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OMAHA AND PONKA LETTERS

BY

JAMES OWEN DORSEY

WASHINGTON
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OMAHA AND PONKA LETTERS.

By J. Owen Dorsey.

INTRODUCTION.

Since 1872, it has been the good fortune of the author to record two hundred and thirty-eight letters (epistles) in the ϓegiha, which is the language spoken by the Omaha and Ponka tribes of North American Indians.

One hundred and sixty-one of these letters, with numerous myths, legends, and historical papers, appear in "Contributions to North American Ethnology. Vol. vi. The ϓegiha language. Myths, Stories, and Letters;" and it has been decided to publish the rest of the letters in the present form.

It is thought that the accompanying texts will be found interesting, not only because of their linguistic value, but also on account of their sociologic references.

EXPLANATION OF CHARACTERS OCCURRING IN THE TEXTS.

a as in father; German, haben.

a+ a prolonged a; always a final sound.

a' a nasalized a.

a'' a prolonged nasalized a.

'a an initially exploded a.

'a' a nasalized 'a.

á nearly as a in what, and o in hot; German, man sagt.

'á an initially exploded á, as in wes'á, snake.

á' a nasalized á.

ä as in hat.

b as in be, rub.

c as sh in shall.

ɔ a medial sh, between sh and zh. Not synthetic. Occurs before n in ϓegiha and before n and r in ḫiwere.

č as th in thin (not used in ϓegiha). A ḫiwere sound.

š a medial th or č (not heard in ϓegiha). A ḫiwere sound.

Not synthetic.

š as th in then, the. See r.
INTRODUCTION.

d as in do; German, das; French, de. Used in Cegiha. See r.
c as in they; German, Dehnung; French, dé.
c+ a prolonged e.
c' an initially exploded e.
c as in then; German, denn; French, sienne.
c' an initially exploded c, as in im¢, stone; ukite, enemy, joint.
g as in go; German, geben.
h as in he; German, haben.
h (Dakota letter) as German ch in ach. See q.
q (Pawnee sound) an evanescent h, a slight "puff" after a vowel.
i as in pique, machine; German, ihn; French, île.
i+ a prolonged i.
i' an initially exploded i.
i+ a prolonged nasalized i.
i+ a nasalized i.
i+ a nasalized ı.
i as in pin; German, will.
i a nasalized ı.
j as z in azure; j as in French, Jacques.
k as in kick; German, Kind; French, quart.
ļ a medial k (between k and ɣ). Modified initially; not synthetic.
k' an exploded k.
m as in mine; German, Mutter.
n as in nun; German, Nonne; French, ne.
ñ as ng in sing, singer. In Cegiha it is often used when not followed by a k-mute.
p as in pipe.
d a medial p (between p and b). Modified initially; not synthetic.
p' an exploded p.
q as German ch in ich; Hebrew, kh.
r as in roar. Not used in Cegiha. A synthetic sound in Cegiha and Winnebago.
s as in so. Corresponds to the Cegiha c.
s a medial s (between s and z). Modified initially; not synthetic. Occurs before n.
t as in touch.
t a medial t (between t and d). Modified initially; not synthetic.
t' an exploded t.
u as in rule, or as oo in tool; German, du; French, doux.
u+ a prolonged u.
' u an initially exploded u.
u a nasalized u; rare in Cegiha, common in Cegiha.
u+ a prolonged nasalized u.
INTRODUCTION.

'a

as in pull, full, or as oo in foot; German, und.

'w

as in wish; nearly as ou in French oui.

gh; or nearly as the Arabic ghain. The sonant of g.

z

as z and s in zones; German, Hase; French, zèle.

dj

as j in judge (rare).

te as ch in church, and c in Italian cielo; Spanish, achaque.

3o

a medial ch (or te), i.e. a sound between te and dj (tsh and dzh).

Modified initially; not synthetic. Common in iowiwere and Osage; not used in Oegiha.

tec an exploded te.

ai as in aisle.

an as ow in how, cow; German, Haus.

Every syllable ends in a vowel, pure or nasalized. When a consonant appears at the end of a word or syllable, it is a sign of contraction.

Almost every sound described in this list can be prolonged. When the prolongation is merely rhetorical, it is given in the notes and omitted in the text. Prolongations in the texts are usually interjections.

ABBREVIATIONS.

The following abbreviations are used in the notes and interlinear translations:

F. Frank La Fleche, jr. st. sitting.
G. George Miller. std. standing.
J. Joseph La Fleche. lg. long.
L. Louis Sanssouci. recl. reclining.
W. Wadjepe (Samuel Fremont). mv. moving.
sub. subject. an. animate.
ob. object. in. inanimate.
col. collective. pl. plural.

Brackets mark superfluous additions to the texts.
Words within parentheses were omitted by the narrator, but, in most cases, they are needed to complete the sense.
HEQAGA SABÉ TO H. G. NICHOLS.

Wakan'da aká niaci nga waqpání da'nbai 'pi, ča'ččai 'pi, Wakanda the person poor sees him when, pities him when, helps you. There- person, common, I was but still Wakanda good.

úča'i, ecc. Áda niaci nga ukčči bépe éde ca'nb Wakan'da úda' helps you. There- person, common, I was but still

ráčica beč. Wččiwide 'ii tě zání úča'i 'pi, uga'nbá tě'á ičé 3 towards I go. Tool given the all he helps when, light to the he has gone.


išá je niča'na ka'nbča, ki i'win'ya'na ka'nbča. Li bea'úda, his I hear I desire, and he helps me I desire. House smell good,

česka wáčči účka tě wččawaka tate, na'nbá čičuíai 'pi ančči' 6 ox I have deed the strong by means shall, two are yours if to me you give

ark'na 'pi, [čičuíai] aččize anγa'ččai. Áda' wččawaka'anγga you wish if, [yours] we take we desire. There- means of strength

wan'da wáčči ka'nbča. Le čča úda' aná'na. I'win'čča'na both together I have I desire. Word your good I hear. You help me

ka'nbča, kagé(ha). Li úda' agi'nc ka'nbča, niaci nga ukčči 9 I desire, O friend House good I sit I desire, Indian common

wččiwide úda' ije badi sagí da'nbai ka'nbča. Wakan'da ráčica tool good at the door hard they see I desire. Toward- God

kagé, cunde. * * * Jan'g'ádi'na u'a'azč at'č pi'čč k lég O friend, I go to box. Cross shadow I die when ever

ają ke čča'γ. Wakan'da čičüké béči-mají tědi, wččiwide; 12 I re- the ig. should Wakanda the one I do not go when, tool;

dine oh. at least.

we'e, česka, česka mi'nga, kukuče, wajin'ga-jíde, ma'zepe, plow, ox, cow, hog, chicken, ax.

jan'ímášč, i'm'či-wéti', ma'zče wíngáda, jan' aγa ünsé, hatch-saw, hammer, nails, crosscut saw,

jan'čiin'ge, ja'hi'be, ma'bučči, unáju, wač'áge, nišá-iččide, 15 wagon, shoe, gloves, shirt, hat, what makes the ears comfortable,
qádiná'sé, qádigasé, wamúsk-iná'úbé, qádícizé, can'ge-núde-
mowing ma-
chlo, scythe, grit-mill, hay-fork, horse-col-
wé'í, 1éská-núde-wé'í, ma'ze-ukiátcctca, uqúji wasé'qúpe,  lar, ex-yoke, iron chain, dish closet, earthen dishes,
3 ní-jeatána, ma'zunééjé, ágé, ujá, in'behi', wamúské wéna'ju
cups, stove, chair, hedstead, pillow, threshing machine,
(ka'ñ'be?). Áda' ja' gejádi' u'a'aze údá'qti náha ka'ñ'bea. (I desire). There cross shadow very good I follow I desire.
In'wi'céxa' wi' q'íjí uga'qba té pi ka'ñ'bea. Ie ciéíjá, kágé, You (all) help me if light the I I desire. Word your, 0 friend, it's course there
6 aná'a'; nán'de i'uda'qti-una'. Wakan'daájácna' bégé. An' hear;
baqé wabáxiu ciéíjá ié aná'a' q'íjí, nán'de i'uda', wéauna'
day letter your word I hear it, heart good for me, I am thank-
hégá-májí. In'wi'céxa' q'íjí, wéciihíde at'á' etéga'. Wéciihíde
I not a little. You help me if, tool I have apt. Tool
9 Íjáje abéáde záni ka'ñ'bea. Ça' Wakan'uda' ci'ý'койájácna' íe his I have all I desire. Now Wakananda the one towards word
wína záni a'céí ka'ñ'bea. Maja'wína ça' gacibe bé'ñ-májí.
my all you give to me I desire. Land my the outside of I am I not.
Pa'éage pahan'ga éc táqti ut'ai, wáhi uágigéí agesí', maja'
Old man before up to this died in, bone I sit in my I sit, land
12 ça', áda' i'nteqi hégá-májí.
the there precious I not a little.

NOTES.

Heqaga sabé, or Black Elk, a chief of the Ponka Wacabe gens. His name is the Ponka notation of the Dakota Heqaka sapa (Hehaka sapa). He was baptized in June, 1872, taking the name of John Nichols. Mr. H. G. Nichols, of Brooklyn, N. Y., wrote to the author, expressing his desire to make a present to his Ponka namesake, and sending twenty-five dollars for that purpose. This elicited the letter from John Nichols.

9, 5-8. Ji bé'ñ' údá' . . . wabéí ka'ñ'ba. These sentences are badly constructed. Judging from analogy, and also from a com-
parison of the criticisms of three Omahas, John should have said some-
thing like this: Ji bé'ñ' údá' wi' ka'ñ'ba hä, kágéha. Jéská
House smell.

ing good one I desire . 0 friend. Oxen

wabeí' qí, wewacka' wa'dáxe etéga' hä. Aki'ça a'géí eka'na' qí, I have if, means of I regard apt . Both you give you wish if, them strength them

bezé ka'ñ'be (hä). Áda' wewacka'ña'ga, etc. L. rendered this by,
"I wish to be strong on both sides." He suggested another translation: "I wish to have them together (i.e. your two oxen and my two) for gaining strength." But G. said (1889) that the sentence refers to having the house as well as the oxen.

9, 11. An unintelligible sentence is omitted here.

9, 12. Wakanda ṭ modulus ṭa-maj śedi, wećihide, etc. We can not say whether John asked everything for himself only, or for his tribe.

10. 4. Ada' ja' go di, etc. L. rendered this by, "Therefore I wish to walk in a good shade of cross-wood (probably boards laid across to form a porch in front of his house)." But, judging from the context, and some of John's statements at various times, it is more probable that the reference is to the cross of Christ, and if so, the sentence must be translated, "Therefore I wish to follow the course of the very good shadow of the cross." John favored the religion "of the white man," as he considered it, on account of its supposed temporal benefits!

John Nichols probably heard some of the Dakota ministers speak of the "shadow of the cross," as he can speak Dakota.

TRANSLATION.

You say that when God sees a poor man and pities him, he helps him. Therefore I go towards the good God, though I was a common (or wild) Indian in the past. When one helps another by giving him all kinds of tools, and he goes to the light (they are), brothers to each other. I wish to dwell in a good house. I wish to hear the name of my friend on God's side, and I desire him to help me. (I desire) a good smelling house. The oxen which I have shall be strong by means of action(?). If you wish to give me two of yours, we desire to receive them(?). Therefore I wish to have them together for gaining strength (see note). I have heard your words well. O friend, I wish you to help me. I wish to dwell in a good house. I desire the wild Indians to see good tools by a stout door. O friend, I go to you and towards God. (Next sentence was unintelligible: something about the land.) Whenever I die (in) the shadow of the cross, I should, at least, be lying in a box (i.e., if he died as a Christian, he should be buried in a coffin). Before I go towards God I wish to have the following articles: plows, oxen, cows, hogs, chickens, axes, hand-saws, hammers, nails, cross-cut saws, wagons, shoes, gloves, shirts, hats, comforts, mowing-machines, scythes, a grist-mill, hay forks, horse collars, ox-yokes, iron chains, dish closets, earthen dishes, cups, stoves, chairs, bedsteads, pillows, and a threshing-machine. Therefore I wish to follow the course of the very good shadow of the cross. If you all aid me, I desire to reach the light. I have heard your words, O friend, and they make me very glad. I go towards God. Today when I heard the words in your letter, I was glad; I was very thankful. If you help me, I will be apt to have plenty of implements. I desire all the tools which I have called by name. Now I wish you to give me (according to) all my words towards God. I am not outside
of my land. I am dwelling in the midst of the bones of my kindred, of the venerable men who dwelt here formerly and who have died in the land up to this very time: therefore the land is very precious to me.

---

PART OF ANOTHER LETTER FROM THE SAME TO THE SAME.

Niace’ga wi'naptci ma'nezka' gis'he-na'na'ba ku'di sata
Person just one money twenty on the five
i'wi'qapa'na'na'ta minke. ec'e, an'ra'. Êde we'eji'ê
I lose only I have (?) I will. you said, I heard. But brain
3 ma'ta a'be'i'na'ca'ca'. Niace’ga ukê'êj i'jâa'jâda'n'bai
within I have only always. Indian common house your they see you
uda' inahi', ec'ega' taitê. Hindá, éga' te ec'ega
good indeed, they think shall. Let us see! so we sit may they think
taitê, ec' tê'ca'ni.
shall, you in the said past.

TRANSLATION.

I have heard that you said, "I will expend twenty-five dollars on one man." And I have been keeping it within my brain continually. You said in the past, 'When the wild Indians see your house, they shall think, 'It is very good!' They shall think, 'Let us see! Let us live so.'"

---

UPTON HENDERSON, AN OMAHA, TO MR. LUSPEN, COX CITY, KANSAS (sic).

6 Kagéha, i'tea' wina'a ka'bea. Watâ'êe méha ta'iwí-
My friend, now I hear from I wish. Tanning hides winter hides I who
kie'ê mi'êk' wíe bê'i'. Ki méha go' o'd'uba ani' qí, an'ra'
dressed hides for I I am. And winter hides the pl. some you have it, I hear it
ka'bea. Ki gâ'ca' wabâ'zi'ê nîzê qí, no'ê'qî ti i'â'kiqu'e
I wish. And that (ob.) letter you re- receive it when, very soon you send to me
9 ka'be'ga'.
I hope.

TRANSLATION.

My friend, I wish to hear from you now. I am the man who dressed winter hides for you, at your request. And I wish to hear whether you have some winter hides. When you receive this letter, I hope that you will send me one very soon.
OMAHA AND PONKA LETTERS.

Ckaloe-yine, a Missouri, to Battiste Deroin. October 21, 1887.

Aⁿᵇᵃᶜᵉ wābāg'ẽze bēžē, Friday, iⁿᵉᶜ'qti-maⁿ'. Caⁿ' úckaⁿ
To-day letter I have re-
my letter you re-
case it to be return-

wiwîja wābāg'ẽze nîže ṭį, uqê'qti wābāg'ẽze gian'kíčá-gā.

Céma n' guaⁿ'caⁿ núčāhâ-ma či áwawâkê, étaⁿ'î te aṉáⁿ' 3
Those lodge beyond those are that I mean them, bow they are

kaⁿ'beⁿ, wágažu. Ačai ṭį, wágazúqti wābāg'ẽze tiaⁿ'čákičê
I wish, straight. They go if, very straight letter you send hither to me

kaⁿ'beⁿ, gan'qti cagêc kaⁿ'beⁿ čâdîhi ki. Níkaciⁿ'ga aⁿ'ćaⁿ't'qê
I wish, and then I go back to you I wish if that has

aká č êq' ṭį, cagêc kaⁿ'beⁿ. Wa-cá-ka-čú-ti wakéga tê 6
of me that he goes. I return to you I wish. Wačakarutece sick the

gi'ná, íwëmâxâ cuq'qâčê. Nípa ṭį, aṉáⁿ kaⁿ'beⁿ, tê q'qetê,
has ? I ask you I send to you. Alive if, I hear it I wish, dead even if,

aṉáⁿ kaⁿ'beⁿ.
I hear it I wish.

NOTE.

13, 6. Wacaka-čuti, the Omaha notation for the Oto Wačakâ-rúpe, or Watermelon, the name of an Oto man.

TRANSLATION.

I have received the letter to-day, Friday, and I am very glad. When you receive this letter (referring to) my affairs, return a letter to me very speedily. I refer now to those who dwell down below, in the lodges beyond (you?), I wish to hear just how they are. If they are going, I wish you to send me a letter giving an exact account of them, as I wish to return to you if they have gone. If the man who is jealous of me goes, I wish to return to you. I send to you to ask you whether Wačaka-rúpe has recovered from the sickness. I wish to hear whether he is dead or alive.

Fred. Merrick, An Omaha, to G. W. Clotther, Columbush, Nebr.

Kagêcha, aⁿᵇᵃᶜᵉ wabag'ezze cičina aⁿ'ba údaⁿ'qi, haⁿ'egaⁿ't'ce 9
My friend, to-day letter your day very good, morning
in the. I have re-

té'di, bêžê. Aⁿᵇᵃᶜᵉ bêžê té iⁿ'udaⁿ'qti-maⁿ'. Cé kaⁿ'bêa
in the. I have re-

This I desire.
OMAHA AND PONKA LETTERS.

14, 8, etc.

14, 8, etc. Used in this connection, but the following is better

OMAHA: Kí ci'eti a'ba t(é) ngó'aña wahá te eka'na anáji ka
And you day the every (or) hides the you wish you stand I

Kí uájó ná'ja'na a'ba (or, ka'be'ga'a). — (W.). Eta refers to the time that Fred.

Merrick would have to work for himself before going to the white man:
"I hope that you will need the hides that long," i.e., "until I can visit you." — (G., 1889).

TRANSLATION.

My friend, I received your letter to day, in the morning of a very pleasant day. I am very glad that I received it to day. I earnestly

NOTE.

14, 8, etc. Used in this connection, but the following is better

OMAHA: Kí ci'eti a'ba t(é) ngó'aña wahá te eka'na anáji ka
And you day the every (or) hides the you wish you stand I

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OMAHA: Kí ci'eti a'ba t(é) ngó'aña wahá te eka'na anáji ka
And you day the every (or) hides the you wish you stand I

Kí uájó ná'ja'na a'ba (or, ka'be'ga'a). — (W.). Eta refers to the time that Fred.
hope that you may acquire this which I desire. Try to gain it! I wish
to come again to the stream where I was last winter. And I wish to
follow again the course of the road which I traversed last winter. I
will come again to your house on my way yonder. I hope to return to
you who are acquiring hides. And I will tell your friends, the persons
to whom you said that I should tell it. By the time that I tell them,
they will rejoice greatly when they hear your words. As work is very
abundant (here), when I finish mine, I may come there where you are.
I hope that you, too, may continue to desire the hides until then. I
hope that you may not fail but that you may acquire them in abun-
dance! There is no news. I, too, am very well. My friend, I have
written enough to you to-day. I wish you to send me a letter very soon.
I desire you to let him hear it. (The person referred to in this last sen-
tence is unknown to the author.)

NAZANDAI, AN OMAHA, TO T. M. MESSICK, KEARNEY JUNCTION,
NEBR.

Kagêka, ca'n wabâgéze tê djúbaqti wiďaxu cuććăće. Ca'n
My friend, now letter word very few I write to I send to you. And
(eexpect-
you
are
how you the I hear from I wish, my friend. At any rate it is you who have
baj'i-qti-ja' n' tê aňgü a'nčisie. Wabâgéze wiďaxu cuććăće, 3
not thought of us the we have thought of you. Letter I write to I send to
you
at all
ta'wa'gëna čan'di ma'ni' ci'te. Ca'n a'nča'nčibañañ-qti'an'i
nation (or city) in the you walk it may be. And we know you very well
(wherever you are)
tê ci aňgüće wiććpahna'qti'ă'ńi tê. Ca'n čikâge, Spafford
the again us too you know us very well the. And your friend. Spafford
Woodhill, gi'čaja'qti ēga'n, wa'ui ēte. Ca'n una'nčinka 6
Woodhill, is very sad so, woman his is dead. And year
mâčë teđîbi ñi, a'nčida'be etéga'n. Ca'n wáhá ni'wi'gê' etë
winter by the when, we see you apt. And hides you buy the pl. even
hâh
aná'â'n ka'bića', ani'i'i gé. Ca'n pâqtiha, a'n'pa'ha, ca'n mêhà,
I hear it I wish, you have the And dear hides, elk hides, or winter
hides, ca'n čskana wâgâzúqi i'wi'čana ka'nbićga'n. Maja'n' águdi 9
still ah that very straight you tell it to me I hope. Land where
mêhà ta'n' lift', uná'n' ga'nča-gâ. Ca'n a'n'pa'ha, ca'n na'ba
winter around it. to hear desire. And elk hides, either two
hides about it
câbi'n da'we, wićtci ka'n'bêhâ ha. Ci pâqtiha na'ba čâbi'n
there or I myself desire them. Again dear hides two three
OMAHA AND PONKA LETTERS.

16

daⁿ/etč, údoⁿ/qti, kaⁿ/bėa. Ėskana waqiⁿ/ha uqče/qtei tianⁿ/-
or, very liidiau Spaford you hither. very TRANSLATION.

I yon. I waited very long and he may have sent me perhaps a letter standing by me later, your hope.

3 Caⁿ/měha Ėskana d'uba aniⁿ/ekaⁿ/na kaⁿ/bėgᵃ/qti. Spafford And winter hides oh that some you have I earnestly hope. Spafford

Woodhull icpahⁿ/qti, juágfe aⁿ/čaⁿ/epahⁿ/qti-jaⁿ/niⁿ. Woodhull you know him I with him you know me very well you are.

NOTE.

16, 2. O'Kane águdi, etc. Three readings: 1. O'Kane águdi čanditaⁿ ėiⁿ/te, at what village, station, etc., O'Kane is (L.). 2. O'Kane águdi čedidaⁿ ėiⁿ/te (W., G.) 3. O'Kane águdi majaⁿ/tniⁿ ėiⁿ/te, where O'Kane is standing (G.). All are correct. In the last example “tniⁿ” can be omitted.

TRANSLATION.

My friend, I write you a letter of a very few words, and send it to you. My friend, I wish to hear from you how you are. It is you who have not thought of us at all, while we have remembered you. I send you a letter, wherever you are in the city. We know you very well, and you know us very well. Your friend, Spafford Woodhull, is very sad because his wife is dead. We may see you this year, by the time that it is winter. I desire to hear whether you have bought any hides, and whether you have any on hand. I hope that you will send me a correct account of what kinds you have, whether deer hides, elk hides, or winter buffalo hides. If there is any land where winter hides abound, try to hear about it. I myself desire two or three elk hides. I also desire two or three very good deer hides. I hope that you will send me a letter very soon. Send and tell me where Mr. O'Kane is staying. I earnestly hope that you may desire to possess some winter hides. You know Spafford Woodhull very well, and you know me, with whom he is, very well.

NAⁿ/ZANDAJI TO JOHN RATHBUN.

Caⁿ/ wabigčete wiḏaxu cuče-ače. Caⁿ/ wawewimáxe
And letter I write to you I send to you And I ask you about several matters

Cuče-ače. Caⁿ/ uqče/qtei ianⁿ/čakičie kaⁿ/bėgᵃ/qni. wawewimáxe
I send to you. And very soon you send hither to me I hope, what questions I have asked you

6 wágazúqti. Niacíⁿ/ga ukerfin d'uba májůdi calí: měha aniⁿ/
very straight, Indian common some last winter reached you, winter you hides
tató, ę ućęća agbii. Ki ci ani' da'etēa' ēskana i'wi'čana shall that telling they're- have, about turned you have whether oh that you tell it to me.

ka'belga'. Ki ci'an' čagiekxaxe tat ēskan' enēga', méha ani'
I hope. Again how you shall make your you think it probable, winter you own hides have.

ci'te, wągazúqti aná'a' ka'boča. Can' maja' tan'wa'mádi, 3
may, very straight I hear it I wish. And land in the towns, maja' Kansas, águdi méha t'a' k'jí, i'wičana ka'boča. Kansas, where winter hides about you, you tell it to me I wish.

Fort Dodge ča'áti méha tan' k'jí, učána'a' ka'belga'. Ni- Fort Dodge at the winter around whether, you hear I hope. In-
ci'ga ukęći-ma méha ga'ča-na'ñi há. Can' tan'če kí icici 6ian the common ones winter desire usually. And to tan if payment in kind
ga'ča-na'ñi. Ki wągazúqti i'wičana tičačé kíjí, nikaci'ga
desire usually. And very straight you tell it to me you send when, person
can' wata'če įda'qti wabèi juwagge cubèč ti minike. In fact, tanner very good I have them I with them I will go to you.

Can' ábæi nä tê učáker'at'a' té īpahana té, i'wičana ka'- 9. And hunting you the you acquired the you know the, you tell it to me I
bečga'. Can' an'ga'epaha'qti'ñi, ci wıciti īwida'han'qti-ma'n'. hope. And you know me very well, again I too I know you very well.

Uma'činka wi'ćęću wata'če an'će i'. Year one yonder tanning we were.

NOTES.

Mr. Rathbun's post-office was Wakanda, near Osborne City, Phillips County, Kansas.

17, 4, maja' Kansas, i. e., "Kansas maja'" in ordinary speech.

17, 6, icici, etc., they wish to be paid in raw hides for tanning the other hides. They work on shares, receiving part of the raw material in payment. So, ęeską 'ewačai kí icici ga'čai, they want part of the beef as their pay for slaughtering the cattle.

TRANSLATION.

I write a letter and send it to ask you some questions. I hope that you will send me very soon a full reply. Some Indians visited you last winter, and on their return to us they told that you would be sure to have winter hides. I hope that you will tell me whether you have any. I wish to hear very accurately whether you have the winter hides, and how you think that you will do about them. I wish you to tell me whether winter hides abound anywhere in the towns of the
State of Kansas. I hope that you may hear whether they are plentiful at Fort Dodge. The Indians usually desire the winter hides. And they generally wish to get raw hides as their pay for tanning them. When you send and tell me just how affairs are, I will come to you with the Indians who are good tanners. I hope that you will tell me whether you acquired (any winter hides?) when you went hunting the larger animals: this you would know by personal experience (rather than by hearsay). You know me very well, and I know you very well. We are they who tanned hides at your place one year.

NA’ZANDAJI TO T. M. MESSICK.

Ca’ wawídáxu cuécáče’ ic djúbaqtei éga. Ca’ wábaggeze
And I write to you about several things
You have sent me the I have received it, but word the not exactly straight I have lost.

3 Ca’ indáda’ edéce té’í té’i’wi’éna ka’bégá. Ca’ Upton
And what what you would said
I talked to the word the what I told it to them, and word the I help you considerably

6 Chéégá. Fé’eti edéce té’ éagiéjicé etéga. Wamúské na’se
I think it. You too what you have you tell it to me. I hope. And Upton

9 ‘íeai, Upton ji’i’é akéé há, A’pa’na’ga. Ca’ kagyéha,
has Upton his elder he is brother the one

Wágaizútíi in’wi’éna ká’bégá-qi’-man. A’pa’há wawéći
Very straight you tell to me I do really desire it. Elk hides pay

12 a’ca’i ‘íeáče té tiá’i’cákie ‘íeáče té gíséga-ghá há. Ísícti’a
you promised to give the the you send hither you promised to remember it! Telling a lie

Uwíbén–májí. Ma’nzéská’ éagiét’a be táté uwíbén.
I do not tell it to you. Money you see your own shall I tell it to you.
TRANSLATION.

I write to you about several matters, sending you a very few words. I have received the letter which you sent me, but I have lost the words, as they were not exactly straight. (Note by author.—Perhaps he means that the language of the writer was not clear to his mind.) I hope that you will tell me what you intended to say. I talked to Upton (Henderson) about the words I told him what you said. I will give you considerable aid in this matter, almost without intermission. I think that you shall not lose your money. You should remember what you said. When they finish harvesting the wheat, you will be apt to see what is due you. When you gain the money, I myself will not receive it; but it is the elder brother of Upton, Big Elk, who has promised to send it to you himself. My friend, when the cold weather comes I strongly desire that you may hear about some winter hides. I do really desire you to tell me very fully about it. Remember the elk hide(s) that you promised to give me as pay, and which you said that you would send to me! I do not tell you a lie. I tell you that you shall see your money.

NA'ZANDAJI TO JAMES O'KANE, HASTINGS, NEBR.

Caⁿ wabággeze tiaⁿ čakičé čaⁿ bęsé. Caⁿ wahá gč bęúga

And letter you send it litter to me And hides the pl. the ob. I have received it. And hides the pl. all

kaⁿbęá-qti eté-maⁿ čaⁿja, caⁿ méha tė áta kaⁿbęča. Caⁿ

I desire very much I do that through, yet winter the beyond I desire. And hides all

Kansas čdí-gč eteⁿ. Méha gč učinaⁿ kaⁿbęča. Caⁿ 3

Kansas they must be in some places. Winter the pl. you hear the ob. I wish. And

ékscana wahá gč gaⁿča yi, inwⁿ čayaⁿqti kaⁿbęgčaⁿ. Caⁿ

oh that hides the pl. they if, you help me considerably. I hope. And

aⁿba ičauggc wiríśe-naⁿ-maⁿ tá mińke. Caⁿ níč čiń'ge
day throughout I will be thinking of you often. And you have no sickness

ékscana wináⁿ kaⁿbęgčaⁿ. Caⁿ wabággeze éskana tiaⁿ čakičé 6

oh that I hear it about you I hope. And letter oh that you send it litter to me

kaⁿbęgčaⁿ. Caⁿ Fort Dodge čtá cti učinaⁿ kaⁿbęgčaⁿ,

I hope. And Fort Dodge there too you hear about it I hope

canⁿ águdi cęćcę učinaⁿ kaⁿbęgčaⁿ.

in where sooner you hear about it I hope.

NOTE.

19, 3, čdíge-etcáⁿ. Too positive an assertion. Na'zandaji did not know whether they were there. Edige-etc is the better expression, i.e., "They may be in some places here and there." (W.)
I have received the letter that you sent me. Though I always desire to possess all kinds of hides, I prefer the winter hides of buffalos to all others. They must be found in some places in Kansas! I wish you to find out what you can about the winter hides. And if any persons desire hides of any animals, I hope that you will give me considerable help. I will be thinking of you throughout each day. I hope that I may hear from you that you are well. I hope that you will send me a letter; and that you will find out what you can about the hides at Fort Dodge, or at any other place whatever.

TO T. H. TIBBLES FROM SEVERAL OMAHAS. AUGUST 22, 1879.

Dubama'ëgëni said:—Kagéla, nikaci'ga maja' be'ágæqi entire
yé who excel to-day I think of you (pl.) . O ye people.

3 máce, edáda' épaha' 'ágæqi'-máce, maja' 'égæqi'âdi edáda' person one knows about us as, to work for he goes.

Tibbles 'áwáke hâ. Íe té éskana ééönizá-báda', uéégâni Ticibles him I mean. Word the oh that you (pl.) and (pl.), you help him take from him.

6 kahéëgâni 'é wibëahâni' hâ. Ki nikaci'ga ukéëni a'í-gæqi I hope that I pray to you (pl.). And Indian common who move

b'ágæqi úkça' ké-nan' weábaha'nì égâw, wééita' cu'itâ hâ. all the deed the some he knows about us as, to work for he goes, us to you.

céma' gadget é'íge é'íá te hâ. Áda' nikaci'ga-máce, uéégâni he only if beware he tarry last. There fore O ye people, you help him.

9 tédhi 'á, u'ékáet'ëbi' 'á'í, éskana maja' én' 'égæqi'Îawâpí- by the when, you succeed it, oh that land the oh. I am very I work for glad

Tibbles edáda' ukâi te gi'á-má, ibaha'nì-má gijâi té ën'ají' my self I stand . I hope. Indian deed the ones who do not know about us.

Tibbles edáda' ukâi te gi'á-má, ibaha'nì-má gijâi té ën'ají' Tibbles what he the those who those who do not they the improper doubt (act) him

12 hâ. Ën'já Tibbles akâ é edáda' édé té wágazúqti nika-

...
Sinde-xaⁿraⁿ said:—Kágéha, aⁿ'baçe edádaⁿ nikaciⁿ'ga-ma. My friend, to-day what the people wajíⁿ'ská áta-ma aⁿ'baçe awisiéçon'gaⁿ wábéhaⁿ tí mińke. Ki wise those who to-day as I think of them I will pray to them about several things. And

nikaciⁿ'ga wiⁿ' éčéutaⁿ cuče - de edádaⁿ iⁿ' teqi ké ictá čaⁿ 3 person one thence he goes when what is hard for the eye the

in. he has really seen me he really knows about he goes And person for to you me ob. inst.,

aⁿ'caⁿ'laⁿ'beⁿ'qí aⁿ'caⁿ'bañ'huⁿ'qí cuče. Ki nikaciⁿ'ga páhaⁿ'- with it he has really seen me he really knows about he goes And person for to you me ob. (by request).

gadi úckaⁿ wi'ceté égaⁿ aⁿ'baña-májí iⁿ' teqai aⁿ'be úckaⁿ merly deed even one so I did not see just now I see him deed to Tíbbles é áwayne. Ki, nikaciⁿ'ga-máce, edádaⁿ iⁿ' teqi ké 6 the Tíbbles him I mean And, 0 ye people, what hard the ob. for me

beúgaqíti uético yi, éskana éćonize kaⁿ'beñe'gaⁿ égaⁿ, wábéhaⁿ'generic form. He tells me all he tells when, oh that you take it I hope, as, I pray to you cučeácé. Edádaⁿ wéteqi gë íbañ'hu'n'jí-ma giúáí etcétéwaⁿ', é you. What are hard the pl., those who do not then withstand he for us in. ob. know them doubt them ing.

wéebañ'huⁿ' égaⁿ ie té éćonize etai. Ki lígaⁿ'ci aká úckaⁿ 9 he knows about as word the you will please receive from him. And Grandfather the deed to us in. ob.

wéteqi gë wéebañaⁿ' bají'-qítniⁿ'í, ki wákühídai čaⁿ'ja, éćí.aspens. He does not know at all about us, and he oversees us, though, behold for us in. ob.

té wégá'ñcai. Cán' an'niá an'gá'ñcai égaⁿ, aⁿ'çíqáhaⁿ'í, níka- se he wishes for Yet we live we wish as, we pray to you, per.
ciⁿ'ga náwaçañá'ni-máce. Ki úckaⁿ è wábéñtaⁿ ké'z'a bičé. 12 son ye who aid us. And deed this I work to the I go. various things

Úckaⁿ číñai bëiże pi, úckaⁿ éñai beúgaqíti bëiže té pi hă. Deed your (pl.) I take I have deed your (pl.) all I take the (pl.) reach there

Degaⁿ' lígaⁿ'çai aká iⁿ' ete, "Wače ekaíxe wíkaⁿ'beñ'ci-májí hă," But (or) Grandfather the (as it, You live as white I do not wish it for when so) sub. people you (pl.)

é aká égaⁿ'qítniⁿ'í. Ki nikaciⁿ'ga éčéutaⁿ è ci'èi' aⁿ'baçe 15 he is saying it is just so. And person hence he who is to-day going

agísíče. Beúga wisičai, nikaciⁿ'ga áta-máce. Waçáckaⁿ'-bi I think of ye persons who are great. That you have made efforts

enégaⁿ'ì cînte, pí waçáckáⁿ kaⁿ'añ'én'çai wíbéhaⁿ'ì cučeácé. you think perhaps, anew you make we hope I pray to you (pl.) I send it to you.

Naⁿ'pewáçé said:—Kágéha, nikaciⁿ'ga è ci áta wáçáhaⁿ'ì-ma. My friend, this be all those who pray

awásíče aⁿ'baçe. Ki nikaciⁿ'ga è ci'èi' éskana è ci édè yi, I think of them to-day. And person going oh that word what it, he says
bę'ugəqti ćęniza-bádą́n ćęná'än ką̣n'a'ča'čai. Ki níkaci'n'ga
all you take from him and (pl.) you listen to him and act, accordingly
And the (com-

ukéé'n'-ma ta'n'wa'gę́n ań'uyu'da'qti mon Indians tribe
all to work he goes (by re-
quest). Ki wę'uyu'da'qti

3 té'di, níkaci'n'ga wećéinita'n'-máčč ućáketa'n'įį, níkaci'n'ga
when, Indian you who work for us you succeed (pl.) humans.

ną́čin' etai ħa̗, Wałoniiaci'n'gai ańgą́n'čai. Níkaci'n'ga-ma
we should be. You (pl.) make us human beings. We wish. The Indians

Ińgę́čai amá wákihuđái úđa'n, časka'n pahana'gai ańča'n'čai ča'n'ja,
Grandfather the pl. they watched good, thus first we thought through,
though, we went.

6 ań'kaji téga'n ħa. Dáda'n ańgüńai čę̣skana áńgę́čai, čę̣ce
it is not so apt. Our own things we thought though, behold
ańgüńa-báji kéga'n'qtaa'n ańgüta'n. Éga'n tě'di̗hi xįį', náči'n ga
not our own the objects are we who std. So by the when, person
just so
wańpę́ čę-má gička'n čę̣skana uńwačą́wa'į ki bęłęcęgą'n ħa. Ca'n
those who go to the ones acting oh that you act them I hope. And
near them quickly

9 níkaci'n'gai ań'gą́čin'gai'n' ujạ́n'ge úđa'n ké e'ń ańgüṳ̈güэ́xiidai
person we who move road good the how we look all around for it for ourselves
ča'n'ja, úđa'n íččáwačai ką̣n'a'ča'n'čai. Ca'n ańgüνę́xiidạ́-bi ehé
though, good they cause us hope. And that we have looked I said
for it

tę́, ką́gę́ča, čę́ńka'n čę̣na ańgę́güąqčai ě awą́če.
the, my friend, that deed your we have faced it I mean it.

12 Le-wa'ha said:—Ga'n, ką́gę́ča, níkaci'n'gai d'úba čę̣ama čisicai
And, my friend, person some they're (pl. sub.) member you

há. Ki wawéëčeníta'n ná́i té ańčisicai ań'bačé. Uma'n'čińka
. And to work at various things for you we think of to-day. Year

ga'na'łába tědítá' waji'n'ą̣ská' ča'n'ja, níkaci'n'gai ěga'n íčápańa-
forty from the I had sense though, person such I have not
(time)

15 máj, účka'n wači'eče tę́. Ki i'n'ta' wamí ańgüńai té ki wamí
known deed merciful the. And now blood our the and blood
him.

čai tę́ edábe d'úbe-čtę uńḥaśi ča'n'ja, ča'n' čáéwačai ěga'n
his the also mixed at he does though, yet he pities us as
wawęčita'n'. Ki ma'n tanahą́ ań'ma'n'či'i té wą́qe amá ča'ca'n'qti
he works at various things for us. And walk we walk the white the forever
people pl. sub.

18 węgę'n'čai, ki Wakan'da ańk i'n'ta wawęčita'n ěgą́ji ěga'n
they wish for and God the sub. now to do various has or-
us, kinds of work

wawęčita'n'. Ki i'n'ta níkaci'n'gai ma'n'či'n'ńti ińi ma'ńbejir
he works at various things for us. And now the people they walk at the I walk.
I hope I pray for that on my own account.

Skin differ lent. I am though, per.

He has gone to you. He says he
takes the word. He has not

Agent the pl. word what the word he takes so

sub. they say from them.

Petition at the very last as I have I pray to you
taken it (pl.).

cucape. I send it to you.

Big Elk said: — Nikaci ga waweci'ita' ge gi' eraqtei

Person to work at vari ous things for us his way

who God made us the kind in the. You consider yourselves in the shall, did the way of others not say.

Ga ga' gi' t' e, udah te. Ki maja' a' Wakan' da' ick. God made us the sub. what he has the it only

Ga' gi' t' e, udah te. Ki maja' a' Wakan' da' a' k' wakai 12
to go. he does not the, good the. And land the God the one who

B' an'di "Wingace ga'pie'kaxe," aj' t' e Wakan' da' ick. Ca' a' in the You (shall) consider yourselves in the way of others not say.

Nikaci ga ukce' e'wa', a' w'aque'mace, Wakan' da' ick. Indian common even, how ye white people, God the st. one.

Enaqtei wakai t' e maja' a' b' an'di, "Wingace ga'pie'kaxe tai," aj' t' e 15

he only made us the kind in the. You consider yourselves in the shall, did the way of others not say.

Ha Wakan' da ak'. Wakan' da ak' edada' gakai t' e e'na' God the sub. God the sub. what he has the it only

Uda' ha. Ki edada' cat'a' -mace', im' ete' e'p'akiga' qta' a' i; good. And what ye who have abun dance.

Ada' niaci ga' ge gi' enaqtei t' e t' e 'cama' eta'. Niaci' ga 18

there fore person he who has gone he alone word the you will please listen to him and act ac cordingly.
Joseph La Flèche said:—Kagéha, maja\textsuperscript{n} ə \textsuperscript{an} dí Wakan\textsuperscript{d}a

My friend, land in the United

9 States ə dí nikací\textsuperscript{n} ga-máce, wibéaha\textsuperscript{i} há. Nikací\textsuperscript{n} ga-máce
States there O ye people! I pray to you (pl.) ə O ye people!
be'īgágtí wibéaha\textsuperscript{i} há. Ca\textsuperscript{n} wabágágeze ééga\textsuperscript{n} e\textsuperscript{ta}\textsuperscript{n} bai ə Ki, all I pray to you (pl.) ə And letter this ob. you see it when,
\textsuperscript{g}a'c'éwa'cá\textsuperscript{g}á\textsuperscript{i} an\textsuperscript{g}á\textsuperscript{g}á\textsuperscript{i} é\textsuperscript{g}á, in\textsuperscript{é}baxú há. Ca\textsuperscript{n} \textsuperscript{c}é pahán-\textsuperscript{n} you have mercy on us \textsuperscript{w}e wish as, \textsuperscript{w}e have writ-
ten to you
12 gadi maja\textsuperscript{n} \textsuperscript{é}\textsuperscript{c}ándi a\textsuperscript{n} ma\textsuperscript{n} \textsuperscript{é}i\textsuperscript{n} tě\textsuperscript{d}í, \textsuperscript{é}\textsuperscript{g}á\textsuperscript{n} et\textsuperscript{é}wa\textsuperscript{n} a\textsuperscript{n} é\textsuperscript{a}\textsuperscript{n}-merly land in this we walked when, of this at sort
\textsuperscript{b}aha\textsuperscript{n}-báji. Ga\textsuperscript{n} maja\textsuperscript{n} \textsuperscript{c}ándi Wakan\textsuperscript{d}a aká edáda\textsuperscript{n} ctécté
not know. And land in the God the sub. what soever
\textsuperscript{a}čáte taité, jút\textsuperscript{a} wegáxái é\textsuperscript{g}á\textsuperscript{n}, \textsuperscript{a}čáte a\textsuperscript{n} ma\textsuperscript{n} \textsuperscript{é}i\textsuperscript{n} \textsuperscript{é}\textsuperscript{g}á\textsuperscript{n},
we eat it shall, to have he made for us, \textsuperscript{b}odies us \textsuperscript{a}s, \textsuperscript{a}s we ate we walked as,
15 enáqtci weáwaji\textsuperscript{n} ská a\textsuperscript{n} ma\textsuperscript{n} \textsuperscript{é}i\textsuperscript{n} há. Ki égiče, nikací\textsuperscript{n} ga-máce,
that alone we had sense by we walked . And behold, O ye people,
ú\textsuperscript{k}á a\textsuperscript{n} gíte\textsuperscript{g}í wackáxái há. Ki wéteqi \textsuperscript{y}, mí\textsuperscript{g}a wa\textsuperscript{c}í\textsuperscript{g}ái
, deed hard for you make (for) . And hard for it, refuge we have none
\textsuperscript{y}, Hígá\textsuperscript{n} \textsuperscript{cái} ə \textsuperscript{d}í a\textsuperscript{n} ga\textsuperscript{n} \textsuperscript{g}á\textsuperscript{n}, a\textsuperscript{n} w\textsuperscript{a}\textsuperscript{n} ə \textsuperscript{h}a\textsuperscript{n}-ná\textsuperscript{n} i. Ki íe tě if, Grandfather there we go as, we pray to them usual. And word the ob.
18 wé\textsuperscript{c}íza-báji-ná\textsuperscript{n} i. Ki wé\textsuperscript{c}íza-báji tě égiče a\textsuperscript{n} \textsuperscript{c}ándí\textsuperscript{n} há\textsuperscript{i}. Ki íe tě
they have not re- made from us usual. And they have not the behold we know it for ourselves (or by experience).
\textsuperscript{É}giče nikací\textsuperscript{n} ga a\textsuperscript{n} \textsuperscript{c}í\textsuperscript{n} -báji-bi \textsuperscript{c}é\textsuperscript{g}á\textsuperscript{n} aká. Ki nikací\textsuperscript{n} ga
Behold human beings that we are not they are thinking it. And human beings
a"n'çàni-bàjí éčéga' te, a'n'çàni-çìdahàn'ì hâ, àdàn, nîkacìn'ga-màcé, we are not they the, we know it for our, therefore, O ye people.

címacë-zàjìcì caługàçài yi, ììàga'çái wàbat'ì-na'n'ì: "Ì-bàjìì-gà," towards you (pl.) we go to you when, Grandfather blocks our usu. way ally. Do (ye) not be coming.

c' éga'ntia'n'ì. "Nîkacìn'ga wìkan'beçai-mùjì," c' éga'ntia'n'ì. Ca'n' 3 he it is just so. Human beings I do not wish for you he it is just so. Yet (to he), says.

eskàna çàéwàqàci-bàdàn' ëçìntà-sìcì eìkìcì nìkacìn'ga uñéawàçài ai that oh that you pity us and (pl.) from this time human beings you admit us (to he) onward.

àńgùn'çài. Ki ca'n' nîkacìn'ga a"n'çì' tèdîhì, èskàna çìñ'gajìn'ga we wish. And yet human beings we are by the child time, àngùnìì ètêwa' n' gisìçì-nàn' ca'n'ca'n' ka'n'ìà'çài, nìkacìn'ga 6 our even members always we hope, human being waakàxài tèdîhì yi. Ki nìkacìn'ga nàwàgìya'n'ì cìp' eñàqtì ci you make us by the when. And person he helps us the my. he only one úëcàn' tè gàxàjì te hà'. Ósìcíai éga'n' úëcàn' tè gàxìe te hà: deed the he will not do it. He thinks as deed the he will do it. "Î'wìn'qàn tâ ama," èčéga' èga'n', gàxìe te hà: àdàn èskàna 9 They will aid me, he thinks he will do it, therefore oh that èçìëqìì õ ka'n'èbàçì''çài. Èskàna, kàgëhà, Wàkan'da akâ nàn'de you aid him we hope. Oh that, my friend, God the sub. heart èçìëqìì õ èçìëqìì-bàdàn' àńgù a'n'çàhì'ài tè nàn'de èçìëqìì tè ùdè your he pulls it and (pl.) we we speak the heart your the they open for you ka'n'àhì'çài. Ca'n' nìacìn'ga Tìbbles aì cìp' ie wìn'âqtìi ètêwa' 12 we hope. And person Tìbbles the one word just one even èwaçàuìjì àkàdàjìì èbèèga'n. Wàgàzùqìì òçìèçài hà, kàgëhà, not straight he does not I think it. Very straight he has told my friend. Wàgìjà-bàjìì-gà. Wàdàn'bàìì èga'n' òçìèçàìì. Wàdàn'bàìì èga'n, Do not doubt the things He has seen us as he tells it He has seen us as. he tells. Òbhàbì'n' èga'n, wèçììtì'n': wècéqì tè wèçììtì'ì hà. Ca'n' èçìàwà- he knows it as, he works for hard for the he works for. And you pity 15 nìsì-ì èskàna nàèùgà' ka'n'ìà'çài, nìkacìn'ga nàn'de-údàn' us and oh that you aid him we hope, people ye who have good màcé. hearts.

Two Crows said:—Kàgëhà, nìkacìn'ga nàwàgàkìì niè èçìì'n- 18 My friend, person you talked to us you who were going ècìì'n', nìkacìn'ga òcììma a'n'baçé òçìèçàìì èga'n', wànt'èbìxàìì in the person these to-day they remem- ber you, we have written to you about sev- eral things.
hā. Aⁿćišeⁿ-caⁿ' caⁿ'qtiⁿ' ha. "Eⁿ' aⁿ'añⁿaⁿ' tai ódaⁿ," we think of usually always. How we can hear from ?(in so-him lilyqun), aⁿ'caⁿ' éc caⁿ'caⁿ'qti aⁿ'eiⁿ' hā. Caⁿ' nikačiⁿ'ga Wakan'da we think always we are. And person God
3 wánahaⁿ-máče, béuígaqi ti níjap'i kaⁿ'caⁿ'qai. òe ñiíña kò you who pray about all they help. We hope. Word your the čáºskana inúšítaⁿ'ji číga xe kaⁿ'caⁿ'qai. Ki číí' nikačiⁿ'ga oh that not lying they make we hope. And here Indian ukéⁿ'a amaditáⁿ juñatⁿ' wagícaⁿ néc'gáⁿ. Judge Dundy č common from the (pl.) you had a traveling you so. Judge Dundy he
6 wéígáⁿ ená tè údáⁿ hégají égáⁿ aⁿ'caⁿ'niçáí ha. Êdihí xi, decision his the good very as we take refuge in it. That being the case, "Wénda ju'n'ga etégaⁿ álhaⁿ, aⁿ'caⁿ'qai. Ki úcán' ke níwá.' good for us a little apt. ! (in so. lilyqun), we think. And deed the you speak about
né ke wiⁿ'čakáí te číí'gá'tqian'í. Béuígaqi úcpahaⁿ'qti égáⁿ you the you do not the there is none at all. All you know it well as went speak truly
9 néc, čiija-bájiqíqíⁿ' etái. Êígáⁿ'qai čííké čííja čítecwáⁿ", wea-you, they should not doubt you Grandfather the st. he one doubts in it, he does baháⁿ-báji hā. Qi weácpa hä'í égáⁿ inuwalácpá. Ki Êígáⁿ'qai you not know us. You you know us as you talk about us. And Grandfather čííké wagáqáⁿ ená amá inúšítaⁿ'číí'qíqíⁿ'í. Ki Êígáⁿ'qai the st. several his the pl. they really caused him to And Grandfather tell a life.
12 čííké, "Níkaciⁿ'ga ukéⁿ-a'n ma giudaⁿ'qti wàdźáxe," ec règáⁿ tè hā. The Indians very prosperous I have made them. he has thought it Gan'qi weágáxai čaⁿ'ja, édítí xi, weágáxá-báji, čiíčeⁿ'-nahí And then he does it though, by the when, they do not do it for we, they pull it us-us, they put it to pieces also
wagáqáⁿ ená amá. Ki Êígáⁿ'qai čííké giudaⁿ weágáxé-nahí servant his the pl. And Grandfather the st. one for we, he makes it us-us for us all
15 čaⁿ'ja, ižádíciqí amá édítí údáⁿ tè čiísí-nahí, angú užágga-thought, agent the pl. by the good the it they us-us we suffering, take it ally, naⁿ' aⁿ'ëiⁿ'í hā. Gan'qi Êígáⁿ'qai čííké wagíbxu čéciqí tèdí, usually we are. And then Grandfather the st. to write differ- they when, one cut things to him send off údáⁿ'qti aⁿ'ëiⁿ'-bi č giñaxu čéciqí nahí hā ižádíciqí amá, inúšítaⁿ very good that we are it they write it to him they us-us send to ally him
18 hégá-báji hā. Gan'qi Êígáⁿ'qai čííké údáⁿ'qti weágáxai číqí not a few. And then Grandfather the st. very good to do for us he promised
tega"na'ja, ca" na' iśádiqai amá úda" wegáxa-bí ešëga"-na" téé in the past, yet agent the pl. good that they have he thinks usu. it is done for us it ally the ha. "Úda" té éize-na"ni ca"-ja, ca" niúji té-na" na" ánuèighai,".

Good the they usu. though, yet bad the na. they persist in (saying) ešëga"-na" ni té, liigué"caí aká. Ki úda" liigué"caí 'íçe té he thinks usu. the, Grandfather the sub. And good Grandfather prom. the level wegáxa-báji-na"ni éga", ucté amá naźíde-šingé-na"ni há Cau" they do not do usu. as, remain the are disobedient usu. for us ally they. Dakota amá. Ki gagega" gë wèteqí gë liigué"caí na"ni in"gué"caí the pl. And like those the pl. hard for the pl. Grandfather to hear we wish for sub. it him

ega", iśádiqai amá baxú a"wa"-ci-na"ni. Iśádiqai amá baxú 6

ag., as, agent the pl. to write we employ usu. them ally. Grandfather the pl. to write sub. in ob. me in ob. say we employ notwith- standing, they do not speak usu. for us ally, written for us as say etewa", wíij'ka-báji-na"ni há iśádiqai amá. liigué"caí wága-

etewa', notwith- standing, they do not speak usu. agent the pl. Grandfather serv sub. 9

ant his the pl. to hear we wish for as, we write to you about several things

Mazi-kide said:—Kágé'ha, čé a"ba gë wagáca" ne té a"ba My friend, this the days traveling you the day go

išiugu ečiše-na"ni išiègá amá. A"nte išádi wagácaŋgéé throughout they think usu. for the pl. As if his father he causes his own to travel

ešëga"qiní: "E'a" aná'aa etéda"n," ešëga" a"ba išiugu(e. Eska it is just so: How I hear it apt? in (I think it day throughout Oh that soliloquy),

wíkáge ukét'a" ka"-a"-čë-ši-"-na"ni. Wada"bái ešëga" cučé, my friend succeed we hope usu. all. He saw us as he has gone to you (by request),

Wakan'da wáčaha"nikaci" ga-máčë, wawíne-máčëga", óskana God to pray various prayers to 0 ye people, lawyer ye who, oh that

učëga" ka"na"ča"-čai. Eska wíjañáwağé té ukét'a" ka"-a"-ča"-čai. 15 you aid him we hope, Oh that capable of sust. the he acquires we hope.

Ta'wá"-ge ye jínga said:—Kágé'ha, ca"ni kacimi"ga-ma wába-

My friend, in fact the people I pray to

díčačë ée wíjaqte. Ca"ni nikaci" ga edúna" wíngäkáiíí xi, them I send word just one. And person what you (pl.) speak it, to them about it

učëkáki-ši-ši-čë, Wakan'da wáčaha"-máčë edábe, wíčaha"ni 18 0 ye who speak to one another about it, God ye who pray various also, I pray to you (pl.)
bęųgaqti. Nikacii'ga ukę'gi bęųgaqti čęiha'ni te há, úwa-
aíl. Indian common really all they have prayed. O ye
cąqqa'ni-mácę. A'ba ge wabęitaa'-ma'na'-ma'ń ctéwa'ń, nika-
who aid us. Day the pl. I usually work at differ-
in. ob. even it. per-
3 ci'ga wagácą'ń ge i'i' gei yi, edáda'ń ié u'da'qti aq'i' gei
son traveling he who has returns
ka'n'ebęégą'-qti-na'-ma'ń, asicę-na'ca'ca'ń. Edáda'ń ctéctewa'ń.
I am usually earnestly hoping it. I think usu-
of him ally always. What soever
sąqti ukęta'ń gei ka'an'ca'ń čai, ebęégą'ń. Ki ciń'gai'ga
very firm he acquires he we hope, I think it. And
child
6 wiwí'ńa sąqti maja'ń čan'di i'nají'ń ka'n'ebęégą'ń.
my very firmly land in the he stands for me
Aaf'į-na'paį said:—Kág chá, waamíńa néc te ēskana nika-
My friend, to work at you the oh that In

ci'ga ukę'gi úwačagįxa'ń u'da'qti ućaketa'ń càqgi ka'n'ebęégą'ń.
dian common you aid them very good you acquire it you re-

9 Nikacii'ga wańe-mácę ućę'ga'-mácę, ēskana wacka'qti uće-
Person O ye lawyers O ye who help him, oh that making a great you
qti ka'n'ebęégą'ń wibęaha'ńi há. Nikacii'ga cę'gi węteqì ké
him much I hope I pray to you (pl). Person that my. hard for the
fbahō'i ĝa'gā waćeita'ę cućai.
he knows it as to work for has gone us

12 Wadjepa said:—'Iača-nají ča'ńja, ie bęǵa wiwí'ńa, in'ca'ń há.
I have not though, word all my own, I agree to them.

NOTES.

22, 2, čai. G. thought that it should read, "ačai," but that means,
he goes or went of his own accord. With "čai" compare the use of
"cuče" instead of "cučai," 21, 4, 23, 4, 24, 5, and 27, 13, confirmed
by W.

21, 13, ućca'ń čiįai, etc. The idea is: I have attained to the afore-
said stage of civilization, but the President ignores it (or, opposes it),
acting just as if he meant to say, "I do not wish you Indians to live as
white people!"

22, 7-8, niacii'ga wačapi ėčema, etc. W. changed it to, niacii'ga
people wačapi'ń one-ma gick' úwačakiai ka'n'ebęégą'ń há, "I hope that you will
you are near you those quick you talk to I hope

speak very soon to those people near you, to whom you go." But that
hardly agrees with the context, as Na*pewačč was not addressing Mr. Tibbles but all the white people.

23, 13. Supply "tai," after "čąjickaxe," as in 23, 15. Waxai in 23, 13, refers to the Indians alone, but, in 23, 15, to all races, including white people, Indians, etc.

23, 15-16, aji tė hà Wakanda aka. If "aji" be retained, change "aka" to "čińke," otherwise "aji" should be changed to "a-baji" before "aka."

25-27. Two Crows' words were addressed directly to Mr. Tibbles; but some of the speakers addressed the white people of the United States.

26, 9, et passim. Ijigapčai čińke. Used correctly in 26, 10-11, and 26, 16, where it is the ob. of verbs. It can be changed to "Ijigapčai aka" in 26, 12; but that requires "čęge-ga" after it, instead of "čęge-ga." In 26, 14, čińke should be "aka" before "wega-xa-ńi;" and in 26, 18, "aka" should be used before "ičai." Had "iče" been used there "čińke" might stand, provided that action by request or permission was referred to. W. said that Two Crows spoke hurriedly, when he used "čińke" for "aka;" and had he reflected he would have used the latter. G. said that Two Crows used Ijigapčai čińke because he did not see the President, but this is inconsistent with his use of "Ijigapčai aka" in 27, 3.

27, 4, wega-xa-baji refers to the acts of Indian agents, not to that of the President.

27, 17, wińčakšai refers to Congress.

Since this letter was written the author has talked with several Omahas, including four of the men who dictated parts of this letter. Judging from what they say, they have had reason to change their opinion of Mr. Tibbles, who has married a daughter of the late Joseph La Flèche, and has been residing among the Omahas for several years.

As the author has not returned to the Omahas since he left them in 1880, all subsequent information respecting the tribe has been gained from letters and from Omahas who have visited Washington.

TRANSLATION.

(Duba-mačči in said:)—My friends, ye persons who are the principal ones of the whole country, I think of you to-day, and so I petition to you. O ye people, O ye who understand something, a man who knows about us and who understands our troubles in this land has gone to you for the purpose of working for us. I refer to Mr. Tibbles. I hope and pray that you may accept his words and help him! As he understands some of the ways of all of us Indians, he has gone to you to accomplish something for us; but if he works alone we fear that he will fail. Therefore, O ye people, if you aid him, and all of you succeed in doing something for us, I may hope to continue to work for myself with much gladness in this land. It is wrong for those people
who do not know our ways to doubt what Tibbles tells. But what Tibbles says he says because he has indeed gone to you to right the wrongs of us Indians.

(Sin-la-\xa\xa said :)—My friend, as I think to-day of the principal people who are intelligent, I will petition to them. A man has gone hence to you, and he has gone with a full knowledge of our troubles, for he has seen us with his own eyes. In former days I never saw even one man who did such a thing; but just now I see the deed (done). I mean Tibbles. O ye people, I petition to you because I hope that when he tells you about all the things that are difficult for us, you will accept them from him. Notwithstanding those who know nothing about our difficulties doubt him, as he knows about us, you will please accept his words. The President does not have a full knowledge of our trouble, and though he has the oversight of us, behold, he wishes us to die! But as we wish to live, we pray to you, O ye persons who help us! I am undertaking one thing; I am learning to do various kinds of work. I have accepted all your customs. But though I have done this, the President acts just as if he was saying, "I do not wish you (Indians) to live as white people!" I think of the man who is going hence to-day. O ye great men, I think of you all. Perhaps you think that you have persevered (in our behalf); I send to you to beg you to persevere again.

(Na\pewa\'e said :)—My friend, to-day I think more of those who pray (than of any others). We hope that you may accept all the words of this man who is going, and that you may act accordingly. He goes to work for all the tribes of Indians. And when you succeed, and it is settled in a very satisfactory manner for us, O ye who work for us Indians, we ought to be human beings. We desire you to make us human beings! We used to think that the oversight which the President exercised over us Indians was a good thing, but now it is not apt to be so. We used to think that something was ours, but behold, we are virtually not their owners. If that be the case, I hope that you will do your best very soon to aid those who have been approximating to you. Though we Indians have been looking all around in search of the good road for ourselves, we hope that they may cause us to find the good (close at hand). My friend, when I said that we had looked all around for it, I referred to our having faced toward your methods, those good things.

(Le-\na\'ha said :)—My friend (Tibbles), some of these Indians remember you. We think of you to day, because you went to work at various things for us. Though I have had sense for forty years, I have not known a person who resembles him (Tibbles) in doing kind acts. And now, though he does not at all belong to those who have in their veins our Indian blood mixed with the blood of another race, yet he pities us and works at various things for us! The white people have always wished us to continue wild; but now God has ordained him (Tibbles) to do various kinds of work for us, and thus he does. And now, as I
hope that I may live as the other people of the country do, I pray for that on my own account. Though I have a different skin, I hope that I may live in the land as do the people with white skins. The words spoken by my friend who has gone to you are in accord with what he has seen among us. O ye chief men, I hope that you may accept the words and help him. I do not mention the President by that name; I call him the "Slayer of Indians!" I wish that I could see him face to face and give him these words! I refer to his not helping us. He accepts what words the agents say, but he does not even look at us! I have taken my place at the very end of the petition, and thus I send to you to pray to you.

(Big Elk said:)—The man who is now on his way (to the East) is the only one who has obeyed God's words. He has not wished to transgress the commandments of God; it is good. When God made us in this country, He did not say, "You shall regard yourselves in the way of others." God did not say this to any race of people, whether they were Indians or white people, such as you are. Only that which God made is good. And you who have an abundance of possessions, are, as it were, just like Him; therefore please listen to the words of no one except the man who has gone hence (to you). He has gone to you to rectify several matters for us who are suffering. God made us in this country, and though we have continued in it, we have not succeeded at anything. Because we have not succeeded at anything you have made trouble for us Indians! The President desires us to go in the way in which there are usually very bad things. Therefore this man, who has really seen us, has gone to you to rectify several matters for us. O ye very strong men, O ye who pray to God, help him!

(Joseph La Flèche said:)—My friends, ye people who dwell in the country of the United States, I petition to you! O all ye people! I petition to you. We write to you because we wish you to pity us when you see this letter. In former days, when we dwelt in this land, we did not know of anything whatever like this! As God made various things for us to eat in this country, we continued to eat them; and we had sense enough for this, if for nothing else. And behold, O ye people, you have brought on us a great trouble! And when we had trouble, and were without a refuge, we used to go to the President and petition to him. But he made it a rule not to accept our words. At length we learned this by experience. Behold, thought we, he does not regard us as human beings! We know for ourselves that he does not regard us as human beings; therefore, O ye people, when we start to go towards you, the President usually blocks our way! He acts just as if he was saying, "I do not wish you to be human beings." Still, we wish you to pity us, and from this time forward to acknowledge us to be human beings! And we hope that by the time that we are looked upon as human beings he may always think of our children (even if he has not paid any attention to us). The man who is aiding us can not accomplish
this business alone. He undertakes it because he thinks of you. He thinks, "They will aid me," and so he does it. Therefore we hope that you will aid him. O friends, we hope that God may open your hearts, and that our thoughts may enter your hearts. I do not think that this man called Tibbles has spoken even one false word. Friends, he has told you nothing but the truth. Do not doubt his words! He tells you what he has seen among us. He is trying to right our wrongs, after seeing us and gaining a knowledge of us. O ye people with good hearts, we hope that you will pity us and help him!

(Two Crows said:)—My friend, you who were going after talking to us, as these men remember you to-day, we have written to you about several things. We are ever thinking of you. We are always thinking, "How can we hear from him?" We hope that all those who pray to God about different things may help you. We hope that they may regard your words as true ones. You have gone on a journey just as if you had been born here among us Indians! We take refuge in Judge Dundy's decision, as it is very good. That being so, we think "It may be better for us!" There is no part of this matter about which you went to speak of which you do not speak truly! You knew all about it before you went, so they ought not to doubt you at all. Even if the President doubts you, he does not know about us. You know about us, so you talk about us. The servants of the President have really caused him to tell a lie! The President has thought, "I have made the Indians very prosperous." And then, though he has done something for us (i. e., ordered it to be done), by the time that it gets here, it is not done for us, as his servants pull it to pieces! Though the President may usually do what is for our good, the agents abstract the good when it gets here, and we suffer. And when the agents send to the President a report, they report to him that we are doing very well; they tell great lies! And as the President promised in the past to do what was good for us, he thinks that the agents have done so for us. The President thinks, "Though they generally get what is good, they persist in saying what is bad." And as the agents do not carry out the good promises made to us by the President, the rest of the Indians, the Dakotas, are disobedient. And as we desire the President to hear about our troubles such as these, we employ the agents to write. Though we employ the agents to write (to the President about these things), behold, they do not write for us! Notwithstanding they say that they have written for us, the agents do not speak the truth. As we wish the President to hear about his servants, we write to you about these things.

(Mazi-kide said:)—My friend, throughout all the days that you are traveling (for us), those who are your friends are thinking about you. It is just as if one would cause his father to go on a journey. We think throughout the day, "How can I hear from him?" We hope, "Oh that my friend may succeed!" He has gone to you (white people) after
seeing us. O ye people who pray various prayers to God, and O ye lawyers, we hope that you will aid him! We hope that he may acquire something by means of which we may live!

(Little Village-Maker said:)—My friend, I send but one word as my petition to the people. I petition to all of you, both to you who pray various prayers to God and you who speak to one another about the business of the country (in Congress). All the Indians have really prayed to you, O ye who aid us! Even if I work at different things every day, I am earnestly longing for the return of the man who has gone on a journey, hoping that he may bring back some very good words. I am always thinking of him. I think that we (all) hope that he may succeed in bringing us something or other which may be of lasting benefit to us. I hope that my children may never be disturbed in the possession of the land.

(Δαφί-ναπαji said:)—My friend, you went to work at various things for us, and I hope that by your aid to the Indians you may succeed in bringing back something very good. O ye lawyers who aid him, I pray to you. I hope that you may persevere and render him much assistance! That man who has gone (to you) knew about our troubles before he started; and he has gone to you to work for us.

(Wadjepa said:)—Though I have not spoken about (anything), all the words are mine, and I agree to them.

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JOHN SPRINGER TO JOHN PRIMEAU. SEPTEMBER 11, 1879.

Kagéha. a"čina'a"-baji'-qti'a sáči. Wahággeze wačía'ji. My friend, we have not heard from you at all a long time. Letter you have not given us.

Wa'ú wiwia Zazé'le čina'a" ga"čai. Mi"jinga anigungai Woman my Susette to hear from you wishes. Girl our

jingá činké wakéga i"teca". Mata'cú-náji" amá cagčai. Wa- 3 small the one is sick now. Standing Bear the ny. has gone I par.- sub. back to you.

béqé pi éde maxadečinge ga" te te a"na'a"-baji, wábčésa said I reached him but disobedient as word the he did not hear me. I spent more time than I had intended

agél. Ki ñeka" te čiaqti ca" agčái. E'a" man'ami" te I re- turned kither And died the failed and yet went back. How you walk the

i"wi'n'ca iča-ga. Mata'cú-na'ba ijin'ge Caa"na a čé ga"čai 6 to tell it to send kither. Two Grizzly bears his son to the Dac- kotas to go wished

éde, čči'a. Ičádičai amá uč'agaí. but, he failed. Agent the sub. was unwill- ing.

10967—3
NOTES.

33, 4. For “wâbicúsâ,” W. and G. read, “wâbicâ,” or, “wâbicâ,”
I failed to accomplish anything.

33, 6. Ma'ten-na'ba, better known among the people of Nebraska
as “Yellow Smoke.”

33, 7, ciéča. Accentuated peculiarly. G. said it should be, ciéčá hâ, the
regular pronunciation.

Standing Bear refused to remain any longer at Decatur, so despite
the advice of the author, who was acting according to instructions
from Standing Bear's friends at Omaha, he started for his old home
on the Niobrara River. He was pursued by John Springer, an Omaha
policeman, who tried to bring him back. Standing Bear defied him,
showing Judge Dundy's decision. John was obliged to let him go.

TRANSLATION.

My friend, we have not heard from you at all for a long time. You
have not corresponded with us. My wife Susette wishes to hear from
you. Our younger daughter is sick now. Standing Bear has started
back to you. I pursued him and overtook him, but he was disobedient
and would not listen to my words; and so, after spending more time
than I had intended, I had to come back without him. Although his
affair was far from being settled, he started back to his old land. Send
and tell me how you are. Two Grizzly Bears' son wished to visit the
Yanktons, but he failed, as the agent was unwilling for him to go.

TO REV. JOHN C. LOWRIE, NEW YORK, FROM TWO CROWS AND
OTHER OMAHAS. SEPTEMBER 16, 1879.

Kagéla, wâipócbaxii hâ. Ca'n' íe djúbaqtei aângiičikič
O friend! we write to you on various subjects. And word very few we speak to
you
cú'čean'čë tân'gata'n. Ca'n' úcka'n pahan'gadi 'ia'n'čë tân'gata'n
we will send to you. And deed formerly we will speak of it
3 hâ. Úcka'n pahan'gadi wabágćeze ácâde ni tè 'ia'ń'čë tân'gata'n
Deed formerly book reading house the we will speak of it
hâ. In'c'te, kagéla, pahan'gadi wabágćeze ácâde ni tè wačí'í
As if, O friend, formerly book reading house the you gave
it to us
tè, wečéckaxii hâ. Ki ca'n' úda'n'ti a'ča'n'ba'ha'n-bají'q'ía'n'i
the, you made it for us. And yet very good we did not know it at all
6 ca'n'ja, ca'n' o'đi ci'gajín'ga naji'n'awa'n'kiče'na'n'i. I'n'ta'n'
though, yet there child we caused them to stand near. Now
wabágćeze ácâde tè enáqtei úda'n tédega'n' a'ča'n'ba'ha'n'i hâ;
book reading the if only good has been apt we know it.
ádaⁿ aŋgaⁿ'cái héga-aⁿ'cín-bájí wábágéeze ácâde té. Gaⁿ
therefore we desire it we are not a little book reading the And

“Caⁿ” wábágéeze ácâde ái tô’ údaⁿ'úja' cíń'gají'n’ga amá nájí'n’i
At any book read- ing house the very good child the pl. stand sub.
áhaⁿ,” aⁿ'cái há. Ki caⁿ wábágéeze ácâde tô’ ēpápi'ti 3
! we think . And yet book reading the speaking it very well

wasépaⁿ aŋai-de čéwa’i čí’te wábágéeze ácâde ái tô
rapidly they when who caused it may book reading house the

éccéni’i. Gaⁿ ičáidičájí amá wáciⁿ, cíjn’gají’n’ga aⁿ’bá hahe
was broken And agent the pl. had them, child day part of it

wábágéeze ácâdewákičájí. Ki čama cíjn’gají’n’ga- ma pa-
book caused them to read. And these the children be-
há’ga wábágéeze ácâde amá ni’na amá gč-čdá de kí
fore book read the pl. alive the ones sixty and

ě’dí sótaⁿ. Ė čąpí, wábáxu čtáun’i. Ė čąpí čánká editaⁿ
on it live. Language speak they even write (letters). Language speak they who from (them)

winⁿ luíga’n’cái iškas: čič editaⁿ winⁿ wábágéeze wéçáde 9
one Grandfather (his) inter- again from one book reads for them

ha. Ć čič editaⁿ na’bá ja’čita’n’i há, čč čábi’n’ wáqe ni gáxe
Again from two work as carpenters. And three white people to make

ibahan’i há. Ć čič editaⁿ čábi’n’ ma’n’zegáxai há. Ć čič editaⁿ
they know Again from three work as blacksmiths. Again from (them)

winⁿ učímbadi wačita’n há. Ki i’n’tečaⁿ Quaker-má wáci’n té 12
one at the grind mill works. And new the Quakers have had the them

cetaⁿ winⁿ’uqítécété wáqe fá-bájí: ma’n’zéska té u’n’čingé’čí ti
so far even only one white do not speak money the all in vain

uqájče, edádaⁿ cícetéwa’n’ išji’xáxá-bájí. Ki páhan’ga té úda’n
fell down what soever they did not make And before the good

ínahí tédéga’n, wéčéčéča’n’ éga’n wéča-bájí héga-bájí. Účka’n 15
indeed was apt. but. they broke it up for us as we are sad very. Deed

páhan’ga téča’n či či’qti aŋqíqu’a’cái. Ki čska’n luíga’n’cái aká
before the again that we desire for And probable Grandfather the

uíwáqíñaⁿ’i ečéga’n’wáče. Ki či čáskama kage’ha, uíaqágíko-
he helps us is reasonable. And again oh that, O friend, you help

íwa'n'í aŋgaⁿ'cái. Páhan’gadi uíaqágíñaⁿ’i éga'n či i’n’teča’n 18
us we think. Formerly you helped us as again now

uíwáqíñaⁿ’i anga’n’cái. I’n’te ča'n’wačga’n’ a'n’ wábágéeze
you help us we desire. As if tribe the book
OMAHA AND PONKA LETTERS.

áçæde tē īgiúdaⁿ tatē náyâⁿqti aⁿdan'be cåwågan'i, ádan' reading the shall be for its good shining very we see it we are so, therefore

aŋgaⁿ'çå-qtiàn'li. Day school tē aŋgaⁿ'çå-bi:jî. we strongly desire it. Day school the we do not desire.

NOTE.

This letter was dictated to the author at the Presbyterian mission house, twelve Omahas being present.

TRANSLATION.

O friend, we write to you on various matters. We will send to you to speak to you a very few words. We will speak about something that was done formerly. We will speak about the school-house that was formerly in operation. When you, O friend, gave us a school-house, it was as if you made it for us. And though at that time we did not know at all that it was a very good thing, yet we generally put the children there. Now we know that the sole tendency of education at that time was towards improvement. Therefore we are not a little anxious for education (for the children). We think, "The children fare very well when they stay at the school-house!" And yet when the children were learning to speak English very well, and were improving rapidly, from some cause or other the school-house was broken up! And then the agents took the control, making the children study for half a day. Now there survive sixty-five of those who formerly learned at the boarding-school. They speak English, and they even write letters. Of those who speak English, one is a Government interpreter, one is a school teacher, two are carpenters, three know how to put up houses, three are blacksmiths, and one works at the grist-mill. And now, of those who have attended school since the Friends took control, not even one speaks English! The money has been expended all in vain. They have not made anything for themselves out of it. And what was in existence formerly was truly good in its tendency, but as they have broken it up to our disadvantage, we have been greatly displeased, We desire for ourselves that very thing which was here formerly. And it is reasonable to think that the President will aid us to get this. O friend, we think that you will help us. As you aided us formerly, so we desire you to aid us now. With reference to the boarding school, we regard it as something that is shining very brightly, and which must be for the good of the people. Therefore we strongly desire it. We do not want the day schools.
HUPEÇA TO WILLIAM M'KIM HEATH. OCTOBER 1, 1879.

Kagehâ, aⁿba镩e waqîⁿ/ha čaⁿ naⁿ/bec. Kagehâ, nîkâeⁿ/ga

My friend, to-day paper the I have seen it. My friend, people

nankâe, èskãa aⁿ/etaⁿ/bai kaⁿ/bëégaⁿ, ci wiyaⁿ/bai kaⁿ/bëégaⁿ, ye who, oh that you see me I hope, again I see you (pl.) I hope.

Nîkâeⁿ/ga-mâcê, waqî/jgâta hi tê qâwî/qai égaⁿ égînaⁿ hà. 3 ò y e people. you work for your-selves the I love you as I do that.

Wamûsê wêgaⁿ/ze gëêba-maⁿ/ba nàji, údaⁿ/qi dâixe. Wataⁿ/zi

Wheat measure twenty I sowed, very good I did. Corn gêêba-čâbëiⁿ nàji; mî wêgaⁿ/ze gëêba-maⁿ/ba; majaⁿ/qê, measure thirty I planted; tato measure twenty; onion,

nûgèe, hâⁿ/bëèng/ge, bëüaga údaⁿ/qi dâixe jë eti wiⁿ/aûdâxâe, 6 turnip, beans, all very good I did. House too one I made for myself.

údaⁿ/qi, ëde inⁿ/nàqîn/èe. Kûkûsî gëêba wàbëiⁿ, èskãa-min/ga
gû very good, but it was burnt. Hogs ten I have them.

wñ/âqtei, miⁿ/xà dûba wàbëiⁿ; zìsîka wí/âqtei: cëna wëcâsî-
jûtî/dìq, four I have the; turkey just one; enough you make

ekâxâi gê è èskâa ebbêégaⁿ, kâgêhâ, itⁿ/teqî/qtei wàbëiⁿ. 9 by means the pl. that perhaps I think it. my Friend. just now I have them.

Iⁿ/teqî/qtei uwibça hà. Edâdàⁿ aⁿ/čaⁿ/babaⁿ-bàjî égaⁿ, nîkâ-

Just now I tell it to. What we do not know it so. In-
cîⁿ/ga uköéiⁿ aûgâciⁿ. "Aqâqti aⁿ/èi. A^n/ê tê wëcâsîng/èi
diàn common we who move. Suffering we are. We die the we have no means greatly at all

canⁿ/ce aⁿ/èiⁿ aⁿ/ba ëjûn/gèe, edâdâⁿ aⁿ/čaⁿ/babaⁿ-bàjî, èhë. 12 always we are day throughout. what we do not know it, I say.

Wakanďa amâ úqîtn gê ëgàⁿ/zai gaⁿ, nîpi gaⁿ, údaⁿ

God the mv. work the pl. he has taught as, you do as, good (or pl.) sub. in. ob. you it well

maⁿ/mi. Kì wêgaⁿ/za-bàjî gaⁿ, kâgêhâ, wëôtî hà. Wanîta

you walk. And he has not taught us as. my friend, it is hard . Quadrupled for us

éwäjîⁿ jûtîⁿ èiⁿ/è è nàwágîjáu. È úqîtn wëgàxâi. Ïëbeél 15 matures of its own the it he has told us. It work he made for us. Part

aûgúñáîi gaⁿ, hébe aûgúñáîi gaⁿ, ki wiⁿ/aûñi. Kâgêhâ, acced coll. (?) oh.

we put on as, part we put on as, and one we wear. My friend, leggins as robes.

aⁿ/čaⁿ/babaⁿ-bàjî aqâqti aⁿ/èi. Uáwa=n/ñi-ga. Uáwàñaqán

we do not know it suffering we are. Help us! You help us.

ý, aⁿ/múa ètègaⁿ. Uáwa=n/ñi tê nîkâeⁿ/ga uköéiⁿ-ma níà 18 if, we live. You help us the Indian the common ones to live

wëcêèka=nî èskãa èbêégaⁿ gaⁿ, uwibça. Aûgùñá èti wàgè-
you wish for us I think it may be as I tell it to you.

We on the too ò y e
mácei, nája'h pahán'ga níc'a'ni té ču'ča'h čiće he'ga-a'h či'-báji.

Kí maja'h ča'v úda'h cta'ñ bai tédihi yi, wača't'ama, té
And land the good you saw it by the time when, you hated us, to
die

3 wečéeka'nam. Kagéha, ca'némwačai-gá. Níkaći'n'ga ukéci'-ma
you wished for us. My friend, let (ye) ns alone

céna čwačái-gá. A'nwač'iquéta'í wada'n'be-nan'i Umaha'h
enough speak (yet) about

aŋ'gata'h. Pahán'ga té'di úci'n' čiće near ge da'n'h be ga'n'ga-
we who stand. At the first work you the pl. to look in ob.

6 čewa'n'-báji. Kí in'tca'ñte úcí'n' čiće na'í ge če'amá da'n'hai,
not the least de.

áda'h ca'nméwačái-gá. Kagéha, níkaći'n'ga ukéci'n' aŋ'ga'ti'
there fore let them alone! My friend, Indian common we who

'i'ágwačačai teábai. Wanita dáda'h, tájti, té, a'n'pa'n, pateúge,
you make us suffer very

9 ca'n' wanita be'gá t'a'n'i ga'n' wén'da'n'ga'n', če'wačáci. Čiŋ'gái,
in quadruped all they as good for us as you killed them. There are

fact abandoned none,

aŋ'gúginai yi. . . . Níkaći'n'ga-máce, čatí té cta'n' ci'-ga-
we seek them. when. O ye people, you the so far child

jiŋ'ga álìgi ída amá, ca'n'ge mi'n'ga amá maja'h čan'di ída amá,
many have been horse female the pl. land they have been born.

12 Wáqé wáčí'n amá wi'n' géeba údawáće wa'n'be. Léska ni'ga
White people have the pl. one ten has given Cow

páji'n' wiwi'ñi čan'di álìgi wédácé wa'n'be-nan'ma'n'-ná. Maja'n'
láid my in the many have had young ones I have usually seen them. Land

čan'dí paha'n'ga ti té'di, ni čiŋ'gé'qti wačí'n' näjí'n' amá.
in the first had when, house none at all working they were standing it is said.

15 Kí ni ačúhage gáxe-nan' amá. Níkaći'n'ga-máce, wáča
And house at the last they have usually been O ye people! clothing

úda'n'qti wi'n' bai. Kí edáda'h ígaxe a. I'a'n'de čan'dí'ta
very good I have seen And what has it been? Ground from the

čiće amá. Léska-ná ci'n'qti wa'n'be-nan'ma'n'-ná. Kí maja'n'
it has been The cows very fat I have usually seen them. And land

taken, they say.

18 wi'n' čan'dí qáde če'n' amá. Kagéha, úcka'n' čiće
my in the pl. they are fat by My friend, deer your

in ob. by means of it they say.
OmaHa AND PonKa LetTeRs. 39

"And I go. To help us we have none. O ye white people,

You help us you cause them to hear about it.

Oh that people.

If, apt. My friend, island all

You them.

Island.

Winter

Tell we I.

My
to

To thirty I

Work

So two

For

Ten

Turkey

But

Bushels

They

And

Also

That

Well.

As.

Therefore

I will tell you.

Winter

Thirty

And on it two I am.

NOTES.

Mr. Heath asked this letter for publication in "The Cincinnati Commercial."

37, 19. Aŋ Mej a marks a contrast between the Omahas and the white men. Supply a sentence, such as, ᓲᑲᓐᔨ ᓯᑲ, wâq-e-mâcê, mânâ' mânâ' tâ, mânâ' tâ, wâq-e-mâcê, Kâqêhâ, niňâan' da bâqâna. Supply a sentence, such as, ᓲᑲᓐᔨ ᓯᑲ, wâq-e-mâcê, mânâ' mânâ' tâ, mânâ' tâ, wâq-e-mâcê, Kâqêhâ, niňâan' da bâqâna.

38, 10. ᴨ蹉 ᴨ蹉 began the dictation of the following in Omaha, but the author did not record it in that dialect, except the first clause [Ki mânâ' pâhâ'n'ga nêjûn' ca'â. And (in) the part of this land in which you first dwell]: "And we did not say that you were bad, when you were in the part of this land to which you first came. But if we, in turn, were to cross over to that land from which you came, they would send us back home."

TRANSLATION.

My friend, I have seen the letter to day. My friends, O ye people, I hope that you may see me, and that I may see you. O ye people, as I love you because you work for yourselves, I do that (i.e., I work for myself). I sowed twenty bushels of wheat, and did very well. I planted thirty bushels of corn, twenty bushels of (Irish) potatoes, onions, turnips, beans; I succeeded very well with all. I also made an excellent house for myself, but I have lost it by fire. I have ten hogs, one cow, four geese, and one turkey: I think, my friend, that just now I have all the things by means
of which you accomplish something for yourselves. I tell it to you just at this time. We Indians have been ignorant. We have suffered much. We are always dying, throughout the day, being entirely destitute, I mean that we are dying in poverty because we know nothing. You have prospered because God taught you different kinds of work, which you do well. It is hard for us, my friend, because he did not teach us. But he has told us about the quadrupeds that mature of their own accord. Such is the work which he has assigned to us. We put on part (of the animals) as moccasins, part we put on as leggings, and one part we wear as robes. My friend, we have suffered greatly because of our ignorance. Help us! If you aid us, we ought to live. I tell it to you because I think that you wish us wild Indians to live, as you have aided us. We, on the one hand, Oh ye white people, treated you very kindly when you first landed in this country. But you, on the other hand, when you saw that the land was good, hated us, and wished us to die! My friends, let us alone! Do not speak any more about the Indians. You see that the Omahas work for themselves. Formerly they had not the least wish to look at your customs. But just now these (Indians) are interested in your customs, therefore let them alone! My friend, you have caused great sufferings to us Indians. You have killed various quadrupeds, deer, buffalo, elk, antelope, in fact all the animals which abounded for our good. There are none to be found when we seek for them. (We did not say that you were bad when you were in the part of this land to which you first came. But if we in turn were to cross over to the land from which you came, they would send us back home.) Oh ye (white) people, it is said that many children have been born (to you) since your arrival in this country, and that (many?) mares have been born here. I have seen one of those (mares) which the white people have, that has given birth to ten (calves). I have seen from time to time, in my country, cows that have had many (calves). When they first came to this country, it is said that they continued at work without any houses at all. But subsequently they usually made houses. Oh ye people, I have seen you (wearing) very good clothing. And how has it been acquired? It has been taken from the ground. I have generally seen very fat cows. And they have become fat from eating the grass growing on my land. My friend, I am going to love all your customs. We have no one to help us. Oh ye white people, if you help us, we ought to improve. My friend, I hope that you will let the people in the whole world hear of (this letter). And by the time that the people have heard about me, give me a letter and send it hither! Add some very good words to it and send it to me. I regard you as a true friend, on my own account. My friend, I have told you a very straight story. Tell it to your friends! My friend, I talk to you on a beautiful day, just as if I sat beholding you with great joy. My friend, you have not seen me, so I will tell you when I was born. I am thirty-two years of age.
Pahan’esga wajut’ana tedita wia’na be ka’bë’áde, téqi hëgäji.

Before harvest season from the I see you, I wished, but, difficult very.

Edáada bejut’ana te an’bë’ca cubë’ te in’téqi hëgä-mäjü. I’nta

What I have raised the I han, don it you for me. Now

ceta’na, edáada bejut’ana bë’ra há. . . . Ga’na, nisíha, 3

only so far, what I have raised I have not finished. And, my child,
cangé a’hui-na’i-ma i’cena. Ga’ni hé há, wigín’be ka’bë’ca

horse the ones that you gave have been And that, I see you, my I want

me at different times expended for me.

té. Can’na ga’ ni láki’ga itáxatá amá índáda wé’ígöga gáxé-

the. And at any Indian at the head the plan they make

na’i éíte éskana, nisíha, ic áná’a etéctéwa wí’wi’í’í’í’í 6

usually it may oh that, my child, word you hear it sooner you tell it to me

lii’gë’é, uqé’qtei. Can’ni cií’gajín’ga wa’n’ct ni’ n’etéwa

then it, sooner. And child woman too pain sooner

’étéwa, nisíha, wisí’gë ca’ca’. Éskana awági’na be ka’bë’ga 9

times, (W.) my child, I think of you always. Oh that, I see them my own I hope,

a’n’ba gata’ qí. Le dáda etéctéwa éskana, nisíha, a’cágí-

day that far when. Word what sooner oh that, my child, you write,

cpáxu téna’ai ka’bë’ga.

your own you (pl.) I hope.

NOTES.

41, 3. The hiatus denotes that a sentence was recorded in English, but not in the original. See translation.

41, 8-9. A’na ba ata’ctéwa’, i.e., a’na ba i’çangé, every day (G.).

41, 10. A’na ba gata’ qí, i.e., a’batá’cté, some day or other, hereafter (G.). One might say, instead, Gata’ntíhi (or, A’na ba gata’ntíhi) qí’qí, awági’na be ka’bë’ga’, I hope that I may see them at last (after so long a separation). Used when several years have passed without his seeing his (adopted) kindred (W.).

TRANSLATION.

I have been wishing to see you since the first part of the harvest season, but it has been difficult. It would be very difficult for me to leave what I have raised, in order to go to you. I have not yet finished my work with what I have raised. (When my wheat is threshed and put in the barn, and the leaves fall, I will come to see you and your
four brothers.) My child, the horses that you have given me from time to time are all gone. That is the reason why I wish to visit you. My child, I hope that you will send and tell me very soon if you hear any words whatsoever respecting the plans decided upon by the Indians up the river [probably Spotted Tail's Tetons]. I hope, my child, to hear from you that your children and wife are well, and that you are, too. My child, I think about you every day. I hope that I may visit my Yankton kindred some day or other. My child, I hope that you will write and send me some word or other.

JE-JE-BALE TO T. H. TIBBLES. SEPTEMBER 29, 1879.

.... Kagéha, an'ba gé ípi etéga". An'cégiwácká¹i xi, O friend! day the pl. good in. ob. by means of You exert yourself if an'la taté. .... Piça"çáa¹ ca'ea¹ca-bi enéga". Piqti I shall live. Again and that you have you think it. Anew pity ye me! 3 ca'een'gičá-gá Waqie amá kígéhá¹i tê éga¹ wigéhá¹i, White people the pl. sub. praying to one another as kinmen so I pray to you, my own, wahna"t'ee tepičicaº with reference to petitioning for something.

NOTES.

Most of this letter was recorded in English; such parts are marked in the accompanying translation by parentheses.

42, 1, an'ba gé=a'na wiº, referring to a year, not a day (W.). "Ipi" refers to the material benefits hoped for, i. e., new clothing, food for horses, etc., as the days rolled by he hoped to get these things (G.).

TRANSLATION.

(I came up to the Omaha agency to-day. The words which you sent me as you passed by on your way home make me glad. I wished to tell you about one thing, but you went away. My horses have no food, and so I am suffering. Winter is close at hand. I hope that you will let me know in what land I am to stay. I do not wish to transgress the commands of your friends and yourself.) My friend, as the days pass, good should result from them. If you persevere in my behalf, I ought to improve. (My pants are in holes, and the cold weather is coming.) You think that you have treated me kindly very often. O pity me again! I petition to you as my relation, just as the white people petition to one another. (I hope that you will write and show me your words. I wish to know what you have to say and advise.)
NA'ZANDA'I TO JAMES O'KANE.

Ca'n' wabâjâze ñe ñiñixu wiñaxu cuñcëcuë. Wabâjâze

And letter word a few I write to you I send to you

cuñcëcuë amêde qaña wiñëctëwa'n tia'n' cãkiçëjí. Ca'n'-na'h

it is said that I sent it to you (but I do not know if; see) but

you have not sent back even one you have not sent

bither (to me). And only

a'n'pañha ñaqtíha ñiñixe i'ñekeñañá 'iñcë çã'ctí, ca'n' a'n'ba 3

elk hides deer hides also you desired for you formerly, yet
day

wabâjëze cuñcëcuë amêde

throughout I think of it from time to time.

Ca'n' a'n'pañha mecha dan'ctë wiñ'a'wa

And elk hides winter or which ones

You send me a special messenger again

wabâjëze na'mañ-mañ' na'cáné

Ta'ñtí niñ'wi'n kànbë'ga'n. Ca'n' mecha gë átañtí ka'n'be'ga.

are very you buy I hope. And winter the pl. exceeds I wish.

plentifuI

Ca'n' uñcë'qtec, éskana, qaña ñi'wi'n' çana kànbë'ga'n. 6

very soon, oh that, you tell me I hope.

And

NOTES.

43, 1. "Wabâjâze cuñcëcuë amêde" would imply that the sender was drunk or otherwise, and ignorant of what he had sent in the letter (G.).

Read, "Wabâjâze cuñcëcuë na'mañ-mañ' ëdega'n, qaña wiñëctëwa'n ti'a'n' cãkiçëjí hà" (G.). This should be either, Wabâjâze cuñcëcuë

you have not sent to me

tia'n'cãkiçëjí hà (G.). or, Wabâjâze cuñcëcuë amêde

but back even one you have not sent it to me

Letter it is said that they sent to you, but

qaña wiñëctëwa'n ti'cãkiçëjí hà (W.).

43, 6. The parenthetical sentence of the translation was not recorded in the original.

TRANSLATION.

I write you a few words. I have written to you, but you have not sent even one reply. As you promised to be on the lookout for elk and deer hides for me, I have been thinking of it regularly every day. I hope that you may buy elk hides or winter (buffalo) hides, whichever kind you find plentiful. I desire winter hides above everything. (Wherever you hear about them, whether in Kansas or somewhere else, I hope that you may buy them.) I hope that you will reply very soon.
GAIIGE, AN OMAHA, TO MACA\textsuperscript{a}, A PONKA, AND HEQAKA-MANI, A YANKTON. NOVEMBER 10.

Úcka\textsuperscript{a} čč eka\textsuperscript{a} na té téqi hégai. Wi-na\textsuperscript{a} ewčědxí-ña\textsuperscript{a}-ma\textsuperscript{a}.

Deed this you desire the difficult very. I only I usually write for them.

cdé gúteqí há. Wabágę̂ze čea\textsuperscript{a} čäi gě wénągę̂-ña\textsuperscript{a} i, Pań\'ka

but difficult. Letter we send the pl. they are away in ob. they conceal usu. Ponka

3 čańká vári-báji-ña\textsuperscript{a} i, áda\textsuperscript{a} an'gabágéi. Ki Maqpi-jíde té etá

the pl. they do not usu. there we hesitate not. And Red Cloud word his

ob. give to them ally, fore liking to ask for the favor.

té pi wágazu aná'a\textsuperscript{a} ka\textsuperscript{a} bęa, učákiá tédáhi či. Ki ecč ecča

the anew straight I hear I desire, you talk to when the time arrives. And you enough say it

há. Ki Hänk'ta\textsuperscript{a} wí' na\textsuperscript{a} a\textsuperscript{a} wan\textsuperscript{a} da\textsuperscript{a} be taité ebočéga\textsuperscript{a}. Wąčita\textsuperscript{a}

And the Yanktons we see them shall I think it. Work

6 ańčjeta\textsuperscript{a} ga\textsuperscript{a} ččama níkaci\textsuperscript{a} ga wada\textsuperscript{a} be ga\textsuperscript{a} čai. Čie wáwiké, we have as these people to see them they wish. You I mean you.

finished it:

Máca\textsuperscript{a}. Níkaci\textsuperscript{a} ga jáwąágę̂e ma\textsuperscript{a} ni\textsuperscript{a} węgaska\textsuperscript{a} ččikaćę'qtí-ga.

Feather. People you with them you walk cause him (some one) to entertain them well.

Úda\textsuperscript{a} waga\textsuperscript{a} čča ga. Wę's\textsuperscript{a} -ańń ga t'éča-bí, aį. Čeča enkičai

Good desire them. Big Snake that he has they one causes say. Yonder one causes it to reach there again where you are

9 čńate ańná'a\textsuperscript{a} ańga\textsuperscript{a} čai. whether we hear it we wish.

NOTE.

44, 8. Cča may be followed by wabágę̂ze, a letter, or that word can be omitted. The sentence can end with há, the oral period. (W.)

TRANSLATION.

This course of action which you desire is a very difficult one. I have generally written for them, but (this) is (a) difficult thing for (one to undertake). The (agents) usually conceal from the Ponkas the letters that we send them; they do not give them the letters; therefore we hesitate about asking the favor [of the Ponka agent?]. When you shall have visited Red Cloud, I wish to hear a true account of his words. What you have said (?) is enough. I think that we shall see the Yanktons. These Indians wish to see them, as we have finished work. I refer to you, O Feather! Be sure to get some one of those people with whom you dwell (i.e., some Yanktons) to entertain the visiting Omahas. And do you have an eye to their interests. It is said that Big Snake has been killed. We wish to hear whether a letter has been sent to you about it.
Cyrus Phillips, An Omaha, to Battiste Deroin and Son, Oto Interpreters. November 11, 1873.

Wina*n be kan*beya. In’a tea n cubee ka’n*beya. Çéëšë, Wanita-
I see you 1 wish. Now I go to you 1 wish. This st. one, Li-
waq, cué ta‘ëkë, e’di cubëe tate, ebëega*n. Wina*n be
on, the one who will go then I go to shall, I think it. I saw you
You, 

agée tega*n, kagëna, nan’dé i’ëfëna*n qii agée. Ki çëëšë 3
I came in the O friend, heart mine was very good I came. And this st. one
back past.

igaaq*n çëkë wëdaa édeg*n wakéga: i té wama qta*n-na*n,i,
his wife the st. has given birth to one children, but she is sick: month the blood drops usu-
ally, 

éde wáqé-jin’ga wabággeeze gáxe çá*n gá*jinga ebëega*n áda’n
but white man’s son letter made it the he did not know I think it there-
fore.

ágahádi cuéê. Èskána uq’é qtei wabággeeze tie*n’çakiiëe kan* 6
in addition it goes Oh that very soon letter you send hither I

bëega*n. Wanita-waqué cuhéi toélihi și, nudáda*n etéwa*n i-bajii-ga

há. Niniba a’n*ča çëkë há, nudáa*n haanga çëkë. Ki éde

! Pipe to abandon it he is one leader the one who. And but

niníba a’f’ča cuéê ga’n*ča, éde úcka*n dáda*n éckaxa-bajii kan* 9
pipe to take it to you he wishes, but deed what you do not for him I

bëega*n. Kága.

hope, O Third-

SON.

NOTES.

45, 1. Çëëšë, etc. Correct, but there is an alternate reading:
Çëká  Wanita-waqué aká, cuéê tá aka há’, édeg*n e’di cubëe tate
This one Lion the subj. will be going to , but then I shall go to
( the subj. ) you

ebëega*n há. (G.)

I think .

45, 3, Çëëšë, i. e., Auguste La Dieu, named in the letter of Lion, on page 49. Note the abrupt transition from the first “Çëëšë” (Lion) to the next one (La Dieu).

45, 8. Ki éde=i’téde, denoting a reversal of his previous course: Lion had given up the sacred pipes, but now he wished to take them again! (G.) Both sentences may be expressed thus: Niniba a’n*ča çëkëe há,

Pipe to abandon he is the 

don one

nudáa’n haanga çëkë é édeg*n niníba a’f’ča cuéê ga’n*ča éde úcka*n
leader he is the but pipe to take it to you wishes but deed

the afore* one said

dáda*n éckaxa-bajii kan*bëega*n, kagëna (W.),

what you do not for him I hope, O friend
I wish to go now to see you. I think that I shall go to you when Lion does. My friends, when I visited you, I came home highly pleased. This man's wife has given birth to a child, and she is ill; she has frequent hemorrhages from the mouth. The white man's son [either La Dieu or some half-breed interpreter], in my opinion, did not know how to write the former letter, so this letter is sent in addition to that one. I hope that you will send me a letter very soon. Do not give anything at all to Lion when he reaches you. He is the leader, as it were, of those who have abandoned the sacred pipes. And though he is the chief one who gave up the sacred pipes, he now wishes to take a pipe to you (and get presents by means of it); but, O Third-son, I hope that you will do nothing for him.

WAKIDE TO MAWATÁ’NA, A YANKTON. NOVEMBER 12, 1878.

Niaci’n’ga wina’be ka’nbę’aqtí ha. Wabéita’n te i’n’ta’héicta’n.

Person I see you I strongly desire. I work at different things now I have finished.

A’ndackáha, nici’n’ga ikágewieć niünké, anda’qti in’wa’čana ka’n’-

O sister's son, person I have you for a friend you who are very good you tell it to I

3 bęa ha. Ca’n’waqin’ha gęngi ca’n’ cubęći etęga’n. Eskana wish. And paper you send it hither to me I hope, very hastily. Word very poor

Waqin’ha tian’ctica ka’nbęgına, wana’n’qę’qti. Ie waqpuniqti paper you have not yet come back to you I go to you apt. Oh that

ęga’n uwibęga. Waqin’ha a’n’bače’ čieta’n te áma hęngi te cubęći so I tell it to you Paper to-day finished the the other one has not reached they when I go to you

6 etęga’n. Edaña’apa’xane ka’n’bęg’a ke’ma wana’n’qę’qti cubęći apt. What I make for myself I wish on account of the very hastily I will go

tá niünké. to you.

TRANSLATION.

You are the man whom I have a strong desire to see. I have now finished the various kinds of work which have occupied my time. O sister's son, you whom I regard as my friend, I wish you to tell me something very good! In fact, I may start to visit you before your letter is received here in reply to this one. I hope that you will send the letter to me very quickly. I tell you words that are somewhat poor. I may start to visit you on this day when the letter to you is finished, before the next day arrives. I will go to you very hastily on account of my wish to do something for myself.
OMAHA AND PONKA LETTERS.

47

MI'NA'E-JI'GA, AN OMAHA, TO KE-NRE'GE, AN OTO. NOVEMBER 12, 1879.

Waqi'n'ha ti'eg e'ge ede, ti'jji ha, ãda'n wawémaxe cuqcaqè.

Paper to be sent prom. but, it has not come there, to ask about several things I send it to you.

Ki ñi' cuhí 'píjí, waqì'n'ha ãa'n tì giga'n'caí. Ûcka'n e'a'n

And this reaches you paper comes to him when he wishes for it (!).

man'n'î, na'a'n ga'n'caí. Ca'n wáci'kega ñagö' tè aná'a'n

you walk it, to hear it he wishes. And you were sick you went the 1 hear it back

ka'n'be'a. Ca'n e'a'n níkaci'n'ga úcka'n e'a'n ñigáxáí tè aná'a'n

I wish. And how person deed how they did for the 1 hear it you

ka'n'be'a. Ca'n e'a'n ñaki ñúta'n aná'a'n ka'n'be'a.

I wish. And how you correctly 1 hear it I wish, reached home

NOTES.

Ke-nre'ge, or Charles Moore, an Oto, had eloped with another man's wife (or widow). He brought her to the Omaha Reservation, where he remained for some time. The writer met him there. The above letter was sent after his return to the Otos.

47, 1, wawémaxe. Wawéwimáxe, I ask you about several things could have been used.

47, 5, e'a'n ñaki, etc. Supply "einte," perhaps, between ñaki and ñúta'n.

TRANSLATION.

I send to you to ask about several things, because the letter which was promised has not come. (The sender of this) wishes a letter to be send hither when this one reaches you. He wishes to hear how you are faring. I wish to hear about your going home when you were sick. I desire to hear the truth about your reaching home, and how the people treated you.

I-TÚ-TI-TÁ-HA'L-GA'L', AN OMAHA, TO TÁ-PI-KA-ÇA-WÁ-HU'L, A PAWNEE.

Ga'n ca'n ñaníra tè ñat'é tè wi'a'n'wa ñima'a'n ga'n'caí, 6

(See note.) you live the you are the which one to hear about you he wishes, dead

çi'si'ge ca'n'ca'n, ñijin'ge. Ca'n'na'n úcka'n ñi'ca'n ñi'çi'ge - na'b'i.

he remembers you always, your son. And usually deed your he usually remem- bers you.

Úda'n wáni'n tè ga'n ñaníra ñida'be ñiga'n'qi ga'n'caí, ñima'a'n

Good you have the so you live to see you just like it he wishes, to hear from you
The Omaha name of the sender is unknown. The recorded name is a Pawnee one.

47, 6. Ga' ca'n, precedes words denoting a choice between two things, events, etc. (W.). The use of "Ga' ca'n" here is a singular one (G.).

47, 6, čanía te, etc. Rather, "čanía da'včetų te čatče da'včetų" you live whether the you or te wi'an wa čipte čiora' ga'čai, čišča ca'n či há, či'jinge aka." But

one can also use the text with a single change: čiora' ga'čai há, to hear from you (by pet. mission, etc.)

čiŋge ca'nca'n, či'jinge (G.). G. makes no difference between "ca'n"

remem. always your son
hers (by per
you mission, etc.)

Ga'" "ca'n-ńa' ga'" and "Ga' ca'n." Judging from analogy, "či'jinge aka," etc., must be correct, as the wish and remembrance were voluntary, and not in consequence of a command or permission.

48, 4. či'jinge čuče. The name of this "son" was not given; but he was distinct from the sender of this letter.

TRANSLATION.

Your son always thinks of you, and he wishes to hear whether you are dead or alive. He generally thinks about your habits. As you have treated him well heretofore, he wishes to hear from you as well as to see you again before you die. He has lost his wife whom you used to know. There is no prospect of his seeing you very soon, still, he wishes to hear from you as well as to see you once more before you die. He desires to hear how your wife and children are. Your son
OMAHA AND PONKA LETTERS.

GA' wiwa'be ka'beča etéwa'n, ca'n edáda'n ibeigá'n-máji
And I see you I wished notwithstanding yet what I did not decide on
núgeá' di. Ki a'wa'qpani héga-máji éga'n, wiwa'n-bai-máji-
last summer. And I am poor I am very as. I have not seen you (pl.)
from
time to time. And the Omahas are going to you now. Word one
géece wi'n i'wi'ča. Ye-géče núgeá' di eugé' té' di i'wi'ča.
you one he told it. Kejféce last summer he went when he told it to
you as to me.

Usuí čé máče čé wi'čétowa'n Uma'há'n amá ahi-bájí tá-bi
Cold this winter this even one Omaha the pl. that they must not
reach there

to the Otos. he sent letter there fore

WIN'KEČČE. Macti té'di wada'n'be ga'n'čai qí, wada'n'be ga'n'čai
I regard him as Warm when to see them they wish it, to see them they wish
speaking truly.

CA'. Ki nújíŋa wiwína Sam Allis: "Wáčaha álígí a'n' agéí
proper. And boy my own Sam Allis: Clothing much I have carried
back further.

AGI-I-GA' HA' ecéga'n wabečíta'n béčíta' qí, adícubčé tá míunjé. 9
Be thou coming as you have I work at different things
for it said it ferent things I finish it. I will go to you for it.

ITÉAN' KIC'I-GA. CA' cnéa uwíhča cúcčáčé. Edáda'n ñúča
Put them aside for And enough I tell it to I send to
me. you you.

PÚJI CI عالا' n'ké eti akiwa amá'na' ka'nbéá. Gus La Dieu
his wife now she is sick very. She gave birth to a child
be again word good the too both I hear it I wish. Augustine La Dieu
Gáqéga'n i'te'cán wakégá héga'jí. Wédaqé ga'n' t'etatéga'n. 12
his wife now she is sick very. She gave as she is very apt Mouth the
to die.

WAMIN QTA' naní. blood drops namely.

NOTES.

49, 8. Sam Allis, or, Ckaa-yeiče, the brother-in-law of Battiste
Deroin.

49, 11. Gus La Dieu, etc. See 45, 3. The usual Omaha appellation
for this man was, Gá-ča, an approximation to the pronunciation of
his first name.

10967—4
WAQFE-CA, AN OMAHA, TO MAWATCEPA, A YANKTON. NOVEMBER 26, 1879.

Kagéha, íuca djúbaqtei aná'ca ëga' cuécacé teínke. Pan'ka
O friend, news very few I have heard as I will send it to you. Ponka
wi' t'egá-biamá, We's'a-ğan'ga, aná'ca. Pan'ka-ma 'ágéaqtí
one it is said that he has been killed. Big Snake, I have heard it. The Ponkas suffering greatly
3 wáci' tê hâ. Maja' cé'cn anájí' tê údá'qti ćanáji'. Cáe cupí
he has had , Land yonder you stand the very good you stand. Yonder I reached you
wi'na' be-na'ma', údá'qti wi'na' be-na'ma'. Niaci'ga wi'
I used to see you regularly, very good I used to see you from time Person one
to time.
inégiácé céa cuéc, Unájí'n-ská. Cta'be ñi, ča'čéč qti-nan'-gâ.
I call him yonder has gone White Shirt. You see when, have great pity for him
uncle to you, from time to time.
(by request ?)
6 Wáspe ma'ci' ága'jí'gâ. Mi' cé guácica' ke'di wi'na' be tâi
Soberly to walk command Moon this beyond in the I will see
him.
mi'gke. Ú'ata ńga'ça ńpa'ñi, i'wi' čana t'ecacé téga' üwibéa
you (pl.) Desirable small you know it if, you tell it to me you send in order I tell it to
that you
mu'cuécacé. Ca' edáda' waçita' čita'i ke be'ñga aná'ka'ni'
you. And what work they work the all I hear it I desire.
9 Paha'gadi níkači'ga či'já wa'na'be tê účuda' héga-báji-
Formerly person your I saw them the beneficent very
My friend, as I have heard very few reports, I will send them to you.

I have heard it said that a Ponka, Big Shake, has been killed. (The government) has been treating the Ponkas very cruelly. You are doing well to stay in that land. It is the Yankton Reservation. I have seen you taking trips. I will see you all next month. I send you this as a sign of my love. When I saw your people in former days, they were generally very benevolent. I hope that you will send me a letter very soon, and tell me how my mother's brother is when you talk to him. Though I have been sending him letters regularly, he has not replied even once. Therefore, I send you to ask different questions.

TRANSLATION.

English:

My friend, as I have heard very few reports, I will send them to you.

I have heard it said that a Ponka, Big Shake, has been killed. (The government) has been treating the Ponkas very cruelly. You are doing well to stay in that land. It is the Yankton Reservation. I will see you all next month. I send you this as a sign of my love. When I saw your people in former days, they were generally very benevolent. I hope that you will send me a letter very soon, and tell me how my mother's brother is when you talk to him. Though I have been sending him letters regularly, he has not replied even once. Therefore, I send you to ask different questions.

 Omaha and Ponka Letters.

51
As this letter was addressed to several persons the sender should have said etega'i in 51, 6, cu'ca'cai in 51, 7, či'ii in 51, 8, and čepaha'i in 51, 9.

TRANSLATION.

I, who am only an Indian, seldom know how to do anything properly. But what you do, my friends, ought to be good; therefore I send to you to petition to you anew, as I think that you will be apt to send me words calculated to do good. O my friends, God did not give me learning, but he gave it to you. Therefore you understand things. Therefore, my friends, I send again to tell it to you, that you may do it for me.

JAPAN and LE-UMA'HA TO T. H. TIBBLES, NEW YORK.

DECEMBER, 1879.

Unaj'í-n, qúde, kagéha, wáwečenita' nai té. Wackan'gá. Gray Shirt, O friend, to work at different things for us.

Continually we think of you. You make an effort we hope, You succeed if.

3 kagéha, a'núna etégä'. Maja'í čan'či di éskana wàbèita' sagí

O friend. We live apt. Land in the oh that I work at firmly various things.

I stand 1 wish. And what, in house of whatever kind they all may be.

sagí-či anají-n ka'nbéa. Kagéha, a'nbæčé'qtei wawíša

very firmly I stand 1 wish. O friend, this very day I write to you on different subjects.

6 cu'cæcæ. Wisi'cæ ga' n' wibèaha' cu'ceæ. Ėskana Wakan'da

I send to you. I think of you as I pray to you I send it to you. Oh that God

čiñké eči uáwage'na' ni ka'nbéega'. Líkáge ma āna či'te

the st. too he aids us I hope. Those who are your friends they may be.

wàbèaha' a'nbæčé wań'gičé'qte. Ėskana wahan' e wiwia čizài

I pray to them to-day (to all). Oh that special prayer my they receive it

9 ka'nbéega'. Ki čizài tédí-na' anúna etega'. Wacka'n hácia

1 hope. And they receive it only when I live apt. Making an effort at the very

ńaqtí etéctéwa'. kagéha, čagí-nu ka'nbéega'. Ljav de'úba

last even if. O friend, you gain it I hope. His name some

a'ńči cu'ca'caí ē wań'gičé a'ńči'częha'í. Učáket'a nu-nà-

we give to you we send to you that all we pray to you. You succeed only if.

12 maja'í čan'či di bani'xe wàbèita' ka'nbéa. Waq'í'ha sagí

land in the having the head I work at various things I wish. Paper firm
We have petitioned you that we may succeed, O friend, we shall have a chance to improve. I wish that I could stand firmly on the ground as I work at various things (i.e., I do not wish to be disturbed and driven away). I wish to feel very secure in the possession of everything, including our houses of various kinds. Friend, I write to you this very day upon different subjects. As I think of you, the letter goes to you with my petition for aid. I hope that God too may aid us! I do not wish how many friends you have, but I petition to all of them to-day to aid us. I hope that they may receive my special petition. There is no prospect of my improving unless they receive it (and aid me). I hope, my friend, that after so many efforts on your part you may succeed, even though it be on the very last
omaha and ponka letters.

fred. merrick, an omaha, to george w. clothier, columbus, nebr. december 17, 1879.

au'ba'ce, kagéha, wawídaxu. maja" céa cupi' ñačé
today, O friend. I write to you about various things.

teča" cupi-mají tá miňke. īna"ja wihi'ga aká, linxá-t'áun, in the past I will not reach you. though my grand-father the mixat'ae.

3 cučé tátė há, wahá d'úba éskana wákét'áun yí, ca'í ka"- he shall go to you. hides some oí that you acquire it. you I hope that the one who will go elk hide. woman first two are sick.

há, áda" cučé béťa. ca" kagéha, uččé'qtei wáqí'wa ha aná"a fore I go to you fail. And O friend, very soon paper I hear it or you.

6 ka"bčéga". aná"a tędíhí yí, cučé éka'bča. wíčtí ka"bča I hope. I hear it by the time that to go to you. I wish for me. I too desire.

wahá tče, wéčí'wi" tče ačí" cuččákičč tá miňke edábe. Wagáxe hides the means of the I will cause him to take it to you also. debt.

éwikčí" masániha ačí" cuččákičč tá miňke edábe. Wahá tčé have for fifty cents I will cause him to take it to you also. hides the.

9 úmaka in'ččékaxe ka"bčéga". Cé níkácí'ga d'úba cučáí. E'áun' cheap you make for me. That person some have gone how to you.

weččékaxe tče aná"a ka"bča há. wahá tče níze ai, aná"a you do for them the I hear it I wish. hides the you they I have oh have say, heard it received.

ci"ja, wá té na"báqí wakéga éga", cuččá-mají tá miňke. though, woman just two are sick as. I will not go to you.

translation.

my friend, I write to you about various things to day. I promised to visit you in your country, but (now I find that) I can not get to see
you. But my wife's father, Mi"xa-t'a'n, shall go to see you. And I hope that if you acquire some elk hides you will give them to him. Just two women are ill, therefore I am unable to go to you. I hope, my friend, that I may soon get a reply from you. By the time that I receive it, I wish for him to start to see you. I too desire hides, and I will send to you by Mi"xa-\(\text{a}^{n}\) the money for buying them, and also the fifty cents which I owe you. I hope that you may let me have the hides at a cheap price. Some persons have gone to see you. I wish to hear how you treat them. Though I have heard that you have received hides, I will not go to see you, because the two women are ill.

NA^ZANDA\(\text{a}^{n}\) TO T. M. MESSICK. DECEMBER 20, 1879.

Kágé'ha, wawidaxu. Ca\(n\) ie djúbaqtei uwíbča cuéčače. O friend, I write to you about something. If you acquire some elk hides you will give them to him. Just two women are ill, therefore I am unable to go to you. I hope, my friend, that I may soon get a reply from you. By the time that I receive it, I wish for him to start to see you. I too desire hides, and I will send to you by Mi"xa-t'a'n the money for buying them, and also the fifty cents which I owe you. I hope that you may let me have the hides at a cheap price. Some persons have gone to see you. I wish to hear how you treat them. Though I have heard that you have received hides, I will not go to see you, because the two women are ill.

TRANSLATION.

O friend, I write to you about something. I send and tell you a very few words. I have done all in my power for you in trying to get the sum that Big Elk owes you. As they disregard an Indian, I told them that you had sent a letter to me (about the debt). I begged for the amount. Mr. Dorsey knows it. When you sent the letter to me, you said in it that you promised to give me an elk hide by the time that you received the money owing to you. I talked to Big Elk about it. I am very anxious to obtain an elk hide. I hope, my friend, that you will send it to me.
WAQPE-CA TO KUCACA. DECEMBER, 1879.

Cin'gajin'ga ci'ite wa'nga'giw ñdi'nti mi'na' wi'be' ci'e'cete. Child your we have them they are very good I tell it to you I send it to you.

Cin'gajin'ga ci'ite wa'nga'giw wédaçai, ñdi'nti mi'ni'junga. Child your we have them has had a baby, very good girl

3 ñdaçai, wi'be' ci'e'cete. Child she has given birth to it. I tell it to you I send it to you. Well, how you walk if, well paper

ci'e'cete wi'be' na'na' ci'e'cete ca'm wa'gihwa. Child those who how they are

6 awána'na' ka'mïwa. I hear about them I wish.

NOTES.

Kucaca, i. e., Rousseau Pepin, an Omaha, staying at the Pawnee Agency, Indian Territory.

56, 2. Ci-in'gajin'ga ci'ite wa'nga'giw wédaçai. This seems to imply that all of Rousseau's children among the Omahas had become mothers! Such was not the case. Waqpeca should have said, Ci-in'gajin'ga ci'ite wi' wi' an'gajin' na'na' ci'e'cete, one of your children whom we have kept one we have but (past) has a baby, has had a baby. Ci-in'gajin'ga ci'ite wa'nga'gíw-he' ci'e'cete, that we have I said the sub.

Your child whom we have kept, and whom I have mentioned, has had a baby: said when the daughter is mentioned a second time. When there are more than one child, they can say, Ci-in'gajin'ga ci'ite wa'nga-gíw-he' ci'e'cete, that we have I said the sub.

i. e.) One of your children whom we have kept has had a baby (Gi.).

TRANSLATION.

I send to tell you that your children whom we have are very well. I send to tell you that one of them has given birth to a girl, and is doing very well. I have sent a letter to you by some one (because I wish to know) how you are. I have one man as my kinsman, as my mother's brother. You have talked to him. I wish to hear how he is. I also wish to hear how his children are.
OMAHA AND PONKA LETTERS.

MA"TCU-NA"BA TO WIYAKOL', YANKTON AGENCY. DECEMBER 26, 1879.

J. a nec'káha, ca'c'a
O sister's son, you have pitied me.
ça'c'áče té níkáci'ga čiqiá čá'c'a'í ci:c'i-
people your have pitied me I know it.

čáha"'. Edáda' níkáci'ga čiqiá ańgři taí ge' č tíčiń'kičai for myself. What people we shall give back to in ob. for me.

ka'nbećega'. In'uda' té'á, wigina'be etéga', J. a nec'káha. Nika-
I hope. Good for when, I see you, my apt. O sister's son. Peo

ce'n ga čiskič'qič'idi'ba' ećeč'be eđeč' a' n'č'ai. Ca' dūba
all in a mass they see you I have wished to for them we have failed. Well, some

cahí etéga'. Wakan'dieč' cida'ba' be gá'č'ai. Ca' Unáji'n-śká'
they apt. In great haste (impatiently) to see you they wish. Well, White Shirt

ce'maba wigina'be ka'ńbećqi. that two I see you my I strongly desire.

NOTE.

57, 4, eweka'ńba, in full, ewekab'a.

TRANSLATION.

O sister's son, I know by experience that you and your people have pitied me. I hope that your people will send word to me what we shall give them in return. O sister's son, when it is for my good, I may see you. I have wished for our entire nation to visit you, but we are unable. Yet some of them may come to see you. They are impatient to see you. I have a strong desire to see you and White Shirt.

WHITE HORSE, AN OMAHA, TO TCEXA-APAPI, A YANKTON. JANU-
ARY 10, 1880.

Wína'ńb be ka'ńbčeđe, bër'á ha. Nišíha, ičádičái aká líga'čái.
I see you I have wished, I am unable. O child, agent Grandfather
jíč'ga éča'ba i'wi'n'či'ágáí éga\nsmall he too they are unwilling as, I did not go to you. Again how
či cz'ńba. Cí ča'ń
for me

enéga"' pi', čúta'n íŋáxe giča-gá, čičin'ge čča'ba. Ca' ukt'ę 9
you think it, correctly to make be sending your son he too. Well, foreigner

itáxána-ma či cz'ń edáda' íńča íńčán'á'ńa' či'ćè, i'wi'čana
those at the head too well, what news you hear the even if, you tell it to

of the stream
I wished to see you, but I failed. My child, the agent and the Commissioner of Indian Affairs are unwilling for me to go, therefore I will not go to see you. Do you and your son send back to me a letter, stating just what you think on the subject. I hope that you will send and tell me whether you hear any news respecting those tribes higher up the Missouri River. I wish to hear just how you are.

MAWADA'NY, AN OMAHA, TO MAWATA'NA, A YANKTON. JANUARY 12, 1880.

3 Çisä'ga ci'gajin'ga na''qti kë gïte hâ. E'a'' ñanâ'a''
   Your younger brother child full grown the dead to . How you hear it
   çï'cëte, e'a''qti ekáxajë tçe''ja', ñanâ'a'' tçe'' uçïça çuceëcëi
   even it, just how you did not through in you hear it in order to tell it that to you
   Çisä'ga akâ. Çisä'ga gîpeji hëgajï, ñanâ'a'' tçe'' uçïça
   your younger the Your younger brother the very, you hear it in order to tell it that to you
   çuçeëci. Cënujin'ëga çan' bëjïgaqi ç'ëe''cëi, gîpeji''ci'kn'ëcï.
   sends it to Young man the all have pitted me, they have caused grief for my own (child).

Ca'' ákiha'' bëjëga ci'gïc ñixe ga''n' ca'' na''ji'ckë'qtei ga'n''
   Well, beyond all I have made it as yet just barely so
   man'gëe agëjï', wa'ë juagi'gëe. Ùwata'gëa, édegâ' nand ìsa'n''
   erect I sit, woman I with her, my own. As soon as, but (?) I have nothing to

9 ci'gëe ga'n'', ata'n' wiin'be cupï ka'n' bëa qï, cupï tà mïnke.
   cheer me as, how long I see you I arrive I wish it, I will arrive where you are
   Ca'' ie edëce çï'cëte, ca'' uqëë'qtei waqi'n''ha wi'n'' tïcaqë qï,
   Well, word what you even if, well, very soon paper one you send it here
   anâ'a'' ka'n' bëa.
   I hear it I wish.

NOTES.

58, 4-5, çuçeëci çisä'ga aka, voluntary action. Çisä'ga gîpeji hëgajï, involuntary action, as no one wills to be sad, hence "aka" is not used; but "çisä'ga aka" is understood after "çuçeëci" in the next line.

58, 6, gîpeji''ci'kn'ëcï. L. and W. said that this could not be used here, though a genuine Omaha expression. They substituted "gîpe-
58. 8. Uwata'iga edega\(^n\), not plain to W. But G. understood it, saying that the idea of the whole sentence was: "I have nothing to cheer me here, so send me word very soon, as I wish to visit you."

**TRANSLATION.**

The eldest child of your younger brother is dead! Your younger brother sends now to tell you about it, even though, if you have heard it through another source, you have not sent any message of sympathy! Your younger brother wishes you to know that he is in the depth of sorrow, so he sends this letter to you. All the young men have pitied me, they have condoled with me for the death of my only son. Moreover, I have parted with everything, and my wife and I barely sit erect, being destitute. But as soon as the period of mourning is over I will visit you (if you send for me), since I have nothing to cheer me at home. If you have anything to say, please send a letter very soon, as I wish to hear it.

**MAWADA\(^n\)ci\(^n\) TO TUHI AND MAHI\(^n\), NO HEART, NEBR.**

\[\text{Cin'gajin'ga }\text{Ččića }\text{akča} \text{ wabágčeeze }\text{gìča}\(^n\) \text{wegāxe }\text{tícai.} \]

\[\text{Ččića}\(^n\) \text{aká (Mawáda\(^n\)či\(^n\)) }\text{jiin'ge }\text{nan'qti }\text{ké }\text{git'e, }\text{édega}\(^n\) \text{the sub. (Mandau) his son fully grown the reed, dead but} \]

\[\text{jiin'ge }\text{čgágqča}\(^n\) \text{igahí }\text{čná'ča }\text{tai-čga} \text{ wabágčeeze }\text{gìča}\(^n\) \text{3 your son your wife (mixed, or together with you hear it in order that} \text{ that letter to make it for them he has begun.} \]

\[\text{cgáxai. }\text{Cn' }\text{i'ča-máji }\text{héga-máji. Edáda }\text{i'wī'qpaččé té,} \text{he has made to you. Well, I am sad} \text{ What I have lost it the} \]

\[\text{čná'ča }\text{tēga} \text{uwībča }\text{cuččáčai. }\text{A'wān'qpani }\text{héga-máji, }\text{cn' you hear it in order that you I tell it to you I send it to you (pl.) you poor} \text{ yet} \]

\[\text{ččići účkča }\text{e'ča' }\text{ma'wónu} \text{ččí, }\text{aná'ča }\text{ka'ń'bča. }\text{Cn' wabágčeeze 6 you too} \text{ you walk if, I hear it I wish. Well, letter} \]

\[\text{wī' }\text{tian'čakččé }\text{ka'ń'bča. one you send here I wish.} \text{to me} \]
Tuhi and Mahi\textsuperscript{n} were Iowa chiefs. Each had a son.

59, 1, wegaxe tičai, should be, ewedaxe ati, \textit{I have come hither to make it for them} (i.e., write it to them), hide W.; but ewedaxu cučcačé, \textit{I write it to them and send it to you}, is suggested by G. It is probable that the sender really said, "wegaxe te tičai," \textit{he promised to make it for them}, as this, when pronounced rapidly, sounds like "wegaxe tičai."

59, 3, igahi. This should be cēna, \textit{enough} (W., G.), or, méga\textsuperscript{n}, \textit{likewise} (G.).

\section*{TRANSLATION.}

He promised to write a letter to both of your children. The full-grown son of your grandfather (Mandan) is dead, so he (the bereaved father) has written a letter in order that you and your wives and sons likewise may hear it. I am very sad. I have sent to tell you that I have lost something. I am very poor, still I wish to hear how you are. I wish you to send me a letter.

\textbf{JAMES SPRINGER, AN OMAHA, TO W. M. C. GRANT, SIBLEY, IOWA.}

\textbf{JANUARY 26, 1880.}

\begin{quote}
\textit{Kágéha, agéí tē cēna\textsuperscript{n} wa\textsuperscript{n}čingé bēi\textsuperscript{n}-mají. Ca\textsuperscript{n} úda\textsuperscript{q}i tī.} \\
O friend, I have returned the so far in vain I have not been. Well, very good

\textit{agéí tē čingajin\textsuperscript{g}a wágačib\textsuperscript{i}, ca\textsuperscript{n} wibča\textsuperscript{n}. Cući-baji.} \\
I have kept them, yet I thank you. They shall not return here

\textit{3 taité. Ca\textsuperscript{n} wabággeze áčadú, úda\textsuperscript{q}i tī najin\textsuperscript{i}.} \\
Well, they read, very good they stand. Henry you see him

\textit{qjji, učéna ka\textsuperscript{b}čca\textsuperscript{g}a\textsuperscript{n}.} \\
if, you tell it to him I hope.
\end{quote}

\section*{TRANSLATION.}

My friend, I have not been idle since my return from your place. I reached home in safety, and I have my children with me, so I thank you (for your past kindness to them). They shall not go to you, as they are getting along very well at school here. I hope that you will tell Henry, should you see him.
Ca' úňca wi' nikaci'ga du'ba siđåi wađita' hi éle
And deel one person some yesterday to do some reach, but

ieđičai čičké ñe wi' a'í nčeća. Gañ'åi te kê wi' uwa'ba agent the one word I gave I told it. And then word the I give I tell it to
him it to him.

ha ci ci. Wađita ñe a'wa'ja'ce hëga-maj, a'ca'sabe hëga-
3 
again you. Work the I am tired I am very, I suffer (from it) I am
ob. (of it)

maji. In'ta' wađita' te ceta' una'čička sìta' wađita'.
very. Now I work at something the so far year five I have worked at something.

Ta'wa'ge'na wágazu agiça'bëa ga'eta', ta'wa'ge' áagikihide, 
Nation straight I wish for my as, nation I watched it, my
own

ágéita' ańaji. A'ca'epaha' čanja'ni, edaida' nikaci'ga majna' 
6 I work at I stand. You know me you stand, what it, my own

čan'di úda' ańaji ka'be' te a'ca'epaha'qi čanja'ni. Edaida' 
in the good I wish the you know me very well you stand. What
person here at different I have been talking to you you have
nakićin'ga ččëwadi'či učuwiki-ma'n-ma'n čanja'. Ki gats'a' 
person at last times in the past about it regularly heard.

hi' qi ĺskana ućita' dàda' etéctewa'ube'a' ka'bêegàga'. Wiša 
(future) oh that work what soever I take hold I hope. I ask a favor of you

hà. In'wi'jáŋ-ga hà. Čičjá cts uwişa' hëga-maj, ki 'ga'
hà. Help me! You on the too I have I not a little, and so
in'wi'jáŋ-gà. Ca' níkačin'ga ma'ba ućita' te íbe'a'ì te ĺskà' 
help me. Well, person two work the they had the I hope it

ebëga' na'ga, čança' ngàga' uwişa' nabë. Uwiša' te ga' 
may be so as, you hear it in order I tell it to I tell it to the at any
uwişa' nabë. Te ga' uwiša' 
that you. I tell it to you rate to you

hà: Caŋ'ge-ska Êbaha'bi čęga'. Mâče geciba-na'ba ki čājí 
White Horse Êbaha'bi he too. Wínter twenty and on it

čađe ceta' wađita'i éle, ita' te ujčećai ebëga'. Níkačin'ga 
six so far they have worked but, now they are I think it. Person

wađita' ga'ce' ci te gats'hi' te'di ĺskana ničin'ga 15 
one work desires if at last oh that person

ańja' wađita' ñe aći' ka'be'egàga'. Caŋ'ge-ska ijni' čeča' éde, 
au. work the he I hope. White Horse I have him for but
other 

ańiqta-bàji. ... Wacock'ba-ha'na' ca'nča'. 
he does not wish He makes us (go in you)
with me. two ways always.
OMAHA AND PONKA LETTERS.

TRANSLATION.

When some persons came yesterday to settle one matter, I told the agent one thing. And now I tell you. I am very tired of the work, I suffer exceedingly from it. I have now worked for five years. As I wish my own nation to prosper, I have been overseeing it. I continue to do my own work (in that manner). You have known me; you have known very well that I wish to dwell and prosper in the land of the Indians. You have heard me talk to you about various kinds of people at this place. And I hope that at last, after waiting so long, I may obtain some situation or other under the agent. I ask a favor of you. O help me. I have aided you considerably on the one hand, and so you should aid me. There are two men, who, I hope, have had sufficient employment; and as you ought to know it, I tell you. I tell you at any rate. They are White Horse and IbaanaÔbi. They have had their office for twenty-six years, and I think that now they are weary. If one man has an office, I hope that the time will come at last when another man can obtain it! White Horse is my elder brother, but . . . he does not wish to be on friendly terms with me. He is always making us go in two directions by his talking.

JAÔÎE-NAÔPAJI TO T. H. TIBBLES.

Kagélia, ucígaçâne tê cëta Wakan'da wábøala. A friend, you traveled you went the so far God I have prayed to about something.

Wakan'da wábøala-mâcò bêúgaqti çanîca tâi. Úcka Ïîa God ye who pray to him you will hear it. Deed your

3 učúwihai, içipala-naji'ti, niága-ña tê učúwihai. Anaña I follow you (pl.) on account of it, I do not know it at all, at random usually the I follow you (pl.) on account of it.

cicgà eboç eańa Úcka učúwihai. apt I think it as deed I follow you (pl.) on account of it.

TRANSLATION.

My friend, I have prayed to God about something since you went about the country in our behalf. May you hear it, all ye who pray to God! I follow you on account of your mode of life, though I do not know it at all, I follow you blindly (at random) on account of it. I follow your ways because I think that I shall be apt to improve.
MANEWAJE TO JOHN PRIMEAU, A PONKA.

\[ \text{Ca}^{n'} \text{macté yi, cupi etéga}^{n}, \text{kagéha. Ca}^{n'} \text{fe té éskana} \]

Well, warm when. I reach you
\[ \text{Ca}^{n'} \text{ca}^{n'} \text{aggéicéca}^{n'} \text{jí ka}^{n'} \text{bétéga}^{n'} \]. . .

always you do not break it. I hope.

TRANSLATION.

My friend, I may come to see you when the weather gets warm. I hope that you will never break your word.

UNE-MA'N', AN OMAHA, TO MRS. MINNA SCHWEDHELM, WEST POINT, NEBR. JANUARY 29.

\[ \text{Ca}^{n'} \text{ceçu wiina}^{n'} \text{be. pi tečan'di iča wiina}^{n'} \text{be pi čhe 3} \]

Well, wonder I see you I reached at the place, I spoke I see you I said
\[ \text{teča}^{n'} \text{ičaunsícta}^{n'} \text{ęga}^{n'} \text{ča}^{n'} \text{ja, agi tČdi ékita}^{n'} \text{hó bɪga'čaí} \]
in the past I told a lie so though, I came when just at that time Grandfather
\[ \text{aká ni wa ičaí, ki níkači}^{n'} \text{ga čćama bčuqaqti čka}^{n'} \]. . .

the house promised to and people these all were active.
\[ \text{U'ačiń'ga-maji ceta}^{n'} \text{agći ja}^{n'} \text{ka}^{n'} \text{bęča ké. Ki ca}^{n'} \text{a}^{n'} \text{ba 6} \]

I am not at leisure so far I have not wood I desire the And yet day
\[ \text{wiina}^{n'} \text{be té ičápaha}^{n'} \text{maji'-qti-ma}^{n'} \]. Waćiña hegąji abęni

I see you the I do not know at all. Word not a little I have it.
\[ \text{Ca}^{n'} \text{gičajji'ji-ga. le čitaqti uwibęa cüčačičé. . .} \]

Yet do not be sad! Word very correctly I tell it to you I send it to you.
\[ \text{Cańge-má cti waćiña'i. . .} \]

The horses too are working.

TRANSLATION.

When I went to see you and said that I would come to see you and speak to you again, I told a lie (but unintentionally); but as soon as I came home the President promised to give us houses; hence all these Indians have been stirring. I have not yet had any leisure; I have not yet finished my work. I refer to the logs which I desire (for my house). I do not know at all on what day I can see you. I have an abundance of work. Yet, do not be displeased! I send to tell you a correct account (of affairs here). The horses, too, are working.
GAHIGE TO HIS SON SILAS WOOD.  NIOBRARA, NEBR.  FEBRUARY

7, 1880.

Waçpâxu tiégê â'n amá'â'n ëde u'a'ë'ëngë. Çita' ta amá
You wrote something you sent it here, ob. I heard it but in vain. Those who will work

wasin'idâi. Ki ca' jëga wiqte wiêëgiâ'n tê úda'ñqi ñâxë
are slow. And yet body I myself plan the very good I made it

3 édoga'n bë'â tá mínke. Çaná'n tega'n nwib'é enëgë
but I shall fail. I hear it in order I tell it to you I send it to you.

Ukíte-ma wi' ra'be te'di eka' a'wà'seërâ' éde i'ñteqi Ca'
The foreign one I saw it when motion I was rapid but difficult. Well, for me.

úda'n té'âa wackan'-ga. Éskauna úda'n te i'ñesëë ke'ëga'.
good with regard to the make an effort. Oh that good the you remember it for me I hope.

6 Sundé-gëëckâ é ñâwakë. Ca' waqî'ha Sundé-gëëckâ érâ
Spotted Tail him I mean him. Well, Spotted Tail his

ma'be ñí, jë'ê, u'a'ë'ëngë i'n'ë. Òma'ñ'a ha' amá wëchûde
I see it. if. I am for no reason I am glad. Omaha the pl. implement

ko' eti ñëzë ta amá ha, mactë têdihi ñí, ga'n' na'än'-ga: wé'in,
the too will receive . . . warm by the time at any hear it! horse-collar.

9 ja'ma'n'ñi', we'ë, wàqû. Nië a'ñ'ë-gë'-qti-ma'n' ha. Òga
wagon, plow, pitchfork. Pain I have none whatever. News

a'ñ'ë'ë. . .
I have none.

NOTE.

64, 9. Waqû generally means, an awl; but in this case it refers to pitchforks, which are usually called, "qad-ibaqapi," or "qad-ë'ëzë." Waqû jâ'ë, "forked awl," is a table fork, and waqû jënga, "small awl," a pin or needle.

TRANSLATION.

I have heard what you wrote and sent hither, but it is in vain. Those who will transact the business are delaying. I myself have formed a very good plan, but I shall fail. I send to tell you. When I saw one of the foreign nations I was rapid in my movements, but it was difficult for me. Persevere with regard to the good! I hope that, for my sake, you will remember what is good. I refer to Spotted Tail. I am glad when I see a letter from him, though it is to no purpose. (It is said that?) the Omahas will receive various implements against the summer comes, including horse collars, wagons, plows, and pitchforks. Hear it at any rate (whether you intend coming back to get your share or not). I am very well. I have no news.
UNE-MAⁿχʻiⁿ to Mrs. Schwedhelm. February 9, 1880.

Aⁿʼba pį taté. Uhé piįįį-má tʰᵃⁿʼi ègeⁿ, caⁿⁿ aⁿʼba-waqúbé day I shall reach path the bad ones abound as, and mysterious day there.

ⱳχ ʻešhe pį kánʼbega ctéctewaⁿ bėi a ctégaⁿ ègeⁿ, . . .

This part of it I wish even if I fail apt as, there.

NOTE.

This is only part of the letter.

TRANSLATION.

I shall reach the day (when I can visit you?) There are many bad roads at this season of the year, and though I wish to reach there before all of this week shall have passed, I shall probably fail to do so. Therefore (do not be displeased if I postpone my coming).

GEORGE MILLER to LOUIS ROY. Yankton Agency, D. T., February 10, 1880.

Nugé pahan’gadi cupí tedi in’teaⁿ cí wiyan’be kán’bega. 3

Summer formerly I reached when now again I see you I wish.

Wašíⁿa agéctan yį, cubée kán’bega. Wijin’čće cí ęsisče-naⁿ’i.

Work I finish mine when, I go to you I wish. My elder brother thinks you all.

Ihahn’ktaⁿ wi’an’a e’aⁿ ęnte waqin’ha cuhi yį, awání’aⁿ

Yankton the pl. how perhaps paper reaches when, I hear about them.

kán’bega. Winaqtci gan cubée tį miñke. čį-nińkćeći’di cupí 6

I wish. I alone at any rate I will go to you. To you who sit I will reach

tią miñke.

there where you are.

NOTES.

George Miller, or Aⁿčabí, an Omaha of the Ictasanda gens, wrote other letters in 1889. See later pages. Louis Roy was the son of a French father and a Ponka mother.

65, 4. Wiįįgie, Edward Miller, George’s cousin according to civilized kinship systems, and a member of the same gens.

65, 6. Čį-nińkćeći’di, contr. from čiinińkće and čći’di.

TRANSLATION.

During a former summer I went to visit you, and now again I wish to see you. I wish to go to you when I finish my work. My elder .
brother, too, remembers you. I wish to hear how the Yanktons are when this letter reaches you. I will go to you by myself. I will come to your house.

BIG ELK, AN OMAHA, TO REV. JAMES POWELL, CHICAGO. FEBRUARY 11, 1880.

Kagė'ha, wisēčė-'la ca'ca'n. Cá pé té'di edáda'n úda'n
O friend, I think you are always. That reached there

ma'nui'n nińkē wi'n'bai Wakan'da wāc'ha'n ē áwak. Agēi
you walked you who sat. Wakan'da wāc'ha'n ē áwak. Agēi

3 éga'n uāwakie nikac'i'ga-ma. Ca'n' gēčba-cāčąnt'gē'ga' n ñ tē
having I talked to the people. Well about sixty they ob.

učai ebc'egan', Nicūde ko'di. In'tea a'ba-waqíbe té'di gē-
enticed I think it Missouri. by the. Now something just
baqti ni čata'n'i, naceći ágaqt'ana'i: A'n'ba-hēbe ińc'pa, Mac'a-
ten water they head they dropped Half-a-day his grand.

6 wakūde, Le-jin'ga-wadāč'inge, Māra-qúde, Wadj'pa ijin'ge, .
Rush, Sk'ish'guff'gul Cal'f, Gray Cottonwood, Wadj'pa his son,
Ki úda'n wi'n'bai ga'n', éga'n kā'p'ga. Agēi té'di éga'n gāxai
And good I saw you as, so I wish. I came when so they did

čama d'úba. Ki enąq'tei Wakan'da ċińkē a'čań'gunāj'i
these some. And he alone God the st. he only we stand by (we depend on) him

9 x', an'ni'í ra ta'c, čė. Maja'n' ča'n'di enąq'tei gāxe čińkē
it. we will live I say. Laud in the he only the one who is (sits) making

a'čań'gunāj'i tá-bi éga'n wegāxai. Ki Wi-ma'n' siči ma'č'ni-gā
that we will depend on him so he makes it for us. And I only to remem-

hā. Wi-onā'n úda'n té a'beč'i'n'. Maja'n' ča'n'di etēwa'n' a'ma'n' ċ'i
I only good the he have it. Laud in the weaver we walk ye

12 té en'ga'n' ač'ga'wacka'n etęg'ä'ni. Cěču cupi té'di te dáx'e
the it only we make an effort by apt. Wonder where you are

ča'ja, dįúba dáx'e. Piqči wińčahā'n cuńč'gai, Wakan'da
although, few I make. Anew I pray to you I sent to you God

wāc'ha'n-māčči. Qíinąq'tei anįwągązu anai. Wuańe-māčči,
ye who pray to him about something. Only you you correct it you go. O ye lawyers,

15 écna ucįnąįįj'i maja'n' ča'ni'di. Ki nikac'i'g'ga ukč'či'n' ań'gač'i'n
enough I depend on you land on the. And Indian common who move

maja'n' agę'čči' weńčeka'anai ċa'g'an weńč'ni'ta' ma'n'i'i. Ki
land to have his you wish it for us as you work for you walk. And

us
My friend, I am thinking of you from time to time. When I arrived at the place where you are, I saw you continue at what is good. I refer to praying to God. After my return home, I talked to the people. I think that about sixty of them entered the (mission) house near the Missouri River. During this present week just ten have been baptized, and they have partaken of the Lord's supper (?). Among them are the grandson of Half-a-Day, Richard Rush, Skittish Buffalo Calf, Gray Cottonwood, and Wadjepa's son. And as I saw that you were good, so I desire. Upon my return home some of these (Omahas) did so (i. e., they resolved to be Christians). I said, "If we depend upon Him who alone is God, we shall improve." He (God) has ordained for us that we should depend (or, stand by) the only one who accomplishes anything by means of the ground (i. e., the white man ?). (God says to us:—) "Continue to think about Me alone! I alone have what is good." In whatsoever country we walk, we can persevere only by means of that (advice). When I was with you I made only a few remarks. O ye who pray to God, I send anew to petition to you. You alone continue to do what is right. O ye who are under the protection of the law, on you and the Christian people I depend for the preservation of my title to my land. As you wish us Indians to retain our own land, you continue to make efforts in our behalf. I am thinking of you without intermission. I am ever hoping that they may acquire my own land for me. I continue with joy to depend on God alone. You desire for us to be foolishness of our lives as Indians; you wish to throw it away from us. You wish to make men of us. By the time that you accomplish that thing we shall walk in this country as human beings. But we have no strength. Please make us very strong.
A"wan'kega teahe ča"nu'ja, ča"nu' waqin'ha cu'gwikičę. Pahaň
I am sick very though, yet paper I send it to you by Often,
some one.
gadi'eti nikaci"nga čga"ng wi' tüče ha, wiča"ng bai pi ɂi. Wawo
formerly Indian like one was sent hither there I saw you (pl.) I when. You ask a question about
3 wiča"ng pahan'ga te zamanči abeind (Ča"ng edača"ng swa"ng xe icčę t
various before the all I have it. Well, what to ask a he t
things
é áwake). Wiča"ng beču wiwia tań mińke hă. A"wan'keg
it I mean it. I really see you I will tell it to you (pl.) I am sick
čedegi"ng atęte ćeča"ng ćečaha"ng-čtewa"ng-mąji, cę anin" tate ćeča"ng
but I shall die I do not know the last thing about again I shall live. I do in
myself;
6 ča"ng-čtewa"ng-mąji. Ča"ng utęte aná čida"ng be gą"ng čga"ng cul
know at all about myself. Well, they the pl. to see you they wish as they
remain sub. taité. Čeča"ng inča"ng čańki čuhi taité ća"nu'ja, čińg gaiji"ng
reach These old man the ones shall reach you though, child
wiwia, Ictá-basúde, č pahan'ga taité. Ańgúkikičę ka"ng
my own, Ictá-basúde, he shall be the first. We talk together I wish
9 ča"ng-ja, Ihańk'tančiwiči ča"nu'ja či di čiți čana"ng etan ka"ng bečęga"ng: čeča"ng
though, Yankton village in the there you stop walk. I hope the
cuhi etai. Maqpi-jíde, luča"gaiči čińke"ja cę ći, inčińja-g,
they may reach Red Cloud, Grandfather to the st. you if, request that a petition be
sent here there as a favor to yourself.
Uáwakičę ka"ngbeča hă. Umańha"ng-mądi ńčka wiči wańha"ng čęga-g
I talk to them I wish. To the Omahas deed one tell about me
about some- thing
12 hă, čja hú ći. Ihańk'tawin"n ča"ng čąti ći, uńčč waqi"ng
there they if. Yankton house you when, soon paper
ťińk'ča"gę. Wińa"ng ka"ngbeča. Ėdį ći, cuhi da"ng-ečęa
send hither to me. I hear from I wish. In that case, they perhaps
ťaité hă.
send (pl)
15 (To Wiyakoini) čęa nakáha, ańbačę ańwańkega lučę-mąji
O sister's son, to-day I am sick I am very.
Ańgúni ći, wiča"ng be tă mińke, kį ańgúni-mąji ći, wiča"ng ba-mąji
I recover if, I will see you, and I do not recover if, I will not
ťa mińke.
see you.
NOTES.

This letter was dictated by Mat' ten- na' ba when all thought him dying. He was surrounded by the chiefs and his kindred when the author recorded his words. 'Wig^a xe-wa'catai was probably intended for the Dakota, Tulima'ga-wicayuntapi (Tuqniwaxa-witeayuntapi), a person who has not been identified. The name probably means, Honey Eater. Part of the letter was addressed to the chief, Red Cloud, and the closing sentences to the Yankton Wiyakoi.

68. 1. Paha'gadieti nikaciega ega wi' ti'c'hâ, wiga'bai pi kî. This sentence puzzled L. and F. as well as the author; but G. has explained it, after transposing "ega" and "wi", supplying wabâgeze, a letter, and changing "pi" to "aggi," I have returned.

TRANSLATION.

Though I am very ill I send you a letter by some one. Often in the past, when I returned home after visiting you, a letter would come from you, just like a person (to ask for presents for the Yanktons). I have all the things about which you formerly asked questions. (Explanatory sentence addressed to the writer: Well, I refer to some things concerning which he sent hither to ask questions.) I will tell you when I see you face to face. I am ill, but I do not know at all whether I shall live or die. But as the others wish to see you, they shall reach you (as they are not ill?). These venerable men shall get to see you, but my child, Ieta-basude, shall be the first (or leader). I wish that we might talk together, but I hope that you will stop (awhile?) at the Yankton village (Agency?); and there they (the other Omaha chiefs) may reach you. O Red Cloud, when you reach Washington, ask that my petition be granted as a personal favor to you. I wish to talk to him about several matters. When the Omahas reach the Yankton village, tell them what you will give to me. When you come (on your way hither) to the Yankton lodges, send me a letter quickly. I wish to hear from you. In that case he (?) may reach you.

(To Wiyakoi):—O sister's son, I am very ill to-day. If I recover, I shall (go to) see you, and if I do not recover, I shall not (go to) see you.

GAHIGE TO BATTISTE DEROIN, OTO AGENCY, NEBR. FEBRUARY 14, 1880.

Waqi'ha ça sidádi tí hâ. Sidádi tí tê be'ize ékita n'haqtei

Chief they made. Well, what news there is. You (pl.) asked as

úwik'ai. Ça mà wâmga'ma'ni éga wâqe wíxai 3

I tell it to you (pl.) Well, the people they work for white they act

Paper the day came. Yester- came the I took just at that time

nikagâhi wâxai. Ça edídan'iteca číngę. À' ça na'xai éga

Chief they made. Well, what news there is. You (pl.) asked as

úwik'ai. Ça mà wâmga'ma'ni éga wâqe wíxai 3

I tell it to you (pl.) Well, the people they work for white they act
The letter came yesterday. Just at the time that I received it they made (new) chiefs. There is no news. As you (pl.) have asked me a question, I tell you (pl.). As the Indians work for themselves, they now live as white people. I refer to their logging operations. You have generally heard about their working, but now they are working indeed! O ye who dwell on the borders of different tribes of Indians, do make some efforts to better your condition! I have heard about you those things which are generally discreditable to any one: I refer to your not working. The white people are very plentiful in this country, therefore we usually help the agent when he says anything. There is nothing worthy of remembrance. Since we have learned to work we have worn good blankets. We have not yet depended on the Government for a support; we have caused our hands to make efforts. Whenever the agent talks to you, do as he says. I think that that is the only good thing for you. I send and tell you that you may tell something to him. I wish your people to hear (my advice to you). I tell you because I wish you to teach them various things. I wish the agent too to hear it.
This letter was also dictated in Oto by Ckaqe-yine.

71, 2. Ce jega, i.e. Tce-rej^e, an Oto. The name means Hind quarter (rejie) of a Buffalo (tee).

71, 3. Can'ge ta" , etc. Either of the following can be substituted: Ca'gge ta" a'ca'ii g^e^ce-de ajiqti a'ca'ii, You promised to give me the horse, but you have given me one that is entirely different. 2. Ca'gge ta" Horse the you std. you prom. very dif. you std ob. gave me. ob. me.

a'ca'ii ka'be ta" a'ca'ii ajiqti a'ca'ii, You did not give me you the you std. ob. gave me. ob. me.

horse that I desired you to give to me, but you have given me an entirely different one.

TRANSLATION.

I will send you a letter. If a robe or red blanket is left over (after the distribution!), I wish you to give it to Je jega. If you do not give it to him, I will go to (see) you very soon. You gave me a different horse from the one which you promised to give me. I was exceedingly displeased as I came hither, because when there were some American horses remaining you did not give me one.

NUDA^-ANA, A PONKA, TO NILÁ-LAN'GA-WA'TI, A KANSA. FEBRUARY 16, 1880.

Ga" waqi"ha şaná-na" şa" wi'í cuşcaçai. Ca" e'a" And paper you have the ob. I give I send it to you (pl.)

ma'ni" yí ga" a'barba eşçuádi winá'âsi ka'be. Ki macté 6 you walk if at any the ob. I hear from you (pl.);

têdîhi a'cta" be ka'beğan. Ca" ūda'qti ma'bein' eşçuádi. by the you see me I hope. Well, very good I walk here.
Anita naⁿ⁰ ge caⁿ'gigaⁿ égaⁿ anⁿ'din'dé-qi-maⁿʷ. Aⁿwaⁿ'ekaⁿ-
Limbs mus-cles the pl. I am as I was as I have them very firm. I am very
naⁿ'ga-qi-maⁿʷ adaⁿⁿ. Naⁿ'ze wiⁿ Naⁿ'pewaⁿče jaije açiⁿ
strong because. Kansas one Dangerous his name he has
3 ecaⁿⁿ'ba, waqiⁿ'ha cu⁻écaⁿ caⁿ' cuhi tẽdziqi, uqče'qtei wiⁿ
he too, paper I sent to him the it reaches by the time one
strong you give to me it
aⁿ'cação ki aⁿbécgaⁿ. (biⁿ'ge wiⁿ ciⁿ'gaⁿ asĩⁿ'-naⁿ'-maⁿʷ. you give
you to me I hope. Your sister one you have as I usually think-
Cégu wanita naⁿ'ba aⁿ'cação ñan'ka awágisíče-naⁿ'-maⁿ, 'ji'čécha.
Yonder quadruped two you gave to me that I am usually thinking of them. O older
where you are brother.

NOTES.
Naⁿ'gaⁿwaⁿ is the Ponka notation of the Kansa, Naⁿ'ta-taⁿga-

72. 2. Naⁿpewaⁿče, the Ponka notation of the Kansa, Ñumⁿpewáye.

TRANSLATION.
I send you the letter which you have often begged of me. I wish
on this day to hear from you; how you are getting along. I hope to see
you against the warm weather arrives. I am doing very well here. As
my limbs and muscles have recovered their former condition, I am
very sound (or hardly). For that reason I am very strong. I send this
letter to you and to a Kansa named Naⁿpewaⁿče. When it reaches you, I
hope that you will send me one very soon. As you have a sister, I am
usually thinking of her. O older brother, I am usually thinking
about my two animals which you gave me when I was yonder where you are.

DUBA-MAⁿⁿ čiⁿ TO MAⁿⁿ-e-gaih, A PONKA, NIOPRA, NEBR. FEBRU-
ARY 16, 1880.

6 Wabágéceze wiⁿ' geíaⁿ' čakičé caⁿ' h système hā, čagče tědi.
Letter one you have sent back the I have re-
to me ceived it . you went when.

Majaⁿ' itáxaña ne té inⁿ'-čé-qi-maⁿ⁻. Ki caⁿ' ne té inⁿ⁻ca-
Land towards the head of the went
you the I was very glad. And yet the I was
maji⁻-qi-maⁿ⁻. Ki anᵇaⁿ'če nikačiⁿ'ga ččíňke ikágeičé ččíňke
very sad. And
to-day person this st. one I have him the st.
went for a friend one

9 Wabágéceze inⁿ'wiⁿ'ca, inⁿ'-čé-qi-maⁿ⁻ anᵇe té. Uqče'qtei caⁿ'ge
letter has told it to me was very glad I saw it when. Very soon horse
wiⁿ' ahbiⁿ', ecc. Ki či áwake, inⁿ'-čé eće té. Majaⁿ' ččún čanájiⁿ
one I have, you said. And it I meant it. I was I said the. Land here you stood glad
When you returned to your old home on the Niobrara, you sent me a letter, which I have received.

I was very glad that you went to the land towards the head of the Missouri River. And yet I was very sad. And to-day, this person whom I regard as my friend (the writer), has told me what you have
said, and I was very glad to see it (your letter). You said, "I have soon possessed a horse." I refer to that when I say, "I was glad." There was no news when you were here.

On Wednesday of last week (?) the Omahas were acting. The house was filled. And I was in the crowd of people. They adjourned the meeting till this week, when they assembled again the entire nation. And the people promised to do good, according to the words which you used to hear often. And having talked together several times (?), the people spoke a very good word for me.

I hope that you may see your horses again that were stolen from you. I hope that you will send me a letter when you receive this one, and tell me what the tribes are doing that dwell on the Upper Missouri. I hope that you are prospering. I hope that you have various good things. I will continue to remember you. Well, I have sent you some news, and it has been like shaking hands with you. When these men talked together, Je-je-bače prayed to them for a special object. He said, "I think that I will leave you very soon and go home (to my old land on the Niobrara)." Now, when you go towards the head of the Missouri River in search of something, I hope that you will do what you can to acquire something which you may think I ought to have. I have told you enough.

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PART OF A LETTER OF GAHIGE TO HIS SON SILAS. FEBRUARY, 1880.

Nikaci'ga amá xigęiwagąžu hà, wągazu hà.
People the pl. sub. have made themselves straight.

TRANSLATION.

The people have acted uprightly for their own advantage, and all is well.

TANWA'GAXE JINGA, AN OMAHA, TO MAWATA'NA, A YANKTON.
FEBRUARY 17, 1880.

Nikaci'ga-máće, cka' e' a' ma'nun' éskana wągazúqtì
O ye people, act how you walk oh that very straight
3 i'wî'çana i'çe'ē ka'ngê'gà. Ga'n' e'çà'gà, Caa'n' jin'ga
to tell it to me you send he hope. And those, Dakota small
cin'gajin'ga wàdxè èa'gà, wana'n'be ka'n'be. Una'n'èi'kà
child I have made the ones who, I see them I wish. Year
i'n'çadai te' ákìhà ci una'n'èi'kà wi'n' pi, ède ca'n' "A'n'ba
mentioned the beyond again one I but yet Day
mentioned there.
George Merrick to Ke-Mre'ede, an Oto.

Kageha, nikaci'ga ama çéama wabáji'ga'tai. Ki ie té,

O friend, people the pl. sub. these (pl. sub.) have caused me to take a message. And word the ob.,

Kagéha, uwibëga t'ai-çag'na uwibëga tá miñke. Nikaci'ga ama

O friend, I tell it to you (s.). People the pl. sub.

çéama ie wi' na'ari há. Uçúdabai, kagéha, gitêqi. 9

these (pl. sub.) word one have heard about themselves. They considered when, O friend, it was difficult for them.

Ca' gitêqi hëga-bájí éga' wabáji'ga-tai éga' uwibëga. Mé pa-

In fact for them very as they have caused me to take a message as I tell it to you.

ha'ga tdi'éga'qti, kagéha, Uma'ha'ni çan'di çanáji'na.

the first just as O friend. Omaha village in the you stood.

Translation.

O ye people, I hope that you will send and tell me exactly how you are, and what you are doing. I wish to see those young Dakotas whom I made my children (in the pipe-dance). I failed to visit them in the year that they named to me, and I have reached another year, but still it is difficult for me to say, "I will see them on that particular day." But by the time that they send and tell me what decision they have made for themselves, I will go to (see) you. Tell my children. Your younger brother (Mandan) is bare to the waist. He has nothing by means of which he can act often (?). I send to you to tell it anew. If Pahi-san-maní and his father-in-law have plenty of things, I hope that you will send a correct report back to me.
Maćće tê icaugê'qi tê canâjì'n. Ki Uma'n'ha'n' jin'ga č'i'n' e'a'n' qì'n'.

Warm through you stood. And Omaha small the how when

etewan' ícpaha'n' - qì rì a'n', edáda'n' ači'n' ge' cê be'ííga ícpaha'n'.

soker you fully understood, what he had the pl. even all you knew.

3 Gîteqî-bî cê tê can'ge čiŋgai. Ki ukîtê a'wan' waqâ cê

That it is difficult for them to say the horse there is none. And foreign whither so-

ugâca'n'-bajì, cî ma'će icaugê'qi cî e'ga'n. Áda'n' nikaci'n'ga

they have not again winter throughout again so. Therefore people

amá čićaha'n'î. čatî qî'ji, nân'de waćiropaqí'n', cî nikaci'n'ga ma

the pl. they pray to you if, heart your is poor, again the people

sub. here you come.

6 Uma'n'ha'n'-ma nan'de waqpaçı'n'wačâqíni tê ípiqhuai, ca'n'

the Omaha heart you make them poor the they apprehend on their fact

the Omaha the ones, whom you heart you will cause them, your kindred,

have for kindred.

Ca'n' čatfâji ka'n' ee'ga'n'î. čićaha'n'î. Ca'n' čica'n'-bajì áčimása-

Well, you do not come they hope. They pray to you. It does not prevent you

9 bajì há, čićaha'n'î e'ga'n cåi há. Níkaci'n'ga ma can'ge ma čábbí'n

you they pray to as they you have said it.

wáçi'n'-bajì, can'ge ma waćità waćiçekê ma caunâqçì waći'n'.

they do not have the horses the ones which they cause them only they have

Níkaci'n'ga ukéèi'n' an'gaçì'n' ga'n' nikaci'n'ga ma pahań Gadíta'n

Indian common we who move (as here not plain) the people from the first

12 čkîće čüpâxai e'ga'n' čiûa'n' bai. čiûa'n' bai tê'di waćâte čyi',

they made themselves related to one another as they looked at one another.

They looked at when food they gave to one another.

edáda'n' wi'n' čyi'. Ki časînće tê. Áçanâ'a'jiqî tâtê i'çigaxa-

what one they And you will think You shall not obey at all

what of it, we do not make for you we do not reckon

bajì. Can'ge waçin'gai e'ga'n' çûta'qî ti wîibça. Ca'n' weçiga'n

that Horse we have none as very correctly I have told it to you.

15 e'ga'n' tê čâga ge'iza-gâ.

you have the back take your

thought it again own.

NOTES.

75, 10-11. Me pahańga têđi egaq'qî ti . . . canâjì'n. The addition of egaq'qî shows that Ke-brêe stayed a very long time (W.). Equivalent expressions are, Mé pahań'ga čan'di egaq'qî çanâjì'n, and Mé pahań'ga

Spring first.
tēditāⁿ ḫaŋājiⁿ (G.). Stress seems to be laid on the extreme length of
from it you stood.
the visit.

76, 7, ewaŋafe-cti-ma, an unusual form of éwaŋafe-mácti, from éwaŋafe.

TRANSLATION.

My friend, these Indians have requested me to deliver a message. My friend, I will tell the words to you in order to tell them to all of you. These Indians have heard a message concerning themselves. After considering the subject, my friend, they have found it difficult for them. In fact, as it is very difficult for them, they have authorized me to speak for them, and so I tell you. At the very beginning of the spring, my friend, you came to the Omaha settlement, and you remained throughout the summer. You fully understand the situation of the Omaha young men. You know everything that they have. As they are without horses (to give away) I have said that what you propose is difficult for them (to perform). The people here have not traveled in any direction among the other tribes, and it has been so all through the winter. Therefore the Indians petition you (not to come). The Omahas fear that if you come you will be full of anxiety, and that you will make them full of anxiety, even those Omahas whom you have as your kindred. So they hope and pray that you will not come. If it does not please you (to stay away from us) the Omahas do not prevent your coming; they merely say that as a sort of petition to you. The Indians here do not have three horses apiece; they have only those [two?] horses (apiece) which they use in working. We Indians [remember how it has been told about? the Indians of the olden times; how they visited one another in consequence of their regarding themselves as related. When they visited one another, they exchanged food and whatever else they had. You will think of that. We do not consider that you will disregard what has been said by me. As we have no horses (to give away), I have told you just how we are situated. Reconsider the decision which you have reached.

GIHÁJI TO CORNELIUS RICKMAN. FEBRUARY, 1880.

Ile djúbąqte ci wiđaxe. Aⁿ'baŋe te údaⁿqti égaⁿ in°tē égaⁿ,
Word very few I make to
údaⁿ wabąggeeze wiđaxe. Kí áçaŋikihide kaⁿbęcégaⁿ. Wicti
therefore letter I make to
so I take care of myself. And you take care of yourself I hope, I too
égaⁿ áŋaŋikihide. Kí údaⁿqti maⁿbęiⁿ. Wináťaⁿ-máji in°taⁿ 3
And very good I walk. I have not heard from you now
an°ba-waqube te cídče gána. Kí edádaⁿ-ctęcte iwimáxe
mysterious day the six that many. And whatsoever I asked you about
I write a very few words to you. This is a fair day, and I am glad; so I write you a letter. I hope that you will take care of yourself; I take care of myself. I am prospering. It has been six weeks since I have heard from you. I hope that whatsoever things I have asked you about are very easily understood. By the time that they are so, I too may tell you something or other. I have now written a straightforward letter to you. I have not written a lie in the letter. My amanuensis (i.e., the author) is honest, so I have employed him to write.
I hope that when you receive this letter you will soon reply. I wish to hear how your people are. By the time that your reply comes to me I will send another letter to you. I have made inquiries respecting the things about which you questioned me, but they say that there are none to be had.

ICTAÇABI TO MACAⁿ AND HEQAGA-SABÉ. MARCH 1, 1880.

Mácaⁿ Heqága-sábë čgaⁿ'ba, akíwa wawidaxuí. Aⁿ'baçé he too, both I write something to you (pl.).

wiąⁿ'bai kaⁿ'betha, aⁿ'wan'kandiče'-qi-ti-maⁿ'. Níkaciⁿ'ga-ma

I see you (pl.), I wish, I am very impatient for it. The people

caⁿ' ęgégáⁿ-báji čaⁿ'ja, winą́tcei caⁿ' wínaⁿ'be tai ebégáⁿ 3

they do not think though, only I at any rate I see you will I think it

umaⁿ'činka ęguádi. Níkaciⁿ'ga amádi čną́jíⁿ tê ipiⁿ'waⁿ'piqtí-

year in this. People with the you stood the it was very good for me on that account

naⁿ' in'udan'-qi pí-naⁿ-maⁿ'. Caⁿ' edádaⁿ úekaⁿ ęngené há.

usually very good for I used to be there. Well, what deed there is none

Nié aⁿ'ćíng'ge anájíⁿ. Caⁿ' e'aⁿ' čną́jíⁿ tê wináⁿ'pi i kaⁿ'betha, 6

Pain I have none I stand. Well, how you stand the I hear from you (pl.)

ádaⁿ wawidaxuí. Jíganaⁿ'ha ękágé mégaⁿ, či aⁿ'niinatedi té

therefore I write to you (pl.) O grandfather your likewise, you you have the

iⁿ'udan'-naⁿ-maⁿ'. Wínaⁿ'bai-májí čgaⁿ', waqpání ičát'e há.

it has been usually good for me. I do not see you (pl.) as, poor I die from it

Aⁿ'baçé wiąⁿ'bai unwikic ageĩ́n tê ękígaⁿ'qi ayidaxe. Wa- 9

To-day I see you (pl.) I talk to you sit the just like it I make it for myself. Pa-

qíⁿ'ha wiⁿ' inⁿ'čakíčé tài. Peįágêqtei aká wakégá tê gini,

per one you will send hither Very aged man the sick the has re-

maⁿ'čiⁿ'í há. he walks . covered.

NOTES.

Ictaçabi is an Omaha. Macaⁿ and Heqaga sabë are Ponka refugees, staying among the Yankton Dakota.

79, 10. Peįágêqtei, Maⁿ'te-náⁿ'ba or Yellow Smoke (Cude-nazi), the father-in-law of Ictaçabi.

TRANSLATION.

O Feather and Black Elk, I write to you both. I wish to see you today, and I am hardly able to wait (till I can see you). The Omahas do not think about visiting you, but I alone think that I will see you this year. Whenever I visited the Yanktons I was always pleased, because I had you for my interpreter. There is no news. I continue in good
health. I wish to hear how you are, therefore I write to you. O grand-
father, the way that you and your friend have treated me has always
been pleasant to me. As I do not see you, I am dying from poverty.
Today I must content myself with talking to you instead of seeing you.
Please send me a letter. The very aged man who was ill (Mawata-9na) has recovered, and is able to walk.

TA'WA^N-GAXE JINGA TO MAWATA^NA. MARCH 5, 1880.

Ca^n is wi^n, negiha, ama"b^en. Ca^n cin'gajini'ga ca^nka
Well word one, O mother's brother, Well, child the ones who
wa^axe ca^nka^e . . . Wcawa^n niniba n'aketa" ka'be'ega^n.
I have made the ones they Calumet pipe I acquire it I hope.

3 . . Edada^n etecetwana i'c'c'kaxe tega" ka'be'ega^n ega^n wibca-
What soever you do for me in order that I hope as I pray to
ha^n cu'c'c'che. Wi ca'n'geajini'ga wi'aqtei a'be^n ede niijiga
you I send it to I colt just one I had it but boy

t'e ke ga^n, nau'de gip'c'ji ega^n, a'i, Mawada'9eni. A'jitge gaxai.
he lay as, heart had for him as, I gave it to him, Mandan. He parted with it on
dead as, account of the dead.

NOTES.

Though this letter was dictated in Omaha, most of it was recorded
in English at that time, as shown in the translation by the parenthetical
sentences.

80. 5. A'jinge gaxai, the sender gave "wa'jinge." Ta'wa^n-gaxe jingga

gave his colt to Mandan in order that the latter could give it away
because of the death of his son.

TRANSLATION.

O mother's brother, I am uncertain about one part of your letter. (I
wish to make sure of your meaning. Do you refer only to yourself, or
to all the Yanktons? Ask my son, Wiya'ko^n. O Wiya'ko^n, I hope
that you will speak to) my adopted children in your tribe. I hope to
acquire a calumet, such as they use in the pipe-dance. (I do not refer
to the children for whom I have already had the calumet dance. I put
them aside. I wish to enter the house of Mi'xabu, and dance the
calumet dance for his children. Speak to him in my behalf. I hope
that you will speak to my four adopted children, Mi'xabu and others.
Send me a reply to this letter very soon, in fact as soon as you receive
this. O Mawata^na, I have your letter, and it is just like seeing you! It
delights me!) I send to you to petition to you, as I hope that you
will do something or other for me. I had just one colt, but when Man-
dan's son lay dead, I gave the colt to the father, as he was sorrowful,
and he gave it away on account of his dead son.
O sister's daughter, if you, of your own accord, desire to return to this reservation, it will be good. At the time of your return you shall do one thing: I hope that you will not delay seeing all the people assembled. And then you should rise to your feet and petition all the people, thus: "I have returned because I wish to take possession of the tract of land which belonged to my mother, and I wish to die there. The white man whom I took for my husband in another land works at various things for me, just as if I had him as my servant."

NOTES.

Though this letter was dictated in Omaha, the parenthetical sentences were recorded only in English.

81, 7. Kí waáqé ñínke, etc. Lion and the other Omahas knew by experience what they had to expect from white men who took Omaha wives. Such men wished to control the tribe. So Mrs. Canfield was asked in this letter to say to the council that she did not wish her husband to have anything to do with tribal affairs.

TRANSLATION.

O sister's daughter, if you mind your own return to your husband, you shall do one thing: I hope that you will not delay seeing all the people assembled. And then you should rise to your feet and petition all the people, thus: "I have returned because I wish to take possession of the tract of land which belonged to my mother, and I wish to die there. The white man whom I took for my husband in another land works at various things for me, just as if I had him as my servant."

10967—6
not wish the white man to be very prominent in the tribe. I do not wish him to be cheating the Omahas." Henry Fontenelle, Louis Sanssouci, Wahna'qinge, Ibaha'ubii, and I do not invite your husband to come, but if you should come of your own accord (we will ask the agent to attend to the matter, when the question of an agent is settled by the Government. If you postpone action for any time, we shall be unable to say anything more. So I send this in haste. As soon as you get it reply and let us know your decision. When you send this word, my son Henry will come at once with a wagon to get the young pigs which you promised. He sends to you in this letter to ask this favor).

THE OMAHA CHIEFS TO THE COMMISSIONER OF INDIAN AFFAIRS.
MARCH 18, 1880.

Gahige said:—I'ca'di'a'i apidaza'wa'ga'i. . . .

Duba-ma'ei said:—O grandfather, formerly his father we had them.

3 na'wi, ki edada'ge we'du'a'i etega'i gê we'eckaxe eka'na-usually, and what the pl. good for us apt the pl. you do for us you wished in. ob.

ma'wi: Ki in'eca'qi'i i'ca'di'a'i chi'kê i'caca'majj. Ca' i'ca'di'a'i

usually. And just now agent the st. one I do not speak Yet agent.

wi'ca'qi'i a'na'w'e we'teqi hêga-baji. Ki ta'wa'ga'an'ana just one we have the hard for very. And gentes the pl. sub.

6 ca'ba i'cu'qge eka'ma'ei'wi, ki cênui'ga ta'wa'ga'an these day throughout acting walk, and young man gentes

a'ni'qai anà edada'i i'ca'di'a'i chi'kê 'i'cê wágaqi qa, 'a'a'ga'an our own the pl. what agent the st. to them com. it, reticent so about us.

a'ma'ei'wi. Ga'w'eckaxa'ni ka'ana'fai, i'gaha'an we walk. Still you do it for us we hope, O grandfather.

9 Two Crows said:—O grandfather, letter one we have made this ob., to you

c'kana nize qa, u'q'q'ti q'a'ca anà'a'na'ka'ana'fai. Ki oh that you receive it when, very soon back we hear it we hope. And

we'du'a'tá-bi enega'êga'úcka'ge we'eckaxe-na'wi. Úcka'n that it will be for our you think as deed the pl. you have done nu.

12 ge we'du'a'q'ti-bajj ca'na'ja, ga'wi'Wi'gaha'chi'kê we'çaxai, ga'n the not for our highest good though, still My grand-

father one has done it to us at any rate
a'na'cai ha. Ki úeka n it'ca n wi n wečéckaxaí hā. ... Can' we think it. And deed now one you (pl.) have done to us.

úeka n gē wiúga n wada bá-jí wegáxai ca' nć wéteqi na' n i deed the pl. my grand- in. ob. he does not see us he has done well, difficult to us usually

c' a' n ja, in'ta n c'ceeta n wiúga n indë a' nda' bęqti čskana úeka n 3 though, now from this my grand- face we see him indeed oh that deed

wéteqi gē angüg'ga angüg'na'cai. difficult the pl. we tell him we wish.

White Horse said:—Níkaci n'ga naxíde-číngé edábe wáki-

hídai té wéteqi. Naxíde-číngé pi, edábe wa'da n wákılıđíde 6 to them the difficult for us. Disobedient when, also together to cause them to be at-

kičai té wéteqi héja-bájí. ... tended the trouble very.

Ictu-basade said:— ... Wečénicta n ča' n ja, ca' n wéteqi You have finished doing it for us though, yet trouble-

té an'guin'čica angüg'na'cai. ... the we tell it to you we wish.

NOTES.

The parenthetical sentences were recorded only in English.

The ex-agent, Howard White, requested the author to send this letter as he declined to act after his resignation.

TRANSLATION.

(Gahige said:)—The Indians wish the president to give them their respective agents (one for the Omahas and another for the Winnebagos. If we wish to see our present agent, we become very tired, because he does not come very often from the Winnebago Agency. So we tell this to the Commissioner).

(Duba-nâpi n said:)—Grandfather, we used to have agents, and you generally did for us those things which were calculated to benefit us. But even now I do not speak a word against the agent himself; yet it is very hard for us Omahas to have an agent in common with the Winnebagos. These Omaha gentes are busy throughout the day, and when our young men command us to speak to the agent about anything we hesitate and say nothing, because we can not see him. O grandfather, we hope that you will still do for us (what is beneficial for us).

(Two Crows said:)—O grandfather, we hope that when you receive this letter which we have written to you, we shall very soon hear the reply. You have been doing things for us occasionally as you have considered that they would be beneficial to us. Though they have not turned out to be for our highest advantage, we think, "My grandfather
has done it for us.” Just now you have done one thing for us. (We are two tribes, yet you make one agent answer for both of us. This thing which you have done for us gives us much trouble.) Still, though the things which my grandfather has done to us without seeing us are difficult for us to endure, we wish that henceforth we could see the Commissioner face to face and tell him the things which are troublesome to us.

(White Horse said:)—It is troublesome to us to be attended to by an agent who has to watch over a disobedient tribe at the same time. It gives us much trouble to be assigned together with those who are disobedient to the care of a single agent. (We Omahas have been working constantly, as you wish us to act for ourselves. The agent remains about a month at a time at the Winnebago Agency without seeing us, and that is very hard for us to endure.)

(Icta-basnde said:)—If a man has two horses, one is apt to excel the other. If one walks straight, he thinks, “I hope that I will always know what is good for me.” I am afraid of that nation, the Winnebagos, and I think, grandfather, that from this time on we ought to have separate agents. Though you may have already made all your arrangements for sending a new agent for both tribes, still we wish to tell you how it gives us trouble. (It is hard for us to have no one to attend to our business; so, grandfather, I send this to you to tell you. I think that it would be proper for my agent to live close to us, so that I could go to him and speak about my affairs whenever it becomes necessary. I have asked a man, who is one of your race, to write this. But these are not his words. They are the words of the seven principal men of the tribe.)

(Napewa¢e said:—Grandfather, these men have spoken of the things which give them trouble. We know about the difficulty of having one agent for two tribes, so we ask that a business matter be attended to. There are many of us who would continue to improve the ground, and we would take the advice of a resident agent, and so we would progress in civilization year by year. But as it is now, that is difficult for us to do without an agent. You do something for us because you consider that it will benefit us, but I must tell you that it really injures us. The man beside whom I dwell is disobedient, and to have one agent with him will cause me to be in constant trouble. We do not wish to follow the bad ways of that man, the Winnebago.)

(Fire Chief said:—Grandfather, all these men tell you what is troublesome. You have caused this. I do not accuse my agents. But I do wish you to make a change, giving us an agent of our own, and letting the Winnebagos have one of their own. There are other things hard to be endured, but now I speak only of this subject of separate agents. I hope that I may soon be allowed to visit my grandfather and speak to him face to face about this and other matters. These are my words, not the words of my friend whom I have asked to write this
for me. We write this to you after the resignation of one agent, Howard White, and before the arrival of another agent.

(Duba-maripayi said:—Grandfather, I send to you to speak about one subject. There is one man here whom I have caused to send news occasionally. Now that he has gone to Washington I have heard bad things about him, and I am afraid of him; i.e., Charles P. Morgan, the interpreter. I hope that when he reaches you, and you receive this letter, you will discharge him from his office at once. The young men have assembled, and they have said so. They have given these words to us seven chiefs, so we send this to let you know what are our wishes and those of the tribe).

PAHANGA-MA²'n³ TO HIS BROTHER, SILAS WOOD, NIOMAHA. MARCH
29, 1880.

Jede-gahi Icta-basude (çaⁿba úwagincai égaⁿ, nusinga amá
Fire Chief Icta-basude they have told as, boy the pl.
caⁿi. “Chí te,” á. Nusinga amá égiçaⁿi. Çaⁿ gaⁿ égeu
are satisfied. You will be they Boy the pl. said it to
this will have come back. him. Will at any rate
caⁿ te ñi'ëngë cëgaⁿja, caⁿ nán’dé giúdaⁿi ñangëi te. 3
you will have returned nothing being although, yet heart
the matter theirs are good you will have come back.
Jenuga-maⁿba, Naawakaⁿ, Húpeca, Haⁿakipa, Maqpiya-
Jenuga-maⁿba, Naawakaⁿ, Húpeca, Haⁿakipa, Maqpiya-
qiga, Wakaⁿmaⁿ, Wátaⁿnáji, Lûtaⁿga-ská, áizí ñi'ëngë,
qiga, Wakaⁿmaⁿ, Wátaⁿnáji, Lûtaⁿga-ská, áizí ñi'ëngë,
Jingga-gahige, ki ágha nusinga beúga úahíiⁿi. “Chí te,” á. 6
Boy Chief, and besides boy all are willing. You will be they
returning say.
Cëna weáchana ñi'ëngë, caⁿ nusinga égaⁿská amá ecëgaⁿi
Enough I know about though, yet boy of the size they have
them referred to
égaⁿ, uwibëa ecëgaⁿ. . .
as, I tell it to you I send it to you.

TRANSLATION.

The young men are satisfied because Jede-gahi and Icta-basude have told them. They say, “You can return (to the Omaha Reservation).” The young men have said this to (Fire-Chief and Icta-basude). Though your return will affect nothing in your behalf, still they will be glad for you to return. Jenuga-maⁿba, Naawakaⁿ, Húpeca, Haⁿakipa, Maqpiya-qaga, Wakaⁿmaⁿ, Wátaⁿnáji, Lûtaⁿga-ská, áizí ñi'ëngë, Jingga-gahige, and all the other young men are willing, and they say, “You can return.” I do not know any more about them, but I send to tell you what the young men, including all those of that size (?), have thought. (I am going away in seven days. This is the last letter that I will send you before I leave.)
ACAWAGE, A PONKA CHIEF, TO SOME PONKAS AT CARLISLE, PA.
DECEMBER, 1880.

Nújingga naŋkáče, wiiaº'be cubet' tái míŋke. E'aaº' čanájiº
boy ye who are. I see you I will go to you (pl.). How you stand
té gaº' íwidahaº' tái míŋke. Edádaº mítaº'í gë nípi yi,
the at any I will know about you. What you work the pl. you do it.

3 íwidahaº' kaº'be-a-qi-ta maº'. áló áigü̊sígítaº'í té éíudaº'í étai
I know about I have a strong desire. You you work for you the it ought to be good
you
álaº' ebé'egaº'. Ki nípi yi, aº'qi-ča'qic'egaaº' tái. Ki účitaº'
! I think it. And you do it, you will think highly of your- And work
wáqé ačiº'í gë áčakípa-maº' tái. Canº' wiiaº'be ete'gaº', Kagiº.
white they the pl. you meet regularly will. Well, I see you apt. O Fourth-
people have it in, ob. (them) already. Will. I see you apt. O Fourth-
son.
6 Cubet' kaº'bea. Wiiaº'be kaº'bea. Waqiº'ha čan níze yi, égaº-
I go to you I wish. I see you I wish. Paper the you when, just
son
qtí waqiº'ha wiº' úqčé'qtei ěčuádi tiáº'čakíc' kaº'be'egaº'.
so paper one very soon to this place you send it here to me I hope.

NOTE.

This letter and the next three were dictated by the Ponka delegation when in Washington, prior to the departure of the writer (with the Ponka Commission appointed by President Hayes) to the Indian Territory and Nebraska. The four members of the Commission were Generals Crook and Miles, and Messrs. Stickney, of Washington, and Walter Allen, of Boston.

TRANSLATION.

O you boys, I will go to see you. At any rate, I will know how you are. I have a strong desire to know whether you are doing your work well. I think that if you work for yourselves it ought to be advantageous to you! And if you do it well, you can think highly of yourselves. You ought to undertake the different occupations of the white people. O fourth-son, I may see you. I wish to go to you. I wish to see you. When you receive this letter, I hope that you will send me very soon a letter just like it to this place.
OMAHA AND PONKA LETTERS.

FRANK LA FLÈCHE, SR., TO HIS DAUGHTER SUSANNE. DECEMBER, 1880.

Iñíga'caí akádi na'ba' c'dí añgáhii, añgúañkiai Kí to the twice there we reached we talked to him. And
Grandfather

edáda' añgáxai tó ceta' wágazu'ní. Edáda' wí na'awagiçaí what we have the so far is not straight. What one they have told it to us

édé, win'kai qi, ca'ca' qi, ñán'ò de öiuda' etéga'. Kí Monday 3 but, they speak it, always it, heart good for api. And Monday

té'dí edáda' wágazua'a' tó jí. Child'

on what we will make it straight. Again there they have called us. And

ji'n'ga cañká cti wi' nié da' eté t'a' qi, wazéé 'uwawéeci ren the ones too one pain perhaps has it. And it, doctor payawéci

waçá'í tó. Egiee a'ca'ca' ñí, ñuíé té'dí wagáxe ñizá-gá. A'na'ba
you give will. Beware you fear on ac-

to them count of it

wikié. Na'péébií qi, ñ'úizé té'dí wagáxe ñizá-gá. A'na'ba
to you. You hungry if, issue of rations

cañgáigê taité içápa'í-májí. A'tá' wágazu içápa'í tó
we shall start back to I do not know it. When

díhi qi, içéça'í tá minke. Ëskana úda'qíti wigúña'bai 9 the when, I will send it to you. Oh that very good I see you (pl.) my own

ka'ñbë'ga'.
1 hope.

TRANSLATION.

We have gone twice to the White House, where we spoke to the President. What we have done is not yet settled. They have told us one thing, and if they speak truly, and it continues, it ought to make you rejoice. We may reach a satisfactory conclusion on Monday next. On that day have we been invited (to go again to see the President). If one of the children becomes ill, employ the doctor and pay him. Do not wait to consult me! I have written you enough. Should you be hungry, get food on credit, which you can repay at the time of the issue of rations. I do not know on what day we shall start back to you. When I receive positive information on this point I will send you a letter. I hope to see you all in good health when I reach home.
NOTES.

88, 3, nujingga ama isåŋga wiwiŋa ama, an unusual expression: nujingga ama wisaŋga ama might have been used. See letter of Macan-

skä, on a subsequent page.

88, 5. Ïeónadi ñinkë, Cåhn, one of his children at Carlisle, Pa.

88, 6. Agi aka akiwa, probably Inspector Haworth and the agent,

who returned to the Ponkas in L.ian Territory in January, 1881.

TRANSLATION.

We have gone twice to the President's House. Our business has not yet been settled. When it is settled I think that it may be good! I hope that the young men, my younger brothers, will attend to my stock in my absence. If one of the children becomes ill, employ the doctor and pay him! Beware lest you refuse through fear of me! I have not yet even looked at the one who is here, my relation. We had to pass by him without stopping. The officials are keeping us at present (and
we have no chance to see any one else). I have told it to both of those who are coming back (?). They think that I shall see him. O ye young men, you may hear it correctly by the time that they complete the affair. The President mentioned to us something that was good beyond measure. I have said above that it was not yet settled; we do not know all about it. Nor do I know on what day I shall start homeward to you.

MA\textsuperscript{N}TC\textsuperscript{U}-HI\textsuperscript{K}-QTI TO CAČÚ, AT CARLISLE, PA. DECEMBER, 1880.

Čeču ati há, Iįgα\textsuperscript{n}čai mí te\textsuperscript{di}. Wi\textsuperscript{a}n\textsuperscript{b}e ka\textsuperscript{n}bęa-qti-ma\textsuperscript{n}

Here I have come here. Grandfather village to the. I see you I strongly desire

cěde, wi\textsuperscript{n}čono\textsuperscript{n} ati. Iįgα\textsuperscript{n}čai aká wi\textsuperscript{a}n\textsuperscript{b}e ka\textsuperscript{n}bęa qį, 3

but, I passed by you I came here. Grandfather the sub. I see you I wish it.

nawagibęa qį, inahin qį, wi\textsuperscript{a}n\textsuperscript{b}e etėgα\textsuperscript{n} hą. Čįį\textsuperscript{c}eč čaká

I told it to him it, he is willing it. I see you apt. Your elder brother sub.

ci čięgα\textsuperscript{n} čin\textsuperscript{e}ćeka aká eti wannįgie angąții. Er\textsuperscript{a}n\textsuperscript{e} angįgęwą-
too so your sister’s the too all we have come here. How we correct it for

gizu angąții edáda\textsuperscript{a} ančeta\textsuperscript{a} angąții ančęta\textsuperscript{a} tėdįli qį, ančęt\textsuperscript{e}-

our we have what we work at we have we come hère plete it there. When we see

dą\textsuperscript{p}be etęgα\textsuperscript{n}i hą. Wąćka\textsuperscript{n}-ęgαn-gą čečhe. Wąqę amá

you apt. Do make an effort I think and say White the people pl. sub.

čığα\textsuperscript{n}zai tė údą\textsuperscript{a} čigunga\textsuperscript{n}zai e wi\textsuperscript{n}nipi qį'įji, wąqųqąpānii'ji

you have taught the good they have that one you do if, you not poor

etęgα\textsuperscript{n} hą. An\textsuperscript{b}a wi\textsuperscript{n} wi\textsuperscript{a}n\textsuperscript{b}a-mąji tőj\textsuperscript{a} teq\textsuperscript{i}-qti-na\textsuperscript{n}ma\textsuperscript{n}

apt. Day one I do not see you the (as) it is usually very trouble-

čgα\textsuperscript{n}ja, ca\textsuperscript{n} čięgę čąńi\textsuperscript{a} nę kąja edáda\textsuperscript{a} údą\textsuperscript{a} wi\textsuperscript{n}, ęcągę-

though, yet behold you live "you on as go count of what good one, you can

wąşe wi\textsuperscript{n} gąxęćkičai qį akįhąda-gą. Enąqtei údą\textsuperscript{a} ebęgę\textsuperscript{n},

find it one they cause you to if attend to it. It only good I think it.

Nikac\textsuperscript{i}gą ukeči\textsuperscript{n} a\textsuperscript{m}a\textsuperscript{n}či\textsuperscript{e} keča\textsuperscript{n} čęngę; wąqę amąąęțęn\textsuperscript{a}

Indian common we walked along (as a road) in the past there is white on the side of the

a\textsuperscript{m}a\textsuperscript{n}či\textsuperscript{i} č α węćęgę\textsuperscript{n} čąń ke wi\textsuperscript{n}guhaį. Kį čę há, wąqę

we walk it plan their the we follow them. And that white is it people

amą edáda\textsuperscript{a} čigunga\textsuperscript{n}zai qį, nipį qį, wę\textsuperscript{n}ma\textsuperscript{n}ćakįčę tâte\textsuperscript{a} Ką-

the pl. what they teach if, you do if you shall cause me to be thankful.

gęha, wąňi\textsuperscript{n} nįńkę ciń\textsuperscript{g}ajin\textsuperscript{g}a wi\textsuperscript{n}wa čąkana čąćį\textsuperscript{e}ćį\textsuperscript{e}ćį\textsuperscript{e}ćakįčę 15

friend, you who keep them child my own oh that you purposely cause

him, my own, to be pitied
NOTES.

89, 7. Wackan-egaⁿ-gaⁿ, ecē. Rather, Wačáckaⁿ tangible cēgaⁿ, I say you persevere in order that I say you persevere (G.).

89, 10. Can egie ču'miⁿa, etc. Another reading is as follows: can egie ñu' wi' ma'wači ma' há. Ki edadaⁿ wi' gáse'ki'cài yi, akhúdagn, yet you can be finding something good very often (i.e., you can be learning something else). And do you attend to what they cause you to do. (G.)

90, 3, agiⁿbe. Rather, wigiiⁿbe, I see you, my own, if niⁿ (you are) be retained. But as this seems to be addressed to Captain Pratt, it would be better to read, "Ki e'agii te agiⁿbe kan'bea, I wish to see (my kinsman and learn) how he is."—Author.

TRANSLATION.

I have come hither to Washington. I have a strong desire to see you, but I passed you in coming (and I could not stop). As I wish to see you, if I tell the Commissioner and he is willing, I may see you. All of us have come, including your elder brother and your sister's son. We may see you after completing the work for which we came, that is, the straightening of our affairs in some manner. I say what I think in order to urge you to persevere. If you do well one of the good things which the white people teach you, you may become rich. Though it generally gives me much trouble not to see you for a single day, yet when they cause you to do one good thing, one thing which you can find, for the sake of your improvement, attend to it! I think that alone is good. There is no chance for us to continue to live as Indians, as we have been doing in the past: we walk towards the white people, and we follow them in carrying out their plans. That is it: you shall make me thankful to you if you do something well when the white people teach it to you. O friend, you who have the control of the Indian children (Capt. Pratt), I hope that you will cause my child to be treated kindly. I have said what I think because I petition to you and your wife too. On this day I have come to Washington, and
I have come to the house of the President. I wish to see you and observe how you are. If I think, "He is doing very well!" I shall have good cause for joy.

MA'NTCU-NIJA TO MRS. AMOS ROSS. JANUARY, 1881.

Your younger brother is dead (=as) mother

Your younger is the your weeping she kills her. she

Why! Lucy

Ájučiki eča'n'ba, egiča'n'ba-bàijí gitèqí héga-bàiji. ċičaka 3

Angelique she too, she does not see you it is very difficult for her to hear.

Sam aká wa'ú wi'n úda'qti gēča'n'i, cin'gajin'ga t'a'n'i, nújíngá.

Sam the woman one very good he married her, child he has, boy.

Your younger brother dead (=as)

Your younger is the horse my very good one I have given away. Your mother

waqandi'ji úda'qti juágée. not poor very good I am with her.

NOTES.

Dictated at Ponka Agency, Indian Territory, by the husband of Ujanjedabí. The latter was the mother of Lucy Gayton (now the wife of Rev. Amos Ross), a ward of the writer in 1872-'73. Mrs. Ross is with her husband, who is a Santee Dakota, and also a missionary to the Dakotas at Pine Ridge Agency.

91, 1. ċisanga. McClellan Gayton, who died in 1880. Ájučiki, Angelique, was the youngest of the three. She died when she was eighteen, in 1884.

91, 3. Sam, Má'a-jín'ga, Little Cottonwood, or Sam Gayton, was the half brother (by the same mother) of Lucy, Mac, and Angelique.

The last two sentences were not recorded in Ponka.

TRANSLATION.

Your mother is going to cry herself to death, as she has heard of the death of your younger brother. Alas! Lucy and Angelique! she is in sore trouble because she can not see you. Sam has married a fine woman, and they have a child, a boy. When I heard that your younger brother was dead, I gave away one of my best horses. I live with your mother very comfortably, as we are not poor. (Send your two pictures to your mother very soon. I wish your husband to send me a red Cat-linite pipe by mail.)
Maja' ćequ anqátí te’di, uqë'qtei čaqge. Uma'číŋka  
Land here we came when, very soon you started back.  
Season

win' č'ā čanájíŋ 'iččée. "Maja' ūdan etéeté amájíŋ qp,  
one there you stood you spoke there of it.  
Land good soever I stand it.

3 ca' næ te’di atí tá minké. Atí tédíhi qp, maja’ ca' ubéá  
yet spring when I will have come hither. I have by the time  
hither that, I told ever, oh about it.

I will have come hither said. Young men those who are  
yours (sub.) even they have none.

Wa'ú čičúma cti wáíčixa-báji.  
Woman your too she has not taken  
(another) husband. Pain it by the time  
alone of that.

6 ka'be'qo-qi-ma' etéga'. Wi'cetewa' cin'ga'jíŋga ufpa'ga-báji  
a strong desire for them apt (it). Even one children  
they did not lose him

čii'n če amá cti akíwa. A'w'ba'cé čisa'gá aká čeqe-hi'”-ta’  
your elder the too both. To day your younger the  
brother (pl. sub.)

wáčita'ii. Ga' júga wíqti minké i' teqi, i'mu'íge wiwi'ía te  
he works (at) And body I very I who  
difficult his sister my died  
for me,

9 nugéádi. Cin'ga'jí'ng'a wiwi'ía cti te'. Wa'ú wiwi'ía cti te'.  
last summer. Child my too died. Woman my too died.

Áda' i'n.ta te níe etéwa' čiŋge wa'ú cti ápí a'bel'. Wísíče  
There now the pain soever there is woman too an. I have  
fore I think of  
one other her you.

té in'fetí le'ga-májí-na’-ma'n'. A'na'síjicé'ga' či'ge'ínc, waquis'na'ha  
the trouble not a little with reference to me. You remember me  
you who paper  
somewhat move,

12 ia'chakíjí'gá ete' qp. I'n.ta cagle-májí taté čdí hi, wáno'ce  
you send it to me ought. Now I shall not start to the  
place where you are reached.

uče, ma'zeská wawéći iŋgáxai. Wawéći iŋgáxai te’di Líuga'  
I follow money pay they have made for me.  
income they made when Grand-  
it, for me

čai aká cau'ge win a'gíi'. Čati wíka'lo-e'cde, cau'ge iqa'wíkí  
father the horse one he gave You I wished for you, horse  
I put aside for you,  

15 éde, ma'ca'íi, áda'n wíctí waq'ína cti wi'doxa-májí, ăakihúda-  
but, it was stolen, therefore I too paper too I did not make for  
I paid no atten-  

májí. Ta'wa'gá'gá amádi wáákíhíde. Wa'ú wi' aggá'n' ché  
tion to the, Nation among them I attend to them. Woman one I married  
her

číŋke, A'n'pa'na'gá iqa'gá' qingá číŋke, č aggá'n', č a'bel',  
the one Big Elk his wife small the one her  
I have married her, I have  

her.
OMAHA AND PONKA LETTERS.

NOTES.

Dictated at Ponka Agency, Ind. T., in January, 1881. Sent to another Ponka, Sedaⁿ-sabë or Mâⁿtcu dañ, then at the Old Ponka Reservation, in Dakota, on the Niobrara River. The style is not that of the usual Ponka, e. g., itaⁿge wiwa t'e (92, 8), instead of wiśaⁿge i'nte; cińgañińga wiwa eti t'e (92, 9), instead of cińgañińga eti i'nte; waⁿ wiwa eti t'e (92, 9), instead of waⁿ eti i'nte; though both forms are used, $ide G., an Omaha.

92, 2. Majaⁿ udña ctecte, etc. The words of Sedaⁿ-sabë, who had promised to return to the Indian Territory within a year and tell his people about the land on the Niobrara. Majaⁿ' čaⁿ'udña amájiⁿ ctecte- Land the good I stand notwith-

waⁿ' čaⁿ' mé têđihi ㄏ, atí tá mînke. Atí têđihi ㄏ, majaⁿ' čaⁿ' stand ing yet spring by the when, I will have come. I have by the when, land the come time that

uñča atí tá mînke. (G.) I tell I will have come.

92, 11. Aⁿčasiąkeñga čañice, etc. Two readings of equal value given by G.: Aⁿčasiąkeñga čañice i'nte waqiⁿ'ha iaⁿčakięñga čañice gorm. You remember me you who per paper you send to me a ough, somewhat move haps little

and, Aⁿčasiąke čañice čañice i'nte, waqiⁿ'ha iaⁿčakięñga čañice gorm. "(̕egán̕) being You remember you who per paper you send to ough somewhat me move haps, me. (or, a little)

omitted).

TRANSLATION.

You started back to the Old Agency very soon after we reached this land. You spoke of remaining there a year. You said, "Even if I continue to prosper in that land, I will return hither next spring and tell about that land." These young men, who were your associates, are well. Your wife, whom you left here, has not taken another husband. Should there be much sickness here, I will do what I can to enable them (your wife and other relations?) to live. Neither one of your two elder brothers has lost even a child. Your younger brother, Č�je-híⁿ-tañaⁿ, is working to-day. I myself have had trouble: my sister died last summer. Then my child and my wife died. Therefore, now, that there is no sickness (here), I have another wife. When I think of you I am continually in great trouble. You who continue to think of me should send me a letter. The time has now come when I can not go to see you, as I have joined the agency police force. For this work I receive pay in money. When they paid me the money the Commissioner of Indian Affairs gave me a horse. I have wished you to come to this place, and so I reserved the horse for you, but it was stolen. Therefore I did not send you a letter. I paid no attention to it. I am paying attention to the affairs of the tribe. (I have been wishing to send you a letter, and now a man has come who can write for me. Send me a letter quickly, as soon as you receive this, and let me know
how you are, O brother-in-law, Black Elk. I remember you, too, O Black Elk. I have no relations. I remember you always, and also your wife. Send me a red Catlinite pipe very soon. When you visit my Dakota relations, let me know whether they give you any horses.) The woman whom I said that I have married is the younger wife of (the late) Big Elk. I married her. I have her.

MA"TCU-HI"-QTI TO JENUGA-SABÉ, AT PONKA AGENCY, IND. T. JANUARY, 1881.

Maja" kē wéahide'qti ćētu atí, Nicúde kē aan'beča atí,
Land the at a great distance here I have Missouri the I aban: I have come
(IG.Ob.)

Isan'yatı maja" ćaš kē'ja. Edáda" ćita'kii to ata" ćìtac' y'i,ı,
Sunnee land their at the. What they work the how they finish it,

3 caki tá minke áha", ebécca" ča"'ja, níc at'á" téga"-na"-na"w, I will reach you again. I think it though, pain I have apt at in-

a"wan'kega tá minke áha", ebécca" agji"r. Ciń'ajin'ga čauká I shall be sick I think it I sit. Children the ones who

níc t'a" yį'į', wawéci té áonizaji etéde. Ceta"-na"-na" pi-maji pain they if, pay the you should not have grasped it lightly.

6 hā, bęć čan'či áda" wágazuńįį ča'té waqin'ha ča" cukčaččě. I go (the land) there not straight while yet paper the I send it to

(IG.Ob.) (IG.Ob.)

to which fore (or at present so)

NOTES.

Ma"tcu-hi"-qti and Cahieça were the two Ponkas appointed, with Peter Primeau, the interpreter, as an embassy to Standing Bear and the other Ponkas at Niobrara. They were sent to urge them to return to the rest of the tribe. The proposal was rejected. Ma"tcu-hi"-qti was sick after sending this letter.

94, 5, aonizaji etede (Ponka) = anizaji etede (or, etega" , Omaha—G.). This means the very opposite of its literal rendering. Compare, wačaha pčįqti, very bad clothing (said in praise of good clothing), wačate piįįįųįqti, "food very-not-bad," very good food (said of food that is bad).

TRANSLATION.

After traveling a great distance I have reached here, near the Santee Reservation, having left the Missouri River. I have thought, "When the business to which they are attending is transacted, I will return to you;" but now I am thinking, "I am inclined to be ill (or, I have frequent indications of coming illness)." I shall be ill." When the chil-
should have given a large payment to the Indian doctor. I have not yet been to the place of my destination, therefore I send a letter to you before the business is settled.

CAHIEQA TO CAANGE-Q’QA. JANUARY, 1881.

Your sister was ill, you should have given a large payment to the Indian doctor. I have not yet been to the place of my destination, therefore I send a letter to you before the business is settled.

Cahieqa was a Yankton by birth. He married a Ponka woman and was adopted into the tribe. His son Caange-q’qa (Edward Jones) was one of the author’s scholars in 1872–73. This letter was sent to Ponka Agency, Ind. T.

75, 1, maka’n’, usually pronounced maka’n’.
75, 4. Petáxa, in Riggs’s notation Petaga, probably a brother of Cahieqa. The name is equivalent to the Ponka “jede-zi.”

TRANSATION.

Should your sister become ill and the illness last much longer than the first symptoms indicate, let them attend to her and give her medicine, besides telling the white doctor to prescribe for her. I may see Standing Bear to-morrow morning at five or six o’clock. After that I will telegraph to your other father, Live Coal, whom I think that I shall visit.

MA’TCU-HI’QTI TO A’PA’SKA, OMAHA AGENCY, NEBR. JANUARY, 1881.

To day I see you. I have a strong inclination but I missed you. I was coming this way.

Warm land to the

Bé’gi, edáda’ wi wégaska’ éde Caangejji. Ma’tcu maja’ a’ na

I go it, what one to test it you commanded me. [—Indian Territory]
This letter was apparently written in order to influence the Omahas to join the Ponkas in the Indian Territory.

After dictating the above, Ma'tcu-hi'qti added the following, recorded only in English: "Look out for us on Friday or Saturday, as we go down (on the cars) by Sloan Station, Iowa. Come over the Missouri River.

NOTES.
if possible. I am here with my brother-in-law Cheyenne and Mahiška (White Rock, or Peter Primeau), the captain of the Ponka police force."

TRANSLATION.

I am very desirous to see you to-day, but I passed you in coming hither. I have come to (the border of) the Santee Reservation. When I was going to the Indian Territory you commanded me to test one thing. I traveled all over the Indian Territory (before accomplishing it), but now I have completed it. Therefore I will dwell there. Hear it! All the people (on the Ponka Reservation in the Indian Territory) have said it to him (Standing Bear), therefore I am going to (the place where) Standing Bear (dwells). I have accompanied these persons who are rectifying our affairs; they are taking me with them. When I reach Standing Bear, perhaps he will come to some decision. I go because I wish to know it. The Ponka people, as I have heard, have been very kind to you personally. They have generally been kind to you because they remember what you did for them in the past. I tell you because I have a strong desire to tell you that. When I used to spend the winters here, I was usually poor, and you saw me in that condition. But now, since I have been living in the Indian Territory, I think, "I am not poor!" I have many horses and cattle. I have a very good farm and a well-built house. You have been asking me to write to you, but I have not done so heretofore. I send you a letter to-day. I think that it is just as if I saw you and shook hands with you.

CAHIEÇ to HE-SA^N^-QIÑKE. SAME DAY.

Gata^n'adi čana^n/ čînte wigîka^n'beça'-qti-na^n'-ma^n/ hâ. Waná-
gêe iči'kida a^qin'ge. Wisiqč-na^n'-ma^n' hâ. Če^n' Umáha-
mádi ma^n'ni to waçiqaçî'n iwíqunë. Ė'be Umáha wi^n 3

Pañ'ka a či gi, uçûleh í-gá.

to the Ponkas goes if, following be com-

NOTE.

He-sa^n^-qiñke was probably related to Cahieça.

TRANSLATION.

As you are probably grown by this time, I am very anxious to have you with me again. I have nobody to attend to my domestic animals.
Iam generally thinking of you. I am afraid that you will become poor if you remain with the Omahas. If any Omaha goes to the Ponkas, accompany him.

PETER PRIMEAU TO AGENT W. W. WHITING, PONKA AGENCY, IND. T.

Uágačan pi tè' edádaa a'=čagáji ȳi, ćga"qti dáxe ka"b'ča. Itravel I was when what you com, it, just so I do I wish.

Níkacin ga'amá cti égičan'i ádaa pi há. Učuáge'qti wišeče People the pl. too they paid there. I was. Without intermissi, I remember you

3 ma"b'čin'. Captain Martin cti asíče ma"b'čin'. Éskana a"ča-I walk. Captain Martin too I remem,- ber him I walk. Oh that you re-
síičče ka"b'čega. Mátcu-náji čita'i tè Hi'ga'čai číinke member me I hope. Standing Bear they work the Grandfather the one who edádaa góxai tè waŋ'gičeqti wágazúqti ičápaha ka"b'ča, what they do the all very straight-very I know it I wish.

6 ádaa níkagáli na"ba juáväçeqe ma"b'čin'. Ki wágazu etéqan there- fore chief two I wish them I walk. And straight apt áha', ebe'qega. Céna egipe. Ki áji egipe tè. Wa'ú wiwiña t in, I think. Enough I have And aim-- I say it will. Woman my comissary te'di edádaa ga"čai ȳi, čai'í ka"b'čega, ičéepaxu commissary at the what she desires it, you give I hope, you write for me to her

9 ka"b'čega, wi. Joe Sherman učéwi ači'n aká cti učéna I hope, 1. Joe Sherman collected he has the too you tell it to him ka"b'čega: wa'ú wiwiña edádaa ga"čai ȳi, 'i ka"b'čega. I hope: woman my what she desires when, he gives to her

Wata'ni d'úba Joe Sherman wa'ú wiwiña 'i ka"b'čega. Corn some Joe Sherman woman my he gives to her

12 Lenúga-ka asíče-ná"-ma": uíča-gái. Wanace tè ákíhíde- White Buffalo Bull I usually think of him: tell him. Policeman the he gives it his full qtia'n te'. Gasáni Mátcu-náji'n ma"be tá minke. attention let. Tomorrow Standing Bear I see hi'ga I will.

TRANSLATION.

I desire to do just as you commanded me when I started on my journey. I came hither because the Indians, too, said so. I continue to think of you without the slightest intermission. I also continue to think of Captain Martin. I hope that you (two) will remember me. I continue with the two chiefs (Cheyenne and Hairy Bear) because I wish
to have a full knowledge of everything that the President does in settling the difficulty with (or, case of) Standing Bear. I think "It is apt to end well!" I have said enough on this point. I will speak of something else. When my wife desires any article from the commissary, I hope that you will give it to her and charge it to my account. I also hope that you will give instructions to that effect to Joe Sherman, the keeper of the commissary. I hope that Joe Sherman will give some corn to my wife. Tell \textbf{\emph{jenůga-ská}} that I am always thinking about him. He should be paying strict attention to the police force (in my absence). I will see Standing Bear to-morrow.

\textbf{JALAŇGA-NAJI\textsuperscript{n} JIŃGA TO STANDING BEAR.}

Ca\textsuperscript{n} an\textsuperscript{a}baʧe, ji\textsuperscript{n}ech\textsuperscript{a}, i\textsuperscript{a} wi\textsuperscript{n}aqtei waw\textsuperscript{a}daxu cu\textsuperscript{e}caʧe.  
Well, to-day, elder brother, word just one I write some- thing to you. I send it to you.

Máčadi Ma\textsuperscript{n}akibana\textsuperscript{u} amá caki \textit{qi}, kí i\textsuperscript{a}čeka\textsuperscript{n}aq\textsuperscript{a}n\textit{i}  
Last winter Ma\textsuperscript{n}akibana\textsuperscript{u} the mv. he when, to reach you again had a strong desire for me.

gá\textsuperscript{n} i\textsuperscript{a}wi\textsuperscript{n} ça ag\textsuperscript{a}f\textsuperscript{e}i. Ha. An\textsuperscript{a}baʧe waw\textsuperscript{a}daxu cu\textsuperscript{e}caʧe. Kí 3  
as to tell me he had come back. To-day I write some- thing to you. I send it to you. To reach home yonder.

i\textsuperscript{a}čeka\textsuperscript{n}aq\textsuperscript{a}n\textit{q}\textsuperscript{i} \textit{qi}, ji\textsuperscript{n}ech\textsuperscript{a}, an\textsuperscript{a}niz\textsuperscript{e} e\textsuperscript{k}a\textsuperscript{n}a ka\textsuperscript{n}bje\textsuperscript{a}gá\textsuperscript{n}. Ca\textsuperscript{n}  
you have a strong desire for me it. elder brother, you re- ceive me you wish I hope. Well, you have a strong desire for me.

Pan'ka amá nika\textsuperscript{a}gáli amá čémana, ji\textsuperscript{n}ech\textsuperscript{a}, účka\textsuperscript{n} in\textsuperscript{a}uda\textsuperscript{a}n\textit{q}\textsuperscript{t}i  
Ponka the pl. chief the pl. these, elder brother, deed not very good sub. for me.

májí éga\textsuperscript{n}. Awa\textsuperscript{i}g\textsuperscript{a}¡\textsuperscript{a}ta\textsuperscript{n} éga\textsuperscript{n}, ji\textsuperscript{n}ech\textsuperscript{a}, wáq\textsuperscript{e} amá i\textsuperscript{a}wi\textsuperscript{n}qá\textsuperscript{-} 6  
for me some- what. I work for myself as, elder brother, white people sub. have helped me.

ti\textsuperscript{n}i\textsuperscript{a}. Kí nika\textsuperscript{a}gáli amá čé hā, ji\textsuperscript{n}ech\textsuperscript{a}, giteq\textsuperscript{e} ti. I\textsuperscript{a}uda\textsuperscript{a}-  
greatly. And chief the pl. they elder brother, difficult for me. Not good sub. are the ones for one.

májí, čeh tê. Pan'ka amá e\textsuperscript{a}gáčé amá a\textsuperscript{n}ča\textsuperscript{n}baha\textsuperscript{n}tqin\textsuperscript{n}i\textsuperscript{a}  
for me, I said the. Ponka the pl. those who have gone sub. homeward to you about me.

účka\textsuperscript{n} tê. Níkaci\textsuperscript{n}ga na\textsuperscript{a}bú ni\textsuperscript{a} či\textsuperscript{e}tê, amá čag\textsuperscript{a}čé, kí áma 9  
deed the. Men two you perhaps, the one you started and the sub. are the other about me.

We's'a-\textsuperscript{a}na\textsuperscript{n}ga čé\textsuperscript{a}n tê če hā. Li agé\textsuperscript{i} tê si-\textsuperscript{a}g\textsuperscript{a}jáde g\textsuperscript{e}č\textsuperscript{a}-  
Big Snake here he died. House I sit the stride twen- 
na\textsuperscript{n}bá qai tê. Aci čé\textsuperscript{a}n be pi \textit{qi}, mi\textsuperscript{n}qé k\textsuperscript{e} na\textsuperscript{n}be-na\textsuperscript{n}ma\textsuperscript{n}  
big he was the. going out burried. out of the doors side again I saw the ob. when, grave the ob. I see it regularly.

Cin'gajin\textsuperscript{a}ga\textsuperscript{u}ma čé-ma wi\textsuperscript{n}aqtei u\textsuperscript{a}n'činge\textsuperscript{q}ti ga\textsuperscript{u} ča\textsuperscript{e}awa\textsuperscript{-}  
Chief (pl. ob.) these (pl. ob.) I alone for nothing at all sub. at any rate I pity them.
giće-na"-ma". Awágin" be há. Cin'gajin'ga čéama údu"qti
my kindred, usually. I look after them. Children these very good

maŋwi, wakéga-bài maŋwi. Ca" aŋbaçé ga"n, wisséče ga," they walk, they are not sick they walk. Well, to-day at any rate, I remain her you as,

3 wawídaxu cučečé. Ca" Man'téu-ñangga núgeádi te. Ca" I write to you I send it to you. Well, Big Bear last summer died. Well,

enáqti uqpačé, ucté amá nič-číngé údu"qti maŋwi. Ca" only he has fallen, the rest without pain very good they walk. Well,

jiŋčéha, céama níkači'ga ikágewáčé-ma, ēskana wacka" elder those persons those whom you regard as oh that persevering friends.

6 jiwáçagígeč kaŋbečga. ... Caŋcé-hi"-zí eti aná'a ka" your be with them, I hope. Yellow Horse too I hear him I

bečga. ... İndé qága aká cagéč 'táni éde, ičáunité há. ... hope. Face taught the to go back he but, I forbade him

Pahan'gadi cagéč 'ítčé qí, cagéč-májí. Cin'gajin'ga i"-wa-

Formerly to go back to you promised when, I did not go back to you.

9 kegá čga', cagéč-májí. for me as, I did not go back to you.

NOTES.

When the author was at the Kaw Agency, Ind. T., ǰaŋaŋga-najin jínga (one of his former scholars in 1871, at the old agency in Dakota) visited the Kawas or Kansas. He dictated the above letter January 2, 1883. Standing Bear was then on the old reservation in Dakota, about three miles from Niobrara, Nebr. ǰaŋaŋga-najin jínga is now called Jenuga-ži. See the second letter after this and note on page 105.

99, 7, giteqi te. ǰaŋaŋga-najin jínga said that the chiefs were opposed to progress in the tribe.

100, 3. Man'téu-ñaang, Big Grizzly Bear, or Tim Potter, a chief of the Wajaje gens. Taught by the author in the afternoon school at the Ponka Mission, Dak. T., 1871. Subsequently employed by him. He could read English very well, giving the proper accents and intonations.

TRANSLATION.

O elder brother, I write to you to-day about one subject. Last winter Maŋakibana" went to see you; and on his return to our agency he told me that you were very desirous for me to return to the old reservation. So I to you write to-day. O elder brother, if you are very anxious for me to rejoin you there, I hope that you wish to receive me (as one of the tribe). O elder brother, these Ponka chiefs are not exactly kind to me. Elder brother, the white people have been aiding me as much as they could, because I work for myself. But, elder brother, it is the chiefs
who make the trouble. I have said that they have not been kind to me. The Ponkas who started back to the old land, knew full well about my troubles to which I now refer. Of you two men, one has gone back, that is yourself; the other one, Big Snake, died here. He was buried twenty yards from my house. Whenever I go out of doors I behold his grave. Only I have been kind to these his (orphan) children, from time to time, though I have given them nothing. I have had the oversight of them. These children continue to prosper, and they are in good health. I send you a letter to-day because I remember you. Big Grizzly Bear died last summer. He is the only one who has been lost; the others continue well and prosperous. O elder brother, I hope that you and those Indians with you will unite in persevering. . . . I also hope to hear from Yellow Horse. . . . Rough Face spoke of going to join you, but I forbade him. . . . I did not start to (join) you formerly, when I spoke of doing so. I did not start because my child was sick.

HEHAKA MANI TO AY®-NA®PAJI. 1878.

dap®-na®pâji: Kagéha, waqi®na®wi® ahe®i®si, weéëge®n

Fears not the sight of a Pawnee: O friend, letter one you gave when, plan

wi® ud®ni®wi® ip®ëna®ëde, in®ta® weéëge®n ëng®ëqtia®n me

one very good one you begged but, now plan none at all (!)

(sic) ka®b®ëca® éga® edáda® edéha-mâji taté hâ. Wéëge®n 3

I hope (?) what I say I not shall . Plan

pâji ëng®ëqe hâ, weëëge®n ud®na®ña® ca®i®ca® a®i®m®i® hâ. Gañ®yï

and there is none . plan good only always we are . And then

edáda®n úcka®n ë wáïjka® ëte ìçapaha®-mâji hâ, kagéha.

what deed that you mean it per-haps I know it I not . O friend.

A®ca®n®ca®i®ng®gai teçá®n®i®ta®n® weëëge®n wi® ëçëckaxai ën®te 6

You (pl.) ignored me what in now plan one you make for me per-

hâps ënta®n®i®wi®na®na® ka®b®ëca® hâ. Gañ®yï iwi®i®ng®ga®-báda®n® ëi®

straight you tell me I wish . And then I ignored you and (pl.) you

(pl.) ignored me ñ as plan one good I hear it I wish

Helíaka Mâni.

Elk Walks.

NOTES.

Helíaka-mâni's mother was an Omaha. He is the chief of a Yankton gens. When the author met him at the Omaha Agency in 1878, he found that Helíaka-mâni could read and write his native tongue, the
Yankton dialect of the Dakota. In the course of an hour Heliakamanji learned the additional characters required for writing Omaha, and after his return home he sent the accompanying Omaha letter, written in detached syllables. Being a Yankton, he is used to writing "k" before "d," so in writing Omaha he retained the "k" (instead of using "g") before "k" (=dh).

101, 2, me, not intelligible to the author.
101, 3, kaⁿb'e a egaⁿ, probably intended for "kaⁿb'øegaⁿ."

**TRANSLATION.**

To Jaⁿiⁿ-naⁿpaįį: O friend, when you wrote to me you requested me to come to a very good decision; but now I do not wish to form any plan whatever, and so I shall say nothing. We are not contemplating any plan that will be bad (for you), we are always planning what is good. But, my friend, I do not know to what course of action you refer in your letter. You ignored me formerly, and now that you come to a decision in my behalf, I wish you to tell me just what it is. And as I ignored you Omahas, and you Omahas ignored me in the past, I wish to hear one good plan that you have made.

(Signed)

Walking Elk.

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**LENUGA-ZI TO THE ACTING COMMISSIONER OF INDIAN AFFAIRS (R. V. BELT).**

Higaⁿcaį jiⁿ'ga nikiçin'ga ukéñ' wéçagion'ńgęña ninké, caⁿ Grandfather small Indian you decide for them, you who at any rate

aⁿ'bañ'ca gn ie naⁿ'ba na'ⁿ'wikéñ te. Nikiçin'ga win' this day so (i) word two I cause you to hear will. Person one

3 ikágéñčé hā'. Mr. Dorsey waçita'än'kiñ 'ìčé gaⁿ in'baⁿ I have him for a friend. Mr. Dorsey to cause me to work promised as called me

egaⁿ atí hā'. Ki pi tate'di nikiçin'ga amá unaⁿ'etaⁿ depot as I have come . And when I was about to start hither Indian the pl. stopping place depot

té'di áhigíti aⁿ'gaⁿ'waⁿthe atí Paṅ'ka amá. Ki íe wiⁿ uwí- at the very many following close they behind me Ponka the pl. And word one I tell

6 bêa te, aį Paṅ'ka amá. Ná, Higaⁿcaį eįńké'di ci te íe wiⁿ you shall, said Ponka the pl. (Intj.) Grand. to the st. you when word one

učéną te hā'. Majaⁿ' caⁿ ećaⁿ rėská uwa'así-maⁿ'í édegáⁿ you tell shall . Land the this cattle they often leap (on it) but (or, as in the past)

wéteqį tcábai. Ki naⁿ' kúge gęče-sátáⁿ aⁿ'caⁿ či wiⁿ'í majaⁿ difficult it is very. And only box sixty we have bought it land

for us with
the place (ob.).
gai. Ugecādi in tē sī gēcBahuwī n an'gwa'n'ii: kūge win' ki č'di on. Width the foot one hundred we lent them: (?) box one and there gēcBahuwī n dē'ca' n ba wa'ī hā, úwawéci. Ki wāqe áji amá Okla-3 hundred seven were pay to the And white if the pl. Okla-people ferent sub.

homa eātān dēskā-mā wa'īn' agū tē Pa'n'ka maja'n' adi úbaqqāgai homa from the cattle were the Ponka on the land they push them and make them fall

t'e-mā. Maja'n' č'a n pūji hēgaji, īgā'n' ha, wēgaxai. Maja'n' the dead Land the bad exceed ing. O grandfather, they have Land

č'a n bēuga waqwīn'. Ki mā iēadičai win' wa'n'gai'. Ki 6 the whole offensive. And See agent one we have them. And here! (?)

an'guna'wān'gī'cāi: "I'tāgha, maja'n' č'a n pūji hēgaji wāxai," we told it to them: O father, land the bad very made us,
a'č'a' i č' a' ja iēadičai akā nāwāgişā'n' e'tēwa'n'-bajī. Áda'n' we said though agent the sub. helped us at least not. Therefore

níkaci'n'ga an'gai'n' aŋgúkikitāy éga", "ńāga'n'cāi Commissioner 9 people who m'v. we talked to- as Grandfather Commissioner

čiṅkē uīca cēcete ūdā'n' hā, "a'č'a' i éga", mā'n' dēskā učēwī'n'an- the st. to tell at any good we said as, money we col.

kīcāi, gēcBahuwī n mā'n' ba učěwī'n'ān'kīcāi. Ki ihuā'n'č'č-a-bajī lected, hundred two we collected. And not consulting you

čidā'n'be tāi tē giteqi ēga'n' uwibėa te, aį, čega'n' atí și. 12 to see you will the difficult as I tell you shall, they thus I have when, for one came

Mā'n' dēskā inānge tē aŋgūjāi hā. Ėskana nīkaci'n'ga mac'ba-

Money "for roll- the is ours. Oh that person two

qtei tī k'a'be'ga'n, nāwāgišā'n' ka'n' če'gā'n. Maja'n' ča'n, just come I hope, to help us I hope. Land the place (ob.)

ńiğa'n' hā, dēskā amā uwā'ā'si-na'n' ca'n'ca'i hā, ēda'n' 'įge' i'win' - 15 O grand- cattle the pl. they are always leaping (on it) there to speak we wish fore about it

gā'cāi ha nīkaci'n'ga bēugi. Ėskana wēagišwāgišu ka'n' a'- them people all. Oh that to straighten our affairs we

ča'n' cāi. . . Edāda'n edēće ča'ćwāće īnig'a'n' și Ėskana hope. What you say you pity us you decide when Oh that

uq'ć qtei ma'n'zē učati'n'-da'n' Pa'n'ka čānkāa úwācaginā čē'cācē 18 very soon iron you hit it when Ponka to them you tell them you send

ka'n' če'gē'ga'n. (Wicē ma'n'zē nāti'n'-da'n' nāwāgībīa čē'cē tā I hope. I too iron I hit it when I tell them I will
OMAHA AND PONKA LETTERS.

MINKE.) (PAN'KA MAN'ZESKA' TE 'IIGE KA'B'NEA.) HAUN. TE WI',
SEND. PONKA MONEY THE I SPEAK I WISH. ' WORD ONE, ABOUT

RIGA'HA, AJI CI UWIB'NEA TA MINKE. PAN'KA NIKAGIHI AMAE,
O GRAND. FATHER, DIF. AGAIN I WILL TELL YOU. PONKA CHIEF
FERENT THE PL. SUB.

3 RIGA'HA, CECU ATII TE. KI IUWA'C'KIC GA'N GEWA'C'GEC'E: "MAYA'
O GRAND HERE THEY (PAST AND YOU TALKED AND YOU SAID AS FOUS
I) GRAND, THEY CAME SIGN.

UGAGI'A'NA'ÉDI ĖDI ĖAGI'NA' TAITE. WAXIGEIT'A'NA'GÁ. LÍ XI-YÁ-
YOU SIT IN THE THERE YOU (PL.) SHALL SIT. WORK FOR YOURSELVES. HOUSE MAKE
XIYÁ-AI GÁ, ECCÉ TE. LÍ ĖAGI'GESASAI TE XI-YÁXAI GÁ. EGI'E TE
FOR YOUR SELVES, YOU (PAST SAI SIGN.) HOUSE YOU CUT FOR YOUR-
SELVES WITH AXES YOUR.

6 WAWÉCI NIZE TAITE.; ECCÉ TE. "KI WANIGE CAN'GE WACKA'NEGA
PAY YOU SHALL RECEIVE, YOU (PAST AND DOMESTIC ANI-
MAN.

WUNI'MÁCE, JÁN'DÉ CHIÚBAI-GÁ. JÁN'DÉ WÉGA'NA'ZE WI'N MAN'ZESKA
YOU WHO HAVE THEM, GROUND WORK IT FINE. GROUND MEASURE ONE
MAN'BA IGIGAWA TAI," ECCÉ TE. "WÉGA'NA'GE GÉCBA NIUBÉ XI,
TWO SHALL BE WICKENED FOR YOU (PAST MEASURE TEN YOU WORK IF
FINE.

9 GEČBA-NAN'BA NIZE TAI," ECCÉ TE. KI NIKACI'GA MINKE, ĖCÉ
TWENTY YOU SHALL RECEIVE, YOU (PAST AND PERSON WHO AM, THIS
MINKE, RIGA'HA, A'N'WA'NECKA'NAN'GA HÉGA-MÁJ. CAN'GE JA'N MAN'BA
I WHO AM, O GRAND.

WÁBEJÍ ĆADÉ, A'N'WA'NECKA'NAN'GA HÉGA-MÁJ, EHÉ TÉ. WI-NA'
I HAD THEM THEREFORE I WAS STRONG I WAS VERY, I SAID (PAST I ALONE
SIGN.

12 PANA'NA' NI TE AGÉIC'TÁNA, SI GEČBA-NAN'BA KI ĖDÍ DUBA UHÁ
FIRST HOUSE THE HOMEST. OB. MINE
TÉ, UGÁDI'TÉ AGÉI'NA'-CADÉ. HAUN. JAN'DÉ CAN'GE WAČA'NA'GEI-
The, width the sixteen.

CÁDÉ WIGTEI CI AYIGEJUNÉ PANA'NA. KI IJÁDÉICÁI KÁ A'N'DA-
TEEN I MYSELF AGAIN I MADE IT FINE FIRST. AND AGENT THE SAW
SUB.

15 BAI TÉ QTA'NÉ HÉGA-BÁJ, A'N'WA'SISIGE, AÍ, WAČITA'NA' UDA'N, AÍ,
ME WHEN HE LIKED EXCEEDINGLY, I WAS ACTIVE, HE WORKED GOOD, HE
SAID.

IJÁDÉICÁI KÁ ÍE WI'N ÉGIČA'N: "LITTLE WARRIOR ÍE WI'N ÉGI-
AGENT THE WORD ONE SAID TO (ME) LITTLE WARRIOR HOUSE ONE YOU
CEXÉ TÁI. NITCA'NA' NI, MAN'ZESKA AGÉI'NA' SÁTA'N NIZE TE HA,'" AÍ,
MAKE FOR SHALL. YOU FINISH IT WHEN, MONEY FIFTEEN YOU RE-
HE SAID.

18 EGA'N CI ÍE WI'N ÉGIČA'N PÍ TÉ. "MAYA'N CAN'GE WAČA'NA'GEČBA
SO AGAIN WORD ONE HE SAID TO (ME) WHEN, LAND THE MEASURE TEN
PART (OB.)

FE'NIJUBE TE HA,' AÍ, GÁ'N DÁXE GEČA'N CI BEČTA'NA' HA,
YOU MAKE PLEASE. HE AND I MADE THE THINGS AGAIN I FINISHED
SAID IN THE PAST.
Ma'nezka ggobama^n'ba ci a^n'ii. Ki ci gi'e te wi^n' gi'ca^n Money twenty again he gave to me.

igaidiai ak'a: "Macdonald maja^n' wegana^n' ze ggoba in'eni-
agent the sub.; Macdonald land measure ten you make

qube te ha'," ai ak'a igaidiai ak'a. Edi pi egan daxe ha. 3
fine for please, was saying agent the sub. There I reached as I made it

Becta n, ca'ge ak'a ujega-baji ca'n'ak'a wacka^n'eauagi.
I finished when the col. were not weary then, but would be so later

Ca'ne ak'a wacka^n'eauaga ucte'qti ga'n' wega^n'ze satan wiqtei
Horse the col. strong remained exceedingly as measure I
ejadigegna nayidaxe. Hau, Higa^n'ana! Agej^n'satama becta n 6
deciding for myself I made for myself. Ho, O thou whom they
gan' edi pi egan' igaidiai ak'a "Ma'nezka te' qica ggeca
as there I as agent the sub. Money the back to I have
dbecta n-qti-man'n," ai. Pan'ka ak'a Macdonald ak'a can'ge
I have already finished, he Ponka the sub. Macdonald the sub. horse
waweci ewena-naman'. "Higa^n'cai ak'a igaidiai cegaba 9
pay I asked for them often. President the sub. agent he too
waweci wena-ga, i^e^n'ge-naman'. Ki can'ge waqita'awawy-
pay ask from them, he said to me often. And horse those that I caused
kiec-ma duba wi^n' ete'wana^n' gaski ip'te, t'agiiec, adan nan'de
to work four one even mine nearly died from shortness of breath, I killed there
i^n' ci-naji ca'n'ca^n, ga'n' uwibca an'bac.'
I am sad always, so I tell you this day.

NOTES.

Lenuga-zii, or Yellow Buffalo-bull, was known in 1871 as jaaga-
na^ji nga, or Standing Buffalo, Jr. See Contr. N. A. Ethn., Vol. vi.
pt. ii, pp. 609, 613, 633, and 639. In the spring of 1889 Lenuga-zii came
to Washington to assist the author in revising his Ponka linguistic
material. The two letters dictated by this Indian are peculiar on account
of the number of English words which have been adopted.

This text consists of the address made to Acting Commissioner Belt
a few days after it was dictated in the original to the author.

103. 4-5, ubaapa'cai te-ma. They make the dead cattle "fall to the
ground from the floor of the car."

103. 6, ná. A peculiar use, as this word is generally an interjection,
jie! bosh! bother!

103. 6. Wa'ngafi used where a'ngafi would have been expected; so a'ngai赖以 might have been used instead of a'nguwa'ngi'ai (a peculiar
form of aŋguaŋgi'čai), as there was only one agent addressed by the Indians.

103, 19. Wiči maŋžiči nați-daⁿ, etc. Jengu-ži's first plan omitted by his request from the translation sent to Mr. Belt. The next parenthetical remark was intended for the author alone.

104, 2. Paŋka nikagahi ama өeŋu atii tc. This refers to the visit of the delegation to Washington in December, 1880.

105, 9, ewena-naⁿ-man. Another use of the pl. for the sing. (enanaⁿ-man).

TRANSLATION.

O "Little Grandfather," you who govern the Indians, I will speak to you today about two subjects. I have come to this place because my friend, Mr. Dorsey, sent for me to come and work with him (or, sent for me and promised to employ me). When I was at the railroad station at Ponca, Ind. T., just before I started hither, very many of the Ponkas followed me that far, and they said that I should have an interview with you. Said they, "When you reach Washington you shall speak to the President about one matter."

The cattle have been trespassing on our reservation from time to time, and that is hard for us to endure. We bought our present reservation for fifty thousand dollars, and it is ours. We sold to the railroad company the right of way through our reservation, consisting of a tract one hundred feet wide, for one thousand seven hundred dollars. Other white people, not railroad officials, when returning with the stock cars from Oklahoma, shove out the carcasses of the dead cattle upon the Ponka land. (They drag them here and there over a large extent of territory, leaving them to decay, and making all the land smell and covering it with bones; without giving us any damages. Besides this, cattle are brought to the reservation, where they are sold to different persons who take them away in various directions, going at random over our fields and pastures. Thus are our crops injured, and we can not cut hay.)

We begged the agent to help us about this, but he has done nothing. Therefore we Indians consulted together and said, "It is proper to tell this to the President and the Commissioner." So we collected among ourselves two hundred dollars to pay the traveling expenses of some of our men to and from Washington. But since it is difficult to see you without obtaining your consent, they said that I should tell you when I came, as I now have done. The money to pay the railroad fare is our own.

I hope that you will help us, and that you will allow at least two to come and speak about these matters.

The cattle are continually trespassing on our land, therefore all of our people wish to speak about it. We hope that our affairs may be rectified for us. ... If you have something to say in reply, I hope
that you will decide to pity us, and that you will very soon telegraph to
the Ponkas what you have to tell them. (I too will send a telegram in
order to tell them.) (I wish to speak about the Ponka money.)

Grandfather, I will tell you about a different matter. Grandfather,
the Ponka chiefs came hither. You had an interview with them, and
you said to them: "You shall remain in the land where you dwell.
Work for yourselves. Make houses for yourselves. Fell the trees and
build your own houses. Subsequently you shall receive pay for so
doing. And those of you who have strong horses should break the
prairie. For this work you shall be paid at the rate of two dollars an
acre. If you cultivate ten acres you shall receive twenty dollars."

And this person, I myself, Grandfather, was very strong. When I
say that I was strong, I refer to my having at that time two span of
horses. I was the first Ponka to finish his house; it was twenty-four
feet long and sixteen feet wide.

I was the first one to cultivate the ground, and I broke sixteen acres.
The agent saw me and he liked me. He said that I was active and
the work was good. So the agent made a proposition to me: "Make a
house for Little Warrior, and when you finish it you shall receive fifteen
dollars." I did this, and he made another proposition: "Cultivate ten
acres for him." I did as I had been told, and I received twenty dollars.
Again the agent made a proposition to me: "Cultivate ten acres for
Macdonald." I went to the place and did as I had been requested.
When I had finished my horses were not yet weary, as they were strong
ones. As the horses had a great quantity of their strength left, I cul-
tivated five additional acres without consulting the agent.

O Grandfather, I finished fifteen acres. Then I went to the agent,
who said, "I have already sent the money back to Washington." After
this I often asked Macdonald for pay for my horses, and he always
replied, "Ask the President and agent for the pay." Now, one of my
four work horses died from exhaustion; I killed my own horse in this
way, therefore I have been sad ever since (because I have failed to get
my pay), and so I tell it to you to-day.

JENUGA-ZI TO MACDONALD. MAY 16, 1889.

I[igua]n'ha, wabág'eeze tia'čakičč čana běźe. Cín'gají'n'ga
O grandfather, letter you sent hither the I have re-
ob. I have received it.

wiwiña čānká níč čingč'qti céc úna, iščéqti-ma'. Ki
my the ones put have none at you you tell I am very glad. And
who all say about them.

pí tate'di ie wi'ć géice: awácka te, céc, I[igua]n'čaí činké'di. 3
about to start word one you said I do my best will, you
about (me).

Grandfather, at the st. ob.
Ki áda' níkaci'ga na'ba ńčańka, Dási Frank ńčańba

And there was, person two these, Dorsey Frank he too

waeka' hégaįį juáwagee. Hau. Líga'cai aké Commissioner
persevering exceedingly I am with them. Grandfather the

3 aká náwakię. Edáda' Pan'ka maja'w wéteqi geča' náwa-
the I talked with the sub. them (or they talked with us.)

įibe. Ca' waęąctaa be níkagahí-ma ńdu'be ga'ća-qi-ti-a'ni',
there. And you see them (?) the chiefs to see you they have a strong

éle náwagįibe. Ca' ie áligi-qi Líga'cai ċńké nakie.
I said I told to them. And word very many Grandfather the st. ob. I talked
to him.

6 Ca', maja' ćan'di ńčská cti uwá'asi-na'ni ěga gę beůga-qi
And, land in the cattle too they leap often as the pl. in ob.
náwagįbe. Líga'cai aká Commissioner aká ćgiča'ni': Cagę́
I told to them. Grandfather the Commissioner the said it to I start
sub. sub. (me): back to you
tędihì ńi, níkaci'ga juągę̀ cakí tā mínke, Líga'cai jin'ga
by the time man I with him I will reach there again Grandfather small
that where you are.

9 wi'n'. Ca' níkaci'gą-máče, węįgę́ gáxe géi'ni-ga, uču'da' be
one. And O ye people, plan making sit ye, considering

gęi'ni-ga! Węįgę́ ńuńe géi'ni-ga! "Líga'cai jin'ga cuhí
sit ye! Plan seeking sit ye! Grandfather small reaches you

tędihì ńi, edáda' wéteqi geča' náwagąti ucę́na tą́i, aį
by the time what hard for us the objects, all you tell to will, said
that, him

12 Commissioner aká. Ca' Commissioner aká níkaci'gą in'ų-
Commissioner the sub. And Commissioner the sub. person very
dan'qi-ti-a'ni', a'ńčą-qteići-a'ni' a'wáängčie-na'ni. Ca' an'ba ánaqtei
good to me, very gently talked to me regularly. And day about how

ęga'ńi ci ċi Commissioner ċńkę́ja bęć tā mínke, ci uńkie
many when again Commissioner to the st. ob. I will go, again I will

15 tā mínke. Ca' níkaci'gą ċęćă Dási in'win'qą hégaįį
talk to him. And person this mv. Dorsey helped me exceedingly
ob.

ęga'ńi, ci uućę́'qteići a'ń'be tā míńke Líga'cai jin'ga ċńkę́.
as, again very soon I will see him Grandfather small the st. ob.
Wabąńgeze cuhí tędihì ńi, icádićių ċńkę́ dań'be ćkuą́bę́a.
Letter reaches by the time agent the st. ob. to see it I wish for
you that,

18 Ėdihi ńi, wágazu ńčą tą́i. Pan'ka ńčąga cti na'ąń ee-
In that event, straight he tell will. Ponka all too to hear it I wish
kańbę́a.
for them.
NOTES.

107, 1, wabagfeze, used in this letter instead of the regular Ponka equivalent, "wabaxu." "Wabagfeze" is the Omaha word.

108, 1. Dasi, instead of "Casii," the latter being the form used by the Omahas and the Ponkas up to 1880. Frank, used instead of "Sasii."

108, 2. Commissioner, instead of "Iingga'cajiugajagiun." 1

108, 2–3. Iingga'cai ... aka uawakie: a seeming inconsistency, requiring a change to "Iingga'cajiunke, Commissioner jiunke, nawakie (or, Grandfather the st.) Commissioner the st. I talked them nakie," or, "Iingga'cai aka ... a'swa'nikai." I talked to him, Grandfather the he (or, they) sub. talked to me.

108, 4, wa'tacta'be, a case of "hapax legomenon." The author has not yet found a verb, "wacta'be," in the 3d sing.; but there is "wacta'be," you see them, from wada'be.

108, 7, egiga'ni. Jenunga-zi does not quote the decision of the Commissioner, but he gives the substance of what he said, in the next sentence, followed by advice to the tribe.

TRANSLATION.

O father-in-law, I have received your letter. I am very glad because you have told me that my children are in good health. When I was about to start to this place you made one request. You said that I ought to exert myself in behalf of the tribe when I reached Washington. For that reason I have been doing all in my power, and these two men, Frank La Flèche and Mr. Dorsey, have been aiding me. I have had an interview with the Commissioner of Indian Affairs. I told him about the troubles in the Ponka land. I also told him that the chiefs had a strong desire to visit him in Washington (?). In fact, I spoke a great many words to the Commissioner. I told him about all the trouble that had been given us by the cattle trespassing on our land. The Commissioner said what he would have done. When I start back to you I shall be accompanied by an inspector. O ye people, be making some plan before the arrival of the inspector. Be considering what shall be done. For the Commissioner says, "When the inspector reaches your land, you shall tell him about all of your difficulties." The Commissioner is a man with whom I am pleased, for he always talked very gently to me. After some days I will call again on the Commissioner, in order to talk with him once more before my departure. As this man, Mr. Dorsey, has been aiding me considerably, I shall see the Commissioner very soon. When this letter reaches you, I wish the agent to see it. In that event it will be told correctly. I also wish all the Ponkas to hear it.
GEORGE MILLER TO HIS WIFE. SEPTEMBER 27, 1889.

I've heard the news. No more of that. I have none at all, and you too do so. (pl.)

I hope.

Before I came to this house.

Paper even you have not sent thus far.

The children (pl. ob.)

I sent back to you.

by some one.

I am even thinking of them, I hear about them, I wish, my own.

I acquire for them, I hope.

as I travel.

Again you too.

so ever.

The children (pl. ob.)

they are the ones.

I know it very well.

though, yet this word I tell you the remember. And pl. in. ob.

I helped when heart very good for mine.

I was though, now how he elder.

I tell me please. And the Omaha (pl. ob.)

too how they may be I hear.

about I wish.

Moon this enough when, at any money five about (!)

I send home to you will I who.

Do your best! In what manner good.

apt so to do desire thou!

Ears of corn the not even if.

I hope.

in what the matter.

And at any to help you have if some cause them to pull off.

I hope.

I hope. Ears of corn the to sell inferior not withstanding.
ca'ga' Chíteqí qi, wé'e'win'-gá. Ma'zéska Chíte té wasnin'đe still so it is hard if, sell it. Money to the delay
taté ebé'gá' hà, āda' wagáxe Chíte'-qti-įį-gá. Ca'ge-má will surely I think it there-fore on credit do not take much. The horses (pl. ob.)
cti e'a'í īnte, ca'ge get'je wahíage ěa'ńt ěa'ń, gini 3 too how they are, horse spotted lame formerly how is it? recover-
da'ń cte'a' e'a'ń. Cí Chíteqíqi įt īnte in'wi'ča le-a-gá. perhaps how is it? Again you have a very hard time if to tell me send hither.

NOTES.

George Miller, or Ap'íabi, of the Ictasenda gens of the Omaha, came to Washington in the autumn of 1889 to assist the author in verifying parts of his work. George's wife, Mary, is the daughter of the ex-interpreter, Louis Sansouci.

111, 2–3. Ca'ge-má cti e'a'í īnte, supply awana'a' ká'bí'a, I wish to hear about them, and let the next "ca'ge" begin a new sentence.

TRANSLATION.

It agrees very well with me here. I am in excellent health, and I hope that all of you, including your father and elder brother, are likewise in good health. I sent you a letter before I came to this place to work with Mr. Dorsey. But you have not sent me a single letter. Day after day I am constantly thinking about my children, and I wish to hear how they are. The sole reason for my coming to the East was my desire to acquire something for my children. And I hope that you think as I do on this subject. I knew full well when I came that if I left you you would have some trouble, but even if you do have trouble, remember these words of mine (i.e., what I have said about acquiring something for our children). I started hither with a very light heart, as I knew of your brother's promise to help you. But I wish you to tell me whether he is doing anything now. I desire to hear also how the Omaha people are. At the end of this month I will send you at least five dollars. Exert yourself! Try to act in whatever way you think will be advantageous. Even though the corn should not be harvested, it will not matter! Yet, if you can get some persons to help you, let them harvest some of the corn. But, whether you succeed or fail to get any one, I hope that you yourself will not work very hard! I hope that you will attend to our children. If the corn should not bring a good price, do not hesitate to sell it, if you should find it difficult to get along. I think that there will be some delay in the payment of the annuity money, therefore do not get much on credit. I wish to hear how the horses are. How is the spotted horse which used to be lame? Has it recovered? Be sure to send me word if you have a very hard time.
GEORGE MILLER TO HIS WIFE. OCTOBER 7, 1889.

Waqi"ha  ça" na'"ba'fè bežè hā. Ça" na'"tè-qi"-na'" hā, ga" na'
Paper the ob. to-day I have taken it . And I am very glad . as
winâ'â'î tè. Ga" na'"niaci"'gâ ama'"tai etcetèwâ'"', wâna'"'jî-gâ.
I have heard from the peop....  they notwithstanding do not listen to them.

3 Ci'n'gajî'gâ  čæn'kâ wâkichi'dâ-gâ. Ectt jûqâ uqa"'adî hâ,
Children the ones attend to them. They too

and their the pl. let them attend to again I too badly apart I am.

6 'ia"'ça-bî eccè-ma. A'm'ba waqùbë áma te'di ma'"'zèska sâtâ'"'
that they whom you said one

talked about you sit

in ob. me

eugêwikikê. Ni"'daha"' čizè aci, nizè qi, i'wri'"' iça-gâ.
I sent home to you. Philip Stabler to take it I asked you when, to tell me send him.

In'"'ça-mâjî hêga-mâjî cau'ge-ma či waqùkikide eccè qi. Robert
I was sad I not a little the horses you attended to you when. Robert them said

9 Mitchell uqa-gâ hā: jügê-gi'è' n' t'ai cau'ge-ma wâkichi'dâ
Mitchell tell it to him ! with you he sit will the horses he attend to

them

tè. Ênahin'"' qi, i'wri'"' ça iça-gâ. Tom wahâbâ čizè cî-gâ. will.
He agrees it, to tell me send Thomas ears of corn to pull employ hither.

E'ra"' i'qigëwâ etcetèwâ'"' ënahin'"'gâ. . . . Či  čiûda'ji
How he reckons himself notwithstanding be willing. Again not good for you

12 q'etê, ga"' na' wâgazu i'wri'" ça-gâ. Ca'"'ja uqê'qtei caqî tâtê,' if, so straight tell me. Though very soon I shall reach you again

égi'è edûdà"' etê wi'è' abè'è' caqî-mâjî tê. Jügê-gi'è' čièi'ge
beware what even one I have I do not reach lest. With to sit you have none

q'etê, čiâdi či'la"' dan'etê' céna'ba juqigeri'è' etai qi.
i your father mother laps

those two with you to sit they ought.

15 či'la tê či'win'"'gâ hâ' gâ. Mi'"'i če céna qî, ma'"'zèska gêcha
Tent the bay it ! Moon this enough when, money ten

eugêwikikê tî minke. Ähigi eugêcaqê tê te' na'ape, égi'è
I send home to you will I who. Much I send home will the I fear it, beware

uqnê'q te. Maxè-gi'è' câta"' qaça kî ą. Edûdà'è' éwa'"'

it gets best lest. Flying Crew why back he has ! What caused the

18 wâgazu ama'"' na'"'hâ'ca. Cta"'be qi, wâina'"' baxu ága'ji-gâ.
straight I hear it I wish. You see him it, to write to me command him,
NOTES.

112, 2, iai. Some of the Omahas blamed George Miller for leaving his family in Nebraska while he came to assist the author. In this letter he
reminds them of the importance of attending to their own affairs.

112, 6, 'ia'v'cha-bi ece-ma, in apposition to wedaji-ma.

TRANSLATION.

I have received your letter to-day. I am very glad to hear from you. Notwithstanding the people talk about my absence, pay no attention to them. Attend to your children. These people have nothing to do with me, and they ought to attend to their own affairs; and I have nothing to do with them. I do not refer to your father, your brother, or your sister; I refer to other people, that is to those who, as you say, have been talking about me. Week before last I sent you five dollars. I requested Philip Stabler to get it. Send me word when you receive it. When you said that you had been attending to the horses, it made me very sad. Tell Robert Mitchell to stay at the house with you and take care of the horses. Send me word whether he is willing. Employ Thomas Baxter to harvest the corn. Agree to pay him whatever price he charges for his services. (Recorded in English, not in Omaha: I send a sample of the blue flannel cloth which is sold here. It is not as good as what you desire. If you like the sample let me know.) If you do not like it, tell me so. But if I return home to you very soon, there is no prospect of my bringing you even one thing. If you have no one to stay with you, your parents ought to be with you. Buy a tent-skin. At the end of this month I will send you ten dollars. I fear to send you much money, lest it should get lost. Why did Flying Crow return home? I wish to hear a true account of the cause. Should you see him, tell him to write to me about it. I was very sad on account of the sickness of my daughter, but now that she has recovered all is well. Throughout each day do I wish to hear about my children. You have not sent me a letter for a long time, and when I wonder what is the reason, I am apprehensive of some trouble at home. Every week do I wish to hear about my children.

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OMAHA AND PONCA LETTERS.

GEORGE MILLER TO MARK CLEVELAND, PONCA, IND. T. OCTOBER 15, 1889.

A^n'baťe če dqubaqte ci wíčaxu tá Minke, kagéha. Uma^n'-

To day word very few I wrote to will I who, O friend. 

činka čečuádi wičap'be te ebcégap', ché-de béci'. čečuádi 

son at this I see you will I think, I said, but I have failed. At this 

3 Ičiγa'n'cau maja'n' čau'ci di ati há. I'n'ta mì'n' wi'n' ákiha'n' béji'n'. 

Grandfather land at the I have . Now noon one beyond I am 

Ki Pa'n'ka amá Uma'n'ha'n'-ma wáqé-gáxé-ma wi'n' Pan'ka 

And Ponka the pl. the Omaha (pl. ob.) those living as white one Ponka 

maja'n' čau'ci di hi yi, gacibe an'ga 'ičé híči'hi há. Ki 

land at the arrived when, outside to leave him it was caused to reach there . And 

6 ca'n' in e' to aná'can' ča'nya, cubčé'qti-ma'n' yí'yi, č'asi aká in'ba'hi 

so word the I heard it thought, I was going to you at once when, Borsey the be called sub. to me 

čga'n' ati há. Ča'nya ikáge wiwína amá cačé 'ičai yi, pi há. 

as I came . Though his friend my own the pl. to go spoke when, I was coming hither 

Ki cučá-biam édegá'n' ca'n' wi'n' účka'n' juaji gáxai té áda'n 

And it was said that but yet one deed wrong did the there-past fore act 

9 qúča wačí'n' akí-biamá, waqí'n'ha tian'kičái. Maja'n' ča'n' béúga-

back having they reached paper was sent hither Land the all 

qí nikaci'n'ga ukéči'n' an'gačí'n' waqé aúgáxé tan'gači'n' há, 

Indian we who move white man we will act as we more 

wáqéqti an'či'n'-báji ctécéwá'n', wáqé-ma waqítá'n'i té eáwágá'n'i 

real white we are not notwithstanding, the white they work the we are so 

12 tědí-na'n' wéuda'n' a'ma'n'či'n' taite. Ki ca'n' nikaci'n'ga ukéči'n 

only then good for us we shall walk. And yet Indian 

an'gačí'n' ca'n' wi'n' an'qú'na'baí té'dí ca'n' édáda'n' ctécéwá'n 

we who move yet one we see one an when yet what soever 

anqú'ya xe čái. Wiqáge amá wangiče waqé gáxai ča'nya, ca' 

we ought to do for other My friend the pl. all white they act though, yet 

15 ukít'é-ma wi'n' da'bái té'dí édáda'n' giáxé ga'čai yí giáxé-

the nations one they see when what to do for they wish when they usu-

va'n'i. Ca'n' e'a'n' mì'n' qí', wína'a'n' ka'n'bačá. Ca'n' Jenúga-zí čti, 

it for And how you if, I hear from I wish, And Jenúga-zí too, 

aná'can' ka'n'bačá. Céna uwíbčá. 

about him I hear I wish. Enough I tell you.
O friend, I will write to you to-day about a very few matters. I said that I thought that I would visit you this year, but I have failed, as I have come to this place near Washington. I have been (here) now over one month. Prior to my coming, word was brought to the Omaha land that when the Omahas who belong to the citizens' party reached the Ponka land, the Ponkas threatened to keep one of the visitors outside of their territory. As soon as I heard the news I was going at once to see you, but Mr. Dorsey summoned me, and I came to this place. I started hither just as my friends spoke of going to visit you. Word has been sent hither to me that it was reported that they had gone to see you, but one of their party had done something wrong, which caused the whole party to return home. We Indians in all parts of the country will become citizens: although we are not white people by birth, we know that only when we imitate the white men in working can we hope to prosper continually. When we Indians meet, we ought to do something for one another. Though all my friends among the Omahas belong to the citizens' party, when they see a man of another tribe they generally do for him what they wish to do. I wish to hear from you how you are. I also wish to hear about Yellow Buffalo. I have told you enough.

GEORGE MILLER TO HIS WIFE. OCTOBER 18, 1889.

Ca' waqi' ha ča' bëžë hā, ha' egan' tceádi. 1n' čeqti-ma'n' hā,
And paper the I took it this morning (past time). I am very glad.

nic čeqi'n'gai yi. Wicti nia'n'čiuqč'e'-qti-ma'n' hā. Cín'gajin'ga
pain you have it. I too I have no pain whatever.
Children
čaŋká wi'n' sabáji nic t'a'n' yi, piįįi yi, ma'zé kē uti'n' iča-gá. 3
who the ones suddenly pain has if, bad if, metal the lg. hit send biter.

Čeqnádi tíča-gá. A'b'-ičuqč'e č'di ati-na'ma'n', ma'n'cta'n
To this place send biter. Every day here I usually come, stopping place.
te'di. Časi aká č'di gii'n'i hā. Ičuqč'e'qti daze hí te'di
the Dorsey there he sits. Every (time) after ar- when

Hiŋa'ca'i nū ča'n'ą aqč'e-na'ma'n'. Ca'n' egan'qti-ä'įjį ča'n'ja, 6
Grandfather to the village I usually go back. And not just so though,
sabé čgipe hā. Wicti cín'gajin'ga-ma a'b'-ičuqč'e'qti awá-
as a I said it. I too the children (pl. ob.) every day I re-
precau-
OMAHA AND PONKA LETTERS.

gisígé. \textit{Ca"}{\textsuperscript{a}} Wallace aná'\textit{a}n-majit\textsuperscript{a}-\textit{qti-ma}\textsuperscript{a}, \textit{ca}º'\textit{a} bec tate\textit{a} them, my And Wallace I have not heard at all from him, yet thither I go shall own. cti išáphaan\textsuperscript{a}-majit. Cëia nankáce, an\textsuperscript{b}i-\textit{ičaugge wisíčai. Ca"}{\textsuperscript{a}} too I do not know. Yender ye who are st., every day I think of And where you are

3 i\textsuperscript{a}n-\textit{qti-ma}, ha, ci\textit{inu učışa\textsuperscript{a} tē. Cani'ge mi\textsuperscript{a}n ga ta\textsuperscript{a}, Nelly, I am very glad, your elder helped the Horse, female ani- the Nelly, brother you (=as) mal std. ob. wačítankači'ji-ga, qēa ecē i\textit{wi}n\textsuperscript{a}na. Ca"}{\textsuperscript{a} wackani'g-a ha'. do not cause her to work. Lean you, you told me. Still, persevere!

Úda\textsuperscript{n} etéga\textsuperscript{n} gáxe ga\textsuperscript{n}ča-ga. Cîngâji\textsuperscript{g}ga-ma wákíhida-ga. Good apt to do desire the children (pl. ob.) attend to them.

6 Ki Nuga-jin'ga wahába čisè učışa\textsuperscript{a}, ecē, bčáha\textsuperscript{n}. Uča-ga. Wähába nji čiŋgé hā. Lj úgči\textsuperscript{n} kē wahába ujiči'ga-ga, Ears of corn to put there is. House to sit in the ears of corn cause him to fill, it, ca\textsuperscript{n} u\textit{ha}\textsuperscript{n} yi, wi\textsuperscript{a}n\textit{wa} etéete. Ca"}{\textsuperscript{a} či áwatéga\textsuperscript{n} úda\textsuperscript{n} enčega\textsuperscript{n}, and bolling house, which one soever. And you how good you think, enough by that time. Paper (or cloth) black you wish if, and other said, I seek will who.

Úda\textsuperscript{be} te i\textsuperscript{ju}máji. Ñaje če či'ki yi, ana gáxai òe Sight (or the) I am dissatis- fied with noon. After this there I reach when, how they the sample again much make

12 ičámaće tá mànéke. Cëna uwi'bça ha, čé. Či áji wi'n\textsuperscript{a} iwi'. I ask a ques- tion will I who. Enough I have told this. Again an- one I ask other you maxe te. Sasú h\textsuperscript{i}ska\textsuperscript{a} iđi'ča čečkaxe te, eché, pi-majit a question will. Frank bead belt you make for shall, I said, I had not come tédi. Ki Sasú aká a\textsuperscript{b}i-ičáugge-qi, na\textsuperscript{a}n ga\textsuperscript{n}čai. Ki when. And Frank the every day, to hear about it wishes.

15 wíči úńgazan\textsuperscript{d}e wi\textsuperscript{a} i\textsuperscript{n}ča'gikíčte te, eché. Ki wí ka\textsuperscript{b}eba too woman's necklace one you shall to me will, I said. And I desire it ke' ni'a yi, gáxaji-ga. Ki Sasú čečkaxe ka\textsuperscript{b}bega\textsuperscript{n}, cagéa-the you if, do not make it. And Frank you make it for him I hope, I do not start màji tédi tčače ka\textsuperscript{b}bega\textsuperscript{n}. Cëna wí'čaxu hā. John iči' home when you send it neither hope. Enough I write to you. John I kiss him

18 kíčce čićečé. Či\textit{x}a\textsuperscript{n} wa'ńjįngį-qti čińké ìmaxá-ga. Ita\textsuperscript{m} my own I send it to you. Your very old woman the one who ask her a ques- tion. Her kē edáda\textsuperscript{n} ińaje ačit\textsuperscript{a} či'nte. the what her she had per- name?
NOTES.

115, 2. niaⁿʰiⁿge ʷqᵗⁱ-ʷmaⁿ, in full, nie aⁿʰiⁿgeʷqᵗⁱ⁻ʷmaⁿ, as in 110, 1, and 118, 2.

115. 4. ʰɛʰuadɪ, i.  e., Takoma, D. C., the railroad and telegraph station near the author's home.

116, 2. Ce⁴a naiⁿkace. This sentence was addressed to others besides his wife, probably her kindred. The next sentence, as shown by the word, ʰiṭ̣iₜu (never addressed to a man or boy), and the rest of the letter was addressed to his wife.

116, 18-19. Ihaⁿ kė is used because the old woman’s mother’s body was laid in the grave years ago, and is regarded as still reclining.

TRANSLATION.

I received the letter early this morning, before I left the city. I am very glad to learn that you are well. I too am very well. Should one of the children be taken ill suddenly, and the illness be serious, telegraph to me at this place. I come every day to the railroad station here. Mr. Dorsey dwells there. Every afternoon I return to Washington. I have said this merely as a precaution. I think about our children every day. I have not heard at all from Wallace, nor do I know whether I shall go to visit him (at Carlisle). O ye who are there at home, I think of you every day. I am very glad that your brother (Frank Sanssouci) has helped you. You have told me that the mare Nelly is lean; therefore do not allow any one to work her. Still, persevere! Desire to do what is apt to be good. Attend to the children. You say that Young Bull aided you in harvesting the corn. Tell him that I thank him. There is no granary. So fill the sitting-room with corn. Or, you can, if you choose, put it in the kitchen. Do whatever you think is right. At the end of this month I will send you money. If you still desire black cloth, I will seek for another kind. I am dissatisfied with the appearance of the sample which I sent you. When I return to the city this afternoon, I will ask how much they charge for it. I have told you enough about this, and now I will ask you about another matter. Before I started from home, I said that you would make a beaded belt for Frank La Fleche. Frank has been wishing to hear of its coming every day. I also said that you would send me a woman’s necklace. If you can not finish what I desire because you have no time, do not undertake it. But I hope that you will make the belt for Frank, sending it hither before I start for home. I have written enough to you. I send a kiss to John. Ask your grandmother, I mean the elder one, what was the name of her mother.
GEORGE MILLER TO FRANK SANSSOUCI. OCTOBER 19, 1889.

Jahaⁿ'ha, aⁿ'bačé iᵉ djúbaqtei wídaxu tᵃ miⁿke. Caⁿ', o brother-in-law to-day word, I write to you.

nič aⁿ'čin'gé-qi-maⁿ' Caⁿ', cićti égijanⁿ'i kaⁿ'bęęgoⁿ, niți čin', pain. I have none at all.

3 čiádi cti. Jahaⁿ'ha, iⁿ'če-qi-maⁿ', čiian'ge učęgaⁿ é iⁿ'wiⁿ'ca your too. O brother-in-law, I am very glad, your sister you that to tell me helped her

țiče, caⁿ' wíbęahaⁿ, ihaⁿ'ha. Edádaⁿ íuča, ihaⁿ'ha, uwíbęa has yet I thank you. O brother-in-law. What news, O brother-in-law, I tell you.

ta tᵉ' čin'gẹ. Caⁿ' wíbęahaⁿ tᵉ-naⁿ'. Aⁿ'b'-ičąngęẹ-qi gaćibaañ will the there is. Yet I thank you only the. Every day to the outside

6 pi-naⁿ-manⁿ', čási eui tᵉ'di pi-naⁿ-manⁿ'. Jáze te'di Išgá'caí I usually come hitter. Dorsey his to the. I usually come hitter.

taⁿ'waŋeáⁿ čan di aki-na-manⁿ'. Céna. jahaⁿ'ha, iᵉ kó wí-town to the. I usually reach there Enough. O brother-in-law, the I place again.

daxu. Caⁿ' íuča dádaⁿ cęćęwaⁿ aniⁿ' yi, iⁿ'wi'n'ca ica-ga, write to. And news what soever you have it, to tell me hitter.

9 jahaⁿ'ha, wawíci tᵃ miⁿke hᵃ'. Caⁿ' égaⁿ'qi iⁿ'čečkaxe O brother-in-law, I will ask you to do me. And Just so you do for me

kaⁿ'bęęgoⁿ. jąxaⁿ'ha-uniⁿ' ímáxá-ga. Umaⁿ'čıńka wiⁿ'wa I hope. Deer-sínew ear. ask him a ques. Year which

tᵉ'di wánace hⁱ čiⁿ'te. baxú tᵃ hᵃ'. Wánace hⁱ tᵉ'di, in the soldier he perhaps, let him write. Soldier he when, went to it

12 wánace dádaⁿ-madi uihe čiⁿ'te; Dakota City taⁿ'waŋeáⁿ soldier to what ones he joined perhaps; Dakota City town

čan'di gečiⁿ'i tᵉ'di wánace nudaⁿ'haŋga čıńké cti ijpaje tᵉ; at the they sat when soldier war captain the one too his the; name

kⁱ Múda wakęga tᵉ'di wąqe wazęčeč čıńké edádaⁿ ijpaje and Muda sick when white man doctor the one what his name

15 aċiⁿ'i tᵉ čći ichepahän kaⁿ'bęa. Umaⁿ'čıńka dádaⁿ tᵉ'di tᵉ he had the that I know I wish. Year what when he died 

jᶜte. Múda, čći baxú tᵃ hᵃ', caⁿ' minⁿ dádaⁿ tᵉ'di tᵉ iᶜte. per. Muda. that let him write. and moom what when he per-haps, too it

Múda úckaⁿ' eža ke pahan'ga e'aⁿ' ibaⁿ'a ke baxú tᵃ hᵃ'. Muda died his the before he knew the let him write it

18 kⁱ či úckaⁿ' jąxaⁿ'ha-uniⁿ' eža ke či úxaⁿ'ha baxú tᵃ hᵃ'. And again deed Deer-sínew car. his the again apart let him write it
I wish. I shall fail though. I wish "thither I go I wish. Paper is sent here let it be sent.

I ask a question thither I go I wish. Paper is sent here let it be sent.

Ca"ni, raha"ni, wágazúqi uíña-ga. Ega"ni tiúu xa"becga. 3 And. 0 brother-in-law, very straight tell it to him. Just so he makes it I hope.

Céna. Enough.

NOTES.

Frank Sanssouci is the brother of Mary, the wife of George Miller. 118, 3, číađi, Louis Sanssouci, the ex-interpreter.

118, 3, čiajaŋge, Mary Miller.

118, 10. žaqunáha uñü, a nickname of George Martin, an Omaha. Muda, a kinsman of George Martin, known as Muda Martin. He enlisted in the U. S. Army during the late civil war, and died from rupture caused by lifting heavy logs, while aiding in the building of military quarters at Dakota City, Nebr. His aged sister wished to apply for a pension in 1889, but the necessary papers had been lost. George Martin, who had been in the same company with Muda, had his discharge and other papers stolen from him.

119. 1. Be'í'ya ta mijnke, etc. Here George Miller referred to his making a personal inquiry at the Pension Office, Washington, D. C.

TRANSLATION.

Brother-in-law, I will write you a few lines to-day. I am very well. I hope that you, your household, and your father are in good health. Brother-in-law, I am delighted to learn from a letter which your sister has sent me that you have been aiding her. I thank you for it. I have no news to tell you; all that I can do now is to express my thanks to you. Every day I come to this place outside of Washington, to the house where Mr. Dorsey dwells. And in the afternoon I return to Washington. Brother-in-law, I have written you enough. Should you have news of any sort, send and tell me. Brother-in-law, I wish you to do something, and I hope that you will do just as I say. Question George Martin. Let him write in what year he enlisted as a soldier. In what regiment was he (a Kansas or a Nebraska regiment)? What was the name of his captain when the soldiers had a camp at Dakota City? I also wish to know the name of the white doctor who attended Muda Martin when he was sick. In what year did Muda die, and what was the month and day? Let George write this too. But let him write first what he knows about Muda's affairs. And then let George write on a separate paper about his own affairs. He must be careful not to confound the two. I wish to go to the Pension Office and make inquiries about these things, even if I fail to accomplish anything. When he sends a letter, let him send it hither (i. e., to Takoma Park P. O., D. C.). Brother-in-law, tell him exactly what is needed. I hope that he will act accordingly.
GEORGE MILLER TO HIS WIFE. NOVEMBER 1, 1889.

Wabâgézeze čaⁿ bëize hâ, sidâdi guâéícaⁿ tê’di. Caⁿ Letter the I took it yesterday, beyond when. And iⁿ’ ca-mâjî bëga-mâjî ñe iⁿ’wiⁿ’çana ke’. Caⁿ wackan’-gâ. I am sad I am very word you told me the. Yet persevere.

3 Maⁿ’zëskâ gëcîba cugëcŵikeyê. Gëcîba-maⁿ’ba cugëcâcê kâ-Money ten I send home to you. Twenty I send you I
bëdegn’a uqqikeyê içañhâe hâ. Miⁿ’ ñê çéna ȝi, cagéé tá wished, but it gets lost I apprehend. Moon this enough when, I will start home
minke. A’n’ba caki ta tê’ uñibça tâ minke, wabâgézeze to you. Day I will reach the I will tell you, letter you again

6 içaⁿ’ba’n’ wídaxe ȝi. Caⁿ’ ȝiímn’ ëskana aⁿ’ba caki-mâjî tê’ a second I make to when. And your elder oh that day I do not reach the brother you again ceta’n’ àçikihide te, bçâha’. Ùïcâ’-gâ. Maⁿ’zëskâ ñî’ bêra-so far he watches will. I pray him. Tell him. Money the col. I will over you qti-ma’n’ tî minke. Ki ñi’ àçikihide ȝiín’ge, eçc-gâ’n’ ëwaⁿ gether fail to acquire. And again to attend you have no you said it is the one, as cause

9 gaⁿ uqqi’qti caggyée tá.minke. Wiči wišiçai te aⁿ’ba ñâgûgë, as very soon I will start home to you. I too I remem-bered you the every day, iⁿ’ ca-mâjî hâ. Òïdî uïcâ’-gâ hâ, wabâjî’n’ ñê tê ceta’n’ agê-í I have been sad. Your father has caused the to the so far she has bring a message not

bâji. December tê’di agé’ ñêc, wâqi’n’ha gëcïcï, caⁿ. raⁿ’ be come December when to come she paper she has. I see her back.

12 da’n’çé-maⁿ’ qï, ra’n’ba-mâjî da’n’çé, caggyée tá minke, ebèe- I may if. I do not see her perhaps, I will start home to you. I ga’n. Ma’n’çíháci’n’ é áwáke. Sasú aká ñ te wi’náci hâ, think. The one (eagle) her I mean her. Frank that the that the I spoke to sub. him (about it)
i’n’çâye ñe era tê, ga’n Ma’n’çíháci’n’ uïcâ’ ȝiçï, ra’n’ba-mâjî old man word his the ob., and The one (eagle) to tell he I do not see her

promises.

15 caggyee qï. Çéakâ Çási aká ñëti ga’n galli iaì teðihi qï, e’di I start it. This one Dorsey the he too at any they speak by the when, there home sub. rate in council time that
uñhe ‘ìcë, ìgaska’n’ñë ‘ìcï, Ga’n’ wâbçâhà’n’ ‘Kagi’há, ìqúi-gà to join his to make an at- he has And I entrevât him. O friend, help him

ins‘çâge ñînké. Ca’n’ ni’a çéctéwà’n’, ca’n’ ëskana uçëgà’n’ ka- old man the st. ob. And you fail even it. yet oh that you and him

18 bëcga’n’, čé hâ. Ga’n’ gâtë çéndà-gâ, wâqï’n’ha gâcà’n. Caki I hope, I said. And that read to him paper that I reach you (subject) (writing).

tëdïhi qï, ni uñèbça tî minke. by the when, anew I will tell it to him. time that
NOTES.

120, 7-8, b'j'a-qti-ma ta miňke. George expected to remain with the author a month or two longer, so that he might earn more money. As he had to return home so soon, his salary amounted to very little after he had paid his board and traveling expenses. His wife had written that she was alone, with no one to protect her and the children.

120, 10, wabaji'a Brake té ceta agi-baji, literally, "What message he caused me to bear, she has not yet returned": probably intended for "Wabaji'a Brake tédega', ceta agi-baji Ma'cihâ'í ama." He caused me to bear a message in the past, so far she has not come back to Miss Fletcher the mv.

120, 13, Ma'cihâ'í, the name given to Miss Alice C. Fletcher by the Omahas. It is a name belonging to the Eagle sub-gens.

120, 13, Sasu aka, sub. of 'ičañ in the next line. Sasu čiňke understood is the indirect ob. of winakie.

120, 6, wabçeaha refers to George Miller's petition to the author.

TRANSLATION.

I received your letter day before yesterday. The words which you told me made me very sad. Persevere in spite of what has happened! I have sent you ten dollars. I wished to send you twenty, but I feared that it might get lost. I will return home at the end of this month. When I write to you again, I will tell you on what day to expect me. I hope and pray that your elder brother will look after you until my return. Tell him this. My effort to earn some money has been a total failure. On this account, as well as on account of your saying that you had no protector, I will start home very soon. I have thought of you every day, and I have been sad. Say to your father that I have not yet delivered his message, because (Miss Fletcher) has not yet returned to Washington. A letter has come in which she speaks of returning by December. I will return to you whether I see her or not. I refer to Miss Fletcher. I spoke to Frank La Flèche about your father's business, and he promised to tell Miss Fletcher about it, should I start home before her arrival. Mr. Dorsey has promised to join Miss Fletcher in trying to get what your father desires, after Congress shall have assembled. I entreated him, saying, "O friend, help the old man! Even if you fail, still I hope that you will aid him as far as you can." Read that to your father when you read the letter to him. And when I reach home I will tell it to him again.
GEORGE MILLER TO GEORGE MARTIN. NOVEMBER 1, 1889.

Kagéha, le djúbaqte ayóñba'ti wídaxu. Mi' amá kë'di
O friend, word very few today I write to Moon other in the
you.

Sasú waqin'ha cugléaki'cé. Íe d'u'ba uçiča tá-bi, ehé. Kí
Frank paper I sent home to him, Word some that he should tell I said. And
you, where you are.

3 pi ta-të'di égañ a'ëta'wáncáki'c ga'n íwimáxe. Wanáce wabá-
gëcke éña'ca'-bi, ecé. Níkaern'ga wí' égañ éta'n gëj' aká
per that it had been you said. Man one so to work sits the
stolen from you, wágaziqué ñcéagéa tíćačé tédíhi yí, waqin'ha ca'n' édaha té,
very straight you confess you send by the when, paper the I show it will, to
him.

6 ki ájí wi'n' tíčiže taí. Uma'ënińka dáda'n' te'di ca'n' étákxai té
and another one he will get for Year what when you finished the
céti baxú-gá, ga'n' ugzá-gá há, e'añ waqin'ha ca'n' úpapó gé tè.
that write, and tell your own! how paper the was best the.

Waqin'ha ca'n' tíčačé tédíhi yí, wáqé énińké a'i tá mínke
Paper the you send by the when, white the st. oh. I will give it to him
hither time that man

9 waqin'ha ca'n'. Ma'n'zéská qábëi' núwawéci ga'n'caï, waqin'ha
paper the. Money three pay desires, paper
ají tíčižai yí. Céna há, tíčiña ké, gáké. Mi'n' qénaqtei
an he gets it. Enough. your the, that ig. Moon only this
other for you
čečuadi anajín tá mínke. Ičáčé yí, ma'n'zéská qábëi'n' úča-gá.
in this place I will stand. You send it, money three you send
hither.

12 An'ba icáugé waqin'ha ca'n' ubéxiđe, éde tíčačáji. Nítan'
Every day paper the I have looked but you have not You
eka'n'ají da'n'cë-ja'n' éi'te. Q'éna háci íwimáxe ha. Wanáce
you do not you perhaps it may be!
for it
dáda'n' édúcché i'te éti ugá-gá. Hiram Chase waqin'ha
what you joined per that tell of your
ís. Hiram Chase paper
15 gáxekičá-gá. Ca'n' Múda účka'n' eá ké ícpalá'n' ké cti ugá-gá,
cause him to make And Muda deed his the you know the too tell.

NOTES.

George Martin, referred to in a former letter as Takán'ina ní'n.
122. 2. Sasú, Frank Sanssoucín. In other letters from George Miller, Sasú refers to Frank La Flèche.
122. 4. Nikaci'ga wi'n, a pension lawyer in Washington, sub. of "tíčiže taí."
O friend, I write you a few lines to day. Last month I sent a letter to Frank Sanssonci, requesting him to tell you something. I asked you in that letter that about which you spoke to me when I was about to start to Washington. You said then that your discharge from the Army (and other papers) were stolen from you. There is a man here whose business it is to attend to such matters; and if you will tell exactly what occurred, I will show him the letter, and he will obtain another (discharge or warrant) for you. Write in what year you left the Army, and tell how the paper got lost. When the letter reaches me I will show it to the white man. He desires three dollars as pay for his services, provided he obtains another paper for you. That is enough about your affairs. I will remain here only to the end of this month. When you send the letter, inclose three dollars. I have been looking for the letter from you every day, but you have not sent it. Can it be that you do not wish to press the matter? I ask you about this for the last time. Tell also in what regiment and company you enlisted. Get Hiram Chase to write the letter. Tell, too, what you know about the accident which caused the death of Muda Martin.
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**Note.—Om. = Omaha. Ot. = Oto. P. = Ponka.**

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