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SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY, J. W. POWELL, DIRECTOR

OMAHA AND PONKA LETTERS



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BY

JAMES OWEN DORSEY



WASHINGTON
GOVERNMENT PRINTING OFFICE
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OMAHA AND PONKA LETTERS.

By J. OWEN DORSEY.

INTRODUCTION.

Since 1872, it has been the good fortune of the author to record two hundred and thirty-eight letters (epistles) in the Φ egiha, which is the language spoken by the Omaha and Ponka tribes of North American Indians.

One hundred and sixty-one of these letters, with numerous myths, legends, and historical papers, appear in "Contributions to North American Ethnology. Vol. VI. The Φ egiha language. Myths, Stories, and Letters;" and it has been decided to publish the rest of the letters in the present form.

It is thought that the accompanying texts will be found interesting, not only because of their linguistic value, but also on account of their sociologic references.

EXPLANATION OF CHARACTERS OCCURRING IN THE TEXTS.

a	as in <i>father</i> ; German, <i>haben</i> .
a+	a prolonged <i>a</i> ; always a final sound.
a ⁿ	a nasalized <i>a</i> .
a ⁿ +	a prolonged nasalized <i>a</i> .
'a	an initially exploded <i>a</i> .
'a ⁿ	a nasalized 'a.
ǎ	nearly as <i>a</i> in <i>what</i> , and <i>o</i> in <i>hot</i> ; German, <i>man sagt</i> .
'ǎ	an initially exploded <i>ǎ</i> , as in wěs'ǎ, <i>snake</i> .
ǎ ⁿ	a nasalized <i>ǎ</i> .
ä	as in <i>hat</i> .
b	as in <i>be</i> , <i>rub</i> .
c	as <i>sh</i> in <i>shall</i> .
o	a medial <i>sh</i> , between <i>sh</i> and <i>zh</i> . Not synthetic. Occurs before <i>n</i> in Φ egiha and before <i>n</i> and <i>r</i> in \mathbb{J} oiwere.
ç	as <i>th</i> in <i>thin</i> (not used in Φ egiha). A \mathbb{J} oiwere sound.
ó	a medial <i>th</i> or <i>ç</i> (not heard in Φ egiha). A \mathbb{J} oiwere sound. Not synthetic.
ç	as <i>th</i> in <i>then</i> , <i>the</i> . See <i>r</i> .

d	as in <i>do</i> ; German, <i>das</i> ; French, <i>de</i> . Used in Čegiha. See <i>r</i> .
e	as in <i>they</i> ; German, <i>Dehnung</i> ; French, <i>dé</i> .
e+	a prolonged <i>e</i> .
‘e	an initially exploded <i>e</i> .
ě	as in <i>then</i> ; German, <i>denn</i> ; French, <i>sienne</i> .
č	an initially exploded č, as in i ⁿ č, <i>stone</i> ; ukitč, <i>enemy, joint</i> .
g	as in <i>go</i> ; German, <i>geben</i> .
h	as in <i>he</i> ; German, <i>haben</i> .
h̄	(Dakota letter) as German <i>ch</i> in <i>ach</i> . See <i>q</i> .
q	(Pawnee sound) an evanescent <i>h</i> , a slight “puff” after a vowel.
i	as in <i>pique, machine</i> ; German, <i>ihn</i> ; French, <i>île</i> .
i+	a prolonged <i>i</i> .
‘i	an initially exploded <i>i</i> .
i ⁿ	a nasalized <i>i</i> .
i ⁿ +	a prolonged nasalized <i>i</i> .
‘i ⁿ	a nasalized ‘ <i>i</i> .
ī	as in <i>pin</i> ; German, <i>will</i> .
ī ⁿ	a nasalized ī.
j	as <i>z</i> in <i>azure</i> ; <i>j</i> as in French, <i>Jacques</i> .
k	as in <i>kick</i> ; German, <i>Kind</i> ; French, <i>quart</i> .
q	a medial <i>k</i> (between <i>k</i> and <i>g</i>). Modified initially; not synthetic.
k’	an exploded <i>k</i> .
m	as in <i>mine</i> ; German, <i>Mutter</i> .
n	as in <i>nun</i> ; German, <i>Nonne</i> ; French, <i>ne</i> .
ñ	as <i>ng</i> in <i>sing, singer</i> . In Čiwere it is often used when <i>not</i> followed by a <i>k</i> -mute.
p	as in <i>pipe</i> .
č	a medial <i>p</i> (between <i>p</i> and <i>b</i>). Modified initially; not synthetic.
p’	an exploded <i>p</i> .
q	as German <i>ch</i> in <i>ich</i> ; Hebrew, <i>kh</i> .
r	as in <i>roar</i> . Not used in Čegiha. A synthetic sound in Čiwere and Winnebago.
s	as in <i>so</i> . Corresponds to the Čiwere <i>ç</i> .
s	a medial <i>s</i> (between <i>s</i> and <i>z</i>). Modified initially; not synthetic. Occurs before <i>n</i> .
t	as in <i>touch</i> .
q	a medial <i>t</i> (between <i>t</i> and <i>d</i>). Modified initially; not synthetic.
t’	an exploded <i>t</i> .
u	as in <i>rule</i> , or as <i>oo</i> in <i>tool</i> ; German, <i>du</i> ; French, <i>doux</i> .
u+	a prolonged <i>u</i> .
‘u	an initially exploded <i>u</i> .
u ⁿ	a nasalized <i>u</i> ; rare in Čegiha, common in Čiwere.
u ⁿ +	a prolonged nasalized <i>u</i> .

‘u ⁿ	a nasalized ‘u; rare in Çegiha, common in Ƨoiwere.
ũ	as in <i>pull</i> , <i>full</i> , or as <i>oo</i> in <i>foot</i> ; German, <i>und</i> .
ũ ⁿ	a nasalized ũ; rare in Çegiha, common in Ƨoiwere.
ii	an umlaut, as in German, <i>über</i> . Common in Kansa and Osage; not used in Çegiha.
w	as in <i>wish</i> ; nearly as <i>ou</i> in French <i>oui</i> .
x	<i>gh</i> ; or nearly as the Arabic <i>ghain</i> . The sonant of <i>q</i> .
z	as <i>z</i> and <i>s</i> in <i>zones</i> ; German, <i>Hase</i> ; French, <i>zèle</i> .
dj	as <i>j</i> in <i>judge</i> (rare).
te	as <i>ch</i> in <i>church</i> , and <i>e</i> in Italian <i>cielo</i> ; Spanish, <i>achaque</i> .
ɔɔ	a medial <i>ch</i> (or <i>te</i>), i. e. a sound between <i>te</i> and <i>dj</i> (<i>tsh</i> and <i>dzh</i>). Modified initially; not synthetic. Common in Ƨoiwere and Osage; not used in Çegiha.
te’	an exploded <i>te</i> .
ai	as in <i>aisle</i> .
au	as <i>ow</i> in <i>how</i> , <i>cow</i> ; German, <i>Haus</i> .

Every syllable ends in a vowel, pure or nasalized. When a consonant appears at the end of a word or syllable, it is a sign of contraction.

Almost every sound described in this list can be prolonged. When the prolongation is merely rhetorical, it is given in the notes and omitted in the text. Prolongations in the texts are usually interjections.

ABBREVIATIONS.

The following abbreviations are used in the notes and interlinear translations:

F. Frank La Flèche, jr.	st.	sitting.
G. George Miller.	std.	standing.
J. Joseph La Flèche.	lg.	long.
L. Louis Sanssouci.	recl.	reclining.
W. Wadjepa (Samuel Fremont).	mv.	moving.
sub. subject.	an.	animate.
ob. object.	in.	inanimate.
col. collective.	pl.	plural.

Brackets mark superfluous additions to the texts.

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

OMAHA AND PONKA LETTERS.

\ HEQAGA SABĚ TO H. G. NICHOLS.

Wakan'da	aká	níaci ^{n'}	ga	waqpáni	da ^{n'}	bai	xī,	fa'éc'ai	xī,			
Wakanda	the	person	poor	sees him	when,	pities him	when,					
	sub.											
uíxa ^{n'}	ecé.	Áda ^{n'}	níaci ^{n'}	ga	ukéçi ^{n'}	bçi ^{n'}	éde	ca ^{n'}	Wakan'da	úda ^{n'}		
helps him,	you said.	There-fore	person,	Indian	common,	I was	but	still	Wakanda	good		
íáçica ^{n'}	bçé.	Wéçihíde	'íi	tě	zaní	uíxa ^{n'}	xī,	uga ^{n'}	ba	tě'ya	íçé	3
towards	I go.	Tool	given	the	all	he helps him	when,	light	to the	he has gone		
ukíkiji.	Li	úda ^{n'}	agçi ^{n'}	ka ^{n'}	bç'a.	Wikáge	Wakan'da	íáçica ^{n'}				
near kin-dred.	House	good	I sit	I desire.	My friend	on God's side						
íjaje	aná'a ^{n'}	ka ^{n'}	bç'a,	kí	i ^{n'}	wi ^{n'}	xā ^{n'}	ka ^{n'}	bç'a.	Li	bç'a ^{n'}	úda ^{n'} ,
his name	I hear	I desire,	and	he helps me	I desire.	House	smell	good,				
réskã	wábçi ^{n'}	úcka ^{n'}	tě	wéwacka ^{n'}	taté,	na ^{n'}	bá	çíçíçai	xī	a ^{n'}	çá'í	6
ox	I have them	deed	the	strong by means of them	shall,	two	are yours	if	to me	you give		
cka ^{n'}	na	xī,	[çíçíçai]	a ^{n'}	çize	aŋga ^{n'}	çai.	Áda ^{n'}	wéwacka ^{n'}	íañ'ga		
you wish	if,	[yours]	we take	we desire.	There-fore	means of strength						
wan'da ^{n'}	wábçi ^{n'}	ka ^{n'}	bç'a.	Íe	çíçai	úda ^{n'}	aná'a ^{n'} .	I ^{n'}	wi ^{n'}	çaxā ^{n'}		
both together	I have them	I desire.	Word	your	good	I hear.	You help me					
ka ^{n'}	bç'a,	kagé(ha).	Li	úda ^{n'}	agçi ^{n'}	ka ^{n'}	bç'a,	níaci ^{n'}	ga	ukéçi ^{n'}	9	
I desire,	O friend	House	good	I sit	I desire,	Indian	common					
wéçihíde	úda ^{n'}	íjébadí	sagí	da ^{n'}	bai	ka ^{n'}	bç'a.	Wakan'da	íáçica ^{n'}			
tool	good	at the door	hard	they see	I desire.	Towards God						
kagé,	cubçé.	* * *	Ja ^{n'}	gçádi ^{n'}	u'a ^{n'}	azě	at'é	xī	ctě	kúge		
O friend,	I go to you.		. Cross	shadow	I die	when- ever	box					
aja ^{n'}	kě	étea ^{n'} .	Wakan'da	çínké	bç'a	mají	tědi,	wéçihíde;	12			
I re-cline	the lg. ob.	should at least.	Wakanda	the one who	I do not go	when,	tool;					
wé'e,	réskã,	réskã	mi ^{n'}	ga,	kúkusě,	wajiñ'ga	jíde,	ma ^{n'}	zepe,			
plow,	ox,	cow,	log,	chicken,	ax,							
ja ^{n'}	ímásě,	i ^{n'}	'ě-wéti ^{n'} ,	ma ^{n'}	zě	wíugáda ^{n'} ,	ja ^{n'}	íañga	ímásě,			
hand-saw,	hammer,	nails,	crosscut saw,									
ja ^{n'}	çinañ'ge,	ja ^{n'}	hi ^{n'}	be,	na ^{n'}	búçici ^{n'} ,	unáji ^{n'} ,	waçáge,	nijá-íçictíde,	15		
wagon,	shoe,	gloves,	shirt,	hat,	what makes the ears comfortable,							

qádina^usě, qádigasě, wamúsk-inaⁿřubě, qádiřizě, cañ'ge-núde-
 mowing ma- scythe, grist-mill, hay-fork, horse-col-
 chine,

w'cíⁿ, řeskä-núde-wé'íⁿ, maⁿ'ze-ukiátcatca, uqpúji wasěs'-uqpé,
 lar, ox-yoke, iron chain, dish closet, earthen dishes,

3 ní-řátaⁿ, maⁿ'zuněčě, ágříⁿ, ujaⁿ', iⁿ'behíⁿ, wamúskě wénaⁿju
 cups, stove, chair, bedstead, pillow, threshing machine,

(kaⁿ'břa?). Ádaⁿ jaⁿ' gřádiⁿ u'aⁿ'azě údaⁿqti uáha kaⁿ'břa.
 (I desire). There- cross shadow very good I follow I desire.
 fore its course

Iⁿwiⁿ'řařaⁿ'i říří ugaⁿ'ba tě pí kaⁿ'břa. Īe řiřířa, kagě,
 You (all) help me if light the I I desire. Word your, O friend,
 ob. reach there

6 aná'aⁿ; nān'de iⁿ'udaⁿ'qti-maⁿ'. Wakan'dařářicaⁿ břé. Aⁿ'-
 I have heart it is very good for me. Towards God I go. To-
 heard;

bařé wabáxu řiřířa Īe aná'aⁿ říří, nān'de iⁿ'udaⁿ, wéaonaⁿ
 day letter your word I hear if, heart good for me, I am thank-
 ful

hěga-máři. Iⁿwiⁿ'řařaⁿ říří, wěřihíde at'aⁿ' etégaⁿ. Wěřihíde
 I not a little. You help me if, tool I have apt. Tool

9 ijáje abřáde zaní kaⁿ'břa. Caⁿ Wakan'da řiñ'keřářicaⁿ Īe
 his I have all I desire. Now Wakanda the one towards word
 name called

wířa zaní aⁿ'řá'í kaⁿ'břa. Majaⁿ' wířa řaⁿ gacíbe břiⁿ'-mají.
 my all you give I desire. Land my the outside of I am I-not.
 to me

Iⁿe'áge pahañ'ga řétaⁿqti ut'ái, wahi uágigříⁿ ağříⁿ, majaⁿ'
 Old man before up to this died in, bone I sit in my I sit, land
 very time own

12 řaⁿ, ádaⁿ iⁿ'teqi hěga-máři.
 the there- precious I-not a little.
 ob., fore to me

NOTES.

Heqaga sabě, or Black Elk, a chief of the Ponka Wacabe gens. His name is the Ponka notation of the Dakota Heqaka sapa (Hehaka sapa). He was baptized in June, 1872, taking the name of John Nichols. Mr. H. G. Nichols, of Brooklyn, N. Y., wrote to the author, expressing his desire to make a present to his Ponka namesake, and sending twenty-five dollars for that purpose. This elicited the letter from John Nichols.

9, 5-8. ří břaⁿ udaⁿ . . . wabříⁿ kaⁿ'břa. These sentences are badly constructed. Judging from analogy, and also from a comparison of the criticisms of three Omahas, John should have said something like this: ří břaⁿ' údaⁿ wiⁿ' kaⁿ'břa hā, kagěha. řeskā
 House smell- good one I desire . O friend. Oxen
 ing

wábříⁿ ří, wéwackaⁿ wadāxe etégaⁿ hā. Akířa aⁿ'řá'í ekaⁿ'na ří,
 I have if, means of I regard apt . Both you give you wish if,
 them strength them me

břízě kaⁿ'břa (hā). Adaⁿ wewackaⁿřañga, etc. L. rendered this by,
 I take I wish

"I wish to be strong on both sides." He suggested another translation: "I wish to have them together (i. e. your two oxen and my two) for gaining strength." But G. said (1889) that the sentence refers to having the house as well as the oxen.

9, 11. An unintelligible sentence is omitted here.

9, 12. Wakanda *fiinke b̄a-maji t̄di, wefihide*, etc. We can not say whether John asked everything for himself only, or for his tribe.

10, 4. Adaⁿ jaⁿ ḡadiⁿ, etc. L. rendered this by, "Therefore I wish to walk in a good shade of cross-wood (probably boards laid across to form a porch in front of his house)." But, judging from the context, and some of John's statements at various times, it is more probable that the reference is to the cross of Christ, and if so, the sentence must be translated, "Therefore I wish to follow the course of the very good shadow of the cross." John favored the religion "of the white man," as he considered it, on account of its supposed temporal benefits!

John Nichols probably heard some of the Dakota ministers speak of the "shadow of the cross," as he can speak Dakota.

TRANSLATION.

You say that when God sees a poor man and pities him, he helps him. Therefore I go towards the good God, though I was a common (or wild) Indian in the past. When one helps another by giving him all kinds of tools, and he goes to the light (they are), brothers to each other. I wish to dwell in a good house. I wish to hear the name of my friend on God's side, and I desire him to help me. (I desire) a good smelling house. The oxen which I have shall be strong by means of action(?). If you wish to give me two of yours, we desire to receive them (?). Therefore I wish to have them together for gaining strength (see note). I have heard your words well. O friend, I wish you to help me. I wish to dwell in a good house. I desire the wild Indians to see good tools by a stout door. O friend, I go to you and towards God. (Next sentence was unintelligible: something about the land.) Whenever I die (in) the shadow of the cross, I should, at least, be lying in a box (*i. e.*, if he died as a Christian, he should be buried in a coffin). Before I go towards God I wish to have the following articles: plows, oxen, cows, hogs, chickens, axes, hand-saws, hammers, nails, cross-cut saws, wagons, shoes, gloves, shirts, hats, comforts, mowing-machines, scythes, a grist-mill, hay forks, horse-collars, ox-yokes, iron chains, dish closets, earthen dishes, cups, stoves, chairs, bedsteads, pillows, and a threshing-machine. Therefore I wish to follow the course of the very good shadow of the cross. If you all aid me, I desire to reach the light. I have heard your words, O friend, and they make me very glad. I go towards God. To-day when I heard the words in your letter, I was glad; I was very thankful. If you help me, I will be apt to have plenty of implements. I desire all the tools which I have called by name. Now I wish you to give me (according to) all my words towards God. I am not outside

of my land. I am dwelling in the midst of the bones of my kindred, of the venerable men who dwelt here formerly and who have died in the land up to this very time; therefore the land is very precious to me.

PART OF ANOTHER LETTER FROM THE SAME TO THE SAME.

Níaci^{n'}ga wi^{n'}áqtei ma^{n'}zěškă' gčéba-na^{n'}ba kě'di sâtă^{n'}
 Person just one money twenty on the five
 i^{n'}wi^{n'}qpačě-na^{n'}ma^{n'} tá minke, ecé, aná'a^{n'}. Ěde wéčiqčei
 I lose only I have (?) I will, you said, I heard. But brain
 3 ma^{n'}tařa abčei^{n'}-na^{n'} ca^{n'}ca^{n'}. Níaci^{n'}ga ukéčei^{n'} ři čířa čida^{n'}bai
 within I have only always. Indian common house your they see you
 úda^{n'} ínahi^{n'}, ečéga^{n'} taité. Ĥĩndá, éga^{n'} ańgčei^{n'} te ečéga^{n'}
 good indeed, they think shall. Let us see! so we sit may they think
 taité, ecé teča^{n'}i.
 shall, you in the
 said past.

TRANSLATION.

I have heard that you said, "I will expend twenty-five dollars on one man." And I have been keeping it within my brain continually. You said in the past, "When the wild Indians see your house, they shall think, 'It is very good!' They shall think, 'Let us see! Let us live so.'"

UPTON HENDERSON, AN OMAHA, TO MR. LUSPEN, COX CITY,
KANSAS (*sic*).

6 Kagéha, i^{n'}tca^{n'} winá'a^{n'} ka^{n'}bča. Wata^{n'}čě méha ta^{n'}iwi-
 My friend, now I hear from you I wish. Tanning hides winter I who
 hides
 kičé mińké wíe bčei^{n'}. Kĩ méha gě d'úba ani^{n'} ři, aná'a^{n'}
 dressed hides for I I am. And winter the pl. some you have it, I hear it
 you hides in. ob.
 ka^{n'}bča. Kĩ gáča^{n'} wabágčeze nížě ři, uqčé'qtei ia^{n'}čakičé
 I wish. And that (ob.) letter you re. when, very soon you send to me
 ceive it
 9 ka^{n'}bčéga^{n'}.
 I hope.

TRANSLATION.

My friend, I wish to hear from you now. I am the man who dressed winter hides for you, at your request. And I wish to hear whether you have some winter hides. When you receive this letter, I hope that you will send me one very soon.

CKALOE-YIÑE, A MISSOURI, TO BATTISTE DEROIN. OCTOBER 21,
1887.

Aⁿ'bačé wabágčeze bčízě, *Friday*, iⁿ'čěqti-maⁿ'. Caⁿ' úckaⁿ
To-day letter I have re- Friday, I am very glad. And deed
ceived it,

wiwíŋa wabágčeze nížě ŋí, uqčě'qteí wabágčeze gíañ'kičá-gă.
my letter you re- when, very soon letter cause it to be return-
ceive it ing to me.

Céma mí guáčicaⁿ núciáha-ma é áwawaké, eátaⁿi tě aná'aⁿ 3
Those lodge beyond those who are that I mean them, how they the I hear it
below are

kaⁿ'bča, wágazú. Ačái ŋí, wágazúqti wabágčeze tiaⁿ'čakičé
I wish, straight. They go if, very straight letter you send hither
to me

kaⁿ'bča, gañ'ŋí cagčé kaⁿ'bča čdíhi kí. Níkaciⁿ'ga aⁿ'čaⁿ'tačé
I wish, and then I go back I wish if that has Person he who is
to you occurred. jealous

aká é čé ŋí, cagčé kaⁿ'bča. Wa-cá-ka-čú-ti wakéga tě 6
of me that he if, I return I wish. Wačakarutce sick the
goes to you

gimí ā, íwimáxe cučéačé. Níŋa ŋí, aná'aⁿ kaⁿ'bča, t'é ŋí'etě,
has ? I ask you I send to you. Alive if, I hear it I wish, dead even if,
reco-
vred

aná'aⁿ kaⁿ'bča.
I hear it I wish.

NOTE.

13, 6. Wacakačuti, the Omaha notation for the Oto Wačaka-rúŋæ, or *Watermelon*, the name of an Oto man.

TRANSLATION.

I have received the letter to-day, Friday, and I am very glad. When you receive this letter (referring to) my affairs, return a letter to me very speedily. I refer now to those who dwell down below, in the lodges beyond (you?), I wish to hear just how they are. If they are going, I wish you to send me a letter giving an exact account of them, as I wish to return to you if they have gone. If the man who is jealous of me goes, I wish to return to you. I send to you to ask you whether Wačaka-rúŋæ has recovered from the sickness. I wish to hear whether he is dead or alive.

FRED. MERRICK, AN OMAHA, TO G. W. CLOTHES, COLUMBUS, NEBR.

Kagčha, aⁿ'bačé wabágčeze čičíŋa aⁿ'ba údaⁿ'qti, haⁿ'egaⁿ'tee 9
My friend, to-day letter your day very good, morning

tě'di, bčízě. Aⁿ'bačé bčízě tě iⁿ'udaⁿ'-qti-maⁿ'. Čé kaⁿ'bča
in the, I have re- To-day I have re- the it is very good for me. This I desire
ceived it. ceived it

tě' éskana uřáket'a^{n'} ka^{n'}bčéga^{n'}-qti-ma^{n'}; ukét'a^{n'} ga^{n'}ča-gă.
 the oh that you acquire it I earnestly hope; to acquire it desire!

Kĩ mářadi wateicka pí kčéřa^{n'} cĩ pí ka^{n'}bča. Kĩ ujaň'ge
 And last winter creek I to the lg. again I reach I wish. And road
 reach- ed there the past it

3 mářadi pí kčéřa^{n'} é uágiha pí ka^{n'}bča. Kĩ céřu řhe cakí
 last winter I the lg. that following I I wish. And yonder pass- I will-
 reach- ed it the past its course reach it ing by that way

tá miňke, ří řířa tě'di. Gaň'ři wahá kčé uřáket'a^{n'} niňkčé'čě
 return there to you, house your to the. And then hides the ob. you who are acquiring them

cakí ka^{n'}bčéga^{n'}. Kĩ čikáge nířaci^{n'}ga uáwagířba te, ecé
 I return thither to you I hope. And your friend person I tell them the, you said
 [the persons to whom you said that I should

6 řaňká uáwagířba tá miňke. Kĩ ře řiřířa na'a^{n'}i ří'ři, ří'řě-
 the ones I will tell it to them. And word your they hear when, they
 who tell it]

qti^{n'} taité, uáwagířba tědři ři. Kĩ úřita^{n'} t'a^{n'} hégajř éga^{n'},
 shall greatly re- I tell it to them by the when. And work abounds very as,
 joice, time

ata^{n'} ařířčicta^{n'} ři, čřa eupí eté hă. Kĩ řicti řčáugře éta^{n'}
 when I finish for my- if, there I reach may . And you too throughout that
 self you long

9 cka^{n'}na řanáji^{n'} ka^{n'}bčéga^{n'} wahá tě. Ča^{n'} ní'ajř ca^{n'} ka^{n'}bčéga^{n'},
 you wish you stand I hope hides the. And you do at any I hope,
 not fail rate

uřáket'a^{n'}qti ka^{n'}bčéga^{n'}. Edáda^{n'} řuřa řiňgé. I^{n'}uda^{n'}qti
 you acquire them in I hope. What nows there is Very good for
 abundance no. me

anáji^{n'}, wicti. Kĩ cěna, kagéřa, wídaxu a^{n'}bařé. Waqi^{n'}řa
 I stand, I too. And enough, my friend, I write to to-day. Paper

12 gě wi^{n'} cĩ uqřčé'qtcĩ tia^{n'}řakiřé ka^{n'}bča. Na'a^{n'}řakiřé
 the one again very soon you cause to come I desire. To cause him to
 pl. m. ob. hither to me hear it

ka^{n'}bča.
 I wish.

NOTE.

14, 8, eta^{n'}. Used in this connection, but the following is better
 Omaha: Kĩ řicti a^{n'}ba t(č) řčáugře wahá tě cka^{n'}na řanáji^{n'} ka^{n'}
 And you day the every (or throughout) hides the you wish you stand I
 too

ebčéga^{n'} (or, ka^{n'}bčéga^{n'}).—(W.). řta^{n'} refers to the time that Fred.

Merrick would have to work for himself before going to the white man:
 "I hope that you will need the hides that long," i. e., "until I can visit
 you."—(G., 1889).

TRANSLATION.

My friend, I received your letter to-day, in the morning of a very
 pleasant day. I am very glad that I received it to-day. I earnestly

hope that you may acquire this which I desire. Try to gain it! I wish to come again to the stream where I was last winter. And I wish to follow again the course of the road which I traversed last winter. I will come again to your house on my way yonder. I hope to return to you who are acquiring hides. And I will tell your friends, the persons to whom you said that I should tell it. By the time that I tell them, they will rejoice greatly when they hear your words. As work is very abundant (here), when I finish mine, I may come there where you are. I hope that you, too, may continue to desire the hides until then. I hope that you may not fail but that you may acquire them in abundance! There is no news. I, too, am very well. My friend, I have written enough to you to-day. I wish you to send me a letter very soon. I desire you to let him hear it. (The person referred to in this last sentence is unknown to the author.)

NA^NZAN^ADAJĪ, AN OMAHA, TO T. M. MESSICK, KEARNEY JUNCTION,
NEBR.

Kagé'ha, ca^{n'} wabág'feze íe djúbaqteí wídxaxu cu'féa'čě. Ca^{n'}
My friend, now letter word very few I write to I send to you. And
(expective)
you

e'a^{n'} niⁿ tě winá'aⁿ ka^{n'}b'čea, kagé'ha. Ca^{n'} ga^{n'} wačásič'á'čá-
how you the I hear from I wish, my friend. At any rate it is you who have
are you

bají'-qti-ja^{n'} tě ańgú a^{n'}čisič'ě. Wabág'feze wídxaxu cu'féa'čě, 3
not thought of us the we we have Letter I write to I send to
at all you thought of you. you you

ta^{n'}waⁿ'g'čáⁿ čan'ⁿdi ma^{n'}ni^{n'} éiⁿte. Ca^{n'} a^{n'}čá^{n'}čibaha^{n'}-qtia^{n'}i
nation (or city) in the you walk it may be. And we know you very well
(wherever you are)

tě cí ańgúcti weáčpaha^{n'}qtia^{n'}i tě. Ca^{n'} čikáge, Spafford
the again us too you know us very well the. And your friend, Spafford

Woodhull, gí'čaji'qti égaⁿ, wa'ú gít'e. Ca^{n'} uma^{n'}činka 6
Woodhull, is very sad so, woman his is dead. And year

mačě tēdihí xī, a^{n'}čídaⁿ'be etégaⁿ. Ca^{n'} wahá ni^{n'}wiⁿ gě' ctě
winter by the when, we see you apt. And hides you buy the pl. even
time in. ob.

aná'aⁿ ka^{n'}b'čea, ani^{n'}i gě. Ca^{n'} jáqtiha, a^{n'}paⁿ'ha, ca^{n'} méha,
I hear it I wish, you have the And deer hides, elk hides, or winter
them pl. in. whether hides, hides,

caⁿ éskana wágazúqti iⁿwi^{n'}čana ka^{n'}b'čégaⁿ. Maja^{n'} águdi 9
still oh that very straight you tell it to me I hope. Land where

méha t'a^{n'} xī'jī, uná'aⁿ ga^{n'}čá-gā. Ca^{n'} a^{n'}paⁿ'ha, ca^{n'} na^{n'}ba
winter abound if, to hear desire. And elk hides, either two
hides about it

čáb'čīⁿ da^{n'}'ctě, wíqteí ka^{n'}b'čea ha. Či jáqtiha na^{n'}ba čáb'čīⁿ
three or, I myself desire them . Again deer hides two three

da^{n'}etě, úda^{n'}qti, ka^{n'}bča. Ěskana waqi^{n'}ha uqčě'qtei tia^{n'}-
 or, very good, I desire. Oh that paper very soon you
 cause to

čakičé ka^{n'}bčéga^{n'}. O'Kane águdi ě'dedíta^{n'} éi^{n'}te i^{n'}wi^{n'}č' íča-gă.
 come I hope. O'Kane where there he is perhaps to tell send
 hither to me hither.

3 Ca^{n'}méha ěskana d'úba ani^{n'} eka^{n'}na ka^{n'}bčéga^{n'}qti. Spafford
 And winter oh that some you have you wish I earnestly hope. Spafford
 hides

Woodhull íepaha^{n'}qti, juágčé a^{n'}ča^{n'}epaha^{n'}qti-ja^{n'} ni^{n'}.
 Woodhull you know him I with him you know me very well you
 very well, are.

NOTE.

16, 2. O'Kane águdi, etc. Three readings: 1. O'Kane águdi čandíta^{n'} éi^{n'}te, at what village, station, etc., O'Kane is (L.). 2. O'Kane águdi ědedíta^{n'} éi^{n'}te (W., G.) 3. O'Kane águdi naji^{n'} ta^{n'} éi^{n'}te, where O'Kane is standing (G.). All are correct. In the last example "ta^{n'}" can be omitted.

TRANSLATION.

My friend, I write you a letter of a very few words, and send it to you. My friend, I wish to hear from you how you are. It is *you* who have not thought of us at all, while we have remembered you. I send you a letter, wherever you are in the city. We know you very well, and you know us very well. Your friend, Spafford Woodhull, is very sad because his wife is dead. We may see you this year, by the time that it is winter. I desire to hear whether you have bought any hides, and whether you have any on hand. I hope that you will send me a correct account of what kinds you have, whether deer hides, elk hides, or winter buffalo hides. If there is any land where winter hides abound, try to hear about it. I myself desire two or three elk hides. I also desire two or three very good deer hides. I hope that you will send me a letter very soon. Send and tell me where Mr. O'Kane is staying. I earnestly hope that you may desire to possess some winter hides. You know Spafford Woodhull very well, and you know me, with whom he is, very well.

NA^{N'}ZANĀJĪ TO JOHN RATHBUN.

Ca^{n'} wabágčeze wíđaxu eučéačé. Ca^{n'} wawéwimáxe
 And letter I write to you I send to you. And I ask you about
 several matters

eučéačé. Ca^{n'} uqčě'qtei ia^{n'}čakičé ka^{n'}bčéga^{n'}, wawéwimáxe
 I send to you. And very soon you send hither to me I hope, what questions I
 have asked you

6 wágazúqti. Níaci^{n'}ga ukéči^{n'} d'úba máčadi cahí; méha ani^{n'}
 very straight. Indian common some last winter reached winter you
 you; hides

taté, é učíca agefi. Kí cǐ ani^{n'} da^{n'} cteá^{n'} éskana iⁿ wi^{n'} čana
 shall that telling they re- ~ And again you whether oh that you tell it to
 have, about you turned hither. have hides me

ka^{n'} bčéga^{n'}. Kí e^{'a}^{n'} čagíckaxe tat éska^{n'} enéga^{n'}, méha ani^{n'}
 I hope. Again how you shall make your own you think it probable, winter you
 hides have

čí^{n'} te, wágazúqti aná^{'a}^{n'} ka^{n'} bčá. Ca^{n'} maja^{n'} ta^{n'} wa^{n'}-mádi, 3
 may, very straight I hear it I wish. And land in the towns,

maja^{n'} Kansas, águdi méha t^{'a}^{n'} xǐ^{'j}i, iⁿ wi^{n'} čana ka^{n'} bčá.
 land Kansas, where winter abound whether, you tell it to me I wish.
 hides

Fort Dodge ča^{n'} ja méha t^{'a}^{n'} xǐ^{'j}i, učána^{'a}^{n'} ka^{n'} bčéga^{n'}. Níka-
 Fort Dodge at the winter wheth- you hear I hope. In-
 hides er, about it

čí^{n'} ga ukéčǐ^{n'}-ma méha ga^{n'} ča-na^{n'} i há. Ca^{n'} ta^{n'} čě xǐ íxǐci 6
 dian the common ones winter hides desire usually . And to tan if pay-
 hides ment in
 kind

ga^{n'} ča-na^{n'} i. Kí wágazúqti iⁿ wi^{n'} čana tíčačě xǐ^{'j}i, níkačǐ^{n'} ga
 desire usually. And very straight you tell it to me you send when, person
 hither

ca^{n'} wata^{n'} čě úda^{n'} qti wabčǐ^{n'} juáwagče cubčě tá mínke.
 in fact - tanner very good I have I with them I will go to you.
 them

Ca^{n'} ábae náí tě učáket^{'a}^{n'} tě ípaha^{n'} tě, iⁿ wi^{n'} čana ka^{n'}- 9.
 And hunting you the you acquired the you know the, you tell it to me I
 the large animals went

bčéga^{n'}. Ca^{n'} a^{n'} ča^{n'} epaha^{n'}-qtia^{n'} i, cǐ wíctǐ íwičáha^{n'}-qti-ma^{n'}.
 hope. And you know me very well, again I too I know you very well.

Uma^{n'} číńka wi^{n'} céču wata^{n'} čě a^{n'} čǐ^{n'}.
 Year one yonder tanning we were.

NOTES.

Mr. Rathbun's post-office was Wakanda, near Osborne City, Phillips County, Kansas.

17, 4, maja^{n'} Kansas, i. e., "Kansas maja^{n'}" in ordinary speech.

17, 6, íxǐci, etc., they wish to be paid in raw hides for tanning the other hides. They work on shares, receiving part of the raw material in payment. So, česká t' ewačai xǐ íxǐci ga^{n'} čai, they want part of the beef as their pay for slaughtering the cattle.

TRANSLATION.

I write a letter and send it to ask you some questions. I hope that you will send me very soon a full reply. Some Indians visited you last winter, and on their return to us they told that you would be sure to have winter hides. I hope that you will tell me whether you have any. I wish to hear very accurately whether you have the winter hides, and how you think that you will do about them. I wish you to tell me whether winter hides abound anywhere in the towns of the

State of Kansas. I hope that you may hear whether they are plentiful at Fort Dodge. The Indians usually desire the winter hides. And they generally wish to get raw hides as their pay for tanning them. When you send and tell me just how affairs are, I will come to you with the Indians who are good tanners. I hope that you will tell me whether you acquired (any winter hides?) when you went hunting the larger animals: this you would know by personal experience (rather than by hearsay). You know me very well, and I know you very well. We are they who tanned hides at your place one year.

NA^ZZANDAJĪ TO T. M. MESSICK.

Ca^{n'} wawíḏaxu cuḥḥáḥé íe djúbaqtei égaⁿ. Ca^{n'} wabáḡḥeze
 And I write to you I send to word very few. And letter
 about several
 you
 things

tia^{n'} ḥakiḥé ḥaⁿ bḥízé édegaⁿ, íe kḥ wáḡazúqtiá'jī uqḥáḥéáḥé.
 you have sent the I have received it, but word the not exactly straight I have lost.
 hither to me

3 Ca^{n'} indádaⁿ edéce tó'nte iⁿwi^{n'}ḥana kaⁿbḥégaⁿ. Ca^{n'} Upton
 And what what you have you tell it to me I hope. And Upton
 would said

uáwakié íe tḥ, edéce tḥ uáwagibḥa, ca^{n'} íe tḥ uwiḥaⁿqti égaⁿ
 I talked to word the what the I told it to them, and word the I help you
 him you said considerably

tá miñke íḥáugḥé'qti égaⁿ. Ca^{n'} ma^{n'}zḥskā tḥ' uḥíqḥaḥá'jī tat
 I will throughout partly. And money the you shall not lose it

6 ebḥégaⁿ. ḥícti edéce tḥ ḥagísíḥé etégaⁿ. Wamúskḥ naⁿsé'
 I think it. You too what you the you remem- should Wheat cut by
 said ber it (or apt). machinery

ḥieta^{n'}i tḥ'di, wagáxe ḥagíctaⁿbe etégaⁿ. Ma^{n'}zḥskā tḥ' uḥá-
 they finish when, debt (due you see your apt. Money the you ac-
 it you own

ket'a^{n'} tḥdīhi ḥī, wíqti bḥíza-má'jī tá miñke, é'qti cuḥḥéḥikiḥ
 quire it by that when, I myself I will not receive it, he him- to send it to
 time self you

9 'íḥai, Upton i'jī^{n'}ḥé akéḥ hā, A^{n'}paⁿ-ḥaḥ'ga. Ca^{n'}, kagéha,
 has Upton his elder he is , Big Elk. And, my friend,
 promised, brother the one

éskana usní tḥ'di, méha gḥ d'úba uḥána'a^{n'} kaⁿbḥáqti.
 oh that cold when, winter the pl. d'úba you hear of I strongly desi-
 hides in. ob. some them reiro it.

Wáḡazúqti iⁿwi^{n'}ḥana kaⁿbḥá-qti-ma^{n'}. A^{n'}paⁿhá wawéci
 Very straight you tell it to me I do really desire it. Elk hides pay

12 aⁿḥá'í 'íḥaḥé tḥ tia^{n'}ḥakiḥé 'íḥaḥé tḥ gísíḥa-gā hā'. Íusíctaⁿ
 you promised to give the you send hither you prom- the remember it ! Telling a lie
 to me to me ised

uwíbḥa-má'jī. Ma^{n'}zḥskā' ḥagíctaⁿbe taté uwíbḥa.
 I do not tell it to Money you see your shall I tell it
 you. own to you.

TRANSLATION.

I write to you about several matters, sending you a very few words. I have received the letter which you sent me, but I have lost the words, as they were not exactly straight. (Note by author.—Perhaps he means that the language of the writer was not clear to his mind.) I hope that you will tell me what you intended to say. I talked to Upton (Henderson) about the words I told him what you said. I will give you considerable aid in this matter, almost without intermission. I think that you shall not lose your money. You should remember what you said. When they finish harvesting the wheat, you will be apt to see what is due you. When you gain the money, I myself will not receive it; but it is the elder brother of Upton, Big Elk, who has promised to send it to you himself. My friend, when the cold weather comes I strongly desire that you may hear about some winter hides. I do really desire you to tell me very fully about it. Remember the elk hide(s) that you promised to give me as pay, and which you said that you would send to me! I do not tell you a lie. I tell you that you shall see your money.

NA^NZANDAJĪ TO JAMES O'KANE, HASTINGS, NEBR.

Ca^{n'} wabágçeze tia^{n'}çakiçé çá^{n'} bçízě. Ca^{n'} wahá gě bçúga
 And letter you send it the ob. I have And hides the pl. all
 hither to me received it. in. ob.

ka^{n'}bçá-qtí eté-ma^{n'} çá^{n'}ja, ca^{n'} méha tě áta ka^{n'}bçá. Ca^{n'}
 I desire very I do that at though, yet winter the beyond I desire. And
 much least

Kansas ědí-gé etea^{n'}. Méha gě uçána'a^{n'} ka^{n'}bçá. Ca^{n'} 3
 Kansas they must be in some Winter the pl. you hear I wish. And
 places. hides in. ob. about them

ěskana wahá gě ga^{n'}çá ŋĭ, i^{n'}wi^{n'}çáŋa^{n'}qtí ka^{n'}bçéga^{n'}. Ca^{n'}
 oh that hides the pl. they if, you help me con- I hope. And
 in. ob. desire siderably

a^{n'}ba içáugçe wišiče-na^{n'}-ma^{n'} tá miŋke. Ca^{n'} nié çičiŋ'ge
 day throughout I will be thinking of you often. And you have no sick-
 ness

ěskana winá'a^{n'} ka^{n'}bçéga^{n'}. Ca^{n'} wabágçeze ěskana tia^{n'}çakiçé 6
 oh that I hear it I hope. And letter oh that you send it
 about you

ka^{n'}bçéga^{n'}. Ca^{n'} Fort Dodge ěpa ctí uçána'a^{n'} ka^{n'}bçéga^{n'},
 I hope. And Fort Dodge there too you hear I hope,
 about it

ca^{n'} águdi ctéctě uçána'a^{n'} ka^{n'}bçéga^{n'}.
 in where soever you hear I hope.
 fact about it

NOTE.

19, 3, ědige-etěa^{n'}. Too positive an assertion. Na^{n'}zandajĭ did not know whether they were there. ědige-i^{n'}te is the better expression, i. e., "They may be in some places here and there." (W.)

TRANSLATION.

I have received the letter that you sent me. Though I always desire to possess all kinds of hides, I prefer the winter hides of buffalos to all others. They must be found in some places in Kansas! I wish you to find out what you can about the winter hides. And if any persons desire hides of any animals, I hope that you will give me considerable help. I will be thinking of you throughout each day. I hope that I may hear from you that you are well. I hope that you will send me a letter; and that you will find out what you can about the hides at Fort Dodge, or at any other place whatever.

TO T. H. TIBBLES FROM SEVERAL OMAHAS. AUGUST 22, 1879.

Duba-maⁿčⁱn said:—Kagčha, níkaciⁿ'ga majaⁿ' bčúgaqti
My friend, person land entire

áta-máccē aⁿ'baččé wisíčai'égaⁿ wíbčahaⁿ'i há. Níkaciⁿ'ga-
ye who excel to-day I think of as I pray to you (pl.) O ye peo-

3 máccē, edádaⁿ íepahaⁿ čagčⁱ'-máccē, majaⁿ' ččúádi edádaⁿ
ple, what you know you who sit, land in this (here) what

wéteqi gē níkaciⁿ'ga wiⁿ' weábahaⁿ'i'égaⁿ, wéčitaⁿ cučai há.
hard the pl. person one knows about us as, to work for he goes
for us in. ob. us to you

Tibbles é áwake há. Íe tē éskana čéoniza-bádaⁿ, učéč^a'ni
Tibbles him I mean Word the oh that you (pl.) and (pl.), you help
him him take from him

6 kaⁿ'bčégaⁿ é wíbčahaⁿ'i há. Kí níkaciⁿ'ga ukéčⁱ'n aⁿ'gačⁱ'n
I hope that I pray to you (pl.) And Indian common we who
move

bčúgaqti úckaⁿ kē-naⁿ' weábahaⁿ'i'égaⁿ, wéčitaⁿ cučai čaⁿ'ja,
all deed the some he knows about us as, to work for he goes though,
us us to you

eonaⁿ' xī'égičé čí'á te há'. Ádaⁿ níkaciⁿ'ga-máccē, učéč^a'ni
he only if beware he fail lest Therefore O ye people, you help
him

9 tēdīhi xī, učáket'aⁿ'i xī'ji, éskana majaⁿ' čaⁿ' iⁿ'ččqti awáxī-
by the when, you succeed if, oh that land the ob. I am very I work for
time glad

gčitaⁿ anájiⁿ kaⁿ'bčégaⁿ. Níkaciⁿ'ga úckaⁿ weábahaⁿ'ji-má
myself I stand I hope. Indian deed the ones who do not
know about us

Tibbles edádaⁿ učai te gíja-má, íbahaⁿ'ji-má gíjai tē caⁿ'aji
Tibbles what he the those who those who do not they the improper
tells doubt him know it doubt (act) him

12 há. Čaⁿ'ja *Tibbles* aká íe edádaⁿ edé tē wágazúqti níka-
Though Tibbles the word what what the very straight In-
sub. he says

čⁱ'ga ukéčⁱ'n-ma wéčitaⁿ cučai.
dian the common ones to work he goes
for them for them to you.

Sinde-xa'xa'n said:—Kagéha, aⁿbačé edádaⁿ níkaciⁿ'ga-ma
 My friend, to-day what the people

wajiⁿ'skā áta-ma aⁿbačé awásičégaⁿ wábčahaⁿ tá múnke. Kĩ
 wise those who to-day as I think of them I will pray to them about And
 excel several things.

níkaciⁿ'ga wiⁿ' čéčutaⁿ eučé - de edádaⁿ iⁿ'teqi kě ictá čaⁿ 3
 person one thence he goes when what is hard for the eye the
 to you me ob. instr.

aⁿčaⁿ'daⁿbé'qti aⁿčaⁿ'bahaⁿ'qti eučé. Kĩ níkaciⁿ'ga pahan'ⁿ-
 he has really seen me he really knows about he goes And person for-
 with it me to you
 (by request).

gadi účkaⁿ wiⁿéctě égaⁿ ɣaⁿ'ba-máji iⁿ'teaⁿqteci ɣaⁿ'be účkaⁿ
 merly deed even one so I did not see just now I see him deed

tě *Tibbles* é áwake. Kĩ, níkaciⁿ'ga-máčě, edádaⁿ iⁿ'teqi kě 6
 the Tibbles him I mean And, O ye people, what hard the
 ob. him. him.

bčúgaqti učičai ɣi, éskana čéčonize kaⁿbčégaⁿ égaⁿ, wíbčahaⁿ
 all he tells when, oh that you take it I hope as, I pray to you
 to you from him

eučéačé. Edádaⁿ wéteqi gě íbahaⁿ'ji-ma gíjai ctéctěwaⁿ, é
 I send it to you. What are hard the (pl. those who do not. they notwithstanding. he
 for us in. ob.) know them doubt them ing.

weábahaⁿ'i égaⁿ íe tě čéčonize etaí. Kĩ Iɣígaⁿ'čai aká účkaⁿ 9
 he knows about as word the you will please re- And Grandfather the deed
 us ceive from him. sub.

wéteqi gě weábahaⁿ'-bajiⁿ'-qtiaⁿ'i, kí wákihídai čaⁿ'ja, égičé
 are hard the pl. he does not know at all about us, and he oversees us though, behold
 for us in. ob.

t'é wégaⁿ'čai. Caⁿ' aⁿníɣa aŋgaⁿ'čai égaⁿ, aⁿčičahaⁿ'i, níka-
 to he wishes for us. Yet we live we wish as, we pray to you, per-
 die us.

eiⁿ'ga uáwačaxaⁿ'i-máčě. Kĩ účkaⁿ čé wabčítanⁿ kěɣa bčé. 12
 son ye who aid us. And deed this I work at to the I go.
 various things

Účkaⁿ eíjai bčize pí, účkaⁿ číjai bčúgaqti bčize tě pí há.
 Deed your (pl.) I take I have deed your all I take the I have
 reached (pl.) (act) reached there

Degaⁿ' Iɣígaⁿ'čai aká iⁿ'cte, "Wáqe ekáxe wíkaⁿbčai-máji há,"
 But (or) Grandfather the as if, You live as white I do not wish it for
 When so) sub. people you (pl.)

é aká égaⁿqtiaⁿ'i. Kĩ níkaciⁿ'ga čéčutaⁿ čé číⁿ' aⁿbačé 15
 he is say- it is just so. And person hence he who is to-day
 ing it going

agísičé. Bčúga wisíčai, níkaciⁿ'ga áta-máčě. Wačáčkaⁿ-bi
 I think of him. All I think of you, ye persons who are great. That you have made
 efforts

enágaⁿ'i éinte, pí wačáčkaⁿ kaⁿ'aⁿčaⁿ'čai wíbčahaⁿ'i eučéačé.
 you think perhaps, anew you make we hope I pray to you (pl.) I send it to
 efforts you.

Naⁿpewačé said:—Kagéha, níkaciⁿ'ga čé áta wáčahaⁿ'i-ma 18
 My friend, person this be- yond those who pray
 all

awásičé aⁿbačé. Kĩ níkaciⁿ'ga čé číⁿ' éskana íe edé ɣi,
 I think of them to-day. And person he who is oh that word what if,
 going he says

béúgaqti ^{all} ^{you take from him} ^{and (pl.)} ^{you listen to him and act accordingly} ^{we hope.} Kī níkaci'ga ^{And} ^{the (com-}

uké'ciⁿ-ma ^{(mon) Indians} ta^{n'}waⁿg'caⁿ ^{tribe} béúgaqti ^{all} wé'citaⁿ ^{to work for us} ^{he goes (by request).} ^{And} ^{it is made very good for us}

3 tē'di, ^{when,} níkaci'ga ^{Indian} we'cénitaⁿ-má'cē ^{ye who work for us} u'fáket'a^{n'}i ^{you succeed} ^{if,} níkaci'ga ^{human beings}
a^{n'}fi^{n'} ^{we should be} [.] ^{You (pl.) make us human beings} Wá'winí'ci'gai ^{añga'fai.} ^{we wish.} Níkaci'ga-ma ^{The Indians}

I'íga^{n'}faí ^{Grandfather} amá ^{the pl.} wákíhídai ^{sub.} ^{they watched over us} údaⁿ, ^{good,} ^{thus} ^{éskaⁿ} ^{first} pahañ'ga ^{we thought} a^{n'}fa^{n'}faí ^{though,} ^{fa^{n'}ja,}

6 añ'kaji ^{it is not so} ^{apt} tēgaⁿ ^{hā.} ^{What} ^{our own} ^{thus} ^{éskaⁿ} ^{a^{n'}fa^{n'}faí} ^{fa^{n'}ja,} ^{égí'ce} ^{behold}
añ'gú'a-báji ^{not our own} ^{the objects are just so} kégaⁿqti'a^{n'} ^{we who std.} añ'gataⁿ. ^{So} ^{by the time} ^{tē'díhi} ^{qí'jī,} ^{when,} ^{ní'ci'ga} ^{person}

wa'áp'ē ^{those who go to the ones near them} ^{fe-má} ^{gicka^{n'}} ^{acting quickly} ^{éskana} ^{oh that} ^{úwa'fa'ya^{n'}i} ^{you aid them} ^{ka^{n'}bé'gaⁿ} ^{hā.} ^{Ca^{n'}} ^{And}

9 níkaci'ga ^{person} añ'ga'fi^{n'} ^{we who move} ujañ'ge ^{road} údaⁿ ^{good} ^{kē} ^{e'a^{n'}} ^{oh.} ^{añ'gú'ig'fí'xidai} ^{we look all around for it for ourselves}
fa^{n'}ja, ^{though,} ^{údaⁿ} ^{í'cá'wa'faí} ^{they cause us to find it} ^{ka^{n'}a^{n'}fa^{n'}faí.} ^{we hope.} ^{Ca^{n'}} ^{añ'gú'fí'xidá-bi} ^{ehé} ^{And} ^{that we have looked all around for it} ^{I said}

tē, ^{the,} ^{kag'éha,} ^{my friend,} ^{cétē} ^{that} ^{ú'ekaⁿ} ^{deed} ^{é'ya} ^{your} ^{añ'gug'á'fai} ^{we have faced it} ^é ^{awá'ke.} ^{I mean it.}

12 *I'e-wyaⁿha* said:—Ga^{n'}, ^{And,} ^{my friend,} ^{kag'éha,} ^{person} ^{níkaci'ga} ^{some} ^{d'ú'ba} ^{these} ^{fé'ama} ^{they're} ^{fí'fí'fai} ^{member you}

hā. ^{And} ^{Kī} ^{wawé'cénitaⁿ} ^{to work at various things for us} ^{naí} ^{tē} ^{you} ^{the} ^{a^{n'}fí'fí'fai} ^{we think of you} ^{a^{n'}ba'cē.} ^{to-day.} ^{Uma^{n'}fínka} ^{Year}

g'cēba-dú'ba ^{forty} ^{tē'dítaⁿ} ^{from the (time)} ^{waji^{n'}a^{n'}ská'} ^{I had sense} ^{fa^{n'}ja,} ^{though,} ^{níkaci'ga} ^{person} ^{é'gaⁿ} ^{such} ^{í'cá'pahaⁿ-} ^{I have not}

15 má'jī, ^{known} ^{ú'ekaⁿ} ^{deed} ^{wa'cá'cē'cē} ^{merciful} ^{tē.} ^{Kī} ^{i^{n'}taⁿ} ^{the.} ^{And} ^{now} ^{wamí} ^{blood} ^{añ'gú'ai} ^{our} ^{tē} ^{kī} ^{wamí} ^{the and blood}

é'ai ^{his} ^{tē} ^{the} ^{edá'be} ^{also} ^{d'ú'be-c'cē} ^{mixed (blood)} ^{at} ^{u'í'hajī} ^{he does} ^{fa^{n'}ja,} ^{though,} ^{ca^{n'}} ^{fa'cá'wá'faí} ^{he pities us} ^{é'gaⁿ} ^{as}

wawé'cita^{n'}i. ^{he works at various things for us.} ^{Kī} ^{ma^{n'}tanahá} ^{And} ^{wild} ^{a^{n'}ma^{n'}fi^{n'}i} ^{we walk} ^{tē} ^{wá'qe} ^{the} ^{amá} ^{ca^{n'}ca^{n'}qti} ^{the white people pl. sub.} ^{the} ^{forever}

18 wé'ga^{n'}faí, ^{they wish for us,} ^{kī} ^{Wakan'da} ^{and} ^{God} ^{aká} ^{i^{n'}taⁿ} ^{the sub.} ^{now} ^{wawé'citaⁿ} ^{to do various kinds of work for us} ^{ágaji} ^{has ordered him} ^{é'gaⁿ} ^{as}

wawé'cita^{n'}i. ^{he works at various things for us.} ^{Kī} ^{i^{n'}taⁿ} ^{And} ^{now} ^{níkaci'ga-ma} ^{the people} ^{ma^{n'}fi^{n'}i} ^{they walk} ^{kē'di} ^{at the} ^{ma^{n'}bēi^{n'}} ^{I walk}

kaⁿbčégaⁿ awáⁿiwahaⁿ'e hã. Qiⁿhá áji bčíⁿ' fáⁿ'ja, níka-
I hope I pray for that on my own account . Skin differ- I am though, per-

ciⁿ'ga qiⁿhá-skã'-ma majaⁿ' maⁿčíⁿ'i čan[']di ědi maⁿbčíⁿ' kaⁿ-
son those who have white land they walk in the there I walk I
skins

bčégaⁿ. Kĩ wikáge cučé číⁿ ěskana íe edádaⁿ edé kě é 3
hope. And my friend the one who has gone to you oh that word what he says the he

wadaⁿ'bai égaⁿ eučé. Ěskana níkaciⁿ'ga áta-mácě, íe tě
he has seen us as he has gone to you (by request). Oh that person ye who are im- word the
portant,

čénizai učéⁿai kaⁿbčégaⁿ. Iqígaⁿčai bčáda-maji. Níkaciⁿ'ga-
you take you aid him I hope. Grandfather I do not call him Indian-
from him by name.

t'čě bčáde: ěskana qaⁿ'bčqti íe gátě a'í kaⁿbčégaⁿ. In'wiñ'- 6
slayer I call him by name: oh that. I see him in- deed word those I give I hope. He has not
to him

qaⁿ'ji tě é áwake. Ičádičai amá íe edai tě íe wéčize égaⁿ
helped the it I mean it. Agent the pl. word what the word he takes so
me sub. they say from them

aⁿdaⁿ'be ctěwaⁿ'ji. Wahaⁿ'e háciamaqti. bčízegaⁿ wíčahaⁿ'i
he does not even look at me. Petition at the very last as I have taken it I pray to you
(pl.)

eučéačě. I send it to you. 9

Big Elk said: — Níkaciⁿ'ga wawéčitaⁿ če číⁿ' enáqtei
Person to work at vari- he who is on he alone
ous things for us his way

Wakan'da íe tě ána'aⁿ. Wéčigčaⁿ epá tě Wakan'da číⁿké
God word the obeys it Mind his the God the one
who

gaqá gaⁿ'čaji tě, údaⁿ tě. Kĩ majaⁿ' čaⁿ Wakan'da aká wáxai 12
to go he does not the, good the. And land the God the made us
beyond wish ob. sub.

čan[']di "Wíugáce čaxíckaxe," áji tě Wakan'da číⁿké. Čaⁿ' e'aⁿ'
in the You (shall) consider yourselves did the God the st. And how
in the way of others, not say one.

níkaciⁿ'ga ukéčiⁿ ctěwaⁿ', e'aⁿ' wáqe-mácě, Wakan'da číⁿké
Indian common even, how ye white people, God the st.
one

enáqtei wáxai tě majaⁿ' čan[']di, "Wíugáce čaxíckaxe tai," áji tě 15
he only made us the land in the You consider yourselves in the shall, did the
way of others not say

hã Wakan'da aká. Wakan'da aká edádaⁿ gáxai tě e-naⁿ'
God the sub. God the sub. what he has made the it only

údaⁿ hã. Kĩ edádaⁿ čat'aⁿ'-macě', iⁿ'cte éčakigaⁿ'qtiaⁿ'i;
good And what ye who have abun- as if you are just like him;
dance,

ádaⁿ níaciⁿ'ga če číⁿ' enáqtei íe tě éčaná'aⁿ etai. Níaciⁿ'ga 18
there- person he who has gone he alone word the you will please listen Person
forô to him and act ac-
cordingly.

u'ágça aň'gaçiⁿ wawéçitaⁿ euçai. Maja^{n'} çan'di Wakan'da
suffering we who move to work at he has gone Land in the God
various things for us to you.

aká wáxai égaⁿ, é'di aⁿma^{n'}çiⁿi çá^{n'}ja, edádaⁿ aňgúçihí-báji.
the made us having, there we have walked though, what we have not suc-
sub. ceeded at.

3 Edádaⁿ aňgúçihí-báji ga^{n'}, ea^{n'} níkaci^{n'}ga ukéçiⁿ aň'gaçiⁿ
What we have not suc- as, yet Indian we who
ceeded at move

úçitaⁿ wackáxai. Ga^{n'} píäji'çti kě-na^{n'} Iqígaⁿçai aká úha
work you have made And very bad the usu- Iqígaⁿçai aká úha
(trouble) for us. ally Grandfather the to go
along
the
path

wégaⁿçai, ádaⁿ níkaci^{n'}ga ceçi^{n'} wada^{n'}běçti euçé, wawéçitaⁿ
wishes for us, there- person that one having really seen has gone to work at
fore mv. near you us us request), various things for us

6 euçé. Níkaci^{n'}ga wacka^{n'}jaňga-mácě, Wakan'da náhaⁿi-mácě,
has gone Person ye who are strong God ye who pray to him,
to you (by re-
quest).

uíçani-gä.
help ye him.

Joseph La Flèche said:— Kagéha, maja^{n'} çan'di *United*
My friend, land in the *United*

9 States é'di níkaci^{n'}ga-mácě, wíçaha^{n'}i há. Níkaci^{n'}ga-mácě
States there O ye people! I pray to you (pl.) O ye people!

bçúgaçti wíçaha^{n'}i há. Ca^{n'} wabágçeze çéçan cta^{n'}bai çí,
all I pray to you (pl.) And letter this ob. you see it when,
çá'eáwaçai aňga^{n'}çai égaⁿ, i^{n'}çibaxúí há. Ca^{n'} çé paha^{n'}-
you have mercy on us we wish as, we have writ- And this for-
ten to you

12 gadi maja^{n'} çéçandi aⁿma^{n'}çiⁿ tē'di, çégaⁿ ctěwa^{n'} aⁿçan'
merly land in this we walked when, of this at all we did
sort

bahaⁿ-báji. Ga^{n'} maja^{n'} çan'di Wakan'da aká edádaⁿ ctétětě
not know. And land in the God the sub. what soever

aⁿçáte taité, jút'aⁿ wegáxai égaⁿ, aⁿçáte aⁿma^{n'}çiⁿ égaⁿ,
we eat it shall, to have he made for as, we ate we walked as,
bodies us

15 enáçteí weáwaji^{n'}skā aⁿma^{n'}çiⁿi há. Kí égiçé, níkaci^{n'}ga-mácě,
that alone we had sense by we walked And behold, O ye people,
means of

úckaⁿ gíteçí wackáxai há. Kí wéteçí çí, íniçá waçi^{n'}gai
deed hard for you make (for) And hard for if, refuge we have none
one us

çí, Iqígaⁿçai é'di aňgáçai égaⁿ, aⁿwa^{n'}çahaⁿ-na^{n'}i. Kí íe tē
if, Grandfather there we go as, we pray to them usu- And word the
ally. ob.

18 wéçiza-báji-na^{n'}i. Kí wéçiza-báji tē égiçé aⁿçañçidaha^{n'}i.
they have not re- usu- And they have not the behold we know it for ourselves
ceived from us ally. taken them from us (or by experience).

Égiçé níkaci^{n'}ga a^{n'}çiⁿ-báji-bi eçégaⁿ aká. Kí níkaci^{n'}ga
Behold human beings that we are not they are thinking it. And human beings

a^{n'}fi^{n'}-báji eféga^{n'} tē, a^{n'}fañ^{n'} xiḍaha^{n'}i hã, áda^{n'}, níkaci^{n'}ga-mácě,
 we are not they though it the, we know it for our- selves there- fore, O ye people,

fi^{n'}mácě-íáfi^{n'}ca^{n'} cañgáfa^{n'} xi, Iíga^{n'}fa^{n'} wábat'u-na^{n'}i: "Í-bajíi-gã,"
 towards you (pl.) we go to you when, Grandfather blocks our usu- ally: Do (ye) not be coming,

é éga^{n'}qtia^{n'}i. "Níkaci^{n'}ga wíka^{n'}bfa^{n'}i-máji," é éga^{n'}qtia^{n'}i. Ca^{n'} 3
 he it is just so. Human beings I do not wish for you he it is just so. Yet says

éskana fa'eáwa^{n'}fa^{n'}fa-báda^{n'} féfuta^{n'}féfě níkaci^{n'}ga uléawa^{n'}fa^{n'}fa^{n'}
 oh that you pity us and (pl.) from this time human beings you admit us (to be) onward

añga^{n'}fa^{n'}. Kí ca^{n'} níkaci^{n'}ga a^{n'}fi^{n'} tēdíhi, éskana eiñ'gají'ga
 we wish. And yet human beings we are by the oh that child time,

añgúai ctěwa^{n'} gisí^{n'}čě-na^{n'} ca^{n'}ca^{n'} ka^{n'}a^{n'}fa^{n'}fa^{n'}, níkaci^{n'}ga 6
 our even he re- usu- members ally always we hope, human being

wackáxai tēdíhi xi. Kí níkaci^{n'}ga uáwagi^{n'}xa^{n'}i fi^{n'} enáqte^{n'}i
 you make us by the when. And person he helps us the mv. he only time one

úcka^{n'} tē gáxaji te hã'. Fisi^{n'}fa^{n'} éga^{n'} úcka^{n'} tē gáxe te hã;
 deed the he will not do it He thinks as deed the he will do it of you

"I^{n'}wiñ'xa^{n'} tá ama," eféga^{n'} éga^{n'}, gáxe te hã; áda^{n'} éskana 9
 They will aid me, he thinks as, he will do it there- oh that fore

u^{n'}čé^{n'}xa^{n'}i ka^{n'}a^{n'}fa^{n'}fa^{n'}. Éskana, kagéha, Wakan'da aká nãn'de
 you aid him we hope. Oh that, my friend, God the sub. heart

fi^{n'}fi^{n'}ya fi^{n'}fi^{n'}ci^{n'}ba-báda^{n'} añgú a^{n'}fa^{n'}ai tē nãn'de fi^{n'}fi^{n'}ya tē u^{n'}čé
 your he pulls it and (pl.) we we speak the heart your the they enter open for you

ka^{n'}a^{n'}fa^{n'}fa^{n'}. Ca^{n'} níaci^{n'}ga Tibbles a^{n'}fi^{n'} íe wí'áqte^{n'}i ctěwa^{n'} 12
 we hope. And person Tibbles the one word just one even mv. who is called

wágazuáji áfa^{n'}dáji ebéga^{n'}. Wágazúqti u^{n'}fi^{n'}fa^{n'} hã, kagéha.
 not straight he does not I think it. Very straight he has told my friend. mention to you

Wagíja-báji-gã. Wáda^{n'}bai éga^{n'} u^{n'}fi^{n'}fa^{n'}. Wáda^{n'}bai éga^{n'},
 Do not doubt the things He has seen us as he tells it. He has seen us as, he tells. to you

íba^{n'}hã'i éga^{n'}, wéfi^{n'}ta^{n'}i: wéteqi tē wéfi^{n'}ta^{n'}i hã. Ca^{n'} fa'eáwa- 15
 he knows it as, he works for hard for the he works for . And you pity us us

fa^{n'}fa^{n'}-ba éskana u^{n'}čé^{n'}xa^{n'} ka^{n'}a^{n'}fa^{n'}fa^{n'}, níkaci^{n'}ga nãn'de-úda^{n'}-
 us and oh that you aid we hope, people ye who have good (pl.) him

mácě.
 hearts.

Two Crows said:—Kagéha, níkaci^{n'}ga uáwa^{n'}fa^{n'}kie né fa^{n'}fi^{n'}- 18
 My friend, person you talked to us you who were going

ce^{n'}fa^{n'}, níkaci^{n'}ga féama a^{n'}ba^{n'}fé fisi^{n'}fa^{n'} éga^{n'}, wáí^{n'}fi^{n'}baxúí
 in the person these to-day they remem- as, we have written to you about sev- past, ber you eral things

hā. Aⁿčisičē-naⁿ caⁿcaⁿqtiaⁿi hā. “Eⁿaⁿ aⁿčimaⁿaⁿ taí édaⁿ,”
 We think of usu- always How we can hear from ? (in so-
 ally

aⁿčaⁿ/čē caⁿcaⁿqti aⁿčini hā. Caⁿ níkaciⁿga Wakanⁿda
 we think always we are And person God

3 wánahaⁿ-máče, bčúgaqti učířaⁿi kaⁿaⁿčaⁿ/čai. Íe čičřa kē
 you who pray about all they help We hope. Word your the
 different things, you (s.)

éskana íusictaⁿji čígaxe kaⁿaⁿčaⁿ/čai. Kí čéřtu níkaciⁿga
 oh that not lying they make we hope. And here Indian
 (regard) you

ukéčiⁿ amadítaⁿ júčatⁿaⁿ wagácaⁿ né égaⁿ. *Judge Dundy é*
 common from the (pl.) you had a traveling you so. Judge Dundy he
 body

6 wéčigčaⁿ ejaⁿ tē údaⁿ hégaji égaⁿ aⁿčaⁿ/ničai hā. Ědili ři,
 decision his the good very as we take refuge That being the
 in it case,

“Wéudaⁿ jinⁿga etégaⁿ áhaⁿ,” aⁿčaⁿ/čai. Kí úckaⁿ kē íčačē
 good for us a little apt ! (in so- we think. And deed the you
 liloquy), illoquy), speak
 about

né kē wiⁿ/čakáji tē čingěⁿqtiaⁿi. Bčúgaqti íepahaⁿqti égaⁿ
 you the you do not the there is none at all. All you know it well as
 went speak truly

9 né, čřja-bájiqtiaⁿ etai. Iřigaⁿčai činⁿké čřja etéčtēwaⁿ, weá-
 you they should not doubt you Grandfather the st. he even if, he does
 went, at all. one doubts you

bahaⁿ-báji hā. Čři weáčpahaⁿi égaⁿ íáwačačai. Kí Iřigaⁿčai
 not know us You you know us as you talk about us. And Grandfather

činⁿké wagáččaⁿ ejaⁿ amá íusictaⁿčēⁿqtiaⁿi. Kí Iřigaⁿčai
 the st. several his the pl. they really caused him to And Grandfather
 one sub. tell a lie.

12 činⁿké, “Níkaciⁿga ukéčiⁿ-ma gúdaⁿqti wačáxe,” ečégaⁿ tē hā.
 the st. The Indians very prosperous I have made he has thought
 one, them, it

Gaⁿř ři wegáxai čaⁿ/ja, ěditi ři, wegáxa-báji, čičéčaⁿ-naⁿi
 And then he does it though, by the when, they do not do it they pull it usu-
 for us time it has come for us, to pieces ally
 hither

wagáččaⁿ ejaⁿ amá. Kí Iřigaⁿčai činⁿké gúdaⁿ wegáxe-naⁿi
 servant his the pl. And Grandfather the st. good for he makes it usu-
 sub. one one for us ally

15 čaⁿ/ja, íčadičai amá ěditi údaⁿ tē é čizé-naⁿi, aⁿřgú uⁿřčča-
 though, agent the pl. by the good the it they usu- we suffering
 sub. time it has come take it ally,
 hither

naⁿ aⁿčini hā. Gaⁿř ři Iřigaⁿčai činⁿké wagíbaxu čéčai tēⁿdi,
 usu- we are And then Grandfather the st. to write differ- they when,
 ally send off

údaⁿqti aⁿčiniⁿ-bi é gíbaxu čéčē-naⁿi hā íčadičai amá, íusictaⁿ
 very good that we are it they write they usu- agent the pl. they tell
 it to him send to ally him sub., lies

18 hégabáji hā. Gaⁿř ři Iřigaⁿčai činⁿké údaⁿqti wegáxai íčai
 not a few And then Grandfather the st. very good to do for us he
 one promised

teḥa^{n'}ja, ca^{n'} iḥádiḥai amá údaⁿ wegáxa-bi eḥégaⁿ-na^{n'} téé
 though, yet agent the pl. good that they have he thinks usu- it is
 in the past sub. done for us it

há. "Údaⁿ tē ḥizé-na^{n'}i ḥa^{n'}ja, ca^{n'} piáji tē-na^{n'} áhucigai,"
 Good the they usu- though, yet bad the usu- they persist
 take it ally in (saying)

eḥégaⁿ-na^{n'}i tē, Iḥígaⁿḥai aká. Kĩ údaⁿ Iḥígaⁿḥai 'íḥe tē 3
 he thinks usu- the, Grandfather the sub. And good Grandfather prom- the
 ally ised

wegáxa-báji-na^{n'}i égaⁿ, ucté amá naxíde-ḥiṅgé-na^{n'}i há Caa^{n'}
 they do not do usu- as, remain the are disobedient usu- Dakota
 for us ally ones who ally

amá. Kĩ gagégaⁿ gě wéteqi gě Iḥígaⁿḥai na'a^{n'} iṅ'gaⁿḥai
 the pl. And like those the pl. hard for the pl. Grandfather to hear we wish for
 sub. in ob. me in ob. it him

égaⁿ, iḥádiḥai amá baxú a^{n'}wa^{n'}ci-na^{n'}i. Iḥádiḥai amá baxú 6
 as, agent the pl. to write we employ usu- Grandfather the pl. to write
 them ally. sub.

a^{n'}wa^{n'}ci etēwa^{n'} égiḥe wéboxu - báji-na^{n'}i; wéboxu - bi aí
 we employ notwith- behold they do not write usu- that they have they
 them standing ally; for us ally; written for us say

etēwa^{n'}, wiṅ'ka-báji-na^{n'}i há iḥádiḥai amá. Iḥígaⁿḥai wagá-
 notwith- they do not speak usu- agent the pl. Grandfather serv
 standing, truly ally sub.

ḡḡaⁿ eḥá amá na'a^{n'} iṅ'gaⁿḥai égaⁿ, wáíṅ'ḥibaxúí há. 9
 ant his the pl. to hear we wish for as, we write to you
 sub. it him him about several
 things

*Mazi-kide said:—*Kagéha, ḥé a^{n'}ba gě wagácaⁿ ne tē' a^{n'}ba
 My friend, this the days traveling you the day
 go

iḥáugḥe ḥisíḥe-na^{n'}i ḥikáge amá. A^{n'}ete iḥádi wagácaṅgíḥe
 throughout they think usu- your the pl. As if his father he causes his own
 (or, every) of you ally friend sub. to travel

égaⁿḡtia^{n'}i: "E'a^{n'} aná'a^{n'} etédaⁿ," ebḥégaⁿ a^{n'}ba iḥáugḥe. Éska 12
 it is just so: How I hear it apt? (in soliloquy), I think it day throughout Oh that
 (or, every).

wikáge ukét'aⁿ ka^{n'}a^{n'}ḥa^{n'}ḥé-na^{n'}i. Wada^{n'}bai égaⁿ euḥé,
 my friend succeed we hope usu- He saw us as he has
 ally. gone to
 you (by
 request),

Wakan'da wáḥahaⁿ níkaci^{n'}ga-mácě, wawíue-macégaⁿ, éskana
 God to pray vari- O ye people, lawyer ye who, oh that
 ous prayers to likewise

uḥéḡaⁿ ka^{n'}a^{n'}ḥa^{n'}ḥai. Éska íniḡawáḥe tē ukét'aⁿ ka^{n'}a^{n'}ḥa^{n'}ḥai. 15
 you aid ka^{n'}a^{n'}ḥa^{n'}ḥai. Oh that capable of sus- the he acquires we hope.
 him we hope. taining life it

*Ta'waⁿ-gaxe jīṅga said:—*Kagéha, ca^{n'} níkaci^{n'}ga-ma wábḥa-
 My friend, in fact the people I pray to

haⁿ ḥéaḥé íe wi'áqtei. Ca^{n'} níkaci^{n'}ga edádaⁿ wíuḥakiaí ḡí,
 them I send word just one. And person what you (pl.) speak if,
 away to them about it

uḥéḥakíkie-mácě, Wakan'da wáḥahaⁿ-mácě edábe, wíḥaha^{n'}i 18
 O ye who speak to one an- God ye who pray various also, I pray to you
 other about it, prayers to him (pl.)

bḥúgaqti. Níkaci^{n'}ga ukéḥi^{n'} bḥúgaqti ḥíḥiha^{n'}i tē hā, uáwa-
 all. Indian common really all they have prayed to you O ye

ḥagixā^{n'}i-máćě. A^{n'}ba gě wabḥíta^{n'}-na^{n'}-ma^{n'} ctěwa^{n'}, níka-
 who aid us. Day the pl. I usually work at differ- even if, per-
 in. ob. ent things

3 ci^{n'}ga wagáca^{n'} ḥe ḥi^{n'} gḥí ḥí, edáda^{n'} íe úda^{n'}qti aḥi^{n'} gḥí
 son traveling he who has gone returns he when, what word very good he brings
 back

ka^{n'}ebḥéga^{n'}-qti-na^{n'}-ma^{n'}, asiḥé^{n'}-na^{n'} ea^{n'}ea^{n'}. Edáda^{n'} ctěctěwa^{n'}
 I am usually earnestly hoping it, I think nsu- always. What soever
 of him ally

sagíqti ukét'a^{n'} gḥí ka^{n'}a^{n'}ḥa^{n'}ḥai, ebḥéga^{n'}. Kí ci^{n'}gajin'ga
 very firm he acquires he returns we hope, I think it. And child

6 wiwíya sagíqti maja^{n'} ḥan'di i^{n'}naji^{n'} ka^{n'}bḥéga^{n'}.
 my very firmly land in the he stands I hope.
 for me

Ḥaḥi^{n'}-na^{n'}pajì said:—Kagéha, wa^{n'}míta^{n'} né tē éskana níka-
 My friend, to work at you the oh that In-
 various things went

ci^{n'}ga ukéḥi^{n'} úwaḥagixā^{n'} úda^{n'}qti uḥáket'a^{n'} ḥagḥí ka^{n'}bḥéga^{n'}.
 dian common you aid them very good you acquire it you re- I hope.
 turn hither

9 Níkaci^{n'}ga waúe-máćě uḥéḥa^{n'}-máćě, éskana wacka^{n'}qti uḥé-
 Person O ye lawyers O ye who help him, oh that making a great you
 effort render

ḥa^{n'}qti ka^{n'}bḥéga^{n'} wíḥḥaha^{n'}i hā. Níkaci^{n'}ga cěḥi^{n'} wéteqi kě
 him much I hope I pray to you (pl.) Person that mv. hard for the
 aid ob. us

íba^{n'}ha^{n'}i éga^{n'} wéḥíta^{n'} cuḥai.
 he knows it as to work for has gone
 us to you.

12 Wadjepa said:—Íáḥa-májì ḥa^{n'}ja, íe bḥúga wiwíya, i^{n'}ca^{n'} hā.
 I have not though, word all my own, I agree
 spoken about it to them

NOTES.

22, 2, ḥai. G. thought that it should read, “aḥai,” but that means, *he goes or went of his own accord*. With “ḥai” compare the use of “cuḥe” instead of “cuḥai,” 21, 4, 23, 4, 24, 5, and 27, 13, confirmed by W.

21, 13, neka^{n'} ḥíai, etc. The idea is: I have attained to the aforesaid stage of civilization, but the President ignores it (or, opposes it), acting just as if he meant to say, “I do not wish you Indians to live as white people!”

22, 7-8, niaci^{n'}ga waḥap^č ḥe-ma, etc. W. changed it to, niaci^{n'}ga
 people

waḥap^č one-má gick' úwaḥakiaí ka^{n'}bḥéga^{n'} hā, “I hope that you will
 you are near you those quick you talk to I hope
 them go who them

speak very soon to those people near you, to whom you go. But that

hardly agrees with the context, as Naⁿpewačẽ was not addressing Mr. Tibbles but all the white people.

23, 13. Supply "tai," after "čaxickaxe," as in 23, 15. Waxai in 23, 13, refers to the Indians alone, but, in 23, 15, to all races, including white people, Indians, etc.

23, 15-16, aji tẽ hã Wakanda aka. If "aji" be retained, change "aka" to "čĩnke," or otherwise "aji" should be changed to "a-baji" before "aka."

25-27. Two Crows' words were addressed directly to Mr. Tibbles; but some of the speakers addressed the white people of the United States.

26, 9, *et passim*. Iřigaⁿčai čĩnke. Used correctly in 26, 10-11, and 26, 16, where it is the ob. of verbs. It can be changed to "Iřigaⁿčai aka" in 26, 12; but that requires "ečegaⁿi" after it, instead of "ečegaⁿ." In 26, 14, čĩnke should be "aka" before "wegaxe-naⁿi;" and in 26, 18, "aka" should be used before "ičai." Had "iče" been used there "čĩnke" might stand, provided that *action by request* or *permission* was referred to. W. said that Two Crows spoke hurriedly, when he used "čĩnke" for "aka;" and had he reflected he would have used the latter. G. said that Two Crows used Iřigaⁿčai čĩnke because *he did not see* the President, but this is inconsistent with his use of "Iřigaⁿčai aka" in 27, 3.

27, 4, wegaxa-baji refers to the acts of Indian agents, not to that of the President.

27, 17, wiučakiai refers to Congress.

Since this letter was written the author has talked with several Omahas, including four of the men who dictated parts of this letter. Judging from what they say, they have had reason to change their opinion of Mr. Tibbles, who has married a daughter of the late Joseph La Flèche, and has been residing among the Omahas for several years.

As the author has not returned to the Omahas since he left them in 1880, all subsequent information respecting the tribe has been gained from letters and from Omahas who have visited Washington.

TRANSLATION.

(Duba-maⁿčĩ said:)—My friends, ye persons who are the principal ones of the whole country, I think of you to-day, and so I petition to you. O ye people, O ye who understand something, a man who knows about us and who understands our troubles in this land has gone to you for the purpose of working for us. I refer to Mr. Tibbles. I hope and pray that you may accept his words and help him! As he understands some of the ways of all of us Indians, he has gone to you to accomplish something for us; but if he works alone we fear that he will fail. Therefore, O ye people, if you aid him, and all of you succeed in doing something for us, I may hope to continue to work for myself with much gladness in this land. It is wrong for those people

who do not know our ways to doubt what Tibbles tells. But what Tibbles says he says because he has indeed gone to you to right the wrongs of us Indians.

(Sinde-xaⁿxaⁿ said:)—My friend, as I think to-day of the principal people who are intelligent, I will petition to them. A man has gone hence to you, and he has gone with a full knowledge of our troubles, for he has seen us with his own eyes. In former days I never saw even one man who did such a thing; but just now I see the deed (done). I mean Tibbles. O ye people, I petition to you because I hope that when he tells you about all the things that are difficult for us, you will accept them from him. Notwithstanding those who know nothing about our difficulties doubt him, as he knows about us, you will please accept his words. The President does not have a full knowledge of our trouble, and though he has the oversight of us, behold, he wishes us to die! But as we wish to live, we pray to you, O ye persons who help us! I am undertaking one thing; I am learning to do various kinds of work. I have accepted all your customs. But though I have done this, the President acts just as if he was saying, "I do not wish you (Indians) to live as white people!" I think of the man who is going hence to-day. O ye great men, I think of you all. Perhaps you think that you have persevered (in our behalf); I send to you to beg you to persevere again.

(NaⁿpewaƆē said:)—My friend, to-day I think more of those who pray (than of any others). We hope that you may accept all the words of this man who is going, and that you may act accordingly. He goes to work for all the tribes of Indians. And when you succeed, and it is settled in a very satisfactory manner for us, O ye who work for us Indians, we ought to be human beings. We desire you to make us human beings! We used to think that the oversight which the President exercised over us Indians was a good thing, but now it is not apt to be so. We used to think that something was ours, but behold, we are virtually not their owners. If that be the case, I hope that you will do your best very soon to aid those who have been approximating to you. Though we Indians have been looking all around in search of the good road for ourselves, we hope that they may cause us to find the good (close at hand). My friend, when I said that we had looked all around for it, I referred to our having faced toward your methods, those good things.

(Je-uqaⁿha said:)—My friend (Tibbles), some of these Indians remember you. We think of you to-day, because you went to work at various things for us. Though I have had sense for forty years, I have not known a person who resembles him (Tibbles) in doing kind acts. And now, though he does not at all belong to those who have in their veins our Indian blood mixed with the blood of another race, yet he pities us and works at various things for us! The white people have always wished us to continue wild; but now God has ordered him (Tibbles) to do various kinds of work for us, and thus he does. And now, as I

hope that I may live as the other people of the country do, I pray for that on my own account. Though I have a different skin, I hope that I may live in the land as do the people with white skins. The words spoken by my friend who has gone to you are in accord with what he has seen among us. O ye chief men, I hope that you may accept the words and help him. I do not mention the President by that name; I call him the "Slayer of Indians!" I wish that I could see him face to face and give him these words! I refer to his not helping us. He accepts what words the agents say, but he does not even look at us! I have taken my place at the very end of the petition, and thus I send to you to pray to you.

(Big Elk said:)—The man who is now on his way (to the East) is the only one who has obeyed God's words. He has not wished to transgress the commandments of God: it is good. When God made us in this country, He did not say, "You shall regard yourselves in the way of others." God did not say this to any race of people, whether they were Indians or white people, such as you are. Only that which God made is good. And you who have an abundance of possessions, are, as it were, just like Him; therefore please listen to the words of no one except the man who has gone hence (to you). He has gone to you to rectify several matters for us who are suffering. God made us in this country, and though we have continued in it, we have not succeeded at anything. Because we have not succeeded at anything you have made trouble for us Indians! The President desires us to go in the way in which there are usually very bad things. Therefore this man, who has really seen us, has gone to you to rectify several matters for us. O ye very strong men, O ye who pray to God, help him!

(Joseph La Flèche said:)—My friends, ye people who dwell in the country of the United States, I petition to you! O all ye people! I petition to you. We write to you because we wish you to pity us when you see this letter. In former days, when we dwelt in this land, we did not know of anything whatever like this! As God made various things for us to eat in this country, we continued to eat them; and we had sense enough for this, if for nothing else. And behold, O ye people, you have brought on us a great trouble! And when we had trouble, and were without a refuge, we used to go to the President and petition to him. But he made it a rule not to accept our words. At length we learned this by experience. Behold, thought we, he does not regard us as human beings! We know for ourselves that he does not regard us as human beings; therefore, O ye people, when we start to go towards you, the President usually blocks our way! He acts just as if he was saying, "I do not wish you to be human beings." Still, we wish you to pity us, and from this time forward to acknowledge us to be human beings! And we hope that by the time that we are looked upon as human beings he may always think of our children (even if he has not paid any attention to us). The man who is aiding us can not accomplish

this business alone. He undertakes it because he thinks of you. He thinks, "They will aid me," and so he does it. Therefore we hope that you will aid him. O friends, we hope that God may open your hearts, and that our thoughts may enter your hearts. I do not think that this man called Tibbles has spoken even one false word. Friends, he has told you nothing but the truth. Do not doubt his words! He tells you what he has seen among us. He is trying to right our wrongs, after seeing us and gaining a knowledge of us. O ye people with good hearts, we hope that you will pity us and help him!

(Two Crows said:)—My friend, you who were going after talking to us, as these men remember you to-day, we have written to you about several things. We are ever thinking of you. We are always thinking, "How can we hear from him?" We hope that all those who pray to God about different things may help you. We hope that they may regard your words as true ones. You have gone on a journey just as if you had been born here among us Indians! We take refuge in Judge Dundy's decision, as it is very good. That being so, we think "It may be better for us!" There is no part of this matter about which you went to speak of which you do not speak truly! You knew all about it before you went, so they ought not to doubt you at all. Even if the President doubts you, he does not know about us. You know about us, so you talk about us. The servants of the President have really caused him to tell a lie! The President has thought, "I have made the Indians very prosperous." And then, though he has done something for us (*i. e.*, ordered it to be done), by the time that it gets here, it is not done for us, as his servants pull it to pieces! Though the President may usually do what is for our good, the agents abstract the good when it gets here, and we suffer. And when the agents send to the President a report, they report to him that we are doing very well: they tell great lies! And as the President promised in the past to do what was good for us, he thinks that the agents have done so for us. The President thinks, "Though they generally get what is good, they persist in saying what is bad." And as the agents do not carry out the good promises made to us by the President, the rest of the Indians, the Dakotas, are disobedient. And as we desire the President to hear about our troubles such as these, we employ the agents to write. Though we employ the agents to write (to the President about these things), behold, they do not write for us! Notwithstanding they say that they have written for us, the agents do not speak the truth. As we wish the President to hear about his servants, we write to you about these things.

(Mazi-kide said:)—My friend, throughout all the days that you are traveling (for us), those who are your friends are thinking about you. It is just as if one would cause his father to go on a journey. We think throughout the day, "How can I hear from him?" We hope, "Oh that my friend may succeed!" He has gone to you (white people) after

seeing us. O ye people who pray various prayers to God, and O ye lawyers, we hope that you will aid him! We hope that he may acquire something by means of which we may live!

(Little Village-Maker said:)—My friend, I send but one word as my petition to the people. I petition to all of you, both to you who pray various prayers to God and you who speak to one another about the business of the country (in Congress). All the Indians have really prayed to you, O ye who aid us! Even if I work at different things every day, I am earnestly longing for the return of the man who has gone on a journey, hoping that he may bring back some very good words. I am always thinking of him. I think that we (all) hope that he may succeed in bringing us something or other which may be of lasting benefit to us. I hope that my children may never be disturbed in the possession of the land.

(A ϕ ⁱⁿ-naⁿpajī said:)—My friend, you went to work at various things for us, and I hope that by your aid to the Indians you may succeed in bringing back something very good. O ye lawyers who aid him, I pray to you. I hope that you may persevere and render him much assistance! That man who has gone (to you) knew about our troubles before he started; and he has gone to you to work for us.

(Wadjepa said:)—Though I have not spoken about (anything), all the words are mine, and I agree to them.

JOHN SPRINGER TO JOHN PRIMEAU. SEPTEMBER 11, 1879.

Kagécha, aⁿéina'aⁿ-bajī'-qtiaⁿ xáci. Wabáqéze ' waqá'ia'jī.
 My friend, we have not heard from you at all a long time. Letter you have not given us.

Wa'ú wiwípa Zuzét te éina'aⁿ gaⁿ'éai. Miⁿ'jīnga aṅgúpai
 Woman my Susette to hear from you wishes. Girl our

jīngá éinké wakéga iⁿ'teaⁿ. Maⁿ'téu-nájiⁿ amá cagéai. Wá- 3
 small the one who is sick now. Standing Bear the mv. has gone I pur-
 sub. back to you.

béiqe pí éde naxídeéin'ge gaⁿ' íe tē aⁿ'na'aⁿ-báji, wábéíesa
 sued I but disobedient as word the he did not hear me, I spent more
 reached him had intended

agéí. Kī úekaⁿ tē éi'áqti caⁿ' agéai. É'aⁿ' maⁿ'oniⁿ' tē
 I re- And deed the éi'áqti caⁿ' agéai. É'aⁿ' maⁿ'oniⁿ' tē
 turned hither together yet. went back. How you walk the

iⁿ'wiⁿ'éa íéa-gă. Maⁿ'téu-naⁿ'ba ijiⁿ'ge Caaⁿ'apa éé gaⁿ'éai 6
 to tell it to send hither. Two Grizzly bears his son to the Da- to go wished
 me kotas

éde, éíé'a. Iéádiéai amá uéí'agai.
 but, he failed. Agent the sub. was unwill-
 ing.

NOTES.

33, 4. For "wábçieśa," W. and G. read, "wábçie'a," or, "wábçie'a," *I failed to accomplish anything.*

33, 6. Maⁿtcu-naⁿba, better known among the people of Nebraska as "Yellow Smoke."

33, 7, çie'a. Accented peculiarly. G. said it should be, çie'a hã, the regular pronunciation.

Standing Bear refused to remain any longer at Decatur, so despite the advice of the author, who was acting according to instructions from Standing Bear's friends at Omaha, he started for his old home on the Niobrara River. He was pursued by John Springer, an Omaha policeman, who tried to bring him back. Standing Bear defied him, showing Judge Dundy's decision. John was obliged to let him go.

TRANSLATION.

My friend, we have not heard from you at all for a long time. You have not corresponded with us. My wife Susette wishes to hear from you. Our younger daughter is sick now. Standing Bear has started back to you. I pursued him and overtook him, but he was disobedient and would not listen to my words; and so, after spending more time than I had intended, I had to come back without him. Although his affair was far from being settled, he started back to his old land. Send and tell me how you are. Two Grizzly Bears' son wished to visit the Yanktons, but he failed, as the agent was unwilling for him to go.

TO REV. JOHN C. LOWRIE, NEW YORK, FROM TWO CROWS AND
OTHER OMAHAS. SEPTEMBER 16, 1879.

Kagéha, wáin'çibaxúí hã. Caⁿ' íe djúbaçtei aṅgúçikié
O friend! we write to you on . And word very few we speak to
various subjects you

cúçeaⁿ'çç tañ'gataⁿ. Caⁿ' úckaⁿ pahañ'gadi 'iaⁿ'çç tañ'gataⁿ
we will send to you. And deed formerly we will speak of it

3 hã. Úckaⁿ pahañ'gadi wabágçeze áçade jí tẽ 'iaⁿ'çç tañ'gataⁿ
. Deed formerly book reading house the we will speak of it

hã. In'ete, kagéha, pahañ'gadi wabágçeze áçade jí tẽ waçá'i
. As if, O friend, formerly book reading house the you gave
it to us

tẽ, weçéckaxái hã. Kĩ caⁿ' údaⁿçti aⁿ'ççaⁿ'bahaⁿ-bají'çtiaⁿ'i
the, you made it for us . And ,yet very good we did not know it at all

6 çáⁿ'ja, caⁿ' e'di ein'gajin'ga najiⁿ'aⁿwañ'kiçç-naⁿ'i. In'taⁿ
though, yet there child we caused them to stand usu- ally. Now

wabágçeze áçade tẽ enáçtei údaⁿ tédegaⁿ' aⁿ'ççaⁿ'bahaⁿ'i hã;
book reading the it only good has been apt we know it .

ádaⁿ aŋga^{n'}čai héga-a^{n'}čaiⁿ-báji wabágčeze áčade tē. Ga^{n'}
 there- we desire it we are not a little book reading the And
 fore

“Ca^{n'} wabágčeze áčade jí tē' údaⁿqti cin'gajin'ga amá naji^{n'}i
 At any book read- house the very good child the pl. stand
 rate ing sub.

áhaⁿ, aⁿčai^{n'}čai há. Kí ca^{n'} wabágčeze áčade tē čapíqti 3
 ! we think . And yet book reading the speaking it
 very well

waséřaⁿ ačai- de čéwaⁿⁱ éⁿte wabágčeze áčade jí tē
 rapidly they when who caused it it may book reading house the
 went (the trouble) be

čicéčaiⁿⁱ. Ga^{n'} ičadičai amá wáčiⁿ, cin'gajin'ga a^{n'}ba hébe
 was broken And agent the pl. had them, child day part of
 up. sub. it

wabágčeze áčadewákičai. Kí čéama cin'gajin'ga-ma pa- 6
 book caused them to read. And these the children be.

hañ'ga wabágčeze áčade amá ni^{n'}řa amá gčéba-cáde kí
 fore book read the pl. alive the ones sixty and
 sub. who

ě'di sátaⁿ. Íe čapí, wabáxu etěa^{n'}i. Íe čapí čaňká edítaⁿ
 on it five. Lan- speak they even write (letters). Lan- speak they who from
 guage well, guage well (them)

wi^{n'} Iřigaⁿčai iéská ; cí edítaⁿ wi^{n'} wabágčeze wéčade 9
 one Grandfather (his) inter- again from one book reads for
 preter: (them)

há. Čí edítaⁿ naⁿbá jaⁿčítaⁿⁱ há, cí čábčiⁿ wáqe ři gáxe
 Again from (them) two work as car- and three white house to
 penters people make

řibaňⁿⁱ há. Čí edítaⁿ čábčiⁿ ma^{n'}žegáxai há. Čí edítaⁿ
 they know . Again from (them) three work as blacksmiths . Again from
 (them)

wi^{n'} účiqúbadi wačítaⁿ há. Kí i^{n'}teaⁿ Quaker-má wáčiⁿ tē 12
 one at the grist mill works . And new the Quakers have had the
 them

ceta^{n'} wi^{n'}áqtcietě wáqe řa-báji: ma^{n'}žěská tē u^{n'}a^{n'}čingě'qti
 so far even only one white do not speak money the all in vain
 people the language:

uqřáčě, edádaⁿ etéctěwaⁿ řřixáxa-báji. Kí pahaň'ga tē údaⁿ
 fell down what soever they did not make And before the good
 (=lost), for themselves by means of it.

řinaňⁿ tódega^{n'}, wéčicéčaiⁿ égaⁿ wéča-báji héga-báji. Účkaⁿ 15
 indeed was apt, but, they broke it as we are sad very. Deed
 up for us

pahaň'ga tečai^{n'} cí é'qti aňřixáⁿčai. Kí éškaⁿ Iřigaⁿčai aká
 before the again that we desire for And probable Grandfather the
 (past) very thing ourselves. (or, per- sub.
 haps)

uáwagiřa^{n'}i ečégaⁿwáčě. Kí cí' éškana, kagéřa, uáwařagi-
 he helps us is reasonable. And again oh that, O friend, you help

řa^{n'}i aⁿčai^{n'}čai. Pahaň'gadi uáwařagiřa^{n'}i égaⁿ cí i^{n'}teaⁿ 18
 us we think. Formerly you helped us as again now

uáwařagiřa^{n'}i aňřiga^{n'}čai. I^{n'}cte ta^{n'}waⁿgčaiⁿ čai^{n'} wabágčeze
 you help us we desire. As if tribe the book

áçade té ígiúdaⁿ taté náçáⁿçti aⁿdaⁿ'be eáwagaⁿ'í, ádaⁿ
 reading the shall be for its good shining very we see it we are so, there-
 brightly
 aṅgaⁿ'çá-çtiaⁿ'í. *Day school* tẽ aṅgaⁿ'çá-báji.
 we strongly desire it. Day school the we do not desire.

NOTE.

This letter was dictated to the author at the Presbyterian mission house, twelve Omahas being present.

TRANSLATION.

O friend, we write to you on various matters. We will send to you to speak to you a very few words. We will speak about something that was done formerly. We will speak about the school-house that was formerly in operation. When you, O friend, gave us a school-house, it was as if you made it for us. And though at that time we did not know at all that it was a very good thing, yet we generally put the children there. Now we know that the sole tendency of education at that time was towards improvement. Therefore we are not a little anxious for education (for the children). We think, "The children fare very well when they stay at the school-house!" And yet when the children were learning to speak English very well, and were improving rapidly, from some cause or other the school-house was broken up! And then the agents took the control, making the children study for half a day. Now there survive sixty-five of those who formerly learned at the boarding-school. They speak English, and they even write letters. Of those who speak English, one is a Government interpreter, one is a school teacher, two are carpenters, three know how to put up houses, three are blacksmiths, and one works at the grist-mill. And now, of those who have attended school since the Friends took control, not even one speaks English! The money has been expended all in vain. They have not made anything for themselves out of it. And what was in existence formerly was truly good in its tendency, but as they have broken it up to our disadvantage, we have been greatly displeased. We desire for ourselves that very thing which was here formerly. And it is reasonable to think that the President will aid us to get this. O friend, we think that you will help us. As you aided us formerly, so we desire you to aid us now. With reference to the boarding school, we regard it as something that is shining very brightly, and which must be for the good of the people. Therefore we strongly desire it. We do not want the day schools.

IUPEÇA TO WILLIAM M'KIM HEATH. OCTOBER 1, 1879.

Kagéha, a^wbačé waqⁿ'ha čaⁿ ɪaⁿ'be. Kagéha, níkaeiⁿ'ga
 My friend, to-day paper the I have seen it. My friend, people

nankácě, éskana aⁿ'etaⁿ'bai kaⁿ'bčégaⁿ, eĩ wiɷaⁿ'bai kaⁿ'bčégaⁿ.
 ye who, oh that you see me I hope, again I see you (pl.) I hope.

Níkaiⁿ'ga-mácě, wačáɷigéɷaⁿi tē qtáwičai égaⁿ égimaⁿ hā. 3
 O ye people. you work for your- selves the I love you as I do that (pl.)

Wamáuskē wégaⁿ'ze gčéba-naⁿ'ba uáji, údaⁿ'qti đáxe. Wataⁿ'zi
 Wheat measure twenty I sowed, very good I did. Corn

wégaⁿ'ze gčéba-čábčⁿi uáji; ní wégaⁿ'ze gčéba-naⁿ'ba; majaⁿ'qčě,
 measure thirty I po- measure twenty; onion,
 planted; tato

núgčě, haⁿ'bčⁿi'ge, bčéga údaⁿ'qti đáxe. Ǫí eĩ wiⁿ' aɷíđáxe, 6
 turnip, beans, all very good I did. House too one I made for myself,

údaⁿ'qti, éde iⁿ'načⁿi'ge. Kúkusi gčéba wábčⁿi, ɷéska-miⁿ'ga
 very good, but it was burnt for me. Hog ten I have them, cow

wiⁿ'áqtei, miⁿ'xa dúbá wábčⁿi; zizíka wiⁿ'áqtei: eéna wéčaxi-
 just one, goose four I have the n: turkey just one: enough you make for yourself

ekáxai gě é éskana ebčégaⁿ, kagéha, iⁿ'teaⁿ'qtei wábčⁿi. 9
 by means of them the pl. that in. ob. perhaps I think it, my friend, just now I have them.

Iⁿ'teaⁿ'qtei uwíbča hā. Edádaⁿ aⁿ'čáⁿ'bahaⁿ-báji égaⁿ, níka-
 Just now I tell it to you What we do not know it so, níka- In-

eiⁿ'ga ukéčⁿi aⁿ'gačⁿi. 'Ágčaqti aⁿ'čⁿi. Aⁿ'é tē weáčⁿi'ngě'qti
 dian common we who move. Suffering greatly we are. We die the we have no means at all

caⁿ'caⁿ aⁿ'čⁿi aⁿ'ba ičáungčě, edádaⁿ aⁿ'čáⁿ'bahaⁿ-báji, ehé. 12
 always we are day throughout, what we do not know it, I say.

Wakan'đa amá účitaⁿ gě čigaⁿ'zai gaⁿ, nípi gaⁿ, údaⁿ
 God the mv. work the pl. he has taught as, you do as, good
 (or pl.) sub. in. ob. you it well

maⁿ'niⁿ'. Kí wégaⁿ'za-báji gaⁿ, kagéha, wéteqi hā. Waníta
 you walk. And he has not taught us as, my friend, it is hard for us. Quadruped

éwajiⁿ jút'aⁿ čⁿi' é uáwagičai. É účitaⁿ wegáxai. Hébe 15
 matures of its own accord the coll. (?) ob. it he has told us. It work he made for us. Part

aŋgúčⁿi' gaⁿ, hébe aŋgútaⁿi gaⁿ, kí wiⁿ' aⁿ'iⁿ'i. Kagéha,
 we put on as moccasins as, part we put on as leggins as, and one we wear as robes. My friend,

aⁿ'čáⁿ'bahaⁿ-báji 'ágčaqti aⁿ'čⁿi. Uáwaxaⁿ'i-gā. Uáwaxaxaⁿ'i
 we do not know it suffering greatly we are. Help us! You help us

ɷi, aⁿ'níɷa etégaⁿ. Uáwaxaxaⁿ'i tē níkaeiⁿ'ga ukéčⁿi'-ma níɷa 18
 if, we live apt. You help us th: Indian the common ones to live

wéčéckaⁿ'nai éskaⁿ ebčégaⁿ gaⁿ, uwíbča. Aŋgúča eĩ wáqe-
 you wish for us I think it may be as, I tell it to you. We, on the too O ye one hand

mácě, maja^{n'} pahañ'ga ućá'a^{n'}si tě fá'ea^{n'}ćićě hégga-a^{n'}ći^{n'}-báji.
white land first you leaped the we pitied you we were very.
people,

Kī maja^{n'} ća^{n'} úda^{n'} eta^{n'}bai těđihi ŋi, weáćat'anaí, t'ě
And land the good you saw it by the time when, you hated us, to die
it arrived

3 wećéćka^{n'}naí. Kagéha, ea^{n'}méwaćái-gă. Níkaci^{n'}ga ukéći^{n'}-ma
you wished for us. My friend, let (ye) us alone! Indian the common ones

ćéna 'iwaćái-gă. A^{n'}wañ'ŋigćíta^{n'}i wada^{n'}/be-na^{n'}i Uma^{n'}/ha^{n'}
enough speak (ye) about them. We work for ourselves they see us usu- ally Omaha

añ'gata^{n'}. Pahañ'ga tě'di úćita^{n'} ćićíai gě da^{n'}be ga^{n'}ća-
we who stand. At the first work you the pl. to look they had
in. ob. at

6 ctěwa^{n'}-báji. Kī i^{n'}tea^{n'}qteí úćita^{n'} ćićíai gě ćéama da^{n'}bai,
not the least de- And just now work your the pl. these they look
sire. at it,

áda^{n'} ea^{n'}méwaćái-gă. Kagéha, níkaci^{n'}ga ukéći^{n'} añ'gaći^{n'}
there- let them alone! My friend, Indian common we who
fore move

'ágćawaćáćai teábai. Waníta dáda^{n'}, íáqti, íé, a^{n'}pa^{n'}, íateúge,
you make us suffer very greatly. Quadruped what deer, buf- elk, antelope,
falo,

9 ea^{n'} waníta beúga t'a^{n'}i ga^{n'} wéúda^{n'} ga^{n'}, t'éwaćáćai. Ćiñgai,
in quadruped all they as good for us as, you killed them. There are
fact abounded none,

añ'guginaí ŋi. . . . Níkaci^{n'}ga-mácě, ćatí tě ceta^{n'} ei^{n'}ga-
we seek them, when. O ye people, you the so far child
our own hither

jiñ'ga áhigi ída amá, cañ'ge mi^{n'}gá amá maja^{n'} ćan'di ída amá.
many have been horse female the pl. land in the have been
born, sub. born.

12 Wáqe wáći^{n'} amá wi^{n'} gěćba ídawáćě waža^{n'}be. Ćéskă mi^{n'}ga
White have the pl. one ten has given I have seen Cow
people them sub. birth to them.

maja^{n'} wiwíja ćan'di áhigi wédaćě waža^{n'}be-na^{n'}-ma^{n'}. Maja^{n'}
land my in the many have had I have usually seen them. Land
young ones

ćan'di pahañ'ga ti tě'di, íi ćiñgě'qti waćíta^{n'} naji^{n'} amá.
in the first had when, house none at all working they were stand-
come ing, it is said.
hither

15 Kī íi aćúhage gáxe-na^{n'} amá. Níkaci^{n'}ga-mácě, wáćaha
And house at the last they have usually been O ye people! clothing
making, it is said.

úda^{n'}qti wiža^{n'}bai. Kī edáda^{n'} ígaxe ā. Ćan'de ćandítaⁱ
very good I have seen And what has it been ? Ground from the
you. done by means of

ćizé amá. Ćéskă-ma ei^{n'}qti waža^{n'}be-na^{n'}-ma^{n'}. Kī maja^{n'}
it has been The cows very fat I have usually seen them. And land
taken, they say.

18 wíja ćan'di qáde gě íei^{n'} amá. Kagéha, úćka^{n'} ćićíai
my in the grass the pl. they are fat by means of My friend, deed your
in. ob. it, they say.

bḥúgaqti qtaáḥḥé bḥé. Uáwaxaⁿ waḥiñ'gai. Wáqe-mácě, 3
 all I love it I go. To help us we have none. O ye white people,
 uáwaxaxaⁿ'i xi, aⁿúña etégaⁿ. Kagéha, níuḥan'ida bḥúga
 you help us if, we live apt. My friend, island all
 éskana níaciⁿ'ga uná'aⁿwaḥákiḥai kaⁿbḥégaⁿ. Níaciⁿ'ga-ma 3
 oh that people you cause them to hear about it I hope. The people
 aⁿwaⁿ'na'aⁿ'i tédíhi xi, waqiⁿ'ha wiⁿ' aⁿ'í iḥá-gă. Íe údaⁿqti
 they hear about me by the when, paper one give send it Word very good
 time arrives
 edábe gáxe 'í iḥá-gă. Ikágewiḥé'qti axídaxe. Kagéha,
 also to make give send it I have you for my I make it My friend,
 it hither. true friend for myself.
 wágazúqti uwíbḥa. Ḥikáge-ma úwagiḥá-gă. Kagéha, iⁿ'ḥéqti 6
 very straight I tell it to Your friends tell it to them. My friend, I am very
 you. (pl. ob.) glad
 wiḥaⁿ'be agḥiⁿ'égaⁿ aⁿ'ba údaⁿqti uwíkie. Kagéha, aⁿetaⁿ'baji
 I see you I sit so day very good I talk to My friend, you have not
 you. seen me
 gaⁿ'adaⁿ aⁿ'ḥan'ida tē uwíbḥa tá minke. Máḥé gḥéba-ḥábḥiⁿ
 as, therefore I was born the I will tell you. Winter thirty
 kī é'di naⁿ'ba bḥiⁿ'
 and on it two I am.

NOTES.

Mr. Heath asked this letter for publication in "The Cincinnati Commercial."

37, 19. Añgueja marks a contrast between the Omahas and the white men. Supply a sentence, such as, Ḥíejá etí, wáqe-mácě, majaⁿ'ḥaⁿ údaⁿ etaⁿ'bai-dé waḥat'anai, t'é weḥéckaⁿai: "But you, on the other hand, O ye white people, when you saw that the land was good, you hated us and wished us to die." L. wrote añgú ejá.

38, 10. Hupeḥa began the dictation of the following in Omaha, but the author did not record it in that dialect, except the first clause [Kī majaⁿ' pahañ'ga uḥáḡḥiⁿ'ḥaⁿ, And (in) the part of this land in which you first dwelt]: "And we did not say that you were bad, when you were in the part of this land to which you first came. But if we, in turn, were to cross over to that land from which you came, they would send us back home."

TRANSLATION.

My friend, I have seen the letter to-day. My friends, O ye people, I hope that you may see me, and that I may see you. O ye people, as I love you because you work for yourselves, I do that (*i. e.*, I work for myself). I sowed twenty bushels of wheat, and did very well. I planted thirty bushels of corn, twenty bushels of (Irish) potatoes, onions, turnips, beans; I succeeded very well with all. I also made an excellent house for myself, but I have lost it by fire. I have ten hogs, one cow, four geese, and one turkey: I think, my friend, that just now I have all the things by means

of which you accomplish something for yourselves. I tell it to you just at this time. We Indians have been ignorant. We have suffered much. We are always dying, throughout the day, being entirely destitute, I mean that we are dying in poverty because we know nothing. You have prospered because God taught you different kinds of work, which you do well. It is hard for us, my friend, because he did not teach us. But he has told us about the quadrupeds that mature of their own accord. Such is the work which he has assigned to us. We put on part (of the animals) as moccasins, part we put on as leggins, and one part we wear as robes. My friend, we have suffered greatly because of our ignorance. Help us! If you aid us, we ought to live. I tell it to you because I think that you wish us wild Indians to live, as you have aided us. We, on the one hand, O ye white people, treated you very kindly when you first landed in this country. But you, on the other hand, when you saw that the land was good, hated us, and wished us to die! My friends, let us alone! Do not speak any more about the Indians. You see that the Omahas work for themselves. Formerly they had not the least wish to look at your customs. But just now these (Indians) are interested in your customs, therefore let them alone! My friend, you have caused great sufferings to us Indians. You have killed various quadrupeds, deer, buffalo, elk, antelope, in fact all the animals which abounded for our good. There are none to be found when we seek for them. (We did not say that you were bad when you were in the part of this land to which you first came. But if we in turn were to cross over to the land from which you came, they would send us back home.) O ye (white) people, it is said that many children have been born (to you) since your arrival in this country, and that (many?) mares have been born here. I have seen one of those (mares) which the white people have, that has given birth to ten (colts). I have seen from time to time, in my country, cows that have had many (calves). When they first came to this country, it is said that they continued at work without any houses at all. But subsequently they usually made houses. O ye people, I have seen you (wearing) very good clothing. And how has it been acquired? It has been taken from the ground. I have generally seen very fat cows. And they have become fat from eating the grass growing on my land. My friend, I am going to love all your customs. We have no one to help us. O ye white people, if you help us, we ought to improve. My friend, I hope that you will let the people in the whole world hear of (this letter). And by the time that the people have heard about me, give me a letter and send it hither! Add some very good words to it and send it to me. I regard you as a true friend, on my own account. My friend, I have told you a very straight story. Tell it to your friends! My friend, I talk to you on a beautiful day, just as if I sat beholding you with great joy. My friend, you have not seen me, so I will tell you when I was born. I am thirty-two years of age.

TA^NWA^N-GAXE-JIŃGA TO MI^NGABU, A YANKTON.

Pahañ'ga wajút'aⁿ tédítaⁿ wiŃaⁿ'be kaⁿbčéde, téqi hégaŃi.
 Before harvest season from the I see you I wished, but, difficult very.

Edádaⁿ bčéjút'a^{u'} tē aaⁿ'bča cubčé tē iⁿ'teqi héga-máŃi. Iⁿ'taⁿ
 What I have raised the I abandon it I go to the difficult for me I am very. Now

cetaⁿ'-naⁿ, edádaⁿ bčéjút'aⁿ' bčé'a hă. Gaⁿ', nisíha, 3
 only so far, what I have raised I have not finished And, my child,

cañ'ge aⁿčá'i-naⁿ'i-ma iⁿ'cena. Gaⁿ' čě hă, wigíŃaⁿ'be kaⁿ'bča
 horse the ones that you gave me at different times have been expended for me. And that is it I see you, my own I want

tě. Caⁿ gaⁿ' níkačín'ga itáxaŃá amá indádaⁿ wéčigčáⁿ gáxe-
 the. And at any rate Indian at the head of the Mis-souri the pl. sub. what they make

naⁿ'i éiⁿ'te éskana, nisíha, íe čaná'aⁿ etéctěwaⁿ iⁿ'wiⁿ'čana 6
 usually it may be oh that, my child, word you hear it soever you tell it to me

tíčačě, uqčě'qtcí. Caⁿ' cín'gajín'ga wa'ú etí níe etěwaⁿ'
 you send it hither, very soon. And child woman too pain soever

čín'gé, éskana, nisíha, égiŃaⁿ winá'aⁿi kaⁿbčégaⁿ. Aⁿ'ba ataⁿ'-
 have none, oh that, my child, you do that I hear from you I hope. At different

etěwaⁿ', nisíha, wisíčě eaⁿ'caⁿ. Éskana awágiŃaⁿ'be kaⁿbčégaⁿ, 9
 times, (W.) my child, I think of you always. Oh that I see them, my own I hope,

aⁿ'ba gataⁿ' Ńí. Íe dádaⁿ etéctěwaⁿ éskana, nisíha, aⁿčági-
 day that far when. Word what soever oh that, my child, you write to me,

epáxu íčačai kaⁿbčégaⁿ.
 your own you (pl.) send hither I hope.

NOTES.

41, 3. The hiatus denotes that a sentence was recorded in English, but not in the original. See translation.

41, 8-9, aⁿba ataⁿetěwaⁿ, *i. e.*, aⁿba íčaŃgčě, *every day* (G.).

41, 10. Aⁿba gataⁿ Ńí, *i. e.*, aⁿbatáⁿetě, *some day or other, hereafter* (G.). One might say, instead, Gataⁿ'qtíhi (*or*, Aⁿ'ba gataⁿ'qtíhi) Ńí'Ńi, awágiŃaⁿ'be kaⁿbčégaⁿ, *I hope that I may see them at last* (after so long a separation). Used when several years have passed without his seeing his (adopted) kindred (W.).

TRANSLATION.

I have been wishing to see you since the first part of the harvest season, but it has been difficult. It would be very difficult for me to leave what I have raised, in order to go to you. I have not yet finished my work with what I have raised. (When my wheat is threshed and put in the barn, and the leaves fall, I will come to see you and your

four brothers.) My child, the horses that you have given me from time to time are all gone. That is the reason why I wish to visit you. My child, I hope that you will send and tell me very soon if you hear any words whatsoever respecting the plans decided upon by the Indians up the river [probably Spotted Tail's Tetons]. I hope, my child, to hear from you that your children and wife are well, and that you are, too. My child, I think about you every day. I hope that I may visit my Yankton kindred some day or other. My child, I hope that you will write and send me some word or other.

LE-JE-BALE TO T. H. TIBBLES. SEPTEMBER 29, 1879.

..... Kagéha, aⁿba gě ípi etégaⁿ. Aⁿčágiwáckaⁿi ĩ, ĩ,
 O friend! day the pl. good apt. You exert yourself if
 in. ob. by means of for me, your own,

aniⁿ'ŋa taté. Píčaⁿčáⁿ čá'eaⁿ'ča-bi enégaⁿ. Píqti
 I shall live. Again and that you have you think it. Anew
 again pitied me

3 ča'eaⁿ'gičái-gă Wáqe amá kigčáhaⁿi tē égaⁿ wíqčahaⁿ'i,
 pity ye me! White the pl. praying to one the so I pray to you,
 people sub. another as kinsmen my own,

wahaⁿ'e tējačicaⁿ.
 with reference to petitioning
 for something.

NOTES.

Most of this letter was recorded in English; such parts are marked in the accompanying translation by parentheses.

42, 1, aⁿba gě = aⁿba wíⁿ, referring to a *year*, not a *day* (W.). "Ipi" refers to the material benefits hoped for, *i. e.*, new clothing, food for horses, etc., as the days rolled by he hoped to get these things (G.).

TRANSLATION.

(I came up to the Omaha agency to-day. The words which you sent me as you passed by on your way home make me glad. I wished to tell you about one thing, but you went away. My horses have no food, and so I am suffering. Winter is close at hand. I hope that you will let me know in what land I am to stay. I do not wish to transgress the commands of your friends and yourself.) My friend, as the days pass, good should result from them. If you persevere in my behalf, I ought to improve. (My pants are in holes, and the cold weather is coming.) You think that you have treated me kindly very often. O pity me again! I petition to you as my relation, just as the white people petition to one another. (I hope that you will write and show me your words. I wish to know what you have to say and advise.)

NA^NZANDAĪ TO JAMES O'KANE.

Ca^{n'} wabáǵǵeze íe djúba wíǵaxu eúǵeaǵé. Wabáǵǵeze
 And letter word a few I write to I send to Letter
 you you

eúǵéwiǵe améde qáǵa wi^{n'}éctēwaⁿ tia^{n'}ǵakiǵáǵi. Ca^{n'}-naⁿ
 it is said that I sent it to back wi^{n'}éctēwaⁿ you have not sent And only
 you (but I do not know it: sic) but again even one hither (to me).

a^{n'}paⁿha íáǵtiha edábe i^{n'}ǵéckaⁿná 'íǵaǵé ǵa^{n'}etí, ea^{n'} a^{n'}ba 3
 elk hides deer hides also you desired for 'íǵaǵé ǵa^{n'}etí, ea^{n'} a^{n'}ba 3
 me promised formerly, yet day

iǵáǵǵe asíǵé-naⁿ-ma^{n'}. Ca^{n'} a^{n'}paⁿha méha da^{n'}etē wi^{n'}a^{n'}wa
 throughout I think of it from And elk hides winter da^{n'}etē wi^{n'}a^{n'}wa
 time to time. hides or which ones

t'a^{n'}ǵti ní^{n'}wiⁿ kaⁿbǵéǵaⁿ. Ca^{n'} méha ǵě átaǵti ka^{n'}bǵa.
 are very ní^{n'}wiⁿ kaⁿbǵéǵaⁿ. Ca^{n'} méha ǵě átaǵti ka^{n'}bǵa.
 plentiful you buy I hope. And winter the pl. exceed- I wish.
 hides in. ob. ingly

... Ca^{n'} uǵǵé'ǵteí, éskana, qáǵa i^{n'}wi^{n'}ǵana kaⁿbǵéǵaⁿ. 6
 And very soon, oh that, back i^{n'}wi^{n'}ǵana kaⁿbǵéǵaⁿ. 6
 again you tell me I hope.

NOTES.

43, 1. "Wabáǵǵeze eúǵéwiǵe améde" would imply that the sender was drunk or otherwise, and ignorant of what he had sent in the letter (G.).

Read, "Wabáǵǵeze eúǵéwikiǵé-naⁿ-ma^{n'} édeǵaⁿ, qáǵa wi^{n'}éctēwaⁿ tia^{n'}ǵakiǵáǵi há" (G.). This should be either, Wabáǵǵeze eúǵéǵé améde
 Letter I sent to you often by but (past), back even one
 special messenger again
 you have not Letter I sent to
 sent to me you
 éde qáǵa wi^{n'}éctēwaⁿ tia^{n'}ǵakiǵáǵi há, or, Wabáǵǵeze eúǵéǵé améde
 but back even one you have not Letter it is said that they
 again sent it to me sent to you, but

qáǵa wi^{n'}éctēwaⁿ tíǵakiǵáǵi há (W.).
 back even one you have not
 again sent it hither

43, 6. The parenthetical sentence of the translation was not recorded in the original.

TRANSLATION.

I write you a few words. I have written to you, but you have not sent even one reply. As you promised to be on the lookout for elk and deer hides for me, I have been thinking of it regularly every day. I hope that you may buy elk hides or winter (buffalo) hides, whichever kind you find plentiful. I desire winter hides above everything. (Wherever you hear about them, whether in Kansas or somewhere else, I hope that you may buy them.) I hope that you will reply very soon.

GAHIGE, AN OMAHA, TO MACA^N, A PONKA, AND HEQAKA-MANI, A
YANKTON. NOVEMBER 10.

Úckaⁿ ꝑé eka^wna tē tēqi hégaji. Wí-naⁿ ewéḏaxú-naⁿ-ma^w
Deed this you desire the diffi- very. I only I usually write for them
cult

éde gíteqi hă. Wabágꝑeze ꝑea^wꝑai^w gě wénaqꝑe-na^wi, Pañ'ka
but difficult Letter we send the pl. they conceal usu- Ponka
for him away in. ob. from them ally.

3 ꝑañká wa'i-báji-na^wi, ádaⁿ añ'gabágꝑai. Kī Maqꝑí-jíde íe ejá
the pl. they do not usu- there- we hesitate, not And Red Cloud word his
ob. give to them ally, fore liking to ask for the favor.

tē pí wágazu aná'aⁿ ka^wbęa, uꝑákiai tēdīhi ɣi. Kī ecé cēna
the anew straight I hear I desire, you talk to when the time And you enough
him arrives. say it

hă. Kī Thañk'ta^wwi^w-ma aⁿwa^wdaⁿbe taité ebꝑégaⁿ. Waꝑítaⁿ
And the Yanktons we see them shall I think it. Work

6 aⁿꝑétaⁿ ga^w ꝑéama níkaci^wga wadaⁿbe ga^wꝑai. ꝑíe wáwiké,
we have as these people to see them they wish. You I mean you,
finished it

Mácaⁿ. Níkaci^wga júwaꝑágꝑe maⁿni^w wégaska^wꝑékiꝑé'qti-gă.
Feather. People you with them you walk cause him (some one) to entertain
them well.

Údaⁿ waga^wꝑa gă. Wé's'ă-ꝑañ'ga t'éꝑa-bi. aí. Cępa cukíꝑai
Good desire them. Big Snake that he has they Yonder one causes
been killed say. there again
where
you are

9 éiⁿte aⁿná'aⁿ añga^wꝑai.
wheth- we hear it we wish.
er

NOTE.

44, 8. Cępa may be followed by wabagꝑeze, a letter, or that word can be omitted. The sentence can end with hă, the oral period. (W.)

TRANSLATION.

This course of action which you desire is a very difficult one. I have generally written for them, but (this) is (a) difficult thing for (one to undertake). The (agents) usually conceal from the Ponkas the letters that we send them; they do not give them the letters; therefore we hesitate about asking the favor [of the Ponka agent?]. When you shall have visited Red Cloud, I wish to hear a true account of his words. What you have said (?) is enough. I think that we shall see the Yanktons. These Indians wish to see them, as we have finished work. I refer to you, O Feather! Be sure to get some one of those people with whom you dwell (*i. e.*, some Yanktons) to entertain the visiting Omahas. And do you have an eye to their interests. It is said that Big Snake has been killed. We wish to hear whether a letter has been sent to you about it.

CYRUS PHILLIPS, AN OMAHA, TO BATTISTE DEROIN AND SON, OTO INTERPRETERS. NOVEMBER 11, 1879.

Wīaⁿ'be kaⁿ'bča. Iⁿ'teaⁿ cubčé kaⁿ'bča. Čéčīnke, Waníta-
 I see you I wish. Now I go to you I wish. This st. one, Li-
 wáqe, cučé tačīnké, č'di' cubčé taté, ebčégaⁿ. Wīaⁿ'be
 ou, the one who will go then I go to shall, I think it. I saw you
 to you,
 agči tečaⁿ, kagéha, nān'de iⁿ'čiⁿ'udaⁿ'qti agči. Kī čéčīnke 3
 I came in the O friend, heart mine was very good I came And this st. one
 back past,
 hither
 igáqčaⁿ čīnké wédač édegaⁿ wakéga: í tē wamí qtaⁿ'-naⁿī,
 his wife the st. has given birth to she is sick: mouth the blood drops usu-
 one children, but ob. ob. ally,
 éde wáqe-jiⁿ'ga wabágčeze gáxe čaⁿ gaⁿ'jiⁿga ebčégaⁿ ádaⁿ
 but white man's son letter made it the he did not know I think it there-
 ob. how to do it fore
 ágahádi cučé. Éskana uqčé'qtei wabágčeze tiaⁿ'čakičé kaⁿ- 6
 in addition it goes Oh that very soon letter you send hither I
 to it to you.
 to me
 bčégaⁿ. Waníta-wáqe cuhí tčdīhi ŋī, indádaⁿ etěwaⁿ 'í-bajī-gā
 hope. Lion he reaches by the time what ever do not ye give
 you that. that. to him
 há. Niníba aⁿ'ča čīnkéě hā, nudaⁿ'haŋga čīnké. Kī éde
 ! Pipe to aban- he is one leader the one And but
 don it who
 who.
 niníba ačiⁿ' cučé gaⁿ'ča, éde úekaⁿ dádaⁿ čéckaxa-báji kaⁿ- 9
 pipe to take it to you he wishes, but deed what you do not for him I
 bčégaⁿ, Kága.
 hope, O Third-
 son.

NOTES.

45, 1. Čéčīnke, etc. Correct, but there is an alternate reading: Čéaka Waníta-wáqe aká, cučé tá aka hā', édegaⁿ č'di cubčé taté
 This one Lion the sub. will be going to but then I shall go to
 (the sub.) to you you

ebčégaⁿ hā. (G.)
 I think

45, 3, čéčīnke, *i. e.*, Auguste La Dieu, named in the letter of Lion, on page 49. Note the abrupt transition from the first "čéčīnke" (Lion) to the next one (La Dieu).

45, 8. Kī éde=*i*ⁿtéde, denoting a reversal of his previous course: Lion had given up the sacred pipes, *but now* he wished to take them again! (G.) Both sentences may be expressed thus: Niníba aⁿ'ča čīnkéě hā,

nudaⁿ'haŋga čīnké é édegaⁿ niníba ačiⁿ' cučé gaⁿ'čai éde úekaⁿ
 leader he is the but pipe to take it to you wishes but deed
 the afore-
 one said

dádaⁿ čéckaxa-báji kaⁿbčégaⁿ, kagéha (W.).
 what you do not for him I hope, O friend

TRANSLATION.

I wish to go now to see you. I think that I shall go to you when Lion does. My friends, when I visited you, I came home highly pleased. This man's wife has given birth to a child, and she is ill: she has frequent hemorrhages from the mouth. The white man's son [either La Dieu or some half-breed interpreter], in my opinion, did not know how to write the former letter, so this letter is sent in addition to that one. I hope that you will send me a letter very soon. Do not give anything at all to Lion when he reaches you. He is the leader, as it were, of those who have abandoned the sacred pipes. And though he is the chief one who gave up the sacred pipes, he now wishes to take a pipe to you (and get presents by means of it); but, O Third-son, I hope that you will do nothing for him.

WAKIDE TO MAWATA^SNA, A YANKTON. NOVEMBER 12, 1879.

Níaci^{n'}ga wiáa^{n'}be ka^{n'}bĕaqtí hă. Wabĕítaⁿ tĕ i^{n'}taⁿ bĕietaⁿ.
 Person I see you I strongly de- I work at dif- the now I have fin-
 sire sere ferent things finished.

Jáⁿekáha, níaci^{n'}ga ikágewiĕé nińké, údaⁿqti iⁿwi^{n'}ĕana ka^{n'}-
 O sister's son, person I have you for a friend you who are very good you tell it to me I

3 bĕa hă. Úa^{n'} waqi^{n'}ha gĕĭĭji ca^{n'} cubĕé etégaⁿ. Īskana
 wish . And paper has not yet I go to apt. Oh that
 come back you

waqi^{n'}ha tia^{n'}ĕakiĕé ka^{n'}bĕégaⁿ, wana^{n'}qĕi^{n'}qti. Īe waqĕániqti
 paper you send it I hope, very hastily. Word very poor
 hither to me

égaⁿ uwíbĕa. Waqi^{n'}ha a^{n'}baĕé ĕieta^{n'} tĕ áma híĭji tĕ cubĕé
 so I tell it to Paper to-day finished the the has not when I go
 you you other reached one there to you

6 etégaⁿ. Edádaⁿ a^{n'}ĕĭdaxe ka^{n'}bĕa kĕĕa wana^{n'}qĕi^{n'}qti cubĕé
 apt. What I make for I wish on account very hastily I will go
 for myself of the

tá mińke.
 to you.

TRANSLATION.

You are the man whom I have a strong desire to see. I have now finished the various kinds of work which have occupied my time. O sister's son, you whom I regard as my friend, I wish you to tell me something very good! In fact, I may start to visit you before your letter is received here in reply to this one. I hope that you will send the letter to me very quickly. I tell you words that are somewhat poor. I may start to visit you on this day when the letter to you is finished, before the next day arrives. I will go to you very hastily on account of my wish to do something for myself.

MIⁿMA'E-JIŃGA, AN OMAHA, TO KE-ŃREŃE, AN OTO. NOVEMBER 12, 1879.

Waqiⁿha tíŃ íŃe éde, tíäji há, ádaⁿ wawémaxe cuŃéaŃŃe.
 Paper to be was but, it has there- to ask about I send it to
 sent sent prom- not come fore several things you.
 hither ised,

Kí Ńé cuhí Ńí'ji, waqiⁿha Ńaⁿ tí gígaⁿŃai. Úckaⁿ e'aⁿ'
 And this it when paper the to come he wishes Deed how
 reaches you hither for it (!).

maⁿniⁿ' Ńí, na'aⁿ' gaⁿ'Ńai. Caⁿ' waŃikega ŃagŃé tŃe aná'aⁿ 3
 you walk if, to hear it he wishes. And you were sick you went the I hear it
 back

kaⁿ'bŃa. Caⁿ' e'aⁿ' níkaŃiⁿ'ga úckaⁿ e'aⁿ' Ńigáxai tŃe aná'aⁿ
 I wish. And how person deed how they did for the I hear it
 you

kaⁿ'bŃa. Caⁿ' e'aⁿ' Ńakí Ńútaⁿ aná'aⁿ kaⁿ'bŃa.
 I wish. And how you correctly I hear it I wish.
 reached home

NOTES.

Ke-ŃreŃe, or Charles Moore, an Oto, had eloped with another man's wife (or widow). He brought her to the Omaha Reservation, where he remained for some time. The writer met him there. The above letter was sent after his return to the Otos.

47, 1, wawemaxe. Wawéwimáxe, *I ask you about several things* could have been used.

47, 5, e'aⁿ Ńaki, etc. Supply "eiⁿte," *perhaps*, between Ńaki and Ńutaⁿ.

TRANSLATION.

I send to you to ask about several things, because the letter which was promised has not come. (The sender of this) wishes a letter to be sent hither when this one reaches you. He wishes to hear how you are faring. I wish to hear about your going home when you were sick. I desire to hear the truth about your reaching home, and how the people treated you.

I-TÚ-TI-TÁ-HAU-GAU', AN OMAHA, TO TÁ-PI-KA-ŃA-WÁ-HUŃ, A PAWNEE.

Gaⁿ caⁿ' ŃaníŃa tŃe Ńat'é tŃe wiⁿaⁿ'wa Ńína'aⁿ gaⁿ'Ńai, 6
 (See note.) you live the you are the which one to hear he wishes,
 dead the about you he wishes,

ŃisíŃŃe caⁿ'caⁿ', Ńíjín'ge. Caⁿ'-naⁿ úckaⁿ ŃiŃíŃa ŃisíŃŃe-naⁿ'i.
 he re- always, your son. And usually deed your he usually remem-
 members bers you.
 you

Údaⁿ wáníⁿ tŃe gaⁿ' ŃaníŃa Ńídaⁿ'be ékigaⁿ'Ńti gaⁿ'Ńai, Ńína'aⁿ
 Good you have the so you live to see you just like it he wishes, to hear
 them from you

tě. Wa'ú júgčē íepahaⁿ gít'e hǎ. Ca^{n'} e'a^{n'} uqčč'qti čídaⁿbe
the. Woman he with you know is dead . And how very soon to see you
her her to him

tě číngčē hǎ. Ca^{n'} čaniqa tě ga^{n'} čídaⁿbe čkiga^{n'}qti čína'aⁿ
the there is . And you live the so to see you just like it to hear
none from you

3 ga^{n'}čai. Ca^{n'} wa'ú čičiqa čin'gajin'ga edábe e'a^{n'} ma^{n'}čaiⁿ
he wishes. And woman your children also how they walk

waná'aⁿ ga^{n'}čai. Čijin'ge euččé. Ceta^{n'} aniqa ma^{n'}čai^{n'}. Éččé
to hear about he wishes. Your son goes to . So far I live I walk. Kin-
them you. you. dred

čičiqa etí čína'aⁿ ga^{n'}čai. Ūčkaⁿ čičiqa bčúga na'a^{n'} ga^{n'}čai.
your too to hear they wish. Deed your all to hear they wish.

6 Čídaⁿbe učiči égaⁿ, ca^{n'} ga^{n'} waqi^{n'}ha euččéčikičai.
To see you it is almost im- yet at any paper he sends it to you,
possible, rate by some one.

NOTES.

The Omaha name of the sender is unknown. The recorded name is a Pawnee one.

47, 6. Gaⁿ caⁿ, precedes words denoting a choice between two things, events, etc. (W.). The use of "Gaⁿ caⁿ" here is a singular one (G.).

47, 6, čaniqa tě, etc. Rather, "čaniqa da^{n'}etča^{n'} tě čat'é da^{n'}etča^{n'}
you live whether the you or
are dead

tě wiⁿa^{n'}wa éiⁿte čína'aⁿ ga^{n'}čai, čisiččé ca^{n'}caⁿi hǎ, čijiin'ge aká." But
the which may be to hear he wishes he re- always , your son the
of the about you (volun- members (volun-
two you tarily), you tarily) sub

one can also use the text with a single change: čína'aⁿ ga^{n'}čai hǎ,
to hear wishes
from you (by per-
mission,
etc.)

čisiččé ca^{n'}caⁿ, čijiin'ge (G.). G. makes no difference between "caⁿ
remem- always your son
bers (by per-
you mission,
etc.)

gaⁿ," "caⁿ-naⁿ gaⁿ," and "Gaⁿ caⁿ." Judging from analogy, "čijiin'ge
aka," etc., must be correct, as the wish and remembrance were volun-
tary, and not in consequence of a command or permission.

48, 4. Čijiin'ge euččé. The name of this "son" was not given; but
he was distinct from the sender of this letter.

TRANSLATION.

Your son always thinks of you, and he wishes to hear whether you
are dead or alive. He generally thinks about your habits. As you
have treated him well heretofore, he wishes to hear from you as well
as to see you again before you die. He has lost his wife whom you
used to know. There is no prospect of his seeing you very soon, still,
he wishes to hear from you as well as to see you once more before you
die. He desires to hear how your wife and children are Your son

goes to see you. I am still alive. Your kindred among the Omahas also wish to hear from you. They wish to hear of all your deeds. It is impossible to visit you just now, but a letter is sent to you at any rate.

LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

Ga^{n'} wiḡa^{n'}be ka^{n'}bḡa etēwa^{n'}, ca^{n'} edádaⁿ íbḡigḡa^{n'}-májī
 And I see you I wished notwithstand- yet what I did not decide on
 ing,

núgeä^{n'}/di. Kī a^{n'}wa^{n'}ḡpani héga-májī égaⁿ, wiḡa^{n'}bai-májī-
 last summer. And I am poor I am very as, I have not seen you (pl.)
 from

na^{n'}-ma^{n'}. Ca^{n'} Uma^{n'}ha^{n'}-ma caḡé tá ama i^{n'}teaⁿ. Íe wi^{n'} 3
 time to time. And the Omahas are going to you now. Word one

ḡéce wi^{n'} i^{n'}wi^{n'}ḡa. Ne-ḡḡéze núgeä^{n'}/di euḡḡé tē^{n'}/di i^{n'}wi^{n'}ḡa.
 you one he told it Keḡreḡe last summer he went when he told it to
 said as follows to me. back to you me.

Usní ḡé máḡe ḡé wi^{n'}éctēwaⁿ Uma^{n'}haⁿ amá ahí-bájī tá-bi
 Cold this winter this even one Omaha the pl. that they must not
 sub. reach there

Waḡutáda-mádi, é tíḡai, wabáḡḡeze, ádaⁿ égaⁿ ka^{n'}bḡa. É 6
 to the Otos, he he sent letter, there so, I wish. Him
 said it it hither, fore

wi^{n'}keáḡḡe. Macté tē^{n'}/di wada^{n'}be ga^{n'}ḡai ḡī, wada^{n'}be ga^{n'}ḡai
 I regard him as Warm when to see them they wish if, to see them they wish
 speaking truly.

ca^{n'}. Kī nújīḡa wiwīa Sam Allis: “Wáḡaha áhigi a^{n'} ḡḡí
 proper. And boy my own Sam Allis: Clothing much I have carried
 back hither

ḡí-i-gā ha,” ecégaⁿ wabḡítaⁿ bḡietaⁿ ḡī, aḡicubḡé tá mi^{n'}ke. 9
 Be thou com- ! as you have I work at dif- I finish if, I will go to you for it.
 ing for it said it ferent things

Itea^{n'}kiḡá-gā. Ca^{n'} céna uwibḡa euḡéaḡḡe. Edádaⁿ íuḡa
 Put them aside for And enough I tell it to I send to What news
 me. you you.

pīājī cī íe údaⁿ ké' etī akiwa aná'aⁿ ka^{n'}bḡa. Gus La Dieu
 bad again word good the too both I hear it I wish. Auguste La Dieu

igáḡḡaⁿ i^{n'}teaⁿ wakéga héḡajī. Wédaḡḡe ga^{n'} t'é tatégaⁿ. Í tē 12
 his wife now she is sick very. She gave as she is very apt Mouth the
 birth to a child to die.

wamí ḡta^{n'}-na^{n'}.
 blood drops usu-
 ally.

NOTES.

49, 8. *Sam Allis*, or, *Ckaḡæ-yiñe*, the brother-in-law of Battiste Deroin.

49, 11. *Gus La Dieu*, etc. See 45, 3. The usual Omaha appellation for this man was, *Gá-ca*, an approximation to the pronunciation of his first name.

TRANSLATION.

I did not form any plan last summer, notwithstanding I wished to see you. And as I have been very poor, I have not visited you from time to time. But the Omahas are now going to visit you. A message from you, given hereafter, was told me by Ke-ꞑreꞑe, last summer when he was starting back to you. The letter which came said that during this winter not even one of the Omahas must come to the Otos; therefore I wish accordingly. I regard him as speaking the truth. If they wish to see the Otos when the warm weather comes, no one can object. As you, Sam Allis, my boy, have said: "I have brought home a great quantity of clothing. Come after it," I will go to you when I finish the various kinds of work which I have on hand. Put the clothing aside for me. I have told you enough. I wish to hear both kinds of news, the bad as well as the good. Gus La Dieu's wife is now very ill. She gave birth to a child, and is very apt to die, as she has frequent hemorrhages from the mouth.

WAQFE-CA, AN OMAHA, TO MAWATCEPA, A YANKTON. NOVEMBER
26, 1879.

Kagéha, íuꞑa djúbaqtcí aná'aⁿ égaⁿ cúꞑeáꞑe téiñke. Pañ'ka
O friend, news very few I have as I will send it to you. Ponka
heard

wi^{n'} t'éꞑa-biamá, Wě's'ä-ñáñ'ga, aná'aⁿ. Pañ'ka-ma 'ágꞑaꞑti
one it is said that he has Big Snake, I have The Ponkas suffering
been killed, heard it. (pl. ob.) greatly

3 wáꝼiⁿ tē hā. Maja^{n'} eꝼꝼu ꝼanájiⁿ tē údaⁿqti ꝼanájiⁿ. Céꝼa cupí
he has had . Land yonder you stand the very good you stand. Yonder I
them reached
(=as) you

wiꝼa^{n'}be-naⁿ-ma^{n'}, údaⁿqti wiꝼa^{n'}be-naⁿ-ma^{n'}. Níaci^{n'}ga wi^{n'}
I used to see you regularly, very good I used to see you from time Person one
to time.

inéꝼiáꝼe céꝼa cuꝼe, Unájiⁿ-skā. Cta^{n'}be ꝼi, ꝼa'eꝼe-qti-nañ'-gā.
I call him yonder has gone White Slirt. You see when, have great p-ty for him
uncle to you, him from time to time.
(by request?)

6 Wáspe ma^{n'}ꝼi^{n'} ágaji-gā. Mi^{n'} ꝼe guáꝼica^{n'} ké'di wiꝼa^{n'}be tai
Soberly to walk command Moon this beyond in the I will see
him.

miñke. Úqta jñ'ga íepahaⁿ ꝼi, iⁿwi^{n'}ꝼana tíꝼaꝼe tégaⁿ uwíꝼa
you (pl.) Desirable small you know it if, you tell it to me you send in order I tell it to
thing hither that you

cúꝼeáꝼe. Ca^{n'} edádaⁿ waꝼítaⁿ ꝼita^{n'}i ké bꝼúga aná'aⁿ ka^{n'}bꝼa.
I send it to And what work they work the ob. all I hear it I desire.
you.

9 Pahan'gadi níkaei^{n'}ga ꝼiꝼiꝼa waꝼa^{n'}be tē úekudaⁿ héga-báji-
Formerly person your I saw them the beneficent very
(=when)

na^{n'}i. Winégi ućákíe xī, e'a^{n'}i tē waqí^{n'}ha uqčé'qteí tia^{n'}-
 usually My uncle you talk when, how he the paper very soon you
 (pl.) to him is .
 čakičé ka^{n'}bčéga^{n'}. Wabágčeze čéačé-na^{n'}-ma^{n'} ča^{n'}ja, wi^{n'}-éctě-
 hither to I hope. Letters I have sent him regu- tthough, even one
 me larly
 wa^{n'} tíčají-na^{n'} áda^{n'} wawéamáxe cúčéačé.
 he has usu- there- I ask different I send to
 nót sent ally fore questions you
 hither

3

TRANSLATION.

My friend, as I have heard very few reports, I will send them to you. I have heard it said that a Ponka, Big Snake, has been killed. (The agent) has been treating the Ponkas very cruelly. You are doing well to stay in that land (*i. e.*, the Yankton Reservation). I used to see you regularly when I visited you yonder, and from time to time I saw that you were prospering. White Shirt, a man whom I call my uncle, has gone to you. If you see him, be very kind to him now and then. Tell him to walk soberly. I will see you all next month. I send to tell you that if you know of any small (or, trifling) thing which I would be glad to have, you will send and tell me. I wish to hear of all the kinds of work which they do. When I saw your people in former days, they were generally very beneficent. I hope that you will send me a letter very soon, and tell me how my mother's brother is when you talk to him. Though I have been sending him letters regularly, he has not replied even once, therefore I send to you to ask different questions.

NUDA^{n'}-AXA, A PONKA, TO T. H. TIBBLES, AND OTHERS. NOVEMBER, 1879.

Níkaci^{n'}ga ukéčí^{n'} áčí^{n'}héc edáda^{n'} dāxe tē dā^{n'}jīnga-na^{n'}-ma^{n'}.
 Indian common I who what I do the I usually do not know
 move how to do it.
 Čí-na^{n'} edáda^{n'} ekáxai xī, úda^{n'} eté xī ekáxai, áda^{n'}, ka-
 You alone what you (pl.) if, good ought you (pl.) there-
 do do it, fore, O
 géha, íe kě úda^{n'} eté xī i^{n'}čéckaxe etéga^{n'} áha^{n'} ebčéga^{n'} éga^{n'}, 6
 friends, word the good ought you make for me apt ! I think it as,
 píqtí wíbčaha^{n'} uwíbča eučéačé. Wakan^{n'}da aká, kagéha,
 anew I pray to you I tell it to I send it to God the sub., O friends,
 you (s).
 waqí^{n'}ha ská' a^{n'}í-bájí, čí, kagéha, waqí^{n'}ha ská' ča^{n'} číí.
 paper white did not give you, O friends, paper white the he
 it to me, you, O friends, gave
 it to
 you.
 Áda^{n'} čí edáda^{n'} kě ícpaha^{n'} há. Áda^{n'} i^{n'}čéckaxe tai-éga^{n'}, 9
 There- you what the you know it . There- you do it for in order that,
 fore ob. (pl.),
 kagéha, uwíbča eučéačai čí, kagéha.
 O friends, I tell it to I send it to again, O friends.
 you you (pl.)

NOTE.

As this letter was addressed to several persons the sender should have said *etegaⁿi* in 51, 6, *cučeačai* in 51, 7, *čiči* in 51, 8, and *čepahaⁿi* in 51, 9.

TRANSLATION.

I, who am only an Indian, seldom know how to do anything properly. But what you do, my friends, ought to be good; therefore I send to you to petition to you anew, as I think that you will be apt to send me words calculated to do good. O my friends, God did not give me learning, but he gave it to you. Therefore you understand things. Therefore, my friends, I send again to tell it to you, that you may do it for me.

JAČI^N-NA^NPAJĪ AND LE-UXA^NHA TO T. H. TIBBLES, NEW YORK.
DECEMBER, 1879.

Unájiⁿ-qúde, kagéha, wáwečénitaⁿ naí tē. Wackaⁿ-gā.
Gray Shirt. O friend. to work at different things for us you went. Be strong!

Ičáugčé'qti aⁿčísíčai. Wačáckaⁿ kaⁿ'aⁿčaⁿ'čai. Učáket'aⁿ xī,
Continually we think of you. You make an effort we hope. You succeed if,

3 kagéha, aⁿnípa etégaⁿ. Majaⁿ čan'di éskana wabčítaⁿ sagí
O friend, we live apt. Land in the oh that I work at various things firmly

anájiⁿ kaⁿ'bča. Čaⁿ edádaⁿ, eaⁿ' jí 'aⁿ gě etěwaⁿ, bčúga
I stand I wish. And what, in fact house of whatever kind they all may be,

sagíqti anájiⁿ kaⁿ'bča. Kagéha, aⁿ'bačé'qtei wawičaxu
very I stand I wish. O friend, this very day I write to you on different subjects firmly

6 cučeačé. Wisíčé gaⁿ' wíbčahaⁿ cučeačé. Éskana Wakan'da
I send to you. I think of as I pray to you I send it to you. Oh that God

čínké etī uáwagiŋaⁿ'i kaⁿ'bčégaⁿ. Čikáge - ma ána éⁿte
the st. too he aids us I hope. Those who are your friends how many they may be ne

wábčahaⁿ aⁿ'bačé waⁿ'gičé'qti. Éskana wahaⁿ'e wiwípa čizai
I pray to them to-day (to) all. Oh that special prayer my they receive it

9 kaⁿ'bčégaⁿ. Kī čizai tēdi-naⁿ anípa etégaⁿ. Wačkaⁿ' hácia-
I hope. And they receive it only when I live apt. Making an effort at the very

čáqti etéčěwaⁿ, kagéha, čagí'aⁿ kaⁿ'bčégaⁿ. Ijje d'úba
last even if, O friend, you gain it I hope. His name some

aⁿ'čí'í eúčeaⁿ'čai é waⁿ'gičé aⁿ'číčahaⁿ'i. Učáket'aⁿ xī-naⁿ,
we give to you we send to you that all we pray to you. You succeed only if,

12 majaⁿ čan'di bamáxe wabčítaⁿ kaⁿ'bča. Waqiⁿ'ha sagí
land in the bowing the head I work at various things I wish. Paper firm

ɸaⁿ uqɸé ubɸa^{n'} ědí-naⁿ ańıa etégaⁿ. Wanítaⁿ maⁿni^{n'} tĕ
 the soon I take hold of it then only I live apt. You work at various things you walk the
 Wakan^{'da} aká ɸídaⁿbe gɸi^{n'}, qtaɸíɸe tĕ. Ańgúcti qta^{n'}ɸiɸai,
 God the seeing you he sits, he has loved you. We too we love you,
 níkaci^{n'}ga ukéɸiⁿ ań'gaɸiⁿ. Edádaⁿ údaⁿ weɸéckaⁿna, nía 3
 Indian common we who move. What good you desire for us, to live
 weɸéckaⁿna. Éskana níkaci^{n'}ga úwaɸaginá - ma íe píajĩ
 you desire for us. Oh that people the ones whom you have word told
 etĕwa^{n'}, aⁿ'í-bajĩ kaⁿbɸégaⁿ. Wábɸahaⁿ eĕhe.
 soever, they do not give to me I hope. I pray to them I say that.

NOTES.

This letter was sent in the name of, and with the consent of the following Omahas: Dúba-ma^{n'}ɸiⁿ, Taⁿwaⁿ-gáxe-jĩń'ga, ɣaxé-ɸaⁿ'ba, A^{n'}-paⁿ-qań'ga, Wadjépa, Sín'de-xaⁿ'xaⁿ, Míⁿ'xá-t'aⁿ, Qíɸá-gahige, *Fred. Merrick*, Maxéwaɸĕ, Mázi-kíde, Hídaha, Mawádaⁿɸiⁿ, Naⁿ'pewaɸĕ, Bazaⁿ-nań'ge iⁿ'éáge, Bazaⁿ-nań'ge jĩń'ga, Haⁿ'daⁿ-ma^{n'}ɸiⁿ, Naⁿ'bé-dúba, Macti^{n'}-aⁿsá, Qagá-ma^{n'}ɸi^{n'}, Giaⁿ'ze-ɸiń'ge, Wajĩ^{n'}-aⁿ'ba, ɣe-úqɸa, Héɣa-ɸaⁿ, Gihájĩ, Mańgúájĩ, ɣénicka, Ga^{n'}-bajĩ, Niⁿ'dahaⁿ, Maⁿ'ágata, Uɣí-ɸaɣa^{n'}, Hań'gaqti, Qáde-bánaⁿ (younger brother of Naⁿ'pewaɸĕ), Wáciⁿ-úne, ɣé-hutaⁿ'bi (nephew of Maxewaɸĕ), ɣahé-jĩńga (or *Badger*), ɣasi-duba, Waɸútataⁿ, Maⁿ'é-gahí, Aⁿ'ba-hébe, Máeⁿ'awakúde (or *Richard Rush*), *Joel Rush*, Ni-úgacúde, ɣé-ɸa-úɸiqaga, ɣézi-hiⁿ-sábĕ, Wanúkige, Nístu-ma^{n'}ɸiⁿ, Wabáhi-jĩń'ga, *Joseph La Flèche*, *Noah Sammis* (or Nán'de-ɸiń'ge), and the two writers. ɣaxe-ɸaⁿ'ba is *Two Crows*. Aⁿ'paⁿ-qańga is *Big Elk*. Hídaha is *Matthew Tyndali*.

52, 10, ɸagiⁿ'a has the force of “uɸaketⁿ” in this connection.

53, 5, Wábɸahaⁿ eĕhe, not exactly correct; should be, Wábɸahaⁿ'i égaⁿ eĕhe há, I say that because I petition to them (W.).

TRANSLATION.

Friend Gray Shirt, you went to transact our business for us. Make an effort (or, Do your best!). We think of you constantly. We hope that you will persevere. Should you succeed, O friend, we shall have a chance to improve. I wish that I could stand firmly on the ground as I work at various things (i. e., I do not wish to be disturbed and driven away). And I wish to feel very secure in the possession of everything, including our houses of various kinds. Friend, I write to you this very day upon different subjects. As I think of you, the letter goes to you with my petition for aid. I hope that God too may aid us! I do not know how many friends you have, but I petition to all of them to-day to aid us. I hope that they may receive my special petition. There is no prospect of my improving unless they receive it (and aid me). I hope, my friend, that after so many efforts on your part you may succeed, even though it be on the very last

occasion when you can make an attempt. We send some names to you: all of us petition you. I wish to work diligently in this land of ours, but it all depends upon your success. If I can soon get possession of a good title to this land, then, and only then, can I expect to improve. God is looking at you as you go about this undertaking, and he loves you. We Indians, too, love you. It is because you desire good things for us, and you wish us to live. I hope that the people whom you have told about us may not give me any bad message at all. I say that as a petition to them.

FRED. MERRICK, AN OMAHA, TO GEORGE W. CLOTHIER, COLUMBUS,
NEBR. DECEMBER 17, 1879.

Aⁿbačé, kagéha, wawíčaxu. Majaⁿ cía cupí 'áčé
To-day, O friend, I write to you about various things Land yonder I reach you I promised

tečaⁿ cupí-máji tá miñke. Čaⁿ'ja wičigaⁿ aká, Miⁿxá-t'aⁿ,
in the I will not reach you. Though my grand- the Miⁿxat'aⁿ,
past father sub.,

3 eučé taté hā, wahá d'úba éskana učáket'aⁿ xi, ča'í kaⁿ-
he shall go to . hides some oh that you acquire if, you I
you gave to him

bčégaⁿ é eučé tá číñke, aⁿ'paⁿha. Wa'ú naⁿbáqti wakégai
hope that the one who will go to you, elk hide. Woman first two are sick

hā, ádaⁿ cubčé bčí'a. Caⁿ kagéha, učé'čtei waqiⁿ'ha aná'aⁿ
there- I go to I fail. And O friend, very soon paper I hear it
fore you

6 kaⁿbčégaⁿ. Aná'aⁿ tčdíhi xi, eučé čkaⁿbča. Wícti kaⁿbča
I hope. I hear it by the time that, to go I wish for I too desire
to you him.

wahá tč, wéčíⁿwiⁿ tč ačíⁿ eučéákičé tá miñke edábe. Wagáxe
hides the means of the I will cause him to take it to you also. Debt
ob., buying ob.

éwibčíⁿ masániha ačíⁿ eučéákičé tá miñke edábe. Wahá tč
I have for fifty cents I will cause him to take it to you also. Hides the
you

9 úmaka iⁿčéckaxe kaⁿbčégaⁿ. Čé níkačíⁿ'ga d'úba eučai. E'aⁿ
cheap you make for I hope. That person some have gone How
me to you.

wéčéckaxe tč aná'aⁿ kaⁿbča hā. Wahá tč níze aí, aná'aⁿ
you do for them the I hear it I wish Hides the you they I have
ob. have say, heard it
received

čaⁿ'ja, wa'ú naⁿbáqti wakégai égaⁿ, cubčá-máji tá miñke.
though, woman just two are sick as, I will not go to you.

TRANSLATION.

My friend, I write to you about various things to-day. I promised to visit you in your country, but (now I find that) I can not get to see

you. But my wife's father, Miⁿxa-t'aⁿ, shall go to see you. And I hope that if you acquire some elk hides you will give them to him. Just two women are ill, therefore I am unable to go to you. I hope, my friend, that I may soon get a reply from you. By the time that I receive it, I wish for him to start to see you. I too desire hides, and I will send to you by Miⁿxa-t'aⁿ the money for buying them, and also the fifty cents which I owe you. I hope that you may let me have the hides at a cheap price. Some persons have gone to see you. I wish to hear how you treat them. Though I have heard that you have received hides, I will not go to see you, because the two women are ill.

NAⁿZANDAJĪ TO T. M. MESSICK. DECEMBER 20, 1879.

Kagéha, wawídxu. Caⁿ íe djúbaqteci uwíβca cuééačé.
 O friend, I write to you about something. Well, word very few I tell it to you I send it to you.

Caⁿ wagáxe Aⁿ'paⁿ-īaī'ga éčičiⁿ tē učiwiŋa^{n'}-qti-ma^{n'}. Nía-
 Well debt Big Elk he has it the I have aided you greatly In-
 for you respecting your own.

ciⁿ'ga ukéčičiⁿ céča-báji égaⁿ, wabágčeze tia^{n'}čakičé čaⁿ uáwa- 3
 dian common they disre- as, letter you sent it here the I told it
 gard him to me ob.

gíβca. Aná. Čási aká íbaha^{n'}i. Kī wagáxe čagít'aⁿ tēdīhi
 to them. I begged. Dorsey the he knows it. And debt you possess by the
 sub. time

aⁿ'paⁿha aⁿčá'í 'ičáčé wabágčeze iⁿčécpaxu tia^{n'}čakičé tē'di.
 elk hide you give to me promised letter you wrote to me you sent it here when.
 to me to me

Aⁿ'paⁿ-īaī'ga učiúakičé. Caⁿ aⁿ'paⁿha ka^{n'}βca tčábe. Éskana, 6
 Big Elk I talked to him about it. Well, elk hide I wish. very. Oh that,

kagéha, tia^{n'}čakičé kaⁿβčégaⁿ.
 O friend, you send it here to me I hope.

TRANSLATION.

O friend, I write to you about something. I send and tell you a very few words. I have done all in my power for you in trying to get the sum that Big Elk owes you. As they disregard an Indian, I told them that you had sent a letter to me (about the debt). I begged for the amount. Mr. Dorsey knows it. When you sent the letter to me, you said in it that you promised to give me an elk hide by the time that you received the money owing to you. I talked to Big Elk about it. I am very anxious to obtain an elk hide. I hope, my friend, that you will send it to me.

WAQPE-CA TO KUCACA. DECEMBER, 1879.

Ciñ'gajĩn'ga ϕ i ϕ ĩa wañ'ga ϕ iⁿ údaⁿqtiaⁿ'i, uwíb ϕ a eu ϕ éa ϕ ě.
 Child your we have them they are very good, I tell it to you I send it to you.

Ciñ'gajĩn'ga ϕ i ϕ ĩa wañ'ga ϕ iⁿ wéda ϕ ai, údaⁿqti miⁿ'jĩnga
 Child your we have them has had a baby, very good girl *

3 ída ϕ ai, uwíb ϕ a eu ϕ éa ϕ ě. Caⁿ' e'aⁿ' maⁿ'niⁿ' éiⁿte caⁿ' waqiⁿ'ha
 she has I tell it to I send it to Well, how you walk if, well paper
 given birth you you.
 to it,

eu ϕ éwiki ϕ ě hã. Níaciⁿ'ga wiⁿ' eá ϕ ě, inégiá ϕ ě. U ϕ ákié. E'aⁿ'
 I send it to you Person one I have I have him as a mother's You talk to him. How
 kinsman, brother.

maⁿ' ϕ iⁿ' éiⁿte aná'aⁿ kaⁿ' ϕ a. Ciñ'gajĩn'ga eiaⁿ-ma 'aⁿ'i éiⁿte
 he walks if I hear it I wish. Child those who are his how if
 they are

6 awána'aⁿ kaⁿ' ϕ a.
 I hear about I wish.
 them

NOTES.

Kucaca, *i. e.*, Rousseau Pepin, an Omaha, staying at the Pawnee Agency, Indian Territory.

56, 2. Ciñgajĩnga ϕ i ϕ ĩa wañga ϕ iⁿ wéda ϕ ai. This seems to imply that *all* of Rousseau's children among the Omahas had become mothers! Such was not the case. Waqpeca should have said, Ciñ'gajĩn'ga ϕ i ϕ ĩa

wiⁿ' añgá ϕ iⁿ édegaⁿ wéda ϕ ai, *one of your children whom we have kept*
 one we have but (past) has a baby,

has had a baby. Ciñ'gajĩn'ga ϕ i ϕ ĩa wañ'ga ϕ iⁿ-bi' ehé aká wéda ϕ ai,
 that we have I said the sub.

Your child whom we have kept, and whom I have mentioned, has had a baby: said when the daughter is mentioned a second time. When there are more than one child, they can say, Ciñ'gajĩn'ga ϕ i ϕ ĩa wañ'ga ϕ iⁿ-bi' ehé aká áma wéda ϕ ai (literally, *The other one of your children,*
 the other one

i. e.) One of your children whom we have kept has had a baby (G.).

TRANSLATION.

I send to tell you that your children whom we have are very well. I send to tell you that one of them has given birth to a girl, and is doing very well. I have sent a letter to you by some one (because I wish to know) how you are. I have one man as my kinsman, as my mother's brother. You have talked to him. I wish to hear how he is. I also wish to hear how his children are.

MA^NTCU-NA^NBA TO WIYAKOI^N, YANKTON AGENCY. DECEMBER 26, 1879.

Jaⁿekáha, ɸa'eaⁿɸáɸě tē níkaciⁿ'ga ɸiɸíŋa ɸá'eaⁿ'ɸai iɸáxi-
 O sister's son, you have pitied the people your have pitied me I know it
me

ɸahaⁿ. Edádaⁿ níkaciⁿ'ga ɸiɸíŋa aŋgí'í tai gě é tiiⁿɸiŋ'kiɸai
 for myself. What people your we shall give the pl. it they send here
back to in. ob. for me

kaⁿbɸégaⁿ. Iⁿ'udaⁿ tē'di, wigíŋaⁿbe etégaⁿ, jaⁿekáha. Níka- 3
 I hope. Good for when, I see you, my apt. O sister's son. Peo-
me own

eiⁿ'ga ɸískiē'qti ɸidaⁿ'bai ewékaⁿbɸé édegaⁿ' aⁿɸí'ai. Caⁿ' d'úba
 ple all in a mass they see you I have wished but we have failed. Well, some
for them

cahí etégaⁿ. Wakan'diɸé ɸidaⁿ'be gaⁿ'ɸai. Caⁿ' Unájiⁿ-ská'
 they apt. In great haste (im- to see you they wish. Well, White Shirt
reach you patiently)

eénaⁿba wigíŋaⁿbe kaⁿ'bɸaqtí.
 that two I see you, my I strongly desire.
own

6

NOTE.

57, 4, ewekaⁿbɸé, in full, ewekaⁿbɸa.

TRANSLATION.

O sister's son, I know by experience that you and your people have pitied me. I hope that your people will send word to me what we shall give them in return. O sister's son, when it is for my good, I may see you. I have wished for our entire nation to visit you, but we are unable. Yet some of them may come to see you. They are impatient to see you. I have a strong desire to see you and White Shirt.

WHITE HORSE, AN OMAHA, TO TCEXA-APAPI, A YANKTON. JANUARY 10, 1880.

Wiŋaⁿ'be kaⁿbɸéde, bɸí'a há. Nisíŋa, iɸádiɸai aká Iŋgaⁿ'ɸai
 I see you I have wished, I am O child, agent the Grandfather
but unable

jin'ga éɸaⁿba iⁿ'wiⁿ'ɸi'agaí égaⁿ, cubɸá-máji tá miŋke. Ci e'aⁿ'
 small he too they are unwilling as, I will not go to you. Again how
for me

enégaⁿ ŋí, ɸútaⁿ iŋgáxe gíɸa-gá, ɸíjin'ge éɸaⁿba. Caⁿ' ukít'ē 9
 you think if, correctly to make be sending back hither your son he too. Well, foreigner
for me

itáxaŋá-ma cī caⁿ' edádaⁿ íɸa úɸaná'aⁿ ŋí'etē, iⁿ'wiⁿ'ɸana
 those at the head too well, what news you hear the even if, you tell it to
of the stream report me

tíçafě kaⁿbçégaⁿ. Caⁿ e'aⁿ' maⁿniⁿ' xí'etě, çítaⁿqti aná'aⁿ
 you send I hope. Well, how you walk even if, very correctly I hear it
 it here

kaⁿ'bçá.
 I wish.

TRANSLATION.

I wished to see you, but I failed. My child, the agent and the Commissioner of Indian Affairs are unwilling for me to go, therefore I will not go to see you. Do you and your son send back to me a letter, stating just what you think on the subject. I hope that you will send and tell me whether you hear any news respecting those tribes higher up the Missouri River. I wish to hear just how you are.

MAWADA^NçI^N, AN OMAHA, TO MAWATA^NNA, A YANKTON. JANUARY
 12, 1880.

3 Çisañ'ga eiñ'gajin'ga naⁿ'qti kě gí'e hă. E'aⁿ' çaná'aⁿ
 Your younger child full grown the dead to . How you hear it
 brother

xí'etě, e'aⁿ'qti ekáxají teçáⁿ'ja, çaná'aⁿ tégaⁿ uçíçá cuçéçai
 even if, just how you did not though, in the past, you hear it in order that to tell it sends it
 to you

çisañ'ga aká. Çisañ'ga gípějī hégajī, çaná'aⁿ tégaⁿ uçíçá
 your younger the sub. Your younger bad for very, you hear it in order that to tell it
 brother

6 cuçéçai. Cénujin'ga çáⁿ bçúgaqti çá'eaⁿ'çai, gípějīⁿçin'kiçai.
 sends it to Young man the all have pitied me. they have caused grief
 you. coll. for my own (child).

Caⁿ ákihaⁿ bçúga çin'gé čáxe gaⁿ' eaⁿ' naⁿ'jī'ekě'qtei gaⁿ'
 Well, beyond all I have made it as yet just barely so
 nothing

mañ'gçe aqçin', wa'ú júagigçe. Uwátañga, édegaⁿ nänd isaⁿ-
 erect I sit, woman I with her, As soon as, but (?) I have nothing to
 my own.

9 çin'ge gaⁿ', ataⁿ' wiñⁿ'be eupí kaⁿ'bçá xí, eupí tá miñke.
 cheer me as, how long I see you I arrive I wish. if, I will arrive where you
 where you are are.

Caⁿ' íe edéce xí'etě, caⁿ' uqçé'qtei waqin'ha wiⁿ tíçafě xí,
 Well, word what you even if, well, very soon paper one you send if,
 say here

aná'aⁿ kaⁿ'bçá.
 I hear it I wish.

NOTES.

58, 4-5, cuçéçai çisañga aka, voluntary action. Çisañga gípějī hegajī, involuntary action, as no one wills to be sad, hence "aka" is not used; but "çisañga aka" is understood after "cuçéçai" in the next line.

58, 6, gípějīⁿçin'kiçai. L. and W. said that this could not be used here, though a genuine Omaha expression. They substituted "gípě-

jiãñ'kiçai," they are sorry for me. But G. gave four readings of equal value; gípějũⁿçiĩñ'kiçai, gípějiañ'kiçai, uçúgigçã-iⁿçiĩñ'kiçai, the strongest expression of the four, and gĩ'çajiañ'kiçai. The differences in meaning will be explained in the Çegihã-English dictionary. W. gave gíteqi-iⁿçiĩñ'kiçai as a syn. of gípějĩ-iⁿçiĩñ'kiçai.

The following might have been said by the bereaved father: Nĩã gínité eté çĩ, 'ágçãgĩçé ä (or, áhaⁿ), içádi, He ought to have kept alive (but by not doing so) he has made his father suffer! (G.)

58, 8. Uwatañga edegaⁿ, not plain to W. But G. understood it, saying that the idea of the whole sentence was: "I have nothing to cheer me here, so send me word very soon, as I wish to visit you."

TRANSLATION.

The eldest child of your younger brother is dead! Your younger brother sends now to tell you about it, even though, if you have heard it through another source, you have not sent any message of sympathy! Your younger brother wishes you to know that he is in the depth of sorrow, so he sends this letter to you. All the young men have pitied me, they have consoled with me for the death of my only son. Moreover, I have parted with everything, and my wife and I barely sit erect, being destitute. But as soon as the period of mourning is over I will visit you (if you send for me), since I have nothing to cheer me at home. If you have anything to say, please send a letter very soon, as I wish to hear it.

MAWADAⁿçIⁿ TO TUHI AND MAHIⁿ, NO HEART, NEBR.

Ciñ'gajĩn'ga	çĩçĩã	akiçã	wabágçeze	gáçã ⁿ	wegáxe	tĩçai.
Child	your	both	letter	that	to make it for them	he has begun.
Çiqĩga ⁿ	aká	(Mawáda ⁿ çĩ ⁿ)	ijĩn'ge	na ⁿ çti	kě	gít'e, édega ⁿ
Your grand- father	the sub.	(Mandan)	his son	fully grown	the recl. ob.	dead to him, but
çijĩn'ge	çigáqçã ⁿ	ígahĩ	çaná'a ⁿ	tai-éga ⁿ	wabágçeze	gáçã ⁿ 3
your son	your wife	(mixed, or) together with	you hear it	in order that (pl.)	letter	that
çigáçãi.	Ca ⁿ '	i ⁿ 'çã-máji	héga-máji.	Edáda ⁿ	i ⁿ wi ⁿ 'çpaçé	tě,
he has made to you.	Well,	I am sad	I am very.	What	I have lost it	the ob.,
çaná'a ⁿ	téga ⁿ	uwíbçã	euçéçãi.	A ⁿ wa ⁿ 'çpani	héga-máji,	ca ⁿ '
you hear it	in order that (dual)	I tell it to you	I send it to you (pl.).	I am poor	I am very,	yet
çictĩ	úcka ⁿ	e'a ⁿ '	ma ⁿ çni ⁿ '	çĩ,	aná'a ⁿ	ka ⁿ 'bçã.
you too	dead	how	you walk	if,	I hear it	I wish.
wi ⁿ	tia ⁿ 'çakiçé	ka ⁿ 'bçã.			Ca ⁿ '	wabágçeze 6
one	you send here to me	I wish.			Well,	letter

NOTES.

Tuhi and Mahiⁿ were Iowa chiefs. Each had a son.

59, 1, wegaxe tiçai, should be, ewedaxe ati, *I have come hither to make it for them* (i. e., *write it to them*), *vide* W.; but ewédaxu cuçéaçě, *I write it to them and send it to you*, is suggested by G. It is probable that the sender really said, “wegáxe tē ‘içai,” *he promised to make it for them*, as this, when pronounced rapidly, sounds like “wegaxe tiçai.”

59, 3, igahi. This should be céna, *enough* (W., G.), or, mégaⁿ, *likewise* (G.).

TRANSLATION.

He promised to write a letter to both of your children. The full-grown son of your grandfather (Mandan) is dead, so he (the bereaved father) has written a letter in order that you and your wives and sons likewise may hear it. I am very sad. I have sent to tell you that I have lost something. I am very poor, still I wish to hear how you are. I wish you to send me a letter.

JAMES SPRINGER, AN OMAHA, TO W. M. C. GRANT, SIBLEY, IOWA.

JANUARY 26, 1880.

Kagéha, agçí tě ceta^{n'} u'a^{n'}çĩngé bçí^{n'}-mají. Ca^{n'} úda^{n'}qti
 O friend, I have the so far in vain I have not been. Well, very good
 returned here

agçí tě çĩ'gajĩn'ga wáagçábçí^{n'}, ea^{n'} wíbçaha^{n'}. Cuçá-bají
 I have the child I have kept them, yet I thank you. They shall not
 returned here my own,

3 taité. Ca^{n'} wabágçeze áçadaí, úda^{n'}qti nají^{n'}i. Ha^{n'}çí cta^{n'}be
 go to Well, book they read, very good they stand. Henry you see
 you. him

çĩ'jĩ, uçéna ka^{n'}bçéga^{n'}.
 if, you tell it I hope.
 to him

TRANSLATION.

My friend, I have not been idle since my return from your place. I reached home in safety, and I have my children with me, so I thank you (for your past kindness to them). They shall not go to you, as they are getting along very well at school here. I hope that you will tell Henry, should you see him.

TA^NWA^N-GAXE JIŃGA TO JAMES VORE. JANUARY 27, 1880.

Ca^{n'} úckaⁿ wi^{n'} níkaci^{n'}ga d'úba sidádi wačítaⁿ hí éde
 And deed one person some yesterday to do some reach- but
 work ed there

íčádičai čínké íe wiⁿ a'í učbča. Gañ'xí íe kě wi'í uwíbča
 agent the one who word one I gave I told it. And then word the I give I tell it to
 it to him. ob. it to you

hă cī čí. Wačítaⁿ tē aⁿwa^{n'}ječa héga-máji, aⁿča^{n'}sabe héga- 3
 . again you. Work the I am tired I am very, I suffer (from it) I am
 ob. (of it)

máji. I^{n'}taⁿ wabčítaⁿ tē ceta^{n'} uma^{n'}čínka sátaⁿ wabčítaⁿ.
 very. Now I work at the so far year five I have worked
 something at something.

Ta^{n'}waⁿgčaⁿ wágazu agíxaⁿbča ga^{n'}, ta^{n'}waⁿgčaⁿ áagikihiđe,
 Nation straight I wish for my as, nation I watched it, my
 own

agčítaⁿ anájiⁿ. Aⁿča^{n'}epahaⁿ čanájiⁿ, edádaⁿ níkaci^{n'}ga maja^{n'} 6
 I work at I stand. You know me you stand, what people land
 it, my own

čan'di údaⁿ anájiⁿ ka^{n'}bča tē aⁿča^{n'}epaha^{n'}qti čanájiⁿ. Edádaⁿ
 in the good I stand I wish the you know me very well you stand. What
 it, my own

níkaci^{n'}ga čéčuadi'etí ušúwíkié-naⁿ-ma^{n'} čaná'aⁿ. Kí gat'aⁿ-
 person here at different I have been talking to you you have And gat'aⁿ-
 times in the past about it regularly heard. at last

hiⁿ xí éskana účítaⁿ dádaⁿ etéctēwa^{n'} ubča^{n'} kaⁿbčégaⁿ. Wíxa 9
 (future) oh that work what soever I take hold I hope. I ask a
 of it favor of
 you

hă. Iⁿwiñ'xañ-gă há. Číejá etí uwíxaⁿ héga-máji, kí égaⁿ
 . Help me ! You on the too I have I not a little, and so
 one hand aided you

iⁿwiñ'xañ-gă. Ca^{n'} níkaci^{n'}ga naⁿbá účítaⁿ tē íbčaⁿi tē éskaⁿ
 help me. Well, person two work the have had the I hope it
 their fill
 of it

ebčégaⁿ ga^{n'}, čaná'aⁿ tégaⁿ uwíbča. Uwíbča tē ga^{n'} uwíbča 12
 may be so as, you hear it in order I tell it to I tell it to the at any I tell it
 that you. you rate to you

hă: Cañ'ge-skă Íbaha^{n'}bi ččaⁿba. Máčč gččba-na^{n'}ba kí č'di
 . White Horse Ibahaⁿbi he too. Winter twenty and on it

čáďě ceta^{n'} wačítaⁿi éde, i^{n'}taⁿ uječai ebčégaⁿ. Níkaci^{n'}ga
 six so far they have worked but, now they are I think it. Person
 tired

wiⁿ wačítaⁿ ga^{n'}čai éiⁿte gat'aⁿhiⁿ tē'di éskana níaci^{n'}ga 15
 one work desires if at last oh that person

áji wačítaⁿ tē ačí^{n'} kaⁿbčégaⁿ. Cañ'ge-skă iji^{n'}čeiččé éde,
 an- work the he I hope. White Horse I have him for but,
 oth- has it an elder
 er brother

añgíqta-báji. . . . Wáčana^{n'}bahá-naⁿ ca^{n'}caⁿ.
 he does not wish . . . He makes us (go) in usu- always.
 to be intimate ally
 with me. two ways

TRANSLATION.

When some persons came yesterday to settle one matter, I told the agent one thing. And now I tell you. I am very tired of the work, I suffer exceedingly from it. I have now worked for five years. As I wish my own nation to prosper, I have been overseeing it. I continue to do my own work (in that manner). You have known me; you have known very well that I wish to dwell and prosper in the land of the Indians. You have heard me talk to you about various kinds of people at this place. And I hope that at last, after waiting so long, I may obtain some situation or other under the agent. I ask a favor of you. O help me. I have aided you considerably on the one hand, and so you should aid me. There are two men, who, I hope, have had sufficient employment; and as you ought to know it, I tell you. I tell you at any rate. They are White Horse and Ibahaⁿbi. They have had their office for twenty-six years, and I think that now they are weary. If one man has an office, I hope that the time will come at last when another man can obtain it! White Horse is my elder brother, but . . . he does not wish to be on friendly terms with me. He is always making us go in two directions by his talking.

 ᐃᐱᑕᐢ^N-NA^NPAJĪ TO T. H. TIBBLES.

Kagéha, uᑕágacaⁿ ne té' ceta^{n'} Wakan'da wábᑕahaⁿ.
 O friend, you traveled you went the so far God I have prayed to about something.

Wakan'da wáᑕahaⁿ-máccē bᑕéugaqti ᑕaná'aⁿ taí. Úckaⁿ ᑕíᑎa
 God ye who pray to him about something. all you will hear it. Deed your

3 uᑕúwihái, iᑕápahaⁿ-mají'qti, níáᑕa-naⁿ té uᑕúwihái. Aníᑎa
 I follow you (pl.) on account of it, I do not know it at all, at random usually the I follow you (pl.) on account of it. I live

etégaⁿ ebᑕégaⁿ égaⁿ úckaⁿ uᑕúwihái.
 apt I think it as deed I follow you (pl.) on account of it.

TRANSLATION.

My friend, I have prayed to God about something since you went about the country in our behalf. May you hear it, all ye who pray to God! I follow you on account of your mode of life, though I do not know it at all, I follow you blindly (at random) on account of it. I follow your ways because I think that I shall be apt to improve.

MAXEWAČĚ TO JOHN PRIMEAU, A PONKA.

Ca^{n'} macté xī, eupí etégaⁿ, kagéha. Ca^{n'} íe tĕ éskana
 Well, warm when, I reach apt, O friend. Well, word the Oh that
you

ca^{n'}ca^{n'} čagčiceča^{n'}jī ka^{n'}bčégaⁿ.
 always you do not break it, I hope.
your own

TRANSLATION.

My friend, I may come to see you when the weather gets warm. I hope that you will never break your word.

UNE-MA^NčĪ^N, AN OMAHA, TO MRS. MINNA SCHWEDHELM, WEST POINT, NEBR. JANUARY 29.

Ca^{n'} céču wīa^{n'}be . pí tečan'di íčáe wīa^{n'}be pí ehé 3
 Well, youder where I see you I at the place, I spoke I see you I I said
you are reached in the past there

teča^{n'} íčáusíetaⁿ égaⁿ ča^{n'}ja, agčí tĕ'di ékitaⁿhá Iqígaⁿčai
 in the I told a lie so though, I came when just at that Grandfather
past you are back here time

aká ŋi wa'í 'íčai, kī níkaci^{n'}ga čéama bčégaqti cka^{n'}i. . . .
 the house promised to and people these all were
sub. give them to us, active.

Ū'a^{n'}čĪn'ga-majī ceta^{n'} agčí'a ja^{n'} ka^{n'}bča kĕ. Kī ca^{n'} a^{n'}ba 6
 I am not at leisure so far I have not finished wood I desire the And yet day
my work lg. ob.

wīa^{n'}be tĕ íčápahaⁿ-majī'-qti-ma^{n'}. Wačítaⁿ hegáji abčĪ^{n'}.
 I see you the I do not know at all. Word not a little I have it.

Ca^{n'} gī'čajĭá'jĭ-gă. Íe čútaⁿqti uwíbča cúčéáčĕ.
 Yet do not be sad! Word very cor- I tell it to I send it to
rectly you you.

Cañ'ge-má ctĭ wačítaⁿi. 9
 The horses too are working.

TRANSLATION.

When I went to see you and said that I would come to see you and speak to you again, I told a lie (but unintentionally); but as soon as I came home the President promised to give us houses; hence all these Indians have been stirring. I have not yet had any leisure; I have not yet finished my work. I refer to the logs which I desire (for my house). I do not know at all on what day I can see you. I have an abundance of work. Yet, do not be displeased! I send to tell you a correct account (of affairs here). The horses, too, are working.

GAHIGE TO HIS SON SILAS WOOD. NIOBRARA, NEBR. FEBRUARY
7, 1880.

Waepáxu tíçaçě çáⁿ aná'aⁿ éde u'aⁿ'çĩngé. Çítaⁿ' ta amá
You wrote something you sent the here ob. I heard it but in vain. Those who will work

wasnin'dai. Kĩ caⁿ' júga wĩçtei wéçigçáⁿ tē údaⁿ'çti ðáxe
are slow. And yet body I myself plan the very good I made it

3 édegaⁿ bçí'a tá minke. Çaná'aⁿ tégaⁿ uwĩbçá euçéaçě
but I shall fail You hear it in order that I tell it to you I send it to you.

Ukít'ě-ma wiⁿ' ɣaⁿ'be tē'di ekaⁿ' aⁿ'waⁿ'seɣaⁿ éde iⁿ'teçi. Caⁿ'
The foreign one I saw it when motion I was rapid but difficult Well.
nations for me.

údaⁿ tē'ɣa waçkañ'-gã. Ēskana údaⁿ tē iⁿ'çésĩçě kaⁿ'bçégaⁿ.
good with regard to the make an effort. Oh that good the you remember for me I hope.

6 Sĩndé-gçecká é áwake. Caⁿ' waçĩⁿ'ha Sĩndé-gçecká eɣá
Spotted Tail him I mean him. Well, paper Spotted Tail his

ɣaⁿ'be ɣĩ, iⁿ'çě, u'aⁿ'çĩngé iⁿ'çě. Umaⁿ'haⁿ amá wéçĩhĩde
I see it if, I am glad, for no reason I am glad. Omaha the pl. implement
sub.

kě' eçi çizé ta amá hã, maçté tēdĩli ɣĩ, gaⁿ' na'añ'-gã: wé'ĩⁿ,
the ob. too will receive warm by the time at any rate hear it! horse-collar,
when, rate

9 jaⁿ'maⁿ'çĩⁿ, wé'ě, wáçũ. Nĩé aⁿ'çĩñ'gě-çti-maⁿ' hã. Íuça
wagon, plow, pitchfork. Pain I have none whatever News

aⁿ'çĩñ'ge. . . .
I have none.

NOTE.

64, 9. Waçũ generally means, *an awl*; but in this case it refers to *pitchforks*, which are usually called, "qad-ibaqapi," or "qad-içizě." Waçũ jaçá, "forked awl," is a *table fork*, and waçũ jĩnga, "small awl," a *pin or needle*.

TRANSLATION.

I have heard what you wrote and sent hither, but it is in vain. Those who will transact the business are delaying. I myself have formed a very good plan, but I shall fail. I send to tell you. When I saw one of the foreign nations I was rapid in my movements, but it was difficult for me. Persevere with regard to the good! I hope that, for my sake, you will remember what is good. I refer to Spotted Tail. I am glad when I see a letter from him, though it is to no purpose. (It is said that?) the Omahas will receive various implements against the summer comes, including horse-collars, wagons, plows, and pitchforks. Hear it at any rate (whether you intend coming back to get your share or not). I am very well. I have no news.

UNE-MA^NŋI^N TO MRS. SCHWEDHELM. FEBRUARY 9, 1880.

Aⁿ'ba pí taté. Uhc pñäji-má t'aⁿ'i égaⁿ, caⁿ' aⁿ'ba-waqúbe
 Day I shall reach Path the bad ones abound as, and mysterious day
 there.

čé ehébe pí kaⁿ'bča etéctěwaⁿ bčí'a etégaⁿ égaⁿ, . . .
 this part of it I I wish even if I fail apt as,
 reach there

NOTE.

This is only part of the letter.

TRANSLATION.

I shall reach the day (when I can visit you?) There are many bad roads at this season of the year, and though I wish to reach there before all of this week shall have passed, I shall probably fail to do so. Therefore (do not be displeased if I postpone my coming).

GEORGE MILLER TO LOUIS ROY. YANKTON AGENCY, D. T., FEBRUARY 10, 1880.

Nugé pahañgadi cupí tē'di iⁿ'teaⁿ cī wīaⁿ'be kaⁿ'bča. 3
 Summer formerly I reached when now again I see you I wish.
 you

Wačítaⁿ agčičtaⁿ ŋī, cubčé kaⁿ'bča. Wijiⁿ'čě cī čisíčě-naⁿ'i.
 Work I finish mine when, I go to I wish. My elder too thinks usu-
 you brother of you ally.

Ihañ'ktaⁿwiⁿ' amá e'aⁿ' éⁿ'te waqiⁿ'ha cuhí ŋī, awána'aⁿ
 Yankton the pl. how perhaps paper reaches when, I hear about
 sub. you them

kaⁿ'bča. Wináqtei gaⁿ cubčé tá miñke. Čí-niñkě'čědí cupí 6
 I wish. I alone at any I will go to you. To you who sit I will
 rate reach

tá miñke.
 there where
 you are.

NOTES.

George Miller, or Aⁿčabi, an Omaha of the Ictasanda gens, wrote other letters in 1889. See later pages. Louis Roy was the son of a French father and a Ponka mother.

65, 4. Wijiⁿ'čě, Edward Miller, George's *cousin* according to civilized kinship systems, and a member of the same gens.

65, 6. Čí-niñkě'čědí, *contr. from* činiñkěčě and čědí.

TRANSLATION.

During a former summer I went to visit you, and now again I wish to see you. I wish to go to you when I finish my work. My elder

brother, too, remembers you. I wish to hear how the Yanktons are when this letter reaches you. I will go to you by myself. I will come to your house.

BIG ELK, AN OMAHA, TO REV. JAMES POWELL, CHICAGO. FEBRUARY 11, 1880.

Kagéha, wisíčē-naⁿ ca^{n'}caⁿ. Cé pí tē'di edádaⁿ údaⁿ
O friend, I think usually always. That I when what you
of you ally

maⁿni^{n'} níñké wíja^{n'}bai. Wakan'da wáçahaⁿ é áwake. Agçí
you walked you who I saw you. God praying to it I mean it. I came
sat about something back here

3 égaⁿ uáwakié níkaci^{n'}ga-ma. Ca^{n'} gçéba-cáďęqtiégaⁿ í tē
having I talked to the people (pl. ob.). Well about sixty house the
them ob.

uďái ebçégaⁿ, Nieúde ké'di. I^{n'}teaⁿ a^{n'}ba-waquébe tē'di gçé-
entered I think it, Missouri R. by the. Now mysterious day on the just

baqti ní çata^{n'}i, naeki ágaqta^{n'}i: A^{n'}ba-hébe iúçepa, Máç'a-
ten water they drank, head they dropped Half-a-day his grand-son, Richard

6 wakúde, Le-jíñ'ga-wadáçíñge, Má'a-qúde, Wadjépa ijiñ'ge, . . .
Rush, Skittish Buffalo Calf, Gray Cott onwood, Wadjépa his son,

Kí údaⁿ wíja^{n'}bai ga^{n'}, égaⁿ ka^{n'}bça. Agçí tē'di égaⁿ gáçai
And good I saw you (pl.) as, so I wish. I came when so they did
back here

çéama d'úba. Kí eonáqtei Wakan'da çíñké aⁿçañ'gunájiⁿ
these some. And he alone God the st. one we stand by (we
depend on) him

9 çí, aⁿni^{n'}ça tai, ehé. Maja^{n'} çan'di enáqtei gáçe çíñké
if, we will live I say. Land in the he only the one who is
(sits) making

aⁿçañ'gunájiⁿ tá-bi égaⁿ wegáçai. Kí "Wí-naⁿ aⁿsiçé maⁿçí^{n'}i-gã
that we will depend on him so he makes it for us. And I only to remem-ber me walk ye

há. Wí-onaⁿ údaⁿ tē abçi^{n'}. Maja^{n'} çan'di etēwa^{n'} aⁿma^{n'}çíⁿ
! I only good the I have it. Land in the soever we walk

12 tē eona^{n'} aⁿçañ'wackaⁿ etégaⁿi. Céçu cupí tē'di íe đáçe
the it only we make an effort by apt. Yonder I reach when word I make
means of it where you are there where you are

çañ'ja, djúba đáçe. Piçti wíçahaⁿ euçéçai, Wakan'da
although, few I make. Anew I pray to you I sent to you God
(pl.),

wáçahaⁿ-máçč. Çíonáqtei oníwagázu onái. Waúie-máçč,
ye who pray to him about something. Only you you correct it you go. O ye lawyers,

15 eóna uçúwinájiⁿi maja^{n'} çan'di. Kí níkaci^{n'}ga ukéçíⁿ añ'gaçíⁿ
enough I depend on you land on the. And Indian common we who move
(pl.)

maja^{n'} agçáçíⁿ weçéçkaⁿonái égaⁿ weçénitaⁿ maⁿni^{n'}i. Kí
land to have his own you wish it for us as you work for you walk. And
us

icáugcǽ'qti continually	wisíçai I think of you (pl.)	ma ⁿ bçin' I walk.	Èskana Oh that	maja ^{n'} land	ça ⁿ the ob.	agçábçin' I have my own	
i ⁿ çin' wañkét'a ⁿ i they acquire mine for me	ka ^{n'} ebçéga ⁿ -na ⁿ I hope it	ca ^{n'} ca ⁿ usu- ally	ca ^{n'} ca ⁿ always.	Nān'de Heart	ça ⁿ the	i ^{n'} uda ⁿ qti very good for me	
Wakan'da God	çin ^{ké} the st. one	enáqtei He only	uçíanáji ⁿ I depend on him	ma ⁿ bçin' I walk.	Níkaci ^{n'} ga Indian	ukéçin' common	3
a ⁿ ma ^{n'} çin'i we walked	tǽ the	wagça ^{n'} çin'i we are foolish	tǽ the	wefénicéça ⁿ you abolish it for us	eka ^{n'} nai, you (pl.) wish,	weféça ⁿ na you throw it away from us	
eka ^{n'} nai. you (pl.) wish.	Níkaci ^{n'} ga Human beings	wackáxe you make us	eka ^{n'} nai. you (pl.) wish.	Úcka ⁿ Deed	gáté that	nícta ⁿ you fin- ish it	
tǽdihí xǽ, by the time when (or that),	níkaci ^{n'} ga human beings	a ⁿ ma ^{n'} çin' we walk	éga ⁿ qtia ^{n'} just so	tai, will,	maja ^{n'} land	çan'di. in the.	6
Kí And	wacka ^{n'} strength	waçin'gai. we have none.	Wacka ^{n'} çañga'qti Very strong	wackáxe you make us	éga ⁿ so	tai. will.	

TRANSLATION.

My friend, I am thinking of you from time to time. When I arrived at the place where you are, I saw you continue at what is good. I refer to praying to God. After my return home, I talked to the people. I think that about sixty of them entered the (mission) house near the Missouri River. During this present week just ten have been baptized, and they have partaken of the Lord's supper (?). Among them are the grandson of Half-a-Day, Richard Rush, Skittish Buffalo Calf, Gray Cottonwood, and Wadjepa's son. And as I saw that you were good, so I desire. Upon my return home some of these (Omahas) did so (*i. e.*, they resolved to be Christians). I said, "If we depend upon Him who alone is God, we shall improve." He (God) has ordained for us that we should depend (*or*, stand by) the only one who accomplishes anything by means of the ground (*i. e.*, the white man?). (God says to us:—) "Continue to think about Me alone! I alone have what is good." In whatsoever country we walk, we can persevere only by means of that (advice). When I was with you I made only a few remarks. O ye who pray to God, I send anew to petition to you. You alone continue to do what is right. O ye who are under the protection of the law, on you and the Christian people I depend for the preservation of my title to my land. As you wish us Indians to retain our own land, you continue to make efforts in our behalf. I am thinking of you without intermission. I am ever hoping that they may acquire my own land for me. I continue with joy to depend on God alone. You desire to abolish for us the foolishness of our lives as Indians; you wish to throw it away from us. You wish to make men of us. By the time that you accomplish that thing we shall walk in this country as human beings. But we have no strength. Please make us very strong.

MA^NTCU-NA^NBA TO HIG^ANA^NXE WÁ^ATAI, YANKTON AGENCY, DAKOT
TERRITORY, 1879.

Aⁿwañ'kega teábe ϕ aⁿ'ja, eaⁿ' waqiⁿ'ha eu^éwiki^é. Pahañ
I am sick very though, yet paper I send it to you by Often,
some one.

gadiⁿ'cti níkaeiⁿ'ga égaⁿ' wiⁿ' tí^é hă, wi^a'bai pí xī. Wawo
formerly Indian like one was sent I saw you (pl.) I when. You aske
hither reached there question about

3 naⁿ'xe pahañ'ga tē zaniqti ab^é'i' (Caⁿ' edádaⁿ' íwaⁿ'xe í^é t
various before the all I have it. Well, what to ask a he t
things sent question hither

é áwake.). Wi^a'bēqti uwí^b ϕ a taí miñké hă. Aⁿwañ'keg
it I mean it. I really see you I will tell it to you (pl.) I am sick

édegaⁿ' at'é taté í^éáⁿi^édahaⁿ'-etēwaⁿ-máji, eí aniⁿ' taté í^éáⁿi^é
but I shall die I do not know the least thing about again I shall live. I do n
myself,

6 ϕ ahaⁿ'-etēwaⁿ-máji. Caⁿ' uet'é amá ϕ idaⁿ'be gaⁿ' ϕ ai égaⁿ' cul
know at all about myself. Well, they the pl. to see you they wish as they shal
remain sub.

taité. ϕ ' ϕ añka iⁿ'c'áge ϕ añká cuhí taité ϕ aⁿ'ja, eñ'gajiñ'g
reach These old man the ones shall reach you though, child
you. who

wiwí^a, Ictá-basúde, é pahañ'ga taté. Añgúkikié kaⁿ'b^é
my own, Icta-basude, he shall be the first. We talk together I wish

9 ϕ aⁿ'ja, Ihañ'kaⁿ'wiⁿ' xī ϕ aⁿ'di é'di ϕ anaⁿ'etaⁿ' kaⁿ'b^éégaⁿ : é'
though, Yankton vil- in the there you stop walk- I hope: the
lage ing

cahí etaí. Maqqi-jíde, I^égaⁿ' ϕ ai ϕ iñké'ia cí xī, iñ'xi^éá-g.
they may reach Red Cloud, Grandfather to the st. you if, request that n
you. one reach there granted as a fav- petition be
to yourself.

Uáwakié kaⁿ'b^é ϕ a hă. Umaⁿ'haⁿ-mádi úekaⁿ' wiⁿ' aⁿ'waⁿ' ϕ a-g
I talk to them I wish To the Omahas deed one tell about me
about some-thing

12 há, é'ia hii xī. Ihañ'kaⁿ'wiⁿ' xī ϕ ati xī, uq^éé waqiⁿ'h
! there they arrive if. Yankton house you when, soon paper
there come

tiañ'ki^éá-gă. Winá'aⁿ' kaⁿ'b^é ϕ a. Édi xī, cuhí daⁿ'ctēa
send hither to me. I hear from I wish. In that case, they perhaps
you reach you

taité hă.
shall
(pl.)

15 (To Wiyakoiⁿ):—Jaⁿ'ekáha, aⁿ'ba^éé aⁿ'wañ'kega héga-máji
O sister's son, to-day I am sick I am very.

Añgúni xī, wi^a'be tá miñke, kí añgúni-máji xī, wi^a'ba-má.
I recover if, I will see you, and I do not recover if, I will not

tá miñke.
see you.

NOTES.

This letter was dictated by Maⁿteu-naⁿba when all thought him dying. He was surrounded by the chiefs and his kindred when the author recorded his words. $\text{Yig}\phi\text{a}^{\text{n}}\text{x}\text{e}\text{-wa}\phi\text{atai}$ was probably intended for the Dakota, Tulimağa-wicayutapi (Tuqmaxa-witeayutapi), a person who has not been identified. The name probably means, Honey Eater. Part of the letter was addressed to the chief, Red Cloud, and the closing sentences to the Yankton Wiyakoiⁿ.

68, 1. Pabañgadīcī nīkaciⁿga egaⁿ wiⁿ tičč hă, wiqaⁿbai pi kī. This sentence puzzled L. and F. as well as the author; but G. has explained it, after transposing “egaⁿ” and “wiⁿ,” supplying wabáğęze, a letter, and changing “pi” to “ağfi,” *I have returned*.

TRANSLATION.

Though I am very ill I send you a letter by some one. Often in the past, when I returned home after visiting you, a letter would come from you, just like a person (to ask for presents for the Yanktons). I have all the things about which you formerly asked questions. (Explanatory sentence addressed to the writer: Well, I refer to some things concerning which he sent hither to ask questions.) I will tell you when I see you face to face. I am ill, but I do not know at all whether I shall live or die. But as the others wish to see you, they shall reach you (as they are not ill?). These venerable men shall get to see you, but my child, Icta-basude, shall be the first (*or* leader). I wish that we might talk together, but I hope that you will stop (awhile?) at the Yankton village (Agency?); and there they (the other Omaha chiefs) may reach you. O Red Cloud, when you reach Washington, ask that my petition be granted as a personal favor to you. I wish to talk to him about several matters. When the Omahas reach the Yankton village, tell them what you will give to me. When you come (on your way hither) to the Yankton lodges, send me a letter quickly. I wish to hear from you. In that case he (?) may reach you.

(To Wiyakoiⁿ):—O sister's son, I am very ill to-day. If I recover, I shall (go to) see you, and if I do not recover, I shall not (go to) see you.

GAHIGE TO BATTISTE DEROIN, OTO AGENCY, NEBR. FEBRUARY 14,
1880.

Waqi ⁿ ha	fa ⁿ	sidádi	tí	hă.	Sidádi	tí	tě	bfiže	ékita ⁿ	háqtci
Paper	the	yester-	came	.	Yester-	came	the	I took	just at that time	
	ob.	day			day		it			
nīkagáhi	wáxai.	Ca ⁿ	edáda ⁿ	íuφa	φīngc.	A ⁿ	φa ⁿ	na ⁿ	xai	éga ⁿ
chief	they made	Well,	what	news	there is	You (pl.)	asked me	as		
	them.				none.		a question			
uwíφai.	Ca ⁿ	nīkaci ⁿ ga	amá	waxíğφita ⁿ i	éga ⁿ	wáqe	wáxai	3		
I tell it to	Well,	the people	the pl.	they work for	as	white	they act			
you (pl.)			sub.	themselves		people				

- i^{n'}taⁿ*. *Ja^{n'}paŋga* *ʃita^{n'}i* *tě é áwake*. *Waʃitaⁿ* *waʃána'aⁿ*-
 now. Large logs they work the it I mean it. Work you have usually
 at (act) heard about
- na^{n'}i i^{n'}taⁿ* *waʃita^{n'}i*. *Níkaci^{n'}ga* *ukéʃiⁿ* *ʃa^{n'}hahá ʃagʃi^{n'}-macé*,
 them now they work. Indian common you who sit on the borders of differ-
 ent (tribes),
- 3 *wacka^{n'}-ega^{n'}i-gā*. *Júaji-na^{n'}i* *winá'aⁿi*: *wanítaⁿ-báji* *é áwake*.
 do make (ye) an effort. Inferior usu- I have heard you do not work it I mean it.
 ally about you:
- Maja^{n'}* *ʃan'di* *wáqe* *amá* *ákicúgai*, *ádaⁿ* *ipádiʃai* *edádaⁿ* *edé*
 Land in the white the pl. stand very there- agent what what
 people sub. thick, fore fore says
- tě aŋ'guin'ʃaⁿ-na^{n'}i*. *Caⁿ* *edádaⁿ* *síʃewáʃe* *ʃiŋgé*. *Aⁿwa^{n'}ʃita^{n'}i*
 the we usually help him. Well, what memorable there is none. We work
- 6 *tědítaⁿ* *wai^{n'}* *sagí* *a^{n'}i^{n'}i*. *Ceta^{n'}* *wiŋga^{n'}* *a^{n'}ʃaŋ'gunájiⁿ-báji*,
 since (or blankets firm we have So far my grand- we have not depended on
 conse- quently) worn. father him,
- naⁿbé* *tě* *wacka^{n'}aŋgíkiʃai*. *Ipádiʃai* *uʃíkíe-na^{n'}i* *tě égaⁿ*
 hand the we cause our own, to Agent he speaks usu- the so
 make an effort. to you ally
- gáxai-gā*: *é-naⁿ* *údaⁿ* *tě ebʃégaⁿ* *há*. *Úwaʃaginá* *tégaⁿ* *uwíbʃa*
 do ye! it only good the I think it . You tell something in order I tell it to
 to him that you
- 9 *cuʃéaʃe*. *Níkaci^{n'}ga* *ʃiʃaⁿ-ma* *na'a^{n'}* *ewékaⁿbʃa*. *Wawéʃe-*
 I send it to People those who are to hear it I wish for them. You teach
 you. your own them
- eka^{n'}ze* *tégaⁿ* *uwíbʃa*. *Ipádiʃai* *éʃaⁿba* *na'a^{n'}* *ékaⁿbʃa*.
 various in order I tell it to Agent he too to hear it I wish for
 things that you. him.

TRANSLATION.

The letter came yesterday. Just at the time that I received it they made (new) chiefs. There is no news. As you (pl.) have asked me a question, I tell you (pl.). As the Indians work for themselves, they now live as white people. I refer to their logging operations. You have generally heard about their working, but now they are working indeed! O ye who dwell on the borders of different tribes of Indians, do make some efforts to better your condition! I have heard about you those things which are generally discreditable to any one: I refer to your not working. The white people are very plentiful in this country, therefore we usually help the agent when he says anything. There is nothing worthy of remembrance. Since we have learned to work we have worn good blankets. We have not yet depended on the Government for a support; we have caused our hands to make efforts. Whenever the agent talks to you, do as he says. I think that that is the only good thing for you. I send and tell you that you may tell something to him. I wish your people to hear (my advice to you). I tell you because I wish you to teach them various things. I wish the agent too to hear it.

WASABE-LAŅGA TO NICÇA^{N'}-CIÑĒ, AN OTO.

Waqi^{n'}ha eučeačē tá miñke. Haqúde wai^{n'} jíde uctai
Paper I will send it to you. Robe blanket red remains
 tē'di, Le-jéga ča'í wíka^{n'}bča. Ča'í-bajī xī, cubčé tá miñke
when, Le-jega you give I wish for you. You do not if, I will go to you
give it to him
 uqčé'qti. Cañ'ge ta^{n'} a^{n'}čá'í ta^{n'} ájīqti a^{n'}čá'í. Wáge cañ'ge 3
very soon. Horse the std. you gave the std. entirely you gave White horse
ob. it to me ob. different it to me. one people
 ečá uctai tē'di a^{n'}čá'í-bajī i^{n'}ča-majīqti pí.
their remain when you have not I was very sad I was
given it to me hither.

NOTES.

This letter was also dictated in Oto by Čkažə-yiñe.

71, 2. Le-jega, *i. e.* Tee-reže, an Oto. The name means Hind quarter (reže) of a Buffalo (tee).

71, 3. Cañ'ge ta^{n'}, etc. Either of the following can be substituted:
 Cañ'ge ta^{n'} a^{n'}čá'í 'ičačé-de ájīqti a^{n'}čá'í, *You promised to give me the*
Horse the you you prom- very dif- you
std. ob. gave ised, but ferent gave
me
horse, but you have given me one that is entirely different. 2. Cañ'ge ta^{n'}
Horse the
std. ob.

a^{n'}čá'í ka^{n'}bča ta^{n'} a^{n'}čá'í-ä'jī éga^{n'}, ájīqti a^{n'}čá'í, *You did not give me*
you I wish the you did not as, very dif- you
gave me std. ob. give to me ferent gave
me
horse that I desired you to give to me, but you have given me an entirely dif-
ferent one.

TRANSLATION.

I will send you a letter. If a robe or red blanket is left over (after the distribution ?), I wish you to give it to Le-jega. If you do not give it to him, I will go to (see) you very soon. You gave me a different horse from the one which you promised to give me. I was exceedingly displeased as I came hither, because when there were some American horses remaining you did not give me one.

NUDA^{N'}-AXA, A PONKA, TO NILÁ-LAÑ'GA-WA'Í, A KANSA. FEBRUARY 16, 1880.

Ga^{n'} waqi^{n'}ha čaná - na^{n'} ča^{n'} wí'í eučeačai. Ca^{n'} e'a^{n'}
And paper you have often the ob. I give I send it to Well, how
begged it to you you (pl.).
 ma^{n'}ni^{n'} xī ga^{n'} a^{n'}ba čéčuádi winá'a^{n'} ka^{n'}bča. Kī mačtė 6
you walk if at any rate day on this I hear from I wish. And warm
you (pl.)
 tēdīhi a^{n'}eta^{n'}be ka^{n'}bčéga^{n'}. Ca^{n'} úda^{n'}qti ma^{n'}bčī^{n'} čéčuádi.
by the you see me I hope. Well, very good I walk here.
time it is reached

Ánita ʒa^{n'} gě cañ'giga^{n'} éga^{n'} a^{n'}dīn'dě-qtī-ma^{n'}. A^{n'}wa^{n'}cka^{n'}.
Limbs mus- the pl. I am as I was as I have them very firm. I am very
cles in. ob. formerly

ʒañ'ga-qtī-ma^{n'} ada^{n'}. ʒa^{n'}ze wi^{n'} Na^{n'}pewačě ijáje ačī^{n'}
strong because. Kansas one Dangerous his name he has

3 eča^{n'}ba, waqī^{n'}ha cučéačě ɕa^{n'} euhí tēdīhī ʒī, uqčě'qtēi wi^{n'}
he too, paper I sent to him the it reaches by the time very soon one
ob. you that

a^{n'}čá'í ka^{n'}bčéga^{n'}. ɕiʒañ'ge wi^{n'} ɕat'a^{n'} éga^{n'} asičě-na^{n'}-ma^{n'}.
you give I hope. Your sister one you have as I am usually think-
it to me ing of her.

Čéču waníta na^{n'}ba a^{n'}čá'í ɕaňká awágisíčě-na^{n'}-ma^{n'}, jī^{n'}čéha.
Yonder quadruped two you gave the ones I am usually thinking of them, O elder
where where to me that brother.
you are

NOTES.

Niʒa-ʒaňga-wa'í is the Ponka notation of the Kansa, Na^{n'}ta-taňga-wak'ü, *Mule-Giver*, a nickname.

72, 2. Na^{n'}pewačě, the Ponka notation of the Kansa, Nŭ^{n'}pewáye.

TRANSLATION.

I send you the letter which you have often begged of me. I wish on this day to hear from you; how you are getting along. I hope to see you against the warm weather arrives. I am doing very well here. As my limbs and muscles have recovered their former condition, I am very sound (*or* hardy). For that reason I am very strong. I send this letter to you and to a Kansa named Na^{n'}pewačě. When it reaches you, I hope that you will send me one very soon. As you have a sister, I am usually thinking of her. O elder brother, I am usually thinking about my two animals which you gave me when I was yonder where you are.

DUBA-MA^{n'}ČI^{n'} TO MA^{n'}E-GAIII, A PONKA, NIOBRARA, NEBR. FEBRU-
ARY 16, 1880.

6 Wabágčeze wi^{n'} gɕia^{n'}ɕakičé ɕa^{n'} bčízě hă, ɕagčé tēdi.
Letter one you have sent back the I have re- you went when.
ceived it back
thither

Maja^{n'} itáxaʒa ne té i^{n'}čě-qtī-ma^{n'}. Kī ea^{n'} ne té i^{n'}ɕa-
Land towards the you the I was very glad. And yet you the I was
head of the went
river

mají'-qtī-ma^{n'}. Kī a^{n'}bačé níkačī^{n'}ga čéčīnke ikágeačě ɕīnke
very sad. And to-day person this st. one I have him for a friend the st.
one

9 wabágčeze i^{n'}wi^{n'}ɕa, i^{n'}čě-qtī-ma^{n'} ʒa^{n'}be tē. Uqčě'qtēi cañ'ge
letter has told it to I was very glad I saw it when. Very soon horse
me,

wi^{n'} abčī^{n'}, čéč. Kī é áwake, i^{n'}čé ehé tē. Maja^{n'} čéču ɕanáji^{n'}
one I have, you And it I meant it, I was I said the. Land here you stood
said.

tě'di íuḡa ḡiṅgć. Aⁿ'ba-waḡúbe áma teḡan'di aⁿ'ba wéduba tě
 when news there is none. Mysterious day other on the, in the past day fourth the

Umaⁿ'haⁿ amá ckaⁿ'i. Ji tě ugípi. Kĩ níkaiciⁿ'ga-ma bazaⁿ'
 Omaha the pl. were House the was full. And the people pushing the way through
 sub. acting. ob.

maⁿ'bḡiⁿ'. Kĩ ḡictaⁿ'i tě'di aⁿ'ba-waḡúbe ḡć, níkaiciⁿ'ga 3
 I walked. And they finished when mysterious day this, people

amá cĩ uḡéwĩṅkiḡai bḡúgaḡti. Kĩ níkaiciⁿ'ga amá cć íe ḡa-
 the pl. again assembled all. And people the pl. that word you
 sub.

náⁿ'aⁿ-naⁿ ké ḡiúdaⁿ 'iḡai. Kĩ ukíkíe ḡě íe údaⁿ'ḡti iṅáxai
 heard usually the to do good promised And talking the pl. word very good did for me
 usually in. ob.

níkaiciⁿ'ga amá. Kĩ caⁿ' éskana caṅ'ge ḡímaⁿ'ḡaⁿ'i tě íḡagiḡ 6
 people the pl. And yet oh that horse was stolen the you have
 sub. found your own
 (act)?

tě waḡóna tědĩhi ḡĩ, ḡagiḡtaⁿ'be etégaⁿ. Caⁿ' e'aⁿ' níkaiciⁿ'ga
 the visible it arrives when, you see your apt. Well, how people
 there own

itáxaḡá-ma maⁿ'ḡiⁿ'i tě wabáḡḡeze ḡéḡaⁿ cuhí, níze ḡĩ, e'aⁿ'
 those toward the they walk the letter this one reaches you re- when, how
 head of the river ceive it

maⁿ'ḡiⁿ' iⁿwiⁿ'ḡana tíḡaḡě kaⁿ'bḡégaⁿ. Caⁿ' éskana údaⁿ'ḡti 9
 they walk you tell it to me you send I hope. Well, oh that very good
 it here

maⁿ'niⁿ' kaⁿ. Edádaⁿ etéctəwaⁿ údaⁿ aniⁿ' kaⁿ'bḡégaⁿ. Wisíḡě
 you walk I hope (?). What soever good you have I hope. I think
 of you

maⁿ'bḡiⁿ' tćĩṅke. Caⁿ' ḡaⁿ'-naⁿ edádaⁿ íuḡa cćna naⁿ'búwibḡaⁿ'
 I walk will (?). Well, still usually what news enough I shake hands with
 you
 [?]

tě ékigaⁿ. ḡć níkaiciⁿ'ga ukíkíai tě'di, Ji-jć-baḡe wahaⁿ''ai. 12
 the it is like it. This people they talked when, Ji-jć-baḡe prayed for a
 together special object.

"Uḡḡě'ḡti wíḡiaⁿ'bḡa aḡḡé tá miṅke, ebḡégaⁿ," ai. ḡaⁿ'-naⁿ'
 Very soon I leave you, my own I will go back (or home-ward), I think, he said. And usu-
 ally

itáxaḡa edádaⁿ uḡáne né tě éskana edádaⁿ wiⁿ' abḡiⁿ' enégaⁿ
 toward the what you you the oh that what one I have it you think
 head of the river sought went it

waḡáckaⁿ etégaⁿ. ḡaⁿ' cćna uwíbḡa. 15
 you make an apt. And enough I have told it to you.

TRANSLATION.

When you returned to your old home on the Niobrara, you sent me a letter, which I have received.

I was very glad that you went to the land towards the head of the Missouri River. And yet I was very sad. And to-day, this person whom I regard as my friend (the writer), has told me what you have

said, and I was very glad to see it (your letter). You said, "I have soon possessed a horse." I refer to that when I say, "I was glad." There was no news when you were here.

On Wednesday of last week (?) the Omahas were acting. The house was filled. And I was in the crowd of people. They adjourned the meeting till this week, when they assembled again the entire nation. And the people promised to do good, according to the words which you used to hear often. And having talked together several times (?), the people spoke a very good word for me.

I hope that you may see your horses again that were stolen from you. I hope that you will send me a letter when you receive this one, and tell me what the tribes are doing that dwell on the Upper Missouri. I hope that you are prospering. I hope that you have various good things. I will continue to remember you. Well, I have sent you some news, and it has been like shaking hands with you. When these men talked together, *je-je-baę* prayed to them for a special object. He said, "I think that I will leave you very soon and go home (to my old land on the Niobrara)." Now, when you go towards the head of the Missouri River in search of something, I hope that you will do what you can to acquire something which you may think I ought to have. I have told you enough.

PART OF A LETTER OF GAHIGE TO HIS SON SILAS. FEBRUARY, 1880.

Níkaci^{n'}ga amá ȳigǫwagázu hă, wágazu hă.
 People the pl. have made them- selves straight
 sub.

TRANSLATION.

The people have acted uprightly for their own advantage, and all is well.

TA^NWA^N-GAXE JIŃGA, AN OMAHA, TO MAWATA^NNA, A YANKTON.

FEBRUARY 17, 1880.

Níkaci^{n'}ga-máčě, cka^{n'} e'a^{n'} maⁿni^{n'} éskana wágazúqti
 O ye people, act how you walk oh that very straight

3 *iⁿwi^{n'}čana íčačě kaⁿbčégaⁿ. Ga^{n'} eččańka, Caa^{n'} jiń'ga*
 to tell it to me you send I hope. And those, Dakota small
 hither

ciń'gajiń'ga wađáxe čańká, wařa^{n'}be ka^{n'}bča. Uma^{n'}čińka
 child I have made the ones I see them I wish. Year
 them who

i^{n'}čadaí tě ákihaⁿ eĩ uma^{n'}čińka wiⁿ pí, éde ca^{n'} "A^{n'}ba
 mentioned the beyond again year one I but yet Day
 to me there.

gáču wajaⁿbe tateⁿ, ehé tē iⁿteqi. Ǿaⁿja wéǾigǾaⁿ xixáxa-
 there I shall see them, I said it difficult for me. Though plan they make
 for them-
 selves

bádaⁿ iⁿwiⁿǾa íǾai tēdihi xǿjǿ, eubǾé tá minke há. Cǿn'ga-
 and (pl.) to tell it they send by the time that, I will go to you Child
 to me hither

jin'ga wiwǿa-ma úwagiǾá-gǿ. . . . Ǿisañ'ga nuǿáǾiⁿ há, 3
 those who are my own tell it to them. Your younger brother bare to the waist

edádaⁿ íǾkaⁿǾkaⁿ Ǿǿngé. Pǿiqti uwǿibǾa euǾéǾéǾé. Pahí-saⁿ-
 what by means of there is Anew I tell it to I send it to Pahi-saⁿ-
 which he can none. you you.

máni iǿgaⁿ éǾaⁿba, edádaⁿ t'aⁿ xǿ, éskana íe wágazúqti
 mani his father- he too, what, he has if, oh that word very straight
 in-law

qáǾa giaⁿǾakiǾé kaⁿbǾégaⁿ. . . . 6
 back you cause it to I hope.
 again be returning to me

TRANSLATION.

O ye people, I hope that you will send and tell me exactly how you are, and what you are doing. I wish to see those young Dakotas whom I made my children (in the pipe-dance). I failed to visit them in the year that they named to me, and I have reached another year, but still it is difficult for me to say, "I will see them on that particular day." But by the time that they send and tell me what decision they have made for themselves, I will go to (see) you. Tell my children. Your younger brother (Mandan) is bare to the waist. He has nothing by means of which he can act often (?). I send to you to tell it anew. If Pahi-san-mani and his father-in-law have plenty of things, I hope that you will send a correct report back to me.

GEORGE MERRICK TO KE-YREǾE, AN OTO.

Kagéha, níkaciⁿ'ga amá Ǿéama wabájiⁿaⁿǾaí. Kǿ íe tē,
 O friend, people the pl. these (pl. have caused me to And word the
 sub. sub.) take a message. ob.,

kagéha, uwǿibǾa tai-égaⁿ uwǿibǾa tá minke. Níkaciⁿ'ga amá
 O friend, I tell it to in order I will tell it to you (s.). People the pl.
 you that (pl.) sub.

Ǿéama íe wiⁿ xǿná'aⁿi há. UǾúdaⁿbaí xǿ, kagéha, gíteqi. 9
 these (pl. word one have heard They considered when, O friend, it was dif-
 sub.) about them- selves it it difficult for
 themselves them.

Caⁿ gíteqi héga-báji égaⁿ wabájiⁿaⁿǾaí égaⁿ uwǿibǾa. Mé pa-
 In difficult very as they have caused as I tell it to Spring at
 fact for them me to take a message you.

hañ'ga tē'di égaⁿqti, kagéha, Umaⁿ'haⁿ xǿi Ǿan'di Ǿanájiⁿ.
 the first just as O friend, Omaha village in the you stood.
 (it came),

Macté tē ičaugčē'qti čanájiⁿ. Kī Umaⁿ'haⁿ jīn'ga čīⁿ' e'aⁿ' čīⁿ'
 Warm the throughout you stood. And Omaha small the how he
 mv. ob. was

ctēwaⁿ' ičpahaⁿ'-qti jaⁿ', edádaⁿ ačīⁿ' gě' ctě bčúga ičpahaⁿ'.
 soever you fully understood, what he had the pl. even all you knew.
 in. ob.

3 Gíteqí-bi ehé tē cañ'ge čīngai. Kī ukít'ě aⁿwaⁿ'wajá ctě
 That it is diffi- I say the horse there is And foreign whither so-
 cult for them none. nation ever

ugácaⁿ-báji, cī máčě ičaugčē'qti cī égaⁿ. Ádaⁿ níkaciⁿ'ga
 they have not again winter throughout again so. There- people
 traveled, fore

amá číčahaⁿ'i. Čatí xíji, nān'de wačiqpačīⁿ, cī níkaciⁿ'ga-ma
 the pl. they pray to You if, heart yours (is) poor, again the people
 sub. you. here

6 Umaⁿ'haⁿ-ma nān'de waqpačīⁿwačáčai tē íxixuhaí, eaⁿ'
 the Omahas heart you make them poor the they appre- in
 hend on their own account, fact

Umaⁿ'haⁿ-ma éwačáčē'-cti-má nān'de waqpačīⁿwačágičē té.
 the Omahas the ones, too, whom you heart you will cause them, your kindred, to be poor.
 have for kindred

Caⁿ' čatíiži kaⁿ' ečégaⁿ'i. Číčahaⁿ'i. Caⁿ' čécaⁿ-báji áčínása-
 Well, you do they hope. They pray to Well, it does not they do not
 not come you. suit you prevent

9 báji hā, číčahaⁿ'i égaⁿ cái hā. Níkaciⁿ'ga-ma cañ'ge-ma čábčīⁿ
 you they pray to as they The people the horses three
 you said it

wáčiⁿ-báji, cañ'ge-ma wačítaⁿwákičē'-ma eonáqteci wáčiⁿ'i.
 they do not have the horses the ones which they cause them only they have
 them, to work them. them.

Níkaciⁿ'ga ukéčiⁿ aū'gačīⁿ gaⁿ' níkaciⁿ'ga-ma pahañ'gadítaⁿ
 Indian common we who (use here the people from the first
 not plain)

12 ékičē xixáxai égaⁿ xixaⁿ'bai. Xixaⁿ'bai tē'di wačáte xí'í,
 they made themselves as they looked at They looked at when food they
 related to one another one another. one another gave to
 one another,

edádaⁿ wiⁿ xí'í. Kī časíčačē' tē. Áčaná'aⁿjíqti taté iⁿčígaxa-
 what one they And you will think You shall not obey at all we do not
 gave to one an- of it. You shall not obey at all make for you
 other. (=we do not reckon)

báji. Cañ'ge wačīn'gai égaⁿ čútaⁿ'qti uwíbča. Caⁿ' wéčigčaⁿ
 that Horse we have none as very I have told Well, plan
 you). correctly it to you. plan

15 enégaⁿ tē qáča gčíza-gā.
 you have the back take your
 thought it again own.

NOTES.

75, 10-11. Me pahañga tēdi égaⁿqti . . . čanájiⁿ. The addition of égaⁿqti shows that Ke-xreše stayed a very long time (W.). Equivalent expressions are, Mé pahañ'ga čan'di égaⁿqti čanájiⁿ, and Mé pahañ'ga
 Spring first

tědítaⁿ ɸanájiⁿ (G.). Stress seems to be laid on the extreme length of
from it you stood.
 the visit.

76, 7, ewaɸaɸě-ctī-ma, an unusual form of éwaɸáɸě-má ctī, from éwaɸě.

TRANSLATION.

My friend, these Indians have requested me to deliver a message. My friend, I will tell the words to you in order to tell them to all of you. These Indians have heard a message concerning themselves. After considering the subject, my friend, they have found it difficult for them. In fact, as it is very difficult for them, they have authorized me to speak for them, and so I tell you. At the very beginning of the spring, my friend, you came to the Omaha settlement, and you remained throughout the summer. You fully understand the situation of the Omaha young men. You know everything that they have. As they are without horses (to give away) I have said that what you propose is difficult for them (to perform). The people here have not traveled in any direction among the other tribes, and it has been so all through the winter. Therefore the Indians petition you (not to come). The Omahas fear that if you come you will be full of anxiety, and that you will make them full of anxiety, even those Omahas whom you have as your kindred. So they hope and pray that you will not come. If it does not please you (to stay away from us) the Omahas do not prevent your coming; they merely say that as a sort of petition to you. The Indians here do not have three horses apiece; they have only those [two?] horses (apiece) which they use in working. We Indians [remember how it has been told about?] the Indians of the olden times; how they visited one another in consequence of their regarding themselves as related. When they visited one another, they exchanged food and whatever else they had. You will think of that. We do not consider that you will disregard what has been said by me. As we have no horses (to give away), I have told you just how we are situated. Reconsider the decision which you have reached.

GIHÁJĪ TO CORNELIUS RICKMAN. FEBRUARY, 1880.

Íe	djúbaqtei	wídaxe.	A ⁿ 'baɸé	tě	úda ⁿ qti	éga ⁿ	i ⁿ 'ɸě	éga ⁿ ,
Word	very few	I make to you.	To-day	the	very good	as	I am glad	as,
áda ⁿ	wabágɸeze	wídaxe.	Kī	áɸaxíkihíde	ka ⁿ 'bɸéga ⁿ .	Wíctī		
therefore	letter	I make to you.	And	you take care of yourself	I hope.	I too		
éga ⁿ	áaxíkihíde.	Kī	úda ⁿ qti	ma ⁿ 'bɸi ⁿ '.	Winá'a ⁿ -májī	i ⁿ 'ta ⁿ .	3	
so	I take care of myself.	And	very good	I walk.	I have not heard from you	now		
a ⁿ 'ba-waqúbe	tě	cáďě	gána.	Kī	edáda ⁿ -ctécte	íwimáxe		
mysterious day	the	six	that many.	And	whatsoever	I asked you about		

- geḡa^{n'} waḡiḡnaḡti ka^{n'}bḡḡega^{n'}. Kī waḡiḡna tēdīhi ḡī, wīctī
 the pl. in. very plain I hope. And plain when it shall be, I too
 ob., in
 the past
- edáda^{n'}-etēcte uwībḡa etēga^{n'}. I^{n'}ta^{n'} waḡi^{n'}ha ḡa^{n'} wáḡazúḡti
 whatsoever I tell to you apt. Now paper the ob. very straight
- 3 wīḡaxu cuḡḡaḡḡ. Íusīta^{n'} waḡi^{n'}ha ḡáxa-máḡī. Nīkaci^{n'}ga
 I write it to I send it to To tell a lie paper I do not make it. Person
 you you.
- wabáxuakiḡḡé ḡīnké wáḡazu éga^{n'} baxúakiḡḡé. Éskana waḡi^{n'}ha
 the one whom I have caused to straight as I have caused Oh that paper
 write something him to write.
- una^{n'} tē'di, uḡḡé'ḡtei ia^{n'}ḡakiḡḡé ka^{n'}bḡḡega^{n'} waḡi^{n'}ha wī^{n'}. Nīka-
 you take when, very soon you send hither I hope paper one. Peo-
 hold of to me it
- 6 eī^{n'}ga ḡiḡḡa etī awána'a^{n'} ka^{n'}bḡḡa, e'a^{n'} éī^{n'}te. Cī tí tēdīhi ḡī,
 ple your too I hear about I wish, how it may be. Again it by the time
 them that, come
- wī^{n'} cuḡḡewikiḡḡé tá mīnke. Wawéa^{n'}ḡamáxe teḡa^{n'} weámaxe
 one I will send to you by some one. What you asked me about in the I asked about
 past
- dega^{n'} ḡīngá-bī, ai.
 but that there they
 are none, say.

NOTES.

Cornelius Rickman, a white man, lived at Spring Valley, Monona County, Iowa.

Samuel White or Gihajī, the sender, could speak English. He prefaced the letter with these words: "I have come home. For about three weeks since my return my eyes have been painful. I could not see. Now my eyes are well, and I am in good health (in Omaha, Ietá ḡa^{n'} aḡḡigḡaska, i^{n'}uda^{n'}). Let me know how you and all your family are (wakékega, da^{n'}etḡa^{n'}i, *whether several of them are sick*)". Aḡḡigḡaska, *mine is white again*, i. e., no longer red or inflamed. Primary reference is to the cornea, but there is a secondary reference to the *sight*.

77, 1, i^{n'}ḡé ega^{n'}, ada^{n'}, etc. When "ega^{n'}" is used, "ada^{n'}" seems unnecessary. Either one can be used without the other.

78, 7. Wawea^{n'}ḡamaxe, etc. The inquiry was about fish.

TRANSLATION.

I write a very few words to you. This is a fair day, and I am glad; so I write you a letter. I hope that you will take care of yourself; I take care of myself. I am prospering. It has been six weeks since I have heard from you. I hope that whatsoever things I have asked you about are very easily understood. By the time that they are so, I too may tell you something or other. I have now written a straight-forward letter to you. I have not written a lie in the letter. My amanuensis (i. e., the author) is honest, so I have employed him to write.

I hope that when you receive this letter you will soon reply. I wish to hear how your people are. By the time that your reply comes to me I will send another letter to you. I have made inquiries respecting the things about which you questioned me, but they say that there are none to be had.

ICTAΦABI TO MACA^N AND HEQAGA-SABĚ. MARCH 1, 1880.

Mácaⁿ Heqága-sábě eφa^{n'}ba, akiwa wawíḏaxúí. A^{n'}baφé
 Feather Black Elk he too. both I write something To-day
 to you (pl.).

wiφa^{n'}bai ka^{n'}bφa, aⁿwañ^{n'}kandiφé'-qti-ma^{n'}. Níkaci^{n'}ga-ma
 I see you (pl.) I wish, I am very impatient for it. The people

ca^{n'} eφégaⁿ-báji φa^{n'}ja, wináqtei ca^{n'} wiφa^{n'}be taí ebégaⁿ 3
 well they do not think though, only I at any rate I see you will I think it
 it

uma^{n'}φínka φéφuádi. Níaci^{n'}ga amádi φanájiⁿ tē i^{n'}φi^{n'}wa^{n'}píqti-
 year in this. People with the you stood the it was very good for
 me on that account

na^{n'} i^{n'}uda^{n'}-qti pí-naⁿ-ma^{n'}. Ca^{n'} edádaⁿ úckaⁿ φiñgé hă.
 usu-ally very good for me I used to be there. Well, what deed there is
 none

Nié aⁿφiñ^{n'}ge anájiⁿ. Ca^{n'} e'a^{n'} φanájiⁿ tē winá'aⁿi ka^{n'}bφa, 6
 Pain I have none I stand. Well, how you stand the I hear from I wish,
 you (pl.)

ádaⁿ wawíḏaxúí. Ljiga^{n'}ha φikáge mégaⁿ, φí a^{n'}nita^{n'}i tē
 there-fore I write to you (pl.) about something. O grandfather your friend likewise, you you have the
 treated me

i^{n'}udaⁿ-naⁿ-ma^{n'}. Wiφa^{n'}bai-máji égaⁿ, waqpani iφát'e hă.
 it has been usually good for me. I do not see you (pl.) as, poor I die from
 it

A^{n'}baφé wiφa^{n'}bai uwíkie agφi^{n'} tē ékiga^{n'}qti aḡíḏaxe. Wa- 9
 To-day I see you (pl.) I talk to you I sit the just like it I make it for
 myself. Pa-

qi^{n'}ha wi^{n'} ia^{n'}φakiφé taí. I'e'ágēqtei aká wakéga tē gini,
 per one you will send hither to me. Very aged man the sub. sick the has re-
 covered,

maⁿφi^{n'}i hă.
 he walks

NOTES.

Ictaφabi is an Omaha. Macaⁿ and Heqaga sabě are Ponka refugees, staying among the Yankton Dakota.

79, 10. I'e'ágēqtei, Maⁿtcu-naⁿba or Yellow Smoke (Cude-nazi), the father-in-law of Ictaφabi.

TRANSLATION.

O Feather and Black Elk, I write to you both. I wish to see you to-day, and I am hardly able to wait (till I can see you). The Omahas do not think about visiting you, but I alone think that I will see you this year. Whenever I visited the Yanktons I was always pleased, because I had you for my interpreter. There is no news. I continue in good

health. I wish to hear how you are, therefore I write to you. O grandfather, the way that you and your friend have treated me has always been pleasant to me. As I do not see you, I am dying from poverty. To-day I must content myself with talking to you instead of seeing you. Please send me a letter. The very aged man who was ill (Maⁿtcu-naⁿba) has recovered, and is able to walk.

TA^NWA^N-GAXE JIŃGA TO MAWATA^NNA. MARCH 5, 1880.

Caⁿ íe wiⁿ, negíha, anaⁿ'bçíⁿ. Caⁿ eiñ'gajĩn'ga çañká
Well word one, O mother's brother, I am uncertain about it. Well, child the ones who

waďáxe çañká é . . . Wéawaⁿ niníba uáket'aⁿ' kaⁿbçégaⁿ.
I have made them the ones who Calumet pipe I acquire it I hope.

3 . . . Edádaⁿ ctóctēwaⁿ iⁿ'çéckaxe tégaⁿ kaⁿbçégaⁿ égaⁿ wíbçá-
What soever you do for me in order that I hope as I pray to

haⁿ cuçéçé. Wi cañ'geçajĩn'ga wiⁿ'áqçei abçíⁿ' éde nũjĩnga
you I send it to you. I colt just one I had it but boy

t'é ké gaⁿ, nān'de gípēji égaⁿ, a'í, Mawádaⁿ'çíⁿ. Áçĩnge gáxai.
he lay dead as, heart bad for him as, I gave it to him, Mandan. He parted with it on account of the dead.

NOTES.

Though this letter was dictated in Omaha, most of it was recorded in English at that time, as shown in the translation by the parenthetical sentences.

80, 5. Açĩnge gaxai, the sender gave "wáçĩnge." Taⁿwaⁿ-gaxe jĩnga gave his colt to Mandan in order that the latter could give it away because of the death of his son.

TRANSLATION.

O mother's brother, I am uncertain about one part of your letter. (I wish to make sure of your meaning. Do you refer only to yourself, or to all the Yanktons? Ask my son, Wiyakoiⁿ. O Wiyakoiⁿ, I hope that you will speak to my adopted children in your tribe. I hope to acquire a calumet, such as they use in the pipe-dance. (I do not refer to the children for whom I have already had the calumet dance. I put them aside. I wish to enter the house of Miⁿxabu, and dance the calumet dance for his children. Speak to him in my behalf. I hope that you will speak to my four adopted children, Miⁿxabu and others. Send me a reply to this letter very soon, in fact as soon as you receive this. O Mawataⁿna, I have your letter, and it is just like seeing you! It delights me!) I send to you to petition to you, as I hope that you will do something or other for me. I had just one colt, but when Mandan's son lay dead, I gave the colt to the father, as he was sorrowful, and he gave it away on account of his dead son.

LION TO MRS. MARY CANFIELD, ASPINWALL, NEBR. MARCH, 1880.

Liĵa^{n'}ha, ǰí waji^{n'} ǰíŋa ekí eka^{n'}na ŋĭ, údaⁿ té. ǰagǰí
 O sister's you mind your own you wish if, it will be You have
 daughter, you mind your own return hither good. returned

tědĭhi úckaⁿ wiⁿ ekáxe taté, níkaei^{n'}ga-ma uǰéwiⁿ waeta^{n'}be,
 at the deed one you shall do, the people assembled you see them,
 time

uǰǰé'qti kaⁿbǰégaⁿ. Kĭ níkaei^{n'}ga-ma bǰéugaqti mañ'gǰe 3
 very soon I hope. And the people all erect

ǰanájiⁿ-da^{n'} wánaha^{n'} te hă. "I^{n'}naⁿha maja^{n'} aǰi^{n'} ǰaⁿ '
 you stand and you will pray to . My mother land she had the
 (s.) them ob.

agǰíza-da^{n'} é'di at'é ka^{n'}bǰa ádaⁿ agǰí. Wáqe ǰiñké, maja^{n'}
 I take my and there I die I wish because I have White the st. land
 own (s.) here. man one,

uwédiáji ábǰixe ǰiñké, wagaqǰaⁿ abǰi^{n'} ékigaⁿ, wai^{n'}ǰita^{n'}i. 6
 in a different the one whom I took servant I have like it, he works at vari-
 place for my husband, him him ous things for me.

Kĭ wáqe ǰiñké ta^{n'}waⁿgǰaⁿ é'di wacka^{n'}qti ékaⁿbǰa-máji;
 And white the st. village in making a great I do not wish for him;
 man one effort

wawékitáta égaⁿ ma^{n'}ǰi^{n'} ékaⁿbǰa-máji," eecé te hă. Haⁿǰí,
 a deceiver so to walk I do not wish for him, you will . Henry,
 say it

iéskă, Waha^{n'}ǰiñgé, Ībaha^{n'}bi, wí eéna, i^{n'}baⁿ-báji ǰa^{n'}ja, ca^{n'}
 interpreter, Orphan, Ībahaⁿbi, I enough, we do not call though, yet
 to him

ǰiéwajiⁿ ekí ŋĭ,
 of your own you are if,
 accord coming
 back

NOTES.

Though this letter was dictated in Omaha, the parenthetical sentences were recorded only in English.

81, 7. Kĭ waqe ǰiñke, etc. Lion and the other Omahas knew by experience what they had to expect from white men who took Omaha wives. Such men wished to control the tribe. So Mrs. Canfield was asked in this letter to say to the council that she did not wish her husband to have anything to do with tribal affairs.

TRANSLATION.

O sister's daughter, if you, of your own accord, desire to return to this reservation, it will be good. At the time of your return you shall do one thing: I hope that you will not delay seeing all the people assembled. And then you should rise to your feet and petition all the people, thus: "I have returned because I wish to take possession of the tract of land which belonged to my mother, and I wish to die there. The white man whom I took for my husband in another land works at various things for me, just as if I had him as my servant. But I do

not wish the white man to be very prominent in the tribe. I do not wish him to be cheating the Omahas." Henry Fontenelle, Louis Sanssouci, Wahaⁿçiñge, Ibaⁿbi, and I do not invite your husband to come, but if you should come of your own accord (we will ask the agent to attend to the matter, when the question of an agent is settled by the Government. If you postpone action for any time, we shall be unable to say anything more. So I send this in haste. As soon as you get it reply and let us know your decision. When you send this word, my son Henry will come at once with a wagon to get the young pigs which you promised. He sends to you in this letter to ask this favor).

THE OMAHA CHIEFS TO THE COMMISSIONER OF INDIAN AFFAIRS.

MARCH 18, 1880.

Gahige said:—Içádiçai ápidaza^w wa'í gaⁿ'çai. . . .
 Agent by themselves to give they wish.
 to them

Duba-maⁿçiⁿ said:—Jiga^w'ha, pahañ'gadi içádi aⁿwañ'gaçiⁿ-
 O grandfather, formerly his father we had them

3 naⁿ'i, kī edádaⁿ gě wénda^w'i etéga^w'i gě weçéckaxe ckaⁿ'na-
 usually, and what the pl. good for us apt the pl. you do for us you wished
 in. ob.

naⁿ'i: Kī iⁿ'teaⁿqteci içádiçai çĩnké içágia-máji. Caⁿ' içádiçai
 usually. And just now agent the st. I do not speak Yet agent
 one against him.

wiⁿ'áqteci añgáçiⁿ tē wéteqi héga-báji. Kī ta^w'waⁿgça^w' amá
 just one we have the hard for us very. And gentes the pl.
 him

6 çéama aⁿ'ba içáugçé ckaⁿ' maⁿ'çiⁿ'i, kī cénujĩn'ga ta^w'waⁿgçaⁿ'
 these day throughout acting walk, and young man gentes
 añgúçai amá edádaⁿ içádiçai çĩnké 'içé wágaji ĩ, 'aⁿ'a égaⁿ'
 our own the pl. what agent the st. to they com- if, reticent so
 sub. speak mand us because of sure failure

aⁿ'maⁿ'çiⁿ'i. Gaⁿ' weçéckaxai kaⁿ'aⁿ'çai, ĩigaⁿ'ha.
 we walk. Still you do it for us we hope, O grandfather.

9 *Two Crows said*:—Jiga^w'ha, wabáxu wiⁿ' iⁿ'çigaxai çéçai,
 O grandfather, letter one we have made this ob.,
 to you

éskana níze ĩ, uqçé'qti qáçá aⁿ'ná'aⁿ kaⁿ'aⁿ'çai. Kī
 oh that you re- when, very soon back we hear it we hope. And
 ceive it again

wéndaⁿ tá-bi enégaⁿ égaⁿ úckaⁿ gě weçéckaxe-naⁿ'i. Úckaⁿ
 that it will be for our you think as deed the pl. you have done usu- Deed
 good it ally.

12 gě wénda^w'-qti-báji çáⁿ'ja, gaⁿ' "Wiçigaⁿ çĩnké wegáçai," gaⁿ'
 the not for our highest good though, still My grand- the st. has done it at any
 pl. in. ob. father one to us rate

aⁿʕaⁿ/ʕai hə. Kī úckaⁿ iⁿ/teaⁿ wiⁿ weʕéckaxai hə. . . . ʕaⁿ/
 we think it . And deed now one you (pl.) have
 done to us Well,
 úckaⁿ gě wiŋgaⁿ wadaⁿ/ba-báji wegáxai eaⁿ/ wéteqi naⁿ/i
 deed the pl. my grand- he does not see us he has done well, difficult usu-
 in. ob. father father to us for us ally
 ʕaⁿ/ja, iⁿ/taⁿ ʕéceⁿ/taⁿ/ wiŋgaⁿ índé aⁿ/daⁿ/béqti éskana úckaⁿ 3
 though, now from this my grand- face we see him indeed oh that deed
 time father
 wéteqi gě aŋgúgʕa aŋgaⁿ/ʕai.
 difficult the pl. we tell him we wish.
 for us in. ob. of our own

White Horse said:—Níkaciⁿ/ga naxíde-ʕiŋgé edábe wáki-
 Peoplo disobedient also to attend

hídai tě wéteqi. Naxíde-ʕiŋgé ŋi, edábe waⁿ/daⁿ wákihíde- 6
 to them the difficult Disobedient when, also together to cause them
 for us. to be at-

kiʕai tě wéteqi héga-báji. . . .
 tended the trouble- very.
 to some to us

Ictu-basude said:— . . . Weʕénietaⁿ ʕaⁿ/ja, eaⁿ/ wéteqi
 You have finished though, yet trouble-
 doing it for us some to us

tě aŋ'guiⁿ/ʕiʕa aŋgaⁿ/ʕai. 9
 the we tell it to you we wish.

NOTES.

The parenthetical sentences were recorded only in English.

The ex-agent, Howard White, requested the author to send this letter, as he declined to act after his resignation.

TRANSLATION.

(Gahige said:)—The Indians wish the president to give them their respective agents (one for the Omahas and another for the Winnebagos. If we wish to see our present agent, we become very tired, because he does not come very often from the Winnebago Agency. So we tell this to the Commissioner).

(Duba-maⁿʕiⁿ said:)—Grandfather, we used to have agents, and you generally did for us those things which were calculated to benefit us. But even now I do not speak a word against the agent himself; yet it is very hard for us Omahas to have an agent in common with the Winnebagos. These Omaha gentes are busy throughout the day, and when our young men command us to speak to the agent about anything we hesitate and say nothing, because we can not see him. O grandfather, we hope that you will still do for us (what is beneficial for us).

(Two Crows said:)—O grandfather, we hope that when you receive this letter which we have written to you, we shall very soon hear the reply. You have been doing things for us occasionally as you have considered that they would be beneficial to us. Though they have not turned out to be for our highest advantage, we think, "My grandfather

has done it for us." Just now you have done one thing for us. (We are two tribes, yet you make one agent answer for both of us. This thing which you have done for us gives us much trouble.) Still, though the things which my grandfather has done to us without seeing us are difficult for us to endure, we wish that henceforth we could see the Commissioner face to face and tell him the things which are troublesome to us.

(White Horse said:)—It is troublesome to us to be attended to by an agent who has to watch over a disobedient tribe at the same time. It gives us much trouble to be assigned together with those who are disobedient to the care of a single agent. (We Omahas have been working constantly, as you wish us to act for ourselves. The agent remains about a month at a time at the Winnebago Agency without seeing us, and that is very hard for us to endure.)

(Ieta-basude said:)—If a man has two horses, one is apt to excel the other. If one walks straight, he thinks, "I hope that I will always know what is good for me." I am afraid of that nation, the Winnebagos, and I think, grandfather, that from this time on we ought to have separate agents. Though you may have already made all your arrangements for sending a new agent for both tribes, still we wish to tell you how it gives us trouble. (It is hard for us to have no one to attend to our business; so, grandfather, I send this to you to tell you. I think that it would be proper for my agent to live close to us, so that I could go to him and speak about my affairs whenever it becomes necessary. I have asked a man, who is one of your race, to write this. But these are not his words. They are the words of the seven principal men of the tribe.)

(Naⁿpewaŋčē said:—Grandfather, these men have spoken of the things which give them trouble. We know about the difficulty of having one agent for two tribes, so we ask that a business matter be attended to. There are many of us who would continue to improve the ground, and we would take the advice of a resident agent, and so we would progress in civilization year by year. But as it is now, that is difficult for us to do without an agent. You do something for us because you consider that it will benefit us, but I must tell you that it really injures us. The man beside whom I dwell is disobedient, and to have one agent with him will cause me to be in constant trouble. We do not wish to follow the bad ways of that man, the Winnebago.)

(Fire Chief said:—Grandfather, all these men tell you what is troublesome. You have caused this. I do not accuse my agents. But I do wish you to make a change, giving us an agent of our own, and letting the Winnebagos have one of their own. There are other things hard to be endured, but now I speak only of this subject of separate agents. I hope that I may soon be allowed to visit my grandfather and speak to him face to face about this and other matters. These are my words, not the words of my friend whom I have asked to write this

for me. We write this to you after the resignation of one agent, Howard White, and before the arrival of another agent).

(Duba-maⁿφiⁿ said:—Grandfather, I send to you to speak about one subject. There is one man here whom I have caused to send news occasionally. Now that he has gone to Washington I have heard bad things about him, and I am afraid of him; *i. e.*, Charles P. Morgan, the interpreter. I hope that when he reaches you, and you receive this letter, you will discharge him from his office at once. The young men have assembled, and they have said so. They have given these words to us seven chiefs, so we send this to let you know what are our wishes and those of the tribe).

PAHAŅGA-MAⁿφIⁿ TO HIS BROTHER, SILAS WOOD, NIOBRARA. MARCH 29, 1880.

Ƨede-gáli Ieta-basúde éƧaⁿba úwagiƧái égaⁿ, nújĩnga amá
 Fire Chief Ieta-basude he tooⁿ they have told as, boy the pl.
 it to them

gícaⁿi. “Ckí te,” aí. Nújĩnga amá égiƧaⁿi. Caⁿ gaⁿ ƧéƧu
 are satis- You will be they Boy the pl. said it to Well, at any ƧéƧu
 fied. coming back, say. sub. him. rate here

ƧagƧí te ‘aⁿ Ƨĩngé Ƨaⁿja, eaⁿ nǎn’de gíudaⁿi ƧagƧí té. 3
 you will have nothing being although, yet heart theirs are ƧagƧí té. 3
 returned the matter

Jenúga-naⁿba, Naxéwakaⁿ, HúpeƧa, Haⁿakipa, MaƧpíya-
 Jenuga-naⁿba, Naxewakaⁿ, HupeƧa, Haⁿakipa, MaƧpiya-

qága, Wakaⁿ-maⁿφiⁿ, Wataⁿ-nájiⁿ, IⁿteaŅga-skā, Jizi Ƨĩnge,
 qaga, Wakaⁿ-maⁿφiⁿ, Wataⁿ-najiⁿ, Weasel, Jizi-Ƨĩnge,

Jĩnga-gahíge, kí ágaha nújĩnga bƧúga ínahiⁿi. “Ckí te,” aí. 6
 Boy Chief, and besides (them) boy all are willing. You will be they
 returning say.

Céna weáƧahaⁿ Ƨaⁿja, eaⁿ nújĩnga éƧaⁿská amá eégaⁿi
 Enough I know about them, yet boy of the size amá eégaⁿi
 referred to the pl. they have
 thought it

égaⁿ, uwíbƧa eúƧéaƧé. . . .
 as, I tell it to I send it to
 you you.

TRANSLATION.

The young men are satisfied because Ƨede-gahi and Ieta-basude have told them. They say, “You can return (to the Omaha Reservation).” The young men have said this to (Fire-Chief and Ieta-basude). Though your return will affect nothing in your behalf, still they will be glad for you to return. Jenuga-naⁿba, Naxewakaⁿ, HupeƧa, Haⁿakipa, MaƧpiya-qaga, Wakaⁿ-maⁿφiⁿ, Wataⁿ najiⁿ, IⁿteaŅga-skā, Jizi-Ƨĩnge, Jĩnga-gahige, and all the other young men are willing, and they say, “You can return.” I do not know any more about them, but I send to tell you what the young men, including all those of that size (?), have thought. (I am going away in seven days. This is the last letter that I will send you before I leave.)

ACAWAGE, A PONKA CHIEF, TO SOME PONKAS AT CARLISLE, PA.
DECEMBER, 1880.

- Nújiŋga nañkáce, wiŋa^{n'}be cubé^{c'} taí miñke. E'a^{n'} ŋanájiⁿ
 Boy ye who are. I see you I will go to you (pl). How you stand
- tě ga^{n'} íwiđaha^{n'} taí miñke. Edádaⁿ níta^{n'}i gě nípi ŋí,
 the at any I will know about you. What you work the pl. you do if,
 rate at in. ob. well
- 3 íwiđaha^{n'} ka^{n'}bċa-qtí-ma^{n'}. ŋí waŋaŋigċíta^{n'}i tē ŋíuda^{n'}i étai
 I know about I have a strong desire. You you work for your- the it ought to be good
 you selves for you
- áhaⁿ ebéċgaⁿ. Kí nípi ŋí, a^{n'}qtíŋaŋigċégaⁿ taí. Kí úŋitaⁿ
 ! I think it. And you do it, you will think highly of your- And work
 it well selves.
- wáċe aŋi^{n'}i gě áŋakípa-na^{n'} taí. Ca^{n'} wiŋa^{n'}be etégaⁿ, Kagé.
 white they the pl. you meet regu- will. Well, I see you apt, O Fourth-
 people have it in. ob. (them) larly son.
- 6 Cubé^{c'} ka^{n'}bċa. Wiŋa^{n'}be ka^{n'}bċa. Waŋi^{n'}ha ŋaⁿ níze ŋí, égaⁿ-
 I go to you I wish. I see you I wish. Paper the you when, just
 ob. receive
 it
- qtí waŋi^{n'}ha wi^{n'} uŋċé'qtēi ċéŋuádi tia^{n'}ŋakíċé ka^{n'}bċégaⁿ.
 so paper one very soon to this place you send it I hope.
 here to me

NOTE.

This letter and the next three were dictated by the Ponka delegation when in Washington, prior to the departure of the writer (with the Ponka Commission appointed by President Hayes) to the Indian Territory and Nebraska. The four members of the Commission were Generals Crook and Miles, and Messrs. Stickney, of Washington, and Walter Allen, of Boston.

TRANSLATION.

O you boys, I will go to see you. At any rate, I will know how you are. I have a strong desire to know whether you are doing your work well. I think that if you work for yourselves it ought to be advantageous to you! And if you do it well, you can think highly of yourselves. You ought to undertake the different occupations of the white people. O fourth-son, I may see you. I wish to go to you. I wish to see you. When you receive this letter, I hope that you will send me very soon a letter just like it to this place.

FRANK LA FLÈCHE, SR., TO HIS DAUGHTER SUSANNE. DECEMBER,
1880.

Iyígaⁿƛaí akádi naⁿ'baⁿ' é'di aṅgáhií, aṅgúañkiaí Kí
Grandfather to the twice there we reached we talked to him. And
sub.

edádaⁿ aṅgáxai tē cetaⁿ' wágazuájí. Edádaⁿ wiⁿ uáwagiƛaí
what we have the so far is not straight. What one they have told
done it to us

éde, wiñ'kai xī, caⁿ'caⁿ xī, nān'de ƛíudaⁿ etégaⁿ. Kí Monday 3
but, they speak if, always if, heart good for apt. And Monday
truly you

tē'di edádaⁿ wágazuaⁿ'ƛē ƛaí. Cí é'di wébaⁿi. Caⁿ' eiñ'ga-
on what we will make it straight. Again there they have
called us. And child-

jiñ'ga ƛañká etí wiⁿ' níe daⁿ'etē t'aⁿ' xī, wazéƛē úwawéci
ren the ones too one pain perhaps has it if, doctor pay for many
who

waƛa'í ƛaí. Égiƛe aⁿƛaⁿ'ƛanaⁿ'pē ƛaí. Kí éena íe tē euƛé- 6
you give will. Beware you fear me on ac- lest. And enough word the I send
to them count of it

wikiƛé. Naⁿ'péƛihi xī, úƛizē tē'di wagaíxe ƛízá-gà. Aⁿ'ba
to you. You hungry if, issue of at the debt take it. Day
rations

caṅgágƛe taité ƛápaⁿ'-májí. Ataⁿ' wágazu ƛápaⁿ' tē-
we shall start back to I do not know it. When straight I know it by

díhi xī, euƛéaƛē tá miñke. Éskana údaⁿ'qti wigímaⁿ'baí 9
the when, I will send it to you. Oh that very good I see you (pl.)
time my own

kaⁿ'bƛégaⁿ.
I hope.

TRANSLATION.

We have gone twice to the White House, where we spoke to the President. What we have done is not yet settled. They have told us one thing, and if they speak truly, and it continues, it ought to make you rejoice. We may reach a satisfactory conclusion on Monday next. On that day have we been invited (to go again to see the President). If one of the children becomes ill, employ the doctor and pay him. Do not wait to consult me! I have written you enough. Should you be hungry, get food on credit, which you can repay at the time of the issue of rations. I do not know on what day we shall start back to you. When I receive positive information on this point I will send you a letter. I hope to see you all in good health when I reach home.

MA^NTCÚ-HI^N-QTI, A PONKA, TO HIS WIFE MI^N-AKANDA. DECEMBER,
1880.

Iḡgaⁿḡai akádi naⁿbaⁿ' aṅgáhi. Cetaⁿ' wágzauáji. Wágzau
Grandfather to the twice we reached So far it is not straight. Straight
sub. there.

tědłhi ḡi, údaⁿ etégaⁿ áhaⁿ ebḡégaⁿ. Wanágḡe ḡaṅká éskana
by the that, good apt ! I think it. Domestic ani- the ones oh that
time mals

3 iⁿḡiⁿ'kihídai kaⁿbḡégaⁿ nųjiṅga amá isaṅ'ga wiwiḡa amá.
they attend to I hope boy the (pl) his younger wiwija ama.
mine sub. sub. brother my own the (pl.)
sub.

Ciⁿ'gajiⁿ'ga wiⁿ' nié daⁿ'etě taⁿ' ḡi, wazéḡe úwawéci
Child one pain even he has it if, doctor pay

waḡaⁿ' tai. Éḡiḡe aⁿḡaⁿ'ḡanaⁿ'pe tai. ḡéḡuádi ḡiṅké cetaⁿ'
you will give it Beware lest you fear me on account In this place the one so far
to them of it who

6 aḡiⁿbaⁿ'bė'-ctėwaⁿ-máji. Naⁿənaⁿ' aⁿḡiⁿ'. Iⁿ'teaⁿ' wáḡiⁿ. Aḡi aká
I have not even looked at him, Feet slipping we are. Now they have The one who
my own. us. is coming
back

akiwa uáwagiḡḡa. Iⁿ'be tat éskaⁿ eḡégaⁿ'i. Gaⁿ' ḡictaⁿ'i
both I have told it to I shall see him they think it probable. And they finish
them. it

tědłhi ḡi, wágzau ḡanaⁿ'aⁿ'i etégaⁿ'i, cėnujiⁿ'ga-máć. Údaⁿ
by the time straight you hear it apt, O ye young men. Good
that

9 daⁿ'qti égaⁿ Iḡgaⁿḡai aká wéḡadaí. Wágzauáji égaⁿ eḡe
beyond so Grandfather the mentioned Not straight as I have
measure thought
so

cetaⁿ' wágzau tě aⁿḡaⁿ'bahaⁿ-báji. Kí aⁿ'ba caḡé tě ctí
so far straight the we do not know about it. And day I go the too
homeward

iḡapahaⁿ-máji.
I do not know it.

NOTES.

88, 3, nųjiṅga ama isaṅga wiwiḡa ama, an unusual expression: nųjiṅga ama wisaṅga ama might have been used. See letter of Macaⁿ-ská, on a subsequent page.

88, 5. ḡéḡuádi ḡiṅké, Caḡu, one of his children at Carlisle, Pa.

88, 6. Aḡi aka akiwa, probably Inspector Haworth and the agent, who returned to the Ponkas in Indian Territory in January, 1881.

TRANSLATION.

We have gone twice to the President's House. Our business has not yet been settled. When it is settled I think that it may be good! I hope that the young men, my younger brothers, will attend to my stock in my absence. If one of the children becomes ill, employ the doctor and pay him! Beware lest you refuse through fear of me! I have not yet even looked at the one who is here, my relation. We had to pass by him without stopping. The officials are keeping us at present (and

we have no chance to see any one else). I have told it to both of those who are coming back (?). They think that I shall see him. O ye young men, you may hear it correctly by the time that they complete the affair. The President mentioned to us something that was good beyond measure. I have said above that it was not yet settled; we do not know all about it. Nor do I know on what day I shall start homeward to you.

MA^NTCÚ-HI^N-QTI TO CAČÚ, AT CARLISLE, PA. DECEMBER, 1880.

Čl'čqu atí hã, Iyígaⁿčai yí tč'di. Wiyaⁿ'be kaⁿ'bča-qti-maⁿ'
 Here I have come here Grandfather vil- lage to the. I see you I strongly desire

éde, winaⁿ'ənaⁿ atí. Iyígaⁿčai aká wyaⁿ'be kaⁿ'bča yí, 3
 but, I passed by you I came here. Grandfather the sub. I see you I wish if,

uáwagíbča yí, ínahiⁿ yí, wyaⁿ'be etégaⁿ hã. Čl'jiⁿ'čč aká
 I tell it to him if, he is will- ing if, I see you apt . Your elder the sub.

čtí égaⁿ čiaⁿ'čka aká čtí wañ'gičé aŋgátii. E'aⁿ' aŋyíçfiwa-
 too so your sister's the sub. too all we have come here. How we correct it for

gázu aŋgátii edádaⁿ aⁿ'čítaⁿ aŋgátii aⁿ'čictaⁿ tčdłhi yí, aⁿ'čí- 6
 our- selves we have what we work at we have come here we com- plete it it arrives when. we see

daⁿ'be etégaⁿ'i hã. Wáčkaⁿ-égañ-gã éče. Wáqe amá
 you apt Do make an effort I think and say that. White the pl. sub.

čigaⁿ'zai tč údaⁿ čigaⁿ'zai e wiⁿ' nípi yí'ji, wačiqpaniá'ji
 have taught the good they have that one you do if, you not poor

etégaⁿ hã. Aⁿ'ba wiⁿ' wyaⁿ'ba-máji tč' iⁿ'teqi'-qti-naⁿ-maⁿ' 9
 apt . Day one I do not see you the (=as) it is usually very trouble- some to me

čaⁿ'ja, caⁿ' égičé čaniⁿ'ža né kč'ža edádaⁿ údaⁿ wiⁿ', íčafčé-
 though, yet behold you live you on ac- count of what good one, you can

wáčč wiⁿ gáxečikičai yí ákihída-gã. Enáqtei údaⁿ ebčégaⁿ.
 find it one they cause you to make it if attend to it. It only good I think it.

Níkaciⁿ'ga ukéč'iⁿ aⁿ'maⁿ'č'iⁿ kečaⁿ' číŋgč; wáqe amačáčicaⁿ 12
 Indian common we walked along (as a road) in the past there is none; white on the side of the people pl. sub.

aⁿ'maⁿ'č'iⁿ'i é wéčigčáⁿ čá kč wiañ'guhá. Kí éč hã, wáqe
 we walk it plan their the ob. we follow them. And that is it white people

amá edádaⁿ čigaⁿ'zai yí, nípi yí, wéənaⁿ'aⁿ'čákičé taté Ka-
 the pl. what they teach you if, you do it well if, you shall cause me to be thankful. O

géha, wániⁿ ninké čin'gajñ'ga wiwíja éskana ča'č'iⁿ'čákičé 15
 friend, you who keep them child my own oh that you purposely cause him, my own, to be pitied

kaⁿbčégaⁿ. Wíḃčahaⁿ, čigáqqaⁿ číñkě' eṭi akíwaqti wíḃčahaⁿi
 I hope. I pray to you, your wife the one too both, indeed I pray to you
 who (pl.)

céhe. Aⁿba čéčuádi Iqígaⁿčai ědi atí, qí eḡá tě. Kí e'aⁿ'
 I think On this day Grandfather there I have house his the And how
 and say that. come, ob.

3 niⁿ kě agíqaⁿbe kaⁿbča. "Údaⁿqti najiⁿ' áhaⁿ" ebčégaⁿ qí,
 you the I see him, my I wish. Very good he stands ! I think it if,
 are own

iⁿ'čěqti-maⁿ' eṭégaⁿ.
 I am very glad apt.

NOTES.

89, 7. Wačkaⁿ-egañ-gă, céhe. Rather, Wačáčkaⁿ tégaⁿ céhe, *I say*
 you persevere in or- I say
 der that that
 (which
 I think),

that in order to incite you to persevere. (G.)

89, 10. eaⁿ egiče čaniⁿja, etc. Another reading is as follows: eaⁿ'
 égiče údaⁿ wi^w ičačěwáčě-na^w hă. Kí edádaⁿ wi^w gáxečikičai qí, áki-
 hidagă, *yet you can be finding something good very often* (i. e., you can
 be learning something else). *And do you attend to what they cause you*
to do. (G.)

90, 3, agíqaⁿbe. Rather, wigíqaⁿbe, *I see you, my own*, if niⁿ (you
 are) be retained. But as this seems to be addressed to Captain Pratt,
 it would be better to read, "Kí e'a^w' éiⁿte agíqaⁿbe ka^wbča, *I wish to see*
(my kinsman and learn) how he is."—Author.

TRANSLATION.

I have come hither to Washington. I have a strong desire to see
 you, but I passed you in coming (and I could not stop). As I wish to
 see you, if I tell the Commissioner and he is willing, I may see you.
 All of us have come, including your elder brother and your sister's son.
 We may see you after completing the work for which we came, that is,
 the straightening of our affairs in some manner. I say what I think
 in order to urge you to persevere. If you do well one of the good
 things which the white people teach you, you may become rich.
 Though it generally gives me much trouble not to see you for a single
 day, yet when they cause you to do one good thing, one thing which
 you can find, for the sake of your improvement, attend to it! I think
 that alone is good. There is no chance for us to continue to live as
 Indians, as we have been doing in the past: we walk towards the white
 people, and we follow them in carrying out their plans. That is it: you
 shall make me thankful to you if you do something well when the
 white people teach it to you. O friend, you who have the control of
 the Indian children (Capt. Pratt), I hope that you will cause my child
 to be treated kindly. I have said what I think because I petition to
 you and your wife too. On this day I have come to Washington, and

I have come to the house of the President. I wish to see you and observe how you are. If I think, "He is doing very well!" I shall have good cause for joy.

MA^NTCU-NILA TO MRS. AMOS ROSS. JANUARY, 1881.

Φisañ'ga Your younger brother	t'e is dead	tě' the (=as)	φiha ^{n'} your mother	xagé weeping	ηιγcát'e she kills her- self by crying.	φé. she goes.	Nã, Why! (Alas!)	Φusi Lucy
Ájuçiki Angelique	eça ^{n'} ba, she too,	φigíã ^{n'} ba-báji she does not see you (pl. obj.), her own	gíteqi it is very difficult for her to bear.	héga-báji. This one	3			
Sam Sam sub.	aká the woman	wa'ú one	wi ⁿ very good	úda ⁿ qti he mar- ried her,	gφã ^{n'} i, child	cin'gajin'ga he has,	t'a ^{n'} i, boy.	nújiŋga.
Φisañ'ga Your younger brother	t'e is dead (=as)	tě' the (=as)	cañ'ge horse	wíãa my	úda ⁿ qti very good	wi ⁿ one	φiñgéaçé. I have given away.	Φiha ^{n'} Your mother
waqpaniã'ji not poor	úda ⁿ qti very good	juágçe. I am with her.						

NOTES.

Dictated at Ponka Agency, Indian Territory, by the husband of Ujañgedabi. The latter was the mother of Lucy Gayton (now the wife of Rev. Amos Ross), a ward of the writer in 1872-'73. Mrs. Ross is with her husband, who is a Santee Dakota, and also a missionary to the Dakotas at Pine Ridge Agency.

91, 1. Φisañga, *McClellan Gayton*, who died in 1880. Ajuçiki, *Angelique*, was the youngest of the three. She died when she was eighteen, in 1884.

91, 3. Sam, Má'a-jiñ'ga, *Little Cottonwood*, or *Sam Gayton*, was the half brother (by the same mother) of Lucy, Mac, and Angelique.

The last two sentences were not recorded in Ponka.

TRANSLATION.

Your mother is going to cry herself to death, as she has heard of the death of your younger brother. Alas! Lucy and Angelique! she is in sore trouble because she can not see you. Sam has married a fine woman, and they have a child, a boy. When I heard that your younger brother was dead, I gave away one of my best horses. I live with your mother very comfortably, as we are not poor. (Send your two pictures to your mother very soon. I wish your husband to send me a red Catlinite pipe by mail.)

MACA^N-SKĀ TQ SEDA^N-SABĚ.

Maja^{n'} ꝑéꝑu aṅgáti tē'di, uqčč'qtei ꝑagčé. Uma^{n'}ꝑiṅka
Land here we came when, very soon you started back. Season

wi^{n'} é'ṭa ꝑanájiⁿ 'iꝑáꝑčé. "Maja^{n'} údaⁿ etéctē anájiⁿ ṡi,
one there you stand you spoke of it. Land good soever I stand if,

3 ea^{n'} mé tē'di atí tá miṅke. Atí tēdili ṡi, maja^{n'} ꝑaⁿ ubꝑá
yet spring when I will have come hither. I have come hither by the time that, land the I tell ev. ob. about it

atí tá miṅke," ecé. Cēnujiṅ'ga ꝑiꝑiṅa-ma ꝑéama nié etē ꝑiṅgaí.
I will have come hither you said. Young men those who are yours these (sub.) pain even they have none.

Wa'ú ꝑiꝑiṅa etí wáꝑiṅa-báji. Nié t'a^{n'}i tēdili ṡi, niṅa ewé-
Woman your too she has not taken (another) husband. Pain it abounds by the time that, alive I have

6 kaⁿꝑá-qti-ma^{n'} etégaⁿ. Wi^{n'}etēwaⁿ eiṅ'gajiṅ'ga uqpaꝑa-báji
a strong desire for them apt (?). Even one children they did not lose him

ꝑiji^{n'}ꝑčé amá etí akíwa. A^{n'}ꝑaꝑčé ꝑisaṅ'ga aká qčje-hi^{n'}-t'aⁿ
your elder brother (pl. sub.) the too both. To-day your younger brother (sub.) the qčje-hi^{n'}-t'aⁿ

wáꝑiṅaⁿ. Ga^{n'} júga wíqti miṅké i^{n'}teqi, iṅaṅ'ge wiwíṅa t'é
he works (at various things). And body I-very I-who difficult for me, his sister my died

9 nugéadi. Ciṅ'gajiṅ'ga wiwíṅa etí t'é. Wa'ú wiwíṅa etí t'é.
last summer. Child my too died. Woman my too died.

Ádaⁿ i^{n'}taⁿ tē nié etēwa^{n'} ꝑiṅgé wa'ú etí áji abꝑi^{n'}. Wisíꝑčé
There-fore now the pain soever there is none woman too an-other her. I have I think of you

tē i^{n'}teqi héga-máji-na^{n'}-ma^{n'}. A^{n'}ꝑásiꝑaꝑčégaⁿ ꝑáꝑi^{n'}čé, waqi^{n'}ha
the troubles me not a little with reference to me, usually. You remember me somewhat you who move, paper

12 ia^{n'}ꝑakiꝑčégaⁿ eté ṡi. I^{n'}taⁿ cagčá-máji taté čdi hi, wanáce
you send it to me ought. Now I shall not start to the place where you are there it has reached, policeman

uče, ma^{n'}zěskā wawéci iṅgáxai. Wawéci iṅgáxai tē'di Iṅgaⁿ-
I follow it, money pay they have made for me. Pay they made for me when Grand-

ꝑai aká caṅ'ge wiⁿ a^{n'}ú. ꝑatí wikaⁿꝑčé-éde, caṅge iꝑa^{n'}wikiꝑ-
father the horse one he gave it to me. You I wished for you, horse I put aside for you, sub. but, you,

15 éde, maⁿꝑa^{n'}i, ádaⁿ wícti waqi^{n'}ha etí wíḏaxa-máji, áakihída-
but, it was stolen, there-fore I too paper too I did not make for you, I paid no atten-

máji. Ta^{n'}waⁿgꝑaⁿ amádi wáakihíde. Wa'ú wiⁿ agꝑá^{n'} ehé
tion to it. Nation among them I attend to them. Woman one I married her I said

ꝑiṅké, A^{n'}paⁿ-iṅgá'ga igáqꝑaⁿ jiṅgá ꝑiṅké, é agꝑá^{n'}, é abꝑi^{n'}.
the one who, Big Elk his wife small the one who, her I have married her, her I have her.

NOTES.

Dictated at Ponka Agency, Ind. T., in January, 1881. Sent to another Ponka, Sedaⁿ-sabě or Maⁿteu dačiⁿ, then at the Old Ponka Reservation, in Dakota, on the Niobrara River. The style is not that of the usual Ponka, e. g., itańge wīwīą t'e (92, 8), instead of wīąńge iⁿt'e; cīńgajīńga wīwīą etī t'e (92, 9), instead of cīńgajīńga etī iⁿt'e; wa'u wīą etī t'e (92, 9), instead of wa'u etī iⁿt'e; though both forms are used, *vide G.*, an Omaha.

92, 2. Majaⁿ udaⁿ etecte, etc. The words of Sedaⁿ-sabě, who had promised to return to the Indian Territory within a year and tell his people about the land on the Niobrara. Majaⁿ ɸaⁿ údaⁿ anájiⁿ etecté-

Land the good I stand notwith-

waⁿ caⁿ mé tēđīhi ɸī, atí tá mīńke. Atí tēđīhi ɸī, majaⁿ ɸaⁿ
stand- yet spring by the when, I will have come. I have by the when, land the
ing time that come time that

ubɸá atí tá mīńke. (G.)

I tell I will have come.
about it

92, 11. Aⁿɸasiɸaɸegaⁿ ɸaɸiⁿee, etc. Two readings of equal value given by G.: Aⁿɸasiɸaɸegaⁿ ɸiɸiⁿcé iⁿte waqiⁿ/ha iaⁿ/ɸakiɸegaⁿ eté ɸī,

You remember me you who per- somewhat me who per-
somewhat me move haps paper you send to me a ought,
little

and, Aⁿɸasiɸaɸe ɸaɸiⁿcé éiⁿte, waqiⁿ/ha iaⁿ/ɸakiɸé eté ɸī ("égaⁿ" being
You remember you who per- paper you send to ought somewhat
me move haps, me (or, a little)

omitted).

TRANSLATION.

You started back to the Old Agency very soon after we reached this land. You spoke of remaining there a year. You said, "Even if I continue to prosper in that land, I will return hither next spring and tell about that land." These young men, who were your associates, are well. Your wife, whom you left here, has not taken another husband. Should there be much sickness here, I will do what I can to enable them (your wife and other relations?) to live. Neither one of your two elder brothers has lost even a child. Your younger brother, ɸeje-hiⁿ-t'aⁿ, is working to-day. I myself have had trouble: my sister died last summer. Then my child and my wife died. Therefore, now, that there is no sickness (here), I have another wife. When I think of you I am continually in great trouble. You who continue to think of me should send me a letter. The time has now come when I can not go to see you, as I have joined the agency police force. For this work I receive pay in money. When they paid me the money the Commissioner of Indian Affairs gave me a horse. I have wished you to come to this place, and so I reserved the horse for you, but it was stolen. Therefore I did not send you a letter. I paid no attention to it. I am paying attention to the affairs of the tribe. (I have been wishing to send you a letter, and now a man has come who can write for me. Send me a letter quickly, as soon as you receive this, and let me know

how you are, O brother-in-law, Black Elk. I remember you, too, O Black Elk. I have no relations. I remember you always, and also your wife. Send me a red Catlinite pipe very soon. When you visit my Dakota relations, let me know whether they give you any horses.) The woman whom I said that I have married is the younger wife of (the late) Big Elk. I married her. I have her.

MA^NTCU-HI^N-QTI TO LENUGA-SABĚ, AT PONKA AGENCY, IND. T.
JANUARY, 1881.

Maja^{n'} kě wćahidě'qti fěcēu atí, Nicúde kě aa^{n'}bća atí,
Land the at a great distance here I have Missouri the I aban- I have
(lg. ob.) (lg. ob.) come, River (lg. ob.) doned it come

Isa^{n'}yati maja^{n'} ejaí kě'ja. Edádaⁿ čita^{n'}i tē ata^{n'} čicta^{n'} xí'jǐ,
Santee land their at the. What they work the how they fin- if,
long ish it

3 cakí tá miñke áhaⁿ, ebčégaⁿ ča^{n'}'ja, nié at'a^{n'} tégaⁿ-naⁿ-ma^{n'},
I will reach you again ! (in so- I think it though, pain I have apt at in- I use,
liloquy) tervals

aⁿwañ'kega tá miñke áhaⁿ, ebčégaⁿ agč'i^{n'}. Čiñ'gajin'ga čaňká
I shall be sick ! (in so- I think it I sit. Children the ones
liloquy) who

nié t'aⁿ xí'jǐ, wawóci tē áñizajǐ etéde. Četa^{n'}-naⁿ pí-majǐ
pain they if, pay the you should not have So far I have not
have grasped it lightly. reached there

6 hǎ, bčé čan'di ádaⁿ wágazuájǐ caⁿté waqi^{n'}'ha čaⁿ cúčéáčě.
I go (the land) there- not straight while yet paper the I send it to
to which fore (or, at present so) ev. obj. you.

NOTES.

Maⁿtcu-hiⁿ-qti and Čahieča were the two Ponkas appointed, with Peter Primeau, the interpreter, as an embassy to Standing Bear and the other Ponkas at Niobrara. They were sent to urge them to return to the rest of the tribe. The proposal was rejected. Maⁿtcu-hiⁿ-qti was sick after sending this letter.

94, 5, añizajǐ etede (Ponka) = anizajǐ etede (*or*, etegaⁿ, Omaha—G.). This means the very opposite of its literal rendering. Compare, wačaha pějiqti, *very bad clothing* (said in praise of good clothing), wačate piñ-jiñiqteci, "*food very-not-bad*," *very good food* (said of food that is bad).

TRANSLATION.

After traveling a great distance I have reached here, near the Santee Reservation, having left the Missouri River. I have thought, "When the business to which they are attending is transacted, I will return to you;" but now I am thinking, "I am inclined to be ill (*or*, I have frequent indications of coming illness). I shall be ill." When the chil-

dren were ill, you should have given a large payment to the Indian doctor. I have not yet been to the place of my destination, therefore I send a letter to you before the business is settled.

CAHIEÇA TO CAÑGE-QÇA. JANUARY, 1881.

Çiñā'ge nié t'a^{n'} ŋ'jī, ca^{n'} pi ésa ŋ'jī ákihíde mak'a^{n'}
 Your sister pain she has if, yet again lasting if, attending medicine
 than was anticipated longer to it

‘wakiçá-gă, wáqe wazéçē uíça-gă. Gasáni ha^{n'}ega^{n'}tee ŋí,
 cause them to give white doctor tell it to him. To-morrow morning when,
 to her, man

mi^{n'}da^{n'}be sātā^{n'} cáçde da^{n'}etēa^{n'}, Ma^{n'}teú-náji^{n'} ŋa^{n'}be etéga^{n'}. 3
 hour five six or, Standing Bear I see him apt.

Kī č'di çíadi ma^{n'}zē ucti^{n'} éga^{n'} ŋa^{n'}be taté ebçéga^{n'}, Petáxa.
 And there your father iron I bit it as I see him shall I think, Live Coal.

NOTES.

Cahieça was a Yankton by birth. He married a Ponka woman and was adopted into the tribe. His son Cañge-çqa (Edward Jones) was one of the author's scholars in 1872-'73. This letter was sent to Ponka Agency, Ind. T.

75, 1, mak'a^{n'}, usually pronounced maka^{n'}.

75, 4. Petáxa, in Riggs's notation Petaga, probably a brother of Cahieça. The name is equivalent to the Ponka "Jede-zi."

TRANSLATION.

Should your sister become ill and the illness last much longer than the first symptoms indicate, let them attend to her and give her medicine, besides telling the white doctor to prescribe for her. I may see Standing Bear to-morrow morning at five or six o'clock. After that I will telegraph to your other father, Live Coal, whom I think that I shall visit.

MA^{n'}TCU-HI^{n'}QTI TO A^{n'}PA^{n'}-SKA, OMAHA AGENCY, NEBR. JANUARY, 1881.

A^{n'}baçé wiŋa^{n'}be ka^{n'}bçéga^{n'}-çti-ma^{n'} éde wina^{n'}ŋa^{n'} pí. Isa^{n'}-
 To day I see you I have a strong inclination but I missed you I was San-
 as I walked coming this way.

yati maja^{n'} ké'di atí hă. Kī é gáça Macté maja^{n'} ké'ŋa 6
 tee land at the I have . And that at that unseen place
 lg. obj. come

bçé ŋí, edáda^{n'} wi^{n'} wégaska^{n'}çē a^{n'}çagáji. Macté maja^{n'} çá^{n'}
 I go if, what one to test it you com- Warm land the
 manded me. [=Indian Territory.] cv.
 obj.

uágacaⁿ hǎ éde iⁿ'teaⁿ bécetaⁿ. Ádaⁿ é'di agçiⁿ' tá miñke.
 I traversed but now I have finished it. There- there I sit I will.
 it

Naⁿ'añ'-gǎ. Níaciⁿ'ga amá bécuga égiçáⁿ'i, ádaⁿ Maⁿ'teú-nájiⁿ
 Hear thou it! People the pl. all they have there- Maⁿ'teú-nájiⁿ
 sub. said it to him, fore Standing Bear

3 çĩñkč' di bécé. Çéama níaciⁿ'ga amá waçíçutaⁿ amádi é'di
 to the st. an. I go. These persons the pl. they pull things among there
 obj. I go. do it. sub. straight those who do it

maⁿ'bçiⁿ', aⁿ'çiⁿ açai. Kĩ e'aⁿ' gáxe tá-aka tč' Maⁿ'teú-nájiⁿ
 I walk, having they go. And how perhaps he will do it Standing Bear
 me

aká é'di pí tč' di. Kĩ é içápaⁿ kaⁿ'bça bécé. Kĩ níaciⁿ'ga
 the there I when. And that I know it I wish I go. And people (Indians)
 sub. reach him

6 Pañ'ka amá çá'éçiçe teábe, aná'aⁿ, júga çíçtei. Gaⁿ edáda^x
 Ponkas the pl. they (?) very, I heard it, body your very And what
 sub. pitied you self.

wecčekaxe teçáⁿ' gisiçai égaⁿ çá'éçiçč-naⁿ'i: é gátč uwíbçá
 you did for us in the they re- as they have usually that that I tell you
 past member it pitied you: thing

kaⁿ'bça-qti gaⁿ' uwíbçá. Kĩ çéçu usní kč' di maⁿ'bçiⁿ' teçan' di
 I wish very so I tell you. And here cold in the I walked in the past

9 aⁿ'waⁿ'qpani-naⁿ-maⁿ' aⁿ'etaⁿ'be-naⁿ'i hǎ. Iⁿ'teaⁿ Macté majaⁿ'
 I was usually poor you saw me regularly Now Warm land

kč' ja pí tč' di aⁿ'waⁿ'qpani-máji miñké áhaⁿ, ebçégaⁿ. Jčskǎ
 to the I at the I am not poor I who sit ! (in I think. Cows
 there reached past time thought) I think. (oxen)

áhigi wábçiⁿ hǎ. Čaň'ge etí áhigi wábçiⁿ hǎ, majaⁿ' çáⁿ'
 many I have them Horse too many I have them land the

12 etí údaⁿ'qti abçiⁿ', jí tč' etí sagíqti abçiⁿ'. Waçiⁿ'ha çáⁿ'
 too very good I have it, house the tall too very firm I have it. Paper the
 obj.

iⁿ'çéna-naⁿ çáⁿ'ja, wi'í-máji; aⁿ'baçé wi'í hǎ. Gaⁿ' wiçáⁿ'be
 you begged of though, I did not give to-day I give And I see 171
 me usually it to you; it to you

čkigaⁿ'qtiáⁿ', naⁿ'búwibçáⁿ' égaⁿ'qti čéhe hǎ.
 just like it, I shake your hand just so I said that

NOTES.

This letter was apparently written in order to influence the Omahas to join the Ponkas in the Indian Territory.

After dictating the above, Maⁿ'teú-hiⁿ'qti added the following, recorded only in English: "Look out for us on Friday or Saturday, as we go down (on the cars) by Sloan Station, Iowa. Come over the Missouri River.

if possible. I am here with my brother-in-law Cheyenne and Mahi-skă (White Rock, or Peter Primeau), the captain of the Ponka police force."

TRANSLATION.

I am very desirous to see you to-day, but I passed you in coming hither. I have come to (the border of) the Santee Reservation. When I was going to the Indian Territory you commanded me to test one thing. I traveled all over the Indian Territory (before accomplishing it), but now I have completed it. Therefore I will dwell there. Hear it! All the people (on the Ponka Reservation in the Indian Territory) have said it to him (Standing Bear), therefore I am going to (the place where) Standing Bear (dwells). I have accompanied these persons who are rectifying our affairs; they are taking me with them. When I reach Standing Bear, perhaps he will come to some decision. I go because I wish to know it. The Ponka people, as I have heard, have been very kind to you personally. They have generally been kind to you because they remember what you did for them in the past. I tell you because I have a strong desire to tell you that. When I used to spend the winters here, I was usually poor, and you saw me in that condition. But now, since I have been living in the Indian Territory, I think, "I am not poor!" I have many horses and cattle. I have a very good farm and a well-built house. You have been asking me to write to you, but I have not done so heretofore. I send you a letter to-day. I think that it is just as if I saw you and shook hands with you.

CAHIEÇA TO HE-SA^N-ÇIŃKE. SAME DAY.

Gata^{n'}adi çana^{n'} éⁿte wigíkaⁿbça[']-qti-naⁿ-ma^{n'} hä. Waná-
At last you may be grown I am generally very anxious to have you, my own Domestic ani-

gçe iⁿçi^{n'}kida aⁿçi^{n'}ge. Wisíçë-naⁿ-ma^{n'} hä. Cçeu Umáha-
mal to watch over mine for me I have none. I am usually thinking of you Yonder among the Oma-

mádi maⁿni^{n'} tẽ waçíqpaçiⁿ íwixuhé. Ě'be Umáha wiⁿ 3
has you walk the you are poor I apprehend it for you. Who Omaha one

Pañ'kaça çé xi, uçuhe í-gã.
to the Ponkas goes if, following him be coming.

NOTE.

He-saⁿ-çiŃke was probably related to Cahieça.

TRANSLATION.

As you are probably grown by this time, I am very anxious to have you with me again. I have nobody to attend to my domestic animals.

I am generally thinking of you. I am afraid that you will become poor if you remain with the Omahas. If any Omaha goes to the Ponkas, accompany him.

PETER PRIMEAU TO AGENT W. W. WHITING, PONKA AGENCY, IND. T.

- Uágacaⁿ pi tē' edádaⁿ a^{n'}čagáji ŋi, égaⁿqti čáxe ka^{n'}bča.
 I travel I was when what you com- if, just so I do I wish.
 manded me
- Níkaci^{n'}ga amá cti égiča^{n'}i ádaⁿ pí há. Učúagčé'qti wisičé
 People the pl. too they paid there- I was . Without intermis- I remem-
 sub. it to him fore coming sion ber you
- 3 ma^{n'}bči^{n'}. *Captain Martin* cti asičé ma^{n'}bči^{n'}. Éskana a^{n'}čá-
 I walk. Captain Martin too I remem- I walk. Oh that you re-
 ber him
- sičáčé ka^{n'}bčégaⁿ. Maⁿteú - nájiⁿ čita^{n'}i tē Igi^{n'}čai čin^{n'}ké
 member I hope. Standing Bear they work the Grandfather the one
 me who
- edádaⁿ gáxai tē wa^{n'}gičé'qti wágazúqti ičápahaⁿ ka^{n'}bča,
 what they do the all very straight-very I know it I wish,
 6 ádaⁿ níkagáhi na^{n'}ba juáwagčé ma^{n'}bči^{n'}. Kí wágazu etégaⁿ
 there- chief two I with them I walk. And straight apt
 fore
- áhaⁿ, ebčégaⁿ. Čéna égipe. Kí áji égipe tē. Wa'ú wiwíja
 ! (in I think. Enough I have And an- I say it will. Woman my
 thought), said it. other
- commissary tē'di edádaⁿ ga^{n'}čai ŋi, čai^{n'} ka^{n'}bčégaⁿ, i^{n'}čécpaxu
 commissary at the what she desires if, you give I hope, you write for
 to her me
- 9 ka^{n'}bčégaⁿ, wí. *Joe Sherman* učéwiⁿ ači^{n'} aká cti učéona
 I hope, I. Joe Sherman collected he has the too you tell it
 sub. to him
- ka^{n'}bčégaⁿ: wa'ú wiwíja edádaⁿ ga^{n'}čai ŋi, 'í ka^{n'}ebčégaⁿ.
 I hope: woman my what she desires when, he gives I hope that.
 to her
- Wata^{n'}zi d'úba *Joe Sherman* wa'ú wiwíja 'í ka^{n'}ebčégaⁿ.
 Corn some Joe Sherman woman my he gives I hope that.
 to her
- 12 Jenúga-skā asičé-naⁿ-ma^{n'}: uíča-gā. Wanáce tē ákihídé-
 White Buffalo Bull I usually think of him: tell him. Policeman the he gives it
 his full
- qti^{n'} tē. Gasáni Maⁿteú-nájiⁿ qa^{n'}be tá mi^{n'}nke.
 atten- let. To-morrow Standing Bear I see him I will.
 tion

TRANSLATION.

I desire to do just as you commanded me when I started on my journey. I came hither because the Indians, too, said so. I continue to think of you without the slightest intermission. I also continue to think of Captain Martin. I hope that you (two) will remember me. I continue with the two chiefs (Cheyenne and Hairy Bear) because I wish

to have a full knowledge of everything that the President does in settling the difficulty with (or, case of) Standing Bear. I think "It is apt to end well!" I have said enough on this point. I will speak of something else. When my wife desires any article from the commissary, I hope that you will give it to her and charge it to my account. I also hope that you will give instructions to that effect to Joe Sherman, the keeper of the commissary. I hope that Joe Sherman will give some corn to my wife. Tell Jenúga-skā that I am always thinking about him. He should be paying strict attention to the police force (in my absence). I will see Standing Bear to-morrow.

LALAŅGA-NAJIN JIŅGA TO STANDING BEAR.

Caⁿ aⁿ'bačé, jiⁿ'čéha, íe wiⁿ'áqtei wawíⁿđaxu cučéačé.
Well, to-day, elder brother, word just one I write something to you I send it to you.

Máčadi Maⁿ'akibanaⁿ' amá cakí xī, kí iⁿ'čéckaⁿ'náqtiaⁿ'i
Last winter Maⁿ'akibanaⁿ' the mv. he when, to you had a strong desire
sub. reached you again reach home yonder for me

égaⁿ iⁿ'wiⁿ'ča agčíi. Ha. Aⁿ'bačé wawíⁿđaxu cučéačé. Kí 3
as to tell me he had come back. ¶ To-day I write something to you I send it to you. To reach home yonder

iⁿ'čéckaⁿ'náqti xī, jiⁿ'čéha, aⁿ'nize ekaⁿ'na kaⁿ'bčégaⁿ. Caⁿ
you have a strong desire for me if, elder brother, you receive me you wish I hope. Well,

Pañ'ka amá níkaǵáhi amá čéama, jiⁿ'čéha, úckaⁿ iⁿ'udaⁿ'qti
Ponka the pl. chief the pl. these, elder brother, deed not very good
sub. sub.

máji égaⁿ. Awáxiǵčitaⁿ égaⁿ, jiⁿ'čéha, wáqe amá iⁿ'wiñ'xaⁿ- 6
for me some-what. I work for myself as, elder brother, white people the pl. have helped me
sub.

qtiaⁿ'i. Kí níkaǵáhi amá čé hă, jiⁿ'čéha, gíteqi tē. Iⁿ'udaⁿ-
greatly. And chief the pl. they are the ones elder brother, difficult the. Not good
sub. sub. for one

máji, ehé tē. Pañ'ka amá cagčé amá aⁿ'čaⁿ'bahaⁿ'qtiaⁿ'i
for me, I said the. Ponkas the pl. those who have gone they know full well
it home toward to you about me

úckaⁿ tē. Níkaciⁿ'ga naⁿ'bá niⁿ číⁿ'te, áma čagčé, kí áma 9
deed the. Men two you are perhaps, the one you started and the
homeward other

Wé's'ă-jañ'ga čéču t'éě hă. Ji agčíⁿ' tē si-úǵajáde gčéba-
Big Snake here he died . House I sit the stride twen-

naⁿ'ba qai tē. Áci čéaⁿ'be pí xī, miⁿ'qč kč jaⁿ'be-naⁿ'maⁿ'
ty he was the. Out of going out- I ar- when, grave the lg. I see it regularly.
buried doors side again rive ob.

Cin'gajin'ga-ma čé-ma wináqtei u'aⁿ'čingčé'qti gaⁿ' ča'čawa- 12
Children (pl. ob.) these I alone for nothing at all at any rate I pity them,
(pl. ob.)

gičé-naⁿ-ma^{n'}. Awágiŋa^{n'} be hă. Ciŋ'gajin'ga čéama údaⁿqti
 my kindred, usually. I look after them, Children these very good
 my own

maⁿč^{i'}i, wakéga-báji maⁿč^{i'}i. Ca^{n'} a^{n'}bačé ga^{n'}, wisíčé ga^{n'},
 they walk, they are not sick they walk. Well, to-day at any I remem- as,
 rate, ber you

3 wawídxu cučéačé. Ca^{n'} Maⁿtcú-ŋaŋga núgeádi t'e. Ca^{n'}
 I write to you I send it to Well, Big Bear last summer died. Well,
 about something you.

enáqti uqpáčé, ucté aná nié-č^{i'}ŋgé údaⁿqti maⁿč^{i'}i. Ca^{n'},
 only he has fallen, the rest without pain very good they walk. Well,

jⁿécha, céama níkaei^{n'}ga ikágewačáčé-ma, éskana wacka^{n'}
 elder those persons those whom you regard as oh that persevering
 brother,

6 júwačagigče kaⁿbčégaⁿ. ... Caŋgé-hiⁿ-zí etí aná'aⁿ kaⁿ.
 you be with them, I hope. Yellow Horse too I hear him I
 your own

bčégaⁿ. ... Īndé qága aká cagčé 'ičai éde, ičánite hă. ...
 hope. Face rough the to go back he but, I forbade
 sub. to you promised him

Pahaŋ'gadi cagčé 'iáčé ŋi, cagčá-máji. Ciŋ'gajin'ga i^{n'}wa-
 Formerly to go back I when, I did not go back Child sick
 to you promised to you.

9 kega égaⁿ, cagčá-máji.
 for me as, I did not go back
 to you.

NOTES.

When the author was at the Kaw Agency, Ind. T., \mathcal{J} aŋaŋga-najiⁿ jiŋga (one of his former scholars in 1871, at the old agency in Dakota) visited the Kaws or Kansas. He dictated the above letter January 2, 1883. Standing Bear was then on the old reservation in Dakota, about three miles from Niobrara, Nebr. \mathcal{J} aŋaŋga-najiⁿ jiŋga is now called \mathcal{J} enuga-zi. See the second letter after this and note on page 105.

99, 7, giteqi tē. \mathcal{J} aŋaŋga-najiⁿ jiŋga said that the chiefs were opposed to progress in the tribe.

100, 3. Maⁿtcu-ŋaŋga, Big Grizzly Bear, or Tim Potter, a chief of the Wajaje gens. Taught by the author in the afternoon school at the Ponka Mission, Dak. T., 1871. Subsequently employed by him. He could read English very well, giving the proper accents and intonations.

TRANSLATION.

O elder brother, I write to you to-day about one subject. Last winter Maⁿakibanaⁿ went to see you, and on his return to our agency he told me that you were very desirous for me to return to the old reservation. So I to you write to-day. O elder brother, if you are very anxious for me to rejoin you there, I hope that you wish to receive me (as one of the tribe). O elder brother, these Ponka chiefs are not exactly kind to me. Elder brother, the white people have been aiding me as much as they could, because I work for myself. But, elder brother, it is the chiefs

who make the trouble. I have said that they have not been kind to me. The Ponkas who started back to the old land, knew full well about my troubles to which I now refer. Of you two men, one has gone back, that is yourself; the other one, Big Snake, died here. He was buried twenty yards from my house. Whenever I go out of doors I behold his grave. Only I have been kind to these his (orphan) children, from time to time, though I have given them nothing. I have had the oversight of them. These children continue to prosper, and they are in good health. I send you a letter to-day because I remember you. Big Grizzly Bear died last summer. He is the only one who has been lost; the others continue well and prosperous. O elder brother, I hope that you and those Indians with you will unite in persevering. . . . I also hope to hear from Yellow Horse. . . . Rough Face spoke of going to join you, but I forbade him. . . . I did not start to (join) you formerly, when I spoke of doing so. I did not start because my child was sick.

HEĤAKA MANI TO ƧAƧI^N-NA^NPAJĬ. 1878.

ƧáƧiⁿ-naⁿpájĭ: Kagčha, waqiⁿ'ha wiⁿ' aⁿƧá'í Ƨĭ, wéƧigƧaⁿ
 Feats not the sight O friend, letter one you gave when, plan
 of a Pawnee: me

wiⁿ' údaⁿqti wiⁿ' iⁿƧéna éde, iⁿ'taⁿ wéƧigƧaⁿ Ƨiⁿgě'qtiaⁿ me
 one very good one you begged but, now plan none at all (t)

(sic) kaⁿ'bƧa égaⁿ edádaⁿ edčha-máji taté hă. WéƧigƧaⁿ 3
 I hope (t) what I say I not shall Plan

pĭáji Ƨiⁿgěe hă, wéƧigƧaⁿ údaⁿ-ənaⁿ eaⁿ'eaⁿ aⁿƧiⁿ'i hă. Gaⁿ'Ƨĭ
 bad there is none plan good only always we are And then

edádaⁿ úckaⁿ é wáƧaké iⁿ'te iƧápahaⁿ-máji hă, kagčha.
 what deed that you mean it per- I know it I not O friend.
 haps

AⁿƧaⁿ'Ƨa'in'gai teƧaⁿ' iⁿ'taⁿ wéƧigƧaⁿ wiⁿ' iⁿƧéckaxai éiⁿ'te 6
 You (pl.) ignored me what in now plan one you make for me per-
 the past haps

Ƨútaⁿ iⁿwiⁿ'Ƨaəna kaⁿ'bƧa hă. Gaⁿ'Ƨĭ íwiⁿ'in'ga-bádaⁿ Ƨí
 straight you tell me I wish And then I ignored you and (pl.) you
 (pl.)

aⁿƧaⁿ'Ƨa'in'gai égaⁿ wéƧigƧaⁿ wiⁿ' údaⁿ aná'aⁿ kaⁿ'bƧa hă.
 you (pl.) ignored me as plan one good I hear it I wish

Heháká Mání. 9
 Elk Walks.

NOTES.

Heliaka-mani's mother was an Omaha. He is the chief of a Yankton gens. When the author met him at the Omaha Agency in 1878, he found that Heliaka-mani could read and write his native tongue, the

Yankton dialect of the Dakota. In the course of an hour Heliakamani learned the additional characters required for writing Omaha, and after his return home he sent the accompanying Omaha letter, written in detached syllables. Being a Yankton, he is used to writing "k" before "d," so in writing Omaha he retained the "k" (instead of using "g") before "ϕ" (=dh).

101, 2, me, not intelligible to the author.

101, 3, kaⁿbϕa egaⁿ, probably intended for "kaⁿbϕegaⁿ."

TRANSLATION.

To ɬaϕiⁿ-naⁿpajⁱ: O friend, when you wrote to me you requested me to come to a very good decision; but now I do not wish to form any plan whatever, and so I shall say nothing. We are not contemplating any plan that will be bad (for you), we are always planning what is good. But, my friend, I do not know to what course of action you refer in your letter. You ignored me formerly, and now that you come to a decision in my behalf, I wish you to tell me just what it is. And as I ignored you Omahas, and you Omahas ignored me in the past, I wish to hear one good plan that you have made.

(Signed)

WALKING ELK.

JENUGA-ZI TO THE ACTING COMMISSIONER OF INDIAN AFFAIRS
(R. V. BELT).

- Iqigaⁿϕai jin'ga nıkaciⁿ'ga ukéϕiⁿ wéϕagionígϕaⁿ niñké, caⁿ'
 Grandfather small Indian you decide for them, you who at any
 your own (sit) rate
- aⁿ'baϕé gaⁿ íe naⁿ'ba na'aⁿ'wikiϕé te. Nıkaciⁿ'ga wiⁿ'
 this day so (?) word two I cause you to hear. will. Person one
- 3 ikágeáϕé hǎ'. Mr. Dorsey waϕítaⁿañ'kiϕ 'íϕé gaⁿ' iⁿ'baⁿ
 I have him for Mr. Dorsey to cause me to work prom- as called
 a friend ised me
- égaⁿ atí hǎ. Kí pí taté'di nıkaciⁿ'ga amá unaⁿ'etaⁿ depot
 as I have And when I was about Indian the pl. stopping place depot
 come to start hither
- té'di áligíqti aⁿ'ϕaⁿ'waⁿ'he atí Pañ'ka amá. Kí íe wiⁿ' uwí-
 at the very many following close they Ponka the pl. And word one I tell
 behind me came case sub.
- 6 bϕa te, aí Pañ'ka amá. Ná, Iqigaⁿϕai ϕiñké'di éi tē íe wiⁿ'
 you shall, said Ponka the pl. See Grand- to the st. you when word one
 sub. (Intj.) father ob. reach there
- uϕéna te hǎ'. Majaⁿ' ϕaⁿ ϕéϕaⁿ qéska uwá'aⁿ'si-naⁿ'i édegaⁿ
 you tell shall Land the this cattle they often leap (on it) but (or, as
 to him place place place (ob.) in the past)
- wéteqi teábai. Kí naⁿ' kúge gϕéba-sátāⁿ aⁿ'ϕaⁿ'ϕiⁿwiⁿ'i majaⁿ'
 difficult it is very. And only box sixty we have bought it land
 for us with

faⁿ, aṅgú'ai maja^{n'} faⁿ. Kĩ jaⁿ fínaṅge-'a^{n'} sagi maja^{n'} faⁿ áuañ-
 the place (ob.), it is ours land the place (ob.). And wagon swift land the place (ob.). runs

gai. Ugfádiⁿ tē sí gǫč'bahíwiⁿ aṅ'gua^{n'} 'ii: kúge wi^{n'} kí ě'di
 on. Width the foot one hundred we lent them: (?) box one and there

gǫč'bahíwiⁿ đéfaⁿba wa'fi hă, úwawéci. Kĩ wáqe áji amá *Okla-* 3
 hundred seven were given to us pay to the tribe. And white dif. the pl. Okla-
 people ferent sub.

homa eřátaⁿ řeskă-má wa'í^{n'} agii tē Pañ'ka maja^{n'}adi úbaqqáfaí
 homa from the cattle carrying were the Ponka on the land they push them
 (in the return- ing and make them fall

t'e-má. Maja^{n'} faⁿ píáji hégaji, ģiga^{n'}ha, wegáxai. Maja^{n'}
 the dead ones. Land the bad exceed- ingly, O grandfather, they have Land
 made it for us.

faⁿ bǫúga waqwi^{n'}. Kĩ ná ífádičai wi^{n'} wañ'gačíⁿ. Kĩ 6
 the whole offensive. And See agent one we have them. And
 here! (?)

aṅ'gua^{n'}wañ'gičai: "Dadıha, maja^{n'} faⁿ píáji hégaji wáxai,"
 we told it to them: O father, land the ob. bad very made us,

aⁿfa^{n'}i fa^{n'}ja ífádičai aká uáwagiřa^{n'} etěwaⁿ-báji. Ádaⁿ
 we said though agent the sub. helped us at least not. There-
 fore

níkaci^{n'}ga aṅ'gačíⁿ aṅgúkikiai égaⁿ, "Ířígaⁿčai *Commissioner* 9
 people who mv. we talked to- gether as, Grandfather Commissioner

čínké uřa etéte údaⁿ hă," aⁿfa^{n'}i égaⁿ, ma^{n'}zěskă uřéwiⁿañ-
 the st. to tell at any good we said as, money we col.
 ob. him rate (?)

kičai, gǫč'bahíwiⁿ na^{n'}ba uřéwiⁿañkičai. Kĩ íhua^{n'}čířa-báji
 lected, hundred two we collected. And not consulting you

čida^{n'}be tai tē ģíteqi égaⁿ uwířa te, aí, řégaⁿ atí ři. 12
 to see you will the difficult as I tell you shall, they thus I have when.
 said, come

Ma^{n'}zěskă inaṅge tē aṅgú'ai hă. Éskana níkaci^{n'}ga naⁿbá-
 Money "for roll- ing" col. ob. is ours Oh that persen two

qčei tí kaⁿbǫčégaⁿ, uáwagiřa^{n'} ka^{n'} ebǫčégaⁿ. Maja^{n'} faⁿ,
 just come hither I hope, to help us I hope. Land the place (ob.)

ģiga^{n'}ha, řeskă amá uwá'aⁿsi-naⁿ ea^{n'}eaⁿi hă, ádaⁿ 'ířé iⁿwiñ'- 15
 O grand- cattle the pl. they are always leaping (on it) there- to speak
 father, sub. fore about it we wish

gaⁿčai hă níkaci^{n'}ga bǫúga. Éskana wéagičiwagázu ka^{n'}aⁿ-
 them people all. Oh that to straighten our affairs for us we

fa^{n'}čai. . . . Edádaⁿ edóce fa'čwařáčé inigčai^{n'} ři éskana
 hope. What you say something you pity us you decide when Oh that

uqčé'qčei má^{n'}zě uřátiⁿ-da^{n'} Pañ'ka řaṅkářa úwařaginá řéřačé 18
 very soon iron you hit it when Ponka to them you tell them you send

ka^{n'} ebǫčégaⁿ. (Wícti má^{n'}zě uřátiⁿ-da^{n'} uáwagiřa řéřačé tá
 I hope. I too iron I hit it when I tell them I will

- miñke.) (Pañ'ka ma^{n'}zěskā' tē 'iáǰě ka^{n'}bčā.) Hau. Íe wi^{n'},
send. Ponka money the I speak I wish. ¶ Word one.
- ṽiga^{n'}ha, áji cī uwíbbā tá miñke. Pañ'ka níkagáhi amá,
O grand- díf- again I will tell you. Ponka chief the pl.
father, ferent sub.,
- 3 ṽiga^{n'}ha, ččēu atíi tē. Kí úwačakié ga^{n'} géwačágece: "Maja^{n'}
O grand- here they (past And you said as follows Land
father, came sign). to them and to them:
- učáǰčī^{n'} čā^{n'} ě'di čáǰčī^{n'} taité. Waṽǰǰčita^{n'}i-gā. Jíi ṽiṽá-
you sit in the there you (pl.) shall sit. Work for yourselves. House make
(ob.) place
- xai-gā," ečé tē. "Jíi čáǰǰčasaí tē ṽiṽáxai-gā. Ěǰiǰe
for your- you (past House you cut for your- when make for your-
selves, said sign). selves with axes selves. At
length
- 6 wawéci níze taité," ečé tē. "Kí wanágčē cañ'ge wacka^{n'}čanga
pay you shall receive, you (past And domestic ani- horse strong
said sign). mal
- wáni^{n'}-máče, čan'de číúbbai-gā. Jan'de wéga^{n'}ze wi^{n'} ma^{n'}zěskā
you who have them, ground work it fine. Ground measure one money
- na^{n'}ba íčičáwa taí," ečé tē. "Wéga^{n'}ze gčéba níubě ṽí,
two shall be reckoned for you (past Measure ten you work if,
you, said sign). fine
- 9 gčéba-na^{n'}ba níze taí," ečé tē. Kí níkaci^{n'}ga miñké, čé
twenty you shall receive, you (past And person I who am, this
said sign).
- miñké, ṽiga^{n'}ha, a^{n'}wa^{n'}čka^{n'}čañ'ga héga-máji. Čañ'ge ja^{n'} na^{n'}ba
I who am, O grand- I was strong I was very. Horse wood two
father, (=span)
- wábčī^{n'} áda^{n'} a^{n'}wa^{n'}čka^{n'}čañ'ga héga-máji, ehé tē. Wí-na^{n'}
I had them there- I was strong I was very, I said (past I alone
fore sign).
- 12 pahañ'ga jí tē aǰčičta^{n'}, sí gčéba-na^{n'}ba kí ě'di dúbā uhá
first house the I finished foot twenty and there four length
std. ob. mine
- tē, uǰčádi^{n'} tē aǰčī^{n'}-cáďč. Hau. Jan'de čā^{n'} wéga^{n'}ze aǰčī^{n'}-
the, width the sixteen. ¶ Ground the measure six-
part (ob.)
- cáďč wíqčēi cī aǰǰčīúbbē pahañ'ga. Kí íčádičái aká a^{n'}da^{n'}-
teen I myself again I made it fine first. And agent the saw
for myself sub.
- 15 bai tē qta^{n'}čē héga-báji, a^{n'}wa^{n'}sisíge, aí, wačíta^{n'} úda^{n'}, aí.
me when he liked exceedingly, I was active, he work good, he
me said, said.
- Íčádičái aká íe wi^{n'} éǰiǰa^{n'}: "Little Warrior jí wi^{n'} čé-
Agent the word one said to (me): Little Warrior house one you
sub.
- ckaxe taí. Níčta^{n'} ṽí, ma^{n'}zěskā aǰčī^{n'} sáta^{n'} níze te há'," aí.
make for shall. You fin- when, money fifteen you re- shall he
him ish it receive it said.
- 18 Ěga^{n'} cī íe wi^{n'} éǰiǰa^{n'} pí tē. "Maja^{n'} čā^{n'} wéga^{n'}ze gčéba
So again word one he said to I when. Land the measure ten
(me) reach- ed there part (ob.)
- čéníúbbē te há'," aí. Ga^{n'} čáxe gečā^{n'} cī bčičta^{n'} há.
you make please he And I made the things again I finished
fine for him said. in the past

Ma^{n'}zēska gč'ba-na^{n'}ba eī a^{n'}'ī. Kī cī' égič'e ié wi^{n'} égič'a^{n'}
 Money twenty again he Ard again at word one he said to
 gave (me)
 to me.

ičádič'ai aká: "Macdonald maja^{n'} wéga^{n'}ze gč'eba i^{n'}č'eni-
 agent the sub.: Macdonald land measure ten you make

říb'e te hă'," ai aká ičádič'ai aká. Ě'di pí éga^{n'} dăxe hă. 3
 fine for please was saying agent the sub. There I as I made it
 me reached

Bč'icta^{n'} řī, ca^{n'}'ge aká uję'a-báji ca^{n'}'aká wacka^{n'}'a^{n'}gaí.
 I finished when, horse the col. were not weary then, but were strong.
 sub. were so later

Ca^{n'}'ge aká wacka^{n'}'a^{n'}ga uctě'-qti ga^{n'} wéga^{n'}ze sátă^{n'} wíqtci
 Horse the col. strong remained ex- as measure five I myself
 sub. ceedingly

ič'ářigč'igč'a^{n'} ařídaxe. Hau, Iřiga^{n'}'č'ai-ă! Agč'i^{n'}-sátă^{n'} bč'icta^{n'} 6
 deciding for myself I made for Ho, O thou whom they Fifteen I finished
 myself. call grandfather!

ga^{n'} ě'di pí éga^{n'} ičádič'ai aká "Ma^{n'}zēska tě' qáč'a gč'eač'ě
 as there I as agent the sub. Money the qáč'a gč'eač'ě
 arrived ob. the start- I have
 ing place sent back

bč'icta^{n'}-qti-ma^{n'}," ai. Pa^{n'}'ka aká Macdonald aká ca^{n'}'ge
 I have already finished, he Ponka the sub. Macdonald the sub. horse
 said.

waw'ci ewéna-na^{n'}-ma^{n'}. "Iřiga^{n'}'č'ai aká ičádič'ai č'a^{n'}ba 9
 pay I asked for them often. President the sub. agent he too

waw'ci wéna-gă," i^{n'}č'i^{n'}'ge-na^{n'}'i. Kī ca^{n'}'ge wač'íta^{n'}awá-
 pay ask from them, he said to me often. And horse those that I caused

kič'e-ma dúba wi^{n'} ctěwa^{n'} gaskí i^{n'}'t'e, t'éagič'é, áda^{n'} nă^{n'}'de
 to work four one even mine nearly died from I killed my there- heart
 shortness of breath, own fore

i^{n'}'č'a-máji ca^{n'}'ca^{n'}, ga^{n'} uwíbč'a a^{n'}'bač'é. 12
 I am sad always, so I tell you this day.

NOTES.

Lenuga-zi, or Yellow Buffalo-bull, was known in 1871 as ǂařa^{n'}ga-naji^{n'} jūnga, or Standing Buffalo, jr. See Contr. N. A. Ethn., Vol. VI, pt. ii, pp. 609, 613, 633, and 639. In the spring of 1889 Lenuga-zi came to Washington to assist the author in revising his Ponka linguistic material. The two letters dictated by this Indian are peculiar on account of the number of English words which have been adopted.

This text consists of the address made to Acting Commissioner Belt a few days after it was dictated in the original to the author.

103, 4-5, ubaqač'ai t'e-ma. They make the dead cattle "fall to the ground from the floor of the car."

103, 6, ná. A peculiar use, as this word is generally an interjection, *fie! bosh! bother!*

103, 6. Wa^{n'}gač'i^{n'} used where a^{n'}gač'i^{n'} would have been expected; so a^{n'}gui^{n'}'č'ai might have been used instead of a^{n'}gua^{n'}wa^{n'}gič'ai (a peculiar

form of aṅgwaṅgiḡai), as there was only one agent addressed by the Indians.

103, 19. Wictī maⁿzē uatiⁿ-daⁿ, etc. Jenuga-zi's first plan omitted by his request from the translation sent to Mr. Belt. The next parenthetical remark was intended for the author alone.

104, 2. Paṅka nikagahi ama . . . ꜑e꜑u atii tē. This refers to the visit of the delegation to Washington in December, 1880.

105, 9, ewena-naⁿ-man. Another use of the pl. for the sing. (ena-naⁿ-maⁿ).

TRANSLATION.

O "Little Grandfather," you who govern the Indians, I will speak to you to-day about two subjects. I have come to this place because my friend, Mr. Dorsey, sent for me to come and work with him (or, sent for me and promised to employ me). When I was at the railroad station at Ponca, Ind. T., just before I started hither, very many of the Ponkas followed me that far, and they said that I should have an interview with you. Said they, "When you reach Washington you shall speak to the President about one matter."

The cattle have been trespassing on our reservation from time to time, and that is hard for us to endure. We bought our present reservation for fifty thousand dollars, and it is ours. We sold to the railroad company the right of way through our reservation, consisting of a tract one hundred feet wide, for one thousand seven hundred dollars. Other white people, not railroad officials, when returning with the stock cars from Oklahoma, shove out the carcasses of the dead cattle upon the Ponka land. (They drag them here and there over a large extent of territory, leaving them to decay, and making all the land smell and covering it with bones; without giving us any damages. Besides this, cattle are brought to the reservation, where they are sold to different persons who take them away in various directions, going at random over our fields and pastures. Thus are our crops injured, and we can not cut hay.)

We begged the agent to help us about this, but he has done nothing. Therefore we Indians consulted together and said, "It is proper to tell this to the President and the Commissioner." So we collected among ourselves two hundred dollars to pay the traveling expenses of some of our men to and from Washington. But since it is difficult to see you without obtaining your consent, they said that I should tell you when I came, as I now have done. The money to pay the railroad fare is our own.

I hope that you will help us, and that you will allow at least two to come and speak about these matters.

The cattle are continually trespassing on our land, therefore all of our people wish to speak about it. We hope that our affairs may be rectified for us. . . . If you have something to say in reply, I hope

that you will decide to pity us, and that you will very soon telegraph to the Ponkas what you have to tell them. (I too will send a telegram in order to tell them.) (I wish to speak about the Ponka money.)

Grandfather, I will tell you about a different matter. Grandfather, the Ponka chiefs came hither. You had an interview with them, and you said to them: "You shall remain in the land where you dwell. Work for yourselves. Make houses for yourselves. Fell the trees and build your own houses. Subsequently you shall receive pay for so doing. And those of you who have strong horses should break the prairie. For this work you shall be paid at the rate of two dollars an acre. If you cultivate ten acres you shall receive twenty dollars."

And this person, I myself, Grandfather, was very strong. When I say that I was strong, I refer to my having at that time two span of horses. I was the first Ponka to finish his house; it was twenty-four feet long and sixteen feet wide.

I was the first one to cultivate the ground, and I broke sixteen acres. The agent saw me and he liked me. He said that I was active and the work was good. So the agent made a proposition to me: "Make a house for Little Warrior, and when you finish it you shall receive fifteen dollars." I did this, and he made another proposition: "Cultivate ten acres for him." I did as I had been told, and I received twenty dollars. Again the agent made a proposition to me: "Cultivate ten acres for Macdonald." I went to the place and did as I had been requested. When I had finished my horses were not yet weary, as they were strong ones. As the horses had a great quantity of their strength left, I cultivated five additional acres without consulting the agent.

O Grandfather, I finished fifteen acres. Then I went to the agent, who said, "I have already sent the money back to Washington." After this I often asked Macdonald for pay for my horses, and he always replied, "Ask the President and agent for the pay." Now, one of my four work horses died from exhaustion; I killed my own horse in this way, therefore I have been sad ever since (because I have failed to get my pay), and so I tell it to you to-day.

JENUGA-ZI TO MACDONALD. MAY 16, 1889.

Jiġa ^{n'} ha,	wabáġċeze	tia ^{n'} ċakiċé	ċa ^{n'}	bċéizé.	Ciñ'gajiñ'ga				
O grandfather,	letter	you sent hither to me	the ob.	I have re- ceived it.	Child				
wiwíġa	ċańká	nié	ċińġé'-qti	ecé	úna,	i ^{n'} ċé-qti-ma ^{n'} .	Ki		
my	the ones who	pain	have none at all	you say	you tell about them,	I am very glad.	And		
pí taté'di	íe	wi ^{n'}	éġice:	awácka ^{n'}	te,	ecé,	Iġiġa ^{n'} ċai	ċińké'di.	3
when I was about to start	word	one	you said to (me):	I do my best will,	you said,	Grandfather,	at the st. ob.		

- Ki ádaⁿ níkaci^{n'}ga na^{n'}ba ꝑéçañka, Dási Frank éçaⁿba
 And there- person two these, Dorsey Frank he too
 fore
- wacka^{n'} hégaⁱ juáwagꝑe. Hau. Iíga^{n'}ꝑái aké Commissioner
 persevering exceed- I am with them. ¶ Grandfather the Commissioner
 ingly sub.
- 3 aká uáwakié. Edádaⁿ Pañ'ka maja^{n'} wéteqi geça^{n'} uáwa-
 the I talked with What Ponka land difficult for the objects I told to
 sub. them (or they talked with us.) us in the past
- gíbça. Ca^{n'} waꝑáctaⁿbe níkagahí-ma ꝑídaⁿbe ga^{n'}ꝑái-qi-a^{n'}i,
 them. And you see them (?) the chiefs to see you they have a strong
 desire,
- ché uáwagíbça. Ca^{n'} íe áhigí-qi Iíga^{n'}ꝑái ꝑínké uákie.
 I said I told to them. And word very many Grandfather the st. ob. I talked
 to him.
- 6 Caⁿ, maja^{n'} ꝑan'di íeskä eti uwá'aⁿsi-na^{n'}i égaⁿ gě bꝑúga-qi
 And, land in the cattle too they leap often as the pl. all
 in. ob.
- uáwagíbça. Iíga^{n'}ꝑái aká Commissioner aká égiça^{n'}i: Cagꝑé
 I told to them. Grandfather the Commissioner the said it to I start
 the sub. sub. sub. (me): back to you
- tědihí xi, níkaci^{n'}ga juágꝑe cakí tá miñke, Iíga^{n'}ꝑái jín'ga
 by the time man I with him I will reach there again, Grandfather small
 that where you are,
- 9 wi^{n'}. Ca^{n'} níkaci^{n'}ga-máce, wéꝑigꝑaⁿ gáxe gꝑi^{n'}i-gã, uꝑúdaⁿbe
 one. And O ye people, plan making sit ye, considering
 gꝑi^{n'}i-gã! Wéꝑigꝑa^{n'} uné gꝑi^{n'}i-gã! "Iíga^{n'}ꝑái jín'ga cuhí
 sit ye! Plan seeking sit ye! Grandfather small reaches
 you
- tědihí xi, edádaⁿ wéteqi geça^{n'} bꝑúgaqi uꝑéna tai," aí
 by the time what hard for us the objects, bꝑúgaqi all you tell to will, said
 that, in the past, him
- 12 Commissioner aká. Ca^{n'} Commissioner aká níkaci^{n'}ga i^{n'}u-
 Commissioner the sub. And Commissioner the sub. person very
 da^{n'}qi-a^{n'}i, a^{n'}ꝑé-qtci-a^{n'}i aⁿwañ'kie-na^{n'}i. Ca^{n'} a^{n'}ba ánaqtci
 good to me, very gently talked to me regularly. And day about how
 égaⁿ xi cí Commissioner ꝑínké'pa bꝑé tá miñke, cí uákie
 many when again Commissioner to the st. ob. I will go, again I will
- 15 tá miñke. Ca^{n'} níkaci^{n'}ga ꝑéꝑiⁿ Dási iⁿwiñ'xaⁿ hégaⁱ
 talk to him. And person this inv. ob. Dorsey helped me exceed-
 ingly
- ega^{n'}, cí uꝑꝑé'qtci ía^{n'}be tá miñke Iíga^{n'}ꝑái jín'ga ꝑínké.
 as, again very soon I will see him Grandfather small the st. ob.
- Wabágꝑeze cuhí tědihí xi, íꝑádiꝑái ꝑínké da^{n'}be ékaⁿbça.
 Letter reaches by the time agent the st. ob. to see it I wish for
 you that, him.
- 18 Ědihí xi, wágazu uꝑái tai. Pañ'ka bꝑúga eti na'a^{n'} ewé-
 In that event, straight he tell will. Ponka all too to hear it I wish
 it
- kaⁿbça.
 for them.

NOTES.

107, 1, wabag̃eze, used in this letter instead of the regular Ponka equivalent, "wabaxu." "Wabag̃eze" is the Omaha word.

108, 1. Dasi, instead of "ϕasi," the latter being the form used by the Omahas and the Ponkas up to 1880. Frank, used instead of "Sasu."

108, 2. Commissioner, instead of "Iqigaⁿϕai jiṅga."

108, 2-3. Iqigaⁿϕai ... aka uawakie: a seeming inconsistency, requiring a change to "Iqigaⁿϕai ϕiṅke, Commissioner ϕiṅke, uawakie (or, uakie)," or, "Iqigaⁿϕai aka ... aⁿwaiṅ'kiai."

I talked to him, Grandfather the sub. he (or, they) talked to me.

108, 4, waϕáctaⁿbe, a case of "hapax legomenon." The author has not yet found a verb, "wactaⁿbe," in the 3d sing.; but there is "wactaⁿbe," you see them, from wadaⁿbe.

108, 7, egiϕaⁿi. Ṭenuga-zi does not quote the decision of the Commissioner, but he gives the substance of what he said, in the next sentence, followed by advice to the tribe.

TRANSLATION.

O father-in-law, I have received your letter. I am very glad because you have told me that my children are in good health. When I was about to start to this place you made one request. You said that I ought to exert myself in behalf of the tribe when I reached Washington. For that reason I have been doing all in my power, and these two men, Frank La Flèche and Mr. Dorsey, have been aiding me. I have had an interview with the Commissioner of Indian Affairs. I told him about the troubles in the Ponka land. I also told him that the chiefs had a strong desire to visit him in Washington (?). In fact, I spoke a great many words to the Commissioner. I told him about all the trouble that had been given us by the cattle trespassing on our land. The Commissioner said what he would have done. When I start back to you I shall be accompanied by an inspector. O ye people, be making some plan before the arrival of the inspector. Be considering what shall be done. For the Commissioner says, "When the inspector reaches your land, you shall tell him about all of your difficulties." The Commissioner is a man with whom I am pleased, for he always talked very gently to me. After some days I will call again on the Commissioner, in order to talk with him once more before my departure. As this man, Mr. Dorsey, has been aiding me considerably, I shall see the Commissioner very soon. When this letter reaches you, I wish the agent to see it. In that event it will be told correctly. I also wish all the Ponkas to hear it.

GEORGE MILLER TO HIS WIFE. SEPTEMBER 27, 1889.

$I^{n'}$ uda^{n'}-qti-ma^{n'}. Nic a^{n'}čingě-qti-ma^{n'}. Ca^{n'} čicti égi^{n'}ja^{n'}i
(I find) it very good for me. Pain I have none at all And you too you do so (pl.)

ka^{n'} ebčégaⁿ hă, wañ'gičě'-qti, číadi ctěwa^{n'} číinu ctěwa^{n'}
I hope all, your father even your elder brother even

3 éga^{n'}i ka^{n'} ebčégaⁿ. Pahañ'ga atí tē'di égaⁿ waqi^{n'}ha wi^{n'}
they are so I hope. Before I came to this house when so paper one

cugčéwikičé. Waqi^{n'}ha ctěwa^{n'} tia^{n'}čakičaji. Čin'gajin'ga-ma
I sent back to you by some one. Paper even you have not sent hither to me. The children (pl. ob.)

a^{n'}ba ičáu^{n'}gčě'-qti awá^{n'}gisíčě-naⁿ-ma^{n'}, awáginá'aⁿ ka^{n'}bča,
day throughout I am even thinking of them, I hear about them, I wish,
my own, my own,

6 ca^{n'} e'a^{n'}i i^{n'}té. Čin'gajin'ga-ma é-i ga^{n'} uágaca^{n'} edádaⁿ
that is how they may be. The children (pl. ob.) they are the ones as I travel what

ctéctěwaⁿ uáwagikét'aⁿ ka^{n'} ebčégaⁿ ga^{n'} uágaca^{n'}. Či čicti
soever I acquire for them, my own, I hope. as I travel. Again you too

e'a^{n'} ebčégaⁿ tē enégaⁿ ka^{n'} ebčégaⁿ. Ca^{n'} wia^{n'}bča pi tē čiteqi
how I think it the you think it I hope. Now I left you I was the hard coming hither for you

9 tē ičápahaⁿ-qti-ma^{n'} ča^{n'}ja, caⁿ čé íe uwíbča gě síča-gă. Ca^{n'}
the I know it very well though, yet this word I tell you the remember. And
pl. in. ob.

číinu učíja^{n'}i tē năn'de i^{n'}čí^{n'}uda^{n'}-qti pí ča^{n'}ja, i^{n'}tea^{n'} e'a^{n'}i
your elder brother he helped you when heart very good for mine I was coming hither though, now how he

é^{n'}te i^{n'}wi^{n'}čana té. Ca^{n'} Uma^{n'}haⁿ-má čti e'a^{n'}i é^{n'}te awá-
may be you tell me please. And the Omaha (pl. ob.) too how they may be I hear

12 na'aⁿ ka^{n'}bča. Mi^{n'} čé čéna xi, ca^{n'} ma^{n'}zěškă sātăⁿ etécte
about them I wish. Moon this enough when, at any rate money five about (?)

cugčéwikičé tá mi^{n'}ke. Wacka^{n'}-gă hă'. Áwatégaⁿ údaⁿ
I send home to you will I who. Do your best ! In what manner good

etégaⁿ égaⁿ gáxe ga^{n'}ča-gă hă'. Wahába kē čisáji ctéctěwaⁿ
apt so to do desire thou ! Ears of corn the not pulled off even if

15 e'a^{n'} čingě. Kí ca^{n'} učíjaⁿ čat'a^{n'} xi^{n'}ctě d'úba čisėwakičá-gă.
what there is the matter is the none. And at any rate to help you have you if some cause them to pull off.

ča^{n'}ja čí wanítaⁿqtiä'jĭ ka^{n'}bčégaⁿ. Čin'gajin'ga-ma wáčagi-
Though you you do not work hard I hope. The children (pl. ob.) you attend to them,

kihíde ka^{n'} ebčégaⁿ. Wahába kē wéčí^{n'}wi^{n'} júaji ctéctěwaⁿ,
your own, I hope. Ears of corn the to sell inferior notwithstanding,

ca^{n'} ga^{n'} ϕ iteqi xi, we^{ci} wi^{n'}-ga. Ma^{n'} zeskä ϕ ize^é tē wasnin'de
 still so it is hard if, sell it. Money to the delay
 for you take it

taté eb ϕ égaⁿ hă, ádaⁿ wagáxe ϕ ize'-qti-ă'ji-gă. Cañ'ge-má
 will I think it there- on credit do not take much. The horses
 surely fore (pl. ob.)

cti e'a^{n'}i éiⁿte, cañ'ge g ϕ éje wahí ϕ age ϕ a^{n'}cti e'a^{n'} ă, gini 3
 too how they are, horse spotted lame formerly how is it ? recovered

da^{n'} ctea^{n'} e'a^{n'} ă. Ci ϕ iteqiqti xi'cté iⁿwi^{n'} ϕ a í ϕ a-gă.
 perhaps how is it ? Again you have a if to tell me send
 very hard hither.
 time

NOTES.

George Miller, or Aⁿçabi, of the Ictasanda gens of the Omaha, came to Washington in the autumn of 1889 to assist the author in verifying parts of his work. George's wife, Mary, is the daughter of the ex-interpreter, Louis Sanssouci.

111, 2-3. Cañge-ma cti e'aⁿi éiⁿte, supply awana'aⁿ kaⁿbçá, *I wish to hear about them*, and let the next "cañge" begin a new sentence.

TRANSLATION.

It agrees very well with me here. I am in excellent health, and I hope that all of you, including your father and elder brother, are likewise in good health. I sent you a letter before I came to this place to work with Mr. Dorsey. But you have not sent me a single letter. Day after day I am constantly thinking about my children, and I wish to hear how they are. The sole reason for my coming to the East was my desire to acquire something for my children. And I hope that you think as I do on this subject. I knew full well when I came that if I left you you would have some trouble, but even if you do have trouble, remember these words of mine (*i. e.*, what I have said about acquiring something for our children). I started hither with a very light heart, as I knew of your brother's promise to help you. But I wish you to tell me whether he is doing anything now. I desire to hear also how the Omaha people are. At the end of this month I will send you at least five dollars. Exert yourself! Try to act in whatever way you think will be advantageous. Even though the corn should not be harvested, it will not matter! Yet, if you can get some persons to help you, let them harvest some of the corn. But, whether you succeed or fail to get any one, I hope that you yourself will not work very hard! I hope that you will attend to our children. If the corn should not bring a good price, do not hesitate to sell it, if you should find it difficult to get along. I think that there will be some delay in the payment of the annuity money, therefore do not get much on credit. I wish to hear how the horses are. How is the spotted horse which used to be lame? Has it recovered? Be sure to send me word if you have a very hard time.

GEORGE MILLER TO HIS WIFE. OCTOBER 7, 1889.

Waqi^{n'}ha ɕaⁿ a^{n'}baɕé bɕízé há. Caⁿ i^{n'}ɕé-qtí-ma^{n'} há, ga^{n'}
 Paper the ob. to-day I have taken it . And I am very glad . as

winá'a^{n'}i tē. Ga^{n'} níaci^{n'}ga amá íai etéctēwaⁿ, wána'a^{n'}jí-gă.
 I have heard from you (pl.) And people the pl. they notwithstanding, do not listen to them.
 spoken

3 Cín'gajín'ga ɕaŋká wákíhída-gă. Ēcti júga uɕa^{n'}adi há,
 Children the ones attend to them. They body they are apart .
 who too

gaⁿ eɕai gě ágíkihíde taí; cí wícti júga uɕa^{n'}adi bɕi^{n'}.
 and their the pl. in. ob. let them attend to their own; again I too body apart I am.

ɕíadi, ɕíímu, ɕíja^{n'}ɕé cti áwawáka-májí, wédají-ma áwawáke,
 Your father, your elder brother, your elder sister, too I do not mean them, those who are elsewhere (pl. ob.) I mean them,

6 ía^{n'}ɕa-bi ecé-ma. A^{n'}ba waqúbe áma té di ma^{n'}zěskă sátăⁿ
 that they those whom talked about you said me (pl. ob.) Day mysterious one on the money five

cugɕéwíkiɕé. Ní'dahaⁿ ɕízé ací, nízé ɕí, i^{n'}wi^{n'}ɕ íɕa-gă.
 I sent home to you. Philip Stabler to take it I asked you when, to tell me send hither.
 do it him to get it

I^{n'}ɕa-májí héga-májí caŋ'ge-ma ɕí waɕákíhíde ecé ɕí. Robert
 I was sad I-not a little the horses (pl. ob.) you you attended to them you when. Robert

9 Mitchell uíɕa-gă há: júɕigɕe gɕi^{n'} tai caŋ'ge-ma wákíhíde
 Mitchell tell it to him ! with you he sit will the horses (pl. ob.) he attend to them

té. Ínahi^{n'} ɕí, i^{n'}wi^{n'}ɕa íɕa-gă. Tom wahába ɕísé cí-gă.
 will. He agrees if, to tell me send hither. Thomas ears of corn to pull employ him.
 Baxter

E'a^{n'} íɕigɕáwa etéctēwa^{n'} ínahíŋ'-gă. . . . Cí ɕíuda^{n'}jí
 How he reckons him-self notwithstanding be willing. Again not good for you

12 ɕí'cté, ga^{n'} wágazu i^{n'}wi^{n'}ɕa-gă. ɕa^{n'}ja uɕɕé'qtei cakí taté,
 if, so straight tell me. Though very soon I shall reach you again

ɕigɕe edádaⁿ ctē wi^{n'} abɕi^{n'} cakí-mají té. Júgɕe gɕi^{n'} ɕiɕi^{n'}gɕe
 beware what even one I have I do not reach lest. With to sit you have none

ɕí'cté, ɕíadi ɕiha^{n'}. da^{n'}cté cénaⁿba júɕigɕe gɕi^{n'} etaí ɕí.
 if, your father your mother too, perhaps those two with you to sit they ought.

15 Jíha té ɕi^{n'}wi^{n'}-gă há'. Míⁿ ɕé céna ɕí, ma^{n'}zěskă gɕéba
 Tent the buy it ! Moon this enough when, money ten

cugɕéwíkiɕé tá mĩnke. Áhigi cugɕéaɕé ta té na^{n'}ape, égiɕe
 I send home to you will I who. Much I send home will the I fear it, beware

uɕpáɕé te. Maxé-gíáⁿ eátaⁿ qáɕa kíí ă. Edádaⁿ éwaⁿ té
 it gets lost lest. Flying Crow why back he has reached home ? What caused the it

18 wágazu aná'aⁿ ka^{n'}bɕa. Cta^{n'}be ɕí, wai^{n'}baxu ágaji-gă.
 straight I hear it I wish. You see him if, to write to me command him.

Miⁿ'jiŋga wakéga tē iⁿ'ča-máji čaⁿ'ja, gini tē údaⁿ hă.
 Girl sick the I was sad though, she has the good
 recovered

Ciⁿ'gajin'ga-ma aⁿ'b-ičaugčē'qti awáginá'aⁿ kaⁿ'bča. Waqiⁿ'ha
 The children (pl. ob.) throughout the day I hear about I wish. Paper
 them, my own

čaⁿ tiaⁿ'čakičáji ŋáci: eátaⁿ édaⁿ ebčégaⁿ, ŋúahc-naⁿ-maⁿ' hă. 3
 the you have not sent for a why ? (in so- I think, I am usually appre-
 hither to me long time: liloquy) hensive

Aⁿ'ba waqúbe g(ě) íčawáqti eiⁿ'gajin'ga - ma awáginá'aⁿ
 Day mysterious the pl. each one the children (pl. ob.) I hear about
 in. ob. them, my own

kaⁿ'bča hă.
 I wish

NOTES.

112, 2, iai. Some of the Omahas blamed George Miller for leaving his family in Nebraska while he came to assist the author. In this letter he reminds them of the importance of attending to their own affairs.

112, 6, 'iaⁿča-bi ece-ma, in apposition to wedajī-ma.

TRANSLATION.

I have received your letter to-day. I am very glad to hear from you. Notwithstanding the people talk about my absence, pay no attention to them. Attend to your children. These people have nothing to do with me, and they ought to attend to their own affairs; and I have nothing to do with them. I do not refer to your father, your brother, or your sister; I refer to other people, that is to those who, as you say, have been talking about me. Week before last I sent you five dollars. I requested Philip Stabler to get it. Send me word when you receive it. When you said that you had been attending to the horses, it made me very sad. Tell Robert Mitchell to stay at the house with you and take care of the horses. Send me word whether he is willing. Employ Thomas Baxter to harvest the corn. Agree to pay him whatever price he charges for his services. (Recorded in English, not in Omaha: I send a sample of the blue flannel cloth which is sold here. It is not as good as what you desire. If you like the sample let me know.) If you do not like it, tell me so. But if I return home to you very soon, there is no prospect of my bringing you even one thing. If you have no one to stay with you, your parents ought to be with you. Buy a tent-skin. At the end of this month I will send you ten dollars. I fear to send you much money, lest it should get lost. Why did Flying Crow return home? I wish to hear a true account of the cause. Should you see him, tell him to write to me about it. I was very sad on account of the sickness of my daughter, but now that she has recovered all is well. Throughout each day do I wish to hear about my children. You have not sent me a letter for a long time, and when I wonder what is the reason, I am apprehensive of some trouble at home. Every week do I wish to hear about my children.

GEORGE MILLER TO MARK CLEVELAND, PONKA, IND. T. OCTOBER
15, 1889.

A^{n'}bačé íe djúbaqtei wíđaxu tá mĩnke, kagéha. Uma^{n'}-
To-day word very few I write to will I who, O friend. Sea-

čĩnka čéčuádi wĩa^{n'}be te ebčégaⁿ, ehé-de bčĩ'a. Čéčuádi
son at this I see you will I think, I said, but I have
failed. At this

3 Iúga^{n'}čai maja^{n'} čan[']di atí hă. I^{n'}taⁿ mi^{n'} wi^{n'} ákihaⁿ bčĩ^{n'}.
Grandfather land at the I have . Now moon one beyond I am
come

Kĩ Pañ[']ka amá Uma^{n'}ha^{n'}-ma wáqe-gáxe-ma wi^{n'} Pañ[']ka
And Ponka the pl. the Omaha (pl. ob.) those living as white one Ponka
sub.

maja^{n'} čan[']di hí xĩ, gacĩbe a^{n'}ča 'ičé híčai hă. Kĩ
land at the ar- when, outside to leave spoke híčai hă. Kĩ
him of it was caused to reach there And

6 ca^{n'} íe tě aná'aⁿ ča^{n'}ja, cubčé'-qti-ma^{n'} xĩjĩ, Čási aká i^{n'}ba^{n'}i
so word the I heard it though, I was going to you at when, Dorsey the he called
once to me

égaⁿ atí hă. Ča^{n'}ja ikáge wiwĩa amá eačé 'ičai xĩ, pí hă.
as I came . Though his friend my own the pl. to go spoke when, I
hither sub. to you of it was coming
hither

Kĩ cučá-biam édegaⁿ ca^{n'} wi^{n'} úckaⁿ júajĩ gáxai tě ádaⁿ
And it was said that they had gone to see you but yet one deed wrong did the there-
past fore
act

9 qáča wáčiⁿ akí-biamá, waqi^{n'}ha tian[']kičai. Maja^{n'} čaⁿ bčúga-
back having they reached paper was sent hither Land the all
again them home, they say, to me.

qti níkačĩ^{n'}ga ukéčĩⁿ a^{n'}gačĩ^{n'} wáqe a^{n'}gáxe ta^{n'}gačĩⁿ hă,
Indian we who move white man we will act as we move

wáqčqti a^{n'}čĩⁿ-báji ctéctěwaⁿ, wáqe-ma wačĩta^{n'}i tě eáwaga^{n'}i
real white we are not notwithstanding, the white they work the we are so
men men

12 tědí-naⁿ wéudaⁿ a^{n'}ma^{n'}čĩⁿ taíte. Kĩ ca^{n'} níkačĩ^{n'}ga ukéčĩⁿ
only then good for us we shall walk. And yet Indian

a^{n'}gačĩⁿ ca^{n'} wi^{n'} a^{n'}xĩa^{n'}baí tě'di ca^{n'} edádaⁿ ctéctěwaⁿ
we who yet one we see one an- when yet what soever
move other

a^{n'}xĩa^{n'}xaxe étai. Wikáge amá wa^{n'}gĩčé wáqe gáxai ča^{n'}ja, ca^{n'}
we ought to do for one another My friend the pl. all white they act though, yet
sub. man

15 ukítě-ma wi^{n'} da^{n'}bai tě'di edádaⁿ gáxe ga^{n'}čai xĩ gáxe-
the nations one they see when what to do for they wish when they usu-
(pl. ob.) him him him ally-do

na^{n'}i. Caⁿ e'a^{n'} niⁿ xĩ', winá'aⁿ ka^{n'}bča. Ca^{n'} Jenúga-zí cti,
it for And how you if, I hear from I wish. And Jenuga-zi too,
him. are you you

aná'aⁿ ka^{n'}bča. Céna uwíbča.
I hear I wish. Enough I tell you.
about him

NOTES.

114, 2, ehe-de, in full, ehe ede.

114, 8, cuča-biam edegaⁿ, in full, cučabiama edegaⁿ.

TRANSLATION.

O friend, I will write to you to-day about a very few matters. I said that I thought that I would visit you this year, but I have failed, as I have come to this place near Washington. I have been (here) now over one month. Prior to my coming, word was brought to the Omaha land that when the Omahas who belong to the citizens' party reached the Ponka land, the Ponkas threatened to keep one of the visitors outside of their territory. As soon as I heard the news I was going at once to see you, but Mr. Dorsey summoned me, and I came to this place. I started hither just as my friends spoke of going to visit you. Word has been sent hither to me that it was reported that they had gone to see you, but one of their party had done something wrong, which caused the whole party to return home. We Indians in all parts of the country will become citizens: although we are not white people by birth, we know that only when we imitate the white men in working can we hope to prosper continually. When we Indians meet, we ought to do something for one another. Though all my friends among the Omahas belong to the citizens' party, when they see a man of another tribe they generally do for him what they wish to do. I wish to hear from you how you are. I also wish to hear about Yellow Buffalo. I have told you enough.

GEORGE MILLER TO HIS WIFE. OCTOBER 18, 1889.

Caⁿ' waqiⁿ'ha čaⁿ bčízě hă, haⁿ'egaⁿ'tceádi. Iⁿ'čěqti-maⁿ' hă,
 And paper the I took it this morning (past time). I am very glad
 nié čičiⁿ'gai xī. Wíctiⁿ niaⁿ'čingě'-qti-maⁿ' hă. Čiⁿ'gajin'ga
 pain you have none if. I too I have no pain whatever Children
 čaⁿká wiⁿ' sabáji nié t'aⁿ' xī, piáji xī, maⁿ'zě kě utiⁿ' íča-gă. 3
 who one suddenly pain has if, bad if, metal the lg. hit- send
 ob. ting hither.
 Čěčuádi tíča-gă. Aⁿb'-ičaugčě ě'di atí-naⁿ-maⁿ', unaⁿ'ctaⁿ
 To this place send hither. Every day here I usually come, stopping place
 tě'di. Čási aká ě'di gčeiⁿ'i hă. Ičaugčě'qti đáze hí tě'di
 to the. Dorsey the there he sits Every (time) after- ar- when
 sub. noon rives
 Iígaⁿ'čai xī čaⁿ'á agčě-naⁿ-maⁿ'. Caⁿ' égaⁿ-qti-á'ji čaⁿ'ja, 6
 Grandfather to the village I usually go back. And not just so though,
 sabé égipe hă. Wíctiⁿ čin'gajin'ga-ma aⁿb'-ičaugčě'qti awá-
 as a I said it I too the children (pl. ob.) every day I re-
 precau- member
 tion

gisíčé. Ca^{n'} Wallace aná'aⁿ-mají'-qti-ma^{n'}, ca^{n'} é'ya bčé taté'
 them, my And Wallace I have not heard at all from him, yet thither I go shall
 own.

ctí íčápahaⁿ-mají. Čéya nañkáce, aⁿb'-íčaugčé wisíčai. Ca^{n'}
 too I do not know. Yonder ye who are st., every day I think of And
 where you are you (pl.).

3 i^{n'}čé-qti-ma^{n'} hă, číínu učíyaⁿ tē. Cañ'ge mi^{n'}ga ta^{n'}, Nelly,
 I am very glad your elder helped the Horse female ani- the Nelly,
 brother you (=as) mal std. ob.,

wačítanķičáji-gă, qčá ecé iⁿwi^{n'}čana. Ca^{n'} wackañ'-gă ha'.
 do not cause her to work, lean you said you told me. Still, persevere !

Údaⁿ etégaⁿ gáxe ga^{n'}ča-gă. Čin'gajin'ga-ma wăkihída-gă.
 Good apt to do desire the children (pl. ob.) attend to them.

6 Kí Nugá-jin'ga wahába čisć učíyaⁿ, ecé, bčáhaⁿ. Uíča-gă.
 And Nuga-jin'ga ears of corn to pull helped you I thank Tell it to
 you, said, him. him.

Wahába ují činǵé hă. Lí učí^{n'} kě wahába ujikičá-gă,
 Ears of corn to put there is House to sit in the ears of corn cause him to
 them in none lg. ob. fill it,

ca^{n'} úhaⁿ íí, wiⁿa^{n'}wa etéte. Ca^{n'} čí áwatégaⁿ údaⁿ enégaⁿ,
 and boiling house, which one soever. And you how good you think,

9 égaⁿ gáxa-gă. Ma^{n'}zěskă cugčéwikičé tá minke, mi^{n'} čé
 so do. Money I send home to you will I who, moon this

čéna tédíhi xí. Waqí^{n'}ha sábě cka^{n'}na xí, áji uáne tá minke.
 enough by that time. Paper (or cloth) black you wish if, an- I seek will I who.
 other

Údaⁿbe tē i^{n'}ju-máji. Čáze čé č'di akí xí, ána gáxai tē
 Sight (or the I am dissatis- After this there I reach when, how they the
 sample) fied with noon again much make

12 íčámaxe tá minke. Čéna uwibčá hă, čé. Čí áji wi^{n'} íwi-
 I ask a ques- will I who. Enough I have told this. Again an- one I ask
 tion you other you

máxe tē. Sasú hiⁿskă' ídičáge čéckaxe te, ehé, pí-máji
 a ques- will. Frank bead belt you make for shall, I said, I had not
 tion him come

tē'di. Kí Sasú aká aⁿb'-íčaugčé'-qti, na'a^{n'} ga^{n'}čai. Kí
 when. And Frank the every day, to hear about it wishes. And
 sub.

15 wíctí úngazan'de wi^{n'} ia^{n'}čakičé te, ehé. Kí wí ka^{n'}bčá
 I too woman's necklace one you send to me will, I said. And I I desire it

ké' ní'a xí, gáxaji-gă. Kí Sasú čéckaxe kaⁿbčégaⁿ, cagčá-
 the you if, do not make it. And Frank you make it I hope, I do not
 lg. ob. fail for him start

máji tē'di tíčafé kaⁿbčégaⁿ. Čéna wíčaxu hă. John íagi-
 home when you send I hope. Enough I write to John I kiss
 to you it hither you him,

18 kígčé eúčéáčé. Číya^{n'} wa'újinǵá-qti čínké ímaxá-gă. Iha^{n'}
 my own I send it to Your very old woman the one ask her a ques- Her
 you. grandmother who tion. mother

kě edádaⁿ íjaje ačí^{n'} éⁿte.
 the what her she had per-
 recl. name name haps?
 ob.

NOTES.

115, 2, $nia^u\phi i\tilde{n}g\bar{e} qti\text{-}ma^u$, in full, $nie a^u\phi i\tilde{n}ge\text{-}qti\text{-}ma^u$, as in 110, 1, and 118, 2.

115, 4. $\phi e\phi nadi$, *i. e.*, Takoma, D. C., the railroad and telegraph station near the author's home.

116, 2. $Ce\grave{a} na\tilde{n}kace$. This sentence was addressed to others besides his wife, probably her kindred. The next sentence, as shown by the word, $\phi itinu$ (never addressed to a man or boy), and the rest of the letter was addressed to his wife.

116, 18-19. $Iha^u k\check{e}$ is used because the old woman's mother's body was laid in the grave years ago, and is regarded as still reclining.

TRANSLATION.

I received the letter early this morning, before I left the city. I am very glad to learn that you are well. I too am very well. Should one of the children be taken ill suddenly, and the illness be serious, telegraph to me at this place. I come every day to the railroad station here. Mr. Dorsey dwells there. Every afternoon I return to Washington. I have said this merely as a precaution. I think about our children every day. I have not heard at all from Wallace, nor do I know whether I shall go to visit him (at Carlisle). O ye who are there at home, I think of you every day. I am very glad that your brother (Frank Saussouci) has helped you. You have told me that the mare Nelly is lean; therefore do not allow any one to work her. Still, persevere! Desire to do what is apt to be good. Attend to the children. You say that Young Bull aided you in harvesting the corn. Tell him that I thank him. There is no granary. So fill the sitting-room with corn. Or, you can, if you choose, put it in the kitchen. Do whatever you think is right. At the end of this month I will send you money. If you still desire black cloth, I will seek for another kind. I am dissatisfied with the appearance of the sample which I sent you. When I return to the city this afternoon, I will ask how much they charge for it. I have told you enough about this, and now I will ask you about another matter. Before I started from home, I said that you would make a beaded belt for Frank La Flèche. Frank has been wishing to hear of its coming every day. I also said that you would send me a woman's necklace. If you can not finish what I desire because you have no time, do not undertake it. But I hope that you will make the belt for Frank, sending it hither before I start for home. I have written enough to you. I send a kiss to John. Ask your grandmother, I mean the elder one, what was the name of her mother.

GEORGE MILLER TO FRANK SANSSOUCI. OCTOBER 19, 1889.

Ja^{n'}ha, a^{n'}bačé íe djúbaqtei wí^{n'}axu tá miñke. Ca^{n'}
O brother-in- to-day word very few I write to will I who. And
law you

nié a^{n'}čín'gě-qtí-ma^{n'} Ca^{n'} čícti égi^{n'}ja^{n'}i ka^{n'}bčéga^{n'}, úuji čí^{n'}ha,
pain I have none at all. And you too you do so I hope, house- your,
hold

3 čí^{n'}ádi ctí. Ja^{n'}ha, i^{n'}čě-qtí-ma^{n'}, čí^{n'}añ'ge u^{n'}čé^{n'}ja^{n'} é i^{n'}wi^{n'}čá
your too. O brother-in- I am very glad, your sister you that to tell me
father law, helped her

tí^{n'}če, ca^{n'} wí^{n'}bčaha^{n'}, ja^{n'}ha^{n'}ha. Edáda^{n'} íu^{n'}ča, ja^{n'}ha^{n'}ha, u^{n'}wí^{n'}bča
has yet I thank you, O brother-in- What news, O brother-in- I tell you
sent law. law.

ta tě' čí^{n'}ngé. Ca^{n'} wí^{n'}bčaha^{n'} tě-na^{n'}. A^{n'}b'-i^{n'}čáugčě'-qtí gací^{n'}ba^{n'}ja
will the there is none. Yet I thank you only the. Every day to the outside

6 pí-na^{n'}ma^{n'}, čá^{n'}si e^{n'}ji tě'di pí-na^{n'}ma^{n'}. Jáze tě'di í^{n'}ga^{n'}čái
I usually come Dorsey his to the I usually come After- when Grandfather
hither, house std. ob. hither. noon

ta^{n'}wa^{n'}gča^{n'} čan^{n'}'di akí-na^{n'}ma^{n'}. Čéna. ja^{n'}ha^{n'}ha, íe kě wí-
town to the I usually reach there Enough, O brother-in- word the I
place again. law,

čaxu. Ca^{n'} íu^{n'}ča dáda^{n'} ctéctěwa^{n'} ani^{n'} xí, i^{n'}wi^{n'}čá íča-gă.
write to And news what soever you have if, to tell me send
you. hither

9 Ja^{n'}ha, wawíci tá miñke há'. Ca^{n'} éga^{n'}qtí i^{n'}čéckaxe
O brother-in- I will ask you to do something . And just so you do for me
law,

ka^{n'}bčéga^{n'}. Ja^{n'}ša^{n'}ha-úí^{n'} ímaxá-gă. Uma^{n'}čínka wí^{n'}na^{n'}wa
I hope. Deer-sinew ear- ask him a ques- Year which
ring tion.

tě'di wanáce hí éi^{n'}te, baxú te há'. Wanáce hí tě'di,
in the soldier he perhaps, let him write . Soldier he when,
went to it . went to

12 wanáce dáda^{n'}-madi uí^{n'}he éi^{n'}te; Dakota City ta^{n'}wa^{n'}gča^{n'}
soldier to what ones he joined perhaps; Dakota City town

čan^{n'}'di gčí^{n'}'i tě'di wanáce nuda^{n'}haŋga čínké ctí íjaje tě;
at the they sat when soldier war captain the one too his the;
place name who name

kí Múda wakéga tě'di wáqe wazéčě čínké edáda^{n'} íjaje
and Múda sick when white man doctor the one what his
man name who name

15 ačí^{n'}'i tě écti íčápaha^{n'} ka^{n'}bča. Uma^{n'}čínka dáda^{n'} tě'di t'é
he had the that too I know I wish. Year what when he
died

i^{n'}te, Múda, écti baxú te há', ca^{n'} mi^{n'} dáda^{n'} tě'di t'é i^{n'}te.
per- Múda, that let him write . and moon what when he per-
haps, too it . died haps.

Múda úcka^{n'} e^{n'}á kě pahan^{n'}'ga e^{n'}á' íbaha^{n'} kě baxú te há'.
Múda deed his the before how he knew the let him
write it

18 Kí cí úcka^{n'} Ja^{n'}ša^{n'}ha-úí^{n'} e^{n'}á kě cí u^{n'}ša^{n'}ha baxú te há'.
And again deed Deer-sinew ear- his the again apart let him
ring write it

Égiçc̄ ikiçibçaⁿ gáxe té. Bçí'a tá miñke çáⁿ'ja, caⁿ' jí maⁿ'te
 Beware mixed he lest. I shall fail though, yet house inside
 make it

içámaxe é'di bçé kaⁿ'bça. Waqiⁿ'ha íçç xi, çéçtu tíçç te há'.
 I ask a ques- thither I go I-wish. Paper is sent if, here let it be
 tion sent

Caⁿ' íahaⁿ'ha, wágazúçti uíçá-gǎ. Égaⁿ'çti gáxe kaⁿ'bçégaⁿ. 3
 And, O brother-in- very straight tell it to Just so he I hope.
 law, him. makes it

Çéna.
 Enough.

NOTES.

Frank Sanssouci is the brother of Mary, the wife of George Miller. 118, 3, çíadi, Louis Sanssouci, the ex-interpreter.

118, 3, çímañge, Mary Miller.

118, 10. Çaxaⁿ'ha uiⁿ, a nickname of George Martin, an Omaha. Muda, a kinsman of George Martin, known as Muda Martin. He enlisted in the U. S. Army during the late civil war, and died from rupture caused by lifting heavy logs, while aiding in the building of military quarters at Dakota City, Nebr. His aged sister wished to apply for a pension in 1889, but the necessary papers had been lost. George Martin, who had been in the same company with Muda, had his discharge and other papers stolen from him.

119, 1. Bçí'a ta miñke, etc. Here George Miller referred to his making a personal inquiry at the Pension Office, Washington, D. C.

TRANSLATION.

Brother-in-law, I will write you a few lines to-day. I am very well. I hope that you, your household, and your father are in good health. Brother-in-law, I am delighted to learn from a letter which your sister has sent me that you have been aiding her. I thank you for it. I have no news to tell you; all that I can do now is to express my thanks to you. Every day I come to this place outside of Washington, to the house where Mr. Dorsey dwells. And in the afternoon I return to Washington. Brother-in-law, I have written you enough. Should you have news of any sort, send and tell me. Brother-in-law, I wish you to do something, and I hope that you will do just as I say. Question George Martin. Let him write in what year he enlisted as a soldier. In what regiment was he (a Kansas or a Nebraska regiment)? What was the name of his captain when the soldiers had a camp at Dakota City? I also wish to know the name of the white doctor who attended Muda Martin when he was sick. In what year did Muda die, and what was the month and day? Let George write this too. But let him write first what he knows about Muda's affairs. And then let George write on a separate paper about his own affairs. He must be careful not to confound the two. I wish to go to the Pension Office and make inquiries about these things, even if I fail to accomplish anything. When he sends a letter, let him send it hither (*i. e.*, to Takoma Park P. O., D. C.). Brother in-law, tell him exactly what is needed. I hope that he will act accordingly.

GEORGE MILLER TO HIS WIFE. NOVEMBER 1, 1889.

- Wabáǵǵeze ǵaⁿ hǵízē hā, sidádi guáǵicaⁿ tǵ'di. Caⁿ
 Letter the I took it yesterday beyond when. And
 iⁿǵa-máǵi hǵega-máǵi íe iⁿwiⁿǵana kǵ'. Caⁿ wackaⁿǵ-gǵa.
 I am sad I am very word you told to me the. Yet persevere.
- 3 Maⁿzǵskā ǵǵǵba cugǵǵwíkiǵǵ. ǵǵǵba-naⁿba cugǵǵǵǵǵ kaⁿ-
 Money ten I send home to you. Twenty I send to you I
 hǵǵǵdeǵaⁿ uǵǵǵǵǵǵ íǵǵǵǵhǵ hā. Miⁿ ǵǵ cǵna ǵi, cǵǵǵǵ tá
 wished, but it gets lost I apprehend . Moon this enough when, I will start
 home
 miⁿke. Aⁿba cakí ta tǵ' uwíǵǵa tá miⁿke, wabáǵǵeze
 to you. Day I will reach the I will tell you, letter
 you again
- 6 íǵaⁿbaⁿ wíǵǵǵǵǵ ǵi. Caⁿ ǵiǵiⁿu éskana aⁿba cakí-máǵi tǵ'
 a second I make to when. And your elder oh that day I do not reach the
 time you brother you again
 cetaⁿ áǵikihíde te, bǵáhaⁿ. Uíǵa-gǵa. Maⁿzǵskā ǵiⁿ bǵí'a-
 so far he watches over you will, I pray him. Tell him. Money the col. I will
 ob. alto-
 ǵti-maⁿ tá miⁿke. Kí eí' ákihíde ǵiǵiⁿǵǵe, eǵǵ-gaⁿ éwaⁿ
 ǵether fail to acquire. And again to attend you have no you said, it is the
 to one, as cause
- 9 ǵaⁿ uǵǵǵǵǵǵ ǵti cǵǵǵǵ tá miⁿke. Wíǵti wíǵíǵai tǵ aⁿba íǵǵǵǵǵǵ,
 as very soon I will start home to you. I too I remem- the every day,
 bered you
 iⁿǵa-máǵi hā. ǵiádi uíǵa-gǵa há, wabáǵiⁿaⁿǵǵ tǵ cetaⁿ aǵǵí-
 I have been sad Your father tell him ! he caused me to the so far she has
 bring a message not
 bají. December tǵ'di aǵǵí 'íǵǵ, waǵiⁿha ǵǵíǵai, caⁿ. ǵaⁿbe
 come December when to come she paper she has yet, I see her
 back. back prom-
 ises, sent back,
- 12 daⁿǵtǵ-maⁿ ǵi, ǵaⁿba-máǵi daⁿǵtǵ, cǵǵǵǵ tá miⁿke, eǵǵǵ-
 I may if, I do not see her perhaps, I will start home to you, I
 ǵaⁿ. Maⁿcíháǵiⁿ é áwake. Sasú aká é te wíúakié hā,
 think. The one (eagle) her I mean her. Frank the that the I spoke to
 mv. on high him (?) about it
 iⁿc'áǵe íe eǵá tǵ, ǵaⁿ Maⁿcíháǵiⁿ uíǵa 'íǵai, ǵaⁿba-máǵi
 old man word his the ob., and The one (eagle) to tell he by I do not see her
 mv. on high her prom-
 ised
- 15 cǵǵǵǵ ǵi. ǵǵǵaká ǵǵási aká éǵti ǵaⁿ ǵahí íaí tǵǵíhi ǵi, é'di
 I start if. This one Dorsey the he too at any they speak by the when, there
 home this one sub. rate in council time that
 uíǵe 'íǵǵ, íǵaskaⁿǵǵ 'íǵai. ǵaⁿ wábǵahaⁿ, "Kǵǵéha, uíǵaⁿ-ǵǵa
 to join has to make an at- he has And I entreated him. O friend, help him
 prom- tempt prom-
 ised ised
- iⁿc'áǵe ǵiⁿkǵ. Caⁿ ní'a ǵtǵǵtǵwaⁿ, caⁿ éskana uǵǵǵaⁿ kaⁿ-
 old man the st. ob. And you fail even if, yet oh that you aid I
 him
- 18 hǵǵǵaⁿ, eǵ hā. ǵaⁿ ǵátǵ éǵadí-gǵa, waǵiⁿha ǵǵǵaⁿ. Cakí
 I hope, I said . And that read to him, paper that I reach
 (subject) (writing). you
 again
 tǵǵíhi ǵi, pí uǵǵǵa tá miⁿke.
 by the when, anew I will tell it to him.
 time that

NOTES.

120, 7-8, *bēi'a-qtī-maⁿ ta mīnke*. George expected to remain with the author a month or two longer, so that he might earn more money. As he had to return home so soon, his salary amounted to very little after he had paid his board and traveling expenses. His wife had written that she was alone, with no one to protect her and the children.

120, 10, *wabajiⁿa'čě tě cetaⁿ agči-bajī*, literally, "What message he caused me to bear, she has not yet returned": probably intended for "Wabájiⁿa'čě tédegaⁿ, cetaⁿ agči-bajī Maⁿciháčiⁿ amá."
 He caused me to bear a message in the past, but, so far, she has not come back Miss Fletcher the inv. sub.

120, 13. *Maⁿciháčiⁿ*, the name given to Miss Alice C. Fletcher by the Omahas. It is a name belonging to the Eagle sub-gens.

120, 13. *Sasu* aka, sub. of 'ičai in the next line. *Sasu čīnke* understood is the indirect ob. of *wiuaكية*.

120, 6, *wabčahaⁿ* refers to George Miller's petition to the author.

TRANSLATION.

I received your letter day before yesterday. The words which you told me made me very sad. Persevere in spite of what has happened! I have sent you ten dollars. I wished to send you twenty, but I feared that it might get lost. I will return home at the end of this month. When I write to you again, I will tell you on what day to expect me. I hope and pray that your elder brother will look after you until my return. Tell him this. My effort to earn some money has been a total failure. On this account, as well as on account of your saying that you had no protector, I will start home very soon. I have thought of you every day, and I have been sad. Say to your father that I have not yet delivered his message, because (Miss Fletcher) has not yet returned to Washington. A letter has come in which she speaks of returning by December. I will return to you whether I see her or not. I refer to Miss Fletcher. I spoke to Frank La Flèche about your father's business, and he promised to tell Miss Fletcher about it, should I start home before her arrival. Mr. Dorsey has promised to join Miss Fletcher in trying to get what your father desires, after Congress shall have assembled. I entreated him, saying, "O friend, help the old man! Even if you fail, still I hope that you will aid him as far as you can." Read that to your father when you read the letter to him. And when I reach home I will tell it to him again.

GEORGE MILLER TO GEORGE MARTIN. NOVEMBER 1, 1889.

- Kagčha, íe djúbaqtci aⁿbačé wíčaxu. Miⁿ áma ké'di
 O friend, word very few to-day I write to Moon other in the
 you. one
- Sasú waqiⁿha cugčéakičé. Íe d'úba uříča tá-bi, ehé. Kí
 Frank paper I sent home to him, Word some that he should tell I said. And
 where you are, you,
- 3 pí ta-tě'di égaⁿ aⁿčaⁿwaⁿčákié gaⁿ íwimáxe. Wanáce wabá-
 I was about just as you spoke to me about it so I question Soldier pa-
 to come you.
- gčeze čímaⁿčaⁿ-bi, ecé. Níkaciⁿga wiⁿ égaⁿ čitaⁿ gčiⁿ aká
 per that it had been you said. Man one so to work sits the
 stolen from you, sub.
- wágazúqti uřágčha tíčačé tědíhi ří, waqiⁿha čaⁿ éčaha té,
 very straight you confess you send by the when, paper the I show it will,
 hither time that to him
- 6 kí áji wiⁿ číčize tai. Umaⁿčínka dádaⁿ tě'di caⁿ ekáxai tě
 and an- one he will get for and Year what when you finished the
 other you.
- écti baxú-gă, gaⁿ ugčá-gă há, e'aⁿ waqiⁿha čaⁿ úqpačé tě.
 that write, and tell your own ! how paper the was lost the.
 too affair
- Waqiⁿha čaⁿ tíčačé tědíhi ří, wáqe čínké a'í tá minke
 Paper the you send by the when, white the st. ob. I will give it to him
 hither time that man
- 9 waqiⁿha čaⁿ. Maⁿzěskă čábčín úwawéci gaⁿčai, waqiⁿha
 paper the. Money three pay desires, paper
 an- he gets if. Enough your the, that lg. Moon only this
 other for you ob.
- čéčuádi anájiⁿ tá minke. Íčačé ří, maⁿzěskă čábčín íča-gă.
 in this place I will stand. You send if, money three you send
 hither hither.
- 12 Aⁿba íčaugče waqiⁿha čaⁿ ubčixide, éde tíčačáji. Nítaⁿ
 Every day paper the I have looked but you have not You
 for it sent it hither. work
- ekaⁿnají daⁿctě-jaⁿ číⁿte. Čéna háci íwimáxe há. Wanáce
 you do not wish you perhaps it may be! Only this last I question Soldier
 you
- dádaⁿ é'dučéhe iⁿté cėti ugčá-gă. *Hiram Chase* waqiⁿha
 what you joined per- that tell of your Hiram Chase paper
 haps too own.
- 15 gáxekičá-gă. Caⁿ Múda úckaⁿ eřá kě ícpahaⁿ kě cti uřá-gă.
 cause him to make And Muda deed his the you know the too tell.
 it.

NOTES.

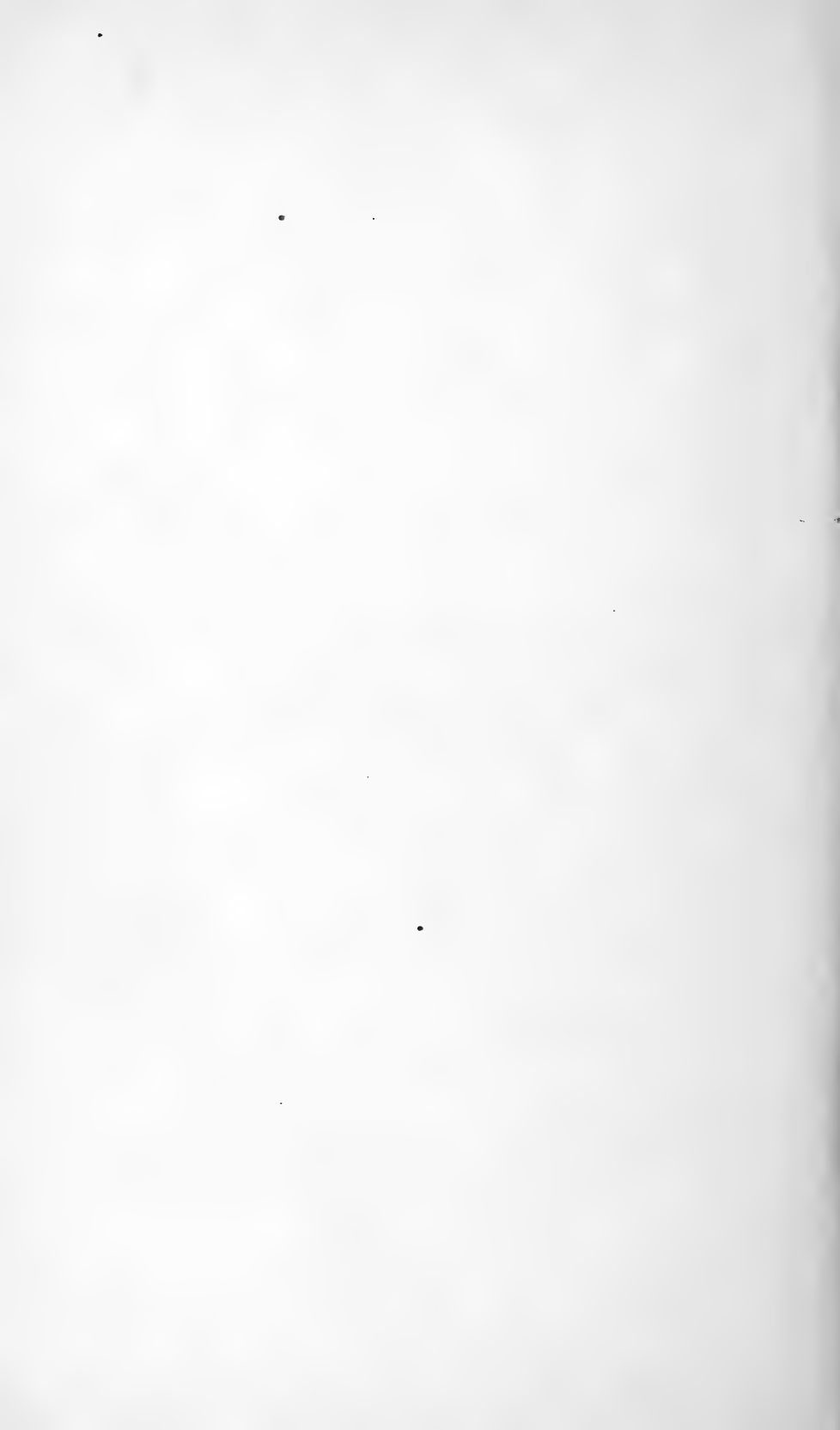
George Martin, referred to in a former letter as Takaⁿha-*ni*.

122, 2. Sasu, Frank Sanssouci. In other letters from George Miller, Sasu refers to Frank La Flèche.

122, 4. Níkaciⁿga wiⁿ, a pension lawyer in Washington, sub. of "číčize tai."

TRANSLATION.

O friend, I write you a few lines to-day. Last month I sent a letter to Frank Sanssouci, requesting him to tell you something. I asked you in that letter that about which you spoke to me when I was about to start to Washington. You said then that your discharge from the Army (and other papers) were stolen from you. There is a man here whose business it is to attend to such matters; and if you will tell exactly what occurred, I will show him the letter, and he will obtain another (discharge or warrant) for you. Write in what year you left the Army, and tell how the paper got lost. When the letter reaches me I will show it to the white man. He desires three dollars as pay for his services, provided he obtains another paper for you. That is enough about your affairs. I will remain here only to the end of this month. When you send the letter, inclose three dollars. I have been looking for the letter from you every day, but you have not sent it. Can it be that you do not wish to press the matter? I ask you about this for the last time. Tell also in what regiment and company you enlisted. Get Hiram Chase to write the letter. Tell, too, what you know about the accident which caused the death of Muda Martin.



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