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OSAGE TRADITIONS.

BY

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OSAGE TRADITIONS.

BY REV. J. OWEN DORSEY.

INTRODUCTION.

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

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

follows the "ceremony of the cedar." The tree is described very minutely. Then follows a similar account of the river and its branches.

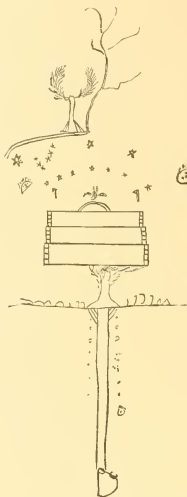


FIG. 389. Symbolic chart of the Osage.

Just under the river, at the left, we see a large star, the Red or Morning Star. Next are six stars, *Tačadčfi*. The Omaha know a similar group, which they call "Miⁿxa si ɣaŋga," or "Large foot of a goose." Next is the Evening Star; and last comes the small star, "Mikak'č-oiŋɣa." Beneath these four we see the seven stars, or Pleiades (*Mikak'č udātse pčfū'da*, the Seven Gentes of Stars), between the Moon (on the left) and the Sun (on the right). Beneath these are the peace pipe (on the left) and the hatchet (on the right). A bird is seen hovering over the four upper worlds. These worlds are represented by four parallel horizontal lines, each of which, except the lowest one, is supported by two pillars. The lowest world rests on a red oak tree.

The journey of the people began at a point below the lowest upper world, on the left side of the chart. Then the people had neither human bodies nor souls, though they existed in some unknown manner.

They ascended from the lowest upper world, on the left, to the highest. There they obtained human souls in the bodies of birds, according to Sađekiçe. Ҷаһиқе-вағайиңқа said that there they met a male red bird, to whom they appealed for aid. (See p. 383, line 18.) This was distinct from the female Red Bird, who gave them human bodies. They descended to the first world, and from that they traveled until they alighted on the red oak tree. (See p. 383, line 30.) The ground was covered with grass and other kinds of vegetation. Then the paths of the people separated: some marched on the left, being the peace gentes that could not take life; they subsisted on roots &c.; while those on the right killed animals. By and by the gentes exchanged commodities.

The small figures on the left, in going from the tree (on the right when facing the tree), show the heavenly bodies or beings to whom the Black Bear went for help, and those on the right, in going from the tree (on the left when facing the top of the chart), show similar bodies or beings to whom the Wааае or war gentes applied for assistance. These are unknown to the members of the Tsíou gentes. After the female red bird gave bodies to the Tsíou people, the Black Bear found seven skins, which were used for tents. Subsequently the people discovered four kinds of rocks, which were the I'qě sáđe, or black rock; I'qě tųų,¹ or blue (green?) rock; I'qě оñсе, or red rock; and I'qě skä, or white rock. Therefore, when a child is named, four stones are heated for the sweat bath. After finding the rocks, according to Ҷаһиқе-вағайиңқа, four buffalo bulls approached the people, as one of the men was returning to the company. When the first bull arose after rolling on the ground, an ear of red corn and a red pumpkin fell from his left hind leg. The leader of the Tsíou wactáxe noticed them, and asked his younger brother to pick them up and taste them. The leader of the Bald Eagle subgens did so. Then the elder brother said: "These will be good for the children to eat. Their limbs will stretch and increase in strength." When the second bull arose after rolling, an ear of spotted corn and a spotted pumpkin dropped from his left hind leg. These, too, were tasted and declared good for the children. When the third bull arose after rolling, an ear of dark corn and a dark (black?) pumpkin dropped from his left hind leg. From the left hind leg of the fourth buffalo dropped an ear of white corn and a white pumpkin. Therefore, when a child is named in the Tsíou gens (alone?) the head man of that gens (Ҷаһиқе-вағайиңқа himself, according to his statement) takes a grain of each kind of corn and a slice of each variety of pumpkin, which he puts into the mouth of the infant. Hađa-оñсе knew that the four kinds of

¹ The sound of this inverted y, between o and u, as well as the sounds of other letters used in this article, except that of the inverted q (which is a sound approximating ch in the German word ich), is to be found on page 206, Third Annual Report of the Bureau of Ethnology.

rocks were found, but he could not say in what part of the tradition the account belonged. He said that subsequently the Waaəə and Tsfou gentes came to the village of the Hañ'qa-utáčanse, a very warlike people, who then inhabited earth lodges. They subsisted on animals, and bodies of all kinds lay around their village, making the air very offensive. The Tsfou succeeded at last in making peace with the Hañ'qa-utáčanse. After this followed the part of the account given to the author by ʒahixə-wəʒayiiʒa:

"After the council between the Tsfou, Waaəə, and Hañ'qa-utáčanse, two old men were sent off to seek a country in which all might dwell. One of these was a Tsfou wactáxe and the other a Paⁿqka-wactáxe. Each man received a pipe from the council and was told to go for seven days without food or drink. He carried a staff to aid him in walking. Three times a day he wept, in the morning, at noon, and near sunset. They returned to the people at the end of the seven days, being very thin. The report of the Tsfou man was accepted, so the Tsfou gens is superior to the Paⁿqka-wactáxe or Watsetsi. A Waaəə man acted as crier and told all about the new home of the nation. All the old men decorated their faces with clay. The next morning the two old men who had gone in search of the new home led their respective sides of the nation, who marched in parallel roads. When they reached the land the policemen ran around in a circle, just as they do previous to starting to war. The Waaəə man ran around from right to left and the ʒuqe man from left to right. At different stations the two old leaders addressed the people. Finally the men took sharp pointed sticks, which they stuck into the ground, each one saying 'I wish my lodge to be here.' The next day the Cuka or messenger of the Tsfou old man went to summon the Elk crier. The latter was ordered to make a proclamation to all the people, as follows: 'They say that you must remove to-day! Wakanja has made good weather! They say that you must remove to-day to a good land!' In those days the Osage used dogs instead of horses. When the old Tsfou man made his speech, he went into details about every part of a lodge, the fireplace, building materials, implements, &c. Four sticks were placed in the fireplace, the first pointing to the west. When this was laid down, the Tsfou leader spoke about the West Wind, and also about a young buffalo bull (Tseju'-oiñqa), repeating the name Wani'e-skä. When the stick at the north was laid down, he spoke of Tsehe quse (gray buffalo horns) or a buffalo bull. When the stick at the east was laid down he spoke of Tsejuqa tañqa (a large buffalo bull). On laying down the fourth stick at the south, he spoke of Tse miñqa (a buffalo cow). At the same time a similar ceremony was performed by the aged Paⁿqka man on the right side of the tribe.¹

¹ It is probable, however, that the Paⁿqka (Ponka) man began with the stick at the east, as he must use the right hand and foot first.

"In placing the stick to the east, Taïse ɣaɪpa tsɛ. The East Wind, and Tahe caɛe, Dark-Horned Deer, were mentioned; to the north, Taïse ɣasaⁿ tsɛ. The North Wind, and The Deer with gray horns were mentioned; to the west, Taïse Maⁿ'ha tsɛ, The West Wind, and an animal which makes a lodge and is with the Tahe pasixɛ were mentioned; to the south, Taïse Ak'a tsɛ, The South Wind, and Ta wañka he aɣfaɔi skutañɣa were mentioned."¹

ɣahiɣe-waɣayiñɣa gave no further information, as a reported case of smallpox near the agency led the author to start for the East February 21, 1883. Since then he has learned of the existence of similar societies among the Kansa and the Ponka, and he suspects that there were formerly such societies among the Omaha.²

TRADITIONS OF THE ELDERS.

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

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

UNⁿ UⁿÁÁXE. TSÍDU WACTÁXE ITÁÁE.³

(Tradition of the Tsiou wactáxe gens.)

1 ɔiñ'ɣa weháɣiɣe⁴: áɗi⁵taú, Tsiká!⁶

Child last he really said O grandfather!

Há, wisũñ'ɣa, ɔiñ'ɣa ɔuɪɣa waɣiñ'ɣe, éɣi añká⁶: áɗi⁵taú, Tsiká!
 Ho younger brother child body they have none he was saying that he really said O grandfather!

¹ Meaning uncertain: it may refer to the female or doe.

² See "Omaha Sociology," §§ 14-16, 19, 28, 33, 34, 36, 56, 143, 248-258, and passim, in Third Annual Report of the Director of the Bureau of Ethnology.

³ The literal rendering of the title is "Growth told. Tsiou Peacemaker theirs." This may be translated freely by "Revelations of the elders of the Red Eagle gens."

⁴ ɔiñ'ɣa weháɣiɣe, "The first end of the children" or "The beginning of the race." This reckoning was backward. The Ponka have a similar usage: uhañge, *an end*; uhañge pahañga tɛ, *the first end or beginning*. Áɗi⁵taú, formed by crasis from aɛe and i⁵tau, may refer to the words of the old men who have handed down these traditions. Tsiká is unintelligible to the younger Osage of the present day. One man told the author that he thought it meant, "O grandfather," being addressed to the principal Wakanja. He said that it was substituted for another name of that being.

⁵ The chorus or refrain at the end of each line is omitted in the free translation, as it would make confusion. If retained, the first four lines would read thus:

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

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

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

"Ho, younger brother! you shall attend to it": he really said, O grandfather!

⁶ Éɣi añká refers to the preceding words, which were those of one of the mythic speakers. He was an ancestor of the Tsiou gens. Here he addressed his younger brother. At this time the brothers were destitute of human souls and bodies, though they possessed conscious existence and could talk, as well as move about from place to place.

- 3 ǰiñ'ya ɔwɪʒa añxúʒiñse tatsé: áǰi'taú, Tsiká!
 Child body we shall seek ours he really O grand-
 said father!
- Há, wisüñ'ya, úya¹ dɛʒaʒé tatsé: áǰi'taú, Tsiká!
 Ho younger you shall attend to it he really O grand-
 brother said father!
- Máxe úsakída² wi³ qtsi é'ʒsi hi' naoi⁴: áǰi'taú, Tsiká!
 Parallel upper oue " to it came and he really O grand-
 worlds said stood father!
- 6 Éjsíqtsi níkaɛʒa-dáoi⁵: áǰi'taú, Tsiká!
 Just there they were not he really O grand-
 human beings said father!
- Há wisüñ'ya! ɔiñ'ya ɔwɪʒa waʒiñ'ye, éʒi añká: áǰi'taú, Tsiká!
 Ho younger child body they have he was say-
 brother none ing that he really O grand-
 said father!
- ǰiñ'ya ɔwɪʒa añxúʒiñse tatsé: áǰi'taú, Tsiká!
 Child body we shall seeks ours he really O grand-
 said father!
- 9 Máxe úsakída ʒñ⁶ da é'ʒsi hi' naoi⁴: áǰi'taú, Tsiká!
 Parallel upper two to it came and he really O grand-
 worlds stood said father!
- Éjsíqtsi níkaɛʒa-dáoi: áǰi'taú, Tsiká!
 Just there they were not human he really O grand-
 beings said father!
- Há, wisüñ'ya! ɔiñ'ya ɔwɪʒa waʒiñ'ye, éʒi añká: áǰi'taú, Tsiká!
 Ho younger child body they have he was saying
 brother none that he really O grand-
 said father!
- 12 ǰiñ'ya ɔwɪʒa añxúʒiñse tatsé: áǰi'taú, Tsiká!
 Child body we shall seek ours he really O grand-
 said father!
- Máxe úsakída ʒáǰi⁷ é'ʒsi hi' naoi⁴: áǰi'taú, Tsiká!
 Parallel upper three there came and he really O grand-
 worlds stood said father!
- Éjsíqtsi níkaɛʒa-dáoi: áǰi'taú, Tsiká!
 Just there they were not human he really O grand-
 beings said father!
- 15 Há, wisüñ'ya! ɔiñ'ya ɔwɪʒa waʒiñ'ye, éʒi añká: áǰi'taú, Tsiká!
 Ho younger child body they have he was saying
 brother none that he really O grand-
 said father!
- ǰiñ'ya ɔwɪʒa añxúʒiñse tatsé: áǰi'taú, Tsiká!
 Child body we shall seek ours he really O grand-
 said father!
- Máxe úsakída ʒída é'ʒsi hi' naoi⁴: áǰi'taú, Tsiká!⁸
 Parallel upper four there came and he really O grand-
 worlds stood said father!

¹ See the lowest horizontal line on the left side of the chart.

² Níkaɛʒa-dáoi. Another reading is níkaɛʒaqtsi-dáoi: *they were not complete human beings.*

³ A different reading of lines 17 to 25 is as follows:

Máxe úsakída ʒída níkaɛʒaʒé: áǰi'taú, Tsiká!
 Parallel upper four they were made he really O grand-
 worlds human beings said father!

Cü⁹ úɛkita é eʒáǰi'taú, Tsiká!
 Awhile he indeed, he O grand-
 said really said father!

ǰiñ'ya ɔwɪʒa waʒiñ'ye, é añká: áǰi'taú, Tsiká!
 Child body they have he was he really O grand-
 none saying said father!

Há, wisüñ'ya! é eʒáǰi'taú, Tsiká!
 Ho younger he indeed, he O grand-
 brother! said really said father!

Úya¹⁰ de añʒáxe tatsé: áǰi'taú, Tsiká!
 Attention we shall make he really O grand-
 said father!

Máxe úsakída ʒáǰi¹¹ é ʒsi a¹²tsi naoi⁴: áǰi'taú, Tsiká!
 Parallel upper three there they (s) came he really O grand-
 worlds and stood said father!

- 18 Ǽsĩqtsi nĩkacĩya ǽ: ađĩⁿtauí, Tsiká!
 Just there they were human he really O grand-
 beings said father!
- Cũⁿǽckĩta ǵĩⁿ'ya cũiya wađĩn'yađe ǵaňká: ađĩⁿtauí, Tsiká!
 Awhile longer child body they were without he really O grand-
 said father!
- ǵĩⁿ'ya cũiya aňxũqĩse aⁿmaⁿ'ǵĩⁿ táđetse: ađĩⁿtauí, Tsiká!
 Child body we seek ours we shall walk he really O grand-
 said father!
- 21 Máxe úsakĩda ǵáđǵⁿi ǽ'ysi tsi' naǵĩⁿ: ađĩⁿtauí, Tsiká!
 Parallel upper worlds three there came this way he really O grand-
 and stood said father!
- ǵĩⁿ'ya cũiya-đáǵi ǽ ǵǵáđĩⁿtauí, Tsiká!
 Child had no bodies that indeed, he O grand-
 really said father!
- Há, wisũn'ya! ǵĩⁿ'ya cũiya wađĩn'ye, ǽxi aňká: ađĩⁿtauí, Tsiká!
 Ho younger child body they have he was saying that he really O grand-
 brother none said father!
- 24 ǵĩⁿ'ya cũiya aňxũqĩse aⁿmaⁿ'ǵĩⁿ táđetse: ađĩⁿtauí, Tsiká!
 Child body we seek ours we shall walk he really O grand-
 said father!
- Máxe úsakĩda ǵũⁿ'da ǽ'ysi tsi' naǵĩⁿ: ađĩⁿtauí, Tsiká!
 Parallel upper worlds two there came this way he really O grand-
 and stood said father!
- ǵĩⁿ'ya cũiya kũǵa-đáǵi: ađĩⁿtauí, Tsiká!
 Child body they did not he really O grand-
 find for said father!
- 27 Há, wisũn'ya! ǵĩⁿ'ya cũiya wađĩn'ye, ǽxi aňká: ađĩⁿtauí, Tsiká!
 Ho younger child body they have he was saying he really O grand-
 brother none that said father!
- Cũⁿǽckĩta ǵĩⁿ'de aňxũxe táđetse: ađĩⁿtauí, Tsiká!
 Awhile longer examina- we shall make he really O grand-
 tion said father!
- Máxe usakĩda wiⁿ'qtsi ǽ'ysi tsi' naǵĩⁿ: ađĩⁿtauí, Tsiká!
 Parallel upper worlds one there came this way he really O grand-
 and stood said father!
- 30 Pũ'sũhũ wiⁿ átsi ánaǵiⁿ aňká: ađĩⁿtauí, Tsiká!
 Red oak one they came to and stood on he really O grand-
 said father!
-
- ǵĩⁿ'ya cũiya-đáǵi, ǽ ǵǵáđĩⁿtauí, Tsiká!
 Children had no he indeed, he O grand-
 bodies said really said father!
- Cũⁿǽckĩta ǵĩⁿ'de aňxũxe tatsé: ađĩⁿtauí, Tsiká!
 Awhile attention we shall make he really O grand-
 longer said father!
- Máxe úsakĩda ǵũⁿ'da ǽ'ysi aⁿtsi naǵĩⁿ: ađĩⁿtauí, Tsiká!
 Parallel upper two there they (?) came he really O grand-
 worlds and stood said father!

Translation.

At the fourth upper world they were made human beings.

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

"The children have no bodies.

"Ho, younger brother!

"We must give this matter our attention."

They came to the third upper world.

"The children have no bodies."

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

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

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

- 31 Hñ'ḏa ɸáxɸiⁿqtsi ɛ'ɸsi tsi' naoiⁿ: áḏiⁿtaú, Tsiká!
 Day very good there came and he really O grand-
 stood said father!
- Káxe-wáhü-saⁿ¹ ɸé-na: áḏiⁿtaú, Tsiká!
 Crow bone white he who he really O grand-
 was mv. said father:
 in the
 past
- 33 ɸútsi naoiⁿ é eɸáḏiⁿtaú, Tsiká!
 Came directly to he indeed, he O grand-
 him and stood -aid really said father!
- Há, wíoiⁿɸé: áḏiⁿtaú, Tsiká!
 Ho elder he really O grand-
 brother! said father!
- Cáxe ɸsüŋseaⁿɸakciɸé maⁿhniⁿ tatsé²: áḏiⁿtaú, Tsiká!
 Paws you burn them for me you shall walk he really O grand-
 said father!
- 36 Há, Káxe-wáhü-saⁿ¹ éɸi añká: áḏiⁿtaú, Tsiká!
 Ho crow bone white! he was saying he really O grand-
 that said father!
- Wátse-ɸúɸa-na³ ɛ'ɸsi hi' naoiⁿ añká: áḏiⁿtaú, Tsiká!
 Male animal who touched there he arrived and was he really O grand-
 a foe in the past standing said father!
- Há, wítsiɸué! éɸi añká: áḏiⁿtaú, Tsiká!
 Ho grandfather! he was saying he really O grand-
 that said father!
- 39 ɸiñ'ɸa ɸuíɸa waɸiñ'ɸe añká: áḏiⁿtaú, Tsiká!
 Child body they have none he really O grand-
 said father!
- ɸiñ'ɸa ɸuíɸa miñkce⁴ ɸan'tse: áḏiⁿtaú, Tsiká!
 Child body I who sit (?) apt he really O grand-
 said father!
- Wákaná ɸána ḏɸiⁿ-máoi⁵, éɸi añká: áḏiⁿtaú, Tsiká!
 Mysterious that I am I not he really O grand-
 one only ing that said father!
- 42 Cñⁿúⁿckíta úɸaⁿḏeɸaɸé tatsé: áḏiⁿtaú, Tsiká!
 Awhile longer you shall attend to it he really O grand-
 said father!
- Wátse-miⁿɸa-na ɛ'ɸsi hi' naoiⁿ añká: áḏiⁿtaú, Tsiká!
 Female animal who had there he arrived and he really O grand-
 touched a foe in the was std. said father!
 past
- Há, ɸɸuⁿé! éɸi añká: áḏiⁿtaú, Tsiká!
 Ho grand- he was saying he really O grand-
 mother! that said father!
- 45 ɸiñ'ɸa ɸuíɸa waɸiñ'ɸe añká: áḏiⁿtaú, Tsiká!
 Child body they have none he really O grand-
 said father!
- ɸiñ'ɸa ɸuíɸa miñkce⁴ ɸan'tse: áḏiⁿtaú, Tsiká!
 Child body I who sit apt he really O grand-
 said father!

¹ Why the Black Bear was called Káxe-wáhü-saⁿ was not explained to the author.
² Cáxe ɸsüŋseaⁿ ɸakciɸé &c. *You shall take me for your servant*; literally, *You shall walk, causing me to burn my feet*; that is, *You shall make me go through fire and water for you*.

³ Wátse-ɸúɸa-na. ɸúɸa shows that the star was regarded as a male *animal*, just as miⁿɸa, in line 43, denotes that the next star was a female *animal*, not a female of the human race. As they were called "grandfather" and "grandmother," they were looked upon as supernatural beings or gods. So were all of the heavenly bodies to whom the Black Bear applied.

⁴ ɸiñ'ɸa ɸuíɸa miñkce ɸan'tse, a phrase that puzzles the writer, who suspects that an auxiliary verb has been omitted and that the whole should read: "ɸiñ'ɸa ɸuíɸa-wikiɸe miñkce ɸan'tse? (*Can I give you bodies for the children?*) No! You must still make attempts to obtain them else-where."

⁵ Wákaná ɸána ḏɸiⁿ-máoi, *I am not the only mysterious one* (apply to some one of the rest).

- 47 Wákamá qána d'fí^u-máci, éxi ańká: ádi^utaú, Tsiká!
 Mysterious that I am I-not she was say- he really O grand-
 one only ing that said father:
- Cū^u'ń'ekíta úpa^u d'efafé tatsé: ádi^utaú, Tsiká!
 Awhile longer you shall attend to it he really O grand-
 said father!
- Ha^u'da-ya^u wákamá fińkeé'ysi hi' naó^u: ádi^utaú, Tsiká!
 During the day mysterious to the ob. he arrived and he really O grand-
 stood said father!
- Há, wítsixué! éxi ańká: ádi^utaú, Tsiká!
 Ho grandfather! he was say- he really O grand-
 ing that said father!
- 51 Jiń'ya ói'ya wafe iń'ya^{de}, wítsixué, éxi ańká: ádi^utaú, Tsiká!
 Child body they have none grandfather! he was say- he really O grand-
 ing that said father!
- Jiń'ka ói'ya mińkeé fan'tse: ádi^utaú, Tsiká!
 Child body I who sit apt he really O grand-
 said father!
- Wákamá qána d'fí^u-máoi, éxi ańká: ádi^utaú, Tsiká!
 Mysterious that I am I-not he was say- he really O grand-
 one only ing that said father!
- 54 Cū^u'ń'ekíta úpa^u d'efafé tatsé: ádi^utaú, Tsiká!
 Awhile longer you shall attend to it he really O grand-
 said father!
- Wákamá ha^u' fińkeé é'ysi hi' naó^u: ádi^utaú, Tsiká!
 Mysterious night the st. there he arrived and he really O grand-
 one ob. and stood said father!
- Há, wítsixué! ádi^utaú, Tsiká!
 Ho grandfather! he really O grand-
 said father!
- 57 Jiń'ya ói'ya wafiń'ya^{de}, wítsixué, éxi ańká: ádi^utaú, Tsiká!
 Child body they have none grandfather! he was say- he really O grand-
 ing that said father!
- Jiń'ya ói'ya mińkeé fan'tse: ádi^utaú, Tsiká!
 Child body I who sit apt he really O grand-
 said father!
- Wákamá qána d'fí^u-máoi, éxi ańká: ádi^utaú, Tsiká!
 Mysterious that I am I-not he was say- he really O grand-
 one only ing that said father!
- 60 Cū^u'ń'ekíta úpa^u d'efafé tatsé: ádi^utaú, Tsiká!
 Awhile longer you shall attend to it he really O grand-
 said father!
- Mikák'ě péfū^u da^u fińkeé é'ysi tsí'naó^u: ádi^utaú, Tsiká!
 Star seven the cv. to it he came and he really O grand-
 ob. stood said father!
- Há, wítsixué! ádi^utaú, Tsiká!
 Ho grandfathers! he really O grand-
 said father!
- 63 Jińka ói'ya wafiń'ya^{de}, wítsixué, éxi ańká: ádi^utaú, Tsiká!
 Child body they have none grandfathers! she was saying he really O grand-
 that that said father!
- Jiń'ya ói'ya mińkeé fan'tse: ádi^utaú, Tsiká!
 Child body I who sit apt he really O grand-
 said father!
- Wákamá qána d'fí^u-máoi, éxi ańká: ádi^utaú, Tsiká!
 Mysterious that I am I-not he was say- he really O grand-
 one only ing that said father!
- 66 Cū^u'ń'ekíta úpa^u d'efafé tatsé: ádi^utaú, Tsiká!
 Awhile longer you shall attend to it he really O grand-
 said father!

¹ Mikák'ě péfū^u da, sometimes called "Mikák'ě udátse péfū^u da," the Seven Gentes of Stars. Could this have any connection with the use of the number 7 as the number of the Tsiou, Waoae, and Hui'ya gentes?

- 67 Tá ɸadɸi' ɸiñkce'ɸisi tsi' naɸi' : ádi'taú, Tsiká!
 Deer three to the st. he came and he really O grand-
 an. object stood said father!
- Há, wítsiɸué! ádi'taú, Tsiká!
 Ho grandfather! he really O grand-
 said father!
- 69 ɸiñ'ɸa ɸuɸɸa waɸiñ'ɸaɸe, wítsiɸué, éɸi añká: ádi'taú, Tsiká!
 Child body they have none grandfather he was saying that he really O grand-
 father!
- ɸiñ'ɸa ɸuɸɸa miñkce' ɸan'tse: ádi'taú, Tsiká!
 Child body I who apt he really O grand-
 said father!
- Wákanɸá ɸána ɸɸi'-máɸi, éɸi añká: ádi'taú, Tsiká!
 Mysterious that I am I-not he was say- he really O grand-
 one only ing that said father!
- 72 Cũ'ũ'ekíta úɸa'ɸeɸaɸé tatsé: ádi'taú, Tsiká!
 Awhile longer you shall attend to it he really O grand-
 said father!
- Mikák'è tañ'ɸa ha'ɸa-ɸa' ɸiñkce' é'ɸisi tsi' naɸi' : ádi'taú, Tsiká!
 Star large during the the st. there he came and he really O grand-
 day ob. stood said father!
- Há, wítsiɸué! ádi'taú, Tsiká!
 Ho grandfather! he really O grand-
 said father!
- 75 ɸiñ'ɸa ɸuɸɸa waɸiñ'ɸaɸe, wítsiɸué, éɸi añká e: ádi'taú, Tsiká!
 Child body they have none grandfather he was say- that he really O grand-
 ing that said father!
- ɸiñ'ɸa ɸuɸɸa miñkce' ɸan'tse: ádi'taú, Tsiká!
 Child body I who apt he really O grand-
 said father!
- Wákanɸá ɸána ɸɸi'-máɸi, éɸi añká: ádi'taú, Tsiká!
 Mysterious that I am I-not he was say- he really O grand-
 one only ing that said father!
- 78 Cũ'ũ'ekíta úɸa'ɸeɸaɸé tatsé: ádi'taú, Tsiká!
 Awhile longer you shall attend to it he really O grand-
 said father!
- Mikák'è-ɸiñ'ɸa ɸiñkce' é'ɸisi tsi' naɸi' : ádi'taú, Tsiká!
 Star small the st. there he came and he really O grand-
 an. ob. stood said father!
- Há, wítsiɸué! ádi'taú, Tsiká!
 Ho grandfather! he really O grand-
 said father!
- 81 ɸiñ'ɸa ɸuɸɸa waɸiñ'ɸaɸe, wítsiɸué, éɸi añká: ádi'taú, Tsiká!
 Child body they have none grandfather he was say- he really O grand-
 ing that said father!
- ɸiñ'ɸa ɸuɸɸa miñkce' ɸan'tse: ádi'taú, Tsiká!
 Child body I who apt he really O grand-
 said father!
- Wákanɸá ɸána ɸɸi'-máɸi, éɸi añká: ádi'taú, Tsiká!
 Mysterious that I am I-not he was say- he really O grand-
 one only ing that said father!
- 84 Cũ'ũ'ekíta úɸa'ɸeɸaɸé tatsé: ádi'taú, Tsiká!
 Awhile longer you shall attend to it he really O grand-
 said father!
- Waɸiñ'ɸa ɸũ'ɸe ɸe-ná tsihe uɸɸɸi' qtsi ɸiñkce': ádi'taú, Tsiká!
 Bird red the one nest she was sitting in her he really O grand-
 mv. in the own said father!
 past
- É'ɸisi hi' naɸi' añká: ádi'taú, Tsiká!
 There he arrived and was he really O grand-
 standing said father!
- 87 Há, iɸɸú! é añká: ádi'taú, Tsiká!
 Ho grand- he was he really O grand-
 mother! saying said father!

- 88 Ǿiñ'ya Ǿiñ'ya wa'fiñ'ya^{de}, éxi añká: áǾi'taú, Tsiká!
 Child body they have none he was say- ing that he really said O grand- father!
- Ǿiñ'ya Ǿiñ'ya wíxi^{awíxi}fe fan'tsú, é fiñk'ké: áǾi'taú, Tsiká!
 Child I use you to have my body apt she was say- ing as she sat he really said O grand- father!
- 90 Ahü-sáxi xáfiñk'ké Ǿiñ'ya ahü-sáxi ma^{fiñ'} tatsé: áǾi'taú, Tsiká!
 Wing hard that one child wing hard shall walk he really said O grand- father!
- Áhü-sáxi amá fiñk'ké Ǿiñ'ya áhü-sáxi tatsé: áǾi'taú, Tsiká!
 Wing hard the other one child wing hard shall (be) he really said O grand- father!
- Taqpü' xáfiñk'ké Ǿiñ'ya taqpü' ma^{fiñ'} tatsé: áǾi'taú, Tsiká!
 Crown of the head that ev. ob. child crown of the head shall walk he really said O grand- father!
- 93 Íetsé xáfiñk'ké Ǿiñ'ya íetsé ma^{fiñ'} tatsé: áǾi'taú, Tsiká!
 Mouth that ev. ob. child mouth shall walk he really said O grand- father!
- Pé féfiñk'ké Ǿiñ'ya pé ma^{fiñ'} tatsé: áǾi'taú, Tsiká!
 Fore-head this ev. ob. child fore-head shall walk he really said O grand- father!
- Táhütse xáfiñk'ké Ǿiñ'ya táhütse ma^{fiñ'} tatsé: áǾi'taú, Tsiká!
 Neck that ev. ob. child neck shall walk he really said O grand- father!
- 96 Wé'fahniⁿ xáfiñk'ké Ǿiñ'ya wé'fahniⁿ ma^{fiñ'} tatsé: áǾi'taú, Tsiká!
 Gullet that ev. ob. child gullet shall walk he really said O grand- father!
- Mañ'xe xáfiñk'ké Ǿiñ'ya mañ'xe tatsé: áǾi'taú, Tsiká!
 Chest that ev. ob. child chest shall (be) he really said O grand- father!
- Ǿü'we-uq'úk'a xáfiñk'ké Ǿiñ'ya Ǿü'we-uq'úk'a tatsé: áǾi'taú, Tsiká!
 Bowels that ev. ob. child bowels shall (be) he really said O grand- father!
- 99 Ǿéxutañ'ya xáfiñk'ké Ǿiñ'ya Ǿéxutañ'ya tatsé: áǾi'taú, Tsiká!
 Thighs that ev. ob. child thighs shall (be) he really said O grand- father!
- Ó'fani^{se} xáfiñk'ké Ǿiñ'ya ó'fani^{se} tatsé: áǾi'taú, Tsiká!
 Knee that ev. ob. child knee shall (be) he really said O grand- father!
- Náqpü' xáfiñk'ké Ǿiñ'ya náqpü' tatsé: áǾi'taú, Tsiká!
 Calf of leg that ev. ob. child calf of leg shall (be) he really said O grand- father!
- 102 Sí'fexse xáfiñk'ké Ǿiñ'ya sí'fexse tatsé: áǾi'taú, Tsiká!
 Heel that ev. ob. child heel shall (be) he really said O grand- father!
- Sipá xáfiñk'ké Ǿiñ'ya sipá tatsé: áǾi'taú, Tsiká!
 Toe that ev. ob. child toe shall (be) he really said O grand- father!
- Sípu-itáxe xáfiñk'ké Ǿiñ'ya sípu-itáxe tatsé: áǾi'taú, Tsiká!
 Tip of toe that ev. ob. child tip of toe shall (be) he really said O grand- father!
- 105 Ǿiñ'ya its'é fiñ'xé'qtsi ma^{ñhiñ'} táǾ'etsé: áǾi'taú, Tsiká!
 Child cause without any of death at all ye shall walk he really said O grand- father!

Ǿahi^{xe}-wan^{ayin}ya, of this gens. gave the following as another reading:

Ǿiñ'ya níka'ixa çíñ'xé-emaⁿ, end'éé eañ, wítsiqné! áǾi'taú, Tsiká!
 Child human beings none as I go to indeed you O grand- father! he really said O grand- father!

Translation.

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

- 106 ḡiñ'ḡa ɸaniḡkaɸiḡa ma^hhni^h tādətse: áḡi^htaú. Tsiká!
 Children you are human you shall walk he really O grand-
 beings said father!
- ḡiñ'ḡa únia^h ḡáḡiñkɸé ḡiñ'ḡa únia^hwikɸiɸé: áḡi^htaú. Tsiká!
 Child speech that child I cause you to he really O grand-
 (17) speak (?) said father!

The rest of this tradition was not obtained.

Translation.

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

- 1 The first of the race
 Was saying, "Ho, younger brother! the children have no bodies.
- 3 "We shall seek bodies for our children.
 "Ho, younger brother! you shall attend to it."
 They reached one upper world and stood.
- 6 There they were not human beings.
 "Ho, younger brother! the children have no bodies," he was saying.
 "We must seek bodies for our children."
- 9 They reached the second upper world and stood.
 There they were not human beings.
 "Ho, younger brother! the children have no bodies," he was saying.
- 12 "We must seek bodies for our children."
 They reached the third upper world and stood.
 There they were not human beings.
- 15 "Ho, younger brother! the children have no bodies," he was saying.
 "We must seek bodies for our children."
 They reached the fourth upper world and stood.
- 18 There they became human beings.
 Still, the children were without (human) bodies.
 "We must continue to seek bodies for our children."
- 21 They returned to the third upper world and stood.
 The children were really without bodies.
 "Ho, younger brother! the children have no bodies," he was saying.
- 24 "We must continue to seek bodies for our children."
 They returned to the second upper world and stood.
 The children did not find bodies for themselves.
- 27 "Ho, younger brother! the children have no bodies," he was saying.
 "We must make an examination awhile longer."
 They returned to the first upper world and stood.
- 30 They came to a red oak and were standing on it.
 On a very fine day they came hither and stood.
 Kaxe-wahú-sa^h (the Black Bear), who was then moving,
- 33 Came directly to them and stood.
 "Ho, elder brother!" (said the Black Bear.)
 "You shall continue to barn my feet for me."
- 36 "Ho, Kaxe-wahú-sa^h!" was he (the Tsíou) saying.
 Kaxe-wahú-sa^h went to the star Watse-mḡa.
 "Ho, grandfather!" he was saying.
- 39 "The children have no bodies."
 Watse-mḡa replied, "Can I give the children bodies?
 "I am not the only mysterious one:
- 42 "You shall attend to it awhile longer."
 Then Kaxe-wahú-sa^h went to the star Watse-mi^hḡa.

- 44 "Ho, grandmother!" he said:
"The children have no bodies."
She replied, "Can I give bodies to the children?"
"I am not the only mysterious one:"
- 48 "You shall attend to it awhile longer."
Then he went to the mysterious one of day.
"Ho, grandfather!" said he:
- 51 "The children have no bodies."
Said he, "Can I give the children bodies?"
"I am not the only mysterious one:"
- 54 "You shall attend to it awhile longer."
Then he went to the mysterious one of night.
"Ho, grandfather!" said he:
- 57 "The children have no bodies, grandfather!"
The Moon replied, "Can I give bodies to the children?"
"I am not the only mysterious one:"
- 60 "You shall attend to it awhile longer."
Then he went to the Pleiades, saying,
"Ho, grandfathers!"
- 63 "The children have no bodies."
One of these replied, "Can I give bodies to the children?"
"I am not the only mysterious one:"
- 66 "You shall attend to it awhile longer."
Then he went to the constellation called Three Deer.
"Ho, grandfather," said he:
- 69 "The children have no bodies."
The latter replied, "Can I give the children bodies?"
"I am not the only mysterious one:"
- 72 "You shall attend to it awhile longer."
Then he went to the Morning Star, saying,
"Ho, grandfather!"
- 75 "The children have no bodies."
The star replied, "Can I give bodies to the children?"
"I am not the only mysterious one:"
- 78 "You shall attend to it awhile longer."
Then he went to the Small Star, saying,
"Ho, grandfather!"
- 81 "The children have no bodies."
The star replied, "Can I give bodies to the children?"
"I am not the only mysterious one:"
- 84 "You shall attend to it awhile longer."
The female Red Bird, who had been moving, was sitting on her nest.
To her he came, saying,
- 87 "Ho, grandmother!"
"The children have no bodies."
She replied, "I can cause your children to have (human) bodies from my own.
- 90 "My left wing shall be a left arm for the children.
"My right wing shall be a right arm for them.
"My head shall be a head for them.
- 93 "My mouth shall be a mouth for them.
"My forehead shall be a forehead for them.
"My neck shall be a neck for them.
- 96 "My throat shall be a throat for them.
"My chest shall be a chest for them.

- 98 " My bowels shall be bowels for them.
 " My thighs shall be thighs for them.
 " My knees shall be knees for them.
 " The calves of my legs shall be calves of their legs.
- 102 " My heels shall be their heels.
 " My toes shall be their toes.
 " My claws shall be their toenails.
- 105 " You shall continue to exist without any cause of destruction for your race.
 " Your children shall live as human beings.
 " The speech (or breath) of children will I bestow on your children."

UNC⁹ U(Á)ME. QŪ(Á)PASA⁹ ITÁDE,¹

(Tradition of the Bald Eagle subgens.)

- 1 ʔiñ'ya níqk'áciya tádeya⁹ úya⁹de añyáxe tatsé, wísũñyá:
 (child human beings in order that (pl.) attention we shall make younger brother
 ádi⁹tauí, Tsiká!
 he really O grand-
 said father!
- Káxe-wáhũ-sa⁹ tsi' naci⁹: ádi⁹tauí, Tsiká!
 Káxe-wáhũ-sa⁹ came and stood he really
 said O grand-
 father!
- 3 Káxe-wáhũ-sa⁹ ha⁹'da-ya⁹ wakan'ya ʔiñkécési hi'nao⁹: ádi⁹tauí,
 Káxe-wáhũ-sa⁹ during the mysterious to the st. an, came and he really
 day one ob. stood said
 Tsiká!
 O grand-
 father!

¹This fragment of the tradition of the Bald Eagle subgens of the Tsiou wactaxe gens was told by Pahũ-ská, the chief, to Hada-ũñse, who related it to the writer on the following day.

Hada-ũñse told some of the tradition first in English, but on chanting it in Osage he did not give all; so the former account is now given in these notes: "When the ancestors of the Bald Eagle people came to this earth they alighted on a sycamore tree, as all of the surrounding country was under water. This water was dried up by the ancestors of the Elk people, according to the tradition of the Úpqa⁹ or Elk gens; but this is disputed by the members of the Idats'é gens, who are Kansa or Wind people. They say that their ancestors blew on the water, drying it up and causing the growth of vegetation. As soon as the water was gone the Bald Eagle people alighted on the ground. Then they met the Black Bear, who offered to become the servant of the Tsiou wactaxe people. So he was sent to Watse-ya, who was a red star; then to Watse-mi'ya, a star near the Morning Star; then to the Sun, Moon, and Seven Stars. As the people journeyed, the Black Bear said to the Tsiou leader, 'Brother, I see a man's trail. Here is the man.' The stranger said, 'I am a young Hañya. I am fit for work.' So they took him with them. Then they saw another trail, of which the Black Bear spoke to the Tsiou leader. They overtook the man, who was Hañyaqtsi or Real Hañya. By and by they reached the village of the Hañya utaʔanise. They entered the village and made peace with the inhabitants. Then the leader of the Hañya utaʔanise said, 'We have some people come to us, and we will make them our chiefs.' So the two wactaxe were made chiefs. The wactaxe were then sent to search for a land where they might dwell, as the village of the Hañya utaʔanise was filthy and offensive on account of the dead bodies in and around it. This council was the first one of the whole nation. The two wactaxe went out as mourners for seven days. The Hañya wactaxe (Pa⁹ʔka = Ponka) came back first, saying, 'I have found a place.' Afterwards the Tsiou wactaxe returned and reported. The council was held again to decide to which

- 4 HÁ, wítsiqúé! òih'ya òúfya wañih'yade, éxi ańká: áđiⁿtaú, Tsiká!
Ho grandfather! child body they have none he was saying he really O grand-
that said father!

Wakan'ya òaah'ye ts'é watséqi d'eiⁿ' efaú: áđiⁿtaú, Tsiká!
Mysterious road to die difficult I am indeed he really O grand-
one said father!

- 6 Wakan'ya xána d'eiⁿ-máwi, éxiye ańká: áđiⁿtaú, Tsiká!
O mysterious that I am I-not he was saying to him he really O grand-
one only what precedes said father!

Cñⁿ'úⁿekíta úyaⁿdefafé tatsé: áđiⁿtaú, Tsiká!
Awhile longer you shall attend to it he really O grand-
said father!

Káxe-wáhü-saⁿ, cñⁿ'ta, wisün'yá, úyaⁿde ańxáxe táđetsé: áđiⁿtaú.
Káxe-wáhü-saⁿ awhile my younger attention we must make he really
longer (?) brother said

Tsiká!
O grand-
father!

- 9 Watsé-úfya ñihkeí'esi hi' naóⁿ': áđiⁿtaú, Tsiká!
Male animal that the st. to it arrived and he really O grand-
touched a foe an. ob. stood said father!

HÁ, wítsiqúé! òih'ya òúfya wañih'yade, éxi ańká: áđiⁿtaú, Tsiká!
Ho grandfather! child body they have none he was saying he really O grand-
that said father!

Wakan'ya òaah'ye ts'é watséqi d'eiⁿ' efaú: áđiⁿtaú, Tsiká!
Mysterious road to die difficult I am indeed he really O grand-
one said father!

- 12 Wakan'ya xána d'eiⁿ-máwi, éxiye ańká: áđiⁿtaú, Tsiká!
Mysterious that I am I-not he was saying to him he really O grand-
one only what precedes said father!

Cñⁿ'úⁿekíta úyaⁿdefafé tatsé: áđiⁿtaú, Tsiká!
Awhile longer you shall attend to it he really O grand-
said father!

Káxe-wáhü-saⁿ, cñⁿ'ta, wisün'yá, úyaⁿde ańxáxe táđetsé: áđiⁿtaú.
Káxe-wáhü-saⁿ awhile my younger attention we must make he really
longer brother said

Tsiká!
O grand-
father!

- 15 Wáđaha ñihkeí'esi hi' naóⁿ': áđiⁿtaú, Tsiká!
Bier to the st. an. arrived and he really O grand-
ob. stood said father!

HÁ, wítsiqúé! òih'ya òúfya wañih'yade, éxi ańká: áđiⁿtaú, Tsiká!
Ho grandfather! child body they have none he was saying he really O grand-
that said father!

Wakan'ya òaah'ye ts'é watséqi d'eiⁿ' efaú: áđiⁿtaú, Tsiká!
Mysterious road to die difficult I am indeed he really O grand-
one said father!

- 18 Wakan'ya xána d'eiⁿ-máwi, éxiye ańká: áđiⁿtaú, Tsiká!
Mysterious that I am I-not he was saying to him he really O grand-
one only him what precedes said father!

Cñⁿ'úⁿekíta úyaⁿdefafé tatsé: áđiⁿtaú, Tsiká!
Awhile longer you shall attend to it he really O grand-
said father!

place they would go. They agreed to settle at the place visited by the Tsiu wactaxe. Then four standards were made by members of the Waaaje (wanúⁿ gens, two for each side of the tribe. These were the standards made of míⁿ'xa ha (swan or goose skins), and they were carried on the hunting road as well as on the war path. But the otter skin standards were always retained by the Waaaje gens."

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

- 20 Káxe-wáhü-sa^{n'}, cū^{n'}ta, wisūñ'ya, ūa^{n'}de añxáxe tá^{n'}tsé: á^{n'}di^{n'}tauí.
 Káxe-wáhü-sa^{n'} awhile my younger attention we must make he really
 longer brother said
 Tsiká!
 O grand-
 father!
- Jaq'pa čínkcé'asi hi' naci^{n'}: á^{n'}di^{n'}tauí, Tsiká!
 Circle to the st. an. arrived and he really O grand-
 ob. stood said father!
- Há, wítsiqúé! jín'ya ouíya wačín'ya^{n'}de, éxi añká: á^{n'}di^{n'}tauí, Tsiká!
 Ho grandfather! child body they have none he was say- he really O grand-
 ing that said father!
- Wakan'ya uoañ'ye ts'é watséqi ^{n'}đeí' ečau: á^{n'}di^{n'}tauí, Tsiká!
 Mysterious road to die difficult I am indeed he really O grand-
 one said father!
- 24 Wakan'ya xána ^{n'}đeí^{n'}-máoi, éxi^{n'}ie añká: á^{n'}di^{n'}tauí, Tsiká!
 Mysterious that I am I-not he was saying to he really O grand-
 one only him what pre- said father!
 cedés
- Cū^{n'}ñ'ekíta ūa^{n'}de^{n'}fačé tatsé: á^{n'}di^{n'}tauí, Tsiká!
 A while longer you shall attend to it he really O grand-
 said father!
- Káxe-wáhü-sa^{n'}, cū^{n'}ta, wisūñ'ya, ūa^{n'}de añxáxe tá^{n'}tsé:
 Káxe-wáhü-sa^{n'} awhile my younger attention we must make
 longer brother
 á^{n'}di^{n'}tauí, Tsiká!
 he really O grand-
 said father!
- 27 Mikák'ē ha^{n'}da-ja^{n'} čínkcé'asi hi' naci^{n'}: á^{n'}di^{n'}tauí, Tsiká!
 Star by day the st. at it arrived and he really O grand-
 an. ob. stood said father!
- Há, wítsiqúé! jín'ya ouíya wačín'ya^{n'}de, éxi añká: á^{n'}di^{n'}tauí, Tsiká!
 Ho grandfather! child body they have none he was say- he really O grand-
 ing that said father!
- Wakan'ya uoañ'ye ts'é watséqi ^{n'}đeí' ečau: á^{n'}di^{n'}tauí, Tsiká!
 Mysterious road to die difficult I am indeed he really O grand-
 one said father!
- 30 Wakan'ya xána ^{n'}đeí^{n'}-máoi, éxi^{n'}ie añká: á^{n'}di^{n'}tauí, Tsiká!
 Mysterious that I am I-not he was saying to he really O grand-
 one only him what pre- said father!
 cedés
- Cū^{n'}ñ'ekíta ūa^{n'}de^{n'}fačé tatsé: á^{n'}di^{n'}tauí, Tsiká!
 Awhile longer you shall attend to it he really O grand-
 said father!
- Káxe-wáhü-sa^{n'}, cū^{n'}ta, wisūñ'ya, ūa^{n'}de añxáxe tá^{n'}tsé: á^{n'}di^{n'}tauí,
 Káxe-wáhü-sa^{n'} awhile younger attention we must make he really
 longer brother said
 Tsiká!
 O grand-
 father!
- 33 Waoñ'ya cū'ise čínkcé'asi hi' naci^{n'}: á^{n'}di^{n'}tauí, Tsiká!
 Bird red to the st. he arrived and he really O grand-
 an. ob. stood said father!
- Há, iyú! á^{n'}di^{n'}tauí, Tsiká!
 Ho grand- he really O grand-
 mother! said father!
- jín'ya ouíka wačín'ya^{n'}de, éxi añká: á^{n'}di^{n'}tauí, Tsiká!
 (child body they have none he was say- he really O grand-
 ing that said father!
- (Here some lines are wanting. See the other version for the appeal to the Red Bird and her reply.)
- 36 Ha^{n'}da ma^{n'}o^{n'} ué^{n'}axéi^{n'} čínkcé'asi hi' naci^{n'}: á^{n'}di^{n'}tauí, Tsiká!
 Day land good at the st. an. he arrived and he really O grand-
 ob. stood said father!
- Máxe úxawi^{n'}'xe jú^{n'}da čínkcé'asi a^{n'}núyk'aci^{n'}'ya: á^{n'}di^{n'}tauí, Tsiká!
 Upper gyration four the cv. there we were people he really O grand-
 world in. ob. said father!

- 38 Aⁿnúk'áciⁿ'qa wíⁿqa ańkíⁿfa-**đá**ı̄ı̄: á**đi**ⁿtaú Tsiká!
 We were people body we did not find for he really said O grand-
 ourselves father!
- Máxe úⁿgawíⁿ'xe wéⁿphⁿda é'ı̄si aⁿ'tsi' naı̄ı̄ⁿ: á**đi**ⁿtaú, Tsiká!
 Upper gyration the second there they arrived and stood he really said O grand-
 world father!
- É'ı̄si aⁿnúk'áciⁿ'qa-**đá**ı̄ı̄: á**đi**ⁿtaú, Tsiká!
 There we were not human beings he really said O grand-
 father!
- Máxe úⁿgawíⁿ'xe wéⁿphⁿđⁿı̄ı̄ é'ı̄si aⁿ'tsi' naı̄ı̄ⁿ: á**đi**ⁿtaú, Tsiká!
 Upper gyration the third there they arrived and stood he really said O grand-
 world father!
- 42 É'ı̄si aⁿnúk'áciⁿ'qa-**đá**ı̄ı̄: á**đi**ⁿtaú, Tsiká!
 There we were not human beings he really said O grand-
 father!
- Máxe úⁿgawíⁿ'xe wéⁿı̄ⁿda é'ı̄si aⁿ'tsi' naı̄ı̄ⁿ: á**đi**ⁿtaú, Tsiká!
 Upper gyration the fourth there they arrived and stood he really said O grand-
 world father!
- ǵaⁿ'saⁿ' aⁿ'tsi' naı̄ı̄ⁿ: á**đi**ⁿtaú, Tsiká!
 Sycamore they came and stood (on) he really said O grand-
 father!
- 45 Maⁿawⁿ' utah'ı̄qa ǵı̄ńkⁿéⁿ é'ı̄si aⁿ'tsi' naı̄ı̄ⁿ: á**đi**ⁿtaú, Tsiká!
 Harvest time the there they arrived and stood he really said O grand-
 father!
- Há, wı̄súńⁿǵaⁿ! nı̄k'áciⁿ'qa wı̄ⁿ' sı̄ǵáⁿđe tsé: á**đi**ⁿtaú, Tsiká!
 Ho younger brother! person one has left a trail he really said O grand-
 father!
- Há, wı̄ı̄ⁿ'ǵé! nı̄k'áciⁿ'qa sı̄ǵáⁿđe tsé éca**đi**ⁿ-na, nı̄k'áciⁿ'qa
 Ho elder brother! person has left a trail you have said person
 ǵı̄akqá: á**đi**ⁿtaú, Tsiká!
 this is he he really said O grand-
 father!
- 48 Há, wı̄ı̄ⁿ'ǵé! Hań'ı̄qa wı̄ń'ı̄qa **đ**ǵı̄ⁿ' éǵaı̄ı̄: á**đi**ⁿtaú, Tsiká!
 Ho elder brother! Hań'ı̄qa young I am indeed he really said O grand-
 father!
- Há, wı̄súńⁿǵaⁿ! nı̄k'áciⁿ'qa wı̄ⁿ' sı̄ǵáⁿđe tsé: á**đi**ⁿtaú, Tsiká!
 Ho younger brother! person one has left a trail he really said O grand-
 father!
- Há, wı̄ı̄ⁿ'ǵé! nı̄k'áciⁿ'qa sı̄ǵáⁿđe tsé éca**đi**ⁿ-na, nı̄k'áciⁿ'qa
 Ho elder brother! person has left a trail you have said person
 ǵı̄akqá: á**đi**ⁿtaú, Tsiká!
 this is he he really said O grand-
 father!
- 51 Há, wı̄ı̄ⁿ'ǵé! Waⁿáⁿde **đ**ǵı̄ⁿ' éǵaı̄ı̄: á**đi**ⁿtaú, Tsiká!
 Ho elder brother! Osage I am indeed he really said O grand-
 father!
- Hań'ı̄qa aⁿnúk'áciⁿ'ka tatsé: á**đi**ⁿtaú, Tsiká!
 Hań'ı̄qa we shall be people he really said O grand-
 father!
- Nı̄k'áciⁿ'ka ı̄ⁿda sı̄ǵáⁿđe tsé: á**đi**ⁿtaú, Tsiká!
 People some left a trail he really said O grand-
 father!
- 54 Hań'ı̄qa utáⁿǵanı̄se tsı̄ ı̄ⁿta**đe**, éⁿ éǵaı̄ı̄: á**đi**ⁿtaú, Tsiká!
 Hań'ı̄qa apart from lodge theirs that indeed he really said O grand-
 the rest father!
- Há! nı̄k'áciⁿ'ka ı̄ⁿda tsı̄' ańká: á**đi**ⁿtaú, Tsiká!
 Ho persons some have come he really said O grand-
 father!
- Tsı̄u Wátsetsi ı̄ⁿá**đe** tsı̄' ańká: á**đi**ⁿtaú, Tsiká!
 Tsı̄u Wátsetsi also have come he really said O grand-
 father!
- 57 ı̄ı̄ń'ı̄qa uwaⁿqta eǵéⁿı̄ ańká: á**đi**ⁿtaú, Tsiká!
 Child what is good they decided he really said O grand-
 for them (?) father!

¹ Here is where the two roads begin.

- 58 ʔiñ'ʒa ʒi'watañ'ʒa maⁿʒiⁿ tatsé, eʒéʒi añká: ádiⁿtaú, Tsiká!
 Child being chiefs over them they two shall walk they decided he really said O grand-
 father!
- ʔiñ'ʒa its'e ʒiñ'ʒé maⁿʒiⁿ tatsé, eʒéʒi añká: ádiⁿtaú, Tsiká!
 Child without cause of death they two shall walk they decided (?) he really said O grand-
 father!
- 60 ʔiñ'ʒa uʒistu é'ʒisi ʒiñ'ʒé tatsé: ádiⁿtaú, Tsiká!
 Child assembly there it shall be he really said O grand-
 father!
- ʔiñ'ʒa uníʒk'áeⁿʒa táde maʒaⁿ uʒáʒise tatsé: ádiⁿtaú, Tsiká!
 Child to become men in in order that land you two shall seek he really said O grand-
 father!
- ʔiñ'ʒa uníʒk'áeⁿʒa táde-ʒaⁿ maʒaⁿ é'ʒisi ʒiñ'ʒé ʒáxe añká:
 Child to become men in in order that land it is there they have
 made
- ádiⁿtaú, Tsiká!
 he really said O grand-
 father!
- 63 ʔáde^e miⁿʒa ʒé-na é'ʒisi kaⁿha hí ʒiʒiⁿ añká: ádiⁿtaú, Tsiká!
 Beaver female the mv. there border reached and was sitting he really said O grand-
 father!
- Tsihe ʔiñ'ʒa
 Lodge small

Translation.

- 1 "O younger brother! we must see what can be done to make human beings of the children."
 The Black Bear came to them and stood.
- 3 He went to the mysterious one of day, saying,
 "Ho, grandfather! the children have no bodies."
 He replied, "I have an everlasting road (in which I must keep);
- 6 I am not the only mysterious one;
 You must still seek for help."
 (On reporting to the leader, the latter said.)
 "O Kaxe-wahū-saⁿ, my younger brother! we must still see what can be done."
- 9 So the Black Bear went to the star Watse-mʒa, saying,
 "Ho, grandfather! the children have no bodies."
 He replied, "I have an everlasting road (in which I must keep);
- 12 "I am not the only mysterious one;
 "You must still seek for help."
 (On reporting to the leader, the latter said.)
 "O Kaxe-wahū-saⁿ, my younger brother! we must still see what can be done."
- 15 So the Black Bear went to the Bowl of the Great Dipper, saying,
 "O grandfather! the children have no bodies!"
 He replied, "I have an everlasting road (in which I must keep);
- 18 "I am not the only mysterious one;
 "You must still seek for help."
 (On reporting to the leader, the latter said.)
 "O Kaxe-wahū-saⁿ, my younger brother! we must still see what can be done."
- 21 Then he went to the Seven Stars, saying,
 "Ho, grandfather! the children have no bodies."
 He replied, "I have an everlasting road (in which I must keep);
- 24 "I am not the only mysterious one;
 "You must still seek for help."

¹At this point begins the account of the Female Beaver. She was an ancestor of the Osage, according to a statement published in Long's Expedition to the Rocky Mountains.

- (On reporting this to the leader, the latter said).
- 26 "O Kaxe-wahū-sa, my younger brother! we must still see what can be done."
 So he went to the Morning Star, saying,
 "Ho, grandfather! the children have no bodies."
 He replied, "I have an everlasting road (in which I must keep):
- 30 "I am not the only mysterious one:
 "You must still seek for help."
 (On reporting this to the leader, the latter said).
- "O Kaxe-wahū-sa, my younger brother! we must still see what can be done."
- 33 So he went to the Red Bird, who was sitting (on her nest), saying,
 "Ho, grandmother!
 The children have no bodies."
 * * * * *
- 36 They went to the good land of day.
 In four revolutions or gyrations of the upper worlds, we became human beings.
 Though we were human beings, we did not find bodies.
- 39 They arrived at the second revolution of the upper worlds.
 There we were not (complete) human beings.
 They arrived at the third revolution of the upper worlds.
- 42 There we were not (complete) human beings.
 They arrived at the fourth revolution of the upper worlds.
 They stood on a sycamore tree.
- 45 They stood there at harvest time.
 "Ho, younger brother! a man has left a trail."
 "Ho, elder brother!" said the Black Bear: "you have said that a man has left a trail.
 "This is the man."
- 48 "Ho, elder brother!" (said the stranger) "I am Young Hañqa."
 [Tsiou.] "Ho, younger brother! a man has left a trail."
 [Black Bear.] "Ho, elder brother! you have said that a man has left a trail.
 "This is the man."
- 51 "Ho, elder brother!" (said the stranger) "I am Osage.
 "We shall be Hañqa people."
 Some people left a trail.
- 54 Those were the lodges of the Hañqa utačanše.
 (The Hañqa utačanše leader said)
 "Ho! some persons have come.
 "Tsiou and Watsetsi have come."
- 57 They thought of what was good for the children.
 They decided that the two should continue as chiefs for the children.
 They decided that the two should continue without anything that would be fatal
 to the children. (And they said)
- 60 "There shall be an assembly of the children.
 "You two shall seek a land in which the children may become men."
 They two arranged for the location of a land in order that the children might
 become men in it.
- 63 The Female Beaver, who had been traveling, came to the confines of the village
 (of the Hañqa utačanše?)
 (She made?) a small lodge (for herself?).

Good Voice, of the Mi'k'i'ns gens, knew the history of the Female Beaver, but he failed to keep his promise to dictate it to the author.

CONCLUDING REMARKS.

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

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

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

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

As one phratry is composed of the two gentes, Large and Small

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

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

¹See the author's paper in the *American Naturalist* for 1885, entitled "Kansas mourning and war customs," with which was published part of the chart mentioned above.