
SMITHSONIAN INSTITUTION—BUREAU OF ETHNOLOGY.

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ILLUSTRATION OF THE METHOD
OF
RECORDING INDIAN LANGUAGES.

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

ILLUSTRATION OF THE METHOD OF RECORDING INDIAN
LANGUAGES.

HOW THE RABBIT CAUGHT THE SUN IN A TRAP.

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

Égiçe maeteiñ'ge aká iya^{n'} çĩnké ená-qtei qígçe júgigçá-biamá.
It came to rabbit the his grand- the st. ously dwelt with his own, they say.
pass sub. mother ob.

Kĩ ha^{n'}ega^{n'}tcě'-qtei-hna^{n'} 'ábac ahí-biamá. Ha^{n'}ega^{n'}teě'-qtei ačá-bi
Aud morning very habitu- hunting went they say. morning very went, they
ally thither say

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

ga^{n'}čá-biamá. Níaci^{n'}ga çĩ^{n'} i^{n'}ta^{n'} wíta^{n'}çĩ^{n'} bčé tá miñke, ečéga^{n'} biamá.
wished they say. Person tho uow I-first I go will I who, thought they say.
mv. ob

Ha^{n'}ega^{n'}teě'-qtei páha^{n'}-bi ega^{n'} ačá-biamá. Čĩ égiçe níkaci^{n'}ga amá
Morning very arose they having went they say. Again it hap- person the
say pened mv. snb.

sígçe ačá bitéamá. Égiçe akí-biamá. Gá-biamá: ya^{n'}há, wíta^{n'}çĩ^{n'} bčé 6
trail had gone, they say. It came he reached home, Said as follows, grand- I-first I go
to pass they say: they say: mother

aqidaxe ctěwa^{n'} níkaci^{n'}ga wi^{n'} a^{n'}aqai ačái te a^{n'}. ya^{n'}há, uxía^{n'}çé
I make for in spite of it person one getting ahead he has gone. Grandmother snare
myself of me

čáxe tá miñke, kí bčize tá miñke há. Áta^{n'} ja^{n'} tada^{n'}, á-biamá
I make will I who, and I take will I who . Why you do should? said, they say
it him it

wa'újiñga aká. Níaci^{n'}ga ičát'abčé há, á-biamá. Kĩ maeteiñ'ge ačá- 9
old woman the sub. Person I hate him . said, they say. And rabbit went
went

biamá. Ačá-bi xĩ čĩ sígçe čétéamá. xĩ ha^{n'} tě ičápe ja^{n'}-biamá.
they say. Went they when again trail had gone. And night the waiting lay they say.
say for

Man'dě-xa^{n'} ča^{n'} ukínacke gaxá-biamá, kí sígçe čé-hna^{n'} tě č'di iča^{n'}čá-
how string the noose he made they say, and trail went habitu- the there ho put it
oh. ally

biamá. Égiçe ha^{n'}+ega^{n'}-tcě'-qtei uxía^{n'}çé ča^{n'} gĩa^{n'}be ahí-biamá. Égiçe 12
they say. It came morning very snare the to see his ar- they say. It came
to pass. ob. own rived to pass

mi^{n'} ča^{n'} čize akáma. Ta^{n'}çĩ^{n'}-qtei učá agčá-biamá. ya^{n'}há iudáda^{n'}
sun the taken he had, Running very to tell went homeward, Grand- what
cv. ob. they say. they say. mother.

éi^{n'}tc bčize édega^{n'} a^{n'}baaze-hna^{n'} há, á-biamá. ya^{n'}há, man'de-xa^{n'} ča^{n'}
it may I took hut me it scared habitu- . said they say. Grand- bow string the
be ally mother, oh.

agčize ka^{n'}bdédega^{n'} a^{n'}baaze-hna^{n'}i há, á-biamá. Máhi^{n'} ačĩ^{n'}-bi ega^{n'} 15
I took my I wished, hut me it scared habitu- . said they say. Knife had they having
own ally say

- ǎ'di aǎá-biamá. Kí eea^{n'}-qtei ahí-biamá. Píǎǎí ekáxe. Eátaⁿ égaⁿ
 there went, they say. And near very ar- they say. Bad you did. Why so
 rived
- ekáxe ǎ. ǎ'di grí-ada^{n'} i^{n'}ǎická-gǎ hǎ, á-biamá mi^{n'} aká. Maeteiñ'ge
 you did ? Hither come and for me nantie it , said, they say sun the sub. Rabbit
- 3 aká ǎ'di aǎá-bi etěwa^{n'} na^{n'}pa-bi ega^{n'} hébe ilie aǎé-hna^{n'}-biamá. Kí
 the there went they notwith- feared they having partly passed went habit- they say. And
 sub. say standing say by ally
- ǎu'ǎ' aǎá-bi ega^{n'} mása-biamá mau'dě-ǎaⁿ ǎa^{n'}. Gañ'ki mi^{n'} ǎaⁿ ma^{n'}-
 rushed went they having cut with they say bow string the ob. And sun the on
 s ty a knife ev. ob.
- ciáha úáǎa-biamá. Kí maeteiñ'ge aká ábáǎu hi^{n'} ǎaⁿ názi-biamá
 high had gone, they say. And Rabbit the sub. space bet. hair the ob. burnt they say
 the shoulders yellow
- 6 ánakadá-bi ega^{n'}. (Maeteiñ'ge amá akí-biamá.) ǎiteci+, ǎaⁿhá,
 it was hot they having. (Rabbit the reached home, Itcici+!! grand-
 on it say mv. sub. they say.) mother,
- náǎiñgě-qi-ma^{n'} hǎ, á-biamá. ǎúcpaǎaⁿ+, i^{n'}naǎiñgě-qi-ma^{n'} eskaⁿ+,
 burnt to very I am . said, they say. Grandchild!! burnt to nothing very I am I think,
 nothing for me
- á-biamá. Ceta^{n'}.
 said, they say. So far.

NOTES.

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

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

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

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

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

ABBREVIATIONS USED IN THIS MYTH.

ev.	eurvilinear.	snb.	subject.
mv.	moving.	ob.	object.
st.	sitting.		

TRANSLATION.

Once upon a time the Rabbit dwelt in a lodge with no one but his grandmother. And it was his custom to go hunting very early in the morning. No matter how early in the morning he went, a person with

very long feet had been along, leaving a trail. And he (the Rabbit), wished to know him. "Now," thought he, "I will go in advance of the person." Having arisen very early in the morning, he departed. Again it happened that the person had been along, leaving a trail. Then he (the Rabbit) went home. Said he, "Grandmother, though I arrange for myself to go first, a person anticipates me (every time). Grandmother, I will make a snare and catch him." "Why should you do it?" said she. "I hate the person," he said. And the Rabbit departed. When he went, the foot-prints had been along again. And he lay waiting for night (to come). And he made a noose of a bow-string, putting it in the place where the foot-prints used to be seen. And he reached there very early in the morning for the purpose of looking at his trap. And it happened that he had caught the Sun. Running very fast, he went homeward to tell it. "Grandmother, I have caught something or other, but it scares me. Grandmother, I wished to take my bow-string, but I was scared every time," said he. He went thither with a knife. And he got very near it. "You have done wrong; why have you done so? Come hither and untie me," said the Sun. The Rabbit, although he went thither, was afraid, and kept on passing partly by him (or, continued going by a little to one side). And making a rush, with his head bent down (and his arm stretched out), he cut the bow-string with the knife. And the Sun had already gone on high. And the Rabbit had the hair between his shoulders scorched yellow, it having been hot upon him (as he stooped to cut the bow-string). (And the Rabbit arrived at home.) "Iteitei+!! O grandmother, the heat has left nothing of me," said he. She said, "Oh! my grandchild! I think that the heat has left nothing of him for me." (From that time the rabbit has had a singed spot on his back, between the shoulders.)

DETAILS OF A CONJURER'S PRACTICE.

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

Máklaks shuákiuk kíuksash ká-i gú'hi húnkēlam ládshashtat, ndéna
 Indians in calling the conjurer not enter his into lodge, they halloo

sha'hmóknok; kíuksh toks wán kiukáyank mú'luash m'ua kauíta pí'sh.
 to call (him) out; the conjurer red fox hanging out on as sign his outside "of him."

Kúkiaks tehú'tanish gátp'nauk wigáta tehélya mā'shípksh. Lútat. 3
 Conjurers when treating approaching close by sit down the patient. The ex-

kish wigáta kíukshēsh teha'hlánshna. Shuyéga kíuks, wéwammish
 pounder close to the conjurer sits down. Starts choruses the conjurer, females

tehík winóta liukiámnuak nadshā'shak tehûtehtuñshash. Hánshua
 then join in singing crowding around simultaneously while he treats (the sick). He sucks

mā'shish	hū'nk	hishuákshash,	táktish	í'shkuk,	hantchípka	tchí'k		
diseased	that	man,	the disease	to extract,	he sucks out	then		
kukuága,	wishinkága,	mú'lkaga,	káko	gí'ntak,	káhaktok	nánuktua		
a small frog,	small snake,	small insect,	bone	afterwards,	whatsoever	anything		
3 nshendshkáne.	Ts'ú'ks	toks	ké-usht	tchékěle	ítkał;	lúlp	toks	mā'-
small.	A leg		being frac- tured	the (bad)	he ex- tracts;	eyes	but	be-
shisht	tchékělitat	lgú'm	shú'kěłank	kí'tua	lú'lpát,	kú'tash	tchish	
ing sore	into blood	coal	mixing	he pours	into the eyes,	a louse	too	
kshéwa	lúlpát	pú'klash	tuizámpgatk	ltúizaktgi	giug.			
introduces	into the eye	the white of eye	protruding	for eating out.				

NOTES.

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

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

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

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

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

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

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

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

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

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

KÁLAK.

THE RELAPSE.

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

Hä náyäns hissuáksas mā'shitk kálak, tsúi kínks nü'-ulakta tehu-
 When another man fell sick as relapsed, then the con- concludes to
 jurer

tánuap̄kuk. Tehúí tehúta; tehúí yá-uks hñk shliá kálak a gēk. Tehí
 treat (him). And he treats; and remedy this finds out (that) relapsed he. Thus

huk shuí'sh sápa. Tsúi nā'sh shuí'sh sáyaks hñ'mteha kálak, tehúí 3
 the song-rem- indi- And one song-rem- having found (that) of the kind of then
 edy cates. edy out relapsed (he is),

nánuk hñk shuí'sh tpá'wa hñ'nsht kaltchitehíkshash heshuamp̄lítki
 all those remedies indicate (that) him the spider (-remedy) would

gíug. Tehúí hñ'k káltehitichiks yá-uka; ubá-us hñk káltehitichiksam
 cure. Then the spider treats him; a piece of of the spider
 deer-skin

tehutēñ'ókish. Tsúi hñkantka ubá-ustka tehutá; tātáktak huk 6
 (is) the curing-tool. Then by means of that deer-skin he treats just the size that
 (him); of the spot

kálak mā'sha, gā'tak ubá-ush ktú'shka tū'tak huk mā'sha. Tsúi hñk
 relapse is infected, so much of deer-skin he cuts out as where he is suffering. Then

káltehitichiks siunóta nā'dskank hñ'nk ubá-ush. Tehú'yuk p'laíta
 the "spider" song is started while applying that skin piece. And he over it

nétatka skútash, tsúi sha hñ'nk udñ'pka hñnā'shishtka, tsúi hñ'k 9
 he stretches a blanket, and they it strike with conjurer's arrows, then it

gutá'ga tsulá'kshtat; gā'tsa lñ'pí kiatéga, tsúi tsulē'ks k'láká, tehúí
 enters into the body; a particle firstly enters, then (it) body becomes, and

at pushpúshuk shlē'sh hñk ubá-ush. Tsúi mā'ns tánkēni ak wáitash
 now dark it to look at that skin-piece. Then after a after so and days
 while so many

hñ'k púshpúshli at mā'ns=gítk tsulá'ks=sítk shli'sh. Tsí ní sáyuahta; 12
 that hñck (thing) at last (is) flesh-like to look at. Thus I am informed;

túmi hñ'nk sháyuahta hñ'masht-gísht tehutí'sht; tsúyuk tsúshni
 many know (that) in this manner were effected and he then always
 men cures;

wá'npēle.
 was well again.

NOTES.

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

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

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

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

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

SWEAT-LODGES.

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

- É-ukshkni lápa spû'klish gítko. Kúkiuk këlekápkash spû'klishla
The Lake people two sweat-lodges have. To weep over the deceased they build sweat-
(kinds of) lodges
- yépank káila; stutílantko spû'klish, káila waltehátko. Spû'klish a
digging up the ground; are roofed (these) sweat- with covered. (Another) sweat-
lodges, cartb lodges
- 3 sha shû'ta kué-utch, kítchikan'sh stinága-shítko; skû'tash a wáldsha
they build of willows, a little cabin looking like; blankets they spread
spû'klishtat tataták sě spû'kliá. Tátataks a hú'nk wéas lúla, tatátaks
over the sweat- when in it they sweat. Whenever children died, or when
ing-lodge
- a híshuaksh tehíměna, snáwedsh wénuitk, kû'ki këlekátko, spû'klitcha
a husband became wid- (or) the wife (is) widowed, they for cause of go sweating
ower, weep death
- 6 túni shashámoks=lólatko; túnepni waítash tehík sa hú'nk spû'kliá.
many relatives who have five days then they sweat.
lost;
- Shiúlakiank a sha ktái húynka skoilaknápku; hútoks ktái ká-i tatá
Gathering they stones (they) heat to heap them up (after those stones never
(them) use);
- spukliû'thuísh. Spû'klish lúpia húyuka; kélpka a át, íliat átui,
having been used for Sweat lodge in front they heat heated (being) when, they bring at
sweating of (them); (them) inside once,
- 9 kídshna ai î ámbu, kliulála. Spû'kli a sha túměni "hours"; kélpkuk
pour on water, sprinkle. Sweat then they several hours; being quite
them warmed up
- géka shualkóltchuk péniak kō'ks pépe-udshak éwagatat, kóketat, é-ush
they (and) to cool them- without dress only to go hathing in a spring, river, lake
leave selves off
- wigáta. Spukli-uápka mǎ'nteh. Shpótuok i-akéwa kápka, skû'tawia
close by. They will sweat for long hours. To make them- they bend yéng pine- (they) tie to-
selves strong down trees gether
- 12 sha wéwakag knû'kstga. Ndshiéchatka knû'ks a sha shúshata.
they small brush- with ropes. Of (willow-)bark the ropes they make.
wood
- Gátpampělanċ shkoshkí'lza ktáktiag hú'shkankok këlekápkash, ktái
On going home they heap up into small stones in remembrance of the dead, stones
cairns
- shúshuankaptcha í'hiank.
of equal size selecting.

NOTES.

No Klamath or Modoc sweat-lodge can be properly called a sweat-house, as is the custom throughout the West. One kind of these lodges,

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

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

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

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

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

A DOG'S REVENGE.

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

Šuyka waj; ka wakanja waj wakiŋ waj taŋka hnaka. Uŋkanj
 Dog a; and old-woman a pack a large laid away. And
šuyka koŋ he sdonja. Uŋkanj wajna hanjetu, uŋkanj wakanja
 dog the that knew. And now night, and old-woman
ištinmaj kečin ka en ya: tuka wakanja kiŋ sdonkiye ča kiktahan 3
 asleep he and there went: hnt old woman the knew and awake
wanke, ča ite hdakinjanj ape ča kičakse, ča nina po, keyapi.
 lay, and face across struck and gashed, and much swelled, they say.

- Uykanj hanliayna hehanj šuyka tokeća wanj en hi, ka okiya ya.
 And morning then dog another a there came, and to-talk- went.
 with
- Tuka pamahdedanj ite mahen inina yanja. Uykanj taku icante nišieća
 But head down face within silent was. And what of heart you bad
- 3 hecinhanj omakiyaka wo, eya. Uykanj, Inina yanja wo, wakanja
 if me-tell, he-said. And, still he-you, old-woman
- wanj tehiya omakihanj do, eya, keyapi. Uykanj, Tokelj ničihanj he, eya.
 a hardly me-dealt-with, he-said, they say. And, How to-thee-did- he-said.
 she,
- Uykanj, Wašin wanj tanja hnaka e wanjmdake ća heonj otpa awape:
 And, Pack a large she-laid-away I-saw and therefore to-go-for I waited:
- 6 ka wanja hanj tehaj kehan, ištijnbe seća e en mde ća pa timahen
 and now night far then, she-asleep probably there I went and bead house-in
- yewaya, uynkanj kiktahanj wanke šta hećamonj: ka, Ši, de tukten
 I-poked, and awake lay although this-I-did: and, shoo, this where
- yau he, eye, ća itohna amape, ća dećen iyemayanj ee, eye ća kipazo.
 you-come, she-said, and face-on smote-me, and thus she-me-left he-said and showed-
 him.
- 9 Uykanj, Hunhuhje! tehiya ećanićonj do, ihomeća wašinj kinj untapi
 And, Alas! alas! hardly she-did-to-you, therefore pack the we-eat
- kta ee, eye ća, Mnićiya wo, eya, keyapi. Ito, Minibozanja kićo wo, wo,
 will, he-said and, Assemble, he-said, they say. Now, Water-mist call,
- ka, Yaksa tanij šni kiewo wo, Tahu wašaka kiewo wo, ka, Taisanpena
 and Bite off not manifest call, Neck strong invite, and, His-knife-sharp
- 12 kiewo wo, eya, keyapi. Uykanj owasiñ wićakićo: ka wanja owasiñ en
 call, he-said, they say. And all them-he-called: and now all there
- hipi hehanj heya, keyapi: Ihopo, wakanja de tehiya ećakićonj će;
 came then this-he they say: Come-on, old-woman this hardly dealt-with;
 said,
- minihećiyapo, hanjetu hepiya waćonića wakinj wanj teliñda ka on
 hestir-yourselves, night during dried-meat pack a she-forbid and for
- 15 tehiya ećakićonj tuka, ehaeš untapi kta će, eya, keyapi.
 hardly dealt-with-him but, indeed we eat will he-said, they say.
- Uykanj Minibozanja ećiyapi koñ he wanja mağazukiye ća, anpetu
 Then Water-mist called the that now rain-made, and, day
- osanj mağazu ećen otpaza; ka wakeya owasiñ uina spaya, wihutipaspe
 all- rained until dark; and tent all very wet, tent-pin
 through
- 18 oħdoka owasiñ tanjanj lipan. Uykanj hehanj Yaksa tanij šni wihuti-
 holes all well soaked. And then Bite-off-manifest-not tent-fast-
- paspe kinj owasiñ yakse, tuka tanij šni yanj yakse nakaeš wakanja
 enings the all bit-off, but slyly bit-off so that old-woman
- kinj sdonkiye šni. Uykanj Tahuwašaka he wašinj koñ yape ća manij-
 the knew not. And Neck-strong he pack the seized, and away
- 21 kiya yapa iyeya, ka tehaj ehpeya. Hećen Taisanpena wašinj koñ
 off bolding-in-month- and far tbrew-it. So His-knife-sharp pack the
 carried,
- ćokaya kiyaksa-iyeya. Hećen wašinj koñ hanjetu hepiyana temya.
 in-middle tore-it-open. Hence pack the night during they-ate-
- iyeyapi, keyapi.
 all-up, they say.
- 24 Hećen tuwe wamanonj keš, sanpa iwalianiñida wamanonj wanj hduze,
 So that who steals although, more hanghty thief a marries,
 eyapi eće; de hunjakapani do.
 they say always; this they-fable.

NOTES.

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

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

TRANSLATION.

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

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

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

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

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