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Indian Languages, by J.O. Dorsey, A.S. Gatschet, and S.R. Riggs

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[K] = turned (inverted) "K"

[T] = turned "T"

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SMITHSONIAN INSTITUTION--BUREAU OF ETHNOLOGY.

J.W. POWELL, DIRECTOR.

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ILLUSTRATION OF THE METHOD

OF

RECORDING INDIAN LANGUAGES.

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

RIGGS.

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ILLUSTRATION OF THE METHOD OF RECORDING INDIAN LANGUAGES.

HOW THE RABBIT CAUGHT THE SUN IN A TRAP.

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

Egi¢e |mactciñ'ge| aká | i ʞaⁿ' | ¢iñké |ená-qtci|ʇig¢e| júgig¢á-biamá.

It came| rabbit | the | his |the st.| only |dwelt|with his| they

to pass| | sub.|grandmother| ob. | | | own,| say.

Kĭ |haⁿ'egaⁿtcĕ'-qtci-hnaⁿ'|`ábae | ahí-biamá. |Haⁿegaⁿtcĕ'-qtci| a¢á-bi

And | morning very habit-|hunting|went thither| morning very|went, they

| ually | | they say. | | say

ctĕwaⁿ'|níkaciⁿga|wiⁿ'| sí |snedĕ'-qti-hnaⁿ|síg¢e|a¢á-bitéamá.|Kĭ |íbahaⁿ 3

notwith-| person |one |foot| long very as a|trail| had gone, |And|to know

standing rule they say. him

gaⁿ¢á-biamá.|Níaciⁿga| ¢iⁿ' |ĭⁿ'taⁿ|wítaⁿ¢iⁿ|b¢é | tá |miñke,| e¢égaⁿ-biamá.

wished | Person |the mv.| now | I-first|I go|will|I who,|thought they say.

they say. ob.

Haⁿ'egaⁿcĕ'-qtci|páhaⁿ-bi| egaⁿ'|a¢á-biamá.| Cĭ | égi¢e |níkaciⁿga| amá

Morning very| arose |having|went they |Again| it | person |the mv.

they say say. happened sub.

síg¢e|a¢á-bitéamá.| Égi¢e | akí-biamá. | Gá-biamá: |ʞaⁿhá,|wítaⁿ¢iⁿ|b¢é 6

trail| had gone, |It came| he reached |Said as follows,|grand-|I-first |I go

they say. to pass|home they say. they say: mother,

a ʞídaxe | ctĕwaⁿ'|níkaciⁿga|wíⁿ'| aⁿ'aqai |a¢aí te aⁿ'.|[K]aⁿhá,|u ʞíaⁿ¢e

I make |in spite| person |one | getting |he has gone.|Grand- | snare

for myself of it ahead of me mother

dáxe| tá |minke,|kĭ |b¢íze | tá |miñke|hă.|Átaⁿ| jaⁿ'|tadaⁿ',|á-biamá

I |will|I who,|and|I take|will|I who| . | Why| you |should?| said,

make| him do it they say

it

wa`újiñga|aka.|Níaciⁿga| i¢át'ab¢é|hă,|á-biamá.| Kĭ|mactciñ'ge|a¢á- 9

old woman|the | Person |I hate him| . | said, |And| rabbit |went

sub. they say.

biamá.| A¢á-bi | ʞĭ | cĭ |síg¢e| ¢étéamá.|[K]ĭ| haⁿ'| tĕ| i¢ápe |jaⁿ'-biamá.

they |Went they|when|again|trail|had gone.| And|night|the|waiting|lay they

say. say for say.

Man'dĕ-ʞaⁿ|¢aⁿ|ukínacke|gaxá-biamá,| kĭ|síg¢e| ¢é-hnaⁿ | tĕ| ĕ'di|i¢aⁿ'¢a-

bow string|the| noose |he made it |and|trail| went |the|there|he put it

ob. they say, habitually

biamá.| Égi¢e |haⁿ'+egaⁿ-tcĕ'-qtci|u ʞíaⁿ¢e|¢aⁿ|giʇaⁿ'be|ahí-biamá.| Égi¢e 12

they |It came| morning very| snare |the| to see | arrived |It came

say. to pass ob. his own they say. to pass

miⁿ'| ¢aⁿ |¢izé | akáma. |Taⁿ'¢iⁿ-qtci|u¢á | ag¢á-biamá. |[K]aⁿhá|ĭndádaⁿ

sun|the cv.|taken| he had,|Running very| to |went homeward,| Grand-| what

ob. they say. tell they say. mother.

éiⁿte| b¢íze|édegaⁿ| aⁿ'baaze-hnaⁿ' |hă,| á-biamá.|[K]aⁿhá,|man'de- ʞaⁿ|¢aⁿ

it may|I took| but |me it habitually| . |said they| Grand- |bow string |the

be scared say. mother, ob.

ag¢íze| kaⁿbdédegaⁿ |aⁿ'baaze-hnaⁿ'i |hă,| á-biamá.|Máhiⁿ|a¢iⁿ'-bi|egaⁿ' 15

I took|I wished, but|me it habitually| . |said they|Knife|had they|having

my own scared say. say

ĕ'di|a¢á-biamá.| Kĭ|ecaⁿ'-qtci|ahí-biamá.|Píäjĭ|ckáxe.|Eátaⁿ|égaⁿ

there|went, they|And|near very| arrived | Bad | you | Why | so

say. they say. did.

ckáxe|ă.| ĕ'di |gí-adaⁿ'| iⁿ¢ická-gă |hă,| á-biamá |miⁿ'|aká.|Mactciñ'ge

you | ?|Hither|come and|for me untie it| , |said, they| sun|the | Rabbit

did say sub.

aká| ĕ'di|a¢á-bi | ctĕwaⁿ'|naⁿ'pa-bi|egaⁿ'| hébe | íhe |a¢é-hnaⁿ'-biamá.| Kĭ 3

the|there| went |notwith-| feared | hav-|partly|passed|went habitually |And

sub. they say standing they say ing by they say.

ʞu`ĕ'| a¢á-bi | egaⁿ'| mása-biamá |man'dĕ- ʞaⁿ|¢aⁿ'.|Gañ'ki|miⁿ'| ¢aⁿ |maⁿ'-

rushed| went |having|cut with they| bow string| the | And | sun| the | on

they say a knife say ob. cv. ob.

ciáha|áiá¢a-biamá.| Kĭ|mactciñ'ge|aká | ábá ʞu | hiⁿ'|¢aⁿ|názi-biamá

high |had they |And| Rabbit |the | space bet. | hair|the|burnt they

gone, say. sub. the shoulders ob. yellow say

ánakadá-bi | egaⁿ'.|(Mactciñ'ge| amá | akí-biamá.) | ĭtcitci+,|ʞaⁿhá, 6

it was hot on|having.| (Rabbit |the mv.|reached home,|Itcitci+!!|grand-

it, they say sub. they say.) mother,

ná¢iñgĕ-qti-maⁿ'|hă,| á-biamá.|[T]úcpa¢aⁿ+,| iⁿ'na¢iñgĕ'-qti-maⁿ'|eskaⁿ'+,

burnt to very I am| --|said, they|Grandchild!!| burnt to very I am|I think,

nothing say. nothing for me

á-biamá. |Cetaⁿ'.

said, they say.| So far.

NOTES.

581, 1. Mactciñge, the Rabbit, or Si¢e-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. a¢ai 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+egaⁿtcĕ-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 ihe a¢e-hnaⁿ-biama. 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 aia¢a-biama. 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.

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.) "Itcitci+!!

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.)

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DETAILS OF A CONJURER'S PRACTICE.

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

GATSCHET.

Máḵlaks|shuákiuk|kíuksash|ḵá-i|gû'l’hi|húnkĕlam|ládshashtat,|ndéna

Indians|in call-| the | not| enter | his | into lodge,| they

ing conjurer halloo

sha'hmóknok; | kíush toks |wán| kiukáyank |mû'luash|m’na| kaníta| pî'sh.

to call (him)|the conjurer|red|hanging out| as sign| his |outside|"of him."

out; fox on a pole

Kukíaks |tchû'tanish| gátp’nank |wigáta| tchélχa| mā'shipksh.|Lútatkish 3

Conjurers|when treat-|approaching| close|sit down|the patient.| The

ing by expounder

wigáta | kíukshĕsh |tcha’hlánshna.|Shuyéga | kíuks, |wéwanuish

close to|the conjurer| sits down. | Starts |the conjurer,| females

choruses

tchīk|winóta |liukiámnank| nadshā'shak |tchûtchtníshash.| Hánshna

then|join in| crowding |simultaneously|while he treats |He sucks

singing around him (the sick).

mā'shish|hû'nk|hishuákshash,| tátktish | î'shkuk, | hantchípka |tcī'k

diseased| that| man, |the disease|to extract,|he sucks out| then

kukuága,|wishinkága,|mû'lkaga,|ḵáḵo|gî'ntak,| káhaktok |nánuktua

a small | small | small |bone| after- |whatsoever|anything

frog, snake, insect, wards,

nshendshkáne.|Ts’û'ks|toks|ké-usht| tchékĕle| ítkal; |lúlp|toks|mā'- 3

small. | A leg | | being |the (bad)| he |eyes|but |be-

fractured blood extracts;

shisht |tchékĕlitat|lgû'm|shû'kĕlank| ḵî'tua |lû'lpat,|kû'tash|tchish

ing sore| into blood| coal| mixing | he pours|into the|a louse| too

eyes,

kshéwa | lúlpat | pû'klash|tuiχámpgatk|ltúiχaktgi gíug.

introduces|into the|the white|protruding | for eating out.

eye of eye

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. tchélχa. 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. tchûtchtníshash. The distributive form of tchû'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

ḵ'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

(nshekáni, npshékani, tsékani, tchékĕni, \_small\_), while inserting

the absolute form in wishinkága (wíshink, \_garter-snake\_) and in

ḵáḵo; mû'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. lgû'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. kû'tash etc. The conjurer introduces a louse into the eye to

make it eat up the protruding white portion of the sore eye.

KÁLAK.

THE RELAPSE.

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

Hä | náyäns|hissuáksas| mā'shitk| kálak, |tsúi| kíuks |nä'-ulakta|tchu-

When|another| man |fell sick| as |then| the | concludes| to

relapsed, conjurer

tánuapkuk.|Tchúi|tchúta;|tchúi|yá-uks|huk |shläá|kálak a gēk.| Tchi

treat | And | he | and |remedy|this|finds|(that) relapsed| Thus

(him). treats; out he.

huk|shuî'sh|sápa.|Tsúi|nā'sh|shuī'sh|sáyuaks|hû'mtcha kálak,|tchúi 3

the| song- |indi-| And| one | song- |having | (that) of the | then

remedy cates. remedy found kind of relapsed

out relapsed (he is),

nánuk| hûk | shuī'sh| tpä'wa |hû'nksht|kaltchitchíkshash|heshuampĕlítki

all |those|remedies|indicate| (that) | the spider | would

him (-remedy)

gíug. |Tchúi|hû'k|káltchitchiks|yá-uka;| ubá-us |hûk|káltchitchiksam

cure. | Then| the| spider | treats|a piece of| | of the spider

him; deer-skin

tchutĕnō'tkish. |Tsúi|húkantka|ubá-ustka|tchutá;|tätáktak | huk 6

(is) the curing-tool.|Then|by means|deer-skin| he |just the |that

of that treats |size of

(him); the spot

kálak | mā'sha,| gä'tak| ubá-ush|ktû'shka| tä'tak |huk| mā'sha. |Tsúi|hûk

relapse| is |so much|of deer-| he cuts|as where| he| is |Then|

infected, skin out suffering.

káltchitchiks| siunóta |nä'dsḵank|hû'nk| ubá-nsh. |Tchû'yuk|p'laíta

the "spider" |is started| while | that|skin piece.| And he |over it

song applying

nétatka | skútash, |tsúi | sha|hû'nk|udû'pka| hänä'shishtka,|tsúi|hû'k 9

he |a blanket,| and |they| it | strike|with conjurer's|then| it

stretches arrows,

gutä'ga|tsulä'kshtat;|gä'tsa| lû'pí |kiatéga,|tsúi| tsulē'ks| ḵ'läká,|tchúi

enters | into the |a par-|firstly| enters,|then|(it) body|becomes,| and

body; ticle

at |pushpúshuk| shlē'sh | hûk|ubá-ush.|Tsúi| mā'ns| tánkĕni ak |waítash

now| dark it |to look at|that| skin- |Then| after|after so and| days

piece. a while so many

hû'k|pûshpúshli at|mā'ns=gîtk|tsulä'ks=sitk|shlä'sh.| Tsí|ní|sáyuakta; 12

that|black (thing)| at last | (is) flesh- |to look |Thus|I | am

like at. informed;

túmi |hû'nk|sháyuakta|hû'masht=gîsht| tchutī'sht; |tsúyuk|tsúshni

many | | know | (that) in |were effected|and he|always

men this manner cures; then

wä'mpĕle.

was well again.

NOTES.

585, 1. náyäns hissuáksas: 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 nûsh, and

mā'sha nû, 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 hû'k shuī'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.

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. tánkĕni ak waítash. Dave Hill gave as an approximate limit

five days' time.

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SWEAT-LODGES.

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

GATSCHET.

É-ukshkni| lápa |spû'klish|gítko.| Ḵúḵiuk | ḵĕlekapkash|spû'klishla

The lake | two | sweat- |have. |To weep over|the deceased| they build

people (kinds lodges sweat-lodges

of)

yépank| käíla; |stutílantko| spû'klish, |käíla|waltchátko.|Spû'klish a

digging|the ground;| are roofed| (these) | with| covered. | (Another)

up sweat-lodges earth sweat-lodge

sha |shû'ta| kué-utch, |kítchikan’sh|stinága=shítko;|skû'tash a|wáldsha 3

they| build|of willows,| a little | cabin looking | blankets | they

like spread

spû'klishtat |tataták sĕ|spukliá.|Tátataks a hû'nk| wéas |lúla,|tatátaks

over the |when in it| sweat. | Whenever |children|died,| or when

sweating-lodge| they

a híshuaksh|tchímĕna,|snáwedsh|wénuitk,|ḵû'ḵi|ḵĕlekátko,|spû'klitcha

a husband | became |(or) the| (is) |they |for cause|go sweating

widower, wife |widowed,|weep |of death

túmi |shashámoks=lólatko;|túnepni|waítash|tchík| sa |hû'uk|spû'klia. 6

many | relatives who | five | days | then|they| | sweat.

have lost

Shiúlakiank a| sha| ktái | húyuka |skoilakuápkuk;|hútoks| ktái |ḵá-i tatá

Gathering |they|stones| (they) | to heap them | those|stones| never

heat (them) up (after use);

spukliû't’huīsh.|Spúklish| lúpĭa | húyuka; |ḵélpka a| át, | ílhiat |átui,

having been used| Sweat |in front|they heat| heated |when,| they bring | at

for sweating lodge of (them); (being) (them) inside|once,

ḵídshna ai| î | ámbu,|kliulála.|Spû'kli|a sha| túmĕni|"hours";|ḵélpkuk 9

pour | on |water,|sprinkle.| Sweat | then|several| hours; |being quite

them they warmed up

géka |shualkóltchuk |péniak| ḵō'ḵs|pépe-udshak|éwagatat,|ḵóḵetat,|é-ush

they |(and) to cool |with- |dress|only to go | in a | river,| lake

leave|themselves off| out bathing spring,

wigáta.|Spukli-uápka|mā'ntch.| Shpótuok | i-akéwa | kápka, |skû'tawia

close | They will |for long|To make them-|they bend|young pine-|(they) tie

by. sweat hours. selves strong down trees together

sha | wéwakag | knû'kstga.| Ndshiétchatka | knû'ks a|sha |shúshata. 12

they| small |with ropes.|Of (willow-)bark|the ropes|they| make.

brushwood

Gátpampĕlank |shkoshkî'lχa|ktáktiag| hû'shkankok |ḵĕlekápkash,| ktá-i

On going home|they heap up| small |in remembrance|of the dead,|stones

into cairns stones

shúshuankaptcha | î'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 spû'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=lûlsh, pgísh=lûlsh;

hishuákga ptísh=lúlatk, male orphan whose father has died. In the

same manner, ḵĕlekátko 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.

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;| ḳa| wakaŋka |waŋ|waḳiŋ|waŋ|taŋka| hnaka. |Uŋkan

Dog | a; |and|old-woman| a | pack| a |large|laid away.| And

śuŋka|ḳoŋ| he |sdonya.|Uŋkaŋ|waŋna|haŋyetu,|uŋkaŋ| wakaŋka

dog |the|that| knew. | And | now | night, | and |old-woman

iśtinman| kećiŋ | ḳa| en | ya: |tuka|wakaŋka|kiŋ|sdonkiye|ć̣a|kiktahaŋ 3

asleep | he |and|there|went:| but| old |the| knew |and| awake

thought woman

waŋke,|ć̣a| ite|hdakiŋyaŋ| ape |ć̣a|kićakse,|ć̣a|nina| po, | keyapi.

lay, |and|face| across |struck|and| gashed,|and|much|swelled,|they say.

Uŋkaŋ|haŋḣaŋna|hehaŋ|śuŋka| tokeća|waŋ| en | hi, |ḳa | 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|teḣiya|omakiḣaŋ do,| eya, | keyapi.|Uŋkaŋ,|Tokeŋ|nićiḣaŋ he,| eya.

a |hardly| me-dealt- |he-said,| they | And, | How | to-thee- |he-said.

with, say. did-she,

Uŋkaŋ,|Waḳin|waŋ|taŋka| hnaka e |waŋmdake|ć̣a | heoŋ | otpa | awape:

And, | Pack| a |large|she-laid-| I-saw |and|there-|to-go-for|I waited:

away fore

k̇a|waŋna| haŋ |tehaŋ|k̇ehan,|iśtiŋbe| seća e | en | mde| ć̣a| pa |timaheŋ 6

and| now |night| far | then,| she- |probably|there| I |and|head|house-in

asleep went

yewaya, |uŋkaŋ|kiktahaŋ|waŋke| śta | hećamoŋ: | k̇a,| Śi, | de |tukten

I-poked,| and | awake | lay |although|this-I-did:|and,|shoo,|this| where

yau he,|eye,| ć̣a| itohna| amape, | ć̣a|dećen|iyemayaŋ ce,| eye| ć̣a|kipazo.

you- |she-|and|face-on|smote-me,|and| thus|she-me-left |he- |and|showed

come, said said him.

Uŋkaŋ,| Huŋhuŋhe! |teḣiya| ećanićoŋ do, | ihomeća |waḳiŋ|kiŋ|uŋtapi 9

And, |Alas! alas!|hardly|she-did-to-you,|therefore| pack|the|we-eat

kta ce,|eye | ć̣a,|Mnićiya wo,|eya, |keyapi.|Ito,|Minibozaŋna|kićo wo,

will, |he- |and,| Assemble, | he- | they |Now,| Water-mist| call,

said said, say.

ka,|Yaksa| taŋiŋ śni |kico wo,|Tahu|waśaka|kico wo,| k̇a,| Taisaŋpena

and| Bite|not manifest| call, |Neck|strong| invite,|and,|His-knife-sharp

off

kico wo,| eya,| keyapi. |Uŋkaŋ|owasiŋ|wićakićo:| ḳa|waŋna|owasiŋ| en 12

call, | he- |they-say.| And | all | them-he-|and| now | all |there

said, called:

hipi|hehaŋ| heya, | keyapi: | Ihopo, | wakaŋka | de |teḣiya|ećakićoŋ će;

came| then|this-he-said,|they-say:|Come-on,|old-woman|this|hardly|dealt-with;

minihei ć̣iyapo, |haŋyetu|hepiya| waćonića |wakiŋ|waŋ| teḣiŋda | ḳa| on

bestir-yourselves,| night |during|dried-meat| pack| a |she-forbid|and|for

teḣiya| ećakićoŋ |tuka,| ehaeś|untapi|kta će,| eya, | keyapi. 15

hardly|dealt-with-him| but,|indeed|we eat| will |he-said,|they say.

Uŋkaŋ|Minibozaŋna|ećiyapi|ḳoŋ| he |waŋna|maġaźukiye|ć̣a,|aŋpetu

Then| Water-mist| called|the|that| now |rain-made,|and,| day

oṡaŋ |maġaźu| ećen|otpaza;| ḳa|wakeya|owasiŋ|nina|spaya,|wihutipaspe

all-through|rained|until| dark; |and| tent | all |very| wet, | tent-pin

olidoka|owasiŋ|taŋyaŋ| ḣpan. |Uŋkaŋ|hehaŋ| Yaksa taŋiŋ śni | wihuti- 18

holes | all | well |soaked.| And | then|Bite-off-manifest-not|tent-fast-

paspe |kiŋ|owasiŋ| yakse, |tuka|taŋiŋśni yaŋ| yakse | nakaeś|wakaŋka

enings|the| all |bit-off,| but| slyly |bit-off|so that|old-woman

kiŋ|sdonkiye|śni.|Uŋkaŋ| Tahuwaśaka|he|waḳiŋ|ḳoŋ| yape |ć̣a|maniŋ-

the| knew |not.| And |Neck-strong|he| pack|the|seized,|and| away

kiya| yapa iyeya, | ḳa|tehaŋ| eḣpeya. |Hećen|Taisaŋpena|waḳiŋ|ḳoŋ 21

off| holding-in- |and| far |threw-it.| So |His-knife-| pack|the

mouth-carried sharp

ćokaya |kiyaksa-iyeya.|Hećeŋ|waḳiŋ|ḳoŋ|haŋyetu|hepiyana| temya-

in-middle| tore-it-open.|Hence| pack|the| night | during |they-ate-

iyeyapi,| keyapi.

all-up, | they say.

Hećen |tuwe|wamanoŋ| keś, |saŋpa|iwaḣaŋi ć̣ida|wamanoŋ|waŋ| hduze, 24

So that| who| steals|although,| more| haughty | thief | a |marries,

eyapi | eće; | de |huŋkakaŋpi do.

they-say|always;|this| they-fable.

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.

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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