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SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY, J. W. POWELL, DIRECTOR

OMAHA AND PONKA LETTERS

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OMAHA AND PONKA LETTERS

BY

JAMES OWEN DORSEY



WASHINGTON
GOVERNMENT PRINTING OFFICE
1891

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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 Čegiha, 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 Čegiha 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 <i>father</i> ; German, <i>haben</i> .
a+	a prolonged <i>a</i> ; always a final sound.
a ⁿ	a nasalized <i>a</i> .
a ⁿ +	a prolonged nasalized <i>a</i> .
'a	an initially exploded <i>a</i> .
'a ⁿ	a nasalized 'a.
ǎ	nearly as <i>a</i> in <i>what</i> , and <i>o</i> in <i>hot</i> ; German, <i>man sagt</i> .
'ǎ	an initially exploded <i>ǎ</i> , as in wěs'ǎ, <i>snake</i> .
ǎ ⁿ	a nasalized <i>ǎ</i> .
ä	as in <i>hat</i> .
b	as in <i>be</i> , <i>rub</i> .
c	as <i>sh</i> in <i>shall</i> .
ç	a medial <i>sh</i> , between <i>sh</i> and <i>zh</i> . Not synthetic. Occurs before <i>n</i> in Čegiha and before <i>n</i> and <i>r</i> in Țwiwere.
ç	as <i>th</i> in <i>thin</i> (not used in Čegiha). A Țwiwere sound.
đ	a medial <i>th</i> or <i>ç</i> (not heard in Čegiha). A Țwiwere sound. Not synthetic.
ϕ	as <i>th</i> in <i>then</i> , <i>the</i> . See <i>r</i> .

d	as in <i>do</i> ; German, <i>das</i> ; French, <i>de</i> . Used in $\text{}\Phi\text{egiba}$. See <i>r</i> .
e	as in <i>they</i> ; German, <i>Dehnung</i> ; French, <i>dé</i> .
e+	a prolonged <i>e</i> .
ʔe	an initially exploded <i>e</i> .
ē	as in <i>then</i> ; German, <i>denn</i> ; French, <i>sienne</i> .
ʔē	an initially exploded <i>ē</i> , as in <i>iⁿē</i> , <i>stone</i> ; <i>ukit^ē</i> , <i>enemy, joint</i> .
g	as in <i>go</i> ; German, <i>geben</i> .
h	as in <i>he</i> ; German, <i>haben</i> .
h	(Dakota letter) as German <i>ch</i> in <i>ach</i> . See <i>q</i> .
h	(Pawnee sound) an evanescent <i>h</i> , a slight "puff" after a vowel.
i	as in <i>pique, machine</i> ; German, <i>ihu</i> ; French, <i>île</i> .
i+	a prolonged <i>i</i> .
ʔi	an initially exploded <i>i</i> .
i ⁿ	a nasalized <i>i</i> .
i ⁿ +	a prolonged nasalized <i>i</i> .
ʔi ⁿ	a nasalized <i>ʔi</i> .
ī	as in <i>pin</i> ; German, <i>will</i> .
ī ⁿ	a nasalized <i>ī</i> .
j	as <i>z</i> in <i>azure</i> ; <i>j</i> as in French, <i>Jacques</i> .
k	as in <i>kick</i> ; German, <i>Kind</i> ; French, <i>quart</i> .
q	a medial <i>k</i> (between <i>k</i> and <i>g</i>). Modified initially; not synthetic.
kʔ	an exploded <i>k</i> .
m	as in <i>mine</i> ; German, <i>Mutter</i> .
n	as in <i>nuu</i> ; German, <i>Nonne</i> ; French, <i>ne</i> .
n̄	as <i>ng</i> in <i>sing, singer</i> . In $\text{L}\omega\text{iwere}$ it is often used when <i>not</i> followed by a <i>k</i> -mute.
p	as in <i>pipe</i> .
ḑ	a medial <i>p</i> (between <i>p</i> and <i>b</i>). Modified initially; not synthetic.
pʔ	an exploded <i>p</i> .
q	as German <i>ch</i> in <i>ich</i> ; Hebrew, <i>kh</i> .
r	as in <i>roar</i> . Not used in $\text{}\Phi\text{egiba}$. A synthetic sound in $\text{L}\omega\text{iwere}$ and <i>Winnebago</i> .
s	as in <i>so</i> . Corresponds to the $\text{L}\omega\text{iwere}$ <i>ç</i> .
s	a medial <i>s</i> (between <i>s</i> and <i>z</i>). Modified initially; not synthetic. Occurs before <i>n</i> .
t	as in <i>touch</i> .
ḑ	a medial <i>t</i> (between <i>t</i> and <i>d</i>). Modified initially; not synthetic.
tʔ	an exploded <i>t</i> .
u	as in <i>rule</i> , or as <i>oo</i> in <i>tool</i> ; German, <i>du</i> ; French, <i>doux</i> .
u+	a prolonged <i>u</i> .
ʔu	an initially exploded <i>u</i> .
u ⁿ	a nasalized <i>u</i> ; rare in $\text{}\Phi\text{egiba}$, common in $\text{L}\omega\text{iwere}$.
u ⁿ +	a prolonged nasalized <i>u</i> .

‘u ⁿ	a nasalized ‘u; rare in Çegiha, common in Ƨɔiwere.
ũ	as in <i>pull</i> , <i>full</i> , or as <i>oo</i> in <i>foot</i> ; German, <i>und</i> .
ũ ⁿ	a nasalized ũ; rare in Çegiha, common in Ƨɔiwere.
ii	an umlaut, as in German, <i>über</i> . Common in Kansa and Osage; not used in Çegiha.
w	as in <i>wish</i> ; nearly as <i>ou</i> in French <i>oui</i> .
x	<i>gh</i> ; or nearly as the Arabic <i>ghain</i> . The sonant of <i>q</i> .
z	as <i>z</i> and <i>s</i> in <i>zones</i> ; German, <i>Hase</i> ; French, <i>zèle</i> .
dj	as <i>j</i> in <i>judge</i> (rare).
te	as <i>ch</i> in <i>church</i> , and <i>e</i> in Italian <i>cielo</i> ; Spanish, <i>achaque</i> .
ɔɔ	a medial <i>ch</i> (or <i>te</i>), i. e. a sound between <i>te</i> and <i>dj</i> (<i>tsh</i> and <i>dzh</i>). Modified initially; not synthetic. Common in Ƨɔiwere and Osage; not used in Çegiha.
te’	an exploded <i>te</i> .
ai	as in <i>aisle</i> .
au	as <i>ow</i> in <i>how</i> , <i>cow</i> ; German, <i>Haus</i> .

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 Flèche, jr.	st.	sitting.
G. George Miller.	std.	standing.
J. Joseph La Flèche.	lg.	long.
L. Louis Sanssouci.	recl.	reclining.
W. Wadjepa (Samuel Fremont).	mv.	moving.
sub.	an.	animate.
ob.	in.	inanimate.
col.	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.

OMAHA AND PONKA LETTERS.

HEQAGA SABĚ TO H. G. NICHOLS.

Wakan'da aká níaci^{n'}ga waqpáni da^{n'}bai xī, φα'έφai xī,
 Wakanda the person poor sees him when, pities him when,
 uíxa^{n'}i, ecé. Áda^{n'} níaci^{n'}ga ukéφi^{n'} bφi^{n'} éde ca^{n'} Wakan'da úda^{n'}
 helps you There- person, common. I was but still Wakanda good
 him. said. fore Indian ordinary
 íáφica^{n'} bφé. Wéφihíde 'í tē zaní uíxa^{n'}i xī, uga^{n'}ba tē'ya ícé 3
 towards I go. Tool given the all he helps when, light to the he
 him has
 gone
 ukíkiji. Jí úda^{n'} agφi^{n'} ka^{n'}bφa. Wikáge Wakan'da íáφica^{n'}
 near kin- Jí House good I sit I desire. My friend on God's side
 drcd.
 íjaje aná'a^{n'} ka^{n'}bφa, kí i^{n'}wi^{n'}xā^{n'} ka^{n'}bφa. Jí bφa^{n'} úda^{n'},
 his I hear I desire, and he helps me I desire. House smell good,
 name
 íeskā wábφi^{n'} úcka^{n'} tē wéwacka^{n'} taté, na^{n'}bá φiφíyai xī a^{n'}φá'í 6
 ox I have deed the strong by means shall, two are yours if to me
 them of them
 cka^{n'}na xī, [φiφíyai] a^{n'}φíze aŋga^{n'}φai. Áda^{n'} wéwacka^{n'} íaŋ'ga
 you wish if, [yours] we take we desire. There- means of strength
 fore
 wan'da^{n'} wábφi^{n'} ka^{n'}bφa. Íe φíya úda^{n'} aná'a^{n'}. I^{n'}wi^{n'}φaxā^{n'}
 both to- I have I desire. Word your good I hear. You help me
 gether them
 ka^{n'}bφa, kagé(ha). Jí úda^{n'} agφi^{n'} ka^{n'}bφa, níaci^{n'}ga ukéφi^{n'} 9
 I desire, O friend House good I sit I desire, Indian common
 wéφihíde úda^{n'} íijébadí sagí da^{n'}bai ka^{n'}bφa. Wakan'da íáφica^{n'}
 tool good at the door hard they see I desire. Towards God
 kagé, eubφé. * * * Ja^{n'} gφádi^{n'} u'a^{n'}azē at'é xī'etē kúge
 O friend, I go to * * * Cross shadow I die when- box
 you. ever
 aja^{n'} kē étea^{n'}. Wakan'da φiŋké bφá-mají tēdi, wéφihíde; 12
 I re- the lg. should Wakanda the one bφá-mají tēdi, wéφihíde;
 cline ob. at least. who I do not go when, tool;
 wé'e, íeskā, íeskā mi^{n'}ga, kúkusē, wajjīn'ga-jíde, ma^{n'}zepe,
 plow, ox, cow, hog, chicken, ax,
 ja^{n'}ímásē, i^{n'}'ē-wéti^{n'}, ma^{n'}zē wíngáda^{n'}, ja^{n'} íaŋga ímasē,
 hand-saw, hammer, nails, crosscut saw,
 ja^{n'}φinaŋ'ge, ja^{n'}hí^{n'}be, na^{n'}búφici^{n'}, unáji^{n'}, waφáge, níá-íφictíde, 15
 wagon, shoe, gloves, shirt, hat, what makes the
 ears comfortable,

qádina^usě, qádigasě, wamúsk-inaⁿúbě, qádičizě, caŋ'ge-núde-
 moving ma- scythe, grist-mill, hay-fork, horse-col-
 chine,

wé'íⁿ, řeskā-núde-wé'íⁿ, maⁿ'ze-ukiáteatca, uqpúji wasěs'-uqpé,
 lar, ox-yoke, iron chain, dish closet, earthen dishes,

3 ní-řátaⁿ, maⁿ'zuněčě, ágčíⁿ, ujaⁿ', iⁿ'behíⁿ, wamúskě wénaⁿju
 cups, stove, chair, bedstead, pillow, threshing machine,

(kaⁿ'bčá ?). Ádaⁿ jaⁿ' gčádiⁿ u'aⁿ'azě údaⁿqti uáha kaⁿ'bčá.
 (I desire). There- cross shadow very good I follow I desire.
 fore its course

Iⁿwiⁿ'čaxaⁿ'i ří'ji ugaⁿ'ba tě pí kaⁿ'bčá. Īe řičíha, kagě,
 You (all) help me if light the I I desire. Word your, O friend,
 ob. reach there

6 aná'aⁿ; nān'de iⁿ'udaⁿ'qti-maⁿ'. Wakan'dařáčicaⁿ bčé. Aⁿ'-
 I have heart it is very good for me. Towards God I go. To-
 heard;

bačé wabáxu řičíha íe aná'aⁿ ří'ji, nān'de iⁿ'udaⁿ, wéaənaⁿ
 day letter your word I hear if, heart good for me, I am thank-
 ful

hěga-máji. Iⁿwiⁿ'čaxaⁿ ří'ji, wéčihíde at'aⁿ' etégaⁿ. Wéčihíde
 I not a little. You help me if, tool I have apt. Tool

9 ijáje abčáde zaní kaⁿ'bčá. Caⁿ Wakan'da řiň'keřáčicaⁿ íe
 his I have all I desire. Now Wakanda the one towards word
 name called

wíja zaní aⁿčá'í kaⁿ'bčá. Majaⁿ' wíja čaⁿ gacíbe bčíⁿ'-mají.
 my all you give I desire. Land my the outside of I am I-not-
 to me

Iⁿe'áge pahaň'ga čétaⁿqti ut'ái, wahi uágigčíⁿ agčíⁿ', majaⁿ'
 Old man before up to this died in, bone I sit in my I sit, land
 very time own

12 čaⁿ, ádaⁿ iⁿ'teqi hěga-máji.
 the there- precious I-not a little.
 ob., fore to me

NOTES.

Heqaga sabě, 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. ří bčáⁿ udaⁿ . . . wabčíⁿ kaⁿ'bčá. These sentences are badly constructed. Judging from analogy, and also from a comparison of the criticisms of three Omahas, John should have said something like this: ří bčáⁿ' údaⁿ wiⁿ' kaⁿ'bčá hā, kagěha. řeskā
 House small- good one I desire . O friend. Oxen
 ing

wábčíⁿ ří, wéwackaⁿ waďáxe etégaⁿ hā. Akičá aⁿčá'í ckaⁿ'na ří,
 I have if, means of I regard apt . Both you give you wish if,
 them strength them me

bčízě kaⁿ'bčá (hā). Adaⁿ wewackaⁿpaňga, etc. L. rendered this by,
 I take I wish

"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 *fiñke b̄pa-majī t̄di, weḥihide*, etc. We can not say whether John asked everything for himself only, or for his tribe.

10, 4. *Adaⁿ jaⁿ ḡadiⁿ*, 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. To-day 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.

Níaci^{n'}ga wi^{n'}áqteci ma^{n'}zčskā' gččba-na^{n'}ba kē'di sātā^{n'}
 Person just one money twenty on the five
 i^{n'}wi^{n'}qpačč-na^{n'}ma^{n'} tá miñke, ecé, aná'a^{n'}. Éde wéčiqčiči
 I lose only I have (?) I will. you said, I heard. But brain
 3 ma^{n'}taqa abčiči^{n'}-na^{n'} ca^{n'}ca^{n'}. Níaci^{n'}ga ukččiči^{n'} či čiča čida^{n'}bai
 within I have only always. Indian common house your they see you
 úda^{n'} ímahí^{n'}, eččéga^{n'} taité. Hīndá, éga^{n'} aňgčiči^{n'} te eččéga^{n'}
 good indeed, they think shall. Let us see! so we sit may they think
 taité, ecé tečča^{n'}i.
 shall. you in the
 said 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^{n'}tea^{n'} winá'a^{n'} ka^{n'}bčča. Wata^{n'}ččé mécha ta^{n'}iwi-
 My friend, now I hear from you I wish. Tanning hides winter I who
 hides
 kiččé miñké wíe bčiči^{n'}. Kí mécha gčč d'úba ani^{n'} čiči, aná'a^{n'}
 dressed hides for I I am. And winter the pl some you have if, I hear it
 you hides in. ob.
 ka^{n'}bčča. Kí gáča^{n'} wabágččeze nížé čiči, nqčč'qteci ia^{n'}čakiččé
 I wish. And that (ob.) letter you re. when, very soon you send to me
 ceive it
 9 ka^{n'}bččéga^{n'}.
 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.

CKALOE-YIÑE, A MISSOURI, TO BATTISTE DEROIN. OCTOBER 21,
1887.

A^{n'}bačé wabáǵǵeze bǵízě, *Friday*, i^{n'}čěqti-ma^{n'}. Ca^{n'} úckaⁿ
To-day letter I have re- Friday, I am very glad. And deed
ceived it,

wiwíja wabáǵǵeze nížě xi, uqčé'qtei wabáǵǵeze gíañ'kičá-gǎ.
my letter you re- when, very soon letter cause it to be return-
ceive it ing to me.

Céma jí guáǵicaⁿ núciáha-ma é áwawaké, eátaⁿi tē aná'aⁿ 3
Those lodge beyond those who are that I mean them, how they the I hear it
below are

ka^{n'}bčá, wáǵazú. Ačái xi, wáǵazúqti wabáǵǵeze tia^{n'}čakičé
I wish, straight. They go if, very straight letter you send hither
to me

ka^{n'}bčá, gañ'xi eǵčé ka^{n'}bčá čdíhi ki. Níkaci^{n'}ga a^{n'}čá^{n'}tačč
I wish, and then I go back I wish if that has Person he who is
to you occurred. jealous

aká é čé xi, eǵčé ka^{n'}bčá. Wa-cá-ka-čú-ti wakéga tē 6
of me that he if, I return I wish. Wačakarutce sick the
goes to you

gini ā, iwimáxe cučáčč. Níja xi, aná'aⁿ ka^{n'}bčá, t'é xičtē,
has ? I ask you I send to you. Alive if, I hear it I wish, dead even if,
recoy-ered

aná'aⁿ ka^{n'}bčá.
I hear it I wish.

NOTE.

13, 6. Wacakačuti, the Omaha notation for the Oto Wačáka-ríjæ, 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-ríjæ has recovered from the sickness. I wish to hear whether he is dead or alive.

FRED. MERRICK, AN OMAHA, TO G. W. CLOTHET, COLUMBUS, NEBR.

Kagčha, a^{n'}bačé wabáǵǵeze čičíja a^{n'}ba údaⁿqti, ha^{n'}ega^{n'}tee 9
My friend, to-day letter your day very good, morning
tē'di, bǵízě. A^{n'}bačé bǵízě tē i^{n'}uda^{n'}-qti-ma^{n'}. Čé ka^{n'}bčá
in the, I have re- To-day I have re- the it is very good for me. This I desire
ceived it. ceived it

tě' éskana uřáket'a^{n'} ka^{n'}bčéga^{n'}-qti-ma^{n'}; ukét'a^{n'} ga^{n'}ča-gă.
 the oh that you acquire it I earnestly hope; to acquire it desire!

Kī mářadi wateicka pi kéča^{n'}ya cí pi ka^{n'}bča. Kī ujaň'ge
 And last winter creek I to the lg. again I I wish. And road
 ed there the past it

3 mářadi pí kéča^{n'} é uágiha pí ka^{n'}bča. Kī ečeu ilie cakí
 last winter I the lg. that following I I wish. And yonder pass- I will
 reach- ob. in I reach I reach
 ed it the past again it that way

tá miňke, íí číja tě'di. Gaň'yi wahá kč uřáket'a^{n'} niňk'éčě
 return there to you, house your to the. And then hides the ob. you who are acquiring them

cakí ka^{n'}bčéga^{n'}. Kī čikáge níkaci^{n'}ga uáwagibča te, ečé
 I return I hope. And your friend person I tell them the, you
 thither to you said
 [the persons to whom you said that I should

6 řaňká uáwagibča tá miňke. Kī ie čičíja na'a^{n'}i ří'ji, gí'čě-
 the ones I will tell it to them. And word your they hear when, they
 who it tell it]

qtiá^{n'} taité, uáwagibča tědřihi ři. Kī účita^{n'} t'a^{n'} hégají éga^{n'},
 shall greatly re- I tell it to them by the when. And work abounds very as,
 joice, time

ata^{n'} ařigčicta^{n'} ři, č'ja cupí eté há. Kī čictí ičáugče éta^{n'}
 when I finish for my- if, there I reach may . And you too throughout that
 self you long

9 cka^{n'}na řanáji^{n'} ka^{n'}bčéga^{n'} wahá tě. Ča^{n'} ní'aji ča^{n'} ka^{n'}bčéga^{n'},
 you wish you stand I hope hides the. And you do at any I hope,
 not fail rate

uřáket'a^{n'}qti ka^{n'}bčéga^{n'}. Edáda^{n'} íuřa čingé. I^{n'}uda^{n'}qti
 you acquire them in I hope. What news there is Very good for
 abundance no. me

anáji^{n'}, wictí. Kī cěna, kagéha, wířaxu a^{n'}bačé. Waqi^{n'}ha
 I stand, I too. And enough, my friend, I write to to-day. Paper

12 gě wi^{n'} cí uqčě'qtei řia^{n'}čakičé ka^{n'}bča. Na'a^{n'}čakičé
 the one again very soon you cause to come I desire. To cause him to
 pl. m. ob. bither to me hear it

ka^{n'}bča.
 I wish.

NOTE.

14, 8, eta^{n'}. Used in this connection, but the following is better
 Omaha: Kī. čictí a^{n'}ba t(č) ičáugče wahá tě cka^{n'}na řanáji^{n'} ka^{n'}
 And you day the every (or hides the you wish you stand I
 too throughout)

ebčéga^{n'} (or, ka^{n'}bčéga^{n'}).—(W.). Éta^{n'} 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

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 abundance! 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 sentence is unknown to the author.)

NA^NZANDAĪ, AN OMAHA, TO T. M. MESSICK, KEARNEY JUNCTION,
NEBR.

Kagé'ha, ea^{n'} wabá'gfeze íe djúbaqtei wí'ḍaxu eu'fé'á'čē. Ca^{n'}
My friend, now letter word very few I write to I send to you. And
(expect-
ive)
you

e'a^{n'} niⁿ tē winá'aⁿ ka^{n'}b'čea, kagé'ha. Ca^{n'} ga^{n'} wa'časič'á'čā-
how you the I hear from I wish, my friend. At any rate it is you who have
are you

baji'-qti-ja^{n'} tē aŋgú a^{n'}čisičē. Wabá'gfeze wí'ḍaxu eu'fé'á'čē, 3
not thought of us the we we have Letter I write to I send to
at all you thought of you. you you

ta^{n'}waⁿg'čāⁿ čan'di ma^{n'}ni^{n'} číⁿte. Ca^{n'} a^{n'}čā^{n'}čibaha^{n'}-qtia^{n'}i
nation (or city) in the you walk it may be. And we know you very well
(wherever you are)

tē ci aŋgú'etī weá'paha^{n'}qtia^{n'}i tē. Ca^{n'} čiká'ge. Spafford
the again us too you know us very well the. And your friend, Spafford

Woodhull, gí'čaji'qti égaⁿ, wa'ú gít'e. Ca^{n'} uma^{n'}činka 6
Woodhull, is very sad so, woman his is dead. And year

má'čē tēdīhi xī, a^{n'}čídaⁿbe etégaⁿ. Ca^{n'} wahá ni^{n'}wiⁿ gē' ctē
winter by the when, we see you apt. And hides you buy the pl. even
time in. ob.

aná'aⁿ ka^{n'}b'čea, ani^{n'}i gē. Ca^{n'} jáqtiha, a^{n'}paⁿha, ea^{n'} mé'ha,
I hear it I wish, you have the And deer hides, elk hides, or winter
them pl. in. whether hides,
ob.

eaⁿ éskana wá'gaziqti iⁿwi^{n'}čana ka^{n'}b'čégaⁿ. Maja^{n'} á'gudi 9
still oh that very straight you tell it to me I hope. Land where

mé'ha t'a^{n'} xí'jī, uná'aⁿ ga^{n'}čā-gā. Ca^{n'} a^{n'}paⁿha, ea^{n'} na^{n'}ba
winter abound if, to hear desire. And elk hides, either two
hides about it

čáb'čīⁿ da^{n'}ete, wíqtei ka^{n'}b'čea ha. Či jáqtiha na^{n'}ba čáb'čīⁿ
three or. I myself desire them Again deer hides two three

da^{n'}etě, úda^{n'}qti, ka^{n'}bča. Éskana waqi^{n'}ha uqčě'qtei tia^{n'}-
 or, very good, I desire. Oh that paper very soon you
 cause to

čakičé ka^{n'}bčéga^{n'}. O'Kane águdi é'dedita^{n'} éi^{n'}te i^{n'}wi^{n'}čé' íča-gă.
 come I hope. O'Kane where there he is perhaps to tell send
 hither to me standing me hither.

3 Ca^{n'} méha éskana d'úba ani^{n'} eka^{n'}na ka^{n'}bčéga^{n'}qti. Spafford
 And winter oh that some you have you wish I earnestly hope. Spafford
 hides

Woodhull ícpaha^{n'}qti, juágče a^{n'}ča^{n'}cpaha^{n'}qti-ja^{n'} ni^{n'}.
 Woodhull you know him I with him you know me very well you
 very well, are.

NOTE.

16, 2. O'Kane águdi, etc. Three readings: 1. O'Kane águdi čandita^{n'} éi^{n'}te, *at what village, station, etc.*, O'Kane is (L.). 2. O'Kane águdi é'dedita^{n'} éi^{n'}te (W., G.). 3. O'Kane águdi naji^{n'} ta^{n'} éi^{n'}te, *where O'Kane is standing* (G.). All are correct. In the last example "ta^{n'}" 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.

NA^NZANDAHI TO JOHN RATHBUN.

Ca^{n'} wabágčeze wičaxu eučéačé. Ca^{n'} wawéwimáxe
 And letter I write to you I send to you And I ask you about
 several matters

eučéačé. Ca^{n'} uqčě'qtei ia^{n'}čakičé ka^{n'}bčéga^{n'}, wawéwimáxe
 I send to you. And very soon you send I hope, what questions I
 hither to me have asked you

6 wágazúqti. Níaci^{n'}ga ukéčí^{n'} d'úba máčadi cahí; méha ani^{n'}
 very straight. Indian common some last winter reached winter you
 you; hides

taté, é učíca agečí. Kí eí aní^{n'} da^{n'} etěa^{n'} éskana iⁿ wi^{n'} čana
 shall that telling they re- And again you whether oh that you tell it to
 have, about you turned hither. have me

kaⁿ bčégaⁿ. Kí e'a^{n'} čagíckaxe tat éskaⁿ enégaⁿ, méha ani^{n'}
 I hope. Again how you shall make your own you think it probable, winter you
 hides have

éiⁿ te, wágazúqti aná'aⁿ kaⁿ bčfa. Ca^{n'} maja^{n'} ta^{n'} waⁿ-mádi, 3
 may, very straight I hear it I wish. And land in the towns,

maja^{n'} Kansas, águdi méha t'a^{n'} xí'jǐ, iⁿ wi^{n'} čana kaⁿ bčfa.
 land Kansas, where winter abound whether, you tell it to me I wish.
 hides

Fort Dodge čaⁿ ja méha t'a^{n'} xí'jǐ, učána'a^{n'} kaⁿ bčégaⁿ. Níka-
 Fort Dodge at the winter wheth- you hear I hope. In-
 hides er, about it

ci^{n'} ga ukéčiⁿ-ma méha ga^{n'} ča-na^{n'} i há. Ca^{n'} ta^{n'} čě xǐ ičici 6
 dian the common ones winter desire usually . And to tan if pay-
 hides ment in
 kind

ga^{n'} ča-na^{n'} i. Kí wágazúqti iⁿ wi^{n'} čana tíčačě xǐ'jǐ, níkači^{n'} ga
 desire usually. And very straight you tell it to me you send when, person
 hither

ca^{n'} wata^{n'} čě údaⁿ qti wabčiⁿ juáwagče cubčé tá mińke.
 in fact tanner very good I have I with them I will go to you.
 them

Ca^{n'} ábae nai tě učáket'a^{n'} tě ícpahaⁿ tě, iⁿ wi^{n'} čana kaⁿ- 9.
 And hunting you the you acquired the you know the, you tell it to me I
 the large animals went

bčégaⁿ. Ca^{n'} a^{n'} ča^{n'} cpaha^{n'}-qtia^{n'} i, eí wíctí íwičaha^{n'}-qti-ma^{n'}.
 hope. And you know me very well, again I too I know you very well.

Uma^{n'} číńka wi^{n'} céču wata^{n'} čě aⁿ číⁿ.
 Year one yonder tanning we were.

NOTES.

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

17, 4, majaⁿ Kansas, i. e., "Kansas majaⁿ" in ordinary speech.

17, 6, ičici, 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, českǎ t' ewačai xǐ ičici ga^{n'} 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^NZANDAJÍ TO T. M. MESSICK.

Ca^{n'} wawíⁿḏaxu euⁿḑááḑē íe djúbaqteí égaⁿ. Ca^{n'} wabáⁿḡḑeze
 And I write to you I send to word very few. And letter
 about several
 things you

tia^{n'}ḑakiḑé ḑaⁿ bḑízē édegaⁿ, íe kē wágaⁿzúqtiáⁿjí uqⁿpáḑḑáḑē.
 you have sent the I have received it, but word the not exactly straight I have lost.
 hither to me

3 Ca^{n'} indádaⁿ edéce tóⁿte iⁿwi^{n'}ḑana kaⁿbḑégaⁿ. Ca^{n'} Upton
 And what what you have you tell it to me I hope. And Upton
 would said

uáwakié íe tē, edéce tē uáwagibḑa, ca^{n'} íe tē uwiⁿḡaⁿqti égaⁿ
 I talked to word the what the I told it to them, and word the I help you
 him you said considerably

tá miⁿke iḑáugḑéⁿqti égaⁿ. Ca^{n'} ma^{n'}zēskā tēⁿ uḑiⁿqpaḑáⁿjí tat
 I will throughout partly. And money the you shall not lose it

6 ebḑégaⁿ. ḑiⁿeti edéce tē ḑagisiḑē etégaⁿ. Wamúskē naⁿsé'
 I think it. You too what you the you remem- should Wheat eat by
 said her it (or apt). machinery

ḑieta^{n'}i tēⁿdi, wagáxe ḑagictaⁿbe etégaⁿ. Ma^{n'}zēskā tēⁿ uḑá-
 they finish when, debt (due you see your own apt. Money the you ac-
 it you)

ket'a^{n'} tēⁿdihi ḡi, wíqti bḑíza-máji tá miⁿke, éⁿqti euḑḑéⁿḑiḑiḑé
 quire it by that when, I myself I will not receive it, he him- to send it to
 time self you

9 'ḑai, Upton iji^{n'}ḑē akéⁿ hā, A^{n'}paⁿ-ḡaⁿ'ga. Ca^{n'}, kagéha,
 has Upton his elder he is , Big Elk. And, my friend.
 promised, brother the one

éskana usní tēⁿdi, méha ḡē d'úba uḑána'a^{n'} kaⁿbḑáqti.
 oh that cold when, winter the pl. some you hear of I strongly de-
 hides in. ob. them sire it.

Wágaⁿzúqti iⁿwi^{n'}ḑana kaⁿbḑá-qti-ma^{n'}. A^{n'}paⁿhá wawéci
 Very straight you tell it to me I do really desire it. Elk hides pay

12 aⁿḑá'í 'ḑaḑḑé tē tia^{n'}ḑakiḑé 'ḑaḑḑé tē ḡisiḑa-ḡā hā'. Íusietaⁿ
 you promised to give the you send hither you prom- the remember it ! Telling a lie
 to me to me ised

uwíḑa-máji. Ma^{n'}zēskā' ḑagictaⁿbe taté uwíḑa.
 I do not tell it to Money you see your shall I tell it
 you. own 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^NZANDAJĪ TO JAMES O'KANE, HASTINGS, NEBR.

Ca ^{n'}	wabágǵeze	tia ^{n'} čakičé	ča ^{n'} bǵízě.	Ca ^{n'}	wahá	gě	bǵúga	
And	letter	you send it hither to me	the ob. I have received it.	And	hides	the pl. in. ob.	all	
ka ^{n'} bǵá-qtí	eté'-ma ^{n'}	ča ^{n'} 'ja,	ca ^{n'}	mécha	tě	áta	ka ^{n'} bǵa.	Ca ^{n'}
I desire very much	I do that at least	though,	yet	winter hides	the	beyond all	I desire.	And
<i>Kansas</i>	ědí-gé	etea ^{n'} .	Mécha	gě	uǵána'a ^{n'}	ka ^{n'} bǵa.	Ca ^{n'}	3
Kansas	they must be in some places.		Winter hides	the pl. in. ob.	you hear about them	I wish.	And	
ěskana	wahá	gě	ga ^{n'} ča	ǵí,	i ^{n'} wi ^{n'} čaǵa ^{n'} qtí	ka ^{n'} bǵéga ^{n'} .	Ca ^{n'}	
oh that	hides	the pl. in. ob.	they desire	if,	you help me con- siderably	I hope.	And	
a ^{n'} ba	ičáugǵe	wisíčě-na ^{n'} -ma ^{n'}	tá	mińke.	Ca ^{n'}	nié	čičiń'ge	
day	throughout	I will be thinking of you often.			And	you have no sick- ness		
ěskana	winá'a ^{n'}	ka ^{n'} bǵéga ^{n'} .	Ca ^{n'}	wabágǵeze	ěskana	tia ^{n'} čakičé	6	
oh that	I hear it about you	I hope.	And	letter	oh that	you send it hither to me		
ka ^{n'} bǵéga ^{n'} .	Ca ^{n'}	<i>Fort Dodge</i>	čá	ctí	uǵána'a ^{n'}	ka ^{n'} bǵéga ^{n'} ,		
I hope.	And	Fort Dodge	there	too	you hear about it	I hope,		
ca ^{n'}	águdi	ctécté	uǵána'a ^{n'}	ka ^{n'} bǵéga ^{n'} .				
in fact	where	soever	you hear about it	I hope.				

NOTE.

19, 3, ědige-ctěa^{n'}. Too positive an assertion. Naⁿzandajĭ did not know whether they were there. ǘdige-ipte is the better expression, i. e., "They may be in some places here and there." (W.)

TRANSLATION.

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.

Duba-maⁿčⁱn said:—Kagéha, níkaciⁿ'ga májaⁿ' bčúgaqti
My friend, person land entire

áta-mácē aⁿ'bačé wisíčai égaⁿ wíbčahaⁿ'i há. Níkaciⁿ'ga-
ye who excel to-day I think of as I pray to you (pl.) . O ye peo-

3 mácē, edádaⁿ íepahaⁿ čagčⁱ'-mácē, májaⁿ' ččéuádi edádaⁿ
ple, what you know you who sit, land in this (here) what

wéteqi gē níkaciⁿ'ga wíⁿ' weábahaⁿ'i égaⁿ, wéčitaⁿ eučai há.
hard the pl. person one knows about us as, to work for he goes
for us in. ob. us to you

Tibbles é áwake há. Íe tē éskana čéoniza-bádaⁿ, učéyaⁿ
Tibbles him I mean . Word the oh that you (pl.) and (pl.), you help
him take from him

6 kaⁿ'bčégaⁿ é wíbčahaⁿ'i há. Kí níkaciⁿ'ga ukéčⁱ'n aⁿ'gačⁱ'n
I hope that I pray to you (pl.) . And Indian common we who
more

bčúgaqti úckaⁿ kē-naⁿ' weábahaⁿ'i égaⁿ, wéčitaⁿ eučai čaⁿ'ja,
all deed the some he knows about us as, to work for he goes though,
us to you

eonaⁿ' xī égičé čí'á te há'. Ádaⁿ níkaciⁿ'ga-mácē, učéyaⁿ
he only if beware he tail lest . There- O ye people, you help
fore him

9 tēdīhi xī, učáket'aⁿ'i xī'jī, éskana májaⁿ' čaⁿ' iⁿ'čéqú awáxi-
by the when, you succeed it, oh that land the ob. I am very I work for
time glad

gčítaⁿ anájiⁿ kaⁿ'bčégaⁿ. Níkaciⁿ'ga úckaⁿ weábahaⁿ'jī-má
myself I stand I hope. Indian deed the ones who do not
know about us

Tibbles edádaⁿ učai tē gíja-má, íbahaⁿ'jī-má gíjai tē caⁿ'aji
Tibbles what he the those who those who do not they the improper
tells doubt him know it doubt (act)
him

12 há. Čaⁿ'ja *Tibbles* aká íe edádaⁿ edé tē wágazúqti níka-
 . Though Tibbles the word what what the very straight In-
sub. he says

čⁱ'ga ukéčⁱ'-ma wéčitaⁿ eučai.
dian the common ones to work he goes
for them for them to you.

*Sinde-xaⁿraⁿ said:—*Kagéha, aⁿbaçé edádaⁿ níkaciⁿ'ga-ma
 My friend, to-day what the people

wajiⁿ'skā áta-ma aⁿbaçé awásiçégaⁿ wábaçahaⁿ tá miñke. Kī
 wise those who to-day as I think of them I will pray to them about And
 excel several things.

níkaciⁿ'ga wiⁿ' çéçutaⁿ euçé - de edádaⁿ iⁿ'teqi kē ictá çaⁿ 3
 person one thence he goes when what is hard for the eye the
 to you me ob. instr.

aⁿçáⁿ'daⁿbé'qti aⁿçáⁿ'bahaⁿ'qti euçé. Kī níkaciⁿ'ga pahañ'-
 he has really seen me he really knows about he goes And person for-
 with it me to you (by request).

gadi úckaⁿ wiⁿéctē égaⁿ çáⁿ'ba-máji iⁿ'teaⁿqtei çáⁿ'be úckaⁿ
 merly deed even one so I did not see just now I see him deed

tē Tibbles é áwake. Kī, níkaciⁿ'ga-máçé, edádaⁿ iⁿ'teqi kē 6
 ob. Tibbles him I mean And, O ye people, what hard the
 him.

bçúgaqti uçíçai çí, éskana çéçnize kaⁿbçégaⁿ égaⁿ, wábaçahaⁿ
 all he tells when, oh that you take it I hope as, I pray to you
 to you from him

euçéaçé. Edádaⁿ wéteqi gē íbahaⁿ'ji-ma gíçai etéçtēwaⁿ, é
 I send it to you. What are hard the (pl. those who do not. they notwithstanding, he
 for us in. ob.) know them doubt them ing,

weábahaⁿ'i égaⁿ íe tē çéçnize etái. Kī Içígaⁿ'çai aká úckaⁿ 9
 he knows about as word the you will please re- And Grandfather the deed
 ceive from him. sub.

wéteqi gē weábahaⁿ'-baji'-qtiaⁿ'i, kī wákihídai çáⁿ'ja, égiçé
 are hard the pl. he does not know at all about us, and he oversees us though, behold
 for us in. ob.

té wégaⁿ'çai. Çaⁿ' aⁿníçá añgaⁿ'çai égaⁿ, aⁿçíçahaⁿ'i, níka-
 to he wishes for Yet we live we wish as, we pray to you, per-
 die ns.

çiⁿ'ga uáwaçaxaⁿ'i-máçé. Kī úckaⁿ çé wabçítaⁿ kē'çá bçé. 12
 son ye who aid us. And deed this I work at to the I go.
 various things

Úckaⁿ eíçai bçíze pí, úckaⁿ çíçai bçúgaqti bçíze tē pí há.
 Deed your (pl.) I take I have deed your all I take the I have
 reached (pl.) (act) reached there

Degaⁿ' Içígaⁿ'çai aká iⁿ'çte, "Wáçe ekáçe wíkaⁿbçai-máji há,"
 But (or) Grandfather the as if, You live as white I do not wish it for
 When so) sub. people you (pl.)

é aká égaⁿ'qtiaⁿ'i. Kī níkaciⁿ'ga çéçutaⁿ çé çíⁿ' aⁿbaçé 15
 he is say- it is just so. And person hence he who is to-day
 ing it going

agíçiçé. Bçúga wiçíçai, níkaciⁿ'ga áta-máçé. Waçáçkaⁿ-bi
 I think of him. All I think of you, ye persons who are great. That you have made
 efforts

enégaⁿ'i çíⁿ'te, pí waçáçkaⁿ kaⁿ'aⁿçáⁿ'çai wábaçahaⁿ'i euçéaçé.
 you think perhaps, anew you make we hope I pray to you (pl.) I send it to
 efforts you.

*Naⁿpewaçé said:—*Kagéha, níkaciⁿ'ga çé áta wáçahaⁿ'i-ma 18
 My friend, person this be- yond those who pray
 all

awásiçé aⁿbaçé. Kī níkaciⁿ'ga çé çíⁿ' éskana íe edé çí,
 I think of aⁿbaçé. And person he who is oh that word what if,
 them to-day. going he says

béúgaqti féniza-bádaⁿ éfaná'aⁿ kaⁿ'aⁿfaⁿ'fai. Kī níkaciⁿ'ga
 all you take and (pl.) you listen to we hope. And the (com-
 from him him and act accordingly

ukéfiⁿ-ma taⁿ'waⁿgfaⁿ béúgaqti wéfiⁿtaⁿ fai. Kī wéfiⁿúdaⁿqti
 (mon) Indians tribe all to work he goes And it is made very
 for us (by re-quest).

3 tē'di, níkaciⁿ'ga wefénitaⁿ-mácē uⁿfáket'aⁿ'i xi, níkaciⁿ'ga
 when, Indian ye who work for us you succeed if, human beings
 aⁿ'fiⁿ' etai hā. Wáminíaciⁿ'gai aⁿgaⁿ'fai. Níkaciⁿ'ga-ma
 we should be You (pl.) make us human we wish. The Indians

Iúgaⁿ'fai amá wákihídai údaⁿ, éskaⁿ pahañ'ga aⁿfaⁿ'fai faⁿ'ja,
 Grandfather the pl. they watched good, thus first we thought though,
 sub. over us

6 aⁿ'kaji tégaⁿ hā. Dádaⁿ aⁿgúgai éskaⁿ aⁿfaⁿ'fai faⁿ'ja, égiⁿce
 it is not so apt What our own thus we thought though, behold
 aⁿgúga-báji kégaⁿ'qtiaⁿ' aⁿ'gataⁿ. Égaⁿ tēdihi xi'ji, níaciⁿ'ga
 not our own the objects are we who std. So by the when, person
 just so

waiáp'ē fe-má gickaⁿ' éskana úwafaxaⁿ'i kaⁿ'bⁿfégaⁿ hā. Caⁿ'
 those who go to the ones acting oh that you aid them I hope And
 near them quickly

9 níkaciⁿ'ga aⁿ'gaⁿfiⁿ' ujan'ge údaⁿ kē e'aⁿ' aⁿgúxiⁿgixidai
 person we who move road good the ob. how we look all around for
 it for ourselves
 faⁿ'ja, údaⁿ íc'áwafai kaⁿ'aⁿfaⁿ'fai. Caⁿ' aⁿgúxiⁿidá-bi eⁿé
 though, good they cause us to find it we hope. And that we have looked I said
 all around for it

tē, kagéha, cētē úekaⁿ éia aⁿ'gugáqfai é awáke.
 the, my friend, that deed your we have faced it I mean it.
 (ob.) toward them

12 *Ile-wyaⁿha said:*—Gaⁿ', kagéha, níkaciⁿ'ga d'úba féama fisisfai
 And, my friend, person some these they re-
 (pl. sub.) member
 you

hā. Kī wawéfenítaⁿ nai tē aⁿ'fisisfai aⁿ'baⁿfé. Umaⁿ'fiⁿka
 And to work at various you the we think of to-day. Year
 things for us went you

gⁿéba-dúba tēdítaⁿ wajiⁿ'aⁿská' faⁿ'ja, níkaciⁿ'ga égaⁿ íc'ápahaⁿ-
 forty from the I had sense though, person such I have not
 (time)

15 máji, úckaⁿ wafá'eⁿçē tē. Kī iⁿ'taⁿ wamí aⁿgúgai tē kī wamí
 known deed merciful the. And now blood our the and blood
 him,

çai tē edábe d'úbe-ctē uíhaji faⁿ'ja, caⁿ' fá'eáwafai égaⁿ
 his the also mixed at he does though, yet he pities us as
 (blood) all not follow

wawéfiⁿ'taⁿ'i. Kī maⁿ'tanahá aⁿ'maⁿ'fiⁿ'i tē wáqe amá caⁿ'caⁿ'qti
 he works at vari- And wild we walk the white the forever
 ous things for us. people pl. sub.

18 wégaⁿ'fai, kī Wakan'da aká iⁿ'taⁿ wawéfiⁿ'taⁿ ágaji égaⁿ
 they wish for and God the sub. now to do various has or-
 us, kinds of work dered him
 for us

wawéfiⁿ'taⁿ'i. Kī iⁿ'taⁿ níkaciⁿ'ga-ma maⁿ'fiⁿ'i kēdi maⁿ'bⁿfiⁿ'
 he works at vari- And now the people they walk at the I walk
 ous things for us.

kaⁿbčégaⁿ awáxiwahaⁿ'e hã. Qiⁿhá áji bčíⁿ' φαⁿ'ja, níka-
I hope I pray for that on my own account Skin differ- I am though, per-

ciⁿ'ga qiⁿhá-skã'-ma majaⁿ' maⁿčíⁿ'i čan'ⁿdi ědi maⁿbčíⁿ' kaⁿ-
son those who have white land they walk in the there I walk I
skins

bčégaⁿ. Kí wikáge eučé číⁿ ěskana íe edádaⁿ edé kē é 3
hope. And my friend the one who oh that word what what the he
has gone to you he says

wadaⁿ'bai égaⁿ eučé. Ěskana níkaciⁿ'ga áta-máčeč, íe tē
he has seen us as he has gone to you (by request). Oh that person ye who are im- word the
portant.

čénizai učéčaⁿ'i kaⁿbčégaⁿ. Iígaⁿčai bčáda-maji. Níkaciⁿ'ga-
you take you aid him I hope. Grandfather I do not call him Indian-
from him by name.

t'éčč bčáde: ěskana íaⁿ'bčqti íe gátě a'í kaⁿbčégaⁿ. Iⁿwiⁿ'- 6
slayer I call him oh that I see him in- word those I give I hope. He has not
by name: deed to him

yaⁿ'ji tē é áwake. Ičádičai amá íe edai tē íe wéčize égaⁿ
helped the it I mean it. Agent the pl. word what the word he takes so
me sub. they say from them

aⁿdaⁿ'be etěwaⁿ'ji. Wahaⁿ'e háciaⁿqti bčízegaⁿ wibčahaⁿ'i
he does not even look at me. Petition at the very last as I have I pray to you
taken it (pl.)

eučéačč. 9
I send it to you.

Big Elk said: — Níkaciⁿ'ga wawéčitaⁿ če číⁿ' enáqtei
Person to work at vari- he who is on he alone
ous things for us his way

Wakan'ⁿda íe tē ána'aⁿ. Wéčigčaⁿ eíá tē Wakan'ⁿda číⁿké
God word the obeys it Mind his the God the one
who

gaqá gaⁿ'čaji tē, údaⁿ tē. Kí majaⁿ' φαⁿ Wakan'ⁿda aká wáxai 12
to go he does not the, good the. And land the God the made us
beyond wish ob. sub.

čan'ⁿdi "Wíugáče čaxíckaxe," áji tē Wakan'ⁿda číⁿké. Čaⁿ' e'aⁿ'
in the You (shall) consider yourselves did the God the st. And how
in the way of others, not say one.

níkaciⁿ'ga ukéčiⁿ etěwaⁿ', e'aⁿ' wáqe-máčeč, Wakan'ⁿda číⁿké
Indian common even, how ye white people, God the st.
one

enáqtei wáxai tē majaⁿ' čan'ⁿdi, "Wíugáče čaxíckaxe tai," áji tē 15
he only made us the land in the You consider yourselves in the shall, did the
way of others way of others not say

hã Wakan'ⁿda aká. Wakan'ⁿda aká edádaⁿ gáxai tē e-naⁿ'
God the sub. God the sub. what he has the it only
made

údaⁿ hã. Kí edádaⁿ čat'aⁿ'-macě', iⁿ'ete éčakigaⁿ'qtiaⁿ'i;
good And what ye who have abun- as if you are just like him;
dance,

ádaⁿ níaciⁿ'ga če číⁿ' enáqtei íe tē éčaná'aⁿ etai. Níaciⁿ'ga 18
there- person he who he alone word the you will please listen Person
foré has gone to him and act ac- cordingly.

u'ágǵa ań'gaǵiⁿ wawéǵitaⁿ euǵai. Maja^{n'} ǵan'di Wakan'da
suffering we who move to work at he has gone Land in the God
various things for us to you.

aká wáxai égaⁿ, é'di aⁿma^{n'}ǵiⁿi ǵa^{n'}ja, edádaⁿ ańgúǵihi-báǵi.
the made us having, there we have walked though, what we have not suc-
sub. ceeded at.

3 Edádaⁿ ańgúǵihi-báǵi ga^{n'}, ea^{n'} níkaei^{n'}ga ukéǵiⁿ ań'gaǵiⁿ
What we have not suc- as, yet Indian we who
ceeded at move

úǵitaⁿ wackáxai. Ǵa^{n'} piáǵi'ǵti kē-na^{n'} Iǵgaⁿǵai aká úha
work you have made And very bad the usu- Iǵgaⁿǵai aká úha
(trouble) for us. ally Grandfather the to go
along
the path

wégaⁿǵai, ádaⁿ níkaei^{n'}ga eǵi^{n'} wada^{n'}běǵti euǵé, wawéǵitaⁿ
wishes for ns, there- person that one having really seen has gone to work at
fore mv. near you us (by request), various things for us

6 euǵé. Níkaei^{n'}ga wacka^{n'}ǵańga-máeǵ, Wakan'da náhaⁿi-máeǵ,
has gone to you Person ye who are strong God ye who pray to him,
(by request).

uíǵaⁿi-gă.
help ye him.

Joseph La Flèche said:— Kageha, maja^{n'} ǵan'di *United*
My friend, land in the United

9 States é'di níkaei^{n'}ga-máeǵ, wibǵaha^{n'}i há. Níkaei^{n'}ga-máeǵ
States there O ye people! I pray to you (pl.) O ye people!

běǵaǵti wibǵaha^{n'}i há. Ǵa^{n'} wabáǵǵeze ǵéǵaⁿ ǵta^{n'}bai ǵi,
all I pray to you (pl.) And letter this ob. you see it when,
ǵa'éawaǵǵai ańga^{n'}ǵai égaⁿ, iⁿǵibaxúí há. Ǵa^{n'} ǵé paha^{n'}-
you have mercy on us we wish as, we have writ- And this for-
ten to you

12 gadi maja^{n'} ǵéǵandi aⁿma^{n'}ǵiⁿ tē'di, ǵégaⁿ ǵtēwa^{n'} aⁿǵa^{n'}-
merly land in this we walked when, of this at all we did
sort

bahaⁿ-báǵi. Ǵa^{n'} maja^{n'} ǵan'di Wakan'da aká edádaⁿ ǵtétē
not know. And land in the God the sub. what soever

aⁿǵáte taité, jút'aⁿ wegáxai égaⁿ, aⁿǵáte aⁿma^{n'}ǵiⁿ égaⁿ,
we eat it shall, to have he made for as, we ate we walked as,
bodies us

15 enáǵtei weáwajǵi^{n'}skă aⁿma^{n'}ǵiⁿi há. Kí éǵiǵe, níkaei^{n'}ga-máeǵ,
that alone we had sense by we walked And behold, O ye people,
means of

úckaⁿ ǵíteǵi wackáxai há. Kí wéteǵi ǵi, íniǵa waǵi^{n'}ǵai
deed hard for you make (for) And hard for if, refuge we have none
one us

ǵi, Iǵgaⁿǵai é'di ańgáǵai égaⁿ, aⁿwa^{n'}ǵahaⁿ-na^{n'}i. Kí íe tē
if, Grandfather there we go as, we pray to them usu- And word the
ally. ob.

18 wéǵiza-báǵi-na^{n'}i. Kí wéǵiza-báǵi tē éǵiǵe aⁿǵańǵidaha^{n'}i.
they have not re- nsu- And they have not the behold we know it for ourselves
ceived from ns ally. from us (or by experience).

Éǵiǵe níkaei^{n'}ga a^{n'}ǵiⁿ-báǵi-bi eǵégaⁿ aká. Kí níkaei^{n'}ga
Behold human beings that we are not they are thinking it. And human beings

aⁿʔiⁿ-báji eʔégaⁿ tē, aⁿʔaⁿʔiʔiʔaⁿhāⁿi hā, ádaⁿ, níkaⁿciⁿga-máécē,
 we are not they though it the, we know it for our- selves there- fore, O ye people,

ʔímaécē-áʔiⁿcaⁿ caⁿgáʔai ʔi, Iígaⁿʔai wábat'u-naⁿi: "Í-bajíi-gǎ,"
 towards you (pl.) we go to you when, Grandfather blocks our usu- ally: Do (ye) not be coming,

é égaⁿʔtiaⁿi. "Níkaⁿciⁿga wíkaⁿbʔai-máji," é égaⁿʔtiaⁿi. Caⁿ' 3
 he it is just so. Human beings I do not wish for you he it is just so. Yet says (to be), says

éskana ʔa'éáwaʔáʔa-bádaⁿ ʔéʔtaⁿʔéʔé níkaⁿciⁿga níéawaʔáʔai
 oh that you pity us and (pl) from this time human beings you admit us (to be) onward

aⁿgáⁿʔai. Kí caⁿ' níkaⁿciⁿga aⁿʔiⁿ tēdihí, éskana eíⁿgajíⁿga
 we wish. And yet human beings we are by the oh that child time,

aⁿgúⁿai ctēwaⁿ' gísiʔé-naⁿ caⁿ'caⁿ kaⁿ'aⁿʔaⁿʔai, níkaⁿciⁿga 6
 our even he re- usu- always we hope, human being members ally

wáckáxai tēdihí ʔi. Kí níkaⁿciⁿga uáwagiʔaⁿi ʔiⁿ enáʔtci
 you make us by the when. And person he helps us the mv. he only time one

úckaⁿ tē gáxaji te há'. ʔisíʔai égaⁿ úckaⁿ tē gáxe te há:
 deed the he will not do it He thinks as deed the he will do it of you

"Iⁿwiⁿʔaⁿ tá ama," eʔégaⁿ égaⁿ, gáxe te há: ádaⁿ éskana 9
 They will aid me, he thinks as, he will do it there- oh that fore

uʔéʔaⁿi kaⁿ'aⁿʔaⁿʔai. Éskana, kagéha, Wakan'da aká nān'de
 you aid him we hope. Oh that, my friend, God the sub. heart

ʔíʔiʔa ʔíʔiʔiʔa-bádaⁿ aⁿgú aⁿʔaⁿʔai tē nān'de ʔíʔiʔa tē uʔé
 your he pulls it and (pl.) we we speak the heart your the they enter open for you

kaⁿ'aⁿʔaⁿʔai. Caⁿ' níkaⁿciⁿga Tibbles aí ʔiⁿ íe wíⁿáʔtci ctēwaⁿ' 12
 we hope. And person Tibbles the one word just one even mv. who is called

wágazuáji áʔadájí ebʔégaⁿ. Wágazúʔti uʔíʔai há, kagéha.
 not straight he does not I think it. Very straight he has told my friend. mention to you

Wagíja-báji-gǎ. Wádaⁿbai égaⁿ uʔíʔai. Wádaⁿbai égaⁿ,
 Do not doubt the things He has seen us as he tells it He has seen us as. he tells to you

íbaⁿhāⁿi égaⁿ, wéʔitaⁿi: wéteʔi tē wéʔitaⁿi hā. Caⁿ' ʔa'éawa- 15
 he knows it as, he works for hard for the he works for . And you pity us us us

ʔáʔa-ba éskana uʔéʔaⁿ kaⁿ'aⁿʔaⁿʔai, níkaⁿciⁿga nān'de-údaⁿ-
 ns and oh that you aid we hope, people ye who have good (pl.) him

máécē.
 hearts.

Two Crows said:—Kagéha, níkaⁿciⁿga uáwaʔákie né ʔáʔiⁿ- 18
 My friend, person you talked to us you who were going

eéʔaⁿ, níkaⁿciⁿga ʔéama aⁿ'baʔé ʔisíʔai égaⁿ, wáíⁿʔibaxíi
 in the person these to-day they remem- as, we have written to you about sev- past, ber you eral things

hā. Aⁿφisiφē-naⁿ caⁿcaⁿqtiaⁿi hā. “Eⁿaⁿ aⁿφinaⁿaⁿ taⁱ édaⁿ,”
 We think of usually always We think of how we can hear from him ? (in so-
 liloquy),

aⁿφaⁿ/φē caⁿcaⁿqtiaⁿ aⁿφiⁿi hā. Caⁿ nikaⁿciⁿ/ga Wakanⁿ/da
 we think always we are . And person God

3 wánahaⁿ-máécē, bφúgaⁿqtiaⁿ uφiⁿxaⁿi kaⁿaⁿφaⁿ/φai. Íe φiφiⁿaⁿ kē
 you who pray about different things, all they help We hope. Word your the

éskana íusietaⁿji φigaxe kaⁿaⁿφaⁿ/φai. Kí φéφu nikaⁿciⁿ/ga
 oh that not lying they make we hope. And here Indian (regard) you

ukéφiⁿ amadítaⁿ jíφatⁿ/aⁿ wagácaⁿ né égaⁿ. *Judge Dundy é*
 common from the (pl.) you had a traveling you so. Judge Dundy he
 body go

6 wéφigφaⁿ ejaⁿ tē údaⁿ hégaji égaⁿ aⁿφaⁿ/niφai hā. Éđiliⁿ xi,
 decision his the good very as we take refuge in it . That being the
 case,

“Wéudaⁿ jinⁿ/ga etégaⁿ áhaⁿ,” aⁿφaⁿ/φai. Kí úckaⁿ kē íφaφé
 good for us a little apt ! (in so- liloquy), we think. And deed the you
 speak about

né kē wiⁿ/φakáji tē φiⁿgēⁿqtiaⁿi. Bφúgaⁿqtiaⁿ íepahaⁿ/qtiaⁿ égaⁿ
 you the you do not speak truly the there is none at all. All you know it well as

9 né, φiⁿaⁿ-bájiqtiaⁿ/ etai. Íiⁿgaⁿφai φiⁿkaⁿ φiⁿaⁿ etéctēwaⁿ, weá-
 went, they should not doubt you at all. Grandfather the st. he even if, he does
 one doubts you

bahaⁿ-báji hā. φiⁿ weáepahaⁿ/i égaⁿ íáwaφaφai. Kí Íiⁿgaⁿφai
 not know us . You you know us as you talk about us. And Grandfather

φiⁿkaⁿ wagáφaⁿ ejaⁿ amá íusietaⁿφéⁿqtiaⁿi. Kí Íiⁿgaⁿφai
 the st. several his the pl. they really caused him to tell a lie. And Grandfather
 one

12 φiⁿkaⁿ, “Nikaⁿciⁿ/ga ukéφiⁿ-ma gíudaⁿ/qtiaⁿ wađaxe,” eφégaⁿ tē hā.
 the st. The Indians very prosperous I have made he has thought
 one, them, it

Gaⁿ/xi wegáxai φaⁿ/ja, éđiti xi, wegáxa-báji, φicéφaⁿ-naⁿi
 And then he does it for us though, by the time it has come hither when, they do not do it for us, they pull it to pieces usually

wagáφaⁿ ejaⁿ amá. Kí Íiⁿgaⁿφai φiⁿkaⁿ gíudaⁿ wegáxe-naⁿi
 servant his the pl. And Grandfather the st. good for he makes it usu-
 sub. one one ally for us ally

15 φaⁿ/ja, íφádiφai amá éđiti údaⁿ tē é φizé-naⁿi, aⁿgú uⁿgφa-
 though, agent the pl. by the time it has come hither the good the it they usu-
 sub. has come take it ally, ally, we suffering

naⁿ aⁿφiⁿ/i hā. Gaⁿ/xi Íiⁿgaⁿφai φiⁿkaⁿ wagíboxu φéφai tēⁿ/di,
 usu- we are . And then Grandfather the st. to write differ- they when,
 ally we are . ent things to him send off

údaⁿqtiaⁿ aⁿφiⁿ/-bi é gíboxu φéφé-naⁿi hā íφádiφai amá, íusietaⁿ
 very good that we are it they write they usu- agent the pl. they tell
 it to him send to ally . ally sub., lies

18 héga-báji hā. Gaⁿ/xi Íiⁿgaⁿφai φiⁿkaⁿ údaⁿqtiaⁿ wegáxai íφai
 not a few . And then Grandfather the st. very good to do for us he
 one promised

teḥa^{n'}ja, ca^{n'} iḥádiḥai amá údaⁿ wegáxa-bi eḥégaⁿ-na^{n'} téé
 though, yet agent the pl. good that they have he thinks usu- it is
 in the past sub. done for us it usually the

há. "Údaⁿ tē ḥizé-na^{n'}i ḥa^{n'}ja, ca^{n'} píjji tē-na^{n'} áhucégai,"
 Good the they usu- though, yet bad the usu- they persist
 take it ally in (saying)

eḥégaⁿ-na^{n'}i tē, Iḥígaⁿḥai aká. Kí údaⁿ Iḥígaⁿḥai 'íḥe tē 3
 he thinks usu- the, Grandfather the sub. And good Grandfather prom- the
 ally ised

wegáxa-báji-na^{n'}i égaⁿ, uct' amá naxíde-ḥiṅgé-na^{n'}i há Caa^{n'}
 they do not do usu- as, remain the are disobedient usu- Dakota
 for us ally ones who ally

amá. Kí gagégaⁿ gě wéteqi gě Iḥígaⁿḥai na'a^{n'} iṅ'gaⁿḥai
 the pl. And like those the pl. hard for the pl. Grandfather to hear we wish for
 sub. in ob. me in ob. it him

égaⁿ, iḥádiḥai amá baxú aⁿwa^{n'}ei-na^{n'}i. Iḥádiḥai amá baxú 6
 as, agent the pl. to write we employ usu- Grandfather the pl. to write
 them ally. ally. sub. ally. sub.

aⁿwa^{n'}ei etēwa^{n'} égiḥe wébaⁿxu - báji-na^{n'}i; wébaⁿxu - bi a^{n'}
 we employ notwith- égiḥe wébaⁿxu - báji-na^{n'}i; wébaⁿxu - bi a^{n'}
 them standing behold they do not write usu- that they have they
 for us ally; ally; written for us say

etēwa^{n'}, wiṅ'ka-báji-na^{n'}i há iḥádiḥai amá. Iḥígaⁿḥai wagá-
 notwith- they do not speak usu- agent the pl. Grandfather serv
 standing, truly ally. sub. ally. sub.

ḡḥaⁿ eḥá amá na'a^{n'} iṅ'gaⁿḥai égaⁿ, wáiⁿḥibaxúí há. 9
 ant his the pl. to hear we wish for as, we write to you
 sub. it him him about several
 things

*Mazi-kide said:—*Kagéha, ḥé a^{n'}ba gě wagácaⁿ ne tē' a^{n'}ba
 My friend, this the days traveling you the day
 go

iḥáugḥe ḥisíḥe-na^{n'}i ḥikáge amá. A^{n'}ete iḥádi wagácaṅgíḥe
 throughout they think usu- your the pl. As if his father he causes his own
 (or, every) of you ally friend sub. to travel

égaⁿḡtia^{n'}i: "E'a^{n'} aná'a^{n'} etédaⁿ," ebḥégaⁿ a^{n'}ba iḥáugḥe. Éska 12
 it is just so: How I hear it apt? (in I think it day throughout Oh that
 soliloquy), (or, every).

wikáge ukét'aⁿ ka^{n'}aⁿḥa^{n'}ḥé-na^{n'}i. Wada^{n'}bai égaⁿ euḥé,
 my friend succeed we hope usu- He saw us as he has
 ally. ally. gone to
 you (by
 request),

Wakan'da wáḥahaⁿ níkaci^{n'}ga-mácě, wawíue-macégaⁿ, éskana
 God to pray vari- O ye people, lawyer ye who, oh that
 ous prayers to likewise

uḥéḡaⁿ ka^{n'}aⁿḥa^{n'}ḥai. Éska iṅiḡawáḥe tē ukét'aⁿ ka^{n'}aⁿḥa^{n'}ḥai. 15
 you aid ka^{n'}aⁿḥa^{n'}ḥai. Éska iṅiḡawáḥe tē ukét'aⁿ ka^{n'}aⁿḥa^{n'}ḥai. 15
 him we hope. Oh that capable of sus- the he acquires we hope.
 taining life it

*Taⁿwaⁿ-gaxe jīṅga said:—*Kagéha, ca^{n'} níkaci^{n'}ga-ma wábḥa-
 My friend, in fact the people I pray to

há ḥéḥe íe wiⁿáḡteí. Ca^{n'} níkaci^{n'}ga edádaⁿ wíuḥakíai ḡí,
 them I send word just one. And person what you (pl.) speak if,
 away to them about it

uḥéḥakíkie-mácě, Wakan'da wáḥahaⁿ-mácě edábe, wíuḥaha^{n'}i 18
 O ye who speak to one an- God ye who pray various also, I pray to you
 other about it, prayers to him (pl.)

béúgaqti. Níkaci^{n'}ga ukéfiⁿ béúgaqti fífiha^{n'}i tē hā, uáwa-
 all. Indian common really all they have prayed to you O ye

ƒagíƒa^{n'}i-mácē. A^{n'}ba gē wabƒítaⁿ-naⁿ-ma^{n'} etēwa^{n'}, níka-
 who aid us. Day the pl. I usually work at differ- even if, per-
 in. ob. ent things

3 ci^{n'}ga wagácaⁿ ƒe fi^{n'} gƒí ƒī, edádaⁿ íe údaⁿqti aƒi^{n'} gƒí
 son traveling he who has gone returns he when, what word very good he brings
 back

ka^{n'}ebƒégaⁿ-qti-naⁿ-ma^{n'}, asíƒē-naⁿ ea^{n'}eaⁿ. Edádaⁿ etéetēwa^{n'}
 I am usually earnestly hoping it, I think usu- always. What soever
 of him ally

sagíqti ukét'aⁿ gƒí ka^{n'}aⁿƒa^{n'}ƒai, ebƒégaⁿ. Kī ei^{n'}gajīn'ga
 very firm he acquires he returns we hope, I think it. And child

6 wiwía sagíqti maja^{n'} ƒan'di i^{n'}najiⁿ kaⁿbƒégaⁿ.
 my very firmly land in the he stands for me I hope.

Iaƒiⁿ-naⁿpaǵi said:—Kagéha, waⁿítaⁿ né tē éskana níka-
 My friend, to work at you the oh that In-
 things went

ci^{n'}ga ukéfiⁿ úwaƒagíƒa^{n'} údaⁿqti uƒáket'aⁿ ƒagƒí kaⁿbƒégaⁿ.
 dian common you aid them very good you acquire it you re- I hope.
 turn hither

9 Níkaci^{n'}ga waúe-mácē uƒéƒaⁿ-mácē, éskana wacka^{n'}qti uƒé-
 Person O ye lawyers O ye who help him, oh that making a great you
 effort render

ƒaⁿqti kaⁿbƒégaⁿ wíƒƒaha^{n'}i hā. Níkaci^{n'}ga céfiⁿ wéteqi kē
 him much I hope I pray to you (pl.) Person that mv. hard for the
 aid ob. us

íbaⁿhā^{n'}i égaⁿ wéƒítaⁿ euƒai.
 he knows it as to work for has gone
 us to you.

12 Wadjepa said:—Iáƒa-máǵi ƒa^{n'}ja, íe béúga wiwía, i^{n'}caⁿ hā.
 I have not though, word all my own, I agree
 spoken about it to them

NOTES.

22, 2, ƒai. G. thought that it should read, “aƒai,” but that means, *he goes or went of his own accord*. With “ƒai” compare the use of “euƒe” instead of “euƒai,” 21, 4, 23, 4, 24, 5, and 27, 13, confirmed by W.

21, 13, nekaⁿ ƒíai, etc. The idea is: I have attained to the aforesaid 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, niaci^{n'}ga waǵap'č ƒe-ma, etc. W. changed it to, niaci^{n'}ga
 people

waǵap'č one-má gíck' úwaƒakíai kaⁿbƒégaⁿ hā, “I hope that you will
 you are near you those quick you talk to I hope
 them go who them

speak very soon to those people near you, to whom you go. But that

hardly agrees with the context, as Naⁿpewačč was not addressing Mr. Tibbles but all the white people.

23, 13. Supply "tai," after "čaxjickaxe," 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 tč hă Wakanda aka. If "aji" be retained, change "aka" to "čĩnke," ortherwise "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*. Ijigaⁿčai čĩnke. Used correctly in 26, 10-11, and 26, 16, where it is the ob. of verbs. It can be changed to "Ijigaⁿčai aka" in 26, 12; but that requires "ečegaⁿi" after it, instead of "ečegaⁿ." In 26, 14, čĩnke should be "aka" before "wegaxe-naⁿi;" and in 26, 18, "aka" should be used before "ičai." Had "iče" been used there "čĩnke" might stand, provided that *action by request* or *permission* was referred to. W. said that Two Crows spoke hurriedly, when he used "čĩnke" for "aka;" and had he reflected he would have used the latter. G. said that Two Crows used Ijigaⁿčai čĩnke because *he did not see* the President, but this is inconsistent with his use of "Ijigaⁿčai aka" in 27, 3.

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

27, 17, wiučakiai 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-maⁿčĩ 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.

(Sinde-xaⁿxaⁿ 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.

(Naⁿpewaḥē 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-ūqaⁿha 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 ordered 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.

(Ja^hpa^h 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.

JOHN SPRINGER TO JOHN PRIMEAU. SEPTEMBER 11, 1879.

Kagécha, aⁿqína'aⁿ-bají'-qtiaⁿ yáci. Wabáqgeze ' waqá'ia'jíl.
 My friend, we have not heard from you at all a long time. Letter you have not given us.

Wa'ú wiwípa Zuzétte qína'aⁿ gaⁿ'qai. Miⁿ'jinga aingúpai
 Woman my Susette to hear from you wishes. Girl our

jingá qínké wakéga iⁿ'teaⁿ. Maⁿ'teú-nájiⁿ amá eaqáí. Wá- 3
 small the one who is sick now. Standing Bear the mv. has gone I pur-
 sub. back to you.

béiqe pí éde naxídeqín'ge gaⁿ' íe té aⁿ'naraⁿ-báji, wábqíesa
 sued I but reached disobedient as word the he did not hear me, I spent more
 him had intended

agqí. Kí úckaⁿ té qí'áqti eaⁿ' agqai. É'aⁿ' maⁿ'oniⁿ' té
 I re- And deed the failed in al- yet went back. How you walk the
 hither together

iⁿ'wiⁿ'qai íqa-ga. Maⁿ'teú-naⁿ'ba ijin'ge Caaⁿ'apa qé gaⁿ'qai 6
 to tell it to me send hither. Two Grizzly bears his son to the Da- kotas to go wished

éde, qíe'a. Iqádiqai amá uqí'agái.
 but, he failed. Agent the sub. was unwilling.

NOTES.

33, 4. For "wábçíé'sa," W. and G. read, "wábçí'a," or, "wábçí'e'a," *I failed to accomplish anything.*

33, 6. Maⁿtcu-naⁿba, better known among the people of Nebraska as "Yellow Smoke."

33, 7, çí'e'a. Accented peculiarly. G. said it should be, çí'e'í hã, 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.

Kagéha, wáiⁿçí'í'baçúí hã. Caⁿ íe dçí'baçteí aŋçúçíkíé
O friend! we write to you on various subjects. And word very few we speak to you

eúçeaⁿçé taŋ'gataⁿ. Caⁿ úckaⁿ pahaŋ'gadi íaⁿçé taŋ'gataⁿ
we will send to you. And deed formerly we will speak of it

3 hã. Úckaⁿ pahaŋ'gadi wabágçeze áçade íí tē íaⁿçé taŋ'gataⁿ
. Deed formerly book reading house the we will speak of it

hã. Iⁿ'ete, kagéha, pahaŋ'gadi wabágçeze áçade íí tē waçá'í
. As if, O friend, formerly book reading house the you gave it to us

tē, weçéekaxúí ha. Ki eaⁿ údaⁿçti aⁿçaⁿ'bahaⁿ-bají'çtiaⁿ'í
the, you made it for us. And yet very good we did not know it at all

6 çáⁿ'ja, eaⁿ e'dí eín'gajín'ga najíⁿ'aⁿwaŋ'kiçé-naⁿ'í. Iⁿ'taⁿ
though, yet there child we caused them to stand usually. Now

wabágçeze áçade tē enáçteí údaⁿ tédegaⁿ' aⁿçaⁿ'bahaⁿ'í hã;
book reading the it only good has been apt we know it

ádaⁿ aŋga^{n'}ƒai héga-a^{n'}ƒiⁿ-báji wabágƒeze áƒade tē. Ga^{n'}
 there- we desire it we are not a little book reading the And
 fore

“Ca^{n'} wabágƒeze áƒade ɿ tē' údaⁿqti eiŋ'gajiŋ'ga amá naji^{n'}i
 At any book read- house the very good child the pl. stand
 rate ing sub.

áhaⁿ, aⁿƒa^{n'}ƒai hā. Kī ca^{n'} wabágƒeze áƒade tē ƒapíqti 3
 ! we think . And yet book reading the speaking it
 very well

waséƒaⁿ aƒai- de ǒbéwaⁿi éⁿte wabágƒeze áƒade ɿ tē
 rapidly they when who caused it it may book reading house the
 went (the trouble) be

ƒicéƒaⁿi. Ga^{n'} iƒádiƒai amá wáƒiⁿ, eiŋ'gajiŋ'ga a^{n'}ba hébe
 was broken And agent the pl. had them, child day part of
 up. sub. it

wabágƒeze áƒadewákiƒai. Kī ƒéama eiŋ'gajiŋ'ga- ma pa- 6
 book caused them to read. And these the children be-

haŋ'ga wabágƒeze áƒade amá ni^{n'}ƒa amá gƒéba- cáde kī
 fore book read the pl. alive the ones sixty and
 sub. who

é'di sátaⁿ. Íe ƒapí, wabáxu etēaⁿi. Íe ƒapí ƒaŋká edítaⁿ
 on it five. Lan- speak they even write (letters). Lan- speak they who from
 guage well, guage well (them)

wi^{n'} Iɿgaⁿƒai iéskā : ei edítaⁿ wi^{n'} wabágƒeze wéƒade 9
 one Grandfather (his) inter- again from one book reads for
 preter: (them) them

hā. Ci edítaⁿ naⁿbá jaⁿƒítaⁿi hā, ci ƒábƒiⁿ wáƒe ɿ gáxe
 Again from two work as car- . and three white house to
 (them) penters people make

íbaⁿhāⁿi hā. Ci edítaⁿ ƒábƒiⁿ maⁿ'zégáxai hā. Ci edítaⁿ
 they know . Again from three work as blacksmiths . Again from
 (them) (them)

wi^{n'} úƒiúbadí waƒítaⁿ hā. Kī iⁿ'teaⁿ Quaker-má wáƒiⁿ tē 12
 one at the grist mill works . And new the Quakers have had the
 them

eeta^{n'} wi^{n'}áqteictē wáƒe ía-báji: maⁿ'zéskā tē uⁿ'aⁿƒiŋgě'qti
 so far even only one white do not speak money the all in vain
 people the language:

uqpaƒé, edádaⁿ etéteƒwaⁿ íƒiƒáxa-báji. Kī pahāŋ'ga tē údaⁿ
 fell down what soever they did not make And before the good
 (-lost), by means of it.

ínahiⁿ tédega^{n'}, wéƒicéƒaⁿ égaⁿ wéƒa-báji héga-báji. Úckaⁿ 15
 indeed was apt. but, they broke it as we are sad very. Deed
 up for us

pahāŋ'ga teƒa^{n'} ei é'qti aŋƒiƒaⁿƒai. Kī éskaⁿ Iɿgaⁿƒai aká
 before the again that we desire for And probable Grandfather the
 (past) very ourselves. (or, per- haps) sub.

uáwagiƒaⁿ'i eƒégaⁿ wáƒé. Kī ei' éskana, kagéha, uáwaƒagi-
 he helps us is reasonable. And again oh that, O friend, you help

ƒaⁿ'i aⁿƒa^{n'}ƒai. Pahāŋ'gadi uáwaƒagiƒaⁿ'i égaⁿ ei iⁿ'teaⁿ 18
 us we think. Formerly you helped us as again now

uáwaƒagiƒaⁿ'i aŋga^{n'}ƒai. Iⁿ'ete taⁿ'waⁿgƒaⁿ ƒa^{n'} wabágƒeze
 you help us we desire. As if tribe the book

áçade tē ígiúdaⁿ taté náçáⁿçti aⁿdaⁿ'be éáwagaⁿ'í, ádaⁿ
 reading the shall be for its good shining very we see it we are so, there-
 brightly
 aṅgaⁿ'çá-çtiaⁿ'í. *Day school* tē aṅgaⁿ'çá-báçí.
 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.

Kagécha, aⁿbaçé waçiqⁿha çáⁿ ðaⁿbe. Kagécha, níkaeiⁿga
 My friend, to-day paper the I have seen it. My friend, people

nankácē, éskana aⁿetaⁿbai kaⁿbçégaⁿ, eí wiçáⁿbai kaⁿbçégaⁿ.
 ye who, oh that you see me I hope, again I see you (pl.) I hope.

Níkaiⁿga-mácē, waçáçigéçitaⁿi tē qtáwiçai égaⁿ égimaⁿ há. 3
 O ye people, you work for your- selves the I love you as I do that (pl.)

Wamúskē wégaⁿze gçéba-naⁿba náji, údaⁿqti daxe. Wataⁿzi
 Wheat measure twenty I sowed, very good I did. Corn

wégaⁿze gçéba-çábçíⁿ náji; ní wégaⁿze gçéba-naⁿba; majaⁿqçé,
 measure thirty I po- measure twenty: onion,
 planted; tato

núççé, haⁿbçíñ'ge, bçéga údaⁿqti daxe. Hí eçí wiⁿ açiçaxe, 6
 turnip, beans, all very good I did. House too one I made for myself,

údaⁿqti, éde iⁿnaçíñ'ge. Kúkusi gçéba wábçíⁿ, çéskā-miⁿga
 very good, but it was burnt for me. Hog ten I have them, cow

wiⁿáçtei, miⁿxa dúba wábçíⁿ; zizíka wiⁿáçtei: eéna wéçaxi-
 just one, goose four I have the n; turkey just one: enough you make for yourself

ekáçai gē é éskana ebçégaⁿ, kagécha, iⁿteaⁿqtei wábçíⁿ. 9
 by means the pl. that perhaps I think it. my friend, just now I have them,
 of them in. ob.

Iⁿteaⁿqtei uwíbçá há. Edádaⁿ aⁿçáⁿbahaⁿ-báji égaⁿ, níka-
 Just now I tell it to you. What we do not know it so, In-

eiⁿga ukéçíⁿ añ'gaçíⁿ. 'Áççaqti aⁿçíⁿ. Aⁿt'é tē weáçíñg'éqti
 dian common we who move. Suffering greatly we are. We die the we have no means at all

eaⁿ/eaⁿ aⁿçíⁿ aⁿba içáungçé, edádaⁿ aⁿçáⁿbahaⁿ-báji, ehé. 12
 always we are day throughout, what we do not know it, I say.

Wakan'ða amá úçitaⁿ gē çígaⁿzai gaⁿ, nípi gaⁿ, údaⁿ
 God the mv. work the pl. he has taught as, you do as, good
 (or pl.) sub. in. ob. you it well

maⁿniⁿ. Kí wégaⁿza-báji gaⁿ, kagécha, wéteçí há. Waníta
 you walk. And he has not taught us as, my friend, it is hard for us. Quadruped

éwajiⁿ jút'aⁿ çíⁿ é náwagiçai. É úçitaⁿ wegáçai. Hébe 15
 matures of its own accord the it he has told us. It work he made for us. Part
 coll. (?) ob.

añgúñ'i gaⁿ, hébe añgútaⁿ gaⁿ, kí wiⁿ aⁿiⁿi. Kagécha,
 we put on as moccasins as, part we put on as leggins as, and one we wear as robes. My friend

aⁿçáⁿbahaⁿ-báji 'áççaqti aⁿçíⁿ. Uáwaxaⁿi-gā. Uáwaçaxaⁿi
 we do not know it suffering greatly we are. Help us! You help us

çi, aⁿniça etégaⁿ. Uáwaçaxaⁿi tē níkaeiⁿga ukéçíⁿ-ma níña 18
 it, we live apt. You help us th- Indian the common ones to live

wéçéckaⁿnaí éskaⁿ ebçégaⁿ gaⁿ, uwíbçá. Añguçja eçí wáççé-
 you wish for us I think it may be as I tell it to you. We, on the too O ye
 one hand

máécé, mǎja^{n'} pahañ'ga uá'a^{n'}si tē fá'ea^{n'}fičē hégga-a^{n'}fi^{n'}-báji.
white land first you leaped the we pitied you we were very,
people

Kǐ mǎja^{n'} fá^{n'} úda^{n'} eta^{n'}'bai tēdǐhi xi, weáfat'anái, t'éc
And land the good you saw it by the time when, you hated us, to die
it arrived

3 weféčka^{n'}maí. Kagéha, ea^{n'}méwa^{n'}faí-gǎ. Níkaci^{n'}'ga ukéfi^{n'}-ma
you wished for us. My friend, let (ye) us alone! Indian the common ones

céna 'íwa^{n'}faí-gǎ. A^{n'}wañ'xi^{n'}gfi^{n'}ta^{n'} wada^{n'}'be-na^{n'}'í Uma^{n'}'ha^{n'}
enough speak (ye) about them. We work for ourselves they see us usually Omaha

añ'gata^{n'}. Pahañ'ga tē'di úfi^{n'}ta^{n'} fi^{n'}fi^{n'}ai gē da^{n'}'be ga^{n'}'fa-
we who stand. At the first work you the pl. to look they had
in. ob. at

6 etēwa^{n'}-báji. Kǐ i^{n'}'tea^{n'}qteí úfi^{n'}ta^{n'} fi^{n'}fi^{n'}ai gē féama da^{n'}'bai,
not the least de- And just now work your the pl. these they look
sire. in. ob. at it,

úda^{n'} ea^{n'}méwa^{n'}faí-gǎ. Kagéha, níkaci^{n'}'ga ukéfi^{n'} añ'ga^{n'}fi^{n'}
there- let them alone! My friend, Indian common we who
fore move

'ág^{n'}awa^{n'}faí^{n'}ai teábai. Waníta dáda^{n'}, íáqti, íé, a^{n'}'pa^{n'}, íateúge,
you make us suffer very what deer, buf- elk, antelope,
greatly. (sort), falo,

9 ea^{n'}'waníta bfi^{n'}ga t'a^{n'}'í ga^{n'}' wénda^{n'} ga^{n'}, t'éwa^{n'}faí^{n'}ai. (fi^{n'}ngái,
in quadruped all they as good for us as. you killed them. There are
fact abounded none,

añ'guginaí xi. Níkaci^{n'}'ga-máécé, fatí tē ceta^{n'}' eín'ga-
we seek them, when. O ye people, you the so far child
our own came hither

jiñ'ga áhigi ída amá, cañ'ge mi^{n'}'gá amá mǎja^{n'}' fañ'di ída amá.
many have been horse female the pl. land in the have been
born, sub. born.

12 Wáqe wáfi^{n'} amá wi^{n'}' gēéba úlawáčē wa^{n'}be. (Jéská mi^{n'}'ga
White have the pl. one ten has given I have seen (Cow
people them sub. birth to them.)

mǎja^{n'} wiwípa fañ'di áhigi wéda^{n'}čē wa^{n'}be-na^{n'}-ma^{n'}'-ma^{n'}'. Mǎja^{n'}
land my in the many have had I have usually seen them. Land
young ones

fañ'di pahañ'ga ti tē'di, í fi^{n'}ngē'qti wa^{n'}fi^{n'}ta^{n'} naji^{n'}' amá.
in the first had when, house none at all working they were stand-
come ing, it is said.
hither

15 Kǐ í a^{n'}fi^{n'}hage gáxe-na^{n'}' amá. Níkaci^{n'}'ga-máécé, wáfa^{n'}ha
And house at the last they have usually been O ye people! clothing
making, it is said.

úda^{n'}qti wi^{n'}pa^{n'}'bai. Kǐ edáda^{n'} ígaxe á. (Jan'de fañ'dita^{n'}
very good I have seen And what has it been ? Ground from the
you, done by means of

fi^{n'}zé amá. (Jéská-ma eín'qti wa^{n'}be-na^{n'}-ma^{n'}'-ma^{n'}'. Kǐ mǎja^{n'}
it has been The cows very fat I have usually seen them. And land
taken, they say.

18 wípa fañ'di qáde gē íeí^{n'} amá. Kagéha, účka^{n'} fi^{n'}fi^{n'}ai
my in the grass the pl. they are fat by means of My friend, deed your
in. ob. it they say,

bĕŕiŕaŕti qtaáŕĕ bĕĕ. Uáwaŕaⁿ waŕiñ'gai. Wáŕe-máĕĕ,
 all I love it I go. To help us we have none. O ye white people,
 uáwaŕaŕaⁿ'i ŕi, aⁿuáa etégaⁿ. Kágĕŕa, níuŕaⁿ'da bĕŕiŕa
 you help us it, we live apt. My friend, island all
 éskana níaciⁿ'ga uná'aⁿwaŕákiŕai kaⁿbĕŕegaⁿ. Níaciⁿ'ga-ma 3
 oh that people you cause them to hear I hope. The people
 aⁿwaⁿ'na'aⁿ'i tĕdíhi ŕi, waŕiⁿ'ha wiⁿ' aⁿ'i iŕá-gā. Īe údaⁿŕti
 they hear about me by the when, paper one give send it Word very good
 time arrives
 edábe gáŕe 'í iŕá-gā. Īkágewiŕĕ'ŕti aŕiđaxe. Kágĕŕa,
 also to make give it send it hither. I have you for my true friend I make it for myself. My friend,
 wágazúŕti uwíbĕa. ŕíkáŕe-ma úwagiŕá-gā. Kágĕŕa, iⁿ'ĕĕŕti 6
 very straight I tell it to you. Your friends tell it to them. My friend, I am very glad
 (pl. ob.)
 wiŕaⁿ'be aŕŕiⁿ'égaⁿ aⁿ'ba údaⁿŕti uwíkie. Kágĕŕa, aⁿ'etaⁿ'baŕi
 I see you I sit so day very good I talk to you. My friend, you have not seen me
 gaⁿ'adaⁿ aⁿ'ŕaⁿ'da tĕ uwíbĕa tá miñke. Máĕĕ gĕĕba-ŕábĕiⁿ
 as, therefore I was born the I will tell you. Winter thirty
 kī ĕ'di naⁿ'ba bĕiⁿ'
 and on it two I am.

NOTES.

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

37, 19. Añgueja marks a contrast between the Omahas and the white men. Supply a sentence, such as, ŕiĕjá etī, wáŕe-máĕĕ, majaⁿ ŕaⁿ údaⁿ etaⁿ'baí-dó weŕŕat'anaí, t'ó weŕĕĕkaⁿnaí: "But you, on the other hand, O ye white people, when you saw that the land was good, you hated us and wished us to die." L. wrote añgú eja.

38, 10. Hupeŕa began the dictation of the following in Omaha, but the author did not record it in that dialect, except the first clause [Kī majaⁿ pahañ'ga nĕáŕŕiⁿ' ŕaⁿ, And (in) the part of this land in which you first dwelt]: "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 nature 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 leggins, 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, O 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.) O 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 (colts). 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. O 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. O 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.

TA^NWA^N-GA^{XE}-JI^ŃGA TO MI^ŃGABU, A YANKTON.

Pahañ'ga wajút'aⁿ tédítaⁿ wiaⁿ'be kaⁿbčéde, téqi héga^ji.
 Before harvest season from the I see you I wished, but, difficult very.

Edádaⁿ bčíjút'aⁿ tē aaⁿ'bča eubčé tē iⁿ'teqi héga-máji. Iⁿ'taⁿ
 What I have raised the I aban- I go to the difficult I am very. Now
 don it you for me

cetaⁿ'-naⁿ, eeládaⁿ bčíjút'aⁿ bčí'a hă. Gaⁿ', nisíha, 3
 only so far, what I have raised I have not And, my child,
 finished

cañ'ge aⁿčá'í-naⁿ'i-ma iⁿ'cena. Gaⁿ' éē hă, wigíjaⁿ'be kaⁿ'bča
 horse the ones that you gave have been And that I see you, my I want
 me at different times expended for me. is it own

tē. Caⁿ gaⁿ' níkaeiⁿ'ga itáxaⁿá amá indádaⁿ wéčigčaⁿ gáxe-
 the. And at any rate Indian at the head the pl. what plan they
 of the Mis- sub. souri make

naⁿ'i éiⁿte éskana, nisíha, íe čaná'aⁿ etéctēwaⁿ iⁿ'wi'čana 6
 usu- it may oh that, my child, word you hear it soever you tell it to me
 ally be

tíčačé, uqčé'qtei. Caⁿ' eñ'gajñ'ga wa'ú etí níe etēwaⁿ'
 you send very soon, And child woman too pain soever
 it hither,

číngé, éskana, nisíha, égijaⁿ win'aⁿi kaⁿbčégaⁿ. Aⁿ'ba ataⁿ'-
 have oh that, my child. you do I hear from I hope. At different
 none, that you

etēwaⁿ', nisíha, wisíčé eaⁿ'caⁿ. Éskana awágijaⁿ'be kaⁿbčégaⁿ, 9
 times, (W.) my child, I think of always. Oh that I see them, my own I hope,
 you

aⁿ'ba gataⁿ' qí. Íe dádaⁿ etéctēwaⁿ éskana, nisíha, aⁿčági-
 day That far when. Word what soever oh that, my child, you write
 to me,

epáxu ičačai kaⁿbčégaⁿ.
 your own you (pl.) I hope.
 send hither

NOTES.

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

41, 8-9, aⁿba ataⁿetēwaⁿ, *i. e.*, aⁿba ičangče, *every day* (G.).

41, 10. Aⁿba gataⁿ qí, *i. e.*, aⁿbataⁿetē, *some day or other, hereafter* (G.). One might say, instead, Gataⁿ'qtihi (*or*, Aⁿ'ba gataⁿ'qtihi) qí'jī. awági-jaⁿ'be kaⁿbčégaⁿ, *I hope that I may see them at last* (after so long a separation). Used when several years had 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.

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

..... Kagécha, aⁿba gē ípi etégaⁿ. Áⁿǵágiwáckaⁿi ǵǵi,
 O friend! day the pl. good apt. You exert yourself if
 in. ob. by means of for me, your own,

aniⁿǵa taté. Píǵaⁿǵaⁿ ǵá'eaⁿǵa-bi enégaⁿ. Píǵti
 I shall live. Again and again that you have pitied me you think it. Anew

3 ǵa'eaⁿǵiǵái-gǵá Wáǵe amá kigǵáhaⁿi tē égaⁿ wíǵǵahaⁿi,
 pity ye me! White people the pl. sub. praying to one another as kinsmen the so I pray to you, my own,

wahaⁿ'e tēǵáǵicaⁿ.
 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, aⁿba gē = aⁿba wíⁿ, 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^NZANDAJI TO JAMES O'KANE.

Ca^{n'} wabágŋeze íe djúba wíŋaxu eúŋeafě. Wabágŋeze
 And letter word a few I write to you I send to you Letter
 euféwíŋe améde qáŋa wi^{n'}éetěwaⁿ tia^{n'}ŋakiŋáji. Ca^{n'}-naⁿ
 it is said that I sent it to you (but I do not know it; sic) but back again even one you have not sent hither (to me). And only
 a^{n'}paⁿha jáqtiha edábe i^{n'}ŋéekaⁿna 'íŋaŋŋe ŋa^{n'}etí, ea^{n'} a^{n'}ba 3
 elk hides deer hides also you desired for me you promised formerly, yet day
 iŋáugŋe asíŋŋe-naⁿ-ma^{n'}. Ca^{n'} a^{n'}paⁿha méŋa da^{n'}etě wiⁿa^{n'}wa
 throughout I think of it from time to time. And elk hides winter hides or which ones
 t'a^{n'}qti ni^{n'}wiⁿ kaⁿbŋégaⁿ. Ca^{n'} méŋa gě átaqti kaⁿbŋa.
 are very plentiful you buy I hope. And winter the pl. hides in. ob. exceedingly I wish.
 . . . Ca^{n'} uqŋŋ'qteí, éskana, qáŋa iⁿwi^{n'}ŋana kaⁿbŋégaⁿ. 6
 And very soon, oh that, back again you tell me I hope.

NOTES.

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

Read, "Wabágŋeze euféwíŋŋé-naⁿ-ma^{n'} édegaⁿ, qáŋa wi^{n'}éetěwaⁿ tia^{n'}ŋakiŋáji hã" (G.). This should be either, Wabágŋeze euféafě
 Letter I sent to you often by special messenger but (past), back again even one
 euféafě améde qáŋa wi^{n'}éetěwaⁿ tia^{n'}ŋakiŋáji hã, or, Wabágŋeze euféŋŋe améde
 you have not sent to me Letter I sent to you
 éde qáŋa wi^{n'}éetěwaⁿ tia^{n'}ŋakiŋáji hã, or, Wabágŋeze euféŋŋe améde
 but back again even one you have not sent it to me Letter it is said that they sent to you, but
 qáŋa wi^{n'}éetěwaⁿ tíŋakiŋáji hã (W.).
 back again even one you have not sent it hither

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.

GAHIGE, AN OMAHA, TO MACA^N, A PONKA, AND HEQAKA-MANI, A
YANKTON. NOVEMBER 10.

Ūekaⁿ ꝑé eka^w'na tē téqi hégaji. Wí-naⁿ ewéḏaxú-naⁿ-ma^w'
Deed this you desire the diffi- very. I only I usually write for them
cult

éde gíteqi hã. Wabágꝑeze ꝑea^w'ꝑai gǔ wénaqꝑe-na^w'i, Pañ'ka
but difficult Letter we send the pl. they conceal usu- Ponka
for him away in. ob. from them ally.

3 ꝑañká wa'i-báji-na^w'i, ádaⁿ añ'gabágꝑai. Kí Maqꝑí-jíde íe eꝑá
the pl. they do not usn- there- we hesitate, not And Red Cloud word his
ob. give to them ally, fore liking to ask for the favor.

tě pí wágazu aná'aⁿ ka^w'bꝑa, uꝑákiaí tēdīhi ɣí. Kí eecé eéna
the anew straight I hear I desire, you talk to when the time And you enough
him arrives. say it

hã. Kí Hañk'ta^w'wiⁿ'-ma aⁿwa^w'daⁿ'be taité ebꝑégaⁿ. Waꝑítaⁿ
And the Yanktons we see them shall I think it. Work

6 aⁿꝑíetaⁿ ga^w' ꝑéama níkaci^w'ga wada^w'be ga^w'ꝑai. ꝑíe wáwiké,
we have finished it as these people to see them they wish. You I mean you.

Mácaⁿ. Níkaci^w'ga júwaꝑágꝑe maⁿ'ni^w' wégaska^w'ꝑékiꝑé'qti-gã.
Feather. People you with them you walk cause him (some one) to entertain
them well.

Ūdaⁿ waga^w'ꝑa gã. Wé's'ã-iañ'ga t'éꝑa-bi. aí. Cépa eukíꝑai
Good desire them. Big Snake that he has they been killed say. Yonder one causes
it to reach
there again
where
you are

9 éiⁿte aⁿ'ná'aⁿ añga^w'ꝑai.
wheth- we hear it we wish.
er

NOTE.

44, 8. Ceꝑa may be followed by wabagꝑeze, *a letter*, or that word can be omitted. The sentence can end with hã, 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.

MI^sMA'E-JĪŃGA, AN OMAHA, TO KE-ŃREĎE, AN OTO. NOVEMBER 12,
1879.

Waqi^{n'}ha tíŋ íŋe éde, tíjĭ hā, ádaⁿ wawémaxe euŋéaŋŋe.
Paper to be was but, it has , there- to ask about I send it to
sent prom- not come fore several things you.
hither isel,

Kĭ ŋé cuhí ŋĭ'jĭ, waqi^{n'}ha ŋaⁿ tí gĭgaⁿŋai. Úŋkaⁿ e'a^{n'}
And this it when paper the to he wishes Deed how
reaches you come for it (!). hither

maⁿnĭ^{n'} ŋĭ, na'a^{n'} ga^{n'}ŋai. Ca^{n'} waŋkega ŋagŋé té aná'aⁿ 3
you walk if, to hear it he wishes. And you were sick you went the I hear it
back

ka^{n'}bŋa. Ca^{n'} e'a^{n'} níkaŋi^{n'}ga úŋkaⁿ e'a^{n'} ŋigáŋai té aná'aⁿ
I wish. And how person deed how they did for the I hear it
you

ka^{n'}bŋa. Ca^{n'} e'a^{n'} ŋakí ŋútaⁿ aná'aⁿ ka^{n'}bŋa.
I wish. And how you correctly I hear it I wish.
reached home

NOTES.

Ke-ŋreĎe, 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, wawemaxe. Wawéwimáxe, *I ask you about several things* could have been used.

47, 5, e'a^{n'} ŋaki, etc. Supply "eiⁿte," *perhaps*, between ŋaki and ŋutaⁿ.

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 sent 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-HAU-ŋAI', AN OMAHA, TO TÁ-PI-KA-ŋA-WÁ-HUŋ, A
PAWNEE.

ŋaⁿ ca^{n'} ŋamĭa té ŋat'é té wiⁿa^{n'}wa ŋĭma'aⁿ ga^{n'}ŋai, 6
(See note.) you live the you are the which one to hear he wishes.
dead the about you

ŋisíŋŋe ca^{n'}caⁿ, ŋĭjĭŋ'ge. Ca^{n'}-naⁿ úŋkaⁿ ŋĭŋĭa ŋisíŋŋe-na^{n'}i.
he re- always, your son. And usually deed your he usually remem-
members you bers you.

Údaⁿ wámĭnⁿ té ga^{n'} ŋamĭa ŋídaⁿbe ékĭga^{n'}ŋĭti ga^{n'}ŋai, ŋĭma'aⁿ
Good you have the so you live to see you just like it he wishes, to hear
them from you

tē. Wa'ú júgčē íepahaⁿ gít'e hā. Ca^{n'} e'a^{n'} uqčč'qti čídaⁿbe
 the. Woman he with you know is dead . And how very soon to see you
 her to him

tē čingčē hā. Ca^{n'} čaniqa tē ga^{n'} čídaⁿbe čkiga^{n'}qti čína'aⁿ
 the there is . And you live the so to see you just like it to hear
 none from you

3 ga^{n'}čai. Ca^{n'} wa'ú čičiqa čin'gajin'ga edábe e'a^{n'} maⁿčín'
 he wishes. And woman your children also how they walk

waná'aⁿ ga^{n'}čai. Čijjin'ge euččē. Četa^{n'} aniqa maⁿbčín'. Éččē
 to hear about he wishes. Your son goes to you. So far I live I walk. Kindred
 them

čičiqa etí čína'aⁿ ga^{n'}čai. Ččkaⁿ čičiqa bčúga na'a^{n'} ga^{n'}čai.
 your too to hear they wish. Deed your all to hear they wish.
 from you

6 Čídaⁿbe učiči čgaⁿ, ca^{n'} ga^{n'} waqin'ha euččēčikičai.
 To see you it is almost im- yet at any paper he sends it to you,
 possible, rate by some one.

NOTES.

The Omaha name of the sender is unknown. The recorded name is a Pawnee one.

47, 6. Gaⁿ caⁿ, precedes words denoting *a choice between two* things, events, etc. (W.). The use of "Gaⁿ caⁿ" here is a singular one (G.).

47, 6, čaniqa tē, etc. Rather, "čaniqa da^{n'}etča^{n'} tē čat'é da^{n'}etča^{n'}
 you live whether the you or
 are dead

tē wiⁿa^{n'}wa éiⁿte čína'aⁿ ga^{n'}čai, čisičē ca^{n'}ca^{n'}i hā, čijjin'ge aka." But
 tae which may be to hear he wishes he-re always . your son the
 of the about you (volun- members (volun- sub
 two you tarily) you tarily)

one can also use the text with a single change: čína'aⁿ ga^{n'}ča hā,
 to hear wishes
 from you (by per-
 mission,
 etc.)

čisičē ca^{n'}ca^{n'}, čijjin'ge (G.). G. makes no difference between "ca^{n'}
 remem- always your son
 bers (by per-
 you mission,
 etc.)

gaⁿ," "caⁿ-naⁿ gaⁿ," and "Gaⁿ caⁿ." Judging from analogy, "čijjin'ge aka," etc., must be correct, as the wish and remembrance were voluntary, and not in consequence of a command or permission.

48, 4. Čijjin'ge euččē. 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

goes to see you. I am still alive. Your kindred among the Omahas also wish to hear from you. They wish to hear of all your deeds. It is impossible to visit you just now, but a letter is sent to you at any rate.

LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

Ga^{n'} wi^{n'}pa^{n'}be ka^{n'}b^{n'}ča etēwa^{n'}, ca^{n'} edádaⁿ íb^{n'}qigča^{n'}-máji
 And I see you I wished notwithstand- yet what I did not decide on
 ing.

núgeä^{n'}di. Kī a^{n'}wa^{n'}qpani hēga-máji égaⁿ, wi^{n'}pa^{n'}bai-máji-
 last summer. And I am poor I am very as, I have not seen you (pl.)
 from

na^{n'}-ma^{n'}. Ga^{n'} Uma^{n'}ha^{n'}-ua ca^{n'}čé tá ana i^{n'}teaⁿ. Íe wi^{n'} 3
 time to time. And the Omahas are going to you now. Word one

g^{n'}čee wi^{n'} i^{n'}wi^{n'}ča. Ne-g^{n'}čee núgeä^{n'}di eug^{n'}čé tē^{n'}di i^{n'}wi^{n'}ča.
 you one he told it Ke^{n'}re^{n'}ce last summer he went back when he told it to
 follows to me. to you me.

Usní čé máče čé wi^{n'}čētēwaⁿ Uma^{n'}haⁿ amá ahí-báji tá-bi
 Cold this winter this even one Omaha the pl. that they must not
 sub. reach there

Wačutáda-mádi, é tíčai, wabáqčeeze, ádaⁿ égaⁿ ka^{n'}b^{n'}ča. Ī 6
 to the Otos. he he sent letter, there so, I wish. Him
 said it it hither, fore

wi^{n'}keáčē. Mačtē tē^{n'}di wada^{n'}be ga^{n'}čai xi, wada^{n'}be ga^{n'}čai
 I regard him as Warm when to see them they wish if, to see them they wish
 speaking truly.

ca^{n'}. Kī nújīnga wiwīa Sam Allis: “Wáčaha áhigi a^{n'} ag^{n'}čí
 proper. And boy my own Sam Allis: Clothing much I have carried
 back hither

agí-i-gā ha,” eeégaⁿ wabčítaⁿ bčíetaⁿ xi, ačícubčé tá miūke. 9
 Be thou com- ! as you have I work at dif- I finish if, I will go to you for it.
 ing for it said it ferent things

Itea^{n'}kičá-gā. Ča^{n'} eéna uwíłča eučéačē. Edádaⁿ íuča
 Put them aside for And enough I tell it to I send to What news
 me. you you

pāji čí íe údaⁿ kē' etī akíwa aná'aⁿ ka^{n'}b^{n'}ča. Gus La Dieu
 bad again word good the too both I hear it I wish. Auguste La Dieu

igáqčaⁿ i^{n'}teaⁿ wakéga hégaji. Wédačē ga^{n'} t'č tatégaⁿ. Ī tē 12
 his wife now she is sick very. She gave as she is very apt Mouth the
 birth to a child to die.

wamí qta^{n'}-na^{n'}.
 blood drops usu-
 ally.

NOTES.

49, 8. *Sam Allis*, or, Čkače-yiūe, 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-ca, an approximation to the pronunciation of his first name.

TRANSLATION.

I did not form any plan last summer, notwithstanding I wished to see you. And as I have been very poor, I have not visited you from time to time. But the Omahas are now going to visit you. A message from you, given hereafter, was told me by Ke-xpeše, last summer when he was starting back to you. The letter which came said that during this winter not even one of the Omahas must come to the Otos; therefore I wish accordingly. I regard him as speaking the truth. If they wish to see the Otos when the warm weather comes, no one can object. As you, Sam Allis, my boy, have said: "I have brought home a great quantity of clothing. Come after it," I will go to you when I finish the various kinds of work which I have on hand. Put the clothing aside for me. I have told you enough. I wish to hear both kinds of news, the bad as well as the good. Gus La Dieu's wife is now very ill. She gave birth to a child, and is very apt to die, as she has frequent hemorrhages from the mouth.

WAQPE-CA, AN OMAHA, TO MAWATCEPA, A YANKTON. NOVEMBER
26, 1879.

Kagéha, úřa djúbaqteci aná'aⁿ égaⁿ eúřeářčē tēiñke. Pañ'ka
O friend, news very few I have as I will send it to you. Ponka
heard

wi^{n'} t'éřa-biamá, Wč's'a-řaň'ga, aná'aⁿ. Pañ'ka-ma 'ágřařti
one it is said that he has Big Snake, I have The Ponkas suffering
been killed, heard it. (pl. ob.) greatly

3 wářiⁿ tē hā. Maja^{n'} ečřu řanářiⁿ tē údaⁿřti řanářiⁿ. Čęa cupí
he has had . Land yonder you stand the very good you stand. Yonder I
them (=as) reached
you

wiřa^{n'}be-naⁿ-ma^{n'}, údaⁿřti wiřa^{n'}be-naⁿ-ma^{n'}. Níaci^{n'}ga wi^{n'}
I used to see you regularly, very good I used to see you from time Person one
to time.

inéřiářčē eęa eúřē, Unářiⁿ-skā. Čta^{n'}be ři, řa'ęřē řti-naň'-gā.
I call him yonder has gone White Slirt. You see when, have great p ty for him
uncle (by request?) him from time to time.

6 Wáspe maⁿři^{n'} 'ágari-gā. Mi^{n'} řē guářięa^{n'} kē'di wiřa^{n'}be tai
Soberly to walk command Moon this beyond in the I will see
him.

mĩñke. Ůřta řiň'ga řepahaⁿ ři, iⁿwi^{n'}řana tįřařčē tęgaⁿ uwířa
you (pl.) Desirable small you know it if, you tell it to me you send in order I tell it to
thing hither that you

eúřeářčē. Ča^{n'} edádaⁿ wářiřtaⁿ řita^{n'}i kē bęřuga aná'aⁿ ka^{n'}řa.
I send it to And what work they work the ob. all I hear it I desire.
you.

9 Pařaň'gadi níkaeři^{n'}ga řiřřiřa wáři^{n'}be tē účkudaⁿ héga-báři-
Formerly person your I saw them the beneficent very
(when)

na^{n'}i. Winégi nčákíe xī, e'a^{n'}i tē waqí^{n'}ha uqčē'qteí tia^{n'}-
 usually My uncle you talk when, how he the paper very soon you
 (pl.). to him is
 čákičē ka^{n'}bčéga^{n'}. Wabágčeze čéáčē-na^{n'}-ma^{n'} ča^{n'}ja, wi^{n'}-éctē-
 hither to I hope. Letters I have sent him regu- though, even one
 me larly
 wa^{n'} tíčají-na^{n'} áda^{n'} wawéamáxe eúčéáčē. 3
 he has usn- there- I ask different I send to
 not sent ally fore questions you
 hither

TRANSLATION.

My friend, as I have heard very few reports, I will send them to you. I have heard it said that a Ponka, Big Snake, has been killed. (The agent) has been treating the Ponkas very cruelly. You are doing well to stay in that land (*i. e.*, the Yankton Reservation). I used to see you regularly when I visited you yonder, and from time to time I saw that you were prospering. White Shirt, a man whom I call my uncle, has gone to you. If you see him, be very kind to him now and then. Tell him to walk soberly. I will see you all next month. I send to tell you that if you know of any small (or, trifling) thing which I would be glad to have, you will send and tell me. I wish to hear of all the kinds of work which they do. When I saw your people in former days, they were generally very beneficent. 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 to you to ask different questions.

NUDA^N-AXA, A PONKA, TO T. H. TIBBLES, AND OTHERS. NOVEMBER, 1879.

Níkaci^{n'}ga ukéčí^{n'} áqí^{n'}hé edáda^{n'} dāxe tē ča^{n'}jīnga-na^{n'}-ma^{n'}.
 Indian common I who what I do the I usually do not know
 move how to do it.
 Čí-na^{n'} edáda^{n'} ekáxai xī, úda^{n'} eté xī ekáxai, áda^{n'}, ka-
 You alone what you (pl.) if, good ought you (pl.) there-
 do do it, fore, O
 géha, íe kē úda^{n'} eté xī i^{n'}čéckaxe etéga^{n'} áha^{n'} ebčéga^{n'} éga^{n'}, 6
 friends, word the good ought you make for me apt ! I think it as,
 píqtí wíbčaha^{n'} uwíbča eúčéáčē. Wakan^{n'}da aká, kagéha,
 anew I pray to you I tell it to I send it to God the sub., O friends,
 you you (s).
 waqí^{n'}ha skā' a^{n'}í-bájí, čí, kagéha, waqí^{n'}ha skā' ča^{n'} číí.
 paper white did not give you, O friends, paper white the he
 it to me, gave
 ob. it to
 you.
 Áda^{n'} čí edáda^{n'} kē íčaha^{n'} há. Áda^{n'} i^{n'}čéckaxe tai-éga^{n'}, 9
 There- you what the you know it . There- you do it for in order that,
 fore (pl.),
 kagéha, uwíbča eúčéáčai cí, kagéha.
 O friends, I tell it to I send it to again, O friends.
 you you (pl.)

NOTE.

As this letter was addressed to several persons the sender should have said *etegaⁿi* in 51, 6, *cučeačai* in 51, 7, *čiči* in 51, 8, and *čepahaⁿi* 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.

IAČI^N-NA^NPAJI AND JE-UKA^NHA TO T. H. TIBBLES, NEW YORK.

DECEMBER, 1879.

Unájiⁿ-qúde, kagéha, wáwečéni^a naí tē. Wackaŋ'-gǎ.
 Gray Shirt, O friend, to work at different things for us you went. Be strong!

Ičaugčé'qti aⁿčisičai. Wačáckaⁿ kaⁿ'aⁿčaⁿ'čai. Učáket'aⁿ xi,
 Continually we think of you. You make an effort we hope. You succeed it,

3 kagéha, aⁿnípa etégaⁿ. Majaⁿ' čan'di éskana wabčitaⁿ sagí
 O friend, we live apt. Land in the oh that I work at various things firmly

anájiⁿ kaⁿ'bča. Čaⁿ edádaⁿ, caⁿ' jí 'aⁿ' gě etéwaⁿ, bčúga
 I stand I wish. And what, in fact house of whatever kind they all

sagíqti anájiⁿ kaⁿ'bča. Kagéha, aⁿ'bačé'qtei wawičaxu
 very I stand I wish. O friend, this very day I write to you on different subjects firmly

6 cučeačé. Wisíčé gaⁿ' wibčahaⁿ cučeačé. Éskana Wakan'da
 I send to you. I think of you as I pray to you I send it to you. Oh that God

činké eti uáwagičaⁿ'i kaⁿ'bčégaⁿ. Čikáge - ma ána čí'te
 the st. too he aids us I hope. Those who are your friends how many they may be

wábčahaⁿ aⁿ'bačé waŋ'gičé'qti. Éskana wahaⁿ'e wiwípa čizai
 I pray to them to-day (to) all. Oh that special prayer my they receive it

9 kaⁿ'bčégaⁿ. Kí čizai tēdi-naⁿ anípa etégaⁿ. Wackaⁿ' háčia-
 I hope. And they receive it only when I live apt. Making an effort at the very

čiqti etéčéwaⁿ, kagéha, čagí^a kaⁿ'bčégaⁿ. Ijaje d'úba
 last even if, O friend, you gain it I hope. His name some

aⁿ'čiči eučeaⁿ'čai é waŋ'gičé aⁿ'čičahaⁿ'i. Učáket'aⁿ xi-naⁿ'
 we give to you we send to you that all we pray to you. You succeed only if,

12 májaⁿ' čan'di bamáxe wabčitaⁿ kaⁿ'bča. Waqiⁿ'ha sagí
 land in the bowing the head I work at various things I wish. Paper firm

ɸaⁿ uqɸé ubɸa^{n'} ědí-naⁿ anípa etégaⁿ. Wanítaⁿ maⁿni^{n'} tĕ
 the soon I take hold then only I live apt. You work at various things you walk the
 ob. of it

Wakanⁿda aká ɸídaⁿbe gɸi^{n'}, qtaɸíɸe tĕ. Anǵúeti qta^{n'}ɸiɸai,
 God the seeing you he sits, he has loved you. We too we love you,
 sub.

níkaci^{n'}ga ukéɸiⁿ añ'gaɸiⁿ. Edádaⁿ údaⁿ weɸéckaⁿná, nípa 3
 Indian common we who move. What good you desire for us, to live

weɸéckaⁿná. Éskana níkaci^{n'}ga úwaɸaginá - ma íe piáji
 you desire for us. Oh that people the ones whom you have word bad
 told

etĕwa^{n'}, a^{n'}í-báji kaⁿbɸégaⁿ. Wábɸahaⁿ céhe.
 soever, they do not I hope. I pray to them I say
 give to me that.

NOTES.

This letter was sent in the name of, and with the consent of the following Omahas: Dúba-ma^{n'}ɸiⁿ, Ta^{n'}waⁿ-gáxe-jíñ'ga, ɣaxe-ɸaⁿ'ba, A^{n'}-paⁿ-qañ'ga, Wadjépa, Sín'de-xa^{n'}xaⁿ, Míⁿxá-t'aⁿ, Qíɸá-gahige, *Fred. Merrick*, Maxéwaɸĕ, Mázi-kíde, Hídaha, Mawádaⁿɸiⁿ, Na^{n'}pewáɸĕ, Baza^{n'}-nañ'ge iⁿéáge, Baza^{n'}-nañ'ge jíñ'ga, Ha^{n'}daⁿ-ma^{n'}ɸiⁿ, Naⁿbé-dúba, Macti^{n'}-aⁿsá, Qagá-ma^{n'}ɸi^{n'}, Gia^{n'}ze-ɸiñ'ge, Wají^{n'}-a^{n'}ba, Ʉe-áqɸa, Héɣa-ɸaⁿ, Giháji, Mañgá'áji, Ʉénicka, Ga^{n'}í^{n'}-báji, Ní^{n'}dahaⁿ, Maⁿágata, Uɣí-ɗaja^{n'}, Hañ'gaqti, Qáde-bánaⁿ (younger brother of Naⁿpewaɸĕ), Wáciⁿ-úme, Ʉé-huta^{n'}bi (nephew of Maxewaɸĕ), Ʉahé-jíñga (or *Badger*), Ʉási-duba, Waɸútataⁿ, Maⁿé-gahí, A^{n'}ba-hébe, Máéawakúde (or *Richard Rush*), *Joel Rush*, Ni-úgaénde, Ʉé-ɗa-úɸiqaga, Ʉézi-híⁿ-sábĕ, Wanúkige, Nístu-ma^{n'}ɸiⁿ, Wabáhi-jíñ'ga, *Joseph La Flèche*, *Noah Sammis* (or Nān'de-ɸiñ'ge), and the two writers. ɣaxe-ɸaⁿ'ba is *Two Crows*. Aⁿpaⁿ-qañga is *Big Elk*. Hídaha is *Matthew Tyndali*.

52, 10, ɸagí'aⁿ has the force of "uɸaket'aⁿ" in this connection.

53, 5, Wábɸahaⁿ céhe, not exactly correct; should be, Wábɸahaⁿi égaⁿ céhe há, I say that because I petition to them (W.).

TRANSLATION.

Friend Gray Shirt, you went to transact our business for us. Make an effort (*or*, Do your best!). We think of you constantly. We hope that you will persevere. Should you 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). And 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 know 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

occasion when you can make an attempt. We send some names to you: all of us petition you. I wish to work diligently in this land of ours, but it all depends upon your success. If I can soon get possession of a good title to this land, then, and only then, can I expect to improve. God is looking at you as you go about this undertaking, and he loves you. We Indians, too, love you. It is because you desire good things for us, and you wish us to live. I hope that the people whom you have told about us may not give me any bad message at all. I say that as a petition to them.

FRED. MERRICK, AN OMAHA, TO GEORGE W. CLOTHIER, COLUMBUS,
NEBR. DECEMBER 17, 1879.

Áⁿbaǵé, kagéha, wawíǵaxu. Majaⁿ ééa cupí 'íáǵé
To-day, O friend, I write to you about various things Land yonder I reach you I promised

teǵaⁿ cupí-máji tá miñke. Ǵaⁿ'ja wiǵigaⁿ aká, Miⁿxá-t'aⁿ,
in the I will not reach you. Though my grand- the Miⁿxat'aⁿ,
past father sub.,

3 euǵé taté hā, wahá d'úba éskana uǵáket'aⁿ xi, ǵa'í kaⁿ-
he shall go to hides some oh that you acquire if, you I
you to him

bǵégaⁿ é euǵé tá ǵiñke, aⁿ'paⁿha. Wa'ú naⁿbáqti wakégai
hope that the one who will go to you, elk hide. Woman first two are sick

hā, ádaⁿ eubǵé bǵí'a. Caⁿ kagéha, uǵǵé'ǵtei waqiⁿ'ha aná'aⁿ
there. I go to I fail. And O friend, very soon paper I hear it
fore you

6 kaⁿbǵégaⁿ. Aná'aⁿ tēdīhi xi, euǵé ékaⁿbǵa. Wíeti kaⁿbǵa
I hope. I hear it by the time that, to go I wish for I too desire
to you him.

wahá tē, wéǵiⁿwiⁿ tē ǵiⁿ' euǵéákiǵé tá miñke edábe. Wagáxe
hides the means of the I will cause him to take it to you also. Debt
ob., buying ob.

éwiǵiⁿ masániha ǵiⁿ' euǵéákiǵé tá miñke edábe. Wahá tē
I have for fifty cents I will cause him to take it to you also. Hides the
you

9 úmaka iⁿǵéckaxe kaⁿbǵégaⁿ. C'é níkaeiⁿ'ga d'úba euǵaí. É'aⁿ
cheap you make for I hope. That person some have gone How
me to you.

wéǵéckaxe tē aná'aⁿ kaⁿbǵa hā. Wahá tē níze aí, aná'aⁿ
you do for them the I hear it I wish Hides the you they I have
ob have say, heard it
received

ǵaⁿ'ja, wa'ú naⁿbáqti wakégai égaⁿ, eubǵá-maji tá miñke.
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, Miⁿxa-t'aⁿ, 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 Miⁿxa-t'aⁿ 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.

NAⁿZANDAJĪ TO T. M. MESSICK. DECEMBER 20, 1879.

Kagéha, wawíḏaxu. Caⁿ íe djúbaqtci uwíḃḥa euḥéaḥé.
 O friend, I write to you about something. Well, word very few I tell it to you I send it to you.

Caⁿ wagáxe Aⁿ'paⁿ-ḥaḥ'ga éḥíḥíⁿ tē uḥíwíḥaⁿ'-ḥti-maⁿ'. Nía-
 Well debt Big Elk he has it the I have aided you greatly In-
 for you respecting your own.

eiⁿ'ga ukéḥíⁿ eḥḥa-báji égaⁿ, wabágḥeze tiaⁿ'ḥakiḥé ḥaⁿ uáwa- 3
 dian common they disre- as, letter you sent it here the I told it
 gard him to me ob.

gíḃḥa. Aná. Ḥási aká íbahaⁿ'i. Kí wagáxe ḥagít'aⁿ tēḥíḥi
 to them. I begged. Dorsey the he knows it. And debt you possess by the
 sub. your own time

aⁿ'paⁿ'ha aⁿ'ḥá'í 'íḥíḥé wabágḥeze iⁿ'ḥéḥaxu tiaⁿ'ḥakiḥé tē'di.
 elk hide you give to me promised letter you wrote to me you sent it here when.
 to me to me

Aⁿ'paⁿ-ḥaḥ'ga uḥúakié. Caⁿ aⁿ'paⁿ'ha kaⁿ'ḃḥa tḥábe. Éskana, 6
 Big Elk I talked to him about it. Well, elk hide I wish. very. Oh that,

kagéha, tiaⁿ'ḥakiḥé kaⁿ'ḃḥégaⁿ.
 O friend, you send it here to me I hope.

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.

Ciñ'gajĩn'ga ƒiƒiƒa wañ'gaƒiⁿ údaⁿqtiaⁿ'i, uwíbƒa enééaƒé.
 Child your we have them they are very good, I tell it to you I send it to you.

Ciñ'gajĩn'ga ƒiƒiƒa wañ'gaƒiⁿ wédaƒai, údaⁿqti mĩⁿ'jĩnga
 Child your we have them has had a baby, very good girl

3 ídaƒai, uwíbƒa enééaƒé. Caⁿ e'aⁿ maⁿ'niⁿ éiⁿte caⁿ waqĩⁿ'ha
 she has given birth to it, I tell it to you I send it to you. Well, how you walk if, well paper

enééwikíƒé hã. Níaciⁿ'ga wiⁿ eáƒé, inégiáƒé. Uƒákié. E'aⁿ
 I send it to you . Person one I have him as a kinsman, I have him as a mother's brother. You talk to him. How

maⁿ'ƒiⁿ' éiⁿte aná'aⁿ kaⁿ'bƒa Ciñ'gajĩn'ga ená-ma aⁿ'i éiⁿte
 he walks if I hear it I wish. Child those who are his aⁿ'i they are how if

6 awána'aⁿ kaⁿ'bƒa.
 I hear about them I wish.

NOTES.

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

56, 2. Ciñgajĩnga ƒiƒiƒa wañgaƒiⁿ wédaƒai. 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, Ciñ'gajĩn'ga ƒiƒiƒa

wiⁿ añgáƒiⁿ édegaⁿ wédaƒai, *one of your children whom we have kept*
 one we have but (past) has a baby.

has had a baby. Ciñ'gajĩn'ga ƒiƒiƒa wañ'gaƒiⁿ-bi ehé aká wédaƒai,
 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, Ciñ'gajĩn'ga ƒiƒiƒa wañ'ga-ƒiⁿ-bi ehé aká áma wédaƒai (literally, *The other one of your children,*
 the other one

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

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.

MA^NTCU-NA^NBA TO WIYAKO^N, YANKTON AGENCY. DECEMBER 26,
1879.

Jaⁿekáha, ɸa'eaⁿɸáɸē tē níkaeiⁿ'ga ɸiɸiáa ɸá'eaⁿ'ɸai iɸáxi-
O sister's son, you have pitied the people your have pitied me I know it
me

ɸahaⁿ. Edádaⁿ níkaeiⁿ'ga ɸiɸiáa aŋgí'í taí gě é tíⁿɸiñ'kiɸai
for myself. What people your we shall give the pl. it they send here
back to in ob. for me

kaⁿbɸégaⁿ. Iⁿ'ndaⁿ tē'di, wigíáaⁿbe etégaⁿ, ɸaⁿekáha. Níka- 3
I hope. Good for when, I see you, my apt. O sister's son. Peo-
me own

eiⁿ'ga ɸískiē'qti ɸidaⁿ'bai ewékaⁿbɸé édegaⁿ' aⁿɸí'ai. Caⁿ' d'úba
ple all in a mass they see you I have wished but we have Well, some
for them failed.

ealí etégaⁿ. Wakan'diɸé ɸidaⁿ'be gaⁿ'ɸai. Caⁿ' Unájiⁿ-ská'
they apt. In great haste (im- to see you they wish. Well, White Shirt
reach patiently)
you

eénaⁿba wigíáaⁿbe kaⁿ'bɸaqtí. 6
that two I see you, my I strongly desire.
own

NOTE.

57, 4, ewekaⁿbɸé, in full, ewekaⁿbɸa.

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.

Wiáaⁿ'be kaⁿbɸéde, bɸí'a há. Nisíha, iɸádiɸai aká Iyígaⁿɸai
I see you I have wished, I am O child, agent the Grandfather
but unable . sub.

jíñ'ga éɸaⁿba iⁿwiⁿ'ɸi'agaí égaⁿ, cubɸá-máji tá miñke. Oí e'aⁿ'
small he too they are unwilling as, I wil not go to you. Again how
for me

enégaⁿ ɸí, ɸítaⁿ iñgáxe gíɸa-gă, ɸíjiñ'go éɸaⁿba. Caⁿ' ukít'ē 9
you think if, correctly to make be sending the Well, foreigner
for me back hither your son he too.

itáxaí-ma etí eaⁿ' edádaⁿ íuɸa íɸaná'aⁿ ɸí'etē, iⁿwiⁿ'ɸana
those at the head too well, what news you hear the even if, you tell it to
of the stream report me

tíƿaƿě kaⁿbƿégaⁿ. ƿaⁿ e'a^{n'} maⁿní^{n'} ƿí'etě, ƿítaⁿqtí aná'aⁿ
 you send I hope. Well, how you walk even if, very cor- I hear it
 it here rectly
 ka^{n'}bƿa.
 I wish.

TRANSLATION.

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.

MAWADAⁿƿíⁿ, AN OMAHA, TO MAWATAⁿNA, A YANKTON. JANUARY
 12, 1880.

3 ƿísañ'ga cín'gajín'ga na^{n'}qtí kě gít'e hā. E'a^{n'} ƿaná'aⁿ
 Your younger child full grown the dead to . How you hear it
 brother recl. ob. him

ƿí'etě, e'a^{n'}qtí ekáxají teƿa^{n'}ja, ƿaná'aⁿ tégaⁿ uƿíƿa euƿéƿai
 even if, just how you did not though, in you hear it in order to tell it sends it
 the past, that to you to you

ƿísañ'ga aká. ƿísañ'ga gípějī hégajī, ƿaná'aⁿ tégaⁿ uƿíƿa
 your younger the sub. Your younger bad for very, you hear it in order to tell it
 brother brother him that to you

6 euƿéƿai. Cémjīn'ga ƿaⁿ bƿúgaqtí ƿá'ea^{n'}ƿai, gípějīⁿƿíñ'kíƿai.
 sends it to Young man the all have pitied me, they have caused grief
 you. coll. for my own (child).

Caⁿ ákihaⁿ bƿúga ƿíñgě đáxe ga^{n'} ea^{n'} na^{n'}jíⁿekě'qtci ga^{n'}
 Well, beyond all I have made it as yet just barely so
 nothing

mañ'gƿe aƿí^{n'}, wa'ú júagíƿe. Uwátañga, édegaⁿ nānd ísaⁿ-
 erect I sit, woman I with her, As soon as. but (?) I have nothing to
 my own.

9 ƿíñ'ge ga^{n'}, ata^{n'} wíja^{n'}be eupí ka^{n'}bƿa ƿí, eupí tá mīñke.
 cheer me as, how long I see you I arrive I wish, if, I will arrive where you
 where you are are

Ca^{n'} íe edéce ƿí'etě, ea^{n'} uƿě'qtci waqí^{n'}ha wíⁿ tíƿaƿě ƿí,
 Well, word what you even if, well, very soon paper one you send if,
 say here

aná'aⁿ ka^{n'}bƿa.
 I hear it I wish.

NOTES.

58, 4-5, euƿéƿai ƿísañga aka, voluntary action. ƿísañga gípějī hegajī, involuntary action, as no one wills to be sad, hence "aka" is not used; but "ƿísañga aka" is understood after "euƿéƿai" in the next line.

58, 6, gípějīⁿƿíñ'kíƿai. L. and W. said that this could not be used here, though a genuine Omaha expression. They substituted "gípě-

jiān'kičai," *they are sorry for me.* But G. gave four readings of equal value; gípčjīⁿfiñ'kičai, gípčjīān'kičai, ufiⁿgigčfa-iⁿfiñ'kičai, the strongest expression of the four, and gī'čajjīān'kičai. The differences in meaning will be explained in the Čegīha-English dictionary. W. gave gíteqi iⁿfiñ'kičai as a syn. of gípčjī-iⁿfiñ'kičai.

The following might have been said by the bereaved father: Nīpa gínité eté ŋī, 'ágčagičé ā (*or, áhaⁿ*), ičádi, *He ought to have kept alive (but by not doing so) he has made his father suffer!* (G.)

58, 8. Uwatañga edegaⁿ, 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 consoled 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.

MAWADAⁿČIⁿ TO TUHI AND MAHIⁿ, NO HEART, NEBR.

Ciñ'gajjīn'ga fičīča akīča wabágčeze gáčaⁿ wegáxe tíčai.
Child your both letter that to make it for them he has begun.

Čiⁿgáⁿ aká (Mawádaⁿfiⁿ) ijjīn'ge naⁿ'qti kě gí'čé, élegaⁿ
Your the sub. (Mandan) his son fully grown the dead but
 grand- father the reel. to him,

fiⁿjjīn'ge fiⁿgáqčfaⁿ ígahí čaná'aⁿ tai-égaⁿ wabágčeze gáčaⁿ 3
your son your wife (mixed, or) you hear it in order that (pl.) letter that
 together with

fiⁿgáxai. Čaⁿ' iⁿ'ča-máji héga-máji. Edádaⁿ iⁿ'wiⁿ'qpačé tě,
he has made Well, I am sad I am very. What I have lost it the
 to you. ob.,

čaná'aⁿ tégaⁿ uwíłčfa eučéčai. Aⁿwaⁿ'qpani héga-máji, čaⁿ'
you hear it in order that I tell it to I send it to I am poor I am very, yet
 (dual) you you (pl.).

fičtí účkaⁿ e'aⁿ' maⁿ'čniⁿ' ŋī, aná'aⁿ kaⁿ'bčfa. Čaⁿ' wabágčeze 6
you too dead low you walk if, I hear it I wish. Well, letter

wiⁿ tiaⁿ'čakičé kaⁿ'bčfa.
one you send here I wish.
 to me

NOTES.

Tuhi and Mahiⁿ were Iowa chiefs. Each had a son.

59, 1, wegaxe tiçai, should be, eweðaxe ati, *I have come hither to make it for them* (i. e., *write it to them*), *vide W.*; but eweðaxu euçéaçčē, *I write it to them and send it to you*, is suggested by G. It is probable that the sender really said, "wegáxe tē 'içai," *he promised to make it for them*, as this, when pronounced rapidly, sounds like "wegaxe tiçai."

59, 3, igahi. This should be cēna, *enough* (W., G.), or, mégaⁿ, *likewise* (G.).

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.

JAMES SPRINGER, AN OMAHA, TO W. M. C. GRANT, SIBLEY, IOWA.

JANUARY 26, 1880.

Kagécha, agçí tē ceta^{n'} wa^{n'}çĩngé bçí^{n'}-mají. Ca^{n'} úda^{n'}çti
 O friend, I have the so far in vain I have not been. Well, very good
 returned here

agçí tē çin'gajĩn'ga wáagçábçíⁿ, ea^{n'} wĩbçahaⁿ. Çuçá-bají
 I have the child I have kept them, yet I thank you. They shall not
 returned here my own,

3 taité. Ca^{n'} wabágçeze áçadaí, úda^{n'}çti najĩ^{n'}i. Ha^{n'}çí cta^{n'}be
 go to Well, book they read, very good they stand. Henry you see
 you. him

çĩ'çĩ, uçéna ka^{n'}bçégaⁿ.
 if, you tell it I hope.
 to him

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.

TA^NWA^N-GAXE JIŃGA TO JAMES VORE. JANUARY 27, 1880.

Ca^w úckaⁿ wi^w níkaciⁿ'ga d'úba sídádi wačítaⁿ hí éde
 And deed one person some yesterday to do some reach- but
 work ed there

íčádičai čínké íe wiⁿ a'í učbča. Gañ'çi íe kē wi'í uwíbča
 agent the one word one I gave I told it And then word the I give I tell it to
 who it to him. ob. it to you

há ci čí. Wačítaⁿ tē aⁿwaⁿ'ječa hēga-máji, aⁿčaⁿ'sabe hēga- 3
 again you. Work the I am tired I am very. I suffer (from it) I am
 ob. (of it)

máji. Iⁿ'taⁿ wabčítaⁿ tē ceta^w umaⁿ'čínka sátaⁿ wabčítaⁿ.
 very. Now I work at the so far year tive I have worked
 something at something.

Taⁿ'waⁿgčaⁿ wágazu ačípaⁿbča ga^w, taⁿ'waⁿgčaⁿ áagikihíde,
 Nation straight I wish for my as, nation I watched it, my
 own own.

aččítaⁿ anájiⁿ. Aⁿčaⁿ'epahaⁿ čanájiⁿ, edádaⁿ níkaciⁿ'ga majaⁿ' 6
 I work at I stand. You know me you stand, what people land
 it, my own

čan'di údaⁿ anájiⁿ kaⁿ'bča tē aⁿčaⁿ'epahaⁿ'qti čanájiⁿ. Edádaⁿ
 in the good I stand I wish the you know me very well you stand. What
 times in the past about it regularly you have heard.

níkaciⁿ'ga čéčuadí'eti ušúwikie-naⁿ-maⁿ' čaná'aⁿ. Kí gat'aⁿ'-
 person here at different I have been talking to you you have And at last
 times in the past about it regularly heard.

hiⁿ çi éskana účítaⁿ dádaⁿ etéetēwaⁿ' ubčaⁿ' kaⁿ'bčégaⁿ. Wíča 9
 (future) oh that work what soever I take hold I hope. I ask a
 of it favor of you

há. Iⁿwiñ'čaiñ-gā há. Čiejá' eti uwíčaⁿ hēga-máji, kí égaⁿ
 help me ! You on the too I have I not a little, and so
 one hand aided you

iⁿwiñ'čaiñ-gā. Ca^w níkaciⁿ'ga naⁿ'bá účítaⁿ tē íbčaⁿ'i tē éskaⁿ
 help me. Well. person two work the have had the I hope it
 of it

ebčégaⁿ ga^w, čaná'aⁿ tégaⁿ uwíbča. Uwíbča tē ga^w uwíbča 12
 may be so as, you hear it in order I tell it to I tell it to the at any I tell it
 that you. you rate to you

há: Cañ'ge-skā Íbahaⁿ'bi éčaⁿ'ba. Máččē gččba-na^w'ba kí č'di
 White Horse Ibaha'bi he too. Winter twenty and on it

čáččē ceta^w wačítaⁿ'i éde, iⁿ'taⁿ uječai ebčégaⁿ. Níkaciⁿ'ga
 six so far they have worked but, now they are tired I think it. Person

wiⁿ wačítaⁿ ga^w'čai éiⁿ'te gat'aⁿ'hiⁿ tē'di éskana níaciⁿ'ga 15
 one work desires if at last oh that person

áji wačítaⁿ tē ačí^w kaⁿ'bčégaⁿ. Cañ'ge-skā ijiⁿ'čaiččē éde,
 an- work the he I hope. White Horse I have him for but.
 oth- has it an elder
 er brother

añgíqta-báji. . . . Wáčanaⁿ'bahá-naⁿ ea^w'caⁿ.
 he does not wish He makes us (go) in usu always.
 to be intimate two ways ally
 with me.

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 Ibahaⁿbi. 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.

JAŦI^N-NA^NPAJI TO T. H. TIBBLES.

Kagčha, uŦágacaⁿ ne tē' eeta^{n'} Wakan'da wábŦahaⁿ.
 O friend, you traveled you went the so far God I have prayed to
 about something.

Wakan'da wáŦahaⁿ-máccē bŦúgaqtí Ŧaniá'aⁿ taí. Úekaⁿ ŦíŦa
 God ye who pray to him about something. all you will hear it. Deed your

3 uŦúwihái, iŦáŦahaⁿ-mají'qtí, niáŦa-naⁿ tē uŦúwihái. AníŦa
 I follow you I do not know it at all, at random usu- the I follow you I live
 (pl) on account of it, ally (pl) on account of it.

eŦégaⁿ ebŦégaⁿ égaⁿ úekaⁿ uŦúwihái.
 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,

MAXEWAČĚ TO JOHN PRIMEAU, A PONKA.

Ca^{n'} maeté ŋi, cupí etégaⁿ, kagéha. Ca^{n'} íe tē éskana
 Well, warm when, I reach apt, O friend. Well, word the Oh that
you

ca^{n'}caⁿ čagčiceča^{n'}jī kaⁿbčégaⁿ.
 always you do not break it, I hope.
your own

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^NČĪ^N, AN OMAHA, TO MRS. MINNA SCHWEDHELM, WEST POINT, NEBR. JANUARY 29.

Ca^{n'} céču wīa^{n'}be . pí tečan'di íčáe wīa^{n'}be pí ehé 3
 Well, youder where I see you I at the place, I spoke I see you I I said
you are reached in the past reach there

teča^{n'} íčáusíetaⁿ égaⁿ ča^{n'}ja, agčí tē'di ékitaⁿhá Iḡgaⁿčai
 in the in the I told a lie so though, I came when just at that Grandfather
past lie back here time

aká ŋi wa í 'ičai, kī mīkaci^{n'}ga čéama bčégaqti eka^{n'}i. . . .
 the house promised to and people these all were
sub. give them to us, active.

Ūⁿa^{n'}čīn'ga-majī ceta^{n'} agčí'a ja^{n'} ka^{n'}bča kč. Kī ca^{n'} a^{n'}ba 6
 I am not at leisure so far I have not finished wood I desire the And yet day
my work lg. ob.

wīa^{n'}be tē íčápahaⁿ-majī'-qti-ma^{n'}. Wačítaⁿ hegáji abčī^{n'}.
 I see you the I do not know at all. Word not a little I have it.

Ca^{n'} gī'čajjā'jī-gā. Íe čútaⁿqti uwíbča cíčéíčé.
 Yet do not be sad! Word very cor- I tell it to I send it to
rectly you you.

Cañ'ge-má etī wačítaⁿi. 9
 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.

Wacpáxu tícaḥé ḥaⁿ aná'aⁿ éde u'aⁿ'ḥiṅgé. Ḥítaⁿ' ta amá
You wrote something you sent it here the ob. I heard it but in vain. Those who will work

wasniⁿ'dai. Kí caⁿ' júga wíqtei wéḥigḥaⁿ tē údaⁿ'qti Ḍáxe
are slow. And yet body I myself plan the very good I made it

3 édegaⁿ ḥé'íta tá miṅke. Ḥaná'aⁿ tēgaⁿ uwíḥḥa euḥéaḥé
but I shall fail You hear it in order that I tell it to you I send it to you.

Ukít'ē-ma wiⁿ' ḥaⁿ'be te'di ekaⁿ' aⁿ'waⁿ'seḥaⁿ éde iⁿ'teḥi Caⁿ'
The foreign one I saw it when motion I was rapid but difficult Well,
nations for me.

údaⁿ tē'ḥa waekañ'-gā. Éskana údaⁿ tē iⁿ'ḥé'siḥé kaⁿ'ḥé'egaⁿ.
good with regard to the make an effort. Oh that good the you remember it for me I hope.

6 Síndé-gḥeeká é áwake. Caⁿ' waqíⁿ'ḥa Síndé-gḥeeká eḥá
Spotted Tail him I mean him. Well. paper Spotted Tail his

ḥaⁿ'be ḥi, iⁿ'ḥé, u'aⁿ'ḥiṅgé iⁿ'ḥé. Umaⁿ'ḥaⁿ amá wéḥihíde
I see it if. I am glad, for no reason I am glad. Omaha the pl. implement

ké' eti ḥizé ta amá ḥa, maeté tēdihí ḥi, gaⁿ' na'añ'-gā: wé'íⁿ,
the ob. too will receive warm by the time at any rate hear it! horse-collars,

9 jaⁿ'maⁿ'ḥiⁿ, wé'e, wáḥu. Níe aⁿ'ḥiñ'gō-qti-maⁿ' ḥa. Íuḥa
wagon, plow, pitchfork. Pain I have none whatever News

aⁿ'ḥiñ'ge. . . .
I have none.

NOTE.

64, 9. Wáḥu generally means, *an awl*; but in this case it refers to *pitchforks*, which are usually called, "qad-íbaqapi," or "qad-íḥizé." Wáḥu jaḥa, "forked awl," is a *table fork*, and wáḥu jiṅga, "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-MA^NΦI^N TO MRS. SCHWEDHELM. FEBRUARY 9, 1880.

Aⁿba pí taté. Uhc' píäji-má t'aⁿi'égaⁿ, caⁿ' aⁿ'ba-waqúbe
 Day I shall reach there. Path the bad ones abound as, and mysterious day

φé ehébe pí kaⁿ'bça etéctōwaⁿ b'fí'a etégaⁿ égaⁿ, . . .
 this part of it I reach there I wish even if I fail apt as, . . .

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 pahān'gadi cupí tē'di iⁿ'teaⁿ cī wīaⁿ'be kaⁿ'bça. 3
 Summer formerly I reached when now again I see you I wish.
 you

Waçitaⁿ agçictaⁿ ŋi, cubçé kaⁿ'bça. Wijiⁿ'çē cī çisiçē-naⁿ'i.
 Work I finish mine when, I go to I wish. My elder too thinks usu-
 you brother of you ally.

Ihān'ktaⁿwiⁿ' amá e'aⁿ' éiⁿ'te waqiⁿ'ha cuhí ŋi, awána'aⁿ
 Yankton the pl. how perhaps paper reaches when, I hear about
 sub. them

kaⁿ'bça. Wináqtei gaⁿ cubçé tá miñke. Çí-niñkē'čēdí cupí 6
 I wish. I alone at any I will go to you. To you who sit I will
 rate reach

tá miñke.
 there where
 you are.

NOTES.

George Miller, or Aⁿçabi, 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. Wijiⁿ'çē, Edward Miller, George's *cousin* according to civilized kinship systems, and a member of the same gens.

65, 6. Çi-niñkē'čēdí, *contr. from çiniñkē'čē and čēdí.*

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.

Kagéha, wisíčč-naⁿ ea^m'eaⁿ. Cé pí tē'di edádaⁿ údaⁿ
O friend, I think usually always. That I when what you
of you ally

maⁿoniⁿ' níńké wípaⁿ'bai. Wakan'da wáƿahaⁿ é áwake. Agǵí
you walked you who I saw you. God praying to it I mean it. I came
sat him about back
something here

3 égaⁿ uáwakié níkaciⁿ'ga-ma. Caⁿ' gǵéba-cáďčqtiégaⁿ ǵi tē
having I talked to the people (pl. ob.). Well about sixty house the
them ob.

uďái ebégaⁿ, Nieúde ké'di. Iⁿ'teaⁿ aⁿ'ba-waǵúbe tē'di gǵé-
entered I think it, Missouri R. by the. Now mysterious day on the just

baǵti ní ƿataⁿ'i, naǵí áǵaǵtaⁿ'i: Aⁿ'ba-hebe iúepa, Máč'a-
ten water they drank, head they dropped Half-a-day his grand- Richard
on: son,

6 wakúde, Le-ǵiń'ga-wadáǵińge, Má'a-ǵúde, Wadǵepa iǵiń'ge, . . .
Rush, Skittish Buffalo Calf. Gray Cottonwood, Wadǵepa his son,

Kí údaⁿ wípaⁿ'bai gaⁿ', égaⁿ kaⁿ'bǵa. Agǵí tē'di égaⁿ ǵáǵai
And good I saw you (pl.) as, so I wish. I came when so they did
back here

ǵéama d'úba. Kí eónáǵtei Wakan'da ǵińké aⁿƿań'ǵunáǵiⁿ
these some. And he alone God the st. we stand by (we
one depend on) him

9 ǵi, aⁿniⁿ'ia taí, ehé. Majaⁿ' ƿan'di enáǵtei ǵáxe ǵińké
if, we will live I say. Laud in the he only the one who is
(sits) making

aⁿƿań'ǵunáǵiⁿ tá-bi égaⁿ wegáǵai. Kí Wí-naⁿ aⁿsičé maⁿ'ǵiⁿ'i-ǵá
that we will depend on him so he makes it for us. And I only to remem-
ber me walk ye

há. Wí-onaⁿ údaⁿ tē abǵiⁿ'." Majaⁿ' ƿan'di etéwaⁿ' aⁿmaⁿ'ǵiⁿ
! I only good the I have it. Land in the soever we walk

12 tē eónaⁿ' aⁿƿaⁿ'wackaⁿ etégaⁿ'i. Céǵu eǵpí tē'di íe đáxe
the it only we make an effort by apt. Yonder I reach when word I make
means of it are there where you are where you are

ǵaⁿ'ja, đǵúba đáxe. Píǵti wíbǵahaⁿ euǵéǵai, Wakan'da
although, few I make. Anew I pray to you I sent to you God
(pl.),

wáƿahaⁿ-máćé. Ǵ'ónáǵtei oníwagázu onái. Waúie-máćé,
ye who pray to him Only you you correct it you go. O ye lawyers,
about something,

15 eóna uǵúwináǵiⁿ'i majaⁿ' ƿan'di. Kí níkaciⁿ'ga ukéǵiⁿ ań'ǵaǵiⁿ
enough I depend on you land on the. And Indian common we who move
(pl.)

majaⁿ' aǵǵáǵiⁿ weǵéćkaⁿ'onái égaⁿ weǵéńitaⁿ maⁿ'niⁿ'i. Kí
land to have his you wish it for us as you work for you walk. And
own us

íçáugçé'qti continually	wisíçai I think of you (pl.)	ma ⁿ bçí ^{n'} . I walk.	Èskana Oh that	maja ^{n'} land	çá ^{n'} the ob.	agçábçí ^{n'} I have my own	
i ⁿ çí ^{n'} wañkét'a ^{n'} i they acquire mine for me	ka ^{n'} ebçéga ^{n'} -na ^{n'} I hope it	usu- ally	ea ^{n'} ca ^{n'} . always.	Nān'de Heart	çá ^{n'} the	i ^{n'} uda ^{n'} qti very good for me	
Wakan'da God	çíñké the st. one	enáqtei He only	uçíanáji ^{n'} I depend on him	ma ⁿ bçí ^{n'} . I walk.	Níkaci ^{n'} ga Indian	ukéçí ^{n'} common	3
a ⁿ ma ^{n'} çí ^{n'} i we walked	tē the	wagçá ^{n'} çí ^{n'} i we are foolish	tē the	wēçénicçá ^{n'} you abolish it for us	eka ^{n'} nai, you (pl.) wish,	wēçéa ^{n'} ma you throw it away from us	
eka ^{n'} nai. you (pl.) wish.	Níkaci ^{n'} ga Human beings	wackáxe you make us	eka ^{n'} nai. you (pl.) wish.	Ūcka ^{n'} Deed	gátē that	níçta ^{n'} you fin- ish it	
tēdílí çí, by the time when (or that),	níkaci ^{n'} ga human beings	a ⁿ ma ^{n'} çí ^{n'} i ^{n'} we walk	éga ^{n'} qti ^{n'} just so	tai, will,	maja ^{n'} land	çán'di. in the.	6
Kí And	wacka ^{n'} strength	waçíñ'gai. we have none.	Wacka ^{n'} jañga'qti Very strong	wackáxe you make us	éga ^{n'} so	tai. will.	

TRANSLATION.

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 to abolish for us the 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.

MA^NTCU-NA^NBA TO XIΓΦA^NXE WÁΦATAI, YANKTON AGENCY, DAKOT
TERRITORY, 1879.

Aⁿwañ'kega teábe φαⁿ'ja, eaⁿ' waqiⁿ'ha euφéwikiφé. Pahañ
I am sick very though, yet paper I send it to you by Often,
some one.

gadi'eti níkaeiⁿ'ga égaⁿ wiⁿ tíφe ha, wiqaⁿ'bai pí xi. Wawo
formerly Indian like one was sent I saw you (pl.) I when. You aske
hither reached there question about

3 naⁿxe pahañ'ga tē zaniqti abφiⁿ' (Caⁿ' edádaⁿ íwaⁿxe íφē t
various before the all I have it. Well, what to ask a he t
things question sent
hither

é áwake). Wiqaⁿ'bēqti uwíφa taí miñké hã. Aⁿwañ'keg
it I mean it. I really see you I will tell it to you (pl.) I am sick

édegaⁿ' at'é taté íφáxi dābaⁿ'-etēwaⁿ-máji, eí aniⁿ' taté íφáxi
but I shall die I do not know the least thing about again I shall live. I do n
myself,

6 dāhaⁿ'-etēwaⁿ-máji. Caⁿ uet'é amá φidaⁿ'be gaⁿ'φai égaⁿ eu
know at all about myself. Well, they the pl. to see you they wish as they shal
remain sub.

taité. φéφañka iⁿ'é'age φañká euhí taité φαⁿ'ja, eiñ'gajiñ'g
reach you. These old man the ones shall reach you though, child
who

wiwípa, Ietá-basúde, é pahañ'ga taté. Añgúkikié kaⁿ'bφ
my own, Ieta-basude, he shall be the first. We talk together I wish

9 φαⁿ'ja, Ihañk'taⁿ'wiⁿ' jí φan'di é'di φanaⁿ'etaⁿ kaⁿ'bφégaⁿ: é'c
though, Yankton vil- in the there you stop walk- I hope: the
lage ing

cahí etaí. Maqqi-jíde, Iígaⁿ'φai φiñké'ia cí xi, iñ'xijá-g:
they may reach you. Red Cloud, Grandfather to the st. you if, request that n
reach there granted as a fav to yourself.

Uáwakié kaⁿ'bφa hã. Umaⁿ'haⁿ-mádi úekaⁿ wiⁿ' aⁿwañ'φa-g
I talk to them about some-thing I wish To the Omahas deed one tell about me

12 há, é'ja híi xi. Ihañk'taⁿ'wiⁿ' jí φati xi, uqφé waqiⁿ'h
! there they arrive there Yankton house you come when, soon paper

tiañ'kiφá-gã. Winá'aⁿ kaⁿ'bφa. Édi xi, euhí daⁿ'ctēa
send hither to me. I hear from you I wish. In that case, they perhaps
reach you

taité hã.
shall (pl.)

15 (To Wiyakoiⁿ:)—Jaⁿ'ckáha, aⁿ'baφé aⁿwañ'kega héga-máj
O sister's son, to-day I am sick I am very.

Añgíni xi, wiqaⁿ'be tá miñke, kí añgíni-máji xi, wiqaⁿ'ba-má
I recover if, I will see you, and I do not recover if, I will not

tá miñke.
see you.

NOTES.

This letter was dictated by Maⁿteu-naⁿba when all thought him dying. He was surrounded by the chiefs and his kindred when the author recorded his words. *ŷigŷaⁿxe-waŷatai* was probably intended for the Dakota, *Tulimaŷa-wiŷayutapi* (*Tuqmaxa-witeayutapi*), 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 *Wiyakoiⁿ*.

68, 1. *Pahaŷgadie^ti nikaciⁿga egaⁿ wiⁿ tiŷĕ hă, wiŷaⁿbai pi kĭ.* This sentence puzzled L. and F. as well as the author; but G. has explained it, after transposing “*egaⁿ*” and “*wiⁿ*,” supplying *wabăŷĕze*, a letter, and changing “*pi*” to “*agŷi*,” *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 *Wiyakoiⁿ*):—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.

<i>Waŷiⁿha</i>	<i>ŷaⁿ</i>	<i>sidădi</i>	<i>tĭ</i>	<i>hă.</i>	<i>Sidădi</i>	<i>tĭ</i>	<i>tĕ</i>	<i>hŷĭze</i>	<i>ĕkitaⁿ</i>	<i>hăqtei</i>
Paper	the	yester-	came	.	Yester-	came	the	I took	just at that time	
	ob.	day			day		it			
<i>nikagăhi</i>	<i>wăxai.</i>	<i>Caⁿ</i>	<i>edădaⁿ</i>	<i>iuŷa</i>	<i>ŷĭngĕ.</i>	<i>Aⁿ</i>	<i>ŷaⁿ</i>	<i>naⁿ</i>	<i>xai</i>	<i>ĕgaⁿ</i>
chief	they made	Well,	what	news	there is	You (pl.)	asked me	as		
	them.				none.		a question			
<i>uwĭbŷai.</i>	<i>Caⁿ</i>	<i>nikaciⁿ</i>	<i>ga</i>	<i>amă</i>	<i>wăŷĭŷĕtaⁿ</i>	<i>i</i>	<i>ĕgaⁿ</i>	<i>wăŷe</i>	<i>wăxai</i>	3
I tell it to	Well,	the people	the pl.	they work for	as	white	they act			
you (pl.)		sub.	sub.	themselves		people				

- i^{n'}taⁿ*. *Ja^{n'}paūga* *ḥita^{n'}i* *tē* *ó* *áwake*. *Waḥitaⁿ* *waḥána'aⁿ-*
 now. Large logs they work (the) it I mean it. Work you have usually
 at (act) heard about
- na^{n'}i* *i^{n'}taⁿ* *waḥitaⁿi*. *Níkaci^{n'}ga* *ukéḥiⁿ* *ḥa^{n'}hahá* *ḥagḥi^{n'}-macé*,
 them now they work. Indian common you who sit on the borders of dif-
 ferent (tribes).
- 3 *wacka^{n'}-ega^{n'}i-gā*. *Jíají-na^{n'}i* *winá'aⁿi*: *wanítaⁿ-bájí* *é* *áwake*.
 do make (ye) an effort. Inferior usu- I have heard you do not work it I mean it.
 ally about you:
- Maja^{n'}* *ḥan'di* *wáḥe* *amá* *ákieúgai*, *údaⁿ* *iḥádiḥai* *edádaⁿ* *edé*
 Land in the white the pl. stand very there- agent what what
 people sub. thick, fore fore he says
- tē* *añ'guin'ḥaⁿ-na^{n'}i*. *Caⁿ* *edádaⁿ* *síḥewáḥé* *ḥiñgé*. *Aⁿwa^{n'}ḥita^{n'}i*
 the we usually help him. Well, what memorable there is We work
 none.
- 6 *tédítaⁿ* *wai^{n'}* *sagí* *a^{n'}i^{n'}i*. *Ceta^{n'}* *wiḥiga^{n'}* *a^{n'}ḥañ'gunájiⁿ-bájí*,
 since (or blankets firm we have So far my grand- we have not depended on
 conse- quently) worn. father him,
- na^{n'}bé* *tē* *wacka^{n'}añgíkiḥai*. *Iḥádiḥai* *uḥíkie-na^{n'}i* *tē* *égaⁿ*
 hand the we cause our own, to Agent he speaks usu- the so
 make an effort. to you ally
- gáxai-gā*: *é-naⁿ* *údaⁿ* *tē* *ebḥégaⁿ* *há*. *Úwaḥaginá* *tégaⁿ* *uwíbḥa*
 do ye! it only good the I think it . You tell something in order I tell it to
 to him that you
- 9 *euḥéaḥé*. *Níkaci^{n'}ga* *ḥiḥiḥa-ma* *na'a^{n'}* *ewékaⁿbḥa*. *Wawéḥe-*
 I send it to People those who are to hear it I wish for them. You teach
 you. your own them
- eka^{n'}ze* *tégaⁿ* *uwíbḥa*. *Iḥádiḥai* *éḥaⁿba* *na'a^{n'}* *ékaⁿbḥa*.
 various in order I tell it to Agent he too to hear it I wish for
 things that you. him.

TRANSLATION.

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.

WASABE-LAŅGA TO NICŪA^{N'}-CIŅĒ, AN OTO.

Waqi^{n'}ha euféačĕ tá miŅke. Haqúde wai^{n'} jide uctai
Paper I will send it to you. Robe blanket red remains
 tĕ'di, Le-jéga fá'í wíka^{n'}bĕa. Fá'í-baji xi, cubĕé tá miŅke
when, Le-jega you give I wish for you. You do not give it to him it, I will go to you
 uqĕé'qti. Cañ'ge ta^{n'} a^{n'} fá'í ta^{n'} ájiqti a^{n'} fá'í. Wáqe cañ'ge 3
very soon. Horse the std. you gave ob. it to me the std. entirely you gave ob. different one it to me. White horse people
 eá uctai tĕ'di a^{n'} fá'í-báji i^{n'} fá-majiqti pí.
their remain when you have not given it to me I was very sad I was returning hither.

NOTES.

This letter was also dictated in Oto by Okaxĕ-yiŅe.

71, 2. Le-jega, *i. e.* Tee-rexe, an Oto. The name means Hind quarter (rexe) of a Buffalo (tee).

71, 3. Cañ'ge ta^{n'}, etc. Either of the following can be substituted:
 Cañ'ge ta^{n'} a^{n'} fá'í 'ífačĕ-de ájiqti a^{n'} fá'í, *You promised to give me the*
Horse the std. ob. you gave me you promised. but very different you gave me,

horse, but you have given me one that is entirely different. 2. Cañ'ge ta^{n'}
Horse the std. ob.

a^{n'} fá'í ka^{n'}bĕa ta^{n'} a^{n'} fá'í-á'jĭ éga^{n'}, ájiqti a^{n'} fá'í, *You did not give me*
you gave me I wish the std. ob. you did not give to me as, very different you gave 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 Le-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^{N'}-AXA, A PONKA, TO NILÁ-LAŅ'GA-WA'Í, A KANSA. FEBRUARY 16, 1880.

Ga^{n'} waqi^{n'}ha faná - na^{n'} fá^{n'} wí'í euféačai. Ca^{n'} e'a^{n'}
And paper you have often the ob. I give I send it to you (pl.). Well, how
 ma^{n'}ni^{n'} xi ga^{n'} a^{n'}ba féčuádi winá'a'í ka^{n'}bĕa. Kĭ mačé 6
you walk if at any rate day on this I hear from you (pl.) I wish. And warm
 tĕdĭhi a^{n'}eta^{n'}be ka^{n'}bĕčga^{n'}. Ca^{n'} úda^{n'}qti ma^{n'}bĕi^{n'} féčuádi.
by the time it is reached you see me I hope. Well, very good I walk here.

Ánita ʒa^{n'} gē ean'giga^{n'} éga^{n'} a^{n'}đin'dě-qi-ma^{n'}. A^{n'}wa^{n'}cka^{n'}.
Limbs muscles the pl. I am as I was as I have them very firm. I am very
cles in. ob. formerly

ʒa^{n'}ga-qi-ma^{n'} ada^{n'}. ʒa^{n'}ze wi^{n'} Na^{n'}pewaččē ijáje aqi^{n'}
strong because. Kansas one Dangerous his name he has

3 eča^{n'}ba, waqi^{n'}ha eučéaččē ča^{n'} euhí tēdili ʒi, uqčč'qtei wi^{n'}
he too, paper I sent to him the it reaches by the time very soon one
ob. you that

a^{n'}čá'í ka^{n'}bčéga^{n'}. (ʒia^{n'}ge wi^{n'} čat'a^{n'} éga^{n'} asiččē-na^{n'}-ma^{n'}.
you give I hope. Your sister one you have as I am usually think-
it to me ing of her.

Čéču waníta na^{n'}ba a^{n'}čá'í ča^{n'}ká awágisiččē-na^{n'}-ma^{n'}, ʒi^{n'}čéha.
Yonder quadruped two you gave the ones I am usually thinking of them, O elder
where where to me that I am usually thinking of them, brother.
you are

NOTES.

Niʒa-ʒa^{n'}ga-wa'í is the Ponka notation of the Kansa, Na^{n'}ta-ta^{n'}ga-wak'ü, *Mule-Giver*, a nickname.

72, 2. Na^{n'}pewaččē, the Ponka notation of the Kansa, Nū^{n'}pewaýe.

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* hardy). For that reason I am very strong. I send this letter to you and to a Kansa named Na^{n'}pewaččē. 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 elder brother, I am usually thinking about my two animals which you gave me when I was yonder where you are.

DUBA-MA^{n'}ČI^{n'} TO MA^{n'}E-GAIII, A PONKA, NIOBRARA, NEBR. FEBRU-
ARY 16, 1880.

6 Wabágčeze wi^{n'} ʒia^{n'}čakičé ča^{n'} hčízě hă, čagčé tēdi.
Letter one you have sent back the I have re- you went when.
ceived it back
thither

Maja^{n'} itáxaʒa ne té i^{n'}ččē-qi-ma^{n'}. Kī ca^{n'} ne té i^{n'}ča-
Land towards the you the I was very glad. And yet you the I was
head of the went
river

maji'-qi-ma^{n'}. Kī a^{n'}bačé níkaci^{n'}ga čéčiči^{n'}ke ikágeaččē čiči^{n'}ké
very sad. And to-day person this st. one I have him for a friend the st.
one

9 wabágčeze i^{n'}wi^{n'}ča, i^{n'}ččē-qi-ma^{n'} ʒa^{n'}be tē. Uqčč'qtei ča^{n'}ge
letter has told it to I was very glad I saw it when. Very soon horse
me,

wi^{n'} abčiči^{n'}, ečč. Kī é áwake, i^{n'}ččē ehé tē. Maja^{n'} čéču čanáji^{n'}
one I have, you And it I meant it, I was I said the. Land here you stood
said.

tě'di íuŋa ɸĩngé. Aⁿba-wa^qúbe áma teŋan'di aⁿba wéduba tě
 when news there is none. Mysterious day other on the, in the past day fourth the

Umaⁿhaⁿ amá ekaⁿí. Ĭí tě ugípi. Kĩ níkaeiⁿga-ma bazaⁿ
 Omaha the pl. were House the ob. was full. And the people pushing the way through

maⁿbɸiⁿ. Kĩ ɸictaⁿí tě'di aⁿba-wa^qúbe ɸé, níkaeiⁿga 3
 I walked. And they finished when mysterious day this, people

amá eí uɸéwĩnkiɸai bɸúgaqti. Kĩ níkaeiⁿga amá e' íe ɸa-
 the pl. again assembled all. And people the pl. that word you sub.

ná^a-naⁿ ké ɸíúdaⁿ 'íɸai. Kĩ ukíkíe gě íe údaⁿqti iĩgáxi
 heard usually the to do good promised And talking the pl. word very good did for me together in. ob.

níkaeiⁿga amá. Kĩ caⁿ éskana caⁿge ɸímaⁿɸaⁿí tē íɸagiɸé 6
 people the pl. sub. And yet oh that horse was stolen from you the (act)? you have found your own

tě waɸíona tědihí xĩ, ɸagictaⁿbe etégaⁿ. Caⁿ e'aⁿ níkaeiⁿga
 the visible it arrives when, you see your own apt. Well, how people

itáxaⁿá-ma maⁿɸiⁿí tē wabággɸeze ɸéɸaⁿ culí, níze xĩ, e'aⁿ
 those toward the head of the river they walk the letter this one reaches you receive it when, how

maⁿɸiⁿ iⁿwiⁿɸana tíɸaɸé kaⁿbɸégaⁿ. Caⁿ éskana údaⁿqti 9
 they walk you tell it to me you send I hope. Well, oh that very good it here

maⁿniⁿ kaⁿ. Edádaⁿ etéctəwaⁿ údaⁿ aniⁿ kaⁿbɸégaⁿ. Wisíɸé
 you walk I hope (?). What soever good you have I hope. I think of you

maⁿbɸiⁿ tēĩnke. Caⁿ gaⁿ-naⁿ edádaⁿ íuŋa céna naⁿbúwibɸaⁿ
 I walk will (?). Well. still usually what news enough I shake hands with you

tě ékigaⁿ. ɸé níkaeiⁿga ukíkíai tě'di, Ĭe-jé-baⁿe wahaⁿ'ai. 12
 the it is like it. This people they talked when, together Ĭe-jé-baⁿe prayed for a special object.

"Uqɸé'qti wígiaⁿ'bɸa agɸé tá mĩnke, ebɸégaⁿ," ai. Gaⁿ-naⁿ
 Very soon I leave you, my own I will go back (or home-ward), I think, he said. And usually

itáxaⁿ edádaⁿ uɸáne né tě éskana edádaⁿ wiⁿ abɸiⁿ enégaⁿ
 toward the head of the river what you you the oh that what one I have it you think it sought went

waɸáckaⁿ etégaⁿ. Gaⁿ céna uwíɸa.
 you make an effort apt. And enough I have told it to you.

15

TRANSLATION.

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-baje* 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.

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

Níkaci^{n'}ga amá xígǫíwagázu hǎ, wágazu hǎ.
 People the pl. have made them- selves straight .

TRANSLATION.

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

TA^NWA^N-GAXE JIŃGA, AN OMAHA, TO MAWATA^NNA, A YANKTON.

FEBRUARY 17, 1880.

Níkaci^{n'}ga-máccě, eka^{n'} e'a^{n'} maⁿni^{n'} éskana wágazúqti
 O ye people, act how you walk oh that very straight
 3 iⁿwi^{n'}ǫana íǫaǫě kaⁿbǫégaⁿ. Ga^{n'} eéǫańka, Caa^{n'} jiń'ga
 to tell it to me you send I hope. And those, Dakota small
 hither
 ciń'gajiń'ga waďáxe ǫańká, waǫa^{n'}be ka^{n'}bǫa. Uma^{n'}ǫińka
 child I have made the ones I see them I wish. Year
 them who,
 i^{n'}ǫadaí tě ákihaⁿ cī uma^{n'}ǫińka wiⁿ pí, éde ea^{n'} "A^{n'}ba
 mentioned the beyond again year one I but yet Day
 to me reached there.

gáƒu wajaⁿbe tate,ⁿ ehé tē iⁿteqi. ƒaⁿja wéƒigƒaⁿ ƒiƒána-
 there I shall see them, I said it difficult Though plan they make
 for me. for me. for them
 selves

bádaⁿ iⁿwiⁿƒa ƒai tēdihi ƒiⁿji, eubƒé tá miñke hă. ƒiñ'ga-
 and (pl.) to tell it they tēdihi ƒiⁿji, I will go to you Child
 to me they send
 hither

jiñ'ga wiwípa-ma úwagiƒá-gă. . . . ƒisañ'ga nuƒáƒiⁿ hă, 3
 those who are my own tell it to them. Your younger bare to the
 brother waist

edádaⁿ ƒekaⁿekaⁿ ƒiñgē. Píqti uwíbƒa eubƒéƒē. Pahi-saⁿ-
 what by means of ƒiñgē. Anew I tell it to I send it to Pahi-saⁿ-
 which he can none. you you.

máni iñgaⁿ ƒaⁿba, edádaⁿ t'aⁿ ƒi, éskana íe wágazúqti
 mani his father- he too, what, he has if, oh that word very straight
 in-law

qáƒa giaⁿƒakiƒé kaⁿbƒégaⁿ. . . . 6
 back you cause it to I hope.
 again be returning to me

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-mani and his father-in-law have plenty of things, I hope that you will send a correct report back to me.

GEORGE MERRICK TO KE-YREDE, AN OTO.

Kagéha, níkaciⁿga amá ƒéama wabájiⁿaⁿƒai. Kí íe tē,
 O friend, people the pl. these (pl. have caused me to And word the
 sub. sub.) take a message. ob.,

kagéha, uwíbƒa tai-égaⁿ uwíbƒa tá miñke. Níkaciⁿga amá
 O friend, I tell it to in order I will tell it to you (s.). People the pl.
 you that (pl.) sub.

ƒéama íe wiⁿ ƒiná'aⁿi hă. Uƒúdaⁿbaí ƒi, kagéha, gíteqi. 9
 these (pl. word one have heard They considered when, O friend, it was dif-
 sub.) about them- selves it them.

Caⁿ gíteqi héga-báji égaⁿ wabájiⁿaⁿƒai égaⁿ uwíbƒa. Mé pa-
 In difficult very as they have caused as I tell it to Spring at
 fact for them me to take a you.

hañ'ga tē'di égaⁿqti, kagéha, Umaⁿhaⁿ mí ƒan'di ƒanájiⁿ.
 the first just as O friend. Omaha village in the you stood.
 (it came),

Macté tē ífáugfě'qti fánájiⁿ. Kí Umaⁿ'haⁿ jín'ga fíⁿ' e'aⁿ' fíⁿ'
 Warm the throughout you stood. And Omaha small the how he
 mv. ob. was

ctēwaⁿ' ícpahaⁿ'-qti jaⁿ', edádaⁿ aqíⁿ' gě' ctě běúga ícpahaⁿ'.
 soever you fully understood, what he had the pl. even all you knew.
 in. ob.

3 Gíteqí-bi ehé tē cañ'ge fíngai. Kí ukít'ě aⁿwaⁿ'waqá ctě
 That it is diffi- I say the horse there is none. And foreign whither so-
 cult for them ever

ngácaⁿ-báji, eí máfě ífáugfě'qti eí égaⁿ. Ádaⁿ níkaeíⁿ'ga
 they have not again winter throughout again so. There- people
 traveled, fore

amá fícpahaⁿ'i. Fátí xí'ji, nān'de waqíqpaqíⁿ, eí níkaeíⁿ'ga-ma
 the pl. they pray to You if, heart yours (is) poor, again the people
 sub. you, here

6 Umaⁿ'haⁿ-ma nān'de waqpaqíⁿwaqáqai tě íxixubai, eaⁿ'
 the Omahas heart you make them poor the they ap- in
 hend on their fact
 own account,

Umaⁿ'haⁿ-ma éwaqafě'-ctí-má nān'de waqpaqíⁿwaqáqice té.
 the Omahas the ones, too, whom you heart you will cause them, your kindred,
 have for kindred to be poor.

Caⁿ' fatíjji kaⁿ' ecfégaⁿ'i. Fícpahaⁿ'i. Caⁿ' fícaⁿ-báji áfínása-
 Well, you do they hope. They pray to Well, it does not they do not
 not come you. suit you prevent

9 báji hā, fícpahaⁿ'i égaⁿ eái hā. Níkaciⁿ'ga-ma cañ'ge-ma fábqíⁿ
 you they pray to as they The people the horses three
 you have said it

wáqíⁿ-báji, cañ'ge-ma waqítaⁿwákiqé'-ma eonáqtei wáqíⁿ'i.
 they do not have the horses the ones which they cause them only they have
 them, to work them.

Níkaciⁿ'ga ukéqíⁿ añ'gaqíⁿ gaⁿ' níkaeíⁿ'ga-ma pahañ'gadítaⁿ
 Indian common we who (use here the people from the first
 not plain)

12 ékiqě xixáxai égaⁿ xípaⁿ'bai. Xípaⁿ'bai tě'di waqáte xí'í,
 they made themselves as they looked at They looked at when food they
 related to one another one another. one another gave to
 one another, other,

edádaⁿ wíⁿ xí'í. Kí fásíqafě té. Áfaná'aⁿjíqti taté iⁿqíqaxa-
 what one they And you will think You shall not obey at all we do not
 gave to one an- of it. (=we do not
 other. reckon)

báji. Cañ'ge waqíñ'gai égaⁿ fútaⁿ'qti uwíbfa. Caⁿ' wéqíqcaⁿ'
 that Horse we have none as very cor- I have told Well, plan
 you). rectly it to you.

15 enégaⁿ tē qáqfa gqíza-gā.
 you have the back take your
 thought it again own.

NOTES.

75, 10-11. Me pahañga tēdi egaⁿqti . . . fánájiⁿ. The addition of egaⁿqti shows that Ke-xređe stayed a very long time (W.). Equivalent expressions are, Mé pahañ'ga fán'di égaⁿqti fánájiⁿ, and Mé pahañ'ga
 Spring first

tědítanⁿ ɸanájjinⁿ (G.). Stress seems to be laid on the extreme length of
from it you stood.
 the visit.

76, 7, ewaɸaɸčě-ctī-ma, an unusual form of éwaɸáɸčě-má ctī, from éwaɸčě.

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.

Íe	djúbaqtei	wíɸaxe.	A ⁿ baɸé	tě	úda ⁿ qti	éga ⁿ	i ⁿ 'ɸčě	éga ⁿ ,
Word	very few	I make to you.	To-day	the	very good	as	I am glad	as,
áda ⁿ	wabágɸeze	wíɸaxe.	Kī	áɸaxíkihíde	ka ⁿ bɸéga ⁿ .	Wíctī		
therefore	letter	I make to you.	And	you take care of yourself	I hope.	I too		
éga ⁿ	áaxíkihíde.	Kī	úda ⁿ qti	ma ⁿ bɸi ⁿ '.	Winá'a ⁿ -máji	i ⁿ 'ta ⁿ .	3	
so	I take care of myself.	And	very good	I walk.	I have not heard from you	now		
a ⁿ ba-waqúbe	tě	cáɸčě	gána.	Kī	edáda ⁿ -ctécte	íwimáxe		
mysterious day	the	six	that many.	And	whatsoever	I asked you about		

- geḡa^{n'} waḡiḡnaḡti ka^{n'}bḡḡga^{n'}. Kī waḡiḡna tḡdīhi ḡī, wīctī
 the pl. in. very plain I hope. And plain when it shall be, I too
 ob., in
 the past
- edáda^{n'}-ctécte uwībḡa etéga^{n'}. I^{n'}ta^{n'} waḡi^{n'}ha ḡa^{n'} wáḡazúḡti
 whatsoever I tell to you apt. Now paper the ob. very straight
- 3 wīḡaxu cuḡḡaḡḡ. Íusīeta^{n'} waḡi^{n'}ha ḡáxa-máḡī. Nīkaci^{n'}ga
 I write it to I send it to To tell a lie paper I do not make it. Person
 you you.
- wabáxuakiḡḡé ḡiḡké wáḡazu éga^{n'} baxúakiḡḡé. Éskana waḡi^{n'}ha
 the one whom I have caused to straight as I have caused Oh that paper
 write something him to write.
- una^{n'} tḡ'di, uḡḡéḡtci ia^{n'}ḡakiḡḡé ka^{n'}bḡḡga^{n'} waḡi^{n'}ha wī^{n'}. Nīka-
 you take when, very soon you send hither I hope paper one. Peo-
 hold of it to me
- 6 ci^{n'}ga ḡiḡḡa etī awána'a^{n'} ka^{n'}bḡḡa, e'a^{n'} í^{n'}te. Ci tí tḡdīhi ḡī,
 ple your too I hear about I wish, how it may be. Again it by the time
 them that, come
- wī^{n'} cuḡḡwīkiḡḡé tá miḡke. Wawéa^{n'}ḡamáxe tḡḡa^{n'} weámaxe
 one I will send to you by some one. What you asked me about in the I asked about
 past
- dega^{n'} ḡiḡḡá-bi, ai.
 but that there they
 are none, say.

NOTES.

Cornelius Rickman, a white man, lived at Spring Valley, Monona County, Iowa.

Samuel White or Gihajī, the sender, could speak English. He prefaced the letter with these words: "I have come home. For about three weeks since my return my eyes have been painful. I could not see. Now my eyes are well, and I am in good health (in Omaha, Ictá ḡa^{n'} aḡḡḡḡaska, i^{n'}nda^{n'}). Let me know how you and all your family are (wakékega, da^{n'}ctḡa^{n'}i, *whether several of them are sick*)". Aḡḡḡḡaska, *mine is white again*, i. e., no longer red or inflamed. Primary reference is to the cornea, but there is a secondary reference to the *sight*.

77, 1, i^{n'}ḡḡé ega^{n'}, ada^{n'}, etc. When "ega^{n'}" is used, "ada^{n'}" seems unnecessary. Either one can be used without the other.

78, 7. Wawea^{n'}ḡamaxe, etc. The inquiry was about fish.

TRANSLATION.

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 straight-forward 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 MACA^N AND HEQAGA-SABĚ. MARCH 1, 1880.

Mácaⁿ Heqága-sábĚ eçá^{n'}ba, akíwa wawíçaxúí. A^{n'}baçé
 Feather Black Elk he too, both I write something To-day
 to you (pl.).

wíçá^{n'}bai ka^{n'}bça, aⁿwañ'kandiçé'-qti-ma^{n'}. Níkaci^{n'}ga-ma
 I see you (pl.) I wish, I am very impatient for it. The people

ca^{n'} eçégaⁿ-báji çá^{n'}ja, wináçtei ca^{n'} wíçá^{n'}be taí ebçégaⁿ 3
 well they do not think it though, only I at any rate I see you will I think it

uma^{n'}çínka çéçuádi. Níaci^{n'}ga amádi çanájiⁿ tē i^{n'}çí^{n'}wa^{n'}píçti-
 year in this. People with the you stood the it was very good for
 me on that account

na^{n'} i^{n'}uda^{n'}-qti pí-naⁿ-ma^{n'}. Ca^{n'} edádaⁿ úekaⁿ çíngeⁿ há.
 usu-ally very good for me I used to be there. Well, what deed there is
 none

Níe a^{n'}çín'ge anájiⁿ. Ca^{n'} e'a^{n'} çanájiⁿ tē winá'aⁿi ka^{n'}bça, 6
 Pain I have none I stand. Well, how you stand the I hear from I wish,
 you (pl.)

ádaⁿ wawíçaxúí. Ljiga^{n'}ha çikáge mégaⁿ, çí a^{n'}nita^{n'}i tē
 there-fore I write to you (pl.) about something. O grandfather your friend likewise, you have the
 treated me

i^{n'}udaⁿ-naⁿ-ma^{n'}. Wíçá^{n'}bai-máji égaⁿ, waçpáni içát'e há.
 it has been usually good for me. I do not see you (pl.) as, poor I die from
 it

A^{n'}baçé wíçá^{n'}bai uwíkie aççí^{n'} tē ékiga^{n'}qti açiçaxe. Wa- 9
 To-day I see you (pl.) I talk to you I sit the just like it I make it for
 myself. Pa-

çi^{n'}ha wí^{n'} ia^{n'}çakiçé taí. I'e'ágēçtei aká wakéga tē çiní,
 per one you will send hither to me. Very aged man the sub. sick the has re-
 covered,

ma^{n'}çí^{n'}i há.
 he walks

NOTES.

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

79, 10. I'e'ágēçtei, Maⁿteu-naⁿba or Yellow Smoke (Çude-nazi), the father-in-law of Ietaçabi.

TRANSLATION.

O Feather and Black Elk, I write to you both. I wish to see you to-day, 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 grandfather, 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. To-day I must content myself with talking to you instead of seeing you. Please send me a letter. The very aged man who was ill (Maⁿteu-naⁿba) has recovered, and is able to walk.

TAⁿWAⁿ-GAXE JIŅGA TO MAWATAⁿNA. MARCH 5, 1880.

Caⁿ íe wíⁿ, negíha, anaⁿ'bφíⁿ. Caⁿ eiñ'gajíñ'ga φañká
Well word one, O mother's brother, I am uncertain about it. Well, child the ones who

wačáxe φañká é . . . Wéawaⁿ niníba uáket'aⁿ' kaⁿbφégaⁿ.
I have made them the ones who Calumet pipe I acquire it I hope.

3 . . . Edádaⁿ etéctēwaⁿ iⁿφéckaxe tégaⁿ kaⁿbφégaⁿ égaⁿ wíłča-
What soever you do for me in order that I hope as I pray to

haⁿ eučéaφé. Wi cañ'geajíñ'ga wiⁿáqteí abφíⁿ' éde nújñga
you I send it to you, I colt just one I had it but boy

t'é ké gaⁿ, nān'de gípējī égaⁿ, a'í, Mawádaⁿφíⁿ. Áφíñge gáxai.
he lay dead as, heart had for him as, I gave it to him, Mandan. He parted with it on 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. Aφíñge gaxai, the sender gave "wáφíñge." Taⁿwaⁿ-gaxe jíñga 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, Wiyakoiⁿ. O Wiyakoiⁿ, 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 Miⁿxabu, 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, Miⁿxabu and others. Send me a reply to this letter very soon, in fact as soon as you receive this. O Mawataⁿna, 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 Mandan'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.

LION TO MRS. MARY CANFIELD, ASPINWALL, NEBR. MARCH, 1880.

Ūlja^{n'}ha, ɸí waji^{n'} ɸía ekí eka^{n'}na ɸi, údaⁿ té. ɸagɸí
 O sister's daughter, you mind your own return hither if, it will be good. You have returned

tědili úckaⁿ wiⁿ ekáxe taté, níkaci^{n'}ga-ma uɸéwiⁿ waeta^{n'}be,
 at the deed one you shall do, the people assembled you see them,
 time

uqɸé'qti kaⁿbɸégaⁿ. Kí níkaci^{n'}ga-ma bɸéugaqti mañ'gɸe 3
 very soon I hope. And the people all erect 3

ɸanájiⁿ-da^{n'} wánaha^{n'} te há. "I^{n'}naⁿha maja^{n'} aɸi^{n'} ɸaⁿ'
 you stand and you will pray to them My mother land she had the ob.

agɸíza-da^{n'} ě'di até ka^{n'}bɸa ádaⁿ agɸí. Wáqe ɸiñké, maja^{n'}
 I take my and there I die I wish because I have returned here. White man the st. land
 own (s.)

uwédiáji ábɸixe ɸiñké, wagaqɸaⁿ abɸi^{n'} ékigaⁿ, wai^{n'}ɸita^{n'}i. 6
 in a different the one whom I took servant I have like it, he works at vari-
 place for my husband, him ous things for me.

Kí wáqe ɸiñké ta^{n'}waⁿgɸaⁿ ě'di wacka^{n'}qti ékaⁿbɸa-máji;
 And white the st. village in making a great I do not wish for him;
 man one effort

wawćkitáta égaⁿ ma^{n'}ɸi^{n'} ékaⁿbɸa-máji," eecé te há. Haⁿɸí,
 a deceiver so to walk I do not wish for him, you will say it Henry.

iéskā, Waha^{n'}ɸiñgé, Íbaha^{n'}bi, wí eéna, i^{n'}baⁿ-báji ɸa^{n'}ja, ea^{n'}
 interpreter, Orphan, Íbahaⁿbi, I enough, we do not call though, yet
 to him

ɸiéwajiⁿ ekí ɸi,
 of your own you are if,
 accord coming
 back

NOTES.

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

81, 7. Kí waqe ɸiñke, 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, 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. But I do

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, Wahaⁿçiñge, Ibaⁿbi, 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:—Iⁿčádičai áxičazaⁿ wa'í gaⁿčai. . . .
 Agent by themselves to give they wish.
 to them

Duba-maⁿčín said:—Liⁿgaⁿha, pahañ'gadi ičádi aⁿwañ'gačín-
 O grandfather, formerly his father we had them

3 naⁿ'i, kī edádaⁿ gě wéndaⁿ'i etégaⁿi gě wečéckaxe ekaⁿ'na-
 usually, and what the pl. good for us apt the pl. you do for us you wished
 in. ob. in. ob.

naⁿ'i: Kī iⁿ'teaⁿqtei ičádičai čínké ičágia-máji. Čaⁿ' ičádičai
 usually. And just now agent the st. I do not speak Yet agent
 one against him.

wiⁿ'áqtei aňgáčiⁿ tē wéteqi héga-báji. Kī taⁿ'waⁿgčaⁿ' amá
 just one we have the hard for us very. And gentes the pl.
 him us sub.

6 čéama aⁿ'ba ičáugče ekaⁿ' maⁿ'čiⁿ'i, kī cénujiñ'ga taⁿ'waⁿgčaⁿ'
 these day throughout acting walk, and young man gentes

aňgúai amá edádaⁿ ičádičai čínké 'iče wágaji xi, 'aⁿ'a égaⁿ'
 our own the pl. what agent the st. to they com- if, reticent so
 sub. ob. speak mand us because of sure failure

aⁿ'maⁿ'čiⁿ'i. Čaⁿ' wečéckaxai kaⁿ'aⁿ'čaⁿ'čai, ŋigaⁿ'ha.
 we walk. Still you do it for us we hope. O grandfather.

9 *Two Crows said*:—Liⁿgaⁿha, wabáxu wiⁿ' iⁿ'čigaxai čéčaⁿ'
 O grandfather, letter one we have made this ob.,
 to you

éskana níze xi, uqčé'qti qáča aⁿ'ná'aⁿ kaⁿ'aⁿ'čaⁿ'čai. Kī
 oh that you re- when, very soon back we hear it we hope. And
 ceive it again

wéndaⁿ tá-bi enégaⁿ égaⁿ úckaⁿ gě wečéckaxe-naⁿ'i. Úckaⁿ
 that it will be for our you think as deed the pl. you have done usu- Deed
 good it ally.

12 gě wéndaⁿ'-qti-báji čaⁿ'ja, gaⁿ' "Wiŋigaⁿ' čínké wegáxai," gaⁿ'
 the not for our highest good though, still My grand- the st. has done it at any
 pl. in. ob. father one to us rate

aⁿʧaⁿ'ʧai hā Kī úekaⁿ iⁿ'teaⁿ wiⁿ weʧéckaxai hă. . . . ʧaⁿ'
 we think it . And deed now one you (pl) have Well,
 done to us

úekaⁿ gě wiŋgaⁿ wadaⁿ'ba-báji wegáxai eaⁿ' wéteqi naⁿ'i
 deed the pl. my grand- he does not see us he has done well, difficult usu-
 in. ob. father to us to us for us ally

ʧaⁿ'ja, iⁿ'taⁿ ʧéetaⁿ' wiŋgaⁿ índé aⁿ'daⁿ'béqti éskana úekaⁿ 3
 though, now from this my grand- face we see him indeed ob that deed

wéteqi gě aŋgúgʧa aŋgaⁿ'ʧai.
 difficult the pl. we tell him we wish.
 for us in. ob. of our own

White Horse said:—Níkaciⁿ'ga naxíde-ʧiŋgé edábe wáki-
 People disobedient also to attend

hídai tē wéteqi. Naxíde-ʧiŋgé ŋi, edábe waⁿ'daⁿ wákihíde- 6
 to them the difficult Disobedient when, also together to cause them
 for us. to be at-

kiʧai tē wéteqi héga-báji. . . .
 tended the trouble- very.
 to some to us

Icta-basude said:— . . . Weʧénietaⁿ ʧaⁿ'ja, eaⁿ' wéteqi
 You have finished though, yet trouble-
 doing it for us some to us

tē aŋ'guiⁿ'ʧiʧa aŋgaⁿ'ʧai. 9
 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-ma³ʧiⁿ 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.)

(Ieta-basude 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.)

(Naⁿpewačë 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-maⁿϕiⁿ 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).

PAHAŅGA-MAⁿϕIⁿ TO HIS BROTHER, SILAS WOOD, NIOBRARA. MARCH 29, 1880.

ϕede-gáli Ieta-basude éϕaⁿba úwagiϕaí égaⁿ, nújiŅga amá
 Fire Chief Ieta-basude he too they have told as, boy the pl.
 it to them

gícaⁿi. “Ckí te,” aí. NújiŅga amá égiϕaⁿi. Caⁿ gaⁿ éϕéu
 are satis- You will be they Boy the pl. said it to Well. at any éϕéu
 fied. coming back, say. sub. him. rate here

ϕagϕí te ‘aⁿ ϕiŅgé ϕaⁿja, eaⁿ nán’de gíndaⁿi ϕagϕí té. 3
 you will have nothing being although, yet heart theirs are you will have
 returned the matter come back.

Jenúga-naⁿba, Naxéwakaⁿ, Húpeϕa, Haⁿakipa, Maϕpiya-
 Jenuga-naⁿba, Naxewakaⁿ, Hupeϕa, Haⁿakipa, Maϕpiya-

qága, Wakaⁿ-maⁿϕiⁿ, Wátaⁿ-nájiⁿ, IⁿteaŅga-skā, ϕizi ϕiŅge,
 qaga, Wakaⁿ-maⁿϕiⁿ, Wataⁿ-najiⁿ, Weasel, ϕizi-ϕiŅge,

JiŅga-gahíge, kí ágaha nújiŅga bϕúga ínaliⁿi. “Ckí te,” aí. 6
 Boy Chief, and besides boy all are willing. You will be they
 (them) returning say.

Céna weádaⁿ ϕaⁿja, eaⁿ nújiŅga éϕaⁿská amá eéégaⁿi
 Enough I know about them, yet boy of the size the pl. they have
 referred to sub. thought it

égaⁿ, uwíϕa euéaϕé. . . .
 as, I tell it to I send it to
 you you.

TRANSLATION.

The young men are satisfied because ϕede-gáli and Ieta-basude have told them. They say, “You can return (to the Omaha Reservation).” The young men have said this to (Fire-Chief and Ieta-basude). Though your return will affect nothing in your behalf, still they will be glad for you to return. Jenuga-naⁿba, Naxewakaⁿ, Hupeϕa, Haⁿakipa, Maϕpiya-qaga, Wakaⁿ-maⁿϕiⁿ, Wataⁿ najiⁿ, IⁿteaŅga-skā, ϕizi-ϕiŅge, JiŅga-gahíge, 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.

- Nújiŋga nañkáce, wiŋa^wbe cubčé taí miñke. E'a^w čanájiⁿ
 Boy ye who are. I see you I will go to you (pl.). How you stand
- tě ga^w íwičaha^w taí miñke. Edádaⁿ níta^wi gě nípi ŋí,
 the at any rate I will know about you. What you work at the pl. you do in. ob. well if.
- 3 íwičaha^w ka^wbča-qtí-ma^w. Čí wačáŋiğčíta^wi tě číuda^wi étai
 I know about you I have a strong desire. You you work for your- selves the it ought to be good for you
- áhaⁿ ebčégaⁿ. Kí nípi ŋí, a^wqtíčáŋiğčégaⁿ taí. Kí účítaⁿ
 ! I think it. And you do it well you will think highly of your- selves. And work
- wáge ači^wi gě áčakípa-na^w tai. Ca^w wiŋa^wbe etégaⁿ, Kagé.
 white they the pl. you meet regu- will. Well, I see you apt. O Fourth- son. people have it in. ob. (them) larly
- 6 Cubčé ka^wbča. Wiŋa^wbe ka^wbča. Waqi^wha čaⁿ níze ŋí, égaⁿ-
 I go to you I wish. I see you I wish. Paper the you when, just ob. receive it
- qtí waqi^wha wi^w uqčé'qtci čéčuádi tia^wčakičé ka^wbčégaⁿ.
 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.

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

Ígáⁿčai akádi naⁿba^{n'} é'di aṅgáhi, aṅgáñkiaí Kí
Grandfather to the twice there we reached we talked to him. And
sub.

edádaⁿ aṅgáxai tē ceta^{n'} wágazuájí. Edádaⁿ wíⁿ uáwagičai
what we have the só far is not straight. What one they have told
done it to us

éde, wiñ'kai xī, ea^{n'}eaⁿ xī, nān'de číudaⁿ etégaⁿ. Kí Monday 3
but, they speak xī, if, always if, heart good for apt. And Monday
truly you

tē'di edádaⁿ wágazua^{n'}čē tai. Čí é'di wébaⁿi. Ča^{n'} eiñ'ga-
on what we will make it straight. Again there they have
called us. And child-

jiñ'ga čañká etí wi^{n'} nié da^{n'}etē t'a^{n'} xī, wazúčē úwawéci
ren the ones too one pain perhaps has it if, doctor pay for many
who

wačai tai. Égiče aⁿča^{n'}čana^{n'}pē tai. Kí čéna íe tē cučé- 6
you give will. Beware you fear me on ac- lest. And enough word the I send
to them count of it

wikičé. Naⁿpéčihi xī, účizē tē'di wágáxe čizá-gā. A^{n'}ba
to you. You hungry if, issue of at the debt take it. Day
rations

caṅgágče taité ičápahaⁿ-májí. Ata^{n'} wágazu ičápahaⁿ tē-
we shall start back to I do not know it. When straight I know it by
you

díhi xī, cučéačē tá miñke. Éskana údaⁿčti wigímaⁿbai 9
the when, I will send it to you. Oh that very good I see you (pl.)
time my own

kaⁿbčégaⁿ.
I 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.

MA^NTCÚ-III^N-QTI, A PONKA, TO HIS WIFE MI^N-AKANDA. DECEMBER, 1880.

Iḡgaⁿḡai akádi naⁿbaⁿ aṅgáhi. Cetaⁿ wágzauáji. Wágzau
Grandfather to the sub. twice we reached there. So far it is not straight. Straight

tědihī ḡi, údaⁿ etégaⁿ áhaⁿ ebḡégaⁿ. Wanáḡḡe ḡaṅká éskana
by the that, good apt ! I think it. Domestic ani- the ones oh that
time mals

3 iⁿḡiṅⁿ/kihídai kaⁿbḡégaⁿ nūjiṅga amá isaṅⁿga wiwiḡa amá.
they attend to mine I hope boy the (pl.) sub. his younger brother my own the (pl.) sub.

Ciṅⁿgajiṅⁿga wiⁿ níe daⁿetě t'aⁿ ḡi, wazéḡě úwawéci
Child one pain even he has it if, doctor pay

wafáí tai. Éḡiḡe aⁿḡaⁿ/ḡanaⁿpe tai. ḡéḡuádi ḡiṅké cetaⁿ
you will give it to them Beware lest you fear me on account of it In this place the one who so far

6 aḡiḡaⁿbě'-ctěwaⁿ-máji. Naⁿḡnaⁿ aⁿḡiⁿ. Iⁿ'teaⁿ wáḡiⁿ. Aḡi aká
I have not even looked at him, my own. Feet slipping we are. Now they have us. The one who is coming back

akiwa uáwagíḡa. ḡaⁿbe tat éskaⁿ eḡégaⁿi. Gaⁿ ḡictaⁿi
both I have told it to them. I shall see him they think it probable. And they finish it

tědihī ḡi, wágzau ḡaná'aⁿi etégaⁿi, cěnujiṅⁿga-máeč. Údaⁿ
by the time that straight you hear it apt, O ye young men. Good

9 daⁿqti égaⁿ Iḡgaⁿḡai aká wéḡadaí. Wágzauáji égaⁿ eche
beyond so Grandfather the sub. mentioned to us. Not straight as I have thought so

cetaⁿ wágzau tě aⁿḡaⁿ/bahaⁿ-báji. Kí aⁿba cagḡé tě cti
so far straight the we do not know about it. And day I go homeward the too

ičápaḡaⁿ-máji.
I do not know it.

NOTES.

88, 3, nūjiṅga ama isaṅga wiwiḡa ama, an unusual expression: nūjiṅga ama wisaṅga ama might have been used. See letter of Macaⁿ-ská, on a subsequent page.

88, 5. ḡéḡuádi ḡiṅké, Caḡu, one of his children at Carlisle, Pa.

88, 6. Aḡi aka akiwa, probably Inspector Haworth and the agent, who returned to the Ponkas in Indian 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^NTCÚ-HI^N-QTI TO CAČÚ, AT CARLISLE, PA. DECEMBER, 1880.

Čl'čqu atí hã, Iyígaⁿčai mí té'di. Wiyaⁿ'be kaⁿ'bča-qti-maⁿ'
 Here I have come here Grandfather vil- lage to the. I see you I strongly desire

éde, winaⁿ'ənaⁿ atí. Iyígaⁿčai aká wiyaⁿ'be kaⁿ'bča xi, 3
 but, I passed by you I came here. Grandfather the sub. I see you I wish if,

uáwagíbča xi, ínahiⁿ xi, wiyaⁿ'be etégaⁿ hã. Čijiⁿ'čě aká
 I tell it to him if, he is will- ing if, I see you apt . Your elder the sub. brother

eti égaⁿ čiaⁿ'eka aká eti wañ'giče aňgátii. Eⁿ'aⁿ aňyígčiw-
 too so your sister's the sub. too all we have come here. How we correct it for

gázu aňgátii edádaⁿ aⁿ'čitaⁿ aňgátii aⁿ'čietaⁿ tédlii xi, aⁿ'čí- 6
 our- selves we have come here what we work at we have come here we com- plete it it arrives when. we see there .

daⁿ'be etégaⁿ'i hã. Wáčkaⁿ-égañ-gã eče. Wáqe amá
 you apt Do make an effort I think and say that. White the pl. sub. people

čigaⁿ'zai tě údaⁿ čigaⁿ'zai e wiⁿ' nípi xi'ji, wačiqpaniá'ji
 have taught the good they have that one you do if, you not poor
 you taught you well

etégaⁿ hã. Aⁿ'ba wiⁿ' wiyaⁿ'ba-máji tě' iⁿ'teqí'-qti-naⁿ-maⁿ' 9
 apt . Day one I do not see you the (= as) it is usually very trouble- some to me

čaⁿ'ja, eaⁿ' égiče čaniⁿ'ja né kě'ja edádaⁿ údaⁿ wiⁿ', íčačě-
 though, yet behold you live you on ac- count of what good one, you can
 you go count of

wáčě wiⁿ gáxečikičai xi ákihída-gã. Enáqtei údaⁿ ebčégaⁿ.
 find it one they cause you to make it if attend to it. It only good I think it.

Níkaciⁿ'ga ukéčiⁿ aⁿ maⁿ'čiⁿ kečaⁿ' čingčé; wáqe amaráčicaⁿ 12
 Indian common we walked along (as a road) in the past there is none; white on the side of the people pl. sub.

aⁿ maⁿ'čiⁿ'i é wéčigčaⁿ eja kě wiañ'guhaí. Kí eč hã, wáqe
 we walk it plan their the ob. we follow them. And that is it white people

amá edádaⁿ čigaⁿ'zai xi, nípi xi, wéənaⁿ'aⁿ'čákičé taté Ka-
 the pl. what they teach you if, you do it well if, you shall cause me to be thankful. O

géha, wániⁿ ninké cin'gajiñ'ga wiwíja éskana ča'éiⁿ'čiⁿ'čákičé 15
 friend, you who keep them child my own oh that you purposely cause him, my own, to be pitied

kaⁿbčégaⁿ. Wíḃčahaⁿ, čígaqqaⁿ číñkě' eṭi akiwaqti wíḃčahaⁿ'i
 I hope. I pray to you, your wife the one who too both, indeed I pray to you
 (pl.)

ečhe. Aⁿ'ba čéčuádi Iygaⁿčai čdi atí, jí epá tč. Kí e'aⁿ'
 I think On this da, Grandfather there I have house his the And how
 and say that, come,

3 niⁿ kě agíjaⁿbe kaⁿ'bča. "Údaⁿqti najiⁿ' áhaⁿ" ebčégaⁿ ši,
 you the I see him, my I wish. Very good he stands ! I think it if,
 are own

iⁿ'čéqti-maⁿ' etégaⁿ.
 I am very glad apt.

NOTES.

89, 7. Wačkaⁿ-egañ-gă, eche. Rather, Wačáčkaⁿ tégaⁿ ečhe, *I say*
 you persevere in or- I say
 der that that
 (which
 I think),

that in order to incite you to persevere. (G.)

89, 10. caⁿ egiče čaniⁿja, etc. Another reading is as follows: caⁿ'
 égiče údaⁿ wiⁿ' ičáčěwáčě-naⁿ' há. Kí edádaⁿ wiⁿ' gáxečikičai ši, áki-
 hídagă, *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, agíjaⁿbe. Rather, wigíjaⁿbe, *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, "Kí e'aⁿ' éiⁿte agíjaⁿbe kaⁿ'bča, *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-NILA TO MRS. AMOS ROSS. JANUARY, 1881.

Φisañ'ga t'e tē' φiha^{n'} xagé xigcát'e φé. Nã, Φusí
 Your younger brother is dead (=as) the your mother weeping she kills her- self by crying. she goes. Why! Lucy (Alas!)

Ájuçiki eça^{n'}ba, φigíaa^{n'}ba-báji gíteqi héga-báji. Φ'éaka 3
 Angelique she too, she does not see you (pl. obj.), her own it is very difficult for her to bear. This one

Sam aká wa'ú wiⁿ údaⁿqti gçã^{n'}i, ciñ'gajiñ'ga t'a^{n'}i, nújiñga.
 Sam the sub. woman one very good he mar- ried her, child he has, boy.

Φisañ'ga t'e tē' cañ'ge wíya údaⁿqti wiⁿ φiñgécáçé. Φiha^{n'}
 Your younger brother is dead (=as) the horse my very good one I have given away. Your mother

waçpániä'ji údaⁿqti juágçé.
 not poor very good I am with her.

NOTES.

Dictated at Ponka Agency, Indian Territory, by the husband of Ujañ-gedabi. 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. Φisañga, *McClellan Gayton*, who died in 1880. Ajuçiki, *Angelique*, was the youngest of the three. She died when she was eighteen, in 1884.

91, 3. Sam, Má'a-jiñ'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.)

MACA^N-SKĀ TQ SEDA^N-SABĒ.

- Maja^{n'} ꝑéꝑu aṅgáti tē'di, uqčč'qtei ꝑagčé. Uma^{n'} ꝑiṅka
Land here we came when, very soon you started back. Season
- wi^{n'} é'ṭa ꝑanájiⁿ 'iꝑáꝑé. "Maja^{n'} údaⁿ etéetē anájiⁿ ṗi,
one there you stand you spoke of it. Land good soever I stand if,
- 3 ea^{n'} mé tē'di atí tū miṅke. Atí tēdili ṗi, maja^{n'} ꝑaⁿ ubꝑá
yet spring when I will have come hither. I have come hither by the time that, land the I tell ev. ob. about it
- atí tá miṅke," eecé. Cēnujiṅ'ga ꝑiꝑiṅa-ma ꝑéama nié etē ꝑiṅgái.
I will have come hither you said. Young men those who are yours these (sub.) pain even they have none.
- Wa'ú ꝑiꝑiṅa etí wáꝑiṅa-báji. Nié t'aⁿi tēdili ṗi, níṗa ewé-
Woman your too she has not taken (another) husband. Pain it abounds by the time that, alive I have
- 6 kaⁿꝑá-qti-ma^{n'} etégaⁿ. Wiⁿéetēwaⁿ cín'gajiṅ'ga uqꝑaꝑa-báji
a strong desire for them apt (?). Even one children they did not lose him
- ꝑiji^{n'} ꝑé amá etí akiwa. Aⁿꝑaꝑé ꝑisaṅ'ga aká ꝑéje-hi^{n'}-t'aⁿ
your elder brother (pl. sub.) the too both. To day your younger brother the (sub.) ꝑéje-hi^{n'}-t'aⁿ
- wáꝑiṅaⁿi. Ga^{n'} júga wíqti miṅké i^{n'}teqi, iṗaṅ'ge wiwíṗa t'é
he works (at various things). And body I-very I-who difficult for me, his sister my died
- 9 nugēadi. Cín'gajiṅ'ga wiwíṗa etí t'é. Wa'ú wiwíṗa etí t'é.
last summer. Child my too died. Woman my too died.
- Ádaⁿ i^{n'}taⁿ tē nié etēwa^{n'} ꝑiṅgé wa'ú etí áji abꝑi^{n'}. Wisíꝑé
There-fore now the pain soever there is none woman too another her. I have I think of you
- tē i^{n'}teqi héga-máji-naⁿ-ma^{n'}. Aⁿꝑásiꝑaꝑégaⁿ ꝑáꝑi^{n'}ecé, waqi^{n'}ha
the troubles me not a little with reference to me, usually. You remember me somewhat you who move, paper
- 12 ia^{n'}ꝑakiꝑégaⁿ eté ṗi. I^{n'}taⁿ eaqꝑá-máji taté ēdi hi, wanáce
you send it to me ought. Now I shall not start to the place where you are there it has reached, policeman
- uéhe, ma^{n'}zēskā wawéci iṅgáxai. Wawéci iṅgáxai tē'di lígaⁿ-
I follow it, money pay they have made for me. Pay they made for me when Grand-
- ꝑái aká caṅ'ge wiⁿ aⁿúí. ꝑatí wíkaⁿꝑé-éde, caṅge iꝑa^{n'}wikiꝑ-
father the sub. horse one he gave it to me. You I wished for you, horse I put aside for you, but,
- 15 éde, maⁿꝑa^{n'}i, ádaⁿ wíetí waqi^{n'}ha etí wíꝑaxa-máji, áakihída-
but, it was stolen, there-fore I too paper too I did not make for you, I paid no atten-
- máji. Ta^{n'}waⁿgꝑaⁿ amádi wáakihíde. Wa'ú wiⁿ aqꝑá^{n'} ehé
tion to it. Nation among them I attend to them. Woman one I married her I said
- ꝑiṅké, Aⁿꝑaⁿ-iṗaṅ'ga iḡáqꝑaⁿ jiṅgá ꝑiṅké, é aqꝑá^{n'}, é abꝑi^{n'}.
the one who, Big Elk his wife small the one who, her I have married her, I have her I have her.

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^NTCU-HI^N-QTI TO LENUGA-SABĚ, AT PONKA AGENCY, IND. T.
JANUARY, 1881.

Maja^{n'} kē wēahidě'qti fěcēu atí, Nicúde kē aa^{n'}bēa atí,
Land the at a great distance here I have Missouri the I aban- I have
(lg. ob.) come, River (lg. ob.) doned it come

Isa^{n'}yatí maja^{n'} epai kě'pa. Edádaⁿ čita^{n'}i tē ata^{n'} čicta^{n'} xí'jǐ,
Santee land their at the. What they work the how they fin- if,
long ish it

3 eakí tá minke áhaⁿ, ebčégaⁿ ča^{n'}ja, nié at'a^{n'} tégaⁿ-naⁿ-ma^{n'},
I will reach you again ! (in so- I think it though, pain I have apt at in- I use,
liloquy) tervals

aⁿwañ'kega tá minke áhaⁿ, ebčégaⁿ agči^{n'}. Čiñ'gajin'ga čaňká
I shall be sick ! (in so- I think it I sit. Children the ones
liloquy) who

nié t'aⁿ xí'jǐ, wawčei tē áñizajǐ etéde. Četa^{n'}-naⁿ pí-maji
pain they if, pay the you should not have So far I have not
have grasped it lightly. reached there

6 hǎ, bčé čan'di ádaⁿ wágazuájǐ caⁿté waqi^{n'}ha čaⁿ cúčéáčé.
I go (the land) there- not straight while yet paper the I send it to
to which fore (or, at present so) ev. obj. you.

NOTES.

Maⁿtcu-hiⁿ-qti and Čabieča 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. Maⁿtcu-hiⁿ-qti was sick after sending this letter.

94, 5, añizajǐ etéde (Ponka) = anizajǐ etéde (*or*, etegaⁿ, Omaha—G.). This means the very opposite of its literal rendering. Compare, wačaha pějǐqti, *very bad clothing* (said in praise of good clothing), wačate pü-jǐjǐqtei, "*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-

dren were 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.

CAHIEĀ TO CAÑGE-QĀ. JANUARY, 1881.

Āiān'ge nié t'a^{n'} xi'ji, ca^{n'} pi ésa xi'ji ákihíde mak'a^{n'}
 Your sister pain she has it, yet again lasting longer than was anticipated if, attending to it medicine

'iwakiĀ-gǎ, wáqe wazéċě uċa-gǎ. Āsáni ha^{n'}ega^{n'}tee xi,
 cause them to give white doctor tell it to him. To-morrow morning when,
 to her, man

mi^{n'}da^{n'}be sātā^{n'} cáċe da^{n'}etēa^{n'}, Ma^{n'}teú-náji^{n'} ĩa^{n'}be etéga^{n'}. 3
 hour five six or, Standing Bear I see him apt.

Kī ċ'di ċiádi ma^{n'}zě uċti^{n'} éga^{n'} ĩa^{n'}be taté ebċéga^{n'}, Petáxa.
 And there your father iron I bit it as I see him shall I think, Live Coal.

NOTES.

CahieĀ was a Yankton by birth. He married a Ponka woman and was adopted into the tribe. His son Cañge-qĀ (Edward Jones) was one of the author's scholars in 1872-'73. This letter was sent to Ponka Agency, Ind. T.

75, 1, mak'a^{n'}, usually pronounced maka^{n'}.

75, 4. Petáxa, in Riggs's notation Petaga, probably a brother of CahieĀ. The name is equivalent to the Ponka "Āede-zí."

TRANSLATION.

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^{n'}TCU-HI^{n'}QTI TO A^{n'}PA^{n'}-SKA, OMAHA AGENCY, NEBR. JANUARY, 1881.

Ā^{n'}baċé wiĀa^{n'}be ka^{n'}bċéga^{n'}-qti^{n'}ma^{n'} ċde wina^{n'}āma^{n'} pi. Isa^{n'}-
 To day I see you I have a strong inclination but I missed you as I walked I was coming this way. San-

yati maja^{n'} kē'di atí ĩǎ. Kī é gáĀa Maċé maja^{n'} kē'Āa 6
 tee land at the I have . And that at that unseen place Warm land to the
 lg. obj. come

bċé xi, edáda^{n'} wi^{n'} wégaska^{n'}ċě a^{n'}ċagáji. Maċé maja^{n'} ċa^{n'}
 I go if, what one to test it you com- Warm Warm land the
 manded me. [=Indian Territory.] cv.
 obj.

uágacaⁿ hǎ éde iⁿ'teaⁿ bĕietaⁿ. Ádaⁿ é'di agĕiⁿ' tá miñke.
I traversed it . but now I have finished it. There-fore there I sit I will.

Naⁿ'añ'-gǎ. Níaciⁿ'ga amá bĕúga égiĕaⁿ'i, ádaⁿ Maⁿ'teú-nájiⁿ
Hear thou it! People the pl. all they have there-fore said it to him, Standing Bear

3 ĕiñkĕ'di bĕĕ. ǃĕama níaciⁿ'ga amá waĕiĕutaⁿ amádi é'di
to the st. an. I go. These persons the pl. they pull things among there
obj. I go. straight those who do it

maⁿ'bĕiⁿ', aⁿ'ĕiⁿ aĕai. Kī e'aⁿ' gáxe tá-aka té Maⁿ'teú-nájiⁿ
I walk, having they go. And how perhaps he will do it Standing Bear
me (speaker is uncertain)

aká é'di pí tĕ'di. Kī é iĕápaⁿ kaⁿ'bĕa bĕĕ. Kī níaciⁿ'ga
the there I when. And that I know it I wish I go. And (people
sub. reach him (Indians)

6 Pañ'ka amá ǃa'ĕĕiĕe teábe, aná'aⁿ, júga ĕiĕtei. Gaⁿ edádaⁿ
Ponkas the pl. they (?) very, I heard it, body your very And what
sub. pitied you self.

weĕĕckaxe teĕaⁿ' gisiĕai égaⁿ ǃa'ĕĕiĕe-naⁿ'i: é gátĕ uwíĕa
you did for us in the they re- as they have usually that that I tell you
past member it pitied you: thing

kaⁿ'bĕa-qtí gaⁿ' uwíĕa. Kī ĕĕĕu usní kĕ'di maⁿ'bĕiⁿ' teĕan'di
I wish very so I tell you. And here cold in the I walked in the past

9 aⁿ'waⁿ'qpani-naⁿ-maⁿ' aⁿ'ĕtaⁿ'be-naⁿ'i hǎ. Iⁿ'teaⁿ Maeté majaⁿ'
I was usually poor you saw me regularly Now Warm land

kĕ'ja pí tĕ'di aⁿ'waⁿ'qpani-máji miñké áhaⁿ, ebĕégaⁿ. Lĕská
to the I at the I am not poor I who sit ! (in I think. Cows
there reached past time thought) (oxen)

áhigi wábĕiⁿ hǎ. ǃau'ge eĕi áhigi wábĕiⁿ hǎ, majaⁿ' ǃaⁿ'
many I have them Horse too many I have them land the

12 eĕi údaⁿ'qtí abĕiⁿ', jí tĕ' eĕi sagíqtí abĕiⁿ'. Waqiⁿ'ha ǃaⁿ'
too very good I have it, house the tall too very firm I have it. Paper the
obj.

iⁿ'ĕéna-naⁿ ǃaⁿ'ja, wi'í-máji; aⁿ'baĕé wi'í hǎ. Gaⁿ' wiĕaⁿ'be
you begged of though. I did not give to-day I give . And I see 121
me usually it to you; it to you

ĕkígaⁿ'qtíaⁿ', naⁿ'búwibĕaⁿ' égaⁿ'qtí eĕhe hǎ.
just like it, I shake your hand just so I said that

NOTES.

This letter was apparently written in order to influence the Omahas to join the Ponkas in the Indian Territory.

After dictating the above, Maⁿ'ten-hiⁿ'qtí 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-

if possible. I am here with my brother-in-law Cheyenne and Mahi-skă (White Rock, or Peter Primean), 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.

CAHIEÇA TO HE-SAⁿ-ÇIŃKE. SAME DAY.

Gataⁿ'adi çanaⁿ' éiⁿte wigíkaⁿbça'-qti-naⁿ-maⁿ' hă. Waná-
 At last you may be grown I am generally very anxious to have you, my own Domestic ani-

gçe iⁿçiⁿ'kida aⁿçiⁿ'ge. Wisíçě-naⁿ-maⁿ' hă. Cóçu Umáha-
 mal to watch over mine for me I have none. I am usually thinking of you Yonder among the Oma-

mádi maⁿniⁿ' tē waçíqpaçiⁿ íwixuhé. Ě'be Umáha wiⁿ 3
 has you walk the you are poor I apprehend it for you. Who Omaha one

Pañ'kaça çé xi, uçiⁿhe í-gă.
 to the Ponkas goes if, following him be com-ing.

NOTE.

He-saⁿ-çiŃke 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.

I am 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.

- Uágacaⁿ pi tē' edádaⁿ a^{n'}čagáji ŋi, égaⁿqti dāxe ka^{n'}bča.
 I travel I was when what you com- if, just so I do I wish.
 coming manded me
- Níkaci^{n'}ga amá cti égičá^{n'}i ádaⁿ pí hă. Učúagčé'qti wisíččē
 People the pl. too they paid there- I was . Without intermis- I remem-
 sub. it to him fore coming sion ber you
- 3 ma^{n'}bčei^{n'}. *Captain Martin* cti asiččē ma^{n'}bčei^{n'}. Ěskana a^{n'}čá-
 I walk. Captain Martin too I remem- I walk. Oh that you re-
 ber him
- sičáččē ka^{n'}bčégaⁿ. Ma^{n'}teú-nájiⁿ čita^{n'}i tē Igi^{n'}čai čin^{n'}ke
 member I hope. Standing Bear they work the Grandfather the one
 me who
- edádaⁿ gáxai tē wa^{n'}gičé'qti wágazúqti ičápahaⁿ ka^{n'}bča,
 what they do the all very straight-very I know it I wish,
- 6 ádaⁿ níkagáli na^{n'}ba juáwagčē ma^{n'}bčei^{n'}. Kí wágazu etégaⁿ
 there- chief two I with them I walk. And straight apt
 fore
- áhaⁿ, ebčégaⁿ. Čéna égipe. Kí áji égipe tē. Wa'ú wiwíja
 ! (in I think. Enough I have And an- I say it will. Woman my
 thought), said it. other
- commissary tē'di edádaⁿ ga^{n'}čai ŋi, čai^{n'} ka^{n'}bčégaⁿ, i^{n'}čécpaxu
 commissary at the what she desires if, you give I hope, you write for
 to her me
- 9 ka^{n'}bčégaⁿ, wí. *Joe Sherman* učéwiⁿ ačei^{n'} aká cti učéčona
 I hope, I. Joe Sherman collected he has the too you tell it
 to him
- ka^{n'}bčégaⁿ: wa'ú wiwíja edádaⁿ ga^{n'}čai ŋi, 'i ka^{n'}ebčégaⁿ.
 I hope: woman my what she desires when, he gives
 to her I hope that.
- Wata^{n'}zi d'úba *Joe Sherman* wa'ú wiwíja 'i ka^{n'}ebčégaⁿ.
 Corn some Joe Sherman woman my he gives
 to her I hope that.
- 12 Jenúga-skā asiččē-naⁿ-ma^{n'}: uíča-gă. Wanáče tē ákihíďē
 White Buffalo Bull I usually think of him: tell him. Policeman the he gives it
 his full
- qti^{n'} tē. Gasáni Ma^{n'}teú-nájiⁿ ja^{n'}be tá mi^{n'}ke.
 atten- let. To-morrow Standing Bear I see him I will.
 tion

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, ease 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 Jenúga-skă 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.

LALAŅGA-NAJIN̄ JIŅGA TO STANDING BEAR.

Ca^{n'} a^{n'}bačé, ji^{n'}čéha, íe wi^{n'}áqtei wawíđaxu eučéačě.
 Well, to-day, elder brother, word just one I write something to you I send it to you.

Máčadi Ma^{n'}akibana^{n'} amá eakí xī, kí i^{n'}čéeka^{n'}náqtia^{n'}i
 Last winter Ma^{n'}akibana^{n'} the mv. he when, to you had a strong desire
 sub. reached you again home yonder for me

éga^{n'} i^{n'}wi^{n'}čá agčíi. Ha. A^{n'}bačé wawíđaxu eučéačě. Kí 3
 as to tell me he had come back. ¶ To-day I write something to you I send it to you. To reach home yonder

i^{n'}čéeka^{n'}náqti xī, ji^{n'}čéha, a^{n'}nize eka^{n'}na ka^{n'}bčéga^{n'}. Ča^{n'}
 you have a strong if, elder brother, you receive me you wish I hope. Well,
 desire for me

PaŅka amá níkaǵáhi amá čéama, ji^{n'}čéha, úeka^{n'} i^{n'}uda^{n'}qti
 Ponka the pl. chief the pl. these, elder brother, deed not very good
 sub.

máji éga^{n'}. Áwáxiǵčita^{n'} éga^{n'}, ji^{n'}čéha, wáqe amá i^{n'}wiŅ^{n'}xa^{n'}- 6
 for me some- I work for myself as, elder brother, white the pl. have helped me
 what. sub. people

qtia^{n'}i. Kí níkaǵáhi amá éč hă, ji^{n'}čéha, gíteqi tě. I^{n'}uda^{n'}-
 greatly. And chief the pl. they elder brother, difficult the. Not good
 sub. are the ones for one

máji, ehé tě. PaŅka amá eagčé amá a^{n'}ča^{n'}baha^{n'}qtia^{n'}i
 for me, I said the. Ponkas the pl. those who have gone they know full well
 it about homeward to you about me

úeka^{n'} tě. Níkaci^{n'}ga na^{n'}bá ni^{n'} éi^{n'}te, áma čagčé, kí áma 9
 deed the. Men two you perhaps, the one you started and the
 are homeward other

Wě's'ă-ŅaŅ'ga čéču t'éč hă. Ji agčíi^{n'} tě si-úǵajáde gčéba-
 Big Snake here he died . House I sit the stride twen-
 -

na^{n'}ba qai tě. Áci éča^{n'}be pí xī, mi^{n'}qč kě űa^{n'}be-na^{n'}ma^{n'}
 ty he was the. Out of going out- Lar. when, grave the lg. I see it regularly.
 buried doors side again rive ob.

Cin'gajin'ga-ma čé-ma wináqtei u'a^{n'}čingč'qi ga^{n'} ča'éawa- 12
 Čin'žen (pl. ob.) these I alone for nothing at all at any rate I pity them,
 (pl. ob.)

gičé-naⁿ-ma^{n'}. Awági^{n'}be há. Cín'gajín'ga čéama údaⁿqti
 my kindred, usually. I look after them, Children these very good
 my own

ma^{n'}č^{i'}i, wakéga-báji ma^{n'}č^{i'}i. Ca^{w'} a^{n'}bačé ga^{n'}, wisíčé ga^{n'},
 they walk, they are not sick they walk. Well, to-day at any I remem- as,
 rate, ber you

3 wawíčaxu eučéačé. Ca^{n'} Ma^{n'}tcú-č^{i'}aŋga núgeádi t'e. Ca^{n'}
 I write to you I send it to Well, Big Bear last summer died. Well,
 about something you.

enáqti uqpáčé, ucté amá nié-č^{i'}ŋgčé údaⁿqti ma^{n'}č^{i'}i. Ca^{n'},
 only he has fallen, the rest without pain very good they walk. Well,

j^{i'}n'č^{i'}cha, céama níkač^{i'}n'ga ikágewač^{i'}čé-ma, éskana wacka^{n'}
 elder those persons those whom you regard as oh that persevering
 brother, friends.

6 júwač^{i'}agigčé ka^{n'}hčéga^{n'}. ... Čaŋgčé-hi^{n'}-zí etí aná'a^{n'} ka^{n'}.
 you be with them, I hope. Yellow Horse too I hear him I
 your own

hčéga^{n'}. ... Īndé qága aká eagčé 'íčai éde, ičánite há. ...
 hope. Face tough the to go back he but, I forbade
 sub. to you promised him

Pahaŋ'gadi eagčé 'íčé qí, eagčá-máji. Cín'gajín'ga i^{n'}wa-
 Formerly to go back I when, I did not go back Child sick
 to you promised to you.

9 kega éga^{n'}, eagčá-máji.
 for me as, I did not go back
 to you.

NOTES.

When the author was at the Kaw Agency, Ind. T., Čač^{i'}aŋga-naji^{n'} j^{i'}ŋga (one of his former scholars in 1871, at the old agency in Dakota) visited the Kaws 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. Čač^{i'}aŋga-naji^{n'} j^{i'}ŋga is now called Č^{i'}enuga-zí. See the second letter after this and note on page 105.

99, 7, giteqi tē. Čač^{i'}aŋga-naji^{n'} j^{i'}ŋga said that the chiefs were opposed to progress in the tribe.

100, 3. Ma^{n'}tcú-č^{i'}aŋga, 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 Ma^{n'}akibana^{n'} 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.

HEHÁKA MANI TO HÁŦI^N-NA^NPAJĪ. 1878.

HáŦiⁿ-naⁿpájĭ: Kagécha, waqíⁿha wiⁿ aⁿŦá'í xĭ, wéŦigŦaⁿ
 Fears not the sight O friend, letter one you gave when, plan
 of a Pawnee:

wiⁿ údaⁿŦi wiⁿ iⁿŦéna éde, iⁿ'taⁿ wéŦigŦaⁿ Ŧiⁿgé'Ŧtiaⁿ me
 one very good one you begged but, now plan none at all (!)

(sic) kaⁿbŦa égaⁿ edádaⁿ edéha-májĭ taté hă. WéŦigŦaⁿ 3
 I hope (!) what I say I not shall Plan

pájĭ Ŧiⁿgécé hă, wéŦigŦaⁿ údaⁿ-ənaⁿ eaⁿ'caⁿ aⁿŦiⁿ'i hă. Gañ'xĭ
 had there is none plan good only always we are And then

edádaⁿ úckaⁿ é wáŦaké iⁿte iŦápaⁿ-májĭ hă, kagécha.
 what deed that you mean it per- I know it I not O friend.
 haps

AⁿŦaⁿ'Ŧa'in'gai teŦaⁿ iⁿ'taⁿ wéŦigŦaⁿ wiⁿ iⁿŦéckaxai éiⁿte 6
 You (pl.) ignored me what in now plan one you make for me per-
 the past haps

Ŧútaⁿ iⁿwiⁿ'Ŧaəna kaⁿbŦa hă. Gañ'xĭ íwi'in'ga-bádaⁿ Ŧí
 straight you tell me I wish And then I ignored you and (pl.) you
 (pl.)

aⁿŦaⁿ'Ŧa'in'gai égaⁿ wéŦigŦaⁿ wiⁿ údaⁿ aná'aⁿ kaⁿbŦa hă.
 you (pl.) ignored me as plan one good I hear it I wish

Heháka Mání. 9
 Elk Walks.

NOTES.

Heliaka-mani'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 Heliaka-mani could read and write his native tongue, the

Yankton dialect of the Dakota. In the course of an hour Peliakamani 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 "ϕ" (=dh).

101, 2, me, not intelligible to the author.

101, 3, kaⁿbϕa egaⁿ, probably intended for "kaⁿbϕegaⁿ."

TRANSLATION.

To ɔaϕiⁿ-naⁿpaj̄i: 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.

LENUGA-ZI TO THE ACTING COMMISSIONER OF INDIAN AFFAIRS
(R. V. BELT).

- Iɣigaⁿϕaiⁿ j̄iⁿgaⁿ n̄ikaciⁿgaⁿ ukéϕiⁿ wéϕagionigϕaⁿ n̄iⁿké, caⁿ
 Grandfather small Indian you decide for them, you who at any
 your own (sit) rate
- aⁿbaϕé gaⁿ íe naⁿ'ba na'aⁿ'wikiϕé te. N̄ikaciⁿgaⁿ wiⁿ'
 this day so (?) word two I cause you to hear. will. Person one
- 3 ikágeáϕé h̄a'. Mr. Dorsey waϕítaⁿaⁿ'kiϕé 'íϕé gaⁿ iⁿ'baⁿ
 I have him for . Mr. Dorsey to cause me to work prom- as called
 a friend ised me
- égaⁿ atí h̄a. K̄i pí taté'di n̄ikaciⁿgaⁿ amá unaⁿ'ctaⁿ depot
 as I have . And when I was about Indian the pl. stopping place depot
 come to start hither sub.
- té'di áhigíq̄ti aⁿϕaⁿ'waⁿ'he atí Pañ'ka amá. K̄i íe wiⁿ' uwí-
 at the very many following close they Ponka the pl. And word one I tell
 behind me came sub. sub.
- 6 bϕa te, aí Pañ'ka amá. Ná, Iɣigaⁿϕaiⁿ ϕ̄iⁿké'di eí tē íe wiⁿ'
 you shall, said Ponka the pl. (Intj.) Grand- to the st. you when word one
 sub. sub. father ob. reach there
- uϕéna te h̄a': Majaⁿ' ϕaⁿ ϕéϕaⁿ téskaⁿ uwá'aⁿ'si-naⁿ'i édegaⁿ
 you tell shall . Land the this Grand- they often leap (on it) but (or, as
 to him place place place cattle ob.) reach there in the past)
- wéteqi teábai. K̄i naⁿ' kúge gϕéba-sátāⁿ aⁿϕaⁿ'ϕiⁿwiⁿ'i majaⁿ'
 difficult it is very. And only box sixty we have bought it land
 for us with

faⁿ, aṅgú'ai maja^{n'} faⁿ. Kī jaⁿ fínaṅge-'a^{n'} sagi maja^{n'} faⁿ ánañ-
 the it is ours land the And wagon swift land the runs
 place (ob.), place (ob.) place (ob.)

gai. Ugfaⁿdiⁿ tē sí gḥébaḥíwiⁿ aṅ'gua^{n'} 'i: kúge wi^{n'} kī é'di
 on. Width the foot one hundred we lent them: (?) box one and there
 ob.

gḥébaḥíwiⁿ dḥéfaⁿba wa'íi hā, úwawéci. Kī wáqe áji amá Okla- 3
 hundred seven were given to pay to the And white dif. the pl. Okla-
 us tribe. people ferent sub.

homa eḥátaⁿ ḥeskā-má wa'íi^{n'} agíi tē Pañ'ka maja^{n'}adi úbaḡpáḥai
 homa from the cattle carrying were the Ponka on the land they push them
 (in the return- ing) and make
 cars) them fall

t'e-má. Maja^{n'} faⁿ píáji hégaji, ḡiga^{n'}ha, wegáxai. Maja^{n'}
 the dead Land the bad exceed- O grandfather, they have Land
 ones. ingly, made it for us.

faⁿ bḥúga waqwi^{n'}. Kī ná ífádiḥai wi^{n'} wañ'gaḥiⁿ. Kī 6
 the whole offensive. And See agent one we have them. And
 here! (?)

aṅ'gua^{n'}wañ'gíḥai: "Dadíha, maja^{n'} faⁿ píáji hégaji wáxai,"
 we told it to them: O father, land the ob. bad very made us,

aⁿfa^{n'}i fa^{n'}ja ífádiḥai aká uáwagiḥa^{n'} etēwaⁿ-báji. Ádaⁿ
 we said though agent the sub. helped us at least not. There-
 fore

níkaci^{n'}ga aṅ'gaḥiⁿ aṅgúkikiai égaⁿ, "Íḡigaⁿḥai Commissioner 9
 people who mv. we talked to- as, Grandfather Commissioner
 gether

ḥiṅké uḥa etéte údaⁿ hā," aⁿfa^{n'}i égaⁿ, ma^{n'}zēskā uḥéwiⁿañ-
 the st. to tell at any good we said as, money we col-
 ob. him rate (?)

kiḥai, gḥébaḥíwiⁿ na^{n'}ba uḥéwiⁿañkiḥai. Kī íhua^{n'}ḥiḥa-báji
 lected, hundred two we collected. And not consulting you

ḥida^{n'}be tai tē gíteḥi égaⁿ uwíḥa te, aí, ḥégaⁿ atí ḡi. 12
 to see you will the difficult for one as I tell you shall, they thus I have when.
 said, come

Ma^{n'}zēskā inaṅge tē aṅgú'ai hā. Éskana níkaci^{n'}ga naⁿbá-
 Money "for roll- the is ours Oh that persen two
 ing" col. ob.

ḡḥi tí kaⁿbḥégaⁿ, uáwagiḥa^{n'} ka^{n'} ebḥégaⁿ. Maja^{n'} faⁿ,
 just come hither I hope, to help us I hope. Land the
 place (ob.)

ḡiga^{n'}ha, ḥeskā amá uwá'aⁿsi-naⁿ ea^{n'}caⁿi hā, ádaⁿ 'íḥé iⁿwiñ'- 15
 O grand- cattle the pl. they are always leaping (on it) there- to speak
 father, sub. fore about it we wish

gaⁿḥai hā níkaci^{n'}ga bḥúga. Éskana wéagiḥiwagiⁿzu ka^{n'}aⁿ-
 them people all. Oh that to straighten our affairs we
 for us

fa^{n'}ḥai. . . . Edádaⁿ edéce fa'éwaḥáḥé íṅiḥa^{n'} ḡi éskana
 hope. What you say something you pity us you decide when Oh that

uḡḥé'ḡḥi ma^{n'}zē uḥátiⁿ-da^{n'} Pañ'ka ḥañkáḡa úwaḥaginá ḥéḥaḥé 18
 very soon iron you hit it when Ponka to them you tell them you send
 I hope. I too iron I hit it when I tell them I will

ka^{n'} ebḥégaⁿ. (Wícti ma^{n'}zē uátiⁿ-da^{n'} uáwagiḥa ḥéḥaḥé tá
 I hope. I too iron I hit it when I tell them I will

- miñke.) (Pañ'ka ma^{n'}zěškā' tē 'iáçčē ka^{n'}bça.) Hau. Íe wi^{n'},
send. Ponka money the I speak I wish. † Word one.
- ɣiga^{n'}ha, ájì ei uwíbça tá miñke. Pañ'ka níkagáli amá,
O grand- O grand- again I will tell you. Ponka chief the pl.
father, ferent father, sub.
- 3 ɣiga^{n'}ha, çéçu atíi tē. Kí úwaçakié gaⁿ géwaçágece: "Maja^{n'}
O grand- here they (past And you talked and you said as follows Land
father, sign). to them to them:
- uçáççíⁿ çá^{n'} é'di çagçí^{n'} taité. Waçíççita^{n'}i-gã. Jí çíçá-
you sit in the there you (pl.) shall sit. Work for yourselves. House make
(ob.) place (ob.)
- xai-gã," eéé tē. "Jí çaxíççasaí tē çíçáçai-gã. Éçíçe
for your- you (past House you cut for you- when make for your- At
selves, said sign). selves with axes selves. length
- 6 wawéçi níze taité," eéé tē. "Kí wanágççe cañ'ge waçka^{n'}anga
pay you shall receive, you (past And domestic ani- horse strong
said sign). mal
- wániⁿ-máçce, çan'de çíçúbai-gã. Jan'de wégaⁿze wi^{n'} ma^{n'}zěškā
you who have them, ground work it fine. Ground measure one money
- na^{n'}ba íçíçáwa taí," eéé tē. "Wégaⁿze ççéçba níçubē çí,
two shall be reckoned for you (past Measure ten you work if,
you, said sign). fine
- 9 ççéçba-na^{n'}ba níze taí," eéé tē. Kí níkaçi^{n'}ga miñké, çé
twenty you shall receive, you (past And person I who am, this
said sign).
- miñké, ɣiga^{n'}ha, aⁿwa^{n'}çka^{n'}çañ'ga héga-máçí. Cañ'ge jaⁿ na^{n'}ba
I who am, O grand- I was strong I was very. Horse wood two
father, (=çjan)
- wábçíⁿ ádaⁿ aⁿwa^{n'}çka^{n'}çañ'ga héga-máçí, ehé tē. Wí-naⁿ
I had them there- I was strong I was very, I said (past Wí-naⁿ
fore sign). I alone
- 12 pahañ'ga jí tē agçíçtaⁿ, sí ççéçba-na^{n'}ba kí é'di dúbba uhá
first house the I finished foot twenty and there four length
std. ob. mine
- tē, uççádiⁿ tē agçí^{n'}-çáçðē. Hau. Jan'de çáⁿ wégaⁿze agçí^{n'}-
the, width the the sixteen. † Ground the measure six-
part (ob.)
- çáçðē wíççtei ei açíççíçubē pahañ'ga. Kí íçádiççai aká aⁿda^{n'}-
teen I myself again I made it fine first. And agent the saw
for myself sub.
- 15 bai tē qta^{n'}çé héga-báçí, aⁿwa^{n'}sisíçge, aí, waçítaⁿ údaⁿ, aí.
me when he liked exceedingly, I was active, he work good, he
me said, said.
- Íçádiççai aká íe wi^{n'} éçíççan: "Little Warrior jí wi^{n'} çé-
Agent the word one said to (me): Little Warrior the house one you
sub.
- çkaxe taí. Níçtaⁿ çí, ma^{n'}zěškā agçí^{n'} sátāⁿ níze te há', " aí.
make for shall. You fin- when, money fifteen you re- shall he
him ish it he said to I when. Land the measure ten
(me) reach- ed there part (ob.)
- 18 Égaⁿ ei íe wi^{n'} éçíççan pí tē. "Maja^{n'} çá^{n'} wégaⁿze ççéçba
So again word one he said to I when. Land the measure ten
(me) reach- ed there part (ob.)
- çéníçubē te há'," aí. Ga^{n'} çáççe geçá^{n'} ei bçíçtaⁿ há.
you make please he And I made the things again I finished
fine for him said. in the past

Ma^{n'}zēska gčéba-na^{n'}ba eī a^{n'}fi. Ki cī' égičé ie wi^{n'} égičai^{n'}
 Money twenty again he Ard again at word one he said to
 gave to me. length (me)

ičádičai aká: "Macdonald maja^{n'} wéga^{n'}ze gčéba i^{n'}čéni-
 agent the sub.: Macdonald land measure ten you make

říbě te hā', " ai aká ičádičai aká. Ě'di pí éga^{n'} dāxe hā. 3
 fine for please was saying agent the sub. There I as I made it
 me reached

Bčičeta^{n'} ři, cañ'ge aká uječā-báji ca^{n'}aká wacka^{n'}řaŋgai.
 I finished when, horse the col. were not weary then, but would be so were strong.
 sub. later

Cañ'ge aká wacka^{n'}řaŋga uctě'-qti ga^{n'} wéga^{n'}ze sātā^{n'} wíqtei
 Horse the col. strong remained ex- as measure five I myself
 sub. ceedingly

ičářigčigčai^{n'} ařídaxe. Hau, Iřiga^{n'}čai-ā! Agčei^{n'}-sātā^{n'} bčičeta^{n'} 6
 deciding for myself I made for myself. Ho. O thou whom they call grandfather! Fifteen I finished

ga^{n'} ě'di pí éga^{n'} ičádičai aká "Ma^{n'}zēska tē' qáča gčéačě
 as there I as agent the sub. Money the back to I have
 arrived ob. the start- ing place sent back

bčičeta^{n'}-qti-ma^{n'}, " ai. Pañ'ka aká Macdonald aká cañ'ge
 I have already finished, he Ponka the sub. Macdonald the sub. horse
 said.

wawéci ewéna-na^{n'}-ma^{n'}. " Iřiga^{n'}čai aká ičádičai čča^{n'}ba 9
 pay I asked for them often. President the sub. agent he too

wawéci wéna-gā, " i^{n'}čéi^{n'}ge-na^{n'}i. Kī cañ'ge wačíta^{n'}awá-
 pay ask from them, he said to me often. And horse those that I caused

kičé-ma dúbā wi^{n'} etěwa^{n'} gaskí i^{n'}t'e, t'éagičé, áda^{n'} nān'de
 to work four one even mine nearly died from I killed my there- heart
 shortness of breath, own fore

i^{n'}čā-máji ca^{n'}ca^{n'}, ga^{n'} uwibčā a^{n'}bačé. 12
 I am sad always, so I tell you this day.

NOTES.

Lenuga-zi, or Yellow Buffalo-bull, was known in 1871 as ǂařaŋga-naji^{n'} jiŋga, 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-zi 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, ubařpačai t'e-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, *fie! bosh! bother!*

103, 6. Waŋgačai^{n'} used where aŋgačai^{n'} would have been expected; so aŋgui^{n'}čai^{n'} might have been used instead of aŋgua^{n'}waŋgičai (a peculiar

form of aṅguaṅgiφai), as there was only one agent addressed by the Indians.

103, 19. Wictī maⁿzě natiⁿ-daⁿ, etc. Jemuga-zi'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. Paṅka nikagahi ama . . . φeφu atii tē. 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. (enaⁿ-maⁿ).

TRANSLATION.

O "Little Grandfather," you who govern the Indians, I will speak to you to-day 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 cultivated 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.

LENUGA-ZI TO MACDONALD. MAY 16, 1889.

Ŷjiga ⁿ 'ha,	wabáǵǵeze	tia ⁿ 'ǵakiǵé	ǵa ⁿ	bǵíǵě.	Cin'gajin'ga				
O grandfather,	letter	you sent hither	the	I have re-	Child				
		to me	ob.	ceived it.					
wiwíja	ǵańká	ńé	ǵińǵé'-qti	ecé	úna,	i ⁿ 'ǵé-qti-ma ⁿ .	Ki		
my	the ones	pain	have none at	you	you tell	I am very glad.	And		
	who		all	say	about				
					them,				
pí tatě'di	íe	wi ⁿ '	éǵice:	awácka ⁿ	te,	ecé,	Iǵiga ⁿ 'ǵaí	ǵińké'di.	3
when I was	word	one	you said	I do my best	will,	you	Grandfather,	at the st. ob.	
about to start			to (me):			said,			

- Ki ádaⁿ níkaci^{n'}ga na^{n'}ba féfañka, *Dási* *Frank* éfaⁿba
 And there-fore person two these, Dorsey Frank he too
- wacka^{n'} hégaji juáwagfe. Hau. Iíga^{n'}faí aké *Commissioner*
 persevering exceed-ingly I am with them. ¶ Grandfather the sub. Commissioner
- 3 aká uáwakié. Edádaⁿ Pañ'ka maja^{n'} wéteqi geča^{n'} uáwa-
 the sub. I talked with them (or they talked with us.) What Ponka land difficult for the objects I told to in the past
- gíbfá. Ca^{n'} wařáctaⁿbe níkagahí-ma fídaⁿbe ga^{n'}faí-qtí-a^{n'}i,
 them. And you see them (?) the chiefs to see you they have a strong desire,
- ehé uáwagíbfá. Ca^{n'} íe álúgí-qtí Iíga^{n'}faí fiñké uákie.
 I said I told to them. And word very many Grandfather the st. ob. I talked to him.
- 6 Caⁿ, maja^{n'} fan'di řeskā etí uwá'aⁿsi-na^{n'}i égaⁿ gě bfuğa-qtí
 And, land in the cattle too they leap often as the pl. in. ob. all
- uáwagíbfá. Iíga^{n'}faí aká *Commissioner* aká égiča^{n'}i: Čagfe
 I told to them. Grandfather the sub. Commissioner the sub. said it to (me): I start back to you
- tědihí ři, níkaci^{n'}ga juágfe cakí tá miñke, Iíga^{n'}faí jñ'ga
 by the time that man I with him I will reach there again Grandfather small
- 9 wi^{n'}. Ca^{n'} níkaci^{n'}ga-máce, wéřigfaⁿ gáxe gfi^{n'}i-gā, uřídaⁿbe
 one. And O ye people, plan making sit ye, considering
- gfi^{n'}i-gā! Wéřigfa^{n'} uné gfi^{n'}i-gā! "Iíga^{n'}faí jñ'ga cuhí
 sit ye! Plan seeking sit ye! Grandfather small reaches you
- tědihí ři, edádaⁿ wéteqi geča^{n'} bfuğaqtí uřéna taí," aí
 by the time that, what hard for us the objects, in the past, all you tell to him will, said
- 12 *Commissioner* aká. Ca^{n'} *Commissioner* aká níkaci^{n'}ga i^{n'}u-
 Commissioner the sub. And Commissioner the sub. person very
- da^{n'}qtí-a^{n'}i, a^{n'}řě-qtci-a^{n'}i a^{n'}wañ'kie-na^{n'}i. Ca^{n'} a^{n'}ba ánaqtci
 good to me, very gently talked to me regularly. And day about how
- égaⁿ ři cí *Commissioner* fiñkéřa bfe tá miñke, cí uákie
 many when again Commissioner to the st. ob. I will go, again I will
- 15 tá miñke. Ca^{n'} níkaci^{n'}ga řěfiⁿ *Dási* iⁿwiñ'řaⁿ hégaji
 talk to him. And person this inv. ob. Dorsey helped me exceed-ingly
- ega^{n'}, cí uřěř'qtci řa^{n'}be tá miñke Iíga^{n'}faí jñ'ga fiñké.
 as, again very soon I will see him Grandfather small the st. ob.
- Wabágfeze cuhí tědihí ři, iřádiřai fiñké da^{n'}be ékaⁿbfá.
 Letter reaches you by the time that, agent the st. ob. to see it I wish for him.
- 18 Ědihí ři, wágazu uřá tai. Pañ'ka bfuğa etí na'a^{n'} ewé-
 In that event, straight he tell will. Ponka all too to hear it I wish
- kaⁿbfá.
 for them.

NOTES.

107, 1, wabag̃eze, used in this letter instead of the regular Ponka equivalent, "wabaxu." "Wabag̃eze" is the Omaha word.

108, 1. Dasi, instead of "ḡasi," the latter being the form used by the Omahas and the Ponkas up to 1880. Frank, used instead of "Sasn."

108, 2. Commissioner, instead of "Iḡiga^uḡai jiḡga."

108, 2-3. Iḡiga^uḡai . . . aka uawakie; a seeming inconsistency, requiring a change to "Iḡiga^uḡai ḡiḡke, Commissioner ḡiḡke, uawakie (or,

Grandfather	the st.	Commissioner	the st.	I talked
	ob.		ob.	them

nakie)," or, "Iḡiga^uḡai aka . . . a^uwaḡ'kiai."

I talked to to him,	Grandfather the sub.	the he (or, they) talked to me.
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108, 4, waḡáctā^ube, a case of "hapax legomenon." The author has not yet found a verb, "waeta^ube," in the 3d sing.; but there is "waeta^ube," you see them, from wada^ube.

108, 7, egiḡa^ui. Lenuga-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.

$I^{n'}$ uda^{n'}-qti-ma^{n'}. Nic a^{n'}čingě-qti-ma^{n'}. Ca^{n'} čicti égija^{n'}i
 (I find) it very good for me. Pain I have none at all And you too you do so (pl.)

ka^{n'} ebčégaⁿ hă, wañ'gičě'-qti, číadi ctěwa^{n'} číinu ctěwa^{n'}
 I hope all, your father even your elder brother even

3 égaⁿi ka^{n'} ebčégaⁿ. Pahañ'ga atí tě'di égaⁿ waqi^{n'}ha wi^{n'}
 they are so I hope. Before I came to this house when so paper one

cugčéwikičé. Waqi^{n'}ha ctěwa^{n'} tia^{n'}čakičáji. Čin'gajin'ga-ma
 I sent back to you by some one. Paper even you have not sent hither to me. The children (pl. ob.)

a^{n'}ba ičáugčě'-qti awágisíčě-naⁿ-ma^{n'}, awáginá'aⁿ ka^{n'}bča,
 day throughout I am even thinking of them, I hear about them, I wish, my own, my own,

6 ca^{n'} e'a^{n'}i i^{n'}té. Čin'gajin'ga-ma é-i ga^{n'} uágaca^{n'} edádaⁿ
 that is how they may be. The children (pl. ob.) they are the ones as I travel what

ctéctěwaⁿ uáwagikét'aⁿ ka^{n'} ebčégaⁿ ga^{n'} uágaca^{n'}. Či čicti
 soever I acquire for them, my own, I hope. as I travel. Again you too

e'a^{n'} ebčégaⁿ tě enégaⁿ ka^{n'} ebčégaⁿ. Ca^{n'} wia^{n'}bča pi tě číteqi
 how I think it the you think it I hope. Now I left you I was the hard coming hither for you

9 tě ičápahaⁿ-qti-ma^{n'} ča^{n'}ja, caⁿ čé ie uwíbča gě síča-gă. Ca^{n'}
 the I know it very well though, yet this word I tell you the remember. And pl. in. ob.

číinu učíyaⁿi tě năn'de i^{n'}čí^{n'}uda^{n'}-qti pí ča^{n'}ja, i^{n'}tea^{n'} e'a^{n'}i
 your elder brother he helped you when heart very good for mine I was coming hither though, now how he

éⁿte iⁿwi^{n'}čana té. Ca^{n'} Uma^{n'}haⁿ-má čti e'a^{n'}i éⁿte awá-
 may be you tell me please. And the Omaha (pl. ob.) too how they may be I hear

12 na'aⁿ ka^{n'}bča. Miⁿ čé cěna xi, ca^{n'} ma^{n'}zěškă sātăⁿ etécte
 about them I wish. Moon this enough when, at any rate money five about (?)

cugčéwikičé tá miňke. Wačkañ'-gă hă'. Áwatégaⁿ údaⁿ
 I send home to you will I who. Do your best ! In what manner good

etégaⁿ égaⁿ gáxe ga^{n'}ča-gă hă'. Wahába kě čisáji ctéctěwaⁿ
 apt so to do desire thou ! Ears of corn the not pulled off even if

15 e'a^{n'} čingě. Kí ca^{n'} učíyaⁿ čat'a^{n'} xi'tě d'úba čisėwakičá-gă.
 what there is the matter is the none. And at any rate to help you have you some cause them to pull off.

ča^{n'}ja čí wanítaⁿqtiá'ji ka^{n'}bčégaⁿ. Čin'gajin'ga-ma wáčagi-
 Though you you do not work hard I hope. The children (pl. ob.) you attend to them,

kihíde ka^{n'} ebčégaⁿ. Wahába kě wéčiⁿwi^{n'} júaji ctéctěwaⁿ,
 your own, I hope. Ears of corn the ob. to sell inferior notwithstanding,

ca ^{n'} still	ga ^{n'} so	číteqi it is hard if, for you	xi,	wéči ⁿ sell it.	wiñ'-gă.	Ma ^{n'} Money	zěskă to	čizé take it	tě the	wasnin'de delay
taté will surely	ebčéga ⁿ I think it	hă,	áda ⁿ there- fore	wagáxe on credit	čizě'-qti-ă'ji-gă.	Cañ'ge-má The horses (pl. ob.)				
eti too	e'a ^{n'} i how they are,	ei ⁿ te,	cañ'ge horse	gčéje spotted	wahíčage lame	ča ^{n'} eti formerly	e'a ^{n'} ă, how is it ?	giní reco- vered	3	
da ^{n'} perhaps	etea ^{n'} how is it ?	e'a ^{n'} ă.	Ci Again	číteqi ⁿ qti you have a very hard time	xi'etě if	i ⁿ wi ^{n'} ča to tell me	íča-gă. send hither.			

NOTES.

George Miller, or Aⁿčabi, of the Ictasanda 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 Saussonci.

111, 2-3. Cañge-ma eti e'aⁿi eiⁿte, supply awana'aⁿ kaⁿbča, *I wish to hear about them*, and let the next "cañge" 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^{n'}ha ɕaⁿ a^{n'}baɕé bɕízě hă. Caⁿ i^{n'}ɕě-qtī-ma^{n'} hă, ga^{n'}
 Paper the ob. to-day I have And I am very glad as
 taken it

winá'a^{n'}i tē. ɕa^{n'} níaci^{n'}ga amá íai etéctěwaⁿ, wána'a^{n'}jī-gă.
 I have heard from And people the pl. they not withstand- do not listen to them.
 you (pl.) sub. have ing,

3 Cīn'gajīn'ga ɕa^{n'}ká wákīhída-gă. Ēctī júga uɕa^{n'}adi hă,
 Children the ones attend to them. They body they are apart
 who too

gaⁿ eɕai gě ágīkīhíde taí; cī wíctī júga uɕa^{n'}adi bɕi^{n'}.
 and their the pl. let them attend to again I too body apart I am.
 in. ob. their own;

ɕiadi, ɕiímu, ɕija^{n'}ɕě cti áwawáka-máji, wédajī-ma áwawáke,
 Your your elder your elder too I do not mean them, those who are I mean them,
 father, brother, sister, elsewhere (pl. ob.)

6 ía^{n'}ɕa-bi ecé-ma. A^{n'}ba waqúbe áma té'di ma^{n'}zěskă sátaⁿ
 that they those whom Day mysterious other on the money five
 talked about you said (pl. ob.) me

cugɕéwikiɕé. Nī^{n'}dahaⁿ ɕizé ací, nízě ɕī, iⁿwi^{n'}ɕ íɕa-gă.
 I sent home to you. Philip Stabler to take I asked you when, to tell me send
 it him to get it do it hither.

I^{n'}ɕa-máji héga-máji cañ'ge-ma ɕi waɕákīhíde ecé ɕī. Robert
 I was sad I-not a little the horses you you attended to you when. Robert
 (pl. ob.) them said

9 Mitchell uíɕa-gă hă: júɕigɕe gɕi^{n'} taí cañ'ge-ma wákīhíde
 Mitchell tell it to him ! with you he sit will the horses he attend to
 (pl. ob.) them

té. Ínali^{n'} ɕī, iⁿwi^{n'}ɕa íɕa-gă. Tom wahába ɕisé cí-gă.
 will. He agrees if, to tell me send Thomas wahába ɕisé cí-gă.
 hither. Baxter ears of corn to pull employ
 him.

E'a^{n'} íɕigɕáwa etéctěwa^{n'} ínaliñ'-gă. . . . Cī ɕiúda^{n'}jī
 How he reckons him- notwithstanding be willing. Again not good for
 self you

12 ɕi'cté, ga^{n'} wágazu iⁿwi^{n'}ɕa-gă. ɕa^{n'}ja uɕɕé'qtei cakí taté,
 if, so straight tell me. Though very soon I shall reach
 you again

éɕigɕe edádaⁿ etě wi^{n'} abɕi^{n'} cakí-majī té. Júɕɕe gɕi^{n'} ɕiɕiñ'ge
 beware what even one I have I do not reach lest. With to sit you have
 you again none

ɕi'cté, ɕiadi ɕiha^{n'} da^{n'}cté cínaⁿba júɕigɕe gɕi^{n'} etaí ɕī.
 if, your your too, per- those two with you to sit they ought.
 father mother haps

15 Jíha tē ɕiⁿwiñ'-gă hă'. Mīⁿ ɕé cína ɕī, ma^{n'}zěskă gɕɕba
 Tent the buy it ! Moon this enough when, money ten
 skin

cugɕéwikiɕé tá mīnke. Áhigi cugɕéaɕé ta té' na^{n'}ape, éɕigɕe
 I send home to you will I who. Much I send home will the I fear it, beware
 it gets lost lest. Flying Crow why back he has reached
 again home

uɕpáɕé te. ɕaxé-gíaⁿ eátaⁿ qáɕa kíí ä. Edádaⁿ éwaⁿ tē
 it gets lost lest. Flying Crow why back he has reached
 again home

18 wágazu aná'aⁿ ka^{n'}bɕa. Cta^{n'}be ɕī, wai^{n'}baxu ágajī-gă.
 straight I hear it I wish. You see him if, to write to me command him.

Mi^{n'}jīnga wakéga tē i^{n'}ča-májī ča^{n'}ja, giní tē údaⁿ hǎ.
 Girl sick the I was sad though, she has the good
 recovered

Ci^{n'}gajīn'ga-ma a^{n'}b-ičáugčé'qti awáginá'aⁿ ka^{n'}bča. Waqi^{n'}ha
 The children (pl. ob.) throughout the day I hear about I wish. Paper
 them, my own

čaⁿ tia^{n'}čakičájī xáci: eátaⁿ édaⁿ ebčégaⁿ, xúahc-naⁿ-ma^{n'} hǎ. 3
 the you have not sent for a why ? (in so- I think, I am usually appre-
 hither to me long time: liloquy) hensive

A^{n'}ba waqúbe g(ě) íčawáqti ci^{n'}gajīn'ga - ma awáginá'aⁿ
 Day mysterious the pl. each one the children (pl. ob.) I hear about
 in. ob.

ka^{n'}bča hǎ.
 I wish

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, 'iaⁿča-bi ece-ma, in apposition to wedajī-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.

GEORGE MILLER TO MARK CLEVELAND, PONKA, IND. T. OCTOBER
15, 1889.

Aⁿbačé íe djúbačtei wíčaxu tá múnke, kagéha. Umaⁿ-
To-day word very few I write to will I who, O friend. Sea-

čínka čéčuádi wípaⁿbe te ebčégaⁿ, ehé-de bčí'a. Čéčuádi
son at this I see you will I think, I said, but I have
failed. At this

3 Iígaⁿčai májaⁿ čanⁿdi atí há. Iⁿtaⁿ miⁿ wíⁿ ákihaⁿ bčíⁿ.
Grandfather land at the I have . Now moon one beyond I am
come

Kí Pañ'ka amá Umaⁿhaⁿ-ma wáqe-gáxe-ma wíⁿ Pañ'ka
And Ponka the pl. the Omaha (pl. ob.) those living as white one Ponka
sub. men

májaⁿ čanⁿdi hí xí, gacíbe aⁿča 'íčé híčai há. Kí
land at the ar- rived when, outside to leave spoke híčai há. Kí
him of it was reached there . And

6 caⁿ íe tě aná'aⁿ čaⁿja, cubčé'-qti-maⁿ xíjji, čási aká iⁿbaⁿi
so word the I heard it though, I was going to you at when, Dorsey the he called
once to me

égaⁿ atí há. Čaⁿja ikáge wíwíja amá cačé 'íčai xí, pí há.
as I came . Though his friend my own the pl. to go spoke when, I
hither sub. to you of it was coming
hither

Kí cučá-bian édegaⁿ caⁿ wíⁿ úckaⁿ júaji gáxai tě ádaⁿ
And it was said that they had gone to see you but yet one deed wrong did the there-
past fore
act

9 qáča wáčiⁿ akí-biamá, waqiⁿha tianⁿkičai. Májaⁿ čaⁿ bčíga-
back having they reached paper was sent hither Land the all
again them home, they say, to me.

qti níkačeiⁿga ukéčiⁿ aⁿgačiⁿ wáqe aⁿgáxe taⁿgačiⁿ há,
Indian we who move white man we will act as we move

wáqčqti aⁿčiⁿ-báji ctéctěwaⁿ, wáqe-ma wačítaⁿi tě eáwagaⁿi
real white men we are not notwithstanding, the white men they work the we are so

12 tědí-naⁿ wéudaⁿ aⁿmaⁿčiⁿ taíte. Kí caⁿ níkačeiⁿga ukéčiⁿ
only then good for us we shall walk. And yet Indian

aⁿgačiⁿ caⁿ wíⁿ aⁿxíjaⁿbaí tě'di caⁿ edádaⁿ ctéctěwaⁿ
we who yet one we see one an when yet what soever
move other

aⁿxíjaxe étai. Wikáge amá wañ'gičé wáqe gáxai čaⁿja, eaⁿ
we ought to do for one another My friend the pl. all white they act though, yet
sub. man

15 ukítě-ma wíⁿ daⁿbai tě'di edádaⁿ giáxe gaⁿčai xí giáxe-
the nations one they see when what to do for they wish when they usu-
(pl. ob.) him him him ally do

naⁿi. Caⁿ e'aⁿ niⁿ xí, wína'aⁿ kaⁿčča. Caⁿ Lenúga-zí čti,
it for him. And how you are if, I hear from you I wish. And Lenuga-zi too,
him

aná'aⁿ kaⁿčča. Čéna uwíčča.
I hear I wish. Enough I tell you.
about him

NOTES.

114, 2, ehe-de, in full, ehe ede.

114, 8, euḡa-biam edegaⁿ, in full, euḡabiamama edegaⁿ.

TRANSLATION.

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^{n'} waqi^{n'} ha ḡaⁿ bḡízě hă, ha^{n'} ega^{n'} teeádi. I^{n'} ḡěqti-ma^{n'} hă,
 And paper the I took it this morning (past time). I am very glad .
 nié ḡiḡiñ'gai ḡi. Wícti niá^{n'} ḡiñgě'-qti-ma^{n'} hă. Cíñ'gajin'ga
 pain you have none if. I too I have no pain whatever . Children
 ḡańká wi^{n'} sabáji nié t'a^{n'} ḡi, píaji ḡi, ma^{n'} zě kě uti^{n'} ḡa-gă. 3
 who one suddenly pain has if, bad it, metal the lg. hit- send
 ob. ting hither.
 ḡéḡuádi tíḡa-gă. A^{n'}b'-iḡaugḡe ě'di atí-naⁿ-ma^{n'}, una^{n'} ctaⁿ
 To this place send hither. Every day here I usually come, stopping place
 tě'di. ḡási aká ě'di ḡḡi^{n'}i hă. Iḡaugḡe'qti ḡáze hí tě'di
 to the. Dorsey the there he sits . Every (time) after- ar- when
 sub. noon rives
 Iḡiga^{n'}ḡai ḡi ḡa^{n'}á aḡḡe-naⁿ-ma^{n'}. Ca^{n'} égaⁿ-qti-ă'ji ḡa^{n'}ja, 6
 Grandfather to the village I usually go back. And not just so though,
 sabé éḡipe hă. Wícti eiñ'gajin'ga-ma a^{n'}b'-iḡaugḡe'qti awá-
 as a I said it . I too the children (pl. ob.) every day I re-
 precau- member
 tion

gisíq̄c̄. Ca^{n'} Wallace aná'aⁿ-mají'-q̄ti-ma^{n'}, ca^{n'} ẽ'ya b̄c̄c̄ tatẽ'
 them, my And Wallace I have not heard at all from him, yet thither I go shall
 own.

ctĩ íq̄ápahaⁿ-mají. C̄ẽya nañk̄áce, aⁿb'-íq̄áuḡc̄c̄e wisíq̄ai. Ca^{n'}
 too I do not know. Yonder ye who are st., every day I think of And
 where you are you (pl.).

3 i^{n'}q̄c̄-q̄ti-ma^{n'} hã, q̄íínu uq̄íyaⁿ tẽ. Cañ'ge mi^{n'}ga ta^{n'}, Nelly,
 I am very glad . your elder helped the Horse female ani- the Nelly,
 brother you (-as) mal std. ob.,

waq̄ítañk̄íq̄áji-gã, q̄q̄á ec̄c̄ iⁿwi^{n'}q̄ana. Ca^{n'} wackañ'-gã ha'.
 do not cause her to work, lean you said you told me. Still, persevere !

Údaⁿ etégaⁿ gáxe ga^{n'}q̄a-gã. Cĩn'gajĩn'ga-ma wákĩhída-gã.
 Good apt to do desire the children (pl. ob.) attend to them.

6 Kĩ Nugá-jĩn'ga wahába q̄is̄c̄ uq̄íyaⁿ, ec̄c̄, b̄q̄áhaⁿ. Uíq̄a-gã.
 And Nuga-jĩnga ears of corn to pull helped you I thank Tell it to
 you, said, him. him.

Wahába ují q̄ínḡc̄ hã. Lí uq̄í' k̄ẽ wahába ujíkĩq̄a-gã,
 Ears of corn to put there is . House to sit in the ears of corn cause him to
 them in none lg. ob. fill it,

ca^{n'} úhaⁿ jí, wiⁿa^{n'}wa et̄c̄ete. Ca^{n'} q̄í áwatégaⁿ údaⁿ enégaⁿ,
 and boiling house, which one soever. And you how good you think,

9 égaⁿ gáxa-gã. Ma^{n'}z̄eskã euḡc̄éwíkĩq̄c̄c̄ tá miñke, mi^{n'} q̄c̄
 so do. Money I send home to you will I who, moon this

ec̄ena t̄ẽdĩhi q̄i. Waq̄i^{n'}ha s̄áb̄c̄ eka^{n'}na q̄i, áji uáne tá miñke.
 enough by that time. Paper (or cloth) black you wish if, an- I seek will I who.
 other

Údaⁿbe tẽ i^{n'}ju-máji. T̄áze q̄c̄ ẽ'di akí q̄i, ána gáxai tẽ
 Sight (or the I am dissatis- After- this there I reach when, how they the
 sample) fied with noon again much make

12 íq̄ámaxe tá miñke. C̄ena uwib̄q̄a hã, q̄c̄. Cĩ áji wi^{n'}íwi-
 I ask a ques- will I who. Enough I have told . this. Again an- one I ask
 tion you other you

máxe t̄c̄. Sasú hiⁿskã' ídĩq̄áge q̄c̄ekaxe te, eh̄c̄, pí-máji
 a ques- will. Frank bead belt you make for shall, I said, I had not
 tion him come

t̄c̄'di. Kĩ Sasú aká aⁿb'-íq̄áuḡc̄c̄'-q̄ti, na'a^{n'} ga^{n'}q̄ai. Kĩ
 when. And Frank the aⁿb'-íq̄áuḡc̄c̄'-q̄ti, na'a^{n'} ga^{n'}q̄ai. Kĩ
 sub. to hear about it wishes. And

15 wictĩ úñgazan'de wi^{n'} ia^{n'}q̄akĩq̄c̄c̄ te, eh̄c̄. Kĩ wí ka^{n'}b̄q̄a
 I too woman's necklace one you send to me will, I said. And I I desire it

k̄c̄' ní'a q̄i, gáxaji-gã. Kĩ Sasú q̄c̄ekaxe kaⁿb̄q̄egaⁿ, eaq̄q̄a-
 the you if, do not make it. And Frank you make it I hope, I do not
 lg. ob. fail for him start

máji t̄c̄'di t̄íq̄ac̄c̄ kaⁿb̄q̄egaⁿ. C̄ena wíq̄axu hã. John íagi-
 home when you send I hope. Enough I write to . John I kiss
 to you it hither you him,

18 kíq̄c̄c̄e cúq̄c̄éq̄c̄. Q̄íya^{n'} wa'újĩngã-q̄ti q̄íñk̄c̄ ímaxá-gã. Hua^{n'}
 my own I send it to Your very old woman the one ask her a ques- Her
 you. grandmother who tion. mother

k̄c̄ edádaⁿ íjaje aq̄i^{n'} ẽ'nte.
 the what her she had per-
 recl. name naps?
 ob.

NOTES.

115, 2, $nia^a\phi i\tilde{u}g\bar{e} qti\text{-}ma^a$, in full, $nie a^a\phi i\tilde{u}g\bar{e}\text{-}qti\text{-}ma^a$, as in 110, 1, and 118, 2.

115, 4. $\phi e\phi nadi$, *i. e.*, Takoma, D. C., the railroad and telegraph station near the author's home.

116, 2. $Ce\grave{a} na\tilde{n}kace$. This sentence was addressed to others besides his wife, probably her kindred. The next sentence, as shown by the word, $\phi itinu$ (never addressed to a man or boy), and the rest of the letter was addressed to his wife.

116, 18-19. $Iha^a k\check{e}$ 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 Saussonci) 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 Flèche. 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' íe djúbaqtei wíđaxu tá miñke. Caⁿ
 O brother-in-law to-day word very few I write to you will I who. And

nié aⁿ čin'gě-qtí-ma^{n'} Ca^{n'} čicti égija^{n'} i kaⁿ bčégaⁿ. újuj číha.
 pain I have none at all. And you too you do so I hope, house- your, hold

3 číadi cti. Jaha^{n'} ha, i^{n'} čě-qtí-ma^{n'}, číañ'ge učéčaⁿ é iⁿ wi^{n'} ča
 your too. O brother-in-law, I am very glad, your sister you that to tell me
 father

tíče. ca^{n'} wíbčahaⁿ, jaha^{n'} ha. Edádaⁿ íuča, jaha^{n'} ha. uwíbča
 has yet I thank you. O brother-in-law. What news, O brother-in-law. I tell you
 sent hither.

ta té' čin'gě. Caⁿ wíbčaha^{n'} té-na^{n'}. Aⁿ b' -i-čáugčě'-qtí gacíbaža
 will the there is none. Yet I thank you only the. Every day to the outside

6 pí-naⁿ-ma^{n'}, čási eñi té'di pí-naⁿ-ma^{n'}. Jáze té'di Iúgaⁿ čai
 I usually come hither. Dorsey his to the I usually come hither. After-noon when Grandfather
 house std. ob.

ta^{n'} waⁿ gčaⁿ čan'di akí-naⁿ-ma^{n'}. Čéna. jaha^{n'} ha, íe kě wí-
 town to the I usually reach there Enough. O brother-in-law, word the I
 place again.

đaxu. Caⁿ íuča dádaⁿ ctéctěwaⁿ ani^{n'} ŋí. iⁿ wi^{n'} ča íča-gā.
 write to you. And news what soever you have if, to tell me send hither

9 Jaha^{n'} ha, wawici tá miñke há'. Ca^{n'} égaⁿ qti iⁿ čéckaxe
 O brother-in-law, I will ask you to do something . And just so you do for me

kaⁿ bčégaⁿ. Jáŋa^{n'} ha-úi^{n'} ímaxá-gā. Uma^{n'} čínka wiⁿ a^{n'} wa
 I hope. Deer-sinew ear-ring ask him a ques-tion. Year which

té'di wanáce lí éiⁿ te. baxú te há'. Wanáce lí té'di,
 in the soldier he perhaps. let him write . Soldier he when,
 went to it

12 wanáce dádaⁿ-madi uíhe éiⁿ te: *Dakota City* ta^{n'} waⁿ gčaⁿ
 soldier to what ones he joined perhaps; Dakota City town

čan'di gči^{n'} i té'di wanáce nudaⁿ hañga čínké cti ijáje tě;
 at the place they sat when soldier war captain the one too his name the ;
 who

kí Múda wakéga té'di wáqe wazéčě čínké edádaⁿ ijáje
 and Múda sick when white-man doctor the one what his name
 who

15 ači^{n'} i té écti ičápahaⁿ kaⁿ bča. Uma^{n'} čínka dádaⁿ té'di t'é
 he had the that too I know I wish. Year what when he died

iⁿ te, Múda. écti baxú te há', ca^{n'} mi^{n'} dádaⁿ té'di t'é iⁿ te.
 per-haps. Múda, that too let him write . and moon what when he per-died haps.
 it

Múda úckaⁿ eñi kě pahañ'ga e^{n'} íbahaⁿ kě baxú te há'.
 Múda deed his the before how he knew the let him write it

18 Kí cí úckaⁿ Jáŋa^{n'} ha-úi^{n'} eñi kě cí uŋa^{n'} ha baxú te há'.
 And again deed Deer-sinew ear-ring his the again apart let him write it

Égiçe ikiçibçaⁿ gáxe té. Bčí'a tá miñke čaⁿ'ja, caⁿ í maⁿ'te
 Beware mixed he lest. I shall fail though. yet house inside
 make it

ičámaxe é'di bčé kaⁿ'bča. Waqiⁿ'ha íčě xī. čéču tíčě te há'.
 I ask a ques- thither I go I-wish. Paper is sent if. here let it be
 tion sent

Caⁿ, iahaⁿ'ha, wágazúqti uíča-gă. Égaⁿ'qti gáxe kaⁿ'bčégaⁿ. 3
 And. O brother-in- very straight tell it to him. Just so he makes it I hope.

Čéna.
 Enough.

NOTES.

Frank Saussouci is the brother of Mary, the wife of George Miller.

118, 3, číadi, Louis Saussouci, the ex-interpreter.

118, 3, čípañge, Mary Miller.

118, 10. Čaqaⁿ'ha uiⁿ, 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. Bčí'a ta miñke, 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.

- Wabággēze ϕa^u hēizē hā, sidádi guáŋicaⁿ tē'di. Ca^{n'}
 Letter the took it yesterday beyond when. And
 iⁿ ϕa -máji hēga-máji íe iⁿ wi^{n'} ϕ ana ké'. Ca^{n'} wackañ'-gā.
 I am sad I am very word you told to me the. Yet persevere.
- 3 Ma^{n'} zēs-kā gŋēba cugŋéwikiŋé. Gŋēba-na^{n'} ba cugŋéaŋčō kaⁿ-
 Money ten I send home to you. Twenty I send to you I
 hēčēdegaⁿ uqŋáŋčē íčáŋuhé hā. Mi^{n'} čé céna ŋí, cagŋé tá
 wished, but it gets lost I apprehend . Moon this enough when. I will start
 home
 miñke. A^{n'} ba cakí ta tē' uwíŋča tá miñke, wabággēze
 to you. Day I will reach the I will tell you, letter
 you again
- 6 íča^{n'} ba^{n'} wíŋdaxe ŋí. Ca^{n'} číŋínu éskana a^{n'} ba cakí-máji tē'
 a second I make to when. And your elder oh that day I do not reach the
 time you brother you again
 ceta^{n'} áčikihíde te. hēáhaⁿ. Uíča-gā. Ma^{n'} zēs-kā číⁿ hēí'a-
 so far he watches over you will, I pray him. Tell him. Money the col. I will
 oh. alto-
 qti-ma^{n'} tá miñke. Kí eí' ákihíde číčín'ŋe, ečé-ga^{n'} éwaⁿ
 gether fail to acquire. And again to attend you have no you said it is the
 to one, as cause
- 9 ga^{n'} uqŋé' qti cagŋé tá miñke. Wícti wisíŋai tē a^{n'} ba íčáugŋe,
 as very soon I will start home to you. I too I remem- the every day,
 bered you
- iⁿ ϕa -máji hā. Číadi uíča-gā há, wabáji^{n'} a^{n'} čē tē ceta^{n'} agŋí-
 I have been sad . Your father tell him he caused me to the so far she has
 bring a message not
 bají. December tē'di agŋí 'íčé, waqí^{n'} ha gŋíŋai, caⁿ. ía^{n'} be
 come December when to come back she paper she has yet. I see her
 back. promises, sent back,
- 12 da^{n'} eté-ma^{n'} ŋí, ía^{n'} ba-máji da^{n'} eté, cagŋé tá miñke, ečŋé-
 I may if. I do not see her perhaps, I will start home to you, I
 gaⁿ. Ma^{n'} čiháŋí é áwake. Sasí aká é te wíuakié hā,
 think. The one (eagle) her I mean her. Frank the that the I spoke to
 mv. on high him ('') about it
- iⁿ e'áge íe eíá tē, ga^{n'} Ma^{n'} čiháŋíⁿ níŋča 'íŋai, ía^{n'} ba-máji
 old man word his the ob., and The one (eagle-) to tell he I do not see her
 mv. on high her prom-
 ised
- 15 cagŋé ŋí. Čéaká Čási aká éti ga^{n'} galí íai tēdŋí ŋí, č'di
 I start if. This one Dorsey the he too at any they speak by the when, there
 home sub. rate in council time that
- uíhe 'íčé, ígaska^{n'} čē 'íŋai. Ga^{n'} wábŋahaⁿ, 'Kagéha, uíŋañ-gā
 to join has to make an at- he has And I entreated him. O friend, help him
 prom- tempt prom-
 ised ised
- iⁿ e'áge číñké. Ca^{n'} ní'a etéctēwa^{n'}, ca^{n'} éskana uŋéŋaⁿ kaⁿ-
 old man the st. ob. And you fail even if. yet oh that you aid
 him I
- 18 hēčégaⁿ, ečé hā. Ga^{n'} gátčé éčadá-gā, waqí^{n'} ha gáŋaⁿ. Čakí
 I hope. I said . And that read to him paper that I reach
 (subject) (writing). you
 again
 tēdŋí ŋí, pí uéŋča tá miñke.
 by the when, anew I will tell it to him.
 time that

NOTES.

120, 7-8, bēi'a-qtī-maⁿ ta miñke. 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, wabajiⁿaⁿčě tč cetaⁿ agfi-baji, literally, "What message he caused me to bear, she has not yet returned": probably intended for

"Wabájiⁿaⁿčě tédegaⁿ, cetaⁿ agfi-baji Maⁿciháfiⁿ amá."
 He caused me to bear a message in the past, but, so far, she has not come back Miss Fletcher the mv. sub.

120, 13. Maⁿciháfiⁿ, 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 'ičai in the next line. Sasu fiñke understood is the indirect ob. of wiwakie.

120, 6, wabčahaⁿ 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.

- Kagčha, íe djúbaqteí aⁿbačé wíčaxu. Miⁿ ána ké'dí
 O friend, word very few to-day I write to Moon other in the
 you. one
- Sasú waqíⁿha cugčéakičé. Íe d'úba ušíča tá-bi, ehé. Kí
 Frank paper I sent home to him, Word some that he should tell I said. And
 where you are, you,
- 3 pí ta-tě'dí égaⁿ aⁿčaⁿwaⁿčákičé gaⁿ íwimáxe. Wanáce wabá-
 I was about just as you spoke to me about it so I question Soldier pa-
 to come you.
- gčeze čímaⁿčaⁿ-bi, eecé. Níkaciⁿga wiⁿ égaⁿ čitaⁿ gčiⁿ aká
 per that it had been you said. Man one so to work sits the
 stolen from you, sub.
- wágazíqti ušágčá tíčačé tědíhi xí, waqíⁿha čaⁿ éčaha té,
 very straight you confess you send by the when, paper the I show it will,
 hither time that to him
- 6 kí ájí wiⁿ číčize tai. Umaⁿčínka dádaⁿ tě'dí eaⁿ ekáxai tě
 and an- other one he will get for Year what when you finished the
 you.
- écti baxú-gā, gaⁿ ugčá-gā há, e'aⁿ waqíⁿha čaⁿ úqpačé tě.
 that write, and tell your own ! how paper the was lost the.
 too affair
- Waqíⁿha čaⁿ tíčačé tědíhi xí, wáqe čínké a'í tá mínke
 Paper the you send by the when, white the st. ob. I will give it to him
 hither time that man
- 9 waqíⁿha čaⁿ. Maⁿzěškā čábčín úwawéci gaⁿčai, waqíⁿha
 paper the. Money three pay desires, paper
- ájí číčizai xí. Čéna há, číčíha kě, gákě. Miⁿ čénaqteí
 an- he gets if. Enough your the, that lg. Moon only this
 other for you ob.
- čéčuádi anájiⁿ tá mínke. Íčačé xí, maⁿzěškā čábčín íča-gā.
 in this place I will stand. You send it, money three you send
 hither hither.
- 12 Aⁿba íčaugče waqíⁿha čaⁿ ubčixide, éde tíčačáji. Nítaⁿ
 Every day paper the I have looked but you have not You
 for it sent it hither. work
- ekaⁿnají daⁿctě-jaⁿ číⁿte. Č'éna háci íwimáxe há. Wanáce
 you do not wish you perhaps it may be! Only this last I question you Soldier
 be!
- dádaⁿ é'dučéhe iⁿté écti ugčá-gā. *Hiram Chase* waqíⁿha
 what you joined per- that tell of your Hiram Chase paper
 haps too own.
- 15 gáxekičá-gā. Caⁿ Múda úckaⁿ ejaⁿ kě ícpahaⁿ kě ctí ušá-gā.
 cause him to make And Muda deed his the you know the too tell.
 it.

NOTES.

George Martin, referred to in a former letter as Takaⁿha úiⁿ.

122, 2. Sasu, Frank Sanssouci. In other letters from George Miller, Sasu refers to Frank La Flèche.

122, 4. Níkaciⁿga wiⁿ, a pension lawyer in Washington, sub. of "číčize tai."

TRANSLATION.

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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