DAKOTA TEXTS

PUBLICATIONS
of the American Ethnological Society
Edited by FRANZ BOAS

VOLUME XIV

DAKOTA TEXTS

BY

ELLA DELORIA

G. E. STECHERT & Co., NEW YORK, AGENTS.
1932.

E51
A48
v.14





PRINTED IN GERMANY
J. J. AUGUSTIN, GLÜCKSTADT AND HAMBURG.

TO

FRANZ BOAS

861636

TABLE OF CONTENTS.

		Page
1.	Iktomi conquers Iya, the eater	1
2.	Iktomi takes his mother-in-law on the warpath	8
3.	Iktomi marries his daughter	11
4.	Iktomi tricks the pheasants	19
5.	Iktomi kills the Deer Boy	25
6.	Iktomi and the buffalo	32
7.	Iktomi and the raccoon-skin	36
8.	Iktomi in a skull	43
9.	Doubleface tricks a girl	46
10.	Doubleface steals the virgin	51
11.	Doubleface and the four brothers	64
12.	Coyote and bear	70
13.	Turtle	77
14.	Meadow-lark and the rattlesnake	80
15.	Boy-beloved's blanket	82
16.	Stone Boy (Literal translations end here)	87
17.	The Turtle-Moccasin Boy	96
18.	The Turtle-Moccasin Boy, continued	99
19.	White-Plume Boy	106
20.	Blood-Clot Boy	113
21.	The Eagle Boy	120
22.	The Hero overcomes the Cold	125
23.	Heart-killer	127
24.	Two men rescue a buffalo-man's arm	133
25.	The sacred arrow	137
26.	The Feather Man	142
27.	Tazi's adventures (European)	145
28.	The blue egg (European)	156
29.	The Elk Man	159
30.	The Deer Woman	163
31.	The Deer Woman; Yankton version, in Yankton dialect	165
32	Woman kills her daughter	166
33	-tingy hunter	171
34		175
35.	wicked sister-in-law	181
36.	The man who married a buffalo woman	184
37.	The rolling skull	190
38.	The twin-spirits	193
39.	The boy with buffalo power	198
40.	A Pawnee story of aid given by the buffalo	205
41.	A Woman becomes a horse	210
42.	Fish-Butte	213
43.	Bewitched by the buffalo	216
44.	Owl's eyes	219
45.	Standing Rock legend	221
46.	The friendship song	223
47.	The lovers	224
48.	A Doubleface steals a child	232
49.	The warriors who became snakes	235
50.	She-who-Dwells-in-the-Rocks	238

Page
51. A bad deed 246
52. A man kills his friend 253
53. The gift of the horse 256
54. Old Woman's Lake 260
55. A Woman joins her lover in death 261
56. How Bear Woman got her name 262
57. A ghost story 264
58. Two enemy scouts make an agreement 266
59. Crow-Dakota Woman 268
60. A woman kills her husband's slayer 271
61. Gartersnake-Earing-Wearers 273
62. Owner-of-White-Buffaloes-Woman 274
63. A man who profited by returning dead bodies of enemies 276
64. Pouting girl finds a husband 277

INTRODUCTION.

The following Teton-Dakota tales from the Standing Rock, Pine Ridge and Rosebud reservations in South Dakota, were written down in the original, directly from story-tellers who related them to me. Each tale is accompanied by a free translation which I have tried to keep as simple and close to the Dakota style as possible; and by notes on the grammar and customs. In addition, a literal translation was made for the first sixteen tales.

The stories are arranged according to Dakota categories, in two parts, each of which is further divided into two parts, giving four groups in all. The first part, 1 to 39, contains all those tales which the Dakotas call *ohų'kaką*. When someone wishes to express incredulity, he says *ohų'kaką s'e* — How like an *ohų'kaką!* When a person is talking nonsense, bragging or making wild promises, the people say, *iše' he' hųka'kąhe lo'!* — That one is merely telling an *ohų'kaką*; don't mind him! These statements indicate, I think, the light in which such tales are regarded. They are intended to amuse and entertain, but not to be believed. All such stories end with the conventional *hehą'yela owi'hąke'e* — That is all; that is the end. They may be narrated only after sunset.

This part is divided into two groups of which the first, tales 1 to 28, are best known, oftenest repeated, and farthest removed from the events of every day life of the Dakota people. They are the real *ohų'kaką*. To our minds, they are a sort of hang-over, so to speak, from a very, very remote past, from a different age, even from an order of beings different from ourselves. These tales, in which generally some mythological character like Iktomi, Iya, the Crazy Bull, the Witch, or Waziya (the Cold), takes part together with human beings, are part of the common literary stock of the people. Constant allusion is made to them; similes are drawn from them which every intelligent adult is sure to understand. "Like shooting off the sacred arrow," or, "They are dancing with eyes shut, to his singing" one hears repeatedly. "He is playing Iktomi" is understood to mean that a person is posing as a very agreeable fellow, simply to get what he wants. I am not quite certain about tales nos. 13 and 14, tales with animals as principals but without any mythological characters. No. 12, also dealing with animals, belongs here, because all Dakotas know that Coyote is the animal embodiment of Ikto, just as *šiya'ka*, the undesirable husband in 23, the Heart-killer story, is Iktomi as a human being. It seemed more consistent to put 13 and 14 with 12, than anywhere else.

The second group of *ohų'kaką*, nos. 29 to 39, contains stories not so universally known; at least, they are not referred to in the same way as the real *ohų'kaką*. These tales are of the novelistic type. The gods have stepped out of the picture; and while miraculous things continue to take place, they are accepted as something that might have been possible, at least a long while ago, among a people not so different from us.

The stories contained in the second part, from no. 40 on to the end, are regarded as true. The conventional *ohų'kaką* ending disappears and instead, each tale closes with *śk'e'e*, it is said; and *keya'pi'e*, they say. The first group in this part includes nos. 40 to 54, stories which are accepted as having happened to our people in comparatively recent times, perhaps in the lifetime of the aged narrator's grandfather or great-grandfather. Some of these tales are legends of localities; and while the miraculous still runs through many of them, they are regarded as occurrences that may happen to someone aided by supernatural powers.

The last group, nos. 55 to 64, contain simple accounts of events that took place in the local band, and are told at times to recall the past or to entertain one who has not heard them. Each locality, each band, has its own stories of this nature. These particular ones belong to the Pine Ridge people who told them to me on my first visit in 1931.

Of the rest, nos. 10, 24, 25, 26, 27, 30, 32, 34, 37, 38, 41, 43, 46, 49 and 50 were obtained on the Rosebud reservation, while 31, the Yankton version of 30, is included in the book because it is an example of pure Yankton, and gives us a chance to see wherein it differs from the Teton dialect. All the other tales were recorded on the Standing Rock Reservation from *Hų'kpap'aya* and Blackfeet informants. The tale no. 27, with its Standing Rock version, 28, is of European origin. How long the Dakotas have had it, I can not say, of course. But I put the two versions into group one, real *ohų'kaką*, because the mythological Iya is introduced into the tale.

My thanks are due to more persons in the Indian country than I can name. Of especial assistance were Mrs. Andrew Little Moon, Patrick Shields and Joseph W. Plume of Standing Rock; Richard Bergen and *Wam.ni'yom.ni Oh'q'k'o* (Fast Whirlwind) of Pine Ridge, and George Schmidt and Dick Claymore of Rosebud. My father, the late Rev. Philip Deloria, supplied the Yankton version of the Deer Woman, and also gave me immeasurable help with the notes on customs and beliefs, throughout the book.

I am most deeply indebted to Dr. Boas, who first made it possible for me to take up this study, and has wisely directed my efforts and patiently corrected my mistakes. Without him, this book could not be.

E. C. D.

SYNOPSES OF TALES.

Ohų́ kaką Tales.

1. Iktomi and Iya meet and try to overpower each other with magic until Iktomi tricks Iya into visiting a camp where, with the aid of the warriors, Iya is killed. From his body emerge the countless tribes he has eaten, and they repopulate the earth.

2. Iktomi breaks the avoidance rule towards mothers-in-law, by having his wife's mother accompany him to war. They return years later with a host of children and Iktomi is run out of the village.

3. Iktomi falls in love with his own daughter and pretends to be dead: returning later in disguise to marry her.

4. While Iktomi sings, the pheasants dance with eyes shut, and he kills the largest of them. Later, while his fowls are cooking, he is caught fast up in a tree and a wolf coming by eats all his food.

5. Iktomi kills the Deer Boy and roasts him, but wolves come by and eat up the meat. This is the Cree version of 4, which has been introduced into the Standing Rock tales.

6. Iktomi enters a skull to join in the dance of the mice but they run away, leaving him with his head caught.

7. A buffalo carries Iktomi across a stream, by letting him ride inside; and when it forgets to cough him up, Ikto cuts a gash in its side and gets out. He meets the eye-jugglers, mice who teach him their trick. He tries to win and throws his eyes so high that they are caught in a tree. He goes about weeping, in his blindness, until the Chief Spirit restores his sight.

8. Iktomi, dropped into a hollow tree by the hawk whom he has insulted, plays the raccoon and tricks two foolish women into freeing him.

9. The Double-Face posing as a girl's lover lures her away. She escapes by tying his long strands of hair to the tipi poles while he is asleep.

10. Another tale of the Double-Face luring away a young girl. In this one, the obstacles in the way of the girl's escape are varied, and at last a man who refuses her as a wife but accepts her as his daughter, saves her life.

11. The Double-Face, posing as a young woman, comes to live with four brothers as their sister. The last-born sits on the tipi top to guard her and finds that she is not human. The brothers run away from her and an old woman helps them to escape.

12. Coyote, the animal embodiment of Iktomi, meets Bear, the embodiment of Iya the eater, and they challenge each other much as in tale 1. At last the bear is killed, and Coyote plans a sacred feast, in which the rabbit acts as server. The guests run away with the food, leaving Coyote discomfited.

13. Turtle goes alone to war, because his comrades all perish on the way. The enemy-people capture him and want to kill him. Following his advice, they try to drown him. He swims away triumphant.

14. The snake crawls into the meadow-lark's nest. She pretends to be glad and sends one child after another on errands. When they are all gone, she too flies to safety.

15. Boy-Beloved's blanket is stolen by the Crazy Bull. After much difficulty, he recovers it, with the help of friendly animals and birds.

16. The first part of this tale is the same as no. 11; the second part deals with the good sister, whose child, developed from a pebble she swallowed, grows into the hero, Stone Boy. With miraculous power he resurrects his four dead uncles, and accomplishes other feats.

17. Turtle-Moccasin Boy is driven from home by his angry grandmother whose pemmican he has allowed the dog to devour.

18. Turtle-Moccasin Boy encounters Iktomi and together they try some buffalo-magic which fails. In the end they meet and kill Iya, the eater. Same ending as in no. 1.

19. White-Plume Boy frees the tribe from the four men who menace it. He competes with them and wins, thereby earning the right to kill them. Then he travels, and encounters Iktomi disguised as an old woman who steals his plume, and with it, his powers. He is changed into a cur until a kind girl rescues him. He shoots the red fox and the scarlet eagle, and when he smokes, beautiful articles rain from the smoke, so that the tribe is made rich.

20. The rabbit produces Blood-Clot Boy from a blood-clot over which he makes a sweat-bath. The boy frees his rabbit grandfather from the bear, but later he himself is tricked by Iktomi and fastened to a tree. A girl sets him free, and he enters camp and gives the people food, showing up Iktomi who earlier entered in his guise and tried but failed to work that miracle.

21. When the eagle-man who married the Dakota girl was angry he destroyed the entire tribe. But his son, raised by a meadowlark man, restored them, and became their hero.

22. The Boy who lived with his grandmother defies the Cold-Tyrant, and overcomes both him and his wife and children; all but one who escapes by hiding in a hole made by the tent-pole. He it is that produces the cold we now have.

23. Heart-killer is rescued from the beavers by her four brothers, but later is lured away by two women who take her to marry

ealduck while they marry the Prince, *B.lecʻe'*. Instead, they marry ealduck. He is assisted by the Iya who cuts off *B.lecʻe''s* head. eart-killer, with the aid of her pet beaver, escapes.

24. Two friends after much trouble restore the arm to the buffalo an which an enemy tribe cut from him. On their return to their eople, they work a miracle, with the help of the grateful buffalo, that the people have food.

25. Hakela shoots off his brother's sacred arrow, hoping to kill ıe scarlet bird. But the bird was only a boy-beloved in disguise, ho flew home with the arrow in his body. Hakela succeeds after uch effort and some trickery to restore the arrow to its place efore his brothers return.

26. The favorite daughter eloped with the wrong man, who ırns out to be not human. She escapes, after he removes her scalp, ıd encounters the Feather man whom she marries. Her struggles ith the man's wife, who is a bear-woman, end when she overcomes ıd kills her.

27. *Tʻażi'*, the youngest, after many adventures in which men ıdowed with magic powers assist him, rescues the chief's daughter om the underworld, and marries her. (Borrowed from the European.)

28. The same tale somewhat modified, in which the father of the ost girl is assisted by birds and insects, in finding the blue egg which lone will kill the Iya.

Novelistic *ohų'kaką* Tales.

29. The Elk man, representing irresistible masculine charm, works havoc with the women of the tribe, and comes to life when the council tries to get rid of him. He is then given up as immortal.

30. A hunter encounters the girl of his choice in a deserted place. She turns out to be a deer, masquerading as the girl, and in her panic to escape, bestows supernatural powers on the man. The deer s the symbol of feminine charm.

31. A Yankton version of the same tale in the Yankton dialect, without elaboration.

32. A woman falls in love with her daughter's husband and causes ıer daughter to drown. The latter becomes half-fish but is rescued by ıer husband and brother and the wicked mother is swallowed up by the earth.

33. A hungry woman puts a curse on the stingy hunter who does ıot share with her. He later meets all the obstacles she predicted for him, but overcomes them all in various ways.

34. A boy-beloved is tempted by his own sister whose identity he discovers too late. He punishes her and she causes him to grow onto a tree. The Thunder man rescued him in exchange for his younger sister. It transpires that the elder sister was born with the deer-spirit. See tale 30.

35. A woman, angered by her failure to tempt her husband's younger brother, drops him into a deep cave. The wolves rescue him, and in exchange, request him to remember them. He goes home and assembles all the fat from a tribal hunt. Then he invites the wolves, after placing his sister-in-law in the midst, and they devour her with the fat.

36. A man who married a buffalo woman is lured to buffalo land in an effort to rescue his son. After many trials, he returns with his family, and then punishes his wife by the same method as in no. 35. The wolves devour her.

37. A skull compels a woman to carry it to camp. She escapes it and reaches home. Next day, the skull has devoured the entire tribe, except the poor boy who lived with his grandmother away from the circle. He shoots at a spherical object in the centre of the camp-sites and breaks it. From within the people pour out and resume life as before.

38. Twin spirits are born, and grow to manhood in spite of every effort to find some excuse for sulking and leaving this world, according to the way of twins, only because their parents practise great care not to offend them.

39. A poor boy with supernatural power, presents food to the chief during a famine, and wins the younger daughter, who is compelled to marry him, since the elder, for whom he asked, rejects him. He turns out to be an elk spirit, (see no. 29). He is the tribe's saviour, supplying buffalo magically whenever the people need food. He is said to have made the first medicine-bundles.

Tales more Recent than *ohų'kaką* Tales

40. A buffalo calf which was of some importance in his own land, poses as a human boy and marries into a starving tribe. Through his buffalo grandfathers, he supplies meat, like a true Dakota son-in-law. His skull is later kept as an object of prayer.

41. A woman is lured away from the tribe and becomes one with a wild herd of horses. She bears a colt, and when captured by the people, she ignores her children and husband, so they turn her loose again.

42. A man who is abused in the tribe prays for revenge and the Fish-god turns him into a huge fish. He circles about the encampment and crushes all the people.

43. A young man, bewitched by the buffalo spirit, drowns in a shallow stream. He is rescued by a holy man, and comes to his senses when gunpowder is exploded in his face.

44. A man tracks down a war-party which stole his wife, but is discovered through his wife's treachery, and his eyes are put out. The owls fit him with a pair of their eyes, advising him never to enter a sweat lodge ceremony. He does so in his old age and the eyes pop, this time for ever.

45. A girl refuses to marry the man who is giving many horses for ıer, and runs away. She turns into a rock which now stands as a nonument at Standing Rock Agency.

46. Two friends compose a song which they agree to use as a ignal of distress. When one meets with trouble, the other, on hearing t comes to his aid.

47. When the tribe divides into two hunting parties, it separates ı pair of lovers. The girl sickens and dies from longing but is allowed o return by the gods, who are impressed by the devotion of the two. They are commissioned to demonstrate a perfect union to the tribe.

48. A child is sent out into the dark for being naughty, and lisappears. He is later found in the hands of a hairy monster who ıas abused him severely. The people kill the monster, and believe he vas the mythical Double-Face.

49. Four warriors eat the flesh of a buffalo, although the one vho shot it saw that its tail was a rattle-snake. They turn into nakes, and their people worship them and bring them offerings, as o beings with supernatural power.

50. A woman running away from a cruel husband lives with volves for a time. They give her supernatural powers. She also ollects fat from communal hunts and feeds the wolves.

51. A youth, caught in adultery, is killed by the angered husband vho discovers too late that he has killed his nephew. He and his amily hide in the wilderness where Crow Indians find them and ake them home. Said to be the first instance of Dakotas taking up esidence in an alien tribe.

52. Out on a war-path, a man turns against his life-long friend vho kills him in self-defence. When he surrenders to the council ı is told that his friend was naturally bad; that all knew it, he ɔne being too loyal to believe it. They set him free.

53. A little bird brings a beautiful horse to a poor couple who uld not keep up with the tribal march. The horse sires many fine rses noted for their speed. The owner gains renown and the tribe nefits greatly, until someone tries to kill the horses. Then the ɛssing stops.

54. Years ago, an old woman and her pack dogs were lost near a ɛe in Canada. To this day, they say, she and her dogs may be ɛn roaming about on the island in the lake.

Local Tales

55. A woman sings a death song and then jumps over a cliff and is led in the very spot where her lover perished some time before.

56. Bear Woman was so named because she killed a bear single-ıded, when it knocked her down.

57. A ghost who guards a certain spot, molests a war-party who p there for the night, until a gun is fired which scares it away.

58. A Dakota and a Crow scout, meeting in a cave to escape the storm, agree to fight each other. They later show such valor that when they die, the rest of the warriors decide to stop fighting and go home. There was glory enough for them all to take home.

59. A Dakota woman, brought up as a Crow, returns to her people and marries the chief's son. Through her knowledge of the Crow language, she is able to disarm a Crow enemy, giving her husband a chance to kill him and win a war honor.

60. A woman discovers in the dark, that the man who comes with meat is not her husband. She kills him in his sleep. Later, her own husband, whom the Crow scout had slain and impersonated, is found near camp.

61. The Gartersnake-Earring-Wearers, a band of the Og.lala, got their name through this amusing incident.

62. A girl who all her life has suffered from the obsession that her doll is human, finally dies from the effects of her imagination.

63. A man who has been getting rich by returning the bodies of slain Crow warriors to their people, is finally apprehended by the cousin of an innocent boy whose death he caused, and is punished.

64. A girl who has sulked for days, is taken on a trip by her brother and sister-in-law. Out in the country, she finds a Crow Indian husband, and her sulking stops.

1. Ikto'mi Conquers the I'ya.

1. He'c'eš Ikto'mi ka'k'ena tok'e'-ec'a'c'a[1] *oma'ni-ya'ha šk'e'e.*[2]
. Paha' wą ka'k'el-iya'hįkta hą'l I'ya i'š-'eya'[3] *ųma' ec'i'yataha*
iya'ha c'ąke' Ikto' li'la nihį'ciyį na — Ē! ąpe'tu-le'c'ecaka c'a e'
ıat'į'kta hųše, — ec'į'-hig.la šk'e'e. 3. Mak'a'-b.lu icu' na sic'ą'[4] *k*
'klila kpawi'yakpa na leya' šk'e'e, — Huhuhê, misų', nąi'š c'iye'
haš+, i'š tukte'-ųma' t'oų'kap'api huwo'?) — eya' šk'e'e. 4. K'e'yas
'ya c'uwi' oki'niya c'ą'šna Ikto' yace'kcek icu'[u]*; c'ąke' k'oki'p'ehc*
ą, — Wą, misų', nąi'š c'iye', ak'o'wap'a na'žį ye'. Mi'š-'eya' wac'į
ą'tąhąš yat'a'hena ic'i'cukte lo', — eya' šk'e'e. 5. K'e'yaš I'ya
yu'pteši yųk'ą' hehą'l ak'e' — Ho, it'o' misų', nąi'š c'iye' (haš+
š tukte'-ųma' t'oų'kap'api c'a!), to'hųwel nit'ų'pi huwo'? — eya
k'e'e. 6. Yųk'ą' — Eya' mahpi'ya na mak'a' kį lena' t'oka'-ka'ğap

Literal Translation.

1. And so / Iktomi / into yonder direction / at random / to trave
e was going, / they say. 2. Hill / a / the instant he was about to
ach the top / then / Iya / he too / other (side) / from / he reached the
op / so / Iktomi / very / he was frightened / and / "Ah! / this sort
f day / such / in / I shall die / evidently," / suddenly he thought
ney say. 3. Dust / he took / and / thigh / the / very-very / he pol-
hed his own / and / said this / they say / "Well, well, well, / my
ounger brother, / — or else / my elder brother, / — (*Haš!* / then
hich of two / we are the elder / I wonder?") / he said / they say
But / Iya / trunk / he breathed into his own / (he breathed
eeny) / then each time / Iktomi / jerking, causing to stagger / he
ok him; / so / he feared him very much / and / "Why, / my
unger brother, / or else / my elder brother, / farther off / stand
)! / I too / I so wish / if-then / closer this way, by means of the
outh / I will take you," / he said / they say. 5. But / Iya / he did
)t reply / and so / then / again / "Now / then, / my younger
'other, / or else / my elder brother, / (*Haš!* / then / which of two
e are the elder / such!) / at what time / were you born?" / he
id / they say. 6. And then / "Well, / sky / and / earth / the / these

---

ok'e' ec'a'c'a — aimlessly; at random; without serious intent; as a pastime
k'e'e — it is said; from *šk'a*. Unless an eye-witness is relating anything in
)akota, all statements attribute their authority to somebody. *Šk'a*, it is
aid, occurs particularly in myths; *ke'ya'pi*, they say that; abbreviated
o *ke'*, is used in tribal tales, and in war and other stories. In all this material
k'e'e or *ke'ya'pi*[z] or *ke'e*, should close every declarative sentence; though
ome informants have omitted it.
'š-'eya', sometimes written *i'š eya'*, is best translated "he too; he, as well
s (the person previously mentioned)". *Eya'* is a word of many uses; and
o direct English equivalent will satisfy.
ic'ą', the outer side of the thigh, including the seat.

k'ų-he' ehą' mat'ų'pe lo', — eya' c'ake' Ikto' i'yog.mus g.lu'zį ną, — Wą, witko', mahpi'ya ną mak'a' kį hena' le' miye' waka'ġe lo'. ....Ohą, wana' wawe'ksuye cį ec'i'yataha, eha'kec'ų mig.lu'šta ną heha'l ta'kula wą ka'l yupšų'pšų ihpe'waye c'ų he' le' niye'la ye lo'. C'a c'iye'mayaye lo', — eya'-oki'yaka ke'e. 7. — Ho, misų', le' ta'kuoma'yani huwo'? — eya' yuk'ą' — Wą, le'c'iya oya'te wą wic'o't'i c'a ekta' wic'a'b.le lo'. Hena' wic'a'wag.lutįkta c'a, — eya' šk'e'e. 8. Yuk'ą' Ikto' — Huhuhê, ak'a'š wic'o'wepila ye. Wą, misų', le' mi'š-'eya' hena' ekta'[1] wic'a'b.la c'a sak'i'p uyį'kte lo, — eci'ya š'k'e'e. 9. Wana' ya'hąpi k'e'yaš I'ya li'la tke' c'ake' ig.lu'hašni[2] kį ų lehi'c'it'a-iyų'k ya'pi ną wana' wic'o't'i kį ik'ą'yela iyų'kapi šk'e'e. 10. Wana' I'ya ištį'ma c'ake' Ikto' i' kį e'l ao'kas'į yuk'ą' t'ezi'-mahe'l oya'te t'epwi'c'aye c'ų hena' oya's'į ho'c'okat'ųt'ųyą oi'yokip'iya wic'o't'i-wąya'ka šk'e'e. 11. Mak'a' aką'l ų'pi k'ų he'hą' to'k'el op'i'ic'iyapi k'ų he'c'ena'a. K'ię'yąkapi ną ĥaka' ų'pi ną paį'yąkapi

they were first made / the (past) / that / then / I was born," / he said / so / Iktomi / mouth closed / he held his own / and, / "Why, / you fool, / sky / and / earth / the / those / this / myself / I made. / .... Oh, yes, / now / I recall / the / according to / it now appears / I finished (my work) / and / then / little something / a / aside / wadded / I cast / the (past) / that / this / it is little you. / So / I am your elder brother," / to say-he told him. 7. "Now / my younger brother, / this / for what do you travel?" / he said / and so / "Why, / over here / people / a / camp / such / to / them-I-go. / Those / them-mine-I shall eat / therefore," / he said / they say. 8. And then / Iktomi / "Well, well, well, / no wonder / they are of common parentage, the little ones! / Why, / my younger brother, / this / I too / those / to / them-I go / so / together / we shall go," / he said to him / they say. 9. Now / they were travelling / but / Iya / very / heavy / therefore / he did not have himself / the / therefore / stopping too often for the night / they travelled / and / now / camp / the / near it / they lay for the night / it is said. 10. Now / Iya / he slept / so / Iktomi / mouth / the / there / he looked in / and behold / inside the stomach / people / he devoured them / the (past) / those / all / in camp circles / happily / to be encamped he saw / they say. 11. Earth / upon / they lived / the (past) / then / what manner / they conducted themselves / the (past) / it was still so. / They ran races / and / hoop-game / they used / and (another game) / they used / too / he saw / they say. Over there / on the other hand /

---

[1] *ekta'*, to; towards, as something ahead, or removed; *wic'a* — them; *b.la* (from *ya*), I go. Whereas English says "I go to them" the Dakota says "to or towards / I-them-go".

[2] *ig.lu'hašni* — he does not have himself (literally); an idiom meaning: "he can not manage his weight; he is too heavy"; *ic'i'g.luhašni* (with *ic'i* — reflexive) would seem a better form. *g.luha'* (from *yuha'*) to have one's own; to hold one's own.

ɣ'pi k'o waya'ka šk'e'e. Ka'l i'š yup'i'yela t'ap-ka'psicapi ną kak'i'-yot'ą i'š hoa'g.lag.la Miwa'tani-wac'i ahi'yaya šk'e'e. 12. Nakų' k'oha' wa'g.li uki'yį ną nakų' wi'c'iska'-wac'i[1] ahi'yaya šk'e'e. 13. T'i'pi-iyo'k'iheya[2] wą e'l wo'ai k'o' ška'pi ną he'l wic'a'hcala kį li'la oi'yokip'iya yąka'pi šk'e'e. Oya'te wic'a'ninika wic'o't'i c'a I'ya i' kį mahe'l he'c'el t'ąį' šk'e'e. 14. Ikto'mi li'la yuš'i'yayį ną I'ya to'k'el g.na'yįkta he'cihą he' iyu'kcą šk'e'e. 15. Kikta' c'ąke' le'c'el wi'yuga šk'e'e, — Misų', le'c'el-yaų'ke cį[3] e'š taku'hcį k'oya'-kip'e se'ce lo', — eya' yųk'ą', — Ha'.o, hla'hla kahla'pi kį he' k'owa'kip'e lo'; ną c'ą'c'eǧa ap'a'pi kį he' k'owa'kip'e lo'; ną hihą' hot'ų'pi kį he' k'owa'kip'e lo'; ną aki'š'api kį he' k'owa'kip'e lo', — eya' šk'e'e. 16. Yųk'ą', — Ak'a'š[4] wic'o'wepila ye, wą, misų', mi'š-'eya' hena' iyu'ha k'owa'kip'e lo', — eya' šk'e'e. 17. — It'o', misų',

beautifully / they caused the ball to jump by striking / and / over in that direction / still another thing / along the camp ring / dancing the Mandan / they went along / they say. 12. Too / meantime / successful in the chase / they were returning / and / also / Pack-strap-White-dancing / they went along / they say. 13. Council-tipi / a / to / carrying food / too / they were actively engaged / and / there / old men / the / very / pleasantly / they were sitting / it is said. / People / "as in the good old days when they lived" / they were camped / such / Iya / mouth / the / inside / in that way / it was visible / they say. 14. Iktomi / very / he was frightened / and / Iya / what way / he will trap him / if-then / that / he thought on / they say. 15. He awoke / so / thus / he questioned him / they say: / "My younger brother / as thus you exist / the / "*eš*" / some specific thing / you fear, / perhaps," / he said / and so / "Yes, / rattles / they cause to rattle / the / that / I fear; / and / drum / they strike / the / that / I fear; / and / owls / they hoot / the / that / I fear; / and / they shout / the / that / I fear," / he said / they say. 16. And then / "No wonder, / they are of common parentage, the little ones! / Why, / my younger brother, / I too / those / all / I fear," / he said / they say. 17. "Supposing / my younger brother, / right here, / sit

[1] They went by, doing the "*wi'c'i-ska'* dance."

[2] *t'i'pi-iyo'k'iheya* is the official name for the council-tent, among the Tetons. (The Yankton word is *t'iyo't'ipi*) In reality, there are two words here, with independent accents. I have seen this translated as "the tip next." That would be correct, if the accent fell on *i* — *i'yokiheya* next to it. But it doesn't. *O'k'ihe*, joint; a joining on; *ya* to cause; *i*, to. The reference here, I think, is rather to the fact that in enlarging a tent, in order to accomodate the company who are to sit in it, the poles, and the sheathings of two or more tipis are added or joined on to each other. "A tipi made by joining on", is something of the meaning, I think.

[3] *le'c'el*, thus; *yaų'*, you live on; you exist; *ke (ka)*, as it were; some-what rather; in a manner of speaking; in a way; *cį (kį)* the. This comprises an idiom of which no direct English equivalent meaning has been found.

[4] *ak'a'š, (?)*. This word gives the force of "No wonder!" "Of course," "Wouldn't you know it?" or some such expression, to the sentence.

le'na yąka' yo'; k'ohą' wic'o't'ita m.nį' nąt'i'pi-oc'o'kaya kį he' t'iyo'pa kį e'l kai'c'iyopteya iwa'kazo nąwaku'kte lo'. Hehą'l ųyį' nąihą'ke anų'k oya'te kį t'epya' awi'c'ayukukte[1] *lo'. Nątukte'-ųma t'oke'ya t'i'pi-oc'o'kaya kį he'l ųg.li'hųni hą'tąhąs he' ųma' kį t'epyį'kte lo', he' ohi'yįkta c'a, — eya' yųk'ą' I'ya he'c'etula šk'e'e. 18. C'ąke' he'c'ena Ikto' į'yą'k-'ic'ic'iyį nąi't'ap wic'o't'ita ihų'ni nąpą' į'yąka šk'e'e. — Ho po'+,*[2] *waho'ši-wahi c'e nah'ų' po'+! I'ya wąwak'ą'ħca c'a wag.na'yį nąle' wau' we lo'. 19. Nątaku'ku k'oki'p'a he'cihąimų'ga yųk'ą' ħla'ħla kį he' e nąc'ą'c'eġa kį he' e nąhihą' hot'ų'pikį he' e nąaki'š'api kį hena'keca k'oki'p'a ke'ye' lo'. C'e yui'nahni po', — eya' šk'e'e. 20. — Nakų' išti'ma ha'l i' kį mahe'l wąb.la'kayųk'ą' t'ąma'hel wi'kcekce' oya'te-t'ą'ka wic'o't'i ye lo'. Wip'a'-t'oya' nąi'š wip'a'-sapya' k'o t'io'wa o'ta ye lo', — eya' c'ąke' he'c'enašica'wac'į ig.lu'wiyeyapi nąIkto' iha'kap ya'pi šk'e'e. 21. Kai'yuzeyapaha'-ai'napya e'nažį*[3] *c'ąke' Ikto' išna'la I'ya yąke' c'ų ekta'k'iyo'ħpayį nąwana' k'ihų'ni-wai'yehal hihą'-hot'ų'pi nąc'ą'c'eġaap'a'p'a aki'š'api nąnatą' e'yaya šk'e'e. 22. I'ya kikta' hiya'yį ną*

Meanwhile / to camp / I shall go / and / middle tipi / the / that / doorway / the / at / crossing each other / I shall make marks / and / I will come home. / Then / we (shall) go / and / end / on each side / people / the / eating / them-we shall come along. / And / which of two / first / middle-tipi / the / there / we arrive / if-then / that one / other / the / he shall devour, / that one / he shall be the winner / therefore," / he said / and / Iya / he considered it all right / they say. 18. So / immediately / Iktomi / to run-he caused himself / and / quickly / at camp / he arrived / and / shouting / he ran / they say. / "Attention! / to bring news-I have arrived / so / hear ye it! / Iya / a/ very supernatural / such / I have deceived him / and / this / I come. 19. And / various things / he fears / if-then / I asked him / and / rattles / the / that / and / drum / the / that / and / owl / hooting / the / that / and / shouting / the / that many / he feared / he said. So / make haste," / he said / they say. 20. "Also / he slept / during / mouth / the / inside / I saw / and / inside the body / unconcernedly / vast peoples / they are camped. / (Tipis with) wind-flaps painted blue / or else / wind-flaps painted black / also / painted tipis / many," / he said / so / at once / madly / they got ready / and / Iktomi / following him / they went / they say. 21. Slightly removed from it / hidden by a hill / they took their stand / so / Iktomi / he alone / Iya / he sat / the (past) / to / he went down hill / and / now / judging his probable arrival back there / they hooted-owl / and / drums / striking / they cheered / and / charging forth / they went / they say. 22. Iya / he sat up / and / fearfully / head / they turn it

---

au', to bring; *awi'c'au*, to bring them; *awi'c'ayuku*, we two bring them; *kta (kte)*, shall. We two shall bring them. *t'epya'*, to consume; eat up. The two verbs mean, "We shall proceed, eating them up, as we come." The plus sign indicates a prolonged shout.

e'nažį, another form for *ka'l (he'l) ina'žipi*, (there) they came to a stand.

nihį'ciya p'a' yuptą'pi s'e yąka' tk'a'š ec'ą'l ao'g.lut'eyapi xą ɔc'ą'kozapi ną kte'pi šk'e'e. 23. He'c'ųpi ną heha'l t'ezi'-kaḥ.le`capi ɔ'ąke' etą'hą ąpe'tu wą a'taya oya'te-t'ąkt'ą'ka ig.la'ka ag.li'nap'į ną wakpa'-iyùkšąyą kį hena' iyo'hiic'iya e't'ipi ną i't'ap ḥtawo'hąpikta ɔ'a c'et'i'pi c'ąke' to'k'iya kį oya's'į p'e'ta wiya'kpakpayela oi'yoki-p'iya yąka'pi šk'e'e. 24. He'c'eḥcį I'ya t'akpe'-ipišni yųk'ą's oya'te kį leha'hųniyą (waši'cu k'o'ya) t'epwi'c'ayahįkta tk'a'[1] šk'e'e. 25. I'ya kte'pi ną he' ų' mak'o'c'e kį a'taya leha'l oya'te owi'c'at'įzį ną tukte'ni ok'ą' wani'ce cį he' he'c'etu šk'e'e. 26. Hetą'hą nake'š wic'o'ic'aǰe kį a'wicak'eya hiyu' šk'e'e. 27. Ho, it'o' wą'caḥcį' Ikto' wawa'p'ilaya šk'e'. Ną hetą'hą ak'e' to'k'el iya'yeca c'e'l. 28. Heha'yela owi'hąke'e[2].

from side to side / like / he sat / but indeed / at that instant / they surrounded him / and / swung clubs on him / and / killed him / they say. 23. That they did / and / then / they tore open his abdomen by striking / so / out from it / day / an / entire / people in great numbers / moving camp / they came back out / and / bend of river / the / those / assigning one to each group / they camped / and / soon after / they were going to cook for the evening / such / they built a fire / so / (places) somewhere / the / all / fire / sparklingly / pleasantly / they sat / they say. 24. In that very way / Iya / to attack-they went not / if-then / people / the / even up till now / (White people / included) / he would be eating them up / but / they say. 25. Iya / they killed / and / that / on account of / land / the / entire / today / people / they crowd in it / and / no place / open space / it is lacking / the / that / it is so / they say. 26. From then on / at last / growth of the peoples / the / in earnest / it came / they say. 27. Now / for a wonder / at least once / Iktomi / he gave cause for gratitude / they say. And / from there / again / which way / he went off / who knows? 28. There / it ends.

Free Translation.

1. Iktomi[3] was wandering off in a certain direction, walking along at random. 2. Just as he reached the hill-top, Iya,[4] the eater, also

---

[1] *tk'a*, but, is used at the end of a sentence to make the statement a contrary-to-fact clause. *t'epya'*, to cause to be consumed; i. e., to eat up. *(t'e'pa*, to wear away.) *wic'a'*, the plural object pronoun; *t'ep-wi'c'a-ya* to cause them to be worn away; i. e., to eat them up; *hį* (from *hą*, continued action); *kta*, will; *tk'a*, but, contrary to fact; *t'epwi'c'ayahįkta tk'a*, he would have been eating them up (even to this day, etc.).

[2] *heha'yela owi'hąke*, that is as far as it goes; that is where it ends; that is all. (The conventional ending to all bona fide myths, and legends; the improbable tales, which are generally regarded as not possible at the present time.)

[3] The trickster in Dakota mythology; always visualized as having the appearance of a man. He is out to get the better of others, but generally comes through, the loser. The name is also the word for spider, and some translators and interpreters call him "Spider" in English. The only relation I have found is in a story of spiders coming out of the ashes of the dead Iktomi.

[4] Iya is the Ogre in Dakota mythology. Anyone who eats excessively without ever seeming to have enough is said to be an *i'ya*.

reached it, coming up from the other side; so Ikto was much frightened and, "Ah! So it is on a day like this that I am to die, is it?" he thought suddenly. 3. He took some earth and polished his thigh vigorously and said, "Well, well, well! my younger brother[1], — or is he my elder brother? — *Haṡ!* (O, the deuce!) which of us is the elder anyway?" 4. But each time Iya took in his breath he jerked Ikto towards him, with such force that he staggered; he therefore was very much frightened and said, "Now, now, my younger brother, — or my elder, — stand farther off, can't you? I too have something I can do; I can pull you towards me if I care to!" he said. 5. But Iya did not reply; so then, once more, "Come now, my younger brother, — or is he my elder brother? — *Haṡ!* Which of us is the elder, anyway? ... Well, when were you born?" Ikto asked. 6. Iya answered, "Why, I was born when this earth and this sky were created." Ikto clamped his palm over his mouth, surprised[2]. "So? Well, you fool, I made the earth and the sky myself! Oh, of course, now, as I recall it, there was a bit of leavings, after I had finished making the earth and sky, which I didn't know what to do with; I therefore rolled it into a wad and tossed it aside. And you grew from that! There isn't any doubt now. I am the elder!" he said. 7. "Now then, little brother, what errand are you on?" And Iya said, "Over in this direction there is a tribal camp, and I am going there. I shall eat the people, for they are mine." 8. "Well, of all things! Funny, isn't it? Yet what else can you expect, with brothers? Why, little brother, that is just the people I am going to; and we shall travel together!" Ikto told Iya. 9. They were now travelling, but Iya could not manage his weight, and they were obliged, therefore, to stop often; but they were now stopping for the night near the encampment. 10. When Iya slept, Ikto ventured to look into his body through his mouth, and saw there all the tribes that Iya had eaten in the past, living on in contentment in their respective tribal circles. 11. Inside Iya, they were living and having their being in exactly the same fashion as when they lived on earth. Races and *ȟaka'*[3] and *paȩ'yąkapi*[3] games were in progress. Yonder, on the other hand, a game of Dakota ball was being played with great skill; while, in another direction, could be seen a group of *Miwatani*[4]-Society dancers performing their dance around the circle. 12. Meantime, successful hunters were returning with game; and also the White-Pack Strap group[5] were going along,

[1] Iktomi always calls everyone his younger brother. In social kinship, when a man seems to have more younger brothers than any other relations, they say he is like Ikto.

[2] A common Dakota gesture to indicate surprise, real or pretended.

[3] *ȟaka'* and *paȩ'yąkapi* are two Dakota group games well described by Bushotter in a Manuscript owned by the Bureau of American Ethnology.

[4] Mandan or *Miwátani:* a men's society among the Dakota.

[5] *wi'c'i ska'* literally means a white pack strap, and so I have translated it here.

dancing. 13. Another thing else was that women were taking food to the council tipi, and there the old men of the tribe foregathered, with much feasting and the recounting of past glories. Taken all in all, the sight presented a picture of the good old days when the people lived; such Ikto saw inside the Iya's body. 14. Very much frightened, Ikto tried to think out a way to capture the Iya. 15. And when he woke, this is what Ikto said to him, "All appearances to the contrary notwithstanding, there must be something that you fear?" — "Yes; the sound of rattles, and drums, the hooting of owls, and the shouts of men — all these I fear," Iya admitted. 16. So then, "Well, of all things! Just what you would expect, though, of brothers! Why, little brother, those are exactly what I too fear!" Ikto said. 17. He added, "I'd suggest you stay here, little brother, while I go ahead. I will select the center tipi, and mark it with a cross, and then I shall return. Then we two can go together, and, starting at either end, we shall progress towards the center tipi, eating the people as we go. And he who arrives first at that center tipi shall have the right to eat his opponent, as his reward for winning." And Iya thought that a good idea[1]. 18. So Ikto ran hard and soon he arrived shouting, at the tribal camp. "Hear ye, everybody! I have something to tell you, so listen! I have just deceived a very supernaturally powerful Iya, and I have come. 19. And when I questioned him, he admitted that he feared certain things: rattles, and drums, and the hooting of owls, and the shouting of men. So make haste!" he said. 20. "Moreover, while he slept, I looked into his mouth, and inside his body there actually live great tribes of people. Tipis with tops painted blue, and some painted black, — many painted tipis I saw," he said. So immediately the people prepared in frantic haste, and followed Ikto out. 21. At a little distance away, hidden by a hill, they stopped, and allowed Ikto to proceed alone, and after he had disappeared downhill, and it seemed time that he had reached Iya, they charged forth, making all those noises that Iya feared. 22. Iya jumped up and sat with his head turning nervously from side to side, as if someone pulled it about[2]; but they soon surrounded and clubbed him to death. 23. They tore open his body; and then, for one entire day, great tribes of people crawled out of Iya, moving their camps, and settled by groups in the many pleasant bends of the river; and soon they built their fires for cooking the evening meal, and no matter where one looked, one could see the campfires, sparkling like stars, and it was a beautiful sight. 24. Now, if Iya had not been

---

[1] Iya is generally indicated as enormous in bulk and very dull in his mind; he is easily managed by Iktomi.

[2] This is a figure of speech in Dakota and graphically expresses a nervous state wherein a person looks about quickly, as a puppet might, if the strings were worked fast. It is difficult to render the exact picture by any English phrase.

destroyed in just that way, he would undoubtedly still be eating people up, White people and all. 25. Iya was killed and that is why the entire country is now so full of people that it is impossible to find any open spaces anymore. 26. From that time on, the expansion of peoples began in earnest, they say. 27. Now, that was one time at least that Ikto must be given credit; he did do a great service to people, and merits thanks for it[1]. And from then on, who knows where Ikto went next?[2] 28. That is all.

2. Ikto'mi Takes his Mother-in-Law on the Warpath.

1. Ikto'mi wi'yą wą li'la wi'yą waśte'[3] *yu'za śk'e'*[e]. *2. Yųk'ą' to'hųwel ąpe'tu wą e'l ho'c'okata i' ną g.li' ną ta'ku iyo'kip'išni s'e ini'la yąki' ną t'aǧo'śahą*[4] *śk'e'*[e]. *C'ąke' t'awi'cu kį waya'zą́kta ke'c'į' ną awą'yak k'uwa'*[a5]. *3. Leye'*[e]*: — To'k'a he'? Ta'ku iyo'nicip'išni se'ce? — eya' yųk'ą' ayu'pteśni, ta'ku li'la iyo'yake*[6] *s'e yąka'hą-ke'*[e]. *4. N'ąke' i't'ehąhca yųk'ą', — Hehehe', T'eȟi'ya le' wasu'yapi c'a iwa'mayazą́kte s'e le'c'eca kį, tok'e naya'h'ųśniyelak'a? — eye'*[e]. *5. T'awi'cu kį he' ta'ku c'a wasu'yapi he'cįhą iyų'ǧa yųk'ą', — Le'c'eya' wic'a'śa iyu'ha k'ų'ku o'p zuya' yewi'c'aśipi c'a t'eȟi'ke lo',*

Literal Translation.

1. Ikto'mi / woman / a / very / woman / good / he had for a wife / they say. 2. And / once / day / a / on / to centre of camp circle / he went / and / came home / and / something / he was displeased by / like / quietly / he sat / and / he was spitting / they say. / So / his wife / the / he will be sick / she thought that / and / keeping watch on him / continued to do. 3. She said this: / "What's the matter? / Something / you are displeased by / perhaps?" / she said / and / he replied not / something / very / it bothered him / like / he was sitting / they say. 4. So / a long time later / and then / "Alas! / horribly / this / they have decreed / so / I shall be sick from it / like / it is so / the / can it be / you have not heard, evidently?" / he said. 5. His wife / the / that / what / such / they decreed / if-then / she asked / and then / "This is so, right now, / men / all / their mothers-in-law / with / to war / they are ordered to go / so / it is terrible," /

[1] Rarely does Ikto get such thorough praise as here.

[2] Many tales end like this; for nobody can say where Ikto keeps himself until he turns up again wherever and in whatever shape he chooses to accomplish his purposes.

[3] *wi'yą waśte'*, woman / good. When treated as two words, independently accented, this phrase means "To be beautiful". When hyphenated, and accented as one word *wi'yą-waśte'*, with only one main accent, it means "a good woman."

[4] *t'aǧo'śa*, to spit, as saliva; *t'aǧe'*, saliva, (with emphasis on its foamy quality); *t'awa'ǧośa*, I spit; *t'ayu'ǧośa*, we (dual) spit.

[5] *k'uwa'*, to chase; pursue; to treat; Following the verb *awą'yaka*, to guard, it means, "to keep a close watch over."

[6] *iyo'yaka*, to be mentally or spiritually disturbed by something; *i*, by it; *iyo'ya*, to yawn.

– eya' c'aḳe', — Kinaś[1] *ina'-t'oka'p'a kį kic'i' le' śni*[2]*? — eya' yuḳ'ą' c'į'śni ke'*[e]*. 6. C'aḳe', — Ho, ec'a', ina'-i'yok'ihe kį he' i'ś y'k? — eya' yuḳ'ą' — Ta'kuś he' naȟpa'ȟpake c'u, — eya' ke'*[e]*. . C'aḳe', — Kinaś ina'-haka'kta kį kic'i' le' śni? — eya' yuḳ'ą' kto'mi i' p'aȟte'ȟca ke'*[e]*. 8. T'e'ha-ta'keyeśni, he'c'el e'ś c'į'ka, nake' ni'la yąka' śk'e'*[e]*. I't'eha yuḳ'ą', — ȟ'qhi'yeȟcį, c'uwi' oki'niya ną ye'-kapį s'e, — Ho'ȟ*[3]*!..... Wą! .... Ho'ye*[4]*! — eya' ke'*[e]*. . C'aḳe' wana' k'ų'ku-haka'kta k'ų kic'i' zuya' iya'ya ke'*[e]*. T'oke'ya ɣ.lu'wiyeya c'aḳe' waka'p'api o'ta yuha'pi ke'*[e]*. 10. Li'la t'e'ha-g.li'-iśni c'aḳe' ec'e'l eś e'wic'aktuźapi yuḳ'ą' etą' wani'yetu o'ta haḳ'l g.n'ahąla — Ikto' wana' wakte'-ku' we lo', — eya'pi yuḳ'ą' śuk-i'kąyak paha'-ai'yoȟpeya ku' c'aḳe' c'ica' o'ta c'a a'wiwiyela o'kśą yąkapi śk'e'*[e]*. 11. Yuḳ'ą', — T'ehątąha awi'c'awakula c'aḳe' Ate'*

e said / so. / "In that case / my mother-eldest / the / with / you o / not?" / she said / and / he refused, they say. 6. So / "Well, / hen / my mother-next / the / that one / as for her, / what?" / she aid / and lo / "*Ta'kuś* / that one / she is untidy / the-past," / he aid, they say. 7. So / "In that case, / my mother-youngest / the / ith / you go / not?" she said / and / Iktomi / mouth / he was eritably tied / they say. 8. Long he said nothing / that way / indeed / e wanted / yet now / silent / he sat / they say. / A good while fter / then / very slowly / trunk / he breathed in his own / and / o say it-loath / like / "The idea! / .... Well? / ... All right!" / he aid / they say. 9. So / now / his mother-in-law-youngest / the-past / ith / to war-he went off / they say. / First / she got herself ready / o / dried and pounded meat / plenty / they had / they say. 10. Very ong-they returned not / so / at last / indeed / they forgot them / nd lo / from it / winters / many / then / unexpectedly / "Ikto / now / e returns having killed," / they said / and lo / on horse-back / own-hill / he was coming / so / his children / many / such / running ı ever-altering groups (like chicks) / around him / they ran / they ay. 11. And then / "From far off / I bring the little things / so /

kinaś, sometimes contracted to *kiś*, always begins a sentence which offers a suggestion; "well, in that case —" etc.

When *śni* indicates a direct negative, it is written as a suffix to the verb, as already mentioned. When it is pronounced independently, it gives the sentence the force of "Why don't you, or didn't you, do so-and-so?" Thus: *oma' yaniśni*, You do not walk about; *oma' yani śni*, Why don't you walk about? On occasion, we get a form like this; *oma' yaniśni śni*, which means, "Why don't you not walk?" or "Why not stay at home?" that is to say, "Why not desist from walking?"

hoȟ! a man's word, indicating his disagreement or adverse attitude toward the matter in hand.

ho'ye! all right; very well! Again a man's word. A woman says, "*ho'na*" to correspond to *ho'ye*. It indicates being in accord with a suggestion. *nųwe'-ųyųkte'*, let us go swimming; *ho'na* — all right; let us! (woman talking). Often these words are used by the promoter of a plan, as a preface to its suggestion. Thus: *ho'na nųwe'-ųyųkte*, let us go swimming. Reply: *ho'na!* Agreed!

ema'kiyape. Heya'pi k'e'yaś wic'a'kte po'! — eya' c'ąke' a'beya c'e'ya į'yąkapi śk'e'e. 12. C'ąke' hų'kupi kį iwi'c'akikcu ną wic'a'g.luha to'k'i ye'ca nųtk'a'[1] ke'e. 13. Ikto' wic'o't'i-e'g.na g.licu' c'ąke', — Ikto' k'ų'ku-g.lu'ze lo'. Tuwe'ni he'c'ųśniwasu'ųyąpi k'ų, k'ica'kse lo', — eya'pi śk'e'e. 14. He'c'ena aki'c'ita ap'a'pikta c'a k'uwa' a'yapi k'e'yaś to'k'eśk'e h'ą' ną nai'c'iśpa śk'e'e. 15. Hehą'yela owi'hąke'e.

Father / they say to me. / They say that / yet / kill them!" / he said / so / in all directions / crying / they ran / they say. 12. So / their mother / the / she took her own-them / and / them-having / she didn't know where to go. / 13. Ikto / camp-into / he returned / so / "Ikto / he has taken his mother-in-law for wife. / Nobody / to do that not-we have a rule / the-past, / he has broken it in two," / they said / they say. 14. At once / camp-police / they were about to strike him / so / chasing / they took him / but / somehow / he acted / and / saved himself / they say. 15. There / it ends.

Free Translation.

1. Ikto was married to a very beautiful woman. 2. One day he returned from the council-tent, appearing to be very sad over something[2]; he said nothing, but just spat saliva[3] ever so often. So his wife, sure that he was coming down with some dread sickness, watched him closely. 3. She said, "What is the matter? Something is disturbing you, evidently." But he didn't answer; only acting much upset by something. 4. Finally, after a long while, "Alas, that they should make such a ruling. Why, it is enough to make anyone ill; in fact, I feel sick this instant, over it. Haven't you heard the terrible decree?" he said. 5. When she asked about it, he told her that every man was bidden to go to war with his mother-in-law. So his wife suggested that he take her eldest mother. But that didn't appeal to him[4]. 6. "Well, how about my next mother?" she said; but he refused to consider her because she was untidy. 7. "In that case, why don't you take my youngest mother?" she

[1] *ye'canų tk'a', ye (ya)*, to go; *ca (ka)*, at all; in a way; rather; *nų*, a particle, denoting almost; on the verge of; *tk'a*, but. With *to'k'i*, where, the phrase means, "Not knowing where to go; at sea as to which way to turn."

[2] Perhaps Ikto's chief characteristic is that he is an inveterate poser; he has no conception of sincerity. Anyone who poses in order to make people believe he has sincere motives when in reality he is working to bring matters about in his favor is said to *Ikto'-kaġa* — make, or act Ikto.

[3] The Dakota associate spitting with illness; as a symptom of impending sickness. "He is growing thinner, and he spits habitually."

[4] He gives a vulgar reason for refusing this one. It was not repeated to this recorder. This wife had three "mothers." It doesn't come out clearly which one is her own; perhaps none of these three, who might be sisters or parallel or cross cousins of her mother, who might be elsewhere. In a close-knit Dakota clan, it is often difficult to know which the real parents are, for the sisters, brothers, parallel and cross-cousins all seem to feel as responsible for a child, as its own parents do.

asked, and her words seemed to clamp Ikto's mouth shut. 8. Long he remained silent, (though that was what he was really hinting for!) and then, finally, he said, very slowly, after a deep sigh, as if he dreaded to consider it (on account of the avoidance[1],) "O, No! .... Well? .... All right!" 9. Now the two started off to war; the mother in-law had prepared carefully for the journey so that they were well supplied with dried meat for the trip. 10. They were gone so long that in time they were completely forgotten. And then, years later, all of a sudden the cry went up, "Ikto is returning from war!" Everybody ran out to see. There was Ikto, riding a horse, and racing downhill towards the tribal camp; and his many children, on foot, ran in ever-shifting groups (like chicks) around him as he came. 11. And he sang out, "I have brought them such a long distance that they (captives) call me father. Even though they do, kill them off!" So they ran crying in fear. 12. Their mother, the former mother-in-law to Ikto, gathered her children about her and ran here and there, trying to find safety for them. 13. When Ikto entered the camp circle, the people shouted, "Ikto has married his own mother-in-law. That is a forbidden relation among our people, but Ikto has broken the regulation." 14. And the camp-police went toward him in order to punish him for his offence against the people. But somehow, it isn't known just in what manner, he slipped away, and saved himself. That is all.

3. Ikto'mi Marries his Daughter.

1. Ikto'mi t'ii'śnala k'e'yaś c'ica' o'ta c'ąke' oya'te-t'ą'ka iye'c'el manį'l t'i' śk'e'e. 2. Hokśi'-t'oka'p'a kį he' wik'o'śkalaka c'a li'la wį' yą wašte'e. 3. Yųk'ą' ąpe'tu wą e'l Ikto' t'awi'cu kį le'c'el wo'kiyake'e: — Ho, winų'ĥca[2], ta'ku wąži' iwa'hoc'iyįkte lo'. He'c'el ų'

Literal Translation.

1. Iktomi / single-family / yet / children / many / therefore / large nation / like / away from the tribe / he lived / they say. 2. Eldest child / the / that one / young woman / such / very / woman / good. 3. And / day / a / on / Ikto / his wife / the / thus / he talked to her, / "Now, / old woman, / thing / one / I will warn you against. / That

[1] There is normally a strict avoidance between a son- or daughter-in-law and the mothers- and fathers-in-law, and a trifle stricter where opposite sexes are involved. But it isn't surprising to find Ikto attempting to break it. He is immoral always. That phrase, in Dakota parlance, which I translate "O, no! ..... Well? ..... All right," with significant pauses between words, is sometimes used to indicate a slow change of attitude, but apart from the implications here.

[2] *winų'ĥca; wi*-female; *nų* grown? cf. *k'oya'nų*, to grow rapidly; said of a child that grows tall fast. *k'oya'*, fast? cf. *k'oya'ĥ'ą*, hurry up! *ĥ'ą*, to act. *ĥca*, very; indeed. In Santee, *winų'ĥca* means a mature woman; among the Yankton and the Teton, *winu'ĥca* is the familiar term of address by a man to his wife; used also in speaking of her to friends, informally. *winų'ĥcala* (diminutive *la* added) means "Old Woman," among the Teton, and Yankton.

wakta' kel yaų'kta c'a. 4. Lec'a'la wic'o't'i kį ekta' wai' yųk'ą' hetą' hą k'oška'laka wą le'l u'kta tk'a' he' mic'ų'kši yu'zikta c'į' ną ų' u'kta šk'e' lo'. 5. C'a he' toha'l hi' kįha, tok'e'tuke c'e'yaš mic'ų'kši hįg.na'yįkte lo'. Miye' tk'a' le' ąpe'tu tukte' mit'a'wakta t'ąį'šniyą waų' we lo'. He'c'el-ami'c'ib.leze lo'. 6. Toha'l ųg.na' c'ąya'le[1] yųk'ą' c'oǧį' ša' oya'kaȟloka ha'tąhąš he'-ąpe'tu kį mat'į'kte lo'. 7. Wak'ą'heža o'tapi k'ų t'eȟi'ya owi'c'awakiȟ'ąkte lo'. He' ų' le' iwa'hoc'iye[2] lo'. 8. Ųg.na' mat'a' ha'l k'oška'laka kį he' hi' ha'tąhąš wą'cak ta'ku eye'šni k'eš mic'ų'kši k'u' wo'. 9. He' e'cuhci'š t'ąhą'ku ną hąka'ku wi'wic'akig.nįkte[3]. 10. Ho ną mat'a' se'hįg.le[4] cįhą ec'a'š šuȟpa'la kį le' wąži' tąye'ȟcį lolo'pyį ną yuha' e'mauŋpa yo'. Eyaš[5] wama'loteteka c'aš sloly'aye c'ų, — eya' ke'[e]. 11. Heya'hį ną yuštą' c'ąke' t'awi'cu kį c'ąk'į'-iya'ya ke'[e]. Ekta' to'to hįg.la'hį ną

way / on account of / expecting it, in a way, / you will live / thus. 4. Recently / tribal camp / the / to / I went / and / from there / young man / a / here / he is coming / but / that one / my daughter / he will marry / he wishes / and / therefore / he will come / they say. 5. So, / that one / sometime / he arrives / the-then, / no matter how it is, / yet / my daughter / she shall marry him. / I, / but / this / day / which one / it will be mine / not clear, / I live. / That way I have observed myself. 6. Sometime / by chance / you are hunting firewood / and / pith / red / you break into / if-then / that-day / the / I shall die. 7. Children / they are many, / the-past / dreadfully / I-them-will do. / That / on account of, / this / I warn you. 8. By chance, / I was dead / then / young man / the / that / he came / if-then / at once / anything / saying not / instead / my daughter / give to him. 9. That one, / at least, / his brothers-in-law / and / sisters-in-law / for them he will provide. 10. Now, / and / I die, / it should happen / if-then / then / puppy / the / this / one (of them) / thoroughly / cook till tender / and / having it / lay me out. / Don't you recall, / I am fond of food, / such indeed / you know / the-past" / he said / they say. 11. He was saying these things / and / finished / so / his wife / the / to get wood-she went / they say. / Over there / striking-sounds / kept happening / and / now / after a time / then /

---

[1] *c'ąle'*; to gather firewood; *c'a*, wood; *ole'*, to hunt; search for. Only in this specific use, is the *o-* omitted; that is, when it refers to gathering firewood. We have *šųk-'o'le*, to hunt for horses; *pte-o'le*, to round up cattle; *t'i-o'le*, to hunt for a house, i. e., to go visiting, just for the sake of eating.

[2] *iwa'hoya*, to warn concerning the future; *i*, on account of it; *wa* (?); *ho*, voice (?); *ya*, cause (?); *iwa'howaya*, I warn (him) in regard to; on account of; *waho'ya*, to send for, as a relative, from some distant band.

[3] *wi'wic'akig.nįkte*; *wa*, things; *ig.nį'*, to go after; forage for, as food; to go about to provide; *wic'a'*, them; *ki*, the dative; *kte (kta)*; future. He will provide for them their things (food).

[4] *se'hįg.la*, if it should by chance be (that I die).

[5] *eyaš*, without any accent, means "as you know; don't you recall?" (Not to be confused with *eya'š*, which is only *eya'* with the adversative *š* added.)

wana' toḣą'tuka yuk'ą' ec'i'yataḣą c'ą' o'ta k'į' g.li' ną heya' ke'e: 12. — Wic'aḣca'[1], *šica'ya waḣo'šiwaku we'. Ąpe'ḣą c'oǧį' ša' wą owa'kaḣloke' — eya' yuk'ą' he'c'enaḣcį Ikto', — Ḣą', mat'a'*[2], *— eyį' ną aptą'yą ke'e. 13. C'ąke' c'įca' k'ų iyu'ha o'kšą c'e'ya u'pi ke'e. — Atê, atê,*[3] *— eya'ya c'e'yapi ke'e. 14. Yuk'ą' hu'kupi k'ų i'š wase' g.lub.le'b.lel hina'žį ną c'e'yaya heya' ke'e, — Wawi'tątąlake c'ų, to'k'el wase' we'cicųlakta huwê',*[4] *— eya' yuk'ą' he'c'ena lec'a'laš t'e' c'ų, tųwį' ną — Ite' o'kšą*[5], *— eyį' ną ak'e' t'a' ke'e. 15. C'ąke' c'įca' kį, — Ina', ate' kini'la*[6] *ye', — eya'pi yuk'ą' ak'e' p'a-ka's'į ną — Wą'cala, — eyį' ną ak'e' t'a' ke'e. 16. C'ąke' wase' ki'cicų ną t'ą-c'ą' kį a'taya tąyą' ope'm.nit'ųpi ną šuḣipa'la wą lolo'p-k'iyapi ną c'ąa'g.nakapi kį ekta' e'ųpapi ke'e. 17. — C'ųkš, niya'te ta'ku to'na*

from that place / wood / much / carrying on her back / she came home / and / said / they say, 12. "Old man, / badly / I come home with news. / Today / pith / red / a / I broke into," / she said / and then / immediately / Ikto / "Yes; / I die," / he said / and / fell over / they say. 13. So / his children / the-past / all / around him / weeping / they continued / it is said / "Father, / father," / saying / they cried / it is said. 14. And then / their mother / the-past / as for her, / war-paint / untying her own / she came and stood / and / weeping / said / they say: / "The dear one, he was so fastidious, / the-past, / what way / war-paint / I shall apply for him, / I wonder," / she said / and then / at once / having died just now, / the-past / he opened his eyes / and / "Face / around," / he said / and / again / he died / they say. 15. So / his children / the / "Mother, / father / he has come to life, the dear one," / they said / and / again / head-he raised / and / "Just once," / he said / and / again / he died / they say. 16. So / war-paint / they applied for him / and / body / the / all over / carefully / they wrapped it / and / puppy / a / they cooked till tender / and / funeral-platform / the / there / they laid him / they say. 17. "My daughter, / your father / things / several / he warned

[1] *wic'a'*, male; *ḣca*, very. See note 2, page 11, for corresponding data regarding the familiar term for wife. This word means *husband*.

[2] Ikto is generally quoted as doing without all the little particles, enclitics etc., which color the language, and using the barest skeleton of speech. An ordinary man would doubless say, *"he'c'el wąla'ka huwo'? Ḣuḣuḣi', he' wana' mat'į'kte cį og.na'yą ye lo'; ho'!"* "So you found it like that, did you? Alas, now my impending death is indicated; very well!" or some such elaborate statement, even in times of stress.

[3] It is characteristic Dakota to address directly the one dead, in the correct relationship term.

[4] The same tone inflection as used for a gradual realization, (See *oḣą̂* p. 2, l. 3) is also used to denote soliloquizing. The wife is wondering, aloud, in what manner to apply the funeral-paint; not expecting an answer; least of all, from the dead man.

[5] See note 2, above.

[6] *la*, diminutive, sometimes indicates affection; or pity; or tolerance. Thus *ši'celaye* (The bad one!), much as in English we say of a child, "The little wretch!"

iwa'homayį nų iya'ya c'a hena' ec'e'l ec'ų'k'ųpikte'. 18. Wana' išna'la nisų'kala lol-'i'wic'akig.nį k'ų waȟpa'niwic'aye', — eya' ke'e. 19. Ape'tu wą e'l hįg.na'ku ȟpa'ye c'ų he'c'iya i' nų i'c'ilowąȟį[1] nų g.li' nų heya' ke'e: — C'ųkš, i't'ap wana' niya'te huhu' kį k'u'ya oka'lalaya he', — eya' c'ąke' wik'o'škalaka k'ų c'e'ya ke'e. 20. (Leya hena' šųȟpa'la-huhu` c'a Ikto'mi tąye'la yasmi' nų k'u'l ihpe'ye šą slolya'pišni'[2].)[2] 21. I'tonac'ą yųk'ą' ųg.na' hokši'la-haka`ktala wą špu'keśni[3] yųk'ą' he' e' c'a to'k'iyatąhą g.li' nų heya' ke'e: — Ina` wic'a'ša wą paha'ta na'žiȟą c'a ekta' wai' yųk'ą' he' wic'a'woȟa-hi[4] k'e'yaš ec'ą'l t'ųką'yįkte c'ų t'a' c'a iyo'kišilya na'žį ke'ye'lo', —

me of, / and / went away, / so / those / accordingly / we shall do 18. Now, / he alone / your little brothers / he provided food for them / the-past / he has made them poor," / she said / they say. 19. Day / a / on / her husband / he lay / the-past / there / she went / and / she was singing death wails / and / returned / and / said / they say / "Daughter, / already / now / your father / bones / the / below / scattered about / it stands," / she said / so / young girl / the-past / she wept / they say. 20. (Actually, / those / puppy-bones / such / Iktomi / thoroughly / he ate all the meat off / and / down / he threw / yet / they knew it not.) 21. Some days later, / and / suddenly / youngest boy / a / wide awake / and / that one / it was / such / from somewhere / he returned / and / said / they say / "Mother, / man / a / on the hill / he was standing / so / to / I went / and then / that one / to be son-in-law-he came / but / at that time / he was going to have him for a father-in-law / the-past / he is dead /

[1] *hą*, to stand, is added to verbs to indicate repeated or continued action, (*hį* before *nų*); *i'c'ilową*, to sing, (with reflexive *ic'i*,) means to sing a death dirge. Normally *ic'i'* takes the accent on the second *i*. I think the full form here is *ii'c'ilową*, to sing regarding one's self. In that case, the first *i* is a compound, which explains the accent on the first syllable.

[2] Ever so often, a narrator, in inserting a sentence of an explanatory nature, will let her voice down perceptibly. I have made such sentences parenthetical, for so they seemed to me in the telling.

[3] *špu'keśni* means "to be wide awake; alive to what is going on," often to the point of being meddlesome. It is reserved to describe children and young people. *špu-* a monosyllabic stem requiring instrumentals, meaning "to take off, as something, that comes off easily; to unfasten, as a button; unhitch, as a team;" *ke* (for *ka*) rather; *śni*, not.

[4] to be a son-in-law, he comes. *wic'a'*, man; *woȟa*, (?) This has been translated as meaning "hidden" (from *wo'ȟa*, a cache) with the idea that a son-in-law must keep out of the way, because of avoidance rules. But that is not correct. The word for daughter-in-law is *wi-wo'ȟa;* sometimes more fully *wi-wa'yuȟa* which throws light on the problem. For *yuȟa'* is "to follow; to be attracted to, so that one stays near by;" two horses that like to "run" together on the prairies where they graze, are said to *yuȟa'* each other. Two old women that enjoy each other's company are said to "*iya'kic'iyuȟa.*" *wic'a'woȟa-hi*, then means, "he came in the capacity of a man who stays by, on account of an attraction;" *wiwo'ȟa* would be the equivalent for a woman who stays near her husband's people "from attraction."

eya'-ʻya`ka ke'e. 22. — Iho', cʻųkš, niya'te ta'ku iwa'homayą ke' p'e' cʻų h' le e' ye'. He' nihi'yohi cʻa niya'te eye' cʻų og.na'yą wą'cak hig.ni'yayįkte', — eya' ke'e. 23. He'cʻena ina'yąpi kį tʻi'pi wą tʻą'ka it'i'cagį ną tʻima'hel yucʻo'kʻak'aya e'g.le ke'e. 24. Wicʻa'sacʻo'la cʻąke' cʻųwį'tku hig.na'tʻųkte cį e'l išna'la škį'cįye cį he' awa'cʻį ną icʻi'kcapta cʻe'ya šk'e'e. 25. — Cʻuks, niya'te wawi'tątąlake[1] cʻų, kha'l ak'e' to'k'ehcį šką'kta tk'a' ye', ecʻą'mi ną li'la cʻąte' maši'ce'. Išé' kha'l ni' ų' yųkʻą'š ani'lowąpi[2] kʻo'kta tk'a' ye', — eyį' ną cʻe'yaya wo'wiši ecʻų' cʻąke' cʻųwį'tku kį ak'e' o'kiye'e[3]. 26. Wana' lol-i'h'ą yušty' ną — Ho', cʻiks, iya'yį ną nit'ą'ha kicʻo', — eya' ʻcąke' hoksi'lala wą tʻoka'-waho`ši-g.li` kʻų he' iya'yį ną — Tʻąha`, ina' wanų' ni'cʻoumaši ye lo'. Tʻąke' kicʻi' yaų'kta cʻa, — eya' yųkʻą' — Ha.c', — eya' ke'e. 27. — He'cʻetu we lo', tʻąha`. Tk'a' t'o' k'e'yaš wicʻą'woha-wahišni s'e li'la cʻąte' maši'ca cʻa wacʻe'yįkte lo'. Hehehî,

so / sadly / he stood / he said," / saying-he told / they say. 22. "Now / / daughter, / your father / something / he forewarned me / I said / the-past / that / this one / it is. / That one / he has come for you / so / your father said it / the past / accordingly / at once / you shall marry him," / she said / they say. 23. Immediately / they have for a mother / the / tipi / a / big / she erected / and / inside / making it attractive / she set it / they say. 24. She was without a man, / so / her daughter / about to marry / the / that / in / alone / she was active / the / that / she thought on / and / taking pity on herself / she wept / they say. 25. "Daughter, / your father / he, poor thing, was so proud, / the-past / now at this time / again / how indeed / he would be working / but. / I thought it / and / very / heart / I am bad. / Really / now / alive / he was / if / they would sing over you even, / but," / she said / and / weeping / work / she did / so / daughter / the / again / she helped her (to weep). 26. Now, / cooking / she finished / and / "Now, / son, / go / and / your brother-in-law / invite," / she said, / so / little boy / a / at first brought the news / the-past / that one / he went / and / "Brother-in-law, / my mother / now / she commands me to invite you. / My elder sister / with / you will live, / therefore," / he said / and so / "Yes," / he said / they say. 27. "That is right, / my brother-in-law. / But / then, / nevertheless, / to be a son-in-law I came not, / as if, / very / heart / I am bad / such / I must weep. / Alas, / father-in-law / he is dead!" / saying / he wept /

[1] *i'tą*, to be proud of; *wa*, things; *tątą*, reduplicated; *la*, indicative of the speaker's affection; *ka*, rather; likely to be; somewhat; somtimes *wa* and *i* instead of being separated by *w*, inserted, are contracted, and we get *wi'tątąka*.

[2] *lową'*, to sing; *a*, over; *ni*, you. In the *hųka'* ceremony, they sing over the candidates, waving a particular type of wand, decorated with horse-tail hair, in rhythm with the song.

[3] *o'kiya*, to assist; aid; help. If a person weeps, and another joins, out of sympathy, that one assists the first.

tʻųkąʼ[1] *tʻeʼ loʼ, — eyaʼya cʻeʼya keʼᵉ. 28. Heʻcʻena cʻeʼyaya tʻiʼpi kį eʻtkiya uʼ cʻąkeʼ kʻųyąʼpikte cʻų oʻkiyį nąˊ — Wicʻaʻša wą wawiʻtątąka leʻl tʻiʼ kʻų̂, eʻl ųʻšni hąʻl tʻakoʻšʻtʻų nąˊ oiʻyokiši̇ce leʻ, — eyaʼcʻeʻya keʼᵉ. 29. Wanaʼ tʻiʼpi wą lecʻaʻla-itʻiˋcaǧapi kʻų heʻl tʻimaʼ iʻyotaka cʻąkeʼ itʻąʻkal wįʼ yą kʻų heʼ takuʻku oʻta otuʻhʼą*[2] *keʼᵉ. Kʻohąʼ oʻkšą oyaʻte kį wicʻaʻwota keʼᵉ. 30. Hokšiʻlala kʻų heʼ tʻąhąʻku kį ihaʻkap eceʻ-ų*[3] *yųkʻąʼ ųg.naʼ huʻku ektaʼ g.liʼ nąˊ — Inaˋ, tʻąkeʼ hįg.naʻku kį liʻla ateʼ iyeʻcʻeca ye loʼ, — eyaʼ cʻąkeʼ iʻyoktekį*[4] *nąˊ — Niyaʻte tʻaʼ cʻaš wanaʼ huhuʻ okaʻb.lelya yųkeʼ cį, taʻkuȟca kʻaʼ cʻa! — eyį̈ nąˊ tʻąkaʻl škal-šiʼ kʻeʻyaš akʻeʻšna-g.li nąˊ heyaʻhą keʼᵉ. 31. Hąkeʻya awaʻcʻįya cʻąkeʼ hįʻhąnaȟcį kiktaʼ nąˊ cʻųwįʻtku tʻiʼ kį eʻl eʻyokasʻį yųkʻąʼ Iktoʻmi heʼ eʼ cʻa sicʻąʼ ziziʻyela*[5] *yųkaʼ cʻa wąyaʻkį nąˊ liʻla itoʻm.ni sʻe cʻązeʻka škʻeʼᵉ. 32. — Waȟteʻšni kį̂, — eyaʻya ohųʻnicatʻa wą yuȟaʼ tʻimaʻhel iyaʻyį nąˊ kaȟuʻȟuǧa škʻeʼᵉ. 33. Iktoʻmi tʻoʻhʼą*

they say. 28. Then / weeping / tipi / the / towards / he came, / so / she will be a mother-in-law / the-past / she helped him (to weep) / and / "Man / a / proud / here / he lived, / the-past. / Here / he is not / just when / he acquires a son-in-law, / and / it is sad," / saying-she wept / they say. 29. Now / tipi / a / recently erected / the-past / there / indoors / he sat down / so / outside of it / woman / the-past / that one / certain things / many / she was giving away / they say. / Meantime / around / people / the / they were eating / they say. 30. Little boy / the-past / that one / his brother-in-law / the / following him / always he was / and then / all at once / his mother / to / he came back / and / "Mother, / my elder sister / her husband / the / very / my father / he looks like him," / he said, / so / she scolded him / and / "Your father / he is dead, / so indeed / now / bones / scattered about / he lies, / the / what-indeed / he means / such!" / she said / and / outside / to play-she ordered him / but / he returned-again and again / and / he kept saying that / they say. 31. At last / he caused her to think of it / so / early in the morning / she arose / and / her daughter / she lived / the / in / she peeped / and / Ikto / that one / it was / such / thighs / yellow-ly / he lay / so / she saw him / and / very / dizzy / like / she became angry / they say. 32. "Worthless one / the," / saying / club / a / carrying / indoors / she went / and / broke him into pieces / they say. 33. Iktomi / deeds of his / bad ones / many / still / people / among / they do /

---

[1] *tʻųkaʻšį* is the correct term for "my father-in-law," whether in speaking of, or to him. It is characteristic of Ikto to speak as he pleases; here he dispenses with the final syllable and nasalizes the *ą*.

[2] *otuʻhʼą* or *ituʻhʼą*, the act of giving property away, in the give-away fashion; *otuʻya* or *ituʻya*, in vain. *hʼą*, to act.

[3] *eceʻ*, plus a verb, and the two accented as one word, means "always, invariably in that manner".

[4] *iʻyokteka*, to scold; speak sharply to; to correct, as a child, (and box his ears at the same time); *i*, mouth; *o*, in; *kte*, to kill; *ka*, rather.

[5] *zi*, yellow; *ziziʻyela*, literally, "yellow-yellow-ly in appearance."

šikši'ca o'ta naha'ȟcį oya'te e'g.na ec'ų'pi kį hena' ųspe'wic'ak'iya šk'e'e. 34. K'e'yaš e'k'eš tuwe'ni c'ųwį'tku-g.lu'zešni nac'e'ce'e. Eha'š[1] Ikto' ao'kaġe'e[2]. Witko'tkokapi kį ohi'ye lo'[3]. 35. Hetą' Ikto' to'k'el iya' yeca c'e'l. 36. Heha'yela owi'hąke'e.

the / those / he taught them / they say. 34. But / at least / nobody / he marries his daughter not / perhaps. / Too much / Ikto / he overdoes. / They are bad / the / he wins. 35. From there / Ikto / whither / he went / who knows? / 36. There / it ends.

Free Translation.

1. Iktomi was camping outside of the tribal circle as a single family; but because he had so many children, it appeared like a small tribe in itself. 2. His eldest daughter was a very handsome young woman. 3. One day Ikto talked to his wife in this fashion, "Wife[4], there is something I wish to prepare you for. It is simply so that you may keep it in mind. 4. I have just been to the tribal camp, and while there I learned that a young man is coming soon to see us; but his real reason is he wishes to marry our daughter. 5. When he comes, my daughter shall marry him, no matter what happens. As for me, I do not know from day to day which time will be mine. I have studied myself, and feel I am soon to die. 6. Someday, when you are gathering fire wood, you are going to strike a tree with a red pith. When that happens, I shall die. 7. I worry because there are so many children, and my going will impoverish them. That is why I am talking thus of the future. 8. If, in the event of my death, this young man should come, and ask you, you must without argument give up our daughter. 9. I shall feel easier if I know that he will hunt and provide for his little brothers- and sisters-in-law. 10. Another thing: In case I do die, you know how I love to eat. Take one of these little puppies and cook it until tender, and lay it by me on the burial scaffold." 11. So his wife went to get wood. All day one could hear her ax striking the trees, and after a time she returned with much wood; and said, 12. "Husband, I have bad news. Today I broke open a log and struck red pith." Without a pause, Ikto fell over. "I die[5]!" he murmured. 13. His children all came crying around his body, "O,

[1] *eha'š* appearing in a sentence gives the idea "too much."

[2] *ao'kaġa*, to overdo; overstep the bounds; go beyond the pale. *a*, on; *o*, in; *ka'ġa*, to make.

[3] This last remark is an editorial comment; the narrator is winding up with his own views on Ikto's behavior. Hence he omits the usual *šk'e'e*, they say.

[4] I translate this "wife." In its ordinary use, the word "*winų'ȟcala*" means an old woman. But without the diminutive ending, it means "very woman." and is the current Santee word for a woman of maturity; Teton and Yankton use it as a direct term of address to one's wife.

[5] Generally Ikto is quoted, in a voice curiously nasal and twangy, and with a disdain for enclitics and particles.

father, father!" they sobbed. 14. Meantime his wife advanced with her (bag of) face-paints open and said through her tears, "He was always so fastidious, the dear one. I wish I knew how he would have liked his face paint applied," and immediately, he who was so dead, opened his eyes to say, "Around my face, circularly," and then fell off in death again. 15. His children exclaimed with joy, "O, mother, he came back to life; our dear father!" and once more he raised his head to say, "Only once," and was dead again. 16. So she applied his face paint, and dressed him carefully in the proper materials, and prepared the puppy as he had instructed her; then he was laid away on a funeral platform, with the cooked puppy beside him. 17. "Daughter, your father left certain things to be done, and we must carry them out carefully. 18. You see, he was all your little brothers and sisters had to provide food for them, and now he has forsaken them and they are poor from losing him," she said. 19. One day she visited the burial place, and sang death dirges there; and said, "Daughter, already now your father's bones lie scattered below the platform", so the young woman wept. 20. (As a matter of fact, Iktomi had carefully picked all the meat from the puppy and left the bones down here; which of course they did not know.) 21. Some time later, the smallest boy, who was wide-awake to everything, came home and said, "Mother, a man was standing on the hill so I went to him and he told me he had come to be a son-in-law but that the man whose daughter he wanted to marry had died, so that he was very sorrowful." 22. — "There, that is just what your father said would happen, daughter. This man has come for you to make you his wife; so according to your father's wishes, you shall marry him," the mother said. 23. She went right out and proceeded to erect a large tipi and to arrange things attractively inside. 24. She began pitying herself that she, without a husband's assistance, must prepare for her daughter's wedding; and she cried, 25. "Daughter, what a pity your father is gone. He was proud to do things properly. If only he were alive, how hard he would be working now! That is what I think, and I am sad. If he were here, he certainly would not rest until he had arranged a *Hųka'* ceremony[1] for you!" talking thus, she worked, weeping; so her daughter also wept. 26. When she had finished preparing food, she told the boy to call the young man; so he ran to the hill and said, "My brother-in-law, my mother orders me to invite you now; you are to live with my elder sister." And the man said, "Thank you. 27. That is right, brother-in-law. But first I must weep; for who would ever take me for a bridegroom, seeing I come mourning with a

[1] The Dakota text says, "Were your father living, he would no doubt even arrange for them to sing over you." — "To be sung over" was to undergo the *hųka'* ceremony, and assume all the privileges and obligations it carried. It was a great honor, indicating the love in which the candidate was held by her parents or other relative who arranged it.

sad heart. Alas, that my father-in-law is dead!" 28. He approached the tipi wailing aloud[1], so his mother-in-law-to-be joined him in wailing and said, "A proud man once lived here; alas, he is no longer here, and it is sad!" 29. He entered the newly erected tipi and sat down, while all the guests sat outside in a ring, feasting; and his mother-in-law gave away many things. 30. But that little boy, always inquisitive, followed his brother-in-law all around and then returned to his mother, very much troubled. "Mother, you know, sister's husband looks just like father!" he said. His mother boxed his ears and sent him outside, saying, "You shouldn't say that about your father. He is dead and already his bones lie scattered about. What do you mean by talking like that?" So he went out to play. 31. He kept coming back until he made her curious; so much so that she arose early one morning and looked into her daughter's tipi. And there she saw Iktomi lying asleep. His yellow thighs[2] identified him. When she saw what had happened she was dizzy with anger. 32. "The worthless wretch!" she said, snatching up an ax, which she carried into the tipi. She pounded Iktomi with it, breaking all his bones. 33. Iktomi's many bad deeds persist among the people, no doubt, because he first taught them and set the example. 34. But at least nobody marries his own daughter, surely. Right there Iktomi overdid it. He wins in wrong-doing. 35. From there, who knows where Iktomi went? 36. That is all.

4. Ikto'mi Tricks the Pheasants.

1. Ikto'mi ka'k'ena wakpa'la-op'a'ya tok'e' ec'a'ca-oma'niha yuk'q' ug.na' to'k'iyap wac'i'pi nah'u'-ihe'yi na pat'a'k ina'zi sk'e'e. 2. Nu'goptaptа na wana' ka'tu s'e le'c'eca c'ake' e'tkiya yi' na o't'aiya ina'zi yuk'q' hena'kehci siyo'pi c'a yup'i'yela wac'i'pila sk'e'e. 3. He'c'ena c'ama'hel iya'yi na ina'hini c'q' wa p'ezi'-sasa' ao'pem.ni

Literal Translation.

1. Iktomi / off yonder / along the creek / without specific purpose he was going about / and / by chance / somewhere / dancing / he heard suddenly / and / stopping short / he stood / they say. 2. He listened / and / now / it was there / like / it seemed so / therefore / towards / he went / and / within sight of it / he stopped / and / every one of all those / pheasants / such / beautifully / they dance / they say. 3. At once / into the wood / he went / and / hurriedly / stick / a / red grass / wrapping about it / he packed it on his back /

[1] This is again a pose. The other characters in these Ikto stories are always represented as being "taken in" by Ikto's pretence; and during the telling of a story there are little asides or comments made constantly by the story-teller and hearers, concerning the folly and stupidity of the people who believed in him.

[2] Ikto had yellow thighs, some stories say. I never heard this among the Yankton, but it is current among the Teton.

k'į́ ną wic'i'yopteya e'l e'wic'atųweśniȟcį hiya'ya śk'e'e. 4. — Wą, ka'k'iya ka Ikto' wak'į́ ną hiya'ye. Ųki'c'opikte lo', — eya'pi ną — Ikto'+! — eya'hąpi k'e'yaś naȟ'ų́śni-kųs hiya'ya c'ąke' p'ip'i'ya-kipą'pi yųk'ą' e'na ina'żį c'ąke', — Hena' ta'ku c'a yak'į́ huwo'? — eya'pi śk'e'e. 5. Yųk'ą', — I'śe'[1] lena' olo'wąla c'a wak'į́ kį. Le'c'iya wac'i'pikta śk'į́ ną waho'mayąpi c'a le' ina'ȟni-oma'wani kį, le' ta'ku k'a'pi c'a! — eya' śk'e'e. 6. — C'iye', u' ną wąži'la eśa' ųki'-cahiyayapi ye', — eya'pi yųk'ą', — Hoȟ, le' ina'waȟni c'eś ep'e' śą', — eyį́ ną ak'e' iya'yįkta śk'e'e. 7. K'e'yaś li'la kitą'pi c'ąke', — Ho po', ec'a, — eyį́ ną wo'p'aȟta k'ų g.lużu'żu ną olo'wą wąži'laȟcį iki'kcu śk'e'e. 8. — Ho, le' olo'wą ki wo'wasukiye wą yuȟa' ye lo', — eya' c'ąke', — To'[2], — eya'pi śk'e'e. Yųk'ą', — Awa'hiyaye cį ic'ų'ȟą tuwe'ni yatų'wąpikteśni ye lo', — eya' c'ąke' he'c'etu ke'ya'pi śk'e'e. 9. Yųk'ą' c'ą'c'eja g.luȟpį́ ną wana' lową' ną iya'p'a c'ąke' śiyo' k'ų iyu'ha sliya' wac'i'pi śk'e'e. Oi'yokip'iya wac'i'pi śk'e'e, wi'yela k'o'ya. 10. Yųk'ą' le'c'el ahi'yaya śk'e'e:

and / on, past them / at / them-looking-not-indeed / he went along / they say. 4. "Hey! / Over there / yonder / Ikto / he carries something on his back / and / he goes along by. / Let us call him over," / they said / and / "Ikto!" / they kept saying / but / not to hear-pretending / he went along / so / again and-again-they called to him / and then / where he was / he stopped / so / "Those / what / such / you carry on your back?" / they said / they say. 5. And / "Only just / these / little songs / such / I do carry / the. / Over here / they will dance / they say / and / sent for me / so / this / in haste-I travel / the, / this / what / they mean / such!" / he said. 6. "Elder brother, / come / and / only one / at least / sing for us, / please," / they said / and / "*Hoȟ!* / I am in a hurry / such / I said / yet!" / he said / and / again / he was going on. 7. But / very / they insisted, / therefore / "Well, then," / he said / and / pack / the-past / he undid his own / and / song / only one indeed / he took out his own. 8. "Now, / this / song / the / regulation / a / it carries," / he said / so / "Very well," / they said. / And then / "I sing it / the / during / nobody / they shall not use their eyes," / he said, / so / all / they agreed / they said. 9. And then / drum / he took down his own / and / now / he sang / and / drummed, / so / pheasants / the-(past) / all / (with a characteristic sound as of dancing) / they did dance, they say. / Pleasantly / they danced; / females / included. 10. And / thus / he sang / they say, /

[1] *i'śe'*, sometimes pronounced *į'śe'*, begins a sentence in which the speaker wishes to belittle what he is going to mention, "Oh, nothing, just some little old songs that aren't worth much!" "O, I'm just going for a little while." "He is just saying that; he doesn't mean it!" *i'śe'* also expresses "really" in such sentences as: *i'śe' m.ni'kta śk'a' owa'g.lakeśni*, I am really going, but I didn't say so; *i'śe' wica'k'eśni*, (don't worry) he doesn't actually mean it!

[2] *To'*, used by both sexes, surely; certainly; indeed yes; by all means.

Išto'g.mus wacʿi' po'!
Išto'g.mus wacʿi' po'!
Tuwa' yatų'wąpi kiha išta' nihca'pikte lo',
Išto'g.mus wacʿi' po'!

11. Heʿcʿel lową' cʿąke' išto'g.mus wacʿi'hąpi yukʿą' kʿoha' to'n makʿu' tʿąktʿą'kapi kį hena' kaŧa' awiʿcʿaya šk'eʾe. 12. Ųg.na' wąžį tųwą' yukʿą' wana' o'ta wicʿa'kte cʿąke', — Hą'ta po'! Ikto' nica'sota pikte lo'! — eyį' ną kiyą' kʿig.la' cʿąke' ųma'pi kį iyuʿha iha'ka kiyą' ina'pʿapi šk'eʾe. 13. Heʿcʿena Ikto' iha'ŧa'a wicʿa'kpahi ną, — Wą'ca-tąwa`wateśniˡ cʿą'śna ka'kʿel eca'mų we! — eya'ya pta'y pʿawiʿcʿahtį ną wicʿa'kʿį owa'štecaka wąžį' ole' ya'hį ną ka'l iyo'tą oi` yokipʿi ną pʿeži'-hįkpi`laˀ cʿąke' e'l cʿetʿi' šk'eʾe. 14. Heʿcʿų nį šiyc kį etą' pasnų' eʿwicʿag.le nį etą' i'š cʿowiʿcʿakʿį nį e'l špą-a'pʿ yąka' hą yukʿą' iwą'kap cʿą nų'p i'cʿicameya hą' cʿąke' tʿate' hiyu cʿą i'cʿicakizaha šk'eʾe. 15. Yukʿą', — Misų`, heʿcʿupilašni ye'. Ksu' yeyecʿiyapikte, — eya' he cʿe'yaš he'cʿena ecʿe'cahą šk'eʾe. 16. Hąke' y Ikto' ekta' iya'li nį yukʿi'nukʿą wicʿa'yus-wacʿį kʿe'yaš ecʿą'l ab.la'

Eyes shut / dance ye!
Eyes shut / dance ye!
Whoever / you open your eyes / the-then / eyes / you wil
be sore. /
Eyes shut / dance ye!

11. That way / he sang, / so / eyes shut / they were dancing / when meantime / how many / breast / they were large / the / those striking dead / them-he took along. 12. By chance / one / opened his eyes / and lo, / now / many / them-he struck dead / therefore "Take care, / Ikto / you-he will kill off," / he said / and / flying he went away / so / rest / the / all of them / following him / flying they went away. 13. At once / Ikto / laughing / them-his-he collect ed / and / "On a rare occasion / I fare not well / then-regularly that way / I do," / so saying / together / them-he tied / and / them packing on his back / pleasant place / a / hunting / he was going and / yonder / especially-attractive / and / grass-turf / such / at he built fire. 14. He did that / and / pheasants / the / some / to roast on spits / he set them up / and / some / again / them-he cooked in ashes / and / there / to be done-awaiting / he was sitting / when, lo! above him / trees / two / rubbing against each other / stood, / so wind / it came / then / they sqeaked against each other. 15. And so "My younger brothers, / don't do that, little ones. / You might injure each other," / he kept saying, / but yet / it kept happening. 16. At last / Ikto / to / he climbed / and / pulled apart / them to hold-he aimed / but / just then / it suddenly became calm / so / hand / the /

[1] *tąwa'wateśni*, I do not eat well; *tą* (from *tąyą'*), well, or satisfactorily; *wa*, things; *wa'ta*, I eat; *śni*, not.

[2] *pʿeži'*, grass; *hįkpi'la*, this means soft, short thick grass, as on a lawn; *hį* means also "fur, the hair on a skin;" *la* is diminutive; *kpi* (?).

kela-hig.la cᶜąkeˊ napeˊ kį eˊna anaˊgipa škᶜeᵓᵉ. 17. — Misų́, misų́, amaˊyuštąpila yeˊ. Wacᶜoˊwakᶜįla cᶜa ecᶜeˊl pᶜiwaˊkiyįkte, — eyeˊ cᶜeˊyaš heˊcᶜena anaˊgip iˊyanica škᶜeᵓᵉ. 18. Hceha̧ˊl šųk-maˊnitu wą kaˊkᶜiya tokᶜiˊ-hiyaˋye[1] cᶜeˊyaš hoˊyekᶜiyį ną, — Heˊ+, nacaˊ wą leˊl wawaˊpasnų we loˊ+. Ųg.naˊ tᶜepmaˊyakᶜiyįkte, — eyaˊ škᶜeᵓᵉ. 19. — Wicaˊkᶜe seˊce loˊ, witkoˊ kį, — ecᶜį́ ną kawį́ȟ hiyuˊ ną cᶜetᶜiˊ kᶜų heˊl iˊ yųkᶜąˊ yupᶜiˊyela wanaˊ wapaˊsnų kᶜų špą́ cᶜąkeˊ eˊna woˊtahį ną iyuˊha tᶜepyaˊ yuštą́ ną wanaˊ iyaˊya škᶜeᵓᵉ. 20. Yųkᶜąˊ akᶜeˊ Iktoˊ cᶜąwąˊkataȟą hoˊuyį ną, — Wacᶜoˊwakᶜįla kᶜų eˊcuȟciˊš omiˊyecapta cᶜeˊ·š[2], — eyaˊ cᶜąkeˊ akᶜeˊ, — Wicaˊkᶜe seˊce loˊ, witkoˊ kį, — ecᶜį́ ną kawį́ȟ iyaˊyį ną cᶜetᶜiˊ kᶜų eˊl iˊ yųkᶜąˊ šiyoˊ toˊna maheˊl cᶜokᶜį́-yąkaˋpi cᶜąkeˊ cᶜaȟoˊta kį kawaˊswas iyeˊyį ną iwiˊcᶜacu ną pᶜiyaˊ-woˋta škᶜeᵓᵉ. 21. Ig.luˊštą ną wanaˊ nakeˊš iyaˊya haˊl akᶜeˊ tᶜateˊ hiyuˊ ną cᶜąˊ kᶜų henaˊ kakᶜiˊnųkᶜą iyeˊya cᶜąkeˊ (Iktoˊ) napeˊ ikiˊkcu ną kᶜuˊya g.licuˊ tkᶜaˊš wanaˊ wacᶜoˊkᶜį ną wapaˊsnų kᶜų henaˊ iyuˊha henaˊla škᶜeᵓᵉ. 22. Heˊcᶜel eš woˊteš̈ni cᶜąkeˊ locᶜį́ȟca hetą́

right there / it was pinned. 17. "My younger brothers, / my younger brothers, / let poor little me go, / please. / I am humbly roasting something, / so / as it should be / I will reset my own," / he said; / but / still / pinned to / he remained fast. 18. Just then / wolf / a yonder / going about his business / but / he called to him / and / "Hey, / chieftain / a / here / I am roasting things on spits. / By accident / you might eat it up for me!" / he said. 19. "He is right / perhaps / fool / the," / he thought / and / turning / he came / and he built a fire / the (past) / there / he arrived / and / perfectly / now / he roasted (meat) on spits / the (past) / cooked, / so / right there / he ate / and / all / to consume / he finished / and / now / he went away. 20. And then / again / Ikto / from up-tree / he called / and / "I roasted (meat) in ashes / the (past) / at least that / you left for me, / surely," / he said / so / again / "He is right / perhaps, / fool/ the," / he thought / and / turning / he went / and / he built a fire / the-past / there / he arrived / and / pheasants / several / inside / to roast-they sat, / so / ashes / the / pawing away / he sent it / them-he took / and / anew-he ate. 21. He finished his own / and / now / for sure / he went away / when / again / wind came / and / trees / the-past / those / forced apart / they went / so / hand / he took out / his own / and / below / he returned, / but / now / his roastings in ashes / and / his roasting on spits / the-past / those / all / there was none. 22. Thus / *eš* / he ate not / therefore / hungry indeed / from

---

[1] *tokᶜiˊ* plus an active verb, gives the force of independence of interest and motives. Here it means the wolf was going along on his own business, paying not the least attention to Iktoˊ or his affairs. In other words, if Iktoˊ had kept still, there would have been no story.

[2] *cᶜeˊ.š* is a contraction of *cᶜeˊl eš*. Here it means "No doubt." Sometimes it means "Who shall say?" "Who knows?" No direct English equivalent can suffice.

ya'ha yuk'a' c'aku'-og.na' šuk-ma'nitu wa wat'e'pk'iye c'u he' t'a' hpa'ya c'ake' e'l ina'žį na li'la iyo'p'eya šk'e'e. 23. — Ho', kaha'l eš tukte'ešni[1], *tuwa' mik'i'yela ta'ku ec'u'-wac'į c'a'šna le'c'el t'e' lo', — eya'ya icu' na hiye'tau k'į' na ya'ha šk'e'e. 24. Eha's to'k'el ec'u'kta t'aį'šni na hake'ya owa'štecaka wa e'l ai' na c'et'i' na e'l wi'yukcą yaka'ha šk'e'e. 25. — Ho, it'o' ha' kį le' hake' t'ewa'šlakį na hake' i's himį' na hake' owa't'u naį's ta'ku-wayįkta huwô? — eya'hį na he'c'etuka-k'eš iyu'p'aȟ yu'zį na — Ta'ku waste' k'eš iha'kyapi kį, — eya'ya p'e'ta kį c'oka'ya ihpe'ya šk'e'e. 26. Yuk'a' eha'kec'u šuk-ma'nitu kį t'e'šni huše p'eta'ga ona'b.leb.leĺ ·kikta' hiya'yį na naki'p'a c'ake' Ikto' iye' eha' yuš'į'yayį na ig.lu'šnašna na'žį šk'e'e. 27. Na heta'ha Ikto' tok'i'yot'a iya'yeca c'e'l. Heha'yela owi'hake'e.*

there / he was going / and lo / in the road / wolf / a / he ate up his things / the-past / that one / dead / he lay; / therefore / there / he stopped / and / very / he scolded him. 23. "Now, / then / (What did I tell you?) / whoever / near me / something / to do-he tries / then-regularly / thus / he dies," / saying / he took him up / and / on the shoulder / he packed him / and he was going on. 24. *Eha's* / how / he would do / it was not clear / and / at least / pleasant place / a / to / he took him / and / built a fire / and / there / cogitating / he sat. 25. "Now, / suppose / skin / the / this / piece / I (will) wear about the head / and / piece / next / I (will) wear as a blanket / and / piece / I (will) wear as leggings / — or else / what shall I use it for?" / he was saying / and / "to settle it anyway," / taking him up in a heap / he held him / and / "Something / good / yet / they destroy it / the!" / saying / fire / the / midst / he threw him. 26. And lo, / evidently / wolf / the / he was dead not / perhaps / embers / scattering with the feet / springing up / he hurried / and / ran off, / so / Ikto / he / rather / he was frightened / and / trying to get hold of himself in vain / he stood / they say. 27. And / from there / Ikto / in which direction / he went indeed / "who knows?" / There / it ends.

Free Translation.

1. Iktomi was walking at random along a creek and he heard dancing, so he stopped to listen. 2. He finally located the source of the sound; so he went towards it and stood within sight of the place; and saw that those were all pheasants who were dancing and having a jolly time. 3. Immediately he withdrew into the wood and wrapped some red grass about a piece of wood; this he put on his back, and then walked past without paying the slighest attention to the dancers. 4. "Hey, there goes Ikto. Let's call him over," they said. "Ikto!" they called but he continued as if he hadn't heard;

[1] *kaha'l eš tukte'ešni* means, "I told you so!" (with a vengeance!) Word for word, it gives no sense in English.

so they called repeatedly until he stopped; and then they asked, "What's that you carry on your back?" 5. — "These? Why they are just some silly little songs. There is to be a dance farther up, and I've been sent for. That's why I am in a rush; now what are they after[1]?" he added. 6. "O, elder brother, come over here and sing us one tiny little song; just one," they said and again he said, "Indeed not! I've just told you I'm in a hurry. What's the idea?" and he walked on. 7. But they were very insistent, so he relented. "Very well, then," he said, undoing his package and bringing out a single song. 8. "Now, this song has its special regulation; will you heed it?" — "Surely," they said. "All right, then. While I am singing it, nobody is to open his eyes," Ikto told them; and they said that would be all right with them. 9. So he got out his drum and began beating it as he sang; so the birds danced, making a rhythmic noise with their feet. It was a good sight to watch them dancing; females included. 10. This is what he said,

"Dance with your eyes closed.
Whoever opens his eye shall get a stye,
Dance with your eyes closed."

11. They danced with their eyes closed and meantime Ikto was selecting those with the fattest breasts, and killing them in turn. 12. One happened to look, after a while, and seeing many dead, called out, "Fly for your lives! Ikto will kill you all off!" and with that, he flew out of the place; so the rest followed him. 13. Iktomi laughed as he picked up his prey, and, tying the birds into a bunch, he said to himself, "On those rare times when I am faring poorly, that's the trick I work!" and he began looking for a pleasant spot; yonder in the woods was a lovely place where the grass was soft and thick; he built a fire there. 14. Then he set some of the pheasants up on spits to cook, and some he covered with ashes to roast; but while he sat there waiting, two trees in contact overhead kept making a loud squeaking noise each time there was a gust of wind. 15. So he called up, "Little brothers, please don't do that. Why, you will injure each other that way!" But the noise persisted. 16. At last Ikto climbed up one of the trees, planning to hold the two apart, but just when he had his hand between the trees there was a calm, and he couldn't pull his hand out. 17. "Little brothers, little brothers, let me go, please. I am cooking something in ashes and I need to go and attend to it." But his hand continued to be pinned there. 18. At that moment, a wolf was going by, in the distance, on his own business; and Ikto called to him, "Hey! I, a

[1] In expressing disapproval or disgust or displeasure, it is common to do so in the presence of the person provoking it, but not addressed to him directly. If someone fumbles, for example, and tries the patience of another, that other will, in nine out of ten cases, say, not "What's the matter with you, anyway!" but "What's the matter with him, anyway!" even though they might be working side by side at something.

chieftain, am cooking meat on spits here. Get out; I won't have you eating it up for me!" — 19. "The idiot might just happen to be talking sense," the wolf thought; so he turned and came over to find out; there, sure enough, was some meat on spits, just about done, so he sat down and ate it all up and then started to go. 20. From overhead Ikto called again, "At least I hope you have left for me what is cooking in the ashes," he said; so again the wolf thought he might just be talking sense and came back to the fire; and sure enough, there were some birds cooking in the ashes. So he brushed them off, and took them and feasted again. 21. He finished and was going off when at last the wind came up again and the trees separated so that Ikto took his hand away and came down, only to find all his food gone. 22. Thus it happened that he didn't eat after all; and he was going away very hungry; when, as he walked along, he came upon the wolf who had taken all his cooking. He was lying dead directly in his path, so Ikto stopped to scold at the dead animal. 23. "There you are; and that's just what you get. Everybody dies like this who tries to pull something on me!" With that, he lifted the wolf to his shoulder and walked along with him. 24. Puzzling as to the best way to handle that body, he walked till he found another pleasant spot in the wood. There he built a fire and sat beside it to think. 25. "I believe I will use at least a piece of this hide as a head-kerchief; and some of it I shall use for a blanket-robe; a piece will make me some leggings, and — aw shucks, what shall I do with it anyway?" he was saying, and at last he took it in his arms impatiently and said, "It has been done; even very fine things are sometimes discarded!" So he hurled the body into the fire. 26. Now, the wolf wasn't really dead, it appeared, for he sprang up, scattering live coals about, and ran away; so that Ikto was himself so frightened that he repeatedly grasped and let go of himself[1]. 27. From there who knows whither Ikto went? That is all.

5. Iktomi Kills the Deer-Boy.

1. Akʻeś Ikto'-wicʻa'śaśni[2] *kį kaʻkʻena omaʻniha yuḳʻą tʻaʻhca-hokśi'la wą itaʻzipa, wąḣ'kpe kʻo' li'la waśteʻśte cʻa yuhaʻ yąkaʻhą cʻąkeʻ eʻl inaʻžį keʼᵉ. 2. Yuḳʻą' Ikto' heyaʻ keʼᵉ, — Huḣuheʻ, tokʻe*

Literal Translation.[3]

1. Again / Iktomi-tricky one / the / off yonder / he was travelling / and / deer-boy / a / bow / arrows / too / very / nice ones / such / having / he was sitting / so / at / he stopped. 2. And / Ikto / he said, /

[1] This last is an awkward literal translation of the phrase, "*ig.luʻśnaśna*" which simply means to act as people do in a panic, when frightened or frantic or highly nervous; crazed.

[2] *wicʻaʻśa*, man; *śni*, not. As a unit, *wicʻaʻśaśni* means to be tricky; deceptive; crooked in dealings; mischievous, as a child; waggish, as a man or woman.

[3] From here on, the quotative is not always translated.

misų'kala le e'la[1] *so? Wąhį'kpe waśte'śte yuha'lu ye to. Pazo' ye t'o', misų', tąwą'c'iciyakįkte, — eya' ke'e. C'ąke' i'ś-'ųmake cį*[2]*, Ikto' iyo'wik'iya c'ąke' wąhį'kpe nų ita'zipa k'u hena' k'o' iki'cu nų yuha' yąkį' nų ųg.na' oh'ą' hą'hą*[3] *s'e wąhį'kpe wą ekta' e'g.le nų heya' ke'e, 3. — E'ś to'k, misų', tok'a'ś tukte'l niwą'k'ala*[4] *se'ce Wic'a'śa iyu'ha le' tukte'l wą'k'apila kį, — eya' yųk'ą', — Hą' nawa'te kį he'l mi'ś mawą'k'ala k'ų, — eya' ke'e. He'c'ena Ikto' ta'ku eye'śni nawa'te kį ag.le' yu'zį nų k'ute' c'ąke' t'a' iya'ya ke'e. 4. Yųk'ą' t'a'ħca-hokśi'la k'ų icu' nų c'ąo'waśtecaka ole' k'į oma'ni ke'e; nų ka'l tąyą' c'ąke' e'l ai' nų p'a'tį nų t'alo' kį hąke' c'ei'c'ipa ke'e. 5. Ic'ų'hą yąke' cį iwą'kap c'ą' nų'p t'ate' c'ą' iye'na i'c'icakįzaha c'ąke' Ikto' tok'e' ec'a'ca-lową'kta k'eś ona'ħ'ų-śilyapi ke'e. 6. Lową'-p'icaśni kį ų' eśa'ś it'o' iśtį'mįkta c'a k'u'l iyų'ke c'e'yaś ak'e'ś kaħi'-cahąpi c'ąke' o'hąketa heya' ke'e: — Misų', ini'la yąka'pila ye'.*

"Well, of all things, / can it be so / my little brother / this / it is, little one, ? / arrows / good ones / he has, the little dear. / Let's see them, / now, / little brother, / better-I will see them for you," / he said. So / he-just as foolish / the / Ikto / he allowed / so / arrows / and / bow / the-past / those / also / he took his (another's) / and / holding them / he sat / and / suddenly / *Oh'ą' hą'hą s'e* — as if in fun / arrow / a / in place / he set it / and / said, / they say, 3. "How about it, / my little brother, / perhaps / somewhere / you are weak / perhaps. / Men / all / this / somewhere / they are weak / the," / he said / and then / "Yes, / temples / the / there / I indeed / I am weak / the-past," / he said. At once / Ikto / thing / saying not / temple / the / against / he held it / and shot him / so / dead / he became. 4. And so / deer-boy / the-past / he took up / and / pleasant spot in the wood / seeking / carrying him on his back / he travelled; and / there / it was fine; / so / there / he took it / and / butchered it / and / meat / the / a part / he roasted for himself. 5. Meanwhile / he sat / the / above / trees / two / wind / whenever-then / each time / they grated against each other, sqeaking / so / Ikto / for diversion-he would sing / yet / to hear it-they caused it to be bad. 6. Impossible to sing / the / therefore / might as well / then / he will sleep / so / down / he lay / but / again / they caused him to waken / so / at last / he said, / "My younger brothers, / quiet / sit, little ones. / That you

[1] *e'la*, it is he, the little one. In other words, this is a particle, *e*, indicating identity, with the suffix *la*, diminutive.

[2] *i'ś-ųma'ke cį*; literally, *iś*, as for one; *ųma*, the other one of two; *ka*, in a manner of speaking; *cį*, the. It means something like this: "Then he, the other one of a pair." In other words, this second person which comes up for consideration, is instantly labelled as being exactly as stupid, silly, ridiculous, as the other just mentioned.

[3] *oh'ą' hą'hą*, in fun; to no serious intent; in a trifling manner. *oh'ą'*, act; *hą'hą*, (?).

[4] *wą'k'ala*, fragile; weak; breakable; delicate; and always takes the diminutive *la*.

He'c'anuṗi kį ų' tukte' ehą' ksu'yenic'iyapikte lo', — eya' ke'e. 7. Le's ta'ku k'e' ec'į'šni he'c'ena c'ą k'ų kakį'zahąpi c'ąke' hąke'ya ekta' iya'li ną yuk'i'nųk'ą wic'a'yus-wac'į ȟcehą'l nape' kį ana'ġipyapi c'ąke' to'k'a-[1] iki'kcušni ke'e. C'ąke' c'ąwą'kal yąkį' ną, — Wą, misų', ama'yuštąpila ye'. Wic'a'šapilašni ye lo'. O'we hą'hąpila s'a k'ų wana' ak'e'! — eya'yakel wic'a'yaec'eca-wac'į nąšna heha'l nape' kį g.luti'tą k'eš suta'ya ana'ġipa ke'e. 8. I'yec'ala t'ok'a'la k'eya' tok'i'-yapi c'aš hiya'yape šą' ho'yewic'ak'iyį ną, — Misų', he'l ya'pišni yo'. He'l t'alo' c'emi'c'ipe. Ak'e' he'c'ekc'e-yaȟ'ą'pika c'a t'epma'yak'iyapikte lo', — eya' ke'e. 9. Wic'a'kic'o iye'c'el heya' c'ahe'c'e[2] o'ptaye kį a'taya kawį'ȟ hiyu'pi ną t'alo' k'ų a'škąšni s'e t'epya' iye'yapi ke'e; wac'o'k'į k'ų hena' e' ną nakų' špąšni hiye'ye c'ų iyu'hala. 10. Wana' t'alo' kį a'taya hena'la[3] c'a iya'yapi ȟcehą'l c'ą k'ų hena' k'inų'k'ąkiya iya'ya c'ąke' nape' kį iki'kcu ną k'u'ya g.li' ke'e. 11. K'e'yaš wana'š t'alo' kį heki'cinala c'ąke', — Hehehî,

do / the / on account of / some / time / you will hurt each other," / he said. 7. Here indeed / something / he means / thinking not / still / trees / the-past / they continued squeaking, / so / at last / to / he climbed up / and / pulled apart / them to hold-he tried / just then / hand / the / they clamped on / so / he couldn't get his own out in any way. / So / up-tree / he sat / and / "Come now, / my little brothers, / let me go, poor me, / please. / They are little scamps! / They make jokes / regularly / the-past / now / again!" / speaking after this fashion / to win them over-he tried / and regularly / then / hand / the / he pulled on his own / yet / tightly / it was pinched. 8. Soon after / foxes / some / they were on their own business / such indeed / they went along / yet / he called to them / and / "My younger brothers, / there / go not. / There / meat / I am roasting for myself. / Again / in such ways you are apt to behave, / so / you will eat them up for me!" / he said. 9. He invited them / like / he said that; / so of course / pack / the / all / turning / they came / and / meat / the-past / in no time at all / it seemed / eating up / they finished / he was roasting / the-past / those / it was / and / also / uncooked / it lay about / the-past / all of that. 10. Now / meat / the / all / it was gone / so / they went / just then / trees / the-past / those / apart / went: / so / hand / the / he took out his / and / below / he came back. 11. But / now indeed / meat / the / it was gone-to him; /

---

[1] *to'k'a* plus a negative verb, means "not to be able to —". *to'k'a-manišni,* he can not walk; *to'k'a-wotešni,* he can not eat. Here: Ikto couldn't take his hand away. (There was no way that he could take his hand away.)

[2] *c'a-he'c'e* is another word for "and so; and therefore; consequently."

[3] *hena'*, those — *hena'la*, only those; that is all; its all gone.
lena', these — *lena'la*, only these; these are all that are left
kana', those yonder — *kana'la*, only those yonder; those yonder are all that are left.

The diminutive *la* gives the sense of a small quantity remaining; but an added meaning exists in the case of *hena'la,* "that is all; it is all gone."

misų' t'alo' k'ų a'taya t'epma'k'iyape lô, — eyį' ną lōč'į' č'ąkeˊ t'o'el[1] *wo'yute owe'kic'eyahą šk'e'*[e]. *12. C'e'yahe č'ų ųg.na' t'a'ħca p'a kį e'na ayu'štąpi c'a wąya'k ihe'yį ną t'ana'sula mahe'l ų' kį hena' c'į'*[iv]. *— Hena' e'cuħci's wa'tįkte lo', — eyį' ną icu'wac'į k'e'yaš oħlo'ka kį oci'k'ayela c'ąkeˊ napo'-kip'išni*[2]. *13. He'c'etu k'eš, zuze'ca-ic'ic'ąǰį ną oħlo'ka-ci'k'ala k'ų he og.na' mahe'l iya'yį ną he'c'iya t'ana'sula i'm.naic'iye'*[e]. *Li'la napį' ną waśteˊ c'ąkeˊ oh'ą'k'oya t'epya' iye'ye'*[e]. *14. Wana' g.lina'p'įkta yųk'ą' huśti*[2]*! wo'tapi c'ų' p'a' kį li'la t'ą'ka c'ąkeˊ oki'p'išni c'a to'k'ani-g.licu'šni c'ąkeˊ e'na ħpa'yį ną c'e'yeħą ke'*[e]. *Asni'snikiya ho'yeyį ną ak'e'šna c'e'yahe č'e'yaš tuwe'ni nah'ų'šni ke'*[e]. *15. O'ħąketa p'aka's'į-wac'į yųk'ą' eya'š t'a'ħcap'a' kį li'la kap'o'žela c'ąkeˊ · iyo'was'iyą na'žį hiya'yį ną į'yąk ya' yųk'ą' ųg.na' ta'ku wą sutaˊ c'a e'l iwo'ħtaka ke'*[e]. *16. — Nitu'we huwo'? — eya'-iyųǰa yųk'ą', — Wazi' miye' ye lo'. C'ų't'eħika kį he'c'iya mahe'l ima'c'aǰe lo', — eya' ke'*[e]. *17. Ak'e'*

so, / "Well, well, / my younger brothers, / **meat** / the-past / all / they-mine-ate up," / he said / and / he **was hungry** / so / delaying a while / food / he was crying over his. **12. He was crying** / the-past / suddenly / deer / head / the / still there / they left it, / so / he saw it / suddenly / and / brains / inside / they were / the / those / he desired. "Those, / at least / I shall eat," / he said / and / to take-he tried / but / opening the / it was small / so / hand-it fitted not. 13. Anyway, / then / snake / he made himself / and / small opening / the-past / that / through / inside / he went / and / there / brains / he satisfied himself with. Very / rich flavor / and / good / so / quickly / eating / he finished. 14. Now / he would come back out / and then, / too bad! / eating / on account of / head / the / very / large / so / it fitted not / so / in no way he came out / so / in there / he lay / and / he was crying. / Resting ever so often-he called out / and / again / he wept / but / nobody / heard him not. 15. Finally / to raise his head-he tried / and / at least / deer-head / the / very / it was light in weight / so / still with it on / to rise / he proceeded / and / running / he went / and then / of a sudden / something / a / hard / such / at / he bumped it. 16. "Who are you?" / saying-he asked / and so / "Pine / I am. / Difficult forest / the / there / inside I grow," / he

[1] *t'oe'l* and *t'owa'š* (or *it'o' k'e'yaš*) both indicate that time is taken, before doing something important, to do something else first. In the case of *t'oe'l*, the speaker is impatient with the delay; in the second case, he approves, is sympathetic towards it. If I say, *hiyu'kte c'e'yaš t'owa'š* (or *t'o k'e'yaš* or *it'o' k'e'yaš*) *wo'te*[e] (he is about to start, but first he is eating) I show that I am in sympathy; it is quite proper for him to take time to eat, before coming; I approve of the delay; but if I say, *hiyu'kte c'e'yaš t'oe'l wo'te*[e] (he is about to start, but first he is eating) that *t'oe'l* indicates at once that I am disgusted with him for taking time out; I think it is a needless delay; I am unsympathetic in regard to his eating.

[2] *huśti'!* An expletive, for men only, I think; I have only heard it perhaps twice. It indicates sudden and unlooked-for disappointment. I believe the *h* was omitted once when I heard an old man named Little Bear use the word.

hetą' ị'yąkị ną ta'ku wą suta' c'a iwo'hitak ina'žị ke'e. 18. — Ho, ni'š nitu'we huwo'? — eya' yųk'ą', — Wą le' pše'hị́ miye' ye lo'. C'a m.ni-i'k'iyela ece'-ima'c'aǧe lo', — eya' ke'e. 19. — Ec'a he'c'etu he'cịha m.ni-i'k'iyela waų' se'ce. lô, — ec'ị́ hceha'l maya' kị nao'spa iye'yị́ ną ohị́'hpaya ke'e. He'c'i k'u'ya m.ni' hųše ekta' ohị́'hpaya c'ąke' he'c'ena onų'wą ų' ke'e. 20. Hetą'hą wakpa' kị op'a'ya nųwą' ya' ke'e. Yųk'ą' ųg.na' waye'-i k'eya' wąya'kapi ną ayu'ta na'žịpi ke'e. 21. — Wąya'kapi ye' t'o. Ka ta'ku wą nųwą' hiya'ye cị he' wic'a'ša iteke lo', — wąžï eya' yųk'ą' wąžï i'š, — Hoh, wą k'e'ya, he' t'a'hca ye lo'. Miyeš he'c'el wąb.la'ke, — eya' ke'e. 22. Heya'hąpi kị ic'ų'hą k'iye'la s'e hiya'ya c'ąke', — T'a'hca, le'c'iya u' ye' yo'! — eya'-hoyek'iyapi ke'e. 23. To'k'el-kipą`pika t'ą'šni, itu'ya-heya`pi ke'e. To'k'eniš nawi'c'ah'ųšni iye'c'el iye' k'a'pišni s'e hiya'ya ke'e. He'c'etu k'eš m.ni' kị ekta' iyo'psicapi ną e'tkiya nųwą' ya'pi ke'e. 24. U'-wą-wi'c'ayaka yųk'ą' nap'ị́ ną iyu'wehtakiya to'k'el-oki`hi nųwą' ya' ke'e. He'c'ų ną he'c'iyataha maya'-g.lihe`ya kị a'taya ị'yą k'e'yaš hąke'ya m.ni-ma'hel hą' c'ąke' nakų' tuwa' tųwe' c'e'yaš wąya'kịkteš ni iye'c'eca ke'e. Yųk'ą' he'c'etkiya to'k'el-oki`hi nųwą' yị́ ną ųg.na' ị'yą k'ų hel, t'ost'osye`la iwo'to c'ąke' t'a'hca p'a' k'ų a'taya waste'yela

said. 17. Again / from there / he ran / and / something / a / hard / such / bumping into / he stopped. 18. "Well, / as for you, / who are you?" / he said, / so / "Why / this / ash / I am. / Such / near water / always-I grow," / he said. 19. "In that case, / it is true / if then / near water / I am / perhaps," / he thought / just then / bank / the / with the foot breaking off / he went / and / fell down into / it. / There / below / water / evidently / there / he fell in; / so / at once/ swimming / he continued to be. 20. From there / river / the / with the stream / swimming / he went / and then / unexpectedly / hunters / some / they saw him / and / looking at / they stood. 21. "Look, ye. / That / something / a / swimming / he goes along / the / that / man / very likely," / one / he said; / and so / one / as for him / "*Hoh!* / why, / you are wrong; / that one / deer. / I indeed / that way / I see it," / he said. 22. They continued saying that / the / meantime / near by / rather / it went / so / "Deer! / over here / come thou!" / saying-they sent him voice. 23. Why / they called to him / not plain / vainly-they said it. / In no wise / he heard them not / like / him / they meant not / like / he went by. / Anyway then / water / the / into / they jumped / and / towards / swimming / they went. 24. He saw them coming / then / he ran from them / and / towards the opposite shore / as much as he could / swimming / he went. / He did so / and / on that side / precipice / the / all / rock / but / partly / under water / stood / so / also / someone / he was using his eyes / yet / he would not see it / it was so. / And / towards that way / as much as possible / swimming / he went / and / without warning / rock / the-past / there / with a banging sound / he bumped it; / so / deer-head / the-past / entire / thoroughly / he shattered it.

wob.le'ca ke'e. 25. He'c'es Ikto' wana' ak'e' nii'c'iyį ną wic'a'śa-kaȟya o'huta kį ekta' k'iya'li ną he'l na'žį ke'e. Ną e'tkiya ya'pi c'ąke' ohi'tiyela nųwą'pi kį iwi'c'aȟat'a śk'e'e. Ho't'ąkaya iwi'c'a-ȟat'aȟį ną oi'wic'aȟaȟa śk'e'e. 26. C'ąke' waye'-ipi k'ų Ikto' wic'a'-g.naye cį aki'b.lezapi nąś kawį'ġapi śk'e'e. —Ho, i'ś ektą'ȟcį, he'ktakiya ųg.la'pikte lo'. Wana' ak'e' he' Ikto' e' c'a ųg.na'yąpe lo'. Kawį'ġa po', — eya'pi ną u'pi k'ų he'c'etkiya ak'e' nųwą' k'ig.la'pi śk'e'e. 27. Hehą'yela owi'hąke'e.

25. Thus / Ikto / now / again / he saved himself / and / man-like / shore / the / to / he climbed back / and / there / he stood. / And / towards / they went / so / putting forth great effort / they swam / the / he laughed at them. / Out loud / he was laughing at them / and / making sport of them. 26. So / hunters / the-past / Ikto / he deceived them / the / they realized it concerning themselves / and indeed / they turned back. / "Well, / what's the use, / back / we will go again. / Now / again / that one / Ikto / is / such / he is tricking us. / Turn about," / they said / and / they came / the-past / towards that way / again / swimming / they went back / it is said. 27. There / it ends.

Free Translation[1].

1. Once again, Iktomi, the trickster, was walking along when he came upon a deer boy sitting with his beautiful new bow and some arrows in his hand. 2. "Well, well! If it isn't my little brother! And what fine weapons he has! Let's see, little brother, I want to inspect them," he said, so the boy handed them to Ikto, who sat by him and examined them. After a time, he casually slipped one of the arrows into place on the bow, as if toying with it, and said, 3. "I suppose you have a weak spot on you, somewhere. Everybody does. Do you?" And so the deer boy answered, "Yes, I guess my temples are my weakest spot." And forthwith, Iktomi turned the deer boy's arrow right on him, and shot him through the temple so that he died instantly. 4. He picked up the dead deer and carried it to an attractive spot in the wood, where he butchered it and proceeded to roast a part of the meat. 5. Now, immediately over his head two trees were in contact, and each time the wind blew, they came together and rubbed against each other causing a squeaking noise. When Ikto tried to sing for amusement, they annoyed him so he could not hear himself. 6. Next he tried to sleep, but again they disturbed him so that he called to them, "Hey, brothers, can't you keep still? You might hurt each other doing that, some day!" 7. They paid no attention to him, so finally he climbed one of the trees and was about to grasp hold of them to keep them apart

[1] This story was taken from the Crees who came into the Dakota country and settled there.

when they came together and pinned his hand in, and held it fast. As he could not get away, he sat in the tree, saying, "Hey, little brothers, don't do this to me! ... O, the little scamps, forever playing jokes! ... Are they at it again!" First he would say something like that, and then try to withdraw his hand; but it was held fast. 8. Presently, soon after, he saw some foxes running by, not far off, evidently headed for some place beyond. But he called to them, and said, "My little brothers, don't go there. That is where I am roasting meat! It is just like you, you mischiefs, to eat it all up for me!" 9. That was like an invitation and the whole pack ran towards the meat and soon had it completely eaten up; both the roasting meat and the raw meat near by. 10. Just then, as they finished and were leaving, the two trees sprang apart and Iktomi was free to take his hand away and to come down. 11. He saw that his roast was all gone, and said, "Alas! My younger brothers have eaten all my meat up." He was so hungry that he had to stop and cry over his loss. 12. Then his eyes fell on the deer head which they had left and at once he thought of the brains still inside. "At least I can have those!" he thought and tried to get them; but the opening into the brain cavity was too small for him. 13. The only thing left was to change himself into a snake, which he did promptly, and then he crawled without effort into the skull, as far as his head, so that he could eat. Plenty of fine, rich, tasty brains were there. He ate them quickly. 14. Then he tried to come back out, but by eating he had grown so that his head was no longer able to fit the opening, and he could not get out. He lay shouting for help again and again, but nobody heard him. 15. He found at last in trying to lift his head that the skull was very light; so he stood up and ran with it on his head till he struck it against something hard. 16. "Who are you?" he asked. "I am Pine, and I grow in the heart of the forest," something replied. 17. Iktomi ran on, and once again he bumped into something. 18. "And who are you?" he asked. "I am Ash, and I grow near the water," was the answer. 19. "Ah! in that case, I must be somewhere near water," he thought; and at that instant his foot slipped over the bank and he fell into the water down below; so he started swimming at once. 20. Down-stream he swam on and on. Soon some hunters saw him in the distance and stood watching. 21. "Hey, look at that, yonder! That thing swimming this way looks like a man!" said one. Another said, "No, I think that is a deer. It appears as such to me." 22. As he went by, nearer the men, they were sure it was a deer. "Deer, come over this way!" they called. 23. Though they were inviting him they might as well not have called, he paid no attention; as if they didn't mean him. The only thing was now for them all to plunge into the river; they started to swim towards him. 24. When he heard them coming he turned and tried to run away from them; he swam hard towards the opposite shore to escape them. Now, on that side, a great rock

stood, forming the bank; partly under water so that Ikto could not have seen it even without the deer skull. He made towards it and swam with such terrific force that he suddenly crashed into it with an impact great enough to shatter the deer head to pieces. 25. At once, on thus being freed, Iktomi changed into a man again and crawled up the bank, where he stood. Then he turned to watch the swimmers as they approached, struggling in the water. And he laughed loudly and long at them, making sport of their efforts. 26. So Iktomi deceived the hunters who saw the trick, and turned about in disgust. "O, pshaw! What do you say? Let us turn back. Because that is only Iktomi again making fools of us all. Swim back to the shore, where we came from," they said, and all of them headed again for the opposite shore. 27. That is where this legend comes to an end.

6. Ikto'mi and the Buffalo. The Eye-Juggler.

1. Ikto'mi li'la loc'i' c'ake' wo'yute oi'c'ile-oma`niha šk'e'e. K'e'yaš wakpa' wą šma' e'l i' na to'k'a-iyu`wegešni c'ake' o'huta kį e'l c'e'yaha ke'e. 2. Yuk'ą' t'at'ą'ka wą e'l hi' na heya' ke'e, — To'k'a yuk'ą' le' yac'e'yaha huwo'? t'e'hąl waŭ k'ų he'hą'ni nac'i'h'ų we lo', — eya' ke'e. 3. Yuk'ą', — Hehehi', misų`, le' k'owa'katą yewa'-c'ąmi k'e'yaš to'k'a-ib.lu`wegešni c'a inų'wą-ib.lu`t'e c'e'yaš m.nii'-t'ąc'ą kį li'la šme' lo'. C'a le'c'eya' loc'i'pi c'ų' mat'i'kte s'e le'c'eca ye lo'. — eya' ke'e. 4. T'at'ą'ka kį ų'šila ną heya' ke'e, — Ho, ec'a, le' ib.lu'wegįkta c'e c'ąk'a'hu aką'l mayą'ka yo', ac'i'yįkte, — eya' ke'e. 5. — Ho'h, wą nit'ą'ka c'a to'k'ani ana'c'iskapešni kįhą oma'slohįkte lo', — eyį' ną wica'lašni ke'e. 6. C'ąke' ak'e'š, — Ho, he'c'ecakta hą'tąhąš sįte' e'l oma'yuspį ną miha'kap o'kaĥ u' wo', to'kša' iyu'weĥ

Literal Translation.

1. Iktomi / very / he was hungry / so / food / to hunt for himself-he was travelling / they say. But / river / a / deep / at / he arrived / and / he had no way of crossing / so / shore / the / on / he was crying. 2. And then / buffalo-bull / a / to / he came / and / said: / "Why / and so / this / you are weeping? / far off / I came / the-past / even then / I heard you," / he said. 3. And / "Alas, / my younger brother, / this / across (the river) / I hope to go / but / I have no way of crossing / so / to swim-I tried / but / main-current / the / very / deep. / So / right now / hunger / on account of / I will die / like / it is so," / he said. 4. Bull / the / he took pity on him / and / said: / "Well, / then / this / I am going to cross / so / back / on / me-sit, / I will take you," / he said. 5. "The idea! / why, / you are big, / so / in some way / I do not clamp my legs tightly about you, / the-then / I shall slide off," / he said / and / refused. 6. So / again / "Well, / it is going to be like that / if-then / tail / on / me-hold / and / me-following / floating / come / certainly / across / I shall take

akʿi'ȟpecʿiyįkte, — eya' keʾᵉ. 7. Kʾe'yaš oų'šila šʼca keʾᵉ. — Hoȟ wą, misų̀, situ'psą iye'yaye cįhą m.niyo'kakʿap iye'mayayįkte lo', — eya' keʾᵉ. 8. Cʿąke' tʿatʿą'ka kį akʿe', — Ecʿa pʿa' kį aką'l mayą'kį nąhe' kį oko' og.na' heʼl mayą'ka yo', — eya' keʾᵉ. Tkʿa'š akʿe' wica'lašni keʾᵉ. — M.nila'tke cįhą maya'luśnakte lo', wą, — eya' keʾᵉ. 9. Heȟą'yą wana' tʿatʿą'ka kʾų i'waȟtelašni keʾᵉ. — Cʿaš cʿį to'kʿeȟ ȟ'ąpʿi'ca he? — eya' yųkʿą' Ikto' i'š hehą'l leʼcʿel eya' keʾᵉ, — Iye'š, misų̀, nama'pca yo'; ecʿa'š iyu'weȟ iya'hųni kiȟą hoya'ȟpį nąig.leʼp hiyu'mayayįkte, — eya' keʾᵉ. 10. Tąyą' eye' s'e leʼcʿeca cʿąke' wana' tʿatʿą'ka kį Ikto' napcį' nų iyu'weǰa keʾᵉ. Ho, kʾe'yaš ųma' ecʿi'yataȟą ihų'ni kʾų hehą'l hoȟpį'kte cʾų heʼ a'tayaš e'ktųžį nų ka'lcʿąi'yoȟązi wą e'l iyų'kį nų heʼcʿenaȟcį ištį'ma keʾᵉ. 11. Tʿezi'-mahe'l Ikto'mi cʿąze'kį nų oi'kcapta ų' kʾe'yaš heʼcʿena ǰo'paȟą keʾᵉ. 12. Heʼcetu kʿeš hohu'-mila wą mig.na'ka cʿąkeʼ iki'kcu nų ų' cʿuwi'-hepi'yawahų' nų etą'ȟą g.lina'pʿa cʿąkeʼ tʿatʿą'ka kʾų ų'štįma tʾa' keʾᵉ.

13. Heʼcʿų nų, kʿiye'la wicʿa'g.naška-ožu cʿąkeʼ e'l na'žį nų wi'pʿiicʿiyį nų hetą'ȟą ya'ȟą yųkʿą' tʿį'toska wą e'l hit'ų'kala kʿeya' ška'taȟąpi keʾᵉ. 14. Wo'škatela wą oȟ'ą' wo'wiȟaya ecų'ȟąpila cʿąkeʼ wąwi'cʿayak na'žį keʾᵉ. 15. Ųma' tʿo'kt'ok išta' wąka'l yeki'yapila nų akʿe'

you," / he said. 7. But / to pity-he was bad. / "The idea, / why, / my younger brother, / switching the tail / you go / if-then / knocking into the water / you will send me," / he said. 8. So / bull / the / again / "Then, / head / the / on / me-sit / and / horns / the / space between / in / there / me-sit," / he said. But / again / he was unwilling. / "You drink water / if-then / you will drop me, / *wą*," / he said. / 9. From then / now / bull / the-past / he was disgusted with him. / "Well then, / of course / what way / is it possible to do?" / he said / and then / Ikto / he / next / thus / he said: / "Rather, / my younger brother, / you swallow me; / later, / across / you arrive / the-then / you (will) cough / and / vomiting (because of me) / you will send me forth," / he said. 10. Well / he said / like / it was so / therefore / now / bull / the / Ikto / he swallowed / and / crossed (the stream). Now, / but / other (side) / on that side / he arrived / the-past / then / he was to cough / the-past / that / entirely indeed / he forgot / and / yonder / shade of a tree / a / at / he lay down / and / instantly / he slept. 11. Stomach-inside / Iktomi / he was raging / and / talking angrily / he continued to be / but / still / he was snoring. 12. To settle the matter, / then / bone-knife / a / he wore in his belt; / so / he took his own / and / with it / side of the trunk / he cut a gash / and / from / he came out / so / bull / the-past / in his sleep / he died.

13. He did that / and / near by / gooseberry thick growth, / so / there / he stood / and / gorged himself / and / thence / he was going / when / opening in the forest / a / there / mice / some / they were playing. 14. Little game / a / "*oȟ'ą' wo'wiȟaya*" (ingenious) / they were doing it / so / them-looking at / he stood. 15. One after another /

he'ktakiya iki'kcuhąpi ke'e. Tukte'-wąži iyo'tą wąka'tuya išta yeki'yįkta he'cįhą he' aki'c'iyapi ke'e. 16. T'ąkį'yuła wawo'kip'ap'ak c'ąke' ak'e' e'l yį' ną heya' ke'e, — Misų', he' wo'škatela kį ųspe'mak'i yapila ye'; mi'š eya' waška'telakte, — eya' ke'e. 17. Eya' he'c'el eye'ca c'a ųspe'k'iyapi ną — Ho', Ikto', ni'š heha'tu we lo', — eya'p c'ąke' išta' nųp'į' wąka'l yeki'ya ke'e. 18. K'e'yaš iye' ohi'yewac' li'la eha'š wąka'tuya yeya' c'ąke' k'u'takiya ku' kį e'l c'qa'letka w ekta'ni ik'o'yaka ke'e. He'c'eš Ikto' wana' išta'-c'o'la ke'e. 19. Hehą wana' hit'ų'kala k'ų nap'a'pi ke'e. — Hą'ta po'! E'l-ųka'yapikte lo' — eya'pi ną a'beya tok'i'yot'ąt'ą e'yaya ke'e. 20. Ho hetą'hą wawą'ya keśni c'ąke' ų'šiya yut'ą't'ą iyo'tiye'kiya oma'nihą ke'e. Wac'į yeye'śni kį ų' ka'l i'yotakį ną c'e'yahą ke'e. 21. Išta' wani'ca c'ąke išta'm.nihą'pi-c'o'la kį ų' ho' ece' ų' c'e'yahą ke'e. 22. Išna'la yąka ke'c'į' k'ų, tuwa' le'c'eg.laheį, — Ta'ku le' yak'a' c'a leha'hą huwo' — eci'ya ke'e. 23. C'ąke' — Hehehî, misų', ot'e'hike lo', ta'ku yak'e' Le' išta'-mac'ola c'a wo'yute ye'š to'k'a-iwa'g.nišni kį ų' wana' aki'h'ą mat'ikte lo', — eya' ke'e. 24. Leyalaka he' Wana'gi-It'ą'cą kį e' c'ąke' — Ho, ec'a c'ą' wą yuha' nąke' cį he' icu' ną mak'a' kį yumi'meya ica'gjo e'g.le yo', — eya' ke'e. 25. Ec'e'l ec'ų' yuk'ą' heha'l heya' ke'e

eyes / upward / they were sending up their own / and / again / back / they were receiving their own. Which one / most / high / eyes / he will send his / if-then / that / they vied with each other for. 16. Despite his bigness / he was eager to join everything / so / again / to / he went / and / said that, / "My younger brothers, / that / little game / the / teach poor little me, / please; / I / too / I will play it," / he said. 17. Of course, / he said that / so / they taught him / and / "Now, / Ikto / you / next," / they said / so / eyes / both / upward / he sent his own. 18. But / he / to win-aiming / very / too much / high / he sent / so / downward / it returned / the / in / tree-branch / a / up there / it caught. Thus / Ikto / now / eye-without. 19. Then / now / mice / the-past / they ran away. / "Look out, / they will blame us!" / they said / and / in all directions / in various ways / they went. 20. Now, / from then / he could not see, / so / pitifully / feeling his way / suffering extreme agony / he roamed about. / Mind / he sent it not / the / therefore / aside / he sat / and / he was weeping. 21. Eyes / he lacked / so / tears / he was without / the / therefore / voice / only / with / he was crying. 22. All alone / he sat / he thought / the-past / someone / very near him / "What / this / you mean / such / you continue to say this?" / he said to him. 23. So / "Alas, / my younger brother, / it is awful! / what / you mean. / This / I am without eyes / such / food / even / I have no way of getting / the / therefore / now / I shall starve to death," / he said. 24. Come to find out, / that one / Spirit-Chief / the / it was, / so / "Now, / then, / stick / a / holding / you sit / the / that / take it / and / ground / the / circularly / marked / set it," / he said. 25. Accordingly / he did / and then / then / he said: / "Now, / this / you have marked / the /

— Ho, le iya'kaǧo kį he' it'i'mahetąhą op'i'mic'iye lo. He'c'el yut'ą't'ą oma'ni ną yu's-'iyąkmawac'į yo'. Wanų' eśa' to'kel oma'yaluspe se'hiǧ.le cįhą yatų'wįkte lo', — eya' ke'e. 26. C'ąke' ta'ku iyu'ha wi'š'oš'oka[1], ak'e' yut'ą't'ą o'iyąkį nąśna t'em.ni'teic'iya c'ą asni'kiyį ną ak'e' ec'ų'hą ke'e. 27. Ya'm.nic'ą he'c'ų ną ici'topac'ą yųk'ą' Wana'ǧi-lt'ą'c'ą kį oyu'spa ke'e. 28. He'c'ena ak'e' iśta' k'ų hena' ec'e'l k'i'yo-takį ną tąyą' wab.le'sya śk'e'e. Ho hetą'hą ak'e' tok'i'yot'ą wic'a'-ǧ.naye-iya'yeca c'e'ś. Hehą'yela owi'hąke'e.

that / inside of it / I have my being. / Therefore / feeling about / walk around / and / try to get hold of me. / By accident / even / somehow you catch me / suppose it should happen, / the-then / you shall see," / he said. 26. So / things / all / he was enthusiastic / again / feeling around / he ran about / and regularly / he made himself perspire / then / he rested / and / again / he was doing it. 27. Three days / he did so / and / fourth day / and then / Spirit-Chief / the / he caught him. 28. At once / again / eyes / the-past / those / as before / they sat back down / and / well / he saw. Now, / from there / again / which way / to trick people-he went / who knows? / There / it ends.

Free Translation.

1. Iktomi was so hungry that he started out in search of food. But when he came to the bank of a deep river he had no way of crossing; so he sat down to cry. 2. A buffalo-bull came to him and said, "Why do you cry? I could hear you even while I was still far off." 3. So Iktomi told the buffalo the reason for his tears, saying he tried to swim but the main current was too swift for him, so he gave it up and was now nearly dead from hunger. 4. The bull pitied him and said, "In that case, since I am going over, I will take you if you will sit on my back." 5. "The idea! Why you are so huge that I can't clamp my legs about you to hold on. I'd be sure to slide off," he objected. 6. So again, "Well, then grasp hold of my tail and float after me; I'll get you over, that way," he suggested. 7. But Ikto was difficult to pity. "The idea, younger brother! Why the moment you switched your tail, I should be sprawling in the water," he said. 8. So once more the bull, "Sit on my head, between my horns." But Ikto refused again. "When you bend your neck down to get a drink you may drop me into the river," he said. 9. The bull gave up, disgusted. "Well, then, how can you get over?" he said, and Ikto offered his plan. "A better way, my younger brother, is for you to swallow me; I will ride inside, and when you get over there, just cough and throw me up," he said. 10. It sounded very feasible, so the bull took Ikto over in that fashion, but unfortunately when he reached the other bank, he forgot to cough; he just went off to a nice shady place and went to sleep. 11. Inside the stomach, Ikto

[1] *iš'o'š'oya*, enthusiastically; *wa-i'š'oš'oka* or *wi'š'oš'oka* means to be over-enthusiastic; or, at least, a person who readily and very eagerly falls in with every plan that is suggested; not infrequently, to his own undoing.

stormed and raged, but the bull snored on. 12. Finally, Ikto took his bone knife and slashed an opening in the bull's side, and stepped out into the world again; so the bull died in his sleep.

13. Having done that, Ikto filled up on the goose-berries that grew in great profusion near by, and from there he was travelling when he came to a clearing in the wood. There he saw some mice at play. 14. It was an ingenious little game they were playing. 15. One after another sent their eyes upward, and let them fall back into place again. The contest was to settle who could send his eyes highest. 16. As big as he was, Ikto was always wanting to get into things, so he approached them. "My younger brothers, teach me that little game; I want to play it too," he said. 17. Since he wished it, they taught him, and, "Now, Ikto, it is your turn," they said, so he took out both eyes at once and tossed them upward. 18. He tried to excel, so he sent them ever so high; and when they were coming back down they caught in a tree and hung there, out of reach. Now Ikto was totally blind. 19. The mice ran away. "Get away, or he'll be blaming you!" they said to one another; so they scattered. 20. From then on, he was pitiful, without his eyes. Suffering all things, he went feeling his way about. 21. Since he had no eyes, he could have no "eye-water" (tears), so he used only his voice to cry. 22. He thought he was alone when someone said, right in his ear, "What do you mean by crying thus?" 23. So Ikto related his plight to him. 24. Really, though he didn't know at the time, he was talking with the Spirit-Chief who said, "Take that stick you are holding, and make a ring on the ground." 25. When he had done so, "Now, you must remain inside, and go round and round, trying to catch hold of me, for I shall stay inside too. If by luck you do catch me, your eyes shall be restored to you." 26. So Ikto, with characteristic enthusiasm[1], ran swiftly around for a time, trying to get hold of the Spirit; and then he would be so tired that he had to sit down and rest awhile. Thus he continued. 27. The third day came and went; and on the fourth day, the Spirit-Chief was caught. 28. Straightway Ikto's eyes came back into place and he could see as well as ever. From there he went off again, doubtless with plans to deceive more people. But where, nobody knows. That is all.

7. Ikto' and the Raccoon Skin.

1. Ikto' ka'k'ena i'cimani-ya`ha yuk'a' le'c'el haki't'u šk'e'e.
2. Wizi' wą kaza'zapi c'a ot'u' ną ptehi'paȟpa wą peg.na'kį ną wic'a[2]

Literal Translation.

1. Ikto / in yonder direction / to make a journey-he was going / and / thus / he was dressed / they say. 2. Smoked-tanned tipi / a /

[1] Another salient characteristic of Ikto: to be over-enthusiastic, often bringing ridicule or punishment on himself by it.

[2] *wic'a'*, short for *wic'i'te-g.le'ǧa*, both names are used for the raccoon. From *wic'a'*, human; *ite'*, face; *g.le'ǧa*, striped.

ha' wą sįte'-ao`p'eya į' šk'e'e. 3. T'asį'ta[1]-mi`la wą yuha' ną ita'zipa wą wą' nu'p k'o' he'c'el yuha' šk'e'e. 4. Wakpa'la-ci`k'ala wą op'a'ya ya'hą yuk'ą' ųg.na' wakpa' wą ot'ą'kaya ną šma' c'a e'l iyo'hloke c'ąke' o'huta kį e'l ina'žį'i. 5. To'k'a-iyu`weješni c'ąke' e'na i'yotakį ną c'e'yahe hceha'l ptežo'p'eca wą kįyą' hiya'ya c'ąke' kipą' ną — He', misų', huya', misų', — eya' yuk'ą' — To'k'a huwo'? — eya' c'ąke', — Misų', k'o'wakatą e'ihpemayela ye' — eya' ke'e. 6. Yuk'ą', i'š-ųmake cį — Ohą' — eyį' ną k'iye'la paha' wą t'ą'ka yąka' c'ąke' he'c'iya ai' ną, — Ho, aką'l mayą'ka yo'. Ną suta'ya yu'za yo'. Oi'nitom.nikte se'ce — eya' yuk'ą' — To'kša' he' tąyą' makį'kte cį; p'ila'mayaye lo', misų` — eya'ya i'yotaka ke'e. 7. — He'c'etu we lo', misų`, hokši'c'ąlkiyapi c'ą' he'c'a le'c'el waų'šila ye lo' — eya'ya ak'ožal[2] i'yotaka ke'e. 8. Wana' ptežo'p'eca kį Ikto' k'į' kįyą' iya'ya yuk'ą' k'ohą' nažu'te kį ap'o'šišį ną ac'e'žiyąpyąp yąkį' ną wana' m.ni' kį o'pta ye' c'ų hehą'l ec'ą'l ptežo' p'esle'te kį oka't'apt'ap yąka' šk'e'e. 9. K'e'yaš zitka'la kį nağį'ta wąg.la'k kįyą' c'ąke' — Wahte'šni, wana' ak'e' le' Ikto' e' ye lô. It'o' c'ų'h.loka wąžį' ekta' o-

slashed / such / he wore on his legs / and / fur shed from the buffalo / a / he placed on his head / and / raccoon / skin / a / tail included / he wore as a blanket / they say. 3. Buffalo-tail knife / a / he carried / and / bow / a / arrows / two / also / he carried / they say. 4. Small creek / a / along / he was going / when / unexpectedly / river / a / wide / and / deep / such / at / it emptied / so / shore / the / at / he stopped. 5. He had no way of crossing, / so / right there / he sat down / and / he was crying; / just then / hawk / a / flying / it went by, / so / he called to it / and / "Hey, / my younger brother, / come here, / my younger brother," / he said / and / "What's the matter?" / he asked; / so / "My younger brother, / across (the river) / take and leave me," / he said. 6. And then / he-the other (foolish) one / the / "All right," / he said / and / near by / hill / a / big / it sat / so / over there / he took him / and / "Now, / on top / me-sit. / And / tightly / hold. You will get dizzy by it / perhaps," / he said; / and so then / "It will be / that / well / I shall sit, / the; / thank you, / my younger brother," / saying / he sat down. 7. "That is right, / my younger brother, / Boy-beloved / such / then / thus / he shows pity," / saying / straddling / he sat down. 8. Now / hawk / the / Ikto / carrying on his back / flying / he went off / and / meantime / nape of the neck / the / making faces at / and / sticking out the tongue at / he sat / and / now / water / over / they went / the-past / then / just then / hawk / crown of the head / the / making the sign of contempt at / he sat. 9. But / bird / the / in the shadow / seeing his own he flew, / so / "Worthless one, / now / again / this / Ikto / it is

[1] *t'asį'ta*, is one of the nouns ending in *e*, which change the terminal vowel to *a*, whenever the classifier *t'a* (ruminant) is prefixed.

[2] *ak'o'žal* and *aka'žal* (used interchangeably) mean "in a straddling position;" *a*, on; *k'o*, (?); *ža'ta*, bifurcated.

b.luˊśna kê — ecʿiˊcʿį kįyąˊ yaˊ yųkʿąˊ Iktoˊ og.laˊĥniġe śˊe — Hoˊ, heˊna kʿeś, misųˋ, heˊna kʿeś, — eyaˊya nąˊ kʿohąˊ akʿeˊ okaˊtʾapʾap yąkaˊ yųkʿąˊ akʿeˊ nagiˊta wąg.laˊka keʾᵉ. 10. Cʿąkeˊ cʿųˊĥloka wą wanaˊ kaˊl hąˊ cʿąkeˊ isąˊp eˊkawiġį nąˊ heˊktakiya kuˊ nąˊ iwąˊkap okˊąˊkʿoya ig.luˊptąyąˊ iyaˊya cʿąkeˊ Iktoˊ ektaˊ maheˊl okaˊśicahowaˋya[1] iĥpaˊya keʾᵉ. 11. Heˊcʿiya maheˊl yąkįˊ nąˊ cʿeˊyahąˊ yųkʿąˊ wag.nuˊka pʿaˊ śaˊ wąˊ eˊl hiˊyotaka cʿąkeˊ — Misųˋ, heˊl omiˊcaĥlokela yeˊ, — eyaˊ yųkʿąˊ katoˊhį nąˊ kiˊcaĥloka cʿąkeˊ hetąˊhąˊ tʿąkaˊtakiya eˊtųwąˊ yąkaˊhąˊ keʾᵉ. 12. Hcehąˊl wįˊyąˊ nųˊp cʿąkʾįˊ-hiyayapi cʿąkeˊ — Toˊkʿeśkʿe kanaˊ wicʿaˊwag.nayįkta huwô — ecʿįˊ nąˊ ųg.naˊ oloˊwąˊ wąˊ yawąˊkal eˊyaya keʾᵉ.

13. Hiˊ — — hoˊ! Hiˊ — — hoˊ!
Wicʿaˊ-cʿeˋpa lél mąkeˊ loˊ!

14. Heyaˊhąˊ yųkʿąˊ wįˊyąˊ kʾų ųmaˊ — Mă[2], cʿepʿąśi, wicʿaˊ wąˊ heˊl yąkaˊ keˊyeˊ — eyaˊ cʿąkeˊ hehąˊl iyoˊtąˊ liˊla howaˊya keʾᵉ. 15. Sąˊp hoˊtʿąkakiya lowąˊ nąˊ leyaˊ keˊʾᵉ:

Suppose / hollow tree / a / into / I drop him / *(ke!)*" / thinking / flying he went / and / Ikto / he sensed the matter concerning himself / like / "Now / right there / will do / my younger brother / right there / will do," / he said / and / meantime / again / making the sign of contempt at / he sat / and again / in the shadow / he saw his own. 10. So / hollow tree / a / now / yonder / stood, / therefore / past it / he made a turn / and / backward / he came returning / and / above it / quickly / turning his body / he went; / so / Ikto / into / inside / crying into / he fell. 11. There / inside / he sat / and / he was crying / and then / woodpecker / head-red / a / to / he came and sat, / so / "My younger brother, / there / make me a little hole," / he said / and so / he pecked on at it / and / made him a hole; / so / from there / towards the outdoors / looking / he was sitting. 12. Just then / women / two / to get fire wood-they were going by, / so / "In what way / those / I shall trick them / I wonder, " / he thought / and / song / a / raising it with his mouth / he took it along.

13. Hi — — ho! Hi — — Ho!
Raccoon-fat / here / I sit!

14. He kept saying that / and then / women / the-past / one of them / "*Mah!* / Cousin, / raccoon / a / there / he sits, / he says," / she said / so / then / more / very / he cried out. 15. Further / making his voice loud / he sang / and / said this:

---

[1] *o*, in; *ka*, instrumental prefix; *śica'howaya*, to groan; howl; *howa'ya*, to groan, *(waho'waya*, I groan) as a sick or injured man; *ho*, voice. The two words, essentially, mean the same thing; but my feeling is that *howa'ya* is excusable and rather more dignified than *śica'howaya*.

[2] *mă!* A woman's exclamation. Said with various intonations it means different things. On suddenly hearing something, as in this case, it is said with a very short vowel, accompanied by much expulsion of breath.

Wic'a'-c'e`pa le'l mąke' lo'!
Wic'a'-c'e`pa le'l mąke' lo'!

16. Yųk'ą', — he'c'a kį wahį'yų-waste`pi k'ų, ųko'k'įkte*[1], *— eya'p yųk'ą' ak'e', — Oma'kahloka po', wahį'yų-mawa`ste ye lo', — eya ke'e. 17. C'ąke' wana' nazų'spe iki'kcupi nų c'ą' k'ų kaų'kapi yųk'ą wic'a' ha'-šina` wą į' k'ų he' sįte' kį*[2] *oȟlo'ka wą kaȟwi'c'aši k'ų hetą'hą pat'ą'kal hiyu'yį nų ak'e'šna-yuma`hel icu'hą c'ąke' ak'e wį'yą kį ųma' heya' ke'e, 18. — Cep'ąši, le'naȟcį yąke', to'k'ešk' ec'ų'k'ų kįhą waste'kta huwê, — eya' yųk'ą' Ikto' — P'e'ta au'pi na oi'zilmayą po'. He'c'el ece'la wag.li'nap'įkte, — eya' c'ąke' he'c'etulapi nų wana' ųma' g.nį' nų p'e'ta au' nų ųma' i'š e'na awą'yak na'žįkte ke'ya'pi ke'e. 19. — Hiya`, nųp'į' ya' po'. Owe'ki'š ųma' ni'cisnipi k'e'yaš ųma' e'cuȟci'š tąyą' p'e'ta aya'g.lipikte lo' — eya' yųk'ą' ak'e' he'c'etulapi nų nųp'į' iya'yapi c'ąke' ka'kel ai'sįyą iya'yapi tk'a'š Ikto' g.lina'p'į nų c'aa'nakitą nų he'c'iyatąhą ahi'yokas'į yąkį' nų iȟa't'ahą šk'e'e. 20. — Ta'ku c'e'wįš wį'yą nų'p witko'pi ke, og.na'ye-

Raccoon-fat / here / I sit!
Raccoon-fat / here / I sit!

16. And then / "That sort / the / to grease skins-they are good / the-past, / let us dig it," / they said / and / again / "Make a hole to-me / to grease hides-I am good," / he said. 17. So / now / ax / they took up their own / and / tree / the-past / they knocked down and lo! / raccoon-robe / a / he wore as a blanket / the-past / that one / tail / the / hole / a / he ordered made / the-past / from there / forcing outside / he sent it forth / and / at intervals-drawn back in / he kept taking it / so / again / women / the / one of them / said that: 18. "Cousin, / right close here / he sits, / what way / we do / the-then / it will be good / I wonder?" / she said; / and then / Ikto / "Fire / bring / and / smoke me out, / that way / only / I will come out," / he said / so / they agreed / and / now / one of them / (will) go home / and / fire / (will) bring / and / other one / as for her / right there / guarding / she will stand, / they said. 19. "No; / both / go. / It might happen / one of you / it (will) go out for you / yet / other one / at least / safely / fire / you will bring back," / he said / and / again / they agreed / and / both / they went; / so / the instant / out of sight / they went, / but indeed / Ikto / he came back out / and / wood-he rushed for / and / from there / looking out / he sat / and / was laughing. 20. "What / how indeed / women / two / they are fools / (*ke*) / to trick-they are good / and / I / myself / the / I am just about

[1] *ųko'k'įkte*, let us dig it; we must dig it out; *ų(k)*, we two; *o*, in; *k'a*, to dig; *kta*, future. Sometimes, as here, *kte* is not to be translated as shall or will, but as, "let us."

[2] *sįte' kį* is the object of *pat'ą'kal*, the sixth word farther on.

[3] *he'c'etu*, it is so; that is right; *la*, to consider; *pi*, they; *he'c'etulapi*, they agreed to it; they thought it all right.

waśte'pi ną mi'ś miye' kį mak'i'li[1] *ye lo', = eya' ke'e. 21. Wana' wi'yą k'ų nųp'į' p'e'ta yuha'pi ną t'em.ni't'ekiniį*[2] *ku'pi c'ąke' ig.lu-š'iš'į ną ig.lu'hlahlata ke'e. 22. Ina'žį ną t'asį'ta-mi'la k'ų he' ų' ina'hni wąsa'k-waksa'ksa hiya'yį ną kaži'pžip e'tkiya wic'a'ya ke'e. 23. — T'ąkši, ta'ku le' to'k'anųpi huwo'? — eya' yųk'ą' oki'yakapi c'ąke', — O'c'ic'iyapikte lo'. Ec'a'š he'c'a kį li'la wi'g.li o'tapi c'a etą'hą wąsa'k-'isla'ye maya'k'upikte, — eya'ya c'ąpa'hi šką' ke'e. 24. Wana' a'taya oi'leyapi ną c'ą' k'ų kab.le'b.lecapi k'e'yaš ta'kunišni yųk'ą' Ikto' heya' šk'e'e: — T'ąkši', wic'a' kį li'la wic'a'šapišni k'ų, į'še' p'e'ta hiyo'ilalapi k'ų slolya' he'cihą ka'k'el ai'sįyą ila'lapi k'ų he'c'ena tok'i'yot'ą iya'ya nac'e'ce lo', — eya'ya heya'p k'ina'žį ną šina' o'ġeya*[3] *wic'a'kat'apt'ap na'žį ke'e. 25. — It'o' ec'aš ak'e' wąsa'k-kaska' oma'wanikte, — eyį' ną c'ąa'g.lag.la iha't'at'a ya'hą ke'e. 26. — Wi'yą nų'p a'taya c'ağu'-iyu'hpa wani'cape lo'. Lena' tukte'l kiy'ųpilake*[4] *lo'. Wac'į'ka yųk'ą'š nųp'į' to'k'ašniyą i'nawic'a-*

right," / he said. 21. Now / women / the-past / both / fire / they carried / and / nearly sweating to death / they were returning / so / he tickled himself / and / scratched himself, many times. 22. He stood up / and / buffalo-tail knife / the-past / that one / with / hurriedly / cutting sticks for arrows / he went along / and / shaving off the bark / towards / them-he came. 23. "Younger sisters, / what / this / you are doing?" / he said / and then / they told him; / so / "I shall help you, / By-and-by / that sort / the / very / grease / they are much / so / some from it / arrow-oil / you will give me," / saying / picking up wood / he was busy. 24. Now / entirely / they set it afire / and / tree / the-past / they knocked it to pieces / but / there was nothing / and then / Ikto / he said: / "My younger sisters, / raccoons / the / very / they are tricky / the-past. / Really / fire / you went for / the-past / he knew / if-then / the instant / out of sight / you went / the-past / instantly / into some direction / he went / perhaps," / saying / farther off / going he stopped / and / robe / through / making the sign of contempt at them / he stood. 25. "Then / in that case, / again / to cut sticks for arrows-I will walk about," / he said / and / along the edge of the wood / laughing / he was going. 26. "Women / two / entirely / lungs / included / they are lacking. / These / somewhere / they must live their lives in *some* way! / I felt

[1] *mak'i'li*, I am quite the clever fellow. This is distinctly colloquial, heard, so far as I know, only among the Standing Rock people, where it was invented, or at least, revived.

[2] *kiniċ'a*, almost. This is always used as an enclitic. Both neutral and active verbs may take this ending. Here it is contracted. Almost overcome by perspiring; i. e., utterly fatigued.

[3] *o'ġe*, a veil; a sheath between any two objects; *o'ġeya*, screening; hiding; shutting off; literally "using for a veil." (Through his blanket, he made these insulting signs at the women.)

[4] *kiy'ųpilake*, as we might say, "they must live *some* life!" *ki*, dative; *ų*, to be; to exist (reduplicated) *pi*, they; *la*, refers to one who is open to mild ridicule.

waȟmíkta tkʻaʼ[1]. *Tkʻaʼ akʻeʼś witkoʼpi kʼeʼyaś nimaʼyąpi cʻa itʻoʼ eyaʼś heʼcʻenakte loʼ, — eyaʼya yaʼhą śkʻeʼe*[e]. 27. *Hehąʼyela owiʼhąkeʼe*.

so inclined / if / both / without any trouble / I could take them off with me / but. / But / again / they are fools / yet / they saved my life / so / then / enough / it will be all right," / saying / he was going / they say. 27. There / it ends.

Free Translation.

1. Ikto was starting off on a journey and this is how he was dressed. 2. He wore leggings made of tanned tipi-hide and slashed down at the outer seams, and a headdress of buffalo-hair[2]; and he wore about him a robe of raccoon skin with the tail left attached. 3. He carried a ruminant's tail knife, and a bow with two arrows. 4. He was following a narrow creek which emptied unexpectedly into a large deep river. Here Ikto came to a stop. 5. Since he could not cross, he sat down on the shore to bewail his misfortune[3] when a hawk flew by. So he shouted to him for help. "What's the matter?" the hawk asked, and on learning that Ikto wished to be transported to the other bank he agreed to carry him over. 6. Taking Ikto to a large hill near by, he said, "Now, sit on my back, and hold on tightly. You might grow dizzy." To which Ikto replied, "Don't worry about that; I shall be all right. And thank you, younger brother," he added, getting into his seat. 7. "That's right, younger brother," he continued, "When one is a child-beloved, it is incumbent on him to show kindness[4]." So saying he straddled the bird. 8. Then, just as the bird flew off, Ikto repeatedly wrinkled up his nose[5] and stuck out his tongue[6] at the back of the bird's neck and as they flew over the river, he snapped[7] his fingers at the crown of his head.

---

[1] *tkʻa*, but. When this ends a verb it gives a contrary-to-fact nature to the statement.

[2] When buffaloes shed their hair it comes off in large flat pieces and is used in various ways, generally as part of the religious dress of "buffalo-dreamers" or medicine men.

[3] Ikto delights in weeping; he never seems to mind it that it is unmanly to weep about trivial things; he lacks pride.

[4] He loves to flatter people, and animals, into helping him to accomplish his ends. There is a sort of "noblesse oblige" to being a child-beloved. But we have no reason to think this hawk is a child-beloved. Yet almost anyone would like to be thought one by strangers, and the hawk is willing to play the rôle, for the pleasure of being called that; and Ikto gets himself carried across the river.

[5] To wrinkle the nose, that is, work the muscles of the nose up and down quickly while facing a person is to register disgust at or even hatred for them. Children do it at each other until corrected, but of course it isn't polite, and grownups refrain from it, as a general thing.

[6] Sticking out the tongue at a person is another insult and shows that the person doing it doesn't think much of the person at whom he does it.

[7] Snapping the fingers is still another insult. It is done this way: bend in the fingers and the thumb, thumb on top. Then quickly extend all the fingers

9. Now, the bird could see this last, by looking at the shadow they cast on the ground, so he said to himself, "The wretch! Here he is again. Ikto. Well, I'll just find a hollow tree and drop him into it!" It seemed as if Ikto sensed the plan in the hawk's mind, for he said, "Right here will do, younger brother, right here will do!" He wished to be put off at once; but meantime, as he said this, he continued to snap his fingers at the bird, and again the bird saw it in the shadow. 10. So when he sighted a hollow tree below, he flew on past and then making a turn, he swept down toward it. The instant he was directly over the hollow, he gave his body a sudden dip sideways, and sent Ikto howling into the hole. 11. So Ikto sat down inside and cried, and cried. After a while, a redheaded woodpecker came and sat on the tree, so Ikto addressed him. "I say, younger brother, make a little hole here for me, please." And the bird started at once to peck and soon had a hole made through which Ikto could look out upon the world. 12. At that instant, two women went by, on their way to gather firewood; so Ikto tried to decide how to deceive them to his advantage. Suddenly he started to sing.

13. Hi — — Ho! Hi — — Ho!
A fat raccoon, here I sit!

14. "Did you hear that, Cousin[1] ? He says he is a fat raccoon," one of them said; this encouraged him to try harder. 15. Raising his voice the more, he sang out:

A fat raccoon, here I sit!
A fat raccoon, here I sit!

16. Then one of the women said, "O, we must get it out; that kind of fat is so fine for dressing hides[2]!" And Ikto said, "Get me out; I am fine for dressing hides!" 17. So the two women knocked down the tree with their axes and Ikto took the tail to his raccoon robe, and thrust it out through the hole the woodpecker had made for him, and then drew it back in. He repeated this several times, till one of the women said, 18. "Cousin, he is sitting right about here. What's the best thing to do, I wonder ?" and again Ikto advised, "Bring fire and smoke me out; in that way only can you get me." They agreed to the suggestion and decided that one of them should go home for fire while the other remained to watch the raccoon.

---

and the thumb towards the object. When done repeatedly, the stress is on the extension of the fingers; the bending is only long enough to snap them out. A Dakota would almost sooner be shot than have fingers snapped at him.

[1] It is courteous always to address your companion by some kinship term whether that be a natural or a social kinship. As a rule, the young people of our days tend to omit it, partly because they do not do it in English; and the older people feel that it is bad form, discourteous. The surest way of gaining an entré into a social group is to determine one's relation-ships promptly, and then not fail to use the proper term with each person. It helps you to "belong" and it shows you to be a bona fide Dakota.

[2] *Wahį'yų*, as I have it in the text, means oil for dressing skins, hides; *wąhį'yų* oil for making arrow heads. See next note.

19. "Don't do that; it is just possible that one's fire may go out; but if so, at least the other's will still be burning." Again they agreed with him, and started for home together, so the moment they went out of sight, Ikto stepped out, and ran for the wood; and sat looking out, laughing. 20. "Were two women ever such fools as these? They are fools, easy to trick; and as for me, well, I'm quite a fellow!" he said. 21. The two returned with fire, sweating to death almost, in their hurry; when he saw them, he tickled and clawed himself with delight. 22. He took out his knife, and hastily cut a few saplings for arrows; whittling these he came towards them. 23. "Well, younger sisters, what are you doing here?" he asked; so they told him. "Let me help. In return, I hope you will give me some of the grease for oiling my arrows[1]. That kind always have plenty of fat," he said, picking up wood for the fire. 24. They had the inside of the tree all burned out; and broke it open, but there was no raccoon. So Ikto consoled them, "Ah, that's a shame. Younger sisters, you know, raccoons are tricky animals. Why, I'd wager anything that since he knew you were both going for fire, he stepped out the moment you went out of sight, and ran away somewhere." He stepped back a little, as he said this, snapping his fingers at them, under his blanket, the while[2]. 25. "Well, I may as well go on cutting my sticks for arrows," he said and started walking along the edge of the wood. 26. "I've heard of people without hearts[3]; these women have even the lungs missing! Where did they grow up, anyway? I could persuade them without the slightest effort to run away with me. Still, why bother? Besides, fools though they are, they did save my life, after all. So I'll just let it pass," he said to himself as he walked along. 27. That is all.

8. Iktomi in a Skull.

1. Ikto'mi ka'k'ena oma'ni-yaha yuk'ą' to'k'iya lową'pi ną aki'š'api c'a nah'ų' šk'e'e. C'ąke' ana'goptą na'žį ke'e. 2. He'c'ena li'la i'š-'eya' wac'i'-kinica ną sic'u'ha kį yaspu'yaya c'ąke' tukte'tu c'a le' oi'yoki-

Literal Translation.

1. Iktomi / in yonder direction / to travel-he was going / and then / some-where / they sing / and / they cheer / such / he heard / they say. 2. Immediately / very / he too / to dance-he longed / and / soles / the / itched / so / where it was / such / this / gaily / they were active /

[1] Ikto says he can use some of the raccoon fat to grease his arrows. However, Standing Bear of the Standing Rock Reservation said arrows did not need greasing.

[2] Ikto finds a personal satisfaction in snapping his fingers, under his blanket where the women can't see him.

[3] When anyone does something that shows him to be thoughtless, the Dakota say he has no heart; no sense. Ikto says in Dakota, "Lungs included, these women are missing," which means their hearts, and the adjoining organs too, are gone. Or, they have even less sense than people who have none.

p'iya śką'pi he'ciha he' iye'ye-wac'i ke'e. 3. Nañ'ų' na'żi kį ec'e'l są'p ho't'ąka lową'pi nų wac'i'pi nų aki'š'api yųk'ą' le'na c'ąku'-ica`g.la pte-p'a' wą śe'ca yąka' yųk'ą' he' it'i'mahetu c'a nake'ś slolya' ke'e. 4. T'ima'hel iyo'yąpyela iża'żąyąpi nų li'la ok'i'lita c'a wąya'ke'e. 5. C'ąke' išto'ĥloka kį etą' e'yokas'į yųk'ą' hena' hit'ų'kalapi c'a wac'i'pi wą oi'yokip'i-t'ąka c'a ka'ġapi'i. 6. Ikto' t'iyo'pa kato'to ną, — Misų`, ų'śimakilapi nų t'ima' u'-iyo`wįmak'iyapila ye'. Mi'ś-'eya' wawa'c'ikte, — eya' ke'e. 7. — Wą, ece'ś c'iye' kiyu'ġąpi ye', — eya'pi c'ąke' wana' laza'tąhą t'iyo'pa kį kiyu'ġąpi'i. Yųk'ą' p'a' kį t'oke'ya pat'i'ma hiyu'kiye c'e'yaś heha'yela oki'hiśni ke'e. Oya't'ake cį he' ų'. 8. Yųk'ą' wąži', — Ha'ta po', Ikto' he e' ye lo'! — eya' c'ąke' tok'i'-yot'ą iyu'ha naślo'k ak'i'yag.la šk'e'e. Ną oi'yokpaza c'ąke' to'k'iya t'ąį'śni'i. 9. He'c'eś Ikto'mi išna'la t'ap'a' wą p'o'štąyį ną he'l c'e'yaha ke'e. 10. C'ąku'-ica`g.la yąkį' nų tuwa' k'iye'la hiya'ya-nañ'ų` c'ą' iye'na li'la ho't'ąka-kiya c'e'yį nų e'l u'śni są'p iya'yapi c'ą'śna ak'e' nañma'ĥma-c'e`ya ke'e.

11. Ho, akša'ka hetą'hą to'k'el ĥ'ą nac'e'ce c'e'yaś o'takiya nawa'ĥ'ų c'ąke' to'k'etu kį tąslo'lwayeśni'i. 12. Į'yą-t'ą`ka wą yąka' yųk'ą' e'l i' nų, — T'ųka`śila, le' mi'caśloki ye', — eya' c'ąke', — Ho, ec'a p'a' kį le'c'etki'ya ko'skos hiyu'ya yo', — eya'-ayu`pta šk'e'e. C'ąke'

if-then / that / to find-he tried. 3. Listening / he stood / the / as / more / loud-voice / they sang / and / they danced / and / cheered / and then / right close / beside the road / buffalo-skull / a / dry / it sat / and / that one / inside of it / such / at last / he knew. 4. Indoors / brightly-lighted / they caused it to be lit, / and / very / exciting / such / he saw. 5. So / eye-hole / the / through / he peeped in / and / those / mice / such / dance / a / great festival / such / they made. 6. Ikto / door / he rapped on / and / "My younger brothers, / take pity on me / and / inside / to come-permit poor me, / I too / I will dance," / he said. 7. "Well, say, / certainly / elder brother / open for him," / they said; / so / now / in back / door / the / they opened for him. / And / head / the / first / forcing inside / he sent his in / but / that far / he could not. 8. And / one / "Look out, / Ikto / that / it is!" / he said; / so / into some directions / all / rushing / they left / and / it was dark / so / where / it was not plain. 9. Thus / Iktomi / all alone / buffalo-head / a / he wore as a headgear / and / there / he was crying. 10. Road / beside / he sat / and / whoever / near / to go by — he heard / then / each time / very / causing his voice to be loud / he cried / and / to (him) / he comes not / past / they went / then-regularly / again / in low tones-he wept / it is said.

11. Now, / unfortunately, / from here / what way / he did / perhaps / but / in many ways / I hear it / so / it is what way / the / well-I know not. 12. Rock-big / a / it sat / and / to it / he came / and / "Grandfather, / this / take it off for me, / please," / he said / so / "Well, then, / head / the / towards this way / swinging / send it," / saying-he replied / it is said. So / he did it / and / rock / the / on /

ecʿų́ ną ı́yą kı́ eʿl iyaʿpʿa cʿąkeʼ tʿapʿaʼ kʾų́ aʿtaya kab.leʿcı́ ną iyeʼ pʿa kı́ iyoʿwasʾı́yą iyaʿpʿa cʿąkeʼ nataʼ ksuʿyeya śkʿeʾe. Ig.laʿitom.ni ną toʿnacʿą ową́ʿzikžı́ yąkı́ʼ ną g.leʿpahą śkʿeʾe.

13. Akʿeʼ leʿcʿel oyaʿkapiʾi. Tʿapʿaʼ kı́ heʼ m.niyoʿhpąyeśipi cʿąkeʼ ecʿų́ ną m.niʼ tʾeiʿcʾiya śkʿeʾe.

14. Etą́ ıʿś heyaʿpiʾi: Cʿetʿiʼ ną iwą́ʿkap tʿapʿaʼ kı́ yuʿze-śipi[1] cʿąkeʼ eʿcų́ ną ȟuǧ.naʿh-icʾiya śkʿeʾe. 15. Heʿcʿekcʿe ośteʿśteya woʿyakapi kı́ leʼ oyaʿkapi sʾaʾa. Hehą́ʿyela owiʿhąkeʾe.

he struck / so / skull / the-past / entirely / he smashed it / and / himself / head / the / along with it / he struck / so / head / he hurt it, / they say. He made himself dizzy / and / several days / very still / he sat / and / he was vomiting / they say.

13. Again / thus / they tell it. / Buffalo-skull / the / that / they told him to soak in water / so / he did / and / drowned himself / they say.

14. Some / as for them / they say, / to build a fire / and / over it / skull / the / to hold it-they ordered him / so / he did / and / he burned himself up / they say. 15. In such ways / oddly / tale / the / this / they tell / regularly. / There / it ends.

Free Translation.

1. Iktomi was off on a trip when he heard singing and shouting and dancing near by. He stopped to listen. 2. Immediately he wished to dance too[2], so much that his soles itched; and he tried hard to locate the source of the sounds. 3. While he listened, it seemed as though the dancing and shouting grew louder and louder; and at last he knew that it came from a dry buffalo skull lying near his path. 4. He saw that the interior was all cheerfully lighted up, and inside was great jollity. 5. When he peeped in through one of the eye socket openings, he saw that the mice were staging a great dance. 6. So Iktomi knocked on the door and said, "My little brothers, take pity on me and let me enter. I want to dance too." 7. "Aw, let's open for big brother!" they said, and opened the back door for him. He thrust his head in and could go no further. 8. Then someone said, "Look out! It is Iktomi!" and soon they disappeared into the darkness. 9. Ikto sat down with the skull on his head and began to weep. 10. He sat by the road and whenever he heard someone going by, he wept loudly; and when they went on past, then he wept in a low voice.

11. Unfortunately, I have heard this story related in various ways until I can not tell which is the correct version. 12. Some

[1] I should expect *yus-śiʾpi* here; that is, if *yuʿza* is to be used at all. A more likely word, also meaning, "to hold," is *oyuʿspa*, which would fit in here more naturally. *Oyuʿspe-śipi* is what I should say.

[2] Ikto likes to get into everything; he is always begging to be allowed to join whatever activity is in progress.

there are who say he ran to a rock and said, "Grandfather, knock this loose from me." So the rock replied, "Very well. Swing your head this way." Whereupon Ikto swung his head so forcefully towards the rock that he shattered the skull to bits, and bruised his head into the bargain. He was dizzy for days and went about vomiting, they say.

13. Others tell it this way. He was told to soak the skull in water to soften it, so it would stretch. He tried that and drowned himself. 14. Still others declare that he was told to build a fire and burn off the skull. He tried it and burned himself. 15. In such odd ways they always tell this story. That is all.

9. Double-Face Tricks the Girl.

1. Oya'te wą t'i'pi yųk'ą' e'l wik'o'śkalaka wą wį'yą waśte' c'a li'la waśte'kilapi śk'e'e. Waų'śila ną nakų' ksa'pa c'ąke' wic'a'śa kį iyu'ha c'ąti'heyapi ną yu'zapikta c'į'pi k'eś wica'laśni śk'e'e. 2. Yųk'ą' ųg.na' k'oška'laka wą to'k'iyatąhą li'la waśte' c'a ahi'oyuspa śk'e'e. 3. He'c'el e'ś c'į'śni s'a k'ų nake' li'la iyo'kip'i ną hįg.na'yįkta ke'ya' śk'e'e. 4. K'e'yaś hųka'ke kį owi'c'akiyakeśni, kic'i' iya'yįkta-ig.lu'štą ną naȟma'la-ig.lu'wįyeya ną wasna', ha'pa k'o'k'o mig.na'k wakta' yąka' ke'e. 5. Wana' ȟtai'yakpaza ha'l tuwa' t'ila'zata ho'p'iciya ke'e. K'e'yaś he'c'el kic'i' g.luštą' c'a, — Toha'l t'ila'zata ho'p'imiciye[1] cįhą hehą'l hina'p'a yo'; ųki'yayįkte, — eya' ke'e. 6. C'ąke' c'a'pala wą

Literal Translation.

1. People / a / they dwelled / and / there / young woman / a / woman / good / such / very / they-her-their own-regarded good (loved her). / Compassionate / and / also / chaste; / so / men / the / all / coveted her / and / they will marry her / they wanted; / yet / she was unwilling. 2. And then / unexpectedly / young man / a / from some place / very / good / such / coming he paid her court. 3. Thus / indeed / she wanted not / regularly / the-past / at last / very / she was pleased / and / she will marry him / she said. 4. But / her parents / the / she told them not, / with him / to run off-she agreed / and / secretly-she got ready / and / pemmican / moccasins / too / carrying about her waist / waiting-ly she sat. 5. Now / evening-dark / then / someone / behind the tipi / he cleared his throat. But / that way / with him / she settled / therefore / "What time / behind the tipi / I clear my throat / if-then / then / come outside / we shall start off," / he said. 6. So / beaver-little one / a / pet / she had /

[1] *ho'p'iciya*, to clear one's throat, often as a signal. I have heard this word with the *c* both medial and glottalized, in the first person, but I do not know what is correct. Literally it means "to repair or set the voice aright;" *ho*, voice; *p'iya'*, to repair; doctor; arrange, etc.; make right; *ci* is from *ki*, dative.

wani'yąpi yuha' c'a he' iki'kcu ną he'c'ena hina'p'į ną k'oška'laka kį t'ila'zata p'a'mahel ic'o'ma[1] *na'žį c'ąke' kic'i' iya'ya ke'e. 7. Li'la ya'pi ną m.ni' wą śma' c'a o'huta kį e'l ihų'nipi yųk'ą' wic'a'śa kį, — Ho, iwa'nųwįkta c'e, c'ąk'a'hu kį aką'l ima'yotaka yo', — eya' ke'e. 8. K'e'yaś wik'o'škalaka kį ec'ų' c'į'śni yųk'ą' he'c'ena wic'a'śa kį li'la c'ąze' ną, — E'l i'yotaka yo', ep'e' lo'. Ec'a'nųśni kiha m.nima'hel ihpe'c'iyįkte, — eya' ke'e. 9. Li'la k'oki'p'a c'ąke' ec'e'l ec'ų' ke'e; ag.na' nųwą'pi ųspe'śni kį he' ų'. 10. Wana' nųwą' yo' c'ąke' c'ak'a'hu aką'l yąkį' ną nažu'te kį e'l e'tųwą yąka' yųk'ą' he'c'iyaląha nakų' ite' śk'e'e. Le anų'k ite' ewi'c'akiyapi kį he'c'a śk'e'e. 11. K'oška'laka wą waśte'lake c'ų ehą'k'ų he' le e'śni kį nake'ś hehą'l slolyį' ną li'la waȟte'laśni ną nakų' hiyą's*[2] *g.la ke'e. 12. Iyu'weȟ k'ina'žįpi ną c'ąma'hel wak'e'ya wą li'la t'ą'ka c'a etą'hą šo'ta izi'tahą yųk'ą' e'l k'i'pi ke'e. 13. Yųk'ą' he'c'eg.lala wic'a'śa kį, — Maȟwa' ye lo'. C'e heyo'micile ye', miśtį'mįkte, — eya' ke'e. 14. C'ąke' waȟte'laśni ų' alo'slos hįg.le' c'e'yas k'ąye' hiyų'ka c'a wana' heyo'kicile ną yui'štįma ke'e. K'e'yaś mat'a'peȟ'ą k'eya' li'la cikci'k'apila c'a héyawic'aya*

therefore / that one / she took up her own / and / immediately / she came out / and / young man / the / behind the house / head-inside / wearing his blanket / he stood / so / with him / she went. 7. Very / they went / and / water / a / deep / such / shore / the / at / coming they stood / and / then / man / the / "Now, / I shall swim across / back / the / on / me-sit," / he said. 8. But / young woman / the / to do it / she was not willing / and then / at once / man / the / very / angry / and / "There / sit. / I say. / You do so not, / if-then / into the water / I will throw you," / he said. 9. Very / she feared / so / accordingly / she did; / moreover / to swim / she knew not how / the / that on account of. 10. Now / swimming / he went / so / back / on / she sat / and / nape of the neck / the / at / looking / sat / and lo! / on that side / also / face. This / on both sides / face / they are called / the / that sort. 11. Young man / a / she loved / the-past / it appeared / that one / this / it was not / the / at last / then / she knew / and / very / she hated him / and / too / she loathed him. 12. Arriving across / they stopped / and / in the wood / tent / a / very / large / such / from / smoke / it was rising / and so / there / they arrived home. 13. And then / instantly / man / the / "I am sleepy. / So / hunt lice for me, / I will sleep," / he said. 14. So / she despised him / on account of / she felt repulsion in waves over her, / but / out in front / coming he lay / so / now / she hunted lice for him / and / induced him to sleep. / But / toads / certain type / very / little ones / such / he had for lice. / So / those / it was / such / hair / the / among /

[1] *ico'ma* to wear blanket held tightly around the body, the arms holding the edges in front of the body. *į* to wear a blanket loosely hanging from the shoulders.

[2] *hiyą's* from *hiyą'za*, ugly; unlikeable; *g.la*, to abhor; to feel gagged on account of something ugly.

cˤąkeˈ henaˈ eˈ cˤa pˤehíˈ kį eˈg.na psiˈl ųˈpi[1] *keˀᵉ. 15. Cˤąkeˈ íˈyą-b.laskaˋ nųˈp g.naˈkį nąˈ wąžiˈ oyuˈspa cˤąˈšna heˈl kasliˈsli-katˈaˋ keˀᵉ, íˈyą kį okoˈ og.naˈ eˈwicˤag.nakį nąšna íˈyą kíˈ iˈcˤiyapˤa ųˈ. 16. Liˈla yuiˈštįma cˤąkeˈ wanaˈ kiksuˈyešniyą ȟpaˈye cį hehąˈl pˤehíˈ kį liˈla hąˈskaska cˤąkeˈ etąˈ icuˈ nąˈ tˤošuˈ wą ektaˈ eˈiyokaškį nąˈ akˤeˈ etąˈ tˤošuˈ-tˤokeca wą ektaˈ eˈiyakaškį nąˈ heˈcˤel aˈya keˀᵉ. 17. Heˈcˤelˈtˤiyoˈkawiȟ g.lihųˈni cˤąkeˈ iktoˈmi-tˤawoˋkaške*[2] *sˈe hąˈ cˤa cˤokaˈya wicˤaˈša kį ȟpaˈya keˀᵉ. 18. Heˈcˤenaˈcˤaˈpala kˤųˈ heˈ ikiˈkcu nąˈ g.licuˈ keˀᵉ. Íˈyąkapiˈ eceˈ ecˤųˈ nąˈ wanaˈ tˤiˈkˤiyela kuˈ yųkˤąˈ b.leˈ wąˈ šmaˈ g.lakíˈyą ȟpaˈya cˤąkeˈ toˈkˤa-iyuˋwejeśni keˀᵉ. Eˈnaˈiˈyotakįˈnąˈ cˤeˈyahąˈkeˀᵉ. 19. Heˈcˤenaˈcˤaˈpala kˤųˈ heˈ kˤohąˈ cˤąyaˈksaksa íˈyąkįˈnąˈcˤeyaˈkˤtˤųpi wąˈ iˈtˤap kaˈȟ yuštąˈ cˤąkeˈ aliˈ g.licuˈpi keˀᵉ. 20. Ųmaˈ ecˤiˈyatąȟąˈ wanaˈ makˤaˈ aliˈpi hąl tuwaˈ lazaˈtąȟąˈ pąˈpąˈ uˈ cˤąkeˈ ektaˈ eˈtųwąˈ yųkˤąˈ anųˈk iteˈ kˤųˈ heˈ eˈ cˤa napeˈ-apaˋhaha eˈtkiya íˈyąka keˀᵉ. 21. Oˈhutaˈkįˈeˈlˈhinaˈžį nąˈ iˈš eyaˈ wanaˈ cˤeyaˈkˤtˤųpi kˤųˈ heˈ aliˈwacˤį kˤeˈyaš liˈla ociˈkˤayela kį ųˈ iwąˈyak ȟˈąȟiˈya uˈ cˤąkeˈ*

jumping / they stayed. 15. So / flat stones / two / she had lying by / and / one / she caught / then-regularly / there / mashing it-she killed it / stones / the / space / between / in / she placed them / and regularly / stones / the / she struck one against the other / by means of. 16. Very / she made him sleep / so / now / not remembering concerning himself / he lay / the / then / hair / the / very / long / so / some / she took / and / tipi-pole / a / to / she tied / and / again / some / tipi-pole / different / a / to / she tied / and / that way / she continued. 17. That way / around the room / she came to her starting point / so / spider-its-web / like / it stood / such / in the midst of / man / the / he lay / 18. Immediately / little beaver / the-past / that / she took her own / and / started home. / Running / that kind only / she did / and / now / near home / she was coming / and then / lake / a / deep / across her way / lay / so / she could not cross / Right there / she sat down / and was weeping. 19. At once / beaver / the-past / that one / meantime / cutting trees with his mouth / he ran / and / bridge / a / promptly / making he completed, / so / stepping on it / she came through, on her way home. 20. Other / that side / now / land / she stepped on / then / someone / from behind / shouting / he was coming / so / towards / she looked / and lo / on both sides / face / the-past / that one / it was / such / hand-raising at / towards / he ran. 21. Shore / the / there / he came to a stop / and / he / too / now / bridge / the-past / that / to step on-he tried / but / very / narrow / the / on account of / carefully / slowly / he

[1] *psiˈl ųˈpi*; from *psiˈca*, to jump; *ųˈ*, to be; exist; live. They jumped about habitually. This construction is common in Dakota, and denotes continued action, as much as *hą* suffixed to verbs, does; but in this form, the emphasis is on the being; the having existence (while jumping about; weeping; talking etc.).

[2] *iktoˈmi*, spider; *tˤa*, its; *woˈkaške*, place of imprisonment; *kaškaˈ*, to tie fast.

kʻohą́ cʻaʻpala kʼų heʻ tʻaheʻnataą́ą́ gˌlużuʻżu aʻyį́ nąą́ cʻokaʻya uʻ ȟcehą́ląʻ okaʻpsakya cʻąkeʻ mˌniʻ tʼaʻ śkʻeʼᵉ. 22. Heʻcʻena wikʻoʻśkalaka kʼų cʻaʻpala kį́ aloʻkiksohį́[1] nąą́ liʻla į́yąk eceʻ-ku nąą́ tʻiweʻgˌna gˌlicuʻ cʻąkeʻ kʼoʻ seʻhįg.la śkʻeʼᵉ. 23. Hųkaʻke kį́ liʻla wiʻyuśkįpi nąą́ nakeʻś kʻośkaʻlaka wąą́ anų́kʻ iteʻ kį́ eʻekųże cʻų heʻ yuoʻnihąyą kʼuʻpi cʻąkeʻ hįg.naʻyą śkʻeʼᵉ. 24. Cʻaʻpala kʼų heʻ tʻeȟiʻlapi nąą́ tąyąʻ yuhaʻpila cʻąkeʻ wicʻoʻtʻi kį́ heʻ aʻtaya eʻl waų́ʻkaicʼilala[2] śkʻeʼᵉ. 25. Hehą́ʻyela owiʻhąkeʼᵉ.

came / so / meantime / little beaver / the-past / that one / from this side / taking apart his own / he went / and / midway / he was coming / just then / he caused it to break in, / so / water / he died / 22. Immediately / young woman / the / little beaver / the / she took her own up in her arms / and / very / running that way always-she came / and / into camp / she came back / so / wild excitement / like it became suddenly. 23. Her parents / the / very / they were glad / and / this time in earnest / young man / a / on both sides / face / the / to be-he pretended / the-past / that one / with due ceremony / they gave to him / so / she took him for a husband. 24. Little beaver / the-past / that one / he was loved / and / comfortably / they kept the little one / so / tribal camp / the / that / entire / in / he regarded himself as a privileged little dweller. 25. There / it ends.

Free Translation.

1. In a tribal camp there lived a girl who was very beautiful and greatly loved. She was kind and also virtuous so that all men coveted the right to marry her, but she was contrary-minded. 2. Then one day a young man from somewhere else came to pay her court; he was very handsome. 3. Whereas formerly she did not want such attention, now she was pleased, and promised to marry him. 4. But she didn't confide in her parents that she agreed to go with him, and she got ready secretly, preparing pemmican and moccasins too, for the journey; carrying them in her belt she waited for him. 5. In the twilight of evening, someone cleared his throat back of the tipi. That was the arrangement for a signal. "When I clear my throat behind the tipi, come out; for we shall go off then," he had said. 6. She took her pet beaver and went outside and there stood the young man behind the tipi, his blanket pulled up over his head: so she went off with him. 7. They travelled fast till they came to a deep river, and then the man said, "I will swim across; sit on my back." 8. She didn't care to do that and immediately he became

[1] *aloʻksohą*, to carry in the arms, as a child; or tucked under the arm, as one might a garment; *a*, armpit; *aloʻwaksohą* I carry in my arms.

[2] *waų́ʻkaicʼilala*, to feel important, as a spoiled child might; *wa*, indefinite; *ų*, to be; *ka*, as it were; rather; *icʼi*, reflexive; *la*, to regard; consider; *la*, diminutive; *waų́ʻkamicʼila* I regard my own existence as of general importance.

very angry, saying, "Do it, I tell you. If not, I'll throw you into the water!" 9. Because she feared him greatly, she did as he said; especially since she couldn't swim. 10. As she sat on his back while he swam along, she looked at the back of his head, and on that side, also, there was a face! This man was what is known as Double-face[1]. 11. Now she knew that this was not that handsome young man she loved; and she despised and loathed him. 12. They stood on the farther shore now, and walked from there to a large tipi in the wood, from which smoke was rising. 13. Right away the man said, "I'm sleepy. So put me to sleep by hunting lice in my hair". 14. She hated him so much that her whole body cringed at his nearness, but he lay down before her so she began to hunt his lice, and induced sleep to him. For lice, he used miniature hoptoads which jumped about in his hair. 15. So she took each one she caught, and laying it between two flat stones beside her, she smashed it to death by striking the top stone on the lower one. 16. She had him in such a deep sleep that he lay utterly unconscious; so she took some of his hair which was very long and tied it to one tipi-pole; then she took some more and tied it to the next pole, and thus she continued to do. 17. She completed the circle about the tipi, so that the man lay in the centre of what appeared like a spider-web. 18. Snatching up her pet, the woman proceeded to run away. All she did was to run and when she neared her home, there lay a deep lake across her direction so that she could not go on. She sat down and wept. 19. Immediately, the little beaver ran about, cutting down trees with his teeth, and in no time at all he had a bridge finished so they crossed on it. 20. As they stepped on the ground on the opposite side, someone came shouting from the rear and it was the Double-face who came along, angrily shaking his fist at them. 21. He stopped at the shore, and then he too tried to walk on the bridge, but because it was very narrow he had to walk very slowly, picking his way with care; so the beaver meantime started to undo the bridge at his end. When the Double-face was halfway across, it broke down, dropping the man in the midst of the lake where he drowned. 22. At once the young girl took her pet in her arms and ran hard all the way homeward and soon she entered the camp, to safety; so a great shout went up from the excited people. 23. Her parents were very glad and this time the right young man for whom the Double-face substituted himself, was told he might marry the girl; so it happened. 24. The little beaver was so well-loved and well-treated in that camp that he came finally to consider himself the most privileged citizen in the entire tribe. That is all.

[1] The Double-face is generally a malevolent being who harms people. Sometimes he is represented as a woman. When I used to play with my little friends from the camp, on the reservation, if we strayed near the woods, someone was always sure to warn us that the Double-face might get us. Nobody knew what that was, but we were all afraid of it.

10. Double-Face Steals a Virgin.

1. Oya'te-t'ąka wic'o't'i yuk'ą e'l wit'ą'šnaų wą tuwe'ni oki'hišni c'a ų' šk'e'e. 2. Li'la wį'yą waste' ną waka'ħ-wo'hitika[1] c'ąke' tuwe' kį iyu'ha yu'zapikta c'į'pi ną li'la o'kšątąhą ok'i'yapi k'eš owa'šyapišni šk'e'e. 3. Yuk'ą' tukte'-hąhe'pika wą e'l ak'e' ai' ną oyu'spapi'i; wąži' wo'kiyak yuha' na'žį c'a ųma'pi kį ena'na ap'e' hpa'yapi ħceha'l ito'kaġataphą k'oška'laka wą u' ke'ya'pi'i. 4. Ka'k'iya t'e'hąl u' k'e'yaš li'la waste'm.na hiyu' c'ąke' wį'yą k'ų he' ekta' e'tųwą oi'yanicį ną t'įza'ni na'žį oki'hišni šk'e'e. 5. K'oška'laka wą wo'kiyakahe c'ų he' e'l a'tayaš e'wac'įšni, ka'k'iya ka wąži' u' k'ų he'c'i ece'la e'wac'į šk'e'e. 6. Wana' he' k'iye'la u' yuk'ą' eya'-wipat'apila[2] s'e, p'ehį' hą'skaska c'a kao'b.lel iye'ya u' šk'e'e. 7. Hihų'nikta hą'l k'oška'laka wą wį'yą kį wo'kiyakahe c'ų he' heya'p iya'ya c'ąke' le u' k'ų he' wik'o'škalaka kį ao'hom.ni iya'yį ną it'o'kap hina'žį šk'e'e.

Literal Translation.

1. Large tribe / camped / and / in it / virgin / a / nobody / was able not / such / she lived. 2. Very / woman / good / and / skilled in the arts / so / someones / the / all / they will marry her / they wished / and / very / from all around / they courted her / yet / they nowhere near succeeded / it is said. 3. And then / some night / a / to (her) / again / they went / and / they paid court to her; one / telling her something / detaining her / he stood / then / rest / the / here and there / waiting / they lay about / just then / from the west / young man / a / he approached / they say. 4. Yonder / far off / he came / but / very / fragrance / it reached, / so / woman / the-past / that one / towards / looking / she was held involuntarily / and / calmly / to stand / she was not able. 5. Youth / a / he was telling her something / the-past / that / to (him) / at all / she thought not / towards yonder / there / one / he approached / the-past / there / alone / she thought. 6. Now / that one / near / he was coming / and-then / all porcupine work like / hair / long / such / loosely hanging / so arranged / he approached. 7. He was almost arriving / when / young man / a / woman / the / he was talking to / the-past / that one / aside / he went / so / this one / he was coming / the-past / that one / young woman / the / around her / he went / and / in front of her /

[1] *waka'ġa*, to make things; in the case of women, to perform the arts and crafts belonging to women; *wo'hitika*, to be greedy; derived meaning, "to be fierce, as in war"; and here, "to be energetic, possessing skill, speed, and the will, for such work".

[2] *eya'-wipat'apila s'e*, to appear as if all embroidered in porcupine quill work. The commoner form, however, is *wi'pat'api eya'la s'e; wa*, things; *ipa't'a*, to work, as with quills; *pi*, they. As a noun "porcupine quill work." The phrase means the man was so laden with such work that he seemed to be solid embroidery. The same form is used for other things beside procupine quill work. We might speak of a camp thus: *waka'b.lapi eya'la s'e*, meaning the man is such a good provider that you can't see his home for the racks of jerked beef drying around it.

8. Nąheya' šk'e'e: — Ho, wiyą, nišna'la waste'c'ilaka ų' t'e'hątąhą wahi' ye lo'. Ųg.ni'kta c'a c'ihi'yowahi ye lo'. C'a iyo'nicip'i hą'tąhąš miha'kap hiyu' wo', — eya' šk'e'e. 9. He'c'eg.lahčį eyi' nąk'ig.la' yųk'ą' he'c'ena iha'kap iya'ya c'ąke' wii'yap'e[1] k'ų hena' iyu'ha ina'žipi nąekta'kiya e'tųwą na'žihąpi nąhąke'ya kib.le'cahąpi šk'e'e. 10. Yųk'ą' hąhe'pi a'taya kic'i' g.la'hį nąwana' li'la t'e'hąl g.la'pi c'ąke' wi'yą k'ų heya' ke'e: — Yu'[2], ece'š iwa'štela s'e g.la' na, li'la nilu'zahą c'a heha'yą owa'kihišni ye'. — 11. Yųk'ą', — Ho'h[3], ini'la k'eš ina'ħni ye', ą'pawi kį hina'p'ikta c'a skaya' u' kį hehą'l ųk'i'hųnikte lo'. C'a ina'waħni ye lo', — eya'ke'e. 12. C'ąke' p'ip'i'yab.lihe'ic'iya iha'kap ma'ni yųk'ą' wana' ą'pao' kį ziya' au' nąwi' kį hina'p'ikta c'a skaya' u' kį wale'hąl k'oška'laka k'ų he' ayu'ta yųk'ą' hąhe'pi kic'i' g.licu' k'ų he' e'šni šk'e'e. 13. Wi'pat'api nąwic'a'p'ehį nąwo'k'oyake k'ų hena' iyu'ha to'k'aħ'ą[4] nąwic'a'ša kį

he came to a stop. 8. And / said, / "Now, / woman / you alone / I love; / therefore / from far away / I have come. / We shall go home (you and I, we two) / therefore / I have come for you. / So / it is pleasing to you / if-then / after me / come on", / he said. 9. Positively that was all / he said / and / went back / and then / at once / following him / she went / so / they waited on woman / the-past / those / all / they stood up / and / towards (her) / looking / they stood / and / at last / they scattered. 10. And it happened / night / entire / with she was going / and / now / very / far / they were going homeward / so / woman / the-past / she said: / "*Yu!* / *ece'š* / slow rather like / go homeward / do. / Very / you are fleetfooted / such / no longer / I am not able," 11. And / "*Hoh!* / without words / instead / hurry. / Sun / the / it will be up / so / white-ly / it approaches / the / then / we shall arrive home. / Therefore / I am in a hurry," / he said. 12. So / anew-making herself equal to the requirement / following him / she walked / and then / now / dawn / the / yellow-ly / it grew / and / sun / the / it was about to emerge / so / white-ly / it came / the / about then / young man / the-past / that one / she looked at / and lo / night time / with / she started home / the-past / it was not he. 13. Embroideries in porcupine quills / and / scalp locks / and / decorations / the-past / those / all / they were gone / and / man /

[1] *wii'yap'e*, to wait for woman. *wi*, classifier for *wį'yą*, woman; *i*, for; *ap'e'*, to await. This refers to the old custom of a young man waiting, perhaps for hours, for the girl to come by, after water or wood, so that he can stop her to court her. Having stopped her, he often has to detain her by holding on to her; and so the term for courting a woman means "to catch hold of a woman," *wio'yuspa*.

[2] *yu!* Said in a rather high voice, is a woman's exclamation, prefacing a reprimand; or a declaration of disapproval.

[3] *hoh!* A man's word, denoting objection; rejection of an idea that has been suggested — before he advances his own suggestion which will be quite different.

[4] *to'k'aħ'ą*, it is gone; lost; disappeared; *to'k'amaħ'ą*, I am lost; *to'k'a*, indefinite; what; why; *ħ'ą*, to act.

ak'o'ketkiya g.le' šą' ahi'tųwą ma'ni s'ele'c'eca šk'e'e. 14. Anų'k ite'e. — Yâ![1] — eyį' ną e'na pat'a'k ina'žį yųk'ą' — Ya[1]! eyapikaš! K'oška'laka waste'ste hena'la kį iyu'ha oni'c'iyapi tk'a' wawi'p'ini-c'ila[2] ną iwi'c'ayahaha ye lo'. Wį'yą c'ą he'c'a hįg.na't'ų ną t'iyu'ha kį nišna'la t'o'keca-nig.la`wayelak'a[3], — eya' ke'e. 15. He'c'ena kawį'ħ hiyu' ną ųžį'žįtka hu' wą yuha' kasa'ksak ma'ni pasi' ag.nį' ną wakpa'la-c'ų'šoke wą op'a'ya ya'pi yųk'ą' c'ąma'hel šo'ta izi'ta c'a e'tkiya pasi' ag.la' šk'e'e. 16. Yųk'ą' he'l wizi'la wą hą' c'ąke' t'iyo'pa kį e'l ina'žįpi ną wic'a'ša kį leya' ke'e, — Ho, t'ima' iya'ya yo', — eya' c'ąke' t'ima' iya'ya yųk'ą' c'atku'ta wik'o'škalaka nų'p yąka'pi šk'e'e. 17. Ite' ną nape' kį a'l-'ataya ħaħą'pi'i. — Ho, iya'yį ną o'p i'yotaka yo', hena' i'š eya' wah'ą'ic'ilahąpi c'a awi'c'awag.li ye, — eya' c'ąke' o'p i'yotake'e. 18. T'ic'o'kap c'et'i' hį' ną e'l c'e'ga og.na' ta'ku piħya' ana'g.log.loha ke'e. 19. Yųk'ą' etą'ha wic'a'nape wą

the / looking the other way / he was going / yet / looking this way / he walked / like / it seemed. 14. One both sides / face. / "*Yah!*" / she said / and / where she was / stopping short / she stood / and so then / "*Yah!* / The / idea of saying! / Young men / fine ones / all there were / the / all / they paid you court / but / you withheld yourself as too good / and / you insulted them thereby. / Woman / such / customarily / she marries / and / household / she keeps / the / you alone / you consider yourself different." / he said. 15. Instantly / turning about / he came / and / wild rose / stalk / a / holding / striking her / walking / causing to walk ahead / he took her / and / creek / thickly wooded / a / along / they went / and lo! / in the wood / smoke / it rose / so / towards / causing her to walk ahead / he took her homeward. 16. Then / there / little smoke-tanned tipi / a / it stood / so / doorway / the / at / they stopped / and / man / the / he said this: / "Now, / inside / go!" / he said; / so / inside / she went / and lo! / in the honor-place / young women / two / they sat. 17. Faces / and / hands / the / all over / they were covered with sores. / "Now, / go / and / with them / sit / those / they / too / they were proud / so / I brought them home," / he said. / So / with them / she sat. 18. In the centre of the tipi / fire made / it stood / and / there / kettle / in / something / boiling / it bubbled over (with the characteristic boiling noise). 19. And / out of it / human hand / a / forced

yi! Is a woman's exclamation of fear. A man doesn't have one. In the face of danger, he gives the *ħna'ħna* (bearlike utterances) to make himself brave.

ip'i'la, to withhold something from another, as being too good for him. To consider it such, even in the abstract. That is, a man may take a wife; and always, the mother or some relative of the girl, may entertain a resentment towards the man, as, in her opinion, being unworthy of the girl.

ip'i'wala, 1st person.

lak'a, evidently, for. Here it is, "evidently you regard yourself as different; in a class by yourself"; *t'o'keca*, different; *ni*, you; *g.la*, yourself; *wa (yawa'*, to count); *ye*, a syllable inserted between the verb, and the enclitic, *lak'a*. All verbs ending in *a*, *ą*, *e*, *i*, *į*, take this *ye*. Those ending in *o*, *u*, and *ų* take *we* instead.

nawą'kal hiyu' šk'e'e. 20. T'iyo'p-'ik'ąyeła winų'ħcala wą yąka' yųk'ą' anų'k ite' kį heci'ya šk'e'e: — Ųci`, lena' wana' eya'š špą' nac'e'ce, mi'caze ye', wik'o'škalaka kį lena' o'p wag.lu'tįkte, — eya' c'ąke' wakši'ca-t'ą`ka wą ožu'la kaze' ke'e, waha'pi k'o'ya. 21. Ną anų'k ite' kį wo'k'u c'ąke' waha'pi-ica`pta wo'ta šk'e'e. Ig.lu'štą ną heha'l wik'o'škalaka kį wo'yapte c'ų hena' wic'a'k'u šk'e'e. 22. Akta'-pišni c'ą ųžį'žįtka hu' k'ų he' ų' ite'-g.lakį`kiyą wic'a'kasaka c'ą waha'pi ną t'alo' kį hena' yu'tapi šk'e'e. 23. Ho, wo'l yuštą'pi yųk'ą' heha'l šai'c'iyį[1] ną ak'e' haya'pi-waste`šte k'eya' ų' wį'yą wą g.na'ye c'ų hena' k'og.la'ka šk'e'e. 24. Heha'l winų'ħcala k'ų he' k'į' ną — Ho, ųci`, ak'e' oma'ni-m.nįkta c'a le wik'o'škalaka wą eha'ke-awa`g.li kį le' p'a'-kaksį` ną ak'e' le'c'eħcį c'eħ-o'žula walo'lopya mi'-g.le yo'. 25. Na ec'a'š si' kį heha'yą kaksį' ną šupe' kį e'l ai'yakaškį ną to'k'el waku'kte cį ec'e'l yug.la'g.la iħpe'ya yo'. Hena' t'oke'ya yu'lyul waku'kte lo'. 26. — Ho, uci`, ep'e' cį ec'e'ħcį ec'ų' wo'. Wana' m.nį'kte lo', — eyį' ną tok'i'yot'ą iya'ya šk'e'e. 27. C'ąke' winų'ħcala k'ų he' heye'e: — T'akoža[2], wik'o'škalaka waste'šte le'c'el ece'-awic'ag.li

upward / it came. 20. Near the doorway / old woman / a / she sat / and so / on both sides / face / the / he said to her: / "Grandmother / these / now / enough / cooked / perhaps / ladle out for me / young women / the / these / with / I will eat my own," / he said / so / dish-large / a / full / she dipped it out / soup / included. 21. And / on both sides / face / the / she fed him / so / soup-taken up with it / he ate. / He finished his (meal) / and / then / young women / the / leavings / the / those / them-he gave. 22. They refused it; / then / rosebush / stalk / the-past / that one / with / across the face repeatedly / he whipped them / then / soup / and / meat / the / those / they ate. 23. Now / eating / they finished / then / then / he dressed himself in finery (he made himself red) / and / again / clothing-fine-ones / some / wearing / woman / a / he tricked / the-past / those / he put on. 24. Then / old woman / the-past / that one / he meant / and / "Now, / grandmother, / again / to walk abroad-I shall go; / so / this / young woman / a / last-I brought / the / this / head-chop off / and / again / in this precise manner / kettle-fully / cooking till tender / have standing for me. 25. And / at that time / foot / the / that far / chop off / and / intestine / the / to it / tie it / and / which way / I shall approach, returning / the / that way / unwinding it out / leave it. Those / first / eating / I shall be returning. 26. Now, / grandmother, / I say it / the / exactly / do it. / Now / I shall go," / he said / and / off somewhere / he went. 27. So / old woman / the-past / that one / she said: / "Grandchildren / young women / fine ones / in this

[1] *šai'c'iya*, he makes himself red; this means "to dress oneself carefully," as for some occasion. Probably refers to the essential red face paint.

[2] Sometimes, these direct address forms of kinship take the weak accent on the second syllable; but occasionally, the accent is shifted to the last; in all cases, whenever great earnestness and importance is attached to the thing about to be imparted.

nąšna wicʿaʼkte nų wicʿaʼyuteʼ. 28. Cʿa takoʼm.ni niʼš eyaʼ niyuʼl-wacʿįpeʼ. Tkʿaʼ, tʿakoʻža, niyeʼ nitʿeʼcapeʼ. Miyeʼš maktеʼpi nų toʻkʿel eyeʼ cʼų ecʿeʼl ecʿaʼmaųpi nų liʼla kʿigʻlaʼpiʼ — eyaʼ šk'e'e. 29. Hehąʼl leya šk'e'e: — Lecʿiʼyotʿą cʿąmaʼhel cʿąwaʼkakse sʼa kʼų heʼcʿiya nazųʼspe-ciʻkʼala-mitʿaʻwala kʼų heʼ mapʿaʼ nų miiʼsto-išleʻyatąhą kį henaʼ iyaʼyustak ihpeʼyapi nų niyaʼm.nipi kį iyuʼha napʿaʼpiʼ, — eyaʼ šk'e'e. 30. Cʿąkeʼ wanaʼ witʻąʼšnaų wą ehaʼke-ag.liʻpi kʼų he eʼ cʿa inaʼžį nų winųʼȟcala wą ųʼšiyakel yąkeʼ cʼeʼyaš katʼįʼ nų waeʼcʿųši kʼų henaʼ ecʿeʼkcʿe ecʿųʼ nų hehąʼl šupeʼ kį yug.laʼg.la cʿąkuʼ kį eʼtkiya aʼyį nų ihąʼke kį ektaʼ winųʼȟcala sihaʼ kį ųmaʼ aiʼyakaški nų heʼcʿena liʼla kʿigʻlaʼpi šk'e'e. 31. Tokʿiʼyotʿą gʻlaʼpikta tʿąįʼšni kʼeʼyaš liʼla įʼyąkapi; nų ąpeʼtu kį aʼtaya gʻlaʼpi nų awiʼiyayapi šk'e'e. 32. Akʿeʼ hąheʼpi aʼtaya įʼyąkapi nų wanaʼ qʼpa cʿąkeʼ akʿeʼ ąpeʼtu kį heʼ aʼtaya įʼyąkapi na akʿeʼ hąheʼpi aʼtaya gʻlaʼpi nų ayąʼpapi šk'e'e. 33. Ho wanaʼ yaʼm.nicʿą yųkʿąʼ anųʼk iteʼ kį kʿihųʼni šk'e'e. Šupeʼ kį yuʼl agʻnįʼ nų siʼ kʼų he eʼl kʿihųʼni nų — Huȟuheʼ, leʼ ųciʼ siʼ-iyecʿekcʿeca ye loʼ, — eyaʼ šk'e'e. 34. — Itʿoʼ heʼ woʼkiksuye bʻluhaʼkte, — eyįʼ nų yumaʼhel icuʼu. Ḣcehąʼl cʿąmaʼhel tuwaʼ cʿąkaʼtotohą cʿąkeʼ ektaʼ hoʼyeya šk'e'e. 35. — Ųciʼ, heʼ kuʼ nų wanaʼ lenaʼ miʼcaze yeʼ,

manner / always he brings them home / and then / he kills / and / eats them. 28. So / no matter what, / you / too / to eat you-he plans. / But / granddaughters / you / you are new. / I / kill me / and / what way / he said / the-past / that way / do unto me / and / very / start homeward," / she said. 29. Then / she said, / "In this direction, / in the wood / I cut wood / regularly / the-past / over there / my little ax / the-past / that one / my head / and / my arm-right / the / those / together / throw it / and / you are three / the / all / run away," / she said. 30. So / now / virgin / a / last-they brought her / the-past / that one / it was / such / stood up / and / old woman / a / pitifully / she sat / yet / she killed her / and / he ordered her to do something / the-past / those / exactly / she did / and / next / intestines / the / unwinding / road / the / towards / she took / and / end / the / at / old woman / foot / the / one of them / she tied to it / and / immediately / very / they started home. 31. Which direction / they will go home / it was not plain / but / very / they ran. / Day / the / all / they travelled homeward / and / the sun set on them. 32. Again / night / entire / they ran / and / now / dawn / so / again / day / the / that one / entire / they ran. Again / night / entire / they travelled homeward / and / day came on them. 33. So / now / three days / and then / on both sides / face / the / he got home. / Intestine / the / eating / he went on homeward / and / foot / the-past / that / to it / he arrived / and / "Well, well, / this one / grandmother / foot-she resembles," / he said. 34. "*Ito* / that / momento / I will keep it," / he said / and / pulling it undercover, / he took it. / Just then / in the wood / someone / was striking on wood / so / towards it / he called. 35. "Grandmother, / that one / come / and / now / these / ladle out for me / I

wawa'tįkte, — eya' šk'e'e. 36. Yųk'ą', — T'akoža', hį'yąka', wana' co'nala ihe'wakiya c'a wag.lu'štą nų hehą'l waku'kte', — eya'-ayu'pta ho'uya šk'e'e. 37. He'c'ena c'ąze'kį nų — Wą, Ųci', ina'hnic'išiˢ ye lo'. Nų ina'yahnišni hą'tąhąš t'epc'i'yįkte lo' — eya' yųk'ą' winų'ħcala k'ų he' ak'e' ho'uya šk'e'e. 38. — Hį'yąkaˢ, t'ako'ža, wana' le'c'eg.lala c'a wag.lu'štąkte', — eya' c'ąke' he'c'etuk'eš anų'k ite' kį c'ąya'takiya yį' nų o't'ąiyą ina'žį yųk'ą' k'ų'šitku kį tukte'ni ų'šni, e' e' isto'-išle'yatąhą kį e' nų p'a' kį e' nų nazų'spe-cik'ala wą ų'la s'a yųk'ą' hena'la c'ąhu'te kį e'l hiye'ya šk'e'e. 39. He'c'ena — Wahte'šni ši'capi kį, ųci' mi'ktepi nų to'k'i ya'pikta c'a! — eyį' nų t'ia'nakitą nų mi'la-t'ą'ka wą iki'kcu nų he'c'ena oye' ot'a'p wic'a'k'uwa šk'e'e. 40. Wana' wic'a'kig.legįkte ħcehą'l nų'p ehą'tą-wic'a'yuha k'ų hena'os wana' ma'nipišni c'ąke' e'na c'ąpa'm.na wą e'l ina'ħmapi c'a eha'keag.li'pi k'ų hece'la iyo'pteya g.licu' šk'e'e. 41. K'e'yaš anų'k ite' kį li'la lu'zaha hųše i't'ap iye'wic'ayeˢ. Ho, yųk'ą' wic'a'c'įšni ke'yį' nų he eha'ke-hi k'ų hece'la k'uwa' šk'e'e. 42. Ka wį'yą k'ų he' haki'kta yųk'ą' wana' anų'k ite' k'ų toha'yela u' nų leya' į'yąka šk'e'e: —

will eat" / he said. 36. And then / "Grandchild, / wait / now / few / I have remaining / so / I (will) finish mine / and / then / I will come home," / saying-answering / she called. 37. Instantly / he became angry / and / "Well say, / grandmother, / I am ordering you to hurry. / And / you hurry not / if-then / I shall eat you" / he said / and then / old woman / the-past / that one / again / she called: 38. "Wait, / grandchild / now / this is all / so / I will finish my own" / she said / so / without further arugment / on both sides / face / the / towards the wood / he went / and / in sight / he stopped / and lo / his grandmother / the / nowhere / she was not / rather / arm-right / the / it was / and / head / the / it was / and / ax-small / a / she used / regularly / and / that was all / tree-base / the / there / they lay. 39. At once / "Worthless / bad ones / the, / grandmother / they-mine-killed / and / where / they will go / such?" / he said / and / rushed home / and / knife-large / a / he took his / and / immediately / track / following / them-he pursued. 40. Now / he will catch up with them / just then / two / already-they were held / the-past / those / now / they walked not / so / right there / clump of bushes / a / in / they hid / so / last-she was brought / the-past / that one alone / past / she came on homeward. 41. But / on both sides / face / the / very / he was fleet of foot / evidently, for / quickly / he found them. Now, / then / he did not want them / he said / and / that one / last-she came / the-past / that one alone / he chased. 42. That / woman / the-past / that one / she looked back / and lo / now / on both sides / face / the-past / only so far / he was coming / and / saying this / he

[1] The enclitic *ši*, which occurs so often, indicates a command; *ina'ħni*, to make haste; *c'i*, I to you; *ši*, command; *ši* alone is not used except to shoo dogs off.

[2] *hį'yąka'* is a defective verb, occurring only in the imperative, and means "wait a minute, till I do this first; I'll be right with you —" etc.

Waȟte'śni kį, mak'o'c'e wą nį'śkola ye lo', — eyį' ną mi'la kiyu'ptąptą u' c'ąke' wį'yą k'ų c'e'yaya į'yąk'ɛ śk'e'e. 43. Ȟceha'l it'o'kap b.le' wą li'la t'ą'ka yąka' c'ąke' o'huta kį e'l ina'žį yuk'ą' c'oka'ta ma'za-t'ipi wą ha' c'a wąya'ka śk'e'e. 44. Yuk'ą' etą'ha wic'a'śa wą ha'skelaȟcaka[1] c'a hina'p'a c'ąke' wį'yą k'ų nihį'ciya kipą'ǫ. — Wic'aśa', hiyu' na', ta'ku wą makte'kte', — eya' yuk'ą' — Ec'a taku'mayayįkta he? — eya' śk'e'e. 45. C'ąke' — Hįg.na'c'iyįkte', — eya' yuk'ą' c'į'śni'i. — Hiya, taku'mayayįkta huwo'? — eya' c'ąke' wo'wahic'ų tona'keca kį iyu'ha c'aže'yata śk'e'e. 46. O'hąketa, — Ate'c'iyįkte', — eya' yuk'ą' — Ha.o, c'uks, m.ni' kį ali' hiyu' wo', — eya' ke'e. 47. C'ąke' m.ni' kį ali'li į'yąkį ną t'i'pi k'ų ekta' ihų'ni yuk'ą' heha'l nake'ś wana' anų'k ite' k'ų m.niyo'huta kį e'l hina'žį ną to'k'a-hiyu'śni c'ąke' ag.la'g.la oka'śkapi s'e ų śk'e'e. 48. — Ho, c'uks, t'i'l nį'kta tk'a' wakta' yo'. Wama'k'aśką' to'p wic'a'b.luha ye lo'. 49. T'iyo'pa kį it'ą'anuk ig.mu'-t'ą'ka wą e' ną mat'o' wą kic'i' ȟpa'ye lo'. Ną t'ic'o'kap zuze'ca-t'ą'ka wą ȟpa'ye lo'; ną t'ic'a'tku kį he'l i'ś t'at'ą'ka wą ȟpa'ye lo', — eya' śk'e'e. 50. — C'a t'ima' ila'nįkte cįhą: Ate' t'ima' hiyu'maśi ye', eya' yo', — eya' śk'e'e. 51. — Ną zuze'ca wą ȟpa'ye cį ak'o'tąhą, t'at'ą'ka wą ȟpa'ye cį it'a'hena, he'l

ran: / "Worthless / the, / earth / the / only this small," / he said / and / knife / turning it at her / he approached / so / woman / the-past / weeping / she ran. 43. Just then / in front of her / lake / a / very / large / it sat / so / shore / the / there / he stopped / and / lo / in the middle / iron-house / a / it stood / so / she saw it. 44. And then / from it / man / a / extremely tall / such / he came out / so / woman / the-past / frantically / called to him: / "Man, / come / please / something / a / it will kill me" / she said / and then / "In that case, / what will you take me for?" / he said. 45. So / "I will marry you," / she said / and then / he refused / "No, / what will you take me for." / he said / so / kinships / as many as there are / the / all / she named. 46. At last / "I shall have you for father" / she said / and then / "Yes; / daughter, / water / the / walking on / come," / he said. 47. So / water / the / walking on / she ran / and / tipi / the-past / at / she arrived / and then / next / at last / now / on both sides / face / the-past / edge of the water / the / there / he came to a stop / and / couldn't come on / so / along (the edge) / fenced in like / he was. 48. "Now, / daughter, / inside / you shall go / but / take care. / Animals / four / I have them. 49. Doorway / the / on either side of / cat-big / a / it is / and / bear / a / with / they lie. / And / tipi-middle / snake-big / a / he lies; / and / honorplace / the / there / as for it / buffalo-bull / a / he lies," / he said. 50. "So / indoors / you enter / the-then: / My father / inside / he ordered me to come, / say thou," / he said. 51. "And / snake / a / it lies / the / beyond / bull / a / he lies /

[1] *ha'ska*, tall; *ȟca*, very. The Santee, in order to express the superlative to a verb, adds *ȟca*, very, *ha'skeȟca*, which is all that is needed. But the Teton inserts the *la* and *ka*, so that we have *laȟcaka* added to the verb.

iyo'ko og.na' i'yotaka yo', — eya' c'ąke' ec'e'kc'e ec'ų šk'e'e. 52. Yųk'ą' heha'l leya' šk'e'e: — Ho, tok'e'hcį nihį'niciye c'e'yaš oma'yut'ąšni yo', — eya' šk'e'e. 53. Heyį' ną i'š eya' t'ima' g.licu'u. Ną t'iyo'pa-ma'za[1] kį ec'e'l iye'ye'e. Hcehą'l anų'k ite' k'ų to'k'ešk'e hiyu'welak'a hihų'ni ną t'iyo'pa kį kato'to šk'e'e. 54. — Wic'a'ša šica', wį'yą kį he' hiyu'micic'iya yo', — eya' c'ąke' — Hiya', ak'o' g.la' yo'; mic'ų'kši ima'yakihaha ye, — eya' yųk'ą' he'c'ena c'ąže'kį ną mi'la-t'ą'ka wą yuha' k'ų he' ų' t'iyo'pa kį to'kel-oki'hika ap'į' ną kaspu' šk'e'e. 55. C'ąke' wic'a'ša wą ma'za-t'ipi ot'i' k'ų he e' c'a leya' šk'e'e: — I-g.mu', mat'o', wį'yeya hpa'ya po' -- eyį' ną wahu'k'eza wą ų' anų'k ite' kį k'įį' šk'e'e. 56. Yųk'ą' mak'u' ot'į's ap'į' ną kao'tą ihe'ya c'ąke' ig.mu' ną mat'o' kį kic'i' iya'hpayapi ną kte'pi šk'e'e. 57. C'ąke' wic'a'ša k'ų he' anų'k ite' kį yusło'hą a'yį ną b.la'ye wą e'l e'ųpį ną — Ho, c'ų'kš, c'ąše'ca o'ta ag.li't'oksu ną uc'e't'i yo', ną e'l wąya'k na'žį yo', — eya' šk'e'e. 58. — Ną ta'ku wo'yuha waste'ste hetą'hą napsi'l hiyu'kta tk'a' wąži'ni icu'šni yo', — eya' šk'e'e. 59. — Wąži' ųg.na' iya'cu kihą oya'h'ąšųkecakte[2] lo', — eya šk'e'e. 60. C'ąke' wį'yą k'ų

the / this side of / there / space to (them) / in / sit" / he said / so / accordingly / she did. 52. Then / he said this: / "Now / no matter how / you are frightened / but / do not touch me," / he said. 53. He said that / and / he too / indoors / he came back in. / And / door-iron / the / as it should be / he sent it. / Just then / on both sides / face / the-past / by some means / he must have come on / he arrived / and / door / the / he made sound by striking. 54. "Man / bad, / woman / the / that one / send mine out to me" / he said / so / "No, / away / go back / my daughter / you are insulting my own " / he said / and then / at once / he was angry / and / knife-big / a / he had / the-past / that one / with / doorway / the / as hard as possible / he struck it / and / knocked it loose. 55. So / man / a / iron-house / he lived in / the-past / that one / it was / such / said this: / "Cat, / bear, / in readiness / lie"; / he said / and / spear / a / with / on both sides / face / the / he hurled (something) at him. 56. And lo, / chest / full / he struck him / and / impaled / he sent it / so / cat / and / bear / the / with / they fell on him / and / killed him. 57. So / man / the-past / that one / on both side / face / the / dragging / he took him / and / meadow / a / there / laid him / and / "Now, / daughter, / dry wood / plenty / bring here and pile up / and / make a fire over (him) / and / there / watching / stand" / he said. 58. "And something / possessions / fine ones / from there / jumping out of its own accord / it will come out / but / single one / take-not" / he said 59. "by chance / you take / if-then / you will do a horrible thing." / he said. 60. So / woman / the-

[1] *t'iyo'pa-ma'za*, said as one word, with the accent as indicated, means "the iron of the door," that is, the hardware of any door. But if this house in the story is of iron, the door is all iron, likewise. It would be more correct, then, to say, *ma'za-t'iyo'pa*, the door made of iron.

[2] *Oh'ą'šųkeca*, to act disastrously. *Oh'ą*, deed. Compare *šųką'yą*, which means — ?

wana' ec'e'l ec'ų' yųk'ą' anų'k ite' kį hug.na'h a'ye cį ec'e'l ta'ku wo'yuha waśte'śte p'e'ta kį etą'hą napsi'psil hiyu' śk'e'e, iyu'śla nąi'ś taku'ku wį'yą-t'awo'yuha he'c'a. 61. Yųk'ą' t'ahį'śpa k'eya' ihu'pa yuk'ą' c'aś ų' hąp-ka'ġeġepi s'a k'ų he'c'a wą li'la waśte' napsi'l hiyu' ną wį'yą kį it'o'kap kawo'slal g.lihą' śk'e'e. 62. Yųk'ą' atku'ku kį he'c'el eś eye'śni k'ų, icu' ną a'-ohlat'e yuma'hel icu' yųk'ą' he'c'ena t'ahį'śpa kį mahe'takiya ic'a'p ya' śk'e'e. 63. Ana'kiȟma ų' k'e'yaś wana' li'la iśi'ca[1] a'ya c'ąke' t'į'kte s'ele'c'eca c'a he'c'etu k'eś og.la'ka śk'e'e: — Ate', ta'kuni icu'śnimayaśi k'ų[2], t'ahį'śpa wą iwa'cu c'a wana' ų' mat'į'kte' — eya' śk'e'e. 64. — Ha'.o, he' wic'a'śa kį nikte'kta c'į' k'e'yaś witko'ya oya'ȟ'ą c'a he'c'e o'yakiyeȟce lo', — eyį' ną mat'o' kį p'ik'i'yeśi k'e'yaś itu'ya ȟna'ȟna ohi'tiya śką' nąś i'yakc'ųni ke'e. 65. C'ąke' heha'l ig.mu'-t'ąka k'ų he' iyu't'e c'e'yaś i'ś eya'ś oki'hiśni, yųk'ą' heha'l t'at'ą'ka kį iyu't'į ną ak'e' oki'hiśni śk'e'e. 66. Ho zuze'ca k'ų hece'la oka'ptapi c'ąke' wana' owo't'ąlaȟcį iyų'kį ną a' k'ų e'l kiya'p'e ȟcehą'l t'at'ą'ka k'ų o'pta iya'yį ną zuze'ca

past / now / accordingly / she did / and then / on both sides / face / the / being consumed by fire / he was becoming / the / along with it / things / possessions / fine ones / fire / the / out of / jumping out / they came / scissors / or else / various things / women's belongings / that sort. 61. And then / awl / some kind / handle / it has / such indeed / with / moccasin-they sew / regularly / the-past / that kind / a / very / fine / jumping out / it came / and / woman / the / in front of / in an upright position / it landed. 62. And then / her father / the / that way / indeed / he said not / the-past / she took it / and / armpit / under / under cover / she took it / and / then / immediately / awl / the / towards the inside / piercing / it went. 63. Keeping it secret as regarded herself / she lived / but / now / very / bad from it / she grew / so / she will die / like it was / therefore / without further delay / she told it. / "Father, / nothing / to take-you ordered me / the-past, / awl / a / I took / so / now / by it / I shall die," / she said. 64. "Very well, / that one / man / the / to kill you / he wished / but / foolishly / you have done / so / that is why / you verily aided him" / he said / and / bear / the / he ordered him to treat her / but / in vain / grunting / bravely / he was busy / but indeed / he failed. 65. So / then / cat-big / the-past / that / he tried / but / he too / he could not. And then / next / buffalo-bull / the / he tried / and / again / he could not. 66. Now, / now, / snake / the-past / that one alone / he was remaining / so / now / very-straightened-out-ly / he lay down / and / armpit / the-past / there / he put his mouth to it for her / just

---

[1] *iśi'ca*, to be harmed by; *iwa'śte*, to be benefited by; *i'tokcaśni*, to be unaffected by.

[2] While *k'ų* generally stands as the past form of the definite article, at times it furnishes the "whereas" in a compound sentence. "Whereas you commanded me to take nothing, I took an awl, and am about to die, as a result."

kį sįte' ali' cᶜąke' cᶜąze'-hįg.nį ną wį'yą kᵓų wanų'-yaȟtaᶜka keᵓᵉ. 67. Yųkᶜą' a' kį li'la poʻ hiyu'yį ną naȟle'ca yųkᶜą' etą'hą tᶜų-a'opᶜeya tᶜahį'špa kᵓų heʻ naslu'ta cᶜąke' wį'yą kį aki'sni škᶜeᵓᵉ. 68. Yųkᶜą' heha'l wicᶜa'ša kį heya' škᶜeᵓᵉ, — Ho, cᶜų`kš, toha'-yacᶜįka le'l ų' woʻ. Na toha'l niye' iyoʻnicipᶜi ną yag.nįkta yacᶜį' kįha oya'ka yoʻ, — eya' cᶜąke' wana' toha'tuka wą li'la tᶜiya'ta g.la' cᶜį' cᶜąke' atku'ku kį oki'yaka škᶜeᵓᵉ. 69. Yųkᶜą' matᶜoʻ kᵓų e' ną ig.muʻ-tᶜą`ka kᵓų kicᶜi' akᶜi'ȟpeyewicᶜaši škᶜeᵓᵉ: — Tᶜioʻtᶜąiyą e'iȟpeyapi ną g.licuʻ poʻ, — eya' iwa'howicᶜaya škᶜeᵓᵉ. 70. Ho, cᶜąke' matᶜoʻ ną ig.muʻ kicᶜi' wį'yą kᵓų wana' ag.la'pi ną tᶜioʻtᶜąiyą ina'žipi ną hetą'hą wį'yą kᵓų išna'la g.la'hį ną tᶜiwe'g.na kᵓig.la' cᶜąke' heha'l kawį'ġapi ną i'š eya' tᶜiya'takiya kᵓig la'pi škᶜeᵓᵉ. 71. Ho, heha'yela owi'ąkeᵓᵉ.

then / bull / the-past / across / he went / and / snake / the / tail / he stepped on / so / he became angry / and / woman / the-past / by mistake-bit her. 67. And so / armpit / the / very / swelled / it became/ and / broke / and then / from it / along with matter / awl / the-past / that one / it slipped out / so / woman / the / she recovered. 68. And then / then / man / the / he said: / "Now, / daughter, / as long as you like / here / stay. / And / what time / you / it pleases you / and / to go home / you wish / the-then / tell it," / he said / so / now / certain time / a / very / to her home / to return / she wanted / so / her father / the / she told. 69. And so / bear / the-past / it was / and / cat-big / the-past / with / he ordered them to take her home. / "Within sight of home / take her / and / return home" / saying / he directed them. 70. Now, / therefore / bear / and / cat / with / woman / the-past / now / they were taking her home / and / in sight of home / they stopped / and / from there / woman / the-past / alone / she continued going home / and / into camp / she entered / so / then / they turned about / and / they / too / towards home / they started. 71. Now, / there / it ends.

Free Translation.

1. In a tribal camp there lived a young girl that nobody could get. 2. Very beautiful and skilled in woman's arts[1]. Every man wanted her and from all sides they courted her but they could not succeed. 3. Then on a certain night, as usual, many came to see her; while one tried to persuade her, the others lay about on the ground waiting their turn; and during that time, a new young man approached from the south. 4. While he was still far off, fragrant odors came from him[2], so this young woman's head was turned his way, and seemed to remain so, and she could not stand still. 5. She paid no

[1] Porcupine work first; then beadwork, and then the ability to make garments, dress hides, paint parfleche bags, and care for all the parts of a buffalo or deer that could be utilized.

[2] Probably sweet herbs blended and pulverized and mixed with marrow-fat, boiled, and used as a dressing for the hair.

further attention to the one with her, watching only the one coming. 6. As he neared the place, he seemed all covered with porcupine work, and his beautiful long hair he wore hanging loose. 7. When he had nearly arrived, the young man who had been talking to the girl, withdrew, so he advanced and went past and around her and then stopped, facing her. 8. And he said, "Young woman, you alone I can love, and that is why I have come from so far away. I have come to take you with me. So if you are willing, follow me away," he said. 9. That was all he said, and then he left; and at once the girl went after him; so the suitors all stood up and looked now and then at her, going away; and after a time they scattered to their homes. 10. All night they travelled, the man and girl, and after a long time, she said, "Ah, please, let us not go so fast. I can not keep up the pace, you are so fleet-footed." 11. And he answered, "The idea![1] Stop talking and hurry; I want to reach home when the sun, about to rise, sends a white light in the sky. That is why I am in a hurry." 12. So she tried to brace herself again and again to the effort, as she followed, and now as the dawn broke, all yellow, and the sun, about to rise, sent on whiteness ahead, she looked at the young man and lo, he was not the one she started with. 13. The embroidered clothing and decorations were gone, and the man, though facing forward, had also a face in the back, and appeared to be walking backwards. 14. The Double-face! "*Yah!*"[2], she cried, and stopped. "'*Yah,*' did you say? You have spurned the advances of all the fine young men of the tribe who wished to marry you; and have insulted them in doing so. Woman is made to marry and have a home, why should you consider yourself an exception?" he said. 15. He turned and came to her then, and caused her to walk in front of him while he whipped her with rose-bush stalks with every step, along a creek; thus they travelled till they reached a tipi in the wood from which smoke was rising. 16. It was a smoke-tanned tipi; so they stopped outside the door, and the man said, "Now, go in," so she entered, and saw two young women sitting at the honor-place. 17. Their faces and hands were covered with sores. "Sit down with them; they too have been haughty like you, and I have brought them here." So she did as he told her. 18. A fire was going in the centre, and a kettle was on it, bubbling over with loud sounds. 19. And from it, a human hand rose to the surface. 20. Near the door sat an old woman, to whom the Double-face said, "Grandmother, this must be about done; serve me some that I may eat with the young women." She served a big dish full, soup and all. 21. She set it before the Double-face who devoured it, and drank the soup with the meat. Finishing, he offered the rest to the two young

[1] *hoh!* is used only by men, and is an exclamation denoting disagreement generally. Best expressed here as "The idea!".

[2] *yah!* is used only by women, and denotes fear or dread and shocked surprise, at times.

women. 22. When they refused it, he struck them across the face with the thorny rose-bush stalks so then they ate the meat and soup. 23. Then, when the Double-face finished eating he carefully dressed, and again donned the beautiful things he wore when he tricked the girl. 24. He said, "Grandmother, I am going away again, so I want you to behead the last girl I brought home, and have another meal like this ready for me. 25. And be sure that you cut off a foot, and unwind the intestines, and stretch them along the path I return by; and tie the foot to the end of the intestines. Those first I shall eat as I return. 26. Now, grandmother, do exactly as I say. I am going now," and off he went. 27. So the old woman said to the young women, "Grandchildren, many times before this, he has brought beautiful girls home and killed and eaten them. 28. Undoubtedly, he is going to do the same to you. But you are young. Take me, instead, and do to me as he instructed me to do to you, and run away." 29. Then she said, "You know the place in the wood where I always cut firewood. Leave my small ax and my head and right arm there and the three of you run away," she said. 30. So the virgin stood up and executed the order, killing the pitiful old woman; and then she unwound her intestines, and laid them along the path and then tied the old woman's foot to one end. Then they ran away. 31. Not sure where to go, they still ran hard. All day till sundown. 32. Again all night, and now dawn was coming; and again all that day they ran. Then they travelled all night, and morning came. 33. They had been going three days when the Doubleface got home. Taking up the intestine down the path, he continued to eat it as he approached the tipi. He came to the foot at the end, and said, "How her feet resemble grandmother's! 34. I think I'll keep that for a souvenir," he said and tucked it away. Somebody was chopping wood in the forest, so he called to her. 35. "Grandmother, come home and serve me this; I am hungry," he said. 36. The answer came back, "Grandson, wait till I finish the little I still have to do." 37. He got angry right away. "Grandmother, I am telling you to make haste. If you don't, I'll eat you up!" he said, and the answer was, 38. "Wait, grandson, it is very little that is left." But without more talking, the Double-face ran toward the woods, and saw, instead of his grandmother, her ax and head and right arm at the foot of a tree. 39. "The wretched beings! Having killed my grandmother, where do they think to escape?" he said and running home he took up a big knife and started after them. 40. When he was just about to overtake them, the two whom he had first taken home, could no longer go on, so they hid in a clump of bushes; and the last one kept going on. 41. The Double-face was such a good runner though, that he found them. But he decided that he didn't care about them, so he continued on his way to bring back the other girl. 42. She looked back and saw Double-face only a short distance behind her, running hard and calling to her, "Worthless one, the

world is only so large," as he flashed his knife at her till she ran crying. 43. She came to a lake and stopped at the shore, because it was a very wide lake; and in the centre she saw a house of iron. 44. A man, very tall, came out of the house, so the woman in her panic cried out to him, "Man, come, please; there is something about to kill me!" — "All right; but first, what will you be to me?" he asked. 45. "I will be your wife," she said, but that did not suit him. "No, try something else," he said so she named over the entire list of kinships between men and women. 46. At last — "You shall be a father to me," she said, and then he was pleased. "Very well; come over, walking on the water," he said. 47. She did so, and as she reached the iron house, the Double-face arrived on the shore she had just left, and having no way to go on, he ran back and forth along the edge. 48. "Be careful about entering, my daughter. I have four animals. 49. On either side of the entrance, lie a big-cat and a bear. And in the centre of the room a snake lies coiled; in the honor-place lies a buffalo-bull. 50. So as you enter, say, 'My father told me to enter,'" he told her. 51. "And sit down in the space back of the snake and this side of the bull," so she did that. 52. Then, "No matter how fearful you are, don't touch me!" he said. 53. He too now entered. And closed the iron door. Then the Doubleface, having got over somehow, arrived at the door, and knocked. 54. "Bad man, send my woman out to me," he said. "No; go away; You insult my daughter", he said, and immediately the man became very angry. He took his great knife and banged it so hard on the door that he knocked the lock loose. 55. So the iron-house dweller said, "Lynx, bear, lie ready," he said and hurled his spear[1] at the Double-face. 56. It happened that he struck him full in the chest and the spear stood impaled in his flesh; so the lynx and bear jumped on him and killed him quickly. 57. The man now dragged the Double-face to a smooth ground and bade his daughter gather much dry wood and build a fire and stand by to watch it burn the body. 58. "When choice articles, as are dear to women, spring out of the fire, don't touch one of them", he said. 59. "If by chance you took even one, then you would bring disaster on yourself," he said. 60. She did as her father had instructed and stood by while the Double-face's body burned; and all manner of desirable things jumped out, scissors and other things that women own. 61. But when an awl, the kind used for sewing moccasins, came out and fell upright into the ground, before her, she was tempted. 62. Contrary to her father's warning, she took it and hid it under her blanket, tucking it under her arm. At once it began to work its way into her flesh, in her armpit. 63. She kept it a secret until it was undermining her health, and she feared she might die; then, risking all, she told it. "Father, though you told me not to take anything, I

[1] In Dakota we say "he hurled, or threw at him *with* a spear." In other words, *k'ɣ̌ɣ̌'*, to throw something at, is an intransitive verb.

šk'e'e. 4. Tok'a'š wąži' hįg.na'ye-hi se'ca yųk'ą' t'e'hą-el ų' k'e'yaš ec'a'c'aš hec'i'yot'ą t'awa'c'įšni c'a ab.le'zapi šk'e'e. Heha'l nake'š k'oki'p'api ną, — Le' tok'a'š ųkte'pi-wac'į hi' se'ce lo', — eya'pi šk'e'e. 5. Hį'hąna c'ąke' oma'ni-ya`pikta yųk'ą' Hake'la le'c'el eci'yapi šk'e'e: — Ho, Hake`la, ąpe'tu a'taya t'ia'kąl yąkį' ną awą'yaka yo'. Ną ta'ku to'k'a hą'tąhąš oya'ka yo', — eya'pi šk'e'e. 6. Wana' c'iye'ku kį iya'yapi tk'a'š op iya'ye-kųzį ną he'ktakiya g.li' ną t'ošu'-į`kpata yąka'hą ke'e. Wic'e'škoȟlo'ka[1] kį etą'hą t'ima' wa'k'il yąka' ke'e. 7. Yųk'ą' wana' wi'yą k'ų he' išna'la yąka' ke'c'į' ną šina' wą wic'a'p'aha[2] ece' ų' ka'ǧapi c'a g.lub.la'ya ke'e. 8. Ną leya' ke'e, išna'-wo`g.lakį ną, — Eha'ke le'l iyo'micihišni k'e'yaš to'kša' Hake'la p'ehį' kį eya' šikši'celake c'e'yaš ų' e'l e'wakihųnikte, — eya' ke'e. 9. C'ąke' Hake'la t'i-a'kąl nah'ų' yąka' hą'l heya' c'ąke' li'la nihį'ciyela ną ka'kel c'iye'ku g.li'pi tk'a'š wą'cak owi'c'akiyaka ke'e. 10. Ak'e' hį'hąna c'ąke' k'oška'laka kį oma'ni-iya`yapi yųk'ą' heha'l wi'yą k'ų wo'g.naka wą g.luškį' ną etą'hą ta'ku k'eya' g.mi-g.ma'ǧ.ma c'a yušį'šiyela pu'za c'a napo'žula[3] icu' ną waha'pi kį e'l

4. Perhaps / one of them / to marry-she came / maybe, / and then / long time / there / she stayed / but / at all / in that direction / she thought not / so / they observed it. / Then / in earnest / they feared her / and / "This one / perhaps / to kill us-aiming / she has come / maybe" / they said. 5. Morning / so / to roam abroad-they were going / and then / Hakela / thus / they said to him: / "Now, / Hakela / day / entire / on the housetop / sit / and / guard her. / And / something / happens / if-then / tell" / they said. 6. Now / his elder brothers / the / they went / but indeed / with them / to go-he pretended / and / back / he returned / and / tipi-pole tips-at / he was sitting. / Air-vent / the / through / indoors / looking / he sat. 7. And then / now / alone / she sat / she thought / and / woman / the-past / that one / robe / a / human hair / only / with / it was made / such / she spread out her own. 8. And / said this / talking to herself / and / "Still / here / it-mine-is lacking / but / soon / Hakela / hair / the / of course / rather poor / but / with it / there / I will complete my own" / she said. 9. So / Hakela / on the tipi-top / hearing / he sat / when / she said that / so / very / he was frightened / and / the instant / his elder brothers / they returned / but indeed / at once / them-he told. 10. Again / morning / so / young men / the / to roam abroad-they left / and then / next / woman / the-past / sack / a / she untied her own / and / from / things / some / round shape / such / wrinkled / dry / such / handful / she took / and / soup / the / in / she threw it /

---

[1] ***wic'e'ška***, the upper front surface of a tipi. *wi*, woman, as classifier, also used with reference to parts of the tipi; ***c'eška'***, the chest area of the body; ***oȟlo'ka***, hole; an opening. Hence, ***wic'e'škoȟloka***, that opening at the top of the tipi, through which the smoke comes out.

[2] ***wic'a'***, human; ***p'a'***, head; ***ha*** hide; hence, The scalp.

[3] ***nape'***, hand; ***ožu'la***, full.

oka'la ną he'c'ena waka'ǧaha[1] *ke'e. 11. Wana' śpą' c'ąke' wo'tįkta c'a oi'g.lapta yųk'ą' hena'kehcį wic'a'śa nakpa' c'a pusya' yuha' ną eya'śna yu'ta śk'e'e. 12. He'c'el ec'ų' c'a Hake'la t'i-a'kątąhą wąya'k yąka' c'ąke' c'iy'eku g.li'pi k'e'l owi'c'akiyaka ke'e. Yųk'ą', — Wana' nau'p'apikte lo', — eya'pi ke'e. 13. K'e'yaś t'oke'ya to'nac'ą wi'k'ą wą ąpe'tu a'l-'ataya iyo'hpeya g.le'pi ke'e. Wį'yą kį oma'niiya'ya c'ą'. 14. Wana' eya'ś t'e'hą-pi'ǧa ke'ya'pi ną pusya'pi c'ąke' to'k'el-oki'hika p'ąp'ą'la ke'e. Wį'yą k'ų g.li' c'ąke', — Ho', t'ąkśi', c'ąk'į'-ya' yo', — eya'pi'i. — C'ą k'eya' c'oǧį' śaśa' k'ų he'c'a ece' aku' wo', — eya'pi c'ąke' wi'k'ą kį icu' ną c'ąma'hel iya'ye'e. 15. Ai'nap iya'ya tk'a'ś he'c'enahcį ųwe'ya yuha'pi ną li'la naki'p'api śk'e'e. 16. C'ąke' k'oha' wį'yą k'ų c'ąka'ksahe c'e'yaś c'oǧį' śaśa' kį hena' oka'kseśice s'a c'ąke' li'la t'e'hą-śką' ke'e. He'c'el oh'ą'hikta c'a he' ų' c'oǧį' śaśa' ece' aku'śipi śk'e'e. 17. Wana' ok'į' wąžį' ka'ǧį ną k'į' ina'žįkta k'eś ec'ą'l wi'k'ą kį ka'psakaha c'ąke' iyo'tiye'kiya ke'e. 18. T'iya'takiya e'tųwą yųk'ą' wana'ś ot'i'weta c'ąke', — Wahte'śni śi'capi kȟ, eha'kec'ų le' ec'a'kel-uma'śipe lê. Hį'yakapi'. Itu'ka ye'ś wo'yute t'epwa'kiye c'ȟ, — eyį' ną wic'a'k'uwa ke'e. 19. Haki'ktakta*

and / immediately / she was making something (embroidering). 11. Now / cooked / so / she was about to eat / so / she poured out for herself / and lo / all of that / human / ears / such / dried / she had on hand / and / regularly / she ate. 12. That way / she did / such / Hakela / from on top the tipi / seeing / he sat / so / his elder brothers / they returned / the-in / he told them. And so / "Now, / we shall flee away," / they said. 13. But / first / several days / rope / a / day / entire / boiling / they set it / woman / the / to roam about-she went away / then. 14. Now / at last enough / long-boiled / they said / and / they caused it to dry / so / extremely / it was breakable. / Woman / the-past / she returned / so / "Now, / younger sister, / to get firewood-go" / they said. / Wood / some kind / pith / red / the-past / that sort / only / bring home" / they said / so / rope / the / she took / and / into the woods / she went. 15. Out of sight / she went / but indeed / without delay / provisions / they carried / and / very / they ran away. 16. So / meantime / woman / the-past / she was cutting wood / but / pith / red / the / those / to cut-difficult / regularly / so / very / long-she worked. / Thus / she would be slow / so / that / on account of / pith / red / that sort only / they told her to bring. 17. Now / carrying-load / one / she made / and / carrying it on her back / she would stand up / yet each time / just then / rope / the / it kept breaking / so / she found greatest trouble. 18. Homeward / she looked / and lo / now indeed / abandonned camp / so / "Worthless / bad ones / the, / it is clear now / this / on purpose-they sent me / Just you wait. / Anyway / indeed / food / I have eaten all my own / the-past" / she said / and / chased them. 19. Looking back occasion-

[1] "She was making things." To make things, is to do fancy work, principalling with porcupine quills and beads.

i'yąkahąpi yuk'ą' wana' la'zata paha' wą ai'yohpeya mak'a' šo'ta s'e hiyu' ke'e. Wana' k'iye'la u' c'ąke' t'oka'p'a kį ųkce'kcela wą icu' ną he'ktakiya kaȟ'o'l yeya' yuk'ą' maka'-b.la`ye kį a'taya ųkce'kcela-hįg.la c'ąke' to'k'ani-hiyu`šni ke'e. 20. C'ąke' ȟ'ąhi'ya, cąku' iwą'yak-yak oka'wiȟwiȟ-iya`ya u' k'e'yaš k'ohą' ak'e' li'la t'e'ȟąl iȟpe'ya g.licu'pi yuk'ą' o'ȟąketa są'p hiyu' hųše ak'e' yu'zanų s'e awi'c'au ke'e. 21. He' u' t'oka'p'a i'yok'ihe kį he' mi'la wą iki'kcu ną he'ktakiya iȟpe'ya yuk'ą' t'ahį'špa-p'esto`stola ece' mak'a' kį a'taya etą' hina'p'į ną p'ešto'staya ȟą' ke'e. 22. Ak'e' he'l o'tohąyą to'k'a-hiyu`šni c'a li'la g.licu'pi k'e'yaš to'k'ešk'ekel ak'e' nai'c'išpį ną wic'a'kig.legįkta-iteya u' ke'e. 23. He'c'ena nihį'ciya mak'a' naȟta'ȟtakapi yuk'ą' mak'a' kį g.lakį'yą nasle'ca c'ąke' sąp hiyu'šni ke'e. 24. Li'la ku'pi ną wakpa' wą ot'ą'kaya c'a g.lakį'yą ȟpa'ya c'ąke' e'l g.lina'žįpi ną wana' c'op'a'pikta ȟą'l ec'ą'l winų'ȟcala wą tok'e'cela-ma`nila c'a c'ą' kį etą'ȟą hiyu' ną, — T'ako`ža', k'owa'katą e'ȟpemayąpila ye', — eya' ke'e. 25. Li'la ina'ȟnipi ną nakų' nihį'ciyapi k'e'yaš ų'šilapi c'ąke' wąži' ki'c'į ną iyu'weȟ ai' yuk'ą' heȟą'l heya' ke'e, — I'še' le' o'c'iciyapikta tk'a' t'o' k'e'yaš wayu'šiyalapi he'cihą he' slolwa'yįkta wacį' ye'. 26. C'e k'ig.la'pi', to'kša' anų'k ite' kį le'l u' kte', — eya'

ally / they were running / and lo / behind them / hill / a / down it / dust / smoke / like / she came. / Now / near / she came / so / eldest one / the / cactus / a / he took / and / barkward / tossing / he sent it / and lo / prairie / the / entire / cactus-became / so / in no way-she came not. 20. So / slowly / path / considering / rounding here and there going / she approached / but / meantime / again / very / far / leaving behind / they came on / and / at last / past / she came / evidently, for / again / taking hold of them / almost / she-them-brought along. 21. That / on account of / eldest / next to / the / that one / knife / a / he took out his own / and / backward / he tossed it / and lo / sharp-pointed knives / that sort only / land / the / entire / from / they came up / and / bristling with points / stood. 22. Again / there / for a time / she could not get through / so / very / they came on / but / by some means / again / she freed herself / and / as if about to catch up with them / she came on. 23. At once / frightened / ground / they stamped on / and lo / land / the / across / it split open / so / past / she came not. 24. Very / they came on / and / river / a / wide / such / at right angles to their way / it lay / so / there / they stopped, bound for home / and / now / they were going to ford it / when / just then / old woman / a / barely walking / such / wood / the / out of / she came / and / "Grandchildren / across (the river) / take poor me / please," / she said. 25. Very / they were in haste / and / too / they were frightened / but / they took pity on her / so / one / he took her on his back / and / across / he took her / and then / then / she said: / "Really / this / I was going to help you / but / first / you have compassion / if-then / I will know it / I wanted. 26. So / go on home / certainly bye and bye / on both sides / face / the / here /

cʻąkeʼ hetąʻhą liʻla g.licuʻpi šk'eʼe. Heʻcʻena liʻla g.licuʻpi yųkʻąʻ iʻtohatuka hąʻl wanaʻ iʻs eyaʻ anųʻk iteʻ kʻų m.ni-aʻg.lag.la onaʻtąyą ųʻ keʼe. 27. Cʻąkeʻ winųʻhcala kį wįʻyeya naʻžį ną wanaʻ kaʻkʻel-inųwįkte cį lehąʻl pʻeʻta wą wakpaʻ kį ektaʻ oʻihpeyelaka cʻąʻ aʻtaya ileʻšaša-hįg.nį ną m.niʻ kʻų pʻeʻta keʼe. Cʻąkeʻ hetąʻ toʻkʻa-hiyuʻšni kį ų ihpeʻya g.licuʻpi ną niʻ wicʻoʻtʻita g.liʻpi šk'eʼe. Hehąʻyela owiʻhąkeʼe.

will come /" she said / so / from there / very / they started homeward / At once / very / they started homeward / and lo / some time afterward / then / now / she / too / on each side / face / the-past / along the water / rushing to and fro / she was. 27. So / old woman / the / ready / she stood / and / just as she started to swim it / the / at this point / fire / a / river / the / towards / she threw in / directly / then / all over / flaming red-it suddenly became / and / water / the-past / fire. / So / from then / no way she came on / the / therefore / leaving her behind / they came homeward / and / alive / to camp / they returned / they say. 28. There / it ends.

Free Translation.

1. Three brothers lived at a certain place. They were skilful hunters, so, without troubling anyone, they would go to hunt; and lived comfortably; but never one of them thought of marrying. 2. Then one evening a woman stood, with her shawl over her head, outside their tipi. They were eating, so the eldest said, "Better ask her in; she must eat."[1] 3. So Hakela, the last born, stepped out and asked her in; she entered without a word, and accepted their food and ate it without saying anything[2]. 4. They thought she might have come to marry one of them; but as time went on and she seemed to have no such designs, they feared her and "Maybe she came to kill us!" they said. 5. One morning, they all went away but said to Hakela[3], "Stay home all day; sit on top of the tipi, and watch her. If anything unusual or suspicious occurs, tell us," they said to him. 6. He pretended to start out with his brothers, but soon returned secretly and took his place on the tipi-pole tips. He could look down through the smoke-vent and see into the whole room. 7. When the woman thought she was alone, she took out a robe, and unfolded it; it was trimmed all over with human hair. 8. And she said, "I still have that little bit to finish. I shall use Hakela's hair, — inferior hair though it is!" 9. When Hakela heard this alarming thing about himself,he was badly frightened, and told his brothers

[1] This was good manners. To sit at table, and let a visitor sit by and wait for you to eat, was the absolute height of rudeness; it just was not done.

[2] This sentence is enough to tell us the outcome of the brothers' encounter with this person. She enters and accepts food without any word. She doesn't relate herself to them, and she takes their food without acknowledgment.

[3] The last-born does not count in the general reckoning. Of course there are four brothers; but the story says, three brothers, and the lastborn.

the instant they returned. 10. Again next day the young men went away and this time the woman drew out a bag from which she took some roundish, wrinkled things. She threw a handful into the cooking, and went on with her fancy-work. 11. When it was done, she dished it out to eat it, and every one of those round wrinkled things was a human ear! Evidently she ate such things occasionally. 12. Hakela saw this from his perch on the house-top; so when his brothers returned, he related the happening to them. "Now, we must flee," they said. 13. But first they spent several days boiling some rope to make it tender; this was whenever the woman walked abroad. 14. They decided it had boiled enough, so they dried it and it was exceedingly fragile. Then they said to her, "Younger sister, go for some firewood. Get only the kind of wood with the red pith," they added; so she took the rope and went away. 15. The instant she was out of sight, they took food for the trip and ran away. 16. Meantime the woman was chopping firewood, but as the red pithed wood is the toughest to cut, she was occupied in doing it for a long time. They said red pith, purposely, to delay her. 17. When she had a carrying-load ready, and tried to put it on her back and rise to her feet, the rope kept breaking so that she had a very difficult time. 18. She looked towards home and it was already a deserted place. "The worthless ones! I might have known they would send me out for a purpose. Just you wait! Anyway, I am running out of my special food, so it is just as well." She said, as she started to chase them. 19. Looking back from time to time, they ran, and soon they saw her as she ran down a hill, far behind them. As she neared them, the eldest in desperation tossed cactus behind him, and immediately the world became one continuous cactus bed. She could not come on very well. 20. She was slow, picking her way around the thorns, so meantime they gained considerable ground when again she caught up with them and was immediately behind them. 21. Now the next to the eldest tossed his knife behind him, and the whole land became a mass of knives with their points sticking upward. 22. Again for a time she slowed down, so they gained ground, but she freed herself somehow, and once again she was almost touching them. 23. In despair they stamped on the ground, and instantly it opened in a long slit that kept her back from them. 24. They came on till they reached a river that blocked their way. It was wide. They were about to ford it when an old woman came from the wood, and asked to be taken across. 25. They were in such haste that they could hardly spare the time, and were frantic; and yet they pitied her so one of them took her over on his back. Then she said, "Really I am going to help you; but first I wanted to see how kind you were. 26. Run home now, for as sure as anything that Double-face will come here," she said. So from there they started home again. And then sometime later the Double-face too arrived at the river and ran to and fro along the water's edge.

27. So the old woman stood ready and the instant the Double-face tried to swim across, she threw a fire into the river and at once the entire stream became of mass of burning flames. She could not, of course, get past that. So she gave up; and the young men, now rid of her, returned to camp. That is all.

12. Coyote and Bear.

1. Yaśle' ka'k'ena ya'hą yųk'ą' ot'i'weta wą e'l mi'la wą iye'ic'iyį ną yuha' ya'hą ke'e. Ḥcehą'l paha'-ak'o`tąhą mat'o' wą u' c'ąke' k'oki'p'į ną b.loka'skaska ną, — E', Hį'hąnahcį t'ąkt'ą'ka-b.lowa`kaska! — eya' ke'e. 2. Yųk'ą' mat'o' kį i'ś b.loka'skį ną, — E'! Hį'hąnahcį cikci'k'ala-b.lowa`kaska! — eya' c'ąke' hehą'l iyo'tą yaśle' k'oki'p'į ną aya'howaśteślelową' ną, — Tuwa' mit'o'kap hiya'ya c'ą'śna he' c'awa'p'ap'a ną wau'! — eya' ke'e. 3. Yųk'ą' mat'o' kį i'ś eya' yawą'kal e'yayį ną, — Tuwa' mit'o'kap hiya'ya c'ą he' b.lahu'huji ną wau'! — eya' ke'e. K'e'yaś yaśle' nah'ų'śni-kųs aki'-ś'aś'a ną mi'la k'ų he' yuptą'ptą ną mat'o' k'ų he' k'uwa' e'yaya c'ąke' iye'ś t'ą'ka k'e'yaś nap'į' ną c'ąwo'hą k'ina'żį ke'e. 4. — Maci'k'ala c'ąke' c'ąwohą k'ina'żipi c'ą'śna omi'cit'awa. C'ą' pazą'zą ib.la'm.nį ną c'awa'p'ap'a! — yaśle' eya' ke'e. Heya' yųk'ą' mat'o' kį ak'e' nap'į' ną m.nic'o'kaya ina'żį ke'e. 5. C'ąke', — He'c'el m.nic'o'kaya k'ina'żipi c'ą'śna omi'cit'awa; m.ni' kį e'l kig.nų'k ib.la'm.nį ną

Literal Translation.

1. Coyote / off in yonder direction / he was going / and then / abandoned camp / a / at / knife / a / he found for himself / and / having it / he was going. Just then / hill-other side of / bear / a / he was coming / so / he feared him / and / hiccoughed several times / and / "Ah! / Very early in the morning / large quantities-I hiccough!" / he said. 2. And so / bear / for his part / hiccoughed / and / "Ah! / very early in the morning / little quantities-I hiccough!" / he said / so / then / more than ever / coyote / feared him / and / making high breaking notes with his voice-he sang / and / "Whoever / in front of me / he goes by / then always / that one / I stab and I come!" / he said. 3. And then / bear / the / he too / raising it with his mouth / he sent it / and / "Whoever / in front of me / he goes by / then / that one / I chew to pieces / and / I come!" / he said. But / Coyote / not to hear-pretending / he shouted / and / knife / the-past / that one / flashed it / and / bear / the-past / that one / he chased / so / he indeed / big / yet / he ran away / and / among trees / he came to a stop. 4. "I am little / so / among trees / they stop / then always / it is in a way to be mine. / Trees / in and out through / I go / and / I stab!" / Coyote / he said. / He said that / and so / bear / the / again / he ran away / and / water-midst / he stopped. 5. So / "In that way / in midst of water / they stop / then always / it is in a way to be mine. / Water / the / into / diving / I do go / and / I stab," / he

cʻawaʻpʻapʻa! — eya' keʼᵉ. Cʻąkeʻ matʻoʻ kį akʻeʻ nakiʻpʻa yųkʻąʻ wana' hehąʻyą yaśleʻ kʻokiʻpʻeśni cʻąkeʻ, — Misųˋ, heʻ kuʻ yeʻ![1] *Wacʻįʻka yųkʻąʻś ehąʻniȟcį cʻacʻiʻpʻapʻakta tkʻaʻ ye loʻ. Įʻśeʻ leʻ waśkaʻtį nąˋ lepʻaʻhe loʻ! — eya' cʻąkeʻ matʻoʻ kʻų eʻl g.liʻ keʼᵉ. 6. Heʻcʻeś hetąʻhą sakʻiʻp zuya' yaʻpi yųkʻąʻ maśtiʻcala wą cʻąkuʻ-g.lakįˋyą hiyaʻya keʼᵉ. Heʻcʻena yaśleʻ, — Wą, maśtįˋcala, nakpaˋ hąˋskaska, pʻuteˋ ȟciȟciˋ, kuʻwi yeʻ*[2]*, zuyaʻ ųyąʻpi cʻa oʻyapʻakte, — eya' keʼᵉ. Yųkʻąʻ maśtįʻcala kį iʻś, — Kʼeʻyaś ośteʻmayag.la kiś, — eya' keʼᵉ. 7. Yųkʻąʻ yaśleʻ akʻeʻ, — Huȟuȟi, oʻwe hąʻhą pʻeżiʻ-ȟoˋta-m.naˋla epʻeʻ cʻų, heʻ taʻku woʻśice waeʻpʻa cʻa! — eya' yųkʻąʻ og.naʻye-waśteˋ cʻąkeʻ wicaʻla nąˋ oʻp iyaʻya keʼᵉ. 8. Wana' wiʻ kʻuʻciyela cʻąkeʻ patʻaʻkapi nąˋ pʻeżiʻ-woˋkʻeya wą kaʻġapi nąˋ tʻimaʻ iʻyotakapi ȟcehąl wana' tʻoʻka kį ahiʻhųni nąˋ naʻżiwicʻayapi*[3] *kʼeʻyaś matʻoʻ kį tʻiyoʻpa oťįʻs yąkaʻhą cʻąkeʻ yaśleʻ heya' keʼᵉ, 9. — Wą, misųˋ, makiʻyukʻą yeʻ. Miyeśtuka*[4] *wawaʻkʻutekte, — eya' keʼᵉ. Oʻkpeśni heyaʻhe cʻeʻyaś nihąʻśni yąkaʻhą ecʻeʻl tʻoʻka kį kakʻiʻyotʻą eʻyaya tkʻaʻś maniʻtakiya įʻyąkapi nąˋ aiʻsiyą iʻyotakapi cʻąkeʻ tʻoʻka kʻų akʻeʻ ag.liʻhųni kʻeʻyaś wana'*

said. So / bear / the / again / he ran away / and lo / now / no longer / Coyote / he feared him not / so / "My younger brother, / that one / come home! / I really wished / if / long ago / I will stab you many times / but. / *Iśeʻ* / *le* (The truth of this is) / I play / and / I was saying that" / he said / so / bear / the-past / to him / returned. 6. Thus / from there / together / to war / they went / and / rabbit / a / crossing the road / he went by. / At once / Coyote / "Say, / rabbit / ears / long / muzzle / ragged / come here / to war / we go / so / you shall join" / he said. Then / rabbit / the / he / "But / you called me names / the!" / he said. 7. And so / Coyote / again / "Of all things! / in a jest *(oʻwe hąʻhą)* / sage he smells of / I said / the-past / that / what / bad thing / I said something / such!" / he said / and / to fool-easy / so / he believed / and / with them / he went. 8. Now / sun / it was low / so / they halted / and / grass-shelter / a / they made / and / indoors / they sat / just then / now / enemy / the / arrived / and / held them at bay / but / bear / the / doorway / filling / he was sitting / so / Coyote / he said: 9. "Say, / my younger brother, / make room for me. / I at least / I will shoot things (or people)," / he said. / Without pause / he kept saying that / but / unheeding / he was sitting / until / enemy / the / somewhere / they went / but indeed / away towards the wilds / they ran / and / out of sight / they sat down / so / enemy / the-past / again / they returned / but / now /

[1] *he*, that one; *ku*, come back; *ye*, please! The conventional form, for calling someone at a distance, to come home. (During the Messiah movement, the song with which the people called their dead to return to them was: "*Inaʻ, he ku ye!*" Mother, that one, come home, please do!).

[2] *kuʻwaʻ*, Come here! It survives only in the imperative form. And followed by *yeʻ*, the terminal *a* becomes an unnasalized *i*, as in all verbs in that form.

[3] *naʻżiwicʻayapi*, they cause them to stand; that is, they hold them at bay.

[4] *miyeʻś, miyeśtukʻa*, and (Yankton) *miyeʻkʼe*, I, even though nobody else acts, I will!

tuwe'nišni kį ų' a'beya ak'i'yag.la ke'e. 10. Yųk'ą' yaśle' heya' ke'e: — It'o' ma'zasu' kį hiyu'ųkiyapikte[1] *lo'. Tuwa' nų'p o'ta hiyu'yapi hą'tąhąš hena' ohi'yapikta c'a wąži' co'nala hiyu'ye cį he' kte'pi nąų'tapikte lo', — eya' yųk'ą' he'c'etulapi c'ąke' wana' ma'zasu'*[2] *hiyu'kiyahąpi ke'e. 11. Mat'o' kį iye'š li'la o'ta-opi c'aš ma'zasu' kį išna'la o'ta hiyu'ye c'e'yaš išto'g.mus yąkį' nąų he'c'ųhą c'ąke' k'oha' yaśle' maštį'cala kį kic'i' ohla't'etąhą awa'manųhąpi ke'e. 12. Wana' hena'la yųk'ą' mat'o' kį išna'la co'nala yuha' c'ąke kte'pikta ke'ya'pi yųk'ą' he'c'etula c'ąke' kte'pi šk'e'e. Yųk'ą' yaśle' heya' ke'e: — Ho, it'o' wak'ą'-wowahįkta c'e iya'yį nąų ųcį' t'ac'e'ġa k'ų he' maka'ku wo', — eya' ke'e. 13. C'ąke' maštį'cala kį psi'psil paha' kį ai'siyą iya'yį nąų i't'ap c'eh-zi wą wiya'kpayela ag.li' ke'e. Yųk'ą' yaśle' he' e'šni ke'yį' nąų ak'e' yeši' c'ąke' heha'l c'e'ġa wą ša' li'la waśte' ag.li' ke'e. Ak'e' he' e'šni ke'yį' nąų t'o'keca aku'ši c'ąke' wąži' t'oye'la waśte' c'a ag.li' ke'e. 14. He'c'eca k'e'yaš ak'e' he' e'šni ke'ya' c'ąke' ak'e' iya'ya yųk'ą' c'e'ġa wą ȟuȟu'ġaha eya'p ec'a' c'a ag.li' ke'e. — Ho, wac'į-t'ųšni*[3] *nake'š he' e ye lo', ka' tį'skoya ani'kpab.laye! — eya' ke'e.*

nobody / the / therefore / scattering / they went away. 10. Then / Coyote / he said: / "Suppose / bullets / the / we will send out ours. / Whichever / two / many / they send out / if-then / those / they shall win / so / other one / few / he sends out / the / that one / they (shall) kill / and / eat him" / he said / and / they agreed / so / now / bullets / they were sending out their own / 11. Bear / the / he indeed / very / many times-they shot / so indeed / bullets / the / alone / many / he sent out / but / eyes shut / he sat / and / was doing that / so / meantime / Coyote / rabbit / the / with / from underneath / they were stealing from him. 12. Now / that was all / and lo / bear / the / he alone / few / he had / so / to kill him / they said / and / all right he considered / so / they killed him. / And then / Coyote / he said: / "Now, / I think / sacredly-I will make a cooking / so / go / and / grandmother / her kettle / the-past / that one / bring to me" / he said. 13. So / rabbit / the / skipping along / hill / the / hidden by / he went / and / at once / kettle-yellow / a / shining brightly / he brought back. And / Coyote / that one / it was not / he said / and / again / sent him / so / then / kettle / a / red / very / good / he brought / Again / that one / it was not / he said / and / different one / to bring he ordered / so / one / blue-ly / good / such / he brought. 14. It was like that / yet / again / that one / it was not / he said / so / again / he went / and / kettle / a / dented all over / *eya'pec'a'* (it couldn't be called anything else) / such / he brought home. / "Now / brainless one! / at last / that one / it is, / yonder / that extensively / you have

---

[1] *hiyu'*, to start coming; *hiyu'ya*, to cause to come forth, or out of. They are here coughing up their bullets.

[2] *ma'zasu'*, bullets; *ma'za*, metal; iron; *su*, seed.

[3] *wac'į'*, mind; *t'ų*, to give birth to; to acquire; to have; to wear on one's person; *šni*, not. Hence, one not wearing a mind; a fool.

15. Wana' wo'soso iyo'ȟpeyį na e'yapahaši c'ąke' e'yapaha oma'ni yųk'ą' to'k'iyataȟą kį oya's'į, mat'a'peȟ'ą ye's k'o' ahi'hųni ke'e. 16. Hi'pi na į'yą-b.laska` wą aką'l it'ą'c'ą-e`g.nakapi c'ąke' wana' wic'a'ša ya'tapi-ic'ilaȟcį išto'g.muš ġų'ġa-yąka`ȟą tk'a'š ųg.na' wo'he c'ų he' a'taya ik'i'nicapi šk'e'e. 17. C'ąke', ġų'ġa-yą`ka waste`ka, k'uwa' e'wic'ayayįkta yųk'ą' į'yą kį e'na iya'skapa c'ąke' pą' ų' k'e'yaš ec'e'l a'beya ak'i'yag.la šk'e'e. 18. — Wo'soso mic'i'c'aġe c'ų̂! — eya'ya c'e'ya ų' ha'l k'ohą' ųkce'k'iȟa wą wo'soso k'ų yuha' kįyą' iya'ya c'ąke' wąg.la'kį na c'e'yaȟą ke'e. 19. Ic'ų'ȟą pi'ško k'eya' okį'yąȟąpi c'ąke', — Misų̂, misų̂, t'eȟi'ya maka'; ų'šimalapi![1] — eya'ha ke'e K'e'yaš e'l e'tųweśni okį'yąȟąpi yųk'ą' heȟą'l, — Nic'į'ca c'aże'wic'ab.lata! — eya' ke'e. 20. Yųk'ą' pi'ško k'ų wąži' k'u'ciyela kįyą' hiyu' na ų'kce-hįg.la kawą'kal k'ig.nį' na yaśle' ka'k'i to'k'iya kaȟla'ya iȟpe'ya ke'e. 21. Yųk'ą' (to'k[2] c'į'ka[2],) — Ê, šilye'la, i'š he'c'el make'la k'ų, tuwa'š ohi'tiya hokši't'eȟila ka! — eya'ya na'žį hiya'yį na he'c'ena ųkce'k'iȟa wą wo'soso kae'yaye c'ų he' iya't'ap ya' ke'yį'

spread yourself flat!" / he said. 15. Now / meat cut in strips / he set to boil / and / told him to act as crier / so / calling out / he went around / and so / from everywhere / the / all / toads / even / also / they arrived. 16. They came / and / rock-flat / a / on / as chief-they placed him / so / now / thinking himself an esteemed man (a chief) / eyes closed / haughty-he was sitting / but indeed / suddenly / his cooking / the-past / that / entire / they fought over. 17. So / proud-sitter / good one indeed! / pursuing / he would take them / and behold! then / rock / the / right there / he was fastened / so / shouting / he was / but / even so / in all directions / they went away. 18. "Meat strips / I made for myself / the-past!" / saying / weeping / he continued / while / meantime / magpie / a / meat-strips / the-past / holding / flying / he went / so / he saw his own / and / he was weeping. 19. Meanwhile / nighthawks / some / they were soaring on high / so / "My little brothers, / in distress / I sit / Take pity on me!" / he was saying / but at (him) / looking not / they were soaring / and then / next / "Your children / I call their names!" / he said. 20. And then / night-hawk / the-past / one / low / flying / he came / and / suddenly defecating with sound / upward / he went back / and / Coyote / yonder / somewhere / peeled off / he fell. 21. And then / what way / he wanted rather! / "*Eh!* / bad one, / for my part / that way (i. e., hurting nobody) / I was sitting, poor me / the-past / who indeed / ardently / he loves his children / rather!" / saying / standing / he went / and / at once / magpie / a / meat strip / his-it took away / the-past / that one / following / he

[1] *ų'šimalapi*, take pity on me. Once again, Ikto' (or Coyote, in the animal world) talks without the usual particles.

[2] *to'k c'į'ka*, an idiom, meaning something like, "What, then, did he want?" *to'k*, from *to'k'el*, what manner; *c'į*, to desire; *ka*, rather.

ną m.ni' wą ag.la'g.la ya'hą ke'e. 22. M.ni-ma'hel e'tųwą yųk'ą he'c'iya ųkce'k'iŋa k'ų he' yąkį' ną wo'soso wą icu' k'ų he' ahi'pazoh c'ąke' li'la c'aze'kį ną kig.nų'k ekta' iya'ya ke'e. 23. C'ete'ta[1] yut'ą't' k'e'yaś oni'ya-pte'cela c'ąke' i't'ap naa'kąl g.licu' ke'e. 24. Śehaś-tuk'a į'yą t'ąwo'kśą[2] oi'c'ig.nakį ną ak'e' kig.nu'k iya'ye c'e'yaś tke' kį ų oka'spa c'ąke' ų'nihą' niya'śni-t'į'kta c'a tok'e'cela ŋeya'ta g.licu' ke'e 25. Yųk'ą' leyaś c'a-wą'kal yąkį' ną wo'soso kį kiyu'tahe śą waśte'yel t'epyį' ną iya'yįkta hąl yaśle' kaĭ'tųkap[3] g.liŋpa'yį ną wąk'al e'tųwą yųk'ą' wąya'ka śk'e'e. 26. Heha'yela owi'hąke'e.

would go / he said / and / water / a / along its shore / he was going 22. Water-in / he looked / and lo, / in there / magpie / the-past / tha one / he sat / and / meat-strip / a / he took it / the-past / that one he held it towards him / so / very / he was angry / and / diving / at he went. 23. At the bottom / he felt around / but / breath-short so / at once / forced to the top / he came back. 24. This time in earnest / rocks / around his body / he put on himself / and / again diving / he went / but / heavy / the / on account of / he was weighted down / so / almost / breathing-not-he will die / such / with difficulty away (from the water) / he came back. 25. And / all the while / up tree / it sat / and / meat-strip / the / his-it was eating / yet / com pletely / it devoured it / and / was about to go / then / Coyote forced backwards / he fell / and / upward / looked / and then / he saw it / they say. 26. There / it ends.

Free Translation.

1. Coyote[4] was travelling along when, in a deserted camp, he found a knife; so he carried it and went on his way. Just then a bear was coming beyond a hill and Coyote was really afraid of him; so he hiccoughed[5] several times and, said, "Ah, very early in the morning I hiccough for big things." 2. And so the bear also hiccoughed and "Ah, very early I hiccough for small things!" he answered. More than ever the coyote feared him but pretended to be calm by raising his voice in a falsetto and singing, "Whoever goes across my path him I stab as I come!" 3. Again the bear replied by also singing, "Whoever crosses my path, him I chew to pieces, as I

[1] *c'ete'*, the bottom of any vessel, barrel, a stream, a lake, anything shaped with deep sides; *ta*, there; at.

[2] *t'ą*, from *t'ąc'ą'*, body; *o'kśą*, around.

[3] *itų'kap*, flat on the back; lying looking upward.

[4] *Yaśle'* or Coyote is the Ikto' or trickster in the animal world. In Dakota when the trickster is appearing in the same cast with men in a story, and is in the form of a man, he is Ikto'; but he is never Coyote with men as far as I know; on the other hand, the Ikto' spirit is in the form of a coyote when he is acting only with animals. Sometimes he is Ikto' even with animals, but in that case, he always appears to them in the guise of a man.

[5] To have hiccoughs is an indication that there is to be meat soon. Coyote here wants to intimidate the bear by saying he hiccoughs for big things, meaning he is going to kill and eat the bear.

come!" But Coyote pretending not to hear, gave some war-whoops and flashed his knife in the sun and started to run at the bear; who, though the bigger, ran from him, and stopped in a thicket. 4. "I am small of body so when they run and stop in a thicket, that just suits me; for I can get in between the trees and stab!" he said. Instantly then the bear ran off again and stood in the water. 5. So, "When they run and stop in water, that just suits me; I can then dive in and stab!" he said. At that, the bear started to run again, but Coyote, now no longer fearing him, said, "My younger brother, come back here! Why, if I really meant it I could have stabbed you long ago. I was only fooling when I said that!" he said; so the bear came back to him. 6. From there they went to war together; and a rabbit crossed their path. At once Coyote called out, "Hey there, you rabbit with the long ears and ragged muzzle, come over here and go to war with us!" But the rabbit was hurt. "But you called me names!" he said. 7. Then Coyote again, "The idea, all I said, in full, was that you smelled of sage; and what is so insulting in that?" he said. The rabbit was easily soothed, and went with them. 8. The sun was low, so they halted and made a grass-hut and sat down inside; at that moment the enemy arrived and held them at bay; but the bear sat in the doorway, taking up all the space. So Coyote said, 9. "Say, my younger brother, make room for me. I want to do some fighting." He didn't cease a minute from asking him, but paying no attention, he sat, until now the enemy ran off in some direction. So the three made for the hills and hid until the enemy returned; on finding them gone, they left and went home. 10. Then Coyote said, "Let us all send out the bullets they used on us," and the rest agreed. So they stipulated further that they would kill the one with the least. And they began to cough up their bullets. 11. Really, bear had the most; but while he sat there coughing up a pile of shot, he kept his eyes closed and didn't know that from underneath, the rabbit and coyote were stealing from him. 12. When they finished, the bear seemed to have less then either of the others, so they said he had lost; they must kill him. He was quite willing, so they killed him. Then Coyote decided to make a mystery-feast, and sent rabbit after "grandmother's kettle." 13. The rabbit went bounding over a hill and very soon returned with a yellow kettle, new and shiny. But Coyote turned it down. That wasn't the right one; so he went after another and this time he brought a nice red one. Again that did not suit Coyote, so he came back a third time with a fine blue one. 14. Even that failed to please Coyote, so he made a fourth trip and returned with a horribly banged-up old kettle. "There, idiot, that's it at last; you certainly spread your ignorance over a great area[1]!" he said. 15. Now he made meat-

[1] This is an idiomatic expression and conveys very vividly in Dakota that one is making a great big fool of oneself. The translation here given is literal, and lacks the force of the Dakota.

strips[1] for boiling and told him meantime to act as crier and call in a crowd; which he did, and even toads came as guests. 16. On arriving they insisted on making Coyote their chief by seating him on a great flat rock. So he sat there in great style, with his eyes closed, and a haughty air as became his idea of a chief. Suddenly the guests fought over the food. 17. So the chief of a few minutes ago, tried to jump up and pursue them, as they scattered in all directions, but found himself adhering to the rock. 18. "I did make meat-strips for myself, alas!" he cried, while a magpie flew off with the meat in his claws. Seeing it, Coyote wept the more. 19. There were some night-hawks flying about overhead; so, "My younger brothers, see how I suffer here; take pity on me!" he kept saying. But they paid not the slightest attention to him. So he tried again, "I call upon your children!"[2] he said. 20. Then one nighthawk swept downward, and as he turned upward again, he broke wind with a terrific explosion[3], and peeled Coyote off his perch, sending him sprawling to the ground. 21. Then, changing his tune, Coyote scolded, "Curse him! Here I was, just sitting there, and see what he's done! Such ardent love as somebody must have for his young!" So talking, he got to his feet and started off to hunt down the magpie which stole his meat-strip, and walked along a stream. 22. Down in the water, he saw the magpie sitting and holding out his meat-strips to tease him, so he got angry and dived in after him. 23. He felt around at the bottom but his breath gave out soon, and he was on top again. 24.This time, really, he loaded himself with rocks and dived in again but they weighted him down so that he barely got out before he died for want of breath. 25. All the while, the bird was in the tree overhead, and was eating the meat-strip up there; which Coyote saw only after he lost his balance and fell backward, and glanced up. 26. That is all.

---

[1] Meat strips are made by cutting fresh meat in long pieces, against the grain, about six inches in length, and perhaps two inches in thickness. Then with a knife, deep gashes are cut into one side, at regular intervals, each approximating a mouthful. Meat strips are boiled; especially for a feast, when knives might be scarce, so that the feasters may bite off suitable pieces with the least incovenience.

[2] The Dakota, in the old life, set such store by their children, that they were ready for any sacrifice in the name of their sons or daughters. When a request was made of a parent, and it was earnestly wished that it be granted, the one asking it would say, "I call your son's (of your daughter's) name!" and it was a very unfatherly father indeed who could harden his heart against that.

[3] A certain type of hawk, generally in evidence just before a thunderstorm, sweeps down and then makes a sudden turn upwards, with a curious explosive sound.

13. Turtle.

1. Pʿatkaʿśa kaʿkʿena zuyaʿ yaʿhą śkʿeʾᵉ. Yųkʿąʿ kʿeʿya wą eʿl uʿ nąʿ — Cʿiyeˋ, toʿkʿiya laʿ huwoʿ?, — eyaʿ cʿąkeʿ, — Įśeʿ leʿ zuyaʿ b.leʿ loʿ, — eyaʿ-ayuˋpta yųkʿąʿ — Itʿoʿ cʿiyeˋ, ųyįʿkte loʿ, — eyaʿ cʿąkeʿ kicʿiʾ yaʿ śkʿeʾᵉ. 2. Yųkʿąʿ Cʿahoʿta[1] g.lakiʿyą hiyaʿyį nąʿ wąwiʿcʿayaka cʿąkeʿ patʿaʿk inaʿžį keʾᵉ. — Toʿkʿiya laʿpi huwoʿ? — eyaʿ cʿa okiʿya-kapi yųkʿąʿ oʿp yįʿkta keʿyaʿ keʾᵉ. 3. Wanaʿ yaʿm.ni heʿcʿeś yaʿhąpi kʾųʿ, zicaʿ wą įʿś eyaʿ oʿpʿakta keʿyaʿ cʿąkeʿ wanaʿ toʿp zuyaʿ yaʿpi keʾᵉ. 4. Akʿeʿ tʿaleʿža wą eʿ nąʿ suswecʿa wą henaʿos ahiʿopʿapi cʿąkeʿ wanaʿ śaʿkpepi cʿa ipaʿhlalya, tokʿeʿ ecʿaʿcʿa lowąʿ yaʿhąpi keʾᵉ. 5. Tʿoʿka tʿiʿpi kį ihųʿnipišni ecʿeʿl wakpaʿla wą iyuʿweǧapi yųkʿąʿ liʿla hlihliʿla cʿąkeʿ kʿeʿya kį kahliʾ nąʿ toʿkʿa-hiyuˋšni kį ųʿ ihpeʿya iyaʿyapi keʾᵉ. 6. Heʿcʿeś zaʿptąla hetąʿhą iyaʿyapi keʾᵉ. Yųkʿąʿ kaʿl itʿuʿhu-cʿą wą tʿąʿka hąʿ cʿa ohlaʿtʿe iyaʿyapi yųkʿąʿ heʿl enaʿna uʿta liʿla oʿta hiyeʿya keʾᵉ. Heʿcʿenahciś zicaʿ kį sąʿpʿa yaʿ okiʿhišni cʿąkeʿ eʿna ihpeʿyapi nąʿ hetąʿ iyaʿyapi keʾᵉ. 7. Toʿp wanaʿ zuyaʿ yaʿpi kʾų, ųg.naʿhąla tʿateʿ-hiyuˋ yųkʿąʿ Cʿahoʿta wob.luʿ iyeʿya keʾᵉ. 8. Kaʿl cʿąhloʿǧu-ožužu wą eʿg.na cʿąkuʿyapi yųkʿąʿ eʿl wapʿeʿpʿeka oʿta cʿąkeʿ

Literal Translation.

1. Turtle / in yonder direction / to war / he was going / they say. And / tortoise / a / to (him) / he came / and / "Elder brother / to what place / you go?" / he said / so / "*Iśeʿ* / this / to war / I go" / saying-he replied / and then / "Well / elder brother / we two shall go!" / he said / so / with him / he travelled. 2. And then / Ashes / crossing their path / he went by / and / saw them / so / abruptly / he stopped. "Where / go-you?" / he said / so / they told him / and then / with them / he would go / he said. 3. Now / three / thus / they were going / the-past / squirrel / a / he too / he will join / he said / so / now / four / to war / they were going. 4. Again / bladder / a / it was / and / dragon-fly / a / those two / coming they joined / so / now / they were six / such / in rank formation / for fun / singing / they were going. 5. Enemy / they live / the / they arrived at not / ere / creek / a / they crossed / when lo! / very / muddy / so / tortoise / the / mired / and / no way he came not / the / therefore / leaving him / they went on. 6. Thus / only five / from there / they went on. / And then / yonder place / oak-tree / a / big / stood / such / under / they went / and so / there / here and there / acorns / very / many / they lay about. / Instantly then / squirrel / the / past / to go / he could not / so / right there / they left him / and / from there / they went on. 7. Four / now / to war / they went / the-past / suddenly / wind / blew / then / Ashes / blown / it went. 8. At yonder place / weed-growth / a / through / they took their way / and / there / thistles /

[1] Sometimes, in animal tales, the article is omitted, after names of animals; in which case, the noun becomes a proper name. I have capitalized such words in this tale.

T'ale'ża iyu'hleca c'ąke' sni'za ke'e. 9. Ho, wana' Suswe'c'a P'atka'śa[1] *kic'i'la owi'c'akaptapi ke'e. Yųk'ą' Suswe'c'a pśa'-hįg.la c'ąk'a'hu ig.lu'sluta c'ąke' e'na yųka' ke'e. 10. P'atka'śa heya' ke'e, — Ê, ehą'niš mišna'la wau' śni, — eyį' ną wana' t'o'ka t'i'pi kį e'g.na iya'ya ke'e. 11. Yųk'ą' oya'te kį, — Wą, tuwa' le'c'iyatąhą u' we lo', — eya'pi ną li'la iki'k'opi ke'e. Icu'pi ną wį'yą kį iyo'tą waśte'lakapi ną, — Ma'!*[2] *C'e'wiš-waśte'la ke! Ta'kula huwe'? — eya' o'kšą u'pi ke'e. 12. Ta'kowe'-hi kį iyų'ğapi c'ąke', — zuya' wahi' ye lo' — eya' yųk'ą', — ożela'!*[3] *ta'ku oh'ą' wo'wihaya zuya' hi'la ye'! — eya'pi ke'e, wį'yą kį iyu'ha. 13. — Ma', zuya' hi'la se'ca wą. Ta'ku k'oki'p'ela huwe'? — eya'pi ke'e. — P'e'ta k'oya'kip'ela he? — eya'pi yųk'ą', — Ho'h, he' ta'ku wo'k'okip'eka c'aš, — eya' ke'e. 14. C'ąke' hetą' ta'ku wo'k'okipe se'ce cį iyu'ha c'aże'yatapi k'e'yaš hena'š i'tok'ašni ke'ya' šk'e'e. Į'še' hena' iyu'ha k'oki'p'e c'e'yaš i'hąl-eya' šk'e'e. 15. O'hąketa mnima'hel ihpe'yapikta ke'ya'pi yųk'ą' he'c'ena ite'-naki'hma c'e'ya u' šk'e'e. — He'c'a ece'la k'owa'kip'e c'ų, — eyį' ną c'e'ya u' c'ąke'*

many / so / Bladder / he was torn by it / so / collapsed. 9. Now / now / Dragon-fly / Turtle / only with him / they were left. And then / Dragon-fly / suddenly sneezing / spinal column / he pulled out his own / so / right there / he lay. 10. Turtle / said / "Ah / originally indeed / alone / why didn't I come?" / he said / and / now / enemy / they live / the / among / he went. 11. And then / people / the / "Look / somebody / from this direction / he comes!" / they said / and / very / they were excited by it. / They took him up / and / women / the / especially / they liked him / and / "*Mah!* / How indeed-he is good- the little one ! (Isn't he cute ?) / What little thing is he / I wonder ?" / saying / around / they were. 12. Why / he came / the / they asked him / so / "To war / I have come" / he said / and lo / "*Ożela'!* / what / act / amusing / to war / he has come-the little one!" / they said / women / the / all. 13. "*Mah!* / to war / he has come / perhaps / *wą!* / What / he fears / I wonder ?" / they said. "Fire / do you fear ?" / they said / and / "*Hoh!* / that / what / it is fearsome indeed / such!" / he said. 14. So / from then / things / fearful / perhaps / the / all / they named / but / those indeed / he was not disturbed by / he said. *Iše'* / those / all / he feared / but / not meaning it-he said it. 15. At last / into water / they would throw him / they said / and then / at once / face-hiding his own / crying / he remained. / "That sort / alone / I fear / the-past" / he said / and / crying / continued to be / so / they took him / and / in the

[1] Note see page 77.

[2] *mah!* is an expletive used only by women, much as we say in English, O, look! The equivalent, used by men, is *wą!* Occasionally a woman will say *wą!* but a man never says *mah!*

[3] *ożela'* . . Is an exclamation expressing delight and surprise over something piquantly interesting. For the most part, it is a woman's word; men use it rarely.

a'yapi ną m.nic'o'kap iȟpe'yapi šk'e'e. 16. Ɬ'yą s'e mahe'l iya'ya c'ąke' kawį'ȟ g.licu'pikta yuk'ą' ec'ą'l g.lina'p'į ną aki'š'aš'a nųwą' hiya'ya ke'e. He'c'ena tok'į'yot'ą g.licu' ke'e. 17. T'iya'ta g.lihų'ni c'ąke' p'atka'ša-oya'te kį wo'wiyuškį ų' wac'i'pi šk'e'e. 18. Leha'l tuwa' ta'ku wąži' c'į'ȟca k'eš nahla'l ų-kų'za c'ą'šna Lak'o'ta kį wo'eye wą eya'pi kį he' le' e'e: — P'atka'ša c'a m.ni'l a'yapikte s'e, — eya'pi s'a'a. 19. Heha'yela owi'hąke'e.

midst of water / they threw him. 16. Stone / like / in / he went / so / turning / they were about to start home / and then / just then / he emerged again / and / giving war-whoops / swimming / he went along. Then / towards somewhere / he started this way homeward. 17. Back home / he came / so / turtle-people / the / joy / with / they danced / they say. 18. Now-a-days / anyone / something / a / he really wants / yet / holding back-he pretends / then regularly / Lakotas / the / (proverb ?) saying / a / they say / the / that one / this / it is / "Turtle / such / toward water / they will take him / like" / they say it / regularly. 19. There / it ends.

Free Translation.

1. Turtle was on the warpath. As he travelled he met a tortoise who said, "Elder brother, where are you going?" He answered, "Oh, just to war." And then, "Elder brother, I think I'll go with you," said the tortoise; so the two started off. 2. Ashes was crossing their road; he saw them and stopped short. "Where are you going?" he asked; and on being told, he decided to join them. 3. By now, three warriors were travelling together when a squirrel offered to join too; and four warriors continued on their way. 4. A bladder[1] and a dragon-fly added themselves to the group; and now, six happy warriors marched in rank formation, singing for their own amusement as they journeyed. 5. Long before they reached the enemy territory they were fording a stream. The bottom was so muddy that the tortoise became mired in it; and as he couldn't work himself loose, they left him there. 6. So five went on from that point. Under a great oak-tree many acorns lay scattered about. As they passed under the tree, the squirrel couldn't bring himself to go on, so they left him behind. 7. Four journeyed together, when a gust of wind suddenly swept Ashes away. 8. They had to go through a thick growth of weeds and thistle, and a thorn punctured bladder so that he died down and could not continue on the trip. 9. Only dragon-fly was left with turtle. But he sneezed with such suddenness and force that he blew his entire spinal column out through his nostrils, and was no more. 10. Said turtle to himself, "Fool! Why didn't I come

[1] The bladders of ruminants were blown up and allowed to dry; and then used for all sorts of things; like oiled paper for carrying greasy foods. Or children carried them inflated, as white children play with balloons.

alone in the first place?" Now he entered the enemy camp. 11. And the people made a great fuss, saying, "Look, someone is coming from this direction." They took him up, and the women were especially delighted with him. "*Mah!* Isn't he cute? What sort of little thing is he?" they exclaimed as they crowded about him. 12. They asked him his mission. So, "I have come to war," he told them. "Isn't that just too sweet? How cunning of him to come to war!" all the women said. 13. "*Mah!* It is possible he has really come to war, the dear little thing. Wonder what he fears?" they said. "Do you fear fire, little one?" they said and he replied with a laugh, "Fire? What's so fearful about fire anyway?" 14. From then on they mentioned many things that he might fear, but he continued to dismiss them as nothing. As a matter of fact, he feared them all, but he was saying what he didn't mean. 15. Finally they said they might throw him into the water and instantly his expression changed. Hiding his face he began to cry. "That is the only thing I fear!" he said. So they took him, still crying, and tossed him into the river. 16. Like a rock he disappeared, only to come up again, just as they turned to go back; he went swimming down stream, giving his war-whoops of victory. He came on home from there. 17. In turtle-camp there was great celebration and joy. 18. Today, whenever someone pretends to hold back from the very thing he wants, the Dakota saying runs, "Like a turtle about to be thrown into water." 19. That is all.

14. Meadowlark and the Rattlesnake.

1. P'eži'-hą`skaska-ožu` wą e'l t'aši'yak-nųpala[1] *wą waho'hpi kig.le'la šk'e'e. 2. C'ica' kį wana' t'ąkį'kiyąpila*[2] *k'e'yaš nahą'h'cį kiyą'pilašni kį wale'hąl ųg.na' o'p yąka'he ĥceha'l šite'hla wą u' ną waho'hpila kį oka'wiĥ kakša' hiyų'ka ke'e. 3. Li'la t'aši'yak-nųpala kį c'ąte' iya'p'a'a. Ho, k'e'yaš i'tok'ašni s'e, kiwi'haha ną*[3] *— Hinû, C'aske'la,*

Literal Translation.

1. Grass-long-growth / a / there / little meadowlark / a / nest / she had hers placed. 2. Her little ones / the / now / they were large / but / not yet / they flew not / the / about then / suddenly / with them / she was sitting / just then / rattlesnake / a / he came / and / little nest / the / surrounding / coiled / arriving he lay. 3. Very / meadowlark / the / heart / it beat. / Now / though / it did not bother her / like / she was pleasant to him / and / "Well well / *C'aske'la* / your uncle / never indeed / he came / not / the-past / he has come /

---

[1] *t'aši'yak-nų'pa*, a meadow-lark; *t'aši'yaka*, the abomasum; *nų'pa*, two.

[2] *t'ąkt'ą'kapila* would be the usual form. This is another way of reduplicating *t'ą'ka*, big. cf. the Yankton *t'ąkį'yąyą*.

[3] The style of stopping abruptly with *ną* (and), and with no preliminary falling into direct discourse, is characteristic Dakota.

nile'kši tų'weniȟciš hi'šni k'ų hi' c'a wo'wakiȟikte'. 4. C'e'ġa olo'l-ya na[1], *— eya' c'ąke' he'c'ena c'ica'-t'okap'ala se'ca wą kiyą' iya'yela ke'e. He'c'eya'-kiye'la k'e'yaš eya'š tąyą'kel iya'ya ke'e. 5. T'e'hą-g.lišni c'ąke' k'ohą' t'ašiyak-nupa-wi'yąla kį tok'e' ec'a'ca-wo'g.lakahį ną i'tohątu yųk'ą', — Hinų, c'eȟ-o'lol-iya'ya wą c'e'wiš t'e'hą-g.li'šni ke'e, — eyį' ną c'ica'-i'yok'ihe kį c'iye'ku ole'-yeši ke'e. 6. C'ąke' he' i'š-'eya' iya'yį ną ak'e' to'k'i iya'ya t'ąį'šni ke'e. 7. Ak'e' wąži' yeši' c'ąke' iya'ya c'a hake'la kį ece'la e'na yąka' ke'e. 8. Yųk'ą' wana' hehą'yą sįte'ȟla kį ap'e'kapį ną p'ip'i'ya-iyų'ka c'ąke' k'oki'p'į ną heya' ke'e, — Hake'la, c'įkš, nic'i'ye owi'c'ale-ya'; tok'a'š nų'nipi se'ce, — eya' c'ąke' i'š-'eya' iya'ya ke'e. 9. He'c'el iyu'ha ig.lu'sol-wic'ayela ną hehą'l ųg.na' a'kab.lab.laġį*[2] *ną — Ho', he'l ȟpa'yahą ye'. T'uwe' c'a he' wo'nicihįkta he'cihą! — eyį' ną i'š-'eya' tok'i'yot'ą iya'ya c'ąke' zuze'ca wą wo'kihąpiktaic'ila k'ų tąye'la g.na'yąpi šk'e'e. 10. Hehą'yela owi'hąke'e.*

so / I will cook for him. 4. Kettle / to borrow-go." / she said / so / at once / her eldest child / evidently (the eldest) / a / flying / he went. / His first flight then / but / at least / rather well-he went. 5. Long time-he returned not / so / meantime / meadowlark-little woman / the / for no purpose-she was talking / and / some time later / and then / "Well / kettle-borrowing he went / a / how indeed / long he returns not!" / she said / and / her second child / the / his elder brother / to find-she ordered him. 6. So / that one / he / too / he went / and / again / where / he went / it was not clear. 7. Again / one / she sent / so / he went / so / Hakela (Lastborn) / the / alone / at home / he sat. 8. And then / rattler / the / tired of waiting / and / again and again-he settled down, lying position / so / she feared / and / said, / "Lastborn / son / your brothers / to find them-go. / It may be / they lost their way / perhaps" / she said / so / he / too / went away. 9. Thus / all / she caused them to eliminate themselves / and / then / without warning / she spread her wings / and / "There! / in that place / be lying. / Whoever / such / that one / will cook for you / if then!" / she said / and / she / too / off somewhere / she went away / so / snake / a / they will cook for him-he thought himself / the-past / thoroughly / they tricked him. 10. There / it ends.

Free Translation.

1. Where the tall prairie grass grew thickly a little meadowlark had her nest. 2. Though they were now quite grown, her children had not yet had their flying tests when, without warning, a snake came in and lay down, circling the nest. 3. The bird's heart beat in fear. But, as if not disturbed, she was pleasant to him and, "Well,

---

na, is used by women, in giving a mild order; as one would to a child, without saying please, and yet indicating by the tone that no sternness is implied.

a, I think, refers here to the armpits; or the underparts of the wings.

Eldest-Born, here is your uncle who never did pay us a visit before; I want to cook him a meal. 4. Go and borrow a kettle," she said; so the one who was evidently the eldest, flew away. His first flight, he started off very well. 5. As he didn't return for a long time, the meadowlark woman talked small talk for a time and then, "The idea! Where is that kettle-borrower that he stays so long?" she said; and sent her next child to find his brother. 6. He too went off and stayed away. 7. Again she sent the next in order, leaving only Hakela, the last-born. 8. But by now the rattler was evidently restless, for he changed his position repeatedly; so she feared him, and said, "Hakela, you will have to go and find your brothers; it is possible that they have lost their way;" so he too went off. 9. In that way she sent away all her children; and then all of a sudden she spread her wings, and calling out, "There, keep on waiting; whoever you are expecting to cook you a meal!" off she flew; so the snake, trusting to be honored with a feast, was completely tricked. 10. That is all.

15. Boy-Beloved's Blanket.

1. K'oška'laka wą li'la t'eȟi'lapi yųk'ą' he' šina' wą waśte' tąye'ȟcį ipa't'api c'a į' ną li'la aho'p'eya[1] *wąka'l ece'-otke'kiya šk'e'*[e]*. 2. Yųk'ą' hąhe'pi hą'l tuwa' manu'-eyaya c'ąke' ihį'hąna yųk'ą' ta'kuni otke'šni kį ų' k'oška'laka k'ų c'ąte' ši'ca ke'*[e]*. 3. He'c'ena oki'le-iya'yį ną ya'hą yųk'ą' ig.mų'-t'ąka wą k'uše'ya na'žį ną, — To'k'iya la' huwo', t'ako'ža? Lec'a'la le'l og.na' nit'a'šina wą ak'i'yag.lape lo'. He' oki'le-la*[2] *he'cįhą. 4. K'e'yaš t'ako'ža, ta'ku to'k'a kįhą ana'makitą*[3] *yo', — eya' ke'*[e]*. 5. Hetą'hą ya'hą yųką' hehą'l ptehį'cicila wą ka'l*

Literal Translation.

1. Youth / a / very / they loved him / and / that one / blanket / a / fine / perfectly / they embroidered it with quills / such / he wore about his shoulders / and / very / with due respect / up / always he hung his own. 2. And / night / during / someone / stole it away / so / next morning / and / nothing / it hung not / the / therefore / youth / the-past / heart / bad. 3. Immediately / to seek his-he went away / and / was going / when / cat-big / a / in his way / he stood / and / "Whither / you go / grandson? / Recently / here / through / your blanket / a / they took it home. / That one / you are going after your own / if-then. 4. But / grandson / something / happens / the-then / run to me-yours," / he said. 5. From there / he was going / and then / next / *ptehį'cicila* / a / yonder / he was sitting / so / to it / he arrived. /

[1] ***aho'p'a,*** to respect; honor; reverence, be courteous to; *a*, on.
[2] ***la,*** thou goest.
[3] ***ana'makitą yo'***, run to me-thine; *a*, to; ***natą'***, to charge; run towards, as in battle; *ma*, me; *ki*, dative.

yąka'hą c'a e'l i' ke'e. Wat'eślake[1] *wą sa'pa c'a p'o'štą na'žį ną aki'š'-ahą ke'e. 6. I'c'imani k'ų e'l i'laka*[2] *c'ą' aya'štą iye'yį ną heya' ke'e: — T'ako'ža, šina' oki'le-le cį e'l ta'ku to'k'a hą'tąhąš ana'makitą yo', — eya' ke'e. 7. Ak'e' t'at'ą'ka wą e'l i' yuk'ą' i'š-'eya' heya' ke'e: — T'ako'ža, ta'ku to'k'a kiha ana'makitą yo', — eya' ke'e. 8. He'c'eš wana' ya'hą yuk'ą' c'ąma'hel t'i'pi wą hą' c'a e'l i' ke'e. O'kšątąhą c'ąku' kį ok'o'sk'osyela*[3] *yuka' c'a e'l c'ąp'a'ksa*[4]*-ic'ic'ažį ną na'žį yuk'ą' wik'o'škalaka wą t'aši'na k'ų he' į'*[5] *ną hina'p'į ną t'e'hą-ayu'ta na'žį ke'e. 9. — Tų'hįnaš ka' ka'l he'šni k'ų—eya'ya na'žį ną t'ima' k'ig.la' ke'e. 10. He'c'ena ak'e' k'oška'laka k'ų iya'yį ną c'ąo'kpą-pųpų' kį he'c'a-ic'ic'ažį ną iyų'ka ke'e. 11. C'ąke' ak'e' hina'p'į ną t'e'hąhcį'-ayu'ta na'žįhį ną he'c'ena ak'o'ketkiya ya' tk'a'š na'žį hiya'yį ną ila'zata hiyų' ną šina' k'ų he' k'i'kta c'a o'k'iza ke'e. 12. Gahe' š'e howa'ya tk'a'š yušlo'k k'i' nų g.log.li'yaku yuk'ą' t'at'ą'ka-g.naškiyą wą to'hą kį hihų'ni nų t'ąį'šniyą pą'pi ece'*

Kerchief / a / black / such / wearing as headgear / he stood / and / he was giving warcries. 6. Traveller / the-past / there / *i'laka c'ą'* — (the instant he arrived) / stopping / he went / and / said: / "Grandson / blanket / to seek yours-you go / the / in / something / happens / if-then / run back to me-yours" / he said. 7. Again / buffalo-bull / a / at / he arrived / and so / he too / he said: / "Grandson / something / it happens / the-then / run to me-yours" / he said. 8. Thus / now / he was going / when / in the wood / tipi / a / it stood / such / at / he arrived. / From all directions / paths / the / worn hard and smooth / they lay / so / there / tree stump-he made himself / and / stood / and lo / young woman / a / his robe / the-past / that one / she wore as a blanket / and / came out / and / long-looking at him / she stood. 9. "Indeed never / that / there / it stood not / the-past" / saying / she stood / and / indoors / she went back. 10. Immediately / again / young man / the-past / he went / and / chip-rotted with age / the / that sort-he made himself / and / lay down. 11. So / again / she came out / and / very long / looking at him / she stood / and / then / in the opposite direction (from him) / she went / but / to stand / he went / and / behind her / he came / and / blanket / the-past / that one / he was about to snatch from her / so / she fought him over it. 12. Harsh grating cry / like / she howled / but / snatching it from her / he took it away / and / started back with his own / and then / buffalo-crazy / a / at what time / the / he will arrive / *nų* — (not definite) / in a manner not clear / shouting / only / he did / so / meantime / very / he came on / and / now / small bird /

[1] ***wat'e'šlake***, a crown, fillet; *t'eśla'ka*, to wear around the head.

[2] ***laka*** is an enclitic, which, added to any active verb means, "the instant he did so and so" Always followed by *c'ą*, then.

[3] From *k'o'za*, smooth, worn down hard.

[4] ***c'ą***, tree; *p'a*, head; *ksa*, broken off; hence, ***c'ąp'a'ksa***, a stump.
į, to wear around the shoulders, like a blanket; *hįmį'*, I wear as a blanket; *hįnį'*, thou wearest; *į*, he wears; *uk'į'*, we two wear.

ec'ų́ c'ąke' k'ohą́ li'la ku' nąwana' ptehį́cicila k'ų he' ana'kitą nąwą — T'uka`śila, ta'ku wą makte'kte[1] *lo', — eya' c'ąke' g.lakį́'kiyą kiyą́' ų́ c'a ohla't'e iya'ya c'ąke' ta'ku kį e'l u' tk'a'ś iye' kic'i' ec'ų́ c'a k'ohą́ k'oška'laka k'ų li'la t'e'hąl g.lihų́'ni šk'e'e. Ak'e' wana' ptehį́cicila k'ų to'k'ešk'e yug.na'yelak'a ahi'kig.legįkta c'ąke' nihį́'ciya ku' nąig.mu'-t'ą`ka k'ų he' to'k'i ye'ca nų tk'a'*[2] *k'uše'ya ų́ c'ąke' ohla't'e g.licu' nąwą — T'ųkaśila, ta'ku wą makte'kte lo', — eya' c'ąke' he' i'ś hehą'l t'e'hą kic'i' ec'ų́ šk'e'e. 13. T'e'hą k'ųhą́ wana' ak'e' ig.mu'-t'ą`ka k'ų yug.na'yelak'a kig.le'h-kinil au' c'ąke' ec'ą'l t'at'ą'ka k'ų he' k'uše'ya na'žį c'a e'l kasło'hą g.lihpa'yį nąwą — T'ųka`śila, ta'ku wą makte'kte lo', — eya' c'ąke' k'uše'ya g.lo'g.lo ų́ nąwana' hihų́'ni tk'a'ś kic'i' ec'ų́ ke'e. 14. Wį́'yeya na'žį hųše k'iye'la u' k'ų héhą'ni naślo'k itko'p iya'yį nąt'at'ą'ka-g.naškį`ye c'ų t'ezi'-yuhle`l iye'ya c'ąke' t'a šk'e'e. 15. C'ąke' t'at'ą'ka wą o'kiye c'ų he'na ta'ku wo'yuha waśte'šte, mak'a'-t'o, šina'luta k'oko k'u nąhetą́ oya'te t'i'pi kį ekta' g.li' šk'e'e. 16. Yųk'ą́' hų'ku nąatku'ku kį nup'į́' c'e'yapi c'ų́ išta'ġųġapi nąi'yak'ak'ayela kašla'pi*[3] *nąų́'šiyeȟcį c'ąte' šilya'*

the-past / that one / he ran to, as his own / and / "Grandfather, / something / a / he will kill me!" / he said / so / to and fro across / flying / he continued to be / so / underneath / he went / so / thing / the / at him / it came / but indeed / he / with him / did / so / meanwhile / youth / the-past / very / far / he got on his way home (this way). Again / now / small bird / the-past / somehow / he must have missed him for / he was almost catching up with him / so / in terror / he came on / and / cat-big / the-past / that one / where / to go / doubtful / but / in the way / he was / so / under him / he came on / and / "Grandfather / something / a / he will kill me" / he said / so / that one / he / next / long while / with / he did (struggled). 13. Far / he got on his way / the-past-then / now / again / cat-big / the-past / he must have let him slip for / overtaking him-almost / he came on / so / just then / bull / the-past / that one / in the way / he stood / so / at him / sliding in / he fell / and / "Grandfather / something / a / he will kill me" / he said / so / blocking the way / grunting / he came / and / now / he arrived / but / with him / he did. 14. In readiness / he stood / evidently for / near / he came / the-past / even then / rushing forth / meeting him / he went / and / buffalo-bull crazy / the-past / stomach-tearing open / he sent it / so / it died. 15. So / buffalo-bull / a / he aided him / the-past / right there / things / possessions / fine ones / blue-earth / robes scarlet / also / he gave him / and / from there / tribe / they lived / the / to / he returned. 16. And / his mother / and / his father / the / both / they cried / on account of / they were blinded / and / very closely / they shaved

[1] *makte'kte; ma*, me; *kte*, he kills; *kta*, will, he is about to kill me.

[2] This construction, verb plus *ka* (or *ca*); and then *nų* and *tk'a*, means, "to be puzzled about what to do, what to say, where to go, etc."

[3] *kašla'*, to cut the hair. *ka*, instrumental; *šla*, bare of growth (hair is understood).

yąka'pi hą'l e'l g.li' ke'e. 17. C'ąke' maġa'żu-m.ni išta' kį owi'c'akica-štąhį ną ų' išta' wic'a'kiciyużażaha c'ąke' tųwą'pi šk'e'e. 18. Nakų' p'a' kį a'l-'ataya slawi'c'akicic'iyį ną wic'a'kicicakca c'ą kahą'skeya ece'-wic'a'kicicasto c'ąke' p'ehį' kį hą'skeskeya e'wic'akiciyuštą ną heha'l ak'e' eha'ni k'ų he'hą' s'e p'ehį' kį hą'skeskeya wic'a'kicisų ną išta' kį k'o' wable'sye-wic'a'kaġa šk'e'e. 19. Heha'yela owi'hąke'e.

their heads / and / pitifully / heart / badly / they sat / when / he got home. 17. So / rain-water / eyes / the / he kept pouring in for them / and / with / eyes / he kept washing for them / so / they could see. 18. Also / heads / the / all over in both cases / he caused to be oiled for them / and / he combed their hair / whenever / with a flowing stroke / always he brushed (the hair) for them; / so / hair / the / long-ly / he finished it for them / and / then / again / long ago / the-past / then / like / hair / the / long-ly / he braided for them / and / eyes / the / also / to see clearly he made them / it is said. 19. There / it ends.

Free Translation.

1. Once there lived a young man who was beloved of his parents. They gave him beautiful things, among them a handsome robe. This he treasured so highly that he always kept it carefully hung up on the side of the tipi. 2. One morning it was plain that during the night someone had stolen this robe, for it was gone; the young man was therefore very sad. 3. He started out to find it and soon a wild cat stood in his path. "Where are you going, my grandchild?" it asked the young man. "Perhaps you are going to find your robe which was carried past here. 4. If anything evil befalls you, just run to me, your grandfather!" he said. 5. The boy continued on his way until he met a little buffalo bird on the road. This little bird[1] was standing with his head bound in a black fillet; he was shouting. 6. The instant the traveler reached him, he stopped shouting and said to him, "Grandchild, on this journey in search of your blanket, should danger threaten, make for me at once." 7. Then the boy came to a place were a buffalo-bull was standing in his way. This buffalo-bull also gave him the same promise of protection. So the boy said, "All right." 8. He continued his journey until he reached a tipi in a deep wood. Paths leading there from all directions were worn down smooth and hard. So the boy changed himself into a tree stump, and stood near by. Soon a young woman came out, and she was wearing his lost robe. She left the tipi, and stood staring at the stump, thinking seriously. 9. "Why, that tree stump was never there before, was it?" she said to herself, perplexed; and then she went indoors. 10. Immediately then the young man ran and

[1] This little bird has a black spot on the head. It is very tiny and used to ride on the buffaloes. I do not know its English name.

changed himself into a piece of rotted chip and lay down again. 11. Once again, the young woman came outside and stood looking at the tree bark, and then she started to walk away in the opposite direction from him. The minute her back was turned, he ran up behind her and struggled with her over the blanket. 12. In spite of her screaming and yelling, the young man snatched his blanket out of her grasp, and began to run; and he heard behind him the raging utterances of the Mad Bull[1], growling and snorting. But for all those threatening sounds, the Mad Bull did not catch up with him at once. So for a long time he ran, until he came to the little buffalo bird and said to him, "O, Grandfather, help me! there is something after me to kill me!" The bird flew in readiness, to and fro across the road, so the young man ducked under him and came on, leaving the bird, with the confidence that it would protect him. Meantime, he continued running, farther away all the time, and had covered considerable distance when the buffalo bird must have allowed the bull to slip past by accident, for the mad bull was again hot on his trail. The boy barely reached the wild cat, and called to him, "Grandfather, help! Something is about to kill me!" Then he came on, but the wild cat was prepared, so when the crazy bull came by, he detained him by fighting him for some time. 13. But after the boy had travelled some more, the crazy bull was on him again. Evidently the wild cat had not been able to hold him back any longer. Fortunately, he was even then reaching the buffalo which had promised to protect him. When the young man was reaching him, he slid to the ground at his feet, crying, "Grandfather, there is something after me to kill me; help me!" So the buffalo-bull fought him there. 14. He must have been all set to fight, for the moment the crazy bull arrived, he rushed madly at him, and in a terrible struggle, tore open his belly; and so killed him. 15. Then and there, the young man made offerings to the bull which had saved his life by winning against his enemy. They were such fine things as blue-earth, red and blue flannels, and so forth. Then he went home to the camp of his tribe. 16. But when he arrived there, he found that his father and mother were both blind from weeping for him; and that they were in such deep mourning for him that their hair was cropped closed to their heads, and that they sat looking very forlorn with their great sorrow. 17. So he poured rain water into their eyes, and washed their eyes with it until they were able to see. 18. Then he anointed their hair with oil. And whenever he combed their hair for them, he always employed very long strokes, which caused the hair to grow long and longer; and then, once again with their eyes healed and their hair beautifully long, they lived as of old. 19. That is all.

[1] The Mad Buffalo-bull is a bad spirit.

16. Stone-Boy.

1. K'oška'laka t'o'p t'i'pi yuk'ą' Hake'la c'ą' icu'kta c'a ina'p'į ną i't'ap ak'e' t'i'l g.licu' ną wi'yą wą t'ąka'l na'žiną ke'ya' šk'e'e. 2. — Taku'ųyąpikta huwo'? — eya' c'ąke', — T'ąke'ųyąpikte lo', t'ima'hel kic'o' wo', — eya'pi c'ąke' Hake'la ina'p'į ną, — T'ąke`, t'ima'hel u' wo', — eya' šk'e'e. 3. Tąyą'š c'e'kiye šą' ayu'pteśni ini'lahcį t'ima'hel hiyu' ną he'na o'p t'i' šk'e'e. 4. Wana' k'oška'laka kį oma'ni-ya`pikta c'ąke' — Hake`la, awą'yaka yo' — eya'pi ną iya'yapi šk'e'e. 5. Hake'la he'c'ena šk'i'bibila-ic'ic'ağį ną t'ic'e'-įkpa kį ekta' yąka' šk'e'e. 6. Yuk'ą' wana' t'e'hąl iya'yapi ke'c'į' kį leha'l wi'yą k'ų he' šina' wą a'taya wic'a'p'aha kšu'pi c'a g.lub.la'yį ną, — Hake'la p'ehi' šikši'cela k'e'yaš huha' k'e'l e'cuhcį iyo'wapat'įkte, — eya' šk'e'e. 7. Heya'nah'ų` kį he'c'ena c'iye'ku kį e'owic'akiyaka c'ąke' g.li'pi ną wi'k'ą wą lolo'pyapi ną — Ho, t'ąke`, c'ąk'į'-ya yo', — eya'pi šk'e'e. 8. C'ąke' wi'yą k'ų c'ąk'į'-i ną wana' ka'k'el-g.liyahpeyįkta c'ą' iye'na wi'k'ą kį' kapsa'kaha c'ąke' t'e'ha-g.lišni šk'e'e. 9. Ec'e'l wak'į' yuha' k'ų iyu'ha oi'leyapi ną naki'p'api šk'e'e. 10. Wi'yą k'ų t'iya'takiya e'tųwą yų.k'ą' li'la izi'ta c'ąke' šo'ta kį wąya'kį ną g.licu' ną, —

Literal Translation.

1. Young men / four / they lived / and / Last-born (Hakela) / wood / to take / therefore / he went out / and / at once / again / indoors / he returned / and / woman / a / outside / she was standing / he said. 2. "What relation shall we have her for ?" / he said / so / "She shall be our elder sister. / Indoors / invite her" / they said / so / Hakela / went out / and / "My elder sister, / indoors / come" / he said. 3. Correctly indeed / he addressed her / yet / she replied not; / very silently / inside / she came / and / there / with them / she lived. 4. Now / young men / the / to walk abroad-they will go / so / "Hakela / guard her" / they said and / they went. 5. Hakela / at once / *ški'bibila* (a kind of bird) -he made himself / and / top of tipi-point / the / there / he sat. 6. And then / now / far / they went / she thought / the / at this point / woman / the-past / that one / robe / a / entirely / human hair / they appliqued it / such / she spread out hers / and / "Hakela / hair / poor quality / yet / limbs / the-in / at least / I will piece mine out with it" / she said. 7. That she said / he heard / the / at once / his elder brothers / the / going to them he told. / So / they returned / and / rope / a / they oiled till tender / and / "There / elder sister / to get firewood-go" / they said. 8. So / woman / the-past / to get wood-she went / and / now / that instant she is about to throw it onto herself / then / each time / rope / the / it kept breaking / so / long time-she returned not. 9. Thus until / personal belongings / she had / the-past / all / they set on fire / and / ran away. 10. Woman / the / homeward / she looked / and lo / very / it smoked / so / smoke / the / she saw / and / came home / and /

Waȟteʻśni kî, tʻeȟiʻya omaʻyakiȟʼapeʻ+. Toʻkʻiya laʻpikta heʻ+? — eyaʻya wicʻaʻkʻuwa śkʻeʾe. 11. Heyį́ ną pʻeʻta kį eʻl yuǧaʻlǧal iyeʻyį ną maʻza-waȟaʻcʻąka wą eʻ ną mas-ʾiʻhųnicatʻa wą heʻcʻel ikiʻkcu ną wicʻaʻkʻuwa cʻąkeʻ liʻla į́yąkapi kį ų́ tʻem.niʻtʼapi[1] śkʻeʾe. 12. Tʻokaʻ-pʻa kį, — Misų́, iyaʻya poʻ. Miyeʻ wanaʻ owaʻkihišni ye loʻ, — eyį́ ną eʻna kʻinaʻžį́ śkʻeʾe. 13. Wąhį́kpe oʻta yuȟaʻ cʻąkeʻ ų́ heʻktakiya wį́yą kį oʻtakiya oʻ kʻeʻyaš aʻtayaš iʻtokʻašni śkʻeʾe. 14. Heʻcʻena ų́ ną pʻaʻ kaksaʻ awiʻcʻau ną oʻwecʻįhą wicʻaʻkte ną ehaʻke Hakeʻla okaʻpta haʻl śkiʻbibila-icʻicʻaǧį ną kiyąʻ iyaʻyį ną cʻąwąʻkal iʻyotaka śkʻeʾe. 15. Yųkʻąʻ oȟlaʻtʻe wį́yą kʻų hinaʻžį́ ną katʻaʻpʻapa śkʻeʾe. 16. Ecʻąʻl ųkceʻkʻiȟa wą iyoʻpteya iyaʻya cʻąkeʻ eʻl eʻtųwą tkʻaʻś Hakeʻla wiʻwoštake[2] wą ikiʻkcu ną iyuʻžipa-pʻakiʻȟte cį eʻtulaȟcį kʻuteʻ yųkʻąʻ yucʻąʻcʻąpi sʻe yį́ ną eʻl iheʻyį ną kteʻ śkʻeʾe. 17. Heȟąʻl Hakeʻla g.liyoʻpsicį ną mas-iʻhųnicatʻa wą ų́ pʻaʻ wicʻaʻkaksaksa kʻų he eʻ cʻa icuʻ ną ų́ cʻeʻyaya iʻś ehaʻkela wį́yą kʻų kaȟuʻȟuǧa śkʻeʾe. 18. Heʻcʻų ną heȟąʻl tʻekiʻnil į́yą tʻokśuʻ ną iniʻkaǧį ną cʻiyeʻku kį eʻl eʻtʻowicʻakšu śkʻeʾe. 19. Yųkʻąʻ iʻyecʻala tʻimaʻ tuwaʻ cʻuwiʻ okiʻniya

"Worthless ones / the / dreadfully / you have done unto me. / Where / will you go?" / saying it / she chased them. 11. She said that / and / fire / the / into / she reached / and / iron-shield / a / it was / and / iron hatchet / a / such / she took hers / and / pursued them / so / very / they ran / the / on account of / they were exhausted / they say. 12. Eldest / the / "My younger brothers / do you run on. / As for me / now / I can not" / he said / and / right there / he stopped. 13. Arrows / plenty / he had / therefore / with / backwards / woman / the / in many places / he shot / but / at all / it made no effect on her. 14. Straightway / she came / and / head / cutting off by striking / she came on them / and / in line / she killed them / and / last / Hakela / she had remaining / when / *śkibibila*-he made himself / and / flying / he went / and / up-tree / he sat. 15. And then / underneath / woman / the-past / coming she stood / and / snapped her fingers in the sign of contempt. 16. Just then / magpie / a / past / it went / so / at it / she looked / but / Hakela / blunt arrow / a / he took out his own / and / forelock-tied / the / right there / he shot / and lo! / quivering / like / it went / and / there / it struck / and / killed her. 17. Then / Hakela / he jumped down / and / iron-hatchet / a / with / heads / she chopped theirs / the-past / that it was / such / he took up / and / with it / weeping / he / last in turn / woman / the / he broke into bits by striking. 18. He did that / and / then / nearly dead / rocks / he hauled / and / made a sweatbath / and / his elder brothers / the / there / he took them all. 19. And then / soon after / inside / someone / *cʻuwiʻ* — trunk; *okiʻniya* — to breath into one's own (i. e., to heave a deep sigh) / and / "This one / who you are /

[1] *tʻem.niʻ*, to perspire; *tʻa*, to die. An idiom, meaning to be worn out from bodily exertion.

[2] This is sometimes called *miʻwoštake*.

nąˀ — Leˀ nituˀwe cʻa wayˀšiyala heˀcihą makiˀyuǧą yoˀ, — eyaˀ cʻąkeˀ yuǧąˀ nąˀ cʻiyeˀku kį iyuˀha tʻiyaˀta wicʻaˀg.lokʻi škʻeʼᵉ. 20. Tąyąˀ uˀpi yukʻąˀ akʻeˀ wiˀyą wą tʻąkaˀl hinaˀžį škʻeʼᵉ. 21. Akʻeˀ tʻimaˀ kicʻoˀpi nąˀ akʻeˀ heˀ tʻąkeˀyapikta keˀyaˀpi škʻeʼᵉ. 22. — Ho, Hakeʻla, tʻimaˀhel kicʻoˀ woˀ, — eyaˀpi cʻąkeˀ inaˀpʻį nąˀ, — Tʻąkeʻ, tʻimaˀ uˀ woˀ, — eyaˀ yukʻąˀ, — Hąˀ, misųʻ, — eyį̈ˀ nąˀ tʻimaˀ hiˀ škʻeʼᵉ. 23. Nakeˀš heˀ wiˀyą kį liˀla waštéˀ cʻąkeˀ tąyąˀ oˀp uˀ škʻeʼᵉ. 24. Woˀwicʻakihį nąšna oˀp woˀtį nąˀ wąˀžu nąiˀš hąˀpa kʻoˀ wicʻaˀkicaǧį nąˀ wakaˀh-woʻhitika škʻeʼᵉ. 25. Heˀcʻel uˀpi yukʻąˀ sukaˀku kį omaˀniiyaʻyapi nąˀ tʻeˀhą-g.lipišni cʻąkeˀ hąkeˀya cʻeˀya omaˀnihą škʻeʼᵉ. 26. Yukʻąˀ įˀyą-žąžąʻla wą iyeˀya cʻąkeˀ iyoˀg.nak uˀhą yukʻąˀ oyaˀšlok iyeˀyį nąˀ napcaˀ škʻeʼᵉ. Yukʻąˀ hokšiˀla wą yuhaˀ cʻąkeˀ tʻąkaˀl kahʼoˀl iyeˀya yukʻąˀ. tʻimaˀ įˀyąkyąk g.licuˀ cʻa akʻeˀ iniˀhąšni kahʼoˀl iyeˀya yukʻąˀ naųˀkce[1] wą tʻimaˀ g.licuˀ kʼeˀyaš akʻeˀ kahʼoˀl iyeˀyįkta tkʻaˀš hehąˀyą yuhaˀšni[2] škʻeʼᵉ. 27. Kʼeˀyaš tokʻeˀcela tʻąkaˀl iyeˀya yukʻąˀ hehąˀyą kʻoškaˀlaka wą tʻimaˀhel g.licuˀ cʻąkeˀ, — Tʻųkį̈ʻ[3] micʻį̈ksi

such / you have pity / if-then / hurry on my account" / it said / so / he opened / and / his elder brothers / the / all / back home / he brought back his own.

20. Happily / they lived / and then / again / woman / a / outdoors / she came and stood. 21. Again / inside / they invited her / and / again / that one / they would have for an elder sister / they said. 22. "All right / Hakela / inside / invite her" / they said / so / he went out / and / "My elder sister / indoors / come" / he said / and / "Very well, / my younger brother" / she said / and / inside / she arrived. 23. Really this time / that one / woman / the / very / good / so / pleasantly / with them / she stayed. 24. She would cook for them / and / with them / ate / and / quiver / or else / moccasins / also / she made for them / and / to make things-very skilled (she was). 25. In that way / they lived / and then / her younger brothers / the / to roam abroad-they went away / and / long time / they returned not / so / after a time / weeping / she walked about. 26. And then / stone-little transparent one / a / she found it / so / placed in the mouth / she continued to be / and lo! / slipping in by means of the mouth / she did suddenly / and / swallowed it /. Then / as a result / boy / a / she had / so / outdoors / tossing / she sent him / and lo! / indoors / running / he came back / so / again / disregarding that / outdoors / tossing / she sent him / and lo! / youth / a / indoors / he came back / but / again / tossing / she would send him / but / from then on / she held him not. 27. Nevertheless, / barely / outdoors / she sent him / and lo! / from then on / young man / a / indoors / he returned / so /

[1] A rather coarse name for young boys in the early and self-conscious stage of young manhood; before they acquire dignity. Colloquial; confined to only some of the Tetons. Its use is now dying out, since boys do not ride as constantly as before.

[2] *Yuhaˀšni*, he can not have it; i. e., it is too heavy for him.

[3] *tʻųkiˀ* and *tokʻiˀ* are used indifferently, to mean "*would that*," in making a wish.

ka'k'el yuha' ni', — eya' c'a ak'e' ec'e'l yuha' šk'e'e. 28. He'c'eš I'yahokši'la hu'ku kic'i' t'i' yuk'a' apetu wa e'l heya' šk'e'e: — Ina', to'k'a c'a le' uki'šnalahci ut'i' huwo'? — eya' šk'e'e. 29. C'ake' wi'ya k'u leya' šk'e'e: — Nile'kši o'p le'l wat'i' k'e'yaš oma'ni-iya'yapi na g.li'pišni c'a le' uki'šnala uya'ke', — eya' šk'e'e. 30. — It'o' ina', lekši' ekta' wic'a'm.nikte lo', — eya' c'ake' c'e'ya g.loni'ca[1] k'e'yaš ini'hašni iya'ya šk'e'e. 31. Ka'k'ena ya'ha yuk'a' wizi' wa ha' c'a e'l ya' yuk'a' eta'ha winu'hcala wa hina'p'i na — T'ako'ža, t'o'wa'š t'uc'u'hu ona'miciuhuhuġi ye'. Iyeš nile'kši le' t'uc'u'hu[2] ona'miciuhuhuġapi našna iya'yape, — eya' šk'e'e. 32. — Waste'šni ki, le e' c'a lekši' wic'a'kte se'ce lo, — ec'i' na, — Ho, iyu'ka yo', — eya' c'ake' k'u'l iyu'ka tk'a'š i'ya c'ake' tkeye'la nahu'huġa c'a nake',[3] — T'akoža', eya'š hena'la ye', — eye' c'e'yaš heha'l iyo'ta li'lala nahu'ġi na nat'a' šk'e'e. 33. He'c'u na t'ima' i' yuk'a' lekši'tku ki t'iwo'kša wic'a'upa c'ake' ini'kaġi na i'ya ki m.ni' aka'štaha yuk'a' c'uwi' oki'niyapi na, — Le' nitu'we c'a way'šiyala he'ciha k'oya'makih'a yo', — eya'pi c'ake' iwi'c'akikcu na li'la o'p c'ate' waste' šk'e'e.

"Would that / my son / in such a way / he possessed / would that!" / she said / then / again / accordingly / he had it. 28. Thus / Stone-Boy / his mother / with / he lived / and then / day / a / on / he said: / "My mother / why / such / this / we two alone / we live?" 29. So / woman / the / said this: / "Your uncles / with / here / I lived / but / to roam abroad-they went / and / returned not / so / this / we two alone / we sit" / she said. 30. "I think / my mother / to / them-I will go" / he said / so / weeping / she withheld her own / but / disregarding it / he went. 31. Off in yonder direction / he was going / and lo! / smoke-tanned tipi / a / it stood / such / to / he went / and then / old woman / a / she came out / and / "Grandchild / a little while first / ribs / by treading break them for me. They / your uncles / this / ribs / by treading they broke them for me / and then regularly / they went" / she said. 32. "Worthless one / the! / this one / it is / such / my uncles / them-killed / perhaps" / he thought / and / "All right / lie down" / he said / so / down / she lay / but indeed / stone / so / heavily / he broke her (ribs) by treading / so / at last / "Grandchild / enough / that is all" / she said / but / then / more / very hard / he broke her with his feet / and / killed her by stepping on. 33. He did so / and / indoors / he went / and lo / his uncles / the / around the room / she had them lying / so / he made a sweatlodge / and / stones / the / water / he continued pouring on / and lo! / they breathed deeply / and / "That one / who you are / such / you have pity / if-then / hurry for me" / they said / so / he took out his own / and / very / with them / heart / good. 34. His

[1] *g.loni'ca*, to refuse to give up one's own. From *ani'ca*, to dispute over.

[2] *t'uc'u'hu* or *c'ut'u'hu*; both used. But the latter generally, when *t'a*, ruminant, is prefixed. Never *t'at'u'cuhu*.

[3] *nake'*, at last (why not sooner? why all the delay?)

34. Lekši'tku kį t'iya'ta o'p k'i' c'ąke' hų'ku k'ų sųka'ku wąwi'c'a-g.lakį ną li'la wi'yuškį šk'e'e.

35. I'tohątuka yųk'ą' leya' šk'e'e: — It'o' mi'š heha'l oma'wanikte lo', — eyį' ną ka'k'ena ya'ha yųk'ą' ptesą'-wik'o'škalaka k'eya' o'slohąkic'ųhąpi c'ąke' e'l i' šk'e'e. To'papi šk'e'e. 36. K'e'yaš t'o'wa'š e'l i'šnihąni paha'-ai`nap iya'yį ną hokši'la-ų`šikaic'ic'aǧį ną heha'l e'l i' šk'e'e. 37. Yųk'ą', — Hiyu', Hokši`la, le' o'slohąųkic'ųpi c'a o'yap'akte', — eya'pi šk'e'e. 38. Yųk'ą', — Į'+![1] Nitke'pi c'a og.mi'g.ma nihi'yupi kiha maya'pat'apikte kįš*[2], — eya' c'ąke', — E'ca he'ktatąha nakį'kte, — eya'pi c'ąke' — Oha', — eya' šk'e'e. 39. He'c'eš he'ktatąha yąke'k'iyapi ną iya'yapi yųk'ą' iye' į'yą c'ąke' og.mi'g.ma hiyu'ic'iyį ną iyu'ha wic'a'kte ną ha' iwi'c'acu ną ag.li' c'ąke' lekši'tku kį wą'žuyapi šk'e'e. 40. Ak'e' oma'ni-ya yųk'ą' t'at'ą'ka-wic'a`ȟcala wą hekpa'maha c'a e'l i' ną — T'ųka`šila, to'k'ešk'e heya'kpamaha huwo'? — eya' šk'e'e. 41. — Wą, t'ako'ža, le' Į'yą-hokši'la hokši'-c'ąlkiyapi to'p wic'a'kte c'a t'akpe'-ayįkta šk'a' c'a t'uc'u'hute e'cuȟcį' ec'į'c'ikel le' hewa'kpamahe lo', — eya' šk'e'e. 42. — T'ųka`šila, he' toha'tu kį t'akpe'-ayįkta šk'a' huwo'? — eya'*

uncles / the / at their home / with them / he arrived / so / his mother / the-past / her younger brothers / she saw them,-hers / and / very / she was happy.

35. Sometime later / and then / he said this / "I think / I / next / I will roam abroad" / he said / and / off in yonder direction / he was going / when lo / white buffalo-cow young women / some / they were coasting downhill / so / there / he arrived. / They were four. 36. But / first / there / he arrived-not then / hill-hidden by / he went / and / boy-poor / he made himself / and / then / there / he arrived. 37. And / "Come on / boy / this / we are coasting downhill / so / you shall take part" / they said. 38. And so / "*Į!* (An expletive, indicative of whining reluctance, as a child, holding back) / you are heavy / so / rolling down / you come / the-then / you will crush me the-indeed!" / he said / so / "In that case, / in the back / you shall sit" / they said / so / "All right" / he said. 39. Thus / in the back / they caused him to sit / and / they started off / and so / he himself / stone / so / rolling down / he sent himself / and / all / he killed them / and / hides / took them / and / brought them home / so / his uncles / the / they used them for quivers. 40. Again / to travel-he was going / and lo! / buffalo-old man / a / horns-he was polishing his own / so / there / he arrived / and / "Grandfather / how is it / you are horn-polishing ?" / he said. 41. "Why / grandson / this / Stone-Boy / children-beloved / four / he killed them / so / to attack him-they will go / it is said / so / rib-end / at least / rather thinking it / this / horn-I polish mine" / he said. 42. "Grandfather / that / what time / the / to attack him-they will go / is it said ?" / he said / and so / "When / clouds / brown-

[1] *į+*, said with a very long drawn-out tone, indicates reluctance. Used by children, mostly, to show fear or inclination to pull back.

[2] *kįš*, generally concludes a statement of reluctance, started with *į*.

yuk'ą' — Toha'l maȟpi'ya ǧiǧi'ya kaȟwo'ȟwok ahi'yaye cį heha'tukta šk'e' lo', — eya' šk'e'e. 43. Yuk'ą' — Wą, witko`, le' Į'yą-hokši`la miye' ye lo', — eyį' nų t'at'ą'ka-wic'a`ȟcala k'ų kte' nų g.li' nų — Lekši`, maȟpi'ya ǧiǧi'ya kaȟwo'ȟwok[1] ahi'yaye cihą t'akpe'-maupikta šk'e' lo', — eya' c'ąke' c'u'kaške o'hiye to'p c'ąka'škapi nų wana' maȟpi'ya kį ǧiǧi'ya kaȟwo'ȟwok ahi'yaye c'ų heha'l t'at'ąka-oya`te kį a'taya ahi'hųni šk'e'e. 44. C'ų'kaške-t'oka`heya k'ų he'l ahi'hųni k'e'yaš wic'a'ktepi nų Į'yą-hokši`la hų'ku i'š mi'la wą kiyu'mapi c'a ohla't'etąhą sihu'tk'ą wapsa'k awi'c'aya c'ąke' wana' waště'ya c'ų'kaške kį o'hiye wąži'la ihe'yapi ȟceha'l t'at'ą'ka-wic'a`ȟcala wą — Ho, ȟeya'ta[2] g.lig.la' po', Į'yą-hokši`la nica'sotapikte lo', — eya' c'ąke' ak'i'yag.la šk'e'e. 45. Heha'yela owi'hąke'e.

ly / drifting in the wind / they go by / the / it will be then / it is said" / he said. 43. And then / "Look / you fool / this / Stone-Boy / I am" / he said / and / buffalo-old man / the-past / he killed / and / came home / and / "My uncles / clouds / brown-ly / drifting in the wind / they go by / the-then / to attack me-they will come / it is said" / he said. / So / fences / rows / four / they made fences / and / now / clouds / brown-ly / drifting in the wind / they went by / the / then / buffalo-tribe / the / all / they arrived. 44. Fence-first / the-past / there / they arrived / but / they killed them / and / Stone-Boy / his mother / as for her / knife / a / they sharpened for her / so / underneath from / foot-ligament / snapping apart by cutting / she came on them / so / now / really / fence / row / only one / they had left / just then / buffalo-bull old man / a / "Now, / towards the hills (i. e., away from the fray) / walk along back. / Stone-Boy / he will annihilate you" / he said / so / they all left. / There / it ends.

Free Translation.

1. Four young men lived together. One day, Hakela, (which means "The youngest brother") stepped out to get more firewood, but immediately he reëntered the tipi and said that there was a woman standing outside the door. 2. "How shall she be related to us?"[3] he asked; so, "Let's have her for our elder sister. Call her in," they said. So Hakela once more stepped outside and said, "Elder sister, come in." 3. But although he had invited her thus, addressing her courteously, she entered without responding[4]; and there she lived with them. 4. The day came for the young men to walk abroad, so

[1] *kaȟwo'ka*, to be blown by the wind; 1st pers.; *maka'ȟwoka*.

[2] *ȟe*, mountains; *yata*, towards; *ȟeya'ta* always means "away from; back, as from the centre of activity."

[3] The first thing they think of is a proper social kinship. A formal introduction in white people's etiquette is no more important than the deciding on a proper kinship term. Having that, one may address another, with propriety, among the Dakota; except those who come under the avoidance tabu.

[4] She should have said, "Yes, my younger brother."

they left Hakela at home to keep an eye on things. 5. Immediately he turned himself into a little bird known as *ški'bibila* and flew up to the top of the tipi poles, where he sat watching the woman inside, through the smoke opening. 6. When the woman was certain that the men were far away, she opened out a blanket which she was working on, lining it entirely with human scalps. "Although Hakela's hair isn't so wonderful, it will do to piece out the limbs[1], at least," she said. 7. On hearing this, Hakela flew at once to his brothers and told them what he had heard. So they returned at once and boiled a rawhide rope until it was so tender that it would break very easily. They gave it to the woman, saying, "Elder sister, please go after firewood." 8. So she took the rope, and went out for firewood, but stayed away a very long time because it kept breaking each time she tried to lift a load of faggots onto her back. 9. So the brothers had time to set fire to all her things, and to run away. 10. The woman looked towards the tipi, and saw that the place was smoking and that great puffs of smoke were pouring out. So she ran home, screaming, "The scoundrels! What a dreadful thing you do to me! And where do you think you can go, in order to escape me?" Then she started to chase them. 11. She stopped to thrust her hand into the flames; and drew forth from her burning property an iron shield and an iron hatchet; and ran after the men until they were soon overcome with exhaustion. 12. The eldest stopped, finally. "Go on, my younger brothers, I can go no longer," he said. 13. Drawing out his many arrows he turned and shot at her in various places, as she approached, but he could not kill her. 14. On she came, cutting off the heads of the brothers in turn as she came to them, until Hakela alone was running. He turned into a *ški'bibila* again, and flew to the top of a tree. 15. The woman came on until she stopped under his tree, and looking up at him she abused him with angry words and snapped her fingers in hatred at him. 16. Just at that moment, a magpie was flying past her, and she turned to look at it; and while her attention was thus diverted, Hakela took his blunt arrow and aimed it at her forelock which was tied into a tight cluster; and shot an arrow which went vibrating towards that spot, and hit her there; causing her death. 17. Then he jumped back down, and taking the very hatchet which had killed his brothers, he ran weeping to the woman's body, and smashed the head to pieces. 18. Then he labored long to carry rocks, and made a sweat lodge and carried his brothers into it, one by one. 19. Soon after, he heard someone within, sighing deeply; and then, "Whoever you are who are thus kind, open the door for me!" So Hakela opened the door and took out his restored brothers, and they went home.

---

[1] In olden times all robes were of ruminant's hide, tanned and decorated, with designs in porcupine quill work or paint. The skin from the legs was included and decorated; and allowed to form part of the trimming.

20. Once again, the brothers lived in peaceful goodwill; and then another woman came and stood outside the door. 21. Again they invited her in and agreed to have her for an elder sister. 22. "Hakela, ask her in," they said; he did so. "Elder sister, come in," he said; and she replied, "Very well, younger brother," and she entered. 23. This time it was a good woman who came; so the brothers lived happily on, with her. 24. She cooked for them, and ate with them[1] and made moccasins and quivers for them, and was expert in all woman's arts. 25. So they lived, until her brothers failed to return from a trip. After a long wait, she became alarmed and went crying about. 26. She had found a little transparent pebble which she was carrying in her mouth. One day, while weeping, she chanced to swallow it. The result was that a little boy was born to her. So she tossed him out, from the tipi, and a small boy came running in. Not satisfied, she threw him out again, and this time, a youth came back in; again she tried to throw him out, but now she could not lift him. 27. However, with great effort she managed to threw him out again, and now a young man came back in. So she wished for him, saying, "Would that my son had that!" (enumerating various things, horses, clothes, arms, etc.,) and each time the thing she mentioned came true for him. 28. So Stone Boy lived there with his mother, all alone, until one day he said to her, "Mother, why is it that you and I live here all alone?" 29. So she answered, "Your uncles lived here with me; but they went away on a journey and never returned; that is why we live here all by ourselves." 30. Stone Boy said, "Mother, I shall go after my uncles." So she wept and attempted to dissuade him, but he went in spite of that. 31. On and on he travelled. Then, after a long time, he came to a *wizi*[2] out of which an old woman came to him. "Grandson, please stop a little while, and tread on my ribs. Your uncles do that for me regularly before they go on," she said to him. 32. "The old witch! So she's the cause of my uncles' end!" he thought to himself, and then he said, "Very well, then; lie down." When she did so, he began treading on her ribs, first gently, and then, because he was of stone, he made himself very heavy, and came down so hard on her that she cried for relief, "O, grandson, that's enough!" but he did it all the more until he killed her. 33. Having done this, he entered her tipi, and found her victims; and they were his dead uncles, lying around the room. So he made a sweatbath, and poured

[1] This means she ate the same food they did; not actually in company with them, for there is some avoidance also between grown-up brother and sister; although not anything like that between in-laws.

[2] *Wizi'; wi* (woman) is a classifier which is prefixed also to the names of the parts pertaining to a tipi. *zi* means yellow. A *wizi'* is a skin tipi, long used so that it is old and smoke-tanned. Old women who were poor, often took discarded tipis, which were smoke-tanned, and made their shelters by bending willows into dome-shaped frames, and covering them with these. The term *wizi'* is synonymous with an old woman's abode.

water over the hot stones; and the dead breathed deeply as in a sigh and said, "Whoever you are who are so kind, hasten on my behalf." So he took his now-restored uncles out, and all were very glad. 34. He took them home, and made his mother very happy.

35. Sometime later he said, "I think I shall see the world next." So he started off, and was travelling along when he saw some white buffalo[1] young women coasting downhill. There were four of them. 36. But he hid behind a knoll first, long enough to disguise himself as a poor boy; and then he approached them. 37. They called to him, "Come on, boy; we are coasting downhill here and you shall join us." 38. But he pretended to demur. "Aw, I wouldn't take the risk. You're so heavy, you might start rolling down the hill; and then, what would become of me?" he asked. So they said, "That's all right; you shall sit behind." Then he was willing to join them. 39. Now they started down, with the boy on the rear end. But, being of stone, he allowed himself to start rolling down, so he crushed and killed all four of the buffalo girls, and took their hides home; his uncles got new quivers from them. 40. Once again he started to walk, and met an old man, a buffalo-bull, who was polishing his horns. "Grandfather, how does it happen that you are polishing your horns?" the boy asked him. 41. And he answered, "Why, grandson, it is because Stone-Boy has killed four daughters-beloved[1], and there is a warparty going out to get him. I am polishing my horns with a modest hope for at least the end of a rib." — 42. "And have you heard, grandfather, just when it is that this attack is planned?" Stone-Boy asked again. And the old buffalo man told him. "Yes," he said, "It is to be when some clouds, tinged with brown, are blown swiftly across the sky." 43. Then Stone-Boy made himself known. "You old fool! Why I myself am Stone-Boy !" and with that, he killed the buffalo. Then he went home. "Uncles," he said, "An attack is being planned against me on that day when some clouds, tinged with brown, are blown swiftly across the sky." On hearing this, the uncles proceeded at once to construct four fences with a common centre, that is, four fences encircling the safety area. And soon, some clouds, tinged with brown, were blown swiftly across the sky; and the buffalo warparty arrived. 44. They came, but Stone-Boy and his uncles met them at the outermost fence and fought with them; while Stone-Boy's mother, with the knife that her brothers had made very keen for her, watched her opportunities to snap the hoof tendons of the buffaloes, and to incapacitate them in that way. This continued until the buffaloes came to the last fence; but by that time, an old man buffalo heralded to his warriors, "It is enough. Retreat now, before Stone-Boy annihilates us all!" So the remaining buffaloes went away. That is all.

[1] White buffaloes were rare and highly valued. They are symbolic of the boy-beloved and the favorite daughter. A white buffalo-girl in buffalo-land would be undoubtedly a child-beloved. And these were.

17. The Turtle-Moccasin Boy.

1. Once, a boy lived alone with his grandmother. And on a day, when she was out in the wood getting fuel, the boy, who was at home by himself, heard a mouse gnawing at something. But until then, he did not know that his grandmother had any food put away; so now he peered around, and found that it was a very fine cake of pemmican[1] which the mouse was eating. 2. As his grandmother was out for the entire day, the boy kept edging around to where the mouse was gnawing. He was afraid that the mouse might bite him. After a long while, when it seemed as if he would eat the whole cake away, the boy went outdoors and called, shouting, "Grandmother, come home! There is a mouse devouring all your pemmican!" 3. And the old woman called back, "All right, grandson, I'll be there. Meanwhile, corner the mouse, and I shall soon brain it with my ax." After a time, the boy was very hungry. He therefore took a little twig and bent it into an arch, over his hand. This he covered with a small piece of cloth[2] and then he reached into the place where the pemmican lay. And he sang,

---

1. He'c'eš hokši'lala wą k'ų'šitku kic'i'laȟcį t'i' šk'e'e. Yųk'ą' ąpe'tu wą e'l k'ų'šitku kį c'ak'į'-iya'ya c'ąke' hokši'la kį išna'la t'iya'ta yąke' cį ic'ų'ha hit'ų'kala wą ta'ku yak'o'ǧahą c'a nah'ų' ke'e. K'e'yaš he' winų'ȟcala kį wo'yute mahe'l yuha' kį hokši'la kį hehą'-hųniyą slolye'šni ke'e. Ho tk'a' wana' le' nah'ų' kį ų' wo'le yųk'ą' wasna' wą li'la waśte' k'ų'šitku kį g.na'ka c'a he e' c'a hit'ų'kala kį yu'tahą ke'e. 2. Ąpe'tu a'taya winų'ȟcala kį e'l yąke'šni[3] c'ąke' hokši'la kį hit'ų'kala wą wo'te c'ų e'l ayu'hel k'uwa' ke'e. Hit'ų'kala kį yahta'kįkta k'oki'p'a ke'e. Wana' ų'niȟą' a'taya t'epye' se'ce c'ų hehą'l hokši'la k'ų t'ąka'l ina'p'į ną, — Ųci', he' ku' wo'. Hit'ų'kala wą le'c'i wasna' kį t'epni'c'iyįkte lo', — eya'-pą ke'e. 3. Yųk'ą', — Hį'yąka', t'ako'ža, to'kša' waku'kte'. K'ohą' ana'pta k'uwa', to'kša' nazų'spe kį le' ų' waka'ȟuȟuǧįkte', — eya' ke'e. T'e'hą c'ąke' wana' hokši'la kį li'la loc'į' ke'e. He'c'etu k'eš c'ą'la wą yuktą' yu'zį ną m.niȟu'ha hąke' aka'ȟpį ną wasna' wą yąke' c'ų e'tkiya nape' kį paslo'hą iye'kiyį ną heya'lową' ke'e:

---

[1] The Dakota make pemmican of dried meat, roasted until brittle. This they pound, after wetting it. The result is a remarkably light fluffy substance that is to the touch somewhat like cotton. Then they take a certain proportion of rich marrow-fat and grease derived from boiling fresh pounded bones. They add pounded dried fruit, generally wild choke cherry, but often June berries (and more latterly, raisins,) and knead the whole together into a hard firm cake that keeps indefinitely. This is a delicacy like a dessert. Because of the grease, it is always kept in a parchment wrapper made of the paunch lining, well dried.

[2] More likely, a piece of young calf or deer skin. Because of the present scarcity of skin, and the abundance of cotton goods, the narrator said cloth.

[3] *el*, at; to; in a given place; *yąka'*, to sit; *e'l yąka'*, to be at home.

Little mouse, what are you eating there?
Share it with me, that I too may eat.
Won't you? Won't you?

4. He would sing thus, and then withdraw his hand; and each time he found a tiny piece of pemmican which the mouse had broken off into his palm. When he tasted it, he knew what good pemmican this was, and wanted much more of it, so he repeated his song and reached his hand in again and again. 5. Three times he received a small piece from the mouse, and ate it out of his hand. While he was thus engaged, his grandmother's dog entered. Then the boy said to the mouse, "Friend, give me a larger portion. If you do, I promise to share my food with you whenever my grandmother serves me." 6. And the mouse replied thus, "No, my friend, your grandmother simply despises me. Whenever I put up food to keep me and my little ones through the winter, she always comes and digs it all up and eats it." — "What is it that you store away, that my grandmother takes from you?" the boy asked. "Why, artichoke[1], and earthbeans[2], and food-roots. These I set away and she steals them all from me. So, my friend, I would suggest that the better way

---

Hit'ų'kala he' ta'kula c'a ya'tela so?
Hąke' mak'u'la ye', mi'ś eya' wa'telakte,
Ic'e'; Ic'e'.

4. He'c'eśna ahi'yayį nų hehą'l nape' kį yut'ą'kal iki'kcu c'ą'śna wasna' hąke' li'la ci'scila og.na' ų' c'ą' he' hit'ų'kala kį yaptu'ȟ nape' e'l oki'g.nakela ke'e. Iyu't'a yųk'ą' li'la oyu'l-waśte` c'ąke' ak'e' etą' c'į' nų ak'e'śna lową' nų nape' kį mahe'l iye'kiyahą ke'e. 5. Ya'm.nia-k'ig.le[3] he'c'eȟcį ec'ų' nų iye'na wasna' hąke' icu' c'ą yu'ta ke'e. He'c'el he'c'ųhe ȟceha'l śų'kala wą k'ų'śitku kį yuha' yųk'ą' he e' c'a t'ima'hel hiyu' ke'e. Yųk'ą' hokśi'la kį hit'ų'kala ki k'į' nų, — K'ola`, wą, t'ą'ka s'e mak'u' ye', wą. Ec'į' he'c'anų kiha ųci' wo'mak'u c'ą oc'i'-cu'kte[4], — eya' ke'e. 6. Yųk'ą' hit'ų'kala kį heya' ke'e: — Hoh, wą k'ola`, nik'ų'śi to'k'el-oki`hi waȟte'malaśni ye lo'. Wani'yetu o'pta mic'į'ca o'p hena' wa'tįkta c'a wo'yute e'weg.le c'ą'śna iyu'haha ok'į' nų t'epye' lo', — eya' ke'e. Yųk'ą', — he' ta'ku c'a e'yag.le k'eś t'epni'c'iya huwo'? — eya' yųk'ą', — Wą, k'ola`, p'ąǧi' nąi'ś mak'a'tom.nica nąi'ś śikpą'ka k'o'k'o e'wag.le c'ą'śna mama'kinų we lo'. C'a k'ola`, iye'ś wą'cak e'ś wasna' kį le' a'taya ag.le'mayak'iya-

[1] Jerusalem artichoke.

[2] Earth-beans are very rich, meaty and of various sizes. They grow under ground, attached to the root of a certain plant. A quick way of obtaining them, was to find a cache made by field mice in which these beans were stored for the winter in great abundance. It is said that that was how old women always got their supply. Hence, there is supposed to be eternal enmity between mice and old women.

[3] *ak'ig.le*, literally, set one on top of another; added to any number "so many times in succession."

[4] *k'u*, to give; *ok'u'*, to share with, as a meal; to lend anything.

would be for you to let me take this cake of pemmican home!" 7. The boy answered, "Well, then, friend, suppose you fight with grandmother's dog here. If you win, I shall be glad to deliver this whole cake to your home." And the mouse accepted the terms. 8. Now the boy drew forth the cake, wrapped in dried paunch lining, with the mouse still inside, and placed it in the centre of the tipi. All the while, he held his grandmother's dog fast, but he was squirming to get away; and the boy thought he was impatient to fight the mouse. 9. So, on signal, he let him go, and urged him on to the mouse. "Grab it!" he shouted. So the dog sprang forward and grabbed the pemmican, and the mouse ran out, and up the boy's shoulder under his shirt; there he struggled, and clawed and scratched the boy. The boy screamed. "Grandmother, come home. A mouse is about to kill me!" he called. 10. At that instant, his grandmother returned, and on seeing the boy crying, she began to cry too. By this time the dog was eating up the pemmican. She noticed it and said, "Grandchild, you were deceiving me. You told me a mouse was eating the pemmican, didn't you?" and she raised high her ax and knocked open the dog's skull. 11. "Grandson, I see it now. You stole that pemmican on purpose. So you may go now, wherever you please; until you can bring me another *wasna'* as big

---

waśte' ye lo', — eya' ke'e. 7. Yuk'ą' hokši'la kį, — Ho, ec'a, k'ola', ųci' t'ašų'ke[1] kį le' kic'i' t'oke'ya kic'i'za yo'. He'c'anų yuk'ą' niye' ohi'yaya ha'tąhąś c'ąte' waśte'ya wasna' kį le' a'taya e'hpec'ic'iyįkte lo', — eya' yuk'ą' hit'ų'kala kį iyo'wiyą śk'e'e. 8. He'c'eś wana' hokši'la k'ų wasna' kį wale'ja ope'm.nipi c'a k'ąye' ahi'g.naka ke'e. Hit'ų'kala kį he'c'ena mahe'l ų' c'ąke' iyo'was'iyą ahi'g.naka ke'e. He'c'ų ną k'ų'śitku kį šų'kala wą yuha' k'ų he' yu's ų' ke'e. K'e'yaś iya'yįkteћcį[2] c'ąke' e's hit'ų'kala kį k'is-i'naћni ke'c'į' ke'e. 9. C'ąke' wana' ayu'štą iye'yį ną, — Iya'hpaya yo'! — eya' ke'e. Yuk'ą' šų'ka kį naślo'k iya'yį ną wasna' kį iya'hpaya c'ąke' hit'ų'kala k'ų he' etą' g.lina'p'į ną hokši'la kį hiye'te oų'yą į'yąkį ną t'ao'g.le kį mahe'l iya'yį ną he'c'iya nihį'ciya naћla'ћlal nak'e'ћk'eћ ų' ke'e. He'c'ena hokši'la k'ų t'eb.le'ześni[3] ną c'e'ya ų' ke'e. — Ųci', g.licu' wo'. Hit'ų'kala wą makte'kte lo'! — eya'-c'eya ke'e. 10. Ic'ų'hą winų'hcala k'ų g.lihų'ni ną t'ima' k'ig.la' yuk'ą' hokši'la kį c'e'ya ų' c'ąke' i'ś-'eya' c'e'ya ke'e. Yuk'ą' wana' šų'ka kį wasna' k'ų t'epyį'kta ha'l wąya'ke'e. — T'akoża', maya'g.naye'. Le' hit'ų'kala wą wasna' t'epma'k'iyįkta ke'he' c'ų — eyį' ną nazų'spe wą yuha' k'ų he' yuwą'kal iki'kcu ną ų' šų'kala k'ų nata' kį kašle'l ap'a' ke'e 11. — T'akoża', ehą'k'ų ec'a'kel wasna' kį he' mama'yakinų c'a wana' slolwa'ye'. C'e ak'o' to'k'i-yac'į'ka ya', ną wasna' wąžį' t'o'keca c'a le' į'skokeca

---

[1] This sounds like "her horse." *Šų'ka-t'awa* is better, for "her dog."

[2] *kteћcį*, added to any verb of action, means "he was eager to do; eager, almost past restraint."

[3] *t'eb.le'ześni*, to be frantic; wild; *t'a*, dead; *b.le'za*, sane; *śni*, not.

as the one I have lost," she said. The boy replied, "Very well, grandmother; you will first have to make me some arrows and a bow." So she proceeded to do this at once, and when they were completed, the boy started out to go on a journey.

18. The Turtle-Moccasin Boy, Continued.

1. And so the boy started out on his journey. He had not gone far before he came upon a herd of buffaloes. He lay on a hill, peering over at the herd, and wondering how he could get close enough to shoot them. Just then, the herd ran off as though they were frightened, and stopped at a short distance. 2. A man was going towards the buffaloes[1]. He walked past them, and knelt down on a level spot some distance from them. And then, one of the buffaloes, a bull, turned and faced west; and so he stood, apart from the others. I should judge that the bull stood about fifteen paces from the man. He threw himself on the ground and rolled. 3. Then he stood up again, and threw dirt over himself with his hoof, in this manner[2].

---

maka'ku', — eya' ke'e. Yuk'ą' hokši'la kį i'š, — Ho, ec'a, ųci', ita'zipa nų wąhį'kpe k'o' mi'caǧa yo', — eya' c'ąke' ki'caǧį nų yuštą' k'uhą' hokši'la kį icu' nų yuha' oma'ni-iya'ya šk'e'e.

18.

1. He'c'eš wana' hokši'la k'ų oma'ni-iya'ya[3] šk'e'e. T'e'hą'l ye'šni ec'e'l pte' opta'ye wą t'ą'ka wąwi'c'ayaka šk'e'e. Paha' wą aką'l hpa'yį nų pte' kį ao'wic'akas'į to'k'el ǩ'ą' kihą wic'i'k'iyela yį' nų wąži' o'kta he'cihą he' iyu'kcą šk'e'e. Hcehą'l pte' kį ta'ku naki'cip'apiiteya iya'yapi nų ka'k'i k'ina'žipi šk'e'e. 2. Wic'a'ša wą e'tkiya wic'a'u nų iyo'pteya iya'yį nų mak'a'-ob.la'ye[4] wą e'l c'ąkpe'škamak'ag.le[5] ina'žį šk'e'e. Yuk'ą' t'at'ą'ka wą pte' opta'ye kį etą'hą c'a išna'la ina'žį nų wiyo'hpeyatakiya e'tųwą na'žihą šk'e'e. To'ktuke e'yaš pte' kį he' wic'a'ša wą ka c'ąkpe'škamak'ag.le na'žį ke'p'e' c'ų hetą'hą c'ag.le'pi ake'zaptą ec'e'lya na'žį šk'e'e. Mak'a'ta ihpe'ic'iyį nų ica'ptąptąkic'ų šk'e'e. 3. Heha'l ina'žį nų si' ų' le'c'el mak'a' ai'g.lalala

---

[1] This is the same scene, related from another angle, in which Ikto', after much importuning, is changed into a buffalo. The man here was Ikto' before the magic worked. Later, when he tries to work it for the boy and initiate him into the mysteries, he ruins his own magic.

[2] The informant took a handful of sand in his right hand and threw it over his left shoulder; and then some in his left, and threw it over his right shoulder, as he said, "in this manner."

[3] *oma'ni*, to walk; *iya'ya*, he went away. This phrase means, "He went off to spend time abroad, away from home." It was every man's duty to scout always, for enemies or for game. A man who habitually stayed around the home was ridiculed.

[4] Flat land. Any level, or slightly rolling piece of land.

[5] *c'akpe'*, knee; *ška*, (?); *mak'a'*, earth; *ag.le'*, set on; hence, to kneel. Variants are *c'aške'mak'ag.le, c'aške'k'amag.le,* and *c'aške'kpamak'ag.le.*

Then he charged straight towards the man who was kneeling down. When the buffalo was close, the man gave a cry of fear and fell to one side, so the bull tore on past him, over the spot where he had been kneeling, saying, "*Hi'!*"[1] as he went by. 4. Once again the man took his kneeling position, and the bull charged him; with the same result. Three times he did this, and the fourth time, the man did not dodge. So the bull caught him with his horn, and behold, *two* buffalo-bulls went on together[2]! 5. Then the entire herd disappeared, and in their place remained the newly-made bull. So the boy went towards him. And the bull said, "Well, my little brother, how are you? As soon as you left your grandmother's tipi, I have known of it. I too have had a hard life; always I have had to be on the lookout for some way to keep me and my young alive. 6. At last I have found a way to have plenty of food always. As long as I live, food will be abundant for me in all parts of the land. So, little brother, since you and your grandmother have had so much hardship, I can put you where you will be as well off as I." 7. And the boy said, "But elder brother, just who are you?" and he replied, "I am the one known as Ikto-the-Rover-All-over-the-World. When it

---

šk'e'e. Nąheḥą'l le wic'a'ša wą c'ąkpe'škamak'ag.le na'žį k'ų he'tkiya našlo'k iya'ya šk'e'e. Ihų'nikta ḥą'l wic'a'ša k'ų c'e'ya iya'yį nąheya'p ihpe'ic'iya c'ąke' t'at'ą'ka kį iyo'pteya iya'yį nąna'žį-ohe' k'ų he'l — Hi'! — eya'-hig.la iya'ya šk'e'e. 4. Ho, ak'e' wic'a'ša k'ų ec'e'l k'iyotaka c'ąke' t'at'ą'ka kį a'tayela e'l ye' c'e'yaš ak'e' ec'e'ḥcį heya'p ihpe'ic'iya c'ąke' iyo'pteya — Hi'! — eya'-hig.la iya'yį nąya'm.niak'ig.le he'c'eḥcį ec'ų' nąici'topa yųk'ą' wic'a'ša k'ų napʻe'šni c'ąke' t'at'ą'ka kį he' ų' ik'o'yak-yį nąe'yaya yųk'ą' pte' nų'p iya'yapi šk'e'e. 5. He'c'ena pte' opta'ye k'ų iyu'ha tok'i'yot'ą iya'yapi nąwąži'la e'na na'žį c'ąke' hokši'la k'ų he' e'tkiya ya' ke'e. Yųk'ą' t'at'ą'ka k'ų, — Misų', To'k'el-yaų'ka huwo'? Nik'ų'ši t'i'la kį etą'ḥą yahi'nap'e c'ų heḥą'tą slolya' waų' we lo'. Ho, eya' mi'š-'eya' li'la iyo'tiye'wakiye š'a ye lo'. To'k'el mic'į'ca o'p ni' waų'kte cį he e' c'a o'hįni iwa'g.nį ye lo'. 6. Ho, yųk'ą' ki'tąḥcį' to'k'ešk'e ec'a'mų kįḥą o'hįni wo'yute b.luha'kte cį iye'waye lo'. Toha'-wani' kį heḥą'yąmak'a' sito'm.niyą tukte'tuke c'e'yaš e'l wo'yute o'ta mi'ciyąkįkte lo'. C'a misų', yac'į' ḥą'tąḥąš ni'š-'eya' nik'ų'ši kic'i' iyo'tiye'yakiye š'a k'ų, to'k'el wa'map'i kį iye'ḥąyą wa'nip'ikta c'a ec'e'l c'ica'ǧįkte lo', — eya' ke'e. 7. Yųk'ą' hokši'la kį heya' ke'e, — Tk'a, c'iye', le' nitu'we huwo'? — eya' yųk'ą' ųma' kį ayu'ptį nąq, — Wą, misų', Ikto'-Mak'a'-Sito'm.niyą-Oyu'm.ni[3] eya'-c'aže'yatapi kį he' le' miye' ye

---

[1] This word is always said with a great expulsion of breath, just as if about to cough. It generally indicates disappointment over failure after a strained effort. Used by men and women.

[2] **Ikto'** now becomes a bull, because the magic works under the buffalo-bull's direction.

[3] ***oyu'm.ni***, to rove; wander about; roam aimlessly.

becomes necessary for me to turn my face on someone, I can do with him as I please. So I think it would be wise for us to go together." 8. But Hakela said to him, "Why, big brother, don't you know what my grandmother thinks of you? She calls you the people's deceiver, and has warned me about you; that you are not to be trusted. In case we do go about together, who then shall have this bow and these arrows?" 9. Ikto replied to this, "My little brother, take Hakela's moccasins, and to one of them tie the bow and arrows, so that when your grandmother comes looking for you, she will recognize them." (For you must know that this boy wore turtle moccasins, and he alone. Beside him, there was nobody who had such footwear.)[1] 10. "Elder brother, I can never wear these moccasins out; that is why I prize them so highly; nevertheless, at your command they shall come off." So saying, he took them off, and tied them to his bow, and placed them together on the ground. 11. Now Iktomi said, "Ready, little brother; first you must kneel, facing west, with your eyes closed[2]. Ah! little brother, whereas, in the past, you have been poor, from now on you shall always have plenty. Don't fear me. I shall attack you four times[3]. If you are brave, and do not dodge, so that I stab my horns into you, you shall become like me, with the power I have," he said. 12. The boy took the position on his knees, and the Ikto-bull now charged towards him. But the boy

---

*lo'. C'a toḣą'l tuwa' ai'tohewaya c'ą'śna to'k'el wac'į' ec'e'l wak'u'wa ye lo'. C'a he'c'e sak'i'p ųyį'kta-iye`c'etu we lo', — eya' ke'e. 8. K'e'yaś Hake'la i'ś heya' ke'e, — Wą, c'iye`, ųci' li'la wic'a'yag.naye[4] ś'a ke'yį' ną niye' ų' wi'wahomaye c'ų. Ec'a sak'i'p ųye' cįḣą tuwa' ita'zipa ną wąḣį'kpe-mit'a`wa kį lena' yuha'ktelak'a? — eya' ke'e. 9. Ikto' heḣą'l heya' ke'e, — Ho misų`, Hake'la t'aḣą'pe kį hena' icu' ną sani' e'l ita'zipa ną wąḣį'kpe kį hena' ai'yakaśka yo', he'c'el nik'ų'śi oni'cile-u kįḣą hena' iye'kiyįkte lo', — eya' ke'e. (Ec'į' hokśi'la kį le' iśna'la p'atka'śa-ha`pa oḣą' śk'e'e. I't'ok'ąyą tuwe'ni he'c'a yuha'śni'i.) 10. Yųk'ą', — C'iye`, tų'weni ha'pa kį lena' nawa'pota owa'kihiśni c'ąke' he' ų' li'la t'ewa'ḣila ye lo'. K'e'yaś niye' ehe' cį ų' b.luślo'kįkte lo', — eyį' ną yuślo'kį ną ita'zipa kį e'l ai'yakaśkį ną wi'taya ka'l e'g.naka ke'e. 11. — Ho, misų`, ig.lu'wįyeya yo'. C'ąkpe'śkamak'ag.le wiyo'ḣpeyatakiya e'tųwą naya'žį ną iśto'g.mus naya'žįkte lo'. Huḣuḣi, misų`, eḣą'ni waḣpa'nica ini't'e c'ų, letą'ḣą wana' o'ḣini t'alo' o'ta toḣą'l-yac'į'ka c'ą luha'kte lo'. C'e k'oma'kip'eśni yo'. To'paak'ig.le ac'i'hiyukte lo'. Oni'hitikį ną naya'p'eśni ḣą'tąḣąś c'ac'i'p'e cįḣą wo'waś'ake wą b.luha' kį le' ḣąke' ni'ś-'eya' luha'kte lo', — eya' ke'e. 12. Wana' hokśi'la k'ų cakpe'śkamak'ag.le ina'žį yųk'ą' Ikto'-t'at'ą`ka k'ų e'l u' ke'e. K'e'yaś hokśi'la kį c'ąte'-

---

[1] Turtle moccasins brought speed and good luck to the wearer.
[2] Ikto' always makes a fool of himself.
[3] Almost everything is done four times.
[4] *g.na'yą*, to deceive; trick; also, to persuade; sway by argument.

was very brave, and did not dodge, so he stabbed him with his horn and carried him along. And lo, it was Hakela and Ikto the man who went along together! So the mystery-act was a complete failure. 13. Immediately Ikto became very sad. "Alas, my little brother, why did you come along and spoil my act?" he cried. Then he wept.

So Hakela put his turtle moccasins back on, picked up his bow and arrows, and started forth towards the west, leaving Ikto. He had not travelled far before he saw a very tall man coming towards him. 14. At that moment, another man, wearing a cap of jackrabbit skin, was meeting him, coming out of the creek. "My little brother, where are you going, all by yourself?" he asked. "Why, I am going to a great people who live west from here," he answered. Now, this was Ikto again, and he said, "Why, little brother, how odd! That is the tribe I belong to; I just came from there now; so we two shall go home together." As they talked, that tall man I mentioned, was now arriving. So Ikto said, "My younger brother, do you see this man coming? He's the one known as Double-face. His other name is Iya, the Eater." — 15. "Why does he have that name?" Hakela wanted to know. So Ikto explained it to him. "It is because he swallows both men and buffaloes whole!" — "In that case, elder brother, he might swallow us. What can we do to save ourselves?"

---

t'ižela c'ąke' nap'e'śni c'a wą'c'ak he' ic'a'p'į ną k'o e'yaya ke'e. Yųk'ą' hokśi'la wą, Hake'la e' e c'a, Ikto' kic'i' iya'yapi ke. (Wana' pte' nų'papikta ke'c'į' ną he'c'ų tk'a'ś) wak'ą'-ĥ'ą k'ų iye'kicic'etuśni ke'e. 13. Ikto'mi wo't'eĥi ak'i'p'a ke'e. — Hê! Misų', ta'koĥcowe'yau'[1] ną wak'ą'-waĥ'ąkte c'ų maya'kilušica huwo'? — eyį' ną c'e'yahą ke'e.

C'ąke' Hake'la p'atka'śa-hą'pa k'ų oki'hį ną ita'zipa wąhį'kpe k'ų k'o' iki'kcu ną he'c'ena wiyo'hpeyatakiya Ikto'mi ų'yą iya'ya ke'e. T'e'hąl ye'śni ec'e'l wic'a'śa wą li'la hą'ska c'a t'ahe'nakiya u' ke'e. 14. Hceha'l wakpa'la kį etą'hą wic'a'śa wą maštį'ska ha'-wap'o'štą[2] wą ų' ną i'ś-'eya' u' ke'e. — Misų', to'k'iya la' huwo', nišna'laĥcį? — eya' c'ąke' hokśi'la kį, — Wą le'c'i oya'te wą wiyo'hpeyata wic'o't'i c'a ekta' wic'a'b.le lo', — eya' ke'e. Iše' he' wana' ak'e' Ikto' e' c'a u' k'e'yaś. — Wą, misų', he'c'iyatąhą le' wau' c'a sak'i'p ųg.nį'kte lo', — eya' ke'e. Hceha'l wic'a'śa wą hą'ska c'a u' ke'p'e' c'ų he' wana' hihų'ni kte'e. Yųk'ą', — Misų', wic'a'śa wą u' kį le' wąla'ka huwo'? He' Anų'k Ite' eya'pi kį e' ye lo'. Nakų'š I'ya eci'yape lo', — Ikto' eya' ke'e. 15. C'ąke', — C'iye', ta'kowé'-heci'yapi he'? — Hake'la eya' yųk'ą' Ikto', — Wą, Misų', wic'a'śa ną pte' k'o'k'o a'l-'ataya t'epwi'c'aya c'a he' ų' heci'yape lo', — eya' ke'e. — He'c'eca hą'tąhąš, c'iye', ųki'ye k'o' na'ųpcapikte se'ce lo', to'k'ešk'e ųĥ'ą' kiĥą nių'kic'iyįkta huwo'? — hokśi'la kį eya' ke'e. Yųk'ą', — Hį'yąka yo', to'k'ašni ye lo',

---

[1] *ta'ku*, what; something; *ĥca*, indeed; *ole'*, to seek; *ta'koĥcole'*, or *ta'kuĥcowe'* means, "Why (in the world)?"

[2] *wap'o'štą*, cap; head-gear; *wa*, thing; *p'a*, head; *o'štą*, to fit into.

the boy asked. Then Ikto, "Just wait, and don't fear, little brother, for I have power to bewitch anybody that I look at." 16. When the Iya was about ten paces away, he breathed towards these two, and when he drew in his breath, they were jerked forcibly towards him. So Ikto said to him as he came to a stop, "Well, my younger brother, who are you?" — "Why, I am the one they call, 'They-Camp-inside-his-Mouth'." the Iya said. "My younger brother, when were you born?" Ikto questioned him. "Why, I was made when this earth was made!" the Iya replied. "Oh, yes!" Ikto began, again, "Now, I do recall it! Why, you must be that wretched thing I made after I had finished making the earth! That being the case, my younger brother, you had better stay with your mouth closed. I also can do this!" And Ikto took some sharp breaths, with each breath drawing Iya towards him. The Eater now became afraid. "Please don't, elder brother; I don't wish to die!" So Ikto stopped, and then he said, "Come, then, let us all tell in turn just what things we fear. Hakela, you begin."—17. "That is easy. Why, elder brothers, there is just one thing that I fear; it is my grandmother's ax, which is the cause of my wandering about in this difficult way. Whenever my grandmother raises that ax over anything, there's no use trying to live! Why, only recently, she smashed in the skull of her favorite puppy! What further fear should I have than that!" Hakela answered. 18. "Now its my turn," Ikto began eagerly, "Well, brothers, what I fear you shall learn directly. First of all, I fear

---

misų̀, le' tuwa' ai'tohewaya c'ą waȟ.mu'ġe lo', — Ikto' eya' ke'e. 16. Wic'a'ša kį wana' c'ag.le'pi wikce'm.na-wahe`hąyą u' kį he'hą'ni niya' c'ą' nųp'į' yace'kcek iwi'c'acu ke'e. Wana' hina'žį kį e'l Ikto', — Misų̀, nitu'we huwo'? — eya' yųk'ą' — Wą, le' Ima'he-Wic'o't'i eci'-yapi kį he' miye' ye lo', — eya'-ayų̀'pta ke'e. Yųk'ą', — Misų̀, to'hųwel le' ini'c'aġa huwo'? — Ikto' eya' yųk'ą', — Wą, mak'a' kį le' ka'ġapi k'ų he'hą' mi'š-'eya' maka'ġape lo', — I'ya kį eya' ke'e. He'c'ena, — Ohą̂, wana' nake'š we'ksuye lo'! Mak'a' kį le' waka'ġį ną wana' mig.lu'štą yųk'ą' hąke' iya'ya c'ąke' ų' ta'kula wą šį'cehca c'a waka'ġe c'ų ehą'k'ų he' niye' ye lo'. Hec'etu kį ų', misų̀, i'yog.mus ų' wo'. Mi'š-'eya' le'c'el owa'kihi ye lo, — eyį' ną niya' c'ą iye'na I'ya kį yati'ktitą ahi'yu ke'e. C'ąke' k'oki'p'į ną — Ci'ye`, he'c'ųlašni ye'. Wani'kteȟcį ye, — eya' ke'e. Yųk'ą' Ikto' ayu'štą ną, — Ec'a u'wa yo', taku'kuk'oų'kip'apį kį hena' ųko'g.lakapikte. Hake'la, niye' nit'o'kahe ye lo', — eya' ke'e. 17. C'ąke' Hake'la wana' heya' ke'e, — Ho, c'iye`, ta'ku wąži'la k'owa'kip'e cį he' ųci' t'ana'zųspe k'ų he e' ye lo'. He' ų' le' iyo'tiye'kiya mak'o'skąl oma'wani ye lo'. Toha'l ųci' nazų'spe kį he' ta'ku apa'ha c'ą'šna to'k'el niwa'c'į-p'icašni ye lo'. Wą lec'a'la šų'kala wąš t'eȟi'la se'ca yųk'ą' nata' kao'ȟpe lo'. Ta'ku isą'p k'oki'p'e-p'icaka, — eya' ke'e. 18. — Ho, mi'š heha'tu we lo', — Ikto' iš'o'š'oyeȟcį eya' ke'e. — Ho, misų̀, ta'ku k'owa'kip'a c'a ec'a'laȟcį naya'ȟ'ųpikte lo'. It'o' t'oke'yalaȟcį aki'š'apį kį k'owa'-

the shouting of men; and then, I fear gourd rattles; and whistles, and the hooting of owls; and drums and deer-hoof rattles. Those are the things I fear!" And Eater said, "Thank you, elder brother. Those are the very things that I also fear! If I were to hear the sound of any one of these, I should die on the spot!" — 19. "Well, in that case, we are through with that. Now, I think we shall go to the camp, next; I am very hungry. But you, Iya, my younger brother, you had best remain here until Hakela and I whose mouths are tolerably small, go first and eat; while there, we shall line up all the fat men for your meal!" Ikto said. Iya fell in line with this plan of Ikto's, and said, "That's just the thing to do, elder brother. When you two return, then we shall all go to the camp together." And he proceeded to lie down for a nap, as they were leaving him. 20. Now, as it happened, these really were Ikto's people, so, as soon as he arrived in camp, he told them about Iya, and about the things he feared. So the people hurriedly collected the whistles, drums, deer-hoof and gourd rattles, and everything else that Iya claimed to be frightened by; and when Hakela and Iktomi returned to Iya, they were accompanied by men of the tribe, each of whom carried one of the articles specified. Ikto and Hakela now placed the men in various parts, out of sight, and then they came to Iya, still asleep, flat on his back. His mouth was wide open so they looked into his oral cavity, and were able to hear down to his stomach. And they could hear sounds of many human voices, from there. 21. Ikto turned to Hakela and said, "Little brother, will you shoot him?" So Hakela

---

kipʿe loʻ; ną hehąʻl wag.muʻha kahlaʻpi kį he eʻ, ną hehąʻl hįhąʻ-hotʻųpi ną cʻąʻcʻeǧa ną tʻasiʻha kašlaʻšlapi kį henaʻ iyuʻhaȟcį kʻowaʻ-kipʿe loʻ, — eyaʻ keʾᵉ. Heʻcʻena Iʻya heyaʻ keʾᶜ, — Pʻilaʻmayaye loʻ, Cʻiyeˋ. Miʻš-ʾeyaʻ henaʻ eʻȟca cʻaš kʻowaʻkipʿe cʻų. Heʻ wąžiʻ nawaȟʼų hąʻtąhąš wąʻcak eʻš eʻna matʻįʻkte loʻ, — eyaʻ keʾᵉ. 19. — Heʻcʻeca heʻcįhą wanaʻ ųg.luʻštąpe loʻ. Cʻa wanaʻ wicʻoʻtʻita ųyąʻpikte loʻ, liʻla lowaʻcʻį cʻa. Tkʻaʻ, misuˋ, niyeʻ leʻna tʻoʻwaʻš yąkaʻ yoʻ. Koʻhąʻ Hakeʻla kicʻiʻ iʻ-ųcikcikʾapilaka cʻa woʻl-ųyąˋpi ną ag.naʻ toʻna cʻeʻpapi kį henaʻ ųniʻcipahipikte[1] loʻ, — Iktoʻ Iʻya heʻcʻel okiʻyaka keʾᵉ. Iʻya heʻcʻetula cʻąkeʻ — Ho, heʻ og.naʻkte loʻ. Yag.liʻpi kįhą ecʻaʻš iyuʻha akʻeʻ wicʻoʻtʻita ųyąʻpikte loʻ, — eyįʻ ną ištįʻma cʻąkeʻ iyaʻyapi keʾᵉ. 20. Heʻcʻeyaʻ henaʻ Iktoʻ tʻaoʻyate cʻąkeʻ kaʻkʻel-ihųˋni-pilaka tkʻaʻ heʻcʻena le Iʻya takuʻku kʻokiʻpʻa keʻyeʻ cʻų henaʻ iyuʻha wiʻtaya m.nayąʻpi ną wanaʻ Iktoʻ Hakeʻla kicʻiʻ g.licuʻpikta yųkʻąʻ wicʻaʻša toʻna henaʻ yuhaʻ wicʻiʻhakap yaʻpi keʾᵉ. Cʻąkeʻ aiʻsiyą enaʻnakiya henaʻ eʻwicʻag.lepi ną išnaʻla Iʻya ȟpaʻye cį ektaʻ g.liʻpi yųkʻąʻ itųʻkap naiʻcapyeyaʻ ištįʻma keʾᵉ. Iʻ kį ektaʻ eʻyokasʾįpi ną tʻezi kį iyaʻg.leya wąyaʻkapi yųkʻąʻ heʻcʻiyaątąhą wicʻaʻho liʻla tʻąį keʻᵉ. 21. Cʻąkeʻ Iktoʻ Hakeʻla kʻį ną, — Misųˋ, niyeʻ kʻuteʻ yoʻ, —

---

[1] ***pahi'***, to gather; collect; pick up; assemble.

set one of his arrows, and shot Iya, who immediately sat bolt upright. Then Ikto took out his war-club and said, "You disobedient sleepyhead, you!" and he made him stand and marched him straight towards the men who had come out with them, and were hiding close by. And Iya said, "Why, elder brother, you may as well know now that if I ever die, it must be through fire, and nothing else. But if anything pops out of the fire, and is picked up, that person who takes it shall surely die. Now, the reason for it is that I have killed many men. And he who picks up something that comes out of my fire, will show thereby that he likes the same sort of things I do; and that is why he too shall die." That was the way he talked, as they walked behind him, and caused him to enter the deep ravine of the creek. 22. Now they were attacked on all sides. With rattles, and drums and shouting, and owl-hooting sounds, and whistles, they came upon the three, but Iya tried to run away; however, they caught him and struck him many times with their axes and war-clubs, and broke all his bones, and killed him. Then they placed a pile of wood over him to burn him. As he was burning, all the nicest things imaginable, popped out of the fire, but as Ikto had already instructed the people about them, nobody took anything, lest he should die instantly. 23. Before they killed Iya in this fashion, he had eaten many people. It was only after he was killed that people began to multiply greatly. Previously, no sooner would the people

---

eya' c'a he'c'e wąhį'kpe k'ų wąži' ekta' e'g.le ną k'ute' yųk'ą' he'c'ena I'ya kikta' i'yotaka ke'e. C'ąke' Ikto' c'ąȟpi' wą iki'kcu ną, — Waȟte`śni śi`ca, wana'yaȟ'ųśni-iteya niśtį'mahe lo'! — eyį' ną yuna'žik'iyį ną pasi' a'ya ke'e; wic'a'śa k'eya' ina'ȟima-yąka`'pi k'ų he'c'etkiya. Yųk'ą' I'ya heya' ke'e, — Wą, c'iye`, to'hųweni mat'į'kte śni, toȟą' p'e'ta ų'pišni kį hehą'. Śk'a į'še' c'ig.na'ye lo'. Ho tk'a' toȟą'l ile'mayąpi kiȟą p'e'ta kį etą'ȟą taku'ȟcį napsi'l hiyu' ȟą'tąȟąś tuwa' he' icu' kiȟą i'ś-'eya' t'į'kte lo'. Wic'a'śa o'ta wic'a'wakte kį he' ų'. C'a tuwa' ta'ku miye' etą'ȟą napsi'l iya'ye cį he' icu' ȟą'tąȟąś he' ta'ku waśte'walake cį hena' i'ś-'eya' waśte'laka c'a he' ų' t'į'kte lo', — heya'ya ia'a[1] yį' ną ec'e'l wakpa'la-mahe`l iya'yapi ke'e. 22. To'k'iyataȟą kį oya'ś'į wana' awi'c'ahiyupi ke'e. Ȟla'ȟla ną c'ą'c'eża ną aki'ś'api ną hiȟą'-hot'ų`pi ną waya'zopi k'o'k'o ų' awi'c'ahiyupi c'ąke' I'ya iya'ye-wac'į tk'a'ś oyu'spapi ną e'na ohų'nicat'a ną c'ąȟpi' k'o'k'o ki'ciųpi ną kaȟu'ȟuǧapi šk'e'e. C'ą wi'taya e'g.nakapi ną e'l ile'yapi'i. C'ąke' wana' li'la ile' yųk'ą' p'e'ta kį etą'ȟą wo'yuha iȟą'keya-waśte`śte kį iyu'ha napsi'psil hiyu' k'e'yaś Ikto' wąži'la ye'ś icu'śni-wic'aši ną e'yapaha-wic'aši c'ąke' tuwa' wąži' icu' kiȟą wą'cag.na t'į'kte lo' eya'-e`yapaha`pi'i. 23. I'ya le'c'el kte'pišni k'ų he'ȟą' li'la oya'te o'ta t'epwi'c'aya šk'e'e. Įše' kte'pi k'ų hetą'ȟą nake'ś oya'te kį ig.lu'otapi'i. He' it'o'kap ka'k'el wana' oya'te kį wic'o'ta a'yapi

[1] In Teton, *iya'*, is "to speak." But in the reduplicated form, the *y* disappears: *ia'a.*

begin to grow in great numbers than he would come by, and eat large hordes of them. In this way he kept the race of men down. 24. Then Hakela and Ikto went back to the camp, and this is the way Ikto introduced Hakela, to the people. "Now, all cause for fear is removed. This boy who comes to you is a famous one. He is the wearer of the turtle moccasins. In future, this is the man you may look to for aid. By means of the bow and arrows which he carries, you shall eat. And by means of them, too, the tribe's children shall live to reach maturity. This boy has brought you the bow and arrows!" In this manner Ikto introduced Hakela. 25. Now, therefore, it is said that the Lakota people have always depended on the bow and arrows in order to procure food, and so to live to grow up; and thus they keep the race alive. That is all.

19. White-Plume Boy.

1. A certain man, when his son was born, took him in his arms and planted a white plume in the crown of his head, naming him "White-Plume." Then, wishing to hasten his growth, he threw him outdoors several times, and each time he reëntered the tipi, somewhat bigger than before, until finally, all on the same day, he attained the stature of a man. 2. Then the father said, "Oh, would that my son had such and such things!" and it all happened, so that the

---

cʻą'śna I'ya eʻl hiyuʻ ną paha'hayela tʻepwi'cʻayį ną heʻ ųʻ oya'te kį oʻhįni coʻnapila śkʻeʼᵉ. 24. Hake'la wanaʻ Iktoʻ kicʻiʻ wicʻoʻtʻita kʻiʻ nąle'cʻųsʼe[1] Iktoʻ Hake'la ų woʻg.laka śkʻeʼᵉ, — Ho, wanaʻ letą'hą woʻkʻokipʻe waniʻcįkte loʻ. Hokśiʻla kį leʻ ocʻaʻś-tʻųke loʻ. Leʻ Pʻatkaʻśa-Hą`pa Ohąʻ eciʻyapi kį eʻ ye loʻ. Cʻa tʻokaʻtakiya leʻ wacʻį'yayapikte cįeʻ ye loʻ. Itaʻzipa wą wąhį'kpe kʻoʻ iyaʻyustak yuhaʻ kį henaʻ eʻ cʻa ųʻwayaʻtapikte loʻ. Nąhenaʻ ųʻ oya'te cʻįcaʻpi kį icʻaʻġapikte loʻ. Hokśiʻla kį leʻ wanaʻ itaʻzipa, wąhį'kpe kʻoʻ nicaʻhipe loʻ! — Iktoʻeyaʻ oya'te kį owiʻcʻakiyaka śkʻeʼᵉ. 25. Heʻ ųʻ etą'hą Lakʻoʻta-oya`te kįtohąʻtą kį itaʻzipa ną wąhį'kpe kį henaʻ woʻwacʻįyeyapi nąų' woʻyute icuʻpi nąig.luʻotapi nąniiʻcʻiyapi śkʻeʼᵉ. 26. Hehą'yela owiʻhąkeʼᵉ.

19.

1. Wicʻaʻśa wącʻįcaʻ wąkiʻcitʻųpi yųkʻąʻ ikiʻkcu nąpʻesleʻte kįeʻl waʻcʻįhį wąpaslaʻtį ną — Waʻcʻįhį Skaʻ — eyaʻ-cʻaśki`tʻų[2] śkʻeʼᵉ. Heʻcʻų nąto'na-tʻąka`l kaliʼoʻl iyeʻya cʻąiyeʻna sąʻp icʻaʻġa cʻąkeʻoʻhąketa kʻośkaʻlaka wąliʻla wicʻaʻśa waśteʻ cʻa ąpeʻtu-hąke`yelayuhaʻ keʼᵉ. 2. Heʻcʻų nąq, — Tokʻiʻ[3] micʻį'kśi kaʻkʻel nąkaʻkʻel yuhaʻnį', — eyaʻ cʻąiyeʻcʻetu cʻąkeʻ liʻla tąyąwakʻoʻyakį nąnakųʻ wayuʻha

---

[1] *leʻcʻų sʻe*, like doing this; hence: *thus*.

[2] *cʻaśkiʻtʻų*, he names his own; *cʻaźeʻ*, name.

[3] *tokʻiʻ*, and *tʻųkį'*, both are used for making a wish. "Would that." Generally, in such a wish, the particle *nį* is placed at the end.

youth possessed handsome apparel and fine things. Then the father talked thus to his son, "These people are in great distress, my son. Four men are abusing them severely. So if there is something you can do, do it." 3. Just as he had said, four men stood outside their tipi the next morning, and called, "White-Plume, we have come to challenge you to a race. Come on out;" to which he answered, "All right." Four men waited for him, and one was painted red, and one was blue and one was white and one was black. 4. And the one who had used red for his paint contended with him first; they ran towards a distant tree, and climbed it; and on getting down, the instant they were landing to run back, the red painted man tossed something out, and it was cattail fuzz. Suddenly the entire meadow became a mass of cattail fuzz which tangled itself into White-Plume's feather. This delayed him long, while he tried to untangle his feather, so that the red-paint man had a good head start. Even so, when White-Plume boy was through, he ran so swiftly that he got home first. 5. And four wooden clubs belonging to the four men, and painted in their respective colors, lay at the base; so White-Plume took up the red club and with it he struck and killed his opponent. So only three men went home. Next morning, the three came again and challenged him to a race. So he went out and raced with the man painted blue. The race included climbing a distant tree, and then coming down, and returning to the home base. But

---

šk'e'e. Yuk'ą' heha'l atku'ku kį le'c'el c'ica' kį wo'kiyake'e, — Le' oya'te kį t'eȟi'ya u'pe lo', c'į`ks. Wic'a'ša to'p li'la šica'ya wic'a'k'u-wape lo'. C'e u' to'k'el yaȟ'ą'-oya`kihi ha'tąhąš ec'u' wo', — eya' ke'e. 3. Wana' he'c'el eye' c'u, hį'hąna yuk'ą' wic'a'ša to'p t'ąka'l hina'žipi ną heya'pi ke'e, — Wa`c'įhį Ska`, k'ig.le'la-uhi`pe lo'; hina'p'i ye', — eya'pi c'ąke', — Ha'.o, — eyį' ną ina'p'a yuk'ą' wic'a'ša to'papi c'a wąži' šai'c'iyį ną wąži' t'oi'c'iyį ną wąži' sąi'c'iyį ną wąži' sap-'i'c'iya ke'e. 4. Yuk'ą' šai'c'iye cu he' t'oke'ya kic'i' į'yąke c'e'yaš c'ą' wą ana'tąpi ną ali' į'yąkapi ną ka'k'el-huk'u'l g.licu'pikta yuk'ą' wic'a'ša-šai`c'iye c'u he' ta'ku kala' iye'ya c'ąke' Wa'c'įhį Ska' e'l e'tuwą yuk'ą' hįtką' k'u he'c'a ke'e. C'ąke b.la'ye kį a'taya he'c'a-ožu`-hįg.nį ną wap'e'g.nake-t'a`wa k'u he' a'taya kai'yapeȟąhą ke'e. C'ąke' t'e'hąlicį he'l g.lug.la' ną ak'e' g.licu' ną wic'a'ša šaic'iye c'u he' ahi'k'ap'a g.lihu`ni ke'e. 5. Yuk'ą' c'ąksa' to'p he'l kig.na'kapi ną wąži' ša' c'a he' le wic'a'ša wą k'ap'e' c'u he' t'a'wa c'ąke' icu' ną u' kat'a' ke'e. He' u' ya'm.nila k'ig.la'pi ke'e. Ak'e' ihį'hąna yuk'ą' ya'-m.ni k'u hena' t'ąka'l hina'žipi ną k'iį'yąk-ap'e`pi[1] ke'ya'pi ke'e. C'ąke' ina'p'į ną wana' t'oi'c'iye c'u he' i'š heha'l kic'i' iya'yį ną c'ą' wą ekta' ihų'nipi ną ali'pi ke'e. K'u'l g.licu'pi ną he'c'ena t'i-a'nakitąpi-kta wą og.na'yą he' į'yąkapi ke'e. K'e'yaš wana' k'u'takiya ku'pi k'u

---

[1] *ap'e*, to challenge, (when placed after an active verb); also, to invite another to participate in some activity.

as they were coming down the tree, the man who was painted blue threw something out. It was cockle-burs and at once the whole place was filled with bur-bearing weeds. 6. They clung to the head-ornament and made it necessary for White-Plume to stop and rid himself of them. Even so, he was so fleet of foot that he got home first, and taking up the man's blue club he struck and killed him with it. So only two men went home. 7. The third morning the two remaining opponents came and this time it was the man painted white who raced with the boy. And he tossed something about which proved to be choke-cherry stalks. These caught in the white plume, and it took the boy a long time to remove them, while the other man started back, and was almost reaching the goal. But now White-Plume had freed himself, and because his speed was equal to being carried by the wind[1], he soon caught up with and passed the man. The whitened club lay at the goal; so he took it and killed the owner with it. 8. Now only one man remained. The man who blackened himself came, carrying his black club with him. He placed it at the goal, and started to compete with White-Plume Boy. As they were descending from the tree, he tossed something out; it was crab-apple stalks full of thorns which caught in the boy's headdress, for they suddenly filled the place. 9. He was

---

lehą'l t'oi'c'iye c'ų he' ta'ku kala' iye'ya c'ąke' Wa'c'įhį Ska' e'l e'tųwą yųk'ą' hena'kehci wina'wizi[2] *c'ąke' mak'a' kį a'taya wina'wizi-ożu`-hįg.la ke'*[e]. *6. Wap'e'g.nake*[3] *k'ų a'taya ik'o'yaka c'ąke' t'o'e'l he'na na'žį ną kpahi'hį ną g.luštą' kį e'l nake'ś g.licu' ke'*[e]. *Ho, he'c'eca k'e'yaś li'la lu'zaha c'ąke' ag.li'k'ap'į ną c'ąksa' wą t'oya'pi c'a oi'yaye kį e'l kig.na'ka tk'a'ś he' icu' ną ų' kat'a' ke'*[e]. *C'ąke' nų'plala k'ig.la'pi'*[i]. *7. Ici'yam.ni-hį`hąna yųk'ą' nų'papi k'ų hena'yos ak'e' hi'pi c'ąke' heha'l sąi'c'iye c'ų he' kic'i' į'yąka ke'*[e]. *Yųk'ą' he' i'ś c'ą' k'ų he' iya'lipi ną wana' huk'u'takiya ku'pi ha'l ta'ku kah'o'l iye'ya c'ąke' Wa'c'įhį Ska' wąya'ka yųk'ą' hena'kehcį c'ąp'a'-hu c'ąke' wa'c'įhį wą p'eg.na'ke c'ų he' a'taya kai'yapeha iya'ye cį ų' he'na he'l t'e'hąhcį g.lue'c'etuwac'į śką'hį ną wana' k'ohą' wic'a'śa-są k'ų he' g.lihų'nikta ha'l nake'ś Wa'c'įhį Ska' g.licu' k'e'yaś kahwo'ka c'ąke' ila'zataha ag.li'kig.leja ke'*[e]. *He'c'eś ak'e' he'l c'ą' wą sąyą'pi ki-g.na'ka c'ąke' icu' ną ų' kat'a' ke'*[e]. *8. Ho, eha'ke-hį`hąna yųk'ą' wąži'la oka'pta c'a he' hi' ke'*[e]. *Wic'a'śa wą sap-'i'c'iyį ną c'ąksa' wą a'taya sapya'pi c'a g.luha' hi' ke'*[e]. *E'na e'kig.nakį ną wana' Wa'c'įhį Ska' kic'i' iya'yį ną c'ą' wą ali'pi ke'p'e' c'ų he' ak'e' kic'i' ali' ke'*[e]. *Wana' k'u'takiya ku'pi ną mak'a'ta g.liyo'psicapikta ha'l ta'ku kala' iye'ya c'a Wa'c'įhį Ska' e'l e'tųwą yųk'ą' hena'kehcį t'apsą' hu'-p'esto`stola k'ų he'c'a c'ąke' mak'o'c'e kį a'taya he'c'a-ożu`-hįg.la ke'*[e]. *9. Wa'c'įhį*

---

[1] This is an awkward translation of a very terse expression meaning "to be swift, as a runner".

[2] *wina'wizi*, cockleburs; *wi*, woman; *nawi'zi*, to be jealous (?).

[3] *wap'e'g.nake*, head-ornament; *wa*, thing; *p'e*, head; *g.na'ka*, to place; to have put away; aside.

obliged to take time out to rid his plume of the thorns, so that the blackened man was almost home. But now the boy was through, and starting home. Soon he was nearly touching the blackened man, as he ran. Now he passed him and arrived first at the goal, where he stood with the black club, ready to kill the owner when he got in. From that time, the tribe was free from the oppression of the four tyrants.

10. Then one day the boy said, "I have decided to go on a journey." — "Alas, my son," his father protested, "though I am aware that you are a man and should travel, still, I am troubled; for on your way you are going to encounter a tricky woman." But the boy didn't hesitate to start, on account of this warning. 11. He was travelling westward when he saw a woman, walking along, carrying something in her arms. "Ah! Undoubtedly this is what my father was speaking of," he thought, and tried to go around, so as to avoid meeting the woman. But she got in his path, and offered to rid him of lice[1]. The boy was insulted. "Say, what do you think I am that I should have lice?" he said to her, "I'm no orphan!" And he tried to go on, but she persisted. 12. By some unexplained method she induced him to yield, so that he lay down to have her

---

kʾų heʼ aʻtaya ikʿoʻyaka cʿąkeʼ eʻna tʿoʻeʻl g.luśpuʻhį ną wanaʻ wicʿaʻśasaʻpa kʾų heʼ g.lihųʻnikta haʻl nakeʻś Waʻcʿįhį Skaʻ g.licuʻ keʾᵉ. Kʾeʻyaś liʻla ilaʻzata yuʻza-nų sʻe kuʻ ną ecʿeʻl kʿapʿaʻ g.lihųʻni keʾᵉ. Cʿąkeʼ heʻl cʿąʻ sapyaʻpi wą eʻkig.nakį ną iyaʻya tkʿaʻś heʼ ikiʻcu ną ųʻ katʾaʻ keʾᵉ. Cʿąkeʼ hetąʻhą oyaʻte kį tuweʻni naġiʻ yewiʻcʿayeśni cʿa okaʻb.laya ųʻpi keʾᵉ.

10. Yųkʿąʻ ąpeʻtu wą eʻl, — Itʿoʻ omaʻni-m.nįkte, — eyaʻ keʾᵉ. Cʿąkeʼ atkuʻku kį iyoʻkʿiśni ną, — Hehehiʻ, cʿįkś, eyaʻ winiʻcʿa cʿa omaʻyanikte cį heʻcʿetu tkʿaʻ akśaʻka heʻl kʿuśeʻya wįʻyą wą wicʿaʻśaśni cʿa ųʻ kʾų, — eyaʻ keʾᵉ. Kʾeʻyaś aʻtayaś iʻtokʿaśni heʻcʿena iyaʻya keʾᵉ. 11. Wiyoʻhpeyatakiya yaʻhą yųkʿąʻ wįʻyą wą taʻku yuha' ną yaʻhą keʾᵉ. Cʿąkeʼ, — Eh! Taʻku wą ateʻ iwaʻhomaye cʾų heʻ le eʻ seʻce loʻ, — ecʿįʻ ną tʿąʻkaya aoʻhom.niwacʿį keʾᵉ. Ho, tkʿaʻś wįʻyą kʾų kʿuśeʻya naʻžį ną heyoʻkicilekteȟcį keʾᵉ. — Hoʻh, taseʻ wamaʻb.lenicaka cʿaʻś heyoʻmapuze ca! — eyįʻ ną heʻcʿena iyaʻyįkte cʾeʻyaś liʻla okaʻkiśya keʾᵉ. 12. Hąkeʻya toʻkʿeśkʿe hʾąʻ ną g.naʻyelakʿa iyoʻwįyą iyųʻka

---

[1] A self-respecting Dakota dreads lice as much as anyone else. Not only are lice indicative of uncleanliness, but of lack of social standing, as well. Only the lower classes and orphans, and those for whom nobody was directly responsible, had them. People dreaded visits from such persons. They talk about anyone who has them, behind his back. Lice, when they invade a home that has up to that point maintained a stand against them, are believed to be forerunners of impending death. They say that long ago, a man whose son died, sat with his son's head on his lap, as he wept over him for a long while. At last, he sat quiet, watching the boy's face, when something moved from the corner of his eye, and a louse worked itself through the flesh and came out. Ever since that story got around, the belief has persisted that lice come from the dead, from the graves, to warn of another death.

look in his hair. She pulled his hair apart here and there hurriedly and jerked out the white plume, leaving behind a poor whimpering puppy, affected with itch. The helpless animal sought out a sunny spot and lay there all day. 13. Of course it was Ikto again, masquerading as a woman. He now set the white plume in his hair, and entered the tribal circle in the role of a boy-beloved[1]. So he was promptly presented with a wife and established in a tipi, in the rôle of son-in-law[2]. It happened that the woman was a favorite child, in her own right, so the two had their tent inside the camp circle. 14. And his wife said, "Each morning a red fox runs by, and everyone tries to shoot him, but nobody succeeds in hitting him." It was morning and the camp was in an uproar. "There he is again, the red fox," the wife said. And Ikto replied with a command. "Prop up the door flaps so they will stay," he said, and his wife, thinking

---

c̣ąke' wana' heyo'kicile ke'e. P'ehį' kį yuġą'ġą ahi'yayį ną wą'cak wap'e'g.nake k'ų he' yušlo'k icu' yųk'ą' šų'kala wą hakte'la c'a howa'ya ų' c'ąke' ihpe'ya iya'ya ke'e. Šika ų'šiyeȟcį oma'šte wą e'l ąpe'tu a'taya ȟpa'yela ke'e. 13. K'ohą' wana' ak'e' Ikto' he e' c'ąke' wa'c'įhį wą manų' k'ų he' p'eg.na'kį ną iye' hokši'-c'ąlki' yapi-kaȟya wic'o't'ita i' c'ąke' wą'cak wį'yą k'u'pi c'a wic'a'woȟa-e't'i ke'e. Wį'yą wą i'š eya' he' t'eȟi'la-yuha'pi yųk'ą' he e' c'a yu'zį ną kic'i' c'oka'p e't'i ke'e. 14. Yųk'ą' wį'yą kį leya' ke'e, — Hį'ȟąna c'ą'šna šųġi'la wą le' og.na' hiya'ya c'ą' k'ute'pi k'eš tuwe'ni o' oki'hiši k'ų, — eya' ke'e. Wana' hį'ȟąna c'ąke' ta'ku ȟmu' s'e iki'k'opi yųk'ą', — Iho', ak'e' wana' he hiya'ye', — wį'yą kį eya' ke'e. He'c'ena, — T'iyo'pa kį

---

[1] To be a boy-beloved was a great honor, and carried with it heavy obligations. The parents who wished to declare their child beloved must first give many presents away in the child's name; then they must always be foremost in doing kind deeds to the poor and needy, in the child's honor. In return, the entire tribe set great store on such a child. It did not eventually make him a chief — only his personal record after he grew up could decide that, — but it insured him the deference and recognition of the people, and their affection for him, as for one on whose account many people had benefited. Girls could be beloved too. The term *hokši'-c'ąlki' yapi* is: *hokši'*, child; *c'ąl*, contracted from *c'ąte'*, heart; *ki*, sign of the possessive, their own; *ya*, to cause or use for; *pi*, they; literally, "a child which they use for their heart."

[2] If a young couple is living near the bride's parents, the husband, as son-in-law, must always be on the alert to serve, and foresee and do what needs to be done without being asked. He must bring home game, and if there is fighting to be done, he must be in the van, protecting not only his wife but all her people. He must adhere strictly to the avoidance rule towards his wife's parents; and always be on guard too, to do things right; for his joking relatives — his wife's brothers and parallel and cross cousins, and also her sisters, — are watching for a slip on his part so they can laugh at him. The situation is reversed, when the couple is spending time with the man's parents. Then the young wife, as daughter-in-law, needs to be exemplary in every particular, for not only the husband's brothers and sisters and cousins, but also the neighbors, are going to notice promptly if she fails in any detail. On the whole, it is a trying rôle.

how he would doubtless shoot from where he sat, hastened to do his bidding. Instead, just as the fox passed within his range, he pretended to fumble, and said, "Hard luck! the limbs of my robe struck my bow!" and he didn't shoot. 15. Again his wife said, "Now and then, a very scarlet bird goes flying past here, and they all try to shoot it but nobody ever hits it." After a while, the camp was in an uproar again and the wife said, "There now, they are shouting because it is flying by." And Ikto said, "Adjust the poles of the smoke vent so that the opening is clear." Thinking how her husband was about to succeed where others had failed, she hastily adjusted the poles and then came in and sat down to wait. But instead of shooting the scarlet bird when it flew overhead, he evidently had cut nicks in his bow-string, because it snapped just as he placed an arrow. By way of apology he said, "Hard luck! I've broken my bow-string!" and he did not shoot. 16. Then he said, "Have your father send a crier around. I am about to smoke." So a crier made the announcement and soon the tipi was filled with a waiting crowd. He now said, "Each time I puff out smoke from this tobacco, be ready to kill something[1]." So they sat in tense readiness, but nothing magical happened. At last the men took their departure, heavy-hearted from disappointment. 17. During all this, a poor girl who lived alone with her mother, in a tipi outside

---

apa'ǧąyą e'g.le, — eya' c'a t'awi'cu kį ec'e'l e'g.le yųk'ą' i'yokakiyą hiya'ya c'aś t'i'tąhą k'ute'kte se'ce c'ų, ec'ą'l, — Hį'! Śina'-huha'[2] *iya'wakip'a, — eya'-hįg.la o'śni śk'e'e. 15. Ak'e' t'awi'cu kį heya' ke'e, — Le'l og.na' eya'śna zitka'la wą lu'ta c'a kiyą' hiya'ya c'ą' k'ute'pi k'eś tuwe'ni o'śni k'ų, — eya' yųk'ą' wana' ta'ku iki'k'opi c'ąke' wi'yą ki' heya' ke'e. — Iho', wana' he kiyą' hiya'yelak'a aki'-ś'ape', — eya' ke'e. Yųk'ą' — Wip'i'paha*[3] *kį paza'm.ni e'g.le, — eya' ke'e. C'ąke' otu'ȟciyakel*[4] *hįg.na'ku wao'kta-ic'ila ec'e'kc'e wip'i'paha kį e'g.le ną wakta' yąka' ke'e. Yųk'ą' leya wic'e'śka kį og.na' k'ute'kte se'ce c'ų, ec'ą'l ita'zipa-ik'ą` kį waki'huhų ną he' yąke'lak'a! — Hį', Ita'zipa-ik'ą` wag.la'psaka, — eya' ke'e. He'c'eś ųma'ni o'śni ke'e. 16. Heha'l Ikto' heya' ke'e, — Niya'te e'yapahawic'aśikte lo'. C'ąnų'-mųpįkta c'a, — eya' c'ąke' e'yapahapi yųk'ą' t'i' ot'į's ahi'yotaka ke'e. — Ho, c'ąli' b.lab.lu'kta c'e takų'l kat'e'wac'į po', — eya' c'ąke' itu'ȟcį wi'yeya yąka'pi k'e'yaś ta'kuni hįȟpa'yeśni śk'e'e. C'ąke' wic'a'śa kį iyu'ha c'ąl-e'c'ecapiśni śk'e'e. 17. Ic'ų'hą wic'į'cala ųśikala wą hų'ku kic'i'śnala hoȟe'yatąhą*[5] *t'i'pi c'ąke' manį'l c'ąk'į'-i yųk'ą'*

[1] Another instance of Ikto' playing the supernaturally gifted man's part, and failing.

[2] *śina'*, blanket; robe; *huha'*, the limbs (parts of the leg-skin of the animal).

[3] *wip'a'*, the large flaps that control the smoke, over the tipi; *i*, by means of; *paha'*, pushed upwards.

[4] *otu'*, or *itu'*, in vain. *ȟcį*, very; *yakel*, rather; rather in vain.

[5] *hoȟe' yatąhą*, on the rear side of the circle. All tipis face in, normally, with their rear sides out; *ho*, classifier for camp-circle.

the camp-circle[1], went into the woods to gather fuel for their fire There she found the little helpless dog and was moved by pity "You poor little dog, how you must suffer!" she said, pulling up quantities of sage-brush to make him a softer bed. But the dog spoke to her, "You are kind; but even better than to make me a bed here would be to take me home." So she took him up in her blanket and carried him home. 18. She laid him down and went outside; but when she reëntered the tipi, she found instead a very handsome young man sitting in the place of honor[2]. He said to her, "Go now to Ikto who resides in the tipi within the camp circle and ask him to return to me the head-ornament which he took from me." So the girl stood outside Ikto's tipi and said, "Ikto, I have come for that head-ornament, on behalf of its owner." 19. Immediately he began, "Hand it out; hand it out; for it is his." She took the plume and carried it home. At once the people derided Ikto with shouts and jeers, and chased him out towards the wild places and left him still going. "Oh, but what's the use?" they said, "It is Ikto. He'll be turning up again, by and by." 20. Once more the red fox ran by; and it was White-Plume's arrow which pierced and killed him. And the next morning, when the scarlet bird soared overhead, it was White-Plume's arrow which brought it down, piercing its heart. They took the scarlet bird and set it up at the very topmost point

---

šų'kala k'ų he' ata'yį ną — Ųšikâ, c'e'wįš-šų`kala wą iyo'tiye'kiyela kê, — eya'ya p'eži'-ho`ta yušla'śla ną owį'š-kicat'ų yųk'ą' šų'kala kį heya' ke'e, — Wic'į`cala, akša'-waųšiyalaka, ama'g.la yo', — eya' c'ąke' he'c'ena šina' og.na' yuha' ną t'iya'ta ak'i' ke'e. 18. T'ima' e'g.nakį ną ina'p'į ną ak'e' t'ima'hel k'ig.la' yųk'ą' k'oška'laka wą li'la ową'yak-waśte` c'a t'ic'a'tku e'l yąka' ke'e. — Ho', Ikto' le c'oka'p t'i' kį e'l yį' ną wap'e'g.nake wą maki'ų kį he' mi'c'uši yo', — eya' c'ąke' wic'į'cala kį ekta' i' ną t'iyo'pa e'l ina'žį ną heya' ke'e, — Ikto`, Wap'e'g.nake wą wic'a'kicihiyowahi ye', — eya' ke'e. 19. Yųk'ą'. — Iye'kicic'iya, Iye'kicic'iya, t'a'wa c'e, — eya'ya yąka' c'ąke' wap'e'g.nake kį iye'k'iyapi c'a ag.li' ke'e. He'c'ena oya'te kį Ikto' aš'a'pi ną mani'takiya a'yapi ną t'e'hąl e'yuštąpi ke'e. — To'kša' ak'e' u'kte lo'; He' Ikto' e'šnika c'aš, — eya'pi šk'e'e. 20. Nake'š ak'e' šųgi'la k'ų he' hiya'ya tk'a'š Wa'c'įhį Ska' ipa'hna o' ke'e; ną ak'e' ihį'hąna yųk'ą' zitka'la wą lu'ta c'a wąką'l oki'yą ų' tk'a'š c'ąte' kį g.lakį'yą o' šk'e'e. C'ąke' t'ic'e' kį e'l šaye'la otke'yapi šk'e'e.

---

[1] The average member of the tribe, able to play his full part in its maintenance and protection, and in the social events, has a right to the camp circle. Those unable to fulfil these requirements, generally old couples, widows, and the familiar old woman with her grandson, withdraw voluntarily from the camp circle and live back of it; while the newly-weds of the higher ranking families, who have a certain social standing because of their benevolence and generosity, live, for a limited time, inside the circle, generally in front of their parents' tipi.

[2] The place of honor is the space in the centre, back of the central fire. So that a guest of honor, when seated, faces the doorway.

of White-Plume's tipi. 21. "Now I shall smoke. Ask them to come in," he said, so the men crowded into the tipi. "I shall send out four puffs of smoke, so try to kill them[1] all," he instructed. They sat in readiness and the instant the tobacco smoke came out of his mouth, birds of every sort filled the room; so the men worked hard to kill them all. Finally even blankets, red ones and blue ones and brown ones and black ones, also fell, and then guns and fine possessions came down. And that was the beginning of such things in the tribe, they say. 22. White-Plume took for his wife the girl who was so humble but so kind-hearted, and the tribe caused them to live in a tipi inside the camp circle and held them in highest esteem and affection, they say. That is all.

20. Blood-Clot Boy.

1. A rabbit lived happily until a bear and his young came and took possession of his home, driving him out. So he was obliged to dwell in a makeshift hut near by. 2. And each morning the bear stood outside his door and said, "You Rabbit with the ragged muzzle, come out. Your buffalo-surround is full." Then Rabbit came out with his magic arrow and, with one shot, sent it piercing through

---

21. Heha'l, — Ho', canų'mųpi̧kta c'e t'i'l uwi'c'aši po', — eya' c'ąke' t'i' ot'i̧'s ahi'yotaka šk'e'e. Yųk'ą', — Le' c'ąli' ki̧ to'pa-b.lab.lu'kta c'a iyu'ha wic'a'kat'ewac'i̧ po', — eya' c'ąke' wi̧'yeya yąka'pi yųk'ą' ka'k'el c'ąli'-šo'ta ki̧ yab.lu'b.lu ki̧ he'c'el zitka'la oc'a'že iyu'ha oki̧'yąpi c'ąke' wic'a'kat'a a'yapi ki̧ ec'e'l šina' oo'wa-ša' nąi̧'š t'o' nąi̧'š ǧi', sa'pa, k'o'k'o kaȟpa'pi nų hąke'ya ma'zawak'ą[2] nų wo'yuha k'o'k'o kaȟpa'pi šk'e'e. Hetą' nake'š oya'te ki̧ wo'yuha waště'šte yuha'pi šk'e'e. 22. Wa'c'i̧hi̧ Ska' wic'i̧'calala wą ų'šike c'e'yaš są'pwaų'šila k'ų he' yu'zi̧ nų kic'i' ho'c'okap t'iwi'c'ak'iyapi nų li'la t'ewi'c'ahilapi šk'e'e. Heha'yela owi'hąke'e.

20.

1. Maštį'ska wą tąyą'š t'i'la yųk'ą' e'l mat'o' wą c'i̧ca' o'p to'k'iyatąhą hi' nų t'ąka'l iye'yi̧ nų iye' t'o'he ki̧ e'l e't'i šk'e'e. C'ąke' maštį'skala ki̧ k'iye'la toki̧'š p'iya'-kit'i šk'e'e. 2. Yųk'ą' ohi̧'hąni ki̧ iyo'hila mat'o' ki̧ t'ąka'l hina'žį nąšna, — Maštį'cala, p'ute'-hciȟci'la, hina'p'i[3] ye'. Nit'a'wonase hiyo't'i̧ze lo', — eya' c'ą hina'p'i̧ nų wą'-wak'ą wą yuha' c'ąke' ų pte' to'na i'c'ipasisa wic'a'o šk'e'e. Waště'ya wic'a'o

---

[1] This is the mysterious power that Ikto' tried to imitate — the White-Plume boy can bring down valuable things just by smoking and sending the puffs of smoke upward.

[2] *ma'za*, iron; *wak'ą'*, mysterious; holy; sacred; hence a gun. Often, *ma'zak'ą;* rarely, *mask'ą'*.

[3] *hina'p'a*, come outside; *ina'p'a*, to go outside (the speaker being outside, in the first case; and inside in the second.) We have also, *g.lina'p'a;* and *k'ina'p'a*, to come out again, to go out again.

each buffalo in turn till all were killed[1]. Then the bear would rush up with his young, and take all the meat home. 3. They never gave the rabbit any meat, and the result was that he was now very thin. Once again they were cutting up the meat; so he came and stood to one side, but before he even asked for a piece, they ordered him off, so he turned to leave. Somewhat removed from the scene was a blood clot on the ground. So, as he went over it, he pretended to stumble, and picked it up, thrusting it under his belt. 4. And the bear called out, "Hey, there, you worthless wretch, you aren't taking anything, are you?" So the rabbit answered, "No, I only stagger because I am weak from hunger." Then he came home. Immediately he made a sweat-bath over the blood clot. He was busy pouring water over the hot stones when someone within heaved a deep sigh, and then said, "Whoever you are who are thus kind, open the door for me." So he opened the door, and a young man, red (from the heat), stepped outside. Rabbit was very happy. 5. "Oh, would that my grandson had such and such things," he would say, and instantly they would appear, so that all in the same day, he had everything desirable. Everything he wished for him was his. But Rabbit couldn't offer him food, for he had none. Then Blood-Clot Boy said, "Grandfather, how is it that you starve while a rich man lives near by?" So Rabbit related everything to him. 6. "Alas, grandson, what do you mean? Why, the fact is that it is I who shoot

---

cʻą hehąʻl matʻoʻ kį cʻįcaʻ oʻpeʻl hiyuʻpi nąšna tʻaloʻ kį aʻtaya icuʻpi ną akʻiʻyag.lapi škeʼe. 3. Toʻhįni hąkeʻ kʼuʻpišni kį ų̨ʻ wanaʻ liʻla tʻamaʻheca keʼe. Yųkʻąʻ akʻeʻ wapʻaʻtapi cʻa eʻl inaʻžį kʼeʻyaš woʻlašnihą kišiʻcapi cʻąkeʻ kawįʻh g.licuʻkta yųkʻąʻ kaiʻyuzeya heʻl weyoʻtʻa wą yąkaʻ cʻąkeʻ ahiʻcahe-kųzį ną yumaʻhel icuʻ keʼe. 4. Yųkʻąʻ matʻoʻ kį, — Wą, waȟteʻšni šiʻca, taʻku iyaʻcu seʻce loʻ, — eyaʻ cʻąkeʻ, — Hiyaʻ, į́šeʻ wanaʻ liʻla locʻį́pi ų̨ʻ mahų́kešni cʻa makaʻcekceke loʻ, — eyį́ ną heʻcʻena tʻiyaʻtakiya g.licuʻ keʼe. G.liʻ ną heʻcʻena weyoʻtʻa kį heʻ iniʻkicaǧa keʼe. M.niʻ akaʻštą ohiʻtiya škąʻ yųkʻąʻ ųg.naʻ tuwaʻ tʻimaʻ cʻuwiʻ okiʻniya ną hehąʻl, — Heʻ nituʻwe cʻa wayʻšiyala heʻcį́hą tʻiyoʻpa makiʻyuǧą yoʻ, — eyaʻ keʼe. Cʻąkeʻ tʻiyoʻpa kiyuʻǧą yųkʻąʻ kʻošaʻlaka wą šayeʻla hinaʻpʻa cʻąkeʻ maštį́ʻskala kʼų liʻla wiʻyuškį keʼe. 5. — Tokʻi mitʻaʻkoža kaʻkʻel ną kaʻkʻel yuhaʻ nį́ʻ, — eyaʻ cʻąʻšna iyeʻcʻetu cʻąkeʻ qpeʻtu-hąkeʻyela taʻku waštеʻ kį iyuʻha yuhaʻ škʻeʼe. Taʻku kikų́ʻ kʼų iyuʻha. Kʼeʻyaš maštį́ʻcala taʻkuni yuʻtešni cʻąkeʻ toʻkʻa-woʻkʻušni keʼe. Yųkʻąʻ Weʻ-Hokšiʻla leyaʻ keʼe, — Tʻųkaʻšila, taʻkoleʻ wicʻaʻša wą waše'ca cʻa ikʻiʻyela yatʻiʻ ną kʻohąʻ akiʻȟąʻ-yauʻ he? — eyaʻ cʻąkeʻ toʻkʻel matʻoʻ kį kʻuwaʻ kʻų henaʻ iyoʻkawįȟ okiʻyaka keʼe. 6. — Hehehеʻ, tʻakoʻža, taʻku yakʻeʻ loʻ. Wą kʼeʻya, miyeʻhca cʻa pteʻ kį henaʻ wicʻaʻwao we loʻ. Tkʻaʻ waštеʻya wicʻaʻo b.luštą́ʻ cʻąʻšna

---

[1] The arrow hits one buffalo, goes through him into the next, and through him into another, and travels like that without stopping until all the buffaloes are down.

all the game, and then when I am through, the bear comes with his young and they take the meat all away. They always call me by saying, 'Say, you Rabbit with the ragged muzzle, come out; your surround is full.' So I come out, and do the shooting for them." On hearing this, Blood-Clot Boy was very angry. He took a piece of ash and burned it here and there, and made a club, and sat ready with it. 7. As usual, the bear stood outside very early in the morning and, "Hey, you Rabbit with the ragged muzzle, come on out; your surround is full," he said, so he answered as his grandson had taught him, "*Hoȟ!* Get out, what are you talking about? I suppose you'll be claiming all the meat again!"[1] And he didn't come out. The angry bear came in, thinking to force him out, but Blood-Clot Boy was ready for him, and killed him with one blow of his club. 8. Then he sent his grandfather to the bear's wife, telling him what to say. He said, "Bear sends for extra help." And the wife called out, "Is that so? How many is he carrying?" — "He is carrying two buffaloes." — "That's funny. I never knew him to carry so few!" 9. So the rabbit tried again. "He is carrying three buffaloes," he said. "How funny. He used to carry more than that," she said. So Rabbit said, "He is carrying four buffaloes." And this time the wife said, "It that so? Well, wait, then." And she started to come out

---

matʻo' cʻiča' oʻp hiyu' nąšna aʻtaya eʻyaye loʻ. Wą, maštį̀cala, pʻuteʻ-ȟciȟciʻla, hinaʻpʻi yeʻ. Nitʻaʻwonase hiyoʻtʻiže, emaʻkiya eceʻ ye loʻ, — eya' keʼᵉ. Heʻcʻel naȟʼų ną liʻla cʻazeʻ škʻeʼᵉ. Nąpseʻhtį wą ǧuǧuʻyį nącʻąksaʻ wą kaʻǧį nąwį́yeya yuȟaʻ yąkaʻ keʼᵉ. 7. Wanaʻ, heʻcʻeca kte cʻų, hį́hąniȟcį matʻoʻ kį tʻąkaʻl hinaʻžį ną, — Maštį̀cala Pʻuteʻ-ȟciȟciʻla, hinaʻpʻi yeʻ. Nitʻaʻwonase wą hiyoʻtʻiže, — eyaʻ cʻąkeʻ eyaʻ tʻakoʻžakpaku kį heʻcʻel eyeʻši kį ų́, — Hoʻȟ, akʻoʻ g.liʻ yeʻ, taʻkuȟca yakʻeʻ. Akʻeʻ cʻį tʻaloʻ kį iyuʻha ayaʻkšižįkte[2], — eyį́ nąhinaʻpʻešni keʼᵉ. Yųkʻąʻ matʻoʻ kį iʻšikcʻį inaʻpʻekʻiyewacʻį tʻimaʻhel hiyuʻ tkʻaʻš, We'-Hokši`la tʻiyoʻp-ʾikʻiʻyela naʻžį cʻąkeʻ cʻąksaʻ kʼų heʻ ų́ katʻaʻ ihpeʻya keʼᵉ. 8. Heȟąʻl tʻųkaʻšitkula kį matʻoʻ tʻawiʻcu kį ektaʻ yeši' nąleʻcʻel eyeʻši keʼᵉ, — Matʻoʻ wag.laʻm.na waȟoʻkiye loʻ, — eyeʻši cʻąkeʻ iyaʻyį nąmatʻoʻ kį tʻiʻ kį eʻl itʻąʻkal inaʻžį ną, — Matʻoʻ wa-g.laʻm.na waȟoʻkiye loʻ, — eyaʻ keʼᵉ. Yųkʻąʻ tʻawiʻcu kį tʻimaʻhetąȟą hoʻuyį ną, — Hinȟ̂, toʻna kʼį́ heʔ — eyaʻ cʻąkeʻ — Pteʻ nų́pkʼį́ ye loʻ, — eyaʻ yųkʻąʻ, — Tukʻi, tų́weniš henaʻlašni, oʻtaš kʼį́ sʻa kʼȟ̂, — eyaʻ keʼᵉ. 9. Cʻąkeʻ heȟąʻl, — Pteʻ yaʻm.ni kʼį́ ye loʻ, — eyaʻ yųkʻąʻ, — Hinȟ̂, oʻtaš kʼį́ sʻa kʼȟ̂, — eyaʻ keʼᵉ. Cʻąkeʻ akʻeʻ, — Pteʻ toʻp kʼį́ ye loʻ, — eyaʻ yųkʻąʻ heȟąʻl nakeʻ, — Hinȟ̂, hį́yąkaʻ, — eyį́ nąhinaʻ-

---

[1] The rabbit dares to be haughty only because he has the Blood-Clot Boy behind him. That is a common pattern in Dakota stories.

[2] *akši'ža*, to withhold, and refuse to surrender. *a*, on; *kši'ža*, bent, clamped on. There is a year-count, "*Pʻutʻį́hį-skaʻ waaʻkšiža*" (from *pʻute'*, snout, *hį*, hairs) and refers to the time when General Harney (*Putʻį́hį-ska* White-Whiskers) held the people as prisoners near the Black Hills.

of the tipi but Blood-Clot Boy was ready for her and the moment her head appeared, he struck her with a resounding blow and killed her. 10. Then he entered the bear's home, and found all the bear children sitting in a circle, eating their meal. So he said to them, "Now, if anyone here has been kind to my grandfather, let him say, I," and they all yelled, "I." And then one said, "Do they think that, simply by saying the word 'I,' they will be spared? He who was kind to your grandfather sits over here!" he said. And in the corner they saw him sitting, the very youngest little bear wearing his very brown coat. 11. The rabbit spoke up, "Grandson, he speaks true. Ever so often, he dragged a piece of meat over to me, and pushed it with his snout into my hut." So Blood-Clot Boy said, "In that case, step outside; you shall live." After he had gone out, the boy killed all the other cubs. The rabbit now moved into his old home and as he still had his magic arrow, he provided meat in abundance so that the three, including the little bear, lived without want.

12. And then one day Blood-Clot Boy declared his plans. "Grandfather, in what direction do the people live?" he asked; so he told him they lived in the west. Then he said he planned to go there on a visit. The rabbit advised against it vigorously. "No, grandson, I dread it for you. Something very deceptive lives on the way." But

---

p'ikta tk'a'š We'-Hokši`la t'ąka'l hina'žį hųše'ca, ka'k'el p'a' pat'ą'kal iye'kiye cį he'c'ena aką'l t'osye'la ap'į' nąkat'a' šk'e'e. 10. T'ima' iya'ya yųk'ą' mat'o' c'įca'la kį yumi'meya yąka'pi nąwo'tahąpi ke'e. C'ąke', — Ho, tuwa' t'ųka'šila ų'šiyalapi he'cihą, miye', eya' po', — eya' yųk'ą' iyu'ha, — Miye', miye', miye', — eya'pi c'ąke' hmu' s'e le'c'eca ke'e. Heha'l wąži', — Miye' eya'pi yųk'ą' wic'a'nikta nųc'a'š, ų'šila wą le'c'iš mąke' šą'! — eya' yųk'ą' oka'hmi wą ekta' mat'o' c'įca'la-haka`ktala wą giye'hcį yąke'la ke'e. 11. Maštį'skala k'ų, — T'ako`ža, he' wica'k'e lo'. Toha'tu c'ą'šna t'asi'c'oǧį[1] wąži' t'ima' yaslo'hą iye'mak'iyela ye lo', — eya' c'ąke', — Ho, ina'p'a yo', yani'kte, — eya' c'ąke' ina'p'a c'a ųma'pi kį iyu'hañcį wic'a'kat'a šk'e'e. Hetą' maštį'cala k'ų eha'ni t'i' k'ų he'l p'iya'-kit'i nąwą'-wak'ą k'ų he'c'ena g.luha' c'ąke' ak'e' li'la waše'ca c'a We'-Hokši`la e' nąmat'o'-hake`lala k'ų hena' wic'a'g.luha t'i' šk'e'e.

12. Ųg.na' We'-Hokši`la ową'ži ų' kį iwa'tuk'a ną — T'ųka`šila, le' tok'i'yot'ą oya'te wic'o't'i he? — eya' c'ąke', — Wiyo'hpeyata oya'te wic'o't'i ye lo', — eya' yųk'ą' — It'o' ekta' i'c'imani-m.nįkte[2], — eya' c'ąke' maštį'skala kį li'la iyo'k'išni ke'e. — Hiya`, t'ako`ža, t'awa't'el-c'ic'iyešni ye lo'. He'l k'uše'ya ta'ku wą li'la wic'a'šašni c'a ų' k'ų̂, —

---

[1] *t'asi'c'oǧį* is a piece of meat in the lower leg of the ruminant. It is full of sinew, and a most undesirable part of the meat. Here it is meant to indicate "better than nothing".

[2] *i'c'imani*, to go, as on an extended trip, to another tribe, or band.

that made him all the more eager to be off, and he started. 13. He hadn't gone far before he saw a man shooting at something. "Ah! This must be what grandfather warned me of as not to be trusted," he thought, and tried to go around him, but he called, "My younger brother, come over here and shoot this for me before you go." — "Impossible! I am on a rush trip, I haven't time to loiter and shoot your game for you!" he said. 14. But he begged so earnestly that he persuaded the boy to turn and come back to him. The boy sent an arrow which pierced the bird; and then he started to go on. But he called again, "That's a fine arrow, younger brother; who would discard it this way?" He shouted back, "Well then, take it and own it," and would go on, but, "My younger brother, please climb the tree and get it for me," he pleaded; so, as the best way to get rid of him, the boy came and prepared to climb the tree. 15. But the man said again, "My younger brother, you better take off your clothes. They are very beautiful; it would be a pity to tear them on the branches." With that he persuaded the boy further, until he removed all his clothes and started to climb the tree in his naked state. He got the arrow and was coming down when he heard the one below saying something under his breath. "Are you saying something?" he called out. "I just said, Hurry down, brother!" he answered. 16. So, "Oh, all right!" he called and continued down. Then, just as he was about to step to the ground, the man called in a

---

eye' c'e'yaš heha'l iyo'tą kitą' ną hąke'ya iya'ya ke'e. 13. T'e'hąl ye'šni ec'e'l wic'a'ša wą ta'ku k'ute'hą c'a e'l ya' c'ąke', — Ėh! t'ųka'šila ta'ku wą wic'a'šašni ke'ye' c'ų he' le e' se'ce lo', — ec'į' ną i't'ehąyą ao'hom.niwac'į yųk'ą', — Misų`, u'wi ye', t'o'wa'š ka' miye'cio ną heha'l ila'nįkte[1] lo', — eya' c'ąke', — Ho'h, ina'ħni le'-oma`wani kį, tase' le' wac'i'ciokta c'a waų' ka, — eya' ke'e. 14. Ho, k'e'yaš li'la ų'šiši-ia` c'ąke' kawį'ħ-g.licu` ną ipa'ħna ihe'ya zitka'la wą kio' ną he'c'ena iya'ya ke'e. Yųk'ą' ak'e' kipą' ną, — Wą, misų`, wąhį'kpe wą waste' k'ų, tuwa'š he' ihpe'ye ca, — eya' c'ąke' e'tųwą yųk'ą' wąhį'kpe k'ų he' zitka'la kį ik'o'yak c'ąwą'kal i'yanica ke'e. — Ec'a icu' ną yuha' yo', — eyį' ną iya'yįkte c'e'yaš, — Misų`, ų'šimayala k'ų, iya'li ną ima'kicu ye', — eya' c'ąke' he'cetu k'eš, wana' c'ą' kį iya'likte c'a u' ke'e. 15. Yųk'ą' ak'e' heya' ke'e, — Misų`, t'o'wa'š haya'pi kį hena' g.luślo'ka yo'. Li'la waste'ste k'ų, c'ąi'nici-yupsakįkte lo', — eya' ke'e. Ak'e' g.na'yą c'ąke' haya'ke waste'ste k'oya'ka c'a iyu'ha g.luślo'kį ną hac'o'c'ola c'ąi'yali ke'e. Wana' wąhį'kpe kį icu' ną k'u'takiya ku' kį leha'l naħma'ħmala ta'keyaya na'žį c'a naħ'ų' c'ąke', — Tok'e ta'kehe so? — eya' yųk'ą', — Į'še' misų` k'u'ya ku' ye', k'oyą', ep'e' c'ų, — — eya' ke'e. 16. C'ąke', — Ohą', — eyį' ną he'c'ena ku' ną wana' mak'a'ta g.lihų'nikta ha'l,

---

[1] *ila'la* becomes *ila'nį* before *kta*, because *l* cannot stand before *į*. "You shall go."

great voice, "Stick to the tree!" And at once Blood-Clot Boy became glued to the tree. It was Ikto who had thus deceived him, and now he hurriedly dressed himself in the boy's finery and flung his old garments at him saying, "There, Blood-Clot Boy, put those on!" Then he went towards the village. 17. In that village was a young woman, the eldest child of her parents, and greatly loved by them. "She-dwells-within-the-Circle" was what her name meant. He was going to her. As soon as he entered the tribal camp, the cry went up, "Blood-Clot Boy comes on a journey, and *C'oka'p T'i'wį* is the one he comes for!" The parents immediately gave their daughter to him and placed their tipi within the circle. So Ikto, all in a day, settled into the rôle of the son-in-law. 18. The next morning he proceeded to demonstrate his supernatural powers. "Let all the young men remove the hair from a buffalo-hide and scatter it about in the bend of the river, beyond the hill." It was done accordingly. Next day he told them to send scouts to see the result. They went; but came back to report that nothing had happened. 19. Now, *C'oka'p T'i'wį* had a young sister who stayed around her tipi. She didn't like her around, and ordered her off each time, saying, "Go on away! I don't want her to even look upon my husband!" Finally the girl went crying into the woods and gathered firewood. There she came upon a youth, very handsome, stuck fast to a tree. He said to her, "Young girl, if you have pity, free me from this tree. Ikto has dealt thus badly with me and gone into camp leaving me to

---

ho'nįsko[1], — *Iya'skapa!* — *eya' yuk'ą' he'c'ena We'-Hokši'la c'ą' kį e'na iya'skapa c'ąke' ehą'k'ų Ikto' he e' c'a ina'ĥni t'aha'yake kį iyu'ha ec'e'k'ce ų' ną iye' šikši'ca ų' k'ų hena' e'na našlo'k ihpe'yį ną,* — *We'-Hokši'la, niye' hena' ų' wo',* — *eya' aka'ĥ'ol iye'yį ną wic'o't'i-takiya iya'ya šk'e'e. 17. Wik'o'škalaka wą t'oka'p'a-yuhapi c'ąke' li'la t'eĥi'lapi c'a,* — *C'oka'p T'i'wį,* — *eci'yapi yuk'ą' he e' c'a e'l ya' ke'e. Ka'k'el-hoc'o'ka kį ihų'ni kį he'c'ena oya'te kį,* — *We'-Hokši'la C'oka'p T'i'wį ai'c'imani-hi ye lo'!* — *eya' e'yapahapi šk'e'e. C'ąke' hųka'ke kį wą'cak k'u'pi ną c'oka'p t'iwi'c'ak'iyapi c'ąke' waste'ka c'a he'l ąpe'tu-hąke'yela wic'a'woha-et'i šk'e'e. 18. Yuk'ą' ihį'hąna kį e'l wą'cak wana' wak'ą'kta c'a,* — *Ho, k'oška'laka kį šina'hįšma wąži' yušla'pi ną paha'-ak'o'tąhą kaĥmi' kį he'l ena'na hį' kį yuo'b.lecapikte lo',* — *eya' c'ąke' ec'ų'pi šk'e'e. Ihį'hąna yuk'ą' ekta' yewi'c'aši c'ąke' ekta' i'pi k'e'yaš ta'kunišni šk'e'e. 19. K'e'yaš C'oka'p T'i'wį t'ąka'kula wą e't'i kį e'l ya' c'ą,* — *Ak'o' ya' na, wic'a'ša ama'kiyutakta tk'a',* — *eyą'hą c'ąke' c'e'ya oma'nihį ną manį'l c'ąk'į'-i yuk'ą' he'c'iya k'oška'laka wą li'la wic'a'ša waste' c'a c'qa'iyaskap na'žįhą c'ąke' e'l i' yuk'ą',* — *Wic'į'cala, wau'šiyala he'cihą maka'hlaya yo'. Ikto' le' t'eĥi'ya oma'kiĥ'ą nq*

---

[1] *ho*, voice; *nį'sko*, this big; *į'sko*, as big as; *kį'sko (ka' į'sko)*, as big as that yonder; *hį'sko (he' į'sko)*, as big as that near you; *nį'sko (le' į'sko)*, as big as this; *tį'sko (ta'ku į'sko)*, as big as what?

my fate." So the girl took her ax and peeled the man off from the tree; and then, sharing her blanket with him, she took him home. 20. And then he said, "Now, go to the one who is living inside the circle and bring my clothes to me; Ikto has worn them long enough." So the girl stood at the door of her sister's tipi and said, "Ikto, you have worn certain clothes long enough; I have come after them for their owner." But her sister said, "Go away. I don't want you to look upon my husband!" But all the while Ikto repeated without a pause, "Hand them out, hand them out[1]." At last then, the young woman realized that Ikto himself had duped her; so she began to cry. 21. Now Blood-Clot Boy put on his own clothes and sat looking very handsome, and said, "Let all the young men remove the hair from a buffalo-hide and scatter it about in the bend of the river beyond the hill." They did so; and the next morning when they went to see, the bend was packed with buffalo, so the people had a real killing, for this young man had true supernatural power. 22. That evening everyone took part of his killing to the council tent where men sat about and feasted and talked; and they say all Ikto took was a shoulder-piece[2]; it was all he managed to secure (from some hunter). Soon after, Blood-Clot Boy announced that he was going home, taking with him the girl who saved him. So they

---

wic'o't'itakiya ų'yą ima'yaye lo — eya' c'ąke' nązų'spe ų k'oška'laka kį kaȟla'yį ną kic'i' šina' o'wąžila-g.lowį ną t'iya'ta ak'i' šk'e'e. 20. Yųk'ą' heya' ke'e, — Ho, c'oka'p t'i' kį he' e'l yį' ną haya'ke k'eya' eya'š t'e'ha Ikto' maki'ų c'e mi'cicaku wo', — eya' c'ąke' wic'į'cala kį c'uwe'ku t'i'-t'iyopa kį e'l ina'žį ną, — Ikto', haya'ke k'eya' eya'š t'e'ha-wic'ayecių c'a hena' hiyo'wahi ye', — eya' yųk'ą' c'uwe'ku kį wana' ak'e', — Ak'o' yą' na, wic'a'ša ama'kiyutakta tk'a', — eye' c'e'yaš k'oha' Ikto' yapsa'keśni,[3] — Iye'kicic'iya; iye'kicic'iya, — eya'ya yąka' c'ąke' nake'š heha'l wik'o'škalaka k'ų Ikto' g.na'ye cį wąg.la'kį ną c'e'ya ų' šk'e'e. 21. Wana' We'-Hokši'la haya'ke ec'e'kc'e kic'ų' ną ȟopya'kel yąkį' ną heya' šk'e'e, — Ho, k'oška'laka kį šina'hįšma wąžį' yušla'pi ną paha'-ak'otąha kaȟmi' kį he'l ena'na hį' kį yuo'b.lecapikte lo', — eya' c'ąke' ec'ų'pi ną ihį'ąna c'a ekta' i'pi yųk'ą' iyeštuk'a wak'ą' c'ąke' kaȟmi' kį a'taya pte' hiyo't'iza c'a a'wicak'eha'-wana'sapi šk'e'e. 22. He'-hitaye'tu kį t'iyo't'ipi kį e'l wo'yute ai'pi ną wic'a'ša wo'g.lakapi yųk'ą' Ikto' e'l i' ną ta'ku eya'ȟcį t'a'b.lo wą ece'la ai' šk'e'e. He'c'eg.laȟcį ok'ini c'a. I'yec'ala We'-Hokši'la g.nį'kte ke'yį' ną wic'į'cala wą niye' c'ų he'

---

[1] Ikto' always uses the barest skeleton of speech; omitting all the little words, particles and enclitics.

[2] While the others took choice cuts because they had entire animals at their disposal, all Ikto had was a shoulder-piece, all that he could secure by begging *(o ki'ni)*.

[3] *yapsa'ka*, to snap off, as a thread, with the mouth, or teeth; *yapsa'keśni* without snapping off with the mouth, means to say something over and over again without pause.

made preparations. And the once-proud elder sister who had been so mean to her younger sister, now rejected Ikto and went following the girl and her young husband. 23. They in turn ordered her back, but she did not have any ears[1]. And so they came on until they neared Blood-Clot Boy's home. The little bear who was sitting on a hilltop saw them. He had been sitting there alone, viewing the country round about. He started up, evidently having seen them, and disappeared downhill in the other direction. Breathlessly he arrived home and said, "Grandson is now returning; but he brings a woman home." 24. Immediately the rabbit, very happy, ran hopping out to meet them; and taking his grandson on his back[2] he carried him the remainder of the way. The little bear also came to meet them, and he took the daughter-in-law on his back; but she was so heavy (for him) that he could not lift her entirely off the ground; so her feet dragged on behind. As for the proud elder sister, nobody took any notice of her, so she came along behind them, and lived with them there. They kept her to take out the ashes for them. 25. That is all.

21. The Eagle Boy.

1. An unknown man entered the tribal camp and married a Dakota girl with whom he lived inside the circle. But he never ate

kicʿi' g.niʹkta cʿa igluʹwiyeyapi yuŋkʿąʹ hokšiʹ-tʿokapʿa wą waȟʾąʹicʾila nąʋ tʿąkaʹkula kį kišiʹcahe cʾų nakeʹ Iktoʹ hehąʹyą hįg.naʹyą cʿį`šni nąʋ wicʿiʹhakap cʿeʹya yaʹ škʿeʾe. 23. Iʹšʋehaʹkelaʋkišiʹcapi kʾeʹyaš nųʹge waniʹl yaʹhį nąʋ ecʿeʹl wanaʹ Weʹ-Hokši`la tʿiʹ kį ikʿiʹyelaʋg.laʹpi keʾe. Oʹtʿąiyąʋwanaʹ g.laʹpi yuŋkʿąʹ matʿoʹ cʿįcaʹlalaʋkʾų heʹ išnaʹlaʋpahaʹta oʹkšąkšą eʹtųwąʋyąkaʹheʋȟcehąʹtuʋcʿąkeʹ wąwiʹcʿayakaʋhųše naʹžį hiyaʹyį nąʋakʿoʹketkiyaʋaʹiyoȟpeyaʋmaheʹl kʿigʹla' keʾe. Niyaʹšnišni kʿihųʹni nąʋ, — Wanaʹ mitʿaʹkoža kuʹ tkʿaʹ wį'yąʋwąʋakuʹ we loʹ, — eyaʹ keʾe. 24. HeʹcʿenaʋMaštįʹskala liʹlaʋwiʹyuškį nąʋpsiʹpsil itkoʹpʋwicʿaʹyį nąʋtʿakoʹžakpakuʋkį kiʹcʾį nąʋg.log.laʹ keʾe. Cʿąkeʹʋmatʿoʹlaʋkʾų iʹšʋ`eyaʹ tʿakoʹškuʋkį kiʹcʾį nąʋihaʹkapʋg.leʹ cʾeʹyašʋyuhaʹšni cʿąkeʹ wikʿoʹškalakaʋkį siʹ kį makʿiʹcaǧoǧoyelaʋag.laʹpi škʿeʾe. Cʿuweʹkuʋwąʋwaȟʾąʹicʾilaʋtkʿaʹ kʾų heʹ tuweʹni eʹl eʹtųwešni cʿąkeʹ iyeʹcʿikaʋwicʿiʹ-hakap iʹ cʿa cʿaȟoʹl-iȟpeyaʋyuhaʹpi škʿeʾe. 25. Hehąʹyelaʋowiʹhąkeʾe.

21.

1. Oyaʹteʋwąʋtʿiʹpi yuŋkʿąʹ eʹl wicʿaʹšaʋtuweʹ tʿąiʹšni wąʋhiųʹ[3] nąʋhąkeʹya lakʿoʹta-wį`yąʋwąʋyuʹzį nąʋkicʿiʹ cʿokaʹpʋtʿiʹ škʿeʾe. Kʾeʹyašʋtoʹhįni

[1] This is an idiom. To have no ears is to be disobedient.

[2] This is a very great compliment — to be carried on the back. I am told that, before a *huka'* ceremony, the candidates who sit in readiness, in their tipis, are taken up and carried across the camp on the backs of those officially sent out to bring them.

[3] *hiu'*, to come here to live; *hi*, to arrive here; *u*, to exist.

carelessly; he required that at each mealtime a special dish should be prepared for him of some strange food he brought with him. It was known as *pšit'o'*. 2. The wife had a little brother who was very curious about this food and often stayed around when it was being served. One day when he happened to be alone in the tipi, the dish was prepared, and set aside. So he took his forefinger and pushed it into the centre of the food, and then tasted what adhered to his finger. And the hole he made in this way did not come together, but remained constant. 3. When the man returned he was furious. "Who is it who dares do this to me?" he cried, so his wife tried to smooth things over. "It was only my little brother, who is a mere child and doesn't understand," she said. But he was the more angry. "Bring your brother to me," he ordered. The wife ran out to her mother's tipi and said, 4. "Mother, he has asked for my little brother; but don't give him up." So the strange man sulked and went off somewhere. Ikto happened to be staying there; so he promptly ran around the camp circle, playing the herald. "Everybody take heed. Put on your moccasins front end backwards[1], and run for your lives. Soon the eagle-tribe will arrive to annihilate you all." So the people obeyed him and ran away. 5. Only the eagle-

tok'i'š-wo'teśni, iye' ta'ku k'eya' g.luha' hi' c'a hena' ece' owo'te-iyo'hila kiyu'žapi c'q'śna yu'ta šk'e'e. Hena' pši't'o eci'yapi kį he'c'a ke'ya'pi'i. 2. Yųk'q' qpe'tu wą e'l t'awi'cu kį he' sųka'kula wą hokši'la-ci'k'ala c'a li'la wo'žapi kį he' ayu'hel k'uwa' s'a yųk'q' išna'la yąka' hą'l e'l ahi'g.lepi c'qke' wae'pazo[2] kį ų' wo'žapi kį c'oka'yelahcį palo'p e'g.le ną yazo'ka ke'e. K'e'yaš he c'oka'ya ohlo'ka wą i'hąl-ka'ge c'ų he' he'c'ena ec'e'l k'ig.le'śni hlokya' oi'yanica ke'e. 3. Ec'e'l wana' wic'a'ša k'ų t'ima' g.licu' ną li'la c'qze'ka ke'e. — He' tuwe' c'a le'c'el oma'kiȟ'ą huwo'? — eya' c'qke' t'awi'cu kį, — Į'še' he' misų'-kala ta'kuni slolye'lašni c'a he'cų kį, etą'hąš he' wak'q'heža kį, — eya'ya iye'naye-wac'į k'e'yaš ec'q'l, — Nisų'kala maka'u wo', — eya' c'qke' ina'p'į ną hų'ku t'i'pi kį ekta' i' ke'e. 4. Nq leya' ke'e, — Ina', misų'kala la[3] k'e'yaš k'u'piśni', — eya' c'qke' wic'a'ša k'ų wac'į'k'o[4]-ina'p'į ną tok'i'yot'q iya'ya ke'e. He'c'ena Ikto' e'l ų' c'qke' t'qni'š howo'kawiȟ e'yapaha į'yąkį nq, — Ho po', hq'pa he'ktakikiya oki'hąpi ną li'la nap'a' po'. Wąb.li'-oya'te kį zuya' ahi'hųni nq nica'sotapikte lo', — eya' c'qke' oya'te kį ec'e'l ec'ų'pi nq ica'k'oyela nap'e'-iya'yapi ke'e. 5. Wį'yą wą wąb.li'-hig.na'ye c'ų hece'la

[1] The informant suggested that Ikto' told them this so that the tracks pointing in the opposite direction from where the people were hiding would mislead the pursuers.

[2] *wae'pazo*, the first or forefinger; *wa*, things; *e'pazo*, to point out, in the distance.

[3] *la*, as an independent verb, to ask for, beg, demand; *wala'; ųla'* I, we beg.

[4] *wac'į'k'o*, to sulk for a long time; acting indifferent to everything; not eating; losing all interest in life, because someone has hurt your feelings; *wac'į'*, mind; disposition; *k'o*, fast, quick, (?) cf. *k'oya'ȟ'ą*, to hurry; *k'oya'nų*, to grow up tall very fast.

man's wife did not run away but hid in a hollow tree, where they failed to find her. Her name was Scarlet Hair Woman. As she sat in the tree weeping, Ikto, carrying her little brother on his back, walked directly below her, scolding him and saying, "Now see what you have done! You have brought death on an entire tribe." She was so unhappy that she cried even harder and dropped a tear on her little brother as he went by. 6. While she was sitting there, a tiny man came from somewhere; he was a little meadowlark. "Well, well, granddaughter, how sad to see you weeping! Come with me to my home," he said, so she accompanied him to his home. 7. She lived there a while, and then her child, a boy, was born. So the little meadowlark man took up his new grandson and threw him outside once, and he came in a fair-sized boy. Several times he did this, and each time he returned larger than before and increasingly handsome. When at last he came in, a full grown young man, the meadowlark said, "Would that my grandson had such and such things!" And each wish came true; so that in a day he acquired clothes and arrows and bows, and went out to hunt. 8. He was a good hunter, and went out often; but whenever he was away, his mother would wail in grief. At last he asked her, "Mother, why do you weep so much?" And she replied, "Son, the eagle-

---

napʿeʼšni, eʼ eʼ cʿųʼȟloka wą ektaʼ inaʼȟma-iyotaka cʿąkeʼ iyeʼyapišni škʿeʾᵉ. Heʼ Pʿehíʼ-Luˋtawį eciʼyapi škʿeʾᵉ. Yųkʿąʼ heʼcʿel cʿąwąʼkal yąkíʼ nąˋ cʿeʼyahe cʾų, ųg.naʼ oȟlaʼtʿelahčį Iktoʼmi he eʼ cʿa sųkaʼkula kʾų heʼ kiʼcʾį nąˋ iyoʼpʿeya hiyaʼya keʾᵉ. Leyaʼya keʾᵉ, — Niyeʼȟca cʿa leʼ woʼšil-yakaǧe[1] loʼ, oyaʼte-tʿąˋka tʾewiʼcʿayaye loʼ, — eyaʼya kʾįʼ hiyaʼya cʿąkeʼ wįʼyą kʾų išta' kį etąʼhą išta'm.nihąpi wą sųkaʼkula kį ahíʼȟpaya škʿeʾᵉ. 6. Heʼcʿena cʿąwąʼkal yąkaʼhą yųkʿąʼ toʼkʿiyataȟą wicʿaʼšala wą eʼl hiʼla yųkʿąʼ heʼ tʿašiʼyak-nųpala škʿeʾᵉ. — Huȟuȟeʼ, tʿakoˋža, oiʼyokišilya yacʿeʼyahe loʼ; uʼ woʼ, ųg.nįʼkteʼ, — eyaʼ cʿąkeʼ kicʿiʼ tʿiyaʼta kʿiʼ keʾᵉ. 7. Hel ųʼhą yųkʿąʼ iʼyecʿala hokšiʼ-ksuyį[2] nąˋ hokšiʼlala wą yuhaʼ keʾᵉ. Cʿąkeʼ tʿašiʼyak-nųpa-wicʿaˋšala kʾų heʼ tʿakoʼžakpaku kį ikiʼkcu nąˋ tʿąkaʼl iyeʼya yųkʿąʼ hokšiʼla wą hąʼska tʿimaʼ g.licuʼ keʾᵉ. Toʼna-tʿąkal iyeʼya[3] cʿąˋ iyeʼna sąʼp tʿąʼka aʼya keʾᵉ, nakųʼ sąʼp owąʼyak-waśteˋ keʾᵉ. Wanaʼ kʿošaʼlaka-įˋskokeca kį hehąʼl tʿašiʼyak-nųpala kʾų heʼ, — Tokʿiʼ tʿakoʼža kaʼkʿel nąˋ kaʼkʿel yuhaʼ nįʼ, — eyaʼ cʿąˋ iyeʼcʿetu cʿąkeʼ ąpeʼtu-hąkeˋyela[4] taʼku woʼkʿo-yake nąiʼš wąhįʼkpe, itaʼzipa kʿoʼ yuhaʼ nąˋ wayeʼ-iyaˋya keʾᵉ. 8. Wanaʼ liʼla waoʼka cʿąkeʼ akʿeʼ iyaʼya cʿąʼšna iyeʼna huʼku kį cʿeʼyahą yųkʿąʼ toʼhųwel, — Inaˋ, toʼkʿa yųkʿąʼ yacʿeʼye sʾa huwoʼ? — eyaʼ cʿąkeʼ

---

[1] *woʼšil-kaǧa*, to be the cause of trouble; *wa*, things; *o*, in; *šil*, from *šiʼca*, bad; *kaʼǧa*, to make.

[2] *hokšiʼ-ksuya*, to be in travail, as childbirth; *hokšiʼ*, child; *ksuya* (?); cf. *kiksuʼya*, to remember; *ksuʼyeya*, to cause hurt to.

[3] *toʼna-tʿąkal iyeʼya cʿa*, as often as he sent him out.

[4] *hąkeʼ*, a part of; piece of; *ąpeʼtu-hąkeˋyela*, before the day was over; during a piece of the day.

people came down and killed your grandfather and grandmother and all the great tribe to which I belonged. That leaves just you and me alone in the world. That is why I weep. As for your uncle, they took him alive somewhere." 9. And he said, "Mother, I am going to find my uncle." And he left home. As he neared the encampment of the Eagle Tribe, he entered a river-bed, and as it was winter, he slid along on the ice, all the way, towards the camp. That day all the men were playing on the ice and Ikto who was taking part there as everywhere, called out, "A son of Scarlet Hair Woman is coming down the river on the ice!" They jeered at him and called him a liar. 10. At that instant the youth came round a bend; so Ikto was vindicated. "There! What did I tell you?" he said. So all of them began to shout, "*Pšiṫo'*-Eater's son has come!" And the eagle-man who always ate *pšiṫo'*-bulbs[1], came out of his tipi and said, "My son, my son," and led him in. 11. And there sat his uncle, like a pitiable captive, on the opposite side of the tipi, never once raising his head. The minute he beheld him the boy was very angry within. His father was just then setting before him a dish of his strange

---

oki'yaka ke'e. — C'iḳš, niṫ'u'kašila, nik'u'ši k'o wąb.li' wic'a'ktepi ną naku' oya'te-ṫ'ą'ka wą ema'tąhą yuk'ą' k'o' a'taya wic'a'ktepi c'a u'šiyehči uki'šnala uk'u' ki le' u' eya'šna wac'e'ye'. Nile'kši i'š to'k'iyap niya'k'e[2] ak'i'yag.la pe', — eya' ke'e. 9. Yuk'ą', — It'o', ina`, leksi' oki'le-m.ni`kte lo', — eyi' ną he'c'ena iya'ya ke'e. Wana' wąb.li'-oya`te ki wic'o't'i c'ąke' ik'i'yela ya' c'a wakpa'la wą ekta' mahe'l iya'yi ną wani'yetu c'ąke' c'aḣ-o'p'aya c'aḣ-ka'zozo ya' ke'e. He'-ąpe`tu ki wi'ca' ki iyu'ha c'a'ġa ki ekta' ška'tahąpi yuk'ą' wana' ak'e' Ikto' ekta' o'p'a hušeca leya' ke'e, — P'ehi'-Lu`tawi[3] c'ica' wą c'aḣ-o'p'aya u' we lo', — eya' c'ąke' i'yoktepi ną owe' wak'ą'k'ą ig.nu'pi ke'e. 10. Hceha'l yukšą'yą wą ao'hom.ni t'ąi'yą hiyu' c'ąke', — Iho'o, heš u' ki, — eya' c'ąke' nake' iyu'ha, — Pšiṫ'o'la Yu'ta c'ica' wą hi' ye lo', — eya' e'yapahapi ke'e. Yuk'ą' wąb.li'-wic'a`ša wą wo'žapi ece' yu'te c'u he e' c'a hina'p'i ną, — Mic'i'kši, mic'i'kši, — eya'ya t'ima' yu's g.lok'i'yag.la ke'e. 11. Yuk'ą' t'ima' leksi'tkula k'u šika[4] waya'ka s'e t'isą'p'atąhą p'a icu'šni' yąka' c'a wąya'ki ną he'c'ena t'ąma'hel c'ąze'hca ke'e. Ec'ą'l atku'ku ki wo'žapi-wak'ą` k'u

---

[1] *pšiṫ'o'* means beads, such as are used in beadwork. But the first meaning, now largely out of use, is a certain plant that grew in small ponds, and had a root like an onion. It was a delicious food, when boiled and mashed.

[2] *niya'k'e*, in a live state; *ni*, to live; to have life; *wani'*, I live; *ya*, in that manner; *k'e*, (?).

[3] *wi*, a suffix meaning "woman", which is added to all proper names (not always the nicknames.)

[4] *šika*, pitiful one! This word has no accent, and can stand or be omitted without affecting the sense. It is something of an aside, by the person telling the story, to stir pity in the hearers for a character in the tale.

food, but the youth defied him by taking his forefinger[1] and thrusting it into the centre and then stirring it all around. His father could say nothing. 12. Then he slid the dish over to his uncle. "Uncle, you eat that!" he said; so he did. Then the youth took a weasel which he had killed and brought with him; and threw it to Ikto[2] who had come and sat down in the doorway, saying, "Ikto, skin that for me!" 13. Immediately, glad of the excuse, he rushed out of the tipi, saying, "They have a good knife yonder," and started off. He ran eagerly around the camp circle crying out, "On this day there is to be a battle!" And he returned without a knife. "*Hi'ᵉ!* Didn't I tell you to skin that?" the youth said, and glared at Ikto who was frightened and tried to run out. But he ordered him to sit down next to the uncle, and then took out his arrows. 14. He shot his father dead first, and then all who sat in the room. Next he went around Ikto who was crying in fear, and killed all the people who were outside. Then he took his uncle, and caused Ikto to carry him on his back; and they started homeward. When they arrived, they allowed the brother and sister to meet, and the little

---

etą' ahi'kig.le tkᶜa'ś waeʼpazo ų' cᶜoka'ya paȟli' iheʼyį ną aʻtaya icaʻhi cᶜąke' atkuʻku kį tokᶜaʻ-yąkeśni[3] śkᶜeʼᵉ. 12. Heʻcᶜų ną heȟąʻl lekśiʻtkula kʼų heʻ woʻžapi kį paslo'hą iyeʻkᶜiyį ną — Lekśiˋ, niyeʻ henaʻ yuʻta yoʻ, — eyaʻ cᶜąke' yuʻta śkᶜeʼᵉ. Hitᶜų'kasą wą kteʻ ną yuhaʻ iʻ cᶜąke' Iktoʻ tᶜiyoʻpa eʻl hiʻyotaka cᶜa ihpeʻkᶜiyį ną — Iktoˋ, heʻ haʻ miʻciyuzi yeʻ, — eyaʻ keʼᵉ. 13. Heʻcᶜena Iktoʻ, taʻku iyoʻwal-ye ca[4], inaʻpᶜį ną, — Tᶜoʻwaʻś kaʻl miʻla-pᶜe wą yuhaʻpi cᶜa, — eyaʻya yuhaʻ iyaʻya keʼᵉ. Heʻcᶜena howoʻkawiȟ šicaʻwacᶜį įʼyąkį ną leyaʻ eʻyapaha keʼᵉ, — Ąpeʻtu tᶜaheʻna okiʻcᶜizekte loʻ, — eyaʻ įʼyąkį ną miʻla cᶜola g.liʼ cᶜąkeʻ, — Hiʻᵉ! hitᶜų'kasą wąś haʻ yus-cᶜiʻši kʼų, — eyįʼ ną cᶜązeʻka-ayuˋta cᶜąke' iyaʻye-wacᶜį tkᶜaʻś lekśiʻtkula wą yąkeʻ cʼų heʻl isaʻkᶜip iʻyotak-kᶜiyį ną heȟąʻl wąhiʻkpe ikiʻkcu keʼᵉ. 14. Atkuʻku kį tᶜokeʻya katʼiʻyeʻyį[5] ną heȟąʻl tᶜi ožuʻla yąkaʻpi kį iyuʻha wicᶜaʻkte śkᶜeʼᵉ. Heȟąʻl Iktoʻ cᶜeʻya ų' tkᶜaʻś aoʻhom.ni iyaʻyį ną tᶜąkaʻl oyaʻte ųʻpi kį henaʻ iyuʻha nakų' wicᶜaʻkte śkᶜeʼᵉ. Heȟąʻl Lekśiʻtkula kʼų ikiʻkcu ną Iktoʻ kʼįkʻiʻyį ną heʻcᶜeś kᶜig.laʻpi keʼᵉ. Kᶜihųʻnipi ną tᶜąkeʻku wąg.laʻk-kᶜiyapi cᶜąkeʻ kᶜoškaʻlakala kʼų liʻla

---

[1] The boy defies his father by doing to his special food exactly what his little uncle did in childish ignorance, thereby incurring his displeasure and causing him to destroy the entire tribe.

[2] Ikto comes and goes as he pleases — never especially welcome, never given the place of honor unless he comes in in the guise of some boy-beloved; yet never ordered away. They generally tolerate him, and he sleeps in the doorway, and sits in the beggar's place.

[3] *tokᶜaʻ-yąkeśni*, he could hardly sit still; he was restless, as he sat there; *tokᶜaʻ*, with accent on the second syllable, occurs only in this construction.

[4] This phrase, rather parenthetical, says, "glad of an opportunity, only too eager for an excuse."

[5] *katʻiʻyeʻya (katᶜaʻ*, to kill by striking; *iyeʻya*, he sent), to shoot and kill; *katᶜaʻ iyeʻya*, as two words, he promptly killed it by striking.

young man was so happy, they say. This time they really skinned the weasel and dried and pulverized the meat and then sprinkled it all over the camp which had been deserted by the tribe. 15. That night they heard dogs barking there; but they refrained from visiting it; and on the second night, they heard young men cheering and shouting. Another night came and then by that time all that tribe which had been annihilated, were restored to life. So the following morning, some men came from there and took Scarlet Hair Woman and her son and also the little meadowlark man back with them. And from that time on, that tribe lived. That is all.

22. The Hero Overcomes the Cold.

1. There was a great tribal camp, and in the centre lived a man with many children. Whenever the people had a killing, he would go there with his children, and the people would leave their meat and run away in fear. And his children would take it all home. 2. This practice had continued so long that the entire tribe was now starving. But even the important men of the camp feared to object, so the tribe was in a sad state. Now there was a little orphan boy who with his grandmother lived in an old smoke-tanned tipi, back of the circle. He said, 3. "Grandmother, go to the tipi within the

---

wi'yuškį ke'e. Hit'ų'kasą k'ų he' nake'š ha' yu'zapi ną t'alo' kį pusya'pi ną kpąye'laȟicį kap'a'pi ną ot'i'wota[1] kį a'taya oka'lapi ke'e. 15. He'-hąhe'pi kį ekta' šųk-wa'p'a c'a naȟ'ų'pi k'e'yaš ekta' ya'pišni ec'e'l ak'e' inų'pa-hąhe'pi yųk'ą' ekta' k'oška'laka akį'š'aš'api ke'e. Ak'e' hąhe'pi yųk'ą' oya'te k'ų hena' iyu'hala p'iya'-kini'pi ną ihį'hąna kį e'l etą' hi'pi ną P'ehį'-Lu'tawį c'ica' ną sųka'kula k'ų hena'os, ną t'ašį'yak-nųpa-wic'a'šala k'ų k'o' iyu'ha awi'c'ak'ipi ną hetą' nake'š oya'te kį c'ąlwa'šteya ų'pi šk'e'e. Hehą'yela owi'hąke'e.

22.

1. Oya'te-t'ą'ka wic'o't'i yųk'ą' e'l wic'a'ša wą c'ica' o'ta c'a c'oka'p t'i' šk'e'e. Toha'l oya'te kį wana'sapi c'ą c'ica' o'p e'l ina'žį nąšna t'alo' kį iyu'haha ų'yą nap'e'wic'ayį nąšna icu' šk'e'e. 2. He'c'ųhą c'ąke' wana' oya'te kį a'taya wic'a'akiȟ'ą k'e'yaš wic'a'ša t'ąkį'kiyą e'g.na ų'pi kį iyu'ha k'oki'p'api ų' ta'keyapišni c'ąke' li'la ošį'lya wic'o't'i šk'e'e. Yųk'ą' hokšį'lala wą wab.le'nica[2] c'a k'ų'šitku kic'i'šnala t'iȟe'yata wizi' wą ot'i'pi yųk'ą' he' e c'a leya' ke'e, 3. — Ųci',

---

[1] *ot'i'wota;* and *ot'i'weta,* are both used to indicate a site where once people lived. An abandoned house, the site of a home; or a circle of camp-fires indicating a former camp; *o,* in; *t'i,* to live; *o'ta,* many (?). If this is correct the word must have referred originally to the abandoned site of a tribal encampment.

[2] *wab.le'nica,* an orphan; *ni'ca,* to lack.

circle where that man lives, and say, 'My grandchild is hungry and bids me come here'." So the old woman answered, "What! Why, that's out of the question, Grandchild! Even the finest people get no results when they appeal to him for food. What am I, that he should not kick me out!" There was another hunt and a great killing; and the boy said, "Well, then, grandmother, I shall go to him myself!" The old woman did not place any hope in him, evidently, for she laughed and said, "Really ?"[1]. 4. But he went to the butchering ground, and there he saw the mean man and his children frightening away the people. But the boy stood his ground, so the tyrant frowned on him and said, "Get out of here!" The boy replied, "Do you think that you alone can cause the destruction of so large a tribe?" So the people said, "Look! He who-lives-with-his-grandmother is standing his ground!" 5. But the mean man said, "Keep still and get away. If you don't, I shall point my finger at you!" (The people said whenever he pointed his finger at anyone, that person died at once.) But the boy replied, "All right. Point

---

c'oka'ta le wic'a'ša wą t'i' kį he'l t'iyo'le-yį[2] *ną heya' yo': Mit'ą'koža loc'į' c'a uma'ši ye', eya' yo', — eye'*[e]*. C'ąke' winų'ĥcala kį, — Takû*[3]*, t'eĥi'yaš ta'kehe, t'ako'ża. Wic'a'ša-waste'pika ye'š wo'lapi kį nawi'c'aĥ'ųšni k'ų, ta'ku lema'c'ecaš t'ąka'l hiyu'mayešni ka, — eya' ayu'pte'*[e]*. K'e'yaš ak'e' wana'sapi yųk'ą', — Ho, ec'a, ųci', miye'c'ųka k'eš e'l m.nį'kte lo', — eya' yųk'ą' k'ų'šitkula k'ų, we'c'eyešni hųše, — Ece'š tuwa' ak'a'kša*[4]*, — eyį' ną iha't'a šk'e'*[e]*. 4. Tk'a'š wana'sapi kį e'l wana' ak'e' wic'a'ša-ši'ca k'ų he' c'ica' o'p u' kį e'l iyu'ha nap'a'pi k'e'yaš ową'žila išna'la na'žį yųk'ą' e'l ite'-yuk'o'kiya*[5] *u' ną heya' šk'e'*[e]*, — Ak'o' g.la' yo', — eye' c'e'yaš, — Le' nišna'laka c'a oya'te wą yuci'k'a s'e t'ewi'c'ayayįkte lo', — eya' ayu'pta šk'e'*[e]*. C'ąke' oya'te kį, — K'ų'šitku Kic'i' T'i'la nap'e'šni ye lo', — eya'pi šk'e'*[e]*. 5. K'eya'š ec'ą'l wic'a'ša-šica k'ų he', — Ini'la k'eš ĥeya'p iya'ya yo'. Eha'š nape' ac'i'pazokte lo', — eya' šk'e'*[e]*. (He'c'ų c'ą' wą'cak tuwa'*

---

[1] "Really ?" is the rather flat translation of an idiomatic phrase, showing lack of confidence in another's undertaking, or statement.

[2] *t'iyo'le-ya*, to go visiting, with the express purpose of getting something to eat; not for social reasons; *t'i*, house; *ole'*, to seek; *ya*, to go. A visitor who habitually "seeks house" is ridiculed, and dreaded. The social visitor, who comes to see his friends, and incidentally accepts a meal offered as a mark of his host's hospitality, and is ready at any time to return the courtesy, is not said to "seek house," but *t'it'o'k'ą-ya'*; *t'i*, house; *t'ok'a'l*, somewhere else; *ya*, to go; hence, to go to a different house, as a visitor. Old people are generally tolerated, and expected to "seek house," and are treated kindly, anyway. It is their prerogative; assuming that in their day, they were kind to the aged.

[3] *ta'kû*, something. Spoken with a rise and fall of voice, is an expression of distress; as we might say, "Help!" without expecting it from any quarter.

[4] *ak'a'kša* is abbreviated from *ak'a'ka eša'*; *ak'a'ka*, "one who is 'the limit'." *tuwa' ak'a'kša* is an idiomatic expression, the meaning of which is untranslatable in English.

[5] *'ite'-yuk'o'kiya*, to frown; *ite'*, face; *yuk'o'*, (?); *kiya*, to cause one's own.

your finger at me. And then I will point mine at you in turn. It's no trick to point a finger!" 6. So the man pointed first one of his fingers and then another, at the boy, but he did not die. Then the boy said, "Now it is my turn to point my finger at you!" And the instant he pointed a finger, the man died on the spot. On seeing this, his wife and his many children ran in fear in all directions. Then the people ran to the drying-racks thus abandoned, and scrambled for meat. 7. "Now, grandmother, ask that a crier be sent around to tell the people to heat water." This was done by all the people who used every single vessel available; so meantime the tyrant's wife and children ran for refuge into all the holes in the ground that they could find. Vapor issued from the various holes where they hid. The people ran with the hot water and poured it down all their hiding places, killing them where they lay. Only one hole remained untouched when the hot water gave out, just as they were going to pour it there; thus, that one child was not killed. And they say that is how it happens that we occasionally have cold weather. That is all

23. Heart-Killer.

1. Four young men lived together; and Hakela, the lastborn, who stepped out to get firewood, came back in again and said, "There is a young woman standing outside. What shall we call her?" So his

apa'ha kį he' t'a' šk'e'e.) Tk'a'š hokši'la k'ų, — Ho' wo', nape' ama'pazo wo'. To'kša' mi'š eha'kela nape' aci'pazokte lo', he ta'k wo'ec'ųka c'a[1], — eya' ke'e. 6. C'ąke' wic'a'ša k'ų nape' wąži' it'o'kt'ok[2] hokši'la kį apa'zohe c'e'yaš a'tayaš t'e'šni šk'e'e. Heha'l — Ho, mi'š heha'l ac'i'pazokte lo', — eyį' nų ka'k'el-nape` apa'zo tk'a'š he'c'ena t'a iya'ya ke'e. C'ąke' t'awi'cu nų c'ica' k'ų a'beya naki'p'api šk'e'e Heha'l oya'te kį wo'c'ąkšu ik'i'nicapi šk'e'e. 7. Yųk'ą', — Ho, ųci` e'yapaha-wic'ašį nų oya'te kį a'taya m.nik'a'lye-wic'ašį po', — eya ke'e. C'ąke' oya'te kį ta'ku škokpa' yuha'pi kį iyu'ha ožu'kžula m.ni-k'a'lyapi c'ąke' wic'a'ša-šica k'ų he' t'awi'cu nų c'ica' kį iyu'ha mak'o'hloka ekta'kta ona'kip'api c'a ohe'yųkyųk hiyu' k'eyaš iya'za oka'štą hiya'yapi šk'e'e. C'ąke' ekta'ktani ot'a'pi nų eha'ke wąži'la ohlo'ka wą mahe'l iya'ya c'a m.nik'a'ta kį aka'štą iye'yapikte c'e'yaš ec'ą'l m.ni' kį hena'la c'ąke' he' he'c'ena ni' ų' šk'e'e. C'a he' ų' le osni š'a kį he' he'c'eca šk'e'e. Heha'yela owi'hąke'e.

23.

1. K'oška'laka to'p t'i'pi yųk'ą' Hake'la c'ą' icu'kta c'a ina'p'į nų i't'op ak'e' t'i'l g.licu' nų, — Wik'o'škalaka wą t'ąka'l hina'žį ye lo' Taku'ųyąpikta huwo'? — eya' ke'e. C'ąke' c'iye'ku kį, — T'ąke'ųyą

[1] *he ta'ku*, that something; *wo'ec'ųka*, a trick; "that's easy; there's nothing to that!" is the sense.

[2] *wąži' it'o'kt'ok*, one after the other; *t'o'keca* is here reduplicated; meaning "different."

brothers said, "Let us call her our elder sister. Ask her in, Hakela," they said. 2. Hakela asked her in and she replied, "Thank you, younger brother,"[1] and entered the tipi. From that day she lived there; a fine girl, as well as a beautiful one, industrious and skilled in the things women do. She made beautiful clothes for her brothers, and when they brought home meat, she took care of it all so that they were never without food. 3. One day all her brothers went away and she was staying alone when she saw a very pretty feather blown along, so she tried to get it but it kept eluding her, leading her on and on, till she was in the dense woods. There near the water, was a hole to which the feather led her. 4. Then certain somethings pulled her into the hole. They were beavers which lived there. So when her brothers got home, they went weeping through the woods looking for their sister, in vain. And then, the one next to the youngest who felt especially sad and walked along a stream hunting her, thought he saw something out of the corner of his eye, so he took a better look at it. And behold! there was his sister, lying face upward, and beavers were draining their hot fish on her face! For a long time they must have been doing this, for by now her face was a mass of sores. 5. He hurried home and told the eldest brother who went angrily to the scene and said, "You worthless, no-account beings, can it be that out of your number, someone was kind to my sister? If so, say, 'I'." The room was filled with, "I, I, I" and when the noise

---

pikte lo'. T'ima'hel kic'o' wo', — eya'pi ke'e. 2. Hake'la ak'e' ina'p'į ną, — T'ąke`, t'ima'hel u' wo', — eya' yųk'ą' — Hą', misų`, — eyį' ną t'ima' hi'yotaka ke'e. Hetą' kic'i' t'i'pi k'e'yaš li'la waste' ną nakų' wį'yą waste' ną b.lihe'cakį ną nakų' waka'ħ-wo`hitika ke'e. Sųka'ku kį haya'pi li'la waste'ste wic'a'kcagį ną t'alo' ag.li'pi kį a'l-'ataya tąyą' kab.la' c'ąke' tų'weni aki'ħ'ąpišni šk'e'e. 3. To'hųwel sųka'ku kį iyu'ha to'k'iya iya'yapi c'ąke' išna'la yąka' yųk'ą' wi'yaka wą waste'lahcaka c'a k'iye'la kahwo'hwok hiya'ya c'ąke' icu'kta c'ą ak'o'wap'a i'yotaka c'ą he'c'el k'uwa' a'yahį ną ec'e'l c'ąo't'ehika kį ekta' m.ni-a'g.lag.la ohlo'ka wą hą' c'ąke' he'c'iya ak'i' ke'e. 4. Yųk'ą' ta'ku k'eya' yuma'hel icu'pi ke'e. Hena' c'a'papi c'a he'l t'i'pi'i. Wana' t'iya'ta sųka'ku kį g.li'pi ną c'e'yaya c'ąwe'g.na oki'lehąpi k'e'yaš iye'yapišni ke'e. Yųk'ą' haka'kta i'yok'ihe kį he' iyo'tą wo't'ehi ak'i'p'a ną m.nia'g.lag.la t'ąke'ku oki'lehą yųk'ą' ta'ku ai'štec'elya wąya'ke s'e le'c'eca c'a p'iya'-wąya`ka ke'e. Yųk'ą' t'ąke'ku k'ų he e' c'a ity'kap ų'papi ną hoją'-k'a'ta ite' ayu'zehąpi ke'e. He'c'ųpi s'a iteyakel wana' a'taya špą' ų' hąhą' ke'e. 5. Li'la g.licu' ną c'iye'ku-t'oka`p'a kį oki'yaka c'ąke' c'ąze'ka-iya`yį ną, — Wahte'-šni ši'ca kį, tuwa' t'ąke' ų'šiyalapi he'ci miye' eya' po', — eye'laka c'ą, — Miye' Miye', Miye'! — ħmu' s'e eya'pi ke'e. Yųk'ą' eha'-

[1] Of course Hakela said, "Come in, elder sister." And the woman's reply tells us at the very outset that here is introduced a character that will be good.

subsided, a meek small voice said, "Of what good for them to say, 'I'? The one with the right to say it is I, sitting in the corner;" and the girl said, "My elder brother, he is speaking the truth. When they drain their hot fish on my face, he always drops a small piece of food into my mouth; that is how I keep alive." — 6. "Very well; come outside. You shall live," the elder brother said; so the little beaver went outdoors, and the man killed all the rest. Then he took his sister and the little beaver home, and everything went well again.

7. Once when Heart-killer, (that's what they say she was called,) made a fire away from home and was tanning hides, her beaver-pet was picking chips for her fire. After a time, Hakela came out, and said. "Elder sister, come home now; it is time to eat." So they started for their tipi, but Beaver stayed behind and walked about, singing something; so they listened and heard, "My elder brothers, the best of our family, they have annihilated; and only I, with my inferior hide, am left. I wear red leaves for mittens!" — 8. "Hey, come along, will you? You too must take food. What do you think you are doing?" said Hakela to him, and he called back that he was singing a death-song[1].

---

keȟcį, — Miye' eya'pi k'e'yaś wic'a'ni nuc'aś, miye' wąś le'c'i make' śą', — eya' yuk'ą' wik'o'śkalaka k'u, — Misų', he' wica'k'e'; Hoǧą' kį ama'yuzepi c'ą'sna hąke' iyo'g.nakmak'iya ų' ni' mąke', — eya' ke'e. 6. C'ąke' sųka'ku kį, — Ho', ec'a hina'p'a yo'; yani'kte, — eya' c'ąke' ina'p'a c'a ųma'pi kį iyu'hala wic'a'kte ną hece'la g.log.li'pi ną hetą'hą tąyą' t'i'pi ke'e.

7. To'hųwel C'ąkte'wį[2] (eya' he'c'el c'aże' śka[3] c'a,) maną'l c'et'i' ną t'aha' kpąyą'hą c'ąke' C'a'pala c'ąo'kpą kipa'hihela yuk'ą' sųka'kuhaka'ktala kį he' ekta' i' ną — T'ąke', wana' ku' wo', waya'tįkte, — eya' ke'e. C'ąke' g.licu' k'e'yaś C'a'pala ku'śni ekta'ni ta'ku-lową' oma'niha c'ąke' ana'ǧoptąpi yuk'ą', — C'iye' o'waśteka[4] wic'a'kasotapi ną miye' hį'śica oma'kaptape. Waȟpe'-śaśa' napį'kpa-waye, — eya'hą ke'e. 8. C'ąke', — Wą, k'oyą' ku' ye'. Niye' k'o' waya'tįkte. Ta'kuȟca le' yak'e', — eya' yuk'ą', — Wą, t'o' e'yaś mi'c'ilowąla ye lo' — eya' ke'e.

---

[1] The regular dirge which men, and sometimes women, sing, rather than wail; it generally breaks down into actual wailing, at least with women and old men. It is a dismal yet beautiful sound, loaded with feeling.

[2] *c'ąkte'wį*, heart-she-kills; *c'ąte'*, heart; *kte*, to kill; *wį*, the feminine ending to proper names. *c'ąte'*, contracted, is *c'ąl;* but the "*l*" is dropped, because the next syllable begins with a cluster of two consonants and Dakota avoids clusters of more than two consonants in a word unit.

[3] *śk'e'e*, the usual sentence ending in myths, and meaning, "it is said", may also occur in a sentence, as here. It is *śk'a*, unless it is syntactically placed so that its terminal *a* must change to *e*.

[4] *o'waśteka*, the better parts, the more desirable, of a piece. Here it means "the best of the Beaver family are killed; I, alone, (the ugly duckling, as it were,) must remain behind."

Once more the woman was tanning hides when two women came from somewhere and said, "Heart-killer, come with us. We are going to marry *B.lecᶜe'*[1], and you must marry Teal-duck[2]." So she said, "Why? I'm perfectly happy and well off at home, why should I leave my brothers and go away?" 9. They kept teasing her. Then, after a while, seeming to give up, they walked away; but at a distance they turned and called back, "Well, then, just for that, we will take this along," and they showed her her beaver-pet. So she ran after them, begging it back, but they carried it away; she followed them little by little, until they were too far away for her to find her way home; then they surrendered her pet to her. 10. They were now stopping beside a deep stream. And across the river was a tribal camp. So, "We have come to marry *B.lecᶜe'*, and this one has come to marry Teal-duck!" they called; and, almost at once, a white boat started over. As it neared them, a man, spitting out white beads, came; so they saw him. "There, now, the one coming is Teal-duck; you shall marry him," they said, so Heart-killer was very unhappy and wept as she stood, but there being no way out, like lying down to die[3], she entered and went off with him. 11. Just then a blue boat started coming, and the man in it was spitting out blue beads. The two women entered his boat and went off with him.

Akᶜe' wi'yą kį wakpą'yąhe ḣcehą'l toᶜk'iyatąhą wi'yą nų'p e'l i'pi ną, — Cᶜąkte`wį, iya'ya na, B.lecᶜe' hįg.na'ye-ųyąpi cᶜa ni'š Šiya'ka hįg.na'yayįkte, — eya'hąpi cᶜąke', — Yu', le' ta'ku woᶜšice wayᵘ cᶜa, ta'kowe' misų' ihpe'ya iwiᶜcᶜab.lam.nįkta he? — eya' keᵓᵉ. 9. Heᶜcᶜena oka'kišyahąpi ną wana' i'yakcᶜųnipi cᶜaš kᶜig.la'pi seᶜca yųkᶜą' g.lekų'zapi hųše, kawį'ḣ kᶜina'žįpi ną ho'uyapi keᵓᵉ. — Ho, ecᶜa, eha'kal eᶜš[4] le' ųka'g.lapikte', — eya'pi ną Cᶜa'pala alo'ksoḣą yuha'pi cᶜąke' pazo'zopi ną heᶜcᶜena kᶜig.la'pi keᵓᵉ. Cᶜąke' wicᶜi'ḣakap į'yąkį ną yuwa'šaka s'e kicᶜa' ya'he cᶜe'yaš tų'weni kicᶜu'pikteśni keᶜya'pi cᶜąke' heᶜcᶜel ya'hį ną tᶜe'hąl ihų'nipi yųkᶜą' heḣą'l nake'š kicᶜu'pi keᵓᵉ. Kᵓe'yaš wana'š kawį'ḣ-pᶜicašni keᵓᵉ. 10. Wana'š heᶜcᶜe-g.la m.ni' wą li'la šma' cᶜa ica'g.la ina'žįpi keᵓᵉ. Yukᶜą' iyu'weḣ wi-cᶜo'tᶜi cᶜąke', — B.lecᶜe' hįg.na'ye-ųhi`pi ną le' i'š Šiya'ka hįg.na'ye-hi` ye'! — eya' pą'pi yukᶜą' tᶜąni'š wa'ta-ska wą u' keᵓᵉ. Kᶜiye'la u' yukᶜą' wicᶜa'ša wą pšitᶜo'-skaska itᶜa'šoš u' cᶜa wąya'kapi keᵓᵉ. Cᶜąke', — Iho', u' kį he' Šiya'ka e' ye'; he' kicᶜi' yag.nį'kte cį e' ye', — eya'pi cᶜąke' li'la iyo'kipᶜišni ną cᶜe'yaya na'žį kᶜe'yaš toᶜkᶜel ḣą-pᶜi'cašni kį ų' oᵗᵗe' iyų'k e'l i'yotakį ną kicᶜi' g.la' keᵓᵉ. 11. Ecᶜą'l akᶜe' wa'ta wą u' yukᶜą' he' i'š tᶜo, ną, wicᶜa'ša wą og.na' yąke' cį he' i'š

---

[1] This is a Boy-Beloved.

[2] Undoubtedly this is Ikto' in human guise. The characters are identical.

[3] When one enters into something in which death is very possible, this phrase is used and means "to lie down as in death."

[4] *eha'kal eš*, in that case; (you brought it on your self). It is very idiomatic, admitting of no fair rendering into English.

As a matter of fact, it was *B.lecʿe'* who brought the white boat and Teal-duck the blue one; but they, in ignorance, went with him. 12. It was evening, and a man came and said, "*B.lecʿe'* is to dance; so you are to come," and Teal-duck tried to confuse the matter as if not hearing, and said, "Yes, yes, I am to dance." When the man left, Teal-duck told his wives, "Don't come. Whoever looks on, gets a sty on the eye; therefore nobody ever looks on." He feared they might recognize him. 13. But after he had gone they followed him there and saw him lying on the ground, and *B.lecʿe'* dancing on his back. They returned, very angry, and one made a bag of flying ants, and one a bag of wasps, and those two bags they laid on either side of Teal-duck's sleeping place as if they themselves were sleeping there; and ran away. Some time in the night, Teal-duck returned and, "Ouch, ouch, I've worn myself out dancing," he said as he crawled into bed. 14. Just then, one pricked him. So, "Little jealous ones, lie still, will you?" But, just then, the other stung him. So, "Well, well! This one is certainly stinging me!" so saying, he turned over, but that moment, like a great roaring, they all came at him; so, "*Ya! Ya!*"[1]

---

pšitʿo'-tʿotʿo itʿaʹšošoš[2] *uʹ keʾᵉ. Yųkʿąʹ heʹ iʹš wįʹyą nųʹpapi kį kicʿiʹ iʹyotakapi nąʹ kʿigʹlaʹpi keʾᵉ. Leyalaka waʹta-ska ahiʹ kʾųʹ heʹ B.lecʿeʹ eʹ nąʹ, tʿoʹ ahiʹ kʾųʹ heʹ Šiyaʹka eʹ yešąʹ slolyaʹpišni cʿąkeʹ Šiyaʹka eʹha*[3] *kicʿiʹ kʿiʹpi keʾᵉ. 12. Htayeʹtu yųkʿąʹ wicʿaʹša wąʹ eʹl iʹ nąʹ, — B.lecʿeʹ wacʿiʹkta cʿa yauʹkte loʹ, — eciʹya yųkʿąʹ Šiyaʹka naȟʾųʹšni-kųskųs, — Hąʹ, hąʹ, wawaʹcʿikta, — eyaʹ keʾᵉ. Kʿigʹlaʹ yųkʿąʹ tʿawiʹcu kį wicʿąʹkʿį nąʹ, — Uʹpišni yoʹ. Tʿuwaʹ wawąʹyaka cʿą išta' kį ȟcaʹ cʿa tʿuweʹni wawąʹyakešni ye loʹ, — eyaʹ keʾᵉ. Heʹ iyeʹkiyapikta-kʿokiʹpʿį nąʹ heyeʾᵉ 13. Tkʿaʹš iyaʹya cʿąkeʹ iyaʹtʿap ektaʹ iʹpi yųkʿąʹ kʿuʹl ųʹpapi nąʹ niteʹ kį akąʹl B.lecʿeʹ wacʿiʹhą keʾᵉ. Heʹcʿena liʹla cʿązeʹka-g.licuʹpi nąʹ ųmaʹ tʿažuʹška-kįyąʹpi kʾųʹ heʹcʿa ožuʹwicʿatʿų nąʹ ųmaʹ iʹš wicʿaʹyažipa ožuʹwicʿatʿų nąʹ henaʹos Šiyaʹka ȟpaʹyįkte cį itʿąʹanųk*[4] *iyeʹpi sʾe eʹg.nakapi nąʹ g.licuʹpi keʾᵉ. Hąwaʹtohąl wanaʹ Šiyaʹka g.lihųʹni nąʹ, — Yûʹ, yûʹ, wacʿiʹpi cʾųʹ namiʹcʾitʾe loʹ, — eyaʹya g.liyųʹka keʾᵉ. 14. Ecʿąʹl ųmaʹ paži'pa cʿąkeʹ, — Nawiʹzila, owąʹzi ȟpaʹyapi yeʹ, — eyeʹ cʾeʹyaš ecʿąʹl ųmaʹ iyoʹtą liʹla paži'pa cʿąkeʹ, — Hųhųȟêʹ, leʹ liʹla mapaʹzipe lôʹ, — eyį̀ʹ nąʹ ųmaʹ ecʿeʹtkiya ikpaʹptą tkʿaʹš ecʿaʹl ȟmuʹ sʾe ahiʹyu*

---

[1] *Ya!* as indicated elsewhere in these notes is a woman's exclamation of fear. Men do not use it because it is unmanly, but Ikto' has no pride.

[2] *tʿaǧoʹša* and *tʿašoʹša* both mean "to spit"; *tʿaǧoʹša*, I think, is the better form, for saliva is *tʿaǧeʹ*; I have heard it reduplicated both as *tʿaǧoʹšaša*, and *tʿašoʹšoša*.

[3] *eʹha'* is a word introduced into a sentence to show that not the deserving one, or the one expected, but an unworthy, or different one, reaps the benefits; or takes the blame. It is an indication of blame or praise, good or evil, going to the wrong person.

[4] *itʿąʹanųk*, on each side of the body; *tʿą*, body, from *tʿącʿąʹ*; *anųʹk*, on each side, from *anųʹkʿataȟą*.

he cried, and ran to the deserted places[1], weeping. 15. There came an Iya to him, "Why are you crying?" he asked; and he lied to him, "*B.lecʿe'* has stolen my wife," he said. "Well, then, go home and bring me a white knife whetted until it is very keen." So off Teal-duck went, and soon returned with the knife, whetted until it was flexible from thinness. 16. It was night; so Heart-killer and her husband lay sleeping when all at once she felt something wet, and it wakened her. "Get up, something around here is wet," she said, but she could not rouse her husband; and there he lay, his head severed from his body, swimming in blood. This she was not aware of at first. Immediately she jumped up, weeping; and the next day, he was laid away and the people moved to another camp-ground: but she stayed behind, weeping. 17. As she wept, she heard a voice; and as she listened, she happened to see Iya come up over a distant hill, and run toward her. So she ran with her little beaver, from the Iya. They came to the deep stream already mentioned, and paused there while Beaver hurriedly built a bridge over which they crossed to safety. At once he proceeded to undo it, so they came on and that night they saw Iya up in the moon which was sailing high in the sky, and in his hand he held the head of *B.lecʿe'*. The reason was that he had no way of crossing the stream. 18. At once Heart-killer and her beaver travelled homeward; and after a long time they

---

cʿąke', — Yâ, Yâ, — eya'ya naki'pʿį nąmanį́'l cʿe'ya oma'ni śkʿeᵉ. 15. Yųkʿą' I'ya wą e'l hi' nąTa'kole' yacʿe'yaha huwo'? — eya'iyų`ġa yųkʿą' owe' wakʿą'kʿą nąLe' B.lecʿe' wį'yą makʿi' cʿa lepʿa'he lo', — eya' keᵉ. Yųkʿą', — Ho', ecʿa' g.nį' nąmi'ska wąži' pʿeya' yumį' nąmaka'u wo', — eya' cʿąke' tʿiya'ta kʿi' nąmi'la wą ġąąyela yumį́' nąkai' keᵉ. 16. Hąhe'pi cʿąke' Cʿąkte'wį hįg.na'ku kicʿi' iśtį'ma yųkʿą' ųg.na' ta'ku wąli'la spa'ye s'e oyų't'ącʿąke' oġų'ġį ną, — Kikta', le'l ta'ku wąli'la spa'ye', — eyį' nąB.lecʿe' yuȟi'lwacʿį yųkʿą' he'ś pʿa waksa'pi cʿaś weo'kab.laya ȟpa'ye śą slolye'śni?[1]. He'cʿena cʿe'ya kikta' hiya'yį nąhį'ąna cʿa cʿąa'g.nakapi nąoya'te kį hetą' ig.la'ka iya'yapi cʿąke' e'na cʿe'yaha keᵉ. 17. Cʿe'yahe cʿų ųg.na' ta'ku ho'naȟ'ų cʿąke' ana'ġoptą yųkʿą' tʿe'ȟąl paha' wą ekta' I'ya hina'pʿį nątʿahe'nakiya u' cʿąke' li'la Cʿa'pala kicʿi' napʿeg.licu` keᵉ. M.ni' wą śma' ke'pʿe' cʿų he'l akʿe' g.lina'žipi nąCʿa'pala ina'ȟni cʿeya'kʿtʿupi wą ka'ġa cʿa ali' g.liyu'weja keᵉ. He'cʿena akʿe' iya'tap yužu'žu cʿąke' he'cʿena g.licu'pi nąahą'hepipi yųkʿą' wi' kį wana' wąka'tuya hiya'ya yųkʿą' ekta' hįg.na'ku pʿa' kʿų he' e' cʿa I'ya yuha' ina'žį śkʿeᵉ. M.ni' kį e'l to'kʿani-hiyu`śni kį he' ų'. 18. He'cʿena Cʿąkte'wį Cʿa'pala kicʿi' ku' nątʿe'ȟą yųkʿą' sųka'ku tʿi'pi kį ekta' g.lihų'ni cʿąke' li'la wi'yuškįpi śkʿeᵉ. Hetą'ȟą nake'ś

---

[1] The word *manį́'l* is diffucult to render into English in a single word. The open country, away from the center where the tribal camp activities were in continual progress. It might be far, out of range of the camp; or only a few hundred feet away from the rear of the tipis all of which face in.

arrived at her brothers' home, where they were very happy to see her. From that time, she never went anywhere again but lived with her brothers. The young men kept closer watch of their sister now; so that never again so terrible a thing could come to her. 19. That is all.

24. Two Men Rescue a Buffalo-Man's Arm.

1. In the tribe lived two fine young men who were held in highest esteem by the people, because they were to be chiefs some day. And then, one of them went away and did not return, so the entire tribe looked for him, weeping, but he was really lost. 2. After some time, the other said, "I next will look for my friend." He travelled all day and towards evening he saw a woman standing on a distant hill, her blanket whipping about her in the wind; so he came to her. She was a very beautiful maiden. She invited him to go home with her, which he did. 3. On entering the tipi, he saw an enormous man lying in the place of honor. And he had only one arm. That man was very disheveled as to his hair. "Well, why is it that your father lies there like that?" he asked; and the woman replied, "Why, he went to visit a tribe away off yonder and there they cut off his arm. He came back here with great difficulty; and from that time, he just

---

to'k'iyani ye'śni sųka'ku o'p t'i' ke'e. K'oška'laka kį nake'š li'la t'ąke'ku awą'g.lakapi c'ąke' inų'pa he'c'el ta'ku ot'e'hika ak'ip'aśni śk'e'e. 19. Heha'yela owi'hąke'e.

24.

1. Oya'te e'l k'oška'laka ***nų́ p li'la*** *waśte'śte ų'pi c'ąke' hena' t'oka'ta it'ą'c'ą-wic'ak'iyapikte cį* ***ų' yuo'***nihąyą *wic'a'yuhapi śk'e'e. Yųk'ą' ųg.na' ųma' to'k'iya iya'yį* ***nų*** *he'c'enahcį g.li'śni c'ąke' oya'te kį a'taya c'e'ya ole'pi k'e'yaś* ***he'c'e***ya-tok'a'h'ą *śk'e'e. 2. T'e'hą yųk'ą' heha'l ųma' kį, — Mi'š* ***heha'l k'ola'*** *owa'kilekte lo', — eyį' ną iya'ya śk'e'e. Ą pe'tu wą a'taya* ***ma'ni*** *ną wana' hitaye'tu hcehą'l wį'yą wą paha'-aką'l śina' kam.ni'm.niyela*[1] *na'žiha c'ąke' e'l ihų'ni śk'e'e. He' wik'o'škalaka c'a li'la wį'yą waśte' śk'e'e. Yųk'ą' g.le-a'p'e c'ąke' kic'i' k'i' śk'e'e. 3. T'****ima****'hel iya'yapi yųk'ą' t'ic'a'tku kį e'l wic'a'śa wą li'la t'ą'ka* ***isto' sani'*** *wani'ca c'a hpa'ya śk'e'e. He' tuwe' kį ġą'lahcaka*[2] *śk'e'e. C'****ąke'****, — Huhuhe', to'k'a c'a le' niya'te le'c'el hpa'ya huwo'? —* ***eya' yųk'ą'*** *wį'yą k'ų i'š heya' śk'e'e, — Ka'k'iya oya'te wą t'i'pi* ***c'a ekta' ate'*** *i' yųk'ą' isto' waksa'pi c'a iyo'tiye'kiya*

---

[1] *kam.ni'm.niyela*, an **adverb**, meaning "moving continuously, whipped about by the wind."

[2] *ġą*, to be with untidy hair; uncombed, not smooth. Smoothly arranged hair is a mark of neatness; the modern "wind-blown" bob, and all curly, shaggy, ungoverned hair, would be *ġą*, indicative of shiftlessness; *lahcaka*, explained before, is the Teton enclitic, added to verbs to indicate the superlative.

lies here like this." 4. Next she said, "It was rather recently that a young man came here and went on, offering to bring his arm back to him. But he has not returned yet. That is what he is waiting for." So now he knew that it was his lost friend who was out to find the arm. At once he started forth and at evening he climbed to the top of a hill, from which he could see an encampment down below. 5. In the centre was a great crowd; and of course, at the tipis, also, there were women busy at their duties. He sat looking down on the scene, when a man went heralding something around the circle. Unfortunately, he spoke a foreign tongue, so the young man did not understand, but at once everyone rushed back to the centre. There they gathered and built a fire around a central pole, and suddenly from time to time they would give war-cries and then dance for long periods. 6. When it was dark, he went near, and entered the crowd, where he stood as one of the spectators. And there lay his lost friend, tied to the top of the pole, and above him hung a buffalo's forearm[1]! Whenever his friend groaned in agony, then they danced the harder and shouted the louder. 7. So he turned himself into a mouse, and climbed up to his friend, on the pole, and whispered in his ear: "Friend, is it you ?"[2] And the reply was, "Yes, friend, it is I, but I lie here suffering, tied fast to the pole." So he

---

g.lihų'ni nąˌ heąˈtąˌ leˈcˤelˌ leˈ ẖpaˈyaheˌ cį, — eyaˈ škˤeˀᵉ. 4. Akˤeˈšˌ heyaˈ škˤeˀᵉ, — Lecˤaˈla sˈeš leˈl kˤošaˈlakaˌ wąˌ hiˈ nąˌ ateˈ istoˈ kiˈcihiyoyįkta keˈyįˈ nąˌ iyaˈyaˌ yeˈšˌ lehąˈ-g.lišni cˤaš leˈ apˤeˈ yųkaˈheˌ cį, — wikˤoˈškalakaˌ kˈų eyaˈ škˤeˀᵉ. Heˈcˤeš wanaˈ tˤakˤoˈlakuˌ wąˌ toˈkˤaẖˈąˌ kˈų heˈ eˈ cˤa slolyaˈ cˤąkeˈ heˈcˤenaˌ ektaˈkiyaˌ iyaˈyį nąˌ wanaˈ ẖtayeˈtu hąˈl paha' wąˌ eˈl iyaˈẖąˌ yųkˤąˈ akˤoˈtąẖąˌ wicˤoˈtˤi-tˤąˈkaˌ škˤeˀᵉ. 5. Hoˈcˤokataˌ liˈla owiˈcˤotaˌ nąˌ eyaˈ tˤiyaˈtaˌ nakųˈ wiˈyąˌ kˤo opˤiˈicˤiyapiˌ škˤeˀᵉ. Ektaˈkiyaˌ eˈtųwąˌ yąkaˈheˌ ẖcehąˈl wicˤaˈšaˌ wąˌ howoˈkawįẖˌ taˈkuˌ eˈyapahaˌ hiyaˈyeˌ cˈeˈyaš tˤokˀiˈaˌ cˤąkeˈ taˈkuˌ kˤaˈ tˤąįˈšniˌ yųkˤąˈ akˤeˈ inaˈẖniˌ oyaˈsˈįˌ hoˈcˤokatakiyaˌ yaˈpiˌ škˤeˀᵉ. E'-m.niciyįˌ nąˌ cˤąwaˈkˤąˌ wąˌ oˈkšąˌ cˤetˤiˈpiˌ nąˌ ųg.naˈhąhąlaˌ akiˈšˈapiˌ nąˌ tˤeˈhąhąˌ wacˤiˈpiˌ cˤaˌ wąyaˈkaˌ škˤeˀᵉ. 6. Wanaˈ oˈyiokpazaˌ cˤąkeˈ hehąˈl ikˤąˈyelaˌ yįˈ nąˌ wicˤeˈg.naˌ naˈžįˌ yųkˤąˈ leyaˌ tˤakˤoˈlakuˌ wąˌ okiˈle-hiˌ kˈų heˈ eˈ cˤaˌ wąkaˈl iyaˈkaška ųˈpapiˌ nąˌ iwąˈkapˌ tˤatˈąˈkaˌ istoˈ wąˌ otkeˈyapiˌ škˤeˀᵉ. Tohąˈl tˤakˤoˈlakuˌ kįˌ cˤąyąˈkaˌ cˤąˈšnaˌ hehąˈtuˌ cˤaˌ liˈklilaˌ wacˤiˈpiˌ nąˌ akiˈšˈapiˌ škˤeˀᵉ. 7. Heˈcˤenaˌ hitˤųˈkala-icˈicˤaǧįˌ nąˌ cˤąwaˈkˤąˌ kįˌ ektaˈ iyaˈliˌ nąˌ tˤakˤoˈlakuˌ nųˈǧeˌ kįˌ eˈl eˈožį[3] nąˌ heyaˈ škˤeˀᵉ: — Kˤolaˋ, heˈ niyeˈ huwoˈ? — eyaˈ yųkˤąˈ, — Haˈ.o, kˤolaˋ, leˈ miyeˈ tkˤaˈ tˤehiˈyaˌ iyaˈkaška mųkeˈ[4] loˈ, — eyaˈ cˤąkeˈ, — Ho,

---

[1] The first indication that the young woman and her father were not human beings but buffalo people.

[2] A formal phrase on meeting.

[3] *ožį'*, to whisper into the ear; to "pull wires;" *o*, in; cf. *žižį'-lowąˋ*, to hum a tune, between the teeth.

[4] *mųkaˈ*, I lie; *nųkaˈ*, thou liest; *yųkaˈ*, he lies.

asked, "Friend, at what times do they dance long?" and he said it was each time he groaned in agony. 8. "In that case, groan now, using all the breath you can muster; that will make them dance long and shout wildly and meantime we can get away," he said. So he gave out a prolonged groan, and while the people shouted and danced with all their might, they came down in the confusion, and took the buffalo-arm with them. (One thing I did not remember. When the victim told his friend he was tied fast, the latter, being a mouse with sharp teeth, quickly freed him by biting all the ropes apart. That is what I forgot.) 9. The young rescuer was very weary, and his legs gave out, so he fell from time to time, but ignoring his feelings, he threw the buffalo-arm over his shoulder, and carried his friend a fair distance from the scene. Then he ran back and climbed to his friend's place, and gave one last long groan. The dancing and shouting took on new vigor and was apparently going to occupy the people for some time. So he came down and at once started to where his friend was waiting for him. 10. They travelled hard and came to the buffalo-man's tipi and threw his arm down before him. And he said, "Alas, my sons-in-law, even I!"[1] They proceeded to put the arm back in place, and glued it on with gumbo-mud; so there lay the buffalo-man, wearing one rather smoke tanned arm.

---

*kʻola', tohą'tu cʻą tʻeʼhą-wacʻiʼpi huwoʼ? — eya' yųkʻą' tohą'l cʻąyą'ka cʻą hehą'tu keʼya' škʻeʼe. 8. Cʻąkeʼ, — Ecʻa toʼhąyą oniʼya-nihą'ske cʻa cʻąyą'ka yoʼ, heʼcʻel liʼla wacʻiʼpi ną iʼyakišʼapi kįhą kʻohą' ųkiʼyayįkte loʼ, — eya' škʻeʼe. Cʻąkeʼ tʻeʼhąȟicį cʻąyą'ka cʻa oyaʼte kį akiʼšʼapi ną aʼwicakʻeya[2] wacʻiʼpi tkʻaʼš icʻiʼg.nuniyą kʻuʼl g.licuʼpi ną tʻatʻąʼka isto' kʼų heʼ kʻoʼ yuha' napʻaʼpi škʻeʼe. (Wąžiʼ weʼksuyešni ye loʼ. Iya'kaška yųka' keʼye' cʼų heʼhą' hitʻųʼkala cʻąkeʼ hiʼ pʻeʼ cʻaš wąʼcag.na wiʼkʻą kį yapsaʼpsakį ną kiyuʼška škʻeʼ šą eʼwektųże loʼ.) 9. Kʻoška'laka kį liʼla watuʼkʻa ną huʼstaka cʻąkeʼ hilhiʼcaha ȟpaʼye cʻeʼyaš iniʼhąšni tʻiʼsto kʼų heʼ hįyeʼtaųyą kʼį' ną eʼktaʼwapʻaya ag.liʼȟpewicʻayį ną tʻoʼwaʼš heʼktakiya akʻeʼ įʼyąka škʻeʼe. Tʻakʻoʼlaku tʻoʼhe kʼų heʼcʻiya iyaʼli ną tʻeʼhąȟcį, — Yų'! — eya' cʻąkeʼ akʻeʼ pʻipʻiʼya-wacʻiʼpi ną akiʼšʼapi cʻąkeʼ kʻohą' hukʻuʼl g.licú ną heʼcʻena g.licuʼ ną tʻakʻoʼlaka yąkeʼ cʼų ektaʼ g.lihųʼni škʻeʼe. 10. Hetą' liʼla kuʼpi ną tʻatʻąʼka-wicʻaʼša kʼų heʼ tʻiʼ kį eʼl g.liʼpi ną isto' kʼų itʻoʼkap iȟpeʼkicicʻiyapi yųkʻąʼ, — Huhuȟeʼ, tʻakoʻš, miyeʼka yeʼš! — eya' škʻeʼe. Heʼcʻenaistoʼkʼųheʼecʻeʼlo'kicištąpi nąkʻąǧiʼ-tʻame[3] ų' iya'skap-kicicʻiyapi cʻakeʼ isto' saniʼ ziyeʼȟicį kicʼų' škʻeʼe. 11. Hetą'

---

[1] The meaning here is, "Alas, that it should come to this, that even I must bow to necessity; must accept assistance." The buffalo-spirit is one of the most potent.

[2] *aʼwicakʻeya'*, honestly; truthfully; seriously; certainly; *wicaʼkʻa*, to be true; tell the truth; be sincere; *kʻa*, to mean.

[3] *kʻąǧiʼ-tʻame*, gumbo; the sticky kind of mud that clings like glue; *kʻąǧiʼ*, crow.

asked, "Friend, at what times do they dance long?" and he said it was each time he groaned in agony. 8. "In that case, groan now, using all the breath you can muster; that will make them dance long and shout wildly and meantime we can get away," he said. So he gave out a prolonged groan, and while the people shouted and danced with all their might, they came down in the confusion, and took the buffalo-arm with them. (One thing I did not remember. When the victim told his friend he was tied fast, the latter, being a mouse with sharp teeth, quickly freed him by biting all the ropes apart. That is what I forgot.) 9. The young rescuer was very weary, and his legs gave out, so he fell from time to time, but ignoring his feelings, he threw the buffalo-arm over his shoulder, and carried his friend a fair distance from the scene. Then he ran back and climbed to his friend's place, and gave one last long groan. The dancing and shouting took on new vigor and was apparently going to occupy the people for some time. So he came down and at once started to where his friend was waiting for him. 10. They travelled hard and came to the buffalo-man's tipi and threw his arm down before him. And he said, "Alas, my sons-in-law, even I!"[1] They proceeded to put the arm back in place, and glued it on with gumbo-mud; so there lay the buffalo-man, wearing one rather smoke tanned arm.

---

*kʻola', tohą'tu cʻą tʻeʼhą-wacʻiʼpi huwoʼ? — eya' yųkʻą' tohą'l cʻąyą'ka cʻą hehą'tu keʼya' škʻeʼe. 8. Cʻąkeʼ, — Ecʻa toʼhąyą oniʼya-nihą'ske cʻa cʻąyą'ka yoʼ, heʼcʻel liʼla wacʻiʼpi ną iʼyakišʼapi kįhą kʻohą' ųkiʼyayįkte loʼ, — eya' škʻeʼe. Cʻąkeʼ tʻeʼhąȟicį cʻąyą'ka cʻa oyaʼte kį akiʼšʼapi ną aʼwicakʻeya[2] wacʻiʼpi tkʻaʼš icʻiʼg.nuniyą kʻuʼl g.licuʼpi ną tʻatʻąʼka isto' kʼų heʼ kʻoʼ yuha' napʻaʼpi škʻeʼe. (Wąžiʼ weʼksuyešni ye loʼ. Iya'kaška yųka' keʼye' cʼų heʼhą' hitʻųʼkala cʻąkeʼ hiʼ pʻeʼ cʻaš wąʼcag.na wiʼkʻą kį yapsaʼpsakį ną kiyuʼška škʻeʼ šą eʼwektųże loʼ.) 9. Kʻoška'laka kį liʼla watuʼkʻa ną huʼstaka cʻąkeʼ hilhiʼcaha ȟpaʼye cʻeʼyaš iniʼhąšni tʻiʼsto kʼų heʼ hįyeʼtaųyą kʼį' ną eʼktaʼwapʻaya ag.liʼȟpewicʻayį ną tʻoʼwaʼš heʼktakiya akʻeʼ įʼyąka škʻeʼe. Tʻakʻoʼlaku tʻoʼhe kʼų heʼcʻiya iyaʼli ną tʻeʼhąȟcį, — Yų'! — eya' cʻąkeʼ akʻeʼ pʻipʻiʼya-wacʻiʼpi ną akiʼšʼapi cʻąkeʼ kʻohą' hukʻuʼl g.licú ną heʼcʻena g.licuʼ ną tʻakʻoʼlaka yąkeʼ cʼų ektaʼ g.lihųʼni škʻeʼe. 10. Hetą' liʼla kuʼpi ną tʻatʻąʼka-wicʻaʼša kʼų heʼ tʻiʼ kį eʼl g.liʼpi ną isto' kʼų itʻoʼkap iȟpeʼkicicʻiyapi yųkʻąʼ, — Huhuȟeʼ, tʻakoʻš, miyeʼka yeʼš! — eya' škʻeʼe. Heʼcʻenaistoʼkʼųheʼecʻeʼlo'kicištąpi nąkʻąǧiʼ-tʻame[3] ų' iya'skap-kicicʻiyapi cʻakeʼ isto' saniʼ ziyeʼȟicį kicʼų' škʻeʼe. 11. Hetą'

---

[1] The meaning here is, "Alas, that it should come to this, that even I must bow to necessity; must accept assistance." The buffalo-spirit is one of the most potent.

[2] *aʼwicakʻeya'*, honestly; truthfully; seriously; certainly; *wicaʼkʻa*, to be true; tell the truth; be sincere; *kʻa*, to mean.

[3] *kʻąǧiʼ-tʻame*, gumbo; the sticky kind of mud that clings like glue; *kʻąǧiʼ*, crow.

11. From there they were starting home, and their wife[1] wished to go with them; but they left her behind, and came on to their own people. And they found the father of one of them utterly blind, sitting pathetically alone, on a hill. 12. So the one whose own father he was, said to him, "Father, here we are; we have returned." But the old man said, "Alas, alas! You are somebody trying to make sport of me by what you say. My son is gone from me; and therefore I sit here, wailing; yet you speak as one without pity," he said. 13. So, "Father, I am not deceiving you," he said; and he brought some water and washed his eyes over and over again; and finally he could see. So very happily they all returned to camp. But the people were without food. So the young men said, "Now then, here is our chance to serve. It was for just such times as this that we went to so much trouble[2]. Send around a crier to tell everyone to collect buffalo-chips." So the father himself acted as crier. 14. At once all the people worked with a will, collecting the dried buffalo-manure that lay about; and piled the chips together in a great

---

g.licu'pikta yuk'ą' t'awi'cupi k'ų he' u'kteȟcį tk'a'š iȟpe'ya g.licu'pi ną oya'te t'i'pi kį ekta' g.liȟų'nipi yuk'ą' k'oška'laka kį ųma' atku'ku kį išta'-ǧuǧa c'a paha' wą aką'l ųšiyeȟcį yąka'he ȟcehą'l e'l g.li'pi šk'e'e. 12. C'ąke' ųma' ate'yeȟce c'ų he e' c'a, — Ate`, lena' ųki'yepi c'a ųg.li'pe lo', — eya' yuk'ą' wic'a'ȟcala kį heya' šk'e'e, —Hehehî+[3], tuwa' mag.na'yewac'į ta'kehape lo'. Mic'į'kši to'k'el ima'kiyaya c'aš le' ho' mawa'k'ąhe šą ec'ą'l waų'šiyalapišni ta'kehape lo', — eya' šk'e'e. 13. C'ąke', — Ate`, c'ig.na'yešni ye lo', — eyį' ną m.ni' ak'i' ną ų' išta' ki'ciyużażaha yuk'ą' hąke'ya tųwą' c'ąke' c'ąl-wa'šteya wic'o'tata kic'i' g.li'pi šk'e'e. K'e'yaš oya'te kį li'la wic'a'akiȟ'ą c'ąke' k'oška'laka k'ų leya'pi šk'e'e, — Iho', he'c'a ų'š i'ųksapapi[4] k'ų, e'yapahapi ną to'k'el oki'hi oya'te kį a'taya t'at'ų'kce pahi'-wic'aši po', — eya'pi c'ąke' atku'kupila k'ų e'yapaha šk'e'e. 14. Wą'-cag.na oya'te kį a'taya iwa'litaya[5] t'at'ų'kce pahi'pi ną apa'ha wą e'l e't'oksupi[6] yuk'ą' heha'l kaȟ'o'l iye'ye-wic'ašipi c'ąke' mani'taki-

---

[1] Evidently the girl had married each young man when he came; and now she has two husbands. Forbidden in Dakota society, but then "this is just a legend," as the narrators always say when events are at too great variance with actual life. A man may take two or more wives if he does his duty to support them equally; but women may not have more than one husband at a time.

[2] Since they risked their lives to assist a buffalo-man, they had every reason to expect help from him, and got it.

[3] *hehehî+!* When this word for "alas, alack," etc., is said with a long final vowel, and with a rise and fall of the voice, as indicated, it is a mingling of surprise, grief, hurt, and every other emotion but joy.

[4] *i'ksapa*, to give a good deal of time to; to be bothered with; to take pains with. Distinguished from *iksa'pa*, which means to be made wise by (experience); *ksa'pa*, to be wise; a neutral verb in Teton. But I have heard my father, a Yankton, say *waksa'pa*, making an active verb out of it.

[5] *wali'taka*, to be faithful.

[6] *t'oksu'*, to carry in loads to a given place, in transferring anything; *ksu'*, to pile up.

stack. Then the young men gave orders for everyone to take some of them and toss them in all directions. So they flung them about, some far from the camp. Next day they sent scouts to see the place where they had done this, according to the young men's advice. And as soon as the young scouts got on top of the hill where they could see what was beyond, they rode to and fro[1], the signal that buffalo were sighted. So the people all hurried after them. And there they found a herd of buffalo in a close group. They had a great killing that day, and the people were happy and well-provisioned once again. That is all.

25. The Sacred Arrow.

1. Four young men lived together. And they all went on a journey, leaving the very youngest of all, their little brother, at home. As he sat inside the tipi, he chanced to look out in time to see a beautiful bird, scarlet all over, as it perched on a tree near by. 2. So he thought, "*Hųhųhe'*!"[2] How beautiful! As scarlet as nothing scarlet ever was

---

kiya yeya'pi šk'e'e. Ihį'hąna yųk'ą' he'c'el eya' c'ąke' tųwe'ya wic'a'kaǧapi ną iya'yewic'ayapi šk'e'e. Yųk'ą' ka'k'el paha' kį iya'hąpi ną he'c'ena yukšą'kšą į'yąkapi c'ąke' oya'te kį a'taya e'tkiya iya'yapi šk'e'e. Yųk'ą' pte' opta'ye wą paha'-ak'o'tąhą hiyo't'iza c'ąke' wana'sapi-t'ą'ka ną ak'e' oya'te kį oi'yokip'iya waše'capi šk'e'e. Hehą'yela owi'hąke'e.

25.

1. K'oška'laka to'p ka'l t'i'pi šk'e'e. Yųk'ą' iyu'ha oma'ni -iya' yapi ną sųka'kapila wą haka'ktalahca c'a ece'la e'na ayu'štąpila šk'e'e. C'ąke' t'ima' yąka'hą yųk'ą' ųg.na' e'yokas'į hcehą'l le'c'eg.la t'i'k'iyela zitka'la wą a'taya lu'ta c'a to'k'el-oki'hika[3] ową'yak-waste' c'ą-a'letka wą e'l hi'yotaka šk'e'e. 2. C'ąke', — Hųhųhe, c'e'wįš[4]-waste' ke. 'I'kn lu'ta iye'c'ecaśni ye lo'. It'o' c'iye' wic'a'wakio kê[5], — ec'į'

---

[1] When scouts rode ahead to look about, if they suddenly ran their horses back and forth, sideways, within sight of camp, the people knew there were buffaloes beyond the hill.

[2] *Hųhi'*, *hųhųhi'*, and *hųhųhe'*, (women may use only the first of these or *hinų'*) are all expressions of admiration, wonder, surprise, and often caution. The shades of meaning are brought out by the tone of voice, accents, the amount of breath allowed to escape, and the length of vowels. In addition, men speak this word with individual style, so that there is wide latitude in its use. The same is true of *hehi'! hehehe'*, and *hehehi'* which indicate regret, remorse, failure and the like.

[3] *to'k'el-oki'hi*, as much as able, i. e., as much as possible; *ka* is added for emphasis, sometimes.

[4] *c'e'wįš*, followed by a verb and terminal *ke* has the force of "how very"; *c'e'wįš-waste' ke!* how very beautiful it is! *c'e'wįš wo'waši ec'ų' ke!* how very energetically he labors!

[5] *kê*, at the end of a soliloquy, indicates that the subject is toying with an idea of doing something. "What if I should do so and so?"

and reached the second encampment. Here likewise, a young girl was being courted back of the tipi-circle, so he asked her the same thing and she replied, "Boy-Beloved did go by, with a sacred arrow piercing him." So he asked how far his tribal camp was, and the girl told him, "You keep right on, and you will reach a tribal camp; but that is not it[1]. Once again you will come to a camp; the second one. And that will be it." 5. So he continued till he came to a camp; but as that was not the right place, he continued until he reached the second camp; but before he arrived, he met an old man with a bundle on his back, cutting across the meadow. "Grandfather, where are you going?" he asked; and the reply was, "Why, grandson, I am going to treat a Boy-Beloved who returned home with a sacred arrow in his side." — "Where does he live?" 6. The old man said, "See that big tipi across the camp-circle? That is his home. When I near it, I sing out, 'To doctor have I come! *Kiki*[2], Rattle-in-the-horn!' That is the signal for all the people to shut their doors so that I may approach the Boy's tipi unseen, and do my work." —

---

nąˀ wicʿoʻtʿi iciʻnųpa kį ektaʻ ihųʻni keʾᵉ. Akʿeʻ heʻl ecʿeʻhcį wikʿoʻškalaka wą holaʻzata oyuʻspahąpi cʿąkeʻ eʻl iʻ nąˀ iyųʻġa yųkʿąʻ, — hokšiʻ-cʿąlkiˋyapi wą leʻl ogˀnaʻ wąʻ-wakʿąʻ wą apaʻ kʿig.leʻ cʾų, — eyaʻ keʾᵉ. Cʿąkeʻ akʿeʻ iyųʻġį nąˀ, — Heʻ letąʻhą tohąʻyą tʿiʻ he? — eyaʻ yųkʿąʻ, — Leʻ heʻcʿena nį[3] nąˀ wicʿoʻtʿi wą eʻl iyaʻhųnikta tkʿaʻ he[4] eʻ-šniʾᵢ; nakeˀš inųʻpa-wicʿoˋtʿi wą eʻl yaiʻ kįhą heeʻkteʻ, — eyaʻ keʾᵉ. 5. Cʿąkeʻ yįʻ nąˀ wanaʻ wicʿoʻtʿi wą eʻl ihųʻni kʾeʻyaš he eʻšni cʿąkeʻ heʻcʿena yįʻ nąˀ akʿeʻ wicʿoʻtʿi-inųˋpa kį eʻl yeʻ hceheąʻl wicʿaʻhcala wą wakʾįʻ nąˀ b.laʻye oʻpta yaʻhą cʿąkeʻ eʻl iʻtkokʿipʿa keʾᵉ. — Tʿųkaˋšila, toʻkʿiya laʻ huwoʻ? — eyaʻ yųkʿąʻ leyaʻ keʾᵉ, — Tʿakoˋža, leʻ hokšiʻ-cʿąlkiˋyapi wą wąʻ-wakʿąˀ wą apaʻ g.liʻ cʿa pʿikʿiʻye-b.le loʻ, — eyaʻ cʿąkeʻ, — Tukteʻl heʻ tʿiʻ huwoʻ? — eyaʻ keʾᵉ. 6. Yųkʿąʻ wicʿaʻhcala kį iʻš, — Ka hosąʻpʿata tʿiʻpi wą tʿąʻka heʻ cį heʻtu we loʻ. Cʿa ikʿąʻyela b.laʻ cʿąʻšna, wapʿiʻya hibuʻ weʻ, kiki heyoʻhlaʻ! epʿaʻ cʿą oyaʻte kį tʿiyoʻpa kį iyuʻhala ecʿeʻl iyeʻkiyapi cʿą eʻl waiʻ nąˀ pʿiwaʻkʿiye loʻ, — eyaʻ keʾᵉ. Yųkʿąʻ, — Tʿųkaˋšila, tukteʻ-pʿežuˋta cʿa nųʻ so? — eyaʻ

---

[1] This is characteristic Dakota. Mrs. Frank Fiske, of Fort Yates, N. D., who has a Dakota grandmother, pointed out to me that when a Dakota woman tells you the road somewhere, she doesn't say, "Go until you come to the third road branching off to the left;" rather, she will say, "You will go on for a while, and soon there will be a road branching off to the left; but that's not it. Farther on, there will be another; but that's not it. Soon after, there will be a third; and that's it!" I tested it out and found she was right in every instance in which I questioned an old-time Dakota who had never learned English.

[2] I do not know whether the *k* should be medial, aspirate or glottal.

[3] *nį*, you go; from *ya*, to go. *b.la*, I go; *la*, you go. When the *a* becomes *į* before *nąˀ*, the *l* changes to *n*. *l* before *į* is impossible.

[4] *heʻ e; le eʻ; eʻ eʻ;* are accented in various ways, at various times, for sometimes the demonstrative is stressed, and at other times the verb of identity, *e* is stressed.

"Grandfather, which medicine do you use?" he asked; so the old man showed it to him. At once Hakela killed the old man and continued on his way, carrying the bundle on his back. 7. "To doctor, I am come! *Kiki*, Rattle-in-the-horn!" he began to sing. And the people said, "There's the medicine-man coming again!" and in haste they all closed their doorways. So he went into Boy-Beloved's tipi where they greeted him with deference. 8. All but Iktomi, the trickster. Sitting in the doorway he kept saying, "This is not the doctor,"[1] until the others rebuked him sharply and told him to go off somewhere, lest he anger the doctor and make him refuse to treat the patient. 9. When Hakela, disguised as the old man, had finished treating the Boy-Beloved, he said to him, "Grandson, I would stop here for the night. I am old now, and I do get very tired. Tomorrow I shall go back home." So the Boy ordered a sleeping-place to be made for him. 10. When everyone was certain to be asleep, Hakela quietly put on his magic moccasins and then took down the sacred arrow from its hanging-place; and stepping on the middle of the Boy-Beloved's abdomen, and then scratching Ikto with his foot (for Ikto must have returned in the night; he was now asleep by the doorway[2],) he left the encampment. So Ikto sprang

---

c'ąke' oki'yaka ke'e. He'c'ena wic'a'ĥcala kį kat'į' nąt'awo'p'iye kį k'į' nąe'l ya' ke'e. 7. — Wap'i'ya hibu' we', kiki, heyo'hla'! — eya'ya u' c'ąke' oya'te kį, — Iho', wap'i'ye c'ų he e'[3] c'a ak'e' wana' u' we lo'[4], — eya'pi nąina'ĥniĥni t'iyo'pa ec'e'l iye'kiyapi c'ąke' hokši'-c'ąlki'yapi t'i' kį e'l i' c'a kini'hąyą k'uwa'pi ke'e. 8. Ikto' ece'la, t'iyo'pa o'štą yąkį' nąą, — Wap'i'ya k'ų he' le e'šni'[4] — eya'he c'e'yaš ųma'pi kį heya'hį nąwap'i'ya kį yaši'g.lakta[5]-ik'o'p'api ų' i'yoktekte-kapi nąt'ąka'l iya'yešipi c'ąke' ina'p'a ke'e. 9. C'ąke' wana' Hake'la wic'a'ĥcala-ic'ic'aįį nąwap'i'yahį nąg.luštą' yųk'ą' hehą'l heya' ke'e, — T'ako'ža, le'na k'eš mųkį'kte lo'. Wana' wima'c'aĥca c'ąke' li'klila wama'tuk'a c'a. Ec'a'š hį'hąna kiĥą hehą'l wag.nį'kte, — eya' c'ąke' e'ĥa owį'š-p'ik'iyapi[6] c'a iyų'ka ke'e. 10. Wana' waste'ya wic'i'štįma tk'a'š wa'ĥwakiyeĥcį hąpo'kiĥąhį nąwą'-wak'ą k'ų he' wąka'l otka' c'ąke' icu' nąt'ao'pi k'ų he' t'ezi'-c'oka'ya ali' nąiyo'-k'iheya Ikto' to'k'iyatąhą g.liyų'ka hųše t'iyo'pa o'štą ĥpa'ya c'ąke' naĥla'l[7]-hįg.la k'ina'p'a c'ąke' kikta' hiya'yį nąą, — Mak'a' wana'š[8]

[1] Ikto' is never taken seriously when he is speaking the truth.

[2] Ikto' never has the place of honor.

[3] See note 4, page 139,

[4] *lo* indicates that only men here are being quoted.

[5] *ya*, with the mouth; *šig.la'*, to resent; *kta*, will; *k'oki'p'api*, they feared; hence, "they were fearful lest he should make him angry." This is translated by one verb in the future tense, and the second verb in the present.

[6] *owį'ža*, bed; quilts; *p'iya'*, to arrange; lay, as a pallet, on the ground, (for a bed); *k'i*, for him.

[7] *-ĥlata*, to grip; claw; *na*, with the foot; hence, with the toe nails.

[8] *mak'a' wana'š*, an idiom, giving the idea of "what did I say? I told you so, long before."

up, and, "Ah, didn't I say this wasn't the doctor!" he said, running hither and yon, waking everybody. They began to chase Hakela. 11. But of course he wore his turtle moccasins. Nothing could catch him, that was plain from the outset. Only a black horse almost caught up with him, but was obliged to give up the chase. So he came to the second encampment, and from there, too, they began to chase him. They could not rival his magic speed, — none of them, except a buckskin horse which continued after him when all the rest had dropped out. His rider could almost reach out and touch him, when the buckskin was obliged to give up. 12. When Hakela reached the last encampment, the people pursued him with zeal, and because he was now fatigued, it looked hopeless for him. Yet again they fell back one at a time, until only a bay was flying after him. Almost upon him, as one might exclaim, "*wiṡ, wi!*"[1] he suddenly fell back and Hakela went on in safety. 13. Thus did he barely save himself and with effort did he reach home ahead of his brothers. He had rescued the sacred arrow, and once more it was hanging on its accustomed pole. His brothers returned, all ignorant of what had taken place, and everything went smoothly. From that time on, Hakela began to reverence the sacred arrow. That is all.

---

wap'i'ya wą he e'ṡni c'eṡ ep'e' c'ų̂, — eya' wayu'ȟil ahi'yaya c'ąke' he'c'ena iyu'ha kikta'pi ną Hake'la k'uwa'pi šk'e'e. 11. K'e'yaṡ p'atka'ṡa-hą`pa ohą' c'ąke' ehą'tą na'žį oki'hiṡniyą au'pi ną šųk-sa'pa wą ece'la kig.le'ġa nų s'e ahi'yuštą c'ąke' hetą'hą ku' ną ak'e' wic'o't'i wą e'l g.li' yųk'ą' hetą'hą ak'e' k'uwa'pi ke'e. K'e'yaṡ a'tayaṡ owa'ṡ-ya'piṡni c'ąke' wąži'kžila kawį'ġapi ną šųk-hį'ži wą ece'la yu'za nų s'e au' k'e'yaṡ i'ṡ eya' hąke'ya i'yakc'ųni šk'e'e. 12. He'c'el ku' ną wana' wic'o't'i-eha`ke k'ų he'l og.na' g.licu' yųk'ą' hetą'hą ak'e' k'uwa'pi ną a'wicak'eya'-ahi'yupi ną wana' t'em.ni' c'ąke' ṡehąṡ tuk'a[2] ahi'oyu-spa pikte s'e le'c'eca ke'e. K'e'yaṡ ak'e' hąke'ya wąži'kžila i'yakc'ųnipi ną eha'ke šųkhį'ṡa wą le'c'eg.laȟcį, — Wi'ṡ, wî[3]! — eya'pi s'e ahi'yuštą ną kawį'ġa šk'e'e. 13. He'c'eṡ ki'tąȟcį' nai'c'išpį ną tok'e'cela c'iye'ku g.lihų'ni'piṡniha k'i' ke'e. He'c'ena wą'-wak'ą k'ų he' tąyą' ak'i' ną ec'e'l ak'e' c'iye'ku kį otke'kicic'iya[4] ke'e. C'ąke' g.li'pi k'e'yaṡ ta'kuni oslo'lyeṡniȟcį g.li'pi ną hetą'hą iyu'ha tąyą' ų'pi šk'e'e. Hetą' nake'ṡ Hake'la wą'-wak'ą kį oho'la šk'e'e. Hehą'yela owi'hąke'e.

---

[1] *wi'ṡ wi', eye'-p'ika* is an idiomatic expression meaning "in a manner that warrants saying *wi'ṡ, wi'!*" which is equivalent to "whew!" in English, when an accident is just avoided; like a near-wreck; or an arrow just scales the surface of something it would be a tragedy to hit.

[2] *ṡehaṡ tuk'a*, an idiom; "this time, really; for sure, this time."

[3] *wi'ṡ wi!* see note 1 on this page.

[4] *otka'*, to hang; *o*, in; *tke*, it is heavy. I have heard old people say *tka*, instead of *tke*, for heavy; i. e., using it as a verb that does not change *a* to *e; kici*, second dative.

26. The Feather Man.

1. In a tribal camp lived an only daughter who was greatly loved by her parents, and one day a man came from somewhere and wanted very much to marry her. So they asked around to know who he was, but nobody knew about him. Even so, the girl was very deeply in love with him, and had promised to marry him, and had agreed to run off with him during the night. She lay ready, listening for him, so the instant he came, she went outside and started off with him secretly. 2. And he took her to a house of wood; but as they entered the room, she looked at the man and knew that it was not the handsome youth to whom she had promised herself. This was another man, and he had some beautiful girls imprisoned there. 3. On one side of the room were some girls with their legs missing; and on the other side, girls with their hair and scalp all removed. He said to her, "Choose which side you wish to join." So she said, "Those which have no hair I wish to join." So he told her to sit on that side. 4. Then he made a sweat-bath and said, "The new-comer is to hand me my stones." So when she leaned over, head foremost, to push the stones into the sweat-lodge, he reached out and caught hold of her hair, pulling off her entire scalp. Immediately the woman ran crying round and round over the meadow; and she saw a

---

1. Oya'te t'i'pi kį e'l wik'o'śkalaka wą ece'la yuha'pi ną li'la t'ehi'lapi yųk'ą' wic'a'śa wą to'k'iyataǫhą ahi'oyuspį ną li'la[1] *yu'zįkta c'į' śk'e'e. C'ąke' oya'te hetą'hą se'ca c'a huka'ke kį ig.ni'pi k'e'yaś a'tayaś tuwe' t'ąį'śni śk'e'e. He'c'eca k'e'yaś wana' li'la wį'yą kį iyo'kip'i ną wica'kicila*[2] *ną hąhe'pi wą e'l kic'i' iya'yįkta-ig.lu'štą ną wana' wi'yeya ǫpa'ya hą'l k'oška'laka kį hi' c'ąke' he'c'enaǫcį ki'ci' k'ig.la' śk'e'e. 2. Yųk'ą' c'ą't'ipi wą e'l ak'i' k'e'yaś t'ima' iya'yapi k'ų ic'ų'hą ayu'ta yųk'ą' wic'a'śa wą oyu'spaǫhą c'ąke' wica'kicila k'ų he' e'śni śk'e'e. Le' t'o'keca c'a wik'o'śkalaka wį'yą waśte'śte o'ta t'i'pi kį he'l wic'a'g.naka śk'e'e. 3. T'isą'p'ataǫhą yąka'pi kį hena' oya's'į hu' ksa'pi ną ųma' ec'i'yataǫhą yąka'pi kį hena' i'š p'ehį' wani'capi śk'e'e. Yųk'ą', — Ho, to'k'iyataǫhą o'yap'akta he'cįhą og.la'ka yo', — eya' c'ąke', — Ka p'ehį' wani'capi kį he'c'iyataǫhą, — eya' c'ąke' o'p i'yotak-śi śk'e'e. 4. He'c'ų ną hehą'l ini'kaǧį ną, — Ho, lec'a'la-hi kį he' į'yą t'ima' hiyu'micic'iyįkte lo, — eya' c'ąke' wana' ka'k'el į'yą wą pat'i'ma iye'yįkta c'a p'ama'g.le-iya'ya yųk'ą' nape' hiyu'yį ną p'ehį' kį a'taya yušlo'k icu' śk'e'e. He'c'ena wį'yą k'ų c'e'ya yukšą'kšą p'ehį'-c'ola į'yąka yųk'ą' ka'l wi'yaka wą li'la waśte'*

---

[1] I should say, *yu'zįkta li'la c'į'*, to marry her, very, he wished.

[2] *wica'la*, to believe; with *kici* inserted, it always refers to the acceptance of a suit, in courtship; *wica*, must mean "right"; Cf. *wica'k'a*, to be honest; sincere, etc. in which *k'a*, is "to mean"; *wica'la*, to believe; *la*, to regard; hence, to regard or consider as right; to be persuaded; to accept one's proposal.

beautiful feather in the grass. As she stooped to get it, it blew off, so she caught up with it and tried again to pick it up. And someone said, "Then you will drop blood on me!"[1] It was a Feather-man who spoke, and now he took her home with him. 5. They came to a stream and he said, "Now, dive in here and stay in as long as you can hold your breath." She did so, and on emerging, she saw that her hair had grown somewhat. Again she dived in and stayed a long time, and this time her hair had reached her waistline, so the man dressed it[2] becomingly for her, and they went on from there. 6. "That will do. Now, I must tell you that I am married, but to a terrible woman[3]. Therefore, first of all, I want you to go to yonder bend in the river, and run about crying, as though in distress. And when a man comes to you, say to him, 'Grandfather, two days from now, I shall come here, expecting food. Tell the people!' 7. Those are mice-people and you shall appeal to them for earth-beans. And tomorrow, she will come to ask you to play on a swing with her. The woman I am married to, will say this. In that case, take the swing that is painted brown," he said. 8. So the woman followed the

---

yąka' cʿąke' icu'kta kʿeś ecʿą'l kaȟwo'k iya'yaȟą cʿa akʿe' e'kig.leǧį ną icų'kta yųkʿą', — Heȟą'l we' ama'yaluš'ekte[4] lo', — eya' yųkʿą' he wi'yaka-wicʿa`śa cʿąke' hetą' kicʿi' kʿig.la' śkʿeʾe. 5. M.ni' wą e'l kʿihų'-nipi yųkʿą', — Ho, le'l kig.nu'k iya'yį ną toȟą'yą oni'ya-niȟą`ske cį heȟą'yą m.nima'hel ų' wo', — eya' cʿąke' ecʿų' ną g.lina'pʿa yųkʿą' pʿehį' kį toȟą'yąkel uya'[5] śkʿeʾe. Akʿe' mahe'l iya'yį ną tʿe'ȟą-ų yųkʿą' pʿehį' kį oi'pʿiyake kį heȟą'yą cʿąke' wicʿa'śa kį yupʿi'yela kicisų ną kicʿi' g.la' śkʿeʾe. 6. — Ho, eya'š he'cʿetu we lo'. Ho, eya' wį'yą wą b.lu'ze e'yaš li'la ši'ca cʿa ka'kʿiya kaȟmi' kį he'cʿiya cʿe'ya yukšą'kšą į'yąka yo'. Ną wicʿa'śa wą e'l niu'kta cʿa he' le'cʿel eya'kiyįkte lo', Tʿųka`śila, letą' nų'pacʿą kįhą tʿiyo'le-wau`kte'; oya'te kį owi'cʿaki-yaka', ehį'kte lo', — eya' śkʿeʾe. 7. — Hena' hitʿų'kala-oya`tepi cʿa e'l makʿa'tom.nica itʿi'yole-ni`kte lo'. Ną hį'ȟąna kįhą ho'hotela ų-a'ni-pʿepikte lo'. Wį'yą wą b.lu'ze cį he e' cʿa heyį'kte lo'. He'cʿetu kįhą ho'hotela wą ǧiya'pi cʿa he' icu' wo', — eya'-iwa`hoya śkʿeʾe. 8. Cʿąke'

---

[1] The woman's head was bleeding from the area where the scalp had been torn off.

[2] It was a mark of the affection and pride a husband had for his wife to anoint her hair and braid it for her. They didn't always have time for this, nor was it expected as a regular practice. But it was an occasional act of appreciation on the part of the man. Only men who were consistently gentle, might do this — a man who sometimes scolded or whipped his wife, and then attempted to dress her hair was ridiculed.

[3] The Feather-man is now the husband of the rescued girl, and the ex-wife is her opponent in all these contests.

[4] *š'e*, to drip, as water, drop by drop; *yuš'e'*, to cause to drip; *a*, on; *ma*, me; *ya*, thou; *kte*, will or shall; or might.

[5] *uya'*, to grow, as in length; said of tress, grass, hair. Cf. *icʿa'ǧa*, to grow in all ways; to develop.

instructions. And the next morning the bad woman stood outside her door and said, "*Ma!* Come out and let us swing." So she went out but as they were starting, the Feather-man interfered, and a beautiful feather fluttered in the wind before them. 9. The woman took time out to run after the feather, and meantime she called, "The swing colored brown is mine!" But the young woman, not heeding the feather, ran on and reached the swings, and sat down in the brown one. Swinging herself several times, she jumped back down and started homeward; and soon arrived. Sometime after that, the other one came panting in and the people jeered at her. 10. Next morning she came again and said, "Let us go to find earth-beans." So she came out, and ran crying towards the bend in the river. And that Mouse-man whom she addressed earlier as grandfather, started to announce around the camp, "Now my grandchild comes for food. Make haste!" 11. From all quarters, the mice brought fine large earth-beans, and piled them before her. So she took them home; and a long while afterwards, the other woman came home, all covered with sweat from her efforts, and the people laughed at her. 12. Again next morning she stood outside and said, "Come on out, let us go digging." So she went out and took a badger that her husband had brought to her. Going to the hillside, she lay down with it and threw a blanket over herself and it; and the

---

wį'yą k'ų ec'e'kc'e ec'ų' ną wana' hį'hąna yųk'ą' wį'yą wą t'ąka'l hina'žį ną, — Ma', hina'p'a na, ho'hotela-ųki`c'ųkte, — eya' c'ąke', — Ohą'. c'ųį' ną ina'p'a yųk'ą' kic'i' iya'ya tk'a'ś wi'yaka-wic'a`śa k'ų he' e'l hiyu' c'ąke' wi'yaka wą waśte'laȟcaka c'a wic'i't'okap kaȟwo'-ȟwok iya'ya śk'e'e. 9. Yųk'ą' wį'yą k'ų t'o'wa'ś wi'yaka kį iha'kap į'yąka ke'e, icu'wac'iȟcį. Ną k'ohą', — Ho'hotela-giya`pi kį he' mit'a'wa ye'+ — eya' pą' ų' tk'a'ś iyeśtuk'a wi'yaka kį e'l e'tųweśni į'yąkį ną ihų'ni śk'e'e. He'c'ena ho'hotela-giya`pi k'ų he' og.na' i'yotakį ną to'nakel ho'hotela kic'ų' ną k'iyo'psicį ną ak'e' k'ig.nį' ną k'ihų'ni yųk'ą' i't'ehąȟca hą'l nake'ś wį'yą k'ų he' t'em.ni' t'eye'la g.lihų'ni tk'a'ś oya'te kį aś'a'pi śk'e'e. 10. Ak'e' ihį'hąna yųk'ą' t'ąka'l hina'žį ną heya' śk'e'e, — Ma', hina'p'a na, It'i'g.ni-ųyį`kte, — eya' c'ąke' hina'p'į ną eyaś kaȟmi' wą ep'e' c'ų he'c'etkiya c'e'ya į'yąka śk'e'e. C'ąke' wic'a'śa wą t'ųka'śila eya'-c'ekiye[1] c'ų he' e'yapaha ną, — Ho, wana' mit'a'koža t'iyo'le-u we lo'! Ina'ȟni po'+! — eya' śk'e'e. 11. He' ų' o'kšątąhą om.ni'ca waśte'śte t'ąkt'ą'ka ece' ahi't'okśupi c'ąke' k'į g.licu' ną t'iya'ta g.lihų'ni ną etą' i't'ehąȟca yųk'ą' wį'yą-ųma` ų he' t'em.ni' t'eye'la i'ś-'eya' g.lihų'ni c'ake' oya'te kį aś'a'pi śk'e'e. 12. Ak'e' ihį'hąna yųk'ą' t'ąka'l hina'žį ną — Ma', hina'p'a na, mak'a[2] ok'e'-ųyį`kte, — eya' c'ąk'e ina'p'į ną hįg.na'ku kį ȟoka' wą kag.li' c'ąke' g.luha' į'yąkį ną paha'-hepi`ya śina' aka'ȟpa iyų'ka

---

[1] *c'e'kiya*, to pray to; also, to address by kinship term; cf. *c'e'ya*, to cry; weep; to wail.

[2] Uncertain whether this was meant for *mak'a'*, earth, or *maka'*, skunk.

badger dug with a humming sound, so she followed in the tunnel it thus made; and came out an the other end; and still the other woman was not in sight. So the people laughed at her. "She is always doing that; don't let her escape," they said. 13. So the young woman took a club and stood ready. So first a bear cub came out, but she killed it with a blow; and then, after that, the woman, its mother, as it were[1], came out, so she killed her also. And from then on, everything went well for them. That is all.

27. T'aži"s Adventures.

1. In a certain large village the chief's daughter was very beautiful, they say. But one day she disappeared, so the father said, "Whoever finds my daughter, him I shall allow to marry her." So all the eligible men were looking for her. But as yet nobody had found her. 2. Out from the tribal camp lived a man with five sons[2]. These five went out in turn to look for her but they all returned without suc-

---

yuk'ą' ḣmuye'la[3] mak'a' ok'a' a'ya c'ąke' iha'kap yį' ną ųma ec'i'yatąḣą g.lina'p'api k'e'yaš wį'yą-ųma` k'ų to'k'i iya'ya t'ąį'šni c'ąke' oya'te kį aš'a'pi ną, — He'c'ų s'a ke c'ų niya'ye ci lo', — eya'pi šk'e'e. 13. C'ąke' c'ąksa' wą icu' ną wi'yeya na'žį yuk'ą' toḣą'l wana' mat'o' c'įca'la wą hina'p'a tk'a'š kat'a' iḣpe'yį[4] ną eha'kela hų'kuke cį hina'p'a c'ąke' ak'e' he' kte' ną hetą'ḣą nake'š c'ąl-wa'šteya ų'pi šk'e'e. Heḣą'yela owi'ḣąke'e.

27.

1. Ot'ų'we wą t'ą'ka ka'l ḣą' šk'e'e. Yuk'ą he'l wic'a'ša-it'ą'c'ą kį he' c'ųwį'tku wą li'la wį'yą wašte' c'a ų' šk'e'e. Yuk'ą' ąpe'tu wą e'l ųg.na'ḣąla wik'o'škalaka kį he' t'ąį'šni[5] c'ąke' atku'ku kį heya' šk'e'e, — Tuwa' mic'ų'kši iye'ya ḣą'tąḣąš he' yu'zįkta c'a wak'u'kte lo', — eya' c'ąke' k'oška'laka t'ąšna'[6] ų' kį hena' iyu'ha li'la ole'pi šk'e'e. K'a'yaš nahą'ḣcį tuwe'ni iye'yešni šk'e'e. 2. Wic'a'ša wą manį'l c'įca' za'ptą c'a t'i' šk'e'e. C'ąke' k'oška'laka za'ptą kį hena' iyo'hi

---

[1] Since a bear cub first came out, and then the woman, the implication is that the woman was really a bear posing as a human being, but now her cub shows her up.

[2] The man had six sons, by actual count. But *T'aži'*, the lastborn, is hardly considered as a separate being, until he distinguishes himself where the rest failed.

[3] *ḣmų*, a humming, droning, sound, as of machinery in constant motion; a drill; a mill; the hum of telegraph lines in the wind; an approaching storm of wind and hail.

[4] *iḣpe'ya*, to throw away; to abandon, when following a verb of action, indicates that the act was accomplished quickly, and dismissed.

[5] *t'ąį'šni*, to be lost; not visible; *t'ąį'*, to show; to be manifest. *mat'ą'įšni; nit'ą'įšni; ųt'ą'įšni* I, thou, we are not visible; we are lost.

[6] *t'ąšna'*, single; *t'ą*, body; *šna*, alone. Hence an unmarried person is said to *t'ąšna'-ų*, with single body he lives. *šna* is always in combination. *išna'*, he alone; *mišna'*, I alone. Mostly it takes the diminutive *la; mišna'la.*

cess. And there was a lastborn son named *T'aži'* (Buffalo-calf) who remained at home. He said to his father, "Father, I shall try next to recover the lost woman." His father forbade him. "No, even your elder brothers have not found her; then how will you, who are the youngest, have any luck?" the father said. 3. The boy went off, defying his father; and after journeying for a while he reached a creek along whose banks tall trees stood in groups. There he came upon a Dakota standing like this, — the hand shading the eyes, as the man looked up into the sky. So the boy said, "The idea! Why do you stand looking upward like that?" and the Dakota replied, "I'm just watching that bird that is flying around up there. I intended to shoot it, but waited for you to get here first." *T'aži'* said, "Do it now, then; I am here." The man placed his arrow and with great power he sent it directly upward. 4. Then he said, "Now, it is going to take some time. Suppose we sit down there meanwhile." So they sat down in the shade of a tree. They sat smoking for a time when, all of a sudden, a tiny blue bird fell before them, the arrow piercing his body. 5. *T'aži'* marvelled. "My, my! how truly well you shot it," he said, and the Dakota said, "Why not? Seeing my name is *Wąt'ą'yeyela?* (He sends his arrow well)." So *T'aži'* told him his

---

wąži'kžila iya'yapi k'eś iyo'hila c'ok'a'-g.li'pi[1] *šk'e'e. Yųk'ą' Hake'la wą T'aži' eci'yapi c'a t'iya'ta yąke'la yųk'ą' he e' c'a atku'ku kį e'l i' ną, — Ate', it'o' mi'ś heha'l wi'yą kį he' ole'-m.ni'kte lo', — eya' c'ąke' atku'ku kį li'la iyo'k'išni ną, — Hiya', nic'i'ye e'pika ye'ś iye'ya pišni k'ų, šehą'l e'ś le' hani'kakta kį, ta'ku oya'kihiktelak'a, — eya' ke'e. 3. K'e'yaś he'c'enaś atku'ku kį nak'u'śni iya'yį ną wana' toha'yą ya'ha yųk'ą' wakpa'la-ag.la'g.la c'ą-o'žužu kį e'g.na lak'o'ta wą le'c'ehcį, išta' kį nape'-ao'hązikiya wąka'takiya e'tųwą na'žiha c'a e'l ihų'ni ke'e. Ną leya' ke'e, — Hųhe', le' to'k'el wąka'takiya e'tųwą naya'žihe so? — eya' yųk'ą' lak'o'ta kį i'ś, — Į'še' ka'k'iya wąka'ta zitka'la wą okį'yąha c'a wak'u'tekte c'e'yaś t'o' k'e'yaś yahi' kiha ec'a'mųkta c'a le' ac'i'pe-nawa'žihe lo', — eya' c'ąke', — Ho, ec'a, wana' wahi' ye', k'ute' yo', — eya' yųk'ą' wąhį'kpe wą ekta' e'g.le ną wąka'takiya to'k'el-oki'hika yeya' ke'e. 4. He'c'ų ną heya' ke'e, — Ho, t'e'hąkta c'a k'oha' le'l ap'e' ųyą'kįkte lo', — eyį' ną c'ą-i'yohązi wą e'l i'yotaka c'ąke' T'aži' i'ś-'eya' e'l i'yotakį ną kic'i' o'tohąyą c'ąnų'paha yųk'ą' ųg.na'hąla wic'i't'okap zitka'la wą t'o' c'a li'la ci'scilala c'a wąhį'kpe k'ų he' apa' g.lihpa'ya ke'e. 5. C'ąke' T'aži' štela'*[2] *ną, — Hųhi', a'wicak'eya'-tąyą` yao' we lo', — eya' yųk'ą' lak'o'ta k'ų heya' ke'e, — Tô, c'į' le' Wątą'yeyela ema'ciyapi kį, —*

---

[1] *c'ok'a'*, without. This word with a verb to return, as *g.li, k'i; g.lihų'ni; k'ihų'ni*, means "to return unsuccessful, from a venture."

[2] *šte*, good; wonderful; unusual; odd; *la*, to consider; regard; hence, *štela'*, to admire. Cf. *wašte'*, something good, beautiful, desirable; *ošte'ka*, to be peculiar; *ošte'-g.la*, to call bad names at people; i. e., mention unkindly their physical defects; or some blot on their reputation.

name and also something about his quest. And the man said, "In that case, I will go with you." So the two men started off together. 6. They travelled until they went up a hill where great rocks lay about. On the hillside they found a man lying down with large rocks tied on to his legs. *T'ażi'* addressed him, "Of all things! Why do you lie here like this?" And he said, "O, nothing. I am just going to chase that jackrabbit yonder, but I am too swift for it. That is why I tied these rocks on, — to retard my speed. I was waiting till you came, before chasing it." — "Well, we are here now, chase it!" they said and scared the jackrabbit from its lair, so it sprang up and ran away. But the man followed every way it went and very soon he caught it. 7. The others expressed their admiration of him, and *T'ażi'* said, "*Huhi*'[1], how quickly you caught it!" — "Certainly; and why not, seeing I am called *Lu'zahela* (Fleet-footed one)," he said. So *T'ażi'* and *Wąt'ą'yeyela* each told his name and something of their quest. And he wished to join them; from there, three men went on. 8. Soon they came to a large lake and walked along its edge, where they came upon a man lying on the shore. *T'ażi'* said, "Why are you lying here?" and the other replied, "Well, I am going to drink this lake dry, but first I was waiting for you to get here." — 9. "Then go ahead; we're here now," they said; so he started immediately to drink. Lying flat on his belly, with his mouth

---

eya' ke'e. C'ąke' T'ażi' i'ś-'eya' c'aże'-oki'yakį ną nakų' to'k'el ų oma'ni kį oki'yaka ke'e. Yuk'ą', — Ec'a' ųyį'kte lo', — eya' c'ąke' wana' nų'p ya'pi śk'e'e. 6. He'c'eś sak'i'p ya'hąpi ną paha' wą a'taya į'yą t'ąkį'kiyą-ożu' c'a el iya'hąpi yuk'ą' hepi'ya wic'a'śa wą hpa'yahą ke'e. Į'yą' t'ąkį'kiyą nų'p hu' kį ai'yag.laśkį ną hpa'ya c'ąke' T'ażi', — Huhuhî, to'k'a c'a le'c'el nuka' huwo'? — eya' yuk'ą', — Į'śe' maśtį'ska kį ka' wak'u'wakte c'e'yaś ece'ś malu'zahą c'a he'ų' lena' į'yą kį hu' kį awa'g.luskite lo'. Yahi'pi kihą hehą'l wak'u'wakta c'a le' ac'i'p'epe lo', — eya' c'ąke' — Ho ec'a, wana' uhi'pe k'uwa' yo', — eya'pi ną maśtį'ska kį hap-ki'cic'iyapi c'ąke' yukšą'kšą į'yąke c'e'yaś ec'e'hcį wic'a'śa k'ų į'yąkį ną e'oyuspa ke'e. 7. He'c'ena uma'pi kį li'la śtela'pi ną T'ażi' heya' ke'e, — Huhî, ta'ku c'e'wiś oh'ą'k'oya olu'spe ce, — eya' yuk'ą' — T'ô, eca c'į' le' Lu'zahela ema'ciyapi kį', — eya' ke'e. C'ąke' T'ażi' Wątą'yeyela kic'i' c'aże'-oki'yakapi ną to'k'iya ya'pi kį k'o' oki'yakapi yuk'ą' o'p yį'kta ke'ya' c'ąke' hetą'hą wana' ya'm.ni ya'pi ke'e. 8. Yuk'ą' b.le' wą t'ą'ka ag.la'g.la ma'nipi k'ų wic'a'śa wą o'huta kį e'l hpa'yahą c'ąke' kai'yap ihą'pi ke'e. C'ąke' T'ażi', — Ta'kowe' le'c'el nuka'hą huwo'? — eya'-iyų'ga yuk'ą' i'ś uma' kį leya' ke'e, — Wą, le' b.le' kį b.lahe'pįkta tk'a' t'o'wa'ś ac'i'p'epi c'a le'c'el muka'he lo', — eya' ke'e. 9. Yuk'ą' uma'pi kį, — Ho, ec'a, yahe'pa yo', wana' le uhi'pe', — eya'pi c'ąke'

---

[1] *huhi'!* is an exclamation, generally of surprise and wonderment. Women may use it too, but their own word is *hinų'!* and that, the men never use.

on the water, he drank and drank until the lake was dry. As the water lowered, countless fish, not knowing where to go, jumped and floundered in the centre of the lake. He finished drinking, and the rest praised him, "My! How thoroughly you have drunk the lake up!" they said, and he replied: "Of course, am I not the one they call *B.leya'ȟepela* (The Lake-drinker)?" 10. The others felt called upon to tell their names too, and then they told something of their quest; so he decided to go with them. As the four went along, they came to some tall mountains and while crossing them, they found a man sitting on the side of the mountain. *T'ażi'* spoke to him. "What are you sitting here for?" The man replied, "I was going to view the country from here, but these mountains blocked my view; so I am going to throw them out of the way. I will do it now, for I was waiting for you to get here." — 11. "In that case, do it; for we are here now," they answered him. Immediately, while they stood watching, he pulled up his sleeves and then thrust his arms, as far as the place-for-tapping-the vein[1], into the ground. And then, with no effort at all, he threw the whole mountain over. 12. "Goodness, but you're strong!" they said. "Sure; I ought to be. I've earned the name *Ȟepa'ptąyela* (Mountains-he throws over)!" So they told him

---

he'c'enaȟcį b.laska'ȟpaya iyų'kį ną m.ni' kį yatką'hį ną iyu'ha yaȟe'pa ke'e. Yaȟe'p a'ye cį ec'e'l hoǧą' kį tukte'ni ya'piśni c'ąke' napsi'psil yei'c'iyapi ke'e. Ig lu'stą c'ąke' ųma'pi kį stela'pi ną, — Hųȟî, c'e'wiṡ a'tayaȟcį laȟe'pe lo', — eya'pi yųk'ą' — To', eca c'į' le' B.leya'ȟepela ema'ciyapi kį, — eya' ke'e. 10. C'ąke' ųma'pi kį i'ṡ-'eya' c'aże'-oki'yakapi ną ta'ku ų' oma'nipi kį k'o' oki'yakapi yųk'ą' o'p yį'kta ke'ya' c'ąke' wana' to'p sak'i'p ya'hąpi ke'e. He' k'eya' wąka'lkatuya c'a e'g.na ya'hąpi kį ic'ų'hą wic'a'ṡa wą hepi'ya yąka'hą c'ąke' e'l i'pi ną T'ażi' heya' ke'e, — To'k'a c'a le'c'el nąka'hą huwo'? — eya' yųk'ą', — Į'se' wa'wak'itakta k'eṡ ȟe' kį lena' k'uṡe'ya hą' c'ąke' paptą'ptąyą ihpe'wayįkta tk'a' t'o k'e'yaṡ ac'i'p'epi c'a le'c'el make' lo', — eya' ke'e. 11. Yųk'ą', — Ho ec'a wana' ec'ų' ye', wana' le ųhi'pe', — eya'pi ke'e. Yųk'ą' wąya'k na'żįpi kį ic'ų'hą isto' yui'coȟcoȟ iki'kcu ną ok'ą'kakpe[2] kį heha'hąyą ȟe' kį mahe'l[3] paȟli' e'g.le ke'e. He'c'ų ną to'k'aṡniyą ȟe' kį a'taya paptą'yą ihpe'ya ke'e. 12. C'ąke', — Hųhųhê, li'la wani'ś'ake lo', — eya'pi yųk'ą', — Tô, eca c'į' le' Ȟepa'ptąyela ema'ciyapi kį, — eya' ke'e. C'ąke' i'ṡ-

---

[1] The place-for-tapping is on the inner side of the elbow joint. They tapped in other places too, sometimes, but this name refers always to the place on the arm.

[2] *ok'ą'kakpe*, where the vein is tapped, in the bend of the elbow; for bleeding, as a healing device; *o*, in; *k'ą*, vein, sinew; *ka*, by striking; *kpa*, to be broken, put out, as an eye; as a container, like an inflated bladder, paper bag; ruminant's stomach, with contents.

[3] *mahe'takiya*, towards the inward part, is preferable here; *mahe'l* sounds here as though the man put his arms clear into the inside of the mountain; he only reached towards it.

their names and where they were going, and he joined them, making five who travelled together. As they went on from there, they came upon a man lying on his side, with his ear pressed firmly to the ground. 13. But before they had questioned him he said, "Ah! Here you are! I already know where you are going. A woman has disappeared and you are hunting for her. Well, she is far off yonder; but to reach her, you must first encounter some difficult things." So *T'ażi'* said, "Well then, *Mak'a'-Nų'ǧeya,* (He uses the ground for an ear.) will you take us?" At once he stood up and went with them. 14. They walked in silence for a time, and then he said, "First of all, an old woman lives ahead here. Now, she always challenges men to drink whisky; and when she wins, she kills her opponent." As they expected, they arrived at a hut, and an aged woman came out. "Well, well! My grandchildren! How good of you to come. Now, whenever anyone comes, I like to enter a little contest with him to see who can drink the most whisky." The others said, "Go to it, *B.leya'ȟepela!*" 15. So he entered a tipi with

---

eya' c'aże'-oki'yakapi ną to'k'iya ya'pi kį k'o' oki'yakapi yųk'ą i'ś-'eya' yį'kte ke'ya' c'ąke' wana' za'ptą ya'pi ke'e. He'c'eś ya'ȟąpi k'ų ka'l wic'a'sa wą t'ąo'b.lec'aya mak'a' kį ekta' nų'ǧe i'pasliya[1] ȟpa'yaȟą c'ąke' e'l ina'żipi ke'e. 13. Wi'yuǧapiśniȟą iye' t'oke'ya, — Ȇh'e! lena' to'k'i la'pi kį eȟą'tą -slolwa'ye lo'. Wį'yą wą to'k'aȟ'ą k'ų he' oya'lepikta ke'ha'pi ną oma'yanipe lo'. Ho', wį'yą kį he' ka'k'iya t'e'ȟąl ų' tk'a' k'uśe'ya ta'ku ot'e'ȟika o'ta ye lo', — eya' c'ąke' T'ażi', heya' ke'e, — Ec'a Mak'a'-Nų'ǧeya, ųka'ya po', — eya' c'ąke' he'c'ena ina'żį ną o'p ya' ke'e. 14. Otoȟąyą[2] ini'la ya'pi ną heȟą'l heya' ke'e, — Ho, t'okę'ya winų'ȟcala wą t'i' c'a e'l ųki'pikte lo'. Tk'a' he' winų'ȟcalą kį li'la waya'tką-awic'aye[3] s'a ye lo', na', tuwa' kte'la c'ą he'c'eya'-ȟkte ye lo', — eya' ke'e. He'c'ecakte c'ų, wana' t'i'pi wą e'l ihų'ni̇pi yųk'ą' etą'ȟą winų'ȟcala wą hina'p'į ną, — Hinų', t'ako'ża, tąyą' yahi' pe'. Tuwa' hi' c'ą'śna waya'tką-ab.lela[4] ye', — eya' c'ąke', — Ho' wo', B.leya'ȟepela, b.liheic'iya[5] yo', — eya'pi ke'e. 15. C'ąke' wana' winų'ȟcala kį kic'i' t'iy'ma wą ekta' iya'yapi'

---

[1] *i*, against (the earth); *pa*, by pushing; *sli*, crushed or in very close contact; *ya*, in that manner. To flatten one's nose against the window, as a child, in looking out, would be *ipa'sliya* (an adverb).

[2] *toȟą'yą*, some time, or some distance; *o'toȟąyą*, or *oto'ȟąyą*, in or during some time or distance, "For some time, they walked in silence ...."

[3] *a'ya*, to take, following a verb to act, means "to contend with, to rival another in a contest of doing (whatever the verb says)" *waya'tką*, to drink; *aya*, she contends with him in —; *wic'a*, plural object.

[4] *a'b.lela*, I take him, I contend with him; *a'ya* becomes *ab.la* in the first person. The *la* suffix often indicates a bid for sympathy. She wants her hearers to think kindly and tolerantly towards her little program of vieing for honors in drinking; even if the penalty is death.

[5] *b.liheca*, to be industrious; energetic; full of life; ready for action habitually; *b.liheic'iya*, to cause oneself to be so; *b.liheic'iya yo'*, is the usual exhortation to muster courage to meet a critical situation calling for nerve, and quick action.

the old woman, and there he saw countless kegs of whisky, placed in rows, and on top of each other. But he objected. "*Hoh'!* This isn't anywhere near enough! Now, yonder lies a big lake. Let's drink that up instead." But the old woman refused. In that case, you take first turn," he said. Immediately the old woman began drinking whisky, and when she had consumed four kegs of it, she stopped. So *B.leya'ȟepela* started in, and without the slightest difficulty, he drank every bit up. 16. Straightway they killed the old woman, according to the terms; and continued on their way. *Mak'a'-Nų'ǧeya* then said, "Nearby lives another old woman. Now, her custom is to invite men to run against her in a race. And she always kills the unsuccessful opponent." Soon after this, they arrived at the hut, and an old woman came out. "Well, well, grandchildren! How fine that you are here. I like to arrange for a little race with my visitors, grandchildren!"[1] she told them, so the men said, "Brace up, and run with her, *Lu'zahela!*" 17. So he and the old woman agreed to run around a large lake which was near by. They stood up together and were off. From the outset, they ran like something blown along by the wind, and disappeared around a

---

yųk'ą' he'c'iya m.ni' wak'ą' kį k'oka' og.na' ȟ'ų'hiye-p'icaśniyą hą' ke'e, i'c'iyag.laskiskil. K'e'yaś B.leya'ȟepela, — Ho'ȟ, le' ta'kuotaka c'a, ųka'yuštą ną ka'k'iya b.le' wą t'ą'ka yąka' c'a he' e'ś ųya'ȟepįkte lo', — eya' yųk'ą' winų'ȟcala kį wica'laśni c'ąke', — Ec'a niye' t'oke'ya yatką' yo', — eya' ke'e. He'c'ena winų'ȟcala k'ų wana' m.ni' wak'ą' yatką'hį ną k'oka' to'p yaȟe'pa yųk'ą' heȟą'yela i'yakic'ųni[2] ke'e. C'ąke' heȟą'l B.leya'ȟepela m.ni' wak'ą' yatkį' ną k'oka' yawa'p'icaśni kį iyu'haȟcį yaȟe'pa ke'e. 16. He'c'ena winų'ȟcala k'ų kte'pi ną hetą'ȟą iya'yapi ke'e. Yųk'ą' ak'e' Mak'a' Nų'ǧeya-e' c'a leya' ke'e, — Le'l k'iye'la winų'ȟcala wą t'i' c'a e'l ųki'pikte lo'. He' i'ś k'ii'yąk-awic'aye s'a ye lo'. Ną tuwa' kte'la c'ą' he'c'eya'-kte ye lo', — eya' ke'e. I'yec'ala t'i'pi wą e'l ihų'nipi yųk'ą' wana' winų'ȟcala wą hina'p'į ną heya' ke'e, — Hinû, t'ako'ża tąyą' hi'pe lê, Tuwa' hi' c'ą'śna k'ii'yąk-ab.le', t'ako'ża, — eya' c'ąke', — Ho', Lu'zahela, b.lihe'ic'iya yo', — eya'pi ke'e. 17. B.le' wą t'ą'ka yąka' yųk'ą' he' o'kihom.nipikta ke'ya'pi ną wana' iya'yapi ke'e. Nųp'į' ina'żipi ną wana' iya'yapi ke'e. Etą'ȟą na'żį,[3] kaȟwo'ke cį le'c'el į'yąkapi ną yukšą'yą wą ai'sįyą iya'yapi ke'e. K'e'yaś heȟą'ȟųniyą[4]

---

[1] Old people in stories always call everyone else grandchild. In real life they generally wait to establish a relationship; because so many kinship terms are possible in Dakota, regardless of disparity in ages.

[2] *i'yakic'ųni*, to give up the struggle; to find something or someone unattainable, after repeated trying; *i'yawec'ųni; i'yaųkic'ųni* I, we give up. Very often the *kic'* is contracted to *kc'* in the dual, and plural first person; and the third person, singular and plural.

[3] *etą'ȟą*, from; out of; *na'żį*, to stand. These two words together mean "from the start, from the very outset."

[4] *heȟą'ȟųniyą*, all that while; *heȟą'*, during that time; *ihų'nįyą*, reaching to it.

bend. But all the while, *Makʿa'-Nų̀ġeya* lay with his ear to the ground. 18. Now he sat up. "The old woman is shouting something as she runs, for she is going to be defeated. She is shouting to *Luʼzahela*, offering to rid him of lice!" Then he lay down again and listened to the ground. At length he sat up. "And so *Luʼzahela* has stopped, . . . and now, the old woman has caught up with him, . . . and they have sat down to hunt lice! It is her way of putting him to sleep; now she is continuing the race alone!" he announced. "Terrible! *Wątąʼyeyela*, here's your chance to show what you can do!" they said. 19. So he who never missed a shot, took out a blunt arrow, and set it to his bow, and shot at *Luʼzahela*, asleep in the far distance. His arrow struck *Luʼzahela* right in the middle of his forehead, and woke him so that he sprang to his feet and began running; now the old woman ran crying, but he reached her and passed her and got home first. Because the old woman lost, they killed her there, and went on. 20. Again *Makʿa'-Nų̀ġeya* spoke, "Now, the next one that lives nearby is a white man who likes to try his strength against another's. And when the other fails, he kills him." Soon after this information, they reached an iron house from which a white man came out. "Ah! Friends, It is good of you to come! Whoever comes tries his strength in a contest with me, customarily,"

Makʿa'-Nų̀ġeya kʿuʼl nų̀ġoptą hpaʼya keʾe. 18. Wanaʼ woslaʼl iʼyotakį nąˌ — Winų́hcala wą kʿapʿaʼpikta cʿa pąʼ į́yąke loʼ; Luʼzahela heyoʼkicilekta[1] keʼyaʼ pąʼ į́yąke loʼ; — eyį́ʼ nąˌ akʿeʼ iyų́kį nąˌ nų̀ġoptą hpaʼyį nąˌ hehąʼl iʼyotak hiyaʼyį nąˌ — Cʿa wanaʼ Luʼzahela eʼna inaʼžį ye loʼ; wanaʼ winų́hcala kį kig.leʼġį nąˌ heyoʼkicile-iʼyotake loʼ; wanaʼ yuiʼštįmį nąˌ hetąʼhą išnaʼla g licuʼ we loʼ! — eyaʼ keʾe. Cʿąkeʼ, — Otʿeʼhike loʼ, Wątąʼyeyela, b.liheʼicʾiya yoʼ, — eyaʼpi keʾe. 19. Cʿąkeʼ Wątąʼyeyela wiʼwoštake wą ikiʼkcu nąˌ itaʼzipa eʼl ikʿoʼyakyį nąˌ Luʼzahela kʿuteʼ keʾe. Kaʼktoʼkʿiyaš hpaʼye cʾeʼyaš kʿuteʼ nąˌ pʿahteʼ[2]-cʿokaʼya oʼ nąˌ wohiʼca[3] cʿąkeʼ naʼžį hiyaʼyį nąˌ liʼla g.licuʼ nąˌ winų́-hcala kʾų cʿeʼyaya į́yąka tkʿaʼš kʿapʿaʼ-g.licuʼ nąˌ iyeʼ tʿokeʼya g.lihų́ni keʾe. Heʼcʿeš winų́hcala kʾų kteʼpila[4] kį heʼųʼ eʼna katʾaʼpi[5] nąˌ hetąʼhą akʿeʼ iyaʼyapi keʾe. 20. Hetąʼhą akʿeʼ yaʼpi yųkʿąʼ, — Ho, leʼl iʼš waši'cu wą tʿiʼ ye loʼ. Heʼ iʼš waš'aʼka-awicʿayį našna tuwaʼ kteʼla cʿą heʼcʿeyaʼ-kte ye loʼ, — eyaʼ keʾe. Iʼyecʿala tʿiʼpi wą maʼza cʿa eʼl iʼpi yųkʿąʼ etąʼ waši'cu wą hinaʼpʿį nąˌ heyaʼ keʾe, — Ho, kʿolaˋ, tąyąʼ yahiʼpe loʼ. Tuwaʼ hiʼpi cʿąʼšna waš'aʼka-awicʿab.le s'a ye loʼ, — eyaʼ

---

[1] *heyoʼkicilekta*, she will hunt lice for him; *heʼya*, lice; *oleʼ*, to hunt; *kici*, sign of the second dative.

[2] *pʿahteʼ*, the space on the brow, directly above the bridge of the nose. *pʿa*, head; *hteʼ*, (from *hta?*).

[3] *wohiʼca*, to waken, by striking with a point; in this case, by the arrow; *wo*, instrumental; *hica*, to waken (always requires a prefix.)

[4] *kteʼpila*, to win over; to conquer; defeat; *kte*, to kill; *pi*, plural sign; *la*, the diminutive; *kteʼla* always means to defeat; not actually to kill.

[5] *katʾaʼpi*, they killed her; *ka*, instrumental; *tʾa*, to be dead.

he said. 21. So the visitors said to the one who could overturn mountains, "Now, *Ȟepa'ptąyela,* here is your chance!" Now the white man suggested that they try lifting the iron house in which he lived. So they told him to try it first. Whereupon he forced his arms, up to the elbow, under the house; and then raised it a good height, and set it down again. Then *Ȟepa'ptąyela* put his two hands under the base, and took the entire house and tossed it aside like nothing. So they killed the white man, seeing he was defeated, and then continued on. 22. Again *Mak'a'-Nų'ǧeya* said, "Now we are coming to a Dakota who likes to try his skill with bow and arrows. And when he wins, he kills his opponent." After a little while, they came to the home of the Dakota. He came to meet them as they approached, saying, "*Hųhi'!* How good of you to come. When I have a visitor, I like to stage a little shooting contest, as a diversion." 23. The men said, "Very well; if that is the case, we have brought our marksman, *Wątą'yeyela,* who will compete with you." They set up a target and invited their host to try first. So he sent an arrow, but it fell far short of the mark. *Wątą'yeyela* tried next, and hit the target in the very centre, and was the winner. So they killed the Dakota and went on. 24. They sat down to rest, and *Mak'a'-Nų'ǧeya* said, "Now, over there is a lake. Round in shape, very blue, into which we shall dive; and inside is another country at which we shall arrive. Down

---

ke'e. 21. C'ąke', — Ho', Ȟe-Pa'ptąyela, b.lihe'ic'iya yo', — eya'pi ke'e. Wana' waši'cu k'ų he' t'i'pi wą ma'za ot'i' k'ų he' yuwą'kal icu'-iyu'tapikte ke'ya' c'ąke' t'oke'ya ec'ų'šipi c'a išpa' kį hehą'yą pao'-ȟlat'e iye'yį ną t'i'pi k'ų toha'yąkel yuwą'kal icu' ną ak'e' k'u'ya e'g.le ke'e. Hehą'l Ȟe-Pa'ptąyela i'š napé'-nųp'į' pao'ȟlat'e iye'yį ną t'i'pi k'ų a'taya ta'kunilašni s'e manį'l iye'ya ke'e. He'c'eš waši'cu k'ų kte'pila kį ų' he'c'eya'-ktepi ną hetą'hą ya'pi ke'e. 22. Yųk'ą' ak'e' Mak'a'-Nų'ǧeya e' c'a, — Ho', le'l i's lak'o'ta wą c'ą' k'ute'-awic'aye s'a c'a t'i' ye lo'; ną ohi'ya c'ą'šna ųma' kį kte' ye lo', — eya' ke'e. Toha'tu yųk'ą' wana' Lak'o'ta wą t'i' c'a e'l i'pi ke'e. K'iye'la ya'pi kį he'hą'ni itko'p hina'p'į ną — Hųhųhê, k'ola'pila[1], tąyą' yahi'pe lo'. Tuwa' e'l mahi' c'ą'šna ima'ǧaǧayakel kic'i' c'ą' k'ute'-awec'iye lo'. — eya' ke'e. 23. C'ąke' ųma'pi kį, — Ho, he'c'etu he'cįhą Wątą'yeyela le' ųg.lu'hapi c'a kic'i' ec'a'nųkte lo', — eya' ke'e. Wana' wasa'p-g.lepi[2] ną Lak'o'ta kį t'oke'ya iyu't'ešipi c'ąke' wąhį'kpe wą yeye' c'e'yaš it'a'henahcį iȟpa'ya ke'e. Hehą'l Wątą'yeyela i'š iyu't'į ną c'oka'yelahcį o' c'ąke' ohi'ya ke'e. He'c'eš Lak'o'ta k'ų kte'pi ną hetą'hą ak'e' ya'pi ke'e. 24. Ka'l asni'kiya-i'yotakapi yųk'ą' Mak'a'-Nų'ǧeya leya' ke'e, — Ho, le'c'iya le'l b.le' wą yąka' c'a e'l ųyą'pikte lo'. T'oye'la mime'ya yąka' c'a ekta' kig.nų'k ųki'yayapi kiȟą mahe'l

---

[1] *k'ola'pila,* comrades; "pals"; partners (a vocative only); *k'ola',* friend; *pi,* plural; *la,* indicating affection. This is the usual term of address, among warriors.

[2] *wasa'p-g.lepi,* a target; goal; *wa,* thing; *sa'pa,* black; *g.le,* to set up.

there stands a great tipi and within it sits the woman we seek. But she lives with a very bad man; so of course we can't all go there directly. This side of the tipi, there is a clump of trees where we shall wait while *T'ażi'* goes on alone." 25. They came to the blue lake, and dived in and landed in a beautiful country. They walked until they came to a clump of trees on a slope, and there they sat down, and *T'ażi'* went on alone. He arrived at the tipi; and a woman sat inside. He was lucky, for the bad man was away. She looked at him. "Go back home. I live with a man so cruel that were he to return now, he would kill you at once." 26. So, "My, how awfully fearful he must be! Surely there must be something somewhere by which he will die!" And she said, "Well, yes, I suppose so; but he has never mentioned it." — "Why don't you ask him, when he returns?" he said, and then went away. When the man returned, his wife said, "As I sat here all alone, an idea came to me that frightened me. Though on the surface it doesn't seem so, I wonder if there is something by which you could die?" The man became very angry.

---

mak'o'ce wą t'o'keca c'a ekta' ųki'pikte lo'. Yųk'ą' he'c'i t'i'pi wą t'ą'ka hą' c'a he' t'ima'hel wį'yą wą ųko'lepi kį he' yąke' lo'. Tk'a' wic'a'śa wą li'la śi'ca c'a kic'i' ų' c'ąke' iyu'ha e'l ųyą'pikteśni, it'a'hena c'ąpa'm.na wą e'l ųyą'kapi ną T'ażi' ece'la e'l yį'kte lo' — eya' ke'e. 25. Wana' m.ni' wą t'oye'la yąka' c'ąke' e'l kig.nų'k iya'yapi ną mahe'l mak'o'ce wą li'la owa'śtecaka c'a ekta' i'pi ke'e. He'c'ena ya'hąpi ną c'ąhų'naptąyą[1] wą e'l ihų'nipi, yųk'ą' he'na yąka'pi c'ąke' T'ażi' ece'la hetą' iya'ya ke'e. T'i'pi k'ų e'l i' yųk'ą' wį'yą k'ų išna'la yąka' hą'l i' c'ąke' wa'p'i[2] ke'e. Yųk'ą' wąya'kį ną, — G.la[3] ye', wic'a'śa wą li'la śi'ca kic'i' wau' c'a g.li' kiha nikte'kte', — eya' ke'e. 26. C'ąke' — Ic'e'wiś-wok'okip'eka nac'e'ce; taku'hcį i'ś-'eya' ų' t'į'kta wą ki'ciyąka nac'e'ce lo'. — eya' yųk'ą', — Hą'; eya' c'į' taku'hcį yuk'ą' nac'e'ce c'e'yaś to'hįni og.la'keśni kį, — eya' ke'e. C'ąke'. — It'o'[4] g.li' kiha iyų'gi ye' t'o[4], — eya' ke'e. Ną k'ig.la' yųk'ą' oha'kap wic'a'śa kį g.li' c'ąke' t'awi'cu kį leya' ke'e, — Mišna'la maka' yųk'ą' ta'ku wą awa'c'ąmi ną wak'o'wakip'e'. Le'c'el-yaų'ke cį, taku'hcį ų nit'į'kta wą yuk'e' se'ce, — eya' yųk'ą' li'la c'ąze'kį ną,

---

[1] *c'ąhų'naptąyą*, a hill-side, especially a cliff, covered with trees, or bushes. *c'ą*, wood; *he*, butte; hill; *ų*, (?); *naptą'yą*, to turn, of its own accord, on its side, like a boat.

[2] *wa'p'i*, to have good luck; *wa'p'išni*, to be unlucky; *wa*, things; *p'i*, good; agreeable; pleasant; right; *wa'map'i*, I am lucky.

[3] *g.la' ye'*, in imperative form (used by women); said as one might say, You better go; I advise you to go. I think it best for you to go; for your own good, etc; *g.la'yo'*, (used by men). It differs from *g.li' ye'*, in that *g.li' ye'* is a definite request, the result of which will benefit the speaker. In this case, *g.la' ye'*, it is for the good of the one ordered; *g.li ye'* is used also by men.

[4] *it'o'* — *t'o* beginning and ending the sentence, mean, "I dare you to" etc.; or, "Just do so and so, and see what comes of it."

"What an extraordinary way you talk! *T'ąži'* evidently has been here. Say so, if he has come!" So she answered, "Nobody has been here; I only said it because I grew frightened at what might happen to me if you should die," she said. Then he said, "Well, yes, there is only one thing that could cause my death, and I'll tell you what it is. This side of the lake which is the entrance to this land, is a clump of trees. Somewhere among the trees is a hole, lined entirely with metal. Down there lies a rabbit. And inside the rabbit is a dove. Inside the dove is a blue egg, — an egg blue as though it couldn't be blue enough[1]. If anyone were to get that egg and break it on my forehead, then I should die. But that is impossible. Therefore I say I can not die." 27. Again, soon after, he went away; and then *T'ąži'* came; so she told him what she had heard. He hurried away, and ran and ran to his friends to tell them, but when he arrived they were all busy, looking for the hole. In all directions they were walking, head downward. So he said, "Well, of all things! Here I come, important with news, and you already know what it is!" What happened was that *Mak'a'-Nų̀ǧeya* had been listening

— Hab.le'b.leś-[2]takehe lo'; T'ąži' le'l hi' iteke'[e]. Hi' he'cịhą oya'ka yo', — eya' c'ąke', — Hiya', tuwe'ni hi'śni ye'; ị'śe' hąk'o'wakip'ị ną hepe' cị, — eya' yųk'ą', — Hą, eya' ta'ku wąži'laȟcị u' mat'a' oki'hi kị he' oc'i'ciyakịkte lo'. Le m.ni' wą etą' ot'i'mahiyu̇ kị it'a'hena c'a-o'žu kị he'l oȟlo'ka wą hą' tk'a' he' a'taya mahe'tąhą ma'za ye lo'. He'c'i mahe'l maštị'ska wą ȟpa'yị ną maštị'ska kị ima'hel wakị'yela[3] wa ų' we lo'. Ną he' ima'hel wi'tka wą t'o'-i̇'m.naśni[4] c'a ų' we lo'. He' wi'tka kị tuwa' au' ną p'aȟte' kị le'l ama'kaȟuǧa hą'tąhąs ece'la mat'ị'kte lo'. K'e'yaś tuwa'ś he' iye'ya oki'hi ka. He' ų' tų'weni mat'a' oki'hiśni ke'pe' lo', — eya' ke'[e]. 27. I'yec'ala ak'e' oma'ni-iyȧ'ya hą'l T'ąži' hi' c'ąke' ec'e'l oki'yaka ke'[e]. He'c'ena li'la k'ig nị' ną t'ak'o'-laku owi'c'akiyakịkta c'a ị'yąkapi ece' ec'ų' ną wana' ekta' k'ihų'ni yųk'ą' t'ąni'ś oȟlo'ka wą mahe'l ma'za ke'ye' c'ų he' ole'hąpi c'a a'beya p'ama'g.le wo'lepi ke'[e]. C'ąke', — Hųhųhe', waho'śikumic'i-lala[5] k'ų, t'ąni'ś slolya'pi k'e'yaś, — eya' yųk'ą' leyalaka ehą'niś

[1] A literal translation of an idiom which again suffers in the process. When we want to emphasize the extreme intensity of anything we say, "as if it couldn't be — enough."

[2] *hąb.le'b.leś*, as an adverb, *(hąb.le'*, to seek a vision,) means, "how extraordinary! how, as in a vision! How, as if in the dream world, how unreal." In actual use *hab.le'b.leś* is just an adverb used to describe an act, of which the motive seems odd, without any conscious reference to visions.

[3] *wakị'yela*, a dove; pigeon; *wakị'yą*, thunder; *wa*, being, or thing; *kịyą'*, to fly. Hence, a dove is a little winged being; thunder, as an unseen creature, is *the* winged being.

[4] *i'm.na*, to be satisfied; filled; full, as after a meal. *t'o'-i̇'m.naśni*, means "it was as blue as could be; not satisfied with its blueness, it would be still bluer, were that possible."

[5] *waho'śikumic'ilala k'ų*, and I was thinking of myself as *the* bearer of news; *wa*, thing; *hoši*, to carry news; *ku*, to be returning; *mic'i*, I, myself; reflexive; *la*, to consider, regard; *la*, diminutive, in this case, to arouse sympathy for himself.

with his ear to the ground, and had told the others what the bad man had said. 28. They quickly found the hole, and stood around it. "Now, *Hepa'ptąyela*, do your utmost!" so he knotted his fist and, starting at the base, he advanced toward the opening, striking the hole, and stopping it up by forcing the metal together. With each blow, the rabbit moved backward, coming toward the top. "Now, *Lu'zahela*, get set; for you must chase him when he appears," they said. So he stood ready and the instant the rabbit came out, he darted away, but *Lu'zahela* ran after him, and promptly caught him. 29. Again they stood around the rabbit, about to tear open his abdomen. "Ready, *Wątą'yeyela*, shoot with all your skill!" they said. So the instant the dove was free it flew off, but he set a blunt arrow to his bow, and, without any effort, broke the bird's wing and brought it down. So they took it and tore open its body and found the blue egg which they gave to *T'ażi'*. 30. So he ran with it to the bad man's tipi, and it happened he was lying asleep inside, just at the time. So he approached him directly and broke the egg over his forehead; whereupon he died straightway. Then he said to the woman, "Now, make haste, for I have come after you!" so she started off with him, not even waiting to take anything with her. 31. They arrived at the clump of trees where *T'ażi"s* friends were waiting for him, and from

---

wana' Mak'a'-Nų`ǧeya naȟ'ų' ną owi'c'akiyaka c'aś eha'tą-slolya`pi śk'e'e. 28. I't'ap oȟlo'ka kį iye'yapi c'ąke' o'kšą ina'żįpi ke'e. Ną, — Ho', Ȟe-pa`ptąyela, b.lihe'ic'iya yo', — eya'pi c'ąke' nape'p'eca g.lu'zį ną ma'za kį wą'ka'takiya[1] ica'b.laska[2] au' c'a są'p ec'e'l maštį'ska kį ų'žihekta wąka'takiya u' ke'e. C'ąke', — Ho', Lu`zahela[3], wį'yeya na'żį yo'; yak'u'wakte, — eya' c'ąke' wį'yeya na'żį ną wana' ka'kel-hina`p'į ną li'la nap'a' tk'a'ś iha'kap yukšą'kšą į'yąkį ną wą'cak oyu'spa ke'e. 29. Ak'e' o'kšą ina'żįpi ną t'ezi'-yuȟle`capikta c'ąke', — Ho', Wątą`yeyela, wakta'ya na'żį yo'; yak'u'tekte, — eya'pi c'a ka'k'el t'ezi'-yuȟ.le`capi kį he'c'ena wakį'yela wą kįyą' iya'ya tk'a'ś wi'woštake wą ų' to'k'ašniyą o' ną ȟupa'hu wowe'ǧa c'ąke' icu'pi ną t'ezi'-yuȟle`capi yųk'ą' mahe'l wi'tka-t'o wą ų' c'ąke' he' icu'pi ną T'ażi' k'u'pi śk'e'e. 30. C'ąke' yuha' į'yąkį ną t'i'pi-t'ą`ka k'ų he' ekta' ihų'ni yųk'ą' ec'ą'tulaȟcį wic'a'śa-śi`ca k'ų ištį'ma c'ąke' t'ima' iya'yį ną a'tayela yį' ną wi'tka k'ų he' p'aȟte' kį aka'ȟuǧa yųk'ą' he'c'ena t'a' iya'ya[4] ke'e. C'ąke', — Ho', wįyą`, ina'ȟni yo'; le' c'ihi'yowahi ye, — eya' c'ąke' wį'yą k'ų he'c'ena wai'kikcušni kic'i' g.licu' ke'e. 31. C'ą-o'žu wą e'l t'ak'o'laku yąka'pi k'ų he'c'iya kic'i' g.li' c'ąke' hetą'hą iyu'hala g.licu'pi ke'e. M.ni' wą t'oye'la[5]

---

[1] *wąka'tkiya* is the usual form; in an upward direction.

[2] *ica'b.laska*, to cause to cave in, collapse, by striking, so that the two resulting sides of the tube are in contact. *i*, against; *ca (ka)*, by striking; *b.laska'*, flat.

[3] *luzaha*, to be fleet of foot; to be a swift runner.

[4] *t'a' iya'ya*, to die quickly; to be promptly dead. To denote the dispatch with which a thing takes place, this construction is generally used.

[5] *t'oye'la*, blue-ly; an adverb meaning "appearing very blue"; *t'o*, blue; *ya*, in that manner; *la*, (?).

that point they all started for home. They came out through the lake of blue water, and reëntered this land. After a time, without warning, *Makᶜa'-Nų̀ǧeyala* lay down. "Now, right about here I generally abide, so I shall remain here," he said; so the rest came on without him. And as they were going through the mountains, *Ḣepa'ptąyela* refused to travel any farther, so they came on without him. 32. As they walked along the shore of a lake, *B.leya'ḣepela* threw himself down on the ground, and said he would stay there. "Now, my friends, go on from here; I like to live around here, and I shall remain." So from there they came on. When they passed through the country where there were great rocks, *Lu'zahela* declared that was his habitat; and sat down. So they left him there. When they sat down to rest by the creek, in the wood that lined its banks, *Wątą'yeyela* preferred to remain there. 33. So *Tᶜaži'*, the last-born, in whom nobody placed any confidence, was the one, out of all who tried, who brought home the woman whom they had given up. So the people were glad; and the chief, true to his promise, gave his daughter to *Tᶜaži'*, and they were married. That is all.

28. The Blue Egg.

1. In the very long ago, there was a family with a daughter who was an only child.[1] One day she disappeared. Everywhere, weeping,

---

yąke' cᶜų he' og.na' g.lina'pᶜapi ną wana' makᶜa' aką'l akᶜe' g.la'pi keᵓᵉ. Yųkᶜą' ųg.na' Makᶜa'-Nų̀ǧeya kaˀl g.liyų'kį ną — Ho', waleˀhąl eceˀ-opᶜi'micᶜiya cᶜa leˀna waų'kte lo', — eya' cᶜąke' heˀcᶜena g.licu'pi yųkᶜą' ḣe-e'g.na ku'pi haˀl akᶜe' Ḣe-Pa'ptąyela e'na ig.lo'nica cᶜąke' heˀcᶜena ų'yą g.licu'pi keᵓᵉ. 32. B.leˀ wą ag.la'g.la ku'pi yųkᶜą' o'huta kį e'l B.leya'ḣepela kᶜiyų'kį ną heya' keᵓᵉ, — Ho', kᶜola`, iya'ya po'; miye' leˀl ų'-iyomakipᶜi cᶜa leˀna waų'kte lo', — eya' cᶜąke' hetą' ku'pi keᵓᵉ. Į'yą tᶜąkį'kiyą-ożu` wą e'l ku'pi yųkᶜą' Lu'zahela heˀ tᶜamaˀkᶜocᶜe ke'yį' ną e'na i'yotaka cᶜąke' iyo'pteya g.licu'pi keᵓᵉ. Cą-a'g.la-g.la wakpa'la wą ica'g.la asni'kiya-g.li`yotakapi ną wana' akᶜe' ku'pikta yųkᶜą' Wątą'yeyela e'na ų'kta ke'ya' keᵓᵉ. 33. Ho, cᶜąke' Tᶜaži' hokši'-haka`kta cᶜaš weˀcᶜeyapilašni kᵓų iye' eha' wi'yą wą i'yakcᶜųnipi yųkᶜą' ag.li' cᶜąke' oya'te kį wi'yuškipi ną wicᶜa'ša-itᶜąˀcᶜą kį heˀcᶜel ehą'ni eya' cᶜąke' wi'yą kį kᵓu'pi cᶜa yu'za škᶜeᵓᵉ. Hehą'yela owi'hąkeᵓᵉ.

28.

1. Li'la ehą'ni kᵓų heˀhą' tᶜiwaˀhe wą e'l wicᶜį'cala wą eceˀla yuha'pi škᶜeᵓᵉ. Yųkᶜą' ąpe'tu wą e'l toˀkᶜiya iya'ya tᶜąį'šni toˀkᶜaˀkᶜą škᶜeᵓᵉ.

---

[1] "Only child" implies a probability of beloved-hood. But sometimes people will lavish everything on an only child, and indulge it with a selfish affection, — selfish in that the tribe does not benefit. In that case, it is no honor to the child. When a parent says, "I love my child", the answer, either expressed or not, is, "Well, prove it then." To prove it is to do good in the child's name, to other people.

they hunted for her but failed to find her, so that they were very sorrowful; especially her father, who went weeping from house to house, seeking her. 2. But nothing came of it; so at last he said, "It is now a certainty that my daughter is gone forever; or someone has secretly killed her." So all the relatives went into mourning. The man was especially affected, and would roam about in the hills, having his fill of weeping. 3. And out there he met a little ant. It said, "Of course I don't give much promise of being useful, but I will go along with you." So the man and the ant went on. Soon after, they met a fly. He said, "Of course I am not worth taking seriously, but I will go with you." So three went from there. 4. As they travelled, they met an eagle who also offered to join them, so four went on together. 5. A hawk added himself to the group, so now five went on their way to find the girl, who, for all they knew, might be dead already. After a while, the ant, seeing how much faster the hawk could go, said, "I am so slow, I think I will go on ahead," and he went on. 6. He came upon a bark-hut in the woods. So he scaled the wall and got on top and looked into the room

---

C'e'ya tukte'tu kį iyu'ha ole'pi k'e'yaš iye'yapišni c'ąke' wo't'ehi iyu'ha ak'i'p'api'[1]. Atku'ku kį iyo'tą t'ii'yaza[1] c'e'ya oki'le šk'e'e. 2. K'e'yaš ta'ku ka'ǧapi t'ąį'šni c'ąke' hąke'ya, — Wana' eha'kec'ų mic'ų'kši he'c'eya'-t'ąį'šni ye lo'; nąi'š tuwa' nahma'-mi`kte ye lo', — eya' c'ąke' t'i'takuye kį iyu'ha waši'g.lapi[2] šk'e'e. Wic'a'ša k'ų iyo'tą wo't'ehi ak'i'p'a nų išna'šnala[3] he-e'g.na c'e'ya-im.naič'iya šk'e'e. 3. Yųk'ą' he'c'iya t'ažu'škala[4] wą ata'ya šk'e'e. Yųk'ą' heya' šk'e'e, — Ho, eya' wo'wamac'įyekta-iteya waų'šni k'e'yaš it'o' ųyį'kte lo', — eya' ke'e. C'ąke' hetą' kic'i' iya'ye'e. Yųk'ą' i'yec'ala t'ihmų'ǧa wą ata'yapi'i. He' i'š-'eya', — Ho, eya' we'c'eye[5]-map'icakešni k'e'yaš wan'kte lo', — eya' c'ąke' wana' ya'm.ni ya'hąpi'i. 4. He'c'el ya'hąpi k'u ųg.na' wąb.li' wą ata'yapi yųk'ą' he i'š-'eya' u'kta ke'ya' c'ąke' wana' to'p hetą'hą ya'hąpi'i. 5. C'etą' wą ak'e' o'p'akta ke'ya' c'ąke' wana' za'ptą-kaska` wic'į'calala k'ų wana'š t'e' se'ce c'e'yaš ole'-yapi'i. Tohą'yą ya'pi yųk'ą' t'ažu'škala kį c'etą' kį to'k'el oh'ą'k'o kį ab.le'zį nų heye'e, — It'o' ece'š li'la mah'ą'hi c'a t'oke'ya m.ni'kte lo' —eyį, nų iya'ya ke'e. 6. C'ąma'hel ya'hą yųk'ą' ųg.na' t'i'pila wą c'ąha'[6] ece' ų' ka'ǧapi c'a e'l ihų'ni'i. C'ąke' t'it'a'hepiya[7] iya'li yį' nų t'ia'kąl

---

[1] *t'ii'yaza*, from house to house, in running order, missing none. *t'i*, home; cf. *oya'za*, to string, as beads, so that they are in a long row.

[2] *waši'g.lapi*; literally, they resent something, is idiomatic for "they go into mourning."

[3] *išna'la*, he alone; *išna'šnala*, each one by himself.

[4] *t'ažu'ška*, an ant; cf. *wab.lu'ška*, insects; *g.naška'*, frogs; *g.nųg.nų'ška*, grasshopper.

[5] *we'c'eya*, to respect, as being of importance; of worth; *we'c'ewaya*, I respect him.

[6] *c'ąha'*, tree bark; *ha*, the skin, outer covering.

[7] *t'i*, house; *t'a*, its; *hepi'ya*, perpendicular; hence, wall.

through the smoke-vent; and there he saw the lost girl. The poor child cried without stopping and a horribly ugly man with a tattoo on his forehead, sat by, guarding her. 7. He seemed very angry over something. As for the girl, she must have wept continuously since coming there, for her eyes were so swollen that they were not visible. They say it was that one called Iya (The Ogre) who stole the girl. So the ant entered the room and climbed to the girl's ear and whispered, "Tell me in what way it is possible to cause the death of this supernaturally powerful Iya." And she said, "Very well. Among these montains somewhere is a rabbit that is scarlet all over. And inside its belly is a blue egg. If anyone brought that blue egg and broke it on that tattoo mark on his forehead, he would die instantly." 8. The ant left immediately and related this to the fly. He in turn told the eagle who passed the information on to the hawk. So in all directions they looked for the scarlet rabbit. As they expected, they now sighted it. So the eagle swept down low and tried with a sudden turn to soar upward with the rabbit in his claws, — but he missed his hold and failed. The hawk came on after him in the same manner and he succeeded in picking it up. 9. The moment Iya was aware that the rabbit was caught, he went into a very rapid decline and was dying; but they hastened to tear open

---

ihų'ni ną śo'ta-oi`yaye[1] *kį etą'hą t'ima'hetakiya e'yokas'į yųk'ą' wic'į'calala wą ole'pi k'ų he'c'iya t'ima' yąka'he'e. C'e'yahela ną k'oha' wic'a'śa wą li'la ową'yak-śica c'a p'ahte' kį e'l aki't'o yųk'ą' he' wic'į'cala kį awą'yak yąke'e. 7. Li'la ta'ku iyo'kip'išni'i. Wic'į'cala kį i'ś toha'tą he'l i' kį heha'tą c'e'ya hųśe iśta' kį naa't'ąiśniśniyą po'e. I'ya eci'yapi kį he e' c'a wic'į'cala kį manų' śk'e'e. C'ąke' t'ażu'śkala kį t'ima' iya'yį ną wic'į'cala nų'ge kį e'l e'ożi ną heye'e, — I'ya-wak'ą'*[2] *kį le' to'k'el ĥmuĥ-p'i'ca he'cihą oya'ka yo'; to'k'el t'į'kte cį slolya'ya he'cihą, — eya' c'ąke', — Hą'. Le he' kį e'g.na tukte'l maśtį'cala wą lu'ta c'a ų' we'. Ną he' ima'hel wi'tka wą t'o' c'a yąke'. Ho, wi'tka-t'o kį he' tuwa' iye'yį ną aki't'o kį he'l c'oka'ya aka'ĥuġa hą'tąhąś t'į'kta ke'ye', — eya' ke'e. 8. He'c'ena t'ażu'śkala k'ų t'ąka'l g.licu' ną t'iĥmų'ġa*[3] *kį e'okiyaka ke'e. C'ąke' t'iĥmų'ġa kį iya'yį ną wąb.li kį oki'yaka c'ąke' są'm-iyo`pteya c'etą' kį oki'yaka ke'e. He'c'ena a'beya maśtį'cala-lu'ta wą eye' c'ų he' ole'pi c'a iya'yapi yųk'ą' he'c'ecakte c'ų, wana' wąya'kapi'i. C'ąke' wąb.li' kį kas'a' u' ną k'u'ciyelaĥcį kiyą' iya'yį ną icu'-wac'į k'e'yaś yug.na'yą ke'e. Iye'c'eĥcį c'etą' kį iha'kap hiyu' ną iyeśtuk'a oyu'spį ną yuha' kawą'kal k'ig.la' ke'e. 9. Ka'k'el I'ya kį wana' maśtį'cala kį oyu'spapi kį slolya' yųk'ą' he'c'ena waya'zą ną ĥ'ąye' c'e'yaś iya'yapi ną*

---

[1] *śo'ta-oi`yaye*, smoke-hole; *śo'ta*, smoke; *o*, in; *iya'ya*, it goes out, or away.

[2] *wak'ą'* here means "one with supernatural power;" without reference to its good or bad quality.

[3] *t'i*, house; *ĥmų'ġa*, to poison; bewitch; harm with supernatural power; *t'i-ĥmų'ġa*, the house fly.

the rabbit and on finding the egg, they ran to Iya's house with it. 10. It was the Eagle and the hawk who did this. Then they gave the egg to the fly who flew in with it and, as Iya was dying, he broke it on his forehead. So Iya then was truly dead. So the lost girl was restored to her father who took her and went back home. That is all.

29. The Elk Man.

1. Originally, they say, this legend belonged to the Pawnee but it is not known just when it came to the Dakota. However, the Dakota now own it also.

Among the people, there was a man who could attract any woman. Women who held themselves dear and lived as if unattainable, easily fell where he was concerned, and those very ones would one day find themselves disgraced by having gone off with him[1]. 2. For this reason, he was greatly dreaded. At last the chiefs met in council and discussed possible ways of getting rid of him. The best plan seemed to be to find the brother of this man, a self-respecting

---

maštį'cala kį t'ezi'-yuȟ.le`capi ną wi'tka-t'o k'ų iye'yapi c'ąke' yuha' I'ya t'i' kį ekta' i'pi ke'^{e}. 10. Wąb.li' kį e' c'a C'etą' kic'i' le' he'c'ų šk'e'^{e}. T'ihmų'ga wi'tka kį k'u'pi c'ąke' yuha' kiyą' yį' ną wana'š t'a au' k'e'yaš he'c'ena aki't'o k'ų aka'tųlahčį aka'huga ke'^{e}. C'ąke' I'ya hehą'l a'wicakeya t'a' ke'^{e}. C'ąke' wic'į'cala wą t'ąį'šni k'ų he' atku'ku kį iki'kcu ną t'iya'ta g.lok'i' šk'e'^{e}. Hehą'yela owi'hąke'^{e}.

29.

1. Le'-wic'owoyake kį li'la ehą'ni k'ų he' ehą' P'ala'ni t'a'wapi k'e'yaš to'hųwetuka c'a Lak'o'tata hi' t'ąį'šni šk'e'^{e}. Ho, k'e'yaš lehą'l wana' Lak'o'ta k'o' t'a'wapi šk'e'^{e}.

Oya'te t'i'pi kį e'g.na k'oška'laka wą li'la wio'wašakya[2] c'a ų' šk'e'^{e}. Wį'yą wąži' ot'e'hi-ic'ila[3] ną oo'kihi-p'icašniyą ų' s'e le'c'eca c'ą e'lahčį tų'weni i'nahmį nąi'š manį'l e'ihpeya šk'e'^{e}. 2. He' ų' to'k'el-oki`hi wo'k'okip'e-yawa`pi šk'e'^{e}. O'hąketa wic'a'ša it'ą'c'ą kį iyu'ha m.niciyapi ną to'k'el k'oška'laka kį he' kte'pikta he'cįhą he' iwo'-g.lakapi šk'e'^{e}. Wana' hec'i'yot'ą tąy ą' ke'c'į'pi c'ąke' k'oška'laka wą wayu'šice s'a k'ų he' c'iye'ku wą iyešțuk'a wic'a'ša-waště`ka c'a

---

[1] The most respectable marriage was the result of an open barter. That showed the high regard the man had for the girl. To run away with a man was not so respectable, because it showed that a girl was willing to take too much of a risk with her reputation which would cling to her for ever. In the case of a maiden running away, the matter was allowed to pass, provided the man thought enough of her to retain her as his wife. And it was altogether forgiven in instances where a girl had no home, no parents, or, worse yet, a step-mother. But when a married woman ran off with another man, she had absolutely lost her standing. This man apparently could influence anybody to go with him.

[2] ***waša'kala,*** cheap;

[3] ***ot'e'hi,*** dear; priceless; hard of access; ***i'cila,*** to regard oneself.

member of the tribe, and talk with him. 3. "Come, now, it is becoming a source of worry to the whole tribe that your brother is spoiling everything, and you must grant us your permission to do away with him. Later we will give you horses, a home and a beautiful woman for a wife," they said to him. 4. "How could I? Were not we two nursed at the same breast? How then could I sell my own?" thus he mused many days with a sad heart. Even so, he grew weary of their repeated asking, and at last he was tempted by their offers; so, without more delay, he assented. 5. And then they said, "Let us kill him at the next *ɬaka'*-game, now that at last the brother is willing." And the object of these designs knew what was about to take place. When the date drew near for the next *ɬaka'*-game, he outdid even himself, by eloping with all the remaining women with good reputations; and ruined their names. 6. Then one day he sharpened a knife to a keen thin blade, and took it to his youngest sister-in-law[1] and said to her, "Now, sister-in-law, they are planning to kill me at the next *ɬaka'*-game. So be on hand, and the instant I am killed, rush up, stopping for nothing, and say, 'This one used to

---

i'ś-ʾeya' oya'te e'g.na ų' cʿąke' he' kicʿo'-ag-liʾpi śkʿeʾᵉ. 3. — Ho' wo', le' nisų'kala wą wayu'śica ų' kį wana' oya'te kį wicʿi'yokipʿiśni cʿa itʿo' ųkte'pikta cʿe iyo'wiųkʿiya po'. Ecʿa'ś šų'kakʿą' ną tʿi'pi ną wį'yą wąži' waśte' cʿa he'cʿel ųni'cʾupikte, — eya'pi śkʿeʾᵉ. 4. Yųkʿą', — Tuwa' akʿa'keśa', he' kicʿi' ma'ma[2]-wąžiʾla awa'zį kʾų. To'kʿeśkʿe wi'yopʿewayįkta huwô? — ecʿį' ąpe'tu o'ta cʿąte' śi'ca ų' śkʿeʾᵉ. He'cʿetu kʾe'yaś pʿipʿi'ya iyų'ǧaḥąpi kį ḥąke'ya iwa'tukʿa ną nakų' ḥąke'ya iyų'tąyąpi cʿąke' he'cʿetu kʿeś iyo'wiyą śkʿeʾᵉ. 5. Yųkʿą', — Ho' po', tokʿį'ś eśe'ś[3] iyo'wiyą cʿe, ɬaka' ų'pi kįḥą ųkte'pikte lo', — eya'-g.luštąpi yųkʿą' kʿoška'laka wą cʿąta'g.lepi kʾų he' slolki'ya śkʿeʾᵉ. Wana' ɬaka' ų'pikta ikʿą'yela ya'pi kʾų leḥą'l eha'keke i'-m.naicʾiya wii'naḥmapi ece' ecʿų' ną wį'yą eha'ke hena'la waśte'wicʿa-kʿiyapi yųkʿą' iyu'ha cʿaże' wicʿa'yuśica śkʿeʾᵉ. 6. He'cʿų ną ąpe'tu wą e'l, mi'la wą tąye'ḥcį ǧąǧą'yela yumį' ną ḥąka'ku-ɬaka`kta wą e'l i' ną kʾu' ną heya' śkʿeʾᵉ, — Ho' wo', ḥąka`, le' ɬaka' ų'pi kįḥą e'l makte'pikta-ao`kiyape lo'. Cʿe awą'yak na'žį ną ka'kʿel-makte`pi kįḥą he'cʿena ta'kuni apʿe'śni[4] hiyu' ną, — Le' mi'ś-ʾeya' śica'ya makʿu'wa s'a kʾą! — eyį' ną pʿa' wama'ksį ną tsto'-išle`yatą kį he'

---

[1] This is a younger sister or cousin of one of his wives. But since he was so foot-loose, and changed women so rapidly, the chances are that this was the younger sister of his brother's wife; or of a sister's husband.

[2] *ma'ma*, the breasts; human milk.

[3] *tokį'ś eśe'ś*, an idiom, "luckily enough; almost too good to be true." As here, "luckily enough, he has consented, so why delay the killing?"

[4] *ta'kuni*, nothing; *apʿe'śni*, awaiting not. This phrase is in the nature of an adverb. *ta'ku*, something; *ni* added, indicates that the sentence is to be negative, ending with *śni; ta'kuni* does not mean "nothing;" the sense of negation is only hinted at by *ni*, but not completed until *śni* is introduced.

abuse me too[1]!' and cut off my head, and sever my right arm at the shoulder-joint. 7. Then run with the head and arm to the thick wood and leave them there," he said. The day came for the *ȟaka'*-game, and the young girl, though she dreaded to carry out the order, still felt she should, since he had asked her. She therefore concealed the knife under her blanket and went to the game, pretending to be a spectator of it. 8. And now, her brother-in-law, handsomely appareled, came to look on, but as soon as he stopped, someone shot him from behind so that he died. Then his sister-in-law ran and exclaiming, "This one used to abuse me too!" she cut off his head and arm. 9. She ran with them to the thick wood, while the people dug a hole into which they threw the body, and made a fire over it. Then they declared the country polluted, and moved away. 10. It was now evening, and the tribe was making camp. But the brother who sold his own, not having received any of the favors promised him, went and pitched his tipi, pitifully, at the end of the camp[2]. And then, that evening, someone approached along the way the tribe had come. 11. Ever so often he would say, "*U*+!" A long elk-call[3]. He came to the brother's tipi and was the one they had killed and

---

nakų' hiye'te-o'k'ihe kį he'l owa'mapšų' wo. 7. He'c'ų ną yuha' į'yąkį ną c'ąǫ't'eȟika kį ekta' e'iȟpemayą yo', — eya' šk'e'e. Wana' ȟaka' ų'pikta c'ąke' wik'o'škalaka k'ų li'la t'awa't'elyešni k'e'yaš eya' he'c'el-wašipika c'ąke' mi'la k'ų he' šina'-mahe'l yuha' ną wawą'yakkųs na'žį šk'e'e. 8. Yųk'ą' wana' šic'e'cu[4] k'ų he' tąye'laȟcį ig.lu'zį ną e'l u' tk'a'š hina'žį k'ų ag.na' tuwa' laza'tąhą kat'i'ye'ya šk'e'e. Yųk'ą' hąka'ku k'ų į'yąk iya'yį ną, — Le' mi'š-'eya' šica'yela mak'u'wa s'a k'ų́! — eyį' ną t'ahu' kį heha'yą waksį' ną isto'-išle'yatą nakų' waksa' šk'e'e. 9. He'c'ena yuha' c'ąǫ't'eȟika kį ekta' mahe'l iya'ya c'ąke' oya'te kį oȟlo'ka wą k'a'pi ną ekta' k'oška'laka kį oi'ȟpeyapi ną ac'e't'ipi šk'e'e. He'c'ųpi ną heha'l mak'o'c'e kį wana' ši'ca ke'ya'pi ną etą'hą ig.la'ka iya'yapi šk'e'e. 10. Wana' ȟtaye'tu c'ąke' e't'ipi k'e'yaš k'oška'laka wą sųka'ku wi'yop'ekiye c'ų he' ta'ku k'u'pikta ke'ya'pi k'ų waži'ni ye'š ec'ų'pišni c'ąke' t'ii'ȟąke wą e'l ų'šiyeȟcį e't'i šk'e'e. Yųk'ą' he'-ȟtaye'tu kį c'ąku' og.na' ig.la'ka hi'pi k'ų he'c'el tuwa' u'ȟą šk'e'e. 11. Ak'e'šnašna U+! eya' heȟa'ka-aki'š'aš'a u'ȟą šk'e'e. Wana' c'iye'ku t'i' k'ų he'l į yųk'ą' hį'ȟąna kte'pi ną

---

[1] Probably not; that is why he picked her out. She was so young and insignificant that she was not worth his while; but he was kind toward her, as an important person might be towards someone obviously not his equal. He merely teaches her to say that, by way of an excuse to cut the body up.

[2] This, I believe, means the end of a sector occupied by a single band; where it joins on to that of the next.

[3] The elk-spirit is the emblem of irresistible masculine charm. A man who has it attracts all women to him, without any effort on his part.

[4] *šic'e'*, brother-in-law; *ku*, hers, becomes *cu* after the *e*.

cut up that morning; and yet he entered, whole and well. Not at all angry, he said to his brother, "Now where are the horses, tipi and woman that they have given you? Wasn't that why you sold me?" he said. 12. And the elder brother wept and said, "Alas, my younger brother, they gave me nothing!" — "In that case, go to the council tent and say, 'My brother sends me to claim the things you promised me!' and see if they don't give them to you," he said. 13. So he went to the council tent and said what his brother had advised. But they answered, "*Hoh!* How could he, when we have just killed and buried him up?" He answered, "My brother sits in my tipi, at this instant. Come and see for yourselves." So they went to his tipi and were awe-struck to see him sitting there. Immediately they became very agreeable, because of their fear, and proceeded to give all the fine things they had promised to the brother and then had withheld from him; and they said no more about the matter. 14. But things grew even worse after that. He fascinated all the women so much that there was not a good woman left in that tribe. And then it was clear that the young man was really an elk, and so it was beyond their power to subdue him by killing him; neither could they put a stop to his attraction for women. They finally gave in and said no more. That is all.

---

waksa'ksapi k'ų he e' c'a to'kcaśni[1] *t'ima' hi'yotakį ną a'tayaś c'ąze'keśni ec'ą'l leya' śk'e'e, — Ho, tukte' wana' śų'kak'ą', t'i'pi ną wį'yą k'o' nic'u'pi huwo'? He'c'a yac'į' naś le' wi'yop'emayaye c'ų, — eya' śk'e'e. 12. Yųk'ą' c'iye'ku kį c'e'yahį ną, — Hehehe', misų', ta'kuni mak'u'pišni ye lo', — eya' c'ąke', — Ho', wo', ec'a, t'iyo't'ipi*[2] *kį e'l yį' ną leya' yo', Wama'yak'upikta ke'ha'pi k'ų hena' wana' misų' g.liyo'u-maśi ye lo', eya' yo', to'kśa' nic'u'pikte, — eya' śk'e'e. 13. C'ąke' wana' e'l i' ną eye'śi k'ų ec'e'l eya' yųk'ą', — Hoh, le'ś he' ųkte'pi ną ile'ųyąpi k'ų! — eya'pi tk'a'ś, — Wat'i' kį e'l misų' yąka' c'e ų'pi ną wąya'ka po', — eya' c'ąke' ekta' i'pi ną wąya'kapi ną li'la yuš'į'yayapi śk'e'e. He'c'ena k'oki'p'api kį ų' li'la waśte'-hįg.lapi*[3] *ną c'iye'ku ta'ku oki'yakapi k'ų hena' iyu'ha k'u'pi ną heha'yela e'l ho'yeyapišni śk'e'e. 14. K'e'yaś heha'l iyo'tą wiyu'ha śką'pi kį ok'i'lita c'ąke' wį'yą kį iyu'ha wic'a'yuśica śk'e'e. Yųk'ą' eha'kec'ų he' k'oška'laka kį heha'ka c'aś kte'pi oki'hipišni ną nakų' wį'yą iyu'tąwic'aye ų he' nat'a'kapikta oki'hipišni c'ąke' heha'yela ta'keyapišni śk'e'e. Heha'yela owi'hąke'e.*

---

[1] *to'k'eca*, it is someway; there is something the matter with it; *to'kcaśni*, all right.

[2] *t'iyo't'ipi*, council-tent (the Yankton form). The usual Teton form is *t'i'pi-iyo'k'iheya*, the lodge, pieced together; added to, by other tipis.

[3] They suddenly become good; they change their attitude, suddenly, for diplomatic reasons.

30. The Deer Woman.

1. Once, a man was walking, away from camp, but as evening was now coming on, he turned homeward and was going through a wood when he met a woman. And it chanced to be a very beautiful woman whom he had been asking for, and offering presents; but he had been rejected repeatedly. And even the girl herself had not looked at him with favor. And here she was. 2. But she turned out to be very agreeable, so he talked pleasantly with her. He thought it was plain that she was after all kindly disposed towards him, so he was happy as he talked, and all the more he wished to have her for his wife. She was wearing a beautiful robe, tan in color; and the man carried a thongrope, coiled about his arm. So he took an end of his rope, and playfully, without her realizing it, ran it through some of the holes[1] in the limbs of her robe, as he talked. 3. Thus they stood when, of a sudden, a woman with a dog emerged from the wood and walked along towards them. The instant the dog saw this young woman, he barked and ran towards her, and she was frantic, and struggled to get away quickly. But now it was clear that she was not a woman but a deer[2], and in the joint of the

1. Wicʻaʻśa wą manį'l omaʻni-i ną wanaʻ ƙtayeʻtu aʻya cʻąkeʻ tʻiyaʻtakiya kuʻ yųkʻąʻ cʻąmaʻhel ųg.naʻhąla wį'yą wą ataʻya śkʻeʾe. Yųkʻąʻ heʻ wį'yą kį liʻla wį'yą waśteʻ cʻąkeʻ cʻį'[3] ną opʻeʻtʻųhą yeʻś kʾuʻpiśni ną wikʻoʻśkalaka kį iyeʻ yeʻś nakųʻ eʻcąʻkįkeśni[4] yųkʻąʻ heʻ eʻ śkʻeʾe. 2. Liʻla waśteʻcaka cʻąkeʻ tąyąʻkel kicʻiʻ woʻg.laka śkʻeʾe. Ehąʻkecʾų liʻla tąyąʻ cʻąteʻ kiyuʻza-iteka cʻąkeʻ cʻąl-waʻśteya woʻkiyakį ną hehąʻl iyoʻtą liʻla yuʻzįkta cʻį' śkʻeʾe. Śinaʻ wą ġiyaʻpi[5] cʻa waśteʻ į' cʻąkeʻ wicʻaʻ kį wiʻkʻą sųʻpi wą kakśaʻ yuhaʻ cʻa ihąʻke kį ų' śinaʻ huhaʻ-oƙloʻka kį ogʻnaʻ oyaʻza ną kʻohąʻ woʻkiyakahą cʻąkeʻ ab.leʻześni śkʻeʾe. 3. Heʻcʻel yuʻs naʻžį ną kʻohąʻ woʻkiyakahą yųkʻąʻ ųg.naʻhąla wį'yą wą śųʻka wą kicʻiʻ cʻąyaʻtąhą g.linaʻpʻapi ną tʻaheʻnakiya uʻpi śkʻeʾe. Śųʻka kį kaʻkʻel-wikʻoʻśkalaka kį wąyaʻke cʾų heʻcʻena pʻaʻpʻa hiyuʻ yųkʻąʻ nihį'ciya kʻig.leʻ-wacʻį liʻla kʻokiʻpʻa-iteya ig.luʻtitą śkʻeʾe. Kʾeʻyaś ehąʻkʾų tʻaʻƙca cʻąkeʻ iśpaʻ kį eʻl wicʻaʻśa kį tʻawiʻkʻą

[1] The old-time robes always had holes all around, made by the pegs with which the skin was staked down taut on the ground during the process of dressing. Sometimes these were worked with beads or quills, like buttonholes, to add to the beauty and value of the robe.

[2] Just as the elk-spirit stands for masculine charm, so the deer-spirit represents the enticing woman. A man who allowed himself to be ensnared too deeply, died; but those who did not go so far, came through, albeit with difficulty.

[3] *cʻį*, to want, desire; when a man is said to *cʻį* a woman, it means he signifies his wish openly, by asking for her, and offering presents.

[4] *ecʻąʻkį*, to think seriously of. Always negative; *ecʻąʻkįśni*, to not take seriously.

[5] *ġiyaʻpi*, a browned robe. It must have been painted brown. Because if it were tanned by smoking over burning bark, the usual treatment for hide for everyday use, the word is *ziyaʻpi*, they make it yellow.

foreleg[1] the man's rope was twisted into a knot and held her fast. 4. The man knew at once that he had been tricked, and in his anger, he drew his hatchet from his belt, and would have struck her on the head, but the deer threw herself here and there to avoid being hit so that he struck out wildly every way without hitting her. It was a female of the wood-deer known as the black-tail. 5. At last she spoke again, as a woman. "That's enough; come on and let me go now. Wait and see, for I shall give you many powers." The man replied, "Doubtless you will be sincere in that too!" and he released her, so that she ran back toward the wood, like one flying. The young man became dizzy, and without knowing just how, he got home; and he vomited at intervals. 6. Ever so often when the spell came over him more than usual, he would whistle like a deer and make as if to run off, like a wild animal; so the people all felt badly, and were especially saddened when they recalled what a fine young member he used to be, in the tribe. 7. At last they made a sweatlodge for him, and purified him, and that seemed to help him; so then they exploded some gun-powder in his face and he really came to his right mind, it seemed. So he recovered. But as long as he lived, he alone, by some mysterious luck, always brought home the finest horses from war. The people explained it by saying that the deer-woman who promised him many powers in exchange for her release must have kept her word. That is all.

---

k'ų yuo'sįyą ik'o'yaka c'ąke' to'k'ani-iya`yešni šk'e'e. 4. He'c'ena wic'a'ša k'ų g.na'yąpi kį ų' c'ąze'ka nazų'spe wą mig.na'ka[2] c'ąke' iki'kcu ną ų' nata'-aką`l ap'e'-wac'į k'e'yaš t'a'ĥca kį ena'na ihpe'ic'iya c'ąke' kašna'šna ahi'yaya šk'e'e. T'a'ĥca-wi`yela c'a le sįte'-sapela ewi'c'akiyapi k'eya' c'ąma'hel ų'pi k'ų he'c'a šk'e'e. 5. Yųk'ą' hąke'ya ak'e' wį'yą-iį[3] ną heya' šk'e'e, — Iho', eya'š wana' ama'yušką na; to'kša' wic'o'ĥ'ą o'ta c'ic'ú'kte, — eya' c'ąke', — Ak'e'š wica'yak'įkta c'e'l eš! — wic'a'ša kį eya'[4] kiyu'ška yųk'ą' c'ąya'takiya kįyę' s'e k'ig.la' šk'e'e. He'c'ena k'oška'laka k'ų ito'm.nim.ni ną to'k'el hetą' g.la' t'ąį'šni t'iya'ta k'i' ną g.le'paha šk'e'e. 6. Tohą'tu c'ą iyo'tą to'k'eca-au' nąšna t'a'ĥca-žo ną nap'į'kteĥcį c'ąke' oya'te kį li'la c'ąte' šį'capi ną k'oška'laka-waste` tk'a' k'ų he' ų' iyo'tą iyo'kišicapi šk'e'e. 7. O'hąketa ini'kicaġapi ną he' owa'šte s'e le'c'eca c'ąke' hehą'l ak'e' c'aĥli' k'eya' ite' ona'p'opyapi yųk'ą' hehą'l nake'š wac'į'ksape s'e le'c'eca ną aki'sni šk'e'e. K'e'yaš to'hą'-ni kį hehą'yą zuya'pi c'ą'šna išna'la šų'kak'ą' o'ta awi'c'ag.li s'a šk'e'e, to'k'ešk'e ec'ų' t'ąį'šni. C'ąke' he' t'a'ĥca-wį`yą wą wic'o'ĥ'ą o'ta k'u'kta ke'yį' ną kiyu'škapi c'į' k'ų he' hena' oki'hik'iya ke'ya'pi šk'e'e. Hehą'yela owi'hąke'e.

---

[1] This is the tendon that stands out conspicuously in the foreleg in the elbow joint.

[2] *mig.na'ka*, to wear about the body; as in the belt; *g.na'ka*, to place. Perhaps from *mi*, knife, because a knife in its scabbard, was worn on the belt.

[3] *wį'yą*, woman; *ia'*, to talk; that is, to speak according to the style for women.

[4] This should be reduplicated; *eya'ya*, so saying.

31. The Deer Woman.

1. A man went hunting and shot two deer. He carefully cut up the meat and caused his horse to carry it; and now, when the sun was low, he was coming home. He sat down to rest on the edge of a cliff when a woman approached, walking along the cliff. 2. She arrived and stood beside the man, but he sat without speaking. So at last she sat down by him and said, "Don't you recognize me? Why are you so quiet?" And she also settled down, and let her feet hang over the bank. 3. But the man was sad in his heart. "How does it happen that this girl, usually so well guarded that it is impossible to get near her, is out in these wild parts by herself?"

Yankton Version, in Yankton Dialect.[1]

1. Wic'a'ša wą waye'i k'a[2] *t'a'ĥca nu'm wic'a'o ke'ya'pi'*[i]*. Tąye'na wic'a'p'ate c'a*[2] *t'ado' kį t'ašų'ke k'įk'i'ye c'a wana' wi' k'u'ciyena c'ąk'e'*[3] *tiya'takiya ku'yąka*[4] *ke'ya'pi'*[i5]*. Maya' wą ap'a'žeže yena asni'kiya-i'yotaka ųk'ą'*[6] *ak'o'tąhą wį'yą wą maya'-akda'kda t'ahe'nakiya u'yąka e wąya'k yąka' ke'ya'pi'*[i]*. 2. Wana' hihų'ni k'a wic'a'ša kį isa'k'ip hina'žį k'e'yaš ini'na yąka' ųk'ą'*[6] *hąke'ya kic'i' i'yotake c'a — Tok'e iye'mayakiyešni se*[7]*? To'k'a ųk'ą' ini'na*[8] *nąka' he? — eye' c'a i'š iya'*[9] *maya' kį e'd hu' ġe'ġeya i'yotaka ke'ya'pi'*[i]*. 3. Ho, K'e'yaš wic'a'ša kį c'ąte'-mahe'd*[10] *iyo'kp'išni*[11] *k'a, — To'k'etk'e*[12] *de'š aka'p ye'šni-awą'yakapi c'aš k'iye'na yep'i'caśni k'ų de'c'ed išna'na mani'n oma'ni huwo'? — ec'į'c'į yąka' ke'ya'pi'*[i]*.*

---

[1] The Yankton style in both oratory and story-telling is markedly vigorous, plain and terse, as compared with the Teton which is flowery, and often weakened by padding and needless romancing.

[2] *ną*, and, is always *k'a*, in Yankton. It becomes *c'a*, on occasion, following the rule of change from *k'* to *c'* after *e* and *į*.

[3] *c'ąke'*, therefore; in Yankton *c'ąk'e'*, with the aspirate *k'*.

[4] Wherever we find *hą*, to stand, added to verbs, in Teton, to express continued action, in Yankton, *yąka'*, to sit, is used. We have then, the rather contradictory, *na'žį yąka*, He was standing, literally "he stands sitting." In Teton, *hipa'yahe*, he was lying down; is literally "he stands lying."

[5] Wherever we have *šk'e*, it is said, the Yankton has *ke'ya'pi*, they say that. The Yankton consider the word *šk'e*, too indefinite; They consider it a gossip-help, useful because the authority for the gossip is vague to the point of lacking entirely.

[6] *yuk'ą'*, and then, and so, and behold, then, etc., is *ųk'ą'* in Yankton.

[7] *so*, the sign of a question in Teton, is *se* in Yankton.

[8] *ini'la*, without speaking, is *ini'na*. Here the *l* corresponds to an *n*, not to a *d*; *la*, diminutive, corresponds to Yankton *na*; but *la*, to regard, and *la*, to ask for, correspond to *da*.

[9] *i'š eya'*, translated by me as "he, also", is *i'š iya'*, in Yankton.

[10] *mahe'l* corresponds to *mahe'd*, not to *mahe'n*.

[11] *kip'i'* corresponds to *kp'i'; kic'i'*, with, to *kc'i'*. Contractions of this kind are frequent.

[12] *to'k'ešk'e*, somehow, corresponds to *to'k'etk'e*, in Yankton.

4. Stealthily he looked at her from the corner of his eye and saw that she wore many rings on her fingers, several on each finger; then he glanced at the shadow she cast, and it was not a woman's outline, but a deer's, with the long ears in constant motion. So he thought, "Ah! This is no woman. This is one of those things which they say can trick and mislead men. All right! But try and fool me!" he thought as he quietly felt for his gun. The deer knew it at once, and sprang up and ran like something hurled forth[1], and disappeared in the woods; and its form was that of a deer. 5. It entered the wood causing the leaves to rustle, and almost at once, it looked out at him and called, "I give those rings to you!" So the man looked where the deer-woman had sat, and there, shaped like rings, lay a pile of tendrils from the grape-vine. That is all.

32. A Woman Kills her Daughter.

1. A woman had two children, a boy and a young woman. And a young man came from somewhere and married the girl, so the four lived together. 2. As they lived there, in the same tipi, the woman became enamoured of her son-in-law[2] and because she wanted him

---

4. I'naȟma s'e kdakį'yą ayu'ta ųk'ą' wį'yą kį napsi'oȟdi o'ta napi'yohina ų' e abde'ze c'a heha'n nagi' kį ekta' e'tųwą ųk'ą' he' wį'yąśni, t'a'ȟca e nakpa' yuho'm.nim.nipi s'e yąka' ke'ya'pi'[i]. C'ąk'e', — Eh! De' wį'yąśni yedô. De' ta'ku k'eya' wic'a'śa kna'yąpi s'a ke'ya'pi k'ų he'c'a ye do'. Ho, k'e'yaś toštoš maya'knaye ca! — ec'į' ma'za-wak'ą' iki'kcu ųk'ą' wį'yą ki sdodye' s'e na'žį hiya'ye c'a kaȟ'o'na[3] iye'yapi kį de'c'ed c'qya'takiya k'ikda' ųk'ą' t'a'ȟca ke'ya'pi'[i]. 5. C'ąma'hed waȟpe' yusna'pi kį he'c'ed iya'ye c'a i't'ap ak'e' ec'i'yatąhą ahi'yokas'į k'a heya' ke'ya'pi'[i], — Napsi'oȟdi kį hena' c'ic'u'we'+! — eya' c'ąk'e' wic'a'śa kį e'd e'tųwą ųk'ą' yąke' cik'ų[4] he'd napsi'oȟdi se'kse c'qwi'yuwi hu' paha'yena hiye'ya ke'ya'pi'[i]. Hehą'yena oi'hąke'e[5].

32.

1. W'įyą wą c'įca' nų'pa šk'e'e. Ųma' hokši'la ną ųma' wik'o'škalaka šk'e'e. Yųk'ą' k'oška'laka wą to'k'iyatąhą hi' ną wik'o'škalaka kį yu'za c'ąke' he'na to'p wi'taya t'i'pi šk'e'e. 2. He'c'el o'wąžila t'i'pi k'ų, wį'yą kį hąke'ya t'ako'šku kį aki'scu[6] ną li'la iye' hįg.na'yįkta

---

[1] This takes only one Dakota word to give the picture of a thing moving faster than running or flying, — as something thrown.

[2] This is a disgrace; an indecency. Evidently it was one-sided.

[3] *kaȟ'o'l*, flying through the air, thrown corresponds to *kaȟ'o'na*.

[4] *k'ų*, the past-article, is always *cik'ų* after *e*, *į*.

[5] Yankton is characterized by a bolder use of vowels in succession, without the insertion of *y*'s and *w*'s, for smoothness.

[6] *scu*, to be self-conscious; "fussed", affected by the presence of one of the opposite sex; *ascu'*, to feel so towards one; *ki*, her own (son-in-law.)

for herself she planned to kill her daughter. She was on the constant lookout for a good way to do away with her. 3. Whenever the son-in-law was in the tipi, she became very silly in her actions, and hardly knew what to do with herself, and couldn't sit quiet. One day when the man was away, she said to her daughter, "Let us go swinging," so the girl replied, "How silly! We are not children!" and she laughed. 4. But she said again, "Daughter, I am always unhappy, and I really wish to swing, just to amuse myself a little." So then the girl consented and together they went to the water. It was deep and along its edge stood a tree with a large branch arching over the stream. And on it were two swings already tied. 5. So she caused her daughter to take the one farther over the water, and took the outside one for herself; and now they swung themselves and at once the girl's rope broke, landing her in the deep stream where she was drowned. 6. It came out later that the crafty woman had previously set those swings and had hacked the rope in one of them so that it would break at once; for what was there about it to make it strong? 7. Immediately she who was so eager to swing, ran home; and as there was nobody around, she hurriedly dressed herself in her

---

c'į' kį ų' šica'ya wi'yukcą šk'e'e. C'ųwį'tku kį to'k'el kte'kta he'cįhą he' ak'i'l ece'-ų šk'e'e. 3. Toha'l wic'a'woha kį t'ima'hel yąka' c'ą' li'la oh'ą'-witko'tkokį ną to'k'el k'ą'ka nų tk'a', ną t'iza'ni yąke'šni šk'e'e. Yųk'ą' ąpe'tu wą wic'a'ša kį e'l yąke'šni ha'l c'ųwį'tku kį k'į' ną, — Ho'na, c'ųkš, ho'hotela-ųki'c'ųkte, — eya' c'ąke', — Tuk'i' ece'š ta'ku-hoų'kšika c'a! — eyį' ną iha't'a ke'e. 4. K'e'yaš, — C'ųkš, li'la iyo'kišilya ece'-wau c'a ima'gągaic'iya ho'hotela we'c'ų wac'į' ye', — eya' c'ąke' heha'l nake'š iyo'wiyą c'ąke' m.niya'ta[1] kic'i' i' šk'e'e. Yųk'ą' m.ni' šme' cį ag.la'g.la c'ą' wą ic'a'gį ną ale'tka wą t'ą'ka c'a m.ni' kį e'tkiya apa'kiyą hą' yųk'ą' he'l ho'hotela nų'p eha'tą-oka'ška hą' šk'e'e. 5. C'ąke' c'ųwį'tku kį iye' m.ni' kį ec'i'yatąhą yąke'k'iyį ną i'š ųma' t'ąka'tąhąke cį he'l og.na' yąkį' ną wana' yei'c'iyapi yųk'ą' wik'o'škalaka t'aho'hotela k'ų he' m.ni' kį ekta' oka'psak iya'ya c'ąke' iyo'was'iyą m.ni' t'a' šk'e'e. 6. Leyalaka wį'yą-wic'a'šašni k'ų he' e' c'a ehą'ni hena' he'c'el oka'ška e'g.le ną c'ųwį'tku yąkį'kte ų[2] he'c'iyatąhą wi'k'ą kį wahų'hų c'ąke' he ų' wą'cag.na kapsa'ka šk'e'e, ec'į' ta'ku ų' suta'kta wani'ca c'ąke' he' ų'. 7. He'c'ena ho'hotela kic'ų'ktehcį-waste'ka t'iya'takiya į'yąk g.licu' ną tuwe'ni yąke'šni

---

[1] *m.niya'ta*, to the water; *ta* added to any noun, means "to or at that place where it is." But with nouns of one syllable, *ya* is inserted before the *ta*. With longer words, the *ya* is omitted. *b.leya'ta*, to the lake; *m.niya'ta*, to the water; *c'ąya'ta*, to the wood; but *wakpa'ta*, to the river; *paha'ta*, to the hill.

[2] The Teton strives for smoothness, always. Very often, when *k'* must be changed to *c'*, or often *k'* itself, is omitted, as here. Here *ų* appears to mean, "therefore"; but it means, *k'ų*, the-aforesaid. Likewise, *e'yaš*, from *k'e'yaš* or *c'e'yaš*, could be confused with another word, *eya's*, but for the accent.

daughter's clothes; and because there was great resemblance between them, she applied her face paints just like her daughter's. 8. She was sitting in her daughter's place, and was busy at some task when her son-in-law returned. Just then the baby began to cry; so the man said, "What is the need of allowing him to cry? Why don't you nurse him?" And with that he glanced at her and at once he knew it was not his wife who was sitting there. 9. "Where has my wife gone?" he thought, and a great sense of worry came over him. But of course he could not question her, because she was his mother-in-law[1]. And she said, "I have nursed him, and still he cries; what next can I do?" and then, addressing her boy, though it was her own son, she said, "My younger brother, carry your nephew on your back; I must cook some food, yet he detains me." So the boy took the baby on his back, and walked along the bank, crying. 10. "Elder sister, come back to us! My nephew is crying," he was wailing, when his sister appeared, visible from the waistline up. She lay on the shore and said, "Bring him here, little brother, that I may nurse him. Mother has done a dreadful thing to me and now it is too late for any hope. Who is that man anyway? If she wants him so, how much better, had she told me; gladly I would have turned him over to her! but alas, I am now a fish from my waist down."

---

cᶜąke' ina'ĥni cᶜųwi'tku tᶜaha'yake kį ecᶜe'kcᶜe ų' ną li'la iye'kicᶜeca cᶜąke' ee' s'e wase' kᶜo' kᶜi'cų' ną yąka' škᶜeᵉ. 8. He'cᶜel cᶜųwi'tku tᶜo'he kį o'stą yąkį' ną wae'cᶜųhe ĥcehą'l tᶜako'śku kį g.li' škᶜeᵉ. Ecᶜą'l hokši'calala wą yuha'pi yųkᶜą' he' cᶜe'yaha cᶜąke' wicᶜa'śa kį, — Wąᶜ azį'kᶜiyi ye', to'kᶜel le' lucᶜe'yahe! — eyį' ną ka'kᶜel-ayu`ta yųkᶜą' he'cᶜena tᶜawi'cu kᶜų he' eśni cᶜa iye'ekiya škᶜeᵉ. 9. — Wį'yą mitᶜa'wa kᶜų to'kᶜi iya'ya huwô? — ecᶜį' iyo'kiśil-hįg.le e'yaś kᶜųyą' cᶜąke' iyų'ĥ-kapį keᵉ. Yųkᶜą', — Ecᶜį' le' azį'wakᶜiya ye'ś he'cᶜena cᶜe'yahe cį, śehą' to'kᶜel owa'kᶜuwakteklakᶜa²! — eyį' ną hokśi'la kᶜų he' kᶜį' ną, he'ś cᶜįca' kᶜe'yaś, — Misų`, nitᶜų'śkala ki'cᶜį oma'ni ye', wi'yohpewayįkta³ tkᶜa' leya'he, — eyį' ną hokśi'la kᶜų wakᶜą'heżala kį kᶜįkᶜi'ya cᶜąke' tᶜųśka'ku kicᶜi' maya'-ag.la`g.la cᶜe'ya oma'nipila škᶜeᵉ. 10. — Tᶜąke`, he' ku' ye', mitᶜų'śkala cᶜe'ye lo'! — eya'hą yųkᶜą' m.ni' kį etą'hą tᶜąke'ku kᶜų he' cᶜuwi'-yuksa`la tᶜąį'yą hiyų'kį ną — Misų`, au', azį'wakᶜiyįkte, Ina' tᶜeĥi'ya oma'kiĥ'ą cᶜa wana' to'kᶜel ĥ'ąma'pᶜicaśni ye'. Wicᶜa'śa kį he' tuwe'ka cᶜa! Cᶜątiᶜheya⁴ he'cįhą owo'tᶜąla kᶜeś og.la'ke śni, wakᵓu'kta tkᶜa'; wana' le' nite'hepi kį hehą'yą hoǧą'-ima`cᶜaǧe', — eya' cᶜąke' hokśi'la kᶜų pᶜipᶜi'ya-cᶜe`ya

---

[1] He observes the avoidance which requires that he say nothing to her directly. His wife would be his medium for communication with her; but of course she was missing.

[2] *lakᶜa*, how then (shall I handle him?)

[3] *iyo'ĥpeya*, to cook (meat) by boiling; *wa*, things; meat, generally understood.

[4] *cᶜątᵉ'*, heart; *ihe'ya*, to reach to; hence, to covet; to want very keenly.

At this, the little brother cried harder than ever. 11. The baby, now satisfied, was asleep. "Now, brother, stand here with your back to me; I want to help you to take him on your back," she said; so he turned and stood with his back to her while she placed the infant there and arranged the blanket about him. Then, the moment she finished, the boy turned about quickly; but already his sister had disappeared; and all he saw was the tail of a fish as it vanished under the water. 12. The next day, when the child cried and the woman could not quiet him, she caused the boy to take him out again. So he walked along the bank, singing, "Elder sister, my little nephew is crying!" And she called out, "Bring him here, little brother!" And she lay on the shore and fed him and when he slept, the boy took him home. 13. And then the woman who was in love with her son-in-law, went off somewhere, so the man questioned his young brother-in-law like this, "Brother-in-law, where has your sister gone?" So the boy told him how his mother had cut into a rope and then made a swing and caused her to fall into the water. 14. And also how once in a while his sister would come to the shore to feed the baby. So the man said, "The next time your little nephew cries, take him and say what it is that brings your sister to the shore." So when the child began to whimper again, he took him along the bank and called to his sister. 15. Meantime the man had transformed himself into a tree stump, and stood near by; so when

---

šk'e'e. 11. Wana' wak'ą'heżala kį azį' ig.lu'štą ną ištį'ma c'ąke', — Ho, misų`, ak'o'ketkiya e'tųwą le'l hina'žį', k'įc'i'c'iyįkte, — eya' c'a e'cų' ną šina kį ec'e'l iye'kicic'iya c'ąke' ka'k'el oh'ą'k'oya ig.lu'hom.ni k'e'yaš wana'š t'ąke'ku k'ų hoǧą' c'a sįtu'pi[1] ece'la t'ąi'yą m.nima'hel k'ig.la' šk'e'e. 12. Ihį'hąna yųk'ą' ak'e' wak'ą'heża k'ų c'e'yahą c'ąke' wį'yą kį yua'snikteȟcį k'e'yaš i'yakc'ųni c'ąke' ak'e' hok'si'la k'ų he' k'įk'i'ya šk'e'e. C'ąke' maya'ag.la`g.la — T'ąke`, mit'ų'škala c'e'ye lo', — eya' oma'niha yųk'ą' — Misų`, au', — eyį' ną ak'e' o'huta kį ekta' hiyų'kį ną azį'k'iyį ną kai'štįma c'ąke' t'iya'ta ag.li' šk'e'e. 13. Yųk'ą' wį'yą wą t'ako'šku aki'scu k'ų he' to'k'iya iya'ya c'ąke' wic'a'ša kį t'ąhą'kula kį le'c'el wi'yuǧa šk'e'e, — T'ąhą`, nit'ą'ke le' to'k'iya iya'ya huwo'? — eya' c'ąke' to'k'ešk'e hų'ku kį wi'k'ą wą wakų'lkųtį ną ų' ho'hotela ki'caška c'ąke' oka'psakį ną m.nima'hel iya'ye ų he' oki'yaka šk'e'e. 14. Nakų' toha'lšna ȟeya'ta hiyų'kį ną oų'papila[2] kį azį'k'iye ų hena' oya'ka yųk'ą' wic'a'ša kį leya' šk'e'e, — Ho, t'ąhą`, ak'e' nit'ų'škala c'e'ye cįhą icu' ną to'k'el eha' c'ą'šna nit'ą'ke u' he'cįhą ec'e'l eya' yo', — eci'ya c'ąke' wana' ak'e' hokši'cala k'ų c'į'ktakta[3] tk'a'š he'c'ena ki'c'į ną maya'ag.la`g.la t'ąke'ku ho'yeki'ya oma'ni šk'e'e. 15. K'ohą' wic'a'ša k'ų he' c'ąp'a'ksa-ic'ic'aǧį

---

[1] *sįtu'pi*, tail, as of a fish; tailfeathers of a bird; *sįte'*, tail; *ųpi'*, skirts.

[2] *oų'papila*, an infant, still of the age to be bound in wrappings. *o*, in; *ųpa*, to lay in a horizontal position; *la*, diminutive.

[3] *c'į'ktakta*, to whine; whimper; fret, as a child.

his wife came and lay exposed, only as far as her waist, out of the water, and took her baby in her arms, she suddenly saw it there. 16. "Little brother, that tree stump was never there before, was it?" she asked, and he said, "*Hoh!* Of course, sister, that has always been there; you just never noticed it before!" She said, "All right, then," and proceeded to feed her baby, and as she replaced him on the boy's back, and arranged the blanket about him, the man rushed forward and with a single stroke, severed her body from the fish. 17. The body curved and jumped like a fish, but they managed to get it home where they made a sweat-bath and restored the young wife to her former self. Next day, the man was going to hunt; so he said to her, "I shall bring meat and pile it in a heap beyond the hill; and when I call for assistance, bring your mother with you." 18. Accordingly in due time, he called out, "Come and meet me!" So she said, "Mother, that one wishes someone to meet him and help carry the meat; let us go!" And the mother agreed all too eagerly; so they went. 19. They divided the meat and each one took a pack on her back. When they were starting home the man said to his wife, whispering in her ear, secretly, "Stay near me all the time," so she said she would. "And when I make a mark on the ground, step over it quickly." So the woman kept closely behind her husband. 20. He

---

ną m.niyo'huta kį ikʻi'yela naʻžį cʻąkeʻ wanaʻ wį'yą kʼų niteʻhepi kį' hehąʻyela tʻąį'yą hiyų'kį ną wanaʻ hokši'cala kį iki'kcukte ḣcehąʻl wąyaʻka škʻeʼᵉ. 16. Heʻcʻena, — Misų`, tų'weniš cʻąpʻaʻksa kį heʻ kaʻl heʻšni kʼų, — eyaʻ cʻąkeʻ, — Hoh, tʻąke`, eyaš heʻ tohąʻhųniyą kį heʻl heʻ ų, i'šeʻ ayaʻb.lezešni nacʻeʻce loʻ, — eyaʻ yųkʻąʻ — Ohą`, misų`, — eyį' ną heʻcʻena wakʻąʻheža kį azį'kicʻiyį ną wanaʻ akʻeʻ sųkaʻkula kʼų kʼįki'yį, ną šinaʻ ecʻeʻl akaʻḣpa tkʻaʻš ecʻąʻl wicʻąʻša wą cʻąpʻaʻkša-icʻicʻaǧe ų heʻ hiyuʻ ną niteʻhepi kį hehąʻyą kaksaʻ iḣpeʻya cʻąkeʻ hoǧą` sʻe škoʻškopa[1] škʻeʼᵉ. 17. Škoʻškope eʻyaš[2] ag.liʻyakupi ną tʻiyaʻta iniʻkicaǧapi ną g.lueʻcʻetupi škʻeʼᵉ. Ihį'ḥąna yųkʻąʻ wicʻaʻša kį wayeʻ-yįkta cʻąkeʻ itʻoʻkap leyaʻ škʻeʼᵉ, — Ho, paha' kį kaʻ aiʻnap tʻaloʻ ag.liʻtʻowakšu ną oʻkpe-mau` poʻ epʻeʻ cįḥą ecʻaʻš nihų' kicʻi' hiyuʻ woʻ, — eyaʻ škʻeʼᵉ. 18. Cʻąkeʻ wanaʻ heʻcʻecakte cʻų, paha'-ai`nap hinaʻžį ną, — Oʻkpe-mau` poʻ+! — eyaʻ-pą cʻąkeʻ, — Ina`, kaʻ oʻkpe-yaʻpi cʻį' ną pą'ḥą cʻa ektaʻ ųyį'kteʻ, — eyaʻ yųkʻąʻ išʻoʻšʻoyehcį iyoʻwiyą cʻąkeʻ kicʻiʻ iʻ škʻeʼᵉ. 19. Wanaʻ tʻaloʻ kʻinų'kʻą[3] kʻį'pi ną tʻiyaʻtakiya g.licuʻpikta yųkʻąʻ wicʻaʻša kį naḥmaʻla tʻawiʻcu kį ožiʻ ną leyaʻ škʻeʼᵉ, — Mikʻiʻyela eceʻ-ku woʻ, — eyaʻ cʻąkeʻ wį'yą kį, ḥąʻ, eyaʻ škʻeʼᵉ. — Ną makʻaʻ kį tukteʻl iwaʻkaǧo ḥąʻtąḥąš oḣ'ąʻkʻoya apsiʻl hiyuʻ woʻ, — eyaʻ cʻąkeʻ wanaʻ wį`yą kʼų hįg.naʻku kį ilaʻzatalaḥcį

---

[1] *škoʻpa*, to be curved; to have a bend in it. *škoškoʻpa*, neutral reduplication; *škoʻškopa* to bend, actively from side to side, as a fish out of water.

[2] *cʻeʻyaš* becomes *eʻyaš*.

[3] *kʻinų'kʻą*, each one of two; *kʻi*, into two parts; *nų*, from *nųʻpa*, two (?); *kʻą* (?).

was carrying a staff in his hand. With it he suddenly made a mark on the ground and started forward quickly, so his wife followed directly behind, and jumped over the line. Then the crafty older woman came along, and as she was about to step over the line, the ground separated right over the line, so she disappered into the abyss, as if someone had dropped her down. 21. At once the ground came together once more. So from that time on, that old woman who was in love with her own son-in-law, was never seen again by anyone; neither she nor the pack of meat she carried. That is all.

33. The Stingy Hunter.

1. A man went hunting and while he was cutting up his game, a woman came and stood by; but he continued without paying any attention to her. He piled his meat in a heap, in one place; and when he had finished, he took it all up and was leaving, when the woman, who evidently stood there because she was hungry, and now realized that he was not sharing anything with her, called to him thus, "No matter where you go, you shall encounter *T'ašų'ke O'tawį.* (She-who-Owns-Many-Horses); and you shall encounter *C'ap'ų'ka T'ą'ka* (Big Mosquito); and *Wihu'powį* (Woman-with-Swollen-Legs); and *Wip'e'hlokewį* (She-with-the-Hole-in-her-Crown); and *Išpa' T'ahį'špa*[1] (Elbow-Awl)." 2. The man went on from

ku' šk'e'e. 20. Yųk'ą' c'ą' wą yuha' c'ąke' ųg.na'hąla ų' mak'a' kį e'l ica'go iye'yį ną li'la g.licu' tk'a'š t'awi'cu kį iha'kap oh'ą'k'oya i'š-'eya' apsi'l iya'ya šk'e'e. Yųk'ą' wį'yą wą wic'a'šašni k'ų he' wana' i'š eha'kela e'l g.licu'kta tk'a'š ic'ų'hą oi'cagȯ kį og.na'lahcį mak'a' kį k'ina'ksa c'ąke' ekta' mahe'l oyu'šnapi š'e iya'ya šk'e'e. 21. He'c'ena ak'e' mak'a' kį ec'e'l nao'k'iyut'a c'ąke' het'ąhą winų'hcala wą t'ako'šku aki'scu k'ų he' e c'a t'alo'-k'ika c'a tų'weni tuwe'ni inų'pa wąya'kešni šk'e'r. Heha'yela owi'hąke'e.

33.

1. Wic'a'ša wą wana'se-i ną wap'a'taha yųk'ą' wį'yą wą e'l hina'žį k'e'yaš a'tayaš ayu'tašni šką'hą šk'e'e. Ka'k'iya ak'i'kšuhį ną wana' ig.lu'štą yųk'ą' iyu'ha iki'kcu ną wana' k'ig.ni'kta c'ąke' wį'yą k'ų he'c'eya' loc'į' kį ų' ayu'hel na'žįha hųše ok'u'šni yųk'ą' leya'-ho`yeya ke'e, — To'k'i le' c'e'yaš T'ašų'ke O'tawį aya'k'ip'akte'; ną C'ap'ų'ka T'ą'ka aya'k'ip'akte'; ną Wihu'powį[2] aya'k'ip'akte'; ną Wip'e'hlokewį[2] aya'k'ip'akte'; ną Išpa'-T'ahį`špa aya'k'ip'akte', — eya' ke'e.

[1] *T'ahį'špa* is the name for the awl which women used in sewing with sinew thread. *t'a* is the classifier for ruminant.

[2] *wi*, woman; *hu*, legs; *po*, swollen; *wį*, woman. It is noteworthy, that *wi*, the classifier for woman, used as a prefix, is never nasalized; but always is, when a suffix, to indicate a proper name.

there; and as he travelled, he heard someone on the other side of a hill calling, "Wey! Wey! Wey!" So he thought, "That must be the owner of many horses that I just heard about!" and hurriedly he made up as a feeble old man, and with effort supporting himself on a staff, he continued on to meet her. Sure enough, it was a woman who owned all kinds of animals. She caused them to walk by twos in a long line, and a bear and a buffalo bull were leading. 3. On seeing the old man, they rushed after him but their owner called out to them, "*Yû!*[1] When someone appears pitiful, the proper thing is to think kindly toward him," she corrected them, so they turned sharply about. The woman advanced and came near enough to see the poor old man. She was going in the opposite direction from the man, so just as she passed him she said, "Back there, in the rear, come the two last ones. Kill them and eat them, wherever you stop tonight." So he thanked her and went on. 4. So the animals continued passing him, and last of all a skunk and a porcupine came along; but those he killed quickly and stopped for the night under the trees where he roasted them; and from there he travelled on until he saw something large, and brown, on a driftlog. So he stopped

---

2. He'c'enaś wic'a'śa k'ų g.la'hį nąˇpaha' wą ak'o'tąhą tuwa' to'k'iya — we', we',[2] *— eya'hą c'ąke', — Ĕ·'! Le' T'aśų'ke O'tawį eye' c'ų e e' se'ce lo', — ec'į' ną ina'ĥni wic'a'ĥcala-ic'i'c'aǧį ną tok'e'cela sakye'kit'ų iya'hą ke'e. He'c'ecakte c'ų, wį'yą wą ta'ku-wama'k'aśką' oc'a'że kį iyu'hala nų'pnųp ma'nik'iya awi'c'au c'ąke' mat'o' wą t'at'ą'ka wą kic'i' t'oka'heya u' ke'e. 3. Wic'a'ĥcala kį wąya'kapi ną e'tkiya naślo'k hiyu'pi yųk'ą' wį'yą wą wic'a'yuha k'ų he' heya' ke'e, — Yû, ta'ku ų'śika c'ą'śna Ųśika' ec'ą'kįp kųk'ą'*[3]*! — eya' c'ąke' kawį'ĥ ĥna'ĥna k'ig.la'pi ke'e. C'ąke' wį'yą kį e'l u' ną ų'śiyeĥcį sakye'kit'ų kį wąya'ka ke'e. Wį'yą kį wama'k'aśką' o'p wana' sáp iya'yįkta hą'l iś-eya' wic'a'śa kį iyo'pteya iya'yįkta hą'l wį'yą ki' leya' ke'e, — Ho, laza'ta eha'keĥcį nų'p u'pe'. Hena' wic'a'kat'į ną tukte'l inų'ke cįhą wic'a'yuta', — eya' c'ąke' p'iki'la ną iya'ya ke'e. 4. He'c'eś wama'k'aśką' kį e'yayahį ną eha'keĥcį maka' wą p'ahį' wą kic'i' u'pi tk'a'ś kat'a' iĥpe'wic'ayį ną c'ą-o'waštecaka wą e'l iyų'kį ną he'l c'ewi'c'aųpį ną hetą'hą ak'e' ya'hą yųk'ą' c'į'coǧa*[4] *wą e'l ta'ku*

---

[1] "*Yu!*" with the *u* held long, is indicative of disapproval of a thing; that the speaker sees a wrong to be righted; it prefaces many statements of correction. Not to be confused with "*yų!*" which is an utterance of bodily discomfort, like pain or extreme weariness. The former is a woman's word only; the latter is used by both sexes.

[2] *we! we!*, a sort of call, to direct and drive dogs, in the old days.

[3] *kųk'ą'*, after a correction, means, "the correct, or the polite, or the kind way of doing such and such a thing is so-and-so, (but you don't observe it!)" This parenthetical part, is the idea conveyed by *kųk'ą'*. — Sometimes final *i* is dropped, in the pluralization, *pi*, as in the word before *kųk'ą'*.

[4] *c'į'coǧa*, logs that have drifted with the stream, and finally been washed ashore; *c'ą*, wood; *i'coǧa*, to drift to, or against something.

and looked at it. 5. He crept up to it, and it was a mosquito asleep. He thought: "Ah! This is what she meant by Big Mosquito," and as it was sound asleep he gave its nose a twist and pulled it off and took it with him. Then he met a badger and the badger said, "Well, grandchild, I am not of much use, but you might take me along!" So he took him, and travelled on until he came to a stone in the road. 6. The stone said the same thing that the badger did, so he picked it up and went on with it also. The sun was low when he came to an old smoked tipi where an old woman lived. She invited him in, saying, "Well, my grandson who never came before, has come; for once." She cooked some earth-beans very appetizingly for him, and set them before him, and said, "Now, grandson, you better rest. You must be very tired." And she arranged his bed. 7. When he was reclining on his bed, he heard the old woman saying, "*Yų! Yų!*" as if in great pain; so he peeped at her through a hole in his blanket and she was scratching her leg and causing it to swell; already it was enormous. "Ah! This is Swollen-Legs-Woman of whom that woman spoke. She may be planning to kill me with that enormous leg," he thought. So he took the proboscis of the mosquito and with it he punctured the leg. "The worthless wretch! That he should kill me!"[1] she exclaimed, and died. 8. The man went on from there and

---

wą li'la t'ą'ka ǧiye'la ȟpa'ya c'ąke' e'l ina'žį ke'e. 5. K'iye'la ana'slal a'ya yųk'ą' he' c'ap'ų'ka c'a išt'į'maȟą c'ąke' lec'į' ke'e, — Ȟ̌h! C'ap'ų'ka T'ą'ka eye' c'ų le' e' ye lo'! — ecį' ną li'la išt'į'ma c'ąke' p'a[2] kį yupe'm.ni yuksa' icu' ną hetą'ȟą ya'ȟą yųk'ą' ȟoka' wą ak'i'p'a ke'e. Yųk'ą' heya' ke'e, — Wą, t'ako'ža, ta'ku wo'wamac'į-yeśni k'e'yaś mayu'ha ya' yo', — eya' c'ąke' icu' ną yuha' ya'ȟą yųk'ą' c'ąku'-og.na į'yą wą yąka' c'a e'l ina'žį ke'e. 6. He' i'ś-'eya' ec'e'ȟcį eya' c'ąke' ak'e' he' icu' ną yuha' ya'ȟą ke'e. Wi' k'u'ciyela yąka' ȟą'l wizi'la wą e'l ihų'ni yųk'ą' he' winų'ȟcala wą t'i' ke'e. T'ima' kic'o' ną — Hinû, mit'a'koža to'ȟiniš hi'sni k'ų wą'caȟcį' hi' ye lé,[3] — eyį' ną yup'i'ya mak'a'tom.nica ohį' ną wo'k'u c'ąke' wo'taȟą yų-k'ą' heya' ke'e, — Ho, t'ako'ža, wana' išt'į'ma'. Li'la wani'tuk'a nac'e'ce', — eyį' ną e'upa ke'e. 7. Wana' k'u'l ȟpa'yaȟą yųk'ą' ųg.na' winų'ȟcala kį — Yû, yû, — eya'ȟą c'ąke' śina' e'l oȟlo'ka wą etą' e'yokas'į yųk'ą' winų'ȟcala k'ų he e' c'a hu' kį g.luk'e'ǧaȟį ną wana' nį'skot'ąka g.lupo' ke'e. — Ȟ̌h! Wihu'powį eye' c'ų le e' ye lô. Hį'sko-t'ąka ų' maka't'įkte se'ce, — ec'į' ną c'ap'ų'ka-t'ąka wą p'asu' kį yuksa' yuha' k'ų he' ų' kaȟle'l ap'a' c'ąke' — Waȟte'śni kȟ, iye' eha' makte' ye lê'! — eyį' ną t'a' ke'e. 8. Hetą'ȟą ak'e' wic'a'śa k'ų ya'hį ną

---

[1] "When, all the while, I was the one to do the killing!" is implied, in that word *e'ha'; e'ha'* is a sign of "tables turned".

[2] *p'a* (head) is often used to indicate the nose *(p'asu')*; *p'a*, head; *su*, seed; chief element.

[3] *ye' lê!* When a woman, in a rhetorical sentence, makes an observation, she is likely to end it with *ye' lê!* the voice falling over the last vowel, indicative of realization; *ye lo*, is a man's equivalent.

came to another smoked tipi where another old woman lived. "Well, for once my grandson is coming, he who never came before!" she said, hurriedly setting a kettle on, and then she was busy at something; so he ventured to peep around to see. And the old woman had a hole in her head (fontanelle), and out of it she was extracting brains and dropping them into the kettle. 9. So he took out that stone he brought with him, and set it in the fire to heat; and was sitting by when the cooking was done and placed before him in a dish. But he caused his badger to eat it in his stead and then threw the hot stone into the hole in the old woman's head. "The worthless one! That he should kill me!" she cried, and writhed and kicked until she was dead. That was the one with the hole in her head that he was destined to meet. 10. From there he went on and came to another tipi like the two he had visited, but in this one there lived two old women who were blind. They sat on opposite sides of the tipi. He stood watching but they did not know it as they sat all unconscious of his presence. They each had a kettle of earth-beans cooking on the fire and sat waiting for them to be ready. 11. The food smelled so appetizing that he wanted it very much. So he took the kettle of one, and ate the contents and replaced it empty. Again he ate the contents of the other, and arranged the kettles on the fire as they had been before. But they did not know a thing about this. 12. Finally one of them said, "I think mine must be done," and set her kettle aside and then, "*Ma!* It appears you have eaten my beans up!" And the other said, "*Yu!* Why should I, when I have some cooking, for myself. That reminds me, I must see how

---

*wizi'la [illegible] e'l i' **yųk'ą' winų'ȟcala wą e'l yąka' ke'e**. — Hinû, mit'a'k [illegible] hi' ye lê', **Tų'ȟiniš hi'šni k'û**, — eyį' ną ina'ȟni c'e'ġa wą k'alya' e'g.le ną ta'ku to'k'uȟą c'ąke' ao'kakį yųk'ą' p'esle'te kį e'l p'o'wiwila kį he'c'ena oȟlo'kya hą' c'ąke' etą'hą nasų'la hąke' iki'kcu nąšna c'e'ġa kį ekta' iyo'ȟpeya ke'e. 9. He'c'eg.la į'yą wą yuha' hi' k'ų he' k'alki'yį ną yąka'hą yųk'ą' wana' wo'ȟąhe c'ų he' špą c'ąke' wakši'ca og.na' e'kig.le tk'a'š ȟoka' k'ų he' t'epye'k'iyį ną he'c'enaš į'yą-k'a'ta k'ų he' p'esle'te-oȟlo'ka kį e'l oi'ȟpeya c'ąke', — Waȟte'šni kȟ, iye' eha' makte' ye le', — eyį' ną natį'tį ȟpa'yį nąt'a' šk'e'e. Ho he' Wip'e'ȟlokewį eye' c'ų he e' šk'e'e. 10. Hetą' ak'e' ya'hą yųk'ą' wizi' wą e'l winų'ȟcala-išta'ġuġa nų'p t'i'pi c'a e'l i' ke'e. T'ia'nųk yąka'hąpi ke'e. Wąwi'c'ayak na'žȟe c'e'yaš a'tayaš slolye'šniȟcį yąka'hąpi ke'e. C'eȟ nų'p wo'hąpi c'ąke' wąya'ka yųk'ą' mak'a'tom.nica c'a k'inų'k'ą ohą' g.le'pi ną špą-a'p'e yąka'hąpi ke'e. 11. Li'la waste'm.na hiyu' kį ų' c'į'laȟcaka c'ąke' c'eġa kį ųma' icu' ną t'epyį' ną ak'e' ųma' t'epyį' ną c'e'ġa kį ha ece'kce p'e'ta kį e'l e'wi-c'a-kicig.le ke'e. K'e'yaš ta'ku oslo'lyešniȟcį yąka'hąpi'i. 12. O'hąketa ųma' — It'o' wana' mi'cišpą se'ca c'a, — eyį' ną ȟeya'ta c'e'ġa k'ų iki'kcu ną heȟą'l — Ma'! t'epma'yak'iye se'ce le', — eya' yųk'ą' ųma' kį i'š, — Yu', mi'š-'eya' le' etą' iyo'ȟpemic'iye cį, he ta'kole'.*

mine is coming." So she set her kettle aside and was about to take out the contents when she discovered the food was gone. "*Yu!* It is you have eaten my beans!" she said. 13. At once the other said, "Or maybe someone has come; take your cane, and start from where you are to feel along, and I will start from here." So they rose with their canes, and starting at the door and working around, they felt around for a possible visitor, with their sticks. In the centre rear they came upon each other and one began, "So it is you, who have eaten our food!" and she began to club the other. But the other one accused her in turn and struck her, and then they fought each other. Finally they resorted to knives and stabbed each other so that they both died. So the man left and went on from there. That is all.

34. Incest.

1. There was a tribal camp. And in it lived a young man who was the only son of his parents, and was greatly loved; so they had him live by himself in a special tipi in the manner of a boy-beloved[1]. He

---

It'o', heye'ca tk'a'[2], *wana' wag.lu'tįkte, — eyį' nų i'ś-'eya' c'e'gą t'awa kį iki'kcukta tk'a'ś ta'kuni ų'śni c'ąke' — Yû, t'epma'k'iyį nų heye' le', — eya' ke'e. 13. He'c'ena ųma' k'ų heya' ke'e, — Ma, i'ś eśa' tuwa' hį se'ca c'e, he'c'iyataha sakye' ų' pat'ą't'ą au' mi'ś-'eya' le'c'iyataha a'm.nįkte, — eya' c'ąke' wana' nųp'į' ina'žipi nų sakye' ko'skos tiwo'kśą hiya'yapi yųk'ą' ehą'-kic'i'ipi nų ųma' — ehą'k'ų le' niye' c'a wat'e'pyaye se'ce', — eyą'-hįg.la c'a-ko's iye'yį nų i'ś-'eya' ųma' kį — yû, iye'ś iye' yeśą', — eya'-hįg.la itko'p ap'a' c'ąke' he'c'ena kic'i'zapi śk'e'e. O'hąketa mi'la iki'kcupi nų c'aki'c'ip'ap'api nų kic'i'ktepi śk'e'e. C'ąke' wic'a'śa k'ų he' hetą'hą iya'ya śk'e' Hehą'yela owi'hąke'e.*

34.

1. Oya'te wą t'i'pi śk'e'e. Yųk'ą' e'l k'oška'laka wą ece'la wic'a' yuha'pi c'ąke' li'la t'eñi'lapi c'a išna'la wak'e'ya wą og.na' hokśi'c'ąlki'yapi-t'i[3] *śk'e'e. Yųk'ą' t'ąkśi'tku nų'pa*[4] *c'a hena' i'ś hųka'ke*[5]

---

[1] Boys-beloved always, and girls-beloved often, after they were grown, were allowed separate tipis for privacy.

[2] *heye'ca tk'a'*; *heya'*, to say; *ka*, rather; *heye'ca*, he said it just to be saying; *tk'a*, but. The whole means, "by the way, or "that reminds me."

[3] To live in the manner of a child-beloved; that is, with all due ceremony; possibly in a separate, decorated tipi, where the poor may always find welcome and food.

[4] His sisters, they were two. When two is used as a neutral verb, as here, it is *nų'pa*. When used as an adjective, modifying a noun, it is always *nų'p*.

[5] *hųka'ke*, parents. cf. *hųka'*, the relationship established in the *hųka'* ceremony. Also, *hųka'yapi*, They have for a relative, is the formal way of addressing the Sun in prayer.

had two younger sisters who lived with their parents. The entire tribe loved this young man, and the plan was to make him a chief some day. 2. And it happened that one night as he lay sleeping, a woman entered his tipi and lay down beside his bed. This she did to tempt him. But of course it was dark, so he could not tell what woman it was. In the morning he did not tell his father; he simply said, "Father this evening I want you to set a dish of red face paint near my bed." — "What does he mean?" the father thought, but was reluctant to ask him[1]. 3. The next night, the woman entered again and bothered him, so he secretly dipped his hand in the paint and applied it over her dress as thoroughly as he could. The next morning he said, "Father, I wish all the women in camp to engage in a shinny game." — "What does my son mean?" he thought, but he was reluctant to ask him; so he went without a word to the council tent where he told the boy-beloved's wish. Immediately a shinny game was arranged for the women. 4. But he could not tell whether the woman who visited him nightly was in the game or not; because she could change her clothing for other before taking part. Again she came, (the next night), so this time he covered her entire face with the paint, and sent her out. Next day he ordered another shinny game, and it was arranged through the council tent. In

---

o'p lehą'yak t'ʻi'pi šk'e'e. K'oška'laka kį le' oya'te kį a'taya waše'la-kapi ną t'oka'ta wic'a'ša-it'ą'c'ą ka'ġapikta c'a ayu'hel ų'pi šk'e'e. 2. Yuk'ą' hąhe'pi c'a ištį'ma-ḥpa'ya hą'l wį'yą wą t'ima' naḥma'laḥcį hiyu' ną t'o'yuke kį ica'g.lalaḥcį iyų'ka ke'e. He' naġi' yeya'[2] c'a he'c'ų'. K'e'yaš ec'į' oi'yokpaza c'ąke' k'oška'laka kį he' tuwa'-wį'yą kį iye'kiyešni'. Hį'hąna c'ąke' atku'ku kį oki'yakešni ikce' leye'e, — Ate', ḥtaye'tu kiḥą mit'o'yuke[1] kį ik'i'yela wase' etą' e'-g.naka yo', — eya' c'ąke', — To'k'a c'a heya' huwô? — ec'į' k'e'yaš iyų'ḥ-kapį'i. 3. Ak'e' hąhe'pi yuk'ą' wį'yą wą t'ima' hiyu' ną ak'e' naġi' yeya' c'ąke' naḥma'laḥcį wase' k'ų he' nape' ig.lu't'ąt'ą ną wį'yą kį t'awo'k'oyake kį waše'yela a'taya iyu't'ąt'ą ną ayu'štą'. Hį'hąna c'ąke' heye'e, — Ate', it'o' wį'yą wic'o't'i e'l ų'pi kį iyu'haḥcį t'ap-ka'psicapikte lo', — eya' c'ąke' — Mic'į'kši to'k'el k'a' huwô? — ec'į' k'e'yaš iyų'ḥ-kapį c'ąke' a'inila t'iyo't'ipi kį e'l e'oyaka c'ąke' wana' wį'yą t'apka'psil-wic'ašipi šk'e'e. 4. K'e'yaš wį'yą k'ų he' e'l o'p'a he'cįḥą slolye'šni'; ec'į' haya'ke t'o'keca kic'ų' ną ška'te cį ų'. Ak'e' hąhe'pi yuk'ą' wį'yą k'ų he' hi' c'ąke' šehąštuk'a it'e' kį a'taya wase' iyų' ną k'ig.le'-ye'e. Ihį'hąna c'ąke' t'ap-ka'psil-wic'ašį ną

---

[1] When a son or daughter has arrived at years of discretion the father and mother fall very naturally into a subordinate place, willingly, proudly, for having raised such a son or daughter. The dominating parent, that wants to hold the reins forever, is generally missing among the Dakota.

[2] *naġi'*, spirit; ghost; *yeya'*, to send; *naġi' yeya'*, to bother, as a child will its elders. Also, as an importunate person may keep hammering at a request; or as a man or woman trying to arouse the passions of one of the opposite sex.

time, all the women assembled in the centre of the enclosure[1], and now they ran. 5. Out of all the players there was one who unbraided her hair and left it hanging loosely about her face. As she played, with her face thus hidden, he studied her to make sure, and it shocked him to realize that she was the elder of his own two younger sisters! Her face was as if dipped in blood[2]. That is why she hid it as she played. It came over him then that one of his own sisters was tempting him, and he was filled with anger and shame. 6. As he was retiring he said, "Father, get an iron rod and heat it thoroughly, and wait near the tipi. When I clear my throat[3], slide it in to me." Why he should request this was not at all clear, but the father did what his son commanded. And now, once again the woman entered and came and lay down beside his bed. But that instant, he cleared his throat, and his father, who sat immediately outside the tipi, slid the heated iron in to him, under the base of the tipi. With the iron he branded the woman's face all over, and then sent her out. Now that he was aware that this was his own sister he was very much ashamed, and angry. 7. After she left he slept; and on waking, he felt something move under him, so he looked down and saw that he was standing attached, as if glued, to a tree which was

---

t'iyo't'ipi kį' etą'hą ie'yapahapi ke'e. He'c'ena wį'yą kį iyu'hala ho'c'okata e'nažį ną wana' į'yąkapi'i. 5. Yųk'ą' ška'tapi kį etą' wąži'la p'ehį' g.lukca' nį kao'b.lel iye'ya ška'ta c'ąke'tą-a'b.les-wac'į yųk'ą' wic'a'yuš'iyaye[4] s'e iye' t'ąkši'tku ųma' t'oka'p'a k'ų he e'e. Ite' kį a'taya we' opu'tkąpi[5] s'e le'c'eca c'ąke' heų' ite'-naki'hma ška'te'e. Heha'l nake'š iye' t'ąkši'tku kį ųma' c'a e'l hi' nąšna naġi' yeya'he cį he' aki'b.lezį ną li'la c'aze'kį nį ište'ce'e. 6. Wana' įyų'kapi-kte c'ąke', — Ate', it'o' ma'za wąži' tąye'la k'alyį' nį yuha' wihu'ta-ica'g.la yąkį' nį toha'l ho'p'imiciye cihą hiyu'mak'iya yo', — eye'e. Ta'kowe'-heya' t'ąį'šni k'e'yaš ec'ų'ši kį ec'e'l ec'ų'e. Yųk'ą' wana' ak'e' wį'yą wą t'i'l hiyu' nį t'o'yųke kį ica'g.la hiyų'ka tk'a'š he'c'ena ho'p'iciya c'ąke' atku'ku k'ų wihu'ta kį etą' ma'za-k'ata wą hiyu'k'iya c'a icu' nį ų' wį'yą kį ite' a'taya waste'yela ġuġu'yį nį k'ig.le'ye'e. Wana' he' t'ąkši'tku kį e' c'a slolye' cį hehą'yą li'la ište'cį nį c'ąze'ke'e. 7. He' i'yec'ala išti'mį nį oǧų'ga yų-k'ą' hpa'ye c'ų ohla't'e[6] ta'ku wą škąška' s'e le'c'eca c'ąke' k'u'tkiya e'tųwą yųk'ą' c'ą' wą ai'yaskap

[1] In a large tribal encampment, the land enclosed by the circle was ample for these games.

[2] A simile, commonly heard, to describe redness.

[3] Clearing the throat is a very common device for attracting attention and giving signals. But it involves loss of dignity, in adults. One who is given to it too much is suspected of having a secret affair.

[4] *yuš'į'yaya*, to be frightened; *yuš'į'yeya*, to frighten another; *mayu'š'iyaya*, I am frightened; *yuš'iyewaya*, I frighten another.

[5] *opu'tką*, to dip into a liquid; *o*, in; *pu*, an obsolete prefix, by pressure. See Int. Journ. Am. Ling. VII, p. 114; *tką*, (?), perhaps "to spread, gradually, as by capillary attraction."

[6] *ohla't'e*, underneath.

rapidly growing taller; of course, since he was part of the tree, he was rising higher all the time, too. 8. Until now he was rising out of the tipi through the smoke-vent. So the people below took down the tipi in haste. Then the tree grew even faster, elevating the young man higher and higher. The people were frightened by the miracle, and because of fear they moved away and disappeared from the scene. Only the good little sister of the young man stayed at the base of the tree and wept. 9. It did not disturb her that the people had left her behind, and as she stood weeping, suddenly, from the wood near by, the wicked sister looked out, and called tauntingly, "There's someone loves her brother very much; but I have caused him to grow onto the tree!" And the young man called down to his good sister, "Reply this to her, little sister, 'There is someone who tempted her own brother, but he caused her face to be branded with a hot iron!'" So the girl called back as her brother had taught her, and straightway the one in the wood called back, "O, that's the thing I resent!" and a deer[1] ran back into the wood amid rustling leaves. 10. From then on, the girl who was very weary, slept, until a man came from somewhere, and said, "Young girl, roast this for

---

nąʼžį ną cʻąʼ kį heʼ liʼla oȟʼąkʻoya wąkaʼtakiya icʻaʼȟ aʼya cʻąkeʼ ikʻoʻyak iʼsˑʾeyaʼ sąʼp wąkaʼtakiya yaʼ škʻeʾe. 8. Hąkeʼya wanaʼ wicʻeʼška kį paptaʼ iyaʼyįkta cʻa wakʻeʼya kį kaȟpaʼpi yųkʻąʼ hehąʼl iyoʻtą oȟʼąʼkʻoya icʻaʼȟ aʼya cʻąkeʼ iyoʻwasʾįyą kʻoškaʼlaka kʾų liʼla wąkaʼtakiya yaʼ škʻeʾe. Oyaʼte kį liʼla wiʼkʻopʻapi ną iniʼhąpi ų iˑgˑlaʼkapi ną tʻokʻąʼl iyaʼyapi škʻeʾe. Cʻąkeʼ tʻąkšiʼtku ųmaʼ hakaʼkta wą ksaʼpela kʾų hececʻla cʻą-huʼte kį eʼl naʼžį ną cʻeʼyahą škʻeʾe. 9. Ihpeʼya iyaʼyapi kʾeʼyaš iniʼhąšni eʼna naʼžį ną cʻeʼyahą yųkʻąʼ ųg.naʼhąla cʻąmaʼhetąhą cʻuweʼku wą witkoʻtkoke cʻų heʼ ahiʼyokasʾį[2] ną — Tuwaʼ tʻib.loʻku tʻeȟiʼla tkʻaʼš cʻąʼ auʼyewayeʼ![3] — eyaʼ-hoʻuya keʾe. Yųkʻąʼ kʻoškaʼlaka wą wąkaʼl naʼžį kʾų heʼ heyaʼ keʾe, — Tʻąkšʾi, niʼš-ʾeyaʼ leyaʼ yoʼ, Tuwaʼ tʻib.loʼku naġiʼ yekiʼya tkʻaʼš iteʼ kį maʼzakʻata ipaʼmamaye: eyaʼ yoʼ, — eyaʼ keʾe. Cʻąkeʼ wicʻįʼcala wą waeʼyešipi kʾų heʼ ecʻeʼl eyaʼ yųkʻąʼ heʼcʻena, — Heʼ woʻtʻeȟi-wakila[4] kʾąˌ — eyįʼ nąˌ tʻaʼȟca wą cʻąmaʼhel waȟpeʼ yusnaʼpi sʾe kʻigˑlaʼ škʻeʾe. 10. Hehąʼ wanaʼ wicʻįʼcala kį watuʼkʻa cʻąkeʼ išti'mahą yųkʻąʼ toʼkʻiyatąhą wicʻaʼša wą eʼl hinaʼžį nąˌ — Wicʻį`cala, leʼ nitʻiʼbˑlo

---

[1] All unknown to the family in which this daughter had been reared, she had the deer spirit, described under Page 163, note 2. It was only now demonstrating itself.

[2] *ahiʼyokasʾį*, to look out of, with the speaker on the outside; *sʾį*, to crane the neck.

[3] I cause him to grow on to a tree; *uyaʼ*, to grow tall; a neutral verb. *umaʼya, ųkuʼya*, I, we grow tall; *wa*, I; *ya*, to cause.

[4] *-wakila*, I consider it (mine); *woʼtʻeȟi-wakila*, I hold that as a bitter painful thing to me. (The death of a favorite, will cause one to say these very words in reference to it. That means that the loss is not mitigated by time.)

your brother," and he threw her a piece of deer meat. So she rose and cooked it and tossed it up to her brother, though by now he stood very high. Her brother ate it. 11. Then the man said to her, "Now, I have something for you to decide. If it pleases you that we two shall live together, I can cause your brother to come down." So she told her brother what the man had said to her; and the brother said, "Do it, sister; I want to come down; I am so thirsty." 12. So the girl consented[1] to become the wife of the stranger, and he said, "In that case, lie down under here." She did so, and he covered her with a blanket, and pegged down the four corners so securely that she was imprisoned underneath. Thus it was that she did not see how her husband worked his magic, and was unable to tell it. 13. He was actually a Thunder man, though they did not know at first. For the Thunder man opened his eyes, (lightning), and repeatedly he roared (thunder), and the tree was split in two, and fell broken to the ground so that the young man stepped off. Then the man took out the tipi-base pegs and removed the blanket, and helped the girl to her feet. So she greeted her brother. 14. Because he was thunder he killed many buffaloes, and with his bare hands he ground the meat and bones[2], and made a cake of pemmican

c'eki'pa yo', — eyį' ną t'a'ȟca-t'alo` wą hiȟpe'k'iya c'ąke' ina'žį ną c'eų'pį ną wąka'tuya na'žį k'e'yaš ekta' iȟpe'k'iya c'ąke' yu'ta šk'e'e. 11. Heha'l wic'a'ša k'ų heya' ke'e, — Ho, it'o' wi'g.lukcą yo', ųk'ų'kta c'a iyo'nicip'i kiȟą nit'i'b.lo k'u'l kuwa'k'iyįkte lo', — eya' c'ąke' wic'į'cala kį t'ib.lo'ku kį ec'e'l oki'yaka yųk'ą' — T'ąkš'i, hįg.na'yą yo'; i'mapuza[3] c'a k'u'ya waku'kte lo', eya' ke'e. 12. C'ąke' wic'į'cala kį iyo'wįyį ną wic'a'ša kį ec'e'l oki'yaka yųk'ą' heya' ke'e, — Ec'a le'l oȟla't'e iyų'ka yo', — eya' c'ąke' ec'ų' yųk'ą' šina' wą icu' ną oi'se to'pa kį oya'š'į suta'ya oka'tą c'ąke' og.li'cu-šilya` ȟpa'ya ke'e. He'c'el ų hįg.na'ku to'k'el ec'ų' kį wąya'keśni c'ąke' oya'ka oki'hiśni šk'e'e. 13. Yųk'ą' leyalaka, he' wakį'yą-wic'a'ša hųše'ca wak'į'yą tųwą'-hįg.nį` ną i'yak'ig.leg.le wakį'yą hot'ų'[4] yųk'ą' c'ą' k'ų nasle'slecį ną kawe'ȟ g.liȟpa'ya c'ąke' k'oška'laka k'ų he' g.licu' šk'e'e. Heha'l nake'š wihį'paspe[5] k'ų hena' yužų' ną šina' kį heya'p icu' ną wic'į'cala k'ų he' yuna'žįk'iya ke'e. C'ąke' t'ib.lo'ku kį wą-g.la'ka ke'e. 14. Wakį'yą c'ąke' pte' o'ta wic'a'kte ną napį'yų[6] t'alo' ną hohu' kį kap'į' ną wasna' wą ka'ǧį ną t'ahą'ku kį k'u ke'e. — Ho,

[1] A girl's regard for her brother was such that she would marry anyone (other things being equal) who could benefit the brother.

[2] He ground the bones to extract the rich oils which are the essential part for this delicacy.

[3] *i*, mouth; *pu'za*, to be dry; hence to be thirsty.

[4] *hot'ų'*, to bleat; neigh; crow; hoot; in short, to give forth a characteristic utterance, according to nature; *ho*, voice; *t'ų*, to have on; wear; acquire; give birth to.

[5] *wi*, prefix used to express "women" and "part of tipi." *wihį'paspe*, the pegs that hold down the tipi, all around the base.

[6] *napi'yų*, with hands; with the bare hands; without instruments or cover.

which he handed to his brother-in-law. "Now, go to your tribe, and invite them back to this camp-site they have abandoned," he said. So he went to his people and called them together. Then he gave every one a piece of the pemmican, in very small amounts. 15. He was distributing it in that manner when a very greedy woman who was in the company complained at the smallness of her share, and threw it all into her mouth at once. Then she chewed; but it gradually increased in amount until finally her mouth could not hold it all; and she was choking on it. So they took a knife, and cut out piece by piece until she was relieved. 16. Despite the smallness of the cake, the quantity continued to increase, until they were able to fill many containers with it. Then the young man invited the people to their old camp ground. So they followed him back, and on their arrival, they found at each individual site, great quantities of meat, jerked, and drying on poles. "That is our camp-site!" was heard on all sides as families identified their places and proceeded to set up their homes again; and they were very well provisioned. 17. From then on, that people no longer knew want, they say. Then the Thunder-man told his wife this, "Now, young girl, you whose love for your brother was so big that you consented to be my wife for his sake, I am going home. It is enough, for I have now given you aid." And so he went away, somewhere, wherever it is that the thunders abide. That is all.

---

nitʻa'oyate kį ekta' wicʻa'yį ną otʻi'weta kį le'cʻi kuwi'cʻaši yo', — eya' cʻąke' iya'yį ną oya'te kį wi'taya wicʻa'kicʻo cʻąke' ahi'yotaka keʾe. Yųkʻą' iyo'hilahcį wasna' kį hąke' ta'ku wo'kitąhcį yušpa' wicʻa'kʻu keʾe. 15. Heʻcʻel kpam.ni' ahi'yaya yųkʻą' wį'yą wą li'la wo'hitika cʻa e'l oʻpʻa cʻąke' ci'kʻala kʻuʻpi ke'yį' ną a'taya iyo'kaȟ'ol iye'ya keʾe. Heʻcʻų ną yatʻe' cʻe'yaš są'p o'ta a'yį ną hąke'ya i' kį okiʻpʻišni ną wana' katkį'kta cʻąke' mi'la icuʻpi ną wasna' kį waksa'-ksa iki'cicupi škʻeʾe. 16. Wasna' kį ci'kʻala selya są'p tʻą'ka a'ya cʻąke' wakši'ca li'la o'ta i'yožuyapi škʻeʾe. Heha'l tʻiya'ta kuwi'cʻaši cʻąke' iha'kap g.la'pi ną otʻi'weta kʻų he'l kʻi'pi yųkʻą' ehą'ni tʻi'pi tkʻa' kʻų heʻcʻekcʻe tʻalo' kab.la'pi waste'šte woʻcʻąkšu ožuʻkžula otka' cʻąke' — Ka'l ųtʻi'pi kʻų, — eya'ya ecʻe'kcʻe kʻi'yotakapi ną li'la waše'capi škʻeʾe. 17. Hetą'hą oya'te kį he' wi'cʻakʻiżešni ų'pi škʻeʾe. Yųkʻą' hehą'l wakį'yą-wicʻa`ša kʻų he' tʻawi'cu kį kʻį' ną heya' škʻeʾe, — Howo', wicʻį'cala, nitʻi'b.lo a'wicakʻeya'-tʻey`ahila ų' hįg.na'mayayįkta ye'š kʻo' iyo'wįyaye cʻų, wana' wag.nį'kte lo'. Eya'š wana' o'cʻiciya cʻa, — eyį' ną to'kʻi wakį'yą tʻi'pelakʻa heʻcʻetkiya kʻig.la' škʻeʾe. Hehą'yela owi'hąkeʾe.

35. The Wicked Sister-in-Law.

1. A young man lived in the son-in-law rôle, and kept his younger brother, a boy, with him. And whenever the latter remained at home with his sister-in-law, she tried to tempt him, so at length the boy said to her, "*Hoh!* You are my brother's wife; how can I do what will bring disgrace to my brother?" So saying, he resisted her, but she continued to try. 2. At last the woman resented the fact that the boy ignored her, and caused a badger to dig the ground, directly under her brother-in-law's bed in the tipi. Then she made up his bed over the hole. So when the boy came in, he went and sat down on it, but fell through into the pit. But his relatives were not alarmed by his disappearance. "He has probably gone off on a little trip. It is a common trick with boys of his age. He will be turning up one day," they said, and dismissed the matter. 3. And then the camp was moved, so he was left behind in that pit. Presently a pack of wolves came to go over the camp site for leavings, and as they hunted around, a wolf with an ugly tawny coat, stood listening, and said, "Hey, come here, all of you. There is a human being crying somewhere here." So they all listened, and sure enough, someone was crying underground. 4. A deep pit stood near, and that was where it was, so one of the wolves jumped in

---

1. K'oška'laka wą wic'a'woha-t'i ną e'l suka'ku wą g.luha' yuk'ą toha'l hokši'la kį he' hąka'ku kic'i'šnala yąka' c'ą'šna wi'yą kį iye'[1] *eha' nąği' yeya'hą c'ąke' hokši'la kį leya' ke'e, — Hoh, le' c'iye' kic'i' yau' we lo', to'k'ešk'e c'iye' oho'walašni iye'c'el wae'c'amukta he? — eyį' ną c'į'šni k'eš li'la iyu'tąye-wac'į k'uwa' šk'e'e. 2. O'hąketa wi'yą kį e'l e'tuwąpišni kį he' šiki'g.la u' šic'e'cu t'o'wąke kį e'l mak'a' kį mahe'tuya hoka' wą ok'e'k'iya ke'e. Aką'l owį'št'ų ną tąyą' e'g.le c'ąke' wana' hokši'la kį g.li' ną t'o'wąke kį e'l i'yotakįkta yuk'ą' kuma'hel t'ąį'šniyela iya'ya ke'e. K'e'yaš t'i'takuye kį, — Ho į'še' to'k'iyap oma'ni-iya ye lo'. He'c'a wą he'c'ekc'e-h'ąpika c'a ųg.na'hąla iya'ye lo'. To'kša' g.li'kte cį, — eya'pi ną iwa'tok'iyapišni ke'e. 3. Ec'ą'l oi'g.lake c'ąke' u'yą tok'i'yot'ą iya'yapi yuk'ą' šuk-ma'nitu*[2] *kį ot'i'weta e'l wo'kile-hi'pi yuk'ą' wąži' hį'zi-šica c'a nų'ġoptąptą na'žįhį ną, — He', ku'wapi ye' t'o. Wic'a'ša aką'tula*[3] *wą le'l tukte'l ho't'ąį ye lo', — eya' c'a ana'ġoptąpi yuk'ą' tuwa' mak'a'-mahe'l c'e'yaha ke'e. 4. Ohlo'ka wą mahe'tuya c'a hą' yuk'ą' he'tu c'ąke' šuk-ma'nitu kį wąži' ekta' iya'yį ną i't'ap wic'a'ša wą yap'a'*[4] *ag.li'-*

---

[1] *iye' e'ha'*, she, rather than —; *e'ha'*, as explained before, indicates that the wrong person, does something. Here, evidently, she is doing what is regarded rather as a man's part.

[2] *šų'ka*, dog; *mani'tu*, in the wild, uninhabited country. A wolf, or a coyote.

[3] *wic'a'ša aką'tula*, human being. In legends, the animals always speak of man in this way. *wic'a'ša*, man; *aką'tu*, on top; *la*, diminutive.

[4] *yap'a'*, to hold in the mouth, between the jaws, without actually biting.

and dragged out a man, holding him with his teeth. They all came around, and also got hold of him, and carried him to the chief of the pack. And he said, "Call White Wolf hither; and Little White Wolf; and Crazy Wolf; and Hollow Flanks; and Big Bellied Wolf; and Black Wolf. Call them all here." So in time they all arrived. And one was very white and one was a whitish mixture; and one was mad, or so he acted; and one was very thin, and one had a huge belly; and one was entirely black, and he was a beauty, the most handsome of them all. 5. Now these constituted a court, and the chief of the pack who first called them together now asked them what they should do with this man. And Crazy Wolf said, "Why, he is ours; let us eat him!" White Wolf said, "No; on the contrary, let us let him live." The rest took sides, and tied; but the chief favored the suggestion of White Wolf, so the decision to let the man live carried. 6. Then off they went, with much ado; and soon after, having evidently had a killing, they returned with plenty of meat. Then the chief, who could speak the human language, said, "Now, grandchild, lie under cover while your grandfathers eat. Take warning; don't look at them." So the boy lay under a blanket. 7. But when he heard a great humming noise, he thought, "I wonder just how they eat," and looked through a tiny hole in his blanket. But at that moment, they sent a piece of bone flying his way, and it struck his eye, and put it out. "Grandfather, they have sent a

---

napʻį ną tʻąkaʻl yasloʻhą gˌliȟpeʻya keʾᵉ. Heʻcʻenaakʻiʻptą-yapʻaʻpi ną šųk-maʻnitu-itʻąʻcʻą kį ektaʻ kakʻiʻpi yųkʻąʻ heyaʻ keʾᵉ, — Wą, Šųʻka Skaʻ hiyoʻyapi ną, Šųʻka Hįskaʻla hiyoʻya poʻ; ną nakųʻ Šųʻka-Witkoʻ hiyoʻya poʻ; ną Tʻacʻuʻwi Okʻaʻ kicʻoʻ poʻ. Šųʻka Nįǧe Tʻąʻka kicʻoʻpi ną Šųk-maʻnitu Saʻpa nakųʻ; ho, henaʻkeca leʻl awiʻcʻa-ku poʻ, — eyaʻ cʻąkeʻ iyuʻha hiʻpi keʾᵉ. Yųkʻąʻ wąžiʻ liʻla skaʻ ną wąžiʻ iʻs hįksaʻyakel ecʻeʻca ną wąžiʻ gˌnaškįʻye sʻe opʻiʻicʻiyį ną wąžiʻ liʻla tʻamaʻheca ną wąžiʻ niǧeʻ tʻąʻkapi cʻį́la ną wąžiʻ aʻtaya saʻpa cʻa heʻ ihąʻkeya owąʻyak-waśteʻ škʻeʾᵉ. 5. Ho, henaʻkeca waya'su-iyotakapi ną šųk-maʻnitu-itʻąʻcʻą wą tʻokaʻ ektaʻ wicʻaʻyuwitaye cʻų heʻ iwiʻcʻayųǧa keʾᵉ, wicʻaʻša kį heʻ toʻkʻel okʻuʻwapikta heʻcįhą. Yųkʻąʻ Šųʻka Witkoʻ, — Wą, ųgˌluʻtapikte loʻ, — eyaʻ škʻeʾᵉ. Šųʻka Skaʻ iʻs, — Hiyaʻ, eyaʻs itʻoʻ niʻ ųʻkte loʻ, — eyaʻ keʾᵉ. Nųʻpakiya heʻcʻel eyaʻpi ną ųmaʻma iyeʻpi kʻeʻyaš itʻąʻcʻą kʻų heʻ niʻ ųʻkta keʻyaʻpi kį heʻcʻiyatąhą wawoʻkiya cʻąkeʻ heʻcʻel-yuštąʻpi škʻeʾᵉ. 6. Heʻcʻenatoʻkʻetkiya buʻ-wicʻahįg.nį ną iʻtʻap wanaʻsapelakʻa tʻaloʻ osųʻkyela ag.liʻpi yųkʻąʻ heąʻl nakeʻs itʻaʻcʻą kį wicʻaʻša akąʻtu-iaʻ hųšeʻca, — Ho, tʻakoʻža, nitʻųʻkašila woʻtapikta cʻe maheʻl ȟpaʻya yoʻ. Ųg.naʻ awiʻcʻaluta kį loʻ, — eyaʻ cʻąkeʻ šinaʻ pʻaʻ ag.laʻȟpa iyųʻka keʾᵉ. 7. Ho, kʻeʻyaš ȟmuyeʻla škąʻpi cʻąkeʻ ąkeʻya, — Itʻoʻ toʻkʻešʻe wotapi ka, — ecʻį́ʻ ną oȟloʻka wą ciʻkʻayela ąʻ cʻa etąʻhą aoʻwicʻakasʻį tkʻaʻs ecʻaʻl huhuʻ wą yapsiʻl yeyaʻpi ną išta kį kaȟleʻl icʻaʻpʻapi cʻąkeʻ kakpaʻpi škʻeʾᵉ. HeʻcʻenaTʻųkaʻšila, išta oma'yapsicapi

bone jumping into my eye, and I can not see!" he said, so the chief replied, "Alas, grandson, didn't I warn you in good time not to look out?" 8. Then he turned to the pack. "Make haste on behalf of our grandchild," he said; so they went off somewhere, and brought him a pair of jack rabbit eyes. But they did not fit; they stood out too prominently; next they tried fox eyes on him, and they fitted perfectly. 9. So he remained there with the wolves, utterly safe and content, until one day the chief said to him, "Now, grandson, you are to go home. But do not forget how hungry your grandfathers get at times. When you get home, make haste on their account." So the boy started home. As he neared his tribal camp, he saw someone sitting on a hill all by himself; so he came to him. It was his poor father, an old man. 10. But he was blind from weeping. So he said, "Who are you who come from somewhere?" — "Why, father, it is I who have returned." — "Alas, alas, whoever you are, you have no pity. You are doubtless misleading me for fun. Don't you know this, that my son disappeared suddenly, I have lost him as in death and am now blind through much weeping as here I sit," he said. 11. But the boy took his father by the hand and led him to a pool of rain water and poured some of it into his eyes, and washed them for him. "Now, father, dive in and lie with the water covering your face," he said. The father did so, and recovered his sight. So together they returned to the camp. The old man advanced shouting, "My son has returned!" and the camp was

---

cʿa watų́weśni ye loʹ, — eyaʹ cʿeʹya ų́ cʿąkeʹ — Hehehe, tʿakoʻża, makʿaʹ wanaʹś ahíʹyokasʾįśni-cʿiśi kʾų, — eyaʹ śkʿeʾe. 8. Hehąʹl ųmaʹ-śųk-maʻnitupi kį wicʿaʹkʿį ną, — Tʿakoʹża kʿoyaʹkiŋʾą poʹ, — eyaʹ cʿąkeʹ aʹbeya iyaʹyapi ną maśtįʹska iśtaʹ wą kag.liʹpi cʿąkeʹ oʹkiciśtą kʾeʹyaś kipʿíʹśni, azeʹzeyakel otkaʹ cʿąkeʹ hehąʹl tʿokʿaʹla iśtaʹ wą kag.liʹpi yųkʿąʹ heʹ nakeʹś tąyąʹ kipʿíʹ śkʿeʾe. 9. Cʿąkeʹ eʹna śųk-maʹnitu oʹpi tąyąʹ ųʹhį ną tʿeʹhą yųkʿąʹ hehąʹl itʿąʹcʿą kʾų heʹ el iʹ ną, — Ho, tʿakoʻża, wanaʹ yag.niʹkte loʹ. Tkʿaʹ nitʿųʹkaśila líʹklila locʿíʹpi cʿaś slolyaʹye loʹ. Yakʿíʹ kiŋą wicʿaʹkiyuinaŋni yoʹ, — eyaʹ keʾe. Cʿąkeʹ heʹcʿena kʿigʹlaʹ keʾe. Tʿíʹkʿiyela g.laʹ yųkʿąʹ tuwaʹ paŋaʹ-akąl iśnaʹ-laŋcį yąkaʹhą cʿąkeʹ eʹl kʿihųʹni yųkʿąʹ atkuʹkula wą wicʿaʹŋcala kʾų he eʹ keʾe. 10. Kʾeʹyaś cʿeʹyapi cʾųʹ iśtaʹ-ġųġala cʿąkeʹ, — Tuwaʹ toʹkʿiyataŋą yauʹ huwoʹ? — eyaʹ keʾe. — Wą, ateʻ, leʹ miyeʹ cʿa wag.liʹ ye loʹ, — eyaʹ-ayuʻpta yųkʿąʹ — Hehíʹ, tuwaʹ waų́śiyalaśni ye loʹ. Mayaʹg.naye-wacʿąʻni[1] seʹce loʹ. Kʾeʹya wą, leʹ micʿį́ʹkši ųg.naʹhąla otʾeʹ wag.nuʹni cʿa leʹ wacʿeʹyeca cʾųʹ iśtaʹmaġųġa cʿa leʹcʿel makaʹhe loʹ, — eyaʹ keʾe. 11. Yųkʿąʹ hokšíʹla kʾų heʹ atkuʹku napeʹ eʹl yuʹzį ną maġaʹžu-m.ni wą eʹl yuʹs aiʹ ną m.niʹ kį ųʹ iśtaʹ kiʹciyuża-žaŋą keʾe. Hehąʹl heyaʹ keʾe, — Ho, ateʻ, kig.nųʹkį ną iteʹ kį m.ni-g.naʹkya ŋpaʹya yoʹ, — eyaʹ cʿa ecʿųʹ yųkʿąʹ tųwąʹ śkʿeʾe. Cʿąkeʹ kicʿíʹ wicʿoʹtʿita kʿíʹ ną — Micʿį́ʹkši g.liʹ ye loʹ, — eyaʹ-hoʻyeya g.laʹ cʿąkeʹ

---

[1] From *ecʿį́ʹ*, to think.

in an uproar. 12. Even his sister-in-law, "Oh, my brother-in-law has returned!" she said, playing the Iktomi[1]. And now there was a chase, and the boy asked that fat be collected for him; so they collected and heaped up a great amount some distance away. He stood by it and called, "I want my sister-in-law to come to my assistance!" — "Certainly!" she said and ran to him. "Brother-in-law, lift this up for me," she said, but he stood apart and called, "Now!" And from all sides all the wolves in the world, apparently, sprang forward suddenly, and scrambled for the fat and, in the confusion, they tore the woman to pieces and devoured her also. She tempted her brother and when he resisted her, she caused him great trouble, and she in turn received this treatment, they say. That is all.

36. The Man who Married a Buffalo Woman.

1. A man, with a tattoo mark on his forehead, had two wives; and one was a corn woman the other a buffalo woman. And the corn woman first gave birth to a child. It was a boy, with a tattoo mark on his forhead, exactly like his father's. The buffalo woman then had a son but he had no such mark. So, when the two wives quarrelled, the corn woman threw this fact up to the buffalo woman who resented it and went home to her people. 2. Of course the man

---

oya'te kį ȟmu' s'e le'c'eca ke'e. 12. Hąka'ku k'ų he' k'o', — Śic'e' g.li' ye lê, — eya' ikto'mi-ka`ǧa[2] ke'e. Wana' wana'sapi yųk'ą' waśį' m.naye'-wic'aśi c'ąke' m.nak'i'yapi ną kai'yuzeya e'kicalapi yųk'ą' ekta' ina'žį ną, — Hąka' o'kpe-mau`kte lo', — eya' c'ąke', — To'ś, — eyį' ną ekta' į'yąk ihų'ni ną, — Śic'e`, e'miciyaku ye', — eya' tk'a'ś ec'ą'l i't'ehąyą k'ina'žį ną, — Ho'! — eya'-pą yųk'ą' śųk-ma'nitu hena'la mak'a' aką'l ų'pi kį iyu'ha ųg.na'hąla ahi'hųni ną ȟmu' s'e waśį' ik'i'nicapi ną wį'yą k'ų he' k'o' ic'i'g.nuniyą t'epya'pi śk'e'e. Śic'e'cu nąǧi' yeki'yį ną wica'laśni yųk'ą' t'eȟi'ya oki'ȟ'ą k'ų i'ś eha'kela he'c'el ak'i'p'a śk'e'e. Hehą'yela owi'hąke'e.

36.

1. K'oška'laka wą p'aȟte' e'l aki't'o c'a wį'yą nų'p wic'a'yuza yųk'ą' ųma' wag.me'za-wį`yą ną ųma' i'ś pte'-wį`yą śk'e'e. Yųk'ą' wag.me'za-wį`yą k'ų he' t'oke'ya hokši'yuha śk'e'e. Yųk'ą' hokši'la c'a atku'ku aki't'o k'ų ec'e'ȟcį aki't'o śk'e'e. Pte'-wį`yą kį i'ś eha'kela hoški'yuha yųk'ą' i'ś-eya' hokši'la k'e'yaś p'aȟte' e'l aki't'ośni c'ąke' wį'yą kį aho'yekc'iyapi[3] ną pte'-wį`yą k'ų wac'į'k'o-k'ig.la` śk'e'e.

---

[1] Anyone who poses, pretending to be very cordial and agreeable, with an ulterior motive, is said to play the Iktomi.

[2] *ka'ǧa*, to create, to act as; to impersonate; hence, *ikto'mi-kaǧa*, to act very agreeable, and suave, and likeable, for a purpose; to be insincere.

[3] *aho'yeya*, to quarrel; *a*, on; *ho*, voice; *yeya'*, to send.

followed, because his son had been taken away. In the evening he came upon their camp for the night, which was very far from the place from which they had started. He stood outside, without saying anything, and his wife said, "Well, isn't it enough that he took so long to get here? Why then does he not come in?"[1] So he entered and picked up his son who was playing beside the fire, opposite the family-side of the tipi[2]. All night he tried to lie awake, but he must have fallen asleep, for when he woke he was alone. 3. Springing to his feet, he followed them again, and after a long journey he reached the camp where they were stopping for the night. Again he waited outside; and again his wife said, "Well, isn't it enough that he took so long to get here? Why then does he not come in?" So he went in. This time he grasped his wife's blanket tightly, thinking to lie awake holding it all night; but he must have dosed again; for at dawn he found himself alone on the camp-site. 4. Again he followed them. And as he was reaching their camp, his son ran to meet him. "Father, my mother says that tomorrow we must travel over a dry country; so take note of my tracks. In the tracks made by my left foot there will be water; drink it when you

---

2. Wic'a'ša kį c'ica' wą ki'cak'iyag.lapi c'ąke' iha'kap ya' šk'e'e. T'e'hąl ak'i't'ipi c'ąke' ktaye'tu hą'l e'l ihų'ni ną ini'lahcį t'ąka'l na'žiką yųk'ą' t'awi'cu kį, — Tuk'i nakų'-ec'ala hi'ka c'a, t'ima' ų šni, — eya' c'ąke' t'ima' iya'ya yųk'ą' t'isą'p'ataką[3] c'ica' k'ų ška'taką c'ąke' iki'kcu šk'e'e. Hąhe'pi a'taya kikta' ḣpa'yahe s'e le'c'eca k'ų tų'weni ištį'ma hųše ihpe'ya k'ig.la'pi c'ąke' ot'i'weta kį e'l ayą'pa šk'e'e. 3. Na'žį hiya'yį ną ak'e' wic'i'hakap ya'hį ną li'la t'e'hąl ak'i't'ipi c'ąke' ekta' ihų'ni ną ak'e' t'ąka'l ina'žį yųk'ą', — Tuk'i, nakų'-ec'ala hi'ka c'a, t'ima' u' šni, — t'awi'cu kį eya' c'ąke' t'i'l i' šk'e'e. Šehąštuk'a t'awi'cu t'ašį'na kį e'l yu's kikta' ḣpa'yewac'į yųk'ą' ak'e'š tų'weni ištį'ma c'ąke' ą'pao' yųk'ą' ot'i'weta e'l išna'la ayą'pa šk'e'e. 4. Ak'e' wic'i'hakap ya'hą šk'e'e. Ną wana' ak'i't'ipi kį e'l ihų'nikta yųk'ą' c'ica' k'ų itko'p u' ną, — Ate, hį'hąna kį m.ni' wani'ca wą o'pta ųg.la'pikta ina' ke'ya' c'e oye' ama'tųwą yo'. Mi'oye-c'atka'yataką kį m.ni' og.na' hį'kta c'e i'nipuza c'ą' atų'wą yo',

---

[1] See note 1, page 24.

[2] The family side of the tipi extends from the right of the door to the beginning of the central area or place of honor already described, when one stands in the door, looking in. In other words, it is the right hand side of the tipi. The opposite side referred to here, would be the corresponding section on the left hand side. It is where relatives sit, and uninvited but welcome guests who come rather too often for it to be an event, and casual callers. The place of honor is for special, distinguished guests, for whom extensive preparations have been made; while the space to the left of the doorway, immediately inside, is where old people sit, and those coming to "seek house", with the definite and only purpose to get something to eat.

[3] *t'isą'p'ataką*, on the opposite side of the tipi. This always means the left hand side of the tipi as one enters; or across from the family-section.

are thirsty," he said. Next morning when he awoke they were gone again, so he followed them. 5. Just as his son had promised, his left tracks were filled with water which he drank whenever he was thirsty, throughout the day. When at last he reached their camp, he stopped outside again, and his wife said, "Well, isn't it enough that he took so long to get here? Why then does he not come in?" So he entered. Again his son talked to him secretly. "Father, my mother says we are to cross a wide body of water tomorrow. So arrange what you can, for yourself." 6. Seriously this time he tried to keep awake, yet he must have slept, for once more they were gone when he awoke. When he came to the water over which the boy and his mother had already gone, he changed himself into a feather and was blown across by the wind, without any difficulty. About to arrive at the camp, he sat down on a hilltop first to look around, and saw a great tribe in camp below. And his son came to him, and played about, near him. 7. "Father, be patient. I have four mothers[1], all exactly alike; but the one who will come to you last will be my own mother; and when you arrive down there, my grandmother will open the door for you; you better arrange something for yourself there," he said. 8. "And I have four mothers, but they are very much alike; so take warning. If you do not claim my mother, my grandmother says she will kill you. So look very sharply; for I will place a little blade of grass on my own mother's head, to the left

---

— eya' šk'e'e. Ihį'hąna c'a kikta' yųk'ą' wana'š ak'e' ehą'ni tok'i'yot'ą iya'yapi c'ąke' wic'i'hakap ya'ha šk'e'e. 5. C'ica' kį eye' c'ų ec'e'ĥcį oye'-c'atka`yatąhą kį hena' m.ni' ožu'la hą' c'ąke' m.ni' c'į' c'ą'šna yatkį' ną ak'e' ya' šk'e'e. Ak'i't'ipi kį e'l ihų'ni k'e'yaš ak'e' t'ąka'l na'žįhą yųk'ą', — Tuk'i`, nakų'-ec'ala hi'ka c'a t'ima' u' šni, — t'awi'cu kį eya' c'ąke' t'ima' i' šk'e'e. Ak'e' c'ica' kį nahma'-wokiyakį ną heya' šk'e'e, — Ate`, hį'hąna kįhą m.ni' wą li'la ot'ą'kaya c'a o'pta ųk'i'yag.lapikta ina' ke'ye' lo'. C'e e'l to'k'el ĥ'ą-wa'c'į yo', — eya' šk'e'e. 6. Šehąštuk'a kikta' hpa'ye se'ca yųk'ą' wana'š ak'e' išt'į'ma hųše tų'weni tok'i'yot'ą k'ig.la'pi šk'e'e. Wana' m.ni' wą k'e' c'ų he' o'pta k'ig.la'pi c'ąke' e'l i' ną wa'c'įhį-ic'ic'aġį nąš to'k'ašniyą o'pta iya'ya šk'e'e, kahwo'hwok. Wana' t'i-i'hųnikta c'a t'owa'š paha' wą e'l i'yotaka yųk'ą' ohla't'e oya'te wic'o't'ilahcaka c'ąke' e'l e'tųwą yąka'hą šk'e'e. Yųk'ą' c'ica' kį ekta' hi' ną o'kšą ška'tahį nį heya' šk'e'e, 7. — Ate`, wac'į' t'ą'ka[2] yo'. Ina' to'papi k'e'yaš iyu'ha a'k'iyec'ecapi c'a wąži' eha'ke-hikte cį he' ina' e'e c'e wac'į' t'ą'ka yo'. Ną yai' kįhą ųci' t'iyo'pa nici'yuġąkta c'e he'l to'k'ešk'e ĥ'ą'ka yo' — eya' ke'e. 8. — Ną ina' to'papi kį hena' iyu'ha li'la a'k'iyec'ecapi c'e wakta' yo'. Ina' iye'kcušni kįhą ųci' nikte'kta ke'ye' lo'. C'a li'la tąyą' ab.le'za yo'. Ina' p'eyo'zą-c'atka`yatąhą p'eži' wąži' e'wa-

---

[1] The calf-boy's three aunts, sisters of his mother, are also called his mothers, in the Dakota kinship scheme.

wac'į' t'ą'ka, big mind. To have patience.

of the parting of her hair," he said. "Very well," the man said, and was sitting when one, who might well be his wife, came to him and said, "Well, isn't it enough that he was so slow in coming? Why does he linger here? Why is he sitting thus?" she said and then turning she went home; so the man almost sprang to his feet and yet he didn't, when he recalled his son's warning; so he sat still. 9. Again a second one came, and she seemed to be his wife this time. She stood by and said, "I invite him, and he sits on; better come now," and she went back. So he almost stood up; but his son's words came to him and saved him. Again one came, the third one, and, "Well, the idea! I've invited him; what is he waiting for? Come now, for you must eat!" He almost stood up but his son's words kept him down. "That would not be according to my son's warning," he thought. 10. The fourth one came. "I come four times and still he sits on; why? Come now, and eat," she said, and her very words brought him to his feet. When he arrived at the doorway, an old woman came out and said, "I'll be the one to open for the son-in-law," so she opened a heavy door made of stone; but the man transformed himself into a feather and the wind took him in. 11. Indoors sat four young women, each in her respective bed-space[1], but it was hard to tell which one was his wife; so he stood a minute, studying them, and one had a small blade of grass in her hair, at the left of the parting; so he sat down beside her; and the old woman laughed maliciously. "*He, yo!* Of course; isn't that his wife? Then

g.nakiḳte lo', — eya' šk'e'e. — Ha'.o, — wic'a'ša kį eyį' nąš yąka'he c'ų wana' t'awi'cu kį e'e se'ca u' ną — Nakų'-ec'ala hi'ka c'a, tuk'i u-wa'c'iṡni, le' ta'kuȟcowe'-yąka c'a, — eyį' ną kawį'ȟ iya'ya c'ąke' ina'žiḳte šą' ak'e'š cica' kį ta'keye c'ų he' kiksu'ya ihe'yį ną ową'žila yąka' šk'e'e. 9. Ak'e' wąži' u' k'e'yaš t'awi'cu kį hee' s'e lec'e'a šk'e'e. Hina'žį ną, — We'c'o kį to'k'el yąka' c'a, wana' u' we' ma, — eyį' ną k'ig.la' c'ąke' ina'žį nų s'e ak'e' c'ica' oi'ye k'ų kiksu'yį ną e'na yąka' šk'e'e. Ak'e' iya'm.ni kį u' ną, — Huȟî, we'c'o kį, ta'ku ap'e' c'a. U' we', waya'tiḳte, — eya' c'ąke' ina'žiȟciḳte šą' c'ica' oi'ye k'ų ų' e'na yąka' šk'e'e. — Mic'i'kši he'c'el eš eye'šni k'ų, — ec'i' šk'e'e. 10. Ak'e' ito'pa wą u' ną, — Wana' to'pa-wahi kį to'k'el yąka' c'a. U' we', waya'tiḳte, — eya' tk'a'š yana'žį iye'yeȟca šk'e'e. T'iyo'pa e'l ihų'ni yuḳ'ą' winų'ȟcala wą e'l u' ną, — It'o' wic'a'woȟa kį t'iyo'pa waki'yuġąḳte, — eyį' ną t'iyo'pa kį i'yą c'ąke' yuġą' tk'a'š wa'c'iȟį-ic'ic'aġį ną kaȟwo'ȟiwok t'ima' hiyu' šk'e'e. 11. T'ima' wik'o'škalaka to'p t'o'wąkepi k'e'yaš tukte'-wąži t'awi'cu t'ąį'šni c'ąke' awi'c'ab.les na'žiȟą yuḳ'ą' wąži' p'eyo'zą-c'atka yataȟą p'eži' wą yąka' c'ąke' he' i'yap'e i'yotaka yuḳ'ą' winų'ȟcala kį, — Hê yô! toš,

[1] In a Dakota lodge, the space reserved for each grown-up member of the family was as much respected as a room in a house occupied by an individual. Up against the rear, piled up in neat array, were the belongings of that person, in beaded saddle-bags, (so-called), rawhide cases, and latterly, in leather suit cases.

why should he not claim her ?" she said. Again his son spoke to him. "Father, tomorrow the boys are all to run a race; and if you don't claim me there, my grandmother says she will kill you," he said. "But watch carefully for me; I shall be on the west end, and before I come to a stop, I will buck and jump a few times; and when we come to a stop, I will keep stamping my foot on the ground." — "Very well," the father answered. 12. The boys were now assembled to run and they were all tawny-yellow calves. And from the time they started home, the one on the west end kicked up his heels playfully as he ran, so the man stood watching him; and when they stopped, he kept stamping his foot on the ground. The father saw all this, but stood for a minute pretending to look for him; and then, forcing an opening, he went and claimed his son. The crafty old grandmother laughed, "*He, yo!* Why not ? Isn't that his child ?" 13. Again the son said, "Father, the boys are to run again tomorrow. If you don't single me out of the group, and claim me, my grandmother says she will kill you. But when I come to a stop, I will stand turning my ears first this way, and that, so watch for me." So morning came and some calves of a trifle darker coat were running, but his son was among them. When they ran and came to a stop, one of them stood with his ears moving continually; so he pretended to be looking for him, and then went and took him. "*He,*

t'awi'culaka wąs iki'kcuśni ka! — eya' śk'e'e. Ak'e' c'ica' kį heya' śk'e'e, — Ate, hį'hąna kįhą hokśi'la k'iį'yąkapikta c'a ima'yakikcuśni hą'tąhąs ųci' nikte'kta ke'ye' lo, — eya' śk'e'e. — K'e'yaś wiyo'hpeyatąhą ihą'keya eha'keke nite' wąka'lkal yewa'kiyį nąwag.li'nażį nąmak'a' nato'to nawa'żikta c'e tąyą' ama'k'ita yo', — eya'cąke' — Ha'.o, — eya' śk'e'e. 12. Wana' hokśi'la k'iį'yąkapikta c'a m.nawi'c'ayapi k'e'yaś ptec'į'cala-żi'la kį he'c'a ece' e'wic'ag.lepi nąwana' ka'k'el g.licu'pi k'e'yaś wą'cak wiyo'hpeyatąhą śka'śkal nite' wąka'lkal yeki'ya į'yąko' c'ąke' awą'yak au' yųk'ą' ka'l g.linażį nąsi' kį mak'a' nahta'htak na'żį c'ąke' eya' he' wąya'ke c'e'yaś t'o'wa'ś awi'c'atųwe-kųs na'żį nąhehą'l wica'yuokoko[1] yį' nąe'ikikcu c'ąke', — Hê yô! Toś, c'ica'laka wąs, iki'kcuśni ka! — winų'hcala kį eya' śk'e'e. 13. Ak'e' c'ica' kį heya' śk'e'e, — Ate', ak'e' hį'hąna kįhą hokśi'la į'yąkapikta śk'e' lo'. C'a ima'yakikcuśni kįhą ųci' nikte'kta ke'ye' lo'. K'e'yaś wag.li'nażį kįhą nakpa' g.luho'm.nim.ni[2] nawa'żikta c'e ama'k'ita yo', — eya' c'ąke' wana' ak'e' hį'hąna yųk'ą' hehą'l ptehį'cala ki'tąla-hįsapapila kį he'c'a ece'hcį k'iį'yąkapi yųk'ą' e'l o'pa hųše wana' ak'e' g.lina'żipi k'ųhą' wążi' nakpa' kį' g.luptą'ptąhą[3] śk'e'e. Ak'i'ta-kųs na'żį nąhehą'l iya'yį nąe'ikikcu

[1] *wic'a'yukoko*, making spaces between them; that is, threading his way, in and out, in the crowd; *wic'a*, them; *yu* with the hands; *oko'*, a space, between two objects.

[2] *yuho'm.nim.ni*, to turn round and round.

[3] *yuptą'ptą*, to turn a long object, in such a way that now one long side is exposed, and now another, as one might turn a sword.

yo! And why not? Isn't that his son, why shouldn't he claim him?" the old woman cackled. 14. The child said now, "My grandmother is going to challenge you to race with her tomorrow; so see what you can do for yourself in the matter;" and in the morning she came. "I shall race with the son-in-law," she said; and a (? some sort of buffalo) started off, its tail swinging as if being kicked to one side with each step. But he made himself into a feather and was carried along by the wind and first reached the tree they were to climb; so she ran, calling, "Wait a bit; I haven't sat down yet[1]." But at that moment, the thunder crashed very low, and knocked her off, and struck her repeatedly, so the people cheered, "She is always doing tricks like that; don't you spare her!" She fell, broken in many pieces. So they immediately broke camp and returned to the (man's) tribe. 15. And when the man saw his father he said, "Father, make an announcement during the chase. Tell them I want the fat." So, soon two young men took a rawhide around, collecting fat for him. When it was piled high at a certain place, he called for his wife to come to his aid. 16. He must have been planning this, for he took his wife, and oiled her hair and combed and braided it care-

---

cʻąke', — Hê yô! Toš, cʻįca'laka wąš, iki'kcušni ka! — winų'ȟcala kʼų eya' škʻeʼe. 14. Akʻe' cʻįca' kį leya' škʻeʼe, — Hį'ȟąna kįhą ųci' kʻiį'yąk-aniukta cʻe to'kʻeškʻe ȟ'ą'ka yo', — eya' cʻąke' hį'ȟąna yųkʻą', — Wicʻa'woȟą kį kicʻi' kʻiwa'įm.nakįkte', — eya'ya nąptetʻa'maka wą sįte' nakʻa'p yeki'ye s'e iya'ya tkʻa'š iye' wa'cʻįhį cʻąke' kaȟwo'k iya'yį nącʻą' wą ali'pi kʼe'yaš iye' tʻoke'ya ali' į'yąka[2] cʻąke', — Hį'yąka', naȟą'ȟcį i'b.lotakešni ye'+! — eya'ya tkʻa'š wakį'yą[3] wą kʻu'ciyela iyo'ȟuȟugahe s'e hiyu' nąoka'ȟipį nąiyo'kʻiheheya e'l iye'ya cʻąke' oya'te kį aš'a'pi ną, — Heʼcʻų s'a kecʼų, niya'ye ci lo'! — eya'pi škʻeʼe. Oka'weȟweǧa cʻąke' heʼcʻenaig.laʻkapi nąwicʻo'tʻita g.lihų'nipi škʻeʼe. 15. Yųkʻą' kʻoška'laka kįatku'ku wąg.la'kį nąheya' škʻeʼe, — Ateʻ, wana'sapi kį le'l iye'yapaha yo'. Waši' kį hena' m.nama'kʻiyapikte lo', — eya' cʻąke' wana'kʻoška'laka nų'p tʻaha'saka[4] wą yuha' hiya'yapi nąwaši' m.nakʻi'-yapi škʻeʼe. Wana' paha'yela m.nayą'pi kį heȟą'l tʻawi'cu kį wa'-g.lam.na[5] waho'kiya škʻeʼe. 16. Heʼcʻųwacʻįyelakʻa, yį'kte cʻų heʼȟą'tʻawi'cu kį tąye'la kiʼcisų nąnata' slakiʼcicʻiyį nąwase' kʻo' kiʼcicų

[1] Most of these races, at least in legends, involve some obstacle. The runners either circle around a lake or hill, or climb a tree and sit on it a moment before returning.

[2] *į'yąka,* to run, is very irregular; *waį'm.nąka,* I run; *yaį'nąka,* thou runnest; *ųkʻį'yąka,* we two run. It takes two subjects.

[3] *wakį'yą,* thunder; a flying being. The buffalo and thunder are traditional enemies.

[4] *tʻaha'saka,* rawhide, after it is allowed to dry stiff. *tʻa,* ruminant; *ha,* skin; *sa'ka,* to be stiff, as leather that has become wet, and dried out.

[5] *wa'g.lam.na* This word has to do with assistance on the return trip. I know a man whose Dakota name was *Matʻo' Ig.la'm.na,* and it meant "A bear that suddenly turns about to charge."

fully, and applied her face paints for her. When she came to aid him, he said, "Now, carry this on your back, meantime (there is something else I must do)." And as he walked away she called, "Well can't he stop long enough to help me with it?" But he said, "Do it the best you can; I am going yonder a moment." And he turned from her, and stood looking into the distance. 17. "Now, then!" he called and the wolves came from everywhere, just how they came was not plain, and they scrambled madly for the fat, and in the confusion they tore at the woman who had caused her husband agony, and they do say that sounds of a buffalo, grunting as in a struggle, were heard. She was soon reduced to bones. She tried various means to conquer her husband, but he saved himself; yet now, when she was put to a single struggle, she could do nothing, they say. That is all.

37. The Rolling Skull.

1. Four women, on a journey, were passing a burial scaffold near the road when one of them who liked to joke said in fun, "*Huhi'*, Here lies the one I had for a sister-in-law!"[1] By accident, she was really speaking to a woman, for it was a woman who lay dead

---

šk'e'e. Wana' hi' c'ąke', — Ho, lena' k'į' yo', it'o' k'e'yaš,[2] — eyį' nąka'k'ena ya' c'ąke', — Tok'e k'įmi'cic'iye šni, — eya' tk'a'š, — Hiya', niye'c'įka k'eš kic'į' yo', t'o'wa'š ka'l m.ni'kte, — eyį' nąak'o'ketkiya e'tųwą na'žį šk'e'e. 17. — Ho' po'+! — eya'-ho'yeya c'ąke' šųkma'nitu kį to'k'iyataha t'ąį'šni hiyu'pi nąwašį' k'ų ik'i'nicapi nąwį'yąwąwayu'kakiže c'ų he' k'o' o'ġeya ik'i'nicapi yųk'ą' pte' wąyag.lo'g.lopi nąa'taya huhu' e'ce' ihpe'yapi šk'e'e. Iye'š wic'a'ša kį he' o'takiya k'uwa'pe'š[3] nai'c'išpe c'e'yaš iye' wą'cakiyela k'e'yaš nii'c'iya oki'hišni šk'e'e. Heha'yela owi'hąke'e.

37.

1. Wį'yąto'p ka'k'ena i'c'imani-ya'hąpi yųk'ą' wic'a'ag.nakapiwąiyo'pteya oc'ą'ku c'ąke' og.na' iya'yapi hą'l wąži' o'we hą'hą s'ayųk'ą' he' e c'a ak'e' heya' ke'e, — Hinų, le' šce'p'qwayela[4] k'ų le'c'el le'l hpa'yahe lê! — eya' yųk'ą' leyalaka he' wį'yąc'aš hpa'ye šą

---

[1] Sister-in-law is a joking relation. The woman here is pretending to plague a sister-in-law because she is obliged to be dead. "To think she is so worsted that she lies like this," is the meaning.

[2] *It'o'*, and *t'o k'e'yaš* and *t'o'wa'š* are all words with which a sentence, uncompleted in sense, may stop. It is as though one might say, "I am going to read, but first —" It is a sort of murmured excuse for delaying.

[3] *pe'š*, contracted from *pi ye'š* hence the accent. *pi*, plural sign; *yeš*, yet.

[4] *šce'p'qwayela k'ų*, she was my sister-in-law. *la* indicates a joking or flippant attitude, which is correct between two women bearing the *šce'p'q*, relation to each other. A *šce'p'q* is the wife of a brother, or a cousin (parallel or cross); and the sister or female cousin of one's husband.

there. 2. After travelling far, as night was coming on they built a grass shelter and lay down to rest; but before they were asleep, they heard, coming in the direction they themselves had come, some one who was wailing. Gradually that one was talking, so they listened carefully as they lay, and it said, "Four women came this way, and one of them is my sister-in-law[1]!" They were greatly frightened, and kept still, trying to hide by so doing. The newcomer walked about the shelter saying, "Sister-in-law, open for me, wherever the door is." 3. The others were thoroughly disgusted with the one (who had been joking), for always talking such stupid nonsense, so they said, "You first claimed her as your sister-in-law. Open for her!" and when the voice came from the doorway, they sneaked out from the rear of the hut, and ran away. 4. There was nothing else to do, so the woman left alone opened the door, and a human skull, dried and blanched, with the eye-sockets like caves of blackness, rolled into the room. "Now, sister-in-law, carry me on your back; we shall go to camp," she said. So, much as she feared it, she was obliged to take the skull on her back; and they started towards camp. Suddenly something ran before them, knocking off the dew (from the grass) as it ran, so the woman said, "Sister-in-law, I would like to eat that which ran, knocking off the dew." And the skull said, "Very well, then, set me down." So she

---

a'tayelaȟcį heya' ke'e. 2. T'e'ȟąl ihų'nipi ȟą'l wana' oi'yokpaza c'ąke' p'eži'-wok'eya wą ka'ġapi nų e'l iyų'kapi yųk'ą' išt'į'mapišni ec'e'l tuwa' u'pi k'ų he'c'iyataȟą c'e'ya u' ke'e. Ȟąke'ya ia'a u' c'ąke' ana'ġoptąpi yųk'ą' leya' u' ke'e, — Wį'yą to'p le'c'etkiya hiyu'pi c'a he' wąži' šce'p'ąwaye'! — eya'ya u' c'ąke' li'la k'oki'p'api nų ini'la ina'ȟma-ȟpa`yapi k'e'yaš wana'š hihų'ni nų t'iwo'kšą, — Šcep'ą`, tukte'l t'iyo'pa he'cįȟą maki'yuġąlaka'!2 — eya'ȟą ke'e. 3. C'ąke' ųma'pi kį li'la wae'yayake c'ų he' i'waȟtelapišni3 nų — Niye' he' t'oka' ekta' šce'p'ąyaya ke'ha' c'a niya't'ap hi' ye'. Kiyu'ġą ye', — eya'pi nų t'iyo'pata ho't'ąįį tk'a'š t'ic'a'tkutąȟą ipa'pta ina'p'api nų li'la naki'p'api ke'e. 4. Wana' to'k'el ȟ'ąp'i'cašni c'ąke' he'c'etu k'eš kiyu'ġą yųk'ą' wic'a'nata-še`ca wą išta' okpa'kpasyela t'iyo'kag.mi-g.ma hiyu' ke'e. Nų — Iho', šcep'ą`, mi'c'į', oya'te t'i'pita ųg.nį'kte', — eya' c'ąke' li'la k'oki'p'e c'e'yaš ki'c'į nų wana' g.la'pi ke'e. Yųk'ą' ųg.na' ta'ku wą wic'i't'okap c'u-na'k'ąk'ą[4] iya'ya c'ąke', — Šcep'ą`, he ta'ku wą c'u-na'k'ąk'ą iya'ye cį he' wa'tįkte', — eya' yųk'ą' wic'a'nata k'ų, — Ho, ec'a mayu'ȟpa', — eya' c'ąke' yuȟpą' c'a tok'i'yot'ą iya'ya

---

[1] Like a true Dakota, the ghost claims kinship promptly.

[2] *laka*, attached to a request or command, means, "make some attempt at least to do it for me."

[3] *waȟte'lašni*, to hate; to dislike (out-and-out). But *i'waȟtelašni*, to be disgusted with someone, on account of some specific reason; but to like him otherwise.

[4] *c'u*, dew; *na*, with the feet; *k'ą*, falls off in drops, or little round things; as berries, dewdrops, even ripe wheat.

did, and the skull went off somewhere and returned with a wood-deer; so the woman melted the fat and poured it, together with the marrow-oil, into the paunch of the deer; carrying this, they went on. 5. As they journeyed, something again went before them, knocking off the dew; so again the woman said, "Sister-in-law, I wish to eat that thing." — "Well, then, set me down," the skull replied; when she did so, it ran off somewhere and returned with a buffalo. There was much fat to it, so the woman poured great quantities into the buffalo paunch, and they continued on their way. 6. Again something went before them, leaving its tracks; "Sister-in-law, I wish to eat that," the woman said; "Well, then, set me down," the skull replied; it went off somewhere; this time however, the woman did not wait but started home. 7. She had covered a long distance, when the skull came rolling behind her, shouting, "You have done dreadfully to me. Where do you think you can go?" So the woman ran, crying, but it came faster and was almost under her feet; so in desperation she threw the deer-paunch down and burst it open, causing the oil to spread over a wide area on the ground. The skull stopped to lap it up, and was so busy there that the woman came on, and gained a great distance. 8. A long time after, the skull came on again and was almost under the woman's feet when she threw down the buffalo paunch, breaking it and pouring the oil over the ground. So the skull remained to lick the grease and take bites in the paunch. And during that time the woman reached camp. As she related her experiences the people in fear kept a sharp lookout but as nothing seemed to be coming, they

---

yųkʿą' cʿą'-tʿaĥca wą ag.li' cʿąke' šį' kį šloyį' ną huhu'-wig.liˋ kį kʿo'ya niǧe' kį el oka'štą ną yuha' iya'yapi keʾᵉ. 5. Akʿe' ya'ĥąpi ĥą'l ta'ku wą cʿu-na'kʿąkʿą oye' iya'ya cʿąke' — šcepʿąˋ, he' ta'ku kį wa'tįkte' — eya' yųkʿą' akʿe' — Ecʿa mayu'ĥpa', — eya' cʿąke' yuĥpa' cʿa tokʿi'yotʿą iya'ya yųkʿą' pte' wą ag.li' keʾᵉ. Wi'g.li o'ta cʿąke' paha'yela niǧe' kį e'l oka'štą ną akʿe' ya'pi keʾᵉ. 6. Yųkʿą' ta'ku wą akʿe' oye' iya'ya cʿąke' — šcepʿąˋ, he' wa'tįkte', — eya' cʿąke', — Ecʿa mayu'ĥpa', — eya' cʿa yuĥpa' yųkʿą' tokʿi'yotʿą iya'ya tkʿa'š i'š-ʾeya' heʿcʿena iya'kipʿešni li'la kʿig.la' keʾᵉ. 7. Tʿe'ĥąl g.la' ĥą'l ųg.na' laza'tąĥą pag.mi'yąyąpi s'e iha'kap u' ną — Tʿeĥi'ya oma'ya-kiĥ'ą ye'! To'kʿiya nį'kta[1] he'? — eya'ya į'yąka cʿąke cʿe'ya naki'pʿe cʿe'yaš wana' oĥla'tʿe hihų'nikta cʿąke' heʿcʿetu kʿeš tʿa'ĥca niǧe' kʿų he' aka'pʿop apʿa' yųkʿą' makʿa' kį ka' tį'skoya o'kab.laya ya' cʿąke' he'na wicʿa'nata kʿų he' sli'pahį ną u'šni cʿąke' kʿohą' g.licu' ną li'la tʿe'ĥąl g.li' keʾᵉ. 8. I'tʿeha yųkʿą' akʿe' u' cʿąke' wana' oĥla'te hihų'ni-kta ĥą'l pte' niǧe' kʿų he' aka'ĥlel apʿa' yųkʿą' makʿa' kį a'taya aka'štą cʿąke' e'na yašpa' sli'paĥą cʿa ecʿe'l wį'yą kʿų oya'te tʿi'pi kį ekta' g.lihų'ni keʾᵉ. Oya'ka cʿąke' nihį'ciya o'kšą e'tųwą ų'pi kʿe'yaš ta'kunišni ną ecʿe'l wana' wicʿi'yuka keʾᵉ. Wana' ĥąhe'pi-wicʿi'štįma

---

[1] *la kta*, you will go, becomes *nįkta*, *l* becoming *n* before *į*.

went to bed. While they slept at night, the entire tribe disappeared. 9. The next morning, only one old woman and her grandson, who lived a little distance from the circle, found themselves on the scene. "Grandson, wake up; the entire tribe has gone away," she said, so the boy arose and took some pointed arrows he had, and went to see in which direction the tracks would lead. 10. And there, in the centre of the deserted camp, he found something white and spherical, so he stood aiming at it, and then sent his arrow piercing it; and lo, they say that out of it all the people came back, pouring out, as if belched forth. The people were restored, and went back to their camp-sites to take up life again; and from then on, they made the boy chief, because he had saved the tribe; and caused him and his grandmother to live within the circle, and they loved them. That is all.

38. The Twin-Spirits.

1. Two twin-spirits walked around the camp circle looking for a place to go. They would practically decide on a certain tipi, and then, one of them would see something about it that didn't just suit his fancy, and they would go on past. Yonder stood a white tipi, evidently new, placed somewhat inside the circle. They looked in, just by the way, and saw a handsome young couple sitting inside.

---

yųkʻą kʻohą' oya'te kį a'tayeȟcį to'kʻaȟ'ąpi keʼᵉ. 9. Hį'hąna yųkʻą' winų'ȟcala wą tʻako'żakpaku kicʻi'la manį'lwapʻaya[1] tʻi' yųkʻą' hece'la e'na tʻi'la keʼᵉ. Cʻąke' — Tʻakoża', kikta', oya'te kį a'taya to'kʻi e'yaye', — eya' cʻąke' hokši'la kʼų ina'žį ną wąhį'kpe kapʻe'stopi kʼeya' yuha' cʻąke' g.luha' į'yąkį ną to'kʻetkiya oye' e'yaye se'ca cʻa atų'wą keʼᵉ. 10. Yųkʻą' otʻi'weta-cʻoka`ya ta'ku wą g.mig.me'ya skaye'la yąka' cʻąke' apa'ha na'žį ną ipa'ȟna o' yųkʻą' oya'te kį etą'hą ag.li'napʻį ną g.le'papi s'e hiyų'pi keʼᵉ. Akʻe' oya'te kį ecʻe'l kʻig.la'pi ną to'kʻel tʻi'pi tkʻa' kʼų ecʻe'kcʻe akʻi'tʻipi ną hetą' hokši'la wą niwi'cʻaye cʼų he' itʻą'cʻąkʻiyapi ną kʻų'šitku kicʻi' ho'cʻokata tʻiwi'cʻakʻiyapi ną li'la tʻewi'cʻaȟilapi škʻeʼᵉ. Hehą'yela owi'hąkeʼᵉ.

38.

1. Cʻekpa'[2] nų'p hoa'g.lag.la tukte'l ya'pikta-akʻi`l oma'nihąpi škʻeʼᵉ. Wana' tukte'l tąyą' se'ca kʻeš ecʻą'l ųma' e'l takų'l iyo'kipʻišni cʻą' iyo'pteya iya'yahąpi škʻeʼᵉ. Yųkʻą' ka'l cʻoka'p tʻi'pi wą tʻą'ka skaye'la hą' yųkʻą' tʻe'ca-iteyakel ecʻe'ca cʻąke' tokʻe' ecʻa'cʻa e'l e'yokasʼįpi yųkʻą' tʻima' wikʻo'škalaka wą kʻoška'laka wą kicʻi' yąka'pi kʻe'yaš nųpʻį' li'la ową'yak-waštè`pi škʻeʼᵉ. 2. Hecʻe'ya wį'yą kį he'

---

[1] *wapʻaya*, added to an adverb of place, means "somewhat more"; farther off; nearer; more towards etc.

[2] *cʻekpa'*, twins; the navel. Term of address between two friends that like each other's company for the fun, and joking they can have. It is not so dignified as *kʻola'*, friend.

2. The woman was a bride that had been brought there recently. It seemed like a good place to stop, so the twins stood and conferred about it in the doorway, but those within neither saw nor heard them. Both the twins were named *Ża'ta* (two-pronged or bifurcated.) One was Big *Ża'ta*, and the other was Little *Ża'ta*. And Little *Ża'ta* said, "There's no use talking, — this is where we go." So the other agreed with him, and they entered, and were soon sitting within their mother. 3. They waited patiently and were very good until the time drew near for them to come out; and then they acted outrageously. They were arguing over which one should come out first; because whoever came out first would be the elder. So they sat inside, holding onto each other, and refused to stir until it grew very serious with their mother who was almost dying; so the people ran frantically about to find medicine for her; but all the while these two were acting in this way. 4. The minute the woman drank the medicine, a snake entered the room where the two *Ża'ta* sat, and coiled himself there; Big *Ża'ta* who saw him first nudged Little *Ża'ta* so he also looked, — and then they were struck stiff with fear. Just as they both looked at the snake, he stuck out his tongue at them again and again, so those fine[1] disputers gave up,

yu'zapi ną ag li'pi c'a he'l yąka'pi šk'e'e. He'l tąyą' s'e le'c'eca c'ąke' t'iyo'pa kį e'l c'ekpa' kį na'žįpi ną wa'k'iyapi k'e'yaš t'ima' yąka'pi kį a'tayaš wąwi'c'ayakapišni ną nawi'c'aȟ'ųpišni šk'e'e. C'ekpa' kį nup'į' Ża'ta ewi'c'akiyapi šk'e'e; uma' Ża'ta-T'ąka eci'yapi ną ųma' i'š Ża'ta-Cik'ala eci'yapi šk'e'e. Yųk'ą' Ża'ta-Cik'ala e' c'a leya' šk'e'e — Iho', Żata', tok'e'tuke c'e'yaš le'l ųyį'kte lo', — eya' c'ąke' ųma' kį i'š-eya' he'c'etula kį ų' t'ima' iya'yapi ną hų'kupikte cį t'ąma'hel[2] i'yotakapi šk'e'e. 3. T'e'hą ye'š tąyą' waa'p'e yąka'hąpi k'ų wana' hina'p'apikta-iye`hątu ȟcehą'l wa'k'inicapi ną ta'k t'ąį'-pišni[3] šk'e'e. Tukte'-ųma` t'oke'ya hina'p'įkta he'cįhą he' ak'i'nicapi šk'e'e; nųp'į' t'oka'p'apikteȟcį[4] kį ų'. He'c'eš ekta'ni yu's kic'i'yąka-hąpi ną t'e'hą-hiyu`pišni c'ąke' ų'nihą' hų'kupi k'ų t'į'kta c'a šica'-wac'į p'eżu'ta iki'g.nipi k'e'yaš owo' hi'sko he'c'ųhąpi šk'e'e. 4. Yųk'ą' wana' ka'k'el-p'eżu`ta kį yatką' yųk'ą' he'c'ena zuze'ca wą Ża'ta yąka'pi k'ų he'c'iya hiyu' ną t'iyo'kakša hiyų'ka c'ąke' Ża'ta-T'aka t'oke'ya wąya'kį ną Ża'ta-Cik'ala pani' c'ąke' i'š-'eya' wąya'kį ną t'ąsa'k t'a'pi[5] šk'e'e. Nup'į' zuze'ca kį ayu'tapi ȟcehą'l c'eži'yąpyąp

[1] When a person seems engaged in an activity with serious intent, and then for some slight disturbance, gives up, they say "*waśte'ka.*" *Waśte'*, good; fine; *ka*, rather, in a manner of speaking, sort of; and sometimes, as here, ironically meaning the opposite; "no good; he is a fine one!"

[2] *t'ąma'hel*, within; inside the body; *t'ą*, body, from *t'ąc'ą'*.

[3] *ta'k t'ąį'šni*, it is not plain what he is. This is an idiom, amounting to, "he is just no good! You can't do a thing with him!" Said generally of a wilful child; or an unreasonable person; *ta'k* from *ta'ku*, something.

[4] *t'oka'p'a*, elder; or eldest. *t'oka'*, first; *p'a*, head. *kteȟcį*, added to a verb, means "to want very much, almost beyond restraint."

[5] *t'ąsa'k t'a*, "to be scared stiff." Literally, to die, with the body stiff.

at last. "Watch out!" they yelled, and they came out, tumbling over each other in such confusion that they never did know which was the elder after all. 5. Now they were lying all bound up, in the Dakota fashion, and their father came in to speak to them. "Well, my sons, since you have come to me, in spite of my humble station, see to it that you do not grieve me. Live content, and be kind to each other. For I shall love you both with the same degree of love." 6. They were wrapped in the conventional beaded cradles; which were exactly alike. And they were each caused to rest their heads on a pillow made after the style then in use, with porcupine work in many, fine parallel lines, running lengthwise on the top. When nobody was with the babies, they would converse, small as they were. Once again, when their mother had gone out, and they were lying all alone, they rolled over on their stomachs, and hurriedly counted the rows of embroidery on their pillows. 7. But they found that they were just alike. Then one said, "Well, *Ża'ta*, I guess when your father[1] said, that time, that he would love us both, without preference, he really meant it; for they have caused us to own pillows of equal[2] value." It was Little *Ża'ta* who made this remark. Once again they were alone when a dog entered the tipi and dived into

---

hiyu'ya c'ąke' wa'k'inicapi-waśte`ka nake' — hą'ta*[3] *yo'! — eya'-hig.la i'c'ipahaha hiyu'pi ną ehaś tukte' ųma' t'oka'heya kį slolya'piśni śk'e'e. 5. Wana' owi'c'aųpapi ną ĥpa'yapi yųk'ą' ate'yapi kį t'ima' hiyu' ną wąwi'c'ag.lakį ną leya' śk'e'e, — Ho, eya' c'į`kś, ų'maśika tk'a' e'l maya'hipi c'a ųg.na' maya'luc'ąte śi'capi kį lo'. Ową'zila ų'śikic'ilaya ų' po'. Nųp'į' a'k'iyec'el t'ec'i'ĥilape lo', — eya' śk'e'e. 6. P'o'śtą[4] *ų' owi'c'aųpapi k'e'yaś nųp'į' a'k'iyec'eca śk'e'e. Ną ehą'ni ipa'hį k'eya' ġuhe'ya ipa't'api c'a he'c'a k'inų'k'ą ipa'hįwic'ak'iyapi śk'e'e. Yųk'ą' toha'l tuwe'ni t'ima' yąke'śni c'ą'śna hį'śkopila k'e'yaś wo'g.lakahąpi śk'e'e. Ak'e' hų'kupi kį t'ąka'l iya'ya c'ąke' išna'la ĥpa'yapi yųk'ą' paptą'yą iĥpe'ic'iyapi ną k'inų'k'ą ipa'hi kį to'na-ipa`t'api he'cihą hena' ina'ĥni-g.lawa`pi śk'e'e. 7. K'e'yaś nųp'į' a'k'iyenakecaĥcį o'hiye kį yųka' śk'e'e. Yųk'ą', — Żata`, ehą'k'ų niya'te*[5] *a'k'iyecel t'eų'ĥilapikta ke'ye' ų he'c'eya'heye`lak'a ipa'hį kį e'l p'ahį' a'k'iyenaknakeca*[6] *yuha'ųk'iyape lo', — Ża'ta-Cik'aka eci'yapi kį e' c'a eya' śk'e'e. Ak'e' išna'la ĥpa'yapi ĥcehą'l šų'ka wą t'i'l hiyu' ną wo'kap'e wą yub.le'l waka'p'api ożu'la*

[1] The twin-spirits say "your father" and "your mother" when speaking to each other, concerning their common parent.

[2] They are always suspicious; looking for a slight indication that one of them is being discriminated against. They want to find something as an excuse for going away again, by dying.

[3] *hą'ta yo'!* "watch out! get away (for your own safety.)"

[4] *p'o'śtą*, beaded cradles into which infants were strapped.

[5] Your father. Instead of saying "father," or "our father," a twin is reputed to say this, when speaking to his twin-brother of their common father.

[6] *a'k'iyenakeca*, the same, as to number. This generally reduplicates as *ak'i'yenakelkeca;* rather than in the form used here.

a rawhide container[1] which lay open, full of pounded meat. 8. When this happened, Big *Ża'ta* saw it first and said, "Hey, *Ża'ta*, hit that dog, for your mother; it will eat up all her food." Little *Ża'ta* replied, "*Hoh!* Do it yourself. You are closer to it." So Big *Ża'ta* sprang up, and with a stick he struck the dog many times, and sent it howling out of the room. 9. Their mother ran in, but by then the twin had jumped back into his bed, so she called, "Mother, there's nobody here, yet that dog howled so!" Forthwith, the twins' grandmother came in saying, "It might be a snake; and right here, where my grandchildren are lying, too!" and she looked all about but there was no snake. 10. Again, when their mother was going out for a little while, she did not realize that the fire in the centre was smoldering; so, after a time, the wind changed, blowing directly in, and blew up the smoke which so filled the room that the twins were almost suffocated. They could hardly breathe, so they crawled in back of the screens or backrests, behind the beds, and thrust their heads outside, under the tipi, between the pegs. Thus they lay, bodies indoors and heads outside, and chatted contentedly, when their mother returned; but they stayed there, not hearing her come in. 11. So she said, "Well, well, did my poor little sons almost choke to death from the smoke!" and she took them up while the grandmother busily rearranged the poles outside which hoisted up the

---

yąka' yųk'ą' iya'ȟpaya šk'e'e. 8. Yųk'ą' Ża'ta-T'ąka t'oke'ya wąya'kį ną, — Wą, Żata', nihų'[2] aki'cip'a yo'. Wat'e'pk'iyįkte lo', — eya' šk'e'e. Yųk'ą' Ża'ta-Cik'aka, — Ho'ȟ, niye's ec'a'nų šni; niye's ik'i'yela nųke' cį, — eya' c'ąke' Ża'ta-T'ąka ina'žį ną c'ą' wą ų' šų'ka k'ų kab.lo'b.lo ną kašį'cahowaya k'ig.le'ya šk'e'e. 9. C'ąke' hų'kupi k'ų t'ima' g.licu' k'e'yaš wana' eha'ni oyų'keta k'iyų'ka c'ąke', — Ina', tuwe'nišni šk'a[3] he'c'eȟcį howa'ye', — eya' c'ąke' c'ekpa' kį k'ų'šitkupi kį hiyu' ną, — Zuze'ca se'ce le', mit'a'koża le'l ȟpa'yapi k'ų, — eyį' ną a'taya ole'pi k'e'yaš ta'kunišni šk'e'e. 10. Ak'e' hų'kupi kį to'k'i iya'ya yųk'ą' p'e'ta kį oi'zitahe šą' he'c'ena iya'ya c'ąke' t'ate'-kaho'm.ni ną t'iyo'pa kį a'tayela uya' c'ąke' t'iyo'šota ną c'ekpa' k'ųošo'ta-t'apikte s'e le'c'eca šk'e'e. Li'la oni'ya-šį`capi c'ąke' ųȟna'ȟ-kaška`pi kį ila'zata wihu'ta kį etą'ȟą p'a' pat'ą'kal iye'ya ȟpa'yapi ną wo'g.lakahąpi ȟą'l hų'kupi kį t'ima' g.licu' k'e'yaš naȟ'ų'šni he'c'el ȟpa'yahąpi šk'e'e. 11. Yųk'ą', — Hinų', ųšika mic'į'kši to'ȟiniošo'tamakit'apila tk'a' ye le'! — eyį' ną iwi'c'akikcu c'ąke' k'oȟą' k'ų'šitkupi kį wip'a' kį ec'e'kc'e ipa'ha

---

[1] This was generally made of the hide from the head of the buffalo, leaving the head and face part intact. It was then shaped like a large pan, and used for pounding the meat for pemmican. The eye and nostril holes were sewed up.

[2] *nihų'*, your mother. See note 5, page 195.

[3] *šk'a*, yet; but. This has the same force as *k'e'yaš*.

wind-flaps of the tipi. So, very soon, the smoke cleared away and once more breathing was possible. In such a way, always, as one might say, "*Ahą'!*"[1], they guarded the children, so that they both grew up, and were very handsome youths. But they had one disadvantage — they smelled of porcupine[2], like white men. 12. Now, in the land from which they came, there was a good remedy for this, and the boys knew it. So at the next buffalo hunt, when there was meat in abundance, they went to their mother and said to her, "Mother, please give us the fat from two ruminant intestines." She said, "Why sons, what do you want with it?" and they told her. "O, nothing much. We just wish to doctor ourselves," they replied. 13. So she gave them the fat, peeling it off from the intestines, and with it they went away from camp. Where there was nobody, they built a fire and piled wood on it; and when that died down, they threw the fat over the live coals so that it smoked profusely. They sat one on either side of the fire, causing the smoke to play over them, and then that odor they had was killed. That is all.

---

e'g.le šk'e'e; c'ąke' ec'a'laȟcį šo'ta kį kaska' iya'yį ną ak'e' t'ima'hel oni'ya-waśte' šk'e'e. He'c'el i'žehą — Ahą'! — eya'pi s'e ece'-wic'a' yuhapi c'ąke' nup'į' ic'a'ǧapi ną wana' k'oška'lakapi k'e'yaš li'la ową'yak-waśte'štepi šk'e'e. Akša'ka li'la waši'cu s'e p'ahį'-m.napi šk'e'e. 12. Yuk'ą' mak'o'c'e wą ec'i'yatąhą hi'pi k'ų he'c'i p'ežu'ta wą he' ta'ku kį owa'ste-slolya'pi c'ąke' wana'sapi ną t'alo' o'ta ha'l hų'kupi kį e'l i'pi ną leya'pi šk'e'e, — Ina', t'ašu'pa-waši' nų'p ųk'u'pi ye', — eya'pi c'ąke', — C'įkš, hena' to'k'anųpikta he'? — eya' yuk'ą', Ža'ta-Cik'ala ayu'ptį ną, — I'še' ap'i'ųkic'iyapikte lo', — eya' šk'e'e. 13. C'ąke' wana' he'c'a-waši k'eya'-wawi'c'akiȟlayį ną wic'a'k'u c'ąke' yuha' manį'l i'pi šk'e'e. Tuwe'ni ų'šni wą ekta' c'et'i'pi ną o'ta e'l aų'pi ną wana' iya'sni tk'a'š heha'l waši' k'ų hena' e'l aų'pi c'ąke' li'la izi'ta šk'e'e. C'ąke' p'e'ta kį anų'k yąka'pi ną azi'l-'ic'iyahąpi yuk'ą' p'ahį'-m.napi k'ų he' aki'snipi šk'e'e. Hehą'yela owi'hąke'e.

---

[1] "*Ahą'!*" is equivalent to "Watch it!" "Careful!" or any similar warning. Used by both sexes.

[2] The full-blood Dakotas as a group are remarkably free from the odor of perspiration of the armpits. The contrast between them and White people, and even Dakotas with a White strain, is so striking that they call, in common speech, "*a' ozi*'" anyone with white blood, whether they individually give out that odor or not; *a*, armpit; *o*, in; *zi* yellow. The odor is singularly repulsive to Dakotas. Of course there is a more dignified term for Dakotas with a White strain: *Waši'cu-C'ića*', Children of the White people. They call this odor the porcupine smell.

39. The Boy with Buffalo Power.

1. An old woman lived alone with her grandchild. The people were in winter camp[1] along the creek, and these two lived near by. It was a winter of famine so they kept alive by the old woman picking wild rose berries and making a stew of them[2]. 2. To add to the misery of lack of food, it snowed steadily for ten days and the very deep snow was terrible. And the boy said to his grandmother, "Grandmother, make me a hoop of rawhide, and when you finish it, then a bow and some arrows; and when you finish those, paint them carefully with red clay paint[3]." 3. So the old woman said, "What a request at such a time as this!" Then she thought, "Well, he must have some reason; else he would not ask this; I better just do as he orders." So she took a bag of smoke-tanned rawhide, and soaked it and made the hoop; then she made a bow and arrows, and painted them red. 4. Then she said, "Now, grandson, I have made the things as you wished them," and he said, "Very well, grandmother. Now, take all your knives and sharpen them and then sweep away the snow from the doorway, leaving a clear path." —

---

1. Winų'ȟcala wą t'ako'žakpaku kic'i'la t'i' šk'e'e. Wakpa'la wą op'a'ya oya'te kį wani't'ipi c'ąke' ik'i'yela kaȟmi' wą ekta' c'ąma'hel heni'yos t'i'pi šk'e'e. Yųk'ą' wani'yetu kį he' li'la wic'a'akiȟ'ą c'ąke' winų'ȟcala kį ųžį'žįtka yuža' c'ą yu'tapi ną ece'la ų' ni' yąka'pi šk'e'e. 2. Wo'yute wani'ce cį ic'ų'hą wikce'm.nac'ą ica'm.na ną waśma' c'ąke' ot'e'ȟika šk'e'e. Yųk'ą' hokši'la k'ų he' k'ų'śitku kį leci'ya šk'e'e, - [illegible]'ci', t'ahu'ka-c'ąg.le'ška wąži' mi'caǧa yo', ną he' luštą' kiȟą heȟą'l ita'zipa wąži' wąhį'kpe k'o'ya mi'caǧa yo', ną hena' luštą' kiȟą tąye'ȟcį śaya' yo', — eya' šk'e'e. 3. C'ąke', — Tulâ, t'ako'ža, waśma'-ot'e'ȟi k'ų ec'ą'l! — eye' śą ak'e', — Eya' to'k'ayelak'a'š t'ako'ža he'c'el wama'ši kį, it'o' we'caǧikte, — ec'į' ną wizi'p'ą wą ȟpąyį' ną t'ahu'ka-c'ąg.le'ška wą kiyų'štą, ną heȟą'l ita'zipa wą, wąhį'kpe k'o' he'c'el yuštą' ną hena' tąye'la śaya' šk'e'e. 4. He'c'ų nų, — Ho', t'ako'ža, wana' iyu'ha ec'e'l b.luštą' ye' — eya' yųk'ą', — Ho, he'c'etu we lo', ųcį', — eya' šk'e'e. Ak'e'š, — Ho, ųcį', mi'la to'na luha' he'cįȟą hena' iyu'ha g.lumį' ną heȟą'l t'iyo'pa kį e'l og.na' ot'ą'kaya kahį'l e'g.le yo', — eya' c'ąke', — Tąkû, mahų'keśni[4] kû,

---

[1] A winter camp is made by first staking the tipi down to stay for the winter; then inserting a lining of skin around the inside, between the tent and the poles. This is generally about five feet high, and insures added warmth. Then a shelter is set up by interlacing willows, set into the ground, all around the tipi except in front. The space around, inside this shelter, is circular, of course, and about eight or ten feet in width.

[2] Wild rose berries are a common food, disdained except during famines. It is considered one of the humblest of foods.

[3] Red clay paint denotes that a thing is being set apart, consecrated, for religious use.

[4] *hų'keśni*, to be weak; feeble; slow, as in running.

"Of all things, grandson, I haven't the energy for that!" but he said, "No, grandmother; only do as I ask." 5. So she swept the snow and left a clear path in the doorway and then the boy stood up with his bow and arrows and said, "Grandmother, say, 'Grandson, there goes a fat buffalo!' and roll the hoop towards me." So she did it, and as the boy stood ready, he shot the hoop when it rolled toward him from his grandmother's hand; and a buffalo staggered and fell dead. 6. So the old woman went eagerly at the task of cutting it up and soon had it all cared for. Then the boy said, "Do the same thing again, grandmother." So once again, "Grandson, there goes a fat buffalo!" she said as she rolled the hoop toward the boy, and again the boy shot through it. 7. And a buffalo went staggering forward and fell dead. So once more the old woman took care of all the meat and finished cutting it for drying. Just as I have described it. this was done four times, and then the boy was satisfied. Then he said. "Now grandmother, take some pemmican[1] and dried meat on your back in a pack. and carry it to that chief who has the two daughters, and say: *'Oma'wahitų*[2], my grandson bids me bring this food'. Slide it inside the tipi and come away." 8. So the grandmother took the food as instructed, and

---

t'ako'ża, — eya' yųk'ą' — Hiya', ųci', ini'la k'eš ec'e'l ec'ų' wo', — eya' ayu'pta šk'e'e. 5. C'ąke' t'iyo'pa o'štą kahį'l yuštą' yųk'ą' hokši'la kį wąhį'kpe g.luha' ina'žį ną, — Ho, ųci', leya' yo': T'ako'ża, pte' wą c'e'peȟca c'a he g.le', eyį' ną t'ahu'ka-c'ąg.le'ška kį pac'ą'-g.leya hiyu'ya yo', — eya' c'ąke' e'ce'l eya'-hig.la pac'ą'g.leya hiyu'ya yųk'ą' hokši'la k'ų wąhį'kpe g.luha' wį'yeya na'žį c'ąke' g.lakį'yą[3] o' ke'e. He'c'ena pte' wą k'iȟpa'yį ną t'a' šk'e'e. 6. C'ąke' winų'ȟcala k'ų p'a'l iyą'kį ną kab.la' ną a'taya yuštą' šk'e'e. Yųk'ą' ak'e' hokši'la k'ų, — Ho, ųci', ak'e' ec'e'ȟcį ec'ų' wo', — eya' c'ąke' ak'e' — Ho, t'ako'ża, pte' wą c'e'pa c'a he g.le', — eya'-hig.la c'ąg.le'ška k'ų he' pac'ą'g.leya hiyu'ya yųk'ą' ak'e' hokši'la k'ų g.lakį'yą o' šk'e'e. 7. O yųk'ą' pte' wą kace'kcek yį' ną hąke'ya t'a' g.liȟpa'ya šk'e'e. C'ąke' ak'e' winų'ȟcala k'ų t'alo' k'ic'ą'yąpi ece' ec'ų' ną a'taya yuštą' šk'e'e. To'pa-ak'ig.le ob.la'ke cį le'c'ų s'e ec'ų'pi ną wana' pte' to'p wic'a'o yųk'ą' heȟą'l ayu'štą šk'e'e. Yųk'ą' heȟą'l hokši'la kį heya' šk'e'e, — Ho, ųci', wasna' ną pa'pa k'o' k'į' ną wic'o't'ita wic'a'ša it'ą'c'ą wą c'ųwį'tku nų'pa c'a t'i' kį he' e'l yį' ną le'c'el eya' yo', Oma'wahit'ų, lena' mit'a'koża au'maši c'a awa'u we', eya' yo'. Ną pat'i'ma iye'yį ną g.licu' wo', — eya' šk'e'e. 8. C'ąke' ec'e'kc'e k'į' ną

---

[1] Pemmican, already described, is the choicest food to take to another and is a mark of honor to be either the donor or the recipient.

[2] This is a term of direct address, used regardless of sex, between the parents, aunts, uncles and grandparents of a person, when speaking either of or to that person's spouse's parents, uncles, aunts and grandparents.

[3] *g.lakį'yą*, across; at right angles to the direction in which a person is going; in this case, the arrow pierces the body horizontally.

carried the pack on her back, and in spite of the deep snow which made walking difficult, she went to the tipi specified; and saying what her grandson had advised her to say, she pushed the food into the tipi, and went home. They were too surprised to speak, but when they looked out they saw the old woman who lived down the bend with her grandson, just as she walked away. 9. At once men and women from here and there were invited in and when they ate the food which had been brought, they marvelled. "How in the world . . !" they said. When the old woman got home, the boy said, "Now grandmother, do again just what you did according to my instructions." So the old woman carried more pemmican and the choicest of dried meat to the chief's home, where the two daughters lived, and said, "*Oma'wahitų*, my grandson bids me bring this food." And she pushed it into the tipi; they took it and asked, "How did you come by this, that you can bring it ?" So the old woman said, "Next time I come, I shall tell why I do this." 10. She said to her grandson, "They questioned me in such a manner, and this is how I replied." So, "In that case, grandmother, take more food and repeat what you have been doing. And you shall say, 'My grandson wished to marry your elder daughter; that is why he bids me bring this food'." 11. So, once more she carried pemmican and dried meat in great abundance, walking with difficulty through the deep snow; and

---

wana' waśma' c'a oo'mani-t'eȟi'ke c'e'yaś ya'hį nų t'i'pi wų k'e' c'ų e'l t'iyo'pa paǧų' nų, — Oma'wahit'ų, mit'a'koża lena' au'maši c'a awa'u we'! — eyį' nų wo'yute wani'ce c'ų ec'ų'l wasna' nų pa'pa k'o' ec'a'śni s'e pat'i'mahel iye'yį nų k'ig.la' śk'e'e. Eha'ś yuš'į'yayapi ų' ta'keyapišni k'e'yaś t'ąka'takiya e'tųwąpi yųk'ų' wana' winų'-ȟcalala[1] wų kaȟmi'ta t'ako'żakpaku kic'i'la t'i'la yųk'ų' he e' c'a ak'o'kiya g.la'hą śk'e'e. 9. Wą'cag.na wic'a'śa nų wi'yų k'o' ena'na wic'a'kic'opi c'ąke' wo'yute k'eya' ahi'pi k'ų hena' yu'tapi nų li'la ini'hąpi śk'e'e. — To'k'eśk'e! — eya'hąpi śk'e'e. T'iya'ta k'i' yųk'ų' hokši'la kį heya' śk'e'e, — Ho, ųci`, ak'e' to'k'eśk'e ec'ų'c'iši k'ų he'c'eȟcį ec'ų' wo', — eya' c'ąke' winų'ȟcala k'ų wasna' nų pa'pa-waśte`hca k'o'ya k'į' nų wic'a'śa it'ą'c'ą wą c'ųwį'tku nų'pa k'ų he' t'i' kį ekta' i' nų, — Oma`wahit'ų, mit'a'koża lena' au'maši ye', — eyį' nų wo'yute kį pat'i'mahel iye'ya c'ąke' icu'pi nų — Lena' to'k'eśk'e luha'pi nų le'c'anuhą he? — eya'pi yųk'ų', — To'kša' inų'pa-wahi` kiha ta'k'ole'-le`c'amuhe cį naya'ȟ'ųpikte', — eyį' nų k'ig.la' śk'e'e. 10. T'iya'ta k'i' nų t'ako'żakpaku kį oki'yaka śk'e'e, — T'ako`ża, ka'k'el wi'mayuǧapi c'ąke' mi'ś le'c'el ep'e', — eyį' nų oki'yaka yųk'ų', — Ho, ec'a, ųci`, ak'e' iye'c'el ec'u' wo'. Nų ini'yuǧapi kiha lehį'kte lo': Mit'a'koża nic'ų'wįtkupi-t'oka`p'a kį he' yu'zikta c'į' nų he'c'ųmaši ye', ehį'kte lo', — eya' śk'e'e. 11. C'ąke' k'ų'śitkula k'ų

---

[1] *winų'ȟcala*, old woman; the added *la* is a bid for the sympathy of the hearers. If a witch were under discussion, we should never have it.

when she pushed the food into the tipi they asked her the reason; so she said what her grandson had instructed her to say. They replied, "Wait till we think this through and you shall hear." So she went home and, "What did they say, grandmother?" he asked. 12. So she said, "Grandson, this;" and she related what they had said. Then, soon after, at his request she took more food. As she was pushing the food in, they invited her to enter, so she went in and sat down, and the man said, "Now, tell this, 'My daughter shall marry the young man who has been giving us food.'" At once the young woman broke out in anger: "Not *me!* It is I who loathe One-who-Lives-with-his-Grandmother[1]! 13. "Younger sister, do you marry him!" So the girl cried and objected, but they decided that the younger daughter should marry the boy. They placed a tipi within the camp circle, and invited the boy there and when he came, he took his wife first to the little old shelter of smoke-tanned tipi-skin which had been his home. 14. And back home, the elder one kept saying, "I wonder how she who married One-who-Lives-with-his-Grandmother and went off with him, is getting on!" And she would laugh ironically. But, they say, the young girl who had

---

wana' akᶜe' pa'pa nų wasna' kᶜo' ošų'kye kᶜį' nų wayu'ȟli[2] *ya'hį nų wicᶜa'ša itᶜų'cᶜų wų tᶜi' kᶜų he'cᶜiya i' nų wo'yute ai' kᶜų hena' patᶜi'ma iye'ya yųkᶜų' iyų'ǧapi cᶜąke' toᶜkᶜel eye'ši kᶜų ecᶜe'ȟcį eya' škᶜeᵉ. Yųkᶜų', — Ho, to'kša' wae'he cį le' ų' toᶜkᶜel wi'ųyukcąpi kį naya'kᶜų-kte lo', — eya'pi cᶜąke' he'cᶜena g.licu' nų tᶜiya'ta g.li' yųkᶜų', — Ųci, ta'keyapi huwo'? — eya' škᶜeᵉ, hokši'la kį. 12. Cᶜąke', — Tᶜa-koža, leya'pe', — eyį' nų ta'keyapi kᶜų hena' okᶜiyaka yųkᶜų' he'cᶜetula ke'yį' nų akᶜe' i'yecᶜala wo'ayeši cᶜąke' wasna' pa'pa kᶜo' ai' škᶜeᵉ. Tᶜima' wo'yute kį iye'ya yųkᶜų' kicᶜo'pi cᶜąke' tᶜima' iya'yį nų i'yotaka yųkᶜų' — Ho', oya'ka yo'. Micᶜų'kši kᶜoška'laka wų wo'ųkᶜupi kį he' hįg.na'yįkte lo', — wicᶜa'ša itᶜų'cᶜų kį eya' yųkᶜų' wikᶜo'škalaka kį — E'ktą'š miye'laȟcį*[3]*, miye'š Kᶜų'šitku-Kicᶜi'-Tᶜi'la waȟte'wa-lašni kᶜų. 13. Mitᶜą, niye'š kicᶜi' ų' we'! — eya' cᶜąke' li'la tᶜąka'ku kį wica'lašni nų cᶜe'ya ų' kᶜe'yaš haka'kta kį he' hįg.na'yįkta ke'ya'-yuštą'pi škᶜeᵉ. Tᶜi'pi wų cᶜoka'p itᶜi'caǧapi nų hokši'la kᶜų he' e'l kicᶜo'pi cᶜąke' wana' ekta' hi' nų tᶜawi'cu kį kicᶜi' wizi'la wų otᶜi' kᶜų he'cᶜiya tᶜoke'ya kᶜi'pi škᶜeᵉ. 14. Yųkᶜų' tᶜiya'ta tᶜoka'pᶜa kᶜų he' e' cᶜa — Kᶜų'šitku-Kicᶜi'-Tᶜi'la hįg.na'yį nų to'kᶜiya iya'ye cᶜų lehą'l to'kᶜešᶜe yąka'he cį — eyį' nąšna iȟa'ᵗaha škᶜeᵉ. Kᶜe'yaš*

---

[1] This is generally a name of derision, which becomes one of honor, or is discarded later, for a grander name, because of some deed meriting the change.

[2] *wa*, snow; *yu*, with the hands; *ȟli*, anything the consistency of which is such that it falls away. This means she fell from time to time in the snow, and helped herself up, with her hands. *kaȟli'*, would be, to be mired in deep snow.

[3] *miye'*, I. *laȟcį*, added, gives the force, "Why me, of all people?"

married, was very kind to her husband, and showed him respect. And after four days had past, the couple were sent for, that the boy might come to his wife's people to live in the *rôle* of son-in-law. They were to live in the tipi placed within the circle. 15. And the man said, "Go home alone, and wait for me; I shall be there sometime during the night." So the girl went home alone. And her elder sister greeted her with sarcasm, "Why doesn't she stay away and keep on living in her *rôle* of daughter-in-law; who wants them here that she should bring One-who-Lives-with-his-Grandmother here?" 16. Her mother said, "Why do you keep talking like that? Don't be saying this against your sister's marriage." But she answered, "My younger sister's husband sickens me!" and she pretended to vomit. 17. It was night, so the wife lay in her tipi awaiting the coming of her husband, and towards dawn she heard, throughout the camp, a whistle like that of the elk, one from each of the four directions; and as she lay listening, soon someone entered; and when she looked at him, she saw a very handsome man, with a very sweet odor about him, and as he started towards the place of honor, she looked again, and saw an elk, with its horns branching out and filling the center of the tipi. 18. Again he turned into a man; and then she saw that One-who-Lives-with-his-Grandmother had transformed himself; and when morning came, she found herself with

---

wiha'kaktala[1] *wą hig.na't'ų k'ų he' li'la wic'a'śa aho'kip'ela śk'e'e. Yųk'ą' wana' to'pac'ą c'ąke' i'ś heha'l wic'a'śa kį wic'a'woha-ukta wą og.na' wic'a'hiyoipi śk'e'e. C'oka'p t'i'pi wą e'g.lepi kį he'tu c'a. 15. Yųk'ą' wic'a'śa kį leya' śk'e'e, — Nišna'la ekta' g.nį' ną ec'a'ś hąhe'pi t'ahe'na wai'kta c'e iya'makip'e yo', — eya' c'ąke' išna'la k'i' śk'e'e. K'i' yųk'ą' c'uwe'ku k'ų, — Ekta'ni k'eś wiwo'ha-ų śni, K'ų'śitku-Kic'i'-T'i'la le'l wic'a'woha-aku we! — eya'ya li'la ikca'pta śk'e'e. 16. C'ąke' hų'ku k'ų, — Ta'ku le' yak'a' c'a! Nit'ą'-kala hig.na't'ų kį e'l ho'yeyeśniye', — eya' yųk'ą', — Mit'ą' hig.na'kula kį li'la wag.la'hce! — eyį' ną g.le'g.lep-kųza śk'e'e. 17. Wana' hąhe'pi c'ąke' wį'yą kį hig.na'ku g.li'kta-aki'p'e hpa'yaha yųk'ą' ą'pao'-ec'i'yataha wic'o't'i kį e'g.na t'ati'ye to'pa kį iyo'hila ekta' heha'k-t'aśi'yot'ąka wą yażo'pi c'a nak'ų' hpa'yaha yųk'ą' i'yec'ala tuwa' t'ima'hel hiyu' c'ąke' ayu'ta yųk'ą' k'oška'laka wą li'la waśte'-m.na ną ową'yak-waśte' c'a t'ima' hiyu' ną c'atku' kį ekta' hiyu' c'ąke' i'nahma s'e p'iya'-ayu'ta yųk'ą' t'ic'o'ka kį e'l heha'ka wą ona'ha s'e na'žį c'a wąya'ka śk'e'e. 18. Ak'e' kiwi'c'aśa-ikce'ka yųk'ą' k'ų'śitku kic'i' t'i' k'ų he' e c'a ig.lu't'okeca c'a wic'a'śa wa ihą'keya' ową'yak-waśte' kic'i' ayą'pa*[2] *śk'e'e. He'c'eś i'pi'lap'ika*[3] *ec'ą'kipi k'ų eha'ś*

---

[1] *haka'kta*, youngest; *la*, again a bid for sympathy; for being youngest is not such an honorable rank, yet, according to the narrator, we must like this girl for her obedience to her parents.

[2] *ayą'pa*, it becomes day over him, is the Dakota way of saying, "daylight found him".

[3] *ip'i'la*, to withhold, as too good for one. *ip'i'lap'ika*, of such kind as to be considered too good for him.

a very handsome young man. So, though people thought at first that he was not good enough for her, yet here he was, a most attractive man, with whom the younger daughter met the dawn. As the sun was rising, the father himself stood outside the tipi and said[1], "Now, daughter, if you are up, your mother has finished cooking that my son-in-law may eat. So come!" 19. What really took place was that they prepared the food and the mother said, "Take this to your brother-in-law that he may eat," but the elder sister refused to take the food, saying, "I am not living so that I may take food to One-who-Lives-with-his-Grandmother!" and she did not stir, until her father had to come himself. 20. So the last-born girl came out and entered her mother's tipi and said, "Mother, last night towards dawn the boy I married came into the tipi, and a very handsome and sweeting-smelling man walked toward the place of honor, so I looked stealthily at him and he was an elk whose antlers filled the centre of the tipi, and again he was a man. And this morning he is a transformed man, and I have the handsomest husband in the world." 21. The moment she spoke, "*It'o'*[2]," the elder sister murmured and rushed out, and entered her sister's tipi where

---

wic'a'ša wą ȟopya'kel wiha'kakta k'ų kic'i' ayą'pa šk'e'e. Wana' wi' u' yųk'ą' atku'kula kį iye' iyų'k'ala t'ąka'l hina'žį ną, — Ho, c'ų'kš, wana' ye'kta he'cịhą mit'a'koš wo'tịkta c'a nihų' wo'hą yuštą' ye, hiyu' wo', — eya' šk'e'e. 19. Leyalaka he' t'oka'p'a kį k'a'pi ną, — Niši'c'e wo'tịkte, lena' kaa'ya[3]*, — eya'pi yųk'ą', —Tase' le' k'ų'šitku kic'i' t'i'la wąži' wo'wakam.nịkta c'a wau' ka c'aš! — eyį' ną ini'hąšni yąka'hą c'ąke' he' ų' wic'a'ȟcala kį iye' iyų'k'ala hi' šk'e'e. 20. C'ąke' wiha'kakta k'ų hina'p'į ną hų'ku t'i'pi kį t'ima' iya'yį ną leya' šk'e'e, — Ina`, hokši'la wą hịg.na'waye c'ų hąhe'pi a'pao'-wahe`hal t'i'l hiyu' yųk'ą' k'oška'laka wą ową'yak-wašte` ną ec'e'ya wašte'm.na c'a c'atku'takiya u' c'ąke' i'nahma s'e ab.lu'ta yųk'ą' t'ic'o'ka kį ožu'la heȟa'ka wą ona'ha s'e na'žį ną ak'e' wic'a'ša ye'. Yųk'ą' ą'pao' kį e'l ig.lu't'okeca c'a k'oška'laka wą ihą'keya wašte' hịg.na'waye', — eya' šk'e'e. 21. Ka'k'el heye' c'ų he'c'eg.la, — It'o', — c'uwe'ku kį eyį' ną*

---

[1] This scene is very characteristic. The father or mother would never enter but call softly, outside the door, to their daughter and speak of their son-in-law with highest respect; but not directly to him. Normally, it is the sister-in-law's place to enter, and indulge in banter and small talk while the brother-in-law and sister eat the food she brings; because she and he are in joking relation.

[2] *it'o'* I have translated as, "I think I'll do so and so", or "I guess I'll go there", etc. and that is close enough, when *it'o'* begins a sentence that is completed. But when said alone, generally under the breath, it is a sort of murmured apology for making a sudden move. It is employed to assure those present that there is nothing important the matter. "I'll just step out a moment."

[3] *au'*, to bring here; *kau'*, to bring here to someone; but *a'ya*, to take there; *kaa'ya*, to take there for someone. In other words, no contraction occurs in the latter case.

the handsome young man sat; suddenly changing her attitude, she sat down beside the one she had despised only recently, and clasping him about his neck, she would not give him up. So the younger sister, who, having married him properly, had prior right, stood outside, restless[1]. 22. The father said, "No, daughter, come away. That is your younger sister's husband. Why, he is the one you rejected when he wanted you!" And the mother added her words, but still she sat and would not release the man. 23. This young man later demonstrated that he was very powerful in a supernatural way. When things looked hopeless, and the people were dying for want of food, this is what he said, "Take all the fur robes you have, and remove all the hair, and scatter it as extensively as you can, back, away from camp. Do not go there for four days." 24. They did so, and on the fourth day, they sent scouts to look around, and they found the prairies crowded with buffaloes. When they reported this at home, and the people prepared to go out for a hunt, he said, "See that nobody brings home the heads, the four feet and the tail of any animal." They observed this order. 25. The tribe named him Sacred Boy. And whenever the people were suffering from want, and appealed to him, he helped them. Because of this, he was highly esteemed. He was the first, too, they say, who made the

---

*ina'pʿį ną tʿąka'ku tʿi' kį ekta' iya'ya yųkʿą' kʿoška'laka wą hopya'kel yąka' cʿąke' na'k e'š he' waȟte'lašni yukʿą' nake' isa'kʿip i'yotakį ną pʿo'skil yu's akši'ża cʿąke' tʿąka'ku kʾų iye'š he' otą'-hįg.naye cʿų e'ha' tʿąka'l ona'tąyą[1] ų' škʿeʾe. 22. Cʿąke' atku'kula kį, — Hiya', cʿų'kš, ȟeya'p ecʿų' wo'. Nitʿą'kala he' hįg.na'ku we lo'. He'š nila' ye'š waȟte'yalašni kʾų, — eyį' ną hų'ku kį naku' ta'keyayake cʾe'yaš inį'hąšni akši'š ų' škʿeʾe. 23. Ho, yųkʿą' hokši'la kį he' li'la wakʿą' cʿa ikpa'zo škʿeʾe. Oya'te kį wicʿa'akiȟ'ą cʿąke' li'la oi'yokišica hą'tu yųkʿą' leʿcʿel eya' škʿeʾe, — Ho, pte-hį'šma to'na luha'pi heʿcihą hena' hį' kį wasmi'smipi ną ȟeya'ta toha'ya-oya'kihipi oka'la oma'ni po'. To'pacʿą tuwe'ni ekta' la'piktešni ye lo'. — eya' škʿeʾe. 24. Wana' ecʿų'pi ną ito'pacʿą kʾų hą' ekta' tųwe'ya[2] kʾeya' iya'hąpi yųkʿą' b.la'ye kį a'taya okʿą'šniyą pte' hiyo'tʾiza škʿeʾe. Hoši'g.lipi[3] cʿąke' oya'te kį a'taya wana'se-yapikta yųkʿą' leʿcʿel eya' škʿeʾe, — Itʿo' ptepʿa' ną siha' to'pa kį hena' tʿasį'ta kį kʿo'ya tuwe'ni aya'kupiktešni ye lo', — eya' cʿąke' nahʾų'pi škʿeʾe. 25. Hokši'la-wakʿą eya'-cʿažeyatapi ną toha'l oya'te kį ta'ku icaʿkiżapi ną icʿeʿkiyapi cʿą'šna iyeʿcʿel yueʿcʿetu keya'piʾi. Heʿcʿecaȟ cʿąke' li'la yuo'nihąpi škʿeʾe. Nakų' woʿtʿawe kaʿġapi ną ų' okiʿcʿize ecʿų'pi kį he' iye' tʿoka' kaʿġa

---

[1] *Ona'tąyą*, the word used in the text, carries with it the idea of restlessness to the extent of pacing the floor, or rushing to and fro, as a caged beast. Never still a moment, because of tense anxiety.

[2] *tųwe'ya*, to scout; to be a scout. *tųwą'*, to open the eyes; look about; *ya*, to go.

[3] *hoši'*, to carry news; *g.lipi*, they return. They came back to report.

medicine-bundles with which the people went to war. In many ways, this one who used to be called One-who-Lives-with-his-Grandmother demonstrated his supernatural ability. That is all.

40. A Pawnee Story of Aid Given by the Buffalo.

1. A few Pawnees were camped, away from the tribal centre, while a big famine was on. Away from this small camp, the little girls used to play out where the ground was bare of growth[1]. Though there was nobody about, suddenly there came a boy from somewhere. In his hand he had a piece of meat which the other children coveted very much. 2. They told the smallest girl to live with him[2], so she did, and in the evening, he said, "Go home now; for I too shall go." And he ran off. Three times in succession he did this, — coming to them at their play, and then in the evening sending them home, and going off himself. 3. On the fourth day, he brought a piece of fat with the meat, so the little girl who was his playmate secretly cut a piece off, and took it home. "Father, a boy comes from somewhere carrying a piece of meat; then we roast it and eat it as we play; and the last time he brought this piece of fat also."

šk'e'e. O'takiya K'ų'šitku-Kic'i'-T'i'la eci'yapi tk'a' k'ų eha'š wo'wap'et'okya[3] wo'wayup'ike[4] yuha' šk'e'e. Heha'yela owi'hąke'e.

40.

1. P'ala'ni co'nala heya'ta t'i'pi k'e'yaš li'la wic'a'akiȟ'ą šk'e'e. Yųk'ą' wic'į'cala to'nakel manį'l mak'o'šla[5] wą ekta' ška't hąpi šk'e'e. Tuwe'niš ų'šni k'ų, ųg.na' to'k'iyataȟą t'ąį'šniyą hokši'la wą e'l wic'a'i šk'e'e. Napo'g.na t'alo' hąke' ec'a'šni š'e yuha' i' c'ąke' ųma'wak'aheža kį li'la as'į'pi[6] šk'e'e. 2. Wic'į'cala kį wąži' c'i'k'ala c'a he' kic'i' t'iši'pi c'ąke' kic'i' t'i' yųk'ą' wana' ȟtaye'tu c'ąke', — Ho, wana' g.la' po'; mi'š-'eya' wag.nį'kte lo', — eyį' ną mani'takiya į'yąk k'ig.la' šk'e'e. Ya'm.ni-ak'ig.le he'c'eȟcį ška'tapi kį ekta'šna i' ną ȟtaye'tu c'ą g.licu'wic'ayį ną i'š mani'takiya ece'-k'ig.la ške'e. 3. Ito'pa-i yųk'ą' t'alo' wą waši' wą iya'yustak yuha' ak'e' i' c'ąke' wic'į'cala wą kic'i' t'iši'pi k'ų he e' c'a hąke' naȟma'la yuksį' ną yuha' t'iya'ta k'i' ną — Ate', hokši'la wą to'k'iyataȟą eya'šna t'alo' yuha' hi' c'ą c'eų'k'ųpapi ną yu'l ųška'tapi yųk'ą' ak'e' waši' kį le'

---

[1] Children, liked to play in those spots on the ground which were as smooth as a floor, and without a single blade of vegetation, because they then were sure no snakes or insects were around. Besides, such places are always circular, like a tipi, and well adapted to all kinds of games.

[2] When you are on the same side with another, in a game, you "live" with that person. He is your team mate, as against your opponents.

[3] *wa'p'et'okeca*, a sign; symbol; something with an inner significance.

[4] *wayu'p'ika*, to be skilled in.

[5] *mak'a'*, ground; *o*, in; *šla*, a bare spot; bereft of hair or grass or any sort of growth.

[6] *as'į'*, to want something very much that another is enjoying; especially food. *a*, on; *s'į*, to crane the neck.

she told her father. 4. "At what time does he leave to go home?" he asked; so the daughter replied, "In the evening when it begins to grow dark, he says: 'Go home, now,' and he too goes away." Then the man instructed his daughter in this manner, "When he prepares again to go home, say, 'Come home with me; haven't I married you already?' and hold fast to him," he said. So they were at play; he came and played with them, and in the evening he was about to go; so she said what her father had instructed her to say. 5. And she pulled him along home, but each time he tried to resist and struggle, they heard a calf grunt, so it was awkward for him to pull back too much; and thus the girl got him home. As they neared the tipi, he relaxed, and then said, "Well then, tell them to burn incense indoors. Then only will I come in," he said. So the girl went in and said, 6. "Father he says he will only come in, if incense is burnt," she said. So at once the father burned incense of sage and cedar, in the place of honor, and there he laid gifts, scarlet flannel and a piece of shell in the form of a disk, suitable for a necklace pendant. 7. Then the boy entered and sat in the seat of honor. He was willing to remain now, and spend the night. In the morning he said, "Now that I have taken this girl for my wife, I am going home." So they stood watching as he came out of the tipi, and when he was receding into

---

k'o' yuha' hi' k'u, — eya' šk'e'e. 4. — Toha'l ece'-g.la huwo'? — eya'-iyu`ǧa c'ąke' c'ųwįtku kį leya' šk'e'e, — Wana' hitaye'tu-iya`kpaza c'ą, Ho, wana' g.la' po', eyį' nąšna i'š-'eya' k'ig.le' c'u, — eya' šk'e'e. Yųk'ą' wic'a'ša kį le'c'el wic'į'cala kį iwa'hoya šk'e'e, — Ho, ak'e' g.nį'kte cįhą leya' yo', He'c'eg.la c'aš hįg.na'c'iye, u' na, ųg.nį'kte, eyį' nąyu's u' wo', — eya' šk'e'e. C'ąke' wana' ak'e' ška'tapi yųk'ą' e'l hi' nąo'p ška'tahį nąhitaye'tu c'ąke' g.nį'kta tk'a'š yu's u' nąatku'ku wae'yeši k'u he'c'el eya' šk'e'e. 5. Heyį' nąyuce'kcek ag.la' c'ą ig.lu'titą nąškį'ciyįkta[1] k'eš iye'na ptehį'cala wąg.lo'g.lo c'ąke' to'k'ani-škį'ciyešni ec'e'l t'iya'ta ak'i' šk'e'e. T'i'k'iyela g.la'pi yųk'ą' hehą'l iyo'wiyą yį' nąheya' šk'e'e, — Ho, ec'a[2], t'ima' wazi'l-yewic'aši yo'. He'c'eca kįhą t'i'l wau'kte, — eya' c'ąke' wic'į'cala kį t'ima' k'i' nąleya' šk'e'e, 6. — Ate`, wazi'lyapi ha'tąhąš ece'la u'kta ke'ye', — eya' c'ąke' he'c'ena atku'ku kį c'ąc'ą' s'e[3] wazi'lyį nąt'ic'a'tku kį e'l p'eži'-ǩota nąǩte' k'o' zilyį' nąyąkį'kte cį e'l a'taya p'eži'-ǩota owį'žapi nąhe'l šina'-lu`ta, k'ąpe'ska-wana`p'į k'o' e'g.nakapi šk'e'e. 7. Hehą'l hokši'la k'u t'ima' hiyu' nąc'atku'ta i'yotaka šk'e'e. Hetą'hą wana' iyo'wiyą e'na u' nąe'na ayą'pi šk'e'e. Nąhi'hąna yųk'ą', — Ho, wana' le' b.lu'za c'a wag.nį'kte lo', — eya' c'ąke' awą'yak na'žipi kį ic'u'hą k'ina'p'į nąg.la' yųk'ą' ptehį'cala we'tu-

---

[1] *škį*, from *šką*, to move.

[2] *ec'a*, in that case, if we are to follow your lead, then —; it indicates a sort of giving in, with a proviso.

[3] *c'ąc'ą'*, to shake, quake, move rapidly all over. *c'ąc'ą' s'e* is a way of expressing energetic and rushed preparation.

the distance, they saw a buffalo-calf, the kind born in the spring of the year; it was loping along as it rounded a hill and disappeared. There was a buffalo-cow who was lame in one foot and could not walk, at the time the herd was moving north; so they left her behind; and there she stayed. 8. In the spring, she had a calf and it was this buffalo-boy. When he reached his mother, she said, "Well, son, I have already heard how you have taken a wife. Now, therefore, you must go to seek out your father." Then she rolled on the ground, and made a wallow[1], and, "Now, roll there," she said. So he did it, and stood up, suddenly grown into a buffalo with polished horns, the kind that are the fleetest runners. 9. The reason she wanted him to find his father was that he had married into a people that needed food badly. So the buffalo boy started northward. After a time, he came to an old man buffalo who spoke thus to him, "Grandson, I stand here, knowing you seek your father. Now and then, you will find treachery in man; therefore, stand here facing me. Of course I am no longer what I used to be, but I want you to take some of my power along." Then he breathed into the boy's mouth. "Now go; you will know your father's tipi by the drum which is always sounding[2]." 10. So the boy went on and soon, without

---

wic'a't'ųpi k'ų he'c'a wą i'catonaųk[3] *paha' wą ai'nap k'ig.la' šk'e'e. Yųk'ą' he' pte' wą sihu'šte c'a to'k'a-ma'nišni ha'l wana' pte' opta'ye kį wazi'yatakiya ag.le' c'e'yaš ihpe'ya ak'i'yag.la c'ąke' e'na ų' šk'e'e. 8. Nąwe'tu yųk'ą' c'ica't'ų c'a he' ptehtį'cala-hokši'la kį e' e šk'e'e. Wana' hų'ku kį e'l k'i' yųk'ą' pte' kį, — Ho, c'iks, eya' le' t'awi cuyat'ų c'a naȟ'ų' mąke'. C'a niya'te oki'le-nįkte', — eyį' nąica'ptąptąkic'ų nąptema'k'okawaze*[4] *wą t'ą'ka c'a ka'gį nąHo, he'l ica'ptąptąkic'ų', — eya' šk'e'e. C'ąke' ec'ų' yųk'ą' he' ślušlu'ta wą, hena' iȟą'keya lu'zahąpi k'ų he'c'a c'a ina'žį šk'e'e. 9. Ta'kowe' atku'ku oki'le-yeši k'ų he' oya'te wą wic'a'akiȟ'ą c'a e'l e't'awicut'ų kį he' ų' heya' šk'e'e. C'ąke' wana' wazi'yatakiya iya'ya šk'e'e. Toȟą'yą ya'hį nąt'at'ą'ka-wic'a'ȟcala wą na'žiȟą c'ąke' e'l ihų'ni šk'e'e. He' ka'k'el eci'ya šk'e'e, — T'ako'ža, le' niya'te oki'le-la c'a šlolya' waų' we lo'. Ųg.na'hąšna wic'a'ša akątula wic'o'wic'ašašni c'e le'l ahi'tųwą hina'žį yo. Eya' wana' oȟ'ą' ema'c'etusni*[5] *tk'a miyo'ȟ'ą wąži' yuha' nį'kte lo', — eya' šk'e'e. Heyį' nąi' oni'yaya nąHo, tukte'l niya'te t'i' kį he'l c'ąc'eġa wą ho't'ąiiyą yąkį'kte lo', — eya' šk'e'e. 10. C'ąke' hetą'hą wana' ak'e' ya'hį nąoya'te wą*

---

[1] These buffalo wallows are found on the prairies, and are called *pte-o'wac'i*, buffalo dance-place.

[2] This is a magic drum, always sounding without hands to strike it.

[3] *i'cato*, to run in a certain way. *naų'ka*, to gallop; the combination means to lope along, at an easy speed.

[4] *pte-o'wac'i*, where the buffaloes dance, is the usual term for this word, meaning a buffalo-wallow. But the word in the text seems to be more descriptive of the wallowing; *mak'a'* ground; *oka'waze* to wallow in.

[5] *oȟ'ą'*, actions; *ema'c'etušni*, I am not as I should be; I am not what I once was; I am no longer up to the mark. Old people often say this.

any warning, he came upon a great camp of human beings; but, recalling his grandfather's gift, he blew out his breath vigorously and straightway a heavy fog filled the land, so that you could not see this far from you. (Gesture here, indicating perhaps two feet from the speaker.) So he went past the camp in perfect safety. Soon after, he reached the encampment of the buffalo people; and met an old man buffalo, wearing white shells on a necklace; he was walking across the camp-circle. 11. He said, "Grandson, your father knows you are coming. Yonder, where the drum is singing, is your father's house." At once he called out, "Looking[1]-Bull's son has come!" so the people were in clamorous excitement while the boy's father approached him and led him into his tipi. 12. Then the buffalo-bulls said this, "Now, grandson, there will be one day, and the next after that, I[2] shall arrive. I crave red flannel and blue flannel and eagle feathers and blue-earth paint, so tell them that," they said. "And on the third day and on the fourth day the buffalo-people will arrive there," they said. So the boy started home at once, and stopped at his mother's abode, and then came home to his wife, saying, "Tomorrow, my grandfathers will arrive." 13. So the people were very happy, and they placed a tipi inside the camp circle for the son-in-law, and with great enthusiasm they entered into the work of collecting red flannel, feathers and blue-earth; and shell necklaces. They filled that tipi with all conceivable goods of the very best kind, and they were happy in that they were soon to eat

---

t'ą'ka wic'o't'i c'a kai'yap ihą' tk'a'š t'ųka'šitku wae'ye c'ų he' o-g.na'yą niya'ya yųk'ą' p'o' wą le'c'eg.lala iyo'wot'ąišni c'ąke' iyo'pteya iya'ya šk'e'e. Hetą'hą i'yec'ala pte'-oya'te kį wic'o't'i c'a e'l ihų'ni yųk'ą' pte'wic'a'hcala wą t'uki'-skaska' k'eya' owį' ną howo'pta hiya'ya hą'l e'l ihų'ni šk'e'e. 11. Yųk'ą', — Ho, t'ako'ža, yau' c'a niya'te slolye' lo'. Ka k'i ka c'ą'c'eġa wą ho't'ąį kį he'l niya'te t'i' ye lo', — eya' šk'e'e. He'c'ena ho'yeyį ną, — T'at'ą'ka Wa'k'ita c'įca' wą hi' ye lo'! — eya' c'ąke' oya'te kį k'o'wic'ahįg.nį ną atku'ku k'ų ec'i'yatąhą u' nį yu's ag.nį' nį t'ima' ak'i'yag.la šk'e'e. 12. Hehą'l t'at'ą'ka-wic'a'hca kį hena' leya'pi šk'e'e, — Ho, t'ako'ža, le' wą'cac'ą nį inų'pac'ą kį hehą'l wai'kte lo'. Šina'-lu'ta nį šina'-t'o nį wąb.li' ųpi' nį mak'a't'o kį hena' c'ąto'wakpani c'e oya'ka yo', — eya'pi šk'e'e. — Nį iya'm.nic'ą nį ito'pac'ą kihą pte'-oya'te kį e'hųnikte lo' — eya'pi šk'e'e. C'ąke' hokši'la k'ų wą'cak g.licu' nį hų'ku yąke' cį e'l g.li' nį hetą'hą t'awi'cu kį ekta' g.li' nį, — Hį'hąna kihą t'ųka'šila ahi'hųnikte lo', — eya' šk'e'e. 13. C'ąke' oya'te kį wi'yuškipi nį wic'a'woha kį t'i'pi wą c'oka'p it'i'kicaġapi nį šina'-lu'ta nį wi'yaka nį p'ąke'ska nį mak'a't'o k'o' m.nayą' ohi'tiyela šk'ą'pi šk'e'e. Wo'yuha waste' kį iyu'ha t'i'pi kį' e'l t'iyo'kšupi nį ec'a'la wo'tapikte

---

[1] The correct meaning is, "Bull that looks around; scouts."

[2] A spokesman speaking for a great group, generally says "I", as for each one, individually.

again. 14. When morning came, the buffalo bulls came right in among the tipis in the camp[1], so they killed them and in each case they tore off a strip of red flannel and tied it on the horns and sprinkled blue-earth over the body before cutting it up; and the people were very rich in food then. Meantime, they dug in the hill and made caches into which they threw even the buffalo-hoofs and covered them over with earth until needed. 15. All this, while the son-in-law was sitting in his tipi; and when the people finished caring for all the meat, he said, "Now I am going home. It is enough now, for you have killed all my people." So his wife and his mother- and father-in-law all tried to detain him and wept, yet they could not dissuade him. 16. "No matter what, I am now going home. But as long as you live, you may depend on me. When a small herd coming from the west is sighted, look for one with shiny polished horns; that will be I. Kill me and cut off my head down as far as the widest span of the chest. And whenever you need help, tell me," he said. 17. Then he left; and now, when the sun was low, a small herd was returning from the west, and among them was one buffalo with shiny horns. As he ran, the horns flashed in the sun like signal-mirrors; so they concentracted on him and killed him. 18. They all assembled over his body, and wailed as for the dead; and then they

---

cį ų' kʻoye'haᵍ wi'yuškįpi škʻeʼᵉ. 14. Wana' ihį'hana yųkʻą' tʻatʻą'ka kį tʻiwoʻhąhą ahi'yu cʻąke' wicʻa'ktepi cʻą šina'-luʻta hąke' yuȟle'l he' kį e'l ai'yawicʻakaškapi ną makʻa'tʻo awi'cʻakalalapi ną hehą'l wicʻa'pʻatapi ną li'la wawi'cʻašeca škʻeʼᵉ. Kʻohą' paha' kį okʼa'pi ną woʻȟa-makʻatʻipi kaġapi ną tʻasi'ha yeʻš kʻo' ihpe'yešni iyuʻha e'l okšuʻpi ną akaʻtʻapi škʻeʼᵉ. 15. Yųkʻą' wicʻa'woȟa kʼų he' tʻima' yąka'hį ną wana' wapʻa'l yušta'pi kʼų hehą'l heya' škʻeʼᵉ, — Ho, wana' wag.ni'kte loʻ, eya'š wana' mitʻoʻyate kį oya'sʼį wicʻa'yaktepi cʻa, — eya' cʻąke' tʻawi'cu ną kʻų'ku ną tʻųką'ku kʼų kʻo' iyuʻha cʻe'ya g.loni'capi kʼe'yaš aʻtayaš g.naʻyąpišni[3] škʻeʼᵉ. 16. — Takoʻm.ni wana' wag.ni'kte lo. Tkʻa' tohą'-yaniˇpi kį hehą'yą wacʻį'mayayapikte loʻ. Tohą'l wiyoʻȟpeyatąhą pte' coʻnala kuʻpi ną e'l he' šlušluʻta wąži' oʻpʻa hąʻtąhąš he' miyekte loʻ. Cʻe maoʻpi ną cʻeška'-otʻąʻkaya kį hehą'yą wamaʻksapi ną tohą'l taʻku iniʻcakiȥapi cʻą'šna omaʻkiyaka poʻ, — eya' škʻeʼᵉ. 17. Heyį' ną kʻig.la' yųkʻą' wana' wi' kʻuʻciyela ȟcehą'l wiyoʻȟpeyatąhą pte' coʻnala kuʻpi ną e'l he' šlušluʻta wą oʻpʻa škʻeʼᵉ. Miʻyog.lasʼį hiyuʻyapi sʼe wiyaʻkpakpayela kuʻ cʻąke' eceʻla kʻuwaʻpi ną eʻktepi škʻeʼᵉ. 18. Ną hehą'l e'l eʻm.niciyį ną cʻe'yapi ną

---

[1] Their promise to the buffalo-calf boy who married into this human tribe prompts them to walk deliberately into camp, though they know it is to their death.

[2] *kʻohą'*, meantime, is the usual Teton word. *kʻoye'haᵍ* is Yankton.

[3] *g.naʻyąpišni*, they did not fool him, would be the literal meaning; but not so here. It means, "they couldn't dissuade him from his intention to go away."

cut off his head, including his chest down to the widest part; and placed it in the holy tipi which the Pawnees maintained; and always treated it with reverence. When food was scarce, and the people suffered, they would immediately sprinkle blue-earth over the head and pray to it, and the buffalo always arrived, they say.

41. A Woman Becomes a Horse.

1. Among the Kiowa a young man was married to a beautiful girl, and they lived contentedly and now had two children. Then one day, the people were travelling, moving to a new camp. As they travelled westward, the girl's puppy disappeared, so she turned her horse, for she was riding, and went back looking for him, and didn't return, as if temporarily delayed; but she never did come back. 2. They looked everywhere for her, and her husband especially, who went wailing about in his search, but did not find her; at last all the people joined in the hunt with him, but it was all in vain. Now a whole year had passed, and the following summer; and now it was fall, so by then they all gave up, and became reconciled to the loss. About that time, a young man went hunting and in two days he returned. 3. He brought home much meat, and invited all the old men to a feast[1] and while they were eating he talked in this wise,

p'a' kį c'eška'-ot'ą'kaya kį ao'p'eya waksa' icu'pi ną P'ala'ni t'i'pi kį e'l t'i'pi wą wak'ą' g.le'pi c'ąke' e'l e'g.nakapi ną o'hįni wak'ą'yą awą'yakapi šk'e'e. Toha'l wo'yute wani'cį ną wi'cakižapi c'ą wą'cak pte-p'a' k'ų he' mak'a't'o aka'lalapi nąšna c'e'kiyapi c'ą ak'e' pte' ahi'hųni šk'e'e.

41.

1. Wi'ta-Pahatu[2] oya'te kį e'g.na k'oška'laka wą wik'o'škalaka wą li'la wi'yą waste' c'a yu'zį ną kic'i' tąyą' ų' ną wana' ci'ca' nų'papi kį leha'l to'hųwel ąpe'tu wą e'l oya'te kį ig.la'ka a'ya šk'e'e. Yųk'ą' wiyo'hpeyatakiya a'ye e'yaš wik'o'škalaka k'ų he' šųhpa'la wą kit'ą'įšni c'ąke' šųk-'a'kąyąka' c'ąke' kawi'gį ną he'ktakiya oki'leiya'ya yųk'ą' i'hąhą[3] s'e g.li'šni ną he'c'ena to'k'ah'ą šk'e'e. 2. C'ąke' li'la ole'pi ną hįg.na'ku kį iyo'tą c'e'yaya oki'le k'e'yaš iye'yešni kį ų' hąke'ya oya'te kį a'taya oki'cilepi k'e'yaš itu'ya šk'e'e. Ec'e'l wana' wani'yetu wąži' są'p'atąhą b.loke'tu ną ak'e' ptąye'tu kį ekta' iya'ya c'ąke' wana'š iye'nayapika ha'l k'oška'laka wą waye'-i ną nų'pac'ą ha'l g.li' šk'e'e. 3. Li'la t'alo' tąyą' ag.li' c'ąke' wic'a'hcala wic'a'kic'o ną wo'l-wic'ak'iyį ną le'c'el wo'wic'akiyaka šk'e'e, — Hta'l-ehą'[4]

[1] A successful hunter, if he was self-respecting, gave a feast to the old men on his return. It was due to the old men, for they also had given feasts to old men in their time. No hunter was urged to do this, but enjoyed doing it.

[2] *wi'ta-pahatu* is the Dakota name for the Kiowa tribe.

[3] *i'hąhą*, in fun; not seriously; temporarily.

[4] *hta'l ehą'*, yesterday; *htaye'tu*, evening. *ehą'*, then; but last evening, or yesterday evening is *hta'l eha'-htaye'tu*.

"Yesterday, I stood watching a herd of stray horses, and among them was a human being. The moment I saw that, I recalled something, and I will tell you about it. 4. Long ago, you must remember, Walking Bear's[1] wife was lost. I thought to myself, 'If she was lured away[2] by the stray herd, this might be she;' I am merely passing this on to you for what it is worth." When he said this, a crier rode around announcing the news and the men all went out, as for a chase, and came to the stray herd and surrounded them as they drove them on. 5. From all sides, the men charged on them and rounded them into a small area, so that they could not turn anywhere. And among them was a human being; so they declared, "There is no doubt, that is she." And they went directly after her, but she was so very swift that it took them a long time to rope her. 6. She slipped out of the noose as often as she was caught in it; but they persevered until they had her fast; and when they stood there holding her in check, they say a beautiful black colt kept coming very close and then neighing and running back again[3]. 7. They took the woman back to camp, and caused her to see her two children and her husband, but she seemed to ignore them entirely, and

---

šųk-nų'ni opta'ye wą ų'pi cʿąke' ab.le's nawi'cʿawažiḥą yųkʿą' e'l makʿa' amaʿni wą oʻpʿa ye loʻ. Yųkʿą' wąb.laʻkį na heʻcʿeg.la wawe'-ksuya cʿa ocʿi'ciyakapikte loʻ. 4. Eḥą'ni eyaš Matʿoʻ-Maʿni[4] tʿawi'cu wą toʻkʿaḥ'ą kʾų he' tokʿaʻš šųknų'ni i'naḥmapi heʻci he e' seʻce loʻ, ecʿą'mi ną le' eya' heʻcʿekcʿekel ob.laʻke loʻ, — eya' cʿąke' howoʻkawiḥ ieʻyapahapi ną woʻnase-kaḥya oleʻpi yųkʿą' wana' šųk-nų'ni ece' kaʻl ų'pi cʿąke' oʻkšą anaʻpta awi'cʿayapi škʿeʾe. 5. Oʻkšątąhą naślo'k[5] hiyuʻpi ną kawi'taya awi'cʿayapi cʿąke' toʻkʿi yaʻpika nų tkʿa' škʿeʾe. Yųkʿą' wicʿaʻša akąʻtu wą e'l oʻpʿa cʿąke', — Ho, eya' tokʿeʻtuke eʻyaš he' e' ye loʻ, — eyaʻpi ną aʻtayela kʿuwaʻpi kʾeʻyaš aʻwicakʿehą' luʻzahą cʿąke' tʿeʻhą-okʿuʻwapi ną oʻhąketa kʿoyaʻkyapi škʿeʾe. 6. Kʾeʻyaš wi'kʿą kį paślo'ślok iyeʻya šką' škʿeʾe. Heʻcʿeca eʻyaš wana' kiʻtąḥcį' sutaʻya ikʿąʻtʿųpi ną yuha' naʻžįpi cʿąke' cʿįcala wą saʻpa liʻla waśte' cʿa hotʿųʻtʿų ahi'kawįgaḥą škʿeʾe. 7. Wį'yą kʾų wana' wicʿoʻtʿita ag.liʻpi ną cʿįca' nųʻpa kʾų hena' eʻpi ną hįg.naʻku kį kʿoʻ wąwi'cʿa-g.lak-kʿiyapi kʿeš aʻtayaš e'l eʻwicʿawacʿįšni, ecʿą'l hotʿųʻtʿų nąšna

---

[1] Walking-Bear should be "He walks bear-fashion, or after the manner of bears," because it is said as one word. As two words, with individual accents, it would be, "a bear walks."

[2] He uses the same word in speaking of horses luring away a woman that is used to mean a man luring away a woman.

[3] We have stories of humans mating with animals in the guise of people, and having children that are human in appearance but with an animal's spirit, but this is the only case I know of in which the off-spring has an animal form.

[4] *matʿoʻ-maʿni*, as a bear-he walks. See note 1.

[5] *naślo'k*, plus a verb (to start going or coming) means "to dash, to start with instant speed; to rush forward." *na*, with the feet; *ślo'ka*, to slip.

instead she would neigh and try to run away; they therefore held her securely tied. 8. And when they offered her food, she refused it, till at last Walking-Bear said, "I want you to know I appreciate your help, but I see now that things can never be right, so I may as well give up now." But that statement seemed to mean nothing at all to his wife, as if she had not heard it; and she disregarded all her relatives. 9. So Walking-Bear removed the rope that tied her, and stepped aside; and straightway, as hard as she could, she ran towards the wild country, neighing like a horse all the while. Her body was shocking to behold. She was covered with a thick growth in all the parts where hair could grow on her body. 10. Again they chased the stray herd and ran them into a bend in the creek, where they where cornered by a narrow opening, with a high cliff on the other side. As the men blocked the one exit, the herd ran round and round in the enclosed area. 11. And a beautiful black horse was in the herd; so they said if anyone wished to own it, they would all help him to catch it. But it seemed to feel that they had designs on it. It was extremely restless and in motion all the time. And then suddenly, a black bird, the kind that stay in the woods, flew up and sat on the cliff; and they say that was the black horse which took that form to escape. 12. And then there was a buckskin whose four limbs and head were white. When they caught him, they found that the parts that were white were weathered bone, as of a dead horse. 13. So the men viewed it with fear. One was a bay and he had horns, they say.

---

mani'takiya iya'yiktehčį cʿąke' kaška' ece'-nažį škʿeʾᵉ. 8. Nakų' woʻkʾupi kʿeš cʿį'šni cʿąke' oʻhąketa Matʿoʻ-Maʻni heya' škʿeʾᵉ, — Ho poʻ, eya' tąyą' oʻmayakiyapi cʿa pʿiwaʻla tkʿaʻ tų'weni tąyąʻkteśni kį tʿąį' cʿa wąʻcak eʻś ab.luʻštąkte loʻ, — eye' cʾeʻyaś wį'yą kį iʻtokʿaśni nakų'ś nahʾų'śni sʾe ų' ną takuʻwicʿaye ų iyuʻha awiʻcʿaktaśni škʿeʾᵉ. 9. Cʿąke' Matʿoʻ-Maʻni ikʿą' kʿiʻ ną heya'p inaʻžį yųkʿą' heʻcʿena toʻkʿel-okiʻhika maniʻtakiya hotʿųʻtʿų iya'ya škʿeʾᵉ. Liʻla tʿącʿą' kį owąʻyak-tʿehiʻka škʿeʾᵉ. Toʻnakiya hį' uʻkta iye'cʿeca kį henaʻkiya liʻla hįśmaʻ škʿeʾᵉ. 10. Akʿeʻ śųk-nų'ni ośpaʻye kį wicʿaʻkʿuwapi yųkʿą' wakpaʻla-kahʻmiʻ wą ociʻkʾayela ektaʻ onaʻkipʿapi ną akʿoʻtąhą mayaʻ kį g.liheʻya cʿąke' wąʻcakiyela og.liʻcuwaśteʻ kʾeʻyaś heʻl kʿuśeʻya naʻžįpi yųkʿą' kahmiʻ kį ektaʻ ohoʻm.ni į'yąkapi škʿeʾᵉ. 11. Yųkʿą' śųk-saʻpa wą liʻla waśteʻ eʻl oʻpʿa cʿąke' tuwaʻ heʻ oyuʻspa cʿį' hąʻtąhąś oʻkiyapikta keʻyaʻpi yųkʿą' acʿąʻtag.lepi[1] kį slolkiʻya škʿeʾᵉ. Onaʻtąyą ų' ną ųg.naʻhąla cʿąʻ-wahpatʿąka wą kʿiyeʻla kiyąʻ iyaʻyį ną mayaʻ kį ektaʻ iʻyotaka yųkʿą' śųk-saʻpa kʾų heʻ e škʿeʾᵉ. 12. Hehąʻl wąžiʻ hį'zi cʿa oyaʻya toʻpa kį iyuʻha skaʻ ną pʿaʻ kį kʿoʻ skaʻ škʿeʾᵉ. Yųkʿą' heʻ iʻś oyuʻspapi yųkʿą' leya tohąʻhąyą skaʻ kʾų hehąʻhąyą hohuʻ kį šeʻca škʿeʾᵉ. 13. Cʿąke' wicʿaʻša kį iyuʻha iniʻhąyą wąyaʻkapi škʿeʾᵉ.

[1] *acʿąʻtag.lepi*, they had designs on her; *a*, on; *cʿąte'*, heart (mind); *a*, on; *g.le*, to set. (In Dakota, the mind, or thinking, is associated closely with the heart.)

In such odd ways they were marked, these stray horses. 14. In supernatural ways these horses were different, and were unearthly; and yet that woman preferred them. For that reason, the people abandoned her; so she became one with them, and was wild; but that is what she preferred, they say.

42. Fish-Butte.

1. Long ago, when the race was young, the people of the Dakota came together and settled in winter quarters in a bend of the Pawnee River, they say. But it was still warm and pleasant, when a man who never had a home, and lived "between tipis"[1] as a usual thing, decided to fast and seek a vision. 2. The reason was that he had always lived a hard life. He tried as hard as he could to behave in a way to induce kindness in people towards him, and was generous with what he had, and he never told things[2], and yet, whatever the reason, he was always the object of people's dislike. And by now he was weary of it, and wanted supernatural help. He would wail and then stand; and after he had fasted for three days, his prayer was answered. The Great Spirit himself came to him.

Wąži' i'ṡ hį'ṡa cʿa he'[3] *yukʿa' ṡkʿeʾᵉ. He'cʿekcʿe oṡte'ṡteya ecʿe'capi ṡkʿeʾᵉ, ṡuk-nų'ni kį hena'. 14. Wakʿą'kʿąyą owo'hiyąsyela to'kʿecape ṡą' wi'yą kį iha'wicakta*[4] *kį ų' ayu'ṡtąpi cʿąke' i'ṡ-'eya' oṡte'ka cʿa watʿo'g.laya ų' k'e'yaṡ ecʿe'l-iyo`kipʿi ṡkʿeʾᵉ.*

42.

1. Ehą'ni tʿoka'-wicʿi`cʿaǧe cʿų he'hą' Lakʿo'ta kį iyu'ha kʿiwi'tayapi ną Pʿala'ni Tʿawa'kpa kį opʿa'ya kaȟmi' wą e'l wani'tʿipi ṡkʿeʾᵉ. Wana' wani'yetu-etʿi`pi k'e'yaṡ nahą'ȟcį maṡte'ṡte nų oi'yokipʿi hą'l wicʿa'ṡa wą tʿicʿo'la tʿiwo'kʿitʿahela[5] *ece'-ų yųkʿą' he' hąb.le'*[6] *ṡkʿeʾᵉ. 2. Ta'kole'-hąb.le` kį he' iyo'tiye'kiya ų' kį he' ų' ṡkʿeʾᵉ. To'kʿel-oki`hi ų'ṡiȟ'ą*[7] *ece'-ų nų ta'ku yuha' cʿą' itʿa'wacʿį waṡte'*[8] *nų to'hįni wo'yakeṡni k'e'yaṡ to'kʿa he'cįhą wowi'waȟtelaṡni ų' ṡkʿeʾᵉ. Wana' ṡehą' tʿawa'tʿelyeṡni kį he' ų' le' hąb.le' ṡkʿeʾᵉ. Hąb.le'-cʿeyį nąṡna akʿe' he'cʿel na'żi nų wana' ya'm.nicʿą wo'teṡni yųkʿą' wacʿe'kiye cʿų iye'kicicʿetu ṡkʿeʾᵉ. Wakʿą' Tʿąka kį he e' cʿa iye' iyųʿkʿala e'l hi'*

---

[1] To stay "between tipis" is to be an outcast; homeless.

[2] Almost the highest recommendation there is, — "not to tell things".

[3] Horns.

[4] *iha'kta*, to be pulled to remain behind, with someone; cf. *haki'kta*, to look back, when going forward; *iha'wakta*, I hate to leave it; I am pulled back by it; *hawe'kta*, I look back; *tʿi-i'hakikta*, she hates to leave her home (said of a confirmed stay-at-home).

[5] *tʿiwo'kʿitʿahela*, to be homeless (between homes; in the spaces separating homes).

[6] *hąb.le'*, to fast, in order to obtain a vision.

[7] *ų'ṡiȟ'ą*, to perform little acts, in an effort to secure kindness.

[8] *tʿawacʿį waṡte'*, to be good in disposition, or mind; i. e., to be generous; *i*, with what one has.

3. "Come now, tell me just how you see me," he said. So the man replied, "You are after the likeness of a fish; but also you come with limbs, like a man's. You have arms and legs. That is how I see you," he said. 4. And he replied, "Now tell me on what account you have trouble." So the man told him. He, perhaps more than others, had a kind heart and always gave what he could to the needy; but he had no home, in spite of the fact that, whenever anyone in pity took him in, he always tried to outdo himself in performing well the things he should do. 5. He always lived in that way, yet he was disliked; and lived abandoned between tipis. All this he told to the Great Spirit. So, he said, he was weary of it all, and wanted to avenge himself; and for that purpose he wanted supernatural aid. And the Fish-God said, "What you ask is fearful, but it must be what you need so I will help you. Go home; and seven days hence, meet me by the river before sunrise. I shall be there." So he said and left the man. 6. Now came the time, and the man met the Fish-God at the water. But not alone. He had secretly invited those who were kind to him, and brought them with him. He did this because he wanted them to be spared. Just as the sky was crimson before the sun appeared, like a fire just out of sight, there was a roaring sound in the water, so they listened, fearing. And the Fish-God with only

---

šk'e'e. 3. — Ho' wo', to'k'eȟcį wąma'yalaka he'cịhą ec'e'l oya'ka yo', — eya' c'ąke' eya' he'c'el wąya'ka c'a, — Ho, eya' hoǧa'-oų'c'aǧe kį og.na' le' yahi' ye lo'. Tk'a' ak'e' wic'a'ša iye'c'el oya'ya niyu'k'e[1] lo'. Hu' ną isto' k'o' niyu'k'e lo'. He'c'el wąc'i'yake lo', — eya' ke'e. 4. Yųk'ą' heya' ke'e, — Ho', ta'ku ų' iyo'tiye'yakiya he'cịhą oya'ka yo', — eya' c'ąke' oki'yaka ke'e. Iye'š way'šila ną ta'ku yuha' kį to'hịni wawi'p'ilašni ną tuwa' ų'šika c'ą ta'ku yuha' kį ų' o'kiya ke'ya' oki'yaka ke'e. Ho, k'e'yaš t'i'pi ni'cį ną he' ų' tuwa' ų'šila ną yuha' c'ą'šna iye'š ak'a'wị-ec'ų[2] s'e ta'ku iyu'ha e'l tąyą' ec'u'wac'į ke'ya' šk'e'e. 5. O'hịni he'c'el ų' wešą' wahte'lapišni ną t'iwo'k'it'ahela ihpe'yapi ke'ya' Wak'ą'-T'ą'ka kį oki'yaka ke'e. C'ąke' wana' šehą' t'awa't'elyešni c'a wat'o'kic'ųkta c'į' kį ų' wic'o'ȟ'ą wąži' c'į' ke'ya' šk'e'e. Yųk'ą' Hoǧą'-Wak'ą' kį heya' ke'e, — Ho', ta'ku wą t'eȟi'ka c'a yala' k'e'yaš eya' he'c'el yac'į'ka c'a o'c'iciyịkte lo'. C'e g.nị' ną letą'hą šako'wịc'ą kį'hą wi' hina'p'ešni ec'e'l m.nia'g.lag.la na'žį yo'. He'l wai'kte lo', — eyį' ną tok'i'yot'ą k'ig.la' šk'e'e. 6. Wana' iye'hątu c'ąke' wic'a'ša k'ų he' m.niya'ta Hoǧą'-Wak'ą' kį wąya'k-ya ke'e. K'e'yaš išna'la šni'[3]. Naȟma'la to'na ų'šilakapi k'ų hena'la owi'c'akiyakį ną o'p ya' ke'e. Hena' ni' ų'pikta c'į' kį he'ų' awi'c'ai šk'e'e. Wana' ka'k'el wi' hina'p'ịkta c'a ekta' iyo'šayela oi'le s'e hą' yųk'ą' m.ni' kį ekta' ta'ku wą ȟmuye'la ec'e'ca c'a naȟ'ų'pi ną wo'k'okip'ek'iyapi ke'e. Yųk'ą' hoǧą'-t'ą'ka wą c'ąk'a'hu kį heha'yela t'ąi'yą

---

[1] *yuk'ą'*, there exists; there is; *niyu'k'ą*, there is, to you; i. e., you have.

[2] *ak'a'wị*, over and above; on purpose; *ak'a'wị-eya'*, to say more than needed; to exaggarate, on purpose; *ak'a'wị-ec'u*, to overdo, as with a purpose.

his back visible, came towards them and lay on the shore. 7. Immediately he turned and went back, disappearing under the water, and then the man who was so pitiful, went following him, and he too disappeared in the water. His friends were so frightened that they ran crying to camp. They told all they had seen by the water, and inspired a great fear in the people. 8. What happened then was that the man followed the sacred fish into the water, and then realized that he too was in the form of a fish. But he also had arms and legs, so he was partly like a man. He was, in a word, like the sacred fish himself. 9. He swam in the water but he grew taller and larger; this he observed in himself. At last he grew so large that he was frightful to behold. After a time he came out on land but he was enormously large and long. When he was entirely out of the water, he caused his back to bend into what resembled a gigantic hoop or circle, and thus he lay down. His body was so long that in that position he hemmed in the entire tribe. Like a wall running around them he was. And where the tail and the nose came together was the only passage possible. 10. The people saw it, this huge mountain which came and enclosed them, and a great terror gripped them so that they ran wildly about. But there was no escape. But only the few friends I mentioned were aware of the opening, having been previously informed, so they kept their minds clear and ran in that direction

t'ahe'nakiya u' nąˀ o'huta kį e'l hiyų'ka keˀe. 7. He'c'ena ak'e' ig.lu'hom.ni nąˀ m.ni' kį ekta' mahe'l t'ąį'śniyela k'ig.la' yųk'ąˀ he'c'ena wic'a'śa wąˀ ų'śika c'ų he' iha'kap iya'yį nąˀ i'ś-ˀeya' m.ni' kį ekta' a't'ąįśniyąˀ iya'ya keˀe. He'c'ena t'ak'o'laku k'ų iyu'ha yuś'į'yayapi nąˀ oya'te t'i'pi kį ekta'kiya c'e ya į'yąkapi keˀe. He'c'i ta'ku wąya'kapi k'ų a'taya oya'kapi c'ąke' wayu'śˀiyeyapi-t'ą'ka śk'eˀe. 8. Yųk'ąˀ leya wic'a'śa wąˀ m.ni-ma'hel hoġą'-wak'ąˀ kį iha'kap iya'ye c'ų he' to'k'i ak'i' c'ąke' heha'l ai'c'ib.leza yųk'ąˀ i'ś-ˀeya' hoġą'-oų'c'aġe wąˀ yuha' śk'eˀe. Tk'a i'ś-ˀeya' hu' nąˀ isto' k'o' yųk'ąˀ c'ąke' hąke' wic'a'śa s'e le'c'eca śk'eˀe. Hoġą'-wak'ąˀ k'ų iye'c'eca keˀe. 9. M.nima'hel nųwąˀ ų' k'e'yaś sąˀp hą'skį nąˀ t'ą'ka a'ya c'a ai'c'ib.leza keˀe. Nąˀ o'hąketa li'la t'ą'ka c'ąke' wo'k'okip'e keˀe, owa'yake kį ekta'. Toha'tu yųk'ąˀ o'hutata g.licu' k'e'yaś wo'winihąyąˀ t'ą'ka nąˀ hą'ska keˀe. Wana' mak'a'-pu'za kį ekta' ec'a'c'a-hiyu' k'ų hą' c'ąk'a'hu kį naka'ś'i-ic'iyį nąˀ mime'ya c'ąg.le'śka s'e iyų'ka keˀe. T'ąc'ą'-hą'ska c'ąke' he'c'el iyų'ka yųk'ąˀ le wic'o't'i-t'ą'ka k'ų he' a'taya ao'g.lut'eya ƙpa'ya keˀe. Oka'wiƙ ac'ų'kaśkapi s'e hą' keˀe, nąˀ tukte'l śite' kį p'a' kį kic'i' e'c'ip'a yųk'ąˀ he'l ece'la t'iyo'pya hą' keˀe. 10. He'c'ena oya'te kį iyu'ha wąya'kapi nąˀ he' wąˀ t'ą'ka it'a'wokśąˀ wic'a'hiyųka c'ąke' wo'nihįciye hiya'g.lepi nąˀ ona'tąyąˀ ų'pi k'e'yaś oi'yaye wani'ca keˀe. Ho tk'a' t'ak'o'laku co'nala ke'p'e' c'ų hena'la eya' he'c'el ehą'tąhąˀ owi'c'akiyaka c'ąke' wą'cakiyela t'iyo'pya he' c'ų he'c'etkiya wac'į'-ksapya[1] į'yąkapi nąˀ nii'c'iyapi śk'eˀe. Ho',

[1] *wac'į'-ksa'pa*, to be wise in the mind; i. e., to have presence of mind; *ya*, in that manner.

and escaped to safety. So they were all the Dakotas who were saved. And all the others died of fear[1] and great woe fell on them. Some died from that fright, actually. 11. The great fish crushed them with his weight and then straightened his body out and rolled over and annihilated them. Having thus put an end to the people, he stretched out his body and then began to crawl towards the wild country. Selecting a pleasant open plain, he lay down and soon became rock, they say. 12. That is how in the early times many Dakotas died a pitiful death, and only those were spared who had been kind to that poor and homeless man. From that time on, the Dakota people began to expand in earnest, they say. 13. And they say that is when the Dakota people learned to be kind to each other. That is why when anyone is homeless and poor in a Dakota village, someone is always sure to take him in. Even today, nobody in the Dakota country suffers in this way; nobody is entirely homeless. Now-a-days, that hill of rock in the form of a fish is called Fish-Butte and lies somewhere, they say. I myself have never seen it; but some there are, here and there, who have, and they tell this story about it.

43. Bewitched by the Buffalo.

1. This is a tale of the Crow Indians, which the Dakotas often relate.

---

cʿąke' hena'la Lakʿo'ta kį ni'pi ną ųma'pi kį iyu'ha tʿąsa'ksak tʿa'pi ną wo'tʿeȟi ahį'ȟpayapi škʿeʾᵉ. Etą' heʾcʿena tʿa'pi škʿeʾᵉ, tʿąsa'k tʿa'pi ną. 11. To'na ni' ų'pi kʾų hena' iyu'ha hoǧą'-tʿą`ka kį awi'cʿag.laskicį ną heȟą'l nao'wotʿąicʾiyį ną ikpa'ptą cʿąke' iyu'ha wicʿa'kte škʿeʾᵉ. Ho heʾcʿel waȟą'kyį ną heȟą'l naiʾcʾiowotʿą ną ȟeya'takiya ya' škʿeʾᵉ. Ka'l ob.la'ye-owa`štecaka yųkʿą' eʾl iyų'kį ną oȟ'ą'kʿoya į'yą-ica`ǧa škʿeʾᵉ. 12. HeʾcʿeI ų' Lakʿo'ta kį o'ta ų'šiya tʿa'pi ną to'na waȟpa'nica ną tʿi'pi niʾca wą o'kiyapi kʾų hena'la ni'pi cʿąke' hetą' nakeš a'wicakʿeya Lakʿo'ta-oya`te kį icʿa'ǧapi škʿeʾᵉ. 13. Yųkʿą' hetą'hą Lakʿo'ta kį ų'šikicʿilapi-woųspe kį leʾ u' škʿeʾᵉ. He' ų' tuwa' tʿiwo'kʿitʿahela ų' ną ų'šika cʿą ų'šilapi ną tukteʾl icu'pi ną yuha'pi s'aʾᵃ. Cʿąke' leȟą'tu kʾeʾyaš Lakʿo'ta-oya`te kį eʾg.na tuweʾni heʾcʿel iyo'tiyeʾkiyešniʾᵉ; tuweʾna tʿiwo'kʿitʿahela ų'šniʾᵉ. Wana l'eȟą'l paha'-kaȟya įyą' wą tʿą'ka cʿa hoǧą' s'e yąka' cʿąke' he' Hoǧą'-Paha` eciʾyapi cʿa tukte' ekta' yąka' škʿeʾᵉ. Miye' tų'weni wąb.la'kešni kʾeʾyaš wąžiʾkži wąya'kapi ną ų' leʾ wo'yakapi kį oya'kapi škʿeʾᵉ.

43.

1. Lakʿo'ta kį wicʿo'oyake kį leʾ Kʿąǧį'-wicʿa`ša tʿa'wapi cʿa oya'kapi s'aʾᵃ.

---

[1] "To die of fear" is literal for an idiom meaning to be "scared stiff" and lie as if dead.

A youth from the Crow camp once went on a trip away from home, and lay down to rest on the side of a brown-earth cliff, near the bank of the Elkhorn River. 2. And he saw there, standing in the water below, a buffalo. This he watched a long time. But it puzzled him because at times it did not look like a buffalo[1]. Therefore he sat watching to see when it would change its position. He waited so long, in vain, that finally he took stones and hurled them at the animal, hitting him in the middle of his back each time. This had no effect on him. Not at all frightened, the buffalo stood till the young man worked loose a part of the rock imbedded in the cliff, and started it down hill. It came bounding down and hit the buffalo with a thud. This time, he disappeared suddenly in the water. 3. At once the young man started for his home, and on the next day, the tribe broke camp and began the march to a new camp-site. It chanced that they crossed the stream at the very spot where the young man had seen the buffalo. He himself followed in the line, on horseback, at the very end; so he was the last to cross. When he was about half-way across, his horse suddenly stood still. So he called out to his friends. "Hey, friends, I can go no further. Come and help me!" he called. As the water was shallow, the young men all turned without difficulty, and came back, carrying their spears, intending to fight whatever was detaining the young man who called for help. But the water rose in a great tide, as if something

---

To'hą K'ąǧi'-wic'a'ša-k'oška'laka wą t'iya'tąhą oma'ni-iya'yį ną manį'l maya' wą a'taya mak'a'-ǧi c'a e'l asni'kiya-iyų'ka šk'e'e. Yųk'ą' he' maya' kį He'-C'įška'yapi-Wakpa' kį ag.la'g.la yąka' šk'e'e. 2. He'c'el ȟpa'yahą yųk'ą' ųg.na' k'u'ta m.ni' kį c'op'a' le'c'e t'at'ą'ka wą na'žiȟą c'ąke' t'e'ha-wąya'k yaka'ha ke'e. Toha'lšna t'at'ą'ka s'e le'c'eca ną ak'e'šna he'c'ašni s'e le'c'eca c'ąke' škąšką'kta-ap'e yąka'ha ke'e. T'e'ha-yąke' c'e'yaš he'c'ena na'žį c'ąke' hąke'ya į'yą icu' ną ų' k'įį' c'ą iye'na c'ąk'a'hu-c'oka'ya ece'-ap'a' ke'e. K'e'yaš he'c'ena škąšką'šni[i]. Į'yą ų' k'įį' kį hena' i'tok'ašni c'ąke' he'c'etu k'eš maya' kį t'ahe'piya mak'a' kį t'ą'kaya nao'špį ną ao'-g.mig.meya ke'e. C'ąke' k'u'takiya kapsi'psil yį' ną t'at'ą'ka k'ų c'ąk'a'hu kį c'oka'yela buya[2] ap'a' ke'e. Yųk'ą' nake' šką'-hįg.nį ną he'c'ena a't'ąišni ke'e. 3. He'c'ena k'oška'laka kį t'iya'takiya k'ig.nį' ną ihį'hąni kį e'l ig.la'kapi ną a'ya c'ąke' eha'kela šųk-'a'kąyąk ec'e'l ya' yųk'ą' wakpa' kį e'l t'at'ą'ka wą ȟta'l-'ehą' wąya'ke c'ų he'tulahčį iyu'weǧapi ke'e. C'ąke' ųma'pi kį iyu'ha e'yaya c'a ec'e'l ya' yųk'ą' c'oka'ya wana' ye' cį wale'hąl t'ašų'ke kį ową'žilahčį ina'žį c'ąke', — K'ola', hiyu' po'. To'k'a-ib.la'b.leśni ye, — eya' ke'e. M.ni' kį k'a'zela c'ąke' t'ak'o'laku kį iyu'ha wahu'k'eza g.luha'pi ną he' ta'ku c'a ani'ca he'cįhą t'akpe'-ku'pi ke'e. Ag.na' m.ni' k'ų

[1] The spirit of the mad buffalo, an evil spirit.

[2] *bu*, the sound made by striking a drum, or something that gives a low, dull sound, a thud; *buya*, such a sound accompanying an act.

were forcing it to pile up, and completely immersed the young man who promptly disappeared from view, horse and all. 4. The people came to land just across the river where they made camp. Then they hunted for him, and gave up after a time, and wailed for him, as for one dead. Now, a man in the company regarded himself as with power. He said, "I can find him; and if I do, I want one of his younger sisters for my wife." 5. That was all right, they said; if he found the lost man, he might as well have them both. He was now about to hunt him, so everyone came out to sit on the river bank and watch. The man walked on the water's surface, and ever so often he peered down in as if he actually was seeing through the stream. "At noon, go home; and come again, later," he said. So at noon, everyone went to the camp, and after their noon meal hour, they came out again to watch. He continued to look along the stream in this manner until the evening. 6. Next morning when they came out to watch again, he said to them, "Over yonder is a cliff of brown-earth; and at its base lies the lost horse. And further on, where you see the cliff, there is a whirl-pool, and in it lies our man. He was dead when I reached him, but he has come back to life. So I placed him on the hillside and came home." As soon as he announced this, all the people hurried to the place he had indicated, and found first the horse and then the man, precisely as he had said. So they took the young man home. 7. But there was still something wrong with him. So they conferred about what might

---

ta'ku paa't'aš au' s'e wąka'l hiyu' ną k'oška'laka k'ų šų'kak'ą'-iyo'was'iyą mahe'l iya'ya ke'e. 4. He'c'ena oya'te kį iyu'weh ina'žipi ną e'na e't'ipi ke'e. He'c'ųpi ną li'la ole'pi k'eyaš a'wicak'eya'-tok'aĥ'ą c'ąke' hąke'ya iye'nayąpi ną ee' li'la waši'g.lapi ke'e. Yųk'ą' wic'a'ša wą wak'ą'-ig.la'wa c'a oya'te kį he'l ų' yųk'ą' he' e c'a leya' ke'e, — Miye' iye'waya owa'kihi ye lo'. Tk'a iye'waya hą'tąhąš t'ąkši'tku kį ųma' b.lu'zikte lo', — eya' ke'e. 5. Yųk'ą' he'c'etulapi ną iye'ya hą'tąhąš nąkų' t'ąkši'tku kį nųp'į' wic'a'yuze c'e'yaš he'c'etu keya'pi'i. Wana' ole'kta c'ąke' oya'te kį a'taya m.ni'-yo'huta kį ekta' wawą'yak-ahi'yotake'e. Yųk'ą' m.ni' kį ali' oma'ni ną toha'tu c'ą ak'e' m.ni' kį kaĥlo'k ta'ku wąya'ke se'šna li'la e'tųwąhe'e. — Ho, wi' c'oka' hiya'ye, g.la'pi ną ec'a'š ak'e' u' po', — eya' c'ąke' oya'te kį wi' c'oka' hiya'ya c'a t'iya'ta k'i'pi ną wo'tapi ną ak'e' wawą'yak-hi'pi'i. C'ąke' m.ni' kį op'a'ya ole'he c'e'yaš he'c'enaš ak'e' ĥtaye'tu'u. 6. Hį'hąna c'a ak'e' m.niya'ta hi'yotakapi yųk'ą' leya' ke'e, — Ka'k'iya ka mak'a'-gi maya' kį he'l oĥla't'e wic'a'ša wą ųko'lepi k'ų he' t'ašų'ke kį ĥpa'ye lo'. Ną ak'o'wap'a, ka maya' kį he'l wam.ni'yom.ni c'a he'l i'š wic'a'ša kį iye' yųke' lo'. T'a' hąl e'l wai' k'e'yaš kini' c'a paha'-hepi'ya e'wauṗi ną le' wag.li' ye lo', — eya' c'ąke' he'c'enahcį oya'te kį a'taya k'e' c'ų he'c'iya ica'k'oyela e'hųni ną wic'a'ša kį ag.li'pi šk'e'e. 7. K'e'yaš he'c'ena to'k'eca c'ąke' to'k'el ec'ų'pi-waste'ka he'cįhą he' ak'i'yapi šk'e'e. Hąke'ya ini'kica-

be the best thing to do for him. At last, they made a sweat lodge and placed him in it for a bath. After that, they made a suitable preparation, and then suddenly exploded some gun-powder in front of his face. And they say it was the shock from that explosion which at last restored him to his right mind.

44. Owl's Eyes.

1. A Pawnee man and his wife went out to hunt deer and were camped out by themselves, away from the tribe. And it happened that while the man was walking abroad, hunting, a war party raided his camp, stole his horses and demolished everything; and his wife was gone. 2. Immediately he gave some bear cries, and braced himself to look for his wife. He found and followed the trail left by the raiders, along the sandy loam of the creek. In all those tracks, he saw all men's foot-prints, and among them, only one woman's. He was certain, now, that his wife was with the men, and he determined to find her. 3. At evening he came upon a place beside a creek where the party had stopped in the woods to build a fire; he therefore sat down on the opposite shore to wait. Soon his wife herself came down to the stream after water for the camp; so he called out to her very softly like this, "It is I who have arrived. Let us start home at once." And she replied, "I must take this water back to the camp first; and then I will go with you. Wait for me there." 4. And right there this woman proved herself a very stupid person. When she took the water back she said, "I have just seen my husband.

ǧapi nų e'l e'g.nakapi nų oha'kap ta'ku oya's'į yuwį'yeyapi nų heha'l wakta'śniȟca ha'l ite' kį c'aȟli' ona'p'opyapi śk'e'e. Yuk'ą' hetą' yuś'į'yeyapi kį ų' kawa'c'į-ksa`papi k'e'yapi'i.

44.

1. P'ala'ni-wic'a`śa wą t'awi'cu kic'i' t'a'ȟca-k'ute`-ipi nų manį'l wic'o't'i kį i't'ehąyą t'i'pi śk'e'e. Yuk'ą' wic'a'śa kį oma'ni-iya`ya ha'l to'k'iyataȟą t'o'ka ahi'hųni nų t'i' k'ų a'taya ik'i'nicapi nų t'aśų'ke kį iyu'ha mawi'c'anųpi nų t'awi'cu kį to'k'aȟ'ą ke'e. 2.He'c'ena wic'a'śa k'ų ȟna'ȟna nų t'awi'cu oki'lekta c'a iya'ya ke'e. T'o'ka kį oye' k'ig.la'pi c'a wic'i'hakap wakpa'la-op'a`ya c'asmu' kį ec'e'l ya'ha ke'e. Wi'ca'śa-oye` ece' nų wąži'la wį'yą-oye` c'ąke' wana'ś t'awi'cu k'ų ak'i'yag.lapi kį slolya' c'ąke' g.liyo'ya ke'e. 3. Ȟtaye'tu c'ąke' c'ama'hel wakpa'la ik'iyela e'yotakį nų c'et'i'pi c'a maya'-ųma` kį ec'i'yataȟą waa'p'e yąka'ha ke'e. Ic'ų'ha t'awi'cu k'ų he e' c'a m.ni' hiyo'u c'ąke' tok'e'cela-ho`yek'iyį nų, — Le' miye' c'a wahi' ye lo'. G.licu' wo', ųk'i'yag.nįkte, — eya' yuk'ą' wį'yą kį i'ś, — Hį'yąka', t'o'wa'ś m.ni' kį le' ak'i'ȟpewayį nų heha'l wahi'yukte. Iya'makip'e', — eya' ke'e. 4. Ho, nų he'tu c'a wį'yą kį le' li'la witko' c'a ikpa'zo śk'e'e. M.ni' kį ak'i' nų, — Mihį'g.na kį le'c'iya m.ni-a'g.lag.la

He is sitting down there on the river bank". So the raiders rose and came and surrounded him, and took him to their camp. Then they put out his eyes, and went away, leaving him tied and blind. 5. There he lay, helpless, and unable to walk or to see; so he rolled and cried out in his distress. Then, from somewhere, an owl came to him, and said, "How is it that you lie here thus?" In reply the man told his experiences. And the owl then spoke and said, "Very well. Will you wait here? Presently the news of your plight shall be taken to your home." He turned and delegated another owl to carry the news; so he flew away at once. Meantime the remainder of the owls set to work, and in some mysterious manner they put a pair of owls' eyes in the place of the ruined ones. Then the man had no further trouble seeing. The owl's eyes did for him. 6. At that point, the warriors from the Pawnee tribe came to the rescue, and found him there. So they proceeded from there on, to follow the enemy and avenge the harm they had done; and the man went with them. They soon reached them and killed all of them, and only the woman was alive. They said then, "To be sure, through Pawnee kinship, she is some relation to us all. But because she has used her husband so poorly, let us give her back to him. Let her be. He shall himself deal with her as pleases him." 7. So the man whose eyes had been put out, took and set the woman at a place apart, the woman who had assisted the enemy in harming him. Then he collected a considerable amount of firewood, tied his wife on to the pile, and setting fire to it all, he left her there. So the woman received what she was looking for when she was so cruel to her husband. 8. That man lived to a ripe old age. But the owls had said

---

yąka'hą c'a lec'a'la wąb.la'ke c'ų, — eya' c'a he'c'e wic'a'śa kį iyu'ha ina'žipi ną ao'g.lut'eyapi ną yąka'pi kį ekta' ak'i'pi śk'e'e. Suta'ya p'ahta'pi ną heha'l išta' kį nųp'į' pakpa'pi ną ihpe'ya k'ig.la'pi śk'e'e. 5. C'ąke' to'k'a-ig.lu'škeśni kį ų paptą'ptąyą ihpe'ic'iya c'e'yahą ke'e. Yųk'ą' hįhą' wą to'k'iyatąhą hihų'ni ną heya' ke'e, — To'k'a yųk'ą' le'c'el nųka' huwo'? — Heya' c'ąke' oki'yaka ke'e. Yųk'ą' — Ec'a he'na yąka' yo'. To'kśa' oya'k-ya'pikte lo' — eyį' ną hįhą'-t'okeca wą hoši'ye-śi c'ąke' tok'i'yot'ą kįyą' iya'ya ke'e. K'ohą' hįhą'-ųma'pi kį li'la śką'pi ną hįhą' išta' k'eya' e'l o'kiciśtąpi c'ąke' hena' ų' to'k'aśniyą wawą'yaka śk'e'e. 6. Heha'tu hąl wana' t'iya'ta ot'ą'į hųše wic'o't'i kį etą'hą zuya' ahi' ną wic'a'śa kį o'p hetą' iya'ya ke'e. T'o'ka k'eya' śica'ya ec'a'kicųpi k'ų hena' e'wic'akig.legapi ną iyu'hala wic'a'ktepi śk'e'e. Wį'yą k'ų hece'la oka'ptapi yųk'ą', — Ho, eya' P'ala'ni-ota'kuye kį ec'i'yatąhą wį'yą kį le' iyu'ha wo'wahi-c'ų ųki'yuhapi k'e'yaś hįg.na'ku kį t'eći'yela oki'ki'ą kį ų' ųki'c'upi-kte lo'. It'o' iye' to'k'el c'į' kįhą ec'e'l ec'a'kic'ųkta c'a, — eya'pi ke'e. 7. C'ąke' wic'a'śa kį wį'yą wą t'eći'ya ec'a'kicų ną ec'e'l išta' iyo'tiye'-kiye c'ų he' icu' ną ka'l e'g.le ke'e. Ną c'ą-pa'hi ną e'l ayu'skiskitį ną ile'ya c'ąke' he'c'el c'į'ka oki'ą' c'a ec'e'l ak'i'p'a śk'e'e. 8. It'a'hena

to him, "See to it that you never enter a sweat lodge while the sweating rite is in progress." When he was now a very old man, he thought to himself, "Yes; but that was such a long time ago; it can not hold now." And he entered a sweatlodge while the rite was going on. Immediately both his eyes, the ones the owls supplied him, popped, from the heat; and this time he was blind forever. This is a fact!

45. Standing Rock Legend.

1. The rock that stands upright became so in the following manner. In the early beginnings of the people, a certain young man wanted a beautiful young girl for his wife. But she did not care for him, and so she wept continually over the matter. After a time, the young man becoming discouraged, got together practically all the horses there were, and offered them for the girl. 2. The young girl's male relatives, (i. e., cousins and brothers), wished very much to own the horses and they all joined together in urging her to accept the man. So, because of deference towards her male relatives, the girl at last declared her willingness to marry the man. So everyone was very happy. 3. But some days, shortly before the date of the marriage, the girl disappeared; so they all looked for her but she was absolutely gone. Her relatives and all the riders in the tribe joined together in looking for her. The mother of the missing girl

wic'a'ša kį he' wani'yetu o'ta ni' šk'e'e. Ho k'e'yaš hįhą' kį ehą'ni heya'pi[1]: — Ini'kaǧapi kį etą' ȟeya'p ec'ų'[1] wo', — eya'pe šą wana' wic'a'ȟcala k'uhą' he'c'a wą e'l t'ima' i' ną, — Etą'š he' ehą'niȟcį heya'pi k'ų, — ec'į' tk'a'š ka'k'el-ok'a'te cį ekta' t'ima' i'yotake cį he'c'ena išta' nųp'į' nap'o'pa c'ąke' hetą'hą tųwe'šni ną ec'e'l t'a' šk'e'e. Le' wo'wicak'e ye lo'!

45.

1. I'yą wosląl he' cį he' le'c'el ų' he'c'eca šk'e'e. Ehą'ni wic'a'ni k'ų he'hą' k'oška'laka wą wic'į'cala wą li'la wį'yą waste' c'a yu'za c'į' ke'e. K'e'yaš iye' wica'lašni ną c'e'yaha ke'e. Hąke'ya wic'a'ša kį wac'i' yeye'šni[2] kį ų' šų'kak'ą' wic'a'yuha kį iyu'ha wi'taya iwi'c'acu ną ų' wic'į'cala kį op'e't'ų šk'e'e. 2. Yųk'ą' wic'į'cala kį t'ib.lo'ku nąiš šic'e'šitku kį hena' šų'kak'ą' kį wic'a'yuhapikta c'į'pi kį u' hįg.na'yeši i'yopaštakapi ke'e. Hena' oho'wic'akila kį ų' iyo'wįic'iya c'ąke' iyu'ha c'ąte' waste'pi šk'e'e. 3. Wana' yu'zįkta ik'i'yela yųk'ą' wic'į'cala kį to'kel iya'ya c'ąke' li'la ole'pi k'e'yaš a'tayaš to'k'aȟ'ą šk'e'e. T'i'takuye ną eya' wic'o't'i kį e'l to'na šųk-'a'kąyąka'pi kį hena'

[1] *ȟeya'p ec'ų'*, do, away from here; stay away; get out; don't come here, or go there.

[2] *wac'į*, mind; *yeya'*, to send. This is generally in the negative, as in the text, and means, "to become discouraged; lose hope in." *wac'į' yewa'yešni*, I can no longer stand it.

was especially diligent in her search and often would be gone days at a time, during which she roamed weeping over the land. 4. One day when she was again walking about, when the sun was low, she looked towards the west and saw, outlined against the sunset, a small hill on top of which sat a woman, in the correct sitting posture for a woman[1]. The light in her eyes was so bright that it was difficult for her to see. Yet for all that, she knew at once that that woman was her daughter. And, sitting beside her, was the little puppy also facing the same direction. 5. The woman wept and stroked her daughter's head and shoulders in affection, and then she invited her to go home with her. But when the girl tried to stand, she could not move; so her mother felt of her legs, and already they were turned into rock. There the woman sat, holding her daughter in her arms, and wept continually, and felt of her body from time to time. Each time she found that more and more it was turning into stone. 6. At last both the girl and her little pet were turned into rock, they say. This happened a very long time ago, in fact before anyone's memory. It was only recently, yesterday you might say, that the stone was brought into the agency and set up

---

iyu'ha ole'pi ke'e. Tuwa' iyo'tą li'la wic'i'cala kį ole' k'ų he' iye' hų'ku kį he e' šk'e'e. To'nac'ąc'ą g.li'šni c'e'ya oma'ni ke'e. 4. Ak'e' wana' he'c'el c'e'ya oma'nihą yųk'ą' wi' k'u'ciyela ha'l wiyo'hpeyatakiya e'tųwą yųk'ą' wi' ai'yopteya paha' wą aką'l wi'yą wą wi'yą-nawį̀ h[2] yąka' ke'e. K'e'yaš išta' kį wi' iyo'šniža c'ąke' tą-wą'yakešni'[3]. He'c'eca k'e'yaš wana' he' c'ųwį'tku k'ų e' c'a slolye'e. Šų'kalu wą yuha' yųk'ą' he e' c'a isa'k'ip i'š-'eya' ak'o'ketkiya e'tųwą yąke'la'a[3]. 5. E'l i' ną c'e'yaya c'ųwį'tku kį p'a' ną hiye'te k'o' yusto'sto ną g.le-a'p'e c'ąke' wana' ina'žikta yųk'ą' oki'hišni c'ąke' hų'ku kį hu' kį oyu't'ą yųk'ą' wana'š hehą'yą a'taya i'yą-ic'ağe'e. C'ąke' e'na c'ųwį'tku kį p'o'skil g.lu's yąkį' ną c'e'yahį ną ak'e'šna hu' kį yut'ą' c'ą są'p wąka'takiya i'yą-ic'aȟ a'ye'e. 6. O'hąketa wic'i'cala k'ų he' šuȟpa'lala wą g.luha' i' k'ų kic'i' a'taya i'yąpi ke'ya'pi'i. Le' i'še' li'la ehą'ni he'c'etu c'a lehą'l ni' u'pi kį tuwe'ni he' slolya'pišni šk'e'e. Lec'a'la, hta'l ehą'kel[4] i'yą k'ų he' owo'wic'ak'uta[5] ak'i'pi ną he'l aki'c'ita he'hą' t'i'pi c'a ik'i'yela i'yąša'-zizi[6] u' ag.le'-hą` wą ki'cağapi ną ekta' aką'l e'g.lepi'e. Owo'wic'ak'u kį he' etą'hą c'aš'-

---

[1] The correct posture of a woman is to sit with both legs flexed to the right. No woman ever sits cross-legged. Even little girls are corrected, if they do.

[2] *wi'yą-nawiȟ; wi'yą*, woman; *na*, with the foot; *wiȟ*, from *wi'ğa*, bent sharply. This means assuming a woman's sitting posture.

[3] *yąke'la*, it, the little thing, also sat, (looking the other way); *la*, indicates the puppy is likeable.

[4] *hta'l-ehą'*, yesterday; *kel*, in a manner of speaking, as it were.

[5] *owo'wic'ak'uta*, at the agency; in the place where they give out food.

[6] *i'yąša'-zizi*, tan brick; *i'yą*, stone; *ša*, red. All brick is called *i'yąša'*. But if it is tan brick, it is further described as *zizi'*, yellow; yellow red-stone.

at the fort[1] and the government disbursing station took its name from the image, and became Standing Rock. Even today, anyone who goes there may see the stone.

46. The Friendship Song.

1. Two men who bore the friend relationship[2] to each other, made a covenant between them one day. They composed a song which they called the friendship song, and they said that only they two might sing it. It was understood that whenever and wherever one of them heard the song it would mean that the other was in great trouble. 2. Thus the one who heard it was immediately to know that here was a situation calling for aid to his friend. One time there was a warparty and these two friends were in it. Always, wherever they went, they went together. At a late hour, when it was dark, they stopped for the night and one of the friends was sent to a lake near by to get water for the camp. So he took a pail and started off. As it was very dark, he had to feel his way along with his feet. 3. Now he reached the bank and tried to dip out a pailful of water, but the water proved to be too shallow; so that he gradually waded towards the centre of the lake, testing the depth as he went, and at last he took up water where it was somewhat deeper; and just then he noticed some black objects here and there, in the lake. 4. But just he as decided that they were large rocks, he heard a

tʿų́pi cʿa Ɬ'yą Wosla'l Hą́ eci'yapi[3]*. Lehą́tu kį tuwa' cʿį́' hą́tąhąš ekta' yį́' ną į'yą kį he' išta' ų́' wąya'ka oki'hi*[3]*.*

46.

1. Wicʿa'ša nų́p kʿola'kicʿiyapi yųkʿą́' le'cʿel wi'wahokicʿiyapi škʿeʾe. Olo'wą wą iye' ka'ǧapi ną he' Kola'kicʿiyapi-Olo'wą cʿa iye'pi kį nųpʿį́'la[3] *ahi'yayapikta ke'ya'pi škʿeʾe. Tohátuke cʾe'yaš ųma' ta'ku tʿeȟi'ka wąži' e'l naʾžį hą́tąhąš olo'wą kį he' ahi'yayįkta ke'ya'pi škʿeʾe. 2. Heʾcʿel ųma' kį naȟʾų́ kiha wą'cak tʿakʿo'laku kį ana'kikšį-kta wą he'cʿel slolki'yapi škʿeʾe. Yųkʿą́' to'hųwel ozu'ye wą e'l nupʿį́' oʾpʿapi škʿeʾe. O'hįni to'kʿiya ya'pi cʿą nųpʿį́' eceʼ-opʿapi cʿąke' wana' akʿe' ȟtaye'tu hą́'l eʼtʿipi cʿa e'l ų́'pi yųkʿą́' ųma' b.leya'ta m.ni' hiyo'yešipi cʿąke' cʿe'ǧa yuha' ną li'la oi'yokpaza cʿąke' natʿą́'tʿąkel iwa'šteg.la*[4] *ya'hą škʿeʾe. 3. Wana' b.le' kį e'l ihų́'ni ną cʿe'ǧa kį m.ni' kį ekta' ipa'g.muk ožu'la icu'-wacʿį kʿeš kʿa'zela cʿąke' są́'p cʿoka'takiya cʿopʿa' iyuʼtʿa ya'hį ną hąke'ya wana' ašme'laka cʿa e'l m.ni' icu' kį icʿų́'hą b.le' kį e'l ena'na ta'ku kʾeya' sapsa'pya hiye'ya cʿa wąya'ka škʿeʾe. 4. Kʾe'yaš hena' į'yą-tʿąka ke'cʿį́' ȟcehą'l wicʿa'ho wą*

[1] Fort Yates, North Dakota.

[2] The friend- or *kʿola'*-relationship, assumed once, could never be broken. A man must put himself out, risk his life, do anything, for his friend.

[3] *nųpʿį́'*, both; *nųpʿį́'la*, only the two of them.

[4] *iwa'štela*, gently; softly; slowly; sometimes *iwa'šteg.la*. There is no corresponding form for the latter, in Yankton.

human voice, so he listened again, and heard a man groaning somewhere. He went towards the sound hurriedly, and on arriving, he felt all around, and there lay a man, alive, but with his entire scalp peeled off so that it hung in front of his eyes. 5. So he hoisted him onto his back, and, standing in the water, holding him thus, he sang the friendship song. Back at camp, they heard him and his friend said, "That means my friend has met with trouble. For that is the song which we agreed to sing, if either of us ever met with disaster." So saying, he ran to him, with his weapons in hand. 6. And there was his friend, coming home with something on his back; so he went to him and. "Friend what is the matter?" he asked. So he told him. Then they straightway took the sick man home, the one whose scalp was loosened; and he told that those were all Dakotas who had been killed, and that he alone was left. 7. Next morning, they went to look at them and found they were all *Hų'kpap'aya*,[1] but their bodies were so bloated that it was difficult to recognize them. These had at first been cornered by the enemy who later threw them into the lake, thinking they had killed all of them. One survived but they did not know it. From then on, it is said, nobody ever drank from that lake again.

47. The Lovers.

1. The Dakota learned this story from the Cheyenne tribe among whom it is said to have happened, and they relate it frequently.

naȟ'ų' c'ąke' p'iya'-ana`ġoptą yųk'ą' wic'a'śa wą to'k'i c'ąya'ka śk'e'e. Ina'ȟni ekta'kiya yį' ną e'l ihų'ni ną yut'ą't'ą yųk'ą' wic'a'śa wą nata' kį a'taya ona'śloka c'a iśta' kį aka'ȟpeya hiyu' k'e'yaś ni' ȟpa'ya śk'e'e. 5. C'ąke' g.liya'ȟpeic'iyį ną olo'wą k'ų he' ahi'yaya m.nic'o'p k'į' na'żį śk'e'e. Yųk'ą' t'iya'ta naȟ'ų'pi c'ąke' t'ak'o'laku k'ų heya' śk'e'e, — K'ola' ta'ku t'eȟi'ka slolye' lo'. Toh'l he'c'etu c'ą' olo'wą kį he' ųka'hiyayapikta ke'ya'-iwa`hoųkic'iyapi k'ų, — eyį' ną he'c'ena wi'p'e g.luha' ekta'kiya į'yąka śk'e'e. 6. Yųk'ą' t'ak'o'laku k'ų he' ta'ku k'į ną ku'hą c'a e'l ihų'ni ną, — K'ola`, to'k'a huwo'? — eya' śk'e'e. C'ąke' oki'yaka śk'e'e. He'c'ena wic'a'śa wą nata' śloka'he ų he' t'iya'ta ak'i'pi yųk'ą' hena'keȟcį Lak'o'tapi c'a wic'a'ktepi ną išna'la oka'ptapi ke'ya' śk'e'e. 7. Ihį'ąna c'ąke' e'wąwic'ayakapi yųk'ą' hena' Hų'kpap'ayapi c'a naka'poyela ec'e'capi c'ąke' oi'yekiye-śi`capi śk'e'e. Hena' t'o'ka kį na'żįwic'ayapi ną iyu'ha wic'a'ktepi ke'c'į'pi ną b.le' kį ekta' oi'ȟpewic'ayapi śk'e'e. Wąži' ni' k'e'yaś slolya'pišni'i. Hetą' to'hųweni b.le' kį he' e'l tuwe'ni m.niya'tkešni śk'e'e.

47.

1. Le' wo'yakapi kį Lak'o'ta kį oya'kapi s'a k'e'yaś Šahi'yelataȟą ag.li'pi ke'ya'pi'i.

[1] *Hų'kpap'aya*, a band of the Teton Sioux.

The whole tribe was living in one place when the crier went out from the council tent, making this official annoucement as he rode along, 2. "Hear ye, and take warning! The magistrates have decreed it. From this place, the tribe is to separate into two groups. Tomorrow, you are to break up the camp and go away from each other in two directions. All summer long, the time is to be spent by both groups in hunting and the chase; and then, in the fall, you are to meet here again. From here, a suitable place for winter quarters will be found." 3. Now it happened that there was a certain young man and a certain young woman who were greatly affected by this news. This young man had been courting the girl, until, by this time, there was a great love between them. And it happened that the tribe's separating into two groups made it necessary for them also to part. One of them, the woman, belonged in the section that was going towards the Rocky mountains[1]. 4. As for the young man, he must go towards the Missouri, for his people belonged in the group assigned to hunt in that direction. Now the people were slowly moving away in two great paths, in opposite directions; but the young man sat on the edge of a bluff near by, holding his horses by a rope; and dreaded to leave with his people. He had two horses[2]. One which he rode and one which he led, as a spare one, by a rope. As he sat there, he felt as though he must die of grief.

Oya'te kį a'taya wi'tayela t'i'pi yuk'ą' e'yapaha wą howo'kawiĥ hiya'yį ną t'i'piyo'k'iheya kį etą'hą wo'yak hiya'ya šk'e'e, 2. — Ho', naĥ'ų' po'. Waki'c'ųza kį he'c'el eya'pe lo'. Letą'hą oya'te kį nų'pakiya k'iyu'špa iya'yapikte lo'. Hį'hąna kiĥą ig.la'kapi ną letą'hą t'ok'ą'l ya'pikte lo'. B.loke'tu a'taya wak'u'wapi ną t'alo' m.nayą'pi ną ptąye'tu kiĥą le'l ak'e' k'iwi'tayįkte lo'. Ną letą'hą tukte'l wani't'ipikta he'cįhą yasu'pikte lo', — eya' hiya'ya šk'e'e. 3. Ho, yuk'ą' he'-oya'te kį e'l wik'o'škalaka wą k'oška'laka wą kic'i' le wae'yapi kį ų' li'la iwa'tok'iyapi[3] šk'e'e. K'oška'laka kį he' wik'o'škalaka kį oyu'spaĥį ną wana' li'la anu'k'atąhą i'c'iyokip'ipi hą'tu šk'e'e. Yuk'ą' le oya'te k'iyu'špapikte cį e'l ųma' Heska' kį he'c'etkiya ya'pikte cį e'l o'p'a šk'e'e. Wį'yą kį e' c'a huka'ke kį he'c'iyatąhą o'p'api kį ų'. 4. K'oška'laka kį i'š m.ni'šošetakiya[4] a'yįkte ci he'c'iyatąhą o'p'a šk'e'e. Wana' ig.la'kapi ną ot'ą'kt'ąkaya c'ąku'-kaĥ a'ya šk'e'e. K'e'yaš k'oška'laka k'ų maya'-ap'a'žeže šuk-ka'ška yuha' yeka'piĥca ĥpa'yaha šk'e'e. Šų'kak'ą' kį nų'p wic'a'yuha šk'e'e. Ųma' aką'yąkį ną ųma' i'š kaška' yuha' c'a. He'c'el yąka'he c'ų he'c'eya' li'la iyo'kiši ca ų' t'eki'nica šk'e'e. 5. Oya'te ok'i'se ka

[1] The Rockies were called the White Mountains.

[2] Every man, while travelling, liked to have more than one horse; it was a sign of respectability, beside being a measure of safety.

[3] *iwa'tok'iya*, to be exercised over; to be much concerned by; *i*, by; *wa*, thing (?); *to'k'iya*, somewhere.

[4] *m.ni'šoše*, roiled, turbid water; The Missouri; *takiya*, towards, in the direction of.

5. The people going towards the Rockies had, somewhere among them, a young girl who also was very heavy of heart. That evening when this group stopped for the night and camp was being made, the girl became very ill. So her parents brought in the most skilful of medicine men who took turns doctoring her; but she seemed to grow worse; until it was evident, after two days' march, that she was about to die. 6. Meantime the young man, her young man, must have joined this group without her knowledge, for he was coming with the crowd, not able to withstand the pull to join this rather than his own section of the tribe, now well on towards the Missouri. They say he said, "I wish I could see that young woman." and the reply was, "Why, say! that is the one who, they tell, is very ill because she can not see you!" — 7. "Well, in that case, won't you please speak for me. I want the chance to see her," he said. In due time, he came to the tipi where she was and was politely ushered inside. When he entered, the sick girl looked at him and said, "Come over here." So he went to the place of honor of the tipi where she was lying, and sat down beside her. She took his hand in hers and said, 8. "If you came long before this, why didn't you come directly to me? I am sick because of you, and I could have been well long ago. But now, I am on the way to die. Take this, instead of me, and remember me some days." Saying that, she gave him a very beautiful pair of moccasins which she herself had embroidered with porcupine quills. And the young man, caring nothing for the

---

Heska'takiya a'ye c'ų he'l tukte'l wik'o'škalaka k'ų he' o'p'a k'e'yaš i'š-'eya' li'la c'qte' ši'ca šk'e'e. He'-hitaye'tu kį wana' e't'ipi nq t'ica'-gahąpi yųk'q' ųg.na' wį'yą k'ų li'la waya'zą c'qke' hųka'ke kį wayu'-p'ika ece' wic'a'kic'opi c'a p'ik'i'yapi k'e'yaš sq'p e'š šica'ya nq hetą' wana' inų'pa-et'ipi yųk'q' t'į'kte cį og.na' iya'ya šk'e'e. 6. K'ohą' k'oška'laka t'awake[1] cų nahma' oya'te ya'pi kį o'p'eya ya' šk'e'e. O'kini'š he'c'etkiya li'la waš'a'kya iyu'tą kį ų, hųka'ke kį wana'š m.ni'šošeta ihų'nipi nac'e'ce c'e'yaš. Yųk'q', — Eša' wik'o'škalaka kį he' wąb.la'ke šni, — eya' yųk'q', — Wą, he'š he' wąni'yakešni kį ų' li'la k'u'ža[2] šk'į' nq oya'kapi k'ų, — eya'pi ke'e. 7. C'qke', — Ec'a omi'ciyakapi ye'. Wąb.la'kįkte lo', — eya' ke'e. Wana' iye'hątu c'a e'l hi' yųk'q' yuo'nihąyą t'ima' e'yayapi ke'e. Ka'k'el-t'ima' hiyu' tk'a' he'c'ena wį'yą k'ų ayu'ta nq, — Le'c'i hiyu' we, — eya' c'qke' c'atku'ta hpa'ya c'a isa'k'ip i'yotaka yųk'q' nape' e'l oyu'spį nq heya' ke'e, 8. — Ehą'ni yahi' he'cihą wą'cag.na le'l a'tayela ya'u šni. Niye' ų' le' wama'yazą c'a he'c'e ehą'ni ama'kisnikta-iye'c'etu tk'a' ye'. Tk'a' wana' mat'į'kte cį og.na' iya'ya c'a miye' e'ek'iya le' icu' nq ų' mi'ksuya', — eyį' nq hą'pa wą li'la yup'i'yela iye' he'

[1] *t'a'waka*, hers, as it were.

[2] *k'u'ža*, to be ill. A Teton word, used principally by the Og.lala, and Rosebud Dakota. The rest of the Teton, as well as the Yankton, say, *waya'zą*, to be ill; *yazą'*, it hurts; *maya'zą*, it hurts me; I have a pain.

others who sat in the tipi looking at him, broke down and wept. 9. He came away from there, and that evening the news went about that the young woman had died, and then it was that he came face to face with a great sorrow. He roamed about over the hills and did not return to the camp. After two days, the young woman's body was laid away in a tipi[1], and from there the tribe moved on to another camp ground. But the mother and father remained behind and spent the time weeping over their loss. 10. When the sun was low, the man said to his wife, "Come, now, it is enough. Let us start out along the trail towards the new camp," and so the woman was just getting to her feet, when they heard someone weeping. It proved to be the dead girl's two brothers[2] who had returned to conduct their father and mother to the new camp, which they reached by sundown. 11. As for the young man, he must have been staying near by, instead of going away with the tribe, for in the evening he came weeping to the tipi in which the young woman lay. He carried a sorrow as bitter as if he had lost his wife.

---

ipa'ta c'a k'u' šk'e'e. Yuk'ą' k'oška'laka kį e'l yąka'pi ną wąya'kapi k'e'yaš a'tayaš i'tok'ašni c'e'ya šk'e'e. 9. Heya'p k'ig.nį' ną he'-hitaye'tu yuk'ą' wana' wik'o'škalaka k'ų he' t'a' ke'ya'pi c'ąke' wo't'e-hika wą ak'i'p'a šk'e'e. Paha' kį ec'e'kc'e išna'la oma'ni ną wic'o't'ita ku'šni šk'e'e. Nų'pac'ą yuk'ą' wik'o'škalaka k'ų t'iyo'kit'i[3] e'ųpapi ną etą'hą oya'te kį ig.la'kapi ną mak'o'c'e-t'okeca wą ekta' e't'ipi šk'e'e. K'e'yaš hų'ku ną atku'ku kį ot'i'wota kį e'na yąka'pi ną c'e'yahąpi šk'e'e. 10. Wana' wi' k'u'ciyela c'ąke', — Ho, wana' eya'š he'c'etu we lo'. Iya'yapi kį ec'e'l c'ąku' kį' og.na' ųyį'kte lo', — wic'a' kį eya' c'ąke' t'awi'cu kį ina'žį hcehą'l tuwa' c'e'ya-nah'ų'pi, yuk'ą' t'e' c'ų haka'taku nų'p k'oška'lakapi yuk'ą' hena' e'pi c'a ic'i'paš g.li'pi ną wic'a'hiyohipi[4] ke'ya'pi c'ąke' o'p iya'yapi ną wi' mahe'l iya'ye hcehą'l wic'o't'ita k'i'pi šk'e'e. 11. K'oška'laka k'ų i'š leyalaka hehą'hųniyą ot'i'wota kį e'l ų' hųše hitaye'tu yuk'ą' c'e'ya wak'e'ya kį e'l hi' ke'e. T'awi'cu t'a' iye'c'el t'ehi' ak'i'p'a šk'e'e.

---

[1] Only very specially favored people were "caused to live in their own tipi." It meant that the burial scaffold was erected and the dead bound thereon, and a completely equipped tipi was built over it. Then the doorway was carefully fastened and the base weighted down with heavy logs to insure its security during storms. A tipi on a lonely prairie, with no smoke coming out, and no sign of life about, was avoided as the abode of a ghost.

[2] These might be her father's brother's sons; or her mother's sister's sons; or her father's male parallel or cross cousins' sons; or her mother's female parallel or cross cousins' sons. Or the girl's own brothers; but that is the least likely; for then they would probably wait behind until their parents were ready to go on.

[3] *t'iyo'kit'i*, living in her own tipi. This means, in this restricted sense, that she was laid away inside a tipi; a great honor; *t'i*, her home; *o*, in; *ki*, her; *t'i*, she lives.

[4] *hiyo*, followed by any of the directional verbs, means to come or go to get something and return with it; to go after.

12. He found that the door had been securely fastened and laced, but he worked at it, untying it wherever it was tied, until at last he entered the tipi, thinking thus to himself, "I shall spend at least one night here with her[1] and when morning comes, then I will leave and go on to the camp." 13. He ceased weeping, and sat quietly under the scaffold which held the body of his love. Suddenly, the woman who was lying above him said, "Make a fire, and undo my wrappings!" and the young man fainted from fright. After a time, regaining consciousness, he uttered some bear-cries[2] to make himself brave. And again the woman said, "Make a fire, and take me down. I have come back to life, and I lie here living," and once again, as completely as before, the young man fainted away from fright. 14. After a while, he felt as though whistles (as of steam) charged out of his ears, and then he came to his senses once more. "Is what you just said the truth?" he asked and she said, "I say I have returned to life. Make a fire and take me down." 15. So he went from one tipi site to another, feeling about for wood, and gathered and brought it in. He built a fire and when it was large enough to warm the place he unwrapped the covers from her. Over everything, a smoked tipi had been wrapped. This he removed and

---

12. T'iyo'pa kį suta'ya iya'kaškapi ną pazų'tapi k'e'yaš yuška'hį ną t'ima' iya'yį ną — It'o' le'l hąhe'pi wąži' e'cuhci'š ama'yąpa ną heha'l c'aku' kį' ot'a'p m.ni'kte, — ec'į' šk'e'e. 13. Yaštą'[3] ną wic'a't'a wą hpa'ye c'ų ohla't'e yąka'hą yųk'ą' ųg.na' leya' ke'e, — Ic'e't'i ną mayu'žužu', — eya' c'ąke' k'oška'laka k'ų t'ąsa'k t'ą' ke'e. I't'eha yųk'ą' wac'į'-ksa'pa c'ąke' hna'hna ke'e. Ak'e wį'yą k'ų, — C'et'i' ną mayu'hpa'. Le' waki'ni c'a ni' mųke', — eya' c'ąke' p'iya'-t'ąsa'k t'a' ke'e. 14. I'tohątu nac'e'ca hą'l nų'ge kį e'l ši'yot'ąka oya'žopi s'e nasli' ną wac'į'ksa'pa c'ąke', — A'wicak'eya ta'keha huwo'? — eya' yųk'ą' — Waki'ni c'e ep'e'. Ic'e't'i ną mayu'hpa'[4], — eya' ke'e. 15. C'ąke' ot'i'wota kį iya'za yut'ą't'ą c'ąpa'hi ną ag.li' ke'e. He'c'ų ną heha'l c'et'i' ną wana' iyo'k'ata c'ąke' yužu'žu ną wizi' wą t'ą'ka aką'tąhą ope'm.nipi c'a he' icu' ną mak'a'ta o'zą't'ų[5] ną šina'-

---

[1] In spite of all the stories about ghosts, and the natural fear of them, the Dakota seem not to fear death, when their relatives are involved. I know of many instances of parents who have spent the entire night at their child's grave, in a cemetery.

[2] Bear-cries are a sort of guttural utterance, made by a man in times of stress, to raise his spirits, and in times of sorrow, to keep from tears. This man did not mind staying by the dead, while everything was as it should be; but when the unnatural took place, i. e., when the dead spoke, then he fainted.

[3] *yaštą'*, to stop with the mouth; i. e., to stop weeping.

[4] *hpa*, to come down; to fall, (always with an instrumental: to cause to fall, by means of;) *ma*, me; *yu*, with the hands; *hpa*, down. This is the imperative, "take me down."

[5] *o'zą*, a sheet, hung, like a curtain, as a protection or to conceal something. He brings the tent down, letting it hang from the scaffold, in such a manner that he can make the girl's bed against it, for protection.

made a sort of partition wall[1], or screen, reaching to the ground. Then he made a bed of the several fur robes he found, and then, taking the girl in his arms, he laid her down on the bed. 16. When she was lying there, she said, "Get my bag and open it. You will find in it several packages of medicine (grass-root). Find one that has a blue cover and give me some of the contents." He did as she had instructed him. She ate it, and gave a great deep sigh and then said, "Now, have no fear of me. I am really alive. Now, get the bag I used for a pillow. In it you will find a cake of pemmican." He found it as she had said. 17. He gave her to eat and ate some himself. And stayed with her till morning. Then he went out and made a travois, using a single pole on each side[2]. He placed her thereon, and started towards the tribal camp, on the trail they had made in moving. When they had travelled a long time, two men came in sight. As the young man walked, he tried to recognize them, and saw at last that they were the girl's brothers coming back again. 18. "Both my brothers-in-law are coming back this way, weeping for you," he told the girl, and at once she became very much agitated, and said, "Stop a little while. I have something to tell you before they get here. It is very evident that you are sincere towards me. That is why I have returned, that I may be your wife;

---

hįšma' to'nakel[3] *nakų' ope'm.nipi c'ąke' hena' k'u'ya owį'št'ų ną hehą'l wį'yą kį icu' ną k'u'ta e'ųpa ke'e. 16. K'ų'l iyų'kį ną wį'yą kį heya' ke'e, — Wo'p'iye mit'awa kį he' yuškį' ną p'eżu'ta owa'p'ahte to'na he'l ų' c'e wąžį' t'oya'pi k'ų he' etą' mak'u', — eya' c'ąke' ec'ų' yųk'ą' yu'tį ną c'uwi' oki'niya ną, — Ho, wak'o'kip'eśni', he'c'eya' wani' ye', — eya' ke'e. — Ho, hehą'l p'ą' wą iwa'pahį k'ų he' icu'; he'l wasna' wą mahe'l ų' we', — eya' c'ąke' icu' ną yub.le'ca yųk'ą' wasna' wą iye'ya ke'e. 17. He'c'eś wo'k'u ną i'š-'eya' wo'tį ną he'na kic'i' ayą'pa ną ihį'hąna yųk'ą' hupa'wąžila*[4] *wą ka'ġį ną e'l wį'yą k'ų e'g.nakį ną yuha' c'ąku' kį' ot'a'p ya'hą yųk'ą' t'e'hą wana' ya'pi k'ų lehą'l wic'a'ša nų'p he'ktakiya u'hąpi c'ąke' iye'wic'a-kiye-wac'į yųk'ą' k'iye'la u'pi kį e'l wį'yą kį haka'taku*[5] *k'ų hena' e'pi c'a ak'e' u'pi'e. 18. — Tąhą' hena' e'pi c'a ak'e' he'ktakiya c'e'ya u'pe lo', — eya' yųk'ą' he'c'ena wį'yą k'ų li'la nihį'ciya leya' ke'e, — T'o'wa'š e'na ina'žį'; wo'c'iciyakįkte, — eya' ke'e. — Miye' e'tkiya li'la wica'yak'a c'a wana' at'ą'į ye'. He' ų'hca c'a le' wag.li' ye', ųk'ų'kta*

---

[1] Screen, against which a bed is made.

[2] The single-pole travois is a make-shift, the usual travois being made by half of the tipi poles tied on either side of the horse, and all the bundles and bags laid on the carrying platform behind.

[3] *to'nakel,* several; a fair number.

[4] *hupa'-wąži'kżila* is more usual. It means one pole on each side. This is the emergency type.

[5] *haka'taku,* her relatives, which include her brothers, parallel male cousins, and cross male cousins. A relationship requiring the utmost regard and respect, and avoidance to a degree.

but we must always live in mutual kindness. If we do, then we shall reach the end together. 19. They must erect a tipi inside the camp circle, and there for four days you and I will live alone together. On the fourth day, in the morning, I will have something to tell the people. That is what I want you to tell my elder brothers[1]. For a while, I want nobody to touch me," she said. 20. When the brothers were a short distance off, the young man went forward to meet them, and said, "My brothers-in-law, it is your younger sister that has come back to life, and I am bringing her with me. But first she wants me to tell you something." So saying, he gave the instructions she had just spoken. 21. Both the elder brothers, very greatly amazed, said, "We will go back to camp and tell what we know," and turning about, they hurried away. On arriving there, they related everything and the whole tribe was thrown into awe and fear over it. They set about at once to build the tipi and make the arrangements exactly as the young woman had specified, and soon everything was in readiness for the marriage. 22. When the young lovers arrived, it was understood that nobody should touch the girl even to greet or help her, except her own husband, and so the people, even the girl's close relations, stood afar off, watching. The

---

cʿa ų'. Ho tkʿa' oʻhįni ų'šiųkicʿilakte'[2]*. Heʻcʿel ųkʾų' hą'tąhąš eceʻla oi'hąke kį ekta' sakʿiʻp ųki'hųnikte'. 19. Tʿi'pi wąži' cʿokaʻp itʿiʻcaǧapi nąheʻl ųkiʻšnala yaʻm.nicʿą ųyąʻkįkte'. Iciʻtopacʿą kįhą hį'hąna-ecʿi'yataḥą oyaʻte kį woʻwicʿawakiyakįkte*[3]*. Cʿa heʻcʿel tʿib.loʻ owi'cʿakiyaka'. Tʿoʻwaʻš tuweʻni omaʻyutʿąkteśni yeʻ, — eyaʻ keʾᵉ. 20. Wana' tʿib.loʻku kį kʿiyeʻla uʻpi cʿąkeʻ kʿoška'laka kʾų itkoʻp wicʿaʻyį ną — Tʿąhą`, nitʿą'kšilapi kʾų kini' cʿa awa'ku we loʻ. Tkʿa' tʿokeʻya ta'ku wąžiʻ nalʾų'nicʿiyapikta cʿį' cʿa oyaʻk-maši ye loʻ, — eyį' nąwaeʻye cʿų henaʻ ecʿeʻl oya'ka keʾᵉ. 21. Cʿąkeʻ tʿib.loʻku kʾų nųpʿį' liʻla yuš'į'yayapi ną, — Wą'cag.na heʻktakiya ųg.laʻpi nąoyaʻte kį ekta' hošiʻųkʿipikte loʻ, — eyaʻpi nąiyaʻyapi keʾᵉ. Kʿihų'nipi nąa'taya oyaʻkapi cʿąkeʻ wicʿoʻtʿi kʾų ḥmų' sʾe woʻwinihąų' wakʿoʻ-kipʿapi keʾᵉ. Cʿokaʻp tʿicaǧapi nątoʻkʿel eyeʻ cʿų ecʿeʻl ta'ku oyaʻsʾį yuwiʻyeyapi cʿa wana' hįg.naʻtʿųkte cʿų iyeʻhątu škʿeʾᵉ. 22. Wana' kʿoška'laka kį wi'yąwą tʾa' tkʿa' kʾų he' ag.liʻ kʾeʻyaš ehą'tą — Tuweʻni oyuʻtʿąkteśni ye loʻ, — eyaʻpi kį he' oʻwącaya otʿą'į cʿąkeʻ napeʻ eša' yuʻzapi*[4]*-šni, nąhįg.naʻku kį eceʻla eʻl ų'*[4]*. Tʿi'takuye*[5] *nąhųkaʻke kį e'pika yeʻš kʿoʻ iʻtʿehąyą wąyaʻk naʻžipi'*[4]*. Hųkaʻke kʾų ehaʻš yuš'-*

---

[1] **The man becomes her spokesman, because he is to be her husband, and she is spared talking directly to her brothers, where a certain avoidance is due.**

[2] *ų'šiųkicʿilakte*, **we shall be kind to each other.**

[3] *wowicʿawakiyakįkte*, **I have something to tell them.** *wa*, **thing;** *oyaʻka*, **to tell;** *wicʿa*, **them;** *wa*, **I;** *ki*, **dative sign;** *kte*, **future, sometimes indicating intent or purpose.**

[4] *napeʻ yuʻza*, **to take hold of the hand; i. e., to shake hands.**

[5] *tʿi'takuye*, **immediate relatives;** *tʿi*, **in the home;** *takuʻya*, **to have for a relation.**

mother and father were too astounded to realize what had happened for some time. Four whole days the young couple lived there alone together, and people bringing them food left it outside the door and nobody entered. 23. After four days, the young woman said, "Now, will you ask my father and mother and my elder brothers all to come here?" So the husband went outside and said to his brothers-in-law[1], "Brothers-in-law, you and your father and your mother are all to come in now. It is your sister's wish." In due time they all entered the bride's tipi and with great happiness they met the girl. 24. These people were filled with joy over the fact that a dead person should have taken up life again and come back to them. And this was the way the young woman talked to them: "Now, it is a proven fact that this young man's love for me is genuine. He showed it in the days when I was still alive; and at my death, too, he showed it. His sorrow over my going was sincere, and for that reason I have been instructed to return that I may marry him. 25. But there is one rule that we must observe. It is this: Neither of us must ever scold or be unkind to the other. If we show only kindness to each other all our lives, then at the end we shall arrive full of years, together. And if we do so, then we shall have built a great lesson for the tribe, so that hereafter, when men and women take each other in marriage, they will be kind to each other." 26. Now, that was the lesson which the young woman

---

ị́'yayapi ų́' ta'ku to'k'a kị́ t'e'hą-slolyapiśni'[2]*. To'pac'ą́ a'taya he'l išna'laḥcị́ t'i'pi ną́ wo'wic'ak'upe'š k'o' t'iyo'pa kị́ it'ą'kal e'g.lepi ną́ tuwe'ni t'ima'hel iya'yeśni'*[2]*. 23. Wana' to'pac'ą́ kị́ he' są'p-'iya'ya yų́k'ą' — Ho, wana' ina', ate', ną́ t'ib.lo' k'o' t'ima' u'pikte', — eya' c'ą́ke' wic'a'kic'okta c'a ina'p'ị́ ną́, — T'ąhą', niye'pi ną́ niya'te*[3]*, nihų́' k'o' wana' yau'pikte lo'. Nit'ą'kšila he'c'el eye' lo', — eya' ke'e. 24. He'c'eš t'ima' hi'pi ną́ li'la wi'yuškiyą wąki'c'iyakapi, ną́ kit'a'pi yų́k'ą' ak'e' ki'cig.lipi c'ą́ke' he' ų́' c'ą́te' waśte'pi'*[2]*. Ho yų́k'ą' le'c'el wo'g.laka šk'e'e, — Wana' k'oška'laka kị́ le' miye' e'l wica'k'e cị́ t'ą́i' ye'! Ni' wau' k'ų́ heḥą'ni he' a't'ą́i ną́ mat'a' yų́k'ą' są'p a't'ą́i ye'. E'l wau'kteśni yų́k'ą' he'c'eya' c'ą́te' ši'ca c'ą́ke' he' ų́' kuma'šipi ną́ kic'i' ų́ma'šipe'. 25. Tk'a' wo'wasukiye wąži'la aho'up'apikte'. Le e' ye': Tų́'weni iyo'p'eų́kic'iyapikteśni, ną́ o'hịni ų́'šiųkic'ilapikte'. Toḥą'-ųni'pi k'e'yaš heḥą' wo'waųšila ece' ų́ki'c'iyuhapi ha'tąhąš oi'hąke kị́ ekta' sak'i'p ų́ki'pikta ke'ya'pe'. He'c'el ec'ų́'k'upi ha'tąhąš wo'ųspe wą oya'te kị́ wic'a'ų́kicaǧapikta c'a heya'pe'. Kịhą wic'a'ša ną́ wị́'yą toḥą'l kic'i'yuzapi c'ą'śna iye'c'el i'š-'eya' ų́'šikic'ilapikte', — eya' ke'e. 26. Ho he' wo'ųspe c'a*

---

[1] When the girl wants her relatives, the husband can only talk to her brothers, which he does; and they convey the invitation to the parents. If the girl herself invited them, she would address her parents directly, charging them to bring her brothers in.

[2] It is correct etiquette, in speaking to one person of another, always to bring in, somehow, the kinship term existing between them.

brought back with her from spiritland and gave to the people. And so, from then on, whenever two people lived together in kindness towards each other and made their marriage a peaceful one, then it was said they were sure to live to a ripe old age together[1].

48. A Double-Face Steals a Child.

1. A young man who was living inside the camp circle as a son-in-law, came home from the hunt one evening and was very tired; but at the time, a little boy, two years old or a little past that, was whining and pouting over something, and the noise he was making irritated the father who said, 2. "Hey, send this boy outside, and let him continue there if he wants to," so his wife took the child by the arm, "Owl-maker[2], throw this one into your ear; he doesn't mind!" she said, sending him out of the door. He went crying around the tipi and then stopped. 3. All evening he didn't return, but they supposed him to have gone to his grandmother's tipi[3], so they didn't look for him, for he often stayed there a long time. Next day the mother went to her parents' home and they said nobody had been there; so she tried at the home of her husband's parents, but they also said he was not there. 4. Then they looked

wikʻoʻškalaka kį yuha' wana'ġiyatąha[4] *g.li' cʻąke' hetą'hą oya'te kį ahoʻpʻapi škʻeʾᵉ. He' ų' tuwa' nų'p ų'šikicʻilapi ną okiʻcʻiyuze waśte' wąži' ka'ġapi cʻą'śna nųpʻį' sakʻi'p ką'-iya`g.leya tąyą' ų'pi škʻeʾᵉ.*

48.

1. Kʻoška'laka wą tʻicʻoʻkap wicʻa'woha-tʻi yųkʻą' waye'-i ną wana' ȟtaye'tu ha'l watu'kʻa-g.li kʼe'yaś ecʻą'l hokši'lala wą wani'yetu nų'p są'p-iya`yela cʻa waka'kišyahą cʻąke' cʻe'yahe cį cʻąti'yokšicį ną heya' škʻeʾᵉ, 2. — He'! Le' eša' tʻąka'l yu's iye'yi ye', ekta' heya'hįkte, — eya' cʻąke' tʻawi'cu kį isto' e'l yu'zį ną, — Hįhą`-kaġa, le' nų'ġe oka'ȟ'ol iye'ya', ece'ś wana'ȟ'ųśni ye! — eyį' ną tʻąka'takiya yuce'k-cek iye'ya yųkʻą' heʻcʻenahcį tʻia'ohom.ni cʻe'ya iya'ya-hotʻąį ną hehą'yą aya'štą škʻeʾᵉ. 3. Ȟtaye'tu a'taya g.li'śni kʼe'yaś kʻų'śitku tʻi'pi kį ekta' ų' se'ca cʻąke' iki'g.nipišni škʻeʾᵉ; heʻcʻi tʻe'ȟąhą ų' s'a cʻąke' he' ų'. Ihį'ȟąna cʻąke' wį'yą kį hų'kų tʻi'pi kį e'l tʻima' iya'ya yųkʻą' tuwe'ni hi'śni ke'ya'pi cʻąke' akʻe'ś hįg.na'ku kį he' hų'ku kį tʻi' kį ekta' e'yokasʾį kʼe'yaś nakų' he'l i'śni ke'ya'pi škʻeʾᵉ. 4. Hetą' nake'ś

[1] There are several cases where people lived in perfect harmony and died, nearly at the same time.

[2] To impersonate, act like, make oneself appear like something else, is to "make" whatever that is. In this instance, one who appears owl-like is referred to.

[3] This is the child's maternal grandmother whose tipi is near that of his parents. We know this, because the father is described at the beginning as living in the son-in-law state.

[4] *wana'ġi*, ghost; *wana'ġiyatąha*, from ghost-land.

for the child seriously; the parents in tears, looking frantically everywhere. The entire tribe helped to hunt, and some went to the river in case he might have strayed there; and they went out to the holes and caves in the wild country, but all this they did in vain. 5. And then a young man, one of the sort that are rovers in the night, said this, "Night before last, I was passing in front of that tipi inside the circle, when a child came out crying, and someone rose out of the woodpile and took him and went with him towards the rear of the camp-circle." 6. At once they looked in all the tipis, entering one after another, but they could not find him. Meantime some boys and young men were stationed out in the country, far from the camp, where they were letting the horses graze. From this group a boy and young man were out hunting rabbits when they saw a being, covered with hair, and two horrible faces, one in the back of his head. 7. While they stood looking, they observed that he sat holding on one arm of a little naked boy who was crying; and by way of soothing him, the monster was stroking him under the arm with a bunch of wild rosebush stalks; with each stroke the child cried louder. He must have also whipped him with a lash across his body for there were ridges which indicated that; and by long crying the child's voice was strained. 8. When they realized this, they ran away. On arriving at the temporary camp where the rest

---

wica'kʿeya kʿoška'laka kʾų tʿawi'cu kicʿi' cʿe'ya hokši'-okiʿlepi škʿeʾe. Cʿąke' wicʿo'tʿi kį a'taya ole'-owicʿakiyapi ną m.niya'ta kʿo' wakʿą'heža kį ole'pi kʾe'yaš iye'yapišni škʿeʾe. Nakų' manį'l wašų' hiye'ye cį ekta'kta kʿo' ole'pi kʾe'yaš itu'ya-hecʿųhąpi škʿeʾe. 5. Yųkʿą'-kʿoška'laka wą hąo'manipi s'a kį he'cʿa cʿa leya' škʿeʾe, — Hąhe'pi-akʿo'tąhą kʾų he' ehą' tʿi'pi wą cʿoka'p he' cį he' ikʿą'ye wag.li'yaku ȟcehą'l wakʿą'heža wą cʿe'yaya tʿąka'l hina'pʿa yųkʿą' tuwa' cʿųʿkʾį kį etą'hą iya'yį ną icu' ną hola'zatakiya akʿi'yag.le lo', — eya' škʿeʾe. 6. He'cʿena wicʿo'tʿi kį a'taya tʿii'yohila tʿima'hel iya'ya ole'pi kʾe'yaš tuwe'ni iye'yapišni škʿeʾe. Icʿų'hą hokši'la ną kʿoška'laka kʾeya' manį'l šųk-yu'ha yąka'pi yųkʿą' etą' kʿoška'laka wą hokši'la kį wąži' kicʿi' maštį'cala kʿute' oma'nihąpi yųkʿą' ta'ku wą a'taya hįšma'[1] cʿą anų'kʿatąhą ite'-kitʿų cʿa li'la woʾkʿokipʿeya wąya'kapi škʿeʾe. 7. Ab.le's na'žipi yųkʿą' hokši'lala wą hacʿo'cʿola cʿa isto' sani' yu's yąkį' ną cʿe'ya cʿą kig.na'ka[2] ke'yį' ną ųžį'žitka hu' to'na ų' a'-oškokpa kį hena' iyu'mama icu' ną li'la są'p yucʿe'ya škʿeʾe. Nakų' tʿącʿą'-g.lakįkiya kasa'ka hųše b.lob.lo'yela hiyu'ya cʿąke' cʿe'yapi ų' wana' ho' kaǧi'tela škʿeʾe. 8. Heʿcʿel wąya'kapi ną li'la napʿa'pi škʿeʾe. Ųma' kį ekta' wicʿa'g.lipi ną oya'kapi cʿąke' he'cʿena

---

[1] *hįšma'*, furry; with thick, long fur. *hį*, hair; *šma*, deep; *wašma'*, deep snow; *wo'ȟešma*, tall weeds *(woȟa* hollow place).

[2] *kig.na'*, to soothe, as a whimpering or crying child. *ka*, by way of; as it were. *ke'yį' ną*, he said, and. It means, "It must have been *his* way of soothing the child;" "He must call that soothing the crying child."

remained, they told what they had seen. At once everyone jumped on his horse, and the race towards the tribal camp was on. On arriving there they said, "Somehow[1], there sits a man below a cliff in the wild country, and he is a fearful being; he is treating a child in a cruel way. It has evidently been going on for sometime, judging by the child's strained voice," they said. 9. So as many of the people as could must go to the scene, they decreed, and the entire tribe went. Guns, knives, bow-and-arrows, axes, and everything else with which they could fight, all these they took. 10. They stopped near the scene, and picked their two best runners; these two were commissioned to go on. And they were ordered to kill the man, regardless of what he might be. So they advanced cautiously along the creek, spying about from time to time, and once again the monster was coming, holding the child dangling from his hand. 11. "'Owl-Maker, take this one and throw him into your ears,' is what they said to me, and so I took him," he sang and meantime he struck the child in the face, at each step. So the two waited in the thick grass for him, and when he was passing close by, they shot and killed him; and as he fell, one of them ran past him, catching the child as he ran. At once the people all came on and took axes and pounded the owl-maker to a pulp. They built two fires over him, one after the other, and burned him thoroughly, reducing even the bones to ashes, before they left him. 12. And they say that little

iyu'ha šųk-ʾa'ką iye'icʿiyapi ną wicʿo'tʿitakiya bu'wicʿahįg.la škʿeʾe. Kʿi'pi ną oya'kapi ną — To'kʿešk'e manį'l maya' wą oƙla't'e wicʿa'ša wą wo'kʿokipʿeka cʿa wakʿą'heżala wą t'eƙi'ya kʿuwa' ye lo', cʿa wana' t'e'ha-hecʿųwelakʿa ho' kaġi'tela ye lo', — eya'pi škʿeʾe. 9. Cʿąke' oya'te kį etą' to'na oki'hipi kʾų iyu'ha ekta' ya'pikta ke'ya'pi yųkʿą' oya'te kį icaʹkʾoyela iya'yapi škʿeʾe. Ma'za wakʿą', mi'la, wąhį'kpe, nazų'spe ną ta'ku ų' watʿo'kyepʿica[2] kʾų oya's'į yuha' ya'pi škʿeʾe. 10. Kʿiye'la ina'žįpi ną hehą'l kʿoška'laka nų'p li'la lu'zahąpi cʿąke' hena'yos ekta' yewi'cʿašipi škʿeʾe. He' ta'ku-wicʿa'ša he'cįhą kte'pikta cʿa ų'. Cʿąke' wana' wakpa'la wą kʿa'pi kʾų he' opʿa'ya ao'kasʾį ya'hąpi yųkʿą' wana' akʿe' hokši'cala wą hacʿo'cʿola yuha' ną ko'skos u'hą škʿeʾe. 11. — Hįhą`-ka`ġa, le' icu' ną nų'ġe oka'ƙ'ol iye'ya', eya'pi cʿa iwa'cu we', — eya'-lową` ną kʿohą' hokši'cala kį ite' og.na'g.na apʿa' škʿeʾe, cʿa' e'g.le cʿą iye'na. Cʿąke' wo'ƙešma kį e'l iya'pʿepi ną wana' le'cʿeg.la hiya'ya tkʿa'š kat'i'ye'yapi ną g.liƙpa'ye cį icʿų'hą ųma' į'yąkį ną wakʿą'heżala kʾų he' yukʿa'p icu' ną yuha' iyo'pteya iya'ya škʿeʾe. He'cʿena oya'te kį a'taya ahi'yu ną hįhą'-ka`ġa kʾų kaƙu'huġapi škʿeʾe. Nų'pa-akʿi`g.le acʿe'tʿipi ną huhu' kʿo'ya cʿaƙo'l-kaƙ[3] iƙpe'yapi škʿeʾe. 12. Yųkʿą' hokši'calala kʾų he' t'a' nų s'e ni'la

[1] *to'kʿe'škʿe*, which is translated as "somehow," means "by some means, or in some manner that is not obvious".

[2] *watʿo'kya*, to cause death to an enemy. *pʿica*, suitable for.

[3] In good Dakota, I believe this noun would not be abbreviated. *cʿaƙo'ta-kaƙ*, reduced to ashes.

boy came very seriously near to dying, but at last he got well. When he grew up, he was very powerful supernaturally, which fact was demonstrated in many ways. And he lived a very long life, and at last he died of old age. Somewhere the butte where this happened is situated, and this incident has given it its name, so that the people call it Owl-Maker Butte, they say. This happened long ago; this is not a myth.

49. The Warriors who Became Snakes.

1. Out of the Winnebago tribe five men went to war; and travelled far without meeting anyone. Their reserve of food was gone, and they were very hungry when what I am about to relate took place. They turned about and were coming home; camping near a butte, beside a lake. 2. Along the water they saw a buffalo-bull grazing, so they selected the one from their number whom they considered their best marksman and asked him to shoot it. Accordingly, while they stood watching, he crept up on the animal, and when near enough, he aimed his gun at it. Just as he prepared to fire, the tail of the buffalo appeared as something else. 3. On closer observation, he saw, not a tail but a rattle snake in place of the tail. At once he was disturbed, and was reluctant to fire, but recalling how hungry they all were he said to himself, "It will be all right, for I shall cut off the tail and remove it; and the body part we shall eat." 4. Then he fired and hit it at the first try, so the others were very happy

---

šk'e'e. Ic'a'ǧį na li'la wak'ą' c'a a't'qiyą u' ke'ya'pi'i. Ną li'la wani'yetu o'ta ni' u' na kąi't'a[1] šk'e'e. To'k'iyap paha' wą e'l le' he'c'upi c'a mak'o'c'ażeyal-yapi na Hįhą'-Ka'ǧa-Paha', eci'yapi šk'e'e. Le' ehą'ni he c'etu šk'e'e; le' ohų'kakąšni šk'e' lo'.

49.

1. Hot'ą'ke-oya'te kį etą'hą k'oška'laka za'ptą zuya' i'pi na t'e'hąl ihų'nipi k'e'yaš ta'kuni ata'yapišni ec'e'l ųwe'ya hena'kicilapi c'ąke' li'la loc'į'pi hą'l le ta'ku wą ob.la'kįkte cį le' he'c'etu šk'e'e. Kawį'ǧapi na t'iya'takiya ku'pi na b.le' wą he-o'hlat'e yąka' c'ąke' e'l ag.li't'ipi šk'e'e. 2. Yųk'ą' m.ni-a'g.lag.la t'at'ą'ka wą ų'hą c'ąke' wąya'kapi na iye'pi kį etą'hą wąži' li'la wątą'yeya c'ąke' he' i'ki-m.napike cį ų' g.laȟni'ǧapi na t'at'ą'-ka kį he' o-ši'pi šk'e'e. C'ąke' wana' wąya'k na'žįpi kį ec'e'l e'tkiya sloȟą' yį' na wana' ik'ą'yela ihų'ni k'uhą' ma'zawak'ą' apa'ha yu'za šk'e'e. Wana' ut'į'kta hą'l ųg.na' sįte' kį t'o'keca-hįg.la šk'e'e. 3. Tąyą' ab.le'za yųk'ą' t'asį'taśni[2], e'e' sįte'ȟla c'a wąya'ka šk'e'e. He'c'ena iyo'kip'išni na k'ute'-kapį k'e'yaš li'la loc'į'pi k'u he' kiksu'yį na t'ąma'hel leya' šk'e'e, — To'kša' ec'a'š sįte' kį hehą'yą waksa' ihpe'wayi, na ųma' kį hehą'yela ųyu'tapikte lo', — eya' šk'e'e. 4. Hehą'l k'ute' na wą'cag.na kte'

---

[1] *kąi't'a*, to die of old age.

[2] *sįte'* is a noun which becomes *sįta'*, with the prefix *t'a*.

and came, and, being evidently almost starved to death, they promptly cut the meat apart; and meantime the marksman cut off the tail, and threw it away. Now they roasted the meat, and also ate the raw liver[1] and were very much occupied in that way. But one who had gone scouting into the hills had not yet returned: so four men were doing all this. 5. Their hunger satisfied, they lay about in a leisurely fashion when one suddenly made the *ĥna'pi*[2] sound and said, "Alas, my comrades, something dreadful is happening to me!" when they looked, they saw him to be gradually turning into a snake, from the feet upward, so that by now, he was a man only as far as his head. 6. So they were greatly excited and frightened about it when another exclaimed, "I too am getting like that." So they all stopped to examine themselves, and lo! they were all snakes. In all their terror over themselves, they saw the one who had gone to scout, as he came into view on his return. So they called frantically to him to hurry. 7. "Return home at once! Something horrifying is happening to us, and you must take a message for us!" So he ran unbelieveably fast and came to them, but already they were snakes, like apile in constant motion they crawled over one another[3]. 8. "Friend, no matter how hungry, don't eat this meat, but rather

---

cᶜąke' ųma'pi kį li'la wi'yuškiyą hiyu'pi ną he'cᶜeya' akiˀhˀątˀa nųsᵊe ni'pi cᶜąke' wą'cak pᶜa'l iyą'kapi[4] *kᵊe'yaś kᶜohą' waoᶜke ų he' sįte' kį hehą'yą waksa' iĥpe'ya škᶜeᵊᵉ. Wana' wacᶜe'ųpapi ną waśpą'śni*[5] *kᶜo' yu'tapi ną li'la śką'pi škᶜeᵊᵉ. Kᵊe'yaś wąži' paha'ta tųwe'yaiya'ya cᶜąke' e'l oᵊpᶜaśni cᶜa le' toᵊplala*[6] *leᶜcᶜųhąpi škᶜeᵊᵉ. 5. Wana' wiᵊpᶜipi cᶜąke' tokᶜe' ecᶜa'cᶜa kᶜu'l ĥpa'yahąpi yųkᶜą' wąži' ĥna'ĥna ną, — Hehehe', kᶜola'pila, tᶜeĥi'ya toᵊkᶜeca ama'u we lo'! — eya' cᶜąke' wąya'kapi yųkᶜą' wąka'takiya zuzᵉca a'ya cᶜa wana' pᶜa' kį hehą'yela wicᶜa'śa škᶜeᵊᵉ. 6. Cᶜąke' iniˀhįciyapi kį waleˀhąl akᶜe' wąži', — Miˀśᵊeya' hema'cᶜeca ye lo'! — eya' cᶜąke' iyu'ha aiˀcᵊib.lezapi yųkᶜą' iyu'ha zuzᵉcapi škᶜeᵊᵉ. Woᵊnihįciye yuha'pi kį ecᶜą'l tųwe'ya kᵊų he' wana' ku' hųše oᵊtᶜąiyą g.liya'hą cᶜąke' śica'wacᶜį kipą' ų'pi škᶜeᵊᵉ. 7. — G.licu' woᵊ+! Otᶜeˀhiya toų'kᶜecapi cᶜa takų'l iwa'hoųniyąpikte ina'ĥni yoᵊ+! — eya' pą'pi cᶜąke' wakᶜą'yą į'yąkį ną g.lihų'ni kᵊe'yaś wana'ś iyu'ha zuzᵉcapi cᶜa itu'śniyąyą ĥpa'yapi škᶜeᵊᵉ. 8. Yųkᶜą', — Kᶜola', tokᶜeˀhcį loya'cᶜį kᵊe'yaś tᶜalo' kį letą'ni*

---

[1] The liver, the kidney, the omasum, and a certain kind of fat, somewhere near the sternum, were eaten raw, when the beef was freshly killed.

[2] *ĥna'pi*, the bear-cry; see Page 228, Note 2.

[3] *itu'-śniyą'yą* means "to be in a constant stir, in vain," *itu'*, to no purpose. A pile of snakes, crawling over and under each other in ceaseless activity is what the word means here.

[4] *iyą'ka*, when following a verb of action, means "they fell instantly into the activity". Here, they proceeded at once to butcher the animal.

[5] *waśpą'śni*, uncooked things. The parts that used to be eaten raw, when an animal was freshly killed.

[6] *toᵊpa*, four; *toᵊplala*, only four.

go home as quickly as possible. And on your way, you will find a stray horse[1]; take him and ride him in your effort to get home. And tell this: that if our relations should wish to visit us, this is the order in which we will come out to greet them. But be sure that the sick bring offerings," they said. 9. So, after weeping there for a time, he left them behind with a sad heart and coming home he entered a creek bed, and there was a stray horse all by itself, a white, beautiful horse, so he caught it and rode it home. 10. Arrived at home, he related everything; so there was general mourning as for the dead, and soon after, the entire tribe travelled towards the scene. And on the last stop before reaching it, they paused to make some offerings. 11. When they finished this, they went on, stopping below the butte, where the one who first brought back the message now acted as crier for them, "Listen, Thunder-Sounds, I have come with all your relatives!" Immediately four very large snakes came, side by side, and lay near the people. 12. And their interpreter said further, "They told me that they would come to you in this order, in case you visited them, and they have now done it. The one lying towards the sunset is Thunder-Sounds. And that one next to him is Blue-Bird; and the third to them is He-Stands-Holy; and

---

yu'teśni e' e' li'la k'ig.la' yo'. Nąt'ahe'na šųk-'i'yeyapi[2] *wą olu'spįkta c'e he' aką'yąkį*[3] *nąk'ihų'niwac'į yo'. Nąoya'ka yo', taku'wic'aųyąpi kį ųg.na' wąų'yak-'upikta hątąhąś le'c'el ak'e' i'c'ipaȟlalya ųhi'yų-kapikte lo'. Tk'a' to'na waya'ząpi kį hena' wo'ųye au'pikte lo', — eya'pi šk'e'e. 9. C'ąke' e'na c'e'yahį nąų'yą*[4] *wic'a'g.licu nąc'ąte' śi'ceȟca ku'hą yųk'ą' wakpa'la wą e'l g.liyu'weġe ȟceha'l śų'kak'ą' wą ska' ową'yak-waśte` c'a išna'la ų'hąc'ąke' oyu'spį nąaką'yak k'ig.la' šk'e'e. 10. T'iya'ta g.li' nąwo'yaka c'ąke' li'la waši'g.lapi nąi'yec'ala wic'o't'i kį he' a'taya ig.la'kapi nąk'e' c'ų he'c'etkiya a'ya šk'e'e. Nąwana' ik'ą'yela e't'ipi yųk'ą' he'l waų'yąpi ka'ġapi šk'e'e. 11. Ig.lu'štąpi c'ąke' yuȟa' ya'pi nąpaha'-t'ąka k'ų he' oȟla't'e e'nažį nąwąži' waho'ši-g.li k'ų he e' c'a ho'yeyį nąheya' šk'e'e, — Ho, wo'! Wakį'yą-Hot'ų`, nita'kuye kį oya's'į o'p wahi' ye lo'! — eya' yųk'ą' he'c'ena zuze'ca to'p li'la t'ąkį'kiyąpi c'a i'c'ipaȟlalya u'pi nąk'iye'la ahi'yuka šk'e'e. 12. Yuk'ą' iye'skake*[5] *c'ų he' ak'e' leya' šk'e'e, — Ho toha'l ekta' wic'a'yahipi kiha le'c'eȟcį hiyų'kapikta ke'ya'pi k'ų ec'ų'pe lo'. Wi' mahe'l iya'ye cį ec'i'yataha ȟpa'ye cį he' Wakį'yą Hot'ų' e' ye lo'. Nąi'yok'iheya ȟpa'ye cį he' i'š Zitka'la T'o' e' ye lo'; nąwic'i'ciyam.ni kį he' i'š Wak'ą'yą Na'žį e' ye lo';*

---

[1] Already touched with the miraculous, they become gifted with omniscience.

[2] *šųk*, horse; *iye'yapi*, they find it; a found horse; a stray.

[3] *aką'yąka*, to ride; *akąl*, on; *yąka'*, to sit.

[4] *ų'yą*, leaving them behind.

[5] *iye'ska*, interpreter. *ia'*, speak; to talk; *ska*, white; clear (?); *šai'yela*, The Red-speech people; (The Cheyennes, whose speech was unintelligible). Sometimes *h* is inserted- *šahi'yela*.

the one on the other end is High-Star," so he named them in turn. 13. The relatives of each took their places in front of their own, now transformed into snakes, and laid their gifts before them; and there was much wailing, and though they were snakes, snakes must cry too, for tears came into their eyes, they say. 14. After this wailing, the snakes crawled away, towards the hillside where great rocks jutted out, making holes, caves and crevices, into which they entered, as into their homes. 15. Then the entire butte shook and quaked. All the snakes of the world must live inside there, and must have stirred about in concert at a signal. Years ago, when the people lived farther to the south, this was their great, awe-inspiring legend. Possibly here and there I have been inaccurate; but this is close enough; they tell it in about this way, regularly.

50. She-who-Dwells-in-the-Rocks.

1. That one they called the Rock-dweller[1] was a *M.nik'ą' Wo'žu* woman who was married to an *Og.la'la* man, after he had long been buying her. 2. But he was very cruel, and kept guard over her always; whenever he was going away he blackened the soles of her moccasins, and when he returned, he examined them for indications that she had been away from home; and when he found such indications by an erasure of the black, he whipped her; so that her lot was a

ną ųma'-ihą`keya ḣpa'ye cį he' Wic'a'ḣpi Wąka'tuya e' ye lo', — eya'ya c'aże'wic'ayata šk'e'e. 13. C'ąke' t'i'takuye k'ų ec'e'kc'e wic'i't'o-kapkap ina'žipi ną waų'yąpi ahi'pi k'ų hena' wic'i't'okap e'g.nakapi ną li'la wic'a'c'eya yųk'ą' zuze'cape są' i's-'eya' c'e'yapelak'a iš̀ta'-m.niḣąpi au'pi šk'e'e. 14. Aya'štąpi yųk'ą' heḣą'l paḣa'-hepi`ya į'yą ina'ḣahayela hiye'yį ną e'l ena'nakiya wašų' t'ąkį'kiyą yųk'ą' he'tkiya g.la'pi ną t'ima' k'ig.la'pi šk'e'e. 15. Yųk'ą' heḣą'l paḣa' kį he' a'taya hųhų'zaḣą šk'e'e. He'c'iya zuze'ca mak'a' akąl ų'pi kį iyu'ha t'i'pi hųše wi'tayela škį'ciyapi yųk'ą' paha' kį škąšką' šk'e'e. Ehą'ni ito'kaḣ oya'te ų'pi k'ų he'c'iya e'g.na wo'yakapi wo'winiḣąhce c'į le' yuha'pi šk'e'e. Eya' tukte'ktel b.lašna' nac'e'ca tk'a' eya'š wale'c'elya ece'-oya`kapi s'a ye lo'.

50.

1. Iġu'ġa Ot'i' Wį eci'yapi kį he' M.nik'ą' Wo'žu-wiyą c'a Og.la'latą wic'a'ša wą c'į'ḣą c'ąke' hįg.na'yį ną kic'i' ų' šk'e'e. 2. K'e'yaš li'la awą'yakį ną to'k'iya yį'kta c'ą' iye'na[2] sic'u'ha kį a'l-'ataya c'aḣli' iki'cių ną toḣą'l g.li' c'ą'šna wi'yų k'ų he' wąg.la'kį ną tukte'l at'ą'įšni c'ą he' to'k'i i' ke'yį' ną kaska'ksaka c'ąke' li'la t'eḣi'ya ų' šk'e'e.

[1] This is a well-known character, and her experience is told, with variations, among all bands, including the Yankton.

[2] *iye'na*, each time. *(to'na*, as often as, is understood in this sentence). Ideally, it should read, *to'na to'k'iya yį'kta c'a iye'na* as often as he was going away, so often he painted her soles.

sad one. 3. Because she wept so often her eyes were swollen and hidden by the swelling. Once again the man was away, when the mother of the man's mother (i. e., his maternal grandmother) who lived behind the camp circle said to her daughter-in-law (i. e., the wife of her grandson.) 4. "Daughter-in-law, try to be brave; you shall go home," she said. "No matter how badly my grandson treats you, say nothing; but meantime, get ready some moccasins and food. When you complete this, you shall go." 5. From that time, the woman's courage rose; so, they lived on, and one day, her husband's grandmother came to her again and said, "Now, daughter-in-law, you shall start; beware about looking back." 6. Her husband was walking across the camp, so they stood watching him, and soon he entered a big tent where they were playing a gambling game. 7. "There, daughter-in-law, he is going to gamble; when he is so occupied he stays away long, as you know. Go; over here, along the short branch of the creek, I have hung your rawhide bag on that oak tree." 8. So the woman went indoors, and took some little things she wished to keep, and went outside, and glanced a few final times towards the gambling tipi across the camp-circle; assuring herself that her husband was there for at least some time, she started run-

3. C'e'ye s'a kį ų' wana' išta' kį na'tąiśniśniyą[1] po' šk'e'e. Yųk'ą' ak'e' wic'a'śa kį oma'ni iya`ya hą'l hų'ku kį he' są'p'a-hų`kula[2] wą hola'zata t'i' yųk'ą' he' e c'a t'ako'śku[3] kį e'l hi' ną heya' šk'e'e, 4. — T'ako'š, c'ąte'-t'įs kic'ų';[4] yag.ni'kte', — eya' ke'e. — Tok'e'hcį ta'ko'ża śica'ya nic'u'wa k'e'yaš ta'keyeśni ną e' e' k'ohą' hą'pa ųwe'ya k'o' ka'ġa'; he' luštą' kįhą ila'nįkte', — eya' šk'e'e. 5. C'ąke' hetą' nake'š ki'tąla są'p c'ąto'kihi[5] c'ąke' he'c'el ų'hąpi yųk'ą' wana' toha'tuka wą ak'e' hįg.na'ku k'ų'šitkula k'ų he' wi'yą kį e'l i' ną, — Iho', t'ako`š, wana' ila'nįkte', ųg.na' haye'kta kį', — eya' šk'e'e. 6. Yųk'ą' hįg.na'ku kį ka'k'ena hosą'p'atakiya ya'hą c'ąke' awą'yak na'žipi ną t'i'pi wą t'ą'ka c'a e'l k'ąsu'k'ute`pi yųk'ą' he'l t'ima' iya'ya c'ąke' hehą'tu šk'e'e. 7. — Iho', t'akoš, k'ąsu'-k'uteya c'e; he'c'ų c'ą'šna t'e'hąhą g.li'šni k'ų; iya'ya'. Le'c'iya wakpa'la-opahci[6] wą hiyu'ye cį he'l it'u'hu-c'ą wą he' c'ų he'l wizi'p'ą wą otke'c'ic'iye'[7] — eya' ke'e. 8. C'ąke' wi'yą k'ų t'i'l k'ig.nį' ną taku'ku-cikcik'ala iki'kcu ną ina'p'į ną eha'keke hosą'p'atakiya e'tųwe c'e'yaš hįg.na'ku k'ų ec'a'c'aš t'ima'hel i'yotaka c'ąke' he'c'enahcį heya'takiya į'yąkį

[1] I. e., closed; out of sight, from weeping. *tąį'*, to show; *na*, of itself.

[2] *są'p'a-hųku*, the mother beyond his mother; hence, his grandmother.

[3] Her daughter-in-law. A greatgrandmother uses the same kinship term for her grand-child's spouse, as her son or daughter does.

[4] *kic'ų*, to make an effort to be patient; kind; good; "try to be stout-hearted; brave."

[5] *c'ąte'*, heart; *oki'hi*, to be able; "to have the heart to bear a thing; to make oneself equal to an occasion requiring courage, or some such quality."

[6] *opa'hci*, a blind or false stream, running out of the main current, and then stopping. The appendix is an excellent example of *opa'hci*.

[7] "I will hang it up for you" (on my initiative) 2nd dative.

ning away from camp, toward the place the old woman had suggested; and there she found her, already waiting. 9. "Now, daughter-in-law, keep generally towards that constellation known as Man-being-Carried[1]; hide during the day and travel only by night; in three or four days you should be home," she said. 10. Then she embraced the young woman, over and over again, and, "My daughter-in-law, how much I love her, alas!" she said and wept. 11. Then she went towards her tipi; so the young woman started northward. After travelling sometime, she began to think of, and pity herself, and then she wept. "I who was always so timid; can this be I, suffering so?" she thought, and ran and cried at the same time; and now it was dawn, so she settled down to hide in the thick woods. 12. She changed to dry moccasins, and ate her pounded dried meat; and then she slept. When night came on, she travelled again. For three days that was her program. 13. Again it was night, very dark, as she was coming to a deep creek. She was groping along and feeling her way with her feet. 14. At last she entered into the creek bed, down the steep banks. But her feet were so wet that she stopped in a clump of bushes, and, sitting under them, she was taking off her moccasins to change to others, when she heard some kind of voice, echoing down the entire creek. 15. *"Hị! Hị! Hị!"* it said; and she thought, "Even if it should kill me, what of that? I barely live on, anyway!" and she sat with her blanket pulled up

---

ną it'u'hu-c'ą wą k'e' c'ų he'l i' yųk'ą' k'ų'ku-winų`hcala k'ų t'ani'š[2] *ekta' na'žį ke'e. 9. — Iho', t'akoš, ka'kiya k'a wic'a'hpi k'eya' Wic'a' Ak'i'yuhapi eci'yapi kį he'c'etkiya ece' g.la'; ą'pa c'ą'šna ina'hmį ną hąhe'pi c'ą' ece'la g.la'; ya'm.nic'ą nąi'š to'pac'ą kį hehą'l-tuktel yak'i'hųnikte' — eya' ke'e. 10. Heyį' ną hehą'l wik'o'škalaka kį p'o'skiskil oyu'spį ną — Mit'a'koš waste' wakila k'ų — eyį' ną c'e'ya ke'e. 11. He'c'ena aya'štą ną t'iya'takiya k'ig.la' c'ąke' i'š wana' wazi'yatakiya g.la' ke'e. O'tohąyą g.nį' ną hehą'l awa'ic'ic'į c'ąke' c'e'ya ke'e. — C'ąlwą'k'a ima't'e c'ų, miye'šni s'e iyo'tiye'wakiye', — ec'į' ną c'e'yaya į'yąkį ną wana' ąpa kab.le's ahi' c'ąke' c'ą-o't'ehika wą ekta' mahe'l ina'hma-yąka`hą ke'e. 12. Hą'pa-puspu`za kic'ų' ną waka'p'api g.lu'tį ną išti'ma ke'e. Wana' oi'yokpas ahi' c'ąke' ak'e' iya'ya ke'e. Ya'm.ni'cą he'c'el ece'-ec'ų` ke'e. 13. Wana' ak'e' hąhe'pi yųk'ą' li'la oi'yokpaza c'ąke' ku' k'e'yaš li'la wakpa'la wą mahe'tuya e'tkiya ku' ną ta'kuni wąya'kešni c'ąke' nat'ą't'ą ece'-ku ke'e. 14. O'hąketa wakpa'la kį ekta' g.liyo'hpaya ke'e. K'e'yaš li'la si' kį spa'ya c'ąke' t'o' k'e'yaš c'ą-pa'm.na wą ohla'te i'yotakį ną hą'pa t'o'keca kic'ų'kta c'a hą'pa g.lušlo'kahą yųk'ą' ec'ą'l ta'ku wą wakpa'la kį yai'yowasya hot'ų' u' ke'e. 15. -Hị', Hị', Hị',- eya'ya u' c'ąke' lec'į' ke'e, — Nakų' makte' k'e'yaš etą'š to'k'aka; le' iyu's'oya-wa`ų`*

[1] Man-being-Carried is the Big Dipper; the four stars being the four carriers, holding the four corners of a blanket in which the one carried, lies.

[2] *t'ąni'*, old; *t'ąni'š*, allready, long before time.

over her head when that being arrived, and went around her and said, 16. "Young girl, how does it happen you travel like this?" So she replied, telling him all things. 17. "A man with whom I lived treated me cruelly; I am therefore going to my own people," she said. 18. "Very well; of course, I am not what I used to be, anymore, but so that when you get back to your people, you may be useful to us, it shall be thus until you get home, that nobody shall be able to see you," he said. "Thank you[1]," the young woman answered. 19. Somehow, from that time on, she felt braver; so that she ventured to travel during the day too. 20. But from then on, something came over her, and she lost her eagerness to reach her people. She climbed to the top of a hill, and finding many flat rocks about, she sat down on one of them, and looked about over the pleasant country. 21. Just then now one drop of water, and now another, came down; so she entered into a cave in the rocks, for shelter; and very soon, it was raining very hard. 22. It was dark in the room. The cave seemed like a room, with perpendicular walls of rock, so she carried in sage-brush, and spread it for a bed, and there she lay down to sleep. 23. Her old mother-in-law had given her a small ax, so she used it to cut the sage. 24. She stayed there all day, and then when the sun

---

kį, — ecʿį' ną pʿa'mehel yąka'hą yųkʿą' hihʿų'ni ną oa'kawiǧį ną heya' keʾe, 16. — Wicʿįcala, to'kʿeśkʿe le' oma'yani huwo'? — eya' cʿąke' ecʿe'l oki'yaka keʾe. 17. — Wicʿa'śa wą kicʿi' waų' kʾe'yaś liʿla tʿehi'ya makʿu'wa cʿa le' tʿiya'takiya mitʿa'oyate kį ekta' wicʿa'wag le', — eya' keʾe. 18. — Ha'.o, Le' o'ȟ'ą-emacʿetukeśni tkʿa' oya'te tʿi'pi kį ekta' yakʿi' kįhą wo'wanicʿįyekta cʿa to'kśa' tuwe'ni wąni'yakeśni ece'yag.nį[2] ną ecʿe'l yakʿi'hųnikte lo', — eya' cʿąke' — Pʿila'mayaye', — eya' keʾe. 19. Yųkʿą' hetą'hą yacʿą'te-tʾįze sʾe-le'cʿeca cʿąke' ą'pa kʿeś kʿo' ku' keʾe. 20. Kʾe'yaś hetą'hą to'kʿeca tʿąi'śni ną tʿiya'ta kʿi-i'naȟni kʾų he' aki'sniʾi. Paha' wą ekta' iya'hį ną he'cʿi į'yą-b.laskaʿska o'ta cʿąke' wąži' aką'l i'yotakį ną oi'yokipʿila[3] o'kšąkšą e'tųwą yąka'hą keʾe. 21. Hcehą'l m.ni' hįhą'hą[4] cʿąke' ohlo'ka wą iǧu'ǧa kį e'l hą' cʿa ekta' tʿiyo'napʿe kį lehą'l liʿla maǧa'żu keʾe. 22. Tʿii'yokpaza keʾe. Iǧu'ǧa kį g.lihe'heya[5] tʿi'pi sʾe hą' cʿąke' pʿeži'-śaśa kaśla' ną owį'stʿų ną e'l iyų'kį ną iśtį'ma keʾe. 23. Kʿų'ku-winų`ȟcala kʾų he' nazų'specik'ala wą kʾu' cʿąke' he' u' pʿeži' kį kaślaʾ[a]. 24. He'l ąpe'tu a'taya iśtį'mahį ną wi' iya'ya yųkʿą' śuk-ma'nitu-tʿą`ka[6] wą tʿima' g.licu'

---

[1] There is no word for "please". The particle, *ye*, at the close of a request, signifies a petition; but even without it, the tone of voice in which a request is spoken, is the determining factor. But there is a "thank you", literally, "you cause me to regard it well, or good".

[2] *ece'*, followed by a verb of action, means "to do always, without variation."

[3] Reckoning the scene or prospect a pleasant one, she sat looking around. *la*, to regard, consider.

[4] *hįhą'*, to fall as rain.

[5] *g.lihe'ya*, perpendicular.

[6] *śuk-ma'nitu-tʿąka* a large dog of the wilderness, the name for wolf.

set, a wolf entered, and sprang lightly over her legs as she slept, and went farther into the cave. 25. Her young ones were in there, the woman inferred, by the whining of cubs which came forth. 26. She stayed where she was, regardless of it, and when morning came, the wolf came back out, once again jumping over her legs. 27. But the strange thing was that it didn't so much as growl at her. The sun was high now, so she sat outdoors, looking down on the valley, where there appeared black spots here and there. She guessed those might be where butchering had been done; so she went to investigate and found that she was right; some buffalo hoofs lay about, so she carried them on her back and came home. She cut them apart and ate the fat that lay between the bones of the feet; and broke the long bones, and ate the marrow. 28. And then she saw a pack of wolves surrounding and driving a herd of buffalo along, by hiding around and then suddenly appearing, causing the buffalo to run. Then, of a sudden, as one might snap a twig in two,[1] they all charged the herd and killed one calf, and soon, another; and only calves they picked out and killed; all this, while she sat watching. 29. She came to them, and they stopped and scattered, so she butchered one of the calves and put the meat on her back and took it home; as it was now warm summer time, she cut the meat into thin layers for preserving and spread it over the flat rocks to dry. 30. At first she would take the dried meat and pound it, uncooked, into her rawhide

---

ną wį'yą wą ȟpa'ye c'ų he' hu' kį apsi'l mahe'tuȟcį k'ig.la' ke'e. 25. He'c'iya mahe'l c'įca' ȟpa'yapi hųše'ca ekta' šųȟpa'la zą'kząkapi ke'e. 26. K'e'yaš he'c'ena ȟpa'yį ną ayą'pa yųk'ą' ak'e' šųk-ma'nitu kį ina'p'įkta yųk'ą' sį' kį apsi'l iya'ya ke'e. 27. Ke'yaš to'kel i'š kiȟlo' eša'-šni'i. Wana' wį' wąk'atuya c'a huk'u'takiya e'tųwą yąka'hą yųk'ą' ta'ku sapsa'pya hiye'ya c'ąke' hena' owa'p'ate[2] ke'c'į' kį ų' e'tkiya ya'hą yųk'ą' hena' he'c'a c'ąke' t'asi'ha ece' hiye'ya c'a k'į' ag.li' ną t'asi'ha-oka'za-šį kį hena' špą'šni k'e'yaš yu'tį ną t'ac'u'pa[3] kį hena' kaksį' ną yu'ta ke'e. 28. Yųk'ą' ųg.na' šųk-ma'nitu ece' pte' opta'ye wą ao'kas'į awi'c'aupi ną ųg.na' c'ą yuksa'pi s'e našlo'k hiyu'pi ną ptehį'cala wą kte' iȟpe'yapi ną ak'e' wąžį' kte'pi ną he'c'a ece' kaȟni'ȟ wic'a'kte ahi'yayapi c'ąke' ina'žį ną e'tkiya ya'hą ke'e. 29. E'l ihų'ni yųk'ą' ayu'štąpi ną kaa'beya iya'yapi c'ąke' wąžį' p'a'tį ną t'alo' kį k'į' ag.li' ną wana' maśte' c'ąke' t'alo' zizi'pyela[4] kab.la'[5] ną į'yą-b.laska'ska kį ec'e'kce ayu'b.laya pusya' ke'e. 30. T'oka' ekta' pa'pa-puza kį wizi'p'ą og.la'p'į ną t'ac'u'pa

---

[1] Another favorite simile indicating the lightning speed of an act.

[2] Butchering place. *p'a'ta*, to butcher; *o*, in; *wa*, things.

[3] *c'upe'*, long bones, containing marrow; also the marrow. Terminal *e* changes to *a*, with *t'a*-prefix.

[4] *zizi'pela*, to be thin in texture.

[5] *kab.la'* to flatten out; to jerk, as beef, into very thin sheets of meat for drying.

container, mixing marrow-fat with it; and this she ate. But once the notion came to her that she could have fire, and then she worked on that. She took red grass, and the downy part of *nape'-oi'lekiyapi* (they cause it to burn in their hands; a kind of plant); this latter she rolled into a ball, and placed it with some very fine twigs; and there she held two transparent stones which she struck against each other until she made a spark; then she carefully and hurriedly blew on it and caused it to ignite. 31. From then on she had fire; so she cooked and ate her meat like a human being. 32. Things were so much improved that she guarded her fire always to keep it alive; but one day a rain came and extinguished it, so from then on she was without fire again. 33. The cubs were now large, so whenever she sat outdoors, they would come out and sit around her. 34. When she ate, she cut up pieces of meat for them and they ate. 35. The mother returned, ever so often, but her coming did not frighten the woman at all; rather she lived with the wolf as she might live with a dog. 36. The *t'i'psila*[1] were now ripe, and grew thick on the hillside, so she sharpened a digging stick and was out getting them when the wolf came to her and said, "Grandmother, tomorrow you shall see some human beings." 37. And the thought came to her, "How contentedly I have lived here, alas!" and it saddened her. 38. Next morning the wolf spoke again, "Grandmother, I must leave before they arrive.

---

ica'hiya yu'taha yųk'ą' ųg.na' c'et'i'kta-awa'cį c'ąke' p'eži'-šaša' ną nape' oi'lekiyapi[2] *-p'ąšp'ąžela k'ų he'c'a yup'ą'p'ą ną c'ą-sa'kala k'o' e'g.nakį ną e'l į'yą-žąžą'la nų'p i'c'icatoha yųk'ą' p'ešn'iža kai'le c'ąke' šica'wac'į po'h šką' ną woi'le ke'e. 31. Hetą'hą p'e'ta yuha' c'ąke' t'alo' kį špąyį' našna wic'a'ša iye'c'el wo'ta ke'e. 32. Li'la nake'š tąyą' c'ąke' p'eta kį to'k'el sni'ktešni kį he'c'el awą'yaka yųk'ą' to'hųwel maja'žu ną ki'casni*[3] *c'ąke' ak'e' p'el-c'o'la ihpe'ya ke'e. 33. Šųk-c'į'ca k'ų hena' wana' t'ąkį'kiyąpi c'ąke' toha'l t'ąka'l yąka' c'ą'šna o'kšą i'š-'eya' yąka'pila ke'e. 34. Toha'l wo'ta c'ą t'alo' hąke' wawi'c'akišpušpu c'ą yu'tapila'a. 35. Hų'kupi kį g.li' k'eš a'tayaš k'oki'p'ešni, šų'ka s'e kic'i' t'i' ke'e. 36. Yųk'ą' wana' hepi'ya t'i'psila kį o'ta ną waste'šte c'ąke' hų'p'e wą kap'e'sto ną wawo'ptaha yųk'ą' ųg.na' šųk-ma'nitu-t'ą'ka k'ų he' e'l hi' ną — Ųci', hį'hąna kįha wic'a'ša aką'tula wąwi'c'alakįkte', — eya' ke'e. 37. C'ąke' — Tąye'hciš waų' k'ų', ak'e' wic'a'ša-šica k'ų e'l o'p'a se'cê, — ec'į' ną c'ąte' ši'ca ke'e. 38. Hį'hąna yųk'ą' ak'e' šųk-ma'nitu k'ų he' hi' ną heya' ke', — Ųci', wana' hihų'nipišniha ib.la'm.nįkte'. C'e ec'a'š t'iya'ta yak'i'*

---

[1] *t'i'psila*, a bulbous plant that grows wild on hillsides, which was a staple food in the old days. In its fresh state it does not taste unlike raw sweet potato.

[2] *nape' oi'lekiyapi*, They cause it to burn in their hand. (This is a plant, the fruit of which turns into downy tufts. It is used medicinally. The name must refer to the part the down played in starting fire.)

[3] *ki'casni*, it extinguished it, hers; 1st dative.

So remember, when you get home, hurry matters on my account." 39. By afternoon, she saw two men come into sight, over on the second hill from her. 40. "Even though they should be enemies, and should kill me, what of that?" she thought as she walked about finding *t'i'psila;* and then, they must have been coming nearer in an effort to recognize her, for they shouted, "Are you a Dakota?" So she would answer them, but the words stuck in her throat and she could not utter them; this happened unexpectedly; so they came on close, and on recognizing her, they wailed over her. 41. They wished to take her with them but she refused. So, "The people will arrive tomorrow," they said and went away without her. 42. The next day, the people came by, and her aunt was in the company, so she took her and returned with her. 43. Thus it was one complete time (half-year), that she lived alone, and now she had returned to be among people again. But this was a fragment of her own band[1], so the man she was hiding from was not here. 44. The people now had a buffalo hunt so she said to her aunt, "Aunt, I want a collection made of all the fat that the people can spare"; so, when her aunt reported it, two young men took a hair-less buffalo-robe, and walked about the circle for contributions; and they took the resulting pile of fat to the young woman, so she asked them to empty it all at a place away from, but within sight of, the camp. 45. Then she went out and stood by the pile, and gave out a peculiar call, and

---

kiha maki'yuinahni' — eyi' na c'ica' o'p tok'i'yot'a iya'ya ke'e. 39. Yuk'a' wana' wi'c'o'kahiya'ya[2] sa'p-'iya'ya ha'l paha'-ici'nupa ki he'c'iyu wic'a'sa nu'p t'ai'ya ahi'yokas'ihapi c'ake' wawi'c'ayak yak'a ke'. 40. — Naku' ka'na[3] t'o'kapi na makte'pi k'e'yas eta's to'k'aka, — ec'i'c'i t'i'psila ole' oma'niha yuk'a' heha' iye'kiyewac'i t'ahe'nakiya u'pelak'a, — Nila'k'ota huwo'? — eya'-houyapi c'ake' awi'c'ayuptikte sa' u'c'unica-hig.la c'ake' he'c'ena u'pi na k'iye'la yuk'a' iye'kiyapi na g.luha'ha c'e'yapi[4] ke'e. 41. Ag.la'pikta yuk'a' c'i'sni c'ake' — Ec'a, hi'hana kiha oya'te ki ahi'hunikte lo', — eya'pi na u'ya k'ig.la'pi'i. 42. Ihi'hana yuk'a' oya'te ki e'l hina'zipi yuk'a' t'uwi'cu wa e'l o'p'a c'ake' iki'kcu na g.lok'i' ke'e. 43. He'c'es o'maka[5] wazi' wahe'c'elya manhi'l isna'la u' k'u ak'e' oya'te e'g.na k'ig.la' ke'e. K'e'yas hena' iye' t'ao'yate ki hake'pi c'ake' wic'a'sa wa ina'hme-k'iyi na he'c'el oma'ni k'u he' e'l o'p'asni ke'e. 44. Wana' wana'sapi yuk'a' — T'uwi', wasi' m.nama'k'iyapikte' — eya' c'ake' oya'ka c'a k'oska'laka nu'p pteha'sla[6] wa yuha'pi na howo'kawih wasi' m.naya' oma'nipi na kak'i'pi yuk'a' t'io't'aiya e'kala-wic'asi ke'e. 45. He'c'u na ekta' ina'zi na to'k'esk'e pa'pa na heha'l Lak'o'l-iya' — Iho', to'k'i

---

[1] That means this was part of the Planters-Near-the-Water band of Tetons.
[2] *wi*, sun; *c'oka'*, central; middle; *hiya'ya*, to be going by; i. e., high noon.
[3] *kana'*, those yonder.
[4] They wept over her, as their own, a custom, persisting to this day.
[5] *o'mak'a*, variously used to mean one season, or else one half-year.
[6] A buffalo hide from which the hair has been removed.

then, in the Dakota tongue, "All right, now; where have you gone?" And all the wolves in the world, sprang up from somewhere as though they had been sitting there waiting for the signal; and promptly ate everything up. 46. "She dreams the wolf-dream"[1], they said of her. Soon after, she asked that a tipi be erected for her; it was done, and there she impersonated that being with the transparent eyes[2] which first came to her, right in the sight of all the people; so they decided that her supernatural powers were limitless. 47. And, they say, that being which first came to her was what is known as Double-face[3]. 48. In the mystery act, they would bind her tightly into a buffalo fur hide, and place a mirror outside, but corresponding to her forehead, and then, lying inside the bundle, she would be able to look about outside without the slightest difficulty; so whenever anything was lost she would use this devise for her eyes, and find it easily, they say. 49. And whenever she doctored the sick, she was always successful, but, they say, in time she abandoned this practice. 50. She was pregnant when she left, so now she gave birth to a baby, a girl; she was the child of the man who had maltreated her so. 51. When that girl was now a very old woman, she once came to our home, and spent the night there. She occupied the space on the left of the fireplace[4], and when we were all in bed for the night, she told this story, so I myself heard it from her lips.

ila'lapi he? — eya' yuk'ą' šuk-ma'nitu eya'pila kį oya's'į tukte'l wakta' yąke' s'e ahi'hųni ną waši' kį a'taya tepya' iye'yapi šk'e'e. 46. — Šuk-ma'nitu-ihą'bla eya'pi šk'e'e. Ak'e' i'yec'ala manį'l t'ica'ĥ-wic'aši ną he'l išta' žąžą' wą t'oka'ĥcį e'l hi' k'ų he'c'a-kaja c'ąke' oya'te kį hehą'l iyo'tą wak'ą'yawa`pi šk'e'e. 47. Yuk'ą' he ta'ku wą e'l hi' ną o'kiye c'ų he' Anų'k-Ite` eya'pi kį he'c'a šk'e'e. 48 .Ptehį'šma wą a'taya oyu'skiskitapi[5] ną p'ahte' kį ai'yopteya mi'yog.las'į wą ik'o'yakyapi c'ą'šna mahe'l ĥpa'ya k'eš heta'hą t'ok'ašniyą wawą'-yaka c'ąke' toha'l ta'ku wąži' to'k'aĥ'ą c'ą'šna he' išta'-yį nąšna to'k'ašniyą iye'ya šk'e'e. 49. Nakų' wap'i'ya c'ą' oya's'į oki'hi s'a k'e'yaš wap'i'ye c'ų he' hąke'ya ayu'štą šk'e'e. 50. Ig.lu'š'aka ha'l he' g.licu' c'ąke' wic'į'cala wą yuha' ke'e. He' le wic'a'ša wą šica'ya k'uwa' k'ų he' c'ica' c'a. 51. He' wic'į'cala kį wana' winų'ĥcala ha'l ųt'i'pi e'l hi' ną t'isą'p ĥpa'ya yuk'ą' ųki'yukapi kį oha'kap le' oya'ka c'a miye' i'yatayela nawa'ĥ'ų'.

[1] To dream of some animal, is, of course, to have a vision of an animal and derive power through it. This woman was said to derive supernatural power through the wolf-spirit.

[2] The text does not say "transparent eyes" when this being is first introduced. Evidently it was omitted by narrator.

[3] The only case I have, where the Double-face is represented as being a friend to man.

[4] This is a space I referred to under Note 2 of page 185, where casual callers, relatives, and chance visitors sat or slept if they had to pass the night.

[5] *oyu'skiskitapi*, they bound her tightly in, and wound a rope many times around her, like a mummy.

51. A Bad Deed.

1. This is the tale of a tragic deed that was committed within the Dakota tribal circle. There was a Dakota woman who had two daughters with whom she lived. A young man came and married both the sisters, so his tipi was placed inside the circle, where he lived as a son-in-law. Immediately behind his tipi, the three uncles of the sisters, lived side by side, in the tribal ring of dwellings. They all lived in harmony together there. 2. Now, this young man who married the sisters, went every evening to the council tent which stood in the centre of the circle and returned at a very late hour. 3. It happened that one day the elder of his wives talked thus to her husband, "When you are away at the council tent someone comes in and lies with my younger sister, on the opposite side of our tipi. And when it is almost time for your return, a young man goes out." 4. And the husband said, "I will go to the council tipi again tonight. But I will return early. When I get to the doorway, I will stop and clear my voice. When I do so, you must answer me by clearing your throat also, if he is inside again. That shall be the sign." So the two of them had an understanding of what to do. 5. According to the plan, he went as usual to the council tent, but returned soon after, and, stopping outside, he cleared his throat. And his elder wife cleared her throat also. Thus he knew that a man was with his younger wife. 6. He took his knife out of its scabbard,

---

1. Lak‘o'ta-hoc‘oka[1] *kį it‘i'mahel wic‘o'h’ą wą wo't‘eȟika ec‘ų'pi c‘a he' le' e’e. Wį'yą wą c‘ųwį'tku nų'pa c‘a o'p t‘i' yųk‘ą' k‘oška'laka wą to'k‘iyataȟą hi' ną nųp‘į' wic‘a'yuzį ną c‘oka'p wic‘a'woȟa t‘i šk‘e’e. T‘awa'k‘eya kį ila'zatalaȟcį ho'c‘oka kį ahą'keya t‘awi'cu kį leksi'tku ya'm.ni i'š-’eya' t‘i'pi ną oya's’į he'l c‘ąlwa'šteya ų'pi šk‘e’e. 2. Yųk‘ą' le wic‘o'we-wic‘a`yuze c’ų le' hąhe'pi c‘ą'šna t‘i'piyo'k‘iheya kį ekta' i' ną hą*[2] *t‘e'hą c‘ą' g.li' s’a šk‘e’e. 3. T‘awi'cu-t‘oka`p‘a kį he' naȟma'la wo'kiyakį ną — Tohą'l t‘i'piyo'k‘iheya kį ekta' yaų' c‘ą'šna tuwa' le'l t‘ima' hi' ną hosą'p‘atąhą mit‘ą' t‘o'wąke kį e'l kic‘i' yųkį' ną wana' yag.li'kta ik‘i'yela c‘ą' wic‘a'ša wą ina'p‘e c’ų, — eya' šk‘e’e. 4. C‘ąke', — Hąhe'pi kį le' ak‘e' ho'c‘okata m.nį'kta tk‘a' ec‘a'la wag.li'yakukte lo'. T‘iyo'pa kį e'l waku' kįhą ec‘a'š ho'p‘imici-yįkta c‘e hehą'tu kįhą ni'š-’eya' ho'p‘iciya yo', e'l ų' hą'tahąš. He'c‘el islo'lwayįkte, — eya' c‘ąke' he'c‘el nųp‘į' iwa'ktaya ų'pi šk‘e’e. 5. Wana' eya'pi k’ų og.na'yą ho'c‘okata i' ną i'yec‘ala ak‘e' g.li' ną t‘ąka'l ho'p‘iciya ke’e. He'c‘ena t‘awi'cu-t‘oka`p‘a k’ų i'š-’eya' ho'p‘iciya c‘ąke' wana' k‘oška'laka k’ų ak‘e' t‘awi'cu-haka`kta kį kic‘i' yųka' c‘a slolye’’e. 6. C‘ąke' mi'la wą g.luġu'kį ną wį'yeya*

---

[1] The area enclosed by the Dakota tribe; the heart of the tribe; where everything tribal belongs.

[2] *hą*, night; from *hąhe'pi*.

and stood in readiness as a young man rushed out from the tipi. As he came past, the husband caught hold of him and at once dug his knife into his rival's abdomen, tearing a great gash across it. 7. Straightway the intestines dropped out, unwinding themselves, and the wounded man died instantly. The angry husband picked up the body of the dead man and threw it against the side of his tipi, letting it slide down to the ground. Then he withdrew to one side. 8. His two wives burst into tears, but he took out his arrows and said, "No! Don't you dare to weep! On your account, I have done horribly for myself, and if you start to weep, I will kill you both!" 9. As he stood watching them every instant, his wives did not dare to cry; his mother-in-law did not weep either. The slain man was one whose father was dead, and whose grandfather kept him as his own son. And the grandfather was the eldest of the wives' three uncles! Secretly, all unknown to the family, for nobody knew how long, those two had been intimate, — the boy and his young aunt. 10. It was he whom his uncle now had killed in the dark, by ripping his body open with a knife. When this became plain, an unspeakable horror fell upon them all. Straightway, that very night, the man and his two wives and his mother-in-law fled from the tribe. 11. Planning to get away when the camp was asleep, they quietly prepared in the dark, and, when nobody knew about it, they left. For two whole days, aimlessly; not knowing to

---

na'žį hą'l k'oška'laka wą t'ąka'takiya naślo'k g.licu'ᵘ. O'pta iya'ye-wac'į tk'a'ś yu'ziyą'kį ną mi'la k'ų ų' t'ezi' c'ap'į' ną g.lakį'yą yub.la's ahi'yuᵘ. 7. Wą'cak śupe' kį kag.la' hįhpa'yį ną wic'a'śa wą c'ap'a'pi k'ų he'na t'a' iya'ye'ᵉ. Li'la wic'a'śa wą hįg.na'yąpi k'ų he' c'ąze' kį ų' t'e' c'e'yaś kat'a'ku-yuha'[1] icu' ną t'it'a'hepiya kaȟ'o'l yeya' c'ąke' o'slohį ną mak'a'ta g.liȟpa'ye'ᵉ. He'c'ų ną heya'p k'ina'žį'ⁱ. 8. T'awi'cu kį nųp'į' c'e'ya iya'yapi k'e'yaś wąhį'kpe iki'kcu ną, — C'e'yapišni yo', Niye'pi ų' wo't'iȟi ami'g.luȟpe[2] lo'. Yac'e'yapi kįhą nųp'į' c'ikte'pikte lo', — eye'ᵉ. 9. Heyį' ną awi'c'ayuta na'žį c'ąke' to'k'a-c'eya'pišni'ⁱ. T'awi'cu kį e'pi k'e'yaś c'e'yapišni ną nakų' k'ų'ku kį c'e'yešni'ⁱ. Yuk'ą' k'oška'laka wą kte'pi kį he' wab.le'nica c'a t'ųka'šitku g.luha' k'e'yaś c'įca' iye'c'el g.luha' šk'eᵉ. Ną he t'ųka'šitku k'u he' le wį'yą nų'p hįg.na't'ųpi k'ų he' lekši'tkupi t'oka'p'a kį e' šk'eᵉ. C'a ehą'k'ų tuwe'ni oslo'lyešni he'c'el tohą'yą wį'yą kį he' t'oška'ku kic'i' naȟma'-šką k'e'yaś nake'š at'ą'į'ⁱ. 10. He oi'yokpaza hą'l wic'a'śa wą nawi'zi ną t'ųška'ku kikte' ną t'ezi'-yub.la'zeᵉ. Nake'š ta'ku to'k'ų k'ų wąg.la'ka yųk'ą' li'la t'eȟi' kį wąya'keᵉ. He'c'ena hą' t'ahe'na wic'a'śa kį t'awi'cu nųp'į', ną k'ų'ku kį hena'keca ig.la'kapi ną wic'o't'i kį etą'hą nap'a'pi'ⁱ. 11. Wic'i'štįma hą'l nap'e'-wac'įpi kį he'ų' oi'yokpaza-ig.la'kapi ną

---

[1] *kat'a'ku-yuha'*, to take up into the arms for carrying; *yuha'*, to hold.
[2] *ami'g.luȟpa*, I have brought down upon myself; I have caused to fall on me.

whom to fly for safety, the fugitives travelled, and the second evening saw them at last making camp. 12. The man shot a buffalo so at least they had plenty of meat. At least, though they were sorrowful, they were not starving. While they were in flight, a snow storm was raging, making it difficult if not altogether impossible, for anyone to follow them. Therefore they had no fear from that quarter. 13. They made their third camp now. In a protected spot, in a bend of the wood where it was pleasant, they placed their tent; and while the women prepared supper at home, the husband went out and cut green tree bark for the horses. This he fed to them. 14. Now the sun had set, and the wives had supper ready; so the man went inside and sat down; and when they placed his food before him, he ate. As he sat there, he heard someone stamping his feet, as people do to get rid of the snow on their moccasins before entering a tipi. At once, instinctively he reached for his gun. 15. A man entered. Then more followed him, one after another until they filled the opposite half of the tipi, where they sat down. "Well, how good this is! Come, (to his wives), put on plenty of food to cook that our guests may eat!" he said. So his two wives hurried about preparing supper for the visitors. Soon it was ready and placed before them, — plenty of excellent food it was. 16. An entire warparty had walked in on them. They were Crows, and there were five of them. When they finished their supper, the war leader began to speak. 17. "When you first began to make camp, and when you

---

tuwe'ni slolye'śni iya'yapi'ⁱ. Nų'pacʿą toʻkʿiya ya' tʿąi'śni oma'nipi ną iciʻnųpa-ȟtayeʻtu yųkʿą' nakeʻś eʻtʿipi'ⁱ. 12. Wicʿa'sa kį pte' wą oʻ cʿąke' eʻcuȟciʻś tʿaloʻ tąyą' yuȟa'pi cʿa tokʿeʻȟcį cʿąte' śi'capi kʿeʻyaś eʻś itʿoʻ akiʻȟ'ąpiśni'ⁱ. Ag.na' waʻpʿipika, hiyuʻpi kʿų heʻhą' ecʿą'l liʻla icaʻm.na cʿąke' toʻkʿeniś tuwa' atʿa'p awiʻcʿaukta-iyeʻcʿetuśni cʿąke' heʻcʿiyataȟą eʻkʿeś wakʿoʻkipʿapiśni'ⁱ. 13. Wana' iciʻyam.niʻetʿipi'ⁱ. Cʿą oʻta ną kaȟ.miʻ-ob.lula wą eʻl wana' tʿikiʻcʿaġapi ną wį'yą kį woʻhąpi cʿa kʿohą' hįg.naʻkupi kį cʿąya'ȟ'u kaȟ.laʻyaheʼᵉ. Eya'śna heʻcʿa ų' śuk-woʻkʿu cʿąke' heʻų' heʻcʿųheʼᵉ. 14. Wana' wi' iya'ya yųkʿą' woʻhą yuśtą'pi cʿąke' wicʿa'śa kʿų tʿima' g.liʻyotakį ną woʻkʿupi cʿąke' woʻtaheʼᵉ. Woʻl-yąkeʻ cʿų, ųg.na' tuwa' tʿąkaʻl waʻnakiʻskis[1] makʿa' naȟtaʻȟtak[2] u' cʿąke' wą'cak maʻzakʿą' iya'kiȟpayeʼᵉ. 15. Wicʿa'śa wą tʿiʻl hiyu''ᵘ. Nąakʿeʻ oʻwecʿįhą[3] etą' ahiʻyu ną hosą'pʿatąhą tʿiʻ otʻiʻś ahiʻyotakeʼᵉ. — Huȟiʻ, tąyą' ye loʻ. Ho, oʻta eʻl iyoʻȟpeya poʻ. Tʿitʿoʻkʿą hiʻpi cʿa woʻtapikte, — eya' cʿąke' tʿawiʻcu kʿų inaʻȟni-woʻhapi'ⁱ. Wana' yuśtą'pi kʿeʻl woʻwicʿakʿupi'ⁱ, woʻyute waśteʻśteȟca eceʻ. 16. Heʻ ozuʻye cʿa aʻtaya hiʻyotakapi'ⁱ. Kʿąġi'-Wicʿaʻśapi cʿa zaʻptąpi'ⁱ. Wana' woʻl-yuśtąpi yųkʿą' kicʿiʻza-itʿąʻcʿą

---

[1] *wa*, snow; *kį'za*, to squeak; causing the snow to squeak under foot, with every step.

[2] *naȟta'ka*, to kick; stamp.

[3] *o'wecʿįhą*, in file formation; one behind the other.

stood in the bend of the wood to cut green bark for the horses, we were watching you from the end of yonder cliff. We know that you are the only man in this camp and that there are three women. If I had wanted to, we could have killed you then, and these women we would have taken captive. But I had a special reason for coming here this way instead." Thus the war lord spoke. 18. Then he added, "When man meets man, when they visit one another, they fill the pipe for a smoke together!" And the Dakota replied, "You are right. But first won't you hear my story? When I finish it, then I shall be glad to hear what you will say about it. 19. I have done a tragic deed, and therefore, with these two women, I roam about, a fugitive. The two women are my wives, and the third is their mother whom her daughters keep with them because she has no husband, and that is why she is here with them. 20. I have committed murder. There was a boy, he was a nephew to these women. But alas, one of them was secretly intimate with him and so I killed him. I killed him first, and afterwards I knew it was he! Immediately, while the tribe slept, we broke camp and stole away. A great blizzard came up meantime so we do not know whether they are trying to follow us. 21. It is impossible for me to remain in the tribe, so I must

---

kį wo'g.lake'[e], *17. — T'oka'-ahi`yat'ipi nų ka ipa'kšą kį he'c'iya c'ąya'ȟ'u yaka'ȟlayahe c'ų he'hą' maya'tąhą ao'nicas'į uȟipa'yape lo'. Nų le'l nišna'la wic'a' yaų' nų wį'yų ya'm.ni o'p yaų' c'a a'taya slol'ų'yąpe lo'. Wac'į'ka yuką'ś he'hą'niȟcį ųni'ktepi nų wį'yų kį lena' iyu'ha waya'ka wic'ųyuzapikta*[1] *tk'a'*[a]*. Ho tk'a' ec'a'kel*[2] *ec'a'mųśni e'e' le'l le'c'el wahi' ye lo'. — He'cel it'ą'c'ą kį eye'*[e]*. 18. Ak'e' heye'*[e]*, — He'c'a*[3] *wic'a'śa c'a wic'a'śa wąži' e'l hi' c'ą oki'pajį*[4] *nų kic'i' c'ąnų'pe ųśto*[3]*, — eya' yųk'ą' Lak'o'ta kį ayu'ptį nų, — Wica'yak'e lo'. Tk'a' it'o'wa'ś wo'wag.lakįkte lo'. Ab.la'štą kiha hehą'l ta'kehįkta he'cihą nawa'ȟ'ųkte lo'. 19. — T'eȟi'ya wae'c'amų nų ų' le'cel wį'yų nų'p o'p nap'a'-oma`wani ye lo'. Lena'yos wic'a'b.luzį nų ųma' kį he' i'ś hų'kupi k'e'yaś t'ąśna'ų c'a g.luha'pi nų ec'e'l k'o u' we lo'. 20. — T'i wic'a'wakte*[5] *ye lo'. Hokši'la wą lena' wį'yų kį t'okša'yapi k'e'yaś ųma' naȟma'la kic'i' śką' c'ąke' wakte' nų oha'kap he e' kį wą-b.la'ke lo'. He'c'ena wic'i'štįma hą'l ųki'g.lakapi nų nų'p'ape lo'. Ec'ą'l iwo'b.lu-t'ąka c'a oye' ot'a'ųp'apiśni nac'e'ce lo'. 21. Wana'*

---

[1] *waya'ka yu'za*, to take; lay hold on, as captives.

[2] *ec'a'kel*, purposely; with a definite reason.

[3] *he'c'a*, and, *ųśto*, belong together. It is elegant and formal speech. It gives a sentence this force: "Don't you know, it used to be the custom to do so and so? Have you forgot it, or isn't it being done now?" These are not the words, but that is the spirit. It indicates a subtle reprimand, pointing out where the one addressed is remiss, especially as regards social duties.

[4] *opa'ġi*, to fill a pipe.

[5] *t'i wic'a'kte*, to commit murder; *t'i*, home; *wic'a*, them, or someone; *kte*, he kills. To kill in the tribe, on home territory, is a crime against tribal government; is, in fact, murder. Killing an enemy, anywhere, is different altogether.

roam about in this way, I have decided; and if death overtakes us out here, what of that? I think to myself. 22. That is why I can not fill a pipe for you. Among us Dakota, a murderer's hand is bad. So won't you just blend the tobacco yourself and smoke, my friend? And then, if you kill me, that will be well. But grant me this, that you spare these women. Take them home with you and be kind to them. That is all," he said. 23. And the war leader conferred with his comrades in the Crow tongue and then, turning to the Dakota once more, this is what he told him, "Now, this is what we have to say about your story. Recently, only six days ago, in truth, my wife died. And when I first laid eyes on this young woman who is your younger wife, I saw a great resemblence to my wife in her appearance. 24. Because a great sorrow came over me when I saw her, this is what I want to say to you. If it is agreeable to you, you will all go home with us to Crow land, and you will stay and make your permanent home there." 25. The Dakota laid this invitation before his two wives who found it agreeable to accept. So he told the war chief that his wives were both glad to go and that they said, "Even if we die there, it will be well." 26. The war chief was very happy that his plan was to be accepted. "We will rest here four days," he said, "during which time, a sweatlodge will be prepared for you and you shall be purified. Then, you shall discard the clothing you now wear and put something different, something unpolluted, on your body. And after that, you shall take us to the

---

oya'te e'g.na waų'kta owa'kihiśni kį ų' manį'l ųk'ų'pi ną to'k'el ųt'a'pike c'e'yaś he'c'etu-ųlape lo'. 22. He' ų' le' oc'i'cipaġikta owa'kihiśni ye lo'. Lak'o'ta kį tuwa' t'i wic'a'kte c'ą he' nape' śi'ceųyawape lo'. C'a niye'ka k'eś ica'hit'ųpi ną c'ąnų'papo', k'ola'. Nų heha'l maya'ktekta hą'tąhąś he'c'etu we lo'. Tk'a' eya'ś wį'yą kį lena' ni' awi'c'ag.lapi nų ų'śiwic'ala po'. Ho, hena'la ye lo'. — eye'e. 23. Yųk'ą' zuya'-it'ą'c'ą k'ų he' K'ąġi'-wic'a'śa-ia' o'p'a kį hena' wo'wic'akiyakahį ną i'ś-'eya' itko'p ta'keyapi yųk'ą' heha'l ak'e' Lak'o'tiya leye'e, — Ho, wo'lake cį ų' le'c'el ųke'yapikte lo'. Lec'a'la, śa'kpec'ąla k'ų he'hą' wį'yą wą[1] maki't'e lo'. Yųk'ą' le wik'o'śkalaka wą lu'ze cį le' li'la iye'c'eca wąya'k ihe'wayį ną he' ų' le' waų' we lo'. 24. Li'la c'ąte' śi'ca-mahįg.la c'ąke' he' ų' le'c'el ep'į'kte lo'. It'o' he'c'el iyo'nicip'ipi kįhą iyu'ha K'ąġi'-wic'aśata ųg.la'pi ną hec'i'yani iyą'upikte lo', — eye'e. 25. C'ąke' Lak'o'ta kį t'awi'cu nųp'į' owi'c'akiyaka yųk'ą' iyo'kip'ipi kį ų' zuya'-it'ą'cą kį oki'yakį ną — Nakų' he'c'iyani ųt'a'pi k'e'yaś he'c'etu we', — eya'pi c'a k'o' oki'yaka ke'e. 26. Yųk'ą' it'ą'c'ą kį li'la c'ąte' waśte' ną, — Ho, le'na it'o' asni'ųkiyapikte lo'. Nų k'ohą' ini'kaġapi nų e'l nig.lu'skakte lo'. He' yuśtą'pi kįhą haya'pi t'okt'o'keca nų' nų letą'hą he'ktakiya ųka'yalapi ną śųk-ma'ųnųpikte lo', — eye'e. —

---

[1] A woman of mine died. (He probably had other wives.)

Dakota camp where we will steal some horses. When we return here, then we shall go on to Crow-land." 27. When the murderer had been cleansed and new clothing put on him, they went forth until they neared the Dakota camp. Here the women with the baggage were left in care of one Crow, and the rest went on. This place where the women waited was just far enough to the camp so that the warriors could reach it without too much trouble, and yet it was sufficiently remote, for safety. 28. "Now, this is the place. Here is where I lived only recently. And yonder live the fathers[1] of him whom I killed." he said. Somewhat back of the camp circle, there was a new burial scaffold that had not been there before. He concluded that it was the grave of his victim, his nephew whom he had slain. He evidently took his horse with him, for near by, there lay a dead horse. 29. By this time, they were convinced that he was telling them the truth in all respects. Now, "There and there and there they possess swift running horses," he told the Crows. So they distributed themselves about, in such a manner that they might attack the herds of the various families he had pointed out, at about the same time. And they succeeded in bringing away many beautiful horses. 30. They fled with their stolen horses to the place where the women waited.

Ną ųg.li'pi kį heha'l wana' K'ąǧi'-wic'aśata ųg.la'pikte lo', — eye'e. 27. Wana' yuska'pi ną haya'pi t'o'keca ų' yųk'ą' heha'l wana' ya'pi ną Lak'o'ta t'i'pi kį k'iye'la he'l wi'yą kį wak'į'[2] yuha' yąka'pi ną e'l K'ąǧi'-Wic'a'śa kį wąži' awą'wic'ayakįkta c'a e'wic'ag.nakapi ną hetą'ha išna'la iya'yapi'i. Hetą' Lak'o'ta t'i'pi kį oi'hųni-waśte' k'e'yaś ak'e' eya'ś kai'yuzeya c'ąke' wo'k'okip'e-c'ola yąka'pi'i. 28. — Ho, le'tu we lo'. le'tu c'a he lec'a'la s'e wat'i' tk'a'o[3]. Ną ka'ki ka wak'e'ya kį hena' hokši'la wą wakte' k'ų he' atku'kupi c'a t'i'pe lo', — eye'e. Hola'zata wato'hąyąkel he'l lec'a'la wic'a'ag.nakapi[4] wą e'g.lepi c'a wąya'ke'e. He' wana' t'ųška'ku[5] wą kikte' k'ų e'-iteka[6] c'a slolye'e; nakų'š šų'kak'ą' g.luha' iya'yelak'a hpa'ye cį ik'i'yela šų'kak'ą' wą t'a' c'a yųke'e. 29. Wale'hąl he'c'eya' owo't'ąla wo'g.lake cį tąyą' iye'kiyapi'i. — Ho, ka'l ną ka'l ną ka'l šuk-lu'zahą wic'a'yuhape lo', — eya'-oya'ka c'ąke' ec'e'kc'e ina'žipi ną wi'tayela cą yuksa'pi s'e iya'yapi ną šų'kak'ą' waśte'šte o'ta awi'c'ag.liyacupi'i[7]. 30. Wic'a'-yuha li'la g.licu'pi ną wi'yą k'eya' waa'p'e yąka'pi k'ų he'c'i g.lihų'-

---

[1] I think this should be "grandfathers", since the three brothers that lived side by side back of this man and his two wives, were fathers to the dead father of the boy just murdered. That dead father was the son of the eldest of these three brothers, who were uncles to the two women, the wives.

[2] *wak'į*, luggage; baggage; *wa*, things; *k'į*, to carry on the back.

[3] *tk'a*, at the end of a statement denotes that a thing is no longer so. "Here I lived only recently but (I do no longer)."

[4] *wic'a'ag.nakapi*, burial scaffold; *wic'a*, them; *a*, on; *g.nakapi*, they place.

[5] *t'ųška'ku*, his nephew; cf. *t'oška'ku* — her nephew.

[6] *iteka*, evidently; on the face of it; it appears.

[7] Correct Dakota would be *awi'c'ag.liyakupi;* but the way it is used here is heard often.

There they stopped to eat hurriedly, and then, changing their footwear, they went on at the same rate until they came to the camp site from which they had started together. 31. From there they began their flight homeward in earnest and kept going until they reached the land of the Crow Indians. The war leader told his people in careful detail how it came about that he brought these Dakota home; and they realized the situation. "Nobody is to regard them as captives in any sense, and nobody is to do them any harm," he told the people. 32. Accordingly, the people treated them with the highest deference and respect; and that Dakota, who had married sisters so that they bore the *t'e'ya*[1] relation to each other, took his younger wife and gave her to the war chief to be his wife. It was the woman whom the war chief had admired, seeing a close resemblence between her and the wife he had just lost. It was because of this likeness that he refrained from killing the Dakota family in the first place. 33. Thus it happened that the young woman who by her folly had brought disaster on her husband and sister and mother, was now the very means whereby their lives were spared. 34. The war leader took the Dakota into relationship, and they accepted

nipi'[t]. *Ina'ĥni-wo'tapi ną ha'pa t'o'keca oki'hąpi*[2] *ną he'c'ena ak'e' li'la g.licu'pi ną ĥtaye'tu ha'l ka'l e't'ipi yuk'ą' e'l t'oka' K'ąǧi'-wi'ca'ša kį hi'pi k'ų he'c'iya k'iyų'kapi'*[t]. *31. Hį'ąna c'ąke' he'c'ena ta'ku ap'e'śni g.la'pi ną ec'e'l K'ąǧi'-Wic'a'šata k'ihų'nipi'*[t]. *Yuk'ą' zuya'-it'a'c'ą k'ų he' le'c'el oya'te kį wo'wic'akiyake'*[e], *— Tuwe'na lena' Lak'o'ta kį waya'kape ec'ą'wic'akiktešni ye lo'. Ną tuwe'ni ksu'yewic'ayiktešni*[3] *ye lo', — eyį' ną to'k'eśk'e hena' o'p g.li' kį k'o' iyo'kawiĥ oya'ke'*[e]. *32. C'ąke' oya'te kį li'la yuo'nihąyą wic'a'-k'uwapi ną Lak'o'ta wą wic'o'we*[4] *wic'a'yuze c'ų he' t'awi'cu-haka'kta kį zuya'-it'ą'c'ą k'ų he' k'u' c'ąke' yu'ze'*[e]. *He e' c'a t'awi'cu wą t'a' yuk'ą' iya'c'į*[5] *ną ų' wic'a'kteśni k'ų he' e'*[e]. *33. He'c'eś iye' t'o'ĥ'ą ų' wo'śice ahi'yag.lepi k'ų ak'e' iye' ų' ni'pi'*[t]. *34. Zuya'-i'tą'c'ą kį Lak'o'ta kį k'ola'ya ka'ǧa*[6] *c'ąke' iyu'ha pta'ya tak'ukic'iya ų'pi ną*

[1] When two women were the wives of one man, they generally called each other sister, unless they were natural cross-cousins. But they were said "to have each other for a *t'e'ya*."

[2] *oha'*, to put on the feet; literally, to stand in; *ki*, dative.

[3] Nobody shall harm them; shall cause them hurt. (The direct command, and the future tense are identical.)

[4] *wic'o'we*, the same family; the same stock; sisters; brothers; *wica'*, human; *owe'*, make; kind; variety.

[5] *iyac'į*, to compare a person to one dead, whom he resembles. To adopt someone to take the place of one gone; to whom the one in the adoptive position shows every consideration and affection due the one gone. (More properly, the term is *wal-i'yac'į*. But sometimes *wal* is omitted, as in this case.) A ceremony goes with this custom.

[6] *k'ola' ya-ka'ǧa*, to make or bind a friendship pact, in which the participants pledge life-long loyalty. The wives of one become the sisters-in-law of the other; the children of one feel just as free to ask favors of one as the other. The bond is closer and is obliged to be respected more religiously than that between natural brothers.

each other as friends in the kinship sense. So the families of the two men lived together in a happy group and were as closely related as if they were natural relatives. And that was how, after a time, the children, and the children's children, though they were Dakota, grew up as Crow Indians; and there they multiplied, and there they died. 35. From the very beginnings of people, the Dakota had always kept their tribal unity, and they had lived in a group. To be sure, now and again someone from an enemy tribe came in and made his home there and adopted the Dakota as his own people. But never, till now, did any Dakota separate himself from other Dakota to adopt another tribe and feel content to live and die there. After this, however, it happened that some Dakota did, at one time or other, live abroad. 36. This story they say comes from very far back in the history of the people.

52. A Man Kills his Friend.

1. Once, two young men who had always been great friends[1] went together to war. When they were out in the wild country they killed a buffalo and were rich in meat. Then one of them began building a shelter for himself away from his friend, who was puzzled by his act. 2. "Why, friend, how is it that you are doing this? I

---

ec'e'l są'p-c'įcapi kį Lak'o'tapi k'e'yaś K'ąǧi'-wic'a'śa iye'c'el ic'a'ǧapi'[i]. są'p'a ig.klu'otapi k'e'yaś ekta'na ų'pi nąhe'c'iyana t'a'pi'[i]. 35. Oya'te wic'i'c'aǧa hą'tą[2] Lak'o'ta kį wi'tayela ų'pi nąiye' t'ąka'tąhą t'o'ka waži'kži Lak'o'tata hių'pi k'e'yaś to'hįni Lak'o'ta kįiye' lehą'yak iya'yapiśni yųk'ą' nake'ś le'c'etu k'ų hetą'hą he'c'ųpi nąhetą'hą Lak'o'ta i'ś-'eya' c'į'pi c'ą' t'o'ka-oya'te wąži' ekta' i'pi ke'ya'-pi'[i]. 36. Le' wo'yakapi kį li'la ehą'ni ke'ya'pi'[i].

52.

1. K'oška'laka nų'p k'ola'kic'iyapi nąli'la t'eki'c'ihilapi yųk'ą' heni'yos[3] nųp'į'la zuya' iya'yapi šk'e'[e]. Manį'l i'pi hą'l t'at'ą'ka wą ata'yapi c'ąke' o'pi nąt'alo' o'ta yuha'pi yųk'ą' ųma' lehą'yak wak'e'yahą c'ąke' t'ak'o'laku k'ų ta'kowe kį' oka'hniǧešni[4] šk'e'[e]. 2. — Wą, k'ola', le' ųki'šnala kį, to'k'ešk'e ta'ku to'k'anų[5] huwo'?

---

[1] This is the friendship pact which was very binding; already discussed.

[2] *hą'tą*, ever since.

[3] *heni'yos* or *hena'yos* (Yankton, *hena'os)* those two.

[4] *oka'hniǧešni*, he does not understand; *o*, in; *kaȟ.ni'ǧa*, to choose; select; *šni*, not.

[5] *ta'ku to'k'anų he?* What are you doing? *to'k'ų*, to do, occurs only after *ta'ku*, what; and in the positive, only in questions. Generally, *ta'ku* is shortened to *ta'k; ta'k to'k'amų he?* What am I doing? *ta'k to'k'anų he?* What are you doing? When this form occurs in a declarative sentence, it must always be in the negative; *ta'k to'k'amų šni*, I am doing nothing; *ta'k to'k'anų šni*, You are doing nothing. The ordinary word for to do is *ec'ų'; ec'a'mų*, I do; *ec'a'nų*, thou doest; *ec'ų'ųk'ų*, or *ec'ų'k'ų*, we two do.

supposed we would camp together." — "No, it pleases me that we should live in separate tipis," he replied. "Very well, then," the other answered and coming to the fire he sat and roasted some meat for himself. 3. And then the one building a tipi, called over, "Say, friend, are you able to bite into that piece of entrail you ate[1] ?" he asked, so his friend said "Yes." Soon after, a sound, as of pounding, came to him, so he stood up and tiptoed to his friend's tipi and looked in secretly; and there sat his friend, in the centre of the room, sharpening his leg. 4. "O, horrors! I see now, he pretended to question me but really he was trying to find out just where I was, whether in my tipi! Something does ail my friend; what is it ?" He thought along these lines, very unhappily. Sometime later, the other called again and said, "Friend, let us play on a swing; the evening is so pleasant." So the second one replied to that, "*Hoh!* how silly; we are not children!" and he refused; but after much urging he finally consented to play. 5. Now he knew things were wrong, so he set his head-ornament up on a peg in his tipi and addressed it thus, "Now then, my head-ornament, I am depending on you. Whenever he speaks, answer for me." And then he ran away. 6. He was travelling rapidly and the other was not following him; so he thought, "Well, at least little head-ornament[2] is standing

---

Sak'i'p ut'i'kte se'ce u, — eya' yuk'q', — Hiya`, k'inu'k'q ut'i'kte c'i he'c'el iyo'makip'i ye lo', — eya' c'qke' — Oha', — eyi' nq p'e'ta wq e'l g.li'yotaki nq ini'la wac'e'upaha sk'e'e. 3. Yuk'q' ka' t'ika'ge c'u he'c'iyatqha ho'uyi nq, — K'ola`, t'asu'pa wq ya'te u he' lahlo'ke so? — eya' c'qke', — Hq', — eya' sk'e'e. I'yec'ala ta'ku to'to hig.la' c'qke' ana'slal e'tkiya yi' nq ao'kas'i yuk'q' t'ak'o'laku wq isna'la e't'i k'u he e' c'a t'ic'o'kap yqki' nq hug.la'p'estoha[3] sk'e'e. 4. C'qke', — Huhi! Ehq'kec'u wi'mayuh-kuzi[4] nq i'se' t'ima'hel maka' he'cihq he' slolye'wac'i heye' lo'! K'ola' to'k'eca huwo? — ec'i'c'i ic'q'tesicehca sk'e'e. Ak'e' i'tohqtu yuk'q' ho'uyi nq, — K'ola`, ho'hotela-ukic'ukte lo', htao'wastecaka c'a, — eya' c'qke', — Hoh, it'o' he' ta'ku-hou`ksika[5] c'a! — eyi' nq wica'lasni k'e'yas li'la oka'kisya c'qke' hqke'ya iyo'wiyq sk'e'e. 5. Nq wana' tqyq'sni ki slolya' c'qke' wap'e'g.nake wq yuha' c'a he' e'na pasla'l e'g.le nq leci'ya sk'e'e, — Iho', wap'e'-g.nake, wac'i'c'iye[6] lo'. Ta'keya c'q' iye'na miye'kahya ayu'pta yo', — eci'yi nq li'la nahma'-g.licu` sk'e'e. 6. T'e'hql ku' k'e'yas iha'kap

---

[1] "Did you make a hole in that entrail, with your teeth ? Could you break into it ?" In other words, was it tender ? But that wasn't really his chief interest.

[2] He personifies his head-ornament still further, having already addressed it as a human being, by leaving off the article, *ki*.

[3] *hug.la'p'estoha*, he was sharpening his leg to a point; *hu*, leg; *ka*, by the ax; by striking; *p'e'sto*, pointed, sharp; *hq*, continuative.

[4] *iyi'ga*, to question; *wa*, something; *kuza*, to pretend.

[5] *ta'ku-houkšika c'a!* An idiomatic expression, meaning, "as if we were children! How childish!"

[6] *wac'i'ya*, to depend upon; rely on, have faith in; *wac'i'*, mind; thought; *ya*, to use for.

his ground on my behalf!" But when he was nearing the tribal camp, the man came behind, pursuing him; and so, when he was all but on him, he climbed a tree and sat high in its branches. 7. Sensing that his friend was no longer himself, and that he had designs on his life, he determined to kill him in self-defense, and sat ready to shoot. And the friend came to the foot of his tree, and kicked the base several times, jarring the whole tree. 8. Again he kicked, with even greater force, and his foot was caught in a crack and held fast there. Because he kicked a spot rather high on the side of the trunk, he was now lying with his head down, so his friend climbed down and jumping over his body, he landed clear of it, and then shot an arrow which transfixed him to the tree. And so he died. 9. From there he came on homeward, weeping, and arrived at the tribal encampment; but instead of entering the circle, he sat down, off by himself, at some distance away. Soon a man came to him. "Why do you sit here like this?" he asked. "Alas, what do you ask? Go back and relate this. And whatever they wish to do with me, tell them to hasten with it. For I have killed my friend, and have come home." he replied. 10. So he went to the council-tipi and told it, and soon four men came out of that gathering, for the purpose of questioning him officially. To these he told his experience in detail. When he finished, they said this to him, "Now at last you know. Your friend was of the type that are marked[1] to be bad, and so you have been warned, countless

---

ušni cʻąke' — Eyaʻś wapʻeʻg.nakela kʻuśeʻya namiʻciží ye loʻ, — eyaʻ śkʻeʾe. Wanaʻ tʻiʻkʻiyela kuʻ haʻl ilaʻzatąhą kʻuwaʻ auʻ nąwaśteʻya kig.leʻgíkta cʻąkeʻ cʻąʻ wą aliʻ yíʻ nąwąkaʻta iʻyotaka śkʻeʾe. 7. Wanaʻś tʻakʻoʻlaku kʻų liʻla tʻoʻkeca nąkte-waʻcʻį kį slolkiʻya cʻąkeʻ naiʻcʻiží ų' hihų'ni kíhą kʻuteʻkta cʻa wíʻyeya yąkaʻ śkʻeʾe. Yųkʻąʻ cʻąʻ kį eʻl hinaʻží nąhuʻte kį naȟtaʻȟitakí nącʻąʻ kį aʻl-ʾataya[2] naoʻtątą iyeʻya śkʻeʾe. 8. Akʻeʻ liʻla naȟtaʻka yųkʻąʻ siʻ kį okoʻ wąeʻl naoʻtą iyeʻya cʻąkeʻ toʻkʻa-ikiˇkcušni śkʻeʾe. Cʻą kiʻ tʻaheʻpiya wąkaʻtuya naȟtaʻka cʻąkeʻ heʻcʻiyani siʻ kį ikʻoʻyake cį ų' pʻaʻ ġeʻġeya ȟpaʻya cʻąkeʻ tʻakʻoʻlaku tkʻąʻ kʻų heʻ hukʻuʻtakiya kuʻ nąȟpaʻye cį eʻl g.lihų'nišni ecʻeʻl iwąʻkap kʻiyoʻpsicį nącʻąʻ kį eʻl okaʻtąoʻ nąkteʻ śkʻeʾe. 9. Hetąʻ cʻeʻya kuʻhį nąwicʻoʻtʻita g.liʻ kʻeʻyaś hoʻcʻokata kuʻśni manį'l yąkaʻhą cʻąkeʻ wicʻaʻśa wąektaʻ iʻ nąˌ — Toʻkʻa cʻa leʻcʻel ȟeyaʻta nąkaʻhą huwoʻ? — eyaʻ yųkʻąʻ, — Hehehe', taʻku yakʻeʻ loʻ[3]. G.nį' nąoyaʻka yoʻ. Nątoʻkʻel ecʻaʻmaųpikta heʻcį ȟą yuiʻnaȟni-wicʻaśi yoʻ. Kʻolaʻ leʻ weʻkte nąwag.liʻ ye loʻ, — eyaʻ śkʻeʾe. 10. Cʻąkeʻ tʻiyoʻtʻipi kį ektaʻ hośiʻ-i yųkʻąʻ ecʻiʻyatąhą wicʻaʻśa toʻp hiʻpi nąiyoʻkawiȟ og.laʻkšipi cʻąkeʻ ecʻų' śkʻeʾe. Ig.luʻštą yųkʻąʻ, — Ho, wanaʻ nakeʻś slolyaʻye loʻ. Nitʻaʻkʻola kį heʻ ecʻaʻkel-śicapi kʻų heʻcʻa cʻa oʻta-

---

[1] to be *ecʻaʻ*-anything, is to be that, congenitally; as though destined to be that way; *ecʻaʻkel* means purposely.

[2] *aʻtaya*, all, entire, is reduplicated *aʻl-ʾataya*.

[3] *hehehe', taʻku yakʻeʻ loʻ!* Alas, something you mean! An idiom, equivalent to "Alas, you do not know the half of what you speak!"

times. Yet you always shielded him and refused to listen. Quite by yourself you have now discovered the truth, and seen it with your eyes. It is all right. Come, reënter the camp circle." When they said this, he was able to go home once more.

53. The Gift of the Horse.

1. One winter the people lived without want, on the Powder River where buffaloes were abundant, and everyone was happy; and then, now that spring was here, about the time of the Sore Eyes Moon[1] (March), the cry went forth from the council tipi that the people were to move about, visiting other parts. So everyone broke camp. and soon they were gone. 2. Only one man and his wife were left behind. The reason was that they owned one horse, a mare that was not much good, and with it they could not hope to keep up to the pace of the tribe, and hence they stayed behind. 3. They went from camp-site to camp-site, picking up what they found, of discarded bone[2], or bits of meat; and to the south, there was a lake, so they walked around it, gathering wood. And then the man ascended a hill, and sat down to rest and view the surrounding country, when he saw something come up over the horizon, in the

oni'ciyakapi k'eś iya'kiyį[3] *ną nawi'c'ayaḥ'ųśni k'ų. Wana' niye'c'ika iśta' ų' wąla'ke lo'. To'k'aśni ye lo'. Ho'c'okata ku' wo', — eya'pi c'ąke' ekta' k'i' śk'e'e.*

53.

1. C'aḥli'-Wakpa' kį e'l oya'te kį wani't'ipi ną pte' o'ta c'ąke' wani'yetu a'taya tuwe'ni aki'ḥ'ąśni c'a oi'yokip'iya wic'o't'i ną wana' we'tu a'ya c'ąke', iśta' wic'a'yazą-wi kį wahe'hątu[4] *se'ca t'i'pi-iyo'k'i-heya kį etą' e'yapahapi ną mak'o'c'e t'okt'o'keca iya'za oi'g.lakekta ke'ya'pi śk'e'e. C'ąke' iyu'ha ig.la'kapi ną tok'i'yot'ą e'yaya śk'e'e. 2. Yųk'ą' wic'a'śa wą t'awi'cu kic'i'la ot'i'weta kį e'na yąka'pi śk'e'e. Ta'kowe' he'c'ųpi kį he' śųk-wi'yela wąźi'la li'la śi'cela c'a yuha'pi ną he' ų' to'k'ani oi'g.lake kį e'l o'p'apiśni c'ąke' ową'źila yąka'pi śk'e'e. 3. Ot'i'weta kį ec'e'l hohu' nąi'ś t'alo'-ośpu'la nąi'ś c'ą eśa'śa e'na ayu'štąpi kį hena' pahi'pi ną nakų' wi' c'oka' hiya'ye cį hec'i'-yot'ą b.le' wą yąka' c'ąke' o'huta-ag.la'g.la c'ąpa'hipi śk'e'e. Ną wic'a'śa k'ų he' paha' wą aką'l asni'kiya-iyotakį ną wa'k'ilk'il yąka'hą yųk'ą' wi' hina'p'e cį og.na' ta'ku wą hina'p'į ną t'ahe'nakiya*

[1] In that part of the country, the sun shining very brightly while the snow is yet on the ground causes snowblindness. March is given its name for this reason.

[2] Discarded bone, if still green, can be pounded and boiled, and the grease that rises to the top is skimmed off to be used later in pemmican, and other rich dishes.

[3] *iki'ya*, to defend; take up the cause of; *i*, mouth; words; *ki*, dative, on behalf of; *ya*, to use.

[4] *wahe'hątu*, about that time.

spot where the sun rises, and advance towards his direction. 4. When it was near enough to be observed, it proved to be a beautiful black-spotted horse which was coming for a drink in the lake. After drinking, he stopped under a tree, and stood rubbing against it, and then he lay down and rolled, and then he rose and went back the way he came. 5. And then, a tiny grey bird[1] flew to the man and sitting down near him he said to him, "I bring you a horse[2]. Go home and make a braided rawhide rope, and apply this medicine to it. And hang it, in the form of a noose, from that tree where he always rubs himself. And when his head becomes caught in the rope, chew this root, and apply it on yourself, and catch him. And rub some of this medicine on the mare which you already have." 6. So the man went home and carried out the orders in detail. Now the black-spotted horse was again coming, so he caught him and blew some of the medicine on his nose, which made the horse stand still and permit himself to be held. He stared at the man every second and yet he did not try to get away, so the man stroked him and took him home. 7. Again the little grey bird talked to him. "The days of your hardship in the tribe are now over. By and by this black-spotted horse is going to sire many horses; he will thus multiply himself, but

---

u'hą šk'e'e. 4. Ki'ye'la u' yuk'ą' šų'kak'ą' wą sa'pa-g.leška` c'a li'la waśte' m.ni' kį e'l hiyu' šk'e'e. M.niya'tkį ną hehą'l c'ą' wą e'l ina'žį ną ikpa'wazahį ną hehą'l k'u'l iyų'kį ną ica'ptąpta-kic'ų ną hehą'l ak'e' ina'žį ną u' k'ų hec'i'yot'ą k'ig.la' šk'e'e. 5. Yuk'ą' wa'ȟpaȟotela wą kiyą' u' ną wic'a'ša wą yąke' c'ų ik'i'yela i'yotakela ną wo'kiyaka šk'e'e, — Šų'ka wak'ą' c'ica'hi ye lo'. G.nį' ną wi'k'ą sų'pi wąžį' ka'gį ną p'eżu'ta kį le' ių' wo'. Ną c'ą' kį ka'l eya'šna ikpa'waza c'e he'l wi'k'ą kį c'ąg.le'ška kaȟya otke'ya yo'. Ną ec'a'š p'a' ik'o'yake cįhą p'eżu'ta kį le' yat'a't'a[3] ii'c'ių ną e'l u' ną oyu'spa yo'. Ną p'eżu'ta kį letą' nakų' šuk-wi'yela wą luha' kį he' ių' wo', — eya' šk'e'e. 6. C'ąke' wic'a'ša kį t'iya'ta k'i' ną ec'e'ȟcį ec'ų' šk'e'e. Ną wana' ak'e' šų'kak'ą' wą sa'pa-g.leška` c'a waśte' k'ų he' u' c'ąke' oyu'spį ną p'e'zu'ta kį etą' p'ute' kį apo'ȟpoġą ną ową'žį na'žį c'ąke' wi'k'ą kį yu'ziyąka šk'e'e. Ayu'ta ų'-selya naki'cip'eśni c'ąke' yusto'sto ną t'iya'ta ak'i' šk'e'e. 7. Yuk'ą' wa'ȟpaȟotela k'ų he' ak'e' hi' ną leya' šk'e'e, — Oya'te e'g.na iyo'tiye'yakiye c'ų wana' hena'la ye lo'. To'kša' g.leška'-sapa kį le' c'ica' o'takta tk'a' anų'k'atąhą wai'c'aȟyįkte[4]

---

[1] A bird resembling the common prairie blackbird, and with the same habits of staying around buffaloes and cows, but with a grey instead of a black coat.

[2] The bird uses the uncontracted term for horse, *šų'ka wak'ą'*, mysterious dog. In songs, and formal speech and religious language of the old days, this form was always used when the horse was spoken of with the respect due it.

[3] *yat'a'*, to chew; *t'a*, packed tight; compressed; *ya*, with the mouth.

[4] *wai'c'aȟ-ya*, to cause things to grow; *ic'a'ga*, to develop; grow.

on both sides[1]," he told him. 8. So he allowed the horse to stay with the mare he already owned, and the following summer, there was a colt, as beautiful as, and marked exactly like, the black-spotted horse. It was a male. 9. Another year and then a female colt was born. Again the following summer a male was born. So from that horse which the bird had brought him, the man owned three horses, exactly alike, possessing inconceivable speed. 10. In the tribe they became famous, and the man who owned them was now far different from that poor man he used to be; now his name was held high in the tribe. 11. During the night he used to picket these horses in front of his door; and one night, someone crept up to them, planning evil against them; but that first black-spotted horse spoke, "Wake up, and come out. Someone approaches with the intention of causing our death." He said this while neighing[2] and his master heard it and came outside. 12. And this is what he said, "I do not keep these

---

lo', — eya' šk'e'e. 8. C'qke' wana' šuk-sa'pa kį yuha' c'a šuk-wi' yelawa ehą'tą[3]-yuha'pi k'ų he' kic'i' ų' yuk'ą' b.loke'tu kį ekta' c'ica'la wą i'š-'eya' sa'pa-g.leška c'a li'la waste' t'ų' šk'e'e. He' b.loka' šk'e'e. 9. Ak'e' wani'yetu wąži' yuk'ą' heha'l wi'yela wą t'ų' šk'e'e. Ak'e' bloke'tu sąp'a yuk'ą' heha'l b.loka' wą t'ų' šk'e'e. Wana' šuk-sa'pa-g.leška' wą kahi'pi k'ų hetą'ha šų'kak'ą' ya'm.ni a'k'iyec'ecapi c'a, wo'c'et'ųg.laya[4] c'a' icu'pi ece' ic'a'ġapi šk'e'e. 10. Wana' hena' oya'te e'l ų'pi c'qke' li'la ok'i't'qiyą ų'pi ną ų' wic'a'ša wą wic'a'yuha k'ų he' ehą'ni ų'šiya ų' k'ų e'šni s'e leha'l li'la wic'o't'i kį e'l wąka'tuya ų' šk'e'e. 11. Hąhe'pi c'ą' t'i'-t'iyopa kį o'štą hena' kaška' wic'a'kig.le s'a yuk'ą' hąhe'pi wą e'l tuwa' šil-wi'yukcą ų' t'ewi'c'aye-wac'į slohą' e'tkiya wic'a'u yuk'ą' šuk-b.lo'ka wą t'oka'-yuha' k'ų he e' c'a, — Kikta' ną hina'p'a yo'. Tuwa' t'eų'yąpikta c'a u' we lo', — eya'-hot'ų yuk'ą' wic'a'ša kį nah'ų' ną hina'p'a šk'e'e. 12. Ną leya' šk'e'e,

---

[1] This has been explained to me, because I did not get the meaning, that the black horse was destined to sire a breed through both a male and a female line.

[2] The Dakotas sometimes hear things in the utterances of animals. Once, a man heard a person wailing, far, far away; and stood listening intently, wondering who was dead, and what it was all about. He thought he understood the words, telling who was dead, when he had died and the details of the death. Then he found that he was listening to a common fly, which, very near his ear, was trying to free itself. All the same, in due time the message came that so and so had died, and that a friend of the dead man had gone about wailing, using the words he had heard. Old people used to say the wolves told the future, when they howled at night. Anyone, with or without supernatural power, can understand the meadowlark. Its song is not indicative of impending evil; only amusing, and a welcome note of spring.

[3] *ehą'tą*, plus a verb, means that that thing was already being done; *ehą'tą-yuha'pi*, they had it already, before something else happened.

[4] *wo'c'et'ųg.laya*, unbelieveably; incredibly; *c'et'ų'g.la*, to disbelieve; *c'et'ų-wag.la* st. person.

horses in order that you shall insult me through them. I keep them for the sole purpose of bringing good to the tribe, and in that spirit, I lend them to you to hunt meat for your children, as you know; you have also used them freely in war and, as a result, have achieved glory. These horses stand here to serve. 13. Yet when I tied them for the night and then came in to rest, someone sneaked up on them, causing them to run home. You see then it is useless to do anything to them secretly." That man understood the speech of his horses, they say. And then the first horse spoke this way; so his master announced it. 14. "In order that you in this tribe might be fortunate in all things, I and my young have multiplied; and from that, you have benefited in the past; yet now, because an evil thing has entered the tribe, this source of good shall stop. You must go back to your former state when things were hard for you, all because that one who tried to kill us has by his act brought it upon the entire tribe." 15. In that way he spoke, so his owner told the people. The horses now lost their power to run as of old, and no more colts were born, until at last that entire breed became extinct. In that way, this tribe which was so fortunate, took a backward step to their former state of hardships. 16. That man who owned them and permitted the tribe to rely on them was named "*Tąyą'-ma'ni-ų'*" (He always walks guardedly — i. e., free of pitfalls.) He was

---

— Šų'ka wak'ą' kį lena' ai'mayaȟaȟapikta[1] *c'a wic'a'b.luhaśni ye lo'. Niye'š oya'te kį ini'waštepikta ų' lena' wic'a'b.luha c'aš ų' waya'-k'uwapi c'ą nic'į'ca wo'tapi k'ų; ną nakų'š ozu'ye c'ą wic'a'nųpi*[2] *ną ų' wic'o'ȟ'ą waśte'šte slolya'yapi k'ų. Šų'ka wak'ą' kį lena' wo'wac'į-yepi c'a na'žipe lo'. 13. Tk'a' e'wic'awakaškį ną wag.li'mųka yųk'ą' oi'yokpaza ha'l tuwa' ana'wic'aslate e'yaš t'i'yanakitąpe lo'. C'a naȟma'la e'l ta'ku oe'c'ųšice lo', — eya' šk'e'e. Wic'a'ša kį he' šų'kak'ą' kį ia'-nawi'c'aȟ'ų šk'e'e. C'ąke' šų'kak'ą' -t'oka'heya k'ų he' le'c'el wo'kiyaka ke'yį' ną yao't'ąi šk'e'e, 14. — Oya'te kį le' e'l ta'ku iyu'ha og.na' tąyą' yaų'pikta c'a mic'į'ca o'p mig.lu'ota ną ų' ini'waštepi k'ų, wic'o'ȟ'ą ši'ca wą e'l hiyu' c'a wana' heha'yelakte lo'. C'a ak'e' šica'ya yaų'pikta tk'a' he tuwa' t'eų'ye-wac'į'pi kį he' e' c'a oya'te wawi'c'akiyušice lo'. — eya' šk'e'e. 15. Hec'i'yot'ą wo'g.laka c'ąke' t'i'ȟiyetku*[3] *kį ec'e'l oya'te kį owi'cakiyaka šk'e'e. Hehą'yela lu'zaȟąpi k'ų aki'snipi ną kic'i't'ųpišni c'ąke' ȟąke'ya he'-ošpaye k'ų ata'kunipišni šk'e'e. He'c'eš oya'te wą tąyą' ų'pi k'ų, ak'e' ehą'nį iyo'tiye'kiyapi k'ų he'c'iya k'ina'žipi šk'e'e. 16. Wic'a'ša wą hena' wic'a'yuha ną ų' oya'te wac'į'yąpi k'ų he' Tąyą'-Ma'ni-Ų' eci'yapi*

---

[1] *ai'mayaȟaȟapikta*, you will insult me on them, i. e., through them as a medium; *iȟa'ȟa*, to ridicule; insult; mock.

[2] *wic'a'nųpi*, you use them; *ų*, he uses; m*ų*, I use; *nų*, thou usest. *ųk'ų'*, we two use.

[3] *t'i'ȟiyetku*, his master; his owner; said of a pet; or a domestic animal. I am not sure whether the first *i* is nasalized.

pitied and caused to have good fortune himself; had he so wished, he might have enjoyed it alone; but that was not what he wanted. He caused all the tribe to share in it; and then, regretful fact, one, through jealousy perhaps, brought ill-fortune on them all.

54. Old Woman's Lake.

1. Old Woman's Lake lies up in the Grandmother's[1] country, they say. This is how it got its name. It is a large lake with a thickly wooded island in its midst. And long ago, some Santee were travelling along the shore of it. 2. And last of the whole procession was an old woman who had two black dogs carrying her goods on a dog-travois. But the poor old thing was slow, and the people always left her far behind. 3. And once they were stopping for the night, but she failed to arrive, so they rather waited around for her, but finally it was bed time and she had not come. They thought she was only temporarily lost, and looked; but they failed to find her,

---

šk'e'e. Ų'šilapi ną wa'p'iyapi[2] c'a c'į'ka hą'tąhąš išna'la iwa'šteic'iya oki'hi k'e'yaš he'c'el c'į'šni ną oya'te a'taya i'yowaža-wic'ak'iya[3] yųk'ą' eha'kal e'š wąži' wo'winawizi se'ca ų' oya'te wawi'c'akiyušica šk'e'e.

54.

1. Waką'ką[4] T'ab.le' eci'yapi kį he' Ųci'yapi[5]-T'ama'k'oc'e kį ekta' yąka' šk'e'e. Yųk'ą' ka'k'el ų' he' b.le' kį he'c'el c'aže' šk'e'e. B.le' kį he' li'la t'ą'ka c'a c'oka'ta wi'taya wą yąka' yųk'ą' he' a'taya li'la c'ų'šoke šk'e'e. Ehą'ni b.le' kį he' ag.la'g.la ig.la'ka a'ya šk'e'e, Isą'yat'i-oya'tepi c'a. 2. Yųk'ą' oi'c'imani kį ihą'kehce cį ekta' winų'hcala wą šų'ka nu'p sapsa'papi c'a wak'į'wic'ak'iyį ną ec'e'l ya'hela šk'e'e. K'e'yaš šika hų'kelašni[6] kį u' li'la t'e'hąl he'kta ece'-mani šk'e'e. 3. Yųk'ą' htaye'tu-et'ipi k'e'yaš ihų'nišni c'ąke' ap'e'kel[7] yąka'pi ną he'c'ena i'šni ec'e'l wic'i'yųka šk'e'e. Yųk'ą' i'hąhą s'e to'k'ah'ą c'a ole'pi k'e'yaš to'hųweni iye'yapišni ec'e'l hąke'ya

---

[1] This means Canada. The name Grandmother's land has remained since the people knew that Queen Victoria was the sovereign of that land. Grandfather's land is the United States. The Indian agents in charge of the various reservations, being subordinates of the great man in Washington, are called fathers.

[2] *wa'p'i*, lucky; *yapi*, they caused him, i. e., the supernatural powers gave him good fortune.

[3] *i'yowaža*, to have a right to (a thing); *wic'ak'iya*, he caused them to.

[4] *waką'ką*, an old woman. Santee word principally; *wa*, thing; *ką*, aged; full of years.

[5] *ųci'yapi*, they have her for a grandmother; i. e., Queen Victoria.

[6] *hų'kešni*, not strong; not fleet-footed; feeble; The *la* is again an enlisting of sympathy for the old woman.

[7] Kind of waiting for her, *ap'e'kel; kel* indicates that they were not seriously waiting, not "we shall not sleep until she comes," but just keeping her in mind, while they went through the business of living.

till at last they gave up trying. 4. In after years a man was travelling by himself and was passing near that lake when he saw a woman and two dogs emerge from the woods on the island and roam about. 5. He told this; and a long time after, another man saw exactly the same thing. But this was all so long after the time the old woman had disappeared that they judged she must have been dead those many years; but, even today, if someone chances to pass that way alone, he sees the old woman and her two dogs; till the people have decided that the ghosts of the woman and her dogs remain on that island. So they call the lake, "Old Woman's Lake," they say.

55. A Woman Joins her Lover in Death.

1. There was a big hill, a butte, where years ago a warparty was held at bay till all the members died; and none escaped, they say. And it was there that the people stopped, on a journey, and stood looking for a suitable place to make camp, when this, which I am about to relate, took place. 2. At the foot of that butte, there was already a camp; and this group came to it and stopped, when a woman, her shawl pulled up over her head, started to sing. "There was a man I loved, alas. Can it be that I shall see him again, my own?" With such words she stood on the hilltop, singing. 3. As

---

iye'nayapi šk'e'e. 4. It'a'hena wic'a'ša wą išna'la b.le' kį he'l ik'i'yela hiya'ya hą'l wi'taya kį ekta' c'ų'šoke k'ų etą'hą wį'yą wą šų'ka nų'p o'p oma'nihą c'a wąya'ka šk'e'e. 5. Oya'kį ną etą' ak'e' t'e'hą yųk'ą' wic'a'ša-t'okeca wą ec'e'hcį wąya'ka šk'e'e. K'e'yaš i'še' li'la lena' i't'ehą c'a wana'š ehą'ni winų'hcala k'ų he' t'a'-iye`c'etu k'e'yaš, lehą'tuka ye'š tuwa' he'l k'qye'la išna'la hiya'ya c'ą'šna wį'yą kį he' šų'ka nų'p o'p wąya'kapi s'a c'qke' he' ų' he' najį' kį e'e ke'ya'pi ną ų' b.le' kį he' Waką'ką T'ab.le' eya'-c'aže`yatapi šk'e'e.

55.

1. Paha' wa' t'ą'ka, he'l ehą'ni ozu'ye wą iya'yewic'ayapi ną ao'-g.lut'ewic'ayapi c'qke' wąži'ni ni'šni iyu'haȟcį he'na t'a'pi šk'e'e. Yųk'ą' he'tu c'a oya'te kį ig.la'ka a'yį ną ową'k-iwą`yak e'nažį c'qke' ȟmu' s'e le'c'eca yųk'ą' ec'ą'l le ob.la'kiqkte cį le' he'c'etu šk'e'e. 2. He'-paha` kį oȟla't'e ehą'tą-wic'o`t'i c'qke' haka'p lena' ig.la'ka e'nažį ȟcehą'l ųg.na' wį'yą wą šina' p'a'mahel ic'o'mį ną olo'wą wą yawą'kal e'yayį nq — Eca[1] wic'a'ša wą t'ewa'ȟila k'ų, leya wąwe'g.lakiqkta hųše!, — eya'-wo`c'ažeyalya[2] lową' paha'-aką`l na'žį šk'e'e. 3. Oya'te

[1] *eca*..... *hųše!* These two words, enclosing a song, are characteristic. They mean something like, "O, can it be that I am to see him whom I love! O, Is it really so?"

[2] *wo'c'ažeyate*, the words of a song; *wa*, thing; *o*, in which; *c'aže'yata*, a name is called. This is derived from the custom of naming a man, to sing his praises, in song; *wo'c'ažeyal-ya*, she uses, for the words of the song, such a sentiment as quoted.

the tribe fixed their attention singly on her, she started taking dancing steps backwards, and allowed herself to fall headlong over the cliff, landing, all bruised and broken, among the rocks below. She was dead. 4. So they took up her body and carried it to her tipi, but her husband, evidently jealous, did not so much as weep a tear; but said, instead, "No, do not bring her here. Take her back, she has announced that she loved him; so let her rot with him!" so they could not enter her tipi with her body. 5. Instead they took it back and left it where she fell. And they came away. So there, with him, who from all appearances was her lover, she mingled her bones, and they together in time became as dust, just as she desired in her song. 6. Then a crier went around announcing a removal of the camp. It was according to the magistrates' decision. They said, "There is no other way; we cannot stay here. We must move from this spot where such a foul deed has taken place." So, in spite of the fact that camp had just been made, they all packed in haste and moved away that same evening.

56. How Bear Woman Got her Name.

1. On a summer day when the sun came beating down hot, the people arrived at a certain spot near the edge of the wood and there they pitched their camp. Then everyone, men, women and children even, all turned their entire attention to gathering the wild fruits which were ripe and abundant in that wood. 2. They worked

kį́' a'taya ekta' e'tųwąpi hceha'l ųži'hektakta wac'i'c'i hiya'yį ną maya' kį ekta' ohį'hpayeic'iyį ną ohla't'e iğu'ğa o'ta c'ąke' he'c'iya kahle'hlel g.lihpa'ya c'a t'a' šk'e'e. 4. C'ąke' t'ąc'ą' kį icu'pi ną t'i' kį ekta' ak'i'pi yųk'ą' hįg.na'ku kį a'tayaš c'e'yešni ec'ą'l nawi'zi c'ąke' heya' šk'e'e, — Hiya', le'l au'pišni lo'. Ekta' a'ya po', he' t'ehi'la ke'ya' c'a kic'i' k'eš ata'kunikteśni ye lo', — eya' c'ąke' t'i' kį e'l a'yapišni šk'e'e. 5. E' e' he'ktakiya a'yapi ną he'l hįhpa'ya c'ąke' e'l ak'e' e'ųpapi šk'e'e. He'c'ųpi ną ihpe'ya g.licu'pi c'ąke' he'na t'awi'c'aša se'ce ų kic'i' hohu' ic'i'cahiya ata'kunišni ške'e, he'c'el c'į ke'ya'-lową' k'ų og.na'yą'a. 6. Hehą'l e'yapaha wą hiya'yį ną ig.la'k-wic'aši šk'e'e. Waki'c'ųza kį hena' e'pi c'a iyu'kcąpi kį og.na'yą. Heya'pi šk'e'e: — Ho, tako'm.ni[1] le'na t'i-p'i'caśni ye lo'. Le'l wic'o'h'ą šį'ca wą yąka' c'a ųki'g.lakapikte lo', — eya'pi c'ąke' ki'tąhcį'š e'wic'ot'i ną t'ig.la'h k'o' yuštą'pi k'ų iyu'ha ig.la'kapi ną htaye'tu-hąke'yela a'taya to'k'el iya'yapi šk'e'e.

56.

1. B.loke'tu-maśte'-t'ą'ka hą'l oya'te kį c'ą-a'g.lag.la e't'ipi ke'e. He'c'ena wic'a'ša, wi'yą ną wak'ą'heža ye'š k'o' iyu'ha wat'o'keca li'la o'ta c'ąke' wo'špi iyą'kapi ke'e. 2. Li'lakel šką'pi yųk'ą' ųg.na'-

[1] *tako'm.ni*, at all costs; at all events; anyway.

very energetically, when, all of a sudden, they heard the shouts of a man who did not work with them, but sat on top of a hill, looking about. He called out, saying, "Watch out, workers! There is a bear returning into the wood!" His warning shouts echoed and reëchoed through the length of the wood and everyone hearing it rushed madly out towards safety. 3. Now there was in the company an old woman who was working with the others, trying to provide for herself against the future. When she heard the warning, she too rushed out of the wood, running as hard as it was possible for her. But the bear soon caught up with her, and holding his paw flattened out, he struck her such a blow on her cheek that she fell right over. 4. Luckily she was not hurt. The bear ran past her and caught up with another woman, also running to safety. He struck her somewhere and knocked her over, face to the ground. At once he stopped and tried to turn her over, but she bent her body double and held her hands tightly over her abdomen, the position she was in as she fell. While falling, she caught hold of her knife-case which she was wearing in her belt, and her hand was on the knife handle, so she drew it out, and thrust the knife behind her, wildly. 5. When she did so, she felt something soft and cushion-like, into which her knife went for a moment. Again she reached her knife back and again she thrust it into the same substance but by then she had cut and torn off the flank of the bear. He gave up now, and started off elsewhere. 6. The woman, unhurt, stood up, and looked around for

---

hąla wic'a'śa wą wo'waśi ec'ų'śni paha'-aką'l wa'k'il-yąka`hą yųk'ą' he e' c'a pą'-houya ke'e. — Wo'śpi kį wakta' po'+! Mat'o' wą c'aya'takiya g.le' lo'+ — eya' wakta'wic'aya c'ąke' c'ą' kį yai'yowasyela t'ąį' c'a iyu'ha nah'ų'pi kį ų' heya'takiya nii'c'iye-wa'cį naki'p'api ke'e. 3. K'e'yaś le wo'śpipi kį e'g.na winų'hcala wą, he'c'ake c'e'yaś i'ś-'eya' ic'i'ksapa[1] c'a wak'ą'yą śką' ke'e. Yųk'ą' he' e c'a ka'k'elwic'a'śa wą pą' k'ų he'c'ena heya'takiya toha'yą-oki`hika į'yąka ke'e. K'e'yaś tako'm.ni mat'o' kį i't'ap ahi'kig.legį na nape' b.laska'ya g.lu'zį na ok'o'kip'eya winų'hcala k'ų ap'a' c'ąke' kawą'ka ke'e. 4. Išni'ś ksu'yeyelaśni, he'c'ena iyo'pteya iya'yį na wį'yą wą he' i'ś-'eya' naki'p'a c'a į'yąka yųk'ą' e'l ihų'ni na ak'e' he' ap'į' na kawą'ka ke'e, ite' og.na'lahcį ap'į na. He'c'ena itų'kap yuptą'ye-wac'į k'e'yaś yukśa'la ig.lo'nica na nape'-nup'į ų' t'ezi' g.lu's ų' ke'e, he'c'el g.lihpa'ya c'a ec'e'na. Mi'la wą mi'yożuha og.na' mig.na'ka c'ąke' iki'kcu na tok'i'yot'ą t'ąį'śni k'e'yaś he'ktakiya mi'la kį pazo iye'ya ke'e. 5. He'c'ų yųk'ą' ta'ku wą p'ąśp'ą'zela c'a c'ap'a' ke'e. Ak'e' he'ktakiya mi'la k'ų yeyį' na p'ąśye'la c'ap'a' yųk'ą' mat'o' kį e' c'a oyu't'e kį waśpa' ahi'yu ke'e. Hehą'yela mat'o' k'ų ayu'štą na ka'k'ena iya'ya ke'e. 6. C'ąke' wį'yą kį a'taya ksu'yeyeśni c'a ina'zį na o'kśą

---

[1] *ic'i'ksapa*, to be wise on one's own behalf. To be foresighted, for one's own good; to be provident.

the bear, just disappearing in a little hollow in the ground. The spectators who had stood afar off watching the encounter, now came up to the bear and saw that he had fallen dead. 7. From then on, because of such a brave deed by which the woman saved her own life, she was known as Bear Woman, and her former name was no longer used.

57. A Ghost Story.

1. A large war party came to a place which had formerly been used by other war parties as a place to spend the night; and finding a grass hut in good repair they prepared to stop for the night when one of their number objected, saying, 2. "Let us go a little farther, and stop at another place. This is the spot where they tell that a strange somebody comes and scares away all who try to stop here, so that they have to move on." But another one answered thus, "That may be so when there are only a few in the group. But look at our number!" 3. And then another one spoke up, "Well, I agree with the first speaker and think we should follow his suggestion. You know, whatever anyone says, that ghosts are odd folk and they are certainly to be feared and reckoned with. How much better, then, not to tempt disaster, but to go on just a little farther where we may rest and spend the night in peace. All too soon we shall reach the region where danger lurks on every side, and then sleep will be out of the question. We are on a long errand and we better rest while we may." 4. Then another one spoke and

e'tųwą yųk'ą' oško'kpa wą ekta' mat'o' kį iyo'hpaya c'a wąya'ka ke'e. Wawą'yaka kį kai'yuzeya na'žipi c'ąke' wana' mat'o' kį iha'kap į'yąkapi yųk'ą' he'c'i mahe'l t'a g.lihpa'ya šk'e'e. 7. Hetą'hą wį'yą kį he' ohi'tike cį ų' nii'c'iya c'ąke' c'aže' kį ihpe'yį ną Mat'o'-Wį'yą eci'yapi ke'e.

57.

1. Zuya' k'eya' wic'o'tapi c'a ozu'ye-ot'i'weta wą e'l ina'žipi ke'e; yųk'ą' e'l p'eži'-wok'eya wą tąyą'kel hą' c'ąke' e'na hpa'yapikta yųk'ą' wąži' wica'lašni ną heya' ke'e, 2. — Wą, ak'o'wap'a uki'yųkapi-kte lo'. Le'tu c'a he' tuwa' iyų'k-wac'ipi c'ą'šna ta'ku wą u' nąšna yuš'į'yewic'aya c'ą' naki'p'api keya'pi k'ų, — eya' yųk'ą' wąži' i'š heya' ke'e, — Hoh, eya' c'į' co'napila hą'l he'c'etu nac'e'ce lo', tk'a le' wių'c'otapi kį! — eya' ke'e. 3. Ak'e' wąži' — Wą t'oke'ya-eye cį he'c'etu we lo'. Wą'cak e'š he'c'el ec'ų'k'upi-waste'ke. Tako'm.ni wana'gi kį oste'pika c'a wo'k'okip'epe lo'. Wą'cak e'š nap'e'ceśni ak'o'wap'a ųyą'pi ną he'c'i ųki'štimapi-waste'ke. To'kša' wana' ec'a'lahcį ok'o'p'e kį ekta' ųki'yayapi kihą hehą'yą išti'me-p'icakteśni ye lo'. Wą, t'e'hąl ųyą'pi c'a ųko'kihipi kį e'l e'cuhci'š asni'ųkiyapikte lo', — eya' ke'e. 4. Yųk'ą' wąži' ak'e', — Hoh, i'š e'ktą'[1]. Le' wauų'tu-

[1] *i'š e'ktą'*, an idiom, something like, "Oh, what's the use?"

answered, "What is the use? We are tired and want to sleep. It is absurd for us to move now and travel again!" and the others in the party felt as he did; so they settled for the night there. 5. They reinforced the lodge in the faulty spots by adding blankets to it, and then made a fire in the centre and were sitting about comfortably. It was now dark. And then, they heard someone coming up the river. First they thought he sang, but after a time, they were sure he was weeping and wailing as he came towards them. 6. "There now, what did we tell you!" said the man who first raised the objection to that place and suggested moving on. But the answer from another one was, "Well, he might not come here, after all, you know." Just the same, by tacit agreement, they put out the fire at once and sat in the dark. 7. "If that should be a human being, he may not come here if he does not see any light," they said. But he did arrive, and angrily, "Move on from here, will you? Why pick this place as though there were no other spot in the world?" he called out, and the warriors sat still, and without saying a word. 8. He stood outside the lodge when he said that, and whenever anyone in the group whispered the slightest word to his neighbor, the ghost would come and strike the lodge, directly outside the place where the speaker sat. The uncanny way he knew where to strike greatly frightened the men, and each time they moved a little from the outer edge of the room towards the center until they found themselves sitting in a tight huddle in the very

---

kʻapi cʻa ųkiʻštįmapikte cį. Itʻoʻ woʻwiȟaya akʻeʻ ųkiʻg.lakapi ną sąʻp ųyąʻpiktelakʻa! — eya' keʼᵉ. Yųkʻąʻ ųmaʻpi kį heʻcʻetu keyaʻpi cʻąkeʻ wana' eʻna ȟpaʻyapikta og.naʻyą ig.luʻwiyeyapi keʼᵉ. 5. Woʻkʻeya kį enaʻna oȟloʻka cʻąkeʻ ecʻeʻkcʻe šinaʻ akaʻȟpapi ną tʻimaʻ cʻelʻiʻpi ną wanaʻ yupʻiʻyela yąkaʻpi keʼᵉ. Wanaʻ oiʻyokpaza cʻąkeʻ heʻcʻel yąkaʻpiʼⁱ. Yųkʻąʻ ųg.naʻhąla tuwaʻ wakpoʻpʻaya uʻ cʻa hoʻnaȟʼųpiʼⁱ. Tʻokeʻya lowąʻ ną hąkeʻya akʻeʻ cʻeʻya uʻ ną iʻcʻilową uʼᵘ. 6. — Ihoʻ! eyaʻš hepʻeʻ cʻų! — wąžiʻ tʻokaʻ ig.laʻkįkteȟcį kʼų heʻ eyaʻ keʼᵉ. Yųkʻąʻ ųmaʻ kį wąžiʻ — Ho, į'šeʻ leʻl uʻšni nacʻeʻce loʻ, — eyaʻ keʼᵉ. Kʼeʻyaš iniʻla pʻelsniʻyąpi ną oiʻyokpasya yąkaʻpi keʼᵉ. 7. — Leʻ wicʻaʻša cʻa uʻ hąʻtąhąš iżąʻżą wąyaʻkešni kįhą iyoʻpteya iyaʻyįkte loʻ, — eyaʻpi keʼᵉ. Ho, kʼeʻyaš aʻtayelaš uʻ ną liʻla cʻązeʻka keʼᵉ. — Letąʻ iyaʻyapi yeʻ, wą. Eʻktąʻ leʻtulaȟciš, owąʻka waniʻce sʼe, — eyaʻ cʻąkeʻ zuyaʻ-wicʻaʻša kį taʻkuni eyeʻšni iniʻlaȟcį yąkaʻpi keʼᵉ. 8. Tʻąkaʻl naʻžį ną heyį' ną tohąʻl tʻimaʻ yąkaʻpi kį wąžiʻ tokʻeʻcela tuwaʻ ožiʻ-wokiyaka cʻąʻšna wanaʻġi kį hiyu' ną heʻ tuweʻ cʻa iaʻ heʻcįhą yąkeʻ cį ilaʻzatalaȟcį woʻkʻeya kį ahiʻapʻa keʼᵉ. Toʻkʻešʻe slolyaʻ tʻąiʻšni, aʻtayela eceʻ-ahiʻapʻe cį ų' liʻla wicʻaʻša kį iyuʻha kʻokiʻpʻa itʻaʻpi[1] ną toʻna-hecʻų cʻą iyeʻna sąʻp tʻicʻoʻkatakiya iʻyotak uʻpi cʻąkeʻ hąkeʻya tʻicʻoʻkayela wiʻtaya yuskaʻpi sʻe yąkaʻpi keʼᵉ. 9. Hą-

[1] *kʻokiʻpʻa itʻaʻpi*, they dreaded it very, very much; *itʻaʻpi*, they are dead by it, literally.

middle of the lodge. 9. At last they were sitting so very close together that they could feel each other's breath. Then someone came along from one to the other of them, in order, whispering something to each. When he came to Male Bear, he invited him to go outdoors. Nobody accepted the invitation, and the warriors were all nearly dead with fright as they sat there. 10. And then, of a sudden, an idea came to Male Bear. He thought, "Ah, this must certainly be the ghost himself who has come in unnoticed, and is trying hard to persuade somebody to go outside with him. What was it my uncles taught me? O yes; never, in an emergency to forget my weapon." With that, he grabbed his gun with a mighty effort, and tried to utter the bear-cry, but when his voice sounded, it came out as a weak cry of fear. Nevertheless, he fired off the gun; and so suddenly, that Eagle-Bear who sat nearest the door, ducked and threw himself down in fear, thinking he had been hit. 11. But at least the shot was effective, for the ghost was so frightened that he ran off crying, to nobody knows where, and did not return any more to disturb them.

58. Two Enemy Scouts Make an Agreement.

1. An Og.lala war party stopped for the night; so one of their number ascended a butte near by, in order to scout. At the time, a thunder storm came up, causing the man to seek shelter in a deep

ke'ya kic'i'pat'a nųse'kse yąka'pi kį ų' niya' iyo'hikic'iyapi[1] *ke'e. Ho yųk'ą' heha'l tuwa' ag.la'g.la wąži'kžila ožu' awi'c'au ke'e. Mat'o'-B.loka` eha'hi yųk'ą' t'ąka'l yea'p'e ke'e. Heya' au' nac'e'ce c'e'yaš tuwe'ni iyo'kiciwįyešni na zuya'-wic'a`šapi k'ų iyu'ha t'ąsa'k t'a'pi c'a c'ą' se'kse yąka'pi ke'e. 10. Ųg.na'hąla heha'l wo'wiyukcą wą e'l hi' ke'e. — Eh! Le' wana'ġi kį e' c'a oslo'l-uyąpišni ha'l t'ima' hiyu' na t'ąka'l ye-a'wic'ap'ehe se'ce lô. Ta'ku wąš lekši' oma'kiyakapi k'ų. Ohą, ta'ku wo't'eñika c'ą' wi'p'e kį aki'ktužešni mašipi k'ų, — ec'į' na he'c'ena škį'ciya-hiġ.la ma'za wak'ą' iya'kiȟpaya ke'e. Na ȟna'ȟna-wac'į k'e'yaš t'e'ha ho' e'nap'eyešni na o'hąketa tok'e'cela ho'-c'qc'ą'yela ho't'ąį ke'e. He'c'eca k'e'yaš ma'zak'ą' kį uki't'a ke'e; ųg.na'hąla wakta'pišni ha'l ec'ų' c'ąke' Wąb.li'-Mat'o` t'iyo'pa kį ec'i'yatąha yąka' c'ąke' o'pi ke'c'į' na p'ama'g.le ihpe'ic'iya ke'e. 11. Ho, k'e'yaš t'o' ma'zawak'ą' k'ų wawo'kihi c'ąke' wana'ġi k'ų yuš'į'yeya c'a c'e'ya į'yąk k'ig.ni' na tok'i'yot'ą iya'ya t'ąį'šni ke'e. Na heha'yela nagi' yewi'c'ayešni ke'e.*

58.

1. Og.la'la k'eya' zuya' ya'pi yųk'ą' ka'l e'yųka c'ąke' etą' wąži' tųwe'yakta c'a paha' wą ekta' iya'hą ke'e. Yųk'ą' ec'ą'l wakį'yą uki'ya c'ąke' he'l ohlo'ka wą mahe'tuya hą' c'a ekta' iya'ya ke'e. Li'la

[1] *iyo'hiya*, to reach onto; they reached each other with their breaths, so huddled were they.

cavern in the rocks. It was very dark within. so he felt about, and grasped the hand of a man! 2. So the two sat, holding unto each other all night, and when morning came, and it was pleasant outside, they came back out; and the other was a Crow Indian who also came there to scout for his war party, also stationed near by. But he feared the thunder beings and hid. This he made clear to the Dakota by signs. 3. He said the plan was to attack the Dakota that morning at a certain open meadow near; and that he would be riding a spotted horse and would wear his warbonnet. So the Dakota also informed him about himself, that he would ride a white horse and would also wear his warbonnet. 4. Then they exchanged presents. This they did that their friends should not doubt their story. When the morning came, the two parties approached each other on that meadow already indicated, and stood ready to charge; and then they began to fight. 5. And it happened that these two who had already talked together, attacked each other, while still seated on their horses. In such a manner did they fight that the others stopped to watch them. They soon worsted each other so that one was dead and the other taking his last breath. So then the spectators took up the fight, but at that moment, a Crow Indian walked along the line, saying something with great earnestness; and then his men stepped back, withdrew a distance, and an interpreter said, 6. "It is enough; you all have a fair cause for relating war deeds when you return[1]." So, though they had already wounded one another

oi'yokpaza c'ąke' yut'ą't'ą ya'hą yųk'ą' wic'a'śa wą nape' e'l oyu'spa ke'e. 2. C'ąke' he'c'el kic'i'yus yąka'hąpi ną wana' ą'pa ną t'ąka'l owa'štecaka c'ąke' k'ina'p'api yųk'ą' he' K'ąǧi'-wic'a'śa c'a i'š-'eya' ozu'ye wą etą' tųwe'ya-i k'e'yaš wakį'yą k'owi'c'akip'į ną ų' ohlo'ka ona'p'a šk'e'e. He'c'el wi yut'a oki'yaka ke'e. 3. He'-hįhąni kį tukte'l k'iye'la mak'o'b.laye c'a e'l lak'o'ta kį t'awi'c'a-kpapikta ke'ya'-wiyut'a ke'e. Šųk-g.le'ška wą aką'yąkį ną wap'a'hakit'ųkta ke'ya'-wiyut'a c'ąke' Lak'o'ta kį i'š-'eya' ska' wą aką'yąkį ną i'š-'eya' wap'a'ha-kit'ųkta ke'ya' šk'e'e. 4. Heha'l anų'k ta'ku kic'i'c'upi šk'e'e. He'c'el c'et'ų'wic'ag.lapikteśni c'a. Wana' hį'hąna yųk'ą' mak'o'c'e wą k'a'pi k'ų he'tu c'a anų'k'ataha ų'pi ną paǧe'ya na'žįpi c'ąke' heha'l wana' t'aki'c'ikpapi šk'e'e. 5. Yųk'ą' le nų'p eha'ni-wi'wahokic'iyapi k'ų hena'yos wąka'tąhąla iya'kic'ihpayapi ną kic'i'zapi c'ąke' k'oha' ųma'pi kį wąwi'c'ayak na'žįpi šk'e'e. Wana' kic'i'ktepi c'a ųma' t'į' ną ųma' i'š eha'keke-niya' šk'e'e. C'ąke' wa-wą'yak na'žįpi k'ų hena' nake'š wana' i'š eha'kela t'aki'c'ikpapi yųk'ą' ec'a'l K'ąǧi'-wic'a'śa wą li'klila ta'keyaya ag.la'g.la u' yųk'ą' t'aho'kšila kį iyu'ha kaǩe'yawap'aya ak'i'nažį yųk'ą' iye'ska wą c'oka'ta hiyu' nę leya' ke'e, 6. — Ho, eya'š wana' he'c'etu ke'ye' lo'. Le'c'eg.la c'aš ų' anų'k wakte'-oya'g.lakapikte lo', — eya' ke'e. C'ąke'

[1] They would have this overwhelming demonstration of bravery to take home, and be proud of. It was so complete that further fighting would have been anti-climactic. And both war parties had equal reason for claiming victory.

here and there, they stopped fighting and went home. That is the only time opposing sides agreed to give up, without killing each other, it is said.

59. Crow-Dakota Woman.

1. In past times, the Dakota used to say to a child that cried and gave trouble, "Beware! Owl-maker[1], come and throw this one into your ear; he is crying too much!" and then the child would get quiet. 2. Doubtless nobody ever saw the Owl-maker; but it was said that he possessed enormous ears which he could open out and throw in anyone he pleased and then close them, so that there was no way to escape. 3. And once, in winter camp, a child was crying so that the sound echoed throughout the entire camp. It was a little girl only four years old, whose mother had died and whose father had married again, this time to a cold woman lacking in kindly qualities. She hated this child which was not her own, and scolded her whenever she cried. 4. Again she must have asked for something, the poor child, and was crying for it, when, "Owl-maker, take this one; she cries too much!" the woman said and threw her outside. At once, as if gagged, she stopped her crying. She did not return, but the woman said no doubt she would come back, in time, and did not look for her; but she was really lost, and never returned there. 5. The whole tribe hated the woman for this; and the father whose child had disappeared went about always with a heavy heart till at

---

wana' ena'na oya'ząkic'iyapi k'e'yaš heha'yela sa'p ta'kuni to'k'ųšni ak'i'yuŋ.la šk'e'e. He'ha' ece'la he'c'ehcį anų'k'atąha kic'i'žikteśni-g.luštą'pi ną wat'o'kyešni ena'kiyapi ną t'iya'takiya k'ig.la'pi šk'e'e.

59.

1. Eha'ni Lak'o'ta kį wak'ą'heža wąži' wana'h'ųśni nąi'š waka'kiśya c'ą'śna — Yu! Hįha'-ka'ġa, u' ną le' nų'ġe oka'h'ol iye'ya', ec'e'š li'la c'e'ye s'a ye! — eya'pi c'ą nąke' ini'la i'yotakapi s'a'a. 2. Hįha'-ka'ġa eya'pi kį he' tuwe'ni to'hųweni wąya'keśni nac'e'ce'e; k'e'yaš he' tuwe' kį nų'ġe t'ąkt'ą'ka c'a g.lub.la'yį nąśna tuwa' c'į'ka c'ą ekta' oka'h'ol iye'yį ną nų'ġe kį ayu'g.muza c'ą to'k'a-g.licuśni ke'ya'pi s'a'a. 3. Yųk'ą' tų'wel wani't'ipi ha'l wak'ą'heżala wą c'e'yaha yųk'ą' wic'o't'i kį a'taya yai'yowas'yela ho't'ąį šk'e'e. He' wani'yetu to'pala c'a hų'ku t'a' yųk'ą' atku'ku kį wį'yą-hiyą'zeca wą yu'za ke'e. Yųk'ą' wic'į'calala kį ec'a' ina'yeśni c'ąke' li'la wahte'laśni ną c'e'ya c'ą i'yoktekteka ke'e. 4. Ak'e' he' ta'ku la'la ną heya'hą yųk'ą', — Hįyą'-ka'ġa, le' icu' na; ece'š c'e'ye s'a ye, — eyį' ną t'ąka'l yu's iye'ya ke'e. He'c'ena i'-og.mus yu'zapi s'e aya'štą ke'e. To'k'iya'ya t'ąį'śni k'e'yaš to'kša' ku'kta ke'yį' ną ole'śni c'ąke' he'c'ena g.li'śni ną ec'a'c'a-tok'ah'ą šk'e'e. 5. C'ąke' oya'te kį a'taya wį'yą k'ų he' i'wahtelapiśni šk'e'e. Ną wic'a'ša kį i'š c'ica' wą kit'ą'-

[1] See note 2, page 232.

last he died of sorrow. What happened was that a Crow-Indian scout was lying in hiding near by when the little girl was sent out. And she appeared to be about the size of a little girl he had lost, and because of whose death he now came to war. So he took this child and returned to Crow-land with it. 6. There the man formally adopted the child in place of the lost one, and lavished much affection on her. So she grew up there and spoke Crow, like a Crow woman. But the other people sometimes ridiculed her. And after her marriage her sisters-in-law and her mother-in-law[1] continually referred to her as "that Dakota woman" in an unkind tone. 7. She grew tired of this, and when her foster-father died, she said to herself. "Now that the one who befriended me is gone, I shall be more like a captive than ever. I believe I'll go home." So one day when there was an uproar over something in camp, she took the opportunity to run away. Her father had often told her where he got her, and in what direction her people lived. So, without any idea of where it was, she travelled in what she considered the right direction. "All my life I have had a hard lot; so it is just as well; what matter even if I should fall by the way?" she mused as she travelled. 8. But after an uneventful journey, she came upon a camp. She had not eaten for days and was so weak that she walked straight towards the camp. She did not know what people these were, but did not stop to consider whether they were friends or enemies. And some men on horseback came to meet her, and spoke to her in Dakota. 9. She

---

įšni kʻų heʼ icʻąʼteŝica eceʼ-ų ną oʻhąketa tʻaʼ šk'eʼe. Leya tʻiʼpi kį heʼl itʻąʼkal Kʻąǧiʼ-wicʻaʻša wą tųweʼya-hi ną inaʼȟma-ȟpaʻyahe ȟcehąʼl wicʻįʼcalala kį tʻąkaʼl iyeʼyapi keʼe. Yųkʻąʼ heʼ heʼcʻeya wicʻįʼcala wą waheʼcʻetu cʻa kitʻaʼ cʻąkeʼ he ų zuyaʼ hiʼ"i, yųkʻąʼ liʼla iyeʼcʻeca cʻąkeʼ Kʻąǧiʼ-wicʻaʻšata akʻiʼ šk'eʼe. 6. Heʼcʻi kʻiʼ kį ektaʼ wicʻįʼcala kʻų heʼ wal-iʼyacʻį ną liʼla tʻeȟiʼla šk'eʼe. Cʻąkeʼ heʼcʻiyani ųʼ ną ȟąkeʼya Kʻąǧiʼ-wicʻaʻša iįʼ ną heʼcʻa-wiyą iyeʼcʻel icʻaʼǧa šk'eʼe. Kʻeʼyaš oyaʼte-ųmaʻpi kį etąʼ iʼȟapi sʻa keʼe. Ną hįg.naʼtʻų kį hehąʼyą šceʼpʻąku ną kʻųʼku kį henaʼ oʻhįni — Lakʻoʼta-wiyą kį, — eyaʼ-kʻuwaʻpi keʼe. 7. Oʻhąketa wanaʼ hekiʼyapi kį iwaʼtukʻa ną ag.naʼ ateʼye cʻų heʼ tʻaʼ cʻąkeʼ, — Heceʼlaš ųʼšimala kʻų wanaʼ tʻaʼ cʻa hehąʼl iyoʼtą waya'ka waųʼkte. Itʻoʼ wag.laʼ kê, — ecʻįʼ ną ąpeʼtu wą eʼl taʼku ikiʼkʻopi tkʻaʼš icʻiʼg.nuniyą g.licuʼ keʼe. Kʻeʼyaš atkuʼku kʻų toʻkʻiya-taṭą ag.liʼ kį oʼta-okiʻyaka cʻąkeʼ toʻkʻiya yaʼ tʻąiʼšni kʻeʼyaš eyaʼ aiʼǧoptaye sʻe eceʼ kuʼ ną, — Tohąʼtą kį iyoʼtiyeʼwakiya cʻa eyaʼš heʼcʻetuʼu, nakųʼ cʻąku og.naʼ mųkeʼ cʻeʼyaš heʼ toʻkʻaka, — ecʻįʼcʻį kuʼ keʼe. 8. Kʻeʼyaš takuʼnikel akʻiʼpʻašni ecʻeʼl wicʻoʼtʻi wą eʼlʼ ku keʼe. Kʻeʼyaš tʻeʼhą woʻteŝni cʻąkeʼ locʻįʼ kį ųʼ aʼtayela eʼl yaʼ keʼe. Henaʼ taʼku-oyaʻtepi kį slolyeʼšni kʻeʼyaš heʼcʻų keʼe. Yųkʻąʼ šųk-ʾaʼkąyąka kʻeyaʼ itkoʼp uʼpi ną aoʼkawiǧapi ną lakʻoʼl-iaʻ okʻiʼyapi šk'eʼe.

[1] Now and then there was a mean mother-in-law, as in this case; and especially so here, because the girl was not a Crow.

had no idea what they were saying, for she did not know the language. And the men thought she was an enemy woman, so they caused her to walk ahead and marched her to the centre, and she dropped to the ground repeatedly from weakness, as she advanced. When she stopped all the people came around to look at her. And then one old woman lifted up her voice and wept, and said, "This is my niece Badger Woman's child; the child who disappeared many years ago. She does not miss one line of her mother's features; there is no doubt that this is she!" 10. And then she told the assembly the story I told you at the beginning. How, on the death of her mother, her father had remarried, taking a cold, cruel woman who maltreated her and sent her out to the Owl-maker; and how the father finally died of grief over the child's disappearance. 11. When it became plain that this was a Dakota woman, the people wailed over her and gave her so many presents that all in a day she became rich. She soon spoke Dakota and married the son of a chief. 12. Now, then, this young man she married was one who was very fearful of war, and had an uncontrollable dread whenever he went on the warpath. But one day when they were going again, the woman said to her husband, "Let me go with you. I understand they are going to Crow-land, and it is just possible that I can help you." So he took her with him; and during a dark night they stood waiting when, sure enough, a man was coming towards them. He

---

9. Iyeˊskašni cʿąkeˊ taˊku kʿaˊpi tʿąiˊšni keʾᵉ. Iˊš kʿošaˊlaka kį tʿoˊka-wiyą keˊcʿiˊpi ną hoˊcʿokatakiya pasiˊ agˌlaˊpi cʿąkeˊ kasaˊpsapyela iȟpaˊya yįˊ ną cʿokaˊta inaˊžį cʿąkeˊ oyaˊte kį aˊtaya wąyaˊk-ʾahiˋ keʾᵉ. Yųkʿąˊ winųˊȟcala wą eˊl uˊ ną cʿeˊyaya iyaˊyį ną heyaˊ keʾᵉ: — Mitʿoˊžą Ḣokaˊwį cʿųwiˊtku wą tʿąiˊšni kʾų heˊ leˊ eˊ yeˊ. Huˊku kį g.lug.naˊyešni[1] kį uˊ takoˊm.ni heˊ eˊ yeˊ, — eyaˊ keʾᵉ. 10. Heyįˊ ną le tʿokaˊ ektaˊ woˊb.lake cʾų heˊcʿeȟcį oyaˊka keʾᵉ. Huˊku tʿaˊ yųkʿąˊ wiˊyą-ḣiyąˋzeca wą inaˊye eˊyaš liˊla kʿiyuˊše ną tʿąkaˊl iyeˊya yųkʿąˊ tʿąiˊšni ną ecʿeˊl atkuˊku kį iyoˊkišica-tʿe cʾų henaˊ oyaˊka keʾᵉ. 11. Cʿąkeˊ ehąˊkecʾų Lakʿoˊta-wiyą kį slolyaˊpi ną g.luhaˊha cʿeˊyapi ną liˊla wakʾuˊpi cʿąkeˊ ąpeˊtu-ḥąkeˋyela wiˊžica keʾᵉ. Ecʿaˊla ȟcį lakʿoˊta-iį ną wicʿaˊša itʿąˊcʿą-cʿicaˋ wą ḣig.naˊyą škʿeʾᵉ. 12. Ho, yųkʿąˊ iˊš tuwaˊwapike ȟcį[2], kʿošaˊlaka wą ḣig.naˊye cʾų heˊ liˊla ozuˊye ektaˊ cʿąl-wąˊkʿa[3] keʾᵉ. Kʾeˊyaš zuyaˊpikta yųkʿąˊ, — Itʿoˊ, ųyįˊkte. Kʿągiˊ-wicʿaˋšata aˊyįkta keˊyaˊpi cʿa tokʿaˊš oˊcʿiciya owaˊ-kihikte seˊce, — eyaˊ keʾᵉ, wiˊyą kį. Cʿąkeˊ wanaˊ kicʿiˊ zuyaˊ iˊ ną oiˊyokpaza ḥąˊl inaˊžįpi yųkʿąˊ heˊcʿecakte cʾų, wicʿaˊša wą tʿaheˊnakiya uˊ cʿa wąyaˊkapi keʾᵉ. Cʿąpaˊm.na wą aoˊhom.ni hiyuˊ ną wąwiˊcʿayak

---

[1] *g.lug.naˊyešni* literally means "she does not miss or let anything of her own, get by;" meaning "to resemble a relative in every feature."

[2] *iˊš tuwaˊwapike ȟcį*, an idiom, "here was someone just as involved, in his way," as in the case under discussion.

[3] *cʿąteˊ*, heart; *wąˊkʿala*, weak; that is, to be faint-hearted in times of danger.

stepped around the bushes and saw them at once. Instinctively he reached for his knife when the woman rushed up to him and addressed him in Crow. 13. For an instant this disarmed him, and he stopped short; but in that instant the woman's husband went around him and killed him. And from that day on, this young man began to be very successful in battle so that many songs were composed in his honor. 14. This woman who from her youth on had known only hardship and was even obliged to grow up in an alien tribe, and speak an alien tongue, did thus turn her griefs to account by making a man out of her husband. From then on, only after she was a woman grown, she knew what it was to live a happy life, and so she lived till the end.

60. A Woman Kills her Husband's Slayer.

1. A man and his wife camped out alone while he was deer-hunting, and each day he would bring home some game, and then go off again, while his wife busied herself preparing the meat for preserving. He had just left her with more meat to care for, and gone away; so she was preparing it. But it was getting dark now; so she was covering things up and leaving them for the night, when she heard her husband unloading something, perhaps a deer that fell to the ground with a thud, on the other side of the tipi. 2. "Well, he must be home already," she thought and went around the tipi and saw him unloading so much fresh meat that she hastened to help him and chatted over nothing as she worked, but he said never

---

ihe'ya ke'e. He'c'ena mi'la iya'kiȟpaya tk'a'ś wi'yą k'ų he' K'ąǧi'wic'a'śa-ia' ok'i'ya ke'e. 13. He'c'ų kį ų ų'c'ųnilya[1] *c'ąke' pat'a'k ina'žį c'a ec'e'l laza'tąhą wi'yą kį hįg.na'ku k'ų he' hiyu' ną kte' śk'e'e. Ho, hetą' nake'ś wat'o'kya-wo'hitikį ną g.li' c'ąke' li'la ki'cilowąpi śk'e'e. 14. Wi'yą wą ci'k'ala ha'tą iyo'tiye'kiyį ną oya'te-t'okeca ekta' k'o' ic'a'ǧe c'e'yaś t'ok-'į' ną ec'e'l hįg.na'ku kį g.luwi'c'aśa ną hetą'hą wi'yą-t'ąka ha'l nake'ś c'ąl-wa'śteya ų' ną ec'e'l t'a' śk'e'e.*

60.

1. Wic'a'śa wą t'awi'cu kic'i'la manį'l t'a'te-t'ipi yųk'ą' t'alo' ag.li' nąśna ak'e' iya'ya c'ą k'oha' t'awi'cu kį waka'b.laha ke'e. Ak'e' wana' tok'i'yot'ą iya'ye c'e'yaś he'c'eya' t'alo' o'ta ag.li' ną iya'ya c'ąke' t'awi'cu kį hena' k'ic'ą'yąha ke'e. K'e'yaś wana' ȟtai'yakpaza c'ąke' ec'e'kc'e aka'ȟpa e'g.nakahe c'ų leha'l wana' ak'e' hįg.na'ku k'ų g.li'yelak'a t'ia'k'otąha ta'ku sliye'la g.liȟpe'ya ke'e. 2. — Hinû, tų'weni g.li' huśê, -- ec'į' ną t'ia'ohom.ni iya'ya yųk'ą' t'alo' ośų'kyela ųuȟpa'ha c'ąke' o'kiya iyą'kį ną wo'kiyak śką' k'e'yaś ayų'pteśni ke'e.

[1] *ų'c'ųnica*, to be stage-struck; to be frozen on the spot from fright; or from some strong emotional conflict within; *ų'c'ų*, (?); *nica*, to lack.

a word. "Something must be disturbing him; he never was like this before. He always came home in such gay spirits," she thought; yet dreading to question him and perhaps irritate him further, she refrained from saying anything. 3. Moreover, she could not see his face; for it was now dark. So, pretending she did not realize that he was not feeling like himself, she took off his moccasins, and was inwardly shocked to find the big toe missing on one foot. She gave him food which he ate hurriedly; and on finishing, he slid the dish at her without a single word. So she wiped her dish and set it away, talking all the while; and then she went outside. 4. Out there she took up the task of arranging the new meat for the night, when she heard him snoring, evidently having lain down as soon as she went out. So she tiptoed in and looked at him, stretched out flat on his back, asleep. She knew now, of course, that this was not her husband, so she hastily sharpened a knife in secret and entered the tipi with it. She pretended to put the room in order, and worked with something for a minute, but that did not disturb him; so then she placed the knife against the farther side of his throat in an upright position, and quickly drew it towards her, cutting him deeply. In his sleep, he choked and gasped and then that was all. 5. Her heart beat furiously as she started out in the darkness of night and arrived breathless at the tribal camp. Immediately

---

— To'kᶜeškᶜe ta'ku iyo'kipᶜišni se'ce le'. Tų'weniš le'cᶜecašni kᶜų. Toha'l ku' cᶜą'š wo'g.lag.lak wi'hahaya[1] *g.liyą'ke s'a kᶜų, — ecį' kᶜe'yaš akᶜe'š wi'yuȟ a'ye cịha sa'p iyo'kipᶜišniyịkta-kᶜoki'pᶜa cᶜąke' heha'yela ta'keyešni keᵊᵉ. 3. Nakų' ite' wąya'ka-oki'hišni*[2]*, ecᶜį' wana' oi'yokpaza cᶜąke' he' ų'. He'cᶜetu kᶜeš e'ekešni*[2] *kị ab.le'zešni-kųs hą'pa kᶜiciyušlokahą yųkᶜą' si-sa'ni sipᶜa'hųka*[3] *wani'ca cᶜąke' heha'l iyo'tą nihị'ciya keᵊᵉ. Wo'kᶜu yųkᶜą' šica'wacᶜị-wotị` ną ta'ku eye'šni wakši'ca kị paslo'hą iye'kcicᶜiya cᶜąke' wo'g.lag.lak kpakᶜị'tị*[4] *ną mahe'l iye'kiyị ną tᶜąka'l ina'pᶜeᵊᵉ. 4. He'cᶜiya akᶜe' tᶜalo' kị ecᶜe'kᶜe e'g.nakahą yųkᶜą' le'na wana' ịyų'ka hųše i'tᶜap ǧo'pahą cᶜąke' nasla'-slal yị' ną ao'kasᵊị yųkᶜą' itų'kapyela ȟpa'yị ną li'la išti'ma keᵊᵉ. He'cᶜena wana'š he' hịg.na'ku kị e'šni cᶜa slolki'ya cᶜąke' i'naȟma s'e mi'la wą og.li'kiyị ną yuha' tᶜima' iya'yị ną wapᶜi'kiye-kųs ta'ku okᶜu'wa kᶜe'yaš ecᶜa'cᶜaš-ištị`ma*[5] *cᶜąke' lote' i'sap ag.le' yu'zị ną waksa' ahi'yu keᵊᵉ. He'cᶜena ų'štịma-ona`g.log.lo ną heha'yą ta'ku-nišniᵊⁱ. 5. He'cᶜų ną heha'l li'la cᶜąte' iya'pᶜa cᶜąke' ina'pᶜị ną wicᶜo'tᶜitakiya ȟąhe'pi-oi`yokpaze cᶜe'yaš ị'yąkahị ną niya'šnišni*[6]

---

[1] *wi'haha,* to be pleasant; cheerful is the best meaning; *wi'mahaha,* I am cheerful.

[2] *e'ekešni,* rather not himself; to be out of sorts.

[3] *sip'a',* foot-head; toes; *-hųka,* the big toe, cf. *nap'a'hųka,* the thumb; *nąpe',* hand; *hųka',* the eldest; or leader; an elder relative.

[4] *pak'ị'ta,* to wipe; *kpa,* one's own.

[5] *ec'a'c'a,* before a verb, means to do thoroughly what the verb indicates. "He was in deep slumber. There was no doubting he was asleep."

[6] *niya'šni,* he does not breathe; *niya'šnišni,* all out of breath, (adverb).

several men hurried out to the place in the wilderness where her tipi was, and on arriving, they lighted the tipi, and found a Crow Indian with ugly features, lying dead; there was great confusion for a few minutes while they all scrambled over the order of counting coup[1]. 6. When morning came, they looked about and found the woman's husband lying dead a little distance away. As he was coming home with his day's killing the Crow evidently had slain him, taken his clothes and was wearing them. The woman he tried to trick tricked him and thus he lay, pitiable, in death.

61. Gartersnake-Earring-Wearers.

1. Some men were on a hunting trip, and out there they were roasting some of the meat when one of them took a piece of the aorta and fastened it to his ear in the style of an earring while he waited for his meat to cook. Later he forgot to remove it, and went to bed with it still in his ear. During his sleep, something moving on his neck wakened him so that he sat up quickly; and it was now dawn. 2. He looked down at his neck and saw a snake dangling in front of him, and wriggling; so he gave some bear-cries and sprang to his feet and ran frantically about. It was so tightly fastened to him that when one man came and got the snake by the tail and pulled on it, he could not get it off, so firmly was it biting the man's ear; but then he gave an extra hard pull and at last it came off, the

---

kʿihų́ni škʿeʾe. Cʿąkeʹ wicʿaʹša toʹna waʹcak manį́ʾl tʿiʹ kʾų heʹcʿetkiya natąʹpi nąʹ eʾl ihų́nipi nąʹ aoʾžąžąyapi yųkʿąʹ Kʿąǧiʹ-wicʿaʹša cʿa iteʹ kį́ šilyeʹla tʾaʹ hpaʹya cʿąkeʹ tʿokʾaʹkʿinicapi[2] škʿeʾe. 6. wanaʹ qʹpa aʹya cʿa tʿiwoʹkšą atų́wąpi yųkʿąʹ wį́yą kį́ hįg.naʹku kʾų heʹ kʿiyeʹla tʾaʹ hpaʹya keʾe. Kuʹ haʹl iyaʹhpayį́ nąʹ kteʹ nąʹ tʿahaʹyapi kį́ ų́ʹ nąʹ waʹg.li g.liʹ keʹyaʹpiʾi. Wį́yą wąʹ g.naʹyewacʿį́ kʾeʹyaš iyeʹ ehaʹ g.naʹyą cʿąkeʹ ų́ʹšiya hpaʹya škʿeʾe.

61.

1. Wicʿaʹša kʾeyaʹ wanaʹse-ipi nąʹ ektaʹna wacʿeʹųpahąpi yųkʿąʹ wąžiʹ tʿacʿąʹta[3]-kąʹ wąʹ nų́ǧe eʾl owį́ʹ-kahya iyeʹkiyį́ nąʹ wacʿeʹųpahąʹ yųkʿąʹ eʹktųža cʿąkeʹ heʹcʿena ištį́ʹmį́ na hąheʹpi kį́ ektaʹ oʹkpaǧųǧa yųkʿąʹ taʹku wąʹ tʿahuʹ kį́ eʾl oškąʹšką sʾe leʹcʿeca cʿa iʹyotak hiyaʹya yųkʿąʹ wanaʹ qʹpa kab.leʹs ahiʹ keʾe. 2. Cʿąkeʹ tʿahuʹ kį́ eʾl eʹtųwą yųkʿąʹ wag.leʹza wąʹ iteʹ kį́ itʿoʹkap okaʹkoskozį́ nąʹ škoʹškopa cʿąkeʹ hnaʹhna inaʹžį́ nąʹ yukšąʹkšą įʹyąka keʾe. Sutaʹya ikʿoʹyaka cʿąkeʹ wąžiʹ hiyuʹ nąʹ zuzeʹca kį́ sįteʹ eʾl oyuʹspį́ nąʹ yutiʹktitą kʾeʹyaš liʹla waš'aʹkya yahtaʹka cʿąkeʹ liʹla šehąš aʹwicakʿeya yutiʹtą yųkʿąʹ tʿakąʹ kʾų hee

---

[1] The woman actually killed the enemy; but it was for the ones coming after, to strike coup. Only a limited number of coups are counted, with the first carrying the highest honor, and so on down. It is no wonder that everyone tried at once to get to the dead Crow.

[2] *akʿiʹnica,* to dispute over; *awaʹkʿinica,* I disputed with him over.

[3] *cʿąte',* heart; *tʿacʿąʹta,* ruminant's heart. Terminal *e* changed to *a* after *tʿa* prefix.

artery with which the man had played before retiring. 3. From that time on, the clan to which this man belonged were called, "Those-who-wear-gartersnakes-for-earrings." *(Wag.le'za owį')* That is sometimes the way a clan came by its name, —by one of its members having something unusual happen to him; and that accounts for some seemingly absurd names.

62. Owner-of-White-Buffaloes-Woman.

1. Long ago, there was a girl who owned a doll and named it, "Owner-of-White-Buffaloes-Woman;"[1] and she loved it very much. Her parents humored her affection for the doll, and they too called it by name, and had pretty things made for it in imitation of women's belongings. 2. Whenever a buffalo was killed, they would lay aside the choice portions saying, "Owner-of-White-Buffaloes-Woman shall have this for her dinner," and they treated the doll like a child-beloved. They always did this, up to the time when the daughter came to woman's estate; but even then, and perhaps even more, she loved her doll and paid no attention to the young men who courted her. 3. She had no self-consciousness in the presence of the opposite sex, instead she concentrated on the doll, causing it to have even horses, and in time, she gave things away at the give-away dances, in the doll's name; then the singers would laud that name. But this girl was very beautiful; and there was a certain brave young man in the tribe who was regarded highly, and he wanted to

---

cʿa yuśloʿk ahiʿyu śkʿeʾᵉ. 3. Cʿąkeʼ hetąʿhą tʿiyoʿśpaye kį heʼ wag.leʼza owį'[2] *ewiʿcʿakiyapi śkʿeʾᵉ. Heʿcʿel tʿiyoʿśpaye wąžiʼ eʼl tuwaʼ takųʿl akʿiʼpʿa cʿąʿśna ų ʼ icʿaʼżewicʿayatapi kį ecʿiʼyatąhą ų ʼ ośteʼśteya-cʿażeʿkitʿųpi kį heʼcʿetu śkʿeʾᵉ.*

62.

1. Wicʿį'cala wą ehąʿni hokʿsiʿcala wą yuhaʼ yųkʿąʼ Ptesąʼ Yuhaʼwį eyaʼ-cʿaśkitʿų ną liʼla tʿeḣiʼla keʾᵉ. Cʿąkeʼ hųkaʼke kį oʼkiyapi ną iʼś-ʾeyaʼ wicʿaʼśa iyeʼcel cʿażeʼyal woʼyuha yuhaʼkʿiyapi ną taʼku waśteʼśte kiʼcaġapi keʾᵉ. 2. Ptekteʼpi cʿąʿśna oʼwaśteke cį henaʼ heyaʼp eʼg.nakapi ną, — Ptesąʼ Yųhaʼwį henaʼ yuʼtįkte, — eyaʼpi ną hokśiʼ-cʿąlkiʾyapi sʼe kʿuwaʼpi śkʿeʾᵉ. Heʼcʿel eceʼ-ecʿųʼpi ną hąkeʼya wanaʼś wicʿį'cala kʾų heʼ wikʿoʼśkalaka į'śkokeca kʾeʼyaś hehąʿiyag.leya, eʼś iyoʼtą, liʼla hokśiʼcala kį tʿeḣiʼla ną okʿiʼyapi kį kʿoʼ eʼl eʼwacʿįśni śkʿeʾᵉ. 3. Aʼtaya scuʼśni ną ecʿąʼl eś hokśiʼl-kaʾġapila kį heʼ šųʼkakʿąʼ kʿoʼ yuhaʼkʿiyį ną oʼhąketa kʿoʼ otuʼḣʾąkʿiya cʿąkeʼ wicʿaʼśa sʼe kiʼcilowąhąpi śkʿeʾᵉ. Heʼcʿeca kʾeʼyaś liʼla wį'yą waśteʼ cʿąkeʼ kʿośkaʼ-laka wą woʼim.naka cʿa ohiʼtikį ną okʿiʼtʿąiyą ų ʼ yųkʿąʼ opʿeʼtʿų

---

[1] To name a child "Owner-of-White-Buffaloes" is to aim at the highest, for white buffaloes were so scarce that they were valued very greatly.

[2] *owį'*, to wear on the ears, as earrings; *owaʼwį, ųkoʼwį*, I, we two, wear as earrings.

marry her; giving presents for her until they gave her to him. 4. Now that she was married, people supposed that she would abandon her worship of the doll, and devote herself to her home, but she doted on the doll even harder, and ever so often, though she knew it was not so, she would say, "My daughter is crying! And how I love her, too!" and she would pet it, taking it in her arms and crooning over it. 5. Even when she went to bed, she placed the doll between herself and her husband, and soothed it as one would a child. And it came about that in time this girl changed; her eyes grew staring and unnatural, and she became very thin. So she never did a bit of work, nor could she. Therefore, whenever her husband brought home game, he always took it directly to his mother-in-law's tipi to be cared for and prepared. There they would cook it and then at meal time the mother would call to her daughter who lived in the tipi next door and could hear her through the skin walls, and say, "Mother of Owner-of-White-Buffaloes-Woman, this meat is now cooked." Then the young woman would call back, "All right," and then she and her husband would come into her mother's lodge to eat their meal. 6. But one evening when they came in like that and were seated ready for their supper, the young woman said that her doll in the other tipi was calling "Mother," and crying, and she sprang to her feet and rushed out of the room, falling and staggering through the doorway, and entered her own tipi; and there they say she was found later, dead.

---

cʿąke' kʿu'pi šk'eʾe. 4. Wana' wikʿo'škalaka kį hįg.na'tʿų cʿąke' hokši'l-ka`ǧapi kį ihpe'yįkta ke'cʿį'pi yųkʿą' ecʿą'l eš saʿp tʿehi'la nąų ųg.na'hąšna cʿe'ya ke'yį' nąų i'ȟąl-eya` cʿa slol-i'cʿiye cʿe'yaš, — Micʿųkši'+, cʿe'ye le'+, tʿewa'ȟila kʿu+! — eya'ya alo'ksoha icu' nąšna kilo'wą škʿeʾe. 5. Nakų' iyų'kapi cʿą'šna hįg.na'ku kicʿi' ȟpa'ya kʿeš cʿoka'ya ece'-ųpį nąų wicʿa'ša se'šna kig.na' škʿeʾe. Yųkʿą' hąke'ya išta' kį li'la nag.le'g.les[1] a'yį nąų saʿp tʿama'heca[2] a'ya škʿeʾe. Cʿąke' ta'ku wo'waši wąži'caka ye'š ecʿų'šni nąų nakų' oki'hišni škʿeʾe. He' ų' tohą'l kʿoška'laka kį wa'g.li gli'[3] cʿą'šna kʿų'ku tʿi' kį ekta' a'tayela e'ihpeya cʿą he'l ikʾą'pi nąų wana' wo'tapi-iye`ȟątu cʿą le'cʿeg.lala tʿių'ma kį e'l wikʿo'škalaka kį yąka' cʿąke' tʿio'ǧeya hų'ku kį kipą' keʾe, — Ptesą` Yuha`wį hųku'+, wana' tʿalo' kį le' špą' ye', — eya' cʿą — Ohą', — eyį' nąų hįg.na'ku kicʿi' wo'l-hi`yotakapi keʾe. 6. Yųkʿą' to'hųwel htaye'tu hą'l he'cʿehčį hi'yotakapi hicʿu'l hokši'l-ka`ǧapi kį tʿių'mata cʿe'yį nąų Ina' eya' ke'yį' nąų hilhi cahą[4] yųka' kʿina'pʿį nąų tʿių'ma kį ekta' kʿig.la' yųkʿą' ekta'na tʿa' ȟpa'ya cʿa iye'yapi škʿeʾe.

---

[1] *nag.le'g.leza*, to appear striped; glary, with pronounced colors; *na*, of its own accord; from within; like a crazed person, whose eyes are staring.

[2] *tʿama'heca*, to be thin; lean; especially to the point of looking sick.

[3] *wa'g.li*, an adverb, meaning returning from the hunt with success; *g.li*, to return home; *wa'g.li g.li*, to bring something home.

[4] *ȟica'ha*, to trip, and fall.

63. A Man who Profited by Returning Dead Bodies of Enemies.

1. Crow Indians invaded a *Hų'kpapʿaya* camp; so the men jumped on their horses and chased them. But it was a very warm day and soon the horses gave out and perspired so that the riders turned about and gave up the raiders, content to bring in as hostages the women whom they found stationed some distance out with extra supplies (horses, and food). 2. Only a few Dakota whose horses were good enough to warrant it, went on, and soon they ambushed a man and his son in a clump of wood. When their fate was obvious, the man stepped out and called to them, "I am perfectly willing to die; it is what I was looking for. But this young boy does not know about such things, and therefore I beg of you to let him live. This is Brown-Blanket speaking!" this he said in the Crow tongue . 3. There was only one of the Dakota who understood Crow, and he shouted back, "Very well, send him over here." Instantly the boy ran out of the wood and directly towards the Dakota; but before he reached them, he was shot; and that turned the father into a bear[1] so that he ran out, leaves rustling after him, and charged at them till they surrounded and killed him too. 4. What came out later about this incident was that this man who knew the Crow tongue, was in business for himself[2]. Whenever Crow Indians were killed, he made note of it, and the following winter, he took their bodies to their people and received always

1. Kʿąǧi'-wicʿa`ša kʾeya' toʻhųwel Hų'kpapʿaya tʿi'pi kį eʻl natą, ahi'yu cʿąke' wicʿa' kį šųk-ʾa'ką iyeʻicʿiyapi ną wicʿa'kʿuwapi škʿeʾe. Kʾeʻyaš liʻla okʿa'ta cʿąke' ecʿa'laȟcį šų'kakʿą' kį tʿem.niʻtʾapi kį ų' nam.nį'pi ną heʻl kʿiyeʻla wį'yą kʾeya' iwa'g.lam.na wicʿa'kiciyuha yąka'pi cʿa hena' eʻ kʿeš waya'ka wicʿa'yuzapi ną natą' ahi' kʾų hena' eʻ awi'cʿayušt̨api škʿeʾe. 2. Kʾeʻyaš Lakʿoʻta coʻnala šųk-luʻzaha yuha'pi kį hena'la heʻcʿena wicʿa'kʿuwapi ną kaʻl Kʿąǧi'-wicʿa`ša wą cʿįca' wą hokšiʻlaȟca[3] cʿa kicʿi' cʿąya'l iya'yewicʿayapi ną ana'pta nawicʿažipi keʾe. Yųkʿą' wicʿa'ša kį hoʻuyį ną, — Miye' heʻcʿa owa'le cʿa matʾį'kte cį heʻcʿetuwala tkʿa' hokšiʻla kį leʻ taʻkuni heʻcʿel slolyeʻšni kį heʻ ų' nimiʻcicʿiyapi wacį' ye loʻ. Tʿašiʻna Ġi' leʻ miye' ye loʻ! — eya' Kʿąǧi'-wicʿa`ša-ia` hoʻuya keʾe. 3. Yųkʿą' Lakʿoʻta kį wąži'la iya'-naȟʾų` cʿąke', — Ho, hiyuʻya yoʻ! — eya'-ayu`pta keʾe. Heye' cʾų heʻcʿena hokʿsi'la kį cʿąmaʻhetąhą į'yąk hiyuʻ ną Lakʿoʻta naʻžipi kį anaʻwicʿatąla kʾeʻyaš hihų'nišniha katʾa' yeya'pi cʿąke' atkuʻku kʾų yumaʻtʿopi kį ų' cʿą' yusnaʻpi sʾe ihaʻkap hinaʻpʿį ną u' cʿąke' aoʻg.lutʿeyapi ną kteʻpi škʿeʾe. 4. Yųkʿą' leyalaka le wicʿa'ša wą Kʿąǧi'-wicʿa`ša-iye` cʾų heʻ eyaʻšna Kʿąǧi'wicʿa`ša wąži' Lakʿoʻtata eʻktepi cʿąʻšna tʿącʿą' kį tʿiyaʻta wicʿa'kicicakʿi cʿą liʻla tątąʻyą

[1] To be made into a bear, is to be incited to raging anger.
[2] This is rare — for a Dakota to be in business for himself in any way.
[3] Very much of a boy; a lad too young for warfare.

63. A Man who Profited by Returning Dead Bodies of Enemies.

1. Crow Indians invaded a *Hų'kpap'aya* camp; so the men jumped on their horses and chased them. But it was a very warm day and soon the horses gave out and perspired so that the riders turned about and gave up the raiders, content to bring in as hostages the women whom they found stationed some distance out with extra supplies (horses, and food). 2. Only a few Dakota whose horses were good enough to warrant it, went on, and soon they ambushed a man and his son in a clump of wood. When their fate was obvious, the man stepped out and called to them, "I am perfectly willing to die; it is what I was looking for. But this young boy does not know about such things, and therefore I beg of you to let him live. This is Brown-Blanket speaking!" this he said in the Crow tongue . 3. There was only one of the Dakota who understood Crow, and he shouted back, "Very well, send him over here." Instantly the boy ran out of the wood and directly towards the Dakota; but before he reached them, he was shot; and that turned the father into a bear[1] so that he ran out, leaves rustling after him. and charged at them till they surrounded and killed him too. 4. What came out later about this incident was that this man who knew the Crow tongue, was in business for himself[2]. Whenever Crow Indians were killed, he made note of it, and the following winter, he took their bodies to their people and received always

---

1. K'ąǧi'-wic'a'ša k'eya' to'hųwel Hų'kpap'aya t'i'pi kį e'l natą, ahi'yu c'ąke' wic'a' kį šųk-'a'ką iye'ic'iyapi ną wic'a'k'uwapi šk'e'e. K'e'yaš li'la ok'a'ta c'ąke' ec'a'laȟcį šų'kak'ą' kį t'em.ni't'api kį ų' nam.ni'pi ną he'l k'iye'la wi'yą k'eya' iwa'g.lam.na wic'a'kiciyuha yąka'pi c'a hena' e' k'eš waya'ka wic'a'yuzapi ną natą' ahi' k'ų hena' e' awi'c'ayušt̨api šk'e'e. 2. K'e'yaš Lak'o'ta co'nala šųk-lu'zaha yuha'pi kį hena'la he'c'ena wic'a'k'uwapi ną ka'l K'ąǧi'-wic'a'ša wą c'ica' wą hokši'laȟca[3] c'a kic'i' c'ąya'l iya'yewic'ayapi ną ana'pta nawi-c'ažipi ke'e. Yųk'ą' wic'a'ša kį ho'uyį ną, — Miye' he'c'a owa'le c'a mat'į'kte cį he'c'etuwala tk'a' hokši'la kį le' ta'kuni he'c'el slolye'šni kį he' ų' nimi'cic'iyapi wacį' ye lo'. T'ašį'na Ǵi' le' miye' ye lo'! — eya' K'ąǧi'-wic'a'ša-ia' ho'uya ke'e. 3. Yųk'ą' Lak'o'ta kį wąži'la iya'-nali'ų' c'ąke', — Ho, hiyu'ya yo'! — eya'-ayu'pta ke'e. Heye' c'ų he'c'ena hok'si'la kį c'ąma'hetąhą į'yąk hiyu' ną Lak'o'ta na'žipi kį ana'wic'atąla k'e'yaš hihų'nišniha kat'a' yeya'pi c'ąke' atku'ku k'ų yuma't'opi kį ų' c'ą' yusna'pi s'e iha'kap hina'p'į ną u' c'ąke' ao'g.lut'eyapi ną kte'pi šk'e'e. 4. Yųk'ą' leyalaka le wic'a'ša wą K'ąǧi'-wic'a'ša-iye' c'ų he' eya'šna K'ąǧi'wic'a'ša wąži' Lak'o'tata e'ktepi c'ą'šna t'ąc'ą' kį t'iya'ta wic'a'kicicak'i c'ą li'la tąta'yą

[1] To be made into a bear, is to be incited to raging anger.
[2] This is rare — for a Dakota to be in business for himself in any way.
[3] Very much of a boy; a lad too young for warfare.

very valuable gifts in return. That was why, for selfish reasons, he wanted the boy killed, and ordered him out without consulting the others, who, in their ignorance of motives, killed him. 5. Sometime later he took several bodies to Crow-land and restored them to their relatives who, in their great grief, gave lavishly to him. But in the tribe lived a cousin of the boy victim, who knew what he had done, and was angrily waiting for a chance to get him; but he was unaware of this as he went on with his activities. 6. The people now sat in a great circle, and feasted and he was among them as guest of honor, when the cousin came up behind him, and with one forceful blow on the head, knocked him cold. 7. But in all the excitement and confusion of receiving their dead, nobody took notice of him, so he lay unconscious there for some time, and when he came to, he got up, and without visiting in the camp as was his custom, he went directly off from the tribe. He came home to Dakota-land without stopping, and never again did he venture to go visiting to Crow-land, or try to return any more dead bodies.

64. A Pouting Girl Finds a Husband.

1. A young woman whose feelings were hurt to such an extent that she pouted[1] and nobody could appease her, worried her father so much by her actions, that he finally went to a son of his younger

---

wak'u'pi c'ąke' he'c'ų s'a c'a ak'e' he' hokši'la kį kte'pikta c'į' nąLak'o'ta-uma'pi kį ta'ku k'a'pi kį slolya'pišni ec'e'l iye' hiyu'ši nąų' kte'pi šk'e'e. 5. Wana' ak'e' i't'ęhą yųk'ą' k'ąġi'-wic'a'ša to'nakel wic'a'ktepi k'ų iyu'ha huhu' kį wic'a'kicicak'i nąc'aže'yal owi'c'aki-yakahąc'ą iwi'c'akikcupi nąc'ąte' ši'capi kį ų' li'la o'l-'ota wak'u'hąpi yųk'ą' leya tąyą' ec'ų'šni k'ų ehą'ni ot'ą'į c'aš hokši'la k'ų he' t'ąhą'-šitku[2] wą li'la c'ąze' nąiya'p'e yešą' slolye'šni he'c'ųhąšk'e'e. 6. Wana' yumi'meya e'yotakį nąwo'tapi kį e'l o'p'eya yuo'nihąyąwo'k'upi yųk'ą' ila'zataąwic'a'ša wąiya'p'e k'ų he' hiyu' nąp'a' akąl ap'į' nąsniye'la kat'a' šk'e'e. 7. K'e'yaš wic'a't'a iwi'c'akikcupi kį he' ų' li'la iki'k'opi nąe'l e'tųwąpišni c'ąke' toha'yąhe'l ȟpa'yahį nąkini' k'uhą' tok'i'yot'ąwic'o't'i-eg.na ye'šni, nake' mani'takiya iya'ya šk'e'e. He'c'ena Lak'o'tatakiya g.licu' nąheha'yela to'hųweni K'ąġi'-wic'a'šata ye'šni nątų'weni wic'a't'a wic'a'pahišni šk'e'e.

64.

1. Wik'o'škalaka wąta'ku iwa'c'ik'owelak'a li'la yua'sni-p'icaśniyąwac'į'ko c'ąke' hąke'ya atku'ku kį suka'ku c'ica' wąe'l i' nąheya' ke'e, — Wą, c'ikš, nit'ą'kšila wana' li'la t'e'hąc'ąte' ši'ca ų' c'a

---

[1] Pouting was indulged in generally by women, when their pride was hurt; and they might not eat, or take an interest in life for indefinite periods. I never saw anyone do this; except children. I think it is out of style for adults now.

[2] His male cross-cousin.

brother and said to him, "Son, I can no longer stand to see your younger sister so unhappy; won't you try somehow to help her to come out of it?" So the young man went home and related what his father had said. 2. "My father talked to me just now and asked me to look to the fact that my younger sister is pouting; and to think of what could be done to bring her through, so I came home meditating on it," he said; and his wife who was sorry for her sister-in-law, said, "Let us take her with us into the country away from people, and she may forget; meantime, your excuse will be that you are grazing your horses," she suggested. Accordingly, they moved out and camped in a pleasant place where there was nobody about. 3. They used two tipis. The man and his wife lived in one, and the young woman in the other. Now they had lived there several days during which time the girl seemed to be very happy with her sister-in-law, as they together took care of the meat from the game that her brother brought in every day; so things seemed to be going well. 4. Then one morning the girl who was getting on so well, suddenly showed that she was unhappy again, so her sister-in-law said, "Sister-in-law, recently something has displeased you again, it appears. Whatever it is, tell me." And she replied thus, "For two nights in succession now, my brother has been coming to me where I sleep, but I could not say anything, and that is why I am very unhappy," she said. 5. So the wife told her husband when he returned, secretly. And he was very sad and ashamed, and said, "Tell my younger sister that she and you shall sleep with one end of a

---

t'awa't'elwayeśni[1] *ye lo'. To'k'eśk'ekel yua'sni-wac'ị ye'*, — *eya' c'ąke' k'i'* *ną oya'ka ke'e. 2.* — *Ate' lec'a'la wo'makiyakị ną t'ąkśi' wac'ị'ko kị he' e'l e'tųwe-maśi c'ąke' to'k'el k'ąp'i'ca he'cịhą iyu'kcą waku' k'ų*, — *eya' yųk'ą' t'awi'cu kị, śce'p'ąku ų'śikila c'ąke'*, — *It'o' manị'l e'ųt'ipi ną kic'i'la he'c'iya ųk'ų'pi kịhą aki'snikte se'ce, k'oha' ec'a'ś śųk-wa'yaślayak'iyịkte*, — *eya' c'ąke' wana' manị'l tuwe'ni ų'śni wą owa'śtecaka c'ąke' e'l e't'ipi ke'e. 3. T'i-nų'p e't'ipi yųk'ą' ųma' wik'o'śkalaka kị t'i' śk'e'e. Wana' to'nac'ą*[2] *t'i'pi k'e'yaś wik'o'śkalaka kị śce'p'ąku kic'i' wi'hahayakel ece'-ų c'ąke' k'oha' t'ib.lo'ku kị t'a'ħca awi'c'ag.liha c'ąke' waka'b.lapi ną tąyą' yąka'pi ke'e. 4. Yųk'ą' to'hųwel-hị`hąnaka wą wik'o'śkalaka kị tąye'ħcịś c'ąl-wa'śteya ų' se'ce c'ų ak'e' ta'ku iyo'yaka c'ąke' śce'p'ąku kị*, — *Ścep'ą`, lec'a'la ak'e' ta'ku iyo'nicip'išni iteke'. Ta'ku he'c'ịhą oma'kiyaki ye'*, — *eya' ke'e. Yųk'ą' ayu'ptị ną heya' ke'e*, — *Wana' ąhe'pi nų'powec'ịhą mųke' cị ekta' t'ib.lo' hi' k'e'yaś to'k'anita`kep'eśni kị ų' li'la c'ąte' maśi'ce', ścep'ą`*, — *eya' ke'e. 5. C'ąke' wị'yą kị hịg.na'ku g.li' c'a oki'yaka ke'e, nałima'la. Yųk'ą' li'la*

---

[1] *t'awa't'elya*, to feel equal to difficulty; hardship; sorrow. "I do not feel able to stand it", the father says.

[2] *to'nac'ą*, several days, *c'ą*, a twenty-four hour period; one night and day. *c'ą* is always an enclitic, added to numbers, as well as to *to'na*.

rope tied to an arm of each of you. Whoever it is who is troubling her, when he comes in again, she must jerk on the rope. When that happens I will run in from here and find out who this visitor is. — *Hoh!* How in the world could I go do such a thing?" he added. 6. It was night again, so the two women retired in their respective tipis, with a rope tied to them both; and sometime in the night the girl gave it a few quick jerks. So the woman woke her husband. They had some kindling in readiness which they lighted and ran with it into the other tipi; and there they found a Crow Indian sitting with his arm around the girl's neck; thus they caught him 7. As it was not clear at the moment just what the brother should do with him, he waited while the man, by means of signs, indicated that he had been watching this girl from the bank, and found her very attractive to him and that he wished her for his wife; so, instead of killing him as an enemy, they sat there with him until morning, and at once they broke camp and returned to the tribal encampment. And for a son-in-law, they brought home this handsome Crow Indian. And from then on, this young woman was cured of her pouting.

---

cʿąte' šiʻcį ną išteʻcį ną heya' keʾᵉ, — Tʿąkšiʻ okiʻyaka yoʻ, wiʻkʿą wąžiʻ ihąʻke anųʻk istoʻ ikʿoʻyakya nųkaʻpikte loʻ. Ną heʻ tuweʻ cʿa eʻl iʻ heʻcįhą akʿeʻ tʿimaʻ iyaʻye cįhą yutiʻktitąkte loʻ. Toʻkšaʻ heʻcʿų kįhą ektaʻ ib.laʻm.nįkte loʻ. Hoh, taʻkoweʻ miyeʻ heʻcʿi waiʻktelakʿa, — eyaʻ keʾᵉ. 6. Wanaʻ hąheʻpi cʿąkeʻ wiʻyą kį nųpʿį wiʻkʿą aiʻyag.laška hpaʻyapi yųkʿąʻ hąwaʻtohąl wikʿoʻškalaka kʾų wiʻkʿą kį yutiʻktitą cʿąkeʻ wiʻyą kį hįg.naʻku yuhiʻca keʾᵉ. Petiʻleye[1] *wiʻyeya g.naʻkapi cʿąkeʻ yuiʻle icuʻpi ną yuhaʻ našloʻk iyaʻyapi yųkʿąʻ Kʿąǧiʻ-wicʿaʻša wą wikʿoʻškalaka kʾų heʻ pʿoʻskil yusʻ yąkaʻhą cʿa iʻyašlalyapi škʿeʾᵉ. 7. Cʿąkeʻ tʿib.loʻku kį toʻkʿel okʿuʻwakta tʿąiʻśni yųkʿąʻ wiʻyutʿatʿa ną mayaʻtąhą wiʻyą kį heʻ awąʻyak kʿuwaʻ kʾeʻyaš liʻla waśteʻlaka cʿa yuʻzįkta cʿįʻ keʻyaʻ-wiyuʻtʿa cʿąkeʻ kteʻśni yuhaʻ ayąʻpyapi ną heʻcʿena ig.laʻka g.licuʻpi keʾᵉ. Ną wicʿaʻwoha wą Kʿąǧiʻ-wicʿaʻša cʿa owąʻyak-waśte agiliʻpi škʿeʾᵉ. Yųkʿąʻ hetąʻhą nakeʻš wikʿoʻškalaka wą wacʿiʻkʿo kʾų heʻ akiʻsni keʻyaʻpiʾⁱ.*

---

[1] This would better be *pʿel-ʾiʻleye*, kindling; *pʿeʻta*, fire; *iʻle*, to ignite; *ya*, to cause.

PUBLICATIONS ISSUED BY THE AMERICAN ETHNOLOGICAL SOCIETY.

TRANSACTIONS OF THE AMERICAN ETHNOLOGICAL SOCIETY. Vols. I—III, 1845—51. (Out of print.)

BULLETIN OF THE AMERICAN ETHNOLOGICAL SOCIETY. 1860—63. (Out of print.)

D. C. H. Berendt, Analytical Alphabet for the Mexican and Central American Languages (printed in facsimile). (Out of print.)

TRANSACTIONS OF THE AMERICAN ETHNOLOGICAL SOCIETY. Vol. III. Reprinted in 1909. $ 2.50.

PUBLICATIONS OF THE AMERICAN ETHNOLOGICAL SOCIETY.

I. Fox Texts, William Jones. 1907. 383 pp. $ 3.00.

II. Wishram Texts, Edward Sapir. 1909. 314 pp. $ 3.00.

III. Haida Songs, John R. Swanton; Tsimshian Texts, Franz Boas. 1912. 284 pp. $ 3.00.

IV. Maidu Texts, Roland B. Dixon. 1912. 241 pp. $ 3.00.

V. Koryak Texts, Waldemar Bogoras. 1916. 153 pp. $ 2.00.

VI. Ten'a Texts and Tales from Anvik, Alaska, John W. Chapman; with Vocabulary by Pliny Earle Goddard. 1914. VI + 230 pp. $ 2.50.

VII. Part. I. Ojibwa Texts, William Jones. Edited by Truman Michelson. 1917. XXI + 501 pp. $ 3.00.

Part. II. Ojibwa Texts, William Jones. Edited by Truman Michelson. 1919. X + 777 pp.; 2 plates. $ 5.00.

VIII. Part I. Keresan Texts, Franz Boas. XII + 300 pp. 1928. $ 3.00.

Part II. Keresan Texts, Franz Boas. 1925. 344 pp. $ 3.00.

IX. Kickapoo Texts, William Jones and Truman Michelson; collected by William Jones, translated and annotated by Truman Michelson. 1915. 143 pp. $ 2.50.

X. Passamaquoddy Texts, John Dyneley Prince. 1921. 85 pp. $ 1.50.

XI. The Relationship Systems of the Tlingit, Haida and Tsimshian, Theresa Mayer Durlach. 177 pp. $ 2.50.

XII. Menomini Tales, Leonard Bloomfield. 1928. XVI + 608 pp. $ 5.00.

XIII. Yuchi Tales, Günter Wagner. 1931. X + 357 pp. $ 3.50.

XIV. Dakota Texts, Ella Deloria. 1932. XVI + 280 pp. in press.

XV. Zuni Texts, Ruth L. Bunzel. 1933. in press.