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PREFACE.

The texts here presented were obtained during the summer of 1925 for the National Museum of Canada (Department of Mines), Ottawa, Canada. Thirty-six of the texts obtained on this trip have appeared as *Bulletin Number 60* of the National Museum, under the title, *Sacred Stories of the Sweet Grass Cree* (Ottawa, 1930). The collection now before the reader consists of forty-six texts obtained by dictation during a five weeks' stay on Sweet Grass Reserve (Battleford Agency, Saskatchewan); the texts published in the above-mentioned *Bulletin* were obtained at the same time and from the same informants.

I have grouped the texts under four heads: Life and Worship; the Past; the Powers Around Us; Sacred Stories. This last group consists of texts which the Cree designate as *ātayohkāwin*; they are stories about the cannibalistic ancestors of the present-day animals and about the Trickster-Dupe ("Culture Hero"). These two themes are in part merged, and European fairy-tales seem to be classed with them. To this group belong the texts in the *Bulletin*. The first three groups are "discourses" or "narratives," *ātsimōwin*.

The symbols used are:

- a* short, low vowel, usually like the vowel of German *nass*, but varying occasionally forward, through the vowel of French *patte*, all the way to that of English *pet*; or backward, all the way to the vowel of American English *son*.
- ā* long, low vowel, as in English *father*, but tending in the direction of the vowel in American English *saw*.
- ā̄* long, mid front vowel, as in German *Tee*.
- h* as in English *hand*; initially and finally it is not a distinctive sound, but it is distinctive in other positions, e. g. before *p, t, ts, k*.
- i* short, high front vowel, as in English *pin*, varying all the way to the type of French *fini*.
- ī* long, high front vowel, as in German *ihn*, French *rive*.
- k* unvoiced velar stop, as in English *kill, cow*, but usually unaspirated, as in English, *skill*, French *cou*. Within the word, after a vowel it is often voiced, hence like the initial of English *go*.
- m* voiced bilabial nasal, as in English *man*.
- n* voiced postdental nasal, as in French *nid*.

- ō long, mid back vowel, rounded, as in German *so*, French *chose*; but often over-rounded, varying all the way to a high vowel, as in German *tut*, French *rouge*.
 p unvoiced bilabial stop, as in English *spin*, French *patte*.
 s unvoiced sibilant, varying all the way from the normal sibilant, as in English *see*, to the abnormal, as in English *she*.
 t unvoiced postdental stop, as in French *tout*.
 ts affricate of unvoiced postdental stop plus sibilant, varying all the way from the final of English *oats* to the sound in English *church*.
 u short, high back vowel, rounded, varying all the way from that in English *put* to that in French *cou*.
 w unsyllabic *u*, as in English *well*.
 y unsyllabic *i*, as in English *yes*.
 ? glottal stop, only in the word *āha?*: "yes."

For other symbols used in the footnotes, see *Language* I, 130ff. A sketch of the non-distinctive features of pronunciation is given in the above-cited *Bulletin*; the chief grammatical peculiarities of the language are outlined in *Atti del XXII Congresso Internazionale degli Americanisti* (Rome, 1928) II, 427ff.

Of the principal informants who dictated these texts I have told in the Introduction to the *Bulletin*; they, as well as the other informants represented here, are older members of the band. All of them dictated too fast, especially when the story grew exciting; what with this and with my poor knowledge of the tongue, the texts are often imperfect. The meaning of some passages remains closed to me; the only person I met who could translate unusual expressions into English (Mr. Baptiste Pooyak) had little time to help me.

I owe thanks to the Sweet Grass people, who were unflinchingly patient and kind in their dealings with me, and to the very able Farm Instructor, Mr. Matthew Layton and to Mrs. Layton; also to the Agency staff at Battleford, Mr. Macdonald, Dr. Norquay, and Mr. Smith; and to Father Lacombe.

Thanks are due to the Canadian National Museum and to the Indian Department for making this work possible and for rendering much courteous assistance.

The gathering and the publication of these texts are due in great measure to the genius and devotion of the Editor, Professor Franz Boas.

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I. LIFE AND WORSHIP

1. ANCIENT LIFE. THE SUN-DANCE.

nāh-namiskwākāpaw.

(1) kayās ayīsiyiniwak mistahi kih-kitimākisiwak, uskats otāh āh-ayātsik. nama kākway uhtsi ki-pakitinikōwisiwak. kih-musāskatāwak. nama kākway ayōwinisah uhts ayāwak; nama kākway mōhkumān. nayāstaw uskan kih-umōhkumāniwak. nama kākway uhts ayāwak iskutāw. atsusis pikuh kih-uhtsih-nipahāwak pisiskiwah, uskanah āh-kikamuhtātsik wīpisiwāhk. nama kākway; kih-kitimākisiwak. kītahtawā iskutāw kih-usihtamāsōwak, omīs āh-tōtahkik¹; āh-kisitāyik, piyisk ākutah kih-ōtinamwak² iskutāw. piyisk asiniyah āh-pakamahwātsik, ā-wāsaskutāpayiyit, ākutā ākwah kiy-ōhtinamwak iskutāw ayīsiyiniwak. ākwah asiskiy kih-utaskihkuwak. mīnah kih-wātihkāwak, pahkākin āh-asiwatātsik, asiniyah āh-kisāpiskiswātsik; ayakōh uhtsi wiyās āh-kīsisahkik. ākwah kītahtawā amiskwayānah kih-utayōwinisiwak.

(2) kītahtawā pāyak kih-pawātam ā-wīh-kapāyit mōniyāw-iyiniwa wāpiski-wiyāsah. ātsimōw tāyispihk ta-kapāyit. tāpwā ānwāhtawāw; ātiht tāpwāhtāk. ākwah ākutā māmihk ispiṣiwak, tsīkih kihtsikamihk.

(3) “ākwah wīpats kā-wīh-pā-kapātsik!” itwāw; “māskōts ahpōh mituni kiyipah,” itāw ayīsiyiniwah.

(4) tahtuh kīkisāpā ntaw-āy-itāpiw māna nipīhk. kītahtawā kā-pātsāpahtahk tsīmānah.

(5) otāh āh-pā-takuhtāyit, sakitsihtsānitōwak; atamiskutātōwak. tsikāmā ākusi nistam kā-isih-wāpamāt ayīsiyiniw³ wāpiski-wiyāsah. kahkiyaw kākway kih-miyik kit-ōh-pimātsit: mōhkumān, pāskisikan, kit-āpatsihtāt kahkiyaw kākway pāskisikāwin. ākusi ākutah uhtsi kiskinōhamawāw kit-āsi-pamihtāt pāskisikan. ākutah uhtsi ākwah ati-miyw-āyāwak ayīsiyiniwak. kītahtawā ākutah uhtsi piyisk atimwah⁴ ayāwāwak, āh-utāpahātsik. otāh pikuh nimitāw ayīsiyiniwak ukih-ayāwāhtawāw kayahtā misatimwah; nama wīhkāts uhts ayāwāw ayīsiyiniw natakām k-ātapit.

(6) kītahtawāh usām ākā kākway āh-ayātsik māmustsikāwin, kītahtawā pāyak nāpāw utawāsimisah āh-nā-nipahāpākwāyit, — kayās āsah nama wīhkāts kākway omāh askīhk uhtsih uhpikin; ahpōh maskusiyah kih-kisitāwa, — ākwah pāyak nāpāw usām mistahih āh-miywātsit, kītahtawā kā-wihtamākut ukīsikuwah, “hāw, kik-ātuhtahitin itāh kit-ōh-pimātsiyin.”

¹ Unfortunately I did not record the gesture.

² Probably *kih-uhtinamwak*.

³ Here unmistakably “Indian”; below *nāhiyaw*: “Cree” (kept in translation) is probably meant in the same way. The proper term *wāpiski-wiyās*: “white-flesh, white man” alternates with *mōniyāw*: “Canadian” (kept in translation).

⁴ Properly “dogs”, but often used for *misatim*: “horse”; that this is here the case is shown by the next sentence.

I. ANCIENT LIFE. THE SUN-DANCE.

Louis Moosomin.

(1) The people of old were in a piteous state, when first they lived here on earth. The Higher Powers had put them down here with nothing at all. They went naked. They had no clothes, no knives. All they had for a knife was a bone. From the beginning they had no fire. With merely an arrow they killed animals, fastening bones to their arrows. They had nothing; they were in a piteous state. Presently they made fire for themselves, doing it like this; when it was hot, they got fire from it. Also they pounded a stone, and when it sent out sparks, from this, too, the people got fire. Their pots and kettles were of earth. Also, they would dig a hole and put in a hide, and heat some stones; in this way they cooked meat. Then in time they began to have beaver-pelts for their clothes.

(2) Then at one time a certain man dreamt that the Canadian, the White Man, would land here. He told when they would land. Truly, he was not given credence; only some believed him. Then they moved their camp out there to the east, close to the great sea.

(3) "Now the time is close at hand when they will land!" he said; "Surely very soon," he told the people.

(4) Every morning he would go and look out upon the water. Then at one time he saw boats coming.

(5) When the others arrived there, they shook each other by the hand and greeted each other. For, indeed, thus it was that the Indian first saw the Whiteskin. They gave him everything to live by: the knife and the gun and all kinds of ammunition for his use. So then he began to be taught how to take care of a gun. From that time on the Indians were well off. At a certain time after this they began to have horses to pull their loads. And, strangely enough, it was only the people in the south who had horses; the Indian who dwells in the north from that time to this has never had horses.

(6) Presently, because they had no way of worship, presently a certain man whose children had suffered to the point of death from thirst. — for it seems that of old nothing ever grew from the earth; only grass ripened, — then a certain man who was very good, was told by the dwellers in the sky, "Now, I will take you whence you will have your source of life."

(7) äkwah täpwä äpihtä-kisikāhk ituhtayik mayaw äh-nipāt; äkutä äh-pawātahk, wihtamākōwisiw nipākwasimōwikamik. äyukuh tahtw-äskiy kita-tōtahkik ayīsiyiniwak kih-miyāwak. äkwah ispih kiskinōhamōwāw tānis ta-tōtahk; ukisikōwah kih-kiskinōhamāk. māsčkōts nawats tah-miywāsin kākikā ta-pakitinamāht ayīsiyiniw; äwaku nitäyih-tānān. tahkih kākway kitah-miy-ōhpikin. namuya matsi-kākway nipākwasimōkamik. wiyawāw, "kahkiyaw kākway matsi-kākway nähiyawak matsi-mantōwah atuskawāwak, itwāwak ayamihāw-iyiniwak. namuya niynān nähiyaw ōtah askihk uhtsih kiki-pakitināw; matsi-manitōwah mīna manitōw ukusisah namuya uhtsi kiskäyimāw nähiyaw; mīnah matsi-manitōw k-äsiyihkäsut namuya nähiyaw kiskäyimāw. ātah kita-kih-tāpwāhtahk nähiyaw, nawats manitōwah äh-kitimākäyimikut, äkā wihkāts uhtinwah kē-nipahikut. nama wihkāts nähiyaw nipahik yōtin. nama wihkāts nipahik nähiyaw piyāsiwah. nama wihkāts nähiyaw nipahik iskutāw. äkutah uhtsih ntäyih-tānān, nawats nähiyaw äh-kitimākinākōwisit. māsčkōts äh-kisiwahāt manitōwah, nipākwasimōkamik äh-kiptinahk, äwak ōhtsi mäh-mistahi k-ōhpikunahkik¹ möniyaw-ōtānawa, nitäyih-tānān; mīn iskutāw tahtukisikāw k-ōhpikunahk wāskahikanah; tahtukisikāw misiwā nikiskäyih-tānān ä-saskitākih wāskahikanah, mayaw ōtānāhk ātuhtāyāhkuh. mīna nipāhtānān tahtu-nīpin äh-pikwāstahkih pikw itā ōtānawa. namuya matsi-kākway kē-kih-miyikuyāhk manitōw, mawimustsikāwinah, nayāstaw kit-si-nitutamihk miyu-kākway. äkusi nkīh-isih-pakitinikunān manitōw ōtah askihk kē-nāhiyawiyāhk. ātiht māmāskāts mastaw äh-ih-takuhkih nīmihitōwinah äkā äh-kiptinahk wāpiski-wiyās, nanātuhk äy-isih-māstinikāhk; mākā nipākwasimōwin nama kākway māstinikāniwa. nähiyawak äkutah tahtw-äskiy kih-miyāwak nīsu-kisikāw äkäh kita-mītsisutsik, kitantutahkik kahkiyaw kākway kita-miy-ōhpikiniyik, kita-ntutahkik ta-kimiwaniyik. äkusi käh-isi-pakitiniht ōt äskihk kitimāk-ayīsiyiniw.

(8) nika-miywäyih-tān niya mīna wāhyaw kit-ātuhtāmakahk pikiskwāwin, äkā äh-wāpiyān. äkusi aspin äh-uhtsiyān namuya niwāpin. nama wihkāts askiy niwāpahtān. äkusi äskaw pikw itā äh-ituhtāyān nitituhtān; nama wihkāts niwanihun.

(9) äkusi äyōkō päyak ätsimōwin äyōkō.

2. THE CHARACTER AND KNOWLEDGE OF THE CREE.

nāh-namiskwākāpaw.

(1) äkwah kutak, apisīs.

(2) nayāstaw wāpiski-wiyās matsi-manitōwah wiya ä-kiskinōhamākut wāyōtisiwin, äkusi niyanān māsčkōts namuya nikiskäyimi-kunān matsi-manitōwah. äkō uhtsi k-ōh-kitimākisiyāhk. mistahih

¹ The actor "they" probably refers to the Thunderers.

(7) Then truly he was taken to the place of the noonday sky, even as he slept; dreaming of that place, he was told by the Higher Powers of the Sun-Dance Lodge. The people were given the annual performance of this rite. And at the same time he was taught how to perform it; by the dwellers in the sky he was taught. Surely it would be well, if it were always permitted to the Indian; so we think. Crops would always grow well. The Sun-Dance Lodge is not an evil thing. To be sure, "The Cree perform all kinds of evil things for the Evil Spirit," say the missionaries. On the contrary: the Cree was not put down here on earth with these things; the Cree has never known and does not know an Evil Spirit or a Son of God; and the Cree does not know him who is called the Evil One. But rather, well may the Cree believe that the Spirit looks with kindlier pity on him, since he is never killed by winds. Never is a Cree killed by wind. Never is a Cree killed by the Thunderers. Never is a Cree killed by fire. That is why we think that the Cree is favored by the Higher Powers. Perhaps it is because he has angered the Spirit by putting a stop to the Sun-Dance Lodge, that in such numbers they break up the Canadian's towns; so we think; and that every day fire destroys the wooden houses; every day we learn that everywhere houses have caught fire, every time we go to town. And every summer we hear that in many places towns have been destroyed by windstorms. It is not an evil thing which the Spirit has given to us, but ways of worship, only that good things may be prayed for. Thus did the Spirit set us down here on earth, us who are Cree. Strange, that some dances which arose much later are not stopped by the White Man, dances in which various things are used up, while the Sun-Dance involves no waste. It was given to the Cree, every year, for two days to go without eating, and to pray that all things might grow well, and to pray for rain. It was thus that the poor Indian was set down here on earth.

(8) I too shall be glad to have my speech go far abroad, I who am blind. For from the time I was born, I have been blind. Never have I seen the earth. Yet when from time to time I mean to go anywhere, I go there; I never get lost.

(9) So much for this, for this one story.

2. THE CHARACTER AND KNOWLEDGE OF THE CREE.

Louis Moosomin.

(1) Now another, a short one.

(2) Since only the White Man was taught by the Evil Spirit how to acquire wealth, perhaps we others are not known to the Evil Spirit. That is why we are poor. The Cree has much human

ayāw nāhiyaw kisawātisiwin; pikw itā āh-pihtukāyit ayīsiyiniwah, kiyām uwāyōtisiwah, asamāw; namwāts ahpōh wihkāts tipahikāhāw. kiyām pāyakwāw kita-mītsisut āh-ayāt nāhiyaw, ayiwāhk kaskihtāw wītsih-ayīsiyiniwah āh-asamāt. misiwā ōma askiy nāhiyaw kisawātisiwin āh-ayāt, āwaku piku, kisawātisiwin māwatsih āh-ayāt, kahkiyaw wīts-āyīsiyiniwah kitimākāyimāw nāhiyaw. āwak ōhtsih pikw īsih kā-tōtākut mōniyāw-iyiniwa. nama wihkāts nāhiyaw kihkāhtōw; nōtinitōw nama wihkāts; ākusi āsikiskāyihāmān. namuya nikih-wanihtānān nāhiyaw ōtah askīhk kā-kih-isi-pakitinīht.

(3) ākwah kayās āsah pāyak nāpāw āh-manitōwit, kītahtawāh akāmāskīhk uhtsih nōtsihāw. pōtīh nipahāw. ākwah kītahtawā akāmāskīhk k-āyātsik ayīsiyiniwak, mats-āyīsiyiniwak, pīwāpisk uhtsih mānah ayīsiyiniwah āh-usihātsik, ōki wanipahtākāw-iyiniwak, nīstanaw āhtasitsik.

(4) ākwah kutak awa uskinīkiw kā-kiskāyihāh ā-wih-kakwā-nipahiht, wawāyiw; asiskīwinisōw; wāpiskāyik asiskiy āpatsihtāw. ākwah sipwāhtāw; nipīhk āsah waskits pimuhāw, mistah āh-manitōwit. ākwah āh-takuhtāt ākutā ispimīhk, wīkiyīhk pakitsiw ōhīh kā-wih-kakwā-nipahīkut¹. wāpamāwak; "kihiw," itāyimāwak.

(5) "nikustāhtay anah kā-wih-kakwā-nipahāyāhk; ahpōh ātukā āwakō!" itāw awa kā-wih-kakwā-nipahāt, pīwāpisk ā-matsustākāhk ayīsiyiniwah āh-usihāt māna āsah awa mats-āyīsiyiniw.

(6) "āwak ōhtsi k-ō-kī-sākwāyimuyān, ā-sīhkimiyaik," itāw āsah; "ākwah āwaku ātuk āwah!" itāw. "kiyām pihtukāh! kitimākāyiminān; pā-pihtwā!" itāw āsah.

(7) "hāh, namuya ninōhtāh-pihtwān. kiyām kipā-miyitināwāw t-si-nipahiyāk," itwāw āsah.

(8) "hā, namuya ka-kīh-nipahikawin!" itāw; āh-ati-itiht, "kiyām kitimākāyiminān!" itik ōhi mats-āyīsiyiniwah; "kiyām nika-pimātsinān!"

(9) "namuya!" itāw; "kipā-miyitināwāw t-si-nipahiyāk," itāw.

(10) "namuya ka-kīh-nipahitinān," itik.

(11) "hāw, tipiskākih iskuh nika-pāhun. ākā wī-nipahiyākūh, ākus īsi nika-kīwān. māka kik-āswāyimināwāw," itwāw.

(12) āh-tipiskāyik ākwah, āh-kīwāt, mustsi-pimihāw ākwah. āh-wāpahk ntumāw āsah kahkiyaw kā-mitāwiyit ayīsiyiniwah, kit-ōsihtāyit mitāwikamik².

¹ The words suggest flying; probably I missed a word that said this; compare the return journey, below.

² Unless I greatly misjudge, the informant here gives a more favorable account of the Mitewin than could be got from other Sweet-Grass Cree. He spent some years at an institution for the blind at Winnipeg, where he may have consorted with Ojibwa.

kindness; wherever it be, if a man, and be he a rich man, enters a dwelling, he gives him food; in no case does he make him pay for it. Even if the Cree has enough for only a single meal, in some way he manages to give food to his fellow-man. Because, of all this earth, the Cree has most human kindness, because he has more human kindness than all others, the Cree deals kindly with all his fellow-men. That is why the Canadian has been able to do whatever he pleased to him. Never does the Cree quarrel; he never fights; that is as I know it from experience. We cannot lose the ways with which the Cree was set down here on earth.

(3) We are told that in ancient times a certain man who had spirit power was persecuted from across the sea. The outcome was that he was slain. At that time across the sea there were some men, evil men, who made men out of iron, did those persecutors, who were twenty in number.

(4) Then another man, a youth, who knew that they were going to try to kill him, made himself ready; he painted himself with clay; he used white clay. Then he set out; he walked over the surface of the water, so great was his spirit power. Then, when he arrived up aloft, at the others' dwelling he alighted, at the dwelling of those who were going to try to kill him. They saw him; they thought he was an eagle.

(5) "And did I not fear him whom we were going to try to kill? I should not be surprised if this were he!" said the one who was going to try to kill him, putting iron into the hot fire to make a man, as was that evil person's way.

"This was why I was unwilling, when you urged me," he told the others; "No doubt this is he!" he told them. "Enter, please! Take pity on us; come and smoke!" he said to him.

(7) "Ho, I do not wish to smoke. If so please you, I have come to let you kill me, as you desire," he told them.

(8) "Oh, it will be impossible to kill you!" he answered him; as he continued to be spoken to in this way, "Please have mercy on us!" he was asked by those evil persons; "Please let us live!"

(9) "No!" he told them; "I have come to let you kill me," he told them.

(10) "We could not kill you," they told him.

(11) "Well then, I shall wait until dark. If you do not intend to kill me, I shall go home as I am. But I shall be on the lookout for you," he said.

(12) When darkness came and he went home, he merely flew. On the next day he summoned all the people who took part in the Medicine Ceremony, to have them build a Medicine Lodge.

(13) "äkwhah kiyām päyak äh-ayāt awiyak maskihkiy, kit-ätuhtatāw," äkusi itāw ayīsiyiniwah; "ähkamäyimum; witsöhkamawik; usām mistahi kinipahikunawak," itwāw; "kisihtāyākuh ōmah k-ōsihtāyāk mitāwikamik, minah kahkiyaw kisihtāyākuh, tahtuh ayīsiyiniwak ka-wih-ituhtätsik kisi-pihtukätwāwi, äkuspik ka-pä-ntumināwāw," itwāw awa uskinikiw; "äkwhah pihtukäyāni, nistikwānihk ka-pakamahunāwāw," itwāw aw ōskinikiw; "nika-pimitätsim, pihtukäyānih," itwāw; "äkwhah mīna nīstanaw atimwak ka-muwāwāwak," itwāw; "äkwhah kahkiyaw kika-nīmihitunāwāw," itwāw aw ōskinikiw; "äkwhah kī-nipahiyāku, kapakutsānināwāw. uhpimā kik-ästānāwāw¹. wäskwähtämihk äy-äskihtakwāk kik-änāskānāwāw. äkwah ä-mihkwāk iskwähtämihk isi kik-änāskānāwāw. täpiskōts nipāwinis kk-äsihtānāwāw," itwāw äsah; "äkutā niyaw iskwähtämihk itäy isih, säkāstānuhk äkutāh isi nk-aspiskwäsimum. äkwah kapä-tipisk kika-nīmihitunāwāw," itwāw äsah; "ka-muwāwāwak ōki atimwak. äkwah nīsu möhku-mānah itakutāwah ätiskwäsiniyān. kīspin kākway mihkuh wā-pahtamāku, äkusi nika-sākuhāwak akāmāskihk k-äyātsik ayīsiyiniwak," itwāw äsah.

(14) täpwä ntaw-usihtāniwiw mitāwikamik.

(15) itwāw, "kahkiyaw ayīsiyiniwak umaskihkimiwāwa, mīna mitunih kahkiyaw kih-mätsi-pihtukäyākōh, äkuspik kika-pä-pākumināwāw. pita niwīh-nipān," itwāw äsah.

(16) täpwä söhkih atuskāwak ayīsiyiniwak, mitāwikamik äh-usihtätsik. äkwah t-ätuhtät pä-ntumāw, ä-kih-kisihtāwiht. kahkiyaw ayīsiyiniwah äh-kisi-pihtukäyit, ituhtāw.

(17) "hāw, niwāhkumākanitik, kiyām nipakitāyimāw nikusis," itwäyiwah öhtāwiya; "mayaw pihtukätsih nipahāhkāk," itwäyiwa.

(18) äkusi wiya, "nipahihkāk!" itwäyiwa.

(19) "ōma k-äsi-sihkimikuyāk kakwä-tötamuk," itwäyiwa öhtāwiya, māka wiya kisäyiniw päkitāyimāt öh ökususah.

(20) mayaw äh-pihtukä-pimitätsimuwit, pakamahumāwa ustikwāniyihk. kakwāyahōwak uskinikiwak umatōwahk wäskikaniyihk ä-yäyikiswätsik. äkwah täpwä pimisiwāwak uma kā-kih-isi-sihkimikutsik. kahkiyaw äkusi tötamwak.

(21) "hāw, äkwah kahkiyaw nimihituk! äkā mäh nāntaw mätsimwätsih nipahāyākuh nikusis!" itwāw awa kisäyiniw käsāwätisit.

(22) täpwäh nīmihitōwak kapä-tipisk. äh-päh-wāpaniyik, kitah-tawä kā-wāpahtahkik mihkuh möhkumānihkānihk äh-pahpahkikawiyik. äkwah täpwä tsihkäyihitamwak ä-nīmihitutsik, nayāstaw atimwah äh-mōwätsik. pisim äh-pä-sākāwät, äkuyikuhk natawāpānāwāw awa uskinikiw. äkwah äkutah wāpahtsikätāw äh-

¹ Object presumably the entrails?

(13) "And please let anyone who has any medicine bring it there," he told the people; "Work with zeal; help me in what I am doing; too many of us are being killed," he told them; "When you have finished the Medicine Lodge which you are building, and have completed everything, and when as many persons as mean to go there, have entered the lodge, then you are to come and call me," said that youth; "And when I enter the lodge, you are to strike me on my head," said the youth; "I shall be crawling along the ground, when I enter the lodge," he said; "Also, twenty dogs you will eat," he said; "And all of you will dance," said the youth; "And when you have slain me, you will cut me open. Off to one side you will place it. Opposite the doorway you will lay blue mats. And red matting you will lay toward the doorway. You will make something like a small bed," he told them; "And there my body, towards the doorway, facing the direction whence comes the light of day, I shall lie with my head on it. And all night you are to dance," he told them; "You will eat those dogs. And two knives will hang by my head as I lie. If you see any blood, then I shall be defeating those persons who are across the sea," he told them.

(14) Accordingly they went and built a Medicine Lodge.

(15) He said, "When the medicines of all the people are there, and when all of you, completely and to the last one, have entered the lodge, then you will come and wake me by speech. Meanwhile I wish to sleep," he said.

(16) Accordingly the people worked diligently, building a Medicine Lodge. Then he was summoned to go there, when it had been completed for him. When all the people had gone in, he went there.

(17) "Now then, O my kinsmen, if so please you, I give up my son," spoke his father; "As soon as he enters, kill him," he said.

(18) It was his own father who said, "Kill him!"

(19) "Try to do this in the way that he has bidden you," said his father, the old man himself thus offering up his son.

(20) As soon as the latter crawled into the lodge, he was struck on the head. The young men went faithfully to work, slashing him open here at his chest. Then they laid him down in the way he had bidden them. They did it all in that way.

(21) "Now then, all of you dance! Remember that you have not by any means really slain my son!" said the old man, so generous was he.

(22) Accordingly they danced all night. As dawn approached, there at one time they saw blood dripping from the blades of the knives. Then truly did they put their heart into the dance, and only dogs they ate. When the sun rose above the horizon, they went to view that youth. There it was seen by all that he returned to life.

āpisisihk. kahkiyaw āsah kī-sākōtsihāw anihih nīstanaw tah ayīsiyiniwah. kahkiyaw āsah uki-nāspitsi-nipāhtāwāw.¹

(23) āwakuh pāyak ātsimōwin; ākutah uhtsi namuya ākuyikuhk miywāsin mitāwikamik. kahkiyaw kākway mats-āyisak ahpōh ayīsiyiniwak kī-nā-nipahitōwak, matsi-maskihkiyah āh-āpatsih-tātsik, āh-pistsipōwihtutsik. pikw isi isi-kaskihtāwak āsi-nisi-wanātsihitutsik kayās ayīsiyiniwak. āwaku wiyawāw utsipwāwak nīkān kā-kīh-miyikōwisitsik mitāwiwin; kāhtsiwāk kīh-ituhtāwak mitāwi-manitōwah. ākutah uhtsih kahkiyaw kākway nipihk k-ōtaskiyit āyakunik māmustawāwak kā-mitāwitsik; mōhkitsi-wanipākukh mīnah k-ōtaskiyit kahkiyaw mawimustawāwak; mīna tahtuh kākway kā-sākikihk ōtah askīhk, āwakunih kīh-kiskinōhamākōwisiwak kit-si-mawimustahkik. anuhts kāyāpits mihtsāt kākway āh-pwātawihitātsik maskihkiwiwiniwak, kaskihtāwak nāhiyawak umaskihkimiwāwaw uhtsi; tsikāmā kīh-miyikōwisiw nāhiyaw maskihkiy; iyikuhk āspihtsāk askiy, kahkiyaw kākway kā-wāpahtamihk, niyīpihkih kāw-uhpikihk, āspihtsāk askiy, misiwā kīh-tāpastawān nāhiyaw umaskihkīm. misiw itā itāpiyākuh kā-wāpahtānāwāw nāhiyaw āh-kīh-miyiht wīstah kit-ōhtsih-pimātsisit. mīna āpihtaw āh-māyātaniyik maskihkiy kīh-miyāw. wiyawāw āyakunih mitāwak kā-kīh-kiskinōhamākōwisitsik; kahkiyaw kākway kī-wihtamākōwisiwak kit-si-nanātawihiwākātsik, ahpōh nipihk kahkiyaw kākway k-ōhpikiniyik, kitā-pāsahkik kahkiyaw kākway maskihkiy.

(24) uhtsitaw nitāyimōtān kayās nāhiyawak kāh-isi-pimātsisitsik. nīmiywāyihitān mantōw wiyah āh-itāyihitahk, awa nāpāw kāh-pāh-natawāyihitahk nāhiyaw tānisi kā-k-īsi-pimātsisit. mitunā māka kahkiyaw miyu-kanāpamikōwisit ayīsiyiniw, ākwah kayās nik-ayimōtān. nama kākway wiyasōwāwin uhts-ayāw nāhiyaw; kīpahutōwin nama kākway; nama kākway mats-ihtiwin; wiyawāw piku ayīsiyiniwak umitunāyihitsikaniwāw kīh-āpatsihtawak. ayisk nāhiyaw nama kākway uhtsi māyi-tōtam; namuya uhtsih māyi-tōtawāw nāhiyaw ksā-manitōwa. ākwah nāhiyaw tipiyaw wiya manitōwa kīh-kakāskimik; āyak uhtsi yōspisiwin k-ōh-ayāt nāhiyaw. ayisk kisāwātsisiw, manitōw kā-kīh-pāh-kakāskimāt ayīsiyiniwah.

(25) ākwah mīna piku iskwāwa kīh-nā-naskuwasimik²; ākusi kīh-wiyasōwatāw.

(26) "nama wīhkāts mistahi kita-yāhkastāw kitatuskāwin; usām kinā-naskuwasimin. kiyām kapā-kīsik atuskāyanih, pāyakwan iyikuhk kit-āspihtsipayiw kitatuskāwin," kīh-itāw āsa manitōw.

(27) āwakuni pikuh ōhi pāh-māyasōwātāw. nāpāwa kīh-kiyām-āpiyiwa, uskats nāhiyaw āw-usihit. ākusi āsa kīh-ispayiw, itwā-

¹ Perhaps read *uki-nāspitsi-nipahāhtāwāw*: "they had killed them beyond possibility of revival".

² For *kīh-nā-naskwāwasimik*.

He had overcome all of those twenty persons. It appears that they had all gone to sleep beyond hope of revival.

(23) That is one story; but since then the MedicineLodge has not been so good a thing as all that. All kinds of evil beings or persons have killed one another, by using bad medicines to poison one another. The old-time people were able to do all manner of things in the way of destroying one another. It was the Ojibwa who first were given this Medicine Ceremony by the Higher Powers; they went into the actual presence of the Spirit of the Mitewin. Since then, those who participate in the Medicine Rite, worship all those beings that have their home in the waters; they worship also that being who has his home in springs; and they were told by the spirits to worship as many things as grow forth out of this earth. To this day, many things which the physicians fail of doing, the Cree can do them through their medicines; what wonder, since the Cree was given medicine by the Higher Powers? Over all the extent of the earth, everything that is seen growing forth in the summer time, as far as the earth extends, everywhere the medicine of the Cree was placed within his reach. Wherever you may look, you will see that which the Cree, for his part, was given, that he might derive from it his continuance of life. Also, as half of the gift, he was given bad medicine. Those same Medicine Dancers were the ones to whom it was taught by the Higher Powers; they were shown by the spirits every way of doctoring people, all the things, even, which grow in the water, that they might dry all kinds of medicinal herbs.

(24) I tell this because I wish to discourse upon how the Cree lived of old. I am glad that the Lord had it in mind that this man should come here and desire to know how the Cree used to live. How well the people of old were taken care of, in everything, by the Powers, of that I shall now speak. Originally the Cree had no kind of law; there was no such thing as imprisonment; no such thing as crime; people simply used their own considerate judgment. For the Cree did not, by his original nature, do wrong; it is not in the nature of the Cree to do wrong to God. The Cree was instructed by God himself in person; that is why the Cree has gentleness. For he has kindness of heart, since God came and instructed the people.

(25) At that time only the woman made rejoinders to Him; therefore He pronounced the law for her.

(26) "Never shall your work show great advance; for you have retorted to me. Let it be that when you work all day, your work will be as far advanced as it was before," God said to her.

(27) For her alone He decreed ill. The man stayed still when the Cree was first made. Thus it must have gone, said the old men of

wak kayās kisäyiniwak, uskats äw-usihät manitōw nähiyawah. äkusi äsa kāy-ispayik.

(28) äkutah kī-wihtamōwāw kahkiyaw kākway maskihkiyah, mīna mawimustsikāwin kit-äyāyit.

(29) äkuyikuhk wiya mantōw uhtsih nka-pōni-äyimuhtän. äkwah niwih-ätayōhkän.

(30) äyökō päyak ätsimuwin.

(31) nīnän mīna nitayānän manitōw ukiskinōhamākāwin. ayisk namuya niyanän n-ōh-nipahānän manitōw ukusisa; äywak öhtsi namuya nnisitawäyimikunän matsi-manitōw. äwak öhtsi äkā kākway kaskihtāwin k-ōh-ayäyāhk.

3. DANCES.

sākāwāw.

(1) päyak. nipākwäsīmōwin. äwaku nipākwäsīmōwin, äh-nitutamäht manitōw, kahkiyaw ayīsiyiniw kitaw-uhpikit ötah askihk. äwaku nipākwäsīmōwin, nīsu-kīsikāw pikuh aniki kā-nīmihitutsik nipiy äkā ä-minihkwätsik. äkwa mītsiwin äkā äh-mītsitsik nīsu-kīsikāw. mayaw kā-pōyuhk, sāmāk kahkiyaw kīwā-niwīw, ä-ntaw-ätuskāhk. namuya wihkāts äh-kisiwāsihk, äwaku mīkiwāhp k-äpatsihtätsik nähiyawak. äyaku kahkiyaw¹.

(2) pīsim piyāsiw mustus uhtin, äwakunik näwu k-ōh-nipākwäsīmuhk, äh-miyätsik ayīsiyiniwah äwakunik. manitōw utawäsimisah ä-kih-wiyähät kita-nitutamäht pimätisiwin, äwakunik ätsimustawāwak öhtāwiyiwāwa manitōwah. äkusi äwakō uhtsi kā-nipākwäsīmuhk; namuya äh-mäyātahk. mistahi mihtsätwāw uhtsih pimätisiwak nähiyawak. ayis namuya äyakunih piku äh-ntutamōwätsik kit-ōh-pimätisitsik; kahkiyaw kitaw-uhpikit ayīsiyiniw ötah öm äskiy äy-isi-nitutahkik kā-nipākwäsīmōwinihkätsik. äh-ähkusit awiyak, asutam ta-wītsihiwät, ta-nīmihitut, manitōwah äh-ntutamōwät. täpwä äskaw pimätisiwak äkutah uhtsi nähiyawak. pihtwähāwak äwakunih öhi kahkiyaw, öhi pīsimwah mīna piyāsiwah mīna mustuswa mīna uhtinah. äwakunih mīnah wäpahtähāwak tsistämāwa.

(3) awa kā-wih-nipākwäsīmōwinihkät, "kitäpaht öma! kitäpam awah, nöhtä kisä-manitōw, kitawäsimis äh-wih-kanawäyihitamawak kita-pihtwät! miy söhkisiwin awa kitawäsimis kā-kanawäyihitamawak tsistämāwa. kanätsih, äkā kākway ta-säkihikutsik ayīsiyiniwak. itah mänukäyāni, kitawäsimisak kā-wih-mänukawakik, kita-

¹ The insistence upon prompt return to work and upon absence of black magic ("it is never in anger") are, of course, pleas for the dances, some of which have been forbidden by the government.

The informant spoke much more freely when notes were not being taken; when dictating he broke off at frequent intervals with, "That is all." Then, when reminded of some feature he had left out, he would go on for a while. This accounts for the form of our text.

yore, when God first made the Cree. So that is the way it must have happened.

(28) There He told him every kind of medicine, and the religion he was to have.

(29) And at this point I shall cease to discourse of things concerning the Lord. Now I shall tell a sacred story.

(30) And so this is one discourse.

(31) We, too, have a teaching of God. You see, not we have ever slain God's Son; that is why the Evil One does not know us. And that is why we have no kind of worldly power.

3. DANCES.

Adam Sakewew.

(1) One is the Sun-Dance. The Sun-Dance consists of this, that God is entreated that every human being may grow up and thrive here on this earth. The Sun-Dance consists of this, that for two days and no longer the dancers drink no water and for two days eat no food. As soon as it is over, at once all go home and return to work. It is never in anger that the Cree use this lodge. That is all.

(2) Sun, Thunderbird, Buffalo, Wind, for these four the Sun-Dance is danced, since they gave it to man. Since God appointed these his children, that he might be entreated for life, it is they who convey the message to God their Father. This, then, is the purpose of the Sun-Dance; not evil. In many instances Cree owe their lives to it. But, in fact, it is not only for themselves that they ask for the power to live; that every human being on this earth may thrive is the prayer of them who celebrate the Sun-Dance. When one is ill, he makes a vow that he will take part in the dance and the prayer to God. Truly, often have Cree owed their lives to this. They cause each of them to smoke, the Sun and the Thunderbird and the Buffalo and the Wind. They show them the tobacco.

(3) He who is about to give the Sun-Dance, "Look upon this thing! Look upon this tobacco, God, my Father, which I shall keep for Thy child to smoke. Give power to Thy child for whom I keep the tobacco. Moderate him, so that mortal men be not frightened by aught. There where I set up the lodge which I am

kitāpahtahkik wikiwāw taw-ukimāwahk¹ ākā awiyak kitah-āhkusit; kahkiyaw kiyām kita-miywāyih tamwak ōki kitawāsimisak, tahtuh kā-pā-ntawāpahkātsik ōma pīsim piyāsiw wīkih kā-wīh-usihtāyān, uhtin mīna. āyakunik kita-kisāwātisiwak kuyahākanak, kā-sōhkahk kipimātsihiwāwin, āwakuh kita-miyih tsik kahkiyaw ayīsiyiniwak. ōma nīpawiyāni nama kākway kita-sākihikuk. wāh-pimuhtātsih kitawāsimis, pāyahtik kita-pimuhtāw awa piyāsiw, nīpiy kita-sāpupatāt uhtsih umā askiy, ākā ta-pīkupayik. kisāwātutawin; kitimākihtawin! ākusi āh-itwāyān anuhts, kahkiyaw tamiywamahtsihuhk.”

(4) āyaku kahkiyaw.

(5) kīspin piyāsiw āh-miyāt² āwaku mikiwāhp, kā-mānukāt ayīsiyiniw, mistahi āpatsihiwāw. kahkiyaw awiya āpatsihāw, ākā ta-nōhtāyāpākwayit, ta-miyuskākuyit nīpiy. āyakō uhtsi ayīsiyiniwak, pāyak kā-nīpākwasimōwinihkāt.

(6) kahkiyaw ākusi.

(7) ākwa kutak āyakwa. pāyakwan pīhtwāwin, pāyak tipiskāw pīkuh ā-nīkamuhk, sīsīkwanak āh-āpatsihihtsik. pāyak wākayōs āwaku nīkān ā-wīhtamākāt, nāhiyawah ā-wīhtamawāt. ākutah uhtsi: pīsim piyāsiw mustus. pīkw itōwahk asiniy apiw pīhtsāyihk. āyakunik āh-miyih tsik tsistāmāwa, kita-pīhtwātsik, āh-ntutamāhtsik pīmātsisiwin. tāpitāwih pīhtsāyihk pīhtwāwikamikuhk mītsisunāniwīw, mīnihkwāniwīw nīpiy. nōtukāsiwak mānukāwak pīhtwāwikamik, namuya nāpāwak. namuya nīmihitōwak. tahtuh āh-nīkamutsik, kiyīsi-nīkamutwāwi, ntutamawāwak kitaw-uhtsi-pīmātsisitsik. tahtu kā-nīkamutsik, kahkiyaw āwakunik āh-ntutamātsik. āskaw pīhtsāyihk mātōw ayīsiyiniw kā-pīhtwāwinihkāt.

(8) “ōki awāsisak kit-ōhpikiwak miyīnān, kit-ōh-uhpikināwasuyāhk!” itwāwak kā-pīhtwātsik.

(9) tahtu mīna kā-nīkamutsik, kahkiyaw miyāwak tsistāmāwa, tahtu kā-nīkamutsik. āskaw iskwāwak mātōwak.

(10) “kitimākihtawinān! kitimākāyim ōki nāpāwak, ā-kitimākisitsik, ā-ntutamākuyākuk pīmātsisiwin. ōki mīna iskwāwak t-ōhpikihāwak utawāsimisiwāwa kitimākāyiminān, kisā-manitōw! ōki kitawāsimisak kā-wītsi-pīhtwāmihtsik miy kit-ōh-kitimākāyih-tahkik kākway, t-ōhpikimakanīyik wiyawāw. ākā wiya nīkakwā-sākihikunān kitawāsimis piyāsiw. mīna uhtin ākā wiya itah āh-ayāt ayīsiyiniw kakwā-sākihtā miywāsin kuhpikihtsikāwin. ākus isi kitimākāyiminān!”

(11) ākusi kahkiyaw.

(12) āh-pōni-mātutsik ōki iskwāwak, pāyak ā-mātut, “hay!” itāw, “kitatamihin ā-ntutamākāstamawiyin pīmātsisiwin!”

¹ Doubtless error of record.

² Informant had explained that not anyone, but only he who had been so commanded in a vision by a Thunderer, could give a Sun-Dance.

about to erect for Thy children to look upon, let no one be ill; let Thy children rejoice in it, as many as shall come to look upon this lodge of Sun and Thunderbird which I shall build, and of the Wind. May these Thy appointed creatures be propitious, so that Thy firm gift of life may be given to all men. When here I stand let them not by aught be frightened. When Thy child is about to walk abroad, let this Thunderbird go gently, drenching this earth with rain, that it may not break apart. Be kind to me; hear me with pity! Thus do I now speak, that all may live in health."

(4) That is all of this.

(5) If the Thunderbird gives a man this lodge, and he has set it up, he does much good to people. He does good to each and every one, that they need not thirst and that water may benefit them. This is why; for the sake of mankind is why one gives a Sun-Dance.

(6) That, then, is all.

(7) Now another. Of similar nature is the Smoking-Lodge, in which the singing lasts only one night and rattles are used. It was a certain bear who first told of this, revealing it to the Cree. It is for these: Sun, Thunderbird, Buffalo. Somewhere within the lodge lies a stone. It is they who are given tobacco that they may smoke and are entreated for life. But also, within the Smoking-Lodge there is eating, and water is drunk. Old women erect the Smoking-Lodge, not men. They do not dance. Every time they sing when they have sung their song, they ask them for the gift of

As many as sing, all ask them for it. From time to time within the lodge he weeps who is giving the Smoking-Ceremony.

(8) "Grant us that these children may grow up, grant us the gift of bringing our children to maturity!" say those who smoke.

(9) As many, also, as sing, all are given tobacco, as many as sing. From time to time the women weep.

(10) "Lend a pitying ear to our prayer! Pity these men, who are pitiable, who implore you for life. And that these women, also, may bring their children to maturity, take pity on us, Lord God! To those children who are given part in the smoking, grant that they may feel pity for all things, and that their bodies may grow and thrive. Let not Thy child, the Thunderbird try to frighten us. Do not with Wind, there where is mortal man, seek to frighten that good thing Thou hast caused to grow up. Even thus grant us Thy pity!"

(11) That is all.

(12) When the women cease to weep, when one has wept, "Thanks!" they say to her; "I thank you for praying for me for life!"

(13) äh-itäyimätsik, äh-mätuyit, päskis äh-pikiskwäyit, "mäsköts ta-kitimäkihtawāw," äh-itäyihthakik ök äyisiyiniwak, "hay!" k-öh-itwätsik.

(14) äkusi äyaku päyak tipiskāw äh-pōyuhk, mayaw äh-kisikāk, sämək kahkiyaw kiwāwak ayisiyiniwak. mistahi kiwāhtatāwak mitsiwin. mistahi kisitāpōw äwaku aniki äh-pihtwāt awiyak, päyak piku umitsiwin kā-miyāt, kahkiyaw ayisiyiniwah ta-mitsiyit. mayaw äh-pōyuhk, kiwāniwiw nanānis.

(15) äaku kahkiyaw.

(16) kutak mina nīmihitōwin: kikastutināwak. äkwah mistikuhk täpisiniyiwa mustuswak waskasiwāhk uhtsi äh-apisisisitsik¹. äyakunik päyak kisikāw äh-kisikāyik piku äh-nīmihitutsik. kahkiyaw māka kikastutināwak. namuya nōkwaniyiwa uhkwākaniwāw; payipisikātäyiwa utastutiniwāwa itah äh-uhtsi-kanawāpahkätsik.

(17) äwaku mīna päyakwan, wihtikōhkānisimōwin. äyakō päyakwan: tahki mitsisōwak; pisisik nāpāwak, namuya iskwāwak. päyakwan min äyakō pāh-päyak piku kā-miyihtsik ayisiyiniwak, äyaku nīmihitōwin, namuya waniyaw, päyak piku nāpāw. äskaw nistu-mitanaw nisitanaw nä-mitanaw ihtasiwak öki kā-wihtikōhkānisimutsik. äyakunik äh-asutahkik kitaw-uhtsi-pimätisitsik, wāhyaw äh-ayāyit uwāhkumākaniwāwa.

(18) "wāpahtihin niwāhkumākanak, manitōw, kitawāsimisak. äkuspi nka-nīmihāwak. wāpamaki awa kā-matwāy-ähkusit, kita-pimätisiw. äyaku mikiwāhp nik-äpistān. nika-nīmihāwak ayisiyiniwak," itwāw.

(19) täpwä pimätisiyiwa.

(20) äkuyikuhk äh-iskwāk äyaku.

(21) kayās täpisköts simākanisak nähiyawak. namuya kimöts kih-tōtamwak. mayaw unīmihitōwak, äyakunik pisisik nāpāwak kayās, kispin unīmihitōwak, "namuya ka-mätsināwāw; namuya ka-mätsiw awiyak." kispin äkusi äh-itwätsik, awiyak miyātsitsi, mänahutsi, öki unīmihitōwak, ātah, "kimöts nitötān," ätäyihthakih awa kā-mätsit, täpiskāyiki, täkusihkih, wiyāpahkih pähtamwak unīmihitōwak. kikisāpā wayawiwak; säkuwāwak; nikamōwak. äkusi pikunāwak. awa kā-kih-mätsit wikih yāyikisamwān, misiwā äh-pikusamuht. upāskisikan utinamwān.

(22) "ayis, nikwāmäsitik, nōhtāhkatawak nitawāsimisak, k-öh-māyi-tōtātakuk. awa pihtwāhkāk tsistsāmās. iyikuhk kih-nāwutipiskāk, äkuspi kika-miyitināwāw isi-miywäyihthamäk," itwāw awa nāpāw.

(23) kāh-nāwutipiskāk ipakamahwāw atimwah, äh-nipahāt utāma. pakāsīmāw, unīmihitōwak ä-ntaw-asamihtsik.

¹ Or, "small things (animate: rattles ?) made of buffalo-hoofs."

(13) Because those people think thus concerning her, when she weeps and at the same time speaks her prayer, because they think "Doubtless she will be heard with pity," that is why they say, "Thanks!"

(14) Then, when after that one night the ceremony is closed, as soon as day comes, at once all the people go home. They take home much food. When anyone of these people thus smokes, he cooks much, for he alone gives them food, that all the people may eat. As soon as the ceremony is over, all go to their various homes.

(15) That is all of this.

(16) Another dance still: they dance the Masked-Dance. To a pole are fastened the smallest of the hoofs of buffalo. These dancers dance one day, only during daylight. All wear a headgear. Their faces are not visible; holes are cut in their headgear, through which they may see.

(17) This, too, is of the same nature, the Windigo-Dance. This is alike in both: they always eat; there are only men, not women. This, too, is a common feature, that only certain individuals are given the gift of holding this dance; not anybody, but only this or that man. Sometimes the Windigo-Dancers were as many as thirty, twenty, or forty in number. They promised to hold it that they might derive life from it, when their kinsfolk were far away.

(18) "God, let me see my kinsfolk, Thy children. Then I shall give them a dance. If I look upon him who laments in sickness, let him live. By this lodge I shall take my seat. I shall make the people dance," he said.

(19) Then truly the others would live.

(20) That is the end of this.

(21) Of old, like soldiers were the Cree. They did not act without general consent. As soon as these dancers, — they were only men, of old, — as soon as these dancers said, "You are not to hunt; no one is to hunt," then, if anyone hunted and killed game, then these dancers, even though that hunter would think, "I am doing it in secret," when at night he has arrived, in the morning those dancers would hear it. Early in the morning they would go forth; they would whoop; they sang. Then they tore up his belongings. The tent of the one who had hunted would be cut into strips, and all his property cut up. His gun would be taken from him.

(22) "You see, friends, my children are hungry; that is why I have transgressed against you. Do you keep this tobacco to smoke. In four nights I shall give you that which will please you," said that man.

(23) When the fourth night had come, he clubbed his dog to death; he killed his dog. He set it to boil, and the dancers were sent for, that they might partake of it.

(24) *kā-kis-asamihtwāwi* ōk ōnīmihitōwak, ākwah, "hāw, awa *kā-kī-pikuswāyahk*, *nikwāmāsitik*, *namuya kikisiwāhānaw*. *miyihk apasuyah*, *mīkiwāhp*; *mīn ayōwinisah miyihk*."

(25) *hā*, ākwah *kahkiyaw unīmihitōwak miyāwak t-āpatsihtāyit*, *pāskisikan mōsasiniyah mīkiwāhp apasuyah*. ākus *isi miyāw*, *kīspin ākāya kisiwāsit*. *māk āwa kā-kisiwāhiht*, *wīkih āh-pīkusa-muht*, *nama kākway miyāw*. *tāpwā piku kitimākisiw*, *kahkiyaw āh-pīkunamuht utayānah utayōwinisah upāskisikan*.

(26) *āyaku kahkiyaw*.

(27) ākwah *pāyak*; *utsihkumisīsak isiyihkāsōwak unīmihitōwak*. *kākikā wīkiwāw tsimatāyiw pīhtāyis*, *mīkiwāhp*, *āyakunik unīmihitōwak*.

(28) *ōki mīna kutakak sīsikwanisak isiyihkāsōwak unīmihitōwak*. *āh-kīsikāyik nīmihitōwak*. *pisīsik nāpāwak*. *iskwāwak naskwaha-mākāwak*, *āh-nikamutsik*.

(29) ākwah *kutakak*, *mistah-ātimwak*. *pisīsik nāpāwak*. *pāyawan ākus isi nīmihitōwak*, *iskwāwa āh-nikamuyit*; *namuya āh-nīmihituyit*. *nāpāwak pisīsik*.

(30) *kutakak mina unīmihitōwak pihāwak isiyihkāsōwak*. *pāyawan ākus āh-tōtahkik*. *kīspin awiyak mustuswa āh-nipahāt*, *pīkunāw*.

(31) *ōki kahkiyaw kā-wīhakik unīmihitōwak pīhtāyas āh-wikitsik*. *āh-wīhkwāstākīh mīkiwāhpah*. *āyakō kahkiyaw pāyakwan āyaku wāyasuwāwin*, *nam āwiya kita-mātsit*, *asāyas piku kahkiyaw ayīsiyiniw ta-mātsit*; *āyaku āy-uyasuwātahkik unīmihituwak*, *kīksāpā pāyak wihtam*, *āh-papā-tāpwāt*: "ākus *itwāwak unīmihitōwak*," *āh-itwāt aw ayīsiyiniw*, *āh-wihtamōwāt kahkiyaw āwiya*.

(32) *āyaku ākuyikuhk iskuh*. *ākusi*.

(33) *anuhts pītus nīmihitōwin*, *āh-mītsisuhk*, *kahkiyaw*, *awāsisak*, *iskwāwak*, *kahkiyaw āh-ituhtatahk mitsiwin*, *ayāpisis pāyak askihkuhk piku*. *pīyis mistahi pihtsāyihk astāw mitsiwin*. *namuya pāyak tipiskāw*; *nuhtaw āh-āpihtā-tipiskāk puyunāniwa*¹.

4. THE SUN-DANCE.

tsihtsīkwāyōw.

(1) *kayās nistam āh-ihtakuhk um āskiy*, *kisāyiniwak wihtamākwak kisā-manitōwah*, "ayimihāwikamik *kiwih-miyitināwāw*, *k-ōh-uhpi-*

¹ This last is no doubt the "pow-wow", Cree *pītsiṣiṣiwak*, literally, "they attract".

An old-time dance described by Coming-Day but not mentioned in our text, was the Pole-Dance, *awatāhtikwāwak*, literally, "they carry sticks". Sticks were set upright in the ground, four ropes attached to each, and each rope held by a dancer. The dancers were on horseback, two young men and two young women riding round each stick.

Another feature not in this text is the form of the lodge: the Smoking-Lodge is conical, shaped like an ordinary tipi; the Sun-Dance Lodge is straight upright (in a circle) and has a conical top.

(24) When the dancers had been given it to eat, then, "Now, he whose belongings we have cut to pieces, friends, we have not angered him. Give him tent-poles and a tipi; give him also clothes."

(25) Then all the dancers would give him things to use, a gun, bullets, a tipi, lodge-poles. With such things he was presented, if he did not get angry. But one who was made angry by the destruction of his dwelling, was not given anything. He was indeed reduced to misery, what with the tearing up of all his implements, his clothes, and his gun.

(26) That is all.

(27) And another; Little Lousy Fellows the dancers were called. Their lodge stood permanently in the center of the camp, the lodge of these dancers.

(28) And another society of dancers was called the Little Rattles. They danced by daylight. They were all men. The women made the chorus as they sang.

(29) And another society, the Big Dogs. They were men only. They danced in the same way, the women singing, but not dancing. They were all men.

(30) Another society of dancers was called the Partridges. They did like the preceding. If anyone killed a buffalo, his possessions were torn up.

(31) All these dancers whom I have named, had their lodge in the center, where the other tipis stood in a circle round about. They all had the same rule, that no one was to hunt, except when all hunted in a band; that was the law of the dancers. Early in the morning one would announce it, going about and crying, "So and so say the dancers," announcing it to every one.

(32) That is all.

(33) Today the dancing is different; there is eating. Everyone, children and women, bring food, each one a small amount, in a kettle. In the end there is a good amount of food in the tent. Not one night; they stop before midnight.

4. THE SUN-DANCE.

Chihchikwayow.

(1) Of old, when this earth first began to exist, the ancient men were told by the Great Spirit, "A church I will give you, by means

kihityäk, ukisikōwak ta-ntōtamōwāyäk kinwäs kita-pimätisiyäk, mīnah kitawāsimsiwāwak kitaw-uhpikihāyäk. awakōh māmāwō ä-sōhk-ästāyān ōtah askīhk mawimustsikāwikamik ayimihāwikamik nipākwāsimōwikamik; äku kimiyitināwāw kita-pimätisiyäk," itikwak kisā-manitōwah.

(2) "iskuh askiy kit-ähtakuhk, awakōh ta-mawimustsikākāyäk, miyu-kākway ta-ntutamäk, äkusi kitsi-pakitintināwāw. äkāya wīhkāts pōnihtäk, iskuh kit-ähtakuhk um äskiy. miyu-kākway kā-wihtamātakuk; nama wiyah kākway äh-māyātahk ka-kīh-wihtamātināwāw; awakōw kinwäs äh-pimätisiwiniwik kā-wihtamātakuk," itikwak kisā-manitōwah.

(3) awakō uhtsi äkā wīhkāts k-ōh-pōnihtätsik, ayisk ksā-manitōw miyu-kākway äh-itikuyahk, pikw āwiyah äkusi ta-tōtamahk. äkusi kinwäs ka-pimätisināw; nama wiya kī-nipināniyw.

(4) mästanaskuwāw isiyihkāsōw kisāyiniw; awakōw utätsimuwin. äkutah nähiyaw-masinahikan kā-kīh-miyikut, äkutah uhtsi ta-tāpwähtamihk, namuy āwiyak ta-kīh-änwähtahk, äh-wāpahtamihk masinahikan animah kā-kīh-miyikut. awakōh uhtsi äkā kā-kīh-pōnihtätsik nipākwāsimōwikamik, awakōh māmāwō äh-sōhk-āstamōwākuyähk.

(5) "awakōh uhtsi k-ōh-wihtamātakuk nipākwāsimōwin, nipiwtā-ntōtamäk. ta-kimiwahk, kahkiyaw kākway ōtah askīhk ta-miy-ōhpikihk, kākikā ta-sāpupatāt askiy piyāsiw."

(6) awakunih ä-kīh-miyāt, ta-pamihtāyit askiy, ta-ntōtamāmiht, kisāyiniwak ta-ntōtamawätsik äkutah nipākwāsimōwikamikuhk. äkusi k-äsi-pakitināt.

(7) äkwah äkā kā-kimiwahk, ä-sākihtāhk kita-nipākwāsimuyähk, mīnah awakōh uhtsi mistahi k-u-yāh-yōtihk; äkusi nitāyihänān kā-nāhiyawiyähk. awakōh uhtsi k-ōw-ihkihk äh-nisiwanätisit ayisiyiniw¹, ä-kī-sōhk-āstamāht umawimustsikāwin, äkwah äh-sākihtamāht. kīspin pakitinikātäk mawimustsikāwin, namuya äkusi tah-ihkin. tāpwā ōtah ä-kīh-miyikuyähk t-äsih-kakīsimutatawāyähk köhtāwiyinaw. māmāwō öhtāwiyimāw ayisk äy-öhtāwiyihk äh-ntuhtāht, kwayask ispayināniyw.

(8) äkusi.

(9) kisā-manitōw namuya uhtsi wihtamawāw mōniyāsah² tānisih ä-kī-si-pakitināyit nähiyawah öt äskīhk. äyakō uhtsi äkā k-ōh-kiskäyihk. mākā awakō uhtsih k-ōh-pakitinahk nähiyawāwin. nähiyaw umasinahikan, äkutah uhtsih ta-kīh-tāpwähtamihk.

¹ Properly "human being" but often used for "Indian." There is no word for "Indian." The term *nāhiyaw*, properly "Cree," is similarly used.

² Properly "Englishman, Canadian," but here, as often, used for *wāpiskiwiyās*: "white man." The term *wāmistikōsiw*, properly "Frenchman," is similarly used.

of which you will succeed in bringing up your successive generations, a church, so that you may pray to the dwellers in the sky for long life and for success in bringing your children to maturity. This is what I establish here on earth for all, the house of worship, the Christian Church, the Sun-Dance Lodge. This I give to you, to be for you a source of life," they were told by the Great Spirit.

(2) "That, as long as the earth shall endure, you pray, asking for rightful things, that is the way I set you down to live. Do you never cease from this as long as this earth endures. It is a rightful thing I proclaim to you; no evil thing shall I ever by any possibility proclaim to you. This which I have proclaimed to you is that there be long life," they were told by the Great Spirit.

(3) That is why they never cease from it, since the Great Spirit told us it is a rightful thing, and that every one of us is to practice it. In this wise we shall live long; there shall be no dying off.

(4) Mestanaskuwew was the name of a man of old; this is his report. There the Great Spirit gave him the Cree writing, so that it would be believed, so that no one would be able to disbelieve it, when that writing was seen, which the Great Spirit had given him. That is why they cannot cease from the Sun-Dance Lodge, since the Great Spirit founded it for all of us.

(5) "It is for this that I proclaim to you the Sun-Dance, that ye may pray for water, so that it rain and that all things on this earth grow well and that the Thunder-Bird may ever drench the earth."

(6) To this last he gave the prerogative of being implored to care for the earth, the prerogative that the old men should pray to him there in the Lodge of the Sun-Dance. Thus he created and set him down.

(7) And that it does not rain is because it has been forbidden that we dance the Sun-Dance, and it is due to this that there are great storms of wind; so we think who are Cree. It is owing to this that the Indian is going to ruin, because his way of worship which was fixed for him is being withheld from him. If his religion is permitted to him, things will not be thus. Truly the Father of us all gave it to us that in this place we should implore him. If he who is the Father of all is worshipped as becomes his Fatherhood, all will go well.

(8) So it is.

(9) The Great Spirit did not tell the White Man how he placed and instructed the Cree upon this earth. That is why they do not know it. But this was why he sent down the Cree writing, the Cree Syllabary, that through it it might be believed.

5. THREE SONGS.

kā-kīsikāw-pīhtukāw.

(a)

pikuh ātukā āh-asawāpit,
 ā-wih-mātut nītsimus,
 āh-itwāt,
 "āhwiyah, nītsimus
 nisākihāw," āh-itwāt.

(b)

āhkamāyimuh
 āh-pimuhtāyan,
 nītsīmisim.

āh-itwāt awa iskwāw, ākusi awa uskinikiw takusihkih, pähtahkih wītsimusah āh-itwāyit, "tāpwā nimiywāyihān," itwāw; "tāpwā nisākihik nītsimus," itāyihān; mamahtākusiw āh-itwāyit wītsimusah.

(c)

sākāwāw.

nītsimus āh-itwāt,
 "itāp anih mīnah kika-wāpamitin,"
 "wiya pimātisiyāni,
 kika-wāpamitin,"
 nititāw.
 hay hay hay!

5. THREE SONGS.

Coming-Day.

(a)

I wonder if she only looks out,
Near to weeping, my sweetheart,
And says,
“Ah me, my sweetheart,
I love him.”

(b)

Hasten
Your walking,
My lover.

When the woman says this, then the young man, when he arrives, hearing his sweetheart say this, “Truly, I am glad,” he will say; “Truly my sweetheart loves me,” he will think; he will be happy because his sweetheart has said those words.

(c)

Adam Sakewew.

When my sweetheart said,
“Later surely again I will see you,” —
“Indeed if I live,
I shall see you,”
I said to her.
Hi hi hi!

II. THE PAST

6. HOW SWEET-GRASS BECAME CHIEF.

kā-kisikāw-pihtukāw.

(1) kayās mitunih kisäyiniw awakōw ukimāw. ōma nakīwat^sihk ōtah wīkiwak. kītahtawā kīkisāpā utnāw misatimwah; uyahpītāw, āh-tāhtapit; sipwāhtāw, āh-papāmuhtāt. mākwā āh-pimuhtāt, ipatināw wāpahtam, āh-āmatsiwāyit ayīsiyiniwah, nāpāwah. ākwah kitāpamāw, kitāpākan āh-kanawāpākanāhikāyit, ayīsiyiniw ā-nanāwāpamāyit. kiskāyimāw ayāhtsiyiniwah.¹ ākwah upāskisikan pīhtāsōw; mōskīstawāw āh-pimisiniyit. ākwah āh-kīh-kiskāyih^tahk aw ayāhtsiyiniw, nāhiyawah ā-mōskīstākut, tapasīw; ā-sakāyik kutāskamōw. ākusi pāskiswāw nāhiyaw. namuya matwāwiw pāskisikan. ākutah ā-sāskāmut, ākutaw uhtsi mātāwisiwak nīsusāp iyāhtsiyiniwak. ākwah nāhiyaw āh-pāyakut mōskīstawāw, ā-wih-nōtināt, a-wih-pāskiswāt. tapasīwak ōki iyāhtsiyiniwak, āh-pāyakuwit āh-kustātsik, āh-pāh-pāskisukutsik. kutak sakāw ākutah mīnah sāskāmōwak. āsay mīnah mātāwisiwak, āh-pimipahtātsik. ākwah awa nāhiyaw āh-tāhtapit, ākutā mikiwāhpah, mitun ā-mihtsātitsik nāhiyawak, ākutā āh-itisahwāt. iyāhtsiyiniw “ākutā nika-pimātsin”, āh-itāyih^tahk, namuya kiskāyih^tam ayīsiyiniwah nāhiyawah ā-mihtsātiyit ākutah k-ātuhtātsik. iyikuhk āh-wāpamātsik nāhiyawah, ākuyikuhk wayuniwak, āh-kīh-wāpamātsik mihtsāt nāhiyawah.

(2) ākwah pāyak awah nīsusāp iyāhtsiyiniwah āh-nawaswātāt, ā-sakāyik āyakō mōskīstamwak sīpīsis. ākutah pahkupāwak, āh-āsōwahahkik. ākutah nīpīhk kōkiw pāyak ayāhtsiyiniw, āh-kāsōt, “namuya nika-wāpamik nāhiyaw”, āh-itāyih^tahk. kutakak ōkih tapasīwak pāyakusāp; kutak sakāw ākutā sāskisiwak. ākutā ākwah nāhiyawak wīhkwāskawāwak, tāpiskōts wātīhkān āh-usihtātsik iyāhtsiyiniwak, āh-nōtinikātsik. ākwah ōki nāhiyawak kisiwāk āh-ituhtātsik itah āh-ayāyit iyāhtsiyiniwah, ākwah āwaku kā-papā-nawaswātāt, āwaku nīkānuhtāw, tāpiskōts ayah simākanisukimāw, ākwah ōkih ayāhtsiyiniwak kisiwāk āh-wāpamātsik nāhiyawah ākwah umah wātīhkān umah k-āyātsik. ākwah nīnisō² nāhiyawak ākutah nīpawiwak wātīhkānihk tsīkih. ākwah pāyak nāhiyaw tāpiskōts umah mistik ōtah — āh-tāh-tahkamāt mōhkumān uhtsi ayāhtsiyiniwah; āyaku pāyak nāhiyaw kā-tōtahk. ākusi ākwah kahkiyaw nāhiyawak pīhtukāwak wātīhkānihk, mōhkumān āh-tahkunahkik, nāhiyawak ōhi ayāhtsiyiniwah āh-tāh-tahkamātsik mōhkumān uhtsi. nīpahāwak; kahkiyaw nam āwiyak pimātsiw pāyakusāp aniki ayāhtsiyiniwak. ākusi ākwah mōhkumān uhtsi āh-manisamawātsik, ustikwāniyiwah āh-manisamwātsik nāhiyawak. ākusi puyōwak. ayis māstsihāwak; āyak uhtsi kā-puyutsik. ākutaw

¹ In earlier texts I have noted the second vowel of this word as long; later I heard it predominantly as short.

² Word unknown to me; probably a mis-hearing.

6. HOW SWEET-GRASS BECAME CHIEF.

Coming-Day.

(1) In the time of the men of long ago he was chief. Here at Sweet-Grass they dwelt. One morning, he took a horse; he saddled it and mounted; he set out to roam. As he went along he saw someone climbing a hill, a man. He observed him, watching through a spy-glass, this man who was looking for people. He knew him for a Blackfoot. He loaded his gun and attacked him as he lay on the ground. When the Blackfoot perceived that a Cree was attacking him, he fled; he hid in the bushes. The Cree tried to shoot him, but the gun did not go off. From the place where he had fled into the woods, twelve Blackfoot came out upon the trail. The lone Cree attacked them, wanting to do battle and shoot them. The Blackfoot fled, fearing the one Cree who was shooting at them. They fled into another wood. Again they came forth in their course. But the Cree on his horse was driving them to where the Cree were many in their tents. The Blackfoot meanwhile, thinking, "In this direction I shall escape," did not know that there were many people, many Cree in the place to which they were going. When they saw the Cree, they turned, at the sight of the many Cree.

(2) Then, as the one was pursuing the twelve Blackfoot, in a wooded place they made for a creek. They went into the water to cross. There one of the Blackfoot ducked under water to hide, thinking, "The Cree will not see me." The other eleven fled; they went into another wood. There the Cree surrounded them, the Blackfoot making a kind of trench as they fought. When the Cree went near to where the Blackfoot were, then he who had pursued them, he went in the lead, like an officer, and the Blackfoot saw the Cree come near the trench where they were. And the Cree stood there close to the pit. Then one Cree — holding it like this stick here — with his knife began to stab the Blackfoot; one Cree did this. Thereupon all the Cree began to enter the trench, knife in hand, stabbing one Blackfoot after another. They slew them; not one of those eleven Blackfoot was left alive. Then with their knives they scalped them; the Cree cut the scalps from their heads. Then they

uhtsi ana kā-pāyakut, nistam kā-wāpamāt ōhi ayāhtsiyiniwah, āwak ōhtsi mistahi kīh-ukimāwiw. āwak ōma swīt-kwās isiyihkāsōw, uwīhkasku-kisāyin isiyihkāsōw. āwakō ā-kīh-ukimāwit, kayās kisāyiniwak.

(3) āwakō kayās ātsimōwin. āwakō utaskīhk kā-pāhtamān uma utātsimōwin, ākutah āh-apiyān utaskīhk uma kw-utinamān ātsimōwin. ākusi.

7. HOW SWEET-GRASS BECAME CHIEF. SECOND VERSION.

mimikwās.

(1) wīhkasku-kisāyin kītahtawā āh-nipāt, uhtawakāhk sakimāsah kituyiwah: "hāw, wāsah kikitimākisin. kīh-nāwu-tipiskākīh ākuspi kika-miyitin; kimiyyitin tah-ukimāwiyin. usām kikitimākisin āh-nōhtā-ukimāwiyin."

(2) ākusi pākupayiw. āh-pākupayit, sakimāsah uhpīhāyiwah uhtawakāhk uhtsi. mitunih ā-mihtsätikīh mikiwāhpah āwak ōtah natimihk. ākusi ā-nistu-tipiskāyik, — kayās mōsasiniyah wāwi-yāyāwa, — ākunih ā-māh-mōhkutahk, upāskisikanihk ā-āh-asiwatāt, ā-tā-tāpiskupayiyikīh nōhtaw. ākusi wīstāwah pīhtukā-yiwah.

(3) "tāntāh ā-wih-tuhtāyin?" itik wīstāwah.

(4) "kīkisāpā ā-wī-sipwāpayiyān," itāw wīstāwah.

(5) sakahpitāw wayawītimihk utāmah.

(6) "ākā wiyah nakasihkan. kiwī-wītsātn," itik wīstāwah.

(7) ākusi ā-tipiskāk kawisimōwak. kīkisāpā āh-wāpahk waniskāw. namuya mitun āh-wāpaniyik, "anuhts kā-kīsikāk ākwah kīk-ōh-nisitawāyihākusin, anuhts kā-kīsikāk."

(8) mīhkawikiyiwah utāmah. ākwah uskinikiw-iyinisah wawā-yiyiwah. ntawih-wīhtamawāw wīstāwah. ākusi wawāyiwak; sipwā-payiwak. wāhyaw nimitaw wāpaniyiw āh-ay-apitsik spatsināsīhk. kītahtawā kā-wāpamātsik āh-pim-āmatsiwātāsimuwit. kītahtawā nahisiniyiwah āh-pā-pakamahikāyit.

(9) "ākusi namōya kiwītsāwākaninaw. mahti nik-ātuhtān."

(10) nakatāw utāmah ākutah. tāpwā utihtāw uspiskwaniyihk uhtsi.

(11) ākusi, "awīna kiyah? kiwīh-pāskisutn," itāw.

(12) ākusi tihtipayihōw. ākusi āh-pāskiswāt, ākusi patahwāw. ākusi sāsāmuyiwah. ākusi tāpwātāw wīstāwah. ākusi sipwāpayiwak ōki nīsu, āh-ntawī-wīhtahkīk. ākwah wiya kanawāyimāw; tāhtapiw; ayisk tapasiyiwah. tahkīh kitāpamāw; kisiwāk wāsā-pamātsi pāskiswāw.

(13) kītahtawā tāpwātāw, "mikiwāhpihk, mikiwāhpihk k-ātā-muyin," itāw.

(14) ākusi sipīsis utihtamiyiwah. ākwah āh-itāpitsik, wāpa-

ceased. They had finished them all; that was why they ceased. For this exploit he who had gone alone, and had first seen those Blackfoot, he became a great chief for this exploit. His name was Sweet-Grass. He was chief among the men of old.

(3) This is a story of long ago. In his land I heard this story of him; even here where I sit, in this his land I learned this story. That is all.

7. HOW SWEET-GRASS BECAME CHIEF. SECOND VERSION.

Simon Mimikwas.

(1) Once upon a time when Sweet-Grass slept, a mosquito spoke into his ear: "Indeed, too pitiable is thy state. Four nights from now I shall give it thee; I shall give thee chieftainship. Too pitiable is thy plight in thy longing to be a chief."

(2) Then he awoke. As he awoke, a mosquito flew up from his ear. This was in a place where there were many tents, here in the west. So when three nights had passed, — the old time bullets were round, — these he was shaping, putting them into his gun to fit them beforehand. Then his brother-in-law came into the lodge.

(3) "Where are you planning to go?" his brother-in-law asked him.

(4) "Early in the morning I mean to ride away," he answered his brother-in-law.

(5) He tethered his horse outside the lodge.

(6) "Do not leave me behind. I want to go with you," said his brother-in-law.

(7) So, when night came, they lay down. Early in the morning he got up. When it had not yet dawned much, "For this day thou shalt be renowned."

(8) His horse was fleet. Some young lads made ready. He went and gave the word to his brother-in-law. So they made ready; they rode away. Far to the south dawn came, as they sat on a small eminence. Suddenly they saw one who was crawling up a hill. Presently that person lay down and hammered.

(9) "Plainly he is not of our comrades. Let me go there."

(10) He left his horse there. He came upon the other from the rear.

(11) Then, "Who are you? I mean to shoot you," he said to him.

(12) The other threw himself to roll downhill. Then he shot at him, but missed him. The other fled into the brush. Then he called out to his brother-in-law. The two rode off, to go and tell it. But he kept the other in sight; he mounted; the other was fleeing. He kept watching him; wherever he caught sight of him, he shot at him.

(13) Presently he called out to him, "To the tent, to the tent is where you are running to escape," he said to him.

(14) The other reached a creek. When they looked there, they

māwak misahkamik ayīsiyiniwah. ākwah waskāmuwak; āsuwahamwak sipīsis. pāyak mistikuhk sākupayihōw. ākwah pāyak māhi-kōkīw. āsuwahamwak kutakak. sāsāmūwak; umis āh-itahtsāk sāsāmōwak. ākwah nāhiyawak tāpitawih takupayiwak. piyisk mistahi mihtsātiwak. māniskihkākawak ayahtsiyiniwah. pāyik ākutah ayahtsiyiniw ukimāwiw; āwakōw kiskihkumān siyihkāsōw. ākusi wihkwāskawāwak. kītahtawā ākwah nōtinikāwak.

(15) kītahtawā pāyak nāhiyaw: "utāh uhtsi wiyatsāwiwak."

(16) ākusi tāpwāwak nāpāwak. pāskisamākwak; namuya wīnakiwak. pāyak tsāpās siyihkāsōw; pāyak waskasiw-awāsis isiyihkāsōw, āh-usīmihtutsik. ākusi tāpwā, "ispīh manihkumānāk!" itwāwak nāhiyawak. mayōwās ā-sākuwāhk sāmāk uhpīwak. utihtināwak ayahtsiyiniwah. ākusi mōhkumān āpatsihtāwak, tamus-tāh-tahkamātsik. ātiht namuya tahkamāwak. ōtah maniswāwak; ākusi utinamwak ustikwān. ākus īsi ā-kīh-utinahkik, ākusi ākwah tahkamāwak ākwāyāk. ākusi māstsihāwak. ākusi ākwah kīwāwak. pitamā akimāwak: nīsitanaw āyiwāk nīsu; iyikuhk nipahāwak, ākuyikuhk kā-tāpwāwātsik, āh-māstsihātsik. ākusi ā-kīh-kīwātsik mistahi miyawātamwak. ākutah uhtsi ukimāwiw wihkasku-kisāyin. ākusi namuya wihkāts ka-pōnih-ukimāwiw kiskihkumān. āyāpits iskuh kāy-askīwik, āyāpits anuhts kīsikāw ukimāwiw. āwakō kat-nayip k-āsiyihkātāk, āwakō kiskihkumān kā-kīh-māstsihiht. ātah ā-kīh-nipahiht, āyāpits ukimāwiw anuhts kīsikāw. ākusī pāyak anah kā-kōkīt sīsīp-ustikwān isiyihkāsōw; pāyik kākāsōw isiyihkāsōw; āwakō kā-sākōpayihut mistikuhk; āyakunik pikuh pimātisiwak. nīsitanaw āyiwāk nāwu ā-kīh-ihtasitsik, ākusi piku nīsu pimātisiwak. āyikunik ātsimuwak utas-kīwāhk āh-takusihkik.

(17) "āyakō uhtsi nama wihhkāts ka-pōn-ukimāwiw," itwāwak sasīwak. nāhiyawak tākusihkwāwi, "āyāpits ukimāwiw kiskihkumān," itwāwak āsah, kāyutātawāwi nāhiyawak.

(18) ākusi ākwah mistahi kīh-ukimāwiw wihkasku-kisāyin. āk ōm āskiy uma wīwutinaskāyiwīn¹ ukusisah utah kīh-ukimāwiyiwah. āwaku nāpāw apis-iyinīs k-īsiyihkāsōw. nīsitanaw āyiwāk kākāmitātaht aspin kā-nipit.

(19) ākusi kahkiyaw.

8. SWEET-GRASS AS A YOUNG MAN.

kā-kīsikāw-pihtukāw.

(1) kītahtawā mikiwāhpihk uhtsi sipwāhtāw, kākā-mitātaht āh-ihtasitsik ā-sipwāhtātsik, ā-mustuhātātsik, āh-nitunawātsik iyāhtsiyiniwah. kītahtawā niyānanwāw āh-tipiskāyik, niyānanwāw ā-kīh-nipātsik, mustuswah wāpamāwak. pāyak awa sipwāhtāw, āh-ntawī-pāskiswāt. āh-nipahāt pāyak, kahkiyaw ākutah ituhtāwak

¹ If correctly recorded, then "the taking of land," i. e. the assignment of Indian Reserves.

saw a great many people. They fled; they crossed the creek. One hid among the trees. Another dived downstream. The others crossed. They fled into the woods; up a slope, like this, they fled into the woods. The Cree arrived in the same way. Soon there were many of them. The Blackfoot made a trench and breastworks. One of the Blackfoot there was a chief; he was called Cut-Knife. So they surrounded them. Then soon they fought.

(15) Presently a Cree called out, "They are escaping over here."

(16) Then the men whooped. The others shot at them, but they would not halt. One man was named Chapess, another Claw-Child; they were brothers. Then, "Get ready your knives!" said the Cree. Before the cry had gone forth, they leaped up. They grappled with the Blackfoot. They used their knives, trying to stab them. Some they did not stab. They scalped them; they took their scalps. Only then, when they had taken these, did they stab them. So they killed them all. Then they went home. First they counted them: twenty-two; they killed all of those at whom they had whooped; they exterminated them. So, when they had returned home, they made a great celebration. On account of this Sweet-Grass became a chief. All the time since then, to this very day, he is chief. The place that is called "Cut-Knife" in English, that is where Chief Cut-Knife and his band were all slain. But although he was killed, yet to this day he is a chief. The one who dived was called Duck-Head; one was called Hider; he it was who hid among the trees; only these two remained alive. Of the twenty-four, thus only two remained alive. They told the tale when they reached their country.

(17) "From that time on never will he cease to be chief," say the Sarsi. Whenever any Cree arrive, "Cut-Knife is still chief," they say, when the Cree come visiting.

(18) And so Sweet-Grass became a great chief. And here, on this very land, when the Reserve was assigned, his son was chief. Little-Man was his name. It is twenty-nine years since he died.

(19) That is all.

8. SWEET-GRASS AS A YOUNG MAN.

Coming-Day.

(1) At one time he set out from his lodge; nine men were in the party; they went on foot, looking for Blackfoot. When five nights had passed and five times they had slept on the way, they saw some buffalos. One man went out to shoot them. When he had killed one, all went there to skin it and cut it up, and to eat. When they

äh-wiyanihätsik, ä-wih-mitsisutsik. äkwah ä-kisi-mitsisutsik, umas-
 kisiniwāwah äh-kaskikwātahkik, äh-misahahkik ä-pikupayiyikih,
 äyakō wihkasku-kisäyin pasikōw, ä-sipwähtät äh-päyakut. äwakōw
 ayänāniwusāp äh-tahtupipunwät awa kā-sipwähtät, ä-wih-kakwä-
 wāpamāt iyähtsiyiniwah. ōki wiya kutakak apiwak. äh-asawāpit
 äh-wih-kakwä-wāpahtahk kākway, äh-ispatināyik äkut äh-pa-
 pimisihk, kisiwāk ōtah usähtsäyiw; nama kākway wāpahtam
 kītahtawā kākway pähtam äh-pä-tihkwäyik. kītahtawā wāpamāw
 äh-pä-sākāwāpayiyit mustuswah mihtsät, kā-wāpamāt ayähtsi-
 yiniwah mihtsät äh-pä-nawaswätäyit ōhi mustuswah, äh-wih-
 nipahäyit. namōya kih-tapasiw, wāpamikutsi ta-nipahikut. kāsōw
 äkutah apisis ä-sakāsiyik; äkutah pimsin, atsusisah äh-tahkunahk;
 nama kākway pāskisikan. itah kā-pimisihk, kisiwāk utah pimi-
 payiyiwah mustuswah. itä kā-päy-uhtuhtäyit, äkutäh misiwā
 nipahäyiwah mustuswah. äkwah äh-itāpit, misiwāw wāpamāw itäh
 kā-kih-ituhtäyit. kītahtawā äh-pimisihk, nāway äh-päy-ihtäyit ōw
 iyähtsiyiniwah, iskwāwah äh-witsāwäyit, uwikimākaniyiwah, pāski-
 sikan äh-tahkunamiyit ōhi nāpāwah, äwakunih utihtik. Wāpamik
 iskwāwah ōhih. wihtamawāw uwikimākanah awah iskwāw, ōh äh-
 pimisiniyit nāhiyawah. äh-itāpit awa ayähtsiyiniw, utinam upāski-
 sikan. äkwah awa nāhiyaw kā-pimisihk atsusis ōmah utinam, ōh
 iyähtsiyiniwah äh-pimwät; nipahāw. iskwāw awah tapasiw. āsa
 mīn äwakuni ōh iskwāwah pimwāw; mīn äwakunih nipahāw.
 äkusi pasikōw; ōhi nāpāwah kāh-nipahāt pāskisikan utinam;
 utāmiyiwah nīsu utināw; tähtapiw. äkw ōw iyähtsiyiniwa mihtsät
 itä kā-nipahäyit mustuswah, äkutäh ituhtāw, äh-tähtapit. āta
 wiya wī-maskamāw; namōya wih-kitāpamāw, äh-kustahk ta-
 nisitawäyimikut äh-nāhiyawit. piyisk miyāskawāw, mihtsät ayi-
 siyiniwah ä-kih-miyāskawāt. namōya kiskäyihitam kwayask äh-
 ituhtät päyak ōhi iyähtsiyiniwah äh-wiyanihäyit mustuswah. āsay
 kih-ituhtāw. äkusi “tānisi kī-tōtamān?” itäyihitam, ä-kustät
 äwakunih. apisis uhpimäh pimuhtāw, äh-tähtapit, päyak ä-sakā-
 päkināt misatimwah, ayähtsinawah utāmiyiwah äh-maskamāt
 äyakunih kā-nipahāt. äkw ōhih kā-kāh-kitāpamikut nisitawäyimik
 äh-nāhiyawit, äh-utināyit utāmiyiwah; wāpiskisiyiwah; äkusi
 tapasiw. äkwah tähtapiyiwah. äh-kisi-tähtapit aw ayähtsiyiniw,
 täpwāw; uwitsāwākanah kitāpamik. äkusi aniki iyähtsiyiniwak
 mihtsät pä-sipwāpayiwak. äkus äkwah kā-tapasit awa nāhiyaw.
 äkwah awa kā-nisitawäyimāt nāhiyawah nawaswätāw ōhi nāhiya-
 wah, ä-wih-kakwä-nipahāt. äkwah awa nāhiyaw äh-āpasāpamāt,
 “mahti kisiwāk kit-äyāt.” ōhi kā-na-nawaswätikut kisiwāk ayäyiwa,
 kisiwāk äh-askōkut. wāhyaw pāpayiyiwah; wayunipitāw ōhi
 kā-tähtapit ä-mōskistawāt ōhi wāhyaw kā-pä-nakasiwäyit. kisiwāk
 ä-usāpamikut, pāskisuk. patahuk. äkusi tapasiyiwah. äkwah
 wiyah pāskiswāw; nihtsiwāpahwāw; nipahāw. āsa mīn äyukuni
 utāmiyiwah utināw. äkusi äkwah tapasiw. kā-mihtsätitsik aniki
 ayähtsiyiniwak äh-utihtätsik ōhi kā-nipahimiht, äkutah puyuwak.

had eaten and were sewing moccasins or mending such as were torn, Sweet-Grass arose and went off alone. Eighteen years old was he when he then set out to see Blackfoot. Meanwhile the others stayed where they were. When he looked out to see what there was to be seen, as he lay there on a rise of the land, close by the land was hilly; he could not see anything. After a while he heard something come thudding. Then he saw a great herd of buffalos come forth and saw a large band of Blackfoot coming in pursuit of the buffalo, to kill them. He could not flee, for if they saw him, they would kill him. He hid there in a small clump of trees; there he lay, holding his arrows; he had no gun. Close by the place where he lay came the buffalos. Everywhere in yon direction whence they had come, the others had killed buffalos. And when he looked this way, he saw them all going on. At last, as he lay there, behind the rest came a Blackfoot with a woman, his wife; the man carried a gun; these came to where he was. The woman saw him. She told her husband that a Cree lay there. Then the Cree who lay there took an arrow like this and shot the Blackfoot, killing him. The woman ran away. Then he shot the woman; her too he killed. So then he got up; he took the gun from the man he had slain, and his two horses; he mounted. Where those Blackfoot had killed many buffalos, thither he went, now on horseback. He wanted to rob them, but he did not want to look upon them, fearing they would know him for a Cree. At last he passed them; he passed a great many people. He had unwittingly gone straight to one of the places where the Blackfoot were preparing buffalo. Beyond retreat he had gone there. "What can I do?" he thought, fearing them. He rode a bit to one side, leading by the bridle the other one of the horses he had taken from the Blackfoot he had slain. Then when one of the others looked at him, he knew he was a Cree and that he had taken some of their horses; white horses they had; and so he fled. Then the other mounted. When the Blackfoot mounted, he whooped; his companions looked. In this way those Blackfoot started off in a crowd. And so the Cree fled. The one who had recognized him as a Cree pursued him to kill him. When the Cree looked back at his pursuer, "I shall let him get near." Closer and closer behind him came he who was pursuing. A long way had the other come; he turned back the horse and attacked the man who had come outdistancing his companions. The other saw him near and shot at him. He missed him and fled. Then he shot at the other; he knocked him from his horse, killing him. This one's horse also he took. Then he fled. All the other Blackfoot, when they reached the one who was slain, stopped there. He was already too far away in his flight. Then his companions whom he had left there where they had eaten, when they heard the shots, fled running on foot, thinking, "Perhaps the others have killed him," — the one who had gone to reconnoitre. But he who had gone to reconnoitre had killed two Blackfoot; he had taken three horses

usām āsay wāhyaw ayāw, āh-tapasīt. ākwah uwītsāwākanah aspin kā-kih-nakatāt itah kā-kih-mitsisutsik, āwakunik wiyah āh-pāhtah-kik āh-māh-matwāwāyik, kih-tapasīwak, ā-mustsi-pimipahtātsik, “maskōts nipahāw”, āh-itāyihthahkik, — ōhih kā-kih-ntawi-āy-asawāpiyit. āwakw āwah kā-kih-ntaw-asawāpit, āwakō nīsu nīpahāw ayāhtsinawah; nistuh misatimwah maskamāw; pāyak pāsikisan; iskwāwah pāyak nipahāw. uwītsāwākanah miskawāw awa nāhiyaw. ākwah ātsimōw uma k-āsi-wāpahtahk, k-ās-ōtināt ōhi misatimwah. ākutah ayāwak, uwītsāwākanah itah āh-miskawāt. ākwah āh-tipiskāyik, ākutah uhtsi kāwih sipwāhtāwak, āh-ituhtātsik ōh iyāhtsiyiniwah itah āh-wīkiyit. ākwah āh-kimutamawātsik utāmiyiwah. ākutah tapasīwak. kīwāwak; ākwah piyis ākus īsi takusinwak wīkiwāhk. āwakw āwah kā-tōtahk wīhkasku-kisāyin.

(2) ākusi ākwah ātsimuwin.

9. SWEET-GRASS DEFEATS THE BLACKFOOT AND SARSI.

kā-kīsikāw-pihtukāw.

(1) kitahtawā āh-ayātsik wīkiwāhk, wawāyiwak, āh-sipwāhtātsik, ayahtsiyiniwah āh-ntunawātsik, ā-wīh-kakwāh-kimutamawātsik utāmiyiwah, ahpōh pāyakuyitsih ā-wīh-nīpahātsik ayahtsiyiniwah. ākusi itāyihthamwak. sipwāhtāwak; mitātaht ayānāniwusāp ihtasiwak nāhiyawak ōkih, uskinikiwak.

(2) kitahtawā sipiy āh-utihtahkik, ākutah āh-kapāsitsik, ā-wīh-nīpātsik tipiskākih, āh-tipiskāyik kisināyiw, āh-mispuniyik. piyisk wāpan; mispuniyiw.

(3) “hāw, mātsik,” itāwak uskinikiwah; “pōnih-māyi-kīsikāki, iyikuhk ka-sipwāhtānānaw. nipahāyākō mustus, namuya kanōhtāhkatānānaw.”

(4) tāpwāh pāyak uskinikiw pasikōw, āh-sipwāhtāt, ā-wīh-kakwāh-wāpamāt mustuswah, āh-mātsīt. pōtih āh-pimuhtāt, kā-wāpamāt iyahtsiyiniwah āh-pāyakuyit. pā-kīwāw unwītsāwākanah itah k-āyāyit.

(5) āh-takuhtāt ōmisi itāw: “niwāpamāw ayahtsiyiniw āh-pāyākut,” itāw.

(6) ākusi wawāyiwak, ā-wīh-kakwāh-nīpahātsik; at-sipwāhtāwak, āh-ituhtātsik itah ka-wāpamimiht. tsikih āy-ihthātsik, wāpamāwak misatimwah āh-kīwātisahwāyit. mōskīstawāwak, ā-wīh-kakwāh-maskamātsik ōhih misatimwah. awah ā-wāpamāt nāhiyawah ayahtsiyiniw, tapasīw, āh-sipwātisahwāt misatimwah. āh-pimipah-tāt, kisiwāk sīpiy ayāyiw, ākutah ā-pinasiwātisahwāt ōhi misatimwah. ākutah āh-wīkītsik ukīh ayahtsiyiniwak. ākutah ā-sākāwātsik tah sīpiyihk nāhiyawak, kā-wāpahtahkik mikiwāhpah. tapasīwak ōki nāhiyawak. wawāyiwak iyahtsiyiniwak, āh-tāhtapitsik utāmiwāwa, āh-nawaswātātsik ōhih nāhiyawah. ā-pmpahtātsik nāhiyawak, kutak āh-pasāhtsāyik ā-sakāyik ākutah āh-ituhtātsik, kā-

from them and one gun; he had killed one woman. That Cree found his comrades. Then he told of what he had experienced and of how he had taken those horses. They stayed there where he found his comrades. When night came, they set out again, going to where those Blackfoot dwelt, and stole their horses from them. Then they fled. They returned home, and so at last reached their camp. The one who did thus, was Sweet-Grass.

(2) That is the story.

9. SWEET-GRASS DEFEATS THE BLACKFOOT AND SARSI.

Coming-Day.

(1) Once upon a time some people got ready and went forth to look for Blackfoot, to try to steal their horses from them, or, if one was alone, to kill the Blackfoot. That was their purpose. They set out; eighteen was the number of these Cree, young men.

(2) In time, when they came to a stream, they made camp there, to sleep that night. When night came, there was frost, and snow fell. Dawn came; it snowed.

(3) "Now, go hunt," they said to the young men; "When the storm ceases we shall go on. If you kill a buffalo, we shall not go hungry."

(4) So a youth arose and set out to look for buffalos, to hunt. There as he walked along, he caught sight of a lone Blackfoot. He came back to his companions.

(5) When he got there he said, "I saw a lone Blackfoot," he told them.

(6) Accordingly they made ready to try to kill the Blackfoot; they set out one after the other and went to the place where the Blackfoot had been seen. When they were close by, they saw him driving home horses. They attacked him, to rob him of his horses. When the Blackfoot saw the Cree, he fled, driving on the horses. As he ran along, a river was near there; down to it he drove the horses. That was the camping-place of those Blackfoot. When the Cree came out upon the river, there they saw the tents. The Cree fled. The Blackfoot got ready and mounted their horses, and pursued the Cree. As the Cree, in their flight, came to another wooded gully, there they saw some other tents. These people too were Blackfoot.

wāpahtahkik kutakah mīkiwāhpah. mīn āwakunih iyahtsiyiniwah. ākutah uhtsih tapasīwak. mīn āwakunih mōskistākwak. ākwah mihtsātiyiwah, wiyawāw ayānāniwusāp āy-ihtasitsik. wāpahtamwak āh-minahikuskāyik; ākutah sāskisiwak.

(7) "hāw, uskinikītik, wātihkāk," itwāwak okih nāhiyawak.

(8) āsay wāsakām ayāyiwah ayahtsiyiniwah. āsay mātsih-pāskiswāwak; wiyawāw mīnah pāskiswāwak. ākwah nōtinitōwak. wātihkāwak mistah ōkō ōskinikiwak, ākutah āh-apitsik wātihk.

(9) ōmisi isiyihkātāw umah wātihkān: "mānisk" isiyihkātāw. ōkih k-āyimisitsik āyōkunik ōmis isiyihkāsōwak: "āh-nāpāhkāsut-sik" isiyihkāsōwak, namuya āh-pihtukātsik wātihkānihk, āwōkunik āh-āhkamāyimutsik āh-nōtinikātsik.

(10) piyisk kinwāsk nōtinikāwak. piyisk tipiskāw. āh-tipiskāyik, kutakah mīnah takusiniyiwah ayahtsiyiniwah, ākunih mīnah āh-nōtinikutsik. piyis wāsakām ākutah kutawāyiwah, "ākāh ta-sipwāhtātsik," āh-itāyimikutsik.

(11) piyis wāpaniyiw. namuya nipāwak, āh-nōtinikātsik. āsay mihtsāt nipahāwak ayahtsiyiniwah; wiyawāw nama kākway nipahikwak ōkih nāhiyawak. piyisk ā-sākāstāyik, kutakah mīnah takuhtāyiwah āh-pāh-nāh-nātamātōyit, āh-pā-wītsihituyit, ā-wīh-kakwāh-māstsihikutsik. mākah nama kākway nipahikwak; tsās-kwah wiyawāw mihtsāt nipahāwak. āwakō kapā-kīsik nōtinitōwak, piyisk ā-wīh-tipiskāk, nistuh pikuh nōtinikāwak nāhiyawak.

(12) ōmisi isiyihkāsōw awa nāhiyaw k-āyimisit āh-nōtinikāt: wīhkasku-kisāyin isiyihkāsōw. ākwah kutak mistahi-maskwah isiyihkāsōw. ākwah kutak napatā-kīsik isiyihkāsōw; āwakō nōhtāwiy.

(13) ākwah āh-tipiskāyik, āsay mīnah kutakah takuhtāyiwah iyahtsiyiniwah. āsay māka mihtsāt nipahāwak iyahtsiyiniwah. ākwah mistahi āh-tipiskāk, nāstusiw mistahi-maskwah; pihtukāw wātihkānihk, nīsu-kisikāw, kākāts nīsu-tipiskāw āh-nōtinikāt, kā-nāstusit. nīsu piku ākwah nōtinikāwak nāhiyawak. wāsakām kisiwāk āh-pāy-ituhtāyit iyahtsiyiniwah, iskutāw āh-tahkunamiyit. āyak ōhtsi āh-pakamahukutsik, "kah-kakwāh-kīsisōwak," āh-itāyimikutsik, piyisk, mistikwah wāsakām ā-kīh-astātsik umāniskiwāhk, piyisk āwakunih saskitāyiwah; māka namuya kīsisōwak. kītahtawā awah napatā-kīsik k-āsiyihkāsut āwakō uspiskwanihk. ōhi utīhiyah ākutah, pahkihtiniyiw mōsusiniy, ayahtsiyiniwah āh-pāskisukut; māka namuya pikupayiyiwah wasakayah, namuya ā-kīh-pikwāhukut; mākah uskan pikupayiw. ākusi ākwah namuya kih-mītsiminam pāskisikan. uspitun napatā namuya āpatsihtāw. ākwah pōyōw kā-nōtinikāt; ākwah pāyakōw wīhkasku-kisāyin āh-nōtinikāt.

(14) piyisk kisiwāk ākwah ayāyiwah iyahtsiyiniwah. kītahtawā wīhkaskō-kisāyin kā-wāpamāt kisiwāk mistikwah āh-tsimasōyit, ākutah āh-pā-nahapiyit, āh-ākōsimuyit, ā-misikitiyit mistikwah.

From here again they fled. These people, too, attacked them. By this time the others were many, and of them there were only eighteen. They saw a spruce-grove; they fled into it.

(7) "Come, young men, dig a trench," said the Cree.

(8) By this time the Blackfoot were all around. Now they began to be shot at; and they, too, shot at the others. So they fought each other. Those young men dug a large trench, and they stayed in the trench.

(9) Such a trench is called "earthwork." The men who fight so as to be feared are called "braves," those who do not go into the pit but courageously fight.

(10) They fought for a long time. At last night came. At nightfall some more Blackfoot arrived, and these too joined in the fight against the Cree. Finally they built fires all around, intending to bring it about that the Cree should not leave that place.

(11) At last day dawned. They did not sleep for fighting. By now they had killed many Blackfoot; the latter had killed none of the Cree. When daylight came, again some other Blackfoot arrived, to relieve the others, and help them try to massacre the Cree. But they killed none at all of the Cree, while the latter killed many of them. They fought all that day, until, toward nightfall, only three of the Cree were still fighting.

(12) This was the name of the Cree who fought most redoubtably: Sweet-Grass was his name. Another was called Big-Bear, and the other was called Half-Sky; he was my father.

(13) Then, at night, still more Blackfoot arrived. But by this time they had slain many Blackfoot. Then, late in the night, Big-Bear got tired; he went into the pit, wearied from having fought two days and almost two nights. Then only two Cree were fighting. As the Blackfoot came close from all sides, bearing fire, with which they struck at the Cree, meaning to burn them, at last the sticks which they had placed round their earthwork caught fire, but the Cree were not burned. Then at one time he whose name was Half-Sky, a bullet hit him in the back, here at his shoulder-blade, as the Blackfoot shot at him, but his skin was not broken, he was not pierced by the bullet; but the bone was broken. So now he was not able to hold a gun. He was not able to use his arm on that side. So he ceased fighting; now Sweet-Grass was alone in the fight.

(14) At last the Blackfoot were quite near. Then, at one time, Sweet-Grass saw, where a tree stood close by, that a Blackfoot came and crouched near it, shielding himself behind it, behind the

äkutah uhtsi wāpamāw āh-pā-mihtsätiyit ōh iyahtsiyiniwah, ākwah ā-wih-kakwāh-utihtinikutsik uwātihkāniwāhk. pōtih aw āyahtsiyiniw kā-nikānuhtāt mistikuhk k-āpit. awah nāhiyaw itāh k-ōh-ayāt ākutāh uhtsih, awa mistik kayās ās ā-kih-kisisut, wāpamāw ōhi mistikwah, āh-kih-wāsahihkasōyit. ākusi ākwah ōtah pāskiswāw mistikwah awa nāhiyaw. ōtah sāpupayiw aw iyahtsiyiniw; wāskikanihk pahkihtiniyiw mōsasiniy; nipahāw. ākusi ōhi utōskinihimah uwitsāwākanah kahkiyaw tapasiyiwah, āh-nipahiht āh-ukimāwit aw āyahtsiyiniw. ākusi ākwah pōnih-tasinamwak; pōni-nōtinitōwak.

(15) kītahtawā kā-matwā-pikiskwāt aw āyahtsiyiniw āh-nāhiyawāt; "awāniki kiyawāw?" ākusiy itwāw.

(16) "nāhiyawak."

(17) "ātiht ōkimāwak nnisitawāyimāwak."

(18) ākusi ōmisi itwāwak nāhiyawak: "nam āwiyak ukimāw ōtah," itwāwak nāhiyawak. ātah nīsu ukimāwak nāhiyawak: wihkaskōkisāyin āyuku pāyak ukimāw; ākwah kutak mistahā-maskwah, āwaku mīnah ukimāw; māka namuya wih-wihtamawāwak.

(19) piyisk aw iyahtsiyiniw matwā-pikiskwāw, "tān-tahtuh kinipahikawināwāw, nāhiyātik?" ākusi itwāw.

(20) "nama kakway," itwāwak nāhiyawak.

tsikāmā nama kakway nipahāwak nāhiyawak.

"kiyawāw māka?" itāwak nāhiyawak.

(21) ōmisiy itwāw ayahhtsiyiniw: "tāpakōhp mistahi āh-ukimāwitsik kaskitāwayastak kā-nipahāyākuk; ākwah mihkōyiniwak nikutwāsik ukimāwak kinipahāwāwak; ākwah sasīwak nāwu ukimāwak kinipahāwāwak; ākwah pikanōwiniwak nīsu ukimāwak. namuya mihtsāt ōtah ayāwak pikanōwiniwak; mākah ōki kutakak kā-wāh-wihakik, itōwahk mihtsāt ukimāwak kinipahāwāwak. ākuyikuhk wih-pōyōwak; ākusi kikustikōwāwak." ākusi itwāw aw āyahtsiyiniw.

(22) ākusi tāpwā pōni-pāskisutōwak.

(23) ākwah ōki nāhiyawak pāyak nāpāsis ākutah āh-witsāwāt, wātihkānihk ā-kih-āpit awa nāpāsis, "mahtih nika-wāpamāwak iyahtsiyiniwak," itwāw awa nāpāsis.

(24) "ākā wiyah!" itik uwitsāwākanah.

(25) āhtsi pikuh wayawīw wātihkānihk uhtsih. kītahtawā kā-matwāwiyik; kīpiwāpahwāw, wawikanihk āh-tawahuht, āh-kaskā-wikanāhuht. ākusi utināwak, āh-ahātsik wātihkānihk.

(26) "ākusi kā-kih-ititān; usām namuya kipa-pāhtān," āh-itātsik ōhi nāpāsisah; "kih-tāpwāhtaman, namuya kā-kih-tawahukuhta-yak," itāwak.

(27) ākusi ākwah pōyōwak. ākwah kiwāwak ōk āyahtsiyiniwak.

(28) ākwah nāhiyawak ay-āpiwak ākutah, "māskōts tāpwāh kipōnibikunawak," āh-itwātsik.

(29) kītahtawā pāyak awa nāpāw, "mahtih nka-wāpamāwak; mahti tāpwā kā-kiwātsik," āh-itwāt, ā-sipwāhtāt.

big tree. On that side he saw the Blackfoot coming in numbers and making ready to storm them in their trench. There, by the tree, sat the Blackfoot who marched in the lead. From where he was, that Cree saw that tree, and saw that it had of old been burned, struck by lightning. So the Cree shot at the tree itself. The Blackfoot was pierced to the heart; the bullet entered his breast; he was killed. Then his followers and companions all fled, when the Blackfoot chief was slain. Thereupon they ceased firing; they ceased fighting.

(15) Then the Blackfoot called out, in Cree; "Who are you?" he asked.

(16) "Cree."

(17) "I recognize some chiefs."

(18) Then thus answered the Cree: "There are no chiefs here," they said. To be sure, two of the Cree were chiefs. Sweet-Grass was a chief, and Big-Bear also was a chief; but they did not want to tell him this.

(19) Later the Blackfoot called; "How many of you have been slain, O Cree?" he asked.

(20) "None at all," answered the Cree.

And in fact, none of the Cree had been killed.

"And you?" the Cree asked them.

(21) Thus spoke the Blackfoot: "Seven great chiefs of the Blackfoot you have slain; and six Blood chiefs you have slain; and four Sarsi chiefs you have slain, and two Piegan chiefs. There are not many Piegans here, but of those whom I have named, of them you have killed many chieftains. Now they will cease; they fear you now." Thus spoke that Blackfoot.

(22) Then really they did cease shooting at each other.

(23) And among those Cree a young lad who was with them and had stayed in the trench, "Let me go look at the Blackfoot," said this boy.

(24) "Do not!" his comrades said to him.

(25) Nevertheless he went out of the trench. At once a shot rang out; he reeled over, struck in the spine, the bone shattered. They got him and laid him in the trench.

(26) "This is what I told you; but you did not listen," they told him; "If you had obeyed, you would not have been wounded," they said to him.

(27) Then they stopped. The Blackfoot went home.

(28) The Cree stayed there, saying, "Perhaps they really have given us up."

(29) Presently one man said, "Let me go look at them; suppose they really will turn out to have gone home," said he and departed.

(30) pōtih namuya wāpamāw, āh-kīwāt. nōhtāyāpākwāwak, nīsu-kīsikāw nīsu-tipiskāw ākāh āh-minihkwātsik. ākāh āh-mītsisutsik. namuya āh-nipātsik. ākusi pasikōwak ā-wīh-sipwāhtātsik.

(31) "ā-wīh-nakasiyāk tsi?" ākus itwāw awa nāpāsis.

(32) āyisk namuya kīh-pimuhtāw awa nāpāsis.

(33) "namōwya," itik ōwītsāwākanah; "ā-nōhtāyāpākwāyāhk. miskamāhkō nīpiy ka-pā-nātikawin," āh-itātsik ōhi nāpāsisah, āh-wayāsīmātsik, āh-pā-kīwātsik, āh-pā-tapasītsik.

(34) ākusi kahkiyaw pimātsisiwak, wikiwāhk ā-takuhtātsik. awa wīhkasku-kisāyin uskutākay wāpōwayān nīstumitanaw nīsuh ayiwāk tahtwayak,¹ ākusi nama nānitaw mā-misiwāw āh-pikwāhuht.

(35) ākusi āōkōw ātsimuwin. namuya kayās. māskōts mitā-tahtumitanaw askiy.

10. FOUR CREE RESIST THE BLACKFOOT.

kā-kīsikāw-pīhtukāw.

(1) kītahtawā itah āh-ayātsik, āh-wikitsik nāhiyawak, māwatsihitōwak ā-sipwāhtātsik uskinīkiwak, iyāhtsiyiniwah āh-ntunawātsik, ā-wīh-kimutamawātsik utāmiyiwah misatimwah, kīspin māka wāpamātwāwi, pāyakuwitsih, ta-nipahātsik; ākusi itāyihtamwak. ākwah kā-wāpahk, kā-pimuhtātsik, tāpakuhp tahtwāw āh-nipātsik, ākuyikuhk wāpamāwak iyāhtsiyiniwah itah āh-wikiyit. ākusi kāsōhtawāwak; namuya wāpamikwak. ākwah āy-ituhtātsik, āh-tipiskāyik, āh-utihtātsik itah āh-wikiyit, apiwak ākutah, tsikih itah k-āyāyit. nīsu nāpāwak ituhtāwak mīkiwāhpihk, misatimwah āh-kimutamawātsik, āh-nipāyit.

(2) ākusi uwītsāwākaniwāwah āh-māh-miyātsik, ōmisiy itwāwak: "tāhtapik; tapasītān."

(3) ākusi tāpwā tāhtapiwak, ā-wīh-sipwāhtātsik. nīsu uskinīkiwak ātawāyimāwak; pakwātāwak āh-māyātisiyit misatimwah. pakitināwak; namōya wīh-tapasīwak.

(4) "tānāhki ākā kā-tapasiyāk?"

(5) "āh, namuya niwīh-tapasīn. kiyawāw tapasik."

(6) tāpwā tapasīwak ōki kā-tāhtapitsik. kutakak nīsu nāpāwak mīn āwakunik namuya tapasīwak. nāwiwak ākwah ākā kā-tapasītsik.

(7) "kiwīh-wītsātināwāw, uskinīkitik," itwāw awa kisāyiniw pāyak, "māskōts utināyāku misatim, āh-itāyimitakuk."

(8) ākusi ākwah ōki ākā kā-tapasītsik nīsu ōskinikiwak ituhtāwak, iyāhtsiyiniwah itah āh-wikiyit. kāyāpits nipāyiwah. utināwak misatimwah āh-miyusiyit nīsitānaw pāyakusāp. ākwah uwītsāwākaniwāwah, nīsu itah āh-pāhikutsik ōhi kisāyiniwah utihtāwak. miyāw misatimwah ōhō kisāyiniwah āwakōw. awah uskinīkiw

¹ The word "it was pierced" was not spoken, but supplied by a gesture.

(30) He did not see them; he came back. They were thirsty, not having drunk for two days and nights, and having neither eaten nor slept. So they got up to go away.

(31) "And are you going to leave me?" asked that boy.

(32) For he was not able to walk.

(33) "No," his companions answered him; "It is only that we are thirsty. When we have found water, you will be fetched," they told him, deceiving him, for they were going to flee for home.

(34) So they all stayed alive and reached their village. Sweet-Grass' coat and blanket had thirty-two bullet-holes, but in no spot was he wounded.

(35) So goes this story. It is not old. Perhaps a hundred years.

10. FOUR CREE RESIST THE BLACKFOOT.

Coming-Day.

(1) Once where some Cree lived, the young men assembled to go out looking for Blackfoot, in order to steal their horses from them and, if they saw one alone, to kill him; that was their intent. So on the next day they set out, and when seven times they had slept on the way, they saw some Blackfoot encamped. They hid from them; the others did not see them. Then, at night, when they went there and reached the others' camp, they sat there close to where the others were. Two men went to a lodge and stole the horses while the owners slept.

(2) Then, when they gave them to their comrades, they said, "Mount; let us flee."

(3) Accordingly they mounted to depart. Two youths were dissatisfied with the horses they had got; they did not like the horses, because they were ugly. They let them go and would not flee.

(4) "Why do you not flee?"

(5) "I shall not flee. Go, you others."

So those who were on horses fled. Two other men also did not flee. Thus they were four who did not flee.

(7) "I shall go with you, youths," said one, an old man. "for I think you may perhaps succeed in getting a horse or so."

(8) Then the two youths who had not fled went to where the Blackfoot were camping. They were still asleep. They took twenty-one handsome horses. Then they went back to where their two companions, one of them the old man, were awaiting them. The

ōmisi isiyīhkāsōw: kiyāhkākiyuwāw, kā-miyāt kisāyiniwah āh-miyusiyit misatimwah.

(9) ākusih ōmisih itwāw awa kisāyiniw: "kitatamihin, wāskini-kiyin. āyak uhtsi k-ōh-kisātītān."

(10) ākus āwakw āwa kisāyiniw umis isiyīhkāsōw: tawipīsin isiyīhkāsōw.

(11) "hākwah tapasītān," itwāw awa kisāyiniw.

(12) tāpwā tāhtapiwak, āh-tapasītsik, ā-wīh-kiwātsik.

(13) ōmis itwāw awah kisāyiniw: "uskinikītik, ākā wiyah pimitisahwātānik kiwītsāwākaninawak. uhpimāh ituhtātān. wiyawāw mihtsāt ayāwāwak misatimwah. wāpahki ta-pimitisahukwak iyāhtsiyiniwah. āsay wiyawāw wāhyaw ayātukānik. kiyānaw kik-ātīmikunawak. pimitisahukuyahkwāwi, uhpimāh ituhtātān. namōya ka-wāpamīkunawak ayāhtsiyiniwak."

(14) "āha?" itwāwak uskinikiwak.

(15) ākusi tapasīwak. ākwah uhpimāh itāmōwak.

(16) tāpwāh āh-wāpahk kiskāyīhtamwak iyāhtsiyiniwak āh-kimutamāhtsik utāmiwāwah. wawāyīwak, āh-āh-awihitutsik utāmiwawah, ā-pimitisahwātsik nāhiyawah, ākwah kapā-kīsik āh-pimipayitsik, nāhiyawah ā-wīh-kakwāy-atimātsik. piyisk tipiskāw. namuya wāpamāwak nāhiyawah. āhtsi pikō pimuhtāwak, ā-wīh-kakwā-wāpamātsik nāhiyawah.

(17) āh-wāpahk ākwah mīnah āh-sipwāhtātsik, āh-pimitisahwātsik nāhiyawah, kītahtawā kā-wāpamātsik; itah ā-wīh-mītsi-sutsik nāhiyawak, pāyak mustuswah ā-nipahātsik, ākutah kā-wāpamātsik iyāhtsiyiniwak ōhi nāhiyawah. māk-wāts āh-mītsisuyit muskīstawāwak. ākwah ōkih nāhiyawak pasikōwak, āh-utinātsik misatimwah, āh-tāhtapitsik, āh-tapasītsik. ākwah ātiht nōtinikāwak; pāh-pāskiswāwak ayāhtsiyiniwah. wiyawāw mīnah pāh-pāskisukwak iyāhtsiyiniwah. piyisk kinwās nōtinitōwak, āh-pimuhtātsik. pāyak nipahāw nāhiyaw. ākusi puyuwak iyāhtsiyiniwak, nāhiyawah pāyak ā-nipahātsik. kā-pōyōtsik ākusi kīwāwak ōki ayāhtsiyiniwak.

(18) ākwah ōki ōhpimā kā-pimuhtātsik nāhiyawak, āwakō kisāyiniw aw itah kā-wītsihiwāt, kāw ākutah ituhtāwak, uwītsāwākanīwāwah māskanaw ā-wīh-kakwā-wāpahtahkik, itah ā-kīh-pimuhtāyit. tāpwā wāpahtamwak itah ā-kīh-pimipayiyit.

(19) "āh, uskinikītik," itwāw awa kisāyiniw, "namuya āku-tahtuh ōhts ihtasiwak; usām mistahi uki misatimwak kā-pimiskanawātsik," itwāw awah kisāyiniw.

(20) uskinikiwak ōkih umis itāwak: "āku-tahtu uma kā-kīh-utinātsik misatimwah," itāwak ōhō kisāyiniwah.

(21) ākus itwāwak. āhtsi pikōw ati-sipwāhtāwak. namōya wāhyaw āh-ihtātsik, kā-pā-sākāwāyit, āh-nakiskawātsik, āh-kīwāyit uw iyāhtsiyiniwah. wāpamīkwak ākusih. tapasīwak ōki nāhiyawak. mōskīstākwak. ā-sakāyik ākuta sāsksiwak utāmiwawah kikih. sakāhk ayāwak. wīhkwāskākwak ayāhtsiyiniwah.

one gave a horse to the old man. The name of the youth was Kiyahkakiyowew, he who gave the old man a fine horse.

(9) Then the old man spoke thus: "I thank thee, youth. It was for this I stayed with thee."

(10) The name of this old man was Tawipisin.

(11) "Now let us flee," said the old man.

(12) Accordingly they mounted and made for home.

(13) Thus spoke the old man: "Young men, let us not go in pursuit of our companions. Let us go in a different direction. They have many horses. Tomorrow the Blackfoot will pursue them. No doubt they are far on their way by now. It is us whom the Blackfoot will overtake. If they pursue us, let us go in a different direction. The Blackfoot will not see us."

(14) "Very well," said the young men.

(15) So they fled. They fled in a different direction.

(16) As they had foreseen, in the morning the Blackfoot saw that their horses had been stolen from them. They made ready, lending one another horses, and went in pursuit of the Cree, riding all day to overtake them. At last night came. They had no sight of the Cree. Still they went on, seeking to get sight of the Cree.

(17) In the morning, when again they set out in pursuit of the Cree, suddenly they saw them; where the Cree were about to eat, having slain a buffalo, there the Blackfoot caught sight of the Cree. They attacked them while they were eating. The Cree jumped to their feet, seized the horses, mounted, and fled. Some of them fought; they shot at the Blackfoot. The Blackfoot, too, kept shooting at them. For a long time they fought each other as they went along. One Cree was killed. Then the Blackfoot ceased, when they had killed one Cree. The Blackfoot ceased fighting and went home.

(18) As for those Cree who had gone off in another direction, the party of that old man, they went back to look for the tracks of their comrades. They saw the place where the others had gone by.

(19) "Now, young men," said the old man, "there were not so many of them as this; too many tracks have the horses made by here," said the old man.

(20) The young men answered him, "This is the number of the horses they have taken," said they to the old man.

(21) So they spoke. Again they set out. They were not far on their way, when they encountered those Blackfoot coming out from behind a hill on their way home. Thus they were seen by the others. The Cree fled. The others attacked them. They took refuge with their horses in a wooded place. They stayed in the brush.

wātihkāwak ākuta sakāhk, ākutah awa kisāyiniw āh-wih-apit wātihkānihk, ākwah pāyak uskiniw. ākwah nīsu ōk ōskiniwāwak namōya wih-apiwak wātihkānihk, ākwah āh-pāskisukutsik ayāhtsiyiniwah. pāyak ōmisi isiyihkāsōw : kiyāhkākiyuwāw isiyihkāsōw ; ākwah pāyak pāhpāstsās isiyihkāsōw. āwakunik nāhiyawak āh-nōtinikātsik āh-nīsitsik. nīsu wātihkānihk apiwak ; āwakunik āh-pīhtātsik pāskisikanah, ōki kā-nōtinikātsik āh-āpatsihtātsik, kāhtasinahkwāwih kā-isiwāpinamawātsik ōhi kisāyiniwah, kutak āh-utinahk pāskisikan. āwakunik ōki uskiniwāwak, kispin ākāh āhkustikutsik iyāhtsiyiniwah, āyakuni āh-nipahātsik. ōhō wiyah utāmiwāwah kahkiyaw nipahāyiwah. piyisk mihtsāt nipahāwak iyāhtsiyiniwah. piyisk kustikwak. kākāts āh-tipiskāyik, ākuyikuhk puyōyiwah ōh iyāhtsiyiniwah, āh-tapasiyit, āh-sākihātsik. pāyak pikuh nipahikwak āwakunik ōki. ākwah ā-kīh-tapasiyit, ākwah āh-wā-wāpamātsik utāmiwāwah. awa kisāyiniw kā-kīh-miyiht misatimwah, āwaku pikuh pimātsiyiwah, ās āh-kawipitisuwit, uskātiyihk āh-tapakwātahk¹ pīsākanāpiy uhtsi awa misatim. ākus isi utināw awa kisāyiniw. ākusi sipwāhtāwak, āh-kīwātsik ōki nāhiyawak. pāyak piku nipahāw nāhiyaw, āh-nāwitsik. tsikāmā wiyawāw mihtsāt nipahāwak yāhtsiyiniwah. āwakw ōhsi k-ōh-puyōtsik, ā-sākihātsik. ākus isi pimātsiyiwak. ākusi āh-wāpahk, kapā-tipisk āh-pimuhtātsik, āh-wāpahk, āh-utākusiik, takusinwak wīkiwāhk ōki nāhiyawak. wīya piku awa kisāyiniw pāyak pāsiwāw ōhi misatimwah. ōki wiyah uskiniwāwak kahkiyaw nipahāyiwah utāmiwāwah yāhtsiyiniwa.

(22) ākusi ākuyikuhk ātsimuwin āwakuh.

11. THE STORY OF SOLOMON.

tsihtsikwāyōw.

(1) ātsimōwin kayās manitōwi-kihiw utātsimuwin.

(2) ākut ā-kī-witsihiwāt, mitātaht ayiwākās āh-ihtasiyit, ut āh-ntupayitsik, ayāhtsiyiniwah ā-ntupayistawātsik, ākwah wāhyaw āh-ayātsik ayāhtsiyiniwah utaskiyihk, ākusi kīkisāpā sipwāhtāwak, ā-waniskātsik. ākwa kītahtawāh ayāhtsiyiniwak ās ā-kīh-nipahātsik mustuswah, āwakunih ituhtāwak². ākusi ākwah kutawāwak, ā-wih-mītsiwātsik wiyās, āh-mītsisutsik. mustusu-māyah māwatsihtāwak, ā-wih-pōnahkik. ākwah ākutah apwāwak, wiyās āh-mah-manisahkik, āh-nah-nawatsītsik, ākwah nīsuh ā-ispatināyik āh-wāpahtahkik, ā-wih-ntaw-āsawāpitsik, nīsu ā-sākāwātsik.

(3) namuya iskw āh-mītsisutsik, āwakunik kā-natawahtātsik — kītahtawāh āstam itah ā-sakāsiyik misatimwah kā-sākāwāyit;

¹ This word is probably wrongly recorded; the translation is a guess.

² The Cree are the third person, subject of this last verb; hence the sentence should properly read... *ayāhtsiyiniwah ās ā-kīh-nipahāyit*..., with the Blackfoot in obviative form.

The Blackfoot surrounded them. They dug a pit there in the woods, for the old man to stay in, and the one young man. The other two young men decided not to stay in the pit when the Blackfoot fired on them. The one's name was Kiyahkakiyowew, the other's Pahpastches. Those were the two Cree who fought. Two sat in the pit; they loaded the guns for those who were fighting, the latter tossing the guns, when they had fired them, to the old man, and taking another. These young men, whenever a Blackfoot failed to keep at a cautious distance, him they killed. But the others killed all their horses. At last they had killed many Blackfoot. The others came to fear them. Almost at nightfall the Blackfoot quit and ran away; they had frightened them. Only one of these men had been slain. Then when the others had run away and they looked at their horses, only the horse which had been given to the old man was alive; it had apparently thrown itself down on the ground by getting its foot snagged in the tether. Thus the old man took it. So the Cree set out for home. Only one of the four Cree was slain. But certainly they had slain many of the Blackfoot. They ceased fighting when they had frightened them off. So they saved their lives. On the next day, after marching all night, in the evening these Cree reached their camp. Only the old man brought home his horse. The young men's horses had all been killed by the Blackfoot.

(22) That is the end of this story.

11. THE STORY OF SOLOMON.

Chihchikwayow.

(1) This is a story Spirit-Eagle told long ago.

(2) There where he went with a war party of some ten men or more on the war-path against the Blackfoot, when they were far into the Blackfoots' country, they got up one morning and started out. Presently they came to some buffalos which the Blackfoot, apparently, had killed. So they made a fire, for they intended to make a meal, eating the meat. They gathered buffalo-dung for fuel. There they did the roasting, cutting slices of meat and making preserved meat; two of them, the while, ascending a rise in the land which they saw, to reconnoitre.

(3) They had not yet eaten, when those scouts — suddenly on this side of a small grove some horses came forth; soon a Blackfoot came

kītahtawāh ayahtsiyiniwah kā-sākāwāyit, ākwah āh-itāpitsik, mīkiwāhpah ā-sākamuyikih. ākusi sakāhk itāmōwak; tapasiwak kōnihk, sākahikanis, ākutah pikuh kōnah āh-apit, kwayask itah āyakunik, nīsu āyakunik kā-ntawahtātsik.

(4) ākwah ayahtsiyiniw sākuwāw, nāhīh kā-nāh-nawatsiyit āh-wāpamāt, ākwah uwitsāwākanah āh-nitōmāt. ākusi nāki nāhiyawak tapasiwak, mistah ā-pasahtsāyik ākutah āh-itāmutsik. ayahtsiyiniwak wīhkwāskawāwak nāhiyawah, āh-nōtsihātsik.

(5) ākwah ōki kōnihk kāh-kī-kwayasitātsik kisiwāk wāpamāwak ōhi ayahtsiyiniwah.

(6) ākwah pimipitsiwak ākutah tsiki, iskwāwak ā-nitawi-kapāsitsik ākutah. apisis pikuh tawāw, usām mistahi ā-pasahtsāk, ākutah pīhtsāyīhk nāhiyawak āh-ayātsik, ā-nōtsihihtsik.

(7) ākwah ōki mistahi mākwahtsiwak, nipīhk āh-akutsihkik. ākusi kōnah āh-pakunānātsik, āh-itāpitsik, kisiwāk iskwāwah āh-pimuhtāyit, mīkiwāhpah kisiwāk āh-tsimatāyikih. ākwah matwāh-sākuwāwak ayahtsiyiniwak. ākwā awah pāyak k-ākutsihk kōnihk, usīmah pāyak ākutah ayāyiwah, manitōwi-kihiw usīmah.

(8) “namōya ayīsiyiniwak ā-wīh-pimātsihihtsik kā-matwāwiyik. ākwah ituhtātān; nisīm ākutah wītsihiwāw,” itwāw manitōwi-kihiw.

(9) ākwah sāyiman ōmisi itāw manitōwi-kihiwah: “kiyām ākā wiyah. usām nam āwiyak t-ātsimōw, māstsihikawiyahkuh. mākah pimātsiyahkuh, ōmah ā-nīsiyahk kik-ātsimunānaw, kīkināhk takusiniyahkuh. mākah ituhtāyahkuh, kahkiyaw nipahikawiyahkuh, nam āwiyak t-ātsimōw nātāh mīkiwāhpihk. kīkināhk takusiniyahkuh, kik-ātsimunānaw,” itwāw sāyiman.

(10) mustsis¹ wāpamāwak ayāhtsiyiniwah āh-pā-pasahkāpiyit², usām kisiwāk āh-kapāsimumustawātsik. ākwah misatimwah kākāts pāh-pīstiskākwak, ā-wīh-minihkwāyit. aspapiwinah kikiskamwak misatimwak; pīsākanāpiy utāpāwak ā-sakikwāpisutsik.

(11) umis itwāw sāyiman: “tāhtsipayihutān ōkih misatimwak. āh-mīhkawikitsik ātukā kōw-uyahpisutsik. nama wiyah ka-kīh-atimikawinānaw.”

(12) ākusi ōmisi itwāw manitōwi-kihiw: “nama wiyah nika-kīh-nakatāw nisīm. umah kā-māh-matwāwiyik ākutah aspin kīh-wītsihiwāw nisīm,” itwāw manitōwi-kihiw.

(13) ākwah āh-pōn-āpihtā-kīsikāk, kītahtawāh umis itwāw sāyiman: “āta niwīh-kawatsin; āta wiyah niyah nikah-pimātsin³,” itwāw, “kiya mākah?” itāw manitōwi-kihiwah.

(14) ākusi ōmisi itwāw: “niya mīnah nikah-pimātsin,” itwāw manitōwi-kihiw; “kiya nīkān, sāyiman.”

(15) “āha?,” itwāw sāyiman; umis itwāw sāyiman: “hāw, mistsitsā-

¹ For *mustsih* or *mustsih isih*.

² The initial element (*pasahk-*) is doubtful.

³ I. e. “I feel sufficient mystic power in me to know that I shall live.”

forth; and when they looked that way, there the tops of some tents showed forth. So they fled into the brush; they fled on the snow, straight to a small lake that was all covered with snow, those two scouts.

(4) The Blackfoot gave the war-whoop, when he saw those who were preparing meat, to call his comrades. So these Cree fled heading for a deep ravine. The Blackfoot surrounded the Cree in the chase.

(5) Those who had gone into the snow, saw the Blackfoot from close by.

(6) They moved their camp close by there; the women went along to camp there. There was only a small opening, so narrow and deep was the ravine in which the Cree stayed when they were attacked.

(7) And these men were very cold, lying in the water. When they made a rift in the snow and looked out, there were the women walking by and the tents standing near. They heard the Blackfoot whooping. One of the men who were lying in the snow had a younger brother with the other group; Spirit-Eagle's younger brother it was.

(8) "This noise of shooting is not as when quarter is shown. Let us go there; my brother is with them," said Spirit-Eagle.

(9) Then Solomon spoke thus to Spirit-Eagle: "Better not. For no one will tell the tale, if all of us are slain. But if we live, we two, we shall tell the tale, when we reach our camp. But if we go there and all of us are killed, no one will tell it there at home. When we reach our camp, we shall tell the tale," said Solomon.

(10) Plainly they could see even when a Blackfoot blinked his eyes, so close had they camped to them. And they nearly were stepped on by the horses that came to drink. The horses had saddles on; they were dragging reins, being all bridled.

(11) Thus spoke Solomon: "Let us throw ourselves on these horses. No doubt they are bridled because they are swift. They will not be able to catch up to us."

(12) To this Spirit-Eagle answered thus: "I cannot leave my brother behind. Over yonder where we hear the shots, is where my brother has gone with the rest," said Spirit-Eagle.

(13) When noon had passed, Solomon spoke: "I am almost frozen to death; yet I shall live," he said; "But as for you?" he said to Spirit-Eagle.

(14) Then he answered thus: "I too shall live," said Spirit-Eagle; "Do you perform first, Solomon."

(15) "Very well," said Solomon; thus spoke Solomon: "Come, Coyote, 'From close by shalt thou see me when thou art in danger of being slain,' saidst thou to me. And Wind, 'From close by shalt

kanis, 'kisiwāk kikaw-usāpamitin, wih-nipahikawiyinih,' kikih-isin. ākwah uhtin, 'kisiwāk kik-ōsāpamitin wī-nipahikawiyinih,' kikih-isin. kitakuhp kintahtāmitin; ninōhtā-pimātisin," itwāw sāyiman. "ākusi; pasikō," itāw manitōwi-kihiwah, "tapasītān. ākā wiyah uhtsih āpasāpih, k-ōsāhtsāk awasāwāyinih. kik-āskōtin."

(16) ākusi manitōwi-kihiw sākisiw kita-pasikōt, usām kisiwāk āh-ayāyit ayahtsiyiniwah; māskōts nistumitanaw tahkuskāwin ākuyi-kuhk mikiwāhpah āh-ayāyikih, āwaku uhtsih sākisiw.

(17) "ākwah kiyām pasikōw ākwah!"

(18) ākwah sāyiman at-āskuwāw. āy-usāhtsāyik kisiwāk ākutah kih-ākawāwāwak. misiwā sāpupāwak. ākwah nīpisiyah nāntaw tāpakuhp misit āy-iskwāyikih, ākutah kisātamwak. kitahtawāh misi-yōtin; āwakunih sāyiman kā-kih-nitōmāt kita-pimātsihikut. ākusi nanāskumōw. mistahih mispun. ākwah kutawāwak; ākwah kātayōwinisāwak, āh-pāsahkik utayōwinisiwāwah. mistahih māyikisikāw. ākusi ākwah āh-tipiskāk, misatimwah kimutiwak, ayāhtsiyiniwah utāmiyiwah, aspapiwinah ā-kikiskamiyit. ākwah tapasiwak.

(19) ākwah uki nāhiyawak kā-nōtsihihtsik, "tapasītān," itwāw pāyak.

(20) ākwah uspwākana uyaskinahāw; miyāw nāpāwah kitanitunamiyit āh-tawāk itah. takuhtāw kāwih: "ākutah āta wiya tsawāsiw," itwāw. ākwah wawāyiwak.

(21) ākwah uskiniw-iyinis utāhk ā-kaskāwikanāhuht, "ā-wihntawih-minihkwāyāhk nipiy," itwāwak nāpāwak.

(22) ākwah awa nāpāsis ayih atsusisah utinam.

(23) "nika-kih-sipwāhtān. pāyak ayahtsiyiniw nika-nipahāw," itwāw awah nāpāsis kā-wih-nakatiht.

(24) ākwah nāpāwak ōkih tapasiwak.

(25) kutak nāpāw āh-pakutsāhuht, āsay āh-miyāskahkik mikiwāhpah, "pitah nik-āyiwāpin; ispisuhtāk," itwāw awah kāpakutsāhuht.

(26) ākusi āyāpits anuhts nam āskwa takusin.

(27) ākwah ōki musāskatāwak kā-tapasītsik, ā-kisināk.

(28) ākusi nīsu nipahāwak āwukunik anikih. ākwah ayahtsiyiniwah mihtsāt kī-nipahāwak; ukimāwah mistahi kī-nipahāwak. ākusi wiy ākwah kih-takusinwak wikiwāhk; mistahi kih-miyawātamwak, usām mihtsāt ā-kih-nōtsihikutsik ayāhtsiyiniwah. ākusih.

(29) ākusi anah nāhiyāsis iskwāyāts wiyah kih-nipahāw ayāhtsiyiniwah, ā-wih-utihtinikut; pāyak nipahāw iskwāyāts wiyah. manitōwi-minahikuskāhk isiyihkātāw ākutah kā-kih-nōtsihihtsik. ākwah mistahi kih-manitōwiw sāyiman k-oh-pimātsisitsik.

thou see me, when thou art in danger of being slain,' saidst thou to me. Thy blanket-robe I ask of thee; I long for life," spoke Solomon. "So there; arise," said he to Spirit-Eagle, "let us flee. Do not look behind you when you pass the knoll. I shall come close behind you."

(16) Then Spirit-Eagle was afraid to stand up, for the Blackfoot were close at hand; because the tents were perhaps thirty steps away was why he feared.

(17) "Come, arise now!"

(18) Then Solomon kept close behind him. They went to where a hill close by cut them off from sight. They were drenched through. In a place where the willows were some seven feet high they stayed. Soon a great wind blew; that was the one whom Solomon had called to save his life. Accordingly he gave thanks. There came a great fall of snow. Then they lit a fire; they undressed and dried their clothes. It was very bad weather. So when night came, they stole horses, the Blackfoots' horses, all saddled. Then they fled.

(19) As for those Cree who were besieged, "Let us flee," said one.

(20) Then he filled a pipe; he gave it to a man who was to look for an opening. He came back: "Over here is, to be sure, a small opening," he said. Then they made ready.

(21) And, as a young lad had been shot in the stomach, "We are only going to get a drink of water," said the men.

(22) Then the lad took some arrows.

(23) "I shall be able to go. I shall kill a Blackfoot," said the lad who was to be abandoned.

(24) Then those men fled.

(25) Another man who had been wounded in the side, when they had already passed the camp, "Let me rest a bit; do you go on ahead," said he who had been wounded in the side.

(26) To this day he has not arrived.

(27) And they fled bare in the cold.

(28) Thus two of these people were killed. They had killed many Blackfoot; they had killed many chieftains. And so they reached home: they rejoiced greatly because they had been so close pressed by the Blackfoot. That is all.

(29) But as for that Cree lad, at the very last he killed a Blackfoot, as they were about to reach him; one he killed at the very last. Spirit-Spruce-Grove is the name of the place where they were besieged. Greatly gifted with spirit power was Solomon; through this their lives were saved.

12. THE TREACHEROUS WIFE.

kā-kīsikāw-pihtukāw.

(1) kayās pāyak ukimāw, nīsh ukimāwak, uskinikiwak, pāyak uwikimākanah miyusiwiwa; wiya mīna miyusiw aw ōskinikiw, ukimāw. ākwah uwikimākanah tāhtapiwak ā-sipwāhtātsik, ayāhtsiyiniwah āh-ntunawātsik, ā-wih-kakwā-kimutamawāt utāmiwiwa, ahpōh ta-nipahāt wāpamāt; ākus ā-ihtāyihtahk kā-sipwāhtāt. āh-tipiskāyik, kā-sipwāhtātsik uwikimākanah, āh-nīsitsik pikōh. piyisk wāpaniyiw, ā-pa-pmi-tāhtapitsik. āwakō kapā-kīsik pimuhtāwak; piyisk tipiskāw. kapāsiwak, āh-nipātsik. āh-wāpahk sipwāhtāwak. kākāts āh-āpihta-kīsikāk, wāpamāw mustuswah. nawaswātāw; pāyak nipahāw. ākutah ayāwak, āh-wiyinihātsik, ā-wih-mītsisutsik. piyis kinwās ākutah ayāwak. āh-kīsi-mītsisutsik, usihtāw aw iskwāw ā-wih-nīmātsik kāhkāwakwah. piyis tipiskāyiw ākut āh-ayātsik. āh-wāpaniyik sipwāhtāwak. āwakō mīna kapā-kīsik pimuhtāwak. piyisk āh-tipiskāyik, wāpanipimuhtāwak. piyis ā-spi-kīsikāyik, ākuyikuhk tsik ākwah ayāwak itah āy-ihtatāyimātsik iyahtsiyiniwah. ōmis īsiyihkāsuyiwah kāntunawāt: kināpikuyiniwak isiyihkāsuyiwa. tahkih ākawāyihk pimuhtāwak, ā-kustahkik ta-wāpamikutsik. sipiy itah ā-pimih-tiniyik, ākutah tahkih pimuhtāw āh-kāsut, āskaw ā-sākāwāt, ā-wih-kakwāh-wāpahtahk kākway. tahki ākusi tōtam; piyis mīna tipiskāyiw. ākutah kapāsiw itahk ā-sakāyik. ākutah āh-nipāt piyis wāpan. āh-waniskātsik, ākwah ma-mītsisōwak. āh-kīsi-mītsisutsik, nanāpātsihōw, āh-kāsihkāt, āh-tōmihkwāt, āh-sīkahut. ākuyikuhk ispipihk ayāyiwah pīsimwah. pasikōw, ā-sipwāhtāt, uwikimākanah āh-nakatāt ākutah, ā-wih-kakwā-wāpamāt kā-pā-ntunawāt. āh-mis-ōsātināyik, ākutah āh-āmatsiwāt, āh-nanāta-wāpit, piyisk kīsih-āmatsiwāw; pōtih kā-wāpahtahk mikiwāhpah ā-mihtsāniyikih. mihtsāt wāpamāw misatimwah mikiwāhpihk. ākusi wāpahtam pihtāyis pāyak mikiwāhp āh-misāyik. tsik ākutah apīs sakāyiw. āwakunih kināpikuyiniwah; āwakunih kā-pā-nitunawāt. ākutah ay-ayāw. piyisk kākāts āpihtā-kīsikāyiw, āh-ka-kitāpamāt. piyis nīhtatsiwāw, uwikimākanah āh-ituhtāt.

(2) ōmisi itāw: "niwikimākan, ōtah awasāyihk misāw ōtānaw. kīstah kika-wāpamāwak. nanāpātsihuh; kāsihkāw; tōmihkwā; sīkahuh. tāns ātukā ka-pmātsiyahk, wāpamikuyahki," itāw.

(3) awa iskwāw ā-kīsi-nanāpātsihut. "pitah mītsisutān," itwāw awa nāpāw.

(4) tāpwā mītsisōwak. āh-kīsi-mītsisutsik, "āmatsiwātān, kīstah ta-wāpahtaman ā-mihtsātitsik kā-pāh-ntunawāyahkuk. māsikōts pimātsiyahkuk, t-ātsimuyan, kōhtāyiy t-ātsimustawat āsi-wāpahamanā."

12. THE TREACHEROUS WIFE.

Coming-Day.

(1) Of old there was a chief, there were two chiefs, and one had a beautiful wife, and he, too, a young man, was handsome, that chief. He and his wife rode away from camp to look for Blackfoot, as he meant to steal their horses, or to kill them, if he saw them; such was his intention as they set out. At night they set out, he and his wife alone. Dawn came and they were still riding along. They went on that whole day, until night fell. They camped and slept. In the morning they went on. Toward noon he saw some buffalos. He pursued them and killed one. They stayed in that place, preparing the carcass for their meal. They stayed there quite a while. After they had eaten, the woman made dried meat to carry along. Night came upon them there. In the morning they went on. All that day, too, they kept going. When night came, they kept on till dawn. When it was full daylight, they had got close to where they thought the Blackfoot to be. This was the name of the people they were seeking out: Snakes, was their name. They advanced always behind knolls, afraid that the enemy might see them. Where a river flowed by, there he went along; concealing himself, but coming forth every now and then, to see what could be seen. He kept doing this, until night came. He camped there in the thicket. He slept there until dawn. When they got up, they ate. When they had eaten, he made himself ready, washing and painting his face, and combing his hair. By this time the sun stood high. He arose and, leaving his wife there, went away to try to see those whom he was seeking out. He climbed a large knoll to look out. When he reached the top, there he beheld a great many tents. He saw many horses by the camp. He saw a large tent in the center of the others. Close by was a small thicket. Those were the Snakes; those were the ones he sought. He stayed there. Until nearly noon he watched them. At last he came down from the hill and went to where his wife was.

(2) This is what he said to her: "My wife, here behind the hill is a large town. You too shall see the people. Get yourself ready; wash your face; paint your face; comb your hair. Who knows if we shall live when we are seen," he said to her.

(3) When she had made herself ready, "First let us eat," said the man.

(4) So they ate. When they had eaten, "Let us mount the hill, so that you too may see how many they are whom we have come to seek. Perhaps, if we live, you will tell the tale, you will tell your father the tale, of what you have seen."

(5) tāpwā pasikōwak, āh-āmatsiwātsik. itah kā-kiy-usāpahtahk mikiwāhpah, ākutah āh-takuhtātsik, nama kākway wāpahtam. kahkiyaw sipwāhtāyiwa, āh-pitsiyit. misiwā āh-āt-ayitāpit, namuya wāpamāw. ākwah kiskinōhamawāw uwikimākanah.

(6) “āukōh kā-sakāk animah, ākutah kā-kih-ayākih mikiwāhpah,” itāw uwikimākanah.

(7) ākwah nihtatsiwāwak, utāmiwāwa āh-utinātsik, ākwah ā-tāhtapitsik, āh-ituhtātsik ita kā-kih-wāpahtahk mikiwāhpah. tāpwāy utihtamwak itah ā-kih-wikiyit ōhih matukahpah. papāmiwā-wāpahtamwak; piyisk utihtamwak ōmā kā-sakāsiyik, ākutah kā-kih-wāpahtahk mikiwāhp āh-misāyik. ākuyikuhk tahkih ā-nanātawāpit, kā-wāpahtahk āh-ikwaskwaniyik.

(8) piyisk ōmis itāw: “māskōt ta-kimiwan,” itāw uwikimākanah.

(9) sāsksiwak ma kā-sakāsiyik.

(10) “kikinaw usihtātān. ka-sāpupānānaw, kimiwahki,” itāw uwikimākanah.

(11) tāpwā usihtāwak nīpiyah uhtsi.

(12) umis itwāw awa yskwāw: “niwikimākan, ōtah matukapihk kākway nikiw-wāpahtān. mahtih nka-ntawāpahtān,” itāw unāpāmāh.

(13) “āha?,” itwāw awa nāpāw, “ā, niwikimākan, nanātawāpi,” itāw uwikimākanah, “kākway wāpahtamani, pā-ituhtāhkan.”

(14) ākusi sipwāhtāw aw iskwāw. āy-ōtihtahk ōma matukahp, kā-wāpahtahk, ākutah āh-astāyik, āh-wāwākinikātāyik papakiwāyānākinuhk. utinam, āh-āpihkunahk. āh-wā-wāpahtahk, wiya-manah nanātuht āsinākusiyit, ākwah utsihtsihk āh-ay-ayāsisimāt, “tanimā āh-miyusit!” āh-itāyihthahk.

(15) mākwāts ākusi āh-tōtahk, mākwāts, “kākway miyāmay,” āh-itāyihthahk, āh-itāpit, āsay ākutah kā-takuhtāyit āh-tāhtapiyit uskinikiwah. mistahā miyusiyiwah ōh ōskinikiwah, atsusisah ā-nimāskwāyit ākwah tsāpihtsikanis ākwah tsikahikani-pakamākanis. ākwah uskutākayiw mikisah kikamuyiwa, ākwah sihkusiwayānah uskutākayihk, utāsiyihk mīnah; mīnah utakuhp mikisiwiyiw. āh-kitutikut, namuya nisituhtawāw; āh-kitōtāt, wistah namuya nisituhtāk.

(16) “kākwayah kiyah?” itinamāk.

(17) “āh, niyah pītus-iskwāw,” itinamawāw.

(18) “āh, tāhtap ōtah,” itik aw iskwāw; “ka-kiwāhtahitin,” itinamāk; “kisiwāk ōtah āh-kapāsihk,” itinamāk; “namuya kanipahikawin,” itinamāk; “nōhtāwiy ukimāwiw. āwōkō uma ātah ā-kih-wikit nōhtāwiy,” itinamāk.

(19) “tsāskwah,” itinamawāw awa yskwāw: “ō, ōma kā-sakāk, ākutah niwikimākan ayāw. āwōkō kimiyitin; nipah. kih-nipahatsih, kika-witsātin. nisuh misatimwak ākutah ayāwak ā-mihkawikitsik, ākwah awa niwikimākan k-ōhtuhtāyāhk āh-ukimāwit. nipahatsih, kīsta kik-ōkimāwin,” itāw.

(5) So they arose and climbed the hill. When they came to the place from which he had seen the camp, he saw nothing at all. They had all moved camp and gone away. Though he looked in every direction, he did not see them. Then he pointed it out to his wife.

(6) "Over by that thicket is where the tents stood," he told her.

(7) Then they descended the hill, took their horses, mounted, and went to where he had seen the camp. They came to the abandoned camp. They went along and examined it; at last they came to that thicket, where he had seen the large tent. As he thus kept looking about, he saw that the sky had clouded.

(8) At last he spoke: "Perhaps it is going to rain," he said to his wife.

(9) They went into the thicket.

(10) "Let us set up our tent. We shall be drenched if it rains," he said to his wife.

(11) So they built it, of leaves.

(12) Thus spoke the woman: "My husband, there in the camp site I saw something. Let me go look at it," she said to her husband.

(13) "Very well," said he; "Yes, Wife, go look," he said to her; "If you see anything, come back here."

(14) Accordingly the woman went and approached the empty camp, where she had seen something lying wrapped in cloth. She took it and unwrapped it. When she examined it, it looked like paints of all colors, and she turned it over and over in her hand, thinking, "How beautiful!"

(15) While she was doing this and thinking, "Surely this amounts to something," when she looked up, there had approached, meanwhile, a youth on horseback. Very handsome was this youth, and he was armed with arrows, a lance, and a tomahawk. And beads were on his coat and weasel-skins on his coat and his breeches; and beaded was his robe. When he spoke to her, she did not understand his speech, and when she spoke to him, he, too, did not understand her.

(16) "What manner of person are you?" he asked her by signs.

(17) "Oh, a woman of another tribe," she told him by signs.

(18) "Now, mount here," he told her; "I shall take you home with me," he gestured to her; "Close by here is the camp," he made sign to her; "You shall not be killed; my father is the chief. This very place is where my father had his camp," he told her by signs.

(19) "Presently," she told him by gesture; "Over in that thicket is my husband. Him I give to you; kill him. When you have killed him, I will go with you. Two swift horses are there, and my husband, who is a chief whence we came. If you slay him, you yourself by that will be a chief," she told him.

- (20) "āha?", itwāw ōw uskinikiw.
 (21) "ōmisi nik-ātāw," itwāw aw iskwāw.¹
 (22) "niyā," itāw.
 (23) ati-sipwāhtāw, ä-sāskisit, uwīkimākanah āh-itāt, "niwīkimākan, wiyamanak äs ōkih mistah āh-miyusitsik," itāw.

(24) "mahtih," itwāw awah nāpāw, āh-nahapit aw iskwāw, āh-wā-wāpamāyit uwīkimākanah.

(25) ōmisi itāyihitam awa nāpāw: "nikah-wāpamāwak ōkih," itāyihitam; "māskōts awa awiyah wāpamāw," itāyimāw uwīkimākanah, tahkih āh-nanāta-wāpiyit; kātāpamātsih tapahtsiskwā-yiwah.

(26) kītahtawā kāh-pāhtahk āh-pā-pimuhtāyit ayīsiyiniwah. ā-wīh-pasikōt, uwīkimākanah k-utihtinikut, ā-wīh-utamihikut. āh-kwāskipayihut, āsay ka-wīh-tsikahukut uskinikiwah. wīwah ōhi āh-ākuwāpināw. namuya kih-tsikahuk ōh ōskinikiwah. piyis nayawapiw aw iskwāw. aw ōskinikiw uskātīhk pahkisiniyiwah ōh iskwāwah; kawiwāpiskāk. ākus āwa nāpāw kwāskwāpayihōw; wāskikaniyihk ākutah tah-tahkiskawāw; piyisk utinam utsikahikanisiyiw, āwōkō uhtsi āh-tsā-tsikahwāt. nīpahāw; ustikwāniyiw manisamwāw.

(27) ākusi ākwah ōmis itāw: "niwīkimākan, āh-pāyakit tsiy awah?"

(28) "āha?", itwāw awa yskwāw.

(29) "ākusi tsī māka pikuh āy-isihut?"

(30) "nama wiya," itwāw aw iskwāw, "masinasōw-atimwah āh-tāhtapit, sihkusiwayānasākay kih-kikasākāw; mīn ākutōwahk kih-kikitāsāw. mīkisiwiyiw utakōhp. mīnah atsusisah kih-pimiwitāw, mīnah tsāpihtsitsikanis."

(31) "tānisi māka āy-itāyihitaman kā-mitsiminiyan? āh-miywāyimat tsī?" itāw uwīkimākanah.

(32) "āha?", itwāw awāh iskwāw.

(33) "tānisi mākah ā-isi-wāpamat?"

(34) "mākwāts ōkih wiyamanak āh-wāpamakik, ākutah kā-takuhtāt. 'hāw, tāhtapi,' ntik, 'ka-kīwāhtahitin,' itwāw. 'namuya,' ntitāw, 'ōma kā-sakāsik ākutah ayāw niwīkimākan,' ntitāw, 'nisu misatimwak ā-mīhkawikītsik, k-ōhtuhtāyāhk āh-ukimāwit awa niwīkimākan. kimiyitin ta-nīpahat; kik-ōkimāwin, nīpahatsi,' ntitāw. 'āha?,' āh-isit, kā-pā-sāskisiyān," itwāw aw iskwāw.

(35) "kah," itwāw awa nāpāw; "ākusi māka uyahpis awa kitāhtapiwin," itwāw awa nāpāw; "tapasītān," itāw.

(36) ākusi uyahpitastimwāwak. āh-matāwisitsik, ākutah nīpawiyiwa aw uskinikiw kā-kih-tāhtapit; kahkiyaw utayōwinisah ākutah aspapiwinihk tahkupitāyiwah. utināw awa nāpāw, āh-kīwātsik,

¹ What she would say was not dictated.

(20) "Very well," said the youth.

(21) "Thus I shall speak to him," said the woman.

(22) "Go on," he told her.

(23) She went from there to the grove and said to her husband, "My husband, it seems that these are beautiful paints," she told him.

(24) "Let us see," said he; and the woman sat down while her husband examined it.

(25) Thus thought the man: "I shall look at these things," he thought; "Perhaps she has seen someone," he thought of his wife, for she kept looking out as though she sought some sight and, whenever he watched her, would lower her head.

(26) Suddenly he heard a man approaching. When he tried to get on his feet, his wife laid her hands on him and tried to distract his attention. When he jumped aside, the youth was about to strike him with his tomahawk. He threw his wife before him as a shield, and kept doing so. The youth could not strike him. At last the woman became tired. She fell against the young man's legs, knocking him over. At that the man jumped, stamping on the other's chest; at last he got hold of the other's hatchet, and kept striking him with it. He slew him; he took his scalp.

(27) Thereupon he spoke to her: "My wife, was this man alone?"

(28) "Yes," answered she.

(29) "Was this all the equipment he had?"

(30) "No," she said, "for he rode a brindled horse, and a weasel-skin coat he wore, and breeches of the like. Beaded was his blanket-robe. And arrows he bore and a lance."

(31) "And what was your thought, that you held me? Was it that you loved him?" he asked his wife.

(32) "Yes," she answered.

(33) "And how did you see him?"

(34) "While I was looking at these paints, to that place he came. 'Come, mount my horse,' he said to me; 'I will take you home with me,' he said. 'No,' I said to him, 'Over in yonder grove is my husband,' I told him; 'Two swift horses and my husband, who is a chief whence we came. I give him to you to slay; you will be a chief, if you slay him,' I said to him. When he said, 'Yes,' to me, I came back to this grove," said the woman.

(35) "So that is it!" said the man; "Well then, do you saddle this your mount," said he; "Let us flee from here," he said to her.

(36) Accordingly they saddled their horses. When they came to the trail, there stood the horse that youth had ridden; all his clothes were tied there to the saddle. The man took the horse,

äh-tapasitsik. awakõh kapä-kisik pimipayiwak, piyis äh-tipiskäyik. kapä-tipisk namuya wih-nipāwak; piyis wāpan. äku mina kapä-kisik pimipayiwak; piyis tipiskāw; kapä-tipisk pimipayiwak. kākāts äh-wāpaniyik, äkutah kapäsiwak. äh-nipātsik, äh-wāpaniyik, äkwah ä-waniskātsik, äsay ispi-kisikāyiw. äkwa äh-kiwātsik, äh-āpihtā-kisikāyik, äsay kisiwāk käh-wikitsik ayuwāpiwak. õmah õstikwāniyiw ä-wih-usihtāt.

(37) "äh, tipiskāki ka-takõhtānānaw, niwikimākan," itāw.

(38) "äha?," twāw aw iskwāw.

(39) äkutah wiy aw iskwāw na-nipāw. iyikuhk äh-kisihtāt õma käh-kih-manisahk wastakayiwa õhi käh-nipahāt, "ä, niwikimākan, waniskā! äkwa nikisihtān; äkwah pit äkwah mitsisutān. kih-mitsisuyahkuh, kkiwānānaw," itāw.

(40) äkusi ä-kih-mitsisutsik, äkwah sipwāhtāwak. nõhtaw tipiskāw. itah käh-wikitsik, äh-nāh-nipāwiht takuhtāwak. umanātsimākanah wikipiyihk äkutah sakahpitāw õhik käh-pāsiwāt misatimwah. kahkiyaw utayõwinisiyiwa äkutah tahkupitam õhi käh-nipahāt uskinikiwah. ustikwāniyiw täpiskahāw õhi misatimwah. äkwah wistāwah wikipiyihk tsimatāw skwāhtāmihk tsäpihtsikanis; pahkih äkutah tahkupitam um õstikwān. äkus isi kiwāwak, ä-kawisimutsik.

(41) äkwah kiksāpā awa kisäyiniw äh-wayawit, käh-wāpamāt õhi misatimwah äh-pāsiwāyit unahāhkisīma. äkus isi pihukāw.

(42) "nõtukäsiw, waniskāh! äsa kitānisinaw käh-takuhtātsik," äkusi itāw.

(43) äkusi waniskāw awa nõtukäsiw, äh-paminawasut. äkusi wiy äwa kisäyiniw wayawiw; utinam õh ayõwinisan, äh-pustayõwinisāt. äh-kisi-pustayõwinisāt, tähtapiw õhik käh-miyusiyit käh-pāsiwāyit unahāhkisīmah, äh-at-sipwāhtāt.

(44) umis itwāw: "waniskāk! waniskāk! yiniwitik! wāpamik äsihuyān," itwāw, äh-wāsakāmāt õmah õtānaw.

(45) täpwā tahtuh äh-pākumāt, äh-waniskāyit, äh-kitāpamikut, mistahä miywāsiniyiwa ayõwinisah äh-wāpahtamuht.

(46) "äsah unahāhkisīma täkusiniyit," äkusi itāyihitamwak ayisi-yiniwak.

(47) äkusi kahkiyaw waniskāwak ayisiyiniwak, äh-miywāyih-tahkik äh-takusiniyit utõkimāmiwāwa. äkuyikuhk takuhtāw wikipiwāhk õ kisäyiniw.

(48) umis itāw: "nitaw-āsīm kitānisinaw," itāw.

(49) täpwā nitaw-āsāmāw õw nõtukäsiw. äh-kih-mitsisutsik, umis itwāw õw ukimāw: "wihtamaw kõhtāwiw ta-ntumāw ukimāwah," äkusi itwāw õ õkimāw.

(50) täpwā wihtamawāw õhtāwiyah ta-ntumāyit ukimāwa. täpwā nntumāw kahkiyaw.

(51) "ukimāwiw ninahāhkisīm; kintumiķuwāw," äkus itāw.

(52) täpwā päh-pihtukāwak ukimāwak.

and they turned homeward in flight. They rode all that day, until nightfall, and all night they rode. Toward dawn they made camp. They slept and the next morning, when they arose, it was already broad daylight. Then they made for home, and at noon, close to the camp of their band, they halted, for he meant to prepare the scalp he had taken.

(37) "At nightfall we shall arrive, my wife," he said to her.

(38) "Yes," she answered.

(39) The woman dozed from time to time. When he had prepared the scalp he had cut from the one he had slain, "Now, Wife, get up! I have finished it; now let us first eat; when we have eaten we shall go home," he said to her.

(40) Accordingly, when they had eaten, they set out. Night overtook them. They arrived at the camp after their people had gone to sleep. At his father-in-law's lodge he tied up the horse he brought. To the lodge he tied all the clothes of the young man he had slain. He hung the scalp round the horse's neck. At his brother-in-law's lodge he set into the ground the lance; part of the scalp he tied to it. Then they went to their tent and went to bed.

(41) Then in the morning, when that old man went out of the lodge, he saw the horse which his son-in-law had brought. He went back into the tent.

(42) "Wife, get up! Our daughter and her husband have arrived," he told her.

(43) So the old woman got up and cooked. The old man went out; he took those clothes and put them on. When he had dressed, he mounted the handsome horse his son-in-law had brought, and set out.

(44) This he cried forth: "Arise! Arise, men! Behold me, how I am dressed," he cried, going round the village.

(45) And truly, as he awoke them with his calls, and they arose and looked at him, very handsome were the garments they beheld on him.

(46) "It is plain that his son-in-law has arrived," thought the people.

(47) So all the people arose, rejoicing that their chief had arrived. In due time the old man came to his house.

(48) "Go give food to our daughter," he told his wife.

(49) So the old woman went to give them food. When they had eaten, thus spoke that chief: "Tell your father to call the chiefs," he said.

(50) Accordingly she told her father to summon the chieftains. He summoned them all.

(51) "A chief is my son-in-law; he calls you," he said to them.

(52) One after another the chieftains entered.

(53) "ā, ta-pihtwāyāk kā-ntumitakuk. 'tans ātukā āh-isi-wāpah-tahk?' kitāyimināwāw ātukā," itāw.

(54) "āha?", itwāwak.

(55) ākwah ātsimōw um ōtā k-ātuhtāt k-āsi-wāpahtahk kākwaya, uwikimākanah k-ātikut, kāh-mitsiminikut ā-wih-nipahiht. kahkiyaw āwakō ātsimōw.

(56) kisiwāsiw awa kisāyiniw, utānisah āh-tōtamiyit.

(57) wayawīw awa kisāyiniw āh-tāpwāt, "ahahaw, uskinīkitik, iskwātik, miyawātamuk; nīmihituk, āyimāts āh-pimātisit ninahā-kisim," ākus itwāw.

(58) tāpwā mawatsihitōwak, ā-miyawātahkik, āh-nīmihitutsik.

(59) ākwah aw ōkimāw, "pā-kanawāpahkāk," itāwak.

(60) mituni wawāsiwak uwikimākanah, āh-kitāpamātsik, ā-nīmihituwit. kitahtawā aw ōkimāw uhtawakayiw uwikimānah kāh-mitsiminamuwāt. ma-mawimōw aw iskwāw.

(61) "kiyām api!" itwāw aw ōkimāw, āh-manisamwāt uhtawakayiw, kwāski mīnah.

(62) ākusi ākwah kīpipayiyiwa, ā-nāstōhkwākawiyit, āh-nīpiyit. āhtsi pikuh miyawātam ō kisāyiniw, utānisah āh-nipahimiht. ākusi kīwāw aw ōkimāw; ay-apiw wīkikh.

(63) ākwah āh-pōyutsik kāh-nīmihitutsik, āh-kīwāt awa kisāyiniw, wīkiwāhk āh-pihtukāt, utānisah pāyak kāyāpits umis itāw:

(64) "hā, ntānsis, pasikōh; ituhtā ninahāhkisim. kimis itah kā-kīh-apit, ākutah nahapih," itāw.

(65) ākusi ituhtāw aw uskinikiskwāw. tāpwā nahapistawāw ōh ōkimāwa. mwāstas ituhtāw awa kisāyiniw. āh-pihtukāt, pōtih utānisah kīh-apiyiwah.

(66) "hāw, ntānis, kitimākāyim ninahāhkisim. ākwah kiya mīna, kīspin namuya kikitimākāyimāw ninahāhkisim, kīst ākusi kawāpahtān, anuhts kā-kīsikāk k-āsi-wāpahtahk kimis, ākāh āh-kitimākāyimāt unāpāmah. kiwāpamāw āh-nipahiht kimis. kiti-mākāyimatsi ninahāhkisim, kīstah ka-kitimākāyimik," itāw awa kisāyiniw utānisah.

(67) ākusi.

13. THE MAGIC HORSE.

sākāwāw.

(1) pāyak ātsimōw kisāyiniw; uskahutsās isiyīhkāsōw.

(2) kītahtawā asiniy-kā-mihkusit isiyīhkāsōw; nama wīhkāts wāpahtam nōtinitōwin, usām ā-sākihikut uhtāwiyah aw ōskinīkiw.

(3) kītahtawā kīkisāpā āh-pitsihk awah uskinīkiw kā-kitimākāyimikut ōhtāwiyah āwakōw — kaskitāsiyiwah; masinasuyiwah; āyakunih utināw āh-tāhtapit utāmah, āh-mīhkawikiyit. pōti āh-

(53) "Now, that you may smoke I have called you. 'How has he fared?' no doubt you are asking yourselves about me in your thought," he said to them.

(54) "Yes," they answered.

(55) Then he told them how he had fared in the place to which he had gone, what his wife had said to him, and how she had held him when he was to be slain. He told all.

(56) The old man was angry at what his daughter had done.

(57) The old man went out of the lodge and called, "Hear, youths, women; rejoice; dance, for my son-in-law has lived through great danger," he called.

(58) Accordingly they gathered and rejoiced and danced.

(59) Then that chief, "Come and look on," they were told.

(60) Highly arrayed were he and his wife, as they watched the others dance. Suddenly that chief seized his wife by one ear. She began to cry.

(61) "Hold still!" said the chief, and cut off her one ear and then the other.

(62) Then she sank to the earth, bleeding to death. Nevertheless the old man continued to rejoice, when his daughter had been killed. Then that chief went home; he sat in his lodge.

(63) When they ceased dancing, the old man went home, entered the tent, and to his other daughter spoke as follows:

(64) "Come, dear daughter, arise; go to my son-in-law. There where your elder sister used to sit, there take your seat," he said to her.

(65) Accordingly that young woman went there. She seated herself by that chief. Later the old man went there. When he entered, there sat his daughter.

(66) "Now, my daughter, deal lovingly with my son-in-law. For you too, if you do not take loving care of my son-in-law, you too shall fare even so as your elder sister has fared on this day, because she did not deal lovingly with her husband. You saw how your elder sister was slain. If you deal lovingly with my son-in-law, he will give loving care to you," the old man told his daughter.

(67) That is all.

13. THE MAGIC HORSE.

Adam Sakewew.

(1) A certain old man told this tale; Uskahutchas was his name.

(2) Once upon a time there was a man called Red-Stone; never had he seen fighting, for his father too much cherished this young man.

(3) Then, one morning when the camp was being moved, this young man whose father loved him so, — a black brindled horse, that was the one he took and mounted, a fleet horse. Then, when

ayōwāpihk, wāhyaw äy-is-ōsähtsäyik, päyak ayīsiyiniwah ä-sākāwāyit äh-tāhtapiyit, kutakah mina äh-tāhtapiyit, äyāpits ömis isi pimitsipayiyiwa.

(4) äkwah wawāyiwak kutakak upwāsimoōwak, ä-wih-nōtinikätsik. äy-usāmāyatiyit ayīsiyiniwah kā-pä-nōtinikutsik, täpwäh nōtinitōwak. kītahtawä wāpamāw aw öskinikiw öhtāwiyah kā-kitimā-kāyimikut; kitāpahkāw äh-nōtinitōwiht. kītahtawä kā-wāpamāt öwītsäwākanah äh-mōskistāmiht, näwu kā-nōtināyitsik äh-nāpäh-kāsōwit, pikw itah äy-isi-mōskistsikāyit. äwakunih kisiwāhik uwītsäwākanah. wāpastimwah tähtapiyiwah pikw itah äh-nipahikutsik.

(5) äkuyikuhk utinäw utāmah. tähtapiw äkuyikuhk ä-wih-nōtinikät; tsāpihtsikanis tahkunam äkwah möhkumān, nipakih-kumān. pikw itah ätäyihthahkih möskistawāw; nipahāw ayīsiyiniwah, näwu äh-nipahāt, tsāpihtsikanis uhtsi äh-tahkamāt awah äkā wihkäs kā-nōtinikät uskinikiw.

(6) äkwah öhi kā-kwatakihikutsik wāpastimwah kā-tähtapiyit, "kīspin nāpähkāsōw, pä-mōskistawitsih, wīsta nika-pä-mōskistāk. kīspin nāpähkāsutsih wīsta ta-pakitsiw. äkutah nka-nipahāw; nka-tahkamāw um öhtsih möhkumān," itäyihtham.

(7) möskistätōwak. kisiwāk äh-ihthāt wih-pāhpihik. wīsta pāh-pihāw; pakitsiw. wīstah pakitsiyiwah. mustuhtāwak äh-nātitutsik. nāhah wāpastimwah kā-tähtapit pakamākan tahkunam. utihtitōwak. nāhah uskinikiw utinäw öhih iyahtsiyiniwah; uspituniyihk mitsimināw; uhpīnamwāw ömis isi. wih-pāhpihik. "äkwah nka-nipahāw," äh-itäyihthah, tahkamāw iyahtsiyiniwah. täpisköts asiniyah äh-tahkamāt, namuya pikwāhwāw. kīhtwām äh-tahkamāt, wih-pāhpihik.

(8) kīhtwām umis ä-tōtahk, wāstinamāk, umis ä-tōtäkut, "äkā wiyah," äh-itikut; itwāhamāk. "tsāpihtsitsikanis utin ömah," äh-itikut.

(9) täpwä utinam. utāmah itwāhamāk; utinäw utāmah. sipwāhtahik äh-utinikut. "māsköts ä-wih-nipahitsik," itäyihtham. namuya māka nipahāw. namuya nipahāw; kīwāhtahāw, äh-kīwāhtahikut ayahtsiyiniwah. "mistah ökimāwiw," äh-itäyimikut äwak öhtsi k-öh-utiniht; namuya nipahāw.

(10) päyak pipun ntaw-äyāw ayahtsiyiniñāhk. äwakuni kā-wāpiskisiyit misatimwah miyāw.

(11) "äwak öhtsi awa wāpastim tiyāhtapiyāni, niyōtinituhki, namuya nipikwahukawin; äkāya kustah ta-nipahikawiyin. kimi-yitin awa nitām. manitōwiw; nama kākway kika-nipahikun. kīwäh."

(12) kīwāw, öhtāwiyah ä-ntawāpamāt. pōtih mawihkātāw. äh-wāpamāt öhtāwiyah, atamināyiwah äh-pimātisit.

(13) äkusi kahkiyaw. namuya kayās; māsköts nöhtawiy uhtāwiyah äh-uskinikiyit, äkuspi māsköts.

the band halted, there from behind a distant ridge came a Blackfoot, mounted, and then another rider, and made across the country.

(4) Then these others, the Assiniboine, made ready to fight. Very many were the people who were coming to fight against them; and they fought. Presently the young man whose father loved him, looked upon them; he watched his people fighting. Soon he saw his comrades being attacked, four of them fighting a brave who attacked here, there, and everywhere. The plight of his companions angered him. A white horse he rode who was slaying them.

(5) Then he took his horse. He mounted to join in the fight; he held a lance and a knife, a broad knife. He attacked the others here and there, as the thought struck him; he killed men, four of them, piercing them with his lance, that youth who had never fought.

(6) As to the rider of the white horse who was so sorely besetting them, "If he is brave, when I come to attack him, he too will come to attack me. If he is brave, he will dismount. Then I shall kill him; I shall stab him with this knife," he thought.

(7) They attacked each other. When he got near, the other smiled at him. He laughed at the other; he dismounted. The other also dismounted. They went for each other on foot. The rider of the white horse held a tomahawk. They came together. The youth seized hold of the Blackfoot; he held him by the arm and lifted it like this. The other smiled at him. "Now I shall kill him," he thought, and stabbed the Blackfoot. Like stone was the other, as he stabbed at him, and he did not pierce him. When he stabbed at him again, the other smiled at him.

(8) When he did like this again, the other waved his hand at him, doing like this, telling him, "Do not!" He gestured to him, telling him, "Take this lance."

(9) He took it. The other pointed at the young man's horse; he took his horse. They went from there, the other taking him along. "I suppose it is that they are going to kill me," he thought. But he was not killed; he was taken back; the Blackfoot took him home with them. Because they thought of him, "He is a great chief," was why he was taken; he was not killed.

(10) One winter he was away in the Blackfoot's country. He was given that white horse.

(11) "It is through this white horse, whenever I ride it in battle, that I am not wounded; do not fear that you will be slain. I give you this my horse. It is of a magic nature; by nothing at all will you be slain. Go home."

(12) He returned home and went to see his father. He saw that he was being mourned. When he saw his father, greatly did his father rejoice that the youth was alive.

(13) That is all. It is not old; I suppose when my father's father was a young man, that, I suppose, is when it happened.

14. THE STORY OF CHERRY-TREE.

sākāwāw.

(1) kītahtawā mihtsāt mīkiwāhpah; mihtsātinwah āh-wīhkwāstākih, pāyak upwāsīmōw¹ āh-ukimāwit. kutak minah ukimāwiw uskinikiw ōmah ōtānaw; āwakō an iskwāw āh-miyusit. ākwah awa kutak ukimāw umisi isiyīhkāsōw: takwahiminānāhtik². ākwah awa ukimāw ukusisah pāyakuyiwa; mistahi sākihāw, usām āh-miyusiyit ukusisah. ākwah awa uskinikiw wīstsāsah wītsāwāw, tahkih āh-nōtsihiskwāwāyit. awa iskwāw kā-miyusit utsāhkusah āwakuni tahkih ā-wītsāwāt.

(2) "pakāhkam, nīstsās, kīkah-nōtsīhkawāw awa kā-miyusit iskwāw. kīstah kimiyusin," itāw.

(3) "namuya, nīstās; usām ukimāwiyiwa unāpāma; nikustimāw awa, ā-nāpāhkāsuyit; usām niya nama wīhkāts niwāpahtān nōtini-tōwin, āyak ōhtsi," itāw wīstsāsa.

(4) kīhkīhkīmik; piyisk tāpwāhtawāw, mistan āh-miyuhut awa ukimāw ukusisah. kītahtawā āh-kwāpikāt aw iskwāw kā-miyusit, ituhtāwak ōki uskinikiwak, pāyak ukimāw ukusisah, pāyak utihkwatimah, āh-ituhtātsik ōhi kā-kwāpikāyit ōhi iskwāwa kā-miyusiyit.

(5) ākwah awa umis itwāw: "hāy, takwahiminānāhtik, namuya ōtah āh-kapātāskwāhk, itah kā-pā-ituhtāyin! namuya ōtah ayāw mikiwāhp, ākā k-āsi-pakisāpiyin, iskwāwak usikākwaniwāwa pisisik ā-wīh-kakwāh-wāpahtaman. nama wīhkāts kintupayin; ahpōh nnāpām pāyakwāw itāh āh-ituhtāt nama wīhkāts kiwāpahtān. tāpwā nama kināpāwisin!" itāw.

(6) ākwah aw uskinikiw mātōw; uskīsikuhk nīpiy uhtsikawiw, ā-nāpāwisit.

(7) kītahtawā ōmisiy itik wīstsāsah: "nīstsās, ākāya nāpāwisi. miywāsinwa kitayōwinisah; miyusiw kitām. kikitimākāyimik kōhtāwiy; minah kiwāhkumākanak kahkiyaw kisākihikuk, usām āh-miyusiyin," itāw wīstsāsah.

(8) nama nāntaw itik, usām ā-nāpāwisit. ākwah kīwāw. pimisīn wīkiwāhk. āh-pāhtahk awa kisāyiniw ukusisah āh-itimiht, utinam ayōwinisah.

(9) "hāw, nkusis, pustayōwinisāh; ākā nāpāwisi; ākā wiya nāntaw tōtāsōh. māyātan āwakō. usām nama wīhkāts kisīhkimitin nāntaw kit-ātuhtāyin; usām kisākihitin. ā-kitimākīsitsik ayīsiyiniwak kā-ntupayitsik, ā-wīh-kakwā-kimutitsik misatimwah; māka kiya miyusiw kitām; mīhkawikīw. kīstah kimiyusin; namuya kikitimākin," itāw ukusisah.

(10) nama nāntaw itwāw aw uskinikiw, usām āh-nāpāwisit. āh-

¹ Although the record has often this form, my feeling is for *upwāsīmōw* with long *i* as normal.

² Below, this is the name not of the chief, but of his son.

14. THE STORY OF CHERRY-TREE.

Adam Sakewew.

(1) Once upon a time there were many tents; many tents stood in a circle, and a certain Assiniboine was the chieftain. There was also another chief in that village, a young man; he had a handsome wife. And that other chief's name was Cherry-Tree. This chief had one son; he loved him very much, because his son was so handsome. Now, this youth went about with his cousin, who was always courting women. And that handsome woman always went about with her husband's sister.

(2) "Surely, my cousin, you ought to court this handsome woman. You too are handsome," he said to him.

(3) "No, Cousin; too great a chief is her husband; I respect him as a brave warrior; as for me, never have I seen fighting, that is why," he told his cousin.

(4) The other kept urging him; at last he listened to him and put on his finest clothes, that chief's son. Presently to where that handsome woman was drawing water went those young men, one the chief's son, the other his sister's son; they went to where the handsome woman was drawing water.

(5) Then she spoke thus: "Hey, Cherry-Tree, it is not here that food is being served, seeing that you have come here! Here is no tent, for you to be staring every moment, trying to see the women's calves. Never have you gone on the war-path; not once even have you been to see where my husband goes. Truly you have no shame!" she told him.

(6) Then that youth wept; the water ran from his eyes for very shame.

(7) Presently his cousin said to him, "Cousin, do not be ashamed. You have fine clothes; you have a handsome horse. Your father cares lovingly for you; and all your relatives love you, because you are so handsome," he told his young cousin.

(8) The other answered him not at all, because he was too much humiliated. Then he went home. He lay in the tent. When the old man heard what has been said to his son, he took some garments.

(9) "Here, my son, dress yourself; do not be shamed; do nothing foolish to yourself. This is no way to be. I never bid you go to the scenes I need not name; I love you too much. Poor men are they who go on the war-path, for they hope to steal horses; but you, your horse is handsome; he is fleet of foot. And you yourself are handsome; you are not poor," he told his son.

(10) The youth did not answer, for he was too deeply shamed. The next morning, as the men of that village were about to go out

wāpaniyik, äh-mäh-mätsiwiht, kītahtawä kīksäpā kā-pähtahk, "iyahtsiyiniwak ōtah säskāmōwak kisiwāk mihtsät!" itwāwān.

(11) pähtam. äkwah kāsiskutātōwak ayīsiyiniwak, ä-wih-kakwäh-nipahätsik ayahtsiyiniwah ōki upwāsimumwak. äkwah awah ukimāw wawäyiw; sipwāpayiw.

(12) "kanawäyimiik awa kikusionsaw, utāma.— äkā wiya nāntaw ituhtä, nkusis. kiwäyōtisīn; kahkiyaw ōhīh kākwaykā-miywāsīkih kiya kitāyān," itāw ukusisah.

(13) "äha?," itik ukusisah.

(14) aspin sipwähtāw, äh-ntawāpahkät itah ka-nōtinituwiht. piyisk aw uskinikiw wayawiw. pustayōwinisāw, sihkusiwayān, sihkusiwayānināsākay; äkwah mitāsah, sihkusiwayāninātāsah pustitāsāw; äkwah misiwä äh-pīmikitäyīkih maskisīnah utinam; pustaskisīnāw. äkwah pīhtatwānah utināw; wayawiw; utāmah wiyahpitāw; sipihkwāpuwäyān äkutōwahk utakuhiw awa uskinikiw kā-miyusit, kā-ukimāwiyit ōhtāwiya. äkwah utāmah wiyahpitāw; kaskitāsīyiwa. tähtapiw; sipwāpayiw, äh-iyihpahtäyit ōh ōtāma.

(15) ayīsiyiniwah iskwāwah wāpamāw; wiyāpamātsi uwāhkumākanah, "häy, päyahk, uma itāh k-ātuhtäyīn äh-äyīmāhk!" itik ōwāhkumākanah.

(16) kītahtawä kā-wāpamāt awakunih iskwāyāniik äh-ayäyit ōhīh kā-kih-kīhkāmīkut iskwāwah. wīmāskawāw; nāntaw nkutwāsīyiwah iskwāwa.

(17) "häy, kiwanisīnin, takwahiminānāhtik! itāh k-ātuhtäyīn namuya kākway kākīh-wāpahtān iskwāwak usikākwaniwāwa!" āsay mīna äkus itik.

(18) "häy, tāpwä māmāskāts kititāw!" itik wīts-iskwāwah aw iskwāw kā-miyusit.

(19) mihkwākin kikasākāw; mihkwāpuwäyān akwanahōw aw iskwāw, awa k-ätwāt. nama nāntaw itwāw awa uskinikiw kā-miyusit, ä-kisipiskawāt iskwāwah. äkwah sōhkih pimipayiyiwah. nāpāwah pīsīsik wāpamāw.

(20) äkwah wiyāpamātsi uwāhkumākanah, "päyahk, takwahiminānāhtik! iyinisi!" itik uwāhkumākana utōtāma.

(21) nama nāntaw itāw. kītahtawä kā-pähtahk äh-ma-matwāwiyik. wāpahtam ä-sakāyik; awakū wāsakām ayāwak upwāsimumwak; äkwah iyahtsiyiniwak sakāhk ayāwak, mānisk äh-ayātsik, äh-usihtātsik. āsay ātiht pahkwāyawāwak upwāsimumwak; ayisk kāsōwak ayahtsiyiniwak. äkwah awa kisāyiniw pätsāpamāw ukusisah, äh-pāpayiyit. nakiskawāw; utihtāw ukusisah.

(22) "āstam, nikusis!" itāw.

(23) äkwah äkawāyīhk ituhtahāw.

(24) "hāw, nikusis, nihtakusi," itāw.

(25) apiw äkutah awa uskinikiw.

(26) "nkusis, pätäh kipāskisīkan mīnah kipīhtatwān."

on the hunt, early he heard the cry, "Blackfoot are coming out of the woods close by, in great number!"

(11) He heard it. Then the people went forth to the attack, for those Assiniboine meant to kill the Blackfoot. That chieftain, too, made ready for the fight; away he rode.

(12) "Take care of this son of ours, and of his horse. — Do not go to any place, my son. You are wealthy; all things that are good, you have them," he told his son.

(13) "Yes," his son answered him.

(14) Off he went, to see where his people were fighting. At last that youth went out of the tent. He dressed, he put on a weasel-skin, a weaselskin jacket; and breeches, weaselskin breeches he put on his legs; he took moccasins that were all covered with quillwork; he put on these moccasins. And he took an ammunition-bag; he went out of doors; he saddled his horse; a blue blanket he had for his robe, that handsome youth whose father was a chieftain. Then he saddled his horse; it was a black horse. He mounted; he rode away at a trot.

(15) He saw men and women; when he saw his relatives, "Hey, go slow; there is danger where you are going!" his relatives said to him.

(16) Presently, at the very end of the town, there he saw that woman who had taunted him. He circled round to avoid her; there were half a dozen women.

(17) "Hey, you have lost your way, Cherry-Tree! Where you are going you cannot see any women's calves!" she said to him again.

(18) "Why, strangely are you speaking to him!" the other women said to the handsome one.

(19) She wore a jacket of red cloth; a red blanket she had for her robe, that woman, the one who had spoken so. Not a word said the youth, but went past those women. He rode on at a good pace. He saw men all along the way.

(20) Whenever he saw any of his relatives, "Go slow, Cherry-Tree! Be careful!" said his relatives, his kinsmen to him.

(21) He said nothing to them. Presently he heard the sound of firing. He saw a wooded place; all round it were the Assiniboine; and the Blackfoot were in the wood, where they had made an earthwork. Already some of the Assiniboine had been wounded by bullets; for the Blackfoot were fighting from shelter. Then that old man saw his son riding toward where he was. He went to meet him; he went up to his son.

(22) "Come here, my son!" he said to him.

(23) Then he led him to a sheltered place.

(24) "Now, my son, dismount!" he told him.

(25) The youth sat down there.

(26) "My son, give me your gun and your ammunition sack."

(27) *kätsikunam. apiyiwa. päskisikan sipwähtatāw. haw, wāpamāw uskinikiwa, tsikahikan-pakamākan āh-ayāyit.*

(28) "ōmah päskisikan! hāw, uskinikiw, ōma miskuts āpatsihtāh. awihin uma kitsikahikanis," itāw; "namuya ā-nāsuwāyimitān, kāntāhtāmitān umah kitsikahikan; 'māskōts kisiwāk usāpahkātsih,' āh-itāyihāmān, 'nikusis.'"

(29) "āha?; utinah; āpatsihtāh," itik ōh uskinikiwa.

(30) *ākwah ukusisa utihtāw.*

(31) "hāw, nkusis, kātayōwinisāh!"

(32) *kātayōwinisāw. ōhih kā-miywāsiniyikih utayōwinisah kätsikunam kahkiyaw āwakuni, āh-musāskatāt aw uskinikiw. ākwah ōhtāwiyah wāpatuniskinik misiwā wiyawihk, uhkwākanihk; wāstakayah āpahamiyiwa uhtāwiyah, uspiskwanihk āh-astāyit.*

(33) "hāw, nkusis, ōma kā-nāyāskwāyāk, ākutah kakwā-utihtah ā-tāh-tapasihk, kinwās ka-pimātisihk, namuya pāyahtik āh-pimuh-tāhk. ōmisi kik-āspayihun; nāntaw kākway wāpahtamanih, pāyak um uhts kika-tsikahān ayīsiyiniw-mistikwān; ākwah kīh-tōtaman. kik-ōtinān tahtu kākway āh-ayāt. kika-pā-kīwān; ōtah ka-pāh-ituhtān. hāw, nkusis, nya!" itāw.

(34) *ākwah awa muskistam uma sakāw. kākāts ā-sāskisit, kāpāskiswāt¹, aspin ā-sāskisit. kītahtawā kā-pā-matāwisipahtāt; päskisikan pä-tahkunam. ākwah ayōwinisah ākwah ōma misiwā ustikwān. āsay misiwā mihkuh wiyāhk ayāyiw. ākwah ōhtāwiyah utihtāw.*

(35) *ōmis itik: "nkusis, apih!" itik.*

(36) *sipwähtāw awa kisāyiniw.*

(37) "hāw, upwāsīmōwitik, kiwāpamāwāw āh-tōtahk nkusis. ākusi mistahi tōtam."

(38) *āsay ākwah kutak uskinikiw tsāpihtsikanis āh-tahkunahk uskinikiw, "awihin ōma; ōhi miskuts atsusisah nīmaskwā. namuya āh-nāsuwāyimitān; māka 'māskōts kisiwāk usāpahkātsih nikusis,' āh-itāyihāmān, k-ōh-ntāhtāmitān," itāw.*

(39) *ākusi ntawi-miyāw ukusisah.*

(40) *ākusi, "hāw, nkusis, tahtu-kīsikāw wiyās kā-wāpahtamāk, māka wiy ōma nōtinituwin namuya tahtu-kīsikāw. kisiwāk kakwā-utihtah itah kā-wīkitsik. ōma āpatsihtāh tsāpihtsikanis," itāw ukusisah; "āh-tāh-tapasihk, kinwās kā-pimātisihk, māka ka-wītsātin," itāw ukusisah.*

(41) *ākwah tsikahikan tahkunam pakamākan awa kisāyiniw ukimāw. ākwah nikānuhtāw awa uskinikiw, nāway uhtāwiya. namuya wī-nakīwak.*

(42) "mōskīstamāhkuk!" itwāwak ōki upwāsīmuwak.

(43) *ākusi āw-utihtahkik uma mānisk, kunta papātikupayihuwak ōki iyahtsiyiniwak. tāh-tahkamāw; ākus isi kahkiyaw māstsihimā-*

¹ I have translated as though it were *kā-pāskisuht*, for I do not understand the form in the text: "he shot (with gun) at the other(s)."

(27) He undid them. The son sat there. He carried the gun away. He saw a young man who had a tomahawk.

(28) "Here is a gun! Now, young man, use it in return. Lend me this tomahawk of yours," he said to him; "Not because I think you laggard, am I borrowing this tomahawk of yours; but because I am thinking, 'Perhaps my son will come to close quarters.'"

(29) "Very well; take it; use it," the young man answered him.

(30) Then he went to his son.

(31) "Now, my son, take off your clothes!"

(32) He took off his clothes. The youth took off all those fine clothes of his, until he was naked. Then his father painted him white all over his body and on his face; his father undid his hair for him and placed it at his back.

(33) "Now, my son, try to reach that point of the woods, where men dodge and flee that life may be the longer, where walking is not slow. Thus you will do; when you see that which I need not name, with this sole weapon you will cut a human head; and when you have done this, you will take as many things as he has. You will come back here; to this place you will come. Now, my son, be off!" he bade him.

(34) Then he attacked the wood. When he had almost disappeared among the trees, he was fired at, and then he went out of sight. After a time, there he came, running into the open; he held a gun as he came, and clothes, and an entire head. Blood was all over his body. Then he went to where his father was.

(35) The latter said to him, "My son, sit down!"

(36) The old man went away.

(37) "Now, Assiniboine men, you see what my son has done. So now he has done nobly."

(38) Then to another young man, who was holding a spear, "Lend me this; use these arrows instead as your weapon. Not that I think you laggard, but because I think, 'No doubt my son will come to close quarters,' is why I ask the loan of you," he told him.

(39) Thereupon he went and gave it to his son.

(40) Then, "Now, my son, you folk see meat every day, but not every day this fighting. Try to get near the place where they are dwelling. Use this spear," he told his son; "where men dodge and flee that life may be the longer, — but I shall go with you," he told his son.

(41) Then that old man, the chief, took in his hand a tomahawk. In front walked the youth; behind, his father. They had it not in mind to halt.

(42) "Attack their stronghold!" cried the Assiniboine.

(43) And then, when they reached the earthwork, the Blackfoot merely threw themselves down and crouched. He stabbed one after

wa. äkwah kīwāwak. nīkānuhtāw; utāmah kaskitāwastimwa; wāpuwayān paskitastāyiw.

(44) äkwah kīwāpayiw awa uskinikiw wīwah kā-miyusiyit.

(45) "ntawih-nakiskaw. ayīs iyikuhk ntātiskāk ayisiyiniw. tā-piskōts iskwāw niya," itāw uwikimākanah.

(46) "äha?," itik.

(47) äkwah nakiskawāw ōhi uskinikiwah kā-kīh-nāh-nāpāwimāt; utsāmāw itah ä-nakiskawāt. äkwah awa uskinikiw miyāw utāmah ōhi kā-mihkawikiyit ōma kiki mikis-akuhp; äkwah iyiniwistikwān miyāw ōh iskwāwa aw ōskinikiw kā-miyusit. äh-tipiskāyik, pāntumāw äkutah ōhi kā-kīh-nāh-nāpāwimikut.

(48) äh-pīhtukāt, "hā, nisīm, äkutah anuhts apih."

(49) an itah k-āpit iskwāw, äkutah apiw aw ōskinikiw.

(50) "haw, nisīm, kimiyyitin äyakw āna. ōtah pīhtāyisk kika-wikin. ka-pamihitināwāw; nika-kīsitätun," itāw.

(51) äkusi tōtam; pamihāw. äkwah tāpiskōts miyusiwak ōki ayisiyiniwak. äkwah nāpātawāwi, wiyāpaniyiki, kīsitätōw awa kutak kā-mākit wīwah. nitsawāts ä-kiskāyimiht, kutakah miyāw iskwāwah. nīsukamikisiwak pīhtāyis utsiwāmah ukusāka. äkwah awa uskinikiw kā-miyusit namuya pisikwātisiw; kiyām nipāwak päyak askiy. äkwah äh-äkwā-nipiniyik, kitahtawā kā-mātut aw iskwāw, äkā äh-uwitsimusihk, ātah äh-wīhpāmāt ōhi kā-miyusiyit uskinikiwa; māka kiyāmāwisiw; nāpāwisiw, ä-kīh-māh-māy-itikut ōhi kā-wīwit. ntsawāts ustāsah ntumāw.

(52) "hāw, nstāsā, awa kīwa kiyaskuts kimiyyitin. usām wahkih-mātōw. niya, 'namuya äkutā kīts-iskwāwak ayāwak,' ä-kīh-isit, namuya nīts-iskwāw ta-kī-pisiskāyimak, ta-kīh-wīwiyān. aspin kā-miyiyin, namwāts nōh-ōwitsimusin. äwak ōhtsi namuya awāsisah ayāwāw. äwaku pisisik k-ōh-mātut."

(53) "äha?, nisīm, māka äkā wiya sākwayimō; ōtah nikihk äkutah wīkihāmōh; wīwih anah niwikimākan. nam äskwa awāsisah ayāwāw äwaku mīna."

(54) "äha?," itāw.

(55) äkusi tāpwā awa kā-miyusit uskinikiw kutakah wīwīw ōhi kā-miyiht. kiyipa awāsisah ayāwāwak.

(56) äkusi äwaku wiya ätsimuwin; äkuyikuhk äy-iskw-ätsimustā-tān.

another; he left not one of them alive. Then they went back. He walked in front; his horse was a black horse; a blanket lay across its back.

(44) Then back rode also the youth whose wife was beautiful.

(45) "Go to meet him. For now a man has outdone me. Like a woman am I," he told his wife.

(46) "So be it," she answered him.

(47) Then she met that youth whom she had shamed by her speech; she kissed him where she met him. Then the youth gave her that swift horse of his, together with the beaded blanket; and a human head he gave to that woman, did that handsome youth. At nightfall he was sent for and invited to the tent of her who had put him to shame with words.

(48) When he entered, "Ah, my younger brother, do you now sit here."

(49) Even where that woman sat, there sat that youth.

(50) "Now, O my younger brother, I give you this person here. Here at the center of the village you shall live. I will care for your needs; I shall cook," he told him.

(51) He did even so; he cared for all his needs. And equally handsome were those men. And when they had slept, of a morning, that other would cook who had given away his wife. When it was known that he had done this, he was given another woman. They had their two tents in the center of the town, he and his brother, the husband of his wife. But that handsome youth was not forward; they slept there, and no more, for a year. Then, when summer came again, presently that woman wept, because there was no love-making, even though she slept in one tent with that handsome youth; but he kept his reserve; he still felt shame at the repeated evil words she had spoken to him, she who now was his wife. At last he called his elder brother.

(52) "Now, O my elder brother, this your wife I give back to you. She is too easily brought to tears. I, to whom she said, 'Not here are your fellow-women,' I cannot fancy my fellow-woman or have her to wife. From the time when you gave her to me, never have I made love to her. That is why she has no child. That is why she weeps all the time."

(53) "Very well, my brother, but do not withdraw your good will; stay here in my house; take this other wife of mine. This one too has as yet no child."

(54) "Very well," he answered him.

(55) So then the handsome youth took to wife this woman who now was given to him. Soon they had a child.

(56) So goes this story; now I have told it you to the end.

15. THE STORY OF SKIRT.

mimikwās.

(1) kayās pāyak nāpāw iskwāwasākay isiyīhkāsōw ayahtsiyiniw. kitimākisiw. kitahtawā mistahi ispatināhk pa-pimisin. kitahtawā wāpamāw iskwāwah āh-wayawiyit, ā-kī-nipahimiht unāpāmiyiwah, ā-kī-nipahikuwit kāhkākiwatsāna. ākusi akāwātāw naha. ākusi wāpamāw āh-utinamiyit tsikahikan. wīwahuyiwa ukusisiyiwa. ākusi sipwāhtāw. tah uma k-āyāt, ākutāh uhtsi pāts-āstamuhtāw, wīkihik āh-uhtsi-sipwāhtāt an iskwāw. ākusi kāsōhtawāw anah kā-kitimākisit ayahtsiyiniw. ākusi an iskwāw ispatināhk nanāta-wāpiw. ākusi āk āwiyah āh-wāpamāt, sipwāhtāw ākwah iskwāw ani. ākusi āh-awasāwāyit, sipwāpahtāw nāpāw anah. ākusi āh-wāpamāt, kāsōhtawāw. ay-ati-wāpahtam apisis ā-sakāsiyik; ākutah nahapiw iskwāw anah. ukusisah uhpimāy ākutah nahayāw, ukusisah. ākusi utinam tsikahikan; ākwah tsikaham asiskiy; ākwah wātikāw. māna awa nāpāw piyisk kisiwāk utihtāw awa nāpāw. ākwah awah iskwāw pasikōw; nanāta-wāpiw; ākā kākway āh-wāpahtahk, kāwi nahapiw. kwayasitāw, kayās mahīkhanisāh¹ āh-mōnahwāt. utināw pāyak; pah-pakamisimāw. ākusi minah kwayasitāw. ākusi awa nāpāw ispahtāw; āh-pā-wayawiyit, kawipayihōw, āh-kāsōhtawāt. mīna kāwi kwayasitāw. ākusi pasikōw awa nāpāw. wāpamāw, utah iskuh, utāh isi āh-kwayasitāyit, ustikwāniyihk isi.

(2) ākusi ākutah wīwiw ōh iskwāwah. ākusi aw iskwāw ōtāh, mitsimināw ōhi nāpāwa. ākus isi wayawīw; ākusi utināw ukusisah; wīwahōw ukusisah aw iskwāw. ākwah awa nāpāw utinam utsakuhpis. ākwah kīwāhtahik. ā-sākāwāt, mīkiwāhpihk nakīw awa nāpāw. uhtsipitik awa nāpāw.

(3) "āstam!" itāw iskwāw awah; "āsay kōnāpāmimitin."

(4) ākusi sipwāhtāw awa nāpāw. kīwāhtahik ākwah, pīhtiyisk āh-wīkit aw iskwāw. ākus isi pīhtukahik wīkiyihk. ākusi nahapiwak ōhtapiwinihk awa nāpāw. miyik. utinamiyiwa nipi. kāsī-tsihtsānik; minah kāsīhwānik. ākusi pasikōw aw iskwāw. ākusi wayawīw; paspikāpawiw wīkihik.

(5) "nākā!" itwāw iskwāw awa; ākusi, "astāw tsī, nākā, āh-kīsītāk wiyās?"

(6) "āha?"

(7) "pātāh!" itāw awa iskwāw.

(8) ākusi pīhtukāw aw iskwāw. ākusi awa nōtukāsiw utinam: ituhtatāw utānisah wīkiyihk. ākusi yōhtānam; utānisah miyāw.

¹ The translation given is literal; either the record is wrong, or the word has some derived meaning (name of an edible root ?)

15. THE STORY OF SKIRT.

Simon Mimikwas.

(1) Of old a certain Blackfoot was named Skirt. He was poor. Once upon a time he lay on a hilltop. Presently he saw a woman come out of her lodge, a certain woman whose husband had been killed; the Crow Indians had killed him. And so now this man took a fancy to her. He saw her take an axe. She was carrying her little son. So now he went from where he was. Toward the place where he was, the woman came, when she left her tent. So then the poor Blackfoot hid from her. Then that woman looked out in every direction from the hilltop. Then, when she saw no one, she went away. As soon as she was round a bend, that man started out on a run. When he got within sight of her, he hid from her. As they thus went along, he saw a small clump of trees; there the woman squatted down. She laid her little son down at one side. Then she took the axe; she chopped at the ground; she dug a pit. After a time the man had got quite close to her. Then the woman rose to her feet and looked about; when she saw nothing near, she squatted down again. She went into the pit, digging for old wolfings. She took one up; she flung it on the ground. Then she went into the pit again. At that, the man ran to where she was; when she came forth again, he threw himself flat on the earth, hiding from her. Again she entered the pit. At once the man rose to his feet. He saw that up to here, up to this point she was in the pit, up to her head.

(2) Then he took this woman for his wife. Thereupon the woman took hold of the man here, like this. Then she came forth from the pit; she took up her son; the woman carried her son. The man took his blanket-robe. Then she took him home with her. When he came to the town, the man stopped by a tent. She pulled him on.

(3) "This way!" that woman said to him; "You are my husband now."

(4) So the man went on. She took him to her lodge; in the center of the camp dwelt that woman. So she took him into her tent. Then they took their seats on the settee of the man of the house. She gave him that privilege. She took some water. She washed his hands and face. Then she arose. She went out; she stood in the doorway of her tent.

(5) "Mother!" she called; "Mother, is there any cooked meat?"

(6) "Yes!"

(7) "Bring it here!" said the woman.

(8) Then she came in again. The old woman took some; she went with it over to her daughter's tent. She opened the door-flap; she

wāpamāw nāpāwa āh-apiyit uhtapiwiniyihk utānisah. ākusi kīwāw awa nōtukāsiw; pīhtukāw wīkihk.

(9) wīhtamawāw unāpāma: "kitānisinaw āh-wītapimāt nāpāwa."

(10) "awīnihih?" itwāw kisāyiniw.

(11) ākusi awa nōtukāsiw, "āyakunih kā-kitimākisiyit nāpāwa."

(12) ākusi ākwah kisāyiniw awa āh-ukimāwit, pāyakuyiwa ukusisah; ākwah ōhi k-ōtinamāsuyit nāpāwa, āyakunih utānisa. ākusi nīsu pikuh utawāsimisah awa kisāyiniw mīnah nōtukāsiw.

(13) ākusi nama wīhkāts wayawīw awa kā-kitimākisit nāpāw; nāpāwisiw. kītahtawā, "āhtukātān." itwāwān. kinwās āyakuh āh-wīwit. ākusi mistahi miyusiw awa nāpāw kā-wīwit, māka mistahi āh-kitimākisit. ākusi kīksāpā wayawīw. ākusi sipwāhtāw, kunt itā āh-ituhtāt, āh-usām āh-nāpāwisit, mistahi āh-kitimākisit.

(14) ākusi aw ōskinīkiw umisah k-ōnāpāmiyit ayāw āh-miywāsiniyikih ayōwinisah; utāma minah mistahi miyusiwiwa. ākwah awa nāpāw uskinīkiw utināw wīstāwa¹ utāmiyiwa; wiyahpitāw aspapiwin uhtsi.

(15) wīhtamawāw ukāwiya: "anihi k-āyāt nimis ayōwinisah ākusi ta-pātāw nimis. tāntāh aspin nīstāw?"

(16) "aspin ōtā āh-kīh-atimuhtāt." itwāw awa uskinīkiskwāw.

(17) ākusi nāpāw awa uskinīkiw utināw misatimwah; ōhi ayōwinisah tahkupitam, ākwah akuhp āh-mikisiwiyik. ākusi tāhtapiw; sakāpākipahāw ōhi kā-nayahtsikāyit, ākwah āh-ntunawāt wīstāwah. aspin wiya āh-wawāyiwiht, ā-wih-pitsiwiht, āy-usāhtsāyik sākāwāw āwakō awa uskinīkiw, kā-ntunawāt wīstāwa. tāpwā miskawāw, itā āh-pmisiniyit. ākusi ākutah nihtakusiw.

(18) ākusi wīstāwah, "waniskāh, nīstah!" itāw awa uskinīkiw.

(19) ākusi ākwah waniskāw awa iskwāwasākay. ākusi utinamwāw utayōwinisiyiwa ōhi wīstāwa; kutakah āh-miywāsiniyikih pustayōwinisahāw ōhi wīstāwa. ākwah sikahwāw ōhi, mitunih āh-kinwāyikih wāstakayiyiwah. kāh-kisi-sīkahwāt wīstāwah, ākwah kāsīhkwānāw. ākwah ā-kīh-kāsīhkwānāt, ākwah tōmihkwānāw.

(20) ākusi, "nīstāh, mistahi kisākihītn. ākā wiya ā-ntuhtawakik uskinikiwak, mihtsātawāw nntutamākawin, 'nimis awiya miywāyimātsi, t-ōnāpāmiw,' āh-kīh-itāyihtamān. ākusi kimiywāyimik. ākā wiya nāpāwisi. ākusi ākwah sipwāhtātān. ākusi kit-āyāwat nīstāw utāma, anah kā-kīh-nipahiht."

¹ I. e., of his sister's first husband.

gave it to her daughter. She saw the man sitting on her daughter's settee. Thereupon the old woman went back; she went into her lodge.

(9) She told her husband of it: "It is that our daughter is sitting by the side of a man."

(10) "Who is he?" the old man asked her.

(11) Then the old woman, "That poor man."

(12) Now, that old man, who was a chief, had one son; and she who had taken that man, she was his daughter. Only these two children had that old man and old woman.

(13) And now that poor man never went out of their tent; he was ashamed. Then at one time. "Let us move camp!" said his people. This was when he had been married for quite some time. Now, that man who had married the woman, was very good-looking, only that he was very poor. So now, early one morning, he went out of the tent. He went away, no matter where, for very shame at his great poverty.

(14) Now, that young man whose elder sister had taken that man for husband, had some fine clothes; his horse, too, was very handsome. Then that young man took his brother-in-law's horse and saddled it.

(15) He told his mother his plan: "Those garments which my elder sister is keeping, let her bring them here. But where has my brother-in-law gone?"

(16) "He has gone off and away in this direction," said the young woman.

(17) Thereupon the young man took the horse; he tied those garments to the saddle, and a blanket-robe with bead ornaments. Then he mounted; at a trot he led the horse that was carrying the things, as he looked for his brother-in-law. Just as his people were making ready to move camp, off went that youth, over the hill, to look for his brother-in-law. He found him where he lay on the ground. So there he dismounted.

(18) Then to his brother-in-law, "Get up, Brother-in-Law!" said that youth.

(19) So Skirt arose. Then he took his brother-in-law's garments; he put other, handsome ones, on his brother-in-law. Then he combed him, for very long was his hair. When he had combed his brother-in-law's hair, he washed his face for him. When he had washed his face, he painted his face for him.

(20) Then, "Brother-in-Law, I love you very much. I did not listen when time after time I was besought, for I thought, 'When my sister likes any one, then let her take a husband.' And so she liked you. Do not be ashamed. And now let us depart. You shall now have the horse of my brother-in-law, the one who was slain."

(21) äkusi pasikōwak. sipwähtāwak. mistahi miyusiw awa kaskitāwastim kā-tāhtapit awa kā-kitimākisit. tāpwā äh-pimuhtātsik awa uskinikiw, "tāpwā mistahi miyusiw nīstāw!" itāyihitam awa uskinikiw. ōhih mitāsah mistahi mīkisak kikamōwak, äkwah umatōwah māstakayah minah. miskutākay mistahi mīkisiyiwa; äwakō kikasākāw awa kā-wīwit. äkwah nikikwayān äkutōwahk utastutiniw awa kā-wīwit. äkusi äh-utākusik, ä-sākāwātsik, äsay kīsi-mānukāwān. atih-nihtatsiwāwak, äh-ati-nīsitsik wīstāwah.

(22) äkwah aw iskwāw, äh-pätisāpamāt unāpāma, "tāpwā miyusiw nināpām!" itāyihitam awa iskwāw.

(23) äkusi takuhtāwak wīkiwāhk. äkwah nihtakusiw. äkusi aw iskwāw wayawīw.

(24) "pihtukā!" itāw ōhi unāpāma.

(25) äkusi pihtukāw awa nāpāw. äkwah aw iskwāw āpahwāw ōhi misatimwa. äkusi sakahpitāw. äkusi pihtukāw. nahapīstawāw unāpāma. äkusi utinam, äh-asamāt, ta-mītsisuyit. äkwah äh-kīsi-mītsisut, äh-tipiskāk, iyikuhk wayawīw. wītsāwāw aw iskwāw unāpāma. kītahtawā pikw īsi mātawākātāw awa uskinikiw, äh-uhtāyimiht, ukimāskwāwa äh-wīwit. nanātuhk māna itāw.

(26) "äkā wiyah pisiskāyihtah. mihtsätwāw pikw āwiyak nkīh-nōhtā-wikimik, māka nama wiya äy-ōhtsi-nōhtā-unāpāmiyān. äkā wiya wihkāts nituhtah pikw īsi äh-itikawiyin; äh-uhtāyimikawiyān, mihtsät nāpāwak äh-kī-nōhtā-wikimitsik."

(27) kītahtawā pähtam, "ayak pītus-iyiniwak wāpamāwak."

(28) äkusi wīstāwah, "äkā wiyah nānitaw t-ātuhtāw; nisākihāw nīstāw."

(29) äkusi tāpwā nama wiya pakitinik wīwa. äkusi kutakak äh-kīskutātutsik, ōtah pāmipayitwāwi, "nam äskwa kikīskutātun. äsay mihtsät kitōskinikīmak¹," itik ōhi kā-pimipayiyit.

(30) äkwah ä-sīkawiwīht, "mahtih nās nitām," itāw ōhi wīwah.

(31) "äkā wiya ta-sipwähtāw, kikīh-itik nisīmis," itik wīwa.

(32) "kiyām nās nitām," itāw wīwa.

(33) äkusi nātāw awa iskwāw ōhi kaskitāwastimwa. äkusi wiyah-pitāyiwa ōhi utāma; pihtukāyiwa wīwa. äkwah kätayōwinisāw; nayāstaw kikāsiyānāw awa nāpāw. usāw-asiskiy misiwā wiyawihk sinikuhtitāw, misiwā äy-usāwaskiwastāt äwakō. äkusi usikusah pätuhtāyiwa.

(34) "tānähki kih-uyahpitat ninahāhkisīm utāma?"

(35) "wiyahpis, äy-isit awa," itāw ukāwiyah awa iskwāw.

¹ Apparently I missed the verb.

(21) Then they arose. They set out. Very handsome was the black horse which the poor man rode. As they went along, "Truly, very handsome is my brother-in-law!" thought that youth. On those leggings were many beads, and these things, scalps, as well. The coat was heavily beaded; he wore it, who had married the woman. And an otterskin he had as his hat, he who had married the woman. Then, in the afternoon, when they came in sight of the place, their people had already pitched camp. They came down the slope, the two brothers-in-law.

(22) Then that woman, when she saw her husband approaching, "Truly, handsome is my husband!" thought that woman.

(23) So they came to their tent. He dismounted. Then the woman came out of the tent.

(24) "Come in!" she said to her husband.

(25) The man went in. Then the woman unsaddled the horse. She tied it up. Then she came in. She sat down by her husband. She took food and gave him to eat. When he had eaten, at nightfall, she went out. Her husband went with her. Then at one time, in one way or another, people teased that young man, because they were jealous of his having married a chief's daughter. They would say this thing and that to him.

(26) "Pay no attention to it. Many times more than one of them wanted to marry me, and it was only that I did not want to marry them. Do you never listen when they say foolish things to you, for it is only that you are envied, because many men wanted to marry me."

(27) Then at one time he heard, "Some foreign folk have been seen."

(28) Then his brother-in-law said. "Let him not go, you know where; I love my brother-in-law and would keep him."

(29) Accordingly his wife did not let him go from her. So then, whenever the others went out to the attack, as they went past there, "Not yet have you gone to the attack. Already many of your men have gone," they who rode past said to him.

(30) Then when some of his people had lost their kin, "Suppose you fetch my horse," he bade his wife.

(31) "'Do not let him depart,' my brother said of you," his wife replied to him.

(32) "Just you fetch my horse," he told his wife.

(33) So then the woman went and got that black horse. Then she saddled his horse and came into the tent. Then he undressed; he kept on only his breech-clout. He rubbed ochre all over his body; he covered himself with yellow clay. Then his mother-in-law came hither.

(34) "Why have you saddled my son-in-law's horse?"

(35) "Because he bade me saddle it," the woman answered her mother.

(36) "kikih-kitahamāk kisimis kitah-sipwāhtāt nnahāhkisīm," itwāw awa nōtukāsiw.

(37) ākusi awa nāpāw wāstakayah tahtinam; ōtāh uspiskwanihk asahpitam; wīwah nānapātsihik; tōmihkwānik. tsāpihtsitsikānis āyak ōtinam. ākusi astutn, sihkusiwayān-astutn āyakō, āskanak kikamōwak astutinihk. āh-wayawīt, utsāmik wīwah.

(38) "ntānis, ākā wiyah t-āyiwāhōw nnahāhkisīm. mistahi sākīhik wīstāwah mīna usisah," itāw awa nōtukāsiw.

(39) ākusi tāhtsipayihōw utāma. ākusi wāsakāmāw ōma ōtānaw.

(40) "anuhts kā-kīsikāk kika-wīhināwāw. pimātsiyānih, kannahunāwāw, 'iskwāwasākay' t-ātwāyāk, pimātsiyānih," itwāw.

(41) ākusi sipwāpayiw. ā-sākāwāpayit, atimāpamāw ayīsiyiniwah. ākusi ātimātsi mān ākwah, "kikīsiskutātuw!" itik nāpāwah. āyusāhtsāk atimāpāmāw, ā-sākāwāpayiyit wīstāwa ākwah usisa.

(42) āh-at-ātimāt usisah. "hāw. nnahāhkisīm, kakwā-pimātsih!" itik umanātsimākanah.

(43) āh-atimāt wīstāwah. "āh, nīstah. mistahi kisākīhitn!" itik wīstāwah.

(44) ākusi kitāpamāw: "hāh. nīsta. kisākīhitn nīstah!" itāw wīstāwa.

(45) ākus āti-miyāskawāw wīstāwa.

(46) pāyak tahkih umisi nāway pāh-pimitsipayīwa; wāpastsimusah tāhtapiyīwa. mayaw āh-atimāt, pāskisuk. pāyak āh-atih-nakatiht nihtsiyahkahwāw tsāpihtsitsikānis uhtsi. ākusi ātimātsi atitahkamāw; piyisk kākā-mitātaht nipahāw. ākuyikuhk ākwah tapasiyīwa ōhi wāpastsimusah kā-tāhtapiyit. ākunih nawaswātāw. itah āh-atimāt pāskisuk; ōtāh wanōwāhk kitihkahuk. ākus īsi nawatinamwāw tāmiyīwa.

(47) "nīhtakusī!" itāw ōhi pītus-iyiniwa.

(48) ākusi nīhtakusiyīwa.

(49) "miyin kpāskisikan!" itāw.

(50) ākusi miyāw.

(51) "kimōhkumān miyin!" itāw.

(52) miyik.

(53) "mīna pīhtasinānyāpiyah!"

(54) ākusi kahkiyaw miyik.

(55) "mīna kitastutin!" mīkwana āh-utastutiniyit.

(56) ākusi, "kitām miyin!" itāw.

(57) ākusi miyik.

(58) "hāw, awa tāhtapih," itāw, ōhi kaskitāwastimwah mīskuts āyakunih āh-miyāt; "mistahi mīhkawikiw; nam āwiyak kik-ātimik.

(36) "Your brother forbade you to let my son-in-law depart." said the old woman.

(37) Then the man undid his hair; he tied it in a knot at the back. His wife tended to him; she painted his face. A spear he took. Also a head-dress, a head-dress of weaselskin; horns were fastened on it. As he left the tent, his wife kissed him.

(38) "Daughter, do not let my son-in-law throw his life away. His brother-in-law and his father-in-law love him dearly," said the old woman to her.

(39) Then he leaped on his horse. Then he made the circuit of the town.

(40) "On this day you shall speak my name. If I live, you will be content to say 'Skirt,' if I live," he said.

(41) With that he rode away. As he rode over the hill, he saw the men going yon way. And so, as he overtook them, "You are going to the attack, are you?" the men would say to him. From a rise in the land he saw his brother-in-law and his father-in-law riding across a ridge.

(42) When he overtook his father-in-law, "Now, my son-in-law, try to preserve your life!" said his tabu-person to him.

(43) When he overtook his brother-in-law, "Oh, my brother-in-law, dearly do I love you!" his brother-in-law said to him.

(44) Thereupon he fixed his gaze on him: "Oh, my brother-in-law, I too love you!" he told his brother-in-law.

(45) With that he passed his brother-in-law and went on.

(46) One man always rode about in the rear of the rest; he was mounted on a little white horse. Just as he overtook this man, the latter shot at him. When one was left behind, he felled him with his spear. Then he would come up to him, and stab him; at last he had killed nine men. By this time the rider of the small white horse was fleeing. He pursued him. When he overtook him, the other shot at him; here on his cheek the other grazed him with a shot. Then he seized hold of the other's horse.

(47) "Dismount!" he told the stranger.

(48) So the other dismounted.

(49) "Give me your gun!" he said to him.

(50) So he gave it to him.

(51) "Give me your knife!" he told him.

(52) The other gave it to him.

(53) "And your ammunition-bag!"

(54) So the other gave him everything.

(55) "And your head-dress!" — for the other had a headgear of feathers.

(56) Then, "Give me your horse!" he told him.

(57) So the other gave it to him.

(58) "There, now mount this one," he told him, giving him the black horse in return; "It is very swift; no one will overtake you."

takusiniyani kitaskiwāhk, kitah-ātsimuwin; äyak uhtsi 'ptanāh pimāsisit!' k-ōh-itäyimitān."

(59) äkusi tähtapiw awa. äwaku awa miyāw utastutin, sihkusi-wayān-astutin awa ayahtsiyiniw, äkwah tsäpihtsitsikanis. awa kā-pmāsisit kāhkākiwatsän isiyihkāsōw. äkusi tapasiw.

(60) äkwah awa ayahtsiyiniw päw-utihtik wistāwah. mistahi pakwātamiyiwa otah ä-miswākaniwit uhkwākanihk. äkusi kīwāwak. at-ōtināw kahkiyaw misatimwa awa kisäyiniw, unahāhkisima tahtuh kā-pā-nipahāyit, mīna utayōwinisiyiwa, mīna unimāskwākaniyiwa. äkusi äkwah kahkiyaw kīwāwak. ä-wih-takuhtätsik, wāhyaw nikān pimuhtāw awa iskwāwasākay, äwakō, äh-ati-sākā-wätsik. namuya kih-äkwāskiskawāw, usām mistah äh-tōtahk; äsay kaskihisōw äh-ukimāwit.

(61) äkus isi kahkiyaw ayahtsiyiniwak mistahi kustik, äh-wāpamiht, mistah äh-pāskisuht, äkusi äkā äh-pihkwahuht. äh-itäyih-tahkik kutakak ukimāwak, mistahi kustāwak. nama wihkāts pātāmāsōw ta-mītsit, pikuh äh-pātāmāht. äkwah wistāwah mistahi säkhihik. äkusi äkwah mistahi ukimāwiw.

(62) äkusi äh-nipit, ukusisah kih-ukimāwiyiwa, äwakō anah kutak ohtāwiyah kā-nipiyit. kaskitāwi-sihkus isiyihkāsōw.

(63) äkusi kahkiyaw.

16. ROCK-SCULPTURES.

kā-kīsikāw-pihtukāw.

(1) äyakō säkahikan äh-misāk, nimitaw isi wīkiwak upwāsīmōwak. äkutah äh-mihtsätitsik.

(2) kītahtawā päyak awa nāpāw utsawāsimisah ähkusiyiwa. hātah äh-atuskāmut, äh-nanātawihimiht, äh-tipahikākāt utāmah mīna wīkiwāw mīna utayōwinisiwāwa, tahkih mistah ähkusiyiwa. piyisk kahkiyaw māstinam utayānah; mīna pāskisikan mākiw, "pitanā pimāsisit ntawāsimis!" äh-itäyih-tah. māka namuya kih-miyw-äyāyiwa. piyisk nipi aw äwāsis. äkusi äkwah kitimākisiw awa nāpāw mīn aw iskwāw, pisisik äh-mātutsik, ä-mawihkātätsik utawāsimiswāwa, piyisk kinwāsk.

(3) kītahtawā kīksāpā äh-wāpahtahk ä-wih-wāpaniyik, sipwāhtāw awa nāpāw, "nikwatis nika-papā-ma-mātun," äy-itäyih-tah. sipwāhtāw, mustuswayānisah äh-akwanahut, ä-mamāhkutsināt. nama kākway uskutākay; nama kākway utāsah; pikuh utāsiyānah, äkwah umaskisinah, äkwah utsāhpihtsisah, äkut ä-asiwatäyik äkutah möhkumān äh-apisāsiniyik. äkus isi sipwāhtāw aw öpwāsīmōw, ä-sikāwit. wāhyawās äh-ayāt, atih-mātōw. äkwah äh-papimuhtāt, öma kā-misāk säkahikan äkutah sisunāh äh-pimi-mamātut, piyisk wāhyawās ayāw. namuya wāpahtam mikiwāhpah.

When you arrive in your people's country, that you may tell the tale; that is the reason why 'May he live!' is my thought concerning you."

(59) So he mounted. Then he gave him his head-dress, the head-dress of weaselskin, did that Blackfoot, and the spear. The one whose life was spared was called Crow. So then he fled.

(60) Then that Blackfoot's brother-in-law came up to him. This brother-in-law was very sorry that he had been wounded in the face. So then they went home. The old man, as he went along, took all the horses of as many as were the men his son-in-law had slain, and their garments, and their weapons. So then they all went home. When they had almost arrived, then far ahead went Skirt, as they came into view. No one was permitted to go ahead of him, on account of the great deeds he had done; he had now won the chieftainship.

(61) So then he was greatly respected by all the Blackfoot, when it was seen that he had been much shot at and not seriously wounded. When the other chiefs thought of that, they greatly respected him. Never did he need to fetch his food, for always others brought it to him. And his brother-in-law was very fond of him. And so he became a great chief.

(62) And then, when he died, his son became chief, the son of the other man who had died. Black-Weasel was his name.

(63) That is all.

16. ROCK-SCULPTURES.

Coming-Day.

(1) To the south of that great lake dwelt some Assiniboine, and they were many.

(2) Then at one time a certain man's child fell sick. Although he employed medicine-men to have the child doctored, and paid out his horse and his tent and his clothes, yet the child remained very sick. At last he had spent all his belongings; he gave also his gun, thinking, "Would that my child might live!" But they could not get the child well. Finally that child died. And so then that man and woman were poor, and they were always weeping, lamenting their child, for a long time.

(3) Then early one morning, when he saw that day was at hand, that man went off, thinking, "Off by myself somewhere I shall go about and weep." He went away, wrapping himself in a buffalo-hide, without his inner garments. He wore no coat; no leggings; he had only his breechelout and his moccasins, and his pouch, which contained a small knife. In this guise the Assiniboine set out, because he was in mourning. When he had gone a ways, he wept as he went on. And, as he walked along, weeping by the shore of that big lake, at last he had gone quite far. He could no longer see the tipis.

(4) äkwah pōni-mātōw, äh-äy-ispatinäyik äkutah äh-ituhtät, "äkutä ispatinähk nik-äy-äpin," äh-itäyihthah. pihhaw äy-astähikut ayisiyiniwah, äkwah ä-ntawāpamikut, "kiyām wāpamitwāwi ayah-tsiyiniwak, nika-nipahikuk, iyikuhk kā-mihtatak ntsawāsimis," äh-itäyihthah. äyakō ä-wih-at-āmatsiwät, namuya mistah ä-ispatinäyik, awas-itah kutak mistahi ispatinäyiw, äkutah kā-wāpamät, om itäh k-oh-ayät uhtsi, äh-at-āmatsiwäyit ayisiyiniwah, wāpuwāyān ä-kikasākäyit, päskisikan äh-tahkunamiyit, äh-ati-nipawiyit māna, ä-nanāta-wāpiyit. äkwah wistah ka-kitāpamāw. namuya wāpamik. piyisk kākäts ä-kīs-āmatsiwäyit, nahapiyiwa, äh-ati-pimitätsimuyit. äh-kīs-āmatsiwäyit, äkutah pimisiniyiwa, kā-wāpamät itāpākan äh-ayītisinamiyit, ä-wih-kakwā-wāpamäyit awiyah, itäh kā-wikitsik äkutä isi äy-is-itāpiyit. māka namuya nökwaniyiwa mikiwāhpah. awasäyihk äh-wikiwiht.

(5) piyisk kinwäsk kitāpamāw. kitahtawä kā-wāpamät äh-tapāhtiskwäyiyit, namuy ä-nanāta-wāpiyit. "miyāmay äh-nipät," itäyihtham, äkwah k-ätuhtät. itah kā-kih-atih-āmatsiwäyit, äkutah at-ay-ituhtāw. "māskōts ayahtsiyiniw, ähpōh ätukä upwāsimo," itäyihtham. itah kā-kih-nahapiyit äy-ihtät, kā-wāpamät äh-tapāhtiskwäsiniyit. namuya nisitawäyimāw. namuya wāpamāw öhkwäkaniyiw. äkwah päyāhtik pimuhtāw, "māskōts päkupayitsih, nika-nipahik." ä-ytäyihthah. piyisk ksiwāk utihtāw. äh-kitāpamät, kā-wāpamät äh-kitōwähkwāmiyit. piyisk utihtāw. äh-kitāpamät, äkutah päskisikan astäyiw äkwah itāpākan. äkwah äh-pakwahthahuyit wāpahtam, maskisinah ä-säkwasuyit. äh-kitāpamät, utsihtsiyiwah ömis isi äh-nipäyit, "äh-aspiskwāsimum utsihtsiyah," kā-wāpahtahk äh-kāh-kiskitsihtsäyit. "ayahtsiyiniw ätsik āwa!" itäyihtham.

(6) äh-nanāta-wāpit, kā-wāpamät asiniyah. asähtāw, äh-utināt asiniyah. äkwah äh-ituhtät itah kā-nipawiyit, äh-nahikāpawistawät, ustikwāniyihk äh-pakamahwät asiniyah uhtsi, nipahāw. äkusi päskisikan utinam, mīna itāpākan, uskutākayiw. umaskisiniyiwa, utäsiyiwa, mīna kaskitāw, mīna mösw-asiniyah. äkusi kiwāw. äkā h-nisitawäyimāt, "māskōts ähpōh nähiyaw nipistsi-nipahāw," äh-itäyihthahk, äkā k-oh-manisamwät wästakayiwā.

(7) äkusi kiwāw. kākäts äpihtā-kisikāyiw; usām kinwäsk nötsihtāw, öhi kā-wih-kakwā-nipahāt. äkuyikuhk kākäts äh-äpihtā-kisikāyik, takuhtāw wikiwähk, äkwah äh-ätsimum öma, k-äsi-wāpamät ayisiyiniwa, asiniyah uhtsi äh-pakamahwät.

(8) "ninipahāw äh-mitsimihkwāmit. äwakuni öhi kā-pätāyān utayānah. 'māskōts ähpōh nähiyaw,' äh-itäyimak, äkā k-oh-manisamwak ustikwān," itwāw.

(4) Then he ceased weeping, and went to where there were some hills, thinking, "There on a hilltop I shall sit." Now that he had come here, he began to be frightened by the thought of Blackfoot, who might come and see him, but he thought, "If the Blackfoot see me, let them kill me, so much do I grieve for my child." As he was on the way, climbing a smaller hill, there rose beyond it another very high one, and there he saw, from the place he had reached, a man climbing up, a man wearing a blanket-robe and holding a gun, who stood still every little ways to reconnoitre. Then he, in his turn, kept watching the other. The other did not see him. At last, when the other had nearly reached the top of his hill, he squatted down and went on, crawling. When he had reached the summit, there he lay, and he saw him turning a spy-glass this way and that, trying to get sight of someone, as he kept looking out in the direction where the Assiniboine were encamped. But the tipis were not visible, for they were camping behind a rise in the land.

(5) At last he had watched him a long time. Presently he saw him lower his head and no longer look about. "Doubtless he is sleeping," he thought, and started to walk in that direction. He kept walking along where the other had climbed to the hilltop. "Probably he is a Blackfoot, and yet for all I know, he may be an Assiniboine," he thought. When he came to where the other had squatted down, he could see him lying with lowered head. He could not tell who he was. He could not see his face. He walked carefully, thinking, "If by chance he should wake up, he would kill me." At last he got near to him. When he looked at him, he saw that he was sound asleep and snoring. At last he came right up to him. When he looked at him, there lay a gun and a spy-glass. And he saw that he had extra moccasins tied in his belt. When he looked at him, as he slept there with his hands like this, "He is resting his head on his hands," he thought, and then he saw that he had some fingers cut off. He concluded, "And so he is a Blackfoot."

(6) He looked about him and saw a stone. He walked back and took the stone. Then he went there where the other had stood, and took a good footing close to him, and hit him on the head with the stone, and killed him. Then he took the gun, the spy-glass, his coat, his moccasins, his leggings, and the powder and bullets. Then he went home. Because he did not know who the other was, and thought, "Perhaps I have by mistake slain a Cree," was why he did not cut off the other's scalp.

(7) So he went home. It was almost noon; he had been too long killing that man. When it was almost noon, he reached their camp, and then he told of how he had seen a man and killed him with a stone.

(8) "I killed him while he slept. These things which I am bringing are his possessions. Because I thought of him, 'Perhaps he is Cree,' is why I did not take his scalp," he said.

(9) ä-kiskinōhahk anim ispatināw, ispayiwak äh-tähtapitsik kutakak nāpāwak. äh-wāpamātsik, nisitawäyimāwak ayahtsiyiniwa. äwakunik manisamwāwak wāstakāyiwa, äh-kīwāhtatātsik. äh-takuhtātsik, äkuyikuhk äkwah miywäyih tamwak upwāsīmōwak, äkwah äh-nīmihitutsik, äh-miyawātahkik ä-nipahātsik ayahtsiyiniwah.

(10) äkusi äyakō.

(11) kītahtawā ntawih-sipwāhtāwak, äkwah aw äyahtsiyiniw itah kā-pimisihk kā-nipahiht, kikwa¹ tähtahāwak. äkwah oma itah kā-kā-pimisihk asiskiy äh-manisahkik, täpiskōts ayīsiyiniw äh-pimisihk äkusi äh-isi-manisahkik; äkwah aw öpwāsīmōw itah k-ōh-wāpamāt öh äyahtsiyiniwa, äkutah mīnah asiskiy äh-ati-manisahkik, täpiskōts itah äh-pimuhtät ayīsiyiniw äy-isi-manisahkik asiskiy. itah mīnah äh-ati-nakīt māna, äkutah ä-manisahkik asiskiy, piyisk äh-utihtät öh ayahtsiyiniwah. äkwah mīna asiniyah k-ötināt, äkutah mīna äh-manisahkik asiskiy. itah äh-tahkuskät, äkwah mīna itah äh-nīpawit, öh äh-pakamahwāt ayahtsiyiniwa, äkusi äy-isi-kiskinawātsihtātsik. öh ayahtsiyiniwah itah kāh-pimisiniyit, itah äh-itiskwāsihk itah kā-masinahikāsut, äkutah äh-ahātsik öh āsiniyah. māmaskāts äkwuyāk äy-isi-wāpahtahkik öh iyahtsiyiniwah, äh-nipāyit, ä-mustsi-pakamahumiht asiniyah uhtsi. äkō uhtsi k-ōh-masinahwātsik, "kinwāsk ta-nōkwān," äh-itäyih-tahkik. täpwā kinwās kāh-nōkwāniyiw äyökō.

(12) äkuyikuhk äh-iskwāk ätsimuwin.

17. A BATTLE.

kā-kisikāw-pihtukāw.

(1) kītahtawā äh-mihtsätitsik ayīsiyiniwak, äkwah öpwāsīmōwak, äkwah nahkawiyniwak. äkus isi mihtsätiwak, iskwāwak, awāsisak ä-wītsihwātsik, täpiskōts äh-pimipitsitsik. kītahtawā ätukā nistu upwāsīmōwak uskinikiwak ä-spwāhtātsik, ä-wih-kakwā-wāpamātsik iyahtsiyiniwah. ömis isiyihkātāw äwakuḥ: äh-ntawāhtātsik isiyihkātāw.

(2) ök öskinikiwak kā-nistitsik, kītahtawā māna äh-sākāwātsik, kā-wāpamātsik päyak ayahtsiyiniwah, päyak misatimwa; äh-kitāpamātsik, äs oma äh-wiyinihtākāyit. äkwah äyakuni nātsiyōstawāwak ök öskinikiwak, kisiwāk äy-usāpamātsik. atimapiyiwa, ä-wiyinihtākāyit, ä-musāskatāyit, äh-kīsupwāyik. möskīstawāwak. iyikuhk ä-mōsihikutsik, kākāts äh-utihtātsik, pāsitsi-kwāskuhtiw aw ayahtsiyiniw umustusuma, äh-kwāskipayihut, āsay öhi päyak uskinikiwah kā-tahkamikut. äkus äh-utihtinikut, äh-nipahikut, öma ustikwān ä-pahkwākisamiyit. misatimwah min öhi utināwak, mīn upāskisikaniyiw, mīna utayöwinisiyiwa. äkusi namuy āwiya kutakah wāpamāwak ök öskinikiwak. namuya kiskāyimāwak

¹ Word-avoidance, *täsipitsikan*: "scaffold".

(9) When he had pointed out that hill, other men mounted and rode there. When they saw him, they recognized him as a Blackfoot. These men now cut off his scalp and took it home. When they arrived, the Assiniboine were glad, and danced, rejoicing because they had killed a Blackfoot.

(10) So much for this.

(11) Presently they set out for that place, and where that Blackfoot lay who had been slain, they put him up on something. Then they cut away some of the ground where he had lain, cutting it like a man lying there; and there whence that Assiniboine had seen that Blackfoot, there too they went cutting the ground, carving it out like a man walking. And there where he had stopped on his way, they cut the ground, and finally where he had reached the Blackfoot. And where he had taken the stone, there too they carved out the ground. Where he stepped, and also where he stood as he killed the Blackfoot, even so they marked it. Where the Blackfoot had lain, there where the head of the image lay, there they placed that boulder. It wonderfully resembled their actual experience, the sleeping Blackfoot being struck by a stone held in the hand. The reason they made the image of him was that they thought, "For a long time let it be visible." And truly, for a long time this thing was to be seen.

(12) This is the end of the story.

17. A BATTLE.

Coming-Day.

(1) Once upon a time there were many of the people, and also of the Assiniboine Sioux and of the Salteaux. They were numerous, for they had their women and children with them, as they all trekked together. Then at one time three Assiniboine youths left the band, to try to get sight of Blackfoot. This is called as follows: they went on a reconnaissance, it is called.

(2) As those three youths surmounted one hill after the other, presently they saw a single Blackfoot and one horse; when they observed him, it appeared that he was dressing a carcass. Then those youths crept up to him, and watched him from close by. He was sitting with his back turned, dressing his game, and he wore scant clothes, for it was a hot day. When he perceived their presence, as they were almost upon him, the Blackfoot jumped over his buffalo-carcass and turned to face them, but already one of the youths had stabbed him. So they seized him and killed him, and cut the scalp from his head. And they took also his horse and his gun and his clothes. The youths saw no one else. They did not

tāntā äy-uhtuhtät aw äyahtsiyiniw. äkusi kiwāpahtāwak ök öskinikiwak, ä-wih-ntaw-ätsimutsik öh äh-nipahätsik ayahtsiyiniwah. täpwä itah äh-wāpamätsik ayisiyiniwa uwitsāwākaniwāwa, äkutah takuhtāwak. äh-ätsimutsik äh-pāyakuwit ayahtsiyiniwah äh-nipahätsik.

(3) "namuya nikiskäyihän täntä äy-uhtuhtät aw äyahtsiyiniw kã-nipahiht¹."

(4) äkusi sipwähtāwak kahkiyaw ök äyisiyiniwak. äh-utākusiniyik utihtāwak öh äyahtsiyiniwah, äh-wā-wāpamätsik; äkwah namuya kiskäyihämuk täntä äh-wikiyit.

(5) ömisih itwāwak: "ka-kiskäyimānawak täntä wikitwāwi; ka-pätisāpamānaw ntunähtsih awa."

(6) tahkih asawāpiwak, itah äh-wāyahtsäyik äh-ayätsik öki nähiyawak. piyisk kākäts tipiskāyiw; nam äwiya wāpamāwak. piyis tipiskāw. äkutah kapāsiwak. äh-wāpahk, ātah äh-nanāta-wāpitsik, nama kākway wāpahtamuk.

(7) kītahtawā umis itwāwak öki nähiyawak: "mahtih nīswayak t-äspayiwak uskinikiwak; äh-mīhkawikiyit ta-tähtapiwak," itwāwak.

(8) täpwä awihāwak ä-mīhkawikiyit misatimwa. päyak natimīhk isih ispayiw, päyak āpihtā-kisikāhk itāhkāy isih. piyisk wāhyawäs ä-ispatināyik ä-sākāwät, äkutah äh-ay-apit, ä-nanāta-wāpit, kītahtawā kã-pä-sākāwä-tähtapiyit päyak ayisiyiniwah. piyisk kutakah mīna; piyisk ati-mihtsätiyiwa, äkwah äh-ntunäht awa kã-nipahiht ayahtsiyiniw. äkwah pä-möskistāk awa nähiyaw. ömis isiyihkäsöw awa nähiyaw: tsatswāsin isiyihkäsöw. äkusi tähtapiw, äh-tapasit. nisihk iyāpasāpamätsih, pōtih mihtsätiyiwa, näh-nāway äh-pāpayiyit. päyak wāhyaw pä-nakasiwäyiwa, äh-wāpiskisiyit äh-tähtapiyit. namuya söhkih wih-tapasiw, äh-kiskäyihätk äh-mīhkawikiyit öhik kã-tähtapit. tahkih nah-iyikuhk pāpayiyiwa. kītahtawā kã-pätisāpamikut uwitsāwākanah. wawäyiwak nähiyawak, kã-mīhkawikiyit utāmiwāwa äyakuni äh-tähtapitsik. piyisk kisiwāk pä-ayāw; kisiwāk äkwah pä-askök öh iyahtsiyiniwah, mākā namuya söhki äh-tapasit.

(9) kiskäyihäm kisiwāk äh-ayāyit uwitsāwākanah. "namuya nika-kih-atimik misawäts," äh-itäyihätk.

(10) mwähts äkwah äh-utihätk öm ä-usähtsäyik, äkutah k-äyāyit uwitsāwākanah, äkuyikuhk kisiwāk äkwah askök. kītahtawā ka-pä-sākāwāpayiyit äkwah uwitsāwākana. äsay ök iyahtsiyiniwak utāmiwāwa nayawapiyiwa. äh-wāwinipitätsik², äh-tapasit-

¹ I suspect that there is a tabu, — except for certain special circumstances, cf. below in this story, — against saying, "whom I (or we) have killed." Certainly some of my Plains Cree friends have killed their man, but I have never heard them, even in telling of war, mention such a fact.

² This word, as here recorded, may show the normal form of what I have generally taken to be *wāyōnīw*: "he turns back." If so, it is strange that I seem never to have heard the latter as **wāwinīw*.

know from where that Blackfoot had come. So those youths galloped back, to go tell of how they had slain that Blackfoot. They went to where they saw the people of their band, and told of how they had slain a lone Blackfoot.

(3) "I do not know from where he came, that Blackfoot who has been killed."

(4) So all those people set out. Toward evening they came to that Blackfoot and examined him; and they did not know where his camp had been.

(5) They said, "We shall know where they have their camp; we shall see them when they come to look for this man."

(6) They kept a continuous look-out, and the Cree stayed in a hollow of the land. At last it was almost dark; they saw no one. At last it was night. They camped there. When day came, although they kept on the watch, they saw nothing.

(7) Presently the Cree said, "Let young men ride off in two directions; let them ride fast horses."

(8) Accordingly they were lent fast horses. One rode west, and one in the direction of noon. Presently, as he came out over a hill a little ways off, as he stopped there and looked about, a Blackfoot came riding into view. Soon another; soon there were many of them, looking for the Blackfoot who had been slain. Then they came to attack that Cree. This was the Cree's name: Tchatchiwasin was his name. So he mounted his horse and fled. When in a leisurely way he looked behind him, he saw that they were many, riding after him one behind the other. One had far outdistanced the rest; he rode a white horse. The Cree did not intend to flee fast, for he knew that his mount was fleet. They kept coming toward him, always at about the same distance. Presently his people saw him coming. The Cree made ready, mounting their swiftest horses. Presently he had come near; and now the Blackfoot were coming close behind him, but he did not flee fast.

(9) He knew that his companions were near, and thought. "In any case they will not be able to catch me in time."

(10) By the time he reached the hill where his people were, they were close upon him. Then suddenly out into view came his companions. By this time the Blackfoots' horses were tired. When they pulled them round, to flee, and when the one who rode the

tsik ök iyahtsiyiniwak, awa wāpastimwa kā-tāhtapit āh-wāwini-pitāt utāma, āh-tapasit, āsay kisiwāk askök nāhiyawa. āh-pasastāh-wāt utāma, kā-pahkisiniyit. nihtsipayiw aw āyahtsiyiniw. ā-wih-waniskāt, kā-tawikipayihikut misatimwa nāhiyawa āh-tāhtapiyit. mīna ā-wih-waniskāt, āsay utāhtinik nāhiyawa, āh-tah-tahkamikut, ā-npahikut. ākutah öhtsi ākwah, nāh-nāway āh-atih-nipahihtsik iyahtsiyiniwak, piyis mihtsāt nipahāwak. ayis nayawapiyiwa utāmiwāwa. öki piku wāhyaw kā-kih-nakatihtsik ayahtsiyiniwak, āyakunik piku takuhtāwak wīkiwāhk. āyakunik ātsimuwak āh-mihtsātiyit nāhiyawa, mīna āsay mihtsāt āh-nipahihtsik ayahtsiyiniwak.

(11) ākusi itah āh-tahtakwahtsāk, ākutah kahkiyaw ituhtāwak, āh-wātihkäsik, iskwāwak mīna wāsakām āh-apahkwätsik wīki-wāwah uhtsi, päyak piku mīkiwāhp āy-usihtätsik, ākutah awāsisak iskwāwak āy-asiwasutsik. piyis kahkiyaw takuhtāwak, tahtuh ākā ā-npahihtsik uk āyahtsiyiniwak.

(12) ākwah wihkwāskawāwak itah, ākwah āh-nötinitutsik, kahkiyaw āh-takuhtätsik öki nāhiyawak mīna upwāsīmōwak mīna nahkawiyiniwak.

(13) päyak upwāsīmōw, mistah āh-miyusit uskinikiw, sihkusiwayānah āh-kikamuyit uskutākāhk mīna utāsikh, kahkiyaw āh-mikisiwiyikih utāyōwinisah, mīna utastutin sihkusiwayānah āh-kikamōwit, āskanah āh-kikamōwit utastutinihk, āyaku ākutah āh-ayāt um āh-nötinītōwiht, namuya nōtinikāw, āh-pāhāt öhtā-wiya, tsāpihtsikanis āh-tahkunahk, ākwah tsīkahikani-pakamākan āh-tahkunahk, ākwah napakihkumān, āsay nīsu āh-pā-tahkamāt tsāpihtsikanis uhtsi ayahtsiyiniwah, ākwah päyak āh-tsīkahwāt öm öhtsi utsīkahikanis, ākusi nīstu āh-nipahāt, ustikwāniyiwah öhi pāh-pāhkih āh-pahkwākisamwāt, "pitah nka-miyāw nōhtāwiy," āh-itāyihthak, utāmiyiwa nīsu āh-utināt mīna¹. piyis mihtsātiyiwa uwītsāwākana, āh-takuhtāyit. kītahtawā kā-wāpamāt öhtāwiya itah āh-apit āh-pāy-ituhtāyit.

(14) "tānisi, nkusis?"

(15) "āh, nīsu nipāh-tahkamāwak; utāmiwāwa nōtinimāwa; mīna ustikwāniwāwa² nōtinān."

(16) "hāw!"

(17) öhi āyakuni ustikwāniyiwa wāpahtam awa kisāyiniw.

(18) "ākwah päyak öma uhtsi nipā-tsīkahwāw," itāw öhtāwiya "ākusi nīstu nipahāwak," itāw.

(19) "hay hay hay!" itwāw awa kisāyiniw; "ākusi, nikusis, miywāsin āh-tōtaman, āh-miyusiyin," itāw.

¹ A typical Central Algonquian sentence, such as for obvious reasons is not often obtained in dictation or in the laborious process of syllabic writing. In length and suppleness of subordination it resembles older Indo-European, e. g. Latin.

² Head" for "scalp", as often; I do not know whether this locution dates back to the antecedents of the custom.

white horse pulled it round to run away, the Cree were already close upon him. When he struck his horse with the quirt, it fell. The Blackfoot was thrown. When he tried to get up, the Cree's horses trampled him. When again he tried to get up, the Cree were already upon him, and killed him with knife-thrusts. From then on, as they overtook and killed one after the other of the Blackfoot, in the end they had slain many of them. For the Blackfoots' horses were tired. Only those of the Blackfoot who had been left far behind, only they reached their camp. They told of how the Cree were numerous and that already many Blackfoot had been slain.

(11) Then they all went to a flat place in the land and dug a trench, and the women sheltered it all round with covering from their tipis, so as to make one great tent, into which the women and children were placed. Soon all the Blackfoot had come there, as many as had not been killed.

(12) Then they surrounded them there, and they fought, all the Cree and Assiniboine and Salteaux having come there.

(13) A certain Assiniboine, a very handsome youth, with weasel-skins on his coat and on his breeches, with beads on all his clothes, and weasel-skins also on his toque, and horns, beside, on his headgear, he, staying right close to the fight, took yet no active part in it, for he was awaiting his father, holding in hand a lance and a tomahawk and a bowie knife; with his lance he had already transfix-ed two Blackfoot on the way hither, and had tomahawked one, so that he had slain three, taking a part of each one's scalp, in the thought, "Later I shall give them to my father," and taking also two of their horses. Soon many of his companions had arrived. Presently he saw his father coming to where he sat.

(14) "How fare you, my son?"

(15) "Oh, two I stabbed on the way; I took their horses; and I took their heads."

(16) "Good!"

(17) The old man looked at the scalps.

(18) "And one with this I felled as I came," he told his father; "So that I have killed three," he told him.

(19) "Splendid!" cried the old man; "That is the right way to do, since you are handsome," he told him.

(20) äkus äkutah ay-apiw, pit äh-pihtwät awa kisäyiniw.

(21) ä-kih-pihtwät, "mahtih, nikusis. pätäh kimöhkumän."

(22) utinam aw uskinikiw. äh-miyät öhtäwiya. tah-täsaham uma möhkumän.

(23) "hä, nkusis, äyakw äni kimöhkumän. umatöwahk ayahtsiyiniw namuya tahtu-kisikāw wāpamāw; mustus pikuh tahtu-kisikāw kā-wāpamiht," itāw.

(24) "kah!" itwāw uskinikiw.

(25) äkusi pasikōw, itäh kā-nötinitöwiht äh-ituhtät aw öskiniw. piyisk takuhtāw. äkwah äh-kitāpamät, nam āwiya wāpamāw ayahtsiyiniwah. māka āsay wāh-wāpamāw nähiyawa, tsik äkutä ä-pimisiniyit, ä-nipahimiht. äkut äspahtāw, ä-kwāh-kwāskwāpāyihut awa kā-miyusit uskinikiw. tsikih ayahtsiyiniwah k-äyāyit, äkutah nahapipayihōw. mayaw äh-nahapit, päskisuk ayahtsiyiniwah. kipiwapahuk. äh-nipahikut.

(26) āsay wīhtamawāw awa kisäyiniw. ömisih isiyihkāsōw: mistikwaskihk isiyihkāsōw awa ökusisah kā-miyusiyit.

(27) "mistikwaskihk!"

(28) "wāy!" itwāw.

(29) "kikusis nipahāw!" itāw.

(30) "kah!" itwāw.

(31) ituhtāw. äh-itāpit, kā-wāpamät ukusisah ä-pimisiniyit. ituhtāw, äh-ispahat. utihtāw ukusisah, tsiki ayahtsiyiniwah itah äh-ayāyit. utinam ukusisah utastutiniyiw, ä-pustastutinät. äh-kisi-pustastutinät, äkwah öma tsikahikanis äh-utinahk, äta äh-pāh-pāskisuht, ähtsi pikuh apiw, äh-kwāskapit, äh-is-öhtiskawapit itäh k-öh-pāskisuht. säsakitsiwāpahwāw, äh-nipahiht. āsay usīma täpwätimāwa.

(32) "mistanikutsāsah-kā-pimwät, kistās nipahāw!" itimāwa usīma.

(33) äkusi awa äkutäh ituhtāw. äh-itāpit, pōtih kā-wāpamät ustāsah äkwah ukusisah äh-nipahimiht. pasikōw, äh-ituhtät, äh-ati-wayatsāwit. äh-äta-pāskisuht, piyisk utihtāw. ustāsah utinam öma tsikahikanis, ä-möskistawät ayahtsiyiniwah. pihtukāw wikipiyihk. äh-tsikahwät nīsu ayahtsiyiniwah.

(34) pä-wayawiw, äh-pä-tapasit, "hahwäh!" äh-päy-itwät; "ntötämitik, nīsu nitsikahwāwak nikusis utsikahikanis uhtsi," itwāw; "hāw, nitötämitik, kakwāh-utinihk nikusis täpiyāhk. kiyām nistās äkutä ka-pimisin," itwāw.

(35) täpwä muskistawāwak uskinikiwak. ät äh-pāskisuhtsik, utihtāwak öhi kā-miyusiyit uskinikiwa. utināwak, ä-kuspuhtahātsik. takuhtahāwak uwitsāwākaniwāwa t äh-ayāyit. äkusi ähtsi pikuh äh-nötinātsik, äh-pāskiswātsik.

(36) äkwah öki nähiyawak tsiki ä-pimisihkik, äh-mätāpusihkik äwakunik äh-nāpāhkāsutsik, usitiwāhk äkutäh ätiht äh-ayāyit

(20) Then the old man sat there a while and smoked.

(21) When he had smoked, "Come, Son, give me your knife."

(22) The youth drew it and gave it to his father. He whetted the knife.

(23) "There, my son, even this is your knife. Such game as the Blackfoot is not seen every day; it is only the buffalo is seen every day," he told him.

(24) "I hear what you say!" said the youth.

(25) Accordingly he rose to his feet, the youth, and went to the fight. Soon he arrived there. Then when he looked to see them, he saw none of the Blackfoot. But already he saw Cree lying near by, Cree who had been slain. To that place ran the handsome youth, leaping high as he ran. Close to where the Blackfoot were, he flung himself into a crouching position. As soon as he had squatted down, the Blackfoot shot at him. He was hit headlong, and killed.

(26) Already the old man was being told. This was his name: Wooden-Drum was the name of him whose son was so handsome.

(27) "Wooden-Drum!"

(28) "What is it?" he asked.

(29) "Your son has been killed!" he was told.

(30) "I hear!" he answered.

(31) He went there. When he looked, he saw his son lying there. He went there, running. He reached his son, close by to where the Blackfoot were. He took his son's headgear and placed it on his own head. Having put on the headgear, he took the tomahawk, and though he was being fired at, yet he stayed sitting there, turning so as to face the fire. He was felled backward and killed. Already the cry came to his younger brother.

(32) "Shoots-the-Gopher, your elder brother has been killed!" his brother was told.

(33) Then he too went there. When he looked that way, there he saw his brother and his brother's son lying slain. He rose to his feet and went there, breaking into a run. Although he was fired at, he went there. He took the tomahawk from his brother, and made for the Blackfoot. He entered their camp and felled two Blackfoot.

(34) He came forth and came fleeing back, crying, "Hyah, friends, I have felled two with my son's tomahawk. So now, friends, try to take up my son's body, at least. Let my brother's lie there," he said.

(35) Accordingly, the young men made for them. Although they were shot at, they reached the handsome youth. They took him up and carried him off. They brought him to where their comrades were. Then they kept on fighting the enemy, and shooting at them.

(36) And where the Cree were lying near there, as the braves lay in a row, with some of their comrades close at their feet, then,

uwītsäwäkaniwāwa, ōki nīkān kā-pimisihkik, kāh-ta-tasinahkwāwi, tapāhtsikwāyiwak, ōki kutakak āh-tasinahkik, iyahtsiyiniwah āh-pā-pāskiswātsik. kītahtawā awa pāyak nāhiyaw utāhk k-āpit, usitiyihk isi uskinikiwa, mwāhtsih ā-wih-tasinahk, k-ōhpiskwāyiyit uskinikiwa uwītsäwākana. ustikwāniyihk pistahwāw uskinikiwa: nipahāw. pakwātam āh-pistahwāt utōtāma.

(37) ōmis itwāw: "hahahäy, tāpwā nipakwātān āh-pistahuwāyān!" itwāw, āh-pasikōt, ākutah āh-ntawi-nahapit ōh ōskiniwā kā-nipahāt. namwāts kinwāsk apiw, āsay ustikwānihk āh-tawahukut iyahtsiyiniwah; kīpiwāpahuk. ākusi utināw, ākawāyihk āh-ituhtahiht awa mīna uskinikiw. āhtsi pikuh yāhyāw awa ayahtsiyiniwah ustikwānihk kā-pāskisukut. ntsawāts nipiy itah āh-ayāyik, ākutah ituhtahāw, ākutah āh-pimisihk, āh-akwanahiht wāpuwayān. ākus isi uhpimā ituhtāwak ōk āyīsiyiniwak, umā¹ āh-nōtinitutsik kāyāpits.

(38) kītahtawā kāwaniskāt awa nipīhk kā-pimisimiht, āh-pā-pasikōt, āh-takuhtāt utōtāma itah āh-ayāyit, ākuta āh-nahapit, "uskinikitik, uyaskinahihk!" āh-itwāt; "nka-pihtwān," āh-itwāt.

(39) tāpwā āh-kitāpamātsik ōhi ustikwāniyihk kā-kīh-pāskisumiht, namwāts ihtakuniyiw ōm itah kā-kī-pāskisumiht. āh-manitōwit awa nāpāw, āh-nanātauihisut, ākusi nama takuniyiw um itah kā-pāskisuht. pimātisiw āwaku nahkawiyiniw.

(40) piyis wīpats pōyōwak. kākāts māstsihāwak ōh iyahtsiyiniwah; wiyawāw mīna mihtsāt nipahikwak. ākusi pā-kīwāwak ōkih nāhiyawak, āh-miyawātahkik, ā-miywāyihk, mihtsāt āh-nipahātsik ayahtsiyiniwah. piyis takusinwak wīkiwāhk ōki nāhiyawak.

(41) ākuyikuhk āh-iskwāk āwaku ātsimuwin.

18. A BRAVE BOY.

kā-kīsikāw-pīhtukāw.

(1) kītahtawā ayīsiyiniwak āh-wīkitsik, kītahtawā ōmis itwāw pāyak nāpāw; ōhih uwītsäwākanah, "āy," itāw, "nawats sipwāhtātān," itāw, "ka-wihtamōwatsik ātiht ayīsiyiniwak; tāpakuhp kik-āhtasinānaw," itāw.

(2) "āha?"

(3) "kīh-nīsu-tipiskākih ka-sipwāhtānānaw. ayahtsiyiniwak kantunawānawak, miskawāyahkwāwi utāmiwāwa ka-kimutama-wāyahk. māka wāpamīkuyahkwāwi, wih-kakwā-nipahikuyahkwāwi, kiyāna mīna ka-kakwā-nipahānawak," itāw.

(4) "āha?"

(5) tāpwā āh-kīh-nīsu-tipiskāyik sipwāhtāwak. awa pāyak nāpāsis ōhtāwiya āh-ukimāwiyit, misatimwah itāh āy-ayāyit, ākutah ayāw, kā-wāpamāt āh-pimuhtāyit ōhi kā-sipwāhtāyit.

¹ Probably error for *ōma*.

Whenever those who lay in the front rank had fired, they would crouch their heads, and the others would fire, sending a volley at the Blackfoot. Then at one time just as a certain Cree in the rear rank was about to fire, the youth, his comrade, who lay by his feet, raised his head. Thus accidentally he shot the youth in the head and killed him. He was grieved at having shot his friend.

(37) Thus he spoke: "Alas, truly I am grieved at having made a fatal error!" he cried, rising to his feet, and went and sat by the youth he had killed. He had not been there long, before the Blackfoot sent a bullet through his head; he fell hurtling. So he was taken up and brought to a sheltered spot, and the body of the youth as well. He who had been shot in the head by the Blackfoot was still breathing. He was taken to where there was water, and there he lay, covered with a blanket. Then the people went off, to fight again.

(38) Then presently he arose who had been laid by the water's edge; he rose to his feet and walked over to his companions, and sat down there, saying, "Young men, fill a pipe. Let me smoke."

(39) Truly, when they looked at him who had been shot in the head, not a trace was there of the bullet-wound. Because that man had manitou power and had cured himself, there was no trace of the gunshot-wound. That Salteau lived.

(40) Soon after that they ceased fighting. They had nearly exterminated those Blackfoot; and on their side, too, many had been slain. Then the Cree went home, celebrating their joy at having killed many Blackfoot. In time those Cree arrived at their camp.

(41) This is the end of the story.

18. A BRAVE BOY.

Coming-Day.

(1) Once upon a time, as some people dwelt somewhere, a certain man spoke as follows; to his comrade he said, "Now then, let us set out; you may tell a few people; seven of us shall go," he told him.

(2) "Very well."

(3) "Two nights from now we shall set out. We shall look for Blackfoot, to steal their horses when we find them. And if they catch sight of us and try to kill us, we shall try to kill them," he told him.

(4) "Very well."

(5) Accordingly, after two nights they set out. A certain young boy, whose father was chief, was where the horses were, and saw them go off who were setting out.

(6) äh-kitāpamāt, "miyāmay ä-sipwähtätsik!" itäyihitam, atsusi-sah äh-ayāt awa nāpäsīs, kākäts äta wiya äh-uskinikit awa nāpäsīs; "mahtih nika-wītsāwāwak!"

(7) ömis itäyihitam. täpwä pimitisahwäw. itäh äh-utäkusiniyik, ä-wih-minahuyit, wistah äkutä takuhtäw. namuya kiskäyimik öhtäwiya ä-sipwähtät. äkwah öki nāpāwak käh-minahutsik, kätakuhtäyit öhi nāpäsīsah, nisitawäyimāwak öhtäwiyiwa äh-ukimāwiyyit. namuya nānitaw wih-itāwak. äkus äh-kisitäputsik, ä-wih-mitsisutsik. miyw-asamāwak öhi nāpäsīsah.

(8) "häw, kitimākäyimātän. kitökimāminaw ukusisah," itwāwak.

(9) täpwä äkutah nipāwak. äh-wāpahk sipwähtāwak. it ätipiskäyik kapäsiwak. mwähtsi nikutwäsikwäw äh-kih-nipätsik. möhkitsiwanipäk itah äh-ayäyik, tsik äkutah mustuswah ayäyiwa.

(10) "häw, päyak ta-nitawi-päskiswāwak. nipahätsih, äkutah ka-kapäsīnānaw, kik-ösihtāyahk ta-nimāyahk," itäw.

(11) täpwä päyak sipwähtäw, ä-wih-kakwä-nipahät mustuswah. täpwä nipahäw päyak. tsikih äh-sakäyik äkwah ituhtāwak öki kutakak. äh-takuhtätsik äkutah, äsay öma käh-päskiswät mustuswah.

(12) pähtamiyiwa ayahtsiyiniwah namuya wähyaw äh-ayäyit, mitätaht äy-ihtasiyit, mīn äyakunik nähiyawah äh-ntunawätsik. äkwah äyakunik wih-kakwä-wāpamāwak öhi nähiyawa. pötih wāpamikuk nähiyawak öki käh-wiyinihtäkätsik täpakuhp käy-ihtasitsik äkwah awa päyak nāpäsīs, äkusi ayänāniw. täpwä pä-nätsiyös-täkwak ayahtsiyiniwah. namuya kiskäyimāwak. mäkwäts äh-wiyinihtäkätsik, nam äskw äh-nawatsitsik, äsay päskisukwak öki nähiyawak. uma käh-sakäyik äkutah äh-itämutsik, päyak pahkisin nähiyaw, uskätihk äh-tawahuht, äh-nätwāpayiyik uskät. öki käh-misikititsik nāpāwak tapasīwak.

(13) awa nāpäsīs nakīw, ä-kisätät öhi käh-kaskätahumiht, äh-täpwät, "ahä, nitötämitik, wihtamawähkäh nöhtäwiy: namuya niwih-nakatäw awa. kiyām nistah nika-nipahikawin," itäw, äh-täpwät.

(14) äsay wähyaw äh-atimipahtäyit uwitsäwäkaniwāwa, äkwah ähtsi pikuh äh-päskisukutsik ayahtsiyiniwah, äskaw möskistawäw, äta wyah äh-pimwät. äkwah awa käh-kaskatahuht äwaku simatapiw, wistah äh-päskiswät, wistah äh-nötinikät; mäka nama kähway kih-nipahāwak, äh-mitätasiyit, äkwah wiyawäw äh-nisitsik awa nāpäsīs. ayisk uwitsäwäkaniwāwa nakatisimikwak. piyisk pöyuyiwa öh iyahtsiyiniwah, äh-kustikutsik, ä-sipwähtäyit. äkwah awa nāpäsīs iyikuhk äh-wāpamät wähyaw äh-atimuhtäyit, äkwah ituhtäw muhkitsiwanipäkuhk, itah äh-tipinawäyik äkutah äh-miskahk. äkwah ntawāpamāw öhi käh-kaskatahuht.

(15) "ä, nimiskän itah t-ay-ayäyahk," itäw.

(16) "ä, namuya, nāpäsīs! kiwä kiyām! köhtäwiy ukimāwiw;

(6) When he looked at them, "Surely they are going off!" he thought; at the age of having arrows was the boy, though, indeed, he was close to adolescence; "Oh, do let me go with them!"

(7) That was his thought. Accordingly he followed them. At the place they reached toward evening, as they were about to kill game, he too arrived. His father did not know that he had gone off. And those men, when they had killed game and the boy arrived, recognized him as the chief's son. They did not care to say anything to him. So, when they cooked their meal and were about to eat, they gave the boy plenty of food.

(8) "Well, let us treat him kindly. He is our chief's son," they said.

(9) Then they slept there. The next morning they went on. Where they were by dark, they camped for the night. When they had slept six nights on the way, near a spring of water were some buffalos.

(10) "Now then, let one man go shoot them. If he kills any, we shall camp there and prepare provisions for the march," the leader told them.

(11) Accordingly one set out to kill buffalos. He killed one. The others went to a near-by grove. When they got to it, he had already shot the buffalo.

(12) The sound was heard by some Blackfoot who were not far from there, ten in number, themselves looking for Cree. They decided to take a look at the Cree. And there they saw those Cree preparing their carcass, seven of them, with the boy, a total of eight. Accordingly the Blackfoot crept up on the Cree. The latter did not know of their presence. While they were cutting up the game, before they had begun the roasting, the Blackfoot fired at the Cree. As they fled toward the wooded place, one of the Cree fell, his leg pierced by a bullet and broken. The grown men fled.

(13) The boy stopped and stayed by the wounded man, crying, "Hey, friends, tell my father when you see him: I shall not leave this man. I don't care if I too am killed," he told them, calling to them.

(14) When their comrades had run far away, and the Blackfoot were still shooting at them, he took the offensive against them from time to time, firing at them. And the man whose bone had been broken sat up, and he too fired at them, joining in the fight; but they did not succeed in killing any of them, for the others were ten, and they only two, one of them a boy. For their comrades had left them behind. At last the Blackfoot, fearing them, gave up and went away. Then the boy, as soon as he saw that they had gone far away, went to the spring and found a sheltered place. Then he went to the wounded man.

(15) "Come, I have found a place where we can stay," he told him.

(16) "Oh, no, my boy! Do go home! Your father is chief; he

ta-kaskäyih̄tam. kunitah ka-kakwätakihtän ötah. namuya mayaw nik-äyiniwin niskät. kiwä!" itäw näpäsisah.

(17) "ä, namuya! iyikuhk miyw-ayäyani, kiwäyini, äkuyikuhk nika-kiwän. nöhtäwiy iyätsimutsih, 'söhkäyih̄täkusiw awiyak, kâ-nakatisimimiht käsätätsih,' äh-itwät mäna nipähtawäw; äwaku uhtsi k-ö-wih-kisätitän," itäw.

(18) äkusi ituhtäw awa näpäsish öhi wiyäsah; askäkin utinam, äkutah äh-utäpät öh öskinikiwa, sakähk äh-ituhtahät. um itah kâ-tipinawäyik ä-kih-päsiwät, äkwah wiyäsah awatäw. mästinam wiyäsah. äkwah kutawäw, äkwah äh-kisitäput ta-mitsisutsik, äkwah minah nipiäy äh-utinahk winästakayäpitsikanihk, ta-minihk-wäyit öhi näpäwa. täpwä minihkwäyiwä, äkwah äh-mitsisuyit.

(19) äh-kisi-mitsisut, äkwah mistsikusah käh-kiskataham äh-apisä-siniyikih, öma kâ-pikupayiyik uskät, äkutah äh-tahkupitamwät öm öskätiyiw. äkusi äh-kisi-tahkupitahk, äkwah usihtäw wikiwäw nipiäyah uhtsi, äkutah äh-ayät, äkwah äw-usihtät kähkawkwah ana näpäw, äkwah awah näpäsish tahkih äh-asawäpit. piyis tipiskäyiw. äkutah ay-ayäwak.

(20) kîtahtawä, ayänäniw äy-ihtahtu-tipiskäyik äkutah äh-ayätsik, kâ-wäpamät äh-niyänaniyit ayisiyiniwah äh-päts-ästa-muhtäyit. äh-ka-kitäpamät, äsay mäka äh-utäkusiiniyik, pötiä itah k-äyätsik tsik äkutah kapäsiyiwä, äy-usihtäyit wikiyiw, täpisköts wäskahikan äh-itahäyit mistikwah. äkwah kisiwäk ä-wih-kakwä-usäpamät, ä-wih-kakwä-nisitawäyimät kâkw ayisiyiniwah, pötiä iyahtsiyiniwah.

(21) äkusi ituhtäw; äkwah öh öwitsäwäkanah ömis itäw: "mahtih kipäskisikan pätä. ötah kisiwäk mahihkan äh-ayät, nika-päskis-wäw," itäw.

(22) äkwah äh-miyikut, äkwah ituhtäw. äsay tipiskäw. äkwah äh-pönamiyit, pihtsäyihk äh-apiyit, nätsiyustawäw. äkwah äh-utihtät, isi-niyänaniyiwä, äh-näh-nawatsiyit. nawasawäpamöw; tänihi äh-miyuhuyit, äwakuni päskiswäw, ä-säkuwät. nisuyawäw. äh-tapasiyit nîsu¹, äh-täh-tawikisiniyit mistikuhk, usäm ä-säkihät, äyakunih mäna pimwäw; nipahä mäna. äkusi nistuh nipahäw. nis öki tapasiwak. äh-kiskäyih̄tahk äh-tapasiyit; pihtukäw, utayöwini-siyiwä äh-utinahk, mäna päskisikan päyak, päyak atsusisah, päyak tsikahikani-pakamäkan, äkwah päyak tsäpihtsitsikanis, möhku-mänah näwu, mäna ustikwäniyihk ötah öma äh-manisamwät. kahkiyaw umaskisiniyiwä utinam, äkwah äh-kiwähtatät, öhih kâ-kaskatahumiht witsäwäkanah, äh-pihtukatät, äh-miyät.

(23) mistahi mämaskätamiyiwä, "täntah äh-uhtinaman?" äh-itikut.

(24) "äh-niyänanitsik utah ä-kapäsitsik ayahtsiyiniwak, nistu ninipahäwak, äkutah öhi äy-uhtinamän," itäw; "kipähtän ätukä äh-matwäwäk."

¹ Evidently I here missed the word *päyak*: "one (of them)".

will grieve. You will only suffer here. My leg will not get well so very soon. Go home!" he told the boy.

(17) "Oh, no! When you are well and go home, then I shall go home. Whenever my father tells stories, I always hear him say, 'One is counted a brave man, if one stays with those who have been left behind.' That is why I mean to stay with you," he told him.

(18) Thereupon the boy went to where the meat was; he took the hide, and on it dragged the young man to the grove of trees. When he had brought him to the sheltered place, he fetched the meats. He took all the meat. Then he built a fire and cooked, that they might eat, and drew water in the paunch, that the man might drink. So the latter drank and ate.

(19) When he had eaten, he hewed some small sticks to shape, putting a splint on his leg where it was broken. When he had tied it up, he built a hut for them of leaves, where the man stayed, preparing dried meat, while the boy always kept a lookout. At last it grew dark. They stayed there.

(20) Presently, when they had been there eight nights, he saw five men coming toward them. As he watched them, as it was evening, he saw them make a camp for the night near to where they were, building a shelter, placing trees in the shape of a wooden house. And when he made an effort to see them at close range, to see what kind of people they were, he saw that they were Blackfoot.

(21) So he went there and said to his companion, "Please give me your gun. I want to shoot a wolf that is close by here."

(22) When the other gave it him, he went there. It was dark by this time. The others had made a fire and were sitting indoors; he crept up to them. When he got near them, they were five, arranging of meat. He took careful aim; he shot at those who wore the best clothes, and gave a whoop. He hit two of them. While two fled, one kept bumping into things, so much had he frightened him; this one too he shot; he killed him too. So he had killed three. The other two fled. When he saw that they had fled, he went inside and took their garments, and a gun, a set of arrows, a tomahawk, and a lance, and four knives, and he cut off this, on their heads here. He took all their moccasins, and took it all back with him and gave it, when he brought it into their hut, to his wounded companion.

(23) He was much surprised, and asked him, "Where did you get it all?"

(24) "Five Blackfoot camped here for the night; I killed three of them and took these," he told him; "I suppose you heard gunshot."

(25) "äha?"

(26) "äkutah ninisuyawāwak. äkwah päyak usām ätukä ä-säksit, äh-täh-tawikisihk, min äwaku nipimwāw; ninipahāw. äkusi nistuh."

(27) "täpwä, wäskinikiyin, namuya kikustāwak!" itik.

(28) miywäyihitam awa näpāw. piyis äkutah ay-ayāwak. namuya äs öma wāhyaw äh-wikiyit. öki kã-tapasitsik ayahtsiyiniwak takusinwak wikiwāhk; ätsimuwak äh-nipahihtsik, wiyawāw piku äh-pimätisitsik. ä-kih-näwu-tipiskäyik, kītahtawä kã-pätisāpamāt, äh-päpitsiyit ayahtsiyiniwah. äkwah äkutah uhtsi ka-kitāpamāw, kisiwāk äkutah kã-pä-kapäsiyit, äh-mihtsätiyit. äkwah pä-nätimāwa öhi kã-kih-nipahāt, äh-kiwāhtayimiht. ka-kitāpamāw. piyisk t-ati-tipiskäyiw. iyikuhk mistah äh-tipiskäyik, ituhtāw uwitsāwākanah.

(29) "mahtih äkāya päh-pōnah. kākway niwāpahtān; mākā namuya nikiskäyihitān kākway. mahtih nika-kakwä-nisitawihitān," itāw.

(30) äkusi min äh-sipwähtät, mikiwāhpihk äh-ituhtät. namuya ä-sakāhpitāyit misatimwah; mitātaht misatimwa utināw, äh-kimutamawāt iyahtsiyiniwah. utihtāw uwitsāwākanah.

(31) "hāw, niwitsāwākan, tānisi kã-tōtamahk? iyahtsiyiniwak äs āni kisiwāk kapäsiwak; mākā äsay mitātaht utāmiwāwa ötah nipäsīmāwa!"

(32) "hay hay!" itwäyiwa; "täpwä kitatamihin, niwitsāwākan!"

(33) "kika-kiwānānaw, ka-tapasiyahk," itāw; "namuya ka-kih-pimitisahukunawak; namuya mihtsät misatimwak," äh-itāt.

(34) täpwä päyak pä-takuhtahāw wikiwāhk, äkwah äh-wayawitātsimuyit uwitsāwākanah, äh-uyahpitāt utakuhpisiwāwa uhtsi, äh-tāhtahāt uwitsāwākanah.

(35) "hā, niwitsāwākan, kiya kinakatsihtān nīkän uhtsi. nika-sihkitisahwāwak misatimwak. mīna ka-kiskäyihitān tān-äyikuhk ka-pimipayiyin, kiskāt öma ka-manätsihtäyin," itāw.

(36) mistahi miywäyihitam aw öskinikiw, äkwah ä-sipwä-tähtapit, ä-pä-sihkitisahwäyit öhi näpäsisah misatimwah. kapä-tipisk pimi-payiwak. äh-kisikäyik, äh-wāpamāt öw öskinikiw misatimwah, "täpwäh miyusiwak!" itäyihitam. kapä-kisik pimāmōwak, mīna kapä-tipisk. nisutipiskwah namuya nipāwak. äkuyikuhk äh-wāpamätsik mustuswah, nawaswāw awa näpäsish. nipahāw päyak. miywäyihitam aw öskinikiw, äkutah ä-nihtakusit, ä-wih-wiyanihtäkätsik, ä-wih-mitsisutsik.

(37) äsay ötah wikiwāhk awa näpäsish äkwah aw öskinikiw mawih-kätāwak, "nipahāwak," äh-itihtsik, öhih ka-kih-nakatisimikutsik äh-itätsimuwit. tahkih mätöyiwa öhtāwiya awa näpäsish k-ökimā-wiyit uhtāwiya.

(25) "Yes."

(26) "That was when I shot two of them. And one, I suppose because he was frightened, bumped into things, and I shot him too; I killed him. That makes three."

(27) "Really, young man, you do not seem to be afraid of them!" the other said to him.

(28) The man was glad. Then they stayed there. Now, it seems that those others had their camp not far from there. Those Blackfoot who had fled arrived at their camp; they told how their comrades had been slain, and that only they were alive. After four nights, there, the boy saw the Blackfoot coming, moving up their camp. From where he was, he watched them, as they came to pitch camp close by, a great number of them. And those whom he had killed were fetched and taken back. He continued to watch them. At last darkness came on. When it was quite dark, he went to where his companion was.

(29) "You had better not light any fire. I see something; but I do not know what it is. I think I shall go try to hear what it is," he told him.

(30) With that he went off again, and went to the camp. They had not tied up their horses; he took ten horses, stealing them from the Blackfoot. He came back to his companion.

(31) "Now then, comrade, what shall we do? It seems that Blackfoot are camping close by; in fact I am bringing ten of their horses now!"

(32) "Splendid!" said he; "Truly, you delight me, comrade!"

(33) "We shall go home, making our escape," he said to him; "They will not be able to pursue us; the horses are not many," he told him.

(34) Accordingly he brought one of the horses to their hut, dragged out his companion, tied him up with their blanket-ropes, and set him on the horse.

(35) "Now, comrade, you know how to lead. I shall drive on the horses. Besides, you will know how far to ride without injuring your leg," he told him.

(36) The young man was very glad, and rode away, while the boy drove on the horses. They rode all night. When day came and the young man saw the horses, "Really, they are fine ones!" he thought. They fled all day, and again all night. For two nights they did not sleep. Then, as they saw some buffalos, the boy gave chase. He killed one. The young man was glad; he dismounted, and they skinned it and cut it up and made ready to eat.

(37) Meanwhile, back in their home, this boy and this young man were being mourned; "They were killed," was said of them, in accordance with the story of those who had abandoned them. The boy's father, the chief, wept incessantly.

(38) äkwah wiyawāw ä-kisi-wiyanihtākätsik, äkwah äh-kisitäput-sik, äh-paminawasutsik, äyikuhk äh-kisi-mitsisutsik, mīna sipwäh-tāwak. nīswāw äh-nipätsik, kītahtawä kā-wāpahtahkik wīkiwāwa. miywäyihitam awa kā-kih-kaskatahuht. ispih äh-wāpamihtsik, äh-pä-sipwāpayit päyak uskinikiw, awinik ök äyakunik, "nipahāwak," kā-kih-itwät¹. äkutah uhtsi kīwāpayiw awa, äh-ntawi-wihtamawāt öh ökimāwa äh-takusiniyit ukusisiyiwa mīn öhi kā-kih-kaskatahumiht, äy-isi-pähtahkik, äh-ntawi-nakiskawätsik. äh-pätastimwäyit aw ökuisisah, ukimāwa, awa nāpāsis öhih kākaskatahumiht niyānan miyāw misatimwah; wiya mīna niyānan ayāwāw misatimwah. mistahi miywäyihitam aw ökimāw. piyisk kahkiyaw awiyak miywäyihitamwak; mīna ayahtsiyiniwah nistu äh-nipahāt awa nāpāsis, miywäyihitamwak ök äyisiyiniwak, äh-miyawātahkik, äh-nimihitutsik, awaw uhtsi nāpāsis usām ä-söhkäyimiht, "täpwä nāpähkäsöw!" äy-itäyimiht, öhi mīna nāpāwa äh-kaskatahumiht äkā kā-wih-nakatāt, usām namuya tsäskwa mituni äh-uskinikit. äyakw ānima uhtsi k-öh-miywäyihitahkik ayisiyiniwak.

(39) äkuyikuhk äskwāk ätsimuwin.

19. THE JEALOUS WARRIOR.

kā-kisikāw-pihtukāw.

(1) kītahtawä äh-wikitsik nāhiyawak, mihtsät mīkiwāhpah, mitātaht ihtasiwak päyakusāp, iskwā päyak; sipwähtāwak, äh-ntunawätsik ayähtsiyiniwah, miskawätwāwih ä-wih-kimutama-wätsik utāmiyiwah. päyak mistahi miyusiw awa uskinikiw; äkwah awa iskwāw mīn äyakö miyusiw. äkwah öki mitātaht skinikiwak, päyak awah uwikimākanah öhi kā-miyusiyit iskwāwah kā-witsāwāt. kītahtawä kisiwāsiw; uwikimākanah pakamahwāw, uma k-āti-māna-pimuhtätsik, öhi kā-miyusiyit uskinikiwah, "kōwitsimusin," äh-itāt uwikimākanah. mayaw kā-kitāpamāyit, äh-itäyihitahk, āsay pakamahwāw uwikimākanah, namuwya äh-uwitsimusiyit, kunitah äkusi äh-itäyihitahk. nīsusāp tahtwāw äh-nipāt, mustuswah ä-nipahätsik, äkutah ä-nāh-nawatsitsik wiyās. äh-mitsisutsik āsay, uskinikiwah öhi päskiswāwak; nipahāwak. mīna uwikimākanah päskiswāwak, äh-kāhkwyimāt.

(2) äkusi kutak awa, usimāh uw uskinikiw kā-nipahimiht, öhi kā-miyusiyit uskinikiwah utināw, ä-kisipākināt, äh-wawāsihāt. mistikwah tsimatāw, äkutah äh-ahāt usimāh. utināw öh iskwāwah, mīn äyakunih ä-kāsīhkwanāt; äkutah ahāw, öh ösimāh itah kā-pimisiniyit. äkusi pasiköw; öhi nāpāwah kā-nipahāyit uwikimākaniyiwah ituhtahāw.

(3) umisiy itāw: "wāpam äsi-miyusitsik nisim öh iskwāwah."

¹ Probably read *kā-kih-itwähk*: "it was so reported", as in translation.

(38) But, as for them, when they had cleaned their game, and cooked their meal, and eaten, they went on. After two nights on the way, presently they came in sight of their camp. The one who had been wounded was glad. When they were seen, a young man came to them from the camp; whom did he see, but those of whom it had been said that they were killed! Then this man rode back to tell the chief that his son had come home, as well as the man who had been wounded; and when they heard this, they went to meet them. That boy, the chief's son, who brought the horses, gave five of them to the man who had been wounded; five horses he kept. The chief was very glad. Then everyone was glad; also because the boy had slain three Blackfoot those people were glad, and celebrated the outcome with a dance, thinking that boy very brave, thinking of him, "Truly, he is a brave warrior!" especially because he had refused to abandon the wounded man, even though he was not yet full-grown. That was why those people were glad.

(39) This is where the story ends.

19. THE JEALOUS WARRIOR.

Coming-Day.

(1) Once where some Cree camped in a great camp, ten men and one over, one woman, set out to look for Blackfoot and when they found them to steal their horses. One of them, a youth, was very handsome, and the woman, too, was beautiful. And of those ten young men, of one she was the wife, that beautiful woman, whom he took with him. Then after a time he became ill-tempered; he beat his wife; as they thus marched along, he would say to his wife, of that handsome youth, "You have taken him for your lover." As soon as it seemed to him that she was looking at the other, he would beat his wife, not that she really had a lover, but from idle suspicion. When he had been twelve nights on the march, and they had killed a buffalo and were preserving meat after their meal, they shot and killed that youth. And they shot and killed the man's wife, because he was jealous of her.

(2) Then that other young man whose younger brother was he who had been slain, picked up the handsome youth, washed him, and put his finery on him. He set some sticks upright in the ground and there laid his younger brother. He took the woman too and washed her face; he laid her where his brother lay. Then he arose; he took to that place the man who had slain his wife.

(3) Thus he spoke to him: "Look how beautiful are my brother and this woman."

(4) äkusi awah kâ-nipahât ôh ôskinikiwah namuya wih-wâpamâw, äh-pakwâtahk, äh-miyusiyit.

(5) "hâw, äkâh kâh-wih-wâpamatsik, namuya tahkih kah-kî-kisiwâsin. ka-mihtâtâw kiwikimâkan. äkâ wiyah mâtôh iskôh katakusiniyahk kikinâhk. kîspin nôhtaw kimâton, ka-nipahitin kâh-nipahat nisim."

(6) äkusi itwâw awa uskinikiw kâh-nipahimiht usimah.

(7) äkusi sipwâhtâwak, äh-ntunawâtsik iyâhtsiyiniwah. päyak-wâw äh-nipâtsik, äh-wâpaniyik, wâpamâwak itah äh-wikiyit ayâhtsiyiniwah. äkusi äh-tipiskâyik ituhtâwak. awa usimah kâ-nipahimiht skinikiwah, äwakôh ituhtâw mikiwahpihk, äh-nipâyit iyâhtsiyiniwah. utinâw misatimwah, äh-kimutamawât. äkusi uwitsâwâkanah äh-utihtât, mäh-miyâw.

(8) "tähtapik; tapasitân; kîwâtân," itwâw aw uskinikiw.

(9) täpwâ tapasîwak. äwakôw kapâ-tipisk pimipayiwak. äh-wâpaniyik äwakô äpihtâ-kîsikâk takuhtâwak ôhîh itah kâ-pimi-siniyit uskinikiwah äkwah iskwâwah kâ-kîh-nipahât ôhîh.

(10) "hâw, wâpam kiwikimâkan; käyâpits miyusiw; awa uskinikiw mîn äwakô käyâpits miyusiwak, âtah äh-nipitsik."

(11) äkusi awah kâ-nipahât pakwâtam ta-wâpamât, äh-mihtâtahk ä-kîh-nipahât uwikimâkanah. tahkih tah-nuhtâ-mâtow; mâkah kitahamâk ôh ôskinikiwah.

(12) "äkâya mätuh. ka-nipahitin, mätuyinih. iyikuhk takusiniyahkuh kikinâhk, äkuspîhk mätuyinih, namuya ka-nipahitn," itwâw awah aw uskinikiw kâ-nipahimiht usimah uskinikiwah.

(13) äkusi kîwâwak. nam äskw äh-takusihkik wikiwâhk, mustuwah wâpamâwak. päyak nipahâwak, äkutah äh-nâh-nawatsîtsik. ä-mîtsisutsik. äh-kîsi-mîtsisutsik, awa kâ-kîh-nipahât uwikimâkanah pasikow; sipwâhtâw, uhpimâh ä-ntawih-nahapit, äh-wayawih-tamâtut,¹ äh-tapâhtiskwäyit. äkusi awa kutak uskinikiw kâ-kîh-itât, "mätuyini, ka-nipahitin", kâ-kîh-itwât, wâpamâw äh-tapâhtiskwäyiyit, äh-mätuyit, äh-täyimât. utinam pâskisikan, ä-ntawâpamât. äh-wâpamât, täpwâ mätuyiwah.pâskiswâw; nipawâh.

(14) "äkusi kâ-kîh-iritân. nîmiywäyih-tân, nisim ä-kîh-nipahat, äkwah äh-nipahitân. äh, uskinikitik, äkâya pisiskâyimihk. äkutah ta-pa-pimisin."

(15) äkusi sipwâhtâwak; kîwâwak. nîswâw äh-nipâtsik, takuhtâwak wikiwâhk; misatimwah päsiwâwak. äkwah äh-âtsimutsik äh-nâh-nipahitutsik wiyawâw, namuya ayâhtsiyiniwah äh-nipahikutsik, mistahi uwâhkumâkaniwâwah mihtâtikwak awa kâ-miyusit uskinikiw awa mîn iskwâw kâ-nipahihtsik.

(16) äkusih äyakow ätsimuwin.

¹ A particle, *wayawih-tah* "going outside," is here compounded with the verb; if correctly recorded, it is of unusual formation.

(4) Then he who had slain that youth would not look upon him, hating his beauty.

(5) "Very well, since you will not look upon them, you shall not be angry. You shall mourn for your wife. But do not weep until we reach home. If you weep before that, I shall kill you, who killed my brother."

(6) Thus spoke the youth whose brother had been slain.

(7) So they went from there to look for Blackfoot. After sleeping once on the way in the morning they saw some Blackfoot encamped. At nightfall they approached them. He whose brother was the youth that had been slain, went to the Blackfoot where they slept in their tent. He took horses, robbing them. When he reached his companions, he distributed them.

(8) "Mount; let us flee; let us go home," said that youth.

(9) Accordingly they fled. All that night they rode. That noon they reached the place where lay the youth and the woman whom that man had slain.

(10) "So now, behold your wife; she is still beautiful; she and this youth, still they are beautiful, though they have died."

(11) Then he who had killed them hated to look at them, regretting that he had killed his wife. He was always on the point of weeping, but that youth forbade it.

(12) "Do not weep. I shall kill you, if you weep. Only when we reach home, then I shall not kill you, if you weep," said the youth whose young brother had been slain.

(13) So they went home. Before they reached their camp, they came in sight of some buffalos. They killed one and stopped to preserve the meat and to eat. When they had eaten, he who had slain his wife arose; he went and sat down somewhere, weeping alone, with his head bowed in grief. Then that youth who had said to him, "If you weep, I will kill you," saw him with bowed head and, as he thought, weeping. He took his gun and went to look at him. When he saw him, he was really weeping. He shot and killed him.

(14) "This is what I told you. I am glad to kill you who killed my brother. Come, young men, pay no attention to him. Let him, lie here."

(15) So they departed; they returned home. After two nights on the way they reached their camp; they brought home the horses. And when they told of how they had done killing among themselves, and that it was not the Blackfoot who had done killing among them, then greatly their relatives mourned for that handsome youth and for the woman who had been slain.

(16) So goes this tale.

20. A GREAT HERD.

kā-kīsikāw-pīhtukāw.

(1) kayās mustuswak, paskwāwi-mustuswak, nānitaw mitātaht tipahikan, ākuyikuhk askiy nama kākway nōkwan, āh-akuskahkik paskwāwi-mustuswak. āwakw ātsimōwin namuya kayās, māskōts niyānanu-mitanaw askiy ākuspi ōmah, iyikuhk ā-mihtsātitsik mustuswak. nāpāwak niyānan āwakunik āh-ātsimutsik āh-wāpamātsik, pikōh āh-pīmuhtātsik ōki nāhiyawak. akuhpah ōmisi ā-wāpinahkik, āh-tawutsahwātsik¹ mustuswah; ākwah ōtā nāway kāw ōmis āh-pā-tipwayāyit ā-misihtawayāyit². ākwah mitātaht tipahikan ākuyikuhk iskuh āh-ayātsik paskwāwi-mustuswak, iyikuhk ā-mihtsātitsik, ākā āh-tawāyik itah kā-pīmuhtātsik. ākuyikuhk iskuh, mitātaht tipahikan iskuh mihtsātiyit mustuswah, āh-wāpamātsik nāhiyawak kayās, nānitaw niyānanu-mitanaw askiy. āyaku pāyak ātsimuwin. kahkiyaw ākusi.

(2) pāyak nāpāw puwāmākan isiyihkāsōw; āwakōw kā-wāpamāt ōhi mustuswah. ākwah pāyak nāpāw tāmpāsin³ siyihkāsōw. ākwah pāyak watanīy isiyihkāsōw. ākunik āh-wāpamātsik iyikuhk ā-mihtsātiyit paskwāwi-mustuswah. ākusi āyakō.

21. A POOR ASSINIBOINE BECOMES CHIEF.

sākāwāw.

(1) kītahtawā upwāsīmuwak mihtsātiwak; mīnah mikiwāhpah mihtsātinwah. pāyak upwāsīmōw uskinikiw mistahi kitimākisiw. nam āwiyah uwāhkumākanah pīmātsisiyiwah. "tāpwā nikitimākisin," itāyihitam. ākwah wīwah, nōtukāsiwah kākāts, kakwātsimāw:

(2) "awiyak tsī kiwāhkumākan pīmātsisiw, kōhtāwiy kikāwiy kisīm kistās kimis? nam āwiyak tsī pīmātsisiw?" itāw.

(3) ākwah umis itik: "mituni nam āwiyak."

(4) "ākwah tāpwā kikitimākisinānaw. āhkamāyimō āh-atuskāyin. niya mīnah nik-āhkamāyimun, ōtah kā-wikihkāmuyahk kit-ātuskawāyahkuk tā-pamihāyahkuk, ōma itah kā-wikihkāmuyahk."

(5) "āha?, " itik.

(6) āh-pipuniyik ākwah atuskāwak. āh-miyuskamik āh-āhtukāwiht, ākwah papāmuhtāw. matukahpihk pōtā miskam: mīkwannah ākwah pīwāpiskwah. ākwah kīwāhtatāw; uwikimākanah miyāw.

¹ Probably the normal form is *āh-tawitisahwātsik*, initial stem *taw-*: "open", transitive verb final *-tisahw-*: "drive" (cf. *pīmītsahwāw*: "he drives him on").

² The last two words are no doubt wrongly recorded; the only correction I can suggest is too far from the text: *āh-pā-kīpwāyik ā-misih-tawāyik* it closed up, the big opening." The meaning was clear from Coming-Day's gestures.

³ So recorded; is this the *tawipisin* who occurs in text 10?

20. A GREAT HERD.

Coming-Day.

(1) The old-time buffalos, for a distance of some ten miles the earth was not visible, as the buffalos covered it. This story is not old, perhaps fifty years ago it was, when the buffalos were so many. Five men they were who told of it, having seen it when they were out for a walk, these Cree. They shook their blankets like this, to drive the buffalos apart, and behind them the herd closed in again. And for a distance often miles there were buffalos so numerous that there was no opening where they walked. Ten miles in length was the herd of buffalos which these Cree saw of old, some fifty years ago. That is a story; that is all there is to it.

(2) One man was called Powamekan; he saw these buffalos. And one man was called Tampesin. And one was called Bird-Tail. They saw the herd of buffalos that was so great. That is all.

21. A POOR ASSINIBOINE BECOMES CHIEF.

Adam Sakewew.

(1) Once upon a time there were many Assiniboine Sioux; and there were many tents. One Assiniboine, a young man, was very poor. None of his kinsfolk were living. "Truly I am wretched," he thought. Then he asked his wife, who was nearly an old woman:

(2) "Are any of your kinsfolk alive, your father, your mother, your younger brother or sister, your elder brother, your elder sister? Is none of them alive?" he asked her.

(3) She answered him, "They are all gone."

(4) "Then truly we are pitiable. Take heart and work. I too shall take courage, and we shall work for the people here among whom we dwell."

(5) "Yes," she answered him.

(6) In winter then they worked. In spring, when his people moved camp, he walked about. In an abandoned lodge he found something: some feathers and some pieces of metal. He took the things home and gave them to his wife.

(7) "nah ōhi kanawäyihlah," itäw.

(8) äkwah manimisäskwatwäw; ahtsäpiyah minah usihäw; nī-sitanaw niyānanusāp usihtāw atsusisah. äkwah astāwäw. kīsihtāw kahkiyaw. äkwah pīhtatwānah kaskikwātāw. äkwah ispatināhk ituhtāw, ä-wīhkwestāyikih mikiwahpah ä-kitāpahtahk. wāpahtam mikiwāhp pīhtāyis äh-tsimatāyik.

(9) itāyihlam, "wäyōtisiw nāhah. mahtih nka-ntawi-kakwä-tsimāw; nka-ntaw-ātāmāw atimwah päyak ōh ōhtsi nīpīsisah," itāyihlam.

(10) ituhtāw äh-utākusiniyik, mihtsät äh-wāpamāt atimwah, utāpānāskwah, atim-ōtāpānāskwah. äkwah äh-pīhtukāt, pōtih apiyiwa nāpāwa.

(11) "tawāw, uskinikiw", itik; "hāw, ta-mītsisōw."

(12) asamāw. ä-kīsi-mītsisut, miyāw.

(13) "ōh ōhtsi kā-päy-ituhtāyān atsusisah, 'māskōts päyak miyitsih atsimusisah.' äh-itāyihlamān. k-uh-pīhtukāyān."

(14) "āha?, kika-miyitin."

(15) tāpakuhp ihtasiyiwah.

(16) "āsay pāhkwāpiwak ōk ātsimusisah; äwakunik kimiyitin; äkwah ukāwiwāwa. atsimusisah ukāwiwāwah. kitatamihin ōhi kā-pā-miyiyin."

(17) äkwah iskwāwak pustamuhāwak kiskānakwah ōhi k-ātā-wāwiht. kākā-tipiskāyiw āsay. kiwāhtahāw; nayōmāw atsimusisah kahkiyaw. pimitisahuk ōhih kiskānakwah.

(18) uwikimākanah kitutāw. "pā-wayawī!"

(19) wayawīw aw iskwāw.

(20) "sakahpis. ōh ōtawāsīmisah kita-nuhāw."

(21) sakahpītāw. asamāw ōh ātimwah. uhpikihāw utawāsīmisah.

(22) āsay minah kutakah kīkikaham misāskwatwah. kāyāpits äku-tahtu, nīsitanaw niyānanusāp āsay min ōsihtāw. äh-kīsihtāt, āsay minah ispatināhk ituhtāw. āsay minah kitāpahtam mikiwahpah.

(23) "nākih mihtsātiwak äh-atuskātsik iskwāwak," itāyihlam; "äkutā nika-kiwukān," itāyihlam awah kā-kitimākisit upwāsīmōw.

(24) kiyukāw äh-utākusiniyik, äh-pimiwitāt ōhi kā-kīh-usihtāt atsusisah.

(25) ä-takuhtāt mikiwāhpikh, "tawāw," itik ōhi nāpāwah.

(26) pīhtukāw; āsay minah asamāw.

(27) ä-kīsi-mītsisut, "hāw, uskinikiw! nama wīhkāts kikiwukān. kā-pā-kiyukāyin kikway ātukā ä-pā-nitawāyihlamān?"

(28) "ōhi äh-pimiwitāyān ä-päy-atāmītān, kīspin kitayān. 'ayāwak iskwāwak mihkihkwanah mātahikan tsīkahikan kiskiman mōhkumān.' äh-itāyihlamān, 'mahtih nka-ntaw-ātāmāw,' k-ātā-yihlamān."

(7) "Take these things and save them up," he told her.

(8) Then he gathered spruce-wood; he made a bow and twenty-five arrows. Then he put feathers on the arrows. He completed it all. Then he sewed a quiver. Then he went to the top of a hill and looked at the lodges which stood in a circle. He saw a single lodge which stood in the center.

(9) He thought, "That man is rich. Suppose I go ask him; I shall buy a dog from him with these arrows," he thought.

(10) He went there in the evening, and saw a great many dogs and sleds, dog-sleds. When he entered the lodge, there sat a man.

(11) "Come in, young man," said the other to him; "Come, let him eat."

(12) He was given to eat. When he had finished his meal, he gave the things to the other.

(13) "I have come here on account of these arrows, thinking 'Perhaps he would give me a puppy;' that is why I have come to your tent."

(14) "Yes, I shall give you some."

(15) There were seven of them.

(16) "These puppies have already opened their eyes; I give you these; also the dam, the puppies' mother. I thank you for having come and given me these things."

(17) Then the women harnessed the female that had been sold. It was already close to night. He took them home, carrying all the puppies. The bitch ran behind him.

(18) He called to his wife, "Come out!"

(19) She came out of the lodge.

(20) "Tie her up. Let her suckle these puppies of hers."

(21) She tied her up and fed her. The dog brought up its young.

(22) Then again he cut some spruce-sticks. Again the same number, twenty-five, he made. When he had finished them, again he went to the hill-top and looked down at the tents.

(23) "Down there are many women at work," he thought; "There I shall visit," thought the poor Stony.

(24) He made his visit at dusk, carrying along the arrows he had made.

(25) When he came to the tent, "Come in," said the man to him.

(26) He entered; this time too he was given food.

(27) When he had eaten, "Now, young man, it is not your habit to go a-visiting. No doubt you have called here with something in mind."

(28) "It is that I have come to trade you these things which I am carrying with me, if you have the trade. 'The women have hide-flatteners, hide-scrapers, hatchets, files, and knives,' was my thought; 'Suppose I go buy them from him,' was my thought."

(29) "āha?, ihtakunwah," itik ōhi nāpāwah.

(30) kahkiyaw miyik tahtu kā-pāw-atāmāt. kiwāhtatāw wiki-wāhk. ākwah miyāw uwikimākanah.

(31) "nah ōhi; kiy ōh āyā; nahastāh; kanawāyihah; usām mistahā kikitimākinsināw," itāw uwikimākanah.

(32) "āha?, " itik, "kitatamihin," itik uwikimākanah.

(33) āsay minah utinam misāskwatwah; āsay minah nīsitānaw niyānanusāp usihtāw. kīsihtāw. āsay minah āw-utākusiniyik ā-wihkwāstāyikih mikiwāhpah kitāpahtam: pōtih pīhtāyisk tsimatāyiw mikiwāhp.

(34) itāyiham: "nāhah ukimāw manitōwiw; nihtā-nanātwihiwāw," itāyiham.

(35) ituhtāw; āh-utākusiniyik pīhtukāw.

(36) "tawāw," itāw.

(37) āsay minah asamāw. āh-itāpit askutāskupisunihk, pōtih wāpahtam pāskisikanah nistuh. asamāw. āh-kīsi-mitsisut, miyāw pāskisikan pāyak, āh-atāwāt ōh ōhtsi atsusisah, ākwah kaskitāw, pīhtsipihkwānah ā-sākaskināyit, ākwah mōsasiniyah nīsitānaw. ākwah tsahkisāhikanah nīsu, ākwah kātahikanah nīsu.

(38) "kitatamihin, uskinikiw, ōhik kā-miyiyin," itāw.

(39) kīwāw.

(40) "ākusi kanawāyihah," itāw uwikimākanah.

(41) āsay minah usihtāw atsusisah nīsitānaw, "āyōkunih nik-āyān," āh-itāyihahk. kīsihtāw. ākwah ōk atsimusisak misikitiwak; ākwah āsay takwākin; āsay mitunih misikitiwak. ākwah aw iskwāw nakayāhāw. pā-pīmākāmāpitāw ōh ātsimusisah. ākwah kākāts pipun. ākwah mituni kisin. kākāts āh-pipuhk, paskāpitsiwak āh-nīsitsik uwikimākanah awa kā-kitimākisit. sakāw utihtam āh-ihkatawayik, wāsakām ā-sakāyik, mihtah āh-mitsāniyikih. mīnah mustuswah āh-mihtsātiyit. nipahāw pāyak mustuswah. ākwah usihtāw wīkih, mikiwāhp, mihtikuwāhp ā-misāyik. ākwah kahkiyaw utinam wiyās. ākwah tahtu-kīsikāw mātsiw; tahtu-kīsikāw minahōw. atimwah āpatsihāwak ayānāniw; kahkiyaw utinamwak wiyās. mīnah wanīhikāw mistiku-wanīhikanah, mahīhkanah āh-nōtsihāt, nanātuht atāwākanah ā-nipahāt wanīhikanah. pāyak kīsikāw āskaw mitātaht ayiwākās nipahāw mahīhkanah mihtsāt usihtāw tsāsipitsikanah, wiyās ākutah āh-akutāt, wiyā āh-akutāt tsāsipitsikanihk. ākwah aw iskwāw āhkamāyimōw kākāts wiyāpāniyik pōn-ātuskāw, mistay ā-atuskātsik. āsay atīkā-kisupwāyāyiw.

(42) "maht ākwah nk-ōsīhāw utāpānāsk," itāyiham.

(43) usihāw atim-utāpānāskwah, āh-pasahwāt mistikwah, napa-kitāpānāskwah āh-usihāt. ā-kī-kīshāt, tahputāw¹. ākutah napa-kāhtikuhk ahāw mustuswāyānah mīnah mahīhkanīwāyānah, nanā

¹ Probably *takuhtāw*: "he came back to the house."

(29) "Yes, these things are here," said the man to him.

(30) He gave him all the things he had come to buy. He took them home and gave them to his wife.

(31) "Here, take these things; do you keep them; put them away and take care of them; we are altogether too destitute," said he to his wife.

(32) "Yes," his wife answered him; "Thank you."

(33) Again he took some spruce-sticks; again he made twenty-five. He finished them. Again at nightfall he looked at the tents standing in a circle. There in the center stood a lodge.

(34) He thought: "Yonder chief has spirit-power; he is a great healer."

(35) He went there; at nightfall he entered.

(36) "Come in," he was told.

(37) Again he was given food. When he looked at the wooden beams along the wall, there he saw three guns. He was given food. When he had eaten, he was given a gun, which he bought with those arrows, also some gun-powder, a powder-horn full of it, twenty bullets, two flints, and two ramrods.

(38) "I thank you, young man, for giving me these," he said to him.

(39) He went home.

(40) "So do you save these things," he told his wife.

(41) Again he made twenty arrows, "These I shall keep," being his plan. He finished them. Now those puppies had grown up and it was autumn; they were already quite big. The woman broke them to harness. She hitched up those young dogs. Then it was nearly winter, and very cold. When it was nearly winter, the two, the poor man and his wife, moved camp away from the others. He came to a wood with an open space in the middle with woods all round, where there was plenty of fuel and where the buffalos were many. He killed a buffalo. Then he built his dwelling, a large wooden house. He took all the meat. Then every day he hunted; every day he made a killing. They used the eight dogs; they took all the meat. Also he trapped with wooden traps, trying for wolves, and killed all kinds of fur-bearing beasts in his traps. Often he killed more than ten wolves in a day. He built many drying-frames, on which he hung his meat. The woman, too, worked bravely. It would be almost dawn when they quit work, so busy were they. The warm weather was already coming on.

(42) "I suppose I had better make a sled now," he thought.

(43) He built a dog-sled with split trees, a flat dog-sled. When he had finished it, he tied it up. On the boards of it he put buffalo-

tuhk atāwākanah. sipwāhtāw, äy-ituhtāt waskāhikanihk, utātā-wāwah ä-ntawāpamāt. takuhtāw.

(44) "haw, pihtukah; asam kitāmak," itik ukimāwah.

(45) pihtukahāw waskāhikanihk, äh-asamāt.

(46) äkwah awa uskiniw kā-kitimākisit, "awīnah itah äh-ayāt äh-pāw-äh-uhtsi-sipwāhtāyan?" itik.

(47) "niya pikō äkwah niwīkimākan. mistahi nitayān wiyās wiyinwah pimiya atāwākanah. ntawāyih tamani wiyās, kika-miyitin."

(48) "äha?, nintawāyih tātān mītsim tahtuh äh-ayāyan; kahkiyaw nik-ōtinān," itik; "tāniyikuhk utāpānāskwak?"

(49) "päyak, nīsu, mitātaht utāpānāskwak."

(50) "wahwāh! mistahi kititwān. ahpōh otānaw äy-utih tamān. nama wīhkāts mitātaht sākaskināwak utāpānāskwak."

(51) "äha?"

(52) "äkwah äh-päyakuyan, kiwīkimākan ä-nīsiyäk, mistahi kā-ntawāyimatsik utāpānāskwak."

(53) "äha?" itāw, "nōhtaw. wiyās pikō mitātaht utāpānāskwak kā-ntawāyih tamani. tahtu kākway atāwākanah māstawatāt wāwi kōskinikimāka, äkuyikuhk nka-päy-ituhtāt ta-pāw-utinikāyān. anuhts wiyah päyakwasākay kika-miyin, kaskitāwākin äkwah pähpäsāpuwāyān. äkwah kiyah päyakwayōwinis wāmistikōsiw-ayōwinisah, astutin, äkwah kiyah kiminihwāwin kā-miywāsik, äkwah päyakunisk mihwākin, äkwah tsistāmāw; iyikuhk ä-wīh-miyiyan. itāp päy-utinikāyāni äkutah ka-wīhtamātin."

(54) kiwāw. uwīkimākanah utihtāw. päyakwā nipāw; uwīkimākanah utihtāw. miyāw.

(55) "kakwāyahō; omā usihtāh kit-ōskutākayin," itāw.

(56) kakwāyahōw ä-kaskikwātahk aw iskwāw uskutākay omā kaskitāwākin, utāsa mīnah aw iskwāw, wanakwayah mīnah. pustayōwinisāw aw iskwāw.

(57) "hā, pakwahtāh omah," itāw uwīkimākanah. "ōma wāpu-wāyān."

(58) ä-kīsi-pustayōwinisāt aw iskwāw, äkwah awa nāpāw pustayōwinisāw, wāmistikōsiw-ayōwinisah; astutin, pustatutināw. āsay namuya kitimākisiwak. utinam; uyākanihk iskutāwāpuy sikinam, äkwah äyakō äh-minihkwātsik. kākāts ä-wāpaniyik.

(59) "äy, äkuyikuhk; pōni-minihkwātān; usām kik-ātuskānānaw; ta-takusinwak ayīsiyiniwak, wāmistikōsiwak, ä-wīh-pā-nātahkik wiyās. ähkamāyimuh äh-atuskāyin. usām mistahi kikitimākisinānaw, äkā awiyak äh-wahkumāyahk. awak ohtsi kā-kīh-atāwāyān atimwak, awakunik kit-ōtāmiyahk. ähkamāyimō äkwah tāpwā kit-ātuskāyin; niya mīnah nik-ähkamāyimun ta-nipahtāyān atāwākanah."

(60) tāpwā ä-kī-nistu-tipiskāyik nikutwāsik utāpānāskwah taku-siniyiwah.

robes, wolfskins, and all kinds of furs. He went off to see the trader in his house. He came there.

(44) "Well, bring them in; feed your dogs," said the agent to him.

(45) He brought them into the shed and fed them.

(46) Then they asked the poor young man. "Who is there at the places you come from?"

(47) "Only my wife and I. I have a great deal of meat, fats, grease, and fur. If you need meat, I can give you some."

(48) "Yes, I want all the food you have. I can take it all," the other told him; "How many wagonloads is it?"

(49) "One, two, ten wagonloads."

(50) "Well! You are saying a great deal. Even when I come to a town, there are never ten loads."

(51) "Yes."

(52) "For you and your wife alone that is quite a few sleds."

(53) "Yes," answered the other, "and that is not all. It is for meat alone that I need ten sleds. When your helpers have carted away all the furs, then I shall come to take my pay. To-day just give me one dress-length, black cloth and striped cloth. And one suit of your white-man's clothes, a hat, and some of your own good liquor, one fathom of red flannel, and some tobacco; that is all you need to give me. When I come back to collect, I shall tell you the rest."

(54) He went home to his wife, sleeping one night on the way. He gave her the things.

(55) "Stick to your work; make yourself a dress of this," he told her.

(56) The woman worked busily, sewing a dress for herself out of the black broadcloth, as well as some gaiters and sleeves. She put on her new clothes.

(57) "Good, now wear this round your waist," he said to his wife, "this robe."

(58) When the woman had dressed up, the man also dressed up in white-man's clothes, and put on his hat. Now they were no longer poor. He took the whiskey and poured it into a bowl and then they drank it.

(59) When it was almost daylight, "There, that will do; let us stop drinking; we have too much work ahead; some people are coming, Frenchmen, to fetch meat. Set bravely to work. We are altogether too poor, having no kinspeople. It was for this I bought the dogs, to be our beasts of burden. Take heart and work bravely; I too shall work stoutly at getting furs."

(60) Accordingly, three days later six sleds arrived.

(61) "pisisik wiyās pātāhkāk; atāwākanak pāyak utāpānāsk ka-pāsiwāwawak, niyānan utāpānāsk wiyās ākwah."

(62) āh-takusihkik ōkih wāmistikōsiwak, ākwah pōsihtāwak wiyās; namuya āpihtaw utinamwak; namuya ahpōh āpihtaw atāwākanah utināwak. kiwāwak. ākwah nātā waskāhikanihk takusinwak. ākwah aw ōkimāw ātsimustawāw:

(63) "māskōts nīsitanaw utāpānāskwak ta-sākaskināwak. mistahi wiyās, pimiya minah, wiyinwah minah. māskōts mistahā kik-ātāyihtān, ukimāw, wāpahtamanā, pāyak ayīsiyiniw kita-miyisk ahtayah, nanātuhk mitsiwin. wāyōtisiw āh-pāyakut, uwikimākanah āh-nīsitsik. mihtah āh-wikitsik tāpiskōts ōtānaw ayīsiyiniw wātihtahkih. namuya wiškāts kahkiyaw sākaskināwak utāpānāskwak, ākwah uki nikutwāsik utāpānāskwak kahkiyaw kā-sākaskinātsik. ākwah nānitaw nīsitanaw utāpānāskwak ta-sipwāhtāyān kahkiyaw nika-pātān tahtuh kā-ayātsik mitsiwin ahtayah minah."

(64) "hā, ākusi ā-isi-wāpahtaman?"

(65) "āha?"

(66) "nīsitanaw utāpānāskwak ka-sipwāhtahāwāwak. kispin sākaskinātsih, kahkiyaw sākaskinātwāwih, tāpiskōts mihtsāt utānawah āh-wāpahtamān nik-ātāyihtān. hāw, sipwāhtāk."

(67) ākwa sipwāhtāwak nīsitanaw utāpānāskwak.

(68) "kahkiyaw pātāyiw¹ pōsihtāyākō ta-pā-sipwāhtāwak. mah-tih nika-wāpamimāwah uwikimākanah mistahā kāh-atuskāyit."

(69) takusinwak; ākwah kahkiyaw utāpānāskwak sākaskinayāwak. ākwah awah utāmah atimwah aw ōpwāsīmōw ayānāniw kahkiyaw utāpahāw, atāwākanah āh-pōsihāt, āh-utāpāyit. namuya sāmāk sipwāhtāw. ā-kī-nistu-kīsikāyik sipwāhtāw; utihtam waskāhikanah. nam āskwa kīsi-masinahikāwak, āh-akihtahkik wiyās pimiya kāhkāwakwah wiyinwah atāwākanah, āyikuik āy-ispayiyik. āh-takusihk, kāyāpits atuskāyiwah. āh-takusihk, uhpā-pākipitamān kiskiwāhun. pā-nakiskāk, ā-wih-ati-pihtukāt iskwāhtāmihk, āh-atamiskawāt ōhi nāpāwah ākwah ōh iskwāwah. āh-atamiskawāt, ākuyikuik kā-matwāwīwik misi-pāskisikan.

(70) ākusi, "āy, ākwah kākway kintawāyihtān?" itik.

(71) "hā, kiyah kitayōwinisah nāwōh ayōwinisah ayīsiyiniwak ta-pusiskahkik ā-kaskitāwākih. ākwah, kispin kitayāwāw, pāyak misatim. ākutōwahk ā-ntawāyimakik."

(72) "āha?, ntayāwāw pāyak," itik ōh ōkimāwah; "wāpahkih ta-pāsiwāwak."

(73) ākwah ā-wāpaniyik mānikanihk pihtukātisahumāwah pōtih mihtsāt misatimwah.

(74) "āw," itik, "āstam," itik ukimāwah; "pā-wāpam awa misatim," itik.

(75) ituhtāw; wāpamāw pōtih mihtsāt misatimwah. "ākwah awaw ukimāw ayānāniw ayāwāw atimwah," itāyihtam, "aw ukimāw."

¹ Probably an error.

(61) "Bring only meat; one load of fur you will bring, and five loads of meat."

(62) When those Frenchmen arrived, they loaded meat; they did not take half of it, and they took not even half of the pelts. They went back. They arrived yonder at the trading-house. Then the agent was told:

(63) "Perhaps twenty sleds will be filled. There is much meat, grease, and fat. No doubt you will think it a great deal for one man to give you in fur and various kinds of food. He has grown rich, all by himself with his wife. The firewood where they live looks like a town, as one approaches. Never are all the sleds full, and there are the six sleds all loaded. If I go off with some twenty sleds, I can bring all the meat they have and the furs."

(64) "So that is the way you fared?"

(65) "Yes."

(66) "You will go off with twenty sleds. When they are all full, I shall think I am beholding many villages. Very well, be off."

(67) So twenty sleds started out.

(68) "When you have loaded it all, let them set out and come here. I should like to see his wife who does so much work."

(69) They arrived; and all the sleds were loaded full. In addition the Stony hitched up all his eight dogs and loaded the sled with fur and took it. He did not set out right away. After three days he set out; he came to the trading-post. They had not yet done writing as they counted the amount of the meat, grease, dried meat, fat, and pelts. When he arrived, they were still at work. When he reached the place, they hoisted the flag for him. They came to meet him, and as he entered the door, he shook hands with the man and his wife. As he shook hands with them, the cannon was fired.

(70) Then, "Well, and what do you wish for?" he was asked.

(71) "Of your clothes, four suits for men to wear, black suits. And, if you have one, a horse. That is what I want."

(72) "Very well, I have one," the agent told him; "tomorrow they will be brought."

(73) And in the morning, there, into the paddock were driven a great many horses.

(74) "Well," said the other to him, "Come here," said the agent; "Come and look at this horse," he said.

(75) He went there; there he saw many horses. "So the chief has eight horses," thought he.

(76) "ā," itik, "ōki misatimwak tāpakuhp kik-ōtināwak."

(77) ākwah utināw; tāpakuhp misatimwah ākwah utināw āya-kunih.

(78) "haw, pāyak kā-nitōmat misatim, wiyās kā-miyiyin. āku-yikō tāpipayiw wiyās, ōkih misatimwak kā-utinatsik. hāw, kita-tamiskātin; niya nitām kimiyitin, āh-atamiskātān," itāw; "mistahā kitōtān, tāpiskōts niyānan ōtānawah āw-utihtamān, iyikuhk kā-miyiyin mitsiwin ahtayak mīnah. āwak uhtsi namuya kika-nāpā-wisin, tākusiniyin ōtah. kiya nīkān kik-ātamiskātin, namuya kutak awiyak, kiya pikōw. pāyak ukimāwayān kimiyitin. pāyak kiski-wāhun kimiyitin. āwakō kitaw-uhts-ātamiskātān. ā, ākusi. ākwah kikway wāh-utinaman ayōwinisah?"

(79) "nāō ayīsiyiniwak ta-pusiskahkik. ākwah kiyah kiminih-kwāwin. ākwah mihkwākin nāwunisk ākwah kaskitāwākin nāwinisk. ākwah tsistāmāw. ākwah pāskisikāwin. ākwah nanātuhk kākway, wāpamunah, wiyamanak. āku-tahtu āh-ayihkik."

(80) kahkiyaw miyāw. nātakām ituhtāw, ā-ntawi-kiskikahak apasuyah. pāyakutipiskwāw kāwi takusin; mitātaht ayiwāk tāpakuhp pātāw apasuyah, ā-kī-pātāt ākwah kā-miyiht ayōwinisah tahtuh kā-ntutahk, tsistāmāwah, mīnah kahkiyaw kākway kā-miyiht awā kā-kitimākisit. kīwāw; utihtam wikiwāw.

(81) āsay iyihāyiw; miyuskamiyiw. ākwah tāpwāy ākwah nōtsihāw mustuswah. kiyipah nipahāw. nīsusāp ākwah usihtāw aw iskwāw pahkākinwah; kīsihtāw. ākwah kaskikwātamwak. mikiwāhp āw-usihtātsik. āsay nīpiyah nōkwaniyiwah; ākwah mānukāwak; ākwah tsikāskwahpitamwak ōmā mihkwākin mīna ōma kaskitāwākin. ākwah utākusiniyiw; ākuyikuhk kīsi-nahas tāsōw. ākwah āh-pihtukātsik apiwak.

(82) "pustayōwinisāh," itāw uwikimākanah.

(83) pustayōwinisāw aw iskwāw, awa mīna nāpāw. ākwah mīnah minihkwāwak ōmah iskutāwāpuy.

(84) kākāts ā-wāpaniyik, "āh, pōni-minihkwātān," itāw uwiki-mākanah.

(85) āh-wāpaniyik, "āh, ākwah ka-pitsinānaw; ka-ntōnawānawak ayīsiyiniwak," itāw uwikimākanah.

(86) ākwah pitsiwak. tahtu-kisikāw pimipitsiwak. āskaw minahōw, mitsiwin āy-usihtātsik pahkākin mīnah. kātāhtawā āh-kīsupwāyik wāpahtamwak mikiwāhpah pōtih.

(87) "āh, ayōwāpitān ōtah," itāw wīwa awa kā-kih-kitimākisit.

(88) kitahtawā kā-wāpamātsik āh-tāhtapiyit, ispatināhk āh ayāyit. wāpamun utinam ā-wāsāpiskinamōwāt. ituhtāw aw uskinikiw.

(89) hāh, awa āh-takusihk aw ōskinikiw, āh-kitāpamāt, "āyōl. āwa kāh-kih-kitimākisit," itāyiham.

(90) ākusi māka āyakō ākwah kakwātsimāw, "ākutah tsiy ayī-anah kā-kih-mānah-wikihkāmuhak?"

(76) "There," he told him, "you may take seven of these horses."

(77) He took them; he took seven of those horses.

(78) "Now you asked for one horse for the meat you gave me. That meat pays for these horses you have just taken. And now I want to make you a present; I give you my own horse as a present," he told him; "You have done great things; as if I came to five villages is the amount of the food and the pelts you have given me. Therefore you shall not need to be bashful when you come here. I shall greet you first of all, no one else, only you. A chief's coat I shall give you, and a flag; these I give you as presents. So much for that. And now, what will you take in the way of clothes?"

(79) "Suits for four men. Also some of your liquor. Also four fathoms of red flannel, and four of black broadcloth. Also some tobacco. Also ammunition. Also various things, such as mirrors and paint. That is the number of things."

(80) He was given all of it. He went into the forest and cut tent-sticks. After one night he came back; he brought seventeen tentpoles along with the things he had been given, the clothes he had asked for, the tobacco, and all the things he had been given, that poor man. He went home; he reached their dwelling.

(81) It was already the time of thaw; spring had come. Then accordingly he hunted buffalo. Quickly did he kill them. Then the woman prepared twelve hides; she finished them. Then they sewed them, making a tent. The leaves were already budding when they set up their tent; they tied that red cloth and black cloth to the poles. When night fell, he had finished arranging his belongings. Then they went into the tent and sat there.

(82) "Put on your good clothes," he told his wife.

(83) The woman dressed up, and so did the man. Then they drank that whiskey.

(84) When it was almost daybreak, "Now, let us stop drinking," he said to his wife.

(85) At daybreak, "There, now we shall move camp; we shall look for some people," he said to her.

(86) So they moved camp. All day long they marched. At times he killed game, and they prepared stored food and hides. Then, when the heat of the day had come, they saw some tents.

(87) "Well, let us stop and rest here," said he who had been poor to his wife.

(88) Presently they saw a man on horseback, on a hill. He took a mirror and flashed signals to him. The young man approached.

(89) When this young man looked at them, "This is he who once was poor," was his thought.

(90) Thereupon that man asked him, "Is he over there with whom I used to stay?"

- (91) "äha?, äkutah ayāw."
- (92) "ana mākah atimwah kā-kih-atāmāk?"
- (93) "aha?, äkutah ayāw."
- (94) "ana māka mihkihkwānah kā-kih-atāmāk ukimāw?"
- (95) "äha?, äkutah ayāw."
- (96) "ana māka pāskisikan kā-kih-atāmāk ukimāw?"
- (97) "äkutah ayāw. kahkiyaw ayīsiyiniwak ayāwak äkutah."
- (98) "hāw, kīwāpayi. äwakunik aniki nāwu anik ökimāwak kita-päy-ituhtāwak ötah, öm ätah k-äyiwāpiyān."
- (99) "äha?"
- (100) "äkāya māka kutak awiyak kita-päy-ituhtāw; äwakunik pikö äkwah kiyah," itāw.
- (101) "aha?"
- (102) sipwāhtāw; kīwāpayiw; kahkiyaw nāwö ntumāw öh ayīsiyiniwah.
- (103) "nāmah k-ösähtsäk, k-āwāsitätäk nāma, äkutä äh-uhtsih-ntumikawiyäk."
- (104) hā, äkusi tähtapiwak äh-ispayitsik. utihtāwak öhi ka-kitimākisiyit. māmaskātāwak.
- (105) "mistahä ä-kih-kitimākisit awa k-äsinākusit kā-wäyötisit," itāyih-tamwak ök ökimāwak nāwö.
- (106) utinam ayöwinisah.
- (107) "öhi pustayöwinisä," itāw öh ökimāwah.
- (108) äkwah päyakunisk tsistāmāw miyāw.
- (109) "awah pihtwākan. kitatamihin ä-kih-miyiyan ökih atim-wak," itāw.
- (110) äkwah kutak. ayöwinisah miyāw, mihkihkwānah iskwāw-äpatsihtsikanah kā-kih-atāmāt.
- (111) "hāw, öhi pustayöwinisä," äh-miyāt, äkwah päyakunisk tsistāmāw, "awa pihtwākan," itāw.
- (112) äkwah kutakah utinam.
- (113) öma pāskisikan kā-kih-atāmāt, "hāw, öhä pustayöwinisäh," itāw; "awa mīnah pihtwākan."
- (114) ätsimustawāw tanisi kā-tötahk. "anuhts kā-pipuniyik kih-kisihtāwāw¹ äwaköw uma kā-wāpahtamäk öhi äkwah kā-miyitakuk. äkusi ntik, 'ukimāw.'"
- (115) "äha?, kik-ökimāwin. tahtuh kā-tipäyih-tamān mikiwāhpah kahkiyaw kimiyitin, ta-tipäyih-taman," itik kahkiyaw öhi nāwö ukimāwah.
- (116) äkwah ispitsiw. äw-utih-tahk ä-wihkwästäyikih mikiwāhpah, pihtäyisk ntawī-mānukäyiwa öh ökimāwa, äh-atuskäkut. usām mistah ä-kī-kitimākisit mäs-köts mistahä k-öh-ukimāwit, k-uh-atuskät.
- (117) äkusi kahkiyaw.

¹ Wrongly recorded; probably I overheard the prefix *ni-*: "I".

- (91) "Yes, he is there."
- (92) "And he from whom I bought the dogs?"
- (93) "Yes, he is there."
- (94) "And the chief from whom I bought tanning implements?"
- (95) "Yes, he is over there."
- (96) "And the chief from whom I bought a gun?"
- (97) "He is over there. All the people are over there."
- (98) "Very well, ride back. Let those four chiefs come here where I am halting."
- (99) "Yes."
- (100) "But let no one else come here; only they and you," he told him.
- (101) "Yes."
- (102) He went away; he rode back; he called all four of those men.
- (103) "Yonder hill, just beyond it, that is from where the invitation comes to you."
- (104) Accordingly they mounted and rode to that place. They came to that man who had been poor. They wondered at him.
- (105) "He who was so very poor, here he is looking like this, a wealthy man," thought those four chiefs.
- (106) He took the clothes.
- (107) "Do you wear these," he said to that chief.
- (108) He gave him also a fathom's length of twist tobacco.
- (109) "Here is smoking-stuff. I thank you for having given me these dogs," he said to him.
- (110) Then another. He gave him clothing from whom he had bought hide-scrapers and other women's utensils.
- (111) "Now, take these to wear," and he gave them to him, together with a fathom's length of tobacco; "Here is something to smoke," he told him.
- (112) Then he took some more.
- (113) To him from whom he had bought the gun, "There, do you wear these," he said; "And here is smoking-stuff."
- (114) He told them how he had done. "This winter I have paid him for all this which you see here, and these things which I have given you. He called me 'Chief.'"
- (115) "So be it; you shall be chief. As many tents as are under me, I give them all to you to command," he was told by each of those four chiefs.
- (116) Then he moved camp to that place. When he came to where the tents stood in a circle, those chieftains set up a lodge in the center, doing the work for him. No doubt it was because he had been so poor, that he became chief, that he worked.
- (117) That is all.

22. AN EMBASSY TO THE SNAKES.

mimikwās.

(1) mituni ninikutwāsinān. ä-sipwähtäyāhk. wiyāpahtamāhkuk mikiwāhpah, nikāsōwanān, äkā ta-wāpamikuyāhkuk ayahtsiyiniwak, äh-pimuhtatäyāhk ôtāh uhtsi ayōwinisah, äh-ntawih-witaskiyāhk wāhyaw awasāpisk. piyisk nōtihtānān asiniwatsiy, täpiskāki pikuh äh-pimuhtäyāhk, äkā awiyak ta-nōtinikuyāhk, ä-wih-kakwä-takuhtäyāhk itāh k-ātuhtäyāhk. piyisk awasāpisk nita-kuhtānān.

(2) äkutä piyisk minisah miywāsinwah, iyikunk äh-takuhtäyāhk. iyikuhk äh-wāpahtamāhk mikiwāhpah, namuya nikih-pihtukānān, usām äkā ä-kih-nipātsik uskinikiwak, äkā ta-wāpamikuyāhkuk. piyisk kinwās äkawāyihk nkāsōnān.

(3) äkusi kītahtawä äkwah nkaskihtānān pīhtiyisk äh-tsimatāk mikiwāhp, äh-ukimāwit kināpikuyiniw. nipīhtukānān, äh-tipiskāk. äh-pihtukäyāhk, wanskāw awa ukimāw. äkusi apisīs piku pōnasiwak. wīwa nayāstaw nistiwak, äh-nīsōskwāwāt. äkusi päyak wayawīw awa, äh-atutak, niwītsāwākan; äkusi utinam; kahkiyaw pīhtukatāw ayōwinisah ōhi äh-pimuhtatäyāhk, äh-nitawih-mākiyāhk, mīna nanātuhk akuhpah. äkus isi pakitinamawāw awa kā-pīhtukawāyāhk. äkusi wīwah kitutāw; wayawiyiwah. kītahtawä pīhtukäyiwah wīwah. wīhkāts pä-pīhtukäyiwa öhtāwiya. äkusi ka-kitutāw öhtāwiya; ati-wayawiyiwa. äkusi äh-pīhtukäyit öhtāwiya, wah-wayawīwak ōki iskwāwak, kutakihk äh-tuhtātsik. äkusi kutakak ukimāwak päh-pīhtukāwak. äkusi mitunih säkas-kināwak.

(4) äkusi äkwah awa ukimāw pikiskwāw: "hāw, äh-ātah-sāk-wāyimuyān, kikih-miyināwāw t-ökimāwiyān. äkusi kintawāyimitināwāw äkā ta-pāsītahkuskäyāk ōma kā-wih-ītitakuk. kīspin kih-pāh-matsih-nōtsihtātsik, kitāmiwāwak tahtuh kā-miyusitsik kah-kimutamākawināwāw; äkusi mīna niyah nka-h-nipahikuk. āsay kayāhtä äh-nipāyān, kayāhtä kutawāwak. äkusi nkuskwanikuk. äk uhtsi ōhi k-ästākih äh-pāh-ntawih-miyitsik ayōwinisah, mīna mōsw-asiniyah, mīna kaskitāw. äkusi kintawāyimitināwāw ta-miyu-utötāmiyāk. äkusi kā-wāpahk ta-pāh-ntawih-ukwāmāsiyāk kintutamātināwāw. hāw, äkusi āsi-wihtamātakuk," itāw utōskinikiyima; "äyök öhtsi k-u-ntumitakuk."

(5) "hāw, umah k-ätwāyin namuya nka-kī-miyāskānān kipikisk-wāwin," itik ōhi utōskinikiyima.

(6) "äkusi māka kākwayak ōkih?"

(7) äkusi kakwātsimāw awa ukimāw.

(8) wīhtamawāw päyak awa nāpāw, āwaku tsiwayān k-ātiht "nāhiyawak niyanān," itāw; "äkusi öhtsitaw äh-pāh-ntawāpami tāhk. 'wāhyaw askihk kiyām nka-wāpahtānān,' äh-itāyih tamāhk āwakō uhtsi ötāh kā-wāpamiyāhk." itāw.

22. AN EMBASSY TO THE SNAKES.

Simon Mimikwas.

(1) There were six of us who set out. When we saw any tipis, we hid from the people, lest the Blackfoot see us. We were carrying garments with us, from here, for we were bound on an embassy far beyond the Rocky Mountains. At last we came to the Rocky Mountains, walking the while only at night, lest anyone fight with us, for we meant to reach our destination. At last we arrived beyond the Rockies.

(2) The berries were ripe by the time we arrived. When we came in sight of the tipis, we did not enter, for we did not care to have them see us before the young warriors were asleep. For quite a while we stayed in hiding.

(3) Then in time we managed to gain the tipi which stood in the center, that of the Snake who was chief. We entered when it was dark. When we entered, the chief arose from his couch. So they made only a small fire. With his wives, they were only three, for he had two wives. So then I bade one of my companions go out; he took the things; he brought in all the things we carried with us to give away, and all kinds of blanket-ropes. Then they were set down before him whose tent we had entered. Then he spoke to his wives; they went out. Presently his wives came in. At times his father came in. So then he spoke to his father; the latter would go out. In this fashion, when his father came in, his wives would go out, and go to some other place. Then other chiefs began to come in. The tent became crowded.

(4) Then that chieftain spoke: "Now then, although I was unwilling, you made me chief. Accordingly, I now ask of you not to overstep that which I shall tell you. Had they come here with evil designs, you would have been robbed of as many of your horses as are handsome; and likewise, me they would have killed. Without my knowledge, and while I was yet asleep, they made a fire. Then they awakened me. Their purpose was to come give me these things that lie here, garments, and bullets, and powder. Accordingly, I ask of you that you be good friends. Tomorrow I shall call upon you to come here and make friends with them. There, this is what I had to say to you," he said to his followers; "It was for this that I summoned you."

(5) "Now, this which you have spoken we shall not by any chance transgress, this speech of yours," his followers answered him.

(6) "But now, what sort of men are they?"

(7) Thereupon the chief asked them.

(8) One of those men, the one whose name was Tchiwayan, told him: "We are Cree," he told him; "And we have come with the express purpose of visiting you. 'We shall see much of the earth,' was our thought, and therefore you see us here," he told him.

(9) äkusi ntawih-kawisimōwak ōki ukimāwak.

(10) äkwäyäk äku kitutāw awa öhtāwiya. äkusi ati-wayawiyiwa. ä-kih-kīwäyit öhtāwiya awa ukimāw, äkwäyäk äkwah pih̄twāwak. äkusi pih̄tukäyiwa wīwah awah ukimāw, äh-pätäyit ta-mitsisutsik ōki k̄a-ntawih-witaskitsik. äkusi ä-kih-mitsisutsik, wayawiwak; witsāwāwak öhih ukimāwa. sipwähtāwak; nātāwak utāmiwāwa mīnah kutakah ayöwinisah. äkus äh-takuhtätsik, sä-sakahpitāwak utāmiwāwa. äkus isi pāh-pih̄tukatāwak ōki iskwāwak öhi nähiyawa kākway äh-pāh-miyikutsik. äkus isi pih̄tukāwak kahkiyaw ōki nāpāwak. äkusi äkwah kawisimōwak. äh-wāpahk, waniskāwak. kwayask pamihāwak. ä-kih-mitsisutsik, nahastsikāwak ōki iskwāwak. äkusi wayawiwak; öhtāwiyah aw ökimaw pih̄tukäyiwa. wih̄tamawāw äh-tah-tāpwätimiht kutakah ukimāwah. kahkiyaw mitunih säkaskināwak öma mikiwāhp. kītahtawä kutak ukimāw ntawi-ntumāw. takusin äwakō. äkusi äkwah wih-nipahāw äwakō ntsawäts awa ukimāw.

(11) "hāw, nikwämä, nīstah kika-nipahin. wih-nipahatwāwi nīstah ka-nipahin."

(12) äkusi ntumāw kutak iskwāw äh-nähiyawät. päy-ituhtāw äkutah; pih̄tukāw. äkusi kakwätsimāw awah nāpāw nähiyaw.

(13) "äh, namöya! namöya äh-pāh-nipahtäkäyān, mīnah namuy äh-nöhtä-kimutuyān. 'mahtih nka-nitawih-pih̄twān; mīna nka nitawih-mitsisun,' äh-itäyih̄tamān," itwāw awa nähiyaw.

(14) äkusi äh-wih̄tamāht awah ukimāw. äkusi äkwah ökwämäsah misatimwah nīsu miyāw äh-mih̄kawikiyit, kiyām äkäh ta-pisis käyimäyit öhi k̄a-nöhtān-nipahäyit. täpwāh naskumik. äkus isi miyāw tsistämāwa, mösasiniyah, kaskitāw, mīna ayöwinisah. äkusi äkwah kīwāwak.

(15) kapā-pipun äkutä ayāwak öki nähiyawak. mituni misatimwah mihtsät miyāwak. äkusi äh-nīpihk, wawäyiwak. äkwah pä-witsāwāw ukwämäsah kināpikuyiniwa. iyikuhk wāhyaw äh-päy äyätsik, äkuyikuhk kīwäyiwa ukwämäsah. nyānanumitanaw äyi wāk nkutwäsik miyikuk misatimwah.

(16) äkusi äkwah, "wāpamatsih ayahtsiyiniw, wih-nipahiskih wāpināhkanik ōki misatimwak k̄a-mikawiyäk. mistahi mäh-mih̄kawikiwak äkunik. piku kih̄h¹ tapasih̄kāk. äkusi ta-miywāsin. takusiniyani kitaskih̄k."

(17) äkus isi kīwāwak. äkusi täpiskāki iyikuhk, pimuhtāw, äkäh ta-wāpamikut ayahtsiyiniwa. piyisk miyāskawāw. iyikuhk kākäts äh-pipuniyik, äkuyikuhk takusin.

(18) päyak ayahtsiyiniwah äh-kimutamäkutsik, atimāwak. äkus äkunih maskamāwak. äkusi ä-wih-nipahikutsik, nipahāwak. äkus isi kīwāwak.

¹ Probably *kīwāh*-. "homeward".

(9) Then those chieftains went home to bed.

Only then did he address his father. Thereupon the latter went out. When the chief's father had gone home, only then did they smoke. Then the chief's wives came in, bringing food for those to eat who had come to make a treaty. When they had eaten they left the tipi; the chief went with them. They went from there; they fetched their horses and their other things. Then, when they came back, they tethered their horses. Then those women began to bring into their dwelling the things which the Cree had given them when they came. Then all those men went into the tent. So then they went to bed. When day broke, they got up. They were well cared for. When they had eaten, the women put the dwelling in order. Then they went out; the chief's father entered. He told him of the arrival of other chiefs who had been summoned by calling. When all were there, they entirely filled that tent. Presently one more chief was sent for. He arrived. Then this chief thought it best to kill them.

(11) "Now then, my brother in arms, you will kill me too. If you are to kill them, you will kill me too."

(12) Then a woman was called who spoke Cree. She came there; she came into the tent. Then that one Cree was questioned.

(13) "Oh, no! It was not for murder that I came here, and not because I wanted to steal. 'Suppose I go and smoke; suppose I go and eat,' was what I had in mind," said that Cree.

(14) Then that chief was told this. Thereupon he gave his friend two swift horses, that he might cease to mind those whom he desired to kill. He consented. Then likewise he gave him tobacco, bullets, powder, and garments. Thereupon they went home.

(15) Those Cree stayed there all winter. They were given very many horses. Then, when summer came, they made ready to depart. The Snake who was the Cree leader's friend accompanied him a ways. When they had gone quite a ways on the hither journey, only then did his friend go back. The others had given them fifty-six horses.

(16) And so then, "If you see Blackfoot and they want to kill you, give rein to these horses that have been given to you. They are very swift. Simply flee for home. In this way you will easily reach your country."

(17) So then they went home. Then only at night did he march, so as not to be seen by the Blackfoot. At last he had passed them. When it was almost winter, he arrived.

(18) One Blackfoot had stolen horses from them, and him they overtook. They took them away from him. Then, when he tried to kill them, they killed him. So they went home.

(19) äkutah uhtsi kâ-kîh-ih-takuhk kiyôtâwin wîtaskîwin, akâ ta-kimutamâtutsik tâmiwâwa.

(20) äkuyikuhk päyak pipun, iyikuhk äsa ä-kih-sipwâhtät, pîtus-iyiniwa utaskiyihk ä-kih-ayât.

(21) "täpwâ nisâkihikuk kinâpikuyiniwak," kih-itwâw äwaku kisâyiniw: "ptanâh akâ wihkâts matsih-wîtsâhtutsik, wiyâpahtut-wâwi," nikîh-itwân mâna, ispih äh-ukimâwiyân. äyakô uhtsi nanâ-tuhk ayîsiyiniwak k-ô-kih-sâkihitsik: namuya wihkâts n-ôh-nipah-tâkân. kâkikâ nkîh-ayân ayahtsiyiniwak utaskiwâhk. äkusi kiyi-wâyâni ntaskîhk isi, nkîh-mâna-pikiskâtâwak ayahtsiyiniwak. äyak ôhtsi, kwayask äh-tâtisiyân, k-ôh-kisâyiniwiyân. 'âyukuw ânih kakwâh-ayâk, nitawâsimisitik, äwakô. kahkiyaw ayîsiyiniw ka-miyuh-wîtsâwâwâw,' nkîh-itâwak mâna ntawâsimisak."

(22) hâw, äkuyikuhk. hâw, äkusi.

23. IN THE DAYS OF THE SMALL-POX.

nakwâsis.

(1) ispih k-ômikihk äwakô ätsimuwin. äkwah kîtahtawâ ana kisâyiniw ähkusiw, itah äh-kapâsitsik. äkwah utâpâsôw, äh-pimipitsitsik. äkwah itah äh-kapâsitsik, äkutah mistahi ähkusiw kisâyiniw anah. umis isiyihkâsôw awa kisâyiniw: pitikwayasit isiyihkâsôw. äwakô mistahi k-âhkusit. äkwah nâwâw äh-tipiskâk, äkwah pimisîn; wîh-nipiw. äkwah äkutah pitsiwak ôki kutakak ayîsiyiniwak; mâtisikah nakatâwak päyak mikiwâhp. päyak nôtukâsiw äkwah uskinikiskwâw päyak; äwakô akâ kâ-wâpit aw uskinikiskwâw; mistahi kitimâkisiw. äkwah namuya kih-nahastâwak. äh-nipit äkutah wikimâwak; äkutah awa kisâyiniw pimisîn. äkwah nisû-tipiskâw wikimâwak. äkwah awa nôtukâsiw ähkusiw. äkwah nisû-tipiskâw âtahtaw pimâtisiw. äsay kâkâts äh-wâpahk, namuya pimâtisiw; nipiw awa nôtukâsiw. äkwah äkutah päyakôw akâh kâ-wâpit uskinikiskwâw. ukâwiyah kâ-nipiyit.

(2) äkwah äkutah, "tânisi nika-tôtân?" äkusi itâyih-tam; "namuya nika-sipwâhtân; nîst ôtah nika-nipin," itâyih-tam.

(3) äkwah äkutah ayâw.

(4) "misawâts nika-nipin, nista."

(5) äkwah ukâwiyah ôhi kîtahtawâ, "hâw, ntânis, sipwâhtâ; niyah! anuhts sipwâhtâ," äh-itikut, äh-tsîpayamatisôstawât: "niyah, sipwâhtâ!"

(6) misatimwak nistu äh-ayâwâw, päyak mistatsimusi; nâô.

(7) hâw, "âha?, nika-sipwâhtân," itwâw.

(8) "tântâh âtukâ mäskanaw? nama niwâpin; nama nkiskâyih-tân," äkusi itâyih-tam.

(9) hâw, wawâyiw. äkwah misatimwah takusiniyiwa. äkwah äkutah utinâw ôhi misatimwah. äkwah tah-tahkupitâw; äkwah

(19) So began the mutual visiting and the alliance and the agreement not to steal each other's horses.

(20) It was one year from the time when he had set out on his visit to the foreigners' country.

(21) "Truly, the Snake people were fond of me," said that old man; "Would they might never deal wrongly with each other, when they see one another,' I used to say, when I was chief. That is why all kinds of people loved me: I never killed people. All the time I was in the Blackfoots' country. And when I went home, they would always regret my departure, the Blackfoot. Because I was of decent and righteous character, is why I reached old age. 'That is the way you must try to be, my children, even thus. You must deal rightly with every human being,' I always told my children."

(22) There, that is all. There, even so.

23. IN THE DAYS OF THE SMALL-POX.

Mrs. Coming-Day.

(1) This story took place at the time of the small-pox. A certain old man took sick where they were encamped. He was driving his team, for they were on the trek. And then, there where they camped, that old man became very sick. This was the old man's name: Club-Foot was his name. He was the one who fell very sick. For four nights he lay there; he was at the point of death. Then the other people there moved camp; as was to be expected, that family was abandoned there. An old woman and a young woman; and this young woman was blind; she was pitiable indeed. They were not able to arrange their house. When the old man died, they stayed there with him; there lay the old man. For two nights they stayed with him. Then the old woman took sick. For two nights she barely lived. When it was almost dawn, she was no longer alive; the old woman had died. Then that blind young woman was alone there, she whose mother had died.

(2) Then, "What shall I do?" she thought; "I shall not go away from here; I too shall die in this place," she thought.

(3) So she stayed there.

(4) "In any case I too shall die."

(5) Then suddenly her mother said to her, "Now, my daughter, depart from here; go! Depart even now!" she said to her, speaking as the spirit of one departed to one still alive, "Go, leave!"

(6) She had three horses and one foal; four.

(7) "Very well, I shall depart," she answered.

(8) "But where, I wonder, is the road? I am blind; I do not know," she thought.

(9) So then she made ready. The horses came to where she was. Then she took hold of those horses. She hitched them up; she took

aspapiwin, wiyahpitsikāw. ākwah mātōw. uma wayawīw. ākwah apīsīs iwahikanisah ākutah aspapiwinihk tahkupitāw, apīsīs pimīs. utināw ōhtāwiyah utsistāmāw-maskimutisiyiw; asiwatāw. maskih-kīwāpuy utinam, mīn āskihkusah, wiyākanis. ākwah kā-sipwāhtāt. mātōw.

(10) "tānisi ātukā nka-pimātin?" itāyihitam; "namuya niwāpin."

(11) sipwāhtāw; misatimwah sakāpākināw. ākwah māskanaw ntunam. ākwah usitah uhtsi māskanaw āh-ntunahk, piyisk miskam māskanaw. ākuyikuhk sipwāhtāw. mātōw āh-pimuhtāt.

(12) "māskōts nika-nipin," itāyihitam.

(13) ākwah āh-pimuhtāt wāhyam ituhtāw.

(14) "ākwah nka-tāhtapin."

(15) ākwah umisi āh-tāhtapit. misatimwak sipwāhtāwak; pimpahtāwak. pāyak kīkīkāw kinwās pimipahtāwak misatimwak. piyisk kiskāyihitam: "tipiskāw ākwah." kiskāyihitam: "sakāw; uma māskanaw, sakāw." ituhtāw sakāhk; ākutah kapāsiw. namuya nipāw. āh-wāpahk ākwah sipwāhtāw; ntunam mīna māskanaw. umisi minah usitah, māskanaw nitunam. miskam māskanaw. āsā min ākwah tāhtapiw. sipwāhtāw, māskanaw; pimipahtāwak misatimwak. nama kākway nipiy ōtah ayāw; nōhtāyāpākwāw. kītahtawā — misatimwah, pimipahtāwak misatimwak, — nipiy miskam. minihkwāwak ākwah ākutah misatimwak min āna iskwāw. ākwah āsay mina tāhtapiw; ākutah mistatimwak māskanaw ākwah miskamwak. pimpahtāwak misatimwak. āh-tipiskāk nipāw; mina kapāsiw. kītahtawā misatimwak, "brrr!" wih-tapasīwak. sākisiw. kī-sakahpitāw. utināw; āsa mina tāhtapiw. tapasīw. nama kākway māskanaw.

(16) "nama kākway māskanaw ākwah; tāntāh ātukā ākwah?"

(17) itā minah āh-tipiskāk kapāsiw. ākutah nipāw; nipiy ākutah ayāyiw. sākahikan. āh-wāpahk, sipwāhtāw.

(18) "tāntāh ātukā ākwah?"

(19) nama kākway āsay mītsisōwin. māstinam mītsiwin. sipimuhtāw; tāhtapiw.

(20) "tāntāh ātukā?" itāyihitam.

(21) mākwāts āh-pimuhtāt, kītahtawā nipiy pahkupāwak ōki misatimwak. piyisk uma timīw. wāyōniw. sipwāhtāw mīnah. wāhyaw ākwah itāyihitam. uma āh-sipwāhtāt, umah ispatināw kiskāyihitam, āh-āmatsiwāt, mistah āh-spatināyik. ākutā tāhtapiw. tahkōhtsāyihk pāyakwanuhk nihtakusiw. mātōw. kītahtawā apiw. kītahtawā misatimwak ōki sākisiwak, "prrrr!" wih-tapasīwak. apiw.

(22) "māskōts nika-pakamahuk iyahtsiyiniwak; nika-nipahikwak," itāyihitam.

(23) kītahtawā ayīsiyiniwah, "wāhwā!" itik; "kikitimākisin," itik.

(24) utsāmik. mātōw iskwāw awah.

a saddle and harnessed them. Then she wept. She went out of the tent. A little chopped meat she tied there to the saddle, and a bit of fat. She took her father's tobacco-pouch; she put it into her garment. She took some tea, and a small kettle, and a cup, and set out. She wept.

(10) "I wonder how I shall keep alive", she thought; "I am blind."

(11) She set out; she led the horses on the lines. She sought the road. Seeking the road with her feet, at last she found it. Then she set out. She wept as she walked on.

(12) "No doubt I shall die," she thought.

(13) She walked a long ways.

(14) "Now I shall ride."

(15) So then she mounted a horse. The horses set out; they trotted on. On the first day the horses trotted quite a long time. At last she knew that night was at hand. She knew that there was a grove of trees: "Here is the road, here the grove." She went into the wood; there she camped. She did not sleep. At daybreak she set out again; again she sought the road. Like this, with her feet, she sought the road. She found the road. Again she mounted. She set out on the road; the horses trotted along. She had no water; she was thirsty. Presently — the horses were trotting along, — she found some water. Then the horses and that woman drank there. Then she mounted again; the horses found the road. The horses trotted along. When night fell she slept; she camped again. Suddenly the horses went, "Brrr!" They wanted to run away. She grew frightened. She had tied them up. She took them; she mounted one. She fled. The road was not there.

(16) "This isn't the road; where can the road be?"

(17) Then again when night fell, she camped. There she slept; there was some water, a lake. At daybreak she went from there.

(18) "And whither now?"

(19) By this time she had nothing to eat. She had eaten all her food. She went on, riding.

(20) "Whither, I wonder," she thought.

(21) As she went along, presently the horses were going into water. At last it came as high as this. She turned back. She set out again. She thought it a long ways. Here when she set out, she knew that it was a hill, that she was going up a high hill. She rode there. On top of the hill in a place, she dismounted. She wept. Then she was sitting there. Presently the horses grew frightened; "Brrr!" They made to run away. She sat there.

(22) "Perhaps the Blackfoot will strike me down; they will kill me," she thought.

(23) Presently some people said to her, "Dear me! You are in a sorry state."

(24) Someone kissed her. The woman wept.

(25) "hāw, kika-pimātsin," itik, nāhiyawāh āh-miskākut.

(26) mistahi pakwātam ana nāpāw ä-kitimākisiyit ōhi iskwāwah. ākus isi utihtahāw kisiwāk mikiwāhpah, āh-kīwāhtahāt. takusin mikiwāhpikh. awa nāpāw mistahi miyw-ayāw.

(27) "hā, nama kākway tsistāmāw," itāw.

(28) uw iskwāw utināw tsistāmāwah; miyāw ōhi nāpāwah ōhi, maskihkiwāpuy mīnah.

(29) ākutah, "mistahi kitatamihin," itwāw awa nāpāw āh-miyiht tsistāmāwah. ākwah ākutah kīh-pimātsiw an iskwāw.

(30) ākusi ākuyikuhk uma ātsimuwn āh-iskwāk. niki-wāpamāw ana yskwāw; mina nāpāw ana ninisitawāyimāw kā-kīh-miskawāt.

24. A BLACKFOOT ADULTERESS AND HER SALTEAU HUSBAND.

kā-wihkaskusahk.

(1) kātahawā āsah iskwāw mistahi kiyiskwāw, ākwah āh-unā-pāmit pikw āwiyah nāpāwah uskinikiwah, ākwah āh-āyimisit. kātahawā wāpamik uwikimākanah kutakah; misi-pakamahuk. sipwāhtāw. apsisiyiwah utsōwāsimisah; nayōmāw āwakunih. kātahawā kāwi kīwāw; kutakah wīwiyiwa unāpāmah; kisiwāsiw. sipwāhtāw awa nāpāw; kutakah iskwāwah sipwāhtahāw. ākwah nawaswāw aw iskwāw.

(2) tāh-tāpwātāw, "niwīh-wāpināw awah kitsawāsimis!" itāw.

(3) ahtsi pikōw sipwāhtāw nāpāw. wāhya mtunih āy-ispatināk, wāpināw ākutā utsawāsimisah iskwāw awa. ākwah pā-kīwāw. ākwah utsawāsimisah nakatāw, ispatināhk āh-wāpināt, āh-apisisi-siyit.

(4) "mihihkanak nitasamāwak awah iskwāsisah."

(5) ākwah nātā kīwāpahtāw. mākwaṭs wīkiwāhk āh-apit, unāpāma takuhtāyiwa.

(6) "tāniwā nitānis?" itik.

(7) "niwāpināw."

(8) "nās!" itik.

(9) misi-pakamahuk mitunih. sipwāhtāw; nātāw utānisah. namuya miskawāw. kutakah ayisiyiniwah miskawāyiwah. takuhtāw.

(10) "tāniwāh?" itik unāpāma.

(11) "niwānihāw."

(12) āsay mina mituni misi-pakamahuk. āsay mina sipwāhtāw. ākwah aw iskwāw pimitisahwāw unāpāma.

(13) "k'wā!" itik.

(14) "namuya! pā-kīwā kiyām!" itāw unāpāma.

(15) ākwah iskwāw kutakah nāpāwah utihtik.

(16) kunt itāw, "namuya nimihtātāw. nimiwyāyihātān ä-sip-

(25) "There, your life is saved," they told her, for some Cree had found her.

(26) That man was greatly disturbed at the woman's plight. So he took her to some tents that were close by, he took her home with him. He arrived at the camp. That man was very well off.

(27) "I haven't any tobacco," he said to her.

(28) The woman took the tobacco; she gave it to that man, and the tea as well.

(29) Then, "You are doing me a great kindness," said the man when he was given the tobacco. And there that woman was able to live.

(30) So that is the end of this tale. I saw that woman; and I knew the man who found her.

24. A BLACKFOOT ADULTERESS AND HER SALTEAU HUSBAND.

Mrs. Maggie Achenam.

(1) Once upon a time, the story goes, a certain woman was very silly; she would consort with any man or youth, and she was very troublesome. Once her husband caught her with another man and gave her a sound beating. She went away. She had a small child, which she carried on her back. After a while she went back home; her husband had taken another wife; she was angry. The man went away; he took the other woman along with him. Then that woman ran after them.

(2) She kept calling to him, "I'll throw away your child!"

(3) The man went away just the same. Far away on a hill that woman abandoned her child. Then she came back home. She left her child, abandoning it on a hill, a baby.

(4) "To the wolves I feed this little girl."

(5) Then she ran back yonder. As she stayed there in their house, her husband arrived.

(6) "Where is my daughter?" he asked her.

(7) "I have abandoned her."

(8) "Go fetch her!" he ordered her.

(9) He gave her a terrible beating. She went off; she went to fetch her daughter. She could not find her. Other people had found her. She came back.

(10) "Where is she?" her husband asked her.

(11) "I have lost her."

(12) Again he gave her a terrible beating. He went away again. The woman pursued her husband.

(13) "Go home!" he bade her.

(14) "No! Please come home!" she said to her husband.

(15) Then another man came to where that woman was.

(16) She told him all kinds of things, "I am not sorry about him.

wähtät. nawats kiyā mistahi kisākihitin," itāw; "nim äh-miywä. yihtamān. äkwah ka-sipwähtānānaw nikināhk. ka-npānānaw."

(17) takuhtāwak wikiwāhk iskwāw. äkwah äh-tipiskāk, nāpāw awa sipwähtāw. päyakuhkwāmiw aw iskwāw. nīpātīpisk kīwāyiwa unāpāma. äkwah pimisiniyiwa wayawītimihk; kāh-kitōtik.

(18) "pihtukä," itāw; "kayās kā-sipwähtät niwīkimākan."

(19) äkwah āwa unāpāmāh ōhi ä-takusiniyit.

(20) äkwah, "namuya," itwāw nāpāw; "āhpōh ätukä kiwīkimākan ta-takusin," itāw.

(21) "namuya," itwāw iskwāw, "aspin wāhyaw äh-atimuhtät."

(22) "ā, namuya! nikustāw kiwīkimākan."

(23) "kiyām pihtukä!" itwāw iskwāw.

(24) awa nāpāw, "hā," itwāw, "nika-pihtukān."

(25) äkwah mäh-māsihāw¹ iskwāw.

(26) "āhpōh ätukä kināpām ta-takusin. äkāya sōhki pāhpi; ta-takusin kināpām; ka-pakamahukunaw."

(27) "namuya," itwāw iskwāw; "namuya. wāhyaw aspin; namuya ta-takusin."

(28) ähtsi pukō māsihāw nāpāwah ōhi. kätähtawā äkwah utsihtsiyiw utinam; utsahtsanisiyiwa utinimāw.²

(29) äkwah nāpāw, "kā wiyah! kiwīkimākan kika-pakamahuk, takuhtätsi."

(30) "namuya ta-kīh-takuhtāw," itāw.

(31) "mistahi kisākihāw kiwīkimākan?"

(32) "namuya," itwāw iskwāw; "npakwātāw. nimitywāyihitān ä-sipwähtät."

(33) "äkwah kikīh-mawihkātāw."

(34) "namuya. kuntah ä-kīh-mätōhkāsōyān, äh-kutäsi-miywāyihitamān³ ä-sipwähtät," itāw.

(35) "wāhwāw! äkwah mitunā äh-mōhtsōwiyan, kā-mihkwāsikāw! kinipin äkwah. sōskwāts äkwah kinipahitin."

(36) tāpwā puk ōtihtināw; kipihkitunānāw.

(37) "ā-nistawāyimitān, uhtsitaw äh-iritān!"

(38) "namuya! mistahi ka-kakwā-nipahitin."

(39) mistahi kakwā-kwāpatahwāw. äkusi isi piyis pōnihāw äkwah nipāw. äh-wāpaniyik tāni mina ōk-äsinākusi! tāpiskōt askihk ōhkwākan.

¹ Literally, "wrestle"; in the present sense a common and, strangely enough euphemistic expression.

² Our narratress forgets to develop this motif.

³ The particle *kutäsi* here compounded with the verb is otherwise unknown to me and may be wrongly recorded.

I am glad he is gone. I love you much more," she told him; "This is the kind of thing I like. Now let us go off to my house. We shall sleep there."

(17) They came to the woman's house. Then, after dark, the man went away. The woman slept alone. During the night her husband came home. He lay outside the tent; he conversed with her.

(18) "Come inside," she told him; "My husband went away long ago."

(19) But it was her husband who had arrived.

(20) So now, "No," said he; "Your husband may come, for all I know," he told her.

(21) "No," said the woman; "He has gone far away."

(22) "Oh, no! I am afraid of your husband."

(23) "Do come in!" said the woman.

(24) "Well," said the man, "I shall go in."

(25) Then the woman lay with him.

(26) "Your husband may come any minute. Do not laugh aloud; your husband will be coming; he will beat us."

(27) "No," said the woman; "No. He is far away; he will not be coming."

(28) Still she lay with that man. Presently she took his hand; she took a ring from his finger.

(29) Then the man, "Don't! Your husband will beat you when he comes."

(30) "He cannot possibly be coming," she answered him.

(31) "Do you love your husband very much?"

(32) "No," answered the woman, "I hate him. I am glad he is gone."

(33) "But you lamented at his going."

(34) "No. I only pretended to weep, but I was really glad when he went," she told him.

(35) "So there we have it! So you really are as crazy as all that, Red-Glow! This is the end of you. Without delay now I shall kill you."

(36) And really he seized her; he began to choke her.

(37) "It was because I recognized you, and on purpose, that I spoke to you that way!"

(38) "No! I shall beat you within an inch of your life."

(39) He beat her as if to knock the insides out of her. Then at last he left her alone. Then she slept. When morning came, you would have wondered what she ever had looked like. Her face was like a kettle.

(40) k̄atahtawā āh-miyw-ayāt ākwah, k̄a-takusiniyit ayisiyiniwah, ayahtsiyiniwah. nāh-nīmihitōwān.

(41) "ntawi-naskwahamākā, k̄a-mihkwāsikāw."

(42) "āha?" itwāw.

(43) "māka wīpats pā-kīwāhkan," itāw.

(44) "āha?" itwāw.

(45) ākwah sipwāhtāw. nīmihitōw ākwah, pās̄kis āh-nikamut. mistahi miyawātam. ākwah wīkiwāhk māh-mātōyiwah utsa-wāsimisah. piyis nāpāw kisiwāsiw. mistik utinam āh-watihkwanīwiyik. ākwah ituhtāw; pōt ōhi uwikimākanah mākwāts nīmihitōyiwa. namuya pīkiskwāw; sihtawikwāhwāw, ākus isih āh-nimitāsi-yāhkahwāt.

(46) "hā, awānah mōhtsōhkāsōwak?" itwāw aw iskwāw; "k̄a wiyah!"

(47) kōtatāh tōtam. unāpāmah ōhi kīwā-yahkahuk. ākwah kisiwāk wīkiwāhk nistawāyimāw unāpāma. pihtukāw ākwah. kustāw, ā-ntawi-nōhāwasut.

(48) unāpāmah: "tānis ōmah, k̄a-mihkwāsikāw?"

(49) pimakōtsin; kōtatāh tōtam awa.

(50) k̄atahtawā mīnah k̄a-mātawāwiht wīkiwāhk. pāyak ākutah apiyiwa utsīmisima.

(51) "ākwah ksākamisikā."

(52) "nama kākway nīpiy," itwāw.

(53) "nātahākunāh."

(54) "āha?"

(55) ākwah askihkwah utināw; nātāw ākwah kōnah. ākwah āh-pā-kīwāt, paspāpiw wīkiwāhk. wāpamāw ay ōhi utsīmisimah. k̄atahtawā pāh-paskiskam; pihtukā-pahkisin.

(56) "tānisi māka mīna, k̄a-mihkwāsikāw?"

(57) "āh-pahkisinīyān."

(58) "namuya! ā-paspāpimat kitsīmisim!"

(59) kustāw ākwah unāpāmah; wāwākistikwānāyīpiw.

(60) "tānisi umah ōh-nāpāwisiyan, uwanināw-atim, k̄a-māhkwāsikāw?"

(61) ākwah āh-wāpaniyik sipwāhtāw; tapasiw ākwah. kāsōw. tahtu-kīsikāw pīmuhtāw, wayawītimihk āh-nipāt. k̄atahtawā sākāwāw, spatīnāhk k̄a-wāpamāt ayisiyiniwa āh-pāpayiyit. kāsōw. iyīkuhk ākāh-wāpamāt sipwāhtāw. āsay mīnah ā-sākāwāt, k̄a-wāpamāt āsay mna āh-pāpayiyit; kāsōhtawāw. sipwāhtāw āk āh-wāpamāt. utihtam mikiwāhpah mistah ā-mihtsāniyīkih. āsa mina ākutah utihtāw utsīmisimah. papā-kātīk. takusiniyiwah ākutah uwikimākanah āh-pā-ntunākut; māka kutakah nāpāwah papā-kwāsīhik.

(62) "sōskwāts ākwah nīnipahik," itāyīhtam, "miskawitsih."

(40) Presently, after she had recovered, some people arrived, some Blackfoot. They held ceremonial dances.

(41) "Go join in the singing, Red-Glow."

(42) "Yes," she said.

(43) "But come home early," he told her.

(44) "Yes," she said.

(45) So off she went. She danced and sang. She celebrated with zeal. But in their tent her child cried and cried. At last the man got angry. He took a forked stick. Then he went there; there was his wife still a-dancing. He did not speak; he caught her neck in the stick and shoved her that way out into the open.

(46) "Hey, for whom am I pretending to be crazy?" cried the woman; "Don't!"

(47) She did not know what to do. Her husband shoved her along all the way home. When they were near their tent, she recognized her husband. Then she went in. She was afraid of him, and went and nursed her infant.

(48) Her husband, "How now, Red-Glow?"

(49) She was at a loss; she did not know what to do, this woman.

(50) Presently they had games again, in their tent. One of her lovers was there.

(51) "Now heat some water."

(52) "There isn't any water," she said.

(53) "Fetch snow."

(54) "Very well."

(55) So she took her kettle; she went to fetch snow. Then, when she came back, she peeped into the tent. She saw her lover there. Then suddenly she stumbled into the opening; she fell into the tent.

(56) "What's this again, Red-Glow?"

(57) "I fell."

(58) "No! It was because you were peeping in at your lover!"

(59) Now she feared her husband; she sat with her head wrapped up.

(60) "How comes it you are ashamed now, you lewd dog, Red-Glow?"

(61) Then in the morning she went away; she fled. She hid herself. She walked every day and slept out of doors. Presently she came out upon a place where she saw a man riding that way over a hill. She hid. When she saw him no longer, she went on. When she came out over the next hill, she saw him again riding toward her; she hid from him. She set out when she saw him no longer. She reached a place where there were many tipis. This time too she came to where her lover was. He hid her in different places. Her husband came there, looking for her; but the other man kept her away from her husband.

(62) "Now he will kill me without delay," she thought, "if he finds me."

(63) tapasiw utah. mäkwäts äh-pimuhtät, kätahawä kã-wã pamät ayisiyiniwah. äh-wih-tapasit, täpwätik.

(64) "kã wiya!" itik; "äkã wiya tapasi! namuya ka-kil nakasin."

(65) pöyōw äkusi; pähaw. pä-takupayiyiwah ötäh.

(66) "wawäyï; mituni yähkasihöh."

(67) äkwah umaskisnah utinam, utäsah minah, uskutsäkäs tahkupitam aspapiwinihk.

(68) "niyã äkwah!" itik; "ötah kwayask," itik, "ispahtäh!"

(69) äkwah aniy ä-sipwäpahtät, itäh kã-kih-öhtöhtät äkut ä ispahtät. äh-tähtapiyit unäpämah tipihäw. tsähkastähök. päyah tik ä-wäpanipahtätsik, kätahawä äkwah täpakwäwäpinik. äkwah äkus isi söhki mitunih äh-pimipayiyit, äh-wayatsäwipitikut. wih nipahatähtam. säkäwäpahtäwak; pöt öhi mikiwähpah ukistä käwih. nakiw äkwah näpäw.

(70) "pustayöwinisä," itäw uwikimākanah.

(71) "namuya. kiyām nka-musäskatän."

(72) "namuya. kiyām pustasäkä."

(73) mustäpākasäpiw. äkwah näpäw mäkwäyimōw.

(74) "kipah pustasäkä!"

(75) piyis pustasäkahäw. äkwah kiwäwak. äh-takuhtäts pihukäwak. äkwah iskwäw ähkusiw mitunih.

(76) äkwah näpäw, "tänisi äh-tötawat kiwikimākan?"

(77) "nama nānitaw."

(78) äkwah iskwäw, "tänisi äh-tötäsk kiwikimākan öh-ähkusiyan?"

(79) "mistahi nipimipahtän äh-mustäpākasäyän," itwäw.

(80) äkwah wihtamawäw näpäw, "ä-sakäpākipahat kiwikimākan kākäts nipahatähtam," itäw.

(81) äkwah namuya wih-pikiskwäw.

(82) piyis miyw-ayäw iskwäw. äsa mina sipwähtäw. kutakihk takusin. wäpamäw ispatinähk näpäwah äh-ma-mätuyit.

(83) "kākway öma äh-mawihkätaman?"

(84) "nisim ä-kih-nipahiht," itik.

(85) "awina mäka kiya?"

(86) "niya kitsähkus kã-wikimak."

(87) äkusi äkwah kiwä-witsäwäw. itah ä-kih-minahuyit, äkut mistahi utinam wiyäs, kwaskwäpayihösah ä-nipahäyit.

(88) "mäsköts ta-miywäyihitam kitsähkus wäpamiskih."

(89) äkwah kiwä-witsäwäw. takuhtäwak mikiwähpihk.

(90) "täntäh umah äh-uhtuhtäyan? äta wiyän kipimätis namuya kinipahik kiwikimākan!" itik.

(63) SHE HEQ. AS she was walking along, presently she saw a man. When she made to run away, he called to her.

(64) "Don't!" he called to her; "Don't run away! You can't get away from me."

(65) So she stopped; she waited for him. He rode up to where she was.

(66) "Get ready; make your dress as light as you can."

(67) Then she took her moccasins, and her leggings, and her blouse. She tied them to the saddle.

(68) "Now, be off!" he told her; "Straight on in this direction," he told her, "run!"

(69) So then she set out at a run, and ran in the direction from which she had come. She kept up with her husband's horse. He kept prodding her in the back. When they had run at a slow pace until morning, suddenly he threw a line round her neck. Then he began to ride at a swift pace, dragging her as she ran. She was almost dead for want of breath. They ran into sight of the place; there were very many tents. Then the man halted.

(70) "Put on your clothes," he told his wife.

(71) "No. Let me go bare."

(72) "No. Put on your blouse."

(73) She sat there, naked. Then the man began to be worried.

(74) "Quickly put on your blouse!"

(75) At last he made her put on her blouse. Then they went home. When they got there, they went into the tent. Then the woman was very sick.

(76) Then the man was asked, "What have you been doing to your wife?"

(77) "Nothing at all."

(78) Then the woman, "What did your husband do to you, that you are ill?"

(79) "I had to run far in a naked state," she said.

(80) Then the man was told, "Because you made your wife run on a line, she is almost dead from loss of breath," he was told.

(81) Then he would not answer.

(82) At last the woman got well. Again she set out. She arrived at another place. She saw a man weeping on a hilltop.

(83) "What is it you are weeping over?"

(84) "Because my younger sister has been killed," he told her.

(85) "But who are you?"

(86) "I am your sister-in-law's husband."

(87) So then she went home with him. There where he had killed game, she took a large amount of meat, for he had killed a jumping-deer.

(88) "No doubt your sister-in-law will be glad when she sees you."

(89) Then she went home with him. They arrived at the tipi.

(90) "Where do you come from? So you are alive after all. Your husband has not killed you!" the other said to her.

- (91) "āha[?]," itāw; "āh-pā-tapasiyān.
 (92) "kāsināh miskāskih, ka-nipahik ākwah kiwikimākan; ka-nipahik. ahpōh ātukā ta-takusin."
 (93) "namuya," itwāw; "namuya nika-kih-miskāk."
 (94) "ahpōh ātukāh āsay takusin," itik.
 (95) wipats nāpāsisah āh-pihtukāyit ātsimuyiwah āh-takuhtāyit unāpāma.
 (96) "tapasī, nitsāhkus," itik.
 (97) "namuya! kiyām nika-kāsun pihtsāyihk."
 (98) "āha[?]," itik.
 (99) ākwah kātik. kātāhtawā kā-pihtukāyit.
 (100) "tāniwā niwikimākan?"
 (101) "namuya utah uhtsih takusin."
 (102) sipwāhtāw awa nāpāw; kutakihk mīna ituhtāw. ākwah mōskiw. kustāw; ākwah mōskiw; tapasiw.
 (103) kātāhtawā pasahtsāhk āh-ayāt, "āhāh, kimiskātin!" k-āti-kut, utihtimanihk āh-utinikut unāpāmah.
 (104) pakamahuk tsikahikani-pakamākanis uhtsi. tsikahkwāpahuk. āpisisin. kihtwām min asay pakamahuk. ākwah kinwās namuya kiskisiw. nakatik ākwah unāpāmah. miskāk utsāhkusah. ahpinihk kiwātsitāpātik. namuya ksikisiw kinwās. ākwah awa nahkawiyniw tapasiw. "ninipahāw!" itāyihitam.
 (105) uwikimākanah pōti mākah āpisisiniyiwah.
 (106) "ākāy ākwah, miyw-āyāyinih, ākāya wikim kihtwām."
 (107) "āha[?]," itwāw.
 (108) ākwah awa nāpāw sipwāhtāw. kutakah iskwāwah ta-kā-kwāsihāw āh-unāpāmiyit. iskwāsisah ayāwāyiwah. ākwah awa kā-kwāsihwāt māh-mātōyiwah mānah utsānisah. pakwātam. ākwah āh-pimipitsiwiht wāpamāw uwikimākanah.
 (109) "āstam," itāw; "māh-mātōh!" itāw.
 (110) "namuya," itwāw iskwāw.
 (111) kisiwāsiw; mistahi kihkāmāw unāpāma.
 (112) "mitun āh-pakwātītān, āyak ōhtsi kutak nāpāw k-ōh-utinak," itāw.
 (113) iskwāw awah utināw asiniyah; pakamahwāw unāpāmah; kiskahwāw uhkwākaniyihk.
 (114) ākwah nāpāw, "wāsāmihk ākwah kikiskahun!"
 (115) tapasiw aw iskwāw; sipwāhtāw. utinam nāpāw pāskisikan; pihtāsōw. nawaswātāw. mihtsāt ayisiyiniwak āh-pimipitsitsik ākutah āh-pimuhtāyit uwikimākanah pāskiswāw; kawiwāpahwāw.
 (116) "kinipahin!" itāw unāpāma.

¹ This is the agreeing answer to a yes-or-no question; if the question, as here, is put negatively, *āha?* corresponds to our "No."

- (91) "No," she answered her; "I ran away and came here."
- (92) "Surely your husband will kill you, if he finds you; he will kill you. He may well come here, for all I know."
- (93) "No," she answered the other; "He won't be able to find me."
- (94) "For all I know he has already come," the other told her.
- (95) Soon a boy came into the tipi and said that her husband had come.
- (96) "Flee, Sister-in-Law," the other told her.
- (97) "No! Please let me hide indoors."
- (98) "Very well," the other told her.
- (99) Then she hid her. Presently he came into the tent.
- (100) "Where is my wife?"
- (101) "She has not come here at any time."
- (102) The man went away; he went to another place. Then she came forth. She feared him; then she came forth; she fled.
- (103) Then, at one time, when she was in a ravine, "Haha, I have found you!" said her husband, grabbing her by the shoulder.
- (104) He struck her with a tomahawk. He knocked her out of her senses. She came back to consciousness. Again he struck her. Then for a long time she was senseless. Then her husband left her there. Her sister-in-law found her. On a hide she dragged her back to the tent. For a long time she remained unconscious. Then that Salteau fled. "I have killed her!" he thought.
- (105) But his wife recovered her senses.
- (106) "Now, when you get well, do not live with him any more."
- (107) "No," she said.
- (108) Then the man went away. He decided to abduct another woman, who was married. This woman had a little girl. Then, when the husband was robbed of his wife, his little daughter used to weep. He did not like that. Then, when the band moved camp, he caught sight of his wife.
- (109) "Come here," he told her; "Weep!" he told her.
- (110) "No," said the woman.
- (111) She got angry; she scolded her husband severely.
- (112) "Because I hate you is why I have taken another man," she told him.
- (113) The woman took up a stone; she struck her husband with it; she cut open his face.
- (114) Then the man, "So you even wound me!"
- (115) The woman fled; she went from that place. The man took a gun and loaded it. He ran after her. As his wife was walking with a great band of people that were moving camp, he shot her; he felled her.
- (116) "You have killed me!" she said to her husband.

(117) "ä-wih-kakwä-nipahitän mäka!"

(118) äkwah sipwähtäw. pimisiniyiwa uwikimäkana. nipahäw kākāts. kutakah ayisiyiniwah utinik; pōsihik. äkwah äh-kapāsihk kākāts nipiw.

(119) "äkwah niwikimākan nika-wāpamik," itwäw, "mīnah tānis. misawāts niwih-nipin."

(120) wīhtamawāw; "kiwīkimākan kinatawäyimik."

(121) "namuya," itwäw; "namuya; namuya nka-kī-nitawāpamāw."

(122) piyis kākāts äh-wāpahk nipiw iskwäw. äkusi pitsiwak ayisiyiniwak. nama nānitaw itäyih tam nāpāw. äkwah äh-kapāsihk, äkwah kīsītāpōw nāpāw; wīhkuhkāw. mihtsät iskwāwak nitumāw.

(123) "äkwah k-ōh-nitōmitakuk, niwikimākan niwih-mawīhkātāw," itwäw.

(124) äkwah utsayānisiwāwah wīkiwāw kawinamwān, äh-mākit kahkiyaw. nayāstaw utakuhpis äyakō pimiwitāw, utsānisah mīnah. nama kākway pītus kākway ayāw äyakō ä-kih-nipahāt wīwah. māk wāts kā-nāh-nōtinitutsik ayahtsiyiniwak, nānitaw ayānāniw mitanaw askiy äyakw ānimah kā-kih-ispayik. tāpwä āsah kih-kitimahāw utsānisah äh-kīwātisihāt.

25. HOW WOMEN WERE TREATED.

kā-wīhkaskusahk.

(1) kātāhtawä āsa mīna äh-äy-ihkihk, mīna kutak iyahtsiyiniw k-āsītäyimāt kutakah nāpāwah.

(2) "kōnāpāmin āwakw ānah uskinikiw," itāw.

(3) "ā, namuya!"

(4) "ā, kōnāpāmin uhtsitaw! wāpahkih misi-yākawatsiyihk kik-ātuhtän."

(5) äkwah äh-wāpahk, kā-wawäyīt, "kā-miywāsikih kitayōwinisah pustiskah."

(6) äkwah tāpwä wawāsīw.

(7) "wayawītimihk äkwah kitāpam iskwäyāts kā-manitōwit pīsīm," itāw.

(8) äkwah wayawīw iskwāw. kitāpamāw; äkwah pīhtukāw.

(9) "tānimāh wāh-utinaman?" itāw uwikimākanah; "ta-nipiyan, awākāh ta-kīskikutāyan?"

(10) äkwah iskwāw, "kiyām kīskikutāsūn," itāw.

(11) kīskikutāsuk.

(12) äyakō mina kayās ayahtsiyiniwak kā-kāhk wäyih tahkik. wīwiwāwah äkusi ä-kih-tōtawātsik, mayōwās wiyasōwāwin ihtakuhk, pikw īsi kā-kih-tōtawātsik wīwiwāwa. māk äkwah anuhts nama takun äyakw ānima; wätinahk äkwah iskwāwak pimātisiwak.

(117) "But that is just what I am trying to do!"

(118) Then he departed. His wife lay there. He had nearly killed her. Other people took her up; they placed her on a vehicle. By the time they made camp, she was nearly dead.

(119) "Please have my husband see me," she said, "and my daughter. I am surely going to die."

(120) He was told of it; "Your wife wants you."

(121) "No," he said; "No; I shall not by any possibility go to see her."

(122) At last, just before daylight, the woman died. Thereupon the people moved camp. The man did not think anything of it. Then, when they had pitched camp, he cooked a ceremonial meal; he invited guests. He invited many women.

(123) "The reason I have invited you is that I want to do mourning for my wife," he said.

(124) Then their belongings and their tipi were thrown down, and he gave everything away. Only his blanket he kept with him, and his little daughter. Nothing else did he keep who had slain his wife. At the time when the Blackfoot were fighting among themselves, about eighty years ago, was when this happened. Truly, he brought misery upon his little daughter, making her an orphan.

25. HOW WOMEN WERE TREATED.

Mrs. Maggie Achenam.

(1) Another thing which used to happen, was when some Blackfoot became suspicious about another man.

(2) "You are consorting with that young man," he would tell her.

(3) "Oh dear, no!"

(4) "Yes, you are, just the same! Tomorrow you will go to the great sand-hill."

(5) Then, the next morning, when he had made ready, "Put on your best clothes."

(6) Accordingly she dressed up.

(7) "Go outside now and for the last time look upon the holy sun."

(8) Then the woman went outside. She looked upon the sun; then she came in.

(9) "Which will you take?" he asked his wife; "To die, or that I cut off your nose?"

(10) Then the woman answered him, "Cut off my nose."

(11) He cut off her nose.

(12) This is another example of how the Blackfoot of old, when they were jealous, treated their wives, before there was law, when they did what they pleased to their wives. But now this no longer happens; now the women live in peace. Then they were tormented;

äkuyikuhk kī-kakwātakihāwak; māk ākwah wānaskāwak. ākwah minah ä-kīh-paskuswātsik, äyōkunik nāhiyawak, ä-kīsi-nōtiniskwāwātsik, ākwah nama wīhkāts manināk uhtsi nipahāwak, pikōh äh-kīs-kīskahwātsik wīwīwāwa, äyakunik nāhiyawak. äyakunik nāhiyawak kā-kīh-tōtahkik; māk ākwa nama-kīkwāwīwīw. äyakw ānimah miywāyīhtamwak kahkiyaw äh-pōnipayiyik iskwāwak, mitunih äh-wānaskātsik.

26. HOW THE BLACKFOOT SHARED THEIR WIVES.

kā-wīhkaskusahk.

(1) kātāhtawā āsa mīnah äh-äyimisit ayahtsiyiniw wīwah kā-kwāsihtwāt.

(2) "tāns ōmah? namuya nkiskāyīhtān awiyak äyiwāk tanāpāhkāsut iyikuh niya," itwāw aw iyahtsiyiniw.

(3) ākwah ntunikāw; papāh-yāh-yōhtāwāpinam mikiwāhpah. nama nāntaw miskawāw uwikimākanah, ākwah kā-sipwāhtāt. tāhtapiw äh-mīhkawikiyit, äh-ntunawāt uwikimākanah. kutak ōtānaw takusin. ntunawāw mikiwāhpihk. māk wāts äh-nīswapit-sik ōhih kā-kwāsihikut, kā-paspāpiyit unāpāmah. paspāmōwak. uskinikiw awa wanaskatsipahāw ōh iyahtsiyiniwah. wāyōniw; uwikimākanah ntaw-ōtihtāw.

(4) kakwātsimāw: "awīn äh-tāyīhtahk kā-pā-sipwāhrāyāk?"

(5) "niya," itwāw iskwāw.

(6) "ākwah ka-kīwānānaw," itwāw.

(7) ākwah kīwāw. takusinwak; pīhtukāwak. āsay takusin uskinikiw. ākwah māk wāyīmōw: "sōskwāts nnipahik!"

(8) ākwah ntumāw aw ayahtsiyiniw; ntōmāw uskinikiwah ōhi kā-kīh-kwāsihtwākut uwikimākanah.

(9) kakwātsimāw äh-pīhtukāyit: "tāns ōma, nisīm, k-ō-kī-sipwāhtāyan? awīn ōtāyīhtsikan kā-sipwāhtāyāk?"

(10) "wiyah kiwikimākan; namuya niya. kātāhtawā äh-tipiskāk, āsay äh-kawisimuyān, kā-pā-kuskunit, 'kiwīh-nipahikunaw; sipwāhtātān,' äh-isit. nisākimik. niwaniskān; niwawāyīn; nipāskisikan, nimōhkumān, pakamākan nōtinān. 'hāw, niyā!' nititāw. ākusi kā-sipwāhtāyāhk."

(11) "tāpwā nimihtātān, nisīm, äh-tōtamāk. ākusi kik-ōsīmimitin. nātītisahōhkuk ntāmāk," itāw utōskinikimāh.

(12) wīpats pātisahwāyiwa. nawasunāw äh-mīhkawikiyit nīsō utāmāh; kīwāhtahāw. ākwah utayōwinisah äh-mikisiwiyikih, ākwah upāskisikan, uhpīhtatwānah miyāw. kiki nīsu umīhkawikiw-atimwah ōhih ukusākah; mākah ākus äh-utināt äh-usīmit. kīwāw aw uskinikiw.

but now they are delivered from it. These Cree, too, mutilated their wives when they were angry at them, but they never went as far as killing them; they only cut them up, did these Cree. That was what these Cree did, but now it has ceased. The women are glad that it has stopped, for they are delivered from great suffering.

26. HOW THE BLACKFOOT SHARED THEIR WIVES.

Mrs. Maggie Achenam.

(1) Sometimes a Blackfoot brave's wife would be abducted.

(2) "How is this? I did not know that anyone was a greater warrior than I," said that Blackfoot.

(3) Then he searched; he went about throwing open the tipis. Finding his wife nowhere, he went away. He mounted a fast horse, and looked for his wife. He came to another village. He searched in the tipis. As the woman who had been abducted sat with her lover, there was her husband looking into the tent. They fled through an opening in the tent. The youth outran that Blackfoot and got away. He went back; he went and reached his wife.

(4) He questioned her: "Whose idea was it to elope and come here?"

(5) "Mine." said the woman.

(6) "Now we shall go home," said he.

(7) Then he went home. They arrived and went into their tipi. Meanwhile the youth arrived. Now he was worried: "Without delay he will kill me!"

(8) Then that Blackfoot summoned him; he summoned the youth who had abducted his wife.

(9) When he entered the tipi, he questioned him: "How comes this, my younger brother, that you went away from here? Whose idea was it that you two went away?"

(10) "Your wife's; not mine. In the night, after I had gone to bed, she came and woke me, saying to me, 'He will kill us; let us go away.' She frightened me with her words. I got up; I dressed; I took my gun, my knife, my hatchet. 'There, come!' I said to her. And so we went."

(11) "Truly I am sorry, Brother, at what you two have done. So now I shall have you as my younger brother. — Go drive my horses hither," he bade his followers.

(12) Quickly they drove them there. He picked out two of his swiftest horses; he brought them to his tent. Likewise of his beaded clothes, and a gun of his, and an ammunition-bag he gave to him, together with two swift horses, to his fellow-husband; thus, in spite of rivalry, he accepted him and made him his brother. The youth went home.

(13) "āta wiyah namuya kinipahik!" itāw.

(14) "āha?," itwāw.

(15) ākwah wiyah nāō miyāw ustāсах masinasōw-atimwah.

(16) āku mīnah pāyak iyahtsiyiniw utōtamōwin, kīhyawāmāh kīpah āsah ā-kīh-kwāskāyihthak, anuhts mistah ā-kīh-kisiwāsīt.

(17) āyaku minah mituni kayās ā-kīh-ihkihk tōtamōwin, ahpōh awiyah kā-kitāpamāyit wīwīwāwa iyahtsiyiniwak, āsay ā-kīh-astāyimātsik wīstawāw. āwakō pōnipayiyiw; wīstawāw miywāyih-tamwak awahkānisak, ā-pōnih-kīskikutātsik. kāsinā māna kīh-wawiyasinākusiwak. tānikah kīh-wāpamāyahkuk; mistah ātukā kah-pāhpīnānaw. āyaku pāyak kāhtsik kākway āh-ihthakuhk, isih-nōtiniskwāwin. pāyak āyōkō āh-kīs-ātutsikātāk utis-iyinihkāwin.

27. HOW THE BLACKFOOT KILLED THEIR WIVES.

kā-wīhkaskusahk.

(1) ākwah mīna kutak.

(2) ntāmīsōyiwah uwīkimākanah. nīsuskwāwāw. kā-nakiska wāyit uskinīkiwah, nāpāsisah, ākwah k-āsītāyimāt.

(3) "miyāmāy kōnāpāmin āyōk ōskinīkiw!" itāw.

(4) "namuya," itik; "kunt āh-nakiskawak."

(5) "ā, namuya! uhtsitaw kōnāpāmin," itāw.

(6) atsusisah tahkunam aw iyahtsiyiniw. āh-nakiskawāt uwīkimākanah ākwah pāyak nāpāsisah āh-wītsāwāyit, nīkān uwīkimākanah pa-pī-pimwāw. ākwah nāpāsisah mīnah, mīn āyakunih pimwāw; nipahāw. ākwah uskinīkiwah ntunawāw; papā-tāhtapiw sakāhk. namuya kih-miskawāw.

(7) ākwah, "ākāy āwiyak t-ōtināw ōhih kā-nipahimak," itwāw.

(8) uwīkimākanah ākwah kutakah nāpāsisah, āyakunih mīnah āh-nipahāt, ākwah ākutah pimisinwak, uhtsih ōh awiyah wih-utināyitsih, ā-wih-nipahāt.

(9) āyuku mīna pāyak iyahtsiyiniw utōtamōwin; mayiwās ihtakuhk uyasōwāwin āyōkōh kā-kīh-ispayik; māk-wāts paskwāwi mustuswah āh-uh-tāpanihutsik ayisiyiniwak, iyahtsiyiniwak, mīnah pwāsīmuwak, sasīwak, kināpikōwiniwak, k-ōtaskīwikamikuwak¹ nahkawiyiniwak, āyakw ānima kā-kīh-ihkihk.

28. WITH NARY A FAIL.

mimikwās.

(1) ayah pāyak āhtsi ā-ki-sōniyāwukimāwit ōtah nāhiyānāh ākwah pāyak āpihtawikusisān pōl kapināt, āyakōw pīhtukāwā minihkwāwikamikuhk.

¹ I have not been able to identify this tribe.

(13) "So he did not kill you, after all?" he was asked.

(14) "No," he said.

(15) Then he gave his elder brother four brindled horses.

(16) This was another of the Blackfoot's ways, that he changed his mind exceedingly fast, when but now he had been very angry.

(17) This too was a very old custom of theirs, that if anyone so much as looked at the Blackfoots' wives, at once they suspected him. This has stopped; the poor slaves are glad that their noses are no longer being cut off. They surely must have looked funny. I wish we could have seen them; we should have laughed a great deal. But this is a thing which no longer exists, this kind of fighting one's wife. This is one of their customs that people tell of.

27. HOW THE BLACKFOOT KILLED THEIR WIVES.

Mrs. Maggie Achenam.

(1) Now another story.

(2) A man's wives gathered berries. He had two wives. When they met a youth or even a boy, he became jealous of him.

(3) "I can tell that youth is your man!" he said to her.

(4) "No," she answered him; "I only met him by chance."

(5) "Oh no! You say that just because he is your man," he told her.

(6) That Blackfoot took some arrows. When he encountered his wife and a boy who was with her, first he shot arrow after arrow into his wife. Then the boy, too, him too he shot; he killed him. Then he looked for the young man; he rode about in the woods. He could not find him.

(7) Then, "No one is to take up the bodies of those I have killed," he said.

(8) His wife and the boy he had slain with her would lie there then, because if anyone were going to take them up, he would kill him.

(9) This too was a custom of the Blackfoot; before there was any law was when this took place; when the people were still living on buffalo-flesh, — the Blackfoot and the Assiniboine, the Sarsi, the Snakes, the Earth-Lodge People, the Salteaux, — that was when this took place.

28. WITH NARY A FAIL.

(1) A certain man named Archie, who was Indian Agent here in the Cree country, and a halfbreed, Paul Caplette, entered a tavern.

(2) äkusi, "mituni tsī kinisituhtān nāhiyawāwin?" itāw awa kaplät, sōniyāw-ukimāw āh-itāt.

(3) "ā, mituni nnāhiyawān!" itik.

(4) "hā, kīspin kināhiyawān, kīspin mituni kwayask kinisituhtān nāhiyawāwin, wanuwāhkātānih, kika-minahāwak ōtah tahtuh k-āyātsik pihtsāyihk āpihtawukusisānak. māka kīspin ākā wanuwāhkātānih, niya nika-minahiwān. kākway anima: 'ahpōnāni kīwāts,' kākway anim āwakō?"

(5) äkusi, "ā, kuntah āh-usihtāyin, 'usām nnihtāh-nāhiyawān.' āh-itāyihntaman!" itik awa kisāyiniw kaplät.

(6) "ā, äkusi minahiwā!" itāw awa kaplät.

(7) äkusi awa sōniyāw-ukimāw isiwāpināw napakihtakuhk nyānaw wāpisk. nānitaw nyānanusāp ākutah pihtsāyihk āh-ayāyit, ākuni kahkiyaw āh-minahāt, nayāstaw nkutwāsik sōniyās āyiwākipayi anihī nyānanwāpisk.

(8) "hā, namuya kīhtwām ka-wanwāhkawin kākway! äkuyikut 'nīsta nināhiyawān,' nitāyihntān, kunta kā-wanihtsikāyān."

(9) "āh-pītusi-nāhiyawāyan, namuya mihtsätin nāhiyawāwin päyak kākway mihtsätwayak isiyihkātāw, mituni tā-nisituhtamih nāhiyawāwin. 'päyak kākway nnisituhtān,' kitāyihntān, päyak kākway pīkiskwāwin nāsituhtamani nāhiyawāwin."

(10) äkusi mistahi pāhpiwak. āh-wihtamāht ana usikinika kākway uhtsi kā-minahiwāt awa, mistahi pāhpiw min āyakō. äkuni kīshtāwak āyakō. äkusi wayawīwak äkwah.

(2) Then, "Do you understand the Cree language very well?" this Caplette asked him, asked the Indian Agent.

(3) "Why, I speak Cree very well!" the other answered him.

(4) "Well then, if you speak Cree, if you understand the Cree language very well, then, if I speak so that you cannot understand me, you will treat to drinks as many halfbreeds as are in here. But if I do not put you at a loss by my speech, then I shall stand the drinks. What is this: 'With nary a fail,' what is this?"

(5) Then, "Oh, you are just making it up, because you think you speak Cree so well!" said the other to old man Caplette.

(6) "Ho, so now stand the drinks!" Caplette answered him.

(7) Thereupon the Indian Agent threw five dollars on the bar. As there were about fifteen men in the place, when he had treated them all, only six bits were left of that five dollars.

(8) "Well, you will never put me at a loss again: Because I thought 'I too speak Cree,' is why I lost my money for nothing."

(9) "Because you talk a foreigner's Cree, the Cree language is poor and of small extent. But each thing has many names, when the Cree language is well understood. You think, 'I understand the name of one thing,' when really you understand only one word."

(10) At that they laughed much. When the bartender was told why this man was standing treat, then he too had a hearty laugh. So they finished this. Then they went out of the place.

III. THE POWERS AROUND US

29. AN ASSINIBOINE WAR-PARTY IS STÖPPED BY EVIL FÖRTENTS.

tsihtsikwäyōw.

(1) mīnakōs isiyihkāsōw utātsimuwīn kā-wīh-ātutamān. umis itwāw:

(2) mitātaht nīsūsāp nāpāwak wawāyīwak, ä-wīh-nitupayitsik upwāsīmōwak, ayāhtsiyiniwah ä-wīh-ntupayistawātsik. äkusi sipwāhtāwak.

(3) wāhyaw äh-ih-tātsik, kītahtawāh päts-isāpahtamwak äh māyi-kīsikāyik; sakamwah pä-kituyiwah, kāh-kituyiwah piyāsiwah äkwah kisiwāk äh-pāh-māyi-kīsikāyik, utsistikusiwak. apiwak upāskisikaniwāwah äh-tsimatātsik; äkwah akutāwak utahkup wāwah; äkutah pīhtsāyihk ayāwak. asā-takusinumakaniyiwāk yaw pisisik äkutuwhk uhtsih kā-kimiwanīyik. äkusi pasikōwak sipwāhtāwak āsay mīnah.

(4) äkusi äkwah kutak mīnah päts-isāpahtamwak. āsay mīnahapiwak. takupayiyiw äh-māyi-kīsikāyik. apisis wāh-wāyaw. nipiy pahkihtiniyiw, äkwah pisisik kinusāwah äkutōwahk öhtsinayāstaw äh-kimiwahk. umayikuhk ätukä ispapiwak, äkusi, päyämisit. pasikōwak äkwah; sipwāhtāwak.

(5) kītahtawāh mustuswah wāpamāwak; usām kayās kā-mītsutsik.

(6) päyak uskinikiw: "natawi-nipah; mītsisōwāhkahk nipahat sih."

(7) äkusi sipwāhtāw. nipahāw äh-pāskiswāt; takuhtahāw kahki yaw äkutah. wīnihtākāwak, askäkin misiwā äh-utinahkik. äkwah pakutsānāwak; äkwah utakisiyah wayawīpitamwak. äkutah itā mihk, ötä utāhihk ana mustus, kī-pāh-utiskawapiw kisāyiniw mitunih äh-wāpistikwātīt, äh-päyakwanīyik uskīsik, äh-tapāt tās kwāpit. äkusi säkisiwak.

(8) "māskōts namuya kwayask kiwī-spayinānaw. nama wīhkāt äkusi ihkin."

(9) nakatāwak; namuya muwāwak. sipwāhtāwak.

(10) äkusi kītahtawāh mustus-māskanaw äku mitimāwak, k-āt māh-mīsiyit āsah mustuswah. kītahtawā kīsitāyiw utāhi-wīh wāhk pimi. äkusi säkisiwak, usām māmāskāts äy-isi-wāpahtahkīl namuya utinamwak; nakatamwak.

(11) äkwah äh-mākwāts-äh-pimuhtātsik kisāstäyiw; nöhtäyāpāk wāwak. nama kākway nipiy kih-miskamwak. äkwah atimwā päyak witsāwāwak, umaskisiniwāwah äh-utāpāyit; paskāpahtā awah atim, ä-nöhtäyāpāk wāt. kītahtawāh äh-itāpitsik, kī-minīl kwāyiwah.

(12) "yah, minihkwāw atim; miskam nipiy. kinöhtäyāp kwāhtānaw! ispahtāh; ntawāpahtah," itāw uskinikiwah.

¹ The sandstorm is viewed as though the Thunderers were presenting themselves backwards; hence solid rain instead of liquid.

29. AN ASSINIBOINE WAR-PARTY IS STOPPED BY EVIL PORTENTS.

Chihtchikwayow.

(1) Minakos is the name of him whose story I am going to tell. This is what he told.

(2) Twelve men made ready to go on the war-path, Assiniboine, to make war on the Blackfoot. Accordingly they set out.

(3) When they had gone a long ways, at one time they saw a storm coming; unceasingly the Thunderers were coming with repeated noise. When the storm came near, they made a shelter. They stayed in one place, fixing their guns upright in the ground; over them they hung their blankets; they stayed underneath there. It came backwards; a downpour of sand was the rain. Then they arose; they set out again.

(4) Then they saw another thing coming. Again they sat down. The storm overtook them. A few scattered drops fell, for this was a rain of fishes and of nothing else. So deep they lay on the ground, like this, a foot deep. Then they arose; they went on.

(5) Presently they saw a buffalo; it was very long since they had eaten.

(6) One youth was told, "Go kill it; let us eat, when you have killed it."

(7) Accordingly he went. He killed it with a shot; he brought them to that place. They skinned it, taking the hide entire. Then they cut it open and drew out the entrails. Inside there, by the heart of that buffalo there sat facing them an old man with white hair and only one eye, his head bowed forward. They were frightened.

(8) "Perhaps we shall not fare well. Never has such a thing happened."

(9) They left it there; they did not eat it. They went from that place.

(10) Then soon they followed the trail of the buffalo, where these had left their tracks. Suddenly the fat in the heart-bladder grew hot. They were frightened at seeing this astounding thing. They did not take it with them, but left it.

(11) Then, as they marched along, the weather grew hot; they became thirsty. They could not find any water. They had a dog with them to carry their moccasins; this dog left the trail in its thirst. Soon when they looked, it had drunk.

(12) "Why, the dog has drunk; he has found water. Perhaps it is over with our thirst. Run down there; go and see," the leader told a young man.

(13) äkwah ispahtāw; atim ōtah takupahtāw; kawipayiw äkutah, äh-kawipät.

(14) äkwah uskinikiw täpwāw; "iskutāwāpuy!" itwāw.

(15) äkwah kahkiyaw ispahtāwak. äkwah ä-miyāhtahkik, täpwā skutāwāpuy. namuya wih-minihkwāwak; kustamwak.

(16) "namuya wihkāts äkusi ihkin. mās-kōts namuya kwayask kiwih-ispayinānaw. kiyām kiwātān," itwāw kā-natupayiwinihkät.

(17) äkusi täpwāh pä-kiwāwak. ana wiyah atim kih-kawipāw, äyiku pikuh ä-kih-minihkwät, usām ä-nōhtäyāpākwät.

(18) äkusi.

30. A DEAD BLACKFOOT RECOVERS HIS ORNAMENTS.

mimikwās.

(1) kayās kītahtawā nāw nāhiyawak sipwāhtāwak; mitunih mīhkawikiyiwah utāmiwāwah, ä-ntawih-kimutitsik misatimwah. nama wiya kih-kimutiwak. kītahtawā päyak uskinikiwah kīminatāwak. nipahāwak äwakunih. äkusi äkwah maniswāwak ustikwāniyiw. äkusi tapasīwak; äkutä kunt itāh kāsōwak; kutakihk sipwāhtāwak. täpwāh wāpahtamwak ä-mihtsätiniiyikih mikiwāhpah. äkusi äkutah kimutiwak. mi-mituni kāshtitināwak misatimwah. nāh-nīsu utināwak. äkusi äh-tipiskāk tapasīwak. kapātipisk pimāmōwak. äh-wāpahk, itah kō-kimutitsik, kāwih äkutah takusinwak. äkusi misatimwah wāpināwak. sāmāk nawaswātāwak, ayahtsiyiniwah ä-nawaswātikutsik. äkusi ä-mihkawikiyit utāmiwāwah, äkusi nakasiwāwak. äkusi ä-kiskäyih-tamiyit äkäh ta-kih-atimikutsik, pōnihikwak. äkusih ati-ka-kiwāwak.

(2) mwāhtsi nāwāw ä-kih-nipātsik, kikisāpā minahōwak. äkutah nāh-nawatsīwak. äkutah ma-mītsisōwak. ä-kīsi-mītsisutsik, sipwāhtāwak. äkwah kisināyiw, kākāts äh-pipuniyik, kākāts. kītahtawā wāpahtamwak mikiwāhp. äh-tipiskāk ituhtāwak. äkutah ä-takuhtātsik, wāpamāwak misatimwah nīsu, äh-nipahtsikāsōyit. äkusi asāhtāwak. äh-wāpaniyik ituhtāwak. pikunamwak mikiwāhp. äh-pihtukātsik, ayīsiyiniwah pimisiyiniwah äh-nipiyit, ayahtsiyiniwah. utināwak äh-tāpiskawāyit pīwāpiskuminisah mihtsät, utakuhpiyiwah minah. mitunih musāskatānāwak nāpāwah āsah. äkus isih sipwāhtāwak. kītahtawā wāhyaw äh-ayātsik, kā-matwā-sākuwāyit. äkusi äkwah äh-āpasāpitsik, wāpamāwak, äh-pā-nawaswātikutsik. äkus äkwah tapasīwak; tahkih kisiwāk askōkwak. piyisk yawapiyiwah utāmiwāwah.

(3) kītahtawā täpwātikwak, "pätāk kā-maskamiyäk!"

(4) ähtsi pikuh namuya wih-miyāwak. sōhkih sōhk äkwah tapasīwak. kītahtawā wāpinam utakuhpiyiwah, päyik äh-nayawapiyit

(13) He ran thither; the dog came running; it reeled over, falling from what it had drunk.

(14) The young man called out; "Whiskey!" he said.

(15) Then all ran to the place. When they smelled it, really it was whiskey. They would not drink; they were afraid of it.

(16) "Never has the like of this happened. Perhaps we shall not fare well. We had better go home," said he who had made the war-party.

(17) So they came home. As for the dog, it died of what it had drunk, it alone having drunk in its thirst.

(18) That is all.

30. A DEAD BLACKFOOT RECOVERS HIS ORNAMENTS.

Simon Mimikwas.

(1) Once upon a time, long ago, four Cree set out; their horses were very fleet, and they went to steal horses. They did not succeed in stealing any. Then at one time they attacked a young man from ambush. They killed him. Then they scalped him. Then they fled; they hid somewhere or other; they went off to another place. They saw a village of many tents. There, then, they stole. They managed to lay their hands on many horses. Each took two of them. Then they fled in the night. All night long they rode in flight. At daybreak they arrived again at the place where they had stolen horses. So they let the horses go. At once they were pursued, by the Blackfoot they were pursued. But as their horses were fleet, they outdistanced their pursuers. When the others knew that they could not overtake them, they quit them. So they went on towards home.

(2) When they had been exactly four nights on the way, in the morning they killed game. There they prepared meat. They ate there. After their meal, they went on. It was cold, for it was nearly winter. Presently they came in sight of a tent. When night fell, they approached it. When they reached it, they saw two horses that had been killed. So they withdrew. In the morning they went there. They broke open the tent. When they entered, there lay a man who had died, a Blackfoot. They took a great number of metal beads which he had as a necklace, and his blanket-ropes. They must have stripped the man completely. Thereupon they departed. Presently, when they were quite a ways, there he came a-whooping. When they looked back, they saw him coming in pursuit of them. They fled; he kept close upon them. At last their horses went out of breath.

(3) Then at one time he called to them: "Bring here what ye have robbed from me!"

(4) Still they did not want to give him the things. With all their might they fled. Presently one whose horse was winded threw

utāmah. āh-āpasāpit, āh-pāh-utihtamiyit, utinamiyiwah. āhtsi pikō pā-pmitisahukwak. ākuyikuhk mitunih wiy-atimik awah kā-nayawapiyit utāmah. ākusi tāpwātāw uwītsāwākanah.

(5) "wāh-wāpinamuk anihī kā-kīh-utinamāk," itāw uwītsāwākanah.

(6) tāpwā wāh-wāpinamiyiwah kahkiyaw. nayāstaw pīwā-piskuminisah namuya wāpināw pāyak, usām āh-miywāyimāt. ākusi āh-āpasāpit, kā-wāpinahkik anihih āh-pāh-utihtamiyit, utinamiyiwah. āhtsi pikō pā-pimitisahukwak. mitunih ā-wih-atimikutsik, ākuyikuhk uskinikiw awah k-āyāwāt pīwāpiskuminisah kiskāyihtam āh-nawayapiyit utāmah. kiskisupayiw; pīwāpiskuminisah utināw, āh-wāpināt.

(7) āh-utihtāyit matwā-sākuwāyiwah, "namuya misawāts takih-maskamiyāk niwawāsihunah!"

(8) ākusi pōnihikwak. ākusi kīwāyiwah.

(9) ākusi ākuyikuhk.

31. A BUFFALO IN HUMAN FORM.

kā-kisikāw-pihtukāw.

(1) pāyak nikīh-wāpamāw kisāyiniw; āyōkō ā-kīh-ātsimut kisāyiniw ōmis itwāw, "nik-ātsimun," itwāw.

(2) kītahtawā pāyak nāpāw wī-sipwāhtāw, ā-wih-ntunawāt ayahtsiyiniwah. niwīhtamāk (itwāw awa kisāyiniw). tāpwā sipwāhtāw. niwītsāwāw; ayānāniw nitihtasinān uskinikiwak āh-ntōpayiyāhk. kītahtawā āh-pa-pimuhtāyāhk, ākwah wāhyaw āh-ayāyāhk, kītahtawā āh-apiyāhk, āh-pihtwāyāhk, pāyak uskinikiw ā-sipwāhtāt, ā-wī-sākāwāt ispatināhk, ā-wih-kakwā-wāpamāt ayihtsiyiniwah, āh-ntawāhtāt awa kā-wiy-nanātawāpit ispatināhk uhtsi, āh-itāpit, wāpamāw mustuswah nāwu. ōwītsāwākanah wāwāstahamawāw. ākusi pasikōwak, āh-ituhtātsik ōh ōskiniyiwah.

(3) āh-utihtātsik, "tānisih?" itāw.

(4) "āh, kuntah ōtah āh-ayātsik mustuswak."

(5) "ā, kakwā-nipahihkuk," itwāw awa kisāyiniw.

(6) pāyak uskinikiw sipwāhtāw ā-wīh-pāskiswāt, ā-wih-kakwā-nipahāt. ākwah āh-nātsiyōstawāt āh-apiyit, tsik āy-ihtāt, kā-wāpamāt wākayōsah āh-nātsiyōstawāyit ōhi mustuswah. ākusi pā-kīwāw aw uskinikiw, āh-kustāt ōhi wākayōsah, āh-ātsimustawāt uwītsāwākanah.

(7) "wākayōs nātsiyōstawāw ōhīh mustuswah," itāw ōwītsāwākanah.

(8) "mahtih kitāpamātān tānsih kā-tōtahk ōwu wākayōs," ākusih itwāwak.

(9) tāpwā pasikōwak, ispatināsikh āh-nahapitsik, āh-kitāpamā-

away a blanket of the man's. When he looked back, the other came up to it and took it. Still he came chasing them. By this time he had almost overtaken the one whose horse was out of breath. So the latter called to his companions.

(5) "Throw away all the things you took," he cried to his companions.

(6) Accordingly they threw away everything. Only one did not throw away the metal beads, because he liked them too much. When he looked back, the other reached the things they had thrown down and took them. He still kept after them. When he was very close upon them, the youth who had the metal beads perceived that his horse was out of breath. He took thought; he laid hold of the metal beads and threw them down.

(7) When the other reached them, he whooped aloud, "Not after all will ye be able to despoil me of my fineries!"

(8) Thereupon he quit them, and they returned home.

(9) That is all.

31. A BUFFALO IN HUMAN FORM.

Coming-Day.

(1) A certain old man whom I am old enough to have known, used to tell this story. "I shall tell of what I have seen," he would say.

(2) At one time a certain man was going to set out to look for Blackfoot. He told me of his purpose (said this old man). So he set out. I went along; eight was the number of us young men who went on the war-path. Presently as we marched along, after we had gone a great distance, then once, as we sat smoking, a young man left camp to reach the crest of a hill, to look out for Blackfoot, and when this scout reconnoitred, as he looked yon way, he saw four buffalo. He signaled to his companions. Accordingly they rose to their feet and went to where that young man was.

(3) When they reached him, "How is it?" the leader asked him.

(4) "Oh, merely that there are some buffalo here."

(5) "Very well, try to kill them," said that old man.

(6) A young man set out to shoot them. Then, when he crept up to them and was crouching now quite near, he saw a bear stealing up to these buffalo. Thereupon the young man came back, afraid of the bear, and told his companions the story.

(7) "A bear is stealing up to these buffalo," he told his companions.

(8) "Let us go see how this bear will do," they said.

(9) So they arose and seated themselves on a small eminence of

tsik. āsay tsīkih ayāw wākayōs ōhīh takwāhnāwa. kītahatawā pasikōw awah takwāhnaw pāyak, ā-at-sipwāhtāt, āh-ituhtāt ōhī wākayōsah. pasikōw awa wākayōs, āh-utihtikut ōhīh takwāhnawah. nōtinitōwak. namuya kinwās nōtinitōwak. nipahāw awa takwāhnaw. mayaw āh-nipahiht kutak pasikōw, mīnah āyakō āh-ituhtāt ōh itah kāh-nipahimiht. min āwakō nōtinitōwak. kiyipah min āyakōw nipahik wākayōsah. kutak mīnah pasikōw, āh-ituhtāt, ā-wīh-nōtināt wākayōsah. nōtinitōwak; mīn āwakō nipahik. kutak awa pasikōw, āh-kisiwāsīt. āsay mīnah ituhtāw ōhī wākayōsah. mīn āōkō nōtinitōwak; nipahik. māstsihāw awa wākayōs āh-nāwiyit takwāhnawa. itah kā-kīh-apitsik ōkih takwāhnawak, ākutah uhtsi pasikōw usk-āyīsīs. āwaku ākutah pāh-pimitsipayiw, āh-kisiwāsīt, āh-mōskīstawāt ōhī wākayōsah. kisiwāk āh-utihtāt, ākutah kawipayihōw. āh-pasikōt, ayīsiyiniw isinākusiw, tsāpihtsitsikanis āh-tahkunahk. āwakō ākunih kustāw awa wākayōs. ā-wīh-tapasīt, mōskīstawāw aw ayīsiyiniw. tahkamāw ōhī wākayōsah; nipahāw. ākusi ākwah kawipayihōw; āh-pasikōt, pōtiy āyakō mustusis. ākusi tapasīw awa mustusis; tāpwā pikō nimitāw isitapasīw.

(10) ākusi ākwah ōki uskinikiwak ituhtāwak, āh-ntawāpamātsik ōhī mustuswah kā-nipahimiht. āh-takuhtātsik, āh-wā-wāpamātsik, kahkiyaw awa wākayōs āh-kaskikwānāt, ākwah awa wākayōs uspiskwanihk nōkwaniyiw ākutah āh-tahkamikut ōhī mustusisah, tāpiskōts ayīsiyiniw ā-kīh-tahkamāt. ākwah ākutah ōki uskinikiwak wiyanihāwak.

(11) "ka-mītsisunānaw," ākusi itwāwak.

(12) tāpwā kutawāwak, āh-nawatsītsik, āh-mītsisutsik.

(13) ākwah awa kisāyiniw ōmis itwāw: "uskinikītik, kayās nōhtsīn; nama wīhkāts ōmisih nītisih-wāpahtān. māskōts namuya kiwīh-miyupayinānaw; māskōts kika-nipahikunawak ayahtsiyiniwak. kiyām kiwātān. ka-miywāsin kiwāyahkō," itwāw awa kisāyiniw.

(14) "āha?," itwāwak uskinikiwak.

(15) ākutah pāyak tipiskāw ayāwak. āh-wāpahk, sipwāhtāwak, āh-kīwātsik. piyisk takusinwak wīkiwāhk. āyakōw ātsimuwak.

(16) "āk uhtsi k-uh-pā-kīwāyāhk, 'māskōts namuya nika-miyupayinān,' āh-itāyihāmāhk, āh-isi-wāpahtamān, k-uh-pā-kīwāyān."

(17) ākusi āwakō ātsimuwin. nīsōtāw-mustus, āwakō āh-wāpah-tahk ōmah ātsimuwin; niyah nisis āōkō kisāyiniw.

32. THE MAN WHO WORE RED.

kā-wīhkaskusahk.

(1) ākwah kutak nāpāw māmaskāts āsah kīh-miywāyihām āh-mihkusihut. pāyakwāw āh-wawāsīt, mihkusiwiwah upakwahtāh-

the ground to watch the animals. By this time the bear had got close to the bull buffalos. Suddenly one bull arose, left the others, and went up to the bear. When the bull came near, the bear also rose. They fought. Not long did they fight. The bull was killed. As soon as it had been killed, another rose and went to where the first one had been killed. This one, too, fought with the bear. Soon it, also, was killed by the bear. Then another still rose up and encountered the bear and fought with it. They fought; this one, too, the bear killed. Then the remaining one rose up, angry. It, too, went up to the bear. It, too, fought; the bear killed it. The bear killed all four of the bulls. Then from that place where those four bulls had been there arose a young buffalo. It ran along angrily toward the bear, to attack it. When it got up, it had the form of a man holding a lance. The bear was afraid of this one. When it tried to escape, the man attacked it. He stabbed the bear and killed it. Then he flung himself on the ground; when he arose, there was again that young buffalo. So the young buffalo ran away; it made for the open prairie.

(10) Thereupon the young men went to the place to look at the buffalos that had been killed. When they got there and examined them, it appeared that the bear had broken the necks of them all, and in the bear's back they could see the place where the buffalo-calf had stabbed it, exactly as though a man had made the wound. Then the young men skinned them and cut them up.

(11) "We shall eat," they said.

(12) Accordingly they built fires to prepare parched meat and to eat.

(13) Then the old man spoke as follows: "Youths, I am an old man; never have I seen anything like this. Perhaps we shall not fare well; perhaps the Blackfoot will slay us. We had better go back. It will be better if we go home," said the old man.

(14) "Very well," said the young men.

(15) They stayed there one night. In the morning they set out for home. At last they reached their camp. They told their story.

(16) "That is why we have come home, 'Perhaps we shall not fare well,' was our thought, so it seemed to me; that is why I turned back."

(17) So much for this story. Twin-Buffalo, he is the one who had this experience; my mother's brother was this old man.

32. THE MAN WHO WORE RED.

Mrs. Harry Achenam.

(1) Now, there was another man, the story goes, who greatly liked to wear red clothes. Once when he dressed up, his belt was

unah; äkwah asikanäyāpiyan upihtasinānāyāpiw; äkwah mihkwäkinwätāsah kikitāsīw; äkwah mihkukanah utastutinihk itamuyiwah. äkwah, nistu-pipun¹ isiyihkätāwah kayās ayīsiyiniwak ä-kih-wiyāhtātsik; äkutōwa mīn ä-kikiskahk äh-mātsit.

(2) äkwah itā nipahāw päyak mustuswak; wiyanihāw. māk-wāts äh-wiyanihāt, kätahawā äh-tasöt, pöt öh ötah kā-nipawiyit ayīsiyiniwah, nīpiminānah äh-tahkunamiyit, namuya äh-nipiwi-yikih.

(3) "nah!" itik.

(4) namuya wih-utinam; kustāw, päyak pikō uskīsikuyiw uskahtikuyihk ä-uskīsikuyit. täpisköts kā-wāwiyāyākih äkuyikuhk äspihtsäyik uskīsikuyiw; äyökō uhtsi k-öh-köstāt. kätahawā tapasīw. māk-wāts äh-pimāmut, kätahawā k-ötihtāt uminahöwinah; pöt öhi käyāpits äkutah kih-nīpawiyiwah. āsa mīnah tapasīw. kätahawā mīnah kāwi äkutah kā-takupahtāt. āsay mīnah tapasīw. nāwāw äh-takupahtāt äkutah, äkwah namuya kiskisiw. kätahawā äh-wāpaniyik, kikisāpā kiskisiw, kākāts äh-nipit, äh-kipitunāhpisut upihtaskatāwānah. äkwah pasikōw. äkwah āpihkwanīw. mustāpākasāw mituni; nama kākway kikiskam. kīwāw äkwah. äh-takusihk kīstāpōwān. nituhkāmōw.

(5) kih-ātsimut äh-isi-wāpahtahk, "maht niya nkah-utinān," itwāyiwah kutak ayīsiyiniwah. äkwah ātiht, "sākötāyimik äkātīt-ötinahk," itwāwak ātiht ayīsiyiniwak.

(6) äkusi wiy äökō äh-itātsimuhk.

33. CANNIBAL-POSSESSION.

kā-wihkaskusahk.

(1) kätahawā äs äkwah iskwāw awa nihtā-nōtsihtsikāyiwa unāpāmāh. manitōwiw. kätahawā unitōpayiwah mawihkātik iskwāw. miyik wāpināsunah ta-kusāpahtahk; utinam. uspwākanah miyik ä-saskahamākut. äkwah kusāpahtam.

(2) "mihtsät misatimwak k-ötināwāwak," itāw.

(3) täpwā sipwāhtāwak. äkwah iskwāw wīsāmāw ta-wītsihiwāt. namuya täpwāhtam. pitsiw; mātsipitsiw. äkwah sakāhk pimi-pitsiw. piyis nama kākway mītsiwak. nīs utawāsimisah äkwah usimah päyak äkwah unāpāmāh äkwah wiyah; niyānaniwak. nama kākway mītsiwak. kākāts nipahāhkatusōwak.

(4) kätahawā iskwāw awah unāpāmāh mōwāw. äkwah äkutah ayāw; piyisk kitamwāw. utawāsimisah mīna päyak kitamwāw; piyis minah kutakah. usimah pikō iskwamāw. äkwah usimah wāpuswah pikō äh-mōwāyit, misitah pikō äkwah mītsihtsisah iskwastam. awakunih nīmāw. äkwah äh-sipwāhtāt, wītsāwāw usimah, ä-sipwāhtātsik, kutakah ayīsiyiniwah äh-ntunawāt, ä-

red, and red yarn he had for his ammunition-bag; he wore red flannel breeches; a red feather was on his hat. And 'three-year' were called some things which the old-time people wore; one of these also he had on, as he hunted.

(2) Then over there he killed a buffalo; he set about skinning and cutting it up. While he was cleaning it, at one time, as he straightened up, there stood a man holding some cranberries without leaves.

(3) "Here!" this person said to him.

(4) He did not want to take them; he feared him, for he had only one eye, on his forehead. Like a round dish, so big was that man's eye; that was why he feared him. He ran away. As he fled, lo, he came again to the game he had killed, and there was that person standing again. Again he ran away. Soon again he came running to that place. Again he ran away. When he had run into that place four times, he fainted. When day broke, he came to his senses, almost dead, his mouth tied shut with the thongs of his powder-horn. He arose. He untied himself. He was all naked; he had not a thing on his body. Then he went home. When he arrived, a ceremonial meal was prepared for him. He made inquiry.

(5) When he had told his experience, "Why, I should have taken them," said the other people. And some, "That person frightened him out of taking them," said some people.

(6) That is the way this is told.

33. CANNIBAL-POSSESSION.

Mrs. Maggie Achenam.

(1) Once upon a time, the story goes, there was a woman whose husband was a great hunter. She had supernatural power. Once a war-party asked her for help. They gave her cloth-goods that she might use the medium's tent; she accepted the gift. They gave her a pipe with a ceremonial offering of tobacco. Then she used the medium's tent.

(2) "You will take many horses," she told them.

(3) Accordingly they set out. The woman was invited to go along. She did not accept the invitation. She moved camp; she moved camp for the purpose of hunting. She camped from place to place in the woods. At last they had nothing to eat. Her two children, her younger sister, her husband, and she; there were five of them. They had nothing to eat. They were nearly dead of hunger.

(4) Then that woman ate her husband. She stayed there; in time she ate his entire body. Then she ate up one of her children; then the other. Her sister alone she spared. Her sister ate only rabbits and left only the fore and hind paws uneaten. These she kept as provisions. Then the woman went from there, with her sister she went from there, to seek other people whom she might

wih-mōwāt. ntawi-takusin ohtāwiyah ukāwiyah ustāsah it āh-ayāyit. kātāhtawā kiskāyih tam ayīsiyiniwah kisiwāk āh-ayāyit.

(5) "ka-kakwātsimik," itāw usīmah, "awīnah kā-mītsisut?" kik-ätik. 'wiw āwa nisīm,' kik-ätitin. 'tsī?'¹ ititānih, 'āha?', kik-ätwān. ākāy ākusi wih-twāyini, ka-nipahitin."

(6) sākimāw usīmah.

(7) "āha?," itwāw iskwāw; "ākusi nik-ätwān," itwāw.

(8) ākwah pāhōwak miskwamiyihk. kātāhtawā kā-pātisāpamāt-sik wītsimusah. ākwah ākutah takusiniyiwah.

(9) "awīna kāh-mītsisut?" itikwak.

(10) "wiw āwa nisīm," itwāw iskwāw awah. "tsī," itāw, "nisīm?"

(11) "āha?" itwāw.

(12) "mahti mākāh," tāw awa nāpāw wītsimusah, "kākway kā-nīmāyāk?" itāw.

(13) kākway natunamwāw: pōt ōmah aw ōmisimāw ayīsiyiniw mitsihsiyah nīmāw, ākwah kutak wāpuswah. utinamiyiwa.

(14) "kiya kika-nipahitin," itāw; "kitawāsimisak ākwah kiwīki-mākan kikitamwāwak. kinisiwanātahkamikisin."

(15) ākwah kīwāhtahāw; takuhtahāw wīkiwāhk. ākwah tihki-samwak wākayōs-pimiy. ākwah minahāwak. āwakō ākwah pāh-pākumōhāwak. mistahi kapā-ayih pwākumōhāwak. kātāhtawā kā-pāpayihāyit miskwamiyah. ākwah āpāhkawisiyiwah.

(16) ākwah iskwāw āh-kiskisit ums itwāw: "nitawāsimisak nikitamwāwak mīnah niwikimākan. ākusi ākwah nipakwātān kiyām nipahik," itwāw.

(17) "namuya," itāw.

(18) "āhtsi pikōh ākā nipahiyākuh nka-māstsihtān ōtānaw. nāw āwiyak nika-sākōtsihik."

(19) piyis ākwah, "āha?," itāw.

(20) ākwah tāpwā nipahāw. ākwah māstihkaswāw. āh-āw māstihkasut nitunikāniwiw. ākwah miskawāw ākutah asinīs āh-miyusit. ākwah āyakō wātihk nitaw-āsiwahāw. ākus isi pitsiwa ayīsiyiniwak; nakatamwak. kihtwām āh-nipihk pā-spitsiwa takupitsiwak ākutah. ākwah pimiškān usihtāwak āh-wīhkuhtut. ākwah ntawāpahtamwak; pōt ōmah ākutah wātihk uhtsi tapasiswah wākayōsah. āyakō aw iskwāw kā-kih-nipahiht, āh-kwāskin.

(21) ākusi wiy āwakō.

¹ This particle, the regular sign of a yes-or-no question, is not ordinarily used alone; one says *tāpwā tsī?*

eat. She headed for the place where her father and mother and older brothers were staying. Presently she knew that some person was near.

(5) "He will ask you," she told her sister, "'Who has been eating here?' he will ask you. 'Why, my sister here,' I will say of you. When I ask you, 'Isn't that so?' you will answer, 'Yes.' If you do not speak thus, I will kill you."

(6) She frightened her sister with these words.

(7) "Yes," said she; "I shall speak thus."

(8) Then they waited on the ice. Presently they saw her sweetheart coming. He arrived.

(9) "Who has been eating here?" he asked them.

(10) "Why, my sister here," said that woman. "Isn't that so, Sister?" she asked the other.

(11) "Yes," she answered.

(12) "But let me see, then," said that man to his sweetheart, "what supplies are you carrying?"

(13) He looked to see what they had: behold, the older sister had a store of human hands, the younger of rabbit's paws. He took the things.

(14) "As for you, I shall kill you," he said to her; "You have eaten up your children and your husband. You are a horrible being."

(15) He took the women home with him; he brought them to his lodge. Then they melted bear's-grease. They made her drink it. In this way they made her vomit repeatedly. They kept her vomiting for a long time. Presently she threw up some ice. Then she came back to her natural self.

(16) When she regained her memory, she spoke thus: "I have eaten my children and my husband. I cannot bear it; please slay me," she said.

(17) "No," she was told.

(18) "In spite of everything, if you do not slay me, I shall destroy everyone in the village. No one will overcome me."

(19) At last, "Very well," she was told.

(20) And so she was slain. Then she was burned up. When in time she had burned up, a search was made. There a beautiful little stone was found. Then they went and placed it in a pit. Thereupon the people moved camp; they left it behind. The next summer they came there again to camp; the band arrived there. They made pemican and held a feast. Then they went to look at the thing; lo, there from out the pit fled a bear. This was none other than the woman who had been slain; she had changed to this form.

(21) That is the way this story goes.

34. THE POCK-MARK CURE.

kā-wīhkaskusahk.

(1) äkwah kutak.

(2) äsa minah sipwähtäpayiw äh-päyakut, äh-näpawimikut uskinikiskwawah, ä-wih-kakwä-isīhkawāt, "usām täpwä wiyah äkâ ähtakuhk k-ötsikihkwäyan, kah-nötsīhkawin," äh-itikut.

(3) äkwah sipwätatwämōw, tahkih nayästaw äh-mätut. äkwah kätahawä kâ-miskawāt ayīsiyiniwah.

(4) "tänähk omah k-oh-mätōyan?"

(5) "äh-näpäyimit iskwaw, 'täpwä wiyah äkâ ihtakuhk k-ötsikihkwäyin, kah-isīhkawin,' äh-isit."

(6) "hāw, nōsisä, maht äyiwähk nika-kutäyihän."

(7) matutisānihkāw. äkwah tihkisam pimi, wākayōsi-pimi; wiyākanihk astāw. äkwah tahkupitam maskusiyah.

(8) "hāw, äkwah matutisitān!" itāw.

(9) äkwah kätayōwinisāw uskinikiw. pīhtukāwak äkwah matutisānihk, pmiy mina oma, masku-pimi. akwanahamwān umatutisāniwāw. äkwah äkus ä-sīkahasiniyät kisāyiniw, äh-pōh-pō-tätāt uskinikiwah, piyis namuya t-ähtakuniyiw umah k-ötsikisiyit. piyis äh-māstinahk pimi omah, mīna kihtwām pīhtukatāwān. äyōkw äh-māstinahk, äsay nama kākway ihtakuniyiw ötsikisiwin. äkwah äh-paskit, namuya kakätihk¹ ta-kahkāpäwiw uskinikiw.

(10) "äkwah ka-kīwān, nōsisä," itik öhi kâ-kih-natawihikut; "äkwah sipwähtäh; iskwaw anah kâ-kih-kīhkāmisk ka-nahāpasun, wih-päy-ituhtätsi kisiwāk," itik umusōma. kiskinōhamāk t-äspināmāt.

(11) äkwah kâ-kiwät. takuhtāw wikiwähk.

(12) "wahwä!" itwāwak ayīsiyiniwak; "mistahi miyusiw uskinikiw kâ-kih-sipwähtät."

(13) äkwah aw iskwaw kâ-kih-pakwätāt maskisinihkäsiw, ä-wih-ntawi-miyät. äkwah äh-kisihtät, ituhtāw. kās-wān uskinikiw wayawiw; wāpamāw. päy-äkwāskāk iskwawah.

(14) "nah öh äyiwähk," itik.

(15) utinam; kwähtsiwāpinam.

(16) "hāy, nika-wih-nipin," itwāw iskwaw awa.

(17) "namuya niya äkusi nōh-itwān, äh-kīhkāmiyan," itāw uskinikiw.

(18) äkwah kīwāw öw uskinikiskwaw; näpäwisiw. täpiskāyikih ntawāpamāw.

¹ Unknown word; error?

34. THE POCK-MARK CURE.

Mrs. Maggie Achenam.

- (1) Now another story.
- (2) Another young man went off alone, because a young woman had taunted him to shame when he paid court to her, saying to him, "Truly, if it were not that you are pock-marked on your face, you might woo me with success."
- (3) At that he went off weeping, and wept off alone all the time. Then presently he found some people.
- (4) "Why are you weeping like this?"
- (5) "Because a woman has taunted me to shame, saying to me, 'Truly, if it were not that you are pock-marked in your face, you might woo me.'"
- (6) "Why, grandchild, let me at any rate see what I can do for this."
- (7) He built a sweat-lodge. Then he melted some fat, bear's-grease; he put it in a bowl. Then he tied up some herbs.
- (8) "Come, now let us take a sweat-bath!" he told him.
- (9) Then the youth took off his clothes. Then they entered the sweat-lodge, with that fat, that bear's-grease. Their companions covered their sweatlodge for them. Thereupon, when the old man poured the fat on the stone, and kept blowing on the youth, at last the pock-marks on his face began to disappear. When he had used up that fat, some more was handed in to them. When he had used this up, his pock-marks were gone. And when he opened the lodge, whole and without flaw in body was the youth.
- (10) "Now you will go home, my grandchild," he was told by him who had doctored him; "Now depart; your sense of smell will tell you when that woman who insulted you is coming near," his grandfather told him. He taught him how to scold her.
- (11) Then he went home. He came to their camp.
- (12) "Dear me!" said the people; "Very handsome is the young man who went away."
- (13) Then the woman who had scorned him made some moccasins to give him. When she had finished them, she went there. Just then the youth was going out of his tent; he saw her. The woman came to head him off.
- (14) "Here is a little present for you," she said to him.
- (15) He took them and flung them aside.
- (16) "Oh dear, I wish I were dead," said the woman.
- (17) "I did not say anything like that when you insulted me," the youth told her.
- (18) Then the young woman went home; she was ashamed. Of a night she would go to see him.

(19) "pä-wihtsäkan," itwäyiwah, kisiwäk ätuhtätsih. nama nānitaw isih kih-wāpamāw uskinikiwah.

(20) min āwakō utātsimōwiniwāw iyahtsiyiniwak, ä-kih-ma-māhtāwisitsik kayās ayahtsiyiniwak, māk-wāts paskwāwi-mustusu-wiyās äh-mītsitsik. äyakunik utōtamōwiniwāw minah iyahtsiyiniwak kā-kisihtāyān. māmaskāts kīpah äk äh-ih-takwaniyik ötsikihkwāwin. wi-y āwakō nikisihtān ätsimōwin.

35. A WOMAN KILLS A GREAT SERPENT.

kā-kisikāw-pihtukāw.

(1) kitahtawā iskwāw utawāsimisah witsāwāw, äh-nātahkik mīnisah. sīpihk ākutah äh-āpahwātsik misatimwah; ākutah ä-wih-kapāsitsik. ākusi ākwah sipwāhtāwak, äh-pimuhtätsik, mīnisah ä-wih-utinahkik. pinasiwāwak sīpihk. äh-wāpahtahk awa iskwāw mīnisah, ākutah utinam. kutakah wāpahtam; ākutā ituhtāw. kitahtawā kākway kā-wāpahtahk, ustikwāniyiw äh-wāpahtamuwāt.

(2) "misi-kināpik!" itāyih-tam.

(3) utināw asiniyah äh-pakamahwāt, äh-nipahāt. ākusi mistik utinam, äh-ituhtāt äh-pakamahwāt; nipahāw, kā-wāpamāt tāwāyihk uskahtikuyihk utāskanah äh-kikamuyit, äh-pāyakuyit. ākwah äh-utihtsiyit¹ kināpikwah, tāpiskōts sōniyāw ustikwān āsinākwaniyik. namuya wāpamāw tān äyikuhk äy-iskusiyit öhi kināpikwah kāh-nipahāt. mituni ä-sōhkāyimut aw iskwāw, kāh-nipahāt öhi kināpikwah. ākusi sipwāhtāw, äh-āmatsiwāt. ākutah kā-wāpahtahk äh-misāyik wātih.

(4) "māskōts āwakuw awa kināpik wīkih," itāyih-tam.

(5) ākusi sipwāhtāw, äh-ituhtāt utawāsimisah, äh-ātsimustawāt äh-nipahāt. ākusi öki uskinikiskwāwak namuya wih-wāpamāwak. äh-kustätsik.

(6) ākusi ākwāyikuhk äyökōw ātsimuwān.

36. THE GREAT SERPENT.

kā-kisikāw-pihtukāw.

(1) ötā sīpihk ayāwak nāhiyawak. kitahtawā manāsiwak tsistāmāwa mīna kaskitāw mīna mōsasiniyah. nīsu nāpāwak, — ömis isiyihkāsōw awa nāpāw: kaskitāwi-maskwah isiyihkāsōw kutak nāpāw kwāskwintōwān isiyihkāsōw; äh-utsiwāmihtutsik awa kwāskwintōwān usimimāw, — āwakunik sipwāhtāwak, pah kākīnwa äh-pimiwitätsik. pāyak pikuh misatimwa witsāwāwak äh-nayahtamiyit pahkākīnwa mīna umaskisiniwāwa, äh-mustuh-tätsik. äh-utihtahkik sīpiy, āsuwāhamwak. pakāsīmōw awa ustāsīmāw kaskitāwi-maskwah, ä-sakāpākīnāt misatimwa nipihk.

¹ Meaning unknown; probably error.

(19) "A nasty smell is coming this way," he would say whenever she came near. She was not able to have any converse with the youth.

(20) This too is a Blackfoot story, of how the Blackfoot of old had mystic power, when they used to eat buffalo-meat. That of which I have just finished telling is another custom of the Blackfoot. It is wonderful that in a short time the pock-marks disappeared from his face. So now I have finished this story.

35. A WOMAN KILLS A GREAT SERPENT.

Coming-Day.

(1) Once a woman went with her children to get berries. At the river they unharnessed their horses, planning to camp there. Then they went from there, on foot, to take berries. They went down to the river. Where the woman saw berries, she took them. She saw some more; she went there. Suddenly she saw something; she saw some creature's head.

(2) "A great serpent!" she thought.

(3) She took a stone and struck it so as to kill it. Then she took a stick and went up to it and beat it; she killed it; and then she saw that in the middle of its forehead it had a single horn. And the serpent's head looked like bright metal. She could not see how long this serpent was which she had killed. Very brave was this woman, to have slain that serpent. So she went from there, up the bank. There she saw a great cave.

"No doubt the lair of that serpent," she thought.

(5) Then she went from there to where her children were, and told them of how she had killed it. Then those young women did not care to see it, for they were afraid of it.

(6) That is the end of this story.

36. THE GREAT SERPENT.

Coming-Day.

(1) By yonder river some Cree were staying. Then at one time they ran short of tobacco and gunpowder and bullets. Two men, — this was the one man's name: Black-Bear was his name; the other man was called Toss-Aloft; they were brothers, and Toss-Aloft was the younger, — they started out, taking along some hides. They took only one horse, which carried the hides and their moccasins, and they walked. When they came to the river, they forded it. The older one, Black-Bear, went into the water, leading the horse by the bridle; at its tail he had tied a raft, to which Toss-Aloft held

usöyihk äh-takupitahk mihtus, äkutah äh-mitsimit kwäskwintō äh-äsōwahahkik. pihkuhōwak, äh-kapätsik. ä-kih-wiwahätsik miwāwa, äkwah sipwähtāwak, äh-pimuhtätsik. nīswāw äh-nipāw takuhtāwak waskāhikanihk, nistu-kīsikāw äh-pimuhtätsik.

(2) äkusi ukimāwa wāpamāwak, äh-itätsik, "tsistāmāw, äkwah kaskitāw, mōsw-asiniyah, äkwah tsahkisāhikanah äh-pā-nāw mähk, äh-manäsiyāhk," itāwak.

(3) miyāwak pahkākinwah.

(4) "äha?" itikwak, äh-miyikutsik tsistāmāwa, kuntah miyikutsik, namuya äh-atāmätsik.

(5) äkusi äkwah kutakah miyikwak tsistāmāwa, kaskit mōsw-asiniyah, tsahkisāhikanah, papakiwayānasākayah, mīna kwäkin, mīna kaskitāwākin, mōhkumānah, wiyamanah, wāpamūh öh öhtsi upahkākinumiwāw uhtsi mistahi miyikwak. äkutah ayāw

(6) nīsu-tipiskāw ä-kih-ayätsik, kī-sipwähtāwak, äh-pā-kiwāw äh-nayahtsikāyit utāmiwāwa päyak. nīswāw ä-kih-nipätsik, utamwak itah kā-kiw-uhtsih-äsōwahahkik. täpāpahtamwak wāwāw itah kā-kih-uhtsih-pä-sipwähtätsik. mituni kīsupwāw äkwah äkutah sisunā sipihk ayāwak, äh-āpahwätsik öh ötāmiwāw pitah äh-mītsisutsik. äkwah ä-kih-mītsisutsik, usihtāwak mih äkutah äh-astätsik öhi kā-pätätsik. äkwah utāmiwāwa usöyiy tahkupitam uma mihtus.

(7) "hāw, äkwah, nisīm!" itwāw aw östäsīmāw.

(8) "äha?" itwāw.

(9) namuya wih-pahkupāw aw ösīmimāw. piyisk utinam östäsīmāw mihk wäkinus. äkwah mistikusah kīskataham, mäh-masinahhk. miyāw usimah. äkusi äwa kwäskwänitōw äh-miyiht, utinam; pakāstawāham sipihk.

(10) "hāw, äkwah, nisīm!" itwāw kaskitāwi-maskwah, äh-pkupät, äh-pakäsīmut.

(11) äkwah awa usīmimāw mitsimīw mihtutihk. kākäts tāwal apisis äh-miyāskahk, kītahtawā awa ustäsīmāw itāmihk nīp kākway kā-miskunahk. kiskāyihitam: matsi-pisikiwah. äkutah nakāsīn awa misatim, äh-tawikiskawāt öh itāmihk nipihk k-äyāw namuya wāpamāwak; piyisk awa nāpāw äkutah ispayihōw, usiht uhtsi ä-wih-kakwā-miskawāt öh itāmihk k-äyāyit. äh-miskuskaw äkutah nakāstiw, äh-utsipitāt öh ötāmah. pihkuhāw. äkus sipwähtāw. aw ösīmimāw nāway k-äyāt, äh-miskuskawāt, säki

(12) ömis itwāw: "nistäsä, nistäsä!" itwāw.

(13) "äkā wiyah nāntaw itwä!" itwāw aw östäsīmāw; "kināpāw nisīm!" itwāw.

(14) äkusi kākäts äh-kapätsik, kītahtawā äkutā ispayiw täpisköts äh-utsipitikutsik öhih kā-kih-miskuskawätsik.

fast as they crossed. They came to the other side and went ashore. When they had re-loaded their horse, they set out again, walking. After two nights on the way, they reached the post, having tramped three days.

(2) So then they saw the trader and told him, "Tobacco and gunpowder and bullets and flints we have come to get, for we have run short," they told him.

(3) They gave him the hides.

(4) "Very well," he told them, and gave them tobacco, as a present, not as part of their purchase.

(5) Then, besides, he gave them other tobacco, powder, bullets, flints, shirts, and red flannel and black broadcloth and knives, paint, and mirrors. For their hides he gave them many things. They stayed there.

(6) When they had been there over two nights, they left to come home, their one horse carrying the load. When they had slept twice on the way, they reached the place where they had forded on their journey out. They were in sight of their camp from which they had gone on their journey. It was very hot weather. Then they stopped there by the bank of the river, unharnessing their horse and eating a meal before they went on. Then, when they had eaten, they built a raft, on which they placed the things they had brought with them. Then the one tied the raft at the horse's tail.

(7) "There, Brother!" said the elder.

(8) "All right," said he.

(9) The younger could not make up his mind to go into the water. At last the elder brother took a piece of red cloth. Then he cut off some twigs, and marked them. He gave it to his younger brother. When Toss-Aloft was given this, he accepted it; he threw it into the river.

(10) "So, there now, come, Brother!" said Black-Bear, wading into the water.

(11) Then the younger brother held on to the raft. When he had got a bit past the middle of the stream, the elder brother suddenly felt something under the water. He knew what it was: an evil beast. There the horse stood still, as it struck with its foot the creature that was under the water. They could not see it; at last that man bent over that way, trying to find with his foot the creature that was below. When he had found it with his foot, he stood still and drew the horse toward him. He got the horse to come. So then he started to go on. When the younger brother, who was in the rear, felt the creature with his foot, he grew frightened.

(12) "Brother, Brother!" he cried.

(13) "Do not say a word!" said the elder; "You are a man, Brother!" he told him.

(14) But then, when they had almost reached the shore, suddenly they moved in the other direction, exactly as if they were being pulled back by the creature they had stepped upon.

(15) āsay mīna aw ōsimimāw, "nistāsā, nistāsā!" itwāw.

(16) "ākā nānitaw itwā, nisīm!" itwāw aw ōstāsīmāw, āhtsi pikō āh-yāhyānahk aw ustāsīmāw.

(17) āsay mīna kiskāyihitam āh-asāpayit.

(18) āsā mīna usīma ma-mawimuyiwa, "nistāsā, nistāsā!" āh-itwāt.

(19) ākwah āpasāpiw. āh-kitāpamāt usīma, kā-wāpamāt misi-kināpikwah āh-mōskipāyit. wīstah sākisiw.

(20) ōmis itwāw aw ōstāsīmāw: "hahāw, nimusō, piyāsiw, 'kispin kākway sākīhikuyinih, kisiwāk kik-ōsāpamātn,' kikīh-itwān; āyōkō uhtsi nama kākway k-ōh-kustamān," itwāw aw ōstāsīmāw.

(21) kiyipah āsay pāhtawāw piyāsiwa, āh-kitōyit. hātah āh-āhkamāyimut āh-yāhyānahk, piyisk pahpahkipāstāyiw, ā-wīh-kimiwanīyik; māka tahkih kituyiwa piyāsiwa. kītahtawā mistahi pāhtākusiwiwa. tāpiskōts āh-matwāwāyik itihtam; aspin ākwah nama kiskāyihitam.

(22) kītahtawā iyikuhk ā-kiskāyihitahk, pōtih pāhkwahtsāhk kā-pimisihk aw ōstāsīmāw. ākwah āh-nanātauwāpit, namuya wāpamāw usīma, mīna utāma, mīn ōhi kā-kīh-wāpamāt misi-kināpikwah.

(23) "māskōts mōwik nisīm," itāyihitam.

(24) āh-pasikōt, āh-āmatsiwāt, kā-wāpamāt usīma, tahkuhtsāyihk ā-papāmitātsimuyit usīma. ākutā kā-wāpamāt utāma āh-mamītsisuyit, kāyāpits usōyiyihk āh-tahkupitāyik ōmah mihtus.

(25) "hay hay!" itwāw; "pimātsiw nisīm!" āh-itwāt.

(26) āh-utihtāt, pasikōyiwah usīma. āh-at-ītuhtātsik utāmiwāwa, āh-utihtātsik, āpihkunamwak ōma usōyiyihk kā-tahkupitāyik. ākwah ōhi kā-kīh-pōsihtātsik āyukuni āh-wāpahtahkik, nama kākway wanihtāwak. ākusi namuya kiskāyihitam kīkwaya āh-kapāwāpinikutsik; ayisk namuya wāpamāw awiya kā-tōtākutsik. ākusi wawāyiwak, ā-wiyahpitātsik utāmiwāwa, āh-nayahtahātsik ōhi kā-pātātsik, āh-ati-kīwātsik.

(27) ksiwāk āh-ihtātsik, ōmis itwāw aw ōstāsīmāw: "nisīm, niya nik-ātsimun ōma k-āsi-wāpahtamahk, k-āsi-kiskāyihitamahk tānisi āy-ispayiyahk," itwāw aw ōstāsīmāw; "kika-ntōhtawin, itah kiyāskiyāni, ayiwākās wīh-itātsimuyānih," itwāw.

(28) "āha?" itwāw ōw usīmimāw.

(29) piyisk takuhtāwak wīkiwāhk.

(30) ākwah ā-kīh-pīhtukātsik, ākwah nitumāw nāpāwa, āh-pīhtukāt, āh-māh-miyāt tsistāmāwa, "hāw, kīstawāw ta-pihtwā-yāk!" āh-itāt.

(31) "hā!"

(32) nanāskumuyiwa.

(33) "pāskis ā-wīh-ātsimustātakuk tānisi ispayiyāhk awa nisīm ōtah sīpīhk," itwāw.

(15) Again the younger brother cried, "Brother, Brother!"

(16) "Do not say a word, Brother!" said the older one, swimming against the pull.

(17) Again he perceived that he was moving backwards.

(18) Again his brother entreated, crying, "Brother, Brother!"

(19) Then he looked behind him. When he looked at his brother, he saw a Great Serpent emerge from the water. He too was frightened.

(20) Thus spoke the elder brother: "Now then, O my grandfather, Thunderer, 'If by anything you should be frightened, from close by I shall be looking at you,' you said; that is why I fear nothing," said the elder brother.

(21) In a moment he heard a Thunderer roaring. When nevertheless he swam with all his might, soon there fell scattered drops of a coming rain; meanwhile unceasingly roared the Thunderer. Presently he made a great noise. The man heard it like the report of a cannon; that was the last he knew.

(22) After a time, when he came to his senses, there lay that elder brother on the dry land. When he looked about him, he did not see his brother, or the horse, or the Great Serpent which he had seen.

(23) "Perhaps it has eaten my brother," he thought.

(24) When he rose to his feet and walked up the slope, there he saw his brother, crawling about at the top of the bluff. And there he saw his horse grazing, with the raft still tied at its tail.

(25) "Splendid!" he cried; "My brother is alive!"

(26) When he came up to him, his brother arose. Then they went on to where their horse was, and, when they got to it, untied the thing that was tied to its tail. When they looked at the things that they had loaded on there, they missed nothing. And so he did not know by what sort of being they had been thrown ashore; for he had not seen anyone do that to them. So they made ready, harnessing their horse and loading it with the things they had brought, and went on towards home.

(27) When they were near, the elder brother said: "Brother, I shall tell of what we have seen, of the experience we have gone through," said the elder one; "You will hear me, if at any point I try to lie or exaggerate," said he.

(28) "Very well," said the younger.

(29) At last they came to their camp.

(30) Then when they had entered, he called the men, and as they entered, gave each of them tobacco, saying to them, "There, that you too smoke!"

(31) "Ho!"

(32) They thanked him.

(33) "It is because at the same time I wish to tell you how my brother here and I fared by this river," he said.

(34) "hāha?", itik ōh ayīsiyiniwah.

(35) ākwah ātsimōw ōma ākāh kā-wih-pahkupāyit usīma, piyisk nihi kā-miyāt usīma; āyōkō ātsimōw. piyisk kā-pahkupātsik. tānisi k-āsi-kiskāyihāhkik, āwakō ātsimōw, piyisk ākā āh-kiskā-yihāhk, pāhkwahtsāhk āh-ayātsik.

(36) itwāwak ōk ayīsiyiniwak, "niwāpahtānān mistah ākutā āh-māyi-kīsikāk, mīna mistah āh-kitutsik ākutā piyāsiwak," itwāwak.

(37) "māskōts āwakunik āh-kapāwāpinikuyāhkuk," itwāw awa ustāsimāw.

(38) ākusi āwaku ātsimōwin āh-iskwāk. nimusum awa kaskitāwimaskwa.

37. MAN AND BEAR.

kā-kīsikāw-pihtukāw.

(1) kītahtawā ōki ayīsiyiniwak āh-mihtsātitsik, mīkiwāhpah āh-mihtsātihkih, kītahtawā pāyak awa āh-ukimāwit nmuy āwiyah uwikimākanah. mitunā miyusiw. kutak ukimāw nīsu ayāwāw iskwāwah uwikimākanah; ākusi pāyak miyusiw aw ōskinikiskwāw. awa kā-mōsāpāwit ukimāw kimutamawāw ōh ōkimāwa uwikimā-kaniyiwa; wanihāw awa uwikimākanah. iyāta-ntunawātsi, wanihāw. aw ōkimāw, iyāta-wīstah-ntunawātsi, āhtsi kātāw, ōh ōskinikiskwāwa āh-kātāt. tākuhtātsih mīkiwāhpah, "nīsta namuya nīmiskawāw," itwāw.

(2) piyisk ōmis itāyihātam aw ōkimāw: "āh, nīka-ntupayin; iyahtsiyiniwak nka-ntunawāwak," itāyihātam; "ōki kutakak uskinikiwak kā-nāpāhkātsik nka-wītsāwāwak," itāyihātam aw ōkimāw; "kinwāsk nka-sipwāhtān; pāyak askiy nka-sipwāhtān. ākusi nka-kīsi?-ayāwāw aw iskwāw kā-kimutiyān," itāyihātam.

(3) piyisk ntumāw uskinikiwah, ā-wīhtamawāt ā-wih-ntupayit, iyahtsiyiniwah ā-wih-ntunawāt. ōhi māna āh-wītsāwāt pāyak uskinikiwa, "nīkwāmā," āh-itāhkōmāt, wīhtamawāw.

(4) "hāw, k-ōh-ntumitān, ta-ntupayiyahk, kīsimak ātiht ta-wīhtamawatsik āskaw; namuya ka-mihtsātiyahk," itāw.

(5) "āha?" itwāw.

(6) "māka pitah wāskāhikanīhk k-ātuhtānānaw, kik-ātāwāyahk mōsw-asiniyah ākwah kaskitāw ākwah ayōwinisah, ākā kī-āsī-nōhtāpayiyahk kākway, pāyak askiy ka-kakw-āyāyahk¹," itāw.

(7) "āha?"

(8) "wāpahkih ka-māhiskānānaw," itāw.

(9) tāpwā āh-nā-nipāwiht, ntawāpamāw ōh ōskinikiskwāwa, ā-ntawī-wīhtamawāt ōma āh-itāyihāhk. tāpwā āh-wāpahk māhis-

¹ Probably read *ka-kakwā-ayāyahk*.

(34) "Very well," said those people to him.

(35) Then he told how his brother had been unwilling to wade in and how he had at last given his brother those objects; he told of that. He told of what they had perceived when they finally went into the water, and of how in the end he had lost consciousness, and how they had got to the dry land.

(36) Said those people, "We saw that there was a great storm over yonder, and that the Thunderers made a great noise there," said they.

(37) "No doubt it was they who threw us ashore," said the elder brother.

(38) So ends this story. This Black-Bear was my grandfather.

37. MAN AND BEAR.

Coming-Day.

(1) Once upon a time, in a place where there were many people and many tents, one of the chiefs had no wife. Another chief had two wives; one of them was a beautiful young woman. The chief who was unmarried abducted this wife of the other chief's; he could not find his wife. Although he looked for her, he could not find her. The other chief, although he too looked for her, merely changed her hiding-place, for he was keeping the young woman in hiding. When he came back to the tents, "I, too, cannot find her," he would say.

(2) At last this chief thought, "I shall go on the war-path; I shall look for Blackfoot," he thought; "I shall take with me some of these young men who are braves," thought this chief; "I shall go away for a long time; for a year I shall go away. In this way I shall be able to have the woman I have stolen," he thought.

(3) At last he called a young man and told him that he was going on the war-path, to look for Blackfoot. A certain young man with whom he used to go about, whom he called "my brother-in-arms" by way of relationship, to him he told his plan.

(4) "Now, I am calling you that you may here and there tell some of your juniors that we are going on the war-path; it is not my plan that we be many," he told him.

(5) "Yes," said he.

(6) "But first we shall go to the fort, to buy bullets and powder and clothes, so that we may not run short of anything, as we plan to stay a year," he told him.

(7) "Yes."

(8) "Tomorrow we shall go to the trading-post," he told him.

(9) Accordingly, when all the people were asleep, he went to see that young woman, to tell her of this which he had planned. Then,

kamuk, äh-atāwät mōsw-asiniyah äkwah kaskitāw, ayōwinisah, minah mihkwākin, kaskitāwākin. äkusi kīwāw.

(10) äh-takusihkik wīkiwāhk, ntumāw ukimāw, ōmisi äh-itāt: "aw, ōkimātik, wāpahkih pita nka-ntunawāwak mustuswak, tāntā ihtātawāwi, äkutā tāy-ispitsiyäk," itāw utinimah; "niwih-papāmātsihun," itāw.

(11) "äha?!"

(12) "äkō k-uh-ntumitakuk. nika-nisutipiskwān," itāw.

(13) "äha?!" itwāwak.

(14) tāpwā, — äh-nīpikh ōmah, — kā-wih-sipwāhtāt, ä-kāh-kawisimōwiht, wiyāhpitāw nīsu utāmah. äkusi äh-sipwāhtāt, ä-sipwāhtahāt ōh iskwāwah, wāhyaw äh-tuhtahāt, itāh ta-k-isi-sipwāhtāt. tāpwā wāhyaw äh-ayāt, ä-pasāhtsäyik, ä-sakāyik, mōhkitsiwanipäk äh-ayāyik, mustuswah nipahāw päyak, äkutah äh-nakatāt ōh iskwāwah wiyāsah mīna.

(15) "hāw usihtāh kähkāwakwah," itāw ōh iskwāwah, äh-kīwät; "kāya wihkāts säkāwā," itāw; "kāya kaskāyihthah; nka-takusinin," itāw.

(16) äkusi kīwāw. tāpwā ä-kih-nīsu-tipiskāyik, äkusi äh-takusihk mīkiwāhpikh.

(17) "ötā isi nātakām is ipitsihkāk. ötā wiya k-ātuhtāyān nimitāw nama kākway mustuswak," itāw.

(18) äkusi äh-tipiskāk sipwāhtāwak. nstumitanaw ihtasiwak. mistahi avōwinisah sipwāhtatāwak. päyakwāw nöhtaw kapāsiwak; mīna äh-wāpahk, äh-āpihtā-kīsikāyik, k-utihtahkik ōh itah iskwāwah kā-kih-nakatāt. nīpawiw.

(19) "nikwāmā, ispisuhtā. nāma k-äspatināk, äkutā pähihkan. pita uma kā-sakāk nika-kīskatahān misāskwatwah nīsu, t-ōh-kanātsihtāyān nīpāskisikan," itwāw.

(20) äkus ä-āti-sipwāhtāt, ä-pinasiwät, sakāhk utihtāw ōhi kā-kih-kātāt iskwāwa.

(21) "mwāhts äkwah nikaskāyihthā," itwāyiwa.

(22) äkusi äkutah kīskataham misāskwatwa.

(23) "wawiyī," itāw; "utah ōma pīmuhtāwak uskinikiwak."

(24) äkus āti-sipwāhtāwak. ä-sākāwātsik, kā-wāpamātsik ispatināhk äh-āpiyit, äh-pihtwāyit.

(25) äkwah ōki uskinikiwak äh-pä-sākāwāyit äh-wāpamātsik, "awiyah awa pä-witsāwāw," itāwak utōkimāmiwāwa.

(26) "äh, iskwāwah miyāmay!" itwāwak.

(27) kisiwāk äh-päy-ayāyit, nisitawāyimāwak ōh iskwāwa.

(28) "āwakw āwa kayās ka-wāh-wanihiht itah kā-miskawāt!" itāwak.

(29) äh-pä-takuhtāyit, awin ōh āwakuni kā-kih-wanihimiht!

On the next day, they went to the trading-post and he bought bullets and powder, and clothing, and red flannel cloth and black broadcloth. Then he went home.

(10) When they arrived at the camp, he called the chiefs, and said to them, "Well now, Chiefs, tomorrow I shall go look for buffalo, so that you may move camp to wherever they are," he told the chiefs; "I mean to roam about," he told them.

(11) "So be it!"

(12) "That is why I have called you. I shall stay out two nights," he told them.

(13) "So be it!" they said.

(14) And so, — this was in summer-time, — when he was ready to set out, when all the people had gone to bed, he saddled two of his horses. Then he set out, taking that woman away with him, leading her far off in the direction which he was going to take. Then, when he was far away, in a wooded ravine where there was a spring, he killed a buffalo, and there he left that woman with the meat.

(15) "Now then, prepare dried meats," he told her, as he left for home; "Do not ever go out into the open," he told her; "And do not feel lonely; I shall come here," he told her.

(16) Then he went home. As he had said, after two nights he arrived in camp.

(17) "Move your camp this way, toward the north. Over this way where I have been, toward the south, there are no buffalo," he told them.

(18) Then at nightfall they set out. They were thirty in number. They took much baggage with them. Once they camped before they got there; on the next day, at noon, they came to where he had hidden the woman. He stopped in his course.

(19) "My brother-in-arms, go on ahead. At yonder hill wait for me. I mean to stop and cut two saskatoon sticks in this grove, to clean my gun," he said.

(20) So off he went, down into the gully, and to the woman he had hidden.

(21) "I was just beginning to feel lonely," she said.

(22) So then he cut the saskatoon sticks there.

(23) "Make ready," he told her; "Over yonder the young men are on the march."

(24) Then they went off. When they came into view, they saw the others there on the hilltop, smoking.

(25) And those young men, when they saw them come forth, "He comes with someone," they said of their chief."

(26) "Why, surely, it is a woman!" they said.

(27) When they had come near, they recognized that woman.

(28) "It is that person who has been lost for this long time, whom now he has found here!" they said of her.

(29) When they arrived there, yes, it was none other than the woman who had been lost!

(30) "wāhyaw wiy āna kimiskamāsun, nikwāmā!"

(31) "āha?, kās-wān nimiskawāw āyak uma kā-sakāk," āh-itwāt, "hā, nikwāmā, tāpwā kimi-yupayin!" itāw.

(32) ākusi ākwah sipwāhtāwak.

(33) itah āh-kapāsitsik, ōmis itwāw: "ā, nisimitik, ākā wiya kāk-way kit-ātuskātam aw iskwāw. kiyawāw ka-paminawatawāw aw iskwāw," itāw.

(34) "hā, tāpwā nama wiya tit-ātuskāw!" itwāwak, ōh iskwāwa.

(35) ākusi miyāw ōma mihkwākin, "kaskikwātah, kit-ōskutākayin," āh-itāt, "mīna kit-ōtāsiyin ōma," itāw ōh iskwāwa.

(36) ākusi tāpwā ka-kaskikwātisōw aw iskwāw. tāpwā miywā-siniyiwa utayōwinisa. ākusi nistumitanaw pāyakusāp ihtasiwak.

(37) tāpwā āh-wāpaniyik, ā-sipwāhtātsik, namuya wāhyaw āy-ihtātsik, mustuswah wāpamāwak.

(38) ākusi, "minahuk!" itāw; ākutah ka-nīmāwinihkāyit itāw utōskinikīma.

(39) tāpwā minahōwak. ākutah mīnah kapāsiwak. āh-wāpahk, ā-sipwāhtātsik, kā-pāhtahk āh-mah-matwāwāyik; māka namuya kiskāyihitam tāntāh kā-matwāwāyik. āhtsi piku āh-pimuhtātsik, sīpiy wāpahtamwak. mustuswah wāpamāwak.

(40) "minahuk!" itāw; "minahuyāku, sīpihk k-ātuhtatānānaw wiyās. ākutah ka-kapāsinānaw. kik-ōsihtānānaw nīmāwinah, pāskis ākutah uhtsi kit-āy-asawāpiyahk ōma kāh-māh-matwāwāk. māskōts ayahtsiyiniwak," itāw ōhi utōskinikīmāh.

(41) ākusi sipwāhtāwak nīsu uskinikiwak, ā-wīh-kakwā-nipahātsik ōhi mustuswah. tāpwā pāskiswāwak nīswāw; nīsu nipahāwak. ākusi āh-wāpamātsik āh-nipahāyit, ākutā ituhtāwak.

(42) āh-utihtātsik, "hāw, mituni kahkiyaw kakwā-utinamuhkāk wiyās. ōma sīpihk kā-sakāk, ākutah ka-kapāsinānaw, ta-nīmāwinihkāyāk," itwāw; "nik-āspisih-ituhtānān."

(43) ākusi ōk ōskinikiwak wiyinihtākāwak. ākwah ōki sīpihk ōki kā-takuhtātsik, ākutah nakīwak, āh-utinakik mistikwah, āy-usihtātsik wikiwāwa. nīsu usihtāwak, nīpiyah uhtsi āh-apahkwātsik wikiwāwa. ākwah ōki uskinikiwak wiyāsah awatāwak. ākwah āsay wāpamikwak kutakah ayīsiyiniwah, ōhi kā-kīh-pāhtahkik āh-tasinamiyit, āwakuni kā-wāpamikutsik. āh-wāpamikutsik, "iyahsiyiniwak!" itāyimikuk utōtāmiwāwa. ākusi ka-kāsōhtākwak, wiyawāw āy-usihtātsik unīmāwiniwāwa. piyisk tipiskāyiw. ākwah ōhi kutakak kā-mihtsātsitsik ituhtāwak. piyis npāwak ōki. ākwah ōki tsiki āsay ayāwak, āh-nipāyit utōtāmiwāwa. piyisk utihtāwak, āh-nipāyit. namuya nisitawāyimāwak. ākus īsi ōh uwīkiyiwa ā-wīhkwākāpawitsik, āh-pāskiswātsik.

(30) "Truly, you have made a good find in a far-away place, Brother!"

(31) "Yes, by chance I found her in this grove," he said, and, "Ha, Brother, truly, you are fortunate!" he answered him.

(32) Thereupon they went from that place.

(33) Where they encamped, he said, "Now, Brothers, this woman is by no means to work at anything. It is you who will provide for her," he told them.

(34) "Very well, she shall not do any work!" they said, of this woman.

(35) Then he gave her that red cloth, saying to her. "Sew it for your skirt and for your leggings."

(36) Accordingly that woman sewed clothes for herself. Truly, excellent were her clothes. So now their number was thirty-one.

(37) The next day, when they set out, they had not gone far, when they saw some buffalo.

(38) Then, "Make a killing!" he told the others; he told his followers to prepare food there for their journey.

(39) They killed some of the game. Then they pitched camp there. On the next day, as they set out, he heard some shots; but he did not know whence the noise came. They kept on walking and came to a river. They saw some buffalo.

(40) "Make a killing!" he told them; "When you have killed some, we shall take the meat to the river. There we shall camp. We shall prepare a store of meat, and at the same time reconnoitre from there as to that shooting. Perhaps it was Blackfoot." he told his followers.

(41) Then two young men went off to try to kill some of those buffalo. They fired twice at them; they killed two. When they saw that the young men had killed them, they went there.

(42) When they got to them, "Now then, try to take every bit of the meat. In that wooded spot by the river we shall camp, and there you will prepare the meat," he said; "We others will go on ahead."

(43) So then those young men skinned and cut up the carcasses. And those who went to the river, stopped there and gathered sticks and set up their tents. They built two, covering them with leaves. And those young men brought in the meats. Now, by this time they had been seen by the other people; those whom they had heard firing, by them they had been seen. When they were seen by the others, "Blackfoot!" these people, their fellow-tribesmen, thought of them. Accordingly the others hid from them, while they prepared their dried meats. At last it grew dark. Then those others, who were many in number, went toward them. At last they went to sleep. By this time these people had come close to where their fellow-tribesmen were sleeping. At last they reached them, as they slept. They did not recognize them. And so they surrounded their tents and opened fire on them.

(44) äh-pikiskwätsik, öki kâ-nipätsik, päyak kâ-pähtahk ütötâ-miwâwa äh-pikiskwäyit, kâ-täpwät, "niyanân!"¹ äh-itwät.

(45) päyak ä-wih-wayawiyämüt, utihtinik päyak, äh-tahkamikut möhkumân uhtsi. äkuyikuhk kâ-pähtahkik, kâ-kiskäyihthahkik ütötâmiwâwa äh-pistsi-päskiswätsik.

(46) "ehehehäy hähä! kitötâminawak!" itwâw.

(47) äkusi pöyöwak. kâkâts kahkiyaw nipahâwak. mitâtaht piku namuya nipahâwak; mâka kahkiyaw miswâwak. äkwah äh-kutawätsik, kâh-nisitawäyimätsik ütötâmiwâwa. awa ukimâw iskwâwa kâ-witsäwät, nipahâw öhi kik iskwâwa kâ-kih-kwäsiehtwâ-kät. äs awa kâ-tahkamiht namuya nipiw. pihthukahâw, kwayask äh-pimisimiht, "mâsköts ta-nipiw," äh-itäyihthamuht. äkusi öki kutakak kâ-misuhtsik, "nama wiya ta-kih-nipiwak," äh-itäyimätsik äwakuni, "ka-sipwähtahânawak; ka-kiwânânaw," itwâwak äh-pakwätahkik ütötâmiwâwa mihtsät äh-nipahätsik. äkusi sâmlâ nakatâwak, usâm äh-pakwätahkik äh-tötawätsik uwâhkumäkaniwâwa, äh-kiwätsik.

(48) äkwah awa kâ-tahkamiht äkutah pimsin pihtsäyihk. niyanân pihtsäyihk äkutah itah kâ-pimisihk äkutah pimsiniyiwa öh öskinikiwah äh-kih-nipahimiht. "misawäts wistah ta-nipiw," äh-itäyimikut, k-öh-nakatiht. piyisk wâpaniyiw, äkuta äh-päpimisihk. piyisk kapä-kisik pa-pimsin. namuya minihkwâw nipiwi namuya mitsisöw. "mâsköts nista nika-nipin," itäyihtham. mâka itah kâ-pimisihk, upäskisikan äkutah astäyiw, äkwah pihtsasiniâ nisah, mösasiniyah äh-asiwatäyik, äkwah kaskitâw äh-asiwatäyik.

(49) piyis kâkâts tipiskäyiw. kithatawâ kâh-pähtahk kâkway äh-päpimisihk, äh-matwâ-pä-pimuhtäyit awiya.

(50) "mâsköts wistah päyak apisis äh-pimätisit," itäyihtham. "ötah kutakihk mikiwâhpihk," itäyihtham.

(51) kâ-pä-paspiskwäyiyit, äh-kitâpamät, pötih wâkayösah äh-kitâpamikut.

(52) "äkus ätsikây ani kâ-nipahit, mayöwäs nipiwakih²!" itäyihtham.

(53) piyis pihtukäyiwa.

(54) äkutä skwähtämihk isi äh-pimsiniyit öh öskinikiwa kâ wayawihthahät awa wâkayös, öh öskinikiwa äh-ntawi-möwâw uhpimä, ömis itäyihtham awa: "nistah nika-möwik!" itäyihtham.

(55) piyis mistahi tipiskâw. namuya kih-nipâw aw öskinikiwah piyisk wâpaniyiw; namuya nipâw. mituni äh-kisikäyik, äsay müt

¹ Note the exclusive first person plural.

² Literally, "he will kill me before I die with relation to him." Intransitive verbs have a set of forms which relate the action (without making transitive) to a third person; the English rendering often involves gerund periphrasis. Lacombe confused these forms with the obviative.

(44) When they spoke, one of those who were sleeping there, heard that it was their fellow-tribesmen speaking, and shouted, saying, "It is we!"

(45) When one of them fled out from a tent, one of the others seized him and stabbed him with a knife. Only then did they hear and learn that by mistake they were firing on their own tribesmen.

(46) "Heavens and earth! Our fellow-tribesmen!" he cried.

(47) Then they stopped. They had killed nearly all of them. Only ten were not killed; but all were wounded. Then, when they made a fire, they recognized their fellow-tribesmen. That chief who had the woman with him, had been killed, together with the woman he had abducted. The one who had been stabbed did not die. He was taken into a tent and carefully laid down, for, "No doubt he will die," his people thought. But as for those others who had been wounded by shots, thinking of them, "They are not likely to die," they said, "We shall take them away with us; we shall return home," for they were down-hearted at having killed so many of their tribesmen. So immediately they left the slain, too much depressed at what they had done to their fellow-tribesmen, and went home.

(48) The one who had been stabbed lay there within. Inside there where he lay, lay five of the young men who had been slain. Because they thought of him, "In any case he too will die," was why he had been abandoned. At last dawn came, as he lay there. He lay there all day. He drank no water; he did not eat. "No doubt I too shall die," he thought. But where he lay, there was his gun, and his ammunition-bags, with bullets in them, and with powder.

(49) At last it was almost night. Presently he heard something, as he lay there, the sound of someone walking hither.

(50) "Perhaps someone else who has a bit of life left in him," he thought; "there in the other tent," he thought.

(51) When the other pushed his head into the doorway, and he looked at him, there was a bear looking at him.

(52) "And so this creature will kill me, if I do not die soon enough for him!" he thought.

(53) Finally it came into the tent.

(54) When the bear had taken out of the tent the young man who lay nearest the doorway, going off somewhere to eat him, then he thought, "He will eat me too!"

(55) At last night came. The young man could not sleep. Finally day broke; he had not slept. When it was full day, again there

kā-pā-takuhtäyit ōhi wākayōsa; āsay mīna pā-paspiskwäyiyiwa, āh-kitāpamikut, wīst āh-kitāpamāt. ayisk namuya kih-waskawīw, mistah ā-wīsakäyihthak ōm itah kā-tahkamiht. itāh isi āy-isi-sāwahtōt, ākutā nīsu pimisiniyiwa uskinikiwa; āwakunih mīna pāyak kā-wayawitāpāyit ōhih wākayōsah, aspin mīn āwakuni āh-ntawi-mōwāyit.

(56) "ākus ätsik āni kahkiyaw kā-kitamukuyāhk!" itāyihtham āwaku.

(57) kapā-kīsik pa-pimisin. kāyāpits namuya minihkwāw; mīna namuya mītsisōw wiya. nama kākway wāpahtam ta-mītsit: tsikāmā ōhi kā-nipahikutsik, āwakunik āh-manāsitsik mītsiwīn. kahkiyaw utinamwak ōhi kā-kih-nīmāwinihkāyit; ākusi kā-kīwāt-sik wiw āwakunik. ākwah awa aspin kā-wayawihthahāt uskinikiwah. piyisk kapā-kīsik nama kākway wīhkāts mōsihtāw awa miswākan. iyikuhk āh-tipiskāyik, āsay mīna ka-pā-paspiskwāyiyit wākayōsa. iyāyaw āh-kitāpamikut māna, kinwāsk āh-kitāpamikut māna. kā-pā-pihtukāyit. kutakah mīn ōhi uskinikiwa aspin mīna āh-wayawihthahāyit, kāyāpits nīsu pimisiniyiwa.

(58) "āta wiya kāyāpits ōhi nīsu ta-mōwāt, nama mayaw niya ta-mōwit!" tāyihtham āwakō kapā-tipisk.

(59) āh-wāpaniyik, mituni āh-kīsikāyik, āsay mīna kā-pā-takuhtäyit wākayōsa, ākwah ōhi itāh kā-pimisihk ōh ōskinikiwa āykunih wayawihthahāyiw.

(60) "ā, ākwah nāhi kā-pimisiniyit, utākusikih āyakuni ta-wayawihthahāw, ākwah niya wāpahkih kiksāpā kā-mōwit!" itāyihtham, ā-pa-pimisihk.

(61) māka namuya kakāyāwātisiw.

(62) "ākwah māskōts ahpōh nōhtaw nika-nipin!" itāyihtham.

(63) ākusi āwaku kapā-kīsik pa-pimisin. namuya kih-waskawīw ākwah.

(64) piyisk āh-ati-ta-tipiskāyik, "āh, kākāts ākwah māna kā-takuhtāt wākayōs!" itāyihtham.

(65) mituni iyikuhk āh-tipiskāyik, ākuyikuhk kā-takuhtäyit: māka mīna āh-pā-paspiskwāyiyit, iyāyaw kitāpamik. āh-kih-kitāpamikut, ōh ōskinikiwa kā-wayawitāpāyit aspin.

(66) "hā, ākwah niya wāpahkih kā-nipahit. ākā tsāskwah nipi-wakih!" itāyihtham.

(67) piyisk mistahi ati-ta-tipiskāyiw; māka namuya kih-waskawīw, namuya ā-maskawātisiw. piyisk ati-wa-wāpaniyiw.

(68) "pihtaw ätsik āni āwaku kā-kitimahit, mayawās nipiwakih ta-nipahit, ta-mōwit!" āh-itāyihthak; "kikisāpā pāy-ituhtātsi ākwah niya kā-nipahit!" itāyihtham.

(69) piyis ati-ka-kīsikāyiw. ākwah asawāpamāw ka-pā-takuhtäyit. piyis ispi-kīsikāyiw; nama takuhtāyiw. mituni āh-ākwā-kīsikāyik, kītahtawā kā-pātwāwitāhtamiyit.

(70) "ākwah niya kā-mōt!" itāyihtham.

Came the bear; again it stuck its head into the doorway and looked at him, and he, in turn, looked at it. For he could not move, what with the great pain of his knife-wound. Near his feet lay two young men; one of these, again, the bear dragged out of the tent, and went away to eat him.

(56) "And so it turns out that it will eat us all up!" thought he.

(57) All day he lay there. Again he did not drink; and he did not eat. He saw nothing to eat; for, indeed, they who had killed them, being in want of food, had taken all the provisions which the others had prepared; and so they had gone home. After that creature had taken that youth out of the tent, the wounded man noticed nothing more all day. When it was getting dark, again the bear came sticking its head under the door-flap, looking at him eagerly, as before; when, as before, it had looked at him a long time, it came into the tent. When, again, it had taken out another of those youths, two still lay there.

(58) "I hope he will first eat these two, before he eats me!" he thought all that night.

(59) When day came, and it had grown quite light, again the bear arrived, and that youth who lay there, him it dragged out of the tent.

(60) "Yes, now, in the evening, he will take out the one who lies over yonder, and tomorrow morning he will eat me!" he thought, as he lay there.

(61) He had no energy.

(62) "But perhaps and as likely, I shall die before then!" he thought.

(63) Thus he lay there all that day. He still was unable to move.

(64) At last, as darkness approached, "Yes, and now it is near to the time when the bear always comes!" he thought.

(65) When it had got quite dark, then it came; again it came sticking its head into the doorway, and eagerly looked at him. When it had looked at him, it dragged out that young man, and off it went.

(66) "Yes, and now tomorrow he will kill me, if I do not die before he comes!" he thought.

(67) At last it got darker and darker; he could not move; he had not strong life in him. At last day began to come.

(68) "And so now I must expect it; he will give me a painful death, killing me because I did not die for him in time, that he may eat me!" he thought; "When in the morning he comes, it is I this time whom he will kill!" he thought.

(69) At last day grew bright. He watched for it to come. At last it was high day; the creature did not come. When it was full noon, presently it came, breathing audibly.

(70) "Now he will eat me!" he thought.

(71) äh-pä-paspiskwäiyit, äsay mīna kitāpamik; wistah ka kitāpamāw. kinwāsk kitāpamik; piyis pih̄tukäyiwa.

(72) "ā, äkwah niya kā-wayawih̄tahit!" itäyih̄tam, käyiwähk äh-kustāt, ātah namuya ä-maskawātisit.

(73) pōti akāmāyihk nātā kā-pimuhtäyit, itäh äh-itiskwäsihk äkutah kā-nīpawiyit. äkwah namuya kīh-waskawiw. kītahtawā äkutah kā-nahapiyit, utsihtsiyah ōmisi äh-itastāt wākayōs, äkutah ä-aspiskwäsimum, äh-äpiti, āskaw äh-kitāpamāt ōh ōskinikiwa. äh-pōn-āpihtā-kisikāyik, kītahtawā tāpiskōts äh-ati-miywamahtsihut k-ätäyih̄tahk aw ōskinikiw.

(74) "yā! māskōts awa niwih̄-kitimākäyimik," itäyih̄tam. äkusi "namuya ätukw āwa!" itäyih̄tam aw uskinikiw, äh-pa-pimisihk.

(75) äh-utākusiniyik, pasikōw awa wākayōs.

(76) "hyäh! ä-wih̄-mōwit äkwah!" itäyih̄tam aw ōskinikiw.

(77) ä-kī-sā-sīpiyit, ati-wayawiyiwa. nama mayaw pih̄tukäyiwa

(78) "hāw, māskōts pih̄tukätsi, äkwah nika-mōwik!" itäyih̄tam

(79) kītahtawā pih̄tukäyiwa; käyāpits äkutah nahapiyiwa.

(80) äkusi, "äh, namuya äs ān ätukä niwih̄-nipahik!" itäyih̄tam

(81) äkusi kītahtawā tāpiskōts äh-nōhtā-nipāt itäyih̄tam. pōtil käh-waskawit äkwah aw uskinikiw, äh-akwanahisut, äkwäyäk äh-waskawit, aspin käh-nakatiht, niyānanwāw äh-tipiskāyik. äkus atsiya pikuh nipāsiw. piyis äh-pākupayit, äsay kā-wih̄-wāpaniyik tāpiskōts äh-miyumahtsihut itäyih̄tam. piyisk mituni kisikāyiw äy-is-äkwā-kisikāyik, kītahtawā kā-pasikōwit, äh-wayawiyit iyikuhk äh-pih̄tukäyit, käyāpits äkutah nahapiyiwa.

(82) äh-kitāpamāt, ōmisi itik; pikiskwäyiwa: "‘ninipin,’ kitäyih̄tän. namuya kika-kīh-nipin," k-ätikut.

(83) "ayā, matwān tsī äh-tāpwät?" itäyih̄tam.

(84) "äha?, kika-pimātisin," k-ätikut.

(85) "ahpōh piku ta-nipahāhkatusuyān," itäyih̄tam.

(86) äkusi äkutah pa-pimisin; mituni äkwah wāh-waskawiw uspitunah uskātah mina. māka mistahi nästusiw; usām kinwās äh-pimisihk, äyak uhtsi k-ōh-nästusit, äkwah mīna mistahi ä-k-wisakäyih̄tahk, māka ati-miywamahtsihōw, ōm äh-itikut ōl wākayōsah. kapā-kisik äkutah äh-äpiyit, äh-utākusiniyik, kākā äh-tipiskāyik, käh-nōhtā-waniskāt. tāpwā waniskāw, ä-simatapit ä-kī-simatapit, kā-pasikōwit, äh-wayawit. äyikuhk mistah ä tipiskāyik, pih̄tukäyiwa, käyāpits äkutah ä-nahapiyit. ä-kī-nahapiyit, kā-nōhtāhkwasit, ä-nōhtā-nipāt. äkusi kawisimōw. mayaw

... thrust its head into the doorway, again it looked at him; he, too, kept looking at it. For a long time it gazed at him; at last it came inside.

(72) "Yes, now he will take me out with him!" he thought, fearing it, even though there was but little life in him.

(73) But it walked along the far side of the tent, and stood in the direction of his head, as he lay. He was not able to move. Presently the bear sat down there, placing its fore paws like this, and leaning its head on them, as it sat there, gazing at that young man. When the day was past noon, then at one time it seemed to that young man as if he were feeling better and better.

(74) "Dear me! Perhaps this creature means to take pity on me," he thought. And so, "Perhaps not he!" thought the youth, as he lay there.

(75) Towards nightfall, the bear arose.

(76) "Yah! Now he will eat me!" thought the youth.

(77) It stretched itself, and went out of the tent. It did not come in again just then.

(78) "Yes, no doubt when he comes in, then he will eat me!" thought he.

(79) Presently it came into the tent; it sat down in the same place as before.

(80) Then, "Why, it really does not seem that he is going to kill me!" he thought.

(81) Then presently he felt as if he needed to sleep. And then that young man moved, putting the cover over himself; it was the first time he had moved, from the time he had been abandoned, for five days and nights. And so he dozed for a little while. Then, when he woke up, it had already dawned, and he felt quite well. At last it was full daylight. When high day had come, presently the bear rose to its feet and went out. When it came back in, again it sat down there.

(82) When he looked at it, it spoke to him as follows, speaking like a man: "I am dying, you think. You shall not by any chance die," it said to him.

(83) "Alas, I wonder if he speaks true?" he thought.

(84) "Yes, you will live," it told him.

(85) "Perhaps only to die of starvation," he thought.

(86) So he lay there; but now he kept moving his arms and legs quite freely. But he was very tired; he was tired because he had lain so long, and also because he had suffered so much pain. But he felt better and better, now that that bear had said this to him. When it had sat there all day, toward evening, when darkness had almost fallen, he felt a desire to get up. He raised himself and sat up. When he sat up, the bear rose to its feet and went out of the tent. When darkness had come, it entered and sat down again. When it had sat down, he began to feel sleepy and to long for sleep.

äh-kawisimut, sämäk nipāw. namwäts uhtsih päkupayiw. äyikuhk
 äh-päkupayit, äsay ispi-kisikāyiw. waniskāw, ä-simatapit.

(87) "äkus ätsik öma ä-wih-pimätisiyān!" itäyihitam.

(88) äkusi kītahtawā k-ötinahk upihtasinānisah, äh-nöhtä-sip-
 wähtät.

(89) "matwān tsī uma nikah-kih-pasikōn?" äh-itäyihitah.

(90) ä-kih-utinahk upihtasinānisah, äkwah pakwähtähöw, öma
 uskutākay, wāpuwayān äy-uskutākāt. äkwah säkwasöw upihtasi-
 nānisah; äkwah umaskisinah utinam, äyakunih mīna ä-sä-säk-
 wasut. upāskisikan utinam. ä-kih-utinahk upāskisikan, kā-
 pasiköyit öhi wākayōsah, äh-päh-ähtsi-tahkuskäyit. kustāw.

(91) kisiwāk äh-nipawiyit. äh-kitāpamikut. "äh. isk āwa ta-
 pasikōwak!" itäyihitam.

(92) äkusi ä-wih-pasiköt, namuya kih-pasikōw. nitsawäts ömis
 isi wāwikaniyihk mitsimīw, äh-pasiköt. äh-nipawit, kunta na-
 nampayiw, usām kinwäsk äh-pimisihk. äkusi ähtsi tähkuskäyiwa;
 wistah ähtsi tahkuskāw, äh-mitsimīt öhi wākayōsah wāwikaniyihk.

(93) namuy äkwah kustāw. "mäsköts niwih-pimätsihik." äh-
 itäyihitahk.

(94) piyis wayawihitahik, äkwah ä-sipwähtät. nānitaw nämitanaw
 tahkuskāwin ätukā äh-ituhtät, nästusiw. äkusi nipaww. na-
 nipawiyiwa. namuya sämäk sipwähtäyiwa. iyikuhk wiya äh-
 itäyihitahk äh-ähtsikāpawit, äkuyikuhk kā-wi-sipwähtäyit. täpwā
 sipwähtāw. mīna namuya wāhyaw ituhtāw, äsay mīna äh-nästusit.
 mīn äkutah kinwäsk nipawiw, äh-ay-itāpit. äkuyikuhk äkwah
 pōn-äpihtā-kisikāyik. piyisk äh-ah-ähtuhtätsik, iyikuhk äh-utih-
 tahkik öm itah ka-kih-pä-pinasiwätsik, äsay pahkisimuyiwa, ä-
 wih-tipiskāyik. itah äh-pasahtsäyik, äkutah äh-at-ituhtätsik.
 mistahi nästusiw, pihtaw äh-nöhtähkatät mīna äh-nöhtäyāpākwät.
 mistah äh-tipiskāyik, kākäts kis-ämatsiwāwak. äh-nipawit, naki-
 yiwa. piyis nahapiyiwa. wist äkutah nahapiw. ä-kisi-mituni-
 nahapit, pasiköyiwa, äh-ikatähtäyit. aspin äkwah wiyah nöhtäh-
 kwasiw.

(95) "nitsawäts mahtih nika-nipān," itäyihitam.

(96) äkutah kawisimöw. äyikuhk äh-wāpaniyik, päkupayiw.
 äh-kisikāyik, kītahtawā kā-pätsāpamāt pästämuhtäyit. pä-
 takuhtäyiwa; ksiwāk nahapiyiwa. äkuyikuhk mistahi nöhtäyā-
 päkwāw. äkwah kā-pasiköt, äh-nästuhät, äkwah akā äh-ksis-
 kähät, "mäsköts tähtapiyān nkāh-ksiskähän," itäyihitam.

(97) äh-apiyit äkwah ömis isi päsitähkuskāw, äh-nipawit. kā-
 pasiköyit, nisihkäts äkusi äkwah miyw-apiw, äh-tähtapit. äkus
 isi ä-sipwähtäyit, äh-at-ämatsiwäyit, äkw äh-ayitāpit, äh-tähtapit
 öhi wākayōsa, äh-kiwähtahikut, itä kā-kih-uhthuhtätsik äkutäh,

So he lay down. As soon as he lay down, he went to sleep. He did not wake up again. When he woke up, it was already high day. He raised himself and sat up.

(87) "And so I am going to live, after all!" he thought.

(88) Then presently he took his ammunition-bags, meaning to go away.

(89) "I wonder if I shall be able to get up on my feet?" he thought.

(90) When he had taken his ammunition-bags, he fastened his belt round his coat, which was a blanket-robe. He fastened the ammunition-bags under his belt; then he took his moccasins, fastening them, too, under his belt. He took his gun. When he had taken his gun, the bear rose to its feet and took a few steps toward him. He was afraid of it.

(91) When it stood close and looked at him, "Well, it seems I am to get up for him!" he thought.

(92) When he tried to get on his feet, he was unable. He needs held fast to the bear's back, as he rose to his feet. When he stood up, he reeled this way and that, because he had lain so long. Then the bear took a step; he too took a step, holding fast to the bear's back.

(93) He did not fear it now, thinking, "Perhaps he means to help me to live."

(94) At last it led him out of the tent, and he started off. When he had walked about forty steps, he was tired. So he stood still. The bear stood there a while. It did not start off at once. Only when he decided to move ahead from where he stood, only then did it move on. He managed to go ahead. Again he had not walked far, when he was tired. Here too he stood for a long time, looking this way and that. By this time it was afternoon. At last, as they kept walking a little ways at a time, when they reached the spot where they had come down the bank on their way hither, the sun had already set, and darkness was at hand. From their walk along the river-bottom he had become very tired, and now he was hungry and thirsty besides. By the time it was entirely dark, they had almost climbed to the top of the bluff. When he stood still, the bear halted. At last it sat down. He too sat down there. As soon as he had got himself into a comfortable position, it rose to its feet and walked off to one side. At that moment he felt sleepy.

(95) "Now I had better sleep," he thought.

(96) He lay down there. At daybreak he awoke. When daylight had come, presently he saw the bear walking toward him. It came up to him; it sat down close by him. By this time he was very thirsty. When he had risen to his feet, as from weariness he could not walk well or fast, "Perhaps if I ride I shall go faster," he thought.

(97) Where the bear sat, he stepped straddling it, like this, as he stood. When it rose to its feet, he sank gently into a comfortable sitting position, riding on its back. And so it set out, climbing the rest of the bluff, he the while looking about him, as he rode the bear,

itähkä äy-isi-kīwāhtahikut. namuya wāhyaw äy-ihtāt, kā-miskahk nipiy. äkusi äkutah tsiki nipihk nahapiyiwa, äkwah äh-nihtakusit, äh-minihkwät, mina äh-kāsīhkwät. wīstah minihkwāw awa wāka-yōs. mituni äh-kīsi-nānapātsihisut, mīna äkutah pä-nahapiyiwa. āsay mīna tähtapiw; äkusi äsi-paskōt, ä-sipwāhtät. kākāts mituni miyw-ayāw; itäyihitam, äh-pa-pmuhtät, äh-tähtapit. kapä-kīsik äwakō pimuhitaw. äyikuhk äh-tipiskāyik, nakiyiwa, ä-nahapiyit. äkusi äkwah nihtakusiw, uhpimä äh-nahapit.

(98) "hāw, ōtah nika-nipān," äh-itäyihitahk, pasikōyiwa, äh-ati-sipwāhtäyit.

(99) äkusi wiya kawisimōw; na-nipāw. äyikuhk äh-pākupayit, pōtih sāsai kīsikāyiw, usām kinwāsk äh-nipāt, kiyipa kā-wāpamāt äh-pāts-āstamuhtäyit, pä-takuhtäyit.

(100) "māskōts äkwah nka-kih-pimuhitān," itäyihitam.

(101) māka mistahi nōhtāhkatāw; äkwah mīna nōhtäyāpākwāw. äh-pasikōt, äh-ati-sipwāhtät, pasikōyiwa, äh-äkwaskiskākut, äh-äkwāskuhtäyit.

(102) "isk āwa ta-tähtapiyān mīna!" äh-itäyihitahk, ntsawāts tähtapiw.

(103) äkusi äh-sipwāhtäyit. namuya wāhyaw äh-ihtāt, nipiy wāpahtam. äkusi äkutah tuhtäyiwa, äkutah äh-nakiyit, äh-minihkwät, min äh-minihkwäyit. äyikuhk mīna äh-kīh-ka-kāsīhkwät, āsay mīna pasikōw, ä-wih-sipwāhtät; äkutah mīna pä-nahikāpawiyiwa. ntsawāts mīna tähtapiw, ä-sipwāhtäyit, äh-pa-pmi-tähtapit kapä-kīsik. piyis nīsu-kīsikāw āsay äh-tähtapit, äh-utākusiniyik, kā-wāpamāt mustuswah.

(104) "nka-kakwā-minahun," itäyihitam; "nnōhtāhkatān," itäyihitam.

(105) täpwä nihtakusiw, äh-ati-sipwāhtät; pōti kā-nahapiyit ōhi wākayōsah. wiya ati-sa-sipwāhtāw. piyis kisiwāk utihtāw ōhi mustuswah. piyisk päskiswāw; päyak nipahāw.

(106) hā, miywäyihitam, "äkwah kā-mītsisuyān!" äh-itäyihitahk.

(107) täpwä wiyinihtākāw. mäkwāts äh-wiyinihtākāt, kā-pä-takuhtäyit wākayōsah. äkwah äh-kīsi-wiyanihtākāt, kutawāw, ä-kīsitätput, ä-wih-mītsit. äyikuhk äh-kīsisahk wiyās, itah äh-miywāsiniyik asamāw ōhi wākayōsah, wīst äh-mītsisut. äh-kīsi-mītsisutsik, äkuyikuhk atsi-ta-tipiskāyiw. nästusiw; pah-pimisin. iyikuhk mistah ä-tipiskāyik, äkwah mīna kutakah wiyāsah kīsīsam, ä-wih-usihtät ta-nimāt. täpwä mistahi kīsīsam. äkuyikuhk ä-nōhtā-nipāt; kawisimōw. nipāw. iyikuhk äh-pākupayit, āsay äkwā-kīsikāyiw, äkwah mīna ä-wih-kakwā-mītsisut. ä-kīsi-mītsisut, kutakah mīna kīsīsam wiyāsa.

(108) iyikuhk mistah äh-kīsikāk, "äkuyikuhk ätukä nika-sākuhtān ta-nayahtamān," äh-itäyihitahk, äkuyikuhk ispi-kīsikāyiw.

which was taking him home, in the very direction from which he and his party had come. When he had not gone far, he found water. Accordingly the bear stopped by the water, and he dismounted and drank and washed his face. The bear, too, drank. When it had carefully cleaned and arranged itself, it came back and sat down there. Again he mounted it; then it arose and started off. He was close to feeling very well, it seemed to him, as he went along on his mount. All that day he went ahead. When it grew dark, the bear stopped and sat down. So then he dismounted, and sat down a little ways off.

(98) "Well, I shall sleep here," he thought, and at that the bear rose to its feet and went away.

(99) So he lay down for the night and slept. When he woke up, he saw that it was already day, for he had slept long; at once he saw the bear coming towards him; it came up to him.

(100) "Perhaps now I shall be able to walk," he thought.

(101) But he was very hungry; and he was thirsty again. When he rose to his feet and started to go on, the bear rose to its feet and headed him off, walking round in front of him.

(102) "It seems he wants me to ride him again!" he thought, and needs mounted.

(103) Then the bear started off. He had not gone far, when he saw some water. It went there and halted, and he drank, and it drank, too. When he had washed his face, he rose to his feet to go on; again it came there and stood, ready for him. So he needs mounted again, and it set out, and all day he rode on. At last, when he had ridden two days, toward evening, he saw some buffalo.

(104) "I shall try to make a killing," he thought; "I am hungry," he thought.

(105) Accordingly he dismounted and went off; the bear, he saw, sat down. He kept going ahead. At last he got near the buffalo. At last he took a shot at them; he killed one.

(106) Oh, he was glad, thinking, "So now I shall eat!"

(107) And so he skinned it and cut it up. While he was preparing it, the bear came up to him. When he had finished his butchering, he made a fire and cooked his meal. When he had cooked the meat done, he gave the best parts of it to the bear, and he too ate some. When they had eaten, darkness was falling. He was tired; he lay down. When night had come, he cooked some more meat, to make provision for his journey. He cooked much of it. By this time he felt the need of sleep; he lay down for the night. He slept. When he awoke, it was already bright day, and again he felt like eating. When he had eaten, he cooked some more meat.

(108) When full daylight had come, "This much perhaps I shall be able to carry," he thought; and by this time it was high day.

(109) wawäyiw, ä-wih-sipwähtät. äh-nayahtahk unimāwin, äh-wawäyit, äh-ati-sipwähtät, ah-äkwasiskāk ōhi wākayōsah, äh-ksātamiyit wiyāsah. piyisk ntsawāts kāwih wayōnīw, wiyāsah aw-utihtahk. wiyāsah ōhi ä-sakāpīhkatahk, äkwah um askākin äh-atsiwisahk, äh-kisi-māh-manisahk, ōhi wākayōsah tähtastāw uwāwikaniyihk. kwayask nīpawiw awa wākayōs, äkwah äh-wiwahāt ōhi wiyāsah. äyikuhk äh-kisi-wiwahāt, äkwah äkusi äkwah äh-sipwähtät, äkwah äh-pimi-witsāwāt ōhi wākayōsah, mistah ä-nayahtamiyit wiyās.

(110) itah äh-utihtahk nīpiy, äkutah nihtinamwāw ōhi wiyāsah, äkutah äh-minihkwät, "ōtah nk-äyān; ōhi wiyāsah nka-pāsān," äh-itäyihk.

(111) äkutah kutawāw, kāhkāwakwah äy-usihtät. kapā-kisik äkutah ayāw, äh-ka-kisätikut wākayōsah. piyis tipiskāyiw; äkutah mīna nīpāw. äh-wāpaniyik, kapā-kisik usihtāw ukāhkāwakuma, tahk äh-kutawāt, äh-pāsahk ukāhkāwakuma, piyis kapā-kisik. äyikuhk ä-tipiskāyik, äkuyikuhk kisihtāw ukāhkāwakumah; äkuyikuhk mīna tipiskāyiw. iyikuhk ä-nōhtā-nipāt, äkuyikuhk kawisi-mōw. iyikuhk ä-pa-pākupayit, āsay wāpan. äkwah ma-mītsisōw; mīn āwa wākayōs mītsisōw. äkuyikuhk äh-ka-kisi-mītsisutsik, äkuyikuhk wawäyiw, ä-wih-sipwähtät. äkwah mīna nayahtahāw utāma wākayōsa unimāwina. äkusi äkwah äh-sipwähtät, äh-ati-witsāwāt ōhi wākayōsa. äkwah sāsay äkwah miyw-ayāw ōma kā-kih-tahkamiht itah. ayis āwakunih ōhi wākayōsah äh-witsihikut. kiyipa k-ōh-miyw-ayāt. äkusi um äkwah kā-pa-pimuhtätsik, kāh-kiyipah nakīw äh-mītsisut; usām kinwāsk namuya kih-mītsisōw. äkwah mistah äh-kih-wisakāyihk, nawats kawāhkatisōw aw-ōskinikiw; äkwah äh-miyōmahtsihut, ayak ōhtsi kāh-kiyipa k-ōh-nōhtāhkātät. piyis tāpwā nistu-kisikāw äh-pimuhtät, āsay namuya ayāw kāhkāwakwah. piyis wāpamāw äh-wisakāyihk wāwikaniyiw ōhi wākayōsah, usām mistah ä-kih-nayōhtamiyit kinwāsk kāhkāwakwah, äkwah wiya mīna ä-kih-tāhtapit kinwās. ayakō uhtsi k-ō-wisakāyihk wāwikaniyiw. äkwah wiya pimiwitāw ōh ōkahkāwakuma, piyis mīna nīsu-kisikāw ä-nayahtahk kāhkāwakwah; namuya māka mistahi āta wiyah äkwah kā-pimiwitāt.

(112) kītahtawā sīpiy äkwah k-ōtihtahk. äh-utākusiniyik, ōma sīpiy äh-sākāwāt, äkutah ä-sakāyik, äkutah kapāsiw. äkwah ä-kutawāt, ä-wih-mītsisut, āsay ās ōma kutakah ayisiyiniwah äh-wāpamikut; wiyah namuya wāpamāw. äkusi ōma itah kā-kutawāt. k-āy-apit, mākawāts äh-mītsisut, kītahtawā kā-pasikōyit wākayōsah. sīpīhk isi itāhkā äh-itāpiyit.

(113) "wah, kāhtsinā kākway äh-mōsihtät!" itäyihk.

(114) astawīnam ōm ōtiskutām. ä-kih-āstawiyahtahk, kītahtawā kā-simatsiyit ōhō wākayōsah, äh-itapiyit tahk äkutā, tāpiskōts kākway äh-wāpahtamiyit; piyis päy-ituhtäyiw itah k-āpit. tāpiskōts ä-wih-tapasiyit, itäyihk, äh-kiiti-kitāpamikut¹ ōhi

¹ -kiiti- is probably my error.

109) He made ready to go. When he took his provisions on his back, and got ready and was starting off, the bear kept getting in his way and keeping close to the meat. At last he was forced to turn back and go to where the meat was. He tied the meat up in a bundle, and cut the hide into small pieces, and when he had cut off every bit, he placed it on the bear's back. The bear stood still, while he loaded the meats on its back. When he had loaded it, then he started off, walking along with the bear, which was carrying a great load of meat.

(110) Where he came to some water, there he took the meats from its back, and drank, thinking, "Here I shall stay; I shall dry these meats."

(111) He built a fire there, and prepared dried meat. He stayed there all day, the bear keeping near him. At last night came; he slept there. When morning came, all day he made his dried meat, building fires to dry his meats, until the day had passed. By nightfall he had finished his dried meats; by this time it was dark. When he felt the need of sleep, he lay down. When he awoke, day was dawning. Then he ate; the bear ate, too. When they had eaten, he made ready to depart. Then again he loaded his provisions on the back of the bear, his animal of use. So then he set out, the bear going with him. By this time he had recovered from the wound where he had been stabbed. Of course it was because that bear helped him that he got well so quickly. Then, as they thus walked along, every little while he stopped and ate; he had gone too long without food. Also, because, he had suffered so much pain, that youth was badly worn down; so now, when he had got well, it caused him to get hungry at frequent intervals. At last, when he had tramped three days, he had no more dried meats. He saw now that the bear was suffering in its back, from having carried so much dried meat for such a long time, and from his having ridden it so long; from all this its back was sore. So then he carried his dried meats; he carried them on his back for two days; but there was not much for him to carry now.

(112) Presently he came to a river. Towards evening, when he came forth into sight of that river, there in a wooded place, he camped. Then, when he made a fire to prepare his meal, some people there saw him; but he did not see them. So then, when he had built a fire, and was sitting there eating, presently the bear got up and looked in the direction of the river.

(113) "Why, he must have noticed something!" thought he.

(114) He extinguished his fire. When he had put it out, presently the bear got up on its hind legs and kept looking over there, as if it saw something; at last it came to where he sat. It seemed to him as if it wanted to flee, the way the bear kept looking at him. He

wākayōsah. pasikōw, āh-ati-sipwāhtāt. sāmāk itah āh-pasahtsāyik, ākutah at-ītuhtāyiwa, mituni ā-ksiskāhtāyit, tahkih sisunā sakāhk āh-at-ituhtāyit. piyis āh-utihtahk mistah ā-sakāyik, ākutah sāsksisiyiwa. wistah sāsksisiw; piyis itah āh-kaski-sakāyik, ākutah kā-nahapiyit. wist ākutah nahapiw. kitahtawā ākutā k-ōhtuhtāt-sik tahki āh-itāpiyiwa ōhi wākayōsah. kitahtawā kā-pāhtahk āh-matwā-kā-kiskusiwiht.

(115) "miyāmay ayīsiyiniwak!" āy-itāyihtahk, k-āti-samaski-siniyit ōhi wākayōsah. tāpiskōts ā-kustātsiyit itāyih tam.

(116) ākutah nipāw piyis. iyikuhk āh-akwā-kisikāyik, ākuyikuhk sipwāhtāw. nama kākway āta wiyah wāpahtam. ākusi ākw ā-ati-sipwāhtāt. ākwah piyis āh-tipiskāyik, kapāsiw sipihk. ākwah ākutah āh-nipāt, āh-wāpaniyik, āyikuhk āsuwaham ōma sipiy. piyisk pihkuhōw.

(117) ākwah mitunā ākwah miyw-āyāw. nistwāw āh-nipāt, ākuyikuhk kutak sipiy utihtam. ākusi kisiwāk ākwah ākutah wāskahikan āh-ayāyik, wistāwa ākutah āh-ayāyit, kihtsi-mōhku-māna¹, wistāwah ākutah āh-ayāyit, kihtsi-mōhkumāna āh-uwistāwit, usīma āh-unāpāmiyit. āyuku uhtsi, āh-kiskāyih tahk āwaku. itah k-ōh-ituhtāt, k-ōh-isi-kiwāt.

(118) āsay kih-pāhtamiyiwa āh-nipahihtsik. "aspin apisis pimātisiw; 'māskōts ta-nipiw,' ā-kih-itiht," itātsimustāmāwa uwāhkumākana. mīn ōhi usīma āsay kih-pāhtamiyiwa. ākwah usihtāw itah ā-wih-pōsit², uma sipiy ā-wih-āsuwahah. āh-kisihtāt, ākwah āh-pōsit, ākwah āh-pimiskāt, āh-āpasāpit, ākuyikuhk tāwāyihk sipihk āh-ihāt, kā-pā-pahkupāyit ōhi wākayōsah. itah āh-kapāt. ākutah tsiki kapāyiwa. āsay māka nama kākway ayāw ta-mitsit. ayis ōhi wākayōsah māh-mistahi asamāw; ākō uhtsi k-ōh-kitātsik unīmāwiniwāwa. āyakō uma kā-kapātsik āh-ministikōwiyik. ākusi ākutah tahkuhtsāyihk namuya wāhyaw k-āyāyit ōhi wistāwa. ākwah sakāhk ākutah apiw mīn awa wākayōs.

(119) "tāns āwa nikah-k-isi-paskāwihāw? māskōts awa tit-ākāwātik ōhi kihtsi-mōhkumānah," itāyimāw, "ta-nōhtā-nipahikut," itāyih tam.

(120) kitahtawā ōmisi k-ātikut, ākwāyāk āh-kitutikut ōhi wākayōsah, "hā, nikwāmā, ā-kitimākisiyin, ā-wih-nipiyin, 'kāhtsinā nika-nipin,' āh-itāyih tamān, 'kāhtsinā nka-mōwik,' āh-itāyimiyin, 'ntsawāts nika-kakwā-pimātsihāw,' kitāyimitn, 'kitimākisiw,' āh-itāyih tamān. 'pimātisitsi, nika-wikimāw, utōtāma utihtātsih,' kitāyimitin," k-ātikut.

(121) "hā, nikwāmā, nisākwāyimun! ōki wāmistikōsiw awa kā-wih-utihtak kika-nipahik. ākwah mīna ntōtāmak utihtakwāwi.

¹ No doubt Coming-Day meant to make him an American as a compliment to me; in the sequel he turns out to be Frenchman.

² Word-avoidance: *mihtrus*: "raft", freely used in Text 36.

got up and went from that place. At once the bear made for the gully, walking very fast, keeping always along the edge of the woods. At last, when it came to where the woods were dense, it went into the brush. He too went among the trees; finally, where the woods were densest, it sat down. He sat down there, too. Soon the bear began to look repeatedly in the direction whence they had come. Presently he heard some people whistling.

(115) "Plainly, human beings!" he thought, as the bear lay close to the ground. It seemed to him exactly as if the bear were frightened.

(116) Then he slept there. When it was full daylight, then he departed. But he saw nothing. So then he went on. At last, when night came, he camped by the river. There he slept, and on the next day, crossed the river. He made the far side, in time.

(117) By this time he was very well. After three nights, he reached another river. Now close by this place was a trading-post, where his brother-in-law lived, an American, for he had an American, his younger sister's husband, as his brother-in-law. For this reason, because he knew this, he had taken this way toward home.

(118) They had already heard that those people had been killed. "The last that was seen of him, he was scarcely alive; 'No doubt he will die,' was said of him," was the story his relatives were told. His sister, too, had heard it. So now he made that on which to embark, so as to cross this river. When he had finished it, and embarked, and paddled across, as he looked back, just as he was in the middle of the stream, into the water went the bear. Close by where he landed, it came ashore. By this time again he had nothing to eat. For he had always given the bear much to eat; that was how they had used up their supplies. That place where they came ashore was an island. And not far from there, at the top of the bank, was where his brother-in-law lived. He stayed there in the woods, with the bear.

(119) "How shall I manage to part from this creature? Most likely this American will want to eat him," he thought of the bear; "He will want to kill him," he thought.

(120) Presently it spoke thus to him, speaking to him only now: "Well, Brother, when you were in misery and were about to die, and 'Surely I shall die,' was your thought, and, 'Surely he will eat me,' was your thought concerning me, then, 'Suppose I try to make him live,' I thought about you, for, 'He is to be pitied,' I thought. 'If he lives, I shall stay with him, when he goes to his fellows,' I thought concerning you," it said to him.

(121) "Oh, Brother, I cannot do that! These people, this Frenchman to whom I am going, will kill you. And when I reach my

kiskwāwak uskinikiwak; kika-nipahikwak. namuya nika-kih-kustikwak uskinikiwak; kika-nipahikwak¹. namuya kinōhtā-taku-witsātin." itāw.

(122) "ā. namuya. nikwāmā! uhtsitaw kiwih-papā-witsātin," itik.

(123) "ā. nikwāmā, ōtah ayāh. nik-ātuhtān awa wāmistikōsiw. usām ninōhtāhkatān."

(124) "niya mīna nnōhtāhkatān," k-ätwäyit.

(125) "āha?²!"

(126) äkus āti-pasikōw, ä-nakatāt ōhi wākayōsah, äh-āsuwahahk uma apisis äh-nipiwisiyit; ministikuhk ayisk kā-nakatāt. ä-kis-āmatsiwāt, kisiwāk ayisk k-āyāyik ōma wāskahikan, äkutah äh-ituhtāt, tsik äh-ihāt, kā-pā-wayawiyit ōhi wāmistikōsiwa. äh-wāpamikut. nīpawiyiwa. äh-kitāpamikut. piyisk tsik äh-ihāt. mituni nisitawäyimik.

(127) pīhtukāyiwa; kiyipah mīna pā-wayawiyiwa, usīmah asitsih äh-pā-nakiskākut, "hāy hāy!" äh-pā-itwäyit usīma, äh-atamiskākut, wistāwa usīmah mīna äh-itikut, "kayās nipahik utōtāma," kikih-itikawin." itik wistāwa.

(128) pāhpiw; "kiwāpamin ōma; namuya äh-nipahikawiyān, kā-wāpamiyin," äh-itikut³.

(129) "hāw, pīhtukātān," itik.

(130) pīhtukāwak.

(131) "nīpāwin äkutah apiy," itik; "kinästusin ätukä," itik.

(132) äkus äh-ati-paminawasuyit usīma, ta-miyu-mitsisut, äh-itäyimikut, äkwah wiya äh-ätsimustawāt wistāwa ōh iyikuhk äh-kwatakihtāt, äh-itäyihahk. piyisk mitsisōwak äkwah. äh-kisi-mitsisutsik, sämak wāpuwayān, pakiwānasākay, uspwākanah, tsistsāmāsah, kutsawākanisah äh-miyikut wistāwa, "umatōwahk⁴ namuya ka-kih-miyitin; namuya ka-miywäyimāw," äh-itikut; kisim ta-kaskikwātam t-ōtäsiyin," itik.

(133) "āha?," itāw.

(134) äkwah äkutah ay-ayāw, tahkih ä-miyu-mitsisut, tah k-āy-ayāt. äh-kikisāpāyāyik, wayawihātāw nanātuhk ä-wihkit-sisiyit pahkwāsikanah, äh-ntaw-āsamāt wākayōsah, maywās waniskāyit wistāwa. pōtih kāyāpits äkutah ayāyiwa. äkwah äh-kiwāt, äh-pīhtukāt, kiyipa waniskāyiwah äkwa wistāwa.

¹ In such a matter, the conduct to be expected of a white man is on a level with that of the most reckless Indian adolescent.

² This word means that the speaker will conform with the wish you have expressed.

³ Obvious case of mixing up third person and obviative; narrator should have said *äh-itāt*.

⁴ Gesture to trousers; ordinarily one says *nitās*: "my trousers", *mitās*: "trousers" etc.; but this primarily means the native legging-like breeches, and in this passage a distinction between the two is desired.

fellow-tribesmen, the young men are reckless; they will kill you. It is unlikely that I can bring the young men to respect my wishes; they will kill you. I do not want to have you with me when I arrive where the others are," he told it.

(122) "Oh, no, Brother! Even so, I want to go about with you," it answered him.

(123) "Well, Brother, stay here. I am going to that Frenchman's. I am hungry, you see."

(124) "I too am hungry," it said.

(125) "I shall keep that in mind!"

(126) Then he arose, and left the bear, and crossed the bit of water that lay between; for it was on an island that he left the bear. When he had climbed the bank, he went to the house, for it was right by there. When he came near, that Frenchman came out. When he saw him, he stood still and looked at him. At last, when he had come closer, the other fully recognized him.

(127) He went into the house; at once he came out again, and he and his sister came to meet him, his sister crying, "Splendid!" as they greeted him, his brother-in-law and his sister both saying this to him. "Long ago he was killed by his fellow-tribesmen," they said of you," his brother-in-law told him.

(128) He laughed; "You see me here; since you see me, it cannot be that I have been killed," he told him.

(129) "Come, let us go indoors," they said to him.

(130) They went into the house.

(131) "Sit there on the bedstead," they told him; "You must be tired," they told him.

(132) Then his sister went on to cook, meaning that he should eat well, while he told his brother-in-law of his sufferings, as they seemed to him. Then they ate. When, they had eaten, at once his brother-in-law gave him a blanket, a shirt, a pipe, tobacco, and matches, and said to him, "These things here I cannot give you; you would not like them; your sister will sew something into leggings for you," he told him.

(133) "Very well," he answered.

(134) Then he stayed there, eating good food all the while he was there. Early in the morning, he took out of the house all kinds of tasty cakes, and went to feed the bear, before his brother-in-law had got up. The bear, he found, was still there. When he went back, as he entered the house, soon his brother-in-law got up.

(135) äh-wāpamikut, "wa, tāpwā mistahi kitānawāw!" itāyihā-miyiw.

(136) äkusi kapā-kisik äkutah ay-ayāw. äkuyikuhk mīna äh-tipiskāyik; āsay mīna wiyākanihk mistahih astāyiwa mitsiwin.

(137) "niyōhtāhkatāyini, ka-mitsisuyin; mituni kishkatsin," itik wistāwa, "usām mistahih ä-pimuhtāyan," äh-itikut.

(138) tāpwā äyikuhk mīna äh-nipāyit, äkuyikuhk wista nipāw.

(139) kiksāpā äh-pākupayit, "hā, nka-ntaw-āsamāw," itāyihām.

(140) āsay mīna sipwāhtāw, äh-ntaw-āsamāt, nam äskwa ä-waniskāyit wistāwa, kāsiskaw māna ä-ntaw-āsamāt.

(141) iyikuhk ä-waniskāyit wistāwa, "tāpwā mistahi mitsisōw nistāw! tānis āwa tiyōtahk? namuya äkuyikuhk ta-kī-kitāt! mahtih nka-kanawāyimāw tānis āwa äh-tōtahk," äy-itāyimāt wistāwa.

(142) piyisk kapā-kisik ay-ayāw.

(143) iyikuhk mīna äh-tipiskāyik, "ahāw, niwikimākan, mahtih mistahih astāy äkwah mitsiwin, kistās kā-mitsit mānah¹. māskōts awa nānitaw äy-itāpatsihtāt, namuya äkuyikuhk ta-kih-kitāt, iyikuhk māna k-ästāyikih."

(144) "äha?" itwāw aw iskwāw.

(145) tāpwā ä-wih-kawisimutsik, mistiyākanihk äkutōwihk äkwah astāw mitsiwina, äkutah ä-ntawi-pakitinamwāt itah māna kā-nipāyit ustāsah. piyis mistah ä-tipiskāyik, äkwah ä-kawisimutsik, namuya wih-nipāw awa wämistikōsiw, äh-janawāyimāt wistāwa. piyisk wāpaniyiw. kītahtawā kā-matwā-wayawiyit wistāwa. äh-tawinahk, wapamunāpiskuhk uhtsi kā-wāpamāt, äh-atimuhtāyit, wiyākan äh-tahkunamiyit, sipīhk äh-ituhtāyit, aspin äh-äkawāwāyit. tahkih āsawāpamāw. nama mayaw pä-sākāwāyiwa. iyikuhk ä-pä-sākāwāyit, pōtih nama kākway mitsiwin pätāyiwa, nayāstaw wiyākan. iyikuhk äh-pihtukāyit, äkuyikuhk ituhtāw, äkwah ä-kutawāt, äkwah ä-paminawasut, äkwah kahkiyaw waniskāwak, äkw äh-äy-atuskätsik.

(146) piyis, "mahtih nik-ātuhtān. tāns āwa tiyōtahk nistāw?" itāyihām, äh-ituhtāt.

(147) pōtih sipiy äh-utihtahk, ati-mitihtāw itah ä-mustāwahkāyik, wistāwa äh-pā-pimuhtāyit, piyis sakāhk. kītahtawā k-ōtihtahk itah āsa māna kā-sikihtitāyit ōhi mitsiwina, kā-mātāhāt wākayōsah. äkus isi kīwāw awa wämistikōsiw.

(148) "ätsik āwa wākayōsah äh-pā-nāh-ntaw-āsamāt!" itāyihām.

(149) äyikuhk äh-takuhtāt, wihtamawāw uwikimākanah.

(150) ōmis itāw: "ās āwa māna mistahi k-āsamat kistās; ās āwa

¹ Literally, "Place in great amount the food which your brother always eats."

(135) When he saw him, "Why, really, he does consume a big amount of food!" was the other's thought.

(136) So then he stayed there all day. It grew dark; again the other put a great deal of food into a dish.

(137) "This is so that you may eat whenever you get hungry; you are too thin," his brother-in-law said to him, "because you tramped so much," he told him.

(138) So then, when the others went to sleep, he too slept.

(139) In the morning, when he awoke, "There, I shall go feed him," he thought.

(140) Again he went off to feed the bear; before his brother-in-law had got up, he went, this time as before, to feed it.

(141) When his brother-in-law got up, "Really, my brother-in-law eats a great deal! What can he be doing? Surely he can not eat all that: Suppose I watch him to see what he does," he thought concerning his brother-in-law.

(142) Then he stayed there all day.

(143) When night had come again, "Now my wife, place a great deal of food for your brother to eat. It must be that he uses it for something or other; he could not possibly eat up as much as is always at his place."

(144) "Yes," said the woman.

(145) Accordingly, when they were about to go to bed, she put food into a huge dish and went and set it down for her brother where he always slept. Then, when it was deep night, and they had gone to bed, that Frenchman did not go to sleep, but watched his brother-in-law. At last day broke. Presently he heard his brother-in-law go out of the house. He opened the door, and with a mirror he saw him, as he went off holding the dish, and made for the river, disappearing round a bend. He kept on the lookout for him. It was quite a while before he came back into view. When he came into view, there, he was bringing no food at all, only the empty bowl. When the other came in, he went there and built the fire and cooked, and then they all got up and went about their day's work.

(146) Finally, "Suppose I go there. What can my brother-in-law be doing?" he thought, and went there.

(147) When he came to the river, he followed the other's tracks on the bare sand, where his brother-in-law had walked, and then into the woods. Presently he came to where, evidently, the other had been in the habit of pouring out that food, and there he found the tracks of a bear. So then that Frenchman went back home.

(148) "So it is a bear he has always gone off here to feed!" he thought.

(149) When he got back, he told his wife.

(150) He said to her: "As to this great amount of food you have

māna wākayōsah āh-ntaw-āsamāt. nikih-ntaw-ōtihtān itah māna k-āsamāt; māka namuya niwāpamāw wākayōs," itāw; "hāw nawats ākwa mistahi astawāhkan wiyākanihk, ta-kīspuyit wāka yōsah¹," itāw.

(151) "āha?," itwāw.

(152) ākusi aw iskwāw nāu āsinākwaniyik papakiwānākin nāh-nīsu tipahikan āyikuhk miyāw ustāsah.

(153) "hāw, kā-nāh-ntaw-asamat ōma miyāhkan ōhi," itāw ustāsah; "mīn ōhi ntaw-āsam. kikih-wāpamik kīstāw kā-ntaw-āh-asamat," itāw ustāsah.

(154) "āha?," itwāw; "ā-sākwāyimuyān ta-kih-takuhtahak. āwaku k-ōh-pimātisiyān, k-ōh-wāpamiyāk," itāw usīma.

(155) tāpwā ntaw-āsamāw, kāh-tapasiyit. ākwah mitihtāw; itah ākus āh-paskwāyāyik, ākutah miskawāw.

(156) ōmis itāw: "āh, āyakw āni iskwāyāts āh-pā-asamitān. mīn ōh āh-miyitān. sipwāhtāhkan. ākwah kika-nīpahik piyisk. ākā wī-sipwāhtāyini," itāw.

(157) "āha?," itik; "ā, nikwāmā, kākikā kisīwāk uhtsi kika kanawāyimitn. kik-ōkimāwin," itik; "ayisk kisākwāyimun ta papā-wītsātān," itik.

(158) "āha?."

(159) ākwah kiwāw ākwah wīstāwah wīkiyihk wāmistikōsiw; ākutah ākwah wākayōs awa sipwāhtāw. ākwah ākutah wīstāwah wāskāhikanihk ayāw, mitunā āh-miyw-ayāt.

(160) ākusi itāw wīstāwa: "nnōhtā-kiwān," itāw.

(161) "āha?."

(162) ākusi miyik misatimwa pāyak ākwah aspapiwin. āh-ākwah āh-wāpahk wawāyiw, kahkiyaw kākway ākwah ayōwin āh-miyikut. ākusi ākwah sipwāhtāw ākwah, āh-kīwāt. nīstāw āh-nīpāt, ākuyikuhk wāpahtam mīkiwahpah. ākutah āh-takuh pōtih ōhtāwiyah ukāwiyah ākutah ayāyiwa; wāpamāw. miywā tamiyiwa.

(163) "tāpwā mistahi nīmiywāyihntān nikusis āh-pimātisit! hāw," āh-kīh-itwāhk, kā-sisikutsih-miywāyihntāmān āh-wāpānikusis!" itik.

(164) kahkiyaw ayīsiyiniwah āh-atāmiskākut, ā-miywāyihta āh-pimātisit, ākusi ākutah uhtsi ākwah kihtāyihntākusiw uskinikiw. ākusi tāpwā mwāstas iyikuhk āsah kih-ukimāwiw

(165) ākusi ākuyikuhk āh-iskwāk āyaku ātsimuwin.

been giving your brother, it seems he has been going off to feed it to a bear. I have been down to the place where he feeds it; but I have not seen the bear," he told her; "So now, do you put a great deal into the bowl, that the bear may stuff itself," he told her.

(151) "Yes," she answered him.

(152) Then that woman gave her elder brother four pieces of cotton cloth, all of the same pattern, of two yards each.

(153) "Now, give these to him you always go to feed," she told her elder brother; "And give him this to eat. Your brother-in-law saw you when you went off to feed him," she told her elder brother.

(154) "Yes," he said; "It is because I was unwilling to bring him here. It is owing to him that I live and that you see me," he told his sister.

(155) And really, he went to feed it, and, there, it had run away. Then he tracked it; there where the open country began, there he found it.

(156) He spoke to it as follows: "Now, this is the last time I am coming to feed you; and I am giving you these things. Go away from this place. He will kill you in the end, if you do not go away," he told it.

(157) "Very well," it answered him; "Now, Brother, for all time to come, from close by I shall be guarding you. You will be a chief," it told him; "It seems that you are unwilling to have me go about with you," it told him.

(158) "Yes."

(159) Then he went back to his brother-in-law, the Frenchman's house. Then the bear went away from there. And he stayed there in his brother-in-law's trading-post, and was very well.

(160) Then he said to his brother-in-law, "I want to go home," he told him.

(161) "Very well."

(162) Then the other gave him a horse and a saddle. Then at day-break he got ready, and they gave him all kinds of useful things. So then he set out, to go home. When he had slept three times, he came in sight of the camp. When he arrived, there were his father and mother; he saw them. They were glad.

(163) "Truly, very glad am I that my son is alive! When it had been said, 'He was killed,' truly it is a joyful surprise to see my son!" he said to him.

(164) All the people greeted him and were glad that he was alive, and so, from that time on, they all thought a great deal of this young man. Accordingly it really turned out later that he became a chief.

(165) And so this is the end of the story.

38. BAD-OWL.

sākāwāw.

(1) kītahtawā wāmistikōsiwak¹ māhamwak ākutah wītsihōwīn. ākwah kayās āh-māhamuht uskinīkiw pāyak wītsihiwāw. āwaku ā-pā-kīwāyit uwītsāwākanah, kisātam māmihk, āh-wīwit ākutā. āh-utināt iskwāwa. mwāhtsi āh-nistu-pipuhk, ākuyikuhk kā-sipwāhtāt, āh-masinahikāt mats-ōhōw. nātā itah āh-aywāpitsik māna, ākutā āy-askamākutsik umaskākōwa pāyak. mitātsiyiwa uwīkimākana awa kisāyiniw, umaskākōw, āh-manitōwit. kustik sakāw-iyinisa, usām āh-manitōwit, māyusiyitsi iskwāwa, sōskwāts āh-utināt. ākā tiyāpwāhtākutsi, sāmāk nipahāw. piyisk ākutah uhtsi kustāw.

(2) ākwah awa uskinīkiw, "kāhtsinā wāpamātsi ōhi niwīkimākanah nka-maskamik awa kā-manitōwit. usām miyusiw niwīkimākan." āh-itāyihthak.

(3) āsay utsawāsimisiwak nāpāsisah; tahkupisuyiwa.

(4) ākwah aw ōskinīkiw, "ākuyikuhk māna kā-takusihkik ayīsiyiniwak natimihk uhtsi," itāyihtham; "mahtih nka-kakwā-wāpamāwak. kīhkīhk awiyak nāhiyaw ta-masinahikāw," itāyihtham.

(5) pōtih tāpwā wāpamāw uwāhkumākana nāhiyawa, ātiht ākutah nāhiyawak āh-atuskātsik, āwaku pāyak mats-ōhōw. ākwah ōki umaskākōwak ākutah ayāwak, awa ka-manitōwit kisāyiniw ā-pakusāyimut kikwah ta-miyiht, astisah āh-miyiht māna, āhtasiyit uwīkimākana kiyikaw ātiht ayōwinisah āh-miyimiht, ōki wāmisti kōsiwak āh-miyātsik, āh-kustātsik, āh-mats-āyīwiyit ōhi umaskākōwa.

(6) kītahtawā kā-pā-māsihāt awa umaskākōw. ākutah ayāw mats-ōhōw; sisunā sīpihk itah ā-kīskatāwahkāyik, tsik ākutah ayāw

(7) kītahtawā ōhi uskinīkiskwāwa kā-wāpamāt, "mā kīhkīkka kiwāpamitin, pikuh ta-wīkimitān!" itāw.

(8) namuya tsāskwa pā-pakusihtāw kākwa, kita-miyiht. iyāyaw ōhi iskwāwa wih-kakwā-utināw, ā-wih-kīwāhtahāt. ākusi māsihkāw āh-pā-kīwātsik, ōm iyikuhk kā-wāpamātsik. ākusi aw iskwāw mawimōw.

¹ Really "Frenchmen", but the term is often used for "white man" in general; this is here the case, if my understanding of *wītsihōwin* as "Hudson's Bay Company" is correct. I have tried to analyze the incidents in this story in *Atti del XXII Congresso degli Americanisti* (Rome, 1928) II, 23 ff.

38. BAD-OWL.

Adam Sakewew.

(1) At the time of which I shall tell, the White Men were going down the river for the Hudson's Bay Company. And when thus, long ago, they went down stream, a certain young man joined the Indians who were going along. Then, when his companions went home again, he stayed in the east, for he had taken a woman to wife there. Three years later Bad-Owl hired himself out to the Whites and went away from there. Down yonder, at a place where they always stopped to rest, a certain Swampy Cree was awaiting their arrival. That old man, that Mushkago, had ten wives, for he was of manitou nature. The Bush People feared him because he was of manitou nature: whenever there was a pretty woman, at once he would take her for himself. If people resisted him, at once he would kill them. In time thus, he came to be feared.

(2) Then that young man thought, "Surely, if he sees my wife, that manitou person will take her away from me. For my wife is beautiful."

(3) By this time they had a child, a boy; he was still in the swaddling bag.

(4) Then the young man thought, "This is the time when the people from the west always arrive. I had better try to see them. Surely some Plains Cree will be in the river-gang," he thought.

(5) And really it turned out that he did see some of his Plains Cree kinsmen, for a number of Cree were working with the gang, and one of them was Bad-Owl. And those Swampy Cree were there too, and the old man who had manitou power was there, hoping to be given something, for always he was given gloves, and each and all of his wives were given clothing; the White People gave him these things, because they feared him, for an ugly customer was that Mushkago.

(6) Then at one time that Mushkago came to seize her. Bad-Owl was there; on the steep bluff at the edge of the river, close by there he was staying.

(7) Presently, when he saw that young woman, "Dear me, it must come in spite of anything! I have seen you, and now there is nothing but I must marry you!" he said to her.

(8) He had not yet come to beg for things. He was too intent on taking the woman for himself and taking her home with him. So he used force. Then on the way home, this far from them, they saw him. At that the woman began to wail.

(9) "nika-kitiskipitamāk nitawāsimisah awa kā-wih-kīwāhtahit! usām āh-kitimākisiyit nitawāsimisah nika-kitiskipitamāk, nistāsā!" k-ätiht awa mats-ōhōw.

(10) "nistāsā, awa niwī-kitiskipitamāk nitawāsimisah!" āh-itiht awa mats-ōhōw, āw-uskinikit, āsay āh-wīwit, ākusi sāmāk kisi-wāsiw.

(11) "nīsta iskwāw kiki-nihtāwikhik! piku wāh-tōtaman kā-tōtaman!" itāw.

(12) pasikōw, āh-ati-nātāt. māk-wāts maskawisiw awa mats-ōhōw. utināw ōhi kisāyiniwa; sakipitunānāw; ituhtahāw kīskatāwahkāk. āh-āta-nakīt awa kisāyiniw kā-manitōwit, wāpināw; nipīhk pakastawāhwāw; kōkīpayiw. utinam mats-ōhōw tsīkahikan.

(13) āh-pā-kapāyit, "kikisiwahitin tsī?" itāw.

(14) "āhāw, ntōtām, namuya kikisiwāhin! ayīs nitōtamāsun!" itik.

(15) "ākusi kiwāh-nipahitih, ki-kisiwāhitān."

(16) "āha, ntōtām, ayīs ntōtāsun. kisīm ātsik ānih! nama nāntaw ntāyihitān ōma kā-tōtawiyin," itik.

(17) ākwah ōki atāwāwikamikuhk, pāyak āh-ukimāwit sākisiw, usām ā-kustāt ōhi kā-pakastawāhumiht.

(18) ākwah ōmis itwāw: "haw, sipwāhtāk! kunt āwa tōmaska-tihkway ka-kustāwāw," itwāw².

(19) ākusi sipwāhtāwak.

(20) "nāway nik-āpin," itwāw mats-ōhōw.

(21) "āha?" itāw.

(22) hāw, ākwah ā-pōsitsik, āh-nimitawāhahkik, ōmis itwāw awa kā-manitōwit: "kāyiwāhk kik-āswāyimin, ntōtām, ōma kā-tōtawiyin," itwāw; "usām ākwāyāk kiya kā-tōtawiyin. uma kāy-ati-papimuhtāyāk nipīhk, kik-ātih-ay-aswāyihitān. āyakunih miyāskamani, ākutah mīna kik-āswāyihitān; nōskinikīm kika-wāpamāw. āyakuh miyāskamani, itah kapāsiyini, nitsāmisis ākwah kika-wāpamāw. miyāskawatsi, uski-pipuhki, ākutah ākwah nōskinikīm kik-āswāyimāw; āwakōw ana nama ka-kī-miyāskawāw," itik ōhi umaskākōwa ka-mantōwiyt.

¹ The translation follows the text; probably, however, the last word is a slip of the tongue or an error of record for *ka-tōtān*, giving the meaning "You will do whatever you want," i. e., "I shall have to take the consequences of interfering with you; I cannot do other than I am doing."

² The white man's words are no doubt correctly quoted; but the Indian take them for mere bravado, and assume that the white man shares the fear of the old sorcerer. Else, why does he give him presents?

(9) "He will tear my child from me, this man who means to take me with him! My poor child he will tear away from me, O my brother," Bad-Owl was told.

(10) When Bad-Owl was told, "Brother, he will tear my child from me!" being a young man and himself already married, at once he grew angry.

(11) "You too were born of a woman! It seems that you do anything that comes into your head!" he said to the other.

(12) He rose to his feet and made for him. In those days Bad-Owl was strong. He took hold of the old man; he gripped him by the arms; he walked him over to the steep bluff. In vain the old man who was a manitou tried to stop; he threw him down; he threw him into the water; under he went. Bad-Owl picked up an axe.

(13) When the other came to land, "Have I made you angry?" he asked him.

(14) "Yah, Fellow-Tribesman, you have not made me angry! I brought it on myself!" the other told him.

(15) "You see, I was going to kill you, if I had incurred your anger."

(16) "Yes, Fellow-Tribesman; I brought it upon myself. So this woman is your sister! I do not mind what you have done to me," he told him.

(17) Then of those people in the trading post, the one who was at the head became frightened, for he feared the man who had been thrown into the water.

(18) So he said, "Now, go away from here! Like fools you will be fearing this greasy old scab," he said.

(19) Accordingly they set out.

(20) "Let me sit in the rear of the canoe," said Bad-Owl.

(21) "Very well," he was told.

(22) Then, when they had embarked to go west on the river, that one who had manitou power spoke as follows: "Just the same, you will look out for me, Fellow-Tribesman, in view of what you have done to me," he said; "You are the first to treat me that way. As now you go on your river voyage, you will continue to be on your guard as you go along. And if you pass the things that will be on your way, also, you will be on your guard; you will see my servant. And if you pass this, there where you camp you will see my little pet beast. And if you pass him, then yonder you will look out for my servant; and this last one you will not pass," he was told by that Mushkago who was a manitou.

(23) katisk ä-näyāyik äh-awasāwāskahkik, kītahtawā kākway pahkihtiniyiw uspiskwanihk. ōmis äh-tōtahk, pōt ōhi amiskusisah. at-āhāw. tahkih kāh-kiyipa utihtikōw kākwa, awa umaskākōw äy-itisahahk. piyis mistahi kākway, nanātuhk manitsōsah, kiyikāw pīwāpiskwah, kiyikaw mistikuhk äh-uhtinamiyit kākwah, äkā ä-pikwaskākut awa mats-ōhōw, kahkiyaw māstāskwāsin awa ōmas-kākōw. nama wih-naskwāw awa mats-ōhōw.

(24) kītahtawā, ä-māk-wā-pimiskātsik sīpihk, kītahtawā kā-pā-nōkwaniyik nipi y äh-pä-tsimatāyik.

(25) äkwah awa utatāwāw, "mats-ōhōw, nimākuhik awa ka-wih-ōtihtikuyahk. kīspin sākuhtāyini, päyakwasākay mihkwākin kika-miyitin, äkwah ōma iskutāwāpuy," itāw.

(26) "äa?. namuy āna pisiskiw; pistōs ana. äkusi nikih-wāpamāw."

(27) "äa?. miyāhkan ōma mihkwākin," itwāw aw ōtāwāw.

(28) "hā, äkāy ōtah pimuhtā! kiyām api! kiki-wāpamitin ōma kā-tāpwāhtaman ä-pä-itisahukawiyin!" itāw; "kiyām apih! äkāya wiyah kīwā!" itāw.

(29) tāpwā namuya yōtiniyiw.

(30) "äkusi äkwah nama kākway kik-ästāhikunānaw. äkwah piku utsāmisisah kitōtāminaw," itwāw awa mats-ōhōw.

(31) äkusi miyāw iskutāwāpuy. minahāw ōhi kā-kih-pāh-iti-sahumiht; mīn ōma mihkwākin k-āsutamāht wihtamawāw ä-wih-miyāt, iyikuhk miyihtsi.

(32) äkus äh-utākusiniyik, kapāwak, ä-kapāsitsik. kītahtawā kā-pāh-nōkwaniyik; iskutāw tāpiskōts itāyihtam awa utatāwāw.

(33) "hā, mats-ōhōw, nāntaw kakwā-tōtahk! kika-miyitin tsī ayōwinisah ta-pustayōwinisāyin?" itāw awa utatāwāw.

(34) äkusi nakiskawāw awa mats-ōhōw; at-ōtināw minahikwāhtikwah, äy-wih-pakamahwāt. pōtih tapasiyiwa. mistāhkāsiwa äkwah misi-mahihkanah kustik mats-ōhōw.

(35) äkusi takuhtāwak wīkiwāhk ōki tatāwāwak. nama kākway astāhikwak. äkwah awa mats-ōhōw umanātsimākanah wītsāwāw. ä-uski-pipuniyik, papāmi-nōtsihtsikāwak, mōswah, kahkiyaw kāk-wah atāwākanah ä-wih-kakwā-nipahātsik. kītahtawā äh-atih-āk-wā-pipuniyik, kītahtawā nama kākway kih-nipahtāwak uma-nātsimākanah. kītahtawā äy-ätatāw takusinwak, ä-wih-nipahāh-katusutsik. iyāta-wāpamāt-wāwi pisiskiwah, awiya usahamākwak. nama kih-minahōwak umanātsimākanah. piyis nāsōwisiwak. äy-ätatāw takusinwak, iyāta-mātsitwāwi, äkā kākway wīhkāts äh-mītsitsik. kītahtawā āsay utawāsimisiwak uwīkimākana awa mats-ōhōw.

(36) "hāw, ninahāhkisim, nama nānitaw nikih-tōtān niya. na-

(23) As soon as they had passed the first sharp bend in the river, suddenly something fell on his back. When he did like this, it turned out to be a beaver-bug. He threw it away. Unceasingly, at short intervals things reached him, things which the Swampy Cree had sent. But, in time, when Bad-Owl was not pierced by the many things, by the various insects, by the metal things of every kind or by all the things which the other took from trees, then at last that Swampy Cree had used all his weapons. Bad-Owl did not care to retaliate.

(24) Presently as they were canoeing along the river, there suddenly appeared an upright wall of water.

(25) Then the trader said, "Bad-Owl, I dread this which is about to come upon us. If you can deal with it, I will give you enough red flannel for one dress, and this whiskey," he told him.

(26) "Very well! That is no beast; it is a whirlwind. I have seen the like of it."

(27) "Very well. If he succeeds give him this red flannel," said the trader.

(28) "Oh, do not come here in your course! Be still! I have seen you and can witness that you have obeyed the command which sent you here!" he told it; "Be quiet! Do not come back!" he told it.

(29) And truly there was no wind.

(30) "Now, after this, nothing more will frighten us. Now there will be only our fellow-tribesman's serving beast," said Bad-Owl.

(31) So then he was given the whiskey. He made a libation for him who had been sent there; and he told him that he would give him also all of the red flannel that he had been promised.

(32) Then in the evening they landed and pitched camp. Presently something appeared; it seemed like a fire to the trader.

(33) "Come, Bad-Owl, try to do something about this! Shall I give you clothing to wear?" the trader asked him.

(34) So Bad-Owl went to meet it; as he went he took up the stem of a spruce with which to strike it. When he came near, it fled. The great cat and the great wolf feared Bad-Owl.

(35) So the members of the trading party reached their homes. Nothing more occurred to frighten them. Then Bad-Owl stayed with his father-in-law. In the early winter they began to hunt far and wide, meaning to kill moose and all kinds of fur-bearing game. Presently, as winter progressed, there came a time when he and his father-in-law could not kill anything. There came a time when they could barely get home, being starved nearly to death. To be sure, they would see game, but someone always scared it off. His father-in-law and he could kill nothing. At last they grew weak. They could scarcely reach home each time, hunt as they might, for they never had anything to eat. Now, Bad-Owl and his wife had at that time a child.

(36) "Now then, Son-in-Law, as for me, I can do nothing. There

muya kuntah, akā kākway kā-kih-nipahtāyān. nikih-pāhtān ā-pakastawāhwat umaskākōw ā-manitōwit. āwakw ātuk āna kā-tōtāsk akā kākway k-ō-kih-nipahtāyin!" itāw.

(37) nama nāntaw itwāw.

(38) kītahtawā mīna ā-tipiskāyik kā-takusiniyit umanātsimākana, "hwhw!" āh-itwāyit, āh-ayāskumuyit.

(39) "pihtukā!"

(40) pihtukāyiwa, āh-saskawuhtāyit. wiya mīna nāsōwāhkatu-sōw awa mats-ōhōw. ākwah awa kisāyiniw wayaskinahāw uspwākanah. āh-kīs-uwaskinahāt, miyāw unahāhkisīma.

(41) "nah awa! ninahāhkisīm, pihtwā! ākus ōma kih-nipahāhkatu-suyāhk! mitun isākōtsihik ākus āwa awa kitawāsimis kā-kitimākisit, akā nāntaw kih-tōtamani. ōtah kisiwāk nimātāhāwak nisū mōswak. 'misawāts nka-naywāmuhkān,' āy-itāyihāmān, tāpiyāhk ā-mātāhakik. māskōts wāpahkih wih-nātāhāhtatsi, āy-itāyimitān, akā k-ōh-nayiwāmuhkāyān, ninahāhkisīm," itāw.

(42) ākuyikuhk kā-kiskisupayit awa mats-ōhōw upawākanah¹.

(43) "āyōwō! aspin ōma pākahkus, 'nama kākway ka-pwāhpinatān!' nikih-itikuh! mahtih nka-mātsin anuhts kā-tipiskāk!" itāyihām.

(44) ākwah uwikimākana, "akā tsākwa āw-uhtsi-kikaskisināhk," itāw, "maskisina," āh-kakwātsimāt.

(45) "astāwah ōhi," itik uwikimākanah.

(46) "pātāh."

(47) miyāw. kā-kātaskisināw, āwakuni ā-pustiskahk; kah-kaskitānahk usitah, pustaskisināw.

(48) "pātāh mōhkumān," itāw uwikimākana.

(49) miyik. wawāyiw.

(50) "nnaḥāhkisīm, ākusi tsī ā-wih-mātsiyin?" itāw awa kisāyiniw.

(51) "āha?," itik.

(52) "awahā māka!" itik umanātsimākana; "āyakōw āni kā-pāuhtiskanawiyān, kika-mitihtān āyakō. kītahtawā kika-mātāhāwak. namuya wāhyaw ta-kih-ayāwak," itāw.

(53) ākusi wayawiw. tāpwā asāhtahahtāw umanātsimākana. kātahtawā mātāhāw itah āh-pimuhtāyit ōhi mōswa.

(54) "hāw, kikih-wihtamawin akā kākwah ta-pwāhpinatāmān! maht ōki nama nika-mōsihikwak ōki mōswak! kik-āsamitin tsi pimi?" itāw ōhi pākahkusah.

(55) ākusi mitihtāw. kisiwāk āh-ihtatāyimāt, utasāmah kātsi-

¹ A pair of moose is the Bony Spectre's characteristic gift.

must be some reason for my not killing anything. I have heard that you threw into the water a Mushkago who has manitou power. I daresay he is the cause of your not being able to kill anything!" he was told.

(37) He did not say anything.

(38) Then, the next night, again came his father-in-law, breathing with the sound of one who has no strength left.

(39) "Come in!"

(40) He came in, leaning on a cane. Bad-Owl, too, for that matter, was weak with hunger. Then the old man filled a pipe. When he had filled it, he gave it to his son-in-law.

(41) "Take this! My son-in-law, smoke! If things go on this way, we shall starve to death! If thus it is to be, greatly overcome is this child of yours and doomed to misery, if you can do nothing. Close by here I have come upon the tracks of two moose. 'All I shall succeed in doing is to frighten them off,' I thought, and left it at having found their tracks. Tomorrow perhaps you might follow the trail of them, I thought of you, and therefore took care not to frighten them off," he said to him.

(42) Only then did Bad-Owl remember his dream guardian.

(43) "Oho! Was not the last the Bony Spectre said to me, 'You shall hunt nothing in vain!'? Come, I shall hunt this very night!" he thought.

(44) Then he said to his wife, "Some moccasins that have never yet been worn," he questioned her.

(45) "There are these here," his wife answered him.

(46) "Give them here."

(47) He was given them. He took off the moccasins he was wearing, and put on the others; after blacking his feet with charred wood, he put them on.

(48) "Give me my knife," he said to her.

(49) She gave it him. He made ready to go.

(50) "Son-in-Law, is it like this you mean to hunt?" the old man asked him.

(51) "Yes," he said to him.

(52) "Be careful, at any rate!" his father-in-law said to him; "The path by which I came here, you will follow. In time you will come upon their tracks. They cannot yet be far off," he told him.

(53) Thereupon he went out of the lodge. He followed back his father-in-law's trail. Presently he came upon the tracks where two moose had gone by.

(54) "Come now, you told me I should hunt nothing in vain! Let it be now that these moose do not perceive my approach! Shall I give you fat to eat?" he said to that Bony Spectre.

(55) Thereupon he followed their trail. When he thought them near, he took off his snowshoes; he walked on the snow. Presently

kunaw; mustsi-pimuhtaw. kītahtawā kā-wāpamāt mistikwah āh-nawāyāskusiniyit. āy-utihtāt, ōtah k-ōh-pasikōyit. pāskiswāw; pīhtsiwāpinam. āh-itāpit, kutakah wāpamāw; mīn āyakunih pāskiswāw. ākusi māstsihāw, ā-tipiskāyik, ā-nīpā-mātsit, ōhi mōswa. utinam uspikākanah; wiyanihāw. ākus isi kāh-māwasa-kwahāt, kīwāw. wiy ōki āh-pāhtahkik nīsu, nīswāw āh-matwāwāyik, nanāskumōw awa kisāyiniw.

(56) "namuya kunt āh-mātsit!" itāyimāw unahāhkisīma, āh-tipiskāyik āh-mātsiyit.

(57) āh-takusihk awa mats-ōhōw, pīhtukāwāpinam ōhi uspikākanah. nanāskumōw.

(58) "hā, ākāya! pitah, ntānis! nipiy wiyākihkākamisah. usām nama mayaw kimitsisunānaw. pitah pwah-pwākumutāhk."

(59) hāw, usihtāwak nipiy. ākus āh-kīsi-pwākumutsik, kisitāpōw aw iskwāw.

(60) "hā, kisiwāk ōtah kā-nīpahakik!"

(61) ā-mākwāh-mitsisutsik, kā-pimi-mātōwiht, nayāwāts aspin māmihk āy-isi-mātōwiht. āyakuni umaskākōwa āh-mahyakumikutsik, k-āti-mātuyit, ā-sākōtsihāt awa mats-ōhōw.

(62) ākusi ākwah tāpiskōts ā-wāhtsasiniyik kākwah ā-nīpah-tātsik, atāwākanah kiyikaw.

(63) "ākwah mīnah māhamihkih, nika-wītsihiwān. kiyām ākā masinahikāyitsih awiyak, nika-pimitisahikān," itāyih tam.

(64) āh-nīpiniyik iyikuhk, ispitsiwak wāskahikanihk, iyikuhk āy-ispīhtāwanīyik, māna ākuyikuhk ā-māhamuht.

(65) mayaw ā-wāpamikut utātāwāyiwa, "hāw, mats-ōhōw, kitakusinin!"

(66) "āha?"

(67) "wīh-māhamwak nōskinikīmak. ka-wītsāwāwak. umasinahikāsīs pāyak ta-wītsihiwāw. māka kiya kika-tipāyih tān ākuta takusiniyin. namuya kik-ātuskān," itik utātāwāwa, "ka-tipāyih tamān kākwah ta-pā-pimuhtatāhk, mīna ta-sipwāhtatāhk. mīn ōki nāpāwak, tāpiyāhk awa kit-ākihtahk kākwah atāwākanah; kiya namuya: pikuh kita-wīhtamōwatsik tānisi kit-ās-ātuskātsik, mīna kita-nīpātsik pikw isi," itāw mats-ōhōw.

(68) hā, sōskwāts tāpāyimōw. wītsihiwāw.

(69) "ā, tāpwā! hāh, ay-apisīs kākwāy kika-miyāwāw aw umas-kākōw," itāw awa, āh-itwāt mats-ōhōw; "iyikuhk māna kā-miyāyāk, āstam iyikuhk," itāw.

(70) ākusi māhamwak, atāwākanah ā-sipwāhtahātsik, pikw ākwah ā-kakwātsimiht mats-ōhōw, tānsi kit-āsi-atuskāyit ōhi umāhamwa.

(71) ākusi kisiwāk āh-ayātsik, awa umaskākōw ispitsiw. utōtāma kahkiyaw mihtsātukamikisiw, kahkiyaw ta-miyimiht kākwah,

he saw a fallen tree lying across his path. When he came to it, from behind it one rose to its feet. He fired at it; he loaded again. When he looked, he saw the other one; he shot it too. So he killed both of those moose, in the night, hunting in the dark. He took the ribs; he skinned and cut up the carcasses. When he had piled up the cuts of meat, he went home. When those others heard the two reports, the old man gave thanks.

(56) "He has not gone on 'a fruitless hunt!" he thought of his son-in-law who hunted in the night.

(57) When Bad-Owl arrived, he threw the ribs into the lodge. He gave thanks.

(58) "Ho, not yet! Wait a bit, Daughter! Prepare some warm water. We have been too long without food. Let us vomit first."

(59) So they prepared the water. Then, when they had vomited, the woman cooked the food.

(60) "Ho, it was right close by here that I killed them!"

(61) As they ate, the sound of wailing went by, through the air; dying off toward the east, went the sound of wailing. That was the Mushkago who had given them ill luck, who went off wailing, now that Bad-Owl had defeated him.

(62) After that it seemed as though it were an easy thing for them to kill things, fur-bearing game of every kind.

(63) "Now when they again go down the river, I shall go along. Even if no one employs me, I shall follow the party," he thought.

(64) When spring came, they moved their camp to the trading post when the season had come for the usual down-river trip.

(65) As soon as the trader saw him, "Well, Bad-Owl, so you are here!"

(66) "Yes!"

(67) "My men are about to go down the river. You may go along with them. There will be one clerk with the party. But you will be the head man until you arrive yonder. You shall not work," the trader told him, "but you shall be the master over the things that are to be carried and over those which are to be taken away. And as for these men, this one is only to count up the goods and the furs; not you: you are merely to tell them what to do as they work, and where to stop for the night," Bad-Owl was told.

(68) He agreed at once. He went with the gang.

(69) "Oh, yes! Of course. Now, you are to give that Swampy Cree only a bit of the different things," that man was told, and it was Bad-Owl who spoke; "Less than you have been in the habit of giving him," he was told.

(70) So then they started down-stream, with their load of furs, and at every point Bad-Owl was asked to say how that river-gang was to work.

(71) Then, when they got near, that Mushkago moved his camp thither. He came with all his kinsmen, a camp of many tents, for

mītsiwinah, nanātuhk kākwa, āh-itāyihthak. ākwah āh-ōtākusiniyik, awin ōhi, mihtsāt wāpahtamwak sisunā sīpihk āh-ayāyiki waskwayikamikwah.

(72) ākusi, "ākutah ka-kapānāwāw, ta-kapāsiyahk. ākāya wīhtamāhk ana umaskākōw kā-mats-āyiwit," itwāw; "ōtah niwih-āy-āyān ōsihk," itwāw mats-ōhōw; "ōtah ka-kapāsinānaw," itwāw.

(73) ākusi tōtamwak; kapānamwak ūtōsiwāw. ākutah ay-apiw. hā, pāyak utihtik umaskākōwa uskinikiwa.

(74) ōmis itik: "kiya tsī kā-kīh-pakastawāhwat nōkimāminān?" itik.

(75) "āha?"

(76) "hā, namuya kitihtatāyimik. 'māskōts nama wīhkāts ka-wāpamānaw anah mats-ōhōw k-āsiyihkātātsik kitōtāminawak,' āh-itwāt māna, k-ō-wih-kakwā-wāpamitān," itāw.

(77) ākusi ōmis itwāw mats-ōhōw: "tān-tahtu āhtasiyit uwīkimākana?"

(78) "mitātaht," itik.

(79) "āha?! pāyak niwīh-utinimāwa," itāw.

(80) "hā, tāpwāh tsimisisiw; kāhtāskwāwīw; āyaku piku āyakuni māmawāyisk āh-sākihāt," itik; "ākusi kutaka pisisik iskinikiskwāwa. nīsta pāyak niwīkimākana ā-kīh-utināt, ākwah ākā ā-kī-paskāwīhak, ā-kustak, 'nka-nipahik ōpawāmōwinihk uhtsi,' usām āh-manitōwit, ākā wīhkāts nīsu-kīsikāw awiya āh-pimātisiyit, kīspin niyōtsihātsi. āwakōw uhtsi tān-tahtu ōtah ntayānān, ā-maskamikuyāhk niwīkimākanināna. mistahi matsāhtwāw," itik.

(81) "hā?, ākāya wīhtamāhk, pā-takusihki," itāw ōhi.

(82) kāswān, — kīwāw awa umaskākōw uskinikiw, — āh-ati-takuhtāt, kā-pā-wayawiyit ōhi kā-manitōwiyit; māka mituni utākusiniyiw. ā, kahkiyaw uwīkimākana pā-wītsāwāw. hā, tāpwā utihtāwak.

(83) "tān āna māka āh-ukimāwit ōma ka-pā-pimiskāyāk, kā-pāw-utōtāmiyāk? ākwah mana māka kutihtāwāwak kitōtāmiwāwak. kākway ātukā ka-sa-sawāyimāwāwak, tahtu k-āhtasiyāk. ōki niwīkimākanak ta-tāpāyihthakik? kākwah ka-miyāwāwak. mān ōt āni wiya ntōtām pāyak ōtah ākā niwāpamāh! awīna wākimāwīkwāh, ākw ana niya kā-sa-sawāyimit kākwa, mīn ōhi niwīkimākana, kikwās kit-ōy-uhtinamuwāt. ākwah kiyawāw nīsta ntōskinikīmak ta-ōhtinamōwāyākik āy-āpisis tāpiyāhk; ākusi tana-nahāyihthākwān," itwāw awa umaskākōw.

(84) "hā, ntawi-ntōmihk kitōkimāminaw," itāw awa mats-ōhōw.

(85) ākuyikuhk pā-kapāw ōsihk uhtsi.

he thought they would all be given things, foodstuffs, and all manner of goods. So then, towards evening, what did they see but a whole camp of birch-bark tents standing by the river's edge!

(72) Then, "Here you will go ashore, and we shall camp for the night. Do not tell that Mushkago who is such a dangerous person," he said; "I shall stay here in the canoe," said Bad-Owl; "We shall camp right here," he said.

(73) They did as he said; they beached their canoes. He stayed right there. A Swampy Cree, a young man, came where he was.

(74) This man said to him, "Was it you threw our chief into the water?"

(75) "Yes."

(76) "Ha, he does not suspect you are here. 'I daresay we shall never again see that Bad-Owl, as our fellow-tribesmen called him,' he always says, and that is why I wanted to take a look at you," he told him.

(77) Then Bad-Owl said, "How many wives has he?"

(78) "Ten," the other told him.

(79) "Very well! I shall take one of them," he told him.

(80) "Ho, there is one short, little one, an old woman; she is the only one of the whole lot that he cares for," the other told him; "The others are all young women. From me too he took a wife, and I cannot get her away from him, for I fear him; I fear that he will kill me by the aid of his dream spirits, for he is a manitou person, and no one ever lives two days whom he seeks to destroy. For this cause, I know not how many of us are here whose wives he has taken away. He is a dangerous and evil being," the other told him.

(81) "Ha, do not tell him, if he comes here," he told the man.

(82) It happened, — the young Swampy Cree went back to his camp, — it happened that as he reached the camp, the one who had manitou power was coming out of his tent; it was well on towards nightfall. He was coming with all his wives. They came to where he was.

(83) "But which one, now, is the chief of your canoe party, of your party of tribesmen? As always, you have come now to your fellow-tribesmen. What little present will you give them, as many as you are? What will you give my wives here to have as their own? Surely you will give them something. But that one fellow-tribesman of mine I do not see here! Whoever is chief, he will give me some little things, and he will manage to scrape up some trifle for my wives here. And the rest of you will take from your stock some little thing at least for each of my men; in this way everyone will be satisfied," said that Mushkago.

(84) "Well, go call your chief," was said of Bad-Owl.

(85) Then he came to shore from his canoe.

(86) "häyahaw! mäninis āni äyaku nitötäm! kākway ätukä kiy-ōy-ōhtinamōwak?"

(87) "äyaku tsī mats-ōhōw kāy-itākaniwit, ōtah kā-kih-pāh-pisihituyāhk?"

(88) "aha?, äyaku māka!" itāw.

(89) "nhā, ntötäm, tānisi itwāyani, nka-tötän."

(90) "nhā, ntötäm, päyak nnōhtāh-kiwāhtahāw iskwāw kitisk-wāmiwāwak."

(91) "āha?, ntötäm, ōki māka māna māka piku ā-tipāyimakik, mitātaht ōki k-āpitsik. äyakuni māna māka piku päyak kik-ōtināw, pikw āna ā-wih-utināt," itik awa mats-ōhōw umaskākōwa.

(92) kāhtāskwāwa ōhi ka-kā-kiskinōhamākut kimōts itwahamāk. akināskawāw, pikw anihī päyak ā-wih-utināt.

(93) "mihtsät māna māka miyusiwak, ntötäm," itāw aw ōmas-kākōw.

(94) pikw ānihī ā-sākihāyit wīwiyiwa, äyakuni utināw.

(95) "āyahā, ntötäm! kōskinikin, kā-katsāts āh-nōtukāwit k-ōtināt, mihtsät ōk āh-miyusitsik!"

(96) "ā, ayis, nīsih-nawasawāpamun, k-ōh-utinak awa. hāw, ākwah māka, ntötäm, kiwāhtah ōkih kitiskwāmak!" itāw umaskākōwa; "namuya nāntaw kik-ātuhtān anuhts kā-wih-tipiskāk. mīna wāpahkih päyakwāw ka-kakwā-wāpamitin."

(97) ākwah ōhi k-ōtināt iskwāwa kunt itah nipāyiwa. namuya wīhpāmāw. ā-wāpaniyik ituhtahāw.

(98) "hā, tawāw, ntötäm!" itāw.

(99) pīhtukāw. kahkiyaw päy-ituhtāyiwa uskinikīma awa mas-kākōw.

(100) "ā, ntötäm, āh awa nīkih-utināw, ā-wih-kiwāhtahak, māka kinimāskwākana ōhi ka-wāpinaman."

(101) "āha?, nka-tötän. tānsi itwāyanih, nika-tötän. usām nisākihāw aw k-ōtināt."

(102) "āha?, ntötäm, kāwih kika-miyitin, ākā wīhkāts kihtwāw ākusi ta-tötaman; kōskinikimak nika-māstsih-pakamahwāw. 'māka pitah päyakwāw nika-wāpamāw. ākā wih-tōtahkih ōki kāy-isi-kitutak, mahtih nīsta ākuspi kiyām ntāmah kita-wāpamā ta-māsihikut,' kīkih-itāyimitin. māk āwa kiwīkimākan kāwi ki-āyāwāw. pikuh wāh-itāhpihiskik kōskinikimak, k-ātāhpihikwa ōki kōskinikimak. ākwah ōki iskwāwak itah ā-kiw-utinatsik kī āsi-kiwāwak. kīspin ākā tötamani, kika-misi-wanātsihitin."

(103) "āha?, ntötäm, nka-tötän; nnōhtā-pimātisīn. päyak pik nka-miywāyimāw awa kā-kāh-utināt. ākwah ōkih kutakak ta-kiwāwak uwāhkumākaniwāwa."

(104) "usām mihtsät kikanawāyimāwak. misawāts nka-pāhtāw."

(86) "Why! It is none other than my fellow-tribesman! What little gifts shall I pick out for him, I wonder?"

(87) "Why, is this Bad-Owl, as he was called, with whom I used to play here at practical jokes?"

(88) "Yes, he it is!" he told him.

(89) "Oh, Fellow-Tribesman, I will do whatever you say."

(90) "Well then, Fellow-Tribesman, I should like to take home with me one woman from among your women."

(91) "Yes, Fellow-Tribesman, I have only these ten who are sitting here. They are all I have, but one of them you may take, whichever one you wish," said the Swampy Cree to Bad-Owl.

(92) Secretly the other man pointed out to him the old woman of whom he had told him. He stepped up to one after the other, to see which one he would take.

(93) "Most of them are handsome indeed, Fellow-Tribesman," the Mushkago said to him.

(94) The wife whom the other loved, that was the one he took.

(95) "Dear me, Fellow-Tribesman! You are a young man, to be taking just the one who is old, when these others are so handsome!"

(96) "Well, it happens that this is my choice, and so I am taking this one. There now, Fellow-Tribesman, go home with your women!" he told the Swampy Cree; "You are not to go anywhere else tonight. Tomorrow I shall try to see you once more."

(97) Then the woman he had taken slept somewhere or other. He did not sleep with her. In the morning he took her over there.

(98) "Ha, come in, Tribesman!" he said to him.

(99) He entered. All the Mushkago's followers came there.

(100) "Now then, Fellow-Tribesman, I have taken this woman and mean to take her home with me, unless you abandon the weapons which you use."

(101) "Yes, I shall do that. Whatever you say, I shall do. I love her too much whom you have taken."

(102) "Very well, Fellow-Tribesman, I will give her back to you, on condition that never again you do as you have done. I shall strike down your helpers to the very last one. 'I shall give him one more interview. If he is not willing to do as I shall tell him, then let him in turn see my familiar beasts and wrestle with them,' is what I thought concerning you. But now you shall again have this wife of yours. In whatever way your followers may feel inclined to laugh at you, they will laugh at you. And these women are to go back from wherever you have taken them. If you do not so, I shall destroy you beyond redemption."

(103) "Yes, Fellow-Tribesman, I will do so; I wish to live. I am fond only of the one you took. These others may go back to their relatives."

(104) "You have altogether too many wives. I shall not fail to

kihtwām nipahtāyāku. ākusi kitisi-kitahamātin, ākā ta-matsi-nōtsihtāyin.”

(105) “āha?, nitōtām, nka-tōtān anima k-ätwāyan; usām nnōhtā-pimātin, mīn āwa niwīwikimākan ā-sākihak. kika-wāpmāwak kita-kīwātsik.”

(106) ākusi tāpwāhtawāw. wayawīwak, nanānis āy-isi-kīwātsik ōki kutakak iskwāwak, ākutah uhtsi āsa kā-kīh-kustikut umas-kākōwa awa mats-ōhōw.

(107) ākuyikuhk āskwāk ātsimōwin.

39. A BONY SPECTRE ABDUCTS A WOMAN.

sākāwāw.

(1) nāhiyaw pāyak, usīma uskinikiwa. awa ustāsimāw pāyaku-yiwa ukusisa. mistah āhkusiwiwa, āh-apisisisit awa nāpāsis. ākwah atuskāmōw, ayīsiyiniwah āh-atutāt.

(2) “māskōts awa kā-sākihak nikusis kita-nipiw,” itāyihtam.

(3) kītahtawā aw ōskinikiw, ustāsah ā-sākisiyit, “mahtih, nistāsā, wāpatunisk miyin,” itāw ustāsa.

(4) miyik. piyisk misiwā wāpatunisk astāw. āta āh-āhkusiwit ukusisiwāwa¹, utināw, ā-wayawīhtahāt aw uskinikiw. āh-pīhtukahāt ōh āwāsisah, miyw-āyāyiwa.

(5) ākusi kītahtawā wīwiw; tāpiskōts wīwiwak ustāsa².

(6) “hāw, nisīm. atāwākanak nōtsihātān; paskāpitsitān,” itāw usīma.

(7) “āha?,” itik.

(8) āsay utawāsimisiwak aw ōskinikiw; misikitiyiwa, āh-pimītātsimuyit. kītahtawā āh-mātsītsik, ākwah awa iskwāw nikuhtāw. kītahtawā wanihāw. namuya takusin. kītahtawā āh-tīpiskāyik, ākā āh-takusihk, ntunikāwak ustāsah. namuya miskawāwak; namuya mātāhāwak.

(9) “māskōts nipiw sisikuts,” itāyihtamwak.

(10) ākwah ustāsah saskahamawāw.

(11) “nistāsā, kakwā-kiskāyim kītim. kikusisinaw mistahi mā-tōw,” itāw.

(12) “āha?,” itik.

(13) nikamōw.

(14) “nisīm, ōtah ōmāskanaw awa nītim pikuh niwāpahtān,

¹ “Their son”: father’s brother and mother’s sister use the terms “my son” and “my daughter” more often than the specific *nikusim*, *nitōsim*; the distinction between these is unknown to me; Lacombe’s statement (*Dict.* 669f.) is confused.

² Literally, “they had wives in the same way”; the interpretation in the text is a surmise.

hear of it, if you do any more killing. And so now I forbid you to exercise any more evil arts."

(105) "Yes, Fellow-Tribesman, I shall do this which you say; I want to live, and I love this wife of mine. You will see that they go home."

(106) Then he took him at his word. They went out of the tipi, and those other women went to their several homes, and all because evidently the Mushkago feared Bad-Owl.

(107) That is the end of the story.

39. A BONY SPECTRE ABDUCTS A WOMAN.

Adam Sakewew.

(1) A certain Cree had a younger brother, a mere youth. The elder brother had one son. This little boy fell very sick. The man sought medical aid, employing people to use their power.

(2) "Perhaps my beloved son is to die," he thought.

(3) Then at one time that youth whose brother was in fear, said to him, "Come, Brother, give me some white paint-clay."

(4) He gave him some. Then he put the white clay all over his body. Although their son was ill, the youth took him up, and carried him out of the tent. When he brought the child in again, he was well.

(5) Then, in the course of time, he took a wife; he took his wife from the same family as had his elder brother.

(6) "Come, Younger Brother, let us go in pursuit of furs; let us move camp away from the band," he said to his younger brother.

(7) "Yes," the latter answered him.

(8) The youth and his wife had by this time a child; it was of a size to be crawling about. Then at one time, as they were hunting, that woman gathered wood. Then, at one time, she was missed. She did not come home. Presently, as darkness fell and she did not arrive, the youth and his brother searched. They did not find her; they did not come upon her tracks.

(9) "Perhaps she suddenly died," they thought.

(10) Then he offered his elder brother a lighted pipe.

(11) "My, elder brother, try to know about your sister-in-law. Our son is crying much," he told him.

(12) "Very well," the other answered him.

(13) He sang.

(14) "My younger brother, here I see only the path of my sister-

äkutah uma kã-ntunikäyahk. namuya nãntaw ntisi-wãpahtãn tamisi-wanãtisit awa nãtim ka-wanihäyahk."

(15) wiyaskinahãw aw õstãsimãw. äkwah miyãw uspwãkana.

(16) "nãsim, äwakw ana pihtwã. kakwã-miskaw nãtim. namuya misi-wanãtisiw. mãskõts kãkway kikiskãyihtãn," itãw usãma.

(17) äkwah pihtwãw aw uskinikiw. kãtayõwinisãw. äkwah ituhtãw itah kã-nikuhtãyit uwikimãkanah. äkwah äh-pipuhk; umayikuhk usitah kaskitãnam; äkwah õhi utsihtsiyah kaskitãnam aw õskinikiw. äkwah ituhtãw; äy-utihtahk uwikimãkanah itah ä-kãh-nikuhtãyit, ntunikãw. kãtahtawã kã-wãpahtahk itah äh-kãh-nãpawiyit uwikimãkanah; itah ä-tahkuskãyit äkutah nãpaww. itah äh-ãyitiskãyit, äkutah tahkuskãw aw uskinikiw. pahkãkin akwanahõw; äyaku piku musãskatãw. äkwah tahkuskãw itah ä-kãh-tahkuskãyit uwikimãkanah.

(18) kãtahtawã äkutah uhtsi äh-itãpit, põt õma tãpiskõts pisimwãyãpiy isinãkwaniyiw õmãskanaw aw iskwãw, nayãwats ä-pimakutsihk. uhpãw awa uskinikiw. nayãwats pimakutsin, tãpiskõts äh-pimihãt. põtih wãhyaw äh-ãyãt, põtih minahikwãhtikwa äh-nawãyãskusiniyit, äkutah äsah kãh-nãpãyit, namuya tãpwã äh-nãpãt, äh-uwãtsimusit anihã kã-sipwãhtahikut. äkutah uhtsi uhpãyiwa. uhpãw wista, äkwah äh-pimakutsihk nayãwats.

(19) kãtahtawã k-ãti-nihtakutsiniyit. ati-nihtakutsin wãstah. kãtahtawã muhtsihk äkwah ati-pimuhtãyiwa, ä-sãskisiyit minahikuskãhk. põtã kã-wãpahtahk wãstãpahkwayikamik äh-mãyãtaniyik, äh-misãyik. kutak wãpahtam äh-ãpisãsiniyik. äkwah pihtukãw. põt õhi kãh-ãpiyiwa wãskwãhtãmihk; kutakah nãpãwah pimitakãm ãpiyiwa. kih-ãpiyiwa uwikimãkana, ä-wãtapimãyit pãkahkusah. awa pimitakãm k-ãpit, äwaku tapãhtiskwãyiwa kutak pãkahkus, äh-ustãsit awa pãkahkus kã-kimutit iskwãwa.

(20) äkwah aw uskinikiw pimuhtãw, pãskisikan apasõhk ähtakupitãyik, ä-wãpihtakãyik; "pãskisikan põt õma! wista nika-utinãn uma pãskisikan; nãst äyaku nik-ãyãn!" itãyihtam.

(21) äkwah äy-utinahk, pimakutsin aw iskwãwa kã-kimutit pãkahkus, äh-pãhpit.

(22) "nikusãk, pakitin uma nãpãskisikan! ä-sãkihtãyãn õma nãpãskisikan! kãwinaw kãwãhtah!" itwãw awa pãkahkus.

(23) "namuya! äsay kikãh-utnãw, ä-mãkwã-sãkãhak nãsta. kãkway ä-sãkihtãyãn niwãh-utinãn. äwakõ uhtsi kipãskisikan k-õh-pã-nãtamãn. nãsta ä-sãkãhak mãkwats kãwah, kikãh-pã-nãtãw. äkusi namuya ta-kãh-wãwiyãn."

(24) "ã, nikusãk, kiyãm miyãn nãpãskisikan; mistahi nãsãkihtãn!" itwãw awa pãkahkus.

in-law, even there where we made search. Not in any way do I see that my sister-in-law whom we have lost has gone to her ruin."

(15) The elder brother filled a pipe. He gave the other the pipe.

(16) "My younger brother, smoke this. Try to find my sister-in-law. She has not been destroyed. Perhaps you have some mystic power," he said to his younger brother.

(17) Then the youth smoked. He took off his clothes. Then he went to where his wife had gathered wood. It was winter; he blackened his feet, here; and he blackened his hands, the youth. Then he went there; when he came to where his wife had gathered firewood, he searched. Presently he saw a place where his wife had stood; upon the imprints of her feet he placed his feet, as he stood. Upon the imprints of her feet, as she had gone, step after step, the youth placed his feet, as he walked. He had a skin wrapped round him; but for this garment he was unclothed. Then he made his steps wherever his wife had set foot.

(18) Presently, as he looked on ahead, lo, there, like a rainbow looked the trail of that woman, as she had left the ground and floated through the air. The youth took off from the ground. He floated through the air as though he were flying. Behold, when he had gone a long ways, where a pine tree lay across the path, there she must have slept, — not that she had really slept, but where she had taken for her lover him who had abducted her. From there she had again risen aloft. He too rose aloft, gliding again through the air.

(19) Presently she had again gone down to the ground. He, too, at that point, went down to the ground. Then she had walked on, on the earth, and had gone into a wood of pines. There he beheld a large and ugly tent of old leather rags. He saw another and smaller one. Then he entered. Lo, there they sat, opposite the doorway; another man sat across the lodge from them. There sat his wife, sitting by the side of a bony spectre. That other bony spectre who sat across the lodge, lowered his head; and he was the elder brother of him who had stolen the woman.

(20) Then that youth walked over to where a gun hung from the lodgepole; it looked like a bleached stick; he thought, "So this is a gun! From him, in turn, I shall take the gun; I, in turn, shall have it!"

(21) As he took it, that bony spectre who had stolen the woman, came reaching for it, with a peal of laughter.

(22) "My fellow-husband, let go of this my gun! I love this gun of mine! Take back our wife!" said the bony spectre.

(23) "No! You took her, when I, too, loved her. Now I will take a thing you love. That is why I have come to take your gun. When I loved her who is your wife, you came and took her. So now I cannot have her to wife."

(24) "Oh, Fellow-Husband, please, give me my gun; I prize it too highly!" cried the bony spectre.

(25) "namuya ka-kīh-miyitin."

(26) "ahpōh nama wīhkāts kākway ka-pwātawihtān. ka-nihtā-nipahtān kākway pisiskiwak. tahkih ka-wītsātin."

(27) "namuya!" itwāw awa uskinīkiw.

(28) ākwah aw ōstāsīmāw wayawīw, uhtāwiya āh-ntawi-ntumāt. pōt āwa kisāyiniw pākahkus pīhtukāw.

(29) "hāy, ntawāsīmisak kīh-nīpawistātuwak¹. āta nōtun², 'ākā wiya ākutōwak intw-āyisiyiniw uhtin iskwāw,' nīkīh-itāw awa nkusis; 'manitōwiwak iyin-ayīsiyiniw³, nīkīh-itāw māna, wiyīhtamōwaki kākway, ahtsi piku kā-tōtahk, kā-katsāts āh-unāpāmiyit kā-maskāhtwāt awa nīkākāpātisīm, ākā āh-tāpwāhtawit. — nkusis, ākus āwa āh-tāpwāt, awa kikusāk kāy-isi-wīhtamāsk. kapā-tipisk ka-nīkamuhitnān, tānisi ta-tōtaman. kiyām niya kitimākihtawin. mistahi nisākihtānan nīpāskisikaninānah. āwaku awa ustāsīmāw kitsiwām⁴ nnahihtāk; tānisi āh-itak tōtam, awa kikusāk ā-kākāpātisit, kā-ntawi-kimutamāsk kiwikimākanah. ākus anih āh-tāpwāt, uma k-ātisk."

(30) "āha?. ākā wiya kiyāski. awa nka-kīwāhtahāw kīwinaw." itwāw aw ōskinīkiw.

(31) "āha?."

(32) "pāyakutipiskwa⁵ pikuh ōtah nīk-āyānān; wāpahki nka-kīwānān awa kistim."

(33) "hā, nītsiwāh, kitatamihin, āh-tāpwāhtawat kōhtāwiyinaw. āh-atamihiyin, nama wīhkāts ayisiyiniw ka-kīhikun. iyāhkusitsih, kika-pmātsihāw; ahpōh awāsis, iskwāw, nama wīhkāts ka-kīhikun kita-pimātsihat. hāw, nītsiwāh, ākusi niy kitisi-miyitin. kikusāk minahōwin kiwīhtamāk, ta-wahkāh-nipahtāyin kākway pisiskiwak."

(34) ākus itik.

(35) "ākwah niya, nkusis, mahtāhitōwin kik-āsiyīhkātān; āwaku niya kimiyitin. pimiya asamihkan, takusiniyani kīkiwāhk. ākutah tsīkih kā-wīkiyāk nīsu mōswak kimiyitin, kit-āsamiyin, ākutah uhtsi pimiya kit-ōtinaman. ākusi awa kitsiwām k-ātwāt, ākusi nīsta kitisi-miyitin."

¹ Literally, "they have stood in relation to each other, by each other", but the actual meaning is unknown to me.

² Unknown word.

³ As the powers of spirit beings seem to us unusual, so ours to them. Cf. the same sentence in Jones' *Fox Texts*, 108, 15.

⁴ Thus it appears that *nītsiwām*: "my brother (man speaking)" has, among its many uses that of "my fellow-husband's brother."

⁵ Not to be divided by hyphen; *-tipiskwah* (particle) and *-tipiskwā-* (verb) are the non-initial (suffixal) forms corresponding to *tipisk* and *tipiskāw*. Similarly, *kisikāw*: "it is day" has the odd non-initial verb-forming suffix *-kisihkāw-*.

(25) "I shall not by any chance give it to you."

(26) "If you wish, never will you fail of any game. You will be good at killing every kind of beast. Always I shall go at your side."

(27) "No!" said the youth.

(28) Then that elder one went out of the tent to call his father. The old man Koshtchey entered.

(29) "Alas, my children have stood facing each other! Although often, 'Do not take a woman of the common mortal men,' I said to my son; 'Of manitou nature are real men,' though I told him more than once, when I instructed him, yet none the less he did so, robbing, as if none other would serve, one who had a husband, this stubborn fool of mine, who does not heed my words. — My son, even thus he speaks true, this thy fellow-husband, in what he has told thee. All night we will teach thee songs and how to do. Pray, hear me with pity. We greatly prize our guns. This one here, your kinsman now, obeys my word; as I tell him, he does, while he, your fellow-husband is foolish and stubborn, and thus has gone and stolen your wife from you. But in this he spoke true which he told you."

(30) "Very well. Do not speak false. I shall take home with me this wife of ours," said the youth.

(31) "So be it."

(32) "One night only we shall stay here; tomorrow your daughter-in-law here and I shall go home."

(33) "There, Kinsman, I thank you for having lent ear to him who is now your father as well as ours. Because you have done me this favor, never shall mortal man be lost to you. Whenever one is sick, you shall restore him to life; be it a child, a woman, never shall he be beyond your power of restoring him to life. There, brother, this is my gift to you. Your fellow-husband promised you the killing of game, of every kind of beast."

(34) Thus he spoke to him.

(35) "And I, my son, Potlatch you will call it; this is what I give to you. Give me fat to eat, when you arrive at your home. Close by to where you dwell, two moose I give you, that you may feed me, that you may take the fat from them. And even as your brother said, even such a gift I too am giving you."

(36) "äha?", itäw.

(37) äkwah nikamuhik ukusäka. piyisk wāpaniyiw. ä-kīsi-nikamuhikut, äh-wāpaniyik, wayawīwak uwīkimākanah aw uskini-kiw. pākahkus wayawīw mīna, äh-wītsāwāt ukusäka.

(38) "hāw, nikusäk, äkāya kutakah nāpāwah kit-äyāwāw kīwinaw. kätisk-ayisiyiniwiwin kimiyitin. mīna kikusisinaw ta-kätisk-ayisi-yiniww. täpwä äkā wiya wihkāts kita-māmawihitōw kīwinaw; nkāhkwyihtaskin."

(39) äkusi kīwāwak uwīkimākanah. takuhtāwak wikiwāhk. pusku-kisik mätsiw aw uskinikiw. nīsu nipahāw mōswah äh-wīnu-yit; kahkiyaw utinam pimiya uskanihk uhtsi, äkwah äwaku äh-asamāt uhtāwiya, utsiwāma, ukusäka. äkwah aspin äy-ispayik namuy ätsimōw aw öskini-kiw. namuya kakwätsimāw usīma awa nāpāw.

(40) "tānis ätukä tiyōtahk awa nisīm, kā-pāsiwāt uwīkimākanah! kähstsinā mantōww awa nisīm!" itäyihitam aw ustāsīmāw.

(41) äkwah öhō ukusisiwāwa tān-tahtw askiy äh-wih-uhpikiyit, kītahtawä äh-kwāpikāt aw iskwāw, kutakah nāpāwa kā-kitutāt, äh-mamawihitut. äh-kiwāt, awiya kā-pakamahukut utihtimanihk. äkusi sāmāk ähkusiw. mayaw äh-ähkusi-yit, awa nāpāw atuskāmōw, ta-nānapātsihimiht uwīkimākanah. äkutah uhtsi kiskäyih-tam äh-pakamahumiht uwīkimākanah. kakwätsimāw.

(42) "nkä-kāh-kitutāw äyakw āna uskinikiw. äkusi äh-pā-kīwā-yān, äkutah kā-pasastāwukawiyān ntihtimanihk; äwak uhtsi k-ähkusi-yān."

(43) piyisk kākāts nipiaw aw iskwāw mihtsätwayak äh-atuskāmuhk. piyisk awa aw öskini-kiw kā-wīwit ustāsah miyik uspwākanah, kita-pihtwāt.

(44) "kakwä-nānapātsih nītim, nisīm. nama nāntaw āsay kih-tōtawāw."

(45) "hāw, öma kā-sakāk äkutah usihtāk täsipitsikan," itwāw aw uskinikiw.

(46) äkusi usihtāwān täsipitsikan. äkwah äh-tipiskāyik, äkutä ituhtahāw aw iskwāw k-ähkusit. äh-kiwātsik, namwäts tsäskwah utihtam awa wikiwāw, awa uskinikiw, awa mīna ustāsīmāw, āsay itah wītimwah k-äkutsiniyit, äkutah āsay kā-matwāwäyit¹, ä-säkuwäwiht.

(47) "nikusäk, kīwinaw pä-nās; āsay pimātsiw," itäw.

(48) ituhtāw kāwi aw uskinikiw. kahkiyaw pähtawāw awa

¹ If correctly recorded, an animate form, my impression is, however, that -wāwä-: "noise" forms only inanimate verbs; if so, we should read *kā-matwāwäyik*.

(36) "So be it," he said.

(37) Then his fellow-husband taught him songs. At last day dawned. When he had been taught the songs, and day had come, the youth and his wife went from that tent. The bony spectre, too, went out, to escort his fellow-husband.

(38) "Very well, Fellow-Husband; let not our wife have dealings with other men. I give you a full span of life. And our son, too, shall live a full span of life. But see to it that our wife never be guilty of adultery; I am jealous in marriage."

(39) So he and his wife went home. They reached their dwelling. That same day the youth hunted. He killed two fat moose; he took all the marrow from the bones, and made of it an offering to his adoptive father and brother and to his fellow-husband. And the youth did not tell of what had happened from the time he went away. That man did not question his younger brother.

(40) "I wonder how my younger brother did, to bring back his wife! Surely my younger brother has manitou power!" thought the elder brother.

(41) Then when that son of theirs, after I know not how many years, was nearly grown, then at one time, when that woman was fetching water, she had converse with another man, and committed adultery. As she went home, someone struck her on the shoulder. Then at once she became ill. As soon as she fell sick, that man called in doctors, that his wife might have treatment. In this way he learned that his wife had been struck. He questioned her.

(42) "I had been having a talk with that young man. Then, as I was coming home, I was struck with a stick or switch on my shoulder; from that I am sick."

(43) At last that woman was close to death, though many kinds of doctoring were tried. At last the youth whose wife she was, was given a pipe by his elder brother, that he smoke.

(44) "Try to treat my sister-in-law, Younger Brother. All kinds of treatment have already been given her."

(45) "Very well, over in that grove set up a scaffold," said the youth.

(46) Accordingly a scaffold was built for him. Then, at nightfall, the sick woman was taken there. When they went back home, that youth with his elder brother had not yet reached their dwelling-place, when already, from where the latter's sister-in-law lay high on the scaffold, there came the report of a gun, and they heard shouting.

(47) "My fellow-husband, come get our wife; already she is cured," he was told.

(48) The youth went back there. Everything was heard which

pākahkus tānisi āh-itwāt. pōtih wātihtāt uwikimākanah, āsay nihtakusiyiwa. kiwāhtahāw. āh-takuhtāt wikiwāhk, āsay miyw-ayāw aw iskwāw, mistahi ka-kih-āhkusit. ākusi ākutah uhtsih kiskāyimāw aw ōskinikiw āh-mamāhtāwisit. ākusi aw āh-pimāsisit aw iskwāw. ākusi ākwah aw uskinikiw māhtahitōwinihkāw. ākusi kustāw ākwah, ā-mantōwit āh-itāyimiht. namuya awiya nōtsih-kamāk. ākwah ākutah kāw-uhtsipayik nāhiyawak ā-mahtāhitutsik.

(49) ākuyikuhk iskwāw ātsimuwin.

40. CROOKED-MOCCASIN AND THE BONY SPECTRE.

sākāwāw.

(1) pāyak nāpāw kutukwaskisin isiyīhkāsōw. ākwah kītahtawā kiksāpā sipwāhtāw, āh-mātsit, ā-wih-kakwā-nipahāt pisiskiwah. wāpahtam mituni kiksāpā āh-mihtsāniyikih mikiwāhpah. ākwah āh-pimuhtāt māk-wāts, kītahtawā paskwāw wāpahtam; wāsakām sakāyiw.

(2) "āwaku nika-taskamuhtān," āy-itāyihtahk, kītahtawā ka wāpamāt ayisiyiniwah āh-pā-matāwisiyit.

(3) nīmipāskisikanāyiwa. tāwāyihk paskwāhk āh-pimuhtāt aw kutukwaskisin, "nāha kutak ayisiyiniw," itāyihtam, "kāhtsin nikā-tāpāskiskawāw," itāyihtam.

(4) pōtih tāpwā tāpāskiskawāw.

(5) sāmāk wihik: "yahō, kutukwaskisin! kās-wān ātukā nākisk tātuyahk!"

(6) "āha?," itāw.

(7) ākusi ōmis itik, pāskis āh-pāhpit awa kā-nakiskākāt: kitāpamāt, awin āwa, pākahkus awa kā-pāhpit; ōmis itāw: "kut kwaskisin, kakwā-sākuhitutān! kipāskisikaninawa astwātutā awiyak sākuhihtsih kit-ōtahwāw upāskisikan."

(8) "namuya," itāw kutukwaskisin; "namuya ā-papā-māsihyān," itāw.

(9) "namuya, kutukwaskisin; kiyām māsihitutāhk. awiyak sākuhihtsih kit-ōtahwāw upāskisikan," itwāw awa pākahkus.

(10) "namuya! namuya āh-papa-mātawāyān; pisiskiw ā-w kakwā-nipahak," itāw ōhi pākahkusah.

(11) "hā, kiyām māsihitutān. ta-miywāsin, awiyak upāskisika utahuhtsih. sākuhiyanih, nisu kik-āyān pāskisikanah. pāya nama wihkāts ka-patahikāhkān, nipāskisikan utahuyani. ākwa niya utahutānih, nōhtāwiw nka-miyāw ayisiyiniw upāskisikan āh-nōhtā-wāpahtahk, k-ōh-pā-nakiskātān. 'nka-kakwā-utahwāw upāskisikan,' āh-itāyimitān, āwaku uhtsi k-ōh-pā-nakiskātān."

that bony spectre said. When he reached his wife, she was already climbing down. He took her home. When she reached their dwelling, she was already well, sick as she had been. So then from this the youth was known to have magic powers. Thus this woman was restored to life. And then that youth arranged a potlatch ceremony. And then he was feared, because he was thought to have spirit power. And his wife was not wooed by any man. And from this it came that the Cree have the potlatch.

(49) Here ends the story.

40. CROOKED-MOCCASIN AND THE BONY SPECTRE.

Adam Sakewew.

(1) A certain man was called Crooked-Moccasin. Once upon a time he set out in the morning to hunt, meaning to kill some game. Early in the morning he saw a great many tipis. As he walked along, presently he saw an open meadow; round about were woods.

(2) "I shall walk across this," he was thinking, when he saw a man come into the open.

(3) That person was carrying a gun. As Crooked-Moccasin was walking in the middle of the meadow, "Yonder man," he thought, "surely I shall meet him as our paths cross," he thought.

(4) It really turned out that he encountered the other at the point where their ways crossed.

(5) At once the other called him by name: "Yoho, Crooked-Moccasin! It is by chance, I suppose, that we meet!"

(6) "Yes," he answered him.

(7) Then the other spoke thus to him, and at the same time he laughed, who had encountered him; when he looked at him, why, that person who laughed was a Bony Spectre. This he said to him: "Crooked-Moccasin, let us try to overcome each other! Let us put up our guns as a stake; whoever is overcome will lose his gun."

(8) "No," Crooked-Moccasin told him; "I am not going about wrestling," he told him.

(9) "No, Crooked-Moccasin; please, let us wrestle. Whichever is defeated will lose his gun," said the Bony Spectre.

(10) "No! I am not going about to engage in matches; I want to kill game," he told the Bony Spectre.

(11) "Oh, please, let us wrestle. It will be fine, when one of us loses his gun. If you defeat me, you will have two guns. With one you will never miss the mark, if you win my gun from me. And if I win yours, I shall give my father a human being's gun. Because he wants to see one, is why I have come here to meet you. 'I shall try to win his gun from him,' was my thought concerning you, owing to which I have come here and met you."

(12) "hāw, wāsā kitisimin!"

(13) astāw upāskisikan awa kutukwaskisin; awa minah pākahkus. utihtinitōwak, ä-wih-kakwä-kawiwäpinitutsik. māsihituwak. mwähtsih äh-nayawīt awa kutukwaskisin, ätsikähwäw; pakami-siniyiwa, äh-kawiwäpināt öhi pākahkusah. pähpiw awa pākahkus.

(14) "nitakah kiskāt nipiswahän," itik öhi pākahkusa; "äkwah äyāpits päyakwāw!" itik.

(15) "äha?"

(16) utihtinitōwak; äsay mīna māsihitōwak. käyāpits ä-wih-nawayīt, ätsikähwäw pākahkusah; äsay mīna kawiwäpinäw. äsay mīna pähpiw awa pākahkus.

(17) "kutukwaskisin, nitakah nipiswahän kiskāt, k-ö-säkuhiyan. äyāpits päyakwāw!" itik, päskis äh-pähpit awa pākahkus.

(18) äkwah ömis itāw: "äha?, namuya äkwah kik-ästätāmu-sininānaw."

(19) äsay mīna māsihitōwak. piyisk mīna nayawīw aw äyisiyiniw. mīna äh-nayawīt, äsay mīna ätsikähwäw; äsay mīna kawiwäpinäw. äsay mīna pähpiw awa pākahkus.

(20) "nitakah kiskāt nipiswahän, k-ö-säkuhiyan. äyāpits päyakwāw!" itwāw awa pākahkus.

(21) äsay mīna utihtinitōwak. äsay mīna äh-nayawīt awa kutukwaskisin, äsay mīna ätsikähwäw. säkuhäw; kawiwäpinäw. äkwah pähpiw awa pākahkus.

(22) "hāw, kutukwaskisin, nīswāw kätisk¹ ayisiyiniwiwin kōtahun ötah uhtsi. äsay niyānanwāw kätisk ayisiyiniwak päy-äyāwak ötah askihk. äkusi nīswāw k-ätwäyän. awa nakatamanih askiy, kutak äniskäh kit-äyisiyiniwiw. äwaku nipahikähkätsi, kutak mīna äkutah uhtsi kit-äyisiyiniwiw."

(23) nama kikwah wäpahtam awa kutukwaskisin. utinamiyiwa kikwah äh-tāpiskamiyit.

(24) "öma mīna päyak äy-utahuyan, miyätawäyinih kit-äpatsihtäyin. namuya wiy äyisiyiniw käh-kakwä-kitimahāw, täpiyähk äkähkäway ta-mäskuskaman², kīnikāw uhtiskawināmäsiki ana käwitsih-mätawāmat. äkwah öma nipäskisikan. awa kätiskäwi-kätisk-ayisiyiniwit, äpihtaw äpihtaw-ayisiyiniwitsi äyaköw äwa, kiy-ötihtikuyäk wämistikösiw. äwawkw äwa kita-wäpamāw tamihstäiyit wämistikösiwah. äkuspi öma kik-äpatsihtän."

(25) utinamiyiwa ustikwāniyihk, awīn uma, mästäkaya äh-kinwāyiki.

¹ On the meaning of this particle (given by Lacombe as "juste ce qu'il faut") hinges the whole passage. It is not made clearer by the explanation at the end of the text. In both places my translation is guesswork.

² Another word I do not know; perhaps wrongly recorded. I translate as though it read *ta-kustaman*: "that thou fear it."

(12) "Well, you urge me too much!"

(12) Crooked-Moccasin put down his gun; so did the Bony Spectre. They grappled, trying to throw each other. They wrestled. Just as Crooked-Moccasin was tiring, he tripped the other; he threw the Bony Spectre, who fell hard on the ground. The Bony Spectre laughed.

(14) "By chance I stumbled over your leg," the Bony Spectre said to him; "Come, once more!" he said to him.

(15) "Very well!"

(16) They grappled; they wrestled again. Once more, as he was about to give out, he tripped the Bony Spectre; again he threw him. Again the Bony Spectre laughed.

(17) "Crooked-Moccasin, by chance I stumbled over your leg; that is how you got me down. Once more!" the Bony Spectre said to him, and laughed.

(18) Then he said to him, "Yes, but this time we shall not stop for a rest."

(19) They wrestled again. At last the mortal man again grew tired. Again, as he wearied, he tripped the other; again he threw him to the ground. Again the Bony Spectre laughed.

(20) "By chance I tripped over your leg; that is how you got me down. Once more!" said the Bony Spectre.

(21) Again they grappled. Again, as Crooked-Moccasin was tiring, he tripped the other. He overcame him; he threw him. Then the Bony Spectre laughed.

(22) "There, Crooked-Moccasin, twice a full span of human life you have here won from me. Already five times the full span have mortal men so far stayed on this earth. Thus it is that I say twice. When you in your present person leave the earth, another will take up mortal life where you leave off. When he dies of old age, still another will from that point on live a human life."

(23) Crooked-Moccasin saw nothing. The other took something from round his neck.

(24) "Here is another thing which you have won from me, to use when you engage in contests. You will not, indeed, try to destroy people, but only so that you need fear nothing, if he draw a sharp weapon against you, with whom you are playing. And here is my gun. When he who lives the full span of mortal life is halfway through his human course, then the Frenchman will come to where you are. He will see the Frenchmen grow many. At that time you will use this thing."

(25) He took it from his head, and it was nothing other than a long hair.

(26) "nanātuhk kit-äsi-mätawāw; äkutah kīsta kik-äpatsihtān. äkwah kīwāyani, ōtah uhtsi ka-kīwān. kā-wīkiyin āstam-itah kā-sakāk, kutak āstsam-itahis apsis sakāsin¹. äkutah kik-ōhtinān kit-āsamiyin. äkutah ayāwak mōswak; äyakunik kimiyitin. usām mistahi kikitimākisin; kikitimākisināwāw k-äyisiyiniwiyāk. pimiyy asamihkan," itik ōhi pākahkusah; "hā, ōm itah kiwāhtatā nipās-kisikan; ayisk k-ōtahun."

(27) "āha?!"

(28) kīwāw awa kutukwaskisin. awa mīna pākahkus mīn äyaku sipwāhtāw. nama kākway upāskisikan; ayis utahwāw. äkusi äkwah ōm āya k-āti-kīwāt awa kutukwaskisin, ōma kā-kiskinōhamāht sakāw āh-at-ōtihtahk, kā-wāpamāt āh-nīsiyit mōswah. pāskiswāw; nipahāw. kutakah mīna pāskiswāw; mīn äyakuni nipahāw. mistahi wiyinuyiwa. kīwāw. pā-nātam wiyās. äkwah ä-takuhtatāt wīkiwāhk, atuskāmōw, kahkiyaw uskanah kit-ōsikanātamuht, pimiyy äkutah ä-wih-uhtinahk. tāpwā usihtāwān pimiyy. ä-kīh-kīsihtāwiht, äkwah atuskāmōw, kita-tāpwātimiht ayīsiyiniwah, ä-wih-asamāt pākahkusah uma pimiyy, äkwah ayīsiyiniwak ä-pihtukātsik mīkiwāhpihk, ä-wīhkumihtsik, awa kutukwaskisin wīkihk, ä-misäyik mīkiwāhp āh-äpatsihtāt. äkusi äkwah uma māk-wāts kā-ntuhkāmūt, äwak uhtsi nāwu-tipiskāyiw, ōhi kā-kīh-māsihāt pākahkusah.

(29) "nkīh-utahwāw upāskisikan, itōwahk kā-sāsākwāpāwitsik upāskisikan. äyak ōma ä-kīh-ntutamawit kit-āsamak pimiyy. wih-wāpahtamāku nōtahuwāwin, nka-nātān, kisiwāk ōta nikih-pāuyākunāhān."

(30) "āha?! mahtih nka-wāpahtān mantōw-pāskisikan," itwāw awa pāyak kisäyiniw, "kahkiyaw kita-wāpahtamahk," itwāw awa kisäyiniw.

(31) äkwah nātam; ntaw-ōtinam. mituni tāpiskōts akwāhunihtak isinākwaniyiw. kīwāhtatāw. äkwah awa uskāpāwis tahkih pas-pāpiw. kītahtawā kā-pā-takuhtāyit.

(32) "hāw, niwīh-pihtukatān äk ōma nōtahuwāwin. äkusi miyāhkasikāk. ayisk nama wīhkāts kiwāpahtānāwāw äkusi kit-āsīnākwahk pāskisikan," itwāw.

(33) wayawitimihk āh-nīpawit, miyāhkasikāwān. äkwah awa kisäyiniw kā-mamisītutāht, — kā-nitutamāt pimātisiwin, äkutōwahk awa kisäyiniw, — miyāw ōma pāskisikan. wā-wāpahtamwak kahkiyaw.

(34) "ā!"

(35) äkwah, "hāw, pikw itwāyākūh nka-tōtān. nikiskinōhamāk äkā wīhkāts kita-patahamān kākwh, piyāskisamāni. nama wih-

¹ Probably for *sakāsiv*.

(26) "He will play all kinds of games; that is where you too will use it. Now, when you go home, go directly home from here. In the wood that is this side of where you dwell, a bit to this side is a small clump of trees. From there you will get that with which to feed me. In that place are moose; I give them to you. You are too pitiable; you all are too pitiable who are mortal men. Give me an offering of fat," the Bony Spectre told him; "And yes, take home this gun of mine; for you have won it from me."

(27) "Yes!"

(28) Crooked-Moccasin went home. The Bony Spectre, too, went away from there. He had no gun; he had lost it playing. Then when that man, Crooked-Moccasin, was on his way home, when he reached that wood about which he had been instructed, he saw two moose. He shot one and killed it. He shot also the other and killed it. They were very fat. He went home. He came and got the meat. Then, when he had brought it to his dwelling, he employed people to break and boil out the bones, for he wanted to extract the marrow-fat. Accordingly the fat was prepared for him. When it was done for him, he again employed persons, that the people might be summoned by shouting, that he might feed fat to the Bony Spectre, and that the people might come into the tipi, those who were to be guests, into Crooked-Moccasin's tipi; and he used a large tent. And then when he invited his guests, it was four nights from the time when he had wrestled with the Bony Spectre.

(29) "I won his gun from him, the kind of gun the Skinny Fellows have. It is he who asked me to give him this feast of fat. If you desire to see my prize, I shall fetch it. Near by here I laid it away in the snow, as I came."

(30) "Yes! Let me see the spirit being's gun," said a certain old man, "that all may see it," said old man.

(31) Then he went to fetch it; he went there and took it up. It looked much like a stick of driftwood. He took it to his dwelling. Meanwhile the servitor kept looking out through the doorway. Presently he came.

(32) "Now then, I shall bring inside this my prize. Therefore burn incense. For never have you seen a gun to look like this," he said.

(33) While he stood without, they burned incense for him. Then that old man upon whose power they relied, — of those that pray for life, such was that old man, — he was given the gun. All gazed at it.

(34) "Ah!"

(35) Then, "Now, whatever you say, I shall do so. He instructed me so that I shall never miss a mark when I shoot. I shall never

kāts nika-pihtāsun. sōskwāts tamākunamān, ākusi kit-āsi-mat-wāwāk."

(36) "hāw, kiyām astāh. ma wihkāts ākutuwahk ayāw ayīsiyiniw. usām kika-misi-wanātsihtān. kiyām ntaw-āstāh," itwāw awa kisāyiniw.

(37) ā-sihkimiht kutukwaskisin kiyām kit-āstāt, tāpwāhtam. ākusi ntaw-āstāw; nīpisihkupāhk akutāw.

(38) ōmis itwāw: "āw, nītsi-pakās! ōma pāskisikan kāwih kimi-yitin. anihī wiya kutakah āyakuni namuya kimi-yitin, kātisk ayīsiyiniwin kā-utahutān. usām kustamwak ntōtāmāk ōma kipās-kisikan. anihī mīna kitayōwinisa kāw-utahutān, āyakunih mīna namuya kāwih ka-kih-miyitin; uma piku kipāskisikan, āyaku piku kā-miyitān."

(39) nam āwiya wāpamāw; kunta pā-pikiskwāw.

(40) kāyāpits apiwak ayīsiyiniwak ōki kā-wihkumihtsik. ati-kīwāw.

(41) āh-takuhtāt wīkiwāhk, āsay āh-pihtukāt, āsay kā-matwā-wāyik, ā-sākuwāyit, "nimāmihtsātsiwini!" āh-matwāy-itwāyit. āsay mīna kā-matwāwāyik, āsay mīna sākuwāyiwa, āsay mīna, "nimāmihtsātsiwini!" kā-matwāy-itwāyit.

(42) kāhtsināhōwak tāpwā āh-ihāyit ōk ayīsiyiniwak kā-ntu-mihtsik.

(43) āwakō ātsimuwin kayās. āwaku kisāyiniw nipahikāhkāw. ākutah, ōma niya, kisāyiniwitsih ayīsiyiniw, āyaku pāyak kātisk ayīsiyiniw; kutak ta-nihtāwīkiw. ākuyikuhk iskuh kātisk ayīsi-yiniwiwin; nam āskwa ihtāw āwaku. kāyāpits kinwāsk kitayān¹ askiy; kāyāpits nama mayaw ta-pākupayiw.

(44) ākuyikuhk āwaku āskwāk ātsimuwin.

41. THE YOUTH WHO WAS A BONY SPECTRE.

kā-kīsikāw-pihtukāw.

(1) kītahtawāh ōki nāhiyawak ōtah, — pāhunān isiyihkātāw, — ākutah āh-wīkitsik, pāyak awa uskinikiw āh-miyusit, ākwah ōhtāwiya āh-ukimāwiyit, pāyakuw; nam āwiya wītisāna. ākusi kitimākāyimāw. namuy ātuskāw ta-mātsit; namuya: pikuh pisisik āh-mātawāt, wiyākan mistikuyākan āyuku āh-mātawākāt; "āh-pakāsāt," isiyihkātāw āyakō mātawāwin. mākā mistahi sākihtāw ōma mistikuyākan, ākā kā-mātawāt pikuh āh-pīmakā-māskahk ōma, ahpōh āh-nipāt āskaw āh-kikiskahk.

¹ "Thou hast it." I do not understand the passage, but have translated as though it read *kit-āyāw*: "it will be there." Likewise, immediately below, *ta-pākupayiw*: "he will awaken" is translated as though it read *ta-pīkuyiw*.

need to load it. As soon as I pull the trigger, that will be enough to make it shoot."

(36) "Well then, you had better put it away. Never has mortal had the like of it. You will work too much destruction. You had better put it down," said the old man.

(37) When Crooked-Moccasin was urged to give it up, he obeyed. So he went to put it away; he hung it up in a willow grove.

(38) He spoke thus: "Come, my opponent at play! This gun I give back to you. But those other things I do not give you, the full span of life which I have won from you. My fellows too much fear this gun of yours. Also those garments of yours which I have won from you, them too I cannot give back to you; only this your gun, this alone I give you."

(39) He saw no one; he continued to speak into space.

(40) Those people who had been invited to the feast were still sitting there. He turned to go back.

(41) When he arrived at the tipi, when he had entered, already there came the report of a gun and someone's shout, "The dear little thing I had lost!" as loudly he called. Again a shot rang out and again he whooped and cried loudly, "The dear little thing I had lost!"

(42) Those people who had been invited then knew with certainty that that being was really there.

(43) This is an ancient tale. This old man died of age. Here, when even as I, a man grows old, that is one full span of life; another will be born. So long is a full span of life; not yet does he exist. Still for a long time the earth will be; not yet for a while will it go to pieces.

(44) That is the end of this story.

41. THE YOUTH WHO WAS A BONY SPECTRE.

Coming-Day.

(1) Once upon a time when some Cree were staying right here, — Place-of-Waiting-for-Each-Other (Battleford) it is called, — there was a certain handsome youth whose father was chief, and he was an only child; he had no brothers or sisters. So he was tenderly cared for. He did no work in the way of hunting; instead, he always played, and what he played with was a cup, a wooden bowl; the cup-game this game is called. He was very much devoted to this wooden bowl; when he was not playing, he wore it on a strap round his shoulder, and even when he slept he sometimes kept it on his person.

(2) kītahtawā ōm ākutah āh-wa-wikitsik, kā-pāpitsiyit wāhyaw uhtsi sakāw-iyinīсах, māka āh-matsihtwāyit, āh-manitōwiyit. ākwah āh-āh-atāwāyit, atāwāwikamikuh tuhtāwak āh-nistitsik uskinikiwak. kītahtawā kāh-pihtukāyit uskinikiskwāwa. ākwah ōhi kisāyiniwa pōtih nistu tawāsimsisiyiwa, mistahih atāwākanah āh-pihtukahāyit. sāmāk ōh ōsīmimāwa akāwātāw awa kāh-mātawāsit.

(3) "tāpwā miyusiw, nīstsās!" itāw ōhi kā-wītsiwāt.

(4) piyisk kīwāwak.

(5) "nīstsās, tāpwā mistahi nitakāwātāw aw iskwāw!" itāw.

(6) "yōw, nīstsās! āyimsisiwak āh-matsihtwātsik sakāw-iyiniwak; kitisi-pāhtānānaw māna. tānāhki āwaku k-ākāwātāt? iyātah māyikawiyini iskwāwak, namuya kitāpwāhtān," itāw wīstsāsah.

(7) "ā, nīstsās, māka nitakāwātāw!" itāw.

(8) ākus āh-tipiskāyik, "nōhtāh, maht āwakōw āna nitum kisāyiniw. ntakāwātimāwa anihī utānisah," itāw.

(9) "ahahāy!" itwāw awa kisāyiniw; "nkusis, tānāhki katsāts nātākām kā-wih-wīwiyan, āyakw āwa āh-matsihtwāt, āh-itikut wītsi-sakāw-iyiniwa, āh-mantōwit. āh-iskwāhāt utōtāmah upawāmiwinihk uhtsi?" itik ōhtāwiya.

(10) "hā, māka ākwāyāk ntakāwātāw iskwāw!" itwāw.

(11) "ā, tsāskwah! nka-kakwātsihkāmūn pitah," itwāyiwa; "āh, kikitimākāyimitin māka, nikusis, pikuh t-ātāwāyān¹," itāw.

(12) ākwah ntumāwak uskinikiw-sakāw-iyinīсах, āh-kakwāt-simātsik, mahtih t-unāpāmiyit.

(13) "namuya unāpāmiwak. umisimāw ana nīswāw unāpāmiw; ākwah ana tastawiyask pāyakwāw unāpāmiw; an ōsīmimāw namuya tsāskwa unāpāmiw. māka mistah āh-matsihtwāt ana kisāyiniw, niyān ōma kā-sakāwiyiwiwāhk āh-kustāyāhk ta-wītsāmāyāhk utānisah. nīstwāw āh-unahāhkisīmit, aspin māna pāskāpitsitwāwi, iyikuh niyīpikih wā-wāpamihtwāwi, kayāhtā namuya wītsāwāwak unahāhkisīmiwāwa. ākusi namuya kiskāyih-tākwan tānisi āsi-misi-wanātsihātsik. iyātah-kakwātsimihtwāwi, namuya wih-wihtamwak," itāw.

(14) ākusi uhtsitaw akāwātāw aw ōskinikiw. ākusi āhtsi pikuh sīhkimāw ōhtāwiya, ta-ntumāyit kisāyiniwa, ta-ntutamawāyit utānisiyiwa. piyis tāpwā ntawi-ntumāw awa kisāyiniw ōhi sakāw-iyiniwah.

¹ The word is *atāwāw*: "he trades (especially furs against White Man's products)"; I do not know whether it can bear the meaning I have given in the translation, or how else it may fit here.

(2) Then at one time, as they made a long stay here, one of those Bush-Fellows moved his camp here from afar, and he was one who practised evil, and a manitou person. Then, when he was doing his trading, three young men went to the trading-post. Presently some young women came into the house. It appeared that they were the old man's three daughters, and they were bringing a great store of furs into the post. At once he who was addicted to that game took a fancy to the youngest woman.

(3) "Really, she is beautiful, Cousin!" he said to those who were with him.

(4) At last they went home.

(5) "Cousin, really, I very much desire this woman!" he said to them.

(6) "Dear me, Cousin! The Bush People who practise evil magic are bad to deal with; we always hear this said. Why do you fancy just her? When people want to give you women to wife, you do not accept," said the one to his cousin.

(7) "Oh, Cousin, but I am in love with her!" he answered him.

(8) So then, that evening, "Father, please invite that old man. I am in love with that daughter of his," he said to him.

(9) "Dear me!" cried the old man; "My son, why must you just take a wife from the north, and just from this man who practises evil magic, as his fellow-Bush-People say of him, this man who has spirit power and kills off his fellow tribesmen through his dream helpers?" his father asked him.

(10) "Oh, but it is only now that I long for any woman!" he said.

(11) "Well, wait a bit! Let me first inquire," said his father; "But I love and cherish you, my son, and there is nothing for me to do but buy her," he told him.

(12) Then they called in a young Bush-Fellow and asked him whether those girls had husbands.

(13) "They are not married. That oldest one has twice been married; and the middle one has been married once; the youngest one has never had a husband. But as the old man is a great sorcerer, the fact is that we Bush Folk are afraid to consort with his daughters. Three sons-in-law he has had, and each time, when off they went to camp by themselves, and then in spring were seen again, to our surprise their son-in-law was not with them. And so it is not known in what way they destroyed them. When they are asked, they will not tell," he told them.

(14) The youth longed for her none the less. So he kept urging his father to invite the old man and ask him for his daughter. At last the old man really did go and invite that Bush Cree.

(15) äh-pihtukäyit, ömis itäw, äh-kīsi-mītsisutsik: "hāw, ntötām, k-ōh-natumitān, päyak uskinikiskwāw äh-akāwātāmātān. nistw ätukā kitayāwāwak uskinikiskwāwak," itāw; "niyān wiya ötäh paskwāhk k-āyāwāyāhk, — äkuyikuhk miyu-atimāw mustuswah, iyikuhk äh-ispisit, — äwaku¹ kimiyitin, miyiyini kitānis. namuya niya ä-wih-wītsāwak, nikusis ä-wih-wītsāwāt. namuy āpiw; kih-wayawiw. māka äh-nōhtā-wītsāwāt, 'mahtih kakwātsim,' k-ōh-isisit," itāw.

(16) "yahō, ntötām, niy āni wiya nikah-miywāyih-tān, paskwāw-iyiniw tit-ötāmiyān². tāpwā māka niyanān itāh k-ötaskiyāhk mamānpayiwak misatimwak," itāw; "namuya anuhts nāntaw kakh-ilitin, ntötām. wiya tipāyimāw utawāsimisah ninötukām; wiya kih-āyimihik ä-wih-uhpikihāt," itāw; "mahtih kiy-ätāyih-tahk; nika-wihtamawāw," itāw.

(17) äkusi kuntah ay-ātsimōwak.

(18) iyikuhk äh-kīwāt awa sakāw-iyiniw, äh-pihtukāt, "yahah, nötukāsiw, kā-ntumit awa paskwāw-iyiniw, äh-ntutamawit kitānisinawa. päyak misatim kiwih-miyikawinānaw; māka kiya äh-tipahitān, ä-kīh-āyimihiskik, ä-wih-uhpikihatsik kitawāsimisina-wak," itāw.

(19) "nāh, äkusi māna māka kā-mākiyahk! wiyāyāpats wiya utötāmiyahk³!" itwāw awa nötukāsiw.

(20) äkus äh-wāpaniyik, "kisākamisikā, nötukāsiw; nka-ntawintumāw paskwāw-iyiniw," itāw.

(21) tāpwā ntawi-ntumāw. äh-wāpamāt awa kisāyiniw, pōtih mistahī miyusiwiwa öh öskinikiskwāwa.

(22) "ta-kih-ätsik-āni-miywāyimāt nikusis!" itāyih-tam.

(23) äkwah ä-kīh-mītsisutsik, "ntötām, anima kā-kīh-isiyin tipiskuhk, miywāyih-tam awa ninötukām; tāpāyimōw päyak utānisah t-āyāyit paskwāwiwinānhk, äh-itwāt."

(24) äkus āwa kisāyiniw nanāskumōw.

(25) "tān āwakw ätukā māka, ntötām?" itāw.

(26) "ā, tān ān āwaku wāsīmimāwit, āwaku kā-nōhtā-wītsāwāt nikusis," itāw.

¹ He makes a circumlocution, instead of using the word "horse." This may be the same word-avoidance as that which I met; the old man is talking, if not to a foreigner, at least to a member of a different branch of the Cree tribe, of markedly different dialect.

² The word here is *utāmīw*: "he has a horse, dog, or other familiar animal". Probably the form in the text is an error of speech or record for *tit-ötötāmiyān*, from *utötāmīw*: "he has a kinsman," and the sentence should be translated, "to have a Plains Cree in my family." Cf. the next note.

³ Perhaps the reverse of the preceding error, for *utāmīyahk* or *tit-ötāmīyahk*: "to have such an animal."

(15) When the latter came to the tent, he spoke thus to him, after they had eaten: "Now, Fellow-Tribesman, the reason I have invited you is because I want one of the young women. It appears that you have three young women," he said to him; "That creature which we have here in the Plains Country, — then does he well pursue the buffalo, when he has his growth, — such a one I give you, if you give me your daughter. It is not I that wish to consort with her, but my son wishes to consort with her. He is not here; he has gone out. But, wishing to be married to her, 'Do ask him,' he has said to me," he told him.

(16) "Hoho, Fellow-Tribesman, as for me, I shall be glad to have an animal like the Plains Cree. Truly there where we others dwell, there is a lack of horses," he told him; "I cannot at this time tell you anything, Fellow-Tribesman. It is my wife who has decision over her children; it is to her they gave trouble when she labored to bring them up," he told him; "Let us see what she thinks; I shall tell her of this," he told him.

(17) Then they conversed of other things.

(18) When the Bush Cree went home, and entered his tent, "Yah, Wife, this Plains Cree invited me to ask me for our daughter. We are to be given one horse; but it is by you I shall guide myself, since it was to you our children gave trouble when you labored to bring them up," he said to her.

(19) "Goodness, do let us give her, then! We ought to be glad to have him in our family!" said the old woman.

(20) So, the next morning, "Prepare hot water, Wife; I am going to invite the Plains Cree," he told her.

(21) So he went and invited him. When that old man saw her, he saw that the young woman was very beautiful.

(22) "No wonder, I see, that my son fell in love with her!" he thought.

(23) Then, when they had eaten, "My fellow-tribesman, my wife is pleased with that which you said to me last night; she is content that one of her daughters stay in the Plains Cree country, she says."

(24) Then that old man gave thanks.

(25) "But which one is it, Fellow-Tribesman?" he asked him.

(26) "Oh, the one who is the youngest; she is the one whom my son desires to take to wife," he told them.

(27) "äkusi māna māka, ntötām, utākusiki t-ātuhtāw nitānis. pitah kākway ta-ki-kaskikwātasīw," itāw.

(28) äkusi kiwāw awa kisäyiniw.

(29) äh-pihtukät, "hā, nkusis, kimiyikawin ana kā-ntawāyimat," itāw ukusisah.

(30) awa miywāyih tam ōw ōskinikiw. iyikuhk äh-utākusiniyik, äkuyikuhk pä-witsāwāw utānisah awa nōtukāsiw, äh-pā-nayah-tahkik ayōwinisah, kikih utsayānisah aw uskinikiskwāw; ayis anuhts piku mistahih atāwāw awa kisäyiniw. äkusi pihtukāw awa, tit-äsi-miyikut aw uskinikiw, äh-kaskikwātamuht; kayah-tā miyuhōw wiya, öhtāwiya äh-ukimāwiyit. tāpwā mākiw päyak misatimwah; tāpwā wīkimāw.

(31) piyisk kinwāsk wīkiwak. piyisk kutakak ayisiyiniwak pähpitsiwak, mīna kayās kā-nakatiht awa kisäyiniw sakāw-iyiniw, utötāma ä-kīh-pitsiyit, äh-ka-kisātāt utānisah. kītahtawā ntumāw awa utihtāwāwa.

(32) ä-pihtukäyit, ä-kīh-ma-mitsisutsik, "yöh, nitihtāwāw, äkuyikuhk ōma k-äspīhtāwahk, äkwah māna niyanān kā-mātsi-nōtātāwākanāyahk," itāw; "ninöhtā-natakāsin; äkwah äkuyikuhk kinwāsk äh-kisātītān," itāw; "äkusi māka niya mīna kiyipah kāpitsiyān; äkuyikuhk nīstah äh-ihkäyih tamān, kayās kā-nakatsipitsistawitsik ntötāmak," itāw; "äkusi ōmisi ntäyih tātān," itwāw awa kisäyiniw sakāw-iyiniw; "ntihtāwāw, pitah natakām nnöhtā-isi-witsāwāw ninahāhkisim, ta-kiskinōhamawak sakāwi-mātsiwin, nōtsihtsikāwin," itāw; "itāp nīpinisiyāhkkuh, äkuyikuhk kiyaskut-siwāw ka-pamihikuwāw kistimiwāw," itāw.

(33) "äha."

(34) āta pakwātam; māka kustāw öh ötihtāwāwa, "māna ukanta-misi-wanātsihuh!" äh-itäyimat ukusisah. iyikuhk äh-kiwāt, wīhtam ä-wih-pitsiyit.

(35) "pitah nistim ta-ntawāpamāw, ta-wihtamawāt, ta-pāhi-kuyäk," itāw.

(36) äkusi wayawīw aw uskinikiskwāw.

(37) "ā, nikusis, äyiman itāh kā-nahāhkapiyin. kipāhtānānaw äh-matsihtwāt, äh-manitōwit kimanātsimākan. mahtih pitah pōnihtāh kimātawāwin. itāp iyikuhk takusiniyini ötä, kika-māmātawān," itāw; "awahā äkā wiya kawkā-kisiwah kimanātsimākan. ähkamāyimuh, iskuh kaskihtāyan, kikway ta-kawkā-nipah-tāyan," itāw ukusisah; "āt āni kisākihitin; māka nikustāw kimanātsimākan, äh-manāh-kisiwāhak," itāw.

(38) tāpwā wawāyiwak, äh-wih-pitsitsik. tāpwā niswayak isi

(27) "So then, Fellow-Tribesman, this evening my daughter will go there. First she will have to do a little sewing," he told him.

(28) Then the old man went back home.

(29) When he entered the tipi, "Well, my son, the one you love is given to you," he said to his son.

(30) The youth rejoiced. When evening came, that old woman came with her daughter, and they carried a burden of clothes and the young woman's belongings; for, only a short time before, that old man had traded much at the post. So she entered, and they gave the youth what had been sewn for him; they were surprised at the fine clothes he wore because his father was a chief. As he had promised, he gave one horse; really, he took her to wife.

(31) They camped there for a long time. After a while the other people, one by one, moved camp, until it was long since the old Bush Cree had been left as the last, staying on with his daughter after his fellow-tribesmen had moved away. Then at one time he called his daughter's father-in-law.

(32) When the latter had entered, and when they had eaten, "Now, my fellow-father-in-law, the time has come now when we others always go out to hunt for furs," he told him; "I want to go to the Bush Country; this is as long as I can stay with you," he told him; "So now I too shall soon move camp; I think it long enough now, since long ago my fellow-tribesmen have moved camp and left me behind," he told him; "And so this is my idea," said the old Bush Cree; "Fellow-Father-in-Law, for a while I should like to take my son-in-law along to the North Country, to teach him the woodland way of hunting and getting furs," he told him; "When we come back to summer camp, then you, in return, will have the service of your daughter-in-law," he told him.

(33) "Very well."

(34) To be sure, he disliked the plan; but he feared this man, his son's father-in-law, thinking of his son, "If only he does not go to his destruction!" When he came home, he announced that the others were going to move camp.

(35) "My daughter-in-law had better first go see them and tell them to wait for you," he told them.

(36) So then the young woman left the tipi.

(37) "Oh, my son, it is a dangerous place where you are to stay with your wife's people. We hear that your father-in-law is a sorcerer and a person of manitou power. Do for a time give up your game. When you come back here, you may play as much as you like," he told him; "Do your utmost not to anger your father-in-law. Gather your energies, as far as you are able, and make an effort to kill things," he told his son; "I hate to let you go; but I fear your father-in-law, and should dread to displease him," he said to him.

(38) Accordingly they made themselves ready to move camp. And

sipwähtäwak. äkwah awa sakāw-iyiniw sipwähtahāw unahāhkisimah. ā, miywäyihitam awa kisäyiniw.

(39) iyikuhk nätakām äh-ayätsik, äkuyikuhk ati-māh-mätsiw awa kisäyiniw, äh-witsäwät unahāhkisima, ä-kiskinōhamawät tånisi tit-äsi-mitihtäyit pisiskiwah. piyisk nakatsihtāw ōw uskinikiw. hā, päyakōw äkwah, äh-māh-mätsit, möswah äh-mätsitutawät, nanätuhk pisiskiwah äh-nötsihät. äkäh miyätsitsi, kītahtawäh māna, "mätawätän!" äh-itikut uwikimākana, min ōhi witimwah äh-pakäsitsik, piyisk miywäyihitamwak ōk ōskinikiskwāwak. āta wiyah namuya tahkih äyisäts äh-pōnihtät māna aw uskinikiw.

(40) piyisk äh-atih-pipuniyik, "hāh, äkuyikuhk ōma äspihtāwahkih, äkutä kā-mawatsihituhk," itwāw awa kisäyiniw.

(41) äkwah ispitsiwak. äkuyikuhk ayāwak nīmāwin. täpwä päpitsiwak it äh-ayätsik kutakak sakāw-iyiniwak. äh, miywäyimāw awa paskwāw-iyiniw, äkutä äh-takusihk.

(42) tsihkäyimik uskinikiwa, māka äh-itikut, "äyiman ānih! tånähki itah k-ō-nahāhkapiyan? mistah ān äyimisiw. ātah, 'namuya mistahi nāntaw ntötän,' k-ätäyihdamiyit awiya, äsay ämisi-wanätsihät awa kisis. mīna nistwāw kiw-unahāhkisimiw; ati-misi-wanätsihāwak," itāw, ōh äh-itikut uskinikiwa; "awahä kakwä äkā wiya kisiwäh kisis; äyimanuhk ōma kā-wīkihkämuwin, an āna mīna kītim umisimāw ä-witsōhkamawät öhtāwiya, ähmatsihtwäyit, ä-mantōwitsik."

(43) äkusi äkwah äkutah ayāwak, iyikuhk äh-mawatsihitutsik, äh-mihtsätsitsik, nanätuhk äh-äh-isih-wīhkuhtutsik, mīna äh-nīmihitutsik. wiya uskinikiw kītahtawä päyak wīhkayimik uskinikiwa, pisisik äh-kiyökäkut. māka ōhi witimwa tahkih mawināhuk ä-pakäsitsik. äyis namuya mätsiwak, ōma äh-utamih-wah-wīhkuhtuwih. piyisk awa uskinikiw k-ō-kā-kah-kiyukät, äyaku mīna kiskäyihitam äh-mätawät, piyisk äh-wihtamawät kutakah uskinikiwah äh-ayät awah paskwāw-iyiniw pakäsäwiyākan. kītahtawä māna pīhtukäyiwa uskinikiwa, ä-wih-kiskinawāpahtamiyit ōma umätawāwin, ä-kiskinōhamawät; piyisk kiskäyihdamiyiwa; piyis māna ntumāw äkutä äh-mätawätsik, ä-kiskinōhamawät uskinikiwa; piyisk kā-kapā-kisik mätawāw, nätä kā-kisi-miywäyihitahk pisisik kā-kih-mätawät. äkusi äkwah tōtam, pisisik äh-mätawät.

(44) piyis äkwah äskawih-pitsiwak kutakak. piyis äkwah nāhnöhtāhkatawak; äyis ōma kā-wāh-wīhkuhtutsik mistahi mätsipayihitāwak mitsiwin. kītahtawä äkwah awa kisäyiniw tån-tahtu kiskāw äkwah äkā kākway täpwä äh-mitsit, ä-kisätät unahāh-

so in two different directions they went from there. The Bush Cree took his son-in-law away with him. Oh, the old man liked that.

(39) As soon as they were in the wooded country, the old man kept hunting as they went on, taking his son-in-law with him and teaching him to track the game. In time the young man became skilled. So now he went alone, as he continued to hunt, hunting moose and pursuing all kinds of game. When he was not hunting, presently always, "Let us play!" his wife would say to him, and then they, as well as his sisters-in-law, would play the cup-game, until, in time, those young women became fond of it. Indeed, the young man was always loth to cease from it.

(40) Then, in time, as the winter went on, "Now then, the time has come when the band assembles over yonder," said the old man.

(41) Then they moved camp to that place. By this time they had food for the journey. They came to where the other Bush People were staying. The Plains Cree was liked when he came there.

(42) Another young man became his friend, but he told him, "It is a hard thing! Why are you staying here with your wife's people? He is really a hard man to be with. Even though one thinks, 'I am doing nothing serious,' before one knows it, this father-in-law of yours has done for him. He has had three sons-in-law before you; one after another they have destroyed them," he told him, that youth told him; "Be on your guard and try not to incur your father-in-law's displeasure; it is in a dangerous place you are, staying with your wife's people, for that oldest sister-in-law of yours, too, makes common cause with her father in his bad magic, and both have manitou power."

(43) So there they stayed, when the band had assembled in great number, inviting one another to all manner of feasts, and dancing religious dances. In time a certain other young man became fond of this youth and constantly visited him. His sisters-in-law kept bothering him to play the cup-game with them. For they did no hunting, but were busy with feasting one another. After a time that young man who kept visiting them had, he too, learned the game, and in time told the other young men that the Plains Cree had a bowl for the cup-game. Presently some young man would always be coming into the tipi, to learn that game of his by looking on, and he would teach it to him; in time the other would learn it; in time he would be invited to come where they were playing and teach it to the young men; presently he was playing all day and every day, with the same addiction that had kept him always a-playing in his home off yonder. That was what he did, he played all the time.

(44) The time came when the others, at intervals, moved camp. By and by, too, they began to go hungry; for in their feasting one another they had used up much food. Then at one time, when for I know not how many days that old man had not eaten anything to speak of, as he stayed there with his son-in-law who did nothing but

kisīma, pisisik āh-māta-wāyit, kītahtawā nīsutipiskwāh āh-māta-wāyit, ākuyikuhk kisiwāsiw awa kisāyiniw.

(45) ōmis itwāw: "ākuyikuhk kinwāsk āy-isītōwihak paskwāw-iyiniw, kā-nōhtāhkatāyahk. kika-pitsinānaw," itāw; "umāta-wāwin ta-mītsiw. iyikuhk minahuyāni, namuya kik-āsamāwāw. wīstah nipahtātsi kikwayah, ākuyikuhk ta-mītsisōw," itāw unahāhkisīma.

(46) āh-kīkisāpāyāyik, mistahi pakwātam aw uskinikiskwāw āh-itimiht uwīkimākana. mātōw kīmōts. ākusi ākwah ā-wawāyīwiht kiskāyihitam. kāh-māta-wāwiht kiskāyihitamwak kā-māta-wātsik.

(47) "pitsiwānan ākwah wīkiwāw paskwāw-iyiniw," itāw.

(48) "āhāhāy haha!" itwāyiwa ōhi sakāw-iyiniwa; "ntōtām, āyimisiw ana; namuy āni ukisāwātisiwiniw. kīspin kākway kā-kisiwāhikut, āyimisiw. namuya kisāwātutam kikwayah. asāy ani āh-kisiwāhat, ākā uh-pih-wīhtamākawiyin¹ ā-wih-pitsit. sōskwāts, kīspin kākway kikiskāyihātān, kakwā-āhkamāyimuh. mantōwiw ani!" itik ōhi nāpāwa.

(49) "ākusi nikitimahik. nama kākway nikiskāyihātān. nama kākway nipawātān. ākusi sōskwāts nka-nipahik," itwāw.

(50) ākusi ākwah ā-kīh-nāwu-tipiskāyik, ākuyikuhk sipwāhtāw. hāh, utihtam āsah ā-kīh-kapāsiyit. āh̄tsi pikuh pimuh̄tāw. nīsawāw āh-kapāsiyit, āsah kāh-minahuyit. āh-takuhtāt, āh-utākusiniyik, pōtih wiyāsah kā-wāpahtahk.

(51) "ākus ātsik āni kā-mītsisuyān! nnōhtāhkatāh!" itāyihitam.

(52) māka ōmisi kīh-itwāw awa kisāyiniw: "iyikuhk kākway nipahtātsi paskwāw-iyiniw, ta-mītsisōw. āta takuhtātsi, ākāy asamāhkāk. misawāts nka-kiskāyihātān, kīmōts asamāyākuh," itwāw.

(53) māka kahkiyaw kustik utawāsimisah uwīkimākana. ākwah awa uskiniw kāh-pīhtukāt, wāpahtam kāhkāwakwah āh-akutāyikih. ākusi ay-āpiw. piyis namuya wāpahtam ta-wih-kakwā-asamiht, ā-ka-kāmwātapiyit uwīkimākana.

(54) piyisk, "tawasimisitik, mahtih kāhkāwakwah nawatsik, takawisimōw-mītsisuyahk," āh-itāt, tāpwā nawatsiwak ōma kāh-kāwak.

(55) ākwah āh-mītsisutsik, namwāts asamāw. āh-āt-āsamimiht uwīkimākana, nama wih-mītsisuyiwa, "kiyām nīstah nka-nipahāh-katusun," āh-itāyihitamiyit.

(56) "yahō, ntānis, mītsisuh! namuya ka-kīh-kisistān mītsiwin!" itwāyiwa.

¹ Probably read *k-ōh-pāh*.

play, then at one time, when the latter had been a-playing for two days and nights, at last the old man lost patience.

(45) Said he: "Long enough now have I supported the Plains Cree, seeing that now we are starving. Let us move camp," he told the others; "Let him eat that toy of his. When I kill game, you are not to feed him. When he kills something, then he can eat," he said of his son-in-law.

(46) When morning came, that young woman was greatly distressed by what had been said concerning her husband. Secretly she wept. So then he learned that his people were getting ready to leave. Where they were gaming, the players learned of it.

(47) "The Plains Cree's people are moving their camp," he was told.

(48) "Dear me!" said that Bush Cree; "Fellow-Tribesman, he is a dangerous person; he has no kindness at all. If anything angers him, he is dangerous. He has no kindness toward anything. You have already incurred his displeasure: that is why you were not sent the message that he is about to break camp. Without delay, if you have any knowledge beyond the common, try to gather your energies. He is a manitou person, I tell you!" that man said to him.

(49) "If that is the case, he has done for me. I have no mystic knowledge. I have not dreamed anything. If it is as you say, he will soon kill me," said he.

(50) So then, when four nights had passed, he went away. He came to a place where the others evidently had camped. He kept on walking. When he had passed two of their overnight camping places, he saw where they had killed game. When he overtook them, at nightfall, there he saw the meat.

(51) "So now I shall get a meal! I am hungry enough!" he thought.

(52) But the old man had spoken thus: "When the Plainsman kills anything, then let him eat. Even though he arrives, do not give him food. I shall be sure to know it, if you feed him secretly," he said.

(53) All feared him, his children and his wife. When the young man entered, he saw the pieces of parched meat hanging. So he sat there. At last he did not see that there was any intention of feeding him, and his wife sat silent and gloomy.

(54) In time, "Children, roast some dried meat for our bedtime meal," he said to them, and so they roasted a piece of dried meat.

(55) Then, when they ate, he was given no food at all. His wife was given some, but she would not eat, thinking, "Let me too starve."

(56) "Hoho, Daughter, eat! You cannot go without food!" said the other.

(57) tāpwā mītsisōw; namuy āsamāw unāpāma, ā-kustāt ōhtā-wiya. piyisk ākus īsi kawisimōwak. āh-kīsi-kawisimutsik, utsāmāw uwikimākana aw iskwāw.

(58) "niwikimākan, māskōts kākway kikiskāyih̄tān. āhkamāyimu, kākway ta-kakwā-nipahtāyan kākway. āh-kitahamāt ōma nōhtāwi y ākā t-āsamikawiyin, ākusi ā-kustāyāhk kahkiyaw. ātah nipakwātān āh-tōtākawiyin, ā-sākihitān. ōk ōki nimisak āyāta-ōnāpāmitwāwi, ākus āh-tōtāhtsik ōma kā-wih-tōtākawiyin, āh-nipahāhkatusutsik. ākwah āh-mantōwit nōhtāwi y, namuy āwiya wihkāts āh-sākōtsihikut. kisākihitin. kakwā--minahōstamāsuh," itik.

(59) "āhā, ākus āna kā-nipahit kōhtāwi y! namuya¹ kākway nikiskāyih̄tān," itāw.

(60) ākusi mātōw aw uskinikiskwāw, āh-itikut uwikimākana. ākusi nipāwak.

(61) kiksāpā mīna āh-mītsisōwiht, namuy āsamāw.

(62) ākus īsi āh-kīsi-mītsisōwiht, "piku ta-pitsiyahk!" itwāyiwa.

(63) ākusi wawāyiw, āh-mātsit. iyātah-kikway-wāpahtahki, wāh-nipahtātsi, kikway pāhtam, āh-tapasiyit ōhi kā-wih-nipahāt. ahpōh wāpuswah piyāskiswātsi, namuya nipahāw. ākusi pihis māna aspin tā k-āspitsiwiht āh-ituhtāt, tākuhtātsi, ākus āh-ayapit, namuy āsamāw. ātah tahtu-kīsikāw āh-mātsit, māka nama kākway kih-nipahtāw. iskaniyā kāwāhkatusut. piyis māna mistahi nīpāhtāw, ākwah ā-kawāhkatusut. kītahtawā ākwah namuya kih-mātsiw, ākwah āh-kawāhkatusut, pātsiwihtsi, āh-apit mātukāhpihk, wihkāts iyikuhk māna ā-sipwāhtāt. kītahtawā āh-pihtukāt, pahkisin ākwah, āh-nāsōwāhkatusut.

(64) "yahōw, tānisi wi y ākwah paskwāw-iyiniw tiyutahk?" itāw unahāhkisīma, āh-pāhpihāt.

(65) mātōw aw uskinikiskwāw, āh-utsipitāt unāpāma, ākwah ā-wih-nipahāhkatusuyit.

(66) "yāh!" itwāw awa kisāyiniw, āh-wāpamāt āh-mātuyit utānisah; "kākway ōma māwihkātaman? kiyām apih!" itāw.

(67) ākusi kiskuwāyiwa. āy-apiw aw iskwāw āh-pimisiniyit unāpāma. ayis wih-nipahāhkatusōyiwa. ākwah ākutah kih-pī-muyōw apsis kāhkāwakus, iyikuhk āh-kawisimutsik āh-asamāt

¹ The normal combination is *nama kākway*: "nothing"; here the more general negative *namuya* is used, probably because *kākway kikiskāyih̄tam*: "he knows something" has here the specialized sense of "he has mystic knowledge."

(57) Accordingly she ate; she did not give her husband food, for she feared her father. At last they went to bed, even so. When they had gone to bed, the woman kissed her husband.

(58) "My husband, perhaps you have some mystic knowledge. Summon your forces, that you may kill something. The fact is that my father has forbidden your being given any food, and we all stand in fear of him. To no avail am I distressed at what is being done to you, for I love you. When these my elder sisters here had husbands, this was done to them which is about to be done to you, and they died of hunger. Because my father is a manitou person, he is never defeated by anyone. I love you. Try to kill some food for yourself," she told him.

(59) "Oh, if that is so, then your father will kill me! I have no mystic knowledge," he told her.

(60) Then the young wife wept, when her husband said this to her. So they went to sleep.

(61) In the morning, when again the family ate, he was not given food.

(62) When in this way his people had eaten, "We must move camp!" said that other.

(63) So then he went out of the tent and hunted. Although he would get sight of things, whenever he was about to kill them, he would hear something, and the creature he was going to kill would run away. Even though he shot at nothing more than a rabbit, he did not kill it. When then at last he would go to where his people had moved the camp, when he arrived, and sat there, he was not given food. Although he hunted every day, he did not succeed in killing anything. How weak he grew with hunger! At last he took to walking much in the dark, so far gone with hunger was he. Then in time he became unable to hunt, for the weakness of hunger, and when they moved camp he would sit on the deserted site, able only at intervals to move himself from the spot. Then at one time, as he came into the tipi, he fell to the ground, exhausted by starvation.

(64) "Oho, what is the Plainsman doing now, pray?" said the man to his son-in-law, in derision.

(65) The young wife wept, and drew her husband to her, her husband who was about to die of hunger.

(66) "Bah!" said that old man, when he saw that his daughter wept; "What are you weeping about? Be still!" he told her.

(67) So she ceased her lamenting. The woman sat where her husband lay. He was dying of hunger. She had slipped into the bosom-fold of her garment a tiny bit of parched meat, and gave it to her husband when they went to bed, and, "Would I could only

unāpāma, "hāh, tānik ōma mistsahīs mitsiyān!" āh-itāyihthak aw ōskinikiw. māka uhtsitaw wih-nipahāhkatusōw.

(68) "ātataw an ākwah ntakuhtān, niwikimākan," itāw; "ākusy āni āh-nipahāhkatusuyit kōhtāwiw. matwān tsī nka-takuhtān, itāh ākwah kapāsiyākuh?" itāw.

(69) hā, mātōw aw uskinikiskwāw.

(70) "hāw, kispin misi-wanātisiyinih, nistah namuya wihkāts nka-mītsisun," itik uwikimākana.

(71) ākus isi āta āh-wih-kakwā-nipāt, māka nama ta-kih-nipāt, āyikuhk āh-nōhtāhkatāt. piyis wāpaniyiw, ākwah mīna āh-paminawasōwiht.

(72) namuya wih-waniskāw aw uskinikiw, "misawāts namuya nk-āsamikawin," āy-itāyihthak.

(73) piyisk ā-kīsi-mītsisuwihth, "ā, ntawāsimisitik, wawāyik! kipimipitsihtānaw!" āh-itwāt awa kisāyiniw, ā-wih-kakwā-nōhtāsīmāt unahāhkisīma. ākwah namuya kī-waniskāw aw uskinikiw. āh-āta-wawāyīwiht, namuya wih-wawāyīw aw iskwāw.

(74) "wawāyih, ntānis! āh-pitsiyahk umah!" itāw.

(75) mātōw aw uskinikiskwāw, āyiwāhk āh-wawāyit. piyisk ikatsitātsimōw aw uskinikiw. utanāskānisiyiwa ā-pōsihtāwiht, tahki mātuyiwa wīwah. ākwah āh-ati-sipwāhtāwiht, ākutah tsīkih astāw mihtah, āh-astāt aw uskinikiskwāw, āh-pōnahk, "ākā ta-kawatsit!" āh-itāyimāt unāpāma. āh-āta-sipwāhtāyit ukāwiya, ayāw ākutah, āh-kisātāt unāpāma, tahk āh-mātut. ayis ākwah ātatawisiyiwa unāpāma. piyis nīpawiyiwa.

(76) "pā-sipwāhtāh!" āh-itiht, āhtsi pikuh namuya tāpwāhtam.

(77) kītahtawāh ōhtāwiyah kā-matwā-pikiskwāyit, "tāpwātihk anah! ta-pā-sipwāhtāw!" āh-itikut.

(78) āta ā-tāh-tāpwātiht, piyis utsāmāw unāpāma, "nnāpām, kisākihitin; māka kiwāh-nakatitn. kiyām nīsta nka-nipahāhkatusun," āh-itikut.

(79) "niwikimākan, kiyām kakwā-pimātisih kiya. sipwāhtāh. ākāy ākusi itāyihthak. māskōts pimātisiyini, kītahtawā wāpamat-wāwi nōhtāwiw, kwayask t-ātsimustawat," itāw; "ka-kwatakihtān ōma kisātamani. namuya misawāts nka-kih-pimātisin, āta kisātamani," itāw.

(80) piyisk sākōtsimāw. āh-tāh-tāpwātiht, sipwāhtāw, mistah āh-mātut.

(81) "yōh, ntānis, kākway ōma ā-mawihkātaman? kīskuwāh!" itāw awa kisāyiniw utānisah; "namuy āna nāntu kititāhkōmāw, iyikuhk kā-mātōyin," itāw.

eat a little more of this!" was the young man's thought. But he was certain to starve to death.

(68) "It was only with a last effort that this time I arrived, my wife," he told her; "And so your father is starving me to death. It is not likely that I shall arrive at your next night's camping place," he told her.

(69) Oh, the young wife wept.

(70) "Oh, if you come to grief, I too shall never eat," his wife answered him.

(71) Then, though he wanted to go to sleep, he could not sleep, so hungry was he. At last day came, and again his people cooked their meal.

(72) The young man would not get up, for he thought, "In any case I shall not be given food."

(73) At last, when his tentmates had finished their meal, "Now then, my children, make ready! We must not forget that we are moving camp!" said the old man, meaning to leave his son-in-law behind. The young man was not able to rise from where he lay. Although they all made ready to go, that woman would not leave the tent.

(74) "Get ready, Daughter! Now is when we move camp!" he told her.

(75) The young wife wept, and listlessly went about making ready to go. At last the young man dragged himself away from the camp. His wife wept all the time, as her mats were being put on the sled. Then, as the others proceeded to depart, she put sticks of firewood close by there, the young wife, and built a fire, for, "That he may not be cold!" was her thought concerning her husband. Although her mother had gone, she stayed there, close to her husband, weeping all the while. For now her husband was barely alive. At last the others stood still.

(76) "Come, be off!" she was bidden, but still she paid no heed.

(77) Presently, there came the sound of her father's speech, "Call to that person! She is to be off and come!" he was saying of her.

(78) Although she was called again and again, at last she kissed her husband, and, "My husband, I love you; but I shall leave you. Let me, too, die of hunger," she said to him.

(79) "My wife, you must try to live. Go away from here. Do not entertain such thoughts. Perhaps, if you live, someday, when you see my father and his people, you will be able to tell him the truth. In any event, I shall not be able to live, even if you stay with me," he told her.

(80) At last he persuaded her. When they continued to call her, she went from there, weeping bitterly.

(81) "Why, Daughter, what are you weeping about? Stop your crying!" that old man bade his daughter; "You are not in any way related to him, to be weeping like this," he said to her.

(82) äkusi aspin äh-ati-mätuyit.

(83) kwah wiy äwa ä-pa-pimisihk aw uskinikiw, äh-utäkusiniyik, kitahtawä käkway kã-pãhtahk äh-pã-yötiniyik. kitahtawä kã-pãhtahk äh-matwãwãyik, "ä äh ?ay ?ay ?ay ?ay!" äh-pãy-it-wãyit.

(84) "äyakw ätsik äni kã-nipahit! äyakunih ätukã upawãkanah awa kisãyiniw!" itãyihtam.

(85) äkusi kiyipah mĩna äsay kã-pã-matwãwãyik, äh-pã-sãku-wãyit. mãka yötiniyiw; ôtãh ä-takuhtãyit, iskutãw kwãskwãy-ãstitãyiwa, mistãh äh-yötinipayihtãyit. äyiwãhk äh-itãpit, akãm-iskutãw mihtih äh-astãyik, äkutãh kih-apiyiwa ayisiyiniwa, mitun äh-kawãhkatusuyit, wistãpahkwayãh äh-wiyãhtamiyit. äh-kitã-pamãt, wistãh nama pakisãpamik.

(86) "äkwah ätuk äw äkwah ä-wih-nipahit!" itãyihtam.

(87) kitahtawã, "hã hã häy ha ha!" itik; "tãnis õma wiya itãh k-õh-pa-pimisiniyin?" itik.

(88) "hã äy, nimanãtsimãkan äh-wih-nipahãhkatusõyit, äkus õm äkwa äkã äh-kih-waskawiyãn, äh-wih-nipahãhkatusõyãn, kãh-nakatikawiyãn," itãw; "ãtah wiya äh-mãh-minahut, mãka äh-mahyakumit, namuya nikih-nipahtãn käkway, äh-kisiwãhak, äh-mãh-mãtawãyãn," itãw.

(89) "äh äh äy, ha ha, nõsisã! ät äni nista nikih-kitimãkãyimãw, tãpw äna äh-kitimãkãyihtãkusit, mãka pãyak käkway nikih-mihtawamãw, uma kã-tõtãsk ähtsih¹. namuya kika-nipin; äta wiya, 'ninipin,' kitãyihtãn. mãka kika-papã-wa-witsãtin. pimiya kik-õmitsiwinãnaw, äkutõwahk anih äh-umitsiwiniyãn," itik; äkwah, "hã, nõsisã, kakwã-waniskãh! simatapih!" itik.

(90) piyisk kaskihtãw äh-waniskãt.

(91) "nõsisã, kakwã-pasikõh!" itik.

(92) pasikõw, äh-mitsimõt upãskisikan, äh-ãswaskukãpawit.

(93) "ã, nõsisã, aswãyihtãh!" itik.

(94) äh-tãwikipayihikut, sãpuskãk; uhpimã äkutãh kih-nipawiyiwa.

(95) "ha, niwitsãwãkan!" itik; "pã-uhpipayihuh!" itik; "pãkah-kus, k-ãtwãtsik ayisiyiniwak, äkutõwah niya; mãka kista kika-pãkahkõwin. namuya ta-kiskãyihtã kimanãtsimãkan äh-pimãti-siyin," itik.

(96) äkus äh-at-õhpiyihuyit, äh-ati-sãkõwãyit, wistãh, kã-tõtãmiyit uwitsãwãkana, äkusi wistãh tõtãh, äh-kiwãhtãhikut.

¹ ähtsih: "from one place to another; continuing, in spite"; probably read uhtsih: "thence, therefore, by means of that."

(82) So off she went, weeping.

(83) And as for that youth, as he lay there, toward evening, suddenly he heard something come, as with a gust of wind. Suddenly he heard a shot, and, "Hey, hey, hi, hi, hi, hi!" someone came calling out.

(84) "And so this is the one that is to kill me! Doubtless this is that old man's dream spirit!" he thought.

(85) Then quickly again came the report of a shot, as that person came a-whooping. But a wind blew; as that one arrived, he blew the flame into a leaping flare, striking it as with a gust of wind. When the youth at last looked, across the fire, where lay a log of firewood, there sat a man, very lean and clad in bits of smoky leather. As he looked upon him, the other did not move his eyes from him.

(86) "Now, no doubt, now, is when he will kill me!" he thought.

(87) Presently, "Alas, alas!" the other said to him; "Why are you lying here like this?" the other asked him.

(88) "Why, because my father-in-law means to kill me with starvation, therefore now, when I am unable to stir, because I am starved almost to death, I have been abandoned," he told him; "Although he himself continues to kill game, yet, because he has cast a spell upon my luck, I cannot kill anything, because I have incurred his displeasure by continuing to play a game," he told the other.

(89) "Alas, alas, my grandchild! The fact is, to be sure, that I have blessed him, for truly he was in a piteous state, but one thing I regret having given him, that with which he is doing this to you. You will not die; even though, 'I shall die,' is your thought. But you will go about with me. Fat will be our food, for such is my food," the other told him; and then, "Come, Grandson, try to get up! Sit up!" the other told him.

(90) At last he managed to raise himself.

(91) "Grandson, try to rise to your feet!" the other told him.

(92) He rose to his feet, holding fast to his gun and leaning on it to stand.

(93) "Now, Grandson, watch out!" the other told him.

(94) As the other bumped into him, he went right through him; over there, off to one side, the other was standing.

(95) "There, my comrade!" the other was saying to him; "Come rise from the ground!" he was saying to him; "When mortal men say, 'Bony Spectre,' such am I; but you too shall be a bony spectre. Your father-in-law shall not know that you live," he told him.

(96) At that, when the other rose into the air and whooped as he went on his way, he too did as his companion had done, and the

tāpwā takuhtahik wīkiyihk. ā, sāmāk asamik pimiŷ. ākutah uhtsi pākahkusiwiw. pikw itā wiyihkuhtōwihtsih, āsay āy-asamihtsik pimiŷ.

(97) ākwah nāha kisāyiniw miywāyih tam, "āh-nipahāhkatusut nnahāhkisim," āy-itāyih tahk. ākwah awa uskinikiskwāw namuya māna wih-mītsisōw, āy-āt-āsamiht; piyis māna tāpwāhtawāw ōhtāwiya, ā-kā-kakwā-sihkimikut. mistahi kwatakihtāw, pisisik āh-mātut, āh-sākihāt unāpāma, tahkih āh-sihkimiht, kwayask ta-mītsisut, māka mayaw uhpimā k-ātuhtāt, āsay āh-mātut.

(98) kītahtawā iyikuhk ākwah ā-miyuskamiyik, kīwāpitsiwak, itah umah kā-mawatsihitutsik māna, ākutā āy-ispitsitsik.

(99) "mahtih kiy-āy-iskwastamiyit uskanah paskwāw-iyiniw nk-āti-ntawāpamāw," itwāw awa kisāyiniw.

(100) tsikāhtaw ā-wih-pimipitsitsik, tāpwā utihtam ōm ōma-tukāhpiwāw. pōtih nama kākway uskanah pa-pīwastāyiwa. ahpōh pāskisikan nama kākway. ākusi kīwāw itah āh-kapāsiwiht.

(101) āh-takuhtāt, "yaw, nmwāts kākway ay-iskwastamwak uskaniyiwa paskwāw-iyiniwa," itāw, "npawākanak! mitun āsah wiyihkipwātsik paskwāw-iyiniwa!" itwāw, ā-mamāhtākusit, "nisākōtsihāw!" āh-itāyimāt.

(102) ākus iyikuhk itāh āh-takuhtātsik āh-wīkiwiht, ākuyikuhk kiskāyih tamwān āh-nipahāhkatusuhāt unahāhkisima. ākus āh-ātah-kakwātsimiht, namuya kwayask ātsimōwak; māka kiskāyimāwak ā-matsihtwātsik.

(103) kītahtawā aw uskinikiskwāw āh-kakwātsimikut kīmōts iskwāwa, ātsimōw, "āh-nipahāhkatusuhāt paskwāw-iyiniwa."

(104) mistahi mihtātāwak ōki sakāw-iyiniwak ōhi uskiniwiwa, usām āh-miyusiyit, ākwah āh-kitimākāyih tākusiyit, ōhtāwiyiwa ā-kitimākāyimikuyit. māka kustāwak; ayisk mantōwiyiwa. ākwah ākutah ayāwak.

(105) kītahtawā āh-nīpihk, ākwah awa uskiniwiw ōhtāwiya ituhtāyiwa ōtah pāhunānihk, ākutah āh-wa-wīkiyit, āy-ihtatāyimi-kut, "ākutah ta-takusihk umanātsimākana."

(106) māka awa kisāyiniw namuya wih-pā-nimitāsiw, āh-kustāt paskwāw-iyiniwa utihtāwāwa. kutakak sakāw-iyinīsak nimitāsiwak, āh-pā-māhiskahkik. ākutah wāpamāwak ōhi paskwāw-iyiniwa. kakwātsihkāmōw, ukusisah utihtāwāwa tānt āh-ayāyit.

(107) "yā, pakahkam namuya kataw tōtam sakāw-iyiniw; itāyimāw. pakāhkam namuya wihkāts ka-kih-wāpamāw kikusis. pāyākwāw āsah āh-kih-utihtātsik ayīsiyiniwah, namuya kih-wāp-

latter took him home. Truly, they arrived at the other's dwelling. Oh, at once he was given fat to eat. Through these things he became a bony spectre, and when a feast anywhere was given with thought of him, they were given fat to eat.

(97) Then that old man off yonder rejoiced, thinking, "My son-in-law has starved to death." And that young woman was always unwilling to eat, when she was given food; but in the end she always obeyed her father, who kept urging her. She was very unhappy, weeping all the time, for love of her husband, as she was being constantly urged to eat well; but as soon as she could go off alone, already she was in tears.

(98) Presently, when the warm weather came, they moved their camp back whence they had come; to the place where they were in the habit of assembling, thither they moved their camp.

(99) "Let me go see on the way whether they have left the Plains Cree's bones," said the old man.

(100) As they were about to pass near the place in moving camp, he really did go to that abandoned camp-site of theirs. When he looked, there were no bones lying about. There was not even the gun. So he went back where his family was camping for the night.

(101) When he arrived, "Yah, they have not left any bones at all from eating the Plainsman," he told them, "those dream spirits of mine! It seems they much liked the taste of the Plains Cree!" he said, rejoicing as he thought of the other, "I have defeated him!"

(102) So then, when they arrived where their people were camping, it was known of him that he had made his son-in-law starve to death. But, though he then was questioned, they did not tell the truth; but they were known to be sorcerers.

(103) Presently, when the young woman was questioned in secret by the other women, she told the story: "Because he made the Plainsman starve to death."

(104) The Bush People grieved much for that young man, because he was handsome, and because he was lovable, even as his father had loved him. But they feared that man; for he was a manitou person. Then they stayed there.

(105) Presently, when summer came, that young man's father came here to Battleford, and continued to camp here, thinking he was near: "Here he will come with his parents-in-law."

(106) But that old man did not intend to come down to the open country, for he feared his son-in-law's father, the Plains Cree. The other Bush Fellows came to the open country, coming to trade their furs at the post. There they saw that Plains Cree. He made inquiries as to where his son and his son's father-in-law were staying.

(107) "Ho, surely that Bush Cree is doing something not right; that is what one thinks of him. It is certain that you will never see your son. It seems that the one time when they came to where

amāw kikisis. iyātah-kakwātsimihtsi tāntā tit-āyāyit, namuya kwayask wih-ātsimōw. kītahtawā kimōts kih-kakwātsimik isk-wāwa kistim, ākusi kiy-wihtam āh-misi-wanātsisiyit unāpāma. kāyāpits mistahi kwatakihtāw kistim, ākā āh-wītsāwāt unāpāma."

(108) ākusih itātsimustawāw awa kisāyiniw.

(109) "tāpiyāhk kih-wāpamāyāhk nistim!" itwāw.

(110) "hāw, namuya anuhts kā-nīpīhk ta-kih-pāy-ituhtāw, āh-kustahk ayisiyinihāhk tit-ātuhtāt. ākusi māna tōtam, kāh-misi-wanātsihātsi uskinikiwa," itāw aw ukimāw.

(111) pakwātam āh-misi-wanātsisiyit ukusisah. ākusi is-ātsimustawāw. ākwah ōki āyukw āwa aw ukimāw utihkwatimah āh-nīsiyit, mistahi mihtātāwak wīstsāsiwāwa ōk ōskiniwak.

(112) ōmis itwāwak: "nōhtāh, mahtih natakām ituhtātān. kakwā-wāpamātān ana kisāyiniw, mīna ta-kakwāh-pāhtamahk tāntah nīstsās āh-pimisihk. māskōts namuya katawah ta-k-īsinākwahk itah nīstsās wiyaw āh-astāyik," itāw ōhtāwiya; "ākuyikuhk ayōwinisah kitayānānaw. ākusi isi-wihtamaw nisis," itāw ōhtāwiya; "ōma nāh-nimitāsihkih, ākutā wiya t-āsi-wītsihiwāw. māskōts ayiwakās ta-kaskāyihitam, papā-nisikatisiyahkuh," itāw ōhtāwiya.

(113) tāpwā wihtamawāw wīstāwa āh-itwāyit ukusisah.

(114) "āha?" itwāw awa ukimāw, tāpwāh nanānis āy-ispitsiwiht.

(115) ākwah āh-takwākinīyik, natakām tuhtāwak ōk ōskiniwak, ā-wih-kakwā-wāpamātsik ōhi sakāw-iyiniwa. tāpwā papāmpit-siwak, āh-ma-māh-mātsitsik. wiyāpamātwāwi ayisiyiniwah, kak-wātsihkāmōwak tāntā ta-pimisiniyit wīstsāsiwāwa. ākusi namuya kiskāyihitamwān, mīn ōhi kisāyiniwa ā-wih-kiskāyimātsik.

(116) "tāpiyāhk an iskwāw wāpamāyahkuh, kākway t-ōhtinamawāyahk, nīstsās uwikimākana," āh-itwātsik ōk ōskiniwak, piyisk kapā-pipun papā-ayāwak.

(117) nama kih-kiskāyimāwak ōhi kisāyiniwa. piyisk atih-kāh-kisupwāyiw, kiyipah ākwah ta-nīpiniyik. kītahtawā mātsiwak.

(118) "nōhtā, namuya nka-takusininān anuhts kā-kīsikāk. wāpahkih nka-takuhtānān, ā-wih-kakwā-wāpamak ayisiyiniw nāntaw," itwāw aw ōstāsimāw.

(119) tāpwā mātsiwak. utakuhipiwāwa pimiwitāwak, ayis āh-wih-katikunitsik. ākwah kītahtawā āh-pa-pmuhtātsik, mātāhāwak wawāskāsiwa. āyukunih ma-mihtāwak. āyikuhk āh-utākusik, ākuyikuhk wāpamāwak. tāpwā nipahāwak. ākwah ākutah pānahikāwak, ā-wih-kutawātsik, "wāpahk itāp ka-kīwānānaw," āh-itwātsik ōk ōskiniwak. tāpwā ā-kih-kutawātsik, āh-nah-wātsitsik, ākusi ati-ta-tipiskāyiw. ākwah mistahi nikuhtāwak, ākā ta-kawātsitsik, āh-itāyihahkik. tāpwā ay-āpiwak. piyisk

other people were, your son was not seen. Although he was asked where he might be, he would not tell plainly. Then some women secretly asked your daughter-in-law, and she told that her husband had been done away with. Your daughter-in-law is still very miserable because she has not her husband."

(108) Thus was the story told to the old man.

(109) "If we could but see my daughter-in-law!" he said.

(110) "Oh, he will not come this summer, for he is afraid to go among people. That is the way he does whenever he has done away with a young man," the chief was told.

(111) He was unhappy because his son had been done away with. So, at least, he had been told. And those two nephews of the chief's, those youths grieved much for their cousin.

(112) They spoke as follows: "Father, let us go up into the Bush Country. Let us try to see that old man, and let us try to hear where my cousin's body lies. Perhaps things do not look as is fitting, there where my cousin's body lies," said one to his father; "We have now enough goods. Tell this to my uncle," he said to his father; "When now the people go to the open country, let him go along. Surely, he would grieve even more, if we all went about alone in the wilderness," he told his father.

(113) Consenting, he told his brother-in-law what his sons had said.

(114) "Very well," said the chief, and accordingly they moved their camps in different directions.

(115) So, when autumn came, those young men went northward to try and see that Bush Cree. Accordingly, they moved their camp about, hunting on the way. Whenever they saw people, they inquired where their cousin's body lay. It was not known; nor was it known, when they desired to learn the whereabouts of that old man.

(116) "At least, if we saw that woman, our cousin's wife, we might learn something from her," said those youths, and thus stayed about, now here, now there, all winter long.

(117) They did not succeed in learning the whereabouts of that old man. At last the warm weather began to come on, and spring would soon be near. Then at one time they were hunting.

(118) "Father, we shall not be back today. We shall come back tomorrow, for we want to see some people," said the elder one.

(119) Accordingly, they went hunting. They took their blankets with them, for they were going to stay out all night. Presently, as they walked along, they came upon the track of an elk. They followed its trail. Toward evening they came in sight of it. Really, they killed it. Right where they were, they cleared away the snow, to make a fire, for, "Tomorrow we shall go home," said those youths. When then they had built their fire and were making their roasts, night came on. Then they prepared a great amount of firewood,

pa-pimisinwak; namuya ä-wih-nipätsik. kitahtawä kākway k̄ā-pāhtahkik äh-pä-matwāwāyik, k̄ā-pāh-sākōwāwiht¹.

(120) "yā, nisīm, äkusi māna itätsimāwak pākahkusak. äkutōwahk ätukä," itwāw aw östäsīmāw.

(121) äkusi pa-pimisinwak. kitahtawä kisiwāk mīna k̄ā-pā-matwāwāyik, āsay mīna ä-pā-sākōwāyit. äkuyikuhk pähtamwak äh-pā-yōtiniyik. kwayask säkisiw aw usīmimāw, äh-kustāt pākahkusah. ötah äh-takuh-yōtinipayiyik, k̄ā-wāpamätsik akām-iskutāw äh-äpiyit pākahkusah, kuntah ä-wih-pāhpiyit, mā-miskuts äh-kitāpamikutsik. säkisiw awa usīmimāw; nama kīh-waskawiw. aw ustäsīmāw, äyaku tahkih k̄āh-kiyipa äh-kitāpamikut, kitahtawä, "miyāmay waskawiw," äh-itäyimāt, āsay usīma äy-isikätäsiniyit, k̄ā-nahapiyit pākahkusah, ä-yäsipitāyit utäsiyānah aw öskinikiw, ä-wih-sisikutiskānikut, aw östäsīmāw k-ötihtināt.

(122) "nisīm, waniskā! pita ta-mäsikhkāw! pisisik māna k-ätsimihtsik äkus ä-wih-tōtahkik, öma k̄ā-wih-tötāsk²!" itāw usīma.

(123) "yāh, awas, äyisiyiniwiyin! pakitinin!" itāw pākahkus.

(124) "namuya! uhtsitaw kiwih-kakwä-maskamitin päskisikan!" itāw.

(125) nisōhkawāwak, äh-mäsihätsik.

(126) "namuya kiwih-uhtsi-pakitinin!" itāw, äh-kiskäyihthak ä-sākuhāt.

(127) nisōhkawāwak, äh-mäsihätsik.

(128) "hāw, äyisiyiniwiyin, kiyām pakitinin! ahpōh kika-wāh-tsihāwak pisiskiwak; kimiyyitin, mitunih ta-minahuyan," itāw.

(129) "namuya! kinihtāh-kakwä-tsisimāwāw ayisiyiniw," itāw.

(130) "ahpōh kätisk k-äyisiyiniwināwāw awa kisīm. pakitinin!"

(131) "namuya! namuya kiwih-pakitinin!"

(132) "kiyām kitimākihtawin! pakitinin! ahpōh kiwāhkōmākan mistah iyāhkusitsi, ätutikawiyini, kika-pimätsihāw," itik.

(133) "namuya! usām kinihtāh-kakwä-tsisimāwāw ayisiyiniw. pakitinināni, namuya ta-kih-ispayiw anima k-äsiyin," itāw.

(134) äkuyikuhk māk äkwah wih-wāpaniyiw. kiskäyihtham akā äh-pakitiniht pākahkus.

¹ Probably read *kā-pāh-sākōwāyit*: "the other came a-whooping."

² I do not know what the bony spectres do, beyond wrestling.

so as not to suffer from the cold. So they sat there. In due time they lay down; but they did not mean to sleep. Presently they heard the report of a gun and someone coming a-whooping.

(120) "Oho, Brother, this is what they tell of the bony spectres. Such they must be," said the elder.

(121) So they lay there. Presently again, from near by came the sound of a shot, and again someone's whooping. Then they heard the coming of a rush of wind. The younger was properly frightened, fearing the bony spectres. When the gust of wind reached them, there they saw, sitting at the far side of the fire, a bony spectre, smiling a hollow smile and looking now at one, now at the other. The younger one grew frightened; he could not stir from the spot. The elder, at whom the thing kept gazing every little while, suddenly thought, "Surely, he is about to make a move," — and already at his younger brother's feet, as he lay, sat the bony spectre, and was drawing off the youth's breech-clout, to leap upon him by surprise; and the elder brother laid hold of the creature.

(122) "Brother, get up! Let us give him a fight! That which they are said always to be wanting to do, he is now about to do to you!" he told his brother.

(123) "Faugh, go away, mortal man! Let go of me!" the bony spectre said to him.

(124) "No! I am bound to try to take away your gun!" he told it.

(125) The two attacked it and wrestled with it.

(126) "I will not let you go!" he said to it, when he knew that he had it fast.

(127) They both grappled with it and wrestled with it.

(128) "Come, mortal man, do let me go! If you like, you may have easy play with game animals; I give you the gift of killing much game," it told him.

(129) "No! Such as you are given to cheating mortal men," he told it.

(130) "If you like, you shall have full length of life, you and your younger brother here. Let me go!"

(131) "No! I will not let you go!"

(132) "Take pity on my words! Let me go! If you like, whenever your kinsman is sorely ill, and you are called to aid, you shall restore him to life," it told him.

(133) "No! Such as you are too much given to cheating mortal men. If I let you go, that which you say to me will not come to pass," he told it.

(134) But by this time dawn was near. The bony spectre knew that it would not be freed.

(135) kītahtawā kāh-miskunahk kākway āh-pīmakāmāskamiyit ōhi pākahkusah. tahkih sākihtāyiwa āyaku.

(136) "nisīm, kākway awa mistahi kā-sākihtāt, āh-pīmakāmās-kahk. kakwā-maskamātān," itāw.

(137) "yāh, ākā wiya, āyisiyiniwiyan! mistah ānima ā-sākihtā-yān!"

(138) kītahtawā kā-nsitawāyihtahk aw uskinīkiw.

(139) "ayiwāk ihkin, nisīm! miyāmay ōma pakāsīwiwākan, kīstsāsinaw ōtōyākan!" itāw usīma.

(140) ākwah tāpwā, "yāhā, awasitik, āyisiyiniwiyan! ākāy ōtinamuk! mistah ānima ā-sākihtāyān!"

(141) piyis maskamāwak. nisitawāyihtamwak wīstsāsah upa-kāsāwiwākanīyiw.

(142) "hāh, nisīm, ākāya pakitinātān! iyāy-ihkinukwāh, awa pākahkus kā-kanawāyihtahk kīstsāsinawa upakāsāwiwākan!" itā-wak.

(143) piyis ākwah āh-wāpaniyik, namuy ākwah wīh-waskawīw awa pākahkus.

(144) ākwah wāwākahpitāwak wāpuwayānihk, "nisīm, ka-kīwāhtahānaw," āh-itāt usīma.

(145) wawāyīwak. ayis ākwah kīsikāyiw. ākwah awa ustāsīmāw āh-nayōmāt pākahkusah, āh-kīwāhtahātsik, piyis ā-wīh-takuhtāt-sik, ākutah ayiwāpiwak.

(146) "hā, nsīm, kīwāh. wīhtamaw kōhtāwiwinaw: anima kā-wīkiyahk kwāskāhtik ta-mānukāwak anima kunta k-āstāk apāhk-wāsun; mitun isi t-ānāskāwak maskusiyah; mīna mistahi kit-āstāwak mihtah. ākāya wīhtamawāhkan awa ā-pāsiwāyahk," itāw; "kakwātsimiskih, ākāya wīhtamaw," āh-itāt usīma; "ākwah anima mihwākin wāskwāhtāmihk kit-ānāskāwak; ākwah pāyak wāpuwayān ākutah mīna t-āstāwak. iyikuhk kīsihtātwāwi, ka-pā-wīhtamawin; māka ākā wiya ta-pā-ituhtāwak kōhtāwiwinaw; ākā wiya nka-kakwā-wāpamikwak," itāw.

(147) ākusi kīwāw aw uskinīkiw.

(148) āh-takuhtāt, "tāniwā kistās?" itik ōhtāwiya.

(149) "ōw, utah kisiwāk aspin āh-apit. māka ōmis āh-itwāt: 'anima kā-wīkiyahk kwāskāhtik ākutah ta-nitawi-mānukāwak,' āh-itwāt," itāw uhtāwiya; "kīs-mānukātwāwi, mistahi t-āstāwak maskusiyah, mīna t-ānāskātsik k-ānāskasuyahk. ākwah wāskwāh-tāmihk t-ānāskāwak mihwākin; mīna pāyak wāpuwayān ākutah tit-āstāwak,' āh-itwāt nistās," tāw ōhtāwiya.

(135) Presently the one felt with his hand something which that bony spectre wore across its shoulder. It was always holding fast to this object.

(136) "Brother, there is something to which this creature anxiously clings, something which is slung across its shoulder. Let us try to get it away," he told him.

(137) "Oh, do not, mortal man! I prize it so highly!"

(138) Suddenly that youth recognized it.

(139) "A wonder, Brother! Surely this is a bowl for the cup-game, our cousin's bowl!" he told his brother.

(140) So then, "Oho, be off, mortal man! Do not take it! I prize this thing too dearly!"

(141) At last they got it away. They recognized their cousin's gaming-bowl.

(142) "Come, Brother, let us not lose hold of him! What strange thing may it be, that this bony spectre is possessed of our cousin's gaming-bowl!" they said of it.

(143) When at last day broke, that bony spectre no longer tried to move.

(144) Then they wrapped it tightly in a blanket, and, "Brother, let us take him home with us," said he to his younger brother.

(145) They made ready to go. By this time it was day. Then the elder brother carried the bony spectre on his back, and they took it home with them, until, when they were almost at their destination, they halted.

(146) "Now, Brother, go home. Tell our father this: at the other side of the grove from where we camp, let them build a tipi with the tent-coverings of whatever kind they have; let them cover the ground well with grass; and let them place there a large supply of firewood. Do not tell him that we are bringing this being," he told him; "If he asks you, do not tell him," he told his brother; "And let them spread this red cloth on the ground opposite the entrance; and there let them lay also one blanket-robe. When they have completed this, you will come and tell me; but do not let our father and the others come here; they are not to try to see me," he told him.

(147) So the youth went home.

(148) When he arrived, "Where is your elder brother?" his father asked him.

(149) "Oh, quite near here he was stopping when I left him. But this is what he says: 'At the far side of the grove from our camp they are to go and set up a tipi,' he says," said he to his father; "When they have set up the tipi, they are to place there much grass, and they are to lay on the ground those things which we use as mats. And opposite the entrance they are to use red cloth as a rug; and one blanket-robe they are to place there,' says my elder brother," said he to his father.

(150) "ä hä hä hä ha ha!" itwāw awa kisāyiniw; "māua nāntaw utisi-misi-wanātsihō nikusis!" itwāw.

(151) "namuya!" itwāw aw usīmimāw; "kiyām kakwāyahuk," itāw ohtāwiya.

(152) tāpwā wawāyiwak, äh-nitawi-mānukātsik ōk iskwāwak, awa kisāyiniw maskusiyah äh-manisahk, ä-wih-anāskātsik. kiyipa kisihtāwak.

(153) "ahaw, sās ay äkwah, nkusis!" itāw.

(154) "ä, nōhtāh, kiyawāw kahkiyaw äkā wiyah päy-ituhtäk; mīna äkā wiya kakwā-päy-itāpik," itāw.

(155) äkusi äh-ntawi-wihtamawāt ustāsah, äkusi kīwāhtahāw awa pākāhkusah; pīhtukahāw, wikiwāhk äh-ahāt, ōm itah mihkwākin k-ānāskāwiht. äkusi pa-pimisin awa pākahkus, äh-akwanahiht, äkwah äh-nātahk ta-mitsitsik aw ōskinikiw. äkusi piyisk tipiskā-yiw.

(156) kītahtawā äkwah ä-wih-wāpaniyik, "nisīm, mahti nātah pimih," itāw, "äkwah wiyākan, äkwah askihk."

(157) nātam. äkwah äyuku äh-pātāt, äh-tihkisahk uma pimiy, äkusi wiyākanihk sīkinam, äh-tahkikamastāt äywaku.

(158) "nahā, pākahkus, ōma minihkwā! kimiywāyihātān pimiy; kitikawināwāw māna," itāw.

(159) namuya wih-utinamiyiwa.

(160) piyis waniskānāw, äkwah utōniyihk äh-akunahk uma wiyākan, "minihkwāh!" äh-itāt.

(161) tāpwā piyisk minihkwāw.

(162) "äkuuyikuhk mistahi minihkwāw," äh-itāyimāt, pōni-minahāw.

(163) kihtwām mīna minahāw. kitāw. kītahtawā äh-mākw-āpit awa pākahkus, kā-pwah-pwākumpayit pisisik äh-kaskitāwākamiyik.

(164) "nisīm, mahti mīna päyakwāw nātah pimiy," itāw.

(165) āsay mīna pātāw, mīn äyuku äh-tihkisahk; äh-minahāt. āsay mīna pwākumuyiwa. äkwah mituni askihtakwakāyiw kā-pāpayihtāyit. mīna minahāw. äkwah äh-pakaskihk äh-usāwākamiyik. äkusi äkwah pōnihāw, kāwih äh-pimisihk.

(166) kītahtawā äh-utākusiniyik, ōmisi k-ätwāt awa pākahkus: "nīstsās, mahti päyakwāw minahin pimiy; miyāmay kiwih-pimātsihin," k-ätwāt awa pākahkus.

(167) "hāw, nisīm, päyakwāw nātah pimiy. äkā wiya wihtamaw kōhtāwinaw," itāw.

(168) tāpwā pātāw pimih, äyuku mīna äh-tihkisahk, äh-minahāt mīna. kitāyiwa, mīna äh-pwākumuyit. äkwah wāpiskāyiw äh-pāpayihtāyit.

(169) äh-kīsi-pwākumuyit, "nīstsās, mitun äkwah nikiskisi niy ōma, nīstsās, ä-papā-pākahkōwiyān!" itāw wīstsāsah.

(150) "Alas, alas!" cried the old man; "It looks as though my son had come to some grief!" he cried.

(151) "No!" said the younger brother; "Try to do the work quickly," he told his father.

(152) Accordingly they made ready, the women going and setting up the tent, and the old man mowing grass to use on the floor. Quickly they finished it.

(153) "There, it is ready, my son!" he told him.

(154) "Now, Father, all of you, do not come there; and do not try to look," he told him.

(155) Then he went and told his elder brother, and he brought home the bony spectre; he brought it into their tent and laid it there where the red cloth had been placed as a rug for him. So there lay the bony spectre, covered with a rug, while the youth went to get something for them to eat. At last night fell.

(156) Then, towards dawn, "Brother, go fetch some fat," he told him, "and a bowl, and a kettle."

(157) He fetched them. When he had brought them, he melted the fat and poured it into the bowl, and set it to cool.

(158) "Here, Bony Spectre, drink this! You are fond of fat, they always say of the like of you," he said to it.

(159) It would not take it.

(160) At last he raised it from where it lay and held the bowl to its lips, and said to it, "Drink!"

(161) At last it really did drink.

(162) When he thought, "Now it has drunk much," he stopped giving it to drink.

(163) Once more he gave it drink. It drank all. Then soon, as the bony spectre sat there, it vomited, bringing up nothing but a black liquid.

(164) "Brother, once more, fetch some fat," he told him.

(165) Again he brought some, and this too he melted, and gave the creature to drink, and again it vomited. This time very green was that which it threw up. Again he gave it to drink. This time, something bright yellow. Then he left it alone, and it lay down again.

(166) Presently, toward evening, thus spoke that bony spectre: "Cousin, pray once more give me fat to drink; for it is plain that you mean to restore me to life," said that bony spectre.

(167) "Come, Brother, once more fetch some fat. Do not tell our father," he told him.

(168) Accordingly, he brought fat, and this, too, they melted, and gave to that person to drink. He drank it all, and vomited again. This time, white was that which he threw up.

(169) When he had done vomiting, "Cousin, now I am fully conscious. It is I, my cousin, who have been going about in the form of a bony spectre!" he told his cousin.

(170) äwaku kâ-kih-nipahâhkatusut uskinikiw kâ-miyusit.

(171) äkusi äkwah awa usîma, "hâ, nsîm, tahtuh k-âyât kôh-tâwiyinaw maskihkiyah ta-pakâhtâwak," itâw usîma; "kâya wih-tamaw. mistah ôma âh-wih-miywâyih-tamahk, pimâtsihâ-yahkuh kîstsâsinaw," itâw.

(172) tâpwâ ntawi-sihkimâw ôhtâwiya. tâpwâ pakâhtâw maskihkiyah awa kisâyiniw. âh-kîsihtât, âyak ôm ôhtsi mîna âh-minah-âtsik ustsâsiwâwa¹, äkusi tâpwâ pimâtsisiyiwa. äkwah asamâwak, äkwah wîstâwâw âh-mîtsisutsik.

(173) "nîstsâs, tâpwâ nimiywâyih-tân, âh-pimâtsiyân, âh-wâpamitakuk! pikw âh-itwâyan nka-tôtân, âh-pimâtsihiyin."

(174) 'â, namuya, nîstsâs! kiya nawats pikw âh-itwâyan nka-tôtânân. nama wihkâts kâkway ka-nâtân," itâw ustsâsah.

(175) äyikuhk âh-miyôskawiyit, äkwah, "nîstsas, äkwah tsî kâ-wâpamikwak nôhtâwiy nikâwiy mîna nimis?" itwâyiwa.

(176) "âh?, nika-pâ-wâpamikwak."

(177) äkwah ntawi-wih-tamawâwak.

(178) "nôhtâh, 'tâns ôki âtahkamikisitsik?' kitâyih-tân. ôma kâ-mâtsiyâhk pâkahkus â-kiy-ôtihtikuyâhk, âyakô â-pâ-kiwâh-tahâyâhk; nîstsâs upakâsâwiyâkan âh-âyât pâkahkus, kâ-kih-pâ-kiwâhtahâyâhk. âyakw âna âh-mâh-minahiht pimiy, iyikuhk âh-âpahkawisit, äkwah maskihkiyah kâ-pakâhtâyan, äkwanih mîna âh-mâh-minahâyâhk. äkusi äkwah, 'nipâ-wâpamikwak,' âh-iti-kuyâk, äwakw âs âna, 'kih-misi-wanâtsihâw', kâ-kih-itiht nîstsâs, âs âna âh-pâkahkôwit. mâk äkwah kâw äkwah âpisisin," itâw.

(179) äkusi äkw âh-ati-wayawit, ôk ôk âh-ituhtâtsik, tâpwâ wâpamâwak. nisitawâyimâwak, âh-atamiskawâtsik.

(180) äkusi äkutah ay-ayâwak.

(181) kîtahtawâ mâna, "nîstsâs, ôtah kisiwâk ayâwak môswak. ntawi-nipah," âh-itwât awa kâ-kih-pâkahkôwit, äkus âh-ntawi-nipahâtsik ôhi, piyis kiyipah tâhtsipôw.

(182) äkusi äkwah pâ-sipwâhtâwak, äkwah â-kiwâhtahâtsik wîstsâsiwâwa. piyis âh-nîpiniyik, takusinwak ôtah pâhunânihk. namuya itah âh-wikiwiht wih-kapâsiwak, âkâ ta-wâpamimiht ôhi, mîna âkâ ta-pâhtahk nâha kisâyiniw kâ-kih-nipahâhkatusuhât. âyôkô uhtsi k-ôh-kâtâtsik ôhi wîstsâsiwâwa. piyisk pâ-sipwâpit-siwak. namuya äkutah ayâyiwah usisiwâwa. kâwih kâ-kîsih-miyusit aw uskinikiw, äkus îsi miyusiw. äkwah â-pâ-nimitâsi-pitsitsik, kîtahtawâ wâpamâwak ayîsiyiniwa. âh-kakwâtsihkâmut-

¹ The normal form is *wîstsâsiwâwa*, but cf., a few lines below, *ustsâsah* for *wîstsâsah*; perhaps a neologism.

(170) He was none other than that handsome youth who had starved to death.

(171) Then said the one to his brother, "Come, Brother, let them set to boil as many medicinal herbs as our father has. Do you tell him this. Greatly now we shall rejoice, if we restore our cousin to life," he said to him.

(172) So he went to make the request of his father. Accordingly, the old man set the medicines to boil. When he had finished, this, again, they gave to their cousin to drink, and now truly he lived. Then they gave him food, and they, too, ate.

(173) "Cousin, truly, I am glad to live and look upon all of you! Whatever you say I will do, for you have restored me to life."

(174) "Oh, no, Cousin! Rather, whatever you say, we others will do. Never shall you go for anything," he told his cousin.

(175) Then, when he was quite well, "Cousin, may my father and mother and sister see you now?" he asked.

(176) "Yes, let them come and see me."

(177) Then they went to tell them.

(178) "Father, 'What are these persons trying to do?' you are thinking. That time when we were hunting, a bony spectre came where we were, and we brought it home here with us; because the bony spectre had our cousin's gaming-bowl, we brought it home with us. Then, when it was given repeated drinks of fat, when he came to himself, that was when you set medicines to boil, and these, too, we gave him to drink. And so now, 'They may come and see me,' he says to you, for he turns out to be none other than that cousin of mine, of whom it was said, 'He has been destroyed;' it appears that he has been in the form of a bony spectre. But now he has come back to his natural state," he told him.

(179) Then, as he left the tent, these people went there and really, they saw him. They recognized him, and welcomed him.

(180) So there they all stayed.

(181) Often, in the time that followed, "Cousin, some moose are close by. Go kill one," he would say who had been a bony spectre, and they would go kill one, and so finally, he soon recovered his flesh with good fare.

(182) So then they set out to come here, to bring their cousin home. At last, in spring, they arrived here at Battleford. They did not care to camp where the people were staying, lest he be seen, and lest the old man hear of it who had starved him. For this reason they kept their cousin concealed. At last they moved their camp and brought it here. Their uncle was not there. That youth was now again as handsome as he had formerly been. Then, as they came trekking into the open country, presently they came in

sik, usisiwāwa namuya wāhyaw ātsimimāwa āh-wikiyit. awa ōstāsīmāw ispayiw, ā-ntawāpamāt usisah. tāpwā wāpamāw. mātōyiwa usikusa, āsāy āh-kiskisiyit ukusisiyiwa.

(183) "ākā wiya mātuh, nisikusā," itāw.

(184) ākusi mik usisah miskutākay āh-mikisiwiyyik, sihkusiwayānah āh-kikamuyit, mīna mitāsah. mitāsah pikuh utinam.

(185) "uma wiya miskutākay nāntaw ka-kih-itāpatsihtān," itāw usisah, "nīstsās tit-ōskutākāt," āh-itāyihthak; "hā, nisisā, kisiwāk ōm ōtah niwikinān. āh-pā-ntumitān, wāpahkih ta-pāy-ispitsiyan," itāw.

(186) namuya wīhtamawāw āh-pimātisiyit wīstsāsah. ākus isi kīwāpayiw. āh-tipiskāk takusin. ātsimustawāw wīstsāsah.

(187) "niwāpamāwak kōhtāwiw. wāpahkih ōtah ta-pāpitsiwak," itāw; "namuya niwīhtamawāwak āh-pimātisiyin," itāw.

(188) ākwah tāpwā āh-wāpaniyik pāpitsiyiwa. kisiwāk kapāsiyiwa. mātōwak āh-wāpamātsik.

(189) "yā, nitsāhkus, kāya mātuk!" itāw utsāhkusah.

(190) kīskuwāyiwa. ākwah wiskwāhtāmihk pimisīn aw uskinīkiw, āh-wāwākisihk.

(191) "hāw, ōtah ta-pā-pihtukāw nisis ākwah nisikus," itāw.

(192) pīhtukāwak, ākutā ā-isi-sāwahtōyit ukusisah.

(193) "nisisā, tānisi kah-itāyihthān, wāpamat nīstsās?"

(194) tapāhtiskwāyiwa.

(195) "nitihkwāh, nka-miywāyihthān, kīstsās wāpamak itah āh-pimisihk," itwāw aw ukimāw.

(196) "hā. nīstsas, waniskāh!" itāw.

(197) āh-waniskāyit, awīn ōhi, āyakuni ukusisah wāwiyak! kākāts kipatāhtam awa kisāyiniw, iyikuhk āh-miywāyihthak, āh-wāpamāt ukusisah. ākusi mistahi miywāyihthamwak.

(198) ākus āh-wāpaniyik, ispitsiwak pāhunānihk. māka namuya wīhtamwak āh-pimātisiyit ōh ōskinikiwa, āh-kustātsik nāhi kisāyiniwa, "māskōts pāhtahkih, mīna nka-misi-wanātsihikunān," āy-itāyihthakik. tāpwā kapāsiwak. āh-wāpahk, sakaw-iyinīsak kā-pāpitsitsik, awīn ōhi, ākutah ākwah k-āyāyit ōhih kāh-kī-nipahāhkatusōhikut, ākwah ā-wih-māhiskamiyit.

(199) "nīstsās, mahtih nta-wāpahkāk, mahti kā-wāpamāyāk niwikimākan," itāw.

(200) tāpwā ituhtāwak ōk ōskinikiwak. nawats kiyipah kā-pā-pihtukāyit ōhih sakāw-iyiniwa, wāpamikwak wīstsāsiwāwa ōwi kimākaniyiwa. kāyāpits namwāts wawāsiyiwa, kāyāpits ā-mihtā tāt aw uwīkimākana, nīsu-pipun aspin kā-nipahāhkatusuyik k-ātāyihthak, uwīkimākana. mayaw āh-wāpamāt ōh ōskinikiwa sāmāk tapahtiskwāyiw aw uskinīkiskwāw, āh-pahpahkikawā: uwīkimākana wīstsāsiyiwa āh-nisitawāyimāt.

sight of people. When they asked, their uncle was said to be camping not far from there. The older brother rode there, to see his uncle. He saw him. His aunt wept, remembering her son.

(183) "Do not weep, my aunt," he said to her.

(184) Then his uncle gave him a beaded jacket with weaselskin tassels, and breeches. He took only the breeches.

(185) "As for this jacket, you will have use for it," he told his uncle, and his thought was, "My cousin shall have it." — "Now, uncle, we are camping close by here. I have come to invite you to move your camp there tomorrow," he told him.

(186) He did not tell him that his cousin was alive. Thereupon he rode back. He arrived at nightfall. He told his cousin what he had done.

(187) "I have seen your father and his people. Tomorrow they will move their camp here," he told him; "I did not tell them that you are alive," he told him.

(188) Then really, the next day, the others came with their camp. They encamped close by. They wept when they saw them.

(189) "Oh, Sister-in-Law, do not weep!" said the woman to her sister-in-law.

(190) They ceased lamenting. Opposite the entranceway lay that youth, wrapped in a covering.

(191) "Now then, my uncle and aunt are to come inside here," he told them.

(192) They entered and stood at the foot-end of their son's couch.

(193) "Uncle, what would you think, if you saw my cousin?"

(194) He bowed his head.

(195) "Nephew, I should be glad to see the place where your cousin lies," said that chief.

(196) "Come, Cousin, arise!" he bade him.

(197) When he arose, who was it but, incredibly, his son! The old man almost choked with emotion, so happy was he, when he beheld his son. So they rejoiced greatly.

(198) Then, on the next day, they moved their camp to Battleford. But they did not make it known that that youth was alive, for they feared yonder old man, thinking, "Perhaps, if he hears this, he will destroy us all." So they pitched camp. The next day some Bush Folk came camping there, and, behold, among them was the one who had starved him, coming to trade at the post.

(199) "Cousin, pray, go look if you can see my wife," he told them.

(200) So those young men went there. That Bush Cree had come and entered before them, and their cousin's wife saw them. Even now she had not put on any ornaments, for she was still grieving for her husband, who had, so far as she knew, starved to death two years before. As soon as she saw those youths, the young woman bowed her head and wept, because she recognized her husband's cousins.

(201) äkwah awa kisäyiniw, "ä hä hä häy ha ha!" itwäw; "itah uka-kih-miywäyihäh ninahähkisim, wistsäsah kih-wäpamät, äkä katawah kä-kih-ay-ispayiyähk!" itwäw awa kisäyiniw.

(202) äkusi kiyipa ati-wayawiwak ök öskinikiwak, wistsäsiwäwa ä-wih-ätsimustawätsik.

(203) "nistsäs, niwäpamänän ntwämänän¹. käyäpits namuya nänäpätsihöw. täpwä äsah kiki-mihtätik. mayaw äh-nisita-wäyimikuyähk sämäk pahpahkikawäpiw," itäw.

(204) iyikuhk äh-pimi-kiwäyit, äkwah k-ätuhtät awa nötukäsiw, ustimah äh-ntawäpamät, "ntawi-ntum," äh-ität aw uskinikiw ukäwiya. ituhtäw.

(205) äh-pihtukät, "häy häy häy hi hi!" itwäw awa kisäyiniw.

(206) mätöw aw uskinikiskwäw, usikusah äh-wäpamät.

(207) awa wiya kisäyiniw, "ähähäy hi hi!" k-ätwät; "uka-kih-miywäyihäh ninahähkisim, itah ta-kih-wäpamät ukäwiya öhtäwiya, iyikuhk kä-kih-kisinätsihikuwisiyähk, äh-misi-wanätisit ninahähkisim," itwäw.

(208) namuya äh-kiskäyihähk äh-pimätisiyit awa k-ätwät kisäyiniw.

(209) äkwah tipiskäyiw.

(210) "äh-pä-ntumak awa nistim, ä-wih-wäpamikut usisah," itäw.

(211) "hä, nyä, nitänis! wiyäyipats kinöhtä-wäpamik ntihtäwäw!" itäw.

(212) kiwä-witsäwäw.

(213) wähyawäs äy-ihtätsik, "nisikusä, kunt äniki kä-mihtätä-möwi-kiskwätsik, kikususah wiyawäw aniki ä-misi-wanätsihätsik. ahpöh öma wäh-mätöyänih, nöhtsihikwak," itwäw aw uskinikiskwäw.

(214) "ä, nistim, äkä wiya ätuta kiyäm!" itäw.

(215) äkusi pihtukäwak wikipähk. äh-atamiskawät usisah, mätöw.

(216) "kiyäm apih, nistim. käya mätuh," itäw.

(217) äkwah ä-kih-mitsisut, "kiwä äkwah, nistim. mistahi ta-tipiskäw," itäw.

(218) äkusi wayawiyiwa. äkutä aw uskinikiw askamawäw. äyakö uhtsi k-öh-ität awa nötukäsiw, äkus ä-kih-itikut ukusisah. äkwah awa uskinikiw itah äh-pimisihk, äh-pimuhtäyit, pasiköw, äh-mitsiminät.

(219) "kiyäm pakitinin! aspin niwikimäkan kä-misi-wanätisit, namuya wihkäs äkusi nitäyihän, kutak näpäw ta-ntawäyimak," itäw.

¹ *nitawämäw*: "my sister (man speaking); my brother (woman speaking)" is used widely between persons of opposite sex; whether the use here, in the sense of "my cross-cousin's wife (man speaking)" is specialized or not, I cannot say.

(201) And that old man cried, "Dear me, dear me! How happy my son-in-law would have been to see his cousins, unlucky as we have been!" said that old man.

(202) At that those youths quickly went out, to go tell their cousin.

(203) "Cousin, we have seen our kinswoman. Even now she wears no finery. It seems that truly she has been grieving for you. As soon as she recognized us, she shed tears," he told him.

(204) As soon as they went on home, that old woman went there to visit her daughter-in-law, for. "Go see her," that youth had said to his mother. She went there.

(205) When she entered, "Dear me, dear me!" cried that old man.

(206) The young woman wept, when she saw her mother-in-law.

(207) But the old man cried, "Dear me, dear me! How glad my son-in-law would have been, to see here his mother and his father, cruelly deprived as we have been by powers above our control, in my son-in-law's destruction!" he said.

(208) The old man said this not knowing that the other lived.

(209) Then night came.

(210) "I have come to invite my daughter-in-law here, for her father-in-law wishes to see her," she told them.

(211) "There, go, Daughter! It is gratifying that my fellow-father-in-law wishes to see you!" he said to her.

(212) She went home with her.

(213) When they had gone a ways, "Mother-in-Law, it is but in pretense that those people carry on as though they were grieving, for it is they who destroyed your son. Even when I would weep, they stop me," said the young woman.

(214) "Oh, Daughter-in-Law, please, do not speak of that!" she told her.

(215) So they entered their dwelling. When she greeted her father-in-law, she wept.

(216) "Be quiet, Daughter-in-Law. Do not weep," he told her.

(217) Then, when she had eaten, "Go home now, my daughter-in-law. It is getting very dark," she told her.

(218) So she went out of the tent. There that young man was lying in wait for her. That was why the old woman had said this to her, for her son had bidden her so. Then, where the young man lay, as she walked by, he arose and seized hold of her.

(219) "Do let me go! Ever since my husband came to grief, I have never had the feeling of wishing for another man," she said to him.

(220) "hā, namuya ka-kīh-pakitinitn! niy ōma, niwikimākan! nipimātinis ōma! āyakw ānima itah kā-kīh-nakasiyāk, ākus ānima nikīh-pā-sa-sipwāhtān," itāw.

(221) ānwāhtāk.

(222) "ākwah nōhtāwiw wīkiwāhk tuhtātān pitah: k-ōh-pā-wayawiyin," itāw.

(223) namuya tāpwāhtam.

(224) "mātsikōtītān ōm ātah nipakāsāwiyākan!" itāw.

(225) ākuyikuhk tāpwāhtam aw uskinikiskwāw, kuntah āh-mātut, āh-uy-utsāmāt unāpāma, ākw āh-kīwāhtahikut. āh-pīhtukātsik ākwah, tāpwā mitun nisitawāyimāw unāpāma.

(226) ākusi ākwah ākutah ayāwak. iyikuhk āh-wāpaniyik, ka-kaskikwāsōw, āh-miyāt aw iskwāw ustima t-ōtayōwinisiyit. iyikuhk āy-ākwā-kisikāyik, pā-nātik umisah. kāsōw aw uskinikiw. namuya wāpamik wītimwa. kāyāpits kaskikwāsuyiwa.

(227) "ta-pā-kīwāyin ākwah!" itāw.

(228) "nistim pita ta-kisikwātān utsayōwinisisah. kisikwātahk itāp ta-kīwāw," itāw.

(229) iyikuhk āh-tipiskāyik, ākwah kīwāw aw ōskinikiskwāw. wītsāwāw uwīkimākana. āh-pīhtukāt aw iskwāw, nāwayās kā-pīhtukāyit unāpāma. sākisiw awa kisāyiniw.

(230) "ninahāhkisim, kiyām nika-pimātinis!" itāw.

(231) "yā, nimanātsimākan, namuya nāntaw kitāyimitn, ā-kīh-ātah-tōtawiyin; nama nāntaw nitāyihātān!"

(232) tahtu kākway āh-miywāsiniyik ā-kīh-atāwāt awa kisāyiniw, kahkiyaw miyāw unahāhkisīma, mīn āh-iskunāt atāwākanah, nikikwayāna, pahkakinwa, āh-miyāt.

(233) "kiyām nika-pimātinis, nnahāhkisim!" itāw.

(234) "ākusi namuya nāntaw nitāyihātān," itwāw aw uskinikiw.

(235) ākus āh-ati-pasikōt, āh-kīwātsik uwīkimākana, utsayānisiwāwa āh-kīwāhtatātsik, mistahi mākwāyimōw awa kisāyiniw. unahāhkisīma ā-nisitawāyimāt.

(236) ākwah āh-kawisimutsik, "niwikimākan," itwāw aw uskinikiw, "tānisi, kimiywāyihātān tsī āh-uyōhtāwiyin?"

(237) "namuya! nikisiwāhik ana, māna āh-kīh-kitimahisk, āh kīh-kakwātahisk. nawats kiya nimiywāyihātān āh-wāpamitān." itāw.

(238) "hāw, tān āna mīna ākus isi nōtsihtāt tāpiskōts kōhtāwiw?" itāw.

(239) "nikāwiw ana wiya miyu-pimātisiw, ākwah ana k-āskōwis kawak. nimis wiw āna umisimāw, k-ātātisit nōhtāwiw, āku itātisiw," itāw.

(240) "kah!"

(241) ākus ōmis itāyihātān awa uskinikiw: "hāw, anuhts un"

(220) "Oh, I shall not let you go! It is I, my wife! I am alive! From that place where you left me behind, I have come here," he told her.

(221) She did not believe him.

(222) "Then let us but go to my father's dwelling, from which you have even now come," he told her.

(223) She paid no heed to this.

(224) "Look, here is my bowl for the cup-game!" he said to her.

(225) Then the young woman believed it, and wept without grief, kissing her husband again and again, as he took her back to his dwelling. When now they entered, she did indeed fully recognize her husband.

(226) So there they stayed then. The next day she spent at sewing, for that woman gave her daughter-in-law things to wear. At noon, her elder sister came to get her. The youth hid himself. His sister-in-law did not see him. His wife kept on sewing.

(227) "You are to come home now!" she told her.

(228) "My daughter-in-law is first to sew her garments. When she has finished sewing them, she will come home," she told her.

(229) When darkness was falling, then the young woman went home. Her husband went with her. When she entered the tipi, her husband went in behind her. The old man was frightened.

(230) "My son-in-law, please let me live!" he said to him.

(231) "Oh, my father-in-law, I bear you no grudge at all, even though you did that to me; I do not think anything of it!"

(232) As many fine things as that old man had bought at the trading-post, all of them he gave to his son-in-law, as well as the furs which he had kept out for himself; otterskins, and cured buffalo hides he gave him.

(233) "Pray let me live, my son-in-law!" he said to him.

(234) "I tell you, I think nothing at all of it," the youth answered him.

(235) Then he rose to his feet, and he and his wife went home, taking their belongings with them; and greatly worried was that old man, having recognized his son-in-law.

(236) Then, as they went to bed, "My wife," said that young man; "Tell me, are you glad that you have a father?"

(237) "No! He made me hate him, when he made you miserable and tormented you. I am far more glad that I can lay eyes upon you," she told him.

(238) "Now, which ones have followed the same ends as your father?" he asked her.

(239) "As for my mother, she is a good person, and so is the sister to whom I am next in age. But as for my oldest sister, she is of the same character as my father," she told him.

(240) "I see!"

(241) Then that youth thought, "Now, tonight when he sleeps,

kā-wāh-nipāt, kayahtā namuya ta-kih-waskawīw; ta-nipōwisiw awa kisāyiniw! mīna namuya ta-nihtāwāw! āyikuhk takwākikih, ta-pwāna-waskawīw! ākusi ākutah mīna kiyipa utānisa kapwāna-waskawiyiwa, anihih umisimāwa!" itāyih tam, ākwah āh-kawisimut.

(242) kītahtawā āh-wāpaniyik, namuya waskawīw ana kisāyiniw, āh-nipōwisit. ākwah namuya nihtāwīw. pā-ntumāw awa uskinī-kiskwāw.

(243) "pā-ntawāpam kōhtāwiyinaw! tāns ātukā is-āyāw! kayahtā nipōwisiw; namuya mīna pikiskwāw," pāy-itāw awa usīma.

(244) "namuya niwīh-nitawāpamāw," itāw umisah.

(245) iyikuhk aw uskinīkiw, "mahtih ntawāpamātān kōhtāwiy," itāw.

(246) tāpwā tuhtāwak. āh-pihtukāt, mayaw āh-nsitawāyimāt awa kisāyiniw unahāhkisīma, kuntah āh-tsīputunāyit, "nk-ata-miskawāw," āh-itāyimāt unahāhkisīma.

(247) "yahōw, tānsi ākwah tiyōtahk kisāyiniw, kunta kā-tsa-tsīputunāyit sakāw-iyiniw umanitōwīw?" itāw.

(248) ākw ōki uskinīkiskwāwak ā-kakīsimumutawātsik wītimuwāwa ta-kakwā-pimātsihāyit uhtāwiyiwāwa, "namuya nāntaw nka-kīh-tōtān, āka mā manitōwiyān. wīya kōhtāwiyiwāw manitōwīw, kahkiyaw awiwa āh-itikut sakāw-iyiniwa," itāw, ākus āh-ati-wayawīt, āh-kīwāt.

(249) ākusi āyaku.

(250) iyikuhk āh-takwākiniyik, nipiaw awa kisāyiniw. ākusi mīna kiyipa utānisa nipiwiwa.

(251) ākusi ākuyikuhk āskwāk ātsimōwin.

42. GASPARD.

nāh-namiskwākāpaw.

(1) pāyak āsah nāpāw kaspwān isiyīhkāsōw. itōwahk nawats pikuh kā-mōhtsōwitsik, kisāstāw ākutōwah ās āwah awa nāpāw. ākwah mistahi kitimākāyimik ustāsah. ākwah kītahtawā āhkusi-yiwa. ākwah wīya kaspwān nama wīhkāts āsah atuskāw. ākwah pikuh awāsisah nayāstaw piku āh-mātwākāt, āku piku nayāstaw āy-isi-atuskāt. nama kākway kutak āyaku piku āh-ātuskātahk, awāsisah pikuh āh-utamināt. nīsiyiwa ustāsah utsawāsimisiyiwa. kītahtawā ustāsah ōki mats-āyisiyiniwak āh-mihtsātitsik nipahāwak āyakunih anihih. ākwah wīya piku kaspwān k-āsiyīhkāsut ākwah mistahi āh-kīhtimit. kāyiwāhk pamihāw awa iskwāw wītimwa; mistahi kitimākāyimāw. ākwah piku awāsisah nayāstaw āh-utamināt. mistahi māna pakwātam awa iskwāw, ākāh wīhkāts āh-atuskāyit ōhi wītimwa. ahpōh nama wīhkāts nikuhtāw awa kaspwān, usām mistahi āh-kīhtimit, ākwah piku wītimwa āh-atuskāyit. ātataw nawats pikuh āsah asamisōwak.

let him suddenly lose the power of moving his limbs; let that old man be paralyzed! And let him lose the power of speech! Until autumn comes, let him be unable to stir a limb! And also let his daughter soon lose the power of movement, that eldest one!" he thought, and lay down to sleep.

(242) Then, in the morning, that old man could not stir, and was paralyzed. Also, he could not speak. That young woman was sent for.

(243) "Come, see our father! What can be the matter with him? Suddenly he has become paralyzed; and he does not speak," one came and told her sister.

(244) "I do not care to go and see him," she told her elder sister.

(245) But the young man, in turn, said to her, "Let us go see your father."

(246) So they went there. When he entered, as soon as the old man recognized his son-in-law, he helplessly twitched the muscles of his face, thinking of his son-in-law, "Let me greet him."

(247) "Why, what is the old man doing, twisting his face that silly way, the manitou Bush Cree?" he asked him.

(248) Then, when those young women implored their brother-in-law to try to restore their father to life, "I cannot do anything, since of course I have no manitou power. It is your father has manitou power, as all the Bush Cree say of him," he told them, and with that left the tent and went home.

(249) So much for this.

(250) When autumn came, the old man died. Likewise his daughter soon died.

(251) Now, this is the end of the story.

42. GASPARD.

Louis Moosomin.

(1) A certain man, the story goes, was called Gaspard. Of the kind that are more crazy than anything else, of that kind, to all appearance, was that man. His elder brother was fond of him and cared for him. Then at one time the elder brother took sick. But as for Gaspard, he never worked. He only played with the children, that was the only kind of work he did. At nothing else he worked, only at amusing the children. His brother had two children. Presently those evil men, who were many, killed that elder brother of his. Then there was left only that Gaspard, who was so lazy. That woman took such care as she was able of her brother-in-law; she treated him with most pitying kindness. And all he did, even now, was to amuse the children. The woman was very much dissatisfied because her brother-in-law never worked. That Gaspard never even gathered firewood, for he was too lazy; his sister-in-law did all the work. They had barely enough to eat.

(2) kītahtawā ōmisi itāyihitam, ā-wih-mātsiwiht: "mahtih nika-wītsihwān!" itāyihitam āsah awa iskwāw; "māskōts wih-wāpihiht-sih nītim," itāyihitam āsah.

(3) tāpwā ākus isi isi-wītsāwāw. ākwah nama kākway āhtsi pikuh awa kaspwān, piyisk āta ā-wāh-wanihikāwiht. piyisk ākus isi isi-pitsiwān. ntawats namuya awa iskwāw wih-pitsiw. ayisk namuya wītimwah wih-atuskāyiwa. ākwah awa iskwāw wākayōsah miskawāw. nipahāw āsah. mistah āh-wiyinuwit, ākutah uhtsi mistahi māwatsihtāw pimi. ākwah wāpuswah āh-nā-nipahāt, piyisk mistahi mīsihtāw. ākwah kītahtawā kīkisāpāh namwāts wih-mītsisōw awa kaspwān. māmaskātam awa wītimwa ākā āh-wih-mītsisuyit awa iskwāw.

(4) "tānāhk uma ākā u-wih-mītsisut?" itāyihitam āsah.

(5) āsay mīna namuya mītsisōw āh-āpihtā-kīsikāyik. piyisk āh-tipiskāyik namuya mītsisōw. ākwah mistahi pakwātam awa iskwāw āh-wāpaniyik mīna āh-asamāt, namuya wih-mītsisōyiwa. piyisk mīna tipiskāyiw, ākā ā-wih-mītsisut.

(6) "tānāhk ōma?" itwāw awa uskinikiskwāw.

(7) ākwah, "nītim, ākāya nāntaw itāyihitah. namuya āh-āhku-siyān," itwāw āsa awa kaspwān.

(8) "kāhtsināh," itāyihitam aw iskwāw, "āh-akāwāsīt," itāyimāw ōhi wītimwah.

(9) ākwah kītahtawā ōmis itwāw: "nītim, kāya ākusi itāyimin. kuntah ākusi kitāyihitān," itwāw āsah.

(10) ākwa kītahtawā nāyu-kīsikāw namuya āsah mītsisōw.

(11) ōtah ōmis āsah itwāw: "nītim," itwāw āsah, "an ōskinikiskwāw ōtah kā-kih-ayāt wihtikōwiw. pikuh kita-kakwāyāhuyin ta-tapasiyahk," itwāw āsah; "anuhts kā-tipiskāk kahkiyaw ayisiyiniwah ākutā k-āyāyit ta-māstsihāw," itwāw āsah; "wāpah-kih tipiskāki ōtah ta-takuhtāw," itwāw āsah; "tapasitān kiyām," itwāw āsah awa nāpāw.

(12) tāpwā āh-wāpaniyik mayaw mātsi-wawāyiwak.

(13) "tāpiyāhk kitsawāsimisak itah ta-pōsihatsik pāyak pikuh utāpānāsk sipwāhtah."

(14) tāpwā nāu atimwa āsa wiyahpitāw. ākwah ōhi wāwākināw ōtāpānāskwah, tāpiyāhk ākus isi āy-isi-tapasītsik. āsay ākwah māmaskātāw awa iskwāw wītimwa pāyahtik ā-pa-pimuhtāyit; ākwah wiya mituni sīhkimik sōhki kitah-pakamahwāt atimwa. tāpwā tapasīw.

(15) "ākāya manātaskasin," itwāw awa kaspwān.

(16) tāpwā sōhki tapasīw awa iskwāw, āhtsi piku kā-pa-pmuhtāyit ōhi wītimwa. māmaskātam, āhtsi piku āh-pa-pmuhtāyit pāyahtik.

(17) ākwah itāw, "kisiwāk ākwah pā-ayāw. kahkiyaw ākwah anihi kā-kih-pitsiyit kitamwāw," itwāw awa nāpāw.

(18) mistahi pakwātam aw iskwāw.

(2) Presently, when the people were about to go on a hunt, she thought, "I had better go along!" thought the woman; "Perhaps my brother-in-law will be aroused to some activity," she thought.

(3) So accordingly she took him along. But Gaspard still did nothing at all, even though the people were trapping. Finally their band moved camp. The woman needs determined not to move. For her brother-in-law would not do any work. Then the woman found a bear. She killed it. As the beast was very fat, she took a great amount of grease from it. And since she also kept killing rabbits, finally she had a big store of food. Then at one time Gaspard would not eat anything in the morning. The woman was surprised that her brother-in-law would not eat.

(4) "Why does he not want to eat?" she thought.

(5) At noon again he did not eat. Then, in the evening, he did not eat. The woman greatly disliked this. In the morning, when again she gave him food, he would not eat. Night came, and still he would not eat.

(6) "What is the matter?" said the young woman.

(7) Then, "Sister-in-Law, do not worry about it. It is not that I am ill," said Gaspard.

(8) "Surely," thought the woman, "he must be falling in love with me," she thought of her brother-in-law.

(9) Then presently he spoke thus: "Sister-in-Law, do not think that of me. You are mistaken in thinking that," he said.

(10) Then presently, for four days he had not eaten.

(11) Then he spoke as follows: "Sister-in-Law," he said, "that young woman who was here has become a Windigo. The only thing for you to do is to hurry preparations that we may flee," he said; "This very night she will kill all the people who are staying over there," he said; "Tomorrow night she will arrive here," he said; "Let us flee, do," said that man.

(12) Then in the morning, at once they began to make ready.

(13) "Take along at any rate one sled, so that you can at least let your children ride."

(14) Accordingly she harnessed four dogs. She covered the sled, and with nothing more they went. It was not long before the woman was wondering at the way her brother-in-law slowly walked along; for at the same time he was urging her to beat the dogs to a good pace. So she fled.

(15) "Do not worry about leaving me behind," said Gaspard.

(16) Really, the woman fled with speed, while her brother-in-law merely strolled along. She wondered at the quiet way he ambled on.

(17) Then he told her, "Now she has come near. She is eating up all those who moved camp," said that man.

(18) The woman was greatly distressed.

(19) "ätsik āwa āh-manitōwit!" itāyimāw āsa wītimwa; "āwakuh ätsik āwa ākā k-ōh-wih-atuskāt!" itāyihtam āsa awa iskwāw.

(20) ākwah atih-tipiskāyiw. āh-ati-tipiskāyik, āhtsi piku pimā-mōwak.

(21) "nītim, ākwah kikinaw päw-utihtam," itwāw āsah.

(22) ākwah tāpwā tapasīwak.

(23) "pitā aywāpih; mītsisōw."

(24) ākwah tāpwā mītsisōw aw iskwāw. mayaw āh-kīsi-mītsisut-sik, atimwa ā-kīh-asamāt, tapasīwak. ākwah tāpwā āh-atih-wāpaniyik, misi-sākahikan utihtamwak.

(25) "wāpinik atimwak," itāw wītimwa.

(26) tāpwā aw iskwāw wāpināw atimwah. ākwah wītimwah nayōmāw ākwah utsawāsimisah. päyak awa iskwāw nayōmāw; ākwah awa nāpāw tahkunāw wītimwa mīna nayāw¹. ākwah tapasīw. atimwah wāpināwak. ākwa kā-pātsāpamātsik miskwamihk āh-pā-pmuhtāyit ōhi iskwāwa.

(27) kitahtawā, "sōhkih tapasīh, nītim. āsay kikitimākāyimin!" itwāw aw iskwāw.

(28) kitahtawā wāskahikanah atāwākamik it āh-ayāyik utihtamwak.

(29) ōmis itwāwak: "awa iskwāw wīhtikōw nipā-mākuhikunān!" itwāw āsah; "mistahi nītim manitōwiw," itwāw āsah; "kiyām sihkimihk; māskōts ahpōh kita-nipahāw wīhtikōwa," itwāw āsah.

(30) tāpwā utatāwāw wiya tipiyaw ituhtāw.

(31) ōmis itāw anahi nāpāwa: "kitimākāyiminān, kaspwān! usām nika-māstsihikunān wīhtikōw. iyikuhk āpihtaw ōtah kākway āy-astāk ka-miyitin."

(32) "namuya!"

(33) "āta wiya ākuyikuhk kākway mistah ōtah astāw atāwākamikuhk."

(34) "āha?," itwāw awa kaspwān, "māka iskwāw-ayōwinisah nīswāyih usihtāk," itwāw āsah; "kakwāyāhuk," itwāw āsah.

(35) tāpwā kakwāyāhuwak nīswāyih iskwāw-ayōwinisah āy-usihtātsik. tāpwā ākusi isi wawāyiw.

(36) "kīkway mīna?" itik ōhi atāwāwah.

(37) "nīsu mīna akwanānak nintawāyimāwak," itāw āsah, "nīsu mīna tāpiskākanak, ākwah tsikahikanis."

(38) tāpwā kahkiyaw miyāwak. ākwah ā-kīh-miyihtsik, āhtsi piku natumāw sānapānah. ākwah pustayōwinisāwak. ākwah ituhtāwak.

(39) "pāy-askōwin, nītim," itāw āsah.

(40) tāpwā päy-askōwāw awa wītimwa iskwāw. mayaw āh-

¹ The last word is almost certainly an error; probably read *nayōmāw*: "he carried her on his back"; the sentence is somewhat tangled.

(19) "So it seems that he has manitou power!" she thought of her brother-in-law; "So that is why he will never do any work!" thought the woman.

(20) Darkness was falling. When it grew dark, they nevertheless went fleeing on.

(21) "Sister-in-Law, now she has reached our dwelling," he said.

(22) Then truly they fled.

(23) "Stop and rest; eat."

(24) So then the woman ate. As soon as they had eaten, after feeding the dogs, they went on in flight. Then, as dawn came, they reached a large lake.

(25) "Turn the dogs loose," he told his sister-in-law.

(26) So the woman turned the dogs loose. Then he took his sister-in-law and the children on his back. The woman took one on her back; the man took hold of his sister-in-law, and bore her on his back. Then he fled. They turned loose the dogs. And then they saw that woman come walking toward them over the ice.

(27) Then, soon, "Flee with all your might, Brother-in-Law. You have taken pity on me!" said the woman.

(28) Presently they came to some wooden houses of a trading post.

(29) They spoke thus: "We have been driven here by that Windigo woman!" she said; "My brother-in-law has great manitou power," she said; "Do ask him; perhaps he will even kill the Windigo," she said.

(30) Then the trader came in person.

(31) He said to that man, "Take pity on us, Gaspard! The Windigo will destroy us all. Half of the goods that are here I will give you."

(32) "No!"

(33) "Then all the goods, as many as are here in the trading post."

(34) "Very well," said Gaspard, "but make two suits of women's clothes," he said; "Hurry up," he said.

(35) So they hastened to make two suits of women's clothes. So he dressed himself.

(36) "What else?" the trader asked him.

(37) "I need also two shawls," he told him, "and two necklaces, and a hatchet."

(38) They were given everything. When the things had been given to them, he called for ribbons beside. Then they put on the clothes. Then they went there.

(39) "Follow close behind me, Sister-in-Law," he told her.

(40) So the woman followed close behind her brother-in-law. As

utihātšik, samaskipayihōw maskwamihk awa uskinikiskwāw
kā-kih-wihtikōwit. kāsōw; kātāw ōhkwākan.

(41) "kipā-ntumitin, nitsāhkus!" itāw āsah awa kā-ntawinipahāt.

(42) namwāts āsah wih-kitutik ahpōh. namwāts ahpōh wih-kitāpamik.

(43) "tānis āwa ātahkamikisit? mistah ōma namuya kwayask kitōtān, mihtsāt ayīsiyiniwak āh-kitamwatsik!" itwāw āsah.

(44) ākwah pasikōw awa uskinikiskwāw.

(45) "namuya māka misawāts ka-kī-sākōtsihin!" itwāw āsah.

(46) sāmāk āh-atih-tāpwāt, ōmis itāw awa wītimwah: "nītim, kiyām kiya pakamah! usām nimatsāyimāw!" itwāw āsah.

(47) tāpwāh awa iskwāw pakamahwāw āsah ōhi wīhtikōwa. ākusi nipahāwak.

(48) ākwah ōmis itāw: "nītim, kwayask ātsimōhkan āy-isi-nipahāyāhk."

(49) ākusi ākwah aw ōskinikiw kā-kihtimit, ākusi ākwah miyāts-ātuskāt. ā-kih-nipahāt, mātsi-nikuhtāw. mayaw kikisāpā kisi-piminawasōw. māmaskātam aw iskwāw, ākwah āh-māts-ātuskāyit; ōkihtimiyih! ākwah mīna ākusi mīna mātsīw awa. nama wīhkāts ākwah apiw.

(50) "kiyām niya nik-ōnāpāmin!" itāyihitam āsah aw iskwāw.

(51) akāwātāw wītimwa.

(52) "matwān sīh nika-pakwātik?" itāyihitam āsah.

(53) kītahtawā āh-apiyit, "nītim, kitimākāyimin. kiyām niya wīkimin; akā wiya pītus awiyak wīkim," itwāw āsah aw iskwāw.

(54) "tāpwā, nītim, ātah āsa kwayask kititwah. namuya tsāskwa ta-kih-wīwiyān," itāw āsah wītimwa; "kīspin wīwiyāni, wīpats nika-nipin," itwāw āsah awa nāpāw kaspwān.

(55) ākwah āsay mīna kīhtwām kakwātsimāw wītimwa.

(56) "tāpwā kikitimahin, nītim, akā wīkimiyin," itwāw āsah aw iskwāw; "tāpw ātukā āh-kitimākāyimāt ōhi utawāsimisah²?" kitāyimitih!" itāw āsah wītimwah.

(57) "āha?, nītim, nikitimākāyimāwak; āwak ōhtsi k-ōh-pamih-twātān," itāw āsah.

(58) "āha?, nītim, tāpiyāhk atsiyaw wīkimitāni!" itwāw āsah.

¹ He addresses her as "my sister-in-law", with a word used by woman to woman. He throws off the disguise a few lines below, when he addresses his real sister-in-law as *nītim*, a word used only between persons of opposite sex.

² Literally, "his children", instead of "his brother's children"; so usually of straight nephews and nieces, rather than the specific terms, *nikusim* and *nitōsim*.

soon as they came to where she was, that young woman who had turned into a Windigo threw herself flat on the ice. She hid herself; she hid her face.

(41) "I have come to invite you, my gossip," he who had come to kill her said to her.

(42) She would not even speak to him. She would not so much as look at him.

(43) "How is this person carrying on? You do very wrong to eat up many people!" he said.

(44) Then that young woman rose to her feet.

(45) "Nevertheless, you will not be able to overcome me!" she said.

(46) At once he called out and said to his sister-in-law, "Sister-in-Law, please, do you strike her down! I think her of too little account!" he said.

(47) Accordingly the woman struck down that Windigo. So they killed her.

(48) Then he told her, "Sister-in-Law, do you then tell aright the tale of how we killed her."

(49) And after that this youth, who had been so lazy, began to work. When he had killed that person, he began to gather fire-wood. Early in the morning he had his cooking done. The woman wondered at his now beginning to work; he had been so lazy! And then, too, he began to hunt. Now he never sat at home.

(50) "Let me be the one to have him for my husband!" thought that woman.

(51) She fell in love with her brother-in-law.

(52) "Can it be that he will reject me?" she thought.

(53) Then, at one time, when he was at home, "Brother-in-Law, take pity on me. Do marry me; do not marry anyone else," said that woman.

(54) "Truly, Sister-in-Law, you have spoken like a good woman. But I cannot yet a while take a wife," he told his sister-in-law, "If I take a wife, I shall soon die," said that man, Gaspard.

(55) Then again she questioned her brother-in-law.

(56) "Truly, you cause me sorrow, Brother-in-Law, by not marrying me," said that woman; "I wonder if he really loves the children! I have been thinking of you!" she said to her brother-in-law.

(57) "Indeed, Sister-in-Law, I love them; that is why I am supporting them for you," he told her.

(58) "Oh, Brother-in-Law, if I could be married to you for even a little time!" she said.

(59) tãpwã wîwîw ntsawãts wîtimwa.

(60) äh-mãtsi-pitsiwiht, atih-sãmãk-wîtsihiwãwak. kãh-kisi-wãhtwãw; mistahi nihtãh-minahõw; mîna ä-nihtãh-wanihikãt, mituni nanãtuhk atãwãkanah misiwã nãh-nipahãw. uhtãyimãw. mats-ãyiysiyniwak uyasuwãtãwak äsah, ä-wîh-kakwã-nipahãtsik. ikatãpitsiwak äsa.

(61) "usãm mistahi nikitimahikunãn kaspwãn," ntwã-itwãwak wîkiwãyihk.

(62) takuhtãw awa kaspwãn, kahkiyaw äsah kãh-pitsiwiht, "tãnãhki k-õh-pitsitsik?" äh-itwãt.

(63) wîhtamuwãw mistahi äh-kisiwahãt. tãpwã nãw õki mistah äh-manitõwitsik kisiwãsiwak.

(64) itwãwak, "uhtsitaw kika-nipahãnaw!" itwãwak; "namuya ka-kîh-pwãtawihãnaw!" itwãwak mats-ãyiysiyniwak.

(65) nãwak äsah, mistah äh-manitõwitsik. tãpwã mãtsih-usîh-tãwak äsah, ä-wîh-kusãpahtahkik¹, ä-wîh-kakwã-nipahãtsik. tãpwã ãtah äh-pã-ntumiht, upawãkanîyiwa äh-ntumikut, namuya tãp-wãhtam. nãwu-tipiskãw tahtu-tipiskãw ä-kusãpahtahkik õki mats-ãyiysiyniwak, namuya kîh-ituhtãyiwa.

(66) iskwãyãts äkwah õmis äsah itãw nõtukãwa pãyak äh-ayã-wãtsik: "nõhkõ, pãsiw kitihkum," itãw äsah; "ãkutõwah nik-õh-nipahãwak," itwãw äsah.

(67) tãpwã nõtukãw awa ntunawãw äsah, ä-misikitiyit utihkumah mayaw äh-miskawãt. utsihtsihk äsa ahãw awa nãpãw. tãpwã mayaw äkwah äh-pã-ntumikut õhi pawãtãkanah, ituhtãw. pîhtukãw kusãpahtsikanihk. äkwah tãpwã mawinãhuk õhi.

(68) õmis äsah itãw: "kikitimãkisinãwãw kã-wî-kakwã-nipahiyãk," itwãw äsah; "namuya kkîh-nipahinãwãw," itwãw äsah; "mistahi nimanitõwin," itwãw äsah.

(69) hãw, pakitinãw ihkwah.

(70) "kita-wîh-nipahik awa mats-ãyiysiyniw õhi ihkwah!" itwãw äsah.

(71) tãpwã mats-ãyiysiyniw äsah nipahik õhi ihkwah. kipwatãmus-kãk. misiwã utõnihk pîhtukãyiwa; äkus isi nipahik, äh-kipwatã-muskãkut ihkwah.

(72) "tãnîs äkwah kã-manitõwit?" itwãwak äsah; "tãnîsi?"

(73) "kipatãmuskãk ihkwah!" itwãwak äsah.

(74) namwãts äsah kîh-nahinãw, äkus äy-isi-wãpiniht, usãm mistahih ihkwak äh-ayãtsik.

(75) äsay mîna kihtwãm äh-tipiskãk kutak awa mats-ãyiysiyniw, äwakuw wîh-kakwã-nipahãw. äsay mîna äwaku sîhkihãmõw,

¹ This is the Ojibwa *tãsãhkãn*, Menomini *tãi?sãhkyan*, cf. Skinner, *Anthropological Papers of the American Museum of Natural History*, XIII, 192.

(59) So he needs took his sister-in-law to wife.

(60) When the people began to move camp, they went along at once. He was the object of many people's anger; he was very good at killing game; and he was a good trapper, too, and continued to kill many furred things of all kinds. He was envied. Some evil men decided to try to kill him. They moved camp away from the trail.

(61) "Gaspard is making us too poor," they said in their lodge to which they had gone.

(62) Gaspard came and saw that all his band had moved camp and asked, "Why have they moved camp?"

(63) He was told that he had greatly angered them. And really, four who had great manitou power were angry.

(64) They said, "By all means, let us kill him! Not by any chance can we fail of him!" said the evil men.

(65) They were four, who had great manitou power. And so they set about building that which they would use for the medium's work, meaning to try to kill him. Truly, though he was summoned from his home, though their dream spirit summoned him, he gave no heed. For four nights every night those evil men used the medium's tent, but he did not go there.

(66) At the end of this time he spoke thus to a certain old woman whom they had with them: "Grandmother, give me a louse of yours," he said to her; "With such I shall kill them," he said.

(67) So the old woman looked for one, and straightway found a large one of her lice. The man set it on his hand. Then, as soon as those dream spirits came and summoned him, he went there. He went into the medium's tent. Then truly they sought fight with him.

(68) Thus he spoke to them: "You are pitiable, you who mean to kill me," he said; "You cannot kill me," he said; "I have great manitou power," he said.

(69) There, he set down the louse.

(70) "Let this evil man be killed by this louse!" he said.

(71) Then truly, the evil man was killed by the louse. It stopped up his breath. It went into his mouth and down his throat; and so the louse killed him by stopping his windpipe.

(72) "Why, what is the matter with the manitou man?" they asked; "What is it?"

(73) "A louse choked him!" they said.

(74) It was not even possible to bury him, and he was merely left there, for there were too many lice.

(75) When the next night came, the second evil man tried to kill him. This one, too, gave instructions that they build a medium's

kusāpahtsikan t-ōsihtāwiht. tāpwā usihtāwān kusāpahtsikan. mayaw āh-kīsihtāwiht, āsay mīna pā-natumāw. āsay mīna ōh-kumah ntutamuwāw, kutakah ta-miyikut ihkwah. tāpwā awa nōtukāsiw minah kutakah ntunawāw utihkumah. āsay mīna āwakuni nta-wuhtsih-nipahāw. mats-āyīsiyiniwah kahkiyaw māst-sihāw. nāu-tipiskāw tahtu-tipiskāw āw-usihtāyit āsah kusāpahtsikan, kahkiyaw āsah anikih mats-āyīsiyiniwak ihkway āsah kih-māstsih-nipahikwak, nāu mats-āyīsiyiniwak. ākwah ntawi-mawimustawāwak ōhi kaspwāna.

(76) "kiyām kitimākāyiminān! kiyām ākāya niyanān nipahinān!" itwāw āsah.

(77) "tāpwā namuya kiyawāw kā-kisiwāhiyāk," itwāw āsah kaspwān; "ayāwihkuk ōki kā-wih-miyiyāk," itwāw āsah.

(78) kitahtawā mīna kutakak ōki mats-āyīsiyiniwak mastaw āhtakutsik. ayisk wiya ākwah ukimāwīw awa kaspwān. pā-ntumāw āh-māmawōpitsik ōki ayīsiyiniwak, ākutah uhtsi pā-ntumāw.

(79) "wihtikōw kiwih-utihtikunaw," itwāwak ōki nāpāwak.

(80) āwak ōm uhtsi k-ōh-māmawupitsik, ākwah āh-pā-ntumiht awa kaspwān.

(81) "namuya kita-kih-takuhtāw anuhts wiya kā-pipuhk. kihtwām pōn-ōtsāhtō-kisikākih, ākuspihk ta-takuhtāw. kiyām kita-pōnāyih tamuk."

(82) ākusi tāpwā namuya takuhtāw wihtikōw. piyisk ākusi namuya na-nākatōhkāwak. piyis mīna niyīpihk ākwah āh-ati-takwākih, mātsi-wawāyiwak umātsiwak.

(83) "nka-wītsāwāwak," itwāw āsah kaspwān; "anuhts uma kā-pipuhk, ākwah kā-wih-takuhtāt wihtikōw," itwāw āsah; "āta wiyah namuya nikāhtsināhun ta-kī-nipahak. nawats pikuh nikustāw," itwāw āsah kaspwā¹.

(84) tāpwā āsa wawāyiw wīstah. pimitisahikāw āsah. kā-mātsi-pitsiwiht, ākutā āh-ay-ayātsik, tahtu-tipiskāw ayīsiyiniwak ōki kustātsiskākwak wihtikōwa, tahkih āsah āh-māmawupitsik. mwāhtsi āh-apihtā-pipuniyik, āh-āti-tipiskāyik, wīsāmāw wīwa.

(85) ōmisih āsah itāw: "anuhts ākwah kā-wih-tipiskāk wihtikōw kā-wih-takusihk. kīstānaw nta-wāpahtān," itāw āsah wīwah.

(86) tāpwā wawāyiw awa iskwāw. ituhtāwak, wiyawa mīna āh-ntawāpitsik. mayaw āh-pihtukātsik mistahi miywāyih tamwān.

(87) ōmis itāw ōhi nāpāwah: "āhkamāyimuk! anuhts ākwah, kākāts wāpahkih, wihtikōw wih-takusin," itwāw āsah.

(88) sāsay ākwah pāhtamwak ayīsiyiniwak musis wihtikōwa āh-matwā-yāhyāyit.

¹ Plainly so pronounced; *l* exists in neighboring dialects, while *r* is quite impossible. But I cannot account for the *w* in the Cree form.

lodge for him. So a medium's tent was built for him. As soon as they had finished it for him, again he was summoned. Again he asked his grandmother to give him a louse. So the old woman looked for another of her lice. He went and killed this one, too, with it. He killed off all the evil men. Having for four nights every night set up a medium's tent, all those evil men were killed off by lice, four evil men. Then they went to entreat Gaspard.

(76) "Pray, take pity on us! Pray, do not kill us, too!" the spokesman said.

(77) "Really, it is not you who made me angry," said Gaspard; "Keep those things you mean to give me," he said.

(78) Presently, there came into being, later, some more evil men. Now, by this time, this Gaspard was the chief. They sent for him. From where those people were sitting in assembly, he was sent for.

(79) "A Windigo is coming to where we are," said those men.

(80) That was why they were sitting in council, and why Gaspard was sent for.

(81) "He cannot arrive this winter. When New Year's Day has passed again, then he will arrive. Let them think no more about it."

(82) And really, the Windigo did not come. In time they ceased from their alertness. Then, when summer had passed and autumn was coming on, the hunters began to make ready.

(83) "I shall go with them," said Gaspard; "This winter is when the Windigo will come," he said; "To be sure, I am not certain that I shall be able to kill him. Rather, in fact, I fear him," said Gaspard.

(84) And so he too got ready. He followed the others about. When the band started to move, then off in that place where they were, every night those people were frightened for the coming of the Windigo, and would always sit assembled. Exactly in the middle of winter, one night, as darkness came on, he asked his wife to go with him.

(85) He said to her, "In this very night that is now at hand, is when the Windigo will arrive. Let us too be on the lookout," he told his wife.

(86) So the woman dressed up. They went there, that they too might watch. As soon as they entered the tipi, all the people were very glad.

(87) He said to those men, "Do your best! Tonight, just before dawn, the Windigo will arrive," he said.

(88) By this time the people heard plainly the loud breathing of the Windigo.

(89) äkwah õmis itwāw: "atsusisah usihtāk mituni äh-apisāsikih."

(90) äh-kisihtāwiht, miyāw. tāpwā kätayōwinisāw; usāwasiskī-wastānisōw. äkwah nahapiw. äkutah āsah sāmāk kwāskimōw, āsah äh-āpists-awāsisiwit. mitunih māmaskātamwak āsah ōki nāpāwak äkutah k-āyātsik, apists-awāsisah äh-wāpamātsik, ä-kwāskimuwit kaspwān. äkus isi ati-isi-uhpiskāw, äh-ntawi-nakiskawāt wihtikōwa. mistah āsah kinusiyiwa ōhi wihtikōwa, kahkiyaw āsah mistikwa äh-ayiwākiskawāyit, äyikuhk äh-kinusiyit. tāpwā nakiskawāw; äh-atimapiyit āsah utihtāw.

(91) "kikway ōtah äw-usihtāyin?" itāw āsah; "kikway kiy-usihtāyan?"

(92) "anuhts kā-tipiskāk kahkiyaw kiwih-kitamōtināwāw!" itik āsah.

(93) mātsih-tāpwāwak, äh-nōtinitutsik, mistikwa minah äkwah ä-pāh-pahkwatsipitātsik, äh-uhtsi-pāh-pakamahututsik. nipahāw äsa.

(94) äkusi mistahi uhtāyihitamwak uskinikiwak.

(95) "tānisi itukā kah-kiy-isi-nipahānaw? õmisi kakwāh-isi-nipahātān," itwāwak āsah ōki uskinikiwak; "mahtih wāh-wihtamātutān kākway kit-si-ki-uhtsi-nipahikawiyahk, kik-ātānāw," itwāwak āsah uskinikiwak.

(96) tāpwā tahtu-tipiskāw māna äh-māh-māmawupitsik, tahtuh ōki kā-pawāmitsik wāh-wihtamātōwak. kitahtawā āsah wistah k-ātuhtāt.

(97) "namuya kuntah ta-kih-pihtukāyin," itik ōhi uskinikiwah; "tāntōwihk kiya äkā k-ō-kī-nipahikawiyin?" itik äsa.

(98) "nama wiškāts nika-nipahikawin," itwāw āsah; "pāyak kākway sipā misitihk kākway kit-ōhtinamihk kita-māhtakuskā-kuyān."

(99) mayaw äh-tipiskāyik, ntaw-astāwān sipā itōwahk kā-tahkus-kātamihk māna asāmihk uhtsi. äkusi āsah kī-nāspitsi-nipāw. äkutah āsah kih-nipahāw kaspwān, usām mistahi äh-kih-manitōwakāyimut. tahkuhts utakuhipihk äh-astāwiht anima, kā-nipahikut asāmāyāpiy.

(100) äkuyikuhk äh-māstsihtāyān, äh-kisihtāyān.

(89) Then he said, "Make some very small arrows."

(90) When they had been finished for him, he was given them. Then he took off his clothes; he painted himself with ochre. Then he sat down. Then, all at once, he changed his form, turning into a little child. Those men who were there were greatly amazed when they saw the little child into which Gaspard had transformed himself. Thereupon, in that form, he rose into the air, to go and encounter the Windigo. That Windigo was very tall, so tall that he overtopped all the trees. Really, he met him; he came upon him as he sat facing yon way.

(91) "What are you doing here?" he asked him; "What is it you mean to do?"

(92) "Tonight I mean to devour you all!" the other told him.

(93) They began to whoop, as they fought, tearing up trees with which they beat each other. He killed him.

(94) Then the young men were very envious.

(95) "How do you suppose we shall be able to kill him? Let us try to kill him in this way," said those young men; "Let us tell one another by what means each of us can be killed, we will say to him," said the young men.

(96) Accordingly, every night, as they sat assembled in their usual way, they told one another their dreams. Then at one time he too went there.

(97) "You cannot come in without paying the price," the young men said to him; "To what manner of thing is it due that you cannot be killed?" they asked him.

(98) "I shall never be killed," he said; "There is but one thing: if something taken from under one's foot surmounted me."

(99) As soon as night had come, they went and placed on him the kind of thing that is stepped on underneath, from a snowshoe. Thereupon he never awoke from his sleep. So at this point Gaspard was killed, because he had thought himself too much of a manitou. When that thing was placed on top of his blanket, he was killed by the snowshoe strap.

(100) Now I have told it all, now I have finished it.

IV. SACRED STORIES

43. THE BIRTH OF WISAHKETCHAHK.

kā-kisikāw-pihtukāw.

(1) kītahtawā päyak awa nāpāw. äh-nīsitsik uwīkimākanah, itah äh-wīkitsik. mätsiw awa nāpāw. kā-nipahāt mustuswah, äh-takuhtät uwīkiwāhk, äh-wihtamawāt uwīkimākanah, wawäyiw awā iskwāw, äh-wih-nātahk wiyāsah. astis manipitam, äh-matustāhahk iskutāhk. papätikōhkahtāw astisis.

(2) "ōmis isi ta-kisiwākiwiw, kā-wih-nātamān wiyāsah!" itwāw awah iskwāw.

(3) äkusi äh-wayawīt, ä-sipwāhtät, äh-nātahk wiyāsah, tāpwāw kisiwāk utihtam, äh-utinahk, äh-kīwāhtatät.

(4) "wāh," itäyihitam awa nāpāw, "tāpwā kāh-kiyipah pätāw wiyāsah," itäyihitam.

(5) äkusi kītahtawā kiskäyihitam wīwah äh-misikitiyit, äh-pwāwiyit. päyakwanuhk ayāw; namuya wih-mätsiw, "kiyām tamiyupayiw," äh-itäyimāt owīkimākanah; "äkā ka-misi-wanātsihāt oh āwāsisah watāhk k-āsōwāsōwit," itäyihitam awa nāpāw.

(6) pōtih kītahtawā ähkusiwiwa owīkimākanah, ä-wih-wāpamätsik oh āwāsisah. tāpwā äh-tipiskäyik, pahkisiniyiwa. wāpamāwak awāsisah. mistahī miywäyihitam awa nāpāw äh-utawāsimsiyit wīwah äyōkunih. äyōkuh äkwah wīsakätsāhk. äkusi kanawäyimāwak, äw-uhpikihätsik. piyis misikitiw awa wīsakätsāhk. äsay mīna utsawāsimsiwak. mīn āwakō nihtāwikiw. äwaku mīna nāpāsis. usīmisiw wīsakätsāhk. miywäyihitam äh-usīmisit. äkwah äkutah ay-ayāwak. piyisk misikitiwak okih awāsisak. äkwah pisisik mätsiw awa nāpāw. äkwah aw iskwāw äh-nikuhtät mānah, nah-nama-mayaw takuhtāw aw iskwāw.

(7) "namuya äkwah atuskāw äkuyikuhk," itäyimāw owīkimākanah awa nāpāw, usām kāh-kinwāsk äh-nikuhtäyit; "tānis āwah tiyōtahk?" itäyimāw; "mahtih nka-kakwā-kiskäyimāw kākwayih äh-utamihikut; usām kā-kapā-kisik nikuhtāw," äh-itäyimāt uwīkimākanah.

(8) kikisāpā wawäyiw, ä-wih-mätsit, ä-sipwāhtät, äkwah itāh kā-nikuhtäyit uwīkimākanah, äkutā äh-ituhtät. äkutah kāsōhtawāw uwīkimākanah. kītahtawā kā-päts-ästamuhtäyit, äh-pānikuhtäyit. äh-pā-takuhtäyit äkutah sakāhk, kā-wāpamāt ä-misikitiyit mistikwah äh-kiskipayiyit. äkutah nīpawiyiwah owīkimākanah. äh-kätayōwinisäyit, ä-musäskatäyit. utinam mistik aw iskwāw, ohi mistikwah kā-misikitiyit äh-pa-pakamahwāt aw iskwāw.

(9) ömis itwāw: "nināpāmitik!" itwāw, kā-wāpamāt awa nāpāw mihtsāt äh-wayawiyit mistikuhk uhtsi kināpikwah.

(10) äkusi nahapiw aw iskwāw, äh-pimisihk, misiwā äkutah äh-papāmāhtawäyit ohi kināpikwah aw iskwāw wiyawihk. piyisk namuya wāpamāw uwīkimākanah, usām misiwā äh-ayäyit kināpikwah.

43. THE BIRTH OF WISAHKETCHAHK.

kā-kīsikāw-pīhtukāw.

(1) kitahtawā päyak awa nāpāw, äh-nīsitsik uwīkimākanah, itah äh-wīkitsik. mätsiw awa nāpāw. kā-nipahāt mustuswah, äh-takuhtät uwīkiwāhk, äh-wihtamawāt uwīkimākanah, wawäyiw awā iskwāw, äh-wih-nātahk wiyāsah. astis manipitam, äh-matustāhahk iskutāhk. papätikōhkahtāw astisis.

(2) "ōmis isi ta-kisiwākiw, kā-wih-nātamān wiyāsah!" itwāw awah iskwāw.

(3) äkusi äh-wayawīt, ä-sipwāhtät, äh-nātahk wiyāsah, tāpwāw kisiwāk utihtam, äh-utinahk, äh-kīwāhtatät.

(4) "wāh," itäyihitam awa nāpāw, "tāpwā kāh-kiyipah pātāw wiyāsah," itäyihitam.

(5) äkusi kitahtawā kiskäyihitam wīwah äh-misikitiyit, äh-pwāwiyit. päyakwanuhk ayāw; namuya wih-mätsiw, "kiyām tamiyupayiw," äh-itäyimāt öwīkimākanah; "äkā ka-misi-wanātsihāt öh äwāsisah watāhk k-äsöwäsöwit," itäyihitam awa nāpāw.

(6) pōtih kitahtawā ähkusiyiwa öwīkimākanah, ä-wih-wāpamātsik öh äwāsisah. tāpwā äh-tipiskäyik, pahkisiniyiwa. wāpamāwak awāsisah. mistahi miywäyihitam awa nāpāw äh-utawāsimsiyit wīwah äyökunih. äyökuh äkwah wīsakätsāhk. äkusi kanawäyimāwak, äw-uhpikihätsik. piyis misikitiw awa wīsakätsāhk. äsay mīna utsawāsimsiwak. mīn äwakō nihtāwīkiw. äwaku mīna nāpāsis. usīmisiw wīsakätsāhk. miywäyihitam äh-usīmisit. äkwah äkutah ay-ayāwak. piyisk misikitiwak ökih awāsisak. äkwah pisisik mätsiw awa nāpāw. äkwah aw iskwāw äh-nikuhtät mānah, nah-nama-mayaw takuhtāw aw iskwāw.

(7) "namuya äkwah atuskāw äkuyikuhk," itäyimāw öwīkimākanah awa nāpāw, usām kāh-kinwāsk äh-nikuhtäyit; "tānis āwah tiyötahk?" itäyimāw; "mahtih nka-kakwā-kiskäyimāw kākwayih äh-utamihikut; usām kā-kapā-kīsik nikuhtāw," äh-itäyimāt uwīkimākanah.

(8) kīkisāpā wawäyiw, ä-wih-mätsit, ä-sipwāhtät, äkwah itah kā-nikuhtäyit uwīkimākanah, äkutā äh-ituhtät. äkutah kāsöhtawāw uwīkimākanah. kitahtawā kā-pāts-ästamuhtäyit, äh-pā-nikuhtäyit. äh-pā-takuhtäyit äkutah sakāhk, kā-wāpamāt ä-misikitiyit mistikwah äh-kiskipayiyit. äkutah nīpawiyiwah öwīkimākanah, äh-kätayöwinisäyit, ä-musäskatäyit. utinam mistik aw iskwāw, öhi mistikwah kā-misikitiyit äh-pa-pakamahwāt aw iskwāw.

(9) ömis itwāw: "nināpāmitik!" itwāw, kā-wāpamāt awa nāpāw mihtsät äh-wayawiyit mistikuhk uhtsi kināpikwah.

(10) äkusi nahapiw aw iskwāw, äh-pimisihk, misiwä äkutah äh-papāmāhtawäyit öhi kināpikwah aw iskwāw wiyawihk. piyisk namuya wāpamāw uwīkimākanah, usām misiwä äh-ayäyit kināpikwah.

43. THE BIRTH OF WISAHKETCHAHK.

Coming-Day.

(1) Once upon a time there was a man who lived alone somewhere with only his wife. The man used to hunt. When he had killed buffalo, as he arrived at their tipi and told his wife, the woman would make ready to fetch the meat. She would pull out a dried sinew and scorch it in the fire. The sinew would shrivel up small.

(2) "Even thus let it be near whence I am to fetch the meats!" she would say.

(3) Thereupon, when she left the tipi and went forth to fetch the meat, she would in fact come to it close by, and take it and bring it home.

(4) "Dear me," thought the man, "truly she is always quick about bringing the meat," thought he.

(5) Then presently he knew that his wife was big with child. He stayed right there; he did not care to hunt, thinking of his wife, "Pray that it may go well with her, that she may not lose the child that is in her womb," thought the man.

(6) Presently, there, his wife fell ill, for they were about to see their child. And indeed, when darkness came, she was forced to her couch. They saw their child. The man was very glad that his wife had given birth to a child. And this child was Wisahketchahk. So they cared for him and brought him up. In time this Wisahketchahk grew big. Again they had a child. This one, too, was born. This one, too, was a boy. Wisahketchahk had a little brother. He was glad of it. So they lived in that place. In time those children grew big. And that man did nothing but hunt. Now, when that woman gathered firewood, she had a way of not coming back on time.

(7) "Now, she does not work as long as this," thought the man of his wife, when again and again she took too long about gathering wood; "What is it she does?" he thought of her; "I had better try and find out what sort of thing delays her; she is all day gathering firewood," thought he of his wife.

(8) The next morning he made ready to go hunting and set out and went to where his wife got firewood. There he hid from his wife. Presently she came walking that way, at her task of getting firewood. When she arrived there in the grove, he noticed a large cleft tree. By it his wife took her stand, and took off her clothes until she stood naked. She took up a stick and began to beat that large tree.

(9) This was what she said: "O my husbands!" she said, and then the man saw a great many serpents come forth from the tree.

(10) At that the woman lay down flat and those serpents climbed this way and that all over her body. Soon he could no longer see his wife, for the serpents were all over her.

(11) äkus isi sipwähtäw awa näpäw, wähyaw äh-nitawih-nipahät mustuswah. äh-kiwät, nöhtaw tipiskäyiw. piyis takuhtäw; mistahi nipähtäw wikipiwähk.

(12) äkusi äh-wäpähk, "ninästusin," itwäw awa näpäw: "namuya niwih-mätsin," itäw uwikimākanah.

(13) wawäyiw aw iskwäw, ä-wih-nätahk wiyāsah. utinam astis. äh-matsustähahk.

(14) "ömisi t-äsi-kisiwäkiwihwäw kä-wih-nätamän wiyāsah!" itwäw aw iskwäw, äh-ati-wayawit.

(15) awa näpäw utinam öma astisis kä-kih-matustähamiyit uwikimākanah, ä-sipäkipitahk, "ta-wih-pihtsäyiw kä-nätahk wiyāsah!" äh-ität uwikimākanah, tsikämä äh-kisiwäsit.

(16) "hāw, hāw, ntwäsimitik, namuya äs öyäh kwayask äh-tötahk kikäwiyiwāw, kä-kinwäsk kä-nikuhtät. nikih-wäpamāw tānisi äh-tötahk; nipakwätän. tapasik," itäw, "niwih-nipahāw kikäwiyiwāw," itäw.

(17) apasuy uhipitam.

(18) "hāw, nitawäsimitik, ötah kwayasitäk; tapasik!" itwäw.

(19) äkwah öki näpäsisa äkutah pihtukāwak. käw äkutah astäw apasuy, äh-tapasiyit utawäsimisah.

(20) äkwah awa näpäw utinäw askihkwah äkwah tsikahikan, ä-sipwähtät, äh-ituhtät öhi mistikwah kä-kih-papakamahwäyit uwikimākanah.

(21) ömis itwäw, äh-utinahk mistik, äh-papakamahwät öhi mistikwah: "ninäpämilitik, nitakuhtän!" itäw.

(22) pötih äh-pä-wayawiyit kinäpikwah, tsikahwäw; nipahāw, äkutah askihkuhk mihkuh äh-ati-sikinahk; wiy öhi wäpināw. piyā-wayawiyitsi, ati-nipahāw, askihkuhk tahk äh-astät mihkuh. piyis kahkiyaw nipahāw öhi kinäpikwah. äkusi kiwäw; kiwäh-tatāw uma mihkuh. äkwah awakö kisisam. äkwah äh-ay-apit, piyisk kākäts tipiskāw; äkuyikuhk kä-takuhtäyit uwikimākanah, äh-pätäyit wiyäs.

(23) umis itwäw aw iskwäw: "täpwäh wähyaw kikih-nipahāw mustus!" itwäw aw iskwäw; "käsiskaw nika-nikuhtän; säm kiyipah ta-tipiskāw," itwäw.

(24) "tsäskwa!" itwäw awa näpäw; "pitah mitsih," itäw uwikimākanah; "um ä-kih-usihtäyän mihkuh ta-mitsiyän," itäw.

(25) "namuya; usäm nipapäsäyihän ä-wih-nikuhtäyän," itwäw aw iskwäw.

(26) "käsiskaw mitsisuh; kayäs kä-kih-mitsisuyan," itäw uwikimākanah.

(27) "äha?" itwäw aw iskwäw.

(28) pihtukāw, ömah mihkuh äh-utinahk, äh-minihkwät.

(29) "i! täpwä ä-wihkasiniyik awa!" itwäw aw iskwäw.

(30) "kinisituspitän tsä?" itäw awa näpäw.

(11) Thereupon that man went away; he went far away and killed a buffalo. It was dark before he got home. At last he arrived; in deep darkness he came home from his tramp.

(12) Then, the next morning, "I am tired," said the man; "I am not going to hunt," he told his wife.

(13) The woman made ready to fetch the meat. She took a sinew and scorched it.

(14) "Even thus let it be near whence I am to fetch the meats!" she said, going out of the tent.

(15) The man took the little bit of sinew which his wife had scorched, and stretched it long, saying, of his wife, "Let it be far whence she fetches the meats!"

(16) "Come, my children, it seems that your mother who has left has been acting in no becoming way, when always so long she was at gathering firewood. I have seen what she did; it is hateful to me. Flee," he told them; "I am going to kill your mother," he told them.

(17) He pulled up a tent-pole.

(18) "Come, my children, go into this hole; flee!" he said.

(19) Then those boys went in there. He put back the tent-pole, and his children fled.

(20) Then that man took a kettle and an axe and went off, going to that tree which his wife had struck.

(21) Taking up a stick of wood and repeatedly striking the tree, he said, "O my husbands, I have come!"

(22) Then, look you, when the serpents came forth, he hacked them with the axe and killed them, but always poured the blood into the kettle; what was left of them he threw away. He kept killing them as they came forth, and always put the blood in the kettle. At last he had killed all of those serpents. Thereupon he went home; he took the blood home with him. Then he heated it. As he sat there, at last it began to grow dark; only then did his wife arrive, bringing the meat.

(23) Thus spoke that woman: "Truly far off did you kill the buffalo!" she said; "First I shall get firewood; soon it will be dark," she said.

(24) "Wait!" said the man; "First eat this," he told his wife; "Eat this blood which I have prepared," he told her.

(25) "No; I must hurry and get my firewood," said the woman.

(26) "First eat; it is a long time since you have eaten," he said to his wife.

(27) "Very well," said the woman.

(28) She went into the tipi and took the blood and drank it.

(29) "Ooh! Truly this creature's blood tastes good!" she said.

(30) "Do you recognize the taste of it?" the man asked her.

(31) "äha?; mihkuh mäk öma," itwäw awa iskwäw.

(32) "kinäpäm-mihkuh!" itäw awa uwikimākanah.

(33) "nä. mäk w äwa² nika-kakwähya kihikuh!" itwäw aw iskwäw, äh-ati-wayawit, äh-ituhtät öhi mistikwah.

(34) mistik äh-utinahk, äh-pa-pakamahwät öhi mistikwah, "ninäpäm itik, nitakusinin!" itwäw aw iskwäw, päyak äh-apisisisiyit kã-pã-wayawiyit.

(35) kisiwäsiw; äkwah kiwäw. äkwah awa näpaw tsikahikan utinam, kisiwäk ä-pä-ayäyit uwikimākana.

(36) ömis itwäw aw iskwäw: "kikisiwähin kã-mästsihatsik ninäpämak!" itwäw.

(37) ä-wih-pihtukäyit, kã-tsikahwät uwikimākanah; kiskikwätahwäw uwikimākanah. äkusi äh-tapasit, hä, ispimihk äh-ituhtät.

(38) "häw, ayisiyiniw tsäskwah ötäh nikän tit-öhpikiw; 'kã-misikitit atsähkus,' tit-ätwäwak. niy äwakö," itwäw awa näpaw.

(39) äkwah aw iskwäw ustikwän tihtipipayiyiw, äh-ntunawät unäpäma. piyisk kiskäyitam täntäh äh-ituhtäyit unäpäma.

(40) "häw, niwikimākan, kikih-säkihtän; k-ösökanin! pimitisah kinäpäm inaw, nisökan³!"

(41) äkwah awa uma ustikwän uma tihtipipayiw, äh-ntunawät utawäsimsah.

(42) "miskawakwäwä, nika-mästsihäwak kitawäsimsak," itäw uwikimākanah.

(43) misiwä ntunikäw awa tihtipistikwän. piyisk miskam itah kã-kwayasitäyit utawäsimsah, äkwah äh-pimitisahwät. wähyaw kih-wayawiwak ök äwäsisa, äh-tapasitsik. äwaku, öki näpäsisa, wisahkätsähk äwaku äskaw äh-nayömät usimsah. piyisk kisiwäk ayäyiwa ukäwiywäwä, öhih tihtipistikwänah.

(44) "ntawäsimsitik, pähik! nka-nöhäw kisimis," itäw.

(45) piyisk aw äwäsisa mätöw.

(46) "nistäsä, pähätän kikäwiyinaw!" itwäw.

(47) "namuya! ä-wih-nipahikuyahk anah kikäwiyinaw!" itäw.

(48) "ntuwäsimsitik, pähik!" tahk äh-ität, piyisk kisiwäk äh-äh-ayäyit, "häw," itwäw wisahkätsähk, "sipiy utah ta-wih-ayäw!"

(49) äh-itwät, ätakämikisin, kã-wäpamät tsahsakiwah.

(50) "äsawahöhinän, tsahsakiw; nikäwiyinän ä-wih-nipahiyähk," itäw.

¹ "Your husbands' blood" would be *kinäpämak umihkuwäw*; what we have here is a nonce-formation on the model of the normal type *kinäpiku-mihkuh*: "snake-blood", in which the first member is a species of animal.

² For *mäk äwa*, *mäkah awah*; so often, on the model of *äwaku äwa*, *äwaku awah* and similar combinations, where the first word ends in *-u*.

³ The father turns into the constellation called *ukinänis*. As to the buttocks, the Menomini have a constellation *awähseh usikan*: "Bear's Rump".

(31) "Yes, why, this is blood," said she.

(32) "Your husband's blood!" he said to his wife.

(33) "Heavens, but he has frightened me!" cried the woman, as she left the tent and went to that tree.

(34) Taking up a stick and beating at the tree, "O my husbands, I have come!" called the woman, and one tiny little one came out.

(35) She was angry; she went home. Then that man took an axe, as his wife came near.

(36) Thus spoke the woman: "You have angered me by killing all my husbands!" she cried.

(37) As she was about to enter the lodge, he struck his wife with the axe; he chopped off his wife's head. Then he fled; way up aloft he went.

(38) "Now, off in the future man will grow into being; 'The Great Star,' they will say. That will be I," said the man.

(39) Then that woman's head went rolling, as she sought her husband. At last she perceived whither her husband had gone.

(40) "There, my husband, you were fond of them; you shall have buttocks! Go follow our husband, O my buttocks!"

(41) Then that head went rolling, as she sought her children.

(42) "If I find them, I shall kill off your children," she called to her husband.

(43) That Rolling Head searched everywhere. At last she found the place where her children had gone into the ground, and she started in pursuit of them. Far off those children had emerged and gone on in their flight. As to those boys, Wisahketchahk from time to time would carry his little brother on his back. At last quite near was their mother, that Rolling Head.

(44) "My children, wait for me! I want to suckle your little brother," she called to them.

(45) Soon that child cried.

(46) "Big Brother, let us wait for our mother!" he said.

(47) "No! Our mother there wants to kill us!" he told him.

(48) "My children, wait for me!" it kept saying to them, and at last had come very near, when, "Here," said Wisahketchahk, "Let there be a river here!"

(49) When he spoke thus, there was a stream blocking his path, and there he saw a crane.

(50) "Take us across the water, Crane; our mother wants to kill us," he said to it.

(51) "äha?", itikwak; "hahāw, nössimitik!"

(52) āsay kisiwāk pä-ayāyiwa ukāwiwāwa. äkusi nayōmikwak, ä-wih-āsawahamiyit. āsay äkutah ukāwiywāwah kā-takuhtäyit.

(53) "tsähtsak¹. päsiw ntawāsimisak; nikaskäyihän ä-wih-nöhāwasuyān."

(54) "äkāya täpwähtaw, nimusō!" itāw wīshkätsāhk.

(55) pihkuhōw wisahkätsāhk. äkwah awa tsahsakiw äkutäy isitsimāw.

(56) "āstam!" itwāw awa tihtipistikwān; "āsawahōhin; nkas-käyihän ä-wih-nöhāwasuyān. ahpōh kika-wikimitin," itāw.

(57) "äha?", itwāw awa tsähtsakāw; "hāw, ka-nayōmitin."

(58) täpwä nayōmāw.

(59) "äkāya waskawī; nkā-kītimihkawisin," ä-wīsakäyihän us-piskwan.

(60) äkwah sipwähtāw. usām päyahtik äh-pimuhtät, "kisiskāh-täh!" itāw awa tihtipistikwān; "ninuhtä-nöhāwasōwāh awa!" umisī äh-ispayihut, äh-nāh-nāmipayihut.

(61) kwätipayihōw awa tsahsakiw; pakastawāpayiw awa tihtipistikwān.

(62) umis itwāw awa tsahsakiw; "hāw, tsäskwah nīkän ötāh ayīsiyiniw kit-ōhpikiw; 'namāw' kik-äsiyihkätikwak," itāw öhih tihtipistikwānah².

(63) äkwah täpwä mistahi mätōw awa wisahkätsāhk usīmisah³, äh-wāpamāt ukāwiyah äh-pakastawāhumih.

(64) "nisīmis, äkaya mätuh; ä-kih-wīnipahikuyahk kikāwiyinaw," itāw usīmisah.

(65) äkutah ay-ayāwak sipīhk, äh-ma-mätawāhāt usīmisah.

(66) kītahtawā kā-wāpamāt ksäyiniwah, ösihk äh-päh-pimiskā-yit.

(67) öhih usīmisah päkahatōwānisah äh-mätawākäyit, ömisi itäyihäm awa kisäyiniw: "uhpiwāpinātsi ötāh ka-pä-pōsipayiyiwah!" itäyihäm.

(68) äy-uhpiwāpināt aw āwāsis päkahätsōwānisah, äkutä pah-kisiniyiwa. utināw, äh-at-sipwätsimāt. äkwah täpwä mätōw awa nāpāsis.

¹ For *tsahsakiw*: "crane"; she makes a personal name of it by dropping the final *-iw*, cf. e. g. *tsihtsikwāyōw*: "Gnawed-Tail" (as a man's name), for *tsihtsikwāyōwāw*: "he is gnawed at the tail."

² But the same informant tells me that *Wisahketchak*'s mother is now the constellation called *tsihtsipistikwān*: "Rolling-Skull."

³ This construction, joining a non-obviative pronominal particle (*awa*) to an obviative noun, and using non-obviative verbs with the combination, is usual in Menomini, but decidedly awkward in Cree.

(51) "Very well," it told them; "Come, my grandchildren!"

(52) By this time their mother had come very close. The crane took them on its back and was about to cross the water. Their mother arrived.

(53) "Crane, bring me my children; I am sad with longing to suckle my child."

(54) "Do not believe her, Grandfather!" Wisahketchahk told it.

(55) Wisahketchahk was taken across. Then the crane swam back yonder.

(56) "Come here!" cried that Rolling Head; "Take me across the water; I am sad with longing to suckle my child. If you like, I will even lie with you," she told it.

(57) "Very well," said the crane; "Come, I will take you on my back."

(58) It took her on its back.

(59) "Do not move; my spine is very sensitive," meaning that it had a pain in its back.

(60) Then it started off. When it went too slowly, "Go fast!" the Rolling Head cried at it; "I am in distress with the need of suckling this child!" and it threw itself about like this, bobbing up and down.

(61) The crane winced and ducked; into the water went that Rolling Head.

(62) Thus spoke the crane: "There, off in yon future time man will come into being; 'Sturgeon,' they will call you," it said to that Rolling Head.

(63) Then truly Wisahketchahk's little brother wept much, when he saw his mother thrown into the water.

(64) "Little Brother, do not weep; it is because our mother wanted to kill us," he told his little brother.

(65) There they stayed by the river, and he amused his little brother by making him play.

(66) Then at one time he saw an old man who came paddling a canoe.

(67) As Wisahketchahk's little brother played there with his ball, the old man thought: "When he throws it aloft, let it fall here into my canoe!"

(68) When the child threw his little ball up into the air, there it fell. He took it and started to paddle away. Then truly that little boy cried.

(69) "nimusöh," itäw aw wīshkätsāhk, "pä-kapāwāpin nisimis upākahātsuwānisah! äkwanih uhtsi ökīskuwāmuhikuh!" itäw.

(70) "ä, nōsisä, pä-nās!"

(71) äkusi ä-wih-nātāt, utapuyiwa äkutah äh-ati-mitimäyäh-tawät wīshkätsāhk, kā-pōsiwāpahukut öhi ksäyiniwa. äkus ä-ati-sipwähtäyit, äh-nakatätsik usimisah. äkwah täpwä mistahi mätuyiwa.

(72) "nimusöh, kikitimahānaw nisimis! nātātān!" itäw.

(73) namuya täpwähtam ö kisäyiniw. piyis wāhyaw ayāw.

(74) kītahtawä awa awāsis kā-mätut itwāw: "nistäsä, täpwä kikitimahin kā-nakasiyan!" itwāw; "nitsawäts nika-mahihkaniwin," itwāw aw awāsis, äh-ati-sipwāpahtāt.

(75) mahihkaniwiw; "öhöwöwö!"

(76) ä, äkusi äkwah äkuyikuhk äyököw ätayöhkäwin.

44. ADVENTURES OF WISAHKETCHAHK.

kā-wihkaskusahk.

(1) kītahtawä wawäyiw wīshkätsāhk; sipwähtäw. äkwah mustuswah wāpamāw. wih-tapasiyiwah.

(2) "tsäskwa, nisim!" itäw.

(3) äkwah nakīwak öki mustuswah.

(4) "mah, kitapwāsin," itäw.

(5) äkwah watayihk is-sāmināw. äkutä uhtsi tahkamāw möhku-mān.

(6) äkwah mäh-maniswāw. pa-pimisin, äkwah wiyāsah äh-pim-astāt, ä-wih-mītsisut. äkwah ayih uskanah tsikaham, pimiy äh-usihtāt; wihkwāhk asiwatāw. äkwah ituhtāw sipihk. wāpamāw ayi watsaskwah.

(7) "āstam, nisimitik," itäw; "ta-tahkāw um äyi."

(8) miyāw uma pimiy. usöyiyihk tahkupitam. sipwähtäw sipihk watsask, pimiy anima ä-tahkatiniyik, äh-papāmiskāt.

(9) "kāya säkimin, nistäsah," itwāw watsask.

(10) äkwah wīshkätsāhk askamawāw sakāhk. sipihk sisunäh äkwäskusimāt, säkimāw watsaskwah. tapasiw watsask; kuskupayihtāw öma pimiy; äkwah sipihk pimāhutāw. äkwah wīshkät-sāhk pimipahtāw sipiy öm äyi ä-sä-sōpahtahk pimiy, sipihk. äkwah wīshkätsāhk kisiwāsiw.

(11) "ayīsiyiniwak 'pīstāw' t-ätwāwak äkw öma pimiy. niy āskiy käh-kī-usihtäyān; kihkīhk ka-nakiskātin, watsask; kihkīhk ka-nakiskātn, niy āskiy kā-kī-usihtäyān!"

(12) äkwah sipwähtäw wīshkätsāhk. äkusi misi-sakāw wāpahtam. äkwah pipuniyiw; kawatsiw mitunih. wāpahtam mikiwāpah; swāsisah mäh-mätawäyiwah.

(69) "Grandfather," Wisahketchahk called to him, "Throw my little brother's ball back here to the shore! That is what would make him stop crying!" he told him.

(70) "Yes, Grandchild, come fetch it!"

(71) When, accordingly, Wisahketchahk came to fetch it, and was climbing out by holding on to the paddle, the old man threw him down into the canoe. Then he started off, so that they left Wisahketchahk's little brother behind. The child wept bitterly.

(72) "Grandfather, we are making my little brother unhappy! Do let us go get him!" he said to the old man.

(73) The old man paid no heed. Soon he was far off.

(74) Presently that child that was weeping cried out: "Big Brother, truly you are making me unhappy by leaving me! All I can do is turn into a wolf," cried the child, and ran away from there.

(75) He turned into a wolf; "Ohowowo!"

(76) There, that is the end of this sacred story.

44. ADVENTURES OF WISAHKETCHAHK.

Mrs. Maggie Achenam.

(1) Once upon a time Wisahketchahk got ready and went forth. Then he saw a buffalo. It started to run away.

(2) "Wait a bit, Little Brother!" he said to it.

(3) Then the buffalo stopped.

(4) "Why, you are all hot!" he said to it.

(5) Then he felt its belly. He stabbed it from there with his knife.

(6) Then he cut pieces from it. He lay there, having placed the pieces of meat along the ground, intending to eat. And the bones he broke, to make fat; he put it into the bladder. Then he went to the river. He saw some muskrats.

(7) "Come here, Little Brothers," he said to them; "I want this stuff to get cool."

(8) He gave them the fat. He tied it to the tail of one. Then the muskrat went off into the river, so that the fat cooled off as it swam about.

(9) "Don't call out and frighten me," said the muskrat.

(10) Then Wisahketchahk watched it from the brush. From the bank of the stream he whistled at the muskrat and frightened it. The muskrat fled; it spilled the fat; the fat floated on the water. Then Wisahketchahk ran and lapped up the fat from the river. Angry was Wisahketchahk.

(11) "Mortal men will call this fat 'foam.' It was I who created this earth; in spite of all, I shall meet you, Muskrat, I who created this earth!"

(12) Then Wisahketchahk went away. Then he saw a big forest. Now it was winter; he was very cold. He saw some tents; children were playing there.

(13) "āstam, nisim," itāw. "tān ānim āyi ukimāw wīkih?"

(14) kiskinōhamāk; ituhtāw. ākwah pīhtukāw.

(15) ākwah nāpāw awah, "tawāw, nistāsā!"

(16) apiw wāskwāhtāmihk. asamāw ukiniyah, pimihkān.

(17) "kāya kātayōwinisā, nistāsā; kīkisāpā nipitsinān."

(18) āhtsi pikō kātayōwinisāw wīshkātsāhk. akutāw āh-pāsahk utayōwinisah. ākwah kawisimōw. ākwah mitunih kisināw. kīkisāpā mituni ōhpahōwak pihāwak. wīshkātsāhk kōnihk waskits nipāw. ākwah kisināyiw mitunih. mistikuhk akutāw ōw ayōwinisah. ākwah wīh-nipahatsiw wīshkātsāhk. kisiwāsiw; waniskāw; pihāwak ōki pitsiwak. kisiwāsiw wīshkātsāhk.

(19) "nika-nitōnawāwak pihāwak, niy āskiy kā-kīh-usihtāyān!"

(20) ākwah sipwāhtāw wīshkātsāhk.

(21) kātāhtawā āh-pimuhtāt, āh-nīpihk, kākway? — pihāsisah wāpamāw watsistwanihk.

(22) "tānis āsiyihkāsuyāk, pihāsisitik?"

(23) "āta kusah kiwihinān!"

(24) "kākikā ayisiyiniw nīsuyihkāsōw. mātsika niyah: wīshkātsāhk, kayās-k-ōhtsīt."

(25) ākwah ōki pihāsisak: "ukuskuhiwāsīsak nitisiyihkāsōnān."

(26) kisimik wīshkātsāhk; watsistwanih misiw. ākusi sipwāhtāw. sipwāhtāw ākusi wīshkātsāhk. ākwah pihāwak ōki takusiwak watsistwanihk. kisiwāsiwak, utsawāsimisiwāwah āh-mitsitimiht. ākwah sipwāhtāwak pihāwak. māwatsihitōwak. ākwah sipwāhtāwak mihtsāt. sīpīsīsihk wīshkātsāhkwa askamawāwak; āyītawākām sīpīsīsihk apiwak. ākwah ākutah wīshkātsāhk pāpimuhtāw. atsiyaw wāpahtam umah sīpīsīs.

(27) "nāwāw nka-pā-wāpahtān umah. ākutah nika-pāsits-ōhpīn."

(28) ākwah ki-sipwāhtāw; asāhtāw; ākwah wayatsāwiw, sīpīsīsihk ā-isahtāt. tāpiskōts ā-wīh-pāsits-ōhpīt, pōyōw. āsa min āsahtāw. āsa mina wayatsāwiw.

(29) "ākwah nika-pāsits-ōhpīn," itwāw.

(30) ākwah mōskīstam ākwah. mwāhts āh-ōhpīt, misahts ōhpīwak pihāwak. tāwakām pahkisin. utsahpihtsisah wanihāw nipihk.

(31) kātāhtawāh akwāyāhukōw. pa-pimisin sisunāh nipihk. ākwah waniskāw; utsāhpihtsisah ntunawāw. nama kākway miskawāw. kātāhtawāh āh-itāpīt, nipihk akuhtsinīyiwa. ntunawāw. ākwah pahkupāw. namuya kih-utināw. asiskiy mānah kāsikipitam, āh-ntōkāwinikāt. kapā-kisik ayāw ākutah sīpīsīsihk. kātāhtawā kapāw. nāstusiw. kisiwāsiw, uhtsāhpihtsisah āh-

(13) "Come here, Little Brother," he said to one; "Which is the chief's tent?"

(14) The boy pointed it out to him, and he went there. He entered.

(15) The man there called, "Come in, my elder brother!"

(16) He sat down opposite the door. He was given wild quinces to eat, in the form of pemican.

(17) "Do not undress, Brother; early in the morning we move camp."

(18) In spite of the warning, Wisahketchahk undressed. He hung up his clothes to dry. Then he lay down. It was very cold. Early in the morning a great many partridges flew up. Wisahketchahk was sleeping on the snow. And it was very cold. On a tree hung those clothes of his. Wisahketchahk was almost frozen to death. He was angry; he arose; those partridges had moved camp. Wisahketchahk was angry.

(19) "I shall look for the partridges, I who created the world!"

(20) Then Wisahketchahk went away from there.

(21) Then, at one time, as he was walking along, in summer, what was that? — some young partridges he saw in a nest.

(22) "What is your name, young partridges?"

(23) "Why, you have just called us by name!"

(24) "Ever do people have two names. For instance, I: Wisahketchahk, Born-of-Old."

(25) Then those partridge-chicks: "Little Winged Startlers we are called."

(26) They angered Wisahketchahk by these words; he muted upon the nest. Then he departed. Then Wisahketchahk departed. Then the old partridges came to their nest. They were angry that their young had been befouled. They went away. They made an assembly. Many of them set out. By a brook they lay in wait for Wisahketchahk; on both banks of the little stream they sat. Then Wisahketchahk came walking along. Soon he saw the brook.

(27) "Four times I shall run at this brook. Then I shall jump across."

(28) Then he walked off; he walked back; he took a running start, heading for the brook. At the very point of jumping across, he halted. Again he walked back. Again he took a running start.

(29) "Now I shall jump across," he said.

(30) So now he made for it. Just as he jumped, up went the partridges. He fell square into the water. He lost his tobacco-pouch in the water.

(31) In time the water carried him to the bank. He lay there by the water's edge. Then he got up; he looked for his tobacco-pouch. He could not find it at all. Then once, as he looked that way, it lay there in the water. He looked for it. He went into the water. He could not get hold of it. He merely clawed up mud whenever he made a grasp. All day he was there in the brook. At last he

wanihät. kâtahtawä itäpiw; ispimihk wâpamâw äh-akutsiniyit. utinâw.

(32) "tsä, matsastimwak!" itäw, "täpwä nikisiwähikwak."

(33) sipwähtäw äkutah uhtsi. sa-sipwähtäw. äkwah wâpamâw misahkamik sîsipah. wih-tapasîwak sîsipak.

(34) "tsäskwa, nisîmitik," itäw.

(35) "namuya, nistäsä. usâm kiwih-nipahinân."

(36) nayahtsikâw wîsahkätsâhk. wayäsîhâw. äkwah sipwähtäw. kâtahtawä sâkahikan; mituni misikamâw. äkutah pimuhtäw.

(37) "nistäsä," itwâw sîsip, "kâkway kâ-nayahtaman?"

(38) "pasakwâpisimôwin."

(39) "nîmihinân!"

(40) "âyiman, nisîmitik."

(41) "kiyâm, nistäsä!"

(42) "äha?!"

(43) äkwah mânukâw. äkwah mâwatsihâw nanätuhk sîsipah niskah. sôskwät äkwah pihukâw, äkwah sîsipak misahkamik, ä-wih-nîmihitutsik.

(44) "ka-pasakwâpinâwâw ka-nîmihitöyäk."

(45) "äha?," itwâwak sîsipak.

(46) äkwah mätsi-nikamôw. nîmihitôwak äkwah sîsipak; mâka pasikwâpiwak. äkwah pasikôw wîsahkätsâhk; ati-nipahâw ô sîsipah, äh-ati-tahkamât ustsikwânisiyihk. kâkâts äh-mâstsihät, päyak awah apisisisiw napatä piku pasakwâpiw. wâpamâw.

(47) "kinipahikunaw wîsahkätsâhk!"

(48) tapasîw; äkwah päyak sihkihp. nîsu pikuh is-tapasîwak; pimätisiwak nîsu pikuh.

(49) äkwah mistahä pähpiw. "namuya kâkway nipätân nîmihitôwin. mituni nikih-nôhtâhkatân. täpwä möhtsôwiwak sîsipak. mistahi nika-mitsisun äkwah."

(50) pônâw äkwah. nawatsîw. äkwah sipwähtäw.

(51) "pita nka-pimuhtân. mwästas nka-mitsisun."

(52) nakatâw unawatsîwinah. kâtahtawä äh-pimuhtät, wâpamâw mahkäsîsah.

(53) "äh, tsäskwa, nisîm," itäw; "kkakwâ-nakatunânaw. awiyak nakasiwätsih, sîsipah kahkiyaw ta-môwâw," itäw.

(54) äkwah mahkäsîs: "namuya! niwîsakäyihätân niskät; namuya, wîsahkätsâhk."

(55) "asiniyak niskätihk nka-tahkupitâwak. äkusi ka-nakatsipahin."

(56) "äha?," itwâw mahkäsîs.

went back to the bank. He was tired. He was angry at having lost his tobacco-pouch. Then at one time he looked that way; he saw it hanging up aloft. He took it.

(32) "Bah, the dirty dogs!" he said of them; "They surely have angered me!"

(33) He went away from there. He went from place to place. Then he saw a great many ducks. The ducks started to flee.

(34) "Wait a bit, Little Brothers!" he called to them.

(35) "No, Big Brother. You mean to kill us."

(36) Wisahketchahk carried something on his back. He deceived them. Then he went away. There was a lake; it was a very big lake. He went thither.

(37) "Big Brother," said a duck, "what are you carrying on your back?"

(38) "The Shut-Eye Dance."

(39) "Do give us a dance."

(40) "It is hard, Little Brothers."

(41) "Please, Big Brother!"

(42) "Very well!"

(43) Then he built a lodge. He assembled all kinds of ducks and geese. Then at once he entered, and all the ducks were to dance.

(44) "You will close your eyes for this dance of yours."

(45) "Yes," said the ducks.

(46) Then he began to sing. Then the ducks danced; but they had their eyes closed. Then Wisahketchahk arose; he set about killing those ducks by stabbing their little heads. When he had nearly finished all of them, one little fellow held only one eye shut. He saw him.

(47) "Wisahketchahk is killing us!"

(48) He ran away; so did one other, the diver-duck. Only two of them thus escaped; only two got away with their lives.

(49) Then he laughed much. "I did not bring any dance at all. I was very hungry. Truly, foolish are the ducks. Now I shall have plenty to eat."

(50) Then he built a fire. He set his food to cook. Then he went away.

(51) "First I shall take a walk. Afterwards I shall eat."

(52) He left his roasts. As he was walking, he saw a fox.

(53) "Hey, stop a bit, Little Brother!" he said to him; "We shall have a race. Whichever wins will eat all the ducks," he said to him.

(54) Then the fox: "No. I have a sore leg; no, Wisahketchahk."

(55) "I shall tie some stones to my leg. That way you will outrun me."

(56) "Very well," said the fox.

(57) äkwah tahkupitaw asiniyah uskätihk wisahkätsähk. äkwah sipwähtawak mituni. namuya kih-kisiskähtaw wisahkätsähk; usäm kusikwatiwak asiniyak. äkwah mahkäsīs watiskaw. tätipä-wawak ispatinaw. äkawäyihk äh-ihät mahkäsīs, mituni sōhki pimipayiw. sīsipah kahkiyaw ntawi-kitamwaw. usitah pikō iskwastam. äkwah tapasīw.

(58) äh-utäkusiht takusin wisahkätsähk. utsipitaw sīsipah päyak.

(59) "nōsāmi-kīsīswaw," itwaw.

(60) kutakah mīn utsipitaw; piyis kahkiyaw.

(61) "nōsāmihkänätsäpusin," itwaw.

(62) äkwah kiskäyihkam. mahkäsīsah kisiwāhik.

(63) "niy āskiy kā-kī-usihtāyān! ka-miskätin!"

(64) sipwähtaw; ntunawaw mahkäsīsah. kätahawä äh-pa-pi-muhtät miskawaw, äh-nipäyit timaskähk.

(65) "tanisi kā-tōtawak? pakamahwaki nka-nisiwanätsihaw askäkinus. nik-ōtsahpihtsin. natawäts nika-pasisamawaw."

(66) wāsakām saskaham maskusiyah. äkwah ti-kwähkutaw. äkwah mähkäsīs kisiwāk äh-pä-kwähkutäyik pasikusipahtaw. äkwah miywäyihkam, äh-pasikusipahtäyit.

(67) "namuya nānitaw kikih-itāmun. kā-kitamwatsik nīsīsipimak, yahāh, yahāh!" itaw.

(68) äkwah ōhi mahkäsīsah pähaw.

(69) äkwah pähpiw, "mistahi nipahihkaswaw," äy-itäyihthak.

(70) äkwah äh-ästawiyik. nama kākway mahkäsīs¹. tapasīw.

(71) "tsāäh, wīnikunāwi-mahkay! tānitāh kiy-itāmuwin? ōht-sitaw ka-miskätin," itaw.

(72) pimitisahwaw. kätahawä ä-pa-pimuhtät, pähtam äh-matwä-päh-pähpiyihk. kwäsk ituhtaw sakähk: nama kākway. āsa mna sipwähtaw; kätahawä kā-wāpamāt pitsikiskīsīsh² äh-yā-yakunamiyit uskīsikusiyiwah, äh-äh-akutsiwāpinamiyit sakähk, äkwah äh-kuskwāskupitamiyit, kāwi mānah äh-tāpiskupayiyikih.

(73) "tānähk ōma, nisīm?"

(74) "äh-tästikwānāyān, kōh-tōtamāhk."

(75) "miyik. nikwatakihikun nistikwān."

(76) "namuya. āyiman."

(77) "kiyām miyik. kākikā nistikwān niwīsakäyihän."

(78) "ā, namuya."

(79) "kiyām kitimākäyimik, nisīmitik. āsay māka mīnah nimō-sihun nistikwān."

¹ Not "bad grammar" or simplification for my benefit: the Sweet Grass people regularly use *nama kikway* with animates, as, *nama kikway ayōskanak*: "There aren't any (more) raspberries."

² Bird not identified.

(57) Then Wisahketchahk tied some stones to his leg. Then they started off at a great rate. Wisahketchahk could not go fast; the stones were too heavy. And the fox limped. They ran round a hill. When the fox got out of sight behind it, he ran very well. He went and ate up all the ducks. He ate all except the feet. Then he ran away.

(58) At nightfall Wisahketchahk arrived. He pulled forth one duck.

(59) "I have cooked him too long," he said.

(60) He pulled out another; finally all of them.

(61) "I am overdoing my roasts a bit," he said.

(62) Then he understood. He was angry at the fox.

(63) "It is I created the earth! I will find you!"

(64) He went from there; he looked for the fox. Then at one time, as he walked about, he found him sleeping in the tall grass.

(65) "What shall I do to him? If I club him, I shall spoil the hide. I shall have it for a tobacco-pouch. I had better stifle him by building a fire round him."

(66) All around he set fire to the grass. The flames spread. When the blaze came close, the fox jumped to his feet. He was glad when the other jumped to his feet.

(67) "You cannot escape anywhere, you who ate all my ducks, yahaw, yahaw!" he said to him.

(68) Then he waited for the fox.

(69) He laughed, thinking, "I am certainly killing him with this fire!"

(70) But when the fire subsided, there was no fox. He had run away.

(71) "Miserable foul-breathed fool! Where could you escape? All the more surely will I find you!" he said of him.

(72) He pursued him. Then once, as he walked along, he heard loud and repeated laughter. He went into the brush at either side: nothing. He went on again; soon he saw some jays pulling out their eyes and tossing them so they caught in the brush, and shaking the bushes, whereupon the eyes would spring back into place.

(73) "What is the idea of this, Little Brother?"

(74) "Because I have a headache we are doing this."

(75) "Give it to me. My head greatly torments me."

(76) "No. It is difficult."

(77) "Please give it to me. I have an everlasting pain in my head."

(78) "Oh, no!"

(79) "Do take pity on me, Little Brothers. Right now I feel the old pain coming back in my head."

- (80) "äha?. näwāw kimiyitin. tästikwānāyini, kāya wiya nōh-taw, māyākwām, nistāsā."
- (81) miyik näwāw ta-yā-yakunahk uskīsikwah.
- (82) "kitatamihināwāw, nisīmitik. nika-kwātakihtān nistikwān."
- (83) äkwah sipwāhtāw. namuya wāhyaw ihtāw; mamāhpīnāw.
- (84) "nistikwān mākā min äkwa nimākuhikun."
- (85) sakāhk ituhtāw. yā-yakunam uskīsikwah. akutsiwāpinam. äkwah mistikw āh-utsipitāt, kāwi ō-pahkihtiniyiwa uskīsikwa. āsay mina sipwāhtāw. namuya wāhyaw ituhtāw. āsa mīnah wīsakāyīhtam.
- (86) "nistikwān!"
- (87) āsa mna sakāhk ituhtāw. äkwah äkutah yā-yakunam uskīsikwah. akutsiwāpinam. äkwah āt āh-utsipitahk, nama kākway. mahkāsīs awa kwāsihtāw uskīsikuyiwa wīсахкātсāhkwah. äkwah namuya wāpiw. äkwah wīсахкātсāhk āh-utsipitāw kapā-kīsik. äkwah sipwāhtāw. namuya wāpiw. äkw āwa mahkāsīs mistik utinam; nakiskawāw; tsahkāpahwāw.
- (88) "hmm," itwāw, "nitsāhkāpitsinin," äkw āh-pimuhtāt.
- (89) pōnihāw äkwah mahkāsīs awah. kātāhtawā tawikisin.
- (90) "kākway kiya mistik?" itāw.
- (91) "mītus."
- (92) "namuya äkutōwa kā-ntawāyimak."
- (93) āsa mna sipwāhtāw. āsa mna tawikisin.
- (94) "kākway h-itikōwiyan?"
- (95) "niminahikōwin."
- (96) "äkutōwa kā-ntawāyimak."
- (97) äkwah ntunawāw pikiwah; miskawāw. äkwah usihtāw uskīsikwah āwakunih uhtsi pikiwah. äkwah sipwāhtāw.
- (98) "āhah kiya kā-kisiwāhiyan, mahkāsīs, kā-tsāh-tsāhkāpahōwin, kiwīh-ntunātin. miskātānih ka-nipahitin."
- (99) sipwāhtāw äkwah. äkwah pa-pimuhtāw. kātāhtawāh kā-pāhtahk āh-nipākwasimōwiht. äkwah pimipahtāw. nātuhtahkih, wāhyaw kā-matwā-npakwāsīmōwiht. äkusi äkwah wāpahtam ustikwān āh-astāyik ōtsāwah āh-tasihkamiyit. äkāvātamawāw.
- (100) "nisīmitik, nīsta nik-ōtsān¹," itāw.
- (101) "āyiman."
- (102) "nisīmitik, kiyām nīsta nik-ōtsān."
- (103) "āyiman, nistāsā."

¹ The denominative of *utsāw*: "fly", is *utsāwīw*, used below; here the humorous formation is as though there were a primitive verb stem *utsā-*: "to be a fly."

(80) "Very well. I will give you four doses. When you have a headache, not at any other time; don't forget, Big Brother!"

(81) They gave him the power to pull out his eyes four times.

(82) "Thank you, Little Brothers. I shall be having a cruel headache."

(83) Then he went from there. He had not gone far; he began to groan.

(84) "There is my head tormenting me as usual!"

(85) He went into the brush. He pulled out both his eyes. He threw them onto a bush. Then, when he pulled at the bush, his eyes fell from it, back into place. He set out again. He did not walk far. Again he was in pain.

(86) "My head!"

(87) Again he stepped into the brush. There he pulled out his eyes. He threw them so that they caught and hung. But then, though he tugged at the bush, they were not there. That fox had stolen Wisahketchahk's eyes. So now he was blind. Then Wisahketchahk kept tugging at the tree all day. Then he went away. He was blind. And the fox took a stick; he went to meet him; he jabbed him in the sockets of his eyes.

(88) "Hum," he said, "I am getting snagged in my eye-holes," and walked on.

(89) Then the fox left him alone. Then at one time he bumped into something.

(90) "What sort of tree are you?" he asked it.

(91) "Poplar."

(92) "That is not the kind I want."

(93) He set out again. Again he bumped.

(94) "What are you called?"

(95) "I am a spruce."

(96) "That is the kind I want."

(97) Then he sought rosin; he found it. Then he made eyes for himself out of that rosin. Then he went away.

(98) "Now, as for you, Fox, who angered me by jabbing me in the eyes, I shall look for you. When I find you, I shall kill you."

(99) Then he went from there. He walked along. Then at one time he heard a Sun-Dance going on. He ran. Whenever he listened, far off was the noise of the Sun-Dance. At last he saw the head of an animal lying on the ground, with flies busy all over it. He envied them for it.

(100) "Little Brothers, I too shall be a fly," he said to them.

(101) "It is difficult."

(102) "Little Brothers, please let me be a fly."

(103) "It is difficult, Big Brother."

(104) "nisimitik, kiyām kitimākihtawik."

(105) "kiyām kistāsinaw t-āpisisisiw, ōtsāw."

(106) "ā, namuya," itwāw wīshkātsāhk; "mituni nka-misikitin; nka-mis-ōtsāwin."

(107) "ā, kiyām, nistāsā, k-āpisisisin," itik.

(108) "āha?"

(109) ākwah ōtsāwiw.

(110) kātāhtawā kwāskimōw; kāw āyīsiyiniwiw; pasikōw; misiwāw ustikwān uma sipwāhtatāw. kikamuyiw wāwāskāsiwistikwān ustikwānihk. ākwah sipwāhtāw. namuya ki-kisiskāhtāw. nama kākway is-wāpiw. kātāhtawā sisunā sipihk pimuhtāw. tihtipi-payiw. pimāhukōw sipihk. kātāhtawā ōki ayīsiyiniwak wāpamāwak, āh-pimāhōkōyit. ākwah nōtukāsiw tsikahikan utinam, ā-wih-nipahāt. pahkupāw, ā-wih-pakamahwāt wāwāskāsiwah. pasikusipahtāw wīshkātsāhk; tapasiw. pahkisin mistasiniyah āh-āpiyit; pāsikihtāw. ākwah nōtukāsiw pimitisahwāw.

(111) "āyakō māka mīnah wīshkātsāhk!" itwāw; pāhpiw.

(112) wīshkātsāhk tapasiw. pōnāmōw; ākutah uhts ākwah sipwāhtāw. pimuhtāw, kā-wāpamāt niskah. wih-tapasiwak niskak.

(113) "tsāskwah, nisimitik!"

(114) ākusi nakiwak. ākwah utihtāw.

(115) "nisimitik, nistah nika-nikiwin," itāw.

(116) "āyiman, nistāsā."

(117) piyisk sākōtsimāw. niskiwiw.

(118) "ākwah, nistāsā, ayīsiyiniwak wāpamatwāwi, ōhpimāh kapimihān," itāw.

(119) ākwah mīstisōwak ākutah sākahikanihk. kātāhtawā uhpahōwak. nikāniw wīshkātsāhk. ayīsiyiniwah ntunawāw uhtsitaw. piyisk miskawāw, tahkih tsik ākutah āh-pimihāt. ākwah mākwāyimuwak niskak; tapasiwak. ākwah wiya wīshkātsāhk ākutah ati-pimihāw. pāh-pāskiswāw. āh-wī-tapasit, pōskōpayihāw utaskākinwah; pitihkwaskamikisin. nōtukāsiw wāpamāw.

(120) "māka mīnah wīshkātsāhk!" itwāw; mistahi pāhpiw; "tāpiskōts niskah āh-itāyihitamahk wīshkātsāhk!" itwāw; āsa mīnah pāhpiw.

(121) ākwah mīnah ākutah uhtsi sipwāhtāw. nōhtāhtatāw; nama kākway mīsiw. ākwah nitsawāts wih-kakwā-minahōw. wāpamāw mustuswah nāwu; nama nānitaw isi kih-nipahāw. papāmuhtāw. kātāhtawā uyahpitam mistikwah, ayīsiyiniwah āh-usihāt, tāpiskōts āh-māsihitōwit; ākwah mustuswah ituhtāw. wih-tapasiyiwah.

(122) "tsāskwah, nisim," itāw, "nāk āyīsiyiniwak kā-māsihitōtsik, 'takwāhnāwak wihtsākisiwak,' āh-twāt pāyak anah, ākwah kutak anah, 'namuya,' āh-twit, 'nawats iyāpāsisak,' āh-itwāt, āyak ōhtsi kāh-nōtinitōtsik; mākah ā-wih-miyāmitakuk."

(104) "Little Brothers, please grant me what I beg."

(105) "Well then, let our older brother be a little one, a fly."

(106) "Oh dear, no," said Wisahketchahk; "I shall be very large; I shall be a big fly."

(107) "Oh, now, Big Brother, do please be small!" they asked him.

(108) "Oh, very well!"

(109) So he became a fly.

(110) Suddenly he changed his form; he turned back into human shape; he arose; he carried off the whole head. The deer's-head was fastened over his head. So he went away. He could not go fast. He could not see at all, the way he was fixed. After a while he was walking along the bank of a stream. He fell and rolled. The water carried him along in the river. Soon the people saw him drifting along. An old woman took an axe to kill him. She went into the water to club the deer. Wisahketchahk jumped to his feet; he ran away. He fell where a big boulder lay; he smashed the head as he fell. The old woman was chasing him.

(111) "Why, it's Wisahketchahk again!" she said; she laughed.

(112) Wisahketchahk ran away. He stopped in his flight; then he again made off from that place. As he walked along, he saw some geese. The geese tried to get away.

(113) "Wait a bit, Little Brothers!"

(114) So they stopped. He stepped up to them.

(115) "Little Brothers, I too shall be a goose," he said to them.

(116) "It is difficult, Big Brother."

(117) At last he persuaded them. He became a goose.

(118) "And now, Big Brother, whenever you see people, off to one side you will fly," one said to him.

(119) Then they ate, there in the lake. Presently they flew up. Wisahketchahk was in the lead. He looked for people, just to be contrary. At last he found them, and kept flying close to where they were. The geese became worried; they fled. But Wisahketchahk flew on in that place. He began to be shot at. When he made to flee, he burst the skin he had been given; down he went with a crash. An old woman saw him.

(120) "There is Wisahketchahk again!" she said; she laughed a great deal; "It was Wisahketchahk we thought was a goose!" she said; she laughed some more.

(121) Then he went away from that place, too. He was hungry; he had nothing to eat. He decided to try and kill some game. He saw four buffalos; he had no way of killing them. He walked about. Soon he tied up some sticks, arranging them like men wrestling; then he went to where the buffalo were. They started to run away.

(122) "Wait, Little Brothers!" he called to them; "Those men are wrestling over there, because one of them said, 'Bulls stink,' and the other said, 'No, young steers are worse,' that is the reason they are fighting; but I have come to smell you."

(123) äkwah utinam kīmōts umōhkumān. äkwah sīpāh ä-sinis-käyit, ä-wih-miyāmāt takwāhnāwa, tahkamāw; npahāw. nīsu nipahāw.

(124) "kākway ätukä ayīsiyiniwah kā-nōtinitōwit! nnōhtāhkat-āwā!" itwāw.

(125) pāhpiw mistahi.

(126) "kunt äh-usihtāyān, nam āwiyak ayīsiyiniw!"

(127) āsa mina pāhpiw.

(128) "mistahā nika-mītsisun äkwah."

(129) äkwah wiya pahkwākiswāw. usihtāw äkwah wiyāsah. äkwah äh-kīh-kisihtāt, pa-pimisin.

(130) "mwāstas nika-mītsisun. mistahā mtuni nika-mītsisun."

(131) äkwah mistikwah ah-tsimasōwit tāwāyihk pimisin.

(132) "tasōk, nisīmitik!"

(133) piyis māk-wāskwahōk mistikwah. äkwah nama nāntaw kih-isi-waniskāw; mitsimōsōw mistikuhk. pā-takupahtāw äkutah mahihkanis.

(134) "awas," itāw; "niwiyāsimah māka mīna ka-wihkuhkān," itāw.

(135) mātsi-mitsisuyiwah. ustikwān pikō waskawinam. kätah-tawā äkwah öyöyōw äökō mayihkanis; pikw itāh uhtsi pāpahtāwak mahihkanak mahkāsīsak kihkwahākāsak, ahāsiwak mīnah. äkwah wisahkāt-sāhk uwiyāsimah kahkiyaw maskahtōyiwah; ayis wiya mitsimōsōw mistikuhk; nama kākway öhtahtam uwiyāsimah. mitun äh-kitānawāyit, äkwah pihkuhōw. äkwah kisiwāsiw. kas-katwānam nāwō mistikwah; pah-pasastāhwāw mistikwah kā-kīh-māk-wāskwahukut.

(136) "äkwah nimihtātān."

(137) nama kākway uhtahtam umustusumah; kitamwāyiwa mahihkanah.

(138) äkwah sipwāhtāw. wāpamāw mustuswah.

(139) "nka-minahun äkwah."

(140) äkwah nātsiyōstawāw; kisiwāk äh-utihtāt, mituni kā-misi-pwākitōt. tapasiyiwah. kisiwāsiw. āsa mīna nātsiyōstawāw kutakah. mwāhtsi minah kisiwāk äh-utihtāt, kā-misi-pwākitut; usahamāk. sipwāhtāw.

(141) "ötah kkisiwāhin kāh-usahamawīyan. ka-mā-miskān!"

(142) äkwah ntunawāw asiniyah. miskawāw äh-misikitiyit mitunih. äkwah pōnam. kisāpiskiswāw; mituni wāsāyāpiskiswāw. äkwah mitun ä-kisi-wāsāyāpiskiswāt, kätayōwinisāw. äkwah tāhtapiw. tsōwāhkasōw: "tsss!" tsōwāhkasōw.

(143) "tān äkusi kō-wih-itwāyin? kikih-usahamawin ä-wih-minahuyān."

(144) äkwah kā-sipwāhtāt, namuya kih-pimuhtāw. kinwās papā-

(123) Then secretly he took his knife. Then when he held his arm out under the bull, to smell him, he stabbed him; he killed him. He killed two of them.

(124) "What's that nonsense about men fighting! It's hungry I was!" said he.

(125) He laughed a great deal.

(126) "When I just made the thing, and there isn't any man there!"

(127) Again he laughed.

(128) "Now I shall eat a plenty."

(129) Then he skinned them. And he prepared the meat. When he had got it ready, he lay there.

(130) "I shall eat later. I shall eat a huge amount."

(131) He lay down between two trees.

(132) "Straighten up, Little Brothers!"

(133) At last he was tightly held by the trees. Then he was entirely unable to get up from where he lay; he was caught between the trees. A young wolf came running up.

(134) "Get out," he said to him; "You'll be inviting people, as usual, to dine on my meat," he said to him.

(135) The other began to eat. All he could do was turn his head. After a while the young wolf began to howl; from every direction they came running, wolves, foxes, coyotes, and crows. They scrambled for Wisahketchahk's meat and took it all; for he was caught between the trees; and so he ate none of his meat. Only after the others had made a clean sweep of it, did he get himself free. Then he was angry. He broke off four sticks; he beat the trees that had held him fast.

(136) "Now I regret it."

(137) Thus nothing at all did he eat of his buffalos; the wolves had eaten them up.

(138) Then he went away. He saw some buffalo.

(139) "Now I shall kill game."

(140) Then he stole up to them; when he got near, he noisily broke wind. They fled. He got angry. He stole up to another. Again, just as he got near it, he loudly broke wind; it drove away his prey. He went from there.

(141) "In this you anger me, that you drive them away from me. You will catch it!"

(142) Then he looked for a stone. He found a very large one. Then he made a big fire. He heated the stone; he heated it to a bright glow. When he had got it to white heat, he took off his clothes. Then he sat down on it. He sizzled as he burned: "Hiss!" he sizzled.

(143) "Why are you bound to cry out like that? You drove off my game when I was going to bag it."

(144) Then, when he set out, he could not walk. For a long time

muhtāw. k̄atahtawā miskam m̄inisah; mihtsāniyiwa. ākwah p̄yak nakiskawāw.

(145) "p̄yahtik, nistāsā," itik, "mihtsātiwak wākayōsak," itik.

(146) "ākwah usihtamawin ahtsāpiy ākwah atsusisah ākwah mōhkumān, napakihkumān, ākwah tsāpihtsikanis; āakuni nika-tahkunān. nika-mōminān. wāpamakih wākayōs nika-nipahāw."

(147) usihtamāk kahkiyaw āwakuni. ākwah ntawi-mōmināw; nīmāskwāw. k̄atahtawā māk wātš āh-mōmināt, k̄ā-pāpahtāyit wākayōsah. nakiskawāw; k̄ākwah utināw uhtsahtsāpiyah mīna wīpisisah. pimwāw. p̄kuhtitāw kahkiyaw piyis wīpisisah. uhtsahtsāpiyah uhtsi pakamahwāw; p̄kusimāw. ākwah umōhkumān utinam; tahkamāw; p̄kuhtitāw umohkumān. wāpinam. ākwah utinam tsāpihtsikanis; p̄kuhtitāw. ākwah misi-mistikwah itāmōw. waskāpahtāw ākutah mistikuhk. wāsākamātisahuk wākayōsah. wīh-nipahatahtam. k̄itahtawā muskiwāpiskam ustikwān, mustusus-tikwān. kiskāyih tam āwakō āh-kustamiyit. pimi-naskwāpitam, ākwah ustikwānihk āh-akunahk. mōskīstawāw wākayōsah. mituni mākuhāw.

(148) "tānis ātukā kō-wīh-tapasiiyin? niyaskuts kimākōhitin; kikih-mākōhi, wākayōs!"

(149) ākwah p̄hpiw mistahi, āh-mākuhāt wākayōsah. ākwah sipwāhtāw.

(150) "māskōts kutak wāpamakih, nka-nipahik," itāyih tam ākwa wīshkātšāhk.

(151) sipwāhtāw; p̄ā-pimuhtāw. wāskāhikan wāpahtam, mistah āh-māyātahk waskāhikanis.

(152) "nika-paspāpin," tāyih tam.

(153) paspāpiw, k̄ā-wāpamāt wihtikōwa āh-wāpamuyit. ākwah tanis āh-tōtamiyit ākusi tōtam.

(154) ākwah awa wihtikōw, "tāpwā, nimiyošin. tāpwā niwiya-kihun, ayisiyiniwak k̄ā-mōwakik. nka-wāpinān niwiyāsimah," itwāw.

(155) ākusi awa wāh-wāpinam uwiyāsimah. ākwah wīshkātšāhk tapasiw. ākwah awa wihtikōw kahkiyaw ā-kīh-wāpinahk uwiyāsimah, ākwah wāpamōw. kakwāhyakinākusiw.

(156) "māka min ātsik āni wīshkātšāhk! kinipahitin ākwah k̄ā-kitimahuyān niwiyāsimah!"

(157) nawaswāw ākwah awa wihtikōw. ākwah māk wāyimōw wīshkātšāhk. kisiwāk ākw askōk; wīpats atimik.

(158) ākwah āh-atimikut, "nikuhtā, wīshkātšāhk!"

(159) ākwah nikuhtāw. papā-mātōw wīshkātšāhk, ākwah ā-wīh-nipahiht. ākwah āh-astamawāt mihtah, ākwah wihtikōw awa pōnam.

he wandered about. Presently he found some berries; there were many of them. Then he encountered one.

(145) "Go easy, Brother," it said to him; "There are many bears here," it told him.

(146) "Then make me a bow, and arrows, and a knife, a bowie-knife, and a lance; I shall hold these things in my hand. I shall eat berries. If I see a bear, I shall kill it."

(147) It made all these things for him. Then he went and ate berries; he was armed. Presently, while he was eating berries, a bear came running. He encountered it; he took his bow and his arrows. He shot at it. In the end he broke all his arrows as he shot them. He struck it with his bow; it broke as he brought it down. Then he took his knife; he stabbed at the bear; he broke his knife with the thrust. He threw it away. Then he took his spear; when he landed it, it broke. Then he fled to a big tree. He ran round the tree. The bear chased him round it. He was almost dead for loss of breath. Then at one time he struck with his foot and uncovered a skull, a buffalo-skull. He knew that the other feared this object. So in running past he grabbed it up and pulled it over his head. He attacked the bear. He drove it hard.

(148) "Why must you be running away? It's my turn to drive you hard; you had me at close quarters, you know, Bear!"

(149) And he laughed greatly as he drove fear into the bear. Then he went away.

(150) "Perhaps if I see another one, it will kill me," thought Wisahketchahk.

(151) He went away; he tramped along. He saw a house, a very ugly little house.

(152) "I shall peek in through the door," he thought.

(153) He peeked in and saw a Windigo looking into a mirror. Then whatever the other did, he did the same.

(154) Then that Windigo said, "Really, I am handsome. Really, I am throwing away my gifts, to be eating men. I shall throw away my meat."

(155) So the Windigo threw away her supply of meat. Then Wisahketchahk ran away. Then, when the Windigo had thrown away all her stores of meat, then she looked into her mirror. Her appearance was frightful.

(156) "So this is Wisahketchahk again! I will kill you, now I have ruined my meat."

(157) Then the Windigo went in pursuit. Wisahketchahk was in mortal fright. Now the other was close upon him; quickly she caught him.

(158) And when she had caught him, "Gather sticks, Wisahketchahk!"

(159) Then he gathered sticks. Wisahketchahk wept as he went about, for now he was going to be killed. And when he placed the sticks for the Windigo, the latter built a fire with them.

(160) "kitāpwānāsk ntawi-kiskikahah!"

(161) ākwah sipwāhtāw; papā-mātsusiw. kātāhtawā kā-wāpamāt sihkusah.

(162) "āstām, nisīm!"

(163) "namuya; sām kiwih-nipahin," itik ōhi sihkusah.

(164) piyis ituhtāyiwah.

(165) "ā, nisīm, niwih-nipahik wihdikōw," itāw; "kakwā-nāntaw-tōtaw. k-āsi-miyusiyān k-āsīhitin," itāw.

(166) "āha?," itwāw sihkus.

(167) ākwah wihdikōwah ispayiw āukō sihkus. kwayasitāw utōniyihk; utāhiyiw paspaskāhtam. ākwah awa wihdikōw, "kiyipah pātā kitapwānāsk! piyis nānitaw niwih-is-āyān, āh-nōhtāhkatāyān," itik awa wīshkātsāhk.

(168) ākwah is ituhtāw. pā-pasikōyiwah āh-wih-pā-nawaswātikut. ākwah tapasīw, kā-pā-kāskipitikut. misi-mā-mawimōw, "yāy yāh!" āh-itwāt āōkō wīshkātsāhk. mākhik wihdikōwah. māka nōhtaw nipiwiwa. nipahtwāk sihkusah. ākwah utināw.

(169) "kitatamihin, nisīm. ākus āni ninipahikuh wihdikōw," itāw; "ākwah pāpuhkih ka-wāpiskisin; kisuy ta-kaskitāwāw apisis wanaskuts. ākwah kā-nīpihk k-ōsāwisin; māka pāyakwan ka-kaskitāwāw kisuy. ākusi ākwah nika-sipwāhtān."

(170) ākwah sipwāhtāw. mākwāts āh-pa-pimuhtāt, kātāhtawā ayisiyiniwah wāpamāw. nāh-nawaswāwān. ay-ayāw ākutah. kātāhtawā pāyak uskinikiwah nōhtā-ayāwāyiwah iskwāwah. pāh-pakwātāyiwah; usām kistāyimōw aw ōskinikiw.

(171) kātāhtawā wīshkātsāhk iskwāw usīhisōw. miyusiw awa wīshkātsāhk; mistahi miyusiw. ākwah ntaw-unāpāmiw ōh ōskinikiwah kā-kihtsāyimuyit. mahīhkanisah nīsu utāpahāw. ākwah wīkih utāpāyiwah. ākwah ōw uskinikiw miywāyimāw ōh ōskinikiskwāwah.

(172) "tāpwā miyusiw, nākāy," itāw ukāwiyah; "mahti nitum," itāw.

(173) ākwah, "āha?," itwāw nōtukāsiw.

(174) ākwah ituhtāw.

(175) "nistim, āstām nīkināhk."

(176) "ih," itwāw awa wīshkātsāhk, "tānihki?"

(177) "nikusis ā-wih-wāpamisk."

(178) ākwah, "āha?."

(179) "kinuhtā-wīkimik nikusis."

(180) "mihtsāt uskinikiwak ā-nōhtā-wīkimitsik āh-pā-tapasiyān." itāw, "nistās, 'sipwāhtā,' āh-isit."

(181) ākwah nōtukāsiw, "niya mīnah nikusis āh-pā-tapasīt; āh-nōhtā-wāh-wīkimiht kōh-pā-tapasīt."

(160) "Go cut a spit for yourself!"

(161) So he went off; he whimpered as he went about. Then presently he saw a weasel.

(162) "Come here, Little Brother!"

(163) "No; you mean to kill me," the weasel answered him.

(164) At last it came.

(165) "Little Brother, a Windigo wants to kill me," he told it; "Try to do something or other to her. I shall fix you so that you will be beautiful," he said to it.

(166) "Very well," said the weasel.

(167) Then the weasel went to where the Windigo was. It slipped into her mouth; it bit apart her heart. Then the Windigo, "Quickly bring your spit! What with all this delay, I am feeling queer from hunger," she said to Wisahketchahk.

(168) So he went there. The other arose and came chasing him. Then he fled, the other just managing to graze him with her claws. Loudly he lamented, crying, "Yeh ya!" that Wisahketchahk. The Windigo was pressing close upon him. But she died before she got him. The weasel had killed her for him. Then he took it up.

(169) "Thank you, Little Brother. That Windigo would certainly have killed me," he said to it; "And now, in winter you will be white; your tail will have a little black at the tip. And in summer you will be brown; but your tail will be black in the same way. And now I am leaving."

(170) Then he went away. As he wandered along, presently he saw some people. There was much pursuing. He stayed there. Then at one time a certain youth wanted to have a wife. He disdained them all. That young man was too conceited.

(171) Then soon, Wisahketchahk made himself into a woman. Handsome was this Wisahketchahk; he was very handsome. Then he went to take as a husband that conceited young man. He had two young wolves to draw his sled. And they drew his tent. And the young man took a liking to this young woman.

(172) "Truly, she is handsome, Mother," he told his mother; "Do invite her," he told her.

(173) Then, "Yes," said the old woman.

(174) Then she went there.

(175) "Niece, come to our house."

(176) "Ho," said that Wisahketchahk, "What for?"

(177) "Because my son wants to see you."

(178) Then, "Very well."

(179) "My son desires to marry you."

(180) "It is because so many young men wanted to marry me, that I ran away and came here," he told her; "My elder brother having told me, 'Go away'."

(181) Then the old woman, "My son too ran away and came here; because so many wanted to marry him is why he ran away and came here."

(182) "kah!" itāw aw iskwāw.

(183) ākwah kīwāhtahik. ntaw-unāpāmiw ōkusisiyiwa ōhi. wāpamāw uskinikiwah; mistahi miyusiyiwa. unāpāmiw kinwās. kakāyawisiw mistahi. kātāhtawā kinwās āh-unāpāmit, nōhtāsipwāhtāw. kātāhtawā tsawāsimisiw mahīhkanisah. tahkupitāwasōw. ākwah sākihāw āh-wih-wāpamāyit usikusah. kātāhtawā nīpātipisk sipwāhtāw āyōkō wīshkātsāhk; tsawāsimisah nakatāw. ākwah nōtukāsiw ākwah kisāyiniw ntawi-wāpamāwak ōsisimiwāwah. āh-utinātsik pōt ōhīh mahīhkanisah.

(184) "āhāy," itwāw nōtukāsiw, "wīshkātsāhk ās ōyāh!"

(185) pāhpiw mahīhkanisah kā-tahkupitāt, k-ōtsawāsimisit āōkōh uskinikiw ā-nāpāwisit. kutakah ayīsiyiniwah pāhpihik.

(186) "tāpwā mistahi isihtsikāw uskinikiw, wīshkātsāhkwah āh-wīwit! ākwah ka-pāhpinānaw, āh-kihtsāyimut uskinikiw āh-wīwit wītsi-nāpāwah wīshkātsāhkwah."

(187) ākwah pāhpiwak mistahi.

(188) sipwāhtāw; umis itwāw: "kiyām pikw īs isinākusitsi iskwāw nika-wīwin. mistahi nināpāwihik wīshkātsāhk," itwāw.

(189) kātāhtawā āh-pa-pmuhtāt, kā-wāpahtahk mīkiwāhp. nīpawiw wayawitimiik.

(190) ākwah, "pihtukā," k-ātikut iskwāwah, "kipā-wīwin," itāw.

(191) āh-pihtukāt, pōt ōhīh pitukōkiyiwah. ākwah nahapīstawāw; wīwīw. ākwah nama wīhkāts wayawiyiwah āh-tipiskāyik. ākwah mīnah nāpāwisiw āh-pitikōkiyit āh-wīwit. ākutah sipwāhtāwak. kīkisāpā wawāyiwak. wākayōsah utāmiw iskwāw; utāpahāw. kīwāw uskinikiw; kīwāpitsiw; utaskīwāhk ispitsiw. ākwah āhtakupitsit, pasikōyiwah wīwah. namuya ākwah pitikōkiyiwa. ākwah ākutah wīshkātsāhk pāhpiw.

(192) "kihtsāyimōw uskinikiw wīshkātsāhkwah kīh-wīwīw," itāw.

(193) nakiskawāw. ākwah wīkimāw anihī kutakah.

(194) ākusi wiy āukō.

(182) "You don't say!" that woman answered her.

(183) Then the other took her home. She went to take that young man for her husband. She saw the young man; he was very handsome. She was married to him for a long time. She was a very good worker. At length, when she had been married to him for quite a while, she wanted to leave that place. Then at one time she had babies, those wolf-cubs. She tied up her babies. She would not let her mother-in-law see them. Then one night Wisahketchahk departed; he left his babies behind. Then the old woman and the old man came to look at their grandchildren. When they took them up, why, they were wolf-cubs.

(184) "Oho," cried the old woman, "So that person was Wisahketchahk!"

(185) She laughed as she swaddled those wolf-puppies which the young man, to his great embarrassment, had for babies. The other people laughed at him.

(186) "Truly, great things has this young man accomplished, in having Wisahketchahk for his wife! Now we shall have something to laugh about, seeing that this conceited young man had Wisahketchahk, a man, as his wife!"

(187) And they laughed a great deal.

(188) He went away; thus he spoke: "I don't care what sort of a looking woman I marry. Wisahketchahk has put me to great shame," he said.

(189) Presently, as he wandered along, he saw a lodge. He stood outside.

(190) Then, "Come in," said the woman to him, "I have come to take you to wife," he said to her.

(191) When he entered, she was all round, like a ball. Then he sat beside her; he took her to wife. And she never went out at night. And again he was ashamed, because he had that dumpy woman to wife. They went away from there. Early in the morning they made ready. The woman had a bear as her beast of burden; she made it draw her sled. The young man went home; he moved back home; he moved camp to his people's country. When he arrived with his household, his wife rose to her feet. She was no longer short and dumpy. There was Wisahketchahk laughing.

(192) "The proud young man had Wisahketchahk for his wife," he said to him.

(193) He had gone to meet him. And he had married this other one too.

(194) That is the end of this story.

45. WISAHKETSÄHK VISITS HIS LITTLE BROTHER, THE DUCK.

kā-kisikāw-pihtukāw.

(1) wīshkätšāhk uwīkimākanah tah ä-wīkitsik nōhtāhkatāw. sipwāhtāw; mātsiw. kītahtawā äh-pimuhtāt, wāpahtam mikiwāhp, äh-takuhtāt.

(2) äkutah skwāhtāmihk ōmis itwāw: "ham, ham!" — "itwāwak, nika-kiskāyimik," äh-itāyihthak.

(3) pīhtšāyihk ōhi k-āpiyit ayīsiyiniwah äkusi ōmisiy itwāyiwah: "hāw, tawāw, tawāw; pihtukä!" itwāyiwah.

(4) äkusi ōmisih itwāw wīshkätšāhk: "yahā, nisim, itah ätsik ōma wiyīkiyin!"

(5) "aha?" itwāyiwa.

(6) pihtukāw; nahapiw. nīsu pikōw wāpamāw, nāpāwah äkwah uwīkimākaniyiwah. ōtah iskwāhtāmihk asiniyah apiyiwah. äkwah wiyah nama kākway wāpahtam tā-mītsisut.

(7) äkusi ōmisi itwāyiwah: "hā, nōtukāsiw, akus askihk; nīpiy sīkinah," itwāyiwah.

(8) äkusi awa nōtukāsiw akutāw askihkwa. äkusi awa nāpāw pasikōw, asiniyah ōhi äh-kīhtsäkusit.

(9) umisī itwāw, asinihk äh-apit: "kwāk kwāk kwāk!" itwāw, tāpiskōts sīsip. "hā, nōtukāsiw, kitaskihk umis isih iyipān!"

(10) äkwah, "kwāk kwāk kwāk," k-ätwāt, äkusi umisi tōtam: ōma uskāt uhpīnam, äh-mīsīt askihkuhk. mahtāminah askihkuhk pahkisiniyiwah. äkusi äkunih kīsiswāw ana iskwāw. äkusi äkunih, wīshkätšāhk äh-mītsisut, asamāw tā-mītsisut wīshkätšāhk. mistahi akāwātamawāw uma kā-tōtamiyit. ä-kīh-mītsisut, kiwāw.

(11) umis itāw: "nisim, kisiwāk ōtah niwīkin. pä-kiwukä," itāw.

(12) äkwah wiya kiwāw. äkwah tsik äy-ihtāt wīkihk awa wīshkätšāhk, asiniyah utināw; kiwāhtahāw; pihtukahāw.

(13) ōh äs ōwīkimākanah ōmisi itik: "muhtsu-kisäyiniw, tānisi wāh-tōtaman, asiniy awah kā-pihtukahat?"

(14) äkusi wīshkätšāhk ōmisih itwāw wīshkätšāhk: "äkāya nānitaw itwāyak¹ nōtukāsiw," itwāw wīshkätšāhk: "nisim wīh-pä-kiwukāw; äkāya nāntaw itwāhkan."

(15) äkusi pä-kiwukāyiwah usimah; pihtukāyiwah.

(16) "hā, tawāw, nisim."

(17) äh-apiyit äkusi umis itwāw wīshkätšāhk: "nōtukāsiw, akus kitaskihk."

(18) "nāh, tānisi wāh-tōtahk?" twāw nutukāsiw.

(19) "äkāya nāntaw itwā, nōtukāsiw. akus kiyām kitaskihk."

¹ Read *itwāhkan?*

45. WISAHKETCHAHK VISITS HIS LITTLE BROTHER, THE DUCK.

Coming-Day.

(1) Wisahketchahk was starving where he dwelt with his wife. He went away; he went hunting. Presently, as he walked along, he saw a tent and went up to it.

(2) There in the doorway he went, "Hem, hem!" — thinking, "If I make this noise in his hearing, he will know me,"

(3) The person who sat within spoke thus: "Well, come in, come in; there is plenty of room!" he said.

(4) Thereupon Wisahketchahk said: "Oho, Little Brother, so this is where you live!"

(5) "Why, yes," said the other.

(6) He went in and sat down. He saw only two persons, the man and the man's wife. There by the door lay a big stone. He saw nothing to make a meal of.

(7) Then the other said, "Ho, Old Woman, hang up the kettle; pour in some water."

(8) So the old woman hung up the kettle. Then the man rose to his feet and climbed up on the stone.

(9) Sitting on the stone, he said, "Quack, quack," like a duck. "Hey, Old Woman, tip your kettle this way!"

(10) Then, while crying "Quack, quack, quack," he did this: he lifted his leg and mated into the kettle. Grains of Indian corn fell into the kettle. Then the woman boiled them. Then Wisahketchahk was given these to eat for his meal. Greatly he envied the other this thing which he did. When he had eaten he went home.

(11) Thus he spoke: "Little Brother, near by here I live. Come visit us," he told the other.

(12) Then he went home. Then, when Wisahketchahk was near home, he took a big stone; he brought it home; he brought it into the lodge.

(13) His wife said to him, "Crazy old fool, what are you going to do, that you're at bringing this big stone into the tent?"

(14) Thereupon to her said Wisahketchahk: "Do not say anything, Old Woman," said Wisahketchahk; "My little brother is coming to visit us; when he comes, do you be still."

(15) And so his brother came a-visiting; into the tent he came.

(16) "Ho, come in, Brother!"

(17) When the other had been seated, thus spoke Wisahketchahk: "Old Woman, hang up your kettle."

(18) "Yah, what does he think he is going to do?" said the old woman.

(19) "Do not talk, Old Woman. Just hang up your kettle."

(20) äkusi awa nōtukäsiw akutäw, nipi y ä-sīkinahk. äkwah awa wīshkätsāhk ati-ah-āhtapiw, asiniyah ōhi ä-kīhtsäkusit, äkutah äh-apit "kwähk, kwähk, kwähk!" äkutah äh-apit.

(21) "nutukäsiw, päy-iyipän kitaskihk."

(22) äkwah uhpwämäyiw¹ wīshkätsāhk, äh-mīsīt: nama kākway mahtāminah, pīsīk māyih.

(23) äkusi nōtukäsiw ōmis itwāw: "yipätsihāw utaskihkwah atimu-kisäyiniw."

(24) äkwah awa kā-kiwukät pakwätam, äh-wīhtsäkanīyik māyih äh-pasut.

(25) äkusi äyukōw.

46. WISAHKETCHAHK VISITS HIS LITTLE BROTHER, THE SKUNK.

kā-kīsīkāw-pīhtukāw.

(1) kītahtawā wīshkätsāhk uwīkimākanah wītsāwāw, äh-pīmipitsitsik. māka mīna nōhtāhkatāw. kītahtawā kā-wāpahtahk mikiwāhp. äkutah äh-takuhtät, wāpamāw nāpāwa, päyak iskwāwa uwīkimākanīyiwa.

(2) "tawāw, tawāw!" itik.

(3) "hā, nisīm," itwāw. "ōtah ätsik ōma äh-ayāyan?"

(4) "hāha?," itik.

(5) pīhtukāwak.

(6) "hāhāy! namuya mistahi ihtakun ka-mītsiyahk," itwāyiwa.

(7) äkwah asamik; mītsisōwak. äkutah ayāwak. piyis tipiskāw.

(8) "hāw, nōtukäsiw, wāpahtakahikā," itwāyiwa usīma; "nistās nōhtāhkatāh. ntōmātānik mustuswak," itwāyiwa.

(9) tāpwā wāpahtakahikāw. äkwah uyaskinahāw, äh-pīhtwātsik. äh-kīsī-pīhtwātsik, äkwah utināyiwa sīsīkwana.

(10) "hā, nistāsā, kīstah kika-nikamun."

(11) "āha?!"

(12) äkwah nikamuyiwa, sīsīkwanah äh-āpatsihāyit. ā, kahkiyaw nikamōwak, piyisk kinwās; piyisk pōyuwak; kawisimōwak; nipāwak. äh-wāpahk kiksāpā, äh-wayawīt awa kisäyiniw, kisiwāk wāpamāw mustuswah.

(13) ōmis itwāw: "wāh, nistāsā, ksiwāk ayāwak mustuswak!" itwāyiwa, äh-utināyit sīsīkwanah.

(14) "ā, nsīm, nīst ätukā nik-ātuhtān," itāw.

(15) "namuya," itik, äh-wayawiyit, äh-ituhtāyit pīhtukahān.

¹ Probably the full form is *uhpipwämäyiw*.

(20) So the old woman hung it up and poured in some water. Then Wisahketchahk moved along, changing his seat, getting up on the stone, and saying, "Quawk, quawk, quawk," as he sat there.

(21) "Old Woman, tilt your kettle this way!"

(22) Then Wisahketchahk lifted his ham and mused: by no means corn, but only dung.

(23) The old woman said: "He is befouling his kettle, the dirty dog of an old man!"

(24) And the visitor was disgusted, as he smelled the stinking excrement.

(25) That is all of this.

46. WISAHKETCHAHK VISITS HIS LITTLE BROTHER, THE SKUNK.

Coming-Day.

(1) Once upon a time Wisahketchahk with his wife was moving camp. As usual, he was hungry. Then at one time, he saw a tipi. When he walked up to the place, he saw a man and a woman, the man's wife.

(2) "Come in, come in!" the other said to him.

(3) "Why, Brother," he cried, "and so this is where you are staying!"

(4) "Yes," answered the other.

(5) They went in.

(6) "Well, well, well! There isn't much for us to eat," said the man.

(7) Then they gave him food; they ate. They stayed there. At last night came.

(8) "Come, Old Woman, sweep out the tent," said Wisahketchahk's younger brother; "My big brother has been going hungry, you know. Let us call some buffalo," said he.

(9) Accordingly, she swept. Then he filled the pipe, and they smoked. When they had smoked, he took a rattle.

(10) "Now, Big Brother, you too are to sing."

(11) "Yes!"

(12) Then the other sang, using the rattle. They all sang, for a long time; at last they ceased; they went to bed; they slept. In the morning early, when the old man went outside, he saw the buffalo close by.

(13) He said, "Hullo, Brother, the buffalo are close by!" and as he spoke, he took up his rattle.

(14) "Oh, Brother, don't you suppose I could go there, too?" he asked him.

(15) "No," the other told him, and went out of the tent, to the buffalo-close.

(16) äkutä ä-tuhtäyit, äkawāyihk uhtsi kitāpamāw, kā-wāpamāt skwāhtāmihk äh-nahapiyit ōh ōsīma, äh-nikamuyit.

(17) mayaw äh-pāhtahkik ōki mustuswak, sāmāk pä-sipwāhtāwak, ōhi ksäyiniwah äh-muskīstawāyit.

(18) awa kisäyiniw ōmis itwāw: "itawiyaw pimuhtäh!" itāw ōhi mustuswah.

(19) tāpwāh äyitaw pimuhtäyiwah, äh-pihtukäyit pihtukahānihk. äkusi äkwah atsitsisiniyiwah ōhi kisäyiniwa, äh-kitāpamāt awa wīсахкätsāhk usimah, äh-pwākitōyit. kahkiyaw nipahāyiwa. akāwātamawāw, äh-wāpamāt äh-tōtamiyit usīma. äkusi kīwāw awa wīсахкätsāhk.

(20) äh-apit, kā-pä-pihtukäyit usīma, "hā, nistāsä, mistahi äkwah ka-mītsisunānaw; mihtsät nripahāwak mustuswak," äh-itikut.

(21) "hay hay hay!" itwāw wīсахкätsāhk; "hah, kimōhkumān utinah; ntwih-wīnihtākātān," äh-itikut.

(22) tāpwā kahkiyaw tuhtāwak, ōki mīna iskwāwak. äh-takuhtät, mihtsät mustuswah wāpamāw, äh-pimisiniyit. wah-wīnihtākāwak; kahkiyaw wiyanihāwak; äkwah awatāwak wiyāsah. äpihtaw miyik wiyāsah; äkwah mistahi ayāw mīsiwin, äkwah uwīkimākanah äy-usihtäyit kähkāwakwah. māka mīna akāwātamawāw ōmah k-äsi-nipahāyit. nōhtä-sipwāhtāw; äkwah uyaskinahāw utōs-pwākanah, äh-pasikōt, äh-miyāt ōh ōsīmah.

(23) mātōw wīсахкätsāhk; umis itwāw: "nisīm, kitimākäyimin; kitakāwātamātn kitisi-minahōwin," itwāw wīсахкätsāhk, äh-mātut.

(24) piyisk, "aha?", itik.

(25) äkusi äkwah ä-nahapit, ōmis itik: "hāw, nistāsä, iyikuhk wī-sipwāhtäyinih; misawāts māk-wāts mistahi kitayānānaw wiyās," äh-itikut.

(26) "hāw, nisīm, ōtäh pimuhtāwak ntwāsīmisak," itāw; "anuhts kā-kīsikāk, 'äkutä kika-wāpamitin,' nikīh-itikwak. äkus ānuhts ka-sipwāhtäyān," itāw.

(27) "nāh," itik uwīkimākanah, "mistah ōmah wiyās kitayānānaw; māka kitawāsīmisinawak äkuta ka-pāhikunawak."

(28) "misawāts niwīh-miyik uminahōwin nisīm. wāpamāyahkwāwi kitawāsīmisinawak, äkutä mihtsät nka-nipahāwak mustuswak," itwāw.

(29) "āha?", itik uwīkimākanah.

(30) äkusi ōmis itik usīmah: "hāw, nistāsä, kā-wīh-miyitān ntisi-minahōwin!"

(31) äkwah wayawīwak, ōhpmāh äh-ituhtätsik.

(32) "hā, nistāsä, ōtäh nahapih!"

(16) When the other went there, he watched him from behind something, and there he saw his little brother seat himself and sing.

(17) As soon as those buffalo heard it, at once they started off in that direction, going straight for the old man.

(18) Then the old man spoke as follows: "Walk along at both sides!" he said to the buffalo.

(19) And really, they walked past on either side of him, and entered the buffalo-pound. Thereupon that old man got down on all fours with his head to the ground, and, Wisahketchahk all the while watching his younger brother, broke wind. He killed them all. He envied his younger brother for what he saw him do. So then Wisahketchahk went back to the tipi.

(20) As he sat there, his brother came in, and, "Ho, Big Brother, now we shall eat a plenty; I have killed many buffalo," he told him.

(21) "Splendid!" said Wisahketchahk; and the other said to him, "Come, take your knife; let us go do the butchering."

(22) So they all went there, the women too. When he got there, he saw many buffalo lying there. They cleaned one after the other; they cut them all up; then they carried off the meat. He gave him half of the meat; so now he had plenty of food, and his wife set about making dried meat. But still he envied the other his way of killing them. He wanted to go away; so he filled his pipe and rose to his feet, and gave it to his little brother.

(23) Wisahketchahk wept; he spoke as follows: "Little Brother, take pity on me; I long for your power of killing game in this way," said Wisahketchahk, weeping.

(24) At last the other said, "Yes," to him.

(25) When accordingly he had sat down, the other said to him, "Now, Big Brother, wait until you are ready to leave; for the present we have in any case a great deal of meat," the other told him.

(26) "Well, Little Brother, over yonder my children are walking along," he told him; "With reference to this very day, 'In that place I shall see you,' I told them. So now is when I must leave." he told him.

(27) "Nonsense," his wife said to him, "Here we have all this meat; after all, our children will wait for us over there."

(28) "What matter, since my brother is going to give me his hunting-power? When we see our children, I shall kill plenty of buffalo over there," said he.

(29) "Very well," his wife answered him.

(30) Then his younger brother spoke to him as follows: "Now then, Big Brother, I shall give you my power of killing game in this way!"

(31) Then they left the tipi and walked off to one side.

(32) "There, Brother, sit down here!"

(33) nahapiw wīshkātsāhk.

(34) "atsitsisinih!"

(35) ākusi ākwah isisin; nāt ōtāh usimah ākus īsi atsitsisiniyiwa, ā-kitāpamikut.

(36) "nistāsā, kitāsiyān wīhkわたin!"

(37) wīhkわたināw.

(38) "umis īspitah kāskituyah!"

(39) ākwah wīshkātsāhk ākusi īspitam sōhkih; sōhk ākusi āh-tōtahk, pwākituyiwa. sāmāk wiya wīshkātsāhk kwāskwākutsin. wāhyaw pahkisin; wīsakisin.

(40) pasikōw, āh-ituhtāt, "hāw, pāyakwāw, nistāsā!" āh-itikut.

(41) ākwah kustam.

(42) "ahāw, nistāsā!"

(43) piyis tāpwāhtam. āsay mīna atsitsisin, āsay mīna āh-pwākitsitikut. wāhyaw mīna pahkisin.

(44) ākwah ākutah kinwās nipahisin. ākusi ākwah pasikōw, āh-ati-sipwāhtāt.

(45) "hā, kwah, nōtukāsiw, sipwāhtātān!"

(46) sipwāhtāwak.

(47) wāhyaw āy-īhtātsik, "hāw, nōtukāsiw, matwān tsī tāpwā āh-miyit kaskitāw?" itwāw; "māhtsi uma sakāw nika-kutah-āskwātān."

(48) "ākā wiya!" itik uwīkimākanah; "ka-wiyakihtān. kik-ōh-mītsisuhtāyinaw!"

(49) "ō, māskōts nikakwā-tsīsimik. kiyām nika-kutahāskwān."

(50) āhtsi pikuh kutahāskwātam uma sakāw. kahkiyaw misti-kwah kawiwāpaham.

(51) "kāh, tāpw ās āni nimiyik uminahōwin nisīm!"

(52) ākusi minah āhtsi piku sipwāhtāw. namuya wāhyaw āy-īhtāt, kā-wāpamāt ā-misikitiyit asiniyah.

(53) "āhā, nōtukāsiw, māhtsih nika-kutahāskwān," āh-itwāt, "ākā wiyah!" itik uwīkimākanah.

(54) āhtsi pikuh pwākitsitāw asiniyah. iyawis kwāskwāwāpahwāw. pikupayiyiwa asiniyah.

(55) "nhā, nutukāsiw, kapāsītān; nnōhtāhkatān," itāw.

(56) "kīkwayih tā-mītsiyahk?" itik.

(57) "k-ōsihtānānaw pihtukahān; kika-ntumānawak mustuswak," itāw.

(58) "āha?!"

(59) kapāsiwak. ā-kīsi-mānukātsik, ākwah taw-usīhtāwak pihtukahān, ākwah ā-tipiskāyik, āh-nikamutsik, āh-ntōmātsik mustuswah. āh-wāpahk kiksāpā, kā-wāpamāt mustuswah. ākwah sipwāhtāw, iskwāhtāmihk ā-nahapit awa wīshkātsāhk, ākwah āh

(33) Wisahketchahk sat down.

(34) "Get down on all fours!"

(35) So he crouched down that way; over at this end his brother crouched in the same way, and kept looking at him.

(36) "Big Brother, pull aside your breech-clout!"

(37) He pulled it aside.

(38) "Pull your buttocks like this!"

(39) Then Wisahketchahk stretched them hard; when he had done it properly, the other broke wind. At once Wisahketchahk flew up into the air. Far off he fell; he had a bad fall.

(40) He got up and walked back, and, "Fine, once more!" said the other to him.

(41) Now he was afraid of it.

(42) "Come, Big Brother!"

(43) At last he obeyed. Again he crouched down, and again the other broke wind at him. Again he fell far.

(44) Then for a long time he lay there as though dead. Then at last he rose to his feet, and went to leave.

(45) "There, come, Old Woman, let us go."

(46) They departed.

(47) When they were far from there, "Well, Old Woman, can it be that he really has given me the power?" said he; "Suppose I take a trial shot at this grove of trees."

(48) "Don't!" his wife said to him; "You will waste it. Didn't you say we were to get our food from it?"

(49) "Well, perhaps he was trying to fool me. Do let me make a trial shot."

(50) Undeterred, he made a trial shot with that grove of trees as his target. He knocked over all the trees.

(51) "What do you think of that! So my little brother did really give me his way of killing game!"

(52) Then he set out again, as before. He had not gone far, when he saw a big stone.

(53) "Hey, Old Woman, suppose I do some target-shooting," he said, and "Do not!" his wife told him.

(54) Over her protest he broke wind at the stone. He knocked it bodily into the air; the stone flew to pieces.

(55) "Well, Old Woman, let us pitch camp; I am hungry," he said to her.

(56) "What are we to eat?" she asked him.

(57) "Let us build a buffalo-pound; we shall call some buffalo," he told her.

(58) "Very well."

(59) They pitched camp. When they had set up their tipi, they went about building the pound, and then, after dark, they sang to call the buffalo. Early in the morning he saw the buffalo. Then he set out, and sat down in the entrance-way, this Wisahketchahk,

nikamut, "itawiyaw pimuhtäk!" äh isi-nikamut, mayaw ali-pähtäkut mustuswah, pä-sipwäpayiyiwah. kisiwäk äh-ayäyit, "täwäskikan!" äh-itwät, täwikipayihik mustuswah. kinwäsk nipahiskäk. äkwah kitäpamik uwikimākanah. äh-kitäpamikut uwikimākanah, äy-ispahtäyit, pikunamiyiwa um öpihtukahän. kahkiyaw wayawiyiwa, äh-tapasiyit. äkuyikuhk äkwah waniskāw, äh-äpisisihk. äkwah atsitsipayihōw, äh-pwäkitut. nama kākway nipahāw; äyisk kih-mästnam kā-kutahāskwät.

(60) "atimu-kisäyiniw!" itik uwikimākanah, äkā kākway äh-nipahtät, äh-kihkämikut.

(61) "hā, nōtukäsiw, kiyām kiya kiwäpahtä; nisim ispahtä; ntawi-ntutamaw anima kā-kih-isi-miyit kit-ōh-mitsisuyahk utisi-minahōwin."

(62) äkwah täpwä kiwāw awa nōtukäsiw.

(63) nātä äh-takuhtät, "hāw, nitim, mistah äh-ma-mäyiniäkät kistäs, äh-mästinahk kā-kih-miyat kit-ōh-minahut, äh-kā-kutahāskwät. äkwah mīnah kinwäsk nipahik mustuswah, 'täwäskikan!' äh-itwät, 'äh-wanitōnāmuyān,' äh-itwät. 'pikuh ömā anuhts ituhtä; ntawi-ntutamaw nisim utisi-minahōwin,' äy-isit, kā-pä-sipwähtäyān."

(64) "āha?, nitim, ka-miyitin nīswāw kit-ōh-minahuyan," itāw; "äh, āstam!"

(65) wayawiwak.

(66) "nā, nitim, otah atsitsisinih!"

(67) äkwah atsitsisiniyiwa.

(68) "ōh umisi ispitah kāskituyah!"

(69) täpwä äkusi äh-tōtahk, äh-pwäkitsitikut, wāhyaw pahkisin. kihtwām mīna äkus äh-tōtäkut, äh-pwäkitsitikut, kinwäsä kinwäsk nipahisin awa nōtukäsiw. iyikuhk äh-äpisisihk, kiwāw.

(70) äh-takuhtäyit, awa wisahkätsähk, "niwikimākan, kimiyik tsī?"

(71) "atimu-kisäyiniw, äh-äyimaniyik ätsikw āwa!" itik.

(72) äkwah usihtāwak ömah kā-kih-pikunamiyit pihtukahän. äh-kisihtätsik, äkwah äh-tipiskäyik, äkusi kā-nikamutsik, ä-ntömätsik mustuswah. täpwä ä-nipätsik, äh-wāpahk, kiksäpā, kā-wāpamät mustuswah. äkwah ituhtāw awa nōtukäsiw.

(73) äkwah äyakuh äh-nikamut.

(74) "itawiyaw pimuhtä!" itwāw.

(75) täpwä pihtukäyiwa. äkwah atsitsisin öwa nōtukäsiw, äh-pwäkitut. kahkiyaw nipahāw mustuswah. mistahi miywäyihitam wisahkätsähk.

and began to sing. "Walk along at either side!" When he sang thus, as soon as the buffalo heard him, they started running toward him. When they were near, he said, "Square in the chest!" and the buffalo ran right into him. For a long time they trampled him out of his senses. Then his wife saw him. When she saw him, she ran there, and broke down his enclosure. All the buffalo ran out. Only then he got up, having returned to his senses. Then he threw himself down on all fours and broke wind. He killed nothing; for he had wasted it in target-shooting.

(60) "Dog of an old man!" his wife said to him, when he killed nothing, and she began to scold him.

(61) "Well, Old Woman, please, do you run back; run to my little brother's; go ask him for some of that game-killing power that he gave me, so that we may use it to get food."

(62) So the old woman went back.

(63) When she arrived over yonder, "Well, Brother-in-Law, I have come because your brother, who always makes a bad mess of things, has used up in target-shooting that which you gave him for killing game. And, besides, the buffalo knocked him silly for a long time, because he said, 'Square in the chest!' and then he said, 'It was a slip of the tongue.' — 'Just you now go there; go ask my brother for some of his way of killing game,' he told me, and that is why I have come here."

(64) "Very well, Sister-in-Law, I will give you wherewith twice to kill game," he told her; "Now, come here!"

(65) They went out of the tent.

(66) "So then, Sister-in-Law, get down on all fours here!"

(67) Then he too got down on all fours.

(68) "Stretch out your buttocks like this!"

(69) And really, when she did that way, and he broke wind at her, far off she fell to the ground. When he did it to her a second time and broke wind at her, for a long, long time the old woman lay senseless. When she came back to life, she went back.

(70) When she arrived, Wisahketchahk, "Wife, did he give you any?"

(71) "Dog of an old man, and so it is a difficult thing, as it turns out!" she answered him.

(72) Then they built up the buffalo-pound which she had pulled down. When they had got it in shape, and night came, they sang to call the buffalo. And really, when they had slept, early the next morning, there he saw the buffalo. Then the old woman went over there.

(73) Then she sang.

(74) "Walk along at either side!" were her words.

(75) Thereupon they went into the pound. Then the old woman got down on all fours and broke wind. She killed all the buffalo. Wisahketchahk was very glad.

(76) äkwah äh-awatätsik wiyās, "hāw, nōtukäsiw, pakāhtākukhā. kih-mītsisuyahkuh, kāhkāwakwah k-ōsihtānānaw," itāw uwikimākanah.

(77) "āha?" itwāw awa nōtukäsiw.

(78) tāpwā äh-kih-mītsisutsik, äkwah usihtāwak kāhkāwakwah. akāwātamawāw ōmah kā-nipahāyit mustuswah uwikimākanah. äkwah isihtāw kāhkāwakwa awa wīсахкәtsāhk, äh-atih-akutāt mistikuhk.

(79) piyisk ä-tipiskāyik, "hahāw, akāya nipāh, nōtukäsiw; kakwā-kisihtāh kiwiyāsima," itāw.

(80) tāpwā kapā-tipisk pānisāwāw awa nōtukäsiw. piyisk nōh-tāhkwasiw.

(81) "ākāya nipā, niwikimākan!" itāw.

(82) piyisk nipāw awa nōtukäsiw. "waniskā, niwikimākan! kipānisāwā!" iyāt-itātsih, namuya pākupayiyiwa; nipāyiwa.

(83) "nika-kimutamawāw," itāyihitam, ōma k-ōh-nipahāyit mustuswah.

(84) piyisk uskutākāsiyiw uwikimākanah uhpīnamwāw, itah k-ōh-pwākituyit ākutah äh-itāpit. kā-wāpahtahk ōma k-ōh-pwākitōyit, äkwah mistsikus utinam, ä-wih-utāskwahamuwāt, ä-wih-kimutamawāt. mayaw ä-waskawiwāpahahk, kā-pākupayiyit, äh-pwākituyit. mātuni wāhyaw ihtakutsin¹ awa wīсахкәtsāhk, ä-pistahukut uwikimākanah. itāh äh-pahkisihk, kinwās nipahisin.

(85) "atimu-kisāyiniw kā-mōhtsōwit, kā-wiyakihtāt!" itwāw awa nōtukäsiw.

(86) äkwah wīсахкәtsāhk umis itwāw: " 'äh-ati-pasikōt kiwikimākan, kutahāskwātāhkan,' ä-kih-itisk tsī nisim?"

(87) "namuya; ayisk kimōhtsōwin," itik uwikimākanah.

(88) ayah äs ōhi sikākwah ōhi kā-māh-miyikutsik ta-minahutsik.

(89) äkusi äkwah äkuyikuhk äyōkō ātayōhkāwin.

¹ Error, for *itakutsin*?

(76) Then, when they carried in the meat, "Well, Old Woman, boil it in the kettle. When we have eaten, we shall prepare jerked meat," he told his wife.

(77) "Yes," said the old woman.

(78) And so, when they had eaten, they made jerked meat. He envied his wife the way she had killed the buffalo. And so Wisahketchahk prepared dried meat, hanging it on a tree.

(79) When at last it grew dark, "Now, Old Woman, do not go to sleep; try to finish preparing your meats," he told her.

(80) And so that old woman spent the whole night curing meat. At last she was sleepy.

(81) "Don't go to sleep, Wife!" he told her.

(82) Finally the old woman fell asleep. Even when he said to her "Get up, Wife! Don't forget your meat-curing!" she did not wake up; she was asleep.

(83) "I will steal it from her," he thought, meaning that with which she had killed the buffalo.

(84) Finally he lifted up his wife's petticoat, and looked at whence she broke wind. When he had caught sight of that from which she broke wind, he took a little stick, meaning to take it from her by means of the stick and to steal it from her. Just as he began to twitch the stick, she woke up and broke wind. Off and away, to a great distance, Wisahketchahk went flying, when his wife thus accidentally shot him. There where he fell to the ground, for a long time he lay as if dead.

(85) "Dog of an old man, crazy fool, to waste it like that!" cried the old woman.

(86) Then Wisahketchahk said, "When your husband is in the act of getting up, use him as a target for your shots, 'is that what my brother told you to do?'"

(87) "No, you are crazy, that is all," his wife answered him.

(88) It appears that he was the Skunk, he who gave them the power of killing game.

(89) And so this is the end of this sacred story.

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