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*** START OF THE PROJECT GUTENBERG EBOOK ILLUSTRATION OF THE METHOD OF RECORDING INDIAN LANGUAGES ***

Transcriber's note: The following notations are used to represent special characters:
[K] = turned (inverted) "K"
[T] = turned "T"

[pg 579]

SMITHSONIAN INSTITUTION—BUREAU OF ETHNOLOGY.

J.W. POWELL, DIRECTOR.

ILLUSTRATION OF THE METHOD

OF

RECORDING INDIAN LANGUAGES.

FROM THE MANUSCRIPTS OF MESSRS. J.O. DORSEY, A.S. GATSCHET, AND S.R. RIGGS.

[pg 581]

HOW THE RABBIT CAUGHT THE SUN IN A TRAP.

AN OMAHA MYTH, OBTAINED FROM F. LAFLÈCHE BY J. OWEN DORSEY.

Egiç̣e mactciñ'ge aká iça^{n'} fiñké ená-qtci ñigç̣e júgigç̣á -biamá.
It came rabbit the his the st. only dwelt with his they say.
to pass sub. grandmother ob. own,

Kĩ ha^{n'}ega^{n'}tcě' -qtci -hna^{n'} `ábae ahí -biamá. Ha^{n'}ega^{n'}tcě' -qtci açá -bi
And morning very habitually hunting went they say. morning very went, they
thither say

ctěwa^{n'} níkaci^{n'}ga wi^{n'} sí snedě' -qti -hna^{n'} sígç̣e açá-bitéamá. Kĩ íbaha^{n'} 3
notwith- person one foot long very as a rule trail had gone, they say. And to know
standing him

ga^{n'}çá -biamá. Níaci^{n'}ga ç̣i^{n'} ĩ^{n'}ta^{n'} wíta^{n'}ç̣i^{n'} bçé tá miñke, eçéga^{n'} -biamá.
wished they say. Person the mv. ob. now I-first I go will I who, thought they say.

Ha^{n'}ega^{n'}cě' -qtci páha^{n'} -bi ega^{n'} açá -biamá. Cĩ égiç̣e níkaci^{n'}ga amá

Morning very arose they say having went they say. Again it happened person the mv. sub.
 sígçe ačá -bitéamá. Égiçe akí -biamá. Gá -biamá: ɣaⁿhá, wítaⁿçiⁿ bčé 6
 trail had they say. It came he reached they say. Said as they say: grand- I-first I go
 gone, to pass home, follows, mother
 aɣídaxe ctěwaⁿ níkaciⁿga wíⁿ aⁿaqai ačái te aⁿ. [K]aⁿhá, uɣíⁿçe
 I make for in spite person one getting ahead of me he has gone. Grand- snare
 myself of it mother
 dáxe tá minke, kí bčíze tá miñke há. Átaⁿ jaⁿ tadaⁿ, á -biamá
 I make it will I who, and I take him will I who . Why you do it should? said, they say
 wa`újiñga aka. Níaciⁿga ičát'abčé há, á- biamá. Kí mactciñ'ge ačá- 9
 old woman the sub. Person I hate him . said, they say. And rabbit went
 biamá. Ačá- bi ɣí cǐ sígçe čéteamá. [K]í haⁿ tě ičápe jaⁿ -biamá.
 they say. Went they say when again trail had gone. And night the waiting for lay they say.
 Man'dě -ɣaⁿ čaⁿ ukínacke gaxá- biamá, kí sígçe čé -hnaⁿ tě ědi ičaⁿča-
 bow string the ob. noose he made it they say, and trail went habitually the there he put it
 biamá. Égiçe haⁿ+egaⁿ-tcě' -qtci uɣíⁿçe čaⁿ gíⁿbe ahí -biamá. Égiçe 12
 they say. It came morning very snare the ob. to see arrived they say. It came
 to pass his own to pass
 miⁿ čaⁿ čízé akáma. Taⁿçiⁿ -qtci učá agčá- biamá. [K]aⁿhá ĩndádaⁿ
 sun the cv. taken he had, Running very to tell went they say. Grandmother. what
 ob. they say. homeward,
 éiⁿte bčíze édegaⁿ aⁿbaaze -hnaⁿ há, á- biamá. [K]aⁿhá, man'de- ɣaⁿ čaⁿ
 it may be I took but me it scared habitually . said they say. Grandmother, bow string the ob.
 agčíze kaⁿbdédegaⁿ aⁿbaaze -hnaⁿi há, á- biamá. Máhiⁿ ačiⁿ -bi egaⁿ 15
 I took my own I wished, but me it scared habitually . said they say. Knife had they say having

[pg 582]

ědi ačá- biamá. Kí ecaⁿ -qtci ahí- biamá. Píájǐ ckáxe. Eátaⁿ égaⁿ
 there went, they say. And near very arrived they say. Bad you did. Why so
 ckáxe ě. Ědi gí- adaⁿ iⁿčická-gǎ há, á- biamá miⁿ aká. Mactciñ'ge
 you did ? Hither come and for me untie it , said, they say sun the sub. Rabbit
 aká ědi ačá- bi ctěwaⁿ naⁿpa -bi egaⁿ hébe íhe ačé- hnaⁿ -biamá. Kí 3
 the there went they notwith- feared they having partly passed by went habitually they And
 sub. say standing say say.
 ɣu`ě ačá- bi egaⁿ mása -biamá man'dě -ɣaⁿ čaⁿ. Gañ'ki miⁿ čaⁿ maⁿ-
 rushed went they having cut with they say bow string the And sun the cv. on
 say a knife ob. ob.
 ciáha áiača- biamá. Kí mactciñ'ge aká ábáɣu hiⁿ čaⁿ názi- biamá
 high had gone, they say. And Rabbit the space bet. the shoulders hair the burnt they say
 sub. ob. yellow
 ánakadá- bi egaⁿ. (Mactciñ'ge amá akí- biamá.) Ītcitci+, ɣaⁿhá, 6
 it was hot they having. (Rabbit the mv. reached they say.) Itcitci+!! grandmother,
 on it say sub. home,
 náčĩngě- qti- maⁿ há, á- biamá. [T]úcpačaⁿ+, iⁿnačĩngě' -qti-maⁿ eskaⁿ+,
 burnt to very I am — said, they say. Grandchild!! burnt to very I am I think,
 nothing nothing for me
 á- biamá. Cetaⁿ.
 said, they say. So far.

NOTES.

581, 1. Mactciñge, the Rabbit, or Siče-makaⁿ (meaning uncertain), is the hero of numerous myths of several tribes. He is the deliverer of mankind from different tyrants. One of his opponents is Ictinike, the maker of this world, according to the Iowas. The Rabbit's grandmother is Mother Earth, who calls mankind her children.

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

581, 12. haⁿ+egaⁿ+tcě-qtci, "ve—ry early in the morning." The prolongation of the first syllable adds to the force of the adverb "qtci," *very*.

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

582, 4. 5. maⁿciaha aiača-biamá. When the Rabbit rushed forward with bowed head, and cut the bow-string, the Sun's departure was so rapid that "he had *already* gone on high."

ABBREVIATIONS USED IN THIS MYTH.

cv. curvilinear.
 mv. moving.

st. sitting.
sub. subject.
ob. object.

TRANSLATION.

[pg 583]

Once upon a time the Rabbit dwelt in a lodge with no one but his grandmother. And it was his custom to go hunting very early in the morning. No matter how early in the morning he went, a person with very long feet had been along, leaving a trail. And he (the Rabbit), wished to know him. "Now," thought he, "I will go in advance of the person." Having arisen very early in the morning, he departed. Again it happened that the person had been along, leaving a trail. Then he (the Rabbit) went home. Said he, "Grandmother, though I arrange for myself to go first, a person anticipates me (every time). Grandmother, I will make a snare and catch him." "Why should you do it?" said she. "I hate the person," he said. And the Rabbit departed. When he went, the foot-prints had been along again. And he lay waiting for night (to come). And he made a noose of a bow-string, putting it in the place where the foot-prints used to be seen. And he reached there very early in the morning for the purpose of looking at his trap. And it happened that he had caught the Sun. Running very fast, he went homeward to tell it. "Grandmother, I have caught something or other, but it scares me. Grandmother, I wished to take my bow-string, but I was scared every time," said he. He went thither with a knife. And he got very near it. "You have done wrong; why have you done so? Come hither and untie me," said the Sun. The Rabbit, although he went thither, was afraid, and kept on passing partly by him (or, continued going by a little to one side). And making a rush, with his head bent down (and his arm stretched out), he cut the bow-string with the knife. And the Sun had already gone on high. And the Rabbit had the hair between his shoulders scorched yellow, it having been hot upon him (as he stooped to cut the bow-string). (And the Rabbit arrived at home.) "Itcici+!! O grandmother, the heat has left nothing of me," said he. She said, "Oh! my grandchild! I think that the heat has left nothing of him for me." (From that time the rabbit has had a singed spot on his back, between the shoulders.)

DETAILS OF A CONJURER'S PRACTICE.

IN THE KLAMATH LAKE DIALECT. OBTAINED FROM MINNIE FROBEN, BY A.S. GATSCHET.

Máklaks shuákiuk kíuksash ká-i gú'l'hi húnkēlam ládshashtat, ndéna
Indians in calling the conjurer not enter his into lodge, they halloo
sha'hmóknok; kíush toks wán kiukáyank mú'luash m'na kaníta pî'sh.
to call (him) out; the conjurer red fox hanging out on a pole as sign his outside "of him."
Kukíaks tchú'tanish gátp'nank wigáta tchélyá mā'shipksh. Lútatkish 3
Conjurers when treating approaching close by sit down the patient. The expounder
wigáta kíukshēsh tcha'hlánshna. Shuyéga kíuks, wéwanuish
close to the conjurer sits down. Starts choruses the conjurer, females
tchik winóta liukiámnank nadshā'shak tchútchtñishash. Hánshna
then join in singing crowding around him simultaneously while he treats (the sick). He sucks

[pg 584]

mā'shish hú'nk hishuákshash, tátktish î'shkuk, hantchípka tcí'k
diseased that man, the disease to extract, he sucks out then
kukuága, wishinkága, mú'lkaga, káko gî'ntak, káhaktok nánuktua
a small frog, small snake, small insect, bone afterwards, whatsoever anything
nshendshkáne. Ts'ú'ks toks ké-usht tchékéle ítka; lúlp toks mā'- 3
small. A leg being fractured the (bad) blood he extracts; eyes but be-
shisht tchékēlitat lgú'm shú'kēlank kî'tua lú'lpát, kú'tash tchish
ing sore into blood coal mixing he pours into the eyes, a louse too
kshéwa lú'lpát pú'klash tuijámpgatk ltúixaktgi gíug.
introduces into the eye the white of eye protruding for eating out.

NOTES.

583, 1. shuákia does not mean to "call on somebody" generally, but only "to call on the conjurer or medicine man".

583, 2. wán stands for wánam nī'l: the fur or skin of a red or silver fox; kaníta pî'sh stands for kanítana látchash m'nálam: "outside of his lodge or cabin". The meaning of the sentence is: they raise their voices to call him out. Conjurers are in the habit of fastening a fox-skin outside of their lodges, as a business sign, and to let it dangle from a rod stuck out in an oblique direction.

583, 3. tchélyá. During the treatment of a patient, who stays in a winter house, the lodge is often shut up at the top, and the people sit in a circle inside in utter darkness.

583, 5. liukiámnank. The women and all who take a part in the chorus usually sit in a circle around the conjurer and his assistant; the suffix -mna indicates close proximity. Nadshā'shak

qualifies the verb winóta.

583, 5. tchútchtníshash. The distributive form of tchú't'na refers to each of the *various* manipulations performed by the conjurer on the patient.

584, 1. mā'shish, shortened from māshípkash, mā'shipksh, like k'lä'ksh from k'läkápkash.

584, 2. 3. There is a stylistic incongruity in using the distributive form, only in kukuàga (kúe, *frog*), káhaktok, and in nshendshkáne (nshékáni, npshékani, tsékani, tchékëni, *small*), while inserting the absolute form in wishinkága (wíshink, *garter-snake*) and in káko; mú'lkaga is more of a generic term and its distributive form is therefore not in use.

583, 2. káhaktok for ká-akt ak; ká-akt being the transposed distributive form kákat, of kát, which, what (pron. relat.).

584, 4. lgú'm. The application of remedial *drugs* is very unfrequent in this tribe; and this is one of the reasons why the term "conjurer" or "shaman" will prove to be a better name for the medicine man than that of "Indian doctor".

584, 4. kú'tash etc. The conjurer introduces a louse into the eye to make it eat up the protruding white portion of the sore eye.

[pg 585]

KÁLAK.

THE RELAPSE.

IN THE KLAMATH LAKE DIALECT BY DAVE HILL. OBTAINED BY A.S. GATSCHET.

Hä náyäns hissúáksas mā'shitk kálak, tsúi kíuks nā'-ulakta tchu-
When another man fell sick as relapsed, then the conjurer concludes to
tánuapkuk. Tchúi tchúta; tchúi yá-uks huk shlää kálak a gēk. Tchi
treat (him). And he treats; and remedy this finds out (that) relapsed he. Thus
huk shuí'sh sápa. Tsúi nā'sh shuí'sh sáyuaqs hú'mtcha kálak, tchúi 3
the song- indicates. And one song- having (that) of the kind then
remedy remedy found out of relapsed (he is),
nánuk húk shuí'sh tpä'wa hú'nsht kaltchitchíkshash heshuampēlítki
all those remedies indicate (that) him the spider (-remedy) would
gúg. Tchúi húk káltchitchiks yá-uka; ubá-us húk káltchitchiksam
cure. Then the spider treats him; a piece of deer-skin of the spider
tchutēnō'tkish. Tsúi húkantka ubá-ustka tchutá; tātáktak huk 6
(is) the curing-tool. Then by means deer-skin he treats just the size that
of that (him); of the spot
kálak mā'sha, gā'tak ubá-ush ktú'shka tā'tak huk mā'sha. Tsúi húk
relapse is infected, so much of deer-skin he cuts out as where he is suffering. Then
káltchitchiks siunóta nā'dsḡank hú'nk ubá-nsh. Tchú'yuk p'laíta
the "spider" song is started while applying that skin piece. And he over it
nétatka skútash, tsúi sha hú'nk udú'pka hānā'shishtka, tsúi húk 9
he stretches a blanket, and they it strike with conjurer's arrows, then it
gutā'ga tsulā'kshtat; gā'tsa lú'pí kiatéga, tsúi tsulē'ks k'lāká, tchúi
enters into the body; a particle firstly enters, then (it) body becomes, and
at pushpúshuk shlē'sh húk ubá-ush. Tsúi mā'ns tánkēni ak wáitash
now dark it to look at that skin-piece. Then after a while after so and so many days
húk púshpúshli at mā'ns=gítik tsulā'ks=sitk shlā'sh. Tsí ní sáyuaqta; 12
that black (thing) at last (is) flesh-like to look at. Thus I am informed;
túmi hú'nk sháyuaqta hú'masht=gísht tchutī'sht; tsúyuk tsúshni
many men know (that) in this manner were effected cures; and he then always
wā'mpēle.
was well again.

NOTES.

585, 1. náyäns hissúáksas: another man than the conjurers of the tribe. The objective case shows that mā'shitk has to be regarded here as the participle of an impersonal verb: mā'sha núsh, and mā'sha nú, it ails me, I am sick.

585, 2. yá-uks is remedy in general, spiritual as well as material. Here a tamánuash song is meant by it, which, when sung by the conjurer, will furnish him the certainty if his patient is a relapse or not. There are several of these medicine-songs, but all of them (nánuk húk shuí'sh) when consulted point out the spider-medicine as the one to apply in this case. The spider's curing-instrument is that small piece of buckskin (ubá-ush) which has to be inserted under the patient's skin. It is called the spider's medicine because the spider-song is sung during its

application.

[pg 586]

585, 10. gutä'ga. The whole operation is concealed from the eyes of spectators by a skin or blanket stretched over the patient and the hands of the operator.

585, 10. kiatéga. The buckskin piece has an oblong or longitudinal shape in most instances, and it is passed under the skin sideways and very gradually.

585, 11. tánkëni ak waitash. Dave Hill gave as an approximate limit five days' time.

SWEAT-LODGES.

IN THE KLAMATH LAKE DIALECT BY MINNIE FROBEN. OBTAINED BY A.S. GATSCHET.

É-ukshkni lápa spú'klish gítko. Kúkiuk këlekapkash spú'klishla
 The lake two sweat-lodges have. To weep over the deceased they build
 people (kinds of) sweat-lodges

yépank káila; stutílantko spú'klish, káila waltchátko. Spú'klish a
 digging up the ground; are roofed (these) with covered. (Another)
 sweat-lodges earth sweat-lodge

sha shú'ta kué-utsh, kítchikan'sh stinága=shítko; skú'tash a wáldsha 3
 they build of willows, a little cabin looking like; blankets they spread

spú'klishat tataták sě spukliá. Tátataks a hú'nk wéas lúla, tatátaks
 over the sweating-lodge when in it they sweat. Whenever children died, or when

a híshuaksh tchíměna, snáwedsh wénuitk, kú'ki këlekátko, spú'klitcha
 a husband became widower, (or) the wife (is) widowed, they weep for cause of death go sweating

túmi shashámoks=lólatko; túnepni waitash tchík sa hú'uk spú'klia. 6
 many relatives who have lost five days then they sweat.

Shiúlakiank a sha ktái húyuka skoilakuápkuk; hútoks ktái ká-i tatá
 Gathering they stones (they) heat (them) to heap them up (after use); those stones never

spukliú't'huish. Spú'klish lúpia húyuka; kělpka a át, ílhiat átui,
 having been used Sweat lodge in front of they heat heated when, they bring at
 for sweating. (them); (being) (them) inside once,

kídshna ai î ámbu, kliulála. Spú'kli a sha túměni "hours"; kělpkuk 9
 pour on them water, sprinkle. Sweat then several hours; being quite
 they warmed up

géka shualkóltchuk péniak kō'ks pépe-udshak éwagatat, kōkētat, é-ush
 they (and) to cool without dress only to go in a spring, river, lake
 leave themselves off bathing

wigáta. Spukli-uápka mā'ntch. Shpótuok i-akéwa kápka, skú'tawia
 close by. They will sweat for long To make themselves they bend young (they) tie
 hours. strong down pine-trees together

sha wéwakag knú'kstga. Ndshietchatka knú'ks a sha shúshata. 12
 they small brushwood with ropes. Of (willow-)bark the ropes they make.

Gátpampělanek shkoshkí'l̥ya ktáktiag hú'shkankok këlekápkash, ktá-i
 On going home they heap up into cairns small stones in remembrance of the dead, stones

shúshuankaptcha í'hiank.
 of equal size selecting.

NOTES.

No Klamath or Modoc sweat-lodge can be properly called a sweat-house, as is the custom throughout the West. One kind of these lodges, intended for the use of mourners only, are solid structures, almost underground; three of them are now in existence, all believed to be the gift of the principal national deity. Sudatories of the other kind are found near every Indian lodge, and consist of a few willow-rods stuck into the ground, both ends being bent over. The process gone through while sweating is the same in both kinds of lodges, with the only difference as to time. The ceremonies mentioned 4-13. all refer to sweating in the mourners' sweat-lodges. The sudatories of the Oregonians have no analogy with the *estufas* of the Pueblo Indians of New Mexico, as far as their construction is concerned.

586, 1. lápa spú'klish, two sweat-lodges, stands for two *kinds* of sweat-lodges.

586, 5. shashámoks=lólatko forms *one* compound word: one who, or: those who have lost relatives by death; cf. ptísh=lúlsh, pgísh=lúlsh; hishuákga ptísh=lúlatk, male orphan whose father has died. In the same manner, këlekátko stands here as a participle referring simultaneously to híshuaksh and to snáwedsh wénuitk, and can be rendered by "*bereaved*". Shashámoks, distr. form of shá-amoks, is often pronounced sheshámaks. Túmi etc. means, that many others accompany to the sweat-lodge, into which about six persons can crowd themselves, bereaved husbands, wives or parents, because the deceased were related to them.

[pg 587]

586, 7. Shiúlakiank etc. For developing steam the natives collect only such stones for heating as are neither too large nor too small; a medium size seeming most appropriate for concentrating the largest amount of heat. The old sweat-lodges are surrounded with large accumulations of stones which, to judge from their blackened exterior, have served the purpose of generating steam; they weigh not over 3 to 5 pounds in the average, and in the vicinity travelers discover many small cairns, not over four feet high, and others lying in ruins. The shrubbery around the sudatory is in many localities tied up with willow wisps and ropes.

586, 11. Spukli-uápka mā'ntch means that the sweating-process is repeated many times during the five days of observance; they sweat at least twice a day.

A DOG'S REVENGE.

A DAKOTA FABLE, BY MICHEL RENVILLE. OBTAINED BY REV. S.R. RIGGS.

Śuŋka waŋ; ƙa wakaŋka waŋ waƙiŋ waŋ taŋka hnaka. Uŋkan
Dog a; and old-woman a pack a large laid away. And
śuŋka ƙoŋ he sdonya. Uŋkaŋ waŋna haŋyetu, uŋkaŋ wakaŋka
dog the that knew. And now night, and old-woman
iśtinman keciŋ ƙa en ya: tuka wakaŋka kiŋ sdonkiye ƙa kiktahaŋ 3
asleep he thought and there went: but old woman the knew and awake
waŋke, ƙa ite hdakiŋyaŋ ape ƙa kićakse, ƙa nina po, keyapi.
lay, and face across struck and gashed, and much swelled, they say.

[pg 588]

Uŋkaŋ haŋhaŋna hehaŋ śuŋka tokeća waŋ en hi, ƙa okiya ya.
And morning then dog another a there came, and to-talk-with went.
Tuka pamahdedaŋ ite mahen inina yaŋka. Uŋkaŋ taku ićante niśića
But head-down face within silent was. And what of-heart you-bad
heciŋhaŋ omakiyaka wo, eya. Uŋkaŋ, Inina yaŋka wo, wakaŋka 3
if me-tell, he-said. And, still be-you, old-woman
waŋ tehiya omakihaŋ do, eya, keyapi. Uŋkaŋ, Token nićihaŋ he, eya.
a hardly me-dealt-with, he-said, they say. And, How to-thee-did-she, he-said.
Uŋkaŋ, Waƙin waŋ taŋka hnaka e waŋmdake ƙa heoŋ ota awape:
And, Pack a large she-laid-away I-saw and therefore to-go-for I waited:
ƙa waŋna haŋ tehaŋ ƙehan, iśtiŋbe seća e en mde ƙa pa timaheŋ 6
and now night far then, she-asleep probably there I went and head house-in
yewaya, uŋkaŋ kiktahaŋ waŋke śta hećamoŋ: ƙa, Śi, de tukten
I-poked, and awake lay although this-I-did: and, shoo, this where
yau he, eye, ƙa itohna amape, ƙa dećen iyemayaŋ ce, eye ƙa kipazo.
you-come, she- and face-on smote- and thus she-me-left he-said and showed-
said, me, him.

Uŋkaŋ, Huŋhuŋhe! tehiya ećanićoŋ do, ihomeća waƙiŋ kiŋ uŋtapi 9
And, Alas! alas! hardly she-did-to-you, therefore pack the we-eat
kta ce, eye ƙa, Mnićiya wo, eya, keyapi. Ito, Minibozaŋna kićo wo,
will, he-said and, Assemble, he-said, they say. Now, Water-mist call,
ka, Yaksa taŋiŋ śni kico wo, Tahu waśaka kico wo, ƙa, Taisaŋpena
and Bite off not manifest call, Neck strong invite, and, His-knife-sharp
kico wo, eya, keyapi. Uŋkaŋ owasiŋ wićakićo: ƙa waŋna owasiŋ en 12
call, he-said, they-say. And all them-he-called: and now all there
hipi hehaŋ heya, keyapi: Ihopo, wakaŋka de tehiya ećakićoŋ ƙe;
came then this-he-said, they-say: Come-on, old-woman this hardly dealt-with;
miniheićiyapo, haŋyetu hepiya waćonića waƙiŋ waŋ tehiŋda ƙa on
bestir-yourselfs, night during dried-meat pack a she-forbid and for
tehiya ećakićoŋ tuka, ehaeś untapi kta ƙe, eya, keyapi. 15
hardly dealt-with-him but, indeed we eat will he-said, they say.

Uŋkaŋ Minibozaŋna ećiyapi ƙoŋ he waŋna maġaźukiye ƙa, aŋpetu
Then Water-mist called the that now rain-made, and, day
ośaŋ maġaźu ećen otpaza; ƙa wakeya owasiŋ nina spaya, wihutipaspe
all-through rained until dark; and tent all very wet, tent-pin
olidoka owasiŋ taŋyaŋ hpan. Uŋkaŋ hehaŋ Yaksa taŋiŋ śni wihuti- 18
holes all well soaked. And then Bite-off-manifest-not tent-fast-
paspe kiŋ owasiŋ yakse, tuka taŋiŋ śni yaŋ yakse nakaeś wakaŋka
enings the all bit-off, but slyly bit-off so that old-woman
kiŋ sdonkiye śni. Uŋkaŋ Tahuwaśaka he waƙiŋ ƙoŋ yape ƙa maniŋ-
the knew not. And Neck-strong he pack the seized, and away
kiya yapa iyeya, ƙa tehaŋ ehpeya. Hećen Taisaŋpena waƙiŋ ƙoŋ 21
off holding-in- and far threw-it. So His-knife- pack the
mouth-carried, sharp

ćokaya kiyaksa-iyeya. Hećen waķiņ ķoņ haņyetu hepiyana temya-
in-middle tore-it-open. Hence pack the night during they-ate-
iyeyapi, keyapi.

all-up, they say.

Hećen tuwe wamanoņ keś, saņpa iwahaņićida wamanoņ waņ hduze, 24
So that who steals although, more haughty thief a marries,
eyapi eće; de huņkakaņpi do.
they-say always; this they-fable.

[pg 589]

NOTES.

588, 24. This word "hduze" means *to take or hold one's own*; and is most commonly applied to a man's taking a wife, or a woman a husband. Here it may mean either that one who starts in a wicked course consorts with others "more wicked than himself," or that he himself grows in the bad and takes hold of the greater forms of evil—*marries* himself to the wicked one.

It will be noted from this specimen of Dakota that there are some particles in the language which cannot be represented in a translation. The "do" used at the end of phrases or sentences is only for emphasis and to round up a period. It belongs mainly to the language of young men. "Wo" and "po" are the signs of the imperative.

TRANSLATION.

There was a dog; and there was an old woman who had a pack of dried meat laid away. This the dog knew; and, when he supposed the old woman was asleep, he went there at night. But the old woman was aware of his coming and so kept watch, and, as the dog thrust his head under the tent, she struck him across the face and made a great gash, which swelled greatly.

The next morning a companion dog came and attempted to talk with him. But the dog was sullen and silent. The visitor said: "Tell me what makes you so heart-sick." To which he replied: "Be still, an old woman has treated me badly." "What did she do to you?" He answered: "An old woman had a pack of dried meat; this I saw and went for it; and when it was now far in the night, and I supposed she was asleep, I went there and poked my head under the tent. But she was lying awake and cried out: 'Shoo! what are you doing here?' and struck me on the head and wounded me as you see."

Whereupon the other dog said: "Alas! Alas! she has treated you badly, verily we will eat up her pack of meat. Call an assembly: call *Water-mist* (i.e., rain); call *Bite-off-silently*; call *Strong-neck*; call *Sharp-knife*." So he invited them all. And when they had all arrived, he said: "Come on! an old woman has treated this friend badly; bestir yourselves; before the night is past, the pack of dried meat which she prizes so much, and on account of which she has thus dealt with our friend, that we will eat all up".

Then the one who is called *Rain-mist* caused it to rain, and it rained all the day through until dark; and the tent was all drenched, and the holes of the tent-pins were thoroughly softened. Then *Bite-off-silently* bit off all the lower tent-fastenings, but he did it so quietly that the old woman knew nothing of it. Then *Strong-neck* came and seized the pack with his mouth, and carried it far away. Whereupon *Sharp-knife* came and ripped the pack through the middle; and so, while it was yet night, they ate up the old woman's pack of dried meat.

Moral.—A common thief becomes worse and worse by attaching himself to more daring companions. This is the myth.

[pg 590]

INDEX.

Conjurers' practice [583](#)
Dog's revenge, a Dakota fable [587](#)
Omaha myth [581](#)
Revenge, A dog's; a Dakota fable [587](#)
Sweat lodges [586](#)

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