
IROQUOIAN COSMOLOGY

FIRST PART

BY

J. N. B. HEWITT

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INTRODUCTION

The term Iroquoian is derived from the name Iroquois, which, adapted from the Algonquian Indian language by the early French explorers, was applied originally to a group of five tribes then united in a permanent confederacy for offense and defense, and inhabiting the central and eastern portions of the region now comprised within the State of New York. Among other names they were called the Five Nations, and the League of the Iroquois, and, after their adoption of the Tuscaroras, in 1722, the Six Nations. These five tribes attained the zenith of their remarkable career during the latter part of the seventeenth century, when, by the exploitation of the fundamental principles of the constitution of their League, they dominated by force of arms the greater part of the watershed of the Great lakes. Never very numerous, they reached this commanding position by an incisive and unexcelled diplomacy, by an effective political organization founded on maternal blood relationship, both real and fictitious, and by an aptitude for coordinate political action, all due to a mentality superior to that of the surrounding tribes.

The sophiology—that is, the body of opinions—of a people such as the Iroquois is necessarily interesting and very abundant. It would be an almost interminable work to collect these opinions exhaustively and to publish them in a body, so in the accompanying texts only narratives relating to the genesis of things are included. The following comments may serve to aid the scholar who would study these narratives at first hand, giving him what the author regards as the most apparent viewpoints of their relators and originators:

It must not be overlooked that these texts represent largely the spoken language of to-day, conveying the modern thought of the people, although there are many survivals in both word and concept from older generations and past planes of thought. These archaisms

when encountered appear enigmatic and quaint, and are not understood by the uninformed. The relators themselves often do not know the signification of the terms they employ. The author has attempted, where it appeared needful, to reduce evident metaphors to statements of concrete things which gave rise originally to the figures of speech.

The attempts of a primitive people to give in the form of a narrative the origins and to expound the causes of things, the sum of which constitutes their philosophy, assume in time the form of cosmologic legends or myths. In these legends are stored the combined wisdom and speculations of their wise men, their ancients, their prophets, and their soothsayers.

By primitive man all motions and activities were interpreted as manifestations of life and will. Things animate and things inanimate were comprised in one heterogeneous class, sharing a common nature. All things, therefore, were thought to have life and to exercise will, whose behests were accomplished through *orenda*—that is, through magic power, reputed to be inherent in all things. Thus, all phenomena, all states, all changes, and all activity were interpreted as the results of the exercise of magic power directed by some controlling mind. The various beings and bodies and operations of environment were interpreted strictly in terms of the subjective self. Into the known world self was projected. The wind was the breath of some person. The lightning was the winking of some person's eyes. The generative or reproductive power in nature was personified, and life and growth were in the fostering care of this personage.

Upon the concepts evolved from their impressions of things and from their experience with the bodies of their environment rest the authority for men's doctrines and the reasons for their rites and ceremonies. Hence arises the great importance of recording, translating, and interpreting from the vernacular the legends constituting the cosmology of peoples still largely dominated by the thoughts peculiar to the cultural stage of imputative and self-centered reasoning. The great difficulty of accurately defining and interpreting the ideas of primitive man without a deep and detailed study and a close translation of the words embodying these ideas renders it imperative for their correct apprehension that they be carefully recorded in the vernacular, and that there be made not only a free but also a literal rendering of the record, in such wise that the highly subjective thought of barbaric man may be cast, so far as is possible, into the more objective phraseology of science and enlightenment. By this means it is possible to obtain a juster and more accurate comprehension and interpretation of the thoughts and conceptions underlying and interwoven with the cosmologic and other legends of primitive man than that obtained by the ordinary method of recording only a free and popular version of them.

A fact of great importance made evident in these texts is that anthropic persons, called man-beings in the accompanying translations, were, in Iroquoian thought, the primal beings. They were the first to exercise the functions and to experience the lot of their several kinds. Sometimes these first beings have been called the prototypes of the things of like kind which are to-day. Some of these beings were mere fictions, figures of speech made concrete and objective. They were not beasts, but they belonged to a rather vague class, of which man was the characteristic type. To speak with the logicians, no other deduction from the intension and the extension of the term *oñgwe*, man-being, appears sufficiently broad to set forth the true interpretation of the personages the narrative of whose lives and acts constitutes the subject matter of these texts. Among these primal beings may be named Daylight, Earthquake, Winter, Medicine, Wind, or Air, Life (germination), and Flower. So it seems evident from this fact that beast powers, the so-called beast gods, were not the first beings or chief actors at the beginning of time.

Beast gods appear later. In the development of Iroquoian thought, beasts and animals, plants and trees, rocks, and streams of water, having human or other effective attributes or properties in a paramount measure, were naturally regarded as the controllers of those attributes or properties, which could be made available by *orenda* or magic power. And thus began the reign of the beast gods, plant gods, tree gods, and their kind. The signification of the Iroquoian term usually rendered into English by the term "god" is "disposer," or "controller." This definition supplies the reason that the reputed controllers of the operations of nature received worship and prayers. To the Iroquois god and controller are synonymous terms.

From the very nature of the subject-matter and the slow acquirement of new ideas and development of concepts, the content of a cosmologic myth or legend must be the result of a gradual combination and readjustment of diverse materials, which, in the flux of time, are recast many times into new forms to satisfy the growing knowledge and wider experience and deeper research of the people among whom the myth is current. In different branches of a cognate group of peoples the old materials, the old ideas and concepts, modified by accultural influences and by new and alien ideas, may be combined and arranged in quite unlike forms, and hence arise varying versions of a cosmogonic legend. These different versions modify the thought contemporary with them, and are in turn still further changed by accultural influences and motives arising from the activities of the people. And in later times, when they no longer constitute the chief body of the philosophy of the people, these legends and stories concerning the causes and beginnings of things are called myths.

As has been suggested, the development of legend is not always internal, from the activities of the people dealing with the materials supplied by the legend itself, but often, and naturally, from alien material, from ideas and concepts consciously or unconsciously adopted from other peoples. And thus older forms and concepts, the ancient dogmas, are displaced or changed by accultural influences and by a more definite knowledge of nature acquired through a wider experience, a closer observation, and a more discriminating interpretation and apprehension of environing phenomena. Cosmologies, therefore, are composite, representing the accumulated explanations of many things by many generations in diverse times. The correct and fundamental analysis must therefore seek by a wide comparison of materials to separate the accultural from the autochthonous product. This analysis, however, can bring to light only such material as still exhibits by some marked token of incongruity its alien origin; for it is obvious that accultural matter in time becomes so thoroughly assimilated and recast that a more or less complete congruity is established between it and the cosmologic material with which it is joined, but to which it is, in fact, alien. Furthermore, where reason demands it, metaphor and personification must be reduced to concrete statements of objective facts upon which the original figurative expressions were founded; in short, the process resulting in metaphor and personification must be carefully retraced, so far as it may be possible so to do from the materials in hand.

It must not be overlooked that although these legends concerning the beginnings of things are usually called myths, creation stories, or cosmogonies, the terms myth and creation are, in fact, misnomers. In all of these narratives, except such as are of modern date, creation in the modern acceptation of the word is never signified, nor is it even conceived; and when these legends or narratives are called myths, it is because a full comprehension and a correct interpretation of them have to a large extent been lost or because they have been supplanted by more accurate knowledge, and they are related without a clear conception of what they were designed to signify, and rather from custom than as the source of the major portion of the customs and ceremonies and opinions in vogue among the people relating them.

Five different versions of the Iroquoian cosmology have been recorded by the author at different times from 1889 to 1900. Of these only three appear in the following pages, namely, one Onondaga, one Mohawk, and one Seneca legend.

The first text is an Onondaga version of the Iroquoian cosmology, obtained in 1889 on the Grand River reservation, Canada, from the late chief and fire-keeper, John Buck, of the Onondaga tribe. Afterward, in 1897, it was revised and somewhat enlarged by the aid of Mr Joshua Buck, a son of the first relator. It is not as long as the Mohawk

text printed herewith because the relator seemed averse to telling more than a brief outline of the legend. A version in the Onondaga, much longer and fuller than any herewith printed, has been recorded from the mouth of Chief John Arthur Gibson, and will be printed in a later report of the Bureau.

The second text is a Seneca version of the cosmologic legend, obtained in 1896 on the Cattaraugus reservation, in the western part of the State of New York, from the late Mr John Armstrong, of Seneca-Delaware-English mixed blood, an intelligent and conscientious annalist. Later, at various times, it was revised in this office with the assistance of Mr Andrew John.

The last text in order is a Mohawk version, obtained in 1896 and 1897 on the Grand River reservation in Canada from Mr Seth Newhouse, an intelligent and educated member of the Mohawk tribe.

In general outlines the legend, as related here, is identical with that found among all of the northern tribes of the Iroquoian stock of languages. It is told partly in the language of tradition and ceremony, which is formal, sometimes quaint, sometimes archaic, frequently mystical, and largely metaphorical. But the figures of speech are made concrete by the elementary thought of the Iroquois, and the metaphor is regarded as a fact.

Regarding the subject-matter of these texts, it may be said that it is in the main of aboriginal origin. The most marked post-Columbian modification is found in the portion relating to the formation of the physical bodies of man and of the animals and plants, in that relating to the idea of a hell, and in the adaptation of the rib story from the ancient Hebrew mythology in connection with the creation of woman. These alien elements are retained in the texts to show by concrete examples how such foreign material may be adopted and recast to conform to the requirements of its new setting. In the translation some of the quaintness of the original is retained, as well as some of its seeming tautology. No liberty, however, has been taken with the texts either in the way of emendation or addition or in rendering them into English. They are given exactly as related. It may possibly be objected that the interlinear and the free translations are too literal; but the aboriginal thought, however commonplace, figurative, poetical, is set forth as simply and with as strict a rendering of the original as the matter and thought contained in it permit. It is no ready task to embody in the language of enlightenment the thought of barbarism. The viewpoint of the one plane of thought differs much from that of the other.

The idea that the bodies of man and of the animals were created directly out of specific portions of the earth by Tharonhiawakon^a is a comparatively modern and erroneous interpretation of the original

^a "He grasps the sky (by memory)."

concept. The error is due largely to the influence of the declaration of like import in the Semitic mythology, found in the Hebrew Scriptures, the figurative character of which is usually not apprehended. The thought originally expressed by the ancient teachers of the Iroquoian and other barbaric peoples was that the earth through the life, or life power, innate and immanent in its substance—the life personated by Tharonhiawakon¹⁰—by feeding itself to them produces plants and fruits and vegetables which serve as food for birds and animals, all which in their turn become food for men, a process whereby the life of the earth is transmuted into that of man and of all living things. Hence, the Iroquois consistently say, in addressing the earth, "Eithinoha," "our Mother." Thus in 1896 the author's late friend, Mr David Stephens, a grave Seneca priest and philosopher, declared to him that the earth or ground is living matter, and that the tender plantlet of the bean and the sprouting germ of the corn nestling therein receive through their delicate rootlets the life substance from the earth; that, thus, the earth indeed feeds itself to them; that, since what is supplied to them is living matter, life in them is produced and conserved, and that as food the ripened corn and bean and their kinds, thus produced, create and develop the life of man and of all living things. Hence it is seen that only in this metaphorical manner Tharonhiawakon, the personified life immanent in the matter of the earth, creates daily, and did in the beginning of time create man and all living things out of the earth. But the fiat creation of man and things from nothing or from definite portions of clay or earth, as the potter makes pottery, never is involved in the earliest known conceptions of the beginning of things. In the quaint protology, or science of first things, of the Iroquois things are derived from things through transformation and evolution. The manner in which the earth or dry land itself was formed, as detailed in the Onondaga and the Mohawk texts, is an apt example of this statement.

Another misapprehended figure of speech is expressed in the popular dogma of the virgin, or parthenogenetic, conception, which in this, as in other cosmologies, affects one of the chief persons. This is, however, a metaphor as old as the earliest philosophies of man. And some of the most beautiful and touching thoughts and activities of both barbaric and enlightened man rest on the too literal acceptance of the figurative statement of a great fact of life, attested by all human experience, namely, that breath (spirit, air, wind, *atmos*, *atman*) is the principle of life and feeling, and that without it there can be no manifestation of life. This is the key to the riddle of the virgin, or parthenogenetic, conception. It is made very clear in the

¹⁰He is also called Odendemia, sprout, or sapling, and *Iskaha*, having apparently the same meaning.

Onondaga version. The fact and the idea are matters of experience in all times and in all lands.

While in general outlines and in the sum of incidents comprised in them the several versions of the cosmologic story of the Iroquois substantially accord, there are nevertheless marked divergences in both structure and matter, which in time, by further development from accultural and other potent causes, would necessarily cause them to be regarded as quite different legends in source and meaning; and this emphasizes the great and fundamental fact that all legends are the gradual result of combination from many sources by many minds in many generations.

Most of the characteristic incidents related in these legends are widely prevalent over the American continent, occurring among peoples speaking tongues of widely different linguistic stocks and dwelling in widely separated habitats. It should not be assumed that these coincidences are indubitably due to accultural influences, but rather that they indicate universality of the natural phenomena from which the incidents embodied are drawn. Among these coincidences may be mentioned that of the seclusion of the members of the animal world in a vast cavern by one of the chief characters of the legends, Winter, the man-being of frosts and snow and ice. This episode evidently portrays the annual hibernation of the animals and insects and the migration of the birds caused by the winter power, which is called Tawiskaron by the Mohawks,^a Ohaü by the Onondagas, and Othä'k-wenda' by the Senecas.

The author desires to acknowledge his many obligations to the officers and staff of the Bureau of American Ethnology for most kindly advice, wise counsel, and many valuable suggestions, especially to the late Director, Major John Wesley Powell; to Professor W. J. McGee, formerly Ethnologist in Charge; to Professor William Henry Holmes, the present Chief of the Bureau, and to Herbert Spencer Wood, editor, who has also kindly performed the irksome task of correcting the proofs of the texts and translations while they were passing through the press.

Alphabet and abbreviations

a	as in far, father; Gm. haben; Sp. ramo.
ā	the same sound prolonged.
ä	as in what; Gm. man.
ǟ	as in hat, man.
ǟ̄	the same sound prolonged.

^aThe Mohawk epithet is commonly interpreted "flint," but its literal and original meaning is "crystal-clad" or "ice-clad," the two significations being normal, as crystal, flint and ice have a similar aspect and fracture. The original denotation is singularly appropriate for Winter. The last two names do not connote ice, but simply denote flint.

- â as in law, all; Fr. o in or.
- ai as in aisle, as i in pine, find; Gm. Hain.
- au as ou in out, as ow in how; Gm. haus; Sp. auto.
- e as sh in shall; Gm. seh in schellen; Fr. eh in charmer.
- ç as th in health.
- d pronounced with the tip of the tongue touching the upper teeth
as in enunciating the English th; this is the only sound of d
in this language.
- e as in they; Gm. Dehnung; Fr. né; Sp. qué.
- ë as in then, met; Gm. dem; Fr. sienne; Sp. comen.
- f as in waif.
- g as in gig; Gm. geben; Fr. goût; Sp. gozar.
- h as in has, he; Gm. haben.
- î as in pique, machine.
- ī the same sound prolonged.
- ÿ as in pick, pit.
- k as in kick.
- n as in nun, run.
- ñ as ng in sing, ring.
- o as in note, rote.
- q as ch in Gm. ich.
- r slightly trilled; but in Mohawk it closely approximates an l
sound.
- s as in sop, see.
- t pronounced with the tip of the tongue touching the upper teeth
as in enunciating the English th; this is the only sound of t
in this language.
- u as in rule; Gm. du; Fr. ou in doux; Sp. uno.
- ũ as in rut, shut.
- w as in wit, witch.
- y as in yes, yet.
- dj as j in judge.
- hw as wh in what.
- te as ch in church.
- ^ˆ marks nasalized vowels, thus, e^ˆ, o^ˆ, ai^ˆ, ê^ˆ, ä^ˆ.
- ˙ indicates an aspiration or soft emission of breath, which is initial
or final, thus, ˙h, ê^ˆ˙, o˙.
- ˘ marks a sudden closure of the glottis, preceding or following a
sound, thus, ˙a, o˙, ä˙, ä^ˆ˙.
- ˘ marks the accented syllable of every word.
- th in this combination t and h are always pronounced separately.

In the literal (interlinear) translation the following abbreviations denoting gender have been used: z. = zoic; anthr. = anthropic; m. = masculine; fem. = feminine; indef. = indefinite.

AN ONONDAGA VERSION

THE MANNER IN WHICH IT ESTABLISHED ITSELF, IN WHICH IT FORMED ITSELF, IN WHICH, IN ANCIENT TIME, IT CAME ABOUT THAT THE EARTH BECAME EXTANT

He who was my grandfather was wont to relate that, verily, he had heard the legend as it was customarily told by five generations of grandsires, and this is what he himself was in the habit of telling. He customarily said: Man-beings dwell in the sky, on the farther side of the visible sky [the ground separating this from the world above it].

Tca'	DEIDIEĀ'DA'GWI'	Tca'	DEIO'DEŠDĀ'T'	Tca'	WĀ'WADOŃ'NĀ'	1		
THE WHERE	THEREFROM IT THEREFOR	THE WHERE	IT WAS ESTABLISHED	THE WHERE	IT ITSELF FORMED			
Tca'	IO'HWENĎJĀ'DE'	WĀ'WA'DO''	NE'	OU'HWAGĀ'IO''		2		
THE WHERE	IT EARTH EXTANT IS	IT CAME TO BE	THE	IT MATTER (IS) ANCIENT.				
Ksodā'hā'-gē''hā',	hwi'ks	nwā'hoñdiā'di'sā'	teā'	hodikstēñ'ā'-		3		
My grand- father	was,	five	so many they matured in body	the where	they ancient			
gē''hā'	nā'ie'	ne'	hoñthoiā'hā'gwā'	ne'	hi'hā'	gē''s	hothoi'de'	4
were	that (it is)	the	they it tell did habitually	the	verily	custom- arily	he it heard	
teā'	nī'hadii'ho'dē''.	nā'ie'	ne''.	hao''hwā'	o''kē''	hathoiā-		5
the where	such their relation (is) kind of,	that it is,	the	he himself	next in order	he it tell		
'hā'gwā'.	I'ha'do''k	gē''s;	Eñā'gee'	ne'	oñ'gwe'' ^a	gao''	hi, gōñ'wā'	6
did.	He it said habitually	custom- arily.	They abide	the	man- being	it sky in		

^aThe classic conceptual term *oñgwe'*, having no discernable grammatic affix, is what grammarians call a primitive word, and has both a singular and a collective denotation. It signifies "man-kind, man, human beings; a human being, a person." But its original meaning was "man-being" or "primal being," which signified collectively those beings who preceded man in existence and exceeded him in wisdom and effective power, the personified bodies and elements of nature, the gods and demigods of later myth and legend, who were endowed by an imputative mode of reasoning with anthropic form and attributes additional to those normally characteristic of the particular bodies or elements that they represented. But, after the recognition of man as a species different from all others, consequent upon wider human experience and more exact knowledge, and after these had pushed back from the immediate fireside and community most of the reified fictions of savage mentation, a time came when it became needful to distinguish between the man-being, a human being, and the man-being, a reified personification of a body or element of nature; in short, to distinguish between what human experience had found to be "real, genuine, native," and what was the converse. Hence, the limiting term *oñwe'*, signifying "native, real, genuine, original," was combined with *oñgwe'*, thus forming *oñgwe-oñwe'*, which signifies "native, real, or genuine man-being," hence, "man, human being." But after the advent of trans-Atlantic peoples the antithesis was transferred unconsciously from the "primal being," or "man-being," the reified concepts of myth and legend, to "white human being," denotive of any trans-Atlantic person. So, in this legend, when applied to times previous to the advent of man the word *oñgwe'* usually denotes a man being that is a personification, one of the goals of the myths, one of that vague class of primal beings of which man was regarded by Iroquoian and other sages as a characteristic type.

The lodges they severally possess are customarily long. In the end of the lodges there are spread out strips of rough bark whereon lie the several mats (beds). There it is that, verily, all pass the night.

Early in the morning the warriors are in the habit of going to hunt and, as is their custom, they return every evening.

In that place there lived two persons, both down-fended, and both persons of worth. Verily, one of these persons was a woman-being, a person of worth, and down-fended; besides her there was a man-being, a person of worth, and down-fended.

In the end of the lodge there was a doorway. On the one side of it the woman-being abode, and on the other side of it the man-being abode.

1	si' ¹ far yonder	hāgwā'dī' ¹ side of it	tea' ¹ the where	gāe ⁿ 'hiā'de'. it sky is extant.	Gano ⁿ 'se'djī's It lodge long plurally (are)	gō ⁿ 's custom- arily	tea' ¹ the where
2	hodino ⁿ 'sāiēn'do ⁿ . they lodge have plurally.	Tea' ¹ The where	heiotno ⁿ 'so'kdā' there it lodge ends	ne'tho' ¹ there	gō ⁿ 'sowāiēndā'die' it rough bark is spread along		
3	tea' ¹ the where	ne'tho' ¹ there	ganakdāge ⁿ 'hēndo ⁿ . it mat lay plurally.	Ne'tho' ¹ There	hi'ā' ¹ verily,	gagwe'gī' ¹ it all (entire)	
4	hoīmo ⁿ 'hwe'sthā'. they (m.) stay over night.						
5	Nā'ie' ¹ That (it is)	ne' ¹ the	hē ⁿ 'ge ⁿ 'djik early in the morning	ho ⁿ 'dēndion'gwās hence they depart repeatedly	ne' ¹ the	hodi'sgō ⁿ 'āge' ¹ dā'. they (are) warriors (mat-bearers).	
6	hoṇdowā'thā' they go to hunt habitually	gō ⁿ 's. custom- arily.	Shadi'io ⁿ 'k They returned home habitually	o'ga ⁿ 'ho ⁿ 'k evening after evening	gō ⁿ 's. custom- arily.		
7	Nā'ie' ¹ That (it is)	ne' ¹ the	ne'tho' ¹ there	de'huī'dēn', they (m.) two abode,	de'hiā'dāge' ¹ , they (m.) two are persons,	de'hniōā'do ⁿ . ^a they (m.) two are down-fended.	
8	de'hiā'dano'wē ⁿ . they (m.) two are per- sons of worth.	Nā'ie' ¹ That (it is)	ne' ¹ the	hi'ā' ¹ verily	teieā' ¹ dādā'. she is one person	agon'gwe' ¹ she man- being (is)	
9	e'dēn'. she abides,	eīā'dāno'wē ⁿ . she is a person of worth,	deienoā'do ⁿ . she (is) down-fended;	a'so ⁿ . still,	ne' ¹ the	shāiā'dādā'. he one person (is)	
10	hoṇ'gwe' he man- being (is)	hē ⁿ 'dēn'. he abides.	hāiā'dāno'wē ⁿ . he is a person of worth.	de'hanoā'do ⁿ . he (is) down-fended.			
11	Tea' ¹ The where	heiotno ⁿ 'so'kdā' there it lodge ends	ne'tho' ¹ there	ga'nhoga'hēn'dā'. it is doorway.	Sgagā'dī' ¹ One side on		
12	hagwā'dī' side of it	ne'tho' ¹ there	e'dēn'. she abides	ne' ¹ the	agon'gwe'. she man- being (is);	sgagā'dī'. one side on	hagwā'dī' side of it
13	ne'tho' ¹ there	ne' ¹ the	na' ¹ that one that	ne' ¹ the	hoṇ'gwe'. he man- being (is)	hē ⁿ 'dēn'. he abides.	

^a Down-fended. This compound approximately describes a feature characteristic of a primitive Iroquoian custom, which required that certain children should be strictly hidden from the sight of all persons save a trustee until they reached the age of puberty. The better to guard the ward from access the down of the cat-tail flag was carefully scattered about the place of concealment, so that no person could pass into the forbidden place without first disturbing the down and so indicating invasion of the guarded precinct; hence, it is proposed to apply a literal rendering of the Iroquoian term "down-fended" to a person so concealed. Persons so hidden were regarded as uncanny and as endowed with an unusual measure of orenda, or magic potency.

Sometime afterward, then, this came to pass. As soon as all the man-beings had severally departed this woman-being came forth and went thither and, moreover, arrived at the place where the man-being abode, and she carried a comb with her. She said: "Do thou arise; let me disentangle thy hair." Now, verily, he arose, and then, moreover, she disentangled his hair, and straightened it out. It continued in this manner day after day.

Sometime afterward her kindred were surprised. It seems that the life of the maiden was now changed. Day after day it became more and more manifest that now she would give birth to a child. Now, moreover, her mother, the ancient one, became aware of it. Then, verily, she questioned her, saying to the maiden: "Moreover, what manner of person is to be joint parent with thee?" The maiden said

Gaiñ'gwā'	nwā'oñni'she'	o'nē ⁿ	tho'nē ⁿ	nwā'awē ⁿ 'bā'	Ganio'	1			
Some (time)	so (long) it lasted	now	thus (here)	so it came to pass.	so soon as				
gagwē'gī'	wā'hōñ'dēñdiōñ'gwā'	o'nē ⁿ	dagāiagē ⁿ 'nhā'	nēñ'gē ⁿ		2			
it all (entire)	they departed plurally	now	thence she (z.) came forth	this (it is)					
ne'	agoñ'gwe'	ne'tho'	nhwā'we'	ne'tho'	dj'	hwā'gā'io ⁿ '	3		
the	she man-being (is)	there	thither she (z.) went	there	besides	there she (z.) arrived			
lea'	noñ'we'	he ⁿ 'dēñ'	ne'	hēñ'gwe'	nā'ie'	ne'	e'ha'wī'	ne'	4
the	the place	he is (abides)	the	he man-being (is)	that (it is)	the	she it bear- ing is	the	
gana'dā'	Wā'gē ⁿ 'hēñ'	Wā'gē ⁿ 'hēñ'	Satgē ⁿ 'hā'	Dagoñio'dai'siā'	O'nē ⁿ				5
it comb (is).	She (z.) said:	She (z.) said:	"Do thou arise.	Let me dress thy hair."	Now,				
hi'ia'	da'hatgē ⁿ 'hā'	tho'ge'	o'nē ⁿ	dī'	hi'ia'	wā'thoio'dai'siā'			6
of course,	thence he did arise,	at that (time)	now,	besides,	of	she his hair did dress,			
wā'tgaga'tciā'	ne'	hoge'ā'	Nā'ie'	ne'	o'hē ⁿ 'sēñk	ne'tho'			7
she (z.) it untangled	the	his hair (it is).	That (it is)	the	day after day	there			
nī'io't.									8
so it con- tinued to be.									
Gaiñ'gwā'	nwā'oñni'she'	o'nē ⁿ	wā'hōñdiēñ'hā'	gwā'	ne'				9
Some (time)	so (long) it lasted	now	they were surprised	seemingly	the				
agaōñgwe'dā'	tea'	o'ia'	o'nē ⁿ	nī'io't	tea'	agoñ'he'	ne'		10
her people	the where	(it is) other	now	so it is	the where	she lives (is alive)	the		
eksā'go'nā'	Tea'	o'hē ⁿ 'sēñk	heiotgōñdā'gwi'	dāiotgē ⁿ 'i'ha'die'					11
she maid (large child).	The where	day after day	it is unceasing	thence it becomes man- ifest more and more					
tea'	oiēñ'det	o'nē ⁿ	tea'	ē ⁿ lowiāiēñdā'nhā'	O'nē ⁿ	dī'			12
the where	it is know- able	now	the where	she (z.) child will have.	Now,	besides,			
wā'ōntdo'kā'	ne'	gok'stēñ'ā'	Tho'ge'	o'nē ⁿ	hi'ia'	wā'ōñdāde'i-			13
she it noticed	the	she elder one (is).	At that (time)	now,	of course,	she her questioned			
hwanēñ'do ⁿ	ne'	eksā'go'nā'	wā'ā'hēñ'	Sōñ'	dī'	noñwa-			14
repeatedly	the	she maid (large child)	she it said:	"Who	besides	kind of			
ho'dē ⁿ	djiade'do ⁿ 'ne'?	Hiia'	stē ⁿ	de'aga'wē ⁿ	ne'	eksā'go'nā'			15
thing	ye two are going to have offspring?"	Not (it is)	anything	she it said	the	she maid (large child).			

nothing in reply. So, now, at that time, the man-being noticed that he began to be ill. For some time it continued thus, when, verily, his mother came to the place where he lay. She said: "Where is the place wherein thou art ill?" Then the man-being said in reply: "Oh, my mother! I will now tell thee that I, alas, am about to die." And his mother replied, saying: "What manner of thing is meant by thy saying 'I shall die?'"

It is said that they who dwelt there did not know what it is for one to say "I shall die." And the reason of it was that no one living there on the sky had ever theretofore died. At that time he said: "And, verily, this will come to pass when I die; My life will go forth. Moreover, my body will become cold. Oh, my

- 1 Da', tho'gē' o'nē' ne' hēn'gwe' wā'batdo'kā' tea' o'nē'
So at that (time) now the he man-being (is) he it noticed the where now
- 2 wā'hono'hwāk'dē'. Gai'n'gwā' nwā'oñni'she' ne'tho' ni'io't
he became ill. Some (time) so (long) it lasted there so it is
- 3 o'nē' hi'ia' ne' hono'hā' ne'tho' wā'e'io'n' tea' noñ'we'
now, of course, the his mother there she arrived the where the place
- 4 hēnda'gā'. Wā'a'hēn': "Gai'n' noñ'we' nisano'hwāk'dani'?"
he lay. She it said: "Where (is) the place so it thee pain (illness) causes?"
- 5 O'nē' ne' hēn'gwe' ni'hā'wēn': "Ageo'hā'. o'nē' ē'groñia-
Now the he man-being (is) so he replied: "Oh, my mother, now I thee it will tell
- 6 tho'ie' nā'ie' ne' ni'a' gi'heio'sē'. Nā'ie' no' gā'wēn'
that (it is) the he personally I am going to die. That (it is) the she it has said
- 7 ne' hono'hā' wā'a'hēn': "Ho't noñwā'ho'dē' gēn'dā' tea'
the his mother, she it said: "What (is it) kind of thing it signifies the where
- 8 i'sā'dok: "Ē'gi'he'ia'?"
thou it art saying: "I will die?"
- 9 Nā'ie' ne' iā'kē'. tea' hadinā'gee' hiia' de'hadieñde'i'
That (it is) the, it is said, the where they (m.) dwell not they it know
- 10 ne' soñ' noñwā'ho'dē' āia'hēn': "Ē'gi'he'ia'." Nā'ie' gāi-
the what (who) kind of thing (it is) one it should say: "I will die." That (it is) it
- 11 hoñniā'hā' ne' hiia' hwēn'do' de'agawē'he'io' tea' hadinā'gee'
(makes matter) the not (it is) ever one has died the where they (m.) dwell
- 12 ne' ne'tho' gao'hā'ge'. O'nē' hi'ia' tho'ge' wā'he'he'n':
the there it sky on. Now, of course, at that time, he it said:
- 13 "Nā'ie' ne' tho'nē' nē'iawē'nhā' ne' o'nē' ē'gi'he'ia'.
(it is) the here (this way) so it will come to pass the now (when) I will die.
- 14 Nā'ie' ne' ē'gāige'nhā' ne' agadon'he'sā'. Ē'ganā'no'sdā'
(it is) the it will go out the my life (lifehood). It will become cold
- 15 di' ne' giā'di'ge'. Ageo'hā'. tho'nē' nē'sieā' ne' kgā-
be- the my body on. My mother, this way so thou it wilt do the my sides

mother! thus shalt thou do on my eyes: Thou must lay both thy hands on both sides. And, moreover, thou must keep thy eyes fixed thereon when thou thinkest that now he is [I am] nearly dead. So soon as thou seest that my breathing is being made to become less, then, and not till then, must thou think that now it is that he is about to die. And then, moreover, thou wilt place thy two hands on both my eyes. Now, I shall tell thee another thing. Ye must make a burial-case. When ye finish the task of making it, then, moreover, ye must place my body therein, and, moreover, ye must lay it up in a high place."

Now, verily, she, the ancient one, had her eyes fixed on him. So soon as she believed that now he was about to die, she placed both her hands on his eyes. Just so soon as she did this she began to weep. Moreover, all those who abode in the lodge were also affected in the same way; they all wept. Sometime after he had died they set

hi'ge'. eyes on.	De ⁿ .se ⁿ .niā'hēn̄ Thou thy two hands on (them) wilt lay	dedjao ⁿ 'gwī'. on both sides.	Ne'tho' dī' There besides	ne ⁿ skā'hā'k there it thy eyes will be on	1		
ne' the	o'ne ⁿ . now	ē ⁿ .se'ā' thou wilt decide	o'ne ⁿ . now	tho'hā' ē ⁿ gi'he'ia'. almost I will die.	Ganio' So soon as	ē ⁿ .satgat' thou it will	2
hwā' see	tea' the where	gadoñ'ie's I am breath- ing	dē ⁿ .diosthwā'di'hā'die' it will continue to grow less	o'ne ⁿ . now	ha'sū' just then	ē ⁿ .se'ā' thou wilt decide	3
o'ne ⁿ .-khē ⁿ ' now is it	tho'hā' nearly	ē ⁿ .hē ⁿ .he'ia'. he will die.	O'ne ⁿ . Now	dī' besides	kgā'hi'ge'. my eyes on	dē ⁿ . thou	4
se ⁿ .niā'hēn̄ thy two hands on (them) wilt lay	dedjao ⁿ 'gwī'. on both sides.	O'ne ⁿ . Now	o'ia' - it is other	ē ⁿ .goñiatho'ie ⁿ . will I thee tell it.	Nā'ie' That (It is)		5
ne' the	ē ⁿ .swa'soñ'niā' will ye it make	ne' the	ga'ho ⁿ 'sā'. (burial-case).	Ne' The	o'ne ⁿ . now	ē ⁿ .swadiēno'kdē ⁿ . will ye task finish	6
ne'tho' there	dī' be- sides	ē ⁿ .sgwāiā'doñ'dāk. ye my body will in ease.	he'tkē ⁿ ' up high	dī' be- sides	ē ⁿ .swa'hēn̄. ye it will up-lay."		7
O'ne ⁿ . Now	ne' the	gok'stēñ'ā' she elder one (is)	ne'tho' there.	hi'ia' verily,	de'hogā'hā'. she(z.) had her eyes on him.	Ganio' So soon as	8
wā'ēñā' she de- cided	o'ne ⁿ . now.	hi'ā' verily,	tho'hā' nearly	a'hē ⁿ .he'ia'. he would die,	tho'ge'. at that (time)	o'ne ⁿ . now	9
wā'dio ⁿ .niā'hēn̄ she laid her two hands on them	ne' the	haga'hi'ge'. his eyes on.	Agwa's Very	ganio' so soon as	ne'tho' thus		10
nwā'eie'ā' so she it did	o'ne ⁿ . now	wā'dio ⁿ .shēñ't'hwā'. she wept.	Gagwe'gī' It all	dī' be- sides	tea' the where	nijo ⁿ ' so it (is) many	11
gano ⁿ .sgoñ'wā' it lodge in	e'dēñ' they (in- del.) abode	ne'tho' there	o' too	nwā'awē ⁿ 'hā'. so it came to pass,	wā'dio ⁿ .shēñ't'hwā' they (indef.) plurally		12
ā'ho ⁿ . wept	gagwe'gī'. it all.	Gaiñ'gwā' Some (time)	nwā'oñni'she' so it lasted	hawē ⁿ .he'io ⁿ ' he is dead	o'ne ⁿ . now		13

themselves to work, making a burial-case. Moreover, so soon as they had finished their task they placed his body therein, and also laid it up in a high place.

Sometime after they had laid the burial-case in the high place, the maiden, now a woman-being, gave birth to a child, which was a female, a woman-being. Then the ancient one [elder one, the mother of the maiden] said: "Moreover, what manner of person is the father of the child?" The maiden said nothing in reply.

The girl child grew rapidly in size. It was not long after this that the girl child was running about. Suddenly, it seems, the girl child began to weep. It was impossible to stop her. Five are the number of days, it is said, that the girl child continued to weep. Then the elder one [her grandmother] said: "Do ye show her the burial-case lying there in the high place." Now, verily, they carried

- 1 wā'hodiiō'dēⁿ'hā', wā'hadi'soñ'niā' ne' ga'hoⁿ'sā'. Gamio' dī'
they (m.) worked, they (m.) it made the (it case) (burial-case), So soon as he-
sides
- 2 o'neⁿ wā'hōndiiēno'kēⁿ o'neⁿ ne'tho' wā'hoñwāū'doñ'dak,
now they (their) task finished now there they his body incased,
- 3 he'tkēⁿ o'mi' wā'hadi'hēñ'.
up high also they (m.) it up-laid.
- 4 Gañ'gwā' nwā'oñmi'she' ne' he'tkēⁿ he'hodi'hā' o'neⁿ
Some (time) so (long) it lasted the up high they it had up-laid now
- 5 tho'ge' ne' eksā'go'nā', ne' agoñ'gwe' o'neⁿ wā'agoksā'
at that the she maiden, the she man-being (is) then, she became possessed
- 6 dāiēnda'nhā', e'hēⁿ, agoñ'gwe' ne' eksā'a. Tho'ge' o'neⁿ
of an infant she (is) female she (is) man-being the she infant (is). At that (time) now
- 7 ne' gok'stēñ'ā' wā'hēñ'; "Soñ' dī' noñwa'ho'wēⁿ ne'
the she elder one she it said: "Who (is it) he-sides kind of person the
- 8 eksā'a' ago'ni'hā'?" Hiā' stēⁿ de'aga'wēñ' ne' eksā'go'nā'.
she infant her father (it is)? Not any-thing she it has said the she maiden, (is)
- 9 Godi'sno'we' tea' gododi'ha'die' ne' eksā'a. Hiā'
She grow rap- idly the where she continued to grow in size the she infant (is). Not (it is)
- 10 de'aomishe'i' o'neⁿ ne'tho' eda'khe's ne' eksā'a. Diēñ'hā'
it lasted (long) now at that place she ran about the she infant. Suddenly
- 11 gwā' o'neⁿ ne' eksā'a' wā'oñ'sā'wēⁿ wā'dioⁿ'shēñ'thwā'. Hiā'
it seems now the she child she began she wept. Not (it is)
- 12 de'awet' aiōñmi'qhēⁿ. Hwi'ks niwēñdāge'. iā'gēⁿ, deioⁿ'shēñt-
it is pos- sible she it would stop. Five so many it day in number (is), it is said, she goes about
- 13 hwā'he's ne' eksā'a. Tho'ge' o'neⁿ wā'hēñ' ne'
weeping the she child, (is) At that (time) now she it said the
- 14 gok'stēñ'ā': "Etehinā'doⁿs tea' tga'hoⁿ'sā'hā'." O'neⁿ hi'ia'
she elder one: "Do ye it show to her the where there it case up-lies." Now, of course (verily),

her person, and caused her to stand up high there. Then the girl child looked at it [the corpse], and then she ceased her weeping, and also she was pleased. It was a long time before they withdrew her; and it was not a long time before she again began to weep. Now, verily, they again carried her person, and, moreover, they caused her to stand there again. So, it continued thus, that, day after day, they were in the habit of carrying her, and causing her to stand there on the high place. It was not long before she by her own efforts was able to climb up to the place where lay the dead man-being. Thus it continued to be that she at all times went to view it.

Some time afterward it thus came to pass that she came down again bringing with her what was called an armet, that being the kind of thing that the dead man-being had clasped about his arms, and, being of the wampum variety, it was, it is said, fine-looking.

wā'hodiā'dē ^{o'} hāwā'	ne'tho'	he'tkē ⁿ	wā'diōndatdē ^{o'} sdā'.	O'nē ^{o'}	1		
they her person carried	there	up high	they (indef.) her caused to stand.	Now (it is)			
wā'ōntgat'hwā'	ne'	eksā'ā';	tho'ge'	o'nē ^{o'}	wā'ōñni'qhe ^{o'}	tea'	2
she it looked at	the	she child (is);	at that (time)	now	she it ceased	the where	
deio ^{o'} 'shēnt'hwās,	wā'ōntēñnoñ'niā'	o'nī'.	Aoñni'she'i'	o'nē ^{o'}	3		
she is weeping,	she was pleased	also.	It lasted (long)	now			
sāioñdadiā'do ^{o'} 'tkā'.	Nā'ie'	ne'	hiā'	de'aoñni'she'i'	o'nē ^{o'}	4	
again they her person withdrew.	That (it is)	the	not	It lasted (long)	now		
he'	doñsāio ^{o'} 'shēnt'hwā'.	O'nē ^{o'}	hi'ia'	sāshagodiā'dē ^{o'} hāwā'.	5		
again	again she wept.	Now,	of course, verily,	again they her person carried.			
ne'tho'	di'	he'tkē ^{o'}	wā'shagodide ^{o'} sdā'.	O'nē ^{o'}	ne'tho'	6	
there	he-sides	up high	they her caused to stand.	Now	there		
nī'io't	o'hē ^{o'} 'sēnk	shagodiā'dē ^{o'} hāwās	he'tkē ^{o'}	o'nī'	shagodi-	7	
so it is	day after day	they her person carried customarily	up high	also	they her caused		
dē ^{o'} 'sthā'.	Hiā'	de'aoñni'she'i'	o'nē ^{o'}	gā'o ^{o'} 'hwā'	wā'ōñdadiē' nā-	8	
to stand.	Not	it lasted (long)	now	she herself	she herself helped to do it		
wā's	wā'ēiā'thē ^{o'}	tea'	noñ'we'	tga'ha'	ne'	hāwē ^{o'} 'he'io ^{o'} '.	9
her-self	she climbed up	the where	the place	there it up-lay	the	he is dead.	
Ne'tho'	nī'io't	ekdo ^{o'} 'ne's	diio't'goñt.	10			
There	so it is	she it customarily went to see	at all times.				
Gaiñ'gwā'	nwā'oiñi'she'	o'nē ^{o'}	ne'tho'	nwā'awē ^{o'} 'hū'	doñdā-	11	
Some (time)	so it lasted	now	thus	so it came to pass	thence		
io ^{o'} 'kwe ^{o'} 'dā'	teie'hā'wī'	iē ^{o'} 'nēñtecha'ubās'thā'	gāiā'dji'.	nā'	12		
again she descended	she it brought again	one it uses for armet	it is called,	that one			
noñwā'ho'dē ^{o'} '	hi'ia'	hotnēñtecha'nhā'ho ^{o'} '	ne'	hāwē ^{o'} 'he'io ^{o'} '.	13		
kind of thing,	verily,	he his arm has wrapped around plurally	the	he is dead.			
otko'ā'	noñwā'ho'dē ^{o'} '.	oiā'ne'.	iā'kē ^{o'} '.	Wā'ā'hēñ'	ne'	14	
it wampum	kind of thing,	it (is) fine,	it is said,	She it said	the		

The elder one said: "What manner of thing caused thee to remove it?" The girl child replied, saying: "My father said: 'Do thou remove it. It will belong to thee. I, verily, am thy parent.'" The elder one said nothing more. It continued thus that customarily, as soon as another day came, she would again climb to the place where the burial-case lay. So, now, verily, all those who were in the lodge paid no more attention to her, merely watching her grow in size. Thus it continued that day after day, at all times, she continued to go to see it [the corpse]. They heard them conversing, it is said, and they also heard, it is told, what the two said. After a while she again came down bringing with her a necklace which the dead man-being had had around his neck, and which she had removed. She, it is reported, said: "Oh, my grandmother! My father gave this to me; that is the reason I

1	gok'stēn'ā:	"Ho't	noñwā'ho'dē ⁿ	daioi'hwā'khe'	tea'	wāskā'-		
	she elder one:	"What (is it)	kind of thing	it is reason of it	the	thou didst		
2	teia'?	Dāiei'hwā'sā'gwā'	ne'	eksā'ā'	wā'ā'hēn':	"G'ni'hā'		
	remove it?"	She it replied	the	she child	she it said:	"My father		
3	wā'hē ⁿ 'hēn',	'Sgā'teia.	I's	ē'sa'wē ⁿ k.	I'v	hi'ia'	goñ'hā'wā: "	
	he it said,	'Do thou it remove.	Thou	thou it wilt own.	I	verily,	I thy parent am: "	
4	Hiia'?	stē ⁿ '	de'teia'gā'wē ⁿ .	ne'	gok'stēn'ā.	Ne'tho'	ni'io't	
	Not (it is)	any- thing	again she it said	the	she elder one.	Thus	so it is	
5	gē ⁿ 's	ganio'	wā'o'hē ⁿ 'nhā'	o'nē ⁿ	he'	sāioā'thē ⁿ	tea'	noñ'wē'
	custom- arily	so soon as	it day became	now	again	again she climbed up	the	the place
6	tga'ho ⁿ 'sā'hā.	Da'.	o'nē ⁿ .	hi'ia'	tea'	ni'hēn'nādi	ne'	
	there it case up-lay.	So,	now,	verily,	where	so they (m.) are many in number		
7	gano ⁿ 'sgoñ'wā'	hēni'dēn'	hiia'	de'shoñmasde'i'sdi'	ne'tho'			
	it lodge in	they (m.) abide	not	they (m.) again pay attention to it,	there			
8	gēn'gwā'	de'hadiga'hā'	tea'	gododi'ha'die.	Ne'tho'	ni'io't		
	only	they (m.) their eyes had on it	the where	she continued to grow.	There	so it is		
9	diio't'goñt	heioñt'gāt'hwā'	o'hē ⁿ 'sēnk.	Hoñnathoñ'de'	ia'kē ⁿ .			
	at all times	thither she went to see it	day after day.	They (m.) it heard,	it is said,			
10	de'hodi'thā.	hoñnathoñ'de'	o'nī,	ia'kē ⁿ ,	ne'	stē ⁿ '	gwā'	
	they (m.) con- versed,	they (m.) it heard	also,	it is said,	the	any- thing	seem- ingly	
11	noñwā'ho'dē ⁿ	de'hia'do ⁿ k.	Diēn'hā'	gwā'	o'nē ⁿ .	he'		
	kind of thing	they two (m.) kept saying.	Suddenly,	seem- ingly,	now	again		
12	doñdāio ⁿ 'kwe'nē ⁿ 'dā'	teie'ha'wī'	ne'	ioñ'ni'diās'thā'	ne'			
	thence she again descended	she it brought again	the	one uses it as a necklace	the			
13	ho'diēn'nā'	ne'	hawē ⁿ 'he'io ⁿ .	nā'ie'	o ⁿ 'kē ⁿ '	goga'teieñ'ha'die'.		
	he had had it around his neck	the	he is dead,	that (it is)	this time,	she came, having removed it.		
14	Wā'ā'hēn',	ia'kē ⁿ :	"Gso'dā'hā,	g'ni'hā'	wā'ha'gwē ⁿ '	nēn'gē ⁿ :		
	She it said,	it is said:	"My grand-mother,	my father	he it gave to me	this (it is):		
15	nā'ie'	gāi'hoñniā'hā'	wā'kgā'teia.	O'nē ⁿ .	ia'kē ⁿ ,	tea'		
	that (it is)	it it causes	I it removed."	Now,	it is said,	the where		

removed it." So, it is reported, until the time she was full-grown, she was in the habit of going to view the place where lay the burial-case.

At that time, it is reported, her father said: "Now, my child, verily, thou hast grown to maturity. Moreover, I will decide upon the time when thou shalt marry." Some time afterward he said: "Thou must tell thy mother, saying: 'My father said to me, 'Now thou must marry.'" Now, moreover, verily, thy mother must make loaves of bread, and it must fill a large forehead-strap-borne basket. Now, moreover, thou must make the bread, and thou must have it ready by the time it becomes night."

Truly, it thus came to pass. It became night, and, verily, the elder one had it all ready. She said: "I have now made it ready. The basket is even now full of bread." Now, the maiden again climbed

nwā'ōnmí'she' so (long) it lasted	heiaḡodó'dí' thither she grew to full size	ne'tho' there	ekdo ⁿ 'ne's she it went habit- ually to see	tea' the where	noñ'we' the place	1		
tga'hā' there it up-lay	ne' the	ga'ho ⁿ 'sā' it case (burial- case).				2		
Tho'ge', At that (time),	ia'kē ⁿ , it is said,	o'ne ⁿ , now	wā'hē ⁿ 'hēn' he it said	ne' the	agō'ní'hā': her father:	"O'ne ⁿ , (it is)"	3	
hí'ia' verily,	goñ'ha'wā' I thy parent am	wā'sadodiā'gā', thou hast grown up,	I' I	dí' more- over	ē ⁿ tgēmo ⁿ 'do ⁿ ' I it shall will (decide it),	gaiñ' where	4	
nigā'ha'wí' there it bears it (the time)	tea' the where	ē ⁿ sania'khe', thou wilt marry."	Gaiñ'gwā' Some (time)	nwā'ōnmí'she' so (long) it lasted	o'ne ⁿ , now	5		
wā'hē ⁿ 'hēn': he it said:	"Eñ'sheia ⁿ tho'ie ⁿ "Thou her wilt tell	ne' the	sano'hā' thy mother	ē ⁿ 'si'hēn', wilt thou it say,	Wā'ha- He ad- dressed	6		
goñ'hās me, saying,	g'ni'hā', my father.	O'ne ⁿ , Now	ē ⁿ sania'khe', wilt thou marry."	O'ne ⁿ , Now,	dí' more- over,	hí'ia' verily,	7	
ē ⁿ 'ie'hā'goñniā'hēn' she bread will make repeatedly	ne' the	sano'hā', thy mother,	nā'ie' that (it is)	ne' the	ē ⁿ gā'ā'seik it will fill a basket	8		
oñtge'da'sthā' one bears it by the forehead-strap	gā'ā'sā', it basket.	O'ne ⁿ , Now,	dí' more- over,	ē ⁿ 'hā'goñ'niā' thou bread wilt make	ē ⁿ sāieññēndā'ik thou it will have ready	9		
tea' the where	nigā'ha'wí' there it it hears the (time)	ne' the	ē ⁿ 'io'gak. "it will be dark."			10		
Do'gē ⁿ s It is true	ne'tho' thus	nwā'awē ⁿ 'hā', so it came to pass.	Wā'o'gak It became night	o'ne ⁿ , now,	hí'ia' verily,	11		
gagwe'gri' it all	gāieññēndā'í' she it had ready	ne' the	gok'steñ'ā', she elder one (is),	Wā'ā'hēn': She it said:	"O'ne ⁿ , (it is)"	12		
wā'gadadeieññēndā'nhā', I my preparations have finished.	O'ne ⁿ , Now	gā'ā'sei', it basket (is) full	ne' the	o'hā'gwā', it bread."		13		
O'ne ⁿ , Now	ne' that one	nā' that one	ne' that one	eksā'go'nā' she maiden	sāieā'thē ⁿ again she up- climbed	tea' the where	noñ'we' the place	14

up to the place where lay the burial-case. At that time they heard her say: "My mother has now made everything ready." He then replied: "To-morrow thou must depart; early in the morning thou must depart. The distance from here to the place where lives the one whom thou wilt marry is such that thou wilt spend one night on thy way thither. And he is a chief whom thou art to marry, and his name, by repute, is He-holds-the-earth."

Now the next day she dressed herself. As soon as she was ready she then again ran, going again to the place where lay the dead man-being. Then she told him, saying: "The time for me to depart has arrived." Now, at that time he told her, saying: "Do thou have courage. Thy pathway throughout its course is terrifying, and the reason that it is so is that many man-beings are traveling to and fro along this pathway. Do not, moreover, speak in reply if

1	tga'ho ⁿ 'sā'hā'. there it burial-case up-lies.	O'nē ⁿ . Now	hoñnathoñ'de' they (m.) it heard	tea' the where	wā'ā'hēñ': she it said:	"O'nē ⁿ . Now	
2	wā'ēioñēñdā'nhā' she her preparations has finished	ne' the	agno'hā'." my mother."	Tho'ge' At that (time)	o'nē ⁿ . now	ni'ha'weñ': thence he replied:	
3	"Ē'io'hēñ'nhā' (tomorrow)	o'nē ⁿ . now	ē'sa'dēñ'diā'. thou wilt depart.	Hē ⁿ 'ge'djik Early in the morning	o'nē ⁿ . now	ē'sa'ē- thou wilt	
4	dēñ'diā'. depart.	Sga'dā' One it is	ē'sēñmo ⁿ 'hwe'tēiā' thou wilt stay over night	tea' the where	niio'we' so it is dis- tant	tganadā'ie ⁿ there it village lies	
5	tea' the where	noñ'we' the place there he dwells	thana'gee' ne' the	ē ⁿ 'djiniā'khe'. ye two will marry.	Hā'sēñnowā'ne ⁿ He is a chief		
6	nā'ie' that (it is)	ne' the	ē ⁿ 'djiniā'khe'. ye two will marry.	Hao ⁿ 'hwēñdjiawā'gī' He-it-earth-holds	ni'ha'sēñ'no'dēñ'. such his name (is) kind of."		
7	Wā'o'hēñ'nhā' It became day	tho'ge' at that (time)	o'nē ⁿ . now	wā'oñde'sēñ'niā'. she herself dressed.	Ganio' So soon as	wā'oñ- she made	
8	de'sā' herself ready	o'nē ⁿ . now	tho'ge' at that (time)	doñ'sāioññ'dat thither again she ran	ne'tho' there	nhoñsā'ie ⁿ tea' thither again the she went where	
9	noñ'we' the place	tga'ho ⁿ 'sā'hā' there it burial-case up-lies	ne' the	hawē ⁿ 'he'io ⁿ . he is dead.	Tho'ge' At that (time)	wā'hoñwa- she told	
10	tho'ie ⁿ him	wā'ā'hēñ': she it said:	"O'nē ⁿ . Now	hwā'ga'he'g it has arrived	tea' the where	o'nē ⁿ . now	ē'ga'- I shall
11	dēñ'diā'." depart."	Tho'ge' At that (time)	o'nē ⁿ . now	wā'hagotho'ie ⁿ ' he her told	wā'hēñ'hēñ': she it said:	"Djia'kēñ'. Do thou have courage.	
12	Deiodeno ⁿ 'hiāni'dī' It is terrifying	tea' the where	noñ'we' the place	nheiotha'hi'noñ' thither it path has its course	nā'ie' that (It is)	ne' the	
13	nā'ie' that (it is)	gāi'hoñniā'hā' it it causes	tea' the where	ne'tho' there	ni'io't tea' so it is the where	deigoñmada- they (anthr.) travel	
14	wēñ'ie' in numbers	tea' the where	noñ'we' the place	nheiotha'hi'noñ' thither it path has its course	hoñnatga'de' they are numerous	ne' the	oñ'gwe'. man-being.

some person, whoever he may be, addresses words to thee. And when thou hast gone one half of thy journey, thou wilt come to a river there, and, moreover, the floating log whereon persons cross is maple. When thou dost arrive there, then thou wilt know that thou art half-way on thy journey. Then thou wilt cross the river, and also pass on. Thou must continue to travel without interruption. And thou wilt have traveled some time before thou arrivest at the place where thou wilt see a large field. Thou wilt see there, moreover, a lodge standing not far away. And there beside the lodge stands the tree that is called Tooth.^a Moreover, the blossoms this standing tree bears cause that world to be light, making it light for the man-beings dwelling there.

'Ā'gwī	dī'	dē'teada'diā'	do'gā't	hī'ia'	ē ⁿ iesawēnna'nhā'	ne''	1
Do it not,	more-	thou wilt speak	if it be so,	verily,	one thee words	the	
	over,	in reply			will address to		
soñ'w'	gwā'	noñwa'ho'dē ⁿ .	Nā'ie'	ne''	tea'	dewa'sēn'no ⁿ	tea''
who	seem-	kind of person,	That	the	the	it half is	the
	ingly		(it is)		where	(it is)	where
nio'we'	nhē ⁿ 'se'	ne''tho'	tge ⁿ 'hio ⁿ 'hwā'dā'die'	nā'ie'	dī'	ne''	3
so it is dis-	thither thou	there	there it river extends itself	that	more-	the	
tant	will be going		along,	(it is)	over		
o'hwā'dā'	ne''	gaēn'do'	tea'	noñ'we'	dejeia'hīā'kthā'	No''	4
it maple	the	it log floats	the	the place	one uses it-stream	The	
			where		to cross.		
o'ne ⁿ	ne''tho'	hē ⁿ 'sio ⁿ	o'ne ⁿ	ē ⁿ 'seā'	o'ne ⁿ	tea'	dewa'sēn'no ⁿ
now	there	there thou	now	thou wilt	now	the	it middle is
		wilt arrive		conclude		where	
nhwā'ge'	Tho'go ^s	o'ne ⁿ	dē ⁿ 'sīā'hīā'k,	ē ⁿ sadoñgo'dā'	o'ni'		6
there I am	At that	now	thou stream	thou wilt pass on	also,		
going,	(time)		cross,				
Heiotgondā'gwī	ē ⁿ sa'dēndioñ'hā'die'	Nā'ie'	ne''	gañ'gwā'			7
Without interruption	thou wilt continue to	That	the	some (time)			
	travel on.	(it is)					
ne ⁿ ioñni'she'	tea'	hē ⁿ 'satha'hī'ne'	o'ne ⁿ	ha'sā'	ne''tho'	hē ⁿ 'sio ⁿ	8
so it will last	the	thither thou wilt be	now	just then	there	there thou	
	where	traveling				wilt arrive	
tea'	noñ'we'	ē ⁿ satgat'hwā'	ē ⁿ shēndagē ⁿ 'nhā'	nā'ie'	ne''	tga-	9
the	the place	thou it wilt see,	thou a clearing (field)	that	the	there	
where			wilt see	(it is)			
'hēndāie ⁿ 'gowa'ne ⁿ .	Ē ⁿ sgē ⁿ 'nhā'	dī'	ne''tho'	gwā'tho'	tgano ⁿ		10
it field lies great.	Thou it wilt see,	more-	there	near by	there it		
		over,					
sā'ie ⁿ ,	Nā'ie'	ne''	gano ⁿ 'sāk'dā'	ne''tho'	gā'he'	nā'ie'	ne''
lodge	That	the	it lodge beside	there	it tree	that	the
lies,	(it is)				stands	(it is)	
Ono'djā' ^a	gaēndāia'djī'	Nā'ie'	ne''	djī'	tea'	awē ⁿ 'ha'ha'gī'	12
It Tooth	it tree [is] called.	That	the	more-	the	it is full of flowers	
		(it is)		over	where		
neñ'gō ⁿ	gā'he'	tea'	ne''tho'	dīio ⁿ 'hwēndjīā'de'	deio'hathe'dī'		13
this (it is)	it tree	the	there	there it world (earth) is	it it causes to be		
	stands	where		present	light,		
nā'ie'	ne''	nā'ie'	de'hodī'bathe'dāni'	tea'	ne''tho'	emā'gee'	14
that	the	that	it it them causes to be light	the	there	they dwell	
(it is)		(it is)	for	where			
ne''	oñ'gwe'						15
the	man-						
	being.						

^a Probably the yellow dog-tooth violet, *Erythronium americanum*.

“Such, in kind, is the tree that stands beside the lodge. Just there is the lodge of the chief whom thou art to marry, and whom his people call He-holds-the-earth. When thou enterest the lodge, thou wilt look and see there in the middle of the lodge a mat spread, and there, on the mat, the chief lying down. Now, at that time, thou shalt lay thy basket down at his feet, and, moreover, thou shalt say: ‘Thou and I marry.’ He will say nothing. When it becomes night, he who is lying down will spread for thee a skin robe at the foot of his mat. There thou wilt stay over night. As soon as it is day again, he will say: ‘Do thou arise; do thou work. Customarily one who lives in the lodge of her spouse works.’ Then, verily, thou must work. He will lay down a string of corn ears and, moreover, he will say: ‘Thou must soak the corn and thou must make mush.’ At that time

1	Ne'tho'	nigaēndo'de ⁿ .	tea'	gano ⁿ sāk'dā'	gā'he'.	Ne'tho'			
	Thus	so it tree (is) kind of	the where	it lodge be-side	it tree stands.	There			
2	gwā'	nī'hono ⁿ sā'ie ⁿ	ne'	ha'sēñnowa'nē ⁿ	ne'	ē ⁿ djinia'khe',			
	seem-ingly	there his lodge stands	the	he chief (is)	the	ye two will marry.			
3	Hao ⁿ hwēndjūwā'gī'	hoñwanā'do ⁿ 'khwā'	ne'	haoñgwe'dā'.	Ne'				
	He-it-earth-holds	they him designate thereby	the	his people.	The				
4	o'ne ⁿ .	ne'tho'	hē ⁿ sio ⁿ	ne'	gano ⁿ sgoñ'wā'	ē ⁿ satgat'hwā'	tea'		
	now	there	there thou wilt arrive	the	it lodge in	that it will see	the where		
5	hā'degano ⁿ s'hē ⁿ	ē ⁿ sgē ⁿ 'nhā'	ne'tho'	ganak'do ⁿ .	nā'ie'	ne'			
	just it lodge in middle of	thou it wilt see	there	it mat (bed) is spread,	that (it is)	the			
6	ne'tho'	ganakdā'ge'	hē ⁿ dā'gā'	ne'	ha'sēñnowa'nē ⁿ .	Tho'ge'			
	there	it mat on	he lies	the	he chief.	At that time			
7	o'ne ⁿ .	ne'tho'	ē ⁿ sat'a'sā'ieñ'	tea'	noñwe'	hā'de'ha'si'dāge'heñ',			
	now	there	thou thy basket will lay	the where	the place	just (where) his two feet are lying,			
8	ē ⁿ si'hēñ'	di':	Wā'ōñginia'khe'.	Hīā'	stē ⁿ	tha'hē ⁿ 'hēñ'.			
	thou it wilt say,	more-over:	'Thou I marry now.	Not (it is)	any-thing	he it will say.			
9	Ne'	o'ne ⁿ .	ē ⁿ io'gak	nā'ie'	ne'	tea'	hē ⁿ dā'gā'	ne'tho'	ē ⁿ biē ⁿ sō'wās
	The	now	it will be-come night	that (it is)	the where	he lies	there	he will spread for thee a mat (bark)	
10	tea'	noñwe'	hā'de'ha'si'dade'nio ⁿ .	Ne'tho'	di'	ē ⁿ sēñno ⁿ 'hwet.			
	the where	the place	just where his two feet end.	There,	more-over,	thou wilt stay over night.			
11	Gano'	ē ⁿ io'hēñ'nhā'	o'ne ⁿ .	se'	ē ⁿ hē ⁿ 'hēñ':	Satge ⁿ 'hā'.			
	So soon as	it will be day	now	it is a mat-ter of fact	he it will say:	'Do thou arise.			
12	Sāio'dē ⁿ 'hā'.	Goio'de'	ge ⁿ 's	tea'	e'hn ⁿ hwās'hē ⁿ '.	Tho'ge'			
	Do thou work.	She works	cus-tomarily	where	she abides with her husband's family.	At that (time)			
13	o'ne ⁿ .	hī'hā'	ē ⁿ sāio'dē ⁿ 'hā'.	One ⁿ 'hā'	ē ⁿ ha'stē ⁿ sā'ieñ'	ē ⁿ hē ⁿ 'hēñ'			
	now,	verily	thou wilt work.	It corn	he a string of it will lay down,	he it will say,			
14	di':	ē ⁿ senē ⁿ 'hanawē ⁿ 'dā'.	ē ⁿ djjsgoñ'niā'.	Tho'ge'	odjjsdā'ge'				
	more-over:	Thou it corn wilt soak,	thou mush wilt make.'	At that (time)	it fire on				

there will be a kettle of water set on the fire. As soon as it boils so that it is terrifying, thou must dissolve the meal therein. It must be boiling when thou makest the mush. He himself will speak, saying: 'Do thou undress thyself.' Moreover, thou must there undress thyself. Thou must be in thy bare skin. Nowhere wilt thou have any garment on thy body. Now, the mush will be boiling, and the mush will be hot. Verily, on thy body will fall in places the spattering mush. He will say: 'Thou must not shrink back from it;' moreover, he will have his eyes fixed on thee there. Do not shrink back from it. So soon as it is cooked, thou shalt speak, saying: 'Now, verily, it is cooked; the mush is done.' He will arise, and, moreover, he will remove the kettle, and set it aside. Then, he will say: 'Do thou seat thyself on this side.' Now then, he will say: 'My slaves, ye dogs, do ye two come hither.' They two are

o'hne'ganos it water (fresh)	ẽn'gana'djjo'dak. it kettle will sit.	Ganio' ^o so soon as	ẽndiowiia'hẽn'ha' it will up-boil	ne'tho' there	1		
tea' the where	deiodeno'hiani'di' it is terrifying	o'ne' ^o now	ne'tho' there	ne' the	othe'tcha' it meal (flour)	2	
hẽn'sok. there then it will immerse.	Dẽndiowiia'hẽn'sek It will be up-boiling	ne' the	o'ne' ^o now	ẽndjjsigo'n'niã. thou mush wilt make.	Ha'o'n- He him- self	3	
hwã' he will speak	ẽnthada'dia' he it will say:	ẽn'hẽn'hẽn': he it will say:	'Sadadia'dawi'da'sia'. 'Do thou thyself disrobe.'		Ne'tho' There	4	
di' more- over,	ẽnsadadia'dawi'da'sia'. thou thyself wilt disrobe.	Sãnesda'go'ks Thou thy bare skin will be in	ẽngẽn'k. it will be.	Hiiã' Not	gat'ka' any- where	5	
da'dẽndjjsadia'dawi'dik. thou wilt be robed.	O'ne' ^o Now	ne' the	odjis'gwã' it mush	ẽndiowiia'hẽn'sek. it will be up-boiling,	6		
o'dai'hẽn' it is hot	ẽngẽn'ks it will be	ne' the	odjis'gwã'. it mush.	Sia'di'ge' Thy body on	hi'ia' hẽn'guã'- of course it will be- come at-	7	
sẽn' tea' tached the to it where	ẽnwatdjisgwadon'gwã'. it itself mush will splatter.	ẽn'hẽn'hẽn': He it will say:	'Hiiã' thoũdasa- (it is) thou shouldst		8		
do'n'tkã'. flinch from it.	Ne'tho' di' There, more- over,	dẽniesagã'hã'k. he his two eyes will have on thee.	ã'gwĩ' Do not do it	thoũdã'sado'n'tkã'. thou shouldst flinch from it.	9		
Ganio' So soon as	ẽngã'ik it will be cooked	o'ne' ^o now	dẽ'tcada'dia' thou wilt speak	ẽn'si'hẽn': thou wilt say:	'O'ne' hi'ia' 'Now, verily,	10	
wã'gã'ik, it is cooked,	wã'gadjis'gwãik'. it mush is cooked.	Dẽn'thatgẽn'ha', Thence he will up-rise,	o'ne' ^o now	di' more- over	ẽn'hanã'- he will remove	11	
djiodã'gwã', the set kettle,	si' yonder far	hãgwã'di' side of it	ẽn'hã'ie'n'. he it will set down.	Tho'ge' At that (time)	o'ne' ^o now	ẽn'hẽn'- he it will	12
hẽn': say:	ã Sadiẽn' 'Do thou sit	ne' here	hãgwã'di'. side of it,"	Tho'ge' At that (time)	o'ne' ^o now	ẽn'hẽn'hẽn': he it will say:	13
'Agetchen'ẽn'sho'. 'My slaves several,	dji'hã', dogs,	gã'e' hither	doũde'sne'. do ye two come.'	Agwa's Very	degni- they (z.) two	14	

very large. As soon as they two arrive he will say: 'Do ye two lick her body where the mush has fallen on it.' And their tongues are like rough bark. They will lick thee, going over thy whole body, all along thy body. Blood will drop from the places where they will lick. Do not allow thy body to flinch therefrom. As soon as they two finish this task he will say: 'Now, do thou again put on thy raiment.' Now, moreover, thou must again dress thyself completely. At that time he will take the basket and set it down, saying, moreover: 'Now, thou and I marry.' So now, so far as they are concerned, the dogs, his slaves, they two will eat." That is what the dead man-being told her.

It became night. Now, at that time, they verily laid their bodies down, and they slept. It became day, and the sun was present yonder when the maiden departed. She bore on her back by the forehead strap her basket of bread. Now, verily, she traveled with a rapid

1	gowa'nē ^{ns} . are large.	Ganio' So soon as	dē ⁿ gni'io ^{ns} they two will arrive	o'nē ^{ns} now	ē ⁿ hē ⁿ hē ⁿ ' he it will say:	'Etechikā'nēnt 'Do ye two lick her	
2	nā'ie' ne' that the (it is)	ingodjigwā'hi'so ^{ns} . it mush has fallen on her in places.	Nā'ie' ne' That (it is)	teu' the where	awē ^{ns} na'sā' (their) tongues		
3	gaē ⁿ wā' it rough bark (file)	nī'io't. so it is.	É ⁿ sakā'nēnt They thee will lick	ē ⁿ gni'sā' they (z.) it two will finish	ne' the	sā'dagwe'gī'. thy body entire,	
4	sā'dā'ge'sho ^{ns} . thy body on along.	Dē ⁿ teatkwē ^{ns} sa'hi'nā' Thence it blood will drop	teu' the where	noñ'we' the place	ē ⁿ gnikā'nēnt. they (z.) two will lick (it).		
5	'Ā'gwī' Do it not,	dī' more- over,	dē ⁿ teadadiā'do ^{ns} tkā'. thou wilt flinch from it with thy body.	Ganio' So soon as	ē ⁿ gni'sā' they (z.) two will finish it	o'nē ^{ns} now	
6	ē ⁿ hē ⁿ hē ⁿ ' he it will say:	'Now	O'nē ^{ns} sasadiā'dawi'dā'. again do thou dress thyself.	O'nē ^{ns} Now	dī' more- over,	ē ⁿ tea'sei'sā' thou thyself wilt re-dress	
7	gagwe'gī'. it all.	Tho'ge' At that (time)	o'nē ^{ns} now	dē ⁿ hā'ā'sā'gwā' he it basket will take up	sī' yonder far	hāgwā'dī' side of it	
8	ē ⁿ hā'ie ^{ns} . he it will set,	ē ⁿ hē ⁿ hē ⁿ ' he it will say	dī' more- over.	'Now	wā'ōnginia'khe'. thou I marry.	Da', o'nē ^{ns} So, now	
9	ne' the that	nā' that one	ne' the	dji'hā' dogs	ne' the	hotchenē ^{ns} 'sho ^{ns} his slaves several	dē ⁿ giadekhoñ'niā'. they (z.) two will eat."
10	Nā' That (it is)	wā'hē ⁿ hē ⁿ ' he it said	ne' the	hawē ^{ns} 'he'io ^{ns} . he is dead.			
11	Wā'o'gak. It became night.	Tho'ge' At that (time)	o'nē ^{ns} now	hi'ia' verily	wā'hoñdiā'dāge'hē ⁿ . they their bodies laid down,	o'nē ^{ns} now	
12	wā'hoñnā'gak. they (m.) went to sleep.	Wā'o'hē ⁿ 'nā' It became day	sī' yon- der	tgaā'gwā' there it orb of light rested	tho'ge' at that (time)	o'nē ^{ns} now	
13	go'dēn'dioñ' she departed	ne' the	eksā'go'nā'. she maiden.	Wā'ōntge'dat She bore it by the forehead-strap,	hi'ia' ne' verily, the	go'ā'sā' her basket	
14	ne' the	o'hā'gwā'. it bread.	O'nē ^{ns} Now,	hi'ia' verily,	oñtha'hi'ne' she traveled onward	cianoā'die'. her gait was rapid.	Hiia' Not (it is)

gait. It was not long before she was surprised to find a river. There beside the river she stood, thinking, verily, "I have lost my way." At that time she started back. Not long afterward those who abode in the home lodge were surprised that the maiden returned. She said: "I believe I have lost my way." Now she laid her basket on the mat, and, moreover, she again ran thither and again climbed up to the place where lay the burial-case. So soon as she reached it she said: "Oh, father! I believe that I lost my way." He said: "What is the character of the land where thou believest that thou lost thy way?" "Where people habitually cross the river, thence I returned," said the maiden. She told him everything. She said: "A maple log floats at the place where they habitually cross the river." He said: "Thou hast not lost thy way." She replied: "I think the distance to the place where the river is seems too short, and that is the reason that I think

do'aoñni'she'i'	o'ne ⁿ	wa'ondiēn'ha'	gwa'	ne'tho'	ge ⁿ hio ⁿ hwā-	1	
it lasted (long)	now	she was surprised	seem- ingly	there	it river had its course		
dā'die'	O'ne ⁿ	ne'tho'	ge ⁿ hio ⁿ hwāk'dā'	wa'diedā'nhā'	ne'	2	
along (there),	Now	there	it river beside	she stopped	the		
wa'eñā'	o'ne ⁿ	hí'ia'	wa'gadiā'dā'do ⁿ	Tho'ge'	o'ne ⁿ	sāio ⁿ kdā'	3
she did believe	now,	verily,	I my way (my per- son) have lost.	At that (time)	now	she turned back	
Híiā'	de'aoñnis'he'i'	o'ne ⁿ	ne'	tea'	tgano ⁿ sā'ie ⁿ	thōñmi'dēn'	4
Not (it is)	it lasted (long)	now	the	the where	there it lodge lies	there they (m.) abide	
wa'hōndiēn'ha'	gwa'	sāie'io ⁿ	ne'	eksa'go'nā'	Wa'ā'hēn':	5	
they (m.) were surprised	seem- ingly	again she returned	the	she maiden (is).	She it said:		
"Ge'he'	wa'gadiā'dā'do ⁿ ."	O'ne ⁿ	ganakdā'ge'	wa'ōñt'ā'sā'ieñi'	6		
"I it think	I lost my way (my person)."	Now	it mat on	she her basket laid,			
ne'tho'	di'	teiedāk'he'	sāieñi'thē ⁿ	tea'	noñ'we'	tea'ho ⁿ sā'ihā'	7
there	more- over	again she ran,	again she climbed up.	the where	the place	there it case- up-lies.	
Ganio'	ne'tho'	hwa'e'io ⁿ	o'ne ⁿ	wa'ā'hēn':	"G'ni'hā'	ge'he'	8
So soon as	there	there she arrived	now	she it said:	"My father,	I it think	
wa'gadiā'dā'do ⁿ ."	Wa'hē ⁿ hēn':	"Ho't	niio ⁿ hwēñdjio'dē ⁿ	tea'	9		
I lost my way (my person)."	He it said:	"What (it is)	so it earth is kind of	the where			
noñ'we'	tea'	se'he'	Wa'gadiā'dā'do ⁿ ?"	"Didieia'hiak'thā'	tea'	10	
the place	the where	thou it thinkest,	I lost my way (my person)."	"There where they use it to cross river	the where		
te ⁿ hio ⁿ hwādiē'	ne'tho'	doñdagāk'dā'	wa'ā'hēn'	ne'	eksa-	11	
there it river has its course	there	thence I turned back again."	she it said,	the she			
go'nā'	Gagwe'gī'	wa'ōñtho'ia'	Wa'ā'hēn':	"O'hwā'dā'	ne'	12	
maiden (is).	It all (is)	she it told,	She it said:	"It maple	the		
gūēñ'do'	tea'	noñ'we'	deieia'hiak'thā'."	Wa'hē ⁿ hēn':	"Híiā'	13	
it log floats	the where	the place	one it uses to cross river."	He it said:	"Not (it is)		
de'sāiā'dā'do ⁿ ."	Wa'ā'hēn':	"Ge'he'	s-wādji'k	dosge ⁿ hā'	nigē ⁿ '	14	
thou hast lost thy way (thy person)."	She it said:	"I it think	too much	near (it is)	so it is far		

that I lost my way." At that time he said: "The place that I had indicated is far. But thy person is so endowed with magic potence, thou hast immanent in thee so much orenda that it causes thy pace to be swift. Verily, so soon as thou arrivest at the river, thou shalt cross it and also shalt pass on." At that time the maiden said: "Oh, my father, now I depart." "So be it. Moreover, do thou take courage," said the dead man-being in reply. Now she again descended and again went into the lodge.

There then she placed her basket of bread on her back by means of the forehead strap. It was early in the morning when she departed. She had been traveling some time when she was surprised to hear a man-being speak to her, saying: "Do thou stand, verily." She did not stop. Aurora Borealis it was who was talking. She had passed

1	nio'we' so it is distant	tea' the where	tgē ⁿ ·hio ⁿ ·hwädā'die', there it river has its course,	nā'ie' that (it is)	gāi'hoñniā'hā' it it causes	tea' the where
2	ge'he' I it think	wā'gadiā'dā'do ⁿ ," I lost my way (any person)."	Tho'ge' At that (time)	wā'hē ⁿ ·hēñ ⁿ ': he it said:	"I no" Far (it is)	tea' the where
3	noñ'we' the place	hewagnā'do ⁿ ,' there I it indicated.	Ne'tho' There	gwā' seem- ingly	tea' the where	nisūā'dat'go ⁿ ,' so thy body (is) magically potent
4	disaēñnoñ'de', so thou art magical (lust orenda).	nā'ie' that (it is)	gāi'hoñniā'hā' it it causes	ne' the	siano'we', thy gait is rapid.	Ganio' So soon as
5	hē ⁿ ·sio ⁿ ' there thou arrivest	tea' the where	noñ'we' the place	tgē ⁿ ·hio ⁿ ·hwädā'die' there it river has its course	dē'sia'hiā'k thou wilt cross river	ō'sa- thou
6	doñgo'dā' wilt pass on	o'ni'." also."	Tho'ge' At that (time)	ne' the	eksā'go'nā' she maiden	wā'hēñ ⁿ ': she it said:
7	o'ne ⁿ ' now	wā'ga'dēñ'diā'." I depart."	"Nio' So be it.	Djia'kē ⁿ ' Do thou take courage.	dī'." more- over."	ni'ha'wēñ' so he said in reply
8	hawē ⁿ ·ho'io ⁿ ' he is dead.	O'ne ⁿ ' Now	doñdāio ⁿ ·kwe'ne ⁿ ·dā', thence she descended,		gano ⁿ ·sgoñ'wā' it lodge in	
9	nho ⁿ ·sā'ie ⁿ ' thither again she went.					
10	O'ne ⁿ ' Now	ne'tho' there	go'ā'si' her basket	ne' :ke	o'hā'gwā' it bread	wā'ontge'dat, she bore it by the fore- head-strap on her back.
11	He ⁿ 'ge'djik Early in the morning	o'ne ⁿ ' now	go'dēñ'dioñ'. she departed.	Gaiñ'gwā' Some time	uwa'oniñs'he' so long) it lasted	oñthā- she is
12	hi'ne' travel- ing	o'ne ⁿ ' now	wā'oñdiēñ'hā' she was surprised	gwā' seemingly	oñ'gwe' man- being	gothoñ'de' she it heard
13	da'badā'diā', thence he spoke,	ī'ha'do ⁿ ·k: he kept saying:	"Deslā'nhá' Do thou stand	hi'liā', verily."	Hiā' Not (it is)	dā'deiagodā'ī'. she did stop.
14	Hodoñni'ā', He Aurora Borealis	nā'ie' that (it is)	thot'hā', thence he is talking.	Gaiñ'gwā' Somewhat	nio'we' so it is distant	goloñgo'dī' she passed on

on some distance when she heard another man-being talking to her, saying: "I am thankful that thou hast now again returned home, my child. I am hungry, desiring to eat food." She did not stop. It was Fire Dragon of the Storm who was speaking to her. Sometime after she was again at the place where people customarily crossed the river. Now, at that place, he, the chief himself, stood, desiring to try her mind, saying: "Verily, thou shouldst stop here; verily, thou shouldst rest thyself." She did not stop. She only kept right on, and, moreover, she at once crossed the river there.

She traveled on for some time, and when the sun was at yonder height she was surprised that there was spread out there a large field. At that time, verily, she stopped beside the field. Now she looked, and there in the distance she saw a lodge—the lodge of the

o'nē ⁿ now	he' again	o'ia' it is other one	gothon'de' she it heard	oñ'gwe' man- being	tho'thā', thence he is talking	i'ha'do ⁿ k: he kept saying:	1
·Niawē ⁿ 'hā' "I am thankful (so let it come)	o'nē ⁿ now	sa'sio ⁿ , again thou hast returned,	goñ'ha'wā', I am thy parent	Aksi's, I am hungry,	ge'he' I it desire		2
agadekhoñ'niā', I should eat."	Hiiā' Not (it is)	dā'deiagodā'i', she did stop.	Hadawine'thā', He Fire-Dragon of Storm	ne' nā' the that one			3
tho'thā', thence he is talking.	Gaiñ'wā' Somewhat	nwā'oñni'she' so long it lasted	o'nē ⁿ now	ne'tho' there	doñsāedā'nhā' there again she stood		4
tea' the where	noñ'we' the place	deieia'hia'kthā', one it uses to ford stream.	O'nē ⁿ Now	ne'tho' there	ne' the	ha'o ⁿ 'hwā' he himself	5
ne' the	ha'sēñnowa'ne ⁿ he chief (is)	ne'tho' there	he'ha'dā', there he stands,	he'he' he desires	dā'shago'ni- he trouble should give		6
go ⁿ 'hā'ēñ' to her mind	ne' the	eksā'go'nā', she maiden (is).	i'ha'do ⁿ k: he kept saying:	·Tho'ne ⁿ "Here (it is)	hi'ia' verily,	dā-dā'nhā'; thou shouldst stand:	7
a'sadoñwī'shēñ' thou thyself shouldst rest	hi'ia', verily."	Hiiā' Not (it is)	dā'deiagodā'i', she did stop.	Nā'ie' That (it is)	geñ'gwā' only		8
go'dēñdioñ'ha'die', she walked right on,	io'gōñda'die', without stopping	dī' more- over	wā'dieia'hia'k she river crossed	tea' the	ne'tho' there		9
tgē ⁿ 'hio ⁿ 'hwēdā'die', there it river has its course.							10
Gaiñ'gwā' Somewhat	nwā'oñni'she' so long it last- ed	oñtha'hi'ne' she travels on	o'nē ⁿ now	dī' more- over	si' yon- der	gwā' seem- ingly	11
hegañ'gwā'hā' there it orb of light (sun) rests	o'nē ⁿ now	wā'oñdiēñ'hā' she was surprised	gwā' seem- ingly	ne'tho' there	gwā' seem- ingly		12
ga'hēñdadē ⁿ 'dā' it plain is spread out	ga'hēñdowa'ne ⁿ , it plain large (is).	Tho'ge' At that (time)	o'nē ⁿ now	hi'ia' verily	ga' it		13
hēñdāk'dā' plain beside	ne'tho' there	wā'diedā'nhā', she stood.	O'nē ⁿ Now	ne'tho' there	wā'oñtgat' she looked		14
hwā' yon- der	si' there it lodge lies	teñ' the where	hono ⁿ 'sā'ie ⁿ his lodge lies	ne' the	ha'sēñnowa'ne ⁿ , he chief (is).		15

chief. Verily, she went thither. When she arrived there, she looked, and saw that it was true that beside the lodge stood the tree Tooth, whose flowers were the source of the light of the earth there present, and also of the man-beings dwelling there. Verily, she then entered the lodge. Then she looked, and saw that in the middle of the lodge a mat was spread, and that thereon, moreover, lay the chief. Now, at that time, she removed her pack-strap burden, and then she also set the basket before him, and then, moreover, she said: "Thou and I marry," and then, moreover, she handed the basket to him. He said nothing. When it became night, he spread a mat for her at the foot of his mat, and then, moreover, he said: "Verily, here thou wilt stay overnight." Moreover, it thus came to pass. Now, verily, they laid their bodies down and they slept.

1	Ne'tho'	hí'íá'	he'igawe'noñ'.	Ne'	o'né ⁿ	ne'tho'	hwá'e'io ⁿ
	There	verily	thither she went.	The	now	there	there she arrived
2	o'né ⁿ	wá'ontgat'hwá'	ne'tho'	do'ge ⁿ s	gá'he'	tea'	gano ⁿ sák'dá'
	now	she looked	there	it is true	it tree-stands	the where	it lodge beside
3	ne'	Ono'djá'	nwá'gaēndó'dé ⁿ ,	ná'ie'	ne'	tea'	de'lawé ⁿ 'há'há'gí'
	the	It Tooth	such it tree kind of is,	that (it is)	the	the where	it full-blown flowers has
4	ná'ie'	de'io'hathe'dá'gwi'	tea'	ne'tho'	díio ⁿ 'hwēndjía'de'	ne'tho'	
	that (it is)	it uses it to cause it to be light	the where	there	there it earth is present,	there	
5	gwá'v'	o'	ne'	ne'tho'	ená'gee'	ne'	oñ'gwe', O'né ⁿ hí'íá'
	seemingly,	too	the	there	they (indef.) dwell	the man-being,	Now verily
6	hwá'e'io ⁿ	ne'	gano ⁿ 'sgoñ'wá'.	O'né ⁿ	ne'tho'	wá'ontga'thwa'	
	there she entered	the	it lodge in	Now	there	she it saw	
7	tea'	degano ⁿ 'shé ⁿ	ne'tho'	ganák'do ⁿ	ne'tho'	dí'	hēndá'gá'
	the where	it lodge center of	there	it mat (bed) is spread	there	more-over	he lay
8	ne'	ha'sēinowa'né ⁿ .	Tho'ge'	o'né ⁿ	wá'ontge'da'siá'.	o'né ⁿ	
	the	he chief (is), (he great named).	At that (time)	now	she removed her fore-head-band	now	
9	o'ní'	wá'hoñwá'á'sá'ēñ'hás,	o'né ⁿ	dí'	wá'á'hēñ'.	"Wá'onginiak'/'	
	also	she him set basket for,	now	more-over	she it said:	"We two marry."	
10	he',"	o'né ⁿ	dí'	wá'hoñwá'á'set'hás,	Hí'íá'	sté ⁿ	de'ha'wēñ'. Ne'
		now more-over	she him handed basket.	Not (it is)	any-thing	he it said.	The
11	o'né ⁿ	wá'o'gak	o'né ⁿ	wá'sbago'so'has	tea'	noñ'we'	há'de'há-
	now	it became night	now	he for her a mat spread	the where	the place just his (where)	
12	sí'dáge'hēñ'.	o'né ⁿ	dí'	wá'hēñ'hēñ'.	"Tho'ne ⁿ hí'íá'		
	fact lie,	now	more-over	he it said:	"Here (it is)		verily
13	ē ⁿ sēmo ⁿ 'hwet."	Ne'tho'	dí'	nwá'awé ⁿ 'há'.	O'né ⁿ	hí'íá'	
	thou wilt stay over night."	Thus	more-over,	so it came to pass,	Now	verily	
14	wá'hoñdiá'dáge'hēñ'.	wá'hoñná'gak.					
	they their bodies laid down (to sleep),	they went to sleep.					

When day came to them, the chief then said: "Do thou arise. Do thou work, moreover. It is customary for one to work who is living in the family of her spouse. Thou must soak corn. Thou must set a pot on the fire. And when it boils, then thou must put the corn therein. Moreover, when it boils, then thou must again remove the pot, and thou must wash the corn. As soon as thou finishest the task thou must then, moreover, pound it so that it will become meal. Now, moreover, thou must make mush. And during the time that it is boiling thou must continue to stir it; thou must do so without interruption after thou hast begun it. Moreover, do not allow thy body to shrink back when the mush spatters. That, moreover, will come to pass. Thou must undress thyself when thou workest. I, as to the rest, will say: 'Now it is cooked.'"

At that time he laid down there a string of corn ears, and the corn was white. So now, verily, she began her work. She undressed her-

Ne'	o'nē ⁿ .	wā'hodī'hē ⁿ 'uhā'	o'nē ⁿ .	wā'hē ⁿ 'hēn'	ne'	ha'	1
The	now	it them became day for	now	he it said	the	he-	
sē ⁿ nowa'ne ⁿ :	''Satge ⁿ 'hā'.	Sāio'dē ⁿ 'hā'	dī'.	Goio'de'	ge ⁿ 's		2
chief (is):	"Do thou arise.	Do thou labor	more-over.	she labors	custom-arily		
ne'	tea'	e'hne ⁿ 'hwās'hē ⁿ .	Ē ⁿ snē ⁿ 'hānawē ⁿ 'dā'.	Ē ⁿ snā'djā'hēn'			3
the	the	she family of her spouse	Thou wilt soak corn.	Thou wilt set a			
where	where	abides with.		kettle			
odjisdā'ge'.	Ne'	o'nē ⁿ .	ē ⁿ diowiā'hē ⁿ 'hā'	o'nē ⁿ .	ne'tho'		4
it fire on.	The	now	it will up-boil	then	there		
hē ⁿ snē ⁿ 'hok.	Ne'	o'nē ⁿ .	dī'	ē ⁿ diowiā'hē ⁿ 'hā'	o'nē ⁿ .	ē ⁿ tenā'djā-	5
there thou corn	The	now	more-over	it will up-boil	now	thou wilt again	
will immerse.							
'hā'gwā',	ē ⁿ snē ⁿ 'ho'hā'e'.	Ganio'	ē ⁿ seieñnēndā'nhā'	o'nē ⁿ .	dī'		6
remove the	thou corn wilt	So soon	thou task wilt finish	now	more-over		
kettle,	wash.	as					
ē ⁿ sethe'dā'.	othe'tehā'	ē ⁿ wa'do ⁿ '.	O'nē ⁿ .	hī'ā'	ē ⁿ djisdgoñ'niā'.		7
thou it wilt	it meal	it will be-	Now	verily	thou mush wilt		
pound,		come.			make.		
Nā'ie'	ne'	tea'	nīga'ba'wī'	ne'	ē ⁿ diowiā'hē ⁿ 'sek	dīot'goñt	8
That the	the	the	there it bears	the	it will be up-boiling	without stop-	
(it is)	(it is)	where	time)			ping	
dē ⁿ sawēñ'iek.	heiotgoñdā'gwī'	ne'	nā'ie'	ne'	o'nē ⁿ .	dē ⁿ tea-	9
thou will keep	hence it will be with-	the	that	the	now	there thou	
stirring it,	out interruption	(it is)	(it is)			it	
sa'wē ⁿ .	Ā'gwī'	dī'	dondā'sado ⁿ 'tkā'	ne'	o'nē ⁿ .	ē ⁿ wasdjisgwa-	10
will begin	Do it not	more-over	thence thou shouldst	the	now	it mush will	
			finch				
don'gwā'.	Nā'ie'	dī'	tea'	ne'iawē ⁿ 'hā'.	Ē ⁿ sa'sēñniā'siā'	tea'	11
-patter.	That	more-over	the	so it will come to	Thou thyself wilt	the	
	(it is)	where	where	pass.	undress	where	
o'nē ⁿ .	ē ⁿ sāio'dē ⁿ 'hā'.	I'	ne'	nā'	ē ⁿ gī'hēn'	'O'nē ⁿ .	12
time	thou wilt work.	I	the	that	I it will say,	'Now	
		that	that	one		it is cooked."	
Tho'ge'	o'nē ⁿ .	ne'tho'	wā'ha'stē ⁿ 'sā'iē ⁿ '	ne'	onē ⁿ 'hā'	nā'ie'	13
At that	now	there	he laid corn-string	the	it corn	that	
(time)						(it is)	
ne'	ganē ⁿ 'hāgēñ'ādā'.	Da'.	o'nē ⁿ .	hī'ā'	wā'o ⁿ 'sā'wē ⁿ '.	Wā'ondīā'	14
the	it corn white (is).	So	now	verily	she it began.	she undressed	
						herself,	

self, and now, verily, she was naked. She soaked the corn, and she also washed the corn, and also pounded it, and she also made meal of it, and, now, moreover, in the pot she had set on the fire she made mush. She stirred it without interruption. But, nevertheless, it was so that she was suffering, for, verily, now there was nothing anywhere on her body. And now, moreover, it was evident that it was hot, as the mush spattered repeatedly. Some time after she was surprised that the chief said: "Now, verily, the mush which thou art making is cooked." At that time he arose to a standing position, and also removed the pot, and also set it on yonder side. At that time he said: "Do thou sit here." Now he went forward, and, taking up the basket, he took the bread therefrom, out of her basket. At that time

- 1 dawī'dā'siā', o'nēⁿ, hī'ia' go'nesda'goⁿ. Wā'euēⁿhanawēⁿ'dā',
now verily she is fully naked. She the corn soaked,
- 2 wā'euēⁿho'hā'e' o'ni', wā'ethe'dā' o'ni', wā'ethe'tchi'sā' o'ni',
she the corn washed also she it pounded also she meal finished also
- 3 o'nēⁿ dī' tea' gonā'djā'hā' tea' odjisdā'ge' deiodenoⁿhia-
now more- the she had set kettle the the
over where up where it fire on it is terrifying
- 4 ni'dī' diiowiā'hēⁿs, o'nēⁿ, hī'ia' ne'tho' wā'edjsgon'niā'.
it is up-boiling, now verily there she mush made,
- 5 Heiotoṅdā'gwī' deiagowē'iē'. Ne'tho' ne' nā'ie' ni'io't tea'
Hence it is without she it stirred. There the that so it is the
interruption (it is) where
- 6 goēⁿhia'gēⁿ, o'nēⁿ, hī'ia' hīiā' gat'kā' dā'detga'de' ne'
she is suffering, now verily not anywhere it it is shielding the
(it is)
- 7 eia'di'ge'. O'nēⁿ dī' ne'tho' ni'io't otgēⁿ'j' o'dai'hēⁿ, tea'
her body on. Now more- thus so it is it is plain it is hot the
over where
- 8 wasdjsgwadoṅ'gwās. Gaiṅ'gwā' nwā'oṅnis'he' o'nēⁿ wā'oṅdiēṅ'hā'
it mush is spattering. Some (time) so it lasted now she was surprised
- 9 gwā' o'nēⁿ ne' ha'sēṅnowa'nēⁿ wā'hēⁿhēṅ': "O'nēⁿ hī'ia'
seem- now the he chief is he it said: "Now verily
ingly
- 10 wā'gadjis'gwāik tea' sadjsgoṅ'ni'." Tho'ge' o'nēⁿ doṅdā'ha-
it mush is cooked the thou mush art At that now thence he
where making." (time)
- 11 dā'nhā', wā'hanā'djā'hā'gwā' o'ni', si' hā'gwā'di' wā'hā'ieṅ'
arose, he kettle removed also, yon- side of it he it set
der
- 12 o'ni'. Tho'ge' o'nēⁿ wā'hēⁿhēṅ': "Tho'nēⁿ sadiēṅ'." O'ueⁿ
also. At that he it said: Here do thou seat Now
(time) thyself."
- 13 wā'ha'dēṅ'diā', wā'thā'ā'sā'gwā', wā'ha'hā'gwādā'gwā' ne'
he departed, he basket took up he bread took out of it the
- 14 go'ā'sigoṅ'wā' wādā'gwā'. Tho'ge' o'ueⁿ ha'wēṅ': "O'nēⁿ
her basket in it had been At that now he it has "Now
contained. (time) said:

he said: "Now, thou and I marry. Verily, so it seems, thou wert able to do it. Hitherto, no one from anywhere has been able to do it."

Now, at that time he shouted, saying: "My slaves, ye two dogs, do ye two come hither. It is necessary for me that ye two should lick this person abiding here clean of the mush that has fallen on her." Verily, she now looked and saw come forth two dogs, pure white in color and terrifying in size. So now, they two arrived at the place where she was. Now, verily, they two licked her entire body. The tongues of these two were like rough bark. So now, moreover, in whatsoever places they two licked over and along her body blood exuded therefrom. And the maiden did fortify her mind against it, and so she did not flinch from it. As soon as they two completed the task, then he himself took up sunflower oil, and with that, moreover,

wā'ōnginia'khe'. thou and I marry.	Wā'sgwe'niā' Thou wast able to do it	hi'ia' verily	nige'-khe' ^{ni'} . forsooth is it.	Hiia' (it is)	gat'kā' where	1		
de'agogwe'niōn' one has been able to do it	tea' the where	nwā'ōnis'he'. so long it has lasted."				2		
Tho'ge' At that time	o'nē ^{ni'} now	wā'tho'hēne' dā' he called aloud	wā'hē'n'hēn': he it said:	"Agetehe- "My several		3		
nē' ^{ni'} sho' slaves,	dji' hā'. dogs,	ga'e' hither	doñde'sne'. thence do ye two come.	Dewagado ^{ni'} hwēñdji'niks It is necessary to me		4		
aetchika'nēnt ye two her should lick	tho'nē ^{ni'} here	e'dēn' she abides	godjigwā'hi'so' ^{ni'} . it mush on her has fallen iteratively."	O'nē ^{ni'} Now	hi'ia' verily	5		
wā'ōntgat'hwā' she it saw	dagnia ^{ni'} ge'n'hā' thence they (z.) two came forth	owā'he'sdo'go' ^{ni'} it white pure (is)	thā'tgniiā'do'dē ^{ni'} such their (z.) two bodies are in kind			6		
dji' hā'. dogs	deideno ^{ni'} hiani'dī' it is terrifying	degnigowa'nē ^{ni'} . they (z.) two (are) large.	Da', So	o'nē ^{ni'} now		7		
ne'tho' there	wā'tgnio' ^{ni'} they two arrived	tea' the where	noñ'we' the place	e'dēn'. she abides.	O'nē ^{ni'} Now	hi'ia' verily	8	
wā'tgnika'nēnt they (z.) it two licked	gagwe'gī' it all	eiā'dī'ge' ^{ni'} sho' ^{ni'} . her body on along.	Nā'ie' That (it is)	ne' the	gni'nā'si'ge', their (z.) two tongues on	9		
ne'tho' there	ni'io't so it is	tea' the where	ga'ēñ'wā'. it rough bark (is).	Da', So	o'nē ^{ni'} now	dī' more-over	dagatkwē ^{ni'} so- thence it blood oozed out	10
doñ'nioñ' plurally	tea' the where	noñ'we' the place	wā'tgnika'nēnt they (z.) two licked	eiā'dī'ge' ^{ni'} sho' ^{ni'} . her body on along.	Nā'ie' That (it is)	11		
ne' the	eksā'go'nā' she maiden (is)	godat'nigo ^{ni'} hā'ni'dī'. she has fortified her mind,	hiia' (it is)	dā'dāioñdo ^{ni'} tkā'. thence she should flinch.		12		
Ganio' So soon as	wā'tgnī'sā' they (z.) two it finished	o'nē ^{ni'} now	ne' the	ha'o ^{ni'} hwā' he himself	wā'tha'gwā' he it took up	ne', the	13	
oñ'we' ^{ni'} sā' it sunflower	o'hñā' it oil	nā'ie' that (it is)	dī' more-over	ne' the	wā'has'dā' he it used	wā'shago'hno ^{ni'} gā'k. he her skin smeared.	14	

he anointed her body. As soon as he had finished this task he said: "Now, verily, do thou again dress thyself." Now she redressed herself entirely, and she was again clothed with raiment.

When it became night, he spread a mat for her at the foot of his mat. There they two passed two more nights. And the third day that came to them the chief said to her: "Now thou must again depart. Thou must go again to the place whence thou didst start." Then he took up the basket of the maiden and went then to the place where he kept meat of all kinds hanging in quarters. Now, verily, he took up the dried meat of the spotted fawn and put it into her basket. All the various kinds of meat he placed therein. As soon as the basket was full, he shook the basket to cause its contents to settle down. When he did shake it, there was seemingly just a little room left in it. Seven times, it is said, he shook the basket before he completely

1	Ganio'	wā'haieññēnda''nbā'	wā'hē''hēñ':	"O'nē''	hí'ia'		
	So soon as	he task completed	he it said:	"Now	verily		
2	sasadia'dawi'dā'."	O'nē''	sāio''sēñ'niā'	gagwe'gī',	sāio''sei'sā'.		
	again do thou thyself dress."	Now	again she herself dressed	it all	again she herself rearranged.		
3	Ne''	o'nē''	wā'o''gak	tea''	de'ha'si'dage''hēñ'	ne''tho'	
	The	time	it became dark	the where	two his feet lie	there	
4	wā'shago'so'hās.	Ne''tho'	de'gñi'	wā'diēño''hwe't.	Nā'ie'	ne''	
	he for her a mat spread.	There	two (it is)	they two stayed over night.	That (it is)	the	
5	ā'sē''	wado''(thā'	tea''	wā'hodi'hē''nhā'	o'nē''	wā'hē''hēñ''	
	three	it became the where	where	it day became for them	now	he it said	
6	ne''	ha'sēñnowa'nē'':	"O'no''	ā'tea'dēñ'diā'.	Ne''tho'	hē'tche''	
	the	he chief is:	"Now	again thou wilt depart.	There	there again thou wilt go	
7	tea''	noñ'we'	nidisa'dēñ'dioñ'."	O'nē''	wā'thā'ā'sā'gwā'	ne''	
	the where	the place	there whence thou hast departed."	Now	he (the) basket took up	the	
8	go'ā'sā'	ne''	eksā'go'nā'	ne''tho'	nhwā'he''	tea''	noñ'we''
	her basket	the	she (is) maiden	there	tither he went	the where	the place
9	ni'hā'wā'hāiēñdāk'hwā',	nā'ie'	ne''	hā'diio'wā'hāge'	ne''tho'		
	there he uses it to keep meat,	that (it is)	the	every it meat is in number (in kind)	there		
10	gā'wā'hāniioñ'do''.	O'nē''	hí'ia'	ne''tho'	wā'thā'gwā'	ne''	
	it meat hangs plurally.	Now	verily	there	he it took up	the	
11	teísda'thiēñ'hā'	o'wā'hāthē''.	o'nē''	o'ni'	go'ā'sūgoñ'wā'		
	spotted fawn	it meat dry (is),	now	also	her basket in		
12	wā'hoñ'dak.	Gagwe'gī'	hā'diio'wā'hāge''	ne''tho'	wā'hoñ'dak.		
	he it placed.	It all	every it meat is in number (in kind)	there	he it placed in.		
13	Ganio'	wā'gā'ā'seik	o'nē''	wā'howāk'dā'	ne''	gā'ā'sā'.	Tea''
	So soon as	it basket was filled	now	he it shook	the	it basket.	The where
14	nūga'ha'wī'	wā'howā'kdā'	nē''	gwā''	nā'detgā'ā'.	Teia'dāk.	
	there it bears it (time)	he it shook	this, here	seemingly	just there it is contained.	Seven (it is),	

filled it. At that time he said: "Now thou must again depart. Do not, moreover, stand anywhere in the course of thy path homeward. And, moreover, when thou dost arrive there, thou must tell the people dwelling there that they, one and all, must remove the roofs from their several lodges. By and by it will become night and I will send that which is called corn. In so far as that thing is concerned, that is what man-beings will next in time live upon. This kind of thing will continue to be in existence for all time." At that time he took up the basket and also said: "Now, verily, thou shouldst bear it on thy back by means of the forehead strap." Now, at that time she departed.

Now again, as she traveled, she heard a man-being talking, saying: "Come, do thou stand." She did not stand. It was Aurora Borealis who was talking to her. She traveled on for some time, when she again

īā'kē ⁿ .	nwā'howāk'dā'	o'nē ⁿ .	hā'sā'	wā'hā'ā'seik.	Tho'ge'	1
it is said,	so many he it shook	now	not before	he basket filled.	At that (time)	
wā'hē ⁿ 'hēn'':	''O'nē ⁿ .	ē'tea'dēn'diā'.	Ā'gwī'	dī'	dēn'sdā'nhā'	2
he it said:	''Now	again thou wilt depart.	Do it not	more-	thou wilt stand	
tea'	nīo'we'	heiotha'hī'noñ'.	Nā'ie'	dī'	ne' ē'hsheiotha'īē ⁿ	3
the where	there it is distant	thither it path has course.	That (it is)	more- over	the thou wilt stand	
tea'	ne'tho'	thadina'gee'	ne'	o'nē ⁿ .	ne'tho' hē ⁿ 'sio ⁿ .	4
the where	there	there they (m.) dwell	the	now	there thou wilt arrive,	the where
gagwe'gī'	ē'iegā'teioṅwā'ho ⁿ	ne'	gano ⁿ 'sā'ge'	nā'ie'	ne'	5
it all	they will undo them severally	the	it lodge on	that (it is)	the	
ē ⁿ 'hoṅsgwā'hēn'gwā'ho ⁿ	tea'	hodino ⁿ 'sāiēn'do ⁿ .	Ge ⁿ 'dji'k			6
they (m.) will remove the bark roofs severally	the where	they (m.) have lodges severally.	By and by			
ē'io'gak	ē ⁿ 'gadēnnie'dā'	ne'	onē ⁿ 'hā'	gāia'dji'.	Nā'ie'	7
it will be- come night	I it will send	the	it corn	it is called.	That (it is)	the that
nā' ⁿ	ne'	o ⁿ 'kē ⁿ	ē ⁿ 'iagon'he'gwīk	ne'	on'gwe'.	8
that one	the that	next in time	they it will use to live	the man-being.	It matter will be continuing	
ē ⁿ 'gāiēn'dāk	ne'	nēn'gē ⁿ .	noñwā'ho'dēn'.	''Tho'ge'	o'nē ⁿ .	9
it will remain	the	this one	kind of thing."	At (that) (time)	now	
wā'thā'ā'sā'gwā'	wā'hē ⁿ 'hēn'	o'ni':	''O'nē ⁿ .	hī'īā'	ā'satgo'dat'.	10
he (the) basket took up	he it said	also:	''Now	verily	thou shouldst hear it on thy back by the forehead strap."	
O'nē ⁿ .	tho'ge'	go'dēn'dioñ'.				11
Now	at that (time)	she departed.				
O'nē ⁿ .	he'	tea'	oñtha'hī'ne'	ne'tho'	gothon'de'	12
Now	again	the where	she travels onward	there	she it heard	a man-being
i'ha'do ⁿ 'k:	''Hlau'.	o'nē ⁿ .	dēsdā'nhā'.	''Hīiā'	dā'deigiada'ī'.	13
he kept saying:	''Come,	now	do thou stand."	Not (it is)	she did stop.	
Hodoñn'ī'ā'	nā'ie'	thot'hā'.	Gaiñ'gwā'	nwā'oñnī'she'	oñtha'hī'ne'	14
He Aurora Borealis	that (it is)	thence he is speaking.	Some (time)	so (long) it lasted	she travels onward	

heard a man-being talking, saying: "Verily, do thou stand. Now, verily, thou hast returned home. I am hungry. My child, I desire to eat food." She did not stop. In so far as he is concerned, it was White Fire Dragon who was talking to her. Now, she again arrived where she had crossed the river, and there again, beside the river, she stood. Now, moreover, she heard again a man-being saying: "Do thou stand. I desire that thou and I should converse together." She did not stop. It was the chief who was standing here seeking to tempt her mind. At once she crossed the river on the floating maple log. It was just midday when she again arrived at the place whence she departed, and she went directly into the lodge. As soon as she laid her burden down, she said: "Oh, my mother, now, hither I have returned." She, the elder one, spoke, saying: "I am thankful that

1	o'nē ^{na}	he'	gothoñ'de'.	i'ha'do ^{na} k:	'' Desdā'nhā'	hī'ia'.	O'nē ^{na}
	now	again	she it heard	he kept saying:	" Do thou stand,	verily.	Now,
2	hī'ia'	sa''sio ^{na} .	Agsi's'	ge'he'	agadekhoñ'niā'.	goñ'ha'wā'.	''
	verily,	again thou hast returned,	I am hungry,	I it desire	I food should eat,	I am thy parent."	
3	Hīia'	dā'deiagoda'ŷ'.	Ga'ha'sēñdie'thā'	owā'he'ŷdā'	ni'hāia'do'.		
	Not (it is)	she did stand,	Fire-Dragon (it casts fire)	it white (is)	thus his body (is)		
4	dē ^{na}	nā'ie'	ne'	nā'	tho'thā'.	O'nē ^{na}	ne'tho' sāie'io ^{na} ' tea'
	in kind	that (it is)	that	that one	thence he is talking,	Now	there again she arrived the where
5	noñ'we'	deiagioa'hīa'gī'.	ne'tho'	he'	doñsāiedā'nhā'	ne'	
	the place	she river crossed,	there,	again	there again she stood	the	
6	gē ^{na} hio ^{na} hwāk'dā'.	O'nē ^{na}	đi'	he'	gothoñ'de'	ne'	oñ'gwe'.
	it river beside,	Now,	more-over,	again	she it heard	the	man-being
7	i'ha'do ^{na} k:	'' Desdā'nhā'.	Dewagado ^{na} hwēñdjioñ'niks	daeditthā'ñ'.			
	he kept saying:	" Do thou stand,	It me is necessary to	thou should converse."			
8	Hīia'	dā'deiagoda'ŷ'.	Ha'sēñmowa'ne ^{na}	ne'	nā'	ne'tho'	
	Not (it is)	she did stand,	He chief is	the that	that one	there	
9	he'ha'dā'.	he'he'	hī'ia'	dē ^{na} shago'nigo ^{na} hā'ñ'.	Goñdadie'	wā'	
	there he stands,	he it verily, desires,	he her mind will give trouble to,	At once	she		
10	deia'hīa'k	tea'	o'hwā'dā'	gaēñ'do'.	Agwā's	gaē ^{na} hīa'he ^{na} '	
	river crossed	the where	it maple	it log floats.	Just	it sky center (is) (noontide)	
11	ne'	o'nē ^{na}	hoñsāie'io ^{na} '	tea'	noñ'we'	điigo'dēñ'dio ^{na} '.	eiā'dā'
	the	now	there again she arrived	the where	the place	thence she departed,	her body went
12	goñda'die'	ne'	gano ^{na} sgoñ'wā'	hoñsāie'io ^{na} '.	Ganio ^{na}	wā'oñthe'.	
	right on	the	it lodge in	there again she reentered.	So soon as	she her burden laid	
13	nā'ie ^{na} '	wā'ā'hēñ'ŷ'.	'' Agno'ha'.	o'nē ^{na}	ne'	ne ^{na} '	sagio ^{na} '.
	down	she it said:	" My mother,	now	the	this (is)	again I have returned."
14	gokstēñ'ā'	o'nē ^{na}	daiewēñmitgē ^{na} 'nhā'	wā'ā'hēñ'ŷ'.	'' Nīawē ^{na} 'hā'		
	she elder one	now	thence she word spoke	she it said:	" I am thankful		

thou hast arrived in peace." Then the maiden again spoke and said: "Ye severally must make preparations by severally removing the roofs from your lodges. There is an abundance of meat and corn also coming, as animals do come, when it becomes night, by and by." And at that time she at once went to the place where lay the burial-case of her dead father, and now, moreover, she again climbed up there. As soon as she reached the place, she said: "Oh, my father, I have now returned home." He said, in replying: "How fared it? Was he willing to do it?" She said: "He was willing." Now, again, he spoke, saying: "I am thankful that thou wast able to do it, as it seems. Thou art fortunate in this matter. And it seems, moreover, good, that thou shouldst, perhaps, at once return home, for the reason, verily, that the chief is immune to magic potency, that nothing can affect the orenda of Chief-who-has-the-standing-tree-called-Tooth, and whom some call He-holds-the-earth."

tea'	skēn'no ⁿ	wā'sio ⁿ ."	O'nē ⁿ	teieda'diā'	ne'	eksā'gō'nā'	1	
the where	well (it is)	thou hast arrived."	Now	again she spoke	the	she maiden (is)		
wā'ā'hēn':	"Ĕ ⁿ swadogē ⁿ 'dā'		ē ⁿ swagwā'hēn'gwā'ho ⁿ		tea'		2	
she it said:	"Ye it will prepare well		ye bark roof will take off plurally		the where			
swano ⁿ 'sāiē ⁿ 'do ⁿ ."	Odo'hēn'do ⁿ "	O'wā'hā'	o'nē ⁿ 'hā'	o'ni'			3	
ye lodges have plurally.	It is abundant	it meat,	it corn	also,				
dagōn'ne' ne'	o'nē ⁿ	gē ⁿ djī'k	ē ⁿ io'gak."	Tho'ge' o'nē ⁿ	gōnda-		4	
thence they (z.) are coming	the	now	by and by	will it become night."	At that (time)	now	at once	
diē'	ne'tho'	nhwā'ē ⁿ	tea'	noñ'we'	tga'ho ⁿ 'sā'hā'	ne'	gō'ni'hā'	5
	there	thither she went	the where	the place	there it case up-lies	the	her father	
gē ⁿ 'hā'	o'nē ⁿ	dī'	ne'tho'	hoñsāiē ⁿ 'thē ⁿ ."	Ganio'	hwā'e'io ⁿ	6	
it was,	now	more- over	there	thither again she climbed.	So soon as	thence she arrived		
o'nē ⁿ	wā'ā'hēn':	"G'ni'hā'v'		o'nē ⁿ	sgāio ⁿ ."	Ni'ha'wēn' tea'	7	
now	she it said:	"My father,		now	again I have returned."	Thence he it the where		
dā'hāi'hwā'sā'gwā':	"Hate'gwī'		wā'hokāiē ⁿ 'hā'-khē ⁿ '/	"Wā'ā'hēn':			8	
he answered:	"How is it,		he was willing, was he?"	She it said:				
"Wā'hokāiē ⁿ 'hā'."	O'nē ⁿ	he'	da'hawēnūtē ⁿ 'nhā'	wā'hē ⁿ 'hēn':			9	
"He was willing."	Now	again	thence he word spoke	he it said:				
"Niawē ⁿ 'hā'	tea'	wā'sgwe'niā'	nige ⁿ 'khē ⁿ '/	We'swadāi' shwīos'-			10	
"I am thankful	the where	thou wast able to do it	it would seem, does it not (forsooth),	It prospers your (pl.) fortune.				
dā'.	Nā'ie'	dī'	oiā'ne'	oñ'	ne'	gōndadie'	hoñsa'su'dēn'diā'.	11
	That (it is)	more- over	it is good	proba- bly	the	at once	hence again thou shouldst depart,	
swā'djī'k	hi'ia'	hiā'	stē ⁿ	noñwā'ho'wēn'	de'honā'gō'wās	ne'	12	
because (too much)	verily,	not (it is)	any- thing	kind of thing	it affects him (he is immune to orenda)			
nēn'gō ⁿ	ne'	Ha'sēinowa'ne ⁿ	ne'	Hodāi'he'	nā'ie'	ne'	Ono'-	13
this one	the	He chief (is)	the	He has a standing tree	that (it is)	the	It	
djā'	nwā'gaēndō'wē ⁿ ;	nā'ie'	ne'	o'diā'k	Ho ⁿ 'hwēndjiāwā'gī'			14
tooth	such it tree kind of (is);	that (it is)	the	some	He-earth-holds			
hoñwanā'wē ⁿ 'khwā'."								15
they it use to designate him."								

At that time all those who dwelt there undid their lodges by removing the roofs from all severally. Then, verily, when it became night, as soon as the darkness became settled, they heard the sounds made by the raining of corn, which fell in the lodges. Then they went to sleep. When it became day, they looked and saw that in the lodges corn lay piled up, quite filling them. Now, moreover, their chief said: "Do ye severally repair your lodges. And, moreover, ye must care for it and greatly esteem it; the thing has visited our village which He-who-has-the-standing-tree-called-Tooth has given you to share with him."

In a short time they were surprised, seemingly, that the maiden was nowhere to be found. She had again departed. They knew that she had again gone to the place where stood the lodge of the chief

- | | | | | | | | |
|----|---------------------------------------|---|---|--|---|----------------------------------|---------------------------------------|
| 1 | Tho'ge' | o'ne ^o | ne' | hadina'gee' | gagwe'gi' | wa'hadiga'teia'ho ⁿ | |
| | At that
time | now | the | they (m.) are
dwelling | it all | they (m.) then undid
plurally | |
| 2 | tea' | hodino ⁿ saien'do ⁿ | | wa'hoisgwah'hengwa'ho ⁿ | | gagwe'gi'. | |
| | the
where | they (m.) plurally lodges
have, | | they (m.) bark roofs removed
plurally | | it all. | |
| 3 | O'ne ⁿ | hi'ia' | ne' | o'ne ⁿ | wa'o'gak, | gano'io' | wa'dwa'soindaie'ndi'nhä' |
| | Now | verily | the | now | it became
night, | so soon
as | it might become settled |
| 4 | o'ne ⁿ | hoñnathoñ'de' | o'ne ⁿ | wa'o'ka'e'ha' | tea' | wa'o'staiñ'di' | |
| | now | they (m.) it heard | now | it noise made | the
where | it showered | |
| 5 | ne' | one'ha' | ne' | tea' | gano'sgoñwä'sho ⁿ | ö'ö'nhä'. | O'ne ⁿ |
| | the | it corn | the | the
where | it lodge in along | it fell. | Now |
| 6 | wa'hoñna'gak. | Ne' | o'ne ⁿ | wa'o'he ⁿ 'nhä' | wa'hoñgat'hwä' | wa'ha- | |
| | they (m.) slept. | The | now | it day became | at | they (m.) it looked
the (m.) | |
| 7 | di'gö' | tea' | gano'sgoñwä'sho ⁿ | dega'hēñ' | gage'he ⁿ | ne' | one'ha'. |
| | saw it | the
where | it lodge in along | it is full | it is heaped | the | it corn. |
| 8 | O'ne ⁿ | di' | ne' | hoñwa'sēñ'no ⁿ | wa'hē ⁿ 'hēñ': | ** O'ne ⁿ | sasni'soñ- |
| | Now | more-
over | the | their (m.) chief | he it said: | ** Now | again do ye them
repair |
| 9 | niä'hēñ' | (saswa'soñniä'hēñ') | tea' | swano ⁿ saien'do ⁿ | Nä'ie' | di' | |
| | plurally | (again do ye them
plurally repair) | the | ye (pl.) lodges have
plurally | That
(it is) | more-
over | |
| 10 | ne' | ö'swade'ieñnoñ'niä' | ö'swano ⁿ sdek' | hi'ia' | tea' | noñwa'ho'dē ⁿ | |
| | the | ye it good care
will give. | ye will continue to
esteem it greatly, | verily, | the
where | kind of thing | |
| 11 | wa'öngwanadow'ö'nhä' | ne' | tea' | wa'etchinoñ'dä' | ne' | Ono'djä' | |
| | it has found (visited) our
village | the | the
where | one it has shared
with you | the | It tooth | |
| 12 | Hodä'he'. | | | | | | |
| | He has stand-
ing tree." | | | | | | |
| 13 | Niio'hwägwä'hä' | o'ne ⁿ | wa'hoñdiēñ'hä' | gwä' | hiä' | ga'tkä' | |
| | Just it is short matter
(time) | now | they (m.) were
surprised | seem-
ingly | not
(it is) | anywhere | |
| 14 | de'teic ⁿ 's | ne' | eksä'go'nä'. | Tciago'dēñ'dioñ'. | Hoññemo ⁿ 'do ⁿ . | | |
| | she goes
about | the | she (is) maiden. | Again she had
departed. | They (m.) it knew, | | |
| 15 | iä'kē ⁿ , | tea' | ne'tho' | heteiagawēnoñ' | tea' | noñ'we' | thono ⁿ sä'ie ^o |
| | it is
said, | the
where | there | thither again she
has gone | the
where | the place | there his lodge
lies |

who was her consort. Now, verily, in reference to him he himself in turn was surprised to see her return home. When it became day again, the chief noticed that seemingly it appeared that the life of the maiden, his spouse, had changed.^a Thus it was that, day after day and night after night, he still considered the matter. The conditions were such that he did not know what thing was the cause that it [his spouse's condition] was thus, so he merely marveled that it had thus come to pass.

It is certain, it is said, that it formed itself there where they two conversed, where they two breathed together: that, verily, his breath is what the maiden caught, and it is that which was the cause of the change in the life of the maiden. And, moreover, that is the child to which she gave birth. And since then, from the time that he [her

ne'	ha'sēnōnōwa'nē ⁿ	ne'	gado'gē ⁿ	de'hia'di'	O'nē ⁿ	hī'ia'	1		
the	he chief is	the	it is certain (place)	they (m.) two are one.	Now	verily			
ne'	nā'	ha'o'hwā'	o'n'kē ⁿ	wā'hadiēn'hā'	gwa'	o'nē ⁿ	sāie'io ⁿ .	2	
the	that	he himself	next in turn	he was surprised	seem- ingly	now	again she returned.		
Ne'	o'nē ⁿ	wā'o'hē ⁿ 'nhā'	o'nē ⁿ	wā'hatdo'gā'	ne'	ha'sēfino-	3		
The	now	it day became	now	he it noticed	the	he			
wa'nē ⁿ	tea'	ne'tho'	nī'io't	tea'	āiēn'ā'	tea'	o'nē ⁿ	o'ia'	4
chief is	the where	there	so it is	the where	one would think	where	now	it is other	
nī'io't	tea'	ago'n'he'	ne'	eksā'go'nā'	ne'	hē'nā'	Ne'tho'	5	
so it is	the where	she is living	the	she maiden	the	his spouse.	There		
nī'io't	tea'	wēndade'nio ⁿ	wā'sōndade'nio ⁿ	o'nī'	de'hoiā'dowe'di'		6		
so it is	the where	day after day	night after night	also	he it is considering.				
Ne'tho'	nī'io't	hiā'	de'hono ⁿ 'do ⁿ	ho't	noūwa'ho'dē ⁿ	dāioi-	7		
There	so it is	not (it is)	he it knows	what	kind of thing	thence it is			
hwā'khe'	tea'	ne'tho'	nī'io't,	nā'ie'	gēn'gwa'	hoi'hwane'hā'gwās	8		
reason	the where	there	so it is,	that (it is)	only	he matter marvels at			
tea'	nwā'awē ⁿ 'hā'						9		
the	so it came to where pass.								
Ne'tho'	gāi'hwado'gē ⁿ .	iā'kē ⁿ ,	wā'wadoñ'niā'	tea'	de'hodit'hā'		10		
There	it is definite matter,	it is said,	it itself formed	the where	they together				
tea'	hiādoñ'ie's	ne'	aoñwi'sā'	nā'ie'	hī'ia'	wā'cie'nā'	ne'	11	
the	they two (m.) where breathed	the	it breath is	that it is	verily	she it caught	the		
eksā'go'nā'	nā'ie'	hī'ia'	dagāi'hoñ'niā'	tea'	o'ia'	nwā'awē ⁿ 'hā'	12		
she maiden (is),	that (it is)	verily	thence it matter caused	the where	it is other one	so it came to pass			
tea'	ago'n'he'	ne'	eksā'go'nā'	Nā'ie'	ne'	nā'	dī'	wā'ago-	13
the	she is living	the	she maiden.	That (is)	the that	that more- one over	she became		
ksā'dāiēndā'nhā'	Nā'ie'	ne'	tea'	gā'e'	dāga'hawi'dā'	tea'	14		
possessed of a child (gave birth to it).	That (it is)	the	the where	the hither	thence it bore (the time)	the where			

^aThe expression "life has changed" is employed usually as a euphemism for "is pregnant."

spouse] let man-beings go here on the earth, the manner in which man-beings are paired has transformed itself. This is the manner in which it will continue to be; this will be its manner of being done, whereby it will be possible for the man-beings dwelling on the earth to produce ohwachiras of posterity. Thus, too, it seems, it came to pass in regard to the beast-world, their bodies all shared in the change of the manner in which they would be able to produce ohwachiras of offspring here on the earth.

Thus it was that, without interruption, it became more and more evident that the maiden would give birth to a child. At that time the chief became convinced of it, and he said: "What is the matter that thy life has changed? Verily, thou art about to have a child. Never, moreover, have thou and I shared the same mat. I believe that it is not I who is the cause that thy life has changed. Dost thou thyself

1	niga'ha'wī there it bore (the time)	o ⁿ hwēndjū'ge it earth on	wā'shagot'gā'k he them let go	ne' the	oñ'gwe' man- being	o'nē ⁴ now		
2	deiote'niōn it itself changed	tea' the where	nigāiēno'dē ⁿ there its kind of doing (its method of action)	tea' the where	wā'shagoñe'gē ⁿ he them places together	ne' the		
3	oñ'gwe'. man- being.	Tho'nē ⁿ Here	hi'ia' verily	o ⁿ 'kē ⁿ next in time	nē'io'dik, so it will con- tinue to be,	nē ⁿ gāiēno'dē ⁿ k, such its method of being done will be,		
4	nā'ie' that (it is)	ne' the	ē ⁿ gagwe'niā' it will be able to do it	ē ⁿ ioñhwadjēn'ni' they will produce ohwachiras (families)	ne' the	oñ'gwe' tea' man- being where		
5	o ⁿ hwēndjū'ge it earth on	ena'gee'. they dwell.	Ne'tho' There	gwā' seem- ingly too	o' so it came to pass	nwā'awē ⁿ 'hā' ne' they		
6	goñdi'io', they (z.) animals,	gagwe'gī' it all	wā'odiā'dadiio'ās their bodies shared its fate	tea' the where	nwā'gāiēno'dē ⁿ such its manner of being done became			
7	ne' tea' the where	dē ⁿ goñhwadjī'ia'k they (z.) will produce ohwachiras	ne' the	tho'nē ⁿ here	o ⁿ hwēndjū'de'. it earth is present.			
8	Ne'tho' There	nī'io't so it is	heiotgoñda'gwī' hence it is unceasing	dāiotgē ⁿ 'i'hā'die' it became more and more manifest	tea' the where	ē ⁿ ia- she		
9	gowiāiēndā'nha' will have a child	ne' the	eksā'go'nā'. she maiden. (is)	Tho'ge' At that (time)	o'nē ⁿ now	do'gē ⁿ s wā' it is true he		
10	hatdo'kā' it noticed	ne' the	ha'sēnnowa'nē ⁿ . he chief (is),	wā'hē ⁿ 'hēn' he it said,	dī' more- over:	"Ho't "What		
11	noñwa'ho'dē ⁿ kind of thing	nī'io't so it is	tea' the where	o'ā' it is other	nī'io't so it is	tea' the where	so'n'he' thou art living?	
12	Saksā'dāiēndā'se' Thou art about to have a child	hi'ia'. verily.	Hiia' Not (it is)	hwēn'do ⁿ ever	dī' more- over	de'oñgiā'dī'. thou I have lain together.		
13	(te'he' hiia' i' I it think not I (it is) (am)	dē'gēn' it is	ne' the	tea' the where	o'ā' it is other	nī'io't so it is	tea' the where	so'n'he'. thou art living.
14	Sēno ⁿ 'do ⁿ 'khē ⁿ ' Thou it knowest, dost thou	soñ' who (it is),	ne' the	í's'?' thou?"	Hiia' Not (it is)	s'tē ⁿ any- thing	de'ago'nigo ⁿ '- she it under-	

know who it is!" She did not understand the meaning of what he said.

Now, at that time, the chief began to be ill. Suddenly, it seems, she herself now became aware that her life had changed. Then she said, addressing the chief: "I believe that there is, perhaps, something the matter, as my life at the present time is not at all pleasant." He did not make any reply. Not long thereafter she again said: "My thoughts are not at all pleasant." Again he said nothing. So it continued thus that she did nothing but consider the matter, believing that something must be the matter, perhaps, that the condition of her body was such as it was. It became more and more evident that she was pregnant. Now it was evident that she was big with child.

Sometime afterward she again resolved to ask him still once more. She said: "As a matter of fact, there must be something the matter,

hāiēnda'ī'	ho't	noñwa'ho'dē ^{nt}	gēn'dā'	tca'	noñwa'ho'dē ^{nt}	1		
stood	what (it is)	kind of thing	it means	the where	kind of thing			
wāhada'diā'.						2		
he it spoke.								
Tho'ge'	o'nē ^{nt}	wā'wa'sa'wē ^{nt}	wā'hono ^{nt} hwāk'dē ^{nt}	ne'	ha'	3		
At that (time)	now	it began	he became ill	the	he			
sēñnowa'nē ^{nt} .	Diēñ'hā'	gwā'	o'nē ^{nt}	wā'ōntdo'gā'	ga'o ^{nt} hwā'	4		
chief [is].	After a while	seem- ingly	now	she it noticed	she herself			
tca' o'ā'	n'io't	tca'	ago'n'he'.	O'nē ^{nt}	tho'ge'	wā'ā'hēñ'	5	
the it is where other	so it is	the where	she is living.	Now	at that (time)	she it said,		
wā'bwē ^{nt} 'hās	ne'	ha'sēñnowa'nē ^{nt} :	''Ge'he'	stē ^{nt}	gwā'	6		
she him addressed	the	he chief [is]:	"I it think	some- thing	seem- ingly			
noñwa'ho'dē ^{nt}	ōñ'	n'io't,	tca'	hiā'	de'awēñtga'de'	tca'	7	
kind of thing	perhaps	so it is,	the where	not	it is pleasant	the where		
go'n'he'	ne'	o ^{nt} 'kē ^{nt} ?	Hiā'	stē ^{nt}	de'ha'wēñ'.	Hiā'	8	
I am living	the	at present?"	Not (it is)	any- thing	he it has said.	Not (it is)		
at present?"						it		
aoñni'she'ī'	o'nē ^{nt}	he'	wā'ā'hēñ':	''Hiā'	skēñ'no ^{nt}	de'gēñno ^{nt} :	9	
lasted (long)	now	again	she it said:	"Not (it is)	peaceful (it is)	I am think-		
doñ'niok."	Hiā'	he'	stē ^{nt}	de'ha'wēñ'.	O'nē ^{nt}	ne'tho'	10	
ing repeatedly."	Not (it is)	again	any- thing	he it has said.	Now	there		
n'io't	deiagioā'dowe'di'	gēñ'gwā'	ēñ'he'	stē ^{nt}	gwā'	noñwa'	11	
so it is	she it is considering	only,	she it thinks	some thing	seem- ingly	kind of		
ho'dē ^{nt}	ōñ'	n'io't,	tca'	tho'nē ^{nt}	n'io't	tca'	gia'di'ge'."	12
thing	prob- ably	so it is,	the where	here, this way	so it is	the where	my body on."	
Dāiotgē ^{nt} 'i'hā'die'	tca'	ene'io ^{nt} .	O'nē ^{nt}	otgē ^{nt} 'i'	egowa'nē ^{nt} .	13		
It became more and more manifest	the where	she is pregnant,	Now	it is evi- dent	she large (is).			
Gaiñ'gwā'	nwā'ōñni'she'	o'nē ^{nt}	he'	wā'ēñ'ā'	ēñ'sheia'hēñ'do ^{nt}	14		
Some (time)	so long it lasted	now	again	she it thought	again I him will ask			
'ā'so ^{nt} .	Wā'ā'hēñ':	''Ho't	noñwa'ho'dē ^{nt}	ōñ'	se'	n'io't	tca'	15
once more.	She it said:	"What	kind of thing	prob- ably	it is mat- ter of fact	so it is the where		

perhaps, that my body is in this condition. And the thoughts of my mind are not at all pleasant. One would think that there can be no doubt that, seemingly, something is about to happen, because my life is so exceedingly unpleasant." Again he said nothing. When it became night, then, verily, they laid their bodies down and they slept. So now, verily, he there repeatedly considered the matter. Now, in so far as the maiden was concerned, she still did not understand what was about to take place from the changed condition of her body. Some-time afterward the chief spoke to her, saying: "As a matter of fact, a man-being (or rather woman-being) will arrive, and she is a man-being child, and thou must care for her. She will grow in size rapidly, and her name is Zephyrs."^a The maiden said nothing, for the reason that she did not understand what her spouse told her.

1	tho'ne ^{na}	ni'io't	ne'	gia'di'ge ^s ,	na'ie'	ne'	g'nigo ^{na} ha'ge ^s	hi'ia'
	here	so it is	the	my body on,	that	the	my mind on	not
					(it is)			(it is)
2	skēn'no ^{na}	de'ge ^{na} no ^{na} do ^{na} nio'k?		Gai'hwado'ge ^{na}	aiēn'a'	stē ^{na}	gwā'	
	peaceful	I am thinking repeatedly?		It matter certain (is)	it seems	some-	thing	ingly
	(it is)							
3	niaw ^{na} 'se'	swā'djik'	de ^{na} 'gi'	hiā'	de'awēntga'de'	teā'		
	so it is going to happen,	because	exceed-	not	it is pleasant	the	where	
			ingly	(it is)				
4	go'n'he ^{na}	Hiā'	he'	stē ^{na}	de'ha'wēn'	Ne'	o'ne ^{na}	wā'o'gak
	I am living."	Not	again	any-	he it has said.	The	now	it became
	(it is)	(it is)		thing				night
5	o'ne ^{na}	hi'ia'	wā'ho ^{na} ndiā'dage' ^s hēn'	wā'ho ^{na} mā'gak.	Da'	o'ne ^{na}		
	now	verily	they (m.) laid their several	they (m.) went to	So,	now		
			bodies down,	sleep,				
6	hi'ia'	ne'tho'	hēnno ^{na} 'do ^{na} nio'k.	O'ne ^{na}	ne'	nā'	eksā'go'nā'	hiā'
	verily	there	he is thinking repeatedly.	Now	the	that	she maiden	not
					that	one	(is)	
7	'ā'so ^{na}	de'āiāgo'nigo ^{na} 'hāiēndā'nā'	ho't	no ^{na} wa'ho'dē ^{na}	niaw ^{na} 'se'			
	still	she it comes to understand	what	kind of thing	so it is about to			
			(it is)		happen			
8	teā'	o'ia'	ni'io't	eiā'di'ge ^s .	Gai ^{na} 'gwā'	nwā'o ^{na} ni'she'	ne'tho'	
	the	it is	so it is	her body on.	Some	so it lasted	there	
	where	other			(time)			
9	ni'io't	o'ne ^{na}	ne'	ha'sēnnowa'ne ^{na}	da'hada'diā'	wā'hē ^{na} 'hēn'		
	so it is	now	the	he chief (is)	thence he spoke,	he it said:		
10	'E ^{na} 'ie'io ^{na}	se'	o ^{na} 'gwe ^s ,	eksā'ā'	nā'ie'	ne'	nā'ie'	dē'she ^{na}
	"She will arrive	it is mat-	a man-	she child	that	the	that	wilt thou
		ter of fact	being,	(is)	(it is)		(it is)	
11	suē' ^s nā'	Gode'sno'we'	dī'	Gae ^{na} nde'so ^{na} 'k	eiā'dji ^{na}		Hiā'	
	care swell for her.	she grows rapidly	more	it-wind-goes-plurally	she is	Not	(it is)	
			over,	(Gusts-of-wind)	named."			
12	stē ^{na}	de'aga'wēn'	ne'	eksā'go'nā'	nā'ie'	ne'	dāioi'hwā'khe'	
	any-	she it said	the	she maiden	that	the	thence it is	
	thing			(is)	(it is)		reason	
13	teā'	hiā'	de'āgo'nigo ^{na} 'hāiēndā'ī'	ne'	no ^{na} wa'ho'dē ^{na}	gēn'dā'		
	the	not	she it understood	the	kind of thing	it means		
	where	(it is)						

^aThis name Zephyrs merely approximates the meaning of the original, which signifies the warm springtide zephyrs that sometimes take the form of small whirlwinds or eddies of warm air.

Not long afterward, then, verily, she gave birth to a child. She paid no attention to it. The only thing she did was to lay it on the place where the chief customarily passed the night. After ten days' time she again took it up therefrom.

Sometime afterward the chief became aware that he began to be ill. His suffering became more and more severe. All the persons dwelling in the village came to visit him. There he lay, and sang, saying: "Ye must pull up this standing tree that is called Tooth. The earth will be torn open, and there beside the abyss ye must lay me down. And, moreover, there where my head lies, there must sit my spouse." That is what he, the Ancient One, sang. Then the man-beings dwelling there became aware that their chief was ill.

tea'	wā'shagotho'ie ⁿ	ne'	de'hia'di'.	Hiiā'	de'oi'hwische'ir'	1		
the where	he her told	the	they (m.) two are one.	Not (it is)	it long matter became			
o'ne ⁿ	hi'ia'	wā'agoksā'dāieñdā'nhā'.	Hiiā'	de'agosde'isdī'.		2		
now	verily	she became possessed of a child.	Not (it is)	she it paid attention to.				
Nā'ie'	gēn'gwā'	ne'tho'	hwā'e'hēn'	tea'	noñ'we'	ni'hōñmo ⁿ '.	3	
That (it is)	only	there	there she it laid the where	the place	there he it uses			
hwes'thā'	ne'	ha'sēñnowa'ne ⁿ .	Wāshe ⁿ '	niwēñdage'	nwā'oiñ-	4		
to sleep on	the	he chief (is).	Ten (it is)	so it day (is) in number	so it			
nī'she'	o'ne ⁿ	hā'doñsāie'gwā'.				5		
lasted	now	thence again she it took.						
Gaiñ'gwā'	nwā'oiñi'she'	o'ne ⁿ	ne'	ha'sēñnowa'ne ⁿ	wā'hat-	6		
Some (time)	so (long)	it lasted	now	the he chief (is)	he it noticed			
do'gā'	ne'	tea'	o'ne ⁿ	wā'wa'sa'wē ⁿ	o'ne ⁿ	wā'hono ⁿ 'hwāk'dē ⁿ .	7	
the that	the where	now	it began	now	he became ill.			
Dāiotgē ⁿ 'ihā'die'	tea'	ni'hoē ⁿ 'hia'gē ⁿ .	Gagwe'gī'	tea'	gana-	8		
It became more and more manifest (severe)	the where	so he is suffering.	It all	the where	it vil- lage			
dā'ie ⁿ	ena'gee'	hadik'do ⁿ 'k.	Ne'tho'	hēñdā'gā'.	hodēñnō'dā'.	9		
lies	they dwell	they (m.) come to see (him).	There	he lay,	he is singing.			
i'ha'do ⁿ 'k:	Ē ⁿ swaēñdodā'gwā'	neñ'gē ⁿ	gā'he'.	ono'djā'	gāia'djī'.	10		
he kept saying:	"Ye standing tree will pull up	this one (it is)	it tree stands,	it tooth	it is called.			
Ē ⁿ wado ⁿ 'hwēñdjadet'hā'.	ne'tho'	o'sadāgē ⁿ 'hia'dā'	hē ⁿ sgwēñ-			11		
Will it earth open.	there	it abyss edge of	there will ye					
dā'gāñ'.	Nā'ie'	dī'	ne'	tea'	noñ'we'	hā'degno ⁿ 'hā'ie ⁿ	ne'tho'	12
me lay.	That (it is)	more- over	the	the where	the place where	just my head (scalp) lies	there	
āñietgo'dak	ne'	deiagni'dēñ'.	Nā'ie'	hodēñnō'dā'	ne'		13	
she will sit	the	one I abide together.	That (it is)	he is singing	the			
hokstēñ'ā'.	O'ne ⁿ	ne'	oiñ'gwe'	ne'	ne'tho'	hadina'gee'	14	
he elder one.	Now	the	man-beings	the	there	they (m.) dwell		
wā'hoñtdo'gā'	tea'	hono ⁿ 'hwāk'dāni'	ne'	ha'sēñnowa'ne ⁿ .			15	
they it noticed	the where	he is ill	the	he chief (is).				

Now, verily, all came to visit him. They questioned him repeatedly, seeking to divine his Word, what thing, seemingly, was needful for him, what kind of thing, seemingly, he expected through a dream. Thus, day after day, it continued that they sought to find his Word. After a time the female man-being child was of fair size. She was then able to run about from place to place. But it thus continued that they kept on seeking to divine his Word. After a while, seemingly, one of the persons succeeded in finding his Word, and he said: "Now, perhaps, I myself have divined the Word of him, the ordure, our chief." He who is called Aurora Borealis said this. And when he told the chief what manner of thing his soul craved, the chief was very pleased. And when he divined his Word, he said: "Is it not this that thy dream is saying, namely, that it is direful, if it so be that no person should divine thy Word, and that it will become still more

1	O'ně ⁿ , Now	hi'ia' verily	gagwe'gī' it all	badigwa'thwās, they (m.) visit severally.	Hoñwa'hēn'do ⁿ k They him question		
2	hoñwawēñi'saks they his Word seek to divine	stē ⁿ ' any- thing	gwā' seem- ingly	noñwa'ho'dē ⁿ kind of thing	de'hodo ⁿ 'hwēñd- it is necessary		
3	jioñ'niks, for him,	stē ⁿ ' any- thing	gwā' seem- ingly	noñwa'ho'dē ⁿ kind of thing	hotgāiē ⁿ 'dī. he desires through a dream.	Ne'tho' There	
4	nī'io't so it is	hoñwawēñi'saks they seek his Word repeatedly	o'hē ⁿ 'sēñk. day after day.	Diēñ'hā' After a while.	gwā' seem- ingly,	o'ně ⁿ now	
5	gāñ'gwā' somewhat	nīā'gā' so she is large	ne' the	eksā'ā'. she child. (is)	O'ně ⁿ . Now	hā'degāiē't just it is suf- ficient	ne'tho' there
6	edāk'he's. she runs about.	Ne'tho' There	nī'io't so it is	hegagoñdā'gwī' hence it is unceasing	hoñwawēñi'saks. they his word seek to divine.		
7	Diēñ'hā' After a while	gwā' seem- ingly,	o'ně ⁿ . now	shāiā'dat he person one is	o'ně ⁿ . now	wā'hoñwawēñowē ⁿ 'nhā', he his word divined,	
8	wā'hē ⁿ 'hēñ': he fit said:	"O'ně ⁿ . Now	hoñ' prob- ably	nī'ā'. 1 person- ally	wā'he'dawēñowē ⁿ 'nhā' I his, ordure's, Word have found	ne' the	
9	shedwa'sēñ'no ⁿ ." he our chief (is)."	Hodoñi'ā'. He Aurora Borealis	hoñwanā'do ⁿ 'khwā' they (m.) designate him thereby	nā' that one	wā'hē ⁿ - he it		
10	hēñ'. said.	Nā'ie' That (it is)	ne' the	o'ně ⁿ . now	wā'hoñwatho'io ⁿ ' he him told	ne' the	hā'sēñowā'ne ⁿ he chief (is)
11	tea' the where	noñwa'ho'dē ⁿ kind of thing	wadādjis'thā' it it craves	ne' the	hothwā'i. his soul	wā'hatecēñ- he was	
12	noñ'niā'. pleased.	Nā'ie' That (it is)	ne' the	o'ně ⁿ . now	wā'hoñwawēñowē ⁿ 'nhā' he his Word divined	wā'hē ⁿ 'hēñ': he it said:	
13	"Nā'ie'-khē ⁿ ' That it is,	is it it it says	ne' the	sadā'ā'shwā' thy dream (luck)	nā'ie' that (it is)	gano'wē ⁿ . it direful (is),	nā'ie' that (it is)
14	ēñganowē ⁿ 'khe'. it direful will become	nā'ie' that (it is)	gī'shē ⁿ . it may be (that)	ne' the	hiā' the (it is)	thāiesawēñowē ⁿ 'nhā'. they thy Word should divine	

direful? And yet, moreover, it is not certain that this is what thy soul craves; that its eyes may have seen thy standing tree, Tooth as to kind, pulled up, in order that the earth be torn open, and that there be an abyss that pierces the earth, and, moreover, that there beside the abyss one shall lay thee, and at thy head thy spouse shall be seated with her legs hanging down into the abyss." At that time the chief said: "Ku',^a I am thankful! Now, verily, the whole matter has been fulfilled by thy divining my Word."

During this time [the duration of the dream feast], a large body of man-beings,^b paid a visit there. He, the Deer, paid a visit there. He, the Great-horned Deer [the Buck], paid a visit there. He, the Spotted Fawn, paid a visit, and was there seeking to divine the Word of the

Nā'ie'	dī'	ne'	hiā'	de'oi'	hwado'gē ⁿ	nā'ie'	wadiādjis'thā'	ne'	1
That (it is)	more- over	the	not (it is)	it	matter certain (is)	that (it is)	it it craves	the	
sathwā'i'	nā'ie'	dāioḡa'hā'ik	ne'	tea'	agaēndodā'gwē ⁿ k	ne'		2	
thy soul,	that (it is)	its two eyes should have fallen on it	the	the where	one should uproot the standing tree	the			
sadēno'dā'	ne'	ono'dja'	nwā'gaēndo'dē ⁿ	nā'ie'	dūioi'hwā'			3	
thou thyself tree hast set for	the	it tooth	such it tree (is) kind of,	that (it is)	thence it is reason				
awado ⁿ 'hwēnd'jiadet'hā'	āio'sadē ⁿ 'hā'	hā'dāiao ⁿ 'hwēnd'jioḡo'dā'						4	
it itself earth should canse to gape	it cave-should come to be	just it earth should tran-pierce.							
Nā'ie'	ne'	ne'tho'	dī'	o'sadagē ⁿ 'hia'dā'	hē ⁿ iesēndā'gān'	ne'tho'		5	
That (it is)	the	there	more- over	it cave edge of	there they there will lay	there			
dī'	tea'	hesno ⁿ 'hā'ie ⁿ	ne'tho'	o'sadagoi'wā'	hā'dē ⁿ 'iagō'si'dē ⁿ			6	
more- over	the where	there thy scalp lies	there	it cave in	just her two feet will				
doñ'niō ⁿ k	ne'	dedjia'di'	Tho'ge'	ne'	ha'sēnōwa'nē ⁿ			7	
severally hang	the	one thou are one.'	At that (time)	the	he chief (is)				
wā'hē ⁿ 'hē ⁿ '	''Ku'.	Nūawē ⁿ 'hā'.	O'nē ⁿ	hi'ia'	wā'gāi'hwāie'i'khe'			8	
he it said:	"Ku'.	I am thankful.	Now	verily	it matter is fulfilled				
hegagwe'gī'	ne'	tea'	wā'sgwa'wēnōwē ⁿ 'nhā'.					9	
entirely (it all)	the where	the	ye my Word have divined."						
Nā'ie'	ne'	gēndio'gowa'nē ⁿ	hodigwat'hwī'	tea'	nwā'oñni'she'.			10	
That it is	the	it body of persons large (is)	they (m.) visited the	where	so long it lasted.				
Skēñmoñdo ⁿ '	wā'hagwat'hwā'.	Onā'gaēndo ⁿ 'go'nā'	Skēñmoñdo ⁿ '					11	
Deer	he visited (there).	It has great horns	Deer						
wā'hagwat'hwā'.	Tei-sdā'thiēn'hā'	wā'hagwat'hwā'.	ne'tho'					12	
he visited (there).	Spotted Fawn	he visited (there)	there						
hoñwa'wēñni'suks	ne'	ha'sēnōwa'nē ⁿ .	O'gwāi'	o'nī'	wā'ha-			13	
he sought to divine his Word	the	He chief (is).	Bear	also	he				

^aThis is an exclamation expressing gratification at having one's dream or vision divined and satisfied.

^bThe relator of this version stated that there was a reputed connection between the visits of these different personages and the presence of their kinds in the new world beneath the sky land, but he had forgotten it.

chief. He, the Bear, also paid a visit. Now, he also, the Beaver, paid a visit. And he, the Wind-who-moves-about-from-place-to-place, paid a visit also. And now, also, he, the Daylight, paid a visit. Now she also, the Night, the Thick Night, paid a visit. Now also she, the Star, paid a visit. Now, also, he, the Light-orb [the sun] paid a visit. And, too, the Water-of-springs, she paid a visit. Now, also, she, the Corn, paid a visit. Now, also, she, the Bean, paid a visit. Now, also, she, the Squash, paid a visit. Now, also, she, the Sunflower, paid a visit. Now, also, the Fire Dragon with the body of pure white color, he paid a visit. Now, also, the Rattle paid a visit. Now, also, he, the Red Meteor, paid a visit. Now, also, he, the Spring Wind, paid a visit. Now, also, he, the Great Turtle, paid a visit. Now, also, he, the Otter, paid a visit. Now, also, he, the Wolf, paid

1	gwa'thwā. visited (there).	O'nē ^{na} Now	o'nī also	Nagaia'gī Beaver	wā'hagwat'hwā. he visited (there).	Tea' The where
2	Gaēn'de's It Wind Goes About	o'nī also	wā'hagwat'hwā. he visited (there).	O'nē ^{na} Now	o'nī also	ne' the
3	hat'hek Light of Day	wā'hagwat'hwā. he visited (there).	O'nē ^{na} Now	o'nī also	ne' the	A'son'he'. It Night, It
4	soñda'igī Black Darkness	wā'egwat'hwā. she visited (there).	O'nē ^{na} Now	o'nī also	ne' the	Odjisdāno'gwā It Star (spot)
5	wā'egwat'hwā. she visited (there).	O'nē ^{na} Now	o'nī also	tea' the where	Gaā'gwā It Orb of Light (Sun)	wā'hagwat'hwā. he visited (there).
6	Nā'ie That (it is)	o' too	tea' the where	Ga'he'go' It Embedded Water	wā'egwat'hwā. she visited (there).	O'nē ^{na} Now
7	Oñē ^{na} 'hā It Corn	wā'egwat'hwā. she visited (there).	O'nē ^{na} Now	o'nī also	ne' the	O'sa'he'da' It Bean
8	hwā. Now	O'nē ^{na} Now	o'nī also	ne' the	O'hno'na'sā It Squash	wā'egwat'hwā. she visited (there).
9	o'nī also	ne' the	Oñwē ^{na} 'sā It Sunflower	wā'egwat'hwā. she visited (there).	O'nē ^{na} Now	o'nī also
10	die'thā Fire-dragon	owā'he'sdo'go ^{na} it white pure (is)	ni'hāā'do'dē ^{na} such his body kind of (is)	wā'hagwat'hwā. he visited (there).	O'nē ^{na} Now	o'nī also
11	o'nī also	ne' the	Ga'stawē ^{na} 'sā It Rattle	wā'hagwat'hwā. he visited (there).	O'nē ^{na} Now	o'nī also
12	Hadawine'thā He (Red) Meteor	wā'hagwat'hwā. he visited (there).	O'nē ^{na} Now	o'nī also	ne' the	Daga'shwi- It Spring Wind
13	ne'dā he visited (there).	wā'hagwat'hwā. he visited (there).	O'nē ^{na} Now	o'nī also	ne' the	Hania'dē ^{na} 'go'nā He Great Turtle
14	wā'hagwat'hwā. he visited (there).	O'nē ^{na} Now	o'nī also	ne' the	Skwā'ie ^{na} Otter	wā'hagwat'hwā. he visited (there).

a visit. Now, also, he, the Duck, paid a visit. Now, also, he, the Yellowhammer, paid a visit. Now, also, he, the Medicine, paid a visit. Moreover, all things that are produced by themselves, that produce themselves, that is, the animals, and, next to them, the small animals, the flying things, of every species, all paid a visit. Now, sometime afterward, he, the Aurora Borealis, paid a visit. And, verily, he it was who divined the Word of the chief. Verily, he said: "The great standing tree, the Tooth, must be uprooted. And wherever it has a root there severally they must stand, and they must severally lay hold of each several root. And just then, and not before, shall they be able to uproot the standing tree. The earth will be torn open. Moreover, all persons must look therein. And there, beside the abyss, they

O'nē ^{na}	o'ni'	ne'	Tha'hion'ni'	wā'hagwat'hwā'	O'nē ^{na}	o'ni'	1
Now	also	the	Wolf	he visited (there).	Now	also	
ne'	So'wek	wā'hagwat'hwā'	O'nē ^{na}	o'ni'	ne'	O'hne'ganos	2
the	Duck	he visited (there).	Now	also	the	It Fresh Water	
wā'hagwat'hwā'	O'nē ^{na}	o'ni'	ne'	Gwe ⁿ 'gwē ^{na}	wā'hagwat'hwā'		3
he visited (there).	Now	also	the	Yellow- hammer	he visited (there).		
O'nē ^{na}	o'ni'	ne'	Ono ^{na} 'gwā'tehā'	wā'hagwat'hwā'	Gagwe'gi'		4
Now	also	the	It Medicine	he visited (there).	It all		
di'	ne'	stē ^{na}	gwā'	noñwa'ho'dē ^{na}	ne'	odadoñ'ni', wadoñ'ni-	5
more- over	the that	any- thing	seem- ingly	kind of thing	the	it has grown (it has produced itself),	it grows (it pro-
ā'hā', nā'ie'	ne'	gondi'io', nā'ie'	gwā'tho'	ne'	gondiio'sho ^{na} 'ā'		6
duces itself), (it is)	that (it is)	the animals, (it is)	they (z.) are that animals, (it is)	next in order	the	they (z.) are small animals (birds)	
ne'	gondi'dē ^{na}	nbwā'diiodi'se'āge'	gagwe'gi'	wā'goñdigwat'hwā'			7
the	they (z.) fly habitually,	every they (z.) are species in number,	it all	they (z.) visited (there).			
O'nē ^{na}	gūn'gwā'	nwā'ōñi'she'	o'nē ^{na}	wā'hagwat'hwā'	ne'		8
Now	some (time)	so (long) it lasted	now	he visited (there),	the		
Hodoñmī'ā',	Nā'ie'	hi'ā'	wā'hoñwawēñmowē ^{na} 'nhā'	ne'	Ha-		9
He Aurora Borealis,	That (it is)	verily	he his word divined	the	he		
sēñmowa'nē ^{na} ,	Nā'ie'	ne'	hiā'	wā'hē'n'hēn':	"E ^{na} gaēñdoda'		10
chief (is),	That (it is)	the	verily	he it said;	"It tree will be uprooted		
gwē ^{na} k	ne'	gā'he'gowa'nē ^{na}	ne'	Ono'djā', Nā'ie'	ne'	teā'	11
the	it tree standing great (is)	the	the	It Tooth, That (it is)	the	the where	
noñ'we'	niokde'hāde'niō ^{na}	ne'tho'	dē ^{na} 'hadidā'nhā',	dē ^{na} 'hadie-			12
the place	there it roots project plurally	there	they (m.) will stand,	they (m.) will plurally			
nau ^{na} 'ho'	ne'	djokde'hāt'sho ^{na} ,	O'nē ^{na}	ha'sū'	dē ^{na} 'hadigwe'niā'		13
lay hold of it	the	each it root is one.	Now	just then, not before)	they (m.) will be able to do it		
ē ^{na} 'hadieñdoda'gwā',	Ē ^{na} wado ^{na} 'hwēñdjiaet'hā',	Gagwe'gi'	di'				14
they m., tree will uproot,	It itself earth will open roughly,	It all	more- over				
ne'tho'	hē'ioñt'gat'hwā',	O'sadagē ^{na} 'hiā'dā'	ne'tho'	hē'iesēñ-			15
there	hence will one look,	It abyss edge of	there	hence one there will			

must lay thee. Now, moreover, there at thy head she with whom thou dost abide must sit with her legs hanging down into the abyss." Then, verily, the chief replied, saying: "Ku'. I am thankful that ye have divined my word. Now all things have been fulfilled."

Verily, it did thus come to pass that they did uproot the standing tree, Tooth, that grew beside the lodge of the chief. And all the inhabitants of that place came thither with the intention of looking into the abyss. It did thus come to pass that everyone that dwelt there did look therein. At that time the chief then said, addressing his spouse: "Now, too, let us two look into the abyss. Thou must bear her, Zephyrs, on thy back. Thou must wrap thyself with care." Now, moreover, he gave to her three ears of corn, and, next in

- 1 dā'gān'. O'nēⁿ dī' tea' noñ'we' nisoⁿhā'ieⁿ ne'tho' ēⁿiet-
lay. Now more- the noñ'we' there thy scap there she
over where the place lies
2 gō'dak ne' desni'dēn', o'sadagoñ'wā' hā'dēⁿigao'si'dēⁿdoñioⁿ-
sit the ye two abide- it abyss in just her two feet will
together, the
3 'hek." O'nēⁿ hi'ia' ne' ha'sēñowanēⁿ ni'ha'wēñ': "Ku', nia-
Now verily the he chief (is) there he replied: "Ku', I am
4 wēⁿ'hā' wā'sgweñnowēⁿ'nhā'. O'nēⁿ gagwe'gī' wā'gāi'hwā-
thankful thou my word hast divined. Now it all it matter
has been
5 iei'khe'."
fulfilled."
6 Ne'tho' hi'ia' niawēⁿ'ī' ne' tea' hodiēñdodā'gwēⁿ' ne'
There verily so it came the the they (m.) tree the
to pass where side it uprooted
7 Ono'djä' tea' gā'he' ne' hono'sā'kdā' ne' ha'sēñowa'neⁿ.
it tooth the where it tree stands the his lodge be- the he chief (is).
side it
8 O'nēⁿ tea' ena'gee' gagwe'gī' ne'tho' dā'ieⁿ gawe'ha'die'
Now the they dwell it all there hither one one came desiring it
(they) came (for the purpose of it)
9 ne'tho' hegatgat'hwā' tea' o'sadagoñ'wā'. Ne'tho' nwā-
there thither let me the the it abyss in. There so it
look where
10 awēⁿ'hā' tea' hwā'hodi'he'g' tea' ni'ioⁿ ena'gee' ne'tho'
came to the where it exhausted their the so it is much they (indef.) there
pass where the number where (many) dwell
11 hwā'hoñgat'hwā'. Tho'ge' o'nēⁿ ne' ha'sēñowanēⁿ, wā-
thither they (m.) At that now the he chief (is) he
looked, (time)
12 shagawēⁿ'hās ne' he'nā' wā'heⁿhēñ': "O'nēⁿ o' ni'
her addressed the his he it said: "Now too the
spouse we
13 he'diatgat'hwā' tea' o'sa'de'. Dēⁿsadaksā'dēⁿ ne' ēⁿshei'dēⁿ.
thither we two will the the abyss is Thou wilt bear on the thou her person
look where present, thy back will bear
14 'hāw-ī' ne' Gaēñde'sok. Eñ'sa'gwas ēⁿsatdogēⁿsdā'. O'nēⁿ
the the Gusts-of-wind. Thou thyself thou thyself wilt Now
Zephyrs. wilt wrap make ready."
15 dī' dashagā'o'n' ne' onēⁿ'hā', ā'sēⁿ niionⁿ'kwēⁿ'iāge', nā'ie
more- he it to her the it corn, three so it ear is in num- that
over, gave ber. (it is)

order, the dried meat of the spotted fawn, and now, moreover, he said: "This ye two will have for provision." Now he also broke off three fagots of wood, which, moreover, he gave to her. She put them into her bosom, under her garments. Then, verily, they went thither to the place. They arrived at the spot where the earth was torn up, and then he said: "Do thou sit here." There, verily, she sat where the earth was broken off. There she hung both legs severally into the abyss. Now, in so far as he was concerned, he, the chief, was looking into the abyss, and there his spouse sat. Now, at that time he upraised himself, and said: "Do thou look hence into the abyss." Then she did in this manner, holding with her teeth her robe with its burden. Moreover, there along the edge of the abyss she seized with her hands, and, now, moreover, she bent over to look. He said: "Do

gwā'tho,	teisda'thiēn'ā'	o'wa'hāt'hēn'	o'nēn'	dī'	wā'hēn'hēn'':	1		
next in order,	spotted fawn	it meat dry (is),	now	more-over	he it said:			
"Na'ie'	nēn'gēn'	ēndjadēnā'dā'."	O'nēn'	o'ni'	wā'thāiā'kho'n'	2		
"That (it is)	this one	ye two will take for provisions."	Now	also	he iteratively broke them			
'ā'sēn'	nīiko'n'kō'nage'	ne' oīēn'dā',	nā'ie'	dī'	shago'wī',	Ena's-		
three	so many are in number	the it wood sticks (fuel),	that	is over	he gave (them) to her.	3		
gwagoñwā'	heiaḡoñsēn'dī'.	O'nēn'	hī'ā'	ne'tho'	nho'hoñme'noñ'.	4		
Her bosom in	thither she them slipped.	Now,	verily,	there	thither they (m.) went.			
Wā'bni'io'n'	tea' noñ'we'	iodo'n'hwēndjiadethā'ēn'.	o'nēn'	wā'hēn'hēn'':		5		
They two (m.) arrived	the where the place	it earth is roughly opened,	now	he it said:				
hēn'':	"Tho'nēn' sadiēn'."	Ne'tho'	hī'ā'	wā'oñ'diēn'	tea' noñ'we'	6		
	"Here do thou sit down."	There,	verily,	she sat down	the where the place			
odo'n'hwēndjiā'gī'.	Ne'tho'	wā'diōndno'n'dēn'do'n'gwā'	ne'	o'sa-		7		
it earth is sundered.	There	she hung her legs thereby	the	it				
dagoñwā',	o'sadagoñwā'	heiaḡono'n'dēn'doñ'no'k.	O'nēn'	ne'		8		
abyss in,	it abyss in	thither her leg is hanging severally.	Now	the that				
nā'	o'sadagoñwā'	hā'de'haga'hā'	ne'	ha'sēnnowa'nēn'.	ne'tho'	9		
that one	it abyss in	hence he his eyes has fixed on it	the	he chief (is),	there			
ne'	nā'	etgo'dā'	ne'	he'nā'.	O'nēn'	tho'ge'	wā'hatgete'gwā'	10
the that	that one	she sat	the	his wife,	Now	at that time	he himself raised up	
wā'hēn'hēn'':	"Hwā'satgat'hwā'	o'sadagoñwā'."	O'nēn'	doñdāie'ā'		11		
he it said:	"Hence do thou look	it abyss in."	Now	just she did it				
nēn'	ne'	goiēn'sā'	wā'o'n'teo'hik	tea'	deioñdā'kse'.	Ne'tho'	12	
this the way	the her robe	she took it in her mouth	the where	she bore it on her back.	There			
dī'	o'sadagoñ'hiadā'sho'n'	wā'eienauñ'gwā'.	o'nēn'	dī'	wā'diōn-	13		
more-over	it abyss edge of it along	she it laid hold of severally,	now	more-over	she bent			
teā'k'dā'	hwā'oñtgat'hwā'.	Wā'hēn'hēn'':	"Otgō'n'q'	i'sowā'		14		
forward	hence she looked.	He it said:	"It is plain	it (is) much				

thou bend much and plainly over." So she did do thus. As soon as she bent forward very much he seized the nape of her neck and pushed her into the abyss. Verily, now at that time she fell down thence. Now, verily, the man-being child and the man-being mother of it became one again. When she arrived on earth, the child was again born. At that time the chief himself arose and said, moreover: "Now, verily, I have become myself again; I am well again. Now, moreover, do ye again set up the tree."

And the chief was jealous, and that was the cause that he became ill. He was jealous of Aurora Borealis, and, in the next place, of the Fire Dragon with the pure white body. This latter gave him much mental trouble during the time that he, the chief, whom some call He-holds-the-earth, was married.

1	hwā'desatteā'k'dā'. hence do thou bend forward."	O'nē ^{na} Now	ne'tho' there	nwā'eio'ā'. thus she it did.	Ganio' So soon as	i'sowā' it (is) much		
2	wā'dioñtēā'kdā' she bent forward	o'nē ^{na} now	wā'hāie'nā' he it took hold of	ne' the	e'se'dā'ge' her nape of the neck on	hwā'shago- hence he		
3	teā' ^o shoved her	o'sadagoñ'wā'. it abyss in.	Tho' ^o ge' At that (time)	hi'ia' verily	o'nē ^{na} now	dīagoiā'dē ^{na} 'ī. thence her body fell down.		
4	O'nē ^{na} Now	hi'ia' verily	hā'doñsagiadies'dā' just again they two (z.) became commingled	ne' the	eksā'ā' she child	o'ni' also	ne' the	
5	ono'hā'. its mother.	O'nē ^{na} Now	teā' the where	e'io ^{na} she arrived	ne' the	o'nhwēñdjiā'ge' it earth on	o'nē ^{na} now	he' again
6	sāioñma'gāt again she is born	ne' the	eksā'ā'. she child. (is)	Tho' ^o ge' At that time	o'nē ^{na} now	ne' the	ha'o'nhwā' he himself	ne' the
7	hā'sēñnowa'nē ^{na} he chief (is)	sa'hatgē ^{na} 'hā' again he arose	o'nē ^{na} now	di' more- over	wā'hō ^{na} 'hēñ'. he it said;	O'nē ^{na} Now		
8	sagā'do ^{na} again I am well.	hi'ia'. verily.	O'nē ^{na} Now	di' more- over	sadjjiēñdo'dē ^{na} . do ye reset tree."			
9	Nā'ie' That (it is)	ne' the	hā'sēñnowa'nē ^{na} he chief (is)	ho'ga'hē ^{na} s he is jealous	nā'ie' that (it is)	gāi'hoñniā'hā' it it causes		
10	teā' the where	wā'hono ^{na} 'hwāk'dē ^{na} . he became ill.	Nā'ie' That (it is)	ne' the	ho'ga'hā'sek' he him is jealous of	ne' the	Ilodoñ- He Aurora	
11	mī'ā', Bore- alis,	nā'ie' that (it is)	gwā'tho' next in order	ne' the	Ga'hā'sēñdie'thā' It Fire-dragon	owā'he'sdo'go ^{na} it white pure (is)		
12	nī'hāiā'do'dē ^{na} . so his body (is) kind of,	nā'ie' that (it is)	gwā'tho' next in order	ne' the	Hadawine'thā'. He Red Meteor.	Nā'ie' That (it is)		
13	de'hā'nigo ^{na} 'hā'hā' he gave trouble to the mind	teā' the where	nwā'oñmi'she' so it lasted long	o'nē ^{na} now	teā' the where	wā'thadāne'gē ^{na} he was married		
14	ne' hā'sēñnowa'nē ^{na} . the	he chief (is).	Hao ^{na} 'hwēñdjiawā'gī' He-it-earth-holds	o'diā'k some (persons)	hoñwama'do ^{na} 'khwā'. they him designate thereby.			

So now, verily, her body continued to fall. Her body was falling some time before it emerged. Now, she was surprised, seemingly, that there was light below, of a blue color. She looked, and there seemed to be a lake at the spot toward which she was falling. There was nowhere any earth. There she saw many ducks on the lake [sea], whereon they, being waterfowl of all their kinds, floated severally about. Without interruption the body of the woman-being continued to fall.

Now, at that time the waterfowl, called the Loon shouted, saying: "Do ye look, a woman-being is coming in the depths of the water. her body is floating up hither." They said: "Verily, it is even so." Now, verily, in a short time the waterfowl [duck] called Bittern [Whose eyes-are-ever-gazing-upward], said: "It is true that ye believe that her body is floating up from the depths of the water. Do ye,

Da',	o'nē ⁿ .	hī'ia'	hwā'eiā'doñ'die'	ne'	agon'gwe'.	Gaiñ'gwā'	1
So,	now,	verily,	thither her body falls onward	the	she man-being.	Somewhat	
nwā'ōñi'she'	eiā'doñ'die'	o'nē ⁿ .	hwā'gaiage ⁿ 'nhā'.	O'nē ⁿ .			2
so it long lasted	her body was falling	now	thence it emerged.	Now			
wā'ōñdiēñ'hā'	gwā' deio'hā'thek	ne'	e'dā'ge'	oē ⁿ 'hiā'	nī'io't.		3
she was surprised	seemingly it is light	the	below	it (sky) blue (is)	so it is.		
Wā'ōñtgat'hwā'	nā'ie'	gwā'	ganiā'dae'	tea'	hagwā'	nhwā'aga-	4
She it looked at	that (it is)	seemingly	it lake is present	the where	direction	whither she	
wenoñ'hā'die'.	Hiā' ⁿ	gat'kā'	de'o ⁿ 'hwōñdjia'de'.	Ne'tho'	wā'e'gē ⁿ '		5
was continuing to go.	Not (it is)	any-where	it earth is present.	There	she it saw		
ōñnatgā'de'	ne'	so'wek	ganiadae'ge'	ne'tho'	goñdi'sgo'gā'hā'		6
they (z.) are numerous	the	duck(s)	it lake is present on	there	they (z.) float about		
nhwā'tga'sowā'tchāge'.	Heiotgoñdā'gwi'	tea'	eiā'doñ'die'	ne'			7
every it duck kind in number is (waterfowl).	Hence it continues	the where	her body is falling	the			
agon'gwe'.							8
she man-being (is).							
Tho'ge'	o'nē ⁿ .	wā'tho'hēñe'dā'	ne'	so'wek.	Ha'ho'wē ⁿ '		9
At that time	now	he shouted	the	duck.	Loon		
hāia'dji'.	wā'hē ⁿ 'hēñ'.	''Teiatgat'hwā'	ganōñwagoñ'wā'	oñ'gwe'.			10
he is named,	he it said:	"Do ye look	it depths of water in man-being,				
tdā'io ⁿ .	dāieia'doñ'die'.	Wā'hēñmi'hēñ'.	''Do'gē ⁿ '	hi'ia'."			11
hence she is coming,	thence her body is flying."	They (m.) it said:	"It is true	verily."			
Niioi'hwāgwā'hā'	o'nē ⁿ .	hī'ia'	wā'tho'hēñe'dā'	ne'	so'wek.		12
So it matter is short (in a short time)	now,	verily,	he shouted	the	duck (?), waterfowl,		
Go ⁿ 'ga'hwā'	hāia'dji'	(diio'tgoñ't	he'tgē ⁿ '	hā'de'haga'hā')			13
Bittern	he is named	(at all times	up above	thither his two eyes are fixed)			
wā'hē ⁿ 'hēñ'.	''Swe'he'	do'gē ⁿ '	ganōñwagoñ'wā'	dāieia'doñ'die'.			14
he it said:	"Ye it do think	it is true	it water depths in	thence her body is approaching.			

however, look upward." All looked upward, and all, moreover, said: "Verily, it is true." They next said: "What manner of thing shall we do?" One of the persons said: "It seems, then, that there must be land in the depths of the water." At that time the Loon said: "Moreover, let us first seek to find someone who will be able to bear, the earth on his back by means of the forehead pack strap." All said, seemingly: "I shall be able to bear the earth by means of the forehead pack strap." He replied: "Let us just try; it seems best." Otter, it seems, was the first to make the attempt. As soon, then, as a large bulk of them mounted on his back, verily, he sank. In so far as he was concerned, he was not able to do anything. And they said: "Thou canst do nothing." Now many of them made the attempt. All failed to do it. Then he, the Carapace, the Great Turtle,

1	He'tgē ^{o'} Up high	hwā'teiatgat'hwā." thither do ye look."	Gagwe'gī' It all	hwā'hoitgat'hwā' thither they (m.) looked.			
2	gagwe'gī' it all	dī' more- over	wā'hēñni'hēñ' they (m.) it said:	"Do'gē ^{o'} s "It is true	hī'ia'." verily."	Wā'hēñni'hēñ' They it said	
3	gwā'tho': next in order:	"Ho't (is it)	noñwa'ho'dē ^{o'} kind of thing	nē ^{o'} dwāie'ā'?" so will we it do?"	Wā'hē ^{o'} hēñ' He it said	ne' the	
4	shāia'dādā': he one person:	"Dio ^{o'} hwēñdjā'de' "There it earth is present	nige' so it must be,	khē ^{o'} is it (not)	ne' the	ganōñwa- it depths of	
5	goñ'wā': water in?"	Tho'ge' At that (time)	wā'hē ^{o'} hēñ' he it said	ne' the	Ha'ho'wē ^{o'} : Loon:	"Nā'ie' "That it is	dī' more- over
6	dwadie ^{o'} ñ'dā' let us it first do,	dwe'sak let us it seek	soñ' who	noñwa'ho'dē ^{o'} kind of person	ē ^{o'} hagwe'niā' he will be able	ē ^{o'} ha- he will	
7	do ^{o'} hwēñdjage'dat." bear earth on his back by means of the forehead strap."	Gwā' Seem- ingly	thigagwe'gī' just it whole (is)	wā'hēñni'hēñ' they it said:	"I'		
8	ē ^{o'} kgwe'niā' I will be able to do it	ē ^{o'} gado ^{o'} hwēñdjage'dat." I will bear the earth on my back (by means of the forehead strap)."		Wā'hē ^{o'} hēñ': He it said:	"Gwā' "Just,		
9	gī'shē ^{o'} perhaps, (I think)	dwade'niēñ'dē ^{o'} . let us it try."	Skwā'ie ^{o'} Otter	gī'shē ^{o'} I think	da'hadie ^{o'} ñ'dā' he first was		
10	tea' the where	wā'hade'niēñ'dē ^{o'} . he it attempted to do.	Ganio' So soon as	iawe'dowa'ne ^{o'} it bulk large is	hwā'hoñdawe ^{o'} ñ'hat thither they (m.) it got upon		
11	hā'nowā'ge' his back on	o'ne ^{o'} now	hī'ia' verily	wā'honowiē ^{o'} dā'. he sank into the water.	Hīā' Not (it is)	stē ^{o'} any- thing	
12	de'hogwe'niōñ' he it was able to do	ne' the that	nā'. that one.	Wā'hēñni'hēñ': They it said:	"Hīā' "Not (it is)	stē ^{o'} any- thing	
13	thasgwe'niā'. thou it art able to do."	O'ne ^{o'} Now	hoñnatgā'de' they (m.) are numerous	wā'hoñde'niēñ'dē ^{o'} . they (m.) it attempted.	(Gagwe'gī' It all		
14	wā'hodino'wē ^{o'} . they it failed to do.	Tho'ge' At that time	o'ne ^{o'} now	ne' the	Hania'dē ^{o'} go'nā'. He Turtle Great, (is)	Hā'no'wā', He Cara- pāce (is)	

said: "Next in turn, let me make the attempt." Then, verily, a large bulk of them mounted on his back. He was able to bear them all on his back. Then they said: "He it is who will be able to bear the earth on his back." Now, at that time, they said: "Do ye go to seek earth in the depths of the water." There were many of them who were not able to obtain earth. After a while it seems that he, the Muskrat, also made the attempt. He was able to get the ground thence. Muskrat is he who found earth. When he came up again, he rose dead, holding earth in his paws, and earth was also in his mouth. They placed all of it upon the carapace of the Turtle. Now their chief said: "Do ye hurry, and hasten yourselves in your work." Their a large number of muskrats continued to dive into the depths of the water. As fast as they floated to the surface they placed the earth on the

wā'hē ⁿ ·hēn ^v ':	"I'	o ⁿ '·kē ⁿ	agade ⁿ ·niēn ^v ·dē ⁿ ·"	O ⁿ ē ⁿ	hī'ia ^v	1
he it said:	"I	next in turn	let me it attempt to do."	Now	verily	
hwā ^v ·hoñdawē ⁿ ·hāt ^v	iawe ^v ·dowa ⁿ ·nē ⁿ ·	Wā ^v ·hagwe ⁿ ·niā ^v	gagwe ^v ·gī ^v			2
thither they (m.) got upon it (his back)	it bulk large (is).	He it was able to do	it all			
wā ^v ·latge ^v ·dat.	O ⁿ ē ⁿ	wā ^v ·hēni ^v ·hēn ^v ':	"Nā ^v ·ie ^v ne ^v	ē ⁿ ·hagwe ⁿ ·niā ^v		3
he it bore on the back by the forehead strap.	Now	they (m.) it said:	"That the (it is)	he it will be able to do		
ē ⁿ ·hado ⁿ ·hwēñdjiage ^v ·dat."	Tho ^v ·ge ^v	o ⁿ ē ⁿ	wā ^v ·hēni ^v ·hēn ^v ':	"Sne ^v ·		4
he will bear earth on the back by the forehead strap."	At that time	now	they it said:	"Do ye two it		
sak ^v ·hā ^v · ^a	(swesak ^v ·hā ^v ?)	ne ^v	ganoñwagoñ ^v ·wā ^v	ne ^v	o ⁿ ·he ^v ·dā ^v ·"	5
go to seek	(do ye it go to seek?)	the	it water depths in	the	it earth (ground)."	
Oñmatgā ^v ·de ^v	hiā ^v	de ^v ·hodigwe ⁿ ·nioñ ^v	a·hadihe ^v ·dā ^v ·gwā ^v ·	Diēn ^v ·hā ^v		6
They (z.) are numerous	not (it is)	they it were able to do	could they earth get.	After a while,		
gwā ^v	o ⁿ ē ⁿ	ne ^v	Hano ^v ·gie ^v	o ⁿ ē ⁿ	o ⁿ ·nī ^v	wā ^v ·hadē ⁿ ·niēn ^v ·dē ⁿ ·
seem- ingly,	now	the	He Muskrat	now	also	he it attempted to do.
Nā ^v ·ie ^v	wā ^v ·hagwe ⁿ ·niā ^v	hwā ^v ·hā ^v ·he ^v ·dā ^v ·gwā ^v ·	Hano ^v ·gie ^v	wā ^v ·hā ^v ·he ^v ·dā ^v ·		8
That (it is)	he it was able to do	thither he earth (ground) fetched.	He Muskrat	he found ground.		
teēn ^v ·nī ^v	Sawēñdā ^v ·gā ^v ·gwā ^v	hāwē ⁿ ·hejo ⁿ ·hā ^v ·die ^v ·	ho ^v ·teigiagwe ⁿ ·noñni ^v ·			9
	Again it floated	he came up dead,	he came with his paws closed			
hā ^v ·die ^v	ne ^v	o ⁿ ·he ^v ·dā ^v ·	ha ^v ·sagoñ ^v ·wā ^v	o ⁿ ·nī ^v	wadak ^v ·he ^v ·	Gagwe ^v ·gī ^v
(on it)	the	it ground,	his mouth in	also	it came con- tained in it.	it all
ga ^v ·nowa ^v ·ge ^v	wā ^v ·hadi ^v ·hēn ^v ·	O ⁿ ē ⁿ	ne ^v	hoñwa ^v ·sēñ ^v ·no ⁿ	wā ^v ·hē ⁿ ·hēn ^v ·	11
it carapace on	they (m.) laid it.	Now	the	their chief	he it said:	
"Teiāsno ^v ·wē ⁿ · ^b	deswā ^v ·nowāiā ^v ·hē ⁿ ·hā ^v	swājo ^v ·dē ⁿ ·hā ^v ·"	O ⁿ ē ⁿ			12
"Do ye two make haste,	do ye hurry yourselves	do ye work."	Now			
gē ⁿ ·dio ^v ·gowa ^v ·nē ⁿ	hano ^v ·gie ^v	hoñma ^v ·doñē ^v ·hwi ^v	ganoñwagoñ ^v ·wā ^v ·			13
it body of persons large (is)	muskrat	they (m.) continued to dive	it depths of water in.			
Ganio ^v	swē ⁿ ·dā ^v ·gāā ^v ·gwā ^v	nā ^v ·ie ^v	nīio ^v ·sno ^v ·we ^v	ga ^v ·nowa ^v ·ge ^v	hadi ^v ·he ^v ·	14
So soon as	again it floated habitually	that (it is)	so it is rapid	it carapace on	they (m.) are laying the	

^aThis is a dual form employed in the place of a plural, which follows it in parentheses.

^bThis is a dual form used for a plural.

back of the Turtle. Sometime thereafter then, verily, they finished covering the carapace with earth. Now, at that time, the carapace began to grow, and the earth with which they had covered it became the Earth.

Now, also, they said: "Now, moreover, do ye go to see and to meet this woman-being whose body is falling hither." At once a great number of the large waterfowl flew hence, joining their bodies together, and there on their joined bodies her person impinged. Then slowly the large waterfowl descended, and also they placed the woman-being there on the carapace. Moreover, the carapace had now grown much in size. Now, moreover, they said: "Now, verily, we are pleased that we have attended to the female man-being who has appeared in the same place with us."

1	da'hā' 'hā'. earth on it.	(gaiñ'gwā' Some (time)	nwā'ōmī'she' so (long) it lasted	o'nē ^{ns} now	hi'ia' verily	wā'badī'sā' they (m.) it finished	
2	ga'nowā'ge' it carapace on	wā'hadi'he'do'gā'. they (m.) it with earth covered.	Tho'ge' At that time	o'nē ^{ns} now	wā'wadodia'gā' it grew in size		
3	ne' the	ga'no'wā' it carapace	nā'ie' that (it is)	ne' the	o'hwēñ'djia' it earth	wā'wa'do' it it became	ne' the
4	hodi'he'do'hwi'. they (m.) it with earth had covered.						
5	O'nē ^{ns} Now	dī' more-over	wā'hēñmi'hēñ'. they it said:	O'nē ^{ns} Now	dī' more-over	swakdo ^{ns} 'nā'. deie- do ye go to see it, do ye	
6	teñā'dāā'dā'nā' her body to meet go	ne' the	neñ'gē ^{ns} this (it is)	agon'gwe' she man-being	dāieia'don'die'. thence her body is falling."	Goñ- At	
7	dā'die' once	o'nē ^{ns} now	wā'tgoñdī'de ^{ns} they (z.) flew	nā'ie' that (it is)	ne' the	goñdigo'wāñe ^{ns} 's they (z.) large ones	
8	oñnatgā'de' they (z.) are many	nā'ie' that (it is)	ne' the	wā'tgoñdidiā'dāik'ho'. they (z.) their bodies conjoined severally,	ne'tho' there	hi'ia' verily	
9	he'tgē ^{ns} up high	dāieia'da'hā'nā'. there her body alighted,	O'nē ^{ns} Now	skēñno ^{ns} 'ā' slowly	dagoñdā'sē ^{ns} 'dā' thence they let themselves down	ne' the	
10	so'wek' duck(s)	goñdigo'wāñe ^{ns} 's, they (z.) large ones,	nā'ie' that (it is)	dī' more-over	ne'tho' there	ga'nowā'ge' it turtle on	
11	wā'shagoni'dēñ' they her placed	ne' the	agon'gwe'. she man-being.	O'nē ^{ns} Now	dī' more-over	ne' the	ga'no'wā' it turtle
12	gowā'uē ^{ns} it much	iodo'di'. it has grown.	O'nē ^{ns} Now	dī' more-over	wā'hēñmi'hēñ'. they (m.) it said:	O'nē ^{ns} ' Now	hi'ia' verily,
13	wē'dwateñnoñ'nā' we are glad	ne' the	teñ' the where	wā'dioñkhi'snie'nā' we her have cared for	ne' the	oñ'gwe' man-being	
14	nā'ie' that (it is)	ne' the	gado'gē ^{ns} in a certain place	wā'oñgwago ^{ns} 'so'dā'. we (and she) have appeared."			

The next day came, and she looked and saw lying there a deer, also fire and firebrands, and also a heap of wood, all of which had been brought thither. At that time she kindled a fire, using for this purpose the three fagots which she had slipt into the bosom of her garment, and of which he [the chief] had said: "Ye two will have this for a provision." At that time she laid hands on the body of the deer. She broke up its body, some of which she roasted for food. She passed three nights there, when she again gave birth, again becoming possessed of a child. The child was a female. That, verily, was the rebirth of Zephyrs. Now the elder woman-being erected a booth, thatching it with grasses. There the mother and daughter remained, one being the parent of the other.

Now the earth was large and was continually increasing in size. It was now plain where the river courses would be. There they two remained, the mother attending to the child, who increased in size

Wā'ohē'n'nhā', It became day,	wā'ontgat'hwā' she it saw	ne'tho' there	gēnda'grā' it lay	ne' the	skēn- deer	1		
noñdo'n' it fire	odjis'dā' also	o'ni' also	ne'tho' there	gago'n'hetchāge' 'hēn', it brands lay heaped,	oiēn'dā' it fuel	2		
o'ni' also	o'sotcio'dā' it heap stands	ne'tho' there	ga'bhā, one it has brought.	Tho'ge At that (time)	o'nēn' wā'ōndegā' 'dā', now she kindled (a fire),	3		
nā'ie' that (it is)	wā'ont'e'dā' she it used	ne' the	enā'sgwagon'wā' her bosom in	'ā'sēn' three	niiko' 'kho' 'nāge' so many it fagot in number (is)	4		
heigo'sēn' 'dī', there she them had dropped,	nā'ie' that (it is)	ne' the	ha'wēn': he it said:	“Ē'teiadē'nā' 'dā'. “Ye two will take provision.”	Tho'ge At that (time)	5		
o'nēn' now	wā'dio'n'niā' 'hēn' she her two hands to it put	gāiā'di'ge' its body on	ne' the	skēnnoñdo'n'. deer.	Wā'dieiā'- She its body	6		
da'hi' 'dā', broke up,	nā'ie' that (it is)	wā'ōnde'skoñ' 'dēn' she it roasted for herself	ne' the	ē'ioñdekhoñ'niā'. she it will eat.	'Ā'sēn' Three	7		
niagono'n'hwe'dī' so many she remained over night	o'nēn' now	he' again	sāioñde' 'doñ', again she was confined	wā'agowiaieñdā' 'nhā', she infant became possessed of,		8		
e' 'hēn' she female (is)	ne' the	eksā'ā'. she child.	Nā'ie' That (it is)	hi'ia' verily	ne' the	sāioñna'gāt again she is born	ne' the	9
Guēnde' 'so' 'k. It-winds-go-about (Gusts-of-wind)	O'nēn' Now	ne' the	gokstēn' 'ā' she ancient one	wā'eno' 'shēn', she set up a hower	wā'die'- she	10		
sthoñdā' 'do'n'. thatched it with grass.	Ne'tho' There	degni' 'dēn', they (z.) abode,	oñdat' 'hawā'. one parent of the other (was).			11		
O'nēn' Now	gowā'nēn' it much (is)	ododi' 'hā' 'dīo' it continues to grow	ne' the	o'n'hwēn' 'djāi'. it earth.	O'nēn' Now	12		
oiēn' 'det it is cogni- zable	tea' the	noñ' 'we' the place	ē'ngrā'n' 'hio' 'hwāde' 'nioñk. it river will have its course severally.	Ne'tho' There	degni' 'dēn' they (z.) two abode.	13		
deioñdade' 'snie' she her cared for	ne' the	eksā'ā'. she child.	Agwā's Exceed- ingly	ne' the	nā'ie' that (it is)	godi' 'sno' 'we' she grew rapidly	14	

very rapidly. Some time afterward she then became a maiden. And they two continued to remain there.

After a while, seemingly, the elder woman-being heard her offspring talking with someone. Now, verily, the elder woman-being was thinking about this matter, wondering: "Whence may it be that a man-being could come to talk with her." She addressed her, saying: "Who is it, moreover, who visits thee?" The maiden said nothing in reply. As soon as it became night and the darkness was complete, he, the man-being, again arrived. And just as the day dawned the elder woman-being heard him say: "I will not come again." Verily he then departed.

Not long after this the life of the maiden was changed. Moreover, it became evident that she was about to give birth to a child. After

1	gododi'hā'die'. she continues to grow.	Gaiñ'gwā' some (time)	nwā'oñni'she' so it lasted long	o'nē ^{na} now	eksā'dāse'ā' she small maiden (is)			
2	wā'wa'do ^{na} . it it became.	Ne'tho' There	ní'io't so it is	tea' the where	degni'dēn'. they (z.) two abode.			
3	Diēñ'hā' After a while,	gwā' seemingly,	o'nē ^{na} now	gwā' seemingly	othon'de' she (z.) heard it	ne' the	gok'stēñ'ā' she ancient one	ne' the
4	deingot'hā' she is talking with one	ne' the	dat'hawā'. her offspring.	O'nē ^{na} Now	hí'ia' verily	wā'wēñno ^{na} doñ'ni ^o she (z.) it thought about repeatedly		
5	ne' the	gok'stēñ'ā' she ancient one	wā'we'ā': she (z.) it thought:	Gaiñ' "Where	hoñ' prob- ably	noñ'we' the place	noñda'ie ^{na} thence one should come	
6	ne' the	oñ'gwe' man-being	deingot'hā'. she is talking with one.	Wā'agowēñna ^{na} nhā'. She addressed words to her,	wā'gē ^{na} hēñ'. she (z.) it said:			
7	"Goñ'ha'wā'. "I am thy parent,	soñ' who (is it)	dí' more-over	noñwa'ho'dē ^{na} kind of person	hiianada'hēñ'sek' he thy mat visits?"			
8	Hiā' Not (it is)	stē ^{na} any-thing	de'aga'wēñ'. she it said	ne' the	eksā'go'nā'. she maiden.	Ganio' So soon as	wā'o'gak, it became night,	
9	nā'ie' that (it is)	ne' the	wā'dwa'soñda'itēñdā'nhā' it thick night became	o'nē ^{na} now	ne' the	sa'ha'io ^{na} . again he arrived.	Agwa's Just as	
10	o'nē ^{na} now	dāio'hē ^{na} i'hā'die' there it is coming to be day	o'nē ^{na} now	ne' the	gok'stēñ'ā' she ancient one	gothon'de' she it heard		
11	tea' the where	wā'hē ^{na} hēñ'. he it said:	Hiā' "Not (it is)	he' again	dā'doñda'gē'. again I will come."	O'nē ^{na} Now	hí'ia' verily	
12	sho'dēñ'dioñ'. again he departed.							
13	Hiā' Not (it is)	de'o'i'hwishe'ñ'. it matter long (is)	o'nē ^{na} now	o'ia' it other (is)	ní'io't so it is	tea' the where	ago'n'ho' she living (is)	ne' the
14	eksā'go'nā'. she maiden. (is)	O'nē ^{na} Now	dí' more-over	oiēñ'det it is recog- nizable	tea' the where	ē ^{na} igoksa'dāicēñdā'nhā'. she will become pos- sessed of a child.		

a time, when, seemingly, the maiden had only a few more days to go, she was surprised, seemingly, to hear two male man-beings talking in her body. One of the persons said: "There is no doubt that the time when man-beings will emerge to be born has now arrived." The other person replied: "Where, moreover, does it seem that thou and I should emerge?" He replied, saying: "This way, moreover, thou and I will go." Now, again, one of them spoke, saying: "It is too far. This way, right here, is near, and, seemingly, quite transparent." At that time he added, saying: "Do thou go then; so be it." Now, he started and was born. The child was a male. Then, so far as the other was concerned, he came out here through her armpit. And now, verily, he killed his mother. The grandmother saw that the child that was born first was unsurpassedly fine-looking.

Diēn' hā'	gwā'	o'ne ⁿ	gwā'	dogā' ā'	ā ⁿ teiago'hē ⁿ sēn'	o'ne ⁿ	1
After a while	seem- ingly,	now	seem- ingly,	a few in number	will it her days dawn on	now	
ne' eksi' go' nā'	wā' oñdiēn' hā'	gwā'	o'ne ⁿ	gotho' de'	de' hōdi'		2
the she maiden	she was surprised	seem- ingly	now	she it heard	they (two) were con-		
thā' tea'	eiā' dagon' wā'.	I' hā' do' k	ne'	shāiā' dādā':	O'ne ⁿ		3
vers- ing where	her body in.	He said re- peatedly	the	he one per- son is:	"Now		
gai' hwado' gē ⁿ	ne' tea'	hwā' ga' he' g	tea'	noñ' we'	ē ⁿ ieia-		4
it is a matter of certainty	the where	it (time) has arrived	the	the place	one will		
gē ⁿ nhā'	ne'	oñ' gwe'	nā' ie'	ne'	ē ⁿ ioñnagāt'.	Ni' hā' wēn'	5
emerge the	man- being	that (it is)	the	will one be born."	Thence he it said		
ne' shāiā' dādā':	"Gaiñ'	gwā'	dī'	noñ' we'	hē ⁿ dene' ?	Da'	6
the he one per- son is:	"Where,	seem- ingly,	more- over,	the place	hence we two will go?"	He	
hāi' hwā' sū' gwā'	wā' hē ⁿ hēn':	"Tho'ne ⁿ	dī'	hē ⁿ dene'."	O'ne ⁿ		7
answered	he it said:	"Here (it is)	more- over	hence we two will go."	Now		
he' ne'	shāiā' dādā'	wā' hawēñnitgē ⁿ nā'	wā' hē ⁿ hēn':				8
again the	he one per- son is	he spoke (uttered word),	he it said:				
"Swā' djik'	i'no ⁿ .	Tho'ne ⁿ	gwā' tho'	dosgē ⁿ hā'	gwā'		9
"Excessively	far (it is).	This way	just here	(it is) near,	seem- ingly,		
dejo' hat' hek."	Tho'ge'	wā' hē ⁿ hēn':	"Wā'se'	nio'."	O'ne ⁿ		10
it is light (i. e., transparent):	At that (time)	he it said:	"Thither do thou go,	so be it."	Now		
wā' hā' deñ' dāi'	wā' hēñmagāt'	ne'	shāiā' dādā':	Hadji' na'	ne'		11
he started,	he was born	the	he one per- son is,	He male (is)	the		
haksā' ā'.	Tho'ge'	nā'	ne'	shāiā' dādā'	tho'ne ⁿ	e' sio ⁿ dā' gē'	12
he child.	At that (time)	that one	the that	he one per- son is	here	her side at	
da' hāiagē ⁿ nā'.	O'ne ⁿ	hi' iā'	wā' shago' iio'	ne'	hono' hā'.		13
thence he came forth.	Now	verily	he her killed	the	his mother.		
Heiawēñgo' dī'	haksā' dī' io	ne' tea'	wā' watgat' hwā'	ne'	ho' sodā' hā'		14
Unsurpassedly (thoroughly)	he fine child (is)	the where	she (z.) it looked at	the	his grand- mother		

At that time she asked, saying: "Who, moreover, killed your mother, now dead?" Now, he who did it replied, saying: "This one here." Verily, he told a falsehood. Now, the elder woman-being seized the other one by the arm and cast his body far beyond, where he fell among grasses. Now, she there attended to the other one. It is said that they grew rapidly in size. After a while, seemingly, he was in the habit of going out, and there running about from place to place. In like manner they two grew very rapidly.

Now the child who lived out of doors kept saying: "Do thou tell thy grandmother, who, verily, is grandmother to us two, that she should make me a bow, and also an arrow." Now, verily, he told her what manner of thing the other person desired. The only

1	ne' the	da'hadie ⁿ 'dā' there he did it (first) was the	wā'hēnagāt'. he was born.	Tho'ge' At that (time)	o'nē ⁿ . now	wā'ei'hwa- she asked ques- tions repeat- edly		
2	nēn'do ⁿ	wā'ā'hēn': she it said:	"Soñ' "Who	noñwa'ho'dē ⁿ	di' kind of person, more- over,	wā'shago'io' he her killed	ne' the	
3	etchino'ha'-gē ⁿ 'hā'! she your two mother—it was:	Da'hē ⁿ 'hēn' Thence he it said	ne' the	ne'tho' there	ni'hoie'ē ⁿ : so he it did:			
4	"Nēn'gē ⁿ ," "This (one) it is."	Wā'hēnnoie ⁿ 'dā' He told a falsehood	hi'ia'. verily.	O'nē ⁿ . Now	ne' the	gok'stēn'ā' she ancient one,		
5	da'honēntchā' thence she his arm seized	ne' the	shāiā'dādā' he one per- son is	si' yonder (far)	ia'hoiā'doñ'di', hence she cast his body,	awēñnu'gā- it grass (weeds)		
6	gon'wā' among	hwa'hēndāgā'nbā'. there he fell on his back.	O'nē ⁿ . Now	ne'tho' there	de'ho'snie' she him cared for	ne' the		
7	shāiā'dādā'. he one per- son is.	Agwa's, Very,	iā'kē ⁿ , it is said,	de'hodisno'we'. they two grew rap- idly.	Diēñ'hā' After a while,	gwā' seem- ingly		
8	o'nē ⁿ . now	he'hāiā'gē ⁿ 's, hence he goes out of doors,	ne'tho' there	hadak'he's. he ran about habitually.	Hiiē ⁿ 'noie ⁿ 'hā'. They two played together	ne' the		
9	deiadē ⁿ 'hmoñ'dā'. they two are brothers.	Shā'de'io't It two is alike	hoñnadisno'we'. they (m.) grew rapidly.					
10	O'nē ⁿ . Now	i'ha'do ⁿ k he it kept saying	ne' the	haksā'ā' he child	nā'ie' that (it is)	ne' the	āsde' out of doors	hāgwā' toward, side of it
11	hana'gee': he dwells:	"Sheiatho'ie ⁿ . "Do thou her tell	ne' the	sa'sodā'hā' thy grand- mother	nā'ie' that (it is)	ne' the	hi'ia' verily	
12	shedī'sodā'hā' she our two grand- mother is	ne' the	āioñge'sēñ'niē ⁿ . she me should it make for	ne' the	a'ēñ'nā' it bow	ga'hes'ga' it arrow		
13	o'nē ⁿ . also.	O'nē ⁿ . Now,	hi'ia'. verily,	wā'shagotho'ie ⁿ . he her it told the where	tea' the	noñwa'ho'dē ⁿ . kind of thing	ne' the	
14	de'hodo ⁿ 'hwōñdjiō'niks it him is necessary for	ne' the	shāiā'dādā'. he one person is,	Nā'ie' That (it is)	ne' the	diāionā- there she		

result was that she got angry, saying: "Never will I make him a bow and also an arrow. It is he, verily, who killed her who was the mother of you two."

It continued thus that the two brothers played together. They were in the habit of making a circuit of the island^a floating there. And, as rapidly as they made a circuit of it, so rapidly did the earth increase in size. When, it is said, the island had grown to a great size, then he who had been cast out of doors kept saying: "Man-beings^b are about to dwell here." The other person kept saying: "What manner of thing is the reason that thou dost keep saying, 'Man-beings are about to dwell here?'" He said: "The reason that I say that is that it is a matter of fact that man-beings are about to

khwē ^{o'} 'hā'	gēn'gwā',	iiōn'do ^{o'} k.	.. Hiiā'/'	hwēn'do ^{o'}	thakhe'sēn'niē ^{o'}		1		
became angry	only.	she it kept saying:	"Not (it is)	ever	I him it will make for				
ne ^{o'}	a'ēn'nā'	ga'hes'ga'	o'nī.	Nā'ie'	hī'ā'	shago'io'	ne ^{o'}	2	
the	it how	it arrow	also.	That (it is),	verily,	he her killed	the		
she'snino'hā'."									
she (is) your two mother."									
Ne ^{o'} 'tho'	nī'io't	hiiē ^{o'} noie ^{o'} 'hā'	de'hiadiē ^{o'} 'hnoñ'dā'.	De'hiithwā-			4		
There	so it is	they (m.) two played together	they (m.) two are brothers.	The (m.) two made customarily a					
da'ses	tea'	ga'hwe'no'.	Nā'ie'	ne ^{o'}	tea'	niiō'sno'we'	ne ^{o'}	5	
circuit of it	the where	it island floats.	That (it is)	the	the where	so it is rapid	the		
wā'hiathwāda'se'	gē ^{o'} s	he ^{o'}	niiō'sno'we'	wā'wadodia'gā'	tea'		6		
they two made a circuit of it	custom- arily	so	so it is rapid	it grew in size	the where				
o ^{o'} hwēndjia'de'.	O ^{o'} nē ^{o'} .	iā'kē ^{o'} .	gowa'nē ^{o'} .	wā'ododi'ha'die'	ne ^{o'}		7		
it earth is present.	Now,	it is said,	it much (is)	hence it continued to grow in size	the				
tea'	ga'hwe'no'	tho'go'	o'nē ^{o'} .	i'ha'do ^{o'} k	nēn'gē ^{o'} .	ā'wet	ū ^{o'} de ^{o'}	8	
the where	it island floats	at that time	now	he it kept saying	this one (it is)	it can be	out of doors		
hoiā'doñ'dio ^{o'} :"	.. Oñ'gwe'	oñnagāt'he'	ne ^{o'}	tho'nē ^{o'} ."	I'ha'do ^{o'} k		9		
she his body cast:	"Man-being	they are about to dwell	the	here."	He it kept saying				
ne ^{o'}	shāiā'dādā:	.. Ho't	noñwa'ho'dē ^{o'} n	diiioi'hwā'	tea'		10		
the	he one person is:	"What	kind of thing	(there its matter (is) (=is the reason)	the where				
i'sa'do ^{o'} k:	.. Oñ'gwe'	oñnagāt'he'	ne ^{o'}	tho'nē ^{o'} ."	Wā'hēn'hēn'?		11		
thou art saying:	"Man-being	they are about to dwell	the	here."	He it said:				
.. Nā'ie'	ne ^{o'}	diiioi'hwā'	ne ^{o'}	nā'ie'	igā'do ^{o'} k	ne ^{o'}	do'gē ^{o'} s	so ^{o'}	12
"That (it is)	the	there its matter (is) (=is the reason)	the	that (it is)	I keep say- ing it	the	it is true, as a mat- ter of fact		
oñ'gwe'	ē ^{o'} oñnagāt'	ne ^{o'}	tho'nē ^{o'} .	I'	nā'ie'	igā'do ^{o'} k	ne ^{o'}	Odeñdōñ-	13
man-being	they (indef.) will dwell	the	here.	I	that one	I keep say- ing it	the	It sap-	

^a Hence arose the idea so prevalent among Amerindian peoples that the earth is an island, floating on the primal sea.

^b Here man-being means human being.

dwell here. And it is I, the Sapling, who say it." So then, this other person began to say: "I shall be called Flint."

When they two had nearly grown to maturity, it is said, then he, the Sapling, made himself a lodge, erecting a booth. And when he had completed it, he departed. He went to hunt. He shot at a bird, but he missed it, and his arrow fell into the water. Verily, he then resolved: "I will take it out of the water again." Now, there into the water he cast himself, plunging into the water. He was surprised that, seemingly, he fell there beside a doorway. Then, moreover, from the inside of the lodge a man-being spoke to him, saying: "Do thou come in, my child; I am thankful that thou hast visited my lodge. I purposely caused thee to visit the place where my lodge stands. And the reason that it has thus come to pass is that my mind was so affected by what thy grandmother keeps saying. And, moreover, I

1	ní'á'	ẽ ^o giá'djik.	Dá',	o'ně ^o ,	něñ'gě ^o ,	shá'ia'dadā'	wá'ha'sa'wě ^o
	ling	will I be named."	So,	now	this one (it is)	he one person is	he it began
2	tea'	i'ha'dok:	"O'ha'á'	ná'v'	ne'v'	i'v'	ẽ ^o giá'djik."
	the where	he it kept saying:	"It Flint that one"	that one	the that	I will I be named."	
3	O'ně ^o	tho'há'.	ia'kě ^o .	a'hiadodia'gá'	o'ně ^o	hotno ^o soñ'ní'	
	Now	nearly	it is said,	they two would grow up	now	he himself made a lodge	
4	wá'hanos'hě ^o	ne'	Oděndoñn'á'.	Ná'ie'	ne'v'	o'ně ^o	wá'hadieñ-
	he made a lodge	the	It Sapling.	That (it is)	the	now	he com- pleted his
5	no'kđě ^o	o'ně ^o .	ho'děñ'dioñ'.	Wá'hadowát'há'.	Wá'há'á'gwá'		
	task	now	he departed.	He went to hunt.		He (it) shot	
6	ne'	goñdjiio'sho ^o á'	sa'hat'wá'dá'	awě ^o ge'	hwá'o'nhá'	ie'v'	
	the	they (z.) birds (are) (- small animals)	he it missed	it water in	thither it was immersed	he	
7	ho'hěs'gá'.	O'ně ^o	hí'ia'	wá'hě'á':	":E ^o sgo'gwá'."	O'ně ^o	ne'tho'
	his arrow.	Now,	verily,	he it thought;	"will I take out of the water."	Now	there
8	awě ^o ge'	wá'hadia'do'iak	wá'hade's'gok.	Wá'hadieñ'há'	gwá'v'		
	it water on (in)	he cast his body	he plunged him- self in it.	He was surprised	seem- ingly,		
9	ne'tho'	hwá'hěndagá'nha'	ganho'hwák'dá'.	O'ně ^o	dí'	gano ^o s-	
	there	there he fell on his back	it doorway beside.	Now	more- over	it lodge	
10	goñ'wá'	oñ'gwe'	da'hada'dia'	wá'hě ^o hěñ':	":Dadjiio ^o á',	goñ'ha'wá'.	
	in	man-being	thence he spoke	he it said:	"Do thou come in,	I am thy parent.	
11	Niiawě ^o há'	wá'sgno ^o sowe ^o nhá'.	Tea' ge'qda'	tea'	wá'sgwat'hwá'		
	I am thankful	thou my lodge hast found.	The where	I it did purposefully	the where	thou dost pay a visit	
12	tea'	noñ'we'	ageno ^o sá'ie ^o .	Ná'e'	ne'v'	diiio ^o hwa'	tea' ne'tho'
	the where	the place	I lodge have.	That (it is)	the	there its reason (is)	the where
13	nwá'awě ^o há'	ne'v'	ak'nigo ^o há'	ne'v'	tea'	noñ'wa'ho'dě ^o	iiioñ-
	so it came to pass	the	my mind	the	the where	kind of thing	she it kept saying
14	do'k	ne'v'	etehi'so'dá'há'.	Ná'ie'	dí'	age'i'	ne'v'
	the	your two grand- mother.	That (it is)	more- over	I it intend- ed	the	I thee it will give

desired to give thee a bow and also an arrow which thou dost need, and which, by and by, thy brother will see, and then he will ask, saying: 'Whence didst thou get this?' Thou must say: 'My father has given it to me.'" Now, furthermore, he gave both to him. At this time he bestowed another thing; it was corn. At that time he said: "This corn, as soon as thou arrivest at home, thou must at once roast for food for thyself; and at that time thou must continue to say: 'In this manner will it continue to be that man-beings, who are about to dwell here on the earth, will be in the habit of eating it.' Thy brother will visit thy lodge, and at that time Flint will ask, saying: 'Whence didst thou get this kind of thing?' Thou must say, moreover: 'My father has given it to me.'"

Moreover, it did thus come to pass when he arrived at his home. At that time he husked the ear of corn and also laid it beside the fire;

a'ëñ'nā'	ga'hes'gā'	o'nī'	nā'ie'	ne'	de'sado ⁿ 'hwëñdjio'nīks.	1	
(it) bow	it arrow	also,	that (it is)	the	it thee is necessary for.		
Nā'ie'	ne'	gëñ'djik	ëñ'hatgat'hwā'	ne'	deteiadë ⁿ 'hnoñ'dā'	2	
That (it is)	the	by and by	he it will see	the	thou he are brothers		
ëñ'hëñ'hëñ':	••Gaiñ'	noñ'we'	dās'hawā'?	Ëñ'si'hëñ'	••G'ni'hā'	3	
he will say:	"Where	the place	thence thou it didst bring?"	Thou it wilt say:	"My father		
haga'wi'.	O'në ⁿ .	dī'	dāshagao ⁿ '	dedjia'o ⁿ .	O'në ⁿ dī' he'	4	
he it gave to me.'	Now	more- over	he it gave to him	both.	Now, more- over,	again	
o'ia'	doñda'hat'gā'k.	nā'	ne'	onë ⁿ 'hā'.	Tho'ge'	o'në ⁿ .	5
it is other one	thence again he be- stowed it	that one	the (that)	it corn.	At that (time)	now	
wa'hëñ'hëñ':	••Nëñ'gë ⁿ .	o'në ⁿ 'hā'	ganio'	hëñ'teio ⁿ	goñdadie'	6	
he it said:	"This one (it is)	it corn	so soon as	there thou wilt again arrive	at once		
ëñ'sadade'skoñt'hās	ëñ'sadekhoñ'niā'.	o'në ⁿ .	ne'tho'ge'	ëñ'sado ⁿ '.		7	
thou wilt roast it for thyself	thou it wilt eat,	now	the at that (time)	thou wilt continue			
'hek:	••Tho'në ⁿ .	nëñ'io'dīk	ëñ'iek'sek	ne'	oñ'gwe'	gëñ'djik	8
to say:	"Here	so it will con- tinue to be	they (indef.) will continue to eat it	the	man- heing	by and by	
tho'në ⁿ .	oñnagāt'he'	tea'	oñ'hwëñdjia'de'.	Ëñ'hiano ⁿ 'sowë ⁿ 'nhā'		9	
here	they are about to dwell	the where	it earth is present."	Will he thy lodge visit			
ne'	deteiadë ⁿ 'hnoñ'dā'	O'ha'ā'.	Tho'ge'	o'në ⁿ .	ëñ'hāi'hwaneñ'	10	
the	thou he are brothers	It Flint.	At that (time)	now	will he ask questions		
do ⁿ :	ëñ'hëñ'hëñ':	••Gaiñ'	noñ'we'	dī'	dās'hawā'	nëñ'gë ⁿ .	11
	will he it say:	"Where (is)	the place	more- over	thence thou didst bring it.	this one (it is)	
noñwa'ho'dë ⁿ '.	Ëñ'si'hëñ'	dī':	••G'ni'hā'	thagawī'.		12	
kind of thing?"	Thou it wilt say	more- over:	"My father	thence he me it gave."			
Ne'tho'	dī'	niawë ⁿ 'i'	ne'	o'në ⁿ .	hesho'io ⁿ .	Tho'ge'	13
There	more- over	so it came to pass	the	now	there again he had arrived.	At that (time)	
o'në ⁿ .	wā'hanoio'isū'	ne'	onë ⁿ 'hā'.	odjisdāk'dā'	wā'hā'i'ë ⁿ '	o'nī'	14
now	he it ear husked	the	it corn,	it fire beside	he it laid	also	

he roasted the ear. So soon as it became hot, it emitted an odor which was exceedingly appetizing. They, his grandmother's people, smelled it. She said: "Flint, do thou go to see what the Sapling is roasting for himself, moreover." He, the Flint, arose at once, and he ran thither. When he arrived there, he said: "Whence didst thou get that which thou art roasting for thyself?" He said in reply: "It is a matter of fact that my father gave it to me. And it is this that the man-beings who are about to dwell here on the earth will be in the habit of eating." Then Flint said: "My grandmother has said that thou shouldst share some with her." The Sapling replied, saying: "I am not able to do it, and the reason is that she desires to spoil it all. I desire, as a matter of fact, that man-beings, who are about to dwell here on the earth shall continue to eat it, and that it shall continue to be good." Then, verily, the lad returned home. When

1	wā'bade'teiñ'hē ⁿ .	Ganio ^v	wā'o'dāi'hē ⁿ 'hā'	o'nē ⁿ	wā'wadē ⁿ 'sā'ē ⁿ	
	he it roasted.	So soon as	it became hot	now	it scent emitted	
2	nā'ie'	ne'	heiodōngo'di'	wē ⁿ 'sūgā'wī'.	Wā'odis'hwā'	ne'
	that (it is)	the	it is exceeding	it odor is appeti- zing.	They (z.) it smelled	the
3	ho'sodā'hā'.	Wā'gē ⁿ 'hēñ'.		"O'ha'ā'.	sekdo ⁿ 'nā'	dī'
	his grandmother.	She (z.) it said:		"It Flint,	do thou it go to see	more- over what (it is)
4	noñwa'ho'dē ⁿ	hode'skoñ'dā'	ne'	Odēdoñni'ā'.	Dā'hadē ⁿ 'sdā'tei'	
	kind of thing	he himself is roast- ing for	the	It Sapling."	He arose at once.	
5	o'nē ⁿ	ne'tho'	ā'ā'thāā'dat	ne'	O'ha'ā'.	Ne'
	now	there	hence he ran	the	It Flint.	The
6	hwā'hā'io ⁿ	wā'hē ⁿ 'hēñ'.		"Gaiñ'	noñ'we'	dās'hawā'
	thither he ar- rived	he it said:		"Where	the place	dās'hawā'
7	noñwa'ho'dē ⁿ	sade'skoñ'dā'?		Da'hāi'hwā'sā'gwā'	ni'ha'wēñ'.	
	kind of thing	thou it art roasting for thyself?"		Thence he replied	there he it has said:	
8	"G'mi'hā'	se'	thagawi'.	Nā'ie'	ē ⁿ 'ie'ksek	ne'
	"My father	as a mat- ter of fact	thence he gave it to me.	That (it is)	they (indef.) will habitually eat it	the man- being(s)
9	oñnagāt'he'	ne'	tho'nē ⁿ	o ⁿ 'hwēñdjiā'de'.	O'nē ⁿ	ne'
	they (indef.) are about to dwell	the	here (it is)	it earth is present."	Now	the It Flint
10	wā'hē ⁿ 'hēñ'.	"Gawēñ'	ksodā'hā'	a'shenoñ'dā'?		Da'hāi'hwā'
	He it said:	"She it has said	my grand- father	thou it shouldst share with her?"		Thence he
11	sā'gwā'	ne'	Odēdoñni'ā'	wā'hē ⁿ 'hēñ'.	"Hiā'	thakgwe'niā'.
	answered	the	It Sapling	he it said:	"Not (it is)	I it am able to do,
12	nā'ie'	ne'	dīoi'hwā'	ne'	tea'	ēñ'ho'
	that (it is)	the	so its reason is	the where	she it de- sires	ē ⁿ 'khetgē ⁿ 'dā'
13	gagwe'gī'.	Ge'he'	se'	ne'	ē ⁿ 'iek'sek	ē ⁿ 'ioia'nek
	it entire.	I it desire	as a mat- ter of fact	the	they (indef.) it will habitually eat	it will continue to be good
14	ne'	oñ'gwe'	ne'	tho'nē ⁿ	o ⁿ 'hwēñdjiā'ge'.	O'nē ⁿ
	the	man-being(s)	the	here (it is)	it earth on."	Now

he arrived there, he told what he had learned, saying: "The Sapling did not consent to it." She arose at once and went thither to the place where the booth of the Sapling stood. Arriving there, she said: "What kind of thing is it that thou art roasting for thyself?" He replied, saying: "It is corn." She demanded: "Where is the place whence thou didst get it?" He said: "My father gave it to me. And it is this which the man-beings who are about to dwell here on this earth will continue to eat." She said: "Thou shouldst give a share, verily, to me." He answered and said: "I can not do it, and the reason is that thou desirest to spoil it." At that time she said: "It is but a small matter, and thou shouldst pluck off a single grain of corn and give it to me." He said: "I can not do it." She said: "It is a small matter, if thou shouldst give me the mubbin end of the corn ear." He said: "I can not do it. I desire that it shall all be

sho'dēn'diōn'	ne'	haksǎ'á'.	Ne'	o'nē ⁿ .	hoñsa'hā'io ⁿ	wā'-	1
again he departed	the	he child.	The	now	there again he	he	
		(is)			arrived		
hatho'ia'	wā'hē ⁿ 'hēn'.	''Hiia'	thogāiē ⁿ 'i.	ne'	Odēndoñni'ā.		2
it told	he it said:	''Not	there he was	the	It Sapling.		
		(it is)	willing				
Doñdagadēs'dā'	ne'	ho'sodā'hā'	ne'tho'	nhwā'ē ⁿ	tea'	noñ'we'	3
Thence she (z.) sprang	the	his grandmother	there	thither she	the	the	
up at once				went	where	place	
nī'hodē ⁿ 'nos'hē ⁿ	ne'	Odēndoñni'ā.	Hwā'e'io ⁿ	wā'ā'hēn'.	''Ho't		4
there	his thatched	the	It Sapling.	There she ar-	she it said:	'What	
	bower (is)			rived		(it is)	
noñwa'ho'dē ⁿ	sade'skoñ'dā'?	Da'hada'diā'	wā'hē ⁿ 'hēn'.	''Oñē ⁿ '.			5
kind of thing	thou thyself art	He spoke in	he it said:	''It corn."			
	roast-	reply					
'hā."	Wā'gē ⁿ 'hēn'.	''Gaiñ'	noñ'we'	dās'hawā'?	Wā'hē ⁿ 'hēn'.		6
	She (z.) it said:	''Where	the place	thence thou it	He it said:		
		(it is)		didst bring?"			
''G'ni'hā'	thagawi'.	Nā'ie'	ē ⁿ 'iek'sek	ne'	oñ'gwe'	oñmagāt'he'	7
''My father	there he it gave	That	they (indef.)	the	man-being(s)	they (indef.)	
	to me.	(it is)	will continue		are about to	dwell	
			to eat it				
ne'	tho'nē ⁿ .	o ⁿ 'hwēñdjia'ge'.	Wā'gē ⁿ 'hēn'.	''Ā'sgenoñ'dā'			8
the	here	it earth on."	She (z.) it said:	''Thou shouldst			
	(it is)			share it with me			
hī'ia'.	Da'hāi'hwā'sā'gwā'	wā'hē ⁿ 'hēn'.	''Hiia'	thāk'gwe'niā.			9
verily."	Thence he answered	he it said:	''Not	I it am able to do.			
			(it is)				
Nā'ie'	diioi'hwā'	tea'	se'he'	ē ⁿ 'khetgē ⁿ 'dā'.	Tho'ge'	o'nē ⁿ '.	10
That	there its rea-	the	thou it in-	I it will spoil."	At that	now	
(it is)	son (is)		tendest		(time)		
wā'gē ⁿ 'hēn'.	''Nigāi'hwā'ā'	ne'	teioñē ⁿ 'hādā'	ā'se'njodā'gwā'			11
she (z.) it said:	''Just it matter small	the	it grain of corn	thou it shouldst			
	(is)		single	pluck out			
nā'ie'	doñdas'gwē ⁿ '.	Wā'hē ⁿ 'hēn'.	''Hiia'	thāk'gwe'niā."			12
that	thou it shouldst give	He it said:	''Not	I it am able to do."			
(it is)	to me."						
Wā'gē ⁿ 'hēn'.	''Nigāi'hwā'ā'	ne'	doñdas'gwē ⁿ	ne'	oko ⁿ '.		13
She (z.) it said:	''Just it matter small	the	thence thou it shouldst	the	it imma-		
	(is)		give to me	ture end			
se'ē ⁿ 'dā'.	Wā'hē ⁿ 'hēn'.	''Hiia'	thāk'gwe'niā.	Ge'he'	gagwe'gī'		14
(of the corn-ear)."	He it said:	''Not	I it am able to do.	I it desire.	it whole		
		(it is)					

good, so that the man-beings shall continue to eat it." At that time she became angry and she came forward, and, taking up some ashes, cast them on what he was roasting, and that was now spoiled. She said: "Thou desirest that that which they will continue to eat shall continue to be good. There, it will now be different." Thrice did she repeat the act that spoiled it. Then the Sapling said: "Why hast thou done that deed?"

Now again, another thing; he had a pot wherein he heated water. Then from the ear of corn he plucked a single grain of corn, and he put it therein, saying: "Thus shall man-beings be in the habit of doing when they prepare food for eating." Then he placed the corn in a mortar, and also said: "In this manner also shall man-beings, who are about to dwell here on the earth, continue to do." Then he took from its stand the pounder and brought it down once, and it became

1	é ^o ioá'nek it will be good	é ^o iek'sek they (indef.) it will continue to eat	ne' the	oñ'gwe'." man-being(s)."	Tho'ge' At that (time)	o'né ^o now	wá'oná'- she (z.)
2	khwé ^o 'há', became angry,	dawa'déñ'diá' thence she (z.) started forward	wá'tga'gwá' she (z.) it took up	ne' the	o'gé ^o 'há' it ashes	ne'tho' there	
3	wá'gáie ^o 'dá' she (z.) it dashed against	tea' hode'skoñ'dá' the he it is roasting for where himself so	o'né ^o now	ne' ná' the that one	wá'ga'hetgé ^o 'dá'. she (z.) it spoiled.		
4	Wá'gé ^o 'hén': She (z.) it said:	"Se'he' Thou it intendest	é ^o ioá'nek it will be ever good	tea' the where	é ^o iek'sek. they (indef.) will habitually eat it.	Tho' o'né ^o There, now	
5	o'ia' it is other	né ^o io'dik." so it will con- tinue to be."	Á'sé ^o Three	nwá'wadiet'á' so she (z.) it re- peated	tea' the where	wá'ga'hetgé ^o 'dá' she (z.) it spoiled.	
6	O'né ^o Now	ne' the	Odéñdoñni'á' It Sapling	wá'hé ^o 'hén': he it said:	"Ho't (why)	ná' that one	ne'tho' there
7	nwá'sie'á' /" so thou it didst do?"						
8	O'né ^o Now	he' again	o'ia' it is other	hotná'djá'ie ^o he has a Kettle set for himself	ne'tho' there	wá'ha'hnekadai'há'dá'. he water heated.	
9	Tho'ge' At that (time)	o'né ^o now	ono ^o 'kwé ^o 'iá'ge ^o it ear of corn on	teioné ^o 'hádiá' it grain of corn one (18)	wá'ha'nioda'gwá', he plucked it off,		
10	ne'tho' there	hwá'hok', thither he it immersed,	wá'hé ^o 'hén': he it said:	"Ne'tho' Thus	oñ'gwe' man-being(s)	né ^o ieieño- such their method of doing kind of will	
11	dé ^o 'k continue to be	né ^o ieie' hák so they it will continue to do	ne' the	é ^o iekhon'niá' the one food will prepare	ne' the	é ^o iondekhon'niá'. the one food will eat."	
12	Tho'ge' At that (time)	ga'niga'dagon'wá' it mortar in	wá'ha'é ^o he it put in	ne' the	one ^o 'há', it corn,	wá'hé ^o 'hén' he it said	
13	o'mi': also:	"Tho'né ^o This way	né ^o ieie' hák so one it will continue to do	ne' the	oñ'gwe' man-being(s)	oñnagát'he' they (indef.) are about to dwell	ne' the
14	tho'né ^o here	o ^o 'hwéñdjá'de'. it earth is present."	O'né ^o Now	wá'ha'nioda'gwá' he it took from standing	ne' the	ioñthe'- one it uses to pound	

finished perfect meal. He said: "Thus it shall continue to be; thus shall be the manner of preparing meal among the man-beings who are about to dwell here on the earth." At that time she, his grandmother, came forward and heard what he was saying. She arrived there, and said: "Sapling, thou desirest that the man-beings shall be exceedingly happy." She went forward, and, taking off the pot from the fire, put ashes into the hot water. Now, moreover, she took the ear of corn, shelled it, and put the corn into the hot water. She said: "This, moreover, shall be their manner of doing, the method of the man-beings." At that time the Sapling said: "Thou shouldst not do thus." His grandmother did not obey him. Thence, it is said, originated the evil that causes persons customarily to speak ill when

dā'gwā'	sga'dā'	da'hā'sē ⁿ 'dā'	gāiēnēndā'ī'	gathe'tchi'sā'ī'	1			
	one it is	he it brought-down	it is finished	one it meal has finished				
wā'wa'do ⁿ '	Wā'hē ⁿ 'hēn'':	'' Ne'tho ^s	nē ⁿ io' ⁿ dik,	ne'tho ^s	2			
it became.	He it said:	'' There	so it will con- tinue to be,	thus				
nē ⁿ gāiēno' ⁿ dē ⁿ k	ne'	ē ⁿ iethe'tcho ⁿ 'niā'	ne' ⁿ	o ⁿ 'gwe'	ne' ⁿ	3		
so its method of doing will continue to be	the	one it meal will make	the	man-being(s)	the			
tho'nē ⁿ '	o ⁿ nagāt'he'	o ⁿ 'hwēndjā'ge ⁿ '.	Tho'ge ⁿ '	o ⁿ ē ⁿ '	dawa'dēn' ⁿ '	4		
here	they (indef.) are about to dwell	it earth on."	At that (time)	now	thence she started			
diā',	da'we' ne'	ho'sodā'hā'	gotho ⁿ 'de'	ne'	nā'ie' i'ha'do ⁿ 'k.	5		
forward,	thence she (z.) came	the his grandmother	she it heard	the	that he it kept say- (it is) ing.			
Ne'tho ^s	wā'gā'io ⁿ '	wā'gē ⁿ 'hēn'':	'' Odē ⁿ do ⁿ ni'ā'	se'he' ⁿ	6			
There	she (z.) arrived	she (z.) it said:	'' It Sapling	thou it intendes ⁿ '				
ē ⁿ 'iagoteē ⁿ ino ⁿ 'nik	ne'	o ⁿ 'gwe'	nā'ie'	ne'	heia ⁿ wēngo'dī'.	7		
they (indef.) will con- tinue to be happy	the	man-being(s)	that (it is)	the	it is exceeding."			
Wā'wa'dēn'diā'	wā'ganā'djiodā'gwā'	ne'	odjisdā'ge'	ganā'djiot	8			
She (z.) started forward	she (z.) it kettle took up	the	it fire on	it kettle stands				
o'gē ⁿ 'hā'	wā'ok	tea'	io'hnegadai'hēn'.	O ⁿ ē ⁿ '	dī' onē ⁿ 'hā'	9		
it ashes	she (z.) it im- merged in	the where	it water (is) hot.	Now	more- over			
wā'tga'gwā'	wā'ganē ⁿ 'hogēn'ā'	ne'tho ^s	oo'	hwa'ok	tea'	10		
she (z.) it took up	she (z.) it corn shelled	there	so	thence she (z.) it immersed where	the			
no ⁿ 'we'	o'hnegadai'hēn'.	Wā'gē ⁿ 'hēn'':	'' Tho'nē ⁿ '	dī'	nē ⁿ 'ieie' ⁿ '	11		
the place	it water is hot.	She (z.) it said:	'' This way	more- over,	so they (in- def.) it will			
'hāk	nē ⁿ 'ieie ⁿ mo' ⁿ dē ⁿ k	ne'	o ⁿ 'gwe'.	'' Tho'ge ⁿ '	o ⁿ ē ⁿ '	ne' ⁿ	12	
continue to do	so their method of doing will be in kind	the	man-being(s)."	At that (time)	now	the		
Odē ⁿ do ⁿ ni'ā'	wā'hē ⁿ 'hēn'':	'' Ā'gwi'	ne'tho ^s	nā'sie'ā'.	Hijā'	13		
It Sapling	he it said:	'' Do it not	thus	so thou it shouldst do."	Not (it is)			
de'agogāiē ⁿ 'ī'	ne'	ho'sodā'hā'.	Tho'ge ⁿ '	iā'kē ⁿ ,	nido ⁿ 'ni'ī'	14		
she it consented to	the	his grandmother.	At that (time),	it is said,	there it went wrong			
nā'ie'	ne'	wā'hē'tgē ⁿ '	gē ⁿ 's	de'hodi'thā'	tea'	niga'ha'wi'	ne' ⁿ	15
that (it is)	the	it is evil	custom- arily	they are talking	the where	it (the time)		

they prepare food. And, it is said, she stated her wish, thus: "This, as a matter of fact, shall be the manner of doing of the man-beings." It so continued to be. The Sapling kept saying: "The way in which thou hast done this is not good, for I desire that the man-beings shall be exceedingly happy, who are about to dwell here on this earth."

Now at that time the Sapling traveled about over the earth. Now there was a large expanse of earth visible. There was a mountain range, visible river courses, and a high clay bank, near which he passed. Now, verily, he there pondered many times. Then he made the bodies of the small game, the bodies of birds. All were in twos, and were mated, in all the clans [kinds] of birds. The volume of the sound made by all the various kinds of bird voices as they talked together was terrifying. And the Sapling kept saying: "Thus this shall continue to be, whereby the man-beings shall habitually be made

- 1 iekhoñniá'há. Nā'ie' ne' wā'ā'hēñ': "Nē'tho' so' nē'ieñno'-
they (indef.) pre- That the she it said: "There as a mat- so their method
pare food. (it is) ter of fact of doing
- 2 dē'k ne' oñ'gwe'. Wā'dwatgoñ'dē' ne'tho' nī'io't. l'ha'do'k
will be the man-being(s)." It became fixed there so it is. He it kept
in kind (thus) saying
- 3 ne' Odēñdoñni'ā': "Hiiā' de'oiā'ne' tea' nwa'sie'ā. Ge'he'
the It Sapling: "Not it is good the where so thou it I it desire
(it is) didst do.
- 4 heiotgoñdā'gwi' skēñ'no'ñ' ā'igotcēñnoñ'nik ne' oñ'gwe'
it will be immeasurably well (it is) they (indef.) will be the man-being(s)
happy
- 5 tho'nē' o'hwēñdjiā'de' oñagāt'he'."
here (it is) it earth is present they (indef.) are
about to dwell."
- 6 Tho'ge' o'nē' ne' Odēñdoñni'ā' wā'thadawēñ'ie' tea'
At that now the It Sapling he traveled about the
(time) where
- 7 o'hwēñdjiā'de'. O'nē' gowa'nē' tea' o'hwēñdjiā'de'. Onoñda'-
it earth is present. Now it much (is) the where it earth is present. It mountain
- 8 hā'die', gē'ñ'ho'ñ'hwāde'ño', degā'daetei'hā'die' ne'tho' wā'ha-
rises extend- it stream stands forth it clay tall extends there he it
ing along, severally, along
- 9 doñgo'đā'. O'nē'ñ' hī'ia' ne'tho' wā'hēñno'ñ'doñ'ño'. O'nē'ñ'
passed. Now verily there he thought repeatedly. Now
- 10 wā'hāñ'doñ'niā' ne' goñđi'io' nigoñđiio'đā's'ā'. Gagwe'gī'
he its (their) body the they (z.) so they (z.) are small
male animals bodied. It all
- 11 degñi'hā'die', odinia'gī', gagwe'gī' tea' niodi'sei'ge' ne'
two they two are they (z.) are it all the so it breed is in the
each, married, where many number
- 12 goñđi'io'. Deiodeno'hiani'đi' tea' nigāi'sdowa'nē'ñ' ne'
they (z.) are It is terrifying the where so it noise large (is) the
animals.
- 13 goñđi'io' nhwā'tgoñdiwēñnage' odit'hā'. Nā'ie' ne' Odēñ-
they (z.) are every their (z.) language in they (z.) That the
animals number (is) are talking. (it is) it
- 14 doñni'ā' hot'hā' i'ha'do'k: "Nā'ie' nē'io'đik ne' oñ'gwe'
Sapling he is ne it is saying: "That so it will con- the man-
talking (it is) tinue to be being(s)

happy." And now he made the bodies of the large game animals. He finished the bodies of two deer, and the two were mates. "There, that is sufficient to fill the whole earth," he said. He made all the various kinds of animals severally. All were in twos, and they, each pair, were mates [male and female].

At that time he, the Sapling, again traveled. Now the earth had grown to a very great size, and continued to grow. So now Flint became aware that the animals were ranging about. After a while then Flint concealed all the bodies of the animals. There in the high mountain was a rock cavern whereinto he drove all the animals. And then he closed it with a stone. Then Sapling became aware that the animals no longer roamed from place to place. Now, at this time, he again traveled over the entire earth. He saw on this side a

ö ⁿ igawëntgade'dä'gwik."	Nä'ie'	ne'	nä'ie'	o ⁿ 'kë ⁿ '	ne'	goñdi-	1
it them will make happy thereby."	That	the	that	next in	the	they (z.)	
	(it is)		(it is)	time	they (z.)	are	
go'wän ⁿ 's	ne'	goñdi'io'	wä'häiä'doñniä'hëñ'.	Skëñmoñdo ⁿ '			2
large in size	the	they (z.) are	he their several bodies	Deer			
		animals	formed.				
degiä'dage'	odiniä'gri'	wä'thas'ä'.	"Ne'tho'	hä'degäie't'			3
they two body in	they (z.) are	he them two	"There (it is)	just it is suf-			
number (are)	married	finished.		ficient			
dë ⁿ ga'hëñ'nhä'	tea'	niiö ⁿ 'hwëñ'djiä'."	wä'hë ⁿ 'hëñ'.	Gagwe'gri'.			4
it will be filled	the	so it earth is large."	he it said.	It all			
	where						
hä'deganio'däge'	wä'häiä'doñniä'hëñ'.	Gagwe'gri'	degiä'dage'-				5
just it animal in	he its body formed severally.	It all	they (z.) two body				
every number is			(is) each in				
hä'die'	odiniä'k'së ⁿ '.						6
number	they (z.) are						
	severally married.						
Tho'ge'	o'në ⁿ '	he'	doñsa'hadawëñ'ie'	ne'	Odëñdoñni'ä'.		7
At that	now	again	there again he traveled	the	It Sapling.		
time							
O'në ⁿ '	gowa'në ⁿ '	tea'	o'hwëñ'djiä'de'	ododi'hä'die'.	Da'.		8
Now	it much (is)	the	it earth is present	it is growing in	So.		
		where		size.			
o'në ⁿ '	wä'batdo'gä'	ne'	O'ha'ä'	tea'	deioñnadawëñ'ie'	ne'	9
now	he it noticed	the	It Flint	the	they (z.) are travelling	the	
			where				
goñdi'io'.	Diëñ'hä'	gwä'	o'në ⁿ '	ne'	O'ha'ä'	wä'häiä'da'se'dä'	10
they (z.) are	After a	seem-	now	the	It Flint	he their bodies	
animals (game).	while	ingly				concealed	
gagwe'gri'.	Ne'tho'	tea'	onoñda'hä'gowa'në ⁿ '	ne'tho'	ostë ⁿ 'hä'		11
it all.	There	the	it mountain rises great	there	it rock		
		where					
ga'hëñ'dä'	ne'tho'	gagwe'gri'	wä'häiä'dinio ⁿ 'dä'	ne'	goñdi'io'.		12
cavern has	there	it all	he their bodies	the	they (z.) are		
			impounded		animals.		
O'në ⁿ '	ne'	ostë ⁿ 'hä'	da'hadji'heda'gwä'.	O'në ⁿ '	wä'batdo'gä'		13
Now	the	it rock	there he it used to close it.	Now	he it noticed		
ne'	Odëñdoñni'ä'	tea'	hiä'.	de'sgoñ'ne's	ne'	goñdi'io'.	14
the	It Sapling	the	(not	again they (z.) go	the	they (z.) are	
		where	(it is)	about habitually		animal.	
Tho'ge'	o'në ⁿ '	wä'thadawëñ'ie'	tea'	niiö ⁿ 'hwëñ'djiä'.	Wä'ha-		15
At that	now	he traveled	the	so it earth is large.	He looked		
(time)			where				

mountain range. He went thither, and he arrived where the opening of the cavern was. And he then took up the great stone and opened it again. Now, he looked therein and saw that the animals abode in that place. "Do ye again go out of this place," he said. Then they came out again. And it was done very quickly. And all those that fly took the lead in coming out. At that time they, his grandmother and Flint, also noticed that the animals again became numerous. And then Flint ran, running to the place where the rock cavern was. He reached the place while they were still coming out. And he, by at once pulling down the stone again, stopped up the cavern. Verily, some of them failed, and they did not get out, and at the present time they are still there. And it came to pass that they

- | | | | | | | | |
|----|---|------------------------------------|---|--|---|---|---------------------------|
| 1 | tgat'hwā'
about | nēn'
this way | bāgwā'
toward | dīionōndā'hā'.
there it mountair rises. | Ne'tho'
There | nhwā'he'.
thither he went. | |
| 2 | hwā'hā'io'
there he arrived | ne'tho'
there | gwā'
seem-ingly | oga'hēn'dā'
it has an opening | tea'
the where | ne'tho' io'sa'de'.
there it cavern present is. | |
| 3 | Wā'tha'gwā'
He it took up | ne'
the | gastē'hā'gowa'nē'
it rock large (is) | wā'hadji'heda'gwā'.
he it unclosed. | O'nē'
Now | | |
| 4 | ne'tho'
there | wā'hatgat'hwā'
he looked | wā'ha'gē'
he it saw | ne'tho' goñni'dēn'
there they (z.) abide, | ne' gā'io'.
the (it) game (animals). | | |
| 5 | "Saswāiagē'nā'
"Again do ye emerge | ne'
the | tho'nē',
here," | wā'hēn'hēn'.
he it said. | Tho'ge'
At that (time) | o'nē'
now | |
| 6 | sagoñdiagē'nā'.
again they emerged. | Agwa's
Just as much as possible | tea'
the where | nijo'sno'we'.
so it is rapid. | Nā'ie'
That (it is) | dagoñdi'-
there they (z.) came | |
| 7 | 'hēnt
ahead | tea'
the where | nioñ'
so it is much (many). | degoñdide'nā'.
they (z.) fly. | Gagwe'gī'
It all | sagoñdiagē'nā'.
again they (z.) emerged. | |
| 8 | Tho'ge'
At that (time) | o'uō'
now | wā'hiatdo'gā'
they two it noticed | ne'
the | ho'sodā'hā'
his grandmother | ne' O'ha'ā'
the It Flint | |
| 9 | o'nī'
also | ne'
the where | tea' sāioñmatgā'dē'nā'
again they (z.) became numerous | ne'
the | goñdi'io'.
they (z.) are animal. | O'nē'
Now | tho'ge'
at that (time) |
| 10 | wā'thā' dat
he ran | ne'
the | O'ha'ā'
It Flint | ne'tho'
there | nhwā'hadak'he'
thither he ran | tea' noñ'we'.
the where the place | |
| 11 | diiostē'hāga'hēn'dā'.
there it rock opening has. | Hwā'hā'io'
There he arrived | tea'
the where | noñ'we'.
there they (z.) were coming forth | diiodiagē'nā'.
there they (z.) were coming forth | | |
| 12 | Nā'ie'
That (it is) | ne'
the | hāiā'dagoñdā'die'
his body kept right on | doñda'hā'sē'nā'dā'
thence again he it dropped | ne'
the | ostē'nā'
it rock | |
| 13 | sa'hadji'he'dēn'.
again he it closed up. | Ne'tho'
There | hi'ā'
verily | o'diā'k
they are some | dāidino'wēn'.
there they failed | hiā'
not (it is) | |
| 14 | dē'teodiagē'nā'.
again they (z.) emerged, | ne'tho'
there | ne'
the | o'n'kē'
at present | tgoñni'(dēn'.
there they (z.) abide, | Ne'tho'
There | |

were changed, becoming otgon [malefic], and the reason that it thus came to pass is that some customarily put forth their orenda for the purpose of ending the days of the man-beings; and, moreover, they still haunt the inside of the earth.

At this time Sapling again traveled about. Then he was surprised that, seemingly, a man-being came toward him, and his name was Hadu'i. They two met. The man-being Hadu'i, said: "Where is the place whence thou dost come?" The Sapling said: "I am going about viewing the earth here present. Where is the place whence thou dost come?" Hadu'i said: "From here do I come. I am

niawé ⁿ 'i	tea'	wá'dwatde'ni	o'tgo ⁿ ' ^a	wá'wa'do ⁿ ,	ná'ie'	dáioi-	1	
so it came to pass	the- where	it (they) changed themselves	otgon	it (they) became,	that (it is)	it was		
hwá'k'he'	tea'	ne'tho'	nwá'awé ⁿ 'há'	ná'ie'	ne'	o'diá'k	ná'ie'	2
reason	the- where	there	so it came to pass	that (it is)	the- they (z.) are some	that (it is)		
deioinnadé ⁿ noñda'gwí'	ne'	áagawé ⁿ 'ni'sei'kdá'gwé ⁿ	ne'	oñ'gwe'			3	
they (z.) are for it emitting orenda	the	they (z.) would cause days to end for them	the	man- being(s),				
ná'ie'	ne'	dí'	ne'	o ⁿ 'hwéñdjiagon'wá'	tgóñ'ne's.		4	
that (it is)	the	more- over	the	it earth in (side), there they (z.) go about habitually.				
Ne'tho'	nigé ⁿ '	o'né ⁿ	he'	doñsa'hadawéñ'ie'	ne'	Odéñdoñ-	5	
There	so it is distant	now	again	there again he trav- eled about	the	It Sapling.		
ni'á'	Tho'ge'	o'né ⁿ	wá'hadiéñ'há'	gwá'	da'he'	ne'	hén'gwe'	6
	At that (time)	now	he was surprised,	seem- ingly,	thence he is coming	the	he man-being (s).	
ná'ie'	ne'	Hadu'i' ^b	háia'dji.	Wá'thiadá'nhá'.	Wá'hé ⁿ 'hén'	ne'	7	
that (it is)	the	Hadu'i'	he is called.	They two met.	He said	the		
hén'gwe'	ne'	Hadu'i':	"Gaiñ'	noñ'we'	noñda'se'?"	Wá'hé ⁿ -	8	
he man-being	the	Hadu'i':	"Where	the place	thence thou didst come?"	He said		
'hén'	ne'	Odéñdoñni'á':	"Agekdoñnioñ'die's	tea'	io ⁿ 'hwéñdji-		9	
the	It Sapling:	"I them am going about viewing	the	where	it earth is pres- ent.			
á'dé.	Gaiñ'	ni's	noñ'we'	noñda'se'?"	Wá'hé ⁿ 'hén'	ne'	10	
	Where	the thou	the place	thence thou didst come?"	He it said	the		
Hadu'i':	Tho'né ⁿ	noñda'ge'	dewagadawéñie'há'die'.	l'	hí'ia'		11	
Hadu'i':	"Here	thence I did come	I am traveling about.	1	verily			

^aIn English there is no approximately exact equivalent of the term otgon, which is an adjective form denotive of the deadly, malefic, or pernicious use of orenda or magic power reputed to be inherent in all beings and bodies. It usually signifies deadly in deed and monstrous in aspect.

^bThe Onondagas call this personage Hadu'i', the Senecas, Shagodiowegowá, and the Mohawks, Akoñwárá. The Onondaga name is evidently connected with the expression hadu'a, signifying "he is hunch-backed," in reference to the stooping or crouching posture assumed by the impersonator, to depict old age. The Seneca name means, "He, the Great One, who protecteth human beings," and the Mohawk name, "The Mask," or "It, the Mask." All these names are clearly of late origin, for they refer evidently to the being as depicted ceremonially in the festival for the new year. The orenda or magic power of this being was believed to be efficacious in warding off and driving away disease and pestilence, as promised in this legend, and hence the Seneca name. The Mohawk epithet arose from the fact that the impersonator usually wears a mask of wood. But these etymologies do not give a definite suggestion as to what natural object gave rise to this personification, this concept. But from a careful synthesis of the chief characteristics of this personage, it seems very probable that the whirlwind lies at the foundation of the conception.

going about traveling. Verily, it is I who am the master of the earth here present." At that time the Sapling said: "I it is who finished the earth here present. If it so be that thou art the master of the earth here present, art thou able to cause yonder mountain to move itself hither?" Hadu'i said: "I can do it." At that time he said: "Do thou, yonder mountain, come hither." Then they two faced about. Sometime afterward they two now faced back, and, moreover, saw that the mountain had not changed its position. At that time Sapling said: "Verily, thou art not the master of the earth here present. I, as matter of fact, am master of it. Now, next in time, I will speak." He said: "Do thou, yonder mountain, come hither." Now they two faced about. And as quickly as they two faced about again the mountain stood at their backs. The Sapling said: "What sayst thou? Am I master of it?" Then Hadu'i said: "It

- 1 giã dagwe'ni'io' tea' oⁿhwēndjia'ge.' Tho'ge' wãhēⁿhēn'
I it am master of the where it earth on." At that time he it said
- 2 ne' Odēndoñni'ã: "I' aksã'i' tea' ioⁿhwēndjia'de'. Tho'
the It Sapling: "I I it finished the where it earth is present. Thus,
- 3 gwã' ēñ'k do'gēⁿs i's siã dagwe'ni'io' tea' ioⁿhwēndjia'de',
seem- ingly, be it may it is true thou thou it art master the where it earth is present,
- 4 sagwenioñ-khēⁿ' gã'e' noñda'we' tea' sigēⁿ' diionoñda'hã'!
thou it art able art thou hither thence it would come the yonder where it is there it mountain rises?"
- 5 Wãhēⁿhēn' ne' Hadu'i: "Ē'kgwe'niã." Tho'ge' o'neⁿ
He it said the Hadu'i: "I it will be able to do." At that time now
- 6 wãhēⁿhēn': "Gã'e' noñda'se' sigēⁿ' diionoñda'hã." Tho'ge'
he it said: "Hither thence do thou come yonder it is there it mountain rises up." At that (time)
- 7 wãhiatga'hade'ni'. Gãñ'gwã nwãoñni'she' o'neⁿ doñsa'hiatga'ha-
they two faced about. Some (time) So (long) it listed now again they two faced back
- 8 de'ni' o'neⁿ dī' hoñsa'hiatga'hwã gadogēⁿ' ni'dio't tea' onoñ-
now more- over again hence they two looked it unchanged (18) so there the it is where the moun-
- 9 dã'hã'. Tho'ge' ne' Odēndoñni'ã wãhēⁿhēn': "Hiã' hi'ã'
tain rises up. At that (time) the It Sapling he it said: "Not (it is) verily,
- 10 de'siã dagwe'ni'io' tea' oⁿhwēndjia'de'. I' se' giã dagwe'ni'io'.
thou it art master of the where it earth is present. I it is a mat- ter of fact I it am master of.
- 11 O'neⁿ i' oⁿ'keⁿ de'tgada'diã." Wãhēⁿhēn': "Gã'e' noñ-
Now I next in turn I will talk out." He it said: "Hither thence do
- 12 da'se' sigēⁿ' disnoñda'hã." O'neⁿ wãhiatga'hade'ni'. Ne'tho'
thou yonder there thou mountain Now they two faced about. There come it is art rising up."
- 13 niio'sno'we' deshoñnatga'hade'niõn' o'neⁿ ni'sho'ne' diionoñ-
so it is rapid they two again faced back now there their two backs at there it mountain
- 14 dã'hã'. Wãhēⁿhēn' ne' Odēndoñni'ã: "Hate'kwĩ, i' gwēñ-
rises up. He it said the It Sapling: "What sayst thou, I I it am

is true that thou art master of it. Thou hast finished the earth here present. Thou shouldst have pity on me that I may be suffered to live. I will aid thee, moreover. Verily, thou dost keep saying: 'Man-beings are about to dwell here on the earth here present.' In this matter, moreover, will it continue to be that I shall aid and assist thee. Moreover, I will aid the man-beings. Seeing that my body is full of orenda and even otgon, as a matter of fact, by and by the man-beings will be affected with mysterious ills. Moreover, it will be possible for them to recover if they will make an imitation of the form of my body. I, who was the first to travel over the earth here present, infected it with my orenda. And, verily, it will magically conform itself to [be marked by] the lineaments of my body. Moreover, this will come to pass. If it so be that a man-being becomes ill by the contagion of this magic power, it is here that I will aid thee. And the man-beings will then live in contentment. And,

ní'io'.	Tho'ge'	wá'hě ⁿ hě ⁿ '	ne'	Hadu'i':	Do'gě ⁿ s	i's	1	
master of.	At that time	he it said	the	Hadu'g':	"It is true	thou		
swěnni'io'.	I's	sáicěnněnda't	tea'	io ⁿ 'hwěndjia'de'.	Ā'sgidě ⁿ 'á		2	
thou it art mas- ter of.	Thou	thou it hast fin- ished	the where	it earth is present.	Thou shouldst have mercy on me			
ago'n'hek.	Ē ⁿ goniá'dage'nhá'	dí'.	l'sa'do'k	hí'ia'	oñ'gwe'		3	
I should con- tinue to live.	I thee will aid	more- over.	Thou it art saying	verily	man- beings			
hoñnagát'he'	ne'	tho'ně ⁿ	io ⁿ 'hwěndjia'de'.	Tho'ně ⁿ	dí'		4	
they (z.) are about to dwell	the	here	it earth is present.	Here	more- over			
ně ⁿ 'io'dik	ě ⁿ goniě'náwá's	ě ⁿ goniá'dage'nhá'.	Ē ⁿ kheciá'dage'nhá'				5	
so it will con- tinue to be	I thee will assist	I thee will aid.	I them will aid					
dí' ne'	oñ'gwe'.	Ná'ie'	ne'	ioč ⁿ 'dāe'	o'tgo ⁿ '	dí' se'	6	
more- over	the man- beings.	That (it is)	the	it orenda is possessed of	otgon (it is)	more- over as a mat- ter of fact		
ne'	giá'di'gě ⁿ .	Gě ⁿ 'dji'k	ě ⁿ 'agodianě ⁿ 'nhá'	ne'	oñ'gwe'.	Ē ⁿ 'wa'do ⁿ '	7	
the	my body on.	By and by	they will be affected by mystic ills	the	man- beings.	It will be possible		
dí' ne'	ě ⁿ 'teion'do ⁿ '	dogá't-khě ⁿ '	dě ⁿ 'ioñde'niě ⁿ dě ⁿ 'dā'	tea'			8	
more- over	the again one will recover one's self	if it so be,	is it, one it will make in the pattern of it	the where				
nigiá'do'dě ⁿ '.	Agadiě ⁿ tgá'hwí'	dwagadiě ⁿ 'dī'	dewagadawó ⁿ '				9	
such my body (is) as in kind.	My body has affected it (with orenda)	I was the first one	I traveled about					
tea'	o ⁿ 'hwěndjia'de'.	Ná'ie'	ne'	hí'ia'	ě ⁿ 'ioná'gě ⁿ '	tea'	10	
the where	it earth is present.	That (it is)	the	verily	it it will pattern after	the where		
nigiá'do'dě ⁿ '.	Tho'ně ⁿ	dí'	ně ⁿ 'iawě ⁿ 'há'.	Dogá't	ě ⁿ 'agodiě ⁿ 'sě ⁿ '.		11	
such as my body is in kind.	Here	more- over	so it will come to pass.	If it so be	one will become ill from magic			
gai ⁿ 'nhá'	ne'	oñ'gwe'	ná'ie'	ne'	ne'tho'	noñ'we'	ě ⁿ 'goniě ⁿ '	12
potence	the man- being	that (it is)	the	there	the place	I thee will		
náwá's.	Skě ⁿ 'no ⁿ '	ě ⁿ 'ioñno ⁿ 'doñnio ⁿ 'hek	ně ⁿ '	oñ'gwe'.	Ná'ie'	dí'	13	
assist.	Well (it is)	they will continue to think repeatedly	the man- beings.	That (it is)	That (it is)	more- over		

moreover, they must customarily greet me by a kinship term, saying: 'my Grandfather.' And when, customarily, the man-beings speak of me they must customarily say: 'our Grandfather'; thereby must they designate me. And I shall call the man-beings on my part by a kinship term, saying: 'my Grandchildren.' And they must make customarily a thing of wood which shall be in my likeness, being wrought thus, that will enable them to go to the several lodges, and, moreover, they who thus personate me shall be *hodu'i*.^a They must employ for this purpose tobacco [native tobacco]. It will be able to cause those who have become ill to recover. There, moreover, I shall take up my abode where the ground is wild and rough, and where, too, there are rock cliffs. Moreover, nothing at all obstructs me [in seeing and hearing or power]. So long as the earth shall be extant so long shall I remain there. I shall

1	dē ⁿ ioñkno ⁿ hēñ ⁿ 'khwāk	ne [']	ē ⁿ ia'hēñ [']	gē ⁿ 's:	'Ksodā'hā ['] ,
	they (indef.) will greet me by the relationship term	the	one it will say	cus- tomarily:	'My Grand- father.'
2	Nā'ie' ne ['] o'ne ⁿ	gē ⁿ 's	i'	ē ⁿ ioñgwatho'ia'	ē ⁿ ia'hēñ ['] gē ⁿ 's:
	That (it is) the now	cus- tomarily	I	one me will tell of	one it will cus- tomarily: say
3	'Shedwa'sodā ['] ,	nā'ie'	ē ⁿ ioñgnā'do ⁿ 'khwāk	ne [']	oñ'gwe'. O'ne ⁿ
	'Our Grandfather,'	that (it is)	they (indef.) me will use it to designate	the	man- beings. Now
4	ne ['] i' ne ['] oñ'gwe':	'Kheide'sho ⁿ 'ā ['] ,	dē ⁿ kheño ⁿ hēñ ['] 'khwāk.		
	the I the	man- being:	'My Grandchildren several.'	I them will greet by the re- lationship term.	
5	Nā'ie' dī ['] ne ['] ē ⁿ ie'sēñ'niā'	gē ⁿ 's	ne ['] tea'	nigiā'do ['] dē ⁿ	ne [']
	That (it is) more- over	the one it will make	cus- tomarily	the where as in kind	the
6	o'hwōñ'gā'	dē ⁿ gaiēñdā'gwik,	nā'ie'	ē ⁿ gagwe'niā'	nā'ie' tea' gono ⁿ .
	it wood	it it will resemble,	that (it is)	it it will be able to do	that the (indef.) where they
7	sāieñ'do ⁿ	ne ['] tho'	nhē ⁿ hēñ'ne ['] ,	ne ['] tho'	dī ['] nē ⁿ 'hadiie'ā' ne [']
	lodges have severally	there	thither they (m.) will go	there	more- over so they (m.) it will do
8	hoñdu'i'	ne ['] i'	ē ⁿ ioñgadiā'doñdā'gwā'	tea'	nigiā'do ['] dē ⁿ . Oñ ⁿ .
	they (m.) are hadu'i'	the I	they (indef.) my person will represent thereby	the where as in kind.	It
9	gwā'oñ'we'	gē ⁿ 's	ē ⁿ ioñdieā'dā'gwā'.	Ē ⁿ gagwe'niā'	ē ⁿ djoñ'do ⁿ
	tobacco na- tive	cus- tomarily	one it it will use to do.	It it will be able to do	again one will be well (=become one's self again)
10	ne ['] gono ⁿ hwāk'dāñik.	Ne ['] tho'	dī ['] noñ'we'	nē ⁿ gadiēñ ['] ne ['] tea'	
	the they (indef.) ill are severally.	There	more- over the place	I myself the the will place where	
11	noñ'we'	odo ⁿ hwēñdjiat'gī's	tea ['] o'	degaste ⁿ 'he'niō ⁿ .	Hiā [']
	the place	it earth is wild severally	the where too	it rock rises severally.	Not (it is)
12	stē ⁿ ' dī ['] de'wagadawē ⁿ 'das.	Nā'ie'	dī ['] tea'	ne ⁿ ioñmī'she'	
	any- thing more- over	it me obstructs (my sight, hearing, or power).	That (it is)	more- over where long	so it will last
13	ē ⁿ io ⁿ hwēñdjiā'dek	ne ['] tho'	ē ⁿ gī'dēñ'dak.	Ē ⁿ kheia'dage'nhē ⁿ 'k	dī [']
	it earth will be present	there	I will continue to abide.	I them will continue to aid	more over

^a Masculine plural of hadu'i'.

continue to aid the man-beings for that length of time." There, it is said, is the place wherein all kinds of deadly ills begot themselves—fevers, consumptions, headaches—all were caused by Hadu'i.

Now, at that time the Sapling again traveled. He again arrived at his lodge, and he marveled that his grandmother was angry. She took from its fastening the head, which had been cut off, of his—the Sapling's—dead mother, and she carried it away also. She bore the head away with her. When she had prepared the head, it became the sun, and the body of flesh became the nocturnal light orb. As soon as it became night, the elder woman-being and, next in order, Flint departed, going in an easterly direction. At the end of three days, then said Sapling: "I will go after the diurnal orb of

ne'	oñ'gwe'	ne'tho'	nigāi'hwes."	Ne'tho',	iā'kē ⁿ ,	noñ'we'	1	
the	man- beings	there	so it matter is long."	There (It is)	it is said,	the place		
diiodadoñi'	ne'	nwā'tgano ⁿ	sodā'tehāge'";	ē ⁿ iago'do ⁿ	gwāk,		2	
there it formed itself	the	every it disease is in number;		one fever will have,				
dē'iago'hwā'e'sdā',	ēniagono ⁿ	wano ⁿ 'hwāk,	nā'ie'	ne'tho'			3	
colic, the gripes (it will pierce one's body),	one pain in the head will have,		that (It is)	there				
ni'hoie'ē ⁿ ,	ne'	Hadu'i'.					4	
so he it has done	the	Hadu'i'.						
Tho'go'	o'ne ⁿ	he'	doñsa'hadawēñ'ie'	ne'	Odēñdoñni'ā'.		5	
At that (time)	now	again	again he traveled	the	It Sapling,			
Hoñsa'hā'io ⁿ	tea'	noñ'we'	thono ⁿ 'sā'ie ⁿ ,	O'ne ⁿ	wā'hoi'hwane'		6	
There again he arrived	the where	the place	there his lodge lies,	Now	he marveled at the			
hā'gwā'	tea'	o'ne ⁿ	gonā'khwē ⁿ 'i'	ne'	ho'sodā'hā'.	Wā'e'hā'gwā'	7	
matter the where	the now	she is angry	the	his grand- mother.		She it took off		
tea'	ganiioñdā'gwā'	ne'	ono ⁿ 'wā'	ne'	tea'	oñdat'hniā'djiā'gī'	8	
the where	it had been fastened up	the	it head	the	the where	one her head had cut off		
ne'	hono'wā'	gē ⁿ 'hā'	ne'	Odēñdoñni'ā'	hwā'e'hwā'	o'ni'.	9	
the	his mother	it was	the	It Sapling	hence she it carried away	also.		
Heiigo'hau ⁿ '	ne'	ono ⁿ 'wā'	Tea'	wā'eiēññēñdā'nhā'	ne'		10	
Hence she carried it away	the	it head.	The where	she finished the way of it	the			
ono ⁿ 'wā'	gūā'gwā'	wā'wā'do ⁿ ,	o'ne ⁿ	ne'	oieē ⁿ 'dā'	ne'	nā'	11
it head	it sun (luminary)	it it became,	now	the	it flesh	the that that one		
a'soñek'hā'	gūā'gwā'	wā'wā'do ⁿ ,	Ganio'	dāio'gak	o'ne ⁿ		12	
nocturnal (It is)	it moon (luminary)	it it became.	So soon as	thence it became night	now			
wā'hiiā'dēñ'diā'	ne'	gok'stēñ'ā'	nāie'	gwā'tho'	ne'	O'hā'ā'	13	
they two departed	the	she ancient one (is)	that (It is)	next in place	the	It Flint (is)		
tgā'gwi'tgē ⁿ 's	nhwā'bniiēā'dā'.	Nā'ie'	ne'	ā'sē ⁿ	niwēñdage'		14	
there it sun rises	thither they two (m.) directed their course.	That (It is)	the	three	so it day (is) in number			
nwā'oñni'she'	o'ne ⁿ	ne'	Odēñdoñni'ā'	wā'hēñ'hēñ'";	o'ne ⁿ		15	
so long it lasted	now	the	It Sapling	he it said:	"Now			

light. Verily, it is not good that the human beings who are about to dwell here on the earth should continue to go about in darkness. Who, moreover, will accompany me?" A man-being, named Fisher, spoke in reply, saying: "I will accompany thee." A man-being, another person, said: "I, too, will accompany thee." It was the Raccoon who said this. Another man-being, whose name is Fox, said: "I, too, will accompany thee." There were several others, several man-beings, who, one and all, volunteered to aid Sapling. At that time Sapling said: "Moreover, who will work at the canoe?" The Beaver said: "Verily, I will make it." Another man-being, whose name was Yellowhammer, said: "I will make the hollow of it." At that time there were several others who also gave their attention to it. And then they worked at it, making

- 1 $h\acute{e}^n g\acute{e}r w\acute{a}' h\acute{a}' ne'$ $g\acute{a}\acute{a}' g w\acute{a}' \acute{e} n\acute{d}ek' h\acute{a}'$. $H\acute{i}\acute{i}\acute{a}'$. $h\acute{i}'\acute{i}\acute{a}'$ $de' o\acute{i}\acute{a}' ne'$
hence I it will go to the it orb of diurnal Not verily, it is good
bring light (it is). (it is).
- 2 $d\acute{a}\acute{i}o' g\acute{a}s' d\acute{i}k$ tea' $no\acute{n}' we'$ $\acute{a}\acute{i}o'' sek$ ne' $o\acute{n}' g we'$ $o\acute{n}nag\acute{a}the''$
it should con- the place they should con- the human they (indef.) are
tinue to be night where time to go about being about to dwell
- 3 ne' $tho' n\acute{e}''$ $o'' h w\acute{e}n\acute{d}j\acute{a}' ge'$. $So\acute{n}' d\acute{i}'$ $no\acute{n}wa' ho'' d\acute{e}''$ $h\acute{e}''\acute{i}\acute{a}' g\acute{e}' ?''$
the here it earth on. Who more- kind of person one and I will go
(is it), over, together?"
- 4 $H\acute{e}n' g we'$, $Sg\acute{a}\acute{a}' nis$ $h\acute{a}\acute{i}\acute{a}' d j\acute{i}'$, $d\acute{a}' h\acute{a}d\acute{a}' d\acute{i}\acute{a}'$ $w\acute{a}' h\acute{e}'' h\acute{e}n''$: "I'
He man- Fisher he is he talked in he it said: "I
being, (Long-track) called, reply
- 5 $h\acute{e}'' d\acute{u}e' ?''$ $H\acute{e}n' g we'$, $th\acute{i}' h\acute{a}\acute{i}\acute{a}' d\acute{a}' d\acute{e}'$ $w\acute{a}' h\acute{e}'' h\acute{e}n''$: "I' o''
thou and I He man- just his body is projecting he it said: "I too
will go." being (is) (he is another person)
- 6 $\acute{e}'' d\acute{w}e' ?''$ $Tcok\acute{o}\acute{a}' g\acute{i}'$ ne' $n\acute{a}'$ $w\acute{a}' h\acute{e}'' h\acute{e}n''$. $H\acute{e}n' g we'$ $th\acute{i}' h\acute{a}-$
we will go." Raccoon the that one he it said. He man- just his
that being (is) body is
- 7 $\acute{i}\acute{a}' d\acute{a}' d\acute{e}'$, $Sg\acute{e}'' h\acute{n}\acute{a}' k s\acute{e}''$ $h\acute{a}\acute{i}\acute{a}' d j\acute{i}'$ $w\acute{a}' h\acute{e}'' h\acute{e}n''$: "I' o'' $\acute{e}'' d\acute{w}e' ?''$
projecting (he is Fox he is he it said: "I too we will go
another person), (It Has Bad Fur) called, (arc) together."
- 8 $Th\acute{i}' h\acute{a}d\acute{i}\acute{a}' d\acute{a}d\acute{e}' n\acute{i}o''$ $h\acute{e}'' n\acute{o}n g we' s\acute{h}o'' o''$ $g\acute{a}g we' g\acute{i}'$ $w\acute{a}' h\acute{o}n\acute{t}h\acute{o}n-$
They (m.) other (arc) they (m.) man-being it all they (m.)
severally (arc) severally made their
- 9 $g\acute{a}' \acute{i}\acute{a}' k$ ne' tea' $\acute{e}'' h\acute{o}n w\acute{a}\acute{i}e' n\acute{a}w\acute{a}' s$ ne' $O d\acute{e}'' d\acute{o}n\acute{n}\acute{i}' \acute{a}'$. $O' n\acute{e}''$
scores (vol- the the they (m.) him will assist the It Sapling. Now
unteered) where
- 10 $tho' g\acute{e}'$ ne' $O d\acute{e}'' d\acute{o}n\acute{n}\acute{i}' \acute{a}'$ $w\acute{a}' h\acute{e}'' h\acute{e}n''$: "So\acute{n}' d\acute{i}' $no\acute{n}wa' ho' -$
at that the It Sapling he it said: "Who more- kind of person
(time) over
- 11 $d\acute{e}''$ $\acute{e}'' h\acute{o}i\acute{o}' d\acute{e}'' w' h\acute{a}'$ ne' $g\acute{a}' h\acute{o}n' w\acute{a}' ?''$ $W\acute{a}' h\acute{e}'' h\acute{e}n''$ ne'
he it will work at the it canoe?" He it said the
- 12 $Nag\acute{a}\acute{a}' g\acute{i}'$: "I' $h\acute{i}'\acute{i}\acute{a}'$ $\acute{e}'' g\acute{e}' s\acute{e}n' n\acute{i}\acute{a}' ?''$ $H\acute{e}n' g we'$ $th\acute{i}' h\acute{a}\acute{i}\acute{a}' d\acute{a}' d\acute{e}'$,
Beaver "I verily I it will make." He man- he another
(stick-cutter): being (is) person is,
- 13 $Kw\acute{e}'' \acute{e}'' w\acute{e}''$ $n\acute{i}' h\acute{a}' s\acute{e}n\acute{o}' n\acute{i}' d\acute{e}''$ $n\acute{a}' \acute{i}e'$ ne' $w\acute{a}' h\acute{e}'' h\acute{e}n''$: "I'
Yellowhammer such his name (is) that the he it said: "I
in kind (it is)
- 14 $\acute{e}'' k s\acute{a}d\acute{o}n' n\acute{i}\acute{a}' ?''$ $Tho' g\acute{e}'$ $o' n\acute{e}''$ $th\acute{i}' g\acute{o}n\acute{d}\acute{i}\acute{a}' d\acute{a}d\acute{e}' n\acute{i}o''$ $o' n\acute{i}'$ $w\acute{a}' h\acute{a}-$
I trough (hol- At that now they (z.) other individuals also they (m.)
low) will make (time) severally (arc)

the canoe. There Sapling kept saying: "Do ye make haste in the work." In a short time, now, verily, they finished it, making a canoe. Quickly, now, they prepared themselves. At that time they launched the canoe into the water. Then Sapling said: "Moreover, who shall steer the canoe?" Beaver said: "I will volunteer to do it." Otter also said: "I, too." Now they went aboard and departed. Then Sapling said: "In steering the canoe, thou must guide it eastward." Now, it ran swiftly as they paddled it onward. It was night; it was in thick darkness; in black night they propelled the canoe onward. After a while, seemingly, they then looked and saw that daylight was approaching. And when they arrived at the place whither they were going it was then daylight. They saw that there

di'hwasteis'dá'. the matter gave attention to.	Tho'ge'. At that (time)	o'ně ⁿ . now	wá'hodiiio'dě ⁿ 'há'. they (m.) it worked at	wá'hadi'hoñ- they (m.) made	1
ioñ'niá'. the canoe.	Ne'tho'. There	i'ha'do ⁿ k he it kept saying	ne'. the	Odě ⁿ doñni'á': It Sapling:	"Hau", "Come,
deswá'nowáia'hě ⁿ 'há'. do ye make haste (make your backs boil).		Niioi'hwágwá'há'. So it is a short matter	o'ně ⁿ . now	hi'ia' verily	wá'hoñdi- they (m.)
ě ⁿ no'k'dě ⁿ . it task finished	wá'hadi'hoñioñ'niá'. they (m.) it canoe made.	Wá'dwaktá'á'. It is a short space	o'ně ⁿ . now	wá'hoñde'sá'. they made them- selves ready.	4
Tho'ge'. At that (time)	o'ně ⁿ . now	awě ⁿ 'ge'. water on (in)	hwá'hoñna'di' thither they (m.) it cast	ne'. the	ga'hoñ'wá'. it canoe.
Tho'ge'. At that (time)	wá'hě ⁿ 'hě ⁿ ' he it said	ne'. the	Odě ⁿ doñni'á': It Sapling:	"Soñ' "Who di' more- over	6
noñwa'ho'dě ⁿ . kind of person	ě ⁿ thě ⁿ midě ⁿ wá'dá'! he the canoe will guide?"	Nagáia'gí' Beaver (Stick-Cutter)	wá'hě ⁿ 'hě ⁿ ' he it said:		7
"I' "I	ě ⁿ gathoñgá'ia'k." I will volunteer."	Skwá'ie ⁿ . Otter	wá'hě ⁿ 'hě ⁿ ' he it said:	"I' "I	o'ní'. also."
Tho'ge'. At that (time)	o'ně ⁿ . now	wá'hoñdi'dak, they (m.) got aboard,	o'ně ⁿ . now	wá'hoñ'dě ⁿ 'diá'. they (m.) departed.	O'ně ⁿ . Now (it is)
ne'. the	Odě ⁿ doñni'á'. It Sapling	wá'hě ⁿ 'hě ⁿ ' he it said:	"Tgáa'gwi'tgě ⁿ s "There it snn rises	ně ⁿ sieá'dá' thither thou it wilt direct	10
tea' the	ě ⁿ señnidě ⁿ wá'dá'. thou wilt guide the canoe."	O'ně ⁿ . Now	hi'ia' verily	deioá'dádi'. it is running	tea' the where
we'ha'die'. go along row- ing.	Deio'gas, It is night,	deioda'soñdái'go ⁿ . two it darkness to dark- ness (pitch-dark) is joined,	o'soñdagoñwá'sho ⁿ 'gowa'- it blackness (night) in along great		12
ne'. there	ne'tho'. they (m.) go along propelling the canoe.	Diě ⁿ 'há'. Suddenly,	gwa' seem- ingly,	o'ně ⁿ . now	wá'hoñgat'hwá' they (m.) looked
o'ně ⁿ . now	ě ⁿ de'. day (day- light)	dáio'do ⁿ 'há'die'. thence so it is coming along.	Ne'. The	o'ně ⁿ . now	wá'hadi'io ⁿ ' they (m.) arrived
noñ'we'. the place	hwá'hě ⁿ 'ne'. thither they (m.) are going	ě ⁿ de'. daylight (it is)	o'ně ⁿ . now,	Wá'hoñgat'hwá'. They (m.) looked at it	ne'tho'. there

was there, seemingly, an island, and they saw that the trees standing there were very tall, and that some of them were bent over, inclining far over the sea, and there in the water where the tree tops ended the canoe stopped. Then Sapling said: "Moreover, who will go to unfasten the light orb [the sun] from its bonds yonder on the tree top?" Then Fisher said: "I will volunteer." Then Fox said: "I, too [will volunteer]." At that time Fisher climbed up high, and passed along above [the ground]. He crossed from tree to tree, going along on the branches, making his way to the place where the diurnal light orb was made fast; thither he was making his course. But, in regard to Fox, he ran along below on the ground. In a short time Fisher then arrived at the place where the diurnal light orb was made fast.

1	gwā'w'	tgā'hwe'no',	wā'hadi'gē ⁿ	ne'tho'	gā'hi'do ⁿ	agwa's
	seem- ingly,	there it island floats,	they (m.) it saw	there	it tree stands plurally	very (it is)
2	gacū'he'djī's	agwa's	deiot'ha'kdoñ'ni ⁿ .	hā'deiodēñ'hā'k'doñniōñ-		
	it tree trunks (are) long (tall),	very (just)	they (z.) are bent severally,	just it tree trunks are bent over toward it		
3	gwē ⁿ	ne't'	gania'dā'ge'sbo ⁿ	hā'gwa'dī',	ne'tho' tea' noñ'we'	
	the		it lake (sea) on along	side of it,	there the where	the place
4	awē ⁿ ge'	hegaēñ'hade'ni ⁿ	ne'tho'	doñdagadā'nha'	ue't'	
	it water on (in)	there it treesend severally	there	there it stopped	the	
5	ga'hoñ'wā',	Tho'ge'	o'ne ⁿ	wā'hēñ'hēñ'	ne't'	Odēñdoñni'ā':
	it canoe.	At that (time)	now	he it said	the	It Sapling:
6	"Soñ' dī'	noñwa'ho'dē ⁿ	ē ⁿ hāniioñdagwa'hā'	si't'	tgāniioñ'dā'	
	"Who more- (is it) over	kind of person	he it will go to unfasten	yonder	there it is fas- tened	
7	ne't'	tea't'	hegaēñ'hagē ⁿ hā'dā'	ne't'	gāū'gwā'?	Sgāū'nīs
	the	the	there it tree top ends	the	it sun (orb of light)?"	Fisher
8	wā'hēñ'hēñ':	"I',	ē ⁿ gathoñgā'hā'k."	Sgē ⁿ hā'k'sē ⁿ	wā'hēñ'hēñ':	
	he it said:	"I,	I will volunteer."	Fox	he it said:	
9	"I' o'nī'."	Tho'ge'	o'ne ⁿ	wā'haū'thē ⁿ	ne't'	Sgāū'nīs
	"I also."	At that (time)	now	he it climbed	the	Fisher
10	he'tgē ⁿ u'	ni'hodoñgo'dī'hā'die'.	Wā'haēñ'hiā'kho ⁿ ,	o'sgo'ha'ge'v-		
	up high	there he passed along.	He tree tops crossed over, severally	it lough on along		
11	sho ⁿ	ne'tho'	ni'bat'ha'hi'ue'	ne'tho' uhwā'he'	tea' noñ'we'	
	there	there he traveled along,	there	thither he was going	the where	the place
12	tgāniioñ'dā'	ne't'	ēñdek'hā'	gāū'gwā',	ne'tho' uhwā'hawenōñ'hā-	
	there it is fas- tened up	the	diurnal	it sun (orb of light),	there thither he was making his way.	
13	die'.	Ne't'	nā't'	Sgē ⁿ hā'ksē ⁿ	e'dā'ge'	ni'hadāk'he'.
	The that	Ne't'	that one	Fox	down (on the ground)	there he ran.
14	Wā'dwākdā'ā'	o'ne ⁿ	ne't'	Sgāū'nīs	o'ne ⁿ	hwā'hā'io ⁿ
	In a short time (it is close apart)	now	the	Fisher	now	there he arrived the where
15	noñ'we'	tgāniioñ'dā'	ne't'	gāū'gwā'.	Goñdadie'	wā'hatcho'hi-
	the place.	there it is fas- tened up	the	it sun.	At once	he it bit repeatedly

At once he repeatedly bit that by which it was secured, and, severing it, he removed the sun. Now, moreover, he cast it down to his friend, Fox, who stood near beneath him. He caught it, and now, moreover, they two fled. When they two had run half the way across the island, then Flint's grandmother noticed what had taken place. She became angry and wept, saying: "What, moreover, is the reason, O Sapling, that thou hast done this in this manner?" Then she, the elder woman-being, arose at once, and began to run in pursuit of the two persons. Fox ran along on the ground and, in turn, Fisher crossed from tree to tree, running along the branches. Now, the elder woman-being was running close behind, and now she was about to seize Fox, who now, moreover, being wearied, cast the sun up above. Then Fisher caught it. Now, next

'ho ⁿ	ne [']	tea [']	ganiioñdā ['] gwē ⁿ ,	wā'hā'ia'k	wā'haniioñda'gwā'	1	
	the	the	it it fastened by it,	he it severed	he it unfastened		
		where					
ne [']	gaā ['] gwā ['] .	O'nē ⁿ	dī [']	e'dā'ge [']	hwā'ho'dī'	hwā'hoñwa'diē ⁿ s	2
the	it sun.	Now	more-over	down below	thither he it threw	thither he it threw to him	
ne [']	hoñna'tchī'	ne [']	Sgē ⁿ hna'ksē ⁿ	ne'tho'	dosgē ⁿ 'hā'	thā'dā ['] .	3
the	they are friends	the	Fox	there	near by	there he stands.	
Nā'ie'	ne [']	da'hāie'nā'	o'nē ⁿ	dī [']	wā'hiade'gwā ['] .	Tea [']	4
That (it is)	the	there he it caught	now	more-over	they two (m.) fled.	The where	
dewa'sēñ'no ⁿ	tea [']	niga'hwe'nā'	ne'tho'	hā'doñ'sa'huidāk'he'			5
it is the middle (half)	the when	so it island (is) large	there	just there again they two (m.) are running			
o'nē ⁿ	wā'oñdo'gā'	ne [']	ho'soda'hā'	ne [']	O'ha'ā.	Wā'agonā'	6
now	she it noticed	the	his grandmother	the	It Flint.	She became	
khwē ⁿ 'hā'	wā'dio ⁿ 'shēñ't'hwā'	wā'ā'hēñ'					7
angry,	she wept,	she it said:		"Ho't dī ['] noñwa'ho ['] -'			
				(is it) more-over	kind of thing		
dē ⁿ	dāioi'hwā'khe'	ne [']	tho'nē ⁿ	nwā'sie'ā'	Odēñdoññi'ā'?		8
	thence it was the reason	the	thus	so thou it didst do	It Sapling?"		
O'nē ⁿ	doñdāiedē ⁿ sda'djī'	wā'dioñā' ['] dat	ne [']	gok'stēñ'ā'	wā'hoñwa-		9
Now	thence she leapt up	she ran	the	she ancient one	she them pursued.		
dī'se'k.	Nā'ie'	ne [']	Sgē ⁿ hna'ksē ⁿ	e'dā'ge [']	nī'hadāk'he'	nā'ie'	10
	That (it is)	the	Fox	ground on	there he ran	that (it is)	
ne [']	o ⁿ 'kē ⁿ	ne [']	Sgāia'nis	he'tgē ⁿ '	de'haēñ'hiā'kho ⁿ 'ne [']		11
	the next in time	the	Fisher	np high	he tree tops is crossing severally		
o'sgo'ba'ge ['] sho ⁿ	nī'hadāk'he'.	O'nē ⁿ	dosgē ⁿ 'hā'	dāiedāk'he'			12
it houghs on along	there he is running.	Now	near by	there she came running			
ne [']	gok'stēñ'ā'	o'nē ⁿ	tho'hā'	a'hoñwāie'nā'	o'nē ⁿ	ne [']	13
the	she ancient one.	now	almost	she him could seize	now	the	
Sgē ⁿ hna'ksē ⁿ	wā'batchē ⁿ 'dā'	o'nē ⁿ	dī [']	he'tgē ⁿ '	hwā'ho'dī'		14
Fox	he became wearied	now	more-over	np high	thither he it threw		
ne [']	gaā ['] gwā ['] .	Sgāia'nis	da'hāie'nā'.	Nā'ie'	ne [']	o ⁿ 'kē ⁿ	15
the	it sun.	Fisher	there he it caught.	That (it is)	the	next in time	

in turn, she pursued him. And he, next in turn, when she came running close behind him and was about to seize him, being in his turn wearied, cast the sun down, and then Fox in his turn caught it. Thus, verily, it continued. Fisher was in the lead, and he at once boarded the canoe. And close behind him was Fox, holding the sun in his mouth, and he, too, at once got aboard of the canoe. Now, moreover, the canoe withdrew, and, turning around, it started away. Now, moreover, it was running far away as they paddled it onward when the elder woman-being arrived at the shore of the sea; and she there shouted, saying: "O Sapling, what, moreover, is the reason that thou hast done this thing in this manner? Thou shouldst pity me, verily, in that the sun should continue to pass thence, going thither [in its orbit, giving day and night]." He, Sapling, said noth-

1	wā'hoñwa'se'k.	Nā'ie'	o'ne'kē'	ne'	o'ne'	dosgē'ha'
	she him pursued.	That (it is)	next in time	the	now	near by
2	dāie'dāk'he',	o'ne'	tho'hā'	a'hoñwāie'nā'	o'ne'	ne'
	there she came running,	now	almost	she him could seize	now	the that
3	wā'hatehē'dā'	e'dā'ge'	hwā'ho'dī'	Sgē'hmā'ksē'	o'ne'kē'	
	he became wearied	down below	thither he it cast.	Fox	next in time	
4	da'hāie'nā',	Nā'ie'	hī'ia'	nīo'di'hā'die',	Ha'hēñ'de'	ne'
	there he it caught.	That (it is)	verily	so it continued to be.	He is in the lead	the
5	Sgāi'nis	nā'ie'	hāiā'dagoñdā'die'	sa'hadī'dāk	gā'hoñwāgoñ'wā',	
	Fisher	that (it is)	his body did not stop	again he got aboard	it canoe in.	
6	O'ne' ne'tho'	gwa'tho'	ne'	Sgē'hmā'ksē'	ho'nhoñdā'die'	ne'
	Now there	next in place	the	Fox	he came holding it in his mouth	the
7	gañ'gwā',	nā'ie'	o' hāiā'dagoñdā'die'	sa'hadī'dāk	ne'	ga'hoñwā'
	it sun.	That (it is)	too	his body did not stop	again he got aboard	the it canoe in.
8	goñ'wā',	O'ne'	dī'	ne'	ga'hoñ'wā'	dawado'tgā'
		Now	more- over	the	it canoe	thence it with- drew itself
9	dē'ni'	sawathoñwanēñdā'siā',	O'ne'	dī'	i'no'	sagadāk'he'
	again it canoe disjoined itself (from the landing).		Now	more over	far	again it is run- ning
10	tea'	hodigawe'hā'die'	ne'	o'ne'	dāie'io'	ganiadāk'dā'
	the where	they (m.) go paddling onward	the	now	there she arrived	it sun (lake) beside
11	gok'stēñ'ā',	o'ne'	dī'	ne'tho'	wā'diāgo'hēñ'dā',	wā'ā'hēñ':
	she ancient one.	now	more- over	there	she shouted,	she it said:
12	"Odēñdoñmi'ā',	ho't	dī'	noñwa'ho'dē'	dīioi'hwā'	tea'
	"It Sapling,	what (is it)	more- over	kind of thing	it is reason	the where
13	tho'ne'	awā'sie'ā'!	Ā'sgideñ'ā'	hī'ia',	ne'	tea'
	here	so thou it hast done"	Thou me shouldst pity	verily,	the	thence it should con- tinue to pass thither
14	ne'	gañ'gwā',	Hīiā'	stēñ'	dē'ha'wēñ'	ne'
	the	it sun."	Not (it is)	any- thing	he it said	the
					It Sapling,	Three

ing. She said this three times in succession. Now she exclaimed: "O thou, Fox, effuse thy orenda to cause the sun to pass habitually thence, going thither." Fox said nothing in reply. Thrice, too, did she repeat this speech. Now, again, she said: "O thou, Fisher, effuse thy orenda whereby thou canst make the sun to pass habitually thence, going thither." He said nothing. Thrice did she repeat this saying. And all the other persons, too, said nothing. She said: "O thou, Beaver, thou shouldst at this time have pity on me; do thou effuse thy orenda; moreover, thou hast the potency to cause the sun to pass thence habitually, going thither." He said nothing. Thrice, too, did she repeat this speech. All said nothing. Now, there was there a person, a man-being, whose orenda she overmatched. She said: "O thou, Otter, thou art a fine person, do thou effuse thy orenda

nwā'ōndiet'ā'	ne'	nā'ie'	iiōn'do ⁿ k.	O'nē ⁿ	wā'gē ⁿ hēn'':	''Sgē ⁿ .	1	
so many she it repeated	the	that (it is)	she it kept saying.	Now	she (z.) it said:	''Fox		
hnā'kscē'	desadēnno ⁿ dē ⁿ .	tea'	sa'shasdē ⁿ sā'ie ⁿ	ē ⁿ sgwe'niā'			2	
	do thou thyself in thy orenda array.	the where	thou hast potency	thou it art able to do				
doṅdawet'hak	ne'	gāā'gwā'.	Hiiā'	stē ⁿ '	de'ha'wēn'	ne'	3	
thence it should continue to pass thither	the	it sun."	Not (it is)	any- thing	he it said	the		
Sgē ⁿ hnā'kscē'	Ā'sē ⁿ .	o'	nwā'ōndiet'ā'	nā'ie'	iiōn'do ⁿ k.	O'nē ⁿ	4	
Fox.	Three	too	so many she it repeated	that (it is)	she it kept saying	Now		
he'	o'ia'	wā'gē ⁿ hēn'':	''Sgāā'nis	desadēnno ⁿ dē ⁿ .	tea'	sa'sha-	5	
again	it other (is)	she (z.) it said:	''Fisher	do thou thyself in thy orenda array	the where	thou hast		
sdē ⁿ sā'ie ⁿ	ne'	tea'	ē ⁿ sgwe'niā'	doṅdawet'hak	ne'	gāā'gwā'.	6	
potency	the	the where	thou it art able to do	thence it should continue to pass thither	the	it sun."		
Hiiā'	stē ⁿ '	de'ha'wēn'.	Ā'sē ⁿ .	o'	nwā'ōndiet'ā'	nā'ie'	7	
Not (it is)	any- thing	he it said.	Three	too	so many she it repeated	that (it is)		
iiōn'do ⁿ k.	Nā'ie'	o'	ne'	thi'hadiiā'dado'nio ⁿ	gagwe'gī'	hiiā'	8	
she it kept saying:	That (it is)	too	the	just they m. are different ones	it all	not (it is)		
stē ⁿ '	de'ho ⁿ nēn'.	Wā'gē ⁿ hēn'':	''Nagāā'gī'.	i's	ne'	o ⁿ 'kē ⁿ	9	
any- thing	they (m.) it said.	She (z.) it said:	''Beaver,	thou	the	present time		
ā'sgidēn'ā'	desadēnno ⁿ dē ⁿ .	dī'.	sa'shasdē ⁿ sā'ie ⁿ	tea'	ē ⁿ sgwe'-		10	
thou me shouldst pity:	do thou thyself in thy orenda array	more- over,	thou potency hast	the where	thou wilt be able			
niā' ne'	tea'	doṅdawet'hak	ne'	gāā'gwā'.	Hiiā'	stē ⁿ '	11	
to do	the	the where	thence-it should continue to pass thither	the	it sun."	Not (it is)	any- thing	
de'ha'wēn'.	Ā'sē ⁿ .	o'	nwā'ōndiet'ā'	nā'ie'	iiōn'do ⁿ k.	Gagwe'gī'	12	
he it said.	Three	too	so many she it repeated	that (it is)	she it kept saying.	It all		
hiiā'	stē ⁿ '	de'ho ⁿ nēn'.	O'nē ⁿ .	ne'tho'	ne'	hēn'gwe'	shāā'-	13
not (it is)	any- thing	they (m.) it said.	Now	there	the	he man-being	he is a	
dādā'	wā'tho ⁿ waō ⁿ gē ⁿ niā'.	Wā'gē ⁿ hēn'':	''Skwā'ie ⁿ .	i's	so ⁿ -		14	
person	she his orenda overmatched.	She (z.) it said:	''Otter,	thou	thou art a			

wherein thou hast the potence to ordain [forethink] that the sun thence shall come to pass, going thither." He said: "So be it." Instantly accompanying it was her word, saying: "I am thankful." At that time Beaver said: "Now, verily, it is a direful thing, wherein thou hast done wrong." And now, moreover, he took the paddle out of the water and with it he struck poor Otter in the face, flattening his face thereby.

As soon as they arrived home Sapling said: "I am pleased that now we have returned well and successful. Now, I will fasten it up high; on high shall the sun remain fixed hereafter." At that time he then said: "Now, the sun shall pass over the sky that is visible. It shall continue to give light to the earth." Thus, moreover, it too came to pass in regard to the nocturnal light orb [the moon].

- | | | | | | | |
|----|---|--|--|---|---|--|
| 1 | gwe'di'io',
good person, | desadēnnoñ'dē ⁿ ,
do thou thyself in thy
orenda array | tea'
the
where | sa'shasdē ⁿ 'sā'ie ⁿ
thou hast potency | ne'
the | tea'
the
where |
| 2 | ē ⁿ gwe'niā'
thou it will be
able to do | ne' ē ⁿ teēno ⁿ 'do ⁿ
the thou thyself will
will it | tea'
the
where | doñdawet'hak
thence it will con-
tinue to pass | ne'
the | gai'
it |
| 3 | gwā',
sun." | Wā'hē ⁿ 'hē ⁿ ':
He it said: | "Nioo',"
"So let it be." | Ne'tho'
There | gawēñmanioñdā'die'
as soon as it was said
(it word came fastened to it) | |
| 4 | wā'gē ⁿ 'hē ⁿ ':
she (z.) it said: | "Niawē ⁿ 'hā',"
"I am thankful." | Tho'ge'
At that
(time) | o'nē ⁿ ,
now | ne'
the | Nagūā'
Beaver |
| 5 | wā'hē ⁿ 'hē ⁿ ':
he it said: | "O'nē ⁿ ,
"Now | hi'ia'
verily | gano'wē ⁿ
it is dire | tea'
the
where | sa'sadei'hwat'wa'dā',
again thou hast done wrong
(mistaken a matter)." |
| 6 | o'nē ⁿ ,
now | dī'
more-
over | da'hagawe'soteie ⁿ 'dā',
instantly he took paddle out of
water, | hago ⁿ 'sī'ge'
his face on | wā'hāie ⁿ 'dā',
he it struck, | |
| 7 | da'ha'hwā'e'gwā'
thence he hattered it
(flattened it) | ne'
the | Skwāie ⁿ '-gē ⁿ 'hā',
Otter
(it was
poor it is). | | | |
| 8 | Ganjo'
So soon as | sa'hadi'io ⁿ
again they
(m.) returned | o'nē ⁿ ,
now | ne'
the | Odēñdoñmi'ā'
It Sapling | wā'hē ⁿ 'hē ⁿ ':
he it said: |
| 9 | "O'nē ⁿ ,
"Now | wā'gateēnnoñ'niā'
I am glad | tea'
the
where | o'nē ⁿ ,
now | skē ⁿ 'no ⁿ '
well (it is) | tea'
the
where |
| 10 | O'nē ⁿ ,
Now | dī'
more-
over | he'tgē ⁿ '
up high | ē ⁿ gūioñ'dē ⁿ ,
I it will fasten, | he'tgē ⁿ '
up high | hē ⁿ ioñtgoñdā'gwē ⁿ
it will be unchanging |
| 11 | ē ⁿ gūioñ'dak
it will be fast | tea'
the
where | gai'
it sun." | Tho'ge'
At that
(time) | o'nē ⁿ ,
now | wā'hē ⁿ 'hē ⁿ ':
she (z.) it said: |
| 12 | "O'nē ⁿ ,
"Now | dē ⁿ wet'hak
thence it will con-
tinue to pass thither | ne'
the | gai'
it sun | gae ⁿ 'hia'de',
it sky (is)
present. | Dē ⁿ io'hathe'dik
It will cause it to
be light |
| 13 | tea'
the
where | o ⁿ 'hwēñdjā'go ^s ,
it earth on." | Ne'tho'
There | dī'
more-
over | nwā'awē ⁿ 'hā'
so it came to
pass | tea'
the
where |
| 14 | gai'
it moon.
(it luminary) | | | | | a'soñek'hā'
it might per-
taining to |

Now, Sapling traveled over the visible earth. There was in one place a river course, and he stood beside the river. There he went to work and he formed the body of a human man-being.^a He completed his body and then he blew into his mouth. Thereupon, the human man-being became alive. Sapling said: "Thou thyself ownest all this that is made." So, now, verily, he repeatedly looked around, and there was there a grove whose fruit was large, and there, moreover, the sound of the birds talking together was great. So, now came another thing. Thus, in his condition he watched him, and he thought that, perhaps, he was lonesome. Now, verily, he again went to work, and he made another human man-being. Next in time he made a human woman-being. He completed her body, and then he blew into her mouth, and then she, too, became alive. He said, addressing the male man-being: "Now, this woman-being and thou

O'né ⁿ .	de'hodawēñe'	tea'	o ⁿ hwēñdjia'de'	ne'	Odēñdoñni'á.	1
Now	he traveled	the	it earth is present	the	It sapling.	
			where			
Gē ⁿ hio ⁿ de ⁿ 'hwa'dā'die'	ne'tho'	gē ⁿ hio ⁿ hwāk'dā'	wā'thadā'nhā.	Ne'tho'		2
It river is present	there	it river beside	he came to stand.	There		
	In a course					
wā'hoie'dē ⁿ 'hā'	wā'hoia'doñ'niā'	ne'	oñ'gwe'. ^b	Wā'hoia'di'sā'		3
he went to work	he his body made	the	human being.	He his body finished		
o'né ⁿ .	wā'hāñ'dat	ne'	ha'sagoñ'wā.	Tho'ge'	o'né ⁿ .	wā'ha-
now	he blew	the	his mouth in.	At that	now	he
	(wind rattled)			(time)		
do'n'het	ne'	oñ'gwe'.	Odēñdoñni'á.	wā'hē ⁿ hēñ'.	''I's	sa'wē ⁿ .
became	the	human being.	It Sapling	he it said:	"Thou	thou it ownest
alive						
nēñ'gē ⁿ .	tea'	niodie'ē ⁿ ."	Da', o'né ⁿ .	hi'ia'	de'hotga'doñ'ni ⁿ ok	6
this one	the	so it is done."	So, now	verily	he is looking repeatedly	
	where				about	
ne'tho'	o'hoñ'dā'ie ⁿ	ne'	swa'hio'nā.	ne'tho'	dī'	gāi'sdowa'ne ⁿ .
there	it brush (shrubs)	the	it fruit (are)	there	more-over	it sound (is)
	are (lie)		large,			large
goñdii ⁿ sho ⁿ 'ā'	odit'hā.	Da', o'né ⁿ .	he'	o'ia'.	Ne'tho'	ni'io't
they (z.) animals	they (z.)	So, now	again	it another	There	so it is
small (birds)	are talking.			(thing).		
tea'	de'hoga'hā'	wā'he'ā'	hagwa'dā's	hoñ'.	O'né ⁿ .	hi'ia'
the	he him had his	he it thought	he is becoming	per-	Now	verily
where	eyes fixed on		lonesome	haps.		
sa'hoie'dē ⁿ 'hā'	o'né ⁿ .	he'	o'ia'	sa'ha'soñ'niā'	ne'	oñ'gwe'.
again he went to	now	again	it an-	again he it made	the	human being.
work			other			
Agon'gwe'	o ⁿ 'ké ⁿ	ne'	sa'ha'soñ'niā'.	Wā'shagoiā'di'sā'	o'né ⁿ .	11
She human	next in	the	again he it made.	He her body com-	now	
being	time-			pleted		
wā'hañ'dat	ne'	e'sagoñ'wā.	o'né ⁿ .	o' nā'	wā'oñdo'n'het.	12
he blew	the	her mouth in.	now	too that one	she became alive.	
Wā'hē ⁿ hēñ'.	wā'hoñwē ⁿ 'hās	ne'	hadji'nā:	''Nā'ie'	ne'	13
He it said,	he it said to him	the	he (is)	"That	the	
			male:	(it is)		

^a From this paragraph to the end of this version there is more or less admixture of trans-Atlantic ideas.

^b Here oñ'gwe' denotes a human being. See footnote on page 141.

marry. Do thou not ever cause her mind to be grieved. Thou must at all times hold her dear." At that time he said, addressing her who was there: "This human man-being and thou now marry. Thou must hold him dear. And ye two shall abide together for a time that will continue until death shall separate you two. Always ye two must hold one the other dear. Ye two must care for the grove bearing large fruit. For there are only a few trees that belong to you two." He said: "Moreover, do ye two not touch those which do not belong to you two. Ye two will do evil if it so be that you two touch those which do not belong to you two."

Thus, in this manner, they two remained together, the man-being paying no attention to the woman-being. The male human man-being cared not for the female human man-being. Customarily, they two laid themselves down and they two slept. Now sometime afterward, he who had completed their bodies was again passing that way, and,

1	něň'gě ^{n'} ·hā'	ne'	agoň'gwe'	wedjini'a'khe'.	·A'gwi'	hwěň'do ^{n'}
	this one	the	she human being	ye two marry.	Do not do it	ever
2	a'she'niġo ^{n'} ·hāhetġe ^{n'} ·dā'.		Ĕ ^{n'} shenoē ^{n'} ·khwāk	diioť'goňt."	Tho'ge'	
	thou her mind shouldst hurt (grieve her mind).		Thou her shalt hold dear ever	always."	At that (time)	
3	wā'hě ^{n'} ·hěň'.	wā'shagowě ^{n'} ·hās	ne'	ne'tho'	e'děň':	·Wedjini'
	he it said,	he her addressed	the	there	she abode:	"Ye two
4	ak'he'	něň'gě ^{n'} ·hā'	hoň'gwe'.	Ĕ ^{n'} shenoē ^{n'} ·khwāk.	Ne'tho'	
	marry	this one	he human being,	Thou him shalt hold dear ever.	There	
5	niġā'hwě'se	ne'	ġado'ġe ^{n'} ·ē ^{n'} ·teia'diēň'	tea'	niġe' ^{n'}	o'ne ^{n'} ·ne'
	so it matter long (is)	the	it certain place (is)	ye two will abide where	the so it is far	no the
6	ġe ^{n'} ·he'io ^{n'}	dě'djisnikhā'·siā'.	Diioť'goňt	dě ^{n'} ·diġadadatnoē ^{n'} ·khwāk.		
	it death	again it you two will separate.	Always	ye two shall hold one the other dear ever.		
7	O'hěnda'ie ^{n'}	swa'ho'ná'	ē ^{n'} ·sni'niġo ^{n'} ·hā'k.	Doga'ā'	niio'hoňdo'dā'	
	It grove lies	it fruit large (is)	ye two it will care for.	Few in number so	it shrubs stand	
8	tea' is'	teia'wě ^{n'} ."	Wā'hě ^{n'} ·hěň'	di'.	·A'gwi'	di' ne' nā'
	the where	ye ye two own them."	He it said	more-over:	"Do it not, more-over,	the that one
9	ne ^{n'} ·	ně ^{n'} ·dġiie'ā'	tea' hiiā'	is' de'teia'wě ^{n'} ."	Ĕ ^{n'} sni'hwāne'ā'ġwā'	
	this way	thither ye two it will do (touch it)	the where (it is)	ye ye two it own.	Ye two will make a mistake	
10	sěň'a'	ġwā' ne'	hiiā' is'	de'teia'wě ^{n'}	ne ^{n'} ·	ně ^{n'} ·dġiie'ā'."
	at all events	seem-ingly	the not (it is)	ye ye two own it	this way	thither ye two will it do (touch it)."
11	Ne'tho'	ni'ioť	de'hni'děň'	hiiā' stě ^{n'}	de'hoňwasteis'thā'	ne'
	There	so it is	they two (m.) abide together	not (it is)	any-thing	he her paid any atten-tion to
12	hoň'gwe'	ne'	agoň'gwe'.	Hiiā' ne'	hadġi'nā'	de'shagosteis'thā'
	he human being	the	she human being (is)	Not the (it is)	he male (is)	he her paid any atten-tion to
13	ne'	e'·hě ^{n'} ·	De'hniđā'ġā'.	de'hniđā'wi'	ġe ^{n'} s.	O'ne ^{n'} ·ġaiň'ġwā'
	the	she fe-male (is).	They two (m.) lay down together,	they two (m.) sleep together	cus-tomarily.	Now some (time)

seeing the condition of things, thought of what he might do to arouse the minds of the two persons. Then he went forward to the place where lay the male person sleeping, and having arrived there he removed a rib from the male person, and then, next in turn, he removed a small rib from the sleeping female man-being. And now, changing the ribs, he placed the rib of the woman-being in the male human man-being, and the rib of the male human man-being he set in the human woman-being. He changed both alike. At that time the woman-being awoke. As soon as she sat up she at once seized the place where was fixed the rib that had been hers. And, as soon as she did this, then the man-being, too, awoke. And now, verily, they both addressed words the one to the other. Then Sapling was highly

nwā'ōmī'she' so long it lasted	ne'tho' there	is'he' again he passed	nēn'gē ⁿ this one (it is)	ne' the	shagodiā'dī'sā'tī' he their two bodies formed	1		
wā'hatgat'hwā' he it looked at	tea' the where	niidie'ē ⁿ so it has done	o'nē ⁿ now	wā'hēno ⁿ doñ'niō ⁿ he it thought repeatedly	ho't what (it is)	2		
noñwa'ho''dē ⁿ kind of thing	nā'hāē'ā' so he ft should do	tea' the where	đā'hodī'niġo ⁿ hāwēn'ie'. it their two minds should amuse.	Tho''ge' At that (time)		3		
wā'ha'dēn'diā' he started	ne'tho' there	nhwā'he' thither he went	tea' the where	noñ'we' the place	hēndā'gā' he lay	4		
hadjī'nā' he male (is)	hodā'wi'. he slept (was asleep).	Wā'hā'io ⁿ He arrived	ne'tho' there	o'nē ⁿ now	wā'ha'niodā'gwā' he it unfixed (it removed)	5		
sgā'dā' one it is	o'stie ⁿ 'dā' it bone	o'de'gā', it rib,	o'nē ⁿ now	ne' the	o ⁿ 'kē ⁿ the next in time	ne' the	e'hē ⁿ she female	6
tea' the where	godā'wi' she asleep was	o'nē ⁿ now	ne' the	nā' that one	wā'ha'niodā'gwā' he it unfixed (it removed)	ago'de'gā' her rib	7	
tea' the where	niwā'a'. so it is small in size,	O'nē ⁿ Now	ne'tho' there	wā'thade'ni' he them exchanged	ne' the	o'de'gā'; it ribs;	8	
nā'ie' that (it is)	ne' the	e'hē ⁿ she female	ago'de'gā' her rib	ne' the	hadjī'nā' he male	wā'ho'de'gae'dē ⁿ , he him set rib in,	9	
o'nē ⁿ now,	đī' more- over,	ne' the	hadjī'nā' he male	ho'de'gā' his rib	ne' the	e'hē ⁿ she female	wā'shago'de'- he her set rib	10
ga'edē ⁿ , in.	Dedjia'o ⁿ Both	shā'thāie'ā' alike he it did	wā'thade'ni'. he changed the two,	Tho''ge' At that (time)	o'nē ⁿ , now	11		
ne' the	agon'gwe' she human being	wā'e'iek. she awoke.	Ganiio' So soon as	wā'ōntġote'gwā' she sat up (arose)	ne'tho' there	12		
gōndā'diē' at once	hwā'eie'nā' thither she it seized	tea' the where	noñ'we' the place	heio'niō'dā' there it stands fixed	ne' the	ago'de'gā'- her rib	13	
ġē ⁿ 'hā'. it was (had been)	Ganiio' So soon as	ne'tho' thus	nwā'eie'ā' so she it did	o'nē ⁿ , now	wā'hā'iek he awoke	o' too	ne' the	14
hoñ'gwe' he human being	ne' the	hadjī'nā'. he male. (is)	O'nē ⁿ , Now	hi'ia' verily	dedjia'o ⁿ , both	skēñ'no ⁿ peaceful (it is)	15	

pleased. He said: "Now I tell you both that, in peace, without ceasing ye both must hold one the other dear. Thou wilt do evil shouldst thou address unkind words to the one who abides with thee in this particular place. And, next in turn, he addressed the male human man-being, saying: "Do not thou ever come to dislike her with whom thou dost abide. The two human man-beings that I have made are sufficient. The ohwachira [blood-family, offspring of one mother] which ye two will produce will fill the whole earth." Then he again separated from them.

It thus came to pass that he noticed that his brother, Flint, was at work far away. Then he ordered one, saying: "Go thou after him who is at work yonder; he is my brother, Flint." At that time a person went thither, and said: "I have come for thee. Thy brother,

1	de'hiadadwēnna'sēnk.	Tho'ge'	o'nē ⁿ	agwa's	wā'bateōmōn'niā'			
	they conversed together repeatedly.	At that (time)	now	very	he was glad			
2	ne' Odēndōnni'ā.	Wā'hē ⁿ hēn'.	''O'nē ⁿ	skēn'no ⁿ	wā'			
	the It Sapling.	He it said:	''Now	peaceful (it is)	I			
3	giatho'ie ⁿ	tea'	heioḡōnda'gwī'	dē ⁿ teiadadnoē ⁿ 'khwak.	Ē'sci-			
	you two tell where	the	hence it is unending (unceasing)	ye two will each other hold dear.	Thou			
4	hwāne'agwā'	dogū't	ne'	gawēnna'het'gē ⁿ	ē ⁿ he'sēn'ḡās	ne'		
	wilt err	if it so be	the	it word evil is	thou her wilt say to	the		
5	gado'gē ⁿ	desni'dēn'.	Nā'ie'	o ⁿ 'kē ⁿ	ne'	hadji'nā'	wā'ho-	
	it is a certain (place)	ye two abide."	That (it is)	next in time	the	he made	he him	
6	wē ⁿ 'ḡās	wā'hē ⁿ hēn'.	''Ā'gwī'	hwēn'do ⁿ	ā'sheshwā'hē ⁿ 'ḡā'			
	addressed	he it said:	''Do it not	ever	thou shouldst hate her			
7	ne'	de'sni'dēn'.	Ne'tho'	ḡā'degāie't	degnī'	wā'tre'sēn'niā'		
	the	ye two abide together.	There	just it is sufficient	two it is	I them two have made		
8	ne'	ōn'gwe'.	Dē ⁿ ga'hēn'nhā'	tea'	nio ⁿ 'hwēn'djiā'	nā'ie'	ne'	
	the	human being(s).	It will become filled	the	so it earth is large.	(that (it is)	the	
9	ī's	ē ⁿ teiathwadjiēn'niā'.	O'nē ⁿ	deshoḡnadekhā'sioḡ.				
	ye	ye two will make ohwachira."	Now	again they (n.) have separated themselves.				
10	Ne'tho'	dī'	niīawē ⁿ 'ī'	tea'	o'nē ⁿ	wā'hatdo'gā'	tea'	si'
	There	more-over	so it came to pass	the	now	he it noticed	the	yonder
11	thoio'de'	ne'	de'hiadē ⁿ hmoḡ'dā'	ne'	O'ha'ā'.	O'nē ⁿ	wā'ha-	
	there he is working	the	they two are brothers	the	It Flint.	Now	he one	
12	dē ⁿ nhā'nhā'	wā'hē ⁿ hēn'.	''Hetehi'hmo'kse'	ne'	si'	thoio'de'		
	commanded	he it said:	''There go ye after him	the	yonder	there he is working		
13	deḡiadiē ⁿ hmoḡ'dā'	ne'	O'ha'ā'.	Tho'ge'	o'nē ⁿ	ne'tho'		
	one I are brothers	the	It Flint."	At that time	now	there		
14	nhwā'he'	ne'	shāā'dā'dā'	wā'hē ⁿ hēn'.	''Dagōḡ'hmo'kse'			
	thither he went	the	he is one person	he it said:	''The nec I thee have come for.			

Sapling, has sent me to bring thee with me. Then Flint said: "I am at work. By and by I shall complete it, and then, and not before, will I go thither." He again departed. He arrived home, and moreover, he brought word that Flint had said: "I am at work. I shall complete it by and by, and then, not before, will I go thither to that place." He said: "Go thou thither again. I have a matter about which I wish to converse with him." Again he arrived there, and he said: "He would that thou and he should talk together." He replied, saying: "Verily, I must first complete my work, and not until that time will I go thither." Then he again departed thence. Again he arrived home, and he said: "He yonder did not consent to come." At that time Sapling said: "He himself, forsooth, is a little more important than I. Moreover, I verily shall go thither." Thereupon Sapling went to that place. Flint did not notice it. When he arrived

Hage ⁿ nhā'ī'hā'die'	ne'	dedjiadē ⁿ hnoñ'dā'	ne'	Odēndoñni'ā'.	1			
He me has ordered in coming	the	he (thou are) brothers	the	It Sapling."				
O'ne ⁿ .	O'ha'ā'	wā'hē ⁿ hēn'.	Wagio'de'.	Ē ⁿ geiēñmēñdā'nhā'	2			
Now	the	It Flint	he it said:	"I am working.	I task will finish			
gē ⁿ djik'.	o'ne ⁿ .	hā'sā'	ne'tho'	nhēn'ge'.	Sa'ha'dēñ'diā'.	3		
by and by,	now	just then (not before)	there	thither I will go."	Again he departed.			
Sa'ha'io ⁿ .	o'ne ⁿ .	dī'	sa'hatho'īā'	tea'	noñwa'ho'dē ⁿ	4		
Again he returned,	now	more-over	again he it told	where	kind of thing			
hēn'.	nā'ie'	ne'.	Wagio'de'.	Ē ⁿ geiēñmēñdā'nhā'	gē ⁿ djik'	5		
said,	that (it is)	that	"I am at work.	I task will finish	by and by			
o'no ⁿ .	hā'sē'	ne'tho'	nhēn'ge'.	Wā'hē ⁿ hēn'.	Ne'tho'.	6		
now	just then, (not before)	there	thither I will go."	He it said:	"There			
hoñsa'se'.	Agei'hwā'ie ⁿ	tea'	ge'he'	dāingitha'ēñ'.	Hoñsa'.	7		
there again do thou go.	I a matter have	the where	I it desire	he and I it should converse about."	There again			
hā'io ⁿ .	wā'hē ⁿ hēn'.	De'hodo ⁿ hwēñdjioñ'niks	daesnitha'ēñ'.			8		
he arrived,	he it said:	"It him is necessary for	ye two should converse together."					
Da'hāi'hwā'sā'gwā'	wā'hē ⁿ hēn'.	Ē ⁿ gadiēñmo'kdē ⁿ	hī'īā'	hīā'e'.		9		
He replied	he it said:	"I my task will finish	verily	in the first place,				
o'ne ⁿ .	hā'sā'	ne'tho'	nhēn'ge'.	Doñda'ha'dēñ'diā'.	Sa'ha'io ⁿ	10		
now	just then, (not before)	there	thither I will go."	Thence again he departed.	It Sapling			
wā'hē ⁿ hēn'.	Hīā'	de'thogāē ⁿ ī'.	Tho'ge'	O'ne ⁿ .	wā'hē ⁿ hēn' ne'	11		
he it said:	"Not (it is)	there he it consented to."	At that (time)	now	he it said the			
Odēndoñni'ā'.	Ha'o ⁿ hwā'	sī'hāgwā'	hī'īā'	nī'hāiā'dano'wē ⁿ .		12		
It Sapling:	"He himself	farther	verily	so his body is precious.				
I'	dī'	hī'īā'	ne'tho'	nhēn'ge'.	O'ne ⁿ .	ne'tho'	nhēhawe'noñ'.	13
I more-over	verily	there	thither I will go."	Now	there	thither he went.		
Hīā'	de'hotdo'gē ⁿ	ne'	O'ha'ā'.	Ne'	o'ne ⁿ .	hwā'ha'io ⁿ	wā'hē ⁿ	14
Not (it is)	he it noticed	the	It Flint.	The	now	there he arrive ^d	he it	

there, he said: "Thou art working for thyself, art thou, in thy work?" He replied, saying: "I am working. I desire to assist thee, for that it will take a long time for the man-beings to become numerous, since thou hast made only two." At that time Sapling said: "Verily, as a matter of fact, the two man-beings that I have completed are sufficient. And, in so far as thou art concerned, thou art not able to make a human man-being. Look! Verily, that which thou believest to be a man-being is not a true one." He saw standing there a long file of things which were not man-beings. There sat the beast with the face of a man-being, a monkey; "there next to him sat the ape;" and there sat the great horned owl. And there were other things also seated there. Then they all changed, and the reason of it is that they were not man-beings. Sapling said, when he overmatched their

1	hēn':	"Sadadio'dē ⁿ /se'-khē ⁿ ."	tea'	sāio'de'z'	Da'hāi'hwā'sā'gwā'	
	said:	"Thou art working for art thou, thyself,	the where	thou art at work?"	He replied	
2	wā'hē ⁿ hēn':	"Wāgio'de'.	Ge'he'	ē ⁿ goñē'nāwā's,	swā'djik'	
	he it said:	"I am working.	I it desire	I thee will aid,	because (too much)	
3	ē ⁿ ioñni'she'	ē ⁿ hoñnatgā'dē ⁿ 'hā'	tea'	degni'	gēñ'gwā'	wā'tēi'sā'
	it will last (long)	they (m.) will become numerous	the where	two they (are)	only	thou two completedst them
4	ne' oñ'gwe'."	Tho'ge'	wā'hē ⁿ hēn'	ne'	Odēñdoñni'ā':	"Ne'tho'
	the human beings."	At that (time)	he it said	the	It Sapling:	"There
5	se' hi'ā'	hā'degāie'ī'	tea'	degni'	wā'tge'sā'	ne' oñ'gwe'.
	as matter of fact	verily just it is sufficient	the where	two they (are)	two I them finished	the human beings.
6	Hiā' hi'ā'	ne ⁿ ' ne'	i's	thasgwe'niā'	ne' oñ'gwe'	a'se'sēñ'niā'.
	Not (it is)	verily this here	the thou here	thou art able to do it	the human being	thou it shouldst make.
7	Satgat'hwā'.	hiā' hi'ā'	de'tgāie'ī'	tea'	se'he' oñ'gwe'."	Wā'-
	Do thou look,	not (it is)	verily	it is correct where	thou dost think	human being."
8	hatgat'hwā'	tea'	deiodinē ⁿ 'ho's	ne'tho'	goñni'dēñ'	hiā' (it is)
	looked	the where	they (z.) are in rank	there	they (z.) abide	not (it is)
9	oñ'gwe' de'gēñ'.	Ne'tho'	hatgo'dā'	ne'	gadji'kdaks	(nā'ie'
	human being	it is (are).	There he sits	the	it eats lice (= monkey)	(that it is)
10	ne' gā'io' oñ'gwe'	gago ⁿ 'soñdā'gwī'),	ne'tho'	gwā'tho'	ne'	
	the it is animal	human being	it has the face of,	there	next in place	the
11	gē ⁿ no ⁿ 'hā'.	Nā'ie'	o'm'	ne'tho'	hatgo'dā'	ne' degēñ'sge'
	it ape.	That (it is)	also there	there	he sits the	the horned owl.
12	Thigoñdiā'dade'niō ⁿ '	o'm'.	Ne'tho'	wā'dwatde'ni'	gagwe'gī'	
	Just they (z.) are different others	also.	There	they (indef.) changed in kind	it all.	
13	nā'ie' dāioi'hwā'khe'	tea'	ne'tho'	nwā'awē ⁿ 'hā'	tea'	hiā' (it is)
	that (it is)	it is reason of it	the where	there	so it came to pass	the where (it is)
14	oñ'gwe' de'gēñ'.	Wā'hē ⁿ hēn'	ne'	Odēñdoñni'ā'	ne'	o'nē ⁿ '
	human being	it is.	He it said	the	It Sapling	the now

*The monkey and the ape were probably quite unknown to the Iroquois.

orenda: "Verily, it is good that thou, Flint, shouldst cease thy work. It is a direful thing, verily, that has come to pass." He did not consent to stop. Then Sapling said: "It is a marvelously great matter wherein thou hast erred in not obeying me when I forbade thy working." At that time Flint said: "I will not stop working, because I believe that it is necessary for me to work." Then Sapling said: "Moreover, I now forsake thee. Hence wilt thou go to the place where the earth is divided in two. Moreover, the place whither thou wilt go is a fine place."

At that time he cast him down, and he fell backward into the depths of the earth. There a fire was burning, and into the fire he fell supine; it was exceedingly hot. After a while Flint said: "Oh, Sapling! Thou wouldst consent, wouldst thou not, that thou and I should converse

wā'thaēn'gēn'niā':	"Oia'ne'	hi'ia'	ne'	a'sēñni'he'	O'ha'ā'.	1	
he their orenda overmatched:	"It is good	verily	the	thou it shouldst cease,	It Flint,		
tea' sāio'de'.	Gano'wēn'	hi'ia'	tea'	nwā'awēn'ha'.	Hiiā'.	2	
the thou art at where work.	It is direful	the	where	so it has come to pass."	Not (It is)		
de'hogāic'ī'.	O'nēn'	ne'	Odēndoñni'ā'	wā'hēn'hēn':	"Oī'.	3	
he it consented to.	Now	the	It Sapling	he it said:	"It is a		
hwane'hā'gwāt	oi'howa'nēn'	wā'sei'hwane'ā'gwā'	tea'	hiiā'.		4	
marvelous matter	it is an important matter	thou hast done wrong	the where	not (It is)			
de'sathoñda'di'	tea'	goñia'his'thā'	tea'	sāio'de'.	Tho'ge'	5	
thou it hast consented to	the where	I thee forbid doing	the where	thou art at work."	At that time		
o'nēn'	ne'	O'ha'ā'	wā'hēn'hēn':	"Hiiā'.	thageñni'he'	tea'	6
now	the	It Flint	he it said:	"Not (It is)	I it should cease	the where	
wagio'de'	swā'djik'	ge'he'	deiодо'hwēñdji'o'hwī'	tea'	wagio'.	7	
I am at work	because (too much)	I am thinking	it is necessary	the where	I am at work."		
de'.	Tho'ge'	o'nēn'	ne'	Odēndoñni'ā'	wā'hēn'hēn':	"O'nēn'.	8
At that (time)	now	the	It Sapling	he it said:	"Now		
dī'	wā'goñiadwēñde'ā'.	Tho'nēn'	nhēn'se'	tea'	noñ'we'	9	
more- over	I thee forsake.	Here	thither thou shalt go	the where	the place		
dediio'hwēñdji'o'ge'n.	Ganakd'io' dī'	ne'tho'	nhēn'se'.			10	
there two it earth is divided in.	It place fine (is)	more- over	there	thither thou shalt go."			
Tho'ge'	o'nēn'	ne'tho'	he'hoñwāiā'dēn'di'	ne'	o'hwēñdjiā-	11	
At that (time)	now	there	there he his body cast down	the	it earth in		
goñ'wā'	ne'tho'	he'hodagā'ī'.	Ne'tho'	diiodek'hā'	odjisdagoñ'wā'	12	
there	there he fell supine.	There	there it is burn- ing				
ne'tho'	he'hodagā'ī'.	Heiawēngo'di'	o'dai'heñ.	Gaiñ'gwā'		13	
there	there he fell supine.	There it surpass- ing is	it is hot,	some (time)			
nwā'oñni'she'	wā'hēn'hēn'	ne'	O'ha'ā':	"Odēndoñni'ā'.		14	
so it lasted long	he it said	the	It Flint:	"It Sapling,			
a'sathoñ'dat-khēn'	ā'so'n'	doñsednitha'ēñ'.	Odēndoñni'ā'	wā'		15	
thou wouldst consent	wouldst thou	still	once again thou and I should converse together:	It Sapling	he		

once more together?" Sapling replied, saying: "Truly, it shall thus come to pass. Moreover, I will appoint the place of meeting to be the place where the earth is divided in two." And Flint was able to come forth from the fire. At that time then Sapling went thither, going to the point designated by him. He arrived there, and, moreover, he stood there and looked around him. He looked and saw afar a cloud floating away whereon Flint was standing. Sapling said: "What manner of thing has come to pass that thou art departing hence away?" Flint answered: "I myself did not will it." Sapling said: "Do thou come thence, hitherward." At that time the cloud that was floating away returned, and again approached the place where Sapling stood. Then this one said: "How did it happen that it started away?" Flint, replying, said: "It is not possible that I personally should have willed

- 1 hēⁿ-hēⁿ': "Do'gē^s ne'tho' nē^oiawēⁿ'hā'. Ne'tho' dī' wā'gnā'doⁿ'
 it said: "It is true there so it will come There more- I it appoint
 to pass. over
- 2 tea' deioⁿ-hwēⁿdjio'gēⁿ ne'tho' dēⁿdiadā'nhā'." Wā'hagwe'niā'
 the two it earth is divided in there thou and I will He was able to
 where meet." do it
- 3 ne' O'ha'ā' da'hāiagēⁿ'nhā' tea' odjī-dagon'wā'. Tho'ge'
 the It Flint thence he emerged the where it fire in. At that
 time
- 4 o'neⁿ ne'tho' he'hawe'noñ' ne' Odēⁿdoñni'ā' tea' noñ'we'
 now there there he went the It Sapling the the place
 where
- 5 ni'hoñnā'doⁿ. Wā'hā'ioⁿ ne'tho' dī' wā'thadā'nhā' wā'thatga-
 there he it has He arrived there more- he stood he looked
 appointed. about
- 6 doñ'niōⁿ. Wā'ha'gēⁿ i'noⁿ wā'o'dēⁿdion'hā'die' wā'o'djī'gā'die'
 repeatedly. He it saw far thither it is going along thither it cloud is
 (it is) going on
- 7 ne'tho' hada'die' ne' O'ha'ā'. Odēⁿdoñni'ā' wā'hēⁿ-hēⁿ':
 there he is riding the It Flint. It Sapling he it said:
 on it
- 8 "Ho't noñwa'ho'dēⁿ nwā'awēⁿ'hā' tea' we'sa'dēⁿdion'hā'die'?"
 "What kind of thing so it came to the where thither thou art going
 (it is) pass. along?"
- 9 Wā'hēⁿ-hēⁿ' ne' O'ha'ā': "Hiiā' ne' i' dagēⁿnoⁿ'doⁿ."
 He it said the It Flint: "Not the I I it willed."
 (it is)
- 10 Wā'hēⁿ-hēⁿ' ne' Odēⁿdoñni'ā': "Gā'e' nā' doñda'se."
 He it said the It Sapling: "Hither that one thence do
 thou come."
- 11 Tho'ge' o'neⁿ sawāk'dā' tea' o'djī'gā'die', ne'tho' sagā'ioⁿ
 At that now again it the where it cloud is float- there again it
 time turned back ing along, arrived
- 12 tea' noñ'we' ni'ha'dā' ne' Odēⁿdoñni'ā'. O'neⁿ nēⁿ'gēⁿ
 the the place there he is the It Sapling. Now this one
 where standing
- 13 wā'hēⁿ-hēⁿ': "Ho't nwā'awēⁿ'hā' tea' wā'wa'dēⁿ'diā'?" Wā-
 he it said: "What so it came to the where it started?" He
 (is it) pass. upward
- 14 hēⁿ-hēⁿ' ne' O'ha'ā' da'hadadiā': "Hiiā' de'awet ni'ā'
 it said the It Flint he spoke in "Not It is possi- the I
 reply; (it is) ble personally

it." Sapling rejoined: "How did it happen that thou didst not will it?" Then Flint said: "I did not do that." Sapling said: "It is true that it is impossible for thee to do it. Moreover, thou and I, verily, are again talking together. What kind of thing desirest thou? What is it that thou needest, that thou and I should again converse together?" Flint then said: "It is this; I thought that, perhaps, thou wouldst consent that the place where I shall continue to be may be less rigorous. And thou didst say: 'Thou art going to a very fine place.' And I desire that the place where thou wilt again put me be less rigorous than the former." Sapling said: "It shall thus come to pass. I had hoped that, it may be, thou wouldst say, 'I now repent.' As a matter of fact it did not thus come to pass. Thy mind is unchanged. So, now, I shall again send thee hence. I shall

doñdagēno ^{na} 'do ^{na} ."	Odēndoñni' ^a .	wā'hē ^{na} -hēn' ^v :	Ho't	nwāi'	1
there I it could will."	It Sapling	he it said:	"What (is it)	so it came	
awē ^{na} 'hā' tea' hīā'	de'a'wet i's	doñda'sēno ^{na} 'do ^{na} !"	Tho'ge'		2
to pass the where not (it is)	it is possi- ble thou	there thou it couldst will?"	At that time		
wā'hē ^{na} -hēn' ^v ne' O'ha'a':	Hiā'	de'ne' thā'gie'ā."	Odēndoñ-		3
he it said the	It Flint: "Not (it is)	the that thus I did do it."	It Sapling		
nī'a' wā'hē ^{na} -hēn' ^v :	Do'gē ^{na} s hīā'	de'a'wet a'sgwe'niā.	O'nē ^{na}		4
he it said:	"It is true not (it is)	it is possi- ble thou couldst be able to do it.	Now		
dī' hī'ā' deteioñni'thā'	o'nē ^{na} .	Ho't noñwa'ho'dē ^{na}	se'he'?		5
more- verly again thou and I are talking together	now.	What (is it) kind of thing	thou it desirest?		
Ho't noñwa'ho'dē ^{na}	desado ^{na} 'hwēñdjiō'ni'	tea'	doñsednitha'ēn'?"		6
What (is it) kind of thing	thou it needst	the where	once again thou and I should converse together?"		
Wā'hē ^{na} -hēn' ^v ne' O'ha'a':	Nā'ie' ne'	wā'ge'ā'	do'gā't		7
He it said the	It Flint: "That (it is) the	I it thought	if perhaps (it may be)		
a'sathoñ'dat thagē ^{na} 'k'ā' tea'	naganakdo'dē ^{na} 'k	tea'	noñ'we'		8
thou it shouldst consent to	it should be less where	such it place be in kind	the where the place		
ē'gi'dioñ'dak. Nā'ie' ne'	tea'	wā'si'hēn' ^v :	'Ne'tho' nhē ^{na} 'se'		9
I will abide contin- uously.	That (it is) the where	the thou it didst say:	'There thither thou shalt go		
tea' noñ'we' tganakdī'io'.	Nā'ie' ge'he'	thagē ^{na} 'k'ā' tea'			10
the the place where	there it place (is) fine.'	That (it is) I it desire	it should be less (severe) the where		
naganakdo'dē ^{na} 'k	tea' noñ'we'	hoñsagi'dēn'."	Odēndoñni' ^a wāi'		11
such it place be in where	the place where	there again thou me shouldst place."	It Sapling he		
hē ^{na} -hēn' ^v :	'Ne'tho' nē'iawē ^{na} 'hā'.	Nā'ie' ne' ge'he'gwā'	diēn'ā'hā'		12
it said:	"There so it will come to pass.	That (it is) the I it had thought	after a while,		
gwā' ē ^{na} 'si'hēn' ^v :	'Sagadathewa'dā' o'nē ^{na} .'	Hiā'	se' ne'tho'		13
seem- ingly, thou it will say:	'I myself repent now.'	Not (it is) as a mat- ter of fact	there		
dwa'awē ^{na} 'hā'. Te'nigo ^{na} 'hāgoñ'dā'.	Da', o'nē ^{na} di'	hē ^{na} 'sgoñia-			14
so it came to pass.	Thence thy mind is unchanged.	So now, more- over,	hence again I thee will		

send thee to the bottom of the place where it is hot." Now, at that time his body again fell downward. The place where he fell was exceedingly hot. At that time Sapling said: "Not another time shalt thou come forth thence." Then Sapling bound poor Flint with a hair. And he bound him with it that he should remain in the fire as long as the earth shall continue to be. Not until the time arrives when the earth shall come to an end will he then again break the bonds. Then Sapling departed thence.

Moreover, it is said that this Sapling, in the manner in which he has life, has this to befall him recurrently, that he becomes old in body, and that when, in fact, his body becomes ancient normally, he then retransforms his body in such wise that he becomes a new man-being again and again recovers his youth, so that one would think

1	dēn'nie' 'dā. send	Ne'tho' There	hē ⁿ sgōniādēn'nie' 'dā' hence again I	ne'' thee will send	ga'no ⁿ 'dēā' 'ge' the	ga'no ⁿ 'dēā' 'ge' it bottom on	
2	tea' noñ'we' the the place	dīio'dai' 'hēñ." there it is hot."	Tho'ge' At that (time)	o'ne ⁿ ' now	heshoiā'dē ⁿ ' 'ī' there again his body fell down in it	heshoiā'dē ⁿ ' 'ī' there again his body fell down in it	
3	o'ne ⁿ ' now.	Ogēñi' 'sdi' It is exceed- ing	o'dai' 'hēñ. it is hot	tea' noñ'we' the the place where	he' 'hodagā' 'ī'. there he fell supine.	he' 'hodagā' 'ī'. there he fell supine.	
4	Tho'ge' At that (time)	o'ne ⁿ ' now	ne' the	Odēñdoñni' 'ā' It Sapling	wā'hē ⁿ 'hēñ' : he it said:	Hiia' ne' Not (it is)	
5	o'ia' doñsasiagē ⁿ ' 'nhā'." it other (is) again thou shalt come out."	Tho'ge' At that (time)	wā'hoñwashaiñ'dē ⁿ ' he bound him	ono ⁿ ' 'khwē' 'ā' it hair			
6	wā'has' 'dā' ne' he used it the	Odēñdoñni' 'ā' It Sapling	ne' the	O'ha' 'ā' -gē ⁿ ' 'hā'. It Flint it was.	Nā'ie' ne' That (it is) the		
7	nā'' wā'hoñwashaiñda' 'gwā' the one that he it used to bind him	tea' ne'ioñni' 'she' the where so long it will last	ē ⁿ io ⁿ 'hwēñdjā' 'dek it earth will continue to be present				
8	ne'tho' there	hē ⁿ 'hē ⁿ 'dēñ'dāk there he will con- tinue to be	odjisdagoñ' wā'. it fire in.	Ne'tho' There	nigē ⁿ ' 'tea' so it is the where far		
9	ē ⁿ wado ⁿ 'hwēñdjio' 'kdē ⁿ ' it earth itself will end.	o'ne ⁿ ' now	dē ⁿ shadeshā' 'iā'k. he will break the tether.	Tho'ge' At that (time)	o'ne ⁿ ' now		
10	ne' the	Odēñdoñni' 'ā' It Sapling	sho'dēñ'dioñ'. again he de- parted.				
11	Nā'ie' dī' ne' That (it is) more- over	nā'ie' ne' that (it is) the	nēñgē ⁿ ' 'hā'. this (it is)	ne' the	Odēñdoñni' 'ā' It Sapling		
12	ne'tho'. thus,	iā'kē ⁿ . it is said,	ni'io't so it is	ne' the	tea' ho'n'he' he is alive	ne'tho'. thus	niia' wē ⁿ 's so it comes to pass
13	ne'' the	tea'' the where	hok'stēñ'ā' he old in age	wado ⁿ ' 'hā'. it becomes it- eratively	heiotgrōñdā' 'gwī'. it is unceasing.	nā'ie' ne' that (it is) the	
14	nā'ie' (it is)	se' ne' in fact the	o'ne ⁿ ' now	gē ⁿ 's custom- arily	hāiā'dāgē ⁿ ' 'teī' his body ancient	wā'wā'do ⁿ ' o'ne ⁿ ' it has become now	
15	gē ⁿ 's custom- arily	doñsa' hadiā'dāde'ni', again he changes his body (transforms it).	nā'ie' (it is)	ne' the	gē ⁿ 's custom- arily	sa'hadoñgwe'' again he becomes man-being	ne'' the

that he had just then grown to the size which a man-being customarily has when he reaches the youth of man-beings, as manifested by the change of voice at the age of puberty.

Moreover, it is so that continuously the orenda immanent in his body—the orenda with which he suffuses his person, the orenda which he projects or exhibits, through which he is possessed of force and potency—is ever full, undiminished, and all-sufficient; and, in the next place, nothing that is *otkon*^a or deadly, nor, in the next place, even the Great Destroyer, *otkon* in itself and faceless, has any effect on him, he being perfectly immune to its orenda; and, in the next place, there is nothing that can bar his way or veil his faculties.

Moreover, it is verily thus with all the things that are contained in the earth here present, that they severally retransform or exchange their bodies. It is thus with all the things [*zoie*] that sprout and grow, and, in the next place, with all things [*actively zoic*] that produce

teä' hoñgwe'dä'se'ä' sawä'do'n, nä'ie' ne' äi'ö'ü'ä' ne'tho' hä'sä'	1
where he man-being new again it is become, that the one would thus just then think, (there)	
nithodō'di' ne' teä' nī'io't gä'n's ne' hä'sä' de'hodwēñna-	2
so there he has the where so it is customarily the just then his voice has	
de'nio'n ne' hoñgwe'dä'se'ä' ne' oñ'gwe'.	3
changed the he man-being new small the man-being.	
Ne'tho' nä'ie' dī' nī'io't ne' teä' tgaie'ī' diiotgoñt ne'	4
Thus that more- so it is the where there it is full and sufficient always the	
teä' ni'hoiä'daen'näe' ne' teä' hadeñnodä'gwä', ne'tho' gwä'-	5
where so his body has orenda the the where he his orenda exhibits, by which, there next to	
tho' hadēñmoñdä'gwä' ne' teä' hä'qhwa' ne' gä'shasdē'n'sä',	6
it he himself with orenda embodies by which, the where he it holds the it potency (power, force)	
ne'tho' gwä'tho' ne' hiä'ä' stē'n noñwä'ho'dē'n ne' o'tgo'n, ^a	7
there next to it the not any-thing kind of thing the otkon (monstrous),	
ne'tho' gwä'tho' ne' O'soñdoä'go'nä' O'nī'dat'go'n Hiä'ä'	8
there next to it the It Great Destroyer Otkon in itself not it is	
De'gago'n'soñde', de'honä'go'wäs, ne'tho' gwä'tho' hiä'ä' stē'n	9
It has a face, (not) it affects (wears on) him, there next to it not (it is) any-thing	
noñwä'ho'dē'n de'hodawē'n'das, Ne'tho' hi'ä'ä' dī' nī'io't teä'	10
kind of thing it him bars (shuts) out. Thus, verily, more-over so it is where	
niioñ' ga'qhwa' ne' teä' o'n'hwēñdjiä'de' de'wadliä'dade'nio'n's,	11
so it is much it it holds the where it earth is present it changes its body iteratively,	
gagwe'gi' ne'tho' nī'io't ne' wadoññiä'hä', ne'tho' gwä'tho'	12
it all thus so it is the it (z.) produces itself, there next to it	

^a See footnote on page 197.

themselves and grow, and, in the next place, all the man-beings. All these are affected in the same manner, that they severally transform their bodies, and, in the next place, that they (actively zoic) retransform their bodies, severally, without cessation.

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- 1 ne' goñdoñniã'hã', ne'tho' gwã'tho' ne' oñ'gwe'. Gagwo'gĩ'
 the they (act. z.) produce themselves, there next to it the man-being(s). It all
- 2 ne'tho' nigã'e'hã' deswadiã'dade'mioⁿs, nã'ie' gwã'tho' des-
 there so it acts it changes its body iteratively, that next to it they (act. z.)
- 3 goñdiã'dade'mioⁿs heiotgoñdã'gwĩ'.
 again change their bodies iteratively it is unceasing.

A SENECA VERSION

There were, it seems, so it is said, man-beings dwelling on the other side of the sky. So, just in the center of their village the lodge of the chief stood, wherein lived his family, consisting of his spouse and one child, a girl, that they two had.

He was surprised that then he began to become lonesome. Now, furthermore, he, the Ancient, was very lean, his bones having become dried; and the cause of this condition was that he was displeased that they two had the child, and one would think, judging from the circumstances, that he was jealous.

So now this condition of things continued until the time that he, the Ancient, indicated that they, the people, should seek to divine his Word; that is, that they should have a dream feast for the purpose of ascertaining the secret yearning of his soul [produced by its own

Ne'	gwā',	grī'o ^{ns} ,	hadī'noŋge'	ne'	sgīoŋ'īadi'	ne'	hēn'noŋ'-	1
	That,	it seems,	it is said,	they dwell	the	one other side	the	they (m),
						of the sky		man-beings,
gwe'	Da',	shā'degano'ndae ^{ns}	ne'ho'	ni'hono ^{ns} 'so't	ne'	bā'sēn-	2	
	So,	just in the center of	there	just his lodge	the	he Chief		
		the village		stands		(great)		
nowā'nē ^{ns} ,	ne'ho'	hāwadjiā'īē ^{ns} ,	ne'	ne'io'	ne'	kho'	ne'	3
name),	there	his ohwachira lies,	the	his	that	and	the	
				spouse				
sgā't	hodiksā'dā'īē ^{ns} ,	ie'o ^{ns}	ne'	ieksā'ā'				4
one it	they child have,	she	the	she child,				
is		female (is)						
Waādīēngwā'shoŋ'	o'nē ^{ns}	ho'wā'sāwē ^{ns}	ne'	hāgwēndā's,				5
He was surprised,	now	it began	that	he became				
				lonesome,				
O'nē ^{ns}	dī'q	we'so'	ho'nēn'īathēn'	ne'	Hagē ^{ns} 'tēi;	ne'	gai'ioŋnī,	6
Now	more-	much	his bones are dry	the	He Ancient One:	that	it it causes	
	over		(= he is very lean)					
thē ^{ns} 'ā ^{ns}	deo'nigoŋ'īiō'	he'	odiksā'dā'īē ^{ns} ,	āiēn'	ne'	noŋ'	7	
not (it is)	his mind happy is	(because)	they child have,	one would	think	that	perhaps,	
heniio'dēn'	ne'	ne'	hosheie'o ^{ns} ,					8
so	it is in	that	the	he is jealous,				
	state							
Da',	o'nē ^{ns}	ne'ho'shoŋ'	nīo'dēn'āndie'	he'	nīo'wo'	o'nē ^{ns}	9	
So,	now	only thus	so it continued	where	so it is	now		
			to be		distant			
wa'oŋwāndē ^{ns}	ne'	Hagē ^{ns} 'tēi	ne'	ā'au'wa'wēōnī'sak,	Da',		10	
he pointed it out	the	he Ancient One	the	that they should seek to divine his word,	So,			
o'nē ^{ns}	gagwe'go ^{ns}	ne'	hēnnoŋgwe'shoŋ'o ^{ns}	ne'ho'shoŋ'	hodii-		11	
now	it all	the	they (m.) man-being	only thus	they (m.)	habitually		
			individually (are)					

motion]. So now all the people severally continued to do nothing else but to assemble there. Now they there continually sought to divine his Word. They severally designated all manner of things that they severally thought that he desired. After the lapse of some time, then, one of these persons said: "Now, perhaps, I myself have divined the Word of our chief, the excrement. And the thing that he desires is that the standing tree belonging to him should be uprooted, this tree that stands hard by his lodge." The chief said: "Gwā'" [expressing his thanks].

So now the man-beings said: "We must be in full number and we must aid one another when we uproot this standing tree; that is, there must be a few to grasp each several root." So now they uprooted it and set it up elsewhere. Now the place whence they had uprooted the tree fell through, forming an opening through the sky earth. So now, moreover, all the man-beings inspected it. It was curious;

1	e'is.	Diiwē ⁿ 'o ⁿ	o'ne ⁿ	ne'ho'	hoñwa ⁿ wēñni'sas;	gani'o'shoñ'
	assemblable.	Constantly	now	there	they (m.) sought to divine his word	it anything whatsoever
2	he'	nā'ot	hēñnoñwan'thā'	ne'	nā'ot	deodoēñdjoñ'ni'. Gaiñ'
	where	such kind of thing	they (m.) it point out	that	such kind of thing	he it needs. Some-
3	gwā'	nā'ioñnishe't	o'ne ⁿ	shāñ'dāt	wañ':	"O'ne ⁿ noñ'
	what	so it lasted	now	he (is) one person	he it said:	"Now it is, perhaps,
4	ni'ā'	wae'dawanoñ'wē ⁿ t	ne'	sedwā'sēñ'no ⁿ .	Ne'	noñ' ne'
	I personally	I have divined excrement's word.	the	he (is) our chief.	That it is,	perhaps the
5	deodoēñdjoñ'ni'	noñ'	ne'	hagāniodagwēñ'oñg	nēñ'gōñ'	ne'
	he it needs.	perhaps,	the	one it should uproot	this is-it	the
6	hodā'it.	nēñ'gēñ'	dosgēñ'o ⁿ	gā'it	heoñ'we'	ni'hono ⁿ 'so't."
	he has for himself standing tree,	this is it	it is near	it tree stands	where	so his lodge stands."
7	"Gwā'."	wañ'	ne'	hā'sēñnowa'ne ⁿ .		
	"Thanks,"	he it said	the	he chief (is).		
8	Da'.	o'ne ⁿ	wañ'ni':	Ē'dwagwēgō'oñg.	dē'dwaje'nāñ'	
	So,	now	they it said:	"We will be in full number,	we will assist one another	
9	no'ne ⁿ	ē'dwa'niodāgo'	nēñ'gōñ'	gā'it.	Ne'	ne' do'gā'ā'
	the time	we it will uproot	this it is	it tree stands.	That it is	the few it is
10	niioñgwe'dagea'die'	ne'	ē'adiē'nāñ'	ne'	djokde'āsho ⁿ ."	Da',
	so they man-being in number to each	the	they it will grasp	the	each it root several."	So,
11	o'ne ⁿ	waādimiōdā'go'	oiā'dji'	ne'ho'	saādimio'dē ⁿ .	O'ne ⁿ
	now	they it uprooted	elsewhere	there	again they (m.) it set up.	Now,
12	dī'q	ho'wā'sēñ't	he'oñwe'	hodiniōdā'gwē ⁿ .	auñdјаgā'ēñt	
	more-over,	hence it fell down	where	they it have uprooted.	it earth perforated	
13	o'wā'do ⁿ .	Da'.	o'ne ⁿ	dī'q	na'e'	gagwe'go ⁿ
	it became.	so,	now	more-over,	verily,	it all
						ne' oñ'gwe'
						the man-being(s)

below them the aspect was green and nothing else in color. As soon as the man-beings had had their turns at inspecting it, then the chief said to his spouse: "Come now, let us two go to inspect it." Now she took her child astride of her back. Thither now he made his way with difficulty. He moved slowly. They two arrived at the place where the cavern was. Now he, the Ancient, himself inspected it. When he wearied of it, he said to his spouse: "Now it is thy turn. Come," "Age," she said, "myself, I fear it." "Come now, so be it," he said, "do thou inspect it." So now she took in her mouth the ends of the mantle which she wore, and she rested herself on her hand on the right side, and she rested herself on the other side also, closing her hand on either side and grasping the earth thereby. So now she looked down below. Just as soon as she bent her neck, he seized her leg and pushed her body down thither. Now, moreover, there [i. e., in the hole] floated the body of the Fire-dragon with the white body, and,

wācūnatchi'wācēn'.	O'dianōn't.	ganā'daikho ⁿ /shōn'	nio'dēn'	ne'	1		
they (m.) looked at it.	It curious (is),	it green only (is)	so it is	the			
na ⁿ gōn'.	Ganio'	o'thō'diā'ho'	ne'	hēñnōntchī'wā'hā'.	o'nē ⁿ	2	
below (inside).	So soon as	they had their turns to look	the	they it were looking at,	then		
hā'e'gwā'	ne'	hā'sēñnowā'nē ⁿ .	wācēn'.	"Hau'	o'nē ⁿ	3	
also	the	he chief (is),	he it said:	"Come,	now,	it seems,	
nōñ'	i'	diatchi'wā'no ⁿ ."	O'nē ⁿ	wā'ago'sā'dē ⁿ	ne'	4	
per- haps,	we	let us two it go to look at.	Now	she her took astride of own back	the	her child.	
O'nē ⁿ .	sē ⁿ 'ge'	ne'ho'	wā'e'.	Skēñno ⁿ 'oñ'	i'e'.	Wāñio ⁿ	5
Now	with dif- ficulty	there	thither he went.	Slowly	he walked.	They two ar- rived	
he'oñwe'	oia'de'.	O'nē ⁿ	wāātchī'wā'ēñ'	ne'	ha'oñhwa ⁿ	ne'	6
where	it abyss stands.	Now	he it looked at	the	he himself	the	
Hag ⁿ 'tcī.	Ganio'	waogāñ'dē ⁿ	o'nē ⁿ	wācēn'.	"I's	ne'wā'	7
He Ancient One.	So soon as	he it was weary of	now	he it said:	"Thou next in turn		
satchi'wā'ēñ'	gwā'.	"Age'!"	wā'a'gē ⁿ :	"Ge'shā'nis	nī'ā'."	8	
do it thou look at	just."	"Age!"	she it said:	"I it fear	I per- sonally."		
"Hau'	nēñ'	nio'."	wācēn'.	"satchi'wā'ēñ'."	Da'.	o'nē ⁿ	9
"Come.	now,	so let it be."	he it said,	"do thou it look at."	So,	now	
wā'o ⁿ 'sho'go'	ne'	i'ios	ne'	goē'	o'nē ⁿ -kho'	o'dio ⁿ 'tchī'	10
she it took in her mouth	the	man- tie	the	she it wore,	now and	she rested herself on her hand	
ne'	ie'iēnsdoñ'-gwā'.	o'nē ⁿ -kho'	ne'	sgagā'dj'	ha'e'gwā'	11	
the	her right side,	now and	the	(the one side), the other side,	also		
o'dio ⁿ 'tchī'.	o'dio ⁿ 'tchāgwē'nōñ'nī'	dedjī'ao ⁿ -gwā'	he'	ieiena ⁿ -		12	
she herself rested on her hand,	she her hands closed	both side	where	she it held			
wā ⁿ 'kho ⁿ '.	Da'.	o'nē ⁿ	na ⁿ 'gōn'	wā'oñtāt'ho'.	Ganio'shōñ'	13	
severally.	so,	now	below (inside)	she it looked at.	Just so soon as		

verily, he it was whom the Ancient regarded with jealousy. Now Fire-dragon took out an ear of corn, and verily he gave it to her. As soon as she received it she placed it in her bosom. Now, another thing, the next in order, a small mortar and also the upper mortar [pestle] he gave to her. So now, again, another thing he took out of his bosom, which was a small pot. Now, again, another thing, he gave her in the next place, a bone. Now, he said: "This, verily, is what thou wilt continue to eat."

Now it was so, that below [her] all manner of otgon [malefic] male man-beings abode; of this number were the Fire-dragon, whose body was pure white in color, the Wind, and the Thick Night.

- 1 o'die'noñniäk dā'shago'sī'nā, o'nē^o-kho' ne'ho' ho'shagoi'dēn.
she bent her head forward he her leg seized, now and there hence he her body cast down.
- 2 Da', o'nē^o ne'ho' ieiā'doñ'die'. O'nē^o dī'q ne'ho' hāiā'doñ'-
So, now there her body was falling. Now more-over there his body floated
- 3 die' ne' Gaha'ciēndie'thā' Onoñwaⁿdā'āⁿ Nī'hāiā'do'dēⁿ ne'
along the It Fire Dragon it (is) white so his body is in that kind
- 4 nige^o kho' nā'e ne' hoñwaⁿsheā'se'āk ne' Hage^o'teī. O'nē^o
that and verily, the he was jealous of him the He Ancient Now
it is
- 5 ne'ho' waāda'go' ne' o'nī'sdā' ne' onē^o'oⁿ, o'nē^o-kho' nā'e^s
there he it took out the it ear the it corn, now and, verily,
- 6 o'shaga'oñ'. Gano' wā'ei'e'nā' o'nē^o ne'ho' ieniās'dagoñ' wā'-
he her it gave. So soon as she them took now there her bosom in she them
- 7 aui'ā't. O'nē^o o'īā' ne'wā' ne' ne' gā'niga'dā' nīwā'ā',
placed Now it other next in order that the it mortar so it is small in size,
- 8 ne'-kho' ne' hetgēñ'oñ' ne' gā'niga'dā', dedjiā'oñ' o'shaga'oñ'.
that and the upper (one) the it pestle, both he her gave them
(= it mortar) to.
- 9 Da', o'nē^o a'e' o'īā' daāda'go' haniās'dagoñ', ne' ne'wā'
So, now again it other he it took out his bosom in, that next in order
- 10 ne' gana^o'djā' nīwā'ā'. O'nē^o a'e' o'īā'-kho' ne' ne'wā'
the it pot so it small in size is, Now again it and the next in order
- 11 ne' o'nēñ'īā' o'nē^o o'shaga'oñ'. O'nē^o waēñ': "Ne' nā'e^s
the it bone (is) now he it her gave to Now he it said: "That, verily,
- 12 ē^o'so'g'seg'."
that it will be in the habit of eating."
- 13 Da', o'nē^o he' niiodie'ē^o ne' e'dā'ge' hadi'na'ge' ne'
So, now where so it is being done the below they (n.) are the dwelling
- 14 hoññondīā'dā'go's ho'dio'dēⁿ; ne' ne' Gaha'ciēndie'thā'
they are otgon-bodied (are malefic) of all kinds; that the It Fire Dragon
- 15 Onoñwaⁿdā'āⁿ Nī'hāiā'do'dēⁿ, kho' ne' Gā'hā', ne' gwā'ho'
it white (is) so his body is in kind, and the It Wind, that next to it
- 16 ne' Deiodā'sondāi'koⁿ.
the It Thick Night.

Now, they, the male man-beings, counseled together, and they said: "Well, is it not probably possible for us to give aid to the woman-being whose body is falling thence toward us?" Now every one of the man-beings spoke, saying: "I, perhaps, would be able to aid her." Black Bass said: "I, perhaps, could do it." They, the man-beings, said: "Not the least, perhaps, art thou able to do it, seeing that thou hast no sense [reason]." The Pickerel next in turn said: "I, perhaps, could do it." Then the man-beings said: "And again we say, thou canst not do even a little, because thy throat is too long [thou art a glutton]." So now Turtle spoke, saying: "Moreover, perhaps, I would be able to give aid to the person of the woman-being." Now all the man-beings confirmed this proposal. Now, moreover, Turtle floated there at the point directly toward which the body of the woman-being was falling thence. So now, on the Turtle's earapace she, the woman-being, alighted. And she, the woman-being, wept there. Some time

Da'.	o'nē ^h	waādias'hēñ.	Waēñ'ni':	"Gwe'.	gēñ'	noñ'			
So,	now	they (m.) held a council.	They it said:	"Well,	can it be	perhaps			1
dā'a'oñ	aedwagwe'ni'	aethiia'dage'ha'	ni'gēñ'	ne'	iaḡoñ'gwe'				2
not it possible (is)	we should be able to do	we her should aid	such it is	the	she man-being (is)				
dāieia'doñ'die'?	O'nē ^h	hā'de'ioñ	hadī'snie's.	hēñnoñ'doñ':	"I'.				3
thence her body is falling?"	Now	every one of them	they (m.) spoke,	they (m.) it said:	"I,				
noñ'	agegwe'ni'	akheia'dage'ha'.	Oga'gwā	waēñ':	"I'.				4
perhaps,	I it could do	I her could aid."	It Black Bass,	he it said:	"I,				
noñ'	agegwe'ni'.	Waēñ'ni':	"De'osthoñ'	noñ'	de'sagwe'niōñ,				5
perhaps,	I it could do."	They it said:	"Not a little,	perhaps	thou art able to do it,				
so'dji'	de'sa'ni'goñ't.	Ne'	ne'wā	ne'	Sgēñdjes'	waēñ':			6
because (too utterly)	thou hast no sense."	That	next in order	the	(=It fish long)	he it said:			
"I'.	noñ'	agegwe'ni'.	Waēñ'ni'	kho'	a'e':	"De'osthoñ'			7
"I,	perhaps,	I it could do."	They it said	and	again:	"Not a little			
de'sagwe'niōñ,	so'dji'	sania'do'wis.	Da'.	o'nē ^h	ne'	ne'wā			8
thou hast no sense,	because (too utterly)	thou art a glutton."	So,	now	that	next in order			
waā'sniet	ne'	ha'no'wa'	waēñ':	"I'	dī'q	noñ'	agegwe'ni'		9
he spoke	the	It turtle	he it said:	"I,	more-over,	perhaps,	I it could do		
akheia'dage'ha'	ne'	iaḡoñ'gwe'.	O'nē ^h	gagwe'goñ'	waādii'				10
I her could aid	the	she man-being (is)."	Now	it all	they confirmed				
wāni'ād.	O'nē ^h	dī'q	ne'ho'	ha'sko'	he'oñwe'	odogēñ'doñ'	ne'		11
(the) matter.	Now,	there	he floated	the where	it is objective	the point	ne'		
dāieia'doñ'die'	ne'	iaḡoñ'gwe'.	Da'.	o'nē ^h	ne'ho'	ga'nowā'ge'			21
thence her body is falling	the	she man-being is.	So,	now	there	it turtle on			
o'die'dioñ'dā't.	O'nē ^h	dī'q	ne'ho'	wā'o's'daēñ'	ne'	iaḡoñ'gwe'.			13
she alighting stepped.	Now,	more-over,	there	she wept	the	she man-being is.			

afterward she remembered that seemingly she still held [in her hands] earth. Now she opened her hands, and, moreover, she scattered the earth over Turtle. As soon as she did this, then it seems that this earth grew in size. So now she did thus, scattering the earth very many times [much]. In a short time the earth had become of a considerable size. Now she herself became aware that it was she herself, alone seemingly, who was forming this earth here present. So now, verily, it was her custom to travel about from place to place continually. She knew, verily, that when she traveled to and fro the earth increased in size. So now it was not long, verily, before the various kinds of shrubs grew up and also every kind of grass and reeds. In a short time she saw there entwined a vine of the wild potato. There out of doors the woman-being stood up and said: "Now, seemingly, will be present the orb of light [the sun], which shall be called the

- | | | | | | | | |
|----|----------------------|------------------------------|----------------------|----------------------------------|-----------------------------|-------------------------------------|------------------------------------|
| 1 | Gaiñ'gwā' | nā'ioñ'nishe't | o'nē ⁿ | wā'agoshāā't | ne' | ie'ā' | gwa' |
| | Somewhat | so long it lasted | now | she it remembered | the | she it held, | seemingly |
| 2 | ne' | oe'dā' | O'nē ⁿ | wā'o ⁿ 'teagwai'si' | o'nē ⁿ -kho' | dī'q | ne''ho' |
| | the | it earth. | Now | she her hand opened, | now and | more-over | there |
| 3 | o'dioñdo'gwāt | ne' | ga'no'wā'ge' | (ganie'o | ne''ho' | nā'e'ie' | agwā's |
| | she it scattered | the | it turtle on. | So soon as | thus | so she it did | very (Just) |
| 4 | gwa' | na'e' | o'wado'diak | nēñ'gēñ' | ne' | oe'dā' | Da', o'nē ⁿ |
| | seemingly | verily, | it grew | this it is | the | it earth. | So, now |
| 5 | we'so' | ne''ho' | nā'e'ie' | o'dioñdo'gwāt | ne'' | oe'dā' | Dā'djiā'shoñ |
| | much (it is) | thus | so she it did | she it scattered | the | it earth. | In a very short time only |
| 6 | o'nē ⁿ | gaiñ'gwā' | nioēñ'djā' | o'wā'do ⁿ | O'nē ⁿ | wā'ēñni'na'dog | |
| | now | somewhat | so it carth is large | it became. | Now | she it noticed | |
| 7 | he' | gaoñ'hoñ' | gwa'shoñ | ie'cioñ'ni's | nēñ'gēñ' | ne' | ioēñ'djā'de' |
| | where | she herself | seemingly only | she it makes | this it is | the | it earth is present. |
| 8 | Da', | o'nē ⁿ | na'e' | gēñ's | deiagodawēñ'nie' | diiawē ⁿ 'o ⁿ | Gono ⁿ 'do ⁿ |
| | so, | now, | verily, | cus-
tomarily | she is traveling about | without ceasing. | She it knew |
| 9 | ne'' | na'e' | o'wado'diak | ganie'o' | deiagodawēñ'nie' | Da', | o'nē ⁿ |
| | that, | verily, | it grew | so soon as | she would travel about. | So, | now, |
| 10 | dī'q | de'aoññi'she'oñ' | o'nē ⁿ | na'e' | o'skawā'shoñ'o ⁿ | o'wēñna ⁿ | |
| | more-over, | it did not last long | now, | verily, | it bush of various kinds | they (z.) | |
| 11 | do'diak, | ne''-kho' | ne'' | hā'deio'eo'dage' | Dā'djiā'shoñ' | o'nē ⁿ | |
| | grew up, | that and | the | every grass (plant) in number, | In a very short time only | now | |
| 12 | wā'e'gē ⁿ | owadāse' | ne'' | onēñ'no ⁿ 'dā'-oñ'we' | o'o ⁿ 'sa' | O'nē ⁿ , | ne'' |
| | she it saw | it is entwined | the | it wild potato (native) | it vine. | Now, | the |
| 13 | lāgoñ'gwe' | ne''ho' | a'sde' | o'die'dā't, | o'nē ⁿ -kho' | wā'a'gē ⁿ ; | "O'nē ⁿ |
| | she man-being | there | out of doors | she stood up, | Now and | she it said: | "Now, |
| 14 | gwa' | ēñ'gāā'gwa'i'k | ne'' | ēñdek'ha' | ēñ'gāiasō'oñg." | Dogē ⁿ 's | sede' |
| | seemingly, | it luminary will be present, | the | day pertain-
ing to | it will be called." | It is true | early in |

diurnal one." Truly now, early in the morning, the orb of light arose, and now, moreover, it started and went thither toward the place where the orb of light goes down [sets]. Verily, when the orb of light went down [set] it then became night, or dark. Now again, there out of doors she stood up, and she said, moreover: "Now, seemingly, next in order, there will be a star [spot] present here and there in many places where the sky is present [i. e., on the surface of the sky]." Now, truly, it thus came to pass. So now, there out of doors where she stood she there pointed and told, moreover, what kind of thing those stars would be called. Toward the north there are certain stars, severally present there, of which she said: "They-are-pursuing-the-hear they will be called." So now, next in order, she said another thing: "There will be a large star in existence, and it will rise customarily just before it becomes day, and it will be called, 'It-brings-the-day.'" Now, again she pointed, and again she said: "That cluster of stars yonder will be called 'the Group Visible.' And they, verily,

djiā'	o'nē ⁿ	dagiāā'gwit'gē ⁿ t,	o'nē ⁿ	dī'q	ho'wa'dēn'dī'	he'v'	gā'ū-	1	
morn- ing	now	thence it forth,	luminary came	now	more- over	it started	where it luminary		
gw'ē ⁿ s-gwā'	ho'we'.	Ne'	no'nē ⁿ	ho'gā'ā'gwē ⁿ t	o'nē ⁿ	wai'	2		
sets direction	thither it went.	That	the time	thither it orb of light set	now	of course			
wā'o'gā'.	O'nē ⁿ	a'e'	ne''ho'	a'sde'	o'die'dā't,	wā'a'gē ⁿ	dī'q;	3	
it became night.	Now	again	there	out of doors	she stood up,	she it said	more over-		
"O'nē ⁿ	gwā'v'	ne'wā'	ē ⁿ gadji'so ⁿ 'deoñnioṅ	he'v'	gāo ⁿ 'hia'de."	4			
"Now	seem- ingly	next in order	it star will be present plurally	where	it sky is present."				
O'nē ⁿ	dog ⁿ 's	ne''ho'	niawē ⁿ 'o ⁿ .	Da'.	o'nē ⁿ	as'de'	ho'oñwe'	i'iet	5
Now	it is true, indeed,	thus	so it came to pass.	So,	now	out of doors	the place where	she stood	
ne''ho'	wā'o ⁿ 'teadē ⁿ ,	wā'a'gē ⁿ	dī'q	ne'v'	na''ot	ē ⁿ gāiaso'oṅg	hoi'	6	
there	she pointed with her finger,	she it said	more- over	that	such kind of thing	it will be called	those		
gē ⁿ	gadji'so ⁿ 'dā'v'sho ⁿ ."	Otho'we'ge'-gwā'	ne''ho'	gadogē ⁿ 'no'	ne'v'	7			
	it star is severally.	It is cold direction	there	it is certain one severally	the				
gadji'so ⁿ 'de'oñnio ⁿ	ne'v'	ne'v'	"Nia'gwai'	hadishe'v'	ē ⁿ gāiaso'oṅg,"	8			
it star is present (fixed) plurally	that	the	"Bear	they (m.) are pursuing it	it will be called,"				
wā'a'gē ⁿ .	Da'.	o'nē ⁿ	o'īā'	ne'wā'	wā'a'gē ⁿ :"	Ne'v'	ne'v'	9	
she it said.	So,	now	it other (is)	next in order	she it said:	"That it is	the		
ē ⁿ gowanē ⁿ 'oṅg	gadji'so ⁿ 'dā'	ē ⁿ gē ⁿ 'k.	ē ⁿ tgā'ā'gwitgē ⁿ 'seg	tho'ha'ē	10				
it will be large	it star	it will be	it will be in the habit of rising	nearly					
gē ⁿ 's	ne'v'	ē ⁿ io'ā'hēn't	ne'v'	ē ⁿ gāiaso'oṅg	Tgē ⁿ dē ⁿ 'withā'."	O'nē ⁿ	11		
custom- arily	the	it will become that day	that	it will be called	It day brings."	Now			
o'īā'	wā'o ⁿ 'teadē ⁿ ,	a'e'-kho'	wā'a'gē ⁿ :"	Ne'v'	hi'gē ⁿ	wā'go'sot	12		
it other (is)	she pointed her finger,	again and	she it said:	"That that one it is	it group is present,				
odji'so ⁿ 'dā'v'sho ⁿ "	ne'v'	ē ⁿ gāiaso'oṅg,	Gatgwā'dā'.	Ne'v'	na'e,	13			
it star (is) severally	that	it will be called,	It cluster is present.	That,	verily				

will know [will be the sign of] the time of the year [at all times]. And that [group] is called 'They-are-dancing.' So now, still once more, she spoke of that [which is called] 'She-is-sitting.' [She said]: 'Verily, these will accompany them [i. e., those who form a group]. 'Beaver its-skin-is-spread-out,' is what these shall be called. As soon, customarily, as one journeys, traveling at night, one will watch this [group].' Some time after this, she, the Ancient-bodied, again spoke repeatedly, saying: 'There will dwell in a place far away man-beings. So now, also, another thing; beavers will dwell in that place where there are streams of water.' Indeed, it did thus come to pass, and the cause that brought it about is that she, the Ancient-bodied, is, as a matter of fact, a controller [a god].

So now, sometime afterward, the girl man-being, the offspring of the Ancient-bodied, had grown large in size. And so now there was also much forest lying extant. Now near by there was lying an

1	hi'gēn'	ē ⁿ gāiēnde'iāk	he'	niwadoshi'ne's	ne'	gāia'so ⁿ	hi'gēn'	
	that one it is	it will know it (the sign of it)	where	just it year is in its course	that	it is called	this one it is	
2	De'hoñmoit'gwē ⁿ .	Da'.	'ā'so ⁿ	sgāt'	ne'	ne'wā'	hi'gēn'	
	They are dancing.	So,	still	one it is	that	next in order	this one it is	
3	leniu'ciot.	Ne'	na'e	hi'gēn'	ē ⁿ wēñne'seg	nig'ē ⁿ	ne'	
	she is sitting.	That	verily	this one it is	it will accompany them	that is to say	the	
4	haditgwā'dā'.	Na ⁿ ganiā'go ⁿ	Ga'sā'do ⁿ	ne'	ē ⁿ gāiaso'oñg	hi'gēn'.		
	they (m.) are a cluster (fixed).	Beaver (Rodent) (cluster)	It spread skin is	that	it will be called	this it is.		
5	Ganio' ⁿ gēn's	dē ⁿ ioñthā'āk	ne'	ē ⁿ ioñtgā'io ⁿ	hi'gēn'	dē ⁿ ioñda-		
	so soon as	customarily	one will start to travel	that	one will watch it	this it is	one will	
6	wēñ'nie'	ne'	sōñ'e'.	Gaiñ'gwā'	nio'we'	a'e'	wā'e'snie'cioñ'	
	travel	the	night (it is).	Somewhat	so it is dis- turb	again	she spoke repeatedly	
7	ne'	Eiā'dagē ⁿ 'tei'.	wā'a'gē ⁿ ':	"Ē ⁿ hadina'geg'		ne'	oñ'gwe'	
	the	She Ancient- bodied (is).	she it said:	"They (m.) will dwell habitually		the	man-being (s)	
8	we'ē ⁿ	he'oñwe'.	Da'.	o'ia'	kho'	ē ⁿ gana'ge'g	ne'	na'ganiā'go ⁿ
	far	the place where.	So,	it other (is)	and	it (z.) will dwell habitually	the	it beaver
9	hoñwē'-gwā'	he'oñwe'	tgē ⁿ -hānde'io ⁿ ."	Dogē ⁿ 's		ne''ho'	nīa-	
	place direction	the place where	there it stream is plurally present."	It is true		thus	so it	
10	wē ⁿ 'o ⁿ	ne'	ne'	gāioñ'nī'	he'	Iewēñmi'io'	sē ⁿ 'ē ⁿ	ne'
	came to pass	that	the	it it causes	for that (where)	She Master (is)	it matter of fact (is)	
11	Eiā'dagē ⁿ 'tei'.							
	She Ancient- bodied (is).							
12	Da'.	o'ne ⁿ	gaiñ'gwā'	nā'ioñ'nishe't	o'ne ⁿ	we'so'	iegowa'ne ⁿ	
	So,	now	somewhat	so it is (long) lasted	now	much (it is)	she large (is)	
13	nēñ'gēñ'	ne'	iagoñ'gwe'.	Eiā'dagē ⁿ 'tei'.	goa'wāk.	Da'.	o'ne ⁿ	
	this it is	the	she man- being,	She Ancient- bodied	her offspring.	So,	now	
14	kho'	we'so'	ga'hā'dāiē ⁿ ."	Da'.	o'ne ⁿ	do'sgēñ'o ⁿ -shoñ'	ne''ho,	
	and	much (it is)	it forest lies.	So,	now	near by only.	there	

uprooted tree, whereon it was that she, the child, was always at play. Customarily she swung, perhaps; and when she became wearied she would descend from it. There on the grass she would kneel down. It was exceedingly delightful, customarily, it is said, when the Wind entered; when she became aware that the Wind continued to enter her body, it was delightful.

Now sometime afterward the Ancient-bodied watched her, musing: "Indeed, one would think that my [man-being] offspring's body is not sole [i. e., not itself only]. "Ho," she said, "hast thou never customarily seen someone at times?" "No," said the girl child. Then she, the Ancient-bodied, said: "I really believe that one would think that thou art about to give birth to a child." So now, the girl child told it, saying: "That [I say] there [at the swing] when, customarily, I would

gāiēnga'sā'de'	ne''	ne''	he'oñwe'	diio't'goñt	gotga'nie'	ne''	1
it upturned tree	that	the	the place where	at all times	she is playing	the	
icksā'ā'	Ne''	gēñ's	godoñwi'dā'do''	noñ'.	O'ne''	gēñ's	2
she child.	That (it is)	customarily	she it was swinging on	perhaps.	Now	customarily	
gote''do''	o'ne''	ne''ho'	wā'ēñdiā'dē''t.	Ogeo'djā'ge'	ne''ho'		3
she was wearied	now	there	she descended (lay down)	On the grass	there		
o'dioñdoshō'doñ'.		Odo'kdā'gē'	ia'gē''.	gēñ's	os'gas	ne''	4
she got on her knees.		It is at the extreme,	it is said,	customarily	it gives pleasure	that	
no'ne''	dagā'iint.	ne''ho'	o'ne''	gēñ's	wā'ēñni'na'dog	ne'	5
the time (now)	it it entered,	there	now	customarily	she it noticed (felt)	the	
o'ne''	eñā'dāgoñ'	hewē'thā'	ne''	gā'hā'.	ne'	ne''	6
now	her body in	thither it is entering	the	it wind,	that	it gives pleasure.	
O'ne''.	gain'gwā'	nā'ioñni'she't	o'ne''	wā'ega'ēñ'ion'	ne''		7
Now,	somewhat	so it lasted	now	she it watched	the		
Ige''te'	wā'ēñ'	agwa's	āiēñ'	thē''ē''	de'djiagoi'do'sgā'ā'		8
She Ancient One	she mused	just	one would think	not it is	her body is sole		
ne''	khe'a'wāk.	"Hō'."	wā'a'gē''.	"Hē''ē''	gē''.	dewēñ'do''	9
the	my (anthropic) child.	"Oh,"	she it said,	"Not	, is it	not ever	
gēñ's	de'songā'	de'she'gē''.	"Thē''ē''.	wā'a'gē''	ne''	eksā'ā'.	10
customarily	someone	thou seest one customarily"	"Not it is,"	she it said	the	she child.	
O'ne''	wā'a'gē''	ne''	Ige''te':	āiēñ'shoñ'	"sade'doñ'.	gi''	11
Now	she it said	the	She Ancient One:	thou wilt give birth to a child.	I think,		
āñ'	noñ'.	Da'.	o'ne''	wā'oñthi'wī'	ne''	eksā'ā'.	12
per- haps,	prob- ably."	So,	now	she it told	the	she child she it said.	
"Ne''	ne''	ne''ho'	gēñ's	ne''	o'ne''	o'gade'ni'o'so'dē''	13
"That	the	there	customarily	the	now	I knelt down on my knees	there
gēñ's	o'geni'na'dog	he''	o'wade'no''dā'	ne''	gā'hā'	ne''	14
customarily	I it felt	where	it itself buried	the	It wind	the	

kneel down, I became aware that the Wind inclosed itself in my body." So now, she, the Ancient-bodied, said: "If it be so, I say as a matter of fact, it is not certain that thou and I shall have good fortune."

Sometime afterward then, seemingly, [it became apparent] that two male children were contained in the body of the maiden. And now, verily, also they two debated together, the two saying, it is said, customarily: "Thou shalt be the elder one." "Thee just let it be," so it was thus that they two kept saying. Now, one of them, a male person who was very ugly, being covered with warts, said: "Thou shalt be the first to be born." Now the other person said: "Just let it be thee." Now he, the Warty, said: "Just let it be thee to be the first to be born." "So let it be," said the other person, "thou wilt fulfil thy duty, perhaps, thou thyself." "So be it," verily said he, the Warty. Now, he who was the elder was born. And then in a short time she [the Ancient-bodied] noticed that, seemingly, there was still

- 1 *giä'da'goñ'*.²² *Da'*, *o'nēⁿ*, *wā'a'gēⁿ* *ne'* *Iegēⁿ/tej'*: "Ne'²³ *no'*ho'²⁴
my body in." So, now she it said the She Ancient "That it matter of
fact"
- 2 *ne'* *diēngwā'shoñ'* *āioñgiadāā'shwio'he't* *de'oi'wado'gēñ'*.²⁵
the if that only be it us good fortune would give it is an uncertain
matter."
- 3 *Gaiñ'gwā'* *nā'ioñni'she't* *o'nēⁿ* *ne'* *gwā'* *ne'* *deiksā'ā'*
Somewhat so it lasted now that seem- ingly the they (m.) are
two children
- 4 *dei'no't* *ne'* *ne'* *eiā'da'goñ'* *ne'* *eiā'dase'*. *Da'*, *o'nēⁿ*-*kho'*
they (m.) two that the her body in the she maiden. So, now and
are-gestating
- 5 *na'e* *deodii'hwāge'hēⁿ*. *ia'doⁿ*, *gī'oⁿ*, *gēñ's*: "I's *ēⁿsego-*
verily they (m.) two are con- They (m.) it is said, custom- "Thou thou wilt
tending in dispute. two it said, arily: arily:
- 6 *wanēñ'oñg'*.²⁶ "I's *gwā'*.²⁷ *nigēⁿ* *gēñ's* *ia'doⁿ*. *O'nēⁿ* *ne'*
be the larger "Thou just," that is custom- they (m.) Now the
(elder) one." to say arily two said.
- 7 *shāiā'dāt* *ne'* *agwa's* *hāet'gēⁿ*, *ne'* *ne'* *honoⁿ'hi'dāe'* *waēñ'*:
one he is that very he is ugly, that the he is covered with he it said;
person warts (pimples)
- 8 "I's *ēⁿteadie'ēⁿt* *ēⁿsēñnaⁿ'gāt*.²⁸ *O'nēⁿ* *ne'* *shāiā'dāt* *waēñ'*:
"Thou thou wilt take thou wilt be born." Now the one he is a he it said;
the leud person
- 9 "I's *gwā'*.²⁹ *O'nēⁿ* *ne'* *Honoⁿ'hi'dāe'* *waēñ'*: "I's *gwā'*
"Thou just," Now, the He Warty he it said: "Thou just
- 10 *ēⁿteadie'ēⁿt* *ēⁿsēñnaⁿ'gāt*.³⁰ "Nio'³¹ *waēñ'* *no'* *shāiā'dāt*,
thou wilt be thou wilt be "So be it," he it said the one he is a
the first born."
- 11 "ēⁿsi'wāie'is *gwā'*.³² *noñ'* *nā'* *i's'ā'*.³³ "Nio'³⁴ *na'e* *waēñ'*
"thou it wilt fulfill just, per- this thou per- "So be it," verily he it said
haps, sonally."
- 12 *ne'* *Honoⁿ'hi'dāe'*. *O'nēⁿ* *waēñnaⁿ'gāt* *nigēⁿ* *ne'* *hago'wanēⁿ*.
the He Warty. Now he is born this it is the he large one.

another to be born. The other had been born only a short time when this one was also born. They had been born only a very short time when their mother died. There, verily, it is said that he, the Warty, came forth from the navel of his mother. So now, verily, she, the Ancient-bodied, wept there. Not long after this, verily, she gave attention to the twins. As soon as she finished this task she made a grave not far away, and so she there laid her dead offspring, laying her head toward the west. So now, moreover, she talked to her. She, the Ancient-bodied, said: "Now, verily, thou hast taken the lead on the path that will continue to be between the earth here and the upper side of the sky. As soon as thou arrivest there on the upper side of the sky thou must carefully prepare a place where thou wilt continue to abide, and where we shall arrive." Now, of course, she covered it.

Dā'djā'	o'ne ⁿ -kho'	wā'ēni'na ⁿ dog	ne'	o'ia'	gwā'	'ā'so ⁿ	1	
In a short time	now and	she it noticed	the	it other	seem- ingly	still		
ē'na ⁿ 'gāt.	Dā'djā' ⁿ shoñ'	hona ⁿ 'gā'do ⁿ	o'ne ⁿ	ne'	ne'wā'		2	
he will be born.	In a short time only	he is born	now	that	next in order			
wā'ēna ⁿ 'gāt.	Dā'djā' ⁿ shoñ'	nina ⁿ 'gā'do ⁿ	o'ne ⁿ	wā'āi'e'	ne'		3	
he was born.	In a short time	they (m.) two are born	now	she died	the			
shagodino' ⁿ ē ⁿ .	Ne' ⁿ 'ho'	na'e ^s ,	gi' ⁿ o ⁿ .	ne'	Hono ⁿ 'hi'dāe'		4	
she their mother is.	There,	verily,	it is said,	the	He Warty			
daāiā'gē ⁿ 't	he'	diago'she' ⁿ dot	ne'	hono' ⁿ ē ⁿ .	Da',	o'ne ⁿ	na'e'	5
he came forth	where	just she has her navel	the	his mother.	So,	now	verily	
wā'oñ'sdaē ⁿ	ne'	Eiā'dagē ⁿ 'tei'.	The ⁿ 'ē ⁿ .	dā'aoñi'she'o ⁿ	o'ne ⁿ		6	
she wept	the	She Ancient- bodied.	Not it is	it lasted	now			
na'e'	o'thoñwadi'snie'	ne'	dei'khē ⁿ .	Ganio'	wā'oñdiē ⁿ mo'kdē ⁿ		7	
verily	she them cared for	the	they (m.) two are twins.	So soon as	she completed her task			
o'ne ⁿ	na'e'	wā'eiadoñ'ni'	dosgēñ'o ⁿ shoñ'	da',	ne''ho'	wā'ago-	8	
now	verily	she made a cave (hole)	just near by,	so,	there	she		
īā'sheñ'	ne'	goā'wāk-gēñ'oñ'	he'	gāā'gwē ⁿ 's-gwā'	ne''ho'		9	
her laid	the	her offspring	was,	where	it sun sets	direction	there	
wā'agogoēñ'	Da',	o'ne ⁿ	dī'q	wā'agothā'hā.	Wā'a'gē ⁿ	ne'	10	
she her seap (head) laid.	So,	now,	more- over	she her talked to.	She it said	the		
Eiā'dagē ⁿ 'tei':	"O'ne ⁿ	i's	na'e'	o'sathā'hoñ'dē ⁿ	neñ'gēñ'	he'	11	
She Ancient- bodied:	"Now,	thou	verily	thou it path hast taken	this it is	where		
ioēñ'djāde'	gēioñ'hā'ge'	he ⁿ iothā'hinoñ'oñg.	Ganio'	ne''ho'			12	
it earth is present	sky on	it path will have its course.	So soon as	there				
hē ⁿ 'cio ⁿ	ne'	gēioñ'hā'ge'	ē ⁿ 'se'cioñniā'noñ'	he'oñwe'	ē ⁿ 'si'di-		13	
thou wilt arrive	the	sky on	thou wilt make preparations	the place where	thou wilt			
oñ'dā'k.	i'-kho'	he'oñwe'	hē ⁿ 'iagwā'io ⁿ ."	O'ne ⁿ	wā'i'i'		14	
continue to abide,	we two (we and)	the place where	there we shall arrive,"	Now	of course			

So, now, only this was left, that she customarily cared for the twins, the two children.

Again, after some time, it is said, the two male children were of large size, and verily, too, they ran about there, customarily. Afterward, the elder one, being now a youth, questioning his grandmother, asked: "Oh, grandmother, where, verily, is my father? And who, moreover, verily, is the one who is my father? Where, moreover, is the place wherein he dwells?" She, the Ancient-bodied, said: "Verily, that one who is the Wind is thy father. Whatever, moreover, is the direction from which the wind is customarily blowing, there, truly, is the place where the lodge of thy father stands." "So be it," replied the youth. So now, verily, the youth stood out of doors, and now he, moreover, observed the direction of the wind, whence it was blowing; and this too he said: "I desire to see my father, and the reason is that

- 1 wā'ōñwe'sū'. Da'. o'neⁿ. ne'shoñ. we'gēñ. deⁿwadi'snie'. nigē'ⁿ
she it covered. So, now that only it is left she will attend to two persons that it is
- 2 ne' dei'khēⁿ. ne' dei'ksāⁿ.
the they (m.) two the they (m.) two
are twins are children.
- 3 Gaiñ'gwā'. a'e' nā'ioñni'she't. o'neⁿ. gi'oⁿ. deigowa'nēñ. ne'
somewhat again so it lasted now, it is said, they (m.) two are large
large
- 4 dei'ksāⁿ. o'neⁿ-kho'. na'e'. deidak'he's. Tha'gēñ'oⁿ. o'neⁿ.
they (m.) two now and, verily, they (m.) two run about. Afterward now
are children.
- 5 waada'ōñ'don' ne' hagowa'nēñ. o'neⁿ. na'e'. haksā'dase'ā'.
he it asked the he (is) large, now, verily, he (is) a youth.
- 6 O'shago'ōñ'don' ne' ho'sot' waēñ': "Aksot'. gaiñ' dī'q na'e'.
He her asked the his grand- he it said: "My grand- where more- verily,
mother mother, over
- 7 ne' ha'nī'?' Soñ' dī'q kho' na'e' nigē'ⁿ nī' ne' ha'nī'?'
the he is my Who more- and verily that it is the I the he is my
father? over father? father? father?'
- 8 Gawe' dī'q noñ' gwā'gwā' thana'o'ge'?' Wā'a'gēⁿ ne'
Where, more- perhaps, in direction there he dwells? She it said the
over,
- 9 Eñ'dageⁿ'teī': "Ne' wai't hi'gēñ. ne' iā'ni ne' Gā'hā'.
She Ancient- "That of course this it is the he is thy the It Wind,
bodied: father.
- 10 Gaiñ' dī'q gwā'gwā' gēñ's dīio'gōñ't ne' noñ' ne'ho'gwā'
Where more- in direc- custom- there it wind that perhaps there direction
over tion arily is fixed
- 11 thono'sot ne' iā'ni.' "Nio' waēñ' ne' haksā'dase'ā'.
there his lodge the he is thy "So he it," he it said the he youth,
stands father.'
- 12 Da'. o'neⁿ. na'e' as'de' o'tha'dā't ne' haksā'dase'ā'. o'neⁿ.
So, now, verily, out of he stood the he youth, now
doors
- 13 dī'q waatga'ioñ' he'ōñwe'-gwā' dīio'gōñ't: ne' kho' ne'
more- he it watched the place where there it wind is that and the
over in direction coming;
- 14 ha'doⁿ ne' ne' dewagadoēñ'djoñ'ni' ae'gēⁿ ne' ha'nī' ne'
he it kept that the I it need I him should the he my
saying father is, that

he would give me aid." Now, he said: "Far yonder stands the lodge of my father, the Wind; he will aid me; he will make the bodies of all the kinds of animal [man-beings]; and by all means still something else that will be an aid to me." So now he started. He had not gone far when in the distance he saw the place where stood the lodge of his father. He arrived there, and there a man-being abode who had four^a children, two males and two females. The youth said: "I have now arrived. O father, it is necessary that thou shouldst aid me. And that which I need are the game [animals] and also some other things." They were all pleased that they saw him. So now he, the Ancient, their father, said: "So let it be. Truly I will fulfil all of thy require-

djioi'wā	ne'	aūgiā'dage'ḥā."	O'nē ⁿ	waēñ'v'	"Hoñwe'-gwā'	1	
there it is reason	the	he me should aid."	Now	he it said:	"Where in direction		
thono ⁿ 'so't	ne'	ḥā'nī'	ne'	Gā'ḥā,	ne'	ē ⁿ 'gie'na ⁿ 'wā's,	2
there his lodge stands	the	he is my father	the	It Wind,	that	he me will aid,	
ē ⁿ 'a'cioñī'	ne'	ḥā'degano' ⁿ 'dāge'	;	tgagon'	'ā'so ⁿ '-kho'	3	
he it will make	the	every it animal kind (is) in number;		by all means	still and		
ḥā'gwīsdē ⁿ '	gie'v'	ne'	o'īā,	ne'	gagwe'go ⁿ	ē ⁿ 'agiā'dage'ḥā."	4
something	some of them	the other it is,	that	it all		he me will aid."	
Da',	o'nē ⁿ	waā'dēñdī'	Thē ⁿ 'ē ⁿ	de'we'ē ⁿ	deawe'noñ'	o'nē ⁿ	5
So,	now	he started,	Not it is	far away	he went	now	
waā'gē ⁿ	hoñwe'-gwā'	tgano ⁿ 'so't.	O'nē ⁿ	ne'ho'	waā'io ⁿ	ne'ho'	6
he it saw	where in direction	there it lodge stands,	Now	there	he arrived	there	
ḥē ⁿ 'dio ⁿ	ne'	hoñ'gwe',	ge' ⁱ 'a	nī'oksa'dā'ie ⁿ ,	dejiās'he'	deidjī'-	7
he abode	the	he man- being is,	four	so many he has chil- dren,	they (m.) two are persons	they (m.) two are male	
na',	degīās'he'	degnī'o ⁿ ,	Waēñ'	ne'	haksa'dase'ā':	"O'nē ⁿ	8
	they (f.) two are persons	they (f.) two are female.	He it said	the	he youth:	"Now	
o'gio ⁿ 'v';	ḥā'nī',	ne'	ne'	dewagadoēñdjoñ'nī'	āsgīā'dage'ḥā'.	9	
I have arrived;	oh, my father,	that it is,	the	it me is necessary for	thou me shouldst aid.		
Xe' ⁿ	ne'	dewagadoēñdjoñ'nī'	ne'	gano'shoñ'o ⁿ	ne'kho'	ne'	10
That	the	it me is necessary for	the	it game (collective.)	that and	the	
ḥā'gwīsdē ⁿ	gie'v'	ne'	o'īā."	Gagwe'go ⁿ	waēñnādon'ḥā'ēñ'	11	
anything	some of them	the	it other."	it all	they were pleased		
ne'	wā'oñwage ⁿ 'v'	Da',	o'nē ⁿ	waēñ'	ne'	Hagē ⁿ 'v'tei' ne'	12
the	they him saw,	So,	now	he it said	the	He Ancient the	

^aThe use of the number four here is remarkable. It seems that the two female children are introduced merely to retain the number four, since they do not take any part in the events of the legend. It appears to the writer that the visiting boy and his warty brother are here inadvertently displaced by the narrator by the substitution of the two girls for the reason given above, owing to his or a predecessor's failure to recall all the parts of the legend. This form has emphasized the importance of the twins to the practical exclusion of the other brothers. In the Algonquian Potawatomi genesis narrative, which, like those of its congeners, appears to be derived from a source common to both Iroquoian and Algonquian narrators, four male children are named as the offspring of the personage here called Wind. For the Potawatomi version consult De Smet, Oregon Missions, page 347.

ments in coming here. In the first place, however, I will that these here, ye my children, severally shall amuse yourselves somewhat by running a race. I have a flute for which ye shall contend one with another, whereby ye shall enjoy yourselves. And I say that ye shall make a circuit of this earth here present, and also that ye shall take this flute." So now they stood at the line whence they should start. Now the visiting youth said: "I desire that here shall stand he, the Defender^a [the False-face, He-defends-them], that he may aid me." Truly, it thus came to pass; the Defender came and stood there. And now, moreover, the youth said: "And I say that thou must put forth thy utmost speed for that I am going to trail thy tracks." So now truly it did thus come to pass that at all times they two [males] were in the lead throughout the entire distance covered in making the circuit [of the earth]. As soon as they started running he trailed him, and the pace was swift. In a short time now they made a circuit of it. Much did they two [males] outfoot the other two. Now he that

- 1 hoñwa'nī: "Nio', Do'gē's ne''ho' ē'grī'wāie'is na'ot se'he'die',
he their "So be it. Truly thus I will fulfill the such kind thou desirest
father is: matter of thing in coming.
- 2 Ne'' gwā' ia'e' i' ē'tgē'ino''do'' osthoñ' ē'swatga'nie'
That seem- in the I I it will will it little ye will amuse
ingly first place
- 3 nēñ'gēñ' gwa'wā'kshoñ'o'' ne'' ne'' dē'swēñe''dat. Agiē''
this it is I am parent of you ye will run (a I it have
children race).
- 4 ne'' ieo'dawās'thā' ne'' ne'' ē'nswasge' 'hā' ne'' ne'' ē'nswadēñ-
the one uses it for blow- that the ye it will contend that the ye will use
ing (a flute), for
- 5 doñ'niāt. Ne'' ne'' dē'swathwada'se' nēñ'gēñ' he' ioēñ'djāde',
amuse your- That the ye will make a circuit this it is where it earth is
selves. of it present,
- 6 ne''kho' ne'' ē'nswa'ā' nēñ'gēñ' ne'' ieo'dawas'thā'. Da',
that and the ye will take with you this it is the one uses it for blow- So,
ing (a flute)."
- 7 o'ne'' ne''ho' o'thadi'dā't he'oñwe' ē'thēñe''sgā'. Da', o'ne''
now there they (m.) stood the place they (m.) will start So, now
up where from the line.
- 8 waēñ'' ne'' haks'dase''ā': "Ne'' ne'' dewagadoēñdjoñ'nī'
he it said the he youth: "That the it me is necessary for
- 9 ne''kho' daā'dā't ne'' Shagodiowe'go'wā ne'' ne'' aāgiā'dagie'-
here he should the He Them Defends that the he should aid
stand (He Whirlwind) me."
- 10 'hā.' Do'gē's ne''ho' nā'awē''; ne''ho' o'thā'dā't ne''
It is true thus so it came to pass; there he stood the
up
- 11 Shagodiowe'go'wā. O'ne'' dī'q waēñ'' ne'' haks'dase''ā':
He Them Defends Now more- he it said the he youth:
He Whirlwind) over
- 12 "Ne'' ne'' ē'tsudia'noāt ne'' nigē'' ne'' ē'gōñiā'nondā'."
"That the thou must exert that so it is the I will trail thy
it is thy best speed tracks."
- 13 Da', o'ne'' do'gē's ne''ho' nā'awē'' ne'' dīiawē''o'' hiēñ'de'
So, now it is true thus so it came that continually they (m.) two
to pass were in the lead.

^aThis is the Seneca name for the Hadu'' of the Onondagas.

carried the flute gave it to his father. Now he, the Ancient, took it and also said: "Now, of course, truly thou hast won from me all the things that thou desirest that I should do for thee." Now, moreover, he there laid down a bundle, a filled bag that was very heavy. So now, verily, he gave to his son, to the one who came from the other place, this bundle and also this flute that he had won, and he also said: "I say that this shall belong to you both equally, to thee and thy younger brother." So now the youth took up the bundle and bore it on his back by means of the forehead burden strap. So now he traveled along to a place where he became tired and the sack began to be heavy. So now he exclaimed, "It may be, perhaps, that I should take a rest." And so now he sat down and also examined it [the bag]. He thought, "Let me, indeed, view them; for indeed they belong to me anyway."

ne'	he'	niio'we'	waēñnoñthwada'se'.	Ganio'	no'nē ⁿ	o'thēñnē ⁿ -	1	
the	where	so it is distant	they (m.) made a circuit of it.	So soon as	the time	they (m.) ran, (bore)		
dat.	waodianondā'	osno'we'.	Da'djiā'	o'nē ⁿ	waēñnoñthwada'se'.		2	
	he doubted his tracks	it is swift.	In a short time	now	they (m.) made a circuit of it.			
We'so'	wā'ōñwāñdiatgēñ'nī'	ne'	sniīā'dat.	O'nē ⁿ	ne'	haa'wī'	3	
Much (It is)	he them overmatched	the	they (m.), two are persons (other).	Now	the	he it bore		
ne'	ieo'dawas'thā'	da'ōñ'	ne'	ho'ni.	O'nē ⁿ	waa'ienā', ne'	4	
the	one it uses for blowing	he it gave to him	the	he his father (is).	Now	he it took, that		
kho'	ne'	waēñ'	ne'	Hage ⁿ 'tei'.	∴ O'nē ⁿ	wai'i' do'gē ⁿ 's	5	
and	the	he it said	the	He Ancient	"Now	of course it is true		
o'sge'niā'	he'	nī'ioñ'	desadoēñdjoñ'nī'	ne'	nāgoñiadie'a's."		6	
thou me hast won from	where	so it is to amount	it thee is necessary for	the	so I thee should do for."			
O'nē ⁿ	dī'q	ne'ho'	waāthēna ⁿ 'iēñ'	ne'	gaiā'	gana ⁿ 'ho ⁿ '.	7	
Now,	more-over	thus	he his bundle laid down	the	it bag	it is full,		
oi'nosde'.	Da'.	o'nē ⁿ	na'e	dā'ōñ'	ne'	hoa'wāk	ne'	8
it is a heavy pack.	So,	now	verily	he it gave to him	the	his off-spring	the' elsewhere	
thawe'do'	nigē ⁿ '	ne'	ganēnos'hā'	ne'	kho'	ne'	nēñ'gēñ'	9
thence he came	that it is	the	it bundle,	that and	the	the	this it is	
ne'	ieo'dawas'thā'	daoñwā'ieñ'	ne'	kho'	ne'	waēñ':	10	
the	one it uses to blow	he it gave to him,	that	and	the	he it said:		
∴ Ne'	nēñ'gēñ'	desniawē ⁿ '-gēñ'oñg	ne'	he'se'gēñ'.	Da'.		11	
"That	this it is	ye two it will own	will he	the	he thy younger brother is."	So,		
o'nē ⁿ	o'thathē'nāk,	waatge'dat	ne'	haksā'dase'a'.	Da'.	o'nē ⁿ	12	
now	he his bundle took up,	he bore it on his back by the forehead strap	the	he youth.	So,	now		
he'	niāthā'i'ne'	o'nē ⁿ	wa'os,	ne'	kho'	ne'	hosda'ne'.	13
where	there he was on his way	now	he got tired,	that	and	the	it him weighed down.	
Da'.	o'nē ⁿ	wā'e':	∴ Agadoñis'hēñ'	gi'	ēñ'	noñ'.	Da'.	14
So,	now	he decided:	"I myself should rest."	I think	it seems	perhaps,"	So,	
I'	wai'i'	nigē ⁿ '	agu'wē ⁿ '.	O'nē ⁿ	ma'e'	ne'ho'	wāwā'hā'si'.	15
I	of course	so it is	I own it (it is mine)."	Now	verily	there	he it unwrapped,	

Now, verily, he there unwrapt it and uncovered it. Just as soon as he opened it there were repeated showings. Now, moreover, there all the various kinds of animals that his father had given him came forth. He was taken by surprise that all the animals so suddenly came forth. Thus it came to pass as soon as he fully opened the sack. And there, moreover, they severally trampled upon him. So the last one to come forth was the spotted fawn. Now he there shot it. On the front leg, a little above the place where the hoof joins the leg, there he hit it. It escaped from him, verily, moreover. So now he said: "Thus it will be with thee always. It will never be possible for thee to recover. And the wax [fat] that will at all times be contained therein will be a good medicine. And it will continue to be an effective medicine. As soon as anyone customarily shall have sore eyes, one must customarily anoint them with it, binding it thereon; then, customarily it will be possible for one to recover.

- 1 waawe'si'go'-khu'. Ganiu'-shon wa'hodon'go' o'neⁿ dawadjaen'-
he uncovered it and. So soon just he it uncovered now it pushed up
repeatedly.
- 2 'cion'. O'neⁿ di'q dawadiia'geⁿt ne''ho' ne'' ha'deganio'dage' ne''
Now more-over thence they (z.) there the every it animal in that
came forth number (is)
- 3 ne'' ho'wi' ne'' ho'ni. Waadiengwa'shon'. dawadiageⁿ'dak ne''
the he it gave to him the he his father is. He was surprised just, they (z.) came out the
suddenly
- 4 ha'deganio'dage'. Ne''ho' na'u'weⁿ ganiu' we'so' o'tha'bagweⁿ'dat.
every it animal in There (thus) so it hap-pened so soon as much he it opened.
- 5 Ne''ho' di'q o'neⁿ o'thoia'daiqda'noⁿ'. Da', ne'' agwa's ne''
There, more-over, now it trampled on him severally. So, that very the
- 6 na'gen'shon' o'gaia'geⁿt ne'' djsida'thien'oⁿ'. O'neⁿ ne''ho'
very last (hind-most) it came forth the spotted fawn. Now there
- 7 waa'iak. O'endon'-gwa', ga'si'no'ge', osthon' he'tgeⁿ' ne''
he it shot. Front side, its leg on, it little above (it is) the
- 8 odjienedage' he'owwe' ga'si'not ne''ho' waa'si's. Wao'nia-
its ankle on the place where its leg is fixed there he it hit. It escaped from
- 9 geⁿ's di'q na'e'. Da', o'neⁿ waen': ''Ne''ho' ni's
him more-over verily. So, now he it said: ''There the thou
- 10 neⁿ'io'den'ong diiotgoⁿt'. Theⁿ'eⁿ da'aon' wen'doⁿ' onsa'sa'doⁿ'.
so it will continue to be always. Not (it is) it is possible ever again thou thyself
shouldst recover.
- 11 Ne'' ne'' ono'gwa'sha'-gen'ong ho'gen' oi'sa' ne'' ne''ho'
That the it medicine it will be that it is it fat (wax) the there
- 12 diiotgoⁿt' aⁿwan'dak. Ne'' ne'' eⁿionoⁿ'gwa'tchi'ioag. Ganiu'
always it will be con-tained That the it medicine will continue to be a good. So soon
as
- 13 gen's soⁿga' eⁿigoganon'wa^k ne'' gen's ne''ho' eⁿigogeⁿ'ga'
cus- tomarily anyone it will sicken one's eyes that cus- tomarily there one it will
anoint,
- 14 eⁿioⁿdiⁿ'eⁿ'saoⁿ', o'neⁿ gen's eⁿwa'doⁿ' ne'' eⁿdjoⁿ'doⁿ'.
one will bind it on one's sell, now cus- tomarily it shall be possible the again shall one
recover."

So then he departed again from that place. When he again arrived at the place where their lodge stood, he told his younger brother, saying: "Do thou look at what the father of us two has given us two." When he again arrived where his grandmother was, he said: "Now I have been to the place of my father on a visit. He granted me a most important matter. So do ye again go out of doors. Ye will hear the great noise [made] by all the several kinds of animals." Now they went out, and they listened to the loudness of the noise made by all the kinds of animals. Now there, their grandmother, the Ancient-bodied, she stood up, and she talked, saying: "Let it stand here; that is the elk, which this thing shall be called. Here also let another stand, one that is just a little smaller, which shall be called a deer. Now also another thing, let it stand here, and that

Da', So,	o'nē ⁿ now	ne''ho [·] there	saā'dēn'dī. again he departed.	Saā'io ⁿ Again he arrived	he'ōnwe [·] the place where	thodi- their (m.)	1	
no ⁿ 'sot' lodge stood	o'nē ⁿ now	dī'q more- over	woō'wī he him told	ne'' the	ho''gēn' he his younger brother is	ne'' Othāgwē ⁿ 'dā'. the It Flint,	2	
waēn': he it said:	"Satga'tho' at it	ne'' the	shōngia'wī he it has given to us two	ne'' the	shedi'ni'. he is the father of us two."	O'nē ⁿ Now	3	
ne''ho [·] there	saā'io ⁿ again he arrived	ne'' the	ho'sot'go [·] his grand- mother at	waēn': he it said:	"O'nē ⁿ "Now	ne''ho [·] there	4	
ho'ga'gēt I have been	ne'' the	ha'm'ne'. at my father's.	Oi'owa'nēn' It is a great matter	o'thagiā'dowe' he me granted to,	dēn'. So,		5	
o'nē ⁿ now	waā'diēn'. he himself seated,	waāk'doñ'-kho'. he it exam- ined	and. He thought:	Wā'e': "Let me go to view them erally,	"Gekdoñsa'-shōn. erally,		6	
o'nē ⁿ now	saswāia'gē ⁿ t. do ye go forth.	Ē ⁿ swathōn'deg Ye it will hear	he' where	nigāi' so it sound great is	sdownēn'. is		7	
hā'de'ioñ' every one in number	ne'' the	ganiō'shōn'o ⁿ . it animal is severally."	O'nē ⁿ Now	waādīia'gē ⁿ t. they (m.) went out,	o'nē ⁿ -kho' now and		8	
wāithōn'dat they (m.) listened	he' where	niotkai'ni so it is loud	ne'' the	onoñdi'sdā' they (z.) are making noise	ne'' the	hā'deganio' every it animal is in number.	9	
dage'. Now	O'nē ⁿ Now	ne''ho [·] there	o'die'dā't she stood up	ne'' the	shagodi'sot. she their grand- mother is	ne'' the	10	
Eiā'dagē ⁿ 'tei'. She Ancient- bodied,	wa'ōnthiu'wī. she it told,	waā'gē ⁿ : she it said:	"Ne'kho' "Here	dē ⁿ gā'dā't it will stand up			11	
nigē ⁿ ' so it is	ne'' the	djinaēn'dā'. elk,	ne'' that	na'e' verily	nēn'gēn' this it is	ne'' that	ō ⁿ gāiasō'ōng. it will be named.	12
Ne'kho'. Here	o'ia'-kho' it other and	ne''ho [·] there	dē ⁿ gā'dā't. it will stand up,	ne'' that	ne'' the	hoio'sthōn' it is just little	13	
niigāi'ā'. so it is small(er),	ne'' that	na'e' verily	nēn'gēn' this it is	ne'ogō ⁿ ' deer	ō ⁿ gāiasō'ōng. it will be named.	O'nē ⁿ Now	14	

next in turn shall, verily, be called a bear. Now, also, another thing, next in order, let him stand here, and that next in order of time shall be called a buffalo. So that, verily, is just the number of [game animals] which are large in size. As soon, verily, as man-beings shall dwell here, those, verily, shall be the names of the different animals; when the man-beings dwell [here], then they shall give names to all the other animals."

So, verily, now, he, the youth, said: "I desire that there shall be a hollow here [in the ground], and that it shall be full of oil." Verily, it thus came to pass. Now, moreover, he said: "Hither let him [anthropic], the buffalo, come." In just a short time it then stood there. Now he said: "Therein do thou plunge thyself." Thus, truly, did it come to pass. On the further side it landed from the oil pool, having become as fat as it is possible for it to be. So now again he

- | | | | | | | | | |
|----|-------------------------------------|---|---------------------------|--|-------------------------------|---|--|-------------------------|
| 1 | o'ia'-kho' | ne'wa' | ne'kho' | de ⁿ ga'da't, | ne' | ne' | ne'wa' | ne' |
| | it and
other | next in
order | here | it will stand
up, | that | the | next in
order | the |
| 2 | nia'gwai' | e ⁿ ga'iaso'o ^{ng} | ne' | na'e' | O'ne ⁿ , | o'ia' | kho' | ne'wa' |
| | bear | it will be
called | the | verily. | Now | it other | and | next in
order |
| 3 | ne'kho' | ne' | de ⁿ ha'da't, | ne' | ne'wa' | de'gia'go ⁿ | e ⁿ ga'iaso'o ^{ng} , | |
| | here | the | he (m.) will
stand up, | that | next in
order | buffalo | it will be
named. | |
| 4 | Da' | ne' | na'e' | ne'ho' | niwe ⁿ 'nandi' | ne' | ga'ni ^o | ne' |
| | So, | that | verily | there | so many they
are in number | the | it game | the |
| 5 | wadi'go'wan ^e s, | Ganio' | na'e' | e ⁿ iena ⁿ ge'g | ne'kho' | ne' | o ⁿ 'gwe' | |
| | they (z.) are large
ones. | so soon
as | verily | they will
dwell | here | the | man-being, | |
| 6 | da' | ne' | na'e' | e ⁿ wadi'ia'sho ⁿ ': | ne' | no'ne ⁿ | e ⁿ adina ⁿ 'ge'g | ne' |
| | so, | that | verily | they (z.) will be
named severally; | that | the
time | they (m.) will
be dwelling | the |
| 7 | o ⁿ 'gwe' | o'ne ⁿ | gagwe'go ⁿ | e ⁿ adi'se ⁿ 'no ⁿ | ne' | ha'deganio'dage ^s ." | | |
| | man-
being | time
now | it all | they (m.) then
names will give | the | every fit animal in
number (is)." | | |
| 8 | Da' | o'ne ⁿ | na'e'sho ⁿ ' | ne'ho' | o'ne ⁿ | wa ^e n' | ne' | haks ^a '- |
| | So, | now | verily just | there | now | he it said | the | he |
| 9 | dase'ä': | "Dewagadoe ⁿ djo ⁿ 'ni' | | | ne'kho' | da ^{io} 'da ^{da} 'gwe ⁿ 'o ^{ng} , | ne' | |
| | youth: | "If it causes me to desire | | | here | it hollow place should be, | that | |
| 10 | ne' | o'no ⁿ | ne'ho' | e ⁿ gana ⁿ 'ho ⁿ 'g." | Ne'ho' | do'ge ^s | na ⁿ 'a'we ⁿ . | |
| | the | it oil | there | it will he full of it." | Thus | it is true | so it came
to pass. | |
| 11 | O'ne ⁿ | di'q | wa ^e n': | "Ga'o' | it het | ne' | degia'go ⁿ ." | Da'djia'- |
| | Now | more-
over | he it said: | "Hither | let him
(anthr.) come | the | buffalo." | In a short
time just |
| 12 | sho ⁿ ' | o'ne ⁿ | ne'ho' | o'tga'da't, | O'ne ⁿ | wa ^e n': | "Ne'ho' | |
| | | now | there | it stood up. | Now | he it said: | "There | |
| 13 | ho'sade'sgo ^s ." | Ne'ho' | do'ge ^s | na ⁿ 'a'we ⁿ . | Ho'gwä' | ho'wade'- | | |
| | thither do thou
plunge thyself." | Thus | it is true | so it came to
pass. | That side | thither it | | |
| 14 | sgo'go' | he' | niigwe'ni ^o n' | o'se ⁿ '. | Da' | o'ne ⁿ | a'e' | wa ^e n': |
| | landed | where | so it is possible | it fat (is). | So, | now | again | he it said: |

said: "Hither let him [anthropic] come next in order of time, the bear." In a short time now the bear stood there. Moreover, he now said again: "Therein do thou, next in order, plunge thyself into that oil." Thus, truly, did it come to pass. On the farther side it landed from the oil pool, having become as fat as it is possible for it to be. So now he said: "What is it thou wilt do, and in what manner, to aid [human] man-beings?" "This, seemingly, is all; I shall just flee from him," it said. So now he loaded it by inserting meat into its legs. And now, verily, its legs are very large. So now he said: "Let the deer next in order stand here." As soon as it stood there, he said: "There into that oil thou shalt plunge thyself." Now of course he [anthropic] cast his body therein, and landed from the oil pool on the other side, and it [zoic] was as fat as it was possible for it to be. So now he said: "With what and in what manner wilt thou aid the [human]

"Ga'o'	it'het	ne'	ne'wā'	ne'	nia'gwai'."	Dā'djiā'shoñ'	
"Hither	let him	that	next in	the	bear."	In a short	1
	come		turn			time just	
o'nē'	ne'ho'	o'tga'dā't	ne'	nia'gwai'.	O'nē'	dī'q a'e'	2
now	there	it stood	the	bear.	Now	more- over	again
		itself					
waēñ'':	"Ne'ho'	i's	ne'wā'	ho'sade'sgo'	hi'gēñ'	o'no'ge'."	3
he it said:	"There	thou	next in	thither do thou	this it is	it oil in."	
			turn	plunge thyself			
Ne'ho'	do'gē's	na'a'wē'	Ho'gwā'	ho'wade'sgo'	he'		4
Thus	it is true	so it came to	That side	thither it landed	where		
		pass.					
niogwe'nioñ'	o'sēñ'.	Da'.	o'nē'	waēñ'':	"Ā'	na'o'tē'ēñ'	5
so it is possible	it fat (is).	So,	now	he it said:	"What	so it is kind	of thing
ni's	ne'cie'	ne'	ē'sheia'dage'ha'	ne'	oñ'gwe'!	"Ne'	6
the	so wilt	the	thou them wilt aid	the	human beings?"	"That	
thou	thou do it						
gwā'	ne'	i'	ē'gade'go'."	o'gē'	Da'.	o'nē'	7
seem- ingly	the	I	I will flee,"	it (z.) it said.	So,	now	he it inserted
oñ'soñ'	ne'	o'wā'	ne'	ga'si'niogōñ'.	O'nē'	na'e'	8
severally	the	it meat	the	its leg in.	Now	verily	his legs are
wanē's.	Da'.	o'nē'	waēñ'':	"Neo'gē'	ne'wā'	ne'kho'	9
large.	So,	now	he it said:	"Deer	next in	here	
					turn		
dē'ga'dā't."	Ganio'	ne'ho'	o'tga'dā't	o'nē'	waēñ'':	"Ne'ho'	10
he shall stand."	So soon	there	it itself	now	he it said:	"There	
	as		stood				
hē'sade's'go'	hi'gēñ'	o'no'ge'."	O'nē'	wai'i'	ne'ho'		11
thou wilt plunge	this it is	it oil in."	Now	of course	there		
thyself							
waādā'do'iak,	ho'gwā'-kho'	waā'do'go'.	ne'-kho'	ne'			12
he his body cast,	that side and	he came up,	that and	the			
he'	niogwe'nioñ'	o'sēñ'.	Da'.	o'nē'	waēñ'':	"Ā'	13
where	so it is possible	it fat (is).	So,	now	he it said:	"What	such
							kind
tē'ēñ'	ne'	i's	ne'cie'	ne'	ē'sheia'dage'ha'	ne'	14
of thing	the	thou	so thou	the	thou them wilt aid	the	human beings?"
			wilt do it				

man-beings?" "As for me, I shall not flee from him," it said. He said: "With what, and in what manner, moreover, wilt thou just do it?" "I will just bite them repeatedly," it replied. So now he, the youth, said: "Thus, just so, and only so, shall it be with thee," and now, moreover, he removed severally its upper teeth. Then he said: "Now the bodies of all those things which have horns, the buffalo, and the elk, etc., inherit the effect of this change." That is the reason that they [anthropic] have no upper teeth. All these several small things, the raccoon, woodchuck [or badger], porcupine, and also the skunk, all cast their bodies therein; therein they [zoic] plunged themselves. So only that is the number of those who were received. So next in order are those (z.) who were not accepted. I say that these, the Fisher, the Otter, and the Mink, and the Weasel [were

1	Ne'	ne'	i'	thē ^{n'} ē ^{n'}	thagade'go ^{n'} ,	o'gē ^{n'} ,	Waēn':	Ne' A'
	"That	the	I	not it is	I should flee,"	it said,	He said:	"What
2	na ^{n'} o'tē ^{n'} ē ^{n'}	di'q-shoñ'	ne ^{n'} o'ciē'z'	ne ^{n'} o'ciē'z'	ne ^{n'} o'ciē'z'	ne ^{n'} o'ciē'z'	ne ^{n'} o'ciē'z'	ne ^{n'} o'ciē'z'
	such kind of thing	more-over only	so thou wilt do it?"	so thou wilt do it?"	so thou wilt do it?"	so thou wilt do it?"	so thou wilt do it?"	so thou wilt do it?"
3	Da',	o'nē ^{n'}	waēn'	ne'	haksu'dase'ā:	Neñ'dā'	gwā'-shoñ'	Neñ'dā'
	So,	now	he it said	the	he youth:	"This	seemingly	just
4	ne'	i's	ne ^{n'} io'dēn'ōng,	o'nē ^{n'}	di'q	waono'djodagwā'ōñ'	ne'	ne'
	the	thou	so it shall continue to be,"	now	more-over	he its teeth removed plurally	the	the
5	he'tgēñ'-gwā',	O'nē ^{n'}	waēn':	Ne'	gagwe'go ^{n'}	o'nē ^{n'}	o'nē ^{n'}	o'nē ^{n'}
	upper side,	Now	he it said:	"The	it all	now	now	now
6	wā'odiā'dadiō'wās	ne'	degiā'go ^{n'} ,	kho'	ne'	djonaē ^{n'} dā',	ne'	ne'
	their (z.) bodies shared the change	the	buffalo,	and	the	elk,	the	the
7	kho'	ne'	deiodino'gcoñt.	Ne'	gai'oiñi'	thē ^{n'} ē ^{n'}	deadi-	deadi-
	and	the (ones)	they (z.) have horns."	That	it causes the matter	not it is	they (m.)	they (m.)
8	no ^{n'} djot	ne'	he'tgēñ'-gwā',	Gagwe'go ^{n'}	nēñ'gēñ'	ne'	niēñna-	niēñna-
	have teeth	the	upper side,	It all	this it is	the	so they (z.) small are	so they (z.) small are
9	sā'-shoñ'o ^{n'} ,	ne'	ne'	djo'ā'gā',	the'-'doo ^{n'} ,	ga'ho'dā',	ne'kho'	ne'kho'
	severally,	that	the	raccoon,	woodchuck (badger?),	porcupine,	that and	that and
10	ne'	so'noñ',	ne'	gagwe'go ^{n'}	ne'ho'	o'wēñnadiā'do'iak,	o'wēñnadiā'do'iak,	o'wēñnadiā'do'iak,
	the	skunk,	that	it all	thus	they (z.) cast their bodies'	they (z.) cast their bodies'	they (z.) cast their bodies'
11	ne'ho'	o'wēñnade's'gok,	Da',	ne'ho'-shoñ'	ni'ioñ'	ne'	ne'	ne'
	there	they (z.) plunged.	So,	thus	only	so they (z.) many (are)	that	the
12	hoñwañdi'gwē ^{n'} ,	ne'	ne'	deawañdi'gwē ^{n'} ,	Ne'	ne'	ne'	ne'
	they (m.) were accepted,	ne'	ne'	they were accepted;	That (it is)	the	the	the
13	Da',	ne'	ne'wā'	ne'	thē ^{n'} ē ^{n'}	deawañdi'gwē ^{n'} ,	Ne'	ne'
	So,	that	next in order	the	not	they were accepted;	That (it is)	the
14	sgāiana'ne'gē ^{n'} ,	ne'	odawēñ'do ^{n'} ,	kho'	ne'	djo'dā'gā',	kho'	kho'
	fisher,	the	otter,	and	the	mink,	and	and

the ones]. So that was the number of those who were excluded, [being set] aside, and who assembled there near by. So the Mink now cast his body into the oil. As soon as he came up out of it the youth seized him there, and he held him up, and he stripped his body through his hands, and that is the reason that his body did become somewhat longer. Now, verily, again it thus came to pass. Their bodies shared the change [into the character they now have], namely, those of the Fisher, and the Otter, and the Mink, and the Weasel. And this is the number of those [zoic] whose bodies next shared this transformation there—the Wolf, and the Panther, and the Fox. All these were excluded, being set aside.

So now the two male children were in the habit of going away. Day after day they two went to a great distance; there far away they two were in the habit of setting traps. So then day after day they two

ne'ʰ	hanoŋ'got.	Da'.	ne'ʰ'ho'	niwēñnāñdī'	wak'ā'	wa'odiis,	1
the	weasel.	So,	thus	so many they (are) in number	aside	they were excluded,	
ne'ʰ'ho'	wak'ā'	waodiia'dāieī'.	Da'.	o'nēñ'	ne'	djio'dā'gā'	2
there	aside	they (z.) assembled.	So,	now	the	mink	
ne'ʰ'ho'	waādiā'do'iak	ne'	o'no'ge'.	Ganio'-shoñ'	daā'do'go'	3	
there	he cast his body	the	it oil in.	So soon as	just	he landed therefrom	
o'nēñ'	ne'	haksu'dase'ā'	ne'ʰ'ho'	waāie'nañ'	kho'	ne'	4
now	the	he youth	there	he it caught,	and	the	
he'tgēñ'	waā'dat,	kho'	ne'	waā'djiu'āk,	ne'	ne'	gaii-
up high	he it held,	and	the	he stripped it through his hands,	that	the	it makes
oñ'ñi'	gāñ'gwā'	nā'gāñ'des'he't.	O'nēñ'	na'e'	a'e'	ne'ʰ'ho'	5
matter	somewhat	so its body became long.	Now	verily	again	there	6
na'ʰ'wēñ'.	Wa'odiia'dadiio'ās	nēñ'gēñ'	sgāianane'gēñ'.	kho'	ne'	7	
so it came to pass.	Their bodies shared the change	this it is	fisher (martin),	and	the		
odawēñ'do'ñ'.	kho'	ne'	djio'dā'gā'.	kho'	ne'	hanoŋ'got;	da'.
otter,	and	the	mink,	and	the	weasel;	so,
ne'ʰ'ho'	niwēñnāñdī'	he'	wa'odiia'dadiio'ās.	Ne'	ne'wā'	ne'	8
there (thus)	so many they (z.) are in number	where	their (z.) bodies shared the change	That	next in order	the	9
othāioñ'ñi'.	kho'	ne'	hēñ'es,	ne'	kho'	ne'	no'ñ'gwat'gwā'.
wolf,	and	the	panther (longtail),	that	and	the	fox,
gagwe'go'ñ'	wak'ā'	wa'odi'is.					10
it all	aside	they were excluded.					11
Da'.	o'nēñ'	ne'	deiksa'ā'	o'nēñ'	gēñ's	ia'dēñ'dio'ñ'.	O'hēñ'.
So,	now	the	they (m.) two children	now	custom- arily	they (m.) two were in the habit of going away.	Day after
cion'ño'ñ'	hoñwe'gwā'	hēñēt'hā'.	we'gēñ'	ne'	ne'	hi'eo'dā'ne's.	12
day plurally	far	direc- tion	they (m.) two go habitually;	far	that	the	they (m.) two go to set traps.

were in the habit of going away. So for some time now they [mase, anthropic] who severally had otgon^a natures, and they also whose bodies were otgon in nature, hated them [the two boys]. Now, of course, they two, verily, in going away, were in the habit of going together. So that [I say], moreover, one day the elder one said: "Thou alone, for the time being, go thither. Thou alone next in time shalt view our several set traps." So moreover [I say], that truly it did thus come to pass. As soon now as he was far away they [mase, anthropic] whose bodies are otgon by nature killed him there. So now he, the elder one, became aware that they had killed his younger brother. So now he began to cry. And [I say] that when it made him weep the most, when he said in his crying, 'ĕñ', 'ĕñ', 'ĕñ', 'ĕñ', then there were noises made in several places in the sky that is present. So now they [mase, anthr.] who are severally

1	Da', So,	o'ne ⁿ , now	o'he ⁿ 'cioñ'ni ⁿ , day after day plurally.	ia'dēñ'dio ⁿ s, they (m.) two went away habitually.	Da', So,	gaiñ'grwā' somewhat
2	nā'ioñni'she't so long it lasted	o'ne ⁿ , now	hoñwadi'swā'ai ⁿ s they (m.) them hated	ne' the	hoñnoñtgo ⁿ 'shoñ'o ⁿ they (m.) are otgon ^a plurally	
3	ne' that	ne' the	hoñnoñdiā'dat'go ⁿ s, bodies are otgon plurally.	O'ne ⁿ , Now	he' where	ia'dēñ'dio ⁿ s habitually
4	wā ⁿ 'o ⁿ , finally	na'e' verily	geñ's custom- arily	Da', So,	ne' that	diñq more- over
5	o'ne ⁿ , now	ne' that	wañ' he it said	ne' the	bagowa'ne ⁿ , he large one:	''I's-shoñ' ''Thou only
6	ho'set, thither do thou go,	Sōñ'hā'ge'ñ' Thou just alone (by thyself)	ne'wā' next in turn	ñ ⁿ 'sekdoñ'no ⁿ , thou wilt go to see them	ne' the	oñgui'eo'do ⁿ , thou I have set traps."
7	Da', So,	ne' that	diñq more- over	do'ge ⁿ s it is true	ne''ho' thus	na'a'wē ⁿ , so it will come to pass.
8	we'ē ⁿ , far	he's he is going about	o'ne ⁿ , now	ne''ho' there	waoñwa'ni ⁿ , they (m.) him killed	ne' that
9	noñdiā'dat'go ⁿ s, bodies are otgon plurally.	Da', So,	o'ne ⁿ , now	wañina'do'g he (m.) it noticed	ne' the	hagowa'ne ⁿ he large one is
10	ne' the	hoñwa'ni ⁿ they (m.) him killed	ne' the	ho'geñ', he his younger brother is.	Da', So,	o'ne ⁿ , now
11	ne' the	no'ne ⁿ , when (the now)	do'ge ⁿ s it is true	waode'hāsdoñ's, it used great strength on him,	ne' that	no'ne ⁿ , when (the now)
12	hāsda'hā', he is weeping,	ne' that	ne' the	''ĕñ', ''heñh,	'ĕñ', heñh,	'ĕñ', heñh,
13	wa'otgāia'soñ' it began to give out sounds	he' where	ge'ñ'hiāde', it sky is present.	Da', So,	o'ne ⁿ , now	ne' the

^aOtgon signifies malefic. It denotes specifically the evil or destructive use of orenda, or magic power.

otgon, and also they [zoic] whose bodies are severally otgon, now, verily, became alarmed. Now, moreover, they said: "In just a short time only, we believe, the sky will fall, perhaps, as soon, we think, as he weeps much; it is preferable that he, his younger brother, shall return; nothing else [will stop it]." So now of course the youth became ashamed because such a large number of persons severally became aware that he was weeping. So now verily he did close up his lodge, all places therein where there were openings [crevices]. So now just after he had completed his task of closing up the openings, in just a short time, now thence, from the outside, Flint spoke, saying: "Oh, elder brother, now I have returned." So now he the elder one, who was shut up indoors, said: "It can not be that thou shouldst come in. Thou shalt just depart, thou thyself. Thou shalt take the lead on the path whereon went the mother of us two. There

shoñ'oñ', plurally,	ne' that	kho' ne' and the	onañdiä'datgoñ'shoñ'oñ', their (z.) bodies are plurally otgon,	o'neñ' now	na'e' verily	1		
wä'o'noñ'dioñ'k. they (z.) began to fear.	O'neñ' Now	dī'q more- over	waññ'uī': they it said:	"Hä'djigwäs'-shoñ' Just soon only		2		
ēñdwa'sēñ't, it will drop- down,	gi' I think	ēñ' noñ' it may be	he' perhaps,	gñ'oñ'hñäde' where it sky is present	ganiö' so soon as	ēñ' noñ' it may be, per- haps,	3	
wē'so' much	ēñ'oñ'sdāeñ': he will weep;	ne' that	sä'gwā' it is better (preferable)	ne' the	ēñshadon'het'-shoñ' he will again come to life	ne' just the	4	
ho'gēñ'' he his younger brother is."	Da', So,	o'neñ' now	wai'i' ne' of course that	ne' the	haksä'daseñ'ä' he is a youth	waade's'hēñ' he became ashamed	5	
so'dji' because (to o much)	gēñdio'gowaneñ' it body of people large is	o'neñ' now	waññēññinandog'hoñ' they became aware of it plurally	ne' the			6	
häsda'hä. he is weeping.	Da', So,	o'neñ' now	na'e' verily	wäa'ho'doñ' he it closed up	he' where	hono'so't, his it lodge stands,	7	
gagwe'goñ' it all	he'oñwe' the place where	deio'hägwēñdeñ'niöñ', It has openings plurally.	Da', So,	o'neñ' now	wae' after- ward		8	
shoñ' just	waädiēñno'kdēñ' he his task finished	ne' the	waädjiodoññioñ' he shut up the several openings,	o'neñ' now	dä'djiä'-shoñ' soon after just		9	
o'neñ' now	daä'snie't thence he spoke	ne' the	Othä'gwēñ'dä' It Flint	ne' the	a'sde', out of doors,	waññ': he it said:	10	
"Hä'dji' "My elder brother,	o'neñ' now	sä'griöñ'' again I have returned."	Da', So,	o'neñ' now	waññ' he it said	ne' the	hagowa'neñ' he is large	11
ne' that	ne' the	oñgie' indoors	hä'noñt; he is con- tained:	"Dä'a'oñ' "It can not be thou shouldst enter here,		ēñ'sa'dēñdñ'- Thou shalt depart	12	
shoñ' just	ne' the	ñ's. thou,	Ne' That the	ne' thou shalt take up the path	ēñ'satha'oñ'dēñ' the place where	he'oñwe' hence she has gone	13	
ne' the	ēñhio'ēñ's-gēñ'oñ', she onr mother it was,	Ne' There	ho' thou and	ñ's-kho' thy track shall be present.	ēñ'ciaoñ'däk. That the	ne' the	14	

thou too shalt print thy tracks. I say that thou shalt trail the tracks of her who was our mother. Moreover, not far hence, there thou shalt seat thyself. So there now thou shalt observe the kind of life that customarily the human man-beings will live who will dwell on the earth. So now there, moreover, the path will divide itself where thou wilt abide. One of the ways will lead thither to the place where is the abode of His-word-is-master,^a and the other will lead to the place where abides He-dwells-in-caves.^b And also thou wilt have servants, they-[masc.]-dwell-in-caves. So that, moreover [I say], thou shalt take this thing-to-blow, this flute, and that thou shalt constantly continue to blow it. Just as soon, customarily, as one's breath ends, one shall hear customarily from what direction speaks the flute.

Sometime afterward the youth now began to wonder, soliloquizing: "What is, perhaps, verily, in great measure, the reason that my grandmother does not eat wild potatoes?" Now, verily, he asked her,

	ě ⁿ ·shcianě ⁿ ·oñ'	ne [']	ethino ['] ě ⁿ ·gě ⁿ ·oñ'.	The	ě ⁿ ·'ě ⁿ ·	dī'q	de ['] we ['] ě ⁿ ·	
1	thou shalt follow the path	the	she our mother it was.	Not	it is	more-over	far (it is)	
	ne ['] ·ho [']	ě ⁿ ·sa ['] ·diē ⁿ ·	Da ['] ,	ne ['] ·ho [']	o ['] ne ⁿ ·	ě ⁿ ·satgā ['] ·ioñ'	he [']	
2	there	thou shalt sit down.	So,	there	now	thou shalt watch	where	
	nīio ['] ·dē ⁿ	gě ⁿ 's	ne [']	iočndjā ['] ·ge [']	ě ⁿ ·iagon ['] ·'heg	ne [']	oñ'·gwe ['] ·	
3	such it is in kind	customarily	the	it earth on	one shall be living	the	human beings.	
	Da ['] ,	ne [']	dī'q	ne ['] ·ho [']	dě ⁿ ·wathā ['] ·ho ['] ·gě ⁿ ·	he ['] ·oñwe ['] ·	ě ⁿ ·sī ['] ·	
4	So,	that	more-over	there	it path will divide into two	the place where	thou	
	dīoñ'·dāk.	Ne [']	ne [']	sga ['] t	Hawě ⁿ ·nīio ['] ·ge ['] ·gwā [']	hě ⁿ ·iotha ['] ·hino ['] ·oñg,		
5	thalt continue to abide.	That	the	one it is	He Master at direction	thither it path shall lead.		
	kho [']	ne [']	sga ['] t	Hanischeono ⁿ '·ge ['] ·gwā [']	hě ⁿ ·iotha ['] ·hino ['] ·oñg.	Ne ['] ·		
6	and	the	one it is	He Cave-dweller at direction	thither it path shall lead.	That		
	kho [']	ne [']	ě ⁿ ·sa ['] ·hā ['] ·shâ ⁿ ·dāk	ne [']	hadimise ['] ·ono ⁿ ·	Da ['] ,	ne [']	
7	and	the	thou shalt have servants	the	they (m.) are cave-dwellers.	So,	that	
	dī'q	ne [']	ne ⁿ ·gě ⁿ ·	hě ⁿ ·shā [']	ne ⁿ ·gě ⁿ ·	ne [']	ieo ['] ·dawas ['] ·thā ['] ,	ne ['] ·
8	more-over	the	this it is	thou shalt take it	this it is	the	one uses it to blow,	that
	kho [']	ne [']	dīiaw ^{ěⁿ·'oⁿ·}	ě ⁿ ·sě ⁿ ·o ['] ·dādō ['] ·oñg.	Ganio ['] ·shoñ [']	gě ⁿ 's		
9	and	the	continually	thou shalt keep on blowing it.	So soon as just	customarily		
	ě ⁿ ·ioñdoñ ['] ·swe ['] ·dē ⁿ ·	o ['] ne ⁿ ·	kho [']	gě ⁿ 's	ě ⁿ ·iagothoñ ['] ·deg	he ['] ·oñwe ['] ·		
10	one's breath becomes exhausted (=dies)	now	and	customarily	one it shall hear	the place where		
	dīio ['] ·thā [']	ne [']	ieo ['] ·dawas ['] ·thā ['] ,					
11	there it is speaking	the	one uses it to blow.					
	Gaiñ ['] ·gwā [']	nā ['] ·ioñmis ['] ·he ['] ·t	o ['] ne ⁿ ·	waodianoñ ['] ·the ['] ·s.	ne [']	ne [']		
12	somewhat	so long it lasted	now	he wondered at it,	that (it is)	the		
	hě ['] ·he ['] ·	··Ā ['] .	noñ [']	nā ['] ·e [']	gō ['] ·wā [']	de ['] ·es	ne [']	
13	he it thinks:	"What,	per-haps,	verily	great it is	not she it eats	the	
						it wild potato	the	

^aThis is the name of the God of the Christians. ^bThis is the name of the devil of the Christians.

saying: "Oh, grandmother, what is it, verily, and why dost thou not in great measure eat wild potatoes?" "I customarily, all alone, by myself eat food," she said; "I eat it [food], as a matter of fact." Now he mused, "Now, verily, I will watch her in the night, now just soon to be." So now he made an opening in his robe. Now, verily, he laid himself down, pretending to be asleep. Thence, nevertheless, he was looking, out of the place where he had made a hole in his robe. Now, moreover, he was looking out of the place where he had made an opening in the robe, and he was watching the place where his grandmother abode customarily. So now, she, the Ancient-bodied, went out. Now, moreover, she looked in the direction of the sunrising. Now the Star, the Day-bringer, was risen. Now she, the Ancient-bodied, said: "Now of course, so it is, I will remove my pot sitting [over the fire]." So now truly she removed the pot

aksot', my grand- mother?	O'nē ⁿ Now	na'e' verily	o'shago'oñdoñ', he her questioned,	Waēñ' ^v ; He it said:	"Aksot', My grand- mother,	ā' what,	1	
noñ' ^v per- haps,	na'e' verily	gō'wā' great it is	ne' the	i's thou	de'ses not thou it	ne' the	oneñno ⁿ '(dā'?' it wild potato?"	2
"I only	gēñ's, custom- arily,	agoñ'ho" ⁿ ge'ā' I am wholly alone	o'gadekhoñ'm', I my food eat,"	wa'a'gēñ', she it said,			3	
"I it eat habitually	na'e' as matter of fact."	O'nē ⁿ Now,	wā'e'; he re- solved;	"O'nē ⁿ Now,	na'e' verily,	ē'khoaīgā'ioñ'. I her will watch,	4	
ne' that it is	ne' the	hā'djigwās' just soon now	ē ⁿ io'gā'. it will be night."	Da', So,	o'nē ⁿ now	waogaiēñ'dē" he it hole in it made	ne' the	5
hā'g'wās'thā'. he it to wrap himself uses,	O'nē ⁿ Now	na'e' verily	wañdiās'hēñ'. he lays himself down,	īū'gē ⁿ o ⁿ . pretending,	hodā'o ⁿ . he is asleep,		6	
Ne' ^v ho'. There,	sē ⁿ 'ē ⁿ neverthe- less	nigō ⁿ ' so it is (however)	dethagā'ne' thence he is looking	he'ōñwe' the place where	ne' the	thaogai'ieñt. there he it hole in it made.	7	
O'nē ⁿ Now	dī'q more- over	na'e' verily	ne' the	hāñās'hēñ' he lay supine	ne' ^v ho'. there	o'nē ⁿ now	dethagā'ne' thence he was looking	8
he'ōñwe' the place where	thaogai'ieñt he has it hole- in it made	ne' the	i'ios. the robe,	o'nē ⁿ now	ne' ^v ho' there	deagā'ne' his eyes were fixed on it	9	
he'ōñwe' the place where	ie' ^v diō ⁿ she was seated	ne' the	ho'sot'. his grand- mother,	Da', So,	o'nē ⁿ now	wā'ciā'gēñ't she went out	ne' the	10
Iegē ⁿ 'teī'. She Ancient One,	O'nē ⁿ Now,	dī'q more- over,	she looked	ne' she	tgāā'gwiṭgē ⁿ s' ^v g'wā'. thence it luminary comes up	direction lion	11	
O'nē ⁿ Now	diioā'gwiṭgē ⁿ o ⁿ . there it planet is risen	ne' the	Tgēñdēñwit'hā' Thence it brings day	Gadjī'so ⁿ 'dā'. It (star) is.			12	
O'nē ⁿ Now	ne' the	Iegē ⁿ 'teī'. she. Ancient One	wā'a'gēñ': she it said:	"O'nē ⁿ Now,	wai'i'. of course	nigō ⁿ ' so it is.	13	
ē'gna ⁿ 'diodā'go' I pot will remove	ne' the	agna ⁿ 'djot'. I have set up the pot (on the fire)."	Da', So,	o'nē ⁿ now	do'gē ⁿ s truly,		14	

[from the fire] and also put the wild potatoes in a bowl of bark, and there was just one bowlful. So now, next in order, she rummaged among her belongings in a bag which she pulled out, and now, verily, she there took out corn. So now she parched it for herself. Now, moreover, it popped. There was quite a pile of the popped corn. Now, verily, she took out a mortar of small size. Moreover, she struck repeated blows on the mortar, and the mortar grew in size, and it grew to a size that was just right. Now she took out the upper mortar^a [pestle] from her bag. Now again she struck it repeated blows and it, too, increased in size. So now she pounded the corn, making meal. So now again she searched in her bag. She took thence again a small pot, and she, too, again did in like manner, striking repeated blows upon it, and it, too, increased in size. Now

1	wa'ema ⁿ 'djoda'go'	ne' kho'	ne'	gadji ⁿ 'ge'	wa'e' ⁿ 'ne'	ne'	oneñ'
	she pot removed	that	and	the	it bowl in	she it placed	the
							it
2	no ^{ny} 'da',	sgaksat'-hoñ'	o'wa'do ⁿ '.	Da',	o'ne ⁿ '	ga'on'ho ⁿ '	ne'wa'
	potatoes,	one it dish	only	it became.	So,	now	she herself
							next in
							turn
3	o'diagoda'no ⁿ 'dai'	ne'	ne'	gaiä'	wa'onñieñ'tho',		o'ne ⁿ '
	she rummaged her	that	the	it bag	she it pulled forth,		now
	belongings						
4	na'e'	ne ^{ny} 'ho'	wa'eda'go'	ne'	oneñ'o ⁿ '.	Da',	o'ne ⁿ '
	verily	there	she it took out of	the	it corn.	So,	now
5	wa'onñe ⁿ 'soñ'.	O'ne ⁿ '	dí'q	o'wa'dadoñ'go',		O'ne ⁿ '	
	she parched it for	Now	more-	it popped (burst).		Now	
	herself.		over				
6	gaiñ'gwä'	nio'so'djes.	O'ne ⁿ '	na'e'	a'e'	wa'eda'go'	ne'
	somewhat	so it pile is	Now	verily,	once	she it took out	the
		high.			more		
7	niwä'ä'	ne'	ga'niga'dä'.	O'ne ⁿ '	dí'q	ne'ho'	wa'eie ⁿ 'da'noñ'.
	so it small	the	it mortar.	Now	more-	there	she it struck
	in size is				over		repeatedly,
8	ne'	ne'	ga'niga'dä'	o'wado'diäk,	ho'gowa'he't,	agwa's	ne'ho'teç'
	that	the	it mortar	it grew,	it became larger,	very	just right
					in size		(exactly)
9	na ⁿ 'wa ^{ny} 'he't.	O'ne ⁿ '	he'tgeñ'oñ'	ne'	ga'niga'dä'	wa'eda'go'	
	so it became	Now	upper (one)	the	it mortar	she it took	
	in size.					out	
10	ne'	goiä'goñ'.	O'ne ⁿ '	a'e'	wa'eie ⁿ 'dä'noñ'.	o'ne ⁿ '	ha'e'gwa'
	the	her bag in.	Now	once	she it struck	now	also
				again	repeatedly,		
11	ho'gowa'he't.	Da',	o'ne ⁿ '	ne'ho'	wa'e'the't.	othe'shä'	wa'e-
	it became large	So,	now	there	she it pounded,	it meal	she it
	in size.						
12	cioñ'ni'.	Da',	o'ne ⁿ '	a'e'	ne ⁿ '	hwä'eie'	ne'
	made.	So,	now	once	this	she it did	the
				more	way		her bag in.
13	Ne ^{ny} 'ho'	wa'eda'go'	a'e'	niwä'ä'	gana ⁿ 'dja',	ne'-kho'	ne'
	There	she it took out	once	so it is small	it pot,	that	and
			more	in size			the
14	ne'ho'	a'e'	na ⁿ 'eie'	wa'eie ⁿ 'dä'noñ'.	ho'gowa'he't-kho'	a'e'.	
	there	once	so she it	she it struck	it became large	and	once
		more	did	repeatedly,			more.

^aThis term goes back to the time when upper and lower grinder had the same name.

she there set up the pot, and also made mush therein. So, as soon as it was cooked she again rummaged in her bag. So now she took from it a bone, a beaver bone. Now again, verily, she scraped the bone, and she poured the bone-dust into the pot, and now, moreover, at once there floated oil on its surface. Now, of course, she took the pot from the fire. So now she ate the food. Verily, now, the youth went to sleep. Now early in the morning again [as usual] she, the Ancient-bodied, went away to dig wild potatoes. As soon as she disappeared as she went, then he went to the place where his grandmother customarily abode. Now, moreover, he began to rummage [among her belongings]. He took out an ear of corn which had only a few grains left fixed to it, there being, perhaps, only three and a half rows of grains left. So now he began to shell the corn; he shelled it all.

O'nē ^{na}	ne''ho'	wā'ena ⁿ djanioñ'drē ^{na}	o'nē ^{na}	ne''ho'	wā'edjsgoñ'ni'	1		
Now	there	she it pot fastened up,	now	there	she mush made			
khō.	Da'	ganio''	ho'gā'i'	o'nē ^{na}	a'e'	wā'dieno''dai'	nigē ^{na}	2
and.	So,	so soon as	it was cooked	now	once more	she it rummag-d	so it is	
ne''	goiā'goñ'	Da'.	o'nē ^{na}	ne''ho'	wā'eda''go'	o'nēñ'ia'	3	
the	her bag in.	So,	now	there	she took it out	it bone		
na ⁿ ga ⁿ niā'go ⁿ	o'nēñ'ia'	O'nē ^{na}	a'e'	na'e'	wā'e'gēt.	O'nē ^{na}	ne''ho'	4
beaver	it bone.	Now	once more	verily	she it scraped.	Now	there	
wā'ā'ōntho'	ne''	o'doñniē''shā'	o'nē ^{na}	dī'q	iogoñdā'die'	o'gā'nū'	5	
she it poured	the	it scrapings,	now	more- over	it at once	it caused oil to float.		
O'nē ^{na}	wai'i'	wā'ena ⁿ djoda'go'	ne''	gama ⁿ djo't.	Da'.	o'nē ^{na}	6	
Now	of course	she it pot removed	the	it pot sets up.	So,	now		
wā'ōñdekhōñ'ni'	O'nē ^{na}	na'e'	wao'dā'	ne''	haksū'da'se''ā'.	Ne''	7	
she it food ate.	Now,	verily	he went to sleep	the	he youth.	That		
no'nē ^{na}	sede''tciā'	o'nē ^{na}	a'e'	wā'o ⁿ 'dēñdī'	ne''	Iegē ^{na} 'tci'	8	
the time	early in the morning	now	once- more	she departed	the	She Ancient One		
wā'ēññēñno''dogwat'hā'	Ganio''shoñ'	ho'wa''do ⁿ	he'	hwā''ē ⁿ	9			
she wild potatoes went to dig.	So soon as	just	thither it disappeared	where	she went onward			
o'nē ^{na}	ne''ho'	wā'e'	he'ōñ'we'	ioñdiēñdāk'hwā'	ne''	ho'sot'.	10	
now	there	thither he went	the place where	she it uses to remain	the	his grand- mother.		
O'nē ^{na}	dī'q	wā''sūwē ⁿ	ne''	o'thano ⁿ 'dai'.	O'nē ^{na}	11		
Now	more- over	he it began	the	he it rummaged.	Now			
wāada'go'	ne''	o'nis'dā'	doga'ā''shoñ'	nidjonēñ'ot.	ā'sē ⁿ '	12		
he it took out	the	(it) ear of corn	a few only	so many it corn- grains remain on it,	three			
gi''shō ^{na}	nidjoa'ge'	hā'deswa'sēñ'no ⁿ .	Da'.	o'nē ^{na}	wā''sūwē ⁿ	13		
probably,	so many it row is in number	just it is one-half.	So,	now	he it began			
wao'gēñ'	ne''	oñēñ'o ⁿ .	gagwe'go ⁿ	wāās'ūt.	Da'.	o'nē ^{na}	14	
he it shelled	the	it corn,	it all	he it exhausted.	So,	now		

So now he parched it for himself. Now, moreover, it popped, bursting iteratively, there being quite a heap, quite a large amount of it. Again he rummaged. Again he there took out a mortar of small size and also an upper mortar [pestle]. So now he used this to strike that, and now, moreover, both increased in size. And now he poured the parched corn. So now he in the mortar pounded it, and now verily it became meal. Now again he searched in her bag, and he took therefrom a small pot, and now used something else to strike upon it blows; then it, too, increased in size. Now, verily, he there set up the pot [on the fire] and also put water in it. So now he therein poured all this meal. Now, of course, he made mush. So now again he searched in the bag of his grandmother, and therefrom he took a bone, and he put it therein, and the mush became abundant.

- 1 waādē^{ns'}soñ'. O'nē^{ns'} dī'q o'wa'dādon'go', gain'gwā' nio'sōdjā',
he it parched for himself. Now more-over it popped by burst- ing, somewhat so it pile is in size,
- 2 ne'kho' ne' gain'gwā' nā'ion'he't. O'nē^{ns'} a'e' o'thano'^{ns'}daī'.
that and the somewhat so it amount became. Now once more he it rummaged.
- 3 O'nē^{ns'} a'e' ne'ho' waāda'go' ne' ga'niga'dā' niwā'a' ne'kho'
Now once more there he it took the it mortar so it size is small that and
- 4 ne' he'tgēn'on' ne' ga'niga'dā'. Da', o'nē^{ns'} ne' waāi'dāk
the upper (one) the it mortar (pestle). So, now that he it used
- 5 waāiē^{ns'}dā'noñ', o'nē^{ns'} dī'q o'gowa'he't dedjā'o'. Da', o'nē^{ns'}
he it struck repeatedly, now more-over it became large both, So, now
- 6 ne'ho' waiaun'tho' ne' ouēn'so'gwā'. Da', o'nē^{ns'} ne'ho'
there he it poured the it parched corn. So, now there
- 7 waat'he't, o'nē^{ns'} wai'i' othe'shā' o'wā'do'. O'nē^{ns'} dī'q a'e'
he it pounded, now of course it meal it became. Now more-over once
- 8 waāk'doñ' ne' goiā'goñ', o'nē^{ns'} ne'ho' waāda'go' ne' niwā'a'
he it searched for the her bag in, now there he it took the so it is small in size
- 9 gana^{ns'}djā', o'nē^{ns'} hā'gwis'dē^{ns'} a'e' o'ia' waāi'dāk waāiē^{ns'}dā'noñ',
it pot, now something once more other he it used he it struck repeatedly,
- 10 o'nē^{ns'} a'e'-kho' ho'gowa'he't. O'nē^{ns'} na'e' ne'ho' waāna'dja'
now once more and it became large. Now verily there he it pot
- 11 niion'dē^{ns'}, wā'hnegā'ēn'-kho'. Da', o'nē^{ns'} ne'ho' wāaun'tho'
hung up, he placed water and, So, now there he it poured
- 12 nēn'gēn' ne' othe's'hā' gagwo'go'. O'nē^{ns'} wai'i' waādjisgoñ'ni'.
this it is the it meal it all, now of course he it made.
- 13 Da', o'nē^{ns'} a'e' wāe'sak ne' goiā'goñ' ne' ho'sot. Ne'ho'
So, now once more he it looked the her bag in the his grand- mother. There
- 14 waāda'go' ne' o'nēn'ia', o'nē^{ns'} ne' ne'ho' wā'o, odo^{ns'}hoñ'do'
he took it out the it bone, now that there he put it in it abundant be- came

"Ho'ho'," he kept chuckling. "It tastes good." Now soon thereafter his grandmother returned. She said: "Well, what manner of thing art thou doing?" "I have made mush," the youth said, "and it is pleasant, too. Do thou eat of it, so be it, oh, grandmother. There is an abundance of mush." So now she wept, saying: "Now, verily, thou hast killed me. As a matter of fact, that was all there was left for me." "It is not good," he said, "that thou dost begrudge it. I will get other corn and also bone."

So now the next day he made his preparations. When he finished his task, he said: "Now it is that I am going to depart." So now, verily, he departed. He arrived at the place where dwell man-beings. As soon as he arrived near the village he then made his preparations. I say that he made a deer out of his bow, and, next in order, a wolf

kho'	o'wā'do ⁿ	ne'	odjis'gwā.	"Ho'ho'."	"Oga'o ⁿ ."	kho'.	ha'	1
and	it became	the	it mush.	"Aha!"	"It tastes good"	and,	he	
do ⁿ .	O'nē ⁿ	dā'djiā'-shoñ	sāie'io ⁿ	ne'	ho'sot.	Wā'a'gē ⁿ :	"Gwē'.	2
kept saying.	Now	soon after	just	again she returned	the hisgrand-mother.	She it said:	"Well.	
A ⁿ na ⁿ 'ot	ni'sadie'ha'?	"Agedjisgoñ'ni."	waēñ'	ne'	haksa'	3		
What manner of thing	so thou art doing?"	"I mush am making,"	he it said,	the	he	3		
dase'ā:	"Agwa's	awēñdetgā'de'-kho'.	Sadekhoñ'ni,	nio'	4			
youth:	"Very	it is pleasant and.	and.	Do thou eat,	so he it,	4		
aksot'.	Odo ⁿ 'hoñ'do ⁿ	ne'	odjis'gwā."	Da'.	o'nē ⁿ :	wā'o's'daē ⁿ '.	5	
my grand-mother.	It is abundant	the	it mush."	So,	now	she wept,	5	
ne'	ne'	wā'a'gē ⁿ :	"O'nē ⁿ	na'e	noñ'	o'sgi'io'.	Ne''ho'-shoñ'	6
that	the	she it said:	"Now	verily,	prob-ably,	thou hast killed me.	So much just	6
ne'ho'	niwagiēñ'dak."	"Wā'.	De'wī'io."	waēñ'	"Sa'sē ⁿ 'se'.	7		
as matter of fact	so it I have had."	"Oh.	It is not good,"	he it said,	"Thou dost begrudge it.	7		
Oiā'-shoñ	i'	ē'ngie'gwā	ne'	onēñ'o ⁿ	kho'	ne'	o'nēñ'la'."	8
It other just	I	I it will get	the	it corn and	the	it bone."	8	
Da'.	no'nē ⁿ	wā'o'hēñ't	o'nē ⁿ	waādecioñmiā'noñ'.	No'nē ⁿ	9		
So,	the time	it day became	now	he his preparations made.	The now	9		
waādieñmo'k'dē ⁿ	o'nē ⁿ	waēñ':	"O'nē ⁿ	ni'gē ⁿ '	ō'ga'dēñdī'."	10		
he his task finished	now	he it said:	"Now	that it is	I will depart."	10		
Da'.	o'nē ⁿ	na'e	waā'dēñ'dī'.	Ne''ho'	waā'io ⁿ '	he'oñwe'.	11	
So,	now	verily	he departed.	There	he arrived	the place where	11	
ienāñ'gē'	ne'	oñ'gwe'. ^a	Ganio'	ne''ho'	waā'io ⁿ '	ne'	12	
they (indef.) dwell	the	man-being.	So soon as	there	he arrived	the	12	
ganōñdak'ā'	o'nē ⁿ	ne''ho'	waādecioñmiā'noñ'.	Ne''	ne'	13		
it village beside	now	there	he preparations made.	That	the	13		
ho'ēñ'nā'	waāde'cioñ'ni	ne'	ne'ogē ⁿ '.	o'nē ⁿ	ne'	ne'wā'	ne'	14
his bow	he it made for himself	the	deer,	now	that	next in order	the	14

^aSee footnote on page 141.

out of his arrow; he made these for himself. Now he said: "Whenever it be that ye two run through the village it will customarily be that one will be just on the point of overtaking the other." Next in order he himself made into an Ancient-bodied one. So now he went to the place where they [masc.], the man-beings, abode. So now, sometime after he had arrived there, then, verily, they gave him food, gave to the Ancient-bodied. During the time that he was eating they heard a wolf approach, barking. One would just think that it was pursuing something. So now they all went out of doors. They saw a wolf pursuing a deer which was approaching them, and saw that, moreover, it was about to seize it. So now all ran thither. So now he was alone, and the Ancient-bodied ate. As soon as they had all gone, he now thrust his body into the place where, severally, the

1	ho'no ⁿ	ne'	ne'wā ⁿ	thāioñ'nī	ne'	ne'	waide'cioñ'nī.	O'ne ⁿ
	his arrow	that	next in order	wolf	the	that	he it made for himself.	Now
2	ne''ho'	waēn':	"Thō'hā	gēñ's	ē ⁿ goñwā'ānt	no'nō ⁿ	ganoñda-	
	there	he it said:	"Nearly	custom-arily	one it will over-take	the time	it village	
3	goñ'shoñ'	hē ⁿ snidāk'hē."	Ne'	ne'	ne'wā'	ha'oñ'hwa ⁿ		
	in along	thither ye two will run."	That	the	next in order	he himself		
4	(ha'oñ'ho ⁿ)	ne'	hagē ⁿ 'teī	waādadoñ'nī.	Da',	ne''ho'	waā'io ⁿ	
	he himself	the	he ancient one	he himself made.	So,	there	he arrived	
5	he'oñwe'	gano ⁿ 'sot	ne'	thēñnī'dio ⁿ	ne'	hēñnoñ'gwe'.	Da',	
	the place where	it lodge stood	the	there they (m.) severally abode	the	they (m.) (are) man-beings.	So,	
6	o'ne ⁿ	gāñ'gwā'	nā'ioñ'nishe't	ne''ho'	ho'io ⁿ	o'ne ⁿ	wā'i'	
	now	somewhat	so long it lasted	there	he has arrived	now	of course	
7	waoñwakhwā'noñt	(? waoñkhwā'noñt)	ne'	hagē ⁿ 'teī.	Ne'			
	they (m.) him food gave	they (m.) him food gave	the	he ancient one.	That			
8	nā'ioñ'nishe't	ne'	hodekhoñ'nī.	o'ne ⁿ	hoñnoñthoñ'de'	dāga-	thence	
	so long it lasted	the	he is eating	now	they (m.) it heard	thence		
9	nī'ne'	ne'	thāioñ'nī.	Āiēñ'-shoñ'	ha'gwisde ⁿ	dāgās'he'.	Da',	
	it came barking	the	wolf.	one would just think	something	thence it it is pursuing.	So,	
10	o'ne ⁿ	gagwe'go ⁿ	waādiā'gō ⁿ t.	Waēñnoñtgat'ho'	ne'	thāioñ'nī		
	now	it all	they (m.) went out.	They (m.) saw	the	wolf		
11	dāgās'he'	ne'	ne'ogō ⁿ .	o'ne ⁿ	dī'q	thō'hā	agāie'nā ⁿ .	
	thence it it pursued	the	deer,	now	more-over	nearly	it it could seize.	
12	o'ne ⁿ	gagwe'go ⁿ	ne''ho'	o'thēñnēñ'ē ⁿ .dat.	Da',	o'ne ⁿ		
	now	it all	there	they (m.) ran.	So,	now		
13	haoñ'ho ⁿ geā'-shoñ'	hodekhoñ'nī	ne'	hagē ⁿ 'teī.	Gano ⁿ			
	he (was) all alone just	he is eating	the	he ancient one.	So soon as			
14	wā'oñs'ā't	o'ne ⁿ	ne''ho'	waādiā'do'īak	he'oñwe'	gasde ⁿ 'sīni-		
	they themselves exhausted	now	there	he his body cast	the place where	it corn string hangs		

strings of corn hung. Two strings of corn he took off, and now, moreover, he placed them on his shoulder and he went out at once. He was running far away when they noticed [what he had done], but, verily, they did not at all pursue him. Again he arrived at their lodge. So now he cast them down where his grandmother abode. "Here," he said; "Thou wilt do with this as seems good to thee. Thou mayest decide, perhaps, to plant some of it." When it was day, he said; "Well, I will go to kill a beaver." Now, moreover, he went to the place that his grandmother had pointed out, saying that such things would dwell there. So he arrived there, and then, also, he saw the place where the beavers had a lodge. Then he saw one standing there. He shot it there and killed it. So then he placed its body on his back by means of the forehead pack-strap and then, moreover, he departed for home. Some time afterward he arrived

ioñ'do ⁿ .	Deiosd ^{oñ} 'säge ^e	wañiioñdā'go ^s .	o'nē ⁿ .	dī'q	hanē ⁿ 'shā'ge ^s .	1		
severally.	Two it corn string in number	he them removed.	now	more- over	his shoulder on			
wao'dā ^s .	o'nē ⁿ .	dī'q	wañingē ⁿ 'dāk.	We'ē ⁿ .	waādak'he' o'nē ⁿ .	2		
he them hung.	now	more- over	he went out at once.	Far	he was running away			
waēñcēñmi'na'dog.	thē ⁿ 'ē ⁿ .	na'e'	kho'	de'osthoñ'	deoñwā'cjoñ.	3		
they (m.) became aware of it.	not it is	verily	and	it is a little	they him pursued.			
Hoñsä'io ⁿ	he'	thodino ⁿ 'sot'.	Da'.	o'nē ⁿ .	ne''ho'	wao'dī'	4	
There he again arrived	where	there their lodge stands.	So,	now	there	he it cast		
he'oñwe'	ie'dio ⁿ	ne'	ho'sot'.	"Gwā'."	waēñ'.	"ē ⁿ 'sēñno ⁿ 'doñ'	5	
the place where	she was seated	the	his grand- mother.	"Here,"	he it said,	"thou thyself wilt please		
i's	he'	ne ⁿ 'sadiē'ä't	nēñ'gēñ'.	Ē ⁿ 'sē'	gi''shē ⁿ .	'gie' giēñtwā't'."	6	
thou where	so thou it wilt use	this it is.	Thou wilt decide.	Ē ⁿ 'sē'	gi''shē ⁿ .	'gie' giēñtwā't'."		
No'nē ⁿ .	wā'o'hēñ't	o'nē ⁿ .	waēñ'.	"Gwā'."	Ē ⁿ 'giioñshā'	ne'	7	
The now	it became day	now	he it said:	"Well,	I it will go to kill	the		
na ⁿ 'ga ⁿ 'niā'go ⁿ ."	O'nē ⁿ .	dī'q	ne''ho'	hwā'e'	he'oñwe'	tge ^{oñ} 'boñde'	8	
beaver."	Now	more- over	there	thither he went	the place where	there it river flows		
ne'	gaoñwañt'	ne'	ho'sot',	ne''	ga'wēñ'	ne'' ne''ho'.	9	
the	she it pointed out	the	his grand- mother	that	she it has said	the there		
ē ⁿ 'ganoñ'gek	ne'	na'ot.	Da',	o'nē ⁿ .	ne''ho'	waā'io ⁿ .	o'nē ⁿ -kho'.	10
it will be abundant	that such kind of thing.	So,	now	there	he arrived.	now	and	
waā'gē ⁿ	he'oñwe'	odino ⁿ 'sot'	ne'	na ⁿ 'ga ⁿ 'niā'go ⁿ ."	O'nē ⁿ .		11	
he it saw	the place where	they (z.) have their lodge	the	the beaver.	Now			
waā'gē ⁿ	ne''ho'	gā'ät.	O'nē ⁿ .	ne''ho'	waā'iak.	kho'	ne'	12
he it saw	there	it stood.	Now	there	he it shot,	and	the	
waā'nio'.	Da'.	o'nē ⁿ .	waādiā'tge'at.	kho'	ne'	o'nē ⁿ .	dī'q	13
he it killed.	So,	now	he placed its body on his back by forehead band.	and	the	now	more- over	
sāā'dēñdī'.	Gaiñ'gwā'	nā'ioñ'nishe't	o'nē ⁿ .	ne''ho'	sāā'io ⁿ		14	
again he departed.	Somewhat	so long it lasted	now	there	again he arrived			

at the place where their lodge stood. Thus, also, again did he do; there where his grandmother was sitting he cast it. "Here," he said. "So be it," she, the Ancient-bodied, said.

So now out of doors they two skinned it. They two held its body in many places. So when they two were nearly through their task there was a pool of blood on the green hide. So then she, the Ancient-bodied, took up a handful of the blood and cast it on the loins of her grandson. "Ha'ha'." she, the Ancient-bodied, said, "now, verily, my grandson, thou becomest catamenial." "Fie upon it," said the youth, "it is not for us males to be so affected as a habit; but ye, ye females, shall be affected thus habitually every month." Now, again he took up a handful of clotted blood and cast it between the thighs of his grandmother, and now, he said: "Thou, of course, verily, hast

1	he'oñwe' the place where	thodino ⁿ 'sot'. there their lodge stands.	Ne''ho' There	kho' and	a'e' once more	mañ ⁿ 'ie'; so he it did;	ne''ho' there		
2	he'oñwe' the place where	ieniu' ⁿ ciot she is sitting the	ne' the	ho'sot' his grand- mother	ne''ho' there	wao'di'. he it threw.	"Gwā'." "Here,"		
3	waēñ'. she it said.	"Niawē ⁿ 'hā'." "I am thankful,"	wa'a'gē ⁿ ' she it said the	ne' the	Eiā'dage ⁿ 'teī'. She Ancient-bodied One.				
4	Da'. So,	o'nē ⁿ ' now	as'de' out of doors	ne''ho' there	waniēñ ⁿ 'se'. they (m.) it skin- ned.	Denüenawā'kho ⁿ ' They two one the other aided			
5	ne' the	gāiā'dā'ge. its body on.	Da'. So,	ne' that	no'nē ⁿ ' the now	tho'hā' nearly	ē ⁿ 'iadiēño' ⁿ kdē ⁿ ' they (m.) two it task will complete		
6	ga'hne'gā' it liquid	ne' the	gā'cio'sā'ge' it green hide on	ne' the	otgwē ⁿ 'sā'. it blood.	Da'. So,	o'nē ⁿ ' now	ne' the	
7	Eiā'dage ⁿ 'teī'. She Ancient-bodied One	o'dio ⁿ 'teagük' she handful took up	ne' the	otgwē ⁿ 'sā'. it blood,	kho' and	ne' the	ne''ho', there		
8	wāago'di' she it threw	ne' the	ho'sā'ge' his loins on	ne' the	hoñwañ'dē'. her grandson.	"Ha'ha'." "Alas,"			
9	wā'a'gē ⁿ ' she it said	ne' the	legē ⁿ 'teī'. She Ancient One:	"O'nē ⁿ ' Now,	wai'í' of course	wā'sa'diawēñt, thou hast the menses (=dost abstain)			
10	gwā'dē'. my grand- son."	"Teisñē ⁿ '." "Fie upon it,"	waēñ' he it said	ne' the	haksā'dase'ā'. he youth.	"Thē ⁿ 'ē ⁿ ' "Not it is			
11	nī'ā' we per- sonally	ne' the	agwadī'nā' we males	ne''ho' thus	nāiawēñ' ⁿ seg; so it will be hap- pening;	í's ye	dē ⁿ 'gwae' though	ne' the	
12	swēo ⁿ '-shoñ' ⁿ o ⁿ ' ye females	ne''ho' thus	nē ⁿ 'iawēñ' ⁿ seg so it will be hap- pening	ne' the	swēñmi'da'-shoñ'. each month just."				
13	O'nē ⁿ ' Now	oñsā'teagük' again he it hand- ful took up.	ne' the	o'tgwā' it clotted blood	o'nē ⁿ ' now	dī'q more- over	ne''ho' there	wao'di' he it cast	
14	ne' the	dēico'gēñ' between her thighs	ne' the	ho'sot', his grand- mother,	o'nē ⁿ ' now	dī'q more- over	na'e' verily	waēñ' : he it said:	"Í's "Thou

now become catamenial." So now, she, the Ancient-bodied, began to weep, and she said: "Moreover, customarily, for how long a period will it be thus as an habitual thing?" Then the youth said: "[As many days] as there are spots on the fawn. So long, verily, shall be the time that it will continue to be thus." Now again she began to weep, the Ancient-bodied. So now she said: "It is not possible for me to consent that it shall be thus." "How many, moreover, then, shall they be?" he said. "I would accept the number of stripes on the back of a chipmunk," she said. "So be it," said the youth. So then he said: "Customarily, four days shall a woman-being remain out of doors. Then, customarily, as soon as she has washed all her garments, she shall reenter the place where they, her ohwachira^a, abide."

wai'í	na'e'	o'nē ⁿ	o'sa'diawēnt."	Da'	o'nē ⁿ	o'dio ⁿ sēnt'ho'		1	
of course	verily	now	thou hast thy menses."	So,	now	she wept			
ne' ^v	legē ⁿ 'tei'.	o'nē ⁿ	dī'q	wā'a'gē ⁿ ':	"Gain'	dī'q	gēn's	2	
the	She Ancient- bodied One,	now	more- over	she it said:	"Where	more- over	cus- tomarily		
he' ^v	nē ⁿ ioñ'nishe't	ne'	ne''ho'	nē ⁿ io'dēn'ōng'!	O'nē ⁿ	ne' ^v		3	
where	so long it will last	the	thus	so it will continue to be?"	Now	the			
baksa'dase'ā	waēn'':	"Ne' ^v	ne' ^v	he' ^v	nī'ioñ'	ne' ^v	nīodia'gwā	4	
he youth	he it said:	"That	the	where	so many it is	the	so many it spots has		
ne' ^v	djīsa'da'thiēn'ā.	Ne''ho'	na'e'	nē ⁿ ioñ'nishe't	ne''ho'	gēn's		5	
the	spotted fawn.	There	verily	so long it will last	thus	cus- tomarily			
nē ⁿ io'dēn'ōng."	O'nē ⁿ	a'e'	o'dio ⁿ sēnt'ho'	ne'	legē ⁿ 'tei'.	Da'		6	
so it will continue to be."	Now	once more	she wept	the	She Ancient- bodied One.	So,			
ne' ^v	ne' ^v	wā'a'gē ⁿ ':	"Dā'a'o ⁿ	ne' ^v	agi'wani'āt	ne' ^v	ne''ho'	7	
that	the	she it said:	"It is not pos- sible	the	I it will assent to	the	thus		
nañ'wē ⁿ ."	"Do'.	dī'q	noñ'!	waēn'.	"Ne' ^v	dī'q	noñ'	8	
so it should come to pass."	"How, many,	more- over	perhaps?"	he it said.	"That	more- over	per- haps		
age'go'	ne' ^v	djo'ho'gwais	he' ^v	nī'ioñ'	ne' ^v	oiano ⁿ 'do ⁿ	ne' ^v	9	
I it would accept	the	chipmunk	where	so many it is	the	it is lined	the		
ga'swe'no ⁿ 'ge'."	wā'a'gē ⁿ ':	"Nio'."	waēn'	ne'	haksa'dase'ā.			10	
its back on,"	she it said.	"So he it,"	he it said	the	he youth.				
Da',	ne'	waēn'':	"Ge'í'	gēn's	nē ⁿ io'dā'	as'de'	gēn's	ne''ho'	11
So,	that	he it said:	"Four	cus- tomarily	so many it will be days	out of doors	cus- tomarily	there	
ē ⁿ ie'dioñ'dāk.	O'nē ⁿ	ganio' ^v	gēn's	gagwe'go ⁿ	ē ⁿ ieno ⁿ 'āe''hoñ'			12	
one will continue to be.	Now	so soon as	cus- tomarily	it all	one will wash them	plurally			
ne' ^v	go'cioññās'ha'	o'nē ⁿ	gēn's	dē ⁿ die'io ⁿ	he'ōnwe'			13	
the	one's raiment	now	cus- tomarily	thence one will come indoors	the place where				
hēñni'dio ⁿ	ne' ^v	ago'wate'í'ā."							
they (pl.) are abiding	the	her ohwachira."							

^a See first note on page 255.

So some time afterward she, the Ancient-bodied, said repeatedly: "And there shall be mountains, seemingly, over the surface of the earth here present." And now, verily, it did thus come to pass. "And, too, there shall be rivers on the surface of the earth," again she said. Now, of course, truly it did thus come to pass.

Now the youth said: "Now I think that thou and I should return home; that thou and I should go to that place which my mother has made ready for us; that there thou and I should remain forever." "So be it," she, the Ancient-bodied, said.

So then it was true that his grandmother and he departed. So then, verily, they two went up on high. So this is the end of the legend.

1	Da', so,	o'nē ^o , now	gaiñ'gwā', somewhat	nā'ioñ'nishe't so long it lasted	o'nē ^o , now	ne' the	Eiā'dagē ^o 'teī', She Ancient-bodied One	
2	ioñ'dō ^o ; she kept saying:	''Ē ^o ioñoñdade'ñoñg ''There will be mountains standing,	gwā' seem- ingly	kho' and	he' where	ioēñjadā'die','' it earth is present."		
3	O'nē ^o , Now	dō'gē ^o s it is a fact	ne''ho', thus	nā ^o 'a'wē ^o , so it came to pass,	''Ne'-kho' ''That and	ne' the	ē ^o gē ^o 'hoñ- it river will be	
4	dē'ñoñg present plurally	he' where	ioēñjā'ge','' it earth is present."	wā'a'gē ^o 'kho' she it said and	a'e', another time,	O'nē ^o , Now	wai'ī' of course	
5	ne''ho', thus	dō'gē ^o s it is a fact	ne''ho', thus	nā ^o 'a'wē ^o , so it came to pass,				
6	O'nē ^o , Now	ne' the	haksā'dase'ā', he youth	waēñ'; he it said;	''O'nē ^o , ''Now	ēñ'' I sup- pose	ne' the	ī' we
7	aeśediā'dēñ'dī', thou and I should return home,	Ne''ho', There	hae'nō', thou and I should go	he'oñwe', the place where	diigode'sa'o ^o , there she is ready	ne' the		
8	no'īē ^o , my mother,	Ne''ho', There	dae'nī'dioñdāk thou and I should be	āio'ī'wadadie','' it should be a con- tinuing matter."	''Nio','' ''So be it,"			
9	wā'a'gē ^o , she it said	ne' the	Eiā'dagē ^o 'teī', She Ancient-bodied One,					
10	Da', so,	o'nē ^o , now	dō'gē ^o s it is a fact	wāiā'dēñdī' they two departed	ne' the	ho'sot', his grand- mother,	Da', so,	o'nē ^o , now
11	nā'e', verily	he'tgē ^o ' up high	wā'nē', they two went,					
12	Da', so,	ne''ho', there	nigagai'is, so it legend is long.]					

A MOHAWK VERSION

In the regions above there dwelt man-beings who knew not what it is to see one weep, nor what it is for one to die; sorrow and death were thus unknown to them. And the lodges belonging to them, to each of the ohwachiras^a [families], were large, and very long, because each ohwachira usually abode in a single lodge.

And so it was that within the circumference of the village there was one lodge which claimed two persons, a male man-being and a female man-being. Moreover, these two man-beings were related to each other as brother and sister; and they two were dehniñō'taton^b [down-fended].

Ratīnak'ere'	ne'	ē'nekēñ	ne'ne'	īā'	de'batīññēñtē'ri'	ne'ne'	1
They (m.) dwell	the	place above	(the that) who	not	they (m.) it know	the that	
āio ⁿ -shēñt'ho'	no'k'	o'mi'	ne' āiāi'heie'	Ne'	o'mi'	ne' dji'	2
one should weep, lament	and	also	the one should die.	The	also	the where	
rotino ⁿ so'to ⁿ	ne'	ska'hwādjirat'sho ⁿ	kano ⁿ sowa'ne ⁿ	neñ'			3
their (m.) lodge stand one by one	the	one it ohwachira each (is)	it lodge large (is)	now			
tā'hno ⁿ	ē ⁿ s	kano ⁿ se's	ne'	dji'	ratī'tero ⁿ	a'se'kō ⁿ	4
besides	cus- tomarily	it lodge long (is)	the where	where	they (m.) abide,	because	
ie'hwādjirowa'ne ⁿ s	akwe'ko ⁿ	ē ⁿ s	skano ⁿ sā'ne'	ie'tero ⁿ			5
one's ohwachira large (are) plurally	it all) whole,	cus- tomarily	one it lodge in	they (indef.) abide.			
Ne' kā'ti'	ne'	dji'	nikanā'tā'	skano ⁿ sā'	īakoñkwe'tāie ⁿ		6
The so then	the	where	so it cillage large (is)	one it lodge (is)	they (indef.) have person(s)		
roñ'kwe'	no'k'	īakoñ'kwe'	neñ'	tā'hno ⁿ	īatē ⁿ no'sē ⁿ hā'	neñ'	7
he man-being (is)	and	she a man-being,	now	besides	they two brother and sister are	now	
tā'hno ⁿ	te'hniñō'tāto ⁿ						
besides	they m. two down-fended are.						

^a An ohwachira in its broadest and original sense denotes the male and female off-spring of a woman and their descendants in the female line only. In its modern and narrowed meaning it is equivalent to family; that is, a fireside group, usually composed of a parent or parents and off-spring.

^b The epithet (in the dual form) dehniñō'taton is descriptive of the requirement of an ancient custom now almost, if not wholly, obsolete among the Iroquois. It consisted in the seclusion of a child from the age of birth to puberty from all persons except its chosen guardian. The occasion of this seclusion was some omen or prodigy accompanying the birth of the child, which indicated that the child was unanny, possessing powerful orrend, or magic power. It seems that children born with a caul were thus secluded, and the presence of the caul itself may have given rise to the custom. Persons thus secluded were usually covered with corn husks in some nook whence they came forth only at night in the care of their guardian. Moreover, the down of the spikes of the ear-tail was carefully sprinkled about the place of seclusion, the disarrangement of which would indicate an intrusive visit. Hence the epithet "down-fended," which is the signification of the Amerindie epithet.

In the morning, after eating their first meal, it was customary for the people to go forth to their several duties.

All the lodges belonging to the inhabitants of this place faced the setting and extended toward the rising sun. Now then, as to the place where these two down-fended persons abode, on the south side of the lodge there was an added room wherein dwelt the woman-being; but the man-being lived in an added room on the north side of the lodge.

Then in the morning, when all had gone forth, the woman-being habitually availed herself of this opportunity to pass through her doorway, then to cross the large room, and, on the opposite side of it, to enter the place wherein abode the man-being. There habitually she dressed his hair, and when she had finished doing this, it was her

- 1 Ne' ka'ti' ēⁿ's ne' nēn' orhoⁿ'ge'ne' wā'hatikhwēn'tā'ne'
The so then customarily the now it morning in they (m.) lodge (ceased from food) had eaten
- e'tho'ne' nēn' ēⁿ's wā'ciakēn'seroñ'.
2 at that time now customarily they (indef.) went out of doors individually.
- 3 Ne' kēⁿ'i'kēⁿ' ratinak'ere' ne' dji' rotinoⁿ'so'toⁿ' akwe'koⁿ
The this is it they (m.) dwell the where their (m.) lodge stand one by one it all (is)
- dji' tkara'kwi'nekēⁿ's no'k' ne' dji' iā'tewatchot'ho's
4 where there it sun rises and the where there it sets (immerses itself)
- nitiotenoⁿ'säiera'tā'nioⁿ'.
5 thus there they (z.) self lodge severally faced.
- 6 Ne' ka'ti' kēⁿ'i'kēⁿ' te'hnino'tātoⁿ' ne' dji' noñ'we'
The so then this it is they two down-fended are the where the place
- te'hai'teroⁿ'. Ieionoⁿ'soñte' ēⁿ'tiē'ke' nā'kanoⁿ'sāti' e' noñ'we'
7 they two (m.) abode. There it lodge possesses at the south (midday at) such it lodge side of (is) there the place
- niie'teroⁿ' ne' iakon'kwe'. no'k' ne' roñ'kwe' othore'ke'
8 there she abode the she man-being (is). and the he man-being (is) at the north (it cold at)
- noñka'ti' ne' dji' ieionoⁿ'soñte' e' ne' noñka'ti' reñ'teroⁿ'
9 side of it the where there it lodge possesses there the the side of it he abode
- 10 ne' roñ'kwe'.
the he man-being (is).
- 11 Ne' ka'ti' ēⁿ's ne' nēn' akwe'koⁿ wā'ciakēn'seroⁿ' ne'
The so then customarily the now whole (it all) they (indef.) went out of doors severally the
- 12 orhoⁿ'ge'ne' e'tho'ne' ēⁿ's ne' iakon'kwe' ne' nēn'
it morning in at that time customarily the she man-being (is) the now
- 13 toūtakanho'hi'ia'ke'. kanoⁿ'sowanēñ'ne' e' noñka'ti' ēⁿ's
thence she crossed the threshold. it lodge (room) large into there the side of it customarily
- 14 iā'hoñta'weiā'te' dji' noñ'we' thēñ'teroⁿ' ne' roñ'kwe'. E'
thither she it entered where the place there he abides the he man-being (is). There
- 15 iā'hokerothi'ie' ne' dji' niio're' ēⁿ's wā'kā'sā'. e'tho'ne' nēn'
thither she his hair hauled the where so it is far (is time) customarily she it finished. at that time now

custom to come forth and cross over to the other side of the lodge where was her own abiding place. So then, in this manner it was that she daily devoted her attention to him, dressing and arranging his hair.

Then, after a time, it came to pass that she to whom this female person belonged perceived that, indeed, it would seem that she was in delicate health; that one would indeed think that she was about to give birth to a child. So then, after a time, they questioned her, saying: "To whom of the man-beings living within the borders of the village art thou about to have a child?" But she, the girl child, did not answer a single word. Thus, then, it was at other times: they questioned her repeatedly, but she said nothing in answer to their queries.

At last the day of her confinement came, and she gave birth to a child, and the child was a girl; but she persisted in refusing to tell who was its father.

tē ⁿ tkāi'kē ⁿ 'ne'	tā'hno ⁿ '	o'	iēnsewata'weā'te'	dji'	noñka'ti'	ne'	1
thence she (z.) will come forth	besides	there	thither she it will reenter	where	the side of it	the	
a'ōñ'hā'	tio'nakte'.	E'	ka'ti'	ní'io't	ne'	nūā'tewe'ni'sera'ke'	2
it (she) her- self	there her own mat (room) is.	Thus,	so then	so it stands	the	each it day in number (is)	
ne'	te'ho'snie'	ne'	rokerothi'ia's.				3
the	she him attends to	the	she his hair handles.				
No'k'	hā'kare'	ka'ti'	nēñ'	ne'	akaonkwe'tā'	wā'ōñ'toke'	4
And	after a while	so then	now	the	her (indef.) parent (is)	she (indef.) noticed it	
ia'	ne'-kē ⁿ '	ā'nio'	skēñ'no ⁿ '	te'ia'ko'n'he'	ne'	akoieñ'ā'.	5
not	that is it	indeed	well in health	the	she lives	the her off-spring.	
Āieñ're'	ā'iakoksā'tāieñ'tā'ne'.	No'k'	hā'kare'	ka'ti'	nēñ'		6
One would think	she a child will have.	And	after a while	so then (therefore)	now		
wā'koñwari'hwanōñ'to ⁿ 'se'	o ⁿ 'kā'	ne'	dji'	nikana'tā'	ne'		7
she her questioned	who (it is)	the	where	so it village (is) in size	the		
ratinak'ere'	ne'	ratiterōñ'to ⁿ '	ne'	rotiksā'tāieñ'tā'sere'.	No'k'		8
they (m.) dwell	the	they (m.) abide severally	the	they (m.) are about to have child.	But		
ia'	skawēñ'nā'	thaōñtaioñ'tā'ti'	ne'	eksa'a'.	E'	ka'ti'	9
not	one it word (is)	she it answered back	the	she child.	Thus	so then so it stood	
oia'	skoñwari'hwanōñ'toñ'ni'.	ia'	othe'no ⁿ '	thakēñ'ro ⁿ '.			10
it (is) other	she her questions repeatedly.	Not	anything	she z. it would say.			
No'k'	hā'kare'	nēñ'	ia'akote'niseri'he'se'	nēñ'	wā'akoksā'.		11
But	after a time	now	her day arrived for her	now	she became		
tāieñ'tā'ne'.	tā'hno ⁿ '	ia'koñ'kwe'	ne'	eksa'a' (eksā') ⁿ .	O'k'	o'ne ⁿ '	12
possessed of a child,	and	she a man- being (is)	the	she a child.	Only	now it is	
dji'	ní'io't	ia'	thāioñthro'ñ'	o ⁿ 'kā'	ro'ni'hā'.		13
where	so it stood	not	she it would tell	who (it is)	he it is father to (her).		

ⁿThis is a contracted form of the preceding word and is very much used.

But in the time preceding the birth of the girl child this selfsame man-being at times heard his kinsfolk in conversation say that his sister was about to give birth to a child. Now the man-being spent his time in meditating on this event, and after awhile he began to be ill. And, moreover, when the moment of his death had arrived, his mother sat beside his bed, gazing at him in his illness. She knew not what it was; moreover, never before had she seen anyone ill, because, in truth, no one had ever died in the place where these man-beings lived. So then, when his breathing had nearly ended, he then told his mother, saying to her: "Now, very soon shall I die." To that, also, his mother replied, saying: "What thing is that, the thing that thou sayest? What is about to happen?" When he answered, he said: "My breathing will cease; besides that, my flesh will become cold,

- 1 No'k' o'hēn'toⁿ ne' dji' nūo're' ne' nēn' shā'ēn'nak'erate'
But before, in the where so it is the now when she is born
front of it distant
- 2 ne' eksi'a' kē'ni'kē' roñ'kwe' rothōn'te' ē'm's ne' raon'kwē'tā'
the she this it is he man- he heard it custom- the his people
child (is) being (is) arily (relatives)
- 3 ne' iakothro'rī' ne' dji' iakoksā'tāiēntā'sere' ne' iatē'no'sē'm'hā'.
the they (indef.) are the where she child is about the they two brother and
telling it to have sister are.
- 4 Nēn' ne' rēnōⁿtoñ'niōⁿ. Hā'kare' nēn' toñtā'sawēⁿ nēn'
Now that it he was thinking After a time now thence it began now
(is) about it.
- 5 wā'honoⁿhwāk'tēⁿ. Ne' o'nī' ne' ciā'ka'hewe' ne' ē'n'reⁿhe'io'
it caused him to be ill. The also the there it brought it the will he die
(it was time for it)
- 6 ne' ro'nistēⁿhā' raonak'tāktā' o' iē'teroⁿ, teiekan'ere' ne'
the his mother his mat beside there she abode, she it looked at the
- 7 dji' ronoⁿhwāk'tāni'. lā' teieēnte'rī; iā' o'nī' noñwēn'toⁿ
where it causes him to be ill. Not she knows it; not also ever
- 8 teiakotkā'thoⁿ ne' āiakonoⁿhwāk'tēⁿ, a'se'kēⁿ iā' se'
she has looked at it the it would cause one to be ill, because not as a mat-
ter of fact
- 9 noñwēn'toⁿ o'n'kā' teiakawēⁿhe'ioⁿ, ne' dji' ratināk'ere'. Ne'
ever someone one has died the where they (m.) dwell. The
- 10 ka'tī' ne' nēn' oⁿhwā'djok iā'tēⁿhatoñri'seratkoñ'tēⁿ nēn'
so then the now very soon thither his breath will remain away now
- 11 wā'shaka wēⁿhā'se' ne' ro'nistēⁿhā', wā'hēn'roⁿ; ⁸ "Nēn'
he her addressed the his mother, he it said: "Now
- 12 oⁿhwā'djok ēⁿki'heāⁿ." Ne' o'nī' ne' ro'nistēⁿhā' wā'iroⁿ;
very soon I shall die." The also the his mother she it said:
- 13 "O' ne' nā'ho'tēⁿ ne' dji' nā'ho'tēⁿ sū'toⁿ? O' ne'
"What the kind of thing the where kind of thing thou it art What that
(is it) (is it) saying?" (is it)
- 14 nē'ia'wēnne'?" Ne' o'nī' ne' toñtā'nata'tī' wā'hēn'roⁿ;
so it will take place?" The also the thence he replied he it said:
- 15 "Ē'wā'tkā'we' ne' dji' katoñrie'se', tā'hnoⁿ ēⁿkawis'to'te'
"It will cease, the where I breathe, am besides it will make it
will leave it breathing cold

and then, also, the joints of my bones will become stiff. And when I cease breathing thou must close my eyes, using thy hands. At that time thou wilt weep, even as it itself will move thee [that is, thou wilt instinctively weep]. Besides that, the others, severally, who are in the lodge and who have their eyes fixed on me when I die, all these, I say, will be affected in the same manner. Ye will weep and your minds will be grieved." Notwithstanding this explanation, his mother did not understand anything he had said to her. And now, besides this, he told her still something more. He said: "When I am dead ye will make a burial-case. Ye will use your best skill, and ye will dress and adorn my body. Then ye will place my body in the burial-case, and then ye will close it up, and in the added room toward the rising sun, on the inside of the lodge, ye will prepare well a place for it and place it up high."

ne'	kieroñ'ke'.	nēñ'	tā'hno ^{n'}	ē ^{n'} io·hñir'·hā'ne'	ne'	dji'	1	
the	my flesh on,	now	besides	it will become hard	the	where		
tewāksthōñteron'niō ^{n'} .	Ne' o'mī'	ne'	nēñ'	ē ^{n'} wā'·tkā'we'	ne'		2	
I am jointed severally, have joints.	The also	the	(now) when	it will cease, will leave it	the			
dji' katoñ'ri'·se'	tē ^{n'} skeron'weke'	se'snoñ'ke'	ē ^{n'} sats'te'.	E'tho'ne'			3	
where I breathe,	must thou close my eyes	thy hand with	thou must use it.	At that time				
nēñ'	tē ^{n'} sā'shē ^{n'} tho'	o'k'	thē ^{n'} tewēñno ^{n'} ·to ^{n'} .	No'k'	ho'mī'	ne'	4	
now	must thou weep	just	it will come of its own accord.	And also	ho'mī'	the		
otiā'ke'·sho ^{n'}	ne' kano ^{n'} ·sāko ^{n'}	ē ^{n'} ie'teron'tāke'	ne'	tē ^{n'} iekau'erake'			5	
others each of	the it house in	will they abide	the	they it will look at				
ne'	nēñ'	ē ^{n'} ki'·heie'.	akwe'ko ^{n'}	shā'tē ^{n'} iāwēñ'ne'	tē ^{n'} sewā'shēñt'ho'		6	
the (now) when	will I die,	it all	likewise it will happen too	must (will) ye weep				
tā'hno ^{n'}	ē ^{n'} sewā'niko ^{n'} ·rā'ksē ^{n'} .	No'k'	iā'	ki'	othe'no ^{n'}		7	
besides	will your minds be grieved."	And	not	I think	anything			
ne'	ro'nistē ^{n'} ·hā'	thieciako'niko ^{n'} ·rūieñtā'o ^{n'}	ne'	dji'			8	
the	his mother	thither it she understood	the	where				
nā'ho'tē ^{n'}	wā'hēñ'ro ^{n'} .	Nēñ'	tā'hno ^{n'}	sē ^{n'} ·hā'	i'si'	noñ'we'	dji'	9
kind of thing (it is)	he it said.	Now	besides	somewhat farther	yon-der	the place	where	
nā'ho'tē ^{n'}	wā'shako'hro'ri'.	Wā'hēñ'ro ^{n'} ;	Ne'	nēñ'			10	
the kind of thing	he it told her,	He it said:	"The	now				
ē ^{n'} waki'he'io ^{n'}	ē ^{n'} sewaroñto'tseroñ'mī'.	ne'	ē ^{n'} tisewateiēñ'to ^{n'}				11	
it will have caused me to die	will (must) ye make a case,	the	will ye it do with care					
ne'	ē ^{n'} skwāiā'tā'seroñ'mī'.	e'tho'ne'	nēñ'	oroñto'tsera'ko ^{n'}			12	
the	will ye my body finely array,	at that time	now	it case in				
ē ^{n'} skwāiā'ti'tā'.	no'k' ho'mī'	e'tho'ne'	ē ^{n'} tisewanoñ'teke'.	tā'hno ^{n'}			13	
ye my body will place in (it).	and also	at that time	will ye it cover,	besides				
ne'	dji' tkarā'kwi'nekē ^{n'} s	noñkā'ti'	ne'	dji' ieiono ^{n'} ·soñte'.			14	
the where	thence it sun comes out (cast)	side of it	the where	there it possesses a room (lodge)				
kano ^{n'} ·sāko ^{n'}	noñkā'ti'	ē ^{n'} sewakwata'ko'	ē ^{n'} ne'ke ^{n'}	ē ^{n'} sewā'rē ^{n'} ·			15	
it room in	the side of it	will ye it prepare well	high up	will ye it place."				

So then, verily, when he had actually ceased breathing, his mother closed his eyes, using her hands to do this. Just as soon as this was accomplished, she wept; and also those others, including all those who were onlookers, were affected in just the same manner: they all wept, notwithstanding that never before this time had they known anyone to die or to weep.

Now then, indeed, they made him a burial-case; then there, high up in the added room in the lodge, they prepared a place with care, and thereon they put the burial-case.

And the girl child lived in the very best of health, and, besides that, she grew in size very rapidly. Moreover, she had now reached that size and age when she could run hither and thither, playing about habitually. Besides this she could now talk.

- 1 To'kēⁿ'ske' ka'ti' ne' nēn' dji' iā'thatoñri'serātkōn'tēⁿ ne'
 In truth so then the now where , thither his breathing did the
 depart
- 2 ro'nistēⁿ'hā' wā'thoñwarōñ'weke' iesnoⁿ'ke' wā'oñts'te'. Ne'
 his mother she his eyes closed her hands on she it used. The
- 3 kā'ti' he' karā'tiē' wā'tioⁿ'shēñt'ho' no'k' ho'nī' ne' otiā'ke'shoⁿ'
 so then there it it accom- wā she wept and also the others each of
 panied
- 4 ne' dji' nī'koⁿ' ne' tejekan'ere' o'k' shā'tiā'wēñne': akwe'koⁿ'
 the where so it is the they it looked at just equally it happened; it all
 number
- 5 wā'tioⁿ'shēñt'ho': ne'ne' iā' noñwēñ'toⁿ te'hatieñte'ri ne'
 they wept; the that not ever they (m.) it know the
- 6 o'hēñ'toⁿ' dji' nio're' ne' o'tho'ne' ne' oⁿ'kā' o'k' āiā'i'heie'
 before where so it is dis- the at that the someone only one should
 tant time die
- 7 ne' tēⁿ's ne'ne' āioⁿ'shēñt'ho'.
 the or the that one should weep.
- 8 Nēn' ka'ti' to'kēⁿ'ske' wā'hoñwaroñto'tseroñ'niōⁿ. nēn' o'nī'
 Now so then in truth they (m.) case made for him, now also
- 9 tāioñtweieñ'toⁿ ne' dji' wā'hoñwāiā'tā'seroñ'ni'. E'tho'ne' nēn'
 they (indef.) it did the where they (m.) his body finely arrayed. At that now
 with care time
- 10 oroñto'tsera'koⁿ' wā'hoñwāiā'ti'tā'. E'tho'ne' nēn' ne' dji'
 it burial case in they his body placed. At that now the where
 time
- 11 ieiotenoⁿ'soñte' kanoⁿ'sākoⁿ' noñka'ti' ē'nekeⁿ' wā'hati'réⁿ.
 there it has a room it house in side of it high up they it placed.
- 12 No'k' ne' eksa'ā' akwā' o'k' skēñ'noⁿ, nēn' tā'hoⁿ'
 But the she a child very only , well, now besides
- 13 io'sno're' ne' dji' iakote'hā'roñ'tiē'. No'k' ne' nēn' e'
 it is rapid the where she is increasing in size. But the now there
- 14 citiako'iēⁿ' ne' nēn' e'rok teietāk'he's, iakotkā'ri'tseroñni'hā'tiē'se'.
 thence she the now every- she runs about she goes about making amusements
 arrived where repeatedly, for herself,
- 15 nēn' o'nī' ioñtā'ti'.
 now also she talks.

Suddenly those in the lodge were greatly surprised that the child began to weep. For never before had it so happened to those who had children that these would be in the habit of weeping. So then her mother petted her, endeavoring to divert her mind, doing many things for this purpose; nevertheless she failed to quiet her. Other persons tried to soothe her by petting her, but none of their efforts succeeded in quieting her. After a while the mother of the child said: "Ye might try to quiet her by showing her that burial-case that lies up high, yonder, wherein the body of the dead man-being lies." So then they took the child up there and uncovered the burial-case. Now of course she looked upon the dead man-being, and she immediately ceased from weeping. After a long time they brought her down therefrom, for she no longer lamented. And, besides this, her mind was again at ease.

Wā'ōntie'rē ⁿ	o'k'	ne'	kano''sāko''	ie'tero''	(ieteroñ'to'')	1			
They were sur- prised	just	the	it house in	one abides	they abide one by one				
nēñ'	wā'tio''shēñ't'ho'	ne'	eksa'ā'.	Ne'ne'	īā'	noñwēñ'to'' e'	2		
now	she wept	the	she a child.	The that	not	the ever thus			
thoñtāio'to''hā'tie'	ne'	īakoksa'tāiēñ'to''	ne'	tāio''shēñtho''seke'.		3			
hither so it has been coming	the	they have children individually	the	they should cry as a habit.					
Nēñ'	ka'ti'	ne'	o'nī'stē''hā'	wā'tiakorho'toñ'nio''	wā'tiako'niko''	4			
Now	so then	the	its (z.) mother	she her comforted,	she her mind				
rawēñ'rie'.	O'īā'	o'k'	nā'tetioie'rē''	ne'	āiako'niko''rawēñ'rie'.	5			
diverted.	Other (It is)	just,	repeatedly so she it did do	the	might she her mind diverted.				
īā'	ki''	thaoñ'to''	ne'	tāioñto'tate'.	O'nē''	o'īā'	o'k'	6	
Not	it seems	it sufficed	the	she it would cease from.	Now	other (it is)	just		
teioñtatarho'toñ'nī'.	īā'	ki''	tewa'to''s	tāioñto'tate'.	No'k'		7		
again one her comforts,	not	it seems	it suffices	she it would cease from.	And				
hā'kare'	nēñ'	ne'	akok-tēñ''ā'	wā'iro'':	''Aiete'iate''niēñ'to''.	8			
after a time	now	the	she elder one	she it said:	''Ye her should try there,				
īā'etelīnā'toñ'hā'se'	ne'	ī'sī'	ē'nekē''	tkaroñto'tserā''hero'	ne'	9			
thither ye it should show to her	the	(far) yonder	high up	there it burial-case lies	the				
dji'	rāiā'ti'	ne'	rawō''he'io''.	E'tho'ne'	ka'ti''	nēñ'	īā'akotiā'-	10	
where	his body it fills	the	he is dead."	At that time	so then	now	thither they		
tarat''hē'ste'	tā'hmo''	wā'koñtinoñtek'sī'.	Nēñ'	wā''hī'	wā'ōñtkāt'ho'	11			
uphere her body	besides	they it uncovered,	Now	verily	she it looked at				
ne'	rawē''he'io''.	Ne'	ka'ti'	ne'	ok'sū'	o'k'	wā'o''tkā'we'	ne'	12
the	he is dead.	The	so then	the	at once	just	she ceased from it	the	
dji'	teio''shēñ't'ho's.	Akwā''	ka'ti'	kē''	nā'he'.	o'nē''		13	
where	she was crying, weeping.	Very	so then	this	length of time	now			
toñtāiakotiā'tats'nē''te'.	nēñ'	īā'	thā'teteio''shēñ't'ho's.	Ne'	o'nī'	14			
thence they her body down brought,	now	not	not she is weeping.	The	also				
ne'	o''	nī'io't	skēñ'no''	te'ēñmo''toñ'nio''.		15			
the	thus	so it stood	(it is / well)	again she is in mind. (thinks iteratively)					

It was so for a very long time. Then she began to weep again, and so, this time, her mother, as soon as possible, took her child up to where the dead man-being lay, and the child immediately ceased her lamenting. Again it was a long time before one took her down therefrom. Now again she went tranquilly about from place to place playing joyfully.

So then they made a ladder, and they erected the ladder so that whenever she should desire to see the dead man-being, it would then be possible for her to climb up to him by herself. Then, when she again desired to see the dead person, she climbed up there, though she did so by herself.

So then, in this way matters progressed while she was growing to maturity. Whenever she desired to see the one who had died, she would habitually climb up to him.

- 1 Akwā' wā'kari'hwes nēn' a're' toñsāioⁿ'shēnt'ho'. Nēn' ka'ti'
Very it matter long now again once again she wept. Now so then
became
- 2 noñ'wā' ok'sā' o'k' ne' o'nistōⁿ'hā' iā'hoñtatia' tarat'hēⁿ'ste' ne'
at this time at once just the its (her) mother thither she upbore her body the
oñtātiēñ'ā' ne' dji' tka'here' ne' rawēⁿ'he'ioⁿ', ne' o'ni' ok'sā'
3 her offspring the where there it lay the he is dead, the also at once
on it
- 4 o'k' wā'tionō'tate' ne' dji' teioⁿ'shēnt'ho's. Akwā' ka'ti' a're'
just she ceased from it the where she is weeping. Very so then again
- 5 kēⁿ' nā'he', nēn' a're' toñtāioñtatia'tats'nēⁿ'te'. Nēn' a're'
this, length of now again thence again they her body Now again
time, down brought.
- 6 skēn'noⁿ' thitekatokā'ri'tseroñni'hā'tie'se'.
well, contentedly again she herself goes about amusing.
- 7 Nēn' ka'ti' e'tho'ne' nēn' wā'hatinekotoñ'ni' ne' o'ni'
Now so then at that time now they made a ladder the also
(onekota)
- 8 wā'hatinekoto'tēⁿ. Ne' ka'ti' ne' kaf'ke' tēⁿ'iakotoⁿ'hwēñ'tcio'se'
they set up the ladder The so then the whenever it will be needful for her
(onekota.)
- 9 ne' āioñtkā'tho' ne' rawēⁿ'he'ioⁿ' ēⁿ'wa'toⁿ, ki', ne' akaōñ'hā'ā'
the she should look the he is dead it will be I be- the she herself
at it possible, lieve,
- 10 iōñierat'hēⁿ. Ne' ka'ti' ne' nēn' a're' toñsāiakotoⁿ'hwēñ'tcio'se'
thither she will The so then the now again again it was needful for her
ascend.
- 11 ne' a'hoñwā'kēⁿ ne' rawēⁿ'he'ioⁿ' iā'erat'hēⁿ ki' akaōñ'hā'ā'.
the she should see him the he is dead thither she I be- she herself
lieve,
- 12 E' ka'ti' niio'toⁿ'hā'tie' ne' dji' iakote'hā'ron'tie'. Kat'ke'
Thus so then so it continued to the where she continued to in- Whenever
be cress in size.
- 13 tēⁿ'iakotoⁿ'hwēñ'tcio'se' ne' āioñtkā'tho' ne' rawēⁿ'he'ioⁿ'
she will need it the she should look the he is dead
at it
- 14 iā'erat'hēⁿ ki' ēⁿ's.
thither she climbed, I custom-
think, arily.

In addition to these things, it was usual, when she sat on the place where the burial-case lay, that those who abode in the lodge heard her conversing, just as though she were replying to all that he said; besides this, at times she would laugh.

But, when the time of her maturity had come, when this child had grown up, and she had again come down, as was her habit, from the place where the dead man-being lay, she said: "Mother, my father said"—when she said "my father," it then became certain who was her father—"Now thou shalt be married. Far away toward the sunrising there he lives, and he it is who is the chief of the people that dwell there, and he it is that there, in that place, will be married to thee." And now, besides this, he said: "Thou shalt tell thy mother that she shall fill one burden basket with bread of sodden corn, putting

Nēn'	tā'hno ^{ny}	ne'	ā's	ne'	nēn'	e'	ieiet-kwā'here'	ne'	dji'	1
Now	besides	the	custom- arily	the	now	thus	there she sits up high	the	where	
tkaroñto'tserā'here'	ia'kothoñ'te'	e ^{ny} s	ne'	kano ^{ny} 'säko ^{ny}	ie'tero ^{ny}	2				
there it burial case lies up	they it heard	custom- arily	the	it house in	they (indef.) abide					
ne'	ia'ko'thäre'	ne'	dji'	ni'io't	ne'	aoñta'ho'hä'räke'	ne'	3		
the	she is conversing	the	where	so it stands	the	thence he would be talking	the			
raw ^{ny} 'he'io ^{ny}	no'k'	o'ni'	aoñtäiakori'hwä'seräkweñ'hä'tie'			nēn'	4			
he is dead	but	also	thence she continued to reply,			now				
tā'hno ^{ny}	sewatie'ro ^{ny}	nēn'	täikoie'sho ^{ny}			5				
besides	sometimes	now	thence she would laugh.							
No'k'	ne'	nēn'	ci'hä'kä'hewe'	nēn'	shä'oñte'hia'ro ^{ny}	kē ^{ny} 'kē ^{ny}	6			
But	the	now	there it arrived	now	there she matured	this (here) (it is)				
eksi'ä'	ne'	nēn'	a're'	toñtäioñts'nē ^{ny} 'te'	ne'	dji'	tkä'here'	ne'	7	
she a child	the	now	again	thence she descended	the	where	there it lies upon it	the		
raw ^{ny} 'he'io ^{ny}	wä'iro ^{ny} :	"Istēñ'hä"		(isdä'), ^a	wä'hēñ'ro ^{ny}	ne'	8			
he is dead	she it said:	"Oh, Mother,			he it said	the				
räke'ni'hä'	(ne' dji)	niio're'	wä'iro ^{ny}	räke'ni'hä'	e'tho'ne'	nēn'	9			
he my father (is)	(the	where	so it is far	she it said	he my father (is)	at that time	now			
wä'katō'kē ^{ny} ne'	o ^{ny} 'kä'	roñwä'ni'hä'	ne'	eksa'ä):	*Nēñ'	ä'sania'ko'	10			
it became known (as true)	who (it is)	he her father (is)	the	she a child (is)	'Now	thou shalt marry.				
I ^{ny} no ^{ny}	ne'	dji'	tkarä'kwī'nekē ^{ny} s	noñkä'ti'	e'	thanak'ere'	11			
Far (far away)	the	where	there it sun rises	side of it	there	there he dwells,				
ne'ne'	thoñwakowa'nē ^{ny}	ne'	thatinak'ere'	ne'	e'	ē'seni'niäke'	12			
the that	there he their chief (is)	the	there they dwell	the	there-	thou and he shall marry.'				
Nēn'	tā'hno ^{ny}	wä'hēñ'ro ^{ny} :	*Ĕñ'she'hro'rī'		ne'	sä'nistēñ'hä'	13			
Now	and	he it said:	'Thou her shalt tell		the	thy mother				
ne'ne'	akwä'	ē ^{ny} tiōñtewēñ'to ^{ny}	kä'hī'k	tē ^{ny} 'ie'ste'	ne'	kanē ^{ny} -hä-	14			
the that	very	she shall do it the best possible.	it fruit	she it shall mix with it	the	it corn softened				

^a This is a shortened form of the next preceding word.

forth her best skill in making it, and that she shall mix berries with the bread, which thou wilt bear with the forehead strap on thy back, when thou goest to the place where he dwells to whom thou shalt be married."

"Then it was that her mother made bread of corn softened by boiling, and she mixed berries with the corn bread. So then, when it was cooked, she placed it in a burden basket, and it filled it very full.

It was then, at this time, that the young woman-being said: "I believe I will go and tell it to my father." It was then that she again climbed up to the place where the dead man-being lay. Then those who were in the lodge heard her say: "Father, my mother has finished the bread." But that he made any reply to this, no one heard. So then it was in this manner that she conversed there with her dead father. Sometimes she would say: "So be it; I will." At other times

1	nawē ⁿ 'to ⁿ ' by boiling	(?kanē ⁿ 'to'bare') it corn washed	ē'ienā'tarōū'ni', she bread shall make,	ioñtke'tats one bears it on the back by the forehead strap	ā'there' it basket			
2	ē ⁿ 'kanā'no ⁿ ' it it all fill	ne' the	iē ⁿ 'satke'tate' thither thou shalt bear it on thy back by the forehead-strap	ne' the	nēn' the now	iē ⁿ 'se' thither thou shalt go	dji' where	noū'we' the place
3	thēn'tero ⁿ ' there he abides	ne' the	ē'seni'niake', then he shall marry."					
4	E'tho'ne' At that time	nēn' now	ne' the	o'nistō' ⁿ 'hā' its cher' mother	wā'enā'tarōū'ni' she it bread made	ne' the	kanē ⁿ 'ha- it corn softened	
5	nawē ⁿ 'to ⁿ ' by boiling,	akwā' very	tewā'hiāies'to ⁿ ' one it has mixed with fruit.	Ne' The	ka'ti' so then	ne' the	nēn' now	
6	shā'ka'ri' when it was cooked	e' there	wā'ake'tā' she it placed in it	ioñtke'tats'thā' one uses it to bear it on the back by the forehead strap	a'therā'ko ⁿ ' it basket in,	akwā' very		
7	wā'kā'nā'ne' it filled it.							
8	E'tho'ne' At that time	nēn' now	ne' the	ēiā'tase' ⁿ 'ā' she new-bodied one (is)	wā'iro ⁿ ' she it said:	"Iē ⁿ 'shihro'ri' tell him.	ki' I think,	
9	ne' the	rake'ni'hā', he is my father."	E'tho'ne' At that time	nēn' now	ioñsäierat'hē ⁿ ' thither again she ascended	dji' where	noū'we' the place	
10	tkā'here' there it lies upon it	ne' the	rawē ⁿ 'he'io ⁿ ' he is dead.	Ne' The	o'ni' also	ne' the	iakothō'te' they it heard	
11	ne' the	kano ⁿ 'sāko ⁿ ' it lodge in	iē'tero ⁿ ' they abide	dji' where	wā'iro ⁿ ' she it said:	"Rake'ni' He my father (is)	nēn' now	
12	wā'emā'tari'sā' she it bread has finished	ne' the	istēn' ⁿ 'ā', my mother."	No'k' And	ne' the	aoñta'hotā'tike' he should have replied	iā' not	nā' that thing
13	ne' that one	o' ⁿ 'kā' anyone	teiakothōntē' ⁿ ' one it has heard.	E' Thus	ka'ti' so then	ni'io't so it is (stands)	tiako'thara' just she was talking.	
14	sewatie'rō ⁿ ' sometimes	wā'iro ⁿ ' she it said:	"Io' ⁿ ' Yes."	sewatie'rō ⁿ ' sometimes	nēn' now	tāiakoie'sho ⁿ ' there she would laugh.		

she would laugh. So after a while she came down and said: "My father said: 'To-morrow very early in the morning thou shalt start.'"

So then, when the next day came, and also when they had finished eating their morning meal, the young woman-being at this time said: "Now I believe I will start; but I will also tell my father, I believe." At this time she now went thither where stood the ladder, and, climbing up to the place whereon lay the burial-case of the dead man-being, she said: "Father, I shall now start on my journey." So then again it was from what she herself said that it was learned that he was her father.

It was at this time that he told her all that would befall her on her journey to her destination, and, moreover, what would happen after her arrival. So then, after she again came down, her mother took up for her the burden basket which was full of bread, and placed it on

Hā'kare'	ka'ti'	nēn'	toñtāioñtsnē ⁿ 'to'	tā'hmo ⁿ '	wā'iro ⁿ '	1			
After a while	so then	now	thence again she descended	besides	she it said:				
Wā'hēn'ro ⁿ	ne'	rake'ni'hā'	ē ⁿ 'io'r'hē ⁿ 'ne'	nēn'	ē ⁿ 'kā'tēn'ti'	2			
"He it said	the	he my father (is)	it day will dawn	now	shall I start				
orho ⁿ 'ke'dji'						3			
it morning early."									
Ne'	ka'ti'	ne'	nēn'	shā'or'hē ⁿ 'ne'	ne'	o'ni'	ne'	nēn'	4
The	so then	the	now	when day dawned (daylight came)	the	also	the	now	
sā'latikhwēn'tā'ne'	ne'	or'ho ⁿ 'ke'ne'	wā'thoñtskā'ho ⁿ	e'tho'ne'				5	
again they finished eating their food	the	it morning in	they fed themselves	at that time					
ne'	eiā'tāse'	wā'iro ⁿ '	"Nēn' ki' ē ⁿ 'kā'tēn'ti'; no'k' o'ni' nēn'					6	
the	she the new-bodied one,	she it said:	"Now, I think, I will start; but also now						
ie ⁿ 'shihro'ri'	ki'	ne'	rake'ni'hā'.	E'tho'ne'	nēn'	a're'	e'	7	
thither I him will tell,	I think,	the	he my father." (is)	At that time	now	again	there		
niiōñsā'ie ⁿ '	dji'	noñ'we'	tkaneko'tote'	tā'hmo ⁿ '	lā'erat'hē ⁿ			8	
just there again she went	where	the place	there it ladder stands	besides	thither she it ascended				
dji'	noñ'we'	tharoñto'tserā'hero'	ne'	rawē ⁿ 'he'io ⁿ '	tā'hmo ⁿ '			9	
where	place	there he a burial-case lies upon it	the	he is dead,	besides				
wā'iro ⁿ '	"Rake'ni' nēn' ē ⁿ 'kā'tēn'ti'."	Ne'	ka'ti'	ne'	dji'	10			
she it said:	"He my father now I will start."	The	so then	the	where				
ioñthro'ri'	ne'	aka'o'hā'	ne'ne'	ro'ni'hā'.				11	
she it tells	the	she herself	the that	he her father (is).					
E'tho'ne'	akwe'ko ⁿ '	wā'shako'hro'ri'	ne'	dji'	nē ⁿ 'iawē ⁿ 'sero ⁿ '	12			
At that time	it all	he it told her	the	where	so it will happen scantly				
ne'	dji'	niiore'	niiē ⁿ 'hēn'ie ⁿ '	no'k'	ho'ni'	ne'	ieñ'ioñwe'	Ne'	13
the	where	so it is far	so thither she will go	and	also	the	there she will arrive.	The	
ka'ti'	ne'	nēn'	shā'toñtāioñts'nē ⁿ 'te'	e'tho'ne'	nēn'	ne'		14	
so then	the	now	when thence she descended,	at that time	now	the			
o'ni'stē ⁿ 'hā'	nēn'	wā'tioñtate'kwē ⁿ '	ne'	ioñtke'tats'thā'	ā'there'			15	
its (her) mother	now	she it raised up for her	the	one uses it to lean it on	it basket the back by the forehead strap				

the back of the young woman-being, to be borne by means of the forehead strap, and then the young woman-being went forth from the lodge and started on her journey, the path extending away toward the sunrise; and thither did she wend her way.

So it was surprising to her what a short distance the sun had raised itself when she arrived at the place where her father had told her there was a river, where a floating log served as a crossing, and at which place it was the custom for wayfarers to remain over night, as it was just one day's journey away. So the young woman-being now concluded, therefore, that she had lost her way, thinking that she had taken a wrong path. She then retraced her steps. Only a very short distance again had the sun gone when she returned to the place whence she had started, and she said: "I do not know but that I have lost my way. So I will question my father about it again." She

- 1 kanā'taranā'noⁿ ne'ne' eia'tase' wā'ōntat'therake'tāte' nēn'
it full of bread (is) the that she new-bodied (is) she her caused to bear it on her back by the forehead strap now
- 2 tā'hnoⁿ' iā'eia'kēⁿ'ne' nēn' wā'oⁿ'tēn'ti' dji' tkarā'kwi'nekēⁿ's
and hence she went forth now she started where there it sun habitually comes out
- 3 niiothā'hāiera'toⁿ e' e' niā'hā'ēⁿ.
so it itself road faces there just thither she went.
- 4 Ne' ka'ti' ne' ione'hrā'kwā't niiore'ā' ioterā'kwakarātā'toⁿ
The so then the it is wonderful so it is little distant it sun had raised itself
- 5 no'k' e' iā'hā'ōn'we' dji' noñ'we' ne' ro'ni'hā' ne' rā'wēⁿ
and there there she arrived where the place the he her father the he it has said
- 6 tkā'hioⁿ'hatā'tie' wā'tā' karon'to' ne' dji' teieia'hiak'thā'. E'
there it river extends along maple it tree floats the where they use it to cross the stream. There
- 7 ēⁿ's noñ'we' iā'ōñon'wete', a'se'kēⁿ' sewe'hni'serā' dji'
custom-arily the place there one would stay over night, because one day where
- 8 niwathā'hinoñ'tserese'. Nēn' ka'ti' ne' eia'tase' wā'ēⁿ're'
so it journey is long. Now, so then the she new-bodied one (is) she it thought
- 9 ori'hwi'io' wā'eia'tā'toⁿ'ne',^a wā'ēⁿ're' to'kā' noñ'wā' wā'tekhā-
it is true matter she her way has lost, she it thought perhaps this time I it path
- 10 hanē'rā'ke'. E'tho'ne' ka'ti' nēn' sāioⁿ'kete'. Nakwā' oñ'wā'
mistook. At that time so then now she started back. The very this time
- 11 kēⁿ' o'k' niio're' niioterā'kwā'tēn'tioⁿ' no'k' ioⁿ'sū'ioñwe'
here only so it is distant so it sun had moved but there again she arrived
- 12 ne' dji' tiako'tēn'tioⁿ tā'hnoⁿ' wā'iroⁿ': To'kā' noñ'wā'
the where thence she started and she it said: "Perhaps, this time
- 13 wā'kiā'tā'toⁿ'ne',^b Ēⁿ'sheri'bwanōn'toⁿ'so' ka'ti' ne' rake'ni'hā'.
I my way have mistaken. I him will again ask so then the he my father (is).

^aLiterally, she lost her body.

^bLiterally, I lost my body.

thereupon climbed up again to the place where her father lay in the burial-case. Those who were in the house heard her say: "Father, I came back thinking that, perhaps, I had lost my way, for the reason that I arrived so quickly at the point thou describest to me as the place where I should have to remain over night; for the sun had moved scarcely any distance before I arrived where thou hadst told me there would be a river which is crossed by means of a log. This, then, is the aspect of the place whence I returned." At this time, then, he made answer to this, and she alone heard the things that he said, and those other people who were in the lodge did not hear what things he said. It is told that he replied, saying: "Indeed, thou hadst not lost thy way." Now it is reported that he said: "What kind of a log is it that is used in crossing there?" She answered, it is said: "Maple is

E'tho'ne'	ka'ti'	nēn'	ioñsäierat'hé ⁿ	dji'	noñ'we'	tharoñto'	1
At that time	so then	now	thither again she ascended	where	the place	there he lies	
teserä'here'	ne'	ro'ni'hä.	Iakothoñte'nio ⁿ	ne'	kano ⁿ 'säko ⁿ		2
a burial-case	the	it her father (18).	They severally heard it	the	house in it		
ieteroñto'	ne'	dji'	wä'ro ⁿ :	toñtakä'kete'	so'dji'		3
they one by one abide	the	where	she it said:	"He my father, thence I turned back	for (too much)		
wä'kere'	to'kä'	noñ'wä'	wä'kü'tä'to ⁿ	ne'	dji'	so'dji'	4
I thought it	perhaps	this time	I have strayed	the	where	for (too much) it is rapid	
e'	ia'hä'kewe'	dji'	niwato ⁿ 'hwēñdjiō'tē ⁿ	ne'	dji'	tak'hro'ri'	5
there	there I arrived	where	such land kind (is) of	the	where	thou didst tell it me	
dji'	noñ'we'	ie ⁿ kēññōñ'hwete'	a'se'kē ⁿ	ia'	othe'no ⁿ	akwä'	6
where	place	there I will stay over night,	because	not	anything	very	
teioterä'kwä'tēñ'tio ⁿ	no'k'	e'	ia'hä'kewe'	ne'	dji'	tak'hro'ri'.	7
it sun had moved	and	there	there I arrived	the	where	thou didst tell it me	
tkä'hio ⁿ 'bata'tie'	karoñtä'ke'	teieia'hiäk'thä'.	E'	ka'ti'	ni'io't		8
there it river extends along	(the) log on	one uses it to cross the stream,	There	so then	so it is		
dji'	noñ'we'	toñtakä'kete'.	E'tho'ne'	ka'ti'	tä'hari'hwä'serä'ko'		9
where	place	thence I turned back.	At that time	so then	thence he made answer		
ne'	akaon'hä'	o'k'	iakothoñ'te'	dji'	nä'ho'tē ⁿ	wä'hēñ'ro ⁿ ;	10
the	she herself	only	she heard it	where	such kind of thing	he it said;	not
ne'ne'	otiä'ke'sho ⁿ	ne'	kano ⁿ 'säko ⁿ	ie'tero ⁿ	teiakothoñte'o ⁿ		11
the that	it other every one	the	house in	they it (indef.) abide	they it did hear		
ne'	dji'	nä'ho'tē ⁿ	wä'hēñ'ro ⁿ ,	Wä'hēñ'ro ⁿ ,	ia'kē ⁿ ;	ia'kē ⁿ ;	12
the	where	such kind of thing	he it said,	he it said,	it is said:	"Not at all indeed	
tesäü'tä'to ⁿ 'o ⁿ ;	Nēñ'	wä'hēñ'ro ⁿ ,	ia'kē ⁿ ;	O'	nä'karoñto'tē ⁿ		13
thou hast strayed."	Now,	he it said,	it is said:	"What	such it tree kind of		
ne'ne'	karoñ'to'	ne'	dji'	teieia'hiäk'thä'?	Wä'i'ro ⁿ ,	ia'kē ⁿ ;	14
the that	it tree floats	the	where	one uses it to cross the stream"	she it said,	it is said:	
"Wä'tä'	nä'karoñto'tē ⁿ	ne'	dji'	teieia'hiäk'thä',	no'k'	o'ho'serä'	15
"Maple	such it tree kind of	the	where	one uses it to cross the stream,	but	it busswood	

the kind of log that is used at the crossing, and the log is supported by clumps of young saplings of basswood and ironwood, respectively, on either side of the stream." He replied, it is said: "That appears to be accurate, indeed; in fact, thou didst not lose thy way." At this time, then, she descended and again started on her journey.

And again, it seems, the sun had moved only just a little before she again arrived at the place whence she had returned. So she just kept on her journey and crossed the river.

So, having gone only a short distance farther on her way, she heard a man-being in the shrubbery say therefrom: "Ahem!" She of course paid no attention to him, but kept on her way, since her father had told her what would happen to her on the journey. Thus, in this manner, she did nothing except hasten as she traveled on to her destination. Besides this, at times, another man-being would say from out

1	tā'hno ^{o'} and	s-karoñtakās'tā' ironwood (durable it tree)	nā'karoñto'tō ^{o'} such it tree kind of	oteroñtoñni' ^{ā'} it sapling	iotho'ko- it clump					
2	toñ'ni ^{o'} stands one by one	tedjia'ro ^{o'} both	noñka'ti' sides of it	e' there	ka'ti' so then	karoñtawe'thār'ho ^{o'} ." one has infixed the log."				
3	Wā'hēñ'ro ^{o'} He it said,	ia'kō ^{o'} it is said:	"Ne' "That	e', there,	ki', I be- lieve,	tkāie'ri' there it is correct	se'; indeed;	lā'tē ^{o'} not at all		
4	se' in- deed	tesāñ'tā'toñ'o ^{o'} ." thou hast strayed (lost thy body)."	E'tho'ne' At that time	ka'ti' then	nēñ' now	toñtāieñts'ue'te' thence she descended again				
5	no'k' and	a're' also	teiako'tēñ'tio ^{o'} . again she started away.							
6	Nakwā' The very	ki' believe	a're' I	o's-thoñ'hā' again it small (is)	o'k' only	thiioṭerā'kwā'tēñ'tio ^{o'} it sun has moved	no'k' but			
7	nā' that one	e' there	io ^{o'} sū'ioñwe' again there she arrived	dji' where	noñ'we' place	tetiakok'to ^{o'} . thence she had returned,	o'k' only,	ka'ti' so then		
8	e're ^{o'} beyond	ci'ie ^{o'} there she kept going	wā'tieñ'hā'ke'. she crossed the stream.							
9	lā' Not	ka'ti' so then	so'dji' i'no ^{o'} so very far (too much)	thiieiakawe'no ^{o'} thither had she gone	nēñ' now	ka'ti' so then	iakothoñ'te' she 't hears			
10	roñ'kwe' he a man- being (is)	o'ska'wāko ^{o'} it shrubbery in	tā'hata'ti' thence he spoke	tā'hēñ'ro ^{o'} ; thence he it said;	"Hēñ'm." "Ahem."	lā' Not				
11	ka'ti' so then	othe'no ^{o'} anything	thiieiakotsteris'to ^{o'} . thither did she heed give.	lako'tēñtioñ'hā'tie' She kept on going	nēñ' now	ne' that,				
12	a'se'kō ^{o'} because	ne' the	ro'ni'hā' he her father	te'shako'hro'ri' he her had told it	dji' e' where there	nēñ'awēñ'ne'. so it will happen.				
13	E' Thus	ka'ti' so then	ni'io't so it the stool	ne' the	o'k' only	ne' the	iako'storoñ'tie' she hastened onward	ne' the	dji' where	
14	ioñthā'hi'ne'. she her path moved along.	Ne' The	o'ni' also	ne' the	o'ā' the	o'k' only	e'no's custom-	ne' the	roñ'kwe' he a man-being (is)	ne' the

of the shrubbery: "Ahem!" But she kept on her course, only hastening her pace as much as possible as she continued her journey. But when she had arrived near the point where she should leave the forest, she was surprised to see a man-being coming toward her on the path, and he, when coming, at a distance began to talk, saying: "Stand thou, for a short time. Rest thyself, for now thou must be wearied." But she acted as though she had not heard what he said, for she only kept on walking. He gave up hope, because she would not even stop, so all that he then did was to mock her, saying: "Art thou not ashamed, since the man thou comest to seek is so old?" But, nevertheless, she did not stop. She did not change her course nor cease from moving onward, because her father had told her all that would happen to her while she trudged on her journey: this, then, is the reason that she did not stand. So then, after a while, she reached a grassy clearing—a

o'ska'wako ⁿ it shrubbery in	toñtä'hēñ'ro ⁿ ; thence he it said:	"Heñ'm." "Ahem."	No'k' But	kato'kē ⁿ it unchanged (is),	ki' I be- lieve,	1	
ní'io't so it stood	nitiakoie'rē ⁿ so she continued to do	ne' o'k' the only	ne' iakostonñ'tie' she hastened onward	ne' dji' the where	teia- she	2	
kot'hā'hā'kw'ē ⁿ 'hā'tie'. it path continues to travel onward.	No'k' The	ka'ti' so then	ne' nēñ' the now	ak'tā' nearly	ne' nēñ' the now	3	
ñä'taier'ho'tkä'we' thither side she it forest would leave	wā'ōñtie'rē ⁿ she was surprised	o'k' only	ka'ti' so then	ne' roñ'kw'e' the he a man- being (is)	o'hā'hā'- it path	4	
ke'sho ⁿ ' tā're'. on along thence he is coming.	Ne' ka'ti' The so then	ne' she'ko ⁿ ' the still	kē ⁿ 'ā' short way	ní'ore' tā're' so it is distant thence he is coming		5	
no'k' and	tā'ho'tharā'tie'. thence he came talking.	ra'to ⁿ ; he it is saying:	"Tes'tā'ne' "Stand thou,	nā'he'ā'. a short length of time.	Satoñrīs'hē ⁿ '. Thou thyself rest,	6	
nēñ' now	o ⁿ 'te' probably	tesa'hwishē ⁿ 'he'io ⁿ '. thou art weary (thy strength is dead.)	No'k' And	nakwā' the very	dji' ní'io't where so it stood	7	
ne' the	ñä' not	teiakothoñ'te'. she it hears,	ne' o'k' the only	ne' iako'tēñtioñ'hā'tie'. the she keeps on going onward.	Wā'- He	8	
hē ⁿ 'nikōñ'riā'ke' failed in his purpose (he his mind broke)	ñä' not	se' indeed	thā'tāietā'ne'. there she did stand.	No'k' But	ne' o'k' ne' the	9	
sashakote'hā'ta'niō ⁿ '. he taunted her with shame repeatedly,	ra'to ⁿ ; he it said:	"ñä' "Not	tesate'hē ⁿ 'se' art thou of thyself ashamed	e' thus,	nihokstēñ'ā' so he old (is)	10	
ne' the	wā'tseniēñ'te'. thou him goest to seek."	No'k' And,	ki' I be- lieve,	ñä' not	thā'teikotā'o ⁿ '. there she did stand.	Kato'kē ⁿ '. One certain way	11
nitiakoie'rē ⁿ so she continues to do	ñä'ko'tēñtioñ'hā'tie'. she keeps on going onward,	ñä'se'kē ⁿ ' because	ro'ni'hā' he her father	akwe'ko ⁿ it all		12	
se' indeed	wā'hī' verily	te'shako'hro'rī' he it her told	dji' where	nē ⁿ 'iawē ⁿ 'sero ⁿ ' so it will happen serially	ne' dji' e' the where there	13	
ē ⁿ 'ioñthā'hī'ne'. she will be travel- ing,	ne' ka'ti' the so then	karī'hoñ'ni' it it causes	ñä' not	thā'teikotā'o ⁿ '. she did stand.	No'k' And	14	

clearing that was very large—in the center of which there lay a village, and the lodge of the chief of these people stood just in the middle of that village. Thither, then, to that place she went. And when she arrived at the place where stood his lodge, she kept right on and entered it. In the center of the lodge the fire burned, and on both sides of the fire were raised beds of mats. There the chief lay. She went on and placed beside him her basket of bread, and she said: "We two marry." So he spoke in reply saying: "Do thou sit on the other side of the fire." Thus, then, it came to pass, that they two had the fire between them, and besides this they uttered not a word together even until it became dark. Then, when the time came, after dark, that people retire to sleep habitually, he made up his mat bed. After finishing it he made her a mat bed at the foot of his. He then said: "Thou shalt lie here." So thereupon she lay down there, and he

1	hā'kare' nēn' iā'e'hēntā'rā'ne' kā'hēntowa'nē ⁿ . Shā'tekā'hēnt'hē ⁿ	after a time now thither she reached it large field. (is) Just it field in the middle of
2	o' tkanā'tāie ⁿ tā'hno ⁿ ne' roñwākowa'nē ⁿ nakwā' shā'teka-	there there it village lies besides the their chief the very just it village in the middle
3	nāt'hē ⁿ noñ'we' ni'hono ⁿ 'sote'. E' ka'ti' niā'hā'ē ⁿ . Ne' nēñ'	of place there his lodge stands. There so then thither she went. The now
4	ka'ti' dji' iā'hā'oñwe' ne' dji' rono ⁿ 'sote' o'k' cji'ē ⁿ tā'hno ⁿ	so then where there she arrived the where his lodge stands only just she kept going besides
5	iā'hoñta'weia'te'. Shā'tekano ⁿ 's'hē ⁿ niotek'hā' tā'hno ⁿ tedjia-	thither she entered it. Just in the middle of the lodge there it burns and on both
6	ro ⁿ 'kwē ⁿ nā'kadjiē ⁿ 'hātī' kanak'tāie ⁿ . E'tho' rāiā'tioñ'nī'	sides such it the fireside of it couch (or bed) lay. There his body lay supine,
7	o'k' cji'ē ⁿ wā'hoñwa'theraiēñ'hā'se' ne' kanā'taro ⁿ 'k tā'hno ⁿ	just just she kept going she set the basket for him the it bread and
8	wā'iro ⁿ : "Wā'oñkeni'māke." Tā'hata'ti' ka'ti' wā'hēñ'ni':	she it said: "Thou and I marry now." He replied so then he it said:
9	"E're ⁿ nā'kadjiē ⁿ 'hātī' kāsatiē ⁿ ." E' ka'ti' nā'ā'wē ⁿ wā'tui-	Yonder such it fire side of there do thou sit." There so then so it happened they it fire had
10	djiē ⁿ 'hoñtē ⁿ iā'hno ⁿ iā' hē ⁿ 'ska' thā'teshoti'thare' o'k' e'	between them besides not one (it is) did they talk together again only there
11	hā'ōkarā'hwe'. Ne' ka'ti' ne' dji' nēñ' iā'kā'hewe' ne' dji'	it became evening. The so then the where now it was time the where
12	niñō'karā'o ⁿ ne' nēñ' dji' niiko'tā's nēñ' wā'hatōñnitska-	there it is far in the evening the now where there they go to sleep customarily now he prepared for himself
13	rā'seroñ'nī'. Wā'hā'sā' e'tho'ne' nēñ' wā'shakotska'r'hā'se' dji'	his mat. He it finished at that time now he it mat her spread for where
14	iā'te'hā'si'tāie ⁿ . Ne' ka'ti' wā'hēñ'ro ⁿ : "Kē ⁿ ē ⁿ 'sā'rate'."	there his feet lie. The so then he it said: "Here thou shalt lie."

also lay down. They did not lie together; they only placed their feet together [sole to sole].

And when morning dawned, they two then arose. And now he himself kindled a fire, and when he had finished making the fire he then crossed the threshold into another room: he then came out bearing an onora [string of ears] of white corn. He said: "Do thou work. It is customary that one who is living among the people of her spouse must work. Thou must make mush of hulled corn." So she thereupon shelled the corn, and he himself went to bring water. He also got a pot, a pot that belonged to him, and that was very large. He poured the water into the pot and hung it over the fire.

And when she had finished shelling the corn, she hulled it, parboiling the corn in the water. And when the corn was parboiled, she then poured the grains into a mortar. She then got the pestle from where

E'tho'ne'	ka'ti'	nēn'	e'	wā'oi'rate'	no'k'	ho'ni'	ne'	raon'hlā'	1
At that time	so then	now	there	she lay down	but	also	the	he himself	
wā'ha'rate'.	lā'	te'hoñnara'to'n.	ne'	o'k'	ne'	wā'tiarā'sitar'ko'.			2
he lay down.	Not	they did lie together,	the	only	the	they joined their feet (sole to sole).			
No'k'	ne'	nēn'	cā'or'hē'ne'	nēn'	wā'hiatkets'ko'.	Nēn'	ne'		3
the	the	now	it became day- light	now	they two raised themselves,	Now	the		
ra'o'n'hā'	wā'hate'kā'te'.	Ne'	ka'ti'	ne'	nēn'	cā'hadjiē'hi'sā'			4
he himself	he it fire kindled.	The	so then	the	now	he it fire finished			
e'tho'ne'	lā'tha'nho'hiā'ke'	cā'toñta'hāiā'kē'ne'	skano'rā'	onē'n-					5
at that time	thither he it threshold crossed	thence he came forth again	one string of corn	it white of corn					
stakēn'rā'	shanor'ā'hā'wī.	Nēn'	wā'hēn'ro'n:	''Sāio'tē'n.					6
grain	he string of corn brought.	Now	he it said:	''Do thou labor.					
Iakoio'te'	ē'n's	ne'	ie'hñē'n'hwā'shē'n.	Ĕ'sdjiskoñ'ni'	kanē'n'hava-				7
One labors	custom- arily	the	she lives in the family of (her) spouse.	Thou must make mush	it corn softened (souked)				
wē'n'to'n:	E'tho'ne'	ka'ti'	nēn'	wā'enē'starōn'ko'.	no'k'	ne'			8
by parboiling."	At that time	so then	now	she it corn shelled,	but	the			
ra'o'n'hā'	wā'ha'hnekako'hā'	tā'hno'n'	lā'hanā'djā'ko'	no'	raon'tā'k				9
he himelf	he water went to fetch	besides	there he it kettle got,	the	his pot				
kamā'djowā'nē'n.	tā'hno'n'	wā'ha'hneki'hā'rē'n.							10
it kettle large	and	he it liquid hung (over the fire).							
No'k'	ne'	nēn'	cā'ē'sā'	wā'enē'starōn'ko'	e'tho'ne'	wā'			11
And	the	now	wherein she finished it	she it corn shelled	at that time				
enē'nstana'wē'n'te'	no'k'	ne'	nēn'	cā'kanē'nstana'wē'n'	e'tho'ne'				12
she it corn softened by parboiling	but	the	now	wherein it corn became soft by parboiling	at that time				
nēn'	kā'nika'tako'n.	lā'enē'nsta'wero'n.	nēn'	lā'ecicā'totā'ko'	nēn'				13
now	it mortar in	there she it corn grains poured.	now	she it pestle took from an upright position	now				
o'ni'	wā'et'he'te'.	Ĕ'skā'	o'k'	tā'jecicā'tē'n'te'	no'k'	wā'the'se-			14
also	she it pounded.	One	only, just	she it pestle brought down	and	she finished			

it stood, and pounded the corn to meal. She brought the pestle down only once, and the meal was finished. The chief marveled at this, for he had never seen one make meal in so short a time. When she finished the meal, the water in the pot which he had hung over the fire was boiling. She, thereupon, of course, was about to put the meal into it, but he said: "Do thou remove thy garments." So she then divested herself of her garments. She finished this work, and then put the meal into the water. Now she stirred it, using a pot stick for the purpose. But the man himself lay alongside on the mat bed, having his eyes fixed upon her as she worked. So, of course, as the mush continually spattered, drops of it fell continually in divers places on her, all along her naked body. But she acted just as though she did not feel this. When the mush was sufficiently cooked, her whole naked body was fully bespattered with mush. At this moment he himself now removed the pot from the fire, and then, moreover, he opened a door not far away and said: "My slaves,

- 1 ri'sā'. Wā'rori'hwane'bra'ko' ne' dji' iā' noñwēñ'to"
it meal. He it matter marveled at the where not ever
- 2 to'hotkā'tho"ⁿ ne' niio'sno're' aiēthe'seri'sā'. Ne' ka'ti' ne'
he it has looked at the so it is rapid one it meal could finish. The so then the
- 3 nēñ' cā'ēthe'seri'sā' nēñ' teio'hnekoñ'tie'se' ne' ronā'dji'hare'.
now wherein it meal she finished she now it boils (casts liquid to the kettle has hung up, and fro)
- 4 Nēñ' wā'hī' nēñ' iē'iēthe'sero'hwe', wā'hēñ'ro"ⁿ: "Satseroñniā'
Now verily now thither she it meal will immerse, he it said: "Do thou thy garments
- 5 cion'ko'." E'tho'ne' ka'ti' nēñ' wā'oñtseroñniā'cion'ko'. Wā'e'sā'
remove." At that time so then now she her garments removed. She it finished
- 6 e'tho'ne' nēñ' iā'ēthe'sero'hwe' nēñ' teioñwēñ'rie' kā'serawēñ'rie'
at that time now thither she it meal immersed now she it stirred it pot stick
- 7 ionts'thā'. No'k' ne' ra'o"ⁿhā' kanāktā'ke' ne' thāiā'tion'ni'
she it uses And the he himself it couch on the there his body lay supine
- 8 te'shakokan'ere' nēñ' iakoi'o'te'. Ne' ka'ti' ne' dji' watdjis-
he her watched now she is working. The so then the where it
- 9 kwātoñ'kwās iako'starā'rā'sero"ⁿ ne' iē'hāiē"ⁿsā'ke'sho"ⁿ. Nakwā'
mush sputters it drop impinges the her naked body on along. The very on her serially
- 10 dji' ni'io't ne' iā' teiakoteriēñ'tare'. lā'tkāiē'ri' wā'kadjis'kwāri'
where so it is (stands) the not she it knew. It sufficient (is) it mush was cooked
- 11 nēñ' ne' nakwā' o'k' dji' niēhāiē"ⁿsā' iodjis'kware'. E'tho'ne'
now the the very just where so her naked body large (is) it mush is present. At that time
- 12 nēñ' ra'o"ⁿhā' wā'hana'dji'hara'ko', nēñ' tā'hno"ⁿ kē"ⁿ noñ'we'
now he himself he unhung the kettle, now and (besides) here the place
- 13 iā'han'hotōñ'ko' tā'hno"ⁿ wā'hēñ'ro"ⁿ: "Aketsenē"ⁿsho"ⁿ ka'sene'."
there he moved the door-flap aside and he it said: "My slaves each one do ye two come."

do ye two come hither." Thereupon thence emerged two animals; they were two large dogs. He said: "Do ye two wipe from along her naked body the mush spots that have fallen on her." Thereupon his slaves, two individuals in number, and besides of equal size, went thither to the place where she was standing. Now, of course, they two licked her naked body many times in many places. But, it is said, their two tongues were so sharp that it was just as if one should draw a hot rod along over her naked body. It is said that wherever they two licked the blood came at once. So it is said that when they two had finished this work, she stood there bathed in blood. He thereupon said: "Now, do thou dress thyself again." And she did redress herself. But, it is said, he said to his two slaves: "Come, my slaves, do ye two eat, for now the food that was made for you is cooked." So then the two beasts ate. And when they two had

E' ka'ti'	takeniia'kē ⁿ ne'	teknikowa'ne ⁿ	e'r'hā'r.	Wā'hēn'ro ⁿ :		1
There sothen	thence they two came forth	they two large are	dog(s).	He it said:		
"Sāsēnira'ke'f	(?oṁsasēnira'ke'w) ^a	ie'hāiēn'sā'ke'sho ⁿ	iodjiskware'-			2
"Do ye two wipe it away again		her naked body on along	it mush is be-spattered			
nio ⁿ ."	E'tho'ne'	ne'	raotsenē ⁿ o'koñ'ā'	tekeniā'she'	nēn'	3
severally."	At that time	the	his slaves individually	they two individuals in number	now	
tā'hno ⁿ '	dji'	nā'tekenikowa'ne ⁿ	e' nīā'hā'kene'	ne' dji'		4
and	where	so they two (are) large	there just thither they two went	the where		
i'tiete',	nēn' se' o'k'	wā'hi'	wā'akoti'hāiē ⁿ sākanēn't'ho ⁿ ."	E' se'		5
there she stood,	now in-deed	only verily	they her naked body licked repeatedly.	There indeed,		
ia'kē ⁿ	nīonēn'nā'sāte't	dji'	nī'ot ne'	ioroñwaratari'hē ⁿ	e'	6
it is said,	so their tongues sharp (are)	where	so it is the	it rod hot (is)	there	
naōntāie'sere'	ie'hāiē ⁿ sā'ke'sho ⁿ ,	ne'	ē ⁿ s	ia'kē ⁿ	ne' dji'	7
so it one would draw along	her naked body along on,	the customarily,	it is said,	the where		
noñ'we'	nakakā'noñte'	nakwā'	o'k' e'	kanekwē ⁿ sara'tie'.	Ne'	8
the place	so they licked	the very	just there	it blood came along with it.	The	
ka'ti'	ia'kē ⁿ ,	ne'	nēn'	ca'keni'sā'	nakwā' o'k'	9
sothen,	it is said,	the	now	they two it finished	the very only (just) she blood stood	
kwē ⁿ sote'.	E'tho'ne'	nēn'	wā'hēn'ro ⁿ :"	"Nēn' sāsateroñ'nī."		10
forth.	At that time	now	he it said:	"Now do thou thyself dress again."		
E'tho'ne'	nēn'	sāioñtseroñ'nī.	No'k'	ne'	raotsenē ⁿ o'koñ'ā'	11
At that time	now	she herself again dressed,	And	the	his slaves individually	
wā'rēn'hā'se',	ia'kē ⁿ :	"Aketsenē ⁿ o'koñ'ā',	hau',	tedjitskā'ho ⁿ ."		12
he it said to them,	it is said:	"My slaves individually,	come,	do ye two eat.		
Nēn'	wā'hi'	wā'ka'rī'	ne'	ietchikhoñniēn'nī."	E'tho'ne'	13
Now,	verily	it is cooked	the	she you two food has prepared for.	At that time now	

^aThis is the more correct form of the preceding term.

finished eating, he said to them: "Now do ye two reenter the other room." Thereupon they two reentered the other room, and moreover he shut them up therein.

Then, it is reported, he said: "It is true, is it not, that thou desirest that thou and I should marry? So, now, thou and I do marry."

So then the things that came to pass as they did during the time she was there were all known to her beforehand, because her father had indeed foretold all these things to her; hence she was able with fortitude to suffer the burns without flinching, when the mush spattered on her while she was cooking. If she had flinched when the drops of hot mush fell on her, he would have said to her: "I do not believe that it is true that it is thy wish that thou and I should marry." Besides this she bore with fortitude the pain at the time when the two

- 1 wā'tkiatskā'hoⁿ, No'k' ne' nēn' cā'konikhwēn'tā'ne' wā'hēn'roⁿ;
they two (anim.) ate. And the now they two it food finished he it said:
- 2 "Nēn' skā'n'ho'hāti' iōnsasadjjata'weia'te'." E'thone' nēn'
"Now beyond it door-flap thither again do ye two enter." At that time now
- 3 skā'n'ho'hāti' iōnsakiata'weia'te', nēn' tā'hwoⁿ' iōnsashako'n'ho'toⁿ.
beyond the door-flap thither they two entered, now and thither again he them shut up.
- 4 E'tho'ne', ia'keⁿ, nēn' wā'hēn'roⁿ;" To'keⁿ'ske' wā'hi' e'
At that time, it is said, now he it said: "It is true verily thus
- 5 nītsā'nikoⁿ'hro'tēⁿ ne' āiōnkeni'niake', Nēn' ka'ti' wā'ōnke-
so thus thy mind (is) the thou-I should marry. Now so then thou-I do
- 6 nī'niake'."
marry."
- 7 Ne' ka'ti' ne' dji' nā'awēⁿ'seroⁿ ne' dji' nēn' nā'he' e'
The so then the where so it happened (tentatively) the where now length of there time
- 8 iēia'ko. Akwe'koⁿ o'hēn'toⁿ iīakoteriēn'taro', a'se'keⁿ' ne'
there she arrived, Whole (all) before-hand there she it knew of, because the
- 9 ro'ni'hā akwe'koⁿ se' te'shako'hro'ri' ne' kari'hoū'nī'
he her father all, indeed, he her told the it it (used)
- 10 wā'ekwe'nī wā'ōntā'kats'tate' ne' dji' nio'tari'hōⁿ' cā'akodjis-
she it was able to do she herself nerved to the where so it hot is it her mush
- 11 kwatoū'ko' ne' nēn' cā'akodjisko'hoⁿ, a'se'keⁿ' to'kā' aoūtā-
spattered on the now she it mush boiled, because if she it had
- 12 iakotoⁿ'noⁿ ne' nēn' cā'ako'stara'ra'ne' ne' iōdjiskwatari'hōⁿ
shrank from the now it drop her adhered to the it mush (is) hot
- 13 ā'hawēn'ke', ki': "lā' to'keⁿ'ske' e' tetisā'nikoⁿ'hro'tēⁿ ne'
he would have 1 believe: "Not it is true thus such there thy mind is the
- 14 āiōnkeni'niake'." No'k' o'mī' ne' dji' wā'ōntā'kats'tate' ne'
thou-I should marry." And also the where she herself nerved to endure it

dogs licked the mush from her body. If she had flinched to the point of refusing to finish her undertaking, it is also certain that he would have said: "It is of course not true that thou desirest that thou and I should marry."

And when his two beasts had finished eating, he then, it is said, showed her just where his food lay. Thereupon she prepared it, and when she had completed the preparation thereof, they two then ate the morning meal.

It is said that she passed three nights there, and they two did not once lie together. Only this was done, it is reported: When they two lay down to sleep, they two placed their feet together, both placing their heads in opposite directions.

Then, it is said, on the third morning, he said: "Now thou shalt again go thither to the place whence thou hast come. One basket of dried venison thou shalt bear thither on thy back by means of the fore-

nēn'	ne'	shoñsāiakotidjiskokewa'niō ^o .	To'kā'	noñtāiakoto ^o 'no ^o	1				
now	the	again they (two) it mush in many places	If	she it had shrunk from					
		wiped off of her.							
ne'	dji'	ne'	āiakokarā'rēn' ^o	ne'	ki'	o'mi'	ne'	a'ha'wēñke':	2
the	where	the	she it would have been	the,	I be-	also	the	he would have-	
			in fear of		lieve,			said:	
"Iā'	wā'hi'	to'ké ^o skē'	te'se're'	āioñkeni'niake ^o ."	3				
"Not	verily	it is true	thou it desirest	thou-I should marry."					
No'k'	ne'	nēn'	e'kenikhwēn'tā'ne'	ne'	raotsenē ^o okoñ'ā'	4			
And	the	now	they two their food finished	the	his slaves individually				
e'tho'ne',	ia'kē ^o ,	nēn'	wā'shakonā'toñ'hā'se'	dji'	noñ'we'	5			
at that time,	it is said,	now	he her it showed to	where	place				
nikake'ro ^o	ne'	rao'khwā',	E'tho'ne',	nēn'	wā'ekwata'ko'	dji'	6		
so it is pled	the	his food.	At that time	now	she it made ready	where			
niio're'	wā'e'sā'	nēn'	wā'tiatskā'ho ^o	ne'	o'r'ho ^o ke'ne'	7			
so it is dis-	she it fin-	now	they two ate	the	it morning at.				
tant	ished								
Ā'sē ^o	ia'kē ^o	nā'oñnoñ'wete'	tā'hno ^o '	lā'	e ^o 'skā'	te'hoñna-	8		
Three,	it is said,	so she stayed over the	and	not	(one	they did lie			
		night			(time)				
ra'to ^o ,	Ne'	o'k'	e ^o 's	ia'kē ^o	ne'	wā'tiarā'sitari'ke'	ne'	dji'	9
together.	The	only	custom-	it is said	the	they their feet joined	the	where	
			arily						
wā'hoti'tā'we',	tenidjia'ro ^o	o're ^o	noñka'ti'	lā'teniatkoñ'heñ.	10				
they slept,	both they two	(under	side of it	there they two their					
		elsewhere)		heads rest.					
Ne'	ka'ti'	ia'kē ^o	ne'ne'	o'r'ho ^o ke'ne'	nēn'	wā'heñ'ro ^o ':	11		
The	so then	it is said,	the that	morning in	now	he it said:			
"Nēn'	e'	iē ^o 'se'se'	ne'	dji'	noñ'we'	tisā'tōñ'tio ^o ."	Sewa'the'rat	12	
"Now	there	there again	the	where	the place	just thou didst depart.	One it basket		
		thou shalt go							
ne'	ioñtke'tats'thā'	o'skēñ'noñto ^o	tekāiā'tanetā'kwē ^o	io'wā'rāt'he ^o	13				
the	one uses it to carry	it deer	one its body has unlined	it meat is dry					
	by the forehead strap		(from fat)						
iē ^o 'se'satke'tate',	Ē ^o 'khe'wāra'noñte'	ne'	soñkwe'tā',	No'k'	ho'ni'	14			
thither	thou it will bear	1 them meat will give	the	thy people.	And	also			
	by the forehead strap.								

head strap. I will give some meat to thy people. Moreover, the entire village of people with whom thou dwellest in one place must all share alike in the division of the meat when thou arrivest there."

Thereupon, it is told, he climbed up above and drew down quarters of meat that had been dried. It is said that he piled it very high in the lodge before he descended. He then put the meat into her burden basket until it was full. Then, it is told, he took up the basket, and he shook the basket to pack the meat close. It actually did settle so much, it is told, that there was but a small quantity [apparently] in the basket. Now, he again began to put meat into the basket. It was again filled. And he again shook it to cause it to settle, and again it settled until it occupied but a very small space in the basket. Thus he used all the meat thrown down, and yet the basket was not full. Thrice, it is told, he drew down the quarters of

- 1 ne' o'k' iekanatakwe'ko^{na} ne' skā'ne' tisewanak'ere' akwe'ko^{na}
 the only just it village whole the one in (place) just there ye-dwell all
- 2 shā'tē^{na}ia'wē^{na}ne' ē^{na}hatiā'kho^{na} ne' o'wā'ro^{na} ne' nē^{na} iē^{na}se'sewe^{na}.
 equal it shall happen they (m.) it will share the it meat the now there thou wilt arrive."
- 3 E'tho'ne', ia'kē^{na}, nē^{na} iā'harat'hē^{na} ē'nekē^{na} tā'hā'wā'rami'se-
 At that time, it is said, now thither he climbed high (place) he quarters
- 4 rē^{na}te' ne' io'wā'rat'hē^{na}. Ā'e'rē^{na}, ia'ke^{na}, nā'otoñwes'hā'ne' ne'
 of meat the it meat dry (is). Far yonder, it is said, it pile became large the
 got down
- 5 kano^{na}'sāko^{na} ne' nē^{na} toñta'hats'nē^{na}te'. E'tho'ne' nē^{na} ako'the-
 it lodge in the now thence he descended, At that time now he her
- 6 ra'ko^{na} ne' iontke'tats'thā' e' wā'ha'wa'ra'tā' dji' niio're'
 basket in the one uses it to hear it by there he placed the meat where so it is
 the forehead strap in (it) distant
- 7 wā'kā'nā'ne'. E'tho'ne' ne' ia'kē^{na}, wā'thā'therā'kwe' tā'hno^{na}'
 it it filled, At that time the, it is said, he it basket took up and
- 8 wā'thā'therakareñ'ro^{na} iā'hā'djio'roke'. To'kē^{na}ske'. iā'kē^{na},
 he basket rocked from he it caused to settle It is true, it is said,
 side to side down.
- 9 oñtā'djio'roke'. nakwā' o'sthoñ'hā' o'k' te'tkāre'. Nē^{na} a're'
 it itself settled, the very it small is only there it is present (is left). Now again
- 10 toñtā'hatā'sāwē^{na} sā'hā'wā'ra'tā' ne' a'thera'ko^{na}. Saka'nā'ne'
 there again he began again he it meat the it basket in. Again it became
 put into full
- 11 a're'. E'tho'ne' nē^{na} a're' sā'ha'djio'roke' ne' a're' nakwā'
 once more. At that time now again again he it caused to settle the again the very
- 12 o'sthoñ'hā' o'k' te'tkāre'. E' thūiā'hā'sū'te' ne' o'wā'ro^{na} iā'
 it small is only there it re- Thus, until he used it all the it meat not
 mains (is left).
- 13 teiona'noñ'o^{na}. Ā'sē^{na}, ia'kē^{na} nā'ha'terātste' tā'hā'wā'rami'serē^{na}te'.
 it it filled, Three, it is said, so he repeated it he got down quarters of meat.

meat, and each time, it is said, did the meat nearly fill the lodge. Not until then was the basket filled. So then, when the basket was full, it is told, he said: "When thou arrivest there, thou and the inhabitants of the place must assemble in council, and the meat shall be equally divided among you. Moreover, thou must tell them that they severally must remove the thatched roofs from their lodges when the evening darkness comes, and that they must severally go out of them. And they must store all the corn [hail] that will fall in the lodges, for, indeed, verily, it will rain corn [hail] this very night when thou arrivest there. So now thou must bear on thy back by means of the forehead strap this basket of dried venison." Thereupon he took up the basket for her, and he said: "Thou must carefully adjust the burden strap in the proper place, because it will then not be possible for thee to move the burden strap to a new place, no matter how tired soever

Tho' hā' ē'v's,	ia'k'ō'n,	wā'k'ā'nā'ne'	ne'	dji'	nikano'v'sā'.	Oñ'wa'	1
Nearly usually,	it is said,	it it filled	the	where	so it lodge large (is),	Just now	
wā'ka'nā'ne'.	Ne' ka'ti'	ne' nēñ'	ca'k'ā'nā'ne'	e'tho'ne'.	ia'k'ō'n,	2	
it it filled.	The so then	the now	just it was filled	at that time,	it is said,		
wā'hēñ'ro'n':	"Ne' nēñ'	iē'n'se'sewe'	ē'ietchi'hiātkeñis'ā'te'	ne'	3		
he it said:	"The now	there thou wilt arrive	they you shall assemble in council	the			
ienāk'ere'	tā'hno'n'	ē'ietchi'hiāk'hoñ'hā'se'	ne'	o'wā'ro'n'.	4		
they dwell	and	they it shall divide among you	the	it meat,			
shā'tē'iawēñ'ne'	akwe'ko'n.	Tā'hno'n'	ē'ietchi'bro'r'i'	ne'	5		
equal so it will happen	all.	And	will one-you tell	the			
ē'io'n'skwā'ron'ko'	ne' dji'	iakono'n'sō'to'n'	ne' nēñ'	ē'ntio'kāra'hwē'	6		
will they remove bark-roots	the where	their lodges stand severally	the now	again will it become dark			
ne' o'nī' ne'	ē'ienāk'ō'n'sero'n.	Ne' akwe'ko'n	ē'ioñte'weiñ'to'n'	7			
the also the	they will go out of doors.	The all	they it will care for				
ne' o'nē'n'ste'	ne' kano'n'sāko'n	ē'io'kake'ron'tā'ne'	a'se'kō'n' ne'	8			
the (it corn, hail)	the it lodge in	it will pile up.	because the				
se' wā'hī'	ne' o'nē'n'ste'	ē'io'kēñ'nore'	ne'ne' dji' wā'soñ'tate'	9			
in-deed verily	the (it corn) hail	will it rain	the that where it night (is) ex'tant				
ne' nēñ'	iē'n'se'sewe'.	Nēñ' ka'ti'	iē'n'se'sata'therake'tate'	10			
the now	there thou wilt arrive.	Now so then	(thither again thou wilt bear (it) basket on thy back by the forehead strap				
kō'n'ī'k'ō'n.	o'skēñnoñ'to'n'	io'wā'rat'hē'n'.	E'tho'ne' nēñ'	11			
this it is	it deer	it meat (is) dry."	At that time now				
wā'te'shako'therā'kwē'n'	ne' o'nī'	wā'hēñ'ro'n':	"Akwā' kasate-	12			
he it basket for her took up	the also	he it said:	"Very do thou it do				
weiñ'to'n'	dji' noñ'we'	nē'watke'to'hetste'.	a'se'kō'n' iā' se'	13			
with care where place	it forehead strap will pass.	because not in-deed					
e're'n'	thā'ske'tā'kwī'te'	iaweroñ'hā'tiē'n'	to' nā'tē'n'shwi'shē'he'io'	14			
in another place	thou it it forehead strap shall move.	it matters not how	so thou wilt do in thy strength become-wearied				

thou mayest become, until thou indeed arrivest there. Now, at that time thou must remove thy burden." So then, when she had completed her preparations, she adjusted the burden strap so that it passed over her forehead at the fittest point. She then said: "Now I believe I have completed my preparations, as well as chosen just where the burden strap shall pass." Thereupon he released his hands from holding up the basket for her, and now, moreover, she started on her journey homeward.

Now, moreover, the basket she carried on her back was not at all heavy. But when she had gone perhaps one-half of the way back on her journey, the burden began to be heavy in a small measure. Then, as she continued her journey, it gradually became heavier. The instant she reached the inside of the lodge, the burden strap became detached and the basket fell to the ground, and the dried meat fell out of it. The meat filled the space within the lodge, for did she not bring much

1	dji'	nio're'	se'	wā'hi'	iē ⁿ 'se''sewe'.	E'tho'ne'	nēn'
	where	so it is distant	indeed	verily	there thou wilt arrive.	At that time	now
2	ē ⁿ 'se'sutke'tā'si'.	Ne'	ka'ti'	ne'	dji' nēn'	wā'eweieñnēn'tā'ne'	
	thou wilt take it from bearing it on thy back by the forehead strap.	The	so then	the	where now	she task completed	
3	wā'ekwata'ko'	dji'	noñ'we'	nō ⁿ 'watke'to'hetste'	wā'i'ro ⁿ '.	'' Nēn',	
	she it adjusted with care	where	the place	there it forehead strap will pass	she it said:	'' Now,	
4	kī'	wā'keweieñnēn'tā'ne'	dji'	noñ'we'	nō ⁿ 'watke'to'hetste'.		
	I be- lieve.	I it task have completed	where	the place	there it forehead strap will pass.		
5	E'tho'ne'	wā'ha'tkā'we'	ne'	dji'	ro'therakara'tato ⁿ '	tā'hno ⁿ '	
	At that time	he it let go	the	where	he it basket held up	and	
6	c'tho'ne'	nēn'	sāio ⁿ 'tēñ'ti'.				
	at that time	now	she started home- ward.				
7	Nēn'	tā'hno ⁿ '	īā'	othe'no ⁿ '	teio'k'ste'	sāioñta'therake'tate'.	
	Now	and	not	anything	it heavy is	again she it basket bears on her back by the forehead-strap.	
8	To'kā'	o ⁿ 'te'	shā'tewā'sēñ'no ⁿ '	dji'	nio're'	nīeñkawe'noñ nēn'	
	if	perhaps	just it (is) middle	where	so it is distant	just there she had gone	now
9	toñtā'sāwē ⁿ '	o'sthoñ'hā'	wā'okstēñ'ne'.	Ne'	ka'ti'	ne' dji'	
	there it began	it (is) small	it heavy became.	The	so then	the where	
10	nīako'tēñtioñ'hā'tie'	tāio'kstēñ'sere'.	īā'tkaio'r'	kano ⁿ 'sako ⁿ '			
	just so she traveled along	it became heavier increasingly.	It sufficient is	it lodge in			
11	ioñ-sāiera'tā'ne'	nēn'	toñ'tke'totari'si'	tā'hno ⁿ '	e'tā'ke'	īā'ho ⁿ 'the-	
	there again she stood	now	it forehead-strap became unfastened	and	down, on the ground	there it	
12	rāioñ'tā'ne'	tā'hno ⁿ '	oñweroñ'tā'ne'	ne'	io'wā'rar'hō ⁿ '.	Wā'kā-	
	basket fell	and	it spilled	the	it meat dry (is).	It it filled	
13	wā'ra'nā'ne'	ne'	dji'	nīioñak'tā'	ne'	kano ⁿ 'sako ⁿ '.	E'so' se'
	with meat	the	where	so its room large (is)	the	it lodge in.	Much indeed

meat on her back? For thrice, is it not true, he had pulled down meat in his lodge when he was putting the meat into her basket at the time when he was making up her burden? It was then that she told them that they must remove the thatched roofs from their lodges when it became evening.

Then she said: "He has sent you some meat. Now then, my kinsfolk, take up this meat lying in the lodge." Then at that time her people took up the dried meat, and so they all carried it away. She then said: "Ye must remove the thatched roofs from the lodges that severally belong to you the first time ye go to sleep, because my spouse has sent word that he will give you some white corn [white grains] during the time that ye will again be asleep. It will rain white grains while ye again are asleep." So, when it became dark,

wā'hi'	ne'	djiako'wā'rake'te',	a'se'kē ^{n'}	ā'sē ^{n'}	se'	wā'hi'	1	
verily	the	she meat bore on her back by the forehead-strap,	because	three	indeed	verily		
nā'hakar'hātē'ni'	ne'	riono'sako ^{n'}	ne'	nēn'	cā'hā'wā'rā'tā'	ne'	2	
so many he turned (or threw) it down	the	his lodge in	the	now	since he meat placed in it	the		
ako'thera'ko ^{n'}	ne'	nēn'	sāshako'rie'noñ'niē ^{n'} .	E'tho'ne'	ka'ti'		3	
her basket in	the	now	he it her burden made for,	At that time	so then			
nēn'	wā'ōnt'hro'ri'	ne'	ē ^{n'} io ^{n'} skwā'hroñ'ko'	ne'	dji'	iako-	4	
now	she it told	the	they will (must) take off the bark-roof plurally	the	where	their		
no ^{n'} 'so'to ^{n'}	ne'	nēn'	ē ^{n'} io'karā'sne'hā'.				5	
lodges stand plurally	the	now	it will become some- what dark.					
E'tho'ne'	wā'i'ro ^{n'} :	E'tchisewā'waramōntē ^{n'} hā'tie'.			Nēn'	ka'ti'	6	
At that time	she it said:	"He meat you has sent along to,			Now	so then		
ne'	kwano ^{n'} 'kwe'o'ko ^{n'}	te'sne'kwe'	kē ^{n'} i'kē ^{n'}	ka'wa'rake'o'hro ^{n'}			7	
the	ye my kindred severally	do ye it take up	this it (is)	it meat lying in a pile				
ka ^{n'} o ^{n'} 'sako ^{n'} :	Ta',	e'tho'ne'	nēn'	ne'	aka ^{n'} oñkwe'tā'	nēn'	8	
it lodge in,	so,	at that time	now	the	her kindred	now		
wā'tie'kwe'	ne'	io'wā'rat'hē ^{n'} :	Ne'	ka'ti'	ne'	nēn'	akwe'ko ^{n'}	9
they it took up	the	it meat dry (is).	The	so then	the	now	all (it is)	
ā'e'hāwe',	e'tho'ne'	nēn'	wā'i'ro ^{n'} :	E ^{n'} teia'skwā'hroñ'ko'			ne'	10
thither they it bore away,	at that time	now	she it said:	"Ye will remove it bark- roof plurally			the	
dji'	sewano ^{n'} 'so'to ^{n'}	ne'	ē ^{n'} twatie'rō'te'	nēn'	ē ^{n'} sewēn'tā'we',		11	
where	your houses stand one by one	the	it will be the first	now	ye will sleep,			
a'se'kē ^{n'}	rawēn'hā'tie'	ne'	teiakeni'tero ^{n'}	on ^{n'} 'stakēn'rā'	ē ^{n'} ietchi-		12	
because	he it said along, sent word	the	one I with whom abide	it corn white	he you corn			
sewano ^{n'} 'stanon'te',	On ^{n'} 'stakēn'rā'	ē ^{n'} io'kēn'nore'	dji'	nā'he'			13	
will give,	It corn white	it will rain	where	it lasts (so long)				
ē ^{n'} teisewēntā'seke'.							14	
again ye will sleep."								

it showered corn [hail] during the entire night, and so by this means they had much grain [hail] when day dawned.

Then, in truth, they removed the roofs from their several lodges, and they retired to sleep. So, when they awakened, in truth, then there was very much corn [hail] lying in the lodges. The white corn [grain] lay above one's knees in depth. Thus lay the white corn, for so long as they slept it showered white corn [grain]. The reason that he gave her people corn was because he had espoused one of their people.

After a suitable time she started back, going to the lodge of her spouse. Verily she again made the journey in the same time that it took her the first time she went thither. So then, when she arrived there, she of course at that time related to him all that had happened

- | | | | | | | | | | | |
|----|------------------------------|---|---------------------------------|--|--|-----------------------------------|--------------------------|-------------------------|----------|--------------|
| 1 | Ne' | ka'ti' | ne' | nēn' | tāiokara'hwē' | wā'okōñ'nore' | o'nēn'ste' | | | |
| | The | so then | the | now | then it became | it rained | it corn (hail) | | | |
| 2 | ā'sōntākwē'ko ⁿ . | E' | ka'ti' | noñtoñtē'rā'te' | wā'rotinē ⁿ stakā'tē ⁿ ne' | | | | | |
| | it night entire. | There | so then | it did it by this means | their corn (hail) became abundant for them | | | | | |
| 3 | ne' | nēn' | eā'o'y'hē ⁿ . | | | | | | | |
| | the | now | it (became) morning. | | | | | | | |
| 4 | To'kē ⁿ ske' | ka'ti' | wā'oñ'skwā'hroñ'ko' | nēn' | e'tho'ne' | wā'ho- | | | | |
| | It is true | so then | they removed bark-roof plurally | now | at that time | they | | | | |
| 5 | tī'tā'we'. | Ne' | ka'ti' | ne' | nēn' | shoñsa'hatī'io' | to'kē ⁿ ske' | ka'ti' | | |
| | fell asleep. | The | so then | the | now | again they awoke | it is true | so then | | |
| 6 | iāwe'towa'nē ⁿ . | kano ⁿ 'sāiko ⁿ . | kā'īe ⁿ . | E'nekē ⁿ . | nā'akokwits'hātī' | | | | | |
| | It is a quantity great | it lodge in | it lay. | Above | so one's knee side of | | | | | |
| 7 | e' nī'tio' | ne' | onē ⁿ 'stakōñ'rā' | a'se'kē ⁿ ' | dji' | nā'he' | rotī'tā's | | | |
| | there so it is deep | the | it corn white | because | where | it lasts (so long) | they slept | | | |
| 8 | e' nā'he' | onē ⁿ 'stakōñ'rā' | iokōñ'nōro ⁿ . | Ne' | tīiori'hwā' | wā'sha- | | | | |
| | there it lasted | it corn white | it has rained. | The | it is reason | he it them | | | | |
| 9 | kā'o ⁿ | ne' | o'nē ⁿ 'ste' | ne' | akaonkwe'tā' | ne' | dji' | rotinia'ko ⁿ | | |
| | gave to the | the | it corn (hail) | the | her kindred | the | where they (are) married | | | |
| 10 | ne' | raoñmoñkwe'tā' | tā'hno ⁿ ' | ne'tho' | nī'hatiri'ho'tē ⁿ . | | | | | |
| | the | his kindred, | and | such | so their custom was. | | | | | |
| 11 | Akwā' | e'tho' | dji' | nā'he' | nēn' | sāio ⁿ 'tēñ'tī' | e' | sāie ⁿ 'te' | | |
| | Very | enough | where | it lasts | now | (again she started) she went home | there | again she went | | |
| 12 | ne' | dji' | thono ⁿ 'sote' | ne' | ro'ne' | E' | ki' | a're' | nā'he' | toñsū- |
| | the | where | there his lodge stands | the | he her spouse. | There, | 1 | again | it lasts | again she up |
| 13 | ontha'hā'kwē' | dji' | nī'io't | ne' | tīotierō ⁿ 'to ⁿ . | e' | cā'ē ⁿ 'te' | Ne' | | |
| | her journey took | where | so it stands | the | so it was first | there | where she went. | The | | |
| 14 | ka'ti' | ne' | nēn' | eiōñsā'ioñwe' | Ta' | e'tho'ne' | wā'hi' | nēn' | | |
| | so then | the | now | there again she arrived. | So, | at that time | verily | now | | |
| 15 | sā'hoñwā'hro'tī' | akwe'ko ⁿ . | dji' | nā'awē ⁿ 'sero ⁿ | ne' | dji' | sāie- | | | |
| | again she him told | it all | where | it happened serially | the | where | again | | | |

to her during her journey to and from home. Of course they two now abode together, for the reason, of course, that they two were espoused.

After a time he then said: "I am ill." So then, his people marveled at what he said, for the reason that they did not know what it was for one to be ill. So, therefore, at the time when they comprehended what had occurred in regard to him, they, of course, individually, as was customary, studied the matter, and informed the man who was ill what to do. It would seem, one would imagine, that his illness did not abate thereby, even though many different persons made the attempt, and his recovery was yet an unaccomplished task. So thus it stood; they continued to seek to divine his Word. Then, therefore, when they failed to cure his illness, they questioned him, saying: "How, then, perhaps, may we do that thou mayest recover from thy

kwā'ho'. she it visited.	Ta'. So,	nēn' now	ne'tho' thus	ní'io't so it stands	wā'hi' verily	skā'ne' together (at one)	nítero". they two abode.	1
ro'ne' his spouse (she is)	se' in- deed	wā'hi'. verily.						2
A'kare' After a time	nēn' now	wā'hēn'ro". he it said:	"Wākeno ⁿ hwāk'tani". "I am ill."		Ta'. So,	e'tho'ne' at that time		3
nēn' now	ne' the	raoŋkwe'tā' his people	wā'hotine'hrā'ko' they marveled	ne' the	dji' where	nā'ho'tē" such kind of thing		4
rā'to". he it said,	a'se'kē" because	īā' not	te'hatiōnte'ri' they it knew	o' what	ne' the	nā'ho'tē" such kind of thing (it is)	ne' the	5
āiakone ⁿ hwāk'tē". one should be ill.	Ne' The	ka'ti' so then	ne' dji' the where	nēn' now	wā'hoti'niko ⁿ hrāiēn'- they it understood			6
tā'ne' where	dji' so it	niioteri'hwātiō'rē" matter was done	ne' the	rao ⁿ hā'ke'. he himself at (himself to).	Nēn' Now	wā'hi' verily		7
shatīā'tats'ho" they every person one by one	dji' where	ē" custom- arily	ní'io't so it (is)	dji' where	tē ⁿ hāiā'to're'te' he it will judge of	wā'ho'hro'ri' he him told		8
ē" cus- tomarily	ne' the	rono ⁿ hwāk'tani' he is ill	ne' dji' the where	nā'hā'iere'. so he it should do.	īā' Not	ho ⁿ 'te'kē" perhaps-is it		9
ta'hoŋsa'hāie'wēn'tā'ne'. again he recovered his health,		wā'thoŋttenioŋ'ko' they took turns plurally	īā' not,	ki' I	tewāi'to" it is able to do			10
aoŋsa'hāie'wēn'tā'ne'. should again he recover his health.	Ta'. So,	e' thus	ní'io't so it (is)	hotē" he it	niote' feast holds	e'tho' there	hoŋwa- they	11
wēni'saks. sought to divine his Word continually.	Ne' The	ka'ti' so then	a'kare' after a time	ne' dji' the where	nēn' now	wā'hoŋnā'ta'ko' they it failed to do		12
ne' the	aoŋsa'hoŋwateōn'to" again they his health restore	e'tho'ne' at that time	nēn' now	wā'hoŋwari'hwānoŋ'to" they him asked questions,	so'			13
wā'hoŋni'ro": they it said:	"O' "What	ka'ti' so then	o ⁿ 'te' may it be	nāikwā'iere' so we it should do	ne' the	aoŋsa'sie' again thou shouldst		14

illness?" Then he answered them, saying: "I am thinking that, perhaps, I should recover from my illness if ye would uproot the tree standing in my dooryard [on my shade], and if there beside the place from which ye uproot the tree I should lay myself in a position recumbent."

So thereupon his people uprooted the tree that stood in his dooryard. This tree belonged to the species wild cherry [dogwood; in Tuscarora, *Nakwēñēⁿiēñhuc*], and was constantly adorned with blossoms that gave light to the people dwelling there; for these flowers were white, and it was because of this that the blossoms gave light, and, therefore, they were the light orb [sun] of the people dwelling there.

So when they had uprooted the tree, he said to his spouse: "Do thou spread for me something there beside the place where stood the tree." Thereupon she, in fact, spread something for him there, and

- 1 wēñ'tā'ne' " Ta', e'tho'ne', iā'kēⁿ, thotā'ti' ne' o'ñi' wā-
 recover my So, at that time, it is said, he replied the also he
 healthⁿ
- 2 heñ'roⁿ: " I'ke're' oⁿ'te' aōñsakiē wēñ'tā'ne' to'kā' aesewarōñ-
 it said: " I fit think it may I would recover my if you it tree
 be health health should
- 3 tota'ko' ne' akwatēñno'serā'ke' i'kēⁿ ke'r'hite', tā'hnoⁿ' e'
 uproot the my yard in it is it tree-stands, and there
- 4 iēⁿkatā'tiōñ'nite' ak'tā' dji' noñ'we' neⁿ'sewarōñtota'ko'."
 there I my body supine near where the place ye it tree will uproot."
 will lay beside it
- 5 Ta', e'tho'ne' ne' raōñkwe'tā' wā'hatiroñtota'ko' ne' ke'r'hite'
 So, at that time the his people they it tree uprooted the it tree
 stands
- 6 ne' dji' raotēñno'serā'ke', o'rā'toⁿ' " nā'karoñto'tēⁿ ne' ke'r'hite'
 the where his yard in, it wild such it kind of the it tree
 cherry (is) tree (is) stands
- 7 tiō'tkoⁿ iotei'teōñte' ne' iā'kēⁿ, teio'swathē'tā'koⁿ ne' dji'
 always, at that the, it is said, it causes it to be light the where
 continuously as part of itself thereby
- 8 e' ratināk'ere'; a'se'kēⁿ' kēñra'kēⁿ nīkateiteo'tēⁿ ne'
 there they dwell; because it white (is); such it flower
 kind of (is) the
- 9 aoi'hwā' teio'swat'he' ne' aotei'teā' ne' dji' kēñra'kēⁿ nī'io't.
 its cause it (is) light the its flowers the where it (is) white so it (is),
 stands.
- 10 Ne' nā' raotirā'kwā' ne' e' noñ'we' nī'hatināk'ere'.
 The that their it sun (is) the there place just there they
 it is dwell.
- 11 Ne' ka'ti' ne' neñ' e'i'hoñroñtotā'kwēⁿ wā'shakawēⁿ'hā'se'
 The so then the now they had uprooted the tree he her it said to
- 12 ne' rō'ne': " E' iā'takitskar'hā'se' ak'tā' ne' dji' ke'r'hite'
 the his " There thither do thou me near be the where it tree
 spouse, spread a mat for side it
- 13 kweⁿ E'tho'ne' tō'kēⁿ'ske' e' iā'hoñwēⁿ'tskar'hā'se', tā'ānoⁿ'
 stood, At that time it is true there there she spread a mat for him, and

ⁿSeveral different kinds of trees and plants are named by various narrators as the tree or plant thus uprooted. Here the narrator intended the dogwood, although he gave the name for wild cherry.

he then lay down on what she had spread for him. And so, when he lay there, he said to his spouse: "Here sit thou, beside my body." Now at that time she did sit beside his body as he lay there. He then said to her: "Do thou hang thy legs down into the abyss." For where they had uprooted the tree there came to be a deep hole, which extended through to the nether world, and the earth was upturned about it.

That, then, it is true, came to pass, that while he lay there his suffering was mitigated. All his people were assembled there, and moreover, they had their eyes fixed on him as he lay there ill, marveling at this thing that had befallen him himself; for the people dwelling here did not know what it is to be ill. So then, when he had, seemingly, recovered from his illness, he turned himself over,

e'tho'ne'	e'	ia'ha'rate'	dji'	non'we'	wa'hoñwe'ntska'ha'se'.	1			
at that time	there	there he lay down	where	the place	she him mat spread for.				
Ne' ka'ti'	wa'hi'	ne'	dji'	neñ'	e'	raia'tion'ni'	wa'shakawẽ'.	2	
The so then	verily	the	where	now	there	his body was extended	he her it said to		
ha'se'	ne'	ro'ne':	"Ke'ne'	sa'tie'	kiä'täk'tä'."	E'tho'ne'	neñ'	3	
the	his spouse:	"Here	do thou sit	beside my body."	At that time	now			
to'ke'nske'	e'	wa'on'tie'	ne'	dji'	raia'täk'tä'	ne'	dji'	4	
it is true	there	she set herself	the	where	his body beside	the	where		
raia'tion'ni'.	Neñ'	wa'hẽn'ro':	"lä'tesatchi'no'te'	o'shoñ'wäko'."				5	
his body was extended.	Now	he it said:	"Thither do thou hang thy legs	it hole in,"					
a'se'ke'ne'	io'shoñwe'o'.	oto'hwẽndjiate'tha'ro'	ne'	dji'	nika'			6	
because	it became a hole,	it tore up the earth	the	where	so it is				
tẽns'	ne'	e'	tio'hwẽndjiate'.					7	
thick	the	there	thither it earth stands forth.						
Ne' ka'ti'	wa'hi'	ne'	dji'	neñ'	e'	raia'tion'ni'	neñ'	toñ'	8
The so then	verily	the	where	now	there	his body was extended	now	thence it	
tok'te'	ne'	dji'	ni'boro'hiä'ke'.	Akwe'ko'	ne'	raoñkwe'tä'		9	
diminished	the	where	so he is suffering.	It all	the	his people			
e'	iakotkẽni'so'	ne'	o'ni'	te'hoñwakan'ere'	ne'	dji'	ni'io't	10	
there	they are assembled	the	also	they watched him	the	where	so it is		
dji'	rono'hwäk'tani'	rotiri'hwane'hrako'o'	ne'	dji'	ni'oteri-			11	
where	he is ill	they marvelled at the matter	the	where	such it matter				
hwä'tie'ro'ne'	ne'	rao'ha'ke'.	a'se'ke'ne'	ia'	te'hatüẽnt'eri'	ne'		12	
had taken place	the	himself to,	because	not	they knew it	the			
e'tho'	thatinak'ere'	o'	ne'	nä'ho'te'	ne'	äiakono'hwäk'te'.		13	
there	there they dwell	what it is	the	such kind of thing	the	one should become ill.			
Ne' ka'ti'	ne'	dji'	neñ'	ä'ni'o'	sa'haie'wẽn'tä'ne'	ne'	dji'	14	
The so then	the	where	now	seem- ingly	again he recovered his health	the	where		
rono'hwäk'tani'.	e'tho'ne'	neñ'	wa'hatkar'hat'ho'	tä'hmo'	wa-			15	
he is ill.	At that time	now	he turned over	and	he				

turning upon his side, and then, resting himself on his elbows, he at the same time looked into the hole. After a while he said: "Do thou look thither into the hole to see what things are occurring there in yonder place." He said this to his spouse. Thereupon she bent forward her body into the hole and looked therein. Whereupon he placed his fingers against the nape of her neck and pushed her, and she fell into the hole. Then he arose to a standing posture, and said to his people: "Now do ye replace the tree that ye have uprooted. Here, verily, it lies." They immediately reset the tree, so that it stood just as it did before the time they uprooted it.

But as to this woman-being, she of course fell into the hole, and kept falling in the darkness thereof. After a while she passed through it. Now when she had passed through the thickness thereof to the other

- 1 'hatiā'tokoñroñ'tate' tā'hno^{o'} e'tho'ne' nēñ' wā'thathjo'sotoñ'nie^{o'}
turned his body on its side and at that time now he rested on his elbows
- 2 e' iā'te'hakan'ere' ne' o'shoñ'wāko^{o'}. A'kare' nēñ' wā'hēñ'ro^{o'}:
there thither he looked the hole in. After a time now he it said:
- 3 "Iā'satkāt'ho' ne' o'shoñ'wāko^{o'}, o' nā'ho'tō^{o'} nitiotie'rō^{o'}.
"Thither do thou the hole in, what is it such kind of thing there so it is doing
- 4 ne' i'sī." Ne' wā'shakoñ'hā'se' ne' ro'ne'. E'tho'ne' nēñ'
the far yonder." The he said to her the his spouse. At that time now
- 5 iā'tioñtsā'kete' o'shoñ'wāko^{o'} e' iā'teiekān'ere'. E'tho'ne' dji'
thither she bent forward it hole in there thither she was looking. At that time where
- 6 ienlā'ka'ron'te' o' iā'thēmīno^{o'}sa'rō^{o'} no'k' iā'shako'reke'
her nape of the neck (is) there he placed his fingers there he pushed
- 7 tā'hno^{o'} o'shoñ'wāko^{o'} iā'eiā'tō^{o'}. E'tho'ne' nēñ' sā'hatkets'ko'
and it hole in thither her body fell. At that time now again he arose
- 8 tā'hno^{o'} wā'shakawō^{o'}hā'se' ne' raoñkwe'tā': "Nēñ' sāswaroñ-
and he said to them the his people: "Now again do ye set
- 9 to'tē^{o'} ne' sewaroñtota'kwē^{o'}. Kē^{o'} wā'hī' kā'ie^{o'}." E'tho'ne'
up the tree the ye tree have uprooted Here verily it lies." At that time
- 10 nēñ' sā'hatiroñto'tē^{o'}. Akwā' o'k' he' ni'teio't ne' dji' nīio-
now again they it tree Verily just thus so it again the where so it set up. is)
- 11 toñ'ne' āre'kho' ei'hotiroñtota'kwē^{o'}.
was before they it tree had uprooted.
- 12 Ne' wā'hī' kē^{o'}i'kē^{o'} iakoñ'kwe' nēñ' wā'hī' nā' ne' iā'eiā'-
The verily this it is she a man-being now verily that one the thither her
- 13 tē^{o'}ne' o'shoñ'wāko^{o'} tio'karā's wā'eiā'ton'tie'. A'kare' nēñ' iā'tioñ-
body fell it hole in there it is dark thither her body floated. After a time now thither she
- 14 to'hetste' nēñ' wā'hī' iā'eiā'kē^{o'}ne' ne' dji' nika'tēñs ne' e'
out of it now verily thither she emerged the where so it is thick the there

world, she of course looked about her in all directions, and saw on all sides of her that everything was blue in color; that there was nothing else for her to see. She knew nothing of what would, perhaps, happen to her, for she did not cease from falling. But after a time she looked and saw something; but she knew nothing of the thing she saw. But, verily, she now indeed was looking on a great expanse of water, albeit she herself did not know what it was.

So this is what she saw: On the surface of the water, floating about hither and thither, like veritable canoes, were all forms and kinds of ducks (waterfowl). Thereupon Loon noticed her, and he suddenly shouted, saying: "A man-being, a female one is coming up from the depths of the water." Then Bittern spoke in turn, saying: "She is not indeed coming up out of the depths of the water." He said: "She is indeed falling from above." Whereupon

tio ⁿ ·hwēndjā'te',	Nēn'	wā'·hī'	wā'tioñkā'thoñnioñ'hwe'	tā'·huo ⁿ '	1
there it earth stands forth.	Now	verily	she did look about in all directions	and	
wā'e·kē ⁿ ' o'k'	thā'tetio'kwata'se'	ne' o'k'	ne' oroñ'·hiā'	nī'io't.	2
she it saw only	just it it surrounds com pletely	the only	the it blue·sky	so it (is), stands.	
lā' othe'no ⁿ '	o'·iā' thāioñkā't'·ho'.	lā' othe'no ⁿ '	teiakoteriēñ'		3
Not anything	other she it could see.	Not anything	she knows it		
tare ⁿ ' o' ki' o'k'	o ⁿ '·te' nē ⁿ ·iakoñ'ta'wēñe'.	a'se'kē ⁿ ' o'k'	tio-		4
what, I be- lieve,	only perhaps	so it her body will happen to,	because only it		
tkoñtā'kwā ⁿ '	iēiā'ton'tie'.	No'k' a'kare'	nēn' iā'oñkā't'·ho' o'		5
continues	her body is falling.	And after a time	now thither she looked (to see)	what it is,	
ki', o'k' nītiotie'rē ⁿ '.	lā' othe'no ⁿ '	teiakoteriēñ'tare'	djī' nā'-		6
I be- lieve, only	so it is done (it state of things is).	Not anything	she it knows where such		
ho'tē ⁿ ' iā'oñkā't'·ho'.	No'k' nēñ' se'	wā'·hī'	kā'hnekowa'nē ⁿ '		7
kind of thing	thither she it saw.	And now indeed	verily it great (water) liquid		
ne' iā'teikan'ere'	no'k' ki'	ne' akao ⁿ '·hā'	iā' teieiēñte'rj'		8
the thither she it saw	and I believe	the she herself	not she knows it		
ne' nā'ho'tē ⁿ '.					9
the such kind of thing.					
Ne' ka'tī' ne'	o'hneka'ke'	io'ti'hoñwā'keroñnioñe'se'	nīiā'te-		10
The so then the	it water on	they boats drift about plurally from place to place	all it		
kā'sora'tsera'ke'.	E'tho'ne' ne'	Teoñniatarēñ'to ⁿ '	ne' wā'hat'·toke'		11
kind of duck in number.	At that time the	Loon	the he it noticed		
wā'tho'hēñ're'te'.	wā'hēñ'ro ⁿ '	''Oñ'kwe'	tā'ie ⁿ '	kanōñ'wāko ⁿ '.	12
he shouted,	he it said:	"A man being	she is coming	it water in the depths of."	
No'k' e'tho'ne'	Te'kā'·ho ⁿ '	ta'hata'tī'.	wā'hēñ'ro ⁿ '	''Iā' se'	13
And at that time	Bittern	he replied,	he it said:	"Not in- deed	
kanōñ'wāko ⁿ '	thoñtā'ie ⁿ '.	Wā'hēñ'ro ⁿ '	''E'nekē ⁿ ' se'	tā'ieñā'-	14
it water in the depths of	thence does she come."	He it said	"Above indeed	thence her body	

they held a council to decide what they should do to provide for her welfare. They finally decided to invite the Great Turtle to come. Loon thereupon said to him: "Thou shouldst float thy body above the place where thou art in the depths of the water." In the first place, they sent a large number of ducks of various kinds. These flew and elevated themselves in a very compact body and went up to meet her on high. And on their backs, thereupon did her body alight. Then slowly they descended, bearing her body on their backs.

Great Turtle had satisfactorily caused his carapace to float. There upon his back they placed her. Then Loon said: "Come, ye who are deep divers, which one of you is able to dive so as to fetch up earth?" Thereupon one by one they severally dived into the water. It was at

- 1 toñ'tie." E'tho'ne' nēñ' wā'hatiteio^h'ha'ie^h' ne' dji' mā'hatī'iere^h
is drifting." At that now they held a council the where so they should
time do it
- 2 ne' dji' ā'shakomateweieñ'to^h. lā'thotiri'hwāieñ'tā'se' ne'
the where they her should prepare for. There they decided for them- the
selves
- 3 Raniā'tē^h'ko'wā' iā'hoñ'waro^h'ie^h'hā're'. e'tho'ne' ka'tī' ne'
he Great Turtle thence they invited him, at that so then the
time
- 4 Teoñniatarēñ'to^h nēñ' wā'hēñ'ro^h: "Ā'satiā'takerā'kwe' ne' dji'
Loon now he it said: "Thou thy body shouldst the where
cause to float
- 5 kē^h' sī'tero^h' kanoñ'wāko^h." No'k' tiotierēñ'to^h iā'shakotoñ'
here thou art, it water And it is the first iā'shakotoñ'
(sittesl) depths of." thing thither they them
- 6 nie'te' iotitio'kowa^h'ne^h ne' soñ'ā'hokoñ'ā'. Wā'tkoñti'tē^h' tā'lmo^h'
sent they are a large body the ducks plurally. They flew and
- 7 wā'koñthāra'tāte' tā'lmo^h' ionathwe'noñni'hā'tie' tā'lmo^h' iā'tia-
they themselves caused and they themselves caused and thither
to ascend to be in a close body
- 8 konate'ra'te' ā'nekē^h. E' tūie'ā'tā'ra'ne' ne' koñti'shoñ'ne'.
they her went above. There her body alighted the Their backs on,
to meet
- 9 E'tho'ne' nēñ' skēñnoñ'ā' toñtakōñtsne^h'te' iakotiā'tē^h'hawi'.
At that now slowly thence they descended they her body bore,
time
- 10 koñti'shoñ'ne' ieiā'tarā'tie'.
their backs on her body rested
coming.
- 11 lā'tkāie'rī' ne' Raniā'tē^h'kowā' nēñ' rotī'nowā'kerā'ko^h. E'tho'
Very correctly the he Great Turtle now he his carapace causes There
to float.
- 12 rā'nowā'ke' e' iā'akoti'tero^h. E'tho'ne' ne' Teoñniatarēñ'to^h
his carapace on there there they her At that the Loon
set down, time
- 13 wā'hēñ'ro^h: "Hāñ", ne' sewā'thoñrio'kats'te's o^h'kā' rokwe'niō^h
he it said: "Come, the ye stout-breathed ones who he is able to
(is it) do it
- 14 ne' ē^h'hā'thoñ'ro' ē^h'ro^h'hwēñdjāko'ha'?" Tā', e'tho'ne'
the he will dive he earth will go to bring?" So, at that
(into the water) time
- 15 skat'sho^h toñte'ra'te' wā'ho^h'thoñroñ'niō^h. E'tho'ne' Djiēñi'to^h
one by one thence it it did they dove into the water At that Beaver
thereby one by one, time

this time that Beaver made the attempt and dived. The time was long and there was only silence. It was a long time before his back reappeared. He came up dead, his breathing having failed him. Thereupon they examined his paws, but he had brought up no earth. Then Otter said: "Well, let it be my turn now; let me make another attempt." Whereupon he dived. A longer time elapsed before he came to the surface. He also came up dead in his turn. They then examined his paws also. Neither did he, it is said, bring up any earth. It was then that Muskrat said: "I also will make the desperate attempt." So then he dove into the water. It was a still longer time that he, in turn, was under water. Then, after a while, he floated to the surface, coming up dead, having lost his breath. Thereupon, again, they examined the inside of his paws also. They found mud. He brought up his paws and his mouth full of mud.

wā'hate'niēn'tō ⁿ	wā'ha'thoñ'ro'.	Karī'hwese'	o'k'	thā'teiotēñ'toñni'.	1
he it attempt made	he dived into the water.	It was a long matter	only	it is very still.	
Wā'karī'hwese'	nēñ'	sāio'nowā'kerā'kwe'	rao''heio''hā'tie'	wā'ha-	2
It was a long matter	now	again its back came to the surface	he came up dead	his	
thoñriōk'tē ⁿ .	E'tho'ne'	wā'hoñnē''sāke'	rā'sno''sō'ko''	īā''	3
breath gave out.	At that time	they it searched for	his hand in	not	
kā'nekā'	tesro''hwēñdjie''hā'wī'.	E'tho'ne'	Tawī'ne'	wā'hēñ'ro'';	4
anywhere	(again) he earth brought.	At that time	Otter	he it said:	
"To', i'	noñ'wā'	skate'niēn'to''	E'tho'ne'	nēñ'	5
"Well, I	this time	again I try it."	At that time	now	he dived into the water.
Sē''hā'	nā'karī'hwese'	nēñ'	sā'hatia'tā'kerā'kwe'.	rawē''hei-	6
More	so it [is] a long matter	now	again he his body floated.	he came	
o''hā'tie'	o'nī'	nā''	ne''.	E'tho'ne'	7
up dead	also	(the) that	that one	At that time	also
sāke'	rā'sno''sō'ko''.	īā'	kī''	o''	8
for	his hand in.	Not,	I think,	too	(the) that
E'tho'ne'	Anō'kie''	wā'hēñ'ro'';	"I'	o'nī'	9
At that time	Muskrat	he it said:	"I	also	I will attempt the hopeless."
ka'tī'	wā'ha'thoñ'ro'.	Sē''hā'	nā''	ne''	10
so then	he dived into the water.	More	that one	the that	it matter was a long
ro'thoñro''ho''.	No'k'	a'karē'	nēñ'	sa'hatia'tā'kerā'kwe'	11
he has dived in the water.	And	after a time	now	his body again floated	he came
io''hā'tie'	o'nī'	nā''	ne''.	Wā'hathoñriō'ktē''.	12
up dead	also	(the) that	that.	His breath gave out.	At that time
a're'	wā'hoñnē''sāke'	rā'sno''sō'ko'';	wā'hatitsēñ'ri'	onawā'tstā'	13
again	they it sought for	his hand in;	they it found	it mud	
rū'tēñ'ē''hāwe'.	no'k'	o'nī'	ronhoskwa'n'hoñte'	ne'	14
he it handful brought.	and	also	he it mouthful had	the	it mud.

It was then that they made use of this mud. They coated the edge of the carapace of the Great Turtle with the mud. Now it was that other muskrats, in their turns, dived into the water to fetch mud. They floated to the surface dead. In this way they worked until they had made a circuit of the carapace of the Great Turtle, placing mud thereon, until the two portions of the work came together. Thereupon Loon said: "Now there is enough. Now it will suffice." Thereupon the muskrats ceased from diving to fetch up mud.

Now, verily, this man-being sat on the carapace of the Great Turtle. After the lapse of sufficient time, she went to sleep. After a while she awoke. Now then, the carapace of the Great Turtle was covered with mud. Then, moreover, the earth whereon she sat had become enlarged in size. At that time she looked and saw that willows had grown up to bushes along the edge of the water. Then also, when

- 1 E'tho'ne' nēn' ne' wā'hoñs'te' thī'kēⁿ onawāts'tā'. Wā'ha-
At that time now the they it used this it is it mud. They
- 2 tinawatstā'r'ho' kā'nōwākā'tie' ne' Raniā'tēⁿ'kowā'. Nēn' ē^ms
mud placed (smeared) over it it carapace along the he Great Turtle. Now cus-
edge of tomarily
- 3 o'ā' o'k' ne' Anō'kiēⁿ sa'hā'thoñ'ro' wā'hanawatstako'hā'.
other only the Muskrat again he dove into the water he mud went to bring.
- 4 Sā'latiā'ta'kerā'kwe' ē^ms rawēⁿ'hejoⁿ'hā'tie'. E'tho'ne' thī'hat'iere'
Again his body would float custom- he came up dead. There so they it did
arily
- 5 dji' niō're' wā'thoñte'nowatā'se' ne' Raniā'tēⁿ'kowā' wā'ha-
where so it is distant they it carapace made the he Great Turtle they
a circuit of
- 6 tinawatstā'r'ho' iā'toñ-sakiate'ra'ne'. E'tho'ne' ne' Teoñniatarēñ'toⁿ'
it mud daubed there again they two joined. At that time the Loon
- 7 nēn' wā'hēñ'roⁿ: "Nēn' e'tho'. Nēn' ēⁿ'kakwe'ni.'" Nēn' o'ni'
now he it said: "Now enough. Now it will be able to do it." Now also
- 8 ne' anō'kiēⁿ'hokoñ'ā' wā'hoñ'tkā'we' ne' dji' roñ'thoñroñ'niōⁿ's
the muskrats plurally they stopped work the where they dove into the water plurally
- 9 ratinawā'tstako'hēs.
they mud went to bring up.
- 10 Nēn' wā'hi' kēⁿ'kēⁿ iākoñ'kwe' e' iotkwā'here' Raniā'-
Now verily this it is she man-being there she sat he
(18)
- 11 tēⁿ'kowā' rā'nōwā'ke'. Akwā' he'tho' dji' nā'karī'hwese'
Great Turtle his carapace on. Very enough where so it was a long
matter
- 12 nēn' kā'ti' wā'ako'tā'we'. No'k' a'kare' nēn' sāie'ie'. Nēn'
now so then she fell asleep. And after a time now again she awoke. Now
- 13 kā'ti' oⁿ'hwēñ'djiā' iote'r'hō'roⁿ ne' kā'nōwā'ke' ne' Raniā'-
so then it earth it covered itself the it carapace on the He
- 14 tēⁿ'kowā', nēn' tā'hmoⁿ' iote'hia'roⁿ dji' niwato'hwēñ'djiā' ne'
Great Turtle, now and it has grown where so it earth (is) large the
- 15 dji' ie'teroⁿ. E'tho'ne' nēn' wā'oñtkā'tho' ē'se' iotkwiroñ'ni'
where she sits. At that time now she it looked at willow it shrubs grew to

she again awoke, the carcass of a deer, recently killed, lay there, and now besides this, a small fire burned there, and besides this, a sharp stone lay there. Now, of course, she dressed and quartered the carcass of the deer and roasted some pieces thereof, and she ate her fill. So, when she had finished her repast, she again looked about her. Now, assuredly, the earth had increased much in size, for the earth grew very rapidly. She, moreover, saw another thing: she saw growing shrubs of the rose-willow along the edge of the water.

Moreover, not long after, she saw a small rivulet take up its course. Thus, then, things came to pass in their turn. Rapidly was the earth increasing in size. She then looked and saw all species of herbs and grasses spring from the earth, and also saw that they began to grow toward maturity.

dji'	tewateā'ktā'tie'.	Nēñ'	tā'hmo''	ne'	shoñsäie'ie'	o'skēññoñto''	1
where	it water at the edge of.	Now	and	the	again she awoke	it deer	
e'	kāā'tion'ni'	ā'se'	kār'io'.	nēñ'	tā'hmo''	e'	iotek'hā'
there	its body lay extended	new	one it has killed,	now	and	there	it burns
nikadjie''bā''ā'.	nēñ'	īā'hmo''	e'	kā'ie''	onēñ'īā'	io'hio'thi'ie'.	3
so it fire (is) small,	now	and	there	it lies	it stone	it is sharp-edged.	
Nēñ'	wā'hi'	wā'tkoñwāā'tāri'te'	ne'	o'skēññoñto''.	Nēñ'		4
Now	verily	she its body (broke) quartered	the	it deer.	Now		
wā'hi'	o'ni'	wā'ōñte'skoñtoñ'ni'o''.	Nēñ'	o'ni'	wā'tioñtskā'ho''.		5
verily	also	she roasted for herself several (pieces).	Now	also	she ate.		
Ne'	ka'ti'	nēñ'	eā'ekhwēñ'tā'ne'	toñsäioñtkā'thoñnioñ''hwe'.	Nēñ'		6
The	so then	now	where she her food finished eating	again she looked around repeatedly.	Now		
ka'ti'	sē''hā'	īā''hwēñdjiowa'nhā''o''.	a'se'kē''	io'sno're'			7
so then	more.	it earth had grown large,	because	it is rapid			
iote'hiā'roñ'tie'	ne'	o''hwēñ'djiā'.	Nēñ'	tā'hmo''	thika'te'	o'īā'	8
It is increasing in size	the	it earth (is).	Now	and	it is differ- ent	other it is	
wā'e'kē''	iotkwiroñ'ni'	ne'	ateā'ktā'tie'	ne'	onekwō''tāā'		9
she it saw	it itself shrubs made	the	water along edge of	the	it red color		
nikakwiro'tē''	īotoñ'ni'.						10
such it kind of shrub	it itself grew.						
No'	o'ni'	ne'	īā''	tekarī'hwes	wā'ōñtkāt'ho'	wā'ka'hio''.	11
The	also	the	not	it (is) a long matter	she it saw	it a stream caused	
hoñ'ko'te'	nikā'hio''hā''ā'.	E'	ka'ti'	ni'io't	dji'	wathawioñ'tie'.	12
to pass on its course	so it stream (is) small.	There	so then	so it is	where	at different times (it bears itself along severally).	
Io'sno're'	īoto''hwēñdjiate'hiā'roñ'tie'.	Nēñ'	o'ni'	wā'ōñtkāt'ho'			13
It is rapid	it earth is increasing in size.	Now	also	she it saw			
niā'tekahōñ'take'	wā'tkoñmo''hwēñdjio'tkā'we'	ne'	o'ni'	toñtakōñt-			14
all kinds it plants in number	they left it earth	the	also	they it			
'hoñtate'hiā'ro''.							15
plants increased in size.							

Now also, when the time had come for her to be delivered, she gave birth to a female man-being, a girl child. Then, of course, they two, mother and daughter, remained there together. It was quite astonishing how rapidly the girl child grew. So then, when she had attained her growth, she of course was a maiden. They two were alone; no other man-being moved about there in any place.

So then, of course, when she had grown up and was a maiden, then, of course, her mother was in the habit of admonishing her child, saying, customarily: "Thou wilt tell me what manner of person it is who will visit thee, and who will say customarily: 'I desire that thou and I should marry.' Do not thou give ear to this; but say, customarily: 'Not until I first ask my mother.'"

Now then, in this manner, matters progressed. First one, then another, came along, severally asking her to become his wife, and she

- | | | | | | | | |
|----|-------------------------|--------------------------------|--------------------------------------|--|------------------------------------|-----------------------------|---|
| 1 | Ne' | o'nī' | ne' | nēn' | īā'kā'hewe' | nēn' | wā'akoksa'tiēn'tā'ne' |
| | The | also | the | now | it is time there
it brought | now | she child brought forth |
| 2 | īākoñ'kwe' | ne' | eksā'ā' | Nēn' | wā'hī' | e' | keni'tero ⁿ ' ne' |
| | she man-being
(is) | the | she
child (is) | Now | verily | there | they two
abode the |
| 3 | akoiēn'ā' | Akwā' | ione'hrā'kwā't | io'sno're' | dji' | īakote'hiā- | |
| | she has a
small one. | Very | it is marvelous | it is rapid | where | she increased | |
| 4 | ron'tie' | ne' | eksā'ā' | Ne' | ka'ti' | ne' | nēn' |
| | in size | the | she
child (is) | The | so then | the | now |
| 5 | nēn' | wā'hī' | eīā'tāse' | oñ'to ⁿ '. | lono ⁿ 'hā'tei'wā'; | īā' | o ⁿ 'kā' o'īā' |
| | now | verily | she (is) maid | it became. | They two (were)
entirely alone; | not | any-
one other
it is |
| 6 | kān'ekā' | te'ie ⁿ 's | ne' | oñ'kwe' | | | |
| | anywhere | one moved
about | the | man-being. | | | |
| 7 | Ta' | ne' | ka'ti' | wā'hī' | ne' | dji' | nēn' |
| | So, | the | so then | verily | the | where | now |
| 8 | eīā'tāse' | ī'ke ⁿ '. | nēn' | wā'hī' | ne' | o'niste ⁿ 'hā' | ioñtat'hro'ris |
| | she is maid | it is, | now | verily | the | her mother | she her tells |
| 9 | oñtatēn'ā' | ioñ'to ⁿ ' | ē ⁿ 's: | ē ⁿ 'sk'hro'ri' | o' | ni'hāū's | to'tē ⁿ ' ne' |
| | her offspring | she it says | custom-
arily: | "Thou me
shalt tell | what | such he kind of
body has | the |
| 10 | to'kā' | ē ⁿ 'hiā'ktā'se' | ne' | ē ⁿ 'hato ⁿ 'heke' | ī'ke'hre' | āioñkeni'niāke'. | |
| | if | he thee will visit | the | he will keep saying | I it desire | thou I should marry. | |
| 11 | To'sā' | ē ⁿ 'sathoñ'tāte'. | ē ⁿ 'sī'ro ⁿ ' | ē ⁿ 's: | 'Nia're'kwe' | ki' | ē ⁿ 'kho- |
| | Do not | thou it shalt con-
sent to. | Thou it wilt
say | custom-
arily: | 'Until first. | I be-
lieve, | I her will |
| 12 | 'hro'ri' | ne' | istēn'ā'. | | | | |
| | tell | the | my mother." | | | | |
| 13 | Nēn' | ka'ti' | e' | nijo'to ⁿ 'hā'tie'. | O'īā' | o'k' | ē ⁿ 's is're' |
| | Now | so then | there | so it continued
to be. | Another
it is | only | custom-
arily |
| 14 | 'hwanonōn'niō' | ne' | a'hoti'niāke'. | Ne' | e' | ki' | ē ⁿ 's wā'ī'ro ⁿ ': |
| | questions | the | they should
marry. | The | there, | I | custom-
arily |

customarily replied: "Not until I first ask my mother." When she would tell her mother what manner of person had asked her to marry him, her mother would answer, saying customarily: "No; he is not the person." But after a while the maiden said: "One who has a deep fringe along his legs and arms paid a visit." The elder woman said: "That is the one, I think, that it will be proper for you to marry." Thereupon she returned to the place where the young man stood. She said: "We should marry, she says." The young man answered, saying: "When it is dark, I shall return." So then, when the appointed time arrived, he also came back. Then it was that he paid court to her. But, I think, they two, he and the maid, did not lie together. When she lay down so that she

"Nia're'kwe'	ō ⁿ khe'bro'rī'	ne'	istēn'ā.	"	Ne'	ka'tī'	ō ⁿ s	wā'hī'	1
"Until first	I her shall tell	the	my mother."	The	so then	custom-	arily	verily	
ne'	nēn'	wā'ōntat'hro'rī'	ne'	ō'nistēn'ā'	ne'	dji'	nī'hāā'		2
the	now	she her told	the	her mother	the	where	such he kind of body		
to'tē ⁿ	ne'	wā'shakori'hwanōntōn'ū'	ne'	a'hotī'niāke':	tāieri'hwā'				3
has the	he	her has asked questions	the	they should marry;	she				
sera'ko'	ō ⁿ s	ne'	ō'nistēn'ā'	wā'īro ⁿ	ō ⁿ s:	"Iū'	ne'	tē'kē ⁿ ."	4
replied custom-	arily	the	her mother	she it said custom-	arily:	"Not	that custom-	it is."	
Ne'k'	a'kare'	nēn'	wā'īro ⁿ	ne'	eiā'tāse':	"Wā'hakwat'ho'	ne'		5
And after a time	now	she it said	the	she maid (is):	"He paid a visit	the			
ron'kwe'.	teiotarotā'tie'	ne'	rūsina'ke'	no'k'	o'nī'	ne'	raoñ-	6	
he man-being (is),	it fringe showed along	the	his legs on,	and	also	the	his		
tsā'ke'."	Wā'īro ⁿ	ne'	akokstēn'ā':	"Ne'	ki'	ō ⁿ kāie'rite'	ne'	7	
arms on."	She it said	the	she elder one (is):	"That, I believe,	it will be proper	the			
ē ⁿ seni'niāke'."	E'tho'ne'	nēn'	e'	sā'ie ⁿ 'te'	dji'	noñ'we'	i'trate'	8	
ye two will marry."	At that time	now	there	again she went	where	place	there he stands		
ne'	ranekē ⁿ 'tero ⁿ ."	Wā'īro ⁿ	ne'	eiā'tāse':	"Āiōnkeni'niāke'			9	
the he young man. (is)	She it said	the	she maid (new-bodied):	"Thou-I should marry,					
ia'ke ⁿ ."	Tā'hari'hwā' sera'ko'	ne'	ranekē ⁿ 'tero ⁿ	wā'hēn'ro ⁿ ":				10	
it is said."	He replied	the	he young man (is)	he it said:					
"Ne'	nēn'	ō ⁿ tio'karas	e'tho'ne'	nēn'	tē ⁿ 'tke'."	Ne'	ka'tī'	ci-	11
"The	now	it will become dark	at that time	now	I will come."	The	so then	there-	
ia'kā'hewe'	dji'	noñ'we'	nī'bonat'o ⁿ	e'tho'ne'	ka'tī'	sū'rawe'.			12
it arrived	where	the place	just where he it appointed	at that time	so then	he again arrived.			
Nēn'	ka'tī'	wā'shakotchinato ⁿ 'hā'se'.	No'k'	iā'	ki'	te'hoñna-		13	
Now	so then	she "courtied" her.	And	not,	I believe,	they two have			
rā'to ⁿ	ne'	eiā'tāse'.	Ne'	nēn'	shā'ōntā'tion'ni'te'	ne'	ō ⁿ iako'-	14	
hūn to-gether	the	she maid new-bodied.	The	now	she lay supine	the	she will		
tā'we'	ō ⁿ s'kā'	ne'	raoiēn'kwiro'	onā'skwāk'tā'	ō'	wā'hā'ie ⁿ	15		
sleep	one (it is)	the	his arrow	her breast beside	there-	he it laid,			

could sleep, he laid one of his arrows beside her body. Thereupon he departed. Then, at his return, he again took his arrow and departed again, carrying the arrow away with him. He never came back afterward.

After a while the elder woman became aware that the maiden was growing in size, caused by the fact that she was pregnant.

So when the day of her delivery had come, she brought forth twins, two male infants. But during the time that she was in travail, the maiden heard the two talking within her body. One of them said: "This is the place through which we two shall emerge from here. It is a much shorter way, for, look thou, there are many transparent places." But the other person said: "Not at all. Assuredly, we should kill her by doing this thing. Howbeit, let us go out that other way, the way that one, having become a human being, will use as an exit. We will turn around and in a downward direction we two will

1	E'tho'ne' At that time	neñ' now	sā'hā'teñ'ti'. again he de- parted.	Ne' The	ka'ti' so then	ne' the	neñ' now	šoñsa'rawe' again he re- turned
2	toñsā'rā'kwe' he it took up again	ne' the	raoiēñ'kwire' his arrow	neñ' now	and	tā'hno ^{o'} ' he again de- parted	sā'hā'teñ'ti' he it took	ioñsā'- parted
3	hā'hawe' away with him	ne' the	raoiēñ'kwire'. his arrow.	Īā' Not	noñwēñ'to ^{o'} ' ever	thā'tetbawe'noñ'. did he return (retrace his steps).		
4	A'kare' After a time	ka'ti' so then	ne' the	akokstēñ'ā' she elder one (is)	neñ' now	wā'ont'toke' she it noticed	neñ' now	
5	iakote'hiā'ron'tie' she is increasing in size	ne' the	eiā'tāse' she maid, new-bodied is	ne' the	kari'hoñ'ni' it it causes	dji' where	iene'ro ^{o'} ' she is preg- nant.	
6	Ne' The	ka'ti' so then	ne' the	neñ' now	eiā'akoteni'seri'he'se' where her day arrived to her	wā'akoksā'tāiēñ'tā'ne' she became possessed of offspring		
7	te'nik'he ^{o'} ' they two are twins.	No'k' And	dji' where	nā'he' it lasts (while)	wā'hī' verily	neñ' now	iakorēñ'hiā'ke ^{o'} ' she was in pain	
8	iakothoñ'te' she it heard	ne' the	eiā'tāse' she new- bodied(is)	tet'hoti'thare' there they conversed together.	eiā'tako ^{o'} ' her body in.	Shāliā'tā' He one person		
9	rā'to ^{o'} ' he it said:	'' Kē ^{o'} ' Here (it is)	noñ'we' the place	tē ^{o'} tēniakē ^{o'} 'tā'kwe'. thou I will use it to go out.	Sē ^{o'} 'hā' More	ne' the		
10	nio're'a' so it is little dis-tant	a'se'kē ^{o'} ' because	satkāt'ho' do thou look	o'k' just	thiā'teio'swathe'mio ^{o'} ' it is transparent in places."	Ne'k' And		
11	ne' the	shāliā'tā' he one person	rā'to ^{o'} ' he it said:	'' lā'tē ^{o'} ' Not at all.	Ē'ietihī'rio' Thou I will kill her.	wā'hī' verily	nā' that	ne' the
12	E' There.	ki' I be	noñka'ti' side of it	tē ^{o'} tēniakē ^{o'} 'tā'kwe' thou I will use it to go out	dji' where	noñ'ka'ti' side of it	ē'ieiakē ^{o'} 'tā'kwe' one will use it to go out	
13	ne' the	oñ'kwe' man-being	ē'niakoto ^{o'} 'o'ñ'hā'tie'. one having become it will come.	Tē ^{o'} tiatkār'hate'mi' Thou I will turn our- selves around	e'ta'ke' down.	noñka'ti' side of it		

go." So then the former one confirmed what this one had proposed, when this one said: "Thus it shall continue to be."

But, however, he now contested another matter. He did not comply when the second one said: "Do thou take the lead." He said: "Not at all; do thou go ahead." So then it was in this manner that they two contended, and he who said: "Right in this very place let us two go straight out, for assuredly this way is as near as that," gained his point. Finally, the other agreed that he himself should take the lead. At that time, then, he turned about, and at once he was born. So at that time his grandmother took him up and cared for him. Then she laid him aside. At that time she again gave attention to her [the daughter], for now, indeed, another travail did she suffer. But that other one emerged in another place. He came out of her armpit. So, as to him, he killed his mother. Then, his

niiēn'heñt'ne'.	Nēñ'	ka'ti'	ne'	shāiā'tā'	wā'hari'hwā'ni'rate'	ne'				1
thither thou I will go."	Now	so then	the	he one person	he it matter confirmed	the				
dji' nā'ho'tē ^{nt}	ra'to ^{nt} :	Ne'e'	e'	nā'io'to ^{nt} 'hāke'.						2
where such kind of thing	he it said:	"The	thus	so it should continue to be."						
No'k' o'ā'	kī'	noñ'wā'	nā'ho'tē ^{nt}	toñsā'hari'hwake'nhā.	lā'					3
And other (thing),	I he lieve,	this time	such kind of thing	again he it matter debated for.	Not					
te'hat'hoñ'tats	ne'	shāiā'tā'	dji'	ra'to ^{nt} :	I'se'	shēñ't.	ra'to ^{nt} :			4
he it consents to	the	he one person (is)	where	he it says:	"Thou,	do thou take the lead."	He it says:			
lā'tē ^{nt} .	I'se'	shēñ't.	E'	ka'ti'	ni'io't	dji' te'hotiri'hwā-				5
"Not at all.	Thou,	do thou take the lead."	There	so then	so it is	where they two matter				
ken'hē ^{nt} .	no'k'	wā'hateri'hwatkwe'ni'	ne'	ra'to ^{nt} :	O'k'	kē ^{nt}				6
debated (matter)	and	he his point won	the	he it says:	"Only	here it is				
noñ'we'	ietiatkwarī'siā't	ne'	wā'li'	niñore'ā'	nā'	ne'.				7
the place	hence let us two go straight out	the	verily	it is not far	that one	the that."				
Ta'	e'tho'ne'	nēñ'	ne'	shāiā'tā'	wā'hathōñ'tāte'	rao ^{nt} 'hā'				8
So,	at that time	now	the	he one person	he consented to it	he himself				
ē ^{nt} 'hā'hēñt.	E'tho'ne'	nēñ'	wā'thatkār'hate'ni'	lā'hakoñtātie'te'						9
he will take the lead.	At that time	now	he turned himself around,	he without stopping						
wā'hēñmā'kerate'.	Ta'	e'tho'ne'	ne'	ro'sot'hā'	wā'thoñwāiā'tā'kwe'					10
he was born.	So,	at that time	the	his grand- mother	she his body took up					
wā'hoñwakwata'ko'.	E'tho'ne'	i'si'	lā'e'ie ^{nt} .	E'tho'ne'	a're'					11
she him cared well for.	At that time	far yonder	there she it laid.	At that time	again					
toñsāioñtate'niā'ri'ne'	a'se'kē ^{nt}	nēñ'	se'	a're'	o'ā'	toñtāie-				12
again she her hands set to	because	now	indeed	again	other it is	she had				
ro ^{nt} 'hā'kē ^{nt} .	No'k'	ak'te'	ne'	noñ'we'	wā'hāiākē ^{nt} 'tā'kwe'.					13
travail	And	aside	the	the place	he it emerged by					
E'ñho ^{nt} 'ro'ko ^{nt}	wā'hāiākē ^{nt} 'tā'kwe'.	Ta'	wā'shako'riō'	nā'	ne'					14
Her armpit in	he it emerged,	so,	he her killed	that one	the that					

grandmother took him up and attended to his needs also. She completed this task and laid him alongside of the one who had first come. So thereupon she devoted her attention to her child who was dead. Then, turning herself about to face the place where she had laid the two infants, she said: "Which of you two destroyed my child?" One of them answered, saying: "Verily, he himself it is, I believe." This one who had answered was a very marvelously strange person as to his form. His flesh was nothing but flint.^a Over the top of his head there was, indeed, a sharp comb of flint. It was therefore on this account that he emerged by way of her armpit.

But the flesh of the other was in all respects similar in kind to that of a man-being. He spoke, saying: "He himself, indeed, killed her." The other one replied, saying: "Not at all, indeed." He again

- 1 ro'nistōn'ā', E'tho'ne' wā'thoñwāiā'tā'kwe' wā'hoñwakwatā'ko'
his mother. At that time she his body took up she cared for him well
- 2 o' nā' ne'. Wā'es'ā' nēñ' skā'ne' wā'hoñwatiā'tioñ'nite' ne'
too the that one. She it finished now one at (place) she lay their bodies extended the
- 3 tho'hēñ'toⁿ, Tā', e'tho'ne' nēñ' wā'tioñtate'niā'rā'ne' ne'
thence he came first. So, at that time now she her her hands set to the
- 4 iākaon'he'ioⁿ ne' oñtatiēñ'ā'. E'tho'ne' nēñ' e' noñka'tū'
she is dead. the her offspring. At that time now there side of it
- 5 nēⁿsāioñtie'rā'te' dji' noñ'we' ni'hoñwatiā'tioñ'nitoⁿ tā'hnoⁿ'
again she herself turned toward it where the place she then laid extended and
- 6 wā'roⁿ: "Oⁿ'kā' ne' teseniā'she' wā'shakō'rio' ne' kbeičēñ'ā'?"
she it said: "Who is it the ye two individ- he her killed the my offspring?"
uals
- 7 Shāiā'tā' tā'hata'ti' wā'hēñ'roⁿ: "Rao'ⁿ'hā', ki', wā'hi'.
He one thence he he it said: "He himself I be- wā'hi'.
person answered lie, verily."
- 8 Kēⁿ'i'kēⁿ tā'hata'ti' iōne'brā'kwā't rotoñkwe'tātie'roⁿ ne' dji'
This it is thence he it is marvelous his person ugly (is) the where
replied
- 9 ni'hāiā'tō'teⁿ. Aō'skoⁿ tawī'skarā' ne' raoieroñ'ke'. Teiotaro-
such his body It is wholly flint (crystal) the his flesh on. It has a ridge
kind (is) chert
- 10 tā'tie' raonoñdjistākēñ'iate' io'hio'thi'ie' tawī'skarā' se'. Ne'
his head crest of it is sharp flint (crystal) indeed. That
it is
- 11 wā'hi' kari'hoñ'ni' ie'nhorokoⁿ wā'hāiākⁿ'tā'kwe'.
verily it it causes her armpit in he it used to emerge.
- 12 No'k' ne' shāiā'tā' ne' tkāie'rā' ne' oñ'kwe' ni'hāieroñto'teⁿ.
And the he one person the it is the man-being such his flesh kind
correct of is.
- 13 Tā'hata'ti' wā'hēñ'roⁿ: "Rao'ⁿ'hā' se' wā'shako'rio'. Toñtā-
Thence he he it said: "He himself indeed he her killed." Thence he
replied (it is) again
- 14 'hata'ti' ne' shāiā'tā' wā'hēñ'roⁿ: "Iā'ⁿ'tēⁿ se'." Sā'hēñ'roⁿ:
spoke the he one person he it said: "Not at all indeed." Again he it said:

^aIt is for this reason that he is called Tawiskaron, which is the Mohawk name for flint or chert. Consult The Cosmogonic Gods of the Iroquois, Proc. Am. Ass. Adv. Sci., v. 44, pp. 241 and following, 1895.

said: "Indeed, he himself killed her." Thus then, in this manner, the two debated. But he who was guilty of killing her did not swerve from his denial, and so then he finally won his point. Whereupon their grandmother seized the body of him whose flesh was verily that of a man-being and with all her might cast him far into the bushes. But the other, whose flesh was flint, was taken up and cared for by her. And it was also wonderful how much she loved him.

Now, in its turn, she again laid her hands on the flesh body of her girl child, who was verily now not alive. She cut off her head and said: "Even though thou art now dead, yet, albeit, thou shalt continue to have a function to perform." And now she took up the flesh body and hung it on a tree standing hard by her lodge, and she said: "Thou shalt continue to give light to this earth here present. But the head also she hung in another place, and she said: "Thou also

"Se' rāo ['] hā wā'shako'rio."	E' kā'ti' nī'ot wā'thūri'hwā-	1
"Indeed, he himself (it is), he her killed."	There so then so it is they two it matter	
ke'nāā. Thori'hwākōntā'ko ^u	dji' raton'hi'ā' no'k' ho'm' ne'	2
disputed. He continued to assert it	where he it denied and also the	
shāia'tā' dji' kā'tē ^u ne' shako'rio' ne' kā'ti' wā'hateri'hwā-		3
he one where it lies ne' he her killed the so then he his (matter)	person	
tkwe'ni'. E'tho'ne' ne' rotī'sot'hā' wā'thoñwāi'tā'kwe' ne'ne'		4
point At that the their grand- wā'thoñwāi'tā'kwe' ne'ne'	won. time mother she his body took up the that	
tkāie'ri' oñ'kwe' nī'haiero ^u to'tē ^u tā'hmo ^u iā'tionē'shēn'niā'tē'		5
it is oñ'kwe' nī'haiero ^u to'tē ^u tā'hmo ^u iā'tionē'shēn'niā'tē'	correct man-being such he flesh has and she employed her whole strength	
o'hoñ'tako ^u iā'hoñwāi'toñ'ti'. No'k' ne' shāiā'tā' ne' tawī'skarū'		6
it shrubby in thither she his body And the he one the flint (crystal)	is shrubby in thither she his body threw. person	
raiero ^u totā'ko ^u wā'thoñwāi'tā'kwe' ne' wā'hoñwateweiēn'to ^u .		7
he is fleshed thereby. she his body took up the she him cared for well.		
no'k' ho'ni' akwā' iōne'hrā'kwā' dji' nī'hoñwanoro ^u 'klwā'.		8
and also very it is marvelous where so she him holds dear.		
Nēn' noñ'wā' ne' kē ^u nīoñsāie'iere' ne' akoieroñ'tā' ne'		9
Now this time the here so again she the her flesh the	(it is) touched it	
oñtatiēn'ā-kēñ'hā' ne' wā'hi' nēñ' iā' teteiakon'he'. Wā'oñta-		10
her offspring it was the verily now not still she lives. She		
teniā'riā'ke' tā'hmo ^u wā'i'ro ^u : "lawero ^u hā'tiē ^u , dji' nēñ'		11
her head cut off and she it said: "Even though (no matter) where now		
so'ne'io ^u . sē ^u hā' ki' o'k' ē ^u sateri'hōñ'take ^u . Nēn' tā'hmo ^u		12
thou art dead, more, I just thou it duty wilt have Now and	believe, to perform."	
wātie'kwe' ne' oieroñ'tā' ne' akono ^u sā'ktā' ke'r'hite' e'		13
she it took up the it flesh the her house beside it tree stands there		
wā'ehā'rē ^u tā'hmo ^u wā'i'ro ^u : "Tē ^u sa'shwatne'to ^u 'hāke' ne'		14
she it hung up and she it said: "Thou it wilt continue to light the		
kē ^u wāto ^u hwēñdjā'tē', no'k' ho'ni' ne' onoñ'dji' ak'tē' ne'		15
here it earth is extant, but also the it head elsewhere the		

shalt continue to have a function. Thou shalt have less power to give light." Thus then she completed her arrangements for supplying herself with light. Now, assuredly, she had made fast the sun for herself, and also the moon. She imposed on them the duty of furnishing her with light for their part. Verily, indeed, it was the head of her girl child who was dead that she used to make the moon, but her body she made into the sun. They were to be fixed always in one place, and were not to be moving from place to place. Now, besides this, she restricted them to herself and her grandson, saying: "We two, entirely alone, shall ever be supplied by this light. No other person shall use it, only we two ourselves."

When she had now, indeed, finished all of her task, she was surprised by the moving of the grasses at the spot whither she had cast the other one of her grandchildren. He was alive; he had

- 1 *noñ'we'* *nă'e'hă'reⁿ* *tă'hno^{n'}* *wă'iroⁿ*: "Ĕⁿ'sateriⁿ-hōñ'take' o'
the place she it hung up and she it said: "Ever thou it duty will have too
to perform
- 2 *nī'se'*, *Kă'ro'* *nī'se'* *djī'* *nēⁿ'se'shats'teke'* *ne'* *djī'* *tēⁿ'se'shwa-*
the thou. Less the thou where thy power shall be the where thou it shalt cause
effective
- 3 *the'tēⁿ'*" *Nēñ'* *wă'hi'* *wă'eweiēññēñ'tă'ne'* *djī'* *nēⁿ'io'toⁿ'hăke'*
to be Now verily she it manner finished of it where so it will continue
light," to be
- 4 *djī'* *tēⁿ'iakot'shwathe'tēⁿ'*, *Nēñ'* *wă'hi'* *iakoteră'kwaiēñtăk'toⁿ'*,
where if her will cause it to be Now verily she has set up it sun for herself,
light for.
- 5 *ēⁿ'hni'tă'* *o'nī'*, *koñwari'hoñtă'nī'* *tēⁿ'iako'shwathe'toⁿ'hăke'* *nă'*
it moon also, she her duties gave it will cause it to be light that
one
- 6 *ne'*, *Ne'* *se'* *wă'hi'* *ne'* *oñtatīēñ'ă'* *ne'* *iakaoⁿ'ho'ioⁿ'*
the that. The indeed verily the her offspring the she is dead
- 7 *akonōñ'djī'* *ne'* *ēⁿ'hni'tă'* *wă'akon'niă'te'*, *no'k'* *ne'* *akoiē'ronită'*
her head the it moon she used it to and the her flesh
make it,
- 8 *kară'kwă'* *nă'* *ne'*, *Tiioⁿ'ko^{n'}* *katō'kēⁿ'* *ēⁿ'ioră'nēñ'tăkoⁿ'*, *iă'*
it sun that the Always it is certain it will be attached, not
one that, way
- 9 *tēⁿ'kiă'tēñtiē'seke'*, *Nēñ'* *tă'hno^{n'}* *wă'oñtathwe'noñ'niēⁿ'* *wă'iroⁿ'*:
they two will travel about Now and she restricted them she it said:
habitually, herself
- 10 "Oñkenoⁿ'hă'ă' *tēⁿ'ioñkiat'shwathe'toⁿ'hăke'*, *Iă'* *oⁿ'kă'* *ne'*
"Thou I only thou I will give light for us, Not anyone the
- 11 *o'ă'* *thăioñts'te'*, *ne'* *o'k'* *ne'* *oñkenoⁿ'hă'ă'*:"
it is one will use it, the only the thou I only."
- 12 *Nēñ'* *wă'hi'* *akwe'koⁿ'* *wă'eweiēññēñ'tă'ne'* *wă'oñtiē'reⁿ'* *o'k'*
Now verily it all she finished its manner she was surprised only
of doing
- 13 *kă'ti'* *tetio'hoñti'shoⁿ'klwă'* *djī'* *noñ'we'* *ie'hoñwăă'toñ'tioⁿ'*
so then there it grass moves to where the place there she his body three
and fro
- 14 *ne'* *shăiă'tă'* *ne'* *ronwateⁿ'ă'*, *ron'he'* *iă'* *te'hawēⁿ'he'ioⁿ'*,
the he one the her grandson, he is Not he has died,
person alive.

not died; for she thought when she had cast him far away that he would, of course, die, but, howbeit, he had not died. He walked about there among the bushes. But after a while he came thence toward the lodge of his grandmother, but she ordered him away, saying: "Go thou far off yonder. I have no desire whatever to look on thee, for thou it is, assuredly, who hast killed my girl child. So, then, therefore, go thou far off yonder." Verily, he then went from there. But, albeit, he was moving about in a place not far from the place where the lodge stood. Besides this, the male child was in good health, and his growth was rapid.

After awhile he made for himself a bow and also an arrow. Of course he now went about shooting from place to place. He went, indeed, about from place to place, for now, of course, the earth was indeed of considerable size. The earth, indeed, verily

a'se'kē ^{o'}	wā'ēn're'	dji'	i'si'	ie'hoñwāiā'toñ'tio ^{o'}	ē ^{o'} re ^{o'} 'heie'	1
because	she it desired	where	yonder	there she his body cast	he will die	
wā'hi',	no'k' iā'	ki'	te'hawē ^{o'} 'he'io ^{o'}	E'	hi'tre'se'	o'hoñtā-
verily,	but not,	I believe,	he has died,	There	there he moved about	2
ko ^{o'} 'sho ^{o'}	No'k' a'kare'	e'	nā'toñtā're'	dji'	iakono ^{o'} 'sote'	ne'
it grass in,	And after a	there	thence he	where	her house stands	the
along	time		came			3
ro'sot'hā',	no'k'	sā'hoñwauē ^{o'} 'niā'ni'	wā'i'ro ^{o'}	''I'si'	noñ'we'	4
his grand-	and	she him drove away again	she it said:	"Yonder	place	
mother,						
niā'hā'se',	iā'	othe'no ^{o'}	thā'tewakato ^{o'} 'hweñdjiōñ'nī'	ne'	takoñkan'/	5
thither do	Not	anything	I am in need of it	the	I thee should	
thou go,						
erake',	a'se'kē ^{o'}	i'se'	wā'hi'	she'rio'	ne'	kheičē ^{o'} 'ā',
see,	because	thou	verily	thou her	the	my offspring,
				didst kill		Go,
6						
nio ^{o'} '	kā'ti',	i'si'	noñ'we'	niā'hā'se'.	To'kē ^{o'} 'ske'	kā'ti'
so he	so then,	far,	place	thither do thou	It is true	so then
it	it	yonder	go."		far,	yonder
7						
noñka'ti'	ioñsā're',	No'k' e'	ki'	i're'se'	iā'	i'no ^{o'}
the side	again he	And there,	I be-	he went	not	far
of it	went,		lieve,	about		te'kē ^{o'}
8						
ne'	dji'	kano ^{o'} 'sote'	noñ'we',	tā'hno ^{o'}	rotā'kari'te'	ne'
the	where	it house	place,	and	he was well	the
		stands				9
raksā'ā'	io'sno're'	dji'	rote'hā'roñ'tie',			10
he child	it is rapid	where	he is increasing			
			in size,			
A'kare'	nēñ'	wā'hata'ēñmoñ'ni'	(? wā'hata'ēñmoñ'niē ^{o'}), ^{o'}	kāičē ^{o'} '-		11
After a	now	he made a bow for	himself	it		
time						
kwire'	o'ni'	wā'roñ'ni',	Nēñ'	wā'hi'	roičē ^{o'} 'hā'tie'se',	E'trok
arrow	also	he it made,	Now	verily	he went about	Every
					shooting it,	where
12						
i's're'	se',	a'se'kē ^{o'}	nēñ'	se'	wā'hi'	akwā'
again	indeed,	because	now	indeed	verily	very
he went	he went					here
						so it earth
13						
'hwēñ'djiā',	lote'hā'roñ'tie'	se'	wā'hi'	ne'	o'hwēñ'djiā',	Ne'
large (is),	It continued to	increase in size	indeed	verily	the	it earth,
						The
						14

^{o'}This is the usual form of the next preceding term.

continued to grow in size. So at times he would return to the side of the lodge. The other boy, his younger brother, looked and saw that he had a bow and also an arrow. Then he spoke to her, his grandmother, saying: "Thou shouldst make for me a bow and also an arrow, so that I also should have them." So, thereupon, she made him a bow and also an arrow; and, then, therefore, they both had bows and arrows.

So now, verily, they two wandered about shooting. So then he whose body was exactly like that of a man-being went in his shooting along a lake shore, even at the water's edge. There stood a clump of bushes there, whereon rested a flock of birds. He shot at them and they flew over the lake, but the arrow fell into the water. Thereupon he went thither to the water's edge, and cast himself into the lake; he desired to go and recover his arrow. So when he leaped into the

1	kā'tī	sewatie're ^{ns}	kano ^{ns} sāk'tā'	sa're'te'.	Wā'hatkāt'ho'	ne'
	so then	sometimes	house beside	again he would go.	He looked	the
2	shaiā'tā'	ne'	iā'tāte'kēn'ā'	ro'ēn'naie ^{ns}	kāiēn'kwire'	o'ni'. Nēn'
	he one person	the	they two are re- lated as brothers	he it bow has	it arrow	also. Now
3	wā'shakawē ^{ns}	hā'se'	ne'ne'	ro'sot'hā'	wā'hēn'ro ^{ns} ;	"A'skwā'ēn-
	he her said to	the that	the	his grand- mother	he it said.	"Thou it bow shouldst make
4	noñ'niē ^{ns}	no'k'	o'ni'	ne'	kāiēn'kwire'.	noñkiēn'take'
	for me	but	also	the	it arrow.	it should have
						also
						the l."
5	Tā'.	e'tho'ne'	nēn'	wā'hoñwā'ēnnoñ'niē ^{ns}	no'k'	o'ni'
	So.	at that time	now	she it him bow made	and	also
						the
6	kāiēn'kwire'.	Tā'.	nēn'	wā'hi'	tenidjia'ro ^{ns}	ronā'ēn'naie ^{ns}
	it arrow.	So.	now	verily	they both	they bow had
						and
7	o'ni'	ne'	kāiēn'kwire'.			
	also	the	it arrow.			
8	Tā'.	nēn'	wā'hi'	te'hoñnatawēn'rie'.	rotiē ^{ns} ēn'hā'tie'se'.	Tā'.
	so.	now	verily	they traveled about.	they went about shooting.	So.
9	ne'	ka'tī'	ne'	tkāi'rī'	oñ'kwo'	ni'hāiā'to'tē ^{ns}
	the	so then	the	it is cor- rect	man- being	such his body kind of (is)
						where
						he goes about shooting.
10	kaniatarāktā'tie'	i're'	dji'	teio'hnēkāk'te'.	E'	io'hiano'kote'
	it lake along side of	he walks	where	it liquid (water) ends = water's edge.	There	it clump of bushes stood
11	tā'hno ^{ns}	e'	kē'tho'kwā'hero'	tei'tēn'ā'.	Wā'hā'ia'ke'.	tā'hno ^{ns}
	and	there	it bunch rested on	bird.	He shot.	and
12	kaniatarā'ke'	niā'kā'tie'	tā'hno ^{ns}	awēn'ke'	iā'hā'ho'	ne'
	it lake on	thither it flow	and	it water in	there it im- mersed itself	the
13	roñiēn'kwire'.	E'tho'ne'	e'	niā'ha're'	dji'	teio'hnēkāk'tā'
	his arrow.	At that time	there	thither he went	where	it liquid (water) ends
14	tā'hno ^{ns}	o'k'	iā'hatā'toñ'ti'	kaniatarā'ke'.	wā're're'	oñsekkō'hā'
	and	only,	thither he his body cast	it lake on.	he it intended	I it will go after again

water, he did not feel that he had plunged into the water, because he fell supine on the ground. There was no water there. He arose and was surprised that a lodge stood there, and that he had arisen beside the doorway. He looked into the lodge and saw a man sitting therein. The man who was sitting in the lodge said: "Enter thou here." So then he entered, and he who sat therein said: "Thou hast now arrived. I assuredly invited thee that thou shouldst come here. Here, then, lies the reason that I sent for thee. It is because I hear customarily the kind of language thy grandmother uses toward thee. She tells thee that she does not love thee, and the reason of it is that she believes that what Tawiskaroⁿ customarily says is true. He says, customarily, of course, that thou killedst her who was the mother of

ne'	raoiēn'kwire,	Ne'	kā'ti'	dji'	nēn'	ia'thēnniteo''kwā'kwo'	1		
the	his arrow,	The	sothen	where	now	thither he leaped			
o'hnekā'ke'	ia'	te'hottō'kē ⁿ ,	ne'	ia'ho'sko''o ⁿ ,	ne'	o'hnekā'ke'.	2		
it liquid on	not	he it noticed	the	thither he had fallen into water	the	it liquid on,			
a'se'kē ⁿ '	o'hwēndjia'ke'	ia'hāshā'tā'ne'.	Iā'	kan'ekā'	teka'hne'ko'.	3			
because	it earth on	there he fell supine,	Not	anywhere	it liquid continued.				
Sa'hakets'ko'	nēn'	wā'batio're ⁿ	o'k'	e'	kano''sote'	dji'	4		
Again he arose	now	he was surprised	only	there	it house stands	where			
ka'n'hokā'roñte'	ak'tā'	e'	noñ'we'	oñsa'hakets'ko'.	Nēn'	ia'	5		
it doorway is open	near by	there	place	again he arose.	Now	there			
hatkāt'ho'	kano''sako ⁿ ,	wā'ho'kē ⁿ	ron'kwe'	e'	thēn'tero ⁿ ,	6			
he looked	it house in	he him saw	he man-being (is)	there	there he rested.				
Nēn'	wā'hēn'ro ⁿ '	ne'	kano''sāko ⁿ ,	thēn'tero ⁿ ':	"Kasatau'ēā'te'."	7			
Now	he it said	the	it house in	there he rested:	"Thence do thou enter."				
Ta'	e'tho'ne'	nēn'	ia'hatau'ēā'te'.	tā'hno''	nēn'	wā'hēn'ro ⁿ '	8		
So,	at that time	now	there he entered,	and	now	he it said			
ne'	thēn'tero ⁿ ':	"Nēn'.	wā'sewe'.	I'	wā'hi'	ieko''hnoñ'ko ⁿ '	9		
the	there he abides,	"Now,	thou hast arrived,	I	verily	hence I thee sent for			
ne'	noñta'se'.	Kē ⁿ '	ka'ti'	kari'hon'ni'	dji'	ieko''hnoñ'ko ⁿ '	10		
the	thou shouldst come,	Here it is	so then	it it causes	where	hence I thee sent for			
a'se'kē ⁿ '	wākathoñ'te'	ē ⁿ 's	ne'	sa'sot'hā'	dji'	nikari'ho'te ⁿ '	11		
because	I it hear	customarily	the	thy grandmother	where	such it matter kind of			
iako'thāre'	ne'	iso'ke'.	iesah'ro'ri's	dji'	ia'	teiesanoro''khwā'.	12		
she speaks	the	thou (thee) is,	she thee tells	where	not	she thee loves (esteems),			
ne'	tiiori'hwā'	dji'	ne'	tiakawe'tā'ko ⁿ '	ne'	Tawiskaro ⁿ '	dji	13	
the	just it it is cause of	where-	the	so she it firmly believes	the	Flint (Crystal) where			
nā'ho'tē ⁿ '	ē ⁿ 's	ra'to ⁿ '.	Ra'to ⁿ '	ē ⁿ 's	wā'hi'	ī'se'	she'rio'	ne'	14
such kind of thing	customarily	he it says,	He it says	customarily	verily	(thou) (it is)	thou her	the	
ietchī'nistēn'ā'-kē ⁿ 'hā'.	Ta'.	ia'	to'kē ⁿ 'ske'	te'kē ⁿ 's	dji'	nā'ho'te ⁿ '	15		
she of you two mother	was,	So,	not	it is true	it is	where such kind of thing			

you two. Now, what he customarily says is not true, and the grandmother of you two firmly believes the things that he says; so that is the reason that I desire that thou shouldst come hither. For the fact is, she discriminates between you two, loving him, but not thee. Here, then, I have made a bow and an arrow as well for thee. Here, then, take them." So thereupon he accepted them. They were marvelously fine in appearance. He said: "Thou must make use of these as thou goest about shooting, for sometimes thou hast asked thy grandmother to make thee a bow somewhat better than the one thou madest for thyself, yet she would, customarily, not give ear to it, and besides that she would habitually refuse, and then order thee away. She would customarily say: 'Go thou from here. I have no desire to be looking at thee, for thou art the one assuredly who killed my girl child.' Now this, customarily, was the kind of discourse she spoke. So now, then, another thing. Here, of course, are two

- 1 $\acute{e}n's$ ra'toⁿ; no'k' ne' ietchi'sot'hā' ne' tiakawe'tā'koⁿ ne' dji'
cus- he it/says: and the your two grand- the so she it firmly believes the where
tomarily
- 2 nā'ho'tēn' ra'toⁿ; ta'. ne' tīori'hwā' wāke'roⁿ kēⁿ ēⁿte'se'tē.
such kind of he it/says; so, that so it kind I it pur- ēⁿte'se'tē.
thing posed here thou wilt
come.
- 3 Ne' dji' teiakoti'heⁿ roⁿ'hā' roñwanoroⁿ'khwā', no'k' ni'se'
The where she one to the he him- she him loves, and the
other prefers self
- 4 iā'tēⁿ. Kēⁿ kā'ti' koñā'ēnoñniēn'ni', no'k' o'ni' ne'
not at Here so then I thee it bow have made and also the
all. it is for,
- 5 kaiēn'kwire', Ko' kā'ti'. Ta', e'tho'ne' nēn' wā'hāie'nā'.
it arrow. Here so then." So, at that now he it took.
(it is) time
- 6 Akwā' ione'brā'kwāt iorā'se'. Wā'hēn'roⁿ: "Ne' ēⁿsats'thāke'
Very it is marvelous in it is fine- He it said: "That thou it shalt use
in appearance.
- 7 ne' dji' sūēⁿēⁿhā'tie'se', a'se'kēⁿ' sewatie'rēⁿ wā'sheri'hwanoñ-
the where thou goest about because sometimes thou her askedst
shooting.
- 8 toⁿ'se' ne' sa'sot'hā' ne' āiesā'ēnoñniēn' ne' sēⁿ'hā'
question the thy grand- the she it how should the more
mother make for thee
- 9 āioian'ereke' ne' dji' ni'io't ne' satatsā'ā'nī', iā' kī' ēⁿs
it would be the where so it is the thou thys-if didst not, I custom-
good make for, believe, arily
- 10 thāioñthoñ'tate' nēn' tā'hnoⁿ āiesate'kwā'te'. Wā'i'roⁿ ēⁿs:
she it would consent now and she thee would she it said custom-
to order away, arily:
- 11 "I'si' noñ'we' iā'hā'se' iā' thā'tewakatoⁿ'hweñdjiōn'ni' ne'
"Far the place there do Not I it desire, (it is needful for me) the
yonder thou go.
- 12 takoñkan'ereke'. I'se' wā'hi' se' she'riō' ne' kheiēn'ā'. Ta',
I thee should see. Thou verily indeed thou her the my off- So,
didst kill spring.
- 13 e' ēⁿs niēri'ho'tēⁿ dji' iako'thāre'. Ta', nēn' a're' o'ā'.
thus cus- such her tale is where she is talking. So, now again other
tomarily it is.
- 14 Kēⁿ wā'hi' tekanoⁿ'kwēn'iake' tekoñteroñ'weks o'neⁿ'ste' ne'
This verily two it ears of corn in number white= (shriveling) it corn the

ears of sweet corn. These thou must take away with thee. One of the ears is not yet ripe; it is still in its milky state, but, as to the other, it is mature. Thou must take them with thee. As to the one in the milky state, thou must roast it for thyself; but as to the one that is mature, it shall be for seed corn." Thereupon, then, when he had finished speaking, telling him all things, he said: "Here they are, then." Whereupon he took them.

It was at this time also that he told him, saying: "But, as to that, I am thy parent." That was said by him whose lodge stood there and who is the Great Turtle. Then the young man departed.

So then when he had returned home in traveling, he would habitually run along the lake shore and would say, customarily: "Let this earth keep on growing." He said: "People call me Maple Sprout

iē ⁿ ·se'shāwe'.	No'	skano ⁿ ·kwēn'iat	iā'	tejotoñi's'o ⁿ .	se'ko ⁿ	1		
hence it thou shalt take.	The	one it ear of corn	not	it has ripened,	still			
oko ⁿ ·seroñ'tā'	(tokā·sero'tā) ⁿ	i'kē ⁿ .	no'k'	ne' ē ⁿ ·skā'	ioñoñi's'o ⁿ	2		
it milky is		it is,	and	the one	it is ripe			
nā' no'.	ne'ne'	iē ⁿ ·ses'hāwe'.	No'	oko ⁿ ·seroñ'tā'	ē ⁿ ·satenē ⁿ ·s-	3		
that the one that	the that	hence thou shalt take it.	The	it is milky	thou thyself shalt roast corn for			
toñ'tē ⁿ	nā' no'.	no'k'	ne'	ē ⁿ ·skā'	ioñoñi's'o ⁿ	4		
that one	the that	and	the	one	the that it is ripe			
ē ⁿ ·ieiēntho'thake'	nā' no'.	ne'.	E'tho'ne'	ka'ti'	dji' nēn'	5		
one will use it to plant (for planting.)	that one	the that	At that time	so then	where now			
wā'harī'hō'ktē ⁿ	akwe'ko ⁿ	wā'ho'hro'ri'	nēn'	wā'hēñ'ro ⁿ ;		6		
he it matter ended	it all	he him told	now	he it said:				
"Ko'.	ka'ti'.	E'tho'ne'	nēn'	wā'hāie'nā'.		7		
"Here it is,	so then."	At that time	now	he them took.				
Nēn'	o'nī'	e'tho'ne'	nēn'	wā'ho'hro'ri'	wā'hēñ'ro ⁿ ;	8		
Now	also	at that time	now	he him told	he it said: it is	1		
koñiēn'a'.	Ne'	nā'	wā'hēñ'ro ⁿ	ne' e'	ni'hono ⁿ ·sote'	ne'ne'	9	
I am thy parent."	That	that one	he it said	the there	just his lodge stands	the that		
Haniā'tē ⁿ ·kowā'	kē ⁿ ·i'kē ⁿ .	Ta'.	e'tho'ne'	nēn'	sa'hā'tēñ'ti'	ne'	10	
He Turtle Great	this it is.	so,	at that time	now	he started again	the		
ranekē ⁿ ·tero ⁿ .						11		
he young man.								
Ne'	ka'ti'	ne'	nēn'	ciēhe's-ro'	nēn'	wā'hi'	dji' te'hotā-	12
The	so then	the	now	there he reached home	now	verily	where he	
wēñ'rie'.	kaniataraktā'tie'	ē ⁿ ·s	niā'hatak'be'.	ra'to ⁿ	ē ⁿ ·s;	13		
travels.	it lake alongside of	custom- arily	just he would run,	he it says	custom- arily:			
"Iote'hiā'ron'tie'	ne'	kē ⁿ ·i'kē ⁿ .	ioñoñi'hwēñ'djiāte'.	nēn'	tā'hno ⁿ ;	14		
"Let it increase in size	the	this it is	it earth is present here."	now	and			

ⁿThis is the usual form of the next preceding term.

[Sapling].” Verily, as far as he customarily ran, so far the earth grew anew, and, besides that, maple saplings customarily would produce themselves. So then, it was his custom to do thus. On whatever side in turn he would run along the shore of the lake, just as far as he would run, just so far would this come to pass: new earth would form itself, and also maple saplings formed themselves into trees. He also said, customarily, as he ran along: “Let the earth increase in size” and: “Maple Sapling will people habitually call me.” Thus it was, by means of this kind, that the earth became enlarged to the size it now has when we look at the size of this world.

So then, at this time, in turn, he formed severally the various bodies of the animals. Therefore, Sapling customarily would take up a handful of earth, and would cast it upward. Customarily, many hundreds of living things, as many as the handfuls he threw up,

- 1 “Wā'tā Oteroŋtoŋni'ā ion'kiats.” Ne' kā'ti' ne' dji' ē^{ns}s
 “Maple It Sapling (it itself they me name made small tree) habitually.” The so then the where cus-
 tomarily
- 2 niio're' niā'hatak'he' e' hē^{ns}s niio're' ā'se' oŋto^{ns}hwēndjioŋ'ni'.
 so thither he ran there custom- so it is it new oŋto^{ns}hwēndjioŋ'ni'.
 arily distant (is) it itself earth made,
- 3 nēn' tā'hmo^{ns} wā'tā oteroŋtoŋni'ā ē^{ns}s oŋteroŋtoŋ'ni'. E'tho'
 now and maple it sapling (it itself custom- it itself made into This
 made small tree) arily tree.
- 4 kā'ti' ni'hāier'hā' dji' o'k' noŋka'ti' ē^{ns}s niā'hatak'he' kania-
 so then so it he does where only the side of it custom- so thither he ran it lake
 arily
- 5 taraktā'tie' dji' niio're' niā'hatak'he' e' hē^{ns}s nā'ā'wē^{ns}, ne'
 alongside of where so it is so thither he ran there custom- nā'ā'wē^{ns}, ne'
 arily distant (is) happened, the
- 6 ā'se' oŋto^{ns}hwēndjioŋ'ni', no'k' ho'ni' ne' wā'tā oŋteroŋtoŋni'ā.
 it new it itself earth found, and also the maple it made itself into
 (is) small tree.
- 7 Ne' ē^{ns}s o'ni' ratoŋ'ne' ne' nēn' ratak'he': “Iote'hiāroŋ'tie'
 The custom- also he went the now he ran: “Let it increase in
 arily staying size
- 8 ne' o^{ns}hwēn'djiā.” ne' o'ni' ne' “Oteroŋtoŋni'ā ion'kiats.”
 the it earth.” the also the It Sapling one me calls
 habitually.”
- 9 Ta', ē'tho' nitioiera'to^{ns} ne' dji' io^{ns}hwēndjiowa'n'hā'o^{ns} ne'
 so, thus so it did by means the where it earth became large the
 of this
- 10 dji' ni'io't ne' dji' tewakan'ere' ne' dji' niwato^{ns}hwēn'djiā.
 where so it is the where we it see the where so it earth large (is).
- 11 Ta', e'tho'ne' ne' noŋ'wā' koŋtiro'o'ko^{ns} wā'shakotiiā'toŋni-
 so, at that time the this time they animals, they bodies
- 12 ā'niō^{ns}, Ne' kā'ti' ne' Oteroŋtoŋni'ā o^{ns}hwēn'djiā ē^{ns}s
 made The so then the It Sapling it earth custom-
 plurally.
- 13 wā'thā'tea'nā'kwo' no'k' ē'nekō^{ns} ē^{ns}s iā'ho'ti'. E'so' ē^{ns}s
 he it handful picked up and high up custom- there he it Many custom-
 arily threw, arily
- 14 tekoŋniā'we' a'e'rē^{ns} ē^{ns}s wā'koŋtitiēnoŋ'tie' dji' ni'ko^{ns} iā'ho'-
 they hundreds in all custom- they went flying where so it thither
 are directions arily numbers

flew away in different directions. He customarily said: "This shall continue to be your condition. When ye wander from place to place, ye must go in flocks." Thereupon a duty devolved upon this species of animals; for example, that they should habitually make roosts. Now, of course, different animals were severally asked to volunteer to aid man. Whichever of them would give ear to this, would say to it: "I, I think, will volunteer." Thereupon they would customarily ask him, saying: "Well then, permit us to see in what way thou wilt act when thou protectest thy offspring." The Bear, therefore, volunteered. Now then he acted so rudely that it was very marvelously terrifying. The manner in which he would act ugly would, I think, kill people. Thus, indeed, he exhibited to them how he would defend his offspring. They said: "Not at all, we think, shouldst thou volunteer." Whereupon, of course, others

tea'noñ'ti',	Wā'hēñ'ro ⁿ	ē ⁿ 's;	“E',	nī'se'	nē ⁿ io'to ⁿ 'hāke'	ne'		1
he handfuls therew.	He it said	custom- arily;	“Thus,	thou	so it will continue to be	the		
dji'	tē ⁿ teiatawēñrie'-'hāke'	ē ⁿ teieññitio'kwaratiē'seke'.”	E'tho ⁿ e'					2
where	she will continue to travel	ye will go about in groups (bodies).”	At that time					
noñ'we'	wā'ōñmateri'hwāieñ'-'hā'se'	ne'	koñtirio'o'ko ⁿ	o ⁿ 'kā'				3
place	it them duty became for	the	they animals	who (it is)				
ē ⁿ ie'nā'kwā'r'-'ho'seke'.	Nēñ'	wā'hi'	ne'	koñtirio'o'ko ⁿ	o ⁿ 'iā'	o'k'		4
one roosts will form.	Now	verily	the	they animals	other	only		
ē ⁿ 's	shoñwari'hwanoñtoñ'ni'	ne'	a'hathoñkā'riā'ke'.	On ⁿ 'kā'	o'k'			5
custom- arily	he them duties assigns to	the	he should volunteer to do it.	Who	just			
ē ⁿ 's	wā'hathoñ'tate'	wā'hēñ'ro ⁿ ;	“I'	ki'	ē ⁿ kathoñkā'riā'ke'.”			6
custom- arily	he would consent to it	he it said:	“I	I	I will volunteer to do it.”			
E'tho ⁿ e'	ē ⁿ 's	wā'hoñwari'hwanoñ'to ⁿ 'se'	wā'hoñni'ro ⁿ	ē ⁿ 's;				7
At that time	custom- arily	they him asked	they it said	custom arily:				
“To',	kā'ti'	iakwatkat'ho'	to'	nē ⁿ te'siere'	ne'	nēñ'	ē ⁿ 'sate-	8
“How	so then	let us see	how	so thou wilt do it	the	now	thou wilt	
wirake'nhā'.”	O'kwa'ri',	ki'.	wā'hathoñkā'riā'ke'.	E'tho ⁿ e'				9
thy young defend.”	Bear,	I believe,	he volunteered (scored stick).	At that time				
nēñ'	wā'hateri'hwā'ksā'te'.	Akwā'	ione'hrā'kwā't.	teiotēno ⁿ 'hi-				10
now	he his matter acted ugly.	Very	it is marvelous,	it is aston-				
ani'to ⁿ ,	iotte'ro ⁿ .	A'shako'rio'	ki'	ne'	oñ'kwe'	dji'	nā'hā'iere'	11
ishing,	it is frightful.	It one would kill,	I believe,	the man- being	where	so he would act		
dji'	wā'hateri'hwak'sā'te'.	Nēñ'	wā'hi'	wā'shakonā'toñ'-'hā'se'				12
where	he his matter acted ugly.	Now	verily	they him showed				
dji'	nē ⁿ thā'iere'	ne'	ē ⁿ 'hatewirake'nhā'.	Wā'hoñni'ro ⁿ ;	“Iā'			13
where	so he will act	the	he his young will defend.	They it said:	“Not,			
ki'	ī'se'	thā'sathoñkā'riā'ke'.”	Ta',	nēñ'	wā'hi'	o ⁿ 'iā'	o'k'	14
I be- lieve,	thou	thou shouldst volunteer to do it.”	so,	now	verily	other it is	only	

offered themselves as volunteers. Nevertheless, none were acceptable, because their methods of defending their offspring were terrible. So one after another volunteered. After a while the Pigeon said: "It is time now, I think, that I should volunteer." Whereupon, assuredly, they said: "How then wilt thou do when thou protectest thy offspring? Let us see." Then Pigeon flew hither and thither, uttering cries as it went. Then sometimes it would again alight on a bough of a tree. In a short time it would again fly, winging its way from place to place, uttering cries. So then they said: "Now, this will be suitable." At the same time they had lying by them a dish containing bear's oil; they therein immersed Pigeon, and they said: "So fat shall thy offspring customarily be." It is for this reason that the young of the pigeon are as fat as a bear usually is.

1	ẽᵐ's	shothoñkariã'koᵐ.	lã' kî' thakãie'rite	sõ'djî' ẽᵐ's	roti-
	custom- arily	again he	Not, I believe,	because	custom- arily their
2	weieñmätsã'nî'	ne' wã'hatewîrãke'nhã'.	Tã, e' kã'tî' wã'hî'		
	manner of acting (is) frightful	the	he his young would defend.	so, thus	so then verily
3	nî'io't o'lä'	o'k' shothoñkariã'koᵐ.	No'k' hã'kare' nẽñ'	ori'te'	
	so it is other it is	only again he	And volunteers to do it.	After a now	ori'teion pigeon
4	wã'hoñ'roᵐ:	"Nẽñ' kî' î' ẽᵐkathoñkar'ia'ke."	E'tho'ne' wã'hî'		
	he it said:	"Now, I believe, I,	I will volunteer to do it (score stick)."	At that time	verily
5	wã'hoñnî'roᵐ:	"To', kã'tî' ñakwatkat'ho' djî' nẽᵐ'te'siere' ne'			
	they (m.) it said:	"How, so then	let us see it where	so thou wilt act	the
6	nẽñ' ẽᵐ'sutewirãke'nhã'!	E'tho'ne' nẽñ' ne' ori'te' wã'katie'soᵐᵐ			
	now thou thy young wilt defend?"	At that time	now the it pigeon	it flew about from place to place	
7	io'tharãtie'se.	Sewatie'rẽᵐ nẽñ' a're' okwirã'ke' shẽñmîts-			
	it went about uttering cries.	Sometimes	now again	it shrub (branch) on	again it
8	kwa'rẽᵐ.	Nã'he'ã' o'k' ẽᵐ's no'k' hã're' toñsakã'tẽᵐᵐ,			
	would alight.	In a short time	only custom- arily	and again	again it would fly.
9	sakatie'soᵐᵐ	io'tharã'tie'se.	Nẽñ' wã'hoñnî'roᵐ:	"Nẽñ' ne'	
	again it flew from place to place	it went about uttering cries.	Now they (m.) it said:	"Now that	
10	ĩẽᵐkãie'rite."	E'tho'ne' nẽñ' roñnatek'sãieᵐᵐ o'kwa'rî' kẽñ'ie'			
	it will be correct	At that time	now they a vessel for themselves have set	it bear	it oil
11	ĩ'kare' e' kã'tî' ñã'hoñwã'sko'	ne' ori'te', nẽñ' tã'hnoᵐᵐ			
	it con- tains	there so then	there they him immersed	the it pigeon,	now and
12	wã'hoñnî'roᵐ:	"E' ẽᵐ's nî'se' nẽᵐionare'sãᵐᵐhãke' ne' shei-			
	they (m.) it said:	"Thus custom- arily	the thou	so they will be fat	the thy
13	ẽñ'okon'ã'.	(Ne' kã'tî' kari'hoñ'ni' ne' ori'te' notiwî'rã' e'			
	offspring."	(The so then	it reason is the	it pigeon their off- spring	thus
14	nîonate'ẽᵐᵐ	djî' nî'io't ẽᵐ's ne' o'kwa'rî' io're'sẽᵐᵐ.)			
	so they fat (are)	where so it is custom- arily	the it bear	it is fat.)	

During this time Tawī'skaroⁿ was watching what Sapling was doing. Thereupon he began to imitate him by also making animal bodies. But this work was too difficult for him to allow his doing it correctly. He failed to make correctly the bodies of the animals just as they are. He formed the body of a bird as he knew it. So, when he had finished its form, he let it go, and now, I think, it flew. Forsooth, it succeeded in flying, but it flew without any objective point. And, I believe, it did not become a bird. Now then he had completed the body of what we know as the bat. So then, when he, Sapling, had completed in their order the bodies of the marvelously various kinds of animals, they began to wander over the face of the earth here present.

Then, as Sapling was traveling about over the face of the earth, he, after a while, marveled greatly that he could not in any

Ne' ká'tí	ne'	Tawī'skaro ⁿ	e'	te'hakan'ere'	ne'	djī'	ní-ha-	1
The so then	the	Flint (Ice, Crystal)	there	he it watched	they	here	so he	
tie-r'há'	ne'	Oteroñtoñní'á.	Nēñ'	tā'hno ⁿ '	wā'hi'	tā'honā-		2
is doing	the	It Sapling.	Now	and	verily	he him imi- tated		
ke'rē ⁿ	nēñ'	wā'hāi'toñniá'nio ⁿ '	o'ní.	Nā'	ne'	no'k'		3
	now	he their (z.) bodies plurally made	also.	The	that one	and		
wā'hono'ro ⁿ 'se'	aoñta'hoieri'to ⁿ 'háke'	ne'	djī'	nikoñtiá'to'tē ⁿ 'se'.				4
he it failed to do	he it should have done correctly	the	where	so their kinds of body plurally.				
Tei'tēñ'á.	wā'hāi'toñní'	ne'	djī'	roteriēñ'tāre'.	Ne'	ká'tí'	ne'	5
Bird	he its body made	the	where	he it knows.	The	so then	the	
djī'	nēñ'	wā'hāi'tis'á'	wā'la'tká'we',	nēñ'	kí'	wā'tka'tē ⁿ '.		6
where	now	he its body finished	he it let go,	now,	I he- lieve,	it flew.		
To'kē ⁿ 'ske'	kí'	oñ'to ⁿ '	wā'tka'tē ⁿ '.	O'k'	kē ⁿ '	thiá'ka'tie'	no'k'	7
It is true,	I be- lieve,	it was successful	it flew.	Just	here it is	just thither it went flying	and	
ia'	kí'	tei'tēñ'á.	teiotoñ'o ⁿ '.	Ne'	wā'hi'	wā'hāi'tis'á'		8
not,	I he- lieve,	bird	it has become.	The	verily	he its body finished		
noñ'wā'	ne'	tewāiēñte'ri'	iakoho ⁿ 'tariks	koñwa'íats.	Ne'	ká'tí'		9
this time	the	we it know	it bites one's ears (bat)	they it call,	The	so then		
ne'	nēñ'	ne'	Oteroñtoñní'á.	sa'has'á'	akwe'ko ⁿ '	wā'shakoñá-		10
the	now	the	It Sapling	again he it finished	it all	he made		
toñniá'nio ⁿ '	ne'	koñtirio'o'ko ⁿ '	ne'	ione'hra'kwá't	e'so'			11
their body plurally	the	they animal (are)	the	it is wonderful	many			
nioño ⁿ 'hwēñdjia'ke'.	Nēñ'	wā'hi'	wā'tkoñtawēñ'rie'	ne'	djī'			12
they lands (kinds) in num- ber (are.)	Now	verily	they traveled about	the	where			
io ⁿ 'hwēñdjia'te'.								13
it earth present (is).								
Ne' ká'tí'	ne'	Oteroñtoñní'á.	ne'	djī'	te'hotawēñ'rie'	ne'		14
The so then	the	It Sapling	the	where	he traveled	the		
djī'	io ⁿ 'hwēñdjia'te'	á'kare'	nēñ'	wā'hori'hwane'hra'ko'	ia'			15
where	it earth present is	after a time	now	he matter was astonished at	not			

place still see the different kinds of animals. Thereupon he traveled about over the face of the earth seeking for them. He also thought, forsooth: "This is an astonishing matter; where, perhaps, have they gone—they, the animals whose bodies I have made?" So then, while he went from place to place, and while he was looking for the animals, he was startled. Near him a leaf made a noise, and looking thither he was surprised to see a mouse peering up there among the leaves. The mouse that he saw is called the Deer-mouse, and, of course, he had intended to shoot it, but the Deer-mouse spoke to him, saying: "Do thou not kill me. I will tell thee then where have gone those things thou art seeking, the animals." So then in truth he resolved not to kill it, and then he spoke and said: "Whither then have the animals gone?" Thereupon the Deer-mouse said: "In that direction there is

- 1 kân'ekâ' thaonâ'sâ'ha'kêⁿ ne' koūtīrio'o'koⁿ. Nēn' wā'hī'
anywhere again he them could the they (z.) animals Now verily
see (are).
- 2 wā'thatawēn'rie' wā'shakoā'tī'sāke'. Ne' o'nī' i're're': "Hā'nio'
he traveled he their bodies sought The also he thought: "Forsooth,
to find.
- 3 iorī'hwane'hra'kwā't. kā' oⁿ'te' niēione'noñ ne' kheā'tis'oⁿ
it it matter astonishing is, where it is perhaps just there they the I their (antr.)
bodies have formed
- 4 ne' koūtīrio'o'koⁿ? Ne' kā'tī' wā'hī' ne' dji' to'hotawēnrie-
the they (z.) animals The so then verily the where he went about
(are)?"
- 5 hā'tie'se' ne' dji' shāā'tī'saks ne' koūtī'rio' wā'hatie'rēⁿ. o'k'.
traveling the where again he their the they animals he was surprised just,
bodies seeks to find (are)
- 6 Kēⁿ noñ'we' e' wā'onera'tak'are' e' iā'hatkāt'ho' wā'ha-
Here the place there it leaf made a sound there there he looked he was
it is
- 7 tie'rēⁿ. o'k' teino'wēⁿ. e' toñtke'to'tēⁿ onera'tōkoⁿ. Tso-
surprised just mouse there it peeped up it leaf among. Deer-
(it leaves among)
- 8 tshot'hoⁿ koñwā'iat' ne' teino'wēⁿ wā'ha'kēⁿ. No'k' wā'hī'
mouse they it call the mouse he it saw. And verily
- 9 nā' rawerou'ne' ēⁿ'hā'ia'ke' no'k' kī' toñta'tī' ne' teino'wēⁿ
that he had intended he it will shoot and, I be- thence it the mouse
one lieve, spoke (to
him)
- 10 ne' o'nī' wā'kēn'roⁿ: "To'sā' takerī'io'. E'koⁿ'hro'rī' kā'tī'
the also it it said: "Do not thou me kill. I thee will tell so then
do it
- 11 kā' noñ'we' niēione'noñ ne' teā'tī'saks ne' koūtīrio'o'koⁿ.
where the place there they the thou their bodies the they animals (are)."
have gone seekst to find
- 12 To'kē'ske' kā'tī' wa're're' iā' thakri'io', nēn' tā'hnoⁿ' ta'hata'tī'
It is true so then he it thought not I it should kill, now and he spoke
- 13 wā'hēn'roⁿ: "Kā' kā'tī' niēione'noñ ne' koūtī'rio'?" E'tho'ne'
he it said: "Where it is so then just there they the they animals At that
is have gone are?" time
- 14 nēn' wā'kēn'roⁿ ne' Tso'tshot'hoⁿ teino'wēⁿ: "E' noñ'we'
now it it said the Deer Mouse mouse: "There place

a range of great mountains of rock. There in the rocks they abide, and are indeed shut up. If, when thou arrivest there, thou lookest, thou wilt see a large stone placed over the cavern, which stone one has used for the purpose of closing it up. It is Tawiskaroⁿ himself and his grandmother who have together done this; it is they who imprisoned the animals." So then, therefore, he went thither. It was true then that a stone lay over the place where was the opening into the rock; it was closed therewith. So he then removed the stone from it, and he now said: "Do ye all come forth. For, assuredly, when I caused you to be alive, did I intend that ye should be imprisoned here? Assuredly, I intended that ye should continue to roam from place to place over this earth, which I have caused to be extant." Thereupon they did in fact come forth. There was a rumbling sound, as their feet gave forth sounds while

tionontā'tie'	otstēn'ra'	e'	iotstēnrāka'roñte'	-kowa'nē ⁿ ,	e'tho'	1		
just there it moun- tain stands extended	it rock (is)	there	it rock cavern	great (is)	there			
otstēnrāko ⁿ	iekoñti'tero ⁿ	koti'n'ho'to ⁿ	se'	To'kā' nēn'	e'	2		
it rock in	there they abide	they are shut up	indeed,	if	now there			
ie ⁿ 'sewe'	ē'satkāt'ho'	kē ⁿ 'tstērowā'nē ⁿ	e'	ka'here'	dji'	3		
there thou wilt arrive	thou wilt look	it rock large	there	it lies on it	where			
iotstēnrāka'roñte'	ne'	ka'n'ho'to ⁿ 'kwē ⁿ	Rao ⁿ 'hā'	ne' Tawiskaro ⁿ		4		
it rock cavern (is)	the	one it used to close it.	He himself	the Flint (Ice, Crystal)				
no'k'	ne'	ro'sot'hā'	ne'	e'	ni'hotiē're ⁿ	nin'ho'to ⁿ	ne'	5
and the	the	his grand- mother	the	thus	so they it did	nin'ho'to ⁿ	the	
koñti'rio."	Ta',	e'tho'ne'	nēn'	e'	wa're'te'.	To'kē ⁿ 'ske'	kā'ti'	6
they animals (are)."	So,	at that time	now	there	thither he went.	It is true	so then	
e'	kē ⁿ 'tstēnrā'here'	dji'	noñ'we'	dji'	iotstēnrāka'roñte'			7
there	one it rock placed on it	where	place	where	it rock cavern (is)			
kan'ho'to ⁿ .	Ta',	e'tho'ne'	nēn'	sa'hē ⁿ 'tstēnrā'hra'ko'	nēn'	8		
one closed it.	So,	at that time	now	again he rock took off	now			
tā'hno ⁿ '	wā'hēn'ro ⁿ ;	"Toñtisewān'kē ⁿ 'ne'		akwe'ko ⁿ ,	Iā ⁿ '	9		
and	he it said:	"Hence do ye come forth		it all,	Not			
se'	wā'hi'	tewake'ro ⁿ	ne'	dji'	kion'he'to ⁿ	kēnt'ho'-kē ⁿ '		10
in- deed	verily	I it intended	the	where	I thee caused to live	here, is it		
ē'senin'ho'to ⁿ 'hāke'	(ē ⁿ 'sewan'ho'to ⁿ 'hāke'). ^a	Wāke'ro ⁿ	wā'hi'					11
ye will remain shut up.	I it intended	verily						
tē ⁿ 'ciatawēñri'hāke'	ne'	dji'	wāko ⁿ 'hwēñdja'tatē ⁿ ."	Ta',				12
ye will continue to travel about	the	where	I it earth made to be present."	So,				
e'tho'ne'	nēn'	to'kē ⁿ 'ske'	toñtakoñtiia'kē ⁿ 'ne'.	Teio'to ⁿ 'hare'nio ⁿ		13		
at that time	now	it is true	thence they came forth.	It sound spread forth				
ne'	dji'	wā'tionoñniakā're're'	ne'	dji'	nēn'	teotiakē ⁿ 'o ⁿ 'hā'ti'.		14
the	where	their feet (hoofs) sounded	the	where	now	again they were coming forth.		

^a This is the usual form of the next preceding term.

they kept coming forth. So, at this time, the grandmother of Tawĩ'skaroⁿ said: "What thing, perhaps, is now happening? There is a rumbling sound." She thus addressed her grandson, Tawĩ'skaroⁿ. Before Tawĩ'skaroⁿ could reply, she spoke again, saying: "It is true, undoubtedly, that Sapling has found them there where thou and I have the animals imprisoned. So then, let us two go at once to the place wherein we two immured them." Then at once they two went out, and without delay ran thither. So when they two arrived there, it was even so; the Sapling stood there, having opened the cavern in the rock, and verily a line of animals ever so long was running. The two rushed forward and took up the stone again, and again shut in those that had not come out, and these are animals great in size and now dwelling therein.

	Ta',	e'tho'ne'	noñ'we'	Tawĩ'skaro ⁿ	ro'sot'há'	wá'iro ⁿ :	''O'
1	So,	at that time	place	Flint (Ice, Crystal)	his grand- mother	she it said:	"What
	ná'ho'té ⁿ	o ⁿ 'te'	nioteri'hwátie'ré ⁿ	ké ⁿ 'íké ⁿ	teio'to ⁿ 'háre',''		
2	kind of thing	perhaps	there it matter is being done	this it is	it sound is present."		
	wá'hoñwe ⁿ 'há'se'	ne'	roñwate ⁿ 'á'	Tawĩ'skaro ⁿ .	lá'	há're'kho'	
3	She it him said to	the	her grandson	Flint, (Ice, Crystal.)	Not	yet	
	tethotá'ti'	ne'	Tawĩ'skaro ⁿ .	Toñtáioñtá'ti'	wá'iro ⁿ :	''Ori'hwí'o'	
4	again he talked	the	Flint, (Ice, Crystal.)	Thence again she talked	she said:	"It is certain	
	noñ'wá'	ne'	Oteroñtoñ'ni'á'	iá'hatsēñ'ri'	dji'	noñ'we'	niethi-
5	this time	the	It Sapling	there he it found	where	place	there have them shut
	n'ho'to ⁿ	ne'	koñti'rio'.	Ne'	ká'ti'	nakwá'	iokoñta'tie' e'
6	up	the	they (are) ani- mals.	The	so then	the very	at once there
	iet'ene'	dji'	noñ'we'	niethin'ho'to ⁿ ."	E'tho'ne'	nēñ'	iokoñtá'tie'
7	thither let us two go	where	place	there we them have shut up."	At that time	now	at once
	iá'niiakē ⁿ 'tá'tei'	nakwá'	o'k' e'	iá'tiara'táte'.	Ne'	ká'ti'	dji'
8	thither they two went out,	the very	just	there	thither they two went running.	The	so then where
	nēñ'	iá'há'newe'	to'ké ⁿ 'ske'	ká'ti'	e'	i'rate'	ne'
9	now	there they two arrived	it is true	so then	there	he stood the	It Sapling,
	sho'n'hotoñ'kwē ⁿ	ne'	iotstēñraka'roñte',	ne'	nakwá'	o'k'	he'
10	he had opened closed place	the	it rock cavern (is),	that	the very	just	yon- der.
	thá'tekanēñ'res	koñtítakhenon'tie'	ne'	koñti'rio'.	Nakwá'	o'k'	
11	there its line (is) long	they were along running	the	they animals (are).	The very	only	
	ci-niñtá'koñtá'tie'	toñsa'nitstēñ'rá'kwe'	sa'nim'ho'to ⁿ	ne'	iá'		
12	they went without stopping	again they two stone took up	again they two it closed	the	not		
	thá'tetiotiakē ⁿ 'o ⁿ ,	nakwá'	i'ké ⁿ	kario'towa'nē ⁿ 'se'	ne'	ká'ti'	
13	then they had come out,	the very	it is	it animal great (are)	the	so then	
	ne'	o'k'	he'	niiesákon'hese'.			
14	the	just	there	just there again they live.			

Sapling kept saying: "Do ye two not again immure them." Nevertheless, Tawí'skaroⁿ and his grandmother just placed thereon other stones. So then the kinds of animals that we know are only those that came out again.

So then it came to pass that Sapling, as he traveled from place to place, went, after a while, along the shore of the lake. There, not far away, he saw Tawí'skaroⁿ, making for himself a bridge of stone [ice] across the lake, which already extended far out on the water. Thereupon Sapling went to the place where he went on working. So then, when he arrived there, he said: "Tawí'skaroⁿ, what is this that thou art doing for thyself?" He replied, saying: "I am making a pathway for myself." And then, pointing in the direction toward which he was building the bridge, he added: "In that direction there is a land where dwell great animals of fierce dispositions. As soon as I complete my

Ne'ne'	Oteroñtoñni'á'	ra'to ⁿ :	''To'sá'	sasenin'ho'to ⁿ ."	1	
The that	It Sapling	he it says:	Do not do it	again you two it close."		
Sē ⁿ 'há'	o'k'	toñtanitstēñra'rē ⁿ	ne'	Tawí'skaro ⁿ	no'k'	ne'
More	only	they two rock laid on it	the	Flint (Ice, Crystal)	and	the
ro'sot'há'.	Ne'	kā'ti'	ne' dji'	noñ'wá'	niiono ⁿ 'hwēñdjia'ke'	ne'
his grand- mother.	The	so then	the where	this time	so they lands (kinds) in number are	the
koñti'rio'	ne'	tewāñēñtē'rī'	e'	ní'ko ⁿ	ne'	teñtiñakēñ'o ⁿ ."
they animals (are)	the	we them know	thus	so they number	the	again they emerged.
Ta', ne'	kā'ti'	wā'hī'	ne'	Oteroñtoñni'á'	dji'	te'hotawēñrie'-
So, the	so then	verily	the	It Sapling	where	he traveled
há'tie'se'	ā'kare'	nēñ'	kaniatarāk'tā'	niñ'hare'.	E'	wā'hotkā''
about	after a time	now	it lake beside	thither he went.	There	he him saw
tho' ne'	Tawí'skaro ⁿ	thā'onēñ'á'	e'rē ⁿ	kaniatarāk'ke'sho ⁿ	otstēñ'rā'	
the	Flint (Ice, Crystal)	already	far	it lake on along	it rock (ice)	
wā'hotaskoñniñ'tā'kwē ⁿ 'há'tie'.	a	E'tho'ne'	ne'	Oteroñtoñni'á'	e'	
thither he it bridge goes on making of it for himself.		At that time	the	It Sapling	there	
niñ'hare'	dji'	noñ'we'	wā'hoio'tā'tie'.	Ne'	kā'ti'	ne' dji'
thither he went	where	place	he working went ahead.	The	so then	the where
nēñ'	e'	ñ'hā'rawe'	wā'hēñ'ro ⁿ :	''Tawí'skaro ⁿ ,	o'	ne'
now	there	there he arrived	he it said:	Flint, (Ice, Crystal)	what (is it)	the
ni'satie'r'hā'?	Tā'hari'hwā'sera'ko'	wā'hēñ'ro ⁿ :	''Wakatbā'hoñni-			
thou art doing?"	Thence he replied	he it said:	"I road am making for myself."			
'há'tie'.	lā'hā'tea'tē ⁿ	dji'	noñ'kā'ti'	nā'hoierā'to'há'tie'	wā-	
Thither he pointed	where	side of it	thither he his way was making	he		
'hēñ'ro ⁿ :	''E'	noñ'we'	tio ⁿ 'hwēñdjia'te'	koñtiro'towa'nē ⁿ 'se'		
it said:	"There	the place	there it earth (is) present	they animals large (are)		

^aThis incident shows definitely that Flint, or rather Ice-coated or Crystal, is the Winter power. There is here a substitution of rock for ice, just as there has been in the name of this important nature force.

pathway to that other land, thereon will they habitually come over. Along this pathway will they be in the habit of coming across the lake to eat habitually the flesh of human beings who are about to be [who are about to dwell here] on this earth." So then Sapling said to him: "Thou shouldst cease the work that thou art doing. Assuredly the intention of thy mind is not good." He replied, saying: "I will not cease from what I am doing, for, of course, it is good that these great animals shall be in the habit of coming hither to eat the flesh of human beings who will dwell here."

So, of course, he did not obey and cease from building the bridge for himself. Thereupon Sapling turned back and reached dry land. So along the shore of the sea grew shrubs. He saw a bird sitting on a limb of one. The bird belonged to the class of birds that we

1	koñti'sero'·hē ^{ns} 'se'	e'	noñ'we'	tkanak'ere'.	Kawēñni'io'	nēñ'		
	they fierce are	there	place	there they inhabit.	So soon as	now		
2	ē ⁿ kathā'hīs'·ā'	ne'	nēñ'	e'	iēñ'wawe'	thi'kē ^{ns} '	tio ⁿ 'hwēñdjā'te'	
	I shall complete my road	the	now	there	there it will reach	that it is	there it earth stands	
3	e'	tē ⁿ 'tkoñne'thāke'	o'hā'hā'ke' ^{ns} 'sho ^{ns} '	tē ⁿ 'koñtiā'·iāk'seke'	ne'ne'			
	there	thence they continue to come	it path on along	thence they will habitually cross the stream	the that			
4	ē ⁿ 'tkoñti'wā'brakhe'seke'	ne'	oñ'kwe' ^a	ioñnakerāt'he'	ne'	kē ^{ns} '		
	thence they meat will habitually come to eat	the	man-being	they are about to inhabit	the	here it is		
5	io ⁿ 'hwēñdjā'te'.	Ta'.	e'tho'ne'	ne'	Oteroñtoñni'ā'	nēñ'		
	it earth is present.	So,	at that time	the	It Sapling	now		
6	wā'hawē ^{ns} '·hā'se'	ne'	Tawī'skaro ^{ns} '.	··Ā'sā'tkā'we'	dji'	satie'rē ^{ns} '.		
	he it said to him	the	Flint: (Ice, Crystal)	··Thou it shouldst cease from	where	thou art at work.		
7	lā'·wā'·hī'	teioiān'ere'	dji'	ni'sa'niko ^{ns} '·brō'tē ^{ns} '.	Tā'hari'hwā'se-			
	Not verily	it is good	where	so thy mind is shaped.	He replied			
8	ra'ko'	wā'hēñ'ro ^{ns} '.	··lā'·	thaka'tkā'we,	dji'	nā'ho'tē ^{ns} '		
	he ti said:		··Not	I it should cease from	where	such kind of thing		
9	nikatie'r'·hā'.	Ioian'ere'	se'	wā'·hī'	thoi'kē ^{ns} '	koñtirio'towa'nē ^{ns} 'se'		
	such I am doing.	It is good	indeed	verily	this it is	they animals large (are)		
10	ē ⁿ 'tkoñti'wā'rakhe'seke'	ne'	oñ'kwe'	ne'	kē ^{ns} '	ē ⁿ 'ienāk'ereke'.		
	thence they will habitually come to eat meat	the	man-being (human)	the	here it is	they will continue to dwell.		
11	O'nē ^{ns} '	wā'·hī'	iā'·	te'hothoñta'to ^{ns} '	ne'	a'hā'tkā'we'	ne'	dji'
	Now	verily	not	he it consented to	the	he it would cease from	the	where
12	rotā'skoñni'hā'tie'.	E'tho'ne'	ne'	Oteroñtoñni'ā'	nēñ'	sā'hā'·kete'		
	he it bridge is making for himself.	At that time	the	It Sapling	now	again he turned back		
13	no ⁿ 'hwēñdjāthēñ'ke'	ioñsa'rawe'.	Ne'	kā'ti'	ne'	kaniatarāktī'tie'		
	it earth is dry at (to dry land)	there again he arrived.	The	so then	the	it lake it side of along		
14	iokwirarāt'ie'.	tei'tēñ'ā'	wā'ha'kē ^{ns} '	e'	kēñtskwa'·here'	okwira'ke'.		
	it brush grew along.	bird	he it saw	there	it it sat on	it branch on.		

^aThis refers to human beings, which, it was understood, were about to inhabit the earth.

are accustomed to call the bluebirds. Sapling then said to the Bluebird: "Thou shalt kill a cricket. Thou shalt remove one hind leg from it, and thou shalt hold it in thy mouth, and thou shalt go thither to the very place where Tawĩ'skaroⁿ is working. Hard by the place where he is working thou shalt alight, and thou shalt cry out." The bird replied, saying: "Yo' [very well]."

Thereupon it verily did seek for a cricket. After a while it found one, and killed it, too. Then it pulled out one of its hind legs and put it into its mouth to hold, and then it flew, winging its way to the place where Tawĩ'skaroⁿ was at work making himself a bridge. There it alighted hard by him at his task. Of course it then shouted, saying: "Kwē, kwē, kwē, kwē, kwē." ^a Thereupon Tawĩ'skaroⁿ upraised

Ne'	dji'	nā'ho'tē ⁿ	koñwā'iatš	ne'	tei'tēn'ā'	Swiwi'ko'wā'. ^b	1	
The	where	such kind of thing	one it calls	the	bird	Great Bluebird.		
Nēn'	ne'	Oteroñtoñni'ā'	wā're ⁿ 'hā'se'	ne'	Swiwi'		2	
Now	the	It Sapling	he it her said to	the	Great			
ko'wā':	''	Tarak'tarak	ā ⁿ 'seri'io'	tā'hno ⁿ '	ā ⁿ 'snitshotā'ko'		3	
Bluebird:		"Cricket	thou it wilt kill	and	thou its thigh shalt take off			
ē ⁿ 'skā'	ne'	ē ⁿ 'sate'nhoñ'tā'	no'k'	he'	iē ⁿ 'se'	dji'	4	
one	the	thou it shalt hold in thy mouth	and	there	there thou shalt go	where		
noñ'we'	ne'	Tawĩ'skaro ⁿ	wā'hoio'tā'tie'	āktā'ā'	dji'	roio'te'	5	
place	the	Flint (Ice, Crystal)	he goes on working	near by	where	he is working		
e'	iē ⁿ 'sēñnitskwa'rō ⁿ ,	no'k'	tō ⁿ 'sa'hēñ're'te'."	Toñtā'ti'	ne'		6	
there	there thou shalt sit,	and	thou shalt shout."	It spoke in reply	the			
tei'tēn'ā'	wā'kēñ'ro ⁿ ':	''	Iō'."				7	
bird	it it said:		"So be it."					
E'tho'ne'	nēñ'	tō'kō ⁿ 'ske'	wā'oñā'ti'sake'	ne'	tarak'tarak.		8	
At that time	now	truly	it its body sought	the	cricket.			
Ā'kare'	nēñ'	wā'oñā'tatsēñ'rī'	tā'hno ⁿ '	wā'oie'nā'	ne'	o'ñi'	ne'	9
After a while	now	it its body found	and	it it seized	the	also	the	
wā'o'tio'.	E'tho'ne'	nēñ'	wā'o'ñitshotā'ko'	ē ⁿ 'skā',	tā'hno ⁿ '		10	
it it killed.	At that time	now	it its thigh took off	one,	and			
e'tho'ne'	nōñ'	ē ⁿ 'te'nhoñ'tā'.	Nēñ'	tā'hno ⁿ '	wā'tka'tō ⁿ ,	e'	11	
at that time	now	it it put into its mouth.	Now	and	it flew,	there		
niñā'kā'tie'	dji'	noñ'we'	ne'	Tawĩ'skaro ⁿ	wā'hotāskōñnio ⁿ 'ni'hā'tie'.		12	
there it went flying	where	the place	the	Flint (Ice, Crystal)	he it bridge kept on building for himself.			
E'	iā'hēñnitskwa'rō ⁿ	ak'tā'	dji'	roio'te'	nēñ'	wā'hi'	13	
There	there it alighted	near by	where	he was working,	now	verily		
wā'tio'hēñ're'te'	wā'kēñ'ro ⁿ ':	''	Kwē ⁿ ." ^a	kwē ⁿ ,	kwē ⁿ ,	kwē ⁿ ,	14	
it uttered a cry	it (z.) it said:		"Kwē ⁿ ,"	kwē ⁿ ,	kwē ⁿ ,	kwē ⁿ ,		

^aThis is approximately the death cry or halloo of the Iroquois.

^bThe bluebird is here mentioned as it is among the first of the migratory birds to return in the spring, which is a token that the spring of the year has come, and that the power of the Winter power is broken.

his head and looked and saw a bird sitting there. He believed from what he saw that it held in its mouth the thigh of a man-being, and also that its mouth was wholly covered with blood. It was then that Tawī'skaroⁿ sprang up at once and fled. As fast as he ran the bridge which he was making was dissipated. ^a

Now then, verily, the father of Sapling had given him sweet corn, and now he roasted this corn. A great odor, a sweet odor, was diffused. So when the grandmother of Tawī'skaroⁿ smelt it, she said: "What other thing again is Sapling roasting for himself?" She addressed Tawī'skaroⁿ saying: "Well, let us two go to see it, where he has his fire built." Now, of course, they two had at once uprisen, and they

1	kwē'."	E'tho'ne'	nēn'	wā'hēno ⁿ 'kets'ko'	ne'	Tawī'skaro ⁿ '
	kwē'."	At that time	now	he his head raised	the	Flint (Ice, Crystal)
2	tā'hno ⁿ '	wā'hatkā'tho'	wā'ha'kē ⁿ '	tei'tēn'ā'	e'	kē ⁿ 'tskwā'here'.
	and	he looked	he it saw	bird	there	it sat.
3	Wā're're'	dji'	ni'io't	dji'	wā'hatkā'tho'	oñ'kwe'-kē ⁿ 'hā'
	He thought	where	so it is	where	he it looked at	man-being it had been
4	io'hmits'nohō'te'	nēn'	tā'hno ⁿ '	ne'	dji'	ka'saka'roite ⁿ '
	it thigh in its mouth held.	now	and	the	where	its mouth
5	onekwē ⁿ 'sōs'ko ⁿ '.	E'tho'ne'	ne'	Tawī'skaro ⁿ '	toñtā'batē ⁿ 'stā'tei'	
	it is wholly blood.	At that time	the	Flint (Ice, Crystal)	thence he quickly arose	
6	no'k'	hāā'takoñtā'tie'	shote'kwē ⁿ '.	Dji'	niio'sno're'	ne' dji'
	and	his body did not stop	again he fled.	Where	so it is rapid	the where
7	ratāk'he'	e'	niteio'sno're'	teioteri'sioñ'hā'tie'	ne'	hotāskoñni-
	he ran	thus	so again it is rapid	again it disappeared (came to pieces)	the	he it bridge had been making
8	oñni'hātie'ne'.					for himself.
9	Ne'	kā'ti'	wā'hi'	ne'	Oteroñtoñni'ā'	ro'ni'hā'
	The	so then	verily	the	It Sapling	his father
						he him gave
10	tekoñteron'wesk	o'nē ⁿ 'ste'	ne'	kā'ti'	wā'hatenē ⁿ 'stoñ'tē ⁿ '.	
	white (shriveled)	corn	the	so then	he corn roasted.	
11	Kā'serowa'nē ⁿ '	kā'sera'ko ⁿ '	o ⁿ 'te'se'rāre ⁿ '.	Ne'	kā'ti'	ne'
	It odor (is) great	it odor (is) pleasant	it odor took on.	The	so then	the
12	Tawī'skaro ⁿ '	ro'sot'hā'	wā'akos'ho'	tā'hno ⁿ '	wā'i'ro ⁿ '	"O' hā're'
	Flint (Ice, Crystal)	his grand-mother	she it smelled	and	she it said:	"What (is it) again
13	nā'ho'tē ⁿ '	ne'	Oteroñtoñni'ā'	rotēs'koñte'?"	Wā'hoñwē ⁿ 'hā'se'	
	such kind of thing	the	It Sapling	he it roasts for himself?"	She said it to him	
14	ne'	Tawī'skaro ⁿ '	wā'i'ro ⁿ '	"To',	tiatkē ⁿ 'se'ra'	ne' dji'
	the	Flint	she it said.	"Well,	let us two go to see it	the where
15	thotekā'to ⁿ '.	Nēn'	se'	o'k'	wā'hi'	toñtatitē ⁿ 'stā'tei'
	there he has fire."	Now	so it is	just	verily	they two quickly arose
						and

^aThat is, so fast as winter recedes, so rapidly the ice on rivers and lakes disappears.

two ran. They two arrived where he had kindled his fire, and they two saw that it was true that he was roasting for himself an ear of sweet corn. Verily, the fatness was issuing from it in streams on the grains, along the rows of grains until only the cob was left, so fat was the corn. The grandmother of Tawiskaroⁿ said: "Whence didst thou bring this?" He replied: "My father gave it to me." She answered, saying: "Thou dost even intend that the kinds of men who are to dwell here shall live as pleasantly as this, here on this earth." And just then she took up a handful of ashes, and she cast them on the ear of corn that was roasting. At once the fat of the corn ceased from issuing from the roasting ear. But Sapling very severely rebuked his grandmother for doing this. Whereupon he again took up the ear of corn and wiped off the ashes that had fallen upon it. Then he again set it to

te ⁿ hoñnara ⁿ tā ⁿ (to ⁿ).	lā ⁿ ha ⁿ newe ⁿ	djī ⁿ	thotekā ⁿ to ⁿ .	wā ⁿ hiatkāt ⁿ hō ⁿ	1
they two ran.	There they two arrived	where	there he has fire	they two looked	
to ⁿ kē ⁿ ske ⁿ	kā ⁿ tī ⁿ	rote ⁿ 'skoñte ⁿ	skā ⁿ 'hrā ⁿ 'tā ⁿ	tekoñteroñ ⁿ 'weks	2
truly	sothen	he is roasting it for himself	one it ear (of corn)	white (.shriveled)	
o ⁿ 'nē ⁿ 'ste ⁿ .	Nakwā ⁿ '	kēñ ⁿ 'ie ⁿ	io ⁿ 'hnawē ⁿ toñ ⁿ 'nio ⁿ	tiioñtiakē ⁿ 'o ⁿ 'no ⁿ	3
it corn.	The very	it oil	it streams flows down	they come forth the	
onē ⁿ 'stā ⁿ 'ke ⁿ	nakwā ⁿ '	nēñ ⁿ '	ne ⁿ '	kē ⁿ '	4
it grain on	the very	now	the	here	
e ⁿ '	niionē ⁿ 'stare ⁿ 'sē ⁿ '.	Wā ⁿ 'ro ⁿ	ne ⁿ '	ro ⁿ 'sot ⁿ 'hā ⁿ :	5
there	so it corn fat (is).	She it said	the	his grand- mother: "Where is it	"Where thence thou it didst bring?"
Tā ⁿ 'hēñ ⁿ 'ro ⁿ :	"Rake ⁿ 'ni ⁿ 'hā ⁿ	rakwa ⁿ 'wī ⁿ .	Toñtāioñta ⁿ 'tī ⁿ	wā ⁿ 'i ⁿ 'ro ⁿ :	6
He replied:	"He my father (is)	he it gave to me."	Again thence she spoke	she it said:	
"Akwa ⁿ '	i ⁿ 'se ⁿ 're ⁿ	e ⁿ '	nā ⁿ 'iakoto ⁿ 'nhā ⁿ 'reke ⁿ	ne ⁿ '	7
"Just	thou it intendest	thus	so well they will live	the	man-being(s) the (= humans)
ē ⁿ 'niakerenioñ ⁿ 'hāke ⁿ	ne ⁿ '	djī ⁿ	io ⁿ 'hwēñ ⁿ 'djiate ⁿ .	Nēñ ⁿ '	8
they will dwell in places (as tribes)	the	where	it earth present (is).	Now	at once
wā ⁿ 'tewā ⁿ 'teia ⁿ 'na ⁿ 'kwe ⁿ	o ⁿ 'se ⁿ 'harā ⁿ	e ⁿ '	wā ⁿ 'tio ⁿ 'iā ⁿ 'ke ⁿ	ne ⁿ '	9
she handful took up	it ashes	there	she it cast against	the	it ashes
ono ⁿ 'kwē ⁿ 'āke ⁿ	ne ⁿ '	e ⁿ '	rotes ⁿ 'koñte ⁿ .	lā ⁿ 'hoñteri ⁿ 'siā ⁿ 'te ⁿ	10
it ear (of corn) on	the	there	he it is roasting for himself.	It ceased at once	the
kēñ ⁿ 'ie ⁿ	ioñtiakē ⁿ 'o ⁿ 'hā ⁿ 'tie ⁿ	ne ⁿ '	e ⁿ '	rotes ⁿ 'koñte ⁿ .	11
it oil	they (z.) oils keep coming forth	the	there	he it is roasting for himself.	and the
Oteroñtoñni ⁿ 'ā ⁿ	akwā ⁿ '	ioñe ⁿ 'hrā ⁿ 'kwā ⁿ 't	wā ⁿ 'shakori ⁿ 'hwās ⁿ 'tē ⁿ	ne ⁿ '	12
It Sapling	very	it is remarkable	he her chided	the	
ro ⁿ 'sot ⁿ 'hā ⁿ	djī ⁿ	nā ⁿ 'e ⁿ 'iere ⁿ .	E ⁿ 'tho ⁿ 'ne ⁿ	nēñ ⁿ '	13
his grand- mother	where	so she it did.	At that time	now	again he it took up
o ⁿ 'nē ⁿ 'ste ⁿ	sā ⁿ 'harā ⁿ 'kewe ⁿ	ne ⁿ '	djī ⁿ	io ⁿ 'se ⁿ 'hā ⁿ 'rare ⁿ .	14
it corn	again he it wiped	the	where	it it had ashes on.	At that time

roast; but it was just possible for it to exude only a small amount of fatness again, as it is now when one roasts ears for himself. It is barely visible, so little does the fatness exude.

Now the grandmother of Sapling fetched ripened corn that Sapling had planted, and she shelled it. Then she poured it into a mortar. And now she took the pestle and with it pounded the corn, and she made haste in her pounding, and she said: "Verily, thou wouldst have mankind exceedingly well provided. Verily, they shall customarily be much wearied in getting bread to eat. In this manner thou shall they customarily do with the mortar and also the pestle." She herself had finished them. Whereupon Sapling rebuked her for what she had done. He, in regard to this matter, said: "That which thou hast done is not good."

Then, verily, while Sapling was traveling, he was surprised to find

- | | | | | | | | |
|----|--------------------------------------|-----------------------------------|--|--|-----------------------------|---|--------------------------------|
| 1 | sa'hate'skoñ'tē ⁿ | a're' | akwā'v' | e' | ho'k' | thoñsakakwe'nī' | osthoñ'hā' |
| | again he it roasted
for himself | again | very | thus | just | as much as it was
possible | it is small |
| 2 | o'k' | thoñsawēñieno'tē ⁿ | (ne' | noñ'wā' | dji' | ni'io't | ne' |
| | only | again it oil put forth | (the | this time | where | so it is | the |
| 3 | āioñte'skoñ'tē ⁿ | akwā'v' | ne' | o'k' | ne' | wā'he'ne'ne' | tawēñiāno'tē ⁿ). |
| | one would roast it
for one's self | very | the | just | the | it is visible, | thence it oil would
exude). |
| 4 | E'tho'ne' | ne' | ro'sot'hā' | īā'e'ko' | ne' | iotenē ⁿ stis'o ⁿ | ne' |
| | At that time | the | his grand-
mother | thence she it
got | the | it corn has ma-
tured | the |
| 5 | Oteroñtoñni'ā' | roiēñt'hē ⁿ , | wā'enē ⁿ 'staroñ'ko'. | E'tho'ne' | kā'ni- | | |
| | It Sapling | he it has planted, | she it shelled. | At that time | it mortar | | |
| 6 | kā'tako ⁿ | īā'oñ'wero ⁿ , | Nēñ' | wā'hi' | īā'e'sisā'tota'ko' | wā'et'he'tē' | |
| | in | thither she it poured, | Now | verily | there she got the
pestle | she it pounded | |
| 7 | wā'tiako'steri'hē ⁿ | ne' | dji' | wā'ē'the'tē' | tā'bno ⁿ ' | wā'iro ⁿ ' | |
| | she made haste | the | where | she it pounded | and | she it said: | |
| 8 | "Akwā'v' | ī'se're' | tō'-kē ⁿ ' | nō ⁿ tiakokwatsto ⁿ 'hāke' | ne' | oñ'kwe' | |
| | "Very | thou de-
sirest | how is it
much | so they will be living at ease | the | man-beings,
(humans) | |
| 9 | Akwā'v' | ē ⁿ 's | āiero ⁿ 'hiā'kō ⁿ 'tē' | ne' | dji' | ē ⁿ ienā'tarake' | E' |
| | Very | custom-
arily | one should struggle
utterly | the | where | one bread will eat. | Thus |
| 10 | hē ⁿ 's | ne ⁿ 'ieier'hāke' | ne' | kā'nikā'tū' | no'k' | ho'ni' | ne' |
| | custom-
arily | so one it will habit-
ually do | the | it mortar | and | also | the |
| 11 | Akao ⁿ 'hā' | ne' | iakos'o ⁿ '. | Ta', | e'tho'ne' | ne' | Oteroñtoñni'ā' |
| | she herself | the | she them fin-
ished. | So, | at that
time | the | It Sapling |
| 12 | wā'shakori'hwās'tē ⁿ | ne' | dji' | nā'e'iere' | wā'hēñ'ro ⁿ ' | "īā'v' | |
| | he her matter it rebuked in | the | where | so she it did | he it said: | "Not | |
| 13 | wā'hi' | teioia'nere' | ne' | dji' | nā'siere'. | | |
| | verily | it is good | the | where | so thou it didst
do." | | |
| 14 | Ne' | kā'ti' | wā'hi' | ne' | Oteroñtoñni'ā' | dji' | te'hotawēñ'rie' |
| | The | so then | verily | the | It Sapling | where | he travels |

that it became dark. So then he mused, saying: "Why, this seems to be a marvelous matter, this thing that thus takes place." Thereupon he returned homeward. Arrived there, he found the sun in no place whatsoever, nor did he find Tawí'skaroⁿ and his grandmother. It was then that he looked about him. So then he looked and saw a light which was like the dawn. Therefrom he understood that the sun was in that place. He therefore sought servants who would accompany him to fetch the sun. Spider volunteered; so also did Beaver; so also did Hare; so also did Otter. So at this time they made themselves a canoe. When they had completed the canoe, they all then placed themselves in the canoe, and they then of course began to paddle, directing their course toward the place where the dawn shone forth, toward the

wā'hatie'rē ⁿ .	o'k' nēn'	tāokara'hwe'.	Ta', e'tho'ne'	wā're're':	1
he was surprised	only now	thence it became dark.	So, at that time	he thought:	
''A'nio'	iori'hwane'hrā'kwā't	dji' nā'ā'wē ⁿ ."	E'tho'ne' nēn'	2	
"Well,	it matter is wonderful	where so it happened."	At that time now		
su'hā'tēn'ti'.	la'sā'rawe'	iā' kā'ti'	kān'ekā' ne'	karā'kwā'.	3
he went back (home).	There he arrived	not so then	anywhere the	it sun.	
Tawí'skaro ⁿ	no'k' ho'ni'	ne' ro'sot'hā'	iā' ho' ne'	kān'ekā'.	4
Flint (Ice = Crystal)	and also the	his grand-mother	not too the	anywhere.	
E'tho'ne'	ne' nēn'	wā'thatkā'toñ'niō ⁿ ."	Wā'hatkāt'ho'	kā'ti'	5
At that time the	now	he looked about in different ways.	He looked,	so then	
tetio'shwāt'he'	dji' ni'io't	ne' tetiawēñ'tote'.	Nēn' e'tho'ne'	6	
there it is light	where so it is	the there it day dawns.	Now at that time		
wā'ho'niko ⁿ rāiēñ'tā'ne'	e' noñ'we'	iekā'ie ⁿ	ne' kara'kwā'.	7	
he it understood	there the place	there it lies	the it sun.		
Ta', e'tho'ne'	nēn' ne'	wā'hanhā'tseri'sāke'	ne' a'hōñ'ne'	8	
So, at that time	now the	he assistants sought for	the they him should accompany		
a'hōñsa'hatiko' hā'	ne' karā'kwā'.	Takwā'ā'sā'r	wā'hathoñkā'	9	
they should go after it again	the it sun.	Spider	he volunteered.		
riā'ke'.	no'k' ha're'	Tsoni'to', no'k' ha're'	Tā'ho ⁿ 'tane'kē ⁿ ,"	10	
and	and again	Beaver, and again	Hare,		
no'k' ha're'	Tawí'ne'.	Ta', e'tho'ne'	nēn' wā'hoñthoñniōñ'ni'.	11	
and again	Otter.	So, at that time	now they themselves it boat made for.		
Ne' ká'ti'	dji' nēn'	wā'hoñthoñwis'ā'	e'tho'ne' nēn' akwe'ko ⁿ ."	12	
The so then	where now	they their boat finished	at that time now it all		
kā'hoñ'wāko ⁿ	wā'hoñtī'tā'.	nēn' tū'hno ⁿ ''	wā'bi' wā'hati'kawe'	13	
it boat in	they embarked,	now and	verily they paddled		
e' na'hatie'rā'te'	dji' noñ'we'	tū'awēñ'tote'.	Ne' ká'ti' ne'	14	
there thither they themselves directed	where the place	there it day dawns.	The so then the		

place where lay the sun. The trees stood together, and on their tops lay the sun. So then Sapling said: "Thou, Beaver, do thou cut down the tree; and thou, Spider, shalt climb the tree, and at the top of the tree thou shalt fasten thy cord. Then thou shalt descend, hanging by thy cord, until thou reachest the ground." And he said to Hare: "As soon as the tree falls, thou must seize the sun. Thou art assuredly an adept at skulking through the underbrush. No matter how difficult the ground be, thou art able of course to flee by stealth, if at this time it so be that one pursue thee from place to place." He said: "But thou, Otter, shalt care for the canoe. If it be so that we all get aboard the canoe, thou shalt turn back the canoe at once."

- 1 nēñ' eia'hati'ra'r'ho' ne' dji' tkawe'note' dji' noñ'we' iekā'ieñ'
time there they arrived the where there it island where the place there it
stands lies
- 2 ne' karā'kwā'. Ĕñ'skā'ne' ne' dji' ke'r'hi'toñ' karēñ'hakēñ'iate'
the it sun. One (place) in the where it tree stand it tree top of
plurally
- 3 e' iekā'here' ne' kara'kwā'. E'tho'ne' ne' Oteroñtoñni'ā'
there it lies upon the it sun. At that time the It Sapling
- 4 wā'hēñ'ro': "I'se' ne' Tsoni'to' Ĕñ'seron'ñ'ia'ke'. no'k' ni'se'
he it said: "Thou the Beaver thou it tree shalt cut but thy
down, thou
- 5 Takwā'ā'sa'r' Ĕñ'serāt'hēñ' ne' karōñta'ke' karēñ'hakēñ'iate' e'
spider thou shalt climb it the it tree on it tree top of there
- 6 Ĕñ'tesne'rēñke' ne' sa'se'riie'. E'tho'ne' tēñ'tesāts'neñ'te' Ĕñ'tesatiā'-
thou shalt it tie the thy cord. At that time thence thou shalt thou thy body
descend fasten
- 7 taññiēñ'toñ' ne' sa'se'riie'ke' dji' niio're' oñ'hweññdjiā'ke'
to it the thy cord on where so it is far it ground on
- 8 Ĕñ'se'serā'tā'ne'." No'k' wā'hawēñ'hā'se' ne' Ta'hoñ'tane'kēñ'
again thou it wilt reach" And he him said to the Hare
- 9 wā'hēñ'ro': "Kawēññi'io' nēñ' Ĕñ'karōñtie'noñ'ne' i'se' tēñ'se'kwe'
he it said: "So soon as now it tree shall fall thou thou it shalt
it is pick up
- 10 ne' kara'kwā'. Seweiēñ'te't wā'hī' ne' Ĕñ'satkwatoñ'hwe' ne'
the it sun. Thou art skillful verily the thou shalt flee in zigzag lines the
- 11 o'skawakoñ'shoñ'. Iaweroñ'hā'tiēñ' to' nā'teiaoñ'hweññdjiānoñ-
it bushes among. It matters not how so it land forbidding (is)
- 12 niā'ni't sakwe'niōñ ki' wā'hī' ne' Ĕñ'satkwatoñ'hwe' ne'
thou art able to I be- verily the thou shalt flee in zigzag lines the
do it, lieve,
- 13 to'kā' noñ'wā-kēñ'se' āiesā'sere'soñ'. No'k' ne' Tawī'ne' ka'hoñ-
if this time is it one thee would And the Otter it boat
pursue about.
- 14 we'ia' ni'se' Ĕñ'sate'nikoñ'ra'roñ'. To'kā' wā'hī' nēñ' akwe'koñ'
the thou it wilt attend to. If verily now it all
- 15 Ĕñ'tciakwatī'tā' iokoñtā'tie' Ĕñ'sattā'kwā'te' ne' ka'hoñwe'ia'."
again we shall at once (it thou it wilt turn the it boat."
embark follows)

All this, then, came to pass. Beaver, of course, worked there, biting out pieces from the tree; and Spider, for his part, climbed to the tree top, and having reached the top, he then, verily, fastened his cord about it. Thereupon he let himself down, and again alighted on the earth. So then, when there was, of course, little to cut, and the prospect was encouraging that it would be possible to fell the tree, then Spider pulled on the cord. Then, in fact, the tree toppled over. Thereupon Hare rushed forward and seized the sun, for, indeed, Tawí'skaroⁿ and his grandmother both came running up. It was then that Hare fled, taking the sun away with him. Now, of course, they pursued him in many places; he fleetly scurried through the shrubbery. After a time he directed his course straight for the canoe; for then,

E'tho'	kā'ti'	to'kē ⁿ ske'	na'ā'wē ⁿ .	Tsoni'to'	wā'hi'	nōñ'	e'	1		
Thus	so then	truly	so it hap- pened.	Beaver	verily	now	there			
wā'hoio'tā'	wā'hatekhwanioñ'ko'	ne'	karoñta'ke'	no'k'	ne'			2		
he worked	he it bit repeatedly	the	it tree on,	and	the					
Takwā'ā'sa'r	iā'barat'hē ⁿ	nā'.	ne''	ne'	kareñ'hakēñ'iate'			3		
Spider	there he climbed	that one	the that	the	it tree top of					
iā'ha'rawe',	neñ'	wā'hi'	e'	tā'ha'hwan'rake'	ne'	rao'serī'e'.		4		
there he arrived.	Now	verily	there	he it wrapped	the	his cord.				
E'tho'ne'	neñ'	toñta'hatia'toñ'te'.	sa'hara'tā'ne'	o ⁿ hwēñdjia'ke'.				5		
At that time	now	thence he his body suspended,	again he reached it	it earth on.						
Ne'	kā'ti'	wā'hi'	ne'	neñ'	e'	ho'k'	na'teteioiā'sa'	ne'	neñ'	6
That	so then	verily	the	now	there	only	so it is narrow	the	now	
io'r'hā'ratste'	neñ'	ē ⁿ wa'to ⁿ	ē ⁿ karoñtieno ⁿ 'ne'	e'tho'ne'	ne'					7
it is very hopeful	now	it will be possible	it tree will fall	at that time	the					
Takwā'ā'sa'r	neñ'	tā'ha'serīe'tatī'roñto ⁿ .	To'kē ⁿ ske'	kā'ti'						8
Spider	now	he it cord pulled on.	Truly	so then						
wā'karoñtieno ⁿ 'ne'.	E'tho'ne'	ne'	Ta'ho ⁿ tāne'kē ⁿ	tā'hāiā'takoñtā-						9
it tree fell.	At that time	the	Hare	thence his body fol- lowed instantly						
tie'te'	wā'trā'kwe'	ne'	kara'kwā.	Nēñ'	se'	wā'hi'	o'k'	e'		10
he it took up	the	it sun.	Now	indeed	verily	just	there			
te'huitak'he'	ne'	Tawí'skaro ⁿ	no'k'	ho'nī'	ne'	ro'sot'hā.	Nēñ'			11
they two ran	the	Flint (Ice, Crystal)	but	also	the	his grand- mother.	Now			
wā'hi'	Tā'ho ⁿ tāne'kē ⁿ	wā'hate'ko'.	ioñsa'ha'hāwe'	ne'	kara'-					12
verily	Hare	he fled,	hence he it bore	the	sun.					
kwā.	Nēñ'	wā'hi'	wā'hoñwa'sere' ^s so ⁿ .	Rotkwatoñ'hwe'tie'se'						13
Now	verily	they him pursued from place to place.	He fled in devious courses							
ne'	o'skawako ⁿ 'sho ⁿ .	Ā'kare'	neñ'	iā'hakoñtatie'te'	dji'	noñ-				14
the	it bush(es) among.	After a time	now	thither he went directly	where	the side				
ka'ti'	tkā'hoñwā'ie ⁿ .	neñ'	se'	wā'hi'	ne'	roñnatā'ke'	ne'			15
of it	there it boat lies,	now	indeed	verily	the	they others	the			

indeed, the others, his friends, were aboard the canoe. He came thither on the bound, and got aboard the canoe. At the same time with this, Otter pushed off the canoe, and they again began to paddle.

So then, as they rowed back, Otter, it is said, did verily continue to talk. They forbade him, but he did not obey. Then a person struck him a blow with a paddle on his mouth. (It is for this reason that now the mouth of the Otter is such that one would think that it had been broken off long ago. His lower jaw is shorter than the upper. It is plain where one struck him with a paddle.)

So when they had arrived at home, Sapling said: "It shall not continue to be thus, that a single person rules over the sun." Then it was that he cast the sun up to the center of the sky, saying: "There where the sky is present, thereto must thou keep thyself

- 1 roñtōñ'ro' ieshatiā'ti' ka'hoñ'wakoⁿ. O'k' cihatak'he' ioñsa'-
they his friends there again they it boat in. Just there he ran along again he
are are embarked
- 2 hati'tā'. E'tho'ne' iokoñtā'tie' ne' Tawi'ne' sa'hata'kwā'te' ne'
embarked. At that time at once (it the Otter he it turned back the
follows)
- 3 ka'hoñwe'ia'. nēñ' wā'hi' sa'hati'kawe'.
it boat, now verily again they paddled.
- 4 Ne' kā'ti' ne' dji' nēñ' shoti'hoñwakerā'ne' Tawi'ne',
The so then the where now again their boat floats along Otter,
- 5 ia'kēⁿ. to'kē'ske' dji' ro'tharā'tie'. Roñwana'hris'thā', no'k' iā'
it is said, truly where he kept on talking. They him forbade, and not
- 6 te'hothoñta'toⁿ. Nēñ' e'tho'ne' shāia'tā' ā'kawe' wā'ho'ieⁿ'te'
he obeyed. Now at that time he one person it paddle he him struck
- 7 dji' rā'saka'roñte' wā'hanoⁿ'hwar'ia'ke'. (Ne' tiiori'hwā' ne'
where his mouth (is) he him it blow struck. (The it is reason the
- 8 noñ'wā' ne' Tawi'ne' e' ni'io't dji' rā'saka'roñte' āiēñ're'
present the Otter thus so it is where his mouth one would
time think
- 9 o'k' tetkaiā'ktei'hoⁿ. Ni'ba'qhiots'hes'ā' ne' e'tā'ke' noñkā'ti'.
just one it had broken. So his jaw (is) short the lower side of it,
- 10 we'ne' dji' e' kāieⁿ'toⁿ ā'kawe' wats'toⁿ.
it is plain where there one it struck it paddle one used it.)
- 11 Ta', ne' kā'ti' wā'hi' ne' nēñ' eiioñsa'hoñ'newe' ne' Oteroñtoñ-
So, the so then verily the now there again they arrived the It Sapling
- 12 ni'ā' wā'hēñ'roⁿ: "Iā' e', theⁿio'toⁿ'hāke' ne' teieia'tā' ho'k'
he it said: "Not thus, thus it will continue to be the one person only
- 13 āiewēñiio't'hāke' ne' kara'kwā.'" Ta', E'tho'ne' nēñ'
one it should control the it sun." it so, at that time now
- 14 sū'tewā'sēñ'noⁿ ne' dji' karoñ'hiate' e' iā'ho'ti' ne'
just its middle the where it sky is present there he it threw the
- 15 kara'kwā' tā'hnoⁿ wā'hēñ'ron': "E'tho' dji' karoñ'hiate' e'
it sun and he it said: "There where it sky is present there
ent

attached, and, besides this, thou shalt continuously journey onward." He pointed thither, and said: "'The place where it plunges itself into the deep [that is, the west]' people will habitually call the place whither thou shalt habitually descend, the place wherein thou shalt habitually be immersed. At these times, verily, darkness will come upon the earth present here; and 'The place where the sun rises [that is, the east]' people will habitually call the place whence thou wilt habitually peer out, and people will say, 'Now the Sun has come out.' Then shalt thou raise thyself upward therefrom. Thus thou shalt continue to have this function to perform. Thou shalt continue to give light to this earth." Besides this he said: "Whensoever mankind mention thee, they will ever say customarily: 'He is the Great Warrior who supplies us with light.'" So then, in its turn, now came of course the luminary, the Moon, which was his mother's head,

ě ⁿ ·satiā ⁿ ·tanēn ⁿ ·tako ⁿ ·hāke ⁿ	nēn ⁿ	tā·hno ⁿ	o'k	ě ⁿ ·tiotkoñtā ⁿ ·kwē ⁿ	1			
wilt thou thy body attach (as a fixture)	now	and	just	it shall be contin- uous				
ě ⁿ ·sa ⁿ ·tēntionhā ⁿ ·tie ⁿ ·"	lā·ha ⁿ ·tea ⁿ ·tē ⁿ	wā·hēn ⁿ ·ro ⁿ ·"	·" Djī ⁿ	lā ⁿ ·tewat-	2			
thou shalt move along."	Thither he pointed	he it said:	" Where	there it sets				
tcho ⁿ ·ho ^s	ě ⁿ ·koñwāiat ^s ·heke ⁿ	djī ⁿ	ě ⁿ ·s	noñ ⁿ ·we ^s	ě ⁿ ·sats ⁿ ·no ⁿ ·te ⁿ	3		
(immerses itself)	will they call it habitually	where	cus- tomarily	the place	there thou shalt go down			
iē ⁿ ·sauoñwī ⁿ ·re ⁿ ·te ⁿ ·	E ⁿ ·tho ⁿ ·ne ⁿ	wā ⁿ ·hī ⁿ	nēn ⁿ	ě ⁿ ·tiokā ⁿ ·ra ⁿ ·hwe ⁿ	ne ⁿ · djī ⁿ	4		
there thou shalt be immersed.	At that time	verily	now	it shall become dark	the where			
io ⁿ ·hwēndjā ⁿ ·te ⁿ ·	Djī ⁿ	tkara ⁿ ·kwī ⁿ ·nekē ⁿ ·s	ě ⁿ ·koñwāia ⁿ ·tsheke ⁿ ·"		5			
it earth is present.	Where	there it sun comes out	shall it they call habitually."					
(iā ⁿ ·hā ⁿ ·teatē ⁿ · djī ⁿ	noñka ⁿ ·tī ⁿ)	·" e ⁿ · hē ⁿ ·s	noñka ⁿ ·tī ⁿ	tē ⁿ ·sake ⁿ ·to ⁿ ·te ⁿ · ne ⁿ	6			
(thither he pointed	where the side of it)	"there cus- tomarily	side of it	there thou shalt peer over				
ě ⁿ ·iai ⁿ ·ro ⁿ	ne ⁿ	oñ ⁿ ·kwe ^s	nēn ⁿ	takara ⁿ ·kwī ⁿ ·nekē ⁿ ·ne ⁿ ·	Ta ⁿ · e ⁿ ·tho ⁿ ·ne ⁿ	7		
one it will say	the	man-being (human)	now	it sun has come up.	So, at that time			
toñtesatharā ⁿ ·tate ⁿ ·	E ⁿ ·	nī ⁿ ·se ⁿ	nī ⁿ ·io ⁿ ·t	djī ⁿ	ě ⁿ ·sateri ⁿ ·hoñ ⁿ ·take ⁿ ·	tē ⁿ ·ssh-	8	
thence thou shalt raise thyself.	There	the	so it is	where	thou duty wilt have it,	thou		
wathe ⁿ ·tāke ⁿ	ne ⁿ	djī ⁿ	io ⁿ ·hwēndjā ⁿ ·te ⁿ ·"	Nēn ⁿ	tā·hno ⁿ	wā·hēn ⁿ ·ro ⁿ ·"	9	
it will make light	the	where	it earth is present."	Now	and	he it said:		
·" Kat ⁿ ·ke ^s	ne ⁿ	oñ ⁿ ·kwe ^s	i ⁿ ·se ⁿ	ě ⁿ ·iesanā ⁿ ·to ⁿ	ě ⁿ ·ioñto ⁿ ·heke ⁿ	ě ⁿ ·s:	10	
"Whenever	the	man-being (human)	thou	one thee shall designate	one shall continue to say	custom- arily:		
· Ro ⁿ ·skē ⁿ ·rake ⁿ ·te ⁿ ·kowā ⁿ ·	ne ⁿ	teshoñkwa ⁿ ·shwathe ⁿ ·tēñnī ⁿ ·s·"				11		
' He Great Warrior (is)	the	he us causes it to be light for."						
Ta ⁿ · e ⁿ ·tho ⁿ ·ne ⁿ	nēn ⁿ	noñ ⁿ ·wā ⁿ	ne ⁿ ·ne ⁿ	ě ⁿ ·hmī ⁿ ·tā ⁿ	ne ⁿ	wā ⁿ ·hī ⁿ	ne ⁿ	12
so,	at that time	now	the present time	the that	it moon	the	verily	the
rāo ⁿ ·hā ⁿ	ro ⁿ ·uistēn ⁿ ·hā ⁿ ·kē ⁿ ·hā ⁿ	akonōñ ⁿ ·djī ⁿ	ne ⁿ	ro ⁿ ·sot ⁿ ·hā ⁿ	djī ⁿ			13
he himself	his mother	it was	her head	the	his grand- mother	where		

and which his grandmother had also placed on the top of a standing tree. This, too, he threw up to the sky, saying: "The power of thy light at night shall be less." He added: "At times they will see thee in full. Every night thy size shall diminish until it is gone. Then again, thou shalt every night increase in size from a small beginning. Every night, then, thou shalt grow until the time comes when thou hast completed thy growth. So now, thus it shall be as to thy mode of existence." Moreover he said: "Whenever mankind who shall dwell here on earth mention thee, they will keep saying customarily: 'Our Grandmother, the luminary pertaining to the night.'"

Then Sapling now formed the body of a man^a and also that of a woman [of the race of mankind]. His younger brother, Tawĩ'skaroⁿ,

- 1 ke'rhí'teⁿ o'níⁿ náⁿ ne'ⁿ e'ⁿ iako'hā'reⁿ, e'thoⁿ ho'mⁿ náⁿ
it tree also the that there she it fas- tened at the top, there also the stands that one that one that that
- 2 ne'ⁿ iā'ho'tiⁿ ne' dji' karōñ'hiateⁿ, wā'hēñ'roⁿ: "Ēⁿtioto'ktākeⁿ
that there he it the where it sky is pres- ent, he it said: "It will be lacking
one threw he it said: "It will be lacking
- 3 ne' ní'seⁿ ne' dji' tēⁿso'shwathe'tēⁿ ne' a'sōñthēñ'neⁿ.
the the thou the where thou shalt cause it to be the it night (time) in.
thou light
- 4 Wā'hēñ'roⁿ: "Sewatie'reⁿ ēⁿkanā'noⁿ'hākeⁿ ne' dji' tēⁿiesā-
He it said: "Sometimes it shall be full the where one
- 5 kan'erekeⁿ. Niā'tewā'sōñta'keⁿ ēⁿtiostho'ōⁿ'hā'tieⁿ ne' dji' ní'sāⁿ
thee look at shall. Every night (every night in number) it shall continue to grow the where thou art
smaller to grow large
- 6 dji' niio'reⁿ iēⁿwā'ts'ā'teⁿ, E'thoⁿneⁿ nēñⁿ a'reⁿ niwā'āⁿ dji'
where so it is far it shall all dis- appear. At that time now again so it is small where
in size
- 7 tēⁿtesate'hia'roⁿ sewā'sōñtats'hoⁿ o'níⁿ iāⁿ ne'ⁿ ne' dji'
thence thou shalt grow larger one it night a piece also the that one the where
larger
- 8 tēⁿtesate'hia'roⁿ dji' niio'reⁿ tēⁿtkāie'ri'neⁿ ēⁿsesate'hia'roⁿ. Ta'
thence thou shalt grow larger where so it is dis- tant it shall be cor- rect again thou shalt grow to maturity. So,
larger
- 9 e' ní'seⁿ nēⁿio'toⁿ'hākeⁿ ne' dji' ēⁿsia'ta'tekeⁿ. Nēñⁿ tā'hnoⁿ
thus the thou so it shall continue to be the where thou shalt exist." Now and
to be
- 10 wā'hēñ'roⁿ: "Ne' ka'tkeⁿ i'seⁿ ēⁿiesama'toⁿ ne' oñkwe-
he it said: "The whenever thou one thee shall the (man- designate human)
(human)
- 11 'ho'koⁿ ne' ēⁿienak'erekeⁿ ne' dji' ioⁿ'hwēñdjia'teⁿ ēⁿioñtoⁿ.
being the they will be dwelling the where it earth is pres- ent one shall ha- bitually
plurally
- 12 hekeⁿ ēⁿs Iethi'sot'hāⁿ ne' a'sōñthēñ'khāⁿ karaⁿ'kwāⁿ.
say custom- arly she our grand- mother the nocturnal (it night middle of the) it luminary."
mother
- 13 Ne' kā'tiⁿ ne' Oteroñtoñni'āⁿ nēñⁿ wā'hoiā'toñ'niāⁿ ne'
The so then the It Sapling now he his body made the
- 14 roñ'kweⁿ no'kⁿ ho'níⁿ ne' ioñ'kweⁿ. E' te'hakan'ereⁿ ne'
he man-being but also the she man-being. There he it looked at the
(a man) (a woman)

^a This incident is evidently taken from Genesis in the Christian Bible.

watched him there. So then, when he had, of course, caused them to live, he placed them together.

Then it was that Sapling started upon a journey to inspect the condition of the things he had finished on the earth then standing forth. Then, at that time, he came again to review those things and to see what things man [of the human race] was doing.

Then he returned to the place in which he had given them liberty. So then he found the two doing nothing except sleeping habitually. He merely looked at them, and went away. But when he came again their condition was unchanged; they slept habitually. Thus then, in this manner matters stood the very few times he visited them; the condition was unchanged; they slept customarily. Thereupon he took a rib from each, and substituted the one for the other, and replaced each one in the other body. Then, of course, he watched them,

ĩá'tate'kēñ'á'	Tawí'skaro ⁿ .	Ne'	kā'tí'	wá'bhí'	ne'	dji'	nēñ'	1	
his younger brother	Flint.	The	so then	verily	the	where	now		
wá'shako'ñ'hete'	skā'ne'	wá'shako'tero ⁿ .						2	
he them caused to live	in one (place)	he them placed,							
Nēñ'	wá'bhí'	ne'	Oteroñtoñmí'á'	wá'há'tēñ'tí'	sá'hatkē ⁿ 'se-			3	
Now	verily	the	It Sapling	he started away	again he went				
ni ⁿ 'hā'	dji'	ní'io't	ne'	dji'	ros'ā'ho ⁿ '	ne'	dji'	wato ⁿ 'hwēñ-	4
to view them	where	so it is	the	where	he things has finished	the	where	it earth is	
ejjá'te.	Ne'	kā'tí'	ne'	dji'	nēñ'	toñta'shakoñtkē ⁿ 'se'ro ⁿ '		5	
present.	The	so then	the	where	now	again he them viewed in order			
*othe'no ⁿ '-kē ⁿ '	ní'hatie'r'há'	ne'	oñ'kwe'.					6	
something is it	so he is doing	the	man-being, (human)						
Ne'	kā'tí'	dji'	nēñ'	sa'rawe'	dji'	noñ'we'	ní'shakotka'wē ⁿ '	7	
The	so then	where	now	again he arrived	where	place	just he them left		
ĩá'	kā'tí'	othe'no ⁿ '	teiatie'r'há'	ne'	o'k'	ne'	rotí'tá's.	Ne' ^o	8
not	so then	anything	they two were doing	the	only	the	they slept.	The	
o'k'	ne'	wá'shakotkāt'ho'	ak'te'	noñ'we'	noñka'tí'	níioñsa're'.		9	
only	the	he them looked at	else-where	the place	side of it	just again he went.			
Ne'	kā'tí'	ne'	nēñ'	a're'	sa'rawe'	katō'kē ⁿ '	ní'io't	rotí'tá's.	10
The	so then	the	now	again	again he arrived	unchanged	so it is	they slept habitually.	
E'	kā'tí'	ní'io't	akwá'	to'ká'á'	noñterats'te'	ne'	wá'sha-	11	
Thus	so then	so it is	very	few	it is repeated	the	he		
ko'k'tá'se'	katō'kē ⁿ '	ní'io't	rotí'tá's.	Ta'.	e'tho'ne'	nēñ'		12	
them visited,	unchanged	so it is	they slept habitually.	So,	at that time	now			
skat'sho ⁿ '	wá'shakote'karota'ko'.	nēñ'	tá'hmo ⁿ '	wá'thate'ní'	dji'			13	
one each	he then rib took out of,	now	and	he them ex- changed	where				
sa'shakote'karo'tē ⁿ '	Nēñ'	wá'bhí'	wá'shakote'niko ⁿ 'rá'rē ⁿ '	wá're're'.				14	
again he it rib fixed into them.	Now	verily	he them watched	he it thought:					

thinking of what perhaps might now happen. It was therefore not long before the woman awoke. Then she sat up. At once she touched the breast of the man lying at her side, just where he had placed her rib, and, of course, that tickled him. Thereupon he awoke. Then, of course, that matter was started—that matter which concerns mankind in their living; and they also started that matter for which in their kind their bodies are provided—that matter for which reason he is a male human being and she a female human being.

Then Tawī'skaroⁿ also formed a human being, but he was not able to imitate Sapling, as the form of the human being he poorly made showed. Tawī'skaroⁿ addressed Sapling, saying: "Do thou look, I also am able, myself, to form a human being." So when Sapling looked at that which

1	''O' cī' kē ⁿ ' ne' nē ⁿ 'ia'wē ⁿ '?'' lā' kā'tī' tekari'hwes ne'	''What this is it the so it will happen?'' Not so then it is a long matter the
2	iakoñ'kwe' nēñ' wā'e'ie'. E'tho'ne' wā'ōntkets'ko'. Nakwā' o'k'	she man-being now she awoke. At that time she sat up. The very just
3	eie'ia'takoñta'tie' ne' rāā'tioñ'ni' ne' roñ'kwe' e' kē ⁿ '	her body followed along the his body lay extended the he man-being there where
4	nīā'eiere' dji' noñ'we' ni'hotē'karota'kwē ⁿ rana'ā'tā'ke'	just she it touched where place there he rib has removed his flank on
5	wā'thoñwanis'tekā'te' wā'hi'. E'tho'ne' nēñ' wā'hā'ie'. Nēñ'	she him tickled verily. At that time now he awoke. Now
6	wā'hi' ē ⁿ teri'hwā'tēñ'ti' dji' nīakoteri'hwāte' ne' oñ'kwe'	verily it matter started where just one it duty has the man-beings
7	ne' iako'n'he' no'k' ho'ni' nēñ' wā'hiateri'hwā'tēñ'tia'te' dji'	the they live and also now they matter started where
8	nā'ho'tē ⁿ nīā'tāieñta'kwē ⁿ dji' nā'ho'tē ⁿ kari'hoñ'ni' ne'	such kind of thing just their bodies it are designed for where such kind of thing it it causes the
9	roñ'kwe' i'kē ⁿ no'k' ho'ni' ne' dji' ioñ'kwe' i'kē ⁿ .	he man-being (man) it is and also the where she man-being it is. (woman)
10	Tawī'skaro ⁿ kā'tī' o'ni' wā'roñ'ni' ne' oñkwe'; no'k' iā'	Flint (Ice, Crystal) so then also he it made the man-being; but not
11	te'hokwe'niō ⁿ ne' a'honā'ke'rani' ne' Oteroñtoñni''ā' dji' nā'	he is able to do it the he him should imitate the It Sapling where the that
12	ne' nioñkweto'tē ⁿ ne' wā'hā's'ā' a'se'kē ⁿ ' ne' Tawī'skaro ⁿ	that one just kind of man-being the he it finished, because the Flint (Ice, Crystal)
13	wā'haw'ē ⁿ 'hā'se' ne' Oteroñtoñni''ā': ''Satkāt'ho' wakkwe'niō ⁿ	he him spoke to the It Sapling: ''Do thou look at it I it am able to do
14	se' o'ni' ni'' ne' oñ'kwe' ē ⁿ koñ'ni'.'' Ne' kā'tī' ne'	indeed also the I the man-being (human) I it will make.'' The so then the

made him say "I am able to form a human being," he saw that what he had formed were not human beings at all. The things he formed were possessed of human faces and the bodies of *otkon* [monsters], subtly made *otkon*. Sapling spoke to him, saying: "That assuredly is the reason that I forbade thee, for of course thou art not able to do as I myself am doing continually." *Tawĩ'skaro*ⁿ answered, saying: "Thou wilt nevertheless see that I can after all do as thyself art doing continually, because, indeed, I possess as much power as thou hast." Now, verily, at this time they two separated. And now, Sapling again traveled from place to place on the surface of the earth. He went to view things that he had completed. After a while, then, Sapling promenaded along the shore of the sea. There he saw *Tawĩ's-*

Oteroñtoñni'á'	dji'	nēn'	wá'hatkát'ho'	ne'	ra'to' ⁿ	ne'	1
It Sapling	where	now	he it looked at	the	he it says	the	
wakkwe'nio ⁿ	ne'	oñ'kwe'	ē ⁿ koñ'ní'	ia'	hoñ'kwe'	te'kē ⁿ	2
I it am able to do	the	man-being (human)	I it will make	not	he man-being (man)	it is the	
ro'sá'ō ⁿ .	Ne'ne'	o'k'	ne'	oñ'kwe'	kako ⁿ soñtá'ko ⁿ	nēn'	3
he them has finished.	The that	just	the	man-being	he is faced therewith	now	
tá'hno ⁿ '	ot'ko'	kāiá'toñtá'ko ⁿ .	ka'rio'.	oni'tat'ko ⁿ	ka'rio'.	ne'	4
and otkon (malefic)	otkon (malefic)	it is bodied therewith.	animal, (it is)	subtly otkon animal,	animal, (it is)	the	
wá'hi'	wá'haia'ti'sá'.	Tá'hata'ti'	ne'	Oteroñtoñni'á'	wá'hēñ'ro ⁿ ':		5
verily	he its body finished.	He spoke	the	It Sapling	he it said:		
''Ne'	wá'hi'	kari'hoñ'ní'	ko ⁿ n'he'so'	ne'	dji'	ia' se'	6
"The	verily	it it causes	I thee caution	the	where not	indeed verily	
tesakwe'nio ⁿ	ne'ne'	nae'siere'	ne'	i'	dji'	niwakierē ⁿ há'tie'.	7
thou art able to do it	that	so thou it shouldst do	the	I	where	so I it keep on doing."	
Nēn'	wá'hi'	toñtá'hata'ti'	ne'	Tawĩ'skaro ⁿ	wá'hēñ'ro ⁿ ':	''Eñ'sa-	8
Now	verily	thence he answered	the	Flint (Ice, Crystal)	he it said:	"Thou	
tkát'ho'	ki'	dji'	ē ⁿ kkwe'ní'	se'	e'	nē ⁿ kie're'	9
it wilt see,	I think.	where	I it shall be able to do	indeed	thus	so it I shall do	
ni'saiere ⁿ há'tie'	ne'	i'se'.	a'se'kē ⁿ '	e'	se'	niwake'shatstē ⁿ será'	10
so thou art carrying on work	the	thou,	because	thus	indeed	so my power is large	
dji'	ni'io't	ne'	i'se'.	Nēn'	wá'hi'	e'tho'ne'	11
where	so it is	the	thou	Now	verily	at that time	they two again separated.
Nēn'	a're'	wá'hi'	ne'	Oteroñtoñni'á'	toñsa'hatawēñrie'sá'	ne'	12
Now	again	verily	the	It Sapling	he went traveling about	the	
dji'	io ⁿ hwēñdjiá'te'.	Sá'hatkē ⁿ senio ⁿ 'há'	ne'	dji'	ni'ho'sa-		13
where	it earth is present.	Again he went to see the things plurally	the	where	he things has		
ā'n'ho ⁿ .	Ā'kare'	kā'ti'	ne'	Oteroñtoñni'á'	kaniataraktá'tie'	e'	14
made severally.	After a time	so then	the	It Sapling	it take along	there	
i're'.	E'tho'	kā'ti'	wá'ho'kē ⁿ	ne'	Tawĩ'skaro ⁿ	e'	15
he is walking.	There	so then	he him saw	the	Flint (Ice, Crystal)	there	he stood about here and there.

karoⁿ standing about in different places. At the water's edge lay the body of a man-being who was as white as foam^o. When Sapling arrived there, he said: "What is this that thou art doing?" Tawī's-karoⁿ replied, saying: "Assuredly, I have made the body of a male man-being. This person whose body lies here is better-looking than is the one whom thou hast made." Assuredly, I have told thee that I have as much power as thou hast; yea, that my power is greater than is thy power. Look thou, assuredly his body is as white as is the body of the one whom thou hast formed." Sapling answered, saying: "What thou sayest is assuredly true. So then, if it be so, let me be looking while he makes movements of his body and arises. Well, let him stand, and also let him walk." Whereupon Flint said: "Come! Do thou

- Ne' dji' teio'hnekak'te' roñ'kwe' e' rāā'tioñ'ni', e' ni'hara'kēⁿ
 1 The where it water's edge at he man-being there his body lay there so he is white
 extended,
 dji' ni'io't ne' o'hwats'tā. Wā'hēñ'roⁿ ne' Oteroñtoñmi'ā
 2 where so it is the it foam. He it said the It Sapling
 ne' dji' nēñ' e' ia'rawe': "O' ne' ni'satie'r'hā'?" Tā'hata'ti'
 3 the where now there there he arrived: "What the so thou art doing?" He answered
 is it
 ne' Tawī'skaroⁿ wā'hēñ'roⁿ: "Wā'hiā'toñ'ni' wā'hi' ne'
 4 the Flint he it said: "I his body made verily the
 (Ice, Crystal)
 roñ'kwe'. Kēⁿi'kēⁿ rāā'tioñ'ni' sēⁿ'hā' niōra'se' dji' ni'hā-
 5 he man-being. This it is he an extended more so it is fine- where so he his
 body lies, body lies, looking
 iā'to'tēⁿ dji' ni'se' ni'io't ne' sheiā'tis'oⁿ. Koⁿ'hro'ri' wā'hi'
 6 kind of where the so it is the thou his body I these told verily
 body thou hast made.
 dji' e' niwake'shatstēⁿ'serā' dji' ni'se' ni'io't. Nēñ' tā'hnoⁿ'
 7 where thus so my power is large where the thou so it is. Now and
 sēⁿ'hā' o'ni' i'si' noñ'we' niwake'shatstēⁿ'serā' dji' ni'se'
 8 more also beyond place so my power is large where the
 thou
 ni'io't. Satkāt'ho' wā'hi' kura'kēⁿ ne' ni'hāiā'to'tēⁿ dji'
 9 so it is. Do thou look verily it (is) white the such his body kind where
 of (is)
 ni'se' ni'io't sheiā'tis'oⁿ. Tā'hata'ti' ne' Oteroñtoñmi'ā
 10 the so it is thou his body, He replied the It Sapling
 hast finished.
 wā'hēñ'roⁿ: "To'kēⁿske', wā'hi' ne' dji' nā'ho'tēⁿ sū'toⁿ.
 11 he it said: "Truly, verily the where such kind of thou it
 thing sayest.
 To', kā'ti' tekkan'erak ratoria'neron'ko' nēñ' tā'hnoⁿ' a'hat-
 12 Well, so then let me look on let him make move- now and let
 ments
 kets'ko'. To', a'hā'tā'ne no'k' ho'ni' ā'hā'tēñ'ti'. Ta',
 13 him arise. Well, let him stand up and also let him walk." So,
 e'tho'ne' ne' Tawī'skaroⁿ wā'hēñ'roⁿ: "Hau', satkets'ko."
 14 at that the Flint he it said: "Come, do thou arise."
 (Ice, Crystal)

^a This man-being was Snow. Winter's handiwork. The life with which this man-being was endowed by Sapling is that which enables the snow to return every winter. Otherwise it could never have returned.

arise." But he that lay there did not make a single movement. Then, of course, Tawĩ'skaroⁿ put forth all his skill to cause this being to live and then to arise. He did everything possible to do it but he could not effect his purpose and failed to cause him to come to life, for he did not come to life. Then Sapling said: "Is this not what I have been saying, that thou art not able to do as I can do?" He added: "What purpose, in its turn, will be served by having his body lying here, having no life? Is it only this, that he shall always lie here? That is the reason that I habitually forbid thee to make also the things that thou seest me making; for, assuredly, thou art not able to do the things that I am doing." So then, of course, Tawĩ'skaroⁿ said: "Well, then, do thou cause that one there to live." So, in truth, Sapling consented to this. He drew near to the place where the man

lā'	othe'no ⁿ	te'hotoria'nero ⁿ	ne'	rāā'tioñ'ni'.	Nēñ'	wā'hi'	1
Not	anything	he himself moved	the	his body lies extended.	Now	verily	
ne'	Tawĩ'skaro ⁿ	dji' o'k'	nā'tethore're ^{ns}	ne'	a'hato'n'hete'.		2
the	(Flint Ice, Crystal)	where	just	so he did everything	the	he should come to live.	
e'tho'ne'	a'hatkēs'ko'.	Nakwā'	dji' o'k'	nā'tethori'hwāiera'to ⁿ			3
at that time	he should arise.	The very	where	just	he did all manner of things		
no'k'	wā'hono'ro ⁿ se'	ki'	ne'	a'hoton'he'to ⁿ .	E'tho'ne'	ne'	4
and	he it failed to do.	I think,	the	it would come to life for him.	At that time	the	
Oteroñtoñni'ā'	wā'hēñ'ro ⁿ :	Ne'	wā'hi'	cika'to ⁿ .	lā'	se'	5
It Sapling	he it said:	"That one	verily	where I keep saying.	Not,	in- deed,	
wā'hi'	e'	tesakwe'nio ⁿ	dji'	ni'	ni'io't."	Wā'hēñ'ro ⁿ :	6
verily	thus	thou art able to do it	as	the I	so it is."	He it said:	
Na'ho'tē ⁿ	noñ'wā'	ē ⁿ wate's'te'	ne'	kē ⁿ '	rāā'tioñ'ni'	iā'	7
"What kind of thing	this time	it will be of use	the	here it is	he his body lies extended	not	
teron'he'.	Ne'	o'k'-kē ⁿ	ne'	tiot'ko ⁿ	e'	ē ⁿ hāñ'tioñ'nike'?	8
he lives.	The	only is it	the	always	there	his body will lie extended ever?	
Ne'	wā'hi'	kari'hoñ'ni'	koñiā'ris'thā'	ē ⁿ s	ne'	dji' nā'ho'tē ⁿ	9
The	verily	it it causes	I thee chide	custom- arily	the	where what kind of thing	
wā'satkāt'ho'	wā'koñ'ni'	no'k'	ha're'	i'se'	wā'soñ'ni'.	lā'	10
thou didst see	I it made	and	again	thou	thou it madest.	Not	
se'	wā'hi'	tesakwe'nio ⁿ	ne'	nā'sie're'	dji'	nikatie'r'hā'."	11
indeed,	verily	thou art able to do it	the	so thou it shouldst do	where	so I do things."	
Tā'	e'tho'ne'	wā'hi'	ne'	Tawĩ'skaro ⁿ	wā'hēñ'ro ⁿ :	To', kā'ti'	12
So,	at that time	verily	the	(Flint Ice, Crystal)	he it said:	"Well, so then	
i'se'	e'	teo'n'hēt."	To'kē ⁿ ske'	kā'ti'	ne'	Oteroñtoñni'ā'	13
thou	there	do thou cause it to live."	Truly	so then	the	It Sapling	
wā'hatthoñ'tate'.	E'	kā'ti'	niā'ha're'	dji'	rāā'tioñ'ni'	tā'hno ⁿ	14
he it consented to.	There	so then	so thither he went	where	his body lay extended	and	

lay, and bent over and breathed into his nostrils, and he at once began to breathe, and lived. He said to him: "Do thou arise and also do thou stand, also do thou keep traveling about on this earth." The body of a woman had he also formed at that place. Sapling caused both of them to live.

Taw'iskaroⁿ spoiled and undid some of the things that Sapling had prepared. The rivers to-day in their different courses have been changed, for, in forming the rivers, Sapling provided them with two currents, each running in a contrary course, currents made for floating objects in opposite directions; or it may be that it is a better explanation to say that in the middle of the river there was a division, each side going in a direction contrary to that of the opposite side, because Sapling had intended that mankind should not have, as a usual thing, any difficult labor while they should be traveling. If, for any reason, a

- 1 iä'thatsa'kete' rä'nioⁿ'sa'koⁿ o' iä'hatoñ'rī' ne' o'nī' ne'
there he bent his nose in there thither he the also the
forward.
- 2 iokōñtā'tie' tā'hatoñ'rī' wā'hato'n'hete'. Wā'hēñ'roⁿ: "Sātkets'-
at once (it thence he he came to life. He it said: "Do thou
follows) breathed
- 3 ko', ne' o'nī' tes'tā'ne' ne' o'nī' ne' tesatawēñrie'hāke'
arise, the also do thou do thou do thou keep traveling
stand about
- 4 djī' ioⁿ'hwēñdjia'te'. Ioñ'kwe' o'nī' o'k' skā'ne' djī' shako-
where it earth is present." She man- also just in one where he made
being.
- 5 iä'toñ'ni'. Ne' Oteroñtoñni'ä' teteia'roⁿ shakaon'he'toⁿ.
her body. the It Sapling both he them caused to
live.
- 6 Ne' Taw'iskaroⁿ o'tiä'ke' shohetkēⁿ'toⁿ, shori'sioⁿ ne' djī'
The Flint some he spoiled them he dis- the where
(Ice, Crystal) (things) again, arranged
- 7 nā'ho'tēⁿ rokwātā'kwōⁿ ne' Oteroñtoñni'ä'. Ne' non'wā'kēⁿ.
such kind he has put in the It Sapling. The this time is it
of things order
- 8 ne' djī' kaqhiōⁿ'hate'niōⁿ, a'se'kēⁿ' ne' Oteroñtoñni'ä' djī'
the where it river present in because the It Sapling where
several places,
- 9 roqhiōⁿ'hoñnia'niōⁿ teio'hnekēⁿ'toⁿ'kwēⁿ, ne' tēⁿ's ne' aete-
he rivers made several it has two currents either flow- the or the we
ing in an opposite direction
- 10 wēñ'roⁿ teio'hnekēⁿ'hawī'toⁿ, no'k kēⁿ' kī' kā'ieⁿ sēⁿ'hā'
should either it has two currents bear- and here I be- it lies more
say ing in an opposite direction, it is, lieve,
- 11 io'nikoⁿ'hraiēñ'tā't ne' aetewēñ'roⁿ sā'tekaqhiōⁿ'hi'hēⁿ tekia-
it is comprehensible the we should say it river middle of it they
- 12 tek'hēⁿ, teteia'roⁿ e'rēⁿ teio'hnekēⁿ'hawī'toⁿ, a'se'kēⁿ' ne'
two join, they two else- two it current flow, either because the
both where in an opposite course,
- 13 Oteroñtoñni'ä' rawē'roⁿ iä' thēⁿ'iakoroⁿ'hiakēñ'hāke' ne'
It Sapling he it intended not they will be greatly distressed the
- 14 oñ'kwe' djī' tēⁿ'iakotawēñrie'hāke'. To'kā' othe'noⁿ ēⁿ'kari-
man-beings where they will keep on traveling about. If anything it it will
(human)

person would wish to descend the current, it would indeed not be a difficult matter simply to place himself in a canoe, and then, of course, to descend the current of the river; and then, if it should be necessary for him to return, he would, of course, paddle his canoe over to the other side of the river, and just as soon as he passed the division of the stream then, of course, his canoe would turn back, and he would then again be descending the current. So that is what Sapling had intended; that mankind should be thus fortunate while they were traveling about on rivers, but Tawí'skaroⁿ undid this.

Now, moreover, Tawí'skaroⁿ himself formed these uplifted mountains: these mountains that are great, and also these divers rocky cliffs—he himself made them, so that mankind who would dwell here would have cause to fear in their continual travelings.

hoñ'ni'	ẽ ⁿ ie ⁿ ·hna ^w ẽ ⁿ 'te'	ka'hoñwejá'ke'	ĩá'	ki''	wá'·hí'	1			
cause	one stream will descend	it boat on	not,	I be- lieve,	verily				
othe'no ⁿ	tewẽñ'to're'	ne'	o'k'	ãioñti'tá'	ne'	ka'hoñ'wako'	2		
it anything	it is difficult	the	only	one himself should embark	the	it boat in			
nẽñ'	wá'·hí'	ẽ ⁿ ie ⁿ ·hna ^w ẽ ⁿ 'te'	No'k'	to'ká'	tẽ ⁿ iakoto ⁿ ·hwẽñ'djio'·se'	3			
now	verily	one it current will descend,	And	if	it one will be necessary for				
ne'	aoñsãio ⁿ '·kete'	ne'	ki''	o'k'	wá'·hí'	ne'	e're ⁿ	ná'kaqho ⁿ ·ha'tí'	4
the	one should return again	the	I think	only	verily	the	other (side)	such it river side of	
nĩe ⁿ 'ie'hoñ'ioñtie'	dji'	o'k'	nĩo'suo're'	ne'	nẽñ'	tãioñto'·hetste'	5		
thither one his boat will steer	where	only	so it is rapid	the	now	one it will pass			
dji'	tekia'·hnekãk'hẽ ⁿ	nẽñ'	ki''	o'k'	wá'·hí'	ẽ ⁿ sewá'·kete'	ne'	6	
where	they two waters join	now,	I believe,	only	verily	it will go back again	the		
ako'hoñwe'ĩá'	io'·hna ^w ẽ ⁿ 'to ⁿ ·há'tie'	a're'	Ta'	ne'	rawe'ro ⁿ	7			
one's boat,	it is going down stream	again.	So,	the	he it in- tended				
ne'	Oteroñtoñni'·á'	e'	nẽ ⁿ 'watiesẽ ⁿ '·hãke'	ne'	oñ'kwe'	ne'	8		
the	It Sapling	thus	some one will be con- tented	the	man-being(s) (= humans)	the			
kaqho ⁿ '·hãko ⁿ	dji'	tẽ ⁿ iakotawẽñrie'·hãke'	No'k'	no'	Tawí'skaro ⁿ	9			
it river in	where	one will be habitually traveling.	And	the	Flint (Ice, Crystal)				
sho'hetkẽ ⁿ 'to ⁿ ,	shori'·sio ⁿ .	10							
again he it spoiled,	again he it dis- arranged.								
Nẽñ'	tã'·hno ⁿ '	ne'	Tawí'skaro ⁿ	kẽ ⁿ 'j'kẽ ⁿ	iononte'·nio ⁿ	iononto	11		
Now	and	the	Flint (Ice, Crystal)	this it is	it mountain stands plurally	it moun- tain			
wa'nẽ ⁿ 'se'	teiotstẽ ⁿ '·re'·nio ⁿ '	o'ñi'	rao ⁿ '·há'	e'	ni'hoie'rẽ ⁿ '	12			
large (are)	it rock stands high plurally	also,	he him- self	thus	so he has done it.				
Xe'	oñ'kwe'	ẽ ⁿ iemakerenioñ'·hãke'	ẽ ⁿ iakotswatani'·heke'	dji'	13				
The	man-being(s) (human)	they will be dwelling in diverse places	it them will keep troubling	where					
tẽ ⁿ iakotawẽñrie'·hãke'.	14								
they will be traveling about.									

Now, moreover, Sapling and also Tawí'skaroⁿ dwelt together in one lodge, each occupying one side of the fire opposite to that of the other. It was then, verily, usual when they two had returned to abide in the lodge, that Tawí'skaroⁿ kept questioning Sapling, asking him what object he feared, and what would most quickly kill him. Sapling replied: "A weed that grows in the swampy places, a sedge called 'it-cuts-a-person,' is one thing. I think, when I do think of it, that that weed struck against my body by someone would cut it. I do believe that it would cut through my body." Then Tawí'skaroⁿ replied, saying: "Is there no other object which gives thee fear?" Sapling, answering, said: "I usually think that the spike of a cattail flag would kill me if one should strike me on the body with it." (These two things that Sapling spoke of, his father had told him to say, when he had been at his father's lodge.)

- 1 Nēn' tāhnoⁿ ne' Oteroñtoñni'ⁿā' no'k ho'ní' ne' Tawí'skaroⁿ
Now and the It Sapling and also the Flint
(Ice, Crystal)
- 2 skanoⁿsā'ne' nī'teroⁿ, te'hotiteiēⁿ'hoñte' (te'hotiteiēⁿ'harets'toⁿ),
one it house in there they they are on opposite (they fire have between them.)
two abide, sides of the fire
- 3 Ne' kā'ti' wā'hí' ēⁿ's ne' nēn' ieshoti'ieⁿ kanoⁿ'sakoⁿ
The so then verily custom- the now there again they it house in
arily
- 4 sni'teroⁿ nēn' ēⁿ's wā'hí' ne' Tawí'skaroⁿ rori'hwanoñtoñ'ní'
again they now custom- verily the Flint rori'hwanoñtoñ'ní'
two abide arily (Ice, Crystal)
- 5 ne' Oteroñtoñni'ⁿā', ra'toⁿ: "O' hēⁿ's nā'ho'tēⁿ ne' raoⁿ'hā'
the It Sapling, he it says: "What custom- kind of the he him-
(is it) arily thing self
- 6 ratsu'ni'se' ne'ne' io'sno're' a'ho'rio', Wā'hēñ'roⁿ ne'
he it fears the that it is quick it him would He it said the
kill."
- 7 Oteroñtoñni'ⁿā': "O'sā'kēñtā'ke' iotoñ'ní' o'hoñte' iako'hre'nā's
It Sapling: "It marsh land on it grows it weed it one cuts,
(a sedge)
- 8 í'ke're' koñwā'íats ēⁿ's. Thoí'kēⁿ o'hoñte' kiā'ta'ke' āie'ieⁿ'te'
I believe, they it call usually custom- That it is it weed my body on one it should
arily. strike
- 9 aoñk'hrene', tā'hnoⁿ í'ke're' iā'taoñtiak'te' ne' kiā'tā'ke'.
it me would and I think it would break the my body on."
cut, in two
- 10 Toñtā'hēñ'roⁿ ne' Tawí'skaroⁿ: "Íā'-kēⁿ othe'noⁿ ne' o'íā'
He spoke in reply the Flint: "Not is it anything the other
(Ice, Crystal) it is
- 11 te'shetsha'ni'se'! Toñtā'hata'ti' ne' Oteroñtoñni'ⁿā' wā'hēñ'roⁿ:
thou dost fear? He spoke in the It Sapling he it said:
reply
- 12 "Ono'tā' otawēⁿ'sā' ne' ēⁿ's í'ke're' aoñkeri'io' ne'ne'
"It flag its spike the custom- I think it me would the
(cattail) arily kill that
- 13 āioñkiēⁿ'te' kiā'tā'ke'. (Kēⁿ'í'kēⁿ teiori'hwake' ne' dji'
one me would my body on." (This it is two matter(s) in the where
strike number
- 14 nā'ho'tēⁿ wā'hēñ'roⁿ ne' Oteroñtoñni'ⁿā' ro'ni'hā' ro'hro'ri'
such kind of he it said the It Sapling his father he it him
thing has told

At that time Sapling said: "What thing then dost thou fear?" Tawiskaron said: "Yellow flint, and also the horns of a deer. I suppose, when I do think of it, that I should perhaps die at once should one strike me with either."

So after that when Sapling traveled, if he saw a stone of the yellow chert kind, he would customarily pick it up and place it high on some object, and also, if he saw a deer's horn, he would pick it up and would place it high on some object.

Then, verily, it came to pass that they two had again returned home. The height of one side of their lodge was not great, but the height of the other side was greater. Sapling occupied the side which had the greater and Tawiskaron the side which had the lesser height. Then it

ne'ne'	a'hēn'ro ⁿ	e'	ciā'hakwāt'ho'	dji'	thono ⁿ 'sote'	ne'	1		
the	he should	there	he visited there	where	there his house	the			
that	say				stands				
ro'ni' (hā')	E'tho'ne'	ne'	Oteroōtōni'ā'	wā'hēn'ro ⁿ :	"O'	kā'ti'	2		
his father.)	At that	the	It Sapling	he it said:	"What	so then			
	time				is it				
nī'se'	nā'ho'tē ⁿ	setsba'nī'se'?	Wā'hēn'ro ⁿ	ne'	Tawī'skaro ⁿ :		3		
the	kind of	thou it fearest?"	He it said	the	Flint:				
thou	thing				(Ice, Crystal)				
"Okarakēn' rā'	onēn'ā'	no'k'	hā're'	o'skēnoōto ⁿ '	ona'karā'		4		
"It white-grained	it rock	and	again	it deer	its horn				
(yellow chert)									
i'ko're'	ē ⁿ 's	ne'	āion'ki'ē ⁿ 'te'	iaki'he'ā'te'	o ⁿ 'te'."		5		
I think	custom-	the	one me	I would die at	perhaps."				
	arily	would	would strike	once					
Ta',	e'tho'ne'	ne'	dji'	te'botawēn'rie'	ne'	Oteroōni'ā'	to'kā'	6	
So,	at that	the	where	he traveled	the	It Sapling	if		
	time								
wā'hatkāt'ho'	kanēn' iā'ē ⁿ	ne'	okarakēn' rā'	wā'trā'kwe'	ē ⁿ 's		7		
he it saw	it stone lies	the	it white-grained	he it picked	cus-				
			(flint)	up	tomarily				
ē'nekē ⁿ	wā'hā'rē ⁿ	no'k'	ho'nī'	ne'	o'skēnoōto ⁿ '	ona'karā'	8		
up high	he it placed	and	also	the	it deer	its horn			
	up								
ne'	wā'hatkāt'ho'	wā'trā'kwe'	ē'nekē ⁿ	iā'hā'rē ⁿ .			9		
the	he it saw	he it picked	up high	he it placed	up.				
		up		up.					
Ta',	ne'	kā'ti'	wā'bi'	ne'ne'	a're'	iesho'ti'	Ska'ti'	ne'	10
So,	the	so then	verily	the	again	there again	One side	the	
			that	that		they are together.	of it		
dji'	rotino ⁿ 'sote'	nā'teio' nho ⁿ 'tes'ā'	no'k'	ne'	sku'ti'	teio'n-		11	
where	their lodge	its side is low	and	the	one side	its side			
	stands				of it				
ho ⁿ 'tes	nā'	ne'	Dji'	kā'ti'	ne'	noñka'ti'	ne'	teio' nho ⁿ 'tes	12
is tall	that	the	Where	so then	the	the side	the	its side is tall	
(high)	one	that.				of it			
e'	noñka'ti'	ne'	Oteroōtōni'ā'	ē ⁿ 's	rēn'tero ⁿ	no'k'	ne'		13
there	the side	the	It Sapling	custom-	he abides	and	the		
	of it			arily					
Tawī'skaro ⁿ	dji'	ne'	noñka'ti'	nā'teio' nho ⁿ 'tes'ā'	nā'	ne'		14	
Flint	where	the	the side	its side is low	that	the			
(Ice, Crystal)			of it		one	that.			

was that Sapling increased the intensity of the fire by putting hickory bark on it. Then, assuredly, it became a hot fire, and then, assuredly, the legs of Tawiskaroⁿ began to chip and flake off from the intense heat of the fire. Then, of course, Tawiskaroⁿ said: "Thou hast made too great a fire. Do thou not put another piece of bark on the fire." But Sapling nevertheless put on the fire another piece of bark, and then, of course, the fire became greater. Now the fire was indeed hot, and now, too, Tawiskaroⁿ's whole body was now flaking off in chert chips. Now, too, he was angry, because Sapling kept putting more bark on the fire, and, besides that, his side of the lodge having only a slight height, he had only very little space in which to abide. Now he writhed in the heat; indeed, Tawiskaroⁿ became so angry that he ran out at once, and

- 1 Nēn' wā'hi' ne' Oteroñtoñni'ā' wā'hatciēⁿ·howa'nā'te'. Onēño'/'-
Now verily the It Sapling he caused the fire to be great. It hickory
- 2 karū o'hwā'teiste' ne' wā'hrēñt'ho'. Nēñ' wā'hi' to'kēⁿ·ske'
it bark the he put it on the fire. Now verily truly
- 3 wā'otciēⁿ·hatari'hēⁿ', nēñ' tā'hnoⁿ' wā'hi' toñta'·sāwēⁿ' ne'
it hot fire became it, now and verily there it began the
- 4 Tawiskaroⁿ raniēñtā'ke' wā'tatoñ'kwā's ne' dji' so'tei'
Flint his leg on it flakes off iteratively the where too much
(Ice, Crystal)
- 5 wā'otciēⁿ·hatari'hēⁿ', Nēñ' wā'hi' ne' Tawiskaroⁿ ra'toⁿ;
it hot fire it became. Now verily the Flint he it says:
(Ice, Crystal)
- 6 "So'tei' nā'satciēⁿ·howa'nā'toⁿ'. To'sā' o'ia' sase'hwateistoñt'ho'.
"Too much thou it fire hast caused Do not other again thou bark put on
much to be great. do it it is fire.
- 7 No'k' ne' Oteroñtoñni'ā' sēⁿ·hā' o'k' āⁿ's sa'hahwā'teistoñt'ho'.
And the It Sapling more only cus- again he bark put on
tomarily fire.
- 8 Nēñ' ēⁿ's wā'hi' sēⁿ·hā' wā'katciēⁿ·howa'nhā'. Nēñ' wā'hi'
Now cus- verily more it fire became great. Now verily
tomarily
- 9 to'kēⁿ·ske' iotciēⁿ·hata'ri'hēⁿ' nēñ' tā'hnoⁿ' ne' Tawiskaroⁿ nēñ'
truly it hot fire is it now and the Flint now
(Ice, Crystal)
- 10 o'k' dji' ni'hāiā'tā' wā'tatoñ'kwā's ne' tawiskarā'. Nēñ' o'm'
only where just his body it flakes off in the chert (crystal). Now also
large (is) chips
- 11 ronā'khwēñ'oⁿ'. Ne' kā'ti' ne' Oteroñtoñni'ā' ne' dji' o'ia'
he has become The so then the It Sapling the where other
angry. it is
- 12 o'k' ēⁿ's sā'hate'kā'te' nēñ' tā'hnoⁿ' ne' dji' nā'teio'·nhoⁿ'·tes'ā'
just cus- again he it now and the where its side is low
tomarily kindled
- 13 ne' kari'hoñ'ni' niñonaktā'ā' nā' ne' ne' Tawiskaroⁿ dji'
the it it causes it room is small that one that the Flint where
(Ice, Crystal)
- 14 noñka'ti' rēñ'teroⁿ'. Nēñ' ki' te'hot'hēⁿ·takēñ'rie'. Nēñ' ki'.
side of it he abides. Now, I he is rolling about in Now, I
believe, the heat. think,
- 15 wā'hi' e' nā'honā'khwēñ'ne' ne' Tawiskaroⁿ ne' iā'hāiakēⁿ·tā'tei'
verily there so he became angry the Flint the he went out of doors
(Ice, Crystal) at once

running into the marsh, he there broke stalks of the sedge called "it-cuts-a-person." Then he came thence on a run to the lodge, and then said: "Sapling, I now kill thee," and then struck him blows with the stalks he had brought back. So then they two now began to fight, the one using the stalk striking the other blows. But after a while Tawiskaroⁿ became aware that his blows against Sapling did not cut him. Whereupon he then darted out again, and then went to get this time the spike of the cattail flag. So then, as soon as he returned, he rushed at Sapling and struck him blows. Again his blows failed to cut him. Then it was that Tawiskaroⁿ fled, and then Sapling pursued him. Now, of course, they two ran. In every direction over the entire earth they two ran. So whenever Sapling saw a yellow flint stone or a deer horn on a high place he would customarily seize it suddenly, and would hit

o'sū'kēntā'ke'	nīā'hatak'he',	e'	īā'hā'īā'ke'	ne'	īako'hro'nā's	1
it marsh on	so there he ran,	there	there he it cut off	the	it one cuts	
o'hoñte',	E'tho'ne'	nēñ'	e'	toñta'hatak'he'	dji'	rotino ⁿ /sote',
it here	At that time	now there	there	again hither he ran	where	their lodge stands.
Kawēñi'io'	e'tho'	sā'rawe'	e'tho'ne'	wā'hēñ'ro ⁿ ;	"Oteroñtoñi'ā'	
So soon as	there	again he arrived	at that time	he it said:	"It Sapling	
nēñ'	wā'koñ'rio',	No'	kā'ti'	wā'hoiē ⁿ 'ta'ño ⁿ	ne'	o'hoñte' ne'
now	I thee kill,"	The	so then	he him struck repeatedly	the	it herb the
sba'ha'wī',	Ta',	nēñ'	wā'hi'	wā'hiateri'io',	ne'ne'	o'hoñte'
again he it brought,	So,	now	verily	they two fought	the that	it herb
ne'	shā'ha'wī'	ne'	wā'hoiē ⁿ 'ta'ño ⁿ ,	No'k'	ā'kare'	ne'
the	again he it brought	the	he him struck repeatedly,	And	after a time	the
Tawī'skaro ⁿ	wā'hat'toke'	īā'	ne'-kē ⁿ ,	teka'hre'nā's	dji'	
Flint (Ice, Crystal)	he noticed it	not	the is it that	it it cuts	where	
roiē ⁿ 'thā',	E'tho'ne'	nēñ'	sa'hāikē ⁿ 'tā'te'	ne'	noñ'wā'	ne'
he strikes him repeatedly.	At that time	now	again he went out suddenly	the	this time	the
onō'tā'	oteawē ⁿ 'sā'	ne'	sā'hako'hā',	Ne'	kā'ti'	nēñ'
it flag (reed),	its spike	the	again he went after it.	The	so then	now where
sā'rawe'	o'k'	ci'hāiā'takoñta'tie'	ne'	wā'hoiē ⁿ 'ta'ño ⁿ ,	īā'	ba're'
again he returned	just	there his body did not stop	the	he him struck repeatedly,	Not	again
teioñ'o ⁿ	ne'	a'ho'hrena'ño ⁿ 'ke',	E'tho'ne'	ne'	Tawī'skaro ⁿ	
it succeeded	the	he him could cut repeatedly.	At that time	the	Flint (Ice, Crystal)	
wā'hat'e'ko',	Nēñ'	ne'	Oteroñtoñi'ā'	wā'ho'sere',	Nēñ'	
he fled.	Now	the	It Sapling	he him pursued,	Now	
wā'hi'	wā'tiara'tāte',	O ⁿ 'hwēñdjakwe'ko ⁿ	nā'toñtā'hnitakhe'te',			
verily	they two ran,	It earth (is) whole	again thence they two it overran.			
Ne'	kā'ti'	ne'	kat'ke'	ne'	Oteroñtoñi'ā'	wā'hatkāt'ho'
The	so then	the	when-ever	the	It Sapling	he it saw the

Tawī'skaroⁿ therewith. Customarily chert chips would fly when he hit him. Thus then he hit him as they went running. Whenever Sapling saw a horn or a yellow chert stone he would seize it suddenly and hit Tawī'skaroⁿ with it. Then after a while he killed him. Now, at this time, toward the west, where the earth extends thitherward, there lies athwart the view a range of large mountains that cross the whole earth. There, so it is said, his body lies extended. He fell there when he was killed. Now, besides, it is plain, when we consider in what condition the earth is, that when we look about we see that the surface is uneven, some places being high, even ranges of mountain, while some are for their part low. This was, of course, done by the two as they ran from place to place, fighting as they went. That is the reason that the surface of the earth is uneven.

- 1 okarakēn'ra' onēn'ia' ne' tōⁿ's ne' o'skēnmoitoⁿ' ona'karā'
 it yellow chert it stone the or the it deer it horn
- 2 ne' ēⁿ's tā'ba'hra'kwā'te' ne' wā'ho'ieⁿ'te'. Wā'tewato'ko' ēⁿ's
 the ens- he it took up at the he him hit It chipped off ens-
 tomarily once (with it), tomarily
- 3 ne' tawī'skarā' ne' nēn' wā'tho'kwā'te'. E' kā'ti' ni'io't
 the chert the now he hit him. There so then so it is
- 4 roiēⁿ'tanioñ'ne' dji' te'hnitak'he'se'. Kat'ke' ne' a're' wā'hatkā-
 he him went biting where they two went run- When-
 along about, ning about, ever
- 5 t'ho' ne' ona'karā' ne' tōⁿ's ne' okarakēn'ra' onēn'ia' tā'ba-
 the it horn the or the it yellow chert it stone he it took
 'hra'kwā'te' ēⁿ's ne' wā'ho'ieⁿ'te'. Ā'kare' kā'ti' nēn' iā'ho'rio'.
 up at once ens- the he him hit. After a so then now there he
 tomarily time killed,
- 6 Ne' kā'ti' noñ'wā' ne' dji' iā'tewatehōt'ho's noñka'ti' iaoⁿ'hwēn-
 The so then present the where there it sets, the side of it earth
 time at the west it
- 7 djiōñtie'ⁿtoⁿ' e'ⁿ' tetionontā'roⁿ'hwe' ionontowa'nēⁿ' teiaoⁿ'hwēn-
 extends there there it mountain ex- it mountain
 tends athwart large (is) it crosses
- 8 djiiak'toⁿ' ne'ne' iā'kēⁿ' rāā'tatā'tie'. E' noñ'we' ni'hoiā'-
 world the that it is his body extends There the place his body
 said along,
- 9 tienēn'oⁿ' ne' nēn' shā'ho'rio'. Nēn' tā'hmoⁿ' wē'ne' ne'
 has fallen the now he killed him. Now and it is plain the
- 10 tōⁿ'twāiā'to're'te' ne' dji' ni'io't ne' dji' ioⁿ'hwēndjiā'te'
 we it shall consider the where so it is the where it earth is pres-
 ent
- 11 ēⁿ'tewatkāt'ho' tekoñtti'ba'nioⁿ'. O'tiā'ke' ē'nekēⁿ' tiiⁿ'hwēn-
 we it shall see they differ among Some high it earth stands
 themselves,
- 12 djiā'te'. iononta'hro'nioⁿ'. O'tiā'ke' e'tā'ke' nā'ⁿ' ne'. Ne'
 out, it mountain is in Some low that the The
 ranges, one that that,
- 13 wā'hi' ne' nēn' sā'te'hnitak'he'se' roñnateriio'hā'tie'se' ne' e'
 verily the time they two ran about they two went about the there
 fighting
- 14 ni'hotiē'roⁿ' ne' dji' tekiatoⁿ'hwēndjiati'ha'nioⁿ'.
 they two it did the where two earth differ from each
 other plurally.

Now then, as it was the custom of Sapling to travel, he met a male man-being. Sapling said: "What dost thou as thou goest?" He replied, saying: "I come inspecting the earth, to see whether it is just as I put it forth." Sapling replied, saying: "Verily, indeed, this is a marvelous matter about which thou art now on thy way, for the reason that assuredly it was I, myself, who completed this earth." The other person answered and said: "Not at all; for I myself have completed this earth." Whereupon Sapling replied, saying: "Well then, if it be so, let it be made plain verily, that thou didst complete this earth. He added: "At our two backs, at a distance, there is a range of high mountains of rock which is in appearance like a wall, so perpendicular are the rocks. Hither must thou move them close to thy body. If, perhaps, thou art able to do this, it will be certain

Ne'	kā'ti'	ne'	Oteroñtoñni''ā'	ē''s	ne'	dji'	te'hotawēñ'rie,	1
The	so then	the	It Sapling	custom-arily	the	where	he traveled	
e''	wā'ho'kē''.	roñ'kwe'.	Wā'hēñ'ro''	ne'	Oteroñtoñni''ā':	"O'		2
there	he him saw	he man-being	He it said	the	It Sapling:	"What		
nī'satiere''hā'tie'!	Tā'hari'hwā'sera'ko'		ne'	shāñ'tā'	wā'hēñro'':	3		
so thou goest about doing it?"	He answered		the	he one person (the other)	he it said:			
"Sewakatke''se'hā'tie'.		Katokē''-kē''.	nī'io't	ne'	wako''hwēñdji-	4		
"I it come again viewing.		Unchanged	is it	so it is	the	I it earth have caused to be		
ā'tato''.	Tā'hari'hwā'sera'ko'		ne'	Oteroñtoñni''ā'	wā'hēñ'ro'':	5		
extant."	He answered		the	It Sapling	he it said:			
"Iori'hwane'hra'kwā't		wā'hi'	ne'	dji'	nī'satiere''hā'tie'.	6		
"It matter is marvelous		verily	the	where	so thou it comest doing,			
a'se'kē''	i'	wā'hi'	wāks''o''	ne'	kē''	io''hwēñdjiā'te'."	7	
because	I (it is)	verily	I have fin- ished it	the	here it is	it earth (is) present."		
Toñta'hata'ti'	ne'	shāñ'tā'	wā'hēñ'ro'':	"Iā'tē''.		I'	so''	8
Thence Again he replied	the	he one person (other person)	he it said:	"Not at all.		I (it is)	in- deed	
wako''hwēñdji's'o''.	E'tho'ne'	ne'	Oteroñtoñni''ā'	toñta'hēñ'ro'':	9			
I it earth have finished."	At that time	the	It Sapling	again he said in reply:				
"Ni'hē''nio'.		kiā'ū'sū'.	katō'kē''ne'	a'shi'kē''	to'kē''sko'	i'se'	10	
"So there now.		come.	let it be shown	if it may be	truly	thou it is		
ē''sas''o''	ne'	kē''	io''hwēñdjiā'te'."	Wā'hēñ'ro'':	"Tsoñ'ne'		11	
thou it mayst have made	the	here it is	it earth is present."	He it said:	"At our two back(s)			
noñka'ti'	e'	tiionontā'tā'tie'	otstēñ'rā'	ē'nekē''	tiio'te'	dji'	12	
the side of it	there	there it mountain extends along	it rock	high	there it stands out	where		
nī'io't	ne'	dji'	tewa'so''tote'	e'	nīottakwari'sio''	ne'	dji'	13
so it is	the	where	it is a standing wall	thus	so it is vertical	the	where	
teio'tstēñ're'.	Kā'ro'	teia'tak'tā'	ē''teskwi'te'.	To'kā'	ē''skwe'ni'	14		
at rock is present.	Hither	thy body beside	thou it shalt move hither.	If	thou shalt be able to do it			

that thou didst indeed complete this earth; if thou wilt only speak, telling that mountain range to move itself hither." He added: "Now do it then." Thereupon the other person said: "Thus it will, I think, come to pass." Then he called out, saying: "Come thou, yon mountain range, move thyself hither. Do thou stand beside my body." But the mountain range remained there; the mountain was still there unchanged. It did not move thence. Sapling spoke and said: "There, that is exactly what I have been saying, that thou hast not established this earth." The other person again replied, saying: "Well then, let it become evident, if it be true, that thou hast established the earth. Come then, do thou move that rock mountain hither." Sapling replied and said: "Thus then will I do." Thereupon he called out to the range of mountains. He said: "Come, move thyself hither." Then, verily, it moved itself

- 1 to'kēⁿske', ki', wā'hī' i'se' soⁿhwēndjis'oⁿ. Ne' o'k' ne'
truly, I think, verily thou it is thou it earth hast finished, The just the
- 2 oūte'sata'ti' ne' ka'ro' aoūtoūtkwi'te' ne' thoi'kēⁿ ionontātā'tie'."
hou shalt speak the hither it itself should move the that it is it mountain ex-
tends along."
- 3 Wā'hēn'roⁿ: "Nēn' kā'ti'." E'tho'ne' wā'hī' ne' shāiā'tā'
He it said: "Now so then." At that time verily the he other per-
son (one he
body.)
- 4 wā'hēn'roⁿ: "E', ki', nē'ia'wēⁿne'." E'tho'ne' ne' nēn'
he it said: "Thus, I think, so it will come to pass." At that time the now
- 5 iā'hata'ti' wā'hēn'roⁿ: "Hau', thoi'kēⁿ nisenon'tāte' ka'ro'
thither he he it said: "Come, that it is there thou art a hither
spoke standing mountain
- 6 kāsāt'kwi'te'. Kā'āk'tā' e' te'stā'ne'." No'k' e' tiiionon'tāte'
hither do thou My body I there do thou stand." and there there it moun-
thyself move. beside tain stood
- 7 kato'kēⁿ ne' ni'io't ne' e' tiiionon'tāte'. Ia' ka'ro' tetiotkwi'toⁿ.
unchanged the so it is the there there it moun- Not hither it itself has moved,
tain stood.
- 8 Nēn' wā'hī' ne' Oteroūtoūni'ā' tā'hata'ti' wā'hēn'roⁿ: "Ta',
Now verily the It Sapling thence he spoke he it said. "So,
- 9 ne' wā'hī' eika'toⁿ, 'Iā'tēⁿ se' wā'hī' i'se' tesoⁿhwēndjis'oⁿ."
the verily where I have Not at all in- verily thou thou earth hast finished,
said. deed (it is)
- 10 Ne' shāiā'tā' toūta'hata'ti' wā'hēn'roⁿ: "To', kā'ti' kato'kēⁿne'
The he other person again he replied he it said: "Well, so then let it be shown
(one he body)
- 11 to'kēⁿske'-kēⁿ ne' i'se' soⁿhwēndjis'oⁿ. I'se' kiā'āsā' kā'ro'
truly is it the thou thou earth hast finished, Thou come hither
- 12 kās'kwi'te' thoi'kēⁿ tetiiotstēn're'." Toūta'hata'ti' ne' Oteroūtoū-
hither do thou it that it is there it has set He spoke again the It Sapling
move rock(s) up."
- 13 ni'ā' wā'hēn'roⁿ: "E' kā'ti' nēⁿkiere'." E'tho'ne' nēn'
he it said: "Thus so then so I it shall do." At that time now
- 14 iā'hata'ti' ne' dji' tetiiionontātā'tie', wā'hēn'roⁿ: "Hau', ka'ro'
thither he the where there it mountain he it said: "Come, hither
spoke extends along,

thence. Close to his body, at his back, did it come to a standstill. The cliff even lightly grazed his shoulder blades. Then Sapling said: "Now turn thyself around to the opposite side and look where the range of mountains is." Whereupon he turned about and the rock struck his nose and, as to him, his nose became awry. Then at that time he spoke, saying: "Truly, indeed, thou hast established this earth here present. It was not at all I who did it. If, then, thou wilt consent to it that I may live, I will then ever continue to aid thee. I will protect at all times thy people who are to dwell on this earth." Sapling replying said: "Truly it shall thus come to pass. Mask shall mankind ever call thee, and also Grandfather."

Then, verily, during the time that Sapling was again traveling to

kasat'kwi'te'.	E'tho'ne'	ka'ro'	toñt'kwi'te'.	Rāiā'tak'tā'	ra'shoñ'ñ-	
hither do thou thyself	At that time	hither	it itself moved.	His body beside	his	1
ne' e' wā'tka'tā'ne'	ne' dji'	ionontātā'tie'.	Wā'ho'so'niē ⁿ 'to'.			2
hack there it stood	the where	it mountain ex-	It his shoulder blades			
at		tends along.	grazed			
sere'	ne' dji'	teiotstēñ're'.	E'tho'ne'	ne' Oteroñtoñni'ā'		3
	the where	it rock has set	At that time	the	It Sapling	
		up.				
wā'hēñ'ro ⁿ :	ñēñ'	te'satkā'r'hate'ñi'.	lā'satkāt'ho'	ne' dji'		4
he it said:	"Now	do thou thyself turn	Thither do thou	the where		
		around.	look			
niionontātā'tie'.	E'tho'ne'	ñēñ'	wā'thatkā'r'hate'ñi'	tā'hno ⁿ '		5
there it mountain stands	At that time	now	he himself turned around	and		
up along."						
wā'tiotstēñro'ie ⁿ 'te'	ne' ra'niōñ'ke'	tā'hno ⁿ '	wā'ha'niōñsakarēñ're'			6
it him rock struck	the his nose on	and	his nose became awry			
nā'	ne'.	Ta'.	e'tho'ne'	tethota'ti'	wā'hēñ'ro ⁿ ,	ia'kē ⁿ :
that the	So,	at that time	thence he spoke	he it said,	it is said:	7
one that.						
"To'kē ⁿ ske'	wā'hi'	í'se'	sā'so ⁿ '	ne' dji'	io ⁿ 'hwēñdjia'te'.	lā'
"Truly	verily	thou thou it hast	the where	it earth is present.	Not	8
		it is				
i'	tē'kē ⁿ .	To'kā't	kā'ti'	ē ⁿ 'sathoñ'tate'	ne' akon'heke'	9
I	it is.	If	so then	thou shalt consent	the I should live	
ē ⁿ koñienawa'se'heke'	kā'ti'.	Ē ⁿ tekhe'ñhe'hātiē'seke'	ne' soñkwe'tā'			10
I thee will continue to aid	so then.	I them will go about protecting	the thy people			
ne' ē ⁿ ienakere'niōñke'	ne' dji'	io ⁿ 'hwēñdjia'te'.	Tā'hata'ti'	ne'		11
the they shall dwell in groups	the where	it earth is present."	He spoke	the		
Oteroñtoñni'ā'	wā'hēñ'ro ⁿ :	"To'kē ⁿ ske'	ki'	e' nē ⁿ 'iā'wō ⁿ 'ne'.		12
It Sapling	he it said:	"Truly,	I think,	thus so it will come to pass.		
Akoñ'wāiā'	ne' oñ'kwe'	ē ⁿ iesana'to ⁿ 'khwāke'	ñēñ'	tā'hno ⁿ '		13
It Mask	the man-being (human)	they thee it will use to indicate	now	and		
oñkwā'sot'hā'	o'ñi'.					14
our Grandfather	also."					
Ne' kā'ti'	wā'hi'	ne' Oteroñtoñni'ā'	ne' dji'	nā'he'	wā'thata-	15
The so then	verily	the	It Sapling	the where	it lasts he traveled	

inspect anew the things that he had finished on this earth, then he saw another male man-being. He addressed him, saying: "What art thou doing on thy way?" The other said: "It seemed that it became necessary for me to see thee." Sapling replied: "That is undoubtedly true." The other person answered and said: "I desire that thou shouldst consent to permit me still to live. If thou wilt then consent to what I say, I will give assistance to thee; I will watch over their bodies, and I will also give them life and support and, moreover, I will continue to defend mankind, whom thou wilt cause to dwell on this earth which thou hast completed." Replying, Sapling said: "Let me see what kind of power thou hast." Thereupon the male man-being, whose name of old is Hi'noⁿ [Thunder], started upon a run and went up into the clouds. Now, verily, rumblings were

- 1 wēn'rie' ne'ne' shotkōⁿ'se'hā'tie' ne' dji' ne' ho'sa'an'ho' ne'
the that again he it went about the where the he them made the
viewing
- 2 dji' ioⁿ'hwēndjia'te' e' kā'ti' o'ā' ne' roñ'kwe' wā'ho'kōⁿ.
where it earth is present there so then other the he man-being he him
it is (18) saw.
- 3 E'tho'ne' wā'hī' ne' Oteroñtoñni'ā' wā'hēñ'roⁿ: "O'
At that time verily the It Sapling he it said: "What
is it
- 4 nisatierēⁿ'hā'tie'/?' Wā'hēñ'roⁿ ne' shāā'tā': "Wā'tewakatoⁿ.
just thou art going about He it said the other person: "It me became necessary
doing" for.
- 5 'hwēndjio' se' ki' ne' akon'kēⁿ. Wā'hēñ'roⁿ ne' Oteroñtoñni'ā':
I the I thee should He it said the It Sapling:
think. see."
- 6 "To'kēⁿ'ske' wā'hī' Toñtā'hata'ti' ne' shāā'tā' wā'hēñ'roⁿ:
"Truly verily." He spoke in reply the other per- son he it said:
- 7 "I'ke're' a'sathon'tāte'-kēⁿ ne' ako'n'heke'. To'kā't kā'ti'
"I it desire thou shouldst con- canst the I live should. If so then
sent to it thou
- 8 sathon'tātoⁿ dji' nā'ho'tēⁿ ka'toⁿ ēⁿkoñie'nāwā'se'. Ēⁿkhēiā'-
thou it consentest where that kind of I it say I thee will aid. I their bodies
to thing
- 9 tā'nikoⁿ'rā'rēⁿ ne' o'nī' ne' ēⁿtekhe'nhe' nēñ' tā'hnoⁿ' ēⁿkhēiā'-
will watch over the also the I them will protect now and I them will
- 10 taken'hoⁿ'hāke' ne' oñ'kwe' nē' ēⁿshēiēñnak'eratsto' ne' dji'
continue to aid the man-being the thou them wilt cause to the where
(human) dwell
- 11 ioⁿ'hwēndjia'te' ne' dji' wā'soⁿ'hwēndjis'ā'. Toñtā'hata'ti' ne'
it earth is present the where thou earth hast completed." He spoke in reply the
- 12 Oteroñtoñni'ā' wā'hēñ'roⁿ: "To' kā'ti' katkā't'ho' ne' dji'
It Sapling he it said: "Well, so then let me see it the where
- 13 nisa'shatsteⁿ'sero'tēⁿ/?' E'tho'ne' ne' roñ'kwe'. Hi'noⁿ ni'ha'-
thy kind of power? At that time the he man-being, The Thunder -neh (18)
- 14 sēñno'tēⁿ ori'hwakāion'ne'hā' wāthā'rā'tate' ē'nekōⁿ niā'hare'
his name in the manner of the he ran high there he went
ancients.

heard; it thundered in the clouds, and lightnings were also emitted, and moreover many flashes shot forth, seeming as though only one from their rapidity. So then the man-being descended again where Sapling was standing, and he said: "Now assuredly thou didst see what kind of power I have." Sapling, replying, said: "It is true indeed that thou art able to do just as thou didst tell me not long ago." Then he continued: "Art thou able to cast water habitually on this earth as the summers come?" The other answered, saying: "I am able to do so." Sapling said in reply: "So then let me see how thou wilt do this." The other person replied: "Yo*; so be it." Now he again ascended on high where the clouds are present. Now then again it thundered, and besides, the lightning flashed, and the clouds

otsa'tako ^o .	Nēn'	wā'hi'	wā'tio'to ^o hā'rere'	ne'	otsa'tako ^o .	1	
it cloud in.	Now	verily	it rumbled	the	it cloud in.		
wā'ka'we're'	ne'	o'ni'	ne'	tewēnere'kara'hwā's.	nēn' tā'hno ^o '	2	
it spoke	the	also	the	it lightened (it winked).	now and		
wā'ote'seroñtie'sero ^o .	nakwā'	o'k'	sha'ka'	iā'hoñ'ni'.	Ta'.	3	
it shot strokes repeatedly.	the very	only	one it is	there it made it.	So,		
e'tho'ne'	nēn'	toñta'hats'no ^o 'te'	ne'	roñ'kwe'.	e' sa'rawe' dji'	4	
at that time	now	he again came down	the	he man-being, there	again he where arrived		
noñ'we'	ne'	Oteroñtoñni'ā'	ni'rate'.	nēn' tā'hno ^o '	wā'hēn'ro ^o ';	5	
the place	the	It Sapling	just he stands,	now and	he it said:		
''Nēn'	wā'hi'	wā'satkāt'ho'	dji'	niwake'shats'tē ^o 'sero'tē ^o .'''		6	
''Now	verily	thou it didst see	where	such my kind of power (is).			
Toñta'hata'ti'	ne'	Oteroñtoñni'ā'	wā'hēn'ro ^o ';	''To'kē ^o 'ske'	wā'hi'	7	
He spoke in reply	the	It Sapling	he it said:	''Truly	verily		
sakwe'niō ^o .	ne'	e'	nē ^o 'siere'	ne'	dji' nā'ho'tē ^o '	wā'sekhro'ri'	8
thou art able to do it	the	thus	so thou wilt do it	the	where that kind of thing	thou me didst tell	
ne'	o ^o 'wā'tei'.	No'k'	ioñsā'hēn'ro ^o ';	''Sakwe'niō ^o '-kē ^o .	ne'	9	
the	not long ago.	And	further he it said:	''Thou art able to do it	is it the		
ē ^o 'sa'hnekoñtiē'seko'	ne'	dji'	io ^o 'hwēñdja'te'	ne'	dji'	10	
thou shalt cast water habitually	the	where	it earth is present	the	where		
wakē ^o 'nhate'niō ^o '?	Toñta'hata'ti'	ne'	shāia'tā'	wā'hēn'ro ^o ';		11	
it summer is present plurally	He spoke in reply	the	other person	he it said.			
''Wākkwe'niō ^o .'''	Toñta'hēn'ro ^o '	ne'	Oteroñtoñni'ā':	''To'		12	
''I it am able to do.'''	He said in reply	the	It sapling:	''Well,			
kā'ti'	katkāt'ho'	dji'	nē ^o 'siere'.	Toñta'hata'ti'	ne'	shāia'tā'	13
so then	let me see it	where	so thou it wilt do.	He spoke in reply	the	one he per soon (is)	
wā'hēn'ro ^o ';	''Io'.	E'tho'ne'	nēn'	ē'nekē ^o '	niioñsā're'	dji'	14
he it said	So be it.	At that time	now	high	there again he went	where	
noñ'we'	tiioñsā'tā're'.	Nēn'	a're'	wā'hi'	saka'we're'	nēn'	15
the place	there it cloud is present	Now	again	verily	again it spoke	now	

became thick, and besides this they became black. Then it came forward, from the sea did it come over the dry land, raining as it came. It was marvelous as it came along. Then of course the rain passed. Then he again returned to the place where Sapling was moving about. So then Sapling spoke to him, saying: "What thou art able to do is satisfactory. So it will indeed come to pass. It shall follow closely the course pointed out in thy request. So now, indeed, it will be thy duty to travel continually, for it was thou thyself that requested this. Do thou not then ever fail to do thy duty. Thou must, of course, ever be vigilant; if at whatever time it be there come dangers to the lives of men because great serpents move from place to place in the depths of this earth and also in the sea; if it come to

- 1 tā'hno^{ny} tewōnere'kara'hwā's nēn' tā'hno^{ny} wā'kē^{ny}tsatat^{ny}'hā'ne'
and it lightened (it winks) now and it cloud became thick
- 2 nēn' tā'hno^{ny} wā'ka'hoñ'tei'ne'. E'tho'ne' nēn' toñ'tōñ'tī'
now and it black became. At that time now thence it started
- 3 kaniatara'ke' takāē^{ny}ta'kwe' o^{ny}hwēñdjiathēñ^{ny}'ke' noñta'we' iokēñno-
it lake on it entered thereby it dry land on thence it came it moved
- 4 ro^{ny}'hā'tie'. lone'hrakwā'to^{ny}'hā'tie'. Ne' ká'tī' wā'hi' ē'tkēñno-
raining along. It goes along marvelously. The so then verily it
- 5 ra'sero'hetse'. E'tho'ne' nēn' e' sa'rawe' dji' noñwe'
rain passed. At that time now there again he arrived where the place
- 6 ni're'se' ne' Oteroñtoñni'ā'. Ta', e'tho'ne' ne' Oteroñtoñni'ā'
he is going the the It sapling. So, at that time the It sapling
- 7 tethota'tī' hawēñ'; "Tkāē'ri' ne' dji' ni'io't ne' dji'
thence again he it said "It is proper the where so it is the where
he spoke
- 8 sakwe'ni^{ny}. E' kī' nē^{ny}'ia'we^{ny}'ne' ē^{ny}tioian^{ny}'hāwe' ne' dji'
thou art able to do it. There, I think, so it will happen it manner will follow of it the where
- 9 ni'io't ne' dji' wā'seri'hwanōñ'to^{ny}. Nēn' ká'tī' wā'hi' e'
so it is the where thou matter hast requested. Now so then verily thus
- 10 nī'se' nē^{ny}'io'to^{ny} dji' tē^{ny}'satawēñrie' hake'. a'se'kē^{ny}' i'se' wā'hi'
the thou so it will be come where thou shalt keep traveling because thou verily
- 11 e' ni'io't dji' wā'seri'hwanōñ'to^{ny}. To'sā' ká'tī' noñwēñ'to^{ny}.
thus so it is where thou matter hast requested. Do not do it so then ever
- 12 kasā'serēñ'no^{ny}'te'. E^{ny}'se'niko^{ny}'rarāke' wā'hi' to'kā' kat'ke'
thou be remiss. Thou it shalt watch ever verily if some-time
- 13 teioteriē^{ny}'thā'ra'tā'ne' ne' oñ'kwe' dji' iako'n'he'. a'se'kē^{ny}'
it is mind-entangling the man beings where they are living, because
(human)
- 14 teionatawēñ'rie' oñiare'ko'wā' onā'ko^{ny}' ne' dji' io^{ny}'hwēñdjiā'te'
they do travel it great serpent inside the where it earth is present
- 15 no'k' hō'ni' ne' kaniatara'ko^{ny}. Ne' wā'hi' ne' to'kāt' kat'ke'.
and also the it sea in The verily the if some-time

pass that at some time these great serpents desire to seize people as they severally travel from place to place, thou must at once kill such serpents, and when thou killest them, they will be that on which thou shalt feed. Other animals also, equal in otkon orenda [malefic magic power]^a to these, all such shall fare like them. Thou wilt ever have these to watch—have these as thy adversaries. Now then, of course, I have finished this matter. Now then such is the office thou hast assumed. Mankind will name thee "Our Grandfather-whose-voice-is-customarily-uttered-in-divers-places." Then, indeed, they two parted company. There the legend ends.

ne'	o ⁿ iare'ko'wā	ē ⁿ we're'	ē ⁿ iakoie'nā	ne'	oñ'kwe'ho'ko ⁿ	ne'	1	
the	it serpent great	it it will desire it	it one will seize	the	people	the		
dji'	tē ⁿ iakotawēnrie'-'hāke'	i'se'	iokoñtā'tie'	ē ⁿ seri'io'	no'k'	ne'	2	
where	they will keep traveling about	thou	it follows at once	thou it shalt kill,	and	the		
nēn'	ē ⁿ seri'io'	ne'	i'se'	ē ⁿ son'he'kwē ⁿ 'hake'	Te ⁿ koñtiā'tate'nio ⁿ		3	
now	thou it shalt kill	that our	thou it is	thou shalt continue to live thereby.	They (2,) bodies have severally different			
o'ni'	ne'ne'	shā'teioñnat'ko ⁿ 'se'	akwe'ko ⁿ	ki'	shā'tē ⁿ io'to ⁿ 'hāke'		4	
also	the that	equally they are otkon	it all.	I think,	alike so it shall continue to be.			
I'se'	nā'	ne'	ē ⁿ sateri'hwāieñni'-'hāke'	ne'	tē ⁿ sewa'huio'take'		5	
Thou	the that one	thou thy task shalt have it	habitually	the	ye shall be adversaries habitually.			
Nēn'	kā'ti'	wā'hi'	wā'keri'hō'kte ⁿ	Nēn'	kā'ti'	nī'se'	e'	6
Now	so then	verily	I matter have ended.	Now	so then	the thus		
nī'io't	dji'	wā'sateri'hoñ'tē ⁿ	Ne'	oñ'kwe'	ē ⁿ iesanā'to ⁿ 'khwāke'		7	
so it is	where	thou it duty art charged with.	The	man-being (human)	they shall continue to name thee			
ne'	''Raksot'hā	ne'	Rawēnnota'tie'se'				8	
the	''He my grand-father is	the	His-voice-goes-about-sounding.'					
E'tho'ne'	wā'hi'	nēn'	toñsakiatekhā'-i'				9	
At that time	verily	now	they two separated.					
E'tho'	nika'kares.						10	
There	so it legend is long.							

^a See p. 224 and Orenda and a Definition of Religion, by J. N. B. Hewitt, Am. Anthropologist (N. S.), vol. 1, p. 33, 1902.