to the lower world from

one certain direction. And this obligation on our part is fixed; and our coming shall never occur in a different manner as long as the earth endures—at least until that day in the future when He himself whom you call sometimes Hawĕñni'yo' shall change and transform what He himself has established.

"So now, moreover, the time has arrived for you to start for your home; but, first, before you depart, you must stroll about this upper world to see everything that may be beneficial to you and to your people in the days to come; and by the time you will return from this tour of inspection, I will have made ready what you shall take with you, when you shall go again to make mellow and wet the earth beneath. And this, too, upon which I am at work is something about which I must tell you something. I am engaged in making myself a mantle, and the material out of which I am weaving it is, indeed, truly what you think it is—for it is human hair with which I am working. And you have observed as well, that each time I lay my work aside for a moment, my small dwarf dog often undoes quite all that I have done. I will now tell you by what means I obtain the human hair with which I am making myself a mantle.

"It is a fact, that when some human being dies on the earth below, one hair from his or her head detaches itself and departs thence, coming directly to me. And it is these hairs that I am using in making my mantle.

"And this too serves as a sign to me that one has ceased to be on the earth below, and that that person is traveling hither. And this too shall endure as long as the earth beneath shall endure and have form. Moreover, mark this well, that when He will cause the expiring of human beings on the earth below to cease, it shall just then and not before be possible for me to finish the mantle upon which I am working; and that (the number of hairs in the mantle) shall then bear witness to the number of persons who have visited the earth below while it lasted. So now you may take a stroll."

Then the men of the lodge and the entire party of De'haĕⁿ'hyō'wĕᴰ's started out to view the notable things in the vicinity of the lodge. They first went to that place where for the first time during their visit they saw the beauty and pleasantness of that upper world; they admired the strawberry plants, growing there and bearing luscious berries, that were as tall as the high grasses among which they grew; and they were also in bloom, for their bearing season was continuous; and they saw too the growing trees full of rich blossoms; never before had they seen such beautiful flowers, which supplied the light of that upper world; and they saw the plants and the shrubs and bushes full of fruits of all kinds, all growing luxuriantly; and never before had they seen such fine paths leading in various directions; and they saw along these paths the trees whose overhanging boughs and lower

branches loaded with blossoms, made them seem like long bowers of flowers, freighted with all manner of fragrance.

They also saw figures of human beings—oñ'gwe'—promenading along the paths from place to place, but they realized that their faces were sights (or visions), and so it was not possible for them to hold any conversation with them.

Farther along in their ramble they came to a village which was inhabited, there being many lodges standing in different places in the manner of a village of human beings.

In passing through the village one of the hosts, addressing De'haĕ-ⁿ'hyō'wĕⁿ's, said, "In this lodge, standing here apart, thy mother dwells. She was still on the earth below when you and your party departed on this journey; but she started for this country soon after you had departed therefrom. Here, also, dwell your relations—all those who were able to observe the customs of their ancestors during the time they dwelt on the earth below."

It was then that they returned to the place where the old woman awaited their return, and on entering the lodge they said to her, "We have now returned from our ramble." And the old woman answered, "I have quite completed my preparations. And now, moreover, you must start on your journey homeward and the men of the lodge will accompany you a part of the way home. In going home, you must go around by the place where abides the Light Orb (the Sun) that travels by day. Let them see him too. And may your dreams foreshadow your safe arrival home."

Thereupon they departed from the lodge of the old woman. Not far distant from the home of their hosts there stood a lodge. One of their hosts told De'haĕⁿ'hyô'wĕⁿ's and his friend that that was the lodge of the Sun. They said, "Thence, he starts to give light to the world beneath this one."

Having reached the lodge, they entered it and they saw the Sun engaged in cooking chestnut meal mush. And then one of the men of Thunder said, "We are now on our journey, accompanying these human beings a part of their way home. We are taking these men back to the earth below this one. And the reason that we have come around this way is that we desired to have you and them see one another."

Then the Master of the lodge raised his voice and said to his visitors, "It is I, indeed, who has met with you and it is I whom you habitually call in your ceremonies, 'Ho'sgĕⁿ'äge''dăgōnă', He-the-Great-War-Chief, and our Elder Brother, the Diurnal Orb of Light. And I have just completed my usual preparations for my journey upon which I am about to start. Furthermore, just as soon as you will depart hence, I will start on my journey to make the earth below light and warm again."

And, in a short time, the visitors having seen all that was interesting in the lodge, said, "Let us now, moreover, go hence on our journey," and they at once resumed their own course.

They had not gone very far when the Men of Thunder said, "It is now time for us to begin. And, moreover, it shall be Dăgā'ĕⁿ'dă' who shall be the first one to act."

Then Dăgā'ĕⁿ'dă', the former member of the party of De'haĕⁿ'hyō'wĕⁿ's (Light Rays?), began to sing in a loud voice and thus set his orenda (mystic power) to work out his function. And then the two human beings, who were to return to the earth below, saw it in the distance beneath them, and they heard, too, the people dwelling on the earth say, "Now the beginning of the Spring Season has come upon us. Indeed, the Spring Wind is blowing warm and hot, and now, too, the Thunders are singing thence, in the distance."

Then the party moved on; and they looked down on the earth below from above the sky and the clouds, and they saw the effect of the singing of the Thunder Men. At this time, the voices of the Thunder Men who were singing sounded loud and angry, as it were, as they moved along the sky, and on the earth below fell torrents of rain with great force, and they, too, saw the creeks and rivers swell and overflow their banks.

They had not, seemingly, to the human beings of the party, gone very far, when they were startled by their alighting on the earth below. And then one of the Thunder Men said to them, "Now, indeed, you are again at your homes. Indeed you departed hence, and so now we have fully discharged our obligation to bring you safely back to your homes. So, moreover, we will now tell you something regarding another matter. It is now a long time since the former inhabitants of this country have withdrawn from here and have gone to another settlement. You will, indeed, find them in the place where they are now living."

Having conducted them some distance on the ground, one of the Men of Thunder said, "Moreover, we will now separate one from another. And, in the future, this, too, shall come to pass. And that is, that you must keep us in remembrance. And, moreover, for this purpose, you shall employ the Native Tobacco (i. e., Gayĕⁿ'gwănōwĕⁿsgwă''gōnă'), making an offering thereby in words and in act. And this shall be quite sufficient for the purpose, for we will hear the thanksgiving and will accept the offering at once; and in like manner shall it be done to all those, and only to those, who are charged by Him with duties and important functions. If you should think of Him or of Them, that is the chief and essential thing—the employment of Native Tobacco by you in this important matter habitually. Such is the method which you who still live on the earth here below must customarily employ in forming your messages of thanksgiving. Verily,

such is the regulation and decree ordained and promulgated by Him whom you call De'haĕⁿ'hyāwă''gi', and familiarly as Hawĕñni'yo' (He, the Master). And these are the words which we thought it necessary for you to hear before we separated one from another. So may you have good dreams (i. e., good luck)."

Then the two parties separated, the one from the other. And the Men of Thunder departed from the earth, going back into cloudland, and so back to their own lodge.

In their turn, De'haĕⁿ'hyō'wĕⁿ's and his lone companion started from the place where they had been left. They were not long in finding the traces of the former home of their friends, and they found that the place had become overgrown with trees which had grown large and which stood thick; and one who was unacquainted with the facts would be in doubt whether or not any person had ever lived in that place before that time.

Then De'haĕⁿ'hyō'wĕⁿ's said to his companion, "Verily, it seems that now we must depend on ourselves to find our people. We must, therefore, now go to seek the place where they now dwell." And they started, directing their course eastward, toward the sunrise, as they had been instructed.

At no great distance they saw the smoke from a village, and they made their way to it. So, on entering the first lodge they reached, De'haĕⁿ'hyō'wĕⁿ's said, "We have now returned home." In reply, the master of the lodge said, "Whither did you go? And who are you? As to myself, I do not know you."

Answering him, De'haĕⁿ'hyō'wĕⁿ's said, "Have you not at any time heard a tradition, that a number of men, thirty in all, started on a journey following the path of the Sun?—a party formed by De'haĕⁿ'hyō'wĕⁿ's and Gaĕⁿ'hyăkdoñ'dye', two famous war-chiefs, of men who had thoroughly habituated themselves to warlike exercises? They undertook while going toward the sunsetting to kill and scalp all the peoples whom they might encounter on their way."

Then the master of the lodge said to them in reply, "I myself know nothing of the matter about which you are speaking. When such a thing may have taken place I do not know. It may be that the old woman, living in yonder lodge, may, perhaps, for her part, know about this matter. You should go over to consult her about it."

Then De'haĕⁿ'hyō'wĕⁿ's and his companion passed on, going to the lodge pointed out to them. So entering the lodge in which the old woman designated lived, De'haĕⁿ'hyō'wĕⁿ's again said, "Do you know the circumstance in the history of your people that, in the long ago, some men—warriors, three times ten in number—went on an expedition, from which they never returned; the party was formed by two war chiefs, De'haĕⁿ'hyō'wĕⁿ's and Gaĕⁿ'hyăkdoñ'dye'? They went toward the sunsetting, following the path of the Sun."

Answering these questions the old woman said, "It is indeed true that such an event took place. I have heard my deceased grandmother customarily say that when she was still a child men to the number of thirty started out on an expedition, but that they never returned to their homes." And then after some moments of thinking she added, "Probably the man who dwells yonder in that lodge, not far away from here, remembers the whole matter, for he has been living during an exceedingly long life; and so he probably is familiar with the tradition about which you speak. So you had better visit him and seek for further information from him."

So De'haĕⁿ'hyō'wĕⁿ's and his companion again started on their quest for some one who might know them. Reaching their new destination they found the very old man, of whom the old woman had spoken, and they asked him, "Do you remember an affair which took place hitherto many years ago, in which warriors to the number of thirty departed hence, going on an expedition along the path of the Sun?"

After a few moments of reflection the old man replied, "I remember the matter full well. This is what took place: There lived a people yonder, at some distance from here; and there is where this affair took place; there were a number of young men who had grown up together, and they were all about 16 years of age; and thirty of these young men organized themselves into a war-party, binding themselves together by means of an oath, or vow.

"And when they had fully organized their troop, they caused the people of the entire community to assemble at the Long-lodge of public gatherings. And when the people were assembled in the Long-lodge De'haĕⁿ'hyō'wĕⁿ's arose and said, "Now then, it shall be made known to you who have assembled here that we have indeed completed our preparations. We, young men, who are three tens in number, have enlisted by 'notching the stick' to go out on an expedition along the path of the Sun. We made the agreement strong, for we commingled together our minds into unity; and so now it is as if we had only a single head, only a single body of flesh, only a single life, and we shall bleed as one person. Moreover, we now renounce our kindred, and we also forswear our lives.

"Moreover, we will now depart from here. We will direct our course toward the sunsetting, for we desire to make an excursion to the place of sunsetting—to the place where the Diurnal Light Orb customarily promenades to and fro. Our band have appointed me and my dear brother to be their chiefs to lead them. We, too, have made a solemn vow that no matter what the situation confronting us, no matter what will be transpiring ahead of us, we will nevertheless pass onward in our journey.

"We have indeed enlisted in this matter seriously by 'notching the stick,' and this is of course, as you well know, the pledge that

each one of us will do what we have agreed to do one with another. Then they departed from us, and they have never returned."

Then, De'haĕⁿ'hyō'wĕⁿ's replying to the old man said, "How long ago may it be since that event took place?" The old man answered, "It is now three generations ago; that is, three generations have passed away since that time." And then De'haĕⁿ'hyō'wĕⁿ's asked, "Who were the chiefs of those who departed?" And the old man said, "De'haĕⁿ'hyō'wĕⁿ's and his brother, Gaĕⁿ'hyakdoñ'dye'. These two persons were chosen as the chiefs of the party."

To which De'haĕⁿ'hyō'wĕⁿ's replied, "Verily, Grandsire, we are the remaining members of that party—my brother, Gaĕⁿ'hyăkdoñ'dye', our friend, Dagā'dye', and I. So many of the number have now returned home. It was, verily, our party that departed from the place where your and my people formerly dwelt, at that place yonder not far away."

But the old man, still doubting what he had heard, said, "It is probably not you who went away, because it appears from your youthful aspect that you have just reached manhood, and that event occurred a very long time ago."

De'haĕⁿ'hyō'wĕⁿ's, however, answered, saying, "Nevertheless, we are the very persons who started, those of us who still are left alive. We have now arrived home again." And the old man said, "If possible, then, do tell me the name of the chief of our people when you departed."

De'haĕⁿ'hyōwĕⁿ's quickly answered, "Dăgä'hidoñ'dye' was the name of the chief of our people at that time." Now convinced of what he had doubted, the old man answered, "That statement is, indeed, also true. The fact that he was my grandfather is the reason why I am so fully acquainted with that matter. And now I submit that I am convinced that it is indeed you and your friends who departed so many years ago, and that it is you who have returned home. And as it is meet so to do, our present chief shall now be made cognizant of this matter. So remain here in this lodge, and I will now send him word of your return to await his pleasure."

So the chief was made acquainted with the matter. He at once sent out runners, giving notice to all the people to assemble immediately in the Long-lodge of public meetings to hear something that was most startling and important; he set the following day for the assembling of the people.

So, when the morning of the next day dawned, all the people made the necessary preparations to attend the great council and hurriedly made their several ways to the assembly hall. De'haĕⁿ'hyō'wĕⁿ's and his two companions also went there in company with their host, the old man, whose grandfather was a former chief of his people.

The assemblage was large, for every one who could possibly leave home attended in person.

When all were seated, the chief arose, and ceremoniously greeting the newly arrived men, said, "We have learned only a hint of what occurred during your expedition, and we desire fervently to know more of the events through which you have passed while you have been absent. And so now we shall listen to the whole account. And we will now listen to the leader of the party, De'haĕⁿ'hyō'wĕⁿ's."

De'haĕⁿ'hyō'wĕⁿ's then arose amidst great silence and spoke only briefly as follows: "There were thirty of us who started on the expedition along the path of the sun; but there are only three of us who have returned. It is I who bear the name De'haĕⁿ'hyō'wĕⁿ's. On this hand sits my brother, Gaĕⁿ'hyakdoñ'dye', for such is the name that he bears; and on this hand sits our friend, Dăga'dye', for such is the name that he bears; so many only are we who survive.

"And this, too, came to pass during the time of our expedition along the path of the Sun, to the skyland. One of our number remains there as an assistant to the people in that far-away land. It is, moreover, quite impossible for him to return to this earth to live again."

And then De'haĕⁿ'hyō'wĕⁿ's related at great length all that had occurred to him and his party from the time they had left their homes until their return. He told of all things that had transpired and all things that they had seen during their absence; these things were recited in detail, completing the recital with their return home. Then De'haĕⁿ'hyō'wĕⁿ's resumed his seat.

The chief then said, "It was in fact a marvelous thing that was done by this party. It is a very long time ago since you departed from your homes. But, now, you have returned to them, numbering only three persons. Of course, one of the most essential things about this matter to be remembered is that De'haĕⁿ'hyawă''gi', sometimes called Hawĕñni'yo', forewilled that you, and only you, should be enabled to return home safely.

"Furthermore, preparations have been made so that we may now mutually and severally exchange greetings. And, further, then, this shall be done. You, the surviving ones of the party, three in number, will take a suitable position, and then I will take the lead in a ceremonial greeting to you; for I of course stand in the stead of the one who was the chief of the people when you departed; my name is, indeed, Dagä'hidoñ'dye'; and then we will do this: we will mutually and severally stroke one another's body in greeting. This ceremony shall be for all persons, including our children—we will all greet one another in this ceremonial manner; for such was the custom of our fathers on such occasions."

So De'haĕⁿ'hyō'wĕⁿ's and his two friends arose and took suitable positions to receive the greetings of the people. And the people with the chief in the lead came forward and cordially stroked their bodies according to the custom. All the men, all the women, and all the children arose and greeted them.

When the ceremony was over the chief said, "This, too, shall be done. We will do, in the future, all the things that we have to-day learned should be done. And this, too, you shall know—you who have just returned home—that you and we shall be equal in the enjoyment and disposition of the things that we possess; so that our minds and yours shall think in peace. Here, you know, dwell the people, and now of course we again shall commingle and associate together. So now, too, everything is ready for us to rejoice and be happy, seeing that you have returned home in safety and health.

"And the first thing to be done is to make merry by a game. They whose bodies are strong will play at a game of lacrosse ball; and thus shall they amuse your and our minds, that you may rejoice. When that shall have passed, then we shall dance, beginning with the Song of the Pigeons.

"And when that is passed, it will be time for us to disperse to our homes. Thereupon, De'haĕⁿ'hyō'wĕⁿ's arose and said, "It is indeed a marvelous matter to know that we have been absent from our people during three generations. And that, too, that we are rejoicing that we have, though much decreased in number, returned to our homes. We are indeed very happy that we are again one people with you."

Then the young men went to the public gaming grounds and there engaged in an exciting game of lacrosse ball. And when this game was over, the people assembled in the Long-lodge of public meetings and there they performed the ceremony of the Song of the Pigeons. They danced all the songs of this ceremony, which is quite long and exciting. Even the children danced to show their pleasure at seeing the returned men. (This is the end of the story.)

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