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Osage Traditions

by J. Owen Dorsey

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SMITHSONIAN INSTITUTION—BUREAU OF ETHNOLOGY.

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[pg 377] OSAGE TRADITIONS.

BY REV. J. OWEN DORSEY.

INTRODUCTION.

When the author visited the Osage, in the Indian Territory, in January, 1883, he learned of the existence of a secret society of seven degrees, in which, it was alleged, the traditions of the people have been preserved to the present time. Owing to the shortness of his visit, one month and eleven days, he was unable to gain more than fragmentary accounts of the society, including parts of two traditions, from several Osage who had been initiated.

The version of the first tradition was dictated to the author by Hada-öüſe (Red Corn), a halfbreed Osage of the Tsíou wactáſe gens. He obtained it from Sadekiſe. Hada-öüſe was adopted in childhood by a white man named Matthews, who sent him to a Jesuit college in Missouri(?) to be educated for the priesthood. But the boy left the institution after he had been taught to read and write, as he did not wish to become a priest. He took the name of William P. Matthews, but among his white associates he is known as Bill Nix. He has tried several occupations and is now an Indian doctor. The author was inclined at first to underrate Mr. Matthews's accomplishments and stock of information, but subsequently changed his opinion of him, as he obtained much that agreed with what had been furnished by members of other tribes in former years. Besides, the author obtained partial accounts of similar traditions from other Osage, who used the same chant which Hada-öüſe had sung. None of the younger Osage men knew about these matters and the author was urged not to speak to them on this subject. He observed that several of the elder men, members of the secret order in which these traditions are preserved, had parts of the accompanying symbolic chart (Fig. 389) tattooed on their throats and chests. This chart is a fac simile of one that was drawn for the author by Hada-öüſe. At the top we see a tree near a river. The tree is a cedar, called the tree of life. It has six roots, three on each side. Nothing is said about this tree till the speaker nearly reaches the end of the tradition. Then follows the "ceremony of the cedar." The tree is described very minutely. Then follows a similar account of the river and its branches.

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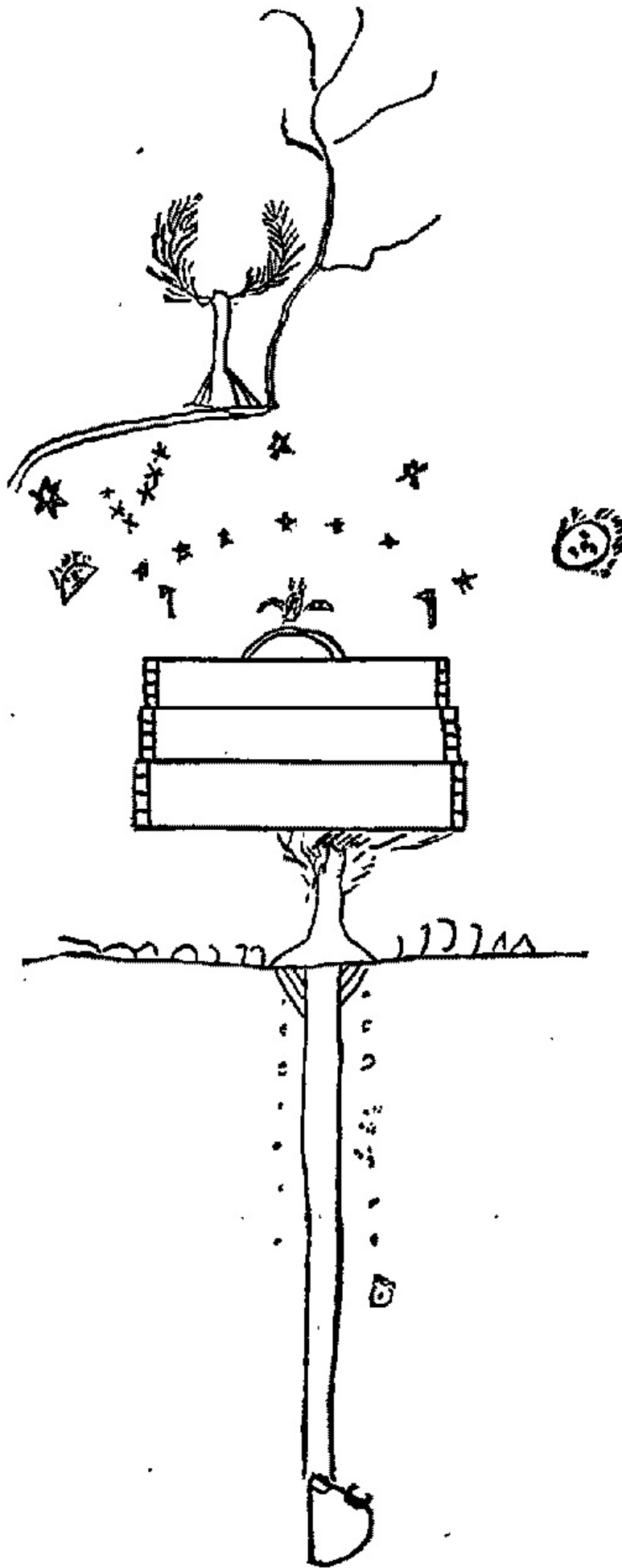


FIG. 389. Symbolic chart of the Osage.

Just under the river, at the left, we see a large star, the Red or Morning Star. Next are six stars, Taçadçiⁿ. The Omaha know a similar group, which they call "Miⁿxa si qañga," or "Large foot of a goose." Next is the Evening Star; and last comes the small star, "Mikak'ë-çiñxa." Beneath these

four we see the seven stars, or Pleiades (Mikak'ě udátse péčũⁿda, the Seven Gentes of Stars), between the Moon (on the left) and the Sun (on the right). Beneath these are the peace pipe (on the left) and the hatchet (on the right). A bird is seen hovering over the four upper worlds. These worlds are represented by four parallel horizontal lines, each of which, except the lowest one, is supported by two pillars. The lowest world rests on a red oak tree.

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The journey of the people began at a point below the lowest upper world, on the left side of the chart. Then the people had neither human bodies nor souls, though they existed in some unknown manner. They ascended from the lowest upper world, on the left, to the highest. There they obtained human souls in the bodies of birds, according to Sadekiçe. ʒahiçe-waʒayiñʒa said that there they met a male red bird, to whom they appealed for aid. (See p. 383, line 18.) This was distinct from the female Red Bird, who gave them human bodies. They descended to the first world, and from that they traveled until they alighted on the red oak tree. (See p. 383, line 30.) The ground was covered with grass and other kinds of vegetation. Then the paths of the people separated: some marched on the left, being the peace gentes that could not take life; they subsisted on roots &c.; while those on the right killed animals. By and by the gentes exchanged commodities.

The small figures on the left, in going from the tree (on the right when facing the tree), show the heavenly bodies or beings to whom the Black Bear went for help, and those on the right, in going from the tree (on the left when facing the top of the chart), show similar bodies or beings to whom the Wacacə or war gentes applied for assistance. These are unknown to the members of the Tsícu gentes. After the female red bird gave bodies to the Tsícu people, the Black Bear found seven skins, which were used for tents. Subsequently the people discovered four kinds of rocks, which were the Iⁿ'qě sáde, or black rock; Iⁿ'qě tųhų,¹ or blue (green?) rock; Iⁿ'qě cűʒse, or red rock; and Iⁿ'qě skă, or white rock. Therefore, when a child is named, four stones are heated for the sweat bath. After finding the rocks, according to ʒahiçe-waʒayiñʒa, four buffalo bulls approached the people, as one of the men was returning to the company. When the first bull arose after rolling on the ground, an ear of red corn and a red pumpkin fell from his left hind leg. The leader of the Tsícu wactáʒe noticed them, and asked his younger brother to pick them up and taste them. The leader of the Bald Eagle subgens did so. Then the elder brother said: "These will be good for the children to eat. Their limbs will stretch and increase in strength." When the second bull arose after rolling, an ear of spotted corn and a spotted pumpkin dropped from his left hind leg. These, too, were tasted and declared good for the children. When the third bull arose after rolling, an ear of dark corn and a dark (black?) pumpkin dropped from his left hind leg. From the left hind leg of the fourth buffalo dropped an ear of white corn and a white pumpkin. Therefore, when a child is named in the Tsícu gens (alone?) the head man of that gens (ʒahiçe-waʒayiñʒa himself, according to his statement) takes a grain of each kind of corn and a slice of each variety of pumpkin, which he puts into the mouth of the infant. Hada-cűʒse knew that the four kinds of rocks were found, "but he could not say in what part of the tradition the account belonged. He said that subsequently the Wacacə and Tsícu gentes came to the village of the Hañ'ʒa-utácanʒe, a very war-like people, who then inhabited earth lodges. They subsisted on animals, and bodies of all kinds lay around their village, making the air very offensive. The Tsícu succeeded at last in making peace with the Hañ'ʒa-utácanʒe. After this followed the part of the account given to the author by ʒahiçe-waʒayiñʒa:

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"After the council between the Tsícu, Wacacə, and Hañ'ʒa-utácanʒe, two old men were sent off to seek a country in which all might dwell. One of these was a Tsícu wactáʒe and the other a Paⁿųka-wactáʒe. Each man received a pipe from the council and was told to go for seven days without food or drink. He carried a staff to aid him in walking. Three times a day he wept, in the morning, at noon, and near sunset. They returned to the people at the end of the seven days, being very thin. The report of the Tsícu man was accepted, so the Tsícu gens is superior to the Panųka-wactáʒe or Watsetsi. A Wacacə man acted as crier and told all about the new home of the nation. All the old men decorated their faces with clay. The next morning the two old men who had gone in search of the new home led their respective sides of the nation, who marched in parallel roads. When they reached the land the policemen ran around in a circle, just as they do previous to starting to war. The Wacacə man ran around from right to left and the cűqe man from left to right. At different stations the two old leaders addressed the people. Finally the men took sharp pointed sticks, which they stuck into the ground, each one saying 'I wish my lodge to be here.' The next day the Cuka or messenger of the Tsícu old man went to summon the Elk crier. The latter was ordered to make a proclamation to all the people, as follows: 'They say that you must remove to-day! Wakanʒa has made good weather! They say that you must remove today to a good land!' In those days the Osage used dogs instead of horses. When the old Tsícu man made his speech, he went into details about every part of a lodge, the fireplace, building materials, implements, &c. Four sticks were placed in the fireplace, the first pointing to the west. When this was laid down, the Tsícu leader spoke about the West Wind, and also about a young buffalo bull (Tseju'-cűiñʒa), repeating the name Wani'e-skă. When the stick at the north was laid down, he spoke of Tsehe quʒse (gray buffalo horns) or a buffalo bull. When the stick at the east was laid down he spoke of Tseųuʒa tañʒa (a large buffalo bull). On laying down the fourth stick at the south, he spoke of Tse miⁿʒa (a buffalo cow). At the same time a similar ceremony was performed by the aged Paⁿųka man on the right side of the tribe.²

[pg 381]

"In placing the stick to the east, Taʒse ʒaqpa tsě, The East Wind, and Tahe cade, Dark-Horned

Deer, were mentioned; to the north, Taṣse Pasaⁿ tsě, The North Wind, and The Deer with gray horns were mentioned; to the west, Taṣse Maⁿ'ha tsě, The West Wind, and an animal which makes a lodge and is with the Tahe pasix̄e were mentioned; to the south, Tjaṣse Ak'a tsě, The South Wind, and Ta wañka he aṣṣaō skutañṣa were mentioned."³

ṣahiṣe-waṣayiñṣa gave no further information, as a reported case of smallpox near the agency led the author to start for the East February 21, 1883. Since then he has learned of the existence of similar societies among the Kansa and the Ponka, and he suspects that there were formerly such societies among the Omaha.⁴

TRADITIONS OF THE ELDERS.

In presenting the accompanying traditions, the following abbreviations are used in the interlinear translations:

an., *animate*.
cv., *curvilinear*.
du., *dual*.
in., *inanimate*.
mv., *moving*.
ob., *object*.
pl., *plural*.
recl., *reclining*.
sing., *singular*.
st., *sitting*.
std., *standing*.
sub., *subject*.

UNŮⁿUṣÁṣE. TSÍOU WACTÁṣE ITÁPE.

(Tradition of the Tsíou wactáṣe gens.)⁵

1 | ʒiñṣa | weháṣiṣe⁶: | ádiⁿtaú, | Tsiká!⁷

| Child | last | he really said | O grandfather!

| Há, | wisũñ'ṣa, | ʒiñ'ṣa | ʒuíṣa | waṣiñ'ṣe, | éṣi añká⁸: | ádiⁿtaú, | Tsiká!

| Ho | younger brother | child | body | they have none | he saw saying that | he really said | O grandfather!

[pg 382] 3 | ʒiñ'ṣa | ʒuíṣa | añṣúṣiṣe tatsé: | ádiⁿtaú, | Tsiká!

| Child | body | we shall seek ours | he really said | O grandfather!

| Há, | wisũñ'ṣa, | úṣaⁿdeṣaṣé tatsé: | ádiⁿtaú, | Tsiká!

| Ho | younger brother | you shall attend to it | he really said | O grandfather!

| Máxe úsakída⁹ | wiⁿ'qtsi | ě'ṣi | hi' naciⁿ: | ádiⁿtaú, | Tsiká!

| Parallel upper worlds | one | to it | came and stood | he really said | O grandfather!

6 | ěṣiṣiṣi | níkaṣiṣa-dáṣi¹⁰: | ádiⁿtaú, | Tsiká!

| Just there | they were not human beings | he really said | O grandfather!

| Há | wisũñ'ṣa! | ʒiñ'ṣa | ʒuíṣa | waṣiñ'ṣe, | éṣi añká: | ádiⁿtaú, | Tsiká!

| Ho | younger brother | child | body | they have none | he was saying that | he really said | O grandfather!

| ʒiñ'ṣa | ʒuíṣa | añṣúṣiṣé tatsé: | ádiⁿtaú, | Tsiká!

| Child | body | we shall seek ours | he really said | O grandfather!

9 | Máxe úsakída | çǔⁿda | ě'ɹsi | hi' naoiⁿ: | ádiⁿtaú, | Tsiká!

| Parallel upper worlds | two | to it | came and stood | he really said | O grandfather!

| Ěɹsíqtsi | ní kacíɣa-dáoǐ: | ádintaú, | Tsiká!

| Just there | they were not human beings | he really said | O grandfather!

| Há, | wisǔñ'ɣa! | çíñ'ɣa | çuíɣa | waçíñ'ɣe, | éɣi añká: | ádiⁿtaú, | Tsiká!

| Ho | younger brother | child | body | they have none | he was saying that | he really said | O grandfather!

12 | Çíñ'ɣa | çuíɣa | añɣúɣiɹsé tatsé: | ádiⁿtaú, | Tsiká!

| Child | body | we shall seek ours | he really said | O grandfather!

| Máxe úsakída | çadçíⁿ | ě'ɹsi | hi' naoiⁿ: | ádiⁿtaú, | Tsiká!

| Parallel upper worlds | three | there | came and stood | he really said | O grandfather!

| Ěɹsíqtsi | ní kacíɣa-dáoǐ: | ádiⁿtaú, | Tsiká!

| Just there | they were not human beings | he really said | O grandfather!

15 | Há | wisǔñ'ɣa! | çíñ'ɣa | çuíɣa | waçíñ'ɣe, | éɣi añká: | ádiⁿtaú, | Tsiká!

| Ho | younger brother | child | body | they have none | he was saying that | he really said | O grandfather!

| Çíñ'ɣa | çuíɣa | añɣúɣiɹsé tatsé: | ádiⁿtaú, | Tsiká!

| Child | body | we shall seek ours | he really said | O grandfather!

| Máxe úsakída | çúda | ě'ɹsi | hi' naoiⁿ: | ádiⁿtaú, | Tsiká!¹¹

| Parallel upper worlds | four | there | came and stood | he really said | O grandfather!

[pg 383] 18 | Ěɹsíqtsi | ní kacíɣa é¹²: | ádiⁿtaú, | Tsiká!

| Just there | they were human beings | he really said | O grandfather!

| Cǔⁿǔⁿckíta | çíñ'ɣa | çuíɣa | waçíñ'ɣade çañká: | ádiⁿtaú, | Tsiká!

| Awhile longer | child | body | they were without | he really said | O grandfather!

| Çíñ'ɣa | çuíɣa | añɣúɣiɹse | aⁿmaⁿçíⁿ tádetse: | ádiⁿtaú, | Tsiká!

| Child | body | we seek ours | we shall walk | he really said | O grandfather!

21 | Máxe úsakída | çádçⁿi | ě'ɹsi tsi' naoiⁿ: | ádiⁿtaú, | Tsiká!

| Parallel upper worlds | three | there came this way and stood | he really said | O grandfather!

| Çíñ'ɣa | çuíɣa-dáoǐ | é | eçádiⁿtaú, | Tsiká!

| Child | had no bodies | that | indeed, he really said | O grandfather!

| Há, | wisǔñ'ɣa! | çíñ'ɣa | çuíɣa | waçíñ'ɣe, | éɣi añká: | ádiⁿtaú, | Tsiká!

| Ho | younger brother | child | body | they have none | he was saying that | he really said | O grandfather!

24 | Çíñ'ɣa | çuíɣa | añɣúɣiɹse | aⁿmaⁿçíⁿ tádetse: | ádiⁿtaú, | Tsiká!

| Child | body | we seek ours | we shall walk | he really said | O grandfather!

| Máxe úsakída | çǔⁿda | ě'ɹsi tsi' naoiⁿ: | ádiⁿtaú, | Tsiká!

| Parallel upper worlds | two | there came this way and stood | he really said | O grandfather!

| Çíñ'ɣa | çuíɣa | kíça-dáoǐ: | ádiⁿtaú, | Tsiká!

| Child | body | they did not find for | he really said | O grandfather!

27 | Há, | wisũñ'xa! | ɔĩñ'xa | ɔuĩxa | waɕiñ'xe, | éxi añká: | ádiⁿtaú, | Tsiká!

| Ho | younger brother | child | body | they have none | he was saying that | he really said | O grandfather!

| Cũⁿũⁿckíta | úɔaⁿde | añxáxe tádetse: | ádiⁿtaú, | Tsiká!

| Awhile longer | examination | we shall make | he really said | O grandfather!

| Máxe usakída | wiⁿqtsi | ẽ'ɔsi tsi' naciⁿ: | ádiⁿtaú, | Tsiká!

| Parallel upper worlds | one | there came this way and stood | he really said | O grandfather!

30 | Pü'sühü | wiⁿ | átsi ánaɔiⁿ añká: | ádiⁿtaú, | Tsiká!

| Red oak | one | they came to and stood on | he really said | O grandfather!

[pg 384] 31 | Hũⁿ'da | ɕáɕɕiⁿqtsi | ẽ'ɔsi | tsi' naciⁿ: | ádiⁿtaú, | Tsiká!

| Day | very good | there | came and stood | he really said | O grandfather!

| Káxe-wáhü-saⁿ¹³ | ɕé-na: | ádiⁿtaú, | Tsiká!

| Crow bone white | he who was mv. in the past | he really said | O grandfather!

33 | ɕútsi naciⁿ | é | eɕádiⁿtaú, | Tsiká!

| Came directly to him and stood | he said | indeed, he really said | O grandfather!

| Há, | wiɔiⁿɕé: | ádiⁿtaú, | Tsiká!

| Ho | elder brother! | he really said | O grandfather!

| Cáxe | ɔsũɔseaⁿ ɕakcíɕě | maⁿhniⁿ tatsé¹⁴: | ádiⁿtaú, | Tsiká!

| Paws | you burn them for me | you shall walk | he really said | O grandfather!

36 | Há, | Káxe-wáhü-saⁿ! | éxi añká: | ádiⁿtaú, | Tsiká!

| Ho | crow bone white! | he was saying that | he really said | O grandfather!

| Wátse-ɔúka-na¹⁵ | ẽ'ɔsi | hi' naciⁿ añká: | ádiⁿtaú, | Tsiká!

| Male animal who touched a foe in the past | there | he arrived and was standing | he really said | O grandfather!

| Há, | wítsiɕué! | éxi añká: | ádiⁿtaú, | Tsiká!

| Ho | grandfather! | he was saying that | he really said | O grandfather!

39 | ɔĩñ'xa | ɔuĩxa | waɕiñ'xe añká: | ádiⁿtaú, | Tsiká!

| Child | body | they have none | he really said | O grandfather!

| ɔĩñ'xa | ɔuĩxa | miñkćé | ɕan'tse¹⁶: | ádiⁿtaú, | Tsiká!

| Child | body | I who sit(?) | apt | he really said | O grandfather!

| Wákanǎ | ɔána | dɕiⁿ-máɔi¹⁷, | éxi añxá: | ádiⁿtaú, | Tsiká!

| Mysterious one | that only | I am I-not | he was saying that | he really said | O grandfather!

42 | Cũⁿũⁿckíta | úɔaⁿdeɕaɕé tatsé: | ádiⁿtaú, | Tsiká!

| Awhile longer | you shall attend to it | he really said | O grandfather!

| Wátse-miⁿ'xa-na | ẽ'ɔsi | hi' naciⁿ añká: | ádiⁿtaú, | Tsiká!

| Female animal who had touched a foe in the past | there | he arrived and was std. | he really said | O grandfather!

| Há, | íɔɕué! | éxi añká: | ádiⁿtaú, | Tsiká!

| Ho | grandmother! | he was saying that | he really said | O grandfather!

45 | Ɔiñ'ɣa | ɔuíɣa | waɕiñ'ɣe añká: | ádiⁿtaú, | Tsiká!

| Child | body | they have none | he really said | O grandfather!

| Ɔiñ'ɣa | ɔuíɣa | miñkcé | ɕan'tse: | ádiⁿtaú, | Tsiká!

| Child | body | I who sit | apt | he really said | O grandfather!

[pg 385] 47 | Wákanjá | ɣána | dɕiⁿ-mácĭ, | éɣi añká: | ádiⁿtaú, | Tsiká!

| Mysterious one | that only | I am I-not | she was saying that | he really said | O grandfather!

| Cũⁿũⁿckíta | úɣaⁿdeɕaɕé tatsé: | ádiⁿtaú, | Tsiká!

| Awhile longer | you shall attend to it | he really said | O grandfather!

| Haⁿda-ɣaⁿ | wákanjá | ɕiñkcě'ɣsi | hi' naciⁿ: | ádiⁿtaú, | Tsiká!

| During the day | mysterious one | to the ob. | he arrived and stood | he really said | O grandfather!

| Há, | wítsiɣué | éɣi añká | ádiⁿtaú, | Tsiká!

| Ho | grandfather! | he was saying that | he really said | O grandfather!

51 | Ɔiñ'ɣa | ɔuíɣa | waɕiñ'ɣade, | wítsiɣué | éɣi añká: | ádiⁿtaú, | Tsiká!

| Child | body | they have none | grandfather! | he was saying that | he really said | O grandfather!

| Ɔiñ'ɣa | ɔuíɣa | miñkcé | ɕan'tse: | ádiⁿtaú, | Tsiká!

| Child | body | I who sit | apt | he really said | O grandfather!

| Wákanjá | ɣána | dɕiⁿ-máɔĭ, | éɣi añká: | ádiⁿtaú, | Tsiká!

| Mysterious one | that | I am I-not | he was saying that | he really said | O grandfather!

54 | Cũⁿũⁿckítá | úɣaⁿdeɕaɕé tatsé: | ádiⁿtaú, | Tsiká!

| Awhile | you shall attend to it | he really said | O grandfather!

| Wákanjá | haⁿ | ɕiñkcí | ě'ɣsi | hi' naciⁿ: | ádiⁿtaú, | Tsiká!

| Mysterious one | night | the st. ob. | there | he arrived and stood | he really said | O grandfather!

| Há, | wítsiɣué | ádiⁿtaú, | Tsiká!

| Ho | grandfather! | he really said | O grandfather!

57 | Ɔiñ'ɣa | ɔuíɣa | waɕiñ'ɣade, | wítsiɣué | éɣi añká: | ádiⁿtaú, | Tsiká!

| Child | body | they have none | grandfather! | he was saying that | he really said | O grandfather!

| Ɔiñ'ɣa | ɔuíɣa | miñkcé | ɕan'tse: | ádiⁿtaú, | Tsiká!

| Child | body | I who sit | apt | he really said | O grandfather!

| Wákanjá | ɣána | dɕiⁿ-máɔĭ, | éɣi añká: | ádiⁿtaú, | Tsiká!

| Mysterious one | that only | I am I-not | he was saying that | he really said | O grandfather!

60 | Cũⁿũⁿckíta | úɣaⁿdeɕaɕé tatsé: | ádiⁿtaú, | Tsiká!

| Awhile longer | you shall attend to it | he really said | O grandfather!

| Mikák'ě | péɕúⁿda¹⁸ | ɕiñkcí | ě'ɣsi | tsi' naciⁿ: | ádiⁿtaú, | Tsiká!

| Star | seven | the cv. ob. | to it | he came and stood | he really said | O grandfather!

| Há, | wítsiɣué | ádiⁿtaú, | Tsiká!

| Ho | grandfather! | he really said | O grandfather!

63 | Ɔiñ'ɣa | ɔuíɣa | waɕiñ'ɣade, | wítsixué | éɣi añká: | ádiⁿtaú, | Tsiká!

| Child | body |they have none | grandfathers! | she was saying that | he really said |O grandfather!

| Ɔiñ'ɣa | ɔuíɣa | miñkcé | ɕan'tse: | ádiⁿtaú, | Tsiká!

| Child | body |I who sit | apt | he really said |O grandfather!

| Wákanjá | ɣána | dɕiⁿ-máɔĩ, | éɣi añká: | ádiⁿtaú, | Tsiká!

| Mysterious one | that only |I am I-not | he was saying that | he really said |O grandfather!

66 | Cũⁿũⁿckíta | úɣaⁿdeɕaɕé tatsé: | ádiⁿtaú, | Tsiká!

| Awhile longer | you shall attend to it | he really said | O grandfather!

[pg 386] 67 | Tá | ɕadɕiⁿ | ɕiñkcé'ɣsi | tsi' naciⁿ: | ádiⁿtaú, | Tsiká!

| Deer | three | to the st. an. object | he came and stood | he really said | O grandfather!

| Há, | wítsixué | ádiⁿtaú, | Tsiká!

| Ho | grandfather! | he really said | O grandfather!

69 | Ɔiñ'ɣa | ɔuíɣa | waɕiñ'ɣade, | wítsixué | éɣi añká: | ádiⁿtaú, | Tsiká!

| Child | body |they have none | grandfather | he was saying that | he really said |O grandfather!

| Ɔiñ'ɣa | ɔuíɣa | miñkcé | ɕan'tse: | ádiⁿtaú, | Tsiká!

| Child | body |I who | apt | he really said |O grandfather!

| Wákanjá | ɣána | dɕiⁿ-máɔĩ, | éɣi añká: | ádiⁿtaú, | Tsiká!

| Mysterious one | that only |I am I-not | he was saying that | he really said |O grandfather!

72 | Cũⁿũⁿckíta | úɣaⁿdeɕaɕé tatsé: | ádiⁿtaú, | Tsiká!

| Awhile longer | you shall attend to it | he really said | O grandfather!

| Mikák'ě | tañ'ɣa | haⁿda-ɣaⁿ | ɕiñkci' | ě'ɣsi | tsi' naciⁿ: | ádiⁿtaú, | Tsiká!

| Star | large | during the day | the st. ob. | there | he came and stood | he really said | O grandfather!

| Há, | wítsixué! | ádiⁿtaú, | Tsiká!

| Ho | grandfather! | he really said | O grandfather!

75 | Ɔiñ'ɣa | ɔuíɣa | waɕiñ'ɣade, | wítsixué | éɣi añká | e: | ádiⁿtaú, | Tsiká!

| Child | body |they have none | grandfather | he was saying that | that| he really said |O grandfather!

| Ɔiñ'ɣa | ɔuíɣa | miñkcé | ɕan'tse: | ádiⁿtaú, | Tsiká!

| Child | body | I who | apt | he really said |O grandfather!

| Wákanjá | ɣána | dɕiⁿ-máɔĩ, | éɣi añká: | ádiⁿtaú, | Tsiká!

| Mysterious one | that only |I am I-not | he was saying that | he really said |O grandfather!

78 | Cũⁿũⁿckíta | úɣaⁿdeɕaɕé tatsé: | ádiⁿtaú, | Tsiká!

| Awhile longer | you shall attend to it | he really said | O grandfather!

| Mikák'ě | ɔiñ'ɣa | ɕiñkci' | ě'ɣsi | tsí naciⁿ: | ádiⁿtaú, | Tsiká!

| Star | small | the st. an. ob. | there | he came and stood | he really said | O grandfather!

| Há, | wítsixué! | ádiⁿtaú, | Tsiká!

| Ho | grandfather! | he really said | O grandfather!

81 | Циñ'җа | цуіҗа | waҗиñ'җаde, | wítsixуé | éҗи añká: | ádiⁿтау, | Tsiká!

| Child | body | they have none | grandfather | he was saying that | he really said | O grandfather!

| Циñ'җа | цуіҗа | miñkcé | җan'tse: | ádiⁿтау, | Tsiká!

| Child | body | I who | apt | he really said | O grandfather!

| Wákaná | җána | dҗиⁿ-máої, | éҗи añká: | ádiⁿтау, | Tsiká!

| Mysterious one | that only | I am I-not | he was saying that | he really said | O grandfather!

84 | Cũⁿũⁿckíta | úҗаⁿdeҗаҗé tatsé: | ádiⁿтау, | Tsiká!

| Awhile longer | you shall attend to it | he really said | O grandfather!

| Waoiñ'җа | цü'җse | җe-ná | tsíhe | uxíҗиⁿ qtsi җиñkcé: | ádiⁿтау, | Tsiká!

| Bird | red | the one mv. in the past | nest | she was sitting in her own | he really said | O grandfather!

| Ě'җsi | hi' naoiⁿ añká: | ádiⁿтау, | Tsiká!

| There | he arrived and was standing | he really said | O grandfather!

87 | Há, | iyҗú! | é añká: | ádiⁿтау, | Tsiká!

| Ho | grandmother! | he was saying | he really said | O grandfather!

[pg 387]

88 | Циñ'җа | цуіҗа | waҗиñ'җаde, | éҗи añka: | ádiⁿтау, | Tsiká!¹⁹

| Child | body | they have none | he was saying that | he really said | O grandfather!

| Циñ'җа | цуіҗа wíҗиҗe | җan'tsé, | é җиñkcé: | ádiⁿтау, | Tsiká!

| Child | I cause you to have my body | apt | she was saying as she sat | he really said | O grandfather!

90 | Ahü-sáҗи | җáҗиñkcé | ciñ'җа | áhü-sáҗи | maⁿҗиⁿ tatsé: | ádiⁿтау, | Tsiká!

| Wing hard | that one | child | wing hard | shall walk | he really said | O grandfather!

| Áhü-sáҗи | amá җиñkcé | ciñ'җа | áhü-sáki | tatsé: ádiⁿтау, Tsiká!

| Wing hard | the other one | child | wing hard | shall (be) | he really said | O grandfather!

| Taqрү' | җáҗиñkcé | ciñ'җа | taqрү' | maⁿҗиⁿ tatsé: | ádiⁿтау, | Tsiká!

| Crown of the head | that cv. ob. | child | crown of the head | shall walk | he really said | O grandfather!

93 | Íҗetsě | җáҗиñkcé | ciñ'җа | íҗetsě | maⁿҗиⁿ tatsé: | ádiⁿтау, | Tsiká!

| Mouth | that cv. ob. | child | mouth | shall walk | he really said | O grandfather!

| Pé | җéҗиñkcé | ciñ'җа | pé | maⁿҗиⁿ tatsé: | ádiⁿтау, | Tsiká!

| Forehead | this cv. ob. | child | forehead | shall walk | he really said | O grandfather!

| Táhütse | җáҗиñkcé | ciñ'җа | táhütse | maⁿҗиⁿ tatsé: | ádiⁿтау, | Tsiká!

| Neck | that cv. ob. | child | neck | shall walk | he really said | O grandfather!

96 | Wéҗahniⁿ | җáҗиñkcé | ciñ'җа | wéҗahniⁿ | maⁿҗиⁿ tatsé: | ádiⁿтау, | Tsiká!

| Gullet | that cv. ob. | child | gullet | shall walk | he really said | O grandfather!

| Mañ'җe | җáҗиñkcé | ciñ'җа | mañ'җe | tatsé: | ádiⁿтау, | Tsiká!

| Chest | that cv. ob. | child | chest | shall (be) | he really said | O grandfather!

| җү'we-uqҗúk'a | җáҗиñkcé | ciñ'җа | җү'we-uqҗúk'a | tatsé: | ádiⁿтау, | Tsiká!

| Bowels | that cv. ob. | child | bowels | shall (be) | he really said | O grandfather!

99 | Ὠέχυταñ'χα | χάφιñκκέ | οἰñ'χα | Ὠέχυταñ'χα | tatsé: | ádiⁿtaú, | Tsiká!

| Thighs | that cv. ob. | child | thighs | shall (be) | he really said | O grandfather!

| Cίϕανσε | χάφιñκκέ | οἰñ'χα | cíϕανσε | tatsé: | ádiⁿtaú, | Tsiká!

| Knee | that cv. ob. | child | knee | shall (be) | he really said | O grandfather!

| Νάϕρῦ | χάφιñκκέ | οἰñ'χα | náϕρῦ | tatsé: | ádiⁿtaú, | Tsiká!

| Calf of leg | that cv. ob. | child | calf of leg | shall (be) | he really said | O grandfather!

102| Σίϕεϕσε | χάφιñκκέ | οἰñ'χα | síϕεϕσε | tatsé: | ádiⁿtaú, | Tsiká!

| Heel | that cv. ob. | child | heel | shall (be) | he really said | O grandfather!

| Σipά | χάφιñκκέ | οἰñ'χα | sipá | tatsé: | ádiⁿtaú, | Tsiká!

| Toe | that cv. ob. | child | toe | shall (be) | he really said | O grandfather!

| Σίpu-itáxe | χάφιñκκέ | οἰñ'χα | sípu-itáxe | tatsé: | ádiⁿtaú, | Tsiká!

| Tip of toe | that cv. ob. | child | tip of toe toe | shall (be) | he really said | O grandfather!

105 | Οἰñ'χα | its'é | ϕιñχě'qtsi | maⁿhniⁿ' tádetsé: | ádiⁿtaú, | Tsiká!

| Child | cause of death | without any at all | ye shall walk | he really said | O grandfather!

[pg 388] 106 | Οἰñ'χα | ϕανíkacίχα |maⁿhniⁿ' tádetsé: | ádiⁿtaú, | Tsiká!

| Children | you are human beings |you shall walk | he really said | O grandfather!

| Οἰñ'χα | úniaⁿ | χάφιñκκέ | οἰñ'χα | úniaⁿ'wíkciϕě: | ádiⁿtaú, | Tsiká!

| Child | speech (?) | that | child | I cause you to speak (?) | he really said | O grandfather!

The rest of this tradition was not obtained.

Translation.

The following translation is arranged in lines to correspond to the lines in the original text:

1 The first of the race

Was saying, "Ho, younger brother! the children have no bodies.

3 "We shall seek bodies for our children.

"Ho, younger brother! you shall attend to it."

They reached one upper world and stood.

6 There they were not human beings.

"Ho, younger brother! the children have no bodies," he was saying.

"We must seek bodies for our children."

9 They reached the second upper world and stood.

There they were not human beings.

"Ho, younger brother! the children have no bodies," he was saying.

12 "We must seek bodies for our children."

They reached the third upper world and stood.

There they were not human beings.

15 "Ho, younger brother! the children have no bodies," he was saying.

"We must seek bodies for our children."

They reached the fourth upper world and stood.

18 There they became human beings.

Still, the children were without (human) bodies.

"We must continue to seek bodies for our children."

21 They returned to the third upper world and stood.

The children were really without bodies.

"Ho, younger brother! the children have no bodies," he was saying.

24 "We must continue to seek bodies for our children."

They returned to the second upper world and stood.

The children did not find bodies for themselves.

27 "Ho, younger brother! the children have no bodies," he was saying.

"We must make an examination awhile longer."

They returned to the first upper world and stood.

30 They came to a red oak and were standing on it.

On a very fine day they came hither and stood.

Kaxe-wahü-saⁿ (the Black Bear), who was then moving,

33 Came directly to them and stood.

"Ho, elder brother!" (said the Black Bear.)
"You shall continue to burn my feet for me."

36 "Ho, Kaxe-wahü-saⁿ!" was he (the Tsiou) saying.

Kaxe-wahü-saⁿ went to the star Watse-ꞗuxa.

"Ho, grandfather!" he was saying.

39 "The children have no bodies."

Watse-ꞗuxa replied, "Can I give the children bodies?"

"I am not the only mysterious one;

42 "You shall attend to it awhile longer."

Then Kaxe-wahü-saⁿ went to the star Watse-miⁿꞗa.

[pg 389] 44 "Ho, grandmother!" he said;

"The children have no bodies."

She replied, "Can I give bodies to the children?"

"I am not the only mysterious one;

48 "You shall attend to it awhile longer."

Then he went to the mysterious one of day.

"Ho, grandfather!" said he;

51 "The children have no bodies."

Said he, "Can I give the children bodies?"

"I am not the only mysterious one;

54 "You shall attend to it awhile longer."

Then he went to the mysterious one of night.

"Ho, grandfather!" said he;

57 "The children have no bodies, grandfather!"

The Moon replied, "Can I give bodies to the children?"

"I am not the only mysterious one;

60 "You shall attend to it awhile longer."

Then he went to the Pleiades, saying,

"Ho, grandfathers!"

63 "The children have no bodies."

One of these replied, "Can I give bodies to the children?"

"I am not the only mysterious one;

66 "You shall attend to it awhile longer."

Then he went to the constellation called Three Deer.

"Ho, grandfather," said he;

69 "The children have no bodies."

The latter replied, "Can I give the children bodies?"

"I am not the only mysterious one;

72 "You shall attend to it awhile longer."

Then he went to the Morning Star, saying,

"Ho, grandfather!"

75 "The children have no bodies."

The star replied, "Can I give bodies to the children?"

"I am not the only mysterious one;

78 "You shall attend to it awhile longer."

Then he went to the Small Star, saying,

"Ho, grandfather!"

81 "The children have no bodies."

The star replied, "Can I give bodies to the children?"

"I am not the only mysterious one;

84 "You shall attend to it awhile longer."

The female Red Bird, who had been moving, was sitting on her nest.

To her he came, saying,

87 "Ho, grandmother!"

"The children have no bodies."

She replied, "I can cause your children to have (human) bodies from my own,

90 "My left wing shall be a left arm for the children.

"My right wing shall be a right arm for them.

"My head shall be a head for them.

93 "My mouth shall be a mouth for them.

"My forehead shall be a forehead for them.

"My neck shall be a neck for them.

96 "My throat shall be a throat for them.

"My chest shall be a chest for them.

[pg 390] 98 "My bowels shall be bowels for them.

"My thighs shall be thighs for them.

"My knees shall be knees for them.

"The calves of my legs shall be calves of their legs.

102 "My heels shall be their heels.

"My toes shall be their toes.

"My claws shall be their toenails.

105 "You shall continue to exist without any cause of destruction for your race.

"Your children shall live as human beings.

"The speech (or breath) of children will I bestow on your children."

UNŮⁿ UϕÁϕE. QŮϕÁPASANⁿ ITÁPE.

(Tradition of the Bald Eagle subgens.)²⁰

1 | ʒiñ'ʒa | níϕk'ácíʒa | tádeʒaⁿ | úʒaⁿde | añʒáxe tatsé, | wísũñʒá:

| Child | human beings | in order that (pl.) | attention | we shall make | younger brother

| ádiⁿtaú, | Tsiká!

| he really said | O grandfather!

| Káxe-wáhü-saⁿ | tsi' naciⁿ: | ádiⁿtaú, | Tsiká!

| Káxe-wáhü-saⁿ | came and stood | he really said | O grandfather!

3 | Káxe-wáhü-saⁿ | haⁿdʒaⁿ | wakan'ʒa | ϕiñkcéʒsi | hi'naciⁿ: | ádiⁿtaú,

| Káxe-wáhü-saⁿ | during the day | mysterious one | to the st. an, ob. | came and stood | he really said

| Tsiká!

| O grandfather!

[pg 391] 4 | Há, | wítsixué! | ʒiñ'ʒa | ʒuíʒa | waϕiñʒade, | éʒi añka: | ádiⁿtaú, | Tsiká!

| Ho | grandfather! | child | body | they have none | he was saying that | he really said | O grandfather!

| Wakan'ʒa | ucañ'ʒe | ts'é | watséqi | dϕiⁿ | eϕaú: | ádiⁿtaú, | Tsiká!

| Mysterious one | road | to die | difficult | I am | indeed | he really said | O grandfather!

6 | Wakan'ʒa | ʒána | dϕiⁿ-máʒi, | éʒixíe añka: | ádiⁿtaú, | Tsiká!

| O mysterious one | that only | I am I-not | he was saying to him what precedes | he really said | O grandfather!

| Cũⁿũⁿckíta | úʒaⁿdeϕacé tatsé: | ádiⁿtaú, | Tsiká!

| Awhile longer | you shall attend to it | he really said | O grandfather!

| Káxe-wáhü-saⁿ, | cũⁿta, | wísũñ'ʒa, | úʒaⁿde | añʒáxe tádeʒsé: | ádiⁿtaú,

| Káxe-wáhü-saⁿ | awhile longer | my younger brother | attention | we must make | he really said

| Tsiká!

| O grandfather!

9 | Watsé-ʒúʒa | ϕiñcí ẽ'ʒsi | hi' naciⁿ: | ádiⁿtaú, | Tsiká!

| Male animal that touched a foe | the std. to it an. ob. | arrived and stood | he really said | O grandfather!

| Há, | wítsixué! | ʒiñ'ʒa | ʒuíʒa | waϕiñʒade, | éʒi añká: | ádiⁿtaú, | Tsiká!

| Ho | grandfather! | child | body | they have none | he was saying that | he really said | O grandfather!

| Wakan'ʒa | ucañ'ʒe | ts'é | watséqi | dϕiⁿ | eϕaú: | ádiⁿtaú, | Tsiká!

| Mysterious one | road | to die | difficult | I am | indeed | he really said | O grandfather!

12 | Wakan'ʒa | ʒána | dϕiⁿ-máʒi, | éʒixíe añka: | ádiⁿtaú, | Tsiká!

| Mysterious one | that only | I am I-not | he was saying to him what precedes | he really said | O grandfather!

| Cũⁿũⁿckíta | úʒaⁿdeϕacé tatsé: | ádiⁿtaú, | Tsiká!

| Awhile longer | you shall attend to it | he really said | O grandfather!

| Káxe-wáhü-sa^{n'}, | cǔⁿta, | wisuñ'ya, | úyaⁿde | añxáxe tádetsé: |ádiⁿtaú,

| Káxe-wáhü-sa^{n'} | awhile longer | my younger brother | attention | we must make | he really said

| Tsiká!

| O grandfather!

15 | Wádaha | fiñkcě'ysi | hi' naoi^{n'}: | ádiⁿtaú, | Tsiká!

| Bier | to the st. an. ob. | arrived and stood | he really said | O grandfather!

| Há, | wítsixué! | oĩñ'ya | ouíya | waçiñxade, | éxi añka: | ádiⁿtaú, | Tsiká!

| Ho | grandfather! | child | body | they have none | he was saying that | he really said | O grandfather!

| Wakan'ya | uoañ'ye | ts'é | watséqi | dçi^{n'} | eφaú: | ádiⁿtaú, | Tsiká!

| Mysterious one | road | to die | difficult | I am | indeed | he really said | O grandfather!

18 | Wakan'ya | xána | dçiⁿ-máoi, | éxi xíe añka: | ádiⁿtaú, | Tsiká!

| Mysterious one | that only | I am I-not | he was saying to him what precedes | he really said | O grandfather!

| Cǔⁿũⁿckíta | úyaⁿdeφacé tatsé: | ádiⁿtaú, | Tsiká!

| Awhile longer | you shall attend to it | he really said | O grandfather!

[pg 392] 20 | Káxe-wáhü-sa^{n'}, | cǔⁿta, | wisuñ'ya, | úyaⁿde | añxáxe tádetsé: |ádiⁿtaú,

| Káxe-wáhü-sa^{n'} | awhile longer | my younger brother | attention | we must make | he really said

| Tsiká!

| O grandfather!

| yaq'pa | fiñkcě'ysi | hi' naci^{n'}: | ádiⁿtaú, | Tsiká!

| Circle | to the st. an. ob. | arrived and stood | he really said | O grandfather!

| Há, | wítsixué! | oĩñ'ya | ouíya | waçiñxade, | éxi añka: | ádiⁿtaú, | Tsiká!

| Ho | grandfather! | child | body | they have none | he was saying that | he really said | O grandfather!

| Wakan'ya | uoañ'ye | ts'é | watséqi | dçi^{n'} | eφaú: | ádiⁿtaú, | Tsiká!

| Mysterious one | road | to die | difficult | I am | indeed | he really said | O grandfather!

24 | Wakan'ya | xána | dçiⁿ-máoi, | éxi xíe añká: | ádiⁿtaú, | Tsiká!

| Mysterious one | that only | I am I-not | he was saying to him what precedes | he really said | O grandfather!

| Cǔⁿũⁿckíta | úyaⁿdeφacé tatsé: | ádiⁿtaú, | Tsiká!

| Awhile longer | you shall attend to it | he really said | O grandfather!

| Káxe-wáhü-sa^{n'}, | cǔⁿta, | wisuñ'ya, | úyaⁿde | añxáxe tádetsé:

| Káxe-wáhü-sa^{n'} | awhile longer | my younger brother | attention | we must make

| ádiⁿtaú, | Tsiká!

| he really said | O grandfather!

27 | Mikák'ë | haⁿda-yaⁿ | fiñkcí | é'ysi | hi' naoi^{n'}: | ádiⁿtaú, | Tsiká!

| Star | by day | the st. an. ob. | at it | arrived and stood | he really said | O grandfather!

| Há, | wítsixué! | oĩñ'ya | ouíya | waφiñya**de**, | éxi añká: | á**di**ⁿtaú, | Tsiká!

| Ho | grandfather! | child | body | they have none | he was saying that | he really said | O grandfather!

| Wakan'ya | ucañ'ye | ts'é | watséqi | **d**φiⁿ' | eφaú: | á**di**ⁿtaú, | Tsiká!

| Mysterious one | road | to die | difficult | I am | indeed | he really said | O grandfather!

30 | Wakan'ya | xána | **d**φiⁿ-máoi, | éxixíe añka: | á**di**ⁿtaú, | Tsiká!

| O mysterious one | that only | I am I-not | he was saying to him what precedes | he really said | O grandfather!

| Cūⁿũⁿckíta | úyaⁿ**d**eφaφé tatsé: | á**di**ⁿtaú, | Tsiká!

| Awhile longer | you shall attend to it | he really said | O grandfather!

| Káxe-wáhü-saⁿ', | cūⁿta, | wisũñ'ya, | úyaⁿ**d**e | añxáxe tá**d**etsé: | á**di**ⁿtaú,

| Káxe-wáhü-saⁿ' | awhile longer | my younger brother | attention | we must make | he really said | Tsiká!

| O grandfather!

33 | Waoĩñya | cū'ise | φiñkcě'ysi | hi' naoiⁿ': | á**di**ⁿtaú, | Tsiká!

| Bird | red | to the st. an. ob. | arrived and stood | he really said | O grandfather!

| Há, | iyxú! | á**di**ⁿtaú, | Tsiká!

| Ho | grandmother! | he really said | O grandfather!

| Oĩñ'ya | ouíya | waφiñya**de**, | éxi añka: | á**di**ⁿtaú, | Tsiká!

| Child | body | they have none | he was saying that | he really said | O grandfather!

(Here some lines are wanting. See the other version for the appeal to the Red Bird and her reply.)

36 | Haⁿ'**da** | maɔaⁿ' | uφáxφiⁿ | φiñkcě'ysi | hi' naoiⁿ': | á**di**ⁿtaú, | Tsiká!

| Day | land | good | at the st. an. ob. | arrived and stood | he really said | O grandfather!

| Máxe | úxawiⁿ'xe | xú**da** } φiñkcé'ysi | aⁿníyk`äciⁿ'ya: | á**di**ⁿtaú, | Tsiká!

| Upper world | gyration | four | the cv. in. ob. | there | we were people | he really said | O grandfather!

[pg 393] 38 | Aⁿníyk`äciⁿ'ya | ouíya | añkíφa-**d**áoi: | á**di**ⁿtaú, | Tsiká!

| We were people | body | we did not find for ourselves | he really said | O grandfather!

| Máxe | úxawiⁿ'xe | wéφúⁿ**da** | é'ysi | aⁿtsi' naoiⁿ': | á**di**ⁿtaú, | Tsiká!

| Upper world | gyration | the second | there | they arrived and stood | he really said | O grandfather!

| Ě'ysi | aⁿníyk`äciⁿ'ya-**d**áoi: | á**di**ⁿtaú, | Tsiká!

| There | we were not human beings | he really said | O grandfather!

| Máxe | úxawiⁿ'xe | wéφa**d**φiⁿ | é'ysi | aⁿtsi' naoiⁿ': | á**di**ⁿtaú, | Tsiká!

| Upper world | gyration | the third | there | they arrived and stood | he really said | O grandfather!

42 | Ě'ysi | aⁿníyk`äciⁿ'ya-**d**áoi: | á**di**ⁿtaú, | Tsiká!

| There | we were not human beings | he really said | O grandfather!

| Máxe | úxawiⁿ'xe | wéφ**u****da** | é'ysi | aⁿtsi' naoiⁿ': | á**di**ⁿtaú, | Tsiká!

| Upper world | gyration | the fourth | there | they arrived and stood | he really said | O

grandfather!

| ʒaⁿsaⁿ | aⁿtsi' naoiⁿ: | ádiⁿtaú, | Tsiká!

| Sycamore | they came and stood (on) | he really said | O grandfather!

45 | Maɔaⁿ | utañ'ɣa | ɸiñkcé | ẽ'ɣsi | aⁿtsi' naoiⁿ: | ádiⁿtaú, | Tsiká!

| Harvest time | the | there | they arrived and stood | he really said | O grandfather!

| Há, | wísũñɣaé! | níɣk`áciⁿɣa | wiⁿ | siɣɸáde tsé: | ádiⁿtaú, | Tsiká!

| Ho | younger brother! | person | one | has left a trail | he really said | O grandfather!

| Há, | wíoiⁿɸé! | níɣk`áciⁿɣa | siɣɸáde tsé: | écadí'-na, | níɣk`áciⁿɣa

| Ho | elder brother! | person | has left a trail | you have said | person

|ɸíakqá | ádiⁿtaú, | Tsiká!

| this is he | he really said | O grandfather!

48 | Há, | wíoiⁿɸé!²¹ | Hañ'ɣa | ɔiñ'ɣa | dɸiⁿ | eɸaú | ádiⁿtaú, | Tsiká!

| Ho | elder brother! | Hañ'ɣa | young | I am | indeed | he really said | O grandfather!

| Há, | wísũñɣaé! | níɣk`áciⁿɣa | wiⁿ | siɣɸáde tsé: | ádiⁿtaú, | Tsiká!

| Ho | younger brother! | person | one | has left a trail | he really said | O grandfather!

| Há, | wíoiⁿɸé! | níɣk`áciⁿɣa | siɣɸáde tsé: | écadí'-na, | níɣk`áciⁿɣa

| Ho | elder brother! | person | has left a trail | you have said | person

|ɸíakqá | ádiⁿtaú, | Tsiká!

| this is he | he really said | O grandfather!

51 | Há, | wíoiⁿɸé! | Waɔáɔe | dɸiⁿ | eɸaú | ádiⁿtaú, | Tsiká!

| Ho | elder brother! | Osage | I am | indeed | he really said | O grandfather!

| Hañ'ɣa | aⁿníɣk`áciⁿɣa tatsé: | ádiⁿtaú, | Tsiká!

| Hañ'ɣa | we shall be people | he really said O grandfather!

| Níɣk`áciⁿɣa | ɿ`uda | siɣɸáde tsé: | ádiⁿtaú, | Tsiká!

| People | some | left a trail | he really said | O grandfather!

54 | Hañ'ɣa | utáɸanɿse tsí | iɿtáde, | é | eɸaú: | ádiⁿtaú, | Tsiká!

| Hañ'ɣa | apart from the rest | lodge | theirs | that | indeed | he really said | O grandfather!

| Há, | níɣk`áciⁿɣa | ɿ`úda | tsi' añká | ádiⁿtaú, | Tsiká!

| Ho | persons | some | have come | he really said | O grandfather!

| Tsíou | Wátsetsi | iɿáde | tsi' añká: | ádiⁿtaú, | Tsiká!

| Tsíou | Wátsetsi | also | have come | he really said | O grandfather!

57 | ɔiñ'ɣa | uwáqta | eɸéɣi añká: | ádiⁿtaú, | Tsiká!

| Child | what is good for them | they decided (?) | he really said | O grandfather!

[pg 394] 58 | ɔiñ'ɣa | ɿíwatañ'ɣa | maⁿɸiⁿ tatsé, | eɸéɣi añká: | ádiⁿtaú, | Tsiká!

| Child | being chiefs over them | they two shall walk | they decided (?) | he really said | O grandfather!

| ɔiñ'ɣa | its'e ɸiñɣé | maⁿɸiⁿ tatsé, | eɸéɣi añká: | ádiⁿtaú, | Tsiká!

| Child | without cause of death | they two shall walk | they decided (?) | he really said | O grandfather!

60 | Ɔiñ'xa | uxistu | ẽ'rsi Ɔiñxcé tatsé: | ádiⁿtaú, | Tsiká!

| Child | assembly | there it shall be | he really said | O grandfather!

| Ɔiñ'xa | uníyk`áčⁿ'xa | táde | maɔaⁿ' | uƆáɔɔise tatsé, | ádiⁿtaú, | Tsiká!

| Child | to become men in | in order that | land | you two shall seek you | he really said | O grandfather!

| Ɔiñ'xa | uníyk`áčⁿ'xa | táde-xaⁿ' | maɔaⁿ' | ẽrsi Ɔiñkcé | xáxe añká:

| Child | to become men in | in order that | land | it is there | they have made

| ádiⁿtaú, | Tsiká!

| he really said | O grandfather!

63 | Ɔáde²² | miⁿ'xa | Ɔé-na | ẽ'rsi | kaⁿ'ha | hí xƆiⁿ añká: | ádiⁿtaú, | Tsiká!

| Beaver | female animal | the mv. an. obs. in the past | there | border | reached and was sitting | he really said | O grandfather!

| Tsíhe | Ɔiñ'xa

| Lodge | small

Translation.

1 "O younger brother! we must see what can be done to make human beings of the children."

The Black Bear came to them and stood.

3 He went to the mysterious one of day, saying,

"Ho, grandfather! the children have no bodies."

He replied, "I have an everlasting road (in which I must keep);

6 I am not the only mysterious one;

You must still seek for help."

(On reporting to the leader, the latter said),

"O Kaxe-wahü-saⁿ, my younger brother! we must still see what can be done."

9 So the Black Bear went to the star "Watse-xuxa, saying,

"Ho, grandfather! the children have no bodies."

He replied, "I have an everlasting road (in which I must keep);

12 "I am not the only mysterious one;

"You must still seek for help."

(On reporting to the leader, the latter said),

"O Kaxe-wahü-saⁿ, my younger brother! we must still see what can be done."

15 So the Black Bear went to the Bowl of the Great Dipper, saying,

"O grandfather! the children have no bodies!"

He replied, "I have an everlasting road (in which I must keep);

18 "I am not the only mysterious one;

"You must still seek for help."

(On reporting to the leader, the latter said),

"O Kaxe-wahü-saⁿ, my younger brother! we must still see what can be done."

21 Then he went to the Seven Stars, saying,

"Ho, grandfather! the children have no bodies."

He replied, "I have an everlasting road (in which I must keep);

24 "I am not the only mysterious one;

"You must still seek for help."

[pg 395] (On reporting this to the leader, the latter said),

26 "O Kaxe-wahü-saⁿ, my younger brother! we must still see what can be done."

So he went to the Morning Star, saying,

"Ho, grandfather! the children have no bodies."

He replied, "I have an everlasting road (in which I must keep);

30 "I am not the only mysterious one;

"You must still seek for help."

(On reporting this to the leader, the latter said),

"O Kaxe-wahü-saⁿ, my younger brother! we must still see what can be done."

33 So he went to the Red Bird, who was sitting (on her nest), saying,

"Ho, grandmother!

The children have no bodies."

36 They went to the good land of day.

In four revolutions or gyrations of the upper worlds, we became human beings.

Though we were human beings, we did not find bodies.

39 They arrived at the second revolution of the upper worlds.
 There we were not (complete) human beings.
 They arrived at the third revolution of the upper worlds.
 42 There we were not (complete) human beings.
 They arrived at the fourth revolution of the upper worlds
 They stood on a sycamore tree.
 45 They stood there at harvest time.
 "Ho, younger brother! a man has left a trail."
 "Ho, elder brother!" said the Black Bear; "you have said that a man has left a trail."
 "This is the man."
 48 "Ho, elder brother!" (said the stranger) "I am Young Hañxa."
 [Tsiou.] "Ho, younger brother! a man has left a trail."
 [Black Bear.] "Ho, elder brother! you have said that a man has left a trail."
 "This is the man."
 51 "Ho, elder brother!" (said the stranger) "I am Osage."
 "We shall be Hañxa people."
 Some people left a trail.
 54 Those were the lodges of the Hañxa utačanise.
 (The Hañxa utačanise leader said)
 "Ho! some persons have come."
 "Tsiou and Watsetsi have come."
 57 They thought of what was good for the children.
 They decided that the two should continue as chiefs for the children.
 They decided that the two should continue without anything that would be fatal to the children.
 (And they said)
 60 "There shall be an assembly of the children."
 "You two shall seek a land in which the children may become men."
 They two arranged for the location of a land in order that the children might become men in it.
 63 The Female Beaver, who had been traveling, came to the confines of the village (of the Hañxa
 utačanise?)
 (She made?) a small lodge (for herself?).

Good Voice, of the Miⁿk'iⁿ gens, knew the history of the Female Beaver, but he failed to keep his promise to dictate it to the author.

[pg 396] **CONCLUDING REMARKS.**

An Osage said to the author: "We do not believe that our ancestors were really animals, birds, &c., as told in the traditions. These things are only wa-wi'-ku-ska'-ye [symbols] of something higher." On saying this he pointed to the sky.

Apart from such traditions or myths, it is found that even the taboos and the names of the gentes, subgentes, phratries, and persons are objects of mysterious reverence among many, if not all, of the Siouan tribes. Such names are never used in ordinary conversation. This is especially the case in tribes where the secret society continues in all its power, as among the Osage, the Ponka, and the Kansa. When the author was questioning these Indians he was obliged to proceed very cautiously in order to obtain information of this character, which was not communicated till they learned about his acquaintance with some of the myths. When several Dakota delegations visited Washington he called on them and had little trouble in learning the names of their gentes, their order in the camping circle, &c., provided the interpreters were absent. During his visit to the Omaha, from 1878 to 1880, he did not find them very reticent in furnishing him with such information, though he was generally referred to the principal chief of each gens as the best authority for the names in his own division. But he found it very difficult to induce any of them to admit that the gentes had subdivisions, which were probably the original gentes. It was not till 1880, and after questioning many, that by the merest accident he obtained the clew from the keeper of a sacred pipe.

The Iowa, who have these social divisions and personal names of mythic significance, also have sacred songs, but these are in the Winnebago language. It is probable that they are the property of a secret order, as they, too, show how some of the gentes descended as birds from the upper world. The names of the Winnebago gentes and of some members of the tribe have been recorded by the author, who has also learned parts of their traditions. He infers that their secret society has not been abolished.

When a man of the Kansa tribe observed that the author had an inkling of the matter he related part of the tradition of that tribe, explaining the origin of the names and the taboos of several Kansa gentes. The ancestors of these gentes were spoken of as birds which descended from an upper world. The phratries in that tribe, the "Wa-yūⁿ miⁿ-dūⁿ," or "(Those who) sing together," refer to mystic songs and strengthen the view that the secret society exists among these Indians.

Several members of the tribe have positively stated its existence.

[pg 397] As one phratry is composed of the two gentes, Large and Small Hañka, that have the sole right to sing the war songs, time may show that these songs, which, with their chart of pictographs²³, are used by the Osage, are substantially those of the seventh degree in the Osage society. This is rendered the more probable by the fact that the Kansa have grouped their gentes in seven phratries, just the number of the degrees in the society. And this arrangement by sevens is the rule among Osage, Kansa, Ponka, Omaha, and Dakota, though there are apparent exceptions.

Further investigation may tend to confirm the supposition that in any tribe which has mythic names for its members and its social divisions (as among the Osage, Kansa, Quapaw, Omaha, Ponka, Iowa, Oto, Missouri, Tutelo, and Winnebago), or in one which has mythic names only for its members and local or other names for its social divisions (as among the Dakota, Assiniboin, Mandan, Hidatsa, and Crow), there are now or there have been secret societies or "The Mysteries."

Footnotes

1. The sound of this inverted υ , between o and u, as well as the sounds of other letters used in this article, except that of the inverted υ (which is a sound approximating ch in the German word ich), is to be found on page 206, Third Annual Report of the Bureau of Ethnology.
2. It is probable, however, that the Paⁿuka (Ponka) man began with the stick at the east, as he must use the right hand and foot first.
3. Meaning uncertain; it may refer to the female or doe.
4. See "Omaha Sociology," §§ 14-16, 19, 28, 33, 34, 36, 56, 143, 248-258, and passim, in Third Annual Report of the Director of the Bureau of Ethnology.
5. The literal rendering of the title is "Growth told. Tsíou Peacemaker theirs." This may be translated freely by "Revelations of the elders of the Red Eagle gens."
6. Oĩñ'xa weháxiçe, "The first end of the children" or "The beginning of the race." This reckoning was backward. The Ponka have a similar usage: uhañge, *an end*; uhañge pahañga tẽ, *the first end* or *beginning*. Ádiⁿtaú, formed by crasis from *ade* and *iⁿtau*, may refer to the words of the old men who have handed down these traditions. Tsiká is unintelligible to the younger Osage of the present day. One man told the author that he thought it meant, "O grandfather," being addressed to the principal Wakanxa. He said that it was substituted for another name of that being.
7. The chorus or refrain at the end of each line is omitted in the free translation, as it would make confusion. If retained, the first four lines would read thus:

The first of the race: he really said, O grandfather!

He was saying, "Ho, younger brother! the children have no bodies": he really said, O grandfather!

"We shall seek bodies for our children": he really said, O grandfather!

"Ho, younger brother! you shall attend to it": he really said, O grandfather!
8. Éxi añká refers to the preceding words, which were those of one of the mythic speakers. He was an ancestor of the Tsíou gens. Here he addressed his younger brother. At this time the brothers were destitute of human souls and bodies, though they possessed conscious existence and could talk, as well as move about from place to place.
9. See the lowest horizontal line on the left side of the chart.
10. Nikacíxa-dáoi. Another reading is níkácixaqtsi-dáoi: *they were not complete human beings*.

[11.](#) A different reading of lines 17 to 25 is as follows:

Máxe úsakída | zúda | níkacíxaφáde: | ádiⁿtaú, | Tsiká!

Parallel upper worlds | four | they were made human beings | he really said | O grandfather!

Cũⁿũⁿckíta | é | eφádiⁿtaú, | Tsiká!

Awhile | he said | indeed, he really said | O grandfather!

Oĩñ'xa | zuíxa | waφiñ'xade, | é añká: | ádiⁿtaú, | Tsiká!

Child | body | they have none | he was saying | he really said | O grandfather!

Há, | wisũñ'xa! | é | eφádiⁿtaú, | Tsiká!

Ho | younger brother! | he said | indeed, he really said | O grandfather!

Úxaⁿde | añxáxe tatsé: ádiⁿtaú, Tsiká!

Attention | we shall make | he really said | O grandfather!

Máxe úsakída | φadφiⁿ | ě'zsi | aⁿtsí naoiⁿ: | ádiⁿtaú, | Tsiká!

Parallel upper worlds | three | there | they (?) came and stood | he really said | O grandfather!

| Oĩñ'xa | zuíxa-dácí | é | eφádiⁿtaú, | Tsiká!

| Child | had no bodies | he said | indeed, he really said | O grandfather!

| Cũⁿũⁿckíta | úxaⁿde | añxáxe tatsé: | ádiⁿtaú, | Tsiká!

| Awhile longer | attention | we shall make | he really said | O grandfather!

| Máxe úsakída | φũⁿ'da | ě'zsi | aⁿtsí naoiⁿ: | ádiⁿtaú, | Tsiká!

| Parallel upper worlds | two | there | they (?) came this way and stood | he really said | O grandfather!

Translation.

At the fourth upper world they were made human beings.

"Still," said he (the elder brother?), indeed he really said,

"The children have no bodies.

"Ho, younger brother!

"We must give this matter our attention."

They came to the third upper world.

"The children have no bodies."

"Still must we give this our attention," said one.

They came to the second upper world. (From this line on there is no variation from what has been given above.)

[12.](#) Here they obtained human souls, though they were in the bodies of birds. See the bird hovering above the four upper worlds in the chart. Then began the descent to this earth.

[13.](#) Why the Black Bear was called Káxe-wáhü-saⁿ was not explained to the author.

[14.](#) Cáxe | zsiújseaⁿ φakcíčě &c. *You shall take me for your servant; literally, You shall walk, causing me to burn my feet; that is, You shall make me go through fire and water for you.*

[15.](#) Wátse-zúxa-na. zuxa shows that the star was regarded as a male *animal*, just as miⁿ'xa, in line 43, denotes that the next star was a female *animal*, not a female of the human race. As they were called "grandfather" and "grandmother," they were looked upon as supernatural beings or gods. So were all of the heavenly bodies to whom the Black Bear applied.

16. Oĩñ'xa çuíxa miñké çan'tse, a phrase that puzzles the writer, who suspects that an auxiliary verb has been omitted and that the whole should read: "Oĩñ'xa çuíxa-wikiçe miñké çan'tse? (*Can I give you bodies for the children?*) No! You must still make attempts to obtain them elsewhere."
17. Wákanjá xána dçiⁿ-máçĩ, *I am not the only mysterious one* (apply to some one of the rest).
18. Mikák'ě péçũda, sometimes called "Mikák'ě udátse péçũⁿda," the Seven Gentes of Stars. Could this have any connection with the use of the number 7 as the number of the Tsiou, Wacacae, and Hañxa gentes?
19. xahiçe-wařayĩñxa, of this gens, gave the following as another reading:

Oĩñ'xa | níkacíka | çíñké-çáⁿ, | cudcé | eçáú, | wítsixué! | ádiⁿtaú, | Tsiká!

Child | human beings | none as | I go to you | indeed | O grandfather! | he really said | O grandfather!

Translation.

As the children are not human beings, I go to you, O grandfather!

20. This fragment of the tradition of the Bald Eagle subgens of the Tsiou wactaxe gens was told by Pahü-skä, the chief, to Hada-çũñse, who related it to the writer on the following day.

Hada-çũñse, told some of the tradition first in English, but on chanting it in Osage he did not give all; so the former account is now given in these notes: "When the ancestors of the Bald Eagle people came to this earth they alighted on a sycamore tree, as all of the surrounding country was under water. This water was dried up by the ancestors of the Elk people, according to the tradition of the Uřqaⁿ or Elk gens; but this is disputed by the members of the Idats'ě gens, who are Kansa or Wind people. They say that their ancestors blew on the water, drying it up and causing the growth of vegetation. As soon as the water was gone the Bald Eagle people alighted on the ground. Then they met the Black Bear, who offered to become the servant of the Tsiou wactaxe people. So he was sent to "Watse-řuxa, who was a red star; then to Watse-miⁿxa, a star near the Morning Star; then to the Sun, Moon, and Seven Stars. As the people journeyed, the Black Bear said to the Tsiou leader, 'Brother, I see a man's trail. Here is the man.' The stranger said, 'I am a young Hañxa. I am fit for work.' So they took him with them. Then they saw another trail, of which the Black Bear spoke to the Tsiou leader. They overtook the man, who was Hañxaqtisi or Real Hañxa. By and by they reached the village of the Hañxa utaçanñse. They entered the village and made peace with the inhabitants. Then the leader of the Hañxa utaçanñse said, 'We have some people come to us, and we will make them our chiefs.' So the two wactaxe were made chiefs. The wactaxe were then sent to search for a land where they might dwell, as the village of the Hañxa utaçanñse was filthy and offensive on account of the dead bodies in and around it. This council was the first one of the whole nation. The two wactaxe went out as mourners for seven days. The Hañxa wactaxe (Paⁿřka = Ponka) came back first, saying, 'I have found a place.' Afterwards the Tsiou wactaxe returned and reported. The council was held again to decide to which place they would go. They agreed to settle at the place visited by the Tsiou wactaxe. Then four standards were made by members of the Wacacae (wanũⁿ gens, two for each side of the tribe. These were the standards made of miⁿxa ha (swan or goose skins), and they were carried on the hunting road as well as on the war path. But the otter skin standards were always retained by the Wacacae gens."

On comparing this version with that of Sadekiçe we notice that in one or the other a transposition of some parts has been made. In this latter tradition the appeals to the heavenly bodies and to the Red Bird were made before the journey to the four revolutions of the upper worlds.

21. Here is where the two roads begin.
22. At this point begins the account of the Female Beaver. She was an ancestor of the Osage, according to a statement published in Long's Expedition to the Rocky Mountains.
23. See the author's paper in the American Naturalist for 1885, entitled "Kansas mourning and war customs," with which was published part of the chart mentioned above.

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