THE OSAGE TRIBE
RITE OF THE CHIEFS; SAYINGS OF THE ANCIENT MEN

By FRANCIS LA FLESCHÉ
## CONTENTS

| Introduction | 43 |
| Ancient home of the Osage | 43 |
| Influence of traders | 43 |
| Visit of Captain Pike | 44 |
| Present home and condition of the Osage | 44 |
| Rites given in this volume | 47 |
| Symbolic organization of the tribe | 51 |
| Gentile organization | 51 |
| Gentes of the Ho'ga Great Division | 52 |
| Wa-zha'-zhe Subdivision | 52 |
| Ho'ga Subdivision | 52 |
| Gentes of the Ts'-zhu Great Division | 53 |
| Sacred fireplaces | 53 |
| Sanctuaries | 54 |
| Rituals presented in three forms | 54 |
| Acknowledgments | 55 |

### Part I. The Osage Tribal Rites. Free Translation

Rite of the chiefs | 59 |
Allegorical story of the organization | 59 |
Summary: Development of the military branch of the Government | 65 |
Civil government: Chiefainship and duties | 67 |
The Wa'-o'-be To'-ga, the Great Portable Shrine | 71 |
Initiation into the rite of the chiefs | 73 |
The Ki'-no°, or ceremonial painting of the No'-ka | 74 |
Xo'ka Wi'-gi-e | 74 |
Wi'-gi-e of the Chief's vigil | 81 |
Wa-the'-the, or ceremony of Sending | 91 |
Simultaneous recital of the wi'-gi-es of the gentes | 92 |
U-dse'-the A-do°-be, Keeper of the Fireplace | 139 |
Instructions to the wife of the Initiate | 140 |
The Mo'-'an-ta-tse-dse (Arrow ceremony) | 145 |
The To'-a' A-do°-be (Overseer of the Village) | 146 |
Xi'-ki No'-k'°-a rite (Hearing of the Sayings of the Ancient Men) | 152 |
Place of the Xi'-ki No'-k'°-a in the Order of the Rites | 152 |
Requirements for initiation | 154 |
Wa-the'-the, or ceremony of Sending | 155 |
Xi'-ki Wi'-gi-es | 156 |
Version of the Puma gens | 157 |
Deer songs | 185 |
Songs of setting up the house of mystery | 198 |
Songs of the gathering | 200 |
The Hi'-ka-da story of the Finding of the Foe | 211 |
Xi'-ki Wi'-gi-e, version of the Black Bear gens | 219 |
## CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ni'ki Wi'-gi-e of the Ṭsi'-zhu Wa-no* and Ṭsi'-zhu Wa-shta'-ge gens.</td>
<td>238</td>
</tr>
<tr>
<td>Ni'ki Wa-tho* of the Ṭsi'-zhu Wa-ro*</td>
<td>238</td>
</tr>
<tr>
<td>Moccasin Wi'-gi-e.</td>
<td>239</td>
</tr>
<tr>
<td>Ki'-no*, or Painting Ceremony.</td>
<td>242</td>
</tr>
<tr>
<td>Ki'-no* Wi'-gi-e.</td>
<td>242</td>
</tr>
<tr>
<td>Ki'-no* Wi'-gi-e.</td>
<td>247</td>
</tr>
<tr>
<td>Wi'-gi-e of the Ceremonial Approach</td>
<td>249</td>
</tr>
<tr>
<td>The Song of Death.</td>
<td>252</td>
</tr>
<tr>
<td>The Little Song of the Gathering</td>
<td>253</td>
</tr>
<tr>
<td>The Great Wi'-gi-e</td>
<td>254</td>
</tr>
<tr>
<td>Instructions to the wife of the Initiate</td>
<td>254</td>
</tr>
<tr>
<td>Paraphrase of the Ni'ki ritual of the Çi'z'-dse-a-gthe gens</td>
<td>270</td>
</tr>
<tr>
<td>Ni'ki Wi'-gi-e of the Ṭsi'-zhu Wa-shta'-ge gens</td>
<td>274</td>
</tr>
<tr>
<td>A fragmentary Ni'ki Ritual of the Ṭsi'-zhu Wa-shta'-ge gens</td>
<td>285</td>
</tr>
</tbody>
</table>

**PART II. OSAGE VERSION**

The two rites as given in the Osage language                        | 303  |

**PART III. LITERAL TRANSLATION**

Literal translation of the two rites into English                   | 461  |

Index                                                               | 599  |
ILLUSTRATIONS

PLATES

1. Map of parts of Vernon and Bates Counties, Missouri. ......................... 44
2. Photograph of Sho-wa-to-ga-be. .............................................. 45
3. The Wa-xo'-be. .................................................................... 64
4. a, Portable shrine, outer case.  b, Complete portable shrine. .............. 65
5. Portable shrine, inner case. .................................................................. 72
6. Fresh-water mussel and shell gorget. ............................................... 73
7. a, Cedar; b, Deer. ........................................................................ 96
8. a, Otter; b, Beaver; c, Buffalo bull. ............................................... 97
9. a, Golden eagle; b, Hawk. .................................................................. 104
10. Black bear. .................................................................................. 105
11. a, Puma; b, Male elk. ..................................................................... 108
12. a, Sagittaria latifolia; b, Nelumbo lutea; c, Glycine apios; d, Falcata comoc. 109
13. a, Crawfish; b,Filed woodpecker; c, Buffalo bull face. ....................... 116
14. Ratibida columnaris. ..................................................................... 117
15. Photograph of Wa-xthi'-zhi. .......................................................... 152
16. Photograph of Wa-thu'-ts'-a-ga-zhi. .............................................. 153
17. a, Pipe; b, War club. ..................................................................... 196
18. Photograph of Wa-tee'-mo-si. .......................................................... 197
19. Photograph of Xu-tha'-wa-to-si. ...................................................... 238
20. Heart-sack pouch and captive strap. ................................................ 239
21. The Poppy Mallow and the Blazing Star. ........................................ 280
22. Photograph of Mo'-zho-a'-ki-da. ...................................................... 284
23. Photograph of Wa'-thu-xa-ge. ......................................................... 285

TEXT FIGURES

1. Map of Osage County, Oklahoma, showing locations of villages .......... 46
2. Movements of tribal divisions and gentes. ........................................... 60
3. Camps of the two great divisions of the tribe ..................................... 69
4. Pelican .......................................................... .................................. 85
5. Snapping turtle. ............................................................................... 92
6. Cat-tail. ......................................................................................... 93
7. Bow and two arrows. .............................................................. 99
8. Conventional Osage design of the spider ......................................... 102
9. Rising sun, showing symbolic rays. .................................................. 119
10. Burden-strap. ............................................................................... 153
11. The water beetle. ........................................................................... 222
12. The water spider. ........................................................................... 223
13. The water strider. ........................................................................... 223
14. The leech. ....................................................................................... 224
15. White swan. .................................................................................. 230
THE OSAGE TRIBE

By Francis La Flesche

INTRODUCTION

Ancient Home of the Osage

According to data gathered from the brief references to the Osage people made by the early travelers it appears that during the seventeenth century these Indians were living on the banks of the Little Osage near its confluence with the main Osage River. Marquette (1673) was the first traveler to mention the Osage. He did not visit the people in their villages, but, guided by information obtained from members of other tribes, he located the Osage upon his map as living at the head of the river bearing their name. How long prior to that time the Osages had made that particular locality their home, held it and the surrounding country by their valor while they lived upon its natural products, is not known, but it is certain that for more than a century since this first mention of them they had made this place their fixed abode. From this locality they went forth upon their hunting excursions and to this spot they returned. From here their war parties, both great and small, started when they went against their enemies, and when the fighting was over the war parties came back to this place. It was here that all their various ancient tribal ceremonies were held, and the hills that surrounded their villages were hallowed to the people by the graves of their ancestors, who were always remembered in the daily orisons of the tribe.

Influence of Traders

As trading relationship was established with the Osage by the Spanish and French traders they introduced among the people woven goods, such as blankets and strouding, also implements of iron, which changed to a large extent the native industries and even crept into the ancient ceremonials of the tribe. No serious interference, however, was made in the social organization of the Osage until there came about a trade rivalry between certain traders, who, to further their own enterprises, recognized as chiefs certain influential and ambitious men who were not within the established order of chieftainship. In this way a breach was made in the tribal organization—an
organization that was interwoven with the religious rites of the people—and thus gradually the authority of the real chiefs was weakened.

**Visit of Captain Pike**

In 1806 Capt. Zebulon M. Pike visited the Osages in their villages on the Little Osage River, where he stayed about a fortnight and became personally acquainted with the people and their condition.

The year of this visit (1806) is epochal in the history of the Osage. It marks the beginning of a gradual process by which this people relinquished from time to time to the United States their territorial possessions. By the treaties of 1808 and 1818 they ceded large portions of their land. The treaty of 1825 followed, by which they were obliged to give up their ancient home along the Little Osage River and take a reservation in Kansas. The treaties of 1834 and 1865 followed, and then, by an act of Congress passed in 1870, they gave up their homes in Kansas to remove to what was then the Indian Territory.

The ancient home of the Osage is now a part of Vernon County, Missouri.1 (Pl. 1.) The sites of the two villages may be located as follows:

The Great Osage village was on the east side of the Little Osage River near the confluence of the Marmaton; the Little Osage village was 6 miles farther up on the west side of the Little Osage River.

In letters written by missionaries in 1821, while these villages were still in existence, the following statements appear:

Harmony (the name of the mission) is situated upon the Marias de Cein (Marais des Cygnes) River about 6 miles above its junction with the Osage. We (the mission) are within 15 miles of the Great Osage village.2

**Present Home and Condition of the Osage**

The present home of the Osage tribe is in Osage County, Oklahoma, to which the people moved from their old reservation in Kansas in 1872 and took possession of the land. The Commissioner of Indian Affairs, in his report for the year 1872, speaking of the Osage and their new home, says:

Their reservation is bounded on the north by the south line of Kansas, east by the ninety-sixth degree of west longitude, and south and west by the Arkansas River, and contains approximately 1,760,000 acres. * * * By the act of July 15, 1870, provision was made for sale of all the lands belonging to the Osages within the limits of Kansas and for their removal across the line into the Indian Territory. * * * They still follow the chase, the buffalo being their main dependence for food.* * * They have since their removal begun farming to some extent, having already about 2,000 acres under cultivation. Their agent reports the reservation "poorly adapted for civilizing purposes," there being only one small valley of fertile soil, barely affording enough good farming land for 4,000 Indians. Having just located, they have at present but one school in operation, with an attendance of 38 scholars.

---

2 Morse's Report on Indian Affairs, pp. 222, 223.
MAP OF PARTS OF VERNON AND BATES COUNTIES

Homes of the Great and Little Osages on the Little Osage River at the time of the visit of Capt. Zebulon M. Pike in 1806.
SHON'-TON-ÇA-BE (BLACK DOG)

Member of the Ho't'-ga (Mottled Eagle) gens of the Ho't'-ga subdivision of the great Hoo't'-ga tribal division. Also known by his people as Zhi-ça-wa'-ga, which is his true gentile name. This name is not translatable, as the last part is archaic and the meaning is lost.
Since that time it has been discovered that the land reported to be 
"poorly adapted for civilizing purposes" is rich in minerals, particular-
ly in oil, which has of late years been developed. The royalties 
received by the Osages on their oil leases have greatly increased their 
wealth, so that they are now reputed to be the richest people in this 
country as a community. They live in well-built houses, furnished 
with the best of furniture the stores can supply, and many of them 
have automobiles, which they have learned to drive themselves.

Up to the present time the Osages have lived upon their new reser-
vation in three village communities, thus perpetuating the story of a 
division of the tribe that was forced by accident. The story handed 
down concerning this division is as follows: The Osage people had 
built their village upon the banks of a large river (perhaps the Missis-
sippi), where they dwelt for a long period of time. It happened that 
the river overflowed its banks, forcing the people to flee in a panic 
toward a high hill for safety, taking with them only the things 
necessary for their living. A large group continued its flight until it 
reached the summit of the hill, where the people established their 
temporary camp. From that time this group was spoken of as Pa-čiu'-gthi, Dwellers-Upon-the-Hilltop. Another group halted at 
a forest where the people pitched their camp. These were spoken of 
as the Çoø-dseu'-gthi, Dwellers-in-the-Upland-Forest. A third 
group was caught in a thicket of thorny trees and bushes, where the 
people set up their temporary dwellings and became known by the 
name Wa-xa'-ga-u-gthi, Dwellers-in-the-Thorny-Thicket. A fourth 
group stopped near the foot of the hill, where they camped and were 
known by the name Iu-dse'-ta, The-Dwellers-Below. In later times 
the people of this group united with the Dwellers-in-the-Thorny-
Thicket, and now their identity as a distinct group is practically lost. 
To-day the Dwellers-Upon-the-Hilltop have their village at Gray-
horse; the Dwellers-in-the-Upland-Forest at Hominy; and the 
Dwellers-in-the-Thorny-Thicket at Pawhuska. (See fig. 1.)

This accidental division of the tribe into separate village groups, 
made permanent by tacit agreement, in no way disturbed the tribal 
and gentile organizations, and the tribal rites were continued by all 
three groups, although at times the villages were located long dis-
tances apart. It is said that in each of the villages all the gentes 
were represented, so that there was never any difficulty in making 
up the number of gentes required in a ceremony. In recent times, 
however, as the people were reduced in numbers from various causes, 
the three groups became dependent upon each other for a full gentile 
representation in a ceremony.

The Osage tribe belongs to the great Siouan linguistic family. Its 
nearest kindred tribes are the Omaha, Ponca, Quapaw, and Kaw. 
For many years the Quapaw and the Kaw have been intimately
associated with the Osage, but the Poncas did not have friendly intercourse with them until their removal from Nebraska to the Indian Territory in the late seventies, and it is only within the last five or six years that the Omahas came into close touch with them. Owing to the similarity of the languages the Omaha, Ponca, and Osages find little difficulty in understanding each other.

The Osage tribe is rapidly approaching extinction, not by death but by absorption into the white race. The census taken by the

agent in 1910 shows that out of the 2,100 persons enrolled as Osages only 825 are full-bloods, but it is stated by reliable authority that many of those counted as full-bloods are mixed-bloods. The Census Bureau in its report on the Indian Population in the United States and Alaska for 1910 (p. 145) gives the entire population of the Osage tribe as 1,373 and that of the full-bloods as 591. Along with the process of absorption is also carried the gradual obsolescence of the language. Most of the people can speak English, but in their conversation they prefer to use the native language. This, however, offers only a feeble resistance and will in time pass away. Many of

Fig. 1.—Map of Osage county, Oklahoma (1920), showing locations of the villages of the Pa-ti'-gthie, Co-deu'-gthie, and the Wa-xa'-gau-gthie in the present Osage reservation. In English these names are: Dwellers-on-the-Hilltop, Dwellers-in-the-Forest, and Dwellers-in-the-Thorny-Thicket.
the children are attending the public schools, where they freely associate with the white scholars and speak with them in English. When at home the little ones use both languages, often dropping from one to the other in their conversation without a break in the sentence or flow of thought, both languages being spoken with equal fluency.

**Rites Given in this Volume**

The Osage tribal rites, which for generations running back beyond the historic period were to the Osage people their law and their religion, which kept them in constant touch with Wa-koⁿ'-da, are now rapidly dying, as are the few old men to whom these rites were transmitted with reverent care. Under the new conditions and the new ideas introduced among the people by the white race these rites will soon fade from the memory of the coming generations and be lost beyond recovery. It was because of these rapid changes that the ceremonial life of the people was given immediate attention when taking up the study of the Osage tribal life.

In this volume of the study of the Osage tribe the first place is given to the rite called Ga-hiⁿ'-ge O-k'oⁿ, Rite of the Chiefs, for the reason that in this rite is perpetuated the story of the vital changes that took place in the ceremonial life of the Osage people during the protracted transitional period through which the tribe passed. Although the ancient Noⁿ'-hoⁿ'-zhiⁿ'-ga (the Seers) handed down the story of the tribe's experiences in cryptic form, the story revealed clearly to the studious members of the tribe that these men of the ancient days were well aware of the historic fact that the tribal life of the people, as well as their tribal institutions, were developed gradually; that this gradual development was a process continually stimulated not only by the desire for the preservation of the tribal existence, but by actual hard experiences that taxed both the physical and mental powers of the people and their leaders. This rite also points back to the time when the life of the people as a tribe was in a chaotic state; to their emergence therefrom; and to their achievement of a tribal government well suited to safeguard the people, as an organized body, from internal as well as from external perils. Under this peculiar form of government the people lived contentedly until within the last few decades.

The second rite given in this volume is the Niⁿ'-ki Noⁿ'-k'oⁿ, Hearing of the Sayings of the Ancient Men. In this rite is recorded the thoughts that occupied the minds of the Noⁿ'-hoⁿ'-zhiⁿ'-ga when they were formulating the external forms set forth in the preceding rite. These thoughts were regarded by the ancient men as fundamental to the tribal organization, which was to constitute the means by which the people must meet the various demands of tribal existence.
The theme of the rite is abstract; it deals with life, not only in its diverse manifestations, but, in particular, with that mysterious power known to the people as Wa-koⁿ'-da, which gives life to all things and whose abode is believed to be within everything and in every place, both celestial and terrestrial.

It would appear from the story handed down by the old men, in mythical form, of the origin of the people, that the Noⁿ'-hoⁿ-zhiⁿ-ga arrived at the idea that life was conceived between two great fructifying forces—namely, the sky and the earth—and continued forever to proceed therefrom. This conception the Noⁿ'-hoⁿ-zhiⁿ-ga not only expressed in the mythical story mentioned above, but also in dividing the tribe in two parts—one to represent the sky and the other the earth—they further emphasized this symbolic expression by requiring the men belonging to one division to take wives from among the women belonging to the other division. This tribal arrangement did not arise from an idle thought, but from a belief, born of a long study of nature, that such was the means employed by Wa-koⁿ'-da to bring forth life in bodily form.

The mythical story, telling of the origin of the people, the Noⁿ'-hoⁿ-zhiⁿ-ga distributed in modified versions among the various gentes of the tribe. The version given to a gens was made to conform to that part of nature which the gens represented in the tribal and the gentile organizations, for the tribe in its entirety symbolized the visible universe in all its known aspects.

In the course of this study of the Osage tribe, covering a number of years, it was learned from some of the older members of the Noⁿ'-hoⁿ-zhiⁿ-ga of the present day that, aside from the formulated rite-handed down by the men of the olden days who had delved into the mysteries of nature and of life, stories also came down in traditional form telling of the manner in which these seers conducted their deliberations. The story that seemed most to impress the Noⁿ'-hoⁿ-zhiⁿ-ga of to-day is the one telling of how those men, those students of nature, gradually drifted into an organized association that became known by the name Noⁿ'-hoⁿ-zhiⁿ-ga, Little-Old-Men. As time went on this association found a home in the house of a man who had won, by his kindness and hospitality, the affection of his people. It was at the house of this big-hearted man that the Little-Old-Men assembled for their discussions. Since that time it has been regarded by prominent men as an honor to entertain the Noⁿ'-hoⁿ-zhiⁿ-ga. There were times in the long career of these holy men—for they were sometimes designated by that term of reverence—when, as they sat around the fire of their home, they were confronted with perplexing questions, questions that affected their conclusions or the application of their conceptions to human affairs. At such times of doubt they would choose two of their number to go and seek divine aid and guid-
ance. The men chosen performed this sacred duty by excluding themselves from all human associations and by taking upon themselves the rite of No°-zhi°-zho° (vigil), which usually lasted four days, or at the longest seven days. The report made by the men taking this rite usually decided the action to be taken by the No°-ho°-zhi°-ga as a body.

Every rite to which the Osage people clung from the earliest times of their tribal existence is regarded by them as religious and supplantatory in character. Those relating to war, to peace, and to life are held with equal veneration. The thoughts embodied in the symbolic tribal organization and in the formulated rites were gathered by the "holy men" from the open book of nature, not in a single season nor in a single lifetime but through years of patient mental toil.

From these ancient tribal rites the Osage people learned to depend always upon Wa-ko°-da for continued existence. Although they were a peace-loving people, they were often forced to the necessity of marching against their enemies in defensive or offensive warfare. At such times the warriors did not rely solely upon their personal prowess, but, vicariously, they cried without ceasing for divine aid in overcoming their foes. Therefore their first act in preparing for war was to choose a man upon whom devolved the duty of making a constant appeal to Wa-ko°-da. This officer was called Do-do°-ho°-ga, a title which may be freely translated as The-sacred-one-of-the-war-movement. If the war party achieved success, all the honors were accredited to this mediator.

The people also learned that as a tribe they must daily appeal to Wa-ko°-da for a long and healthful life. Therefore at dawn, when they saw the reddened sky signaling the approach of the sun, men, women, and children stood in the doors of their houses and uttered their cry for divine help; as the sun reached midheaven they repeated their prayer; and their supplications again arose as the sun touched the western horizon.

Mention was made of these daily orisons from actual observation by men who traveled in the far West in 1806 and 1811. Later, in the year 1820, Governor Miller, in a letter addressed to the Rev. Jedidiah Morse, says:

These Indians have a native religion of their own and are the only tribe I ever knew that had. At break of day every morning I could hear them at prayer for an hour. They appeared to be as devout in their way as any class of people.

In 1840 the Rev. Isaac McCoy, a Baptist missionary, in mentioning this custom, says:

It has been reported that the Osages did not believe in the existence of the Great Spirit. I was astonished that anyone who had ever been two days among them or the Kanzas, who are in all respects similar, should be so deceived. I have never before seen Indians who gave more undoubted evidence of their belief in God.
Other writers of those early times have also mentioned this custom of devotions, but none of them with the human sympathy and understanding manifested by Thomas Asche, Governor Miller, and Isaac McCoy. Recently an Omaha Indian, in speaking of the Osages, said:

My father and I visited them when they had moved to their new reservation (in the early seventies). Before sunrise in the morning following the first night of our visit I was awakened by the noise of a great wailing. I arose and went out. As far as I could see men, women, and children were standing in front of the doors of their houses weeping. My parents explained to me that it was the custom of the people to cry to Wa-ko^-da morning, noon, and evening. When I understood the meaning of the cry I soon learned not to be startled by the noise.

Such was the manner in which the Osage kept in touch with Wa-ko^-da, whom they believed to be present in all things. To-day the voices of only a few old men like Ku^-zhi-wa-tse and Ç'o^-dse^-ko^-ha can be heard in the summer mornings appealing to the All-controlling Power.

There is another rite to which a number of the mixed-bloods and all of the full-bloods still cling, a rite which seems to have escaped the notice of travelers. It is the ceremonial bestowal of a gentile name upon a child. The giving of the gentile name installs the child in his proper place in the tribal organization and entitles him to recognition as a person. The ceremonies of this rite are supplicatory, inasmuch as they are an appeal for help that the little one may successfully reach maturity, even to old age, and that he may be blessed with an abundance of the foods necessary to his comfort and existence. Parents who love their children (and all do) make many personal sacrifices in order to have their children given a proper place in the tribe and blessed with a long and fruitful life.

Trifling is frowned upon and is not permitted in the ceremonies. If a mistake occurs, which under ordinary circumstances would provoke merriment, such an incident is ignored and the exercises are continued with due solemnity. The tribal rites of the Osage, all of which deal with serious matters, have been kept pure and free from meaningless, vulgar tales, such as are found among civilized as well as uncivilized peoples.

The thoughts of the ancient seers, the continual theme of which is life, are given expression not only in formulated rites, but also in symbols which are often more expressive than words. The tribal organization, for instance, symbolically expresses the idea conceived by those old men, that the part of the universe visible to them is a great unit; also that life issues from the combined force and influence of the various bodies that compose the unit. This expression is emphasized in the recited parts of some of the rituals of the tribal rites which tell of the descent of the people from the sky to take possession of the earth and make it their abode. In the rituals those old men have even gone so far as to personify and
to pair some of the visible bodies, as the sky and earth, sun and moon, morning and evening stars, and some of the constellations, implying a procreative relationship.

**Symbolic Organization of the Tribe**

The symbolic organization of the tribe is as follows:

<table>
<thead>
<tr>
<th>N.</th>
<th>7 6 5 4 3 2 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tsi'-zhu Great Division</td>
<td>B 2 4 1</td>
</tr>
<tr>
<td>Ho'-ga Subdivision</td>
<td>A 3 7 5</td>
</tr>
<tr>
<td>Ho'-ga Great Division</td>
<td>C 1 2 4 5 7</td>
</tr>
<tr>
<td>W.</td>
<td>6 5 4 3 2 1</td>
</tr>
<tr>
<td>E.</td>
<td>Waz-ha'-zhe Subdivision</td>
</tr>
</tbody>
</table>

The tribe is divided into two great divisions, one to symbolize the sky and the other the earth. The division symbolizing the sky is called Tsi'-zhu, a word which may be interpreted as Household. The division symbolizing the earth is called Ho'-ga, the Sacred One.

The great division symbolizing the earth is subdivided so that one part is made to represent the dry land of the earth and is dignified with the name Ho'-ga. The other part represents the waters of the earth, the great lakes, the rivers and their tributaries, and is called Waz-ha'-zhe—a name by which the whole tribe is known.

In accordance with the religious significance of these two great divisions, a rule was prescribed which required the men of one division to take wives only from the women belonging to the opposite division. This rule was strictly and religiously observed until the people were reduced in numbers from various causes and in recent times by the disturbing influences of the white race.

It is clear from the religious thoughts embodied in the symbolisms of the two great divisions, and from the mythical stories told of the appeals of the people to some of the heavenly bodies for long life when about to descend to the earth, that the old men intended the organization to stand as a perpetual supplication, not only for long life to the individual member, but to the tribe as well, and for an orderly marital relationship between the peoples of the two great divisions.

**Gentile Organization**

For ceremonial purposes, and for completing the tableau depicting the sky with its celestial bodies, the earth with its water and the
various forms of life belonging to it, together with the dry land and its many kinds of animals, the tribe was further divided into gentes and subgentes. Each gens or subgens had its own mythical life-story, its life-symbol or set of life-symbols, its sacerdotal functions, and a definite part or parts to perform in the great tribal rites, all of which are composite in character. As a rule a subgens is that part of a gens segregated for the purpose of choosing therefrom a priestly messenger called Sho'-ka—an office necessary for communicating with the other gentes in a ceremonial and authoritative manner.

The names of the gentes of the two great divisions, in their sequential order, was obtained from several men, but none of the lists agreed in every particular, due, possibly, to the fact that each gens had its own way of telling of the rites. Some of the men said: “We tell the same story, but each one tells it in a little different way,” meaning that each gens had its own version of the mythical story. The list obtained by Miss Alice C. Fletcher in 1896 from Chief Sho'n'-to'a-be (pl. 2), better known as “Black-dog,” of the Eagle gens, is the nearest approach to a complete list and is here given.

**Gentes of the Ho'n'-ga Great Division**

**WA-ZHA'-ZHE SUBDIVISION**

1. Wa-zha'-zhe ćka; White Wa-zha'-zhe. Refers to its gentile life-symbol, the mussel with its shell.
   
   *gho'n'-ga Ni Mo'o-tse; Puma-in-the-Water. Sho'-ka.

2. Ke'-k'i°; Carrier-of-the-Turtle.
   
   Ba-k'a Zho-i-ga-the; Cotton-tree People. Sho'-ka.

3. Mi-kö'-the-stse-dse; Cat-tail (*Typha latifolia*).
   
   Ka'-xe-wa-hu-ća; Youngest brother. Sho'-ka. (See footnote, p. 278.)

4. Wa'-tse-tsi; Star-that-came-to-Earth.
   
   Xu-tha' Pa-co'n Zho-i-ga-the; Bald Eagle People. Sho'-ka.

5. O-ču'-ga-xe; They-who-make-Clear-the-Way.
   
   Mo'n'-sho'-dse-mo'n'-i°; Travelers-in-the-Mist. Sho'-ka.

6. Ta-tha'-xi°; Deer's Lungs, or Ta-ci'n'-dse-ćka; White-tailed-Deer.
   
   Wa-dsu'-ta-zhi'n'-ga; Small-Animals. Sho'-ka.

7. Ho I-ni-ćka-shi-ga; Fish-People.
   
   E-nō'n' Mi'n'-dse-ća; Exclusive-Owners-of-the-Bow. Refers to its office of making the ceremonial bow and arrows that symbolize night and day. Sho'-ka.

C Ho'n'-ga U-ća-no'n'-dse; The-Isolated-Ho'n'-ga. The Earth.

Mo'n'-hi'n'-ci; Flint-Arrow-Point. Sho'-ka.

**HO'n'-GA SUBDIVISION**

1. Wa-ća'-be-ća; They-Who-Own-the-Black-Bear.
   
   Wa'-ća-be-ćka; The-White-Bear. Sho'-ka.
2. İn-gthon'-ga; Puma.  
Hı-pa'-xa-ga; The Porcupine.  
Sho'-ka.

3. O'-pxo'; Elk.  
Ta He Sha-be; Dark-horned Deer.  
Sho'-ka.

4. Mo'n°-i-ka-ga-xe; Maker-of-the-Earth.

5. Ho'n°-ga Gthe-zhe; The-Mottled-Sacred-One (the immature golden eagle).

6. Xu-tha', Eagle (The adult golden eagle).

7. Ho'n°-ga Zhi°-ga; The Little-Sacred-One.

GENTES OF THE TSI'-ZHU GREAT DIVISION

1. Tsi'-zhu Wa-no°; Elder Tsi'-zhu, or Wa-ko'n°-da No°-pa-bi; The-God-Who-is-Fearful-of-All.  
Refers to its life symbol, the Sun.  
Wa-ba'-xi; The-Awakeners.  
Refers to its office of urging the messengers to prompt action.  
Sho'-ka.

2. Çi°-dse A-gthe; Wearers-of-Symbolic-Locks.  
Sho'n°-ge Zho-i-ga-the; Dog-People.  
Refers to its life symbol, the dog star.  
The name Sho'n°-ge includes coyotes, gray wolves, and all other kinds of dogs.  
Sho'-ka.

3. Pe'-to° To°-ga Zho-i-ga-the; Great-Crane-People.  
Tsi'-zhu Wa-shta-ge; The-Gentle-Tsi'-zhu.  
Refers to its office of Peacemaker.

4. Tse-do'-ga la°-dse; Buffalo-Bull-Face-People.  
Related to the Tsi'-zhu Wa-no°.  
Tse-a'-ko'n°; corruption of Tse-tho'n°-ka; Buffalo-Back.  
Sho'-ka.

5. Mi-k'i° Wà-no°; Carriers-of-the-Sun-and-Moon.  
Refers to its life symbol, all the heavenly bodies.

6. Ho° Zho-i-ga-the; Night-People.  
Refers to its life symbol, the Night.  
Ta-pa° Zho-i-ga-the; Deer-head or Pleiades People.  
Sho'ka.

7. Tsi'-zhu'U-thu-ha-ge; The-Last-Tsi'-zhu, or the last in the order.

THE TSI' HA-shi (THOSE-WHO-WERE-LAST-TO-COME)

A Ni°-ka Wa-ko°-da-gi; Men of Mystery, or Thunder People.  
Xo'n°-dse Wa-ťse; Cedar Star.  
Sho'-ka.

B Tho'xe; Buffalo Bull (archaic name for the buffalo bull).

SACRED FIREPLACES

The three groups of seven gentes each are spoken of as: The Wa-zha'-zhe, who possess seven fireplaces; The Ho'n°-ga, who possess seven fireplaces; The Tsi'-zhu, who possess seven fireplaces.  
All of these 21 fireplaces are war fireplaces, for the people of these three groups were organized as military bodies for defensive purposes.  
At
the war ceremonies of these three groups of gentes the recited parts of the rituals are usually prefaced with the lines:

The Wa-zha'zhe (or Ho°'-ga or Tsi'-zhu), a people who possess seven fireplaces, a people among whom there are none that are craven.

The Ni'-ka Wa-ko°-da-gi, marked A on the diagram; the Tho'-xe, marked B; the Ho°'-ga U-ta-no°-dsi, marked C, each has a war fireplace; but these war fireplaces are kept separate when speaking of the gentle order for the purpose of commemorating certain portions of the story of the tribe.

In course of time and as governmental ideas developed two special fireplaces were established and given the title U°-dse-the Wa-shta'-ge, Gentle or Peace Fireplace. A new gens was also created within the Tsi'-zhu Great Division, to which was given one of these Peace Fireplaces, the office of Peacemaker, and the name Tsi'-zhu Wa-shta'-ge, Gentle Tsi'-zhu. Within the Ho°'-ga Great Division was also created a new gens out of the Wa'-tse-tsi gens and called Po°'-ka Wa-shta'-ge, Gentle Po°'-ka, and to it was given the other Peace Fireplace together with the office of Peacemaker. Two hereditary chiefs were chosen out of these new gentes, one for the Tsi'-zhu Great Division, the other for the Ho°'-ga Great Division. To the Tsi'-zhu chief was given precedence in official rank. The duty of these hereditary chiefs was to enforce peace within the tribe.

SANCTUARIES

The houses of these two chiefs became sanctuaries not only for the people of the tribe but also for members of other tribes, including enemy tribes, who were allowed to seek refuge there. These two houses were made to represent the earth and all life contained therein. Two doors were given to each of these sacred houses, one facing east and the other west, and an imaginary line running from door to door symbolized the path of the sun, which daily traverses the middle of the earth. The story of these two chiefs is given in the first ritual of this volume.

RITUALS PRESENTED IN THREE FORMS

The rituals of the two tribal rites presented in this volume are given in three forms, as follows:

The first form is in a free English translation of the intoned or recited parts of the rituals. For convenience in reading, and to avoid the monotony of constant repetition, the refrain, "it has been said, in this house," that occurs at the end of every line in the original is generally omitted from the lines of the free translation.

The second form is in the Osage language as transcribed from the dictaphone records made by Wa-tse'-mo°-gi° and other members of
the tribe versed in the tribal rites. The refrain, "it has been said, in this house," is retained throughout the rituals as originally given, for the reason that to the Osage it is necessary to show that every line intoned is authoritative and originated in the house where the ancient Noⁿ'-hoⁿ-zhiⁿ-ga (the Little-Old-Men) gathered to formulate the rites. This original form is included in this volume in order that the educated Osage may read the rituals of his ancestors in his own language unconfused by the English translations.

The third form is an English translation given as literally as it could be made under certain difficulties. The language employed in these rituals is not that in ordinary use, but tropes, figures of speech, and metaphorical expressions were freely used by the Noⁿ'-hoⁿ-zhiⁿ-ga to convey their ideas, thus making it difficult for the uninitiated to fully understand the ritualistic language. This peculiar mode of expression is characterized by the Indians as Noⁿ'-hoⁿ-zhiⁿ-ga I-e, Language of the Little-Old-Men.

All the songs included in the two rituals presented in this volume were sung by Osages into the dictaphone and transcribed from the records thus made by Alice C. Fletcher.

Acknowledgments

Acknowledgment is here made of the assistance given by Dr. Frederick V. Coville and Mr. Paul C. Standley in identifying the plants mentioned in some of the rituals; also of the courtesy of Dr. Chas. W. Richmond in identifying certain birds that figure in the rites. The writer is indebted to Dr. William E. Safford for valuable assistance given by him in identifying certain food plants and water insects that have important places in the sacred rituals and in the assembling of the illustrations showing these symbolic plants and insects.
PART I.—THE OSAGE TRIBAL RITES
FREE TRANSLATION
THE GA-HI’-GE O-K’Oⁿ, RITE OF THE CHIEFS

The title Ga-hi’-ge O-k’oⁿ, freely translated, means the Rite of the Chiefs. To understand its significance in the tribal development the following statement is necessary:

The ancient Noⁿ'-hoⁿ-zhiⁿ-ga (The Little-Old-Men) who formulated the organization of the people made it religious in character and based it upon the duality they observed throughout nature. These thoughtful seers had arrived at the conception that all life issues which take on manifold forms result from the combined influence of two great physical forces—namely, the Sky, including all the heavenly bodies, and the Earth, including the waters distributed over it. This duality they represented in the tribal organization, the Tsi’-zhu great division representing the Sky, the Hoⁿ'-ga great division the Earth. The duality was also reflected in all the tribal rites, those which pertained to war and those which related to peace and civil government. During the early stages of the tribal life it appears that the Osage were mainly under a military form of government, which had passed through certain experimental stages, all of which occupied a long period of time. Although this form had served the tribe well in defending it against external dangers, yet it was not considered as a completed form of government, for it lacked the civil branch necessary for the welfare of the people as a whole.

It is this stage of the tribal organization that is dealt with in the following story of the Rite of the Chiefs. The first part of the story as told by four different members of the Noⁿ'-hoⁿ-zhiⁿ-ga is allegorical in form and about the same in substance, from which the element of time and the details of many experiences are omitted. The story is as follows:

**Allegorical Story of the Organization**

In the beginning the peoples of the Wa-zha’-zhe, the Hoⁿ'-ga, and the Tsi’-zhu came from the sky to the earth. After these three groups of people had descended they started forth to wander over the earth, observing, as they marched, the sequence in which they had reached the earth; first the Wa-zha’-zhe, then the Hoⁿ'-ga, and last the Tsi’-zhu. One day, after they had wandered for a great length of time, the Wa-zha’-zhe suddenly halted, and the leader looked back over his shoulder to his followers, who had also halted, and in an undertone said: "We have come to the village of a strange people." (See chart, fig. 2.) The leader of the Hoⁿ'-ga looked back
over his shoulder and in the same manner passed the word to the Tsi'-zhu.

Overhearing the words cautiously spoken by the Wa-zha'-zhe leader and his followers, the people of the village sent a messenger to inquire who these strangers were and what was their mission. On the invitation of the messenger the Wa-zha'-zhe alone entered the village, for the Ho<sup>o</sup>-ga and the Tsi'-zhu declined to follow because they had noticed with revulsion that the bones of animals and of men lay scattered and bleaching around the village. It was the "village of death to which they had come, when they had been seeking for life.

The Wa-zha'-zhe leader was conducted to the house of the leader of the strange people and there the two men exchanged words in friendly terms. The Wa-zha'-zhe presented a ceremonial pipe to the leader of this strange village, who in turn gave a pipe to the Wa-zha'-zhe, and then the two leaders conversed freely about the life and customs of their peoples. In the course of their conversation the Wa-zha'-zhe said that he belonged to a people who called themselves Ho<sup>o</sup>-ga, whereupon the stranger said: "I also am a

---

Fig. 2.—Movements of tribal divisions and gentes. This chart is from a rough sketch drawn by Wa-xhi'-zhi to illustrate the allegorical story of the organization of the Osage tribal government.

No. 1 in the diagram indicates the place occupied by the Ho<sup>o</sup>-ga U-t<sup>a</sup>-no<sup>-</sup>-dsi where they were found by the group called Wa-zha'-zhe who possess Seven Fireplaces.

No. 2 indicates the place to which the Ho<sup>o</sup>-ga U-t<sup>a</sup>-no<sup>-</sup>-dsi moved at the request of the Wa-zha'-zhe who possess Seven Fireplaces; at this place came the people called Ho<sup>o</sup>-ga who possess Seven Fireplaces. Later came the people called Tsi'-zhu, including the Tho'-xe and the Ni'-ka Wa-ko'-da-gi. These six groups here formed a council that established the military branch of the government and the great warpath.

No. 3 indicates the place to which all the people moved and at which the war rites were reorganized and the small warpath established.

Nos. 4 and 5 indicate another place to which all the people moved and where the civil branch of the government was organized. Here were formed two new gentes from which two hereditary chiefs were to be chosen, one for the Tsi'-zhu and the other for the Ho<sup>o</sup>-ga Great Division. Rules and rites were also formulated for the maintenance of peace and order within the tribe.
Ho\textsuperscript{a}'-ga." He then told the Wa-zha'-'zhe the manner in which his people destroyed life wherever it appeared on the earth, using for their weapons the four winds, and that whichever way the people turned the winds, the animals and men stricken by them fell and died. It was at this point that the Wa-zha'-'zhe leader made known to his host that the Ho\textsuperscript{a}'-ga and the Tsi'-'zhu desired to dwell with him and his people, but did not like their habit of destroying life. The Wa-zha'-'zhe leader then suggested that his host and his people move to a new country, where the land was pure and free from the signs of death. The Ho\textsuperscript{a}'-ga U-\textsuperscript{a}-no\textsuperscript{a}-dsi (the Isolated Ho\textsuperscript{a}'-ga), as the Wa-zha'-'zhe called these strange people, willingly accepted the invitation and moved with the Wa-zha'-'zhe to a "new country," where they joined the Ho\textsuperscript{a}'-ga and the Tsi'-'zhu.

All the four groups, the Wa-zha'-'zhe, the Ho\textsuperscript{a}'-ga, the Tsi'-'zhu, and the Ho\textsuperscript{a}'-ga U-\textsuperscript{a}-no\textsuperscript{a}-dsi, thereupon moved to a new country, where the land was undefiled by decaying carcasses and where there were no visible signs of death. There they united themselves in friendship, each pledging to the other its strength and support in resisting the dangers that might beset them in the course of their united tribal life.

It was at this time that the following dramatic incident took place between the Wa-zha'-'zhe and the Ho\textsuperscript{a}'-ga. The Wa-zha'-'zhe offered to the Ho\textsuperscript{a}'-ga a symbolic pipe, but before accepting it the Ho\textsuperscript{a}'-ga asked, "Who are you?" The Wa-zha'-'zhe replied:

I am a person who has verily made of a pipe his body,
When you also make of the pipe your body,
You shall be free from all causes of death, O, Ho\textsuperscript{a}'-ga.

The Ho\textsuperscript{a}'-ga took the pipe and said in response:

I am a person who has made of the red boulder his body,
When you also make of it your body,
The malevolent gods in their destructive course,
Shall pass by and leave you unharmed, O, Wa-zha'-'zhe.

The expression of the Wa-zha'-'zhe, "I am a person who has made of a pipe his body," is figurative and means that the pipe is the life symbol of his people, the medium through which they approach Wa-k\textsuperscript{a}-da with their supplications. The words used by the Ho\textsuperscript{a}'-ga in his response, "I am a person who has made of the red boulder his body," are also figurative and mean that the red boulder is the life symbol of the Ho\textsuperscript{a}'-ga people. The red boulder has a dual symbolism; it is the symbol of endurance and is also a symbol of the sun, the emblem of never-ending life.

It was thus that the two groups, the Wa-zha'-'zhe and the Ho\textsuperscript{a}'-ga, pledged support to one another in times of danger so long as tribal life should last. The words of the Wa-zha'-'zhe and those of the Ho\textsuperscript{a}'-ga were put in the wi'-'gi-e form and are embodied in the rite
called Ni'-ki-e, The Words of the Ancient Men, where the wi'-gi-es will be found in full (pp. 195–197). These two wi'-gi-es are also used in a certain part of the Wa-sha'-be A-thi', a war ceremony that will appear in a later volume, where it is intimated that the Wa-zha'-zhe also presented a ceremonial pipe to the Tsi'-zhu. The narrator of the foregoing paraphrase offered no information concerning the part of the Tsi'-zhu in this council of alliance, as he was not a member of that division.

At the time of this council the people of the three groups gave to the Ho-n'-ga U-ta-no'-dsi a house which they called Tsi' Wa-ko'-da-gi, House of Mysteries. Both the house and its fireplace they consecrated to ceremonial uses and made them to represent the life-giving earth. To this House of Mysteries were to be brought all the infants of the four groups to be ceremonially fed upon the sacred foods of life that they might arrive safely at the age of maturity, and the children were here to be given their gentile names in order to take their established places in the tribal organization.

The council at this time also established another house, Tsi' Wa-ko'-da-gi, House of Mysteries; which they called Ho-n'-ga Tsi, and placed it in the keeping of the Wa-ca'-be gens of the Ho-n'-ga group. In this house were to be performed the ceremonies that pertain to war. Within its fireplace, which was called Ho'-e-ga, Snare, were placed four stones, arranged at the cardinal points, one for each of the four winds. Upon these four stones was placed the Tse'-xe Ni-ka-po, a caldron for the boiling of certain plants that represented certain persons belonging to enemy tribes.

When the Tsi'Wa-ko'-da-gi of the Wa-ca'-be gens and its fireplace had been consecrated, each of the gentes of the four groups placed within the house its life symbol. This statement is not meant to be understood in a literal sense, as some of the gentile life symbols are of the great objects in nature, such as the sun, moon, stars, earth, while there are others that are intangible, as the day, the night, and the sky. Therefore the act of placing the sacred life symbols in the House of Mysteries was represented by the reciting of the wi'-gi-es that relate to these various sacred life symbols.

These four warrior groups conducted both the war and hunting movements of the people, and no one group could act independently of the others. A war party thus ceremonially organized by all of these four groups was called Do-do'-hi'-to'-ga, War Party in Great Numbers.

After living for a long period of time under this form of government the people were again seized with a desire to “move to a new country” (a term expressive of a slow movement that preceded a change in the government of the tribe). It was while the tribe was in the “new
country” that the people made the Wa xo'-be Zhi°-ga (pl. 3), the Little Wa xo'-be, one for each of the seven fireplaces of the Tsi°-zhu great division; one for each of the seven fireplaces of the Ho°-ga subdivision; and one for each of the seven fireplaces of the Wa zha'-zhe subdivision of the great Ho°-ga division.

These wa xo'-be were made of hawk skins and symbolized the courage of the warriors of each fireplace. The choice of the hawk to symbolize the courage and combative nature of the warrior proved satisfactory to all the people, for the courage of the hawk was considered as equal to that of the eagle, while the swift and decisive manner in which the smaller bird always attacks its prey ever excited the admiration of the warrior.

From the story relating to the adoption of the hawk as the warrior symbol, given in wi°-gi-e form by a member of the I°-gtho°-ga gens and by a member of the Tho°-xe gens in a paraphrase of the wi°-gi-e, it would appear that the ceremonies of the formal adoption and the acts of preparing the hawk skin for preservation were accompanied by dramatic action.

In the version of the I°-gtho°-ga, a gens belonging to the Ho°-ga Great Division, the principal characters of the drama are left vague as to identity. But in the version of the Tho°-xe, a gens belonging to the Tsi°-zhu Great Division that symbolizes the sky, it becomes clear that the warrior whom the hawk typifies is a child born of the god of day and the goddess of night. In this version the principal characters are four brothers (stars), their sister (the moon), and the sun.

The supernatural birth of the wa xo'-be, the symbolic hawk, is referred to in the words of three songs belonging to the ritual of the Wa xo'-be degree of the Tho°-xe gens. The three songs bear in common the title “Little Songs of the Sun.” (These songs, with their music, will appear in a later volume.)

Song 1

1
I go to the call of those who are assembled,
To the call of those who are gathered around the hawk.

2
I go to the call of those who are assembled,
To the call of those who are gathered around the black bird.

3
I go to the call of those who are assembled,
To the call of those who are gathered around the One of the Night.

4
I go to the call of those who are assembled,
To the call of those who are gathered around the One of the Day.
THE OSAGE TRIBE

SONG 2

1
He is born! He is born!
Behold, the hawk, he is born,
They have said. They have said,
He is born!

2
He is born! He is born!
Behold, the black bird, he is born,
They have said. They have said,
He is born!

3
He is born! He is born!
Behold, he is born of the One of the Night,
They have said. They have said,
He is born!

4
He is born! He is born!
Behold, he is born of the One of the Day,
They have said. They have said,
He is born!

SONG 3

1
Lo, it has come to pass,
Behold, the hawk that lies outstretched.
Is now born they proclaim. Is now born they proclaim.
Welcome! be it said. Lo, it has come to pass.

2
Lo, it has come to pass,
Behold, it is of the One who is of the Day,
He is born they proclaim. He is born they proclaim.
Welcome! be it said. Lo, it has come to pass.

3
Lo, it has come to pass,
Behold, the black bird that lies outstretched.
Is now born they proclaim. Is now born they proclaim.
Welcome! be it said. Lo, it has come to pass.

4
Lo, it has come to pass,
Behold, it is of the One who is of the Night,
He is born they proclaim. He is born they proclaim.
Welcome! be it said. Lo, it has come to pass.

The No°'-ho°'-zhi°'-ga sat within their long house as they worked on the wa-xo°'-bes. Their heads were still bent over the last one when they were startled by the angry bellowing of an animal. All eyes turned upon the Sho'-ka, who hastened to the door and quickly threw aside the flap. There stood an angry buffalo with his head lowered and his tail trembling in the air, pawing the earth and throwing clouds of dust toward the sky. Stricken with fear, the Sho'-ka asked with unsteady voice, "Who are you?" The bull
The wa-xo'-be, made of the skin of a hawk, is a symbol of courage, and is carried by a commanding officer on his back when leading his men in an attack. *b*. The deerskin pouch in which the wa-xo'-be is carried when not in actual use. *c*. The deerskin strap for carrying the wa-xo'-be when it is in its pouch. This strap is put around the neck of the carrier and the wa-xo'-be in its pouch hangs on his back, suspended from the strap. Permission to use the deerskin for making the strap and pouch must be ceremonially obtained from the Deer gens.
a. PORTABLE SHRINE, OUTER CASE

The outer case of the portable shrine of the tattooing rite. The case is made of buffalo hair. Permission for the use of the buffalo hair must be ceremonially obtained from the Thou’te gens.

b. COMPLETE PORTABLE SHRINE

The eagle’s leg attached to the hanging strap of the portable shrine is a symbol commemorative of the “finding of the feet” and belongs to the Hé’ga-du (Leg Stretched) subgens of the Ho’ga Ashin-te gens of the Ho’ga great division.
answered, "I am Tho'-xe, lift ye your heads!" (See p. 134, Name of gens.) At that moment there came a crash of thunder that seemed to issue from the end of the ridgepole of the house. In an excited manner the No'o'-ho'oo-zhi's-ga gathered up all the wa-xo'-bes and threw them toward the bull, who at once lowered his tail, ceased pawing the earth, and became friendly.

These two angry visitors, the bull and the thunder, were representatives of the Tho'-xe and the Ni'-ka Wa-ko'-da-gi gentes. It was in this dramatic manner that these two gentes were jointly given the office of caring for the wa-xo'-bes. At an initiation of a member of one of the various gentes into the mysteries of the war rite, the hereditary caretaker of the wa-xo'-be, who belongs to the Ni'-ka Wa-ko'-da-gi gens, is given the bird to redecorate, an act equivalent to its reconsecration for the benefit of the initiate. If the hereditary caretaker happens to be absent from the initiation, this duty is performed by the second official caretaker, who belongs to the Tho'-xe gens. It is said that all the wa-xo'-bes belong to these two gentes because the No'o'-ho'oo-zhi's-ga had given them to the two gentes through fear; also that the Tho'-xe and the Ni'-ka Wa-ko'-da-gi had originally brought the birds from the sky and given them to the people.3

The Tho'-xe and the Ni'-ka Wa-ko'-da-gi were also spoken of as the Tsi Ha-shi, Those Last to Come—that is, those of the gentes who were last to take part in the formulating of the war rite.

**Summary: Development of the Military Branch of the Government**

From the foregoing story it appears that the military branch of the tribal government in the course of its development passed through two stages, each one of which was spoken of as a "departure to a new country." The introductory statement that the peoples of the Wa-zha'-zhe, the Ho'o'-ga, and the Tsi'-zhu came from the sky to the earth expresses the conception that all life descends from the sky to the earth. The story that immediately follows has a historical basis and indicates the point of departure from a chaotic to an orderly state of tribal existence.

It also appears that at the beginning the affairs of the tribe were under the control of the Ho'o'-ga U-ta-no'-dsi, a division representing

---

3 There is, however, reason to suspect that these two gentes, feeling that they were slighted in the distribution of the sacred articles, threatened to depart, and in order to prevent the rupture the No'o'-ho'oo-zhi's-ga gave them the office of official caretaker. An incident of that kind occurred among the Omaha at the time of their reorganization, when the seven ceremonial pipes were distributed among certain gentes of the tribe. The distributors of the sacred pipes passed by an important and influential subgen of the Tha'-ta-da without leaving a pipe. This subgen, taking offense at the slight, prepared to leave the tribe, when the leading man presented to the subgen a buffalo head for a wa-xo'-che. As a result the gens remained, the buffalo head became sacred to the members, and from that time they were known as the Te-ga' I-ta-zhi.
the earth. During this period the tribe was in a continual state of confusion from external and internal disturbances. In order to preserve the tribal existence, a movement toward reorganization became necessary, and in time such a movement was initiated by the Wa-zha'-zhe, a subdivision of the great Ho'ga division.

In this reorganization certain offices were established and distributed as follows: To the Ho'ga U-ça-no-ga was given the priestly office of keeping the house wherein the children of all the people were initiated into the tribal life and given their gentile personal name. To the Ho'ga, a subdivision of the great Ho'ga division, was given the office of keeping the house wherein the ceremonies pertaining to war were to be conducted. This house was placed in the direct keeping of the Wa-ça'be gens and the Pa-gto-nga gens, both of which were related gentes. The authority for the initiation of all war movements was conferred upon these four tribal divisions: Wa-ça'be, Wa-zha'-zhe, Tsi'-zhu, Ho'ga U-ça-no-ga, each having an eagle for its war symbol. The authority with which they were vested included the management of the tribal hunting expeditions. Such was the first stage of the development of the military branch of the tribal government.

The reorganized government proved effective in the maintenance of peace and order within the tribe and in upholding the dignity of the people as an organized body, but it was burdened with ceremonial forms which did not admit of the prompt action often necessary for moving against aggressive and troublesome enemies.

The No-ko-nga-ga, becoming conscious of this defect, again made a "move to a new country" to bring their organization to final completion. In this second move the various gentes of the tribe were empowered to organize war parties in three classes, as follows:

1. A war party composed of the warriors from the gentes of one of the two great divisions.
2. A war party made up of two or more of the gentes of one of the two great divisions.
3. A war party organized by one gence.

War parties of the first two classes were called Tsi'-ga-xa Do-do; Tsi'-ga-xa probably meaning Outside of the House of Mystery; Do-do, War Party—i. e., war party organized outside of the House of Mystery. War parties of the third class were called Wa-xo-be U-ko-dsi; Wa-xo-be, the Sacred Hawk; U-ko-dsi, Isolated; An Isolated Wa-xo-be. War parties of these three classes were not required to observe the tedious ceremonial forms prescribed for the war parties organized under the rule of the four divisions. Under this new movement each gence of the tribe was given a hawk wa-xo'-be for ceremonial purposes. This was the second stage in the development of the military branch of the tribal government. (See chart, fig. 2.)
For the perpetuation of the memory of these events, as well as for the guidance of the people in organizing their forces for defensive or aggressive warfare, the No'ni'-hu'-zhi'-ga-ga formulated rites and ceremonial acts which were memorized by men capable of such a task and handed down by them to the successive generations.

**Civil Government: Chieftainship and Duties**

In the progress of time the No'ni'-hu'-zhi'-ga made a third "move to a new country." (See chart, fig. 2.) At this time the civil branch of the tribal government was instituted. It was then agreed that the people should be governed by two men, one for each of the two great tribal divisions, who should bear the official title of Ga-hi'-ge, Chief. The duties assigned to these two chiefs were as follows:

1. When two men quarrel, come to blows, and threaten to kill each other, the chief shall compel them to cease fighting.

2. When a murder is committed and a relative of the person slain threatens to take the life of the murderer in revenge, the chief shall compel the relative to keep the peace.

3. If the relative persists in his effort to take the life of the slayer, the chief shall expel him from the tribe.

4. If the relative takes the life of the slayer when the chief had already offered him the sacred pipe to smoke, the chief shall give the order for him to be put to death.

5. The chief shall require the murderer to bring gifts to the relatives of the man he has slain as an offering of peace.

6. If the murderer refuses to do this, the chief may call upon the people to make the peace offering and then expel the murderer from the tribe.

7. If a man's life is threatened by another and he flees to the house of the chief, he shall protect the fleeing man.

8. If a murderer pursued by the relatives of the slain man flees into the house of the chief, he shall protect the man.

9. If a stranger, although he be from an enemy tribe, enters the house of the chief for safety, the chief shall protect him.

10. When a war party comes home with captives, the chief shall give them their lives and have them adopted into the tribe.4

When the tribe goes out for the annual buffalo hunt it shall be the duty of the chief to designate the route to be taken and the site in which the camp is to be pitched, and the order shall be proclaimed by a crier. The two chiefs shall take turns each day in conducting the journey, both when going forth and when returning to the home village.

4 It is from this sacred duty that the Tu''zhi Washtage gens have as one of their gentile personal names the name Ni'-wa-the, The Giver of Life; also Washtage-ge, which has the same meaning.
For the enforcement of their orders the two chiefs shall be empowered to select and appoint 10 officers, one from each of the following gentes:

On the Hoⁿ'-ga side: Wa-ça'-be or Iⁿ-gthoⁿ'-ga; Tsa I-ni-ka-shi-ga; O'-pxoⁿ; Hoⁿ'-ga A-hiu-toⁿ; Hoⁿ'-ga U-ța-noⁿ'-dsi.

On the Tsí'-zhu side: Niⁿ'-ka-wa-köⁿ'-da-gi; Thoⁿ'-xo; Tsí'-zhu Wa-noⁿ; Mi-k'iⁿ Wa-noⁿ; Tsed'oⁿ'-ga-in-dse.

These officers shall bear the title Aⁿ'-ki-da, Soldier, and shall be chosen because of the military honors that they had won as well as for their personal friendship for the chief. The chief in selecting his officers shall not be restricted to his own division, but he may, according to his own preference, choose his officers from any of the designated gentes of the opposite division. These officers shall have their houses close to that of the chief.

The officers selected from three of these designated gentes were honored with special titles, which afterwards became in these gentes personal names. These titles, and later the names, were: Aⁿ'-ki-da Töⁿ'-ga, Great Soldier, for the officer chosen from the Wa-ça'-be gens or the related Iⁿ-gthoⁿ'-ga gens; Aⁿ'-ki-da Zhiⁿ'-ga, Little Soldier, for the one chosen from the Tsa' I-ni-ka-shi-ga gens; and Aⁿ'-ki-da Ga-hi-ge, Chief Soldier, for the one from the Niⁿ'-ka-wa-köⁿ'-da-gi gens.

It was agreed at this time that the office of the chief shall descend to the lineal male heirs. In case the heir is disqualified for the office owing to mental infirmity or indifference to the customs held sacred by the people, the Aⁿ'-ki-da in council shall determine who of the nearest kin to the former chief shall succeed to the office.

The gentes from which the two Ga-hi-ges or chiefs were chosen were the Waⁿ'-tse-tsi gens (the people who descended from the stars), of the Wa-zhaⁿ'-zhe subdivision of the Hoⁿ'-ga great division; and the Tsí'-zhu gens of the Tsí'-zhu great division. The title Wa-shtaⁿ'-ge, Gentle, was at that time added to the names of these two gentes, so that in speaking of them both the name and the title were mentioned, as Waⁿ'-tse-tsi Wa-shtaⁿ'-ge (sometimes called the Pöⁿ'-ka Wa-shtaⁿ'-ge), and the Tsí'-zhu Wa-shtaⁿ'-ge. This gens was sometimes called Tsí'-zhu Wa-biⁿ' I-ța-zhi, the Tsí'-zhu who do not touch blood, because the people of that gens are supposed to refrain from the shedding of blood. The rule that required the chief to protect a man fleeing to his house for refuge applied to all the families of this gens.

It was also agreed that the house of the chief should be held as sacred as it represents two life-giving powers—the Earth and the Sun. The house stands for the earth and must have two doors, one opening toward the rising sun and the other toward the setting sun.

---

1 This title appears as a personal name in the Omaha Ta-ge' gens. See 27th Ann. Rept. Bur. Amer. Ethn., p. 182.
The fire that is placed midway between the two doors represents the sun, whose pathway symbolizes endless life, and thus passes through the middle of the house that stands for the earth. The fireplace was also consecrated and the fire taken therefrom by the people to start their home fires was thought of as holy and as having power to give life and health to those who use it. It was also declared that the two doors, which represent the continual flow of life, shall be closed to the man who approaches them when contemplating murder.

The ceremonial position of the chief's house in the village was also established at this time. (See diagram, fig. 3.)

Some time after the creation of the office of chief for each of the two great divisions, and the men chosen had been inducted into their office, the two chiefs went out separately to seek for some sign of approval from the Supernatural. For seven days and six nights the men fasted and cried to Wa-ko'-da.

As the darkness of evening spread over the land, on the sixth day of his vigil, the Tsi'-zhu Wa-shtha'-ge chief removed from his face the sign of vigil and sat down to rest for the night. While he was yet awake and in deep thought he heard approaching footsteps, and as he looked up he beheld a man standing before him, as though in the light of day. The stranger spoke, saying: 'I have heard your cry. I am a person who can heal all the pains and the bodily ailments of your people. When the little ones make of me their bodies...'

---

6 Xu-tha'-wa-to'-is of the Tsi-zhu Wa-nos gens said that "the fireplaces of the houses of the two chiefs were called U-dse'-the Wa-shtha'-ge, Gentle or Peaceful Fireplaces, in contradistinction to the seven fireplaces of each of the Ho'-ga, Wa-zhu'-she, and the Tsi'-zhu divisions that were dedicated to warfare and were associated with violence and death."
shall always live to see old age. In the morning when the mists have cleared away go to yonder river, follow its course until you come to a bend, and there, in the middle of its bank, you will see me standing in the midst of the winds."

When morning came the chief followed the course of the river, as the stranger bade him, until he came to a sharp bend, where the waters had washed away the earth, leaving a high bank. The chief looked up and there, in the middle of the bank, he saw the stranger, who was Mo"-ko° Ni-ka-shi-ga,° the Man Medicine (Cucurbita perennis). The chief removed from its place the strange man-shaped root, being careful not to break any part of it. As this was the seventh and the last day of his fast, the chief then started toward his home, following the course of the river. He had not gone far when he came to another bend of the stream where there was a high bank. In the middle of it he beheld another root which he examined and found to be of the female sex. The chief carried home these two roots, which afterwards were used to cure bodily ailments.

For ceremonial purposes a portable shrine was made for these two roots and wi'-gi-es relating to their revelation, but as they did not belong to the gens of the narrator, Wa'-xthi'-'zhi, he declined to give further details of the ceremonies.

Old Sho°-ge-mo°-i° said that Ni°-ka-wa-zhi°-to°-ga's wife had the shrine, but she had given it to Ni°-ka-u-ko°-dsi, and it is supposed that when he died the shrine was buried with him.

The story of the vigil of the Wa°-tse-tsi chief is given in three wi'-gi-es. The first is entitled No°-zhi°-zho° Wi'-gi-e, The Wi'-gi-e of the Vigil; the second, Ho°-ga Wa-gthi° Ts'a-ge, The Aged Eagle; the third, Mo°-ce Wi'-gi-e, The Wi'-gi-e of the Metal. These wi'-gi-es form a part of the ritual relating to the tattooing ceremonies and will follow later, but a paraphrase of the story given by the narrator is here repeated because it supplies two omissions in the wi'-gi-es presented:

On the evening of the sixth day of his vigil the Wa°-tse-tsi chief removed from his face the sign of vigil and sat down to rest for the night. While he was yet awake there appeared before him a very aged man, who spoke to him, saying: "I have heard your cry and have come to give myself to your people. I am Old Age. When the little ones make of me their bodies they shall always live to see old age. When morning comes, go to yonder river, and in a bend where the water, sheltered by a high bank, lies placid you will find me. Take from my right wing seven feathers. Let your people make of them their bodies and they shall always live to see old age." In the dawn of the morning which was the seventh day of his vigil the chief arose and again put upon his face the sign of vigil. He went to the river,

and in a bend where the water was sheltered from the winds by a high
bank he saw, on the water’s edge, a white pelican so old that he could
not move. In this bird the chief recognized his visitor of the night
before. From the right wing of the bird the chief plucked seven
feathers and started for home. As he was approaching a brook he
met an eagle, who gave him a downy feather as a symbol of old age.
When he was nearing home he beheld lying on the ground a piece of
black metal, which he also took as a symbol of old age.

Lines 121 to 127 of the Wi’-gi-e of the Vigil and lines 39 to 46
of that of The Aged Eagle refer to healing by scarification and cup-
ping as revealed by the two birds to the chief and the material to be
used as instruments. The Wi’-gi-e of the Metal indicates the aban-
donment of the use of the wing bones of the pelican and the eagle
and the adoption of metal upon its introduction by Europeans for
the making of the instruments required for scarifying.

From these stories it would seem that the two chiefs directed their
efforts toward the understanding of bodily ailments and the finding
of suitable remedies. The chiefs thus sought by combating disease
to maintain the numerical strength of the tribe. The people on their
part put faith and confidence in the healing powers of the chiefs,
which led to the adoption of “Wa-stse’-e-doⁿ,” The Good Doctor, by
the two Wa-shta’-ge gentes for a gentile personal name.

On his return to the village the chief assembled the people of both
great divisions, to whom he told the story of his vigil. The people
were well pleased and formally consecrated the Pelican to be thence-
forth their sacred symbol of old age, and it thus became wa-xo’-be.
The portable shrine which held the sacred symbols and the symbols
themselves are spoken of collectively as wa-xo’-be.

**The Wa-xo’-be Toⁿ-ga, The Great Portable Shrine**

The portable shrine, called Wa-xo’-be Toⁿ-ga, held not only the
sacred object, the symbol of the older rite, the skin of the cormorant,
but in it was placed the sacred object and symbols of the newer rite
which was born of the visions of the chief—namely, the skin of the
pelican, seven feathers of that bird, a downy feather of the eagle,
and a piece of black metal. This composite shrine, called the
Wa-xo’-be Toⁿ-ga, when completed was consecrated in the same man-
ner as was the portable shrine of the older rite, by the simultaneous
re-ital by each of the gentes of the tribe of the wi’-gi-e which related
to certain life symbols called Wa-zho’-i-ga-the, a term which, freely
translated, means the object of which they made their bodies. At
each initiation and transfer of a Wa-xo’-be Toⁿ-ga the shrine was in
like manner reconsecrated. The wi’-gi-e used at such a ceremony will
be given in the order in which they are recited at the ritual of the
chief, which is also the order in which they are recited at the tattooing ceremony.

For the purpose of initiation into the mysteries of these combined rites a number of the Wa-xo'-bes To^n-ga were made and consecrated. These, in contrast with the other shrines, were circulated by transfer among the members of the tribe without regard to the tribal divisions or to the gentes to which the candidates may belong.

In the month of February, 1911, one of these wa-xo'-bes was secured for the National Museum from the widow of Wa-ce'-to^n-zhi^n-ga. The outer case, like those of the hawk wa-xo'-bes, was made of woven buffalo hair (pl. 4, a). The inner case, within which are kept the pelican and the cormorant wa-xo'-be and other sacred articles, was made of woven rush, with symbolic designs similar to those on the rush cases of the hawk wa-xo'-bes (pl. 5).

The two wa-xo'-bes were folded one inside of the other, so as to make one roll. The tattooing wa-xo'-be, which is the skin of a cormorant (Phalacrocorax auritus) is split down the entire length of the back. Around the base of the tail is wound a string of scalp locks, 10 or 12 in number, that hang down like a skirt. Within the body of the skin are placed eight tattooing instruments, the points toward the head and the tops toward the tail. The shafts of some of the instruments are flat, others round, and about the length of a lead pencil. To the lower ends of the shafts are fastened steel needles, some in straight rows and others in bunches. To the tops of some of the shafts are fastened small rattles made of pelican or eagle quills. The needle parts of the shafts are covered with buffalo hair to protect them against rust. The skin of the cormorant was folded over the tattooing instruments, the neck of the bird doubled over the back and tied down. The skin of a pelican, split down the back, is wrapped around the cormorant and tied around the middle with a band of woven fiber. The bill, head, and neck of the pelican are missing.

Within the woven rush case, placed without any particular order, are seven weasel skins; one tobacco pouch made of a buffalo heartsack; bits of braided sweet-grass; half of the shell of a fresh-water mussel for holding the coloring matter; four tubes, one of bamboo and three of tin, worn by the operator on his fingers as guides for the instruments when he is at work; two bunches of the wing-feathers of small birds used in applying the coloring matter; an old burden-strap; four wing-bones of a pelican or an eagle, tied together with a twisted cord of wood or nettle fiber; two rabbits' feet, used for brushing the skin of the parts that have been gone over with the instruments when the subject becomes nervous by the irritation of the wounds; and a large brass ring worn by the operator around his neck as a part of his symbolic paraphernalia.
PORTABLE SHRINE, INNER CASE

This is the case which forms the shrine for the sacred articles. The white part forming the pocket with dark and red lines running across its width represents the days and nights. The part covered with geometrical designs and which forms the flap symbolizes the sky with its clouds, with its starry figures, such as the Great Bear, Orion, Pleiades, the Galaxy, etc. One end of the pocket has six fastenings and the other seven, each representing one of the two great tribal divisions. The case is made of a slender cylindrical rush (Eleocharis interstincta).
These articles will be described in detail and their pictures given, together with that of the cormorant skin, in the tattooing rite, which will be included in a later volume.

The Wa-xo'-be To°-ga that have been seen and remembered within recent years are as follows:

The one owned by Wa-ç'e'-to°-zhi°-ga was secured for the United States National Museum in 1911.

That owned by Wa-thu'-ts'a-ga-zhi, Wa-xthi'-zhi's father, was buried with him when he died in 1910.

The one that was owned by Wa-zhi°-pi-zhi, Btho'-ga-hi-ge's father, is now in the Museum of the American Indian, Heye Foundation, New York City (No. 4/776).

The one owned by To°-wo°-i'-hi-zhi°-ga was sold by him several years ago to a traveler and its whereabouts is unknown.

The one that was owned by To°-wo°-i'-hi-ťo°-ga is now in the private collection of Mr. Charles Evanhoe, of Ralston, Oklahoma.

The general description of the Wa-zhi°'-pi-zhi wa-xo'-be in the Museum of the American Indian, obtained through the courtesy of Dr. George H. Pepper, is about the same as the Wa-ç'e'-to°-zhi°-ga wa-xo-be in the National Museum.

**Initiation Into the Rite of the Chiefs**

The transfers of the Wa-xo'-be To°-gas and the initiation of candidates into the mysteries of this composite rite do not occur as frequently as the transfers of the Hawk wa-xo'-bes and the accompanying initiations into the mysteries of the rites pertaining to war. The man who has a Wa-xo'-be To°-ga is apt to keep it until he is incapacitated for tattooing work by old age or loss of eyesight. For this reason there is less opportunity through frequent use for a man to carry accurately all the details of this rite and the sequence of the ceremonial acts than there is those of the war rites.

When a man has been ceremonially presented with a Wa-xo'-be To°-ga he becomes an involuntary candidate for initiation into the mysteries of the rite of which the Wa-xo'-be To°-ga is the central figure. He will ask his wife and his relatives for permission to accept the offer, and these persons readily grant the request, because it is an honor in which they also have a share.

The man and his relatives having agreed to accept the Wa-xo'-be To°-ga, the candidate, with the help of his relatives, proceeds to collect the various symbols, such as a buffalo robe, an elk skin, a turtle shell, a mussel shell, an eagle skin, a deer skin, a swan skin, all of which are necessary for use in the ceremonies. They also store away food supplies, such as buffalo meat, sweet corn, dried squash, roots of the lotus, and, in recent years, beef, flour, coffee, and sugar
for entertaining the members of the Noⁿʰ⁻hoⁿ⁻zhiⁿ⁻ga order during the initiatory ceremonies. Fees are also collected for the members who are to take part in the performance of the ceremonies. In early days these fees consisted of buffalo robes, articles of clothing, weapons, and, in recent times, of horses, woolen blankets, broadcloth, silks, calico, and articles of clothing made of manufactured goods.

When all of these preparations have been made the candidate sends his Sho'⁻ka, who carries a pipe as his badge of office, to give notice to his Xo'⁻ka (Initiator), whom the candidate has selected, that he will be ready to take his initiation on a certain day. The Sho'⁻ka then gives notice to the Noⁿʰ⁻hoⁿ⁻zhiⁿ⁻ga of all the gentes of the tribe to attend the ceremonies and to take part in their performance.

**The Ki⁻non, or Ceremonial Painting of the Xo'⁻ka**

At dawn of the day appointed for the initiation the candidate goes with his Sho'⁻ka to the house of the Xo'⁻ka. The Sho'⁻ka carries with him the skin of a black bear, the skin of a swan, a shell gorget, and a woven belt, all of which articles are to be worn by the Xo'⁻ka as his sacerdotal apparel. The Sho'⁻ka also takes with him a wooden bowl, in which is put pulverized charcoal mixed with water, the ceremonial paint to be used by the Xo'⁻ka. When the candidate and his Sho'⁻ka have entered and are assigned to their places in the lodge, the Xo'⁻ka strips himself of his own clothing, preparatory to putting on his official apparel. When about to paint himself with the charcoal the Xo'⁻ka recites the following wi'⁻gi⁻e, called Xo'⁻ka Wi'⁻gi⁻e, which is in three parts. The first relates to the Black Bear and to certain symbols given by that animal to the people.

**The Xo'⁻ka Wi'⁻gi⁻e**

*(Osage version, p. 363; literal translation, p. 163)*

**PART I**

1. Verily, at that time and place, it has been said, in this house,
2. The Hoⁿ⁻ga, a people who possess seven fireplaces,
3. Spake to one another, saying: O, younger brothers,
4. We have nothing that is fit to use as a symbol,
5. Then to the male Puma, who stood by, they turned
6. And spake, saying: O, younger brother,
7. We have nothing that is fit to use as a symbol,
8. Then, in quick response, the Puma went forth,
9. Verily, to the brow of a hill,

---

* Sho'⁻ka is the title of a gentle ceremonial messenger. In the list of gentes given on page 52 of the introduction certain subgentes are given the title Sho'⁻ka. This means that from a subgens bearing this title must be chosen a man or a woman to act as ceremonial messenger in the initiatory ceremonies of a rite.

* Xo'⁻ka is the title of a man who acts as initiator in the initiatory ceremonies of a tribal rite. Such a man must be one who has taken the degree he confers. He may choose his own candidate or he may be chosen by a man offering himself as a candidate for initiation into the degree.
10. Where stood the Black Bear that is without blemish,
11. And, standing in his presence, spake to him,
12. Saying: O, grandfather,
13. We have nothing that is fit to use as a symbol.
14. Then quickly the Bear spake, saying: O, little one,
15. You say you have nothing that is fit for use as a symbol.
16. I am one who is fitted for the little ones to use as a symbol.
17. Verily, I am a person who is never absent from any part of life.
18. Verily, at that time and place, it has been said, in this house,
19. The Bear came to a bunch of grass,
20. Which he plucked and threw to the ground, where it lay in a twisted shape.
21. And spake, saying: The grasses also
22. The little ones shall use as a symbol as they travel the path of life.
23. With quickened footsteps, the Bear went forth
24. To a bunch of stunted oaks,
25. Which he also tore up
26. And threw to the ground, where it lay in a twisted shape,
27. Then spake, saying: The stunted oaks also
28. The little ones shall use as a symbol as they travel the path of life.
29. Again, with quickened steps, the Bear went forth
30. To a brook, along the banks of which grew groves of trees.
31. To a bunch of red-bud trees which stood in their midst,
32. And spake, saying: The red-bud trees also
33. The little ones shall always use as a symbol.
34. Out of their branches they shall make their charcoal.
35. When they use the branches of this tree to make their charcoal,
36. They shall enable themselves to live to see old age as they travel the path of life.
37. Again the Bear went forth, with quickened footsteps.
38. To a bush of arrowshaft trees (Cornus circinata L'Hor).
39. Where he sat down to rest,
40. Then spake, saying: These trees also
41. The little ones shall use as symbols as they travel the path of life.
42. Again the Bear went forth, with quickened steps.
43. To a bunch of grapevine roots,
44. Which he tore up and threw to the ground, where it lay in a twisted shape.
45. Then spake, saying: The roots of the grapevine also
46. They shall use as a symbol as they travel the path of life.
47. When the little ones put to use the grapevine roots.
48. They shall be as cords with which to tie their captives.
49. Symbolic cords they shall make of the grapevine roots.
50. The Bear went forth again, with quickened steps,
51. To the summit of a hill,
52. To a stony point,
53. From which he selected four stones,
54. Gathered them together, and placed them in a pile
55. As he said: Stones such as these
56. They shall use as symbols as they travel the path of life.
57. The little ones shall use them to purify their bodies, as with the
   heat of fire.
58. They shall thus make use of these stones as they travel the path of life.
59. The little ones shall also use them as weights to support the frame
   of their house,
60. Then the frame of their house shall never loosen but stand firmly
   as they travel the path of life.
61. Their house is the house of Wa-ko°'-da.
62. The frame of my house
63. Is the frame of the house of Wa-ko°'-da.
64. When the little ones make of it their bodies as they travel the
   path of life
65. They shall become the owners of a house of Wa-ko°'-da.
66. Verily, at that time and place, it has been said, in this house,
67. The Bear made a line of footprints.
68. A line of seven footprints he placed upon the earth,
69. Leading from the right side of the door of his house.
70. A line of seven footprints he made
71. And spake, saying: These footprints also
72. I have made them to be symbols.
73. Symbols of seven o-do°' (military honors) to be won by the
   warrior.
74. I have made them all to be symbols of the o-do°'.
75. The Bear made another line of six footprints
76. Leading from the left side of the door of his house.
77. A line of six footprints he made upon the earth
78. And spake, saying: These footprints also
79. I have made to be symbols,
80. Symbols of the six o-do°' to be won by the warriors.
81. Symbols I have made them to be.
82. Verily, at that time and place, it has been said, in this house,
83. He said: Of these footprints the little ones shall make their
   bodies, and for that purpose the footprints shall stand.
84. The people spake to one another, saying: There is also the great white swan,
85. Of which the little ones, O, younger brothers, shall make their bodies.
86. Then spake the swan, saying: When the little ones make of me their bodies,
87. Let them know that of all living creatures
88. None are my equal in strength of wings.
89. When I make my flight, even before half of the day has passed,
90. I am on the farther side of the great lake,
91. Swinging up and down upon the waves of its waters.
92. When the little ones make of me their bodies,
93. Their arms shall become strong as are my wings as they travel the path of life.
94. To the four great divisions of the days (stages of life)
95. They shall succeed in bringing themselves as they travel the path of life.
96. They shall enable themselves to live to see old age.
97. When the little ones make of me the means of reaching old age,
98. Then they shall live to see old age as they travel the path of life.

After a short pause the Xo'-ka recites the next wi'-gi-e, which relates to the actions of the female Black Bear when about to hibernate and to her awakening after her long sleep when she appeals to the god of day for long life for her little ones born during the long period of rest. This wi'-gi-e is also entitled Ki'-no° Wi'-gi-e, The Painting Wi'-gi-e, and it is introductory to the next part, which is recited when the Xo'-ka paints himself preparatory to making his ceremonial approach to the house of meeting.

PART II

(Osage version, p. 307; literal translation, p. 466)

1. Verily, at that time and place, it has been said, in this house,
2. The Black Bear that is without a blemish,
3. When the moon of the mating of the deer was still young (October),
4. Was seized with a sudden desire to rest her body.
5. Being perplexed by this sudden desire,
6. She ran to each of the four winds.
7. Returning again and again to the starting point.
8. After a time she paused and stood,
9. Then quickly went forth, with hurried footsteps,
10. And came to a patch of bunch grass.
11. Verily, at that time and place,
12. She gathered together the bunches of grass and laid them upon the ground.
13. But she rested not her body thereon.
14. She then quickly went forth, with hurried footsteps,
15. And came to a patch of stunted oaks.
16. She gathered together the stunted oaks and laid them upon the ground,
17. But she rested not her body thereon.
18. Again she went forth, with hurried footsteps,
19. And came to a rivulet on the banks of which were groves of trees,
20. Among which grew bushes of red-bud trees.
21. These she gathered together and placed upon the ground,
22. But she rested not her body thereon.
23. Again she went forth, with hurried footsteps,
24. And came to a rivulet on the banks of which were groves of trees,
25. Among which grew vines of grapes.
26. The roots of the vines she gathered together and placed upon the ground,
27. But she rested not her body thereon.
28. Again she went forth, with hurried footsteps,
29. And came to the summit of a cliff,
30. Where she found a number of stones.
31. She gathered them together,
32. But she rested not her body thereon.
33. Verily, at that time and place,
34. She quickly went forth, with hurried footsteps,
35. And came to the summit of another cliff,
36. Where were a number of stones.
37. These she arranged in the shape of a house.
38. She entered, placing over her head a slab,
39. And between these walls she sat to rest her body.
40. Verily, at that time and place, it has been said, in this house,
41. Close to the period of seven moons,
42. The Black Bear sat to rest her body.
43. Verily, at that time and place.
44. She thought as she sat: Even now I have reached the end of a great division of the days.
45. Verily, in every direction she heard the voices of the birds,
46. Heard them calling to one another as she sat.
Again she thought: Even now I have reached the end of a great division of the days.

Swarms of little insects

Again she thought: Even now I have reached the end of a great division of the days.

Verily, at that time and place, it has been said, in this house, she thought: Behold, I have come to Wa-ko°'-da. These little ones must dwell in the great divisions of the days. Then she gathered up her little ones in her arms and to the great god of day, newly risen, she held them up.

As she said: O, Venerable Father! These little ones have now become persons. Give them strength to bring themselves to see old age, O, Venerable Father! as they travel the path of life.

After a slight pause the Xo'-'ka recites the third part of the Ki'-no°' wi'-gi-e, which prescribes the manner in which certain symbols are to be put upon his face and body. All these acts are called Ki'-no°, a name given to the entire wi'-gi-e.

PART III

(ALSO CALLED Ki'-non Wi'-gi-e)

(Osage version, p. 309; literal translation, p. 468)

1. Verily, at that time and place, it has been said, in this house,

2. They (the people of the gentes) said: The little ones have nothing with which to paint their faces.

3. And he (the Priest representing the Black Bear) replied: When the little ones paint their faces,

4. They shall use for their paint the god that appears first in the day,

5. The god that strikes the sky with a red glow.

6. It is the color of that god the little ones shall put upon their faces.

7. When the little ones put upon their faces this color,

8. They shall always live to see old age as they travel the path of life.

9. Verily, at that time and place, it has been said, in this house,

10. The Black Bear that is without a blemish (pl. 10, a).

11. By that animal also

12. The little ones shall cause themselves to be identified by Wa-ko°'-da.

13. It was he who said: My body which is black in color
14. I have made to be as my charcoal.
15. When the little ones also make it to be as their charcoal,
16. They shall always be identified by Wa-koⁿ'-da, as they travel the path of life.
17. Behold the white spot on my throat.
18. Behold the god of day who sitteth in the heavens.
19. Close to this god (as its symbol) we shall place this spot.
20. When we place this spot close to the god of day as its symbol,
21. The little ones shall always live to see old age as they travel the path of life.

22. Verily, at that time and place, it has been said, in this house,
23. They spake to the great white swan,
24. Saying: O, grandfather,
25. The little ones have nothing of which to make their bodies.
26. Verily, at that time and place,
27. The swan spake, saying: You say the little ones have nothing of which to make their bodies.
28. The little ones shall make of me their bodies.
29. When the little ones make of me their bodies,
30. They shall always live to see old age.
31. Behold my feet that are dark in color.
32. I have made them to be as my charcoal.
33. When the little ones make of me their bodies,
34. When they make my feet to be as their charcoal,
35. They shall always be identified by Wa-koⁿ'-da as they travel the path of life.
36. Behold the tip of my beak, which is dark in color.
37. I have made it to be as my charcoal.
38. When the little ones make the tip of my beak to be as their charcoal,
39. They shall cause themselves to be identified by Wa-koⁿ'-da as they travel the path of life.

40. Behold also my wings.
41. The feathers of my wings the little ones shall use as plumes.
42. When they use the feathers of my wings as plumes,
43. The days of cloudless skies
44. Shall always be at their command as they travel the path of life.
45. The four great divisions of the days
46. They shall always be able to reach as they travel the path of life.

At the close of the recitation the Xoⁿ'-ka puts upon himself the sacred symbols, following the order in which they were mentioned
throughout the wi'gi-e: First, he colors his face with red paint, the symbol of the dawn that promises a peaceful day. Second, he blackens his face with charcoal, that color being the emblem of an unquenchable fire and a never-ending life. It represents the bear and also the feet and beak of the swan, as both these animals gave the symbol. Third, he suspends at his throat a gorget made of the shell of the fresh-water mussel as a symbol of the god of day, who possesses never-ending life. The gorget also represents the white spot on the chest of the black bear who gave the symbol. Fourth, he plucks from the swan skin some of the down and scatters it upon his head as a symbol of his priestly office. He strips the barbs from some of the wing-feathers of the swan, ties the lower ends together, and fastens the tuft to the base of the braided lock of hair which hangs from the crown of his head. This tuft of feathers symbolizes the days of cloudless skies, the days of perpetual peace.

**TSI TA-PE, PROCESSIONAL APPROACH TO THE HOUSE OF MYSTERY**

When about to rise, the Xo'-ka says to the candidate and to the Sho'ka:

Ha! wi-co^ga e',
A-no^zhi^ ta a-to^ he a', wi-co^ga e'
Wa-ca^be u-ca^ka thi^ge kshe,
E'-ki-go^ xtsi a-no^zhi^ ta a-to^ he a, wi-co^ga e'
Zhi^ga^ zho-i-ga tha bi do^,
U'-no^ a bi i'-the ki-the mo^thi^z ta ba do^.
A-no^zhi^ ta a-to^ he a', wi-co^ga e'

**FREE TRANSLATION**

O, my younger brothers,
I am about to rise, my younger brothers!
As the Black Bear that has no blemish,
Verily, as his likeness I shall rise, O, younger brothers!
So that when the little ones make of him their bodies,
They shall always live to see old age as they travel the path of life.
I am about to rise, my younger brothers!

The Xo'-ka rises and, followed by the candidate and the Sho'ka, goes out of the door of his house, where he pauses for a moment: then starting from the right side of the door he takes seven steps forward. He then returns to the house and from the left side of the door he takes six steps forward. These 13 steps represent the seven and six o-do^ (military honors) to be won by the warriors.

When the 13 steps have been taken, the Xo'-ka sings the following song, while the candidate and the Sho'ka take their places at his right side.

2786—21——6
THE OSAGE TRIBE

SONG

Transcribed by Alice C. Fletcher.

To a house that stands yonder I go forth, etc. (lines 1-4, 6, 7).
To the house where dwell the great black ones (bears) I go forth (line 5).

At the close of the song the Xo'-ka says:

Wi-tsi'go wa-ca'-be u-ca'-ka thi'-ge e do*  
Wa-shko* no*-pe-wa-the e thi* a bi a, wi ço*-ga.  
Wa-zha'-zhe, Tsi'-zhu e-tho*-ka e,  
No*-he'-hi the mo*-thi* bi do* shki,  
U-no* a' bi i-the ki-the mo*-thi* ta bi a, wi ço*-ga c'.

FREE TRANSLATION

My grandfather is the Black Bear that is without a blemish,  
A person of amazing power, O, younger brothers!  
When the Wa-zha'-zhe and the Tsi'-zhu  
Make use of his strong hands,  
They shall have the means by which to reach old age.

At the close of this recitation the Xo'-ka touches the ground with the palm of his right hand, and then the three men, walking side by
side, march toward the house prepared for the ceremony. At the
second stop, as they approach the ceremonial house, the song and
accompanying talk are repeated and the Xo'-ka touches the ground
with the palm of his left hand. The three then continue their march
toward the house, making two more ceremonial stops before they
arrive. The Xo'n'-ho'-zhi'-ga of all the gentes of the Ho'n'-ga division
follow the three men in a procession to the house in the order of their
positions in the lodge. The three men enter, take their places at
the east end of the lodge, and the members of their gens sit on either
side of them. Then the other gentes of the Ho'n'-ga and of the
Ts'i'-zhu Divisions enter and take their established places.

This diagram, drawn under the direction of Wa-xthi'-zhi, shows
the established ceremonial positions of the two Great Tribal Divi-
sions, the Ts'i'-zhu and the Ho'n'-ga. The lodge in which the ceremo-

\[
\begin{array}{cccccccc}
C & B & 7 & 6 & 5 & 4 & 3 & 2 & 1 \\
\text{Ts'i'-zhu Great Division} \\
\text{W.} & O & O & X & E. \\
\text{Ho'n'-ga Great Division} \\
7 & 6 & 5 & 4 & 3 & 2 & 1 & A & 7 & 6 & 5 & 4 & 3 & 2 & 1 \\
\text{Ho'n'-ga Subdivision} & \text{Wa-zha'-zhe Subdivision} \\
\text{S.} & \end{array}
\]

nies of the tribal rites are performed is erected so that its length
extends from east to west. The place of the Ts'i-zhu, which sym-
bolically represents the sky, is on the north side of the lodge and is
indicated by figures and the letters A and B. The place of the
Ho'n'-ga, which symbolically represents the earth, is on the south
side of the lodge, and is indicated by two groups of figures, for this
Great Tribal Division is subdivided into two parts, one to represent
the waters of the earth and called Wa-zha'-zhe, the other to represent
the dry lands and called Ho'n'-ga. The space, indicated by the letter
A, between the Wa-zha'-zhe and Ho'n'-ga subdivisions, belongs to a
gens called Ho'n'-ga U-qa-no'-dsi, the Isolated Ho'n'-ga. This gens
symbolizes the earth in its entirety, and the name expresses the
tribal belief that the earth is isolated from the other cosmic bodies.
A gens belonging to either one of the two great tribal divisions,
when initiating one of its members into the tribal rites, shifts its
regular gentile position to the eastern end of the lodge and occupies
all of the space marked X on the diagram. The two fireplaces, one
at each end of the lodge, are indicated by the letter O.
THE OSAGE TRIBE

The Tsi'-zhu Great Division—Its Gentes

1. Tsi'-zhu Wa-no\^\textsuperscript{a}, Elder Tsi'-zhu.
2. Tse-do'-ga I-'de, Buffalo Bull Face.
3. Mi-k'i' Wa-no\^\textsuperscript{a}, Elder Sun Carrier.
4. Ho\^\textsuperscript{a} I-ni-ka-\textsuperscript{sh}i-ga, Night People.
5. Xu-tha' Zhi-dse, Red Eagle.
6. Tsi'-zhu We-ha-ge, The Last Tsi'-zhu.
7. Tse-tho''-ka, Buffalo Back.
B. Ni'-ka Wa-ko\^\textsuperscript{n}a-da-gi, Men of Mystery.
C. Tho'xe, Buffalo Bull (archaic).

Hon'-ga Great Division—Wa-zha'zhe Subdivision—Its Gentes

1. Wa-zha'-zhe Wa-no\^\textsuperscript{a}, Elder Wa-zha'-zhe.
2. Wa-ke'-stse-dae, Typha Latifolia.
3. Wa-zha'-zhe \textsuperscript{c}ka, White Wa-zha'-zhe.
4. Po\^\textsuperscript{a}-ka Wa-sha'-ge, Peace Po\^\textsuperscript{a}-\textsuperscript{ka}.
5. Ta' I-ni-ka-shi-ga, Deer People.
6. E-no''-Mi\^\textsuperscript{a}-dse-to\^\textsuperscript{a}, Bow People.
7. Ga-\textsuperscript{t}sin, Turtle with Serrated Tail.
A. Ho\^\textsuperscript{a}-ga U-ta-no\^\textsuperscript{n}a-dsi, Isolated Ho\^\textsuperscript{a}-ga.

Hon'-ga Subdivision—Its Gentes

1. Ho\^\textsuperscript{a}-ga A-hiu-to\^\textsuperscript{a}, Winged Ho\^\textsuperscript{a}-ga.
2. Wa-ca'be, Black Bear.
3. 1\^\textsuperscript{a}-gtho\^\textsuperscript{a}-ga, Puma.
4. Mo\^\textsuperscript{a}e Ba-tse, Metal Bunched.
5. O''-pxo\^\textsuperscript{a}, Elk.
6. Mo\^\textsuperscript{a}shko\^\textsuperscript{a}, Crawfish.
7. I'ba-tse Ta-dse, Wind People.

When the No\^\textsuperscript{a}-ho\^\textsuperscript{n}-zhi\^\textsuperscript{n}-ga has come to order the Xo'-'ka recites the No\^\textsuperscript{a}-zhi\^\textsuperscript{n}-zho\^\textsuperscript{n} Wi'-gi-e, The Wi'-gi-e of the Vigil. (Referred to on pp. 70, 71.) This wi'-gi-e is in three parts, each one relating to a mystical revelation during the vigil. The first part bears the subtitle Mo''-tli''-the-do''-ts'a-ge, He-Who-Becomes-Aged-While-yet-Traveling (a Pelican) (fig. 4); the second part is called Ho\^\textsuperscript{a}-ga Wa-gthi''-\textsuperscript{ts}'a-ge, The-Very-Aged-Eagle; the third part is the Mo\^\textsuperscript{a}-\textsuperscript{c}e Wi'-gi-e, The Metal Wi'-gi-e. The third wi'-gi-e indicates a foreign influence, the substitution of steel needles or awls as scarifiers in place of the wing-bones of the pelican and eagle.

Wi'-gi-e of the Chief's Vigil

PART I. VISION OF THE AGED PELICAN

(Osage version, p. 310; literal translation, p. 470)

1. Verily, at that time and place, it has been said, in this house,
2. The Wa-zha'-zhe, a people who possess seven fireplaces, were gathered together.
3. One of the Wa-zha'-zhe (of the Po\^\textsuperscript{a}-\textsuperscript{ka gens})
4. Fell into deep meditation (upon his future course).
5. Verily, at the end of the lodge he sat,
6. Where he fell prostrate and lay with head bowed low.
7. Verily, at that time and place, it has been said in this house,
8. He took that which was made sacred by the people (the soil of the earth).
9. And put it upon his face (the forehead).
10. Then, in the early dawn,
11. He cried without ceasing as he moved
12. And walked away forthwith (toward the unfrequented parts of the land).
13. Verily, he arrived at the borders of the village, where he sat to rest.
14. While the god of day (the sun) reached mid-heaven.
15. As the darkness of the evening came upon him,
16. Verily, in the midst of an open prairie, where trees grow not,
17. He inclined his head toward his right side,
18. Sat to rest upon the earth, with his body bent low,
19. And Wa'-ko'-da made him close his eyes in sleep.
20. Night passed while he yet sat.
21. He woke and saw the signs of the approach of the God of Day.
22. Then he took that which was made sacred by the people
23. And put it upon his face.
24. At break of day
25. He cried without ceasing as he wandered away.
26. Then, as he paused and stood to rest,
27. The God of Day reached mid-heaven.
28. The darkness of evening came upon the man,
29. Yet he ceased not his cry as he wandered.
30. In the midst of the open prairie, where trees grow not,
31. As he sat upon the earth to rest he thought: This spot, also, may be Wa-koⁿ'-da's abode.
32. Then he inclined his head toward his right side,
33. Bent his body low,
34. And Wa-koⁿ'-da made him close his eyes in sleep.
35. Verily, at that time and place, it has been said, in this house,
36. He awoke and thought: The light of the God of Day is spreading over me.
37. Then he took that which was made sacred by the people,
38. Put it upon his face,
39. And in the early dawn
40. He cried without ceasing as he moved,
41. Even as he went forthwith to wander.
42. As he sat down upon the earth to rest the God of Day reached mid-heaven.
43. The darkness of evening came upon the man,
44. Yet he ceased not his cry as he wandered.
45. In the midst of the open prairie, where trees grow not,
46. As he sat down upon the ground he thought: This spot may, also, be Wa-koⁿ'-da's abode.
47. Then he inclined his head toward his right side,
48. Bent his body low to rest,
49. And Wa-koⁿ'-da made him close his eyes in sleep.
50. He awoke while yet he sat and thought:
51. Even now the light of the God of Day is spreading over me.
52. He raised his head and arose,
53. Took that which was made sacred by the people,
54. Put it upon his face.
55. Then, in the early dawn,
56. He cried without ceasing as he wandered.
57. He sat down upon the earth to rest.
58. The God of Day reached mid-heaven.
59. The darkness of evening came upon the man,
60. Verily, in the midst of the open prairie, where trees grow not,
61. And he thought: In this spot, also,
62. Wa-koⁿ'-da must make his abode, and he sat upon the earth to rest.
63. Verily, at that time and place, it has been said, in this house,
64. He inclined his head toward his right side,
65. Bent his body low for rest,
66. And Wa-koⁿ'-da made him close his eyes in sleep.
67. Verily, at that time and place, it has been said, in this house,
68. He arose as day approached, took that which was made sacred by the people,
69. Put it upon his face.
70. Then, in the early dawn,
71. He cried without ceasing as he wandered.
72. Verily, at that time and place, it has been said, in this house,
73. While he yet cried and wandered,
74. The God of Day reached mid-heaven.
75. In the evening of the sixth day (of his vigil)
76. He approached the head of a stream.
77. Close to its banks he stood and thought:
78. Here, in this spot, also, Wa-koⁿ⁻da must make his abode.
79. Here, in this very spot, I shall rest and sleep,
80. Verily, at that time and place, it has been said, in this house,
81. Wa-koⁿ⁻da made him close his eyes in sleep.
82. He awoke, saw that night had passed, and he thought: The
light of the God of Day is spreading over me.
83. Verily, at that time and place, it has been said, in this house,
84. He raised his head and arose,
85. Took that which was made sacred by the people,
86. Put it upon his face.
87. Then, in the early dawn,
88. He cried without ceasing as he wandered.
89. He came to the head of a stream
90. And stood close to it.
91. Verily, at that time and place, it has been said, in this house,
92. There sat the Pelican, He-who-becomes-aged-while-yet-traveling.
93. The man stood near to him and spake, saying:
94. O, grandfather,
95. The little ones have nothing of which to make their bodies!
96. In quick response, the Pelican said: O, little one,
97. You have said the little ones have nothing of which to make
their bodies.
98. The little ones shall make of me their bodies.
99. When the little ones make of me their bodies,
100. They shall always live to see old age.
101. Behold, the skin of my feet,
102. Which I have made to be the means to reach old age.
103. They (the little ones), also, shall always live to see old age by
its means.
104. Behold, the muscles of my jaws,
105. Which I have made to be the means by which to reach old age.
106. When the little ones, also, make of them the means by which to
reach old age,
107. They shall always live to see old age.
108. Behold, the inner muscles of my thighs,
109. Which I have made to be the means by which to reach old age.
110. When the little ones make of them the means by which to
reach old age,
111. They shall always live to see, in the muscles of their thighs, the signs of old age.
112. Behold, the muscles of my breast, gathered in folds by age,
113. Which I have made to be the means by which to reach old age.
114. When the little ones, also, make of them the means by which to reach old age,
115. They shall always live to see old age.
116. Behold, the flaccid muscles of my arms.
117. Which I have made to be the means to reach old age.
118. When the little ones, also, make of them the means to reach old age,
119. They shall always live to see, in the muscles of their arms, the signs of old age.
120. Verily, at that time and place, it has been said, in this house,
121. He said: Behold, my wings.
122. They, also,
123. Are not without meaning.
124. I offer them for use as awls.
125. When the little ones make use of them as awls,
126. They shall always have awls that are sharp, indeed.
127. When they make use of them as awls,
128. The little ones shall always live to see old age.
129. Even though they pass away to the realm of spirits,
130. They shall, by the use of the awls (as scarifiers), bring themselves back to consciousness.
131. Behold, the stooping of my shoulders,
132. That I have made to be the means by which to reach old age.
133. When they, also, make it the means by which to reach old age,
134. They shall always live to see old age.
135. Behold, the muscles of my throat,
136. Which I have made to be the means to reach old age.
137. When they make of them the means by which to reach old age,
138. They shall always live to see, in the flaccid muscles of their throats, the sign of old age.
139. Behold, the locks on the crown of my head that have grown scant with age.
140. When they make of them the means by which to reach old age,
141. They shall always live to see, in their thinned locks, the sign of old age.

PART II. HO'NG'-GA-WA-GTHI'-TS'A-GE (AGED EAGLE)
(Osage version, p. 314; literal translation, p. 473)
1. Verily, at that time and place, it has been said, in this house,
2. He (the Chief), with the close of the words (of the pelican), arose to his feet
3. And thought as he stood: I will now go to my home,
4. It being the seventh day (of his vigil).
5. He approached a small stream as he moved homeward.
6. As he drew near to it
7. He came face to face with Ho^z'-ga-Wa-gthi^ts'a-ge (The Very
   Aged Eagle).
8. He stood close to him and spake, saying:
9. O, my grandfather,
10. The little ones have nothing of which to make their bodies.
11. Verily, at that time and place, it has been said, in this house,
12. The Aged Eagle made reply: The little ones shall make of me
    their bodies.
13. When the little ones make of me their bodies,
14. They shall always live to see old age.
15. Behold, the skin of my feet,
16. That I have made to be the means to reach old age,
17. When the little ones, also, make of it the means to reach old age,
18. They shall always live to see old age.
19. Behold, the wrinkles upon my ankles,
20. Which I have made to be the means to reach old age.
21. When they, also, make of them the means to reach old age,
22. They shall always live to see, upon their ankles, the signs of old
    age.
23. Behold, the inner muscles of my thighs,
24. Which I have made to be the means to reach old age.
25. When they make of them the means to reach old age,
26. They shall always live to see, in the inner muscles of their thighs,
    the signs of old age.
27. Behold, the muscles of my breast, gathered in folds,
28. Which I have made to be the means to reach old age.
29. When they, also, make of them the means to reach old age,
30. They shall always live to see, in the folds of the muscles of their
    breasts, the signs of old age.
31. Behold, the flaccid muscles of my arms,
32. Which I have made to be the means to reach old age.
33. When they, also, make of them the means to reach old age,
34. They shall always live to see old age.
35. Verily, at that time and place, it has been said, in this house,
36. He said: Behold, my wings!
37. The little ones shall make awls (of the bones) of my wings.
38. When they take to making awls of my wings,
39. They shall have awls that will be sharp, indeed.
40. Even if any of the little ones pass into the realm of spirits,
41. They shall, by the use of the awls (as scarifiers), bring them-
    selves back to consciousness.
42. When they use the awls to bring the little ones back to life,
43. They shall always live to see old age.
44. Behold, the stooping of my shoulders,
45. That I have made to be the means to reach old age.
46. When they, also, make of it the means to reach old age,
47. They shall always live to see old age.
48. Behold, the muscles of my throat,
49. Which I have made to be the means to reach old age.
50. When the little ones make of them the means to reach old age,
51. They shall always live to see, in the flaccid muscles of their
throats, the signs of old age.
52. Behold, the locks on the crown of my head that are thinned with age.
53. These locks, also,
54. I have made to be the means to reach old age.
55. When they, also, make of them the means to reach old age,
56. They shall always live to see, in their scant locks, the sign of old age.

PART III. MON'-ÇE (METAL) WI'-GI-E

(Osage version, p. 315; literal translation, p. 475)

1. Verily, at that time and place, it has been said, in this house,
2. On the seventh day (of his vigil)
3. He (the Chief) came to the borders of the village
4. And he paused and stood,
5. There, upon the ground, lay a piece of metal.
6. Close to it he stood and spake, saying:
7. O, grandfather.
8. The little ones have nothing of which to make their bodies, O, grandfather.
9. The metal spake, in quick response: O, little one,
10. You say the little ones have nothing of which to make their bodies.
11. They shall make of me their bodies.
12. I am difficult to overcome by death.
13. When the little ones make of me their bodies,
14. They shall be as I, difficult to overcome by death.
15. Verily, at that time and place, it has been said, in this house,
16. He also said: The little ones shall make awls of me.
17. When the little ones take to making bone awls of me,
18. They shall have awls that will be sharp, indeed.
19. When the little ones make of me their bodies,
20. When they take to making awls of me,
21. And should any of them pass, even to the realm of spirits,
22. They shall, by the use of the awls (as scarifiers), bring themselves back to consciousness.
23. When, by this means, they bring themselves back to life,
24. They shall always live to see old age.
25. When the little ones make of me their bodies,
26. They shall always be free from all causes of death.
27. When the little ones make of me their bodies,
28. They shall know that there is no god whose skin is as hard as mine.
29. I am the only god whose skin is hard.
30. When the little ones make of me their bodies,
31. Their skins shall become as hard as mine.
32. The four great divisions of the days (stages of life)
33. They shall always successfully reach.
34. The day that is free from anger and violence,
35. I, as a person, can bring to your presence.
36. The little ones shall, as a people, dwell in the days that have no anger as they travel the path of life.

**WA THE’ THE, OR CEREMONY OF SENDING**

At the close of the recitation of the "Wi’-gi-e of the Vigil" the Xo’-ka takes up the ceremonial act next in order, called Wa-the’-the (The Sending)—i. e., the sending to the various gentes of the two great tribal divisions the life symbols belonging to each. The candidate, in his preparations for initiation, is required to collect such of the life symbols of the various gentes as are of a tangible character. At the beginning of the Wa-the’-the ceremony these symbolic articles are brought by the Sho’-ka and placed in a pile before the Xo’-ka. While these symbolic articles are not actually sent to each gens, yet they must be present. The symbols that are of an intangible nature and therefore not collectible, such as the earth, sun, moon, stars, sky, night, and day, are borne in mind by the Xo’-ka and are counted by him as being actually present. Before the Wa-the’-the ceremony begins the heads of the gentes having symbols that are collectible ask of the Sho’-ka if the symbolic articles are actually present. When all the gentes are satisfied that such is the case, the Xo’-ka begins the ceremony. He sends to each of the gentes the fees collected and offered by the candidate for his initiation. Ceremonial etiquette requires the Xo’-ka to begin the "sending" with the gens sitting nearest to him but belonging to the division opposite to his own, then to the gens nearest to him belonging to his own division, after which the distribution proceeds in sending alternately to the gentes of the two great divisions. (See diagram, p. 83.) When all the fees have been thus distributed the members of each gens recite simultaneously the wi’-gi-e which tells of the meaning of some of its own life symbols.
Simultaneous Recital of the Wi'-gi-es of the Gentes

This simultaneous recitation by all the gentes is not in unison. The members of one gens pay no attention to the recitation of those of another gens. Each person is busy with his own part of the ceremony. The result is a confused sound of words, and the sight is expressive of individual devotion to the task in hand.

THE WA-ZHA'-ZHE SUBDIVISION

THE Wa-zha'-zhe Wa-no° Gens

(Osage version, p. 346 literal translation, p. 477)

1. Verily, at that time and place, it has been said, in this house,
2. The Wa-zha'-zhe, a people who possess seven fireplaces,
3. Spake to the Wa-zha'-zhe Wa-no° (gens),

![Fig. 5.—Ke Çe-dee Ga-te (Turtle with Serrated Tail). A life symbol of the Wa-zha'-zhe Wa-no° (Elder Wa-zha'-zhe) gens, the war gens of the Wa-zha'-zhe subdivision of the Hio'-ga great tribal division. The seven willow saplings used by the warriors in recounting their military honors are made to symbolize an equal number of serrations on the turtle's tail.](image)

4. Saying: O, grandfather,
5. The little ones have nothing fit for their use as symbols.
6. Verily, at that time and place, it has been said, in this house,
7. The Wa-zha'-zhe Wa-no° replied, saying:
8. Behold the turtle that has a tail with seven serrations (snapping turtle) (fig. 5).
9. That turtle
10. The little ones shall always use as a symbol.
11. Behold the seven serrations on the tail of the turtle.
12. Those also
13. I have made to be symbols.
14. The o-do°, spoken of as the seven o-do° (military honors),
15. I have made them to symbolize.
16. Six of the serrations on the tail of the turtle
17. I have also
18. Made to symbolize
19. The o-doⁿ, spoken of as the six o-doⁿ.
20. The o-doⁿ of every description I have made them to symbolize.
21. Verily at that time and place, it has been said, in this house,
22. He continued: Behold the figures on the back of the turtle.
23. I have not made them without a purpose.
24. The little ones shall use them as a means to reach old age as they travel the path of life.
25. When they use these figures as a means to reach old age,
26. They shall always live to see old age.
27. When the little ones make of me their bodies,
28. Their skins shall become impenetrable.
29. Behold the figures on my breast (the turtle).
30. Those figures also
31. I have made to be a symbol.
32. A symbol of the god of the upper regions (the arch of the sky),
33. The gray line that lies across my breast,
34. A god of the upper regions (the galaxy),
35. I, as a person, have verily made to symbolize.
36. When the little ones make of me their bodies,
37. They shall enable themselves to live to see old age.
38. When the little ones of the Hoⁿ'-ga and those of the Tsi'-zhu (divisions)
39. Make of me their bodies,
40. They shall enable themselves to live to see old age.
41. The four great divisions of the days (stages of life)
42. They shall always successfully reach and enter, as they travel the path of life.

The Wa-ke'-stse-dse Gens

The Wa-ke'-stse-dse gens is brought to this ceremony to take its place as a mute representative of an aquatic plant, its gentile symbol—namely, the Typha latifolia, commonly called cat-tail (fig. 6). The presence of this gens is necessary to complete the tableau representing the water part of the earth, for the reason that the plants which draw
their nourishment from within the water are regarded as a part of that element. Although the No^n'-ho^n-zhi^p-ga of this gens remain silent throughout the ceremony, a fee is sent to its head, and the members share in the distribution of the supplies furnished by the candidate. This silent representation by a gens of its gentle symbol explains the statement that each gens is a we'-ga-xe (we, that with which; ga-xe, to make)—i. e., that part which is used to make a whole; in this instance the universe is the whole. This gens takes a more active part in some of the other tribal rites.

The Wa-zha'-zhe Çka Gens

(Visage version, p. 317; literal translation, p. 479)

1. Verily, at that time and place, it has been said, in this house,
2. The Wa-zha'-zhe, a people who possess seven fireplaces,
3. Spake to the Wa-zha'-zhe Çka (gens),
4. Saying: O, grandfather,
5. The little ones have nothing that is fit for their use as symbols.
6. Verily, at that time and place, it has been said, in this house,
7. The Wa-zha'-zhe Çka replied, saying: You say the little ones have nothing that is fit for their use as symbols.
8. I am one who is fit for use as a symbol.
9. Behold the tsiu'-ge (the mussel) that sitteth in the water (pl. 6)
10. Verily, I am the person who has made of the tsiu'-ge his body.
11. When the little ones make of me their bodies,
12. They shall always live to see old age.
13. Behold the wrinkles upon my skin (shell),
14. Which I have made to be the means of reaching old age.
15. When the little ones make of me their bodies,
16. They shall always live to see the signs of old age upon their skins.
17. The seven bends of the river (river of life)
18. I always pass successfully,
19. And in my travels the gods themselves .
20. Have not the power to see the trail I make.
21. When the little ones make of me their bodies,
22. No one, not even the gods, shall be able to see the trails they make.
23. Behold the god of day that sitteth in the heavens.
24. Verily, I am a person who has made of that god his body.
25. Behold, the god of day that sitteth in the heavens.
26. The little ones also shall make of that god their bodies.
27. Then the four great divisions of the days (stages of life)
28. They shall always reach and enter, as they travel the path of life,
29. And they shall always live to see old age as they travel the path of life.
The Wa'-tse-tsi (Star People) Gens

(Osage version, p. 318; literal translation, p. 480)

1. Verily, at that time and place, it has been said, in this house,
2. The Wa-zha'-zhe, a people who possess seven fireplaces.
3. Spake to one of the Wa-zha'-zhe (gentes),
4. The Wa'-tse-tsi (They who came from the stars).
5. Saying: O, grandfather,
6. We have nothing that is fit for use as a symbol.
7. Verily, at that time and place, it has been said, in this house.
8. He replied, saying: You say you have nothing that is fit for
   use as a symbol.
9. I am a person who is fit for use as a symbol.
10. Behold, the female red cedar (pl. 7, a).
11. Verily, I am a person who has made of that tree my body.
12. When the little ones make of me their bodies.
13. They shall always live to see old age.
14. Behold, the male red cedar.
15. The little ones shall always use the male red cedar as a symbol.
16. Behold the male red cedar.
17. When the little ones use that tree for a symbol,
18. They shall always live to see old age.

19. Verily, at that time and place, it has been said, in this house,
20. He said to them: Behold these waters,
21. That we shall make to be companions to the red cedar.
22. When the little ones make use of these waters
23. The means by which to reach old age,
24. They shall always live to see old age.

25. Behold the grass that never dies (the sedge).
26. When the little ones make of it the means to reach old age,
27. They shall always live to see old age.
28. I, myself, have made it to be the means to reach old age.
29. Behold the bend of my shoulders (refers to the drooping of the
   sedge),
30. That I have made to be the means to reach old age.
31. Behold, the white blossoms on the top of my stalk,
32. Which I have made to be the means to reach old age.
33. The little ones shall reach old age
34. And see their scanty locks turn yellowish with age as have these
   blossoms.

The Ta' I-ni-ka-shi-ga (Deer People) Gens

(Osage version, p. 319; literal translation, p. 481)

1. Verily, at that time and place, it has been said, in this house,
2. The Wa-zha'-zhe, a people who possess seven fireplaces,
3. Spake to a Wa-zha'-zhe (a gens of the Wa-zha'-zhe subdivision),
4. Called Ta-tha'-xi^e (the Lungs of the Deer),
5. Saying: O, grandfather,
6. We have nothing that is fit to use as a symbol.
7. The Ta-tha'-xi^e hastened to say: O, little ones,
8. You say you have nothing that is fit to use as a symbol.
9. I am a person who is fit for use as a symbol.
10. There is a little animal (the deer) (pl. 7, b),
11. Of which I have always made my body.
12. The little ones shall use that animal as a symbol.
13. When they use that little animal as a symbol,
14. They shall have a symbol that will satisfy their desires.
15. Verily, at that time and place, it has been said, in this house,
16. He said to them: Behold the color of my hoofs, that is black in
   color.
17. I have made that color to be as my charcoal.
18. When the little ones also make that color as their charcoal,
19. They shall have charcoal that will easily sink into their skin.
20. Behold the tip of my nose, that is black in color.
21. I have made that color to be as my charcoal.
22. When the little ones make that color as their charcoal,
23. They shall have charcoal that will easily sink into their skin.
24. Behold the color of the tips of my ears, that are black.
25. I have made that color to be as my charcoal.
26. When the little ones make of that color their bodies,
27. They shall have charcoal that will easily sink into their skin.
28. All these shall stand as symbols for the little ones.
29. Behold the young male deer whose horns are still of a dark gray
   hue.
30. That animal shall always be a symbol to the little ones.
31. They shall have power, even as I have, to evade all dangers.
32. When my enemies hurl at me their shafts that fly around me in
   forked lines
33. As they pursue and surround me and my companions.
34. Yet with the power (of fleetness) I possess I can escape these
   dangers.
35. When the little ones make of me their bodies.
36. They also shall have power to overcome the dangers that lie in
   their life's pathway.
37. The four successive days (stages of life)
38. I successfully reach and cause myself to enter.
39. When the little ones make of me their bodies.
40. The four successive days (stages of life),
41. They also shall successfully reach and enter.
42. When they make of me the means to reach old age,
43. They shall always live to see old age.
a. XO'N DSE' (CEDAR)

A life symbol of the Wa'ead'si Washka'ge (Star People) gens of the Washtat'che subdivision of the Hoo'sa great division. Both the male and the female are included in this symbol of life. The Xo'n dse' is used in the ceremonies at which an infant is given a name belonging to this gens.

b. TA (DEER)

The life symbol of the Ta-ho'ni-kush-sa (Deer People) gens of the Wa'hup'che subdivision of the Hoo'sa great tribal division. The gens has also the name Ta-thal-xie' (Deer's Lungs). The animal gives to the wearer its power of neatness; it also symbolizes the endless fire which is reputed by the chữa'.
a. TO-SHNO'-GE (OTTER)

A life symbol of the K'-no'w Mi'-do-to'w (Bow) gens of the Wa-sha'-sha subdivision of the Hopo'-ga great tribal division. The otter is one of the animals used to represent the water part of the earth. (Courtesy of Dr. E. W. Nelson.)

b. ZHA'-BE DO-GA (MALE BEAVER)

A life symbol of the K'-no'w Mi'-do-to'w (Bow) gens. This water animal gave to the people thirteen willow servings for the tree of the warriors in counting their a-do'w (military honors) at the initiatory war ceremonies. (Courtesy of Dr. E. W. Nelson.)

c. TSE'-DO-GA (BUFFALO BULL)

The buffalo bull is the life symbol of the Tho'-xe (archaic name for the bull) gens of the Ta'-shu great tribal division. This animal gave to the people medicines, corn, and squashes. The Buffalo and the Corn songs belong to this gens. (Courtesy of Dr. E. W. Nelson.)
44. Verily, at that time and place, it has been said, in this house,
45. He said: Why should they make of this little animal a symbol?
46. It is for the little ones to use for making the animals to appear.
47. When they use it for making the animals appear.
48. The animals shall not fail to appear.
49. Under the branches of the white oak,
50. Where the earth is trodden soft by many hoofs,
51. I have made a playground for the little animals (the deer).
52. When the little ones use this playground to make the animals appear,
53. The animals shall not fail to appear.
54. Verily, at that time and place, it has been said, in this house,
55. He continued: Under the branches of the red oak,
56. Where the earth is trodden soft by many hoofs,
57. I have made a playground for the little animals.
58. When the little ones use this playground to make the animals appear,
59. There, under the branches of the red oak, the animals shall not fail to appear.
60. Under the branches of the long-acorn tree,
61. Where the earth is trodden soft by many hoofs,
62. I have made a playground for the little animals.
63. When the little ones use this playground to make the animals appear,
64. There, under the branches of the long-acorn tree, the animals shall not fail to appear.
65. Under the branches of the gray-acorn tree,
66. Where the earth is trodden soft by many hoofs,
67. I have made a playground for the little animals.
68. When the little ones use the playground to make the animals appear,
69. There, under the branches of the gray-acorn tree, the animals shall not fail to appear.
70. Under the branches of the twisted oak,
71. Where the earth is trodden soft by many hoofs,
72. I have made a playground for the little animals.
73. There, under the branches of the twisted oak the animals shall not fail to appear.
74. Under the branches of the dark-acorn tree,
75. Where the earth is trodden soft by many hoofs,
76. I have made a playground for the little animals.
77. When the dark-acorn tree is
78. Approached by the little ones when hunting,
79. There the animals shall not fail to appear.
80.---21—7
98. Under the branches of the low stunted oaks,
99. Where the earth is trodden soft by many hoofs,
100. I have made a playground for the little animals.
101. When the low stunted oaks
102. Are approached by the little ones,
103. There the animals shall not fail to appear.
104. These (the playgrounds)
105. I have not made without a purpose.
106. I have made them to be ho'-e-ga (places in which the little animals are ensnared).
107. When the little ones also make ho'-e-ga of the playgrounds,
108. The animals shall not fail to appear.

Verily, at that time and place, it has been said, in this house,
2. He said to them: Behold, this bunch of grass,
3. Which is also not without a purpose.
4. When the little ones approach the grasses of the earth,
5. The animals shall not fail to appear.
6. Even before the beginning of the day
7. The animals shall not fail to appear,
8. And in the evening of the day
9. The animals shall not fail to appear.
10. When the little ones make of me their bodies,
11. Those of the Ho°'-ga,
12. And those of the Ts'i'-zhu,
13. The animals shall not fail to appear.

THE E-NO° Mi°-DSE-TO° (OWNERS OF THE BOW) GENS
(Osage version, p. 322; literal translation, p. 484)

1. Verily, at that time and place, it has been said, in this house,
2. The Wa-zha'-zhe, a people who possess seven fireplaces,
3. Spake to the E-no° Mi°-dse To° (the Bow gens of the Wa-zha'-zhe subdivision) (fig. 7),
4. Saying: O, Wa-zha'-zhe,
5. We have nothing that is fit for use as a symbol.
6. Verily, at that time and place, it has been said, in this house,
7. The E-no° Mi°-dse To° replied: You say you have nothing that is fit for use as a symbol.
8. I am a person who is fitted for use as a symbol.
9. Verily, in the midst of the rushing waters (in the midst of the shallow rapids)
10. Abides my being.
11. Verily, I am a person who has made of the waters his body.
12. Behold the right side of the river.
13. Of it I have made the right side of my body.
14. When the little ones make of me their bodies
15. And use the right side of the river
16. To make their bodies,
17. The right side of their bodies shall be free from all causes of death.
18. Behold the left side of the river.
19. Of it I have made the left side of my body.
20. When the little ones also make of that the left side of their bodies,
21. That side of their bodies shall always be free from all causes of death.
22. Behold the channel of the river.
23. Of it I have made the hollow of my body.
24. When the little ones make of me their bodies,
25. That side of their bodies shall always be free from all causes of death.
26. There is also an animal of which I have made my body.
27. It is the redfish
28. Of which I have made my body,
29. That I might be free from all causes of death.
30. When the little ones make of the redfish their bodies,
31. They shall always live to see old age.
32. Behold the blackfish.
33. Of it I have made my body.
34. When the little ones make of it their bodies,
35. They shall always live to see old age.
36. Verily, at that time and place, it has been said, in this house,
37. He said to the people: Behold the otter (pl. 8, a).
38. Of it also I have made my body.
39. When the little ones make of the otter their bodies,
40. They shall always live to see old age.
41. When the people of the Tsi'-zhu
42. And of the Ho'-ga
43. Make of the otter their bodies,
44. They shall always be free from all causes of death.
45. Behold the male beaver (pl. 8, b).
46. Of it also I, as a person, have, verily, made my body.
47. When the little ones make of the beaver their bodies,
48. They shall always live to see old age.
49. Seven willow saplings
50. The beaver brought to the right side of his house,
51. Dragging them with his teeth to his house, laying them down in a pile.
52. Then he spake, saying: These saplings
53. I have made to represent certain things,
54. The things spoken of as o-do" (military honors).
55. Verily, I, as a person, have made them to represent the o-do".
56. Against the current of the river the beaver went forth,
57. Rippling the surface of the water as he made his way,
58. Saying as he did so: Behold the parting of the waters in forked lines as I push forth.
59. The ripples of the waters I have made the means to reach old age.
60. When the little ones make of me their bodies
61. The gods shall always make way for them as do these waters for me.
62. He struck the surface of the water with his tail, making a cracking noise, as he pushed forth,
63. And he said: These strokes
64. I make not without a purpose.
65. Toward the setting of the sun are our enemies.
66. In striking the waters I strike our enemies.
67. The beaver went again against the current and came to the second bend of the river,
68. Where stood a sapling of the never-dying willow.
69. He cut down the sapling and dragged it to his house,
70. Then he spake, saying: When the little ones use this for counting,
71. They shall always count their o-do" with accuracy.
72. Verily, at that time and place, it has been said, in this house,
73. The beaver went again against the current and came to a third bend of the river,
74. Where stood a sapling of the never-dying willow.
75. He cut down the sapling and dragged it to his house,
76. Then he spake, saying: When the little ones use this for counting,
77. They shall always count their o-do" with accuracy.
78. The beaver went again against the current and came to the fourth bend of the river,
79. Where stood a sapling of the never-dying willow.
80. He cut down the sapling and dragged it to his house,
81. Then he spake, saying: When the little ones use this for counting,
82. They shall always count their o-do°' with accuracy.

83. The beaver went again against the current and came to the fifth bend of the river,
84. Where stood a sapling of the never-dying willow.
85. He cut down the sapling and dragged it to his house,
86. Then he spake, saying: When the little ones use this for counting,
87. They shall always count their o-do°' with accuracy.

88. The beaver went again against the current and came to the sixth bend of the river,
89. Where stood a sapling of the never-dying willow.
90. He cut down the sapling and dragged it to his house,
91. Then he spake, saying: When the little ones use this for counting,
92. They shall always count their o-do°' with accuracy.

93. The beaver went again against the current and came to the seventh bend of the river,
94. Where stood a sapling of the never-dying willow.
95. He cut down the sapling and dragged it to his house,
96. Then he spake, saying: This also the little ones shall use.
97. When the little ones use this for counting,
98. They shall always count their o-do°' with accuracy.

In bringing this wi'-gi-e to a close, Wa-xthi'-zhi remarked that he omitted the section relating to the six willow saplings for counting o-do°', it being the practice of the No°'-ho°-zhi°-ga to omit it when giving this ritual. It seems that where a practice of this kind is established it is not necessary to ask the customary permission to make such omission. The candidate or his relatives may, however, insist upon the reciting of the wi'-gi-es without any omissions, although the lines may be merely tiresome repetitions. Wa-xthi'-zhi remarked, further, that to recite the section relating to the six willow saplings would be a repetition of the first six lines, word for word, of the section relating to the seven willow saplings. Wa-ts'e'-mo°-i°, of the Black Bear gens, gave the willow sapling wi'-gi-e in full. It is included in the description of the No°'-zhi°'-zho° degree of the war rite, to appear in a later volume.

The Ga'-tsiu' Gens

According to Wa-xthi'-zhi, this gens has no gentile symbol of its own; nevertheless it is given a place in this ceremony as a we'-ga-xe and counted as the seventh gens of the Wa-zha'-zhe subdivision,
because of its office of Sho'-ka. It is the Sho'-ka of both the Ta' I-ni-ka-shi-ga (Deer people) and the Ho' I-ni-ka-shi-ga (Fish people) gentes. Wa-xthi'-zhi hesitated to give the meaning of the name Ga-tsiu', but suggested that possibly it means Ke'-ga'-tsiu, or Ke'-ci-dse-ga-tsniu, Turtle with a serrated tail. (See line 8, wi'-gi-e of the Wa-zha'-zhe Wa-no°, p. 92.)

The Ho'n'-ga U-ta-no°-dsi gens

(Osage version, p. 324; literal translation, p. 157)

1. Verily, at that time and place, it has been said, in this house,
2. They (the people) spake to the Ho'n'-ga U-ta-no°-dsi,
3. Saying: O, grandfather,
4. We have nothing that is fit to use as a symbol.
5. The Ho'n'-ga U-ta-no°-dsi replied: O, little ones,
6. You say you have nothing fit to use as a symbol.
7. I am one who is fitted for use as a symbol.
8. Verily, at that time and place, it has been said, in this house,
9. He set up a house,
10. And then he said: I have not set up this house without a purpose.
11. I have set it up so that within it the necks of living creatures shall be broken.
12. I have not set up this house without a purpose.
13. I have made it to represent and to be a symbol of the tse'-xo-be (the spider) (fig. 8).
14. Verily, this house, like a snare, draws to itself
15. All living creatures, whosoever they may be,
16. Into it they shall throw themselves and become ensnared.
17. When the little ones use its power to make the animals appear,
18. Even before the break of day
19. The animals shall not fail to appear;
20. And in the evening of the day
21. The animals shall not fail to appear.
22. The oldest of all animals (the buffalo bull),
23. That lies upon the earth,
24. The little ones shall use its power to make the animals appear.
25. With the life blood of that animal,
26. Even before the break of day,
27. They shall always renew their own life blood.
28. And in the evening of the day
29. The little ones shall renew their life blood with that of this animal.

30. Verily, at that time and place, it has been said, in this house,
31. He spake again, saying: These are the things that shall stand as symbols for the little ones:
32. The short snake (the spreading adder)
33. Shall always be a symbol to the little ones.
34. Then above the bunches of tall grass
35. The short snake lifted his head and spake, saying:
36. Even though the little ones pass into the realm of spirits,
37. They shall, by the use of my fangs, bring themselves back to life and consciousness.
38. When the little ones make of me their bodies,
39. The four successive days,
40. They shall always successfully reach and enter.

41. The Ho'^-ga U-та-no°-dsi continued, saying: The little ones shall use for a symbol
42. The long snake dotted with yellow spots (the bull snake).
43. The little ones shall always use this snake for a symbol.
44. Then above the bunches of tall grass
45. The long snake with yellow spots lifted his head.
46. This snake also
47. The little ones shall always use as a symbol.
48. Then spake the snake, saying: Even though the little ones pass into the realm of spirits,
49. They shall by the use of my strength recover consciousness.
50. The four successive days,
51. They shall always successfully reach and enter.

52. The Ho'^-ga U-тa-no°-dsi continued, saying: The little ones shall use for a symbol
53. The black snake.
54. The little ones shall always use it as a symbol.
55. Then above the bunches of tall grass
56. The black snake lifted his head.
57. This snake also spake, saying:
58. Even though the little ones pass into the realm of spirits,
59. They shall by my aid bring themselves back to consciousness.
60. The four successive days
61. They shall always successfully reach and enter.
62. The Hoⁿ'-ga U-ta-noⁿ-dsi continued, saying: The little ones shall use as a symbol
63. The great snake (the rattlesnake).
64. From amidst the bunches of tall grass
65. The snake caused itself to be heard by making a buzzing sound.
66. That snake also spake, saying:
67. Even though the little ones pass into the realm of spirits,
68. They shall, by clinging to me and using my strength, recover consciousness.
69. The great snake,
70. Making a sound like the blowing of the wind,
71. Close to the feet (of the sick),
72. He repeatedly sounded his rattle as he stood.
73. Close to the head (of the sick)
74. He repeatedly sounded his rattle.
75. Toward the east winds
76. He repeatedly sounded his rattle.
77. Toward the west winds
78. He repeatedly sounded his rattle
79. Toward the winds from the cedars (the north)
80. He repeatedly sounded his rattle.
81. Then spake, saying: Even though the little ones pass into the realm of spirits,
82. They shall always with my aid bring themselves back to consciousness.
83. When the little ones make of me their bodies,
84. The four great divisions of the days
85. They shall reach successfully,
86. And then into the days of peace and beauty
87. They shall always make their entrance.

THE HOⁿ'-GA SUBDIVISION

Hoⁿ'-ga A-hiu-toⁿ Gens

(Osage version, p. 326; literal translation, p. 490)

1. Verily, at that time and place, it has been said, in this house,
2. The Hoⁿ'-ga, a people who possess seven fireplaces,
3. Spake to the Hoⁿ'-ga A-hiu-toⁿ (the Winged Hoⁿ'-ga),
4. Saying: O, grandfather,
5. The little ones have nothing that is fit to use as a symbol.
6. Verily, at that time and place, it has been said, in this house,
7. The Hoⁿ'-ga A-hiu-toⁿ replied, saying: You say the little ones have nothing that is fit to use as a symbol.
8. I am one who is fitted for use as a symbol.
9. Of the bird that is without stain (evil disposition, the golden eagle) (pl. 9, a)
a. **HON'GA (SACRED NAME OF THE IMMATURE GOLDEN EAGLE)**

The life symbol of the Ho-e-ga Ahm-ne-w (Ho-e-ga Having Wings) gens of the Ho-e-ga subdivision of the Ho-e-ga tribal division. This band also symbolizes the destructive fire and the charcoal that typifies its action. (Courtesy of Dr. E. W. Nelson.)

b. **GTHE-DON' (HAWK)**

The gentile symbol of both the No'k-a Wacko-sa-qi (Men of Mystery) and the The-e-gens of the Ts'-shi great tribal division. The sacred gentile personal names given by the No'k-a Wacko-sa-qi gens refer to the hawk. The hawk symbolizes the courage of the warrior. (Courtesy of Dr. E. W. Nelson.)
a. WA-CA'-BE (BLACK BEAR)
In the Ki'no ceremony of the Chief's ritual the white-throated black bear becomes emblematic of the sun, the great symbol of life. (Courtesy of Dr. C. Hart Merriam.)

b. WA-CA'-BE (BLACK BEAR)
Life symbol of the Wa-ca'-be-to (Black Bear) gens of the Ho'opa subdivision of the Ho'opa great tribal division. This animal symbolizes fire and charcoal. (Courtesy of Dr. C. Hart Merriam.)
10. I, as a person, have, verily, made my body.
11. I am continually watched over by all the gods as one worthy of their notice.
12. When the little ones make of me their bodies,
13. They too shall be watched over by all the gods as worthy of their notice.
14. I am fitted for the use of the little ones as a means to reach old age.
15. Behold the skin of my feet.
16. I have made it to be the means to reach old age.
17. When the little ones make of it the means to reach old age,
18. They shall always live to see old age.
19. Behold the skin of my feet where they are dark in color.
20. I have made these dark parts of my feet to be as my charcoal.
21. When the little ones make them to be as their charcoal,
22. They shall have charcoal that will easily sink into their skin.
23. Behold the tip of my beak is black in color.
24. My black beak I have made to be as my charcoal.
25. When the little ones make of me their bodies,
26. They shall have charcoal that will easily sink into their skins.
27. Behold the parts of my body that are black.
28. I have made the parts of my body that are black to be as my charcoal.
29. When the little ones make of me their bodies,
30. They shall have charcoal that will easily sink into their bodies.
31. Behold the tip of my tail, that is dark in color.
32. I have made the black tip of my tail to be as my charcoal.
33. When the little ones make of me their bodies,
34. They shall have charcoal that will easily sink into their skin.

The Wa-ça'-be- tôⁿ (Black Bear) Gens

(Osage version, p. 327; literal translation, p. 491)

1. Verily, at that time and place, it has been said, in this house,
2. The Hoⁿ-za-ga, a people who possess seven fireplaces,
3. Spake to the Wa-ça'-be- tôⁿ, the gens whose symbol is the Black Bear (pl. 10, b),
4. Saying: O, grandfather,
5. The little ones have nothing of which to make their bodies.
6. The Wa-ça'-be- tôⁿ made quick response: O, little ones,
7. You say the little ones have nothing of which to make their bodies.
8. Let the little ones make of me their bodies.
9. Let them also make of me their charcoal.
10. Behold the skin of my feet, that is dark in color.
11. I have made my feet to be as my charcoal.

12. Behold the tip of my nose, that is dark in color.
13. I have made the tip of my nose to be as my charcoal.
14. When the little ones make the tip of my nose to be as their charcoal,
15. They shall always have charcoal that will easily sink into their skin as they travel the path of life.

16. Behold my body that in all its parts is black in color.
17. I have made my body to be as my charcoal.
18. When the little ones also make my body to be as their charcoal,
19. They shall always have charcoal that will easily sink into their skin as they travel the path of life.

20. Verily, at that time and place, it has been said, in this house,
21. The people spake again to the Wa-ca'-be-to°, saying: O, grandfather,
22. The little ones have nothing of which to make their bodies.
23. The Wa-ca'-be-to° replied: The little ones shall make of me their bodies.

24. Of the male puma that lies upon the earth,
25. I, as a person, have, verily, made my body.
26. Of the god of day that sitteth in the heavens,
27. I, as a person, have, verily, made my body.
28. Verily, at that time and place, it has been said, in this house,
29. He continued (speaking as the puma): Behold the soles of my feet, that are black in color.
30. I have made the skin of the soles of my feet to be as my charcoal.
31. When the little ones also make of the skin of the soles of my feet to be as their charcoal,
32. They shall always have charcoal that will easily sink into their skin as they travel the path of life.

33. Behold the tip of my nose, that is black in color.
34. I have made the tip of my nose to be as my charcoal.
35. When the little ones make of me their bodies,
36. They shall always have charcoal that will easily sink into their skin.

37. Behold the tips of my ears that are black in color.
38. I have made the tips of my ears to be as my charcoal.
39. When the little ones make of me their bodies,
40. They shall always have charcoal that will easily sink into their skin.
41. Behold the tip of my tail that is black in color.
42. I have made the tip of my tail to be as my charcoal.
43. When the little ones make of me their bodies,
44. They shall always have charcoal that will easily sink into their skin as they travel the path of life.

45. Verily, at that time and place, it has been said, in this house,
46. The people spake to the great white swan (a subgens of the Wa-ca’-be-t0°),
47. Saying: O, grandfather,
48. The little ones have nothing of which to make their bodies.
49. Verily, at that time and place, it has been said, in this house,
50. The great white swan replied: Behold the skin of my feet that is dark in color.
51. I have made the dark skin of my feet to be as my charcoal.
52. When the little ones make the dark skin of my feet to be as their charcoal,
53. They shall always have charcoal that will easily sink into their skin as they travel the path of life.

54. Behold the tip of my beak that is dark in color.
55. I have made the dark tip of my beak to be as my charcoal.
56. When the little ones make of me their bodies,
57. They shall always have charcoal that will easily sink into their skin as they travel the path of life.

58. Thus shall it be with the little ones when they make of me their bodies.
59. Even within half of a day
60. I reach, when making my flight, the farther side of the great lake,
61. Where I sit upon its waves swinging up and down.
62. When the little ones make of me their bodies,
63. Their arms, like my wings, I shall cause to become strong as they travel the path of life.
64. When all animals are gathered together for a test of endurance,
65. They become breathless sooner than I on my life’s journey.
66. When the little ones make of me their bodies,
67. Verily, none of the living creatures shall surpass them
68. In power of strength and endurance as they travel the path of life.

THE IN-GTHO°-GA (PUMA) GEN
( Osage version, p. 329; literal translation, p. 493)

1. Verily, at that time and place, it has been said, in this house,
2. The Ho°-ga, a people who possess seven fireplaces,
3. Spake to the one who had made of the Puma his body,
4. Saying: O, grandfather,
5. We have nothing that is fit to use as a symbol.
6. The Puma quickly replied: O, little ones,
7. You say you have nothing that is fit to use as a symbol.
8. I am one who is fitted for use as a symbol.
9. Behold the male puma, that lieth upon the earth.
10. Verily, I am a person who has made of the male puma his body
(pl. 11, a).
11. The knowledge of my courage has spread over the land.
12. Behold the god of day, that sitteth in the heavens.
13. Verily, I am a person who sitteth close to the god of day.
14. When the little ones make of me their bodies,
15. They shall always be free from all causes of death as they travel
the path of life.

16. Behold the great red boulder, that sitteth upon the earth.
17. Verily, I am a person who draws to himself the power of the great
boulder.
18. Behold the great red boulder, that sitteth upon the earth.
19. Even the great gods themselves
20. Stumble over me as I sit immovable as the great red boulder.
21. When the little ones make of me their bodies,
22. Even the great gods shall stumble over them and fall.
23. Even the great gods themselves
24. As they move over the earth pass around me as I sit immovable
as the great red boulder.
25. When the little ones make of me their bodies,
26. Even the great gods themselves shall pass around them in forked
lines as they travel the path of life.
27. Even the great gods themselves
28. Fear to stare me in the face with insolence.
29. When the little ones make of me their bodies,
30. Even the gods themselves
31. Shall fear to stare them in the face, as they travel the path of life.

32. Verily, at that time and place, it has been said, in this house,
33. He said to them: Behold the Black Bear, that is without a blem-
ish, that lieth upon the earth.
34. Verily, I am a person who has made of the Black Bear his body.
35. Behold the god of night, that sitteth in the heavens.
36. Verily, I am a person who maketh the Black Bear to draw from
the god of night its power.
37. Behold the great black boulder, that sitteth upon the earth.
38. Verily, I am a person who sitteth close to the great black boulder.
39. Behold the great black boulder, that sitteth upon the earth.
40. When the little ones make of the great black boulder their bodies,
41. Even the great gods themselves
a. IN-GTHON'-GA (PUMA)

A life symbol of the In-gtho'n-ga (Puma) gens of the Hoo'ga great tribal division. This animal is closely associated with the sun, the great life symbol, and the relentless fire of which the charcoal is emblematic. (Courtesy of Dr. N. Hollister.)

b. O'-PXON'-ELK

The elk is the life symbol of the O-pxon (Elk) gens of the Ho'oe'ga subdivision of the great Hoo'ga tribal division. The elk symbolizes the entire earth and was instrumental in making it a suitable abode. He it was who caused the waters to recede and the land to appear and become habitable. He made the grasses to grow so that the animals might thrive and become plentiful for the benefit of man. The elk figures in the rites pertaining to both peace and war.
FOOD PLANTS OF THE OSAGE

The roots of these plants were used as food. Those of c and d were also used ceremonially.

(Courtesy of Dr. Wm. E. Saford.)
42. Shall stumble over them and fall.
43. Even the gods themselves
44. As they move over the earth pass around me in forked lines as I sit immovable as the great black boulder.
45. When the little ones make of me their bodies,
46. Even the gods themselves
47. Shall pass around them in forked lines as they travel the path of life.
48. Verily, at that time and place, it has been said, in this house,
49. He said to them: Behold the great white swan.
50. Verily, I am a person who has made of the great white swan his body.
51. Behold, the god of night (the Wa'-tse Do-ga, The Male Star, the morning star).
52. Verily, I am a person who has made of the god of night his body.
53. Behold, the great white boulder, that sitteth upon the earth.
54. Verily, I am a person who has made of the great white boulder his body.
55. When the little ones make of me their bodies,
56. Even the gods themselves
57. Shall stumble over them and fall.
58. Even the gods themselves
59. As they move over the earth pass around me as I sit immovable as the great white boulder.
60. When the little ones make of me their bodies,
61. Even the gods themselves
62. Shall pass around them as they pass around the great white boulder.
63. Verily, at that time and place, it has been said, in this house,
64. He said to them: Behold the male elk, that lieth upon the earth
65. Behold, the yellow boulder, that sitteth upon the earth.
66. Verily, I am a person who maketh the male elk to draw from the yellow boulder its power.
67. Behold Wa'-tse Mi-ga (the Female Star, the evening star).
68. Verily, I am a person who maketh the yellow boulder to draw from the evening star its power.
69. When the little ones make of me their bodies,
70. Even the gods themselves
71. Shall stumble over them and fall.
72. Even the gods themselves
73. As they move over the earth pass around me as I sit immovable as the great yellow boulder.
74. When the little ones make of me their bodies,
75. Even the gods themselves
76. Shall pass around them as they pass around the great yellow boulder.
77. Even the gods themselves
78. Fear to set teeth upon me in anger.
79. When the little ones make of me their bodies,
80. The gods themselves shall fear to set teeth upon them in anger.

81. Verily, at that time and place, it has been said, in this house,
82. He said to them: Even the gods themselves
83. Fear to stare me in the face with insolence.
84. When the little ones make of me their bodies,
85. Even the gods themselves
86. Shall fear to stare them in the face with insolence.
87. I am difficult to overcome by death.
88. When the little ones make of me their bodies,
89. They also shall always be difficult to overcome by death.
90. The four successive days
91. They shall cause themselves to reach and to enter.
92. The people of the Wa-zha'-zhe
93. And those of the Tsi'-zhu
94. Shall make of me their bodies.
95. When they make of me their bodies,
96. They shall cause themselves to be difficult to overcome by death.
97. The gods themselves shall fear to set teeth upon them in anger.
98. They shall always live to see old age.
99. The four successive days
100. They shall always reach and enter.

101. Verily, at that time and place, it has been said, in this house,
102. The Ho°'-ga, a people who possess seven fireplaces,
103. Spake to the one who had made of the Puma his body,
104. Saying: O, grandfather,
105. We have nothing that is fit to use as a symbol.
106. Verily, at that time and place, it has been said, in this house,
107. The Puma replied: You say you have nothing that is fit to use as a symbol.
108. I shall go forth and make search.
109. Verily, at that time and place, it has been said, in this house,
110. He strode away forthwith to make search,
111. And he came to the margin of a lake,
112. Where, within its bed of mud, sat the číⁿ (the bulbous root of Sagittaria latifolia) (pl. 12, a).
113. He dug it up and sent it rolling on the bank, where he stood.
114. Then in haste he carried it home to the people
And standing before them said: How will this serve as a symbol, O, elder brothers?

With eager haste the people munched the bulbous root, then said: It can not be used as food.

Verily, it is not what we desire, O, younger brother.

Although that be true, nevertheless we shall put it to use in other ways, O, younger brother, as we travel the path of life.

Again he strode away forthwith.

And came to the middle of a lake, where, within its bed of mud, lay the tse'-wa-the (the root of the *Nelumbo lutea*) (pl. 12, b).

With a quick movement of his foot he lifted the root from its bed of soft earth.

Then in haste he brought it home to the people.

To whom he said: How will this serve as a symbol, O, elder brothers?

With eager haste the people munched the root.

And, like milk, its juice squirted out as they pressed the root between their teeth.

And they spake, saying: It is fit for the little ones to use as food.

It is fit for them to use as a symbol, O, younger brother.

The little ones shall use this for food in their life's journey.

The people of the Wa-zha'-zhe

And those of the Tsi'-zhu

Shall always use this root for food.

Verily, at that time and place, it has been said, in this house.

The people said to one another: Verily, we shall make the young bull

And this plant to be companions, O, younger brothers.

The little ones shall use the two together as food.

When the little ones eat of these foods, as they travel the path of life,

Their limbs shall always stretch in growth.

Again the Puma went forth and came to the farther margin of the lake.

Where, within the soft earth of its borders, sat the Do (the root of the *Glycine apiros*) (pl. 12, c).

He dug it up and sent it rolling upon the earth.

Then in haste he brought it home to the people.

Who said to him: This is what you have been continually searching for, O, younger brother.

They munched it, and, like milk, its juice squirted within their mouths,
112. And they said: The little ones shall use this root as food in their life's journey.
113. When the little ones use this root as food,
114. Their limbs shall always stretch in growth.
115. Verily, at that time and place, it has been said, in this house,
116. We shall make this plant to draw, O, younger brothers.
117. When we make this plant to draw to us the dark-horned deer.
118. The people of the Wa-zha'-zhe
119. And those of the Tsi'-zhu
120. Shall always use these two foods together in their life's journey.
121. When they use these two foods together,
122. Their limbs shall always stretch in growth.
123. When they use these two foods to make their limbs to grow,
124. They shall always live to see old age.
125. Again the Puma went forth to the farther bank of the lake.
126. Verily, to a lowland forest,
127. Where, in the mellow earth, sat the Hoⁿ-bthiⁿ-ču (a wild bean, *Falcata comosa*) (pl. 12, d).
128. He dug it up and sent it rolling upon the earth.
129. This root also, the people said,
130. The little ones shall use as food in their life's journey.
131. When the little ones use this root as food in their life's journey
132. They shall always live to see old age.
133. Verily, at that time and place, it has been said, in this house.
134. The people said: The turkey
135. Shall be drawn toward us by this plant, O, younger brothers.
136. When the little ones use the two together for food,
137. They shall always live to see old age.
138. When the people of the Wa-zha'-zhe
139. And those of the Tsi'-zhu
140. Use the bean and the turkey as food,
141. They shall always live to see old age.
142. The four great divisions of the days
143. They shall always reach and cause themselves to enter.

**The O'-fxon (Elk) Gens**

(Osage version, p. 334; literal translation, p. 497)

1. Verily, at that time and place, it has been said, in this house,
2. The Hoⁿ'-ga, a people who possess seven fireplaces,
3. Spake to the gens who made of the Puma his body,
4. Saying: O, younger brother,
5. We have nothing that is fit to use as a symbol.
6. Whereupon the Puma with hastened steps went forth
7. And came suddenly upon the male elk, (pl. 11, b),
8. Who stood upon the earth.
9. The Puma returned in haste to his elder brothers,
10. Who said to him: O, younger brother!
11. The Puma replied, saying: O, elder brothers, I went forth and came upon a man who stands yonder.
12. The people spake to one another, saying: O, younger brothers,
13. Whoever the man may be who stands yonder.
14. We will send him to the abode of spirits.
15. With heads bent thitherward they hastened to the man,
16. The oldest of the brothers moistening in his mouth his index finger in readiness to slay the stranger.
17. With quickened footsteps they set forth
18. Toward the male elk.
19. They came upon him and stood with heads inclined toward him.
20. The male elk hastened to say: O, elder brothers,
21. I am a Ho'ga (a sacred person), he stood saying.
22. I am O'-pxo° To°-ga, the Great Elk, O, elder brothers.
23. I am a person who is never absent from any important act.
24. I am a person who can be of use to you as a symbol.
25. O'-pxo° To°-ga, Great Elk,
26. Is a name that I have taken to myself, O, elder brothers.
27. Verily, at that time and place, it has been said, in this house,
28. He repeated: I am a person who can be of use to you as a symbol.
29. When the little ones use me as an instrument for making the animals to appear,
30. The animals shall always appear for them.
31. Verily, at that time and place, it has been said, in this house,
32. The Great Elk started to perform some mysterious acts.
33. In the midst of each of the four winds
34. He threw himself upon the earth.
35. In the midst of the east wind
36. He threw himself upon the earth,
37. And as he stood the sky of the day became calm and peaceful.
38. In the midst of the north wind
39. He threw himself upon the earth,
40. And the sky as though touched with gentle hands became permeated with gentleness and peace, as he stood.
41. In the midst of the west winds
42. He threw himself upon the earth,
43. And from the god above (the overarching heaven)
44. As he stood he swept away all traces of anger.
45. In the midst of the south wind
46. He threw himself upon the earth,
47. And as he stood from every part of the earth
48. He verily cleansed the land of all anger.

49. Verily, at that time and place, it has been said, in this house,
50. He spake to the people, saying: I am a person who is suitable
to be used by you as a symbol.
51. Then again he threw himself upon the earth.
52. As he arose to his feet he left the surface of the earth covered
with the hairs of his body,
53. And he spake again, saying: These hairs
54. I have scattered upon the earth so that the animals may appear
in their midst.
55. They are the grasses of the earth.
56. I have made them for you for making the animals to appear,
in order that you might live.
57. The little ones shall always see the animals appear in the midst
of the grasses of the earth.

58. Verily, at that time and place, it has been said, in this house,
59. The Great Elk threw himself once more upon the earth,
60. And as he arose to his feet he stood with his buttocks toward
the people,
61. And he spake, saying: Behold the ball-like muscles of my
buttocks.
62. They are the round hills of the earth.
63. I have made them to represent all the round hills of the earth.
64. Amidst the round hills of the earth the little ones shall always
see the animals appear.

65. Behold the right side of my body.
66. It is the level lands of the earth.
67. I have made it to represent all the level lands of the earth.

68. Behold the ridge of my back.
69. It is the ridges of the earth.
70. I have made it to represent all the ridges of the earth.
71. When the little ones approach the ridges of the earth,
72. They shall always see the animals appear in their midst.

73. Behold the curve of my neck.
74. It is the gaps in the ridges of the earth.
75. I have made it to represent all the gaps in the ridges of the
earth.
76. When the little ones approach these gaps of the ridges,
77. They shall always see the animals appear in the gaps.
78. Behold also the tip of my nose.
79. It is the peaks of the earth.
80. I have made it to represent all the peaks of the earth.
81. When the little ones approach the peaks,
82. They shall always see the animals appear in the midst of the peaks.

83. Behold the bases of my horns.
84. They are the loose rocks of the earth.
85. When the little ones approach the loose rocks, they shall always see the animals appear in their midst.

86. Behold the branches of my horns.
87. They are the branches of the rivers.
88. The little ones shall always see the animals appear along the branches of the rivers.

89. Behold the smaller tines of my horns.
90. They are the creeks of the earth.
91. The little ones shall always see the animals appear along the creeks of the earth.

92. Behold the large tines of my horns.
93. They are the large streams that are dotted here and there with forests.
94. I make them to represent all the large streams of the earth.
95. When the little ones approach one of these streams in their life's journey,
96. They shall always see the animals appear along the banks.

97. Behold the largest parts of my horns.
98. They are the rivers.
99. I have made them to be the places where the animals shall appear.
100. When the little ones approach one of these rivers,
101. They shall always see the animals along the banks.

102. When the little ones go forth to hunt,
103. Even before the break of day,
104. They shall always see the animals appear,
105. And in the evening of the day
106. They shall always see the animals appear.

107. The people of the Wa-zha'-zhe
108. And those of the Tsi'-zlu
109. Shall always make use of me as a symbol as they travel the path of life.
1. Verily, at that time and place, it has been said, in this house,  
2. The Hoⁿ-ga, a people who possess seven fireplaces,  
3. Spake to the gens who had made of the Puma his body,  
5. We have nothing that is fit to use as a symbol.  
6. Verily, upon the utterance of these words by the people,  
7. The Puma went forth to an open prairie, where trees grow not,  
8. Where he came face to face with a man who stood upright  
9. In the midst of the prairie with uplifted hand.  
10. The Puma turned and hastened toward home.  
11. The people spake to one another, saying: Our younger brother is returning.  
12. His manner indicates that he bears great tidings.  
13. Soon he stood before the people, saying: A man stands yonder, O, elder brothers.  
15. And he repeated: A man stands yonder, O, elder brothers,  
16. With a cloven hand uplifted.  
17. Then the people spake to one another, saying: O, younger brothers,  
18. Whatever man he may be who stands yonder  
19. We shall send him to the abode of spirits, O, younger brothers.  
20. Then with heads bent toward the man  
21. The people strode forth in haste,  
22. And soon came face to face with the man who stood in the prairies.  
23. Stood with a cloven hand uplifted.  
24. Ho! younger brother, they said to him,  
25. What man art thou that stands before us?  
26. The man replied: I am a Hoⁿ-ga (a sacred person).  
27. I am Moⁿ-shkoⁿ (the Crawfish) (pl. 13, a).  
28. I am Moⁿ-iⁿ-ka-žhiⁿ-ga (the Little Earth), O, elder brothers.  
29. The man continued quickly: O, elder brothers,  
30. I am a person who is ever present at any important movement.  
31. I am a person who, in truth, is a symbol.  
32. A person who holds himself ready to be used as a symbol, O, elder brothers.  
33. Verily, at that time and place, it has been said, in this house,  
34. Within a hillock of soft mud  
35. He disappeared as though sucked into his home  
36. And quickly reappeared with a bit of dark soil  
37. Which he held aloft as he stood offering it to the people, and he spake to them, saying:
a. MO'NH-SHKON (CRAWFISH)

The life symbol of the Mo'nh-shkon (Crawfish) gens of the Ho'na-ga great tribal division. The Mo'nh-shkon gave to the people four different colored cloaks for use as symbols in the war ceremonies. He also gave to the people the forked pole for use in the ceremonies as well as for ordinary purposes. (Courtesy of Dr. Wm. E. Safford.)

b. WA-ZHIN-GA PA STESE-DSE (LONG BILLED BIRD; PILEATED WOODPECKER)

A life symbol of the Ta'tahnu Wa-mes (Elder Ta'tahnu), the principal war gens of the Ta'tahnu tribal division. This bird symbolizes the sun, the moon, and the morning and evening stars. These stars have the power of granting to the warriors trophies and spoils.

c. TSE-DO-GA IN-DSE (BUFFALO BULL FACE)

The life symbol of the Ta's-de-ga Lodge (Buffalo Bull Face) gens of the Ta'tahnu great tribal division. The office of this gens is to furnish the buffalo skin for the ceremonial moccasins to be made for the Neeka and the Shok-ga to be worn by them in the initiatory ceremonies.
RATIBIDA COLUMNARIS
38. This bit of dark earth, O, elder brothers,
39. You shall use as a symbol when offering your supplications.
40. Then, even before the sun rises to the height of your houses,
41. You shall never fail to have your prayers granted in your life’s journey, O, elder brothers.
42. I have bestowed upon you a gift that will make you gratefully happy, O, elder brothers.
43. Then, gently and slowly,
44. The man again descended into the earth
45. And reappeared with a bit of blue clay,
46. Which he stood offering to the people as he spake to them, saying:
47. This bit of blue clay, O, elder brothers,
48. You shall always use as a symbol, O, elder brothers.
49. When you use it as a symbol while offering your supplications,
50. You shall never fail to have your prayers granted, O, elder brothers.
51. Verily, at that time and place, it has been said, in this house,
52. He continued: You shall always use the blue clay as a symbol, O, elder brothers.
53. For a third time
54. The man descended into the earth
55. And reappeared with a bit of red clay,
56. Which he stood offering to the people as he spake to them, saying:
57. This bit of red clay also
58. You shall always use as a symbol, O, elder brothers.
59. By its aid you shall with ease excite compassion and your prayers shall be granted, O, elder brothers.
60. Verily, at that time and place, it has been said, in this house,
61. The man for the fourth time
62. Descended into the earth
63. And brought forth a bit of yellow clay,
64. Which he stood offering to the people as he spake to them, saying:
65. This bit of yellow clay also
66. You shall always use as a symbol.
67. When you use it as a symbol while offering your supplications,
68. Then, even before the sun rises to the height of your houses,
69. You shall never fail to have your prayers granted on your life’s journey, O, elder brothers.
70. Verily, at that time and place, it has been said, in this house,
71. He spake again, saying: Behold my cloven hand.
72. My cloven hand also
73. You shall always use as a symbol, O, elder brothers.
74. There are poles that are spoken of as forked poles.
75. My cloven hand shall be represented by the forked poles that you may use for any purpose, O, elder brothers.
76. When toward the setting sun you go against your enemies,
77. With a craving for success to vanquish them,
78. By the aid of this symbol you shall not fail to win success, O, elder brothers.

The I'-ba-Tse Ta-dse (The Winds) Gens

(74-78)

The I'-ba-Tse Ta-dse (The Winds) Gens

(Osage version, p. 339; literal translation, p. 504)

1. Verily, at that time and place, it has been said, in this house,
2. The people spake to one another, saying: O, younger brothers,
3. We have nothing that is fit to use as a symbol.
4. Then he who had made the Puma to be his body
5. Hastened forth to make search.
6. In the midst of an open prairie, where trees grow not,
7. There stood the Ho°'-ga We-ha-ge (The youngest, or the last of the Ho°'-ga subdivision in the tribal order),
8. With whom he stood face to face.
9. The Ho°'-ga We-ha-ge spake quickly, saying: O, elder brother.
10. The Puma asked: What man art thou?
11. Ho°'-ga We-ha-ge replied: I am Ho°'-ga Gthe-zhe (the sacred spotted eagle).
12. I am a Ho°'-ga (a sacred person), O, elder brother,
13. A person who is fitted for use as a symbol.
14. The people shall always use me as a symbol as they travel the path of life.
15. When they so use me,
16. The people of the Wa-zha'-zhe
17. And those of the Tsi'-zhu
18. Shall always use me as a symbol.
19. When they so use me,
20. Even before the sun rises to the height of their houses,
21. They shall easily win compassion and their prayers shall be granted as they travel the path of life.
22. I, who stand here, have given you that which will make you gratefully happy.

The Tsi'-zhu Division

The Tsi'-zhu Wa-no° (Elder Household) Gens

(Osage version, p. 340; literal translation, p. 505)

1. Verily, at that time and place, it has been said, in this house,
2. The Tsi'-zhu, a people who possess seven fireplaces,
3. Spake to the Tsi'-zhu Wa-no° (Elder Tsi'-zhu gens),
4. Saying: O, grandfather,
5. We have nothing that is fit for use as a symbol.
6. The Ṭsi'zhu Wa-no⁷ replied:
7. You say you have nothing that is fit to use as a symbol.
8. I am a person who is fit to use as a symbol,
9. For of the god of day who sitteth in the heavens (fig. 9),
10. I, as a person, have verily made my body.
11. When the little ones make of me their bodies,
12. Even of the god of day who sitteth in the heavens,
13. The little ones as a people shall make their bodies.
14. When the little ones make of the god of day their bodies,
15. They shall be free from all causes of death.
16. When they make of the god of day the means of reaching old age,
17. They shall always live to see old age as they travel the path of life.

Fig. 9.—Mi Ga-gthe'-ce (Sun rays). In certain atmospheric conditions the sun as it rises throws up broad spreading rays. Thirteen of these rays are the war symbols of the Ṭsi'zhu Wa-no⁷ gens. The rods used by the warriors in recounting their military honors are made to symbolize these thirteen rays.

18. Verily, at that time and place, it has been said, in this house,
19. Of these gods the little ones shall make their bodies,
20. Of the god of night who sitteth in the heavens,
21. I, as a person, have verily made my body.
22. When the little ones make of me their bodies,
23. Even I, who am difficult to be overcome by death,
24. When the little ones make of me their bodies,
25. They shall cause themselves to be difficult to overcome by death as they travel the path of life.

26. Of the male star, who sitteth in the heavens (the morning star),
27. That god also,
28. The little ones shall make their bodies.
29. When the little ones make of the morning star their bodies,
30. They shall enable themselves to live to see old age as they travel the path of life.

31. The female star, who sitteth in the heavens (the evening star),
32. Of that god also
33. The little ones shall make their bodies.
34. Then they shall cause themselves to be difficult to overcome by death.
35. When they make of her the means of reaching old age,
36. They shall enable themselves to live to see old age as they travel the path of life.

37. Verily, at that time and place, it has been said, in this house,
38. There is a god who never fails to appear at the beginning of day.
39. Upon the left side of this god
40. There stand six rays (stripes, as though made by strokes).
41. These six rays
42. I have made to be symbols,
43. Symbols of the acts spoken of as o-do" (valorous or warlike acts).
44. When they make of these rays the symbols of their o-do",
45. They shall enable themselves to count with accuracy their o-do" as they travel the path of life.

46. Upon the right side of this god
47. There stand seven rays (rays of like appearance to the six rays).
48. Those seven rays also
49. I have made to be symbols,
50. Symbols of the acts spoken of as o-do" I have made them to be.
51. Verily, I have made them all to stand as the o-do" of the people.
52. When the little ones use these rays for counting their o-do",
53. They shall enable themselves to account with accuracy the deeds by which they won their o-do" as they travel the path of life.

54. Verily, at that time and place, it has been said, in this house,
55. It was said: Of what else shall the little ones make their bodies?
56. Verily, at that time and place, it has been said, in this house,
57. The Tsi'-zhu Wa-no" replied:
58. There is a bird that has a long bill (the pileated woodpecker) (pl. 13, b),
59. Of that bird also
60. I, as a person, have verily made my body.
61. The god of day, who sitteth in the heavens,
62. I have made the bird to symbolize.

63. The god of night, who sitteth in the heavens,
64. I have made the bird to symbolize.
65. The male star, who sitteth in the heavens.
66. I have made that bird to symbolize.
67. When the little ones make of me their bodies,
68. They shall always find a plentiful supply of the earth’s riches.
69. When they go toward the setting sun against their enemies,
70. Taking with them the bird as a symbol through which to offer their supplications,
71. They shall never fail to succeed as they travel the path of life.
72. The female star, who sitteth in the heavens,
73. I have caused that bird to symbolize.
74. When the little ones go toward the setting sun against their enemies,
75. Taking with them the bird as a symbol through which to offer their supplications,
76. They shall never fail to succeed as they travel the path of life,
77. They shall always find a plentiful supply of the earth’s riches.
78. When the little ones make of me their bodies,
79. They shall enable themselves to live to see old age as they travel the path of life;
80. The four great divisions of the days
81. They shall enable themselves to reach and enter.
82. When the people of the Wa-zha’-zhe
83. And those of the Ho’-ga
84. Make of me their symbol throughout their life’s journey,
85. They shall never fail to succeed as they travel the path of life.

The Tse-do’-ga In-dse Gens

The presence of the Tse-do’-ga In-dse (Buffalo-face Gens) (pl. 13, c) is necessary in this ceremony in order to complete the tableau of the sky, the great bodies that move therein, and the animal life in the earth to which they are related. This gens occupies the second place in the ceremonial order of the gentes composing the Tsi’-zhu division, but, as in the case of the Wa-ke’-stse-dse (Cat-tail) gens (see p. 93), its members remain silent throughout the ceremony. The head of the gens, however, is given a fee for his services, and the members share in the distribution of the provisions provided by the candidate.

The office of this gens in certain degrees of the war rites is to perform the ceremony of cutting into shape the symbolic buffalo-skin moccasins to be worn by the Xo’-ka and the Sho’-ka and to recite the wi’-gi-e relating to the moccasins.
1. Verily, at that time and place, it has been said, in this house,
2. The Tsi'-zhu, a people who possess seven fireplaces,
3. Spake to the Mi-k'i'Wa-no” (Elder Sun Carrier),
4. Saying: O, grandfather,
5. We have nothing that is suitable to use as a symbol.
6. The Mi-k'i'Wa-no” quickly replied:
7. You say you have nothing that is suitable to use as a symbol.
8. I am a person of whom you may well make your bodies,
9. For of the god of day who sitteth in the heavens,
10. I, as a person, have verily made my body.
11. When the little ones make of me their bodies,
12. They, as a people, shall verily make their bodies, as they travel the path of life.
13. When they make of the god of day their bodies,
14. They shall be free from all causes of death;
15. When they also make of him the means of reaching old age,
16. They shall enable themselves to live to see old age, as they travel the path of life.
17. Verily, at that time and place, it has been said, in this house,
18. He said to them: Of the god of night who sitteth in the heavens (moon),
19. I, as a person, have verily made my body.
20. When the little ones make of me their bodies,
21. Of the god of night who sitteth in the heavens,
22. They, as a people, shall make their bodies, as they travel the path of life.
23. I am difficult to be overcome by death.
24. When the god of night
25. The little ones also make their bodies,
26. They shall cause themselves to be difficult to overcome by death;
27. When they make of the god of night the means of reaching old age,
28. They shall enable themselves to live to see old age, as they travel the path of life.
29. Of the male star (the morning star),
30. Who sitteth in the heavens,
31. I, as a person, have verily made my body;
32. When the little ones also make of him their bodies,
33. When they make of the morning star
34. Their bodies as they travel the path of life,
35. They shall cause themselves to be difficult to overcome by death.
37. When they make of him the means of reaching old age,
38. They shall enable themselves to live to see old age, as they travel
the path of life.

39. Of the female star (the evening star)
40. I, as a person, have verily made my body.
41. When the little ones also make of her their bodies
42. They shall cause themselves to be difficult to overcome by death;
43. When they make of her the means of reaching old age,
44. They shall enable themselves to live to see old age as they travel
the path of life.

45. Verily, at that time and place, it has been said, in this house,
46. He said to them: Of these gods the little ones shall make their
bodies.
47. The god who never fails to appear at the beginning of day (the
sun),
48. Has upon his left side (see lines 37 to 53 of the Tsi'-zhu Wa-no^a
Wi'-gi-e)
49. Six rays (stripes) that stand upright.
50. These six rays
51. I have made to be symbols (of warlike acts).
52. When the little ones use these six rays for counting their o-do^a
53. They shall count with accuracy their o-do^a' as they travel the
path of life.

54. The god who never fails to appear at the beginning of day
55. Has upon his right side
56. Seven rays that stand upright.
57. These seven rays (stripes)
58. I have made to be symbols.
59. When the little ones use these seven rays for counting their o-do^a
60. They shall count with accuracy their o-do^a' as they travel the
path of life.

The Ho^a' I-ni-ka-shi-ga (Night People) gens
( Osage version, p. 343; literal translation, p. 310)

1. Verily, at that time and place, it has been said, in this house,
2. The Tsi'-zhu, a people who possess seven fireplaces,
3. Spake to the Ho^a' I-ni-ka-shi-ga (People of the Night) gens,
4. Saying: O, grandfather,
5. We have nothing that is suitable to use as a symbol.
6. He hastened to reply, saying: O, little ones,
7. I am a person who is suitable for use as a symbol.
8. Of the Black Bear, who is without a blemish,
9. I, as a person, have verily made my body.
10. When the little ones also make of him their bodies
11. They shall always be free from all causes of death,
12. And they shall enable themselves to live to see old age as they travel the path of life.

13. Behold the skin of my feet wherein it is dark in color.
14. The dark soles of my feet I have made to be as my charcoal;
15. When the little ones also make it to be as their charcoal
16. They shall have charcoal that will easily sink into their skin as they travel the path of life.

17. Behold, the tip of my nose is dark in color.
18. The dark tip of my nose I have made to be as my charcoal;
19. When the little ones also make it to be as their charcoal
20. They shall have charcoal that will easily sink into their skin.

21. Behold my body that is black in color.
22. My body that is black in color I have made to be as my charcoal;
23. When the little ones also make it to be as their charcoal
24. They shall have charcoal that will easily sink into their skin.

25. When the little ones make of me the means of reaching old age
26. They shall always live to see old age;
27. And the four great divisions of days
28. They shall not fail to reach and to enter as they travel the path of life.

**The Xu-tha' Zhu-dse (Red Eagle) Gens**

*Osage version, p. 344; literal translation, p. 511*

1. Verily, at that time and place, it has been said, in this house,
2. The Tsi'-zhu, a people who possess seven fireplaces,
3. Spake to the Tsi'-zhu Wa-shta'-ge (Tsi'-zhu Peace gens),
4. Who had made of the Red Eagle their body (red is here used as a trope),
5. Saying: O, grandfather,
6. The little ones have nothing of which to make their bodies.
7. The Tsi'-zhu Wa-shta'-ge quickly replied: O, little ones,
8. You say the little ones have nothing of which to make their bodies.
9. I am a person of whom the little ones may well make their bodies.
10. When they make of the Red Eagle
11. Their bodies in their life's journey,
12. They shall enable themselves to live to see old age as they travel the path of life.
13. The folds of the skin of my feet
14. I have made to be the means of reaching old age.
15. When the little ones also make of them the means of reaching old age,
16. They shall enable themselves to live to see old age as they travel the path of life.

17. The wrinkles of the muscles of my ankles also
18. I have made to be the means of reaching old age.
19. When the little ones also make of them the means of reaching old age,
20. They shall enable themselves to live to see in the muscles of their ankles the signs of old age.

21. The loose muscles of my legs
22. I have made to be the means of reaching old age.
23. When the little ones also make of them the means of reaching old age,
24. They shall enable themselves to live to see in the loose muscles of their legs the signs of old age.

25. The loose inner muscles of my thighs
26. I have made to be the means of reaching old age.
27. When the little ones also make of them the means of reaching old age,
28. They shall enable themselves to see old age as they travel the path of life.

29. The skin of my breast, gathered into folds,
30. I have made to be the means of reaching old age.
31. When the little ones also make of them the means of reaching old age,
32. They shall enable themselves to live to see in the skin of their breasts the signs of old age.

33. The loose muscles of my arms
34. I have also made to be the means of reaching old age.
35. When the little ones also make of them the means of reaching old age,
36. They shall enable themselves to live to see in the muscles of their arms loosen with old age.

37. Behold my shoulders, that are bent with age,
38. Which I have also
39. Made to be the means of reaching old age.
40. When the little ones make of them the means of reaching old age,
41. They shall enable themselves to live to see in their shoulders the signs of old age.
42. The loose muscles of my throat
43. I have also
44. Made to be the means of reaching old age.
45. When the little ones make of them the means of reaching old age,
46. They shall enable themselves to live to see in the loosened muscles
   of their throats the signs of old age.
47. The hair on the crown of my head, grown thin with age,
48. I have also
49. Made to be the means of reaching old age.
50. When the little ones also make of my thin hair the means of
   reaching old age,
51. They shall enable themselves to live to see in the thinned hair of
   the crown of their heads the signs of old age.
52. The white hair on my head
53. I have also
54. Made to be the means of reaching old age.
55. When the little ones also make of my white hair the means of
   reaching old age,
56. They shall enable themselves to live to see that the hair on their
   heads has grown yellowish with age.
57. Of the god of day
58. I, as a person, as a people, have verily made my body.
59. Verily, there is a god who never fails to appear at the beginning
   of day,
60. The god who lies as though dipped in red (the dawn).
61. Of that god also
62. I, as a person, as a people, have verily made my body.
63. By the side of the god who never fails to appear at the begin-
   ning of day (the sun),
64. Even at his left side,
65. Stands a plumelike shaft of light.
66. I, as a person, as a people, have made my body of this plume.
67. When the little ones make their plumes like this shaft of light,
68. They shall always live to see old age.
69. When the little ones approach old age,
70. Having made their plumes like to the shaft of light,
71. Their symbolic plumes shall never droop as they travel the path
   of life.
72. By the side of the god who never fails to appear at the begin-
   ning of day (the sun),
73. Even at his right side,
74. There stands a plumelike shaft of light.
75. Of that shaft of height I have made my symbolic plume.

76. When the little ones make of that shaft of light their symbolic plumes, they shall always live to see old age.

77. When the little ones approach old age, having made of that shaft of light their symbolic plumes, their symbolic plumes shall never droop as they travel the path of life.

78. I, as a person, verily make my abode in the days that are calm and peaceful.

79. When the little ones make of me their bodies, they shall enable themselves to dwell as a people in the days that are calm and peaceful as they travel the path of life.

80. Verily, from all the gods I, who stand here, have removed all signs of anger.

81. When the little ones make of me their bodies, they shall enable themselves to remove from the gods all signs of anger as they travel the path of life.

82. From the god who hes below (the earth), I have removed all anger and violence.

83. From the god of daylight, who stands in the midst of the heavens, I have removed all anger and violence.

84. From the god who hes above (the overarching sky), I have removed all anger and violence.

85. Verily, from all the gods, when the little ones make of me their bodies, they shall enable themselves to remove all anger and violence as they travel the path of life.

86. From the god who hes below (the earth), I have removed all anger and violence.

87. From the god of daylight, who stands in the midst of the heavens, I have removed all anger and violence.

88. From the god who hes above (the overarching sky), I have removed all anger and violence.

89. Verily, from all the gods, when the little ones make of me their bodies, they shall enable themselves to remove all anger and violence as they travel the path of life.

90. When the people of the Wa-zha'-zhe, together with those of the Ho'-ga, make of me their bodies, verily, from over all the land, they shall enable themselves to remove all anger and violence as they travel the path of life.
THE OSAGE TRIBE

128

\[\text{U}^\prime\text{-XTHI THIN'-GE (NO ANGER)}\]

103. Verily, at that time and place, it has been said, in this house,
104. The Tsi'-zhu, a people who possess seven fireplaces,
105. Spake to one of the Tsi'-zhu (gens),
106. Verily, a person (gens) who stands having no anger or violence,
107. Saying: O, my grandfather,
108. "No Anger" (the subgens of that name) replied, saying:
109. You say the little ones have nothing of which to make their bodies.
110. I am a person (a people) of whom the little ones may well make their bodies.
111. I am a person whose being abides in the moist, vibrating air of the earth.
112. When the little ones make of me their bodies,
113. They shall enable themselves to become a people of the moist, vibrating air of the earth as they travel the path of life.
114. Verily, in the days that are calm and peaceful,
115. I, as a person, make my abode.
116. When the little ones make of me their bodies,
117. They, as a people, shall abide in the days that are calm and peaceful as they travel the path of life.
118. The Peaceful Day
119. Is a personal name that I have taken.
120. When the little ones make of me their bodies,
121. They, as a people, shall abide in the days that are calm and peaceful, as they travel the path of life.
122. Of a little pipe (the Peace Pipe) I have made my body.
123. When the little ones also
124. Make of it their bodies,
125. They shall live without anger or violence as they travel the path of life.
126. When they use the pipe in seeking earthly riches,
127. They shall enable themselves to find riches in abundance.
128. It (the Pipe) shall also be the means by which they may obtain food.
129. When they use it as a means to obtain food,
130. They shall enable themselves to live to see old age as they travel the path of life.
131. Verily, at that time and place, it has been said, in this house.
132. He (No Anger) said to them: Of a little yellow flower
I, as a person, have, verily, made my body.

The little Ba-shta'-e-go° (Ratibida columnaris)(pl. 14)

I, as a person, have, verily, made my body.

When the little ones make of it their bodies,

They shall cause themselves to live together without anger or violence,

And they shall live to see old age as they travel the path of life.

Verily, at that time and place, it has been said, in this house,

He further said to them: And when the little ones eat of this plant

They shall enable themselves to live to see old age as they travel the path of life.

Of the red corn

I, as a person, have, verily, made my body.

The little ones shall at all times make of the red corn their food.

When they make of it their food,

They shall enable themselves to live to see old age as they travel the path of life.

Verily, at that time and place, it has been said, in this house,

He further said to them: And when the little ones use the speckled corn for food,

They shall enable themselves to live to see old age as they travel the path of life.

When they make the speckled corn to be their food,

They shall enable themselves to live to see old age as they travel the path of life.

When the little ones make the speckled corn to be their food,

They shall live to see their limbs stretch in growth as they travel the path of life.

Verily, at that time and place, it has been said, in this house,

He said to them: The yellow corn

They shall also

Use for food at all times.

When they use the yellow corn for food,

The heads of the children belonging to the Ṭai'-zhu Wa-shhta'-ge gens are ceremonially shorn so as to resemble this sacred flower.

2786—21—9
166. They shall enable themselves to live to see old age.
167. When the little ones use the yellow corn for food,
168. They shall live to see their limbs stretch in growth as they travel the path of life.

169. The people of the Wa-zha'-zhe
170. And those of the Hoo'-ga
171. Shall use the corn for food at all times.
172. When they use it for food,
173. They shall enable themselves to live to see old age as they travel the path of life.

174. The four great divisions of the days,
175. They shall always cause themselves to reach and to enter,
176. Even to the days that are calm and peaceful
177. They shall bring themselves as they travel the path of life.

The Tsi'-zhu We-ha-ge (The Last Tsi'-zhu) Gens
(Okse version, p. 349; literal translation, p. 516)

1. Verily, at that time and place, it has been said, in this house,
2. The Tsi'-zhu, a people who possess seven fireplaces,
3. Spake to the Tsi'-zhu We-ha-ge (The Last Tsi'-zhu),
4. Saying: O, grandfather,
5. We have nothing that is suitable to use as a symbol.
6. Tsi'-zhu We-ha-ge hastened to reply, saying: O, little ones,
7. You say you have nothing that is suitable to use as a symbol.
8. I am a person who may well be used as a symbol.
9. Of the Red Black Bear (red is here used as a trope),
10. I, as a person, have verily made my body.
11. When the little ones seek refuge in me as they travel the path of life,
12. They shall always live to see old age.
13. When they make of me the means of reaching old age,
14. They shall enable themselves to live to see old age as they travel the path of life.

15. The skin of my feet that is dark in color
16. I have made to be as my charcoal.
17. When the little ones make it to be as their charcoal,
18. They shall have charcoal that will easily sink into their skin as they travel the path of life.

19. The tip of my nose, that is dark in color,
20. I have made to be as my charcoal.
21. When the little ones make it to be as their charcoal,
22. They shall have charcoal that will easily sink into their skin as they travel the path of life.
23. My body, that is black in color,
24. I have made to be as my charcoal,
25. When the little ones make it to be as their charcoal,
26. They shall have charcoal that will easily sink into their skin,
27. They shall also find in it the means of reaching old age,
28. When the little ones make of me their bodies,
29. They shall enable themselves to live to see old age as they travel the path of life,
30. The skin of my feet, that is gathered in folds,
31. I have made to be the means of reaching old age,
32. When the little ones also make it to be the means of reaching old age,
33. They shall enable themselves to live to see old age as they travel the path of life.
34. The muscles of my ankles, that are wrinkled,
35. I have made to be the means of reaching old age.
36. When the little ones also make them to be the means of reaching old age,
37. They shall always live to see in the muscles of their ankles the signs of old age.
38. The inner muscles of my thighs, that are gathered in folds,
39. I have made to be the means of reaching old age.
40. When the little ones make them to be the means of reaching old age,
41. They shall enable themselves to live to see old age.
42. The muscles of my breast, that are gathered in folds,
43. I have made to be the means of reaching old age.
44. When the little ones make of them the means of reaching old age,
45. They shall enable themselves to live to see old age as they travel the path of life.
46. The muscles of my arms, that are gathered in folds,
47. Shall be to them the means by which they shall see old age as they travel the path of life.
48. My shoulders also that are bent with age
49. I have made to be the means of reaching old age.
50. When the little ones make them to be the means of reaching old age,
51. They shall always live to see in their shoulders the sign of old age.
52. The muscles of my throat, that are loosened with age,
53. I have made to be the means of reaching old age.
51. When the little ones also make of them the means of reaching old age,
52. They shall always live to see in the loosened muscles of their throats the sign of old age.

56. The thin hair on the crown of my head also
57. I have made to be the means of reaching old age.
58. The little ones in their old age
59. Shall always see the hair on the crowns of their heads thinned with age.

60. The thin, yellowish hair of my head
61. I have also
62. Made to be the means of reaching old age.
63. When the little ones make of me their bodies,
64. They shall always live to see the hair of their heads thinned and yellowish with age.

65. The four great divisions of the days
66. They shall always enable themselves to reach and to enter.
67. When the people of the Wa-zha'zhe
68. And those of the Ho'ga
69. Make of me their bodies,
70. They shall enable themselves to live to see old age as they travel the path of life.

THE TSE THO'N'-KA (BUFFALO BACK) GENES

(OSAGE VERSION, P. 351; LITERAL TRANSLATION, P. 518)

1. Verily, at that time and place, it has been said, in this house,
2. The Tsi'-zhu, a people who possess seven fireplaces,
3. Spake to one of their number, the Tse Tho'N'-ka (Buffalo Back),
4. Saying: O, grandfather,
5. We have nothing that is suitable to use as a symbol.
6. Tse Tho'N'-ka quickly replied, saying: O, little ones,
7. You say you have nothing that is suitable to use as a symbol.
8. I am a person who is suitable to use as a symbol.
9. The people of the Wa-zha'zhe
10. And those of the Ho'ga
11. Shall always use me as a symbol.
12. On their account I shall always be burning my fingers (referring to his duties as Sho'ka, kindling fires, etc.).
13. When they cause me to burn my fingers by calling me to their service,
14. They shall enable themselves to live to see old age as they travel the path of life.
15. When they make of me the means of reaching old age.
16. The four great divisions of days
17. They shall enable themselves to reach and to enter as they travel the path of life.

The Ni'-ka Wa-ko'-da-gi (Men of Mystery) Gens

(Osage version, p. 352; literal translation, p. 519)

1. Verily, at that time and place, it has been said, in this house,
2. The Tsi'-zhu, a people who possess seven fireplaces,
3. Spake to one of their number, the Ni'-ka Wa-ko'-da-gi (Men of Mystery),
4. Saying: O, grandfather,
5. We have nothing that is suitable to use as a symbol.
6. The Ni'-ka Wa-ko'-da-gi quickly replied, saying: O, little ones,
7. You say you have nothing that is suitable to use as a symbol.
8. I am a person who is suitable to use as a symbol.
9. Of the red metal
10. I, as a person, have verily made my body.
11. When the little ones make of it their bodies,
12. They shall enable themselves to live to see old age as they travel the path of life.
13. When they make of it the means of reaching old age,
14. They shall be free from all causes of death as they travel the path of life.

15. Verily, at that time and place, it has been said, in this house,
16. He spake again, saying: Of the black metal
17. I, as a person, have, verily, made my body.
18. When the little ones make of it their bodies,
19. They shall enable themselves to live to see old age as they travel the path of life.
20. When of the black metal
21. They make their bodies in their life's journey,
22. Their skin, like that metal, shall be difficult to penetrate.

23. Verily, at that time and place, it has been said, in this house,
24. He spake again, saying: Of the loose, rough metal
25. I, as a person, have, verily, made my body.
26. When the little ones make of it their bodies,
27. When of the loose rough metal,
28. They make their bodies,
29. They shall cause themselves to be difficult to overcome by death.
30. When they make of it the means of reaching old age,
31. They shall live to see old age, as they travel the path of life.
32. Verily, at that time and place, it has been said, in this house,
33. He spake again, saying: Of the yellow metal,
34. I, as a person, have verily made my body.
35. When the little ones make of it their bodies,
36. They shall be free from all causes of death.
37. They shall enable themselves to be difficult to overcome by death.
38. When they make of it the means of reaching old age,
39. They shall live to see old age, as they travel the path of life.
40. Verily, at that time and place, it has been said, in this house,
41. To the four great divisions of the days
42. They shall cause themselves to reach and to enter as they travel
   the path of life.
43. These shall stand for the bodies of the little ones.
44. Of the hard hailstone,
45. Also,
46. I, as a person, have verily made my body.
47. Of the hard corn (the flint corn),
48. Together with the hailstone, I have made myself to be a person.
49. When the little ones make of these their bodies,
50. They shall enable themselves to live to see old age as they travel
   the path of life.
51. When the little ones use the hard corn for food,
52. They shall enable themselves to live to see old age as they travel
   the path of life.

\textit{Tho'xe Pa Thi-ho\n} (Buffalo Bull) Gen\$s$

(Osage version, p. 33; literal translation, p. 321)

1. Verily, at that time and place, it has been said, in this house,
2. The \textit{Tsi'-zhu}, a people who possess seven fireplaces,
3. Spake to the \textit{Tho'-xe Pa Thi-ho\n} (\textit{Tho'-xe}, archaic name for buffalo bull; \textit{Pa Thi-ho\n}, Lift ye your heads, refers to story, p. 64),
4. Saying: O, grandfather,
5. We have nothing that is suitable to use as a symbol:
6. Come down to us, O, grandfather! they said to him (the \textit{Tho'-xe}
   are a sky people).
7. Verily, at that time and place, it has been said, in this house,
8. The \textit{Tsi'-zhu Wa-shta'-ge} (here personified), who sat with the
   \textit{Tsi'-zhu} of the seven fireplaces,
9. Had with him his red plume (symbol of the dawn and of peace),
10. Which he quickly took from its coverings
11. And shot into the mouth of the angry bull; it lodged by the left
   side of his tongue,
12. Where it lay lengthwise by the side of the tongue.
13. Thereupon the Bull lowered his tail, which he had lifted in anger, and stood subdued by the magic of peace.
14. Then the Tho'xe spake, saying: O, Ts'i-zhu,
15. You say you have nothing that is suitable to use as a symbol.
16. I, who stand here, am a person who is suitable to use as a symbol.
17. Verily, at that time and place, it has been said, in this house,
18. The Bull, preparatory to an extraordinary effort, expanded with a quick motion the hairs of his tail
19. And tossed into the air a cloud of dust that obscured the scene.
20. And he spake, saying: I am a person who is never absent from the activities of life, O, Ts'i-zhu.
21. Verily, at that time and place, it has been said, in this house,
22. The Bull threw himself with a quick motion upon the earth,
23. And the bulbous root of the little great medicine (the poppy mallow, pl. 21),
24. Rolled forth from his body upon the earth.
25. Whereupon he said: This root
26. Shall always be a medicine to the people.
27. When the little ones use it for medicine,
28. They shall enable themselves to live to see old age as they travel the path of life.
29. Verily, at that time and place, it has been said, in this house,
30. The Bull again threw himself, with a quick motion, upon the earth,
31. And the root of the Ha'ba-ko'o-ge ci-da, "Ripens-with-the-corn" (Laciniaria pycnostachya),
32. Rolled forth from his body upon the earth,
33. And the people said: Shall this root also
34. Be used by the people as medicine, O, grandfather?
35. Then hastily they put pieces of it into their mouths to test its taste,
36. And said: It is bitter within the mouth, O, grandfather!
37. It is astringent, O, grandfather!
38. From this sacred plant we shall take a personal name, O, grandfather, that it may ever be remembered.
39. The name "Astringent"
40. Shall have a place among our sacred names, O, grandfather.
41. Verily, at that time and place, it has been said, in this house,
42. He (the Buffalo) led them to the Mo'o-koo'-to'-ga, Great Medicine (Cucurbita foetidissima),
43. Before which they stood, and they said:
44. Shall this plant be a medicine to the people, O, grandfather?
45. And the Bull spake, saying: When the little ones use this plant as medicine,
46. They shall enable themselves to live to see old age as they travel the path of life.
47. Verily, at that time and place, it has been said, in this house,
48. In the presence of the Moⁿ-koⁿ' Ni-ḵa-shi-ga, Man Medicine (Cucurbita perennis),
49. They came and stood,
50. And the people said: Shall this plant be a medicine to the little ones, O, grandfather?
51. The Bull replied: When the little ones use this plant as medicine,
52. They shall enable themselves to live to see old age as they travel the path of life.
53. When the people of the Wa-zha'-zhe
54. And those of the Hoⁿ'-ga
55. Use this plant also for medicine,
56. They shall enable themselves to live to see old age as they travel the path of life.
57. Verily, at that time and place, it has been said, in this house,
58. The people said: Of what shall the little ones make their bodies?
59. And, in response, the Bull caused the red corn
60. To roll forth upon the earth.
61. In like manner he sent forth the red squash
62. To accompany the red corn.
63. Then the red-haired animal also
64. He made to accompany them.
65. All these he sent rolling forth upon the earth, out of sight (refers to the creation),
66. And he said: When the little ones use all of these as medicine,
67. They shall enable themselves to live to see old age as they travel the path of life.
68. Verily, at that time and place, it has been said, in this house,
69. The people said: What else shall the people use as medicine?
70. Then the Bull spake, saying: The blue corn
71. Shall also
72. Be used by the little ones as medicine.
73. And the people said to one another: The black squash
74. We shall make to accompany it, O, younger brothers.
75. The dark-haired animal,
76. We shall make to accompany it, O, grandfather.
77. The Bull spake, saying: When the little ones use these as medicine,
78. They shall enable themselves to live to see old age as they travel the path of life.
Verily, at that time and place, it has been said, in this house.

The Bull caused a speckled corn to roll forth upon the earth, saying, as he did so: The speckled corn also the little ones shall use as medicine. When they use this corn as medicine, they shall cause their limbs to stretch in growth as they travel the path of life.

And the people said: The speckled squash, we shall make to accompany it, O, grandfather. The speckled animal, we shall make to accompany it. The Bull spake, saying: When the little ones use all of these as medicine, they shall enable themselves to live to see old age as they travel the path of life.

The people spake, saying: The yellow squash, we shall make to accompany it, O, grandfather. The animal with yellow hair, we shall make it to be the means of bringing, O, grandfather. And the Bull spake, saying: When the little ones use all of these as medicine, they shall enable themselves to live to see old age as they travel the path of life.

All of these they shall use to make their limbs to stretch in growth.

The four great divisions of the days, verily the four great divisions, they shall enable themselves to reach and to enter, to the days that are calm and peaceful, they shall enable themselves to come and to enter as they travel the path of life.
The people said: What shall the little ones use as medicine? The Bull replied: The aged animal (the buffalo bull), the little ones shall use as medicine (the fat of the buffalo is used in various ways for medicine, and also for ceremonial purposes). When the little ones use the aged animal as medicine, they shall enable themselves to live to see old age as they travel the path of life.

Verily, at that time and place, it has been said, in this house, The Bull spake, saying: Behold the thick ball-like muscles of my hind quarters. When the little ones use this part of my body as medicine, they shall enable themselves to live to see old age as they travel the path of life.

Behold, the left side of my body, which I have made for use as medicine. When the little ones use this part of my body as medicine, they shall enable themselves to live to see old age as they travel the path of life.

Verily, at that time and place, it has been said, in this house, the Bull spake, saying: Behold, the muscles of my spine (one side), which I have made for use as medicine. When the little ones use this part of my body as medicine, they shall enable themselves to live to see old age as they travel the path of life.

The fat of which I, who stand here, have made for use as a healing ointment, and oil for ceremonial purposes. The people of the Wa-zha'-zhe and those of the Ho'ga shall use the fat of this part of my body as ointment. When they use the fat of this part of my body as a healing ointment, and oil for ceremonial purposes, they shall enable themselves to live to see old age as they travel the path of life.

Verily, at that time and place, it has been said, in this house, he said to the people: Behold, the right side of my body, which I, who stand here, have made for use as medicine.
143. When the little ones use this part of my body as medicine,
144. They shall enable themselves to live to see old age as they travel the path of life.
145. Behold, the muscles of my breast.
146. Which I have made for use as medicine.
147. When the little ones use this part of my body as medicine,
148. They shall enable themselves to live to see old age as they travel the path of life.
149. Behold also my heart sack,
150. Which I have made for use as medicine (used as a receptacle for the medicinal fat).
151. When the little ones use this part of my body as medicine,
152. They shall enable themselves to live to see old age as they travel the path of life.
153. The muscles of my limbs,
154. Those of the various parts of my body,
155. Verily, the muscles of every part of my body,
156. The little ones shall use as medicine.
157. When they use my body in all its parts as medicine,
158. Verily they shall enable themselves to live to see old age as they travel the path of life.
159. When the people of the Wa-zha'-zhe
160. And those of the Ho'-ga
161. Use my body in all its parts as medicine,
162. They shall enable themselves to live to see old age as they travel the path of life.

U-dse'-the A-do°-be, Keeper of the Fireplace

At the beginning of this ceremony the man who was the last to be initiated into the mysteries of this rite is chosen to act as U-dse'-the A-do°-be, Keeper of the Fireplace. As the Xo°-ho°-zhi°-ga enter the lodge to take their places this officer takes his appointed seat near the door, where he does not represent any gens but, rather, all of the people. When the A'-ki-ho° Xo-ka performs the ceremony of Wa-the'-the, The Sending (of the Symbolic Articles), he sends with a fee a bundle of counting sticks to the U-dse'-the A-do°-be. The Sho°-ka, who carries the bundle of sticks, divides it into two parts, one containing 70 and the other 60 sticks. He holds in his right hand the bunch containing 70 sticks and in his left the bunch having 60. He crosses his forearms at the wrists and in this manner carries the counting sticks to the U-dse'-the A-do°-be, who receives and
holds the sticks in the same ceremonial manner. When the No°'-ho°-zhü°-ga begin to recite the wi'-gi-es, this officer sings a song, beating from time to time the two bundles of sticks against each other. (Wa-xthi'-zhi, the informant, declined to give the song but offered no reason for declining.)

When the reciting of the wi'-gi-es had come to a close, the U-dse'-the A-do°-be speaks, saying: "I am about to return these counting sticks to the Xo'-ka, but before doing so I wish to give to all the No°'-ho°-zhü°-ga present a word of warning before they rise to depart. These counting sticks are now to be put in the care of the wife of the Initiate (his ceremonial title is Wa-thon°, Singer), and as long as these sticks are in her keeping she shall be exempt from the seizure of any of her property for ceremonial use—namely, her wood; her tent frames; stores of meat, fresh or dried; stores of corn; dried squash; or any other food supplies. If an officer, notwithstanding her claims to exemption, persists in seizing her property, then she shall present to him this bundle of counting sticks and challenge him to count the seven and six o-do° he may have won in battle in defending the homes of his people. Should the officer accept the challenge and count the prescribed number of o-do°, she shall then yield to him the property he demands, but let the officer beware of speaking falsely in counting his o-do°."

Having given his word of warning, the U-dse'-the A-do°-be beckons to the Sho'-ka to come and take the counting sticks, which he hands to him in the same ceremonial manner as they were received.

The U-dse'-the A-do°-be, in addition to the fee that accompanied the counting sticks, later receives two shares of the provisions furnished by the candidate.

**Instructions to the Wife of the Initiate**

The Sho'-ka, after presenting the bundle of counting sticks to the Xo'-ka, goes out of the lodge. In a short time he returns with the wife of the Initiate and conducts her to a place where she sits facing the Xo'-ka, his assistant, and the Initiate. The Sho'-ka then takes the counting sticks from the Xo'-ka, in the ceremonial manner in which he gave them to the U-dse'-the A-do°-be, and presents them to the woman with the same ceremony. After the counting sticks have been thus ceremonially presented to the woman the Xo'-ka begins the next ceremonial act, called Ki°'-no° U-tha-ge, the Symbolic Painting—that is, the instructions to be given the woman as to how she shall paint herself when seeking food for her children and in caring for their bodily comfort. This ceremony opens with two songs, called Tse Wa'-tho°, Buffalo Songs.
TSA WA'-THO\*N

**SONG 1**

Transcribed by Alice Fletcher

\[ M.M. 92 \]

Time beats

\[
\text{Wi-tsi-go a, i-no°-ga, Wi-tsi-go, Wi-tsi-go.}
\]

\[
\text{Tse-zhi\^\# hi\^\# ci i-no\^\#-ga, Wi-tsi-go, Wi-tsi-go.}
\]

1

\[
\text{Wi-tsi-go a, i-no°-ga, Wi-tsi-go, Wi-tsi-go, Tse-zhi\^\# hi\^\# ci i-no\^\#-ga, Wi-tsi-go, Wi-tsi-go.}
\]

2

\[
\text{Wi-tsi-go a, i-no°-ga, Wi-tsi-go, Wi-tsi-go, Tse-zhi\^\# hi\^\# sha-be i-no°-ga, Wi-tsi-go, Wi-tsi-go.}
\]

3

\[
\text{Wi-tsi-go a, i-no°-ga, Wi-tsi-go, Wi-tsi-go, Tse-he-xo-dse i-no°-ga, Wi-tsi-go, Wi-tsi-go.}
\]

4

\[
\text{Wi-tsi-go a, i-no°-ga, Wi-tsi-go, Wi-tsi-go, Tse-do-zhi\^\#-ga i-no°-ga, Wi-tsi-go, Wi-tsi-go.}
\]

5

\[
\text{Wi-tsi-go a, i-no°-ga, Wi-tsi-go, Wi-tsi-go, Tse-no°-xtsi-no° i-no°-ga, Wi-tsi-go, Wi-tsi-go.}
\]

6

\[
\text{Wi-tsi-go a, i-no°-ga, Wi-tsi-go, Wi-tsi-go, Tse-do-ts' a-ge i-no°-ga, Wi-tsi-go, Wi-tsi-go.}
\]
Free Translation

1
Grandfather, come hither,
Grandfather, O, Grandfather,
Little yellow-haired buffalo, come hither,
Grandfather, O, Grandfather.

2
Little dark-haired buffalo, come hither, etc.

3
Little gray-horned buffalo, come hither, etc.

4
Young male buffalo, come hither, etc.

5
Young female buffalo, come hither, etc.

6
Thou aged male buffalo, come hither, etc.

Song 2

Wít-si-go a, i-no'-ga, Wít-si-go, Wít-si-go,

Tse-zhin hiⁿ či hiu-gthe, Do-ba noⁿ-noⁿ-ga, Wí-tsi-go.

1
Wi-tsi-go a, i-noⁿ-ga,
Wi-tsi-go, Wi-tsi-go,
Tse-zhiⁿ hiⁿ či hiu-gthe,
Do-ba noⁿ-noⁿ-ga, Wi-tsi-go.

2
Wi-tsi-go a, i-noⁿ-ga,
Wi-tsi-go, Wi-tsi-go,
Tse-zhiⁿ hiⁿ sha-be hiu-gthe,
Do-ba noⁿ-noⁿ-ga, Wi-tsi-go.

3
Wi-tsi-go a, i-noⁿ-ga,
Wi-tsi-go, Wi-tsi-go,
Tse-he-xo-dse hiu-gthe,
Do-ba noⁿ-noⁿ-ga, Wi-tsi-go.
Wi-t'í-go a, i-no°-ga.
Wi-t'í-go, Wi-t'í-go.
Tse-do-zhi°-ga hiu-gthe
Do-ba no°-no°-ga, Wi-t'í-go.

Wi-t'í-go a, i-no°-ga.
Wi-t'í-go, Wi-t'í-go,
Tse-no°-xtsi-no° hiu-gthe
Do-ba no°-no°-ga, Wi-t'í-go.

Wi-t'í-go a, i-no°-ga.
Wi-t'í-go, Wi-t'í-go,
Tse-do ts' a-ge hiu-gthe
Do-ba no°-no°-ga, Wi-t'í-go.

FREE TRANSLATION

1
Grandfather, come hither.
Grandfather, O, Grandfather,
Little yellow-haired buffalo, with four Legs, come running, O, Grandfather.

2
Little dark-haired buffalo, with four Legs, come running, O, Grandfather.

3
Young gray-horned buffalo, with four Legs, come running, O, Grandfather.

4
Young male' buffalo, with four Legs, come running, O, Grandfather.

5
Young female buffalo, with four Legs, come running, O, Grandfather.

6
Aged male buffalo, with four Legs, come running, O, Grandfather.

As in the songs and wi'-gi-es of other tribal rites, the preceding two songs hold a deeper meaning than the mere words convey. The kinship term "Wi-t'si'-go" (grandfather) frequently mentioned in the songs is not used in its ordinary sense, but as an expression of veneration when contemplating the mystery of life, which is the actual
theme of the songs. The Indian is thinking that upon these animals his own bodily sustenance depends, and the song is a call to that mysterious power of animal life so needed by man to come to his help and to come in an endless and constant succession. The stanzas of the song are arranged so as to suggest the growth of the animal from birth to old age, beginning in the first stanza with the yellowish color of the hair of the newborn, through the changes in the coloring of the hair, the growth of the horns, to the full maturity of the animal, when the mating with the female occurs and the perpetuation of the species is assured, until finally the animal reaches old age, when all its functional powers are at an end.

The second song relates to the activities of the animal when it has attained all its capabilities. The call in these songs is not only to the mysterious life embodied in the animal but to that of the human race as well and represented by the Initiate and his wife.

In this connection it is of historic interest that the Omaha in their call to the life of the buffalo begin with the bodily formation of the animal while in its embryonic state, bringing it to its actual birth, when it rises and places the imprints of its feet upon the bosom of the earth. (See Twenty-seventh Ann. Rept. Bur. Amer. Ethn., p. 289.)

At the close of the songs the A'-ki-ho° Xo-ka gives the instructions to the woman as to certain supplicatory ceremonies to be performed by her on behalf of her children as each one is born. These instructions are the same as those in the Tse Wa'-tho° given by Wa-xthi'-zhi in his description of the No°-zhi°-zho° degree of the war rites, and those given by Xu-tha'-wa-to°-i° in his description of the Ni'-ki-e degree of his gens. (See p. 270.)

When the A'-ki-ho° Xo-ka has finished his instructions the woman returns the counting sticks to him and then goes out of the lodge. The leader of the Crawfish gens then speaks, saying: “O, No°-ho°-zhi°-ga, you may now remove from your faces the symbolic paintings.” The women bring water and all the men, excepting those of the Tsi'-zhu Wa-no°, the Ho°-ga U-ťa-no°-dsi, and the gens of the Initiate, wash their faces, while the men appointed to distribute the provisions furnished by the Initiate perform their duties. Then, as the women carry away the portions given to the families, all the No°-ho°-zhi°-ga, excepting those of the Ho°-ga U-ťa-no°-dsi, the Tsi'-zhu Wa-no°, and the initiating gens, go out of the lodge, those of the Tsi'-zhu Division passing out by the south door and those of the Ho°-ga by the north. Each No°-ho°-zhi°-ga as he passes the Initiate addresses him by the name of his gens and greets him with the words, “O, Ho°-ga, living creatures shall come to you,” meaning that children will be born to him and to his wife and that they shall have plenty of animal food on which to live.
The Moⁿ'-gthu-stse-dse (Arrow Ceremony)

When the Xoⁿ'-hoⁿ-zhiⁿ-ga has left the lodge, the Sho'-ka approaches the A'-ki-hoⁿ Xo'-ka and places in his hands a small bow, the front of which is painted red to symbolize the day and the back black to symbolize the night. The bow is accompanied by two arrows, each of which has a dual significance—namely, the arrow painted red symbolizes day and the posterity of the Initiate; the one painted black symbolizes night and also the posterity of the Initiate. (See p. 99 for illustration.)

These symbolic weapons are in turn put by the A'-ki-hoⁿ Xo'-ka into the hands of the Xo'-ka. The Initiate rises and with him the Xo'-ka, who is to fit the arrows to the bow and to speed them one after the other on an eternal course, even as the days and the nights move on in endless succession.

The Xo'-ka addresses the members of the two gentes who remained to lend themselves for use as symbols, one as the sky and the other as the earth, in this ceremony relating to the life force, and says, "I call upon you, O, Tsį'-zhu and Hoⁿ'-ga, to assist me" (in the speeding of this life). He then adjusts the red arrow to the string of the bow, and as he does so he speaks to the Tsį'-zhu Wa'-noⁿ, saying, "O, Tsį'-zhu, I am about to set in flight this arrow toward you, and it shall not be without success. Toward the setting of the sun there are seven villages: it is the seventh one at which I aim this arrow." At this, the Xoⁿ'-hoⁿ-zhiⁿ-ga of the Tsį'-zhu Wa'-noⁿ begin to recite their wi'-gi-e relating to life (see p. 118). The Xo'-ka points the arrow over the heads of the Xoⁿ'-hoⁿ-zhiⁿ-ga and goes through the motion of releasing it. At the same time he cries, "A-tha-tha tha tha-tha ...!" a cry uttered by a person when suddenly stricken with pain, and follows the cry with the words, "Tsį'-zhu o-xo-be xtsį-e-diši a-ka, we-tóⁿ-iⁿ da!" "It is apparent the Tsį'-zhu (the Sky) sits yonder in mystery!" It was explained that the cry is a mimicking of the cries of the persons tattooed, but most likely this statement is to mislead the uninitiated, and the act undoubtedly has a deeper significance, one touching closely upon the coming of life into bodily form. The Xo'-ka then takes the black arrow, adjusts it to the string of the bow, turns to the Xoⁿ'-hoⁿ-zhiⁿ-ga of the Hoⁿ'-ga U-ťa-noⁿ-diši (the Earth) and addresses them in the same words he used to the Tsį'-zhu Wa'-noⁿ. These also reply by reciting their wi'-gi-e (see p. 102), while the Xo'-ka goes through the motion of releasing the arrow over their heads and utters the cry of pain. Each of these acts is repeated, and the last brings the ceremony to a close.
The Toⁿ'-woⁿ A-doⁿ'-be (OVERSEER OF THE VILLAGE)

Initiation into this rite confers upon the Initiate the office of conducting the ceremonies connected with the tattooing (to be given in a later volume), as well as bestowing upon him an office bearing the title of Toⁿ'-woⁿ A-doⁿ'-be, The Overseer of the Village. The ceremonies connected with the latter (a priestly office) are described as follows:

At the beginning of the month of Ta' We-da-tha-bi, When-the-Deer-give-birth-to-the-young (April), the Noⁿ'-hoⁿ'-zhiⁿ'-ga of the Tsi'-zhu Wa-shta'-ge and those of the Wa'-tsé-tsi Wa-shta'-ge gentes assemble at the house of the Chief of the Tsi'-zhu Wa-shta'-ge to consider the ceremonies incident to that month when the people enter upon a new year.

When all the Noⁿ'-hoⁿ'-zhiⁿ'-ga have taken their places, the Tsi'-zhu Wa-shta'-ge Chief addresses them, saying: "O, Noⁿ'-hoⁿ'-zhiⁿ'-ga, we have just passed through a great division of the days (year). We have been free from any serious misfortune, free from disturbances from without or within the tribe. The days just passed have been calm and peaceful, and all the people have been happy, for there has been no hatred among them. We are now entering a new period (year), and we assemble, according to custom, to prepare for the ceremonies by which we call upon certain great gods to help us so that we may enjoy another period (year) of tranquility, another term (year) of happiness. It is our duty at this time to make the necessary arrangements for the performance of these ceremonies."

The Noⁿ'-hoⁿ'-zhiⁿ'-ga members of both gentes then offer contributions toward the fees that are to be paid to the Toⁿ'-woⁿ A-doⁿ'-be for his priestly services. These fees consist of articles of value—clothing, weapons, household goods, and in later times of horses. When most or all of the members present have made their contributions, the Noⁿ'-hoⁿ'-zhiⁿ'-ga form a procession and approach the house of the Toⁿ'-woⁿ A-doⁿ'-be, taking with them the goods they have collected for fees. When all have entered and taken their places the Chief of the Tsi'-zhu Wa-shta'-ge gens addresses the priest as Grandfather and asks him to perform the supplicatory ceremony. The Toⁿ'-woⁿ A-doⁿ'-be is addressed as Grandfather because he represents the Power to be appealed to for aid. When the Toⁿ'-woⁿ A-doⁿ'-be has given his formal assent to act, he is conducted to the western end of the lodge to a place and seat always reserved for the Wa'-doⁿ'-be at the ceremonies of the Noⁿ'-zhiⁿ'-hoⁿ and the Wa- xoⁿ'-be degrees of the war rites (see diagram, p. 83). At this ceremony the last Initiate into the mysteries of the rites of the Moⁿ'-koⁿ'-toⁿ'-ga Wa-xoⁿ'-be, the Great Medicine Wa-xoⁿ'-be, is also given a seat beside the Toⁿ'-woⁿ A-doⁿ'-be, so that the two great tribal divisions, the Tsi'-zhu and the Hoⁿ'-ga, may be represented in this supplicatory ceremony.
When the two priests have taken their places the Toⁿʷ'-woⁿ A-doⁿ-be puts upon himself a buffalo robe with the hair outside, and upon his head a bunch of feather barbs stripped from the shafts of the wing feathers of the pelican, the bird symbolizing long life. These symbolic articles make up his sacerdotal apparel.

Having put on this priestly attire, the Toⁿʷ'-woⁿ A-doⁿ-be recites a wi'-gi-e, which is divided into five sections. The first relates to the priestly office. The second is an appeal to Hoⁿⁿ'-ba Wa-ču, the god of the cloudless day; this god is pure and free from the destructive influences of anger and hatred; to him the people of the Wa'-tse-tsi Wa-shta'-ge and of the ṭsi'-zhu Wa-shta'-ge gentes appeal for aid in helping all the people to pass through another period (year) of peace and good will. The third is an address to Wa-koⁿⁿ'-da Hoⁿⁿ'-noⁿ-pa-če, the goddess of darkness; she is not only benevolent, but possesses the power of reproduction, and to her these people appeal for aid in leading all the people along the paths of peace so that the little ones may successfully be brought to maturity. The fourth is an appeal to Wa-koⁿⁿ'-da Moⁿⁿ-shi'-ta, god of the upper region (sky), who also exerts his power toward the production of life; to him these people appeal for aid in leading the people along the paths of peace. The fifth is an appeal to Wa-koⁿⁿ'-da Hiu-dse-ča, the goddess of the lower region (the earth), she who possesses power to bring forth life; to her the two chiefs and their followers appeal for aid in their task of leading all the people safely along the paths of peace and prosperity.

The choice of the month in which the deer bring forth their young for the beginning of this ceremonial year is in itself an implied supplication for the natural increase of the tribe. It is during that month that the "goddess of the lower region" begins to put forth her energy and brings into bodily existence both vegetable and animal life in all its variety of forms.

The two pairs of gods addressed in this wi'-gi-e are personified attributes of the unseen Wa-koⁿⁿ'-da.

**WÎ'-GI-E OF THE TOⁿʷ'-WOⁿ A-DOⁿ-BE**

( Osage version, p. 377; literal translation, p. 325)

1. Verily, at that time and place, it has been said, in this house,
2. The people spake to him (the Toⁿʷ'-woⁿ A-doⁿ-be), saying: O. grandfather,
3. We have nothing suitable for use as a symbol, O. grandfather.
4. Verily, at that time and place,
5. He made haste to reply: You say you have nothing suitable for use as a symbol,
6. O. little ones,
7. There are four great gods.
Then they spake again, saying: Let these four great gods be assembled, O, grandfather.

Verily, at that time and place, they beheld standing Hoⁿ-ba Wa-³u, the god of the cloudless days, to whom they spake,

Saying: O, grandfather,

The little ones have nothing of which to make their bodies.

The god of cloudless days replied: O, little ones,

I am the only great god.

The little ones shall make of me their bodies.

When they make of me their bodies, they shall enable themselves to live to see old age as they travel the path of life.

The people of the Wa-zha'-zhe, those of the Hoⁿ-ga, and those of the Tsi'-zhu, the four great divisions of the days, they shall enable themselves to reach and enter as they travel the path of life.

Verily, the days that are calm and peaceful, they shall enable themselves to reach and enter as they travel the path of life.

When the little ones make of me their bodies, they shall enable themselves to live to see old age as they travel the path of life.

Then to Wa-³oⁿ-da Hoⁿ-noⁿ-pa-ge, the goddess of darkness standing there,

They spake, saying: O, grandmother,

The little ones have nothing of which to make their bodies.

Quickly the goddess of darkness replied: O, little ones.

You say the little ones have nothing of which to make their bodies.

The little ones shall make of me their bodies as they travel the path of life.

When the little ones make of me their bodies, they shall enable themselves to live to see old age as they travel the path of life.

The people of the Wa-zha'-zhe, those of the Hoⁿ-ga,
40. And those of the Tsi'-zhu
41. Shall make of me their bodies as they travel the path of life.
42. When they make of me their bodies,
43. The four great divisions of the days
44. They shall enable themselves to reach and enter as they travel the path of life.
45. Little ones,
46. Verily, an unbroken line of descendants they shall live to see as they travel the path of life.
47. In the days that are calm and peaceful
48. They shall abide as a people as they travel the path of life.
49. I am not the only great god.
50. Then to Wa-koⁿ'-da Moⁿ-shi-ṭa, god of the upper region (sky), they spake,
52. The little ones have become a people, O, grandfather.
53. The god of the sky replied: The little ones shall make of me their bodies.
54. When the little ones make of me their bodies,
55. They shall enable themselves to live to see old age as they travel the path of life.
56. When the people of the Wa-zhaⁿ'-zhe,
57. Those of the Hoⁿ'-ga,
58. And those of the Ṭsi'-zhu
59. Make of me their bodies as they travel the path of life.
60. They shall enable themselves to live to see old age as they travel the path of life.
61. The four divisions of the days
62. They shall enable themselves to reach and enter as they travel the path of life.
63. I am not the only great god.
64. To Wa-koⁿ'-da Hiu-dse'-ṭa, the goddess of the lower region (earth), they spake,
65. Saying: O, grandmother,
66. The little ones have nothing of which to make their bodies.
67. The goddess of the lower region replied: The little ones shall make of me their bodies.
68. When the little ones make of me their bodies,
69. They shall enable themselves to live to see old age as they travel the path of life.
70. Little ones,
71. Verily, an unbroken line of descendants they shall live to see as they travel the path of life.
72. When the people of the Wa-zha'zhe,
73. Those of the Hon'ga,
74. And those of the Tsi'zhu
75. Make of me their bodies as they travel the path of life,
76. Children, in an unbroken line of births, they shall live to see, as they travel the path of life,
77. The four great divisions of the days,
78. They shall enable themselves to reach and enter, as they travel the path of life,
79. The days that are calm and peaceful,
80. They shall enable themselves to reach and enter, as they travel the path of life.

81. Verily, all the gods,
82. I, who stand here, have made to lie purified of anger and of violence.
83. When the little ones make of me their bodies,
84. Children, in an unbroken line of births, they shall live to see, as they travel the path of life.

At the close of the wi'-gi-e the To'n'-wo' A-do'n'-he rises. He goes out, stands in front of the door, and calls in a loud voice:
1. Wa-ko'n'-da ho'n'-ba tha-gthi'g xe t a-ka i° da,
2. Tsi'-zhu a-ka Wa-ko'n'-da ho'n'-ba tha-gthi'g tse e a-ka tha,
3. Zhi'n'-ga-zhi'n'-ga- u-ki-wa-wa-the xisi ni-ka-shi-ga tse e a-ka i° da.
He then walks to the eastern part of the village, where he proclaims,
4. Wa-ko'n'-da ho'n'-ba tha-gthi'g xisi t a-ka i° da,
5. Ta-dse mi-liu' da ho'n'-ba tha-gthi'g xisi t a-ka i° da!
He then turns and walks to the southern part of the village, where he pauses and cries:
6. Ta-dse a-k'a dsi Wa-ko'n'-da ho'n'-ba tha-gthi'g xe t a-ka i° da!
He then turns and walks to the western part of the village, when he pauses and calls:
7. Ta-dse ga-xpa dsi Wa-ko'n'-da ho'n'-ba tha-gthi'g xe t a-ka i° da!
Then he walks to the northern part of the village, where he stands and cries:
8. Ta-dse ba-con' dsi Wa-ko'n'-da ho'n'-ba tha-gthi'g xe t a-ka i° da!

FREE TRANSLATION
1. Wa-ko'n'-da will cause the coming days to be calm and peaceful,
2. The Tsi'-zhu have called upon Wa-ko'n'-da to make the days calm and peaceful,
3. That little ones may come to us in unbroken succession and we become a people,
4. Wa-ko'n'-da will make the days beautiful.
5. Toward the winds of the rising of the sun the days will surely be calm and peaceful.
6. Toward the winds of the south Wa'-ko'-da will make the days to be calm and peaceful.
7. Toward the winds of the setting sun Wa'-ko'-da will make the days to be calm and peaceful.
8. Toward the winds of the land of cedars (the north) Wa'-ko'-da will make the days to be calm and peaceful.

Thus concludes the supplication of the Tsí'-zhu Wa-shta'-ge and the Wa'-tse-tsi Wa-shta'-ge gentes to the four great gods. In this ceremony is also an implied appeal to all the members of the tribe to exercise self-control, so that no contentions may arise to excite anger and hatred among the people but that all may live peacefully as in days of cloudless skies.

Old men of the Tsí'-zhu Wa-shta'-ge gens, familiar with the tribal traditions, say, in speaking of the office of chief, "When we (the Tsí'-zhu) were called to the great council we were given a place and the spokesman of the council said to us: 'We have completed the organization and have distributed the offices necessary for the management of our government. You are the last to come into the organization, but you shall have an office that shall be greatest in sanctity and in dignity. The little ones (the people) shall be yours to govern, and the title of your office shall be Ga-hi'-ge (Chief) Your office shall be one of kindliness, and within your house there shall be no anger, no hatred. You shall lead, and the people shall follow you in the paths of peace that they may live long and increase in numbers.'" (See fig 2, No. 4.)

The hereditary office then established was religious in character and was held through centuries in reverence by the people, even with superstitious awe. The advent of the European trader introduced a strange element, one that in time interfered with tribal affairs and opened the way to changes that finally led to the abandonment of the consecrated office. These historic changes will be treated in a later volume.
NI'-KI NO^8-K'O^8 RITE (HEARING OF THE SAYINGS OF THE ANCIENT MEN)

(The Seventh Degree of the Osage Rites)

The second Rite here presented is called by some of the gentes Ni'-ki No^8-k'o^8, Hearing of the Sayings of the Ancient Men, and by other gentes Ni'-ki Wa-tho^8, Songs of the Sayings of the Ancient Men.

As has been previously pointed out (see introduction), this rite deals with life in the abstract. It sets forth in particular the tribal belief in the mysterious power known to the people as Wa-k'o^8-da and of the conception concerning the close relationship between Wa-k'o^8-da and all celestial and terrestrial forms.

Place of the Ni'-ki No^8-k'o^8 in the Order of the Rites

The Osage rites are divided into seven ceremonial divisions that partake of degrees. According to the statements of certain men familiar with the tribal rites it appears that the various gentes of the tribe do not follow in an initiation a single fixed order of the seven divisions, but that each gens has its own order, which it observes independently of the others. Whatever may be the differences in the order of six of the degrees, the one about to be described is by all the gentes placed last, and thus becomes the seventh degree.

The following example will illustrate this tribal custom:

Order Fixed by the Tho-xe Gens

1. Wa-xo^8-be A-wa-tho^8, The Singing of the Wa-xo^8-be Songs. (The Wa-xo^8-be is the sacred hawk, the symbol of courage.)
3. Mo^8-sha-k'o^8 U-gtho^8, The Placing of the Sacred Burden-Strap Within.\(^\text{12}\)
4. No^8-zhi^8-zho^8 Wa-tho^8, The Songs of the Vigil Rite.
6. Wa-do^8'-ka We-ko, The Call to the Ceremonial Distribution of Scalps.
7. Ni'-ki Wa-tho^8, Songs of the Sayings of the Ancient Men.

\(^{12}\) No intimation is given as to what the words "placing within" refer to, but possibly they mean the placing of the rite pertaining to the symbolic burden-strap within the list of the tribal rites. A man who desires to honor his wife and to give her social standing, has a symbolic burden-strap ceremonially made for her. This sacred article she is enjoined to give a conspicuous place in her home—to the left of the door if her father belongs to the "[ai]-thu tribal division, or to the right of the door if her father belongs to the Ho'-ga division.
WA-XTHI-ZHI

Member of the Is-gtho-ga-duma gens, son of Wa-thu'-Olma-thi, from whom he acquired his wide knowledge of the tribal rites. Wa-xthi-zhi is gifted with a retentive memory, and in May, 1908, at two consecutive sittings of several hours each, recited the wi'-gi-es of 19 genres, and that of the ceremony of the 'Yos'-wa' Valask, making in all 147 lines.

MEMBER OF THE IS-GTHO-GA-DUMA GEN

Son of WA-THU'-OLMA-THI, FROM WHOM HE ACQUIRED HIS WIDE KNOWLEDGE OF THE TRIBAL RITES.

WA-XTHI-ZHI IS GIFTED WITH A RETENTIVE MEMORY, AND IN MAY, 1908, AT TWO CONSECUTIVE SITTINGS OF SEVERAL HOURS EACH, RECITED THE WI'-GI-ES OF 19 GENRES, AND THAT OF THE CEREMONY OF THE 'YOS'-WA' VALASK, MAKING IN ALL 147 LINES.
WA-THU'-'TS'A-GA-ZHI: NEVER-FAILS.

Member of the I'-lotho'ga (Puma) gens, father of Wa-thi'-zhi. He is said that Wa-thu'-'ts'a-ga-zhi was well versed in all of the tribal rites and that he communicated much of his knowledge of the rites to his son. He died in 1916 at about 80 years of age.
ORDER FIXED BY THE P\(^n\)-GTHO\(^n\)-GA GENS

2. No\(^n\)-zhi\(^n\)-zho\(^n\) Wa-tho\(^n\), The Songs of the Vigil Rite.
3. Wa-xo\(^n\)-be Awa-tho\(^n\), The Singing of the Wa-xo\(^n\)-be Songs.
5. Mo\(^n\)-sha-ko\(^n\) Ga-xe, The Making of the Sacred Burden-Strap (fig. 10).
6. Wa-do\(^n\)-ka We-ko, The Call to the Ceremonial Distribution of Scalps.
7. Ni\(^n\)-ki No\(^n\)-k'\(^o\), The Hearing of the Sayings of the Ancient Men.

The word Ni\(^n\)-ki, the first part of the title of the seventh degree, is a combination of two words, Ni\(^n\)-ka, men, and i\(^n\)-e, words or sayings. The last part of the title used by the Tho\(^n\)-xe (Buffalo) gens is Wa-tho\(^n\), songs, “Songs of the Sayings of the Ancient Men.” In the title used by the P\(^n\)-gtho\(^n\)-ga (Puma) gens the word used is No\(^n\)-k'\(^o\), to hear, making the full title Ni\(^n\)-ki No\(^n\)-k'\(^o\), The Hearing of the Sayings of the Ancient Men.

As the version about to be presented of the Ni\(^n\)-ki degree is that belonging to the P\(^n\)-gtho\(^n\)-ga (Puma) gens, the title given by that gens to the degree will be used in the rendition given by Wa-xthi\(^n\)-zhi (pls. 15, 16), who is a member of that gens and a recognized authority on the tribal rites.

Both Wa-xthi\(^n\)-zhi and Tse-zhi\(^n\)-ga-wa-da-i\(^n\)-ga stated that a candidate taking the Ni\(^n\)-ki degree of the war rites is entitled to sit at the initiatory ceremonies of all the other six degrees, for the reason that the Ni\(^n\)-ki contains all the ceremonial forms embodied in each of those degrees. An initiate into one of the seven degrees who wishes to learn the ritual is required first to memorize the titles of these degrees in the order as fixed by his own gens.

For some unexplained cause Wa-xthi\(^n\)-zhi did not give a detailed description of the preliminary ceremonies of the Ni\(^n\)-ki degree—namely, the Ki\(^n\)-no\(^n\), the symbolic painting of the face and body of the Xo\(^n\)-ka; the putting on of his sacramental attire in a prescribed manner; and the Ts'i T'a\(^n\)-pe, the ceremonial approach of the candi-
date, his initiator, the master of ceremonies, and the official messenger to the House of Mystery. He made, however, the general statement that a man wishing to be initiated into the degree sends the Shō'ka (official messenger) of his gens for the No°-ho°-zhi°-ga whom he desires to act as Xo'-ka (initiator) and to confer the degree. On the arrival of the chosen Xo'-ka the candidate makes his formal application for initiation. During the formal conversation the two address each other by the ceremonial kinship terms, elder brother and younger brother.

Requirements for Initiation

Having come to an understanding as to the initiation, the two send their Shō'-ka to summon the members of the order belonging to two gentes—namely, the Tsi'-zhu Wa-no°, the principal war gens of the Tsi'-zhu division, and the Wa-zha'-zhe Wa-no°, the principal war gens of the Ho°-ga division. On the arrival of the No°-ho°-zhi°-ga summoned, the Xo'-ka, in a formal address, tells them that the candidate wishes to be initiated into the mysteries of the Ni'-ki degree of the war rites and asks permission to initiate him. When the No°-ho°-zhi°-ga of these two gentes have given their consent, a matter of mere formality, the Xo'-ka himself, or a man chosen to assist him, recites, for the benefit of the candidate, the Wa-dsu'-tā I-li-tho°-be Wi'-gi-e, "Wi'-gi-e of the Appearance of the Animals" (the appearance of life in bodily form), which is given in lines 341 to 427 of the Ni'-ki Wi'-gi-e (p. 167). This act binds the candidate to carry out his determination to take the degree and the Xo'-ka to confer it upon him. The candidate is given seven years within which to prepare himself for the initiation. This he does by hunting for the animal skins to be used as symbols in the ceremonies.

When the candidate has collected the animal skins required for the ceremony, the fees for the Xo'-ka, the A'-ki-ho° Xo'-ka, the leaders of the gentes that take an active part in the ceremonies, and the provisions for the entertainment of all the members of the order, he is then ready to take the degree. Having thus prepared himself for the initiation, the candidate sends his Shō'-ka to give formal notice to the Xo'-ka that he is ready to "sing" the "Ni'-ki Songs."

The following day, before sunrise, the Shō'-ka, A'-ki-ho° Xo'-ka, and the candidate go together to the house of the Xo'-ka, the Shō'-ka carrying the Xo'-ka mi, ceremonial robe for the Xo'-ka, which is a dressed buffalo skin, and also other ceremonial articles to be worn by the Xo'-ka throughout the ceremony. The symbolic painting and dressing of the Xo'-ka having been finished, the four men make the Tsi'-ta'-pe, the ceremonial approach, to the house of the candidate, which, for the time, is the House of Mystery.
Ordinarily the ceremony begins from the Ki-çto’ Songs, which include the Tsi-gi’-ka-xe, Songs of Setting up the House of Mystery (pp. 198–201), but when the Xo’-ka, on examining the fees, finds that his candidate has been very liberal he shows his pleasure by beginning with line 1 of the wi’-gi-e and reciting it to the end. A Xo’-ka will also do this if his candidate is a personal friend.

When the No’n’-ho’n’-ghi’n’-ga of the Wa-ca’-be or the 1º-gho’n’-ga gens, who are the first to enter, have taken their place at the east end of the lodge, the Xo’-ka and his assistant sing the Ki-çto’ Wa-tho, Songs of the Gathering of the No’n’-ho’n’-ghi’n’-ga. As before stated, the version here given of this degree is that of the 1º-gho’n’-ga (Puma) gens, who use it in common with the Wa-ca’-be (Black Bear) gens. When the singing of the songs has begun, the No’n’-ho’n’-ghi’n’-ga of the Tsi’-zhu division, being in this case guests, enter first, according to gentes, in single file and take their places at the north. Then, according to gentes, the No’n’-ho’n’-ghi’n’-ga of the Ho’-ga division enter in single file and take their places at the south side of the lodge (see diagram, p. 83).

When all have taken their places and the songs come to a close, the A’-ki-ho’n’ Xo’-ka performs the Wa-thé’-the, Sending Ceremony—that is, the sending to the various gentes to whom they belong the animal skins and the other articles collected by the candidate to be used as symbols.

Wa-xthi’-zhi did not give the details of the Wa-thé’-the ceremony of the Ni’é’-ki Wa-tho’n’, but Tse-zhi’n’-ga-wa-da’-ga gave them not long before his death and Wa-tse-mo’n’-i’n’ recently.

**Wa-thé’-the, or Ceremony of Sending**

*Given by Tse-zhi’n’-ga-wa-da’-ga (Tho’-xe gens)*

Ta’ I-ni-ka-shi-ga (Deer people). Mo’n’-ca, arrow shafts, seven in number.

Tsi’-zhu Wa-no’n’ (War gens of the Tsi’-zhu). Mo’n’-hi’n’-qpe, battle-ax.

Tsi’-zhu Wa-shla’n’-ge (Tsi’-zhu Peace gens). Red plume, downy eagle feather.

Ho’n’-ga A-hiu-to’n’ (Ho’n’-ga Eagle gens). White plume, downy eagle feather.

Wa-ca’-be (Ho’n’-ga Black Bear gens). Mo’n’-zi’n’, Knife. (See lines 1391 to 1439 of this ritual.)

Ho’n’-ga U-ña-no’n’-dsi (Isolated Ho’n’-ga). I’-ga-mo’n’, down of the eagle.

*Given by Wa-tse’-mo’n’ (Wa-ca’-be gens)*

Tsi’-zhu Wa-mo’n’ (Tsi’-zhu War gens). Mo’n’-ge tse-la-wa-gtho’n’. Breast shield.
Wa-zha'-zhe Wa-no° (Wa-zha'-zhe War gens). Arrow shafts, seven in number.

Tse'-do-ga I°-dse (Buffalo face gens). Buffalo skin for ceremonial moccasins.

Wa'-tse-nsi Wa-shhâ'-ge (Ho°'-ga Peace gens). E-nsi-u'-gthi°, sit as a symbol.

Mi-k'î° (Sun and moon people). E-nsi-u'-gthi°.

Ho°'-ga U'-a-no°-dse (Isolated Ho°'-ga). E-nsi-u'-gthi°.

Ho°'-I'-ka-shi-ga (Night people). E-nsi-u'-gthi°.

Ho°'-ga U-ga-sho° (Ho°'-ga Eagle gens). White plume, downy eagle feather.

Ni'-ka Wa-ko°-da-gi (Men of Mystery). E-nsi-u'-gthi°.

Wa-ça'-be (Ho°'-ga Black Bear gens). Mo°'-hi°, Knife.

Tho'-xe (Buffalo Bull gens). Wa-to°'-ci wa-mo°-dse, seed corn.

O°'-pxo° (Elk gens). Mo°'-ce-e, iron hoe, and I°'-ga-mo°, eagle down.

The enumerations given by Tse-zhî°'-ga-wa-da-i°-ga (Tho'-xe gens) and by Wa-tse'-mo°'-i° (Wa-ça'-be gens) indicate that each gens has its own version of the Wa-the'-the ceremony. In the enumeration given by Tse-zhî°'-ga-wa-da-i°-ga the symbol he sends to the Tsî'-zhu Wa-no° is a Mo°'-hi°'-ce, battle-ax, a modern weapon substituted for the ancient one called I°'-tsi°, "a club to strike with." (For explanation of the substitution and for the story of the I°'-tsi°, see lines 182 to 292 of the Wi°'-gi-e To°'-ga of the Tsî'-zhu Wa-no°; also lines 139 to 292 of the Wa-sha'-be A-thî° version of the same wi°'-gi-e, to be given in a later volume. Wa-tse'-mo°'-i°, in his enumeration, sends to the Tsî'-zhu Wa-no° a Mo°'-ge tse-ha-wa-gto°, breast shield. (For the story of the symbolic breast-shield, see Ki°'-no° Wi°'-gi-e, lines 24 to 44, and lines 529 to 549 of the Wi°'-gi-e To°'-ga of the Tsî'-zhu Wa-no°.)

Ni'-ki Wi°'-gi-es of the I°'-gtho°'-ga, Wa-ça'-be and the Ho°'-ga A-hiu-to° Gentes of the Ho°'-ga Subdivision

Tse-zhî°'-ga-wa-da-i°-ga sends to the Ta' I'-ni-ka-shi-ga, Deer gens, of the Wa-zha'-zhe subdivision seven symbolic arrow shafts. Wa-tse'-mo°'-i° sends the arrow shafts to the Wa-zha'-zhe Wa-no° gens, the chief war gens of the Wa-zha'-zhe subdivision. (For story of the seven symbolic arrows, see wi°'-gi-e of the Ho°'-ga A-hiu-to°, Eagle gens, given by Wa-tse'-mo°'-i°, lines 237 to 527.)

At the close of the Wa-the'-the ceremony the A'-ki-ho° Xo'-ka and the members of each of the gentes to whom fees were sent recite, simultaneously, their wi°'-gi-es. The A'-ki-ho° Xo'-ka, when the degree is being conferred by the I°'-gtho°'-ga gens, usually begins with line 1199 of his wi°'-gi-e, but if he is a personal friend of the candidate, or if he is pleased with the quality of his share of the fees, he will recite from line 1 of the wi°'-gi-e and continue to the end, thus giving to the candidate the full story.
VERSION OF THE PUMA GENS

( Osage version, p. 328; literal translation, p. 327)

1. Verily, at that time and place, it has been said, in this house,
2. The Ho'ga, a people who possess seven fireplaces, were gathered together;
3. Verily, at that time and place, it has been said, in this house,
4. They spake to one another as they stood, saying: O, my younger brothers,
5. Should not the little ones go below (to the earth) to become a people? they said, as they stood facing one another.
6. Then, verily, at that time and place, it has been said, in this house.
7. They turned to four great gods in appeal for aid;
8. Verily, at that time and place, it has been said, in this house,
9. They spake first to the god of Day, who sitteth in the heavens,
11. Should not the little ones go below to become a people?
12. Verily, at that time and place, it has been said, in this house,
13. The god of Day replied, saying: You have said the little ones have become persons;
14. You have said the little ones should go below to become a people.
15. The little ones shall make of me their bodies.
16. When the little ones go below and become a people,
17. They shall find in me the means of reaching old age.
18. Behold my toes that are gathered in a cluster,
19. In which the little ones shall find the means of reaching old age.
20. Behold my ankles, that are wrinkled with age,
21. In which the little ones shall find the means of reaching old age.
22. Behold my knees, that are wrinkled with age,
23. In which the little ones shall find the means of reaching old age.
24. Behold the inner muscles of my thighs,
25. In which the little ones shall find the means of reaching old age.
26. Behold also the muscles of my breast, that are gathered in folds,
27. In which the little ones shall find the means of reaching old age.
28. Behold the muscles of my arms, they have grown flabby with age.
29. In which the little ones shall find the means of reaching old age.
30. Behold the muscles of my throat, that have grown flabby with age,
31. In which the little ones shall find the means of reaching old age.
32. Behold my hair, that has grown scant and yellowish with age,
33. In these scant locks of hair also
34. The little ones shall find the means of reaching old age.
35. When the little ones make of me the means of reaching old age.
36. They shall always live to see their hair grown scant and yellowish with age.
37. Behold the hair on the crown of my head, that has grown scant with age.
38. In which the little ones shall find the means of reaching old age.
39. When the little ones make of me the means of reaching old age,
40. They shall always live to see the hair on the crown of their heads
grown scant with age.

41. In the four great divisions of the days (stages of life)
42. I dwell as a person.
43. When the little ones make of me their bodies
44. These four great divisions of the days
45. They shall enable themselves to reach and enter as they travel
the path of life.
46. And in the days that are calm and peaceful
47. The little ones shall abide as a people as they journey upon life's
pathway.

48. Verily, at that time and place, it has been said, in this house,
49. The Ho\textsuperscript{a}-ga, a people who possess seven fireplaces, were
gathered together.
50. Verily, at that time and place, it has been said, in this house,
51. They spake to one another as they stood, saying: O, younger
brothers,
52. Should not the little ones go below to become a people, they said
as they stood facing one another.
53. Then, verily, at that time and place, it has been said, in this house,
54. They turned to four great gods in appeal for aid.
55. Verily, at that time and place, it has been said, in this house,
56. They next spake to the god of Night, who sitteth in the heavens,
57. Saying: O, my grandmother,
58. Should not the little ones go below to become a people?
59. Verily, at that time and place, it has been said, in this house,
60. The god of Night replied, saying: You say the little ones should
go below to become a people.
61. When the little ones go below and become a people,
62. They shall find in me the means of reaching old age.
63. Behold my toes, that are gathered in a cluster,
64. In which the little ones shall find the means of reaching old age.
65. Behold my ankles, that are wrinkled with age,
66. In which the little ones shall find the means of reaching old age.
67. Behold my knees, that are wrinkled with age,
68. In which the little ones shall find the means of reaching old age.
69. Behold the inner muscles of my thighs,
70. In which the little ones shall find the means of reaching old age.
71. Behold also the muscles of my breast, that are gathered in folds.
72. In which the little ones shall find the means of reaching old age.

73. Behold the muscles of my arms, that have grown flabby with age,
74. In which the little ones shall find the means of reaching old age.

75. Behold my hair, that has grown scant with age,
76. The little ones
77. Shall always live to see their hair grown scant with age.

78. Behold the hair on the crown of my head, that has grown scant with age,
79. These locks of hair also
80. The little ones
81. Shall always live to see the hair on the crown of their heads grown scant with age.

82. The four great divisions of the days,
83. They shall enable themselves to reach and enter.
84. In the four great divisions of the days
85. The little ones shall always dwell as a people,
86. And in the days that are calm and peaceful,
87. The little ones shall always abide as a people.

88. Verily, at that time and place, it has been said, in this house,
89. The Ho'ga, a people who possess seven fireplaces, were gathered together.
90. Verily, at that time and place, it has been said, in this house.
91. They spake to one another as they stood, saying: O, younger brothers,
92. The little ones have become persons; O, younger brothers, they stood saying to one another,
93. Should not the little ones go below to become a people?
94. Verily, at that time and place, it has been said, in this house,
95. They turned to four great gods in appeal for aid.
96. Verily, at that time and place, it has been said, in this house,
97. They spake to the Male Star (Morning Star), who sitteth in the heavens,
98. Saying, O, grandfather,
99. Should not the little ones go below to become a people?
100. Verily, at that time and place, it has been said, in this house,
101. The Male Star replied, saying: You say the little ones should go below to become a people.
102. When the little ones go below and become a people,
103. The little ones shall find in me the means of reaching old age.
104. Behold my toes, that are gathered in a cluster.
105. In which the little ones shall find the means of reaching old age.
106. Behold my ankles, that are wrinkled with age,
107. In which the little ones shall find the means of reaching old age.
108. Verily, at that time and place, it has been said, in this house,
109. He continued: Behold my knees, that are wrinkled with age,
110. In which the little ones shall find the means of reaching old age.
111. Behold the inner muscles of my thighs,
112. In which the little ones shall find the means of reaching old age.
113. Behold the muscles of my breast, that are gathered in folds,
114. In which the little ones shall find the means of reaching old age.
115. Behold also the muscles of my arms, that have grown flabby with age,
116. In which the little ones shall find the means of reaching old age.
117. Behold the muscles of my throat, that have grown flabby with age,
118. In which the little ones shall find the means of reaching old age.
119. Behold my shoulder, that is bent with age,
120. In which the little ones shall find the means of reaching old age.
121. Behold my hair, that has grown scant and yellowish with age.
122. The little ones
123. Shall always live to see their hair grown scant and yellowish with age.
124. Behold the hair on the crown of my head, that has grown scant with age.
125. The little ones
126. Shall always live to see the hair on the crown of their heads grown scant with age.
127. Verily, at that time and place, it has been said, in this house,
128. He said to them: The four great divisions of the days
129. The little ones shall enable themselves to reach and enter.
130. In the four great divisions of the days
131. The little ones shall always abide as a people,
132. And in the days that are calm and peaceful
133. The little ones shall always abide as a people.
134. Verily, at that time and place, it has been said, in this house,
135. The Ho'ga, a people who possess seven fireplaces, were gathered together.
136. Verily, at that time and place, it has been said, in this house,
137. They spake to one another as they stood, saying: O, younger brothers,
138. The little ones have become persons; O, younger brothers, they stood saying to one another,
139. Should not the little ones go below to become a people?
140. Verily, at that time and place, it has been said, in this house,
141. They turned to four great gods in appeal for aid.
142. Verily, at that time and place, it has been said, in this house,
143. They spake to the Female Star (the Evening Star), who sitteth in the heavens,
144. Saying: O, grandmother,
145. The little ones have become persons; O, grandmother, they said to her,
146. Should not the little ones go below to become a people?
147. Verily, at that time and place, it has been said, in this house,
148. The Female Star replied: You say the little ones have become persons.
149. When the little ones go below and become a people,
150. They shall find in me the means of reaching old age.
151. Behold my toes that are gathered in a cluster,
152. In which the little ones shall find the means of reaching old age.
153. Behold my ankles that are wrinkled with age,
154. In which the little ones shall find the means of reaching old age.
155. Behold my knees that are wrinkled with age,
156. In which the little ones shall find the means of reaching old age.
157. Behold the inner muscles of my thighs,
158. In which the little ones shall find the means of reaching old age.
159. Behold the muscles of my breast that are gathered in folds,
160. In which the little ones shall find the means of reaching old age.
161. Behold the muscles of my arms that have grown flabby with age,
162. The little ones shall always live to see the muscles of their arms grown flabby with age.
163. Behold the muscles of my throat, that have grown flabby with age,
164. The little ones shall always live to see the muscles of their throat grown flabby with age.
165. Behold my shoulder that is bent with age,
166. The little ones shall always live to see their shoulder bent with age.

2786—21—11
Behold my hair that has grown scant and yellowish with age,
The little ones
Shall always live to see their hair grown scant and yellowish with age.

Verily, at that time and place, it has been said, in this house,
The four great divisions of the days
The little ones shall enable themselves to reach and enter.
In the four great divisions of the days
The little ones shall always abide as a people.
In the days that are calm and peaceful
The little ones shall always abide as a people.

The people spake to one another, saying: Should not the little ones go below to become a people?
Let the little ones go below to become a people; O, younger brother, they said to him.
Verily, at that time and place, it has been said, in this house,
The Ho°'-ga A-hiu-to° replied, saying: You say the little ones should go below to become a people.
I shall make search for a way and lead them thither, O, elder brothers, he said, in quick response.
Verily, at that time and place, it has been said, in this house,
He led the people downward, passing through four heavens as he descended,
Soaring swiftly in wide circles.
Four times he soared.
Without a pause he sped downward.
Verily, at that time and place, it has been said, in this house,
He came within sight of the tops of seven trees.
Close to these tree tops he soared and paused.
Then on the tops of the seven trees
The people alighted.
The people who possess seven fireplaces
Alighted upon the tops of the seven trees.
And set their feet firmly upon them.

They spake to one another, saying: O, younger brothers,
Behold it is not possible for the little ones to become a people here below, O, younger brothers, they said to one another.
202. Verily, at that time and place, it has been said, in this house,
203. They spake again to one another, saying: O, younger brothers.
204. Then they turned to the Ho'ga Wa'-tse-ga-wa (Star-radiant),
205. To whom they spake, saying: O, younger brother,
206. It is not possible for the little ones to become a people here
below, O, younger brother, they said to him.
207. Then the Ho'ga Wa'-tse-ga-wa
208. Hastened, as these words were spoken,
209. To the Spider-like (the water-spider)
210. And spake to him, saying: O, grandfather,
211. It is not possible for the little ones to dwell upon the surface of
the water, O, grandfather.
212. Verily, at that time and place, it has been said, in this house,
213. The Spider-like replied, saying: You say it is not possible for
the little ones to dwell upon the surface of the water.
214. I shall make search for a way to help them, O little one.
215. Verily, at that time and place, it has been said, in this house,
216. Verily, against the current,
217. The Spider-like ran upon the surface of the water,
218. And he spake, saying: Even Wa-ko'na himself
219. Is not able to see my footprints,
220. When the little ones make of me their bodies,
221. Even Wa-ko'na himself
222. Shall not be able to see their footprints.
223. Behold the parting of the waters in forked lines as I push onward.
224. It is the parting of the gods of the waters to make way for me as
I push onward.
225. When the little ones make of me their bodies,
226. The gods themselves shall make way for them as they push
onward.

227. Verily, at that time and place, it has been said, in this house,
228. Wa'-tse-ga-wa hastened to the Black-bean-like (the water-
beetle, the whirligig),
229. To whom he spake, saying: O, grandfather,
230. It is not possible for the little ones to dwell upon the surface of
the water.
231. Verily, at that time and place, it has been said, in this house,
232. The Black-bean-like replied, saying: You say it is not possible
for the little ones to dwell upon the surface of the water.
233. I shall make search for a way to help them, O little one.
234. Verily, as he spake these words,
235. He pushed forth, even against the current,
236. Rippling the waters as he sped onward,
237. And he spake, saying: Behold the parting of the waters as I
push onward.
238. It is the parting of the gods of the waters to make way for me as I push onward.
239. When the little ones make of me their bodies,
240. The gods themselves shall make way for them as they push onward.

241. Verily, at that time and place, it has been said, in this house,
242. The Ho'-ga, a people who possess seven fireplaces, were gathered together.
243. Verily, at that time and place, it has been said, in this house,
244. They spake to one another, saying: The little ones have nothing of which to make their bodies, O, younger brothers, they said to one another.

245. Verily, at that time and place, it has been said, in this house,
246. The Ho'-ga Wa'-tse-ga-wa.
247. Even as these words were spoken,
248. Hastened to the Whitleather-like (a white leech),
249. To whom he spake, saying: O, grandfather.
250. It is not possible for the little ones to dwell upon the surface of the water, O, grandfather.

251. Verily, at that time and place, it has been said, in this house,
252. The Whitleather-like replied, saying: You say it is not possible for the little ones to dwell upon the surface of the water.
253. I shall make search for a way to help them, O, little one.
254. Verily, at that time and place, it has been said, in this house,
255. Even as he spake these words he pushed forth
256. And said to Wa'-tse-ga-wa: Behold the parting of the waters as I push onward.
257. It is the parting of the gods of the waters to make way for me as I push onward.
258. When the little ones make of me their bodies,
259. The gods themselves shall make way for them as they push onward.

260. Verily, at that time and place, it has been said, in this house,
261. The Wa'-tse-ga-wa,
262. Even as these words were spoken,
263. Hastened to the Leech,
264. To whom he spake, saying: O, grandfather,
265. It is not possible for the little ones to dwell upon the surface of the water, O, grandfather.
266. Verily, at that time and place, it has been said, in this house,
267. The Leech replied, saying: You say it is not possible for the little ones to dwell upon the surface of the water.
268. I shall make search for a way to help them, O, little one.
269. Even as he spake these words he pushed forth,
And he said to Wa'-tse-ga-wa: Behold the parting of the waters as I push onward.

It is the parting of the gods of the waters to make way for me as I push onward.

When the little ones make of me their bodies,

The gods themselves shall make way for them as they push onward.

Verily, at that time and place, it has been said, in this house,

The people spake to one another, saying: O, younger brothers,

It is not possible for the little ones to dwell upon the surface of the water, O, younger brothers, they said to one another.

Then they turned to Wa'-tse-ga-wa,

To whom they spake, saying: O, younger brother,

It is not possible for the little ones to dwell upon the surface of the water, O, younger brother, they said to him.

Verily, at that time and place, it has been said, in this house,

Even as these words were spoken,

The Wa'-tse-ga-wa hastened forth and came to O'-pxo° To°-ga (the Great Elk),

With whom he stood face to face.

Verily, at that time and place, it has been said, in this house,

He quickly returned and, standing before his elder brothers,

Spake to them, saying: Behold, elder brothers, a man stands yonder.

Verily, at that time and place, it has been said, in this house,

The elder brothers spake, saying: In truth, what man's son is he?

Verily, at that time and place, it has been said, in this house,

The Great Elk himself replied, saying: I am a Ho°'-ga (a sacred person), O, elder brothers.

I am O'-pxo° To°-ga, O, elder brothers.

Verily, at that time and place, it has been said, in this house,

The elder brothers spake to him, saying: O, younger brother,

It is not possible for the little ones to dwell as a people upon the surface of the water. O, younger brother, they said to him.

Verily, at that time and place, it has been said, in this house,

O'-pxo° To°-ga replied, saying: You say it is not possible for the little ones to dwell as a people upon the surface of the water.

I am a person who is never absent from any place or any important movement.

Verily, at that time and place, it has been said, in this house,

O'-pxo° To°-ga suddenly threw himself violently upon the earth

And disturbing the water in all its vastness.

For a second time
302. He threw himself violently upon the earth,
303. And the depth of the waters began to lower.
304. The elder brothers then spake to one another, saying: O, younger brothers,
305. It is certain from the signs that our younger brother is about to perform some great deed, O, younger brothers.
306. For the third time O'-pxo° To°-ga
307. Threw himself violently upon the earth,
308. Again making the depth of the waters to lower.
309. For the fourth time
310. He threw himself violently upon the earth,
311. And he made the land of the earth to appear, to become dry and habitable.
312. The elder brothers again spake to one another, saying: Behold, younger brothers,
313. It is certain from the signs that our younger brother is about to perform another great deed.
314. Verily, at that time and place, it has been said, in this house,
315. The Great Elk stood and faced the winds of the four corners of the earth,
316. Faced each in turn in sacred sequence.
317. First the winds that come from the rising sun
318. He approached as in a hollow, stood therein,
319. And called loudly over the lands of the earth.
320. At the second movement
321. The winds that come from the land of cedars, the winds of the north,
322. He approached as in a hollow and stood facing.
323. Verily, at that time and place, it has been said, in this house,
324. He called loudly over the lands of the earth.
325. Then the winds that come from where drops the sun (the west)
326. He approached as in a hollow, stood therein,
327. And called loudly over the lands of the earth.
328. At the fourth movement
329. The winds that come from A-k’a (A-k’a, the name for the south winds, is archaic and can not be interpreted)
330. He approached as in a hollow, stood therein,
331. And called loudly over the lands of the earth.
332. Thus, for the winds of the four corners of the earth,
333. For the winds of each of the four corners,
334. He made and gave the breath of life.
335. Then he spake, saying: In this manner the little ones shall call to the winds when in distress.
336. Verily, in this manner they shall call to the winds,
337. And their voice shall always be heard by Wa-koⁿⁿ-da.
338. It is my breath of life.
339. When the little ones seek protection therein,
340. They shall enable themselves to live to see old age as they travel 
the path of life.
341. Verily, at that time and place, it has been said, in this house,
342. The elder brothers spake to one another, saying: Behold, younger 
brothers,
343. It is certain that our younger brother is about to perform another 
great deed.
344. Verily, at that time and place, it has been said, in this house,
345. The Great Elk
346. Again threw himself violently upon the earth.
347. Verily, at that time and place, it has been said, in this house,
348. He strew upon the earth the hairs of his body, where they lay 
in profusion.
349. Then the Great Elk spake, saying: Behold these hairs of my 
body,
350. I have not scattered them upon the earth without a purpose.
351. Grasses of the earth,
352. Of every kind I have made them to be.
353. When the little ones approach the grasses of the earth (in search 
for food),
354. There, in their midst the animals shall always appear for them 
in abundance.
355. Verily, at that time and place, it has been said, in this house,
356. The Great Elk turned his head away from the elder brothers
357. And spake, saying: Behold the ball-like muscles of my rump,
358. The rounded hills of the earth.
359. Verily, all the rounded hills of the earth I have made them to be.
360. When the little ones approach the rounded hills of the earth,
361. There the animals shall always appear for them in abundance.
362. Behold the side of the upper part of my body.
363. This also shall be
364. The wide plains of the earth.
365. Verily, all the plains of the earth I have thus made them to be.
366. When the little ones approach the plains of the earth,
367. There the animals shall always appear for them in abundance.
368. Behold the middle of my back, my spine,
369. That also shall be
370. The ridges of the earth.
371. Verily, all the ridges of the earth I have made my spine to be.
372. When they approach the ridges of the earth,
373. For the use of the little ones,
374. The animals shall always appear on the ridges of the earth.

375. Verily, at that time and place, it has been said, in this house,
376. He spake again to the elder brothers, saying: Behold the inward curve of my neck.
377. This is the gaps in the ridges of the earth,
378. Verily, all the gaps of the ridges of the earth I have made to be as the curve of my neck.
379. When the little ones approach the gaps of the ridges of the earth,
380. There the animals shall always appear for them in abundance.

381. Verily, at that time and place, it has been said, in this house,
382. He spake again, saying: Behold the tip of my nose,
383. That is not in its place without a purpose,
384. The ends of the ridges of the earth,
385. Verily, all the ends of the ridges of the earth I have made it to be.
386. When the little ones approach the ends of the ridges,
387. There the animals shall always appear for them in abundance.

388. Verily, at that time and place, it has been said, in this house,
389. He said to them: Behold the topmost tines of my horns.
390. These are the small creeks of the earth.
391. Verily, all the small creeks of the earth I have made them to be.
392. When the small creeks of the earth
393. The little ones approach,
394. There the animals shall always appear for them in abundance.

395. Behold the branch of my horn next in line below.
396. They are the larger branches of the streams of the earth.
397. Verily, all the larger branches of the streams I have made them to be.
398. When the little ones approach the larger branches,
399. There the animals shall always appear for them in abundance.

400. Behold the largest of the tines,
401. The branches of the rivers on whose banks stand groves of trees.
402. Verily, all the branches of the rivers on whose banks stand groves of trees I have made them to be.
403. When the little ones approach the branches of these rivers,
404. Along the banks of these branches also
405. The animals shall appear for them in abundance.

406. Behold the main beams of my antlers,
407. They are also
408. The great rivers of the earth.
Verily, all the great rivers of the earth I have made them to be.
When the little ones approach the banks of the rivers of the earth,
There also,
The animals shall always appear for them in abundance.

Behold the bases of my horns,
The loose rocks of the earth.
Verily, all the loose rocks of the earth I have made them to be.
When they approach the loose rocks of the earth,
The little ones shall always cause the animals to appear in abundance;
When they approach the loose rocks of the earth,
The little ones shall always cause the animals to appear in abundance.

Verily, at that time and place, it has been said, in this house,
He continued: Behold the center of my forehead,
It is not in its place without a purpose,
I have made it to be a snare (for all creatures) for my own use;
When the little ones also make of it a snare for their use,
They shall always make use of it when they go against their enemies toward the setting of the sun,
To overcome their foes and make them to fall.

Behold my brow antlers, that are curved downward.
They are not curved without a purpose.
I have made them to be standards for my own use.
It is toward them that I have menacingly turned my curved antlers.
They shall be used by the little ones when they go against their enemies toward the setting of the sun,
To overcome their foes and make them to fall.

Verily, at that time and place, it has been said, in this house,
The Ho'-ga, a people who possess seven fireplaces,
Spake to one another, saying: O, younger brothers,
It is not possible for the little ones to dwell upon the surface of the water.
Verily, at that time and place, it has been said, in this house,
The Ho'-ga Wa'-tse-ga-wa
Set forth with quickened footsteps
Toward an open prairie where trees grow not,
And there, before the open prairie, he paused and stood.
Verily, at that time and place, it has been said, in this house,
He beheld there a man,
Standing plainly in sight,
Standing with uplifted hand,
With the fingers divided, giving the hand a cloven, a forked appearance.
Wa’-tse-ga-wa returned in haste
And spake to his elder brothers, saying: O, elder brothers,
A man stands yonder in the open prairie.
Then the elder brothers spake, saying: O, younger brothers,
It matters not what man’s son he may be.
Let us send him to the abode of spirits, O, younger brothers.
Wa’-tse-ga-wa returned in haste
And spake to his elder brothers, saying:
O, elder brothers,
A man stands yonder in the open prairie.
Then the elder brothers spake, saying: O, younger brothers,
It matters not what man’s son he may be.
Ut us send him to the abode of spirits, O, younger brothers.
And with uplifted hand, with the fingers divided, giving the hand a cloven, a forked appearance.
Wa’-tse-ga-wa returned in haste
And spake to his elder brothers, saying: O, elder brothers,
A man stands yonder in the open prairie.
Then the elder brothers spake, saying: O, younger brothers,
It matters not what man’s son he may be.
Let us send him to the abode of spirits, O, younger brothers.
With heads bent forward and with firm resolve,
They hastened thitherward with quickened footsteps.
Moistened between his lips to slay the man by pointing at him with it.
It matters not what man’s son he may be,
Let us send him to the abode of spirits, O, younger brothers, they said to one another.
The brothers came close to the man and paused,
Whereupon the man spake, saying: O, elder brothers,
I am a Ho’-ga.
I am Ho’-ga Mo’-j’a-ka-zhi’-ga, The Little Earth.
I am he, O, elder brothers.
I am a person who is never absent from movements of importance.
I am about to give you the things that will cause you to be heartily grateful, O, elder brothers.
Verily, at that time and place, it has been said, in this house,
The elder brothers spake to one another, saying: O, younger brothers,
It is certain by the signs that our younger brother
Is about to perform some important deed.
Verily, at that time and place, it has been said, in this house,
A bit of the dark soil of the earth,
The Little Earth brought forward and stood holding it aloft and offering it to the brothers,
Saying, as he did so: This bit of the earth’s soil
I give to you; it is a gift that will satisfy your hearts’ longings, O, elder brothers.
When you use it (as a sacred symbol), when offering your supplications,
Your prayers shall always be readily granted, O, elder brothers.
479. When, in the dawning of the day,
480. You put upon your face a bit of the dark soil of the earth
481. And shed your tears of longing,
482. Even before the sun has risen to the height of your houses,
483. Your prayers shall always be readily granted, O, elder brothers.
484. Although this be true,
485. When you have put upon your face the dark soil of the earth
486. Beware of closing your eyes in sleep, O, elder brothers,
487. For when you close your eyes in sleep, while yet this sign is upon your face,
488. You shall cause yourself to fail to reach old age, O, elder brothers.
489. Verily, at that time and place; it has been said, in this house,
490. The Little Earth brought forward a bit of the blue soil of the earth
491. And stood offering it to the brothers,
492. Saying, as he did so: This bit of the earth's soil, I also,
493. Give to you, it is a gift that will satisfy your hearts' longings.
494. When you use it when offering your supplications,
495. Your prayers shall always be readily granted, O, elder brothers,
496. When, in the dawning of the day,
497. You put upon your face a bit of the blue soil of the earth,
498. Even before the sun has risen to the height of your houses,
499. You shall never fail to secure fulfillment of your desires, O, elder brothers.
500. Verily, at that time and place; it has been said, in this house,
501. Little-earth sank into the ground as though gulped in by it,
502. And quickly reappeared with a bit of the red soil of the earth.
503. Which he stood offering to the brothers,
504. Saying as he did so: This bit of the earth's soil also,
505. I give to you, it is a gift that will satisfy your hearts' longings,
O, elder brothers.
506. When you put upon your face a bit of the red soil of the earth,
507. You shall not shed tears, O, elder brothers,
508. For when you shed tears while yet this sign is upon your face,
509. There are penalties which I shall make you to suffer, O, elder brothers,
510. Although this be true,
511. When you go forth toward the setting of the sun,
512. You shall surely succeed in making your enemies to fall in death,
O, elder brothers,
513. You shall always succeed with ease in making your enemies to fall in death, O, elder brothers,
Verily, at that time and place; it has been said, in this house,
He again sank into the earth as though gulped in,
And quickly reappeared with a bit of the yellow soil of the earth,
Which he stood offering to the brothers,
Saying, as he did so; This bit of the earth's soil also,
You shall carry with you as you offer your supplications,
When you go forth toward the setting of the sun,
And when the fair captive,
You cause yourself to find and take,
You shall put upon his face this bit of earth as a captive sign,
O, elder brothers,
The fair captive you shall always succeed in finding and taking,
O, elder brothers, he said to them.
Verily, at that time and place; it has been said, in this house,
He further said to them: Behold my cloven hands,
Which I hold up not without a purpose.
It is toward the setting of the sun,
That I raise these cloven hands in menace;
When the little ones turn to these hands for protecting aid,
They shall always succeed in making their enemies to fall.
I have made these cloven hands to be the forked poles,
Verily, every kind of forked pole and for every use;
Verily, at that time and place; it has been said, in this house,
He said to them: When the little ones turn to these hands for protecting aid,
The little ones shall always find with ease a protecting aid,
O, elder brothers, he said to them.
Verily, at that time and place, it has been said, in this house,
The Ho'ga-za, a people who possess seven fireplaces, spake to one another,
Saying: O, younger brothers,
The little ones have nothing of which to make their bodies,
Whereupon the Ho'ga Wa'-tse-ga-wa,
Quickly went forth to the great red boulder, that sitteth firmly upon the earth.
Close to the red boulder he paused and stood;
Then in haste he returned to his elder brothers, to whom he said:
O, elder brothers,
A grandfather of ours sits yonder, O, elder brothers.
Then the elder brothers spake to one another, saying: O, younger brothers,
Our younger brother
Tells us a grandfather of ours sits yonder.
550. Then with heads bent thitherward
551. They set forth with quickened footsteps
552. To the red boulder that sitteth firmly upon the earth.
553. Around it they gathered, close to it they stood and spake reverently,
555. O, grandfather, they said to him,
556. The little ones have nothing of which to make their bodies.
557. Verily, at that time and place, it has been said, in this house,
558. The red boulder spake, saying: You say the little ones have nothing of which to make their bodies.
559. I am a person of whom the little ones may well make their bodies.
560. I am difficult to be overcome by death.
561. When the little ones make of me their bodies,
562. They also shall always be difficult to overcome by death.
563. Verily, at that time and place, it has been said, in this house,
564. He spake again, saying: Even the malevolent gods in their destructive course
565. Pass by me in divergent lines, leaving me unmolested.
566. When the little ones make of me their bodies,
567. The malevolent gods shall pass by, leaving them unmolested.
568. Verily, at that time and place, it has been said, in this house,
569. He continued: Even the malevolent gods
570. Stumble and fall when they happen to strike against me.
571. When the little ones make of me their bodies,
572. Even the malevolent gods
573. Shall stumble and fall when they happen to strike against the little ones.
574. Verily, at that time and place, it has been said, in this house,
575. He said: Even the malevolent gods
576. Fear to set teeth upon me in anger.
577. When the little ones make of me their bodies,
578. Even the malevolent gods
579. Shall fear to set teeth upon the little ones in anger.
580. Verily, at that time and place, it has been said, in this house,
581. He continued: Even the malevolent gods
582. Are stricken with pain when they dare to set teeth upon me.
583. When the little ones make of me their bodies,
584. Even the malevolent gods
585. Shall draw in their breath as when stricken with pain when they dare to set teeth upon the little ones.
586. Verily, at that time and place, it has been said, in this house,
587. He said: Even the malevolent gods
588. Break their teeth when they set them upon me in anger.
When the little ones make of me their bodies,

Even the malevolent gods

Shall break their teeth when they set them upon the little ones in anger.

Verily, at that time and place, it has been said, in this house,

The Ho'-ga, a people who possess seven fireplaces, spake to one another,

Saying: O, younger brothers,

The little ones have nothing of which to make their bodies,

Whereupon the Ho'-ga Wa'-tse-ga-wa

Quickly went forth
to the great black boulder that sitteth firmly upon the earth.

Close to the black boulder he paused and stood.

Then, in haste, he returned to his elder brothers, to whom he said: O, elder brothers,

A grandfather of ours sits yonder, O, elder brothers.

Then the elder brothers spake to one another, saying: O, younger brothers,

Our younger brother

Tells us a grandfather of ours sits yonder.

Then with heads bent thitherward

They set forth with quickened footsteps

To the black boulder, that sitteth firmly upon the earth.

Around it they gathered; close to it they stood and spake reverently,

Saying: O, grandfather,

O, grandfather, they said to him,

The little ones have nothing of which to make their bodies.

Verily, at that time and place, it has been said, in this house,

The Black Boulder spake, saying: You say the little ones have nothing of which to make their bodies.

I am a person of whom the little ones may well make their bodies.

I am difficult to be overcome by death.

When the little ones make of me their bodies,

They also shall always be difficult to overcome by death.

Verily, at that time and place, it has been said, in this house,

He spake again, saying: Even the malevolent gods in their destructive course

Pass by me in divergent lines, leaving me unmolested.

When the little ones make of me their bodies,

The malevolent gods shall always pass by, leaving them unmolested.

Verily, at that time and place, it has been said, in this house,

He continued: Even the malevolent gods
Stumble and fall when they happen to strike against me.

When the little ones make of me their bodies,

Even the malevolent gods

Shall stumble and fall when they happen to strike against the little ones.

Verily, at that time and place, it has been said, in this house,

He said: Even the malevolent gods

Fear to set teeth upon me in anger.

When the little ones make of me their bodies,

Even the malevolent gods

Shall fear to set teeth upon the little ones.

Verily, at that time and place, it has been said, in this house,

He continued: Even the malevolent gods

Are stricken with pain when they dare to set teeth upon me.

When the little ones make of me their bodies,

Even the malevolent gods

Shall be stricken with pain when they dare to set teeth upon the little ones in anger.

Verily, at that time and place, it has been said, in this house,

He said: Even the malevolent gods

Break their teeth when they set them upon me in anger.

When the little ones make of me their bodies,

Even the malevolent gods

Shall break their teeth when they set them upon the little ones in anger.

Verily, at that time and place, it has been said, in this house,

The Ho’-ga, a people who possess seven fireplaces, spake to one another,

Saying: O, younger brothers,

The little ones have nothing of which to make their bodies.

Whereupon the Ho’-ga Wa’-tse-ga-wa

Quickly went forth

To the White Boulder, that sitteth firmly upon the earth.

Close to the White Boulder he paused and stood.

Then in haste he returned to his elder brothers, to whom he said:

O, elder brothers,

A grandfather of ours sits yonder, O, elder brothers.

Then the elder brothers spake to one another, saying: O, younger brothers,

Our younger brother

 Tells us a grandfather of ours sits yonder, O, younger brothers.

Then, with heads bent thitherward,

They set forth, with quickened footsteps,

To the White Boulder, that sitteth firmly upon the earth.
663. Around it they gathered; close to it they stood and spake reverently,
664. Saying: O, grandfather,
665. O, grandfather, they said to it,
666. The little ones have nothing of which to make their bodies.
667. Verily, at that time and place, it has been said, in this house,
668. The White Boulder spake, saying: You say the little ones have nothing of which to make their bodies.
669. I am a person of whom the little ones may well make their bodies.
670. I am difficult to be overcome by death.
671. When the little ones make of me their bodies,
672. They also shall always be difficult to overcome by death.
673. Verily, at that time and place, it has been said, in this house,
674. Even the malevolent gods, in their destructive course
675. Pass by me in divergent lines, leaving me unmolested.
676. When the little ones make of me their bodies,
677. The malevolent gods shall always pass by, leaving them unmolested.
678. Verily, at that time and place, it has been said, in this house,
679. He continued: Even the malevolent gods
680. Stumble and fall when they happen to strike against me.
681. When the little ones make of me their bodies,
682. Even the malevolent gods
683. Shall stumble and fall when they happen to strike against the little ones.
684. Verily, at that time and place, it has been said, in this house,
685. He said: Even the malevolent gods
686. Fear to set teeth upon me in anger.
687. When the little ones make of me their bodies,
688. Even the malevolent gods
689. Shall fear to set teeth upon the little ones in anger.
690. Verily, at that time and place, it has been said, in this house,
691. He continued: Even the malevolent gods
692. Are stricken with pain when they dare to set teeth upon me,
693. When the little ones make of me their bodies,
694. Even the malevolent gods
695. Shall be stricken with pain when they dare to set teeth upon the little ones.
696. Verily, at that time and place, it has been said, in this house,
697. He said: Even the malevolent gods
698. Break their teeth when they set them upon me in anger.
699. When the little ones make of me their bodies,
700. Even the malevolent gods
701. Shall break their teeth when they set them upon the little ones in anger.
702. Verily, at that time and place, it has been said, in this house,
703. The Ho°'-ga, a people who possess seven fireplaces, spake to
one another,
704. Saying: O, younger brothers,
705. The little ones have nothing of which to make their bodies.
706. Whereupon the Ho°'-ga Wa'-tse-ga-wa
707. Quickly went forth
708. To the Yellow Boulder, that sitteth firmly upon the earth.
709. Close to the Yellow Boulder he paused and stood.
710. Then, in haste, he returned to his elder brothers, to whom he
said: O, elder brothers,
711. A grandfather of ours sits yonder, O, elder brothers.
712. Then the elder brothers spake to one another, saying: O, younger
brothers,
713. Our younger brother
714. Tells us a grandfather of ours sits yonder.
715. Then with heads bent thitherward
716. They set forth with quickened footsteps
717. To the Yellow Boulder that sitteth firmly upon the earth.
718. Around it they gathered, close to it they stood and spake reverently,
719. Saying: O, grandfather,
720. O, grandfather, they said to it,
721. The little ones have nothing of which to make their bodies.
722. Verily, at that time and place, it has been said, in this house,
723. The Yellow Boulder spake, saying: You say the little ones have
nothing of which to make their bodies.
724. I am a person of whom the little ones may well make their
bodies.
725. I am difficult to be overcome by death.
726. When the little ones make of me their bodies,
727. They also shall always be difficult to overcome by death.
728. Verily, at that time and place, it has been said, in this house,
729. He spake again, saying; Even the malevolent gods in their
destructive course
730. Pass by me in divergent lines, leaving me unmolested.
731. When the little ones make of me their bodies,
732. The malevolent gods shall always pass by, leaving them
unmolested:
733. Verily, at that time and place, it has been said, in this house,
734. He continued: Even the malevolent gods
735. Stumble and fall when they happen to strike against me.
736. When the little ones make of me their bodies.
178. **Even the malevolent gods**
179. Shall stumble and fall when they happen to strike against the little ones.

180. **Verily, at that time and place,** it has been said, in this house,
181. **He said to them:** Even the malevolent gods
182. **Fear to set teeth upon me in anger.**
183. **When the little ones make of me their bodies,**
184. **Even the malevolent gods**
185. **Shall fear to set teeth upon the little ones in anger.**

186. **Verily, at that time and place,** it has been said, in this house,
187. **He continued:** Even the malevolent gods
188. **Are stricken with pain when they dare to set teeth upon me.**
189. **When the little ones make of me their bodies,**
190. **Even the malevolent gods**
191. **Shall be stricken with pain when they dare to set teeth upon the little ones.**

192. **Verily, at that time and place,** it has been said, in this house,
193. **He said to them:** Even the malevolent gods
194. **Break their teeth when they set them upon me in anger.**
195. **When the little ones make of me their bodies,**
196. **Even the malevolent gods**
197. **Shall break their teeth when they set them upon the little ones in anger.**

198. **Verily, at that time and place,** it has been said, in this house,
199. **The Hoⁿ'-ga, a people who possess seven fireplaces,** spake to one another,
200. **Saying:** O, younger brothers,
201. **The little ones have nothing of which to make their bodies.**
202. **Whereupon the Hoⁿ'-ga Waᵗ'-tse-ga-wa,**
203. **Even as these words were spoken,**
204. **Hastened to the Soft Yellow Rock, who sitteth firmly upon the earth.**

205. **Close to the Soft Yellow Rock he paused and stood,**
206. **As he spake, saying:** O, grandfather,
207. **The little ones have nothing of which to make their bodies.**
208. **Verily, at that time and place,** it has been said, in this house,
209. **Then Waᵗ'-tse-ga-wa hastened back to his brothers, to whom he spake, saying:** O, elder brothers,
210. **A grandfather of ours sits yonder, O, elder brothers.**
211. **Then the elder brothers spake to one another, saying:** O, younger brothers,
212. **Our younger brother tells us that a grandfather of ours sits yonder.**
213. **Then, with heads bent thitherward,**
773. The brothers set forth with quickened footsteps,
774. To the Soft Yellow Rock, who sitteth firmly upon the earth.
775. Around it they gathered, close to it they stood and spake reverently,
776. Saying: O, grandfather,
777. The little ones have nothing of which to make their bodies.
778. Then the Soft Yellow Rock spake, saying: O, little ones,
779. I am a person of whom the little ones may well make their bodies.
780. I am difficult to be overcome by death.
781. When the little ones make of me their bodies,
782. They also shall always be difficult to overcome by death.
783. When the little ones sicken and their bodies burn with fever,
784. They shall always make of me the means of removing the heat of fever (the vapor bath).
785. When the little ones fall ill and are fretful,
786. They shall always make of me the means of curing their illness, removing their fretfulness.
787. When the little ones make of me their bodies,
788. They shall enable themselves to live to see old age,
789. And they shall abide as a people in the days that are calm and peaceful.
790. Verily, at that time and place, it has been said, in this house,
791. The Ho'-ga Wa'-tse-ga-wa
792. Went forth, with quickened footsteps,
793. To the Friable Rock.
794. Close to the Friable Rock he stood and spake,
795. Saying: O, grandfather,
796. The little ones have nothing of which to make their bodies.
797. The Friable Rock replied: I am a person of whom the little ones may well make their bodies.
798. Then Wa'-tse-ga-wa hastened back and standing before his brothers said to them:
799. O, elder brothers,
800. A grandfather of ours sits yonder, O, elder brothers.
801. Verily, at that time and place, it has been said, in this house,
802. The elder brothers spake to one another, saying: Our younger brother
803. Tells us a grandfather of our sits yonder.
804. Then with heads bent thitherward
805. They set forth, with quickened footsteps,
806. To the Friable Rock, who sitteth firmly upon the earth.
807. Around him they gathered, close to him they stood and spake reverently,
808. Saying: O, grandfather,
The little ones have nothing of which to make their bodies.

The Friable Rock replied: O, little ones,

You say the little ones have nothing of which to make their bodies.

I am a person of whom the little ones may well make their bodies.

I am difficult to be overcome by death.

When the little ones make of me their bodies,

They also shall always be difficult to overcome by death.

Verily, at that time and place, it has been said, in this house,

When the little ones fail in health,

They shall always make of me the means of restoring their strength.

When the little ones sicken and their bodies burn with heat of fever,

They shall always make of me the means of removing the burning of fever.

When the little ones make of me the means of reaching old age,

The little ones shall enable themselves to live to see old age.

Verily, at that time and place, it has been said, in this house,

When the little ones make of me the means of reaching old age,

The Little Rock spake in quick response: O, little one,

I am a person of whom the little ones may well make their bodies.

Then Ho\(^n\)-ga A-hiu-to\(^a\) (Ho\(^n\)-ga with wings, the dark-plumaged eagle), they spake to him,

Saying: O, elder brother, and stood in mute appeal.

Then, in quick response, Ho\(^n\)-ga A-hiu-to\(^a\) set forth in haste to a deep miry marsh,

To the Little Rock, who sitteth firmly upon the earth.

Close to the Little Rock he stood and spake reverently,

Saying: O, grandfather,

The little ones have nothing of which to make their bodies.

The Little Rock spake in quick response: O, little one,

To whom he spake, saying: O, younger brothers,

A Little Rock sits yonder, O younger brothers, he said to them.

The younger brothers spake to one another, saying: Our elder brother

Tells us a Little Rock sits yonder, O, younger brothers.

Then, with heads bent thitherward,

They set forth in haste

To the Little Rock, who sitteth firmly upon the earth in the marsh.
844. Around him they gathered, close to him they stood as they spake reverently,
845. To the Little Rock, sitting with algae clinging to him and floating about him, like locks of hair blowing in the wind.
846. O, grandfather, they said to him,
847. The little ones have nothing of which to make their bodies.
848. Verily, at that time and place, it has been said, in this house,
849. The Little Rock made reply: You say the little ones have nothing of which to make their bodies.
850. I am a person who is difficult to be overcome by death.
851. When the little ones make of me their bodies.
852. They also shall always be difficult to overcome by death.
853. Verily, at that time and place, it has been said, in this house,
854. He said to them: Behold my locks, that float about the edges of my head.
855. When the little ones reach old age,
856. Their locks shall float about the edges of their heads.
857. The little ones shall always live to see their locks grown scant with age.
858. Verily, at that time and place, it has been said, in this house,
859. He continued: When the little ones become aged
860. They shall always see the locks of their heads grown scant with age.
861. Verily, at that time and place, it has been said, in this house,
862. The brothers spake to one another, saying: Close to the God of Day, who sitteth in the heavens,
863. We shall place the Little Rock, O, younger brothers.
864. When the little ones make of the Little Rock their bodies,
865. Of the God of Day who sitteth in the heavens,
866. The little ones as a people shall surely make their bodies, O, younger brothers.
867. The four days,
868. The four great divisions of the days,
869. The little ones shall always reach and enter.
870. They shall always live to see old age, O, younger brothers.13
871. Verily, at that time and place, it has been said, in this house,
872. The Hooa’-ga, a people who possess seven fireplaces, spake to one another,
873. Saying: O, younger brothers,
874. The little ones have nothing that will serve them as food.

13 The Little Rock of the marsh is spoken of as Pe’ Wa-shis-ge, the Gentle Rock, because it is a special symbol of the life of the people for whom there must always be peace. As a memorial of the finding of the Little Rock of the marsh the members of the Hooa’-ga A-hiu-te gens in cutting the hair of their little ones leave a fringe around the entire edge.
182 THE OSAGE TRIBE

875. Then they turned to the Ho'^-ga Wa'-tse-ga-wa, to whom they spake,
876. Saying: O, younger brother,
877. The little ones have nothing that will serve them as food.
878. Verily, at that time and place, it has been said, in this house,
879. Wa'-tse-ga-wa set forth with quickened footsteps
880. To the margin of a lake,
881. To the Ho'-xtho°-ta-xe hi (Sparganium).
882. Close to it he came and paused,
883. Then plucked the root and stalk and hastened back to his brothers, to whom he spake,
884. Saying: O, elder brothers,
885. How will this plant serve as food for the little ones?
886. With eager haste they tested the taste of the root,
887. With noisy smacking of the lips,
888. Then they spake to Wa'-tse-ga-wa, saying: O, younger brother,
889. This plant is not fit for use as food, O, younger brother,
890. Though this may be, O, younger brothers, they said to one another,
891. We shall put it to use when we go forth toward the setting of the sun,
892. To overcome our enemies and make them to fall in death, O, younger brothers.
893. The elder brothers spake to Wa'-tse-ga-wa, saying: Behold, younger brother,
894. The little ones have nothing that will serve them as food.
895. Then Wa'-tse-ga-wa set forth with quickened footsteps,
896. To the margin of a lake,
897. To the chi°-mo°-no°-ta-hi (Nymphaea advena).
898. Close to it he came and paused,
899. Then plucked the root and stalk and hastened back to his brothers, to whom he spake,
900. Saying: How will this plant serve, O, elder brothers, as food for the little ones?
901. Verily, at that time and place, it has been said, in this house,
902. The elder brothers with eager haste tested the taste of the root,
903. Then they spake to one another, saying: This plant is not fit for use as food, O, younger brothers,
904. Though this may be,
905. We shall put it to use when we go forth toward the setting of the sun,
906. To overcome our enemies and make them to fall in death, O, younger brothers.
907. The elder brothers spake to Wa'-tse-ga-wa, saying: Behold, younger brother,
908. The little ones have nothing that will serve them as food, O, younger brother.
909. Verily, at that time and place, it has been said, in this house,
910. Wa'-tse-ga-wa hastened to the middle of the deep waters of a lake,
911. To the tse'-wa-the (Nelumbo lutea) (pl. 12, b).
912. With his foot he pried into the soft bed of the lake and brought to the surface a root,
913. Which he carried in haste to his brothers, to whom he spake,
914. Saying: How will this plant serve, O, elder brothers, as food for the little ones?
915. O, younger brother, they said to him, with hopeful expectation,
916. Then, with eager haste, they tested the taste of the root.
917. Like milk, it has been said, in this house,
918. The juice of the succulent root squirted within their mouths.
919. Then they spake to Wa'-tse-ga-wa, saying: O, younger brother,
920. This, indeed, is the object of your continual search, O, younger brother,
921. And, speaking to one another, the elder brothers said: This plant will serve as food for the little ones in their life's journey, O, younger brothers.
922. When the little ones use this plant as food,
923. Their limbs shall stretch in growth as they move onward in their life's journey, O, younger brothers.
924. Verily, at that time and place, it has been said, in this house,
925. The elder brothers spake to Wa'-tse-ga-wa, saying:
926. Look you, O, younger brother,
927. We bid you go forth again in quest of food, O, younger brother,
928. Whereupon Wa'-tse-ga-wa set forth, with quickened footsteps,
929. To the farther margin of the lake
930. To the do (Glycine apiö) (pl. 12, a).
931. Close to it he came and paused.
932. Then he plucked it, root and vine, and hastened back to his brothers, to whom he spake,
933. Saying: How will this plant serve, O, elder brothers, as food for the little ones?
934. Then, with eager haste, they tested the taste of the root.
935. Like milk, it has been said, in this house,
936. The juice of the succulent root squirted within their mouths.
937. Then they spake to Wa'-tse-ga-wa, saying: O, younger brother,
938. This, indeed, is the object of your continual search, O, younger brother,
939. And, speaking to one another, the elder brothers said: This plant will serve as food for the little ones in their life's journey, O, younger brothers.
940. When the little ones use this plant as food,
941. They shall enable themselves to live to see old age.
942. Their limbs shall stretch in growth as they move onward in their life's journey, O, younger brothers.
943. Verily, at that time and place, it has been said, in this house, 
944. The elder brothers spake to one another, saying: Behold, O, younger brother, 
945. The little ones have nothing that will serve them as food, O, younger brother.
946. They turned to the Ho̓-ga Wa'-'tse-ga-wa, to whom they spake, 
947. Saying: O, younger brother, 
948. Wa'-tse-ga-wa set forth, with quickened footsteps, 
949. To the či̓ (Sagittaria latifolia) (pl. 12, c), 
950. To the farther margin of the lake, 
951. He plucked it up, root and stalk, and hastened back to his brothers, to whom he spake, 
952. Saying: How will this serve, O, elder brothers, as food for the little ones? 
953. Verily, at that time and place, it has been said, in this house, 
954. The elder brothers tested the taste of the root with eager haste. 
955. Like milk the juice of the succulent root squirted within their mouths. 
956. Then in tones of pleasure they spake to Wa'-'tse-ga-wa, saying: O, younger brother, 
957. This plant will serve as food for the little ones, O, younger brother. 
958. When the little ones prepare this plant for use, 
959. They shall always immerse it in boiling water, O, younger brother, 
960. Though this may be, 
961. We shall always put it to use when we set forth against our enemies toward the setting of the sun, 
962. To overcome them and make them to fall in death, O, younger brothers. 
963. Verily, at that time and place, it has been said, in this house, 
964. The elder brothers spake to Wa'-'tse-ga-wa, saying: O, younger brother, 
965. Look you, we bid you go once more in quest of food. 
966. Then Wa'-'tse-ga-wa set forth, 
967. To the farther margin of the lake, 
968. To a lowland forest, beyond, 
969. Where sat the ho̓-bthin̓-ču (Falcata comosa) (pl. 12, d). 
970. Close to it he came and paused;
973. Then plucking it, root and vine, he hastened back to his brothers, to whom he spake,
974. Saying: How will this plant serve, O, elder brothers, as food for the little ones?
975. Verily, at that time and place, it has been said, in this house,
976. The elder brothers tested the taste of the bulbous root with eager haste,
977. Then spake to Wa'-tse-ga-wa, saying: This plant will serve as food for the little ones, O, younger brother,
978. Though this may be,
979. When the little ones prepare the plant for use,
980. They shall always immerse it in boiling water, O, younger brother,
981. Though this may be,
982. We shall put it to use when we set forth against our enemies toward the setting sun,
983. To overcome them and make them to fall, O, younger brothers.

DEER SONGS

Following the wi'-gi-e relating to the quest of food are the Ta Wa'-thoⁿ, Deer Songs, six in all, arranged in sequence of action. The first song pictures the hunter as he stands in wait for the deer, while his sister who remains at home follows him with expectant wish that a stag or a doe might approach the spot where her brother stands and be shot by him. These kinship terms, brother and sister, are here used in the generic sense. The second song depicts the anxiety of the sister as time passes and the strengthening of her hope that her brother will succeed. The third song refers to the mind relief of the sister as she divines the actual shooting of a deer by her brother. The fourth song refers to the wounding of a deer by the hunter and the pursuit of it. The fifth song recounts the cutting of the skin of the caught deer in such a manner as to make it convenient for shaping into clothing. The sixth song deals with the attributing by the hunter of his success to the sacred wi'-gi-e that describes the haunts of the deer. (See p. 97, lines 49 to 103, wi'-gi-e of the Deer gens.)

The order in which the wi'-gi-e relating to the food plants and the deer songs appear may have some historical value. At any rate the sequence implies that the natural products of the earth were depended upon by the Wa-zha'-zhe for sustenance, and that the first to be protected by force as against intrusion by unfriendly tribes were the food plants. Later, when the people became possessed of an effective weapon, as the bow and arrow, the deer was given a place among the natural food products and figured prominently in both the religious and practical life of the tribe. There are two titles to the Deer Songs—Ta Wa'-thoⁿ, Deer Songs; and Ta Gi'-boⁿ Wa'-thoⁿ, Songs of Calling the Deer.
THE OSAGE TRIBE

THE WORDS OF THE DEER SONGS

Song 1
(Osage version, p. 386) Transcribed by Abco C. Fletcher

M.M. 152

Time beats

Wi-tsiⁿ-do Nº she-tho toⁿ noⁿ; Wi-tsiⁿ-do Nº she-tho toⁿ noⁿ.

Dsi noⁿ-noⁿ-ge he, Dsi noⁿ-noⁿ-e, Dsi noⁿ-noⁿ-ge he, Wi-tsiⁿ-

do noⁿ she-tho toⁿ noⁿ, Wi-tsiⁿ-do noⁿ she-tho toⁿ noⁿ, Dsi noⁿ noⁿ-ge he,

dsi noⁿ-noⁿ-e, Dsi noⁿ-noⁿ-ge he, Wi-tsiⁿ-do noⁿ she-tho toⁿ noⁿ.

Wi-tsiⁿ-do noⁿ she-tho toⁿ noⁿ,
Wi-tsiⁿ-do noⁿ she-tho toⁿ noⁿ,
Dsi noⁿ-noⁿ-ge he, Dsi noⁿ-noⁿ-e,
Dsi noⁿ-noⁿ-ge he,
Wi-tsiⁿ-do noⁿ she-tho toⁿ noⁿ,
Wi-tsiⁿ-do noⁿ she-tho toⁿ noⁿ,
Dsi noⁿ-noⁿ-ge he, Dsi noⁿ-noⁿ-e,
Dsi noⁿ-noⁿ-ge he,
Wi-tsiⁿ-do noⁿ she-tho toⁿ noⁿ.

1

Yonder stands my elder brother waiting,
Yonder stands my elder brother waiting,
Run thither upon thy feet, run thither,
Run thither upon thy feet, etc.

2

Yonder stands my elder brother waiting,
Yonder stands my elder brother waiting,
Run thither with thy horns, run thither,
Run thither with thy horns, etc.
To my brother, thou with white horns, thou with white horns,
Run thither upon thy feet, run thither upon thy feet, etc.

To my brother, thou with white horns, thou with white horns,
Run thither with thy white horns, thou with white horns run thither, etc.

The words of these songs are figurative. Nevertheless they reveal the many thoughts that played upon the minds of the ancient No°'-ho°'-zhi°'-ga, who composed them. The words convey the supplicatory wish for the success of the hunters, as upon their success depends the very life of all the people. They pray for the continual reproduction of this animal, so necessary to man's physical existence. This thought is expressed in the sequence of the stanzas, in which are mentioned the various parts of the deer, beginning with the feet, the hind legs, the body, the forelegs, and closing with the antlers, used
as a trope for the head. (When giving these songs, Wa-xthi'zhi took advantage of the privilege granted to the Λ'-'ki-hon Xo'-ka and omitted all stanzas but the first and last in order to shorten the monotony of repetition.) In the sequence of the stanzas is not only indicated the physical growth of the animal and the endless reproduction of that particular form of life, but as the call to the animal is made by a woman, this call is not only for the continued life of the animal but is a prayer for the continuity and the perpetuation of the people of the tribe.

Song 3
(Osage version, p. 357) Transcribed by Alice C. Fletcher

My brother shoots from where he stands,
My brother shoots from where he stands,
He wounds the deer, it runs, he wounds the deer, it runs,
He wounds the deer, it runs, etc.
Song 4
(Osage version, p. 387)

Transcribed by Alice C. Fletcher

M.M. 160

It is stricken, it still lives and flees,
It is stricken, it still lives and flees,
I shall pursue and find it, wherever it goes,
I shall pursue and find it, wherever it goes, etc.

2

It is stricken, it still lives and flees,
It is stricken, it still lives and flees,
Though it has gone afar I have found it,
Though it has gone afar I have found it, etc.
The Osage Tribe

Song 5

(Osage version, p. 388) Transcribed by Alice C. Fletcher

M.M. 160

Time beats

\[ \text{E-giu}^\text{a ba-ha } \text{cu-wa, E-giu}^\text{a ba-ha } \text{cu-wa, Zhe-} \]
\[ \text{ga- ba-ha } \text{cu-wa, E-giu}^\text{a ba-ha } \text{cu-wa, E-} \]
\[ \text{giu}^\text{a ba-ha } \text{cu-wa a, E-giu}^\text{a ba-ha } \text{cu-wa, E-} \]
\[ \text{giu}^\text{a ba-ha } \text{cu-wa, Zhe-ga ba-ha } \text{cu-wa, E-giu}^\text{a ba-ha } \text{cu-wa a.} \]

I cut with care the skin, I cut with care the skin,
Down the legs I cut the skin with care,
I cut with care the skin, etc.

2

I cut with care the skin, I cut with care the skin,
Up the breast I cut the skin with care,
I cut with care the skin, etc.

3

I cut with care the skin, I cut with care the skin,
Around the head and neck I cut the skin with care,
I cut with care the skin, etc.
SONG 6

( Osage version, p. 389)

Transcribed by Alice C. Fletcher

M.M. \( \frac{3}{4} \) = 160

The archaic name for the deer.
Verily, at that time and place, it has been said, in this house, The Hon'ga, a people who possess seven fireplaces, spake to one another, saying: O, younger brothers, there is yet one thing lacking, O, younger brothers. Verily, at that time and place, it has been said, in this house, the little ones have nothing that will serve them as a symbol of their courage, they said to one another. Verily, at that time and place, it has been said, in this house, the no'ga, a people who possess seven fireplaces, spake to one another, saying: O, younger brothers, there is yet one thing lacking, O, younger brothers. Verily, at that time and place, it has been said, in this house, the little ones have nothing that will serve them as a symbol of their courage, they said to one another. Verily, at that time and place, it has been said, in this house, the Hon'ga Wa'tse-ga-wa (Radiant Star) went forth, with quickened footsteps, to the very summit of a hill, to the Male Puma, with whom he stood face to face, as he spake to him, saying: O, grandfather, the little ones have nothing that will serve them as a symbol of their courage, they said to one another. Verily, at that time and place, it has been said, in this house, the Puma replied, saying: You say the little ones have nothing that will serve them as a symbol of their courage. I am a person whom the little ones may well choose to be a symbol of their courage. Therefore he expanded his tail as though in great anger and spake, saying: Behold the dark tip of my tail. The little ones shall make of it a symbol of fire. When they make of it a symbol of fire, they shall have fire that can not be extinguished. Behold the soles of my feet, that are dark in color. I have made them to be as my charcoal. Behold the tip of my nose, that is dark in color. I have made it to be as my charcoal. Behold the tip of my ears, that are dark in color. I have made them to be as my charcoal. When the little ones make the soles of my feet, the tip of my nose, and the tips of my ears to be as their charcoal, they shall always have charcoal that is dark indeed. Verily, at that time and place, it has been said, in this house, the Hon'ga Wa'tse-ga-wa, when the elder brothers had thus spoken,
1017. Went forth to an open prairie, where trees grow not,
1018. To the Black Bear, that is without a blemish,
1019. Who stood in its midst,
1020. Who stood as in flames of fire,
1021. With hands uplifted, with whom (the Sacred Radiant Star) stood face to face as he spake,
1022. Saying: O, grandfather,
1023. The little ones have nothing that will serve them as a symbol of their courage.
1024. Verily, at that time and place, it has been said, in this house,
1025. The Black Bear spake, saying: I am a person whom the little ones may well choose to be a symbol of their courage.
1026. Behold my outspread claws.
1027. I have made them to be as my flames of fire.
1028. When the little ones make them to be as their symbols of fire,  
1029. They shall always have fire that can not be extinguished.
1030. Behold the soles of my feet, that are dark in color.
1031. I have made them to be as my charcoal.
1032. When the little ones make them to be as their charcoal, 
1033. They shall always have charcoal that is black indeed.
1034. Behold the tip of my nose, that is dark in color.
1035. I have made it to be as my charcoal.
1036. When the little ones make it to be as their charcoal, 
1037. They shall always have charcoal that is dark indeed.
1038. Behold my body, that is black in color.
1039. I have made it to be as my charcoal.
1040. When the little ones make it to be as their charcoal, 
1041. They shall always have charcoal that is black indeed.
1042. The Ho'-'ga Wa'-'tse-ga-wa
1043. Went forth, with quickened footsteps, 
1044. To an open prairie, where trees grow not,
1045. To the Great White Swan, who sat in its midst.
1046. Close to the Great White Swan (the Radiant Star) stood and spake,
1047. Saying: O, grandfather,
1048. The little ones have nothing that will serve them as a symbol of their courage.
1049. The Great White Swan replied, saying: O, little one,
1050. You say the little ones have nothing that will serve them as a symbol of their courage.

2786—21 —13
1051. I am a person whom the little ones may well choose to be a symbol of their courage.
1052. Behold the edges of my feet, that are dark in color.
1053. I have made them to be as my fire.
1054. Behold also the tip of my bill, that is dark in color.
1055. I have made it to be as my fire.
1056. When the little ones make these to be as their fire, they shall always have fire that can not be extinguished.
1057. When the little ones make me to be a symbol of their courage, they shall always have fire that can not be extinguished.
1058. When the little ones make me to be a symbol of their courage, even the gods are not my equals in strength and endurance.
1059. Verily, at that time and place, it has been said, in this house, the elder brothers spake, saying: The little ones have nothing that will serve them as a symbol of their courage.
1060. Verily, at that time and place, it has been said, in this house, the Puma replied, saying: I am a person whom the little ones may well choose to be a symbol of their courage.
1061. Verily, at that time and place, it has been said, in this house, the brothers spake to one another in muffled tones, saying: O, younger brothers, the Great Puma shall be our name, O, younger brothers.
1062. Verily, at that time and place, it has been said, in this house, the brother spake to one another in muffled tones, saying: O, you younger brothers.
1063. Verily, at that time and place, it has been said, in this house, the Ho'ga Wa'tse-ga-wa went forth, with quickened footsteps.
1064. Verily, at that time and place, it has been said, in this house, the Ho'ga Wa'tse-ga-wa went forth, with quickened footsteps.
1065. Verily, at that time and place, it has been said, in this house, the Male Puma.
1066. Verily, at that time and place, it has been said, in this house, the Male Puma.
1067. Verily, at that time and place, it has been said, in this house, the Male Puma.
1068. Verily, at that time and place, it has been said, in this house, the Male Puma.
1069. Verily, at that time and place, it has been said, in this house, the Male Puma.
1070. Verily, at that time and place, it has been said, in this house, the Male Puma.
1071. Verily, at that time and place, it has been said, in this house, the Male Puma.
1072. Verily, at that time and place, it has been said, in this house, the Male Puma.
1073. Verily, at that time and place, it has been said, in this house, the Male Puma.
1074. Verily, at that time and place, it has been said, in this house, the Male Puma.
1075. Verily, at that time and place, it has been said, in this house, the Male Puma.
1076. Verily, at that time and place, it has been said, in this house, the Male Puma.
1077. Verily, at that time and place, it has been said, in this house, the Male Puma.
1078. Verily, at that time and place, it has been said, in this house, the Male Puma.
1079. Verily, at that time and place, it has been said, in this house, the Male Puma.
1080. Verily, at that time and place, it has been said, in this house, the Male Puma.
1081. Verily, at that time and place, it has been said, in this house, the Male Puma.
1082. Verily, at that time and place, it has been said, in this house, the Male Puma.
1083. Verily, at that time and place, it has been said, in this house, the Male Puma.
1084. Verily, at that time and place, it has been said, in this house, the Male Puma.
1085. Verily, at that time and place, it has been said, in this house, the Male Puma.
1086. Who stood as in flames of fire, to him he (the Radiant Star) spake,
1087. Saying: The little ones have nothing that will serve them as a symbol of their courage, O, grandfather.
1088. The Black Bear replied, saying: I am a person whom the little ones may well choose to be a symbol of their courage.
1089. Then spake the elder brothers, saying: O, younger brothers,
1090. And all spake to one another, saying: He is a Black Bear, O, younger brothers.
1091. He is very dark in color.
1092. We shall take from him personal names, O, younger brothers;
1093. The Dark One
1094. Shall always be our name, O, younger brothers.
1095. You have found the Dark One, O, younger brothers,
1096. Finder-of-the Dark One,
1097. Shall always be our name, O, younger brothers.
1098. Look you, O, younger brothers, they said to one another,
1099. The little ones have nothing that will serve them as a symbol of courage.
1100. They went forth in a body to an open prairie, where trees grow not,
1101. Where sat the Great White Swan.
1102. Face to face with him they stood and spake,
1103. Saying: The little ones have nothing that will serve them as a symbol of their courage, O, grandfather.
1104. Verily, at that time and place, it has been said, in this house,
1105. The brothers spake to one another in low tones, saying: O, younger brother,
1106. We shall take from him personal names, O, younger brothers.
1107. How white he is, O, elder brothers, the younger ones said.
1108. He is a bird, O, younger brothers,
1109. A White Swan.
1110. White Swan also
1111. Shall be our name, O, younger brothers.
1112. He is a bird, O, younger brothers.
1113. How white he is, they said to one another.
1114. White-bird, also,
1115. Shall be our name, O, younger brothers.
1116. Verily, at that time and place, it has been said, in this house,
1117. The Wa-zha'zhe, a people who possess seven fireplaces,
1118. Verily, a people among whom there are none that are craven,
1119. A people who show no mercy and spare none of their enemies,
1120. Verily, at that time and place, it has been said, in this house,
1121. Had made of a pipe (pl. 17, a).
1122. Their bodies, a pipe by which they had become a people.
1123. Verily, at that time and place, it has been said, in this house,
1124. These people spake to the Hoⁿ'-ga, saying: O, Hoⁿ'-ga,
1125. I have made of a pipe my body, O, Hoⁿ'-ga.
1126. When you also make of the pipe your body,
1127. Your body shall be free from all causes of death, O, Hoⁿ'-ga.
1128. Behold the joint of its neck,
1129. I have made of it the joint of my own neck.
1130. When you, likewise, make of it the joint of your own neck,
1131. The joint of your neck shall be free from all causes of death,
   O, Hoⁿ'-ga.
1132. Behold the hollow of its mouth (bowl),
1133. I have made of it the hollow of my own mouth,
1134. As of all the bowl also,
1135. When you make of it the hollow of your own mouth,
1136. The hollow of your mouth shall be free from all causes of death,
   O, Hoⁿ'-ga.
1137. Behold the right side of its body,
1138. I have made of it the right side of my own body.
1139. When you, likewise,
1140. Make of it the right side of your own body,
1141. The right side of your body shall be free from all causes of
death, O, Hoⁿ'-ga.
1142. Behold the muscles of its spine.
1143. I have made of them the muscles of my own spine.
1144. When you, likewise, make of them the muscles of your own
   spine,
1145. The muscles of your spine shall be free from all causes of death,
   O, Hoⁿ'-ga.
1146. Behold the left side of its body.
1147. I have made of it the left side of my own body.
1148. When you, likewise, make of it the left side of your own body,
1149. The left side of your body shall be free from all causes of death,
   O, Hoⁿ'-ga.
1150. Behold the hollow of its body (the stem),
1151. I have made of it the hollow of my own body.
1152. When you, likewise, make of it the hollow of your own body,
1153. The hollow of your body shall be free from all causes of death.
   O, Hoⁿ'-ga.
The head of the pipe is made of black gum. It is decorated with a carved figure representing a man. The tail, or hanging portion, is about a foot long, and is wrapped and sewn together. This pipe is in the U.S. National Museum.

**NO-Łł-LO'-BA (PIPE)**

**WE'-TSI'IW (WAR CLUB)**

Ceremonial and symbolic war club of the Tsu'ชน Ts'oo people. The principal war groups of the Tsu'ชน are divided into two main divisions.
WA-TSE-MON-IN (STAR THAT TRAVELS)

Member of the Wa-qa'-be (Black Bear) gens of the Ho-qua subdivision of the Ho-qua great tribal division. This man is an orator of the tribe and is well versed in the rites of his people. He is better known as Wa-ship'-he, a name that has been misinterpreted as "Bacon Rind." The name refers to the fat that adheres to the skin of the black bear. (Courtesy of Mr. B. H. Love.)
1154. Behold its windpipe (the thong that holds bowl and stem together),
1155. I have made of it my own windpipe.
1156. When you, likewise, make of it your own windpipe,
1157. Your windpipe shall be free from all causes of death, O, Ho^n'-ga.
1158. When you go toward the setting of the sun against your enemies,
1159. And carry the pipe as an offering when you make your supplications for aid,
1160. Your prayers shall always be readily granted,
1161. Even before the sun rises to the height of your houses,
1162. Your prayers shall always be readily granted, O, Ho^n'-ga.

1163. Verily, at that time and place, it has been said, in this house,
1164. The Ho^n'-ga, a people who possess seven fireplaces,
1165. Verily, a people among whom there are none that are craven,
1166. A people who show no mercy and spare none of their enemies,
1167. Verily, at that time and place, it has been said, in this house,
1168. These people made reply, saying: O, Wa-zha'-zhe,
1169. Of the red boulder, that sitteth firmly upon the earth,
1170. I have made my body and become a people, O, Wa-zha'-zhe.
1171. As of the God of Day, who sitteth in the heavens,
1172. I have made my body and become a people, O, Wa-zha'-zhe.
1173. The red boulder, that sitteth firmly upon the earth,
1174. When you likewise make of it your body,
1175. Even the malevolent gods in their destructive course
1176. Shall pass by you in divergent lines and leave you unmolested,

O, Wa-zha'-zhe.

1177. Verily, at that time and place, it has been said, in this house,
1178. Of the red boulder, that sitteth firmly upon the earth,
1179. I have verily made my body and become a people, O, Wa-zha'-zhe.

1180. When you likewise make of it your body,
1181. Even the malevolent gods in their destructive course
1182. Shall stumble and fall when they happen to strike against you.
1183. Verily, at that time and place, it has been said, in this house,
1184. The red boulder, that sitteth firmly upon the earth,
1185. When you likewise make of it your body,
1186. Even the malevolent gods in their destructive course,
1187. And none of them set teeth upon me in anger,
1188. Even the malevolent gods in their destructive course
1189. Shall fear to set teeth upon you in anger, O, Wa-zha'-zhe.
1190. Verily, at that time and place, it has been said, in this house,
1191. The red boulder, that sitteth firmly upon the earth,
1192. When you likewise make of it your body,
1193. Even the malevolent gods in their destructive course,
1194. And they break their teeth when they set them upon me in anger.
1195. The red boulder, that sitteth firmly upon the earth,
1196. When you likewise make of it your body,
1197. Even the malevolent gods in their destructive course
1198. Shall break their teeth when they set them upon you in anger,

O, Wa-zha'-zhe.

"ŢSI GI'-KA-XE WA-THO" (SONGS OF SETTING UP THE HOUSE OF MYSTERY)

**Song 1**

*(Osage version, p. 395)*

Transcribed by Alice C. Fletcher

---

1

Make ye a house for me.
Make ye a house for me,
Make ye
A house that shall be my own,
Make ye a house for me,
Make ye a house for me.

2

Make ye
A House of Mystery for me.
Make ye
The frame of my house.

Make ye
A fireplace therein that shall be mine.

Song 2

(Osage version, p. 306) Transcribed by Alice C. Fletcher

Make ye a house, make ye a house,
Make ye a house, make ye a house,
A house that shall be my own, make ye a house,
Make ye a house, make ye a house.

Make ye a House of Mystery, make ye a house.

Make ye the frame of the house, make ye the frame.

Make for me a fireplace, make a fireplace.
KI-ÇTO WA-THO\(^{N}\) (SONGS OF THE GATHERING)

**Song 1**

(Osage version, p. 397) Transcribed by Alice C. Fletcher

\[\text{M.M.} 72\]

\[\text{Time beats}\]

\[\text{Ki-çto-ba do}^n \text{tsi-tha, ki-çto ba do}^n \text{tsi-tha, Ki-çto ba do}^n \text{tsi-tha,}\]

\[\text{15 Ho}^n\text{-ga ki-çto ba do}^n \text{tsi-tha, ki-çto ba do}^n \text{tsi-tha,}\]

\[\text{Ki-çto ba do}^n \text{tsi-tha, ki-çto ba do}^n \text{tsi-tha,}\]

\[\text{Ho}^n\text{-ga ki-çto ba do}^n \text{tsi-tha, ki-çto ba do}^n \text{tsi-tha.}\]

1

Go ye to the gathering.

Go ye to the gathering.

Go ye to the gathering of the Ho\(^n\)-ga.

Go ye to the gathering.

2

Go ye to the gathering of the eagles.

3

Go ye to the gathering of the white eagles.

4

Go ye to the gathering of the mottled eagles.

**Song 2**

(Osage version, p. 397) Transcribed by Alice C. Fletcher

\[\text{M.M.} 102\]

\[\text{Time beats}\]

\[\text{Ts}^a\text{-ge do}^n\text{-ba ki-çto ba do}^n, E-dsi\text{-u-wi ha thi}^b \text{he, E-\text{-dsi\text{-u-wi ha thi}^b he }}\]

\[\text{he he, E-\text{-dsi\text{-u-wi ha thi}^b he, E-\text{-dsi\text{-u-wi ha thi}^b he, E-\text{-dsi\text{-u-wi ha thi}^b he,}}\]

\[\text{Ts}^a\text{-ge do}^n\text{-ba ki-çto ba do}^n, e-\text{dsi\text{-u-wi ha thi}^b he.}\]

\(^{N}\) In third stanza one note added to bar. In fourth stanza two notes added to bar.
The aged men are gathering,
I walk with the aged men.

The men are now gathering,
I walk with the men.

(nn'-ki wi'-gi-e—continued)

1199. Verily, at that time and place, it has been said, in this house,
1200. The Ho'^'-ga, a people who possess seven fireplaces,
1201. Verily, a people among whom there are none that are craven,
1202. There was among the Ho'^'-ga a man,
1203. A man who had made of the elk his body,
1204. And of the forehead of the elk,
1205. A snare, verily, he was a person who possessed a snare.
1206. Of this snare the Ho'^'-ga spake to one another, saying: Whatever strange beings they may be, or whosesoever offspring they may be,
1207. We shall make them to fall into this snare, O, younger brothers.
1208. The people of the Wa-zha'-zhe,
1209. And those of the Tsi'-zhu,
1210. Shall always use this snare,
1211. Whatever strange beings they may be, or whosesoever offspring they may be,
1212. We shall always make them to fall into this snare, O, younger brothers.

1213. Verily, at that time and place, it has been said, in this house,
1214. The Ho'^'-ga, a people who possess seven fireplaces,
1215. Gathered together some small stones,
1216. Seven small stones they gathered together,
1217. Of which they verily made their bodies and became a people,
1218. Four of these stones,
1219. They brought to the fireplace of their House of Mystery,
1220. And within each corner,
1221. They placed one of these stones,
1222. And they spake, saying: Let each of these stones be to the people of the Wa-zha'-zhe,
1223. And to those of the Tsi'-zhu,
1224. As a place of refuge in their life's journey,
1225. Then we shall always easily find a place of refuge in times of danger, O, younger brothers.
1226. Verily, at that time and place, it has been said, in this house,
1227. Among the Ho'ga, a people who possess seven fireplaces,
1228. There was a man,
1229. Whose name was Little Earth.
1230. Verily, at that time and place, it has been said, in this house,
1231. He appeared before the people with a cloven hand uplifted,
1232. In which he held a bit of the dark soil of the earth,
1233. Which he offered to the people as he spake,
1234. Saying: This bit of the dark soil of the earth
1235. They shall carry when they go to offer their supplications,
1236. Then shall their prayers be readily granted, O, elder brothers.
1237. When the people of the Wa-zha'-zhe
1238. And those of the Tsi'-zhu
1239. Put it upon their faces as they offer their supplications,
1240. Then, even before the sun has risen to the height of their houses,
1241. Their prayers shall always be readily granted, O, younger
brothers, they said to one another.
1242. Although that may be,
1243. When they put it upon their faces,
1244. They shall not close their eyes in sleep, O, younger brothers,
    they said to one another.
1245. When they close their eyes in sleep,
1246. They shall shorten their lives as men, O, younger brothers, they
    said to one another.
1247. Verily, at that time and place, it has been said, in this house,
1248. A bit of the blue soil of the earth
1249. He brought forth and stood offering it to the people.
1250. This bit of the blue soil of the earth
1251. They shall carry when they go to offer their supplications,
    O, younger brothers, they said to one another.
1252. When they carry this bit of blue earth as they offer their sup-
    plications,
1253. When they go forth toward the setting of the sun against their
    enemies,
1254. Their prayers shall always be readily granted, O, younger
    brothers, they said to one another.
1255. When they carry this bit of blue earth as they offer their sup-
    plications,
1256. Even before the sun has risen to the height of their houses,
1257. Their prayers shall always be readily granted, O, younger
    brothers, they said to one another.
1258. Verily, at that time and place, it has been said, in this house,
1259. He brought forth a bit of the red soil of the earth
1260. And stood offering it to the people,
1261. This bit of the red soil of the earth
1262. They shall carry when they go to offer their supplications, O, younger brothers, they said to one another.
1263. The people of the Wa-zha'zhe
1264. And those of the Tsi'-zhu
1265. Shall use this bit of red earth as they offer their supplications, O, younger brothers, they said to one another.
1266. When they use it as they offer their supplications,
1267. Even before the sun has risen to the height of their houses,
1268. Their prayers shall always be readily granted, O, younger brothers, they said to one another.
1269. Although that may be,
1270. When they put it upon their faces,
1271. They shall not shed tears, O, younger brothers, they said to one another.
1272. Verily, at that time and place, it has been said, in this house,
1273. He brought forth a bit of the yellow soil of the earth
1274. And stood offering it to the people,
1275. This bit of the yellow soil of the earth
1276. Shall be used in offering their supplications
1277. By the people of the Wa-zha'zhe
1278. And those of the Tsi'-zhu,
1279. So that their prayers may always be readily granted, O, younger brothers, they said to one another.
1280. When they go to seek for fair captives
1281. They shall put this bit of yellow earth upon his face, O, younger brothers, they said to one another.
1282. Verily, at that time and place, it has been said, in this house,
1283. Behold the flaring rim of the entrance of my house,
1284. That also is not made without a purpose.
1285. It is the Tse'-xe ni-ka-pu, the vessel in which men are seethed.
1286. I have made it to represent all such vessels.
1287. The people of the Wa-zha'zhe
1288. And those of the Tsi'-zhu
1289. Shall use it for seething the bodies of men,
1290. When they go forth toward the setting of the sun against their enemies,
1291. And use it in their supplications for aid,
1292. Their prayers shall always be readily granted, O, younger brothers, they said to one another.
1293. Verily, at that time and place, it has been said, in this house,
1294. The Ho'ga-ga, a people who possess seven fireplaces.
1295. A people among whom there are none that are craven.
1296. Verily, at that time and place, it has been said, in this house.
1297. Spake to one another, saying: O, younger brothers,
1298. There is yet lacking a necessary article, O, younger brothers.
1299. Verily, at that time and place, it has been said, in this house.
1300. The Tse'-xe ni-ka-pu, the vessel in which the bodies of men are seethed.
1301. They quickly brought forth
1302. And spake to one another, saying:
1303. This is an article that we shall always use as a symbol in our ceremonies, O, younger brothers.
1304. Verily, at that time and place, it has been said, in this house.
1305. They said to one another: Let us now put water into the sacred vessel to boil.
1306. Verily, at that time and place, it has been said, in this house.
1307. They placed the vessel of water upon the fire to boil.
1308. Verily, at that time and place, it has been said, in this house.
1309. They spake to one another, saying: What shall we put into the boiling water to seethe,
1310. O, younger brothers?
1311. There are four kinds of food plants,
1312. That we have dedicated to use for ceremonial purposes, O, younger brothers.
1313. Those we shall put into the vessel of boiling water to seethe, O, younger brothers.
1314. Verily, at that time and place, it has been said, in this house.
1315. They brought forth the Sparganium
1316. And said to one another: This, O, younger brothers.
1317. We shall put into the vessel to seethe, O, younger brothers.
1318. Although that may be,
1319. We shall not put it into the vessel without a purpose.
1320. Toward the setting of the sun there is, among our enemies,
1321. A young man in his adolescence, whose voice is broken.
1322. With this plant we shall put the young man into the vessel to seethe, O, younger brothers.
1323. In this manner the people of the Wa-zha'-zhe
1324. And those of the Tsi'-zhu
1325. Shall always make their enemies to fall in death.
1326. There is yet one more lacking, O, younger brothers, they said to one another.
1327. Then they brought forth the Nymphoides adventus
1328. And said: This plant also
1329. We shall put into the vessel to seethe, O, younger brothers.
1330. Although that may be.
1331. We shall not put it into the vessel without a purpose.
1332. Toward the setting of the sun there is, among our enemies.
1333. A maiden in her adolescence.
1334. With this plant we shall put the maiden into the vessel to seethe, O, younger brothers.
1335. In this manner the people of the Wa-zha'-zhe
1336. And those of the Tsi'-zhu
1337. Shall always make their enemies to fall in death.
1338. Verily, at that time and place, it has been said, in this house.
1339. They said to one another: There is yet one more lacking, O, younger brothers.
1340. Verily, at that time and place, it has been said, in this house.
1341. They brought forth the root of the water lily (Sagittaria latifolia).
1342. And said to one another: This we shall put into the vessel to seethe, O, younger brothers.
1343. Although that may be,
1344. We shall not put it into the vessel to seethe without a purpose.
1345. Toward the setting of the sun there is, among our enemies,
1346. A man who is honored for his deeds of valor.
1347. With this plant we shall put the valorous man into the vessel to seethe, O, younger brothers.
1348. In this manner the people of the Wa-zha'-zhe
1349. And those of the Tsi'-zhu
1350. Shall always make their enemies to fall in death.
1351. Verily, at that time and place, it has been said, in this house.
1352. They said to one another: There is yet one more lacking, O, younger brothers.
1353. Then they brought forth the Falcata comosa,
1354. And they said: This plant also
1355. We shall put into the vessel to seethe, O, younger brothers.
1356. Although that may be,
1357. We shall not put it into the vessel to seethe without a purpose.
1358. Toward the setting of the sun there is among our enemies
1359. A woman who has given birth to her first child.
1360. With this plant we shall put the woman who has given birth to her first child into the vessel to seethe, O, younger brothers.
1361. In this manner the people of the Wa-zha'-zhe
1362. And those of the Tsi'-zhu
1363. Shall always make their enemies to fall in death.
Verily, at that time and place, it has been said, in this house, 1364. The Ho'°-ga, a people who possess seven fireplaces,
1365. Verily, a people among whom there are none that are craven, 1366. spake to one another,
1367. Saying: O, younger brothers,
1368. There is yet lacking a necessary article, O, younger brothers.
1369. Then they turned to the Ho'°-ga Wa'-tse-ga-wa, to whom 1369. they spake,
1370. Saying: O, younger brother,
1371. There is yet lacking a necessary article, O, younger brother.
1372. Thereupon Wa'-tse-ga-wa set forth, with quickened footsteps,
1373. To an open prairie where trees grow not,
1374. To the stone that bursts when heated.
1375. Close to the stone he paused and stood;
1376. Then hastened with it to his brothers, to whom he spake, saying:
1377. How will this serve, O, elder brothers?
1378. The elder brothers replied: O, younger brother,
1379. The stone can not be used for any purpose, O, younger brother.
1380. Wa'-tse-ga-wa set forth again, with quickened footsteps,
1381. To the conglomerate stone.
1382. Close to the stone he paused and stood;
1383. Then hastened with it to his brothers, to whom he spake,
1384. Saying: How will this stone serve, O, elder brothers?
1385. The elder brothers replied: It can not be used for any purpose, 1386. O, younger brother.
1387. Verily, at that time and place, it has been said, in this house,
1388. He went forth again to an open prairie, where trees grow not,
1389. To the fragment of a rock.
1390. He returned with it in haste and spake to his brothers,
1391. Saying: How will this stone serve, O, elder brothers?
1392. The elder brothers replied: Verily, it is not the right kind of 1393. stone, O, younger brother.
1394. Verily, at that time and place, it has been said, in this house,
1395. He went forth again to the side of a hill,
1396. Where he found a round-handled flint knife.
1397. With this he returned to his brothers, to whom he spake,
1398. Saying: How will this article serve, O, elder brothers?
1399. Verily, at that time and place, it has been said, in this house.
1400. The elder brothers replied: It will be a useful article, O, younger 1401. brother.
1402. Then the brothers spake to one another, saying: From this 1403. article we shall take a personal name, O, younger brothers.
1404. Round-handled knife
1400. We shall take for our personal names, O, younger brothers.
1401. Although that may be,
1402. The people of the Wa-zha'-zhe
1403. And those of the Tsi'-zhu
1404. Shall not use the round-handled knife for cutting, O, younger brothers, they said to one another.

1405. Verily, at that time and place, it has been said, in this house.
1406. He went forth again, to the summit of a hill,
1407. To the black flint knife.
1408. Close to the knife he paused and stood,
1409. Then returned with it in haste,
1410. Returned with it to his elder brothers, to whom he spake,
1411. Saying: How will this article serve, O, elder brothers?
1412. Then the elder brothers spake to one another, saying: It will be a useful article, O, younger brothers.
1413. However, for the people of the Wa-zha'-zhe
1414. And those of the Tsi'-zhu,
1415. It is not suitable for use in cutting, O, younger brothers, they said to one another.

1416. Wa'-tse-ga-wa set forth again to the summit of a hill,
1417. To the flint knife that is sacred.
1418. Close to it he paused and stood,
1419. Then returned with it in haste to his brothers, to whom he spake,
1420. Saying: How will this article serve, O, elder brothers?
1421. The elder brothers replied: O, younger brother,
1422. It will be a useful article, O, younger brother.
1423. Then the brothers spake to one another, saying: We shall take a personal name from this article, O, younger brothers.
1424. The-sacred-knife
1425. We shall take to ourselves as a personal name, O, younger brothers.
1426. The people of the Wa-zha'-zhe
1427. And those of the Tsi'-zhu,
1428. When they go forth toward the setting sun against their enemies,
1429. They shall always use this sacred knife, O, younger brothers, they said to one another.

1430. Wa'-tse-ga-wa went forth again to the farther side of a hill,
1431. To the red flint knife.
1432. Close to the red flint knife he paused and stood,
1433. Then returned with it in haste to his brothers, to whom he spake,
1434. Saying: How will this article serve, O, elder brothers?
1435. The elder brothers replied: O, younger brother,
1436. Verily, that has been the object of your continual search, O, younger brother.
1437. It will be a useful article, O, younger brother.
1438. Then the elder brothers spake to one another, saying: From this article we shall take a personal name, O, younger brothers.
1439. The-red-knife
1440. Shall be to us a personal name, O, younger brother, they said to one another.
1441. The people of the Wa-zha'-zhe
1442. And those of the Tsi'-zhu
1443. Shall always use this knife for cutting, O, younger brothers, they said to one another.
1444. When they go forth toward the setting sun against their enemies
1445. And use this knife for cutting
1446. They shall have a knife that is sharp, indeed, O, younger brothers, they said to one another.
1447. Verily, at that time and place, it has been said, in this house,
1448. The Ho°'-ga, a people who possess seven fireplaces,
1449. A people among whom there are none that are craven, spake to one another,
1450. Saying: There is yet lacking a certain part, O, younger brothers.
1451. Then they turned to Ho°'-ga Wa'-tse-ga-wa, to whom they spake,
1452. Saying: O, younger brother,
1453. There is yet lacking a certain part, O, younger brother.
1454. Then, at the beginning of day,
1455. Wa'-tse-ga-wa went forth into the far-off lands
1456. And came to a valley, where he paused and stood.
1457. In the evening of the day
1458. He stood before his elder brothers, his bare legs worn with the grasses of the earth.
1459. The elder brothers spake to him, saying: How has it been with you, O, younger brother?
1460. And he replied: I have traveled to a valley in the far-off lands, O, elder brothers.
1461. Verily, at that time and place, it has been said, in this house.
1462. The elder brother spake to Wa'-tse-ga-wa, saying: Look you, O, younger brother.
1463. We bid you go once more and make search.
Then, at the beginning of day, he went forth to the far-off lands, and came to a second valley, where he paused and stood. He stood before his brothers, his bare legs worn with the grasses of the earth. The elder brothers spake to him, saying: O, younger brother, how has it been with you? Wa'-tse-ga-wa replied: O, elder brothers, I have traveled to a second valley in the far-off lands, O, elder brothers. The elder brothers spake again to Wa'-tse-ga-wa, saying: Look you, O, younger brother, we bid you go once more and make search. Then, at the beginning of day, he went forth to the far-off lands to a third valley, where he paused and stood. In the evening of the day he stood before his brothers, his bare legs worn with the grasses of the earth. The elder brothers spake to him, saying: How has it been with you, O, younger brother? Wa'-tse-ga-wa replied: O, elder brothers, I have traveled to a third valley, O, elder brothers, into the far-off lands. Again the elder brothers spake to Wa'-tse-ga-wa, saying: Look you, O, younger brother, we bid you go once more and make search. Then, at the beginning of day, he went forth to the far-off lands to a fourth valley, where he paused and stood. There he beheld the seven bends of a great river, enwrapped in a cloud of white smoke from many fires. He stood gazing, with close attention upon the seven bends of the river, and he saw through the smoke the dwellings of men, seven villages, one in each bend of the river. I must take a closer view of the people of these villages, he thought.
THE OSAGE TRIBE

1496. Then he cautiously approached a watering place.
1497. Close to it he stood concealed.
1498. And watched the movements of the people.
1499. As they came near to his place of concealment to fetch water for themselves,
1500. He noticed the tattoo marks upon their foreheads,
1501. The tattoo marks upon their jaws,
1502. And the closely cut hair of their foreheads he saw distinctly.
1503. Verily, at that time and place, it has been said, in this house,
1504. He concealed himself from these strange people with care and skill.
1505. As he hastened homeward with the tidings
1506. In the evening of the day
1507. He approached his village with quickened footsteps.
1508. Then the elder brothers spake to one another, saying: O, younger brothers,
1509. Our younger brother is returning; the manner of his approach betokens his bearing of important tidings.
1510. They arose and ran to meet him.
1511. They spake to him, saying: How has it been with you, O, younger brother?
1512. And he replied, as he stood: O, elder brothers,
1513. I have traveled to four valleys in the far-off lands, O, elder brothers.
1514. At the fourth valley
1515. I beheld seven bends of a river,
1516. Enwrapped with a white cloud of smoke from many fires.
1517. Among the seven bends of the river
1518. I saw villages, O, elder brothers,
1519. Villages of people, O, elder brothers.
1520. Very closely I watched the people of those villages,
1521. And saw the tattoo marks upon their foreheads,
1522. The tattoo marks upon their jaws,
1523. And the closely cut hair of their foreheads, O, elder brothers.
1524. Then the elder brothers spake to one another, saying: O, younger brothers,
1525. Let the people of the Wa-zha'-zhe
1526. And those of the Ts'i'-zhu
1527. Come together, O, younger brothers.
1528. Verily, at that time and place, it has been said, in this house,
1529. The people came together as bidden.
1530. The people of the Wa-zha'-zhe
1531. And those of the Ts'i'-zhu
1532. And those of the Ho'ga spake, saying: Our younger brother
1533. Has traveled to four valleys in the far-off lands, O, Wa-zha'-zhe.
1534. In the fourth valley
1535. He beheld seven bends of a great river
1536. Enwrapped in a cloud of white smoke from many fires.
1537. Seven villages he saw among the seven bends of the river
1538. Enwrapped in a cloud of white smoke from many fires.
1539. Very closely he watched the people
1540. And saw the tattoo marks upon their foreheads,
1541. The tattoo marks upon their jaws,
1542. Saw that they wore the hair of their foreheads cut short.

The Hi'ça-da Story of the Finding of the Foe

The preceding mythical story (lines 1447 to 1542) ends abruptly, leaving the impression that an essential part of the story has been omitted. This impression might have remained but for a casual question asked of Wa-tse'-moⁿ-iⁿ in May, 1916, relating to the significance of the leg of an eagle attached to the suspending strap of the portable shrine belonging to each gens of the tribe. (See pl. 4, b.) The question had been asked without a thought that the reply might have a bearing upon the story of the finding of the foe, which is necessary to the completion of the original war rite which forms the concluding part of the Ni'-ki Wa-thoⁿ ritual. Wa-tse'-moⁿ-iⁿ said in reply: "The Hi'ça-da put the eagle's leg on the wa-xoⁿ-be as a memorial of their finding of the foe, a service performed by a member of the gens chosen for that purpose and to act as an official messenger." Wa-tse'-moⁿ-iⁿ made it clear that the full story of the finding of the foe is the exclusive property of the Hi'ça-da gens. The In-gthoⁿ'-ga and other gentes of the Hoⁿ'-ga subdivision were permitted to use it in an epitomized form in order to complete their own version of the ritual. Thus was explained the reason for the abrupt ending of the story as given by Wa-xthi'-zhi. The literal translation of Hi'ça-da is "Leg-outstretched," a name referring directly to the eagle leg attached to each wa-xoⁿ-be belonging to the various gentes of the tribe. The Hi'ça-da is a subgense of the Hoⁿ'-ga A-hiu-toⁿ gens which has for its gentile life symbol the dark-plumaged golden eagle. The name Hoⁿ'-ga signifies the Sacred or Consecrated One.

Wa-tse'-moⁿ-iⁿ, whose gens is closely related to the Iⁿ-gthoⁿ'-ga, hesitated for some time before he made up his mind to give the wi'-gi-e of the Hi'ça-da gens which tells of the Finding of the Foe. He justifies his final decision upon the facts that he belonged to the division that originated the story and that, owing to the present inevitable changes, these great tribal rites have now practically come to their end.
Hi'-Ca-da Wi'-Gi-e, Finding of the Foe

(Osage version, p. 497; literal translation, p. 556)

1. It has been said, in this house,
2. That from among the Ho'-ga, a people who possess seven fire-
   places,
3. A younger brother went forth upon a sacred errand.
4. The elder brothers knew, from their divining sense, of his home-
   ward journey, though yet out of range of ordinary vision.
5. What tidings doth he bring?
6. What sufferings has he endured? the elder brothers said to one
   another.
7. Then as he appeared before them they said: Receive him and
   speak to him, some of you,
8. And in haste they received him and spake to him.
9. Then the younger brother spake, saying: I have been to a valley,
   O, elder brothers.
10. I have been as far as the first valley, but
11. Saw nothing worthy of my notice.
12. Then they made room for them at the fireplace and the messengers
    spake,
13. Saying: Our younger brother
14. Tells us he has been as far as the first valley, but
15. Saw nothing worthy of his notice.

16. It has been said, in this house,
17. The return of the younger brother, who had gone forth again upon
   his errand,
18. Was known to the elder brothers, through their divining sense;
   though yet out of range of ordinary vision.
19. Verily, at that time and place, it has been said, in this house,
20. The younger brother was nearing his home
21. When the elder brothers said to one another: Our younger
    brother is nearing his home.
22. What sufferings has he endured?
23. Then as he appeared before them they said: Receive him and
    speak to him, some of you,
24. And in haste they received him and spake to him.
25. Then the younger brother spake, saying: I have been to a second
    valley, O, elder brothers.
26. I have been as far as the second valley, but
27. Saw nothing worthy of my notice.
28. Then they made room for them at the fireplace and the mes-
    sengers spake,
29. Saying: Our younger brother
30. Tells us he has been as far as the second valley, but
31. Saw nothing worthy of his notice.
32. Verily, at that time and place, it has been said, in this house,
33. The return of the younger brother,
34. Who had gone again upon his sacred errand,
35. Was known to the elder brothers, through their divining sense,
   though yet out of range of ordinary vision.
36. The sun had reached midheaven
37. When the younger brother was nearing his home,
38. And the elder brothers said to one another: We know our younger 
   brother is returning,
39. What sufferings has he endured? they said to one another.
40. Then as he appeared before them they said: Receive him and 
   speak to him, some of you,
41. And in haste they received him and spake to him.
42. Then the younger brother spake, saying: I have been to a third 
   valley, O, elder brothers.
43. I have been as far as the third valley
44. And saw nothing worthy of my notice.
45. Then they made room for them at the fireplace.
46. Verily, at that time and place, it has been said, in this house,
47. The return of the younger brother,
48. Who had gone again upon his sacred errand,
49. Was known to the elder brothers, through their divining sense,
   though yet out of range of ordinary vision.
50. As he was nearing his home
51. The elder brothers said to one another: We know our younger 
   brother is returning,
52. Returning with swift strides, we know.
53. Then as he appeared before them they said: Receive him and 
   speak to him, some of you,
54. And in haste they received him and spake to him.
55. Then the younger brother spake, saying: I have been to a fourth 
   valley, O, elder brothers.
56. I have been as far as the fourth valley and 
57. There I saw the footprints
58. Of some strange animal.
59. The remains of the grasses where it had fed, had cut the grass 
   with its teeth.
60. Verily, there are signs of some strange animal.
61. It has been said, in this house, 
62. The elder brothers spake to one another, saying: O, younger 
   brothers,
63. Our younger brother,
64. Who has been upon a journey,
65. Tells us he has been to a fourth valley,
That he has been as far as the fourth valley,
Where he saw signs of some strange animal,
Saw the footprints of the animal,
The remains of the grasses where it had fed, had cut the grass with its teeth.
He tells us they are surely the signs of some strange animal.
It has been said, in this house,
The elder brothers spake to one another, saying: O, younger brothers,
Let the people of the Ts'i'-zhu and those of the Wa-zha'-zhe come together, they said to one another.
The people of the Ts'i'-zhu and of the Wa-zha'-zhe came together forthwith.
Then the Ho'^-ga spake to them, saying: O, Ts'i'-zhu and Wa-zha'-zhe,
Our younger brother,
Who has been upon a journey,
Tells us he has been to a fourth valley,
That he has been as far as the fourth valley, where
He saw the footprints
Of some strange animal
And the remains of the grasses where it had fed.
Verily, at that time and place, it has been said, in this house,
The people arose and departed without order and as though in swarms,
Upon the speaker of the Ho'^-ga said: I had thought the Ts'i'-zhu and the Wa-zha'-zhe
Would make some reply,
But without speaking, without a word,
They departed in disorder and as though in swarms.
Verily, at that time and place, it has been said, in this house,
It came to pass
That the return of the younger brother who had gone again upon his errand
Was known to the elder brothers through their divining sense, though yet out of range of ordinary vision,
And they spake to one another, saying: We know our younger brother is returning,
Returning with swift strides.
Verily, with swift strides he is returning, we know.
Then as he appeared before them they said to one another: Receive him and speak to him, some of you.
What sufferings has he endured? they said to one another.
The younger brother spake, saying: O, elder brothers.
100. I have been to a fifth valley,  
101. Where I saw the footprints  
102. Of some strange animal,  
103. Footprints that show the animal to have cloven feet  
104. And to be an animal of formidable size.  
105. Verily, at that time and place, it has been said, in this house,  
106. The Ho^'-ga spake to one another, saying: O, younger brothers,  
107. Let the people of the Tsi'-zhu and those of the Ho^'-ga  
108. Come together, they said to one another.  
109. The people of the Tsi'-zhu and of the Wa-zha'-zhe came together forthwith.  
110. Then the Ho^'-ga spake to them, saying: O, Tsi'-zhu and Wa-zha'-zhe,  
111. Our younger brother,  
112. Who has been upon a journey,  
113. Tells us he has been to a fifth valley,  
114. That he has been as far as the fifth valley, where  
115. He saw the footprints  
116. Of some strange animal,  
117. Footprints that show the animal to have cloven feet  
118. And to be an animal of formidable size.  
119. It has been said, in this house,  
120. The people of the Tsi'-zhu and of the Wa-zha'-zhe,  
121. Without making a reply, without a word,  
122. Arose and departed without order and as though in swarms.  
123. Whereupon the speaker of the Ho^'-ga said: I had thought the Tsi'-zhu and the Wa-zha'-zhe  
124. Would make a reply; and this they repeated to one another:  
125. They made no reply.  
126. Verily, at that time and place, it has been said, in this house,  
127. The return of the younger brother,  
128. Who had gone forth again upon his errand,  
129. Was known to the elder brothers, through their divining sense, though yet out of range of ordinary vision.  
130. He was nearing home,  
131. When the elder brothers said to one another: We know our younger brother is returning.  
132. He is returning with quickened strides, they said to one another.  
133. Then as he appeared before them they said to one another:  
   Receive him and speak to him, some of you,  
134. And in haste they received him and spake to him.  
135. Then the younger brother spake, saying: I have been to a sixth valley.  
136. Where I saw the footprints
216 THE OSAGE TRIBE

137. Of some strange animals,
138. Whose paths led hither and thither, in every direction.
139. Verily, they appear to be strange animals.
140. The foam of the water passed by them to the ground indicated their recent presence at this place.
141. Verily, they must be animals of formidable size.
142. It has been said, in this house,
143. The Ho'g'-ga spake to one another, saying: O, younger brothers.
144. Let the people of the Tsi'-zhu and those of the Wa-zha'-zhe
145. Come together, they said to one another.
146. The people of the Tsi'-zhu and of the Wa-zha'-zhe came together forthwith.
147. Then the Ho'g'-ga spake to them, saying: O, Tsi'-zhu and Wa-zha'-zhe,
148. Our younger brother,
149. Who has been upon a journey.
150. Tells us he has been to a sixth valley,
151. That he has been as far as the sixth valley,
152. Where he saw footprints
153. Of some strange animals,
154. Whose paths led hither and thither, in every direction.
155. Even the foam of their urine still lay upon the ground and indicated their recent presence at that place.
156. Verily, they must be animals of formidable size.
157. It has been said, in this house,
158. The people arose without making a reply and departed in disorder and as though in swarms.
159. Verily, at that time and place, it has been said, in this house.
160. The return of the younger brother,
161. Who had again gone forth upon his errand,
162. Was known to the elder brothers, who said: We know he is returning though he is yet out of range of ordinary vision.
163. Then as he was nearing home
164. They said to one another: We know our younger brother is returning.
165. Then as he appeared before them he said to them: O, elder brothers,
166. I have been to a seventh valley,
167. I have been as far as the seventh valley, and
168. There I saw the signs of some strange animals.
169. The grasses, that had been trampled by their feet, lay pointing where their trail led,
170. Their dung that lay scattered upon the land.
171. Verily, they appear to be animals of formidable size.
172. Verily, at that time and place, it has been said, in this house,
173. The Hoⁿ'-ga spake to one another, saying: O, younger brothers.
174. Let the people of the Tsi'-zhu and those of the Wa-zha'-zhe
175. Come together, they said to one another.
176. The people of the Tsi'-zhu and of the Wa-zha'-zhe came together
forthwith.
177. Without speaking
178. The people arose and departed as though in swarms.
179. Then the speaker of the Hoⁿ'-ga said: I had thought the
people of the Tsi'-zhu and those of the Wa-zha'-zhe
180. Would make some reply, but
181. Without a word they arose and departed as though in swarms.  
182. Verily, at that time and place, it has been said, in this house,
183. The Hoⁿ'-ga spake to one another, saying: Our younger brother,
184. Who has been upon a journey,
185. Has been to a seventh valley,
186. Where herds of animals,
187. Seven in number,
188. He tells us he has seen.
189. He continued his journey beyond the seven herds of animals
190. To a prominent hill,
191. Upon the summit of which he stood,
192. From which place he beheld a line of groves cut here and there
by intervening spaces.
193. In each of these groves he saw people.
194. He tells us he saw smoke constantly shooting upward from their
dwellings among these groves,
195. That these strange people
196. Are formidable in their personal appearance and in their num-
bers.
197. Verily, at that time and place, it has been said, in this house,
198. They said to one another: O, younger brothers,
199. Let the people of the Tsi'-zhu and those of the Wa-zha'-zhe
200. Come together, they said to one another.
201. The people of the Tsi'-zhu and of the Wa-zha'-zhe came together
forthwith,
202. And the Hoⁿ'-ga spake to them, saying: O, Tsi'-zhu and Wa-
203. Our younger brother
204. Has returned from his journey in a great state of alarm.
205. He has traveled to a seventh valley,
206. Where, he tells us, he saw herds of animals, seven in number,

---

16 Lines 172 to 181 were evidently repeated unintentionally and should be skipped and the reading con-
tinued from line 182 in order to complete the sense.
207. Which he observed with care.
208. The animals, he tells us, are formidable in size, 
209. Having sharp, curved horns upon their heads.
210. He continued his journey beyond these herds
211. To a prominent hill,
212. Upon the summit of which he stood,
213. From which place he beheld a line of groves of trees.
214. Smoke constantly shot upward therefrom, he tells us, O, Tsi'-zhu and Wa-zha'-zhe.
215. Among these groves of trees dwell people,
216. Formidable in their personal appearance and in their numbers,
217. Our younger brother tells us.
218. These strange people
219. Wear the hair of their foreheads cut short,
220. That upon their foreheads are tattoo marks,
221. As also around their mouths.
222. They are a people
223. Abundantly supplied with sharp-pointed weapons,
224. A people whose arrows bristle and radiate in their grasp.
225. They are a people
226. Who possess shields of buffalo hide for the protection of their bodies.

227. Verily, at that time and place, it has been said, in this house,
228. The Tsi'-zhu and the Wa-zha'-zhe replied, saying: That is well.
229. Then, speaking to one another, they said: O, younger brothers,
230. Let the Tsi'-zhu (gens) Who are Feared by the Gods
231. Be spoken to concerning this report.
232. Then quickly the Ho°'-ga spake to the Tsi'-zhu, Who are Feared by the Gods,
233. And as promptly the Tsi'-zhu replied: O, Ho°'-ga,
234. I am not abundantly supplied with weapons; therefore
235. Let me bid you, O, Ho°'-ga,
236. To speak to the Wa-zha'-zhe concerning this report.
237. Verily, at that time and place, it has been said, in this house,
238. The Ho°'-ga approached the Wa-zha'-zhe Wa-no° (the war gens of the Wa-zha'-zhe),
239. And, standing over them with bowed heads, spake to them,
240. Saying: Our younger brother
241. Has returned from his journey in a great state of alarm, O, Wa-zha'-zhe.
242. He saw a people,
243. Who are very formidable in their personal appearance and in their numbers,
244. A people who wear the hair of their foreheads cut short,
245. Upon whose foreheads are tattoo marks,
246. As also around their mouths
247. And upon their breasts they have tattoo marks.
248. Verily, they are a people well supplied with weapons,
249. A people who have shields to protect their bodies.

250. It has been said, in this house,
251. The Wa-za-ha'-zhe promptly replied, saying: It is well, O, Hoⁿ'-ga.
252. You shall overcome these strange people and make them to fall, O, Hoⁿ'-ga.
253. Seven times of the antlers of the deer
254. I have made to be my weapons, mysterious and sacred.
255. Even the small tip of a tine of the deer’s antlers
256. I can split with one of these arrows, O, Hoⁿ'-ga, so accurate are their flight.
257. These mysterious arrows you shall use, O, Hoⁿ'-ga, to overcome these strange people and make them to fall.

Ni’-ki Wi’-gi-e, Version of the Black Bear Gens

(Osage version, p. 414, literal translation, p. 502)

In April, 1919, the following wi’-gi-e, another version of the Ni’-ki Noⁿ-k’oⁿ of the Hoⁿ'-ga Division, was obtained from Wa-tse’-moⁿ-iⁿ (pl. 18). This version is used by the Wa-ça’-be-ño (Black Bear) gens, of which Wa-tse’-moⁿ-iⁿ is a member. The Black Bear and the Puma gentes are closely related, and it is stated by members of the two gentes that they use in common their set of rituals. It appears, however, that each gens has its own version of the Ni’-ki Noⁿ-k’oⁿ, and that in ceremonial rank the Black Bear gens has precedence over the Puma gens.

In 1896, while on a visit in Washington City, Wa-tse’-moⁿ-iⁿ gave to Miss A. C. Fletcher a paraphrase of this wi’-gi-e. At that time very little was known of the elaborate tribal rites of the Osage, and while the information gathered was interesting there were no means then available for further and complete study of the rites of that tribe.

The important differences between the two wi’-gi-es are as follows:

The four great gods to whom the Puma people appealed for aid when about to descend from the sky to the earth are ignored by the Black Bear people.

The Black Bear gens make no mention of the eagle spoken of by the Puma gens as leading the people down to the earth, under whose guidance the people alighted on seven trees. In the Black Bear story the people alighted by their own volition upon seven rocks.

In the wi’-gi-e of the Puma gens Wa’-tse-ga-wa, The Radiant Star, the sky name of the Black Bear gens, acts as messenger, while in the Black Bear gens wi’-gi-e the Puma acts as messenger.
The Black Bear gens mention the Elk as the being who made the waters to depart and exposed the four different colored soils of the earth—namely, the dark, the blue, the red, and the yellow. The wi'-gi-e of the Puma gens tells of the Crawfish as the being who gave the people the four symbolic soils of the earth.

The wi'-gi-e of the Puma does not mention Wa'-tse-gi-tsi, He-Who-is-from-the-Stars, met by the Black Bear people in their wanderings. This person, in accordance with his office, bestowed upon the gens a group of chief names, and he also exercised a definite peaceful influence over the people, so that they agreed to banish from their acts as a gens all anger and hatred. It may here be suggested that this story offers a possible clew to the meaning of the name Wa-zha'-zhe, which, literally translated, would be, wa-, an act; zha-zhe, name. The word freely translated would be "The-Name-Giver."

No mention is made in the Black Bear wi'-gi-e of the Elk giving the breath of life to the four winds, as described in the Puma wi'-gi-e.

The Black Bear wi'-gi-e makes the neck of the white swan to be the war standard of the people, while the Puma wi'-gi-e makes the brow antlers of the Elk to be the war standard.

In the month of December, 1919, Wa'-tse'-mo'-zhi* conferred upon Mo'-zhi (better known as William Pryor) the Ni'-ki degree in the version belonging to the Wa-ca'-be or Black Bear gens, both of the men being members of that gens.

THE WI'-GI-E

1. What said they, it has been said, in this house,
2. The little ones were to become a people, it has been said, in this house,
3. A thought which threw the people into profound meditation.
4. They sat in great perplexity,
5. For in the first of the great divisions of the heavens
6. They thought to make the abiding place of the little ones.
7. They sat in great perplexity,
8. For in the first divisions of the heavens it was not possible for the little ones to abide.
9. They had made their first downward soaring.
10. They gathered together, it has been said, in this house,
11. The little ones had not yet become a people.
12. They gave their thought to making the second division of the heavens
13. The abiding place of the little ones.
14. It was not possible for the little ones to abide therein.
15. They had made their second downward soaring.
16. Again they meditated upon a descent,
17. And they sat in great perplexity,
18. For in the third division of the heavens
19. They thought the little ones might become a people and abide.
20. Verily, at that time and place, it has been said, in this house,
21. The little ones did not become a people in the third heaven.
22. The little ones failed to become a people.
23. They had made their third downward soaring.
24. The people spake to one another, saying: O, younger brothers.
25. Look you, it is not possible for the little ones to become a people.
26. Let search be made for a way.
27. They meditated upon continuing the descent,
28. They sat in great perplexity,
29. Then they took the downward course to earth.
30. They found the earth engulfed in water that lay undisturbed.
31. They paused, then asked one another: What shall we do?
32. They descended and upon the tops of seven great rocks
33. They alighted.
34. The seventh rock,
35. The rock that was black in color,
36. Spake to the little ones of its great age,
37. Spake to them, saying: Verily, my little ones shall come closely
   to me for protection as they travel the path of life.
38. When my little ones come close to me for protection,
39. There shall be no death among them as they travel the path of life.
40. When my little ones come close to me for protection,
41. They shall cause themselves to be difficult to overcome by death.
42. When my little ones come close to me for protection,
43. They shall enable themselves to live to see old age as they travel
   the path of life.
44. The red rock spake to the little ones,
45. Spake to them of its great age,
46. Then said to them: My little ones shall come close to me for pro-
   tection as they travel the path of life.
47. When my little ones come close to me for protection,
48. There shall be no death among them as they travel the path of life.
49. When the little ones come close to me for protection,
50. They shall cause themselves to be difficult to be overcome by death.
51. When the little ones come close to me for protection,
52. They shall enable themselves to live to see old age as they travel
   the path of life.
53. The people spake to one another, saying: O, younger brothers,
54. What shall we do? they said to one another.
55. It is impossible for the little ones to dwell upon the surface of the water.
56. Let us cause search to be made.
57. The Sho'-ka, who stood near,
58. Even as these words were spoken,
59. Hastened to the Black-bean-like (the Water-beetle, the whirligig) (fig. 11),
60. And quickly returned with him.
61. The people spake to the Water-beetle, saying: O, grandfather,
62. It is not possible for the little ones to dwell upon the surface of the water.
63. We ask of you to make search for a way out of our difficulty.
64. Verily, at that time and place, it has been said, in this house,
65. The Water-beetle replied: O, my grandchildren,
66. You say it is not possible for the little ones to dwell upon the surface of the water.
67. You ask me to search for a way out of your difficulty.
68. I shall make search for a way.
69. Thereupon he pushed forth, even against the current.
70. Running swiftly upon the surface of the water,
71. He came to a bend of the water,
72. Then spake, saying: It is impossible for me to give you help, O, my grandchildren.
73. Although it is not possible for me to help you,
74. I will say to you: My walk of life is upon the surface of the water.
75. The little ones shall make of me their bodies.
76. When the little ones make of me their bodies,
77. They shall be free from all causes of death as they travel the path of life.
78. When the little ones make of me their bodies,
79. They shall cause themselves to be difficult to overcome by death.
80. What said they? It has been said, in this house,
81. They spake to the Spider-like (Water-spider) (fig. 12), it has been said, in this house,
82. Saying: O, grandfather,
83. It is not possible for the little ones to dwell upon the surface of the water.
84. You are asked to search for a way out of the difficulty.
85. It is the people who ask this of you, O, grandfather.
86. The Water-spider spake, saying: O, my grandchildren.
87. You say it is not possible for the little ones to dwell upon the surface of the water.

Fig. 11.—The water beetle.
You ask me to search for a way out of the difficulty.

I shall make search for a way.

Thereupon he pushed forth even against the current of the water.

Walking swiftly upon the surface,

He came to a second bend of the current.

He paused at this bend and spake,

Saying: It is not possible, O, my grandchildren.

Although it is not possible to find a way out of the difficulty,

The little ones shall make of me their bodies.

My walk in life is upon the surface of the water.

When the little ones make of me their bodies,

They shall be free from all causes of death as they travel the path of life.

When the little ones make of me their bodies,

They shall cause themselves to be difficult to overcome by death.

They shall enable themselves to live to see old age as they travel the path of life.

It is well, the people replied,

What is said here shall stand.

To the Sho'-ka, who stood near,

The people spake, saying: O, younger brother.

Then, verily, at that time and place,

The Sho'-ka hastened to the Walker-on-the-water (Water-strider) (fig. 13), to whom he spake,

Saying: O, my grandfather,

It is not possible for the little ones to dwell upon the surface of the water.

The people ask you to search for a way out of the difficulty.

The Water-strider replied: You say it is not possible for the little ones to dwell upon the surface of the water.

You ask me to search for a way out of the difficulty.
115. I shall make search for a way.
116. Thereupon, even against the current,
117. He pushed forth in a zigzag line.
118. He came to a third bend in the current.
119. Where he paused and spake, saying: It is not possible, O, my grandchildren.
120. Although it is not possible for me to give you help,
121. I will tell you that my walk in life is upon the surface of the water.
122. The little ones shall make of me their bodies.
123. When the little ones make of me their bodies,
124. They shall be free from all causes of death as they travel the path of life.
125. When the little ones make of me their bodies,
126. They shall cause themselves to be difficult to overcome by death.
127. When the little ones make of me their bodies,
128. They shall enable themselves to live to see old age as they travel the path of life.
129. What is here said shall stand.
130. What said they? it has been said, in this house.
131. The people said: It is not possible for the little ones to dwell upon the surface of the water.
132. Verily, at that time and place, it has been said, in this house.
133. The Sho'ka hastened to the Red-breasted leech (fig. 14)
134. And quickly returned with him.
135. To the Red-breasted-leech the people spake, saying: O, grandfather,
136. It is not possible for the little ones to dwell upon the surface of the water.
137. We ask you to make search for a way out of our difficulty.
138. The Leech replied: You say it is not possible for the little ones to dwell upon the surface of the water.
139. You ask me to search for a way out of your difficulty.
140. I shall make search for a way.
141. Thereupon he pushed forth, even against the current,
142. Pulling himself repeatedly as he pushed on.
143. He came to a fourth bend in the current,
144. Where he paused and spake, saying: It is not possible, O, my grandchildren.
145. Although it is not possible for me to give you help,
146. I will tell you: My walk in life is on the surface of the water.
147. The little ones shall make of me their bodies.
148. When the little ones make of me their bodies,
149. They shall be free from all causes of death.
150. When the little ones make of me their bodies,
151. They shall cause themselves to be difficult to overcome by death.
152. When the little ones make of me their bodies,
153. They shall enable themselves to live to see old age as they travel the path of life.
154. The days that are calm and beautiful
155. The little ones shall also enable themselves to live to see.
156. What said they? it has been said, in this house.
157. The people spake to one another, saying: O, younger brothers.
158. It is not possible for the little ones to become a people.
159. It is not possible for the little ones to dwell upon the surface of the water,
160. O, younger brothers, they said to one another,
161. Make search for a way out of our difficulty.
162. Then they spake to the Great Elk.
163. Saying: O, grandfather,
164. It is not possible for the little ones to dwell upon the surface of the water, O, grandfather.
165. It is not possible for the little ones to make the waters to become dry.
166. We ask you to seek for a way out of our difficulty.
167. It is not possible for the little ones to dwell upon the surface of the water.
168. Verily, at that time and place, it has been said, in this house,
169. The Great Elk
170. Threw himself suddenly upon the water,
171. And the dark soil of the earth
172. He made to appear by his strokes.
173. Then he spake to the people, saying: O, elder brothers,
174. I have given you cause to be grateful and happy.
175. When the little ones go toward the setting sun against their enemies
176. And take with them this dark soil as a sign of their supplications,
177. Their prayers shall never fail to be heard as they travel the path of life.
178. For a second time
179. The Great Elk threw himself upon the water,
180. And the blue soil of the earth,
181. He made to appear by his strokes.
182. Then he spake to the people, saying: O, elder brothers,
183. I have given you cause to be grateful and happy.
184. When the little ones go toward the setting sun against their enemies,
185. They shall take with them this blue soil as a sign of their supplications.
186. When they use this soil as a sign of their supplications,
187. Their prayers shall never fail to be heard as they travel the path of life.

188. For a third time
189. The Great Elk threw himself upon the water,
190. And the red soil of the earth,
191. He made to appear by his strokes.
192. Then he spake to the people, saying: O, elder brothers,
193. I have given you cause to be grateful and happy.
194. When the little ones go toward the setting sun against their enemies,
195. And take with them the red soil as a sign of their supplications,
196. Their prayers shall never fail to be heard as they travel the path of life.

197. For a fourth time
198. The Great Elk threw himself upon the water,
199. And the yellow soil of the earth,
200. He made to appear by his strokes.
201. Then he spake to the people, saying: O, elder brothers,
202. I have given you cause to be grateful and happy.
203. When the little ones go toward the setting sun against their enemies,
204. And take with them the yellow soil as a sign of their supplications,
205. Their prayers shall never fail to be heard as they travel the path of life.

206. O, elder brothers,
207. I, who stand here, am a Hoⁿ'-ga, a sacred person, The Great Elk by name,
208. I, who stand here, am a Hoⁿ'-ga, a sacred person, The Little Earth by name,
209. I, who stand here, am a Hoⁿ'-ga, a sacred person, Maker-of-the-Earth's-Soil by name.¹⁷

¹⁷ There is in the Omaha gentile organization a gens having this name, Môⁿ'-thîⁿ-qa-ga-xe, Maker-of-the-Earth's-Soil. See Twenty-seventh Annual Report, B. A. E., p. 171. Long, in referring to this gens, says the "Môn-eka-poh-ba or Earthmakers" are said to have originated the present mode of mourning by rubbing the body with whitish clay" (Long's Expedition, Vol. I, p. 327). While Mr. Long's statement is not strictly accurate, it is interesting in so far as it bears testimony to the fact that the Omaha clung to the supplicatory rite they call "Nôⁿ'-zhîⁿ-zho⁸" when long ago they separated from the Osage. The Osage also still call this rite by the same name, "Nôⁿ'-zhîⁿ-zho⁸."
210. I am a Ho'o'-ga, Maker-of-the-land by name.
211. The dark soil of the earth,18
212. He held up to view
213. And spake to the people, saying: This dark soil of the earth
214. I have not made without a purpose.
215. When the little ones use it as a sign of their supplications,
216. When they put it upon their faces as a sign of their supplications,
217. And moisten, with their tears,
218. Even so much as their eyelids,
219. Their prayers shall never fail to be heard as they travel the path
of life.

220. Then he held to view the blue soil of the earth,19
221. And spake to the people, saying: This blue soil also
222. I have made for you to put upon your faces.
223. When the little ones go toward the setting sun against their
enemies
224. And take with them this blue soil as a sign of their supplications,
225. Their prayers shall never fail to be heard as they travel the path
of life.

226. What said they? it has been said, in this house.
227. The red soil of the earth
228. He held to view and spake to the people,
229. Saying: In making this soil I have given you cause to be grate-
ful and happy.
230. When the little ones go toward the setting sun against their
enemies,
231. When you take the red soil with you as a sign of your supple-
cations,
232. Your prayers shall never fail to be heard.
233. The yellow soil of the earth
234. He held to view and spake, saying: This soil also
235. The little ones, when they go toward the setting sun against
their enemies,
236. They shall take with them as a sign of their supplications.
237. Their prayers shall never fail to be heard as they travel the path
of life.

18 The dark soil of the earth must be used only in the rite of No-ow'-choo-shoo, or vigii.
19 The blue soil of the earth is for the use of the woman who takes upon herself the rite of Wa-choo'-the-
thie, the sending of strength and courage to her brothers and other kindred who had gone to war. A cerem-
ony of the same name and meaning was performed by the women of the Omaha, but in a different form
and without the blue soil. (See Twenty-seventh Annual Report, B. A. E., p. 536.) The blue soil must
also be used to paint the seven and six stars on the face of the warrior chosen to act as Wa'-do'-be in the
ceremonies of certain degrees of the war rite. This officer must be able to count seven and six o-do'-
(military honors) won by himself.
238. What said they? it has been said, in this house.
239. The people spake to one another, saying: O, younger brothers,
240. We are a people who spare none of our foes,
241. A people who are never absent from any important movement,
242. And they spake to the one who had made of the Puma his body,
244. Even as these words were spoken the Puma went forth.
245. Then after a time the people said to one another: There are
   signs that our younger brother is returning,
246. Stumbling, tripping again and again as he hastens,
247. Running repeatedly as he hurries homeward.
248. Go, some of you, and speak to him,
249. And some of the brothers hastened to meet him and to speak to
   him.
250. In response to their inquiries, the Puma spake, saying: O, elder
   brothers,
251. Yonder stands a man, O, elder brothers,
252. Verily, a man whose appearance excites fear,
253. A man who is like us in form.
254. Then the people spake, saying: O, younger brothers,
255. Look you, I have said, we are a people who spare none of our
   foes,
256. A people who are never absent from any important movement.
257. Whoever this man may be,
258. We shall send him to the abode of spirits.
259. It matters not, whose little one he may be,
260. We shall make him to lie low.
261. In the direction of the man they hastened,
262. They made one ceremonial pause,
263. Then, at the fourth pause,
264. The Puma spake, saying: There he stands, O, elder brothers.
265. It is well, the people replied,
266. We shall send him to the abode of spirits.
267. Their index fingers
268. They thrust into their mouths,
269. To moisten them and to give them killing power.
270. Verily, at that time and place, it has been said, in this house,
271. The man spake, saying:
272. I am a Ho"'-ga (a sacred person), O, elder brothers, he stood
   saying.
273. Then the Puma spake, saying: O, elder brothers,
274. He speaks clearly our language.
275. I am a Ho"'-ga, the stranger continued, who has come from the
   midst of the stars.
O, elder brothers,
Young-chief is my name, I who stand here,
Star-chief is my name, I who stand here,
Radiant-star is my name, I who stand here,
Star-that-travels is my name.
Then the people replied: It is well.
The stranger continued: Young-chief
Is a name you shall use as you travel the path of life.
The Radiant star also
Is a name you shall use as you travel the path of life.
In giving you these names I give you cause to be grateful and happy, O, elder brothers.
The people replied.
The stranger spake to one another, saying: O, younger brothers,
It is well,
We shall henceforth banish from our midst all anger and hatred, O, younger brothers,
We shall accept the names thus offered to us.
Young-chief,
Is a name that we shall make to be ours,
Radiant-star,
Is a name that we shall make to be ours.
This man
Speaks our language fluently,
And the name, Speaks-fluently,
We shall also use, O, younger brothers, they said to one another.
You say the man is like a stranger.
From that also,
We shall make a name for ourselves.
Sacred-stranger, also,
We shall make to be our name, O, younger brothers, they said to one another.
What said they? it has been said, in this house.
They spake to one another, saying: O, younger brothers,
We have no ceremonial articles, they said to one another,
Let search be made for materials to be used in making them.
They moved forward to make the search,
Then they spake to the one who had made of the Puma his body,
Saying: O, younger brother,
Go thou and make search.
Even as these words were spoken the Puma hastened away.
Then in a short time he was hastening toward home.
315. The people spake to one another, saying: There are signs that our younger brother is returning.
316. Go, some of you, and speak to him.
317. Then some of the brothers hastened out to speak to him.
318. In response to their inquiries, the Puma said: O, elder brothers,
319. Verily, there is an animal of some kind
320. In yonder place, O, elder brothers.
321. It is well, the elder brothers replied.
322. Then they spake to one another, saying: O, younger brothers,
323. Our younger brother has said
324. That an animal of some kind is in yonder place.

Fig. 15.—Mi'-xa-čka (White swan). A life symbol of the Wa-ça'-be (Black Bear) gens of the Hon'-ga great tribal division. From the skin of this bird are made the standards for a ceremonially organized war party.

325. It is well, the people said.
326. Make haste
327. That we may send him to the abode of spirits.
328. It matters not whose little one this animal may be,
329. We shall send him to the abode of spirits.
330. Look you, verily we are a people who spare none of the enemy.
331. They moved forward with quickened footsteps:
332. They made one ceremonial pause.
333. At the fourth pause
334. They came near to the place.
335. Then the Puma spake, saying: There he stands, O, elder brothers.
336. An elder brother exclaimed: I have spoken, we shall send him to the abode of spirits!
337. Then his index finger
338. He thrust into his mouth,
339. Quickly withdrew it, and pointed it at the animal.
340. The bird fell in death to the ground, its feathers strewing the earth.
341. Then his index finger
342. He thrust into his mouth,
343. Quickly withdrew it, and pointed it at the animal.
344. The bird fell in death to the ground, its feathers strewing the earth.
345. The people hastened to the bird
346. And spake to one another, saying: O, elder brothers.
347. It is a swan (fig. 15), O, elder brothers,
348. A white swan, O, elder brothers,
349. A bird fit for a symbolic article.
350. We shall use it for our ceremonial article.
351. We shall take personal names, O, elder brothers, they said to one another.
352. White-swan
353. Shall be to us a personal name.
354. White-bird also
355. Shall be a personal name to us.
356. This shall be the name of the little ones as they travel the path of life.
357. White-feather also
358. We shall use as a personal name.
359. Behold the dark color of the skin of the feet of the bird.
360. That also
361. We shall use as a symbol.
362. When we go toward the setting of the sun against our enemies,
363. That color shall be represented by charcoal.
364. When the little ones use the charcoal as a sign of their supplications,
365. Their prayers shall never fail to be heard as they travel the path of life.
366. Look you, we had nothing of which to make our ceremonial articles.
367. We have killed a white swan.
368. Behold the curved neck of the bird.
369. That also we shall use.
370. We shall make of it a standard.
371. When we use it as a standard, as we travel the path of life,
372. And when we go toward the setting sun against our enemies,
373. The little ones shall not fail to overcome their enemies, as they travel the path of life.

374. Behold the dark tip of the bird’s bill.
375. That also shall be represented by charcoal.
376. When we use that color as our charcoal,
377. When we go toward the setting sun against our enemies,
378. We shall not fail to overcome our enemies, as we travel the path of life.

379. The people spake to one another, saying: O, younger brothers,
380. Look you, the little ones have nothing of which to make their ceremonial articles.
381. Let search be made for materials for such articles,
382. O, younger brothers, they said to one another.
383. Then to the one who had made of the Puma his body they spake,
385. Even as these words were spoken,
386. The Puma hastened to the side of a hill,
387. To the fragment of a rock,
388. With which he returned in haste,
389. And he spake to the people, saying: What think you of this?
390. Let us use this for a ceremonial article.
391. It is well, the people replied,
392. It is not suitable for the little ones to use as a ceremonial article.
393. Although the stone is not suitable for use as a ceremonial article,
394. The little ones shall make of it their bodies.
395. When the little ones make of it their bodies,
396. The little ones
397. Shall be free from all causes of death, as they travel the path of life.
398. When the little ones make of it their bodies,
399. They shall cause themselves to be difficult to overcome by death.
400. When the little ones make of it their bodies
401. They shall enable themselves to live to see old age as they travel the path of life.

402. What is said here shall stand.

403. To the one who had made of the Puma his body they spake.
404. Saying: O, younger brother,
405. Look you, the little ones have no ceremonial articles.
406. We bid you go and make search for material for the making of the articles.
407. Even as these words were spoken,
408. The Puma hastened to the top of a hill,
409. To the rock that explodes with heat,
410. With which he returned in haste,
411. And he spake to the people, saying: What think you of this, O, elder brothers?
412. It is well, the people replied.
413. It is not suitable for the little ones to use as a ceremonial article.
414. Although the rock is not suitable for the little ones to use,
415. They shall make of it their bodies.
416. When the little ones make of it their bodies,
417. They shall be free from all causes of death as they travel the path of life.
418. When the little ones make of it their bodies,
419. They shall cause themselves to be difficult to overcome by death.
420. When the little ones make of it their bodies,
421. They shall enable themselves to live to see old age.
422. The people spake to one another, saying: O, younger brothers,
423. We have no ceremonial articles.
424. Then to the one who had made of the Puma his body they spake,
425. Saying: O, younger brother,
426. We bid you go and make search for the material for ceremonial articles.
427. Then the Puma hastened to a gap in a ridge,
428. To the white rock,
429. With which he returned in haste,
430. And he spake to the people, saying: What think you of this, O, elder brothers?
431. Is not this suitable for ceremonial articles, O, elder brothers?
432. It is not suitable for such purpose; nevertheless
433. The little ones shall make of it their bodies.
434. When the little ones make of it their bodies,
435. They shall be free from all causes of death as they travel the path of life.
436. When the little ones make of it their bodies,
437. They shall cause themselves to be difficult to overcome by death as they travel the path of life.
438. When the little ones make of it their bodies,
439. They shall enable themselves to see old age as they travel the path of life.
440. The people spake to one another, saying: O, younger brothers.
441. Then to the one who had made of the Puma his body they spake,
442. Saying: O, younger brother,
443. The little ones have no ceremonial articles.
We bid you go and make search for material for making them.

Even as these words were spoken the Puma hastened.

To the yellow rock,

With which he returned in haste.

And he spake to the people, saying: What think you of this, O, elder brothers?

It is not suitable for use, the people replied; nevertheless

The little ones shall use it to make their bodies,

The little ones shall make of it their bodies.

When the little ones make of it their bodies,

They shall be free from all causes of death as they travel the path of life.

When the little ones make of it their bodies,

They shall cause themselves to be difficult to overcome by death.

When the little ones make of it their bodies,

They shall also enable themselves to live.

To see old age as they travel the path of life.

The people spake to one another, saying: O, younger brothers,

Look you, the little ones have no ceremonial articles.

Then to the one who had made of the Puma his body they spake,

Saying: O, younger brother,

We bid you go and make search for material for making them.

Even as these words were spoken the Puma hastened away

And was soon returning.

The people spake to one another, saying: There are signs that our younger brother is returning,

Stumbling again and again in his haste,

Running from time to time as he hastens homeward.

Go, some of you, and speak to him.

Then some of the brothers hurried to him and spake to him,

Saying: O, younger brother.

To their inquiries the Puma replied: O, elder brothers,

Verily, an animal of some kind

Stands yonder, O, elder brothers,

An animal that is formidable in appearance,

An animal with cloven feet.

O, elder brothers,

The animal has horns upon its head,

That make it formidable in appearance.

Then the people spake to one another, saying: O, elder brothers,

Our younger brother

Has come home in great alarm.

He has seen an animal standing yonder.

Verily, an animal that is fear-inspiring in appearance,
485. An animal with cloven feet.
486. The animal has horns upon his head.
487. It is well! the people exclaimed.
488. Make haste, they said to one another.
489. Look you, we are a people who spare none of the foe,
490. A people who are never absent from any important movement.
491. It matters not whose little one that animal may be,
492. We shall send him to the abode of spirits.
493. They moved forward with quickened footsteps,
494. They made one ceremonial pause,
495. At the fourth pause they came near to the place,
496. Then the Puma spake, saying: There it stands, O, elder brothers.
497. The people drew near
498. To the animal, and stood in line,
499. Then spake, saying: It is a female, O, elder brothers.
500. Verily at that time and place, it has been said, in this house,
501. The people spake, saying: We shall make of the animal the sacred articles we need, O, elder brothers.
502. Even its skin
503. We shall consecrate to ceremonial use, O, elder brothers.
504. Behold the length of its back.
505. Even the back of this animal
506. Is fit for ceremonial use.
507. Out of its skin we shall make ceremonial robes,
508. To commemorate the consecration of the skin to ceremonial use.
509. We shall take from it a personal name.
510. The-sacred-robe
511. Shall be a name that shall be bestowed upon our little ones,
512. Woman-of-the-spine,
513. We shall also make to be a personal name,
514. The horns also, that spread out,
515. We shall make to be a personal name.
516. Even its head
517. Shall be referred to in a personal name.
518. Maker-of-the-head,
519. We shall use as a personal name.
520. What said they? It has been said, in this house,
521. The Ho'n'-ga, a people who possess seven fireplaces,
522. A people among whom there are none that are craven or timid,
523. Spake to one another, saying: The little ones have nothing of which to make a knife, O, younger brothers.
524. Then to one who had made of the Puma his body, they spake,
525. Saying: O, younger brother.
526. Even as these words were spoken the Puma hastened forth,
527. And, with the stone that flakes,
528. He hurried home.
529. Then he spake, saying: What think you of this, O, elder brothers?
530. Let the little ones make of this stone a knife,
531. The people replied: It is not fit for the little ones to use as a knife,
532. Verily, it is not the right kind of stone for the little ones to use, O, younger brother.
533. The people spake to one another, saying: O, younger brothers,
534. Look you, the little ones have nothing of which to make a knife.
535. Then the one who had made of the Puma his body went forth,
536. Even as these words were spoken,
537. And with the hard flint
538. He soon returned in haste,
539. And spake to the people, saying: What think you of this, O, elder brothers?
540. Let the little ones make of this stone a knife, O, elder brothers.
541. The elder brothers replied: Verily it is not the right kind of stone for the little ones to use, O, younger brother.
542. The little ones have nothing of which to make a knife, they said.
543. The people spake to one another, saying: O, younger brothers,
544. Look you, the little ones have nothing of which to make a knife.
545. Then to the one who had made of the Puma his body, they spake,
546. O, younger brother.
547. Then, even as these words were spoken, the Puma hastened forth,
548. And, with the red, round-handled knife,26
549. He returned in haste,
550. Then spake, saying: What think you of this, O, elder brothers?
551. It is well, the people replied.
552. That has been the object of your continual search, O, younger brother.
553. It is fit for the little ones to use as a knife.
554. The little ones shall use this as a ceremonial knife, O, younger brother, as they travel the path of life.
555. When the little ones go toward the setting sun, against their enemies,
556. And when they take with them this knife,
557. Sharp, indeed, shall be their knives as they travel the path of life.
558. The little ones of the Tsi'-zhu

26 In the Omaha tattooing rite (See Twenty-seventh Annual Report, B. A. E., pp. 503, 613) the preference given to a red-handled knife for ceremonial purposes may have some relation to the "red knife" mentioned in this Osage wi'-gi-e.
559. And those of the Wa-zha'-zhe
560. Shall use this knife as they travel the path of life.
561. When they use this as a knife,
562. They shall have a knife that will never be loose-jointed or broken.
563. When they use this as a sacred knife,
564. They shall be free from all causes of death as they travel the path of life.
565. When they use this as a sacred knife,
566. They shall cause themselves to be difficult to overcome by death.
567. When they use this as a sacred knife,
568. The little ones shall enable themselves to live to see old age as they travel the path of life.
569. Behold the red knife.
570. In commemoration of the consecration of this knife,
571. We shall take from it personal names, O, younger brothers,
572. Personal names that shall be bestowed upon our little ones.
573. The-red-knife
574. We shall use as a personal name, O, younger brothers, they said to one another.
575. A personal name that shall be bestowed upon our little ones shall be
576. The-sacred-knife.
577. That name we shall make to be ours, O, younger brothers, they said to one another.
NI'-KI WI'-GI-ES OF THE TSI'-ZHU WA-NOⁿ AND THE TSI'-ZHU WA-SHITA'-GE GENTES OF THE TSI'-ZHU DIVISION

NI'-KI WA-THOⁿ OF THE TSI'-ZHU WA-NOⁿ

The Tsi'-zhu Wa-noⁿ is the war gens of the Tsi'-zhu tribal division called by the Osage Tsi-zhu U-dse-the Pe-thoⁿ-ba, The Tsi'-zhu who Possess Seven Fireplaces. According to the mythical story of the origin of the people of this division, the people came to a knowledge of their existence as human beings within the sun, the place of their origin. It was while the people of this division were still in the sun that they established their Seven Fireplaces, an act that marked the starting point of their traditions and tribal career. From the sun they descended to the earth, upon which they were to make their permanent abode. The manner of their descent, the story of their subsequent movements which served as their guide in their ceremonial life, were transmitted by the wi'-gi-e, entitled Wi'-gi-e Toⁿ-ga, The Great Wi'-gi-e, a wi'-gi-e that forms the principal part of this ritual and has for its theme the entrance of the people into life—a life that touches all forms, including the sun and the earth. This wi'-gi-e will be given in its proper place farther on.

The Tsi'-zhu Wa-noⁿ version of the Ni'-ki Wa-thoⁿ as given by Xu-thaⁿ-wa-toⁿ-iⁿ (pl. 19), a member of that gens, is as follows:

When a candidate has prepared himself to take the Ni'-ki Wa-thoⁿ degree of the war rites by securing certain symbolic articles, fees to be paid to the Xo'-kà and other officials, and the provisions necessary for entertaining the members of the order during the initiation, he sends for the Sho'-kà of his gens. On the arrival of the Sho'-kà the candidate hands to him a pipe and some tobacco, telling him at the same time that he is ready to take the degree and that he is to go after the Xo'-kà. The Sho'-kà fills the pipe with tobacco and carries it to the house of the Xo'-kà and in presenting the pipe tells him formally that the candidate is prepared to take the degree. The Xo'-kà then takes a particle of the tobacco from the bowl of the pipe and tosses it over his left shoulder; he takes a second piece and tosses that over his right shoulder; the third piece he drops on his left foot, the fourth on his right; and the fifth piece he offers to the sky. The Xo'-kà then lights the pipe and takes a few whiffs as a supplicatory act on behalf of his candidate, at the close of which he follows the Sho'-kà to the candidate's house. On entering and taking their places, the Xo'-kà instructs the Sho'-kà to assemble the Noⁿ-hoⁿ-zhiⁿ-ga of both the Tsi'-zhu and the Hoⁿ'-ga tribal divisions.
Member of the Ts'ai-zhu Wap-noi gens, principal war gens of the Ts'ai-zhu great tribal division. This man willingly gave information concerning versions of the tribal rites as used by his gens. He made no omissions, as he said his Initiator bade him make none, no matter how small a fee he received, in order that the rite might not be profaned. Xu-tha'wa-ton-in died in December, 1915, not long after he had given the rituals of his gens.
HEART-SACK POUCH AND CAPTIVE STRAP

a. A heart-sack or bladder pouch in which the strap is carried.  
b. A ceremonially made strap such as each member of a war party carries to be used in tying a captive should one be secured.
The No°'-ho°-zhi°-ga come in the evening, at which time they perform the ceremony of cutting the buffalo skin and making two pairs of symbolic moccasins, each to be worn by the Xo°'-ka at certain stages of the great ceremony. The details of the acts of cutting the skin were not given by the narrator. Each act of the cutting is preceded by the reciting of a section of the following Wi°'-gi-e, partly made up from lines 51 to 100 of the Wi°'-gi-e To°-ga, the Great Wi°'-gi-e (p. 254).

Ho°-be°'-çu (Moccasin) Wi°'-gi-e

(Osage version, p. 428; literal translation, p. 574)

1. Verily, at that time and place, it has been said, in this house,
2. Of what shall the little ones make their foot? they said to one another.
3. Verily, at that time and place, it has been said, in this house,
4. They spake to the principal Sho°'-ka,
5. Saying: O, my younger brother,
6. Of what shall the little ones make their foot?
7. We bid you go make search for some object suitable for use as a foot,
8. The principal Sho°'-ka
9. Went forth in haste to make search,
10. And in time returned, carrying with him a red boulder.
11. Then standing before his elder brothers he said to them: O, elder brothers,
12. This red boulder shall henceforth be as a foot to the little ones.
13. Verily, at that time and place, it has been said, in this house,
14. When the little ones make of the red boulder their foot,
15. Their foot shall not be pierced by thorns and harmful grasses as they travel the path of life.
16. They shall be able to trample down and crush all harmful grasses as they travel the path of life.
17. When the little ones make of the red boulder their foot,
18. They shall have a foot that will cause them to be free from all causes of death as they travel the path of life.

19. Verily, at that time and place, it has been said, in this house,
20. They said to one another: What shall the little ones use for a moccasin string?
21. The red-breasted leech
22. The little ones shall use as a moccasin string, they said to one another.
23. When the little ones use the red-breasted leech as a moccasin string,
24. They shall have a moccasin string that will cause them to be free from all causes of death.
25. They shall have a moccasin string that will never break.
26. They shall have a moccasin string that will cause them to be free from all causes of death.

27. Of what shall the little ones make their foot? they said to one another.
28. Of the black boulder
29. The little ones shall make their foot as they travel the path of life, they said to one another.
30. When the little ones make of the black boulder their foot,
31. They shall have a foot that will cause them to be free from all causes of death as they travel the path of life.
32. When the little ones make of the black boulder their foot,
33. Their foot shall not be pierced by thorns and harmful grasses as they travel the path of life.
34. They shall be able to trample down and crush all harmful grasses as they travel the path of life.

35. Verily, at that time and place, it has been said, in this house,
36. They said to one another: What shall the little ones use for a moccasin string?
37. The black-breasted leech
38. The little ones shall use as a moccasin string, they said to one another.
39. When the little ones use the black-breasted leech as a moccasin string,
40. They will have a moccasin string that will never break.
41. When the little ones use the black-breasted leech as a moccasin string,
42. They shall have a moccasin string that will cause them to be free from all causes of death.

43. Of what shall they make their foot? they said to one another.
44. Of the soft yellow boulder
45. The little ones shall make their foot as they travel the path of life.
46. When the little ones make of the soft yellow boulder their foot,
47. They shall have a foot that will cause them to be free from all causes of death.
48. When the little ones make of the soft yellow boulder their foot,
49. They shall be able to trample down and crush all harmful grasses as they travel the path of life.
50. Their foot shall not be pierced by thorns and harmful grasses as they travel the path of life.
51. Verily, at that time and place, it has been said, in this house,
52. What shall the little ones use for a moccasin string? they said to one another.
53. The yellow-breasted leech
54. The little ones shall use as a moccasin string, they said to one another.
55. When the little ones use the yellow-breasted leech as a moccasin string,
56. They shall have a moccasin string that will cause them to be free from all causes of death.
57. When the little ones use the yellow-breasted leech as a moccasin string,
58. They shall have a moccasin string that will never break.
59. Of what shall the little ones make their foot? They said to one another.
60. Of the soft dark boulder
61. The little ones shall make their foot as they travel the path of life, they said to one another.
62. When the little ones make of the soft dark boulder their foot,
63. They shall have a foot that will cause them to be free from all causes of death.
64. When the little ones make of the soft dark boulder their foot,
65. Their foot shall not be pierced by thorns and harmful grasses as they travel the path of life.
66. They shall be able to trample down and crush all the harmful grasses as they travel the path of life.
67. Verily, at that time and place, it has been said, in this house,
68. They said to one another: What shall the little ones use for a moccasin string?
69. The dark-breasted leech
70. The little ones shall use for a moccasin string, they said to one another.
71. When the little ones use the dark-breasted leech as a moccasin string,
72. They shall have a moccasin string that will never break.
73. When the little ones use the dark-breasted leech as a moccasin string,
74. They shall have a moccasin string that will cause them to be free from all causes of death.

At the close of the wi'-gi-é the moccasins are roughly made, the left foot of each pair being given six fastenings to correspond with the number of the Six Songs of the Tsi'-zhu division and seven
fastenings to the right foot to correspond with the Seven Songs of the Ho'-ho'-zhi'-ga division. When the symbolic moccasins have been finished meat and other provisions are distributed among the No'ho'-zhi'-ga, who then adjourn until the following morning.

**KI'NO**, OR PAINTING CEREMONY

Before sunrise of the next morning the No'ho'-zhi'-ga assemble at the house of the candidate for the Ki'-no', or Painting Ceremony. The No'ho'-zhi'-ga paint their faces according to the custom of their respective divisions and subdivisions. The No'ho'-zhi'-ga of the Tsi'-zhu Division first paint their faces red, after which they put upon their foreheads a bit of the soil of the earth.

The ceremonial attire of the Sho'-ka at this time consists of a buffalo robe, which he wears with the hair outside and fastened with a thong to his waist, and wears a pair of moccasins of buffalo skin, cut and fashioned in the same manner as those made for the Xo'-ka. When the Sho'-ka had put on his ceremonial attire, he and the candidate go to the house of the Xo'-ka, carrying with them a buffalo robe, a woven band of buffalo hair, a shell gorget, a woven girdle of buffalo hair, and a pair of moccasins that were made ceremonially. The Sho'-ka leads the way, carrying on his arm his little pipe, the badge of his office. The candidate is accompanied by the A'-ki-ho' Xo'-ka chosen by him to recite the wi'-gi-es, to sing the songs, and to conduct the ceremonies.

When the three men have entered the Xo'-ka's house and taken their places, the A'-ki-ho' Xo'-ka recites the following wi'-gi-e, entitled:

**KI'NON WI'-GI-E**

*(Osage version, p. 43; literal translation, p. 575)*

1. Verily, at that time and place, it has been said, in this house,
2. They spake to one another, saying: What shall the little ones use to paint their bodies?
3. Verily, at that time and place,
4. They gathered together four stones,
5. Which they arranged in a pile, leaning one against the other.
6. Verily, at that time and place,
7. They gathered together the small dead branches of the surrounding trees
8. And broke them to pieces, making a din of crackling sounds.
9. Verily, at that time and place,
10. They thrust the pieces of dead branches underneath the stones and in the spaces between them.
11. Verily, at that time and place,
12. They set fire to the pile of dead branches and the stones
13. And made the air to tremble and vibrate with the flames and heat.
14. The darkened sides of the heavens.
15. They made to redden with the glow of the flames and heat.
16. Verily, at that time and place,
17. They spake to one another, saying: Let the little ones use the fiery glow upon yonder heavens as paint for their bodies.
18. Verily, at that time and place,
19. The people of the Tsi'-zhu Who Possess Seven Fireplaces
20. Became stricken with the fiery glow, that left no part of their bodies untouched.\(^{3}\)
21. Verily, at that time and place, it has been said, in this house,
22. They spake to one another, saying: What beneficent power shall this sacred fire draw toward us?
23. Verily, at that time and place,
24. They said: The red shield,
25. Let the sacred fire draw toward us.
26. When the sacred fire draws toward us the red shield,
27. Then, when our enemies who dwell toward the setting sun,
28. Come against us with weapons in countless numbers,
29. Their weapons shall fail to strike the little ones, they said to one another.
30. The red shield,
31. Let the sacred fire draw toward us.
32. Then, when our enemies who dwell toward the setting sun,
33. Come against us with sharp weapons standing out from their bodies in countless numbers,
34. The little ones shall always be able to ward off the weapons, sending them away in forked lines, they said to one another.
35. The red shield,
36. Let the sacred fire draw toward us.
37. Then, when our enemies who dwell toward the setting sun,
38. Come against us with sharp weapons in countless numbers,
39. The little ones shall always be able to ward off the weapons, making them to glance away on either side, they said to one another.
40. The red shield,
41. Let the sacred fire draw toward us.
42. Then, when our enemies who dwell toward the setting sun,

\(^{3}\) Here the A'ki-ho Xo'ka paves while he puts red paint on the face and entire body of the Xo'ka. The preceding lines of the wi'-gi-e explain that the red paint symbolizes the reflection of the sacred fire. The Xo'ka who are gathered at the house of the candidate make themselves ready to attend the meeting at the same time perform their act of painting. In lieu of the entire body they paint only the face red. The color symbolizes the fiery glow cast upon their faces by the light of the fire which has been ceremonially kindled.
43. Come against us with sharp weapons in countless numbers,
44. We shall always be able to ward off the weapons of our enemies,
   they said to one another.

45. Verily, at that time and place, it has been said, in this house,
46. They spake to one another, saying: What other beneficent power
   shall the sacred fire draw toward us?
47. Verily, at that time and place, it has been said, in this house,
48. The sacred fire shall draw toward us.
49. When the God of Day that sitteth in the heavens
50. The sacred fire draws toward us,
51. Then all the gods shall always fear us, they said to one another.
52. When the God of Day that sitteth in the heavens
53. The sacred fire draws toward us,
54. Even the gods themselves
55. Shall always fear to stare us in the face, they said to one another.

At the close of the wi'-gi-e the following songs are sung. They
relate to the actions of the person going through the ceremony
called No'^-zhii-zho^3, a supplicatory rite, by which an appeal is made
to the Life-Giving Power residing within the earth:

**Song 1**

(Osage version, p. 432) Transcribed by Alice C. Fletcher
Into the earth my grandfathers dug,
In the palms of their hands they gathered its soil,
Into the earth my grandfathers dug,
In the palms of their hands they gathered its soil,
Into the earth my grandfathers dug,
In the palms of their hands they gathered its soil.

Into the earth my grandfathers dug,
In the palms of their hands they moistened its soil, etc.

Into the earth my grandfathers dug,
In the palms of their hands they rubbed its soil, etc.

**SONG 2**

*(Osage version, p. 433)*

Transcribed by Alice C. Fletcher

\[
\begin{align*}
&\text{Wi-}\text{tsi-} \text{go ho ga-k'o-ga bi the the, E hu-bi-ka bi the the,} \\
&\text{E hu-bi-ka bi the the the the, Ho}^n\text{-ga wi}^n \text{ wa-no}^n \text{ no}^n \\
&\text{ga-k'o-ga bi the the, E hu-bi-ka bi the the.}
\end{align*}
\]

Into the earth my grandfathers dug,
In the palms of their hands they rubbed its soil, etc.

Into the earth my grandfathers dug,
In the palms of their hands they rubbed its soil, etc.

Into the earth my grandfathers dug,
Upon their faces they put its soil, etc.

Into the earth my grandfathers dug,
Upon their foreheads they put its soil, etc.
Behold, I have put upon myself thy symbol,
That which is gathered in the hollow of the hands,
Behold, I have put upon myself thy symbol,
That which is gathered in the hollow of the hands,
Behold I have put upon myself thy symbol.

2

Behold I have put upon myself thy symbol,
Behold I have put upon myself thy symbol,
That which is moistened in the hollow of the hands, etc.

3

That which is rubbed in the hollow of the hands, etc.

4

That which is put upon the face, etc.

5

That which is put upon the forehead, etc.

At the close of these songs the Xo'-ka puts upon his face and forehead the dark soil dug up from the earth, while the A'-ki-ho' Xo'-ka recites the following wi'-gi-e, that relates to the woven girdle to be used by the Xo'-ka in fastening his symbolic buffalo robe, and the
woven neckband to which is attached as a pendant a shell gorget, a symbol of life. In the early days the material used in these woven articles was the soft hair of the buffalo calf. In modern times these symbolic girdles and neckbands were made of manufactured yarn introduced by traders, but the ancient name, "Buffalo calf hair," was retained.

**Ki'noⁿ Wi'-gi-e**

(Osage version, p. 133; literal translation, p. 577)

1. Verily, at that time and place, it has been said, in this house,
2. They spake to one another, saying: What shall the little ones use for a girdle?
3. The hair of the young buffalo
4. They shall use as a girdle, they said to one another.
5. When the little ones use the hair of the young buffalo as a girdle,
6. They shall free themselves from all causes of death.
7. Verily, at that time and place, it has been said, in this house,
8. They spake to one another, saying: What shall the little ones use for a neckband?
9. The hair of the young buffalo
10. They shall use as a neckband, they said to one another.
11. When the little ones use the hair of the young buffalo as a neckband,
12. They shall have a neckband that will free them from all causes of death.
13. Verily, at that time and place, it has been said, in this house,
14. They spake to one another, saying: Behold this mussel shell,
15. Which the little ones shall use as a gorget pendant.
16. It was the mussel
17. Who traveled up the river, forcing his way against the current,
18. When coming to a shallow part of the river he said: Behold these rushing waters,
19. I have not made them without a purpose.
20. I have made them to be the means of reaching old age.
21. When the little ones use these waters they shall free themselves from all causes of death.
22. Behold the waves of the river,
23. I have made them to be the means of reaching old age.
24. When the little ones make of me their bodies
25. They shall always live to see old age.
26. Behold the hollow bed of the river,
27. I have not made it without a purpose.
28. When the little ones make of it the hollow of their own bodies,
29. They shall free the hollow of their bodies from all causes of death.
30. Behold the swift current of the river,
31. I have not made it without a purpose.
32. When the little ones make of it their windpipe,
33. They shall free their windpipe from all causes of death.
34. Behold the ripples upon the surface of the river,
35. I have not made them without a purpose.
36. When the little ones make of me their bodies,
37. They shall always live to see their breasts wrinkled with age.
38. Verily, at that time and place, it has been said, in this house,
39. He spake again, saying: And it so happens,
40. That in my travel I come to the days that are calm and peaceful.
41. So shall it happen with the little ones; they also shall reach and enter the days that are calm and peaceful.

When the A'-ki-hoⁿ Xo'-ka has finished reciting the wi'-gi-e the Xo'-ka puts upon himself a pair of the symbolic moccasins, the buffalo robe, the woven girdle, and the woven neckband with the pendant shell gorget, and he is thus fully clothed as Initiator or Priest. The candidate rises, takes the Xo'-ka by the arm and conducts him to the door, and when they are outside the ceremonial approach to the "Little House," the place of meeting, begins. The Sho'-ka takes his place a few paces ahead of the candidate, the Xo'-ka, and the A'-ki-hoⁿ Xo'-ka, who stand abreast. The Xo'-ka, being obliged to do so, now himself recites the Wa'-ci-thu-che Wi'-gi-e, literally Footsteps Wi'-gi-e, freely translated, Wi'-gi-e of the Ceremonial Approach to the "Little House." At the close of the first section of the wi'-gi-e the Xo'-ka takes from the bowl of the pipe he carries a bit of tobacco and tosses it backward over his left shoulder; he next tosses a similar bit over his right shoulder; then he drops a bit on his left foot, then a bit on his right foot. After these acts the procession moves forward, during which the Sho'-ka calls to the people that the Xo'-ka and his candidate are approaching the "Little House." Four pauses are made in the ceremonial march, at each of which a section of the wi'-gi-e is recited and the tobacco ceremony performed. At the fourth pause the four men have reached and stand at the door of the "Little House."

From the allegorical story of "Finding the Enemy," of which the wi'-gi-e of the Ceremonial Approach to the "Little House" is an epitome, it would appear that the ultimate purpose of the movements toward a tribal military organization was not solely for acquiring territory (valleys and river bends) or for monopolizing the buffalo herds but for the all-important aim of perfecting the most effective means of protecting the individual as well as the tribal life, wherever the people may be and whatever their pursuits. The safety of the
people as an aggregate body must always be regarded as of the first importance. The perpetuity of the tribal existence must depend upon the bodily strength and valor of the warrior.

The first movement of the people, in the allegorical story, in the perfecting of their military organization, was toward a "little house"—a "little house" in which certain prescribed ceremonies must be performed not only for the orderly and authoritative organization of war parties but as supplicatory acts, for the people must not depend wholly upon their own physical strength and courage; they must also call to their aid the Power that abides within the vast universe. In that Power the people must place their abiding faith and cry to it continually for aid when necessity compels them to move against the foe. The crying of the people to the All-Powerful for aid when going to war is done vicariously and must be a continuous cry from the beginning to the end of the war. This is one of the prescribed ceremonial acts.

While the Xo'-ka was preparing himself for the ceremonial approach with his candidate to the "Little House," the N'o'-ho'-zhi'-ga of the Ho'-ga U-ta-no'-d'si gens were taking their places in the lodge in order to represent the "strange people" spoken of in the story; in other words, the enemy, which the candidate some day might meet as the leader of a war party.

In line 2 of the following wi'-gi-e the N'o'-ho'-zhi'-ga used the term "Wa-xo'-be pi-zhi." The word "pi-zhi" in its ordinary sense and usage would characterize the wa-xo'-be as bad or evil. But in this instance the word is used metaphorically to express the mysterious character of the consecrated article, the mystic power it possesses to bring success to the warrior, and the evil consequences that follow its misuse or desecration. Therefore the meaning intended to be conveyed by the use of the word "pi-zhi" is not that of its literal or ordinary sense. Wa-xo'-be Pi-zhi, Mysterious Wa-xo'-be, is the correct interpretation. The same metaphorical expression is used by the Omaha to characterize as mysterious the seven divining arrows that are attached to their sacred pole. This characterization of the sacred arrows is expressed in a personal gentile name of the Ho'-ga gens, Mo'-pi-zhi, Mysterious Arrows. (See Twenty-seventh Annual Report, B. A. E., p. 156.)

Wi'-gi-e of the Ceremonial Approach

(Onage version, p. 435; literal translation, p. 579.)

1. Verily, at that time and place, it has been said, in this house,
2. The people assembled the power of their mysterious Wa-xo'-be
3. To put to the test.
4. For this purpose they searched for a way by which they could guide their footsteps.
5. Their footsteps led them to a valley,
6. But it was not a valley for which they made search.
7. Their footsteps led them to an animal (buffalo),
8. But it was not an animal for which they made search.
9. There are animals that keep together in a single herd.
10. Their footsteps led them to such a herd,
11. But it was not a single herd of animals for which they made search.
12. Toward the setting of the sun
13. There is a bend of a river.
14. Their footsteps led them to this river bend,
15. But it was not a river bend for which they made search.
16. Their footsteps led them to a "Little House."
17. When the little ones direct their footsteps to this "Little House,"
18. Then their footsteps shall always be guided and made easy as they travel the path of life.22

19. Verily, at that time and place, it has been said, in this house,
20. Toward what shall we direct our footsteps? they said to one another.
21. Their footsteps led them to two successive valleys,
22. But it was not two valleys for which they made search.
23. Their footsteps led them to two animals,
24. But it was not two animals for which they made search.
25. There are animals that keep together in two herds.
26. Their footsteps led them to such herds,
27. But it was not two herds of animals
28. For which they made search.
29. Toward the setting of the sun
30. There are two bends of a river.
31. Their footsteps led them to those river bends,
32. But it was not two river bends for which they made search.
33. Their footsteps led them to a "Little House."
34. When the little ones direct their footsteps to this "Little House,"
35. Then their footsteps shall always be guided and made easy as they travel the path of life.

36. Toward what shall we direct our footsteps? they said to one another.
37. Their footsteps led them to three successive valleys,
38. But it was not three valleys for which they made search.
39. Their footsteps led them to three animals,
40. But it was not three animals for which they made search.
41. There are animals that keep together in three herds.

22 Here Xu-tha'-wa-toe paused to say that the Xo'-ka is always obliged to recite this wi'gi-e himself. but the A'kli-hee Xo'-ka may prompt him. Therefore the wi'gi-e is given the subtitle Xo'-ka wi'gi-e, the wi'gi-e of the Xo'-ka.
42. Their footsteps led them to such herds,
43. But it was not three herds of animals for which they made search.
44. Toward the setting of the sun
45. There are three bends of a river, to which their footsteps led them,
46. But it was not three river bends for which they made search.
47. Their footsteps led them to a “Little House.”
48. When the little ones direct their footsteps to this “Little House,”
49. Then their footsteps shall always be guided and made easy as they travel the path of life.

50. Verily, at that time and place, it has been said, in this house,
51. They spake to one another, saying: Toward what shall we direct our footsteps?
52. Their footsteps led them to four successive valleys,
53. But it was not four valleys for which they made search.
54. Their footsteps led them to four animals,
55. But it was not four animals for which they made search.
56. There are animals that keep together in four herds.
57. Their footsteps led them to such herds,
58. But it was not four herds of animals for which they made search.
59. Toward the setting of the sun
60. There are four bends of a river.
61. Their footsteps led them to those river bends,
62. But it was not four river bends for which they made search.
63. Their footsteps led them to a “Little House.”
64. When the little ones direct their footsteps to this “Little House,”
65. Then their footsteps shall always be guided and made easy as they travel the path of life.

When the Xo'-ka has performed the tobacco ceremony at the close of the wi'-gi-e, the candidate again takes him by the arm and enters the lodge with him. The Xo'-ka puts his feet upon the second pair of moccasins that had been carefully placed at the door so that the toes pointed inward, and a pause is made, during which a wi'-gi-e is recited by the A'-ki-ho° Xo'-ka, which is addressed to the Ho°-ga U-τa-no°-dsi representing the enemy of the tribe. The Ho°-ga U-τa-no°-dsi at once begin to recite their wi'-gi-e in response. Xu-tha'-wa-to° declined to give the wi'-gi-e recited by the A'-ki-ho° Xo'-ka, for the reason that it would not be proper for him to do so without the responding wi'-gi-e of the Ho°-ga U-τa-no°-dsi. He said, however, that both wi'-gi-es pertain to death and neither one should be recited unless at a regular initiation.

At the close of the two wi'-gi-es the candidate, the Xo'-ka, and the A'-ki-ho° Xo'-ka resume their march, moving slowly toward their appointed seats at the east end of the lodge, while the A'-ki-ho° Xo-κa sings the—
Wa-\(\text{-}\)\(\text{s}\)'e'\(\text{-}\)the Wa-tho\(\text{n}\) (Song of Death)

(Osage version, p. 436)

Transcribed by Alice C. Fletcher

FREE TRANSLATION

1

O-ho, It is I who fall upon them unawares,
It is I who attack them thus,
A-ho ho, A-ho ho,
O-ho, it is I who fall upon them unawares,
It is I who attack them thus,

2

O-ho, it is I who serves them thus,
I who brought these deeds to pass,
A-he the he, A-he the he,
It is I who cause them to lie blackening on the earth,
I who brought these deeds to pass,
A-he the he, A-he the he.

3

It is I who cause them to lie yellowing on the earth, etc.

4

It is I who takes from them their remaining days, etc.

The \(\text{Xo'}\-\text{ka}\) takes his seat at the east end of the lodge; the candidate sits at his right and the \(\text{A'}\-\text{ki-ho}^n\) \(\text{Xo'}\-\text{ka}\) at his left. The \(\text{A'}\-\text{ki-ho}^n\) \(\text{Xo'}\-\text{ka}\) sings the \(\text{Ki-\(\text{\text{-}\)to}^n\) Wa-tho\(\text{n}\) Zhi\(\text{n}\)-ga, The Little Song
of the Gathering, during which all the Noⁿ'-hoⁿ-zhiⁿ-ga enter the lodge, those of the Tsi'-'zhu division taking their places by gentes at the north side and those of the Hoⁿ'-ga at the south. The song has but one stanza, which is repeated four times.

The Little Song of the Gathering

(Osage version, p. 437)

Transcribed by Alice C. Fletcher

At the close of the song and when all the Noⁿ'-hoⁿ-zhiⁿ-ga are seated the Xoⁿ'-ka speaks, saying: "O, Wa-zha'-'zhe and Hoⁿ'-ga, I have now come to that part of the ceremony called U'-wa-the-the'" (the act of sending certain symbolic articles to the various gentes owning them). The Wa-zha'-'zhe and the Hoⁿ'-ga reply: "O, Tsi'-'zhu, you will now perform the Wa-the-the'." The Xoⁿ'-ka then sends by his Shoⁿ'-ka the articles to the various gentes in the following order, in which the two divisions are taken alternately:

1. Arrow shafts, sinew, and feathers, with fee (Wa-zha'-'zhe (Wa-noⁿ)).
2. Red downy eagle feather, with fee (Tsi'-'zhu Wa-shta'-ge).
3. Fee only (Wa'-tse-ssi Wa-shta'-ge).
4. Seed corn, with fee (Thoⁿ'-xe).
5. White downy eagle feathers, with fee (Hoⁿ'-ga).
6. Fee only (Ni'-'ka Wa-koⁿ-da-gi).
7. Knife, with fee (Wa-ča'-be).
8. Red paint and eagle down, with fee (O'-pxoⁿ).
9. Corn and hoe, with fee (Hoⁿ'ga-zhiⁿga, or Iⁿ-ba-tse).
10. Fee only (Last Keeper of the Tattooing shrine).
11. Fee only (Last Keeper of the Great Healing Plant shrine).

The rites of the Tattooing and of the Great Healing Plant shrines being tribal, the last keepers may be of any one of the gentes.

When all the articles had been "sent" the Noⁿ'-hoⁿ'-zhiⁿ-ga of the gentes, to whom the articles were sent, and the two keepers of the Tattooing and the Great Healing Plant shrines begin, simultaneously, to recite their wi'-gi-ës. The Tsi'-zhu Wa-noⁿ recite the following wi'-gi-ë, called Wi'-gi-ë Toⁿ-ga, The Great Wi'-gi-ë:

**The Great Wi'-gi-ë**

(OSage version, p. 437; literal translation, p. 581)

1. Verily, at that time and place, it has been said, in this house,
2. The Tsi'-zhu, a people who possess seven fireplaces,
3. Verily, at that time and place,
4. Spake to one another, saying: O, younger brothers,
5. It seems certain that it is not possible for us to go below to dwell, they said to one another,
6. Verily, at that time and place,
7. They spake to the principal Sho'-ka,
8. Saying: O, younger brother,
9. Is it not possible for us to go below to dwell?
10. We bid you go and make search for a way.
11. Verily, at that time and place,
12. The principal Sho'-ka
13. Hastened forth to make search for a way,
14. And found the bird that has no evil (the golden eagle).
15. Quickly he returned with it to his elder brothers.
16. Verily, at that time and place,
17. He spake to his brothers, saying: O, elder brothers,
18. By the aid of this bird we shall go downward.
19. The elder brothers replied: That is the person who shall lead us downward.
20. Verily, at that time and place,
21. By the aid of the bird that has no evil,
22. They came downward,
23. Verily, at that time and place,
24. And came to earth in four soarings.

25. Verily, at that time and place, it has been said, in this house,
26. They moved onward over the earth,
27. Then upon the tops of seven trees
28. They alighted and stood, it has been said, in this house.
29. Verily, at that time and place,
30. They moved onward over the earth.
31. Verily, at that time and place,
32. They came to a valley that was of no particular size,
33. In which there stood a willow, a tree that never dies.
34. Close to it they came and paused.
35. Verily, at that time and place, it has been said, in this house,
36. They moved onward,
37. They came to the top of a rocky cliff that was of no particular size.
38. Close to it they came and paused.
39. Verily, at that time and place,
40. They spake to one another, saying: White-Rock
41. We shall make to be a personal name for ourselves.
42. Verily, at that time and place, it has been said, in this house,
43. They moved onward,
44. And came to the seventh division of the heavens,
45. Where they paused and stood.
46. Verily, at that time and place,
47. They spake to one another, saying: O, younger brothers,
48. In this unorganized state it is not possible for us to take, with certainty, our footsteps.
49. Verily, at that time and place,
50. They said to one another: Let search be made for a way.
51. Verily, at that time and place, it has been said, in this house,
52. The principal Sho'-ka
53. Hastened forth to make search for a way,
54. And found the red boulder that sitteth upon the earth.
55. He quickly returned with it to his brothers,
56. To whom he spake, saying: O, elder brothers,
57. Let this red boulder be as a foot to us, he said to them.
58. Verily, at that time and place,
59. The elder brothers replied: That has been the object of your continual search, O, younger brother.
60. This red boulder shall be as a foot to the little ones as they travel the path of life.
61. When they use this red boulder as their foot,
62. Their foot shall never be pierced and wounded as they travel the path of life.
63. Verily, at that time and place,
64. They shall crush the harmful grasses of the earth as they travel the path of life.
65. Verily, at that time and place, it has been said, in this house,
66. The principal Sho'-ka
67. Hastened forth to make search for a way
68. And found the black boulder, that sitteth upon the earth.
69. He quickly returned with it to his brothers,
70. To whom he spake, saying: O, elder brothers,
71. Let this black boulder be as a foot to the little ones.
72. The elder brothers spake: The black boulder shall be as a foot
to the little ones as they travel the path of life.
73. When the little ones use this black boulder as their foot,
74. Their foot shall never be pierced and wounded as they travel the
path of life.
75. They shall crush the harmful grasses of the earth as they travel
the path of life.

76. Verily, at that time and place, it has been said, in this house,
77. The elder brothers spake, saying: We bid you go once more and
make search for a way.
78. The principal Sho'-ka
79. Hastened forth to make search for a way.
80. Verily, at that time and place,
81. He found the boulder streaked with yellow, that sitteth upon
the earth,
82. And returned with it to his brothers,
83. To whom he spake, saying: O, elder brothers,
84. Let this boulder be as a foot to the little ones.
85. The elder brothers replied: This boulder shall be as a foot to
the little ones as they travel the path of life.
86. When the little ones use this boulder as their foot,
87. Their foot shall never be pierced and wounded as they travel the
path of life.
88. They shall crush the harmful grasses of the earth as they travel
the path of life.

89. Verily, at that time and place, it has been said, in this house,
90. The principal Sho'-ka
91. Hastened forth to make search for a way
92. And found the dark boulder, that sitteth upon the earth.
93. He quickly returned with it to his brothers,
94. To whom he spake, saying: O, elder brothers,
95. Let the dark boulder be as a foot to the little ones.
96. Verily, at that time and place,
97. The elder brothers replied: The dark boulder shall be as a foot
to the little ones as they travel the path of life.
98. When the little ones use the dark boulder as their foot.
99. Their foot shall never be pierced and wounded as they travel the path of life.
100. They shall crush the harmful grasses of the earth as they travel the path of life.

101. Verily, at that time and place, it has been said, in this house,
102. The brothers spake to one another, saying: O, younger brothers,
103. Our mysterious Wa-xo'-be
104. Lacks the means necessary for the accomplishment of its purposes.

105. Let search be made for these means, they said to one another.
106. Verily, at that time and place,
107. They spake to the principal Sho'-ka,
108. Saying: O, younger brother,
109. We bid you go and make the search.
110. Verily, at that time and place,
111. The principal Sho'-ka
112. Hastened forth to make the search.
113. Verily, at that time and place,
114. He found the red flint
115. And quickly returned with it to his brothers,
116. To whom he spake, saying: O, elder brothers,
117. Let the little ones use this flint for a knife.
118. Verily, at that time and place,
119. The elder brothers replied: The red flint is not suitable for the little ones to use for a knife, O, younger brother.
120. Verily, it is not the right kind of flint for them to use.
121. We bid you go forth and make further search.

122. Verily, at that time and place, it has been said, in this house,
123. The principal Sho'-ka
124. Hastened forth to make search
125. And found the blue flint.
126. He quickly returned with it to his brothers,
127. To whom he spake, saying: O, elder brothers,
128. Let the little ones use this flint for a knife.
129. The elder brothers replied: The blue flint is not suitable for the little ones to use for a knife, O, younger brother.
130. Verily, it is not the right kind of flint for them to use.
131. We bid you go forth and make further search.

132. The principal Sho'-ka
133. Hastened forth to make further search
134. And found the flint that is streaked with yellow.
135. He quickly returned with it to his brothers,
136. To whom he spake, saying: O, elder brothers,
137. Let the little ones use this flint for a knife.
138. The elder brothers replied: The streaked flint is not suitable for the little ones to use for a knife, O, younger brother.
139. Verily, it is not the right kind of flint for them to use.
140. We bid you go forth and make further search.

141. Verily, at that time and place, it has been said, in this house,
142. The principal Sho'-ka
143. Hastened forth to make further search
144. And found the black flint.
145. He quickly returned with it to his brothers.
146. Verily, at that time and place,
147. The elder brothers spake to one another, saying: O, younger brothers,
148. Our mysterious Wa-xo'-be
149. Lacks the means necessary for the accomplishment of its purposes.

150. Let search be made for them, they said to one another.
151. Verily, at that time and place,
152. They spake to the principal Sho'-ka,
153. Saying: O, younger brother,
154. We bid you go and make search for the means required.
155. Verily, at that time and place,
156. The principal Sho'-ka
157. Hastened forth to make search
158. And found the white flint.
159. He quickly returned with it to his brothers,
160. To whom he spake, saying: O, elder brothers,
161. Let the little ones use this flint for a knife.
162. Verily, at that time and place,
163. The elder brothers replied: The white flint is not suitable for the little ones to use for a knife, O, younger brother.
164. Verily, it is not the right kind of flint for them to use.
165. Verily, at that time and place,
166. They said to him: We bid you go forth and make further search.

167. The principal Sho'-ka
168. Hastened forth to make further search
169. And found the round-handled knife.
170. He quickly returned with it to his brothers,
171. To whom he spake, saying: O, elder brothers,
172. Let the little ones use this for a knife.
173. Verily, at that time and place,
174. The elder brothers replied: That is suitable.
175. That has been the object of your continual search, O, younger brother.
176. Verily, at that time and place,
177. They said: The little ones shall use this for their knife.
178. When the little ones make use of the round-handled knife,
179. Nothing shall slip away from them that they undertake to cut as they travel the path of life.
180. Verily, at that time and place,
181. Their knife shall always be sharp and ready for use as they travel the path of life.
182. Verily, at that time and place, it has been said, in this house,
183. The brothers spake to one another, saying: O, younger brothers,
184. Our mysterious Wa-xo'-be
185. Lacks the means necessary for the accomplishment of its purposes.
186. Let search be made for them, they said to one another.
187. Verily, at that time and place,
188. They spake to the principal Sho'-ka,
189. Saying: O, younger brother;
190. Our mysterious Wa-xo'-be
191. Lacks the means necessary for the accomplishment of its purposes.
192. We bid you go and make search for them, they said to him.
193. Verily, at that time and place,
194. The principal Sho'-ka
195. Hastened forth to make search
196. And found the hickory tree.
197. He quickly returned with it to his brothers,
198. To whom he spake, saying: O, elder brothers,
199. Let the little ones use this as a club, he said to them.
200. Verily, at that time and place,
201. The elder brothers replied: The hickory tree is not suitable for the little ones to use as a club.
202. Verily, it is not the right kind of tree for them to use as a club.
203. We bid you go and make further search.
204. Verily, at that time and place, it has been said, in this house,
205. The principal Sho'-ka
206. Hastened forth to make further search
207. And found the thick-barked hickory tree.
208. He quickly returned with it to his brothers,
209. To whom he spake, saying: O, elder brothers,
210. Let the little ones use this as a club, he said to them.
211. The elder brothers replied: The thick-barked hickory tree is not suitable for the little ones to use as a club, O, younger brother.
212. Verily, it is not the right kind of tree for them to use as a club.
213. Verily, at that time and place,
214. They said to him: We bid you go and make further search.

215. The principal Sho'-ka
216. Hastened forth to make further search
217. And found the shagbark hickory tree.
218. Quickly he returned with it to his brothers,
219. To whom he spake, saying: O, elder brothers,
220. Let the little ones use this as a club, he said to them.
221. The elder brothers replied: The shagbark hickory tree is not suitable for the little ones to use as a club, O, younger brother.
222. Verily, it is not the right kind of tree for them to use as a club.
223. We bid you go and make further search.

224. Verily, at that time and place, it has been said, in this house,
225. The principal Sho'-ka
226. Hastened forth to make further search.
227. And found the red-oak tree.
228. He quickly returned with it to his brothers,
229. To whom he spake, saying: O, elder brothers,
230. Let the little ones use this as a club, he said to them.
231. The elder brothers replied: The red-oak tree is not suitable for the little ones to use as a club, O, younger brother.
232. Verily, it is not the right kind of tree for them to use as a club.
233. Verily, at that time and place,
234. They said to him: We bid you go forth and make further search.

235. Verily, at that time and place, it has been said, in this house,
236. The principal Sho'-ka
237. Hastened forth to make further search
238. And found the red-wood tree (the red oak).
239. He quickly returned with it to his brothers,
240. To whom he spake, saying: O, elder brothers,
241. Let the little ones use this as a club, he said to them.
242. The elder brothers replied: The red-wood (red oak) tree is not suitable for the little ones to use as a club, O, younger brother.
243. Verily, it is not the right kind of tree for them to use as a club.
244. We bid you go and make further search.

245. Verily, at that time and place, it has been said, in this house,
246. The principal Sho'-ka
247. Hastened forth to make search
248. And found the dark-wood tree (the redbud tree).
249. He quickly returned with it to his brothers,
250. To whom he spake, saying: O, elder brothers,
251. Let the little ones use this as a club, he said to them.
252. The elder brothers replied: The dark-wood tree is not suitable for the little ones to use as a club, O, younger brother.
253. Verily, it is not the right kind of tree for them to use as a club.
254. We bid you go and make further search.
255. Verily, at that time and place, it has been said, in this house,
256. The principal Sho'-ka
257. Hastened forth to make further search
258. And in a valley, that was of no particular size,
259. He found a willow tree, a tree that never dies.
260. He quickly returned with it to his brothers,
261. To whom he spake, saying: O, elder brothers,
262. Let the little ones use this as a club, he said to them.
263. The elder brothers replied: That has been the object of your continual search, O, younger brother.
264. The little ones shall use the never-dying willow as their club as they travel the path of life.
265. When the little ones use the willow as a club,
266. They shall always succeed in making their enemies to fall as they travel the path of life.
267. Verily, at that time and place, it has been said, in this house,
268. Their round-handled knife
269. They quickly took from its resting place.
270. Verily, at that time and place,
271. They spake to one another, saying: It is a fear-inspiring knife.
272. Verily, it is a mysterious knife, they said to one another.
273. Mysterious-knife
274. The little ones shall take as their personal name, they said to one another.
275. Verily, at that time and place, it has been said, in this house,
276. They lifted the round-handled knife
277. And quickly stabbed with it the body of the willow tree.
278. Then from its wound its lifeblood streamed forth.
279. Verily, at that time and place,
280. They cut with the knife the bark from the body of the tree,
281. First cutting from it four narrow strips, one strip for each of the cardinal points.
282. Verily, at that time and place,
283. They cut down the tree and cut the body into the desired length.
284. Verily, at that time and place,
285. They hewed the body to the desired size.
286. Verily, at that time and place,
287. They fashioned out of the body of the tree a long club that resembled the back of a fish (pl. 17, b),
288. And their task was done.
289. Verily, at that time and place,
290. They caressed the club with their hands,
291. And at each stroke it uttered a cry of exultation.

292. Verily, at that time and place, it has been said, in this house,
293. They spake to one another, saying: O, younger brothers,
294. Our mysterious Wa-xo'-be,
295. Still lacks the means necessary to accomplish its purpose.
296. Let search be made for them, they said to one another.
297. Verily, at that time and place,
298. They spake to the principal Sho'-ka,
299. Saying: O, younger brother,
300. Our mysterious Wa-xo'-be
301. Still lacks the means necessary to accomplish its purpose.
302. We bid you go and make search for them.

303. Verily, at that time and place,
304. The principal Sho'-ka,
305. At the beginning of day,
306. Hastened forth to make search, his figure swaying from side to side as he sped over the prairie.
307. Verily, at that time and place,
308. In the evening of the same day,
309. The elder brothers spake to one another, saying: Our younger brother is returning.
310. Verily, at that time and place,
311. They said: Go, some of you, and speak to him.
312. Verily, at that time and place,
313. The Sho'-ka came and stood before his elder brothers, his bare ankles worn by the grasses of the earth.
314. The elder brothers spake to him, saying: O, younger brother,
315. How has it fared with you?
316. It has not been your wont to suffer such hardship.
317. Verily, at that time and place,
318. The Sho'-ka replied: O, elder brothers,
319. I have been to one valley,
320. And have seen nothing worthy of my notice.
321. Verily, at that time and place,
322. The elder brothers spake, saying: O, younger brother,
323. We bid you go and make further search.
Verily, at that time and place, it has been said, in this house,
The principal Sho'-ka,
At the beginning of day,
Hastened forth to make search, his figure swaying from side to
side as he sped over the prairie.
Verily, at that time and place,
In the evening of the same day,
The elder brothers spake to one another, saying: Our younger
brother is returning.
Verily, at that time and place,
They said: Go, some of you, and speak to him.
Verily, at that time and place,
They said to him: O, younger brother,
How has it fared with you?
It has not been your wont to suffer such hardship.
Verily, at that time and place,
The Sho'-ka spake, saying: O, elder brothers,
I have been to a second valley,
And I have seen nothing worthy of my notice.
Verily, at that time and place,
The elder brothers spake, saying: O, younger brother,
We bid you go and make further search.
Verily, at that time and place, it has been said, in this house,
The principal Sho'-ka,
At the beginning of day,
Hastened forth to make search, his figure swaying from side to
side as he sped over the prairies.
Verily, at that time and place,
In the evening of the same day,
The elder brothers spake to one another, saying: Our younger
brother is returning.
Go, some of you, and speak to him.
Verily, at that time and place,
They spake to him, saying: O, younger brother,
How has it fared with you?
It has not been your wont to suffer such hardship.
Verily, at that time and place,
With his bare knees worn by the grasses of the earth,
The Sho'-ka stood before his elder brothers.
Verily, at that time and place,
He spake, saying: O, elder brothers,
I have been to a third valley.
Verily, at that time and place,
He continued: O, elder brothers,
264. There, in that valley, I have seen upon the ground the signs of a man.
365. The elder brothers asked: What were those signs?
366. Verily, at that time and place,
367. The Sho'-'ka replied: O, elder brothers,
368. Verily, the footprints show him to be a man with cloven feet.
369. The grasses he had trodden upon were crushed by his weight.
370. Verily, at that time and place, it has been said, in this house,
371. The elder brothers spake to the Sho'-'ka, saying: O, younger brother,
372. Our mysterious Wa-xo'-be
373. Lacks the means necessary for the accomplishment of its purpose.
374. Therefore we bid you go forth and make further search.
375. Verily, at that time and place,
376. The principal Sho'-'ka
377. Hastened forth to make further search.
378. Verily, at that time and place,
379. At the beginning of day,
380. His figure was seen swinging from side to side as he sped over the prairie.
381. Verily, at that time and place,
382. In the evening of the same day,
383. The elder brothers spake to one another, saying: Yonder comes our younger brother.
384. His rapid strides indicate that he bears good tidings.
385. Verily, at that time and place,
386. They said to one another: Go, some of you, and speak to him.
387. Verily, at that time and place,
388. They spake to the Sho'-'ka, saying: O, younger brother,
389. How has it fared with you?
390. It has not been your wont to suffer such hardship.
391. Verily, at that time and place,
392. The Sho'-'ka replied: O, elder brothers,
393. I have been to a fourth valley,
394. And there I saw the man whose footprints I saw in the third valley, O, elder brothers.
395. Verily, at that time and place,
396. The elder brothers asked: What is he like in appearance and disposition?
397. Verily, at that time and place,
398. The Sho'-'ka replied: O, elder brothers,
399. The man is formidable in appearance, O, elder brothers.
400. Verily, at that time and place,
401. He continued: The man has weapons.
Verily, at that time and place, it has been said, in this house,
The elder brothers spake to one another, saying: O, younger brothers,

Our mysterious Wa-xo'-be
Lacks the means necessary for the accomplishment of its purpose.
Let us make haste, they said to one another.
Verily, at that time and place,
Their sacred club that resembles the back of a fish
They quickly took from its resting place.
Verily, at that time and place,
Four ceremonial pauses they made in their approach.
At the fourth pause
They stood abreast in a single line.

Verily, at that time and place, it has been said, in this house,
The Sho'-ka spake, saying: O, elder brothers,
Yonder stands the man of whom I spake, O, elder brothers.
Verily, at that time and place,
The elder brothers asked: What is he like in appearance and disposition?
Verily, at that time and place,
The Sho'-ka replied: O, elder brothers,
The man is formidable in appearance.
He appears to me to be a man who, having no mercy, will permit no enemy to live, O, elder brothers,
And he has weapons.
Verily, at that time and place,
He has small horns, O, elder brothers.
Verily, at that time and place,
The Sho'-ka said: He is formidable in appearance.
Verily, at that time and place,
He appears to be a man of great courage, O, elder brothers.

Verily, at that time and place, it has been said, in this house,
The elder brothers spake to one another, saying: Let us make haste.
Verily, at that time and place,
Their club that resembles the back of a fish
They quickly took from its resting place.
And they caressed it with their hands,
And at each stroke it uttered an exultant cry.
266

THE OSAGE TRIBE

440. Verily, at that time and place, it has been said, in this house,
441. The Sho'-ka spake, saying: O, elder brothers,
442. Yonder stands the man of whom I spake.
443. Verily, at that time and place,
444. The elder brothers asked: What is he like in appearance and disposition?
445. The Sho'-ka replied: O, elder brothers,
446. He has weapons.
447. He is formidable in appearance, O, elder brothers.
448. Verily, at that time and place,
449. He appears to be a man of great courage, O, elder brothers.
450. Verily, at that time and place, it has been said, in this house,
451. The elder brothers spake to one another, saying: O, younger brothers,
452. Let us make haste.
453. The Tsi'-zhu, a people possessing seven fireplaces,
454. Are a people who have none among them that are craven or timid.
455. Verily, at that time and place,
456. They said to one another: It matters not what man he is,
457. He shall go to the abode of spirits.
458. Verily, at that time and place,
459. It matters not what animal's son he may be,
460. He shall go to the abode of spirits.
461. Verily, at that time and place,
462. It matters not who he may be of the beings that stand erect,
463. He shall go to the abode of spirits, they said to one another.
464. Verily, at that time and place, it has been said, in this house,
465. Their club, that resembles the back of a fish,
466. They quickly took from its resting place.
467. Verily, at that time and place,
468. And caressed it with their hands,
469. And at each stroke it uttered an exultant cry.
470. Verily, at that time and place,
471. The elder brothers spake to one another, saying: Let us make haste.
472. Verily, at that time and place,
473. Their club, that resembles the back of a fish,
474. They quickly brandished in the air,
475. And our grandfather plunged forward with a sudden shock.
476. Verily, at that time and place, it has been said, in this house,
477. Their club, that resembles the back of a fish,
478. For a second time
They quickly brandished in the air.

Verily, at that time and place, our grandfather staggered with the sudden shock.

Verily, at that time and place, it has been said, in this house, for a third time.

Their club, that resembles the back of a fish, they quickly brandished in the air,

And our grandfather dropped to his knees stunned by the sudden shock.

Verily, at that time and place, it has been said, in this house.

For a third time.

Their club, that resembles the back of a fish, they quickly brandished in the air,

And our grandfather staggered with the sudden shock.

Verily, at that time and place, it has been said, in this house.

For the fourth time.

Their club, that resembles the back of a fish, they quickly brandished in the air,

And our grandfather staggered with the sudden shock.

Verily, at that time and place, it has been said, in this house.

The brothers spake to one another, saying: O, younger brothers,

Let us make haste.

Verily, at that time and place,

And they put their hands upon the body.

Verily, at that time and place,

The skin of the left hind leg

They cut with eager haste,

And the fat issued forth from the incision.

Verily, at that time and place,

They quickly tasted of the fat.

Verily, at that time and place,

They said to one another: It is sweet and pleasant to the taste.

It shall be food for the little ones as they travel the path of life.

When the little ones use this fat as food,

Their limbs shall stretch and lengthen in growth.

Verily, at that time and place,

To prepare it for use the little ones shall seethe it in boiling water.

The skin of the left leg

They cut into a narrow strip,

And they said to one another: Verily, the skin is not elastic.

We shall always make use of it as we travel the path of life.

Verily, at that time and place,

They said to one another: Verily, it is a strong strap (pl. 20).
518. Verily, at that time and place,
519. They said to one another: We shall consecrate it for ceremonial use,
520. Therefore, strong-strap
521. We shall make to be our sacred personal name.
522. Verily, at that time and place,
523. Strap-maker, also,
524. We shall make to be our sacred personal name.
525. Verily, at that time and place,
526. They said to one another: Slender-strap, also,
527. We shall make to be our sacred personal name.
528. They said to one another: Behold the remaining center,
529. We shall consecrate that for ceremonial use.
530. We shall always make of it a shield as we travel the path of life.
531. It shall be to the little ones a protection as they travel the path of life.
532. Verily, at that time and place,
533. When our enemies who dwell toward the setting sun
534. Come against us with sharp weapons in countless numbers,
535. The little ones shall always succeed in making those weapons ineffective as they travel the path of life.
536. Verily, at that time and place, it has been said, in this house,
537. When our enemies who dwell toward the setting sun
538. Come against us with sharp weapons in countless numbers,
539. None of those weapons shall penetrate our bodies as we travel the path of life.
540. Verily, at that time and place, it has been said, in this house,
541. When our enemies who dwell toward the setting sun
542. Come against us with sharp weapons in countless numbers,
543. We shall succeed in warding off the weapons so that they shall pass by us in forked lines, on either side, as we travel the path of life.
544. Verily, at that time and place, it has been said, in this house,
545. When our enemies who dwell toward the setting sun
546. Come against us with sharp weapons in countless numbers,
547. We shall succeed in warding off the weapons so that they shall pass by us in forked lines, as we travel the path of life.
548. Verily, at that time and place, it has been said, in this house,
549. The skin of the left side,
550. They quickly cut in a circle,
551. Verily, at that time and place,
And seven slender straps,
They made of it for the Tsi'-zhu who possess seven fireplaces,
One for each fireplace.
Verily, at that time and place,
They said to one another: We shall consecrate these straps for ceremonial use.
Verily, at that time and place, it has been said, in this house,
They said to one another: Behold the left horn,
We shall consecrate it for ceremonial use.
Verily, at that time and place,
They said to one another: Curved-horns, also,
We shall make to be our sacred personal name.
Verily, at that time and place, it has been said, in this house,
They said to one another: Behold the left horn,
We consecrate it for ceremonial use, they said to one another.
Verily, at that time and place,
They said to one another: Behold the tail,
We consecrate it for ceremonial use.
Verily, at that time and place, it has been said, in this house,
They said to one another: Behold the bladder,
We consecrate it for ceremonial use.
Behold the hair of the head,
We consecrate it for ceremonial use.
Verily, at that time and place, it has been said, in this house,
They said to one another: Behold the chin,
We consecrate it for ceremonial use.

At the close of the recitation of the wi'-gi-es the A'-ki-hoⁿ, Xo'-'ka tells the Sho'-'ka to bring water for the Noⁿ-hoⁿ-zhiⁿ-ga, which he proceeds to do with the aid of the women, the wives and daughters of the members. When water has been set before each member, the head of the O'-'pxoⁿ (Elk) gens speaks, saying: "O, Wa-zha'-zhe, Hoⁿ-ga, and Tsi'-zhu, you may now wipe from your faces the sign of the Noⁿ-zhiⁿ-zhoⁿ." This office was given to the O'-'pxoⁿ gens because it was the O'-'pxoⁿ who exposed the soil of the earth and made
it habitable for all living creatures. He also gave to the people the four clays of various colors for ceremonial use, and in this ceremony two of these clays were used as signs of the No°'-ho°-zhi°-zho°. The No°'-ho°-zhi°-ga respond by saying, "Hau," and begin to wash their faces. Xu-tha'-wa-to°-i remarked, with a smile, "If the head of the O'-pxo° gens should neglect his duty, the No°'-ho°-zhi°-ga, to this day, would be obliged to go about having on their faces the signs of No°'-zhi°-zho°."

At this stage of the ceremony the three men appointed to the duty of dividing into equal shares the food provided by the candidate busy themselves with this task and place a share before each member of the order. Afterwards the wife or daughter of each member enters to take home the food.

The division of the food supply being finished, all the members of the No°'-ho°-zhi°-ga, excepting those who belong to the particular gens that is conferring the degree, rise to go to their homes, having performed their part of the ceremony. The No°'-ho°-zhi°-ga of the Tsi°'-zhu Wa-no° gens, who, in this instance, are supposed to confer the degree, remain seated as the members of the other gentes file out in an orderly procession.

Instructions to the Wife of the Initiate

The A°'-ki-ho° Xo°'-ka then directs the Sho°'-ka to conduct the wife of the candidate into the lodge, that she may receive instructions as to the performance of certain ceremonial rites which she may desire to observe in the course of her life. As she enters she is followed by a number of women, most of whom are her relatives. Each one brings her fees tied in a bundle, as does the wife of the candidate. The Sho°'-ka now hands each woman a digging pole and a woven bag, symbolic of her vocation. Seats are assigned the women in a row facing the initiator, the candidate, and the A°'-ki-ho° Xo°'-ka. When all have taken their places, the A°'-ki-ho° Xo°'-ka, addressing only the candidate’s wife, begins his instructions as follows (Osage version, p. 452):

Ho! my daughter-in-law, I shall now tell you of the rite of Ki°'-no°. The first part of the Ki°'-no° rite, which you may wish to observe in order to successfully bring up your little ones to maturity, is this: If it so happens that the animal brought home to your house is a result of the first chase and the animal is a mature female buffalo and you think the skin suitable for a covering for your little ones, you shall dress the skin, making it pleasing to look upon, and make it soft and pleasant to the touch. You shall then say: My father-in-law has sanctioned the act I am about to perform and has said that it shall not be without a purpose. You shall take red clay that has been gathered from a cliff and with it redden the sides and
the leg parts of the robe, as also the full length of the back from the head to the tail. Again you shall say: My father-in-law has sanctioned this act and has said that it shall not be without a purpose, for in thus consecrating this robe I shall successfully bring to maturity my little ones for whom it is made.

The next act in order is: That if the animal brought home to your house happens to be a mature male buffalo you shall dress the skin, make it pleasing to look upon, and make it soft and pleasant to touch. You shall say: My father-in-law has sanctioned the act I am about to perform and has said that it shall not be without a purpose. You shall then redden the sides of the robe, as also the full length of the back, and shall say: This act is not without a purpose, for it is sanctioned. My father-in-law has said that by performing this act I shall successfully bring my little ones to maturity. This act shall not be without a purpose, for it is sanctioned. My father-in-law has said that by thus consecrating this robe I shall make my little ones to be difficult to overcome by death.

The next act in order is: That if the animal brought home to your house happens to be an immature female buffalo, and you think the skin suitable for a covering for your little ones, then you shall dress the skin, make it pleasing to look upon, make it soft and pleasant to touch. You shall redden only the leg parts of the robe. Then you shall say: My father-in-law has sanctioned this act and has said that it shall not be without a purpose; that by thus consecrating this little robe I shall successfully bring to maturity my little ones; that by this act I shall make my little ones to be difficult to overcome by death.

The fourth act is: That if the animal brought home to your house happens to be an immature male buffalo, you shall take particular pains in dressing the skin, make it pleasing to look upon, and make it soft and pleasant to the touch; then you shall redden the leg parts and the entire length of the back. When you have finished this, you shall say: My father-in-law has sanctioned this act and has said that it shall not be without a purpose; that by thus consecrating this robe I shall successfully bring to maturity my little ones; and I shall by this act make my little ones to be difficult to overcome by death.

Hau! This is all.

By the observance of this supplicatory rite the young mother appeals to the Power whence issues all forms of life to give to her little ones the same thoughtful care that is bestowed upon the animals that wander, shelterless, over the earth. The color put upon the little robe is the sacred color of the Tsi'-zhu Wa-no' people; it symbolizes the fire that draws its strength from the sacred fire of heaven (the sun), which sheds upon all earthly life its animating heat.
The right to use this supplicatory ceremony must be formally sought by a woman and the right conferred by a person having due authority. The priest confers this right not only upon the wife of the initiate but also upon all the women who accompanied her as she entered the sacred lodge.

**Paraphrase of the Ni'-ki Ritual of the Ch'-'dse-a-gthe Gens**

The following paraphrase of the Ni'-ki Wi'-gi'-e of the Ch'-'dse-a-gthe gens was given by Pa'-thi'-wa-we-xta, a member of the Ts'i'-zhu Wa-no' gens. This old man was regarded as one of the best authorities on the tribal rites. He initiated Xu-tha'-wa-to'-i', from whom was obtained the Ni'-ki Ritual of the Ts'i'-zhu Wa-no' gens (see pp. 238–272). At the time Pa'-thi'-wa-we-xta promised to give the ritual in full he was very feeble, and before arrangements could be made for him to record the rite in the dictaphone he was dead. The old man regretted when he gave the promise that he could then give only a brief paraphrase of the ritual, "for," he said, "no part of the rite should be given in that form." The paraphrase is as follows:

The people, whose abode was in the heavens, assembled that they might meditate upon the means by which they would descend to the earth to come into bodily existence. They decided that the eagle was the only person who could safely conduct them to the earth. They, therefore, appealed to him and he led them downward. The people, led by the eagle, came to the earth and alighted upon seven trees: Po'^-to'-ga-hiu, the full-grown shagbark hickory; Po'^-to'-ga-hiu zhii'-ga, the young shagbark; Pi'-ci' or Zho'^-zhi-hi (Pi'-ci', acorn; zhii'-zhi-hi, redwood), the red oak; Ca'-gthu-li ha shu'-ga, the thick-barked bitter hickory; Ca'-gthu-li, the smooth-bark bitter hickory; Thiu'-xe, the willow. (The old man said seven trees, but he gave the names of only six.)

The people found that in the willow tree there was a mystical power—a power for resisting the forces inimical to life. They wished to cut the tree to make of a part of its body a wa-xo'-be, a sacred article for ceremonial use. They sent their Sho'-ka (official messenger) to find the material out of which to make a knife. Four times he went out to make search, but without success. At the fifth time he brought home a knife which he had made out of a stone of a grayish color. He had made for it a handle that was round. The people accepted the knife, consecrated it for ceremonial use, and called it Mo'^-hi'-i-ba-btho-ga, the round-handled knife. With this sacred knife they cut out of the body of the tree four small pieces, which they threw into the air as sacred offerings, one to each of the four winds. Blood flowed from each of the four wounds made with the ceremonial knife.
Then the people, using their sacred knife, proceeded to cut down the tree, to shave the trunk to a proper size, and to shape it for a club. This club they called wa-xo'-be (sacred) and consecrated it for ceremonial use. The natural color of the wood did not satisfy the people and they regarded the sacred article as incomplete. Then, as though by a common understanding and consent, they hastened to gather leaves and dry twigs. These they placed in a great pile, to which they set fire, and the smoke and flames tinged the darkened heavens with a reddish hue—a color pleasing and satisfying to the minds of the people. It resembled the color cast upon the eastern sky as it rises and which the people always hailed with joy with uplifted hands. It was this color they put upon the symbolic club to add to it the life-giving power of the sun.

The weapon was thus finished, and there remained nothing more to do with it but to test its magical power. For this purpose the people sent their official messenger to a far-off country to search for some creature upon which to make the test. The messenger returned in the evening of the day, weary and footsore, to report that he had been to a valley where he saw nothing worthy of notice. Again he went out and returned from a second valley to report that he had found nothing. He was bidden to go again, and in the evening of that day he came home to report that he had been to a third valley, where he had seen the footprints of a person (a buffalo bull). The footprints showed the person’s feet to be cloven, and the grasses upon which he had trodden were crushed. To commemorate this event, the people agreed to name their children Noⁿ-xthoⁿ'-zhe, Crushed-with-his-feet. For the fourth time the messenger was sent out, and in the evening of the day he came home to report that he had been to a fourth valley, where he saw the person of the footprints, whom he described as a person of formidable appearance and bearing upon his head curved horns. To make this report memorable, the people agreed to name their children He-thiⁿ'-shi-zhe, Curved-horns. The messenger gave a graphic description of the face of the person, and from this the people agreed to name their children Tse-doⁿ'-ga-iⁿ-dse, Buffalo-bull-face.

Upon hearing the last report, the keeper of the new weapon picked it up and caressed it with four downward strokes of his hand. At each stroke he uttered a word: Weⁿ'-tsiⁿ-pi-zhi, Mysterious-weapon; Weⁿ'-tsiⁿ-zhiⁿ-ga, Little-weapon; Weⁿ'-tsiⁿ-hu-toⁿ, Weapon-that-cries-out; Weⁿ'-tsiⁿ-doⁿ-a-thiⁿ, Possessor-of-a-good-weapon. These words also became sacred names given to the children of the gens.

Then speaking to the messenger, the keeper of the sacred weapon said: “That is the very person for whom we have been in search. Whoever he may be, we shall send him to the abode of spirits.”
"What course shall we take in approaching that person?" the people asked, and the keeper of the sacred weapon replied: "We will take the path always taken by the sun."

The people approached the person, moving in a westerly direction in imitation of the sun. They made four ceremonial pauses on their way. At the fourth pause the keeper of the sacred weapon lifted the club, brandished it in the air, and the bull suddenly bellowed as though stricken with instant pain. Again the keeper brandished the weapon and the animal started to flee. A third time the keeper brandished the club and the beast was stricken with mortal pain in the hindquarters. At the fourth brandishing of the weapon the bull whirled around and fell in death, his blood gushing from his mouth.

The people hastened to the fallen animal. They made a slight cut in its skin, using the sacred knife, that with which they had cut the willow tree, and from the cut fat protruded. They tasted of the fat and said: "It is good; it shall be food for the little ones; they shall seethe it in boiling water to prepare it for use." Out of the skin of the left hind leg they cut a round piece, which they called Moⁿ'-ge-ts-e-ha-wa-wa-gthe, Breast-shield; also two long narrow straps, which they named Weⁿ'-thiⁿ-zhu-dse, Red-strap, and Weⁿ'-thiⁿ-ça-gi, Strong-strap, which names they subsequently used as personal names. From the skin of the left side of the body they cut seven narrow straps, which they painted red. The straps thus cut they called moⁿ'-sha-köⁿ, and these served as the original types of similar straps to be ceremonially made whenever the warriors are about to go to war, and to be used by them for tying their captives should they succeed in taking any. The round piece of skin called breast-shield and which symbolized the sun they also painted red, and it too served as a type for similar shields to be ceremonially made for the warriors and worn by them as symbolic shields as well as charms. At the same time that they made these sacred articles they dedicated the tails, the bladders, and the heart sacks of buffalo bulls to ceremonial use and made them to be sacred types.

Niⁿ'-ći Wiⁿ'-gi-e of the Tsíⁿ'-zhu Wa-shtaⁿ'-ge Gens

Moⁿ-žhoⁿⁿ-aⁿ'-ći-da

The following Niⁿ'-ći wiⁿ'-gi-e of the Tsíⁿ'-zhu Wa-shtaⁿ'-ge, given by Moⁿ-žhoⁿⁿ-aⁿ'-ći-da (pl. 22) of that gens, may have lost, in its transmission, some of its unimportant parts, but it has retained all of the life symbols considered important by that gens. As old Tsé-žhiⁿ'-ga-wa-da-iⁿ'-ga used to say to the writer, "My son, you may think that parts of these great rites have become lost as they were handed down. That is quite possible, but what is lost are the parts that are unimportant; those that are of real value have come down to us."
Like the other Ni'-ki wi'-gi'es given in this volume, this wi'-gi-e opens the life scene of the Ts'i'-zhu Wa-shta'-ge in midheaven, where the people come into spiritual, bodiless existence and contemplate the finding of some place where they can take on bodily form and abide as a living people. They send a "younger brother" (Sho'-ka, or Messenger) downward to make search for the place of abode. He descends to the first division of the skies, as counted from the starting point, and seeing that the "little ones" can not make an abiding place there he returns to the "elder brothers" just as the heavens are darkened by the god of darkness and reports to them the result of his search.

At the second command of the "elder brothers" Ka'-xe-wa-hu-ça (this title, most likely, is the archaic term for youngest of the brothers) descends to the second division of the heavens and as the god of darkness strikes the heavens with a dark shadow the messenger returns to the "elder brothers" to report his failure to find an abiding place for the "little ones."

A third command is given by the "elder brothers" for a further search, and a younger brother descends to the third division of the skies, and when the god of darkness strikes the heavens with a dark shadow the messenger returns to his "elder brothers" to report his failure to find an abiding place for the "little ones."

Again the elder brothers commanded that a further search be made and Ka'-xe-wa-hu-ça descended to the fourth division of the skies, where he came face to face with Ni'-ka-wa-ko's-da-gi (the god of the clouds). This section of the wi'-gi-e intimates that all the brothers followed closely their messenger, so that on discovering i'-ka-wa-ko's-da-gi the messenger turns to them and says: "Here stands a person, O, elder brothers." Ni'-ka-wa-ko's-da-gi promises that the little ones shall make of him their bodies, meaning that from him they shall receive the means by which to sustain and prolong life. He also gives them certain sacred names to use in the course of their life.

The brothers move on and they come upon Tho'-xe, Buffalo, who gives them two kinds of medicines, four kinds of corn, and three kinds of squashes, all of which shall be used by the little ones in making their bodies. In lines 107 and 108 in this section reference is made to the sanctity of the reproduction of life.

The brothers continue their journey, this time upon the earth, and come upon the red-oak tree, which they consecrate to be their life symbol. They also take from it certain sacred gentile names.

They pass on and come to the red cedar, who promises them long life. (In the ceremonial naming of the children the fronds of this tree are used as a symbol of the tree itself and of life's persistency.)
They move on and come to the shallows of a river where the waters tumble noisily over the rocky bed. They speak of the water as a person and apply to him the name Wa-zha'zhe. From this person of the waters they receive promise of long life. (Water is also used as a symbol of long life in the child-naming ceremonies, and the cedar is associated with it.)

The brothers continue their journey and come to the sedge, a "grass that never dies." From it they receive promise of long life. (This grass is used as a life symbol in some of the ceremonies.)

They pass on and come to the Shi"'-zha-hi, an evergreen water plant, from which they also receive promise of long life. (This plant is also used ceremonially.)

From the Shi"'-zha-hi the brothers go on and suddenly come upon an animal that had just been slain. Mo'-zho'-a'-ki-da could not explain the symbolic significance of this scene; therefore it must remain obscure until by some chance it is revealed by a person who may happen to know its meaning.

The journey brings the brothers to "the greatest part of the earth." The word earth is here used as a trope for a season or a particular month (probably August), when the yellow blossoms begin to give color to the earth. A part of the Tsi'-zhu Wa-shta'-ge are people of the flowers, particularly the yellow flowers. The brothers consecrate this month as a life symbol and take from it a sacred gentile name.

The next move brings the brothers to a "beautiful house." This is a cryptic reference to the principle for which the symbolic dwelling stands—that of peace, which is beautiful. They refer to the occupant as a "fear-inspiring person." This really has reference to the respect and the reverence that is manifested by all the people for the office of Peacemaker—an office that belongs to this gens. The brothers consecrate the House of Peace and take from it a sacred gentile name.

The brothers move on quickly and come again to a dead animal (an elk). Mo'-zho'-a'-ki-da could not explain the meaning of this finding.

The brothers continue their journey and come again to the "greatest part of the earth." This refers, probably, to the month of September, when the earth displays all of its yellow blossoms. These two months make the middle of the seasons the "greatest part of the earth." In the midst of its warm, moist, and vibrating air stands a person as in his own abiding place. The brothers take from him a personal gentile name, which they hope will bring them to the days that are beautiful, fruitful, and peaceful.

They continue their journey and come to the bend of a river, where stands a little house with many openings. The brothers gather closely
around the house and find that the occupant is a Hoⁿ'-ga, a sacred person. They speak to him, addressing him as "grandfather," and he replies, as though to anticipate a request to be made, and says: "The little ones shall make of me their bodies." This scene is also a cryptic reference to the house of the Hoⁿ'-ga U-ťa-noⁿ-dsi, the only gens that did not descend from the sky, but that belongs to the earth and represents its power. In this house, the "house of many openings," the children of all the people are ceremonially named and by that act are initiated into the tribal life. At the ceremonies of the naming of a child a representative of the Tsiⁿ'-zhu Wa-shta'-ge gens is brought to the "house of many openings" that is in the keeping of the Hoⁿ'-ga U-ťa-noⁿ-dsi gens, to take the leading part in the act of sending the little ones forward upon the path of life.

The objective point of the mythical journey of the Tsiⁿ'-zhu Wa-shta'-ge from the sky to the earth appears to be the two houses of mystery, the sanctuary (the house of peace), and the house from which the little ones are sent ceremonially upon their life journey. Both of these houses occupy an important place in the ceremonial life of the tribe. This mythical story is but another expression of the belief that life is conceived in the sky and descends to earth to take material form.

THE WIⁿ'-GI-E

(Osage version, p. 453;literal translation, p. 591)

1. Ha' tha ṭsi ęťa', a biⁿ da, ṭsi ga.²³
2. The little ones have not become people, O, younger brothers, they said to one another.
3. The elder brothers spake, saying: O, younger brothers,
4. We bid you go and make search for a place wherein the little ones may become a people.
5. Then, even as these words were spoken, a younger brother hastened forth
6. To the first great divisions of the heavens,
7. Where he stood and paused.
8. Then he returned to his elder brothers, to whom he spake, saying: O, elder brothers,
9. Verily, nothing of importance has come to my notice.
10. The elder brothers spake, saying: Make further search, O, younger brothers,
11. The little ones have not become a people.

²³ The meaning of the words of this line has become obscure and can not be translated. Therefore the line is given only in the first section of the translation of the wiⁿ'-gi-e. However, it appears in every section of the original (the Osage version).
12. Then Ka’-xe-wa-hu-ça  
13. Went forth in haste, even as the elder brothers spake,  
14. To the second of the great divisions of the heavens.  
15. Then, as the god of darkness struck the heavens with a dark shadow,  
16. He returned to his elder brothers and stood before them,  
17. Who spake, saying: How has it been with you, O, younger brother? It has not been your wont to suffer so.  
18. Ka’-xe-wa-hu-ça replied: I have been to the second division of the heavens,  
19. Where it is not possible for the little ones to exist, O, elder brothers.  

20. The elder brothers spake, saying: O, younger brothers,  
21. Look you, we bid you go and make further search, O, younger brothers.  
22. Verily, as the elder brother uttered these words,  
23. A younger brother went forth to the third division of the heavens.  
24. Verily, he came close to the third heaven, where he paused and stood.  
25. Then the younger brother,  
26. Even as the god of darkness struck the heavens with a dark shadow,  
27. Returned to his elder brothers before whom he stood.  
28. And they spake, saying: How has it been with you? It has not been your wont to suffer so.  
29. It is not possible for the little ones to exist in the third heaven, O, elder brothers, the younger brother replied.  

30. The elder brothers spake, saying: O, younger brothers,  
31. We bid you go forth and make further search.  
32. The Ka’-xe-wa-hu-ça  
33. Then hastened away,  
34. To the fourth division of the heavens.  
35. Close to it he stood and paused.  
36. Then the Ni’-ka-wa-ko-da-gi, the Man-of-mysteries (god of the clouds),  
37. Appeared and stood before him.  
38. The Ka’-xe-wa-hu-ça turned and spake to his elder brothers, saying: Here stands a person, O, elder brothers,  
39. Verily, a fear-inspiring person, O, elder brothers,

---

14 Careful inquiry concerning this name or title failed to bring any explanation from old Osage men as to its meaning. J. Owen Dorsey, in his "Osage Traditions" (Sixth Annual Report, B. A. E., p. 384), translates this title as "Crow bone white," but it is doubtful if this is the true meaning. Ka’-xe-wa-hu-ça may be a corruption of the title Ka’-ge-wa-hu-està, Youngest-of-the-brothers. In a Child Naming wi’-gi’e given by shaw’-go-ma-ìì he uses the title Ka’-ìì(g)e-ha-ga, Last-of-the-brothers. This title is frequently used in the wi’-gi’e. (See list of gentes given by Black dog, p. 52.)
40. Fear-inspiring is his name, I verily believe.
41. Then they spake to the person, saying: O, grandfather.
42. He replied: I am a person of whom the little ones may well make their bodies.
43. When the little ones make of me their bodies,
44. They shall free themselves from all causes of death, as they travel the path of life.
45. When they make the name Little-hawk (pl. 9, b)
46. To be their personal name, as they travel the path of life,
47. They shall enable themselves to live to see old age.
48. The-hawk-woman
49. Is also a name that is mine.
50. That name, too.
51. The little ones shall make to be their name as they travel the path of life.
52. Then shall they enable themselves to live to see old age as they travel the path of life.
53. I am not the only being.
54. The elder brothers spake: O, younger brothers.
55. Then a younger brother quickly went forth,
56. To the Buffalo-lift-ye-your-heads (for story of the origin of this name see p. 65.)
57. Verily, the younger brother stood close to him and spake,
59. Then turning to his brothers he spake: Here stands a person,
60. Verily, a person who is fear-inspiring, O, elder brothers.
61. Then the Buffalo spake, saying: I am a person of whom the little ones may well make their bodies (pl. 8, c).
62. Thereupon he threw himself upon the earth,
63. And the blazing star (Lacinaria pycnostachya) (pl. 21)
64. Sprang up from the soil and stood pleasing to the sense of sight with its beauty.
65. Then the Buffalo spake, saying: Of this plant also the little ones shall make their bodies.
66. The brothers quickly tasted the root of the plant,
67. And they said: It is bitter to the taste.
68. The Buffalo spake: This plant shall be medicine for the little ones.
69. When the little ones use it for medicine,
70. It shall be of value to them, it shall make their limbs to lengthen in growth.
71. Then shall they be enabled to live to see old age as they travel the path of life.

The name No'w-e-wa-the, Fear-inspiring, is used to this day by the Ni'-ka-wa-ga-da-gh gens.
72. For a second time the Buffalo threw himself upon the earth,
73. And the poppy mallow (Callirrhoe triangulata) (pl. 21)
74. Sprang from the soil and stood, beautiful, in its reddened
blossoms.
75. The Buffalo spake, saying: Of this plant, also,
76. The little ones shall make their bodies.
77. When the little ones use it as medicine as they travel the path
of life
78. It shall be of value to them; they shall use it to make their
limbs to lengthen in growth.
79. To the taste it is astringent.
80. Therefore your little ones shall be named Astringent.
81. When the little ones make of this plant their bodies,
82. They shall enable themselves to live to see old age as they travel
the path of life.
83. Then the Buffalo
84. Again threw himself upon the earth,
85. And the red corn
86. He tossed into the air,
87. Then spake, saying: The little ones shall make of the red corn
their bodies.
88. When the little ones make of the red corn their bodies,
89. They shall enable themselves to live to see old age as they travel
the path of life.
90. For a second time the Buffalo threw himself upon the earth,
91. And the blue corn,
92. Together with the blue squash,
93. He tossed into the air,
94. Then spake, saying: These plants also
95. The little ones shall use as food as they travel the path of life.
96. Then shall they enable themselves to live to see old age as they
travel the path of life.
97. For a third time the Buffalo threw himself upon the earth,
98. And the white corn,
99. Together with the white squash, he tossed into the air,
100. Then spake, saying: These plants the little ones shall use as
food as they travel the path of life.
101. They shall thus cause themselves to be difficult to overcome by
death as they travel the path of life.
102. They shall enable themselves to live to see old age as they travel
the path of life.
THE POPPY MALLOW AND THE BLAZING STAR
103. For the fourth time the Buffalo threw himself upon the earth,
104. And the speckled corn,
105. Together with the speckled squash.
106. He tossed into the air,
107. Then spake, saying: What living creature is there that has no mate?
108. And thus he wedded together the speckled corn, a male, to the speckled squash, a female.
109. He continued: The little ones shall use these plants for food as they travel the path of life.
110. Thus they shall make themselves to be free from all causes of death as they travel the path of life.

111. The elder brothers spake, saying: O, younger brothers, we bid you go and make further search.
112. Then the younger brothers arose and went forth
113. To a place where stood a red oak tree.
114. Close to the tree they gathered and stood,
115. And they spake, saying: Of this tree also
116. We shall make our bodies.
117. As they put their feet upon the branches of the tree the acorns fell to the earth in profusion. 28
118. Whereupon they spake, saying: Of this act also (the falling of the acorns to the earth in profusion)
119. The little ones shall make their bodies
120. And enable themselves to live to see old age as they travel the path of life.

121. The brothers passed on and came to the red cedar tree 27 (an evergreen).
122. Close to the tree they gathered,
123. Then the tree spake, saying: I am a god who is difficult to be overcome by death.

28 At the close of the recitation of this wi'gi-e Mon-sho-a'ki-da explained that the Ts'zhu Wa-shhta'ge in order to perpetuate the memory of the story of the people alighting on the red oak tree, adopted three gentile names to be ceremonially given to their children: Pi.q'i, U-bu'-dse, and Nos-bu'-dse; Tse'q'i, Acorn, the fruit of the red oak tree; U-bu'-dse, Profuse; Nos-bu'-dse, composed of No, action of the feet, referring to the mythical story of the alighting of the people upon the acorn tree, bu-dse, a part of the word u-ba-dse, meaning profuse. The story as given in paraphrase tells that the people of this gens on their descent from the sky alighted upon a red oak, the shock of their weight on the branches sending down a shower of acorns from the tree, where they lay on the earth in profusion. This incident was regarded as prophetic of the great number of children to be born to the gens. Centuries ago, when the break occurred which resulted in the Osage and the Omaha becoming two distinct tribes, the Omaha preserved in the name they retained for the red oak tree, "Bu-de," a memory of this ancient myth, which gave a prophetic promise to the people that their craving for a prolonged tribal life should be fulfilled through an abundant posterity.

27 Tradition is silent as to the origin of the sacred pole that belonged to the Omaha We-chih-ste gens and as to the time when the rites connected with it ceased to be observed. To the lower part of the ceremonial pole is fastened a piece, which is called zhi-be, the leg. (See Twenty-seventh Annual Report, B. A. E., p. 229.) The cedar figures prominently in the rites of the Osage as a symbol of life persistency, and it may be that the We-chih-ste sacred pole which was made of red cedar is a vestige of one of the rites the Omaha took with them when they separated from the Osage. Whether this be so or not, it is certain that the red cedar is a sacred tree to both the Omaha and the Osage and that both had rites relating to that tree which may at some time in the past have been in common use between them.
When the little ones make of me their bodies,
They shall enable themselves to live to see old age as they travel
the path of life,
They shall live to see their hair grown scant and yellowish with
age as they travel the path of life.
Behold the wrinkles upon my skin,
Which I have made to be the means of reaching old age.
The little ones shall make of me the means of reaching old age
as they travel the path of life.
Behold the base of my trunk from which spread my roots,
It is that part of me that is called the ankle.
The little ones shall live to see in their ankles the sign of old age,
They shall enable themselves to live to see old age as they travel
the path of life.
Behold a Wa-zha'-zhe stands before us,
Verily, a person who has made of the waters his body.
You say the little ones have nothing of which to make their
bodies.
When the little ones make of me their bodies
They shall cause themselves to be difficult to overcome by death
as they travel the path of life.
When the little ones make of me their bodies
They shall enable themselves to live to see old age as they travel
the path of life.
They shall enable themselves to reach and enter the days that
are beautiful and peaceful as they travel the path of life.
I am not the only being.
The elder brothers spake, saying: Make haste, O, younger
brothers.
Then, even as these words were spoken, the younger brothers
hastened forth,
To the sedge (Carex), the grass that never dies, who spake,
Saying: O, my grandchildren, I am a god that is difficult to
overcome by death.
When the little ones make of me their bodies
They shall make themselves to be difficult to overcome by death
as they travel the path of life.
I am not the only being.
Then spake the Shi’-zha-hi (an unidentified evergreen water plant),

Saying, I, also,

Am difficult to overcome by death.

When the little ones make of me their bodies

They shall make themselves to be difficult to overcome by death as they travel the path of life.

I abide in the days that are beautiful and peaceful.

The little ones shall enable themselves to reach and enter into the days that are beautiful and peaceful as they travel the path of life.

The elder brothers spake: O, younger brothers,

Make haste, O, younger brothers.

The younger brothers moved quickly on,

Then one spake, saying: O, elder brothers,

Yonder lies an animal that has just been slain.

The elder brothers replied: O, younger brothers,

It is fit that the little ones make of the slain animal their bodies.

The little ones shall make of it their bodies.

When the little ones make of the slain animal their bodies,

They shall enable themselves to see old age as they travel the path of life.

The elder brothers spake: O, younger brothers,

Make haste, O, younger brothers.

Then the younger brothers quickly moved on

To the greatest part of the earth.

Close to this place the brothers gathered and stood.

Then one spake, saying: Of this also

The little ones shall make their bodies,

And we shall take from it a personal name; Mid-earth shall be our name.

Then the little ones shall make themselves to be difficult to overcome by death as they travel the path of life.

The elder brothers spake, saying: O, younger brothers,

Make haste and move on quickly.

Then one spake, saying: O, elder brothers,

There is a person in yonder place

Who dwells in a beautiful house.

The person

Dwells in a house that has an opening at the top (smoke vent).

This is figurative and means that part of the summer season when the greatness of the earth is manifested by the ripeness of its fruits.

This is figurative and refers to the House of Peace, the sanctuary of the Tsí'-zhu Wa-shta'-ge.
188. From this also
189. He may have taken a personal name.
190. He seems pleased with the beauty of his home, O, elder brothers.
191. It is a very beautiful house, O, elder brothers.
192. The little ones shall make of it their bodies.
193. They shall take from it the name House-beautiful.
194. Then the little ones shall enable themselves to live to see old age as they travel the path of life.
195. The person
196. Is verily a fear-inspiring person.
197. House-covering is also his name, I verily believe.
198. Of this also
199. The little ones shall make their bodies.
200. When the little ones make of it their bodies
201. They shall enable themselves to live to see old age.
202. They shall enable themselves to reach and enter the days that are beautiful and peaceful as they travel the path of life.

203. The younger brothers spake,
204. Saying: The little ones have nothing of which to make their bodies, O, elder brothers.
205. The elder brothers spake: O, younger brothers,
206. Make haste and move quickly on.
207. Then the younger brothers
208. Quickly moved on.
209. Then one spake, saying: O, elder brothers,
210. Yonder lies an animal (an elk)
211. That has just been slain, O, elder brothers.
212. The elder brothers replied: O, younger brothers,
213. The little ones shall make of it their bodies.
214. When they make of it their bodies
215. They shall make themselves to be difficult to overcome by death as they travel the path of life.

216. The elder brothers spake: Make haste, O, younger brothers.
217. Then the younger brothers hastened on
218. To the greatest part of the earth,
219. Where stands a person.
220. Even at the greatest part of the earth
221. There the person stands,
222. As in his own abiding place, in the midst of the moist vibrating warmth of the air.
223. The brothers spake, saying: The little ones shall make of this person their bodies.
224. They shall take to themselves the name Mid-earth.
225. Earth also shall be their personal name.
A member of one of the subgentes of the Tsi'-zhu, Waahit'age (Peace) gens of the Tsi'-zhu great tribal division. This man willingly gave the Ni'-ki W'-te of his gens because he said it should be preserved as the ancient rites will soon be forgotten. His name means Guardian of the Land.
WA'-THU-XA-GE

Member of the Ts'ai-hu Wa-shla'-ge (Peace) gens of the Ts'ai-hu great tribal division. He was said to be well versed in the rites of his people but he was in poor health when he gave his information concerning them, therefore the rituals he gave were fragmentary. Wa'-thu-xa-ge died not long after his visit to Washington where he gave the rites of his gens.
226. Then shall they enable themselves to live to see old age.

227. The days that are beautiful and peaceful they shall be able to reach.

228. The four great divisions of the days they shall be able to reach, as they travel the path of life.

229. The brothers spake to one another, saying: O, elder brothers,

230. Make haste, O, elder brothers.

231. Then they spake, saying: O, younger brothers.

232. Then the younger brothers moved hastily on,

233. To a bend in the river.

234. Verily, at that time and place.

235. The younger brothers spake, saying: Yonder stands a little house, O, elder brothers.

236. Then all the brothers gathered close to the little house,

237. When one spake, saying: The occupant is a Ho'o'-ga, O, elder brothers.

238. Then they spake to the Ho'o'-ga, saying: O, grandfather.

239. The Ho'o'-ga replied: The little ones may well make of me their bodies.

240. A younger brother exclaimed:

241. The person dwells in a beautiful house, O, elder brothers.30

242. The elder brothers replied: Of this house, also,

243. The little ones shall make their bodies as they travel the path of life.

244. A younger brother spake: The house has many entrances, O, elder brothers.

245. The elder brothers replied: Of that, also,

246. The little ones shall make their bodies.

247. Then shall the little ones enable themselves to live to see old age,

248. They shall enable themselves to reach and to enter into the four great divisions of the days as they travel the path of life.

A FRAGMENTARY Ni'-ki RITUAL OF THE TSI'-ZHU WA-SHTA'-GE GENS

At the time that Wa'-thu-xa-ge (pl. 23) gave the following initiatory Ni'-ki Ritual of his gens, the Tsi'-zhu Wa-shta'-ge, he was quite sick and scarcely able to give it his entire attention. Therefore his rendition is somewhat fragmentary. The death of this old man occurred not long after his return to his home.

Wa'-thu-xa-ge began the ritual from the Ki'-no° Wi'-gi-e, which relates to the symbolism of the ceremonial painting and dressing of the Xo'-'ka. The first section refers to the red paint used, which is symbolic of the sacred fire built by the Tsi'-zhu people and reddening of the heavens by its leaping flames. (See wi'-gi-e of the Tsi'-zhu Wa-no° gens given by Xu-tha'-wa-to°-i°, p. 242.)

This is figurative and refers to The Ho'o'-ga house in which children are ceremonially named.
The second section refers to the red paint as a symbol of the eastern sky when struck with a red glow by the approaching sun.

The third section relates to the red downy feather to be worn by the Xo'-ka on the crown of his head as a symbol of the eastern sky reddened by the rising sun; also the peculiar shaft of light that stands at the left of the sun as it rises.

From the words of the wi'-gi-e it would appear that the Xo'-ka personates the sun, the dawn, and the candidate in the initiatory ceremony. At the close of the second section the Xo'-ka is painted so that every part of his face and his entire body is reddened.

At the close of the third section the symbolic plume is fastened to the base of the braided lock on the crown of the Xo'-ka's head. Ceremonial moccasins are put upon his feet, a buffalo robe with the hair outside is wrapped around his body, and thus he is clothed in his sacerdotal attire.

**KI'-NO\(^8\) WI'-GI-E**

1. What shall the little ones use for the painting of their bodies? they said, it has been said, in this house.
2. Then four small stones they gathered together,
3. And arranged them so that one stood leaning against the others.
4. This pile of stones they set on fire,
5. So that the darkened heavens above
6. Was reddened by the leaping flames.
7. Then they spake to one another, saying: The reddened heavens shall be for the painting of the bodies of the little ones,
8. It shall be to them a refuge from all dangers as they travel the path of life.
9. What shall the little ones use for the painting of their bodies? they said, it has been said, in this house.
10. The God of Day, as he approaches,
11. Strikes the heavens with a bright red glow.
12. That red glow shall be for the painting of the bodies of the little ones.
13. When they seek refuge in its power, as they travel the path of life,
14. They shall make themselves free from all causes of death.
15. The words here spoken shall forever stand.
16. What shall the little ones use for the painting of their bodies? they said, it has been said, in this house.
17. The God of Day, as he approaches,
18. Strikes the heavens with a bright red glow.
19. At his left side there stands
20. A light resembling a plume.
21. That light shall be a sacred plume for the little ones.
22. When they wear this plume as they travel the path of life,
23. They shall make themselves free from all causes of death.
The Xo'-ka, having thus been symbolically painted and dressed, rises to make his ceremonial approach to the Mysterious House of the Ho'-ga U-ṭa-no'-dsi, the gens that at all times represents the earth with all its life-giving power. The Xo'-ka, his candidate, and the A'-ki-ho'- Xo'-ka (Master of Ceremonies) stand abreast, the Xo'-ka in the middle in front of the door of the house, while the Sho'-ka takes his place a few paces in advance. Then the Xo'-ka himself sings the following song and recites the first section of the wi'-gi-e relating to the approach to the House of Mystery. The song is sung before the recitation of each of the four sections of the wi'-gi-e. At the close of the recitation of each section of the wi'-gi-e the four men move toward the House of Mystery, followed by the No'-ho'-zhi'-ga, who arrange themselves in groups according to gentes. The movement toward the ceremonial house is arranged so that at the end of the fourth halt the procession will be at the door of the house. The following song is sung at each halt before the sections of the wi'-gi-e relating to the ceremonial approach to the House of Mystery is recited. The music of the song is not here repeated, it being understood that the song is sung before each section during the halts.

TSI TA'-PE WA-THOⁿ (SONG OF APPROACH TO THE HOUSE)

Transcribed by Alice C. Fletcher

M.M. 138

FREE TRANSLATION

Toward the House of the Hoⁿ'-ga I am traveling,
Toward the House of the Hoⁿ'-ga I am traveling,
To the House where dwell the Hoⁿ'-ga,
Toward the House of the Hoⁿ'-ga I am traveling.
1. Toward what shall they direct their footsteps as they travel the path of life? they said, it has been said, in this house.
2. It is toward a little valley that they shall direct their footsteps.
3. Verily, it is not a little valley that is meant.
4. It is toward a herd of animals that they shall direct their footsteps.
5. Verily, it is not a herd of animals that is meant.
6. It is a little house toward which they shall direct their footsteps as they travel the path of life.

7. Toward what shall they direct their footsteps as they travel the path of life? they said, it has been said, in this house.
8. It is toward two little valleys that they shall direct their footsteps.
9. Verily, it is not two little valleys that is meant.
10. It is toward two herds of animals that they shall direct their footsteps.
11. Verily, it is not two herds of animals that is meant.
12. It is toward a little house toward which they shall direct their footsteps as they travel the path of life.

13. Toward what shall they direct their footsteps as they travel the path of life? they said, it has been said, in this house.
14. It is toward three little valleys that they shall direct their footsteps.
15. Verily, it is not three little valleys that is meant.
16. It is toward three herds of animals that they shall direct their footsteps.
17. Verily, it is not three herds of animals that is meant.
18. It is a little house toward which they shall direct their footsteps as they travel the path of life.

19. Toward what shall they direct their footsteps as they travel the path of life? they said, it has been said, in this house.
20. It is toward four little valleys that they shall direct their footsteps as they travel the path of life.
21. Verily, it is not four little valleys that is meant.
22. It is toward four herds of animals that they shall direct their footsteps.
23. Verily, it is not four herds of animals that is meant.
24. It is a little house toward which they shall direct their footsteps as they travel the path of life.
This wi'-gi-e is also sometimes called Wa'-qii-thu-ce Wi'-gi-e, Footsteps Wi'-gi-e, following the term used in some of the lines of the wi'-gi-e.

From the sequential arrangement of the lines relating to the valleys and to the herds of animals, which means buffalo, it would appear that this wi'-gi-e is an epitome of the Hi'-ca-da wi'-gi-e relating to the finding of the foe. (See p. 212, and lines 1447 to 1542 of the wi'-gi-e given by Wa-xthi'-zhi, p. 208; also Wi'-gi-e of the Ceremonial Approach given by Xu-tha'-wa-t0'9-i°, p. 249.)

The fourth movement brings the procession to the door of the house and the members of the Ho'n'-ga U-ta-no'-dsi gens enter and take their places at the east end of the long room on the south side. The Xo'-ka sings the following song as he and his candidate and the Xo'n'-ho'-zhi'-ga stand at the door:

Transcribed by Alice C. Fletcher

The first four lines are repeated at the beginning of all the stanzas. Therefore one translation will suffice for the entire song.

2786—21—19
To the house that stands yonder I am going,
To the house that stands yonder I am going,
To the house that stands yonder I am going,
To that house I am going,
Where there is a light I am going,
Where there is a light I am going.

Where lie the moccasins I am going,
Where lie the moccasins I am going.

Where lies a plume I am going,
Where lies a plume I am going.

Where lie the property (the moccasins) I am going,
Where lie the property I am going.

Where lies a feather I am going,
Where lies a feather I am going.

At the close of the song all the Noⁿ'-hoⁿ'-zhiⁿ'-ga enter the house, the gentes belonging to the Hoⁿ'-ga Division taking their places at the south side of the room and those of the Tsí'-zhu Division at the north side. Then the Xo'-ša, his candidate, and the A'-kiⁿ-hoⁿ Xo'-ša enter, pause within, and close to the door, while the Xo'ša recites the following wi'-gi-e, which relates to the defending of the tribe against its enemies by organized force.

MOCCASIN WI'-GI-E

1. Upon what shall they slip off their moccasin as they travel the path of life? they said, it has been said, in this house.
2. Toward the setting of the sun
3. There dwells a man who is honored for his valorous deeds.
4. It is upon that man they shall slip off their moccasin.
5. When they slip off their moccasin upon this man,
6. It shall always be easy for them to slip off their moccasin as they travel the path of life.31
7. Upon what shall they slip off their moccasin as they travel the path of life? they said, it has been said, in this house.
8. Toward the setting of the sun

31 Here the Xo'-ša slips off the left foot of his ceremonial moccasins and puts on one of a pair that had been placed at the door for him.
9. There dwells a woman who has given birth to her first child.
10. It is upon that woman they shall slip off their moccasin.
11. When they slip off their moccasin upon this woman,
12. It shall always be easy for them to slip off their moccasins as they travel the path of life.\(^2\)

This act of changing the symbolic moccasins and the feather marks the beginning of the second stage of the sun’s westward course, which the Xo’-ka is personating and dramatically enacting. The first movement of the change of moccasins represents the rising sun, the second indicates the sun’s onward and westward course over the earth.

When the Xo-ka has put on the new moccasins and feather he sings the following song:

\[\text{Transcribed by Alice C. Fletcher}\]

\[\text{Free Translation}\]

1. The House of Mystery I now enter,
The House of Mystery I now enter,
It is I, Good-eagle, who now enters,
The House of Mystery, I now enter.

2. It is I, Red-eagle, who now enters.

3. It is I, Good-eagle-woman, who now enters.

4. It is I, Mid-earth, who now enters.

\(^2\) The Xo’-ka slips off his right foot its moccasin and puts on the other one of the pair placed for him at the door. He also removes the feather from the crown of his head and puts on a new one in its place.
In this part of the ceremony the Xo'-ka represents the candidate, so it is he who now enters the House of Mystery in the name of Good-eagle, Red-eagle, Good-eagle-woman and Mid-earth. At the close of the song the three men take their places at the middle of the eastern end of the room, where they sit facing the west.

Here the Wa-the'-the ceremony is performed, but Wa'-thu-xa-ge was in so much physical suffering that he was not in a condition to remember the details of this elaborate ceremony. A description of it has, however, been given in the Ni'-ki degree described by Wa-xthi'-zhi on page 155; also in that given by Xu-tha'-wa-to'-i on page 253. At the conclusion of the Wa-the'-the ceremony the No'n'-ho'n'-zhi'n'-ga of the various gentes simultaneously recite their wi'-gi-es relating to the life symbols of their gentes, while the members belonging to the Tsi'-zhu Wa-shta'-ge gens recite the wi'-gi-e relating to the gentile names mentioned in the song of the candidate’s entering the lodge.

When all have recited their wi'-gi-es a recess is taken, during which the men appointed to the task busy themselves distributing among the No'n'-ho'n'-zhi'n'-ga in equal portions the provisions supplied by the candidate for the entertainment of all who had taken part in the ceremony. When the women have entered and carried away the provisions, a No'n'-ho'n'-zhi'n'-ga speaks, saying: “O, Tsi'-zhu (addressing the initiating gens by name), we have performed the parts you have required of us and now we will rise, leaving you to perform that part of the ceremony that belongs individually to you.” Thereupon the members of the Wa-zha'-zhe Wa-no'n gens rise and in single file march out of the door at the north side while those of the Tsi'-zhu Wa-no'n rise soon after and go out of the door at the south side.

When the No'n'-ho'n'-zhi'n'-ga have left the Xo'-ka sings the Buffalo Songs. These songs are supplicatory and express a craving for the continuous coming of the buffalo into bodily existence, for upon that animal the Osage man depends for the prolongation of his own bodily existence. In the first of these songs the buffalo is personified and made to say that they are about to come from the unseen world to the earth where all life takes on bodily form. The female buffalo is first to speak, the male follows, then is heard the little ones. and, lastly, the aged male who has reached that stage of life when he can no longer perform the functions of life. The fifth stanza refers to the light of day into which all life ultimately comes that it may fulfill its existence.
NI'KI WI'GI-ES  
THE BUFFALO SONGS  

SONG 1

Transcribed by Alice C. Fletcher

M.M. 126

Mi-ga do^n ho^n mo^n ho^n bthi^n da he, . . .

E he mo^n ho^n bthi^n da he the he-tho^n-be the,

Mo^n ho^n bthi^n da he the he-tho^n-be the, Mo^n ho^n bthi^n da a he the he the.

FREE TRANSLATION

1

1, the female, go forth,
Go forth from the unseen to the visible,
I go forth from the unseen to the visible,
I go forth.

2

1, the male, go forth, etc.

3

1, the little one, go forth, etc.

4

1, the aged one, go forth, etc.

5

Into the light of the day, I go forth, etc.
M.M. J=112

Time beats

Mi-ga ha mo ha th be, E he the the he the, Mi-ga tha

ha mo ha th be, Mi-ga tha ha mo ha th be, E he the the

he the, Mi-ga tha ha mo ha th be, A he the the the he

Mi-ga ha mo ha chi be,
E he the the he the,
Mi-ga tha ha mo ha th be,
Mi-ga tha ha mo ha th be,
E he the the he the.
Mi-ga tha ha mo ha th be
A he the the the he.

FREE TRANSLATION

1
The females now go forth, etc.

2
The males now go forth, etc.

3
The little ones now go forth, etc.

4
The aged ones now go forth, etc.

5
They go forth into the light of day, etc.

The second song speaks objectively of the food-giving buffalo as going forth upon their life journey, having come from the unseen into the visible world. The translation of the first line of each stanza is sufficient, as the other lines are composed of repetitions of the first and of vocables.

The song next in order is the U'-zhi Wa-tho, Planting Song. Before the A'-ki-ho Xo'-ka sings this song the Sho'-ka conducts the wife of the candidate, together with her women companions, most of whom are her relatives, into the lodge and gives them a place in front of the Xo'-ka. The Sho'-ka puts into the hands of each of the women a woven bag and a planting pole. Each woman throws upon
her back the bag, drawing the carrying strap around her shoulders, and stands with the pole in her right hand. The woman is the planter, the cultivator, the harvester of the corn, and this little scene is meant to portray the important part she plays in the drama of life. In the song she is made to speak of her own actions as she plants the grains that are to spring into life and bear the fruit that will feed her people. As the season for planting draws near she clears the field of dead stalks and weeds, mellowes the earth with her crude hoe, and then builds the little hills that stand with their faces looking upward to the sun to receive its animating rays. When all the little hills have been made, she begins her planting by thrusting a sharpened pole into the center of the sunny side of a hill, and into the hole thus made she drops five, six, or seven grains of corn. Then she performs the last act, which is regarded as the most significant and sacred; she places upon the mound, over the hole, the imprint of her foot. It must be her right or her left foot, according to the tribal division to which she belongs. It is this particular act to which each of the 11 stanzas of the song refers. As the A'-ki-hoⁿ Xo'-ka sings the women stand beating time upon the ground with the lower ends of their planting poles.

THE PLANTING SONG

Transcribed by Alice C. Fletcher

Only the first line of each stanza will be translated, as all the other lines are repetitions or vocables:

A-ći-gthe noⁿ doⁿ-hoⁿ noⁿ, A-ći-gthe noⁿ doⁿ-hoⁿ noⁿ,
A-ći-gthe noⁿ doⁿ-hoⁿ, A-ći-gthe noⁿ doⁿ-hoⁿ noⁿ, A-ći-gthe noⁿ

doⁿ-hoⁿ noⁿ, A-ći-gthe noⁿ doⁿ-hoⁿ noⁿ, A he the the the he.
FREE TRANSLATION

1 I have made a footprint, a sacred one.
2 I have made a footprint, through it the blades push upward.
3 I have made a footprint, through it the blades radiate.
4 I have made a footprint, over it the blades float in the wind.
5 I have made a footprint, over it the ears lean toward one another.
6 I have made a footprint, over it I pluck the ears.
7 I have made a footprint, over it I bend the stalk to pluck the ears.
8 I have made a footprint, over it the blossoms lie gray.
9 I have made a footprint, smoke arises from my house.
10 I have made a footprint, there is cheer in my house.
11 I have made a footprint, I live in the light of day.

At the close of this song the women put away their bags and poles and sit down, facing the Xo'-ka, who instructs them in the details of certain supplicatory rites to be observed by them in dressing a symbolic robe for their little ones, in planting the corn, and in gathering the roots of the water lily *Nelumbo lutea* to be used for food. Wa'-thu-xa-ge made only this general statement concerning these rites, being too ill to go into all their details. (Examples of these instructions will be found in other initiatory rituals.) Wa-no"'-she-zhi"-ga, who was present, made the remark that this ceremony conferred upon the wife of the candidate the right to paint her face when attending an initiation in this fashion: Two narrow parallel lines, one red, the other blue, running across the width of the forehead; two short narrow lines, one red, the other blue, upon each cheek running upward. After the instructions the women go out of the lodge, leaving in their seats the fees for the Xo'-ka.

The title of the next group of songs is Wa-"si'-a-dsi Wa-tho"n, which may be freely interpreted as Songs of Triumph. This title and the words of the songs are in cryptic form, and the uninitiated or even an initiated person who gives no special attention to the meaning of these complex rites is not able to explain their true significance.

Song 1 voices the triumph of the initiating gens and is anticipatory of the success to be achieved through the initiation of a new member into the mysteries of life. The success particularly desired is an unbroken line of descendants to be granted to the initiate.
SONGS OF TRIUMPH

Song 1

The words composing the title may be analyzed thus: Wa-tsi', a meaningless word save to one well versed in the rites, when it becomes wa-tse', triumph; a-dsi, there; Wa-tho', Song. All four lines of the song have the same words, as follows: A. I; wa-to'. In ordinary usage the word would be wa-tse, triumph, but in the song it is veiled under the meaningless term wa-to.

The burden of the second song is the same as that of the first and the words may be given the same interpretation, but to it are added words of praise of the Xo'-ka and the Sho'-ka for the parts they took in the initiation. The first two lines of each of the two stanzas, the rest being repetitions, may be freely translated thus:

Song 2
FREE TRANSLATION

1
I have triumphed, I have triumphed,
With the aid given by the Xo'ka, etc.

2
I have triumphed, I have triumphed,
With the aid given by the Sho'ka, etc.

The song next in order is not as easily translated because most of the words are purposely corrupted in order to hide their meaning from the uninitiated. This practice of disguising the significance of the words of a song, particularly one that is of a sacred nature, is common not only among the Osage but also among the Omaha and the Ponca. Two phrases of an Omaha Song of Peace will serve as an illustration:

Transcribed by Alice C. Fletcher

\[ \text{Ya the ho o tha Ya the ho o tha} \]

The corrupted words, "Ya the ho-o tha," have absolutely no significance to a person not familiar with the inner meaning of the rite. But to one who knows, the undisguised words of these two phrases are: The-thu ha-i ba, the-thu ha i ba; The-thu, here, at this house; ha-i, coming; ba, they. The full meaning of these words and of the song as explained by a man versed in the rites is as follows: When the messengers of a peace-making party approach the village of the tribe to be visited, the people hasten out of their houses and stand watching to see whose house the strangers are approaching. The song portrays this general scene and also that in front of the house toward which the messengers are moving. The family give the glad exclamation: "They are coming here! they are coming here!" (to our house). The exclamation signifies that the messengers will be hospitably received and that the family feels itself honored in the choice of their house by the messengers of peace to be the place of ceremony. (See Twenty-seventh Annual Report, B. A. E., p. 382.)

When the following song was sung in its sequential order by Wa'-thu-xa-ge into the dictaphone, the opening lines of five stanzas were unintelligible to the writer, and he asked what they meant. With a slight frown Wa'-thu-xa-ge said: "O, they mean nothing; they are only o'-ni-oⁿ" (vocables). The writer, being unsatisfied and knowing the native custom of hiding the true meaning of the words of sacred songs from an uninitiated person, remarked: "The words to me sound like A ha a-tsiⁿ da ha the ka we." Thereupon the old man, with a hearty laugh, said: "That's just what they are!"
The cryptic words sung are "A ha wa-ci° da ha we ka we;" but the true words as acknowledged by Wa'-thu-xa-ge are put with the music and may be interpreted as follows: First line, A ha, an exclamation; a tsí° da, I have come; ha, vocable; the ka, here, in this place; we, vocable. Second line: E the, vocables; ci, feet; ta ha, in the direction of; we the, vocables.

**Song 3**

Transcribed by Alice C. Fletcher

1

A ha! I have come, here to this place,  
To my feet I have come!  
A ha! I have come, here to this place.  
To my feet I have come!  
A ha! I have come, here to this place!

The first, third, and fifth lines of each stanza are the same and are not repeated in the following translation. The second and fourth lines of the stanzas are also alike; therefore only the second line is given.

2

To my legs I have come.

3

To my body I have come.

4

To my arms I have come.

5

To my head I have come.

6

To my mouth I have come.
This song and other songs in which are used similar words to express the same meaning, Wa-thu-xa-ge said, are given the title ’I'-ki Wa-tho'n"—I, of; ki, themselves: Wa-tho'n, Sing; that is to say, the members of the gens, having completed their task of the initiation of a new member into the mysteries of life, sing of their own coming to the earth, where they took bodily form and where their bodies developed from infancy to maturity. First, the infant must achieve the power of walking; second, he must learn to use his legs; third, he must learn to care for the body; fourth, he must learn to use his arms; fifth, then in his young manhood he must learn to use his head, to formulate his thoughts; sixth, with his power of utterance he must learn to express his thoughts through speech.

In the next song only one word stands out clearly, the word "Wa-ko'n'-da." All the rest of the words are cryptic and unintelligible. Even Wa-thu-xa-ge could make no explanation concerning them or as to the purport of this song. However, there is strong probability that it refers to the future success of the candidate as a warrior. This very song was given by Sho'n'-ge-mo'ni in a ritual entitled "No'k'-zhi'-zho No'k'-o'." Hearing of the Vigil. It is the fourth in a group of songs called "Wa-tsi'-a-dsi Wa-tho'n'." Songs of Triumph or of Victory. The songs and the ritual to which they belong will be published in a later volume. The one word in the song, "Wa-ko'n'-da," probably is to direct the thoughts of the candidate to that unseen source of all power which enables man to act his part in life.

**SONG 4**

Transcribed by Alice C. Fletcher

![Music notation](image-url)

E da wa-ko'n'-da ta ha we ha, Tho ka we da da,

ha tho ka we da da, Ha tho ka we da da,

tha ho ka we da da, Ha tho ka we da da,

ha tho ka we da da, E da tha wa-ko'n'-da ta ha we.

E da wa-ko'n'-da ta ha we.
Tho ka we da da ha tho ka we da da.
Ha tho ka we da da, tha ho ka we da da.
Ha tho ka we da da, ha tho ka we da da.
E da wa-ko'n'-da ta ha we.
The fifth song is also given by Sho°'-ge-mo°'-i° in his No°'-zhi°'-zhe° ritual, in the Wa-tsi°'-a-dsi group. It refers to certain ceremonial acts to be performed by the candidate should he ever be chosen as a war leader and return triumphant from a war expedition. The meaning of these two songs will be explained in detail in the Vigil Rituals in another volume to be published later.

**Song 5**

Transcribed by Alice C. Fletcher

The sixth and last song in this ritual belongs to the class of songs called I°'-ki Wa-tho°, the meaning of which is explained on page 300. Only the words "My feet, legs, body, arms, head, and mouth" are intelligible. The rest of the words composing the song are disguised, and thus rendered unrecognizable.

This class of songs refers not only to the initiating gens in the ceremony and the mythic origin of all the gentes of the tribe, but they also refer to the warriors as an organized body, which is here and elsewhere in the tribal rites likened to a man perfect in all his physical structure and capable of putting to effective use all his strength.
What has been gathered and here presented of the Ga-hi'-ge O-k'o° and the Ni'-ki-e rites is but a small portion of the Osage tribal rites as a whole. Were the 21 versions of these two rites to be recorded and presented, years of labor would be required and many volumes filled. However, the rituals of these two rites as here recorded, both in the Osage and the English languages, give a fair idea of what the other versions would be like.

The ancient No°'-ho°-zhi''-ga in their years of pondering over life attempted to embrace in their mental vision not only the visible part of Nature, but even Wa-kos'-da, whom no man can see, but whom they came to conceive of as a creative Power, a power that abides in and moves among the great cosmic bodies, as well as the various forms of life in and upon the earth.
PART II.—OSAGE VERSION
KEY TO PRONUNCIATION

a.................. as in father.
b.................. as in bad.
c.................. as in thin, thong.
d.................. as in dog.
e.................. as in prey.
f.................. exploded e.
g.................. as in go.
h.................. as in he.
i.................. as in pierce.
j.................. exploded i.
k.................. nasalized i.
l.................. nasalized exploded i.
m.................. as in man, mine.
n.................. as in no, nap.
o.................. as in note.
p.................. exploded o.
q.................. nasalized 0.
r.................. as in road, rope.
s.................. as in sit, sing.
sh.................. as in shun.
t.................. as in ten.
u.................. exploded u.
w.................. as in wet, win.
x.................. rough German ch.
y.................. as in azure.
304
THE WI'-GI-ES OF THE GA-HI'-GE O-K'O

THE XO'-KA WI'-GI-E

(Free translation, p. 74; literal translation, p. 463)

1. He'-dsi xtsi a', a bi do, tsi ga,
2. Ho'-ga u-dse-the pe-tho de ni-ka-shi-ga ba do a', a bi da, tsi ga,
3. Ha! wi-co'ga, e-ki-a bi a', a bi da, tsi ga,
4. We'-ki-k'o no thon-tse thi'-de a-tha, wi-co'ga, e'-ki-a bi a', a bi da, tsi ga,
5. In'-gto'ga Do'-ga to a', a, bi da, tsi ga,
6. Ha! wi-co'ga, e'-gi-a bi a', a bi da, tsi ga,
7. We'-ki-k'o no thon-tse thi'-ge a-tha, wi-co'ga, e'-gi-a bi a', a bi da, tsi ga,
8. Tho'-e xtsi hi the do a', a bi da, tsi ga,
9. A'-ba-do a-ga-ha dsi xtsi a', a bi da, tsi ga,
10. Wa'-ca-be u-ça-ka thi'-ga to no a', a bi da, tsi ga,
11. Tho' to no no'-zhi a bi a', a bi da, tsi ga,
12. Ha! wi-tsi-go e', e-gi-a bi a', a bi da, tsi ga,
13. We'-ki-k'o no thon-tse thi'-ge a-tha, wi-tsi-go e', e-gi-e a-ka', a bi da, tsi ga,
14. Ha! zhi ga, e'-tsi-the a', a bi da, tsi ga,
15. We'-ki-k'o no thon-tse thi'-ge e-she do a', a bi da, tsi ga,
16. We'-ki-k'o no thon-tse a-to n-he i da', a bi da, tsi ga,
17. E'-dsi zhi the thi'-ge xtsi a-ni-ka-shi-ga i da', a bi da, tsi ga,
18. E'-dsi xtsi a', a bi da, tsi ga,
19. Xia dse ba-tse ho' çka do a', a bi da, tsi ga,
20. Thi'-thi-shi-zhe gthi no'-the to a', a bi da, tsi ga,
21. Ga' tse shki a, a bi da, tsi ga,
22. We'-ki-k'o no the mo'-thi ta bi da', a bi da, tsi ga,
23. Tho'e xtsi ci-thu-ce the do a', a bi da, tsi ga,
24. Ba'-xpe ba-tse ho' çka do a', a bi, tsi ga,
25. Ga' thi'-kshe shki a', a bi da, tsi ga,
26. Thi'-thi-shi-zhe gthi no'-the to a', a bi da, tsi ga,
27. Ga' thi'-kshe shki a', a bi da, tsi ga,
28. We'-ki-k'o no the mo'-thi ta bi da', a bi da, tsi ga,
29. Tho'e xtsi ci-thu-ce the do a', a bi da, tsi ga,
30. Ga'-xa zhi'-ga ce'-gtha-gtha the xtsi ge dsi a', a bi da, tsi ga,
31. Zho'-sha-be-the hi ba-tse ho'-çka do a', a bi da, tsi ga,
32. Ga' thi-i-kshe shki a', a bi'n da, tsi ga,
33. We'-ki-k'o° the mo'n-thi° ta i tsi° da', a bi'n da, tsi ga,
34. No'n-xthe gi the mo'n-thi° ta bi'n da', a bi'n da, tsi ga,
35. No'n-xthe gi the mo'n-thi° bi do'o a', a bi'n da, tsi ga,
36. U'-no° a bi i-the ki-the mo'n-thi° ta bi'n da', a bi'n da, tsi ga,
37. Tho-e' xtsi ci-thu-ce the do'o a', a bi'n da, tsi ga,
38. Mo'n-ca ba-tse ho'n' cka do'o a', a bi'n da, tsi ga,
39. E'-dsi xtsi hi gthi° thi'-kshe a', a bi'n da, tsi ga,
40. Ga' thi'i-kshe shki a', a bi'n da, tsi ga,
41. We'-ki-k'o° the mo'n-thi° ta bi'n da', a bi'n da, tsi ga,
42. Tho-e' xtsi ci-thu-ce the do'o a', a bi'n da, tsi ga,
43. Ha'-ci-hi ko° ba-tse ho'n' cka do'o a', a bi'n da, tsi ga,
44. Thi'-thi-shi-zhe gthi no'n-the to'o a', a bi'n da, tsi ga,
45. Ga' thi'i-kshe shki a', a bi'n da, tsi ga,
46. We'-ki-k'o° the mo'n-thi° ta bi'n da', a bi'n da, tsi ga,
47. Zhi°-ga we-ki-k'o° tha bi do'o a', a bi'n da, tsi ga,
48. Da'gthe i-thi-sha-wi° e' no° bi no° a', a bi'n da, tsi ga,
49. Sho'n' xtsi ga-xe mo'n-thi° ta i tsi° da', a bi'n da, tsi ga,
50. Tho-e' xtsi ci-thu-ce the do'o a', a bi'n da, tsi ga,
51. A'-ba-do a-ga-ha dsi xtsi a', a bi'n da, tsi ga,
52. I°pa-ci ho'n' cka do'o a', a bi'n da, tsi ga,
53. I° zhi°-ga do-ba', a bi'n da, tsi ga,
54. Ci'o-the zhu gthi no'n-the to'o a', a bi'n da, tsi ga,
55. Ga' thi'i-kshe shki a', a bi'n da, tsi ga,
56. We'-ki-k'o° the mo'n-thi° ta i tsi° da', a bi'n da, tsi ga,
57. Zhi°-ga da-ci-hi ki-the mo'n-thi° bi do'o shki a', a bi'n da, tsi ga,
58. We'-ki-k'o° the mo'n-thi° ta bi'n da', a bi'n da, tsi ga,
59. Zhi°-ga tshi-hi u-gthe the mo'n-thi° bi do'o shki a', a bi'n da, tsi ga,
60. Tshi'i-u-gthe gi-sho°-tha zhi ki-the mo'n-thi° ta i tsi° da', a bi'n da, tsi ga,
61. Wa'-ko°-da tsi i°-da', a bi'n da, tsi ga,
62. Tshi'i-u-gthe wi-ta', a bi'n da, tsi ga,
63. Wa'-ko°-da tsi i° da', a bi'n da, tsi ga,
64. Zhi°-ga zho-i-ga the mo'n-thi° bi do'o a', a bi'n da, tsi ga,
65. Wa'-ko°-da tsi to° ki-the mo'n-thi° ta i tsi° da', a bi'n da, tsi ga,
66. He'-dsi xtsi a', a bi'n da, tsi ga,
67. U'-ci-gthe wi° i-tse-the to'o a', a bi'n da, tsi ga,
68. U'-ci-gthe pe-tho°-ba', a bi'n da, tsi ga,
69. Thi'-u-ba-he i-shsh-ge dsi a', a bi'n da, tsi ga,
70. U'-ci-gthe pe-tho°-ba', a bi'n da, tsi ga,
71. Ga' tse shki a' a bi'n da, tsi ga,
72. Wa'-we-a-ga-cko°-the i° da', a bi'n da, tsi ga,
73. O'-do° pe-tho°-ba e' no° bi no° a', a bi'n da, tsi ga,
74. Sho'n' xtsi pa-xe i° da', a bi'n da, tsi ga,
75. U'-çi-gthe sha-pe a', a bi° da, tsky ga,
76. Thi'-u-ba-he tha-ta dni a', a bi° da, tsky ga,
77. U'-çi-gthe sha'-pe ha i-tse-the to° a', a bi° da, tsky ga,
78. Ga'tse shiki a', a bi° da, tsky ga,
79. Wa'-we-a-ga-čko°-the i° da', a bi° da, tsky ga,
80. O'-do° sha-pe e' no° bi no° a', a bi° da, tsky ga,
81. I'-tha-ga-čko°-the i° da', e to° a, a bi° da, tsky ga,
82. He'-dsi xtsi a, a bi° da, tsky ga,
83. Zhi'n-ga zho-i-ga tha bi ga' no°-zhi° da', a bi° da, tsky ga.
84. Mi'-xa-čka to°-ga thi°-kshe no° a', a bi° da, tsky ga,
85. Zhi'n-ga zho-i-ga the ta bi a', wi-co°-ga, e'-ki-a bi a', a bi° da, tsky ga,
86. Zhi'n-ga zho-i-ga o°-tha bi do° a', a bi° da, tsky ga,
87. Wa'-dsu-ta sho°-e-go° xtsi a', a bi° da, tsky ga,
88. Wi'-no° a-hiu ça-gi bthi° da, o' to° a', a bi° da, tsky ga,
89. Ho°-ba he-be a', a bi° da', tsky ga,
90. Tse'-do° go-da-ha xtsi a', a bi° da, tsky ga,
91. Ga-ha'-ha a-hi-gthi°-he no° i° da, e to° a', a bi° da, tsky ga,
92. Zhi'n-ga zho-i-ga o°-tha bi do°-a', a bi° da, tsky ga,
93. A'-hiu-ha ça-gi a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, tsky ga,
94. Ho°-ba u-ça-ki-ba do-ba', a bi° da, tsky ga,
95. U'-li ki-the mo°-thi° ta bi° da', a bi° da, tsky ga,
96. U'-no° a bi shki i-the ki-the mo°-thi° ta bi° da', a bi° da, tsky ga,
97. Zhi'n-ga u-no° o°-gi-the mo°-thi° bi do° a', a bi° da, tsky ga,
98. U'-no° a bi i-the ki-the mo°-thi° ta bi° da', a bi° da, tsky ga,

*KI'-NO° WÌ'-GI-E
(Free translation, p. 77; literal translation, p. 466)

1. He'-dsi xtsi a', a bi° da, tsky ga,
2. Wa'-ça-be u-ça-ka thi°-ge kshe a', a bi° da, tsky ga,
3. Ta' ki-thi-xa bi u-zhi°-ga xtsi thi°-kshe dni a', a bi° da, tsky ga,
4. Ni'-dse ki i-no°-the ta do° a', a bi° da, tsky ga,
5. U'-k'o° wa-no°-tha zhi xtsi thi° a', a bi° da, tsky ga,
6. Ta'-dse e-no° ha', a bi° da, tsky ga,
7. Ha'-shki-pa a-gthi no°-zhi°-zhi° the a', a bi° da, tsky ga,
8. Sho° to° i° da', a bi° da, tsky ga,
9. Thu'-xtsi ci-thu'-če the do° a', a bi° da, tsky ga,
10. Xa'-dse ba-tse ho°-čka do° a', a bi° da, tsky ga,
11. He'-dsi xtsi a', a bi° da, tsky ga,
12. Thi'-thi-čki gthi no°-the thi°-kshe a', a bi° da, tsky ga,
13. Ni'-dse ki i-no°-tha zhi the a', a bi° da, tsky ga,
14. Thu-e' xtsi ci-thu-çe the doⁿ a', a biⁿ da, ṭsi ga,
15. Ba'-xpe zhiⁿ-ga hoⁿ'-ćka doⁿ a', a biⁿ da, ṭsi ga,
16. Thi'-thi-ćki gthi noⁿ-the thiⁿ-kshe a', a biⁿ da, ṭsi ga,
17. Ni'-dse ki i-noⁿ-tha zhi the a', a biⁿ da, ṭsi ga,
18. Thu-e' xtsi ci-thu-çe the doⁿ a', a biⁿ da, ṭsi ga,
19. Ga'-xa zhiⁿ-ga çe gtha-gtha xtsi ge dsí a', a biⁿ da, ṭsi ga,
20. Zhoⁿ'-sha-be the hiu ba-tše hoⁿ'-ćka doⁿ a', a biⁿ da, ṭsi ga,
21. Thi'-thi-ćki gthi i-noⁿ-the thiⁿ-kshe a', a biⁿ da, ṭsi ga,
22. Ni'-dse ki i-noⁿ-tha zhi the a', a biⁿ da, ṭsi ga,
23. Thu-e' xtsi ci-thu-çe the doⁿ a', a biⁿ da, ṭsi ga,
24. Ga'-xa zhiⁿ-ga çe gtha-gtha xtsi ge dsí a', a biⁿ da, ṭsil ga,
25. Ha'-ći hi koⁿ thiⁿ-kshe noⁿ a', a biⁿ da, ṭsi ga,
26. Thi'-thi-ćki gthi i-noⁿ-the thiⁿ-kshe a', a biⁿ da, ṭsi ga,
27. Ni'-dse ki i-noⁿ-tha zhi the a', a biⁿ da, ṭsi ga,
28. Thu-e' xtsi ci-thu-çe tha doⁿ a', a biⁿ da, ṭsi ga,
29. Moⁿ'-ha pa-ci hoⁿ'-ćka doⁿ a', a biⁿ da, ṭsi ga,
30. 'Tr' zhiⁿ-ga do-ba', a biⁿ da, ṭsi ga,
31. Thi'-ta-the gthi i-noⁿ-the toⁿ a', a biⁿ da, ṭsi ga,
32. Ni'-dse ki i-noⁿ-tha zhi the a', a biⁿ da, ṭsi ga,
33. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
34. Thu-e' xtsi ci-thu-çe the doⁿ a', a biⁿ da, ṭsi ga,
35. 'Tr' pa-ci a-ga-ha dsí xtsi a', a biⁿ da, ṭsi ga,
36. 'Tr' zhiⁿ-ga do-ba', a biⁿ da, ṭsi ga,
37. Thi'-coⁿ-tha gthi i-tse-the toⁿ a', a biⁿ da, ṭsi ga,
38. 'Tr' ta-xpi a-gtoⁿ xtsi hi gthiⁿ thiⁿ-kshe a', a biⁿ da, ṭsi ga,
39. Ni'-dse ki i-noⁿ-the thiⁿ-kshe a', a biⁿ da, ṭsi ga,
40. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
41. Mi' pe-thoⁿ-ba', a biⁿ da, ṭsi ga,
42. He'-dsi xtsi hi gthiⁿ thiⁿ-kshe a', a biⁿ da, ṭsi ga,
43. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
44. Hoⁿ'-ba u-ça-ki-ba wiⁿ u-pshi shoⁿ e'-ki-the thiⁿ-kshe a', a biⁿ da, ṭsi ga,
45. Waⁿ'-zhiⁿ-ga ho-wa-gi ki-he shoⁿ e'-goⁿ xtsi a', a biⁿ da, ṭsi ga,
46. Hoⁿ'-toⁿ wa-noⁿ-kⁿ'qⁿ thiⁿ-kshe a', a biⁿ da, ṭsi ga,
47. Hoⁿ'-ba u-ça-ki-ba wiⁿ u-pshi shoⁿ e'-ki-the thiⁿ-kshe a', a biⁿ da, ṭsi ga,
48. Waⁿ'-gthu-shka zhiⁿ-ga', a biⁿ da, ṭsi ga,
49. Ki-a'-hi-hi the xtsi wa-doⁿ-be thiⁿ-kshe a', a biⁿ da, ṭsi ga,
50. Hoⁿ'-ba u-ça-ki-ba wiⁿ up-shi shoⁿ e'-ki-the thiⁿ-kshe a', a biⁿ da, ṭsi ga,
51. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
52. Wa'-koⁿ-da u-pshi shoⁿ e'-ki-the thiⁿ-kshe a', a biⁿ da, ṭsi ga,
53. Zhiⁿ'-ga-zhiⁿ'-ga', a biⁿ da, ṭsi ga,
54. Hoⁿ'-ba u-ça-ki-ba u-ni-ka-shi-ga ṭa bi e'-ki-the thiⁿ-kshe a', a biⁿ da, ṭsi ga,
55. Zhiⁿ'-ga-zhiⁿ'-ga' gthu-če doⁿ a', a biⁿ da, ṭsi ga,
56. Wa'-koⁿ-da tse-ga xtsi e-thoⁿ-be hi noⁿ bi a', a biⁿ da, ṭsi ga,
57. Ba'-ha tsi noⁿ-zhiⁿ' toⁿ a', a biⁿ da, ṭsi ga,
58. Zhiⁿ'-ga ni-ka-shi-ga bi a', wi-ṭsi-go e', e toⁿ a', a biⁿ da, ṭsi ga,
59. Zhiⁿ'-ga u-noⁿ i-the ki-the moⁿ-thiⁿ ṭa bi a', wi-ṭsi-go e', e toⁿ a', a biⁿ da, ṭsi ga.

Kī’-noⁿ Wi’-gi-e

(Free translation, p. 78; literal translation, p. 468)

1. He’-dsi xtsi a’, a biⁿ da, ṭsi ga,
2. Zhiⁿ'-ga kī-noⁿ gi-tha bi thiⁿ-ge a-tha, wi-ṭsi-go e’, e toⁿ a, a biⁿ da, ṭsi ga,
3. Zhiⁿ'-ga kī-noⁿ gi-tha bi doⁿ a’, a biⁿ da, ṭsi ga,
4. Wa’-koⁿ-da tse-ga xtsi e-thoⁿ-be hi noⁿ bi a’, a biⁿ da, ṭsi ga,
5. Wa’-koⁿ-da u-ga-zhu-dse hi noⁿ noⁿ a’, a biⁿ da, ṭsi ga,
6. Ga’ kī-noⁿ gi-the moⁿ-thiⁿ ta biⁿ da, a biⁿ da, ṭsi ga,
7. Kī’-noⁿ gi-the moⁿ-thiⁿ bi doⁿ a’, a biⁿ da, ṭsi ga,
8. U’-noⁿ a bi i-the ki-the moⁿ-thiⁿ ṭa biⁿ da’, a biⁿ da, ṭsi ga,
9. He’-dsi xtsi a’, a biⁿ da, ṭsi ga,
10. Wa’-ca-be u-ça-ka thiⁿ-ge kshe noⁿ a’, a biⁿ da, ṭsi ga,
11. E’-shki doⁿ a’, a biⁿ da, ṭsi ga,
12. Wa’-koⁿ-da u-toⁿ-ba bi kī-the moⁿ-thiⁿ ṭa biⁿ da’, a biⁿ da, ṭsi ga,
13. Zhu’-i-ga çæ-be ga ge a’, a biⁿ da, ṭsi ga,
14. Noⁿ’-xthe a-gi-the a-thiⁿ he iⁿ da’, a biⁿ da, ṭsi ga,
15. Noⁿ’-xthe gi-the moⁿ-thiⁿ bi doⁿ a’, a biⁿ da, ṭsi ga,
16. Wa’-koⁿ-da u-toⁿ-be bi kī-the moⁿ-thiⁿ ṭa biⁿ da’, a biⁿ da, ṭsi ga,
17. The’-shka çka ga thiⁿ-kshe shki a’, a biⁿ da, ṭsi ga,
18. Wa’-koⁿ-da hoⁿ-ba doⁿ thiⁿ-kshe a’, a biⁿ da, ṭsi ga,
19. I’-bi-coⁿ-dse oⁿ-kshi-the ta i tse a-tha’, a biⁿ da, ṭsi ga,
20. I’-bi-coⁿ-dse oⁿ-kshi-tha bi doⁿ a’, a biⁿ da, ṭsi ga,
21. U’-noⁿ a bi i-the ki-the moⁿ-thiⁿ ṭa biⁿ da, a biⁿ da, ṭsi ga,
22. He’-dsi xtsi a’, a biⁿ da, ṭsi ga,
23. Mi’-xa çka toⁿ-ga thiⁿ-kshe noⁿ a’, a biⁿ da, ṭsi ga,
24. Ha! wi-ṭsi-go e’ e-gi-a-bi a’, a biⁿ da, ṭsi ga,
25. Zhiⁿ’-ga zho-i-ga tha bi thiⁿ-ge a-tha, wi-ṭsi-go e’, e-gi-a bi a’, a biⁿ da, ṭsi ga,
26. He’-dsi xtsi a’, a biⁿ da, ṭsi ga,
27. Zhiⁿ’-ga zho-i-ga tha bi thiⁿ-ge e-she doⁿ a’, a biⁿ da, ṭsi ga,
28. Zhiʰʰ'-ga zho-i-ga oʰ-tha ba thoʰ tse mi-kshe iʰ da', a biʰ da, ʨi ga,
29. Zhiʰʰ'-ga zho-i-ga oʰ-tha bi doʰ a', a biʰ da, ʨi ga,
30. Uʰ-noʰ a bi i-the ki-the moʰ-thiʰ ʨa i tsiʰ da', a biʰ da, ʨi ga,
31. ˵ʰ-ha u-sha-be ga thiʰ-kshe shi ki a', a biʰ da, ʨi ga,
32. Noʰʰ'-xthe a-ɡi-the a-thiʰ he iʰ da', a biʰ da, ʨi ga,
33. Zhiʰʰ'-ga zho-i-ga oʰ-tha bi doʰ a', a biʰ da, ʨi ga,
34. Noʰʰ'-xthe gi-the moʰ-thiʰ bi doʰ a', a biʰ da, ʨi ga,
35. Waʰ'-koʰ-da u-thoʰ-ba bi ki-the moʰ-thiʰ ʨa i tsiʰ da', a biʰ da, ʨi ga,
36. Paʰ'-zhu-zhe i-ta-xe sha-be ga thiʰ-kshe a', a biʰ da, ʨi ga,
37. Noʰʰ'-xthe a-ɡi-the a-thiʰ he iʰ da', a biʰ da, ʨi ga,
38. Zhiʰʰ'-ga noʰʰ'-xthe gi-the moʰ-thiʰ bi doʰ shi ki a', a biʰ da, ʨi ga,
39. Waʰ'-koʰ-da u-thoʰ-ba bi ki-the moʰ-thiʰ ʨa i tsiʰ da', a biʰ da, ʨi ga,
40. Aʰ'-hui ga thiʰ-kshe shi ki a', a biʰ da, ʨi ga,
41. Waʰ'-ɡthe gi-the moʰ-thiʰ ʨa i tsiʰ da', a biʰ da, ʨi ga,
42. Waʰ'-ɡthe gi-the moʰ-thiʰ bi doʰ shi ki a', a biʰ da, ʨi ga,
43. Hoʰʰ'-ba wa-cu ga toʰ a', a biʰ da, ʨi ga,
44. Iʰ-tha-thu-ce oʰ-ɡa-xe oʰ-moʰ-thiʰ ʨa i tsiʰ da', a biʰ da, ʨi ga,
45. Hoʰʰ'-ba u-ca-ki-ba doʰ-ba', a biʰ da, ʨi ga,
46. Uʰʰ-hi ki-the moʰ-thiʰ ʨa bi a', zhiʰʰ'-ga', a biʰ da, ʨi ga,

I. Moʰʰ-thiʰʰ-thê-doʰʰ-ʨʰʰ-a-ge

(Free translation, p. 84; literal translation, p. 470)

1. Heʰʰ'-dsi xtsi a', a biʰ da, ʨi ga,
2. Waʰ'-zha-zhe U-dse-the pe-thoʰ-ba ba doʰ a', a biʰ da, ʨi ga,
3. Waʰ'-zha-zhe wiʰʰ' a, a biʰ da, ʨi ga,
4. Waʰʰ'-ki-ɡthe-gthoʰ ʨi-the thiʰ-kshe a', a biʰ da, ʨi ga,
5. Ҭʰʰ'-xiʰ'-dse xtsi ge dsı a', a biʰ da, ʨi ga,
6. Baʰ'-moʰʰ-xe hi-the kshe a', a biʰ da, ʨi ga,
7. Heʰʰ'-dsi xtsi a', a biʰ da, ʨi ga,
8. Hoʰʰ'-ga wa-ga-xa bi a', a biʰ da, ʨi ga,
9. Iʰ'-dse-ha ga-xe toʰ a', a biʰ da, ʨi ga,
10. Hoʰʰ'-ba i-ta-xe thoʰ dsı a', a biʰ da, ʨi ga,
11. Xaʰ'-ge tha-shtoʰ a-zhi thiʰ a', a biʰ da, ʨi ga,
12. Thuʰ-tha xtsi ci-thuʰ-ce thoʰ a', a biʰ da, ʨi ga,
13. Ҭʰʰ'-uʰʰ'-hoʰʰ-ge xtsi ge dsı a', a biʰ da, ʨi ga,
14. Waʰʰ'-koʰ-da tho-thoʰ a-thiʰ hi thiʰ-kshe a', a biʰ da, ʨi ga,
15. Uʰʰ-paʰ-ce thoʰ dsı a', a biʰ da, ʨi ga,
16. Tseʰ-xe xtsi ge dsı a', a biʰ da, ʨi ga,
17. Iʰ'-sdoʰ-ge ga-gthe xtsi a', a biʰ da, ʨi ga,
18. Baʰ'-moʰʰ-xe hi-the kshe a', a biʰ da, ʨi ga,
19. Waʰʰ'-koʰ-da i-thoʰ a-ga-ʧta ga-xe kshe a', a biʰ da, ʨi ga,
20. Shoʰʰ-thi-kshe iʰʰ da', a biʰ da, ʨi ga,
21. Waʰʰ'-koʰ-da hoʰʰ-ba doʰʰ thiʰ-kshe a', a biʰ da, ʨi ga,
22. Ho\(^{\circ}\)-ga wa-ga-xa bi a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
23. I\(^{\circ}\)-dse-ha ga-xe do\(^{\circ}\) a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
24. Ho\(^{\circ}\)-ba i-ta-xe tho\(^{\circ}\) dsi a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
25. Xa\(^{\prime}\)-ge wa-tha-shto\(^{\circ}\) a-zhi thi\(^{\circ}\) a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
26. Sho\(^{\circ}\)-to\(^{\circ}\) i\(^{\circ}\) da\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
27. Wa\(^{\prime}\)-ko\(^{\circ}\)-da tho-to\(^{\circ}\) a-thi\(^{\circ}\) hi thi\(^{\circ}\) a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
28. U\(^{\prime}\)-pa-ce tho\(^{\circ}\) dsi a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
29. Xa\(^{\prime}\)-ge wa-tha-shto\(^{\circ}\) a-zhi thi\(^{\circ}\) a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
30. \(\ddot{t}\)se\(^{-}\)-xe xtsi ge dsi a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
31. The\(^{\prime}\) shki Wa-ko\(^{\circ}\)-da e-dsi a-ba tho\(^{\circ}\)-ta sho\(^{\circ}\) e\(^{-}\)-the thi\(^{\circ}\)-kshe a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
32. I\(^{\prime}\)-sdo-ge pa-gthe xtsi a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
33. Ba\(^{\prime}\)-mo\(^{\circ}\)-xe hi-the kshe a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
34. Wa\(^{\prime}\)-ko\(^{\circ}\)-da i\(^{\circ}\)-shta a-ga-\(\ddot{t}\)ta ga-xe kshe a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
35. He\(^{\prime}\)-dsi xtsi a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
36. Wa\(^{\prime}\)-ko\(^{\circ}\)-da o\(^{\circ}\)-thi-do\(^{\circ}\) hi-the mi-kshe sho\(^{\circ}\) e\(^{-}\)-ki-the kshe a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
37. Ho\(^{\circ}\)-ga wa-ga-xa bi a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
38. I\(^{\prime}\)-dse-ha ga-xe do\(^{\circ}\) a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
39. Ho\(^{\circ}\)-ba i-ta-xe tho\(^{\circ}\) dsi a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
40. Xa\(^{\prime}\)-ge wa-tha-shto\(^{\circ}\) a-zhi thi\(^{\circ}\) a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
41. Thu-e\(^{-}\) xtsi ci-thu-\(\ddot{t}\)ce the do\(^{\circ}\) a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
42. Wa\(^{\prime}\)-ko\(^{\circ}\)-da tho-to\(^{\circ}\) a-thi\(^{\circ}\) hi thi\(^{\circ}\)-kshe a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
43. U\(^{\prime}\)-pa-ce tho\(^{\circ}\) dsi a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
44. Xa\(^{\prime}\)-ge wa-tha-shto\(^{\circ}\) a-zhi thi\(^{\circ}\) a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
45. \(\ddot{t}\)se\(^{-}\)-xe xtsi ge dsi a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
46. The\(^{\prime}\) shki wa-ko\(^{\circ}\)-da e-dsi a-ba tho\(^{\circ}\)-ta sho\(^{\circ}\) e\(^{-}\)-the thi\(^{\circ}\)-kshe a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
47. I\(^{\prime}\)-sdo-ge pa-gthe xtsi a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
48. Ba\(^{\prime}\)-mo\(^{\circ}\)-xe hi-the kshe a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
49. Wa\(^{\prime}\)-ko\(^{\circ}\)-da i\(^{\circ}\)-shta a-ga-\(\ddot{t}\)ta ga-xe kshe a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
50. Sho\(^{\circ}\) thi\(^{\circ}\)-kshe i\(^{\circ}\) da\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
51. Wa\(^{\prime}\)-ko\(^{\circ}\)-da o\(^{\circ}\)-thi-do\(^{\circ}\) hi-the mi-kshe sho\(^{\circ}\) e\(^{-}\)-ki-the thi\(^{\circ}\)-kshe a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
52. Pa\(^{\prime}\) thi-ho\(^{\circ}\) tsi-the do\(^{\circ}\) a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
53. Ho\(^{\circ}\)-ga wa-ga-xa bi a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
54. I\(^{\prime}\)-dse-ha ga-xe do\(^{\circ}\) a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
55. Ho\(^{\circ}\)-ba i-ta-xe tho\(^{\circ}\) dsi a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
56. Xa\(^{\prime}\)-ge wa-tha-shto\(^{\circ}\) a-zhi thi\(^{\circ}\) a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
57. Sho\(^{\circ}\) thi\(^{\circ}\)-kshe i\(^{\circ}\) da\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
58. Wa\(^{\prime}\)-ko\(^{\circ}\)-da tho-to\(^{\circ}\) a-thi\(^{\circ}\) hi thi\(^{\circ}\)-kshe a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
59. U\(^{\prime}\)-pa-ce tho\(^{\circ}\) dsi a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
60. \(\ddot{t}\)se\(^{-}\)-xe xtsi ge dsi a\(^{\prime}\), a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
61. The\(^{\prime}\) shki do\(^{\circ}\) a, a bi\(^{\circ}\) da, \(\ddot{t}\)si ga,
62. Wa'-koⁿ-da e-dsi a-ba thoⁿ ta shoⁿ e'-the thiⁿ-kshe a', a biⁿ da, ṭsi ga,
63. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
64. I'-sło-ge pa-gthe xtsi a', a biⁿ da, ṭsi ga,
65. Ba'-móⁿ-xe hi the kshe a', a biⁿ da, ṭsi ga,
66. Wa'-koⁿ-da iⁿ-shta a-gaⁿ-cta ga-xc kshe a', a biⁿ da, ṭsi ga,
67. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
68. Hoⁿ'-ga wa-ga-xa bi a', a biⁿ da, ṭsi ga,
69. Iⁿ'-dse-ha ga-xc doⁿ a', a biⁿ da, ṭsi ga,
70. Hoⁿ'-ba iⁿ-ka-xe thoⁿ dsi a', a biⁿ da, ṭsi ga,
71. Xa'-ge wa-tha-shtoⁿ a-zhi thiⁿ a', a biⁿ da, ṭsi ga,
72. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
73. Shoⁿ' the iⁿ da', a biⁿ da, ṭsi ga,
74. Wa'-koⁿ-da tho-toⁿ a-thiⁿ hi thiⁿ-kshe a', a biⁿ da, ṭsi ga,
75. U'-zhoⁿ we-sha-pe kshe a', a biⁿ da, ṭsi ga,
76. Niⁿ'-hsö-ge wiⁿ e-dsi doⁿ a', a biⁿ da, ṭsi ga,
77. He'-dsi xtsi bi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
78. The' shki wa-koⁿ-da e-dsi a-ba thoⁿ ta shoⁿ e'-the thiⁿ-kshe a', a biⁿ da, ṭsi ga,
79. The' ga xtsi a-zhoⁿ tse e'-the thiⁿ-kshe a', a biⁿ da, ṭsi ga,
80. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
81. Wa'-koⁿ-da iⁿ-shta a-gaⁿ-cta ga-xc kshe a', a biⁿ da, ṭsi ga,
82. Wa'-koⁿ-da oⁿ-thiⁿ-doⁿ hi-the mi-kshe shoⁿ e'-ki-the kshe a', a biⁿ da, ṭsi ga,
83. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
84. Pa' thi-hoⁿ tsi-the doⁿ a', a biⁿ da, ṭsi ga,
85. Hoⁿ'-ga wa-ga-xa bi a', a biⁿ da, ṭsi ga,
86. Iⁿ'-dse-ha ga-xc doⁿ a', a biⁿ da, ṭsi ga,
87. Hoⁿ'-ba iⁿ-ka-xe thoⁿ dsi a', a biⁿ da, ṭsi ga,
88. Xa'-ge wa-tha-shtoⁿ a-zhi thiⁿ a', a biⁿ da, ṭsi ga,
89. Niⁿ'-hsö-ge wiⁿ e-dsi doⁿ a', a biⁿ da, ṭsi ga,
90. He'-dsi xtsi bi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
91. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
92. Moⁿ'-thiⁿ-the-doⁿ-ts'ⁿ-ge doⁿ a', a biⁿ da, ṭsi ga,
93. He'-dsi xtsi bi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
94. Ha'! wi'-tši-go e', e-tši-the a', a biⁿ da, ṭsi ga,
95. Zhiⁿ'-'ga zho-i-ga-tha bi thiⁿ-ge a-tha, wi'-tši-go e', e-gi-e toⁿ a', a biⁿ da, ṭsi ga,
96. Ha'! zhiⁿ'-'ga e' tši-the a', a biⁿ da, ṭsi ga,
97. Zhiⁿ'-'ga zho-i-ga-tha bi thiⁿ-ge' e-she doⁿ a', a biⁿ da, ṭsi ga,
98. Zhiⁿ'-'ga zho-i-ga oⁿ-tha ba thoⁿ ṭa mi-kshe iⁿ da', a biⁿ da, ṭsi ga,
99. Zhiⁿ'-'ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
100. Uⁿ'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ṭa biⁿ da', a biⁿ da, ṭsi ga,
101. Çi'-pa-ha ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
102. Uⁿ'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ṭsi ga,
103. U'-no° a bi i-the k̓i-the mȏn-thi° ta bi° da', a bi° da, ṭsi ga,
104. Hi'zhu-ga-wa ga thi°-kshe shki a', a bi° da, ṭsi ga,
105. U'-no° a-gi-the a-to° he i° da', a bi° da, ṭsi ga,
106. Zhi°'-ga u-no° gi the mȏn-thi° bi do°ski a', a bi° da, ṭsi ga,
107. U'-no° a bi i-the k̓i-the mȏn-thi° ta bi° da', a bi° da, ṭsi ga,
108. ṭse'-wa-tse-ū-ga-wa ga thi°-kshe shki a', a bi° da, ṭsi ga,
109. U'-no° a-gi-the a-to° he i° da', a bi° da, ṭsi ga,
110. Zhi°'-ga u-no° gi the mȏn-thi° bi do° a', a bi° da, ṭsi ga,
111. ṭse'-wa-tse-ū-ga-wa a bi i-the k̓i-the mȏn-thi° ta bi° da', a bi° da, ṭsi ga,
112. Mȏn'-ge thi-cto-the ga thi°-kshe shki a', a bi° da, ṭsi ga,
113. U'-no° a-gi-the a-to° he i° da', a bi° da, ṭsi ga,
114. Zhi°'-ga u-no° gi the mȏn-thi° bi do° a', a bi° da, ṭsi ga,
115. U'-no° a bi i-the k̓i-the mȏn-thi° ta bi° da', a bi° da, ṭsi ga,
116. A'zhu-ga-wa ga thi°-kshe shki a', a bi° da, ṭsi ga,
117. U'-no° a-gi-the a-to° he i° da', a bi° da, ṭsi ga,
118. Zhi°'-ga u-no° tha bi do° shki a', a bi° da, ṭsi ga,
119. A'zhu-ga-wa a bi i-the k̓i-the mȏn-thi° ta bi° da', a bi° da, ṭsi ga,
120. He'-dzi xtsi a', a bi° da, ṭsi ga,
121. A'zhiu ga tse a', a bi° da, ṭsi ga,
122. E'shki do° a', a bi° da, ṭsi ga,
123. Wa'-thi°-e-čka zhi i° da', a bi° da, ṭsi ga,
124. Wa'-hiu-k'a a-gi-the a-to° he i° da', a bi° da, ṭsi ga,
125. Zhi°'-ga wa-hiu-k'a gi-the mȏn-thi° bi do° a', a bi° da, ṭsi ga,
126. Wa'-hiu-k'a gi-pa-hi k̓i-the mȏn-thi° ta bi° da', a bi° da, ṭsi ga,
127. Wa'-hiu-k'a gi-the mȏn-thi° bi do° shki a', a bi° da, ṭsi ga,
128. U'-no° a bi i-the k̓i-the mȏn-thi° ta bi° a', zhi°-ga', a bi° da, ṭsi ga,
129. Zhi°'-ga wa-no°-xe i-thi-shto° kshe shki do° a', a bi° da, ṭsi ga,
130. I'-ki-pa-no°-xe-čka mȏn-thi° ta bi a', zhi°-ga, e-to° a', a bi° da, ṭsi ga,
131. A'-ba'-t'o-xa ga thi°-kshe shki a', a bi° da, ṭsi ga,
132. U'-no° a-gi-the a-to° he i° da', a bi° da, ṭsi ga,
133. U'-no° tha bi do° shki a', a bi° da, ṭsi ga,
134. U'-no° a bi i-the k̓i-the mȏn-thi° ta bi° da', a bi° da, ṭsi ga,
135. Do'-dse-ū-ga-wa ga thi°-kshe shki a', a bi° da, ṭsi ga,
136. U'-no° a-gi-the a-to° he i° da', a bi° da, ṭsi ga,
137. U'-no° tha bi do° shki a', a bi° da, ṭsi ga,
138. Do'-dse u-ga-wa a bi i-the k̓i-the mȏn-thi° ta bi° da', a bi° da, ṭsi ga,
139. _TD̓a'-xpi hi° ça-dse ga thi°-kshe shki a', a bi° da, ṭsi ga,
140. U'-no° tha bi do° shki a', a bi° da, ṭsi ga,
141. _TD̓a'-xpi hi° ça-dse a bi i-the k̓i-the mȏn-thi° ta bi° da', zhi°-ga' a bi° da, ṭsi ga.
II. Hoⁿ⁻⁶⁻Ga Wa-gthiⁿ⁻⁶⁻Ts'á-ge (The Aged Eagle)

(Free translation, p. 88; literal translation, p. 473)

1. He'-dsi xtsi a', a biⁿ da, tsi ga,
2. He'-dsi xtsi i-noⁿ-zhiⁿ doⁿ a', a biⁿ da, tsi ga,
3. Hiⁿ'-da a-gthe tse e'-ki-the toⁿ a', a biⁿ da, tsi ga,
4. U'-zhoⁿ we-ge-thoⁿ-ba tse a', a biⁿ da, tsi ga,
5. Ga'-xa zhiⁿ-ga xtsi ge dsi a', a biⁿ da, tsi ga,
6. He'-dsi xtsi gi thiⁿ a', a biⁿ da, tsi ga,
7. Hoⁿ'-ga Wa-gthiⁿ-ts'á-ge doⁿ a', a biⁿ da, tsi ga,
8. He'-dsi xtsi gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
9. Ha'! wi-tsi-go o', e gi-a bi a', a biⁿ da, tsi ga,
10. Zhiⁿ'-ga zho-i-ga-tha bi thiⁿ-ge a-tha, wi-tsi-go o', e-gi-a bi a', a biⁿ da, tsi ga,
11. He'-dsi xtsi a', a biⁿ da, tsi ga,
12. Zhiⁿ'-ga zho-i-ga oⁿ-tha ba thoⁿ ta mi-kshe inⁿ da', a biⁿ da, tsi ga,
13. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
14. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta biⁿ da', a biⁿ da, tsi ga,
15. Ci-pa-ha ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
16. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
17. Zhiⁿ'-ga u-noⁿ tha bi doⁿ shki a', a biⁿ da, tsi ga,
18. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta biⁿ da', a biⁿ da, tsi ga,
19. Hi'-koⁿ ba-çⁿ-tha ga ge shki a', a biⁿ da, tsi ga,
20. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
21. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, tsi ga,
22. Hi'-koⁿ ba-çⁿ-tha a' bi i-the ki-the moⁿ-thiⁿ ta biⁿ da', a biⁿ da, tsi ga,
23. Tse'-wa-tse u-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
24. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
25. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, tsi ga,
26. Tse'-wa-tse-u-ga-wa a bi i-the ki-the moⁿ-thiⁿ ta biⁿ da', a biⁿ da, tsi ga,
27. Moⁿ⁻⁶⁻ge thi'-çtnu-the ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
28. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
29. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, tsi ga,
30. Moⁿ⁻⁶⁻ge thi'-çtnu-the a bi i-the ki-the moⁿ-thiⁿ ta biⁿ da', a biⁿ da, tsi ga,
31. A'-zhu-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
32. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
33. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, tsi ga,
34. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta biⁿ da', a biⁿ da, tsi ga,
35. He'-dsi xtsi a', a biⁿ da, tsi ga,
36. A'-hiu ga tse shki a', a biⁿ da, tsi ga,
37. Wa'-hiu-k'a oⁿ-gi-tha ba thoⁿ ta a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
38. Wa'-hiu-k'a gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
39. Wa'-hiu-k'a gi-pa-hi ki-the mo'-thi' ta i tsi' da', a bi'a da, tsi ga,
40. Zhi°'-ga wa-no'-xe i-thi-shi'o' kshe shki do' a', a bi'a da, tsi ga,
41. I'-k'i-pa-no'-xe-c'ka mo'-thi' ta i tsi' da', a bi'a da, tsi ga,
42. I'-k'i-pa-no'-xe-c'ka mo'-thi' bi do' a', a bi'a da, tsi ga,
43. U'-no° a bi i-the ki-the mo'-thi' ta bi' da', a bi'a da, tsi ga,
44. A'-ba-ku t'o-xa ga thi'-kshe shki a', a bi'a da, tsi ga,
45. U'-no° a-gi-the a-to' he i° da', a bi'a da, tsi ga,
46. U'-no° tha bi do' shki a', a bi'a da, tsi ga,
47. U'-no° a bi i-the ki-the mo'-thi' ta bi' da', a bi'a da, tsi ga,
48. Do'-dse u-ga-wa ga thi'-kshe shki a', a bi'a da, tsi ga,
49. U'-no° a-gi-the a-to' he i° da', a bi'a da, tsi ga,
50. Zhi°'-ga u-no° gi-the mo'-thi' bi do' shki a', a bi'a da, tsi ga,
51. Do'-dse u-ga-wa a bi i-the ki-the mo'-thi' ta bi' da', a bi'a da, tsi ga,
52. Ta'-xpi hi' ca-dse a ga thi'-kshe shki a', a bi'a da, tsi ga,
53. E'-shki do° a', a bi'a da, tsi ga,
54. U'-no° a-gi-the a-to' he i° da', a bi'a da, tsi ga,
55. U'-no° tha bi do' shki a', a bi'a da, tsi ga,
56. Ta'-xpi hi' ca-dse a bi i-the ki-the mo'-thi' ta bi' a', zhi°'-ga', a bi'a da, tsi ga.

III. Mo'n°-çe (Metal) Wi'-gi-e

(Free translation, p. 90; literal translation, p. 475)

1. He-dsi xtsi a', a bi'a da, tsi ga,
2. U'-zho° we-pe-tho°-ba tse a', a bi'a da, tsi ga,
3. Tsi-u'-ho°-ge xtsi ge dsi a', a bi'a da, tsi ga,
4. He'-dsi xtsi a-gthi-no°-zhi° e do° a', a bi'a da, tsi ga,
5. Mo'n°-çe u-shpe ho°-ç'ka do° a', a bi'a da, tsi ga,
6. He'-dsi xtsi a-gthi-no°-zhi° te° a', a bi'a da, tsi ga,
7. Ha'! wi-tsi-go e', e tsi-the a', a bi'a da, tsi ga,
8. Zhi°'-ga zho-i-ga tha bi thi'-ge a-tha, wi-tsi-go e', e-gi-a bi' a', a bi'a da, tsi ga,
9. Ha'! zhi°'-ga e', e tsi-the a', a bi'a da, tsi ga,
10. Zhi°'-ga zho-i-ga tha bi thi'-ge e-she do° a', a bi'a da, tsi ga,
11. Zhi°'-ga zho-i-ga o°-tha ba tho° ta mi-kshe i° da', a bi'a da, tsi ga,
12. T'se wa-tse-xi mi-kshe i° da', a bi'a da, tsi ga,
13. Zhi°'-ga zho-i-ga o°-tha bi do° a', a bi'a da, tsi ga,
14. T'se wa-tse-xi ki-the mo'-thi' ta bi' da', a bi'a da, tsi ga,
15. He'-dsi xtsi a', a bi'a da, tsi ga,
16. Zhi°'-ga wa-hiu-k'a o°-gi-the mo'-thi' ta i tsi' da', a bi'a da, tsi ga,
17. Zhi°'-ga wa-hiu-k'a o°-gi-the mo'-thi' bi do° a', a bi'a da, tsi ga,
18. Wa'-hiu-k'a gi-pa-hi ki-the mo'-thi' ta i tsi' da', a bi'a da, tsi ga,
19. Zhi°'-ga zho-i-ga o°-tha bi do° a', a bi'a da, tsi ga,
20. Wa'-hiu-k'a o°-gi-the mo'-thi' bi do° a', a bi'a da, tsi ga,
21. Zhi°'-ga wa-no°-xe i-thi-shi'o' kshe shki do° a', a bi'a da, tsi ga,
22. Oⁿ-thoⁿ-ki-pa-noⁿ-xe-čka moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da, țși ga,
23. Oⁿ-thoⁿ-ki-pa-noⁿ-xe-čka moⁿ-thiⁿ bi doⁿ a', a biⁿ da, țși ga,
24. Uⁿ-noⁿ a-bi i-the ki-the moⁿ-thiⁿ ța biⁿ da', a biⁿ da, țși ga,
25. Zhiⁿ-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, țși ga,
26. I'-'ș's-a thiⁿ-ge moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da, țși ga,
27. Zhiⁿ-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, țși ga,
28. Wa'kōⁿ-da xiⁿ-ha ca-gi thiⁿ-ga iⁿ da', a biⁿ da, țși ga,
29. Wiⁿ-noⁿ Wa-koⁿ-da xiⁿ-ha ca-gi bthiⁿ da', a biⁿ da, țși ga,
30. Zhiⁿ-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, țși ga,
31. Xiⁿ-ha ca-gi a bi i-the ki-the moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da, țși ga,
32. Hoⁿ'-ba u-ça-ki-ba do-ba', a biⁿ da, țși ga,
33. U'-hi-ki-the moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da, țși ga,
34. Hoⁿ'-ba wa-tha-xthi thiⁿ-ge toⁿ noⁿ a', a biⁿ da, țși ga,
35. I'-tha-thu-çe xtsi u-ni-ka-shi-ga a-toⁿ he iⁿ da', a biⁿ da, țși ga,
36. Hoⁿ'-ba u-xthi thiⁿ-ge xtsi u-ni-ka-shi-ga ki-the moⁿ-thiⁿ ța biⁿ a',
   zhiⁿ-ga', a biⁿ da, țși ga,

**The Wiⁿ-gi-es of the Gentes**

**wa-zhaⁿ-zhe subdivision**

**Wa-zhaⁿ-zhe Wa-noⁿ Gens**

(Free translation, p. 92; literal translation, p. 477)

1. He'-dsi xtsi a', a biⁿ da, țși ga,
2. Wa'-zha-zhe u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
   țși ga,
3. Wa'-zha-zhe Wa-noⁿ thiⁿ-kshe a', a biⁿ da, țși ga,
4. Ha'! wi-țsi-go e', e-gi-a bi a', a biⁿ da, țși ga,
5. Zhiⁿ-ga we-ki-k'oⁿ tha ba thoⁿ ts'e thiⁿ-ge a-tha, wi-țsi-go e', e-gi-a
   bi a', a biⁿ da, țși ga,
6. He'-dsi xtsi a', a biⁿ da, țși ga,
7. Wa'-zha-zhe Wa-noⁿ thiⁿ-kshe a', a biⁿ da, țși ga,
8. K'e' čiⁿ-dse ga-ts'e pe-thoⁿ-ba thiⁿ-kshe a', a biⁿ da, țși ga,
9. Ga' thiⁿ-kshe slki a', a biⁿ da, țși ga,
10. We'-ki-k'oⁿ the moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da, țși ga,
11. Čiⁿ-dse ga-ts'e pe-thoⁿ-ba ga tse a', a biⁿ da, țși ga,
12. E' slki doⁿ a', a biⁿ da, țși ga,
13. Wa-we-aⁿ-ga-čkoⁿ-the iⁿ-da', a biⁿ da, țși ga,
14. Oⁿ-doⁿ pe-thoⁿ-ba oⁿ noⁿ bi noⁿ a', a biⁿ da, țși ga,
15. I'-tha-čkoⁿ-the iⁿ da', a biⁿ da, țși ga,
16. Čiⁿ-dse ga-ts'e sha-pe ga tse a', a biⁿ da, țși ga,
17. E'slki doⁿ a', a biⁿ da, țși ga,
18. Wa-we-aⁿ-ga-čkoⁿ-the iⁿ da', a biⁿ da, țși ga,
19. Oⁿ-doⁿ sha-pe e noⁿ bi noⁿ a', a biⁿ da, țși ga,
20. Shoⁿ xtsi i-tse-a-the iⁿ da', a biⁿ da, țși ga,
21. He'-dsi xtsi a', a biⁿ da, țși ga,
22. No°-ka ga-gthe-zhe ga thi°-kshe shki a', a bi° da, tsi ga,
23. Wa'-thi°-e-čka she-mo° mo°-zhi i° da', a bi° da, tsi ga,
24. U°-no°-the mo°-thi° tà i tsi° da', a bi° da, tsi ga,
25. U°-no° tha bi do° shki a', a bi° da, tsi ga,
26. U°-no° a bi i-the ki-the mo°-thi° tà i tsi° da', a bi° da, tsi ga,
27. Zhi°-ga zho-i-ga o°-tha bi do° a', a bi° da, tsi ga,
28. Xi°-ha ča-gi ki-the mo°-thi° tà i tsi° da', a bi° da, tsi ga,
29. Mo°-ge ga-gthe-zhe ga thi°-kshe shki a', a bi° da, tsi ga,
30. E'shki do° a', a bi° da, tsi ga,
31. Wa'-we-a-ga-čko°-the i° da', a bi° da, tsi ga,
32. Wa'-ko°-da mo°-shi tà ga kshe a', a bi° da, tsi ga,
33. A°-ki-thi°-se xo-dse ga thi°-kshe shki a', a bi° da, tsi ga,
34. Wa'-ko°-da mo°-shi tà ga kshe a', a bi° da, tsi ga,
35. I°-tha-ga-čko°-the xtśi a-ni-ka-shi-ga i° da', a bi° da, tsi ga,
36. Zhi°-ga zho-i-ga o°-tha bi do° a', a bi° da, tsi ga,
37. U°-no° a bi i-the ki-the mo°-thi° tà i tsi° da', a bi° da, tsi ga,
38. Ho°-ga, Tsi-zhu e-tho°-ba', a bi° da, tsi ga,
39. Zho°-i-ga o°-tha bi do° shki a', a bi° da, tsi ga,
40. U°-no° a bi i-the ki-the mo°-thi° tà i tsi° da', a bi° da, tsi ga,
41. Ho°-ba u-ča-ki-ba do-ba', a bi° da, tsi ga,
42. U°-hi ki-the mo°-thi° tà i tsi° da', a bi° da, tsi ga.

Wa-zha°-zhe Čka Gens

(Free translation, p. 34; literal translation, p. 479)

1. He°-dsi xtśi a', a bi° da, tsi ga,
2. Wa'-zha-zhe u-dse-the pe-tho°-ba ni-ka-shi-ga ba do° a', a bi° da tsi ga,
3. Wa'-zha-zhe Čka thi°-kshe no° a', a bi° da, tsi ga,
4. Ha°! Wi-tśi-go e', e-gi-a bi a', a bi° da, tsi ga,
5. Zhi°-ga we-ki-k°-o° tha ba tho°-tse thi°-ge a-tha, wi-tśi-go e',
   e-gi-a bi a', a bi° da, tsi ga,
6. He°-dsi xtśi a', a bi° da, tsi ga,
7. Zhi°-ga we-ki-k°-o° tha ba tho°-tse thi°-ge e-she do° a', a bi° da,
   tsi ga,
8. We°-ki-k°-o° tho°-tse mi-kshe i° da', a bi° da, tsi ga,
9. Tsu°-ge thi°-kshe no° a', a bi° da, tsi ga,
10. Zhi°-ga-the xtśi a-ni-ka-shi-ga mi-kshe i° da', a bi° da, tsi ga,
11. Zhi°-ga zhu-i-ga o°-tha bi do° a', a bi° da, tsi ga,
12. U°-no° a bi i-the ki-the mo°-thi° tà i tsi° da', a bi° da, tsi ga,
13. Ha° ba-k°-i°-tha ga kshe a', a bi° da, tsi ga,
14. U°-no° pa-xe i° da', a bi° da, tsi ga,
15. Zhi°-ga zhu-i-ga o°-tha bi do° a', a bi° da, tsi ga,
16. Ha° ba-k°-i°-tha a bi i-the ki-the mo°-thi° tà i tsi° da', a bi° da,
   tsi ga,
A-TSE-TSI GENS

(Free translation, p. 95; literal translation, p. 480)

1. He'-dsi xtsi a', a bi<sup>n</sup> da, tsi ga,
2. Wa-zha-zhe u-dse-the pe-tho<sup>n</sup>-ba ni-ka-shi-ga ba do<sup>n</sup> a', a bi<sup>n</sup> da, tsi ga,
3. Wa'-zha-zhe a', a bi<sup>n</sup> da, tsi ga,
4. Wa'-tse-tsi thi<sup>n</sup>-kshe no<sup>n</sup> a', a bi<sup>n</sup> da, tsi ga,
5. Ha'! wi-tsi-go e', e gi-a bi a', a bi<sup>n</sup> da, tsi ga,
6. We'-ki-k'o<sup>n</sup> tho<sup>n</sup>-tse thi<sup>n</sup>-ge e-tha, wi-tsi-go e', e-gi-a bi a', a bi<sup>n</sup> da, tsi ga,
7. He'-dsi xtsi a', a bi<sup>n</sup> da, tsi ga,
8. We'-ki-k'o<sup>n</sup> tho<sup>n</sup>-tse thi<sup>n</sup>-ge e-tha do<sup>n</sup> a', a bi<sup>n</sup> da, tsi ga,
9. We'-ki-k'o<sup>n</sup> tho<sup>n</sup>-tse mi-kshe i<sup>n</sup> da', a bi<sup>n</sup> da, tsi ga,
10. Xo<sup>n</sup>-dse mi-ga to<sup>n</sup> no<sup>n</sup> a', a bi<sup>n</sup> da, tsi ga,
11. Zhu'-i-ga the xtsi a-ni-ka-shi-ga mi-kshe i<sup>n</sup> da', a bi<sup>n</sup> da, tsi ga,
12. Zhu'-i-ga zhu-i-ga o<sup>n</sup>-tha bi do<sup>n</sup> a', a bi<sup>n</sup> da, tsi ga,
13. U'-no<sup>n</sup> a bi i-the ki-the mo<sup>n</sup>-thi<sup>n</sup> ta i tsi<sup>n</sup> da', a bi<sup>n</sup> da, tsi ga,
14. Xo<sup>n</sup>-dse do-ga to<sup>n</sup> no<sup>n</sup> a', a bi<sup>n</sup> da, tsi ga,
15. We'-ki-k'o<sup>n</sup> the mo<sup>n</sup>-thi<sup>n</sup> ta i tsi<sup>n</sup> da, a bi<sup>n</sup> da, tsi ga,
16. Xo<sup>n</sup>-dse do-ga to<sup>n</sup> no<sup>n</sup> a', a bia da, tsi ga,
17. We'-ki-k'o<sup>n</sup> the mo<sup>n</sup>-thi<sup>n</sup> bi do<sup>n</sup> a', a bi<sup>n</sup> da, tsi ga,
18. U'-no<sup>n</sup> a bi i-the ki-the mo<sup>n</sup>-thi<sup>n</sup> tu i tsi<sup>n</sup> da', a bi<sup>n</sup> da, tsi ga,
19. He'-dsi xtsi a', a bi<sup>n</sup> da, tsi ga,
20. Ni' ga ge shki a', a bi<sup>n</sup> da, tsi ga,
21. I'-tha-ki-tho<sup>n</sup>-be xtsi o<sup>n</sup>-ga-xe o<sup>n</sup>-mo<sup>n</sup> thi<sup>n</sup> ta i tsi<sup>n</sup> da', a bi<sup>n</sup> da, tsi ga,
22. Ni' ga ge shki a', a bi<sup>n</sup> da, tsi ga,
23. U'-no<sup>n</sup> thab bi do<sup>n</sup> a', a bi<sup>n</sup> da, tsi ga,
24. U'-no<sup>n</sup> a bi i-the ki-the mo<sup>n</sup>-thi<sup>n</sup> tu i tsi<sup>n</sup> da', a bi<sup>n</sup> da, tsi ga,
25. Mo'-hi t's'a-zhi ga to a', a bi da, tsi ga,
26. U'-no tha bi do shki a', a bi da, tsi ga,
27. U'-no a bi i-the mo-thi8 ta i tsi da', a bi da, tsi ga,
28. U'-no a-gi-the a-to he i da', a bi da, tsi ga,
29. A'-ba t'u-xa ga ge a', a bi da. tsi ga,
30. U'-no a-gi-the a-to he i da', a bi da, tsi ga,
31. I'-tx-xe xtha cka ga thi-kshe shki a', a bi da, tsi ga,
32. U'-no a-gi-the a-to he i da', a bi da, tsi ga,
33. Zhi' ga no bi do a', a bi da, tsi ga,
34. Pa'-xi ca-dse ci-e-go i-the ki-the mo-thi8 ta i tsi da', a bi da, tsi ga.

Ta I-ni-ka-shi-ga Gens

(Free translation, p. 95; literal translation, p. 481)

1. He'-dsi xtsi a', a bi da, tsi ga,
2. Wa'-zha-zhe u-dse-the pe-tho ba ni-ka-shi-ga ba do a', a bi da. tsi ga,
3. Wa-zha-zhe wi a, a bi da, tsi ga,
4. Wa'-zha-zhe Ta-tha-xi8 thi-kshe no a'. a bi da, tsi ga,
5. Ha' wi-tsi-go e', e-gi a bi a', a bi da, tsi ga,
6. We'-ki-k'o8 tho-tse thi-ge a-tha, wi-tsi-go e', e-gi a bi a', a bi da, tsi ga,
7. Ha' zhi'ga e', e-tsi-the a', a bi da, tsi ga,
8. We'-ki-k'o8 tho-tse thi-ge e-she do a', a bi da, tsi ga,
9. We'-ki-k'o8 tho-tse mi-kshe i da', a bi da, tsi ga,
10. Wa'-dsu-ta zhi'ga wi a'. a bi da, tsi ga,
11. Zhu'-ga a-the a-thi8 he i da', a bi da, tsi ga,
12. We'-ki-k'o8 the mo-thi8 ta i tsi da', a bi da, tsi ga,
13. We'-ki-k'o8 the mo-thi8 bi do a', a bi da, tsi ga,
14. We'-ki-k'o8 gi-o-t'se-ga ki-the mo-thi8 ta i tsi da', a bi da, tsi ga,
15. He'-dsi xtsi a'. a bi da, tsi ga,
16. Ci'-ha u-sha-be ga-thi-kshe shki a'. a bi da, tsi ga,
17. No'-xte a-gi-the a-thi8 he i da', a bi da, tsi ga,
18. Zhi' ga no'-xte gi-the mo-thi8 bi do a', a bi da, tsi ga,
19. No'-xte gi-a-da-xe ki-the mo-thi8 ta i tsi da', a bi da, tsi ga,
20. Pa'-zhu-zhe sha-be ga thi-kshe shki a', a bi da, tsi ga,
21. No'-xte a-gi-the a-thi8 he i da', a bi da, tsi ga,
22. Zhi'-ga zhu-i-ga tha bi do a', a bi da, tsi ga,
23. No'-xte gi-a-da-xe ki-the mo-thi8 ta i tsi da', a bi da, tsi ga,
24. No'-xte i-ta-xe sha-be ga thi-kshe shki a'. a bi da, tsi ga,
25. No'-xte a-gi-the a-thi8 he i da', a bi da, tsi ga,
26. Zhi'-ga zhu-i-ga tha bi do a', a bi da, tsi ga,
27. No'-xte gi-a-da-xe ki-the mo-thi8 ta i tsi da', a bi da, tsi ga,
28. We'-ki-k'o8 ga no'-zhi da'. a bi da, tsi ga,
29. Wa'-dsu-ta ṭše-he-xo-dse kshe noⁿ a', a biⁿ da, ṭsi ga,
30. Zhiⁿ-ga we-ki'-k'oⁿ the moⁿ-thiⁿ ñana tsiⁿ da', a biⁿ da, ṭsi ga,
31. Tse'-xi a-shi-be a-thiⁿ he noⁿ iⁿ doⁿ a', a biⁿ da, ṭsi ga,
32. Wa'-pa-hi oⁿ-bo-zha-zha-ga bi a-thiⁿ he shki doⁿ a', a biⁿ da, ṭsi ga,
33. Xthi' bi u-thi'-çoⁿ-ha a-thiⁿ-he shki doⁿ a', a biⁿ da, ṭsi ga,
34. Tse'-xi a-shi-be a-thiⁿ he noⁿ iⁿ da', a biⁿ da, ṭsi ga,
35. Zhiⁿ-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
36. Tse'-xi ga-shi-he ki-the moⁿ-thiⁿ ñana tsiⁿ da', a biⁿ da, ṭsi ga,
37. Hoⁿ-ba u-ca-ki-ba do-ba, a biⁿ da, ṭsi ga,
38. U'-hi a-ki-the a-thiⁿ he noⁿ iⁿ da', a biⁿ da, ṭsi ga,
39. Zhiⁿ-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
40. Hoⁿ-ba u-ca-ki-ba do-ba', a-biⁿ da, ṭsi ga,
41. U'-hi ki-the moⁿ-thiⁿ ñana tsiⁿ da', a biⁿ da, ṭsi ga,
42. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
43. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ñana tsiⁿ da', a biⁿ da, ṭsi ga,
44. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
45. Hoⁿ-a-doⁿ we-ki-k'oⁿ tha bi goⁿ noⁿ shki a, hiⁿ a', a biⁿ da, ṭsi ga,
46. Zhiⁿ-ga wa-dsu-ta i-hi-thoⁿ-be the moⁿ-thiⁿ ñana i-tsïⁿ da', a biⁿ da, ṭsi ga,
47. Wa'-dsu-ta i-hi-thoⁿ-be the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
48. Wa'-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ñana tsiⁿ da', a biⁿ da, ṭsi ga,
49. Ta'-shka-hi toⁿ noⁿ a', a biⁿ da, ṭsi ga,
50. Iuⁿ-dse moⁿ-noⁿ-to-ba bi thïⁿ-kšhe noⁿ a', a biⁿ da, ṭsi ga,
51. Wa'-dsu-ta zhiⁿ-ga a-gi-shka-de pa-xe iⁿ-da', a biⁿ da', ṭsi ga,
52. Zhiⁿ-ga wa-dsu-ta i-hi-thoⁿ-be tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
53. Wa'-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ñana tsiⁿ da', a biⁿ da, ṭsi ga,
54. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
55. Zhiⁿ-dse-hi toⁿ noⁿ a', a biⁿ da, ṭsi ga,
56. Iuⁿ-dse moⁿ-noⁿ-to-ba bi thïⁿ-kšhe noⁿ a', a biⁿ da, ṭsi ga,
57. Wa'-dsu-ta zhiⁿ-ga a-gi-shka-de pa-xe iⁿ da', a biⁿ da, ṭsi ga,
58. Zhiⁿ-ga wa-dsu-ta i-hi-thoⁿ-be tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
59. Wa'-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ñana tsiⁿ da', a biⁿ da, ṭsi ga,
60. Pi'-gi-stse-dse hi toⁿ noⁿ a', a biⁿ da, ṭsi ga,
61. Iuⁿ-dse thïⁿ-kšhe moⁿ-noⁿ-to-ba bi thïⁿ-kšhe noⁿ a', a biⁿ da, ṭsi ga,
62. Wa'-dsu-ta zhiⁿ-ga a-gi-shka-de pa-xe iⁿ da', a biⁿ da, ṭsi ga,
63. Zhiⁿ-ga wa-dsu-ta i-hi-thoⁿ-be tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
64. Wa'-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ñana tsiⁿ da', a biⁿ da, ṭsi ga,
65. Pi'-gi-xo-dse hi toⁿ noⁿ a', a biⁿ da, ṭsi ga,
66. Iuⁿ-dse thïⁿ-kšhe moⁿ-noⁿ-to-ba bi thïⁿ-kšhe noⁿ a', a biⁿ da, ṭsi ga,
67. Wa'-dsu-ťa zhi°-ga a-gi-shka-de pa-áx-e i° da', a bi° da, ţi ga,
68. Zhi°-ga wa-dsu-ťa i-hi-tho°-be tha bi do° shki a', a bi° da, ţi ga,
69. Wa'-dsu-ťa gi-hi-tho°-be mo°-thi° ța i tsi° da', a bi° da, ţi ga,
70. Zho°-ča-ki-ba hi to° no° a', a bi° da, ţi ga,
71. Iu'-tse thi°-kshe mo°-no°-to-ba bi thi°-kshe no° a', a bi° da, ţi ga,
72. Wa'-dsu-ťa zhi°-ga a-gi-shka-de pa-áx-e i° da', a bi° da, ţi ga,
73. Wa'-dsu-ťa gi-hi-tho°-be mo°-thi° ța i tsi° da', a bi° da, ţi ga,
74. Pi'-či-sha-be hi to° no° a', a bi° da, ţi ga,
75. Iu'-tse thi°-kshe mo°-no°-to-ba bi thi°-kshe no° a', a bi° da, ţi ga,
76. Wa'-dsu-ťa zhi°-ga a-gi-shka-de pa-áx-e i° da', a bi° da, ţi ga,
77. Pi'-či-sha-be hi wi° a', a bi° da, ţi ga,
78. Gi'-ta-pe mo°-thi° bi do° shki a', a bi° da, ţi ga,
79. Wa'-dsu-ťa gi-hi-tho°-be mo°-thi° ța i tsi° da', a bi° da, ţi ga,
80. Pa'-xpe tše-shka to° no° a', a bi° da, ţi ga,
81. Iu'-tse thi°-kshe mo°-no°-to-ba bi thi°-kshe no° a', a bi° da, ţi ga,
82. Wa'-dsu-ťa zhi°-ga a-gi-shka-de pa-áx-e i° da', a bi° da, ţi ga,
83. Pa'-xpe wi° a, a bi° da, ţi ga,
84. Gi'-ta-pe mo°-thi° bi do° shki a', a bi° da, ţi ga,
85. Wa'-dsu-ťa gi-hi-tho°-be mo°-thi° ța i tsi° da', a bi° da, ţi ga,
86. Gi'-thi°-e-čka she-mo° mo°-zhi i° da', a bi° da, ţi ga,
87. Ho'-e-ga i-no°-a-the i° da', a bi° da, ţi ga,
88. Ho'-e-ga tha bi do° shki a', a bi° da, ţi ga,
89. Wa'-dsu-ťa gi-hi-tho°-be mo°-thi° ța i tsi° da', a bi° da, ţi ga,
91. He'-dşi xtsi a', a bi° da, ţi ga,
92. Xa'-tse ba-tse ga thi°-kshe shki a', a bi° da, ţi ga,
93. E'shki wa-thi°-e-čka zhi i° da', a bi° da, ţi ga,
94. Xa'-tse ba-tse wi° gi-ta-pe mo°-thi° bi do° shki a', a bi° da, ţi ga,
95. Wa'-dsu-ťa gi-hi-tho°-be mo°-thi° ța i tsi° da', a bi° da, ţi ga,
96. U'-ga-co°-thi° xtsi thi°-ge a', a bi° da, ţi ga,
97. Wa'-dsu-ťa gi-hi-tho°-be mo°-thi° ța i tsi° da', a bi° da, ţi ga,
98. U'-pa-ce tho° dši shki a', a bi° da, ţi ga,
99. Wa'-dsu-ťa gi-hi-tho°-be mo°-thi° ța i tsi° da', a bi° da, ţi ga,
100. Zhi°-ga zhu-i-ga o°-thu bi do° a', a bi° da, ţi ga,
101. Ho°-ga, a bi° da, ţi ga,
102. Ťši°-žhu e-tho°-ba', a bi° da, ţi ga,
103. Wa'-dsu-ťa gi-hi-tho°-be mo°-thi° ța i tsi° da', a bi° da, ţi ga.

2786—21—21
THE OSAGE TRIBE

E-NO° Mi°-dse To° Gens

(Free translation, p. 98; literal translation, p. 484)

1. He°-dsi xtsi a', a bi° da, tsi ga,
2. Wa°-zha-zhe u-dse-the pe-tho°-ba ni-ka-shi-ga ba do° a’, a bi° da, tsi ga,
3. Wa°-zha-zhe E-no°-Mi°-dse To° thi°-kshe no° a’, a bi° da, tsi ga,
4. Ha’! Wa-zha-zhe’, e-gi-a bi a’, a bi° da, tsi ga,
5. We°-ki-k°o° tho°-tse thi°-ge a-tha, Wa-zha-zhe’, e-gi-a bi a’, a bi° da, tsi ga,
6. He°-dsi xtsi a’, a bi° da, tsi ga,
7. We°-ki-k°o° tho°-tse thi°-ge e-she do° a’, a bi° da, tsi ga,
8. We°-ki-k°o° tho°-tse mi-kshe i° da’, a bi° da, tsi ga,
9. Ni°-xi-xa-xa xtsi ge dsi a’, a bi° da, tsi ga,
10. A-ni°-ka-shi-ga mi-kshe i° da’, a bi° da, tsi ga,
11. Ni’ zhu-i-ga the xtsi a-ni-ka-shi-ga mi-kshe i° da’, a bi° da, tsi ga,
12. Ni thi°-u-ba-he i-sdu-ge ga kshe a’, a bi° da, tsi ga,
13. Thi°-u-ba-he a-gi-the a-thi° he i° da’, a bi° da, tsi ga,
14. Zhi°-gag zhu-i-ga o°-tha bi do° a’, a bi° da, tsi ga,
15. Ni thi°-u-ba-he i-sdu-ge ga-kshe a’, a bi° da, tsi ga,
16. Thi°-u-ba-he gi-the mo°-thi° bi do° a’, a bi° da, tsi ga,
17. Thi°-u-ba-he i-ts’a thi°-ge ki-the mo°-thi° ta i-tsi° da’, a bi° da, tsi ga,
18. Thi°-u-ba-he tha°-ta ga kshe a’, a bi° da, tsi ga,
19. Thi°-u-ba-he a-gi-the a-thi° he i° da’, a bi° da, tsi ga,
20. Thi°-u-ba-he gi-the mo°-thi° bi do° a’, a bi° da, tsi ga,
21. Thi°-u-ba-he i-ts’a thi°-ge ki-the mo°-thi° ta i tsi° da’, a bi° da, tsi ga,
22. Ni°-u-thu-ga ga kshe a’, a bi° da, tsi ga,
23. Thiu°-thi xthu-k’a a-gi-the a-thi° he i° da’, a bi° da, tsi ga,
24. Zhi°-gag zhu-i-ga o°-tha bi do° a’, a bi° da, tsi ga,
25. Thiu°-thi-xthu-k’a i-ts’a thi°-ge ki-the mo°-thi° ta i tsi° da’, a bi° da, tsi ga,
26. Wa°-dsu°-ta wi° zhu-i-ga a-the a-thi° he i° da’, a bi° da, tsi ga,
27. Ho’ zhu-dse kshe no° a’, a bi° da, tsi ga,
28. Zhu°-i-ga a-the a-thi° he i° da’, a bi° da, tsi ga,
29. I°-ts’a thi°-ge a-thi° he i° da’, a bi° da, tsi ga,
30. Zhu°-i-ga the mo°-thi° bi do° a’, a bi° da, tsi ga,
31. U°-no° a bi i-the ki-the mo°-thi° ta i tsi° da’, a bi° da, tsi ga,
32. Ho’ ca-be ga kshe shki a’, a bi° da, tsi ga,
33. Zhu°-i-ga a-the a-thi° he i° da’, a bi° da, tsi ga,
34. Zhu°-i-ga the mo°-thi° bi do° a’, a bi° da, tsi ga,
35. U°-no° a bi i the ki-the mo°-thi° ta i tsi° da’, a bi° da’, tsi ga,
1. He'-dsi xtsi a', a bi° da, tsí ga,
2. To'-shno°-ge kshe no° a', a bi° da, tsí ga,
3. E'-shki do° zhu-i-ga a-the a-thi° he i° da', a bi° da, tsí ga,
4. Zhi°-ga zhu-i-ga tha bi do° a', a bi° da, tsí ga,
5. U'-no° a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, tsí ga,
6. Tsí'-zhu a', a bi° da, tsí ga,
7. Ho°-ga e-tho°-ba, a bi° da, tsí ga,
8. Zhi°-ga the mo°-thi° bi do° a', a bi° da, tsí ga,
9. I'-ts'a thi°-ge mo°-thi° ta i tsi° da, a bi° da, tsí ga,
10. Zha'-be do-ga kshe a', a bi° da, tsí ga,
11. Zhi°-ga the xtsi a-ni-ka-shi-ga i° da', a bi° da, tsí ga,
12. Tsí'-i-ga the mo°-thi° bi do° a', a bi° da, tsí ga,
13. U'-no° a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, tsí ga,
14. Thiu'-xe zhi°-ga pe-tho°-ba', a bi° da, tsí ga,
15. Tsí'-u-ba-he i°-sdue gsi a', a bi° da, tsí ga,
16. Tha'-xu-e gthi i-he-the to° a', a bi° da, tsí ga,
17. Ga' tse shki a', a bi° da, tsí ga,
18. Wa'-we-a-ga-cko°-the a-to° he i° da', a bi° da, tsí ga,
19. O'-do° e-shno° bi no° a', a bi° da, tsí ga,
20. I'-tha-ga-cko°-the xtsi a-ni-ka-shi-ga a-to° he i° da', a bi° da, tsí ga,
21. Ní' ki-mo°-ho° dsi xtsi a', a bi° da, tsí ga,
22. Ba'-btha-btha-xe zho° a', a bi° da, tsí ga,
23. Ní' a-ki-tha-zha-ša ga kshe a', a bi° da, tsí ga,
24. U'-no° pa-xe i° da', a bi° da, tsí ga,
25. Zhi°-ga zhu-i-ga tha bi do° a', a bi° da, tsí ga,
26. Wa'-ko°-da a-ki-tha-zha-ša bi ki-the mo°-thi° ta i tsi° da', a bi° da, tsí ga,
27. Çi°-dse ni i-ga-po-ki o°-ha the a', a bi° da, tsí ga,
28. Ga' tse shki a', a bi° da, tsí ga,
29. Wa'-thi°-e-čka a-po-ki mo°-zhi i° da', a bi° da, tsí ga,
30. Mí'hi-e ge ta', a bi° da, tsí ga,
31. Wa'-a-ga-po-ki the a-the a', a bi° da, tsí ga,
32. Ní'-u-ba-sho° we-tho°-ba thi°-kshe a', a bi° da, tsí ga,
33. Thiu'-xe-ts'a-zhi ho°' čka do° a', a bi° da, tsí ga,
34. Tha'-xu-e gthi i-he-the to° a', a bi° da, tsí ga,
35. Zhi°-ga we-tha-za mo°-thi° bi do° a', a bi° da, tsí ga,
36. O'-do° gi-tsi-ča ki-the mo°-thi° ta i tsi° da', a bi° da, tsí ga,
37. He-dsi xtsi a, a bi° da, tsí ga,
38. Ní'-u-ga-xtsi we-tha-bthi° thi°-kshe dsi a', a bi° da, tsí ga,
39. Thiu'-xe-ts'a-zhi ho°' čka do° a', a bi° da, tsí ga,
40. Tha'-xu-e gthi i-he-the to° a', a bi° da, tsí ga,
41. Zhi°-ga we-tha-za mo°-thi° bi do° shki a', a bi° da, tsí ga,
78. Ni'-u-ba-shoⁿ we-do-ba thiⁿ-kshe dsi a', a biⁿ da, tsi ga,
79. Thi'-xe-ts'a-zhi hoⁿ' čka doⁿ a', a biⁿ da, tsi ga,
80. Tha'xn-e gthi i-he-tho toⁿ a', a biⁿ da, tsi ga,
81. Zhiⁿ-qa we-tha-wa moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
82. O'-doⁿ gi-tsi-ča ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
83. Ni'-u-ba-shoⁿ we-ča-toⁿ thiⁿ-kshe dsi a', a biⁿ da, tsi ga,
84. Thi'-xe-ts'a-zhi hoⁿ' čka doⁿ a', a biⁿ da, tsi ga,
85. Tha'xn-e gthi i-he-tho toⁿ a', a biⁿ da, tsi ga,
86. Zhiⁿ-qa we-tha-wa moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
87. O'-doⁿ gi-tsi-ča ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
88. Ni'-u-ba-shoⁿ we-sha-pe thiⁿ-kshe dsi a', a biⁿ da, tsi ga,
89. Thi'-xe ts'a-zhi hoⁿ' čka doⁿ a', a biⁿ da, tsi ga,
90. Tha'xn-e gthi i-he-tho toⁿ a', a biⁿ da, tsi ga,
91. Zhiⁿ-qa we-tha-wa moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
92. O'-doⁿ gi-tsi-ča ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
93. Ni'-u-ba-shoⁿ we-pe-thoⁿ-ba thiⁿ-kshe dsi a', a biⁿ da, tsi ga,
94. Thi'-xe-ts'a-zhi hoⁿ' čka doⁿ a', a biⁿ da, tsi ga,
95. Tha'xn-e gthi i-he-tho toⁿ a', a biⁿ da, tsi ga,
96. Ga'kshe shki a', a biⁿ da, tsi ga,
97. Zhiⁿ-qa we-tha-wa moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
98. O'-doⁿ gi-tsi-ča ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga.

Hoⁿ'-ga U-ña-noⁿ-dsi

(Free translation, p. 102; literal translation, p. 457)

1. He'-dsi xtsi a', a biⁿ da, tsi ga
2. Hoⁿ'-ga U-ña-noⁿ-dsi thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga
3. Ha'! wi-čsi-go e', e-gi-a bi a', a biⁿ da, tsi ga
4. We'-ki-k'oⁿ thoⁿ-tse thiⁿ-ge a-tha, wi-čsi-go e', e-gi-a bi a', a biⁿ da, tsi ga
5. Ha'! zhiⁿ-qa e', e-čsi-the a', a biⁿ da, tsi ga
6. We'-ki-k'oⁿ thoⁿ-tse thiⁿ-ge c-ešhe doⁿ a', a biⁿ da, tsi ga
7. We'-ki-k'oⁿ thoⁿ-tse mi-kshe iⁿ da', a biⁿ da, tsi ga
8. He'-dši xtsi a', a biⁿ da, tsi ga
9. Tši'-zhiⁿ-qa wiⁿ i-tse-the toⁿ a', a biⁿ da, tsi ga
10. Wa'-thiⁿ-e čka i-tša-a-tha moⁿ-zhi iⁿ da', a biⁿ da, tsi ga
11. Wa'-dsu-ta pa u-thi-xoⁿ i-tse-the iⁿ da', a biⁿ da, tsi ga
12. Wa'-thiⁿ-e čka i-tša-a-tha moⁿ-zhi iⁿ da', a biⁿ da, tsi ga
13. Tše'-xo-be wa-ga-xe iⁿ da', a biⁿ da, tsi ga
14. I'-tha-thu-ce xtsi i-tse-a-the iⁿ da', a biⁿ da, tsi ga
15. Wa'-dsu-ta be zhiⁿ-qa i-tša i shki doⁿ a', a biⁿ da, tsi ga
16. U-kiⁿ-oⁿ-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga
17. Zhiⁿ-qa wa-dsu-ta i-hi-thoⁿ-be tha bi doⁿ shki a', a biⁿ da, tsi ga
18. U'-ga-çoⁿ-thiⁿ xtsi thiⁿ-ge a', a biⁿ da, ṭsi ga,
19. Wa'-dsu-ța gi-hi-thoⁿ-be moⁿ-thiⁿ tà i tsiⁿ da', a biⁿ da, ṭsi ga,
20. U'-pa-ce thoⁿ dsi shki a', a biⁿ da, ṭsi ga,
21. Wa'-dsu-ța gi-hi-thoⁿ-be moⁿ-thiⁿ tà i tsiⁿ da', a biⁿ da, ṭsi ga,
22. Wa'-dsu-ța wa-noⁿ kshe a', a biⁿ da, ṭsi ga,
23. Ga' kshe shki a', a biⁿ da, ṭsi ga,
24. Wa'-dsu-ța i-hi-thoⁿ-be the moⁿ-thiⁿ tà i tsiⁿ da', a biⁿ da, ṭsi ga,
25. Wa'-dsu-ța wa-biⁿ a', a biⁿ da, ṭsi ga,
26. U'-ga-çoⁿ-thiⁿ xtsi thiⁿ-ge a', a biⁿ da, ṭsi ga,
27. Wa'-biⁿ gi-tsè-ga ș-ți-thoⁿ-thiⁿ tà biⁿ da', a biⁿ da, ṭsi ga,
28. U'-pa-ce thoⁿ dsi shki a', a biⁿ da, ṭsi ga,
29. Wa'-dsu-ța wa-biⁿ i-gi-tsè-ga moⁿ-thiⁿ tà i tsiⁿ da', a biⁿ da, ṭsi ga,
30. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
31. We'-ki-k'oⁿ theⁿ-tsè ga noⁿ-noⁿ-zhi da', a biⁿ da, ṭsi ga,
32. We'-ts'a da-pa kshe noⁿ a', a biⁿ da, ṭsi ga,
33. Zhiⁿ'-ga we-ki-k'oⁿ the moⁿ-thiⁿ tà i tsiⁿ da', a biⁿ da, ṭsi ga,
34. Xa'-dse ba-tsè xtsi ge dsi a', a biⁿ da, ṭsi ga,
35. Pa' thi-hoⁿ xtsi-thoⁿ a', a biⁿ da, ṭsi ga,
36. Zhiⁿ'-ga wa-noⁿ-xe i-thi-sh'toⁿ kshe shki doⁿ a', a biⁿ da, ṭsi ga,
37. Oⁿ-thoⁿ-ki-pa-noⁿ-xe țka moⁿ-thiⁿ tà i tsiⁿ da', a biⁿ da, ṭsi ga,
38. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
39. Hoⁿ'-ba u-ça-ki-ba do-ba', a biⁿ da, ṭsi ga,
40. U'-hi țǐ-thoⁿ-moⁿ-thiⁿ tà i tsiⁿ da', a biⁿ da, ṭsi ga,
41. Hoⁿ'-a-doⁿ we-ki-k'oⁿ the bi goⁿ noⁿ shki a', ṭhiⁿ a', a biⁿ da, ṭsi ga,
42. We'-ts'a-ći-ci-e stse-dse kshe noⁿ a', a biⁿ da, ṭsi ga,
43. Zhiⁿ'-ga we-ki-k'oⁿ the moⁿ-thiⁿ tà i tsiⁿ da', a biⁿ da, ṭsi ga,
44. Xa'-dse xtsi ge dsi a', a biⁿ da, ṭsi ga,
45. Pa' thi-hoⁿ xtsi-thoⁿ shki a', a biⁿ da, ṭsi ga,
46. Ga' kshe shki a', a biⁿ da, ṭsi ga,
47. We'-ki-k'oⁿ the moⁿ-thiⁿ tà i tsiⁿ da', a biⁿ da, ṭsi ga,
48. Zhiⁿ'-ga wa-noⁿ-xe i-thi-sh'toⁿ shki doⁿ a', a biⁿ da, ṭsi ga,
49. Oⁿ-thoⁿ-noⁿ-xe țka moⁿ-thiⁿ tà i tsiⁿ da', a biⁿ da, ṭsi ga,
50. Hoⁿ'-ba u-ça-ki-ba do-ba' a biⁿ da, ṭsi ga,
51. U'-hi-ći-thoⁿ-moⁿ-thiⁿ tà i tsiⁿ da', a biⁿ da, ṭsi ga,
52. Hoⁿ'-a-doⁿ we-ki-k'oⁿ the bi goⁿ noⁿ shki a, ṭhiⁿ a', a biⁿ da, ṭsi ga,
53. We'-ts'a ça-be kshe noⁿ a', a biⁿ da, ṭsi ga,
54. Zhiⁿ'-ga we-ki-k'oⁿ the moⁿ-thiⁿ tà i tsiⁿ da', a biⁿ da, ṭsi ga,
55. Xa'-dse xtsi ge dsi a', a biⁿ da, ṭsi ga,
56. Pa' thi-hoⁿ xtsi-thoⁿ shki a', a biⁿ da, ṭsi ga,
57. Ga' kshe shki a', a biⁿ da, ṭsi ga,
58. Zhiⁿ'-ga wa-noⁿ-xe i-thi-sh'toⁿ xtsi shki doⁿ a', a biⁿ da, ṭsi ga,
59. Oⁿ-thoⁿ-noⁿ-xe čka moⁿ-thiⁿ ta i tsïⁿ da’, a biⁿ da ḃi, ga,
60. Hoⁿ⁻ba u-ča-ki- ba doⁿ- ba’, a biⁿ da, ḃi, ga,
61. U’-hi ki-the moⁿ-thiⁿ ta i tsïⁿ da’, a biⁿ da, ḃi, ga,
62. Hoⁿ⁻-a- doⁿ we-ki-k’oⁿ tha bi goⁿ noⁿ shki a, hîⁿ a’, a biⁿ da, ḃi, ga.
63. We’-ts’a- toⁿ- ga kshe noⁿ a’, a biⁿ da, ḃi, ga,
64. Xa’-dse xtsi ge dsi a’, a biⁿ da, ḃi, ga,
65. Ču’-the tsi-gthe kshe a’, a biⁿ da, ḃi, ga,
66. Ga’ kshe shki a’, a biⁿ da, ḃi, ga,
67. Zhiⁿ⁻-ga wa-noⁿ-xe i-thi-shtöⁿ bi shki doⁿ a’, a biⁿ da, ḃi, ga,
68. Oⁿ-thoⁿ- ki-gthi-noⁿ-xe čka moⁿ-thiⁿ ta i tsïⁿ da’, a biⁿ da, ḃi, ga,
69. We’-ts’a- toⁿ- ga kshe noⁿ a’, a biⁿ da, ḃi, ga,
70. Thi’-xo-e oⁿ-ha-ha-e kshe a’, a biⁿ da, ḃi, ga,
71. U’-či-gthe tse a’, a biⁿ da, ḃi, ga,
72. Thi’-k’a-xe oⁿ-ha-ha-e toⁿ a’, a biⁿ da, ḃi, ga,
73. Pa’ u-gthe ta ha’, a biⁿ da, ḃi, ga,
74. Thi’-k’a-k’a-xe toⁿ a’, a biⁿ da, ḃi, ga,
75. Ta’-dse ga-xpa dsi a’, a biⁿ da, ḃi, ga,
76. Thi’-k’a-k’a-xe toⁿ a’, a biⁿ da, ḃi, ga,
77. Ta’-dse moⁿ-ha dsi a’, a biⁿ da, ḃi, ga,
78. Thi’-k’a-k’a-xe toⁿ a’, a biⁿ da, ḃi, ga,
79. Ta’-dse ba- çoⁿ dsi a’, a biⁿ da, ḃi, ga,
80. Thi’-k’a-k’a-xe toⁿ a’, a biⁿ da, ḃi, ga,
81. Zhiⁿ⁻-ga wa-noⁿ-xe i-thi-shtöⁿ shki doⁿ a’, a biⁿ da, ḃi, ga,
82. Oⁿ-thoⁿ-noⁿ-xe čka moⁿ-thiⁿ ta i tsïⁿ da’, a biⁿ da, ḃi, ga,
83. Zhiⁿ⁻-ga zho-i- ga oⁿ-tha bi doⁿ a’, a biⁿ da, ḃi, ga,
84. Hoⁿ⁻-ba u-ča-ki- ba doⁿ- ba’, a biⁿ da, ḃi, ga,
85. U’-hi ki-the moⁿ-thiⁿ ta i tsïⁿ da’, a biⁿ da, ḃi, ga,
86. Hoⁿ⁻-ba tha-gthiⁿ shki a’, a biⁿ da, ḃi, ga,
87. U’-hi ki-the moⁿ-thiⁿ ta i tsïⁿ da’, a biⁿ da, ḃi, ga.

THE HOⁿ⁻-GA SUBDIVISION

HOⁿ⁻-GA A-HIU-TOⁿ GENS

(Free translation, p. 101, literal translation, p. 490)

1. He’-dse xtsi ą, a biⁿ da, ḃi, ga,
2. Hoⁿ⁻-ga u-dse-the pe-thoⁿ- ba ni-ka-shi-ga ba doⁿ a’, a biⁿ da, ḃi, ga,
3. Hoⁿ⁻-ga A-hiu-toⁿ thiⁿ-kshe noⁿ a’, a biⁿ da, ḃi, ga,
4. Ha’! wi- tši-go oⁿ e, gi-a bi a’, a biⁿ da, ḃi, ga,
5. Zhiⁿ⁻-ga we-ki-k’oⁿ tha ba thoⁿ tše thiⁿ-ge a-tha, wi-tši-go eⁿ
   e-gi-a bi a’, a biⁿ da, ḃi, ga,
6. He’-dse xtsi a’, a biⁿ da, ḃi, ga,
7. We’-ki-k’oⁿ thoⁿ tše thiⁿ-ge e-she doⁿ a’, a biⁿ da, ḃi, ga,
8. We’-ki-k’oⁿ thoⁿ-tše mi-kshe iⁿ da’, a biⁿ da, ḃi, ga,
9. Wa’-zhiⁿ⁻-ga wa-tha-xthi thiⁿ-ge thiⁿ-kshe noⁿ a’, a biⁿ da, ḃi, ga,
10. Zhu'-'i-ga the xtsi a-ni-ka-shi-ga mi-kshe iⁿ da', a biⁿ da, ṭsi ga,
11. Wa'-k'oⁿ-da u-teⁿ-ba bi mi-kshe iⁿ da', a biⁿ da, ṭsi ga,
12. Zhiⁿ'ga zuh-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
13. Wa'-k'oⁿ-da u-ṭoⁿ-ba bi k'-the moⁿ-thiⁿ ṭa i ts'iⁿ da', a biⁿ da, ṭsi ga,
14. U'-'noⁿ oⁿ-gi-tha ba thⁿ-tʃe mi-kshe iⁿ da', a biⁿ da, ṭsi ga,
15. Či'-'ha ga thⁿ-kshe shki a', a biⁿ da, ṭsi ga,
16. U'-'noⁿ a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
17. Zhiⁿ'ga u-noⁿ oⁿ-tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
18. U'-'noⁿ a bi i-the k'-the moⁿ-thiⁿ ṭa i ts'iⁿ da', a biⁿ da, ṭsi ga,
19. Či-'ha u-sha-be ga thⁿ-kshe shki a', a biⁿ da, ṭsi ga,
20. Noⁿ'-'xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
21. Zhiⁿ'ga noⁿ'-'xthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
22. Noⁿ'-'xthe gi-a-da-xe k'-the moⁿ-thiⁿ ṭa i ts'iⁿ da', a biⁿ da, ṭsi ga,
23. Pa'-'zhu-zhe i-ta-xe sha-be ga thⁿ-kshe shki a', a biⁿ da, ṭsi ga,
24. Noⁿ'-'xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
25. Zhiⁿ'ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
26. Noⁿ'-'xthe gi-a-da-xe k'-the moⁿ-thiⁿ ṭa i ts'iⁿ da', a biⁿ da, ṭsi ga,
27. Zhu'-'i-ga ča-be ga kshe shki a', a biⁿ da, ṭsi ga,
28. Noⁿ'-'xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
29. Zhiⁿ'ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
30. Noⁿ'-'xthe gi-a-da-xe k'-the moⁿ-thiⁿ ṭa i ts'iⁿ da', a biⁿ da, ṭsi ga,
31. Iⁿ'-'be i-ta-xe sha-be ga thⁿ-kshe shki a', a biⁿ da, ṭsi ga,
32. Noⁿ'-'xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
33. Zhiⁿ'ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
34. Noⁿ'-'xthe gi-a-da-xe k'-the moⁿ-thiⁿ ṭa i ts'iⁿ da', a biⁿ da, ṭsi ga,

Wa-ca'-be-tn (Black Bear) Gens

(Free translation, p. 105; literal translation, p. 491)

1. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
2. Hoⁿ'-'ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, ṭsi ga,
3. Wa'-'ca-be-tn thⁿ-kshe noⁿ a', a biⁿ da, ṭsi ga,
4. Ha'! wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
5. Zhiⁿ'ga zhu-i-ga tha bi thⁿ-ge a-tha, wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
6. Ha'! zhiⁿ'ga e', e-ṭsi-the a', a biⁿ da, ṭsi ga,
7. Zhiⁿ'ga zhu-i-ga tha bi thⁿ-ge' e-she doⁿ a', a biⁿ da, ṭsi ga,
8. Zhiⁿ'ga zhu-i-ga oⁿ-tha ba thⁿ-tʃe mi-kshe iⁿ da', a biⁿ da, ṭsi ga,
9. Noⁿ'-'xthe oⁿ-gi-tha ba thⁿ-tʃe mi-kshe iⁿ da', a biⁿ da, ṭsi ga,
10. Či'-'ha u-sha-be ga thⁿ-kshe shki a', a biⁿ da, ṭsi ga,
11. Noⁿ'-'xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
51. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
52. Zhiⁿ'-ga noⁿ'-xthc gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
53. Noⁿ'-xthe gi-a-da-xe k'i-the moⁿ-thiⁿ ṭa i tsïⁿ da', a biⁿ da, ṭsi ga,
54. Pa'-zhu-zhe i-ṭa-xe sha-be ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
55. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
56. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
57. Noⁿ'-xthe gi-a-da-xe k'i-the moⁿ-thiⁿ ṭa i tsïⁿ da, a biⁿ da, ṭsi ga,
58. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
59. Hoⁿ'-ba he-be a', a biⁿ da, ṭsi ga,
60. Dse'-doⁿ go-da koⁿ-ha dsi xtsi a', a biⁿ da, ṭsi ga,
61. Ga-ha'-ha a-hi-gthiⁿ a-thiⁿ-he noⁿ iⁿ da', a biⁿ da, ṭsi ga,
62. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
63. A'-hiu-ha ga-gi k'i-the moⁿ-thiⁿ ṭa i tsïⁿ da', a biⁿ da, ṭsi ga,
64. Wa'-dsu-ta shoⁿ-eg'oⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
65. Ni' oⁿ-woⁿ-ta-thiⁿ bi a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
66. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
67. Wa'-dsu-ta shoⁿ-eg'oⁿ xtsi a', a biⁿ da, ṭsi ga,
68. Ni' u-ṭa-thiⁿ bi k'i-the moⁿ-thiⁿ ṭa i tsïⁿ da, a biⁿ da, ṭsi ga.

Iⁿ-gthoⁿⁿ'-ga Gens

(Free translation, p. 107; literal translation, p. 493)

1. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
2. Hoⁿ'-ga u-dse-the pe-thoⁿ'-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, ṭsi ga,
3. Iⁿ-gthoⁿⁿ'-ga zhu-i-ga the toⁿ a', a biⁿ da, ṭsi ga,
4. Ha'! wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
5. We'-ki-k'⁴-oⁿ-thoⁿⁿ'-ṭse thiⁿ-ge a-tha, wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
6. Ha'! zhiⁿ'-ga e', e-ṭsi-the a, a biⁿ da, ṭsi ga,
7. We'-ki-k'⁴-oⁿ-thoⁿⁿ'-ṭse thiⁿ-ge e-she doⁿ a', a biⁿ da, ṭsi ga,
8. We'-ki-k'⁴-oⁿ-thoⁿⁿ'-ṭse a-toⁿ he iⁿ da', a biⁿ da, ṭsi ga,
9. Iⁿ-gthoⁿⁿ'-ga do-go kshe a', a biⁿ da, ṭsi ga,
10. Zhu'-i-ga the xtsi a-ni-ka-shi-ga a-toⁿ he iⁿ da', a biⁿ da, ṭsi ga,
11. Wa'-zhiⁿ' oⁿ-woⁿ-ta-thiⁿ bi a-thiⁿ he iⁿ-da', a biⁿ da, ṭsi ga,
12. Wa'-koⁿ'-da hoⁿ'-ba doⁿ thiⁿ-kshe a', a biⁿ da, ṭsi ga,
13. Iⁿ-bi-koⁿ'-dse xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, ṭsi ga,
14. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
15. Iⁿ-ṭs' a thiⁿ-ge moⁿ-thiⁿ ṭa i tsïⁿ da', a biⁿ da, ṭsi ga,
16. Iⁿ' zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
17. Iⁿ-tha-thu-ṭse xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, ṭsi ga,
18. Iⁿ' zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
19. Wa'-koⁿ'-da e-shki doⁿ a', a biⁿ da, ṭsi ga,
20. Oⁿⁿ'-ta-ksen bi a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
21. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
63. He'-dsi xtsi a', a bi° da, tsi ga,
64. O'-pxo° do-ga kshe no° a', a bi° da, tsi ga,
65. "In'-'zhu-ci thi°-kshe a', a bi° da, tsi ga,
66. I'-tha-thu-çe xtsi a-nil-ka-shi-ga i° da', a bi° da, tsi ga,
67. Wa'-tse mi-ga thi°-kshe a', a bi° da, tsi ga,
68. I'-tha-thu-çe xtsi a-nil-ka-shi-ga i° da', a bi° da, tsi ga,
69. Zhi°'-ga zhu-i-ga o°-tha bi do° a', a bi° da, tsi ga,
70. Wa'-ko°-da e-shki do° a', a bi° da, tsi ga,
71. A'-ta-kshi° bi ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
72. Wa'-ko°-da e-shki do° a', a bi° da, tsi ga,
73. O°'-ki-tha-zha-ta bi a-thi° he i° da', a bi° da, tsi ga,
74. Zhi°'-ga zhu-i-ga o°-tha bi do° a', a bi° da, tsi ga,
75. Wa'-ko°-da e-shki do° a', a bi° da, tsi ga,
76. A'-ki-tha-zha-ta bi ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
77. Wa'-ko°-da e-shki do° a', a bi° da, tsi ga,
78. Be' hi o°-gtha mo°-zhi i° da', a bi° da, tsi ga,
79. Zhi°'-ga zhu-i-ga o°-tha bi do° a', a bi° da, tsi ga,
80. Be' hi a-gtha ba zhi ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
81. He'-dsi xtsi a', a bi° da, tsi ga,
82. Wa'-ko°-da e-shki do° a', a bi° da, tsi ga,
83. I°'-dse o°-wo°-kia-że thi°-ge i° da', a bi° da, tsi ga,
84. Zhi°'-ga zhu-i-ga o°-tha bi do° a', a bi° da, tsi ga,
85. Wa'-ko°-da e-shki do° a', a bi° da, tsi ga,
86. I°'-dse u-kia-ta ba zhi ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
87. Ts'e' wa-tse-xi mi-kshi i° da', a bi° da, tsi ga,
88. Zhi°'-ga zhu-i-ga o°-tha bi do° a', a bi° da, tsi ga,
89. Ts'e' wa-tse-xi ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
90. Ho°'-ba u-ça-ki-ba do-ba', a bi° da, tsi ga,
91. U'-hi ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
92. Wa'-zhu-zhe a', a bi° da, tsi ga,
93. Ts'i' zhu e-thon°-ba', a bi° da, tsi ga,
94. Zhu'-i-ga o°-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
95. Zhu'-i-ga o°-the mo°-thi° bi do° a', a bi° da, tsi ga,
96. Ts'e' wa-tse-xi ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
97. Be' hi a-gtha ba zhi ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
98. U'-no° a bi shki i-the ki-the mo°-thi° ta i tsi° da, a bi° da, tsi ga,
99. Ho°'-ba u-ça-ki-ba do-ba', a bi° da, tsi ga,
100. U'-hi ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
105. We'-ki-k'oⁿ thöⁿ-tse thöⁿ-ge a-tha, wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
106. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
107. We'-ki-k'oⁿ thöⁿ-tse thöⁿ-ge e-she doⁿ a', a biⁿ da, ṭsi ga,
108. O'-toⁿ-be ɣa-xe ta ńi-kshe, e'-tsi-the a', a biⁿ da, ṭsi ga,
109. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
110. Thu-e' xtsi ći-thu-ce the doⁿ a', a biⁿ da, ṭsi ga,
111. Dse' koⁿ-ha ńsi xtsi a', a biⁿ da, ṭsi ga,
112. Çiⁿ thöⁿ-kshe noⁿ a', a biⁿ da, ṭsi ga,
113. O'-ga-toⁿ-tha ńsi-the toⁿ a', a biⁿ da, ṭsi ga,
114. E'-dsi xtsi a-thiⁿ gthi-e doⁿ a', a biⁿ da, ṭsi ga,
115. The' hoⁿ, wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ a', a biⁿ da, ṭsi ga,
116. I'-u-tha-bthoⁿ-ce a-ṭsi-a-tha ba doⁿ a', a biⁿ da, ṭsi ga,
117. Noⁿ'-btho the-thoⁿ-ta zhi a, wi-čoⁿ-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
118. E'-zhi-zhi-čka u-toⁿ-ga, wi-čoⁿ-ga, e-gi-a bi a', a biⁿ da, ṭsi ga,
119. E thöⁿ-zhaⁿ', a biⁿ da, ṭsi ga,
120. We'-ki-k'oⁿ oⁿ-the oⁿ-moⁿ-thiⁿ ta i tse a', wi-čoⁿ-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
121. Thu-e' xtsi ći-thu-ce the doⁿ a', a biⁿ da, ṭsi ga,
122. Dse' u-čoⁿ-čka ńsi xtsi a', a biⁿ da, ṭsi ga,
123. Tsé'-wa-the kshe noⁿ a', a biⁿ da, ṭsi ga,
124. Noⁿ'-či-ge ńsi-the toⁿ a', a biⁿ da, ṭsi ga,
125. E'-dsi xtsi a-thiⁿ gi e doⁿ a', a biⁿ do, ṭsi ga,
126. The hoⁿ, wi-zhiⁿ-the, e-a-gthi-noⁿ-zhiⁿ a', a biⁿ da, ṭsi ga,
127. I'-u-tha-bthoⁿ-ce a-ṭsi-a-tha ba doⁿ a', a biⁿ da, ṭsi ga,
128. Ba'-če-ni e-göⁿ tha-dsun-zhe the-tha bi a', a biⁿ da, ṭsi ga,
129. Zhiⁿ'-ga noⁿ-btho the ba thöⁿ-tse a, wi-čoⁿ-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
130. We'-ki-k'oⁿ thöⁿ-tse a-ka, wi-čoⁿ-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
131. Zhiⁿ'-ga noⁿ-btho the moⁿ-thiⁿ ta i ńsi da', a biⁿ da, ṭsi ga,
132. Wa'-zha-zhe a', a biⁿ da, ṭsi ga,
133. Tsé'-zhu e-thoⁿ-ba', a biⁿ da, ṭsi ga,
134. Noⁿ'-btho the moⁿ-thiⁿ ta i ńsi da', a biⁿ da, ṭsi ga,
135. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
136. Wa'-dsu-ta shiⁿ-to-zhiⁿ-ga kshe a', a biⁿ da, ṭsi ga,
137. E'-ki-thoⁿ-ba xtsi oⁿ-ga-xe ta bi a', wi-čoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
138. Zhiⁿ'-ga noⁿ-btho the moⁿ-thiⁿ ta i ńsi da', a biⁿ da, ṭsi ga,
139. Noⁿ'-btho the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
140. A'-dsu-ta i-ga-ći-ge ki-the moⁿ-thiⁿ ta i ńsi da', a biⁿ da, ṭsi ga,
141. Dse' go-da k'o-ha dsi xtsi a', a biⁿ da, ṭsi ga,
142. Do' thiⁿ-kshe noⁿ a', a biⁿ da, ṭsi ga,
143. U'-ga-t'o'-tha a-ṭsi-a-tha ba doⁿ a', a biⁿ da, ṭsi ga,
144. He'-dse xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, ṭsi ga,
145. She' e shnuⁿ u-tha-dse tha-thiⁿ-she a', wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
146. Ba'-ce-ni e-goⁿ tha-dsu-zhe the-tha bi a', a biⁿ da, ṭsi ga,
147. Zhiⁿ'-ga noⁿ-bthe the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ṭsi ga,
148. Zhiⁿ'-ga noⁿ-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
149. A'-dsu-ta i-ga-ci-ge ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ṭsi ga,
150. He'-dse xtsi a', a biⁿ da, ṭsi ga,
151. Ta he sha-be kshe noⁿ a', a biⁿ da, ṭsi ga,
152. I'-tha-thu-če oⁿ-ga-xe ta bi a', wi-çoⁿ-ga, e-ki-a bi a', a biⁿ da, ṭsi ga,
153. I'-tha-thu-če oⁿ-ga-xa bi doⁿ a', a biⁿ da, ṭsi ga,
154. Wa'-zha-zhe a', a biⁿ da, ṭsi ga,
155. Ṭsi'-zhu e-thoⁿ-ba', a biⁿ da, ṭsi ga,
156. Noⁿ-bthe the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ṭsi ga,
157. Noⁿ-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
158. A'-dsu-ta i-ga-ci-ge ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ṭsi ga,
159. Noⁿ-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
160. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da, e'-ki-a bi a', a biⁿ da, ṭsi ga,
161. Dse' go-da k'o-ha dsi xtsi a', a biⁿ da, ṭsi ga,
162. U'-cu u-gthoⁿ xtsi ge dsi a', a biⁿ da, ṭsi ga,
163. Hoⁿ-thi'-cu thiⁿ-kshe noⁿ a', a biⁿ da, ṭsi ga,
164. U'-ga-t'o'-tha a-ṭsi-a-tha bi a', a biⁿ da, ṭsi ga,
165. Ga' thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
166. Noⁿ-bthe the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ṭsi ga,
167. Zhiⁿ'-ga noⁿ-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
168. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ṭsi ga,
169. He'-dse xtsi a', a biⁿ da, ṭsi ga,
170. Ci'u'-ka toⁿ-ga thiⁿ-kshe noⁿ a', a biⁿ da, ṭsi ga,
171. I'-tha-thu-če oⁿ-ga-xe ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1. He'-'dsi xtsi a', a bi⁰ da, ʦi ga,
2. Hoⁿ-ga n-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, ʦi ga,
3. Iⁿ-thoⁿ-ga zhu-i-ga the toⁿ a', a biⁿ da, ʦi ga,
4. Ha'! wi-čoⁿ-ga, e'-gi-a bi a', a biⁿ da, ʦi ga,
5. We'-ki-k'ono thonⁿ-tse thiⁿ-ga a-tha, wi-čoⁿ-ga, e'-gi-a bi a', a biⁿ da, ʦi ga,
6. Thu'e' xtsi ci-thu-ce the doⁿ a', a biⁿ da, ʦi ga,
7. Oⁿ-pxoⁿ do-ga toⁿ noⁿ a', a biⁿ da, ʦi ga,
8. Thiⁿ toⁿ hi noⁿ-zhĩⁿ bi a', a biⁿ da, ʦi ga,
9. Thu-e' xtsi gi e doⁿ a', a biⁿ da, ʦi ga,
10. Ha'! wi-čoⁿ-ga, e-gi-a bi a', a biⁿ da, ʦi ga,
11. Niⁿ-ka wiⁿ e-dsi a-ka, wi-zhĩⁿ-the, e' a-gthĩ noⁿ-zhĩⁿ a', a biⁿ da, ʦi ga,
12. Ha'! wi-čoⁿ-ga, e'-ki-a bi a', a biⁿ da, ʦi ga,
13. Niⁿ-ka be' the shki doⁿ a', a biⁿ da, ʦi ga,
14. Waⁿ-noⁿ-xe a-dsi the oⁿ-the ŭa bi a', wi-čoⁿ-ga, e'-ki-a bi a', a biⁿ da, ʦi ga,
15. E'-'ta pa moⁿ-gthe xtsi a', a biⁿ da, ʦi ga,
16. We-aⁿ-ba-ču i-uⁿ-gtha-zhu-zhu-the tsi-the thiⁿ-kshe a', a biⁿ da, ʦi ga,
17. Thu-e' xtsi ci-thu-ca ba doⁿ a', a biⁿ da, ʦi ga,
18. Oⁿ-pxoⁿ do-ga toⁿ noⁿ a', a biⁿ da, ʦi ga,
19. E'-ta pa moⁿ-gthe xtsi hi noⁿ-zhĩⁿ ba doⁿ a', a biⁿ da, ʦi ga,
20. Ha'! wi-zhĩⁿ-the, e'-tsi-the a', a biⁿ da, ʦi ga,
21. Hoⁿ-ga bthĩⁿ a, wi-zhĩⁿ-the, e' toⁿ a', a biⁿ da, ʦi ga,
22. Oⁿ-pxoⁿ-toⁿ-ga wi a-toⁿ he a', wi-zhĩⁿ-the e toⁿ a', a biⁿ da, ʦi ga,
23. E'-dsi zhi the thiⁿ-ga xtsi a-ni-ka-shi-ga', wi-zhĩⁿ-the, o' toⁿ a', a biⁿ da, ʦi ga,
24. We'-ki-k'ono thonⁿ-tse a-toⁿ he a', wi-zhĩⁿ-the, e' toⁿ a', a biⁿ da, ʦi ga,
25. Oⁿ-pxoⁿ-toⁿ-ga shki a', a biⁿ da, ʦi ga,
26. Zha'-zhe a-ki-toⁿ a-toⁿ he a', wi-zhĩⁿ-the, e' toⁿ a', a biⁿ da, ʦi ga,
27. He'-dse xtsi a', a biⁿ da, ʦi ga,
28. We'-ki-k'ono thonⁿ-tse a-toⁿ he iⁿ da', a biⁿ da, ʦi ga,
29. Zhiⁿ-ga wa-dsu-ta i-hi-thoⁿ-be oⁿ-tha bi doⁿ shki a', a biⁿ da, ʦi ga,
30. Wa'-'dsu-та gi-hi-thoⁿ-be moⁿ-thiⁿ ŭa i ʦiⁿ da', a biⁿ da, ʦi ga,
31. He'-'dsi xtsi a', a biⁿ da, ʦi ga,
32. U'k'ono tsi-the toⁿ a', a biⁿ da, ʦi ga,
33. ŭa'-dse e-noⁿ-ha', a biⁿ da, ʦi ga,
34. Moⁿ-ki-čiⁿ-dse tsi-the toⁿ a', a biⁿ da, ʦi ga,
35. Ta'-dse ga-xpa dsi a', a bì da, tși ga,
36. Mo'n'-ki-ćiⁿ-dse tsi-the toⁿ a', a bìⁿ da, tśli ga,
37. Hoⁿ'-ba tha-gthiⁿ i-he-the toⁿ a', a bìⁿ da, tśli ga,
38. Ta'-dse ba-cöⁿ dsi a', a bìⁿ da, tśli ga,
39. Moⁿ'-ki-ćiⁿ-dse tsi-the doⁿ a', a bìⁿ da, tśli ga,
40. Moⁿ'-xe ha-xpa-the tse e-goⁿ i-he-the toⁿ a', a bìⁿ da, tśli ga.
41. Ta'-dse moⁿ-ha dsi a', a bìⁿ da, tśli ga,
42. Moⁿ'-ki-ćiⁿ-dse tsi-the doⁿ a', a bìⁿ da, tśli ga,
43. Wa'-koⁿ-da', a bìⁿ da, tśli ga,
44. U'-xthi thiⁿ'-ge i-he-the toⁿ a', a bìⁿ da, tśli ga,
45. Ta'-dse a-k'a dsi a', a bìⁿ da, tśli ga,
46. Moⁿ'-ki-ćiⁿ-dse tsi-the doⁿ a', a bìⁿ da, tśli ga,
47. Moⁿ'-zhoⁿ shoⁿ-e-goⁿ xtsi a', a bìⁿ da, tśli ga,
48. U'-xthi thiⁿ'-ge i-he-the toⁿ a', a bìⁿ da, tśli ga,
49. He'-dse xtsi a', a bìⁿ da, tśli ga,
50. We'-ki-k'öⁿ thoⁿ'-tse a-toⁿ he iⁿ da', a bìⁿ da, tśli ga,
51. Moⁿ'-ki-ćiⁿ-dse tsi-the doⁿ a', a bìⁿ da, tśli ga,
52. Hiⁿ' u-bi-bu-dse i-he-the toⁿ a', a bìⁿ da, tśli ga,
53. Ga' tse shki a', a bìⁿ da, tśli ga,
54. Wa'-dsu-ta i-hi-thoⁿ'-be pa-xe iⁿ da', a bìⁿ da, tśli ga,
55. Xa'-dse wiⁿ a', a bìⁿ da, tśli ga,
56. Wa'-dsu-ta i-hi-thoⁿ'-be wi-kchi-xe iⁿ da', a bìⁿ da, tśli ga,
57. Zhiⁿ'-ga wa-dsu-ta gi-hi-thoⁿ'-be moⁿ-thiⁿ tा i tsiⁿ da', a bìⁿ da, tśli ga,
58. He'-dse xtsi a', a bìⁿ da, tśli ga,
59. Moⁿ'-ki-ćiⁿ-dse tsi-the doⁿ a', a bìⁿ da, tśli ga,
60. Go'-da pa-gthe i-noⁿ-zhiⁿ toⁿ a', a bìⁿ da, tśli ga,
61. Ni'-dse tа-be ga thiⁿ-kshe shki a', a bìⁿ da, tśli ga,
62. Toⁿ'-dse da-pa e' noⁿ bi noⁿ a', a bìⁿ da, tśli ga,
63. Shoⁿ' xtsi pa-xe iⁿ da', a bìⁿ da, tśli ga,
64. Toⁿ'-dse wiⁿ wa-dsu-ta gi-hi-thoⁿ'-be moⁿ-thiⁿ tа i tsiⁿ da', a bìⁿ da, tśli ga,
65. Thiⁿ'-u-ba-he i-sdu-ge ga kshe a', a bìⁿ da, tśli ga,
66. Toⁿ'-dse e noⁿ bi noⁿ a', a bìⁿ da, tśli ga,
67. Shoⁿ' xtsi pa-xe iⁿ da', a bìⁿ da, tśli ga,
68. Noⁿ'-ka oⁿ'-he ga kshe a', a bìⁿ da, tśli ga,
69. A'-thiⁿ wiⁿ she kshe c' noⁿ bi noⁿ a', a bìⁿ da, tśli ga,
70. Shoⁿ' xtsi pa-xe iⁿ da', a bìⁿ da, tśli ga,
71. A'-thiⁿ wiⁿ gi-та-pe moⁿ-thiⁿ bi doⁿ shki a', a bìⁿ da, tśli ga,
72. Wa'-dsu-ta gi-hi-thoⁿ'-be moⁿ-thiⁿ tа i tsiⁿ da', a bìⁿ da, tśli ga,
336 THE OSAGE TRIBE

73. Ta'-hi u-k'a-be ga tse shki a', a bi⁰ da, tsi ga.
74. A'-thi⁰ u-k'a-be e' no⁰ bi no⁰ a', a bi⁰ da, tsi ga,
75. Shoⁿ' xtsi pa-xe iⁿ da', a bi⁰ da, tsi ga,
76. A'-thi⁰ u-k'a-be wiⁿ gi-ña-pe moⁿ-thiⁿ bi doⁿ shki a', a bi⁰ da, tsi ga,
77. Wa'-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta i tsiⁿ da', a bi⁰ da, tsi ga,
78. Pa pa-ci gi tse shki a', a bi⁰ da, tsi ga,
79. A'-thi⁰ pa-ci wiⁿ she tse e' no⁰ bi no⁰ a', a bi⁰ da, tsi ga,
80. Shoⁿ' xtsi pa-xe iⁿ da', a bi⁰ da, tsi ga,
81. A'-thi⁰ pa-ci wiⁿ gi-ña-pe moⁿ-thiⁿ bi doⁿ shki a', a bi⁰ da, tsi ga,
82. A'-thi⁰ pa-ci wiⁿ wa-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta i tsiⁿ da', a bi⁰ da, tsi ga,
83. He' ga-xa u-dse ga thiⁿ-kshe, shki a bi⁰ da, tsi ga,
84. 'Iⁿ' ça-ka e no⁰ bi no⁰ a', a bi⁰ da, tsi ga,
85. 'Iⁿ' ça-ka wiⁿ wa-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta i tsiⁿ da', a bi⁰ da, tsi ga,
86. He' ga-xa u-hoⁿ-ge ga kshe a', a bi⁰ da, tsi ga,
87. Ga'ixa xhiⁿ-ge wiⁿ a', a bi⁰ da, tsi ga,
88. Wa'-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta, i tsiⁿ da', a bi⁰ da, tsi ga,
89. He' ga-xa u-wa-toⁿ ga kshe a', a bi⁰ da, tsi ga,
90. Wa'-tsi-shka e' no⁰ bi no⁰ a', a bi⁰ da, tsi ga,
91. Wa'-tsi-shka wiⁿ wa-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta i tsiⁿ da', a bi⁰ da, tsi ga,
92. He' ga-xa u-gthoⁿ-the ga kshe a', a bi⁰ da, tsi ga,
93. Çoⁿ' çacb ga wiⁿ e no⁰ bi no⁰ a', a bi⁰ da, tsi ga,
94. Shoⁿ' xtsi pa-xe iⁿ-da', a bi⁰ da, tsi ga,
95. Çoⁿ' çacb ga wiⁿ gi-ña-pe moⁿ-thiⁿ bi doⁿ shki a', a bi⁰ da, tsi ga,
96. Wa'-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta i tsiⁿ da', a bi⁰ da, tsi ga,
97. He' ga-xa u-gthoⁿ-the kshe shki a', a bi⁰ da, tsi ga,
98. Ga'ixa gthoⁿ-the ga kshe a', a bi⁰ da, tsi ga,
99. Wa'-dsu-ta i-hi-thoⁿ-be pa-xe iⁿ-da', a bi⁰ da, tsi ga,
100. Ga'ixa wiⁿ gi-ña-pe moⁿ-thiⁿ bi doⁿ shki a', a bi⁰ da, tsi ga,
101. Wa'-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta i tsiⁿ da', a bi⁰ da, tsi ga,
102. Zhiⁿ' ga tə-bthə ta bi doⁿ shki a', a bi⁰ da, tsi ga,
103. U'-ga-poⁿ-thiⁿ xtsi thiⁿ-ge a', a bi⁰ da, tsi ga,
104. Wa'-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta i tsiⁿ da', a bi⁰ da, tsi ga,
105. U'-pa-ce thoⁿ-dsi shki a', a bi⁰ da, tsi ga,
106. Wa'-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta i tsiⁿ da', a bi⁰ da, tsi ga,
107. Wa'-zha-zhe a', a bi⁰ da, tsi ga,
108. Tsi' thu e-thoⁿ-ba', a bi⁰ da, tsi ga,
109. We'kį-k'iⁿ the moⁿ-thiⁿ ta i tsiⁿ da', a bi⁰ da, tsi ga.
LAFLESCHE

TRIBAL RITES—OSAGE LANGUAGE

MoNSHKO

Free translation, p. 116; literal translation, p. 502

1. He‘-dsi xtsi a‘, a bi a, tsi ga,
2. Ho‘-ga undse-the pe-tho ba ni-ka-shi-ga ba do a, a bi a, tsi ga,
3. I‘-gtho ga zhu-iga the to no a, a bi a, tsi ga,
4. Ha‘! wi-ça ga, e-gi-a bi a, a bi a, tsi ga,
5. We‘-ki-k‘o the-tesh thi ge a-tha, wi-co ga, e‘-gi-a bi a, a bi a, tsi ga.
6. Ga‘ xtsi hi tha i do a, a bi a, tsi ga,
7. Tse‘-xe xtsi ge dsi a‘, a bi a, tsi ga,
8. Ni‘-ka wi‘ tho to hi no-zhi bi a, a bi a, tsi ga,
9. Sha‘-ge ba-ha the to hi no-zhi bi a, a bi a, tsi ga,
10. E‘-dsi xtsi gi de do a, a bi a, tsi ga,
11. Wi‘-co ga ba‘, a bi a, tsi ga,
12. O‘-ko‘ xtsi a-gi a-ba, wi-co ga, e‘-ki-a bi a, a bi a, tsi ga,
13. Ni‘-ka wi‘ e-dsi a-ka, wi-zhi-the, e‘-a-gthi no-zhi a, a bi a, tsi ga.
14. Ha‘! wi-co‘ ga, e-gi-a bi a, a bi a, tsi ga,
15. Ni‘-ka wi‘ e-dsi a-ka, wi-zhi-the, e‘-a-gthi no-zhi to a, a bi a, tsi ga.
16. No‘-be zha-ta ga-xe a-ka, wi-zhi-the, e‘ a-gthi-na-zhi to a, a bi a, tsi ga.
17. Ha‘! wi-co‘ ga, e‘-ki-a bi a, a bi a, tsi ga,
18. Ni‘-ka be to shki do a, a bi a, tsi ga.
19. Wa‘-no‘-xe a-dsi the o‘-the ta bi a‘, wi-co‘ ga, e‘-ki-a bi a, a bi a, tsi ga.
20. E‘-ta pa-no‘-gthe xtsi a‘, a bi a, tsi ga.
21. Ci‘-the-ca ba do a‘, a bi a, tsi ga,
22. Ni‘-ka wi‘ tho to hi no-zhi bi a‘, a bi a, tsi ga,
23. No‘-be zha-ta ga-xe no-zhi to a‘, a bi a, tsi ga.
24. Ha‘! wi-co‘ ga, e‘-gi-a bi a, a bi a, tsi ga,
25. Ni‘-ka he tha to she, e‘-gi-a bi a, a bi a, tsi ga,
26. Ho‘-ga bthi a, wi-zhi-the, e‘ to a‘, a bi a, tsi ga,
27. Mo‘shko wi a‘-to he a‘, wi-zhi-the, e to a‘, a bi a, tsi ga.
28. Mo‘-thi‘-ka zhi‘-ga wa a‘-to he a‘, wi-zhi-the, e‘ to a‘, a bi a, tsi ga.
29. Wi‘-zhi-the, e‘ tsi-the a‘, a bi a, tsi ga.
30. E‘-dsi zhi the thi‘-ge a-ni-ka-shi-ga‘, wi-zhi-the, e‘ to a‘, a bi a, tsi ga.
31. We‘-ki‘-w‘o‘ a‘-to he a‘, wi-zhi‘-the, e‘ to a‘, a bi a, tsi ga,
32. We‘-ki‘-w‘o‘ thu‘-tse a‘-to he i‘ da‘, a bi a, tsi ga,

2786—21—22
68. Thoⁿ-tse ba-he’ e-toⁿ-ha noⁿ shki doⁿ a’, a biⁿ da, ṭsi ga,
69. Da’ i-sdu-ts’a-ga zhi tha thiⁿ-sha ṭa tse a’, wi-zhiⁿ-the, e’ toⁿ a’, a biⁿ da, ṭsi ga,
70. He’dzi xtsi a’, a biⁿ da, ṭsi ga,
71. Noⁿ-be zha-ṭa ga tse a’, a biⁿ da, ṭsi ga,
72. E’shki doⁿ a’, a biⁿ da, ṭsi ga,
73. We’-ki-k’oⁿ tha-the tha thiⁿ-sha ṭa tse a’, wi-zhiⁿ-the, e’ toⁿ a’, a biⁿ da, ṭsi ga,
74. Zhoⁿ-xa zha-ṭa e’ noⁿ bi noⁿ a’, a biⁿ da, ṭsi ga,
75. Shoⁿ xtsi wi-kshi-the iⁿ da, wi-zhiⁿ-the, e’ toⁿ a’, a biⁿ da, ṭsi ga,
76. Mihi-e ge ṭa’, a biⁿ da, ṭsi ga.
77. We’-goⁿ-tha a-ni tha thiⁿ-sha doⁿ shki a’, a biⁿ da, ṭsi ga,

I’-BA-TSE TA-DSE GEN S

(Free translation, p. 118; literal translation, p. 504)

1. He’dzi xtsi a’, a biⁿ da, ṭsi ga,
2. Ha’! wi-coⁿ-ga, e’-ki-a bi a’, a biⁿ da, ṭsi ga,
3. We’-ki-k’on thoⁿ-tse thiⁿ-ge a-tha, wi-coⁿ-ga, e’-ki-a bi a’, a biⁿ da, ṭsi ga,
4. Iⁿ’-gthoⁿ-ga zho-i-ga the toⁿ a’, a biⁿ da, ṭsi ga,
5. Thu-e’ xtsi ci-thu-če the doⁿ a’, a biⁿ da, ṭsi ga,
6. Tše’-xe xtsi ge dsi a’, a biⁿ da, ṭsi ga,
7. Hoⁿ-ga we-ha-ge toⁿ a’, a biⁿ da, ṭsi ga,
8. Tho’ toⁿ hi noⁿ-zhiⁿ bi a’, a biⁿ da, ṭsi ga,
9. Ha’! wi-zhiⁿ-the, e’-tsi-the a’, a bin da, ṭsi ga,
10. Ni’-ka be tha-toⁿ-sha a’, a biⁿ da, ṭsi ga,
11. Hoⁿ-ga Gthe-zhe wi a’-toⁿ-he a’, wi-zhiⁿ-the, e toⁿ a’, a biⁿ da, ṭsi ga,
12. Hoⁿ-ga bthiⁿ a’, wi-zhiⁿ-the, e’ toⁿ a’, a biⁿ da, ṭsi ga,
13. We’-ki-k’oⁿ thoⁿ-tse a-toⁿ-he a’, wi-zhiⁿ-the, e’ toⁿ a’, a biⁿ da, ṭsi ga,
14. We’-ki-k’oⁿ oⁿ-the moⁿ-thiⁿ ta i tsin a’, a biⁿ da, ṭsi ga,
15. We’-ki-k’oⁿ oⁿ-the moⁿ-thiⁿ bi doⁿ a’, a biⁿ da, ṭsi ga,
16. Wa’-zha-zhe a’, a biⁿ da, ṭsi ga,
17. Tsin-zhu e-thoⁿ-ba’, a biⁿ da, ṭsi ga,
18. We’-ki-k’oⁿ oⁿ-the moⁿ-thiⁿ ta i tsin a’, a biⁿ da, ṭsi ga,
19. We’-ki-k’oⁿ oⁿ-the moⁿ-thiⁿ bi doⁿ a’, a biⁿ da, ṭsi ga,
20. Thoⁿ-dse ba-he e-toⁿ-ha noⁿ shki doⁿ a’, a biⁿ da, ṭsi ga,
21. We’-ki-k’oⁿ gi-o-ts’e-ga ki-the moⁿ-thiⁿ ta i tsin a’, a biⁿ da, ṭsi ga,
22. We’-shnoⁿ wi-gi-the a-toⁿ-he a’, wi-zhiⁿ-the, e toⁿ a’, a biⁿ da, ṭsi ga.
THSI'-ZHU DIVISION

THE THSI'-ZHU WA-NO8 GENS

(Free translation, p. 11; literal translation, p. 505)

1. He'-dsí xtsí a', a bi8 da, tsi ga,
2. Ths'-zhu ud-se-the pe-tho6-ba ni-ka-shi-ga ba do8 a', a bi8 da, tsi ga,
3. Tsh'-zhu Wa-no8-thi6-kshe a', a bi8 da, tsi ga,
4. Ha'! wi-tsí-go o', e-gi-a bi a', a bi8 da, tsi ga,
5. We'-ki-k'6-tho6-tse thi8-ge a-tha, wi-tsí-go, e' e-gi-a bi a', a bi8 da, tsi ga,
6. Ha'! zhi8-ga, e-tsí-the a', a bi8 da, tsi ga,
7. We'-ki-k'6-tho6-tse thi6-ge' e-she do8 a', a bi8 da, tsi ga,
8. We'-ki-k'6-tho6-tse mi-kshe i6 da', a bi6 da, tsi ga,
9. Wa'-ko6-da Ho6-ba do8 thi6-kshe a', a bi6 da, tsi ga,
10. Zhs'-iga the xtsí a-ní-ka-shi-ga mi-kshe i6 da', a bi6 da, tsi ga,
11. Zhi8-ga zhu-i-ga o8-tha bi do8 a', a bi6 da, tsi ga,
12. Wa'-ko6-da Ho6-ba do8 thi6-kshe a', a bi6 da, tsi ga,
13. Zhs'-iga the xtsí ni-ka-shi-ga ki-the mo8-thi8 ta i tsí8 da', a bi8 da, tsi ga,
14. Zhs'-iga the mo8-thi8 bi do8 a', a bi8 da, tsi ga,
15. I-tsí a thi8-ge mo8-thi8 ta i tsí8 da', a bi8 da, tsi ga,
16. U'-no8 tha bi do8 shki a', a bi8 da, tsi ga,
17. U'-no8 a bi i-the ki-the mo8-thi8 ta i tsí8 da', a bi8 da, tsi ga,
18. He'-dsí xtsí a', a bi8 da, tsi ga,
19. Zhi8-ga zhu-i-ga tha bi ga' no8-zhi8 da', a bi8 da, tsi ga,
20. Wa'-ko6-da Ho6-do8 thi6-kshe a', a bi6 da, tsi ga,
21. Zhs'-iga the xtsí a-ní-ka-shi-ga mi-kshe i6 da', a bi6 da, tsi ga,
22. Zhi8-ga zhu-i-ga o8-tha bi do8 a', a bi6 da, tsi ga,
23. Tš'e wa-tse-xí mi-kshe i6 da', a bi6 da, tsi ga,
24. Zhi8-ga zhu-i-ga o8-tha bi do8 a', a bi8 da, tsi ga,
25. Tš'e wa-tse-xí ki-the mo8-thi8 ta i tsí8 da', a bi8 da, tsi ga,
26. Wa'-tse Do-ga thi8-kshe a', a bi8 da, tsi ga,
27. Ga' thi8-kshe shki a', a bi8 da, tsi ga,
28. Zhi8-ga zhu-i-ga the mo8-thi8 ta i tsí8-da', a bi8 da, tsi ga,
29. Zhi8-ga zhu-i-ga tha bi do8 a', a bi8 da, tsi ga,
30. U'-no8 a bi i-the ki-the mo8-thi8 ta i tsí8 da', a bi8 da, tsi ga,
31. Wa'-tse Mi-ga thi8-kshe a', a bi8 da, tsi ga,
32. Ga' thi8-kshe shki a', a bi8 da, tsi ga,
33. Zhi8-ga zhu-i-ga the mo8-thi8 bi do8 a', a bi8 da, tsi ga,
34. Tš'e wa-tse-xí ki-the mo8-thi8 ta i tsí8 da', a bi8 da, tsi ga,
35. U'-no8 tha bi do8 shki a', a bi8 da, tsi ga,
36. U'-no8 a bi i-the ki-the mo8-thi8 ta i tsí8 da', a bi8 da, tsi ga,
37. He'-'dsi xtsi a', a bi° da, tsi ga.
38. Wa'-ko°-da tse-ga xtsi e-tho°-be hi no° bi a', a bi° da, tsi ga,
39. Tha'-'ta dsi a', a bi° da, tsi ga,
40. Ga'-'gthe-zhe sha-pe tse no° a', a bi° da, tsi ga,
41. E'-shki do° a', a bi° da, tsi ga,
42. Wa'-we-a-ga-čko°-the i° da', a bi° da, tsi ga,
43. O°-do° e no° bi no° a', a bi° da, tsi ga,
44. O°-do° tha bi do° shki a', a bi° da, tsi ga,
45. O°-do° a bi gi-'tsi-ča ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
46. Tha'-'u-ba-he i-sdu-ga dsi a', a bi° da, tsi ga,
47. Ga'-'gthe-zhe pe-tho°-ba ha tse no° a', a bi° da, tsi ga,
48. Ga' tse shki a', a bi° da, tsi ga,
49. Wa'-we-a-ga-čko°-the i° da', a bi° da, tsi ga,
50. O°-do° e no° bi no° a', a bi° da, tsi ga,
51. Sho° xtsi i-tse a-the i° da', a bi° da, tsi ga,
52. Zhi°-ga we-tha-wa mo°-thi° bi do° a', a bi° da, tsi ga,
53. O°-do° a bi gi-'tsi-ča ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
54. He-dsi xtsi a, a bi° da, tsi ga,
55. Ho° a-do° zhi°-ga zhu-i-ga tha bi go° no° shki a, hi° a', a bi° da, tsi ga,
56. He'-'dsi xtsi a', a bi° da, tsi ga,
57. Ts'i'-'zhu Wa-no° thi°-kshe a', a bi° da, tsi ga,
58. Wa'-zhi°-ga pa stse-dse do° a', a bi° da, tsi ga,
59. Ga' thi°-kshe shki a', a bi° da, tsi ga,
60. Zhu'-i-ga the xtsi a-ni-ka-shi-ga mi-kshe i° da', a bi° da, tsi ga,
61. Wa'-ko°-da Ho°-ba do° thi°-kshe a', a bi° da, tsi ga,
62. I'-tha-thu-če xtsi a-ni-ka-shi-ga mi-kshe i° da', a bi° da, tsi ga,
63. Wa'-ko°-da Ho°-do° thi°-kshe a', a bi° da, tsi ga,
64. I-tha-thu-če xtsi a-ni-ka-shi-ga i° da', a bi° da, tsi ga,
65. Wa'-tse Do-ga thi°-kshe a', a bi° da, tsi ga,
66. I'-tha-thu-če xtsi a-ni-ka-shi-ga i° da', a bi° da, tsi ga,
67. Zhi°-ga zhu-i-ga o°-tha bi do° a', a bi° da, tsi ga,
68. Wa'-shii-shi u-bu-dše xtsi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
69. Mi'hi-e ge ta', a bi° da, tsi ga,
70. We°-go°-tha a-thi° mo°-thi° bi do° shki a', a bi° da, tsi ga,
71. Da' thu-ţi's-a-ga zhi ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
72. Wa'-tse Mi-ga thi°-kshe a', a bi° da, tsi ga,
73. I'-tha-thu-če xtsi a-ni-ka-shi-ga i° da', a bi° da, tsi ga,
74. Mi'hi-e ge ta', a bi° da, tsi ga,
75. We°-go°-tha a-thi° mo°-thi° bi do° shki a', a bi° da, tsi ga,
76. Da' thu-țs'a-ga zhi ki-the mo'^-thi' a i tsi° da', a bi° da, tsi ga,
77. Wa'-shi-shi u-bu-dse xtsi i-the ki-the mo'^-thi' a i tsi° da', a
    bi° da,
78. Zhi"-ga zhu-i-ga o°-tha bi do° a', a bi° da, tsi ga,
79. U'-no° a bi i-the ki-the mo'^-thi' a i tsi° da', a bi° da, tsi ga,
80. Ho'^-ba u-ga-ki-ba do-ba shki a', a bi° da, tsi ga,
81. U'-hi ki-the mo'^-thi' a i tsi° da', a bi° da, tsi ga,
82. Wa'-zha-zhe a', a bi° da, tsi ga,
83. Ho'^-ga e-tho°-ba', a bi° da, tsi ga,
84. We'-ki-k'o° o°-the mo'^-thi' bi do° a', a bi° da, tsi ga,
85. Da thu-ts'a-ga zhi ki-the mo'^-thi' a i tsi° da, a bi° da, tsi ga.

Mi'-k'i°' Wa'-NoN°

(Free translation, p. 122; literal translation, p. 508)

1. Ho'-dsi xtsi a', a bi° da, tsi ga,
2. Tsi'zhu u-dse-the pe-tho°-ba ni-ka-shi-ga ba do° a', a bi° da,
    tsi ga,
3. Mi'-k'i° Wa-noN° thi°-kshe a', a bi° da, tsi ga,
4. Ha'l wi-țsi-go-e', e-gi-a bi a', a bi° da, tsi ga,
5. We'-ki-k'o° tho°-tsë thi°-ga a-tha, wi-țsi-go-e', e-gi-a bi a, a bi°
    da, tsi ga,
6. Ha'l zhi°-ga, e' tsi-the a', a bi° da, tsi ga,
7. We'-ki-k'a° tha°-tsë thi°-ge' e-she do° a', a bi° da, tsi ga,
8. We'-ki-k'o° tho°-tsë mi-kshe i° da', a bi° da, tsi ga,
9. Wa'-ko°-da Ho°-ba do° thi°-kshe a', a bi° da, tsi ga,
10. Zhu'-i-ga the xtsi a-ni-ka-shi-ga mi-kshe i° da', a bi° da, tsi ga,
11. Zhi°-ga zhu-i-ga o°-tha bi do° a', a bi° da, tsi ga,
12. Wa'-ko°-da Ho°-ba do° thi°-kshe a', a bi° da, tsi ga,
13. Zhu'-i-ga the xtsi ni-ka-shi-ga ki-the mo'^-thi' a i tsi° da', a bi°
    da, tsi ga,
14. Zhu'-i-ga the mo'^-thi' bi do° a', a bi° da, tsi ga,
15. I'-ts'a thi°-ge mo'^-thi' a i tsi° da', a bi° da, tsi ga,
16. U'-no° tha bi do° shki a', a bi° da, tsi ga,
17. U'-no° a bi i-the ki-the mo'^-thi' a i tsi° da', a bi° da, tsi ga,
18. Ho'-dsi xtsi a', a bi° da, tsi ga,
19. Wa'-ko°-da Ho°-do° thi°-kshe a', a bi° da, tsi ga,
20. Zhu'-i-ga the xtsi a-ni-ka-shi-ga mi-kshe i° da', a bi° da, tsi ga,
21. Zhi°-ga zhu-i-ga o°-tha bi do° a', a bi° da, tsi ga,
22. Wa'-ko°-da Ho° do° thi°-kshe a', a bi° da, tsi ga,
23. Zhu'-i-ga the xtsi ni-ka-shi-ga ki-the mo'^-thi' a i tsi° da', a
    bi° da,
24. Ts'e' wa-tse-xi mi-kshe i° da', a bi° da, tsi ga,
25. Wa'-ko°-da Ho° do° thi°-kshe a', a bi° da, tsi ga,
26. Zhu'-i-ga the mo'^-thi' bi do° a', a bi° da, tsi ga,
27. Ts'e' wa-tse-xi ki-the mo^n-thi^n ta i tsI^a da', a bi^a da, tsi ga,
28. U'-no^a tha bi do^n shki a', a bi^a da, tsi ga,
29. U'-no^a a bi i-the ki-the mo^n-thi^n ta i tsI^a da', a bi^a da, tsi ga,
30. Wa'-tse Do-ga thi^n-kshe a', a bi^a da, tsi ga,
31. Ga' thi^n-kse shki a', a bi^a da, tsi ga,
32. Zhu'-i-ga the xtsi a-ni-ka-shi-ga mi-kshe i^n da', a bi^a da, tsi ga,
33. Zhi^n'-ga zhu-i-ga tha bi do^n a', a bi^a da, tsi ga,
34. Wa'-tse Do-ga thi^n-kshe a', a bi^a da, tsi ga,
35. Zhu'-i-ga the mo^n-thi^n bi do^n a', a bi^a da, tsi ga,
36. Ts'e' wa-tse-xi ki-the mo^n-thi^n ta i tsI^a da', a bi^a da, tsi ga,
37. U'-no^a tha bi do^n shki a', a bi^a da, tsi ga,
38. U'-no^a a bi i-the ki-the mo^n-thi^n ta i tsI^a da', a bi^a da, tsi ga,
39. Wa'-tse Mi-ga thi^n-kshe a', a bi^a da, tsi ga,
40. Zhu'-i-ga the xtsi a-ni-ka-shi-ga mi-kshe i^n da', a bi^a da, tsi ga,
41. Zhi^n'-ga zhu-i-ga tha bi do^n a', a bi^a da, tsi ga,
42. Ts'e' wa-tse-xi ki-the mo^n-thi^n ta i tsI^a da', a bi^a da, tsi ga,
43. U'-no^a tha bi do^n shki a', a bi^a da, tsi ga,
44. U'-no^a a bi i-the ki-the mo^n-thi^n ta i tsI^a da', a bi^a da, tsi ga,
45. He'-dsi xtsi a', a bi^a da, tsi ga,
46. Zhi^n'-ga zhu-i-ga tha bi ga no^n-zhi^n da', a bi^a da, tsi ga,
47. Wa'-ko^n-da tse-ga xtsi e-tho^n-be hi no^n bi a', a bi^a da, tsi ga,
48. Tha'-fa dsi a', a bi^a da, tsi ga,
49. Ga'-gthe-zhe sha-pe tse no^n a', a bi^a da, tsi ga,
50. Ga' tse shki a, a bi^a da, tsi ga,
51. Wa'-we-a-ga-ko^n-the i^n da', a bi^a da, tsi ga,
52. Zhi^n'-ga we-tha-wa mo^n-thi^n bi do^n a', a bi^a da, tsi ga,
53. O'-do^n gi-ksi-ca a bi i-the ki-the mo^n-thi^n ta i tsI^a da', a bi^a da, tsi ga.
54. Wa'-ko^n-da tse-ga xtsi e-tho^n-be hi no^n bi a', a bi^a da, tsi ga,
55. Thi'-u-ba-he i-sdu-ge dsi a', a bi^a da, tsi ga
56. Ga'-gthe-zhe pe-tho^n-ba tse no^n a', a bi^a da, tsi ga,
57. Ga' tse shki a', a bi^a da, tsi ga,
58. Wa'-we-a-ga-ko^n-the i^n da', a bi^a da, tsi ga,
59. Zhi^n'-ga we-tha-wa mo^n-thi^n bi do^n a', a bi^a da, tsi ga,
60. O'-do^n gi-ksi-ca a bi i-the ki-the mo^n-thi^n ta i tsI^a da', a bi^a da, tsi ga.

Hom' I-ni-ka-shi-ga

(Free translation, p. 123; literal translation, p. 510)

1. He'-dsi xtsi a', a bi^a da, tsi ga,
2. Ts'i'-zhu u-dse-the pe-tho^n-ba ni-ka-shi-ga ba do^n a', a bi^a da, tsi ga,
3. Hom' I-ni-ka-shi-ga thi^n-kshe no^n a', a bi^a da, tsi ga,
4. Ha’! wi-tsi-go e’, e-gi-a bi a’, a bi̇ da, ḯsi ga,
5. We’-ki’-k’ō̂ thọ̄-tse thi’-ge a-tha, wi-tsi-go e’, e-gi-a bi a’, a bi̇ da, ḯsi ga,
6. Hu’! zhi’-ga, e’tsi-the a’, a bi̇ da, ḯsi ga,
7. We’-ki’-k’ō̂ thọ̄-tse mi-kshe i’ da’, a bi̇ da, ḯsi ga,
8. Wa’-ca-be u- ga-ka thi’-ge kshe no’̄ a’, a bi̇ da, ḯsi ga,
9. Zhu’-i-ga the xtsi a-ni- ka-shi-ga mi-kshe i’ da’, a bi̇ da, ḯsi ga,
10. Zhu’-i-ga the mō-thi’ bi do’̄ a’, a bi̇ da, ḯsi ga,
11. I’ts’a thi’-ge mō-thi’ ta i tsı̇ da’, a bi̇ da, ḯsi ga,
12. U’-no’̄ a bi shki i-the ki-the mō-thi’ ta i tsı̇ da’, a bi̇ da, ḯsi ga,
13. Či’-ha u-sha-be ga thi’-kshe shki a’, a bi̇ da, ḯsi ga,
14. No’̄-xthe a-gi-the a-thi’ he i’ da’, a bi̇ da, ḯsi ga,
15. No’̄-xthe gi-the mō-thi’ bi do’̄ a’, a bi̇ da, ḯsi ga,
16. No’̄-xthe gi-a-da-xl ki-the mō-thi’ ta i tsı̇ da’, a bi̇ da, ḯsi ga,
17. Pa’-zhu-zhe shu-be ga thi’-kshe shki a’, a bi̇ da, ḯsi ga,
18. No’̄-xthe a-gi-the a-thi’ he i’ da’, a bi̇ da, ḯsi ga,
19. No’̄-xthe gi-the mō-thi’ bi do’̄ shki a’, a bi̇ da, ḯsi ga,
20. No’̄-xthe gi-a-da-xl ki-the mō-thi’ ta i tsı̇ da’, a bi̇ da, ḯsi ga,
21. Zhu’-i-ga ca-be ga kshe shki a’, a bi̇ da, ḯsi ga,
22. No’̄-xthe a-gi-the a-thi’ he i’ da’, a bi̇ da, ḯsi ga,
23. Zhi’-ga no’̄-xthe gi-the mō-thi’ bi do’̄ shki a’, a bi̇ da, ḯsi ga,
24. No’̄-xthe gi-a-da-xl ki-the mō-thi’ ta i tsı̇ da’, a bi̇ da, ḯsi ga,
25. Zhi’-ga u-no’̄ gi-the mō-thi’ bi do’̄ shki a’, a bi̇ da, ḯsi ga,
26. U’-no’̄ a bi i-the ki-the mō-thi’ ta i tsı̇ da’, a bi̇ da, ḯsi ga,
27. Ho’̄-ba u-ca-ki-ba do’̄ shki a’, a bi̇ da, ḯsi ga,
28. U’-hi ki-the mō-thi’ ta i tsı̇ da’, a bi̇ da, ḯsi ga.

XU-THA ZHU-DSE

(Free translation, p. 124; literal translation, p. 511)

1. He’-dsi xtsi a’, a bi̇ da, ḯsi ga,
2. Tsi’-zhu u-dse-the pe-thọ̄-ba mi-ka-shi-ga ba dō a’, a bi̇ da, ḯsi ga,
3. Tsi’-zhu Wa-shta-ge thi’-kshe no’̄ a’, a bi̇ da, ḯsi ga,
4. Xu’-tha zhu-dse zhu-i-ga the thi’-kshe no’̄ a’, a bi̇ da, ḯsi ga,
5. Ha’! wi-tsi-go e’, e-gi-a bi a’, a bi̇ da, ḯsi ga,
6. Zhi’-ga zhu-i-ga tha bi thi’-ge a-tha, wi-tsi-go e’, e-gi-a bi a’, a bi̇ da, ḯsi ga,
7. Ha’! zhi’-ga, e’tsi-the a’, a bi̇ da, ḯsi ga,
8. Zhi’-ga zhu-i-ga tha bi thi’-ge’ e-shche dō a’, a bi̇ da, ḯsi ga,
9. Zhi’-ga zhu-i-ga o’̄-tha ba thọ̄-tse mi-kshe i’ da’, a bi̇ da, ḯsi ga,
10. Xu’-tha zhu-dse thi’-kshe a’, a bi̇ da, ḯsi ga,
11. Zhu’-i-ga the mō-thi’ bi do’̄, a bi̇ da, ḯsi ga,
12. U’-mo’̄ a bi i-the ki-the mō-thi’ ta i tsı̇ da’, a bi̇ da, ḯsi ga,
13. Ç'ih-ša u-thi-čtu-be ga thi'-kshe shki a', a bi° da, tsi ga.
14. U'-no° a-gi-the a-thi° he î° da', a bi° da, tsi ga,
15. Zi'-ga u-no° tha bi do° shki a', a bi° da, tsi ga,
16. U'-no° a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga.
17. Hi'-ko° ba-ʔi°-tha ga ge shki a', a bi° da, tsi ga,
18. U'-no° a-gi-the a-to° he ŋ° da', a bi° da, tsi ga,
19. U'-no° tha bi do° shki a', a bi° da, tsi ga,
20. Hi'-ko° ba-ʔi°-tha' a bi i-the ki-the mo°-thi° ta i tsi° da', a bi°
da, tsi ga,
21. Hi'-zhu-ga-wa ga thi'-kshe shki a', a bi° da, tsi ga,
22. U'-no° a-gi-the a-to° he ŋ° da', a bi° da, tsi ga,
23. U'-no° tha bi do° shki a', a bi° da, tsi ga,
24. Hi'-zhu-ga-wa a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da,
tsi ga,
25. Tse'-wa-tse u-ga-wa ga thi'-kshe shki a', a bi° da, tsi ga,
26. U'-no° a-gi-the a-to° he ŋ° da', a bi° da, tsi ga,
27. U'-no° tha bi do° shki a', a bi° da, tsi ga,
28. U'-no° a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
29. Mo°-ge u-thi-čtu-the ga thi'-kshe shki a', a bi° da, tsi ga,
30. U'-no° a-gi-the a-thi° he ŋ° da', a bi° da, tsi ga,
31. U'-no° tha bi do° shki a', a bi° da, tsi ga,
32. Mo°-ge u-thi-čtu-the a bi i-the ki-the mo°-thi° ta i tsi° da', a
bi° da, tsi ga,
33. A'-zhu-ga-wa ga thi'-kshe shki a', a bi° da, tsi ga,
34. U'-no° a-gi-the a-to° he ŋ° da', a bi° da, tsi ga,
35. U'-no° gi-the mo°-thi° bi do° a', a bi° da, tsi ga,
36. A'-zhu-ga-wa a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
37. A'-ba-t'u-xa ga thi'-kshe shki a', a bi° da, tsi, ga,
38. E'-shki do° a', a bi° da, tsi ga,
39. U'-no° a-gi-the a-to° he ŋ° da', a bi° da, tsi ga,
40. Zi'-ga u-no° gi-the mo°-thi° bi do° a', a bi° da, tsi ga,
41. A'-ba-t'u-xa a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
42. Du'-dse u-ga-wa ga thi'-kshe shki a', a bi° da, tsi ga,
43. E'-shki do° a', a bi° da, tsi ga,
44. U'-no° a-gi-the a-to° he ŋ° da', a bi° da, tsi ga,
45. U'-no° gi-the mo°-thi° bi do° a', a bi° da, tsi ga,
46. Du'-dse u-ga-wa a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da,
tsi ga.
47. Ta'-xpi hiⁿ ca-dse ga thiⁿ-kshe shki a’, a biⁿ da, ṭsi ga,
48. E’ shki doⁿ a’, a biⁿ da, ṭsi ga,
49. U’-noⁿ a-gi-thë a-tooⁿ he iⁿ da’, a biⁿ da, ṭsi ga,
50. U’-noⁿ tha bi doⁿ shki a’, a biⁿ da, ṭsi ga,
51. Ta’-xpi hiⁿ ca-dse a bi i-the ki-thë moⁿ-thïⁿ òa i tsiⁿ da’, a biⁿ da, ṭsi ga.
52. Pa’-xiⁿ eka ga thiⁿ-kshe shki a’, a biⁿ da, ṭsi ga,
53. E’ shki doⁿ a’, a biⁿ da, ṭsi ga,
54. U’-noⁿ a-gi-thë a-tooⁿ he iⁿ da’, a biⁿ da, ṭsi ga,
55. U’-noⁿ tha bi doⁿ shki a’, a biⁿ da, ṭsi ga,
56. Pa’-xiⁿ ci e-goⁿ a bi i-the ki-thë moⁿ-thïⁿ òa i tsiⁿ da’, a biⁿ da, ṭsi ga.
57. Wa’-køⁿ-da Hoⁿ-ba-doⁿ thiⁿ-kshe a’, a biⁿ da, ṭsi ga,
58. Zhu’-i-ga the xsï a-ni-ka-shi-ga a-tooⁿ he iⁿ da’, a biⁿ da, ṭsi ga,
59. Wa’-køⁿ-da tse-ga xsï e-thoⁿ-be hi noⁿ biⁿ a’, a biⁿ da, ṭsi ga,
60. Wa’-køⁿ-da zhu-dse u-ga-tooⁿ e’-goⁿ kshe noⁿ a’, a biⁿ da, ṭsi ga,
61. Ga’ kshe shki a’, a biⁿ da, ṭsi ga,
62. Zhu’-i-ga the xsï a-ni-ka-shi-ga iⁿ da’, a biⁿ da, ṭsi ga,
63. Wa’-køⁿ-da tse-ga xsï e-thoⁿ-be hi noⁿ bi a’, a biⁿ da, ṭsi ga,
64. Tha’-ṭa ta-thi-shoⁿ dsi a’, a biⁿ da, ṭsi ga,
65. Wa’-gtë the tooⁿ e-goⁿ tooⁿ noⁿ a, a biⁿ da, ṭsi ga,
66. Wa’-gtë a-gi-thë a-tooⁿ he iⁿ da’, a biⁿ da, ṭsi ga,
67. Zhiⁿ’-ga wa-gtë gi-thë moⁿ-thïⁿ bi doⁿ shki a’, a biⁿ da, ṭsi ga,
68. U’-noⁿ a bi i-the ki-thë moⁿ-thïⁿ òa i tsiⁿ da’, a biⁿ da, ṭsi ga,
69. Ni’n-ka noⁿ hi doⁿ a’, a biⁿ da, ṭsi ga,
70. Wa’-gtë gi-thë moⁿ-thïⁿ bi doⁿ a’, a biⁿ da, ṭsi ga,
71. Wa’-gtë gi-xi-tha zhi ki-thë moⁿ-thïⁿ òa i tsiⁿ da’, a biⁿ da, ṭsi ga.
72. Wa’-køⁿ-da tse-ga xsï e-thoⁿ-be hi noⁿ bi a’, a biⁿ da, ṭsi ga,
73. I’-su-du ga dsi a’, a biⁿ da, ṭsi ga,
74. Wa’-gtë the tooⁿ e-goⁿ tooⁿ noⁿ a’, a biⁿ da, ṭsi ga,
75. Ga’ wa-gtë a-gi-thë a-thiⁿ he iⁿ da’, a biⁿ da, ṭsi ga,
76. Zhiⁿ’-ga wa-gtë gi-thë moⁿ-thïⁿ bi doⁿ a’, a biⁿ da, ṭsi ga,
77. U’-noⁿ a bi i-the ki-thë moⁿ-thïⁿ òa i tsiⁿ da’, a biⁿ da, ṭsi ga,
78. Ni’n-ka noⁿ hi doⁿ a’, a biⁿ da, ṭsi ga,
79. Wa’-gtë gi-thë moⁿ-thïⁿ bi doⁿ a’, a biⁿ da, ṭsi ga,
80. Wa’-gtë gi-xi-tha zhi ki-thë moⁿ-thïⁿ òa i tsiⁿ da’, a biⁿ da, ṭsi ga.

Hoⁿⁿ°-ba tha-gtïⁿ
81. Hoⁿⁿ°-ba tha-gtïⁿ xsï u-wa-ni-ka-shi-ga iⁿ da’, a biⁿ da, ṭsi ga,
82. Zhiⁿ’-ga zhu-i-ga oⁿ-tha bi doⁿ a’, a biⁿ da, ṭsi ga,
84. Wa'ko-da sho e-gos xtsi a', a bi da, tsi ga,
85. U'-xthi thi ge i-he-a-the a-to he i da', a bi da, tsi ga,
86. Zhi'ga zhu-i-ga o-tha bi do a', a bi da, tsi ga,
87. Wa'ko-da sho e-gos xtsi a', a bi da, tsi ga,
88. U'-xthi thi ge i-he-the mo-thi ta i tsi da', a bi da, tsi ga,
89. Wa'ko-da hiu-dse ga kshe a', a bi da, tsi ga,
90. U'-xthi thi ge i-he-a-the a-to he i da', a bi da, tsi ga,
91. Ho'-ba wa-çu ga to a', bi da, tsi ga,
92. U'-xthi thi ge i-he-a-the a-to he i da', a bi da, tsi ga.
93. Wa'ko-da mo-shi ta ga kshe a', a bi da, tsi ga,
94. U'-xthi thi ge i-he-a-the a-to he i da', a bi da, tsi ga.
95. Wa'ka-da sho e-gos xtsi a', a bi da, tsi ga,
96. Zhi'ga zhu-i-ga o-tha bi do a', a bi da, tsi ga,
97. U'-xthi thi ge i-he-the mo-thi ta i tsi da', a bi da, tsi ga.

98. Wa'zha-zhe a', a bi da, tsi ga,
99. Ho'-ga e-tho'-ba', a bi da, tsi ga,
100. Zhu'i-ga o-the mo-thi bi do a', a bi da, tsi ga,
101. Mo'-zho sho e-gos xtsi a', a bi da, tsi ga,
102. U'-xthi thi ge i-he-the mo-thi ta i tsi da', a bi da, tsi ga.

U'-xthi thi ge

103. He'-dsi xtsi a', a bi da, tsi ga,
104. Tsi'-zhu u-dse-the pe-tho'-ba ni-ka-shi-ga ba do a', a bi da, tsi ga,
105. Tsi'-zhu wi a, a bi da, tsi ga,
106. U'-xthi thi ge xtsi ni-ka-shi-ga to a', a bi da, tsi ga,
107. Ha'! wi-tsi-go e', e-gi-a bi a', a bi da, tsi ga,
108. Zhi'ga zhu-i-ga tha bi thi ge a-tha, wi-tsi-go e', e-gi-a bi a', a bi da, tsi ga,
109. Ha'! zhi'-ga, e' tsi-the a', a bi da, tsi ga,
110. Zhi'-ga zhu-i-ga tha bi thi'ge e-she do a', a bi da, tsi ga,
111. Zhi'-ga zhu-i-ga tha ba tho-tse a-to he i da', a bi da, tsi ga,
112. U'-da-bthu-bthu e xtsi a-ni-ka-shi-ga i da', a bi da, tsi ga,
113. Zhi'-ga zhu-i-ga o-tha bi do a', a bi da, tsi ga,
114. U'-da-bthu-bthu e xtsi ni-ka-shi-ga ki-the mo-thi ta i tsi da', a bi da, tsi ga.
115. Ho'-ba tha-gthi xtsi a', a bi da, tsi ga,
116. U'-wa-zi-ka-shi-ga i da', a bi da, tsi ga,
117. Zhi'-ga zhu-i-ga o-tha bi do a', a bi da, tsi ga,
118. Ho'-ba tha-gthi xtsi u-zi-ka-shi-ga ki-the mo-thi ta i tsi da', a bi da, tsi ga.
119. Hoⁿ'-ba Thu-gthiⁿ shki a', a biⁿ da, ṭsi ga,
120. Zhuⁿ'-zhe a-kiⁿ-toⁿ a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
121. Zhiⁿ'-ga Zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
122. Hoⁿ'-ba Thu-gthiⁿ xtsi u-ni-ka-shi-ga ki-the moⁿ-thiⁿ tā i tsiⁿ da, a biⁿ da, ṭsi ga.

123. Noⁿ'-ni-oⁿ-ba zhiⁿ'-ga wiⁿ Zhu-i-ga a-the a-toⁿ he iⁿ da', a biⁿ da', ṭsi ga,
124. Zhiⁿ'-ga, a biⁿ da, ṭsi ga,
125. Zhuⁿ'-i-ga thā bi doⁿ a', a biⁿ da, ṭsi ga,
126. Uⁿ'-xthi thīⁿ-ga a-ki-gthā-thiⁿ moⁿ-thiⁿ tā i tsiⁿ da', a biⁿ da, ṭsi ga,
127. Waⁿ'-shi-shi u-dse a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
128. Waⁿ'-shi-shi u-bu-dse i-the ki-the moⁿ-thiⁿ tā i tsiⁿ da', a biⁿ da, ṭsi ga,
129. Weⁿ'-noⁿ-bthe moⁿ-thiⁿ tā i tsiⁿ da', a biⁿ da, ṭsi ga,
130. Weⁿ'-noⁿ-bthe moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
131. Uⁿ'-noⁿ a bi i-the ki-the moⁿ-thiⁿ tā i tsiⁿ da', a biⁿ da, ṭsi ga.

132. Heⁿ'-dsi xtsi a', a biⁿ da, ṭsi ga,
133. Xthāⁿ'-či zhiⁿ'-ga wiⁿ a', a biⁿ da, ṭsi ga,
134. Zhuⁿ'-i-ga the xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, ṭsi ga,
135. Baⁿ'-shta e-goⁿ toⁿ noⁿ a', a biⁿ da, ṭsi ga,
136. Zhuⁿ'-i-ga the xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, ṭsi ga,
137. Zhiⁿ'-ga Zhu-i-ga thā bi doⁿ a', a biⁿ da, ṭsi ga,
138. Uⁿ'-xthi thīⁿ-ga kī-the moⁿ-thiⁿ tā i tsiⁿ da', a biⁿ da, ṭsi ga,
139. Uⁿ'-noⁿ a bi shki i-the ki-the moⁿ-thiⁿ tā i tsiⁿ da', a biⁿ da, ṭsi ga.
140. Heⁿ'-dsi xtsi a', a biⁿ da, ṭsi ga,
141. Zhiⁿ'-ga noⁿ-bthe thā bi doⁿ shki a', a biⁿ da, ṭsi ga,
142. Uⁿ'-noⁿ a bi i-the ki-the moⁿ-thiⁿ tā i tsiⁿ da', a biⁿ da, ṭsi ga.
143. Haⁿ'-ba Zhu-dse kshe a', a biⁿ da, ṭsi ga,
144. Zhuⁿ'-i-ga the xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, ṭsi ga,
145. Zhiⁿ'-ga noⁿ-bthe moⁿ-thiⁿ tā i tsiⁿ da', a biⁿ da, ṭsi ga,
146. Noⁿ'-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
147. Uⁿ'-noⁿ a bi i-the ki-the moⁿ-thiⁿ tā i tsiⁿ da', a biⁿ da, ṭsi ga.
148. Haⁿ'-ba to-ho kshe a', a biⁿ da, ṭsi ga,
149. Ga´ kshe shki a', a biⁿ da, ṭsi ga,
150. Noⁿ'-bthe the moⁿ-thiⁿ tā i tsiⁿ da', a biⁿ da, ṭsi ga,
151. Noⁿ'-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
152. Uⁿ'-noⁿ a bi i-the ki-the moⁿ-thiⁿ tā i tsiⁿ da', a biⁿ da, ṭsi ga,

153. Heⁿ'-dsi xtsi a', a biⁿ da, ṭsi ga,
154. Haⁿ'-ba gthe-zhe kshe a', a biⁿ da, ṭsi ga,
155. Ga´ kshe shki a', a biⁿ da, ṭsi ga,
156. Noθ'-bthe the moθ-thiθ ŭa i tsiθ da', a biθ da, tsi ga,
157. Zhiθ'-ga noθ-bthe gi-the moθ-thiθ bi doθ a', a biθ da, tsi ga,
158. U'-noθ a bi i-the ki-the moθ-thiθ ŭa i tsiθ da', a biθ da, tsi ga,
159. Zhiθ'-ga noθ-bthe the moθ-thiθ bi doθ a', a biθ da, tsi ga,
160. A'-dsu-ta i-ga-ci-ge a bi i-the ki-the moθ-thiθ ŭa i tsiθ da', a biθ da, tsi ga,

161. He'-dsi xtsi a', a biθ da, tsi ga,
162. Ha '-ba ci kshe a', a biθ da, tsi ga,
163. Ga' kshe shki a', a biθ da, tsi ga,
164. Noθ'-bthe the moθ-thiθ ŭa i tsiθ da', a biθ da, tsi ga,
165. Noθ'-bthe the moθ-thiθ bi doθ a', a biθ da, tsi ga,
166. U'-noθ a bi i-the ki-the moθ-thiθ ŭa i tsiθ da', a biθ da, tsi ga,
167. Zhiθ'-ga noθ-bthe the moθ-thiθ bi doθ a', a biθ da, tsi ga,
168. A'-dsu-ta i-ga-ci-ge ki-the moθ-thiθ ŭa i tsiθ da', a biθ da, tsi ga,

169. Wa'-zha-zhe a', a biθ da, tsi ga,
170. Hoθ'-ga e-thoθ-ba', a biθ da, tsi ga,
171. Noθ'-bthe the moθ-thiθ ŭa i tsiθ da', a biθ da, tsi ga,
172. Noθ'-bthe the moθ-thiθ bi doθ a', a biθ da, tsi ga,
173. U'-noθ a bi i-the ki-the moθ-thiθ ŭa i tsiθ da', a biθ da, tsi ga,

174. Hoθ'-ba u-ča-ki-ba do-ba', a biθ da, tsi ga,
175. U'-ki-the moθ-thiθ ŭa i tsiθ da', a biθ tsi ga,
176. Hoθ'-ba tha-gtiθ shki a', a biθ da, tsi ga,
177. U'-ki-the moθ-thiθ ŭa i tsiθ da', a biθ da, tsi ga,

Tsí'-zhu We-ha-ge (The Last Tsí'-zhu) Gens

(Free translation, p. 139; literal translation, p. 516)

1. He'-dsi xtsi a', a biθ da, tsi ga,
2. Tsí'-zhu u-dse-the pe-thoθ-ba ni-ka-shi-ga ba doθ a', a biθ da, tsi ga,
3. Tsí'-zhu We-ha-ge thiθ-kshe noθ a', a biθ da, tsi ga,
4. Ha! wi-tsi-go e', e-gi-a bi a', a biθ da, tsi ga,
5. We'-ki-k'θoθ than-tse thiθ-ge a-tha, wi-tsi-go e', e-gi-a bi a', a biθ da, tsi ga,
6. Ha! zhiθ'-ga, e-tsi-the a', a biθ da, tsi ga,
7. We'-ki-k'θoθ than-tse thiθ-ge e-shé doθ a', a biθ da, tsi ga,
8. We'-ki-k'θoθ than-tse mi-kshe iθ da', a biθ da, tsi ga,
9. Wa'-ča-be biθ zhu-dse kshe a', a biθ da, tsi ga,
10. Zhu'-iga the xtsi a-ni-ka-shi-ga mi-kshe iθ da', a biθ da, tsi ga,
11. Zhiθ'-ga oθ-thoθ-gi-ni-tha moθ-thiθ bi doθ a', a biθ da, tsi ga,
12. U'-noθ a bi i-the ki-the moθ-thiθ ŭa i tsiθ da', a biθ da, tsi ga,
13. U'-noθ oθ-thoθ-moθ-thiθ bi doθ shki a', a biθ da, tsi ga,
14. U'-noθ a bi i-the ki-the moθ-thiθ ŭa i tsiθ da', a biθ da, tsi ga,
15. Çi'-ha u-sha-be ga thi°-kshe shki a', a bi° da, /tsi ga,
16. No°-xthe a-gi-the a-thi° he i° da', a bi° da, /tsi ga,
17. Zhi°-ga no°-xthe gi the mo°-thi° bi do° a', a bi° da, /tsi ga,
18. No°-xthe gi-a-da-xe ki-the mo°-thi° ta i tsi° da', a bi° da, /tsi ga,
19. Pa'-zhu-zhe sha-be ga-thi°-kshe shki a', a bi° da, /tsi ga,
20. No°-xthe a-gi-the a-thi° he i° da', a bi° da, /tsi ga,
21. Zhi°-ga no°-xthe gi-the mo°-thi° bi do° a', a bi° da, /tsi ga,
22. No°-xthe gi-a-da-xe ki-the mo°-thi° ta i tsi° da', a bi° da, /tsi ga,
23. Zhu'i-ga ça-be ga kshe shki a', a bi° da, /tsi ga,
24. No°-xthe a-gi-the a-thi° he i° da', a bi° da, /tsi ga,
25. Zhi°-ga no°-xthe gi-the mo°-thi° bi do° a', a bi° da, /tsi ga,
26. No°-xthe gi-a-da-xe ki-the mo°-thi° ta i tsi° da', a bi° da, /tsi ga,
27. U'-no° a bi shki i-the ki-the mo°-thi° ta i tsi° da', a bi° da, /tsi ga,
28. Zhi°-ga zhu-i-ga o°-tha bi do° a', a bi° da, /tsi ga,
29. U'-no° a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, /tsi ga,
30. Çi'-ha u-thi-çtu-the ga thi°-kshe shki a', a bi° da, /tsi ga,
31. U'-no° a-gi-the a-to° he i° da', a bi° da, /tsi ga,
32. Zhi°-ga u-no° tha bi do° shki a', a bi° da, /tsi ga,
33. U'-no° a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, /tsi ga,
34. Hi'-ko° ba-ki'-tha ga thi°-kshe shki a', a bi° da, /tsi ga,
35. U'-no° a-gi-the a-to° he i° da', a bi° da, /tsi ga,
36. U'-no° gi-tha bi do° shki a', a bi° da, /tsi ga,
37. Hi'-ko° ba-ki°-tha a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da,
38. Tse'-wa-tse u-ga-wa ga thi°-kshe shki a', a bi° da, /tsi ga,
39. U'-no° a-gi-the a-to° he i° da', a bi° da, /tsi ga,
40. U'-no° gi-the mo°-thi° bi do° a', a bi° da, /tsi ga,
41. U'-no° a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, /tsi ga,
42. Mo°-ge u-thi-çtu-the ga thi°-kshe shki a', a bi° da, /tsi ga,
43. U'-no° a-gi-the a-to° he i° da', a bi° da, /tsi ga,
44. Zhi°-ga u-no° tha bi do° shki a', a bi° da, /tsi ga,
45. U'-no° a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, /tsi ga,
46. A'-zhu-ga-wa ga thi°-kshe shki a', a bi° da, /tsi ga,
47. U'-no° a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, /tsi ga,
48. A'-ba-t'u-xa ga thi°-kshe shki a', a bi° da, /tsi ga,
49. U'-no° a-gi-the a-to° he i° da', a bi° da, /tsi ga,
50. U'-no° tha bi do° shki a', a bi° da, /tsi ga,
51. A'-ba-t'u-xa a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, /tsi ga.
52. Du'-dse-u-ga-wa ga thi'-kshe shki a', a bi⁰ da, ṣi ga,
53. U'-no⁰ a-gi-the a-to⁰ he i⁰ da', a bi⁰ da, ṣi ga,
54. U'-no⁰ gi-the moⁿ-thiⁿ bi doⁿ a', a bi⁰ da, ṣi ga,
55. Du'-dse-u-ga-wa a bi i-the ki-the moⁿ-thiⁿ ta i tsıⁿ da', a bi⁰ da, ṣi ga.
56. Ta'-xpi hiⁿ ca-dse ga thiⁿ-kshe shki a', a bi⁰ da, ṣi ga,
57. U'-no⁰ a-gi-the a-to⁰ he i⁰ da', a bi⁰ da, ṣi ga,
58. Zhiⁿ'-ga noⁿ hi bi doⁿ a', a bi⁰ da, ṣi ga,
59. Ta'-xpi hiⁿ ca-dse a bi i-the ki-the moⁿ-thiⁿ ta i tsıⁿ da', a bi⁰ da, ṣi ga,
60. Pa'-xiⁿ ca-dse ci e-goⁿ ga thiⁿ-kshe shki a', a bi⁰ da, ṣi ga,
61. E'shki doⁿ a', a bi⁰ da, ṣi ga,
62. U'-no⁰ a-gi-the a-to⁰ he i⁰ da', a bi⁰ da, ṣi ga,
63. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a bi⁰ da, ṣi ga,
64. Pa'-xiⁿ ca-dse ci e-goⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsıⁿ da', a bi⁰ da, ṣi ga,
65. Hoⁿ'-ba u-ça-ki-ba do-ba', a bi⁰ da, ṣi ga,
66. U-li ki-the moⁿ-thiⁿ ta i tsıⁿ da, a bi⁰ da, ṣi ga,
67. Wa'-zha-zhe a', a bi⁰ da, ṣi ga,
68. Hoⁿ'-ga e-thoⁿ'-ba', a bi⁰ da, ṣi ga,
69. Zhu'-i-ga oⁿ-the moⁿ-thiⁿ bi doⁿ a', a bi⁰ da, ṣi ga,
70. U'-no⁰ a bi i-the ki-the moⁿ-thiⁿ ta i tsıⁿ da', a bi⁰ da, ṣi ga.

Tše Thoⁿ'-KÁ

(Free translation, p. 132; literal translation, p. 518)

1. He-dsi xtsi a', a bi⁰ da, ṣi ga,
2. Tši'-zhu u-dse-the pe-thoⁿ'-ba ni-ka-shi-ga ba doⁿ a', a bi⁰ da, ṣi ga,
3. Tše' Thoⁿ'-KÁ toⁿ noⁿ a', a bi⁰ da, ṣi ga,
4. Ha! wi-ṭsi-go o', e-gi-a bi a', a bi⁰ da, ṣi ga,
5. We'-ki-k'oⁿ thóⁿ-tše thiⁿ-ga a-tha, wi-ṭsi-go e', e-gi a, bi a', a bi⁰ da, ṣi ga,
6. Ha! zhiⁿ'-ga, e-ṭsi-the a', a bi⁰ da, ṣi ga,
7. We'-ki-k'oⁿ thóⁿ-tše thiⁿ-ga e-she doⁿ a', a bi⁰ da, ṣi ga,
8. We'-ki-k'oⁿ thóⁿ-tše a-toⁿ he iⁿ da', a bi⁰ da, ṣi ga,
9. Wa'-zha-zhe a', a bi⁰ da, ṣi ga,
10. Tši'-zhu e-thoⁿ'-ba', a bi⁰ da, ṣi ga,
11. We'-ki-k'oⁿ oⁿ-the moⁿ-thiⁿ ta i tsıⁿ da', a bi⁰ da, ṣi ga,
12. Noⁿ'-be dsu-dse oⁿ-the moⁿ-thiⁿ ta i tsıⁿ da', a bi⁰ da, ṣi ga,
13. Noⁿ'-be dsu-dse oⁿ-the moⁿ-thiⁿ bi doⁿ a', a bi⁰ da, ṣi ga,
14. U'-no⁰ a bi i-the ki-the moⁿ-thiⁿ ta i tsıⁿ da', a bi⁰ da, ṣi ga,
15. U'-no⁰ oⁿ-tha bi doⁿ a', a bi⁰ da, ṣi ga,
16. Hoⁿ'-ba -uça-ki-ba do-ba', a bi⁰ da, ṣi ga,
17. U'-hi ki-the moⁿ-thiⁿ ta i tsıⁿ da', a bi⁰ da, ṣi ga.
1. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
2. Ts'zhu u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, ṭsi ga,
3. Ni'-ka Wa-koⁿ-da-gi thiⁿ-kshe a', a biⁿ da, ṭsi ga,
4. Ha'! wi-tsi-go e', c-gi a bi a', a biⁿ da, ṭsi ga,
5. We'-ki-k'oⁿ-thoⁿ-tse thiⁿ-ga a-tha, wi-tsi-go e, e-gi-a bi a', a biⁿ da, ṭsi ga.
6. Ha'! zhiⁿ-ga, e'-tsi-the a', a biⁿ da, ṭsi ga,
7. We'-ki-k'oⁿ-thoⁿ-tse thiⁿ-ge e-she doⁿ a', a biⁿ da, ṭsi ga,
8. We'-ki-k'oⁿ-thoⁿ-tse mi-kshe iⁿ da', a biⁿ da, ṭsi ga,
9. Moⁿ'-ce zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
10. Zhu'-i-ga the xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, ṭsi ga,
11. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
12. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ṭsi ga,
13. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
14. I'-ts'a thiⁿ-ge moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ṭsi ga,
40. He'-dsi xtsi a', a biⁿ da, ḏi ga,
41. Hoⁿ'-ba do-ba shki a', a biⁿ da, ḏi ga,
42. U'-hi ki-the moⁿ-thiⁿ tà i tsiⁿ da', a biⁿ da, ḏi ga,
43. Zhiⁿ'-ga zhu-i-ga tha bi ga noⁿ-zhiⁿ da', a biⁿ da, ḏi ga,
44. Ba'-či ça-gi thiⁿ-kshe noⁿ a', a biⁿ da, ḏi ga,
45. Ga' thiⁿ-kshe shki a', a biⁿ da, ḏi ga,
46. Zhu-i-ga the xtsi a-ni ḏa-shi-ga iⁿ da', a biⁿ da, ḏi ga,
47. Wa'-toⁿ-či ça-gi thiⁿ-kshe noⁿ a', a biⁿ da, ḏi ga,
48. I'-tha-ki-thoⁿ-ba xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, ḏi ga,
49. Zhiⁿ'-ga zhu-i-ga thal a doⁿ a', a biⁿ da, ḏi ga,
50. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ tà i tsiⁿ da', a biⁿ da, ḏi ga,
51. Zhiⁿ'-ga noⁿ-bthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ḏi ga,
52. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ tà i tsiⁿ da', a biⁿ da, ḏi ga,

Tho'-xe Pa Thi-noⁿ

(Free translation, p. 134; literal translation, p. 521)

1. He'-dsi xtsi a', a biⁿ da, ḏi ga,
2. ḏi-s'zhu u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, ḏi ga,
3. Tho'-xe Pa Thi-hoⁿ toⁿ noⁿ a', a biⁿ da, ḏi ga,
4. Ha'! wi-tsi-go e', e-gi-a bi a', a biⁿ da, ḏi ga,
5. We'-ki-ḵ'oⁿ thoⁿ-tse thiⁿ-ge a-tha, wi-ḏsi-go e', e-gi-a bi a', a biⁿ da, ḏi ga,
6. Hu'ⁿ-dse shi ḏe a, wi-ḏsi-go e', e-gi-a bi a', a biⁿ da, ḏi ga,
7. He'-dsi xtsi a', a biⁿ da, ḏi ga,
8. ḏi-s'zhu Wa-shta-ge thiⁿ-kshe noⁿ a', a biⁿ da, ḏi ga,
9. Ç'ka'-gthe zhu-dse kshe noⁿ a', a biⁿ da, ḏi ga,
10. Gtiu'-če tsi-the doⁿ a', a biⁿ da, ḏi ga,
11. The'-če tha-ta dsi a', a biⁿ da, ḏi ga,
12. U'-ha i-tse-the toⁿ a', a biⁿ da, ḏi ga,
13. Çiⁿ'-dse u-thi-xpa-the i-noⁿ-zhiⁿ ga-xe a', a biⁿ da, ḏi ga,
14. Ha'! ḏi-s'zhu e', e-termination a', a biⁿ da, ḏi ga,
15. We'-ki-ḵ'oⁿ thoⁿ-tse thiⁿ-ge e-sho doⁿ a', a biⁿ da, ḏi ga,
16. We'-ki-ḵ'oⁿ thoⁿ-tse a-toⁿ he iⁿ da', a biⁿ da, ḏi ga,
17. He'-dsi xtsi a', a biⁿ da, ḏi ga,
18. Çiⁿ'-dse thi-bo-xa tsi-the doⁿ a', a biⁿ da, ḏi ga,
19. Moⁿ'-sho-dse the-toⁿ-ha shki wa-toⁿ'-iⁿ a-zhi i-noⁿ-zhiⁿ ga-xe toⁿ a', a biⁿ da, ḏi ga,
20. E'-dsi zhi the thiⁿ-ge a-ni-ka-shi-ga, ḏi-s'zhu e', e-toⁿ a', a biⁿ da, ḏi ga,
21. E'-dsi xtsi a', a biⁿ da, ḏi ga,
22. Moⁿ'-ki-ḵiⁿ-dse tsi-the doⁿ a', a biⁿ da, ḏi ga,
23. Moⁿ'-koⁿ-toⁿ-ga zhiⁿ-ga thiⁿ-kshe noⁿ a', a biⁿ da, ḏi ga,
24. U'-ga-toⁿ-tha tsi-the toⁿ a’, a biⁿ da, ṭsi ga,
25. Ga’ thiⁿ-kshe shki a’, a biⁿ da, ṭsi ga,
26. Moⁿ'-koⁿ the moⁿ-thiⁿ ṭa i tsjn da’, a biⁿ da, ṭsi ga,
27. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ bi doⁿ a’, a biⁿ da, ṭsi ga,
28. U’-noⁿ a bi i-the ki-the moⁿ-thiⁿ ṭa i tsjn da’, a biⁿ da, ṭsi ga,
29. He’-dsi xtsi a’, a biⁿ da, ṭsi ga,
30. Moⁿ'-ki-çiⁿ-dse tsi-the doⁿ a’, a biⁿ da, ṭsi ga,
31. Ha’-ba-koⁿ-ce-ći-da toⁿ noⁿ a’, a biⁿ da, ṭsi ga,
32. U’-ga-toⁿ-tha tsi-the toⁿ a’, a biⁿ da, ṭsi ga,
33. Ga’ thiⁿ-kshe shki a’, a biⁿ da, ṭsi ga,
34. Moⁿ'-koⁿ tha ba thoⁿ-ṭse a, wi-ṭsi-go e’, e-gi-a bi a’, a biⁿ da, ṭsi ga,
35. I-u’-tha-bt̃oⁿ-ce a-ṭsi-a-tha bu daⁿ a’, a biⁿ da, ṭsi ga,
36. I’u-wa-qa xtsi a, wi-ṭsi-go e’, a biⁿ da, ṭsi ga,
37. Ts’uⁿ-xe a, wi-ṭsi-go e’, e-gi-a bi a’, a biⁿ da, ṭsi ga,
38. Zha’-zhε oⁿ-ki-ṭoⁿ ṭa bi a, wi-ṭsi-go e’, e-gi-a bi a’, a biⁿ da, ṭsi ga,
39. Ts’uⁿ-xe shki a’, a biⁿ da, ṭsi ga,
40. Zha’-zhε oⁿ-ki-ṭoⁿ ṭa bi a’, wi-ṭsi-go e’, e-gi-a bi a’, a biⁿ da, ṭsi ga,
41. He’-dsi xtsi a’, a biⁿ da, ṭsi ga.
42. Moⁿ'-koⁿ-toⁿ-ga toⁿ noⁿ a’, a biⁿ da, ṭsi ga,
43. Tho’ toⁿ hi noⁿ-zhiⁿ ga-xe a’, a biⁿ da, ṭsi ga,
44. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ ṭa bi a’, wi-ṭsi-go e’, e-gi-a bi a’, a biⁿ da, ṭsi ga,
45. Zhiⁿ'-ga moⁿ-koⁿ tha bi doⁿ shki a’, a biⁿ da, ṭsi ga,
46. U’-noⁿ a bi i-the ki-the moⁿ-thiⁿ ṭa i tsjn da’, a biⁿ da, ṭsi ga.
47. He’-dsi xtsi a’, a biⁿ da, ṭsi ga,
48. Moⁿ'-koⁿ ni-ka-shi-ga toⁿ noⁿ a’, a biⁿ da, ṭsi ga,
49. Tho’ toⁿ hi noⁿ-zhiⁿ bi a’, a biⁿ da, ṭsi ga,
50. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ ṭa bi a’, wi-ṭsi-go e’, e-gi-a bi a’, a biⁿ da, ṭsi ga,
51. Zhiⁿ'-ga moⁿ-koⁿ tha bi doⁿ shki a’, a biⁿ da, ṭsi ga,
52. U’-noⁿ a bi i-the ki-the moⁿ-thiⁿ ṭa i tsjn da’, a biⁿ da, ṭsi ga,
53. Wa’-zha-zhe a’, a biⁿ da, ṭsi ga,
54. Hoⁿ'-ga e-thoⁿ-ba’, a biⁿ da, ṭsi ga,
55. Moⁿ'-koⁿ the moⁿ-thiⁿ bi doⁿ shki a’, a biⁿ da, ṭsi ga,
56. U’-noⁿ a bi i-the ki-the moⁿ-thiⁿ ṭa i tsjn da’, a biⁿ da, ṭsi ga.
57. He’-dsi xtsi a’, a biⁿ da, ṭsi ga,
58. Hoⁿ'-doⁿ zhiⁿ-ga zhu-i-ga tha bi goⁿ noⁿ shki a, hiⁿ a’, a hiⁿ da, ṭsi ga,
59. Ha’-ba zhu-dse kshe noⁿ a’, a biⁿ da, ṭsi ga,
60. U’-ga-toⁿ-tha tsi-the toⁿ a’, a biⁿ da, ṭsi ga,
61. Wa’-toⁿ zhu-dse thiⁿ-kshe a’, a biⁿ da, ṭsi ga,
62. E’-ki-thoⁿ-ba xtsi a’, a biⁿ da, ṭsi ga,
63. Wa'-dsu-ta hiⁿ zhiu-dse kshe a', a biⁿ da, ści ga,
64. E'-ki-thoⁿ-ba xtsi a', a biⁿ da, ści ga,
65. U'-ga-toⁿ-tha i-the-tha a-ka', a biⁿ da, ści ga,
66. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ści ga,
67. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ści ga.

68. He'-dsi xtsi a', a biⁿ da, ści ga,
69. Hoⁿ°-a-doⁿ moⁿ-koⁿ tha bi goⁿ noⁿ shki a', hiⁿ a', a biⁿ da, ści ga,
70. Ha'-ba to-ho kshe a', a biⁿ da, ści ga,
71. Gaⁿ' kshe shki a', a biⁿ da, ści ga,
72. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ści ga,
73. Wa'-toⁿ ça-be thiⁿ-kshe a', a biⁿ da, ści ga,
74. E'-ki-thoⁿ-ba oⁿ-ga-xe ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ści ga,
75. Wa'-dsu-ta hiⁿ sha-be kshe a', a biⁿ da, ści ga,
76. E'-ki-thoⁿ-ba oⁿ-ga-xe ta bi a', wi-ći-go e', e-gi-a bi a', a biⁿ da, ści ga,
77. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ści ga,
78. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ści ga.

79. He'-dsi xtsi a', a biⁿ da, ści ga,
80. Ha'-ba gthe-zhe kshe a', a biⁿ da, ści ga,
81. U'-ga-toⁿ-tha tsi-the toⁿ a', a biⁿ da, ści ga,
82. Gaⁿ' kshe shki a', a biⁿ da, ści ga,
83. Moⁿ-koⁿ the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ści ga,
84. Moⁿ-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ści ga,
85. A'-dsu-ta i-ga-ci-go ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ści ga,
86. Wa'-toⁿ gthe-zhe thiⁿ-kshe a', a biⁿ da, ści ga,
87. I'-tha-ki-thoⁿ-ba oⁿ-ga-xe ta bi a', wi-ći-go e', e-gi-a bi a', a biⁿ da, ści ga,
88. Wa'-dsu-ta gthe-she kshe a', a biⁿ da, ści ga,
89. I'-tha-ki-thoⁿ-ba oⁿ-ga-xe ta bi a', wi-ći-go e', e-gi-a bi a', a biⁿ da, ści ga,
90. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ści ga,
91. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ści ga,
92. He-dsi xtsi a, a biⁿ da, ści ga,
93. Zhiⁿ'-ga moⁿ-koⁿ tha bi ga noⁿ-zhiⁿ da', a biⁿ da, ści ga,
94. Ha'-ba ci kshe a', a biⁿ da, ści ga,
95. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ści ga,
96. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ści ga,
97. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ści ga,
98. Wa'-toⁿ ci thiⁿ-kshe noⁿ a', a biⁿ da, ści ga,
99. I'-tha-ki-thoⁿ ba oⁿ-ga-xe ta bi a', wi-ći-go e', e-gi-a bi a', a biⁿ da, ści ga,
100. Wa'-dsu-ta hiⁿ ci kshe a', a biⁿ da, ści ga,
101. I'-tha-thu-çe oⁿ-ga-xe ṭa bi a', wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
102. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
103. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
104. Wa'-zha-zhe a', a biⁿ da, ṭsi ga,
105. Hoⁿ'-ga e-thoⁿ-ba', a biⁿ da, ṭsi ga,
106. Moⁿ'-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
107. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
108. A'-dsu-ta i-ga-ci-ge ki-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
109. Hoⁿ'-ba u-ça-ki ba', a biⁿ da, ṣi ga,
110. Hoⁿ'-ba u-ça-ki-ba do-ba shki a', a biⁿ da, ṭsi ga,
111. U'-hi ki-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
112. Hoⁿ'-ba tha-gthiⁿ shki a', a biⁿ da, ṭsi ga,
113. U'-hi ki-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
114. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
115. Hoⁿ'-a'-doⁿ zhiⁿ-ga moⁿ-koⁿ tha bi goⁿ noⁿ shki a', biⁿ a', a biⁿ da, ṭsi ga,
116. Wa'-dsu-ta wa-noⁿ toⁿ a', a biⁿ da, ṭsi ga,
117. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
118. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
119. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
120. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
121. Ni'-dse sho-ga ṭa-be ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
122. Moⁿ'-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
123. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
124. Thi'-u-ba-he tha-ṭa ga kshe a', a biⁿ da, ṭsi ga,
125. Moⁿ'-koⁿ a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
126. Moⁿ'-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
127. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
128. Noⁿ'-ka-oⁿ-he ga kshe a', a biⁿ da, ṭsi ga,
129. Moⁿ'-koⁿ a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
130. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
131. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
132. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
133. Noⁿ'-ka-oⁿ-he ga kshe a', a biⁿ da, ṭsi ga,
134. We'-cda-the a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ṭsi ga,
135. Wa'-zha-zhe a', a biⁿ da, ṭsi ga,
136. Hoⁿ'-ga e-thoⁿ-ba', a biⁿ da, ṭsi ga,
137. We'-cda-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
138. We'-cda-gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
139. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ṭa tsiⁿ da', a biⁿ da, ṭsi ga,
1. He'-dssi xtsi a', a bi° da, ți ga,
2. Ha'! Wi- tsi-go e', e-gi-a bi a', a bi° da, ți ga,
3. We'-ki-k'o° tho°-tse thi°-ge' a-tha, Wi- tsi-go e', e-gi-a bi a', a bi° da, ți ga,
4. He'-dssi xtsi a', a bi° da, ți ga,
5. We'-ki-k'o° tho°-tse thi°-ge' e-shqe do° a', a bi° da, ți ga,
6. Ha'! zhin-ga, e' tsi-the a', a bi° da, ți ga,
7. Wa'-k'o°-da gho°-the do-ba', a bi° da, ți ga.
8. Wa'-k'o°-da gho°-the do-ba', a bi° da, ți ga,
9. Ki'-p'to tse a', wi- tsi-go e', e tsi-the a', a bi° da, ți ga,
10. He'-dssi xtsi a', a bi° da, ți ga,
11. Ho°-ba Wa-çu ga to° a', a bi° da, ți ga,
12. Ha'! Wi- tsi-go e', e-gi-a bi a', a bi° da, ți ga,
13. Zhi'-ga zho-i-ga tha bi thi°-ge a-tha, Wi- tsi-go e', e-gi-a bi a', a bi° da, ți ga,
358

THE OSAGE TRIBE

14. Ha'! zhi°-ga, e' tsi-the a', a bi° da, tsi ga,
15. Wa'-ko°-da gtho°-the wi no° bthi° i° da', a bi° da, tsi ga,
16. Zhi°-ga zho-i-ga o°-tha ba tho°-tse mi-kshe i° da', a bi° da, tsi ga,
17. Zhi°-ga zho-i-ga o°-tha bi do° a', a bi° da, tsi ga,
18. U'-no° a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
19. Ho°-ba u-ça-ki-ba do-ba', a bi° da, tsi ga,
20. U'-hi ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
21. Wa'-zha-zhe a', a bi° da, tsi ga,
22. Ho°-ga i-da-be a', a bi° da, tsi ga,
23. Tsi'-zhu i-da-be a', a bi° da, tsi ga,
24. Ho°-ba u-ça-ki-ba do-ba', a bi° da, tsi ga,
25. U'-hi ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
26. Ho°-ba tha-gthi° xtsi a', a bi° da, tsi ga,
27. U'-hi ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
28. Zhi°-ga zho-i-ga o°-tha bi do° a', a bi° da, tsi ga,
29. U'-no° a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga.
30. Wa'-ko°-da Ho°-no°-pa-ce ga to° a', a bi° da, tsi ga,
31. Ha'! I-ko e', e-gi-a bi a', a bi° da, tsi ga,
32. Zhi°-ga zho-i-ga tha bi thi°-ge a-tha, I-ko e', e-gi-a bi a', a bi° da, tsi ga,
33. Ha'! zhi°-ga, e' tsi-the a', a bi° da, tsi ga,
34. Zhi°-ga zho-i-ga tha bi thi°-ge e-she do° a', a bi° da, tsi ga,
35. Zhi°-ga zho-i-ga o°-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
36. Zhi°-ga zho-i-ga o°-tha bi do° a', a bi° da, tsi ga,
37. U'-no° a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
38. Wa'-zha-zhe a', a bi° da, tsi ga,
39. Ho°-ga i-da-be a', a bi° da, tsi ga,
40. Tsi'-zhu i-da-be a', a bi° da, tsi ga,
41. Zho°-i-ga o°-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
42. Zho°-i-ga o°-the mo°-thi° bi do° a', a bi° da, tsi ga,
43. Ho°-ba u-ça-ki-ba do-ba', a bi° da, tsi ga,
44. U'-hi ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
45. Zhi°-ga-zhi°-ga', a bi° da, tsi ga,
46. U'-ki-wa-wa-the xtsi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
47. Ho°-ba tha-gthi° shki a', a bi° da, tsi ga,
48. U'-ni-ka-shi-ga ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
49. Wa'-ko°-da gtha°-the wi-no° bthi° mo°-zhi i° da', a bi° da, tsi ga.
50. Wa'-ko°-da Mo°-shi-ta ga kshe a', a bi° da, tsi ga,
51. Ha'! Wi-tsi-go e', e-gi-a bi a', a bi° da, tsi ga,
52. Zhi°-ga ni-ka-shi-ga bi a, Wi-tsi-go e', e-gi-a bi a', a bi° da, tsi ga,
53. Zhi°-ga zho-i-ga o°-tha ba tho° tse mi-kshe i° da', a bi° da, tsi ga,
54. Zhi°-ga zho-i-ga o°-tha bi do° a', a bi° da, tsi ga,
55. U'-no° a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
56. Wa'-zha-zhe a', a biⁿ da, tsi ga,
57. Hoⁿ'-ga i-da-be a', a biⁿ da, tsi ga,
58. Tsi'-zhu i-da-be a', a biⁿ da, tsi ga,
59. Zho'-i-ga oⁿ-the moⁿ-thiⁿ bì doⁿ a', a biⁿ da, tsi ga,
60. U'-noⁿ a bi i-the k'i-the moⁿ-thiⁿ tâ i tsiⁿ da', a biⁿ da, tsi ga,
61. Hoⁿ'-ba u-ça-ki'-ba do-ba', a biⁿ da, tsi ga,
62. U'-hi ki-the moⁿ-thiⁿ tâi tsiⁿ da', a biⁿ da, tsi ga,
63. Wa'-köⁿ-da gthoⁿ-the wi noⁿ bthiⁿ moⁿ-zhi iⁿ da', a biⁿ da, tsi ga,
64. Wa'-köⁿ-da hiu-dse tâ ga kshe a', a biⁿ da, tsi ga,
65. Ha'! I-ko c', e-gi-a bi a', a biⁿ da, tsi ga,
66. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge a-tha, I-ko c', e-gi-a bi a', a biⁿ da, tsi ga,
67. Zhiⁿ'-ga zho-i-ga tha bi thoⁿ-še mi-kshe iⁿ da', a biⁿ da, tsi ga,
68. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
69. U'-noⁿ a bi i-the k'i-the moⁿ-thiⁿ tâ i tsiⁿ da', a biⁿ da, tsi ga,
70. Zhiⁿ'-ga-zhiⁿ'-ga', a biⁿ da, tsi ga,
71. U'-ki-wa-wa-the xtsi i-the k'i-the moⁿ-thiⁿ tâ i tsiⁿ da', a biⁿ da, tsi ga,
72. Wa'-zha-zhe a', a biⁿ da, tsi ga,
73. Hoⁿ'-ga i-da-be a', a biⁿ da, tsi ga,
74. Tsi'-zhu i-da-be a', a biⁿ da, tsi ga,
75. Zho'-i-ga oⁿ-the moⁿ-thiⁿ bì doⁿ a', a biⁿ da, tsi ga,
76. Zhiⁿ'-ga-zhiⁿ'-ga u-ki'-wa-wa-the xtsi i-the k'i-the moⁿ-thiⁿ tâ i tsiⁿ da', a biⁿ da, tsi ga,
77. Hoⁿ'-ba u-ça-ki'-ba do-ba', a biⁿ da, tsi ga,
78. U'-hi k'i-the moⁿ-thiⁿ tâ i tsiⁿ da', a biⁿ da, tsi ga,
79. Hoⁿ'-ba tha-gthiⁿ xtsi shki a', a biⁿ da, tsi ga,
80. Hoⁿ'-ba tha-gthiⁿ u-hi k'i-the moⁿ-thiⁿ tâ i tsiⁿ da', a biⁿ da, tsi ga.
81. Wa'-köⁿ-da shoⁿ e-goⁿ xtsi a', a biⁿ da, tsi ga,
82. U'-xthi thiⁿ-ge i-he' a-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
83. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
84. Zhiⁿ'-ga-zhiⁿ'-ga u-ki'-wa-wa-the xtsi i-the k'i-the moⁿ-thiⁿ tâ i tsiⁿ da', a biⁿ da, tsi ga.

The Wi'-gi-ës of the Ni'-k'i Noⁿ-k'oⁿ

The Wi'-gi-ë of the Iⁿ-gthoⁿⁿ'-ga gens

(Free translation, p. 157; literal translation, p. 527)

1. He'-dsi xtsi a', a biⁿ da, tsi ga,
2. Hoⁿ'-ga u-dse-the pe-thoⁿ'-ba ni-ka-shi-ga bi a', a biⁿ da, tsi ga,
3. He'-dsi xtsi a', a biⁿ da, tsi ga,
4. Ha'! wi-goⁿ'-ga, e'-k'i-e noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
5. Zhiⁿ'-ga hiu-dse tâ ni-ka-shi-ga ba thôⁿ'-ta zhi-a', wi-goⁿ'-ga, e'-k'i-e noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
6. He'-dsi xtsi a', a biº da, tsi ga,
7. Wa'-koº-da gthoº-the do-ba biº da', a biº da, tsi ga,
8. He'-dsi xtsi a', a biº da, tsi ga,
9. Wa'-koº-da Haº-ba doº thiº-kshe a', a biº da, tsi ga,
10. Ha'! Wi-ʦi-go-e', e-gi-a bi a', a biº da, tsi ga,
11. Zhiº'-ga hiu-dse ta ni-ka-shi-ga ba thoº-ta zhi a', Wi-ʦi-go-e', e-gi-a bi a, a biº da, tsi ga,
12. He'-dsi xtsi a', a biº da, tsi ga,
13. Zhiº'-ga ni-ka-shi-ga bi e'-sha bi a', a biº da, tsi ga,
14. Zhiº'-ga hiu-dse ta ni-ka-shi-ga ta bi e'-sha iº da', a biº da, tsi ga,
15. Zhiº'-ga zho-i-ga oº-tha ba thoº ta mi kshe iº da', a biº da, tsi ga,
16. Zhiº'-ga hiu-dse ta ni-ka-shi-ga bi doº a', a biº da, tsi ga,
17. U'-noº a bi i-the ki-the moº-thiº ta bi a', zhiº'-ga', a biº da, tsi ga,
18. Ciments驾的ثن the ga thiº-kshe a', a biº da, tsi ga,
19. U'-noº oº-gi-the moº-thiº ta bi a', zhiº'-ga', a biº da, tsi ga,
20. Hi'-koº ba-ciº-tha ga kshe a', a biº da, tsi ga,
21. U'-noº oº-gi-the moº-thiº ta bi a', zhiº'-ga', a biº da, tsi ga,
22. Shi'-noº-dse ba-ciº-tha ga kshe a', a biº da, tsi ga,
23. U'-noº a bi i-the ki-the moº-thiº ta bi a', zhiº'-ga', a biº da, tsi ga,
24. Tsce'-wa-tse u-ga-wa ga thiº-kshe shki a', a biº da, tsi ga,
25. U'-noº a bi i-the ki-the moº-thiº ta bi a', zhiº'-ga', a biº da, tsi ga,
26. Moº-ge thi'-cbru-the ga thiº-kshe shki a', a biº da, tsi ga,
27. U'-noº a bi i-the ki-the moº-thiº ta bi a', zhiº'-ga', a biº da, tsi ga,
28. A'-'zhu-ga-wa ga thiº-kshe shki a', a biº da, tsi ga,
29. U'-noº a bi i-the ki-the moº-thiº ta bi a', zhiº'-ga', a biº da, tsi ga,
30. Doº-dse-u-ga-wa ga thiº-kshe shki a', a biº da, tsi ga,
31. U'-noº a bi i-the ki-the moº-thiº ta bi a', zhiº'-ga', a biº da, tsi ga,
32. Pa'hiº ca-dse ci e-goº ga thiº-kshe shki a', a biº da, tsi ga,
33. E'-shki deº a', a biº da, tsi ga,
34. U'-noº a bi i-the ki-the moº-thiº ta bi a', zhiº'-ga', a biº da, tsi ga,
35. U'-noº oº-tha bi deº a', a biº da, tsi ga,
36. Pa' hiº ca-dse ci e-goº a bi i-the ki-the moº-thiº ta bi a', zhiº'-ga', a biº da, tsi ga,
37. Ta'xpi hiº ca-dse ga thiº-kshe shki a', a biº da, tsi ga,
38. U'-noº a bi i-the ki-the moº-thiº ta bi tse a', zhiº'-ga', a biº da, tsi ga,
39. U'-noº oº-tha bi deº shki a', a biº da, tsi ga,
40. Ta'xpi hiº ca-dse a bi i-the ki-the moº-thiº ta biº da', a biº da, tsi ga,
41. Ho'o'-ba do-bo', a biⁿ da, ți ga.
42. Ho'o'-ba do-bo u-wa'ni-ka-shi-ga a-thiⁿ he iⁿ da', a biⁿ da, ți ga.
43. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ți ga.
44. Ho'o'-ba u-ça-ki-ba do-bo', a biⁿ da, ți ga.
45. U'-hi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ți ga.
46. Ho'o'-ba tha-gthiⁿ shki a', a biⁿ da, ți ga.
47. U'-ni-ka-shi-ga ki-the moⁿ-thiⁿ ta bi a', zhiⁿ'-ga', a biⁿ da, ți ga.
48. He'-dsi xtsi a', a biⁿ da, ți ga.
49. Ho'o'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga bi a', a biⁿ da, ți ga.
50. He'-dsi xtsi a', a biⁿ da, ți ga.
51. Ha'! wi-coⁿ-ga, e'-ki-e noⁿ-zhiⁿ bi a', a biⁿ da, ți ga.
53. He'-dsi xtsi a', a biⁿ da, ți ga.
54. Wa'-koⁿ-da gthoⁿ-the do-ba biⁿ da', a biⁿ da, ți ga.
55. He'-dsi xtsi a', a biⁿ da, ți ga.
56. Wa'-koⁿ-da hoⁿ-doⁿ thiⁿ-kshe a', a biⁿ da, ți ga.
57. Ha'! I-ko-e', e-gi-a bi a', a biⁿ da, ți ga.
59. He'-dsi xtsi a', a biⁿ da, ți ga.
60. Zhiⁿ'-ga hiu-dse ta ni-ka-shi-ga ta bi e'-sha bi a', a biⁿ da, ți ga.
61. Zhiⁿ'-ga hiu-dse ta ni-ka-shi-ga bi doⁿ a', a biⁿ da, ți ga.
62. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ'-ga', a biⁿ da, ți ga.
63. Çi'-pa-hi thi-ctu-the ga thiⁿ-kshe a', a biⁿ da, ți ga.
64. U'-noⁿ oⁿ-gi-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, ți ga.
65. Hi'-koⁿ ba-çiⁿ-tha ga kshe a', a biⁿ da, ți ga.
66. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', zhiⁿ'-ga', a biⁿ da, ți ga.
67. Shiⁿ'-noⁿ-dse ba-çiⁿ-tha ga kshe a', a biⁿ da, ți ga.
68. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ'-ga', a biⁿ da, ți ga.
69. Tše'-wa-tse u-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, ți ga.
70. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ'-ga', a biⁿ da, ți ga.
71. Moⁿ'-ge-u-thi-ctu-the ga thiⁿ-kshe shki a', a biⁿ da, ți ga.
72. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a' zhiⁿ'-ga', a biⁿ da, ți ga.
73. A'-zhu-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, ți ga.
74. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ'-ga', a biⁿ da, ți ga.
75. Pa'hiⁿ ca-dse ci e-goⁿ ga thiⁿ-kshe shki a', a biⁿ da, ți ga.
76. Zhiⁿ'-ga, a biⁿ da, ți ga.
77. Pa'hiⁿ ca-dse ci e-gaⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ'-ga', a biⁿ da, ți ga.
362 THE OSAGE TRIBE [ETH. ANN. 36

78. Ta'-xpi hiⁿ ça-dse ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
79. E'-shki doⁿ a', a biⁿ da, ṭsi ga,
80. Zhiⁿ'-ga, a biⁿ da, ṭsi ga,
81. Ta'-xpi hiⁿ ça-dse a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', zhiⁿ-ga', a biⁿ da, ṭsi ga,
82. Hoⁿ'-ba u-ça-ki-ba do-ba', a biⁿ da, ṭsi ga,
83. U'-hi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
84. Hoⁿ'-ba u-ça-ki-ba do-ba', a biⁿ da, ṭsi ga,
85. U'-ni-ka-shi-ga ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
86. Hoⁿ'-ba thu-gthiⁿ a', a biⁿ da, ṭsi ga,
87. U'-ni-ka-shi-ga ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
88. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
89. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga bi a', a biⁿ da, ṭsi ga,
90. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
91. Ha!' wi-çoⁿ-ga, e'-ki-e noⁿ-zhiⁿ bi a', a biⁿ da, ṭsi ga,
92. Zhiⁿ'-ga ni-ka-shi-ga bi a', wi-çoⁿ-ga, e'-ki-e noⁿ-zhiⁿ bi a', a biⁿ da, ṭsi ga,
93. Zhiⁿ'-ga hiu-dse ta ni-ka-shi-ga ba thoⁿ-ta zhi a', wi-çoⁿ-ga, e'-ki-e noⁿ-zhiⁿ bi a', a biⁿ da, ṭsi ga,
94. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
95. Waⁿ'-koⁿ-da gthoⁿ-the do-ba biⁿ da', a biⁿ da, ṭsi ga,
96. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
97. Waⁿ'-še Do-ga thîⁿ-kshe a', a biⁿ da, ṭsi ga,
98. Ha!' Wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
99. Zhiⁿ'-ga hiu-dse ta ni-ka-shi-ga ba thoⁿ-ta zhi a', Wi-ṭsi-go e', e-gi-a bi a, a biⁿ da, ṭsi ga,
100. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
101. Zhiⁿ'-ga hiu-dse ta ni-ka-shi-ga ta bi e'-sha iⁿ da', a biⁿ da, ṭsi ga,
102. Zhiⁿ'-ga hiu-dse ta ni-ka-shi-ga bi doⁿ a', a biⁿ da, ṭsi ga,
103. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tse a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
104. Çî'-pa hi thi-çtu-the ga thiⁿ-kshe a', a biⁿ da, ṭsi ga,
105. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
106. Hiⁿ'-koⁿ ba-çiⁿ-tha ga ge a', a biⁿ da, ṭsi ga,
107. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
108. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
109. Shî'-noⁿ-dse ba-çiⁿ-tha ga ge a', a biⁿ da, ṭsi ga,
110. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
111. Tse'-wa-tse u-ga-wa ga thiⁿ-kshe a', a biⁿ da, ṭsi ga,
112. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
113. Moⁿ'-ge u-thi-çtu-the ga thiⁿ-kshe a', a biⁿ da, ṭsi ga,
114. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ŭt bi a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
115. A'-zhu-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
116. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ŭt bi a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
117. Do'-dse u-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
118. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ŭt bi a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
119. A'-ba t'u-xa ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
120. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ŭt bi a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
121. Paⁿ-hiⁿ çad-se çi e-goⁿ ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
122. Zhiⁿ'-ga, a biⁿ da, ṭsi ga,
123. Paⁿ-hiⁿ çad-se çi e-goⁿ a bi i-the ki-the moⁿ-thiⁿ ŭt bi a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
124. Taⁿ-xpi hiⁿ çad-se ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
125. Zhiⁿ'-ga, a biⁿ da, ṭsi ga,
126. Taⁿ-xpi hiⁿ çad-se a bi i-the ki-the moⁿ-thiⁿ ŭt bi a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
127. Heⁿ'-dsi xtsi a', a biⁿ da, ṭsi ga,
128. Hoⁿ'-ba uⁿ-qa-ki⁻ba do⁻ba', a biⁿ da, ṭsi ga,
129. U'-hi ki-the moⁿ-thiⁿ ŭt bi a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
130. Hoⁿ'-ba uⁿ-qa-ki⁻ba do⁻ba', a biⁿ da, ṭsi ga,
131. U'-ni⁻ka⁻shi⁻ga ki-the moⁿ-thiⁿ ŭt bi a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
132. Hoⁿ'-ba tha⁻gthiⁿ a'. a biⁿ da, ṭsi ga,
133. U'-ni⁻ka⁻shi⁻ga ki-the moⁿ-thiⁿ ŭt bi a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
134. Heⁿ'-dsi xtsi a', a biⁿ da, ṭsi ga,
135. Hoⁿ'-ga u-dse-the pe-thoⁿ⁻ba ni⁻ka⁻shi⁻ga bi a', a biⁿ da, ṭsi ga,
136. Heⁿ'-dsi xtsi a', a biⁿ da, ṭsi ga,
137. Ha°! wi⁻çoⁿ⁻ga, e⁻ki⁻e noⁿ⁻zhiⁿ bi a', a biⁿ da, ṭsi ga,
138. Zhiⁿ⁻ga ni⁻ka⁻shi⁻ga bi a. wi⁻çoⁿ⁻ga, e⁻ki⁻e noⁿ⁻zhiⁿ bi a', a biⁿ da, ṭsi ga,
139. Zhiⁿ⁻ga hiu⁻dse ŭt ni⁻ka⁻shi⁻ga ba thoⁿ⁻ta zhi a', wi⁻çoⁿ⁻ga, e⁻ki⁻e, noⁿ⁻zhiⁿ bi a', a biⁿ da, ṭsi ga,
140. Heⁿ'-dsi xtsi a', a biⁿ da, ṭsi ga,
141. Wa⁻koⁿ⁻da gthoⁿ⁻the do⁻ba biⁿ da', a biⁿ da, ṭsi ga,
142. Heⁿ'-dsi xtsi a', a biⁿ da, ṭsi ga,
143. Wa⁻tse mi⁻ga thiⁿ⁻kshe a', a biⁿ da, ṭsi ga,
144. Ha! I⁻ko e', e⁻gi⁻a bi a', a biⁿ da, ṭsi ga,
145. Zhiⁿ⁻ga ni⁻ka⁻shi⁻ga bi a. I⁻ko e', e⁻gi⁻a bi a', a biⁿ da, ṭsi ga,
146. Zhiⁿ⁻ga hiu⁻dse ŭt ni⁻ka⁻shi⁻ga ba thoⁿ⁻ta zhi a', I⁻ko e', e⁻gi⁻a bi a, a biⁿ da, ṭsi ga,
147. Heⁿ'-dsi xtsi a', a biⁿ da, ṭsi ga,
364.

148. Zhi°'-ga ni-ka-shi-ga bi e-sha i° da', a bi° da, ṭsi ga,
149. Zhi°'-ga liu-dse ta ni-ka-shi-ga bi do° a', a bi° da, ṭsi ga,
150. U'-no° a bi i-the ki-the mo°-thi° ta i ṭsi° da', a bi° da, ṭsi ga,
151. Çi'-pa-li u-thi-ctu-the ga thi°-kshe a', a bi° da, ṭsi ga,
152. U'-no° a bi i-the ki-the mo°-thi° ta bi a', zhi°'-ga', a bi° da, ṭsi ga,
153. Hi'-ko° ba-ci°'-tha ga thi°-kshe shki a', a bi° da, ṭsi ga,
154. U'-no° a bi i-the ki-the mo°-thi° ta bi a', zhi°'-ga', a bi° da, ṭsi ga,
155. Shi°'-no°-dse ba-ci°'-tha ga thi°-kshe shki a', a bi° da, ṭsi ga,
156. U'-no° a bi i-the ki-the mo°-thi° ta bi a', zhi°'-ga', a bi° da, ṭsi ga,
157. Tse-wa-tse u-ga-wa ga thi°-kshe shki a', a bi° da, ṭsi ga,
158. U'-no° a bi i-the ki-the mo°-thi° ta bi a', zhi°'-ga', a bi° da, ṭsi ga,
159. Mo°'-ge u-thi-ctu-the ga thi°-kshe shki a', a bi° da, ṭsi ga,
160. U'-no° a bi i-the ki-the mo°-thi° ta bi a', zhi°'-ga', a bi° da, ṭsi ga,
161. A'-zhu ga-wa ga thi°-kshe shki a', a bi° da, ṭsi ga,
162. A'-zhu-ga-wa a bi i-the ki-the mo°-thi° ta bi a', zhi°'-ga', a bi° da, ṭsi ga,
163. Do°'-dse u-ga-wa ga thi°-kshe shki a', a bi° da, ṭsi ga,
164. Do°'-dse u-ga-wa' a bi i-the ki-the mo°-thi° ta bi a', zhi°'-ga', a bi° da, ṭsi ga,
165. A'-ba-t'u-xa ga thi°-kshe shki a', a bi° da, ṭsi ga,
166. A'-ba-t'u-xa a bi i-the ki-the mo°-thi° ta bi a', zhi°'-ga', a bi° da, ṭsi ga,
167. Pa'-hi° ca-dse ci e-go° ga thi°-kshe a', a bi° da, ṭsi ga,
168. Zhi°'-ga, a bi° da, ṭsi ga,
169. Pa'-hi° ca-dse ci e-go° a bi i-the ki-the mo°-thi° ta bi a', zhi°'-ga', a bi° da, ṭsi ga,
170. He'-dsi xtsi a', a bi° da, ṭsi ga,
171. Ho°'-ba u-ca-ki-ba do°-ba', a bi° da, ṭsi ga,
172. U'-hi ki-the mo°-thi° ta bi a', zhi°'-ga', a bi° da, ṭsi ga,
173. Ho°'-ba u-ca-ki-ba do°-ba', a bi° da, ṭsi ga,
174. U'-ni-ka-shi-ga ki-the mo°-thi° ta bi a', zhi°'-ga', a bi° da, ṭsi ga,
175. Ho°'-ba tua-gthi° a', a bi° da, ṭsi ga,
176. U'-ni-ka-shi-ga ki-the mo°-thi° ta bi a', zhi°'-ga', a bi° da, ṭsi ga,
177. He'-dsi xtsi a', a bi° da, ṭsi ga,
178. Zhi°'-ga liu-dse ta ni-ka-shi-ga ba tho°-ta zhi a', wi-ço°-ga, e°-ki-e no°-zhi° bi a', a bi° da, ṭsi ga,
179. He'-dsi xtsi a', a bi° da, ṭsi ga,
180. Ha°! wi-ço°-ga, e°-ki-e no°-zhi° bi a', a bi° da, ṭsi ga,
181. Ho°'-ga A-liu-to° to° no° a', a bi° da, ṭsi ga,
182. Ha’! wi-çoŋ-ga, e’, e-gi-a bi a’, a bi° da, ṭsi ga,
183. Zhiŋ-ga hiu-dse ta ni-ka-shi-ga ta bi a’, wi-çoŋ-ga e’, e-gi-e no°-zhiŋ bi a’, a bi° da, ṭsi ga,
184. He’-dsi xtsi a’, a bi° da, ṭsi ga,
185. Zhiŋ-ga hiu-dse ta ni-ka-shi-ga ta bi e’-sha i° da’, a bi° da, ṭsi ga,
186. O’-to°-be pa-xe ta mi kshe a’, wi-zhiŋ-the’, e-ṭsi-the a’, a bi° da, ṭsi ga,
187. He’-dsi xtsi a’, a bi° da, ṭsi ga,
188. Mo°-xe u-ça-ki-bo do-ba’, a bi° da, ṭsi ga,
189. O’-ga-wi°-xe no°-zhiŋ a’, a bi° da, ṭsi ga,
190. O’-ga-wi°-xe do-ba’, a bi° da, ṭsi ga,
191. O’-ga-wi°-xe no°-zhiŋ a’, a bi° da, ṭsi ga,
192. He’-dsi xtsi a’, a bi° da, ṭsi ga,
193. Zho°-pa-ci pe-tho°-ba’ a bi° da’, a bi° da, ṭsi ga,
194. E’-dsi xtsi hi no°-zhiŋ to° a’, a bi° da, ṭsi ga,
195. Zho°-pa-ci pe-tho°-ba’, a bi° da, ṭsi ga,
196. A’-hiu-he a-ka’, a bi° da, ṭsi ga,
197. Ho°-ga u-dse-the pe-tho°-ba bi° da’, a bi° da, ṭsi ga,
198. Zho°-pa-ci pe-tho°-ba ha’, a bi° da, ṭsi ga,
199. A’-to° i-he a-ka’, a bi° da, ṭsi ga,
200. Ha’! wi-çoŋ-ga, a bi° da, ṭsi ga,
201. No°-zhiŋ-ga hiu-dse ta ni-ka-shi-ga ba tho°-ta zhi a’, wi-çoŋ-ga, e-ki-e no°-zhiŋ bi a, a bi° da, ṭsi ga,
202. He’-dsi xtsi a, a bi° da, ṭsi ga,
203. Ha’! wi-çoŋ-ga, e’-ki-e no°-zhiŋ bi a’, a bi° da, ṭsi ga,
204. Ho°-ga wa-ṭse-ga-wa to° no° a’, a bi° da, ṭsi ga,
205. Ha’! wi-çoŋ-ga, e’-gi-a bi a’, a bi° da, ṭsi ga,
207. Ho°-ga wa-ṭse-ga-wa to° no° a’, a bi° da, ṭsi ga,
208. Ga’ xtsi hi tha i do° a’, a bi° da, ṭsi ga,
209. Tsé-xo-be e-go° e-de a’, a bi° da, ṭsi ga,
210. Ha’! Wi-ṭsi-go e’, e-gi-a bi a’, a bi° da, ṭsi ga,
211. Zhiŋ-ga ni a-ga-ha ba tho°-ta zhi a’, Wi-ṭsi-go e’, e-gi-a bi a’, a bi° da, ṭsi ga,
212. He’-dsi xtsi a’, a bi° da, ṭsi ga,
213. Zhiŋ-ga ni a-ga-ha ba tho°-ta zhi e-sha i° da’, a bi° da, ṭsi ga,
214. O’-to°-be pa-xe ta mi-kše a’ zhiŋ-ga, e’ to° a’, a bi° da, ṭsi ga,
215. He’-dsi xtsi a’, a bi° da, ṭsi ga,
216. Ni’ ki-mo°-ho° xtsi a’, a bi° da, ṭsi ga,
217. Ni’ a-ga-ha a-to°-thiŋ e-go° zho° a’, a bi° da, ṭsi ga,
218. Wa’-ko°-da e-shki do° a’, a bi° da, ṭsi ga,
219. Be’ gi-ṭhe o°-tho°-gi-tha mo°-zhi a-thiŋ he i° da’, a bi° da, ṭsi ga,
220. Zhiŋ-ga zho-i-ga o°-thi-do° a’, a bi° da, ṭsi ga,
221. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
222. Be' ci-gthe i-kshee-tha ba zhi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
223. Ni' a-ki-tha-zha-ta ga kshe a', a biⁿ da, tsi ga,
224. Wa'-koⁿ-da oⁿ-ki-tha-zha-ta bi a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
225. Zhiⁿ-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
226. Wa'-koⁿ-da a-ki-tha-zha-ta bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,

227. He'-dsi xtsi a', a biⁿ da, tsi ga,
228. Hoⁿ'-bthiⁿ sha-be' e-goⁿ e de a', a biⁿ da, tsi ga,
229. Ha't Wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
230. Zhiⁿ-ga ni a-ga-ha ba thoⁿ-ta zhi a, Wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
231. He'-dsi xtsi a', a biⁿ da, tsi ga,
232. Zhiⁿ-ga ni a-ga-ha ba thoⁿ-ta zhi e'-sha iⁿ da', a biⁿ da, tsi ga,
233. O'-ṭoⁿ-be pa-xe ta mi-kshe a', zhiⁿ-ga', a biⁿ da, tsi ga,
234. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
235. Ni' ki-moⁿ-hoⁿ xtsi a', a biⁿ da, tsi ga,
236. Ba'-btha-btha-xe zhoⁿ a', a biⁿ da, tsi ga,
237. Ni'-a-ki-tha-zha-ta ga kshe a', a biⁿ da, tsi ga,
238. Wa'-koⁿ-da oⁿ-ki-tha-zha-ta bi a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
239. Zhiⁿ-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
240. Wa'-koⁿ-da a-ki-tha-zha-ta bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,

241. He'-dsi xtsi a', a biⁿ da, tsi ga,
242. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, tsi ga,
243. He'-dsi xtsi a', a biⁿ da, tsi ga,
244. Zhiⁿ-ga zho-i-ga tha bi thiⁿ-ge a-tha, wi-çoⁿ-ga, e'-ki-e noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
245. He'-dsi xtsi a', a biⁿ da, tsi ga,
246. Hoⁿ'-ga wa-ṭse-ga-wa toⁿ a', a biⁿ da, tsi ga,
247. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
248. Ta'-biu-čka e-goⁿ e-de a', a biⁿ da, tsi ga,
249. Ha'! Wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
250. Zhiⁿ-ga ni a-ga-ha ba thoⁿ-ta zhi a', Wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
251. He'-dsi xtsi a', a biⁿ da, tsi ga,
252. Zhiⁿ-ga ni a-ga-ha ta bi e'-goⁿ a-zhi e'-she doⁿ a', a biⁿ da, tsi ga,
253. O'-ṭoⁿ-be pa-xe ta mi-kshe iⁿ da', a biⁿ da, tsi ga,
254. He'-dsi xtsi a', a biⁿ da, tsi ga,
255. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
256. Ni'-a-ki-tha-zha-ta ga kshe a', a biⁿ da, tsi ga,
257. Wa'-koⁿ-da oⁿ-ki-tha-zha-ta bi a'-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
258. Zhi\(^{a}\)-ga zho-i-ga o\(^{n}\)-tha bi do\(^{o}\) a', a bi\(^{a}\) da, \(\ddot{\text{tsi}}\) ga,
259. Wa'\(^{c}\)-ko\(^{n}\)-da a-ki-tha-zha-\(\ddot{\text{ta}}\) bi ki-the mo\(^{n}\)-thi\(^{a}\) \(\ddot{\text{ta}}\) bi\(^{n}\) da', zhi\(^{n}\)-ga', a bi\(^{a}\) da, \(\ddot{\text{tsi}}\) ga,
260. He'\-'dsi xtsi a', a bi\(^{a}\) da, \(\ddot{\text{tsi}}\) ga,
261. Ho\(^{n}\)-ga wa-ts-e-ga-wa to\(^{n}\) a', a bi\(^{a}\) da, \(\ddot{\text{tsi}}\) ga,
262. Ga' xtsi hi tha i do\(^{o}\) a', a bi\(^{a}\) da, \(\ddot{\text{tsi}}\) ga,
263. Ki'-\(\ddot{\text{c}}\)-da e-de a', a bi\(^{a}\) da, \(\ddot{\text{tsi}}\) ga,
264. Ha'! Wi-\(\ddot{\text{tsi}}\)-go e', e-gi-e to\(^{a}\) a', a bi\(^{a}\) da, \(\ddot{\text{tsi}}\) ga,
265. Zhi\(^{n}\)-ga ni a-ga-ha \(\ddot{\text{ta}}\) bi e'-go\(^{n}\) a-zhi a', Wi-\(\ddot{\text{tsi}}\)-go e', e-gi-e to\(^{a}\) a', a bi\(^{a}\) da, \(\ddot{\text{tsi}}\) ga,
266. He'\-'dsi xtsi a', a bi\(^{a}\) da, \(\ddot{\text{tsi}}\) ga,
267. Zhi\(^{n}\)-\(\ddot{\text{tsi}}\) ga ni a-ga-ha \(\ddot{\text{ta}}\) bi e'-go\(^{n}\) a-zhi e'-she do\(^{o}\) a', a bi\(^{a}\) da, \(\ddot{\text{tsi}}\) ga,
268. O'-to\(^{o}\)-be pa-xe \(\ddot{\text{ta}}\) a-to\(^{o}\) he i\(^{n}\) da', a bi\(^{a}\) da, \(\ddot{\text{tsi}}\) ga,
269. Ga' xtsi hi tha i do\(^{o}\) a', a bi\(^{a}\) da, \(\ddot{\text{tsi}}\) ga,
270. Ni'a-ki-tha-zha-\(\ddot{\text{ta}}\) ga kshe a', a bi\(^{a}\) da, \(\ddot{\text{tsi}}\) ga,
271. Wa'\-'ko\(^{n}\)-da o\(^{n}\)-ki-tha-zha-\(\ddot{\text{ta}}\) bi a-thi\(^{n}\) he i\(^{n}\) da', a bi\(^{a}\) da, \(\ddot{\text{tsi}}\) ga,
272. Zhi\(^{n}\)-ga zho-i-ga o\(^{n}\)-tha' bi do\(^{o}\) a', a bi\(^{a}\) da, \(\ddot{\text{tsi}}\) ga,
273. Wa'\-'ko\(^{n}\)-\(\ddot{\text{tsi}}\)-da a-ki-tha-zha-\(\ddot{\text{ta}}\) bi ki-the mo\(^{n}\)-thi\(^{a}\) \(\ddot{\text{ta}}\) bi a', zhi\(^{n}\)-ga', a bi\(^{a}\) da, \(\ddot{\text{tsi}}\) ga,
333. E'-no°-ha', a bi° da, tsi ga,
334. U'-niu ga-xe to° a', a bi° da, tsi ga,
335. Zhi°-ga mo°-zho° u-hu-ça-gi bi do° shki a', a bi° da, tsi ga,
336. Ga'-xtso° mo°-thi° ta i tsi° da', a bi° da, tsi ga,
337. Wa'-kó°-da hu a-no°-k°° bi kí-the mo°-thi° ta bi° da', a bi° da, tsi ga,
338. Niš' wi-ţa', a bi° da, tsi ga,
339. I'-gi-ni-tha bi do° shki a', a bi° da, tsi ga,
340. U'-no° a bi i-the kí-the mo°-thi° ta bi a', zhi°-ga', a bi° da, tsi ga,
341. He'-dsi xtsi a', a bi° da, tsi ga,
342. No°, wi-če°-ga, e'-ki-e no°-zhi° bi a', a bi° da, tsi ga,
343. Wi'-če°-ga u-k°° ta a-ka we-ton-i° a-tha, wi-če°-ga, e'-ki-a bi a', a bi° da, tsi ga,
344. He'-dsi xtsi a', a bi° da, tsi ga,
345. O'-pxo°-to°-ga to° a', a bi° da, tsi ga,
346. Mo°-ki-če°-dse tsi-the do° a', a bi° da, tsi ga,
347. He'-dsi xtsi a', a bi° da, tsi ga,
348. Hi° u-ga-bu-dse i-he-the to° a', a bi° da, tsi ga,
349. Ga' tse shki a, a bi° da, tsi ga,
350. Wa'-thi°-e ča she-mo°-zhi i° da', a bi° da, tsi ga,
351. Xa'-dse e shno° bi no° a', a bi° da, tsi ga,
352. Sho° xtsi pa-xe i° da', a bi° da, tsi ga,
353. Xa'-dse wi° gi-ta-pe mo°-thi° bi do° shki a', a bi° da, tsi ga,
354. Wa'-dsu-ţa gi-hi-tho°-be mo°-thi° ta bi a', zhi°-ga', a bi° da, tsi ga,
355. He'-dsi xtsi a', a bi° da, tsi ga,
356. Gu'-da pa-gthe i-no°-zhi° to° a', a bi° da, tsi ga,
357. Xi'-dse ta-be ga thi°-kshe shki a', a bi° da, tsi ga,
358. To°-de da-pa e no° bi no° a', a bi° da, tsi ga,
359. Sho° xtsi pa-xe i° da', a bi° da, tsi ga,
360. To°-de da-pa wi° gi-ta'-pe mo°-thi° bi do° shki a', a bi° da, tsi ga,
361. Wa'-dsu-ţa gi-hi-tho°-be mo°-thi° ta bi a', zhi°-ga', a bi° da, tsi ga,
362. Thi°-u-ba-he ga kshe a', a bi° da, tsi ga,
363. He'-shki do° a', a bi° da, tsi ga,
364. To°-de wi° she kshe e no° bi no° a', a bi° da, tsi ga,
365. Sho° xtsi pa-xe i° da', a bi° da, tsi ga,
366. To°-de wi° gi-ta-pe mo°-thi° bi do° shki a', a bi° da, tsi ga,
367. To°-de wi° wa-dsu-ţa gi-hi-tho°-be mo°-thi° ta bi a', zhi°-ga', a bi° da, tsi ga.

2786—21—24
368. No°'-ka o°-he ga kshe a', a bi° da, tsi ga,
369. He'-shki do° a', a bi° da, tsi ga,
370. A'-thi° wi° ga-kshe e' no° bi no° a', a bi° da, tsi ga,
371. Sho°' xtsi pa-xe i° da', a bi° da, tsi ga,
372. A'-thi° wi° gi-±a-pe mo°-thi° bi do° shki a', a bi° da, tsi ga,
373. Zhi°'-ga, a bi° da, tsi ga,
374. A'-thi° wi° wa-dsu-±a gi-hi-tho°-be mo°-thi° ta bi a', zhi°'-ga', a bi° da, tsi ga.
375. He'-ksi xtsi a', a bi° da, tsi ga,
376. Ta'-hiu-ga-e ta ga tse shki a', a bi° da, tsi ga,
377. A'-thi° u-k°'a-be wi° she tse e' no° bi no° a', a bi° da, tsi ga,
378. Sho°' xtsi pa-xe i° da', a bi° da, tsi ga,
379. A'-thi° u-k°'a-be wi° gi-±a-pe mo°-thi° bi do° shki a', a bi° da, tsi ga,
380. Wa'-dsu-±a gi-hi-tho°-be mo°-thi° ta bi a', zhi°'-ga', a bi° da, tsi ga,
381. He'-ksi xtsi a', a bi° da, tsi ga,
382. Pa' pa-çi ga tse shki a', a bi° da, tsi ga,
383. He'-shki wa-thi°-e çka zhi i° da', a bi° da, tsi ga,
384. A'-thi° pa-çi wi°' e no° bi no° a', a bi° da, tsi ga,
385. Sho°' xtsi pa-xe i° da', a bi° da, tsi ga,
386. A'-thi° pa-çi wi° gi-±a-pe mo°-thi° bi do° shki a', a bi° da, tsi ga,
387. A'-thi° pa-çi wi° wa-dsu-±a gi-hi-tho°-be mo°-thi° ta bi a',
   zhi°'-ga, a bi° da, tsi ga,
388. He'-ksi xtsi a', a bi° da, tsi ga,
389. He' ga-xa u-gtho°-the ga kshe a', a bi° da, tsi ga,
390. Wa'-tši-shka zhi°'-ga e' no° bi no° a', a bi° da, tsi ga,
391. Sho°' xtsi pa-xe i° da', a bi° da, tsi ga,
392. Wa'-tši-shka zhi°'-ga wi° a', a bi° da, tsi ga,
393. Gi'-±a-pe mo°-thi° bi do° shki a', a bi° da, tsi ga,
394. Wa'-dsu-±a gi-hi-tho°-be mo°-thi° ta i tsi° da', a bi° da, tsi ga,
395. He' ga-xa u-wa-to° ga kshe a', a bi° da, tsi ga,
396. Ga'-xa zhi°'-ga wi° she kshe e' no° bi no° a', a bi° da, tsi ga,
397. Sho°' xtsi pa-xe i° da', a bi° da, tsi ga,
398. Ga'-xa zhi°'-ga wi° gi-±a-pe mo°-thi° bi do° shki a', a bi° da, tsi ga,
399. Wa'-dsu-±a gi-hi-tho°-be mo°-thi° ta bi a', zhi°'-ga', a bi° da, tsi ga.
400. He' ga-xa u-gtho°-the ga kshe a', a bi° da, tsi ga,
401. Ço'-co°'-ga wi° she kshe e' no° bi no° a', a bi° da, tsi ga,
402. Sho°' xtsi pa-xe i° da', a bi° da, tsi ga,
403. Ço'-co°'-ga wi° gi-±a-pe mo°-thi° bi do° shki a', a bi° da, tsi ga,
404. He'-shki do° a', a bi° da, tsi ga,
405. Wa'-dsu-±a gi-hi-tho°-be mo°-thi° ta i tsi° da', a bi° da, tsi ga.
406. He' ga-xa u'-gthoⁿ-the ga kshe a', a biⁿ da, ḏṣi ga,
407. He' shki doⁿ a', a biⁿ da, ḏṣi ga,
408. Wa'-tsi-shka e noⁿ bi noⁿ a', a biⁿ da, ḏṣi ga,
409. Shoⁿ' xtsi ḏa-xe iⁿ da', a biⁿ da, ḏṣi ga,
410. Wa'-tsi-shka wiⁿ gi-ṭa-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ḏṣi ga,
411. He' shki doⁿ a', a biⁿ da, ḏṣi ga,
412. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa bi a', zhiⁿ-ga', a biⁿ da, ḏṣi ga.

413. He' ga-xa u'-gthoⁿ-the ga thiⁿ-kshe shki a', a biⁿ da, ḏṣi ga,
414. 'In' ca-ka e noⁿ bi noⁿ a', a biⁿ da, ḏṣi ga,
415. Shoⁿ' xtsi ḏa-xe iⁿ da', a biⁿ da, ḏṣi ga,
416. 'In' ca-ka wiⁿ gi-ṭa-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ḏṣi ga,
417. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa bi a', zhiⁿ-ga', biⁿ da, ḏṣi ga,
418. 'In' ca-ka wiⁿ gi-ṭa-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ḏṣi ga,
419. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa bi a', zhiⁿ-ga', a biⁿ da, ḏṣi ga.

420. He' dsi xtsi a', a biⁿ da, ḏṣi ga,
421. Pe'-o-toⁿ ga thiⁿ-kshe shki a', a biⁿ da, ḏṣi ga,
422. Wa'-thiⁿ-e ḏa she moⁿ moⁿ-zhi iⁿ da', a biⁿ da, ḏṣi ga,
423. Hoⁿ-eba a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ḏṣi ga,
424. Zhiⁿ-ga ho-e-ga gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ḏṣi ga,
425. Mi' hi-e ḏa a', a biⁿ da, ḏṣi ga,
426. We'-'ki-i-he-the moⁿ-thiⁿ ṭa i ḏsí da', a biⁿ da, ḏṣi ga,
427. He' a-thi-ku-sha ga ṭse shki a', a biⁿ da, ḏṣi ga,
428. E' shki wa-thiⁿ-e ḏa zhi iⁿ da', a biⁿ da, ḏṣi ga,
429. Wa'-xthe-xthe a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ḏṣi ga,
430. Mi' hi-e ḏa a', a biⁿ da, ḏṣi ga,
431. Wa'-bthi-ku-sha a-toⁿ he iⁿ da', a biⁿ da, ḏṣi ga,
432. Mi' hi-e ḏa a', a biⁿ da, ḏṣi ga,
433. We'-'ki i-he-the moⁿ-thiⁿ ṭa i ḏsí da', a biⁿ da, ḏṣi ga.

434. He' dsi xtsi a', a biⁿ da, ḏṣi ga,
435. Hoⁿ-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, ḏṣi ga,
436. Ha'! wi- çoⁿ-ga, e'-'ki-e noⁿ-zhiⁿ bi a', a biⁿ da, ḏṣi ga,
437. Zhiⁿ-ga ni a-ga-ha ba thoⁿ-ta zhi a', wi- çoⁿ-ga, e'-'ki-a bi a', a biⁿ da, ḏṣi ga,
438. He' dsi xtsi a', a biⁿ da, ḏṣi ga,
439. Hoⁿ-ga wa-ṭse-ga-wa toⁿ a', a biⁿ da, ḏṣi ga,
440. Thu-e' xtsi ci-thu-ce the doⁿ a', a biⁿ da, ḏṣi ga,
441. Ṭse'-'xe xtsi ḏa dsi a', a biⁿ da, ḏṣi ga,
442. He' dsi xtsi hi noⁿ-zhin toⁿ a', a biⁿ da, ḏṣi ga,
443. He' dsi xtsi a', a biⁿ da, ḏṣi ga,
480. Iⁿ⁻ᵈᵉ⁻ʰᵃ tha-the doⁿ a’, a biⁿ da, țisi ga,
481. Iⁿ⁻ˢʰᵗᵃ⁻ᵇᵗʰⁱ a-tha-gᵃ⁻ˣᵗᵒⁿ doⁿ a’, a biⁿ da, țisi ga,
482. Thᵒⁿ⁻ᵈᵉ⁻ʰᵃ e⁻ᵗᵒⁿ⁻ʰᵃ noⁿ shki doⁿ a’, a biⁿ da, țisi ga,
483. We’⁻ᵍᵒⁿ⁻ᵗʰᵃ thi⁻ʷᵃ⁻ᵗˢᵉ⁻ᵍᵃ tha⁻ᵏⁱ⁻ᵗʰᵉ the thiⁿ⁻ˢᵉ⁻ᵗᵃ tse a
wi⁻ᶻʰⁱⁿ⁻ᵗʰᵉ e toⁿ a’, a biⁿ da, țisi ga,
484. E’thᵒⁿ⁻ᶻʰᵃ’, a biⁿ da, țisi ga,
485. Iⁿ⁻ᵈᵉ⁻ʰᵃ tha-the doⁿ a’, a biⁿ da, țisi ga,
486. Iⁿ⁻ˢʰᵗᵃ⁻ʰᵃ a-tha ga⁻ᶜᵗᵃ zhi ța tsiⁿ doⁿ a’, wi⁻ᶻʰⁱⁿ⁻ᵗʰᵉ’, e⁻ᵗᵒⁿ a’, a
biⁿ da, țisi ga,
487. Iⁿ⁻ˢʰˢᵃ⁻ʰᵃ a-tha ga⁻ᶜᵗᵃ doⁿ a’, a biⁿ da, țisi ga,
488. U⁻ⁿᵒⁿ⁻ᵗʰᵃ⁻ˣᵗʰᵃ zhi tha⁻ᵏⁱ⁻ᵗʰᵉ the thiⁿ⁻ˢᵉ⁻ᵗᵃ tse a’, wi⁻ᶻʰⁱⁿ⁻ᵗʰᵉ,
the e toⁿ a’, a biⁿ da, țisi ga.
489. He’⁻ⁿᵉ⁻ᵈˢⁱ xtsi a’, a biⁿ da, țisi ga,
490. Moⁿ⁻ᵗʰⁱ⁻ᵏᵃ tᵒ⁻ʰᵒ thiⁿ⁻ᵏˢʰᵉ a’, a biⁿ da, țisi ga,
491. Ba’⁻ʰᵃ aᵗˢⁱ noⁿ⁻ᶻḫⁱⁿ toⁿ a’, a biⁿ da, țisi ga,
492. The’ shki doⁿ a’, a biⁿ da, țisi ga,
493. We’⁻ˢʰⁿᵒⁿ⁻ʷⁱ⁻ᵍⁱ⁻ᵗʰᵉ a⁻ᵗᵒⁿ⁻ʰᵉ a’, wi⁻ᶻʰⁱⁿ⁻ᵗʰᵉ, e toⁿ a’, a biⁿ da,
țisi ga,
494. We’⁻ᵍᵒⁿ⁻ᵗʰᵃ a⁻ᵐⁱᵗʰᵃ shiⁿ⁻ˢᵉ⁻ᵈᵒⁿ shki a’, a biⁿ da, țisi ga,
495. We’⁻ᵍᵒⁿ⁻ᵗʰᵃ thi⁻ʷᵃ⁻ᵗˢᵉ⁻ᵍᵃ tha⁻ᵏⁱ⁻ᵗʰᵉ the thiⁿ⁻ˢᵉ⁻ᵗᵃ tse a’,
wi⁻ᶻⁿ⁻ᵗʰᵉ, e toⁿ a’, a biⁿ da, țisi ga,
496. Hoⁿ⁻ᵇᵃ i⁻ᵗᵃ⁻ˣᵉ thⁿ⁻ᵈˢⁱ a’, a biⁿ da, țisi ga,
497. Iⁿ⁻ᵈᵉ⁻ʰᵃ tha-the doⁿ a’, a biⁿ da, țisi ga,
498. Thᵒⁿ⁻ᵈᵉ⁻ʰᵃ e⁻ᵗᵒⁿ⁻ⁿᵒⁿ shki doⁿ a’, a biⁿ da, țisi ga,
499. Da’ thu⁻ᵗˢᵃ⁻ᵍᵃ zhi tha⁻ᵏⁱ⁻ᵗʰᵉ the thiⁿ⁻ˢᵉ⁻ᵗᵃ tse a’, wi⁻ᶻⁿ⁻ᵗʰᵉ, the e
toⁿ a’, a biⁿ da, țisi ga,
500. He’⁻ⁿᵉ⁻ᵈˢⁱ xtsi a’, a biⁿ da, țisi ga,
501. Kⁿ⁻ˢʰⁱ⁻ᵏˢʰⁱ⁻ᵍᵗᵉ doⁿ a’, a biⁿ da, țisi ga,
502. Moⁿ⁻ᵗʰⁱ⁻ᵏᵃ zhu⁻ᵈˢᵉ thiⁿ⁻ᵏˢʰᵉ a’, a biⁿ da, țisi ga,
503. Ba’⁻ʰᵃ aᵗˢⁱ noⁿ⁻ᶻḫⁱⁿ toⁿ a’, a biⁿ da, țisi ga,
504. The’ shki doⁿ e⁻ᵗˢⁱ⁻ᵗʰᵉ a’, a biⁿ da, țisi ga,
505. We’⁻ˢʰⁿᵒⁿ⁻ʷⁱ⁻ᵍⁱ⁻ᵗʰᵉ a⁻ᵗᵒⁿ⁻ʰᵉ a’, wi⁻ᶻⁿ⁻ᵗʰᵉ’, e toⁿ a’, a biⁿ da,
țisi ga,
506. Iⁿ⁻ᵈᵉ⁻ʰᵃ tha-the doⁿ a’, a biⁿ da, țisi ga,
507. Iⁿ⁻ˢʰᵗᵃ bᵗʰⁱ a⁻ᵗʰᵃ⁻ᵍᵃ⁻ˣᵗᵒⁿ a⁻ᶻʰⁱ ța tse a, wi⁻ᶻⁿ⁻ᵗʰᵉ’, e toⁿ a’, a
biⁿ da, țisi ga,
508. Iⁿ⁻ˢʰᵗᵃ⁻ᵇᵗʰⁱ a⁻ᵗʰᵃ⁻ᵍᵃ⁻ˣᵗᵒⁿ doⁿ a’, a biⁿ da, țisi ga,
509. U⁻ˡᵘ⁻ˢʰⁱ⁻ᵍᵉ wi⁻ᵏˢʰⁱ⁻ᵗʰᵉ a’, wi⁻ᶻⁿ⁻ᵗʰᵉ, e toⁿ a’, a biⁿ da, țisi ga,
510. E’thⁿ⁻ᶻʰᵃ, a biⁿ da, țisi ga,
511. Mi’⁻ʰⁱᵉ ga ta’, a biⁿ da, țisi ga,
512. We’⁻ᵏⁱ⁻ⁱ⁻ᵗʰᵉ⁻ᵗʰᵉ the tha the tᵃ tse a’, wi⁻ᶻⁿ⁻ᵗʰᵉ, e toⁿ a’, a biⁿ da,
țisi ga,
513. We’⁻ᵏⁱ⁻ⁱ⁻ᵗʰᵉ⁻ᵗʰᵉ thi⁻ʷᵃ⁻ᵗˢᵉ⁻ᵍᵃ tha⁻ᵏⁱ⁻ᵗʰᵉ the thiⁿ⁻ˢᵉ⁻ᵗᵃ tse a’,
wி⁻ᶻⁿ⁻ᵗʰᵉ’, e toⁿ a’, a biⁿ da, țisi ga,
589. Zhi\(^n\)-ga zho-i-ga o\(^n\)-tha' bi do\(^n\) a', a bi\(^n\) da, ṭsi ga,
590. Wa’-ko\(^n\)-da e-shki do\(^n\) a', a bi\(^n\) da, ṭsi ga,
591. Hi’ a-ki-tha-sho\(^n\) bi ki-the mo\(^n\)-thi\(^n\) ṭa bi a', zhi\(^n\)-ga', a bi\(^n\) da, ṭsi ga,
592. He’-dsi xtsi a', a bi\(^n\) da, ṭsi ga,
593. Ho\(^n\)-ga u-dse-the pe-tho\(^n\)-ba ni-ka-shi-ga ba do\(^n\) a', a bi\(^n\) da, ṭsi ga,
594. Ha’! wi-čo\(^n\)-ga, e’-ki-a bi a', a bi\(^n\) da, ṭsi ga,
595. Zhi\(^n\)-ga zho-i-ga tha bi thii-ge' a-tha, wi-čo\(^n\)-ga, e’-ki-a bi a', a bi\(^n\) da, ṭsi ga,
596. Ho\(^n\)-ga wa-tse-ga-wa to\(^n\) a', a bi\(^n\) da, ṭsi ga,
597. Thu’-e' xtsi či-thu-če the do\(^n\) a', a bi\(^n\) da, ṭsi ga,
598. I\(^n\)-ča-be thi-ki-she a', a bi\(^n\) da, ṭsi ga,
599. He’-dsi xtsi hi no\(^n\)-zhi\(^n\) to\(^n\) a', a bi\(^n\) da, ṭsi ga,
600. Ha’! wi-zhi\(^n\)-the, e a’-gthi no\(^n\)-zhi\(^n\) to\(^n\) a', a bi\(^n\) da, ṭsi ga,
601. Wi’-tsi-go wi\(^e\)' e-dsi a-ka’, wi-zhi\(^n\)-the, e a’-gthi no\(^n\)-zhi\(^n\) to\(^n\) a', a bi\(^n\) da, ṭsi ga,
602. Ha’! wi-čo\(^n\)-ga, e’-ki-a bi a', a bi\(^n\) da, ṭsi ga,
603. Wi’-čo\(^n\)-ga a-ka’, a bi\(^n\) da, ṭsi ga,
604. Wi’-tsi-go wi\(^e\)' e-dsi thi\(^n\)-kshe e a-ka’, wi-čo\(^n\)-ga, e’-ki-a bi a’, a bi\(^n\) da, ṭsi ga,
605. E’-ta pa-mo\(^n\)-gthe xtsi a’, a bi\(^n\) da, ṭsi ga,
606. Či’ thu-ča ba do\(^n\) a', a bi\(^n\) da, ṭsi ga,
607. ‘I\(^n\)-ča-be thi-ki-she a’, a bi\(^n\) da, ṭsi ga,
608. He’-dsi xtsi hi no\(^n\)-zhi\(^n\) bi a’, a bi\(^n\) da, ṭsi ga,
609. Ha’! Wi’-tsi-go e’, e-gi-a bi a’, a bi\(^n\) da, ṭsi ga,
610. Wi’-tsi-go e’, e-gi-a bi a’, a bi\(^n\) da, ṭsi ga,
611. Zhi\(^n\)-ga zho-i-ga tha bi thii-ge a-tha, Wi’-tsi-go e’, e-gi-a bi a’, a bi\(^n\) da, ṭsi ga,
612. He’-dsi xtsi a’, a bi\(^n\) da, ṭsi ga,
613. Zhi\(^n\)-ga zho-i-ga tha bi thii-ge' e-she do\(^n\) a’, a bi\(^n\) da, ṭsi ga,
614. Zhi\(^n\)-ga zho-i-ga o\(^n\)-tha ba thon-ťa mi-kshe i\(^n\) da’, a bi\(^n\) da, ṭsi ga,
615. Ts’e' wa-tse mi-kshe i\(^n\) da’, a bi\(^n\) da, ṭsi ga,
616. Zhi\(^n\)-ga zho-i-ga o\(^n\)-tha' bi do\(^n\) a', a bi\(^n\) da, ṭsi ga,
617. Ts’e' wa-tse-xi ki-the mo\(^n\)-thi\(^n\) ṭa i ʦi\(^n\) da’, a bi\(^n\) da, ṭsi ga,
618. He’-dsi xtsi a', a bi\(^n\) da, ṭsi ga,
619. Wa’-ko\(^n\)-da e-shki do\(^n\) a’, a bi\(^n\) da, ṭsi ga,
620. Wa’-ko\(^n\)-da o\(^n\)-ki-tha-zha-ča bi a-thi\(^n\) he i\(^n\) da’, a bi\(^n\) da, ṭsi ga,
621. Zhi\(^n\)-ga zho-i-ga o\(^n\)-tha bi do\(^n\) a', a bi\(^n\) da, ṭsi ga,
622. Wa’-ko\(^n\)-da a-ki-tha-zha-ča bi ki-the mo\(^n\)-thi\(^n\) ṭa bi a’, zhi\(^n\)-ga', a bi\(^n\) da, ṭsi ga,
623. He’-dsi xtsi a’, a bi\(^n\) da, ṭsi ga,
624. Wa’-ko\(^n\)-da e-shki do\(^n\) a’, a bi\(^n\) da, ṭsi ga,
625. O\(^n\)-ča-kshe bi a-thi\(^n\) he i\(^n\) da’, a bi\(^n\) da, ṭsi ga,
626. Zhiⁿ'-ga zho-i'-ga oⁿ-thu' bi doⁿ a’, a biⁿ da, ḏsi ga,
627. Wa’-koⁿ-da e-shki doⁿ a’, a biⁿ da, ḏsi ga,
628. A’-ta-kshĭⁿ bi ki-the moⁿ-thîⁿ ṭa bi a’, zhiⁿ-ga’, a biⁿ da, ḏsi ga,
629. He’-dsi xtsi a’, a biⁿ da, ḏsi ga,
630. Wa’-koⁿ-da e-shki doⁿ a’, a biⁿ da, ḏsi ga,
631. Be’ hi oⁿ-gthu moⁿ-zhi iⁿ da’, a biⁿ da, ḏsi ga,
632. Zhiⁿ-ga zho-i-ga oⁿ-thu’ bi doⁿ a’, a biⁿ da, ḏsi ga,
633. Wa’-koⁿ-da e-shki doⁿ a’, a biⁿ da, ḏsi ga,
634. Be’ hi a-gthu ba zhi bi ki-the moⁿ-thîⁿ ṭa bi a’, zhiⁿ-ga’, a biⁿ da, ḏsi ga,
635. He’-dsi xtsi a’, a biⁿ da, ḏsi ga,
636. Wa’-koⁿ-da e-shki doⁿ a’, a biⁿ da, ḏsi ga,
637. Hi’ oⁿ-woⁿ-ga-ci-da bi a-thîⁿ he iⁿ da’, a biⁿ da, ḏsi ga,
638. Zhiⁿ-ga zho-i-ga oⁿ-thu’ bi doⁿ a’, a biⁿ da, ḏsi ga,
639. Wa’-koⁿ-da e-shki doⁿ a’, a biⁿ da, ḏsi ga,
640. Hi’ u-ci-da bi ki-the moⁿ-thîⁿ ṭa bi a’, zhiⁿ-ga’, a biⁿ da, ḏsi ga,
641. He’-dsi xtsi a’, a biⁿ da, ḏsi ga,
642. Wa’-koⁿ-da e-shki doⁿ a’, a biⁿ da, ḏsi ga,
643. Hi’ oⁿ-ki-tha-shoⁿ bi a-thîⁿ he iⁿ da’, a biⁿ da, ḏsi ga,
644. Zhiⁿ-ga zho-i-ga oⁿ-thu’ bi doⁿ a’, a biⁿ da, ḏsi ga,
645. Wa’-koⁿ-da e-shki doⁿ a’, a biⁿ da, ḏsi ga,
646. Hi’ a-ki-tha-shoⁿ bi ki-the moⁿ-thîⁿ ṭa bi a’, zhiⁿ-ga’, a biⁿ da, ḏsi ga,
647. He’-dsi xtsi a’, a biⁿ da, ḏsi ga,
648. Hoⁿ-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a’, a biⁿ da, ḏsi ga,
649. Ha!’ wi-çoⁿ-ga, e’-ki-a bi a’, a biⁿ da, ḏsi ga,
650. Zhiⁿ-ga zho-i-ga tha bi thiⁿ-ge a-tha, wi-çoⁿ-ga, e’-ki-a bi a’, a biⁿ da, ḏsi ga,
651. Hoⁿ-ga wa-ṭse-ga-wa toⁿ a’, a biⁿ da, ḏsi ga,
652. Thu’-e’ xtsi či-thu-če the doⁿ a’, a biⁿ da, ḏsi ga,
653. ’İⁿ-žho-čka thiⁿ-kshe a’, a biⁿ da, ḏsi ga,
654. He’-dsi xtsi hi noⁿ-zhiⁿ toⁿ a’, a biⁿ da, ḏsi ga,
655. Ha!’ wi-žhiⁿ-the, e’a’-gthu noⁿ-zhiⁿ toⁿ a’, a biⁿ da, ḏsi ga,
656. Wi’-tsi-go wiⁿ e-diši a-ka’, wi-žhiⁿ-the, e’a’-gthu noⁿ-zhiⁿ toⁿ a’, a biⁿ da, ’taş ga,
657. Ha!’ wi-çoⁿ-ga, e’-ki-a bi a’, a biⁿ da, ḏsi ga,
658. Wi’-çoⁿ-ga a-ka’, a biⁿ da, ḏsi ga,
659. Wi’-tsi-go wiⁿ e-diši thiⁿ-kshe e a-ka’, wi-çoⁿ-ga, e’-ki-a bi a’, a biⁿ da, ḏsi ga,
660. E’-ṭa ḏa moⁿ-gthu xtsi a’, a biⁿ da, ḏsi ga,
661. Çi’-thu-ya ba doⁿ a’, a biⁿ da, ḏsi ga,
662. Taⁿ-žho-čka thiⁿ-kshe a’, a biⁿ da, ḏsi ga,
He'-dsi xtsi hi no°-zhi° bi a', a bi° da, ści ga,

664. Ha'! Wi-tsi-go e, e-gi-a bi a', a bi° da, ści ga,
665. Wi-tsi-go-e', e-gi-a bi a', a bi° da, ści ga,
666. Zhi°'-ga zho-i-ga tha bi thi°-ge a-tha, Wi-tsi-go-e', e-gi-a bi a', a bi° da, ści ga,
667. He'-dsi xtsi a', a bi° da, ści ga,
668. Zhi°'-ga zho-i-ga tha bi thi°-ge e-she do° a', a bi° da, ści ga,
669. Zhi°'-ga zho-i-ga o°-tha ba tho° ści mi-kshe i° da', a bi° da, ści ga,
670. Ts'e' wa-tse-xi mi-kshe i° da', a bi° da, ści ga,
671. Zhi°'-ga zho-i-ga o°-tha bi do° a', a bi° da, ści ga,
672. Ts'e' wa-tse-xi ki-the mo°-thi° ta i tsi° da', a bi° da, ści ga,
673. He'-dsi xtsi a', a bi° da, ści ga,
674. Wa'-ko°-da e'-shki do° a', a bi° da, ści ga,
675. Wa'-ko°-da o°-ki-tha-zha-ta bi a-thi° he i° da', a bi° da, ści ga,
676. Zhi°'-ga zho-i-ga o°-tha' bi do° a', a bi° da, ści ga,
677. Wa'-ko°-da a-kí-tha-zha-ta bi ki-the mo°-thi° ta bi a', zhi°'-ga', a bi° da, ści ga,
678. He'-dsi xtsi a', a bi° da, ści ga,
679. Wa'-ko°-da e'-shki do° a', a bi° da, ści ga,
680. O°-tša-kshi° bi a-thi° he i° da', a bi° da, ści ga,
681. Zhi°'-ga zho-i-ga o°-tha bi do° a', a bi° da, ści ga,
682. Wa'-ko°-da e-shki do° a', a bi° da, ści ga,
683. A'-tsa-kshi° bi ki-the mo°-thi° ta bi a', zhi°'-ga, a bi° da, ści ga,
684. He'-dsi xtsi a', a' bi° da, ści ga,
685. Wa'-ko°-da e-shki do° a', a bi° da, ści ga,
686. Be' hi o°-gtha ma°-zhi i° da', a bi° da, ści ga,
687. Zhi°'-ga zho-i-ga o°-tha bi do° a', a bi° da, ści ga,
688. Wa'-ko°-da e'-shki do° a', a bi° da, ści ga,
689. Be' hi a-gtha ba zhi bi ki-the mo°-thi° ta bi a', zhi°'-ga', a bi° da, ści ga,
690. He'-dsi xtsi a, a bi° da, ści ga,
691. Wa'-ko°-da e-shki do° a', a bi° da, ści ga,
692. Hii' o°-wa°-ga-ci' da bi a-thi° he i° da, a bi° da, ści ga,
693. Zhi°'-ga zho-i-ga o°-tha' bi do° a', a bi° da, ści ga,
694. Wa'-ko°-da e-shki do° a', a bi° da, ści ga,
695. Hi' u'-čida bi ki-the mo°-thi° ta bi a', zhi°'-ga', a bi° da, ści ga,
696. He'-dsi xtsi a', a bi° da, ści ga,
697. Wa'-ko°-da e-shki do° a', a bi° da, ści ga,
698. Hi' o°-ki-tha-sho° bi a-thi°-he i° da', a bi° da, ści ga,
699. Zhi°'-ga zho-i-ga o°-tha bi do° a', a bi° da, ści ga,
700. Wa'-ko°-da e-shki do° a', a bi° da, ści ga,
701. Hii' a-ki-tha-sho° bi ki-the mo°-thi° ta bi a', zhi°'-ga', a bi° da, ści ga.
702. He'-dsi xtsi a', a bi² da, ṭsi ga,  
703. Hoⁿ'-ga u-ise-the po-thoⁿ'-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, ṭsi ga,  
704. Ha'! wi-çoⁿ'-ga, e'-ki-a, bi a', a biⁿ da, ṭsi ga,  
705. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ'-ge a-tha, wi-çoⁿ'-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,  
706. Hoⁿ'-ga wa-țse-ga-wa toⁿ a', a biⁿ da, ṭsi ga,  
707. Thu-e' xtsi či-thu-će the doⁿ a', a biⁿ da, ṭsi ga,  
708. 'Iⁿ-zho či thiⁿ'-kshe a', a biⁿ da, ṭsi ga,  
709. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,  
710. Ha'! wi-zhiⁿ'-the, e a'-gthī noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,  
711. Wi'-tısi-go wiⁿ e-dsi a-ka', wi-zhiⁿ'-the, e a'-gthī noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,  
712. Ha'! wi-çoⁿ'-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,  
713. Wi'-çoⁿ'-ga a-ka', a biⁿ da, ṭsi ga,  
714. Wi'-tısi-go wiⁿ e-dsi thiⁿ-kshe, e a-ka', wi-çoⁿ'-ga, e'-ki-a', bi a', a biⁿ da, ṭsi ga,  
715. E'-tà pa-moⁿ'-gthē xtsi a', a biⁿ da, ṭsi ga,  
716. Či' thu-ça ba doⁿ a', a biⁿ da, ṭsi ga,  
717. 'Iⁿ-zho či thiⁿ'-kshe a', a biⁿ da, ṭsi ga,  
718. He'-dsi xtsi hi noⁿ-zhiⁿ bi a', a biⁿ da, ṭsi ga,  
719. Ha'! Wi'-tısi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,  
720. Wi'-tısi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,  
721. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ'-ge a-tha, Wi-tısi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,  
722. He'-dsi xtsi a', a biⁿ da, ṭsi ga,  
723. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ'-ge e-she doⁿ a', a biⁿ da, ṭsi ga,  
724. Zhiⁿ'-ga zho-i-ga oⁿ-tha ba thoⁿ-ța mi-kshe iⁿ-da', a biⁿ da, ṭsi ga,  
725. Ts'e wa-țse-xi mi-kshe iⁿ da', a biⁿ da, ṭsi ga,  
726. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, ṭsi ga,  
727. Ts'e wa-țse-xi ki-the moⁿ-țhiⁿ tà i tsìⁿ da', a biⁿ da, ṭsi ga,  
728. He'-dsi xtsi a', a biⁿ da, ṭsi ga,  
729. Wa'-k'oⁿ-da e-shki doⁿ a', a biⁿ da, ṭsi ga,  
730. Wa'-k'oⁿ-da oⁿ-ki-tha-zha-ța bi a-thiⁿ-he iⁿ-da', a biⁿ da, ṭsi ga,  
731. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,  
732. Wa'-k'oⁿ-da a-ki-tha-zha-ța bi ki-the moⁿ-țhiⁿ tà bi a', zhiⁿ'-ga', a biⁿ da, ṭsi ga,  
733. He'-dsi xtsi a', a biⁿ da, ṭsi ga,  
734. Wa'-k'oⁿ-da e'-shki doⁿ a', a biⁿ da, ṭsi ga,  
735. Oⁿ'-ța-kshiⁿ bi a-thiⁿ he iⁿ-da', a biⁿ da, ṭsi ga,  
736. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, ṭsi ga,  
737. Wa'-k'oⁿ-da e'-shki doⁿ a', a biⁿ da, ṭsi ga,  
738. A’n-ța-kshiⁿ bi ki-the moⁿ-țhiⁿ tà bi a', zhiⁿ'-ga', a biⁿ da, ṭsi ga,  
739. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
740. Wa'ko-da c'-shki do⁰ a', a bi⁰ da, ḫi ga,
741. Be' hi o'-gtha moⁿ-zhi iⁿ da', a biⁿ da, ḫi ga,
742. Zhi⁰'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, ḫi ga,
743. Wa'ko-da c'-shki doⁿ a', a biⁿ da, ḫi ga,
744. Be' hi a-gtha ba zhi bi ki-the moⁿ-thiⁿ ṭa bi a', zhiⁿ-ga', a biⁿ da, ḫi ga,
745. He'-dsi xtsi a', a biⁿ da, ḫi ga,
746. Wa'-koⁿ-da e'-shki doⁿ a', a biⁿ da, ḫi ga,
747. Hi' oⁿ-wōⁿ-ga-ci-da bi a-thiⁿ he iⁿ da', a biⁿ da, ḫi ga,
748. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, ḫi ga,
749. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, ḫi ga,
750. Hi' u-ci-da bi ki-the moⁿ-thiⁿ ṭa bi a', zhiⁿ-ga', a biⁿ da, ḫi ga,
751. He'-dsi xtsi a', a biⁿ da, ḫi ga,
752. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, ḫi ga,
753. Hi' oⁿ-ki-tha-shoⁿ bi a-thiⁿ he iⁿ da', a biⁿ da, ḫi ga,
754. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, ḫi ga,
755. Wa'-koⁿ-da e'-shki doⁿ a', a biⁿ da, ḫi ga,
756. Hi' a-ki-tha-shoⁿ bi ki-the moⁿ-thiⁿ ṭa bi a', zhiⁿ-ga', a biⁿ da, ḫi ga.

757. He'-dsi xtsi a', a biⁿ da, ḫi ga,
758. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi ga ba doⁿ a', a biⁿ da, ḫi ga,
759. Ha'! wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ḫi ga,
760. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge' a-tha, wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ḫi ga,
761. Hoⁿ'-ga wa-te-ga-wa toⁿ a', a biⁿ da, ḫi ga,
762. Ga' xtsi hi tha i-doⁿ a', a biⁿ da, ḫi ga,
763. 'Inⁿ'-xe shtoⁿ-ga thiⁿ-kshe noⁿ a', a biⁿ da, ḫi ga,
764. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ḫi ga,
765. Ha'! Wi-ṭsi-go e', e tsi-the a, a biⁿ da, ḫi ga,
766. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge a-tha, Wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ḫi ga,
767. He'-dsi xtsi a', a biⁿ da, ḫi ga,
768. Ha'! wi-zhiⁿ-the, e agthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ḫi ga,
769. Wi'-ṭsi-go wiⁿ e-dsi a-ka', wi-zhiⁿ-the', a agthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ḫi ga,
770. Ha'! wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ḫi ga,
771. Wi'-ṭsi-go wiⁿ e-dsi thiⁿ-kshe e a-ka', wi-çoⁿ-ga a-ka', a biⁿ da, ḫi ga,
772. E'-ṭa pa-moⁿ-gthe xtsi a', a biⁿ da, ḫi ga,
773. Či' thu-ća ba doⁿ a', a biⁿ da, ḫi ga,
774. 'Inⁿ'-xe shtoⁿ-ga thiⁿ-kshe a', a biⁿ da, ḫi ga,
775. E'-dsi xtsi hi noⁿ-zhiⁿ bi a', a biⁿ da, ḫi ga,
776. Ha'! Wi-tsí-go e', e-gi-a bi a', a bi a da, ści ga,
777. Zhi'ga zho-i-ga tha bi thin ge a-tha, Wi-tsí-go e', e-gi-a bi a'
apa da, ści ga,
778. Ha'! Zhi'ga, a bi a da, ści ga,
779. Zhi'ga zho-i-ga o-tha ba thin tा mi-kshe in da', a bi a da, ści ga,
780. T'se' wa-tse-xi mi-kshe in da', a bi a da, ści ga,
781. Zhi'ga zho-i-ga o-tha' bi do in a', a bi a da, ści ga,
782. T'se' wa-tse-xi ki-the mo in-thin ta i tsi in da', a bi a da, ści ga,
783. Zhi'ga zho da-ka-da bi do in a', a bi a da, ści ga,
784. Zhi'ga zho da-ka-de da-ci ge o-k'i-gtha-thin mo in-thin ta i tsi in da', a bi a da, ści ga,
785. Zhi'ga o-ho-shi-ga bi do in a', a bi a da, ści ga,
786. O'ho-shi ge da-ci ge o-k'i-gtha-thin mo in-thin ta i tsi in da',zhin ga, a bi a da, ści ga,
787. Zhi'ga zho-i-ga o-tha' bi do in a', a bi a da, ści ga,
788. U'no a bi i-the ki-the mo in-thin ta i tsi in da', a bi a da, ści ga,
789. Ho'o ba tha-gthin shki u-mi'-ka-shi-ga ki-the mo in-thin ta i tsi in da', a bi a da, ści ga,
790. He'-dsi xtsi a', a bi a da, ści ga,
791. Ho'o ga wa-tse-ga-wa to in a', a bi a da, ści ga,
792. Thu-e' xtsi ci-thu-ce the do in a', a bi a da, ści ga,
793. T'e' shu-shu-dse thin-kshe no in a', a bi a da, ści ga,
794. He'-dsi xtsi hi no in-zhi in to in a', a bi a da, ści ga,
795. Ha'! Wi-tsí-go e', a bi a da, ści ga,
796. Zhi'ga zho-i-ga tha bi thin ge a-tha, Wi-tsí-go e', e-gi-a bi a'
apa da, ści ga,
797. Zhi'ga zho-i-ga o-tha ba thin ta mi-kshe in da', a bi a da, ści ga,
798. He'-dsi xtsi a-gthin no in-zhi in to in a', a bi a da, ści ga,
799. Wi-zhi-thin, e a', a bi a da, ści ga,
800. Wi-tsí go wi in e-dsi a-ka', wi-zhi in-the, e a-gthin no in-zhi in to in a'
apa da, ści ga,
801. He'-dsi xtsi a', a bi a da, ści ga,
802. Wi'-co in-ga a-ka', a bi a da, ści ga,
803. Wi-tsí go wi in e-dsi thin-kshe e a-ka', wi-co in-ga, e'-ki a bi a', a
bi a da, ści ga,
804. E'-ta pa-mo in-gthe xtsi a, a bi a da, ści ga,
805. Ci'-thu-ga ba do in a', a bi a da, ści ga,
806. T'e' shu-shu-dse thin-kshe no in a', a bi a da, ści ga,
807. He'-dsi xtsi hi no in-zhi in bi a', a bi a da, ści ga,
808. Ha'! Wi-tsí go e, e a', a bi a da, ści ga,
809. Zhi'ga zho-i-ga tha bi thin ge a-tha, Wi-tsí-go e', e-gi-a bi a'
apa da, ści ga,
810. Ha'! Zhi'ga, e'-tsí-the a', a bi a da, ści ga,
811. Zhi'ga zho-i-ga tha bi thin ge e-she do in a', a bi a da, ści ga,
812. Zhiⁿ'-ga zho-i-ga oⁿ-tha ba thoⁿ tà mi-kshe iⁿ da', a biⁿ da, tsi ga,
813. Ts'e' wa-tse-xi mi-kshe iⁿ da', a biⁿ da, tsi ga,
814. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
815. Ts'e' wa-tse-xi ki-the moⁿ-thiⁿ tà i tse a', zhiⁿ'-ga', a biⁿ da, tsi ga,
816. He'-dsi xtsi a', a biⁿ da, tsi ga,
817. Zhiⁿ'-ga a-ho-shi-ga bi doⁿ a', a biⁿ da, tsi ga,
818. O'-ho-shi-ge da-ci-ge oⁿ-ki'-gtha-thiⁿ moⁿ-thiⁿ tà i tse a', zhiⁿ'-ga', a biⁿ da, tsi ga,
819. Zhiⁿ'-ga zho da-ka-da bi doⁿ a', a biⁿ da, tsi ga,
820. Zho'-da-ka-de da-ci-ge oⁿ-ki'-gtha-thiⁿ moⁿ-thiⁿ tà i tse a'
    zhiⁿ'-ga', a biⁿ da, tsi ga,
821. Zhiⁿ'-ga u-noⁿ oⁿ-gi-the moⁿ-thiⁿ bi doⁿ shi ké a', a biⁿ da, tsi ga,
822. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ tà i tse a', zhiⁿ'-ga', a biⁿ da, tsi ga.
823. He'-dsi xtsi a', a biⁿ da, tsi ga,
824. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
    tsi ga,
825. Ha'! wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
826. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge a-tha, wi-çoⁿ-ga, e'-ki-a bi a', a
    biⁿ da, tsi ga,
827. Hoⁿ'-ga A-hiu-toⁿ toⁿ a', a biⁿ da, tsi ga,
828. Ha'! wi-zhiⁿ-the, e'-gi-a bi a', a biⁿ da, tsi ga,
829. Thu-e' xtsi ci-thu-ce the doⁿ a', a biⁿ da, tsi ga,
830. Ni' moⁿ-hoⁿ dsi xtsi ge dsi a', a biⁿ da, tsi ga,
831. Iⁿ'-zhiⁿ'-ga thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
832. E'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
833. Ha'! Wi-tsi-go e', a biⁿ da, tsi ga,
834. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge' a-tha, Wi-tsi-go e', e-gi-a bi a',
    a biⁿ da, tsi ga,
835. Ha'! zhiⁿ'-ga, e'-tsi-the a', a biⁿ da, tsi ga,
836. Zhiⁿ'-ga zho-i-ga oⁿ-tha ba thoⁿ tà mi-kshe iⁿ da', a biⁿ da, tsi ga,
837. Ha'! wi-çoⁿ-ga, e' a-gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
838. Iⁿ'-zhiⁿ'-ga wiⁿ e-dsi a'-ka, wi-çoⁿ-ga, e' a-gthi noⁿ-zhiⁿ toⁿ a',
    a biⁿ da, tsi ga,
839. Wi'-zhiⁿ'-the a-ka', a biⁿ da, tsi ga,
840. Iⁿ'-zhiⁿ'-ga wiⁿ e-dsi thiⁿ-kshe e-a-ka', wi-çoⁿ-ga, e'-ki-a bi a',
    a biⁿ da, tsi ga,
841. E'-tə pa-moⁿ-gthe xtsi a', a biⁿ da, tsi ga,
842. Cɪ' thu-ća ba doⁿ a', a biⁿ da, tsi ga,
843. Iⁿ'-zhiⁿ'-ga thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
844. He'-dsi xtsi hi noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
845. Ni'-ha ga-mi'-mi-tha xtsi thiⁿ-kshe a', a biⁿ da, tsi ga,
846. Ha'! Wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
847. Zhi\textsuperscript{o}-ga zho-i-ga tha bi thi\textsuperscript{o}-ge' a-tha, Wi-\textsuperscript{tsi}-go e', e-gi-a bi a', a bi\textsuperscript{n} da, \textsi ga,
848. He'\textsuperscript{dsi} xtsi a', a bi\textsuperscript{n} da, \textsi ga,
849. Zhi\textsuperscript{o}-ga zho-i-ga tha bi thi\textsuperscript{o}-ge' e-she do\textsuperscript{o} a', a bi\textsuperscript{n} da, \textsi ga,
850. Ts'e, wa-tse-xi mi-kshe i\textsuperscript{a} da', a bi\textsuperscript{n} da, \textsi ga,
851. Zhi\textsuperscript{o}-ga zho-i-ga o\textsuperscript{n}-tha' bi do\textsuperscript{o} a, a bi\textsuperscript{n} da, \textsi ga,
852. Ts'e wa-tse-xi ki-the mo\textsuperscript{o}-thi\textsuperscript{n} ta bi a', zhi\textsuperscript{o}-ga', a bi\textsuperscript{n} da, \textsi ga,
853. He'\textsuperscript{dsi} xtsi a', a bi\textsuperscript{n} da, \textsi ga,
854. Ko\textsuperscript{o}-ha ga-mi-mi-the ga ge shki a', a bi\textsuperscript{n} da, \textsi ga,
855. Ni'-ka no\textsuperscript{o} hi do\textsuperscript{o} a', a bi\textsuperscript{n} da, \textsi ga,
856. Ko\textsuperscript{o}-ha ga-mi-mi-the ga ge shki a', a bi\textsuperscript{n} da, \textsi ga,
857. Ta'\textsuperscript{xpi} hi\textsuperscript{n} ca-dse a bi i-the ki-the mo\textsuperscript{o}-thi\textsuperscript{n} ta bi a', zhi\textsuperscript{o}-ga', a bi\textsuperscript{n} da, \textsi ga,
858. He'\textsuperscript{dsi} xtsi a', a bi\textsuperscript{n} da, \textsi ga,
859. Ni'-ka ts'a'-ge hi bi do\textsuperscript{o} a', a bi\textsuperscript{n} da, \textsi ga,
860. Ta'\textsuperscript{xpi} hi\textsuperscript{n} ca-dse a bi, i-the ki-the mo\textsuperscript{o}-thi\textsuperscript{n} ta bi a', zhi\textsuperscript{o}-ga', a bi\textsuperscript{n} da, \textsi ga,
861. He'\textsuperscript{dsi} xtsi a', a bi\textsuperscript{n} da, \textsi ga,
862. Wa'\textsuperscript{k-o} ba Ho\textsuperscript{n}-ba do\textsuperscript{o} thi\textsuperscript{k}-she a', a bi\textsuperscript{n} da, \textsi ga,
863. I'-bi\textsuperscript{co}-dse o\textsuperscript{n}-ksi-the \textta bi a', wi-co\textsuperscript{o}-ga, e'-ki-a bi a', a bi\textsuperscript{n} da, \textsi ga,
864. Zhi\textsuperscript{o}-ga zho-i-ga o\textsuperscript{n}-tha' bi do\textsuperscript{o} a', a bi\textsuperscript{n} da, \textsi ga,
865. Wa'\textsuperscript{k-o} ba Ho\textsuperscript{n}-ba do\textsuperscript{o} thi\textsuperscript{k}-she a', a bi\textsuperscript{n} da, \textsi ga,
866. Zho'\textsuperscript{i}-ga the xtsi ni-ka-shi-ga ki-the mo\textsuperscript{o}-thi\textsuperscript{n} ta bi a', wi-co\textsuperscript{o}-ga, e'-ki-a bi a', a bi\textsuperscript{n} da, \textsi ga,
867. Ho\textsuperscript{n}-ba do-ba', a bi\textsuperscript{n} da, \textsi ga,
868. Ho\textsuperscript{n}-ba u-ca-ki-ba do-ba', a bi\textsuperscript{n} da, \textsi ga,
869. U'-hi ki-the mo\textsuperscript{o}-thi\textsuperscript{n} ta bi a', wi-co\textsuperscript{o}-ga, e'-ki-a bi a', a bi\textsuperscript{n} da, \textsi ga,
870. U'-no\textsuperscript{o} a bi i-the ki-the mo\textsuperscript{o}-thi\textsuperscript{n} ta bi a', wi-co\textsuperscript{o}-ga, e'-ki-a bi a', a bi\textsuperscript{n} da, \textsi ga,
871. He'\textsuperscript{dsi} xtsi a', a bi\textsuperscript{n} da, \textsi ga,
872. Ho\textsuperscript{n}-ga u-dse-the pe-tho\textsuperscript{o}-ba ni-ka-shi-ga ba do\textsuperscript{o} a', a bi\textsuperscript{n} da, \textsi ga,
873. Ha'! wi-co\textsuperscript{o}-ga, e'-ki-a bi a', a bi\textsuperscript{n} da, \textsi ga,
874. Zhi\textsuperscript{o}-ga no\textsuperscript{b}the tha ba tho\textsuperscript{o}-tse thi\textsuperscript{o}-ge' atha, wi-co\textsuperscript{o}-ga, e'-ki-a bi a', a bi\textsuperscript{n} da, \textsi ga,
875. Ho\textsuperscript{n}-ga wa-tse-ga-wa to\textsuperscript{o} a', a bi\textsuperscript{n} da, \textsi ga,
876. Ha'! wi-co\textsuperscript{o}-ga, e'-gi-a bi a', a bi\textsuperscript{n} da, \textsi ga,
877. Zhi\textsuperscript{o}-ga no\textsuperscript{b}the tha ba tho\textsuperscript{o}-tse thi\textsuperscript{o}-ge' atha, wi-co\textsuperscript{o}-ga, e'-gi-a bi a', a bi\textsuperscript{n} da, \textsi ga,
878. He'\textsuperscript{dsi} xtsi a', a bi\textsuperscript{n} da, \textsi ga,
879. Thu'e xtsi ci-thu-ce the do\textsuperscript{o} a', a bi\textsuperscript{n} da, \textsi ga,
880. Dse' ko\textsuperscript{n}-ha dsi xtsi a', a bi\textsuperscript{n} da, \textsi ga,
384 THE OSAGE TRIBE [ETH. ANN. 36

881. Ho'-xthoⁿ-ṭa-xe hi toⁿ noⁿ a', a biⁿ da, ṭsi ga,
882. He'-dși xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
883. He'-dși xtsi a-thiⁿ gi e doⁿ a', a biⁿ da, ṭsi ga,
884. Ha'! wi-zhiⁿ-the', e a-gthi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
885. The' hoⁿ, wi-zhiⁿ-the', e a-gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
886. I'-k'u-tse a/tsia-tha ba doⁿ a', a biⁿ da, ṭsi ga,
887. I'-u-tha-moⁿ-ce a/tsia-tha ba doⁿ a', a biⁿ da, ṭsi ga,
888. Ha'! wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
889. Noⁿ'-bthé thoⁿ-ta zhi a', wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
890. E' thoⁿ-ṭha', a biⁿ da, ṭsi ga,
891. Mi' hi-e ge ṭa', a biⁿ da, ṭsi ga,
892. We'-ki-i-he-oⁿ-the ṭa bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
893. Noⁿ', wi-çoⁿ-ga, e'-gi-a, bi a', a biⁿ da, ṭsi ga,
894. Zhiⁿ-ga noⁿ-bthé thá ba thoⁿ-tse thiⁿ'-ge' a-tha, wi-çoⁿ-ga, e'-gi-a' bi a', a biⁿ da, ṭsi ga,
895. Thu-e' xtsi ci-thu-ce the doⁿ a', a biⁿ da, ṭsi ga,
896. Dse' koⁿ-ha dsi xtsi a', a biⁿ da, ṭsi ga,
897. Ğiⁿ môⁿ-noⁿ ṭa hí toⁿ noⁿ a', a biⁿ da, ṭsi ga,
898. E'-dśli xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
899. E'-dśli xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, ṭsi ga,
900. The' hoⁿ', wi-zhiⁿ-the', e a-gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
901. He'-dśli xtsi a', a biⁿ da, ṭsi ga,
902. I'-k'u-tse a-tsia-tha ba doⁿ a', a biⁿ da, ṭsi ga,
903. Noⁿ'-bthé thoⁿ-ta zhi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
904. E' thoⁿ ṭha', a biⁿ da, ṭsi ga,
905. Mi' hi-e ge ṭa, a biⁿ da, ṭsi ga,
906. We'-ki-i-he-oⁿ-the ṭa bi a, wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
907. Noⁿ', wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
908. Zhiⁿ-ga noⁿ-bthé thá ba thoⁿ-tse thiⁿ'-ge' a-tha, wi-çoⁿ-ga, e'-gi-a' bi a', a biⁿ da, ṭsi ga,
909. He'-dśli xtsi a', a biⁿ da, ṭsi ga,
910. Dse' u'-koⁿ-čka dsi xtsi a', a biⁿ da, ṭsi ga,
911. Tse'-wa-the kshe noⁿ a', a biⁿ da, ṭsi ga,
912. Noⁿ'-pa-hoⁿ a-tsia-tha ba doⁿ a', a biⁿ da, ṭsi ga,
913. He'-dśli xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, ṭsi ga,
914. Thoⁿ hoⁿ', wi-zhiⁿ-the', e a-gthi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
915. Ha'! wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
916. I'-k'u-tse a-tsí a-tha ba doⁿ a', a biⁿ da, ṭsi ga,
917. Ba'-če-ni e-goⁿ a', a biⁿ da, ṭsi ga,
918. Tha'-dsu-zhe gthe a-ka', a biⁿ da, ṭsi ga,
919. Ha'! wi-çoⁿ-ga, e'-gi-a bi a, a biⁿ da, ṭsi ga,
920. The e' shmoⁿ u-tha-dse thá toⁿ she a', wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
Zhi'ga no"-bthe the mo'en-thi' ta bi a', wi-co'a-ga, e'-ki-a bi a, a bi" da, tsi ga,
922. Zhi'ga no"-bthe the mo'en-thi' bi do" a', a bi" da, tsi ga,
923. A'-dsu-ta i-ga-ci-ge ki-the mo'en-thi' ta bi a', wi-co'a-ga, e'-ki-a bi a, a bi" da, tsi ga,
924. He'-dsi xtsi a', a bi" da, tsi ga,
925. No"', wi-co'a-ga, e'-gi-a bi a', a bi" da, tsi ga,
926. U'-to"-be tha-the tse a', wi-co'a-ga, e'-gi-a bi a', a bi" da, tsi ga,
927. Ho'o'-ga wa-ten-ga-wa to'o a', a bi" da, tsi ga,
928. Thu'e' xtsi ci-thu-çe the do'o a', a bi" da, tsi ga,
929. Dse' go-da ko'o'-ha dsi xtsi a', a bi" da, tsi ga,
930. Do' thi-no'-kshe no'o a', a bi" da, tsi ga,
931. He'-dsi xtsi hi no'o-zhi' to'o a', a bi" da, tsi ga,
932. He'-dsi xtsi a-thi' gi-e do'o a', a bi" da, tsi ga,
933. The ho'o', wi-zhi'-the', e a-gthi-no'o-zhi' to'o a', a bi" da, tsi ga,
934. I'-k'u-tse a-tsin-tha ba do'o a', a bi" da, tsi ga,
935. Ba'-ce'-ni e-go'o a', a bi" da, tsi ga,
936. Tha'-dsu-zhe gthe a-ka', a bi" da, tsi ga,
937. Hu'! wi-co'a-ga, e'-gi-a bi a', a bi" da, tsi ga,
938. The e'-shino u-tha-dse tha-to'o-she a', wi-co'a-ga, e'-gi-a bi a', a bi" da, tsi ga,
939. Zhi'ga no"-bthe the mo'en-thi' ta bi a', wi-co'a-ga, e'-ki-a bi a', a bi" da, tsi ga,
940. Zhi'ga no"-bthe tha bi do'o shki a', a bi" da, tsi ga,
941. U'-no'o a bi i-the ki-the mo'en-thi' ta bi a', wi-co'a-ga, e'-ki-a bi a', a bi" da, tsi ga,
942. A'-dsu-ta i-ga-ci-ge ki-the mo'en-thi' ta bi a', wi-co'a-ga, e'-ki-a bi a, a bi" da, tsi ga,
943. He'-dsi xtsi a', a bi" da, tsi ga,
944. No"', wi-co'a-ga, e'-ki-a bi a', a bi" da, tsi ga,
945. Zhi'ga no"-bthe tha ba tho'o tse thi'-ge' a-tha, wi-co'a-ga, e'-ki-a, bi a', a bi" da, tsi ga,
946. Ho'o'-ga wa-ten-ga-wa to'o a', a bi" da, tsi ga,
947. Ha'! wi-co'a-ga, e'-gi-a bi a, a bi" da, tsi ga,
948. U'-to'o-be tha-the tse a', wi-co'a-ga, e'-gi-a bi a', a bi" da, tsi ga,
949. Thu'e' xtsi ci-thu-çe the do'o a', a bi" da, tsi ga,
950. Ci'o' thi-no'-kshe dsi a', a bi" da, tsi ga,
951. Dse' go-da ko'o'-ha dsi xtsi a', a bi" da, tsi ga,
952. Ci'o' thi-no'-kshe no'o a', a bi" da, tsi ga,
953. He'-dsi xtsi a-thi' gi-e do'o a', a bi" da, tsi ga,
954. The ho'o', wi-zhi'-the', e a'-gthi no'o-zhi' to'o a', a bi" da, tsi ga,
955. He'-dsi xtsi a', a bi" da, tsi ga,
THE OSAGE TRIBE

957. Ba'ce-ni e-go' tha-dsu-zhe gtha bi a', a bi' da, ts'i ga,
958. Ha'! wi-co'g ga, e'-gi-a bi a', a bi' da, ts'i ga,
959. Zhiu'g ga no'-bthe the ba tho' t'a a-ka', wi-co'g ga, e'-gi-a bi a',
    a bi' da, ts'i ga,
960. Zhiu'g ga no'-bthe the ba do' a', a bi' da, ts'i ga,
961. Ni' da-ka-dse u-bi-do' mo'-thi' t'a bi a', wi-co'g ga, e'-ki-a, bi a',
    a bi' da, ts'i ga,
962. E'tho'-zha', a bi' da, ts'i ga,
963. Mi' hi'e ge t'a', a bi' da, ts'i ga,
964. We'-ki-i-he-the o'-mo'-thi' t'a bi a', wi-co'g ga, e'-ki-a bi a', a
    bi' da, ts'i ga,
965. He'-dsi xtsi a', a bi' da, t'si ga,
966. No'g, wi-co'g ga, e'-gi-a bi a', a bi' da, t'si ga,
967. U'-to'g be tha-the t'a tse a', wi-co'g ga, e'-gi-a bi a', a bi' da, t'si ga,
968. Ho'g ga wa-tse-ga-wa to' a', a bi' da, ts'i ga,
969. Dso' go-da ko' ha dsi xtsi a', a bi' da, t'si ga,
970. U'-cu-u-gtho' xtsi ge dsi a', a bi' da, ts'i ga,
971. Ho'g-bthi' cu thi'-kshe no' a', a bi' da, ts'i ga,
972. He'-dsi xtsi he no'-zhi' to' a', a bi' da, ts'i ga,
973. He'-dsi xtsi a-thi' gi-e do' a', a bi' da, ts'i ga,
974. The ho'g, wi-zhi' the, e a'-gthi no'-zhi' to' a', a bi' da, t'si ga,
975. He'-dsi xtsi a', a bi' da, t'si ga,
976. I'-k'u-tse a-tsia-tha ba do' a', a bi' da, t'si ga,
977. Zhiu'g ga no'-bthe the t'a a-ka', wi-co'g ga, e'-gi-a bi a', a bi' da, t'si ga,
978. E'tho'-zha', a bi' da, t'si ga,
979. Zhiu'g ga no'-bthe the ba do' a', a bi' da, t'si ga,
980. Ni' da-ka-dse u-bi-do' mo'-thi' t'a bi a', wi-co'g ga, e'-ki-a bi a',
    a bi' da, ts'i ga,
981. E'tho'-zha', a bi' da, t'si ga,
982. Mi' hi'e ge t'a, a bi' da, t'si ga,
983. We'-ki-i-he-o'-the t'a bi a', wi-co'g ga, e'-ki-a, bi a', a bi' da, t'si ga.

THE TA WA'-THO' (DEER SONGS)

Song 1

(Free translation and music, p. 186)

1

Wi-ts'i'o do no' she tho to' no',
Wi-ts'i'o do no' she tho to' no',
Ci no'-no' ge he, Ci no'-no'-e,
Ci no'-no' ge he,
Wi-ts'i'o do no' she tho to' no',
Wi-ts'i'o do no' she tho to' no',
Ci no'-no' ge he, Ci no'-no'-e,
Ci no'-no' ge he,
Wi-ts'i'o do no' she tho to' no'.

(End of text)
Song 2
(Free translation and music, p. 187)

1

Tsi"-do he čka gthe he, tsi"-do he čka gthe he, 
či no°-no°-e, či no°-no°-ge he, 
Tsi"-do he čka gthe he, tsi"-do he čka gthe he, 
či no°-no°-e, či no°-no°-ge he, 
Tsi"-do he čka gthe he, tsi"-do he čka gthe he.

2

Tsi"-do he čka gthe he, tsi"-do he čka gthe he, 
He no°-no°-e, he no°-no°-ge he, 
Tsi"-do he čka gthe he, tsi"-do he čka gthe he, 
He no°-no°-e, he no°-no°-ge he, 
Tsi"-do he čka gthe he, tsi"-do he čka-gthe he.

Song 3
(Free translation and music, p. 188)

1

Wi-tsi"-do no° ku-dse to° no°, 
Wi-tsi"-do no° ku-dse to° no°, 
O-e no°-no°-ge he, o-e no°-no°-e, 
O-e no°-no°-ge he, 
Wi-tsi"-do no° ku-dse to° no°, 
Wi-tsi"-do no° ku-dse to° no°, 
O-e no°-no°-ge he, o-e no°-no°-e, 
O-e no°-no°-ge he, 
Wi-tsi"-do no° ku-dse to° no°.

Song 4
(Free translation and music, p. 189)

1

O da the, o da ni-wa, 
O da the ha, o da ni wa, 
Wa-dei-tha the ho-tha-dse, 
Wa-dei-tha the ho-tha-dse wa-to, 
O da the, o da ni wa, 
O da the ha, o da ni wa to
3

O da the, o da ni wa,
O da the ha, o da ni wa.
Wa-dsi tha the hi-tha-the,
Wa-dsi-tha the hi-tha-the wa-to,
O da the, o da ni wa,
O da the ha, o da ni wa to.

Song 5

(Free translation and music, p. 199)

1

E-gi-u² ba ha çu wa, e-gi-u² ba ha çu-wa,
Zhe-ga ba ha çu-wa, e-gi-u² ba ha çu-wa,
E-gi-u² ba ha çu-wa,
E-gi-u² ba ha çu-wa, e-gi-u² ba ha çu-wa,
Zhe-ga ba-ha çu-wa, e-gi-u² ba ha çu-wa

2

E-gi-u² ba ha çu-wa, e-gi-u² ba ha çu-wa,
Moⁿge ba ha çu-wa, e-gi-u² ba ha çu-wa,
E-gi-u² ba ha çu-wa a,
E-gi-u² ba ha çu-wa, e-gi-u² ba ha çu-wa,
Moⁿge ba ha çu-wa, e-gi-u² ba ha çu-wa,

3

E-gi-u² ba ha çu-wa, e-gi-u² ba ha çu-wa,
Pa nuⁿ ba ha çu-wa, e-gi-u² ba ha çu-wa,
E-gi-u² ba ha çu-wa a,
E-gi-u² ba ha çu-wa, e-gi-u² ba ha çu-wa,
Pa noⁿ ba ha çu-wa, e-gi-u² ba ha çu-wa.

Song 6

(Free translation and music, p. 191)

No. 9

1

Ta-xtse-i-e, ta-xtse-i-e wa-dsu-ta zhiⁿ-ga,
I-wi-the thoⁿ-dsi-e, ta-xtse-i-e, ta-xtse-i-e,
Ta-xtse-i-e wa-dsu-ta zhiⁿ-ga,
Pi-ći ça-be hi desi toⁿ,
I-wi-the thoⁿ-dsi-e, ta-xtse-i-e, ta-xtse-i-e.

2

Ta-xtse-i-e, ta-xtse-i-e wa-dsu-ta zhiⁿ-ga,
I-wi-the thoⁿ-dsi-e, ta-xtse-i-e, ta-xtse-i-e,
Ta-xtse-i-e wa-dsu-ta zhiⁿ-ga,
Pi-ći hi desi toⁿ,
I-wi-the thoⁿ-dsi-e, ta-xtse-i-e, ta-xtse-i-e.
LAFLESCHE
TRIBAL RITES—OSAGE LANGUAGE

3
Ta-xtsi-e, ta-xtsi-e wa-dsu-ša zhiš-ga,
I-wi-the thoš dsi-e, ta-xtsi-e, ta-xtsi-e,
Ta-xtsi-e wa-dsu-ša zhiš-ga,
Ta-shka bi dsi toš,
I-wi-the thoš dsi-e, ta-xtsi-e, ta-xtsi-e.

4
Ta-xtsi-e, ta-xtsi-e wa-dsu-ša zhiš-ga,
I-wi-the thoš dsi-e, ta-xtsi-e, ta-xtsi-e,
Ta-xtsi-e wa-dsu-ša zhiš-ga,
Xa-dse ba-šše he dsi toš,
I-wi-the thoš dsi-e, ta-xtsi-e, ta-xtsi-e.

984. He'-dsi xtsi a', a biš da, ți ga,
985. Hoš'-ga u-dse-the pe-thoš'-ba ni-ša-shi-ga ba doš a', a biš da,
ți ga,
986. Haš' wi-coš'-ga, e'-ša noș-zhiš bi a', a biš da, ți ga,
987. We'-k'-šoš wiš-thiš-ge a-tha, wi-coš'-ga, e'-ša bi a', a biš da,
ți ga,
988. He'-dsi xtsi a', a biš da, ți ga,
989. Zhiš'-ga wa-zhiš gi-tha bi thiš-ge a-tha, wi-coš'-ga, e'-ša bi a',
a biš da, ți ga,
990. He'-dsi xtsi a', a biš da, ți ga,
991. Hoš'-ga wa-tšše-ga-wa toš a', a biš da, ți ga,
992. Thuš'- e' xtsi či-thuš-ce the doš a', a biš da, ți ga,
993. A'-ba-do a-ga-ha dsi xtsi a', a biš da, ți ga,
994. Iš'-gthoš'-ga do-ga doš a', a biš da, ți ga,
995. Thoš' toš hi noš-zhiš bi a', a biš da, ți ga,
996. Haš' Wi-ši-go-e', e-gi-a bi a', a biš da, ți ga,
997. Zhiš'-ga wa-zhiš gi-tha bi thiš-ge a-tha, Wiši-go-e', e-gi-a bi a',
a biš da, ți ga,
998. He'-dsi xtsi a', a biš da, ți ga,
999. Zhiš'-ga wa-zhiš gi-tha bi thiš-ge eš-she doš a', a biš da, ți ga,
1000. Zhiš'-ga wa-zhiš gi-tha ba thoš ta a-toš he iš da', a biš da, ți ga,
1001. Čiš'-dse thi-bo-xa tši-the doš a', a biš da, ți ga,
1002. Čiš'-dse i-ta-xe sha-be ga thiš-kshe shki a', a biš da, ți ga,
1003. Peš'-dse gi-the moš-thiš ta i tšiš da', a biš da, ți ga,
1004. Peš'-dse gi-the moš-thiš bi doš shki a', a biš da, ți ga,
1005. Peš'-dse gišoš-tha zhi ki-the moš-thiš ta biš da', a biš da, ți ga,
1006. Čiš'-ha u-sha-be ga thiš-kshe shki a', a biš da, ți ga,
1007. Noš'-xtše a-gi-the a-thiš he iš da, e'-ši-the a', a biš da, ți ga,
1008. Paš'-zhu-zhe i-ta-xe sha-be ga thiš-kshe shki a', a biš da, ți ga,
1009. Noš'-xtše a-gi-the a-thiš he iš da' e toš, a biš da, ți ga,
1049. Ha'! zhi\textsuperscript{n}-ga, e'-tsi-the a', a bi\textsuperscript{n} da, t\=si ga,

1050. Zhi\textsuperscript{n}-ga wa-zhi\textsuperscript{n} gi-tha bi thi\textsuperscript{n}-ga bi e'-she do\textsuperscript{n} a', a bi\textsuperscript{n} da, t\=si ga.

1051. Zhi\textsuperscript{n}-ga wa-zhi\textsuperscript{n} gi-tha ba th\=no\textsuperscript{n} ta a-to\textsuperscript{n} he i\textsuperscript{n} da', a bi\textsuperscript{n} da, t\=si ga,

1052. Ci' ko\textsuperscript{n}-ha sha-be ga thi\textsuperscript{n}-kshe shki a', a bi\textsuperscript{n} da, t\=si ga,

1053. Pe'-dse a-gi-the a-thi\textsuperscript{n} he i\textsuperscript{n} da, e to\textsuperscript{n} a', a bi\textsuperscript{n} da, t\=si ga,

1054. Pa'-zhu-zhe i-\=ta-xe sha-be ga thi\textsuperscript{n}-kshe shki a', a bi\textsuperscript{n} da, t\=si ga,

1055. Pe'-dse a-gi-the a-thi\textsuperscript{n} he i\textsuperscript{n} da', a bi\textsuperscript{n} da, t\=si ga,

1056. Zhi\textsuperscript{n}-ga pe'-dse gi-the mo\textsuperscript{n}-thi\textsuperscript{n} bi do\textsuperscript{n} shki a', a bi\textsuperscript{n} da, t\=si ga,

1057. Pe'-dse gi-sh\=no\textsuperscript{n}-tha zhi k\=i-the mo\textsuperscript{n}-thi\textsuperscript{n} ta bi\textsuperscript{n} da', a bi\textsuperscript{n} da, t\=si ga,

1058. Zhi\textsuperscript{n}-ga wa-zhi\textsuperscript{n} gi-tha bi do\textsuperscript{n} a', a bi\textsuperscript{n} da, t\=si ga,

1059. Wa'-ko\textsuperscript{n}-da e-shki do\textsuperscript{n} a', a bi\textsuperscript{n} da, t\=si ga,

1060. Ni' o\textsuperscript{n}-wo\textsuperscript{n}-\=ta-thi\textsuperscript{n} bi a-thi\textsuperscript{n} he i\textsuperscript{n} da', a bi\textsuperscript{n} da, t\=si ga,

1061. Zhi\textsuperscript{n}-ga wa-zhi\textsuperscript{n} gi-tha bi do\textsuperscript{n} a, a bi\textsuperscript{n} da, t\=si ga,

1062. Ni' u-\=ta-thi\textsuperscript{n} bi k\=i-the mo\textsuperscript{n}-thi\textsuperscript{n} ta bi\textsuperscript{n} a', zhi\textsuperscript{n}-ga, a bi\textsuperscript{n} da, t\=si ga.

1063. He'-dse xtsi a', a bi\textsuperscript{n} da, t\=si ga,

1064. Zhi\textsuperscript{n}-ga wa-zhi\textsuperscript{n} gi-tha bi thi\textsuperscript{n}-ge a-tha- wi-\=co\textsuperscript{n}-ga, e'-ki-a bi a',

1065. He'-dse xtsi a', a bi\textsuperscript{n} da, t\=si ga,

1066. Ho\textsuperscript{n}-ga wa-t\=se ga-wa to\textsuperscript{n} a', a bi\textsuperscript{n} da, t\=si ga,

1067. Thu-e' xtsi ci-thu-ce the do\textsuperscript{n} a', a bi\textsuperscript{n} da, t\=si ga,

1068. I\textsuperscript{n}-gh\=no\textsuperscript{n}-ga do-ga to\textsuperscript{n} a', a bi\textsuperscript{n} da, t\=si ga,

1069. Tho' to\textsuperscript{n} bi no\textsuperscript{n}-zhi\textsuperscript{n} bi a', a bi\textsuperscript{n} da, t\=si ga,

1070. Zhi\textsuperscript{n}-ga wa-zhi\textsuperscript{n} thi-gi-the ta bi a', Wi-t\=si-go e', e-gi-a bi a', a bi\textsuperscript{n} da, t\=si ga,

1071. He'-dse xtsi a', a bi\textsuperscript{n} da, t\=si ga,

1072. Zhi\textsuperscript{n}-ga wa-zhi\textsuperscript{n} gi-tha ba thu\textsuperscript{n} ta a-to\textsuperscript{n} he i\textsuperscript{n} da', a bi\textsuperscript{n} da, t\=si ga,

1073. He'-dse xtsi a', a bi\textsuperscript{n} da, t\=si ga,

1074. Wi-\=co\textsuperscript{n}-ga, e'-ki-a bi a', a bi\textsuperscript{n} da, t\=si ga,

1075. I\textsuperscript{n}-gh\=no\textsuperscript{n}-ga bi a, wi-\=co\textsuperscript{n}-ga, e'-ki-a bi a', a bi\textsuperscript{n} da, t\=si ga,

1076. Zha'-zhe o\textsuperscript{n}-ki-\=to\textsuperscript{n} ta bi a', wi-\=co\textsuperscript{n}-ga, e'-ki-a bi a', a bi\textsuperscript{n} da, t\=si ga,

1077. I\textsuperscript{n}-gh\=no\textsuperscript{n}-ga to\textsuperscript{n} a', a bi\textsuperscript{n} da, t\=si ga,

1078. Zha'-zhe o\textsuperscript{n}-ki-\=to\textsuperscript{n} ta bi a', wi-\=co\textsuperscript{n}-ga, e'-ki-a bi a', a bi\textsuperscript{n} da, t\=si ga,

1079. I\textsuperscript{n}-gh\=no\textsuperscript{n}-ga zhi\textsuperscript{n}-ga, a bi\textsuperscript{n} da, t\=si ga,

1080. Zha'-zhe o\textsuperscript{n}-ki-\=to\textsuperscript{n} ta bi a', wi-\=co\textsuperscript{n}-ga, e'-ki-a bi a', a bi\textsuperscript{n} da, t\=si ga,

1081. I\textsuperscript{n}-gh\=no\textsuperscript{n}-ga zhi\textsuperscript{n}-ga', a bi\textsuperscript{n} da, t\=si ga,

1082. Zha'-zhe o\textsuperscript{n}-ki-\=to\textsuperscript{n} o\textsuperscript{n}-mo\textsuperscript{n}-thi\textsuperscript{n} ta bi a', wi-\=co\textsuperscript{n}-ga, e'-ki-a bi a', a bi\textsuperscript{n} da, t\=si ga.
1083. Hoⁿ'-ga wa-tse-ga-wa toⁿ a', a biⁿ da, ṭsi ga,
1084. Thu-e' xtsi či-thu-če the doⁿ a', a biⁿ da, ṭsi ga,
1085. Wa'ça-be u-ça-ka thîⁿ-ge toⁿ noⁿ a', a biⁿ da, ṭsi ga,
1086. Po'-e toⁿ hi noⁿ-zhiⁿ bi a', a biⁿ da, ṭsi ga,
1087. Zhiⁿ'-ga wa-zhiⁿ gi-tha bi thîⁿ-ge a-tha, Wi-ṭsi-go e', e-gi-a' bi a', a biⁿ da, ṭsi ga,
1088. Zhiⁿ'-ga wa-zhiⁿ gi-tha ba thoⁿ ta a-toⁿ he iⁿ da', a biⁿ da, ṭsi ga,
1089. Ha'! wi-çoⁿ-ga, e' toⁿ a', a biⁿ da, ṭsi ga,
1090. Wa'ça-ba bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1091. Sha'ba bi a, wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1092. Zha'zhe oⁿ-ki-toⁿ ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1093. Sha'be tsi-gthe shki a', a biⁿ da, ṭsi ga,
1094. Zha'zhe oⁿ-ki-toⁿ oⁿ-moⁿ-thîⁿ ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1095. Sha'be i-tha-tha bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1096. Sha'be i-the shki a', a biⁿ da, ṭsi ga,
1097. Zha'zhe oⁿ-ki-toⁿ ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1098. Noⁿ', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1099. Zhiⁿ'-ga wa-zhiⁿ gi-tha bi thîⁿ-ge' a-tha, wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1100. Tse'xe xtsi ge dsi a', a biⁿ da, ṭsi ga,
1101. Mi'-xa-čka toⁿ-ga thîⁿ-kshe noⁿ a', a biⁿ da, ṭsi ga,
1102. Tho' thîⁿ-kshe hi noⁿ-zhiⁿ bi a', a biⁿ da, ṭsi ga,
1103. Zhiⁿ'-ga wa-zhiⁿ gi-tha bi thîⁿ-ge' a-tha, Wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
1104. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
1105. Ha'! wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1106. Zha'zhe oⁿ-ki-toⁿ ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1107. Cka' bi a, wi-zhiⁿ-thec, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1108. Wa'zhiⁿ-ga bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1109. Mi'-xa-čka bi a, wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1110. Mi'-xa-čka shki a', a biⁿ da, ṭsi ga,
1111. Zha'zhe oⁿ-ki-toⁿ ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1112. Wa'zhiⁿ-ga bi a, wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1113. Çka' bi a, wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1114. Wa'zhiⁿ-čka shki a', a biⁿ da, ṭsi ga,
1115. Zha'zhe oⁿ-ki-toⁿ ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
He'-dsi xtsi a', a bi° da, ḏi ga,
1117. Wa'-zha-zhe u-dse-the pe-tho°-ba ni-ka-shi-ga ba do° a', a bi° da, ḏi ga,
1118. Xtha'-xtha thi°-ge xtsi ni-ka-shi-ga tho°-ka', a bi° da, ḏi ga,
1119. Da' ni-the thi°-ge xtsi ni-ka-shi-ga tho°-ka', a bi° da, ḏi ga,
1120. He'-dsi xtsi a', a bi° da, ḏi ga,
1121. No°-ni-o°-ba wi° a', a bi° da, ḏi ga,
1122. Zho'-i-ga the xtsi ni-ka-shi-ga tho°-ka', a bi° da, ḏi ga,
1123. He'-dsi xtsi a', a bi° da, ḏi ga,
1124. Ha'! Ho°-ga e', e-tsi-the a', a bi° da, ḏi ga,
1125. No°-ni-o°-ba wi° zho-i-ga a-the a-thi° he a', Ho°-ga e', e-tsi-the a', a bi° da, ḏi ga,
1126. Zho'-i-ga tha-the tha-thi°-she do° shki a', a bi° da, ḏi ga,
1127. Zho'-i-ga i-ts'a thi°-ge tha-thi°-she ta tse a', Ho°-ga e', e-to° a', a bi° da, ḏi ga,
1128. Pa' u-sho° a-thi°-kshe shki a', a bi° da, ḏi ga,
1129. Pa'-u-sho°-sho° a-gi-the a-thi° he a', Ho°-ga e', e-to° a', a bi° da, ḏi ga,
1130. Pa' u-sho°-sho° tha-the do° shki a', a bi° da, ḏi ga,
1131. Pa' u-sho°-sho° i-ts'a thi°-ge' tha thé-tha-thi°-she ta tse a', Ho°-ga e', e-to° a', a bi° da, ḏi ga,
1132. U'-thu-ga a-thi°-kshe shki a', a bi° da, ḏi ga,
1133. I'-u-thu-ga a-gi-the a-thi° he a', Ho°-ga e', e-to° a', a bi° da, ḏi ga,
1134. No°-ni-o°-ba ga thi°-kshe shki a', a bi° da, ḏi ga,
1135. I'-u-thu-ga tha-the tha-thi°-she do° shki a', a bi° da, ḏi ga,
1136. I'-u-thu-ga i-ts'a thi°-ge tha-thi°-she ta tse a', Ho°-ga e', e-to° a', a bi° da, ḏi ga,
1137. Thi'-u-ba-he i'-sdu-ge ga kshe a', a bi° da, ḏi ga,
1138. Thi'-u-ba-he a-gi-the a-thi° he a', Ho°-ga e', e-to° a', a bi° da, ḏi ga,
1139. Thi'-u-ba-he i'-sdu-ge ga kshe a', a bi° da, ḏi ga,
1140. Thi'-u-ba-he a-gi-the a-thi°-she do° shki a', a bi° da, ḏi ga,
1141. Thi'-u-ba-he i-ts'a thi°-ge tha-thi°-she ta tse a', Ho°-ga e', e-to° a', a bi° da, ḏi ga,
1142. No°-ka o°-he ga kshe a', a bi° da, ḏi ga,
1143. No°-ka o°-he a-gi-the a-thi° he a', Ho°-ga e', e-to° a', a bi° da, ḏi ga,
1144. No°-ka o°-he tha-the a-thi°-she do° shki a', a bi° da, ḏi ga,
THE OSAGE TRIBE

1146. Thi'-u-ba-he tha-tu ga kshe a', a bi² da, ̣si ga,
1147. Thi'-u-ba-he a-gi-the a-thi³ he a', Ho¹-ga e', e to³ a', a bi² da, ̣si ga,
1148. Thi'-u-ba-he tha gi the tha thi²-she do³ shki a', a bi² da, ̣si ga,
1149. Thi'-u-ba-he i-ts'a thi³-ge tha thi³-she ̣a tse a', Ho³-ga e', e to³ a', a bi² da, ̣si ga,
1150. U'-xtho-k' a ga kshe shki a', a bi² da, ̣si ga,
1151. Thi'-u-thi-xthu-k' a a-gi-the a-thi³ he a the a, e' to³ a', a bi² da, ̣si ga,
1152. Thi'-u-thi-xtho-k' a tha the tha thi³-she do³ shki a', a bi² da, ̣si ga,
1153. Thi'-u-thi-xtho-k' a i-ts'a thi³-ge tha-thi³-she ̣a tse a', Ho³-ga e', e to³ a', a bi² da, ̣si ga,
1154. We'-thi³ zhi²-ga i-thi³-do² ga kshe shki a', a bi² da, ̣si ga,
1155. Ni' a-ko³-gthe a-gi-the a-thi³ he a-tha, e' to³ a', a bi² da, ̣si ga,
1156. Ni' a-ko³-gthe hag-the a-thi³-she do³ shki a', a bi² da, ̣si ga,
1157. Ni' a-ko³ i-ts'a thi³-ge tha-thi³-she ̣a tse a', Ho³-ga e', e to³ a', a bi² da, ̣si ga,
1158. Mi' hi-e ge ̣a, a bi² da, ̣si ga,
1159. We'-go³-tha a-ni tha-thi³-she do³ shki a', a bi² da, ̣si ga,
1160. We'-go³-tha thi-wa-ts' e-ga tha ki-the tha thi³-she ̣a tse a', Ho³-ga e', e to³ a', a bi² da, ̣si ga,
1161. Thi³-dse ba-he e-to³-ha no³ shki do³ a', a bi² da, ̣si ga,
1162. We'-go³-tha thi-u-mo³-ka tha-ki-the tha-thi³-she ̣a tse a', Ho³-ga e', e to³ a', a bi² da, ̣si ga,
1163. He'-dsi xtsi a', a bi² da, ̣si ga,
1164. Ho³-ga u-dse-the pe-tho³-ba ni-ka-shi-ga ba do³ a', a bi² da, ̣si ga,
1165. Xtha'-xtho thi³-ge xtsi ni-ka-shi-ga thon-ka', a bi² da, ̣si ga,
1166. Da' ni-the thi³-ge xtsi ni-ka-shi-ga tho³-ka', a bi² da, ̣si ga,
1167. He'-dsi xtsi a', a bi² da, ̣si ga,
1168. Ha'! Wa-zha-zhe', e tsi-the a', a bi² da, ̣si ga,
1169. 'In' zhu-dse thi³-kshe a', a bi² da, ̣si ga,
1170. Zho'-i-ga the xtsi a-ni-ka-shi-ga a-to³-he a', Wa-zha-zhe', e to³ a', a bi² da, ̣si ga,
1171. Wa'-ko³-da Ho³-ba do³ thi³-kshe a', a bi² da, ̣si ga,
1172. Zho'-i-ga the xtsi a-ni-ka-shi-ga a-to³-he a', Wa-zha-zhe', e to³ a', a bi² da, ̣si ga,
1173. 'In' zhu-dse thi³-kshe a', a bi² da, ̣si ga,
1174. Zho'-i-ga the tha the thi³-she do³ shki a', a bi² da, ̣si ga,
1175. Wa'-ko³-da e-shki do³ a', a bi² da, ̣si ga,
1176. A'-ki-tha-zha-ṭa bi tha-ki-the tha-thiⁿ-she ṭa tse a', Wa-zha-zhe', e-gi-a bi a, a biⁿ da, ṭsi ga,
1177. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
1178. 'Iⁿ' zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
1179. Zho'-i-ga the xtsi a-ni-ka-shi-ga a-thiⁿ he a'. Wa-zha-zhe', e teⁿ a', a biⁿ da, ṭsi ga,
1180. Zho'-i-ga tha the tha thiⁿ-she doⁿ shki a', a biⁿ da, ṭsi ga,
1181. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, ṭsi ga,
1182. A'-ta-kshiⁿ bi tha-ki-the tha-thiⁿ-she ṭa tse a', Wa-zha-zhe', e gi-a bi a', a biⁿ da, ṭsi ga,
1183. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
1184. 'Iⁿ' zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
1185. Zho'-i-ga tha the tha thiⁿ-she doⁿ shki a', a biⁿ da, ṭsi ga,
1186. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, ṭsi ga,
1187. Be' hi oⁿ-gtha moⁿ-zhi iⁿ da', a biⁿ da, ṭsi ga,
1188. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, ṭsi ga,
1189. Be' hi a-gtha ba zhi tha-ki-the tha-thiⁿ-she ṭa tse a', Wa-zha-zhe', e gi-a bi a', a biⁿ da, ṭsi ga,
1190. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
1191. 'Iⁿ' zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
1192. Zho'-i-ga tha-the tha-thiⁿ-she doⁿ shki a', a biⁿ da, ṭsi ga,
1193. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, ṭsi ga,
1194. Hi' oⁿ-ki-tha-shoⁿ bi a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
1195. 'Iⁿ' zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
1196. Zho'-i-ga tha-the tha-thiⁿ-she doⁿ shki a', a biⁿ da, ṭsi ga,
1197. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, ṭsi ga,
1198. Hi' a-ki-tha-shoⁿ bi tha-ki-the tha-thiⁿ-she ṭa tse a', Wa-zha-zhe', e gi-a bi a', a biⁿ da, ṭsi ga.

TSI GI'-KA-XE WA-THOⁿ (SONGS OF SETTING UP THE HOUSE OF MYSTERY)

SONG 1

(Free translation and music, p. 195)

1
Wi-e ṭsi wiⁿ ga-xa thiⁿ-e,
Wi-e ṭsi wiⁿ ga-xa thiⁿ-e he the,
Ga-xa thiⁿ-e e,
Tsi wi-ṭa noⁿ ga-xa thiⁿ-e,
Wi-e ṭsi wiⁿ ga-xa thiⁿ-e e,
Wi-e ṭsi wiⁿ ga-xa thiⁿ-e.

2
Wi-e ṭsi wiⁿ ga-xa thiⁿ-e,
Wi-e ṭsi wiⁿ ga-xa thiⁿ-e he the,
Ga-xa thiⁿ-e e,
Wa-koⁿ-da ṭsi ga-xa thiⁿ-e,
Wi-e ṭsi wiⁿ ga-xa thiⁿ-e e,
Wi-e ṭsi wiⁿ ga-xa thiⁿ-e.
THE OSAGE TRIBE

3
Wi-e ʦi wiⁿ ga-xa thiⁿ-e,
Wi-e ʦi wiⁿ ga-xa thiⁿ-e he the,
Ga-xa thiⁿ-e e,
Tsi hiu-gthe wi-ta noⁿ ga-xa thiⁿ-e
Wi-e ʦi wiⁿ ga-xa thiⁿ-e e,
Wi-e ʦi wiⁿ ga-xa thiⁿ-e.

4
Wi-e ʦi wiⁿ ga-xa thiⁿ-e,
Wi-e ʦi wiⁿ ga-xa thiⁿ-e he the,
Ga-xa thiⁿ-e e,
U-zhe-ʦi wi-ta noⁿ ga-xa thiⁿ-e,
Wi-e ʦi wiⁿ ga-xa thiⁿ-e e,
Wi-e ʦi wiⁿ ga-xa thiⁿ-e.

Song 2
(Free translation and music, p. 199)

1
ʦi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
ʦi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
ʦi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e e he the,
ʦi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
ʦi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e e he the.

2
ʦi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
ʦi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
wa-koⁿ-da ʦi ga-xa thiⁿ, ga-xa thiⁿ-e he the,
ʦi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
ʦi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the.

3
ʦi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
ʦi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
ʦi hiu-gthe wi-ta noⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
ʦi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
ʦi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the.

4
ʦi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
ʦi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
u-zhe-ʦi wi-ta noⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
ʦi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the.
KI-ČTO’ WA-THON (SONGS OF THE GATHERING)

Song 1
(Free translation and music, p. 200)

1
Ki-čto ba doⁿ dsi tho,
Ki-čto ba doⁿ dsi tho,
Ifoⁿ-ga ki-čto ba doⁿ dsi tho,
Ki-čto ba doⁿ dsi tho.

2
Ki-čto ba doⁿ dsi tho,
Ki-čto ba doⁿ dsi tho,
Xi-tha ki-čto ba doⁿ dsi tho,
Ki-čto ba doⁿ dsi tho.

3
Ki-čto ba doⁿ dsi tho,
Ki-čto ba doⁿ dsi tho,
Xi-tha γka ki-čto ba doⁿ dsi tho,
Ki-čto ba doⁿ dsi tho.

4
Ki-čto ba doⁿ dsi tho,
Ki-čto ba doⁿ dsi tho,
Xi-tha gthe-zhe ki-čto ba doⁿ dsi tho,
Ki-čto ba doⁿ dsi tho.

Song 2
(Free translation and music, p. 200)

1
Ts’a-ge do-ba ki-čto ba doⁿ,
E-dsi u-wi-he a-thiⁿ he,
E-dsi u-wi-he a-thiⁿ he, he,
E-dsi u-wi-he a-thiⁿ he,
E-dsi u-wi-he a-thiⁿ he,
Ts’a-ge do-ba ki-čto ba doⁿ,
E-dsi u-wi-he a-thiⁿ he.

2
Ni-ka do-ba ki-čto ba doⁿ,
E-dsi u-wi-he a-thiⁿ he,
E-dsi u-wi-he a-thiⁿ he, he,
E-dsi u-wi-he a-thiⁿ he,
E-dsi u-wi-he a-thiⁿ he,
Ni-ka do-ba ki-čto ba doⁿ,
E-dsi u-wi-he a-thiⁿ he,
1199. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
1200. Hoⁿ⁻ga u-dse-the pe-thoⁿ⁻ba ni-ka-shi-ga ba daⁿ a', a biⁿ da, ṭsi ga,
1201. Xtha'-xtha thiⁿ⁻ge xtsi ni-ka-shi-ga thoⁿ⁻ka', a biⁿ da, ṭsi ga,
1202. Hoⁿ⁻ga wiⁿ a', a biⁿ da, ṭsi ga,
1203. O'-joⁿ⁻zho-i-ga the xtsi ni-ka-shi-ga toⁿ a', a biⁿ da, ṭsi ga,
1204. Pe'ⁿ-o⁻toⁿ thiⁿ⁻kshe a', a biⁿ da, ṭsi ga,
1205. Ho'ⁿ-c-ga gi-the xtsi ni-ka-shi-ga toⁿ a', a biⁿ da, ṭsi ga,
1206. Wa'-gthu-shka be zhiⁿ⁻ga i-ta-i shki doⁿ a', a biⁿ da, ṭsi ga,
1207. U'ⁿ⁻kiⁿ⁻the oⁿ⁻ga-xe oⁿ⁻moⁿ⁻thiⁿ ṭa bi a', wiⁿ⁻ga, c'ⁿ⁻ki-a bi a', a biⁿ da, ṭsi ga,
1208. Wa'ⁿ-zha-zhe a', a biⁿ da, ṭsi ga,
1209. Ṭsi⁻zhu e-thoⁿ⁻ba', a biⁿ da, ṭsi ga,
1210. Ho'ⁿ-c-ga gi-the moⁿ⁻thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
1211. Wa'-gthu-shka be zhiⁿ⁻ga i-ta-i shki doⁿ a', a biⁿ da, ṭsi ga,
1212. U'ⁿ⁻kiⁿ⁻the oⁿ⁻ga-xe oⁿ⁻moⁿ⁻thiⁿ ṭa bi a', wiⁿ⁻ga, c'ⁿ⁻ki-a bi a', a biⁿ da, ṭsi ga,
1213. He'ⁿ⁻dsi xtsi a', a biⁿ da, ṭsi ga,
1214. Hoⁿ⁻ga u-dse-the pe-thoⁿ⁻ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, ṭsi ga,
1215. 'Te'ⁿ⁻zhiⁿ⁻ga', a biⁿ da, ṭsi ga,
1216. 'Te'ⁿ⁻zhiⁿ⁻ga pe-thoⁿ⁻ba', a biⁿ da, ṭsi ga,
1217. Zho'ⁿ⁻i-ga the xtsi ni-ka-shi-ga thoⁿ⁻ka', a biⁿ da, ṭsi ga,
1218. 'Te'ⁿ⁻zhiⁿ⁻ga doⁿ⁻ba', a biⁿ da, ṭsi ga,
1219. U'ⁿ-she-ṭsi doⁿ⁻ba ha', a biⁿ da, ṭsi ga,
1220. E'ⁿ⁻noⁿ⁻ha, a biⁿ da, ṭsi ga,
1221. U'ⁿ⁻tsi iⁿ⁻noⁿ⁻tha bi a', a biⁿ da, ṭsi ga,
1222. Wa'ⁿ-zha-zhe a', a biⁿ da, ṭsi ga,
1223. Ṭsi⁻zhu e-thoⁿ⁻ba', a biⁿ da, ṭsi ga,
1224. Ṭ'ⁿ⁻ni-tha moⁿ⁻thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
1225. Ṭ'ⁿ⁻ni-tha gi-wa-ts'e-ga oⁿ⁻kiⁿ-the oⁿ⁻moⁿ⁻thiⁿ ṭa bi a', wiⁿ⁻ga, c'ⁿ⁻ki-a bi a, a biⁿ da, ṭsi ga,
1226. He'ⁿ⁻dsi xtsi a', a biⁿ da, ṭsi ga,
1227. Hoⁿ⁻ga u-dse-the pe-thoⁿ⁻ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, ṭsi ga,
1228. Hoⁿ⁻ga wiⁿ a', a biⁿ da, ṭsi ga,
1229. Moⁿ⁻iⁿ⁻ka zhiⁿ⁻ga', a biⁿ da, ṭsi ga,
1230. He'ⁿ⁻dsi xtsi a', a biⁿ da, ṭsi ga,
1231. Noⁿ⁻be zha⁻ta ga-xe toⁿ a', a biⁿ da, ṭsi ga,
1232. Moⁿ⁻thiⁿ⁻ka sha-be thiⁿ⁻kshe a', a biⁿ da, ṭsi ga,
1233. Baⁿ⁻ha a⁻tsiⁿ⁻noⁿ⁻zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
1234. The' shki doⁿ a', a biⁿ da, ṭsi ga,
1235. Weⁿ⁻goⁿ⁻tha a⁻thiⁿ moⁿ⁻thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
1236. We'-goⁿ-tha gi-wa-ts'e-ga ki-the moⁿ-thiⁿ ta bi a', wi-zhiⁿ-the a', a biⁿ da, ṭsi ga,
1237. Wa'-zha-zhe a', a biⁿ da, ṭsi ga,
1238. Ṭsi'-zhu e-thoⁿ-ba', a biⁿ da, ṭsi ga,
1239. Iⁿ'-dse-ha ga-xa bi doⁿ a', a biⁿ da, ṭsi ga,
1240. Theⁿ'-dse ba-heⁿ e-toⁿ-ha noⁿ shki doⁿ a', a biⁿ da, ṭsi ga,
1241. We'-goⁿ-tha gi-wa-ts'e-ga ki-the moⁿ-thiⁿ ta bi a', wi-coⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1242. E'thoⁿ-zha', a biⁿ da, ṭsi ga,
1243. Iⁿ'-dse-ha ga-xa bi doⁿ a', a biⁿ da, ṭsi ga,
1244. Iⁿ'-shta-ha a-ga-čta zhi ta tse a', wi-coⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1245. Iⁿ'-shta-ha a-ga-čta doⁿ a', a biⁿ da, ṭsi ga,
1246. Ni'-ka noⁿ da-pa ki-the moⁿ-thiⁿ ta bi a', wi-coⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1247. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
1248. Moⁿ'-thiⁿ-ka to-ho thiⁿ-kshe a', a biⁿ da, ṭsi ga,
1249. Ba'-ha a-tsi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
1250. The' wi-coⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1251. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ ta bi a', wi-coⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1252. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
1253. Mi' hi-e ge ta a', a biⁿ da, ṭsi ga,
1254. We'-goⁿ-tha gi-wa-ts'e-ga ki-the moⁿ-thiⁿ ta bi a', wi-coⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1255. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
1256. The' shki doⁿ a', a biⁿ da, ṭsi ga,
1257. We'-goⁿ-tha gi-wa-ts'e-ga ki-the moⁿ-thiⁿ ta bi a', wi-coⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1258. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
1259. Moⁿ'-thiⁿ-ka zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
1260. Ba'-ha a-tsi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
1261. The' shki doⁿ a', a biⁿ da, ṭsi ga,
1262. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ ta bi a', wi-coⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1263. Wa'-zha-zhe a', a biⁿ da, ṭsi ga,
1264. Ṭsi'-zhu e-thoⁿ-ba', a biⁿ da, ṭsi ga,
1265. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ ta bi a', wi-coⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1266. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
1267. Theⁿ'-dse ba-heⁿ e-toⁿ-ha noⁿ shki doⁿ a', a biⁿ da, ṭsi ga,
1268. We'-goⁿ-tha gi-wa-ts'e-ga ki-the moⁿ-thiⁿ ta bi a', wi-coⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1269. E'thoⁿ-zha', a biⁿ da, ṭsi ga,
1270. \( I^n\)-dse-ha ga-xa bi do\(^n\) a', a bi\(^n\) da, \(\bar{t}si\) ga,
1271. \( I^n\)-shta-bthi a-ga-xto\(^n\) a-zhi \(\tau\)a tse a', wi-\(\bar{c}\)o\(^n\)-ga \(\bar{e}^\prime\)-ki-a bi a', a bi\(^n\) da, \(\bar{t}si\) ga,
1272. He'\(-dsi\) xtsi a', a bi\(^n\) da, \(\bar{t}si\) ga,
1273. Mo\(^n\)-thi\(^n\)-ka ci th\(\bar{e}\)-kshe no\(^n\) a', a bi\(^n\) da, \(\bar{t}si\) ga,
1274. Ba'\(-ha\) a-\(\bar{t}si\)-no\(^n\)-zhi\(^n\) to\(^n\) a', a bi\(^n\) da, \(\bar{t}si\) ga,
1275. The' shki do\(^n\) a', a bi\(^n\) da, \(\bar{t}si\) ga,
1276. We'\(-go\(^n\)-tha a-thi\(^n\) mo\(^n\)-thi\(^n\) bi do\(^n\) shki a', a bi\(^n\) da, \(\bar{t}si\) ga,
1277. Wa'\(-zha-zhe\) a', a bi\(^n\) da, \(\bar{t}si\) ga,
1278. \(\bar{T}\)si'\(-zh\)u e-tho\(^n\)-ba, a bi\(^n\) da, \(\bar{t}si\) ga,
1279. We'\(-go\(^n\)-tha gi-wa-\(\tau\)s' e-ga \(\bar{k}\)i-the mo\(^n\)-thi\(^n\) \(\tau\)a bi a', wi-\(\bar{c}\)o\(^n\)-ga, \(\bar{e}^\prime\)-ki-a bi a', a bi\(^n\) da, \(\bar{t}si\) ga,
1280. Da'\(-g\)the u-k'o-pi a-tha bi do\(^n\) shki a', a bi\(^n\) da, \(\bar{t}si\) ga,
1305. Ni' da-ka-dse e-dsi oⁿ-gthe ṭa bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ṭsi ga,
1306. He'-dsi xtsi a’, a biⁿ da, ṭsi ga,
1308. He'-dsi xtsi a’, a biⁿ da, ṭsi ga,
1309. Daⁿ-loⁿ u-hoⁿ u-pa-ha i-the oⁿ-tha ba doⁿ a’, a biⁿ da, ṭsi ga,
1310. Wi'-çoⁿ-ga, e'-ki-a bi a’, a biⁿ da, ṭsi ga,
1311. Noⁿ-bthe do-ba’, a biⁿ da, ṭsi ga,
1312. We'-ki i-he-oⁿ-the ṭse oⁿ-thoⁿ bi a’, wi-çoⁿ-ga, e'-ki-a bi a’, a biⁿ da, ṭsi ga,
1313. U’-hoⁿ u-pa-ha i-the oⁿ-tha ṭa bi a’, wi-çoⁿ-ga, e'-ki-a bi a’, a biⁿ da, ṭsi ga,
1314. He'-dsi xtsi a’, a biⁿ da, ṭsi ga,
1315. Ho'-xthoⁿ-ta-xe thiⁿ-kshe noⁿ a’, a biⁿ da, ṭsi ga,
1316. The’, wi-çoⁿ-ga, e'-ki-a bi a’, a biⁿ da, ṭsi ga,
1317. U’-hoⁿ u-pa-ha i-the oⁿ-tha ṭa bi a’, wi-çoⁿ-ga, e'-ki-a bi a’, a biⁿ da, ṭsi ga,
1318. E’ thoⁿ-zha’, a biⁿ da, ṭsi ga,
1319. Wa’-thiⁿ-e-čka u-pa-ha i-the oⁿ-tha ba zhi ṭse a’, wi-çoⁿ-ga, e'-ki-a bi a’, a biⁿ da, ṭsi ga,
1320. Mi’hi-e ge ṭa’, a biⁿ da, ṭsi ga,
1321. Shiⁿ-ta ho bthoⁿ-xe doⁿ a’, a biⁿ da, ṭsi ga,
1322. E'-ki-thoⁿ-ba xtsi u-pa-ha i-the oⁿ-tha ṭa bi a’, wi-çoⁿ-ga, e'-ki-a bi a’, a biⁿ da, ṭsi ga,
1323. Wa’-zha-zhe a’, a biⁿ da, ṭsi ga,
1324. Tsiⁿ-zhu e-thoⁿ-ba’, a biⁿ da, ṭsi ga,
1325. We'-ki i-he-the moⁿ-thiⁿ ṭa i tsiⁿ da’, a biⁿ da, ṭsi ga,
1326. Shi’ wiⁿ thiⁿ-ge a-tha, wi-çoⁿ-ga, e'-ki-a bi a’, a biⁿ da, ṭsi ga,
1327. Ç'iⁿ moⁿ-noⁿ-ta hi thiⁿ-kshe noⁿ a’, a biⁿ da, ṭsi ga,
1328. E’skhi doⁿ a’, a biⁿ da, ṭsi ga,
1329. U’-hoⁿ u-pa-ha i-the oⁿ-tha ṭa bi a’, wi-çoⁿ-ga, e'-ki-a bi a’, a biⁿ da, ṭsi ga,
1330. E’thoⁿ-zha’, a biⁿ da, ṭsi ga,
1331. Wa’-thiⁿ-e-čka u-pa-ha i-the oⁿ-tha ba zhi ṭse a’, wi-çoⁿ-ga, e'-ki-a bi a’, a biⁿ da, ṭsi ga,
1332. Mi’hi-e ge ṭa’, a biⁿ da, ṭsi ga,
1333. Shi’n-mi ho bthoⁿ-xe doⁿ a’, a biⁿ da, ṭsi ga,
1334. E'-ki-thoⁿ-ba xtsi u-pa-ha i-the oⁿ-tha ṭa bi a’, wi-çoⁿ-ga, e'-ki-a bi a’, a biⁿ da, ṭsi ga,
1335. Wa’-zha-zhe a’, a biⁿ da, ṭsi ga,
1336. Tsiⁿ-zhu e-thoⁿ-ba’, a biⁿ da, ṭsi ga,
1337. We’-ki i-he-the moⁿ-thiⁿ ṭa i tsiⁿ da’, a biⁿ da, ṭsi ga, 2756—21—26
1338. Ho'-'dsi xtsi a', a bi° da, ṭsi ga,
1339. Shi' wi° thi°-ge a-tha, wi-čo°-ga, e'-ki-a bi a', a bi° da, ṭsi ga,
1340. Ho'-'dsi xtsi a', a bi° da, ṭsi ga,
1341. Ci'n° thi°-kshe no° a', a bi° da, ṭsi ga,
1342. The' u-ho° u-pa-ha i-the o°-the ṭa bi a', wi-čo°-ga, e'-ki-a bi a
a bi° da, ṭsi ga,
1343. E' tho°-zhu', a bi° da, ṭsi ga,
1344. Wa'-'thi°-e-čka u-pa-ha i-the o°-tha ba zhi ṭse a', wi-čo°-ga
e'-ki-a bi a', a bi° da, ṭsi ga,
1345. Mi'hi-e ge ṭa, a bi° da, ṭsi ga,
1346. Ni'ka wa-ţ° o°-tha'-'ha kshe no° a', a bi° da, ṭsi ga,
1347. E'-'ki-tho°-ba xtsi u-pa-ha i-the o°-the ṭa bi a', wi-čo°-ga
e'-ki-a bi a', a bi° da, ṭsi ga,
1348. Wa'-'zha-zhe a', a bi° da, ṭsi ga,
1349. Tsī'-'zhu e-tho°-ba', a bi° da, ṭsi ga,
1350. We'-'ki i-he-the mo°-thi° ṭa i tsī° da', a bi° da, ṭsi ga,
1351. Ho'-'dsi xtsi a', a bi° da, ṭsi ga,
1352. Shi' wi° thi°-ge a-tha, wi-čo°-ga, e'-ki-a bi a', a bi° da, ṭsi ga,
1353. Ho°-'bthi°-ču thi°-kshe a', a bi° da, ṭsi ga,
1354. E'shki do° a', a bi° da, ṭsi ga,
1355. U-ho° u-pa-ha i-the o°-the ṭa bi a', wi-čo°-ga, e'-ki-a bi a', a
bi° da, ṭsi ga,
1356. E' tho°-zha', a bi° da, ṭsi ga,
1357. Wa'-'thi°-e-čka u-pa-ha i-the o°-tha ba zhi ṭse a', wi-čo°-ga,
e'-ki-a bi a', a bi° da, ṭsi ga,
1358. Mi'hi-e ge ṭa', a bi° da, ṭsi ga,
1359. Wa'-'k° o° wo° we-da-the do° a', a bi° da, ṭsi ga,
1360. E'-'ki-tho°-ba xtsi u-pa-ha i-the o°-the ṭa bi a', wi-čo°-ga,
e'-ki-a bi a', a bi° da, ṭsi ga,
1361. Wa'-'zha-zhe a', a bi° da, ṭsi ga,
1362. Tsī'-'zhu e-tho°-ba', a bi° da, ṭsi ga,
1363. We'-'ki i-he-the mo°-thi° ṭa i tsī° da', a bi° da, ṭsi ga,
1364. Ho'-'dsi xtsi a', a bi° da, ṭsi ga,
1365. Ho°-ga u-dse-the pe-tho°-ba ni-ka-shi-ga ba do° a', a bi° da,
ṛsi ga,
1366. Xtha'-'xta thi°-ge xtsi ni-ka-shi-ga bi a', a bi° da, ṭsi ga,
1367. Ha'! wi-čo°-ga, e'-ki-a bi a', a bi° da, ṭsi ga,
1368. We'-'ki-k° o° wi° thi°-ge a-tha, wi-čo°-ga, e'-ki-a bi a', a bi° da,
ṛsi ga,
1369. Ho°-ga wa-ţse-ga-wa to° a', a bi° da, ṭsi ga,
1370. Wi-čo°-ga, e'-gi-a bi a', a bi° da, ṭsi ga,
1371. We'-'ki-k° o° wi° thi°-ge a-tha, wi-čo°-ga, e'-gi-a bi a', a bi° da,
ṛsi ga,
1372. Thu-e' xtsi či-thu-če the do° a', a bi° da, ṭsi ga,
1373. Tse'-xe xtsi ge dsi a', a bi⁰ da, ṯsi ga,
1374. P'ε'-da-po-ki thi⁰-kshe no² a', a bi⁰ da, ṯsi ga,
1375. E'-dsi xtsi hi no⁰-zhi⁰ to⁰ a', a bi⁰ da, ṯsi ga,
1376. The' ho⁰, wi-zhi⁰-the, e a'-gthi no⁰-zhi⁰ to⁰ a', a bi⁰ da, ṯsi ga,
1377. Wi'-ço⁰-ga, e'-gi-a bi a', a bi⁰ da, ṯsi ga,
1378. We'-ki-k'⁰ thon⁰-ta zhi a', wi-ço⁰-ga, e'-gi-a bi a', a bi⁰ da, ṯsi ga,
1379. Thu-e' xtsi ci-thu-ce the do⁰ a', a bi⁰ da, ṯsi ga,
1380. I'n' da-da-be thi⁰-kshe no⁰ a', a bi⁰ da, ṯsi ga,
1381. He'-dsi xtsi hi no⁰-zhi⁰ to⁰ a', a bi⁰ da, ṯsi ga,
1382. He'-dsi xtsi a-thi⁰ gi e do⁰ a', a bi⁰ da, ṯsi ga,
1383. The' ho⁰, wi-zhi⁰-the, e a'-gthi no⁰-zhi⁰ to⁰ a', a bi⁰ da, ṯsi ga,
1384. We'-ki-k'⁰ thon⁰-ta zhi a', wi-ço⁰-ga, e'-gi-a bi a', a bi⁰ da, ṯsi ga,
1385. He'-dsi xtsi a', a bi⁰ da, ṯsi ga,
1386. Tse'-xe xtsi ge dsi a', a bi⁰ da, ṯsi ga,
1387. I'n' sha-gtho zhi⁰-ga thi⁰-kshe no⁰ a', a bi⁰ da, ṯsi ga,
1388. He'-dsi xtsi a-thi⁰ gi e do⁰ a', a bi⁰ da, ṯsi ga,
1389. The ho⁰, wi-zhi⁰-the, e a'-gthi no⁰-zhi⁰ to⁰ a', a bi⁰ da, ṯsi ga,
1390. E'-zhi-zhi-ča u-to⁰-ga, wi-ço⁰-ga, e'-gi-a bi a', a bi⁰ da, ṯsi ga,
1391. He'-dsi xtsi a, a bi⁰ da, ṯsi ga,
1392. A'-ba-do a-tha-k' a-be dsi xtsi a', a bi⁰ da, ṯsi ga,
1393. Mo⁰-hi⁰-ci i-ba btho-ga kshe no⁰ a', a bi⁰ da, ṯsi ga,
1394. He'-dsi xtsi a-thi⁰ gi e do⁰ a', a bi⁰ da, ṯsi ga,
1395. The ho⁰, wi-zhi⁰-the, e a'-gthi no⁰-zhi⁰ a', a bi⁰ da, ṯsi ga,
1396. He'-dsi xtsi a', a bi⁰ da, ṯsi ga,
1397. We'-ki-k'⁰ thon⁰-ta a-ka', wi-ço⁰-ga, e-gi-a bi a', a bi⁰ da, ṯsi ga,
1398. Zha'-zhe oⁿ-ki-töⁿ ta bi a', wi-ço⁰-ga, e'-ki-a bi a', a bi⁰ da, ṯsi ga,
1399. Mo⁰-hi⁰-ci i-ba btho-ga' a', a bi⁰ da, ṯsi ga,
1400. Zha'-zhe oⁿ-ki-töⁿ ta bi a', wi-ço⁰-ga, e'-ki-a bi a', a bi⁰ da, ṯsi ga,
1401. E' thon⁰-zha', a bi⁰ da, ṯsi ga,
1402. Wa'-zha-zhe a', a bi⁰ da, ṯsi ga,
1403. ṯsi-zhu e-thoⁿ'-ba', a bi⁰ da, ṯsi ga,
1404. We'-ba-ča ba thon⁰-ta zhi a', wi-ço⁰-ga, e'-ki-a bi a', a bi⁰ da, ṯsi ga,
1405. He'-dsi xtsi a', a bi⁰ da, ṯsi ga,
1406. A'-ba-do a-ga-ha dsi xtsi a', a bi⁰ da, ṯsi ga,
1407. Mo⁰-hi⁰-ča-be kshe a', a bi⁰ da, ṯsi ga,
1408. He'-dsi xtsi hi no⁰-zhi⁰ to⁰ a', a bi⁰ da, ṯsi ga,
1409. He'-dsi xtsi a-thi⁰ gi e do⁰ a', a bi⁰ da, ṯsi ga,
1410. He'-dsi xtsi a-thi⁰ gthi e do⁰ a', a bi⁰ da, ṯsi ga,
1411. The' ho⁰, wi-zhi⁰-the, e a'-gthi no⁰-zhi⁰ a', a bi⁰ da, ṯsi ga,
1412. We'-ki-k’o^n tho^n ta a-ka’, wi-ço^n-ga, e’-ki-a bi a’, a bi^n da, tsky ga
1413. Wa’-zha-zhe a’, a bi^n da, tsky ga,
1414. Tsi’-zhu e-tho^n-ba’, a bi^n da, tsky ga,
1415. We’-ba-ga ba tho^n-ta zhi a’, wi-ço^n-ga, e’-ki-a bi a’, a bi^n da
    tsky ga,
1416. A’-ba-do a-ga-ha dsi xsiti a’, a bi^n da, tsky ga,
1417. Mo^n-hi^n ho^n-ga kshe a’, a bi^n da, tsky ga,
1418. He’-dsi xsiti hi no^n-zhi^n to^n a’, a bi^n da, tsky ga,
1419. He’-dsi xsiti a-thi^n gi-e do^n a’, a bi^n da, tsky ga,
1420. The ho^n’, wi-zhi^n-the, e a’-ghi no^n-zhi^n a’, a bi^n da, tsky ga,
1421. Ha’! wi-ço^n-ga, e’-gi-a bi a’, a bi^n da, tsky ga,
1422. We’-ki-k’o^n tho^n ta a-ka’, wi-ço^n-ga, e’-gi-a bi a’, a bi^n da,
    tsky ga,
1423. Zha’-zhe o^n-ki-to^n ta bi a’, wi-ço^n-ga, e’-ki-a bi a’, a bi^n da,
    tsky ga,
1424. Mo^n-hi^n-ho^n-ga’, a bi^n da, tsky ga,
1425. Zha’-zhe o^n-ki-to^n o^n-mo^n-thi^n ta bi a’, wi-ço^n-ga, e’-ki-a bi a’,
    a bi^n da, tsky ga,
1426. Wa’-zha-zhe a’, a bi^n da, tsky ga,
1427. Tsi’-zhu e-tho^n-ba’, a bi^n da, tsky ga,
1428. M’h’ li-e ge ta’, a bi^n da, tsky ga,
1429. We’-ba-ce mo^n-thi^n ta bi a’, wi-ço^n-ga, e’-ki-a bi a’, a bi^n da,
    tsky ga,
1430. A’-ba-do go-da a’-tha-k’a-be dsi xsiti a’, a bi^n da, tsky ga,
1431. Mo^n-hi^n shu-dse kshe a’, a bi^n da, tsky ga,
1432. He’-dsi xsiti hi no^n-zhi^n to^n a’, a bi^n da, tsky ga,
1433. He’-dsi xsiti a-thi^n gi-e do^n a’, a bi^n da, tsky ga,
1434. The ho^n’, wi-zhi^n-the, e a’-ghi no^n-zhi^n a’, a bi^n da, tsky ga,
1435. Ha’! wi-ço^n-ga, e’-gi-a bi a’, a bi^n da, tsky ga,
1436. She e’shno^n u-tha-dse tha-to^n-she-a’, wi-ço^n-ga, e’-gi-a, bi a’,
    a bi^n da, tsky ga,
1437. We’-ki-k’o^n tho^n-ta a-ka’, wi-ço^n-ga, e’-gi-a bi a’, a bi^n da,
    tsky ga,
1438. Zha’-zhe o^n-ki-to^n ta bi a’, wi-ço^n-ga, e’-ki-a bi a’, a bi^n da, tsky ga,
1439. Mo^n-hi^n-zhu-dse a’, a bi^n da, tsky ga,
1440. Zha’-zhe o^n-ki-to^n ta bi a’, wi-ço^n-ga, e’-ki-a bi a’, a bi^n da, tsky ga,
1441. Wa’-zha-zhe a’, a bi^n da, tsky ga,
1442. Tsi’-zhu e-tho^n-ba’, a bi^n da, tsky ga,
1443. We’-ba-ce mo^n-thi^n ta bi a’, wi-ço^n-ga, e’-ki-a bi a’, a bi^n da,
    tsky ga,
1444. M’h’li-e ge ta’, a bi^n da, tsky ga,
1445. We’-ba-ce mo^n-thi^n bi do^n shki a’, a bi^n da, tsky ga,
1446. Mo^n-hi^n gi-pa-li ki-the mo^n-thi^n ta bi a’, wi-ço^n-ga, e’-ki-a bi
    a’, a bi^n da, tsky ga,
1447. He'-dsi xtsi a', a bi da, ṭsi ga,
1448. Hoⁿ'-ga u-dse-the pe-thoⁿ'-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, ṭsi ga,
1449. Xtha'-xtha thiⁿ'-ge xtsi ni-ka-shi-ga thoⁿ'-ka', a biⁿ da, ṭsi ga,
1450. We'-ki-k°'o nin thiⁿ'-ge' a-tha, wi-çoⁿ'-ga, e'-ki'-a bi a', a biⁿ da, ṭsi ga,
1451. Hoⁿ'-ga wa-tse-ga-wa toⁿ a', a biⁿ da, ṭsi ga,
1452. Wi'-çoⁿ'-ga, e-gi-a bi a', a biⁿ da, ṭsi ga,
1453. We'-ki-k°'o nin thiⁿ'-ge' a-tha, wi-çoⁿ'-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
1454. Hoⁿ'-ba i-ṭa-xe thoⁿ'-dsi a', a biⁿ da, ṭsi ga,
1455. Moⁿ'-zhoⁿ' ga-shi-be xtsi the doⁿ a', a biⁿ da, ṭsi ga,
1456. U'-k'u-be wiⁿ' hi noⁿ'-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
1457. U'-pa-ce thoⁿ' dsi a', a biⁿ da, ṭsi ga,
1458. Hi'-koⁿ' ga-xo-dse xtsi a-gthi noⁿ'-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
1459. Ha'-goⁿ' zhiⁿ-tha, wi-çoⁿ'-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
1460. U'-k'u-be wiⁿ' pshi' a-tha, wi-zhiⁿ-the, e toⁿ a', a biⁿ da, ṭsi ga,
1461. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
1462. Noⁿ', wi-çoⁿ'-ga', a biⁿ da, ṭsi ga,
1463. U'-toⁿ'-be tha-the tse a', wi-çoⁿ'-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
1464. Hoⁿ'-ba i-ṭa-xe thoⁿ' dsi a', a biⁿ da, ṭsi ga,
1465. Moⁿ'-zhoⁿ' ga-shi-be xtsi the doⁿ a', a biⁿ da, ṭsi ga,
1466. U'-k'u-be we-thoⁿ'-ba kshe a', a biⁿ da, ṭsi ga,
1467. He'-dsi xtsi hi noⁿ'-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
1468. U'-pa-ce thoⁿ' dsi a', a biⁿ da, ṭsi ga,
1469. Hi'-koⁿ' ga-xo-dse xtsi a-gthi noⁿ'-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
1470. Ha'-goⁿ' zhiⁿ-tha, wi-çoⁿ'-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
1471. Wi'-zhiⁿ-the, e a', a biⁿ da, ṭsi ga,
1472. U'-k'u-be thoⁿ'-ba pshi' a-tha, wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, ṭsi ga,
1473. Wi'-çoⁿ'-ga', a biⁿ da, ṭsi ga,
1474. U'-toⁿ'-be tha the tse a, wi-çoⁿ'-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
1475. Hoⁿ'-ba i-ṭa-xe thoⁿ'-dsi a', a biⁿ da, ṭsi ga,
1476. Moⁿ'-zhoⁿ' ga-shi-be xtsi the doⁿ a', a biⁿ da, ṭsi ga,
1477. U'-k'u-be we-tha-bthiⁿ'kshe a', a biⁿ da, ṭsi ga,
1478. E'-dsi xtsi hi noⁿ'-zhiⁿ e doⁿ a', a biⁿ da, ṭsi ga,
1479. U'-pa-ce thoⁿ' dsi a', a biⁿ da, ṭsi ga,
1480. Hi'-koⁿ' ga-xo-dse xtsi a-gthi noⁿ'-zhiⁿ e doⁿ a', a biⁿ da, ṭsi ga,
1481. Ha'-goⁿ' zhiⁿ-tha, wi-çoⁿ'-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
1482. Wi'-zhiⁿ-the a', a biⁿ da, ṭsi ga,
1483. U'-k'u-be tha-bthiⁿ' pshi a-tha, wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, ṭsi ga,
406. No°'-wi-co°'-ga', a bi° da, Servi ga,
1484. U'-to°-be tha the tše a', wi-co°'-ga, e'-gi-a bi a', a bi° da, ṣi ga,
1485. Ho°'-ba i-ta-xe tho°- dsí a', a bi° da, ṣi ga,
1486. Mo°'-zho°' ga-shi-be xtsi the do° a', a bi° da, ṣi ga,
1487. U'-k'u-be we-do-ba škhe a', a bi° da, ṣi ga,
1488. E'-dsí xtsi hi no°'-zhi° e do° a', a bi° da, ṣi ga,
1489. Ni'u-ba-sho°' pe-tho°-ba', a bi° da, ṣi ga,
1490. Sho'-dse co°'-ho°' kshe hi no°'-zhi° to° a', a bi° da, ṣi ga,
1491. Wa'-do°-be xtsi to° a', a bi° da, ṣi ga,
1492. Ni'u-ga-xthi pe-tho°-ba', a bi° da, ṣi ga,
1493. To°'-wo°'-ghtho°' pe-tho°-ba ni-ka-ši-ga tho°-ka', a bi° da, ṣi ga,
1494. E'-dsí xtsi wa-to°-be tse e'-ki-the thi°-kšhe a', a bi° da, ṣi ga,
1495. Ni'a-ki-gtha-gi hi bi tše a', a bi° da, ṣi ga,
1496. Wa'-do°-be xtsi to° a', a bi° da, ṣi ga,
1497. A'-shka xtsi wa-do°'-be to° a', a bi° da, ṣi ga,
1498. Wa'-do°-be to° a', a bi° da, ṣi ga,
1500. Pe' ba-xthe xtsi wa-do°'-be to° a', a bi° da, ṣi ga,
1501. The'-ba ba-xthe-xthe xtsi wa-do°'-be to° a', a bi° da, ṣi ga,
1502. Pe' ga-tsšu-ça xtsi wa-do°'-be to° a', a bi° da, ṣi ga,
1503. He'-dsí xtsi a', a bi° da, ṣi ga,
1504. I'-ki-no°'-xthe xtsi gi e do° a', a bi° da, ṣi ga,
1505. Wa'-no°'-xthi° xtsi gi e do° a', a bi° da, ṣi ga,
1506. U'-pa-ce tho° dsí a', a bi° da, ṣi ga,
1507. No°'-ni-ni-tha xtsi gi thi° a', a bi° da, ṣi ga,
1508. Wi'-co°'-ga, e'-ki-a bi a', a bi° da, ṣi ga,
1509. Wi'-co°'-ga a ba u-ko° xtsi a-gi a-ba, wi-co°'-ga, e'-ki-a bi a', a bi° da, ṣi ga,
1510. A'-gi-ki-ba-no°' ba do° a', a bi° da, ṣi ga,
1511. Ha'-go°' zhi°'-tha, wi-co°'-ga, e'-gi-a bi a', a bi° da, ṣi ga,
1512. Wi'-zhi°'-the, e a-ghi no°'-zhi° a', a bi° da, ṣi ga,
1513. U'-k'u-be do-ba pšši a-tha, wi-zhi°'-the, e' to° a', a bi° da, ṣi ga,
1514. U'-k'u-be do-ba pšši e-de a', a bi° da, ṣi ga,
1515. Ni' u-ga-xthi pe-tho°'-ba', a bi° da, ṣi ga,
1516. Sho'-dse co°'-lu°' kshe wa-to°'-be a', wi-zhi°'-the, e' to° a', a bi° da, ṣi ga,
1517. Ni' u-ga-xthi pe-tho°'-ba', a bi° da, ṣi ga,
1518. To°'-wo°'-ghtho°' wa-to°'-be a', wi-zhi°'-the, e' to° a', a bi° da, ṣi ga,
1519. Ni'-ka-ši-ga bi a', wi-zhi°'-the, e' to° a', a bi° da, ṣi ga,
1520. A'-shka xtsi wa-to°'-be a' wi-zhi°'-the, e' to° a', a bi° da, ṣi ga,
1521. Pe' ba-xthe-xthe bi a', wi-zhi°'-the, e' to° a', a bi° da, ṣi ga,
1522. The'-ba ba-xthe-xthe xtsi bi a', wi-zhi°'-the, e' to° a', a bi° da, ṣi ga,
1523. Pe' ga-tsšu-ça bi a, wi-zhi°'-the, e to° a', a bi° da, ṣi ga,
LAFLESCHE

TRIBAL RITES—OSAGE LANGUAGE

407

1524. Ha'! wi-čo°-ga, e'-'ki-a bi a', a bi° da, ṭsi ga,
1525. Wa'-zha-zhe a', a bi° da, ṭsi ga,
1526. ṭsi'-žhu e-tho°-ba', a bi° da, ṭsi ga,
1527. Kį'-čtu tse a, wi-čo°-ga, e'ki-a bi a', a bi° da, ṭsi ga,
1528. He'-dsi xtsi a', a bi° da, ṭsi ga,
1529. Kį'-čtu a-ʦi a tha ba do° a', a bi° da, ṭsi ga,
1530. Wa'-zha-zhe a', a bi° da, ṭsi ga,
1531. ṭsi'-žhu e-tho°-ba', a bi° da, ṭsi ga,
1532. Wi'-čo°-ga a-ka', a bi° da, ṭsi ga,
1533. U'-k'u-be do-ba a-hi bi e a-ka'. Wa-zha-zhe, e'-gi-a bi a', a bi° da, ṭsi ga,
1534. U'-k'u-be do-ba a-hi ba do° a', a bi° da, ṭsi ga,
1535. Ni' u-ga-xthi pe-tho°-ba', a bi° da, ṭsi ga,
1536. Sho'-dse čo°-ho° kshe wa-do°-ba bi e a-ka', wi-čo°-ga a-ka', a bi° da, ṭsi ga,
1537. To°-wo°-gtso° pe-tho°-ba ha', a bi° da, ṭsi ga,
1538. Sho'-dse čo°-ho° kshe wa-do°-ba bi e a-ka', wi-čo°-ga a-ka', a bi° da, ṭsi ga,
1539. A'-shka xtsi wa-do°-ba bi e a-ka', wi-čo°-ga a-ka', a bi° da, ṭsi ga,
1540. P e ba-xthe-xthe xtsi bi e a-ka', wi-čo°-ga a-ka', a bi° da, ṭsi ga,
1541. The'-ba ba-xthe-xthe xtsi bi e a-ka', wi-čo°-ga a-ka', a bi° da, ṭsi ga,
1542. P e ga-ʦu-ɡa xtsi ni-ka-shi-ga bi e a-ka', wi-čo°-ga a-ka', a bi° da, ṭsi ga,

The Hi'-CA-DA Wi'-GI-E

(Free translation, p. 212; literal translation, p. 556)

1. Da', a bi° da, ṭsi ga,
2. Ho°-ga u-dse-the pe-tho°-ba ni-ka-shi-ga ba do° a', a bi° da, ṭsi ga,
3. Wi'-čo°-ga wi° a', a bi° da, ṭsi ga,
4. To°-ṛ-i a-zhi xtsi we-tor°-i° da', a bi° da, ṭsi ga,
5. Ho° xtsi gi thī° da', a bi° da, ṭsi ga,
6. Ha'-a-tha xtsi wa-xpa-thī° thī° e-do°, e'-'ki-e a-ka', a bi° da, ṭsi ga,
7. U'-gi-ki-a ba thī° ha', a bi° da, ṭsi ga,
8. U'-gi-ki-č a-ʦi-a tha ba do° a', a bi° da, ṭsi ga,
9. U'-k'u-be wi° pshi a tha, wi-zhi°-the, e' to° a', a bi° da, ṭsi ga,
10. U'-k'u-be wi° pshi tho°-zha', a bi° da, ṭsi ga,
11. O°-ha-go° ma°-zhi xtsi i° da', a bi° da, ṭsi ga,
12. U'-dse-the u-ko° i-he-tha bi a', a bi° da, ṭsi ga,
13. Wi'-čo°-ga a-ka', a bi° da, ṭsi ga,
14. U'-k'u-be wi° a-hi bi tho°-zha', a bi° da, ṭsi ga,
15. Gi'-ha-go° ba zhi xtsi a', a bi° da, ṭsi ga,
16. Da', a bi' da, țsî ga,
17. Wi'-co'-ga', a bi' da, țsî ga,
18. To'o'-ìi a-zhi xtsi we-to'o'-ìi da', a bi' da, țsî'ga,
19. He'-dsi xtsi a', a bi' da, țsî ga,
20. He'-dsi xtsi gi thîn a', a bi' da, țsî ga,
21. Wi'-co'-ga gi thîn we-to'o'-ìi da, e'-ki-e thô'-ka', a bi' da, țsî'ga.
22. Ha'-ța-ha xtsi wa-xpa-thîn thîn e-do', e'-ki-e thô'-ka', a bi', da, țsî ga,
23. U'-gi-ki-a ba thîn ha', a bi' da, țsî ga,
24. U'-gi-ki-e a-atsu-a-tha ba do' a', a bi' da, țsî ga,
25. U'-k'u-be we-thô'-ba pshi a', a bi' da, țsî ga,
26. U'-k'u-be we-thô'-ba pshi i' da', a bi' da, țsî ga,
27. O'ha-go'o mo'o-zhi xtsi i' da', a bi' da, țsî ga,
28. U'-dse-the u'-ko' i-he-tha bi a', a bi' da, țsî ga,
29. Wi'-co'-ga a-ka, a bi' da, țsî ga,
30. U'-k'u-be thô'-ba a-hi bi e a-ka', a bi' da, țsî ga,
31. Gi'-ha-go'o ba zhi xtsi bi e a-ka', a bi' da, țsî ga,
32. He'-dsi xtsi a', a bi' da, țsî ga,
33. Wi'-co'-ga', a bi' da, țsî ga,
34. U'-ga-sho'o a-ka i' da', a bi' da, țsî ga,
35. To'o'-ìi a-zhi xtsi we-to'o'-ìi da', a bi' da, țsî ga,
36. Mi'-tho'-to' xtsi do' a', a bi' da, țsî ga,
37. He'-dsi xtsi gi thîn a', a bi' da, țsî ga,
38. Wi'-co'-ga gi thîn we-to'o'-ìi da, e'-ki-e thô'-ka', a bi' da, țsî ga,
39. Ha'-ța-ha xtsi wa-xpa-thîn thîn e-do', e'-ki-e thô'-ka', a bi' da, țsî ga,
40. U'-gi-ki-a ba thîn ha', a bi' da, țsî ga,
41. U'-gi-ki-e a-atsu-a-tha ba do' a', a bi' da, țsî ga,
42. U'-k'u-be tha-bthîn pshi i' da', a bi' da, țsî ga,
43. U'-k'u-be thu-bthîn pshi e-de a', a bi' da, țsî ga,
44. O'ha-go'o mo'o-zhi xtsi i' da', a bi' da, țsî ga,
45. U'-dse-the u'-ko' i-he-tha bi a', a bi' da, țsî ga,
46. He-dsi xtsi a, a bi' da, țsî ga,
58. Wa'-dsu-ța thọ⁷-thse xtsi a', a bi⁶ da, țsi ga,
59. Mo'⁴-hi⁸ tha-ba-xa bi ge i⁶ da', a bi⁶ da, țsi ga,
60. Wa'-dsu-ța xtsi bi tsi⁶ da', a bi⁶ da, țsi ga,
61. Da', a bi⁶ da, țsi ga,
62. Ha'! wi-ço⁶-ga, e'-ki-e thọ⁸-ka', a bi⁶ da, țsi ga,
63. Wi'-ço⁶-ga, a-ka', a bi⁶ da, țsi ga,
64. U'-ga-sho⁶ a-ka do⁶ a', a bi⁶ da, țsi ga,
65. U'-k'u-be do-ba a-hi bi e' a-ka i⁶ da', a bi⁶ da, țsi ga,
66. U'-k'u-be do-ba a-li bi do⁶ a', a bi⁶ da, țsi ga,
67. Wa'-dsu-ta thọ⁷-ta xtsi a', a bi⁶ da, țsi ga,
68. Ci'-gthe e-dsi wa-do⁶-ba bi⁶ da', a bi⁶ da, țsi ga,
69. Mo'-hi⁸ tha-ba-xa bi tse e' a-ka i⁶ da', a bi⁶ da, țsi ga,
70. Wa'-dsu-ța thọ⁷-ta xtsi e'-a-ka i⁶ da', a bi⁶ da, țsi ga,

71. Da', a bi⁶ da, țsi ga,
72. Ha'! wi-ço⁶-ga, e'-ki-e thọ⁸-ka', a bi⁶ da, țsi ga,
73. Țsi'-zhlu Wa-zha-zhe e-thọ⁷-ba', a bi⁶ da, țsi ga,
74. Ki'-ço⁶ tse a-tha, e'-ki-e thọ⁸-ka', a bi⁶ da, țsi ga,
75. Ki'-ço⁶ a-t sia-tha bi a', a bi⁶ da, țsi ga,
76. Ha'! Țsi-zlu, Wa-zha-zhe e-thọ⁷-ba', a bi⁶ da, țsi ga,
77. Wi'-ço⁶-ga a-ka', a bi⁶ da, țsi ga,
78. U'-ga-sho⁶ a-ka do⁶ a', a bi⁶ da, țsi ga,
79. U'-k'u-be do-ba a-hi bi e' a-ka i⁶ da', a bi⁶ da, țsi ga,
80. U'-k'u-be do-ba a-hi bi do⁶ a', a bi⁶ da, țsi ga,
81. Ci'-gthe e-dsi wa-do⁶-ba bi e do⁶ a', a bi⁶ da, țsi ga,
82. Wa'-dsu-ta thọ⁷-ta xtsi a', a bi⁶ da, țsi ga,
83. Mo'-hi⁸ tha-ba-xa bi tse e'-a-ka i⁶ da', a bi⁶ da, țsi ga,
84. He'-dsi xtsi a', a bi⁶ da, țsi ga,
85. Bo'-bthi a-t sia-tha bi a', a bi⁶ da, țsi ga,
86. Wi'-će Țsi-zlu, Wa-zha-zhe e-thọ⁷-ba', a bi⁶ da, țsi ga,
87. Wa'-da tha thọ⁷-ka he-bthe no⁶ a', a bi⁶ da, țsi ga,
88. Wa'-da ba zhi xtsi a', a bi⁶ da, țsi ga,
89. Bo'-bthi a-t sia-tha bi a', a bi⁶ da, țsi ga,
90. He'-dsi xtsi a, a bi⁶ da, țsi ga,
91. Wo'-će ka xtsi a', a bi⁶ da, țsi ga,
92. Wi'-ço⁶-ga', a bi⁶ da, țsi ga,
93. Thọ⁷-i⁶ a-zhi xtsi we-thọ⁷-i⁶ da', a bi⁶ da, țsi ga,
94. Wi'-ço⁶-ga gi thi⁶ we-thọ⁷-i⁶ da', a bi⁶ da, țsi ga,
95. Hi' shno⁶-shno⁷ tha xtsi thi³ da', a bi⁶ da, țsi ga,
96. Hi' shno⁶-shno⁷ tha xtsi thi³ we-thọ⁷-i⁶ da', a bi⁶ da, țsi ga,
97. U'-gi'-a ba thi⁶ ha', a bi⁶ da, țsi ga,
98. Ha'-ta-ha xtsi wa-xpa-thi³ thi³ e-do⁶, e'-ki-e thọ⁸-ka', a bi⁶ da, țsi ga,
99. Ha'! wi-zhi³-the, e' to³ a', a bi⁶ da, țsi ga,
100. U'k'u-be ça-to\(a\) pshi \(i^a\) da', a bi\(a\) da, ṭsi ga,
101. Či-u'gtehe e-d\(i\) xtsi wa-ta\(o\)be \(i^a\) da', a bi\(a\) da, ṭsi ga,
102. Wa'\(u\)dsu-ta th\(o\)tse xtsi a', a bi\(a\) da, ṭsi ga,
103. Či'ba-zha-ge i-tse-tha bi tse \(i^a\) da', a bi\(a\) da, ṭsi ga,
104. Wa'\(u\)dsu-ta no\(o\)pe-wa-the xtsi bi tse \(i^a\) da', a bi\(a\) da, ṭsi ga,
105. ḥe'\(e\)dsi xtsi a', a bi\(a\) da, ṭsi ga,
106. Ha'! wi-\(o\)\(o\)\(n\) ga, e'\(k\)i-e th\(o\)\(n\)-ka', a bi\(a\) da, ṭsi ga,
107. Tsi'\(z\)hu Wa-zha-zhe e-tho\(n\)-ba', a bi\(a\) da, ṭsi ga,
108. Ki'\(e\)\(t\)o tse a-tha, e'\(k\)i-e th\(o\)\(n\)-ka', a bi\(a\) da, ṭsi ga,
109. Ki'\(e\)\(t\)o a-tsia-tha ba do\(n\) a', a bi\(a\) da, ṭsi ga,
110. Ha'! ṭsi-zhu Wa-zha-zhe e-tho\(n\)-ba, e'\(k\)i-e th\(o\)\(n\)-ka', a bi\(a\) da

ṛ ṭsi ga,
111. Wi'\(e\)\(o\)\(n\) ga a-ka', a bi\(a\) da, ṭsi ga,
112. Wi'\(e\)\(o\)\(n\) ga \(a\) ka do\(n\) a', a bi\(a\) da, ṭsi ga,
113. U'k'u-be ça-to\(a\) a-hi bi e' a-ka \(i^a\) da', a bi\(a\) da, ṭsi ga,
114. U'k'u-be ga-to\(a\) a-hi bi do\(n\) a', a bi\(a\) da, ṭsi ga,
115. Či-u'gtehe e-d\(i\) wa-do\(n\) ba bi e do\(n\) a', a bi\(a\) da, ṭsi ga,
116. Wa'\(u\)dsu-ta th\(o\)tse xtsi a', a bi\(a\) da, ṭsi ga,
117. Či'ba-zha-ge i-tse-the tse a' bi\(a\) da', a bi\(a\) da, ṭsi ga,
118. Wa'\(u\)dsu-ta no\(o\)pe-wa-the xtsi tse a' bi\(a\) da', a bi\(a\) da, ṭsi ga,
119. Da', a bi\(a\) da, ṭsi ga,
120. Tsi'\(z\)hu Wa-zha-zhe e-tho\(n\)-ba', a bi\(a\) da, ṭsi ga,
121. Wa' da zhi xtsi a', a bi\(a\) da, ṭsi ga,
122. Bo'\(b\)\(h\)\(h\)\(h\) a-tsia-tha bi a', a bi\(a\) da, ṭsi ga,
123. Wi-e' Tsi-zhu Wa-zha-zhe e-tho\(n\)-ba', a bi\(a\) da, ṭsi ga,
124. Wa' da thi tho\(n\)-ka he bthe no\(a\), e'\(k\)i-e th\(o\)\(n\)-ka', a bi\(a\) da, ṭsi ga,
125. Wa' da ba zhi xtsi \(i^a\) da', a bi\(a\) da, ṭsi ga,
126. He'\(e\)\(s\)i xtsi a', a bi\(a\) da, ṭsi ga,
127. Wi'\(e\)\(o\)\(n\) ga wi\(i\) a', a bi\(a\) da, ṭsi ga,
128. U'\(e\)\(u\) be-a ka \(i^a\) da', a bi\(a\) da, ṭsi ga,
129. Tho\(n\)-\(i\) a-zhi xtsi we-tho\(n\)-\(i\) \(i^a\) da', a bi\(a\) da, ṭsi ga,
130. He'\(e\)\(s\)i xtsi gi thi\(a\) \(i^a\) a', a bi\(a\) da, ṭsi ga,
131. Thi'\(e\)\(o\)\(n\) ga gi thi\(n\) we-tho\(n\)-\(i\) \(i^a\) da', a bi\(a\) da, ṭsi ga,
132. H'i' zhun-zhu ba xtsi thi\(i\) da, e'\(k\)i-e th\(o\)\(n\)-ka', a bi\(a\) da, ṭsi ga,
133. U'\(e\)\(g\)\(i\)-\(i\) ba thi\(a\) ha', a bi\(a\) da, ṭsi ga,
134. U'\(e\)\(g\)\(i\)-\(i\) a-tsia-tha ba do\(n\) a', a bi\(a\) da, ṭsi ga,
135. U'k'u-be sha-pe pshi \(i^a\) da', a bi\(a\) da, ṭsi ga,
136. Či u'gtehe e-d\(i\) wa-ta\(o\)be \(i^a\) da', a bi\(a\) da, ṭsi ga,
137. Wa'\(u\)dsu-ta th\(o\)tse xtsi a', a bi\(a\) da, ṭsi ga,
138. U'\(z\)ho\(n\)-ge \(o\) a-ha ha bi ge \(i^a\) da', a bi\(a\) da, ṭsi ga,
139. Wa'\(u\)dsu-ta th\(o\)tse xtsi a', a bi\(a\) da, ṭsi ga,
140. ṭše'-zhe-ni bo-ta-ta-xa bi ge \(i^a\) da', a bi\(a\) da, ṭsi ga,
141. Wa'-dsu-ta no°-pe-wa-the xtsi bi tsi° da', a bi° da, ści ga,
142. Da', a bi° da, ści ga,
143. Wi'-co°-ga, e'-ki-e thon°-ka', a bi° da, ści ga,
144. ści-zhu, Wa-sha-zhe e-tho°-ba', a bi° da, ści ga,
145. Kį'-cıto tse a-tha, e'-ki-e thon°-ka', a bi° da, ści ga,
146. Kį'-cıto a-tsia-tha ba do° a', a bi° da, ści ga,
147. Ha! Tsi-zhu, Wa-zha-zhe e-tho°-ba', a bi° da, ści ga,
148. Wi'-co°-ga a-ka', a bi° da, ści ga,
149. U'-ga-sho° a-ka do° a', a bi° da, ści ga,
150. U'-k'u-be sha-pe a-hi bi e a-ka i° da', a bi° da, ści ga,
151. U'-k'u-be sha-pe a-hi bi do° a', a bi° da, ści ga,
152. Ci u'-gthe c-esi wa-do°-ba bi e do° a', a bi° da, ści ga,
153. Wa'-dsu-ta tho°-tse xtsi a', a bi° da, ści ga,
154. U'-zho°-ge o°-ha ha bi ge e' a-ka i° da', a bi° da, ści ga,
155. Tse'-zhe ni bo-ța-to-xa i-tse-tha bi ge e' a-ka i° da', a bi° da, ści ga,
156. Wa'-dsu-ta no°-pe-wa-the xtsi bi ge e' a-ka i° da', a bi° da, ści ga,
157. Da', a bi° da, ści ga,
158. Wa'-da zhi xtsi bo-bthi a-tsia-tha bi a', a bi° da, ści ga,
159. He'-dsi xtsi a', a bi° da, ści ga,
160. Wi'-co°-ga wi° a', a bi° da, ści ga,
161. U'-ga-sho° a-ka i° da', a bi° da, ści ga,
162. To°-i' a-zhi xtsi we-țo°-i° da, e'-ki-e thon°-ka', a bi° da, ści ga,
163. E'-isi xtsi gi thi° a', a bi° da, ści ga,
164. Thi'-co°-ga gi thi° we-țo°-i° da, e'-ki-e thon°-ka'. a bi° da, ści ga
165. Ha! wi-zhi°-the, e' tsi-the a', a bi° da, ści ga,
166. U'-k'u-be pe-tho°-ba pshi i° da', a bi° da, ści ga,
167. U'-k'u-be pe-tho°-ba pshi e-de a', a bi° da, ści ga,
168. Wa'-dsu-ta tho°-tse xtsi a', a bi° da, ści ga,
169. Mo'o°-hi° no°-cu ge i-he-tha bi ge i° da', a bi° da, ści ga,
170. Tę°-gthe ga-ta-tha bi ge i°-da', a bi° da, ści ga,
171. Wa'-dsu-ta no°-pe-wa-the xtsi bi tse i° da', a bi° da, ści ga,
172. He'-dsi xtsi a', a bi° da, ści ga,
173. Ha! wi-cı°-ga, e'-ki-e a-ka', a bi° da, ści ga,
174. ści-zhu, Wa-zha-zhe e-tho°-ba', a bi° da, ści ga,
175. Kį'-ćito tse a-tha, e'-ki-e a-ka', a bi° da, ści ga,
176. Kį'-ćito a-tsia-tha ba do° a', a bi° da, ści ga,
177. Wa'-da zhi xtsi a', a bi° da, ści ga,
178. Bo' bthi a-tsia-tha bi a', a bi° da, ści ga,
179. Wi-e' Tsi-zhu, Wa-zha-zhe e'-thon°-ba', a bi° da, ści ga,
180. Wa'-da ta thon°-ka he-bthi no° a', a bi° da, ści ga,
181. Wa'-da zhi xtsi bo-bthi a-tsia-tha bi a', a bi° da, ści ga
182. He'-dsi xtsi a', a bi° da, tsi ga,
183. Wi'-co'-ga a-ka', a bi° da, tsi ga,
184. U'-ga-sho' a-ka do° a', a bi° da, tsi ga,
185. U'-k'u-be pe-tho°-ba a-hi bi° da', a bi° da, tsi ga,
186. Wa'-dsu-ça u-ba-tse a', a bi° da, tsi ga,
187. Pe-tho°-ba', a bi° da, tsi ga,
188. Wa'-do°-ba bi e' a-ka i° da', a bi° da, tsi ga,
189. E'-dsi a-(a dsi a', a bi° da, tsi ga,
190. A'-ba to-xl do° a', a bi° da, tsi ga,
191. A'-hi-no°-zhii bi do° a', a bi° da, tsi ga,
192. Ba'-tse çe gtha-gtha-the xtsi e-de a', a bi° da, tsi ga,
193. Ni'-ka-shi-ga', a bi° da, tsi ga,
194. Sho'-dse bo-çi-çi-dse kshe wa-do°-ba bi e' a-ka i° da', a bi° da,
    tsi ga,
195. Ni'-ka-shi-ga', a bi° da, tsi ga,
196. No°'-pe-wa-the xtsi bi e' a-ka i° da', a bi° da, tsi ga,
197. He'-dsi xtsi a', a bi° da, tsi ga,
198. Ha! wi'-co'-ga, e'-ki-e tho°-ka', a bi° da, tsi ga,
199. Tsi'-zhu, Wa-zha-zhe e'-tho°-ba', a bi° da, tsi ga,
200. Ki'-ço tse a-tha, e'-ki-e tho°-ka', a bi° da, tsi ga,
201. Ki'-ço a-tsa-tha bi a', a bi° da, tsi ga,
202. Ha! Tsi-zhu, Wa-zha-zhe e'-tho°-ba', a bi° da, tsi ga,
203. Wi'-co'-ga a-ka', a bi° da, tsi ga,
204. Wa'-no°'-pe xtsi a-gthi a-ka i° da', a bi° da, tsi ga,
205. U'-k'u-be pe-tho°-ba a-li bi do° a', a bi° da, tsi ga,
206. Wa'-dsu-ta u-ba-tse pe-tho°-ba', a bi° da, tsi ga,
207. He'-dsi xtsi wa-do°-ba bi e' a-ka i° da', a bi° da, tsi ga,
208. Wa'-dsu-ta no°'-pe-wa-the xtsi bi e' a-ka i° da', a bi° da, tsi ga,
209. He' thi-stse-do° bi e' a-ka i° da', a bi° da, tsi ga,
210. E'-dsi a-ta dsi a', a bi° da, tsi ga,
211. A'-ba to-xl do° a', a bi° da, tsi ga,
212. E'-dsi xtsi hi-no°-zhii bi do° a', a bi° da, tsi ga,
213. Ba'-tse çe gtha-gtha-the xtsi e-de a', a bi° da, tsi ga,
214. Sho'-dse bo-çi-çi-dse kshe wa-do°-ba bi e' a-ka i° da', Tsi-zhu,
    Wa-zha-zhe e-tho°-ba', a bi° da, tsi ga,
215. Ni'-ka-shi-ga', a bi° da, tsi ga,
216. No°'-pe-wa-the xtsi bi e' a-ka i° da', a bi° da, tsi ga,
217. Wi'-co'-ga a-ka', a bi° da, tsi ga,
218. Ni'-ka-shi-ga', a bi° da, tsi ga,
219. Pe' ga-tsu-ça bi e' a-ka i° da', a bi° da, tsi ga,
220. Pe' ba-sha-ba bi e' a-ka i° da', a bi° da, tsi ga,
221. I'ba-sha-ba bi e' a-ka i° da', a bi° da, tsi ga,
222. Ni'-ka-shi-ga', a bi° da, tsi ga,
223. Wa'-pa-hi ki-sha-no° the xtsi bi e' a-ka i° da', a bi° da, tsi ga,
224. Mo° thi-ki-shno° bi e' a-ka i° da', a bi° da, tsi ga,
225. Ni'-ka-shi-ga', a bi° da, tsi ga,
226. Tse'-ha-wa-gethe to° bi e' a-ka i° da', a bi° da, tsi ga,
227. He'-dsi xtsi a', a bi° da, tsi ga,
228. She' sho° i° da', a bi° da, tsi ga,
229. Ha'! wi'-co°-ga, e' ki-e tho°-ka', a bi° da, tsi ga,
230. Ti'-zhu, Wa-ko°-da No°-pa-bi thi°-kshe no° a', a bi° da, tsi ga,
231. U'-gi-ki-e tse a-tha, e' ki-e tho°-ka', a bi° da, tsi ga,
232. U'-gi-ki-e a-tsia-tha ba do° a', a bi° da, tsi ga,
233. Ha'! Ho°-ga, e' tsi-the a', a bi° da, tsi ga,
234. Wa'-pa-hi o°-wa-sha mo°-zlii mi kshe i° da, e' tsi-the a', a bi° da, tsi ga,
235. Ha'! Ho°-ga, e' tsi-the a', a bi° da, tsi ga,
236. Wa'-zha-zhe u-gj-ki-a thi° ha, e' tsi-the a', a bi° da, tsi ga,
237. He'-dsi xtsi a', a bi° da, tsi ga,
238. Wa'-zha-zhe Wa-no° thi°-kshe a', a bi° da, tsi ga,
239. A'-gi-pa-mo°-gthe i-no°-zhi° a-ka', a bi° da, tsi ga,
240. Wi'-co°-ga a-ka', a bi° da, tsi ga,
241. Wa'-no°-pe xtsi a-gthi a-ka', Wa-zha-zhe, e'-gi-e a-ka', a bi° da, tsi ga,
242. Ni'-ka-shi-ga', a bi° da, tsi ga,
243. No°'-pe-wa-the xtsi bi e' a-ka i° da', a bi° da, tsi ga,
244. Pe' ga-tsu-pa bi e' a-ka i° da', a bi° da, tsi ga,
245. Pe' ba-sha-ba bi e' a-ka i° da', a bi° da, tsi ga,
246. I'ba-sha-ba bi e' a-ka i° da', a bi° da, tsi ga,
247. Mo°-ge xthe-xtha bi e' a-ka i° da', a bi° da, tsi ga,
248. Wa'-pa-hi ki-sha-no° the xtsi bi e' a-ka i° da', a bi° da, tsi ga,
249. Tse'-ha-wa-gethe to° bi e' a-ka i° da', a bi° da, tsi ga,
250. Da', a bi° da, tsi ga,
251. She' sho° a-tha, Ho°-ga, e' tsi-the a', a bi° da, tsi ga,
252. Ki' i-he-wa-tha-the ta tse a', Ho°-ga, e'-gi-e a-ka', a bi° da, tsi ga,
253. Ta' he pe-tho°-ba', a bi° da, tsi ga,
254. Wa'-pa-hi a-gi-the a-thi° he a', Ho°-ga, e'-gi-e a-ka', a bi° da, tsi ga,
255. Ta' he e-shki do° a', a bi° da, tsi ga,
256. Ga°-stse a-gi-gthe a-thi° he no°, Ho°-ga, e'-gi-e a-ka', a bi° da, tsi ga,
257. I'-ki-i-he-wa-tha-the ta tse a', Ho°-ga, e'-gi-e a-ka', a bi° da, tsi ga,
Ni'-ki Wi'-gi-e

(Free translation, p. 220; literal translation, p. 52)

1. Da, a biⁿ da, ṭsi ga,
2. Zhiⁿ'-ga ni-ka-shi-ga ṭa ba doⁿ a', a biⁿ da, ṭsi ga,
3. Wa'-k'į-gthi-gthoⁿ a-tsia-the a-ka', a biⁿ da, ṭsi ga,
4. U'-k'oⁿ wa-noⁿ-tha zhi a-ka', a biⁿ da, ṭsi ga,
5. Moⁿ'-xe u-ča-ki-ba wiⁿ a', a biⁿ da, ṭsi ga,
6. U'-ni-ka-shi-ga ṭa ba doⁿ a', a biⁿ da, ṭsi ga,
7. U'-k'oⁿ wa-noⁿ-tha zhi a-ka', a biⁿ da, ṭsi ga,
8. Zhiⁿ'-ga ni-ka-shi-ga ba thoⁿ-ta zhiⁿ da', a biⁿ da, ṭsi ga,
9. U'-ga-wiⁿ-xe wiⁿ ga-xe a-ka', a biⁿ da, ṭsi ga,
10. Ki'-cto a-tsia-tha bi a', a biⁿ da, ṭsi ga,
11. Zhiⁿ'-ga ni-ka-shi-ga zhi a-ka', a biⁿ da, ṭsi ga,
12. Moⁿ'-xe u-ča-ki-ba we-thoⁿ-ba kshe a', a biⁿ da, ṭsi ga,
13. Zhiⁿ'-ga ni-ka-shi-ga ṭa ba doⁿ a', a biⁿ da, ṭsi ga,
14. Zhiⁿ'-ga ni-ka-shi-ga ba thoⁿ-ta zhiⁿ da', a biⁿ da, ṭsi ga,
15. U'-ga-wiⁿ-xe thoⁿ-ba ga-xe a-ka', a biⁿ da, ṭsi ga,
16. Hiuⁿ-dse a-the ṭa ba doⁿ a', a biⁿ da, ṭsi ga,
17. U'-k'oⁿ wa-noⁿ-tha zhi a-ka', a biⁿ da, ṭsi ga,
18. Moⁿ'-xe u-ča-ki-ba we-tha-bthiⁿ kshe a', a biⁿ da, ṭsi ga,
19. U'-ni-ka-shi-ga ṭa ba doⁿ a', a biⁿ da, ṭsi ga,
20. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
21. U'-ni-ka-shi-ga zhi a-ka', a biⁿ da, ṭsi ga,
22. Zhiⁿ'-ga ni-ka-shi-ga ba zhiⁿ a', a biⁿ da, ṭsi ga,
23. U'-ga-wiⁿ-xe tha-bthiⁿ ga-xe a-ka', a biⁿ da, ṭsi ga,
24. Wi'-coⁿ-ga, c'-ki-e a-ka', a biⁿ da, ṭsi ga,
25. Noⁿ, zhiⁿ'-ga ni-ka-shi-ga ba thoⁿ-ta zhiⁿ da', a biⁿ da, ṭsi ga,
26. U'-toⁿ-be ga-xa ba thiⁿ ha', a biⁿ da, ṭsi ga,
27. Hiuⁿ-dse a-the ṭa ba doⁿ a', a biⁿ da, ṭsi ga,
28. U'-k'oⁿ wa-noⁿ-tha zhi a-ka', a biⁿ da, ṭsi ga,
29. Hiuⁿ-dse a-tha bi a', a biⁿ da, ṭsi ga,
30. Ni' ga-thuⁿ-da zhi xtsi kshe a', a biⁿ da, ṭsi ga,
31. Hoⁿ' ṭa doⁿ, o'-ki-e a-ka', a biⁿ da, ṭsi ga,
32. 'Iⁿ' pa-ci pe-thoⁿ-ba', a biⁿ da, ṭsi ga,
33. A'-hiu-he a-ka', a biⁿ da, ṭsi ga,
34. 'Iⁿ' we-pe-thoⁿ-ba thiⁿ-kshe a', a biⁿ da, ṭsi ga,
35. 'Iⁿ' ca-be thiⁿ-kshe a', a biⁿ da, ṭsi ga,
36. 'Iⁿ' wa-noⁿ u-či-gthoⁿ-ga thiⁿ-kshe a', a biⁿ da, ṭsi ga,
37. Zhiⁿ'-ga oⁿ-thoⁿ-gi-ni-tha xtsi moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
38. Zhiⁿ'-ga oⁿ-thoⁿ-gi-ni-tha moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
39. I'-tsi a thiⁿ'-ge moⁿ-thiⁿ ṭa i tsiⁿ da, a biⁿ da, ṭsi ga,
40. Zhiⁿ'-ga oⁿ-thoⁿ-gi-ni-tha moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
41. T'se wa-ts'ee-xi k-'i-the mo'-thi° ūa i tsi° da', a bi° da, tsi ga,
42. Zhi°'-ga o°-tho°-gi-ni-tha mo°-thi° bi do° a', a bi° da, tsi ga,
43. U'-no° wi° shki i-the k-'i-the mo°-thi° ūa i tsi° da', a bi° da, tsi ga,
44. 'T'n° zhu-dse thi°-kshe a', a bi° da, tsi ga,
45. 'T'n° wa-no° u-ki-gtha-ge thi°-kshe a', a bi° da, tsi ga,
46. Zhi°'-ga o°-tho°-gi-ni-tha mo°-thi° ūa i tsi° da', a bi° da, tsi ga,
47. Zhi°'-ga o°-tho°-gi-ni-tha mo°-thi° bi do° a', a bi° da, tsi ga,
48. I'-s'a thi°-ge mo°-thi° ūa i tsi° da', a bi° da, tsi ga,
49. Zhi°'-ga o°-tho°-gi-ni-tha mo°-thi° bi do° a', a bi° da, tsi ga,
50. T'se' wa-tse-xi k-'i-the mo°-thi° ūa i tsi° da', a bi° da, tsi ga,
51. Zhi°'-ga o°-tho°-gi-ni-tha mo°-thi° bi do° a', a bi° da, tsi ga,
52. U'-no° shki i-the k-'i-the mo°-thi° ūa i tsi° da', a bi° da, tsi ga,
53. Wi°'o°-ga, e'-k'i-e a-ka', a bi° da, tsi ga,
54. Ho°'-tse do°, e'-k'i-e tho°-ka', a bi° da, tsi ga,
55. Zhi°'-ga u i-a-ga-ha ba tho°-t'a zhi° da', a bi° da, tsi ga,
56. U'-to°-be ga-xa ba thi° ha', a bi° da, tsi ga,
57. Sho°'-ka to° no° a', a bi° da, tsi ga,
58. Ga' xtsi hi tha i do° a', a bi° da, tsi ga,
59. Ho°'-bthi°-sha-be e'-go° to° no° a', a bi° da, tsi ga,
60. E'-dis xtsi zho-gthe a-gi bi' a', a bi° da, tsi ga,
61. Ha'! wi-tsi-go e', e-gi-e a-ka', a bi° da, tsi ga,
62. Zhi°'-ga ni-a-ga-ha ba tho°-t'a zhi° da', e'-gi-a bi' a', a bi° da, tsi ga,
63. Ho°'-to°-be tha-the tse i° da, e'-gi-a bi' a', a bi° da, tsi ga,
64. He'-dis xtsi a', a bi° da, tsi ga,
65. Ha'! wi-tsu-shpa, e' tsi-the a', a bi° da, tsi ga,
66. Zhi°'-ga ni a-ga-ha ba tho°-t'a zhi e-sha bi° da', a bi° da, tsi ga,
67. Ho°'-to°-be pa-xe tse e-sha ba do° a', a bi° da, tsi ga,
68. Ho°'-to°-be pa-xe t'a mi kshe i° da', a bi° da, tsi ga,
69. Ni'-ki-mo°-ho° xtsi a', a bi° da, tsi ga,
83. Zhin'ga ni a-ga-ha ba thon'-ta zhi a', wi-tsi-go e', e-gi-e a-ka', a bi" da, ₩i ga,
84. U'-to°-be thα-thē ta do° a', a bi° da, ₩i ga,
85. E'-gi-a bi a', wi-tsi-go e', e-gi-e a-ka', a bi° da, ₩i ga,
86. Ha'! wi-tsu-shpa, e' tsi-the a', a bi° da, ₩i ga,
87. Zhi'n'-ga ni a-ga-ha ba thon'-ta zhi e'-sha ba do° a', a bi° da, ₩i ga,
88. U'-to°-be pa-xe te e'-sha ba do° a', a bi° da, ₩i ga,
89. U'-to°-be pa-xe ₩a mi kshe i° da', a bi° da, ₩i ga,
90. Ni'ki-mo°-ho° xtsi a', a bi° da, ₩i ga,
91. Ni'a-mo°-thi° e'-go° kshe a', a bi° da, ₩i ga,
92. Ni'u-ba-sho° wo-thon°-ba thi°-kshe a', a bi° da, ₩i ga,
93. E'-dsi xtsi hi thi°-kshe a', a bi° da, ₩i ga,
94. E'-go° a-zhi a', wi-tsu-shpa, e' tsi-the a', a bi° da, ₩i ga,
95. E'-go° a-zhi thon°-zha', a bi° da, ₩i ga,
96. Zhi'n'-ga zho-i-ga o°-the ₩a i ₩i° da', a bi° da, ₩i ga,
97. Ni'a-ga-ha no° mo°-bthi° a-thi° he i° da', a bi° da, ₩i ga,
98. Zhi'n'-ga zho-i-ga o°-the mo°-thi° bi do° a', a bi° da, ₩i ga,
99. I'-tsa thi°-ge mo°-thi° ta i tse a-tha', a bi° da, ₩i ga,
100. Zhi'n'-ga zho-i-ga o°-tha bi do° a', a bi° da, ₩i ga,
101. Ts'e' wa-tse-xi ki-the mo°-thi° ta i tse a', zhi'n'-ga', a bi° da, ₩i ga,
102. Zhi'n'-ga zho-i-ga o°-tha bi do° a', a bi° da, ₩i ga,
103. U'-no° a bi shki i-the ki-the mo°-thi° tå i tsi° da', a bi° da, ₩i ga,
104. She' sho° i° da', a bi° da, ₩i ga,
105. Ga' no°-zhi° da', a bi° da, ₩i ga,
106. Sho'-ka to° no° a', a bi° da, ₩i ga,
107. Wi'-co°-ga, e-gi-e a-ka', a bi° da, ₩i ga,
108. He'-dsi xtsi a', a bi° da, ₩i ga,
109. Ni'-a-mo°-thi° e-de a', a bi° da, ₩i ga,
110. Ha'! wi-tsi-go e', e-gi-e a-ka', a bi° da, ₩i ga,
111. Zhi'n'-ga ni a-ga-ha ba thon°-ta zhi a, wi-tsi-go e', e-gi-e a-ka', a bi° da, ₩i ga,
112. U'-to°-be thα-thē ta do° e'-gi-a bi° da', a bi° da, ₩i ga,
113. Zhi'n'-ga ni a-ga-ha ba thon°-ta zhi e'-sha bi° da', a bi° da, ₩i ga,
114. U'-to°-be pa-xe tse e'-sha ba do° a', a bi° da, ₩i ga,
115. U'-to°-be pa-xe ₩a mi-kshe i° da', a bi° da, ₩i ga,
116. Ni' ki-mo°-ho° xtsi a', a bi° da, ₩i ga,
117. Ba'-sho°-sho° the kshe a', a bi° da, ₩i ga,
118. Ni'u-ba-sho° tha-bthi° hi kshe a', a bi° da, ₩i ga,
119. E'-go° a-zhi a, wi-tsu-shpa, e' tsi-the a', a bi° da, ₩i ga,
120. E'-go° a-zhi thon°-zha', a bi° da, ₩i ga,
121. Ni' a-ga-ha no° mo°-bthi° a-thi°-he a-tha', a bi° da, ₩i ga,
122. Zhi'n'-ga-zhu-i-ga o°-the ta i tse a-tha', a bi° da, ₩i ga,
163. Wi'-tsi-go e', e-gi-e a-ka', a biⁿ da, Ḧi ga,
164. Zhiⁿ'-ga ni a-ga-ha ba thoⁿ-ta zhi a, wi'-tsi-go e', e-gi-e a-ka', a biⁿ da, Ḧi ga,
165. Zhiⁿ'-ga ni a-bi-ce tha ba thoⁿ-ta zhi a', wi'-tsi-go e', e-gi-e a-ka', a biⁿ da, Ḧi ga,
166. U'-toⁿ-be tha-the tse a', wi'-tsi-go e', e-gi-e a-ka', a biⁿ da, Ḧi ga,
167. Zhiⁿ'-ga ni a-ga-ha ba thoⁿ-ta zhi iⁿ da', a biⁿ da, Ḧi ga,
168. He'-lsi xtsi a', a biⁿ da, Ḧi ga,
169. O'-pxoⁿ toⁿ noⁿ a', a biⁿ da, Ḧi ga,
170. Moⁿ'-ki-ciⁿ-dse tsi-the doⁿ a', a biⁿ da, Ḧi ga,
171. Moⁿ'-thiⁿ-ka sha-be thiⁿ-kshe a', a biⁿ da, Ḧi ga,
172. Ga'-wa-ṭoⁿ-iⁿ thiⁿ-kshe a', a biⁿ da, Ḧi ga,
173. Ha'! wi-zhiⁿ-the', e toⁿ a', a biⁿ da, Ḧi ga,
174. We'-shnoⁿ wi-gi-tha bi a', wi-zhiⁿ-the', e toⁿ a', a biⁿ da, Ḧi ga,
175. Zhiⁿ'-ga mi hi-e ge Ḧa', a biⁿ da, Ḧi ga,
176. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, Ḧi ga,
177. We'-goⁿ-tha da-doⁿ i-thu-ts'a-qa zhi ki-the moⁿ-thiⁿ Ḧa i tsıⁿ da', a biⁿ da, Ḧi ga,
178. We'-thoⁿ-bi oⁿ xtsi a', a biⁿ da, Ḧi ga,
179. Moⁿ'-ki-ciⁿ-dse tsi-the doⁿ a', a biⁿ da, Ḧi ga,
180. Moⁿ'-thiⁿ-ka to-ho thiⁿ-kshe a', a biⁿ da, Ḧi ga,
181. Ga'-hi-thoⁿ-be toⁿ a', a biⁿ da, Ḧi ga,
182. Ha'! wi-zhiⁿ-the', e toⁿ a', a biⁿ da, Ḧi ga,
183. We'-shnoⁿ wi-gi-tha bi a', wi-zhiⁿ-the', e toⁿ a', a biⁿ da, Ḧi ga,
184. Zhiⁿ'-ga mi hi-e ge Ḧa', a biⁿ da, Ḧi ga,
185. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ Ḧa i tsıⁿ da', a biⁿ da, Ḧi ga,
186. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ a', a biⁿ da, Ḧi ga,
187. Da' i-thu-ts'a-qa zhi ki-the moⁿ-thiⁿ Ḧa i tsıⁿ da', a biⁿ da, Ḧi ga,
188. We'-tha-bthiⁿ oⁿ xtsi a', a biⁿ da, Ḧi ga,
189. Moⁿ'-ki-ciⁿ-dse tsi-the doⁿ a', a biⁿ da, Ḧi ga,
190. Moⁿ'-ha shu-dse thiⁿ-kshe a', a biⁿ da, Ḧi ga,
191. Ga'-bi-thoⁿ-be toⁿ a', a biⁿ da, Ḧi ga,
192. Ha'! wi-zhiⁿ-the', e toⁿ a', a biⁿ da, Ḧi ga,
193. We'-shnoⁿ wi-gi-tha bi a', wi-zhiⁿ-the', e tsi-the a', a biⁿ da, Ḧi ga,
194. Mi'hi-e ge Ḧa', a biⁿ da, Ḧi ga,
195. Zhiⁿ'-ga we-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, Ḧi ga,
196. Da'-doⁿ i-thu-ts'a-qa zhi ki-the moⁿ-thiⁿ Ḧa i tsıⁿ da', a biⁿ da, Ḧi ga,
197. I'-do-bi-oⁿ xtsi a', a biⁿ da, Ḧi ga,
198. Moⁿ'-ki-ciⁿ-dse tsi-the doⁿ a', a biⁿ da, Ḧi ga,
199. Moⁿ'-thiⁿ-ka ci thiⁿ-kshe a', a biⁿ da, Ḧi ga,
200. Ga'-hi-thoⁿ-be toⁿ a', a biⁿ da, Ḧi ga,
201. Ha'! wi-zhi'-the', e toⁿ a', a biⁿ da, ṭsi ga,
202. We'-shnoⁿ wi-gi-tha bi a, wi-zhiⁿ-the', e toⁿ a', a biⁿ da, ṭsi ga,
203. Mi'hi-e ge ūa', a biⁿ da, ṭsi ga,
204. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
205. Da'-doⁿ i-thu-ṭs'a-ga zhi ki-the moⁿ-thiⁿ ūa i tsiiⁿ da', a biⁿ da, ṭsi ga.
206. Wi'-zhiⁿ-the', e toⁿ a', a biⁿ da, ṭsi ga,
207. Hoⁿ'-ga Opxoⁿ'-toⁿ'-ga wi a'-toⁿ'-he iⁿ da', a biⁿ da, ṭsi ga,
208. Hoⁿ'-ga Moⁿ-thiⁿ'-ka-zhiⁿ'-ga wi a'-toⁿ'-he iⁿ da', a biⁿ da, ṭsi ga,
209. Hoⁿ'-ga Moⁿ'-thiⁿ'-ka-ga-xe wi a'-toⁿ' he iⁿ da', a biⁿ da, ṭsi ga,
210. Hoⁿ'-ga Moⁿ'-zhon'-ga-xe wi a'-toⁿ' he iⁿ da', a biⁿ da, ṭsi ga,
211. Moⁿ-thiⁿ'-ka sha-be thinⁿ'-kshe a', a biⁿ da, ṭsi ga,
212. Ba'-ha toⁿ a', a biⁿ da, ṭsi ga,
213. Ga' thiⁿ-kshe a', a biⁿ da, ṭsi ga,
214. Wa '-thiⁿ'-e-cka she moⁿ moⁿ-zhi iⁿ da', a biⁿ da, ṭsi ga,
215. Zhiⁿ'-ga we-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
216. I'-ki-kⁿ' moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
217. Iⁿ'-shhta i-ga-bi-zhe kshe noⁿ shki a', a biⁿ da, ṭsi ga,
218. Do'-ka ga-xe the noⁿ shki a', a biⁿ da, ṭsi ga,
219. Da'-doⁿ i-thu-ṭs'a-ga zhi ki-the moⁿ-thiⁿ ūa i tsiiⁿ da', a biⁿ da, ṭsi ga.
220. Moⁿ'-thiⁿ'-ka to-ho thiⁿ'-kshe a', a biⁿ da, ṭsi ga,
221. The' shki doⁿ a', a biⁿ da, ṭsi ga,
222. We'-ki-kⁿ' wi-kchi-xa biⁿ da', a biⁿ da, ṭsi ga,
223. Zhiⁿ'-ga mi hi-e' ge ūa, a biⁿ da, ṭsi ga,
224. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ ūa ba doⁿ a', a biⁿ da, ṭsi ga,
225. Da' i-thu-ṭs'a-ga zhi moⁿ-thiⁿ ūa ba doⁿ a', a biⁿ da, ṭsi ga.
226. Da', a biⁿ da, ṭsi ga,
227. Moⁿ-thiⁿ'-ka zuh'-dse thîⁿ'-kshe a', a biⁿ da, ṭsi ga,
228. Ba'-ha toⁿ a', a biⁿ da, ṭsi ga,
229. The' we-shnoⁿ wi-gi-tha bi a', wi-zhiⁿ-the', e' toⁿ a', a biⁿ da, ṭsi ga,
230. Mi'hi-e ge ūa', a biⁿ da, ṭsi ga,
231. We'-goⁿ-tha a-shni ba she doⁿ shki a', a biⁿ da, ṭsi ga,
232. Da'-doⁿ i-sdn-ts'a-ga zhi ūa i tsiiⁿ da', a biⁿ da, ṭsi ga,
233. Moⁿ-thiⁿ'-ka ci thîⁿ'-kshe a', a biⁿ da, ṭsi ga,
234. He' shki doⁿ a', a biⁿ da, ṭsi ga,
235. Zhiⁿ'-ga mi hi-e' ge ūa', a biⁿ da, ṭsi ga,
236. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ ūa i tsiiⁿ da', a biⁿ da, ṭsi ga,
237. Da' i-thu-ṭs'a-ga zhi moⁿ-thiⁿ ūa i tsiiⁿ da', a biⁿ da, ṭsi ga.
238. Da', a bi\textdegree da, t\textdegree si ga,
239. Wi'-\textdegree co\textdegree -ga, e'-ki-e a-ka', a bi\textdegree da, t\textdegree si ga,
240. Da' ni-the thi\textdegree -ge o\textdegree -ni-\textdegree ka-shi-ga bi\textdegree da', a bi\textdegree da, t\textdegree si ga,
241. E'-dsi-zhi the thi\textdegree -ge o\textdegree -ni-\textdegree ka-shi-ga bi\textdegree da', a bi\textdegree da, t\textdegree si ga,
242. I\textdegree wi'-\textdegree gtho\textdegree -ga zhu-i-ga the to\textdegree no\textdegree a', a bi\textdegree da, t\textdegree si ga,
243. Wi'-\textdegree co\textdegree -ga, e'-gi-e a-ka, a bi\textdegree da, t\textdegree si ga,
244. Ga' xtsi hi thu i do\textdegree a', a bi\textdegree da, t\textdegree si ga,
245. Thi'-\textdegree co\textdegree -ga gi thi\textdegree we-to\textdegree -\textdegree i\textdegree a', a bi\textdegree da, t\textdegree si ga,
246. I'-shluo\textdegree -shluo\textdegree -the xtsi thi\textdegree da', a bi\textdegree da, t\textdegree si ga,
247. I'-to\textdegree -thi\textdegree -thi\textdegree -ga-ga thi\textdegree da', a bi\textdegree da, t\textdegree si ga,
248. U'-gi-ki-a ba thi\textdegree ha', a bi\textdegree da, t\textdegree si ga,
249. U'-gi-ki-e a-tsi-a-tha ba do\textdegree a', a bi\textdegree da, t\textdegree si ga,
250. Ha'! wi-zhi\textdegree -the, e' to\textdegree a', a bi\textdegree da, t\textdegree si ga,
251. Ni'-\textdegree ka-shi-ga wi\textdegree e-dsi a-ka', wi-zhi\textdegree -the, e to\textdegree a', a bi\textdegree da, t\textdegree si ga,
252. No\textdegree -pe-wa-the xtsi bi a', wi-zhi\textdegree -the, e to\textdegree a', a bi\textdegree da, t\textdegree si ga,
253. Ni'-\textdegree ka-shi-ga the o\textdegree -ga thi\textdegree e'-\textdegree go\textdegree xtsi bi\textdegree da', a bi\textdegree da, t\textdegree si ga,
254. Ha'! wi-\textdegree co\textdegree -ga, e'-ki-e tho\textdegree -ka', a bi\textdegree da, t\textdegree si ga,
255. No\textdegree - \textdegree da ni-the thi\textdegree -ge o\textdegree -ni-\textdegree ka-shi-ga bi e'-\textdegree pshe i\textdegree da', a bi\textdegree da, t\textdegree si ga,
256. E'-dsi-zhi the thi\textdegree -ge o\textdegree -ni-\textdegree ka-shi-ga bi\textdegree da', a bi\textdegree da, t\textdegree si ga,
257. Ni'-\textdegree ka-shi-ga be' thi\textdegree shki do\textdegree a', a bi\textdegree da, t\textdegree si ga,
258. Wa-no\textdegree -xe a-dsi the o\textdegree -the \textdegree ta i tsi\textdegree da', a bi\textdegree da, t\textdegree si ga,
259. Ni'-\textdegree ka-shi-ga be' zhi\textdegree -ga i-ta the shki do\textdegree a', a bi\textdegree da, t\textdegree si ga,
260. Ki' i-he-o\textdegree -the \textdegree ta i tsi\textdegree da', a bi\textdegree da, t\textdegree si ga,
261. Ta' xtsi a-tsi-a-tha bi a', a bi\textdegree da, t\textdegree si ga,
262. U'-ba-no\textdegree the wi\textdegree ga-xe a-ka', a bi\textdegree da, t\textdegree si ga,
263. U'-ba-no\textdegree the do-ba hi he'-\textdegree the a-ka', a bi\textdegree da, t\textdegree si ga,
264. The a-ka, wi-zhi\textdegree -the, e to\textdegree a', a bi\textdegree da, t\textdegree si ga,
265. She' sho\textdegree in da', a bi\textdegree da, t\textdegree si ga,
266. Wa'-no\textdegree -xe a-dsi the o\textdegree -the \textdegree ta i tsi\textdegree da', a bi\textdegree da, t\textdegree si ga,
267. We'-a-ba-\textdegree gu a', a bi\textdegree da, t\textdegree si ga,
268. I'-ugthe a-tsi-a-the a-ka', a bi\textdegree da, t\textdegree si ga,
269. I'-ugtha-kshi\textdegree a tsia-tha bi do\textdegree a', a bi\textdegree da, t\textdegree si ga,
270. He'-dsi xtsi a', a bi\textdegree da, t\textdegree si ga,
271. Ni'-\textdegree ka-shi-ga', a bi\textdegree da, t\textdegree si ga,
272. Ho\textdegree -ga bihi\textdegree a', wi-zhi\textdegree -the, e to\textdegree a', a bi\textdegree da, t\textdegree si ga,
273. Wi'-zhi\textdegree -the a', a bi\textdegree da, t\textdegree si ga,
274. I'-e wa-\textdegree cka bi a', wi-zhi\textdegree -the, e to\textdegree a', a bi\textdegree da, t\textdegree si ga,
275. Ho\textdegree -ga-wa-\textdegree tse-gi-tsi wi a'-to\textdegree he i\textdegree da', a bi\textdegree da, t\textdegree si ga,
276. Wi'-zhi\textdegree -the, e to\textdegree a', a bi\textdegree da, t\textdegree si ga,
277. Zhi\textdegree -ga-ga-hi-ge wi a'-to\textdegree -he i\textdegree da', a bi\textdegree da, t\textdegree si ga,
278. Wa'-tse-ga-hi-ge wi a'-to\textdegree -he i\textdegree da', a bi\textdegree da, t\textdegree si ga,
279. Wa'-tse-ga-wa wi a'-to\textdegree -he i\textdegree da', a bi\textdegree da, t\textdegree si ga,
280. Wa'-tse-mo\textdegree -i\textdegree wi a'-to\textdegree he i\textdegree da', a bi\textdegree da, t\textdegree si ga,
281. She' sho\textdegree i\textdegree da', a bi\textdegree da, t\textdegree si ga,
282. Zhi'e'-ga-ga-li-ge a', a bi'o da, ṭsī ga,
283. Zha'-zhe tha-ki-to'o mo'o-ni tu tsī' da', a bi'o da, ṭsī ga,
284. Wa'-tse-ga-wa shki a', a bi'o da, ṭsī ga,
285. Zha'-zhe tha ki-to'o mo'o-ni tu tsī' da', a bi'o da, ṭsī ga,
286. We'-shno wi-gi-the a', wi-zhi'o-the, e', tsi the a', a bi'o da, ṭsī ga,
287. She' sho'o in da', a bi'o da, ṭsī ga,
288. Wi'-co'o-ga, e'-ki-e tho'o-ka, a bi'o da, ṭsī ga,
289. She' sho'o i'da, a bi'o da, ṭsī ga,
290. U'-xthi thi'-ge to'o-ki-the ṭa i tse a', wi-ço'o-ga, e'-ki-e tho'o-ka, a bi'o da, ṭsī ga,
291. Zha'-zhe o'o-ki-to'o ṭa i tsī' da', a bi'o da, ṭsī ga,
292. Zhi'e'-ga-ga-li-ge a', a bi'o da, ṭsī ga,
293. Zha'-zhe o'o-ki-to'o ṭa i tse a', wi-ço'o-ga, e'-ki-e tho'o-ka', a bi'o da, ṭsī ga,
294. Wa'-tse-ga-wa shki a', a bi'o da, ṭsī ga,
295. Zha'-zhe o'o-ki-to'o ṭa i tse a', wi-ço'o-ga, e'-ki-e tho'o-ka', a bi'o da, ṭsī ga,
296. Ni'-ka-shi-ga, a bi'o da, ṭsī ga,
297. I'-e-wa-čka e'-sha bi no'o a', a bi'o da, ṭsī ga,
298. I'-e-čka-wa-the shki a', a bi'o da, ṭsī ga,
299. Zha'-zhe o'o-ki-to'o ṭa i tse a', wi-ço'o-ga, e'-ki-e tho'o-ka', a bi'o da, ṭsī ga,
300. Pa'-thi'o e-gο'o e'-sha bi no'o a', a bi'o da, ṭsī ga,
301. E'-shki do'o a', a bi'o da, ṭsī ga,
302. Zha'-zhe o'o-ki-to'o ṭa i tsī' da', a bi'o da, ṭsī ga,
303. Pa'-thi'o-ho'o-ga shki a', a bi'o da, ṭsī ga,
304. Zha'-zhe o'o-ki-to'o ṭa i tse a', wi-ço'o-ga, e'-ki-e tho'o-ka', a bi'o da, ṭsī ga,
305. Da', a bi'o da, ṭsī ga,
306. Wi'-co'o-ga, e'-ki-e a-ka', a bi'o da, ṭsī ga,
307. We'-ki'k'o'o wa-thi'o-ga bi'o da, e'-ki-e a-ka', a bi'o da, ṭsī ga,
308. U'-tο'o-be ga-xa ba thi'o ha', a bi'o da, ṭsī ga,
309. Ći'-thu-e a-tsia-tha ba do'o a', a bi'o da, ṭsī ga,
310. I'a'-tho'o-ga zuh-i-ga the to'o no'o a', a bi'o da, ṭsī ga,
311. Wi'-co'o-ga, e'-gi-e a-ka', a bi'o da, ṭsī ga,
312. U'-tο'o-be ga-xa ba thi'o ha', a bi'o da, ṭsī ga,
313. Ga'-xtsi hi tha i do'o a', a bi'o da, ṭsī ga,
314. He'-dɔi xtsi gi thi'o a', a bi'o da, ṭsī ga,
315. Thi'-co'o-ga gi thi'o we-to'o-i'a da', a bi'o da, ṭsī ga,
316. U'-gi-k'i-a ba thi'o ha', a bi'o da, ṭsī ga,
317. U'-gi-k'i-e a-tsia-tha bi'o da', a bi'o da, ṭsī ga,
318. Wi'-zhi'o-the, e to'o a, a bi'o da, ṭsī ga,
319. Wa'-dsu-ta tho'o-tse xtsi wi'o a', a bi'o da, ṭsī ga,
320. He'-dɔi a-ka, wi-zhi'o-the, e' to'o a, a bi'o da, ṭsī ga,
321. She' sho^ i^ da', a bi^ da, ți ga,
322. Wi'-ço^ga, e'-ki-e tho^ka', a bi^ da, ți ga,
323. Wi'-ço^ga a-ka', a bi^ da, ți ga,
324. Wa'-dsu-ți theo^xs e-dsi a-ka' bi^ da', a bi^ da, ți ga,
325. Sho' sho^ i^ da', a bi^ da, ți ga,
326. Thi'-to-gth ba thi^ ha', a bi^ da, ți ga,
327. Wa'-no^xe a-dsi the o^ the ți i tsi^ da', a bi^ da, ți ga,
328. Wa'-dsu-ți be zhi^ga i-ți i shki do^ a', a bi^ da, ți ga,
329. Wa'-no^xe a-dsi the o^ the ți i tsi^ da', a bi^ da, ți ga,
330. No°, da ni-the thi^ ge xtsi o°-ni**-ka-shi-ga bi^ da', a bi^ da, ți ga,
331. Çi'-thu-ce a-tsi-a-tha bi a', a bi^ da, ți ga,
332. Ho'-ba-no°-the wi^ ga-xe a-ka', a bi^ da, ți ga,
333. U'-ba-no°-the do-ba', a bi^ da, ți ga,
334. Hi'-i-he a-ka', a bi^ da, ți ga,
335. The' a-ka, wi-zhi°-the, e' tsi-the a', a bi^ da, ți ga,
336. Wa'-no^xe a-dsi the o^ the ți bi e'-pshe i^ da', a bi^ da, ți ga,
337. We'-a-ba-açu a', a bi^ da, ți ga,
338. I-u^gth a-ksho^ a-ka', a bi^ da, ți ga,
339. A'-ha-açu a-tsi-a-tha bi a', a bi^ da, ți ga,
340. Hi° ga-ta-the i-he-the a-ka', a bi^ da, ți ga,
341. He'-dsi xtsi li-ë-ka a-ka', a bi^ da, ți ga,
342. Wi'-zhi°-the, e' tsi-the a', a bi^ da, ți ga,
343. Mi'-xa-çka-bi', a', wi-zhi°-the, e', tsi-the a', a bi^ da, ți ga,
344. We'-ki-k° o°-tha ba th° tsi^ da', a bi^ da, ți ga,
345. We'-ki-k° o°-the ți i tsi^ da', a bi^ da, ți ga,
346. Çi'-sha ba bi^ da', a bi^ da, ți ga,
347. Pa' sha-ba bi^ da', a bi^ da, ți ga,
348. Hi° çka ga ge shki a', a bi^ da, ți ga,
349. E' shki do^ a', a bi^ da, ți ga,
350. Zha'-zhe o°-ki-to° ți i tse a', wi-ço^ga, e'-ki-e tho^ka', a bi^ da, ți ga,
351. Mi'-xa-çka shki a', a bi^ da, ți ga,
352. Zha'-zhe o°-ki-to° ți i tsi^ da', a bi^ da, ți ga,
353. Wa'-zhi°-ga-çka shki a', a bi^ da, ți ga,
354. Zha'-zhe o°-ki-to° ți i tsi^ da', a bi^ da, ți ga,
355. Zhi°-ga zha-zhe ki-to° mo°-th° ți i tsi^ da', a bi^ da, ți ga,
356. Mo°-sho°-çka shki a', a bi^ da, ți ga,
357. Zha'-zhe o°-ki-to° ți i tsi^ da', a bi^ da, ți ga,
358. Çi'-ha sha-be ga ge shki a', a bi^ da, ți ga,
359. He' shki do° a', a bi^ da, ți ga,
360. We'-ki-k° o°-the ți i tsi^ da', a bi^ da, ți ga,
361. Mi' bi-e ge ți a', a bi^ da, ți ga,
362. No°-xthe o°-gi-the ți i tsi^ da', a bi^ da, ți ga,
363. We'-go°-tha a-thi° mo°-th° bi do° shki a', a bi^ da, ți ga,
365. Da' i-thu-t's' a-ga zhi ki-the moⁿ-thiⁿ tå i tsiⁿ da', a biⁿ da, tsi ga,
366. Noⁿ' we-ki-k'oⁿ wa-thiⁿ-ga biⁿ da', a biⁿ da, tsi ga,
367. Mi'-xu-eka wîⁿ' t's' e'-oⁿ-tha bi noⁿ a', a biⁿ da, tsi ga,
368. Tå'-hi-u-sdo-zha ga thiⁿ-kshe a', a biⁿ da, tsi ga,
369. He'-'shki doⁿ a', a biⁿ da, tsi ga,
370. Wa'-xthe-xthe oⁿ-gi-the tå i tsiⁿ da', a biⁿ da, tsi ga,
371. Wa'-xthe-xthe oⁿ-gi-the oⁿ-moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
372. Mi' hi-e ge tå, a biⁿ da, tsi ga,
373. Da'-doⁿ i-thu-t's' a-ga zhi ki-the moⁿ-thiⁿ tå i tsiⁿ da', a biⁿ da, tsi ga.

374. Pa' sha-be ga tse a', a biⁿ da, tsi ga,
375. He'-shki noⁿ'-xthe oⁿ-gi-the tå i tsiⁿ da', a biⁿ da, tsi ga,
376. Noⁿ'-xthe oⁿ-gi-the oⁿ-moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
377. Mi' hi-e ge tå', a biⁿ da, tsi ga,
378. Da' i-thu-t's' a-ga zhi ki-the moⁿ-thiⁿ tå i tsiⁿ da', a biⁿ da, tsi ga.

379. Wî'-coⁿ-ga, e'-ki-e thoⁿ-ka', a biⁿ da, tsi ga,
380. Noⁿ' zhiⁿ-ga we-ki-k'oⁿ wa-thiⁿ-ga' biⁿ da', a biⁿ da, tsi ga,
381. U'-toⁿ-be ga-xa ba thiⁿ ha', a biⁿ da, tsi ga,
382. Wî'-coⁿ-ga, e'-ki-e thoⁿ-ka', a biⁿ da, tsi ga,
383. Iⁿ'-ghoⁿ-ga zhu-i-ga the toⁿ noⁿ a', a biⁿ da, tsi ga,
384. Wî'-coⁿ-ga, e-gi-e a-ka', a biⁿ da, tsi ga,
385. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
386. A'-ba-do a-tha-k'a-be desi xtsi a', a biⁿ da, tsi ga,
387. Iⁿ' sha-gtha thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
388. He'-dshi xtsi a-thiⁿ gi a', a biⁿ da, tsi ga,
389. The hoⁿ' a-zhiⁿ-tha, wi-zhiⁿ-tha, e' tsi-tha a', a biⁿ da, tsi ga,
390. The we'-ki-k'oⁿ oⁿ-tha ba thoⁿ tse iⁿ da', a biⁿ da, tsi ga,
391. She' shoⁿ iⁿ da', a biⁿ da, tsi ga,
392. Zhiⁿ'-ga we-ki-k'oⁿ tha ba thoⁿ tå zhi a-tha', a biⁿ da, tsi ga,
393. Zhiⁿ'-ga we-ki-k'oⁿ tha ba thoⁿ-ta zhi thoⁿ-zha', a biⁿ da, tsi ga,
394. Zhiⁿ'-ga zhu-i-ga the tå i tse a-tha', a biⁿ da, tsi ga,
395. Zhiⁿ'-ga zhu-i-ga the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
396. Zhiⁿ'-ga, a biⁿ da, tsi ga,
397. I'-t's' a thiⁿ-ge moⁿ-thiⁿ tå i tsiⁿ da', a biⁿ da, tsi ga,
398. Zhiⁿ'-ga zhu-i-ga thu bi doⁿ a', a biⁿ da, tsi ga,
399. T's' e' wa'-tsxi ki-the moⁿ-thiⁿ tå i tse a-tha', a biⁿ da, tsi ga,
400. Zhiⁿ'-ga zhu-i-ga thu bi doⁿ a', a biⁿ da, tsi ga,
401. U'-noⁿ a bi shki i-the ki-the moⁿ-thiⁿ tå i tse a-tha', a biⁿ da, tsi ga,
402. Ga' noⁿ-zhiⁿ da', a biⁿ da, tsi ga,
403. Iⁿ'-ghoⁿ-ga zhu-i-ga the toⁿ noⁿ a', a biⁿ da, tsi ga,
404. Wî'-coⁿ-ga, e'-gi-e a-ka', a biⁿ da, tsi ga,
405. Noⁿ' zhiⁿ-ga we-ki-k'oⁿ wa-thiⁿ-ga biⁿ da', a biⁿ da, tsi ga,
406. U'-toº-be ga-xa ba thiº ha', a biº da, tsi ga,
407. Ga' xtsi hi tha i doº a', a biº da, tsi ga,
408. L'-ba-do a-ga-ha xtsi a', a biº da, tsi ga,
409. 'Iº-da-po-ki thiº-kshe noº a', a biº da, tsi ga,
410. Ho'-'dsi xtsi a-thiº gi a', a biº da, tsi ga,
411. The, hoº a-zhiº-tha, wi-zhiº-the, e' toº a', a biº da, tsi ga,
412. She' shoº iº da', a biº da, tsi ga,
413. Zhiº'ga we-ki-k'oº tha ba thoº ta zhi a', wi-coº-ga, e'-gi-a a-ka',
        a biº da, tsi ga,
414. Zhiº'ga we-ki-k'oº tha ba thoº-ta zhi thoº-zha', a biº da, tsi ga,
415. Zhiº'ga zhu-i-ga the ta i tse a-tha', a biº da, tsi ga,
416. Zhiº'ga zhu-i-ga the bi doº a', a biº da, tsi ga,
417. I'-ts'a thiº-ge moº-thiº ta i tsiº da', a biº da, tsi ga,
418. Zhiº'ga zhu-i-ga the bi doº a', a biº da, tsi ga,
419. Ts' e' wa-tse-xi ki-the moº-thiº ta i tsiº da', a biº da, tsi ga,
420. Zhiº'ga zhu-i-ga the bi doº a', a biº da, tsi ga,
421. U'-noº a bi shki i-the ki-the ta i tsiº da', a biº da, tsi ga.
422. Wi'-coº-ga, e'-ki-e thoº-ka', a biº da, tsi ga,
423. We'-ki-k'oº wa-thiº-ga biº da', a biº da, tsi ga,
424. Ho'-ghioº-ga zhu-i-ga the toº noº a', a biº da, tsi ga,
425. Wi'-coº-ga, e'-gi-e thoº-ka', a biº da, tsi ga,
426. U'-toº-be ga-xa thiº ha', a biº da, tsi ga,
427. L'-thiº u-ta-noº xtsi ge dsi a', a biº da, tsi ga,
428. 'Iº-zhu-cka thiº-kshe a', a biº da, tsi ga,
429. He'-dsi xtsi a-thiº gi a', a biº da, tsi ga,
430. The, hoº a-zhiº-tha, wi-zhiº-the, e' tsi-the a', a biº da, tsi ga,
431. The' we-ki-k'oº tha ba thoº tse a', wi-zhiº-the, e' toº a', a biº da,
        tsi ga,
432. We'-ki-k'oº tha ba thoº-ta zhi thoº-zha', a biº da, tsi ga,
433. Zhiº'ga zhu-i-ga the ta i tse a-tha', a biº da, tsi ga,
434. Zhiº'ga zhu-i-ga the bi doº a', a biº da, tsi ga,
435. I'-ts'a thiº-ge moº-thiº ta i tsiº da', a biº da, tsi ga,
436. Zhiº'ga zhu-i-ga the bi doº a', a biº da, tsi ga,
437. Ts' e' wa-tse-xi ki-the moº-thiº ta i tse a', zhiº'-ga', a biº da, tsi ga,
438. Zhiº'ga zhu-i-ga the bi doº a', a biº da, tsi ga,
439. U'-noº a bi shki i-the ki-the moº-thiº ta i tsiº da', a biº da, tsi ga.
440. Wi'-coº-ga, e'-ki-e thoº-ka', a biº da, tsi ga,
441. Ho'-ghioº-ga zhu-i-ga the toº noº a', a biº da, tsi ga,
442. Wi'-coº-ga, e'-gi-e thoº-ka', a biº da, tsi ga,
443. Zhiº'ga we-ki-k'oº wa-thiº-ga biº da', a biº da, tsi ga,
444. U'-toº-be ga-xa thiº ha', a biº da, tsi ga,
445. Ga' xtsi hi tha i doº a', a biº da, tsi ga,
446. 'Iº-zhu-ci thiº-kshe a', a biº da, tsi ga,
490. E'-dsi=zi the thu"-ge o"-ni'-ka-shi-ga bi" da', a bi" da, $\text{t$\text{si}$ ga},
491. Wa'-dsu-\text{t}$\text{a}$ be zhi"-ga i-\text{t}$\text{a}' th\text{h}$\text{i}$ bi$\text{o}$ da', a bi$\text{o}$ da, $\text{t$\text{si}$ ga},
492. Wa'-\text{mo}$\text{n}$\text{o}$-xe a-dsi the o"-th$\text{e}$ \text{t}$\text{a}$ i tsi$\text{e}$ da', a bi$\text{o}$ da, $\text{t$\text{si}$ ga},
493. Ci'-\text{th}$\text{h}$\text{u}$-\text{ce a}$-tsi$a$-tha bi$\text{e}$ da', a bi$\text{e}$ da, $\text{t$\text{si}$ ga},
494. U'\text{-b}$\text{a-no}$\text{o}$-the wi$\text{i}$=a'-ha i-he-the a-ka', a bi$\text{u}$ da, $\text{t$\text{si}$ ga},
495. U'\text{-b$\text{a}$-no}$\text{o}$-the do'$\text{b}$-ba hi he a-ka', a bi$\text{a}$ da, $\text{t$\text{si}$ ga},
496. The' a-ka, wi-zhi$\text{e}$-the, e' tsi-the a', a bi$\text{a}$ da, $\text{t$\text{si}$ ga},
497. E'-dsi hi he-tha bi no" a', a bi" da, $\text{t$\text{si}$ ga},
498. Wa'-dsu-\text{t}$\text{a}$, a bi" da, $\text{t$\text{si}$ ga},
499. Mi'-ga a-ka', wi-zhi$\text{e}$-the, e'\text{-ki-e th}$\text{o}$-ka', a bi" da, $\text{t$\text{si}$ ga},
500. E'-dsi xtsi a', a bi" da, $\text{t$\text{si}$ ga},
501. We'$\text{-ki-k}$\text{o}$ no-o-tha ba tho$\text{i}$ tse a', wi-zhi$\text{e}$-the, e'\text{-ki-e th}$\text{o}$-ka', a bi" da, $\text{t$\text{si}$ ga},
502. Xi$\text{o}$-ha ge e-to' a', a bi$\text{u}$ da, $\text{t$\text{si}$ ga},
503. We'$\text{-ki-k}$\text{o}$ no-o-tha ba tho$\text{i}$ tse a', wi-zhi$\text{e}$-the, e'\text{-ki-e th}$\text{o}$-ka', a bi" da, $\text{t$\text{si}$ ga},
504. No-o$\text{-ka}$ u-pa ga kshe shki a', a bi" da, $\text{t$\text{si}$ ga},
505. E'-shki do'o a', a bi" da, $\text{t$\text{si}$ ga},
506. U'-we-to'o$\text{-i}$ xtsi a-ka', wi-zhi$\text{e}$-the, e'\text{-ki-e th}$\text{o}$-ka', a bi" da, $\text{t$\text{si}$ ga},
507. Mi'o ga thi$\text{i}$-kshe a', a bi" da, $\text{t$\text{si}$ ga},
508. He' shki do'o a', a bi" da, $\text{t$\text{si}$ ga},
509. Zha'-zhe o'o$\text{-ki-t}$\text{o}$ ta i tsi/e da', a bi" da, $\text{t$\text{si}$ ga},
510. Zhi$\text{i}$-ga Mi$\text{i}$-tse-xi shki a', a bi" da, $\text{t$\text{si}$ ga},
511. Zha'-zhe o'o$\text{-ki-t}$\text{o}$ ta i tse a', a bi" da, $\text{t$\text{si}$ ga},
512. No-o$\text{-ka}$-dsi-wi$\text{e}$ shki a', a bi" da, $\text{t$\text{si}$ ga},
513. Zha'-zhe o'o$\text{-ki-t}$\text{o}$ ta i tsi/e da', a bi" da, $\text{t$\text{si}$ ga},
514. He' ga-xa zhi$\text{i}$-ga ge shki a', a bi" da, $\text{t$\text{si}$ ga},
515. Zha'-zhe o'o$\text{-ki-t}$\text{o}$ ta i tsi/e da', a bi" da, $\text{t$\text{si}$ ga},
516. $\text{Pa'}$ thi$\text{i}$-kshe e'\text{-to}$\text{o}$ shki a', a bi" da, $\text{t$\text{si}$ ga},
517. Zha'-zhe o'o$\text{-ki-t}$\text{o}$ ta i tsi/e da', a bi" da, $\text{t$\text{si}$ ga},
518. Tse'-pa$\text{-ga}$-xe shki a', a bi" da, $\text{t$\text{si}$ ga},
519. Zha'-zhe o'o$\text{-ki-t}$\text{o}$ ta i tsi/e da', a bi" da, $\text{t$\text{si}$ ga},
520. Da', a bi" da, $\text{t$\text{si}$ ga},
521. Ho$\text{o}$-ga U-$\text{d}$\text{s}$\text{e}$-the $\text{Pe}$-th$\text{o}$-ba ni-ka-shi-ga bi" da, a bi" da, $\text{t$\text{si}$ ga},
522. X$\text{t}$\text{ha}$'\text{-x}$\text{t}$\text{ha}$ thi$\text{g}$-ge xtsi ni-ka-shi-ga bi" da', a bi" da, $\text{t$\text{si}$ ga},
523. Zhi$\text{i}$-ga mo$\text{o}$-hi$\text{o}$ tha ba tho$\text{o}$ tse thi$\text{g}$-ge' i$\text{e}$ da, wi-ko'o-ge, e'\text{-ki-e th}$\text{o}$-ka', a bi" da, $\text{t$\text{si}$ ga},
524. 'I'o$\text{-g}$\text{th}$\text{o}$-ga zhu-i-ga the to/o no/o a', a bi" da, $\text{t$\text{si}$ ga},
525. Wi$\text{-ko'o}$-ga, e-gi-e th$\text{o}$-ka', a bi" da, $\text{t$\text{si}$ ga},
526. Ga' xtsi hi tha i do/o a', a bi" da, $\text{t$\text{si}$ ga},
527. 'I'o$\text{-ba}$\text{-x}$\text{t}$\text{ha}$ kshe no/o a', a bi" da, $\text{t$\text{si}$ ga},
528. He'-dsi xtsi a-thi/o gi a', a bi" da, $\text{t$\text{si}$ ga},
529. The $hon^a$-zhia$^a$ tha, wi-zhia$^a$-the, e' $tsi$-the a', a $bi^a$ da, $tsi$ ga,
530. Zhia$^a$-ga mo$^a$-hi$^a$ tha ba tho$^a$ tse a', wi-zhia$^a$-the, e' to$^a$ a', a $bi^a$
  da, $tsi$ ga,
531. Zhi$^a$-ga mo$^a$-hi$^a$ tha ba tho$^a$ $ta$ zhi $i^a$ da', a $bi^a$ da, $tsi$ ga,
532. E'-zhi-zhi-$ci$-ka u-t$o^a$-ga', wi-$co^a$-ga, $e'$-gi-e tho$^a$-ka', a $bi^a$
  da, $tsi$ ga,
533. Wi'-co$^a$-ga, $e'$-ki-e tho$^a$-ka', a $bi^a$ da, $tsi$ ga,
534. N'o$^a$, zhia$^a$-ga mo$^a$-hi$^a$ tha ba tho$^a$-tse thia$^a$-ge $e'$-pshe $i^a$
  da', a $bi^a$ da, $tsi$ ga,
535. In$'$-gtho$^a$-ga zhu-i-ga the too$^a$ no$^a$ a', a $bi^a$ da, $tsi$ ga,
536. Ga' $xtsi$ hi tha i do$^a$ a', a $bi^a$ da, $tsi$ ga,
537. Mo$^a$-hi$^a$-gi $ga$-g$e$ ko$^a$ a', a $bi^a$ da, $tsi$ ga,
538. He$'$-dsi $xtsi$ a-thi$^a$ gi a', a $bi^a$ da, $tsi$ ga,
539. The $hon^a$-zhia$^a$ tha, wi-zhia$^a$-the, e' to$^a$ a', a $bi^a$ da, $tsi$ ga,
540. Zhi$^a$-ga mo$^a$-hi$^a$ tha ba tho$^a$ $tse$ a', wi-zhia$^a$-the, e to$^a$ a', a $bi^a$
  da, $tsi$ ga,
541. E'-zhi-zhi-$ci$-ka u-t$o^a$-ga', wi-$co^a$-ga, $e'$-gi-e tho$^a$-ka', a $bi^a$
  da, $tsi$ ga,
542. Zhi$^a$-ga mo$^a$-hi$^a$ tha ba tho$^a$-tse thia$^a$-ge $e'$-pshe $i^a$
  da', a $bi^a$ da, $tsi$ ga,
543. Wi'-co$^a$-ga, $e'$-ki-e tho$^a$-ka', a $bi^a$ da, $tsi$ ga,
544. N'o$^a$, zhia$^a$-ga mo$^a$-hi$^a$ tha ba tho$^a$-tse thia$^a$-ge $e'$-pshe $i^a$
  da', a $bi^a$ da, $tsi$ ga,
545. In$'$-gtho$^a$-ga zhu-i-ga the too$^a$ no$^a$ a', a $bi^a$ da, $tsi$ ga,
546. Wi'-co$^a$-ga, $e'$-gi-e tho$^a$-ka', a $bi^a$ da, $tsi$ ga,
547. Ga' $xtsi$ hi tha i do$^a$ a', a $bi^a$ da, $tsi$ ga,
548. Mo$^a$-hi$^a$-gi $i$-ba btho$^a$-ga zhu-dse k$she$ a', a $bi^a$ da, $tsi$ ga,
549. He$'$-dsi $xtsi$ a-thi$^a$ gi a', a $bi^a$ da, $tsi$ ga,
550. The $hon^a$-zhia$^a$-tha, wi-zhia$^a$-the, e' to$^a$ a', a $bi^a$ da, $tsi$ ga,
551. She' sho$^a$ $i^a$ da', a $bi^a$ da, $tsi$ ga,
552. She' e-shno$^a$ u-tha-dse the too$^a$ she a', wi-$co^a$-ga, $e'$-gi-a $bi$ a',
  a $bi^a$ da, $tsi$ ga,
553. Zhi$^a$-ga mo$^a$-hi$^a$ tha ba tho$^a$ $tse$ $i^a$ da', a $bi^a$ da, $tsi$ ga,
554. Zhi$^a$-ga mo$^a$-hi$^a$ the mo$^a$-thi$^a$ $ta$ i tse a', wi-$co^a$-ga, $e'$-ki-e
  tho$^a$-ka', a $bi^a$ da, $tsi$ ga,
555. Zhi$^a$-ga mi hi-e ge $ta', a $bi^a$ da, $tsi$ ga,
556. Mo$^a$-hi$^a$ gi-the mo$^a$-thi$^a$ bi do$^a$ shki a', a $bi^a$ da, $tsi$ ga,
557. Mo$^a$-hi$^a$ gi-$pa$-hi $ki$-the mo$^a$-thi$^a$ $ta$ i $tsi^a$ da', zhia$^a$-ga', a $bi^a$
  da, $tsi$ ga,
558. T$si$'-zhu zhia$^a$-ga i-ta', a $bi^a$ da, $tsi$ ga,
559. Wa$'$-zha-zhe zhia$^a$-ga i-ta e-tho$^a$-ba', a $bi^a$ da, $tsi$ ga,
560. Mo$^a$-hi$^a$ gi-the mo$^a$-thi$^a$ $ta$ i $tsi^a$ da', a $bi^a$ da, $tsi$ ga,
561. Mo$^a$-hi$^a$ gi-the mo$^a$-thi$^a$ bi do$^a$ shki a', a $bi^a$ da, $tsi$ ga,
562. Moⁿ'-hiⁿ gi-shoⁿ-tha zhi 끼-the moⁿ-thiⁿ taş i tsıⁿ daⁿ, a biⁿ da, ʨsi ga,
563. Moⁿ'-hiⁿ gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ʨsi ga,
564. I'-ʦ'a thi'-ge moⁿ-thiⁿ taş i tsıⁿ da', a biⁿ da, ʨsi ga.
565. Moⁿ'-hiⁿ gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ʨsi ga.
566. ʦ'e wa-ts'e-xi 끼-the moⁿ-thiⁿ taş i tsc a', zhiⁿ-ga', a biⁿ da, ʨsi ga,
567. Moⁿ'-hiⁿ gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ʨsi ga.
568. Uⁿ'-moⁿ shki i-the 끼-the moⁿ-thiⁿ taş i tsc a', zhiⁿ-ga', a biⁿ da, ʨsi ga,
569. Moⁿ'-hiⁿ zhu-dse ga kshe shki a', a biⁿ da, ʨsi ga,
570. E'-shki doⁿ a', a biⁿ da, ʨsi ga,
571. Zha'-zhe oⁿ-ki-ʨoⁿ taş i tsc a', wiçoⁿ-ga, e'-ki-e thoⁿ-ka', a biⁿ da, ʨsi ga,
572. Zhiⁿ'-ga woⁿ shki doⁿ a', a biⁿ da, ʨsi ga,
573. Moⁿ'-hiⁿ-zhu-dse shki a', a biⁿ da, ʨsi ga,
574. Zha'-zhe oⁿ-ki-ʨoⁿ taş i tsc a', wiçoⁿ-ga, e'-ki-e thoⁿ-ka', a biⁿ da, ʨsi ga,
575. Zhiⁿ'-ga woⁿ shki doⁿ a', a biⁿ da, ʨsi ga,
576. Moⁿ'-hiⁿ-hoⁿ-ga shki a', a biⁿ da, ʨsi ga,
577. Zha'-zhe oⁿ-ki-ʨoⁿ taş i tsc a', wiçoⁿ-ga, e'-ki-e thoⁿ-ka', a biⁿ da, ʨsi ga.

Hoⁿ-beⁿ-ʨu Wiⁿ-gi-e

(Free translation, p. 239; literal translation, p. 374)

1. E'-dsi xtsi a', a biⁿ da, ʨsi ga,
2. Zhiⁿ'-ga da-doⁿ ʨi-the taş ba doⁿ a', a biⁿ da, ʨsi ga,
3. He'-dsi xtsi a', a biⁿ da, ʨsi ga,
4. Shoⁿ-ka Wa-ba-xi toⁿ a', a biⁿ da, ʨsi ga,
6. Zhiⁿ'-ga da-doⁿ ʨi-the taş ba doⁿ a', a biⁿ da, ʨsi ga,
7. O-toⁿ-be ga-xa thiⁿ ba, e'-ʨi-a bi a', a biⁿ da, ʨsi ga,
8. Shoⁿ-ka Wa-ba-xi toⁿ a', a biⁿ da, ʨsi ga,
9. Thu-e' xtsi the doⁿ a', a biⁿ da, ʨsi ga,
10. ṭa-zhu-dse thiⁿ-kshe noⁿ a', a biⁿ da, ʨsi ga,
11. Wiⁿ-zhiⁿ-the, e-ʨsi-the a', a biⁿ da, ʨsi ga,
12. The' zhiⁿ-ga ʨi-the moⁿ-thiⁿ taş i tsıⁿ da e'-ʦi-the a', a biⁿ da, ʨsi ga,
13. He'-dsi xtsi a', a biⁿ da, ʨsi ga,
14. Zhiⁿ'-ga ʨi-tha bi doⁿ a', a biⁿ da, ʨsi ga,
15. Çi' gi-ba-xthe-ga zhi ʨi-the moⁿ-thiⁿ taş i tsıⁿ da, e' ʦi-the a', a biⁿ da, ʨsi ga,
16. Xa'-dse moⁿ-shu-tha-ge ʨi-the moⁿ-thiⁿ taş i tsıⁿ da, e' ʦi-the a', a biⁿ da, ʨsi ga,
17. Zhiⁿ'-ga ʨi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʨsi ga,
18. Çi' i ʨi-i-ts'a thiⁿ-ge ʨi-the moⁿ-thiⁿ taş i tsıⁿ da e' ʦi-the a', a biⁿ da, ʨsi ga.
19. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
20. Zhiⁿ'ga da-doⁿ hoⁿ-be-kōⁿ the moⁿ-thiⁿ ta ba doⁿ a', a biⁿ da, ṭsi ga,
21. Kī'-da moⁿ-ge zhu-dse kshe a', a biⁿ da, ṭsi ga,
22. Zhiⁿ'ga hoⁿ-be-kōⁿ the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a', a biⁿ da, ṭsi ga,
23. Zhiⁿ'ga hoⁿ-be-kōⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
24. Hoⁿ-be-kōⁿ i-ts'a thiⁿ-ge kī-the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a', a biⁿ da, ṭsi ga,
25. Hoⁿ-be-kōⁿ gi-ba-xa zhi kī-the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a', a biⁿ da, ṭsi ga,
26. Hoⁿ-be-kōⁿ i-ts'a thiⁿ-ge kī-the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a', a biⁿ da, ṭsi ga,
27. Hoⁿ a-doⁿ či kī-tha bi goⁿ noⁿ shki a, hiⁿ a, e'-ki-a bi a', a biⁿ da, ṭsi ga,
28. T'ⁿ ča-be thiⁿ-kshe noⁿ a', a biⁿ da, ṭsi ga,
29. Ga' zhiⁿ'ga či kī-the moⁿ-thiⁿ ta i tsiⁿ da e'-ki-a bi a', a biⁿ da, ṭsi ga,
30. Zhiⁿ'ga či kī-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
31. Či' i-ki i-ts'a thiⁿ-ge kī-the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a', a biⁿ da, ṭsi ga,
32. Zhiⁿ'ga či kī-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
33. Či' gi-ba-xtho-ga zhi kī-the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a', a biⁿ da, ṭsi ga,
34. Xa'-dse noⁿ-sha-tha-ge kī-the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a', a biⁿ da, ṭsi ga,
35. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
36. Zhiⁿ'ga da-doⁿ hoⁿ-be-kōⁿ the moⁿ-thiⁿ ta ba doⁿ a', a biⁿ da, ṭsi ga,
37. Kī'-da moⁿ-ge ca-be kshe a', a biⁿ da, ṭsi ga,
38. Ga' zhiⁿ'ga hoⁿ-be-kōⁿ the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a', a biⁿ da, ṭsi ga,
39. Zhiⁿ'ga hoⁿ-be-kōⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
40. Hoⁿ-be-kōⁿ gi-ba-xa zhi kī-the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a', a biⁿ da, ṭsi ga,
41. Zhiⁿ'ga hoⁿ-be-kōⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
42. Hoⁿ-be-kōⁿ i-ts'a thiⁿ-ge kī-the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a', a biⁿ da, ṭsi ga,
43. Hoⁿ a-doⁿ či kī-tha bi goⁿ noⁿ shki a', hiⁿ a, e'-ki-a' bi a, abîⁿ da, ṭsi ga,
44. T'ⁿ shtoⁿ-ga či-li thiⁿ-kshe noⁿ a', a biⁿ da, ṭsi ga,
45. Ga' zhiⁿ'ga či kī-the moⁿ-thiⁿ ta i tsiⁿ da a', a biⁿ da, ṭsi ga,
46. Zhiⁿ'ga či kī-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
47. Ç’i’ ki i-ťs’a thi'-ge ki-the mo'-thi' ta i tsi’ da e’ tsi-the a’, a bi’ da, tši ga,
48. Zhin’-ga ci’ ki-the mo'-thi’ bi do’ a’, a bi’ da, tši ga,
49. Xa’-dse no'-sha-tha-ge ki-the mo'-thi’ ta i tsi’ da e’ tsi-the a’, a bi’ da, tši ga,
50. Ç’gil-ba-xa zhi ki-the mo'-thi’ ta i tsi’ da e’ tsi-the a’, a bi’ da, tši ga.
51. He’-dsi xtsi a’, a bi’ da, tši ga,
52. Zhin’-ga da-do’ ho’ be-ko’ the mo'-thi’ ta ba do’ a’, a bi’ da, tši ga,
53. Ki’-cd’a mo’-ge ci’ kshe no’ a’, a bi’ da, tši ga,
54. Ga’ zhin’-ga ho’-be-ko’ the mo'-thi’ ta i tsi’ da e’ tsi-the a’, a bi’ da, tši ga,
55. Ho’-be-ko’ the mo'-thi’ bi do’ a’, a bi’ da, tši ga,
56. Ho’-be-ko’ i-ťs’a thi’-ge ki-the mo'-thi’ ta i tsi’ da e’ tsi-the a’, a bi’ da, tši ga,
57. Zhin’-ga ho’-be-ko’ the mo'-thi’ bi do’ a’, a bi’ da, tši ga,
58. Ho’-be-ko’ gi-ba-xa zhi ki-the mo'-thi’ ta i tsi’ da e’ tsi-the a’, a bi’ da, tši ga.
59. Ho’ a-do’ ci’ ki-tha bi go’ no’ shki a, hi’ a, e’-ki-a bi a’, a bi’ da, tši ga,
60. T’n’ shto’-ga sha-be thi’-kshe no’ a’, a bi’ da, tši ga,
61. Ga’ ci’ ki-the mo’-thi’ (se a-tha e’-ki-a bi a’, a bi’ da, tši ga,
62. Zhin’-ga ci’ ki-the mo’-thi’ bi do’ a’, a bi’ da, tši ga,
63. Ç’i’ ki i-ťs’a thi’-ge ki-the mo’-thi’ ta i tsi’ da e’ tsi-the a’, a bi’ da, tši ga,
64. Zhin’-ga ci’ ki-the mo’-thi’ bi do’ a’, a bi’ da, tši ga,
65. Ç’i’ gi-ba-xtho’-ga zhi ki-the mo’-thi’ ta i tsi’ da e’ tsi-the a’, a bi’ da, tši ga,
66. Xa’-dse no’-sha-tha-ge ki-the mo’-thi’ ta i tsi’ da e’ tsi-the a’, a bi’ da, tši ga.
67. E’-dsi xtsi a’, a bi’ da, tši ga,
68. Da’-do’ ho’-be-ko’ the mo’-thi’ ta ba do’ a’, a bi’ da, tši ga,
69. Ki’-cd’a mo’-ge sha-be kshe a’, a bi’ da, tši ga,
70. Ga’ ho’-be-ko’ the tse a-tha e’-ki-a bi a’, a bi’ da, tši ga,
71. Zhin’-ga ho’-be-ko’ the mo’-thi’ bi do’ a’, a bi’ da, tši ga,
72. Ho’-be-ko’ gi-ba-xa zhi ki-the mo’-thi’ ta i tsi’ da e’ tsi-the a’, a bi’ da, tši ga,
73. Zhin’-ga ho’-be-ko’ the mo’-thi’ bi do’ a’, a bi’ da, tši ga,
74. Ho’-be-ko’ i-ťs’a thi’-ge ki-the mo’-thi’ ta i tsi’ da e’ tsi-the a’, a bi’ da, tši ga.
1. He-āsī xtsi a', a bi'a da, tsi ga,
2. Zhi'ga da-do' ki-no° gi-the ta ba do° a', a bi'o da, tsi ga,
3. E'-āsī xtsi a', a bi'o da, tsi ga,
4. 'O'-zhi'ga do-ba', a bi'o da, tsi ga,
5. A'-ki-ko° i-tse-the a-ka', a bi'o da, tsi ga,
6. E'-āsī xtsi a', a bi'o da, tsi ga,
7. Ç'a'-zhi'ga ha-tho°-cka ha do° a', a bi'o da, tsi ga,
8. Thi' -btho°-btho°-xe a-īsī-a-the a-ka', a bi'o da, tsi ga.
9. E'-āsī xtsi a', a bi'o da, tsi ga,
10. U'-ba-mo°-xe i-tse-the a-ka', a bi'o da, tsi ga,
11. E'-āsī xtsi a', a bi'o da, tsi ga,
12. Da'-k'o i-the ga-xe a-ka', a bi'o da, tsi ga,
13. O'-da-bthu i-the ga-xe a-ka', a bi'o da, tsi ga,
14. Mo°'-xe a-tha-k'a bi° da, a bi'o da, tsi ga,
15. A'-ki-k'o° i-tse-the a-ka', a bi'o da, tsi ga,
16. He'-āsī xtsi a', a bi'o da, tsi ga,
17. Zhi'ga ki-no°-gi-the tse a-tha e'-k'i-a bi a', a bi'o da, tsi ga,
18. He'-āsī xtsi a', a bi'o da, tsi ga,
19. Tsi'-zhu u-dse-the Pe-tho°-ba', a bi'o da, tsi ga,
20. U'-ca-ka thi'-ge i-he-the a-ka', a bi'o da, tsi ga,
21. He'-āsī xtsi a', a bi'o da, tsi ga,
22. Da'-do° i-tha-thu-ce tse do° e'-k'i-a bi a', a bi'o da, tsi ga,
23. He'-āsī xtsi a', a bi'o da, tsi ga,
38. Wa'-pa-hi u-ðia-sha the a-thi a-hi bi shki do a', a bi da, ði ga,
39. Wa'-pa-hi a-ki-tha-zha-ða bi ki-the mo the ða i ði do e' tsi-the a', a bi da, ði ga,
40. ði 'ha-wa-gthe zhu-dse the kshe a', a bi da, ði ga,
41. I'-tha-thu-ðe o-gi-tha bi do a', a bi da, ði ga,
42. Mi' bi-e ge ða', a bi da, ði ga,
43. Wa'-pa-hi u-ðia-sha the a-thi a-hi bi shki do a', a bi da, ði ga,
44. Wa'-pa-hi ge-go bi o-ki-the o-mo-the ða i ði do e' tsi-the a', a bi da, ði ga,
45. He'-dsi xtsi a, a bi da, ði ga,
46. Sho da-do i-tha-thu-ðe ðse do e' ki-e a-ka', a bi da, ði ga,
47. He'-dsi xtsi a', a bi da, ði ga,
48. Wa'-ko-da Ho'-ba do the kshe a', a bi da, ði ga,
49. I'-tha-thu-ðe ðse a-tha e' ki-e a-ka', a bi da, ði ga,
50. Wa'-ko-da Ho'-ba do the kshe a', a bi da, ði ga,
51. I'-tha-thu-ðe o-gi-tha bi do a', a bi da, ði ga,
52. Wa'-ko-da no-wa-pa bi o-mo-the ða i ði do e' tsi-the a', a bi da, ði ga,
53. Wa'-ko-da Ho'-ba do the kshe a', a bi da, ði ga,
54. I'-tha-thu-ðe o-gi-tha bi do a', a bi da, ði ga,
55. Wa'-ko-da e'-shki do a', a bi da, ði ga,
56. I'-dse u-ðia-ða ba zhi o-mo-the ða i ði do e' tsi-the a', a bi da, ði ga,

Song 1

(Free translation and music, p. 244)

1

Wi-ði-go ho ga-ð'o-ga bi the the,
E hu-ði-k'o bi the the,
E hu-ði-k'o bi the the he the,
Wi-ði-go ho ga-ð'o-ga bi the the,
E hu-ði-k'o bi the the,
E hu-ði-k'o bi the the.

2

Wi-ði-go ho ga-ð'o-ga bi the the,
E hu-ði-xthi bi the the, etc.

3

Wi-ði-go ho ga-ð'o-ga bi the the,
E hu-ði k'u bi the the, etc.
Song 2

(Free translation and music, p. 245.)

1
Wi-tsi-go ho ga-k'ō-ga bi the,
E hu-bi-ka bi the the,
E hu-bi-ka bi the he the,
Ho^n-ga wi^n wa-no^n no^n,
Ga-k'ō ga bi the the,
E hu-bi-ka bi the the.

2
Wi-tsi-go ho ga-k'ō-ga bi the,
E i-bi-ka bi the the, etc.

3
Wi-tsi-go ho ga-k'ō-ga bi the,
E i-bi k'ō bi the the, etc.

Song 3

(Free translation and music, p. 246)

1
Ki-no^n the mo^n the gi-do^n-ba,
Ki-no^n the mo^n the gi-do^n-ba,
U-thi-k'ō no^n the mo^n the gi-do^n-ba,
Ki-no^n the mo^n the gi-do^n-ba,
U-thi-k'ō no^n the mo^n the gi-do^n-ba,
Ki-no^n the mo^n the gi-do^n-ba.

2
Ki-no^n the mo^n the gi-do^n-ba,
Ki-no^n the mo^n the gi-do^n-ba,
O-thi-xthi no^n the mo^n the gi-do^n-ba, etc.

3
O-bi-ka no^n the mo^n the gi-do^n-ba, etc.

4
I-bi-ka no^n the mo^n the gi-do^n-ba, etc.

5
I-bi-k'ō no^n the mo^n the gi-do^n-ba, etc.

Ki'-no^n Wi'gi-e

(Free translation, p. 247; literal translation, p. 577)

1. He'-dsi xsí a', a bi^n da, ṭsi ga,
2. Zhi'n-ga da-do^n pi-tha to^n mo^n-thi^n ṭa ba do^n a', a bi^n da, ṭsi ga,
3. Tsé'-hi^n shi^n-ga thi^n-kše no^n a', a bi^n da, ṭsi ga,
4. Ga' pi-tha to^n a-ka', a bi^n da, ṭsi ga,
5. Zhi'n-ga pi-tha to^n ki-the mo^n-thi^n bi do^n a', a bi^n da, ṭsi ga,
6. I'-ts'a thn-ge ki-the mo^n-thi^n ṭa i tsí^n da e' tsí-the a', a bi^n da, ṭsi ga,
7. He'-'dsi xtsi a', a bi° da, tsi ga,
8. Zhi''-ga da-do° wa-no°-p'i° the mo°-thi° ta ba do° a', a bi° da, tsi ga,
9. Tse-li° zhi''-ga thi°-kshe no° a', a bi° da, tsi ga,
10. Ga' wa-no°-p'i° the a-ka', a bi° da, tsi ga,
11. Wa'-'no°-p'i° the mo°-thi° bi do° a', a bi° da, tsi ga,
12. Wa'-'no°-p'i° i-ts'a thi°-ge ki-the mo°-thi° ta i tsi° da', e tsi-the a, a bi° da, tsi ga,
13. He'-'dsi xtsi a', a bi° da, tsi ga,
14. Tsu'-'ge thi°-kshe no° a', a bi° da, tsi ga,
15. Ga' wa-no°-p'i° the ta a-ka', a bi° da, tsi ga,
16. Tsu'-'ge thi°-kshe no° a', a bi° da, tsi ga,
17. Ni'ki-mo°-ho° the do° a', a bi° da, tsi ga,
18. Niu'-'zi-xa-xa ga thi°-kshe a', a bi° da, tsi ga,
19. Wa'-'ni-e-cka she mo° mo°-zhi i° da', a bi° da, tsi ga,
20. Ho°-'no° pa-xe i° da', a bi° da, tsi ga,
21. Zhi''-ga wo° shki i'-ts'a thi°-ge ki-the mo°-thi° ta i tsi° da e' tsi-the a', a bi° da, tsi ga,
22. Ni'ba-btha-xe ga ge a', a bi° da, tsi ga,
23. O'-'no° pa-xe i° da, a bi° da, tsi ga,
24. Zhi''-ga zho-i-ga o°-thi' bi do° a', a bi° da, tsi ga,
25. O'-'no° a bi i-the ki-the mo°-thi° ta i tsi° da e' tsi-the a', a bi° da, tsi ga,
26. Niu'-'thu-ga ga thi°-kshe a', a bi° da, tsi ga,
27. Wa'-'ni-e-cka she mo° mo°-zhi i°-da', a bi° da, tsi ga,
28. Zhi''-ga thi-e u-thi-xthu-k'a the mo°-thi° bi do° a', a bi° da, tsi ga,
29. Thi-e' u-thi-xthu-k'a i-ts'a thi°-ge ki-the mo°-thi° ta i tsi° da, e' tsi-the a', a bi° da, tsi ga,
30. Ni'-'u-'ca-gi ga kshe a', a bi° da, tsi ga,
31. Wa'-'ni-e-cka she mo° mo°-zhi i° da', a bi° da, tsi ga,
32. Zhi''-ga ni-a-ko° the mo°-thi° bi do° a', a bi° da, tsi ga,
33. Ni'-'a-ko° i-ts'a thi°-ge ki-the mo°-thi° ta i tsi° da e' tsi-the a', a bi° da, tsi ga,
34. Ni' i-to°-'thi°-'a-ha ga-gthe-ce ga kshe a', a bi° da, tsi ga,
35. Wa'-'ni-e-cka she mo° mo°-zhi i° da', a bi° da, tsi ga,
36. Zhi''-ga zho-i-ga o°-thu' bi do° a', a bi° da, tsi ga,
37. Mo°-ge ga-gthe-ce a bi i-the ki-the mo°-thi° ta i tsi° da e' tsi-the a, a bi° da, tsi ga,
38. He'-'dsi xtsi a', a bi° da, tsi ga,
39. Woa° shki do° a', a bi° da, tsi ga,
40. Ho°-'ba tha-gthi° shki u-hi a-ki-the a-thi° he no° i° da', a bi° da, tsi ga,
41. Zhi''-ga ho°-'ba tha-gthi° shki u-hi ki-the mo°-thi° ta i tsi° da e tsi-the a', a bi° da, tsi ga.
Wa'-ci-thu-ce Wi'-gi-e

(Free translation, p. 249; literal translation, p. 579)

1. He'-dsi xtsi a', a biⁿ da, ñsi ga,
2. Wa'-xo-be pi-zhi a', a biⁿ da, ñsi ga,
3. I'-gi-k'u-tse ta ba doⁿ a', a biⁿ da, ñsi ga,
4. Wa'-ci-thu-ce u-ki-dse ta a-ka', a biⁿ da, ñsi ga,
5. U'-k'u-be wiⁿ a-ci-thu-ča ba doⁿ a', a biⁿ da, ñsi ga,
6. U'-k'u-be wiⁿ e-čka e-wa-ka zhi a-ka', a biⁿ da, ñsi ga,
7. Wa'-dsu-ta wiⁿ a-ci-thu-ča ba doⁿ a', a biⁿ da, ñsi ga,
8. Wa'-dsu-ta wiⁿ e-čka e-wa-ka zhi a-ka', a biⁿ da, ñsi ga,
9. Wa'-dsu-ta u-ba-tse wiⁿ a-ki-gtha-thiⁿ noⁿ noⁿ a', a biⁿ da, ñsi ga,
10. Ga' a-ci-thu-ce a-tsia-tha bi a', a biⁿ da, ñsi ga,
11. Wa'-dsu-ta u-ba-tse wiⁿ e-čka e-wa-ka zhi a-ka', a biⁿ da, ñsi ga,
12. Mí'hie-ge ta', a biⁿ da, ñsi ga,
13. Ni'u-ga-xthi wiⁿ e-dsi noⁿ noⁿ a', a biⁿ da, ñsi ga,
14. Ga' a-ci-thu-ce a-tsia-tha bi a', a biⁿ da, ñsi ga,
15. Ni'u-ga-xthi wiⁿ e-čka e-wa-ka zhi a-ka', a biⁿ da, ñsi ga,
16. Tsí-zhiⁿ-ga wiⁿ a-ci-thu-ce a-ka', a biⁿ da, ñsi ga,
17. Zhiⁿ-ga wa-ci-thu-ce moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ñsi ga,

19. He'-dsi xtsi a', a biⁿ da, ñsi ga,
20. Wa'-ci-thu-ce ga noⁿ shki a, biⁿ a, e'-ki-a bi a', a biⁿ da, ñsi ga,
21. U'-k'u-be thoⁿ-ba a-ci thu-ča ba doⁿ a', a biⁿ da, ñsi ga,
22. U'-k'u-be thoⁿ-ba e-čka e-wa-ka zhi a-ka', a biⁿ da, ñsi ga,
23. Wa'-dsu-ta thoⁿ-ba a-ci-thu-ča ba doⁿ a', a biⁿ da, ñsi ga,
24. Wa'-dsu-ta thoⁿ-ba e-čka e-wa-ka zhi a-ka', a biⁿ da, ñsi ga,
25. Wa'-dsu-ta u-ba-tse thoⁿ-ba a-ki-gtha-thiⁿ noⁿ noⁿ a', a biⁿ ñsi ga,
26. Ga' wa-ci-thu-ce a-tsia-tha bi a', a biⁿ da, ñsi ga,
27. Wa'-dsu-ta u-ba-tse thoⁿ-ba a-ki-gtha-thiⁿ noⁿ noⁿ a', a biⁿ da, ñsi ga,
28. E'-čka e-wa-ka zhi a-ka', a biⁿ da, ñsi ga,
29. Mi' biⁿ ge ta', a biⁿ da, ñsi ga,
30. Ni'u-ga-xthi thoⁿ-ba e-dsi noⁿ noⁿ a', a biⁿ da, ñsi ga,
31. Ga' wa-ci-thu-ce a-tsia-tha bi a', a biⁿ da, ñsi ga,
32. Ni'u-ga-xthi thoⁿ-ba e-čka e-wa-ka zhi a-ka', a biⁿ da, ñsi ga,
33. Tsí-zhiⁿ-ga wiⁿ a-ci-thu-ča biⁿ da', a biⁿ da, ñsi ga,
34. Zhiⁿ-ga wa-ci-thu-ce moⁿ-thiⁿ bi doⁿ a', a biⁿ da ñsi ga,
35. Wa'-ci-thu-ce gi-u-moⁿ-ka ta ba shoⁿ a-ka', a biⁿ da, ñsi ga,
36. Hoⁿ-aⁿ-doⁿ-ša-ci-thu-ča ga noⁿ shki a, biⁿ a, e'-ki-a bi a', a biⁿ da, ñsi ga,
37. U'-k'u-be thu-bthiⁿ a-ci-thu-ča ba doⁿ a', a biⁿ da, ñsi ga,
38. U'-k'u-be thu-bthiⁿ e-čka e-wa-ka shi a-ka', a biⁿ da, ñsi ga,
Wa'-dsu-ta tha-bthiⁿ a-çi-thu-ça biⁿ da', a biⁿ da, lsi ga,
Wa'-dsu-ta tha-bthiⁿ e-čka e-wa-ka zhi a-ka', a biⁿ da, lsi ga,
Wa'-dsu-ta u-ba-tse tha-bthiⁿ a-ki-gtha-thiⁿ noⁿ noⁿ a', a biⁿ da,
lsi ga,
Ga' wa-ći-thu-çe a-tsia-tha bi a', a biⁿ da, lsi ga,
Wa'-dsu-ta u-ba-tse tha-bthiⁿ e-čka e-wa-ka zhi a-ka', a biⁿ da,
lsi ga,

Mi' hi-e ge ta', a biⁿ da, lsi ga,
Ni' u-ga-xthi tha-bthiⁿ a-çi-thu-ça biⁿ da', a biⁿ da, lsi ga,
Ni' u-ga-xthi tha-bthiⁿ e-čka e-wa-ka zhi a-ka', a biⁿ da, lsi ga,
Ts'i'-zhiⁿ-ga wiⁿ a-çi-thu-ça biⁿ da', a biⁿ da, lsi ga,
Zhiⁿ'-ga wa-ći-thu-çe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, lsi ga,
Wa'-ći-thu-çe gi-o-ts'e-ga moⁿ-thiⁿ ta ba shoⁿ a-ka', a biⁿ da,
lsi ga,
He'-dsi xtsi a', a biⁿ da, lsi ga,
Wa'-ći-thu-çe ga noⁿ shki a, hiⁿ a, o'-ki-a bi a', a biⁿ da, lsi ga,
U'-k'ũ-be do-ba a-çi-thu-ça biⁿ da', a biⁿ da, lsi ga,
U'-k'ũ-be do-ba e-čka e-wa-ka zhi a-ka', a biⁿ da, lsi ga,
Wa'-dsu-ta do-ba a-çi-thu-ça biⁿ da', a biⁿ da, lsi ga,
Wa'-dsu-ta do-ba e-čka e-wa-ka zhi a-ka', a biⁿ da, lsi ga,
Wa'-dsu-ta u-ba-tse do-ba a-ki-gtha-thiⁿ noⁿ noⁿ a', a biⁿ da,
lsi ga,
Ga' wa-ći-thu-çe a-tsia, tha bi a', a biⁿ da, lsi ga,
Wa'-dsu-ta u-ba-tse do-ba e-čka e-wa-ka zhi a-ka', a biⁿ da, lsi ga,
Mi' hi-e ge ta', a biⁿ da, lsi ga,
Ni' u-ga-xthi do-ba e-dsi noⁿ noⁿ a', a biⁿ da, lsi ga,
Ga' a-çi-thu-çe a-tsia-tha bi a', a biⁿ da, lsi ga,
Ni' u-ga-xthi do-ba e-čka e-wa-ka zhi a-ka', a biⁿ da, lsi ga,
Ts'i'-zhiⁿ-ga wiⁿ a-çi-thu-ça biⁿ da', a biⁿ da, lsi ga,
Zhiⁿ'-ga wa-ći-thu-çe moⁿ-thiⁿ bi doⁿ a', a biⁿ da, lsi ga,
Wa'-ći-thu-çe gi-o-ts'a-ga moⁿ-thiⁿ ta ba shoⁿ a-ka', a biⁿ da,
lsi ga.

Wa-ṭs'e'-the Wa-thoⁿ

(Translation and music, p. 252)

O-ho da-çe a-ća-thiⁿ he noⁿ,
Wi-e wa-moⁿ a-thiⁿ he noⁿ,
A-ho ho, A-ho ho,
O-ho da-çe a-ća-thiⁿ he noⁿ,
Wi-e wa-moⁿ a-thiⁿ he noⁿ,
2

O-ho ga-gi-wa-moⁿ a-thiⁿ he noⁿ.
Wi-e wa-moⁿ a-thiⁿ he noⁿ,
A-he the he, A-he the he,
Ça-be a-wa-the a-thiⁿ he noⁿ,
Wi-e wa-moⁿ a-thiⁿ he noⁿ,
A-he the he, A-he the he.

3

Çi-hi a-wa-the a-thiⁿ he noⁿ, etc.

4

Hoⁿ-ba e-noⁿ-she a-thiⁿ he noⁿ, etc.

The Little Song of the Gathering

(Free translation and music, p. 253)

1

He-noⁿ hi-ga-čkoⁿ-the a-thoⁿ-ka,
He-noⁿ Hi-ga-čkoⁿ-the a-thoⁿ-ka,
He-noⁿ hi-ga-čkoⁿ-the a-thoⁿ-ka he-e, he-e,
Hi-ga-čkoⁿ-the a-thoⁿ-ka,
He-noⁿ hi-ga-čkoⁿ-the a-thoⁿ-ka he-e, he-e.

Wi'-gi-e Töⁿ-ga

(Free translation, p. 254; literal translation, p. 581)

1. He'-dsi xtsi a', a biⁿ da, tsi ga,
2. Tsi'-zhu u-dse-the Pe-thoⁿ-ba bi a', a biⁿ da, tsi ga,
3. He'-dsi xtsi a', a biⁿ da, tsi ga,
4. Wi'-çoⁿ-ga, e-ki-e a-ka', a biⁿ da, tsi ga,
5. Woⁿ'-da hiu-dse tā oⁿ-ga-tha ba thoⁿ-ta zhi iⁿ da, e'-ki-a bi a',
   a biⁿ da, tsi ga,
6. He'-dsi xtsi a', a biⁿ da, tsi ga,
7. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, tsi ga,
8. Wi'-çoⁿ-ga, e-gi-e a-ka', a biⁿ da, tsi ga,
9. Woⁿ'-da hiu-dse tā oⁿ-ga-tha ba thoⁿ tā zhi iⁿ da, e'-gi-a bi a',
   a biⁿ da, tsi ga,
10. O'-toⁿ-be ga-xa thīⁿ ha, e'-gi-a bi a', a biⁿ da, tsi ga,
11. He'-dsi xtsi a', a biⁿ da, tsi ga,
12. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, tsi ga,
13. Thu-e' xtsi the-e doⁿ a', a biⁿ da, tsi ga,
14. Wa'-zhīⁿ-ga wa-tha-xthi thīⁿ-ge thīⁿ-kshe a', a biⁿ da, tsi ga,
15. E'-dsi xtsi a-thīⁿ gi e doⁿ a', a biⁿ da, tsi ga,
16. He'-dsi xtsi a', a biⁿ da, tsi ga,
17. Wi'-zhīⁿ-the, e tsi-the a', a biⁿ da, tsi ga,
18. Thë' i-hiu-dse oⁿ-ga-the ŭ bi thiⁿ-kshe, e' tsi-the a', a biⁿ da, tši ga,
19. She' e toⁿ a-tha, e-gi-e a-ka', a biⁿ da, tši ga,
20. He'-dsi xtsi a', a biⁿ da, tši ga,
21. Wa'-zhiⁿ-ga wa-tha-xthi thiⁿ-ge thiⁿ-kshe a', a biⁿ da, tši ga,
22. I'hiu-dse a-hiu bi a', a biⁿ da, tši ga,
23. He'-dsi xtsi a', a biⁿ da, tši ga,
24. O'-ga-wiⁿ-xc do-ba ga-xc noⁿ-zhiⁿ a', a biⁿ da, tši ga,
25. He'-dsi xtsi a', a biⁿ da, tši ga,
26. Çi'-thu-ca ba doⁿ a', a biⁿ da, tši ga,
27. Zhoⁿ' pa-çi pe-thoⁿ-ba', a biⁿ da, tši ga,
28. Ga' a-toⁿ a-ti a-ka', a biⁿ da, tši ga,
29. He'-dsi xtsi a', a biⁿ da, tši ga,
30. Çi'-thu-ca ba doⁿ a', a biⁿ da, tši ga,
31. He'-dsi xtsi a', a biⁿ da, tši ga,
32. U'-k'u-be ha-thoⁿ-cka doⁿ a', a biⁿ da, tši ga,
33. Thü'-xc-ts'a-zhi toⁿ noⁿ a', a biⁿ da, tši ga,
34. E'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tši ga,
35. He'-dsi xtsi a', a biⁿ da, tši ga,
36. Çi'-thu-ca ba doⁿ a', a biⁿ da, tši ga,
37. 'I'-pa-çi ha-thoⁿ-cka doⁿ a', a biⁿ da, tši ga,
38. E'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tši ga,
39. He'-dsi xtsi a', a biⁿ da, tši ga,
40. 'Iⁿ-cka shki a', a biⁿ da, tši ga,
41. Zha'-zhe oⁿ-ki-toⁿ ta i tšiⁿ da', a biⁿ da, tši ga,
42. He'-dsi xtsi a', a biⁿ da, tši ga,
43. Çi'-thu-ca ba doⁿ a', a biⁿ da, tši ga,
44. Moⁿ'-xc pe-thoⁿ-ba ha', a biⁿ da, tši ga,
45. Hiⁿ-noⁿ-zhiⁿ a-ka', a biⁿ da, tši ga,
46. He'-dsi xtsi a', a biⁿ da, tši ga,
47. Wi'-coⁿ-ga, e'-ki-a bi a', a biⁿ da, tši ga,
48. Woⁿ'-da ga-ni-tha çi oⁿ-thu-ca ba thoⁿ ta zhi iⁿ da, e'-ki-e a-ka', a biⁿ da, tši ga,
49. He'-dsi xtsi a', a biⁿ da, tši ga,
50. O'-toⁿ-be ga-xc tše a-tha, e'-ki-a bi a', a biⁿ da, tši ga,
51. He'-dsi xtsi a', a biⁿ da, tši ga,
52. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, tši ga,
53. Thu'-u xtsi the e doⁿ a', a biⁿ da, tši ga,
54. 'Iⁿ-zhu-cka zhu-dse thiⁿ-kshe noⁿ a', a biⁿ da, tši ga,
55. He'-dsi xtsi a-thiⁿ gi e doⁿ a', a biⁿ da, tši ga,
56. Wi'-zhiⁿ-the, e tši-the a', a biⁿ da, tši ga,
57. Thë' çi oⁿ-ki-tha ba thoⁿ tšiⁿ da, e' tsi-the a', a biⁿ da, tši ga,
58. He'-dsi xtsi a', a bi\(^a\) da, \(\text{tsi } ga\),
59. She' e-si\(^{no}\) u-tha-dse tha-to\(^{ro}\) she a', wi-\(\text{co}\(^{no}\)-ga, e'-gi-e a-ka', a 
\(\text{bi}\(^a\) da, \(\text{tsi } ga\),
60. Zi\(^{si}\)-ga ci ki-the mo\(^{no}\)-thi\(^{no}\) ta i tsi\(^a\) da, e' tsi-the a', a bi\(^a\) da, \(\text{tsi } ga\),
61. Ci'ki-the mo\(^{no}\)-thi\(^{no}\) bi do\(^{a}\) a', a bi\(^a\) da, \(\text{tsi } ga\),
62. Ci'ba-xtho-ga zhi ki-the mo\(^{no}\)-thi\(^{no}\) ta i tsi\(^a\) da, e' tsi-the a', a bi\(^a\) da, 
\(\text{tsi } ga\),
63. He'-dsi xtsi a', a bi\(^a\) da, \(\text{tsi } ga\),
64. Xa'-dse no\(^{no}\)-sha-tha-ge ki-the mo\(^{no}\)-thi\(^{no}\) ta i tsi\(^a\) da, e' tsi-the a', 
a bi\(^a\) da, \(\text{tsi } ga\),
65. He'-dsi xtsi a', a bi\(^a\) da, \(\text{tsi } ga\),
66. Sho'-ka wa-ba-xi to\(^{no}\) a', a bi\(^a\) da, \(\text{tsi } ga\),
67. thu-e' xtsi the e do\(^{a}\) a', a bi\(^a\) da, \(\text{tsi } ga\),
68. 'In'-zhu-cka ca-be thi\(^{no}\)-kshe no\(^{no}\) a', a bi\(^a\) da, \(\text{tsi } ga\),
69. E'-dsi xtsi a-thi\(^{si}\) gi e do\(^{o}\) a', a bi\(^a\) da, \(\text{tsi } ga\),
70. Wi'-zhi\(^{si}\)-the, e' tsi-the a', a bi\(^a\) da, \(\text{tsi } ga\),
71. THE' zhi\(^{no}\)-ga ci gi-tha ba tho\(^{no}\) tse i\(^{o}\) da, e' tsi-the a', a bi\(^a\) da, \(\text{tsi } ga\),
72. Zhi\(^{si}\)-ga ci gi-the mo\(^{no}\)-thi\(^{no}\) ta i tsi\(^a\) da, e' tsi-the a', a bi\(^a\) da, \(\text{tsi } ga\),
73. Zhi\(^{si}\)-ga ci gi-tha bi do\(^{o}\) a', a bi\(^a\) da, \(\text{tsi } ga\),
74. Ci' ba-xtho-ga zhi ki-the mo\(^{no}\)-thi\(^{no}\) ta i tsi\(^a\) da, e' tsi-the a', a bi\(^a\) da, 
\(\text{tsi } ga\),
75. Xa'-dse no\(^{no}\)-sha-tha-ge ki-the mo\(^{no}\)-thi\(^{no}\) ta i tsi\(^a\) da, e' tsi-the a', 
a bi\(^a\) da, \(\text{tsi } ga\),
76. He'-dsi xtsi a', a bi\(^a\) da, \(\text{tsi } ga\),
77. O'-to\(^{no}\)-be ga-xa thi\(^{no}\) ha, e'-gi-e a-ka', a bi\(^a\) da, \(\text{tsi } ga\),
78. Sho'-ka wa-ba-xi to\(^{no}\) a', a bi\(^a\) da, \(\text{tsi } ga\),
79. thu-e' xtsi the e do\(^{a}\) a', a bi\(^a\) da, \(\text{tsi } ga\),
80. He'-dsi xtsi a', a bi\(^a\) da, \(\text{tsi } ga\),
81. 'In'-zhu-cka ci-ga-xu thi\(^{no}\)-kshe no\(^{no}\) a', a bi\(^a\) da, \(\text{tsi } ga\),
82. He'-dsi xtsi a-thi\(^{si}\) gi e do\(^{o}\) a', a bi\(^a\) da, \(\text{tsi } ga\),
83. Wi'-zhi\(^{si}\)-the, e tsi-the a', a bi\(^a\) da, \(\text{tsi } ga\),
84. THE' zhi\(^{no}\)-ga ci gi-tha ba tho\(^{no}\) tse i\(^{o}\) da, e' tsi-the a', a bi\(^a\) da, 
\(\text{tsi } ga\),
85. Zhi\(^{si}\)-ga ci gi-the ta i tse a-tha, e' tsi-the a', a bi\(^a\) da, \(\text{tsi } ga\),
86. Zhi\(^{si}\)-ga ci gi-tha bi do\(^{o}\) a', a bi\(^a\) da, \(\text{tsi } ga\),
87. Ci' ba-xtho-ga zhi ki-the mo\(^{no}\)-thi\(^{no}\) ta i tsi\(^a\) da, e' tsi-the a', a bi\(^a\) da, 
\(\text{tsi } ga\),
88. Xa'-dse no\(^{no}\)-sha-tha-ge ki-the mo\(^{no}\)-thi\(^{no}\) ta i tsi\(^a\) da, e' tsi-the a', a 
bi\(^a\) da, \(\text{tsi } ga\),
89. E'-dsi xtsi a', a bi\(^a\) da, \(\text{tsi } ga\),
90. Sho'-ka wa-ba-xi to\(^{no}\) a', a bi\(^a\) da, \(\text{tsi } ga\),
91. thu-e' xtsi the e do\(^{a}\) a', a bi\(^a\) da, \(\text{tsi } ga\),
92. 'In'-zhu-cka sha-be thi\(^{no}\)-kshe no\(^{no}\) a', a bi\(^a\) da, \(\text{tsi } ga\),
93. He'-dsi xtsi a-thi\(^n\) gi e do\(^n\) a', a bi\(^n\) da, ṭsi ga,
94. Wi'-zhi\(^n\)-the, e tsi-the a', a bi\(^n\) da, ṭsi ga,
95. The' zhi\(^n\)-ga çi gi-tha ba tho\(^n\) tse i\(^n\) da, e' tsi-the a', a bi\(^n\) da,
    ṭsi ga,
96. He'-dsi xtsi a', a bi\(^n\) da, ṭsi ga.
97. Zhi\(^n\)-ga çi gi-the mo\(^n\)-thi\(^n\) ta i tsi\(^n\) da, e' tsi-the a', a bi\(^n\) da, ṭsi ga,
98. Zhi\(^n\)-ga çi gi-the mo\(^n\)-thi\(^n\) bi do\(^n\) a', a bi\(^n\) da, ṭsi ga,
99. Çi' ba-xtho-ga zhi ki-the mo\(^n\)-thi\(^n\) ta i tsi\(^n\) da, e' tsi-the a', a bi\(^n\)
da, ṭsi ga,
100. Xa'-dse no\(^n\)-sha-tha-ge ki-the mo\(^n\)-thi\(^n\) ta i tsi\(^n\) da, e' tsi-the a', a bi\(^n\) da, ṭsi ga.

101. E'-dsi xtsi a', a bi\(^n\) da, ṭsi ga,
102. Wi'-ço\(^n\)-ga, e'-ki-a bi a', a bi\(^n\) da, ṭsi ga,
103. Wa'-xo-be pi-zhi a', a bi\(^n\) da, ṭsi ga,
104. We'-ki-k\(^o\) th\(\i\)e\(^n\) da, e'-ki-a bi a', a bi\(^n\) da, ṭsi ga,
105. O'-to\(^n\)-be ga-xe tse a-tha, e'-ki-a bi a', a bi\(^n\) da, ṭsi ga,
106. He'-dsi xtsi a', a bi\(^n\) da, ṭsi ga,
107. Sho'-ka wa-ba-xi to\(^n\) a', a bi\(^n\) da, ṭsi ga,
108. Wi'-ço\(^n\)-ga, e'-gi-a bi a', a bi\(^n\) da, ṭsi ga,
109. O'-to\(^n\)-be tha-the tse a-tha, e'-gi-e a-ka', a bi\(^n\) da, ṭsi ga,
110. E'-dsi xtsi a', a bi\(^n\) da, ṭsi ga,
111. Sho'-ka wa-ba-xi to\(^n\) a', a bi\(^n\) da, ṭsi ga,
112. Thu-e' xtsi the e do\(^n\) a', a bi\(^n\) da, ṭsi ga,
113. He'-dsi xtsi a', a bi\(^n\) da, ṭsi ga,
114. Mo\(^n\)-hi\(^n\)-ci zhu-dse th\(\i\)n-kshe no\(^n\) a', a bi\(^n\) da, ṭsi ga,
115. He'-dsi xtsi a-thi\(^n\) gi e do\(^n\) a', a bi\(^n\) da, ṭsi ga,
116. Wi'-zhi\(^n\)-the, e' tsi-the a', a bi\(^n\) da, ṭsi ga,
117. The' zhi\(^n\)-ga mo\(^n\)-hi\(^n\) tha ba tho\(^n\) tse i\(^n\) da, e' tsi-the a', a bi\(^n\) da,
    ṭsi ga,
118. E'-dsi xtsi a', a bi\(^n\) da, ṭsi ga,
119. Zhi\(^n\)-ga mo\(^n\)-hi\(^n\) tha ba tho\(^n\) ta zhi a', wi'-ço\(^n\)-ga, e'-gi-e a-ka', a bi\(^n\)
da, ṭsi ga,
120. E'-zhi-cka u-to\(^n\)-ga xtsi i\(^n\) da, e'-gi-e a-ka', a bi\(^n\) da, ṭsi ga,
121. O'-to\(^n\)-be ga-xa thi\(^n\) lu, e'-gi-e a-ka', a bi\(^n\) da, ṭsi ga,
122. E'-dsi xtsi a', a bi\(^n\) da, ṭsi ga,
123. Sho'-ka wa-ba-xi to\(^n\) a', a bi\(^n\) da, ṭsi ga,
124. Thu-e' xtsi the e do\(^n\) a', a bi\(^n\) da, ṭsi ga,
125. Mo\(^n\)-hi\(^n\)-ci to-ho th\(\i\)n-kshe no\(^n\) a', a bi\(^n\) da, ṭsi ga,
126. E'-dsi xtsi a-thi\(^n\) gi e do\(^n\) a', a bi\(^n\) da, ṭsi ga,
127. Wi'-zhi\(^n\)-the, e' tsi-the a', a bi\(^n\) da, ṭsi ga,
128. The' zhi\(^n\)-ga mo\(^n\)-hi\(^n\) tha ba tho\(^n\) tse i\(^n\) da, e' tsi-the a', a bi\(^n\) da,
    ṭsi ga,
129. Zhi\textsuperscript{ng}-ga mo\textsuperscript{ng}-hi\textsuperscript{ng} tha ba tho\textsuperscript{ng} ta zhi a', wi-ço\textsuperscript{ng}-ga, e'-gi-e a-ka', a bi\textsuperscript{ng} da, tsi ga,
130. E'-habi-čka u-\textsuperscript{ng}-ga xtsi i\textsuperscript{ng} da, e'-gi-e, a-ka', a bi\textsuperscript{ng} da, tsi ga,
131. O'-tø\textsuperscript{ng}-be ga-xa th\textsuperscript{ng} ha, e'-gi-e a-ka', a bi\textsuperscript{ng} da, tsi ga,
132. Sho'-ka wa-ba-xi to\textsuperscript{ng} a', a bi\textsuperscript{ng} da, tsi ga,
133. Thu-e' xtsi the e do\textsuperscript{ng} a', a bi\textsuperscript{ng} da, tsi ga,
134. Mo\textsuperscript{ng}-hi\textsuperscript{ng}-ci i-ga-xu th\textsuperscript{ng}-kshe no\textsuperscript{ng} a', a bi\textsuperscript{ng} da, tsi ga,
135. E'-dë-xtsi a thi\textsuperscript{ng} gi e do\textsuperscript{ng} a', a bi\textsuperscript{ng} da, tsi ga,
136. Wi'-habi\textsuperscript{ng}-the e tsi-the a', a bi\textsuperscript{ng} da, tsi ga,
137. The' zhi\textsuperscript{ng}-ga mo\textsuperscript{ng}-hi\textsuperscript{ng} tha ba tho\textsuperscript{ng} tse i\textsuperscript{ng} da, e' tsi-the a', a bi\textsuperscript{ng} da, tsi ga,
138. Zhi\textsuperscript{ng}-ga mo\textsuperscript{ng}-hi\textsuperscript{ng} tha ba tho\textsuperscript{ng} ta zhi a', wi-ço\textsuperscript{ng}-ga, e'-gi-e a-ka', a bi\textsuperscript{ng} da, tsi ga,
139. E'-habi-čka u-\textsuperscript{ng}-ga xtsi i\textsuperscript{ng} da, e'-gi-e a-ka', a bi\textsuperscript{ng} da, tsi ga,
140. O'-tø\textsuperscript{ng}-be ga-xa th\textsuperscript{ng} ha, e'-gi-e a-ka', a bi\textsuperscript{ng} da, tsi ga,
141. E'-dë-xtsi a', a bi\textsuperscript{ng} da, tsi ga,
142. Sho'-ka wa-ba-xi to\textsuperscript{ng} a', a bi\textsuperscript{ng} da, tsi ga,
143. Thu-e' xtsi the e do\textsuperscript{ng} a', a bi\textsuperscript{ng} da, tsi ga,
144. Mo\textsuperscript{ng}-hi\textsuperscript{ng}-ci çä-be th\textsuperscript{ng}-kshe no\textsuperscript{ng} a', a bi\textsuperscript{ng} da, tsi ga,
145. E'-dë-xtsi a-thi\textsuperscript{ng} gi e do\textsuperscript{ng} a', a bi\textsuperscript{ng} da, tsi ga,
204. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
205. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, ṭsi ga,
206. Thu'-e' xtsi the-e doⁿ a', a biⁿ da, ṭsi ga,
207. Ç'a'-gho-ha-sho-ga toⁿ noⁿ a', a biⁿ da, ṭsi ga,
208. E'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, ṭsi ga,
209. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, ṭsi ga,
210. The zhiⁿ-ga we-ga-thu-ça ba thoⁿ tse iⁿ da, e tsi-the a, a biⁿ da, ṭsi ga,
211. Zhiⁿ-ga we-ga-thu-ça ba thoⁿ ta zhi a, wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
212. E'-zhi-cka u-toⁿ-ga xtsi iⁿ da, e'-gi-a bi a', a biⁿ da, ṭsi ga,
213. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
214. O'-toⁿ-be ga-xa thiⁿ ha, e'-gi-e a-ka', a biⁿ da, ṭsi ga,
215. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, ṭsi ga,
216. Thu'-e' xtsi the-e doⁿ a', a biⁿ da, ṭsi ga,
217. Poⁿ-çoⁿ-ga hi toⁿ noⁿ a', a biⁿ da, ṭsi ga,
218. E'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, ṭsi ga,
219. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, ṭsi ga,
220. The' zhiⁿ-ga we-ga-thu-ça ba thoⁿ tse iⁿ da, e', tsi-the a', a biⁿ da, ṭsi ga,
221. Zhiⁿ-ga we-ga-thu-ça ba thoⁿ ta zhi a', wi-çoⁿ-ga, e'-gi-e a-ka', a biⁿ da, ṭsi ga,
222. E'-zhi-cka u-toⁿ-ga xtsi iⁿ da, e'-gi-e a-ka', a biⁿ da, ṭsi ga,
223. O'-toⁿ-be ga-xa thiⁿ ha, e'-gi-e a-ka', a biⁿ da, ṭsi ga,
224. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
225. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, ṭsi ga,
226. Thu'-e' xtsi the-e doⁿ a', a biⁿ da, ṭsi ga,
227. Piⁿ-çoⁿ-hi toⁿ noⁿ a', a biⁿ da, ṭsi ga,
228. E'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, ṭsi ga,
229. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, ṭsi ga,
230. The' zhiⁿ-ga we-ga-thu-ça ba thoⁿ tse iⁿ da, e' tsi-the a', a biⁿ da, ṭsi ga,
231. Zhiⁿ-ga we-ga-thu-ça ba thoⁿ ta zhi a', wi-çoⁿ-ga, e'-gi-e a-ka', a biⁿ da, ṭsi ga,
232. E'-zhi-cka u-toⁿ-ga xtsi iⁿ da, a biⁿ da, ṭsi ga,
233. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
234. O'-toⁿ-be ga-xa thiⁿ ha, e'-gi-a bi a', a biⁿ da, ṭsi ga,
235. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
236. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, ṭsi ga,
237. Thu'-e' xtsi the-e doⁿ a', a biⁿ da, ṭsi ga,
238. Zhoⁿ'-zhi-li toⁿ noⁿ a', a biⁿ da, ṭsi ga,
239. E'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, ṭsi ga,
240. Wi'-zhi^e-the, e' tsi-the a', a bi^n da, tsi ga,
241. The' zhi^e-ga we-ga-thu-ça ba tho^n tse i^n da, e' tsi-the a', a bi^n da, tsi ga,
242. Zhi^e'-ga we-ga-thu-ça ba tho^n ta zhi a', wi-ço^n-ga, e'-gi-e a-ka'a
   a bi^n da, tsi ga,
243. E'-zhi-cka u-to^n-ga xtsi i^n da, e'-gi-e a-ka', a bi^n da, tsi ga,
244. O'-to^n-be ga-xa thi^e ha, e-gi-e a-ka', a bi^n da, tsi ga,
245. E'-dxi xtsi a', a bi^n da, tsi ga,
246. Sho'eka wa-ba-xi to^n a', a bi^n da, tsi ga,
247. Thu-e' xtsi the-e do^n a', a bi^n da, tsi ga,
248. Zho'o'-sha-be to^n no^n a', a bi^n da, tsi ga,
249. E'-dxi xtsi a-thi^n gi-e do^n a', a bi^n da, tsi ga,
250. Wi'-zhi^n-the, e' tsi-the a', a bi^n da, tsi ga,
251. The' zhi^e-ga we-ga-thu-ça ba tho^n tse i^n da, e' tsi-the a', a bi^n da,
   tsi ga,
252. Zhi^e'-ga we-ga-thu-ça ba tho^n ta zhi a', wi-ço^n-ga, e'-gi-e a-ka',
   a bi^n da, tsi ga,
253. E'-zhi-cka u-to^n-ga xtsi i^n da, e'-gi-a bi a', a bi^n da, tsi ga,
254. O'-to^n-be ga-xa thi^n ha, e'-gi-a bi a', a bi^n da, tsi ga,
255. E'-dxi xtsi a', a bi^n da, tsi ga,
256. Sho'eka wa-ba-xi to^n a', a bi^n da, tsi ga,
257. Thu-e' xtsi the-e do^n a', a bi^n da, tsi ga,
258. O'-ku-be ha-tho^n-cka do^n a', a bi^n da, tsi ga,
259. Thin'e-xe t'sa-zhi to^n no^n a', a bi^n da, tsi ga,
260. E'-dxi xtsi a-thi^n gi-e do^n a', a bi^n da, tsi ga,
261. Wi'-zhi^n-the, e' tsi-the a', a bi^n da, tsi ga,
262. The' zhi^e-ga we-ga-thu-ça ba tho^n tse i^n da, e' tsi-the a', a bi^n da,
   tsi ga,
263. She' e-shno^n u-tha-dse tha to^n she a', wi-ço^n-ga, e'-gi-e a-ka'
   a bi^n da, tsi ga,
264. Zhi^e'-ga we-ga-thu-ça mo^n-thi^n ta i tsi^n da, e' tsi-the a', a bi^n da,
   tsi ga,
265. Zhi^e'-ga we-ga-thu-ça mo^n-thi^n bi do^n a', a bi^n da, tsi ga,
266. We'-ki-i-he-the mo^n-thi^n ta i tsi^n da, e' tsi-the a', a bi^n da, tsi ga,
267. He'-dxi xtsi a', a bi^n da, tsi ga,
268. Mo^n'-bi'n i-ba-btho-ga kshe no^n a', a bi^n da, tsi ga,
269. Gthu'-ce a-tsia-tha bi a', a bi^n da, tsi ga,
270. He'-dxi xtsi a', a bi^n da, tsi ga,
271. Mo^n'-bi'n no^n-pe-wa-the xtsi i^n da, e'-ki-a bi a', a bi^n da, tsi ga,
272. Mo^n'-bi'n wa-ko^n-da xtsi i^n da, e'-ki-a bi a', a bi^n da, tsi ga,
273. Mo^n'-bi'n-wa-ko^n-da shki a', a bi^n da, tsi ga,
274. Zhi^e'-ga zha-zhe ki-to^n ta i tsi^n da, e' tsi-the a', a bi^n da, tsi ga,
275. E'-di-si xtsi a', a bi° da, tsí ga,
276. Mo'o°-hi° i-ba btho-ga do° a', a bi° da, tsí ga,
277. I'-ba-cpo° a-tsia-tha bi a', a bi° da, tsí ga,
278. Wa'-bi° ba-dsun she gthe to° a', a bi° da, tsí ga,
279. He'-di-si xtsi a', a bi° da, tsí ga,
280. Ba'-zhu-be a-tsia-tha bi a', a bi° da, tsí ga,
281. Ta'-dse e-no°-ha xtsi kshi-the to° a', a bi° da, tsí ga.
282. He'-di-si xtsi a', a bi° da, tsí ga,
283. Ba'-xo° a-tsia-tha bi a', a bi° da, tsí ga,
284. He'-di-si xtsi a', a bi° da, tsí ga,
285. Ba'-eke-be a-tsia-tha bi a', a bi° da, tsí ga,
286. He'-di-si xtsi a', a bi° da, tsí ga,
287. We'-tsi° ho-no°-ka e'-go° kshe a', a bi° da, tsí ga.
288. Gthi'-shto° a-tsia-tha bi a', a bi° da, tsí ga,
289. E'-di-si xtsi a', a bi° da, tsí ga,
290. Xo'o°-be u-bi-zhu-zhu-e do° a', a bi° da, tsí ga,
291. Bi'-hu-to° u-ha-ha-e to° a', a bi° da, tsí ga,
292. He'-di-si xtsi a', a bi° da, tsí ga,
293. Wi'-co°-ga, e'-ki-a bi a', a bi° da, tsí ga,
294. Wa'-xo-be pi-zhi a', a bi° da, tsí ga,
295. We'-ki-k°o° thi°-ge i° da, e'-ki-a bi a', a bi° da, tsí ga,
296. O'-to°-be ga-xe tse a-tha, e'-ki-a bi a', a bi° da, tsí ga,
297. He'-di-si xtsi a', a bi° da, tsí ga,
298. Sho'-ka wa-ba-xi to° a', a bi° da, tsí ga,
299. Wi'-co°-ga, e-gi-a bi a', a bi° da, tsí ga,
300. Wa'-xo-be pi-zhi a', a bi° da, tsí ga,
301. We'-ki-k°o° thi°-ge i° da, e'-gi-a bi a', a bi° da, tsí ga,
302. O'-to°-be ga-xa thi° ha, e'-gi-a bi a', a bi° da, tsí ga,
303. He'-di-si xtsi a', a bi° da, tsí ga,
304. Sho'-ka wa-ba-xi to° a', a bi° da, tsí ga,
305. Ho°-ba i-tha-xe tho°-dsi a', a bi° da, tsí ga,
306. Ga'-gi-ge lse hi-the no°-zhi° a', a bi° da, tsí ga,
307. He'-di-si xtsi a', a bi° da, tsí ga,
308. O'-pa-cé tho° dsi a', a bi° da, tsí ga,
309. Wi'-co°-ga gi thi° da, e'-ki-a bi a', a bi° da, tsí ga,
310. He'-di-si xtsi a', a bi° da, tsí ga,
311. O'-gi-ki-a ba thi° ha, e'-ki-a bi a', a bi° da, tsí ga,
312. He'-di-si xtsi a', a bi° da, tsí ga,
313. Hi'-ko° ga-xo-o-dse xtsi gthi no°-zhi° to° a', a bi° da, tsí ga,
314. Wi'-co°-ga, e'-gi-a bi a', a bi° da, tsí ga,
315. Ha' ta ha xtsi a', a bi° da, tsí ga,
316. Wa'-xpa-thi° tha thi°-sha zhú no° a', a bi° da, tsí ga,
317. He'-di-si xtsi a', a bi° da, tsí ga.
318. Wi'-zhí-thé, e' tsi-the a', a biⁿ da, tsi ga,
319. U'-k'ú-be wiⁿ pshi a'-tha, wi-zhiⁿ-thé, e' tsi-the a', a biⁿ da, tsi ga,
320. Oⁿ'-ha-goⁿ moⁿ-zhi xtsi iⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
321. He'-dsi xtsi a', a biⁿ da, tsi ga,
322. Wi'-coⁿ-ga, e'-'gi-a bi a', a biⁿ da, tsi ga,
323. Ho'-toⁿ-be ga-xa thíⁿ ha, e'-gi-a bi a', a biⁿ da, tsi ga,
324. He'-dsi xtsi a', a biⁿ da, tsi ga,
325. Shó'-ka wa-ba-xi toⁿ a', a biⁿ da, tsi ga,
326. Hoⁿ'-ba i-ťa-xe thoⁿ-dsi a', a biⁿ da, tsi ga,
327. Ga'-gi-gi-dse hi-the noⁿ-zhiⁿ a', a biⁿ da, tsi ga,
328. He'-dsi xtsi a', a biⁿ da, tsi ga,
329. Oⁿ'-pa-ce thoⁿ-dsi a', a biⁿ da, tsi ga,
330. Wi'-coⁿ-ga gi thíⁿ iⁿ da, e'-'kí-a bi a, a biⁿ da, tsi ga,
331. He'-dsi xtsi a', a biⁿ da, tsi ga,
332. U'-gi-ki-a ba thíⁿ ha, e'-ki-a bi a', a biⁿ da, tsi ga,
333. He'-dsi xtsi a', a biⁿ da, tsi ga,
334. Wi'-coⁿ-ga, e'-gi-a bi a', a biⁿ da, tsi ga,
335. Ha' ta ha xtsi a', a biⁿ da, tsi ga,
336. Wa'-xpa-thíⁿ tha thíⁿ-shu zhi noⁿ, e'-gi-a bi a', a biⁿ da, tsi ga,
337. He'-dsi xtsi a', a biⁿ da, tsi ga,
338. Wi'-zhíⁿ-thé, e' tsi-the a', a biⁿ da, tsi ga,
339. U'-k'ú-be thoⁿ-ba pshi a-tha, e' tsi-the a', a biⁿ da, tsi ga,
340. Oⁿ'-ha-goⁿ moⁿ-zhi xtsi iⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
341. He'-dsi xtsi a', a biⁿ da, tsi ga,
342. Wi'-coⁿ-ga, e'-gi-a bi a', a biⁿ da, tsi ga,
343. Ho'-toⁿ-be ga-xa thíⁿ ha, e'-gi-e a-ka', a biⁿ da, tsi ga,
344. E'-dsi xtsi a', a biⁿ da, tsi ga,
345. Shó'-ka wa-ba-xi toⁿ a', a biⁿ da, tsi ga,
346. Hoⁿ'-ba i-ťa-xe thoⁿ-dsi a', a biⁿ da, tsi ga,
347. Ga'-gi-gi-dse hi-the noⁿ-zhiⁿ a', a biⁿ da, tsi ga,
348. E'-dsi xtsi a', a biⁿ da, tsi ga,
349. Oⁿ'-pa-ce thoⁿ-dsi a', a biⁿ da, tsi ga,
350. Wi'-coⁿ-ga gi thíⁿ iⁿ da, e'-ki-a bi a', a biⁿ da, tsi ga,
351. Oⁿ'-gi-ki-a ba thíⁿ ha, e'-ki-e a-ka', a biⁿ da, tsi ga,
352. E'-dsi xtsi a', a biⁿ da, tsi ga,
353. Wi'-coⁿ-ga, e'-gi-a bi a', a biⁿ da, tsi ga,
354. Ha' ta ha xtsi a', a biⁿ da, tsi ga,
355. Wa'-xpa-thíⁿ tha thíⁿ-shu zhi noⁿ, e'-gi-a bi a', a biⁿ da, tsi ga,
356. E'-dsi xtsi a', a biⁿ da, tsi ga,
357. Shiⁿ'-noⁿ-dse ga-xo-dse xtsi a', a biⁿ da, tsi ga,
358. Ghiⁿ'-noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
359. He'-dsi xtsi a', a biⁿ da, tsi ga,
360. Wi'-zhíⁿ-thé, e' tsi-the a', a biⁿ da, tsi ga,
361. U'-k'ú-be tha-bthiⁿ pshi a-tha. e' tsi-the a', a biⁿ da, tsi ga.
362. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
363. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, ṭsi ga,
364. Ni'-ka wiⁿ u-shkoⁿ bi tse a-tha, e' tsi-the a', a biⁿ da, ṭsi ga,
365. O'-shkoⁿ hoⁿ toⁿ, e'-gi-e a-ka', a biⁿ da, ṭsi ga,
366. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
367. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, ṭsi ga,
368. Çi'-pa žha-ṭa xtsi bi tse a', wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, ṭsi ga,
369. Xa'-dse noⁿ-xthoⁿ-zhe i-tse-tha bi tse a tha, e' tsi-the a', a biⁿ da, ṭsi ga,
370. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
371. Wi'-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
372. Wa'-xo-be pi-zhi a', a biⁿ da, ṭsi ga,
373. We'-kí-k'oⁿ thi-gē iⁿ da, e'-gi-a bi a', a biⁿ da, ṭsi ga,
374. O'-toⁿ-be ga-xa thiⁿ ha, e'-gi-a bi a', a biⁿ da, ṭsi ga,
375. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
376. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, ṭsi ga,
377. Thu-e' xtsi the-e doⁿ a', a biⁿ da, ṭsi ga,
378. Ho'-di' xtsi a', a biⁿ da, ṭsi ga,
379. Hoⁿ-ba i-ta-xe thoⁿ dsi a', a biⁿ da, ṭsi ga,
380. Ga'-gi-gi-dse hi-the nonⁿzhiⁿ a', a biⁿ da, ṭsi ga,
381. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
382. Ho'-pa-ce thoⁿ dsi a', a biⁿ da, ṭsi ga,
383. Wi'-çoⁿ-ga she-gthi iⁿ da, e'-ki'-a bi a', a biⁿ da, ṭsi ga,
384. I'-zhu-zhu-ba xtsi gi thiⁿ iⁿ da, we-çoⁿ-iⁿ iⁿ da, e'-ki'-a bi a', a biⁿ da, ṭsi ga,
385. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
386. O'-gi-ki-a ba thiⁿ ha, e'-ki-e a-ka', a biⁿ da, ṭsi ga,
387. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
388. Wi'-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
389. Ha'-ta-xa xtsi a', a biⁿ da, ṭsi ga,
390. Wa'-xpa-thiⁿ tha thiⁿ she zhi noⁿ, e'-gi-e a-ka', a biⁿ da, ṭsi ga,
391. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
392. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, ṭsi ga,
393. U'-k'u-be do-ba pshí a-tha, e' tsi-the a', a biⁿ da, ṭsi ga,
394. Ni'-ka wiⁿ u-shkoⁿ bi tse e-pshe noⁿ e-dsi, a-ka', wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, ṭsi ga,
395. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
396. O'-shkoⁿ hoⁿ toⁿ, e' tsi-the a', a biⁿ da, ṭsi ga,
397. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
398. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, ṭsi ga,
399. Noⁿ'-pe-wa-the xtsi a-ka', wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, ṭsi ga,
400. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
401. Wa'-qa-hi toⁿ a-ka tha, e' tsi-the a', a biⁿ da, ṭsi ga,
402. E’-dsi xtsi a’, a bi° da, ḫi ga,
403. Wi’-ço-ga, e’-ki-a bi a’, a bi° da, ḫi ga,
404. Wa’-xo-be pi-zhi a’, a bi° da, ḫi ga,
405. We’-ki-k’e° thi°-ge i° da, e’-ki-a bi a’, a bi° da, ḫi ga,
406. Thi’-to-ge gtha ba thi° ha, e’-ki-a bi a’, a bi° da, ḫi ga,
407. E’-dsi xtsi a’, a bi° da, ḫi ga,
408. We’-tsi° ho no°-ka e’-go° kshe no° a’, a bi° da, ḫi ga,
409. Gthu’-ce a-tsia-tha bi a’, a bi° da, ḫi ga,
410. E’-dsi xtsi a’, a bi° da, ḫi ga,
411. U’-zho°-ge wi’-a-ha ci-thu-ce to° a’, a bi° da, ḫi ga,
412. E’-dsi xtsi a’, a bi° da, ḫi ga,
413. U’-ba-no° the do-ba kshí the a-ka’, a bi° da, ḫi ga,
414. E’-dsi xtsi a’, a bi° da, ḫi ga,
415. We’-do-ba o°-tse dsi a’, a bi° da, ḫi ga,
416. I’-ga-dsi-o° i-he-the a-ka’, a bi° da, ḫi ga,
417. He’-dsi xtsi a’, a bi° da, ḫi ga,
418. Wi’-zhi°-the, e’-tsi-the a’, a bi° da, ḫi ga,
419. Ni’-ka wi° e’-dsi a-ka e-pshe no° the a-ka’, wi-zhi°-the, e’ tsi-the a’, a bi° da, ḫi ga,
420. E’-dsi xtsi a’, a bi° da, ḫi ga,
421. U’-shko° ho° to°, e’ tsi-the a’, a bi° da, ḫi ga,
422. E’-dsi xtsi a’, a bi° da, ḫi ga,
423. Wi’-zhi°-the, e’ tsi-the a’, a bi° da, ḫi ga,
424. No°-pe-wa-the xtsi bi a’, wi-zhi°-the, e’ tsi-the a’, a bi° da, ḫi ga,
425. Da’-do° ni the thi°-ge a-ka e-zha mi a’, wi-zhi°-the, e’ tsi-the a’, a bi° da, ḫi ga,
426. Wa’-pa-hi to° a-ka tha, e’ tsi-the a’, a bi° da, ḫi ga,
427. E’-dsi xtsi a’, a bi° da, ḫi ga,
428. He’-zhi°-ga to° a-tha, wi-zhi°-the, e’ tsi-the a’, a bi° da, ḫi ga,
429. E’-dsi xtsi a’, a bi° da, ḫi ga,
430. No°-pe-wa-the xtsi bi a’, wi-zhi°-the, e’ tsi-the a’, a bi° da, ḫi ga,
431. E’-dsi xtsi a’, a bi° da, ḫi ga,
432. Wa’-zhi° pi-zhi xtsi bi a’, wi-zhi°-the, e’ tsi-the a’, a bi° da, ḫi ga,
433. E’-dsi xtsi a’, a bi° da, ḫi ga,
434. Thi’-to-ge gtha ba thi° ha, e’-ki-a bi a’, a bi° da, ḫi ga,
435. He’-dsi xtsi a’, a bi° da, ḫi ga,
436. We’-tsi° ho no°-ka e’-go° kshe a’, a bi° da, ḫi ga,
437. Gthu’-ce a-tsia-tha bi a’, a bi° da, ḫi ga,
438. No°-be u-bi-zhu-zhu the a-ka’, a bi° da, ḫi ga,
439. Bi’-hu-to° u-ha-ha e a-ka’, a bi° da, ḫi ga,
440. E’-dsi xtsi a’, a bi° da, ḫi ga,
441. Wi’-zhi°-the, e’ tsi-the a’, a bi° da, ḫi ga,
442. Ni’-ka wi° e’-dsi a-ka e-pshe no° e’-dsi a-ka’, wi-zhi°-the, e’ tsi-the a’, a bi° da, ḫi ga,
443. He'-dsi xtsi a', a bi° da, ts'i ga,
444. U'-shko° ho° to°, e'-gi-e a-ka', a bi° da, ts'i ga,
445. Wi'-zhi°-the, e' tsi-the a', a bi° da, ts'i ga,
446. Wa'-pa-hi to° a-ka tha, e' tsi-the a', a bi° da, ts'i ga,
447. No°-pe-wa-the xtsi a-ka', wi-zhi°-the, e' tsi-the a', a bi° da, ts'i ga,
448. E'-dsi xtsi a', a bi° da, ts'i ga,
449. Wa'-zhi° pi-zhi xtsi a-ka', wi-zhi°-the, e' tsi-the a', a bi° da, ts'i ga,
450. E'-dsi xtsi a', a bi° da, ts'i ga,
451. Wi'-ko°-ga, e'-ki-a bi a', a bi° da, ts'i ga,
452. Thi'-to-ge gtha ba thi° ha, e'-ki-e a-ka', a bi° da, ts'i ga,
453. Ts'i-zhu u-dse-the pe-tho°-ba ni-ka-shi-ga ba do° a', a bi° da, ts'i ga,
454. Xtha'-xtha thi°-ge xtsi ni-ka-shi-ga a-ka', a bi° da, ts'i ga,
455. E'-dsi xtsi a', a bi° da, ts'i ga,
456. Ni'-ka wi-o°-wo° the e'-shki do° a', a bi° da, ts'i ga,
457. Wa'-no°-xe a-dsi the ta ts'i da, e'-ki-e a-ka', a bi° da, ts'i ga,
458. E'-dsi xtsi a', a bi° da, ts'i ga,
459. Wa'-dsu-ta be i-zhi°-ge shki do° a', a bi° da, ts'i ga,
460. Wa'-no°-xe a-dsi the ta ts'i da, e'-ki-e a-ka', a bi° da, ts'i ga,
461. E'-dsi xtsi a', a bi° da, ts'i ga,
462. To'-ka no°-zhi° wi-o°-wo° the e'-shki do° a', a bi° da, ts'i ga,
463. Wa'-no°-xe a-dsi the ta ts'i da, e'-ki-a bi a', a bi° da, ts'i ga,
464. E'-dsi xtsi a', a bi° da, ts'i ga,
465. We'-tsi ho no°-ka e'-go° kshe a', a bi° da, ts'i ga,
466. Gthu'-ce a -tsia-tha bi a', a bi° da, ts'i ga,
467. E'-dsi xtsi a', a bi° da, ts'i ga,
468. No°-be u-bi-zhu-zhu the a-ka', a bi° da, ts'i ga,
469. Bi'-hu-to° u-ha-ha o' a-ka', a bi° da, ts'i ga,
470. E'-dsi xtsi a', a bi° da, ts'i ga,
471. Thi'-to-ge gtha ba thi° ha, e'-ki-a bi a', a bi° da, ts'i ga,
472. E'-dsi xtsi a', a bi° da, ts'i ga,
473. We'-tsi ho no°-ka e'-go° kshe a', a bi° da, ts'i ga,
474. Gthi'-u-bthi° a-tsia-tha ba do° a', a bi° da, ts'i ga,
475. Wi'-tsi-go ga-ho°-shi° u-ha ba do° a', a bi° da, ts'i ga,
476. E'-dsi xtsi a', a bi° da, ts'i ga,
477. We'-tsi ho no°-ka e'-go° kshe a', a bi° da, ts'i ga,
478. I'-tho°-bi°-o° tse dsi a', a bi° da, ts'i ga,
479. Thi'-u'-bthi° a-atsia-the a-ka', a bi° da, ts'i ga,
480. E'-dsi xtsi a', a bi° da, ts'i ga,
481. Wi'-tsi-go ga-ta-kshi° i-the-tha bi to° a', a bi° da, ts'i ga,
482. E'-dsi xtsi a', a bi° da, ṭsi ga, *
483. T'-tha-bthi-o° tse dsi a', a bi° da, ṭsi ga,
484. We'-tsi° ho no°-ka e'-go° kshe a', a bi° da, ṭsi ga,
485. Gthi'-u-bthi° a-tsia-tha ba do° a', a bi° da, ṭsi ga,
486. Wi'-tsi-go ni-dse a-ṭa mo°-gte the thi°-kshe ga-xe a-ka', a bi° da, ṭsi ga,
487. E'-dsi xtsi a', a bi° da, ṭsi ga,
488. We'-do-ba o° tse dsi a', a bi° da, ṭsi ga,
489. We'-tsi° ho no°-ka e'-go° kshe a', a bi° da, ṭsi ga,
490. Gthi'-u-bthi° a-tsia-tha ba do° a', a bi° da, ṭsi ga,
491. Ha'-shi ṭa-gthe xtsi a', a bi° da, ṭsi ga,
492. Wa'-bi° ga-ṭa-the gthi i-he-the a-ka', a bi° da, ṭsi ga,
493. E'-dsi xtsi a', a bi° da, ṭsi ga,
494. Wi'-go°-ga, e'-ki-a bi a', a bi° da, ṭsi ga,
495. Thi'-to-ge gth a ba thi° ha, e'-ki-e a-ka', a bi° da, ṭsi ga,
496. E'-dsi xtsi a', a bi° da, ṭsi ga,
497. A'-bi-ṭa-ṭa a-ka', a bi° da, ṭsi ga,
498. E'-dsi xtsi a', a bi° da, ṭsi ga,
499. Zhe'-ga th-a ṭa kshe a', a bi° da, ṭsi ga,
500. Ga'-wi° a-tsia-the a-ka', a bi° da, ṭsi ga,
501. Wa'-shi° u-ba-zhi° tsi-the ga-xe a-ka', a bi° da, ṭsi ga,
502. E'-dsi xtsi a', a bi° da, ṭsi ga,
503. I-u'-tha-btho°-ce a tsia-tha bi a', a bi° da, ṭsi ga,
504. E'-dsi xtsi a', a bi° da, ṭsi ga,
505. I' u-wa-no°-be xtsi i° da, e'-ki-a bi a', a bi° da, ṭsi ga,
506. Zhi°°-ga no°-bt the mo°-thi° ta i tsi° da, e' tsi-the a', a bi° da, ṭsi ga,
507. Zhi°°-ga no°-bt the mo°-thi° bi do° a', a bi° da, ṭsi ga,
508. A'-dsu-ṭa i-ga-ći-ge k̕i-the mo°-thi° ta i tsi° da, e' tsi-the a', a bi° da, ṭsi ga,
509. E'-dsi xtsi a', a bi° da, ṭsi ga,
510. Ni' da-ka-dse u-bi-do° mo°-thi° ta i tsi° da, e' tsi-the a', a bi° da, ṭsi ga,
511. Zhe'-ga th-a-ṭa thi°-kshe a', a bi° da, ṭsi ga,
512. Ga'-wi° a-tsia-the bi a', a bi° da, ṭsi ga,
513. E'-dsi xtsi a', a bi° da, ṭsi ga,
514. Çi'-ći-ga zhi xtsi i° da, e'-ki-a bi a', a bi° da, ṭsi ga,
515. We'-ki-k'o° the mo°-thi° ta i tsi° da, e' tsi-the a', a bi° da, ṭsi ga,
516. He'-dsi xtsi a', a bi° da, ṭsi ga,
517. Wo'-thi° ça-gi xtsi i° da, e'-ki-a bi a', a bi° da, ṭsi ga,
518. E'-dsi xtsi a', a bi° da, ṭsi ga,
519. Wa'-xo-be o°-gi-the ta i tsi° da, e' tsi-the a', a bi° da, ṭsi ga,
520. We'-thi°-ça-gi shki a', a bi° da, ṭsi ga,
521. Zha'-zhe oⁿ-ki-toⁿ ta i tsιⁿ da', e tsi-the a', a biⁿ da, tsi ga,
522. E'-dsi xtsi a', a biⁿ da, tsi ga,
523. We'-thiⁿ-ga-xe shki a', a biⁿ da, tsi ga,
524. Zha'-zhe oⁿ-ki-toⁿ ta i tsιⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
525. E'-dsi xtsi a', a biⁿ da, tsi ga,
526. We'-thiⁿ-zhiⁿ-ga shki a', a biⁿ da tsi ga,
527. Zha'-zhe oⁿ-ki-toⁿ ta i tsιⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
528. O'-thoⁿ-da ga thιⁿ-kshe a', a biⁿ da, tsi ga,
529. Wa'-xo-be oⁿ-gi-the ta i tsιⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
530. Tse'-ha-wa-gthe oⁿ-gi-the oⁿ-moⁿ-thiⁿ ta i tsιⁿ da, e' tsi-the a',
531. Zhiⁿ'-ga i-gi-ni-tha moⁿ-thiⁿ ta i tsιⁿ da, e' tsi-the a', a biⁿ da,
532. He'-dsi xtsi a', a biⁿ da, tsi ga,
533. Mi' hi-e ge ta, a biⁿ da, tsi ga,
534. Wa'-pa-hi a-kia-shoⁿ thiⁿ-ge a-thiⁿ a-hi bi shki doⁿ a', a biⁿ da,
535. Wa'-pa-hi ge goⁿ bi ki-the moⁿ-thiⁿ ta i tsιⁿ da, e' tsi-the a', a
536. He'-dsi xtsi a', a biⁿ da, tsi ga,
537. Mi' hi-e ge ta', a biⁿ da, tsi ga,
538. Wa'-pa-hi u-kia-shoⁿ thiⁿ-ge a-thiⁿ a-hi bi shki doⁿ a', a biⁿ da,
539. Wa'-pa-hi ge goⁿ bi ki-the moⁿ-thiⁿ ta i tsιⁿ da, e' tsi-the a', a
540. He'-dsi xtsi a', a biⁿ da, tsi ga,
541. Mi' hi-e ge ta', a biⁿ da, tsi ga,
542. Wa'-pa-hi u-kia-shoⁿ thiⁿ-ge a-thiⁿ a-hi bi shki doⁿ a', a biⁿ da,
543. Wa'-pa-hi ge goⁿ bi ki-the moⁿ-thiⁿ ta i tsιⁿ da, e' tsi-the a', a
544. He'-dsi xtsi a', a biⁿ da, tsi ga,
545. Mi'hi-e ge ta', a biⁿ da, tsi ga,
546. Wa'-pa-hi u-kia-shoⁿ thiⁿ-ge a-thiⁿ a-hi bi shki doⁿ a', a biⁿ da,
547. Wa'-pa-hi u-bu-zha-zha-ta bi ki-the moⁿ-thiⁿ ta i tsιⁿ da, e' tsi-the a', a
548. He'-dsi xtsi a', a biⁿ da, tsi ga,
549. Thi'-u-ba-he tha-ta ga kshe a', a biⁿ da, tsi ga,
550. Ga'wiⁿ a-tsia, the a-ka', a biⁿ da, tsi ga,
551. He'-dsi xtsi a', a biⁿ da, tsi ga,
552. We'-thiⁿ zhiⁿ-ga pe-thoⁿ-ba', a biⁿ da, ți si ga,
553. Ta'-zhu U'-dse-the Pe-thoⁿ-ba', a biⁿ da, ți si ga,
554. E'-noⁿ-ha kshi-the a-ka', a biⁿ da, ți si ga,
555. E'-dsi xtsiⁿ', a biⁿ da, ți si ga,
556. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-ki-e a-ka', a biⁿ da, ți si ga,
557. He'-dsi xtsiⁿ', a biⁿ da, ți si ga,
558. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
559. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
560. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
561. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
562. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
563. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
564. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
565. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
566. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
567. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
568. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
569. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
570. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
571. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
572. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
573. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
574. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
575. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
576. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
577. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
578. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
579. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
580. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
581. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga,
582. Wa'-xo-be oⁿ-gi-the ța i tsiⁿ da, e'-tsi-the a', a biⁿ da, ți si ga.

(Free translation, p. 270)

Haul kiⁿ-noⁿ u-tha-ge u-wiⁿ-btha-ge ța mi kshe iⁿ da noⁿ, wi-țsi-ŋi e'.
Ni'-ki Wi'-gi-e of the Tsi'-zhu Wa-shta'-ge

(Free translation, p. 277; literal translation, p. 591)

By Mon'-zhon'-a'-ki-da

1. Ha' tha tsi ta', a bi da, tsi ga,
2. Zhi'-ga ni-ka-shi-ga ba zhi a-tha', wi-co ga, e'-ki-e a-ka', a bi da, tsi ga,
3. Wi'-co ga, a bi da, tsi ga,
4. U'-to be tha-the ta bi a', wi-co ga, a bi da, tsi ga,
5. Wi'-co ga xtsi hi th i do a', a bi da, tsi ga,
6. Mo'-xe u-ca-ki-ba wi' a', a bi da, tsi ga,
7. E'-dsi xtsi hi no zhi a', a bi da, tsi ga,
8. Wi'-zhi the a', a bi da, tsi ga,
9. O'-ha-ga mo zhi xtsi a', a bi da, tsi ga,
10. U'-toⁿ-be tha-tho ṭa bi a', wi-çoⁿ-ga', a biⁿ da, ṭsi ga,
11. Zhiⁿ-ga ni-ka-shi-ga ba zhi a-tha', wi-çoⁿ-ga, 戗-ki-a bi a', a biⁿ da, ṭsi ga,

Ha' tha tsì ṭa, a biⁿ da, ṭsi ga,

12. Қa'-xe-wa-hu-ça toⁿ a', a biⁿ da, ṭsi ga,
13. Ga' xtsi hi tha i doⁿ a', a biⁿ da, ṭsi ga,
14. Moⁿ'-xe u-ça-ki-ba wiⁿ hi-noⁿ-zhiⁿ a', a biⁿ da, ṭsi ga,
15. Wa'-koⁿ-da u-ga-sha-be xtsi doⁿ a', a biⁿ da, ṭsi ga,
16. He'-dši xtsi a-gthi-noⁿ-zhiⁿ a', a biⁿ da, ṭsi ga,
17. Wi'-çoⁿ-ga ha'-ṭa-ha xtsi wa-xpa-thiⁿ tha thiⁿ sha zhi noⁿ a', a biⁿ da, ṭsi ga,
18. Moⁿ'-xe u-ça-ki-ba wiⁿ pshi a-tha', a biⁿ da, ṭsi ga,
19. E'-goⁿ thoⁿ-ta zhi a', wi-zhiⁿ-the a', a biⁿ da, ṭsi ga,

Ha' tha tsì ṭa, a biⁿ da, ṭsi ga,

20. Wi'-çoⁿ-ga', a biⁿ da, ṭsi ga,
21. Noⁿ u'-toⁿ-be tha-the ṭa bi a', wi-çoⁿ-ga', a biⁿ da, ṭsi ga,
22. Wi'-zhiⁿ-the ga' xtsi hi tha i doⁿ a', a biⁿ da, ṭsi ga,
23. Moⁿ'-xe u-ça-ki-ba wiⁿ a', a biⁿ da, ṭsi ga,
24. E'-dši xtsi hi noⁿ-zhiⁿ a', a biⁿ da, ṭsi ga,
25. Wi'-çoⁿ-ga', a biⁿ da, ṭsi ga,
26. Wa'-koⁿ-da u-ga-sha-be xtsi doⁿ a', a biⁿ da, ṭsi ga,
27. He'-dši xtsi a-gthi-noⁿ-zhiⁿ a', a biⁿ da, ṭsi ga,
28. Ha'-ṭa-ha xtsi wa-xpa-thiⁿ tha thiⁿ sha zhi noⁿ a', a biⁿ da, ṭsi ga,
29. E'-goⁿ thoⁿ-ta zhi a', wi-zhiⁿ-the a', a biⁿ da, ṭsi ga,

Ha' tha tsì ṭa, a biⁿ da, ṭsi ga,

30. Ha'! wi-çoⁿ-ga, 戗-ki-e thoⁿ-ka', a biⁿ da, ṭsi ga,
31. U'-toⁿ-be tha-the tse a', wi-çoⁿ-ga', a biⁿ da, ṭsi ga,
32. Қa'-xe-wa-hu-ça toⁿ a', a biⁿ da, ṭsi ga,
33. Thu'-e' xtsi hi the a', a biⁿ da, ṭsi ga,
34. Moⁿ'-xe u-ça-ki-ba we-doⁿ-ba kshe a', a biⁿ da, ṭsi ga,
35. He'-dši xtsi hi noⁿ-zhiⁿ a', a biⁿ da, ṭsi ga,
36. Ni'-ka-wa-koⁿ-da-gi thiⁿ-kshe a', a biⁿ da, ṭsi ga,
37. Tho' toⁿ hi non-zhiⁿ a', a biⁿ da, ṭsi ga,
38. Ni'-ka-shi-ga wiⁿ the a-ka', wi-zhiⁿ-the a', a biⁿ da, ṭsi ga,
39. Noⁿ'-pe-wa-the xtsi a-ka', wi-zhiⁿ-the a', a biⁿ da, ṭsi ga,
40. Noⁿ'-pe-wa-the shki zhu-zhe ki'-toⁿ a-ka' e-zha-mi iⁿ da', a biⁿ da, ṭsi ga,
41. Ha'! wi-ṭsi-go-e', e-gi-a bi a', a biⁿ da, ṭsi ga,
42. Zhiⁿ-ga zhu-i-ga tha ba thoⁿ tse mi-kshe iⁿ da', a biⁿ da, ṭsi ga,
43. Zhiⁿ-ga zhu-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, ṭsi ga,
44. I'-ṭa'si thiⁿ-ge ki-the moⁿ-thiⁿ ṭa i ṭsiⁿ da', a biⁿ da, ṭsi ga,
45. Gthe'-doⁿ-zhiⁿ-ga shki a', a biⁿ da, ṭsi ga,
46. Zha’-zhe ƙi-to mo-thi bi do a’, a bi da, tsi ga,
47. U’-no a bi i-thi the mo-thi ta i tsin da’, a bi da, tsi ga,
48. Ghe’-do-wi shki a’, a bi da, tsi ga,
49. Zha’-zhe a-ƙi-to a-thi he i’ da’, a bi da, tsi ga,
50. E’-shki do a’, a bi da, tsi ga,
51. Zhi°-ga zha-zhe ƙi-ko mo-thi ta i tsin da’, a bi da, tsi ga,
52. U’-no a bi i-the ƙi-the mo-thi ta i tsin da’, a bi da, tsi ga,
53. Wi-no bthi mo-zhi i’ da, a bi da, tsi ga.

Ha’ tha tsi ta’, a bi da, tsi ga,
54. Ha’! wi-co-ga, a bi da, tsi ga,
55. Wi’-co-ga tho-e’ xtsi hi the do a’, a bi da, tsi ga,
56. Tho’-xe Pa-thi-ho to a’, a bi da, tsi ga,
57. E’-dsi xtsi hi-no-zhi a’, a bi da, tsi ga,
58. Ha’! wi-ksi-go’e’, e-gi-a bi a’, a bi da, tsi ga,
59. Ni’-ka-shi-ga the a-ka tha’, a bi da, tsi ga,
60. No°-pe-wa-the xtsi a-ka’, wi-zhi-the a’, a bi da, tsi ga,
61. Zhi°-ga zhu-i-ga o°-tha ba tho tse a-to he i’ da’, a bi da, tsi ga,
62. Mo°-ki-ci-dse tsi-the do a’, a bi da, tsi ga,
63. Ha’-ba-ko°-ce-ci-da e-go° to° no° a’, a bi da, tsi ga,
64. U’-do°-be tha-gti° xtsi hi-tse-the to° a’, a bi da, tsi ga,
65. Ga’ tse shki zhu-i-ga tha ba tho tse i° da’, a bi da, tsi ga,
66. I’-u-tha-btho°-ce a-ksi-a the a-ka’, a bi da, tsi ga,
67. I’-u-wa-pa no° a-tha’, a bi da, tsi ga,
68. Zhi°-ga mo°-ko’° ba ba tho tse no° a-tha’, a bi da, tsi ga,
69. Zhi°-ga mo°-ko’° the mo°-thi° bi do° a’, a bi da, tsi ga,
70. A’-dsu-ta i-ga-ci-ge a-ki-gthi° mo°-thi° ta i tsin da’, a bi da, tsi ga,
71. U’-no° a bi shki i-the ƙi-the mo°-thi° ta i tsin da’, a bi da, tsi ga,

Ha’ tha tsi ta’, a bi da, tsi ga,
72. I’-tho°-bi-o° xtsi mo°-ki-ci-dse tsi-the do° a’, a bi da, tsi ga,
73. Mo°-ko°-to°-ga zhi°-ga tse a’, a bi da, tsi ga,
74. Xthi’ zhu-dse i-tse-the to° a’, a bi da, tsi ga,
75. Ga’ tse shki a’, a bi da, tsi ga,
76. Zhi°-ga zhu-i-ga tha ba tho tse i° da’, a bi da, tsi ga,
77. Zhi°-ga mo°-ko° the mo°-thi° bi do° a’, a bi da, tsi ga,
78. A’-dsu-ta i-ga-ci-ge a-ki-gthi° mo°-thi° ta i tsin da’, a bi da, tsi ga,
79. I’-u-wa-ts’u-xa no° a-tha’, a bi da, tsi ga,
80. Ts’o°-xe shki zha-zhe ƙi-to° mo°-thi° ta i tsin da’, a bi da, tsi ga,
81. Zhi°-ga zho-i-ga th ba bi do° a’, a bi da, tsi ga,
82. U’-no° a bi i-the ƙi-the mo°-thi° ta i tsin da’, a bi da, tsi ga,

Ha’ tha tsi ta’, a bi da, tsi ga,
83. Tho'-xe Pa-thi-hoⁿ toⁿ a', a biⁿ da, ʦi ga,
84. Moⁿ-ki-çiⁿ-dse tsi-the doⁿ a', a biⁿ da, ʦi ga,
85. Ha'-ba zhü-dse kshe a', a biⁿ da, ʦi ga,
86. He'-dsi xtsi ga-ci-ge tsi-the toⁿ a', a biⁿ da, ʦi ga,
87. Zhiⁿ-‘ga zhü-i-ga tha ba thoⁿ tse iⁿ da’, a biⁿ da, ʦi ga,
88. Zhiⁿ-‘ga zhü-i-ga tha bi doⁿ a’, a biⁿ da, ʦi ga,
89. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ʈa i tsiⁿ da’, a biⁿ da, ʦi ga,

Ha’ tha ʦi ṭa’, a biⁿ da, ʦi ga,
90. I'-thoⁿ-bi-oⁿ xtsi moⁿ-ki-çiⁿ-dse tsi-the doⁿ a’, a biⁿ da, ʦi ga,
91. Ha'-ba to-ho kshe a’, a biⁿ da, ʦi ga,
92. Wa'-toⁿ to-ho thiⁿ-kshe e'-ki-thoⁿ-ba xtsi a’, a biⁿ da, ʦi ga,
93. Ga'-ci-ge tsi-the toⁿ a’, a biⁿ da, ʦi ga,
94. Ga’ tse shki a’, a biⁿ da, ʦi ga,
95. Noⁿ-bthe moⁿ-thiⁿ bi doⁿ a’, a biⁿ da, ʦi ga,
96. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ʈa i tsiⁿ da’, a biⁿ da, ʦi ga,

Ha’ tha ʦi ṭa’, a biⁿ da, ʦi ga,
97. We’-tha-bthiⁿ-oⁿ xtsi moⁿ-ki-çiⁿ-dse tsi-the doⁿ a’, a biⁿ da, ʦi ga,
98. Ha'-ba ʈa ka kshe noⁿ a’, a biⁿ da, ʦi ga,
99. Wa'-toⁿ ʈa ka thiⁿ-kshe e'-ki-thoⁿ-ba xtsi ga-ci-ge tsi-the toⁿ a’, a biⁿ da, ʦi ga,
100. Zhiⁿ-‘ga noⁿ-bthe the moⁿ-thiⁿ ʈa i tsiⁿ da’, a biⁿ da, ʦi ga,
101. Ťs’e wa-ṭse-xi ki-the moⁿ-thiⁿ ʈa i tsiⁿ da’, a biⁿ da, ʦi ga,
102. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ʈa i tsiⁿ da’, a biⁿ da, ʦi ga,

Ha’ tha ʦi ṭa’, a biⁿ da, ʦi ga,
103. We’-do-bi-oⁿ xtsi moⁿ-ki-çiⁿ-dse tsi-the doⁿ a’, a biⁿ da, ʦi ga,
104. Ha'-ba ʈa thü-zhe kshe a’, a biⁿ da, ʦi ga,
105. Wa'-toⁿ thü-zhe thiⁿ-kshe e'-ki-thoⁿ-ba xtsi a’, a biⁿ da, ʦi ga,
106. Ga'-ci-ge tsi-the toⁿ a’, a biⁿ da, ʦi ga,
107. Be’ wa-ṭsa-u don mi-غا thü-ge tse a’, hiⁿ a’, a biⁿ da, ʦi ga,
108. Wa’-dsu-ʈa mi-غا zhü-thü the kshe-ta toⁿ a’, a biⁿ da, ʦi ga,
109. Noⁿ-bthe the moⁿ-thiⁿ ʈa i tsiⁿ da’, a biⁿ da, ʦi ga,
110. Noⁿ-bthe ki i-ʦ’a thü-ge ki-the moⁿ-thiⁿ ʈa i tsiⁿ da’, a biⁿ da, ʦi ga,

111. Wi'-coⁿ-غا ु-ʈoⁿ-be tha the ʈa bi a tha’, a biⁿ da, ʦi ga,
112. He'-dsi xtsi hi noⁿ-жиⁿ a’, a biⁿ da, ʦi ga,
113. Pi'-ci-hi toⁿ noⁿ a’, a biⁿ da, ʦi ga,
114. E'-dsi xtsi hi noⁿ-жиⁿ a’, a biⁿ da, ʦi ga,
115. Ga’ tse shki a’, a biⁿ da, ʦi ga,
116. Zho’-i-غا oⁿ-ʈa ba thoⁿ tse iⁿ da’, a biⁿ da, ʦi ga,
117. Pi'-ci u-no'o-bu-dse xtsi a-ka', a bi't da, tsi ga,
118. Ga' tse shki a', a bi't da, tsi ga,
119. Zhi'ba-ga zho-i-ga the ta i tsi'a da', a bi't da, tsi ga,
120. U'-no'o a bi i-the ki-the mo'o-thi'o ta i tsi'a da', a bi't da, tsi ga,

Ha' tha tsi ta', a bi't da, tsi ga,

121. Xo'o'-dse hi to'o no'o a', a bi't da, tsi ga,
122. E'-dsi xtsi hi no'o-zhin a', a bi't da, tsi ga,
123. Wi'-no'o wa-ko'o-da ts'e wa-tse-xi a-to'o he i't da', a bi't da, tsi ga,
124. Zhi'ba-ga zhu-i-ga o'o-tha bi do'o a', a bi't da, tsi ga,
125. U'-no'o a bi i-the ki-the mo'o-thi'o ta i tsi'a da', a bi't da, tsi ga,
126. P-a-xi'o ca-dse ci e-go'o a' bi i-the ki-the mo'o-thi'o ta i tsi'a da', a bi't da, tsi ga,
127. Xi'o'-ha ba'-e'i'-tha ga ge a', a bi't da, tsi ga,
128. U'-no'o a-gi-the a-to'o he i't da', a bi't da, tsi ga,
129. Zhi'ba-ga u-no'o the mo'o-thi'o ta i tsi'a da', a bi't da, tsi ga,
130. Ko'o' thi-hi-da ga thi'-kshe a', a bi't da, tsi ga,
131. Chi'ko'o thi-hi-da e' no'o bi no'o a', a bi't da, tsi ga,
132. Chi'ko'o thi-hi-da a-the ki-the mo'o-thi'o ta i tsi'a da', a bi't da, tsi ga,
133. Zhi'ba-ga u-no'o a bi i-the ki-the mo'o-thi'o ta i tsi'a da', a bi't da, tsi ga,
134. Wi'-tsu-shpa', a bi't da, tsi ga,
135. Wi'-no'o bthi'o mo'o-zhi i'a da', a bi't da, tsi ga,

Ha' tha tsi ta', a bi't da, tsi ga,

136. Ni'-u-thi-xa-xa xtsi ge dsi a', a bi't da, tsi ga,
137. E'-dsi xtsi hi no'o-zhi'o a', a bi't da, tsi ga,
138. Wa'-zha-zhe wi'n the a-ka i'a da', a bi't da, tsi ga,
139. Ni' zhu-i-ga the xtsi ni-ka-shi-ga a-ka i'a da', a bi't da, tsi ga,
140. Wi'-tsu-shpa', a bi't da, tsi ga,
141. Zhi'ba-ga zhu-i-ga the thi'a-ga bi e'-sha bi a', a bi't da, tsi ga,
142. Zhi'ba-ga zhu-i-ga o'o-tha' bi do'o a', a bi't da, tsi ga,
143. Ts'e' wa-tse-xi ki-the mo'o-thi'o ta i tsi'a da', a bi't da, tsi ga,
144. Zhi'ba-ga zhu-i-ga o'o-tha' bi do'o a', a bi't da, tsi ga,
145. U'-no'o a bi i-the ki-the mo'o-thi'o ta i tsi'a da', a bi't da, tsi ga,
146. Ho'o'-ba tha-gthi'o shki u-hi ki-the mo'o-thi'o ta i tsi'a da', a bi't da, tsi ga,
147. Wi'no'o bthi'o mo'o-zi i'a da', a bi't da, tsi ga,

Ha' tha tsi ta', a bi't da, tsi ga,

148. Wi'-co'o-ga thi-ço-ge gtha ba thi'a ha', a bi't da, tsi ga,
149. Ga' xtsi hi tha i do'o a', a bi't da, tsi ga,
150. Mo'o'-hi'o-t's'a zhi thi'-kshe no'o a', a bi't da, tsi ga,
151. Wi'-tsu-slpa wi-shno° wa-ko°-da ts'e wa-tse-xi a-to° he i° da', a bi° da, tsi ga,
152. Zhi°-ga zhu-i-ga o°-tha bi do° a', a bi° da, tsi ga,
153. Ts'e' wa-tse-xi ki-the mo°-thi° tø i tsi° da', a bi° da, tsi ga,
154. Wi'-no° bthi° mo°-zhi i° da', a bi° da, tsi ga,

Ha' tha tsi ta', a bi° da, tsi ga,

155. Shi°-zha-hi to° no° a', a bi° da, tsi ga,
156. Wi'-shki do° a', a bi° da, tsi ga,
157. Ts'e' wa-tse-xi a-to° he i° da', a bi° da, tsi ga,
158. Zhi°-ga zhu-i-ga o°-tha bi do° a', a bi° da, tsi ga,
159. Ts'e' wa-tse-xi ki-the mo°-thi° tø i tsi° da', a bi° da, tsi ga,
160. Ho°-ba tha-gthi° u-wa'-ni-ka-shi-ga a-to° he i° da', a bi° da, tsi ga,
161. Ho°-ba tha-gthi° shki u-hi ki-the mo°-thi° tø i tsi° da', a bi° da, tsi ga,

Ha' tha tsi ta', a bi° da, tsi ga,

162. Wi'-co°-ga, e-ki-a bi a', a bi° da, tsi ga,
163. Thi°-to-ge gtha ba thi° ha', wi'-co°-ga, e'-ki-a bi a', a bi° da, tsi ga,
164. Thu-e' xtsi hi the do° a', a bi° da, tsi ga,
165. Wi'-zhi°-the a', a bi° da, tsi ga,
166. Wa'-dsu-ta wi° ts'e' tha bi kshe a', wi-zhi°-the, e'-ki-e a-ka', a bi° da, tsi ga,
167. Wi'-co°-ga', a bi° da, tsi ga,
168. Zhi°-ga zhu-i-ga tha ba tho° tse i° da', a bi° da, tsi ga,
169. Zhi°-ga zhu-i-ga the tø i tsi° da', a bi° da, tsi ga,
170. Zhi°-ga zhu-i-ga tha' bi do° a', a bi° da, tsi ga,
171. U°-no° a bi i-the ki-the mo°-thi° tø i tsi° da', a bi° da, tsi ga,

Ha' tha tsi ta', a bi° da, tsi ga,

172. Wi'-co°-ga', a bi° da, tsi ga,
173. Thi°-to-ge gtha ba thi° ha', wi'-co°-ga, e'-ki-a bi a', a bi° da, tsi ga,
174. Thu-e' xtsi hi the do° a', a bi° da, tsi ga,
175. Mo°-zho° u-to°-ga xtsi thï°-kshe dsi a', a bi° da, tsi ga,
176. E'-dsi xtsi hi no°-zhi° a', a bi° da, tsi ga,
177. Ga' tse shki a', a bi° da, tsi ga,
178. Zhi°-ga zhu-i-ga the tø i tsi° da', a bi° da, tsi ga,
179. Mo°-zho° u-ko°-ka shki zha-zhe o°-ki-to° tø i tsi° da', a bi° da, tsi ga,
180. Zhi°-ga ts'e' wa-tse-xi ki-the mo°-thi° tø i tsi° da', a bi° da, tsi ga,

Ha' tha tsi ta', a bi° da, tsi ga,
181. Wi'-co°-ga', a bi° da, tsi ga,
182. Thi'-to-ge gtha ba thi° ha', a bi° da, tsi ga,
183. Wi'-zhii°-the a', a bi° da, tsi ga,
184. Ni'-ka-shi-ga wi° e-dsi a-ka', a bi° da, tsi ga,
185. Tsi'u-qa-ca xtsi a-ka tha', a bi° da, tsi ga,
186. Ni'-ka-shi-ga', a bi° da, tsi ga,
187. Tsi'-hu-ko° u-k'u-dse a-ka tha', a bi° da, tsi ga,
188. Ga' tse shki a', a bi° da, tsi ga,
189. Zha'-zhe ki-to° a-ka e-zha-mi i° da', a bi° da, tsi ga,
190. Tsi'u-qa-ca go°-tha a-ka', wi-zhi°-the a', a bi° da, tsi ga,
191. Tsi'u-qa-ca wa'-gthi° a-tha, wi-zhi°-the a', a bi° da, tsi ga,
192. Zhi°'-ga zhu-i-ga the ta i tsi° da', a bi° da, tsi ga,
193. Tsi'-u-qa-ca shki zha'-zhe ki-to° ta i tse a-tha', a bi° da, tsi ga,
194. Zhi°'-ga u-no° a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
195. Ni'-ka-shi-ga', a bi° da, tsi ga,
196. No°'-pe-wa-the xtsi a-ka i° da', a bi° da, tsi ga,
197. Tsi'-u'-ki-a-ce shki zha-zhe ki-to° a-ka e-zha-mi i° da', a bi° da, tsi ga,
198. Ga' tse shki a', a bi° da, tsi ga,
199. Zhi°'-ga zhu-i-ga the ta i tsi° da', a bi° da, tsi ga,
200. Zhi°'-ga zhu-i-ga tha bi do° a', a bi° da, tsi ga,
201. U'-no° a bi i-the ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,
202. Ho°'-ba tha-gthi° shki u-hi ki-the mo°-thi° ta i tsi° da', a bi° da, tsi ga,

Ha' tha tsi ta, a bi° da, tsi ga,

203. Wi'-co°-ga, e'-ki-e a-ka', a bi° da, tsi ga,
204. Zhi°'-ga zhu-i-ga the wa-thi°-ga bi a-tha, wi-zhi°-the, e'-ki-e a-ka', a bi° da, tsi ga,
205. Wi'-co°-ga, a bi° da, tsi ga,
206. Thi'-to-ge gtha ba thi° ha, wi-co°-ga, e'-ki-e a-ka', a bi° da, tsi ga,
207. Wi'-co°-ga', a bi° da, tsi ga,
208. Thu-e' xtsi hi the do° a', a bi° da, tsi ga,
209. Wi'-zhii°-the a', a bi° da, tsi ga,
210. Wa'-dsu-ta wi° the kshe a', a bi° da, tsi ga,
211. Ts'e' tha bi kshe a', wi-zhi°-the, e'-ki-a bi a', a bi° da, tsi ga,
212. Wi'-co°-ga', a bi° da, tsi ga,
213. Zhi°'-ga zhu-i-ga the ta i tsi° da', a bi° da, tsi ga,
214. Zhi°'-ga zhu-i-ga tha bi do° a', a bi° da, tsi ga,
215. Ts'e' wa-tse-xi ki-the mo°-thi° ta i tsi° da, a bi° da, tsi ga,

Ha' tha tsi ta', a bi° da, tsi ga,
THE OSAGE TRIBE

216. Thii'-to-ge gtha ba thiⁿ ha', wi'-çoⁿ-ga', a biⁿ da, ṭsi ga,
217. Thi'-e' xtsi hi the doⁿ a', a biⁿ da, ṭsi ga,
218. Moⁿ'-zhoⁿ u-ṭoⁿ-ga xtsi thiⁿ-ka she dsi a', a biⁿ da, ṭsi ga,
219. Ni'-ka-shi-ga toⁿ a', a biⁿ da, ṭsi ga,
220. Moⁿ'-zhoⁿ u-ṭoⁿ-ga xtsi thiⁿ-ka she dsi a', a biⁿ da, ṭsi ga,
221. E'-di' xtsi ni-ka-shi-ga', a biⁿ da, ṭsi ga,
222. U'-da-bthu-bthu-e xtsi ni-ka-shi-ga toⁿ a', a biⁿ da, ṭsi ga,
223. Zhiⁿ'-ga zuh-i-ga the ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
224. Moⁿ'-zhoⁿ-u-čkoⁿ-čka shki zha-zhe kii-toⁿ ṭa i tsiⁿ da, a biⁿ da, ṭsi ga,
225. Moⁿ'-zhoⁿ shki zha-zhe kii-toⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
226. U'-noⁿ a bi i-the kii-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
227. Hoⁿ'-ba tha-gthiⁿ shki u-hi kii-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
228. Hoⁿ'-ba u-ča-kii-ba do-ba u-hi kii-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,

Ha' tha ṭsi ṭa', a biⁿ da, ṭsi ga,
229. Wi'-zhiⁿ-the, e'-ki-a bi a', a biⁿ da, ṭsi ga,
230. Thii'-to-ge gtha ba thiⁿ ha', wi-zhiⁿ-the, e'-ki-e a-ka', a biⁿ da, ṭsi ga,
231. Wi'-çoⁿ-ga', a biⁿ da, ṭsi ga,
232. Thi'-e' xtsi hi the doⁿ a', a biⁿ da, ṭsi ga,
233. Ni' u-ga-xthi wiⁿ e-di' noⁿ noⁿ a', a biⁿ da, ṭsi ga,
234. E'-di' xtsi a', a biⁿ da, ṭsi ga,
235. Tiš'-zhiⁿ-ga wiⁿ the tse a', wi-zhiⁿ-the a', a biⁿ da, ṭsi ga,
236. E'-di' xtsi hi noⁿ-zhiⁿ bi a', a biⁿ da, ṭsi ga,
237. Hoⁿ'-ga bi a, wi-zhiⁿ-the a', a biⁿ da, ṭsi ga,
238. Wi'-ši-go-e', e-gi-a bi a', a biⁿ da, ṭsi ga,
239. Zhiⁿ'-ga zhu-i-ga eⁿ-tha ba thoⁿ tse a-toⁿ he iⁿ da', a biⁿ da, ṭsi ga,
240. Wi'-zhiⁿ-the a', a biⁿ da, ṭsi ga,
241. Tiš'-u-ča wa-gthiⁿ wiⁿ u-gthiⁿ a-ka', wi-zhiⁿ-the a', a biⁿ da, ṭsi ga,
242. Ga' tse shki a', a biⁿ da, ṭsi ga,
243. Zhiⁿ'-ga zhu-i-ga the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
244. Tiš'-u-k'u-k'u-dse a-ka', wi-zhiⁿ-the, a', a biⁿ da, ṭsi ga,
245. E'-ški doⁿ a', a biⁿ da, ṭsi ga,
246. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, ṭsi ga,
247. U'-noⁿ a bi i-the kii-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
248. Hoⁿ'-ba u-ča-kii-ba do-ba u-hi' kii-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
PART III.—LITERAL TRANSLATION
The Xo'-ka Wi'-gi-e

(Free translation, p. 74; Osage version, p. 305)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a bi° da, it has been said; tsi, house; ga, in this, 18, 66, 82.
2. Ho°-ga, the Ho°-ga subdivision; u-dse-the, fireplaces; pe-tho°-ba, seven; ni-ka-shi-ga, a people; ba do°, they were; a, they said.
3. Ha, O; wi-ço°-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
4. We-ki-k'o°, ceremonial articles, or symbols; tho°-tse, suitable for use; thi°-ge, none; a-tha, there is; wi-ço°-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
5. I°-gtho°-ga, Puma; do-ga, the male; to°, standing; a, they said.
6. Ha, Ho; wi-ço°-ga, my younger brother; e-gi-a, said to him; bi, they; a, they said.
7. We-ki-k'o°, ceremonial articles, or symbols; tho°-tse, suitable for use; thi°-ge, none; a-tha, there is; wi-ço°-ga, my younger brother; e-ki-a, said to one another; bi, they; a, they said.
8. Tho-e, in haste; xtsi, verily; hi-the, he went forth; do°, did; a, they said.
9. A-ba-do, a small hill; a-ga-ha, upon the brow of; dsi, there; xtsi, verily; a, they said, 51.
10. Wa-ça-be, the black bear; u-ça-ka, without blemish, without spots; thi°-ge, none; that has none; to° no°, the standing; a, they said.
11. Tho, in his presence; to°, where he stood; hi, having arrived there; no°-zhi°, stood; bi, they; a, they said.
12. Ha, O; wi-tsi-go-e, my grandfather; e-gi-a, said to him; bi, they; a, they said.
13. We-ki-k'o°, ceremonial article, or symbol; tho°-tse, suitable; thi°-ge, none; a-tha, there are; wi-tsi-go-e, my grandfather; e-gi-e, said to him; a-ka, they.
14. Ha, Ho; zhi°-ga, little ones; e, to say; tsi-the, he hastened; a, they said.
15. We-ki-k'o°, ceremonial articles, or symbols; tho°-tse, suitable; thi°-ge, you have none; e-she, you having said; do°, because; a, they said.

Many of the lines of the wi'-gi-es are used again and again. Where such repetitions of a line occur the sequential numbers of the lines having the same words and meaning will be grouped together so that the translation of one line will suffice for all, in order that much labor and space may be saved. For the same reason the refrain at the end of every line, "A bi° da, tsi ga," will be omitted save in the opening line of the wi'-gi-e.
16. We-ki-k'io⁹, ceremonial article, or symbol; thoⁿ-tse, suitable; a-toⁿ-he, I stand.
17. E-dsi, there, in the activities of life; zhi, absent; the, moving; thiⁿ-ge, none, never; xtsi, verily; a-ni-ka-shi-ga, I am a person; iⁿ da, I am.
19. Xa-dse, grass; ba-tse, a bunch of; hoⁿ-čka, one of any kind; doⁿ, the; a, they said.
20. Thi-thi-shi-zhe, plucked and twisted it; gthi, drew toward himself; noⁿ-thi, placed it upon the ground; toⁿ, as he stood; 33, they said, 26, 44.
21. Ga, these grasses; tse, that lay upon the ground; shki, also; a, they said, 71, 78.
22. We-ki-k'io⁹, ceremonial article; the, make of it; moⁿ-thiⁿ,⁸ as they travel the path of life; ta biⁿ da, they shall, 28, 41, 46, 58.
23. Tho-e, in haste; xtsi, verily; ci-thu-če, took footsteps, went forth; doⁿ, did; a, they said, 29, 37, 42, 50.
24. Ba-xpe, small stunted oaks; ba-tse, a bunch of; hoⁿ-čka, any kind; doⁿ, the; a, they said.
25. Ga, this, bunch of stunted oaks; thiⁿ-ške, sitting here; shki, also; a, they said, 27, 32, 40, 45, 55.
30. Ga-xa, a branch, a creek; zhiⁿ-ga, small; če-gtha-gtha the, a line of groves along its banks; xtsi, verily; ge, dsi, there amongst; a, they said.
31. Zhoⁿ-sha-be-the hi, dark-wood tree, the red-bud; ba-tse, a bunch of; hoⁿ-čka, any kind; doⁿ, the; a, they said.
33. We-ki-k'io⁹, ceremonial articles or symbol; the, make of; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
34. Noⁿ-xthe, charcoal; gi-the, they shall make of it; moⁿ-thiⁿ, as they travel the path of life; ta biⁿ da, they shall.
35. Noⁿ-xthe, charcoal; gi-the, they make of it; bi, they; doⁿ, when. a, they said.
36. U-noⁿ, old age; a bi, spoken of as; i-the, live to see; moⁿ-thiⁿ, as they travel the path of life; ta biⁿ da, they shall, 98.
38. Moⁿ-ča, arrow-shaft trees; ba-tse, bunch; hoⁿ-čka, any kind; doⁿ, the; a, they said.
39. E-dsi, there, close to it; xtsi, verily; hi, having arrived at; gthiⁿ, he sat down; thiⁿ-ške, sitting; a, they said.
43. Ha-ci-hi, grapevine; koⁿ, the root; ba-tse, bunch; hoⁿ-čka, any kind; doⁿ, the; a, they said.
47. Zhiⁿ-ga, the little ones; we-ki-k'io⁹, ceremonial articles or symbols; tha, they make of; bi, they; doⁿ, when; a, they said.
48. Da-gthe, captives; i-thi-sha-wiⁿ, they shall tie up as with cords; e noⁿ bi noⁿ, and spoken of as cords; a, they said.

⁸ The word moⁿ-the, used colloquially, means, to walk. When the word is used figuratively and ceremonially it denotes the continuation of an important act during the life journey of the tribe.
49. Shoⁿ, for all time; xtsi, verily; ga-xe, they shall make of it; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.

52. 'Iⁿ, stony; pa-χi, point; hoⁿ-čka, of any kind; doⁿ, the; a, they said.

53. 'Iⁿ-zhiⁿ-ga, small stones; do-ba, four.

54. Čto-the shu, gathered them together; gthi, brought them toward himself; noⁿ-the, placed them in a pile; toⁿ, as he stood; a, they said.

56. We-ki-k'oⁿ, ceremonial articles or symbols; the, make of them; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.

57. Zhiⁿ-ga, the little ones; da-či-hi, cleanse themselves with heat; ki-the, cause themselves; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.

59. Zhiⁿ-ga, the little ones; tši-hi, frame of their house; u-gthe, use as supports for; the, use them; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.

60. Tši, house; hnu-gthe, frame; gi-shoⁿ-tha, loosen; zhi, not; ki-the, cause for themselves; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.

61. Wa-koⁿ-da, god's; tši, house; iⁿ da, it is.

62. Tši, house; hi-u-gthe, frame; wi-ta, is mine.

64. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; the, make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.

65. Wa-koⁿ-da, god's; tši, house; toⁿ, possess; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.

67. U-ci-gthe, a line of footprints; wiⁿ, one; i-tse-the, he placed; toⁿ, as he stood; a, they said.

68. U-ci-gthe, a line of footprints; pe-thoⁿ-ba, seven in number.

69. Thi-u-ba-he, from the side of the door; i-sdu-ge, the right side; dsi, there; a, they said.

72. Wa-we-a-ga-čkoⁿ-the, I have made to be symbols; iⁿ da, I have; 79.

73. O-doⁿ, military honors; pe-thoⁿ-ba, the seven; e noⁿ bi noⁿ, that are spoken of as; a, they said.

74. Shoⁿ, all of them, and for all time; xtsi, verily; pa-xe iⁿ da, I have made them to be.

75. U-ci-gthe, a line of footprints; sha-pe, six in number; a, they said.

76. Thi-u-ba-he, side of the door; tha-ta, the left side; dsi, there; a, they said.

77. U-ci-gthe, a line of footprints; sha-pe ha, six in number; i-tse-the, he placed; toⁿ, as he stood; a, they said.
80. O-do⁷, military honors; sha-pe; e no⁸ bi no⁸, that are spoken of as; a, they said.
81. I-tha-ga-cko⁹-the, I have made them to symbolize; i⁰ da, I have; e, saying; to⁹, he stood; a, they said.
82. Zhi⁷-ga, the little ones; zho-i-ga, their bodies; tha, they make of; bi, they; ga, thus; no⁹-zhi⁷ da, they shall stand.
83. Mi-xa ćka, white swan; to⁹-ga, the great; thi⁸-kshe, the sitting; no⁸, the; a, they said.
84. Zhi⁷-ga, the little ones; zho-i-ga, their bodies; o⁸-the, they make of me; bi, they; do⁸, when; a, they said, 92.
85. Ga-ha-ha, swinging up and down; a-hi-gthi⁸, having arrived there I sit upon the waves; a-thi⁹ he, in my life movements; no⁸ i⁹ da, it is my habit; e, saying; to⁹, he stood; a, they said.
86. A-hiu-ha, their arms; ca-gi a bi, spoken of as strong; i-the, live to see; mo⁸-thi⁸, as they travel the path of life; ća i tsi⁸ da, they shall.
87. Ho⁸-ba, a day; he-be, the half of; a, they said.
88. Tsé-do⁸, the great lake; go-da-ha, on the farther side of; xtsi, verily; a, they said.
89. Ga-ha-ha, swinging up and down; a-hi-gthi⁸, having arrived there I sit upon the waves; a-thi⁹ he, in my life movements; no⁸ i⁹ da, it is my habit; e, saying; to⁹, he stood; a, they said.
90. A-thi°, sitting; mo°-thi°, as they travel the path of life; ća i tsi° da, they shall.
91. U-be, to arrive there and enter; ki-the, they shall cause themselves to; mo°-thi°, as they travel the path of life; ća i tsi° da, they shall.
92. U-no⁸, old age; a bi, spoken of as; shki, and; i-the, live to see; ki-the, they shall cause themselves to; mo°-thi°, as they travel the path of life; ća i tsi° da, they shall.
93. Zhi⁷-ga, the little ones; u-no⁸, the means of reaching old age; o⁸-gi-the, make of me; mo°-thi°, as they travel the path of life; bi, they; do⁸, when; a, they said.

Kí'-no⁸ Wi'-gi-e

(Free translation, p. 77: Osage version, p. 307)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a bi° da, it has been said; tsi, house; ga, in this, 11, 33, 40, 43, 51.
2. Wa-ca-be, the black bear; u-ca-ka, blemish, spots; thi⁹-ge³ that has none; kshe, that lies; a, they said.
3. Ta, the deer, ki-thi-xa, mate; bi, they; u-zhi⁷-ga, when it was yet small, young; xtsi, verily; thi⁹-kshe, sitting; dsi, then; a, they said.
4. Ni-dse, haunch, body; ki, to lay down as to rest; i-no°-the, to put upon the ground; ța do°, to do so, pressed with the desire to rest, hibernate; a, they said.
5. U-k'°o° wa-no°-tha zhi, perplexed, bewildered; xtsi, verily; thi°, he was; a, they said.
6. Ța-dse, the winds, the four quarters; e-no°-ha, to each one.
7. Ha-shki-pa, returning to the starting point; a-gthi, returning; no°-zhi°-zhi°, repeatedly, to stand; the, as he moved about; a, they said.
8. Sho°, while yet acting in this manner; to° i° da, and as she stood.
9. Thu-e, quickly; xtsi, verily; pi-thu-^e, taking footsteps; the, went forth; do°, did; a, they said.
10. Xa-dse, grass; ba-tse, bunch; ho°-pka, of any kind; do°, the; a, they said.
12. Thi-thi-čki, gathered compactly together; gthi, toward himself; no°-the, placed upon the ground; thi°-kshe, as she sat; a, they said, 16, 21, 26.
13. Ni-dse, haunch, body; ki, down; i-no°-tha, upon the ground as to rest; zhi, not; the, went away; a, they said, 17, 22, 27, 32.
14. Ba-xpe, stunted oaks; zhi°-ga, small; ho°-hø, of any kind; do°, the; a, they said.
15. Ba-xpe, stunted oaks; zhi°-ga, small; ho°-hø, of any kind; do°, the; a, they said.
16. Mo°-ha, a cliff; pa-či, to the summit of; ho°-čka, any kind; do°, the; a, they said.
17. Mo°-ha, a cliff; pa-či, to the summit of; ho°-čka, any kind; do°, the; a, they said.
18. Mi, moons; pe-tho°-ba, seven.
19. Ga-xa, a branch, stream; zhi°-ga, small; ñe gtha-gtha, with a line of groves upon its banks; xtsi, verily; ge, amongst; dsi, there; a, they said, 24.
20. Zho°-sha-be-the hiu, dark-wood trees, the red-bud; ba-tse, a bunch; ho°-čka, any kind; do°, the; a, they said.
21. Ha-fi-hi, grapevine; ko°, root; thi°-kshe, the sitting; no°, the; a, they said.
22. Ni-dse, haunch; ki, down; i-no°-the, placed upon the ground; zhi, not; the, went away; a, they said, 17, 22, 27, 32.
23. Ba-xpe, stunted oaks; zhi°-ga, small; ho°-hø, of any kind; do°, the; a, they said.
24. Ga-xa, a branch, stream; zhi°-ga, small; pe gtha-gtha, with a line of groves upon its banks; xtsi, verily; ge, amongst; dsi, there; a, they said, 24.
25. Ha-fi-hi, grapevine; ko°, root; thi°-kshe, the sitting; no°, the; a, they said.
26. Mo°-ha, a cliff; pa-či, to the summit of; ho°-čka, any kind; do°, the; a, they said.
27. Mo°-ha, a cliff; pa-či, to the summit of; ho°-čka, any kind; do°, the; a, they said.
28. Mi, moons; pe-tho°-ba, seven.
42. Ho-dsi, close to; xtsi, verily; hi, having arrived at; gthiⁿ, she sat; thiⁿ-kshe, sitting; a, they said.

43. Hoⁿ-ba, days; u-ca-ki-ba, the divisions of; wiⁿ, one; u-pshi, I have arrived at and am entering; shoⁿ, verily; e-ki-the, thought of herself; thiⁿ-kshe, as she sat; a, they said, 44, 50.

45. Wa-zhiⁿ-ga, the birds; ho-wa-gi ki-he, in every direction; shoⁿ e-goⁿ, verily in all directions; xtsi, verily; a, they said.

46. Ho-ṭoⁿ, calling, singing; wa-noⁿ-k'oⁿ, hearing them; thiⁿ-kshe, as she sat; a, they said.

48. Wa-gthu-shka zhiⁿ-ga, the little bugs, insects.

42. Қia-hi-hi the, flying hither and thither in swarms; xtsi, verily; wa-doⁿ-be, she saw; thiⁿ-kshe, as she sat; a, they said.

52. Wa-koⁿ-da, god, used here figuratively for season; u-pshi, I have arrived at and am entering; shoⁿ, verily; e-ki-the, thought of herself; thiⁿ-kshe, as she sat; a, they said.

53. Zhiⁿ-ga-zhiⁿ-ga, the children.

54. Hoⁿ-ba, days; u-ca-ki-ba, divisions of; u-ni-ka-shi-ga, dwell therein as persons; ta, shall; bi, they; e-ki-the, thought of herself; thiⁿ-kshe, as she sat; a, they said.

55. Zhiⁿ-ga-zhiⁿ-ga, her child; gthu-če, she took up; doⁿ, then; a, they said.

56. Wa-koⁿ-da, and to the god; tse-ga, that early; xtsi, verily; e-thoⁿ-be, rises and appears; hi, comes; noⁿ, habitually; bi, they, a, they said.

57. Ba-ba, exhibit, hold up to view; offer; tsi, come, having come to the door; noⁿ-zhiⁿ, stood; toⁿ, standing; a, they said.

58. Zhiⁿ-ga, the little ones; ni-ka-shi-ga, persons, people; bi a, they now are; wi-ṭsi-go-e, O, grandfather; e, saying; toⁿ, she stood; a, they said.

59. Zhiⁿ-ga, the little ones; u-noⁿ, old age; i-the, live to see; ki-the, enable themselves; moⁿ-thiⁿ, as they travel the path of life; ta bi a, help them to; wi-ṭsi-go-e, O, grandfather; e, saying; toⁿ, she stood; a, they said.

Kįⁿ-noⁿ Wiⁿ-gi-e

(Free translation, p. 79; Osage version, p. 339)

1. Ho-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ-da, it has been said; ҭsi, house; ga, in this, 9, 22, 26.

2. Zhiⁿ-ga, the little ones; ki-noⁿ, symbolic paintings; gi-tha, to make of; bi, they; thiⁿ-ge, they have none; a-tha, they have; wi-ṭsi-go-e, O, grandfather; e, saying; toⁿ, he stood.

3. Zhiⁿ-ga, the little ones; ki-noⁿ, symbolically paint; gi-tha, themselves; bi, they; doⁿ, when; a, they said.

4. Wa-koⁿ-da, the god; tse-ga, early; xtsi, verily; e-thoⁿ-be, arises and appears; hi, comes; noⁿ, habitually; bi, they; a, they said.
5. Wa-ko-na-da, the god; u-ga-zhu-dse, that strikes the heavens with red; hi, as he comes; no na, regularly; a, they said.
6. Ga, that god; ki-no, symbolically paint; gi-the, make of; mo-thi, as they travel the path of life; ta bi da, they shall.
7. Ki-no, paint symbolically; gi-the, make of; mo-thi, as they travel the path of life; bi, they; do, when.
8. U-no, old age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; mo-thi, as they travel the path of life; ta bi da, they shall. 21, 30.
9. Wa-ca-be, the black bear; u-ca-ka, blemish, spots; thi-ge, that has none; kshe, that lies; no, the; a, they said.
10. E-shki do, that animal also.
11. Wa-ko-da, god; u-to-ba, to be noticed, identified; bi, they; ki-the, cause themselves to be; mo-thi, as they travel the path of life; ta bi da, they shall, 16, 35, 39.
12. Zhu-i-ga, my body; ca-be, the black; ga ge, these; a, they said.
13. No-axthe, as charcoal; a-gi-the, I have made it to be; a-thi-he, in my life activities; i da. I have, 32, 37.
14. No-axthe, charcoal; gi-the, they make of it; mo-thi, as they travel the path of life; bi, they; do, when; a, they said, 34.
15. The-shka, the throat; cka, the white spot; ga, this; thi-kshe, sitting; shki, also; a, they said.
16. Wa-ko-da, the god; ho-ba, day; do, of; thi-kshe, sitting; a, they said.
17. I-bi-co-dse, pressing close against him; o-kshi-the, we shall make it to be; ta i tse a-tha, we shall.
18. I-bi-co-dse, press closely to him; o-kshi-tha, we make him to be; bi, we; do, when; a, they said.
19. Mi-xa, swan; cka, white; to-ga, the great; thi-kshe, the sitting; no, the; a, they said.
20. Ha, O; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
21. Zhi-ga, the little ones; zho-i-ga, their bodies; tha, of which to make; bi, they; thi-ge, there is none; a-tha, it is so; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
22. Zhi-ga, the little ones; zho-i-ga, their bodies; bi, they; thi-ge, there is none; e-she do, when you say; a, they said.
23. Zhi-ga, the little ones; zho-i-ga, their bodies; o-tha, make of me; ba, they; tho-tse, they shall, being fit for such purpose; Mi-kshc, i da, I am.
24. Zhi-ga, the little ones; zho-i-ga, their bodies; o-tha, they make of me; bi, they; do, when; a, they said, 33.
31. Çi-ha, the skin of the feet; u-sha-be, in which the color is dark; ga, this; thiⁿ-kshe, sitting; a, they said.

36. Pa-zhu-zhe, the bill; i-ta-xe, the tip of; sha-be, dark in color; ga, this; thiⁿ-kshe, sitting; a, they said.

38. Zhiⁿ-ga, the little ones; noⁿ-xthe, charcoal; gi-the, make of it; moⁿ-thîⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.

40. A-hiu, wings; ga, these; thiⁿ-kshe, sitting; shki, also; a, they said.

41. Wa-gthe, plumes; gi-the, make of them; moⁿ-thîⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.

43. Hoⁿ-ba, the day; wa-pu, that is clean, spotless, cloudless; ga, this; toⁿ, standing; a, they said.

45. Hoⁿ-ba, days; u-ca-ki-ba, the divisions of; do-ba, the four.

Moⁿ-thîⁿ'-the-doⁿ Tš'a-ge

(Free translation, p. 84; Osage version, p. 310)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; tsi, house; ga, in this, 7, 35, 63, 67, 72, 80, 83, 91, 120.

2. Wa-zha-zhe, name of the Wa-zha-zhe subdivision; u-dse-the, fire-places; pe-thoⁿ-ba, seven; ba, they were; doⁿ, were; a, they said.

3. Wa-zha-zhe, man of the Wa-zha-zhe subdivision; wiⁿ, one; a, they said.

4. Wa-ki-gthi-gthoⁿ, to meditate for himself; tsi-the, he proceeded; thiⁿ-kshe, as he sat; a, they said.

5. Tši-xiⁿ-dse, at the end of the lodge; xtsi, verily; ge, there; dsi, at that place; a, they said.

6. Ba-moⁿ-xe, bowed, bent low, prostrate; hi-the, he fell; kshe, he lay; a, they said, 18, 33, 48, 65.

8. Hoⁿ-ga, sacred, that which was consecrated; wa-ga-xa, was made; bi, they, the people; a, they said, 22, 37, 53, 68, 85.

9. Iⁿ-dse-ha, the skin of the face, the forehead; ga-xe, he made of it, put it upon the skin of his face; toⁿ, as he stood; a, they said, 23, 38, 54, 69, 86.
10. Ho°-ba, the day; i-taş-xe, at the beginning of; tho° dsi, there, at that time; a, they said, 24, 39, 55, 70, 87.
11. Xa-ge, weep, cry; tha-shto°, cease; a-zhi, he did not; thi°, as he moved about; a, they said, 25, 29, 40, 44, 56, 71, 88.
12. Thu-e, quickly, forthwith; xtsi, verily; ci-thu-ce, he took footsteps; the, and went forth; do°, did; a, they said, 41.
13. Ṭsi-u-hō°-ge, as he came to the edge of the village; xtsi, verily; ge dsi, there; a, they said.
14. Wa-kō°-da, the god of day, the sun; tho-to°, straight, in the middle of the heaven; a-thi°, he brought him to or followed him; hi, arriving there; thi°-kshe, he sat to rest; a, they said, 27, 42, 58, 74.
15. U-pa-ce, the time wherein darkness comes, the evening; tho° dsi, at that time; a, they said, 28, 43, 59.
16. Tse-xe, the open prairie; xtsi, verily; ge dsi, there in the midst of; a, they said, 30, 45, 60.
17. I-sdo-ge, toward his right side; pa-gthe, placing his head; xtsi, verily; a, they said, 32, 47, 64.
18. Wa-kō°-da, god; i°-shta, his eyes; a-ga-cta, to close; ga-xe, he made them; kshe, as he lay down to rest; a, they said, 34, 49, 66, 81.
20. Sho° thi°-kshe i° da, even as he sat, while yet he sat, 50, 57.
21. Wa-kō°-da, god; ho°-ba, day; do°, of; thi°-kshe, sitting; a, they said.
26. Sho°, then, even as he; to° i° da, paused, stood to rest.
31. The, in this spot; shki, also; wa-kō°-da, god; e-dsi a-ba, resides and moves therein; tho°-ta, it is possible; sho°, after all; e-the, he thought; thi°-kshe, as he sat; a, they said, 46, 78.
36. Wa-kō°-da, god, used here as a trope for the light of day; o°-thi-do°, drawn over me; hi-the, has passed over; mi-kshe, me; sho°, even now; e-ki-the, he thought; kshe, as he lay upon the ground; a, they said, 51, 82.
52. Pa, his head; thi-ho°, raised; tsi-the, he hastened to do; do°, and; a, they said, 84.
61. The, in this spot; shki do°, also; a, they said, 62.
73. Sho°, while yet he cried; the i° da, as he wandered about.
75. U-zho°, time for going to sleep, the evening; we-sha-pe, the sixth; kshe, the length of time from the beginning of the vigil; a, they said.
76. Ni, water, stream; u-ho°-ge, the head of, the source; wi°, one; e-dsi do°, there was; a, they said, 89.
77. He-dsi, there, at the place; xtsi, verily; hi, having arrived there; no°, zhi°, paused; to°, stood; a, they said, 90, 93.
79. The, ga, here, in this spot; xtsi, verily; a-zho°, I sleep; tse, shall: e-the, he thought; thi°-kshe, as he sat; a, they said.
92. Mo^a-thi^a-do^a Ts'a-ge, He-who-becomes-aged-while-yet-traveling, the pelican; do^a, a; a, they said.
94. Ha, O; wi-tsí-go-e, my grandfather; e, to say; tsí-the, he hastened; a, they said.
95. Zhi^a-ga, the little ones; zho-i-ga, their bodies; tha, of which to make; bi, they; thi^a-ga, there is none; a-tha, there is; wi-ťsi-go-e, my grandfather; e-gi-e, said to him; to^a, as he stood; a, they said.
96. Ha, O; zhi^a-ga, little one; e, to say; tsí-the, he hastened; a, they said.
97. Zhi^a-ga, the little ones; zho-i-ga, their bodies; tha, of which to make; bi, they; thi^a-ga, there is none; e-she do^a, you having said; a, they said.
98. Zhi^a-ga, the little ones; zho-i-ga, their bodies; o^o-tha, make of me; ba, they; tho^a-ta, they shall; mi-kshe i^a da, they shall of me.
99. Zhi^a-ga, the little ones; zho-i-ga, their bodies; o^o-tha, make of me; bi, they; do^a, when; a, they said.
100. U-no^a, old age; a bi, which is spoken of as; i-the, live to see; ki-the, cause themselves to; mo^a-thi^a, as they travel the path of life; ta bi^a da, they shall, 103, 107, 115, 134.
101. Ci-pa-ha, the skin of my feet; ga, this; thi^a-kshe, sitting; shki, and; a, they said.
102. U-no^a, the means of reaching old age; a-gi-the, I have made it to be; a-to^a-he i^a da, as I stand, 105, 109, 113, 117, 132, 136.
104. Hi-zhu-ga-wa, the muscles of my jaws; ga, this; thi^a-kshe, sitting; shki, and; a, they said.
106. Zhi^a-ga, the little ones; u-no^a, the means of reaching old age; gi-the, they make of them; mo^a-thi^a, as they travel the path of life; bi, they; do^a, when; shki, and; a, they said, 110, 114.
108. Tse-wa-tse u-ga-wa, the inner muscles of my thighs; ga, this; thi^a-kshe, sitting; shki, also; a, they said.
111. Tse-wa-tse u-ga-wa, inner muscles of the thighs; a bi, that is spoken of as; i-the, live to see; mo^a-thi^a, as they travel the path of life; ta bi^a da, they shall.
112. Mo^a-ge thi-čto-the, the muscles of my breast gathered in folds with age; ga, these; thi^a-kshe, sitting; shki, also; a, they said.
116. A-zhu-ga-wa, the flaccid muscles of my arms; ga, these; thi^a-kshe, sitting; shki, also; a, they said.
118. Zhi^a-ga, the little ones; u-no^a, a means of reaching old age; tha, they make of them; bi, they; do^a, when; shki, and; a, they said, 133, 137, 140.
119. A-zhu-ga-wa, flaccid muscles of the arms; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; mo^a-thi^a, as they travel the path of life; ta bi^a da, they shall.
121. A-hiu, my wings; ga, tse, these; a, they said.
122. E, those; shki do\(^e\), also; a, they said.
123. Wa-thi\(^e\)-e-\(\text{c}k\), without meaning; zhi \(i^{\text{a}}\) da, are not.
124. Wa-hiu-k'\(a\), bone awls or scarificators; a-gi-the, I have made them to be; a-to\(^e\)-he \(i^{\text{a}}\) da, as I stand.
125. Zhi\(^a\)-ga, the little ones; wa-hiu-k'\(a\), bone awls; gi-the, they make of them; mo\(^a\)-thi\(^a\), as they travel the path of life; bi, they; do\(^a\), when; a, they said, 127.
126. Wa-hiu-k'\(a\), bone awls; gi-pa-hi, sharp for use; ki-the, cause them to be; mo\(^a\)-thi\(^a\), as they travel the path of life; \(\text{t}\(a\) bi\(^a\) da, they shall.
127. Wa-hiu-k'\(a\), bone awls; gi-the, they make of them; mo\(^a\)-thi\(^a\), as they travel the path of life; bi, they; do\(^a\), when; shki, and, a, they said.
128. U-ne\(^a\), old age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; mo\(^a\)-thi\(^a\), as they travel the path of life; \(\text{t}\(a\) bi\(^a\) da, they shall; zhi\(^a\)-ga, the little ones.
129. Zhi\(^a\)-ga, the little ones; wa-mo\(^a\)-xe, spirit; i-thi-shto\(^a\), has already become one and passed into the spirit world; kshe, one lies; shki do\(^a\), even though; a, they said.
130. I-ki-pa-no\(^a\)-xe-\(\text{c}k\), with the use of the bone awl as a scarificator they shall bring themselves back to consciousness; mo\(^a\)-thi\(^a\), as they travel the path of life; \(\text{t}\(a\) bi\(^a\) da, they shall; zhi\(^a\)-ga, the little ones; e, saying; to\(^a\), he stood; a, they said.
131. A-ba t'o-xa, my stooping shoulder; ga, this; thi\(^e\) kshe, sitting; shki, also; a, they said.
135. Do-dse u-ga-wa, the muscles of my throat; ga, these; thi\(^e\)-kshe, sitting; shki, also; a, they said.
138. Do-dse u-ga-wa, flaccid muscles of their throat; a bi, spoken of as; i-the, live to see; mo\(^a\)-thi\(^a\), as they travel the path of life; \(\text{t}\(a\) bi\(^a\) da, they shall.
139. \(\text{t}\(a\)-xpi, crown of the head; hi\(^e\), the hairs of; ca-dse, grown scant with age; ga, this; thi\(^e\)-kshe, sitting; shki, also; a, they said.
141. \(\text{t}\(a\)-xpi, the crown of their heads; hi\(^e\), the hair of; ca-dse, grown scant with age; a bi, spoken of as; i-the, live to see; mo\(^a\)-thi\(^a\), as they travel the path of life; \(\text{t}\(a\) bi\(^a\) da, they shall; zhi\(^a\)-ga, the little ones.

Ho\(^a\)-ga Wa-gthi\(^a\) Ts'a-ge

(Free translation, p. 88; Osage version, p. 314)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a bi\(^a\) da, it has been said; tsi, house; ga, in this, 11, 35.
2. He-dsi, then and there; xtsi, verily; i-no\(^e\)-zhi\(^a\), with the close of the words (of the pelican) he arose; do\(^a\), he did; a, they said.
3. Hi\(^e\)-da, now; a-gthe tse, I shall go home; e-ki-the, he thought of himself; to\(^a\), as he stood; a, they said.
4. U-zhoⁿ, sleeps; we-pe-thoⁿ-ba, seventh; tse, on the; a, they said.
5. Ga-xa zhiⁿ-ga, a small stream; xtsi, verily; ge, the; dsi, there; a, they said.
6. He-dsi, near to; xtsi, verily; gi, he approached; thiⁿ, as he moved homeward; a, they said.
7. Hoⁿ-ga, the sacred eagle; Wa-gthiⁿ, very; Ťs'a-ge, aged; doⁿ, a; a, they said.
8. He-dsi, close to him; xtsi, verily; gthi, he came; noⁿ-zhiⁿ, paused; toⁿ, and stood; a, they said.
9. Ha, O; wi-ṭsi-go-e, my grandfather; e-gi-a, bi a, he said to him.
10. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; tha, of which to make; bi, they; thiⁿ-ge, none; a-tha, there is; wi-ṭsi-go-e, my grandfather; e-gi-a bi a, said to him;
11. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; oⁿ-tha, make of me; ba, they; thoⁿ-tha, they shall; mi-kshe iⁿ da, of me.
12. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; oⁿ-tha, make of me; bi, they; doⁿ, when; shki, and; a, they said.
13. U-noⁿ, old age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ťa biⁿ da, they shall. 18, 34, 43, 47.
14. Ci-pa-ha, the skin of my feet; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
16. U-noⁿ, a means to reach old age; a-gi-the, I have made it to be; a-toⁿ he iⁿ da, as I stand, 20, 24, 28, 32, 45, 49, 54.
17. Zhiⁿ-ga, the little ones; u-noⁿ, a means to reach old age; tha, they make of it; bi, they; doⁿ, when; shki, and; a, they said, 21, 25, 29, 33, 46, 55.
19. Hi-koⁿ, ankles; ba-č'íⁿ-tha, wrinkles; ga ge, these; shki, also; a, they said.
22. Hi-koⁿ, ankles; ba-č'íⁿ-tha, wrinkles; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ťa biⁿ da, they shall.
23. Ťse-wa-tse, the inner muscles of my thighs; u-ga-wa, flaccid with age; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
26. Ťse-wa-tse, inner muscles of the thighs; u-ga-wa, grown flaccid with age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ťa biⁿ da, they shall.
27. Moⁿ-ge, my breast; thi-čtu-the, gathered in folds with age; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
30. Moⁿ-ge, muscles of the breast; thi-čtu-the, gathered in folds with age; a, bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ťa biⁿ da, they shall.
31. A-zhu-ga-wa, muscles of the arms grown flaccid with age; ga, these; thi°-kshe, sitting; shki, also; a, they said.
36. A-hiu, my wings; ga tse, these; shki, also; a, they said.
37. Wa-hiu-k’a, bone awls; o°-gi-tha, make of them; ba, they; tho°-ta, they shall; a-to° he i° da, as I stand.
38. Wa-hiu-k’a, bone awls; gi-the, they make of them; mo°-thi°, as they travel the path of life; bi, they; do°, when; a, they said.
39. Wa-hiu-k’a, bone awls; gi-pa-hi, sharp for use; ki-the, cause to be; mo°-thi°, as they travel the path of life; ta i tsi° da, they shall.
40. Zhi°-ga, should one of the little ones; wa-no°-xe, a spirit; i-thi-shto°, has become; kshe, lies; shki, and; do°, when; a, they said.
41. I-ki-pa-no°-xe-čka, with the use of the awl as a scarificator he shall be brought back to consciousness; mo°-thi°, as they travel the path of life; bi, they; do°, when; a, they said.
44. A-ba-t’o-xa, my stooping shoulder; ga, this; thi°-kshe, sitting; shki, also; a, they said.
48. Do-dse, throat; u-ga-wa, grown flaccid with age; ga, this; thi°-kshe, sitting; shki, also; a, they said.
50. Zhi°-ga, the little ones; u-no°, a means of reaching old age; gi-the, make of them; mo°-thi°, as they travel the path of life; bi, they; do°, when; shki, also; a, they said.
51. Do-dse, throat, the muscles of; u-ga-wa, grown flaccid with age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ta bi° da, they shall.
52. Ta-xpi, crown of the head; hi°, the hairs of; ca-dse, grown scant with age; ga, this; thi°-kshe, sitting; a, they said.
53. E shki do°, those also; a, they said.
56. Ta-xpi, the crown of their heads; hi°, the hairs of; ca-dse, grown scant with age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; mo°-thi°, as they travel the path of life, ta bi a, they shall; zhi°-ga, the little ones.

Mo°-če Wy°-gi-e

(Free translation, p. 90; Osage version, p. 315)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a bi° da, it has been said; tsí, house; ga, in this.
2. U°-zho°, sleeps; we-pe-tho°-ba, the seventh; tse, the; a, they said.
3. Tsi-u-ho°-ge, borders of the village; xtsi, verily; ge dsi, there; a, they said.
4. He-dsi, close to; xtsi, verily; a-gthi-no°-zhi°, he returned to and paused; o do°, when; a, they said.
5. Mo°-če, metal; u-shpe, a fragment of; ho°-čka, any kind; do°, the; a, they said.
6. He-dsi, close to it; xtsi, verily; a-gthi-no^n-zhi^n, he paused and stood on his return; to^n, stood; a, they said.

7. Ha, O; wi-‡si-go-e, my grandfather; e, to say; tsı-the, he hastened; a, they said.

8. Zhi^n-ga, the little ones; zho-i-ga, their bodies; tha, of which to make; bi, they; thi^n-ge a-tha, there is none; wi-‡si-go-e, my grandfather; e-gi-a bi, a, he said to him.

9. Ha, O; zhi^n-ga-e, little one; e, to say; tsı-the, he hastened; a, they said.

10. Zhi^n-ga, the little ones; zho-i-ga, their bodies; tha, of which to make; bi, they; thi^n-ge, there is none; e-she do^n, you have said; a, they said.

11. Zhi^n-ga, the little ones; zho-i-ga, their bodies; o^n-tha, make of me; ba, they; tho^n-ta, they shall; mi-kshe, in^a, of me.

12. Ts'e, to die; wa-‡se-xi, difficult; mi-kshe in^a da, I am.

13. Zhi^n-ga, the little ones; zho-i-ga, their bodies; o^n-tha, make of me; bi, they; do^n, when; a, they said, 19, 25, 27, 30.

14. Ts's, to die; wa-‡se-xi, difficult; ki-the, cause themselves to be; mo^n-thi^n, as they travel the path of life; ta bi^n da, they shall.

16. Zhi^n-ga, the little ones; wa-hiu-k'a, bone awl; o^n-gi-the, make of me; mo^n-thi^n, as they travel the path of life; ta i tsi^n da, they shall.

17. Zhi^n-ga, the little ones; wa-hiu-k'a, bone awl; o^n-gi-the, make of me; mo^n-thi^n, as they travel the path of life; bi, they do^n, when; a, they said, 20.

18. Wa-hiu-k'a, their bone awl; gi-pa-hi, sharp for use; ki-the, they shall cause it to be; mo^n-thi^n, as they travel the path of life; ta i tsi^n da, they shall.

21. Zhi^n-ga, any one of the little ones; wa-no^n-xe, spirit; i-thi-shto^n, becomes; kshe, and lies; shki do^n, even then; a, they said.

22. O^n-tho^n-ki-pa-no^n-xe-cka, their use of me as a scarificator shall bring him back to consciousness; mo^n-thi^n, as they travel the path of life; ta i tsi^n da, they shall.

23. O^n-tho^n-ki-pa-no^n-xe-cka, when they make use of me to bring back their sick ones to consciousness; mo^n-thi^n, as they travel the path of life; bi, they; do^n, when; a, they said.

24. U-no^n, old age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; mo^n-thi^n, as they travel the path of life; ta bi^n da, they shall.

26. I-‡s'^a, causes of death; thi^n-ge, they shall have none; mo^n-thi^n, as they travel the path of life; ta i tsi^n da, they shall.

28. Wa-ko^n-da, of the gods; xi^n-ha, skin; ça-gi, hard; thi^n-ga in^a da, there are none.

29. Wi-no^n, I alone; wa-ko^n-da, of the gods; xi^n-ha, skin; ça-gi, hard; bthi^n da, I am.
31. Xiⁿ-ha, skin; ça-gi, hard; a bi, spoken of as; i-the, to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.

32. Hoⁿ-ba, days; u-ca-ki-ba, the divisions of; do-ba, the four.

33. U-hi, they shall reach, arrive at and enter; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.

34. Hoⁿ-ba, the days; wa-tha-xthi, anger, hatred aggressiveness; thiⁿ-ge, having none; toⁿ he iⁿ da, they said.

35. I-tha-thu-fe, to bring forth, to influence; xtsi, verily; a, they said; a biⁿ da, it has been said; tsi, house; ga, in this.

36. Hoⁿ-ba, the days; u-xthi, anger and aggressiveness; thiⁿ-ge, that have none; u-ni-ka-shi-ga, they shall dwell therein as a people; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta bi a, they shall; zhiⁿ-ga, the little ones.

The Wi'-gi-es of the Gentes

Wa-zha'-zhe subdivision

Wa-zha'-zhe Wa-noⁿ gens

(Free translation, p. 92; Osage version, p. 316)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; tsi, house; ga, in this.

2. Wa-zha-zhe, name of the Wa-zha-zhe subdivision; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, a people; ba, they; doⁿ, were; a, they said.

3. Wa-zha-zhe, name of that subdivision; Wa-noⁿ, the gens occupying the office of the “oldest”; thiⁿ-kshe, sitting; a, they said.

4. Ha, O; wi-ṭsi-go-e, my grandfather, used here as a term of reverence, and not in the ordinary sense; e-gi-a, they said to him; bi, they; a, they said.

5. Zhiⁿ-ga, the little ones; we-ki-k'oⁿ, ceremonial articles; tha, of which to make; ba, they; thoⁿ-tse, suitable; thiⁿ-ge, there are none; a-tha, are; wi-ṭsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.

8. Ke, the turtle; ciⁿ-dse, tail; ga-tse, serrations; pe-thoⁿ-ba, seven; thiⁿ-kshe, sitting; a, they said.

9. Ga, that; thiⁿ-kshe, the sitting; shki, also; a, they said.

10. We-ki-k'oⁿ, ceremonial article; the, they make of; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.

11. Cîⁿ-dse, tail; ga-ṭse, serrations; pe-thoⁿ-ba, seven; ga tse, these; a, they said.
12. E shki doa, those also; a, they said, 17, 30.
13. Wa-we-a-ga-čko the i° da, I have made to represent or to sym-
bolize, 18, 31.
14. O-do°, military honors; pe-tho°-ba, seven; e no° bi no°, spoken
of as; a, they said.
15. I-tha-ga-čko°-the i° da, I have made to represent or to symbolize.
16. Či°-dse, tail; ga-ťse, serrations; sha-pe, six; ga tse, these; a, they
said.
17. O-do°, military honors; sha-pe, six; e no° bi no°, spoken of as.
18. Sho°, all, of whatever description; i-tse-a-the i° da, I have made
them to stand for, to symbolize.
19. No°-ka, the back, of the turtle; ga-gthe-zhe, the figures; ga, this;
thi°-kshe, sitting; shki, also; a, they said.
20. Wa-thi°-e-čka, without a purpose; she-mo°, I have made; mo°-zhi
i° da, I have not.
21. U-no°, as a means to reach old age; the, make them to be;
mo°-thi°, as they travel the path of life; ta i tsii da, they shall.
22. U-no°, as a means of reaching old age; tha, they make of; bi,
they; do°, when; shki, and; a, they said.
23. U-no°, old age; a bi, spoken of as; i-the, live to see; ki-the, cause
themselves to; mo°-thi°, as they travel the path of life; ta i
tsii da, they shall, 37, 40.
24. Zhi°-ga, the little ones; zho-i-ga, their bodies; o°-tha, they make
of me; bi, they; do°, when; a, they said, 36, 39.
25. Xi°-ha, skin; ča-gi, hard and impenetrable; ki-the, cause them-
selves to be; mo°-thi°, as they travel the path of life; ta i
ntsii da, they shall.
26. Mo°-ge, the breast, of the turtle; ga-gthe-zhe, the figures of; ga,
these; thi°-kshe, sitting; shki, also; a, they said.
27. Wa-ko°-da, the god; mo°-shi, up above, the arch of the heaven;
ta, there; ga, this; kshe, that lies; a, they said.
28. A-ki-thi-ťse, that which lies across, the breast; xo-dse, the gray
line; ga, this; thi°-kshe, sitting; shki, also; a, they said, 34.
29. I-tha-ga-čko°-the, I have made them to represent, to symbolize;
xtsi, verily; a-ni-ša-shi-ga, I as a people; i° da, I have done so.
30. Ho°-ga, the people of the Ho°-ga subdivision; Tsi-zhu, those of the
Tši-zhu division; e-tho°-ba, of these two divisions.
31. Zho-i-ga, their bodies; o°-tha, they make of me; bi, they; do°,
when; shki, and; a, they said.
32. Ho°-ba, the days; u-ča-ki-ša, the divisions of; do-ba, the four.
33. U-li, to reach and to enter; ki-the, cause themselves to; mo°-
thi°, as they travel the path of life; ta i tsi° da, they shall.
1. He-ïši, at that time and place; xtsì, verily; a, they said; a biₜ da, it has been said; ũši, house; ga, in this, 6.
2. Wa-zha-zhe, name of the Water division; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, a people having; ba, they; doⁿ, were; a, they said.
3. Wa-zha-zhe, of the Water division; Çka, the white; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
4. Ha, O; wi-øs-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
5. Zhiⁿ-ga, the little ones; we-ki-k'ôⁿ, articles for ceremonial use; tha, of which to make; ba, they; thoⁿ-tse, fit or suitable; thiⁿ-ge a-tha, there are none; wi-øs-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
6. Zhiⁿ-ga, the little ones; we-ki-k'ôⁿ, ceremonial articles; tha, of which to make; ba, they; thoⁿ-tse, fit or suitable for use; thiⁿ-ge, none; e-sho doⁿ, you say; a, they said.
7. We-ki-k'ôⁿ, article for ceremonial use, a symbol; thoⁿ-tse, fit or suitable: mi-kshe iⁿ da, I am.
8. Ŭs-i-ge, the mussel; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
9. Zhiⁿ-ga, bodies; the, I have made of; xtsì, verily; a-ni-ka-shi-ga, I as a person, as a people; mi-kshe iⁿ da, I who sit here, 24.
10. Zhiⁿ-ga, the little ones; zhiⁿ-ki-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said, 15, 21.
11. U-noⁿ, old age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; õ-ta i tsiⁿ da, they shall, 29.
12. Ha, the skin, shell; ba-øs-tha, wrinkled; ga, these; kshe, that lay; a, they said.
13. U-noⁿ, the means of reaching old age; pa-xe iⁿ da, I have made them to be.
14. Ha, skin; ba-k'îⁿ-tha, wrinkled; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; õ-ta i tsiⁿ da, they shall.
15. Xi, water, a river; ña-ba-shoⁿ, a bend, a turn; pe-thoⁿ-ba, seven.
16. U-pshë, I come to and pass; a-thiⁿ-he, in the course of my existence; noⁿ iⁿ da, habitually.
17. Wa-koⁿ-da, the gods; s shki doⁿ, even they; a, they said.
18. Be, any one of them: u-zhoⁿ-ge, path, trail; oⁿ-thoⁿ-kshe-tha, see the trail that I make in my travel; moⁿ-zhi, mine not; a-thiⁿ-he iⁿ da, in the course of my life.
22. Be, any one of them; u-zhoⁿ-ge, trail; i-kši-tha, see their; ba, they; zhi, not; ki-the, enable themselves, to conceal their trail from the gods themselves; moⁿ-thiⁿ, as they travel the path of life; ả i tsiⁿ da, they shall.

23. Wa-koⁿ-da, the god; hoⁿ-ba doⁿ, of day; thiⁿ-kshe, who sits; a, they said, 25.

24. Zhu-i-ga, my body; the, I have made of him; xtsi, verily; a-ni-ka-shi-ga, I as a person and as a people; mi-kshe iⁿ da, I who sit here.

26. Zhu-i-ga, their bodies; the, they make of him; xtsi, verily; ni-ka-shi-ga, a people; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ả i tsiⁿ da, they shall.

27. Hoⁿ-ba, the days; u-ca-ki-ba, the divisions of; do-ba, the four.

28. U-hi, to reach and to enter; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ả i tsiⁿ da, they shall.

**Waⁿ-ṭse-ṭsi Gens**

(Free translation, p. 95; Osage version, p. 318)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; tsi, house; ga, in this, 7, 19.

2. Wa-zha-zhe, the Water subdivision; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, a people; ba, they; doⁿ, were; a, they said.

3. Wa-zha-zhe, a (gens) of the Wa-zha-zhe subdivision; a, they said.

4. Wa-ṭse-ṭsi, they who came from the stars; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.

5. Ha, O; wi-ṭsi-go-e, my grandfather; e-gi-a, they said to him; a, they said.

6. We-ki-k'oⁿ, ceremonial article, a symbol; thoⁿ-ṭse, suitable; thiⁿ-ge a-tha, we have none; wi-ṭsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.

8. We-ki-k'oⁿ, symbol; thoⁿ-ṭse, suitable; thiⁿ-ge, you have none; e-she doⁿ, you say; a, they said.

9. We-ki-k'oⁿ, symbol; thoⁿ-ṭse, suitable; mi-kshe iⁿ da, I am, I who sit here.

10. Xoⁿ-dse, the red cedar; mi-ga, the female; toⁿ, that stands; noⁿ, the; a, they said.

11. Zhu-i-ga, my body; the, I have made it to be; xtsi, verily; a-ni-ka-shi-ga, I, as a person, as a people; mi-kshe iⁿ da, I who sit here.

12. Zhu-i-ga, the little ones; Zhu-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said.

13. U-noⁿ, old age; a bi, spoken of as; i-the, live to see; moⁿ-thiⁿ, as they travel the path of life; ả i tsiⁿ da, they shall, 24, 27.
14. Xo²-dse, the red cedar; do-ga, the male; toⁿ, standing; noⁿ, the; a, they said, 16.
15. We-ki-k'ⁿ, symbol; the, make of it; moⁿ-thiⁿ, as they travel the path of life; τα ἵ τσιⁿ da, they shall.
17. We-ki-k'ⁿ, symbol; the, they make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
20. Xi, waters; ga ge, these; shki, also; a, they said, 22.
23. U-noⁿ, the means of reaching old age; tha, they make them to be; oⁿ-thiⁿ, as we travel the path of life; τα ἵ τσιⁿ da, we shall.
26. U-noⁿ, the means of reaching old age; a-gi-the, I have made it to be; a toⁿ he ἵ da, I who stands here, 30, 32.
29. A-ba t'u-xa, the bending or the stooping shoulders; ga ge, these; a, they said.
34. Pa-xiⁿ, hairs of the head; a-dse, grown scant; pi-e-goⁿ, and yellowish with age; i-the, have to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; τα ἵ τσιⁿ da, they shall.

Ta I-ki-ka-shi-ga gens

(Translator's note, p. 55; Osage version, p. 319)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; τσι, house; ga, in this.
2. Wa-zha-zhe, the Water subdivision; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, a people; ba, they; doⁿ, were; a, they said.
3. Wa-zha-zhe, of the subdivision; wiⁿ, one; a, they said.
4. Wa-zha-zhe, of the Wa-zha-zhe subdivision; Ta-tha-xiⁿ, the Deer's-hung gens; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
5. Ha, O; wi-ṭsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
6. We-ki-k'ⁿ, symbol; thoⁿ-tse, suitable; thiⁿ-ge, there is none; a-tha, is; wi-ṭsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
7. Ha, O; zhiⁿ-ga, little ones; ἵ, to say: xtsi-the, he hastened; a, they said.

2786—21—31
8. We-ki-k'ôⁿ, symbol; thoⁿ-t'ce, suitable; thiⁿ-ge, there is none; e-she doⁿ, you say; a, they said.
9. We-ki-k'ôⁿ, symbol; thoⁿ-t'ce, suitable; mi-kshe iⁿ da, I am.
10. Wa-dsu-ta, animal; zhiⁿ-ga, little; wiⁿ, one; a, they said.
11. Zhu-i-ga, my body; a-the, I have made it to be; a-thiⁿ he iⁿ da, in the course of my life.
12. We-ki-k'ôⁿ, symbol; the, they make it to be; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 30.
13. We-ki-k'ôⁿ, a ceremonial article; a symbol; the, they shall make it to be; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
14. We-ki-k'ôⁿ, a symbol; gi-o-ts'ë-ga, easy to obtain, satisfying to the desires; ki-the, for themselves; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
15. Çi-ha, the skin of the feet; u-sha-be, the part that is dark in color; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
16. Noⁿ-xthe, charcoal, symbolic of; a-gi-the, I have made it to be; a-thiⁿ he iⁿ da, in my life's journey, 21, 25.
17. Zhuⁿ-ga, the little ones; noⁿ-xthe, charcoal; gi-the, they make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
18. Noⁿ-xthe, charcoal; gia-da-xe, that will easily sink into the skin, refers particularly to tattooing; ki-the, cause it to be for themselves, moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 23, 27.
19. Pa-zhu-zhe, the tip of the nose; sha-be, that is dark in color; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
20. Zhuⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, they make of it; bi, they; doⁿ, when; a, they said, 26.
21. Noⁿ-ta, ears; i-ta-xe, the tips of; ga, these; thiⁿ-kshe, sitting, shki, also; a, they said.
22. We-ki-k'ôⁿ, ceremonial articles, symbols; ga, these; noⁿ-zhiⁿ da; shall stand as.
23. Wa-dsu-ta, animal; ts'e-he-xo-dse, gray horns, a term meaning young; kshe, lying; noⁿ, the; a, they said.
24. Zhuⁿ-ga, the little ones; we-ki-k'ôⁿ, symbol; the, they make of it; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
25. Ts'e-xi, hardship, dangers; a-shi-be, evade or overcome; a-thiⁿ he, noⁿ iⁿ da, I do in my life's journey, 34.
26. Wa-pa-hi, sharp weapons; oⁿ-bo-zhu-ga, fly around me in forked lines; bi, they; a-thiⁿ-he, as I flee; shki doⁿ, although; a, they said.
27. Xthi bi, when chased, pursued, surrounded; i-thiⁿ-choⁿ-ha, amongst those pursued; a-thiⁿ he, I am; shki doⁿ, even though; a, they said.
35. Zhi"-ga, the little ones; zhu-i-ga, their bodies; o"-tha, they make of me; bi, they: do", when; a, they said, 39, 100.
36. Tse-xi, dangers; ga-shi-be, evade or overcome; ki-the, cause themselves to; mo"-thi", as they travel the path of life: ta i tsi" da, they shall.
37. Ho"-ba, the days; u-ca-ki-ba, the divisions of; do-ba, the four, 40.
38. U-hi, to reach and to enter; a-ki-the, I cause myself to; a-thi"-he, in my life's journey; no" i" da, habitually.
39. U-hi, to reach and to enter; ki-the, cause themselves to; mo"-thi", as they travel the path of life; ta i tsi" da, they shall.
40. U-no", a means of reaching old age; tha, they make of me; bi, they; do", shki, when; a, they said.
41. U-no", old age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; mo"-thi", as they travel the path of life; ta i tsi" da, they shall.
42. Ho" a-do", why; we-ki-k'o", a symbol; tha, they make of it; bi, they; go" no", do they; shki, and; a hi" a, interrogative particles.
43. Zhi"-ga, the little ones; wa-dsu-"a, animals; i-hi-tho"-be, the means by which to make them appear; the, make it to be; mo"-thi", as they travel the path of life; ta i tsi" da, they shall.
44. Wa-dsu-"a, animals; i-hi-tho"-be, the means by which to make them to appear; tha, they make of it; bi, they; do", when; shki, and; a, they said, 52, 58, 63, 68.
45. Wa-dsu-"a, the animals; gi-hi-tho"-be, shall appear for them, mo"-thi", as they travel the path of life; ta i tsi" da, they shall; 53, 59, 69, 73, 79, 85, 90, 95, 97, 99, 103.
46. Ta-shkha-hi, the white oak tree; to", standing; no", the; a, they said.
47. I-u-dse, at the base of; mo"-no"-to-ba, where the earth has been softened by many hoofs; bi, they, the animals; thi"-kshe, the sitting; no", the; a, they said, 56, 61, 66, 71, 75, 81.
48. Wa-dsu-"a, the small animal, the deer; a-gi-shka-de, to play, gambol upon; pa-xe i" da, I have made it to be, 57, 62, 67, 72, 76, 82.
49. Zhiu-dse hi, the red oak tree; to", standing; no", the; a, they said.
50. Pi-"i-stse-dse, hi, the long acorn tree; to", standing; no", the; a, they said.
51. Pi-"i-xl-dse, hi, the gray acorn tree; to", standing; no", the; a, they said.
52. Zhiu-"a-ki-ba hi, the twisted oak tree; to", standing; no", the; a, they said.
53. Pi-"i-sha-be hi, the dark-acorn tree; to", standing; no", the; a, they said.
54. Pi-"i-sha-be hi, dark-acorn tree; wi", one; a, they said.
78. Gi-ťa-pe, approach, in hunting; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.
80. Pa-xpe, tše-shška, the short stunted oak; toⁿ, standing; noⁿ, the; a, they said.
83. Pa-xpe, the stunted oak; wiⁿ, one; a, they said.
85. Ga, these, the playgrounds; shki, also; a, they said.
87. Wa-thiⁿ-e-čka, without a purpose; she-moⁿ moⁿ-zhi iⁿ da, in making them I have not.
88. Ho-e-ga, as snares for the animals; iⁿ-noⁿ-a-tha, iⁿ da, I have placed them where they are.
89. Ho-e-ga, snares; tha, they, the little ones, make of them; bi, they; shki, also; a, they said.
92. Xa-dse, grass; ba-tse, bunch; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
93. E shki, that also; wa-thiⁿ-e-čka, without a purpose; zhi iⁿ da, is not.
94. Xa-dse, grass; ba-tse, bunch; wiⁿ, one; gi-ťa-pe, they approach in hunting; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.
95. U-ga-čoⁿ-thiⁿ, morrow, or the beginning of day; xtsi, verily; thiⁿ-ge, there is yet none; a, they said.
98. U-pa-ce, in the evening; thoⁿ dsi, when; shki, also; a, they said.
101. Hoⁿ-ga, the little ones of the Hoⁿ-ga subdivision.
102. Tši-zhu e-thoⁿ-ba, coupled with those of the Tši-zhu division.

E-NOⁿ M₁ⁿ-DšE Tⁿ GENS

(Free translation, p. 95; Osage version, p. 322)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; tši, house; ga, in this, 6, 36, 72.
2. Wa-zha-zhe, the Wa-zha-zhe subdivision; u-dše-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shš-ga, a people; ba, they; doⁿ, were; a, they said.
3. Wa-zha-zhe, of the Wa-zha-zhe subdivision; E-noⁿ M₁ⁿ-dše Tⁿ, the sole owner of the bow (gens), the gens having the office of making the ceremonial bow: thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
4. Ha, O; Wa-zha-zhe, the subdivision name of the gens; e-gi-a, they said to him; bi, they; a, they said.
5. We-ki-k’oⁿ, symbol; thoⁿ-šš-e, suitable; thiⁿ-ge, there is none; a-tha, is; Wa-zha-zhe, the division name; e-gi-a, they said to him; bi, they; a, they said.
6. We-ki-k’oⁿ, symbol; thoⁿ-šš-e, suitable; thiⁿ-ge, none; e-shš, doⁿ, you say.
7. We-ki-k’oⁿ, symbol; thoⁿ-šš-e, suitable; mi-kshe iⁿ da, I am.
9. Ni-i-xa-xa, rushing waters, rapids; xtši, verily; ge, the, many;  
    diši, there at such places; a, they said.
10. A-ni-ka-shi-ga, as a person dwell, abide: mi-kshe iⁿ da, I who sit  
    here.
11. Ni, water; zuh-i-ga, my body; the, I make to be. of the water;  
    xtši, verily; a-ni-ka-shi-ga, as a person, as a people; mi-kshe.  
    iⁿ da, I who sit here.
12. Ni, river; thi-u-ba-he, the side of the body: i-sdu-ge, the right;  
    ga, this; kshe, lying; a, they said, 15.
13. Thi-u-ba-he, as my own right side; a-gi-the, I have made it to  
    be; a-thiⁿ he iⁿ da, as I journey through life, 19.
14. Zhiⁿ-ga, the little ones; zuh-i-ga, their bodies; oⁿ-tha, make of  
    me; bi, they; doⁿ, when; a, they said, 21.
15. Ni, river: thi-u-ba-he, the side of its body; i-sdu-ge, the right;  
    ga kshe, this lying; a, they said.
16. Thi-u-ba-he, the right side of their own bodies; gi-the, make of  
    it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ,  
    when; a, they said, 20.
17. Thi-u-ba-he, the side of the body; i-ts’a, causes of death; thiⁿ-ge,  
    none; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel  
    the path of life; ta i tsiⁿ da, they shall, 21.
18. Thi-u-ba-he, side of the body; tha-ta, the left; ga kshe, this; a  
    they said.
22. Ni-u-thu-ga, the channel; ga kshe, this; a, they said.
23. Thi-u-thi-xthu-k’a, the hollow of my own body; a-gi-the, I have  
    made it to be; a-thiⁿ he iⁿ da, in my life’s journey.
25. Thi-u-thi-xthu-k’a, the hollow of their bodies; i-ts’a, causes of  
    death; thiⁿ-ge, none; ki-the, cause themselves to have; moⁿ-  
    thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
26. Wa-dsu-ta, animal, a living creature; wiⁿ, one; zuh-i-ga, my body;  
    a-the, I have made it to be; a-thiⁿ he iⁿ da, in my life’s journey.
27. Ho, fish; zuh-dse, the red; kshe noⁿ, the; a, they said.
28. Zhiⁿ-ga, of it my body; a-the, I have made it to be; a-thiⁿ he  
    iⁿ da, in my life’s journey, 33.
29. I-ts’a, causes of death; thiⁿ-ge, none; a-thiⁿ-he iⁿ da, in my life’s  
    journey.
30. Zhiⁿ-ga, their bodies; the, they make of him; monⁿ-thiⁿ, as they  
    travel the path of life; bi, they; doⁿ, when; a, they said, 34,  
    43, 47.
31. U-neⁿ, old age; a bi, spoken of as; i-the, live to see; moⁿ-thiⁿ, as  
    they travel the path of life; ta i tsiⁿ da, they shall, 35, 40, 48.
32. Ho, fish; ga-be, the black; ga kshe, this; shki, also; a, they said.
37. To-shuⁿ-ge, Otter: kshe, the lying; noⁿ, the; a, they said.
38. E, that; shki doⁿ, also; zhiⁿ-ga, my body; a-the, I have made  
    it to be; a-thiⁿ he iⁿ da, in my life’s journey.
39. Zhi\textsuperscript{e}-ga, the little ones; zhu-i-ga, their bodies; tha, they make of him; bi, they; do\textsuperscript{a}, when; a, they said, 60.
41. Tsi-zhu, the people of the Tsi-zhu division; a, they said.
42. Ho\textsuperscript{a}-ga, those of the Ho\textsuperscript{a}-ga subdivision; e-tho\textsuperscript{a}-ba, the two together; a, they said.
44. I-\textit{ts'ai}, causes of death; thi\textsuperscript{e}-ge, none; mo\textsuperscript{a}-thi\textsuperscript{e}, as they travel the path of life; ta i tsi\textsuperscript{a} da, they shall.
45. Zha-be, beaver; do-ga, the male; kshe, the lying; a, they said.
46. Zhu-i-ga, my body; the, of it I have made it to be; xtsi, verily; a-ni-ka-shi-ga i\textsuperscript{a} da, I as a person, as a people.
49. Thin-xe, willow; zhi\textsuperscript{e}-ga, young, sapling; pe-tho\textsuperscript{a}-ba, seven.
50. Tsi-u-ba-he, at the side of the house; i-slu-ge, the right; dsi, there; a, they said.
51. Tha-xu-e, dragged with his teeth; gthi, bringing them home; i-he-the, he laid them down; to\textsuperscript{a}, as he stood; a, they said, 69, 75, 80, 85, 90, 95.
52. Ga, these; tse, lying in a pile; shki, also; a, they said, 63.
53. Wa-we-a-ga-cko\textsuperscript{a}-the, I have made to represent, or to symbolize certain things; a-to\textsuperscript{a} he i\textsuperscript{a} da, as I stand here.
54. O-do\textsuperscript{a}, military honors; e shno\textsuperscript{a} bi no\textsuperscript{a}, the things that are spoken of as; a, they said.
55. I-tha-ga-cko\textsuperscript{a}-the, I have made them to represent, or to symbolize; xtsi, verily; a-ni-ka-shi-ga, I as a person, as a people; a-to\textsuperscript{a} he i\textsuperscript{a} da, as I stand here.
56. Ni, the river; ki-mo\textsuperscript{a}-ho\textsuperscript{a}, against the current; dsi, there; xtsi, verily; a, they said.
57. Ba-btha-btha-xe, pushed the water into ripples or waves; zho\textsuperscript{a}, as he lay and moved onward; a, they said.
58. Ni, waters; a-ki-tha-zha-ta, the parting of in forked lines; ga kshe, these; a, they said.
59. U-no\textsuperscript{a}, the means of reaching old age; pa-xe i\textsuperscript{a} da, I have made them to be.
61. Wa-ko\textsuperscript{a}-da, the gods of the waters; a-ki-tha-zha-ta, to part from them in forked lines; bi, they; ki-the, cause themselves to; mo\textsuperscript{a}-thi\textsuperscript{e}, as they travel the path of life; ta i tsi\textsuperscript{a} da, they shall.
62. Çi\textsuperscript{a}-dse, his tail; ni, the waters; i-ga-po-ki, he struck with making a cracking noise; o\textsuperscript{a}-ha, repeatedly; the, as he pushed forth; a, they said.
64. Wa-thi\textsuperscript{e}-c-čka, without a purpose; a-po-ki, I struck with a noise; mo\textsuperscript{a}-zhi i\textsuperscript{a} da, I have not.
65. Mi, the sun; hi-e ge, the settings of; ta, in that direction.
66. Wa-a-ga-po-ki, I send these strokes against the people who dwell there; the a-the, I send them; a, they said.
67. Ni river; u-ba-sho\textsuperscript{a}, the bend of; we-tho\textsuperscript{a}-ba, the second; thi\textsuperscript{e}-kshe, the sitting; a, they said.
68. Thu-xe, willow; ts' a-zhi, that never dies; ho^n-čka, of no particular size; do^n, a; a, they said, 74, 79, 81, 89, 94.
70. Zhi^n-ga, the little ones; we-tha-wa, use them to count with; mo^n-thi^n, as they travel the path of life; bi, they; do^n, when; a, they said, 76, 81, 86, 91, 97.
71. O-lo^n, military honors; gi-tsi-ča, counted with accuracy; ći-the, they shall cause them to be; mo^n-thi^n, as they travel the path of life; bi, they; a, they said.
73. Ni, river; u-ga-xthi, the bend of; we-tha-bthi^n, the third; thi^n, kshe, the sitting; dsi, there; a, they said.
78. Ni, river; u-ba-sho^n, the bend of; we-do-ba, the fourth; thi^n-kshe, the sitting; dsi, there; a, they said.
83. Ni, river; u-ba-sho^n, the bend of; we-pa-to^n, the fifth; thi°-kshe, the sitting; dsi, there; a, they said.
88. Ni, river; u-ba-sho^n, the bend of; we-sha-pe, the sixth; thi°-kshe, the sitting; dsi, there; a, they said.
93. Ni, river; u-ba-sho^n, the bend; we-pe-tho^n-ba, the seventh; thi°-kshe, the sitting; dsi, there; a, they said.
96. Ga kshe, this one; shki, also; a, they said.

GA-TSII' GENs

This gens does not recite a wi'-gi-e at this ceremony, but its presence is necessary to represent an essential part of the general symbolic scheme. (See reasons given by Wa-xthi'-zhi for the presence of this gens at the ceremony, p. 101. See also lines 1 to 20 of the Wa-zha'-zhe Wa-no^n wi'-gi-e for possible clue to the derivation of the title, Ga-tsii, of this gens, p. 92.)

HO-W'-GA U-_TA-N0'-DSI GENs

(Free translation, p. 102; Osage version, p. 324)

1. Ha, O; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
4. We-ki-k'o^n, ceremonial article; tho^n-tse, suitable; thi^n-ge, none; a-tha, is; wi-tsi-go-e, my grandfather; c-gi-a, they said to him; bi, they; a, they said.
5. Ha, O; zhù^n-ga, little one; e, to say; tsi-the, he hastened; a, they said.
6. We-ki-k'o^n, ceremonial article; tho^n-tse, suitable; thi^n-ge, none; e-she, do^n, you say; a, they said.
7. We-ki-k'o\textsuperscript{a}, ceremonial article, symbol; tho\textsuperscript{a}-tse, suitable; mi-kshe i\textsuperscript{a} da, I who sit here.

9. Tsì, house; zhì-ga, little; wi\textsuperscript{a}, one; i-tse-the, he had erected; to\textsuperscript{o}, as he stood; a, they said.

10. Wa-thì\textsuperscript{a}-c-čka, without a purpose; i-tse-a-tha, I have erected, this house; mo\textsuperscript{a}-zhì i\textsuperscript{a} da, I have not, 12.

11. Wa-dsu-ňa, animals; pa, heads; u-thì xo\textsuperscript{a}, in which to break: i-tse-a-tha i\textsuperscript{a} da, I have erected it.

12. Tse-ixo-be, a spider; wa-ga-xe, a picture of, a symbol of; i\textsuperscript{a} da, it is.

14. I-tha-thu-čc, to take into, as into a snare; xtsì, verily; i-tse-a-tha i\textsuperscript{a} da, I have erected it.

15. Wa-dsu-ňa, animals; be, whoever, whichever one; zhì-ga, little ones; i-ta i shki do\textsuperscript{a}, they may belong; a, they said.

16. U-ki-ō-thì, throw themselves into it, to be ensnared; mo\textsuperscript{a}-thì, as they travel the path of life; ńa i tsi\textsuperscript{a} da, they shall.

17. Zhì-ga, the little ones; wa-dsu-ňa, animals; i-hi-thò-be, make them to appear by the use of its power; tha, they make of it; bi, they; do\textsuperscript{a}, when; shki, and; a, they said.

18. U-ga-ō-thì\textsuperscript{a}, in which the morrow comes, the break of day; xtsì, verily; thi-ge, none, before it comes; a, they said, 26.

19. Wa-dsu-ňa, animals; gi-hi-thò-be, shall appear for them; mo\textsuperscript{a}-thì, as they travel the path of life; ńa i tsi\textsuperscript{a} da, they shall, 21.

20. U-ňa-čc, in which the evening comes: tho\textsuperscript{a} dsi, then and there; shki, also; a, they said, 28.

22. Wa-dsu-ňa, animal; wa-no\textsuperscript{a}, the ancient one, the oldest, the buffalo bull; kshe, that lies, upon the earth; a, they said.

23. Ga, that one; kshe, lying; shki, also; a, they said, 46, 57, 66.

24. Wa-dsu-ňa, animals; i-hi-thò-be, make them to appear by the use of its power; the, make of it; mo\textsuperscript{a}-thì, as they travel the path of life; ńa i tsi\textsuperscript{a} da, they shall.

25. Wa-dsu-ňa, animals; wa-bi\textsuperscript{a}, blood; a, they said.

27. Wa-bi\textsuperscript{a}, blood; gi-tse-ga, theirs renew or refresh; ki-the, they shall cause themselves to; mo\textsuperscript{a}-thì, as they travel the path of life; ńa bi\textsuperscript{a} da, they shall.

29. Wa-dsu-ňa, animals; wa-bi\textsuperscript{a}, blood; i-gi-tse-ga, with it their own blood renew, refresh; mo\textsuperscript{a}-thì, as they travel the path of life; ńa i tsi\textsuperscript{a} da, they shall.

31. We-ki-k'ō\textsuperscript{a}, ceremonial articles, symbols; tho\textsuperscript{a}-tse, suitable; ga, no\textsuperscript{a}, these; no\textsuperscript{a}-zhì\textsuperscript{a} da, stand.

32. We-ts'a-da-pa, the short snake (the spreading adder); kshe, the lying; no\textsuperscript{a}, the; a, they said.

33. Zhì-ga, the little ones; we-ki-k'ō\textsuperscript{a}, ceremonial articles; the, they make of; mo\textsuperscript{a}-thì, as they travel the path of life; ńa i tsi\textsuperscript{a} da, they shall, 43, 47, 54.
34. Xa-dse, grasses; ba-tse, bunches; xtsi, verily; ge, in the midst of; dsi, there; a, they said.
35. Pa, his head; thi-ho, he lifted; tsi-the, quickly; do, did; a, they said, 45, 56.
36. Zhi-ga, the little ones; wa-no-xe, spirits; i-thi-shlo, have already become; kshe, lying; shki do, although they may have; a, they said.
37. O-tho-ki-pa-no-xe-cka, they shall by using me bring themselves back to consciousness; mo-thi, as they travel the path of life: ta i tsi da, they shall.
38. Zhi-ga, the little ones; wa-no-xe, spirits; i-thi-shto, have already become; kshe, lying; shki do, although they may have; a, they said.
39. Ho-ba, the days; u-ca-ki-ba, the divisions of; do-ba, the four, 50, 60, 84.
40. U-hi, to reach and to enter; ki-the, cause themselves to; mo-thi, as they travel the path of life; ta i tsi da, they shall.
41. Ho-ba-do, what; we-ki-k'o, ceremonial articles; tha, they make of; bi, they; go, shall; shki, and; a hi a. interrogative particles.
42. We-ts'a, snake; ci-ci-e, spotted with yellow; stse-dse, long; kshe, the lying; no, the; a, they said.
43. Xa-dse, grasses; xtsi, verily; ge, amongst; dsi, there; a, they said, 53, 64.
44. Ga, that; kshe, the lying; shki, also; a, they said, 57, 66.
45. O-tho-no-xe-cka, by the use of my strength they shall recover consciousness; mo-thi, as they travel the path of life; ta i tsi da, they shall, 51, 61, 57, 58.
46. We-ts'a-ba-be, the black-snake; kshe, lying; no, the; a, they said.
47. Zhi-ga, the little ones; wa-no-xe, spirits; i-thi-shlo, have already become; xtsi, verily; bi, they; shki do, although; a, they said, 67.
48. We-ts'a-to-ga, the great snake, trope for the rattlesnake. Common name for that snake is she'-ki; kshe, the lying; no, the; a, they said, 69.
49. Çu-the, making a buzzing sound; tsi-gthe, heard in the distance; kshe, lying; a, they said.
50. O-tho-ki-gthe-no-xe-cka, by clinging to me and using my strength they shall recover their consciousness; mo-thi, as they travel the path of life; ta i tsi da, they shall.
51. Thi-xo-e, making a sound like the winds; o-ha-ha-e, repeated; kshe, lying; a, they said.
52. U-ci-gthe, at the foot (of the patient); tse, the; a, they said.
72. Thi-k’a-xe, he sounded his rattles; oⁿ-ha-ha-e, repeatedly; toⁿ, stood; a, they said.
73. Pa u-gthe, at the head; ṭa ha, toward.
74. Thi-k’ak’a-xe, repeatedly sounding his rattles; toⁿ, he stood; a, they said, 76, 78, 80.
75. Ta-dse, winds; ga-xpa, the east; dsi, there; a, they said.
76. Ta-dse, winds; bo°-ha, west; dsi, there; a, they said.
77. Ta-dse, winds; ba-çoⁿ, from the cedars, the north; dsi, there; a, they said.
78. Ta-dse, winds; ga, they said.
79. Hoⁿ-ba, the days; tha-ghtiⁿ, peaceful and beautiful; shki, and; a, they said.

THE HOⁿ-GA SUBDIVISION

HOⁿ-GA A-HIU-TOⁿ GENS

(Free translation, p. 104; Osage version, p. 326)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ṭsi, house; ga, in this.
2. Hoⁿ-ga, a sacred person; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, a people; ba doⁿ, they were; a, they said.
3. Hoⁿ-ga, the sacred person; a-hiu-toⁿ, who possesses wings; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
4. Ha, O; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
5. Zhiⁿ-ga, the little ones; we-ki-k'ⁿ, ceremonial articles, symbol; thá, of which to make; ba, they; thoⁿ-tse, suitable; thiⁿ-ge, none; a-tha, there is; wi-ṭsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
6. We-ki-k'ⁿ, symbol; thoⁿ-tse, suitable; thiⁿ-ge, none; e-shi doⁿ, you have said; a, they said.
7. We-ki-k'ⁿ, symbol; thoⁿ-tse, suitable; mi-kshe iⁿ da, I am, I who sit here.
8. We-ki-k'ⁿ, symbol; thoⁿ-tse, suitable; mi-kshe iⁿ da, I am, I who sit here.
9. Wa-zhiⁿ-ga, the bird; wa-tha-xthi, stains, anger, evil disposition; thiⁿ-ge, that has none; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
10. Zhu-i-ga, my body; the, I have made of it; xtsi, verily; a-ni-ka-shi-ga, I as a person, as a people; mi-kshe iⁿ da, I who sit here.
11. Wa-koⁿ-da, the gods; u-ṭoⁿ-ba-bi, watched over, and cared for by them; mi-kshe iⁿ da, I am, I who sit here.
12. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said, 25, 29, 33.
13. Wa-koⁿ-da, the gods; u-ṭoⁿ-ba bi, watch over them and care for them; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall.
14. U-noⁿ, the means of reaching old age; oⁿ-gi-tha, they make of me; ba, they; thoⁿ-tse, fit, suitable; mi-kshe iⁿ da, I am, I who sit here.
15. Çi-ha, the skin of my feet; ga, this that you see; thi-na-kshe, the sitting; shki, also; a, they said.
16. U-no°, the means of reaching old age; a-gi-the, I have made it to be: a-thi° he, i° da, in my life's journey.
17. Zhi°-ga, the little ones; u-no°, the means of reaching old age; o°-tha, they make of me; bi, they; do°, when; shki, and; a, they said.
18. U-no°, old age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ŭa i tsı° da, they shall.
19. Çi-ha, the skin of my feet; u-sha-be, wherein the color is dark; ga, this, behold; thi°-kshe, the sitting; shki, also; a, they said.
20. No°-xthe, charcoal, for ceremonial use or as a symbol; a-gi-the, I have made it to be: a-thi° he i° da, in my life's journey, 24, 28, 32.
21. Zhi°-ga, the little ones; no°-xthe, charcoal; gi-the, they make of it; mo°-thi°, as they travel the path of life; bi, they; do°, when; a, they said.
22. No°-xthe, charcoal; gi-a-da-xe, sink readily, into the skin (this has reference to tattooing); ki-the, cause it to be; mo°-thi°, as they travel the path of life; ŭa i tsı° da, they shall.
23. Pa-zhu-zhe, the tip of my nose; i-ta-xe, the tip; sha-be, the dark part; ga, this; thi°-kshe, the sitting; shki, also; a, they said.
24. Zhi°-ga, the little ones; zhu-i-ga, their bodies; tha, of which to make; bi, they; thi°-ge, there is none; a-tha, is; wi-tsi-go-e, my grandfather; e-gia, they said to him; bi, they; a, they said, 21, 47.
25. Zhi°-ga, the little ones; zhu-i-ga, their bodies; tha, of which to make; bi, they; thi°-ge, there is none; a-tha, is; wi-tsi-go-e, my grandfather; e-gia, they said to him; bi, they; a, they said, 22, 48.
26. Ha, O; zhin-ga, little ones; e, to say; thi°-the, he hastened to say; a, they said.
7. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; thia, of which to make; bi, they; thiⁿ-ge, there is none; cšhe doⁿ, you say; a, they said.

8. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, they make of me; ba; they; thoⁿ-tse, fit or suitable; mi-kshe iⁿ da, I am. I who sit here, 23.

9. Noⁿ-xthe, charcoal; oⁿ-gi-tha, they make of me; ba, they; thoⁿ-tse, suitable; mi-kshe iⁿ da, I am, I who sit here.

10. Çi-ha, skin of the feet; u-sha-be, that is dark in color; ga. this that you see; thiⁿ-kshe, the sitting; shki, also; a, they said, 29, 50.

11. Noⁿ-xthe, charcoal; a-gi-the, I have made it to be; a-thiⁿ he iⁿ da, in my life’s journey, 13, 17, 30, 34, 38, 42, 51, 55.

12. Pa-zhu-że, nose; i-ṭa-xe, the tip of; sha-be, the dark; ga. this; thiⁿ-kshe, the sitting; shki, also; a, they said, 33, 54.

13. Zhiⁿ-ga, the little ones: noⁿ-xthe, charcoal; gi-the, they make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 18, 31, 52.

14. Noⁿ-xthe, charcoal; gi-a-da-xe, sink into their skin; ki-the, they shall cause it to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 19, 32, 36, 40, 44, 53, 57.

15. Zhiⁿ-ga, my body: ca-be, black; ga. this; ge, in all its parts; shki, also; a, they said.

16. Zhiⁿ-ge, my body: ca-be, black; ga. this; a-ni-ka-shi-ga, I as a person, as a people; mi-kshe iⁿ da, I who sit here, 27.

19. Wa-kọⁿ-da, the god; hoⁿ-ba doⁿ, of day; thiⁿ-kshe, the sitting; a, they say.

35. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, they make of me; bi; they; doⁿ, when; a, they said, 39, 43, 56, 58, 62, 66.

37. Noⁿ-ṭa, ears; i-ṭa-xe, the tips of; sha-be, the dark; ga. this; thiⁿ-kshe, the sitting; shki, also; a, they said.

41. Çiⁿ-dse, tail; i-ṭa-xe, the tip of; sha-be, dark; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.

46. Mi-xa-čka, white swan; toⁿ-ga, the great; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.

50. Hoⁿ-ba, day; he-be, a fraction of, a part of; a, they said.

60. Dse-doⁿ, great lake; go-da, on the farther side of; kọⁿ-ha, on the edge or the border of; dsi, there; xtsi, verily; a, they said.

61. Ga-la-ha, swinging up and down; a-hi-gthiⁿ, I arrive at and sit; a-thiⁿ he, in my life’s journey; noⁿ iⁿ da, habitually.

63. A-liu-ha, their arms: ca-gi, strong; ki-the, cause to become; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
64. Wa-dsu-ta, animals; sho\(^a\)-e-go\(^a\), all of them together; bi, they: do\(^a\), when; a, they said.

65. Ni o\(^a\)-wo\(^a\)-ta-thi\(^a\), become breathless sooner than I; bi, they: a-thi\(^a\) he, i\(^p\) da, in my life’s journey.

66. Wa-dsu-ta, animals; sho\(^a\)-e-go\(^a\), all of them together; xtsi, verily; a, they said.

67. Ni u-ta-thi\(^a\). shall become exhausted, breathless sooner than they; bi, they; a-tlii\(^a\) he, i” da, in my life’s journey.

68. Wa-dsu-ta, animals; sho\(^a\)-e-go\(^a\), all of them together; xtsi, verily; a, they said.

109. 1. He-dsi, at that time and place; xtsi, verily; a, they said; a bi\(^a\) da, it has been said; tsi, house; ga, in this, 32, 48, 63, 81, 101, 106, 109, 133, 150, 169.

2. Ho\(^a\)-ga, the Ho\(^a\)-ga subdivision; u-dse-the, fireplaces; pe-tho\(^a\)-ba, seven: ni-ka-shi-ga, a people; ba, they; do\(^a\), were; a, they said, 102.

3. P-gtho\(^a\)-ga, the puma; zhu-i-ga, his body; the, had made of; to\(^a\), standing, 103.

4. Ha, O; wi-tsi-go-e, my grandfather; e-gi-a, said to him; bi, they; a, they said, 104.

5. We-ki-k’o\(^a\), symbol; tho\(^a\)-tse, suitable; thi\(^o\)-ge a-tha, there is none; wi-tsi-go-e, my grandfather; e-gi-a, said to him; bi, they; a, they said, 105.

6. Ha, O; zhi\(^a\)-ga, little ones; e, to say; tsi-the, he hastened; a, they said.

7. We-ki-k’o\(^a\), symbol; tho\(^a\)-tse, suitable; thi\(^o\)-ge, there is none; e-she, do\(^a\), you have said, 107.

8. We-ki-k’o\(^a\), a symbol; tho\(^a\)-tse, suitable; a-to\(^o\) he i\(^p\) da, I am, I who stand here.

9. P-gtho\(^a\)-ga, of the puma; do-ga, the male; kshe, lying; a, they said.

10. Zhu-i-ga, my body; the, I have made it to be; a-ni-ka-shi-ga, I as a person, as a people; a-to\(^o\)-he i\(^p\) da, I who stand here.

11. Wa-zhi\(^a\), courage; o\(^p\)-wo\(^p\)-ta-thi\(^a\), none equal to me; bi, they: a-thi\(^a\)-he i\(^p\) da, in my life’s journey.

12. Wa-ko\(^p\)-da, the god; ho\(^p\)-ba do\(^a\), of day; thi\(^o\)-kshe, the sitting; a, they said.

13. I-bi-ço\(^p\)-dse, pressed closely against him; xtsi, verily; a-ni-ka-shi-ga i\(^p\) da, I as a person, as a people, 38.

14. Zhu\(^a\)-ga, the little ones; zhu-i-ga, their bodies; o\(^a\)-tha, they make of me; bi, they: do\(^a\), when; a, they said, 21, 25, 29, 45, 55, 60, 69, 74, 79, 84, 88.
15. I-tša, causes of death; thi-ga, none; mo-thi, as they travel in the path of life; tа i tsi da, they shall.
16. I⁰, rock or boulder; zhu-dse, the red; thi-kshe, the sitting; a, they said, 18.
17. I-tha-thu-če, I have made it (the sun) to take; xtsi, verily; a-nika-shi-ga i⁰ da, I as a person, as a people. (This means that he has made the red boulder to symbolize the sun.) 36, 66, 68.
19. Wa-kо-da, the gods; e-shki do, even they; a, they said, 23, 27, 30, 41, 43, 46, 56, 58, 61, 70, 72, 75, 77, 82, 85.
20. O⁰-та-kshe, stumble over me; bi, they; a-thi-he i⁰ da, in my life's journey.
22. A-та-kshe, to stumble over themselves; bi, they; kи-the, cause themselves to be; mo-thi, as they travel the path of life; та i tsi da, they shall, 42, 57, 71.
24. O⁰-ki-tha-zha-ta, pass by me in forked lines; bi, they; a-thi-he i⁰ da, in my life's journey, 44, 59, 73.
26. Wa-kо-da, the gods; a-ki-tha-zha-та, pass around them in forked lines; bi, they; kи-the, cause themselves to; mo-thi, as they travel the path of life; та i tsi da, they shall.
28. I⁰-dse, in the face; o⁰-wo-ki-a-ta, stare at me rudely; thi-ga, i⁰ da, none of them, 83.
31. I⁰-dse, their faces; u-ki-a-ta, stare at them rudely; ба зhi, they not; kи-the, cause themselves to; mo-thi, as they travel the path of life; та i tsi da, they shall, 86.
33. Wa-ça-be, the black bear; u-ça-ka, blemish, spots; thi-ga, having none; kshe, the lying; a, they said.
34. Zhu-i-ga, of it my body; the, I have made; xtsi, verily; a-nika-shi-ga, i⁰ da, I as a person, as a people, 50, 52, 54.
35. Wa-kо-da, the god; ho do, of night; thi-kshe, the sitting; a, they said, 51.
37. I⁰, boulder; ça-be, the black; thi-kshe, the sitting; a, they said, 39.
40. Zhi-ga, the little ones; zhu-i-ga, their bodies; the, they make of; mo-thi, as they travel the path of life; bi, they; do, when; a, they said.
47. A-ki-tha-zha-та, to pass around them in forked lines; bi, they; kи-the, cause themselves to; mo-thi, as they travel the path of life; та i tsi da, they shall, 62, 76.
49. Mi-xa-čka, the white swan; ʃo-ga, the great; thi-kshe, the sitting; no, the; a, they said.
53. I⁰-zhu-čka, the white boulder; thi-kshe, the sitting; no, the; a, they said.
64. O-p xo, elk; do-ga, the male; kshe, the lying; no, the; a, they said.
65. I⁰-zhu-či, the yellow boulder; thi-kshe, the sitting; a, they said.
67. Wa-\=se, star; mi-ga, the female; thi\=a-kshe, the sitting; a, they said.
68. Be, who of them, none of them; hi, teeth; o\=a-gtha, set upon me in anger; mo\=a-\=zhii, i\=a da, me not.
69. Be, none of them; hi, their teeth; a-gtha, set upon them in anger; ba. \=zhi, they not; ki-the, cause themselves to; mo\=a-thi\=a, as they travel the path of life: ta i ts\=i\=a da, they shall, 97.
70. Ts\=e, to die; wa-\=se-xi, difficult; mi-kshe i\=a da, I am, I who sit here.
71. Ts\=e, to die; wa-\=se-xi, difficult; ki-the, cause themselves to be; mo\=a-thi\=a, as they travel the path of life; ta i ts\=i\=a da, they shall, 96.
72. Ho\=a-ba, the days; u-ca-ki-ba, the divisions of; do-ba, the four, 99, 178.
73. U-hi, to reach and to enter; ki-the, cause themselves to; mo\=a-thi\=a, as they travel the path of life; ta i ts\=i\=a da, they shall, 100, 179.
74. Wa-zha-zhe, the people of the Wa-zha-zhe subdivision; a, they said, 132, 154, 174.
75. Ts\=i-zhu, the Ts\=i-zhu division; e-tho\=a-ba, the two together, 133, 155, 175.
76. Zhu-i-ga, their bodies; o\=a-the, they make of me; mo\=a-thi\=a, as they travel the path of life; ta i ts\=i\=a da, they shall.
77. Zhu-i-ga, their bodies; o\=a-the, they make of me; mo\=a-thi\=a, as they travel the path of life; bi, they; do\=a, when; a, they said.
78. U-no\=a, old age; a bi, spoken of as; shki, and; i-the, live to see; ki-the, cause themselves to; mo\=a-thi\=a, as they travel the path of life; ta i ts\=i\=a da, they shall, 160, 168, 173, 177.
79. O-to\=a-be, a search; pa-xe, I make; ta, shall; mi-kshe, I who sit here; e, to say; ts\=i-the, he hastened; a, they said.
80. Thu-e. in haste; xtsi, verily; \=ci-thu-e, took footsteps, strode away; the, went forth; do\=a, did; a, they said, 121.
81. Dse. lake; ko\=a-ha, margin; dsi, there; xtsi, verily; a, they said, 122.
82. Ci\=a, root of the sagittaria: thi\=a-kshe, the sitting; no\=a, the; a, they said.
83. O-ga-to\=a-tha, sent rolling upon the ground; ts\=i-the, with a quick motion; to\=a, as he stood; a, they said.
84. E-dsi, then and there; xtsi, verily; a-thi\=a, carrying it with him; gthi-e, came home; do\=a, and; a, they said, 125, 144.
85. The, this; ho\=a, how; wi-zhi\=a-the, my elder brothers; e, saying; a-gthi, having come home; no\=a-zhi\=a, he stood; a, they said, 126.
86. I-u-tha-btho\=a-ce, in their mouths munched it; a-tsi-a-tha, hastily; ba, they; do\=a, and; a, they said, 127.
117. Noa-bthe, as food; thoa-ta, suitable; zhi a, it is not; wi-coa-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said.
118. E-zhi-cka, not the kind; u-toa-ga, not quite; wi-coa-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said.
119. E, it is true; thoa-zha, nevertheless.
120. We-ki-k'oa, ceremonial article; ooa-the, we make of it; ooa-moa-thi, as we travel the path of life; t' a i tse a, we shall; wi-coa-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said.
121. Dse, lake; u-ckoa-cka, in the center of; dsi, there; xtsi, verily; a, they said.
122. Tse-wa-the, root of the water-chinkapin; kshe, the lying; noa, the; a, they said.
123. Tse-wa-the, root of the water-chinkapin; kshe, the lying; noa, the; a, they said.
124. Noa-qi-ge, lifting or kicking aside with the foot; tsii-the, with a quick movement; toa, as he stood; a, they said.
125. Ba-ce-ni, milk; e-go, like; tha-dsu-zhe, squirted out as they pressed the root between their teeth; the-tha, they sent out; bi, they; a, they said, 146.
126. Zhi-a-ga, the little ones; noa-bthe, as food; tha, they make of it; ba, they; thoa-tse a, it is suitable; wi-coa-ga, my younger brothers; e-gi-a, said to him; bi, they; a, they said.
127. We-ki-k'oa, for general use as food; thoa-tse, it is suitable; a-ka, it is; wi-coa-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said.
128. Zhi-a-ge, the little ones; noa-bthe, food; the, they make of it; moa-thi, as they travel the path of life; t' a i tsi da, they shall, 138, 147, 156, 166.
129. Noa-bthe, food; the, make of it; moa-thi, as they travel the path of life; t' a i tsi da, they shall.
130. Wa-dsu-ta, animal; shi-to-zhi-ga, the young male; kshe, the lying; a, they said.
131. E-ki-thoa-ba, couple it with; xtsi, verily: ooa-ga-xe, we make it to be; t' a bi a, we shall; wi-coa-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
132. Noa-bthe, food; the, they make of it; moa-thi, as they travel the path of life; bi, they; doa, when; a, they said, 148, 157, 159, 167, 176.
133. A-dsu-ta, their limbs; i-ga-ci-ge, by the use of these foods to stretch in growth; ki-the, cause themselves to; moa-thi, as they travel the path of life; t' a i tsi da, they shall, 149, 158.
134. Dse, lake; go-da, on the farther side; koa-ha, border, margin; dsi, there; xtsi, verily; a, they said, 161.
Do, the wild potato; thi\(^{\text{n}}\)-kshe, the sitting; no\(^{\text{n}}\), the; a, they said.

U-ga\(^{\text{o}}\)-tha, sent it rolling upon the ground; a-tsia-tha, they proceeded to; ba, they; do\(^{\text{o}}\), and, 164.

She, that; e shno\(^{\text{n}}\), is the very thing; u-tha-dse, you have been searching for; tha thi\(^{\text{n}}\)-she a, in your wanderings; wi-ço\(^{\text{o}}\)-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said.

Ta, the deer; he, horns; sha-be; dark, kshe, the lying; no\(^{\text{n}}\), the; a, they said.

I-tha-thu-pe, by its use to draw, to attract; o°-ga-xe, we make; ta bi a, we shall; wi-9o\(^{\text{o}}\)-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said, 171.

I-tha-thu-çe, by its use to draw, to attract; o\(^{\text{o}}\)-ga-xa, we make it to; bi, we; do\(^{\text{o}}\), when; a, they said.

U-cu, a low-land forest, a forest in the bend of a river; u-gtho\(^{\text{n}}\), put into the bend; xtsi, verily; ge, in such a place; dsi, there; a, they said.

Ho\(^{\text{o}}\)-bthi\(^{\text{a}}\)-cu, bean-seed, ground-bean; thi\(^{\text{n}}\)-kshe, the sitting; no\(^{\text{n}}\), the; a, they said.

Ga, this, the ground-bean; thi\(^{\text{n}}\)-kshe, the sitting; a, they said.

I''-gtho\(^{\text{n}}\)-ga, puma; zhu-i-ga, his body; the, he had made of; to\(^{\text{n}}\), standing; a, they said.

Ha, O; wi-ço\(^{\text{o}}\)-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said, 10.

We-ki-k'o\(^{\text{o}}\), symbol; tho\(^{\text{o}}\)-tse, suitable; thi\(^{\text{n}}\)-ge a-tha, there is none; wi-ço\(^{\text{o}}\)-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said.

Thu-c, in haste; xtsi, verily; či-thu-çe, took footsteps, went forth; the, went forth; do\(^{\text{o}}\), and.

O'-pxo\(^{\text{o}}\), elk; do-ga, the male; to\(^{\text{o}}\), standing; no\(^{\text{n}}\), the; a, they said, 18.

O'-pxo\(^{\text{o}}\) (Elk) Gens

1. He-dsi, at that time and place; xtsi, verily; a, they said; a bi\(^{\text{n}}\) da, it has been said; tsi, house; ga, in this.

2. Ho\(^{\text{o}}\)-ga, the Ho\(^{\text{o}}\)-ga subdivision; u-dse-the, fireplaces; pe-tho\(^{\text{n}}\)-ba, seven; ni-ka-shi-ga, a people; ba, they; do\(^{\text{o}}\), were; a, they said.

3. P\(^{\text{o}}\)-gtho\(^{\text{o}}\)-ga, puma; zhu-i-ga, his body; the, he had made of; to\(^{\text{n}}\), standing; a, they said.

4. Ta, the deer; he, horns; sha-be; dark, kshe, the lying; no\(^{\text{n}}\), the; a, they said.

5. U-pu, a low-land forest, a forest in the bend of a river; u-gtho\(^{\text{n}}\), put into the bend; xtsi, verily; ge, in such a place; dsi, there; a, they said.

6. Ho\(^{\text{o}}\)-bthi\(^{\text{a}}\)-cu, bean-seed, ground-bean; thi\(^{\text{n}}\)-kshe, the sitting; no\(^{\text{n}}\), the; a, they said.

7. Ga, this, the ground-bean; thi\(^{\text{n}}\)-kshe, the sitting; a, they said.

8. I''-gtho\(^{\text{n}}\)-ga, puma; zhu-i-ga, his body; the, he had made of; to\(^{\text{n}}\), standing; a, they said.

9. Ha, O; wi-ço\(^{\text{o}}\)-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said, 10.

10. We-ki-k'o\(^{\text{o}}\), symbol; tho\(^{\text{o}}\)-tse, suitable; thi\(^{\text{n}}\)-ge a-tha, there is none; wi-ço\(^{\text{o}}\)-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said.

11. Thu-c, in haste; xtsi, verily; či-thu-çe, took footsteps, went forth; the, went forth; do\(^{\text{o}}\), and.

12. O'-pxo\(^{\text{o}}\), elk; do-ga, the male; to\(^{\text{o}}\), standing; no\(^{\text{n}}\), the; a, they said, 18.
8. Thọ, presence; toⁿ, standing; hi, having arrived there; noⁿ, zhiⁿ, they paused, stood; bi, they; a, they said.
9. Thọ-e, in haste; xtsi, verily; gi-e, he returned; doⁿ, and; a, they said.
11. Ni-ka, a man; wiⁿ, one; e-dsi, there, at a certain place; a-ka, is; wi-zhiⁿ-the, my elder brothers; e, saying; a-gthiⁿ, having returned; noⁿ-shiⁿ, stood; a, they said.
12. Ha, O; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
13. Ni-ka, man; be, whoever; the, living, moving; shki doⁿ, he may be; a, they said.
14. Wa-noⁿ-xe, spirits; a-dsi, there, to their abode; the, to go; oⁿ-the, we, cause him to; ṭa bi a, we shall; wi-çoⁿ-ge, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
15. E-ṭa, thitherward, toward the man; pa-moⁿ-gthe, with heads inclined forward; xtsi, verily; a, they said.
16. We-a-ba-ču, the index finger; in-gtha-zhu-zhu-the, moistening in his mouth; tsi-the, he hastened; thiⁿ-kshe, as he sat; a, they said.
17. Thu-e, in haste; xtsi, verily; ċi-thu-ča, they took footsteps, went forth; ba, they; doⁿ, and.
18. O-pxoⁿ, the elk; do-ga, the male; toⁿ, standing; noⁿ, the; a, they said.
19. E-ṭa, there, at the place where stood the elk; pa-moⁿ-gthe, with heads inclined toward him; xtsi, verily; hi, having arrived there; noⁿ, zhiⁿ, they stood; bi, they; doⁿ, when; a, they said.
20. Ha, O; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he (the elk), hastened; a, they said.
21. Hoⁿ-ga, a sacred person; bthiⁿ a, I am; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
22. O-pxoⁿ-toⁿ-ga, The-Great-Elk; wi, I am; a-toⁿ he a, I who stand here; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
23. E-dsi, there, at any place, or at any important movement; zhi, not present; the, moving; thiⁿ-ge, none; xtsi, verily; a-ni-ka-shi-ga, I am such a person; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
24. We-ki-k’oⁿ, a symbol; thoⁿ-tse, suitable; a-toⁿ he a, I am, I who stand here; e, saying; toⁿ, standing; a, they said.
25. O-pxoⁿ-toⁿ-ga, The-Great-Elk; shki, and; a, they said.
26. Zha-zhe, name; a-ki-toⁿ, I have made to be mine; a-toⁿ he a, I who stand here; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
28. We-ki-k’o, a symbol; tho-tse, suitable for; a-to he i da. I am, I who stand here.
29. Zhi-ga, the little ones; wa-dsu-ta, animals; i-hi-tho-be, the instrument with which to make them appear: o-tha, they make of me; bi, they; do, when; shki, and; a, they said.
30. Wa-dsu-ta, animals; gi-hi-tho-be, appear for them; mo-thi, as they travel the path of life; ta i tsi da, they shall.
32. U-k’o, to perform a mysterious act; tsi-the, he proceeded; to, as he stood; a, they said.
33. Ta-dse, the four winds; e-no-ha, to each one.
34. Mo-ki-ci-dse, he threw himself upon the earth; tsi-the, he proceeded; to, as he stood; a, they said, 36.
35. Ta-dse, the wind; ga-xpa, of the east; dsi, there, in the midst of; a, they said.
36. Ho-ha, the day; tha-gthi, calm, peaceful; i-heethe, he made it to lie down; to, as he stood; a, they said.
38. Ta-dse, the wind; ba-co, of the north; dsi-there, in the midst of; a, they said.
39. Mo-ki-ci-dse, threw himself upon the earth; tsi-the, he proceeded to; do, when; a, they said, 42, 46, 51, 59.
40. Mo-xe, the heavens; ha-xpe-gthe, tse e-go, as though touched with gentle hands became gentle and peaceful; i-heethe, he made it to lie in this peaceful state; to, as he stood; a, they said.
41. Ta-dse, the winds; mo-ha, of the west; dsi, there, in the midst of; a, they said.
43. Wa-k’o-da, and the god above (the overarching heaven).
44. U-xthi, anger, violence; thi-ge, none, cleansed of; i-heethe, he made to lie; to, as he stood; a, they said, 48.
45. Ta-dse, the winds; a-k’a, of the south; dsi, there, in the midst of; a, they said.
47. Mo-zho, and the earth; sho-e-go, in all its parts; xtsi, verily; a, they said.
50. We-ki-k’o, a symbol; tho-tse, suitable; a-to he i da, I am, I who stand here.
52. Hi, his hairs; u-bi-bu-dse, he scattered upon the earth over which he had rolled himself; i-heethe, he made them (the hairs) to lie; to, as he stood; a, they said.
53. Ga tse, these, hairs; shki, also; a, they said.
54. Wa-dsu-ta, the animals; i-hi-tho-be, the means of making them to appear; pa-xe, i da, I make them to be.
57. Zhi°-ga, for the little ones; wa-dsu-ta, the animals; gi-hi-tho°-be, appear for them in the midst of the grasses; mo°-thi°, as they (the little ones) travel the path of life; ṭa i tsi° da, they shall, 72, 77, 88, 96, 101, 104, 106.

60. Go°-da, ahead; pa-gthe, placing his head, facing; i-no°-zhi°, advanced toward and stood; to°, standing; a, they said.

61. Xi-dse, buttock; ṭa-be, ball; ga, these; thi°-kshe, the sitting; shki, also; a, they said.

62. To°-dse, earth; da-pa, rounded, the hills; e, no° bi no°, that are spoken of as.

63. Sho°, all: xtsi, verily; pa-xe, i° da, I have made, 67, 70, 75, 80, 94.

64. To°-dse, earth, the hills; wi°, one: wa-dsu-ta, animals; gi-hi-tho°-be, appear for them; mo°-thi°- as they travel the path of life; ṭa i tsi° da, they shall.

65. Thi-u-ba-he, the side of the body; i-sdu-ge, the right; ga kshe, this; a, they said.

66. To°-dse, earth, the level; e no° bi no°, that is spoken of as; a, they said.

68. No°-ka o°-he, the ridge of the back, the spine; ga kshe, this; a, they said.

69. A-thi°, a ridge; wi°, one; she kshe, behold, there lies; e no° bi no°, spoken of as; a, they said.

71. A-thi°, a ridge; wi°, one of the little ones; gi-ta-pe, approach; mo°-thi°, as they travel the path of life; bi, they (the little ones): do°, when; shki, and; a, they said.

73. Ta-hi, the neck; u-k’a-be, curved inwardly; ga tse, this; shki, also; a, they said.

74. A-thi°, a ridge; u-k’a-be, curved inwardly, a gap; e no° bi no°, spoken of as: a, they said.

76. A-thi°, a ridge; u-k’a-be, a gap of; wi°, one, any one of the little ones; gi-ta-pe, approach; mo°-thi°, as they travel the path of life; bi, they; do°, when; shki, and.

78. Pa, the nose; pa-ći, the tip of; ga tse, this; shki, also; a, they said.

79. A-thi°, a ridge; pa-ći, a peak arising therefrom; wi°, one; she tse, behold there stands: e no° bi no°, spoken of as; a, they said.

81. A-thi°, a ridge; pa-ći, a peak arising therefrom; wi°, one of the little ones; gi-ta-pe, approach; mo°-thi°, as they travel the path of life; bi, they; do°, when; shki, and; a, they said.

82. A-thi°, a ridge; pa-ći, a peak arising therefrom; wi°, one of the little ones; gi-hi-tho°-be, appear for them; mo°-thi°, as they travel the path of life; ṭa i tsi° da, they shall.

83. He, horns; ga-xa, the branches of; u-dse, the bases of; ga, these; thi°-kshe, the sitting; shki, also; a, they said.
84. 'Iⁿ, rocks; ça-ka, loose and scattered; e noⁿ bi noⁿ, spoken of as; a, they said.
85. 'Iⁿ, rocks; ça-ka, the loose and scattered; wiⁿ, one of the little ones; wa-dsu-ṭa, animals; gi-hi-thoⁿ-be, appear for them; moⁿ-thiⁿ, as they travel the path of life; ṭa ᵃ ts'iⁿ da, they shall.
86. He, horn; ga-za, the branch of; u-hoⁿ-ge, at the end; ga kshe, this; a, they said.
87. Ga-za, a branch. rivulet; zhiⁿ-ga, a small; wiⁿ, one; a, they said.
89. He, horn; ga-za, branch of; u-wa-toⁿ, the next one; ga kshe, this; a, they said.
90. Wa-ṭsi-shka, a creek; e noⁿ bi noⁿ, spoken of as; a, they said.
91. Wa-ṭsi-shka. creek; wiⁿ, one of the little ones; wa-ṭsu-ṭa, animals; gi-hi-thoⁿ-be, appear for them; moⁿ-thiⁿ, as they travel the path of life; ṭa ᵃ ts'iⁿ da, they shall.
92. He, horn; ga-za, the branch of; u-gthoⁿ-the, the large parts of; ga kshe, these; a, they said.
93. Čoⁿ-çoⁿ-ga, the large streams dotted here and there with forests; wiⁿ, one; e noⁿ bi noⁿ, spoken of as; a, they said.
95. Čoⁿ-çoⁿ-ga, a stream such as this; wiⁿ, one of the little ones; gi-ṭa-pe, approach; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.
97. He, horns; ga-za, the branches of; u-gthoⁿ-the, the largest parts of; kshe, the; shki, also; a, they said.
98. Ga-za, branches; gthoⁿ-the, the largest; ga kshe, this; a, they said.
99. Wa-ṭsu-ṭa, animals; i-hi-thoⁿ-be, the means of making them to appear; pa-xe ipⁿ da, I have made them to be.
100. Ga-za, a branch; wiⁿ, any one of the little ones; gi-ṭa-pe, approach; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.
102. Zhiⁿ-ga, the little ones; ṭa-bṭhe, to hunt for the animals; th, they go forth; bi, they; doⁿ, when; shki, and; a, they said.
103. U-ga-śoⁿ-thiⁿ, the morrow. the dawn; ts'ĩ, verily; thiⁿ-ge, while yet there is none; a, they said.
105. U-ṭa-ge, that part of the day in which comes the evening; thiⁿ-ṣi, at that time; shki, also; a, they said.
107. Wa-zha-zhe, the Wa-zha-zhe subdivision, the people of; a, they said.
108. Ts'ĩ-zhu, the Ts'ĩ-zhu division, the people of; e-thiⁿ-ba, they together.
109. We-ki-k'ⁿ-e, ceremonial articles, symbols; the, make of them; moⁿ-thiⁿ, as they travel the path of life; ṭa ᵃ ts'iⁿ da, they shall.
1. He-dsi, at that time and place; xi-ri, verily; a, they said; a bi-da, it has been said; ts-i, house; ga, in this, 33, 51, 60, 70.
2. Ho^n-ga, the Ho^n-ga subdivision; u-dse-the, fireplaces; pe-tho^n-ba, -seven; ni-ka-shi-ga, a people; ba, they; do^n, were; a, they said.
3. Pa^-tho^n-ga, the puma; zhu-i-ga, his body; the, he had made of; to^n, the standing; no^n, the; a, they said.
4. Ha, O; wi-ko^n-ga, my younger brother; e-ki-a, they said to him; bi, they; a, they said, 14, 24.
5. We-ki-k'o^n, ceremonial articles; tho^n-tse, suitable; thi^n-ge a-tha, there is none; wi-ko^n-ga, my younger brother; e-ki-a, they said to him; bi, they; a, they said.
6. Ga, in this manner; xi-ri, verily; hi-tha, they had spoken; i, they; do^n, when; a, they said.
7. Tse-xe, in an open prairie; xi-ri, verily; ge dsi, there; a, they said.
8. Ni-ka, a man; wi^n, one; tho, in his presence; to^n, standing; hi, having arrived there; no^n-zhi^n, they paused and stood; bi, they; a, they said, 22.
9. Sha-ge, hand; ba-ha, uplifted; to^n, standing; hi, having arrived there; no^n-zhi^n, they paused and stood; bi, they; a, they said.
10. E-dsi, then and there; xi-ri, verily; gi-e, he returned; do^n, and.
11. Wi-ko^n-ga, my younger brother; ba, he.
12. O-k'o^n, acting in a significant manner; xi-ri, verily; a-ki, returning; a ba, he is; wi-ko^n-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
13. Ni-ka, a man; wi^n, one; e-dsi, a-ka, there is at a certain place; wi-zhi^n-the, my elder brothers; e, saying; a-gthi, having come home; no^n-zhi^n, he stood; a, they said, 15.
14. No^n-he, hand; zha-ta, cloven, forked; ga-xe a-ka, making he is; wi-zhi^n-the, my elder brothers; e, saying; a-gthi, having come home; no^n-zhi^n, he stood; to^n, standing; a, they said.
15. Ha, O; wi-ko^n-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
16. Ni-ka, man; be, whoever; to^n, standing; shki do^n, he may be; a, they said.
17. Wa-no^n-xe, spirits; a-dsi, there, to their abode; the, to go; o^n-the, we cause him to; ta bi a, we shall; wi-ko^n-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
18. E-ta, thitherward; pa-mo^n-gthe, with heads inclined; xi-ri, verily; a, they said.
19. C-thu-ca, footsteps they took, went forth; ba, they; do^n, and; a, they said.
20. No^n-he, hand; zha-ta, cloven, forked; ga-xe, making; no^n-zhi^n, standing; to^n, he stood; a, they said.
25. Ni-ka, man; be, who, what; tha to\textsuperscript{5} she, art thou, who stands yonder; e-gi-a, they said to him; bi, they; a, they said.
26. Ho\textsuperscript{5}-ga, a sacred person; bthi\textsuperscript{5} a, I am; wi-zhi\textsuperscript{8}-the, my elder brothers; e, saying; to\textsuperscript{6}, he stood; a, they said.
27. Mo\textsuperscript{5}-shko\textsuperscript{9}, the Crawfish; wi, I am; a-to\textsuperscript{6} he a, I who stand here; wi-zhi\textsuperscript{8}-the, my elder brothers; e, saying; to\textsuperscript{6}, he stood; a, they said.
28. Mo\textsuperscript{5}-thi\textsuperscript{6}-ka-zhi\textsuperscript{8}-ga, Little-earth; wi, I am; a-to\textsuperscript{6} he a, I who stands here; wi-zhi\textsuperscript{8}-the, my elder brothers; e, saying; to\textsuperscript{6}, he stood; a, they said.
29. Wi-zhi\textsuperscript{8}-the, my elder brothers; e, to say; tsi-the, he hastened to say; a, they said.
30. E-dsi, at any place, or at any important movement; zhi, not present; the, moving; thi\textsuperscript{-}ge, none; a-ni-ka-shi-ga, I am such a person; wi-zhi\textsuperscript{8}-the, my elder brothers; e, saying; to\textsuperscript{6}, he stood; a, they said.
31. We-ki-k\textsuperscript{5}o\textsuperscript{5}, a symbol, a ceremonial article: a to\textsuperscript{6} he a, I am, I who stands; wi-zhi\textsuperscript{8}-the, my elder brothers; e, saying; to\textsuperscript{6}, he stood; a, they said.
32. We-ki-k\textsuperscript{5}o\textsuperscript{5}, symbol; tho\textsuperscript{6}-tse, suitable; a-to\textsuperscript{6}-he i\textsuperscript{6} da, I am, I who stand here.
33. Mo\textsuperscript{5}-to-to-be, a hillock of soft mud; ho\textsuperscript{5}-cka, of no particular size; do\textsuperscript{6}, and; a, they said.
34. K\textsuperscript{5}u-shi, as though sucked down, or gulped down; kshi-gthe, he went home; do\textsuperscript{6}, and; a, they said, 44, 54, 62.
35. Mo\textsuperscript{5}-thi\textsuperscript{6}-ka, the soil of the earth; sha-be, the dark; thi\textsuperscript{8}-kshe, the sitting; a, they said.
36. Ba-ha, holding it aloft to offer it to the people; tsi, he came; no\textsuperscript{6}-zhi\textsuperscript{8}, stood; to\textsuperscript{6}, standing; a, they said, 46, 56, 64.
37. The, this, bit of earth; wi-zhi\textsuperscript{8}-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said, 47.
38. We-ki-k\textsuperscript{5}o\textsuperscript{5}, ceremonial article; shka-\textit{xe}, you make of it; tse a, you shall; wi-zhi\textsuperscript{8}-the, my elder brothers; e, saying; to\textsuperscript{6}, he stood; a, they said.
39. Tho\textsuperscript{8}-dse, the side of the house; ba-he, the height of; e-to\textsuperscript{6}-ha, equal to its height; no\textsuperscript{6} shki do\textsuperscript{6}, even to that height; a, they said, 68.
40. Da, the things, that you may ask for; i-sdu-t\textsuperscript{5}s\textsuperscript{a}ga, you fail to secure by its use; zhi, shall not: tha, you; thi\textsuperscript{5}-she, in your life's journey; ta tse a, you shall; wi-zhi\textsuperscript{8}-the, my elder brother; e, saying; to\textsuperscript{6}, he stood; a, they said, 50, 69, 78.
41. We-shmo\textsuperscript{9}, gratefully happy; wi-gi-the, I am causing you to be; a-to\textsuperscript{6}, he, a, I who stand here; wi-zhi\textsuperscript{8}-the, my elder brothers; e, saying; to\textsuperscript{6}, he stood; a, they said.
42. I-tha-pi-thi\textsuperscript{6}, slowly, gently; xtsi, verily; a, they said.
45. Mo\(^{a}\)-thi\(^{a}\)-ka, the soil of the earth; to-ho, the blue; thi\(^{a}\)-kshe, the sitting; a, they said.
46. We-ki-k'\(o\(^{a}\)\), ceremonial article; tha, you; the, make of it; tha, you; thi\(^{a}\)-she, in your life's journey; ta tse a, you shall; wi-zihi\(^{a}\)-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said, 52, 58, 66, 73.
47. We-go\(^{a}\)-tha, as a means of making known (to Wa-ko\(^{a}\)-da) your desires; a-ni, you keep it, treasure it; tha, you; thi\(^{a}\)-she, in your life's journey; do\(^{a}\), if; shki, and; a, they said, 77.
48. I-tha-bthi\(^{a}\), the third time; o\(^{a}\), at the; xtsi, verily; a, they said.
49. Mo\(^{a}\)-thi\(^{a}\)-ka, the earth's soil; zhu-dse, the red; thi\(^{a}\)-kshe, the sitting; a, they said.
50. Ga, this, the red soil; thi\(^{a}\)-kshe, the sitting; shki, also; a, they said, 65.
51. We-mo\(^{a}\)-ka the, the winning of compassion and the granting of your prayers; thi-o-t'se-ga, shall be easy for you; tha, you; thi-she, in your life's journey; ta tse a, you shall; wi-zhi\(^{a}\)-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said.
52. I-do-ba, the fourth time; o\(^{a}\), at the; xtsi, verily; a, they said.
53. Mo\(^{a}\)-thi\(^{a}\)-ka, the earth's soil; ci, the yellow; thi\(^{a}\)-kshe, the sitting; a, they said.
54. We-ki-k'\(o\(^{a}\)\), ceremonial article, symbol; tha the, you make of it; or use it as; tha, you; thi\(^{a}\)-she, in your life's journey; do\(^{a}\), if; shki, and; a, they said.
55. No\(^{a}\)-be, hand; zha-ta, cloven, forked; ga tse, this; a, they said.
56. E, that; shki do\(^{a}\), also; a, they said.
57. Zho\(^{a}\)-xa, a stick, a pole; zha-ta, forked; e no\(^{a}\)-bi no\(^{a}\), spoken of as; a, they said.
58. Sho\(^{a}\), all, for general use; xtsi, verily; wi-kshi-the i\(^{a}\) da, I have made for you; wi-zhi\(^{a}\)-the, my elder brothers; e, saying; to\(^{a}\), he stood.
59. Mi, sun; bi-e, the setting of; ge, plural; ta, there, in the direction of.

\(1^{'-}\)B\(a\)-T\(se\) T\(a\)-D\(se\) The Winds) Gens

(Free translation, p. 118; Osage version, p. 339)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a bi\(^{a}\) da, it has been said; tsi, house; ga, in this.
2. He, O; wi-co\(^{a}\)-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
3. We-ki-k'\(o\(^{a}\)\), symbol; tho\(^{a}\)-tse, suitable; thi\(^{a}\)-ge a-tha, there is none; wi-co\(^{a}\)-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
4. I'-thi\(^{a}\)-ga, the puma; zho-i-ga, his body; the, he made of; the one; to\(^{a}\), the standing; a, they said.
5. Thu-e, in haste; xtsi, verily; ci-thu-çe, took footsteps; the, went forth; do\(^{a}\), and; a, they said.
6. Tse-xe, open prairie; xtsi, verily; ge, at such a place; dsi, there; a, they said.
7. Ho^a-ga, the gentes forming the Ho^a-ga subdivision; we-ha-ge, the last in the established order; to^a, the standing; a, they said.
8. Tho, presence; to^a, standing; hi, having arrived there, where he stood; no^a-zhi^a, they paused and stood; bi, they; a, they said.
9. Ha, O; wi-zhi^a-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said.
10. Ni-ka, man; be, who, what; tha, you; to^a-she, standing there; a, they said.
11. Ho^a-ga, a Ho^a-ga, sacred person; Gt^e-zhe, the speckled (the speckled eagle symbolizing the winds); wi, I am; a-to^a he a, I who stand here; wi-zhi^a-the, my elder brothers; e, saying; to^a, he stood; a, they said.
12. Ho^a-ga, a sacred person; bthi^a, I am; wi-zhi^a-the, my elder brothers; e, saying; to^a, he stood; a, they said.
13. We-ki-k'oe, a symbol; tho^-tse, suitable; a-to^a he a, I am, I who stands here; wi-zhi^a-the, my elder brothers; e, saying; to^a, he stood; a, they said.
14. We-ki-k'oe, a symbol; o^a-tha, make of me; mo^a-thi^a, as they travel the path of life: ta i ts^i^a da, they shall, 18.
15. We-ki-k'oe, a symbol; o^a-the, they make of me; mo^a-thi^a, as they travel the path of life; bi, they; do^a, when; a, they said, 19.
16. Wa-zha-zhe, the people of the Wa-zha-zhe division; a, they said.
17. Tsi-zhu, those of the Tsi-zhu division; e-tho^a-ba, the two together.
18. Tho^a-dse, the house; ba-he, the height of; e-to^a-ba, equal to the height (that is, the rising of the sun to that height); no^a, shki do^a, even to that (meaning that even before the sun has passed over the houses their prayers would be granted); a, they said.
19. We-ki-k'oe, symbol; gi-o-tse-ga, that will make easy their efforts to win divine sympathy; ki-the, for themselves; mo^a-thi^a, as they travel the path of life; ta i ts^i^a da, they shall.
20. We-shno^a, gratefully happy; wi-gi-the, I am making you to be; a-to^a-he a, I who stand here; wi-zhi^a-the, my elder brothers; e, saying; to^a, he stood; a, they said.

**Tsi'-ZHU (SKY) DIVISION**

**Tsi'-ZHU Wa-no^a GENS**

(From translation, p. 118; Osage version, p. 349)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a br^a da, it has been said; tsi, house; ga, in this, 18, 37, 54, 56.
2. Tsi-zhu, the Tsi-zhu division; u-dse-the, fireplaces; pe-tho^a-ba, seven; ni-ka-shi-ga, a people; ba, they; do^a, were; a, they said, 57.
3. Tsi-zhu, of the Tsi-zhu gentes; Wa-no, the elder one; thi-kshe, the sitting; a, they said.

4. Ha, O; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.

5. We-ki-k’o^n, symbol; tho-tse, suitable, fit; thi-ge a-tha, there is none; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.

6. Ha, O; zhi-ga, little ones; e, to say; tsi-the, he hastened; a, they said.

7. We-ki-k’o^n, symbol; tho-tse, suitable; thi-ge, there is none; e-she, do^n, you have said; a, they said.

8. We-ki-k’o^n, a symbol; tho-tse, suitable for; mi-kshe i^n da, I am, I who sit here.

9. Wa-ko-da, god; ho^ba, day; do^n, of the; thi-kshe, sitting; a, they said, 12, 61.

10. Zhu-i-ga, my body; the, made of him; xtsi, verily; a-ni-ka-shi-ga, I as a person, as a people; mi-kshe i^n da, I who sit here, 21, 60.

11. Zhi-ga, the little ones; zhu-i-ga, their bodies; o^n-tha, they make of me; bi, they; do^n, when; a, they said, 22, 24, 67, 78.

12. Zhu-i-ga, their bodies; the, make of that god; xtsi, verily; ni-ka-shi-ga, as persons, as a people; ki-the, make themselves to be; mo^n-thi^n, as they travel the path of life; ta i tsi^n da, they shall.

13. Zhu-i-ga, their bodies; the, they make of him; mo^n-thi^n, as they travel the path of life; bi, they; do^n, when, 33.

14. I-ts’a, causes of death; thi-ge, having none; mo^n-thi^n, as they travel the path of life; ta i tsi^n da, they shall.

15. U-no^n, a means of reaching old age; tha, they make of him; bi, they; do^n, when; shki, and; a, they said, 35.

16. U-no^n, old age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; mo^n-thi^n, as they travel the path of life; ta i tsi^n da, they shall, 30, 36, 79.

17. Zhi-ga, the little ones; zhu-i-ga, their bodies; tha, they make of; bi, the things of which; ga, these; no^n-zhi^n da, shall stand.

18. Wa-ko-da, god; ho^b-do^n, of the night; thi-kshe, the sitting; a, they said, 63.

19. Tsi, to die; wa-tse-xi, difficult; mi-kshe i^n da, I am, I who sit here.

20. Tsi, to die; wa-tse-xi, difficult to; ki-the, cause themselves to; mo^n-thi^n, as they travel the path of life; ta i tsi^n da, they shall, 34.

21. Wa-tse, star; do-ga, the male (the morning star); thi-kshe, the sitting; a, they said, 65.

22. Ga, this god; thi-kshe, the sitting; shki, also; a, they said, 32, 59.
28. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; the, they make of her: moⁿ-thiⁿ, as they travel the path of life; ūa i tsiⁿ da, they shall.

29. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, they make of her: bi, they; doⁿ, when; a, they said.

31. Wa-tse-, star; mi-ga, the female (the evening star); thiⁿ-kshe, the sitting; a, they said. 72.

38. Wa-koⁿ-da, the god: tse-ga, early; xtsi, verily; e-thoⁿ-be, who appears (the sun); hi, comes; noⁿ, habitually; bi, they; a, they said. 73.

39. Tha-ta, oⁿ the left side of his body; dsi, there, on that part: a, they said.

40. Ga-gthe-zhe, stripes as though made by strokes, rays; sha-pe, six; tse, standing; noⁿ, the; a, they said. 49.

41. E-shki doⁿ, those also; a, they said.

42. Wa-we-a-ga-čkoⁿ-the iⁿ da, I have made to be symbols, 50.

43. O-doⁿ, of the military honors; e noⁿ bi noⁿ, the honors spoken of as o-doⁿ, a, they said. 53.

44. O-doⁿ, military honors; tha, they make of them; bi, they; doⁿ, when; shki, and; a, they said. 54.

45. O-doⁿ, honors; a bi, spoken of as; gi-tsi-ča, to be accurately accounted for; ki-the, cause them to be; moⁿ-thiⁿ, as they travel the path of life; ūa i tsiⁿ da, they shall. 55.

46. Thi-u-ba-he, the side of his body; i-sdu-ge, the right; dsi, there; a, they said.

47. Ga-gthe-zhe, rays; pe-thoⁿ-ba ha, seven separate; tse, standing; noⁿ, the; a, they said. 56.

48. Ga, these; tse, standing; shki, also; a, they said. 57.

51. Shoⁿ, all of them; xtsi, verily; i-tse a-the iⁿ da, I have made them to stand for.

52. Zhiⁿ-ga, the little ones; we-tha-wa, use them for counting, their military honors; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said. 58.

55. Hoⁿ a-doⁿ, of what; zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, they make of; bi, they; goⁿ noⁿ, shall; shki, and; a hiⁿ a, interrogative particles. 59.

58. Wa-zhiⁿ-ga, bird; pa, bill; tse-dse, long; doⁿ, a; a, they said. 60.

62. I-tha-thu-ce, as an instrument to bring the god of day, to symbolize; xtsi, verily; a-ni-ka-shi-ga, I am a person, a people mi-kshe iⁿ da, I am, 1 who sit here, 64, 66, 73.

68. Wa-shi-shi, property, possessions; u-bu-dse, in profusion, abundance; xtsi, verily; i-thé, to see, to gain; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ūa i tsiⁿ da, they shall, 77.
69. Mi, sun; hi-e, places of its setting; ge, plural; ta, toward, in the direction of, 74.
70. We-go"-tha, as a means by which to express their desires: a-thi", take with them; mo"-thi", as they travel the path of life; bi, they; do", when; shki, and; a, they said, 75.
71. Da, the things that they ask for: thu-ts'a-ga, fail to obtain; zhi, not; k'i-the, cause themselves to; mo"-thi", as they travel the path of life; ta i tsi", da, they shall, 76, 85.
70. Ho"-ba, days; u-ca-ki-ba, the great divisions of; do-ba, the four; shki, and; a, they said.
71. U-hi, to reach and to enter; k'i-the, cause themselves to; mo"-thi", as they travel the path of life; ta i tsi", da, they shall.
72. Wa-zha-zhe, the people of the Wa-zha-zhe subdivision; a, they said.
73. Ho"-ga, those of the Ho"-ga subdivision; e-tho"-ba, they together.
74. We-ki-k'o", ceremonial articles; symbols; o"-the, they make of me; mo"-thi", as they travel the path of life; bi, they; do", when; a, they said.

Tse-do"-ga IN-DOSE (BUFFALO BULL FACE) GENS

The members of this gens remain silent throughout the recitation of the wi'-gi-es, but the presence of the gens at the ceremony is necessary for the reason that it forms a part of the great tribal division representing the sky. The office of this gens is to prepare the symbolic moccasins to be worn by the Sho'-'ka and the Xo'-'ka at the initiatory ceremonies of the war rites. (See p. 121.)

MI-KY'N' WA-NO' (ELDER SUN-CARRIER) GENS

(Free translation, p. 122; Osage version, p. 342)
1. He-dsi, at that time and place; xtsi, verily; a, they said; a bi" da, it has been said; tsii, house; ga, in this, 18, 45.
2. Tsi-zhu, the Tsi-zhu division; u-dse-the, fireplaces; pe-tho"-ba, seven; ni-ka-shi-ga, a people; ba, they; do", were; a, they said.
3. Mi-k'i", Sun-carrier; Wa-no", the elder (the term elder signifies the warrior gens); thi",-kshe, the sitting; a, they said.
4. Ha, O; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
5. We-ki-k'o", a symbol; tho"-ts'e, suitable; thi",-go a-tha, there is none; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
6. Ha, O; zhi",-ga, little ones; e, to say; tsi-the, he hastened; a, they said.
7. We-ki-k'o", symbol; tho"-tse, suitable; thi",-ge, there is none; e-she do", you have said; a, they said.
8. We-ki-k'o, symbol: tho-tse, suitable; mi-kshe i da, I am, I who sit here.
9. Wa-ko-da, god; ho-ba do, of the day; thi-kshe, the sitting; a, they said, 12.
10. Zhu-i-ga, my body; the, I have made of that god: xtsi, verily; a-ni-ka-shi-ga, I as a person, as a people; mi-kshe i da, I who sit here, 20, 32, 40.
11. Zhi-ga, the little ones: zhu-i-ga, their bodies; o-tha, they make of me; bi, they; do, when; a, they said, 21.
12. Zhu-i-ga, their bodies: the, making of that god; xtsi, verily; ni-ka-shi-ga, persons, a people; ki-the, make themselves to be; mo-thi, as they travel the path of life; ta i tsi da, they shall, 23.
13. Zhu-i-ga, their bodies: the, they make of that god; mo-thi, as they travel the path of life; bi, they; do, when; a, they said, 26, 35.
14. I-t'sa, causes of death; thi-ge, they shall have none; mo-thi, as they travel the path of life; ta i tsi da, they shall.
15. U-no, as a means of reaching old age; thu, they make of that god; bi, they; do, when; shki, and, 28, 37, 43.
16. U-no, old age: a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; mo-thi, as they travel the path of life; ta i tsi da, they shall, 29, 38, 44.
17. Wa-ko-da, god; ho do, of the night; thi-kshe, the sitting; a, they said, 22, 25.
18. Zhi-ga, the little ones: zhu-i-ga, their bodies; o-tha, they make of me; bi, they; do, when; a, they said.
19. Ts'e, to die; wa-tse-xi, difficult; mi-kshe i da, I am, I who sit here.
20. Ts'e, to die; wa-tse-xi, difficult; ki-the, cause themselves to be; mo-thi, as they travel the path of life; ta i tsi da, they shall, 36, 42.
21. Wa-tse, star; do-ga, the male; thi-kshe, the sitting; a, they said, 34.
22. Ga, this, god; thi-kshe, the sitting; shki, also; a, they said.
23. Zhu-ga, the little ones: zhu-i-ga, their bodies; thu, they make of that god; bi, they; do, when; a, they said, 41.
24. Wa-tse, star; mi-ga, the female; thi-kshe, the sitting; a, they said.
25. Zhu-ga, the little ones: zhu-i-ga, their bodies; thu, of which to make; bi, they; ga, these; no-zi da, shall stand.
26. Wa-ko-da, the god; tse-ga, early in the day; xtsi, verily; e-tho-be, appears; hi, comes; no, habitually; bi, they; a, they said, 54.
27. Tha-ta, on the left side of his body; dsi, there; a, they said.
49. Ga-gthe-zhe, stripes, rays; sha-pei, the six; tse, that stand; no8, the; a, they said.
50. Ga, these; tse, standing; shki, also; a, they said, 57.
51. Wa-we-a-ga-čko8-the i8 da, I have made to be symbols, 58.
52. Zhi8-ga, the little ones; we-tha-wa, use them for counting; mo8-thi8, as they travel the path of life; bi, they; do8, when; a, they said, 59.
53. O-do8, military honors; gi-tsi-ča, correct; a bi, spoken of as; i-the, to see; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ta i tsì8 da, they shall, 60.
54. Thi-u-ba-he, the side of the body; i-sdu-ge, the; dsi, there; a, they said.
55. Ga-gthe-zhe, stripes, rays; pe-tho°-ba, seven; tse, the standing; no8, the; a, they said.

Hon 1-ni-ka-šhi-ga (Night People) Gens
(Free translation, p. 123; Osage version, p. 343)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a bi° da, it has been said; .Helper house; ga, in this.
2. Țsi-zhu, the Țsi-zhu division; u-dse-the, fireplaces; pe-tho°-ba, seven; ni-ka-shi-ga, person, a people; ba, they; do8, were; a, they said.
3. Ho°, night; 1-ni-ka-shi-ga, by which they became a people; thi°-kshe, the sitting; no°, the; a, they said.
4. Ha, O; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
5. We-ki-k°, symbol; tho°-tse, suitable; thi°-ge a-tha, there is none; wi-įsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
6. Ha, O; zhi°-ga, little ones; e, to say; tsi-the, he hastened; a, they said.
7. We-ki-k°, symbol; tho°-tse, suitable; mi-kshe i° da, I am, I who sit here.
8. Wa-ča-be, the black bear; u-ča-ka, blemish, spots; thi°-ge, that has none; kshe, the lying; no°, the; a, they said.
9. Zhu-i-ga, body; the, made of; xtsi, verily; a-ni-ka-shi-ga, I am a person, a people; mi-kshe i° da, I who sit here.
10. Zhu-i-ga, their bodies; the, they make of him; mo°-thi°, as they travel the path of life; bi, they; do°, when; a, they said.
11. I-țs°a, causes of death; thi°-ge, having none; mo°-thi°, as they travel the path of life; ta i tsì8 da, they shall.
12. U-no°, old age; a bi, spoken of as; shki, and; i-the, live to see; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ta i tsì8 da, they shall, 26.
13. Çi-ha, the skin of the feet; u-sha-be, wherein it is dark in color; ga, this; thi°-kshe, this sitting; shki, also; a, they said.
14. No°-xthe, charcoal; a-gi-the, I have made it to be; a-thi° he i° da, in my life's journey, 18, 22.
15. No°-xthe, charcoal; gi-the, they make of it; mo°-thi°, as they travel the path of life; a, they said, 19, 23.
16. No°-xthe, charcoal; gi-a-da-xe, to sink readily into their skins; ki-the; cause it to; mo°-thi°, as they travel the path of life, ta i tsi° da, they shall, 20, 24.
17. Pa-zhu-zhe, the tip of the nose; sha-be, dark in color; ga, this; thi°-kshe, the sitting; shki, also; a, they said.
18. Zhi°-ga, my body; ça-be, black; ga, this; kshe, the lying; shki; also; a, they said.
20. Zhi°-ga, the little ones; u-no°, the means of reaching old age; gi-the, they make of it; mo°-thi°, as they travel the path of life; bi, they; do°, when; shki, and; a, they said.
21. Xo°-ba, the great divisions of; do-ba, the four; shki, and; a, they said.
22. U-hi, to arrive there and to enter; ki-the, cause themselves to; mo°-thi°, as they travel the path of life: ta i tsi° da, they shall.

XU-tha ZHU-dse (Red Eagle) Gens

(Reprinted from Osage version, p. 344)
1. He-dsi, at that time and place; xtsi, verily; a, they said; a bi° da, it has been said; tsi, house; ga, in this, 100, 132, 140, 153, 161.
2. Tsi-zhu, the Tsi-zhu division; u-dse-the, fireplaces; pe-tho°-ba, seven; ni-ka-shi-ga, persons, a people; ba, they; do°, were; a, they said, 104.
3. Tsi-zhu, the Tsi-zhu gens; Wa-shta-ge, the mild and gentle; thi°-kshe, the sitting; no°, the; a, they said.
4. Xu-tha, eagle; zhu-dse, red; zhu-i-ga, their bodies; the, of which they had made; thi°-kshe, the sitting; no°, the; a, they said.
5. Ha, O; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said, 107.
6. Zhi°-ga, the little ones; zhu-i-ga, their bodies; tha, of which to make; bi, they; thi°-ge a-tha, there is none; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said, 108.
7. Ha, O; zhi°-ga, little ones; e, to say; tsi-the, he hastened to say; a, they said, 109.
8. Zhi°-ga, the little ones; zhu-i-ga, their bodies; tha, of which to make; bi, they; thi°-ge, they have none; e-she do°, you have said; a, they said, 110.
9. Zhi\textsuperscript{a}-ga, the little ones; zhu-i-ga, their bodies; o\textsuperscript{a}-tha, they make of me; ba, they; tho\textsuperscript{a}-tse, suitable for that purpose; mi-kshe i\textsuperscript{a} da, I am, I who sit here.

10. Xu-tha, eagle; zhu-dse, red; thi\textsuperscript{a}-kshe, the sitting; a, they said.

11. Zhu-i-ga, their bodies; the, they make of him; mo\textsuperscript{a}-thi\textsuperscript{a}, as they travel the path of life; bi, they; do\textsuperscript{a}, when; a, they said.

12. U-no\textsuperscript{a}, old age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; mo\textsuperscript{a}-thi\textsuperscript{a}, as they travel the path of life; ṭa i tsi\textsuperscript{a} da, they shall, 16, 28, 68, 77, 131, 139, 142, 147, 152, 158, 166, 173.

13. Çi-ha, the skin of my feet; u-thi-çtu-be, that is gathered in folds; ga, this; thi\textsuperscript{a}-kshe, the sitting; shki, also; a, they said.

14. U-no\textsuperscript{a}, the means of reaching old age; a-gi-the, I have made it to be; a-thi\textsuperscript{a} he i\textsuperscript{a} da, in my life's journey, 30.

15. Zhi\textsuperscript{a}-ga, the little ones; u-no\textsuperscript{a}, the means of reaching old age; tha, they make it to be; bi, they; do\textsuperscript{a}, when; shki, and; a, they said, 19, 23, 27, 31, 50, 55.

17. Hi-ko\textsuperscript{a}, the muscles of my ankles; ba-k'î\textsuperscript{a}-tha, wrinkled with age; ga ge, these; shki, also; a, they said.

18. U-no\textsuperscript{a}, the means of reaching old age; a-gi-the, I have made them to be; a-to\textsuperscript{a} he i\textsuperscript{a} da, I who stand here, 22, 26, 34, 39, 44, 49, 54.

19. U-no\textsuperscript{a}, the means of reaching old age; tha, they make of them; bi, they; do\textsuperscript{a}, when; shki, and; a, they said.

20. Hi-ko\textsuperscript{a}, their ankles; ba-k'î\textsuperscript{a}-tha, wrinkled with age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; mo\textsuperscript{a}-thi\textsuperscript{a}, as they travel the path of life; ṭa i tsi\textsuperscript{a} da, they shall.

21. Hi-zhu-ga-wa, the loose muscles of the legs; ga, these; thi\textsuperscript{a}-kshe, the sitting; shki, also; a, they said.

24. Hi-zhu-ga-wa, muscles of the legs loosened with age; a bi, spoken of as; i-the, live to see; mo\textsuperscript{a}-thi\textsuperscript{a}, as they travel the path of life; ṭa i tsi\textsuperscript{a} da, they shall.

25. Tse-wa-tse, inner muscles of the thighs; u-ga-wa, loose; ga, these; thi\textsuperscript{a} kshe, the sitting; shki, also; a, they said.

29. Mo\textsuperscript{a}-ge, my breast; u-thi-çtu-the, wherein the skin is gathered in folds; ga, this; thi\textsuperscript{a}-kshe, the sitting; shki, also; a, they said.

32. Mo\textsuperscript{a}-ge, breast; u-thi-çtu-the, wherein the skin is gathered in folds with age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; mo\textsuperscript{a}-thi\textsuperscript{a}, as they travel the path of life; ṭa i tsi\textsuperscript{a} da, they shall.

33. A-zhu-ga-wa, the loose muscles of my arms; ga, these; thi\textsuperscript{a}-kshe, the sitting; shki, also; a, they said.

35. U-no\textsuperscript{a}, the means of reaching old age; gi-the, they make of them; bi, they; do\textsuperscript{a}, when; a, they said, 40, 45.
36. A-zhu-ga-wa, muscles of the arms loosened with age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; mo^n-thi^n, as they travel the path of life; ta i tsi^n da, they shall.
37. A-ba-t°u-xa, my shoulder that is bent with age; ga, this; thi^n-kshe, the sitting; shki, also; a, they said.
38. E-shki do^n, that also, 43, 48, 53.
41. A-ba-t°u-xa, their shoulders bent with age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; mo^n-thi^n, as they travel the path of life; ta i tsi^n da, they shall.
42. Du-dse u-ga-wa, the loose muscles of my throat; ga, these; thi^n-kshe, the sitting; shki, also; a, they said.
46. Du-dse u-ga-wa, the muscles of their throats loosened with age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; ta i tsi^n da, they shall.
47. Ta-xpi, the crown of my head; hi^n, the hair of; ca-dse, thinned with age; ga, this; thi^n-kshe, the sitting; shki, also; a, they said.
51. Ta-xpi, crown of the head; hi^n, the hair of; ca-dse, thinned with age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; mo^n-thi^n, as they travel the path of life; ta i tsi^n da, they shall.
52. Pa-xi^n, hair of the head; çka, white; ga, this; thi^n-kshe, the sitting; shki, also; a, they said.
53. Pa-xi^n, the hair of their heads; çi e-go^n, turned yellowish with age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; mo^n-thi^n, as they travel the path of life; ta i tsi^n da, they shall.
57. Wa-ko^n-da, of the god; ho^n-ba do^n, of day; thi^n-kshe, the sitting; a, they said.
58. Zhu-i-ga, my body; the, I have made of that god; xtsi, verily; a-ñi-kshi-ga, I as a person, as a people; a-to° he î da, I who stand here.
59. Wa-ko^n-da, gods; tse-ga, early in the day; xtsi, verily; e-tho^n-be, appear; hi, come; no^n, habitually; bi, they; a, they said, 63, 72.
60. Wa-ko^n-da, the god; zhu-dse, red; u-ga-to^n, e-go^n, as though dipped in that color (the red dawn); kshe, lying; no^n, the; a, they said.
61. Ga, of that god; kshe, the lying; shki, also; a, they said, 140, 155, 163.
62. Zhu-i-ga, my body; the, I have made to be; xtsi, verily; a-ñi-kshi-ga î^ da, I as a person, as a people, 134, 136, 144.
64. Tha-ña, left side of the body; tha thi-sho^n, on that side; dsi, there; a, they said.
65. Wa-gth-e-to° e-go^n, of the plumelike, a shaft of light; to°, the standing; no^n, the; a, they said, 74.
2786—21—33
66. Wa-gtethe, a symbolic plume; a-gi-the, I have made; a-to° he i° da, I who stand here.

67. Zhi°-ga, the little ones; wa-gtethe, their plumes; gi-the, they make of that shaft of light; mo°-thi°, as they travel the path of life; bi, they; do°, when; shki, and; a, they said.

69. Ni-ka, men; no°, aged; hi, they arrive at that stage of life; do°, when; a, they said, 78.

70. Wa-gtethe, a symbolic plume; gi-the, they make of that shaft of light; mo°-thi°, as they travel the path of life; bi, they; do°, when; a, they said, 76, 79.

71. Wa-gtethe, their plume; gi-xi-tha, droop or fall; zhi, not; ki-the, cause it to; mo°-thi°, as they travel the path of life; ta i tsi° da, they shall, 80.

73. I-sdu-ga, the right side of the body; dsi, there, on that side; a, they said.

75. Ga, of that shaft of light; wa-gtethe, a symbolic plume; a-gi-the, I have made; a-thi° he i° da, to be used in my life's journey.

81. Ho°-ba, days; tha-gthi°, calm and peaceful; xtsi, verily; u-wa-ni-ka-shi ga i° da, I make my abode as a person.

82. Zhi°-ga, the little ones; zhu-i-ga, their bodies; o°-tha, they make of me; bi, they; do°, when; a, they said, 86, 96, 113, 117, 121.

83. Ho°-ba, in the days; tha-gthi°, that are calm and peaceful; xtsi, verily; u-ni-ka-shi-ga, they shall make their abode as a people; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ta i tsi° da, they shall, 118, 122.

84. Wa-ko°-da, the gods; sho°-e-go°, all of them together; xtsi, verily; a, they said, 87, 95.

85. U-xthi, anger, violence; thi°-ge, having none, without; xtsi, verily; i-he-a-the, I have made them to lie; a-to° he i° da, I who stand here, 90, 92, 94.

88. U-xthi, anger, violence; thi°-ge, having none; i-he-the, make them to lie; mo°-thi°, as they travel the path of life; ta i tsi° da, they shall, 97, 102.

89. Wa-ko°-da, the god; hiu-dse, of this, the lower region (the earth); ga, this; kshe, the lying; a, they said.

91. Ho°-ba, the day; wa-çu, that is clear; ga, this; to°, the standing; a, they said.

93. Wa-ko°-da, the god; mo°-shi ta, of the upper region (the sky); ga, this; kshe, the lying; a, they said.

98. Wa-zha-zhe, when the people of the Wa-zha-zhe subdivision; a, they said, 169.

99. Ho°-ga, and those of the Ho°-ga subdivision; e-tho°-ba, the two together, 170.

100. Zhu-i-ga, their bodies; o°-the, they make of me; mo°-thi°, as they travel the path of life; bi, they; do°, when; a, they said.
101. Mo°-zho°, the earth; sho° e-go°, in all its parts; xtsi, verily; a, they said.
105. Tsi-zhu wi°, to one of the Tsi-zhu gens; a, they said.
106. U-xthi, anger: thi°-ge, having none; xtsi, verily; ni-ka-shi-ga, a person, a people; to°, standing: a, they said.
111. Zhi°-ga, the little ones; zhu-i-ga, their bodies; tha, they make of me; ba, they; tho°-tse, suitable; a-to° he i° da, I am, I who stand here.
112. U-da-bthu-bthu-e, of the moist vibrating air of the earth; xtsi, verily; a-ni-ka-shi-ga i° da, I am a person, a people.
114. U-da-bthu-bthu-e, of the moist vibrating air of the earth: xtsi, verily; ni-ka-shi-ga, a people; ki-the, cause themselves to be; mo°-thi°, as they travel the path of life; ta i tsi° da, they shall.
115. Ho°-ba, the days; tha-gthi°, that are calm and peaceful; xtsi, verily; a, they said.
116. U-wa-ni-ka-shi-ga i° da, I, as a person, make my abode in the days that are calm and peaceful.
119. Ho°-ba-tha-gthi°, Peaceful-day; shki, and; a, they said.
120. Zha-zhe, is a name: a-ki-to°, that I have made to be mine; a-thi° he i° da, in my life's journey.
123. Nor°-ni-o°-ba zhi°-ga, of a little pipe: wi°, one; zhu-i-ga, my body; a-the, I have made; a-to° he i° da, I who stand here.
124. Zhi°-ga, the little ones.
125. Zhu-i-ga, their bodies; tha, make of that pipe; bi, they; do°, when; a, they said.
126. U-xthi, anger, violence; thi°-ge, having none; a-ki-gtha-thi°, they shall keep themselves; mo°-thi°, as they travel the path of life; ta i tsi° da, they shall.
127. Wa-shi-shi, riches; u-dse, seek for; a-thi°, carry, make use of in seeking; mo°-thi°, as they travel the path of life; bi, they; shki, and; a, they said.
128. Wa-shi-shi, riches; u-bu-dse, in profusion; i-the, to see, to find; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ta i tsi° da, they shall.
129. We-no°-bth, by its use they shall obtain food; mo°-thi°, as they travel the path of life; ta i tsi° da, they shall.
130. We-no°-bth, when they obtain food by the use of the pipe; mo°-thi°, as they travel the path of life; bi, they; do°, when; a, they said.
133. Xtha-ci, of a yellow flower; zhi°-ga, a little; wi°, one; a, they said.
134. Zhu-i-ga, my body; the, I have made; xtsi, verily; a-ni-ka-shi-ga i° da, I as a person, as a people, 136.
135. Ba-shta e-go°, a flower that stands as though with shorn head; to°, that stands: no°, the; a, they said.
137. Zhi\(^a\)-ga, the little ones; zhu-i-ga, their bodies; tha, make of it; bi, they; do\(^a\), when; a, they said.
138. U-xthi, anger, violence; thi\(^a\)-ge, having none; ki-the, cause themselves to be; mo\(^a\)-thi\(^a\), as they travel the path of life; ta i tsi\(^a\) da, they shall.
139. Zhi\(^a\)-ga, the little ones; no\(^a\)-bthe, food; tha, they make of it; bi, they; do\(^a\), when; shki, and; a, they said.
140. Ha-ba, corn; zhu-dse, the red; kshe, the lying; a, they said.
141. Zhi\(^a\)-ga, the little ones; no\(^a\)-bthe, food; the, they make of it; mo\(^a\)-thi\(^a\), as they travel the path of life; ta i tsi\(^a\) da, they shall, 150, 156, 164, 171.
142. No\(^a\)-bthe, food; the, they make of it; mo\(^a\)-thi\(^a\), as they travel the path of life; bi, they; do\(^a\), when; a, they said, 151, 157, 159, 165, 167, 172.
143. Ha-ba, corn; to-ho, the blue; kshe, the lying; a, they said.
144. Ha-ba, corn; gthe-zhe, the speckled; kshe, the lying; a, they said.
145. A-dsu-ta, their limbs; i-ga-ci-ge, stretched with growth; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; mo\(^a\)-thi\(^a\), as they travel the path of life; ta i tsi\(^a\) da, they shall, 168.
146. Ha-ba, corn; ci, the yellow; kshe, the lying; a, they said.
147. Ho\(^a\)-ba, the days; u-ca-ki-ba, the divisions of; do-ba, the four.
148. U-hi, arrive there and enter; ki-the, cause themselves to; mo\(^a\)-thi\(^a\), as they travel the path of life; ta i tsi\(^a\) da, they shall, 177.
149. Ho\(^a\)-ba, the days; tha-gthi\(^a\), that are calm and peaceful; shki. and; a, they said.

**Tsi'-ZHU WE-HA-GE GENS (Tsi'-ZHU, LAST IN THE ORDER)**

(See translation, p. 136; Osage version, p. 349)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a bi\(^a\) da, it has been said; tsi, house; ga, in this.
2. Tsi-zhu, Tsi-zhu division; u-dse-the, fireplaces; mi-ka-shi-ga, a people; ba, they; do\(^a\), were.
3. Tsi-zhu We-ha-ge, Tsi-zhu, the last in order; thi\(^a\)-kshe, the sitting; no\(^a\), the.
4. Ha, O; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
5. We-ki-k'o\(^a\), symbol; tho\(^a\)-tse, suitable; thi\(^a\)-ge a-tha, there is none; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
6. Ha, O; zhi\(^a\)-ga, little ones; e, to say; tsi-the, he hastened; a, they said.
7. We-ki-k'o\(^a\), symbol; tho\(^a\)-tse, suitable; thi\(^a\)-ge, you have none; e-she do\(^a\), you say; a, they said.
8. We-ki-k'o\(^a\), symbol; tho\(^a\)-tse, suitable; mi-kshe i\(^a\) da, I am, I who sit here.
9. Wa-ça-be, of the black bear; hi⁰, hair; zhu-dse, red; kshe, the lying; a, they said.
10. Zhu-i-ga, my body; the, I have made; xtsi, verily; a-ni-ka-shi-ga, I as a person, as a people; mi-kshe i⁰ da, I, who sit here.
11. Zhi⁰-ga, the little ones; o⁰-tho⁰-gi-ni-tha, seek refuge in me; mo⁰-thi⁰, as they travel in the path of life; bi, they; do⁰, when.
12. U-no⁰, old age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; mo⁰-thi⁰, as they travel the path of life; ṭa i tsi⁰ da, they shall, 14, 27, 29, 33, 41, 45, 47, 70.
13. U-no⁰, as a means of reaching old age; o⁰-the, make of me; mo⁰-thi⁰, as they travel the path of life; bi, they; do⁰, when; shki, and; a, they said.
15. Či-ha, the skin of the feet; u-sha-be, in which the color is dark; ga, this; thi⁰-kshe, the sitting; shki, also; a, they said.
16. Nö⁰-xthe, charcoal; a-gi-the, I have made it to be; a-thi⁰ he i⁰ da, in my life's journey, 20, 24.
17. Zhi⁰-ga, the little ones; no⁰-xthe, charcoal; gi-the, they make of it; mo⁰-thi⁰, as they travel the path of life; bi, they; do⁰, when; a, they said, 21, 25.
18. No⁰-xthe, charcoal; gi-a-da-xe, absorbable; ki-the, they shall have; mo⁰-thi⁰, as they travel the path of life; ṭa i tsi⁰ da, they shall, 22, 26.
19. Pa-zhu-zhe, the tip of the nose; ga, this; thi⁰-kshe, the sitting; shki, also; a, they said.
23. Zhu-i-ga, my body; ca-be, black; ga, this; kshe, lying; shki, also; a, they said.
28. Zhi⁰-ga, the little ones; zhu-i-ga, their bodies; o⁰-tha, they make of me; bi, they; do⁰, when; a, they said.
30. Či-ha, the soles of my feet; u-thi-çtu-the, that are gathered in folds; ga, this; thi⁰-kshe, the sitting; shki, also; a, they said.
32. Zhi⁰-ga, the little ones; u-no⁰, as a means of reaching old age; tha, they make of it; bi, they; do⁰, when; shki, and; a, they said, 44, 50.
34. Hi-ko⁰, the muscles of my ankles; ba-k'í⁰-tha, that are wrinkled; ga, this; thi⁰-kshe, the sitting; shki, also; a, they said.
36. U-no⁰, as a means of reaching old age; gi-tha, they make of it; bi, they; do⁰, when; shki, and; a, they said.
37. Hi-ko⁰, the muscles of their ankles; ba-k'í⁰-tha, wrinkled; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; mo⁰-thi⁰, as they travel the path of life; ṭa i tsi⁰ da, they shall.
38. Tse-wa-tse, the inner muscles of my thighs; u-ga-wa, loosened with age; ga, this; thi⁰-kshe, the sitting; shki, also; a, they said.
42. Mo⁰-ge, the muscles of my breast; u-thi-çtu-the, that are gathered in folds; ga, this; thi⁰-kshe, the sitting; shki, also; a, they said.
46. A-zhu, the muscles of my arms; ga-wa, loosened with age; ga, this; thi°-kshe, the sitting; shki, also; a, they said.
48. A-ba-t'u-xa, my shoulder that is bent with age; ga, this; thi°-kshe, the sitting; shki, also; a, they said.
51. A-ba-t'u-xa, shoulder that is bent with age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ŭ i tsi° da, they shall.
52. Du-dse, the muscles of my throat; u-ga-wa, that are loosened with age; ga,this; thi°-kshe, the sitting; shki, also; a, they said.
55. Du-dse, muscles of the throat; u-ga-wa, loosened with age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ŭ i tsi° da, they shall.
56. Ta-xpi, crown of the head; hi°, the hair of; ca-dse, thinned with age; ga, this; thi°-kshe, the sitting; shki, also; a, they said.
58. Zhi°-ga, the little ones; mo°, old age; hi, arrive at; bi, they; do°, when; a, they said.
59. Ta-xpi, the crown of the head; hi°, the hair of; ca-dse, thinned with age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ŭ i tsi° da, they shall.
60. Pa-xi°, the hair of the head; ca-dse, thinned with age; ci e-go°, turned yellowish in color; ga, this; thi°-kshe, the sitting; shki, also; a, they said.
61. E-shki do°, that also; a, they said.
63. Zhi°-ga, the little ones; zho-i-ga, their bodies; o°-tha, they make, of me; bi, they; do°, when; a, they said.
64. Pa-xi°, hair of the head; ca-dse, thinned with age; ci e-go°, turned yellowish in color; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ŭ i tsi° da, they shall.
65. Ho°-ba, the days; u-ça-ki-ba, the divisions of; do-ba, the four.
66. U-li, to reach and enter; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ŭ i tsi° da, they shall.
67. Wa-zha-zhe, the people of the Wa-zha-zhe subdivision; a, they said.
68. Ho°-ga, and those of the Ho°-ga subdivision; e-tho°-ba, the two together.
69. Zhu-i-ga, their bodies; o°-tha, they make of me; bi, they; do°, when; a, they said.

The Tho°-Ka (Buffalo Back) Gens

(Translation, p. 132; Osage version, p. 331)

1. He-dsi, at that time and place; xisi, verily; a, they said; a bi° da, it has been said; tsi, house; ga, in this.
2. Tsì-zhu, Tsì-zhu division; u-dse-the, fireplaces; pe-tho°-ba, seven; ni-ka-shi-ga, person, a people; ba, they; do°, were; a, they said.
3. Tse-tho"-ka, buffalo back; toa, the standing; no, the; a, they said.
4. Ha, O; wi-tsi-go-e, my grandfather; e-gi-a, they said to him: bi, they; a, they said.
5. We-ki-k'o, symbol; tho-tse, suitable; thi-ge a-tha, there is none; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
6. Ha, O; zhi-ga, little ones; c, to say; tsi-the, he hastened; a, they said.
7. We-ki-k'o, a symbol; tho-tse, suitable; thi-ge, you have none; e-she do, you have said; a, they said.
8. We-ki-k'o, a symbol; o'-the, make of me; mo-thi, as they travel the path of life; ta i tsi da, they shall.
9. Wa-zha-zhe, the people of the Wa-zha-zhe subdivision; a, they said.
10. Tsi-zhu, those of the Tsi-zhu division; e-tho'-ba, the two together.
11. We-ki-k'o, a symbol; o'-the, make of me; mo-thi, as they travel the path of life; ta i tsi da, they shall.
12. No'-be, my hands; dsu-dse, to be frequently burnt; o'-tha, they shall cause them to; mo-thi, as they travel the path of life; ta i tsi da, they shall.
13. No'-be, my hands; dsu-dse, frequently burnt; o'-the, they cause them to be; mo-thi, as they travel the path of life; bi, they; do, when; a, they said.
14. U-no, old age; a bi, that which is spoken of as; i-the, live to see; mo-thi, as they travel the path of life; ta i tsi da, they shall.
15. U-no, as a means to reach old age; o'-tha, they make of me; bi, they; do, when; a, they said.
16. Ho'-ba, the days; u-ca-ki-ba, the divisions of; do-ba, the four.
17. U-hi, arrive at and enter; ki-the, cause themselves to; mo-thi, as they travel the path of life; ta i tsi da, they shall.
6. Ha, O; zhi°-ga, little ones; e, to say; tsi-the, he hastened; a, they said.
7. We-ki-k'ø°, symbol; tho°-tse, suitable; thi°-ge, you have none; e-she do°, you have said; a, they said.
8. We-ki-k'ø°, symbol; tho°-tse, suitable; mi-kshe i° da, I am, I who sit here.
9. Mo°-ce, metal; zhu-dse, the red; thi°-kshe, the sitting; a, they said.
10. Zhu-i-ga, my body; the, I have made of it; xtsi, verily; a-ni-ka-shi-ga i° da, I as a person, as a people, 17, 25, 34, 46.
11. Zhi°-ga, the little ones; zhu-i-ga, their bodies; o°-tha, they make of me; bi, they; do°, when; a, they said, 26, 28, 35, 49.
12. U-no°, old age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ta i tsi° da, they shall, 19, 31, 39, 50, 52.
13. U-no°, old age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; bi, they; do°, when; a, they said.
14. I-tśa, causes of death; thi°-ge, having none; mo°-thi°, as they travel the path of life; ta i tsi° da, they shall, 36.
16. Mo°-ce, metal; ca-be, the black; thi°-kshe, the sitting; a, they said, 20.
18. Zhi°-ga, the little ones; zhu-i-ga, their bodies; tha, they make of it; bi, they; do°, when; a, they said, 26, 28, 35, 49.
21. Zhu-i-ga, their bodies; the, they make of it; mo°-thi°, as they travel the path of life; bi, they; do°, when; a, they said.
22. Xhi°-ha, a skin; ca-gi, that is hard and impenetrable; a bi, that is spoken of as; i-the, live to see; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ta i tsi° da, they shall.
24. Mo°-ce, metal; ca-tha-ge, loose, rough; thi°-kshe, the sitting; no°, the; a, they said, 27.
29. Ts'e, to die; wa-tse-xi, difficult to; ki-the, cause themselves to be; mo°-thi°, as they travel the path of life; ta i tsi° da, they shall, 37.
30. U-no°, as a means of reaching old age; tha, they make of it; bi, they; do°, when; shki, and; a, they said, 38.
33. Mo°-ce, metal; ci, the yellow; thi°-kshe, the sitting; no°, the; a, they said.
41. Ho°-ba, the days; do-ba, the four; shki, and; a, they said.
42. U-hi, arrive there and enter; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ta i tsi° da, they shall.
43. Zhi°-ga, the little ones; zhu-i-ga, their bodies; tha, of which to make; bi, they; ga, are these; no°-shi° da, that stand.
44. Ba-ci, hailstone; ca-gi, the hard; thi°-kshe, the sitting; no°, the; a, they said.
45. Ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
47. Wa-toⁿ-ci, corn; ça-gi, the hard (flint); thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
48. I-tha-ki-thoⁿ-ba, these two together; xtsi, verily; a-ni-ka-shi-ga iⁿ da, of them I make myself to be a person, a people.
51. Zliⁿ-ga, the little ones; noⁿ-bthe, food; gi-the, they make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.

Thoⁿ-xe Pa Thi-hoⁿ (Buffalo Bull) Gens

(Free translation, p. 134; Osage version, p. 353)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; tsi, house; ga, in this, 7, 17, 21, 29, 41, 47, 57, 68, 79, 92, 114, 120, 132, 140.
2. Tsi-zhu, Tsi-zhu division; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, a people; ba, they; doⁿ, were; a, they said.
3. Thoⁿ-xe, archaic name for buffalo bull; Pa’ head; thi-hoⁿ, lift; toⁿ, the standing; noⁿ, the; a, they said.
4. Ha, O; wi-š-š-š, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
5. We-ki-k’oⁿ, symbol; thoⁿ-tse, suitable; thiⁿ-ge, a-tha, there is none; wi-š-š, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
6. Hiu-dse, down, to earth; shi tse a, will you come; wi-š-š, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
8. Tsi-zhu, the Tsi-zhu gens; Wa-shta-ge, the gentle; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
9. Çka-gthe, plume; zhu-dse, red; kshe, the lying; noⁿ, the; a, they said.
10. Gthiu-çe, to take from its coverings; tsi-the, he hastened; doⁿ, and; a, they said.
11. The-çe, the tongue, of Thoⁿ-xe: tha-ta, at the left side; dsi, there; a, they said.
12. U-ha, along side its full length; i-the, placed; toⁿ, as he stood; a, they said.
13. Çiⁿ-dse, tail; u-thi-xpa-the, to drop (he had lifted his tail in anger); i-noⁿ-the, down; ga-xe, forced him to; a, they said.
14. Ha, O; Tsi-zhu e, Tsi-zhu; e, to say; tsi-the, he hastened; a, they said.
15. We-ki-k’oⁿ, symbol; thoⁿ-tse, suitable; thiⁿ-ge, you have none; e she doⁿ, you have said.
16. We-ki-k’oⁿ, symbol; thoⁿ-tse, suitable; a toⁿ he iⁿ da, I am, 1 who stand here.
18. Çiⁿ-dse, the hair of his tail; thi-bo-xa, expanded; tsi-the, with a quick motion; doⁿ, and; a, they said.
19. Moⁿ-sho-dse, dust, or mist; the-toⁿ-ha, distance; shki, even at this; wa-toⁿ-iⁿ, clear, visible; a-zhi, not; i-noⁿ-zhiⁿ, to stand; ga-xe, he made, or caused; toⁿ, as he stood; a, they said.

20. E-dsi, present; zhi, not; the, moving: thiⁿ-ge, none; a-ni-ki-she-ga, I, as a person; Tsi-zhu-e, O, Tsi-zhu; e, saying; toⁿ, he stood; a, they said.

22. Moⁿ-ki-ciⁿ-dse, he threw himself upon the earth; tsi-the, with a quick motion; doⁿ, and; a, they said, 30.

23. Moⁿ-koⁿ-toⁿ-ga zhiⁿ-ga, the little great medicine (poppy mallow); thiⁿ-kshe, the sitting; noⁿ, the; a, they said.

24. U-ga-toⁿ-tha, sent rolling upon the earth; tsi-the, with a quick motion; toⁿ, as he stood; a, they said, 32, 60, 81.

25. Ga, this (the root of the poppy mallow); shki, also; a, they said, 33.

26. Moⁿ-koⁿ, a medicine; the, they shall make of it; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 72, 83, 95, 117, 156.

27. Zhiⁿ-ga, the little ones; moⁿ-koⁿ, a medicine; the, they make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 45, 51, 55, 66, 77, 84, 90, 96, 102, 106, 118, 122, 126, 130, 143, 147, 151, 157, 161.

28. U-noⁿ, old age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 46, 52, 56, 67, 78, 91, 97, 103, 107, 119, 123, 127, 131, 139, 144, 148, 152, 158, 162.

31. Ha-ba-koⁿ-ce-ci-da, ripens-with-the-corn (plant commonly called blazing star); toⁿ, the standing; noⁿ, the; a, they said.

34. Moⁿ-koⁿ, medicine; tha, they make of it; ba, they; thonⁿ-tse, a, may be suitable for; wi-ksi-go-e, my grandfather; e-gi-a, they said to him; bi, they said.

35. I-u-tha-bthoⁿ-ce, in their mouths munched it; a-tsia-tha, hastily; ba, they; doⁿ, and; a, they said.

36. I, mouth; u-wa-pa, it is better within the; xtsi a, verily; wi-ksi-go-e, my grandfather.

37. Ts'u-ux-e a, it is astringent; wi-ksi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.

38. Zha-zhe, a personal name; oⁿ-ki-toⁿ ta bi a, we shall make it to be for ourselves; wi-ksi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said, 40.

39. Ts'u-ux-e, Astringent; shki, also; a, they said.

42. Moⁿ-koⁿ-koⁿ-ga, the great medicine; toⁿ, the standing; noⁿ, the; a, they said.

43. Tho, present; toⁿ, standing; hi, arriving there; noⁿ-zhiⁿ, to stand; ga-xe, he made it to; a, they said.
44. Zhi\textsuperscript{a}-ga, the little ones; mo\textsuperscript{a}-\kappa\textsuperscript{e}, medicine; the, make of it; mo\textsuperscript{a}thi\textsuperscript{e}, as they travel the path of life; ta bi a, they shall; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said, 50.

48. Mo\textsuperscript{a}-\kappa\textsuperscript{e}, medicine; ni-ka-shi-ga, man; to\textsuperscript{e}, the standing; no\textsuperscript{e}, the; a, they said.

49. Tho, in his presence; hi, having arrived at; no\textsuperscript{e}-zhi\textsuperscript{e}, they stood; bi, they; a, they said.

53. Wa-zha-zhe, the people of the Wa-zha-zhe subdivision; a, they said, 104, 135, 159.

54. Ho\textsuperscript{a}-ga, those of the Ho\textsuperscript{a}-ga subdivision; e-tho\textsuperscript{a}-ba, the two together, 105, 136, 160.

55. Ha-ba, corn; zhu-dse, the red; kshe, the lying; no\textsuperscript{e}, the; a, they said.

61. Wa-to\textsuperscript{e}, squash; zhu-dse, the red; thi\textsuperscript{e}-kshe, the sitting; a, they said.

62. E-ki-tho\textsuperscript{a}-ba, with it making two, or a pair; xtsi, verily; a, they said 64.

65. U-ga-to\textsuperscript{e}-tha, sent rolling forth; i-the-the, beyond sight; a-ka, he.

66. Ho\textsuperscript{a}-a-do\textsuperscript{e}, what; zhi\textsuperscript{a}-ga, the little ones; zhu-i-ga, their bodies; tha, they make of; bi, they; go\textsuperscript{e} no\textsuperscript{e}, shall; shki, and; a hi\textsuperscript{e} a, interrogative particles.

68. Wa-dsu-ta, animal, buffalo; hi\textsuperscript{e}, hair; zhiu-dse, the red; kshe, the lying; a, they said.
86. Wa-toⁿ, squash; gthe-zhe, the speckled; thiⁿ-kshe, the sitting; a, they said.
88. Wa-dsu-ṭa, animal; gthe-she, speckled; kshe, the lying; a, they said.
93. Zhiⁿ-ga, the little ones; moⁿ-koⁿ, medicine; tha, they make of; bi, they; ga, these; noⁿ-zhiⁿ da, shall stand.
94. Ha-ba, corn; ci, the yellow; kshe, the lying; a, they said.
98. Wa-toⁿ, squash; ci, the yellow; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
100. Wa-dsu-ṭa, animal; hiⁿ, hair; ci, the yellow; kshe, the lying; a, they said.
101. I-tha-thu-če, as a means of bringing; oⁿ-ga-xe, we make of it; ṭa bi a, we shall; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
109. Hoⁿ-ba, the days; u-ča-ki-ba, the divisions of.
110. Hoⁿ-ba, the days; u-ča-ki-ba, the divisions of; do-ba, the four; shki, even those; a, they said.
111. U-hi, to reach and to enter; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall, 113.
112. Hoⁿ-ba, the days; tha-gthiⁿ, that are calm and peaceful; shki, also; a, they said.
116. Wa-dsu-ṭa, animal; wa-noⁿ, the aged, the aged bull; toⁿ, the standing; a, they said.
121. Ni-dse, muscles of the hind quarters; sho-ga, thick; ṭa-bc, the ball-like; ga, these; thiⁿ-kshe, the sitting; shki, also; a, they said.
124. Thi-u-ba-he, the side of my body; tha-ṭa, the left; ga, this; kshe, the lying; a, they said.
125. Moⁿ-koⁿ, medicine; a-gi-the, I have made it to be; a-thiⁿ-he in da, in my life’s journey, 129.
128. Noⁿ-ka-oⁿ-he, the muscles of the spine; ga, this; kshe, the lying; a, they said, 133.
134. We-čda-the, as a healing ointment, referring to the fat, and for ceremonial use; a-gi-the, I have made it to be; a-toⁿ he iⁿ da, I who stand here.
137. We-čda-the, shall use the oil of it for ceremonial purposes; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall.
138. We-čda-the, when they use the oil thereof; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
141. Thi-u-ba-he, the side of my body; i-sdu-ge, the right; ga, this; kshe, the lying; a, they said.
142. Moⁿ-koⁿ, medicine; a-gi-the, I have made it to be; a-toⁿ he iⁿ da, I who stand here, 146, 150.
145. Moⁿ-ge-oⁿ-he, the muscles of the breast; ga, this; kshe, the lying; a, they said.
149. Tho°-dse u-thi-xi°, that which surrounds the heart, the heart covering; ga, this; thi°-kshe, the sitting; shki, also; a, they said.

153. A-hiu-ha, arms, limbs; wi-ťa, mine.

154. Zhu-i-ga, body; wi-ta, mine.

155. Zhu-i-ga, my body; sho° e-go°, in all its parts; txsi, verily; a, they said.

To°N'-WO° A-do°N'-BE (VILLAGE OVERSEER)

(Transliteration, p. 147; Osage version, p. 359)

1. He-dsi, at that time and place; txsi, verily; a, they said; a bi° da, it has been said; taş, house; ga, this, 4, 10.

2. Ha, O; wi-ťsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said, 12, 51.

3. We-ki-k'to°, symbols; tho°-tse, suitable; thi°-ge a-tha, there are none; wi-ťsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.

5. We-ki-k'to°, symbols; tho°-tse, suitable; thi°-ge, there are none; e-sho°, you have said; a, they said.

6. Ha, O; zho°-ga, little ones; e, to say; tsi-the, he hastened; a, they said.

7. Wa-ko°-da, gods; gtho°-the, great; do-ba, there are four, 8.

9. Ki-cto, assembled as though to hold a council; taş a, let them be; wi-ťsi-go-e, my grandfather; e, to say; tsi-the, they hastened; a, they said.

11. Ho°-ba, the god (day); wa-gu, the clear, cloudless, calm; ga, this; to°a, standing; a, they said.

12. Ha, O; wi-ťsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said, 51.

13. Zhi°-ga, the little ones; zho-i-ga, their bodies; thà, of which to make; bi, they; thi°-ge a-tha, there is none; wi-ťsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.

15. Wa-ko°-da, god; gtho°-the, great; wi no°, I alone; bthi° i° da, I am.

16. Zhi°-ga, the little ones; zho-i-ga, their bodies; o°-tha, they make of me; ba, they; suitable; mi-kshe i° da, I am.

17. Zhi°-ga, the little ones; zho-i-ga, their bodies; o°-tha, they make of me; bi, they; do°, when; a, they said, 28, 36, 54, 68, 83.

18. U-no°, old age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ta i tsi° da, they shall, 29, 37, 55, 60, 69.

19. Ho°-ba, the days; u-ça-ki-ba, the divisions of; do-ba, the four, 24, 43, 61, 77.
20. U-hi, arrive there and enter; ki-the, cause themselves to; mo\textsuperscript{n}-thi\textsuperscript{a}, as they travel the path of life; ta i tsi\textsuperscript{a} da, they shall, 25, 27, 41, 62, 78, 80.
21. Wa-zha-zhe, the people of the Wa-zha-zhe subdivision; i-da-be, together; a, they said, 38, 56, 72.
22. Ho\textsuperscript{n}-ga, those of the Ho\textsuperscript{n}-ga subdivision; i-da-be, together; a, they said, 39, 57, 73.
23. Tsi-zhu, those of the Tsi-zhu subdivision; i-da-be, together; a, they said, 40, 58, 74.
24. Ho\textsuperscript{n}-ba, the days; tha-gthi\textsuperscript{a}, that are calm and peaceful; xtsi, verily; a, they said.
25. Wa-ko\textsuperscript{n}-da, goddess; ho'-no\textsuperscript{p}-pa-ye, of the dark night; ga, this; to\textsuperscript{a}, standing; a, they said.
26. Ha, O; i-ko-e, my grandmother; e-gi-a, they said to her; bi, they; a, they said, 65.
27. Zhi\textsuperscript{a}-ga, the little ones; zho-i-ga, their bodies; mo\textsuperscript{n}-thi\textsuperscript{a}, as they travel the path of life; ta i tsi\textsuperscript{a} da, they shall, 41.
28. Zhi\textsuperscript{a}-ga, the little ones; zho-i-ga, their bodies; o\textsuperscript{n}-thi\textsuperscript{a}, as they travel the path of life; bi, they; do\textsuperscript{a}, when; a, they said, 59, 75.
29. Zhi\textsuperscript{a}-ga, little ones, children, 70.
30. U-ki-wa-wa-the, in uninterrupted succession, an unbroken line of descendants; xtsi, verily; i-the, live to see; ki-the, cause themselves to; mo\textsuperscript{n}-thi\textsuperscript{a}, as they travel the path of life; ta i tsi\textsuperscript{a} da, they shall, 71, 76, 84.
31. Ha, O; i-ko-e, my grandmother; e-gi-a, they said to her; bi, they; a, they said, 65.
32. U-ni-ka-shi-ga, to abide in as a people; ki-the, cause themselves to; mo\textsuperscript{n}-thi\textsuperscript{a}, as they travel the path of life; ta i tsi\textsuperscript{a} da, they shall; 41.
33. Wa-ko\textsuperscript{n}-da, god; gtho\textsuperscript{p}-the, great; wi no\textsuperscript{a}, I alone; bthi\textsuperscript{p}, I; mo\textsuperscript{n}-zhi i\textsuperscript{a} da, I am not.
34. Wa-ko\textsuperscript{n}-da, god; mo\textsuperscript{n}-shi tu, the above, of the upper regions, the sky; ga, this; kshe, the lying; a, they said.
35. Zhi\textsuperscript{a}-ga, the little ones; ni-ka-shi-ga, a people: bi a, they are now, they have become; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
53. Zhi\(^{a}\)-ga, the little ones; zho^-i-ga, their bodies; o\(^a\)-tha, they make of me; ba, they; tho\(^a\)-tse, suitable; mi-kshe i\(^a\) da, I am, I who sit here, 67.

64. Wa-ko\(^a\)-da goddess; hiu-dse ta, the below of the lower regions, the earth; ga, this; kshe, the lying; a, they said.

79. Ho\(^a\)-ba, the days; tha-gthi\(^a\), that are calm and peaceful: xtsi, verily; shki, and; a, they said.

S1. Wa-ko\(^a\)-da, the gods; sho\(^a\) e-go\(^a\), all of them; xtsi, verily; a, they said.

S2. U-xthi, anger, violence; thi\(^a\)-ge, having none; i-he a-the, I have made them to lie down; a-to\(^a\)-he i\(^a\) da, I who stand here.

The Ni'-ki No\(^n\)-K'\(^o\)w

( THE HEARING OF THE SAYINGS OF THE ANCIENT MEN )

(Free translation, p. 157; Osage version, p. 339)


2. Ho\(^a\)-ga, the sacred, name of the Ho\(^a\)-ga subdivision; u-dse-the, fireplaces; pe-tho\(^a\)-ba, seven; ni-ka-shi-gai, people; bi, they; a, they say, 48, 49, 89, 135, 242, 436, 538, 593, 618, 703, 758, 824, 872, 985, 1164, 1200, 1214, 1227, 1294, 1365, 1448.

4. Ha, O! wi-ko\(^a\)-ga, my younger brothers; e-ki-e, said to one another; no\(^a\)-zhi\(^e\), stood; bi, they; a, they said, 51, 91, 137, 180, 203, 275, 436, 986, 1297.

5. Zhi\(^a\)-ga, little ones; hiu-dse, below; ta, there; ni-ka-shi-ga, people; ba, they; tho\(^a\)-ta, should; zhi, not; a, oral question sign; wi-ko\(^a\)-ga, my younger brothers; e-ki-e, said to one another; no\(^a\)-zhi\(^e\), stood; bi, they; a, they said, 52, 93, 139, 178.

7. Wa-ko\(^a\)-da, gods; gtho\(^a\)-the, great; do-ba, four, 54, 95, 141.

9. Wa-ko\(^a\)-da, god; ho\(^a\)-ba, day; do\(^a\), of; thi\(^a\)-kshe, sitting; a, they said, 862, 865, 1171.
10. Ha, O! wi-ṭsi-go-e, my grandfather; e-gi-a, they said to him; bi a, they; a, they said, 98, 210, 229, 249, 554, 609, 664, 719, 774, 795, 846, 996, 1022, 1047.

11. Zhiⁿ-ga, little ones; hiu-dse, below; ta, there; ni-ká-shi-ga, people; ba, they; thoⁿ-ta, should; zhi, not; a, question sign; wi-ṭsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said, 99.

13. Zhiⁿ-ga, little ones; ni-ká-shi-ga, persons; bi, they; e-sha bi a, you have said, 148.

14. Zhiⁿ-ga, little ones; hiu-dse, below; ta, there; ni-ká-shi-ga, people; ta, should; bi, they; e-sha iⁿ da, you have said, 60, 101, 185.

15. Zhiⁿ-ga, little ones; zhoⁿ-ga, bodies; oⁿ-tha, make of me; ba, they; thoⁿ-ta, suitable; mi-kshe iⁿ da, I am, 559, 614, 669, 724, 779, 797, 812, 836.

16. Zhiⁿ-ga, little ones; hiu-dse, below; ta, there; ni-ká-shi-ga, people; bi, they; doⁿ, when, 61, 102, 149.

17. U-noⁿ, old age; a bi, called; i-the, find; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta, shall; bi, they; a, they said; zhiⁿ-ga, little ones, 23, 25, 27, 29, 31, 34, 38, 62, 66, 68, 70, 72, 74, 103, 105, 107, 110, 112, 114, 116, 120, 150, 152, 154, 156, 158, 160, 340, 788, 822, 870, 941.

18. Či-pa, toes; thi-čtu-the, gathered in a cluster; ga, behold; thiⁿ-kshe, sitting; a, they said, 63, 104, 151.

19. U-noⁿ, old age; oⁿ-gi-the, make of me the means; moⁿ-thiⁿ, as they travel the path of life; ta bi a, shall; zhiⁿ-ga, little ones, 21, 64.

20. Hi-koⁿ, ankles; ba-čiⁿ-tha, wrinkled; ga, behold; thiⁿ-kshe, sitting; a, they said, 65, 106, 153.

22. Shi-noⁿ-dse, knees; ba-čiⁿ-tha, wrinkled; ga, behold; kshe, lay, a, they said, 67, 109, 155.

24. Tse-wa-tse-u-ga-wa, inner muscles of the thigh; ga, behold; thiⁿ-kshe, sitting; shki, also; a, they said, 69, 111, 157.

26. Moⁿ-ge-thi-čtu-the, muscles of the breast gathered in folds; ga, behold; thiⁿ-kshe, sitting; shki, also; a, they said, 71, 113, 159.

28. A-zhu-ga-wa, flabby muscles of the arm; ga, behold; thiⁿ-kshe, sitting; shki, also; a, they said, 73, 115, 161.

30. Do-dse-u-ga-wa, flabby muscles of the throat; ga, behold; thiⁿ, kshe, sitting; shki, also; a, they said, 117, 163.

32. Pa-hiⁿ, hair of the head; ća-dse, scant; ći e-goⁿ, yellowish; ga, behold; thiⁿ-kshe, sitting; shki, also; a, they said, 75, 121-167.

35. U-no°, old age; o°-tha, make of me; bi, they: do°, when; a, they said, 39.

36. Pa-hi°, hair of the head: ça-dse, scant; ci e-go°, yellowish; a bi, spoken of as; i-the, see; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ta, shall; bi a, they shall; zhi°-ga, little ones. 77, 123, 169.

37. Ta-xpi, crown of the head: hi°, hair; ça-dse, scant; ga, behold; thi°-kshe, sitting; shki, also; a, they said, 78, 124.

38. Ta-xpi, crown of the head: hi°, hair; ça-dse, scant; a bi, spoken of as; i-the, see; ki-the, cause themselves to; mo°-thi°, walk; ta bi° da, they shall. 81, 126, 857, 860.

40. Ta-xpi, crown of the head: hi°, hair; ça-dse, scant; a bi, spoken of as; i-the, see; ki-the, cause themselves to; mo°-thi°, walk; ta bi° da, they shall. 83, 129, 172.

41. Ho°-ba, days: u-^a-ki-ba, divisions: do-ba, four, 867.

43. Zhi°-ga, little ones: zho-i-ga, bodies; o°-tha, make of me; bi, they: do°, when; a, they said, 220, 225, 239, 258, 272, 561, 566, 571, 577, 583, 589, 616, 621, 626, 632, 638, 644, 671, 676, 681, 687, 693, 699, 726, 731, 736, 742, 748, 754, 781, 787, 814, 851, 864.

44. Ho°-ba, days: u-ça-ki-ba, divisions: do-ba, four, 82, 84, 128, 130, 171, 173, 868.

45. U-hi, to reach and to enter: ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ta, shall; i, they: tsî° da, they shall 83, 129, 172.

46. Ho°-ba, days: thâ-gthî°, calm and peaceful; shki, also; a, they said, 86, 132, 175.

47. U-ni-ka-shi-ga, abide in as a people: ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ta, shall; bi a, they; zhi°-ga, little ones. 85, 87, 105, 133, 174, 176.

56. Wa-ko°-da, god; ho°, night; do°, of; thi°-kshe, sitting; a, they said. 138.

57. Ha, O!, i-ko-e, grandmother; e-gi-a, they said (to her); bi, they; a, they said, 144.

58. Zhi°-ga, little ones: hiu-dse, below; ta, there; ni-ka-shi-ga, people; ba, they: tho°-ta, should; zhi, not; a, question sign; i-ko-e, grandmother; e-gi-a, they said to her; bi, they; a, they said, 146.

76. Zhi°-ga, little ones, 80, 122, 125, 168, 373.

92. Zhi°-ga, little ones: ni-ka-shi-ga, persons; bi a, they are; wi°-go°-ga, my younger brothers; e-ki-e, said to one another; no°-zhi°, stood; bi, they; a, they said, 138.

97. Wa-tse, star; do-ga, male; thi°-kshe, sitting; a, they said.

119. A-ba, shoulder; t'u-xa, bent; ga, behold; thi°-kshe, sitting; shki, also; a, they said, 165.

143. Wa-tse, star; mi-ga, female; thi°-kshe, sitting; a, they said. 2786—21—34
A-zhu-ga-wa, flabby muscles of the arm; a bi, spoken of as; i-the, sec; ki-the, to cause themselves to; mo\(^n\)-thi\(^n\), as they travel the path of life; ta, shall; bi a, they; zhi\(^n\)-ga, little ones.

Do-dse u-ga-wa, flabby muscles of the throat; a bi, spoken of as; i-the, see; ki-the, to cause themselves to; mo\(^n\)-thi\(^n\), as they travel the path of life; ta, shall; bi a, they; zhi\(^n\)-ga, little ones.

A-lu, shoulder; t'u-xa, bent; a-bi, spoken of as; i-the, see; ki-the, to cause themselves to; mo\(^n\)-thi\(^n\), as they travel the path of life; ta, shall; bi a, they; zhi\(^n\)-ga, little ones.

Ho\(^n\)-ga, sacred one; a-hiu-to\(^n\), possessing wings; to\(^n\), standing; no\(^n\), the; a, they said, 827.

Zhi\(^n\)-ga, little ones; hiu-dse, below; ta, there; ni-ka-shi-ga, people; ta, shall; bi a, they; wi-\(\text{co}^n\)-ga e, my younger brother; e-gi-e, they said to him; no\(^n\)-zhi\(^n\), stood; bi, they; a, they said.

O-\(\text{to}^n\)-be, search for a way; pa-xe, I make; ta, shall; mi-kshe a, sitting; wi-zhi\(^n\)-the, my elder brothers; e-tsi-the, he quickly said; a, they said.

Mo\(^n\)-xe, heavens; u-\(\text{ca}^n\)-ki-ba, divisions; do-ba, four.

O-ga-wi\(^n\)-xe, soaring; no\(^n\)-zhi\(^n\), stood; a, they said, 191.

O-ga-wi\(^n\)-xe, soaring; do-ba-four; a, they said.

Zho\(^n\)-pa-c\(\text{ti}\), treetops; pe-tho\(^n\)-ba, seven; bi\(^n\) da, there were, 195, 198.

He-dsi, there at that place; xtsi, verily; hi, arrived; no\(^n\)-zhi\(^n\), standing; to\(^n\), paused; a, they said, 442, 544, 599, 654, 709, 764, 794, 832, 882, 898, 931, 972, 1046, 1375, 1381, 1408, 1418, 1422, 1467, 1478, 1489, 1497.

A-hiu-he, alighted upon; a-ka, they.

Ho\(^n\)-ga, the sacred; u-dse-the, fireplaces; pe-tho\(^n\)-ba, seven; bi\(^n\) da, the.

A-to\(^n\), stood upon; i-he, all at the same time.

Ha, O!; wi-\(\text{co}^n\)-ga, younger brothers, 451.

No\(^n\), look you; zhi\(^n\)-ga, little ones; hiu-dse, below; ta, there; ni-ka-shi-ga, people; ba, they; thon\(^n\)-ta, possible; zhi a, not; wi-\(\text{co}^n\)-ga, my younger brothers; e-ki-e, said to one another; no\(^n\)-zhi\(^n\), stood; bi, they; a, they said.

Ho\(^n\)-ga, sacred one; Wa-\(\text{tsce}^n\)-ga-wa, Star-radiant; to\(^n\), standing; no\(^n\), the; a, they said, 207, 246, 261, 277, 439, 541, 596, 651, 706, 761, 791, 875, 927, 946, 968, 991, 1015, 1042, 1066, 1083, 1369, 1451.
206. Zhi°-ga, little ones; hiu-dse, below; taş, there; ni-ka-shi-ga, people; ba, they; tho°-ta, possible; zhi a, not; wi-ço°-ga, my younger brother; e-gi-e, they said to him; no°-zhi®, stood; bi, they; a, they said.

208. Ga, as soon as; xtši, verily; li the, spake; i they; do°, when; a, they said, 234, 247, 255, 262, 269, 281, 762, 1016.

209. Tse-xo-be, spider; e-go°, resembles; e-de, that, a, they said.

211. Zhi°-ga, little ones; ni, water; a-ga-ha, upon; ba, they; tho°-ta, possible; zhi a, not; wi-tsi-go e, O, my grandfather; e-gi-a, said to him; bi, they; a, they said, 230, 250, 265.

213. Zhi°-ga, little ones; ni, water; a-ga-ha, upon; ba, they; tho°-ta, possible; zhi, not; e-sha, i° da, you have said, 232, 296.

214. O-to°-be, search for a way; pa-xe, I make; taş, shall; mi-kshe a, I who sit here; zhi°-ga, little ones; e, saying; to°, stood: a, they said, 233, 253, 268.

216. Ni, water; ki-mo°-ho°, against the wind or current; xtši, verily; a, they said, 235.

217. Ni, water; a-ga-ha, upon; a-to°-thi°, running upon; e-go°, as though; zho°, lay; a, they said.


219. Be, who; ći-gtho, footprints; o°-tho°-gi-tha, see my; mo°-zhi, I not; a-thi°-he i° da, in my journey.

220. Be, who; ći-gtho, footprints; i-kshi-tha, see their; ba, they; zhi, not; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; taş, shall: bi a, they; zhi°-ga, little ones.

223. Ni, water; a-ki-tha-zha-taş, forked; ga, behold; kshe, that lay; a, they said, 237, 256, 270.

224. Wa-ko°-da, god; o°-ki-tha-zha-taş, parting for me; bi, they; a-thi°-he i° da, in my journey, 238, 257, 265, 271, 565, 620, 675, 730.

226. Wa-ko°-da, gods; a-ki-tha-zha-taş, parting for them; bi, they; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; taş bi a, shall; zhi°-ga, little ones, 240, 259, 273, 567, 622, 677, 732.

228. Ho°-bthi°, bean; sha-be, dark; e-go°, resembles; e-de, that; a, they said.

235. Ba-btha-bthaxe, rippling the waters; zho° a, he lay.

244. Zhi°-ga, little ones: zho°-ga, bodies; tha, to make of; bi, they; thi°-ge, none; a-tha, it is so; wi-ço°-ga, my younger brothers; e-ki-e, they said to one another; no°-zhi®, stood; bi, they; a, they said, 540, 595, 650, 705, 760, 826.
248. Ta-biu-cka, whitleather; e-go\n, resembles; e-de, that; a, they said.
252. Zhi'-ga, little ones; ni, water; a-ga-ha, upon; ta, should; bi, they; e-go\n, possible; a-zhi, not; e-she, you have said; do\n, when; a, they said, 267, 296.
263. Ki-ya, leech; e-de, a; a, they said.
264. Ha, O!; wi-tsi-go e, O, my grandfather; e-gi-e, said to him; to\n, stood; a, they said.
265. Zhi'-ga, little ones; ni, water; a-ga-ha, upon; ta, should; bi, they; e-go\n, possible; a-zhi-a, not; wi-tsi-go e, O, grandfather; e-gi-e, said to him; to\n a, stood.
266. Zhi'-ga, little ones; ni, water; a-ga-ha, upon; ta, shall; bi, they; e-go\n, possible; a-zhi a, not; wi-co\n-ga, my younger brothers; e-ki-a, said to one another; bi a, they.
267. Zhi'-ga, little ones; ni, water; a-ga-ha, upon; ta, shall; bi, they; e-go\n, possible; a-zhi a, not; wi-co\n-ga, my younger brother; e-gi-a, said to him; bi a, they.
268. O-pxo\n-to\n-ga, the great elk; to\n a, the standing, 345.
283. Thu, in his presence, face to face; to\n a, standing; hi-no\n-zhi\n to\n a, having arrived there stood, 445.
285. No\n, look you; wi-zhi\n-the, elder brothers; e, saying; a-gthi no\n-zhi\n, having returned stood; to\n a, standing, 449, 884.
286. Ni-ka, man; wi\n, a; e-dsi, there, in yonder place; a-ka, is; wi-zhi\n-the, my elder brothers; e, saying; a-gthi no\n-zhi\n, having returned stood; to\n a, standing, 450.
288. Ni-ka, man; be, who; i-shi\n-ge, his son; xtsi, verily; to\n, does he stand; a, question sign.
290. Ho\n-ga, sacred one; bthi\n a, I am; wi-zhi\n-the, my elder brother; e, saying; to\n a, he stood, 163.
291. O-pxo\n-to\n-ga, the great elk; wi-e, I am; a-te\n he a, I stand.
294. Zhi\n-ga, little ones; ni, water; a-ga-ha, upon; ni-ka-shi-ga, people; ba, they; thu\n-ta, possible; zhi a, not; wi-co\n-ga, my younger brother; e-gi-a, said to him; bi a, they.
297. E-dsi, present; zhi, not; the, being; thi\n-ge, none; a-ni-ka-shi-ga, I am a person; a-te\n he a, I stand; wi-zhi\n-the, my elder brother; e, saying; to\n a, standing, 466.
299. Mo\n-ki-ci\n-dse, threw himself violently upon the earth; tsi-the, suddenly; do\n, did, 302, 307, 310, 316.
300. Xi, water; ga-shko\n, disturb by striking; he, in all its expanse; to\n a, stood.
301. I-tho\n-ba-o\n, second time; tse a, at the, 320.
303. Xi, water; a-tha-do\n, lowered in depth; i-he-the, made to lie; to\n a, he stood, 308.
304. No\n, look you: wi-co\n-ga, my younger brothers, 312, 1462, 1484.
305. Wi-ço°-ga, my younger brother: u-ki°-a, perform an act of importance; ūa, will; a-ka, is; we-to°-i°, there are signs; a-tha, it is so; wi-ço°-ga, my younger brothers; e-ki-a, said to one another; bi a, they, 313, 343.

306. We-tha-bthi°-o°, at the the third time: tse a, at the.

309. We-do-ba o°, fourth time: tse a, at the, 328.

311. Mo°-zho°, land earth; a-bi-çe, dry upon its surface; i-he-the, made it to lie; to° a, he stood.

315. Ta-dse, winds; do-ba ha, that are divided into four parts.

316. E-no°-ha, to each of the divisions; hi, he went to; no°-zhi°, and stood; to° a, standing.

317. Ta-dse, winds; mo°-ha, of the rising sun; tse a, the.

318. U-hi, he approached as in a hollow: no°-zhi°, and stood therein; to° a, standing, 322, 326, 330.

319. Mo°-zho°, land, earth; u-hu-ca-gi, within it he called loudly; to° a, standing, 324, 327, 331.

321. Ta-dse, winds; ba-ço° tse a, in the direction of the cedars, the north.

325. Ta-dse, winds; ga-xpa tse a, where drops the sun, the west.

329. Ta-dse, winds; a-k'a (archaic word for south); tse a, the.

332. Ta-dse, winds; we-do-ba tse a, the fourth.

333. E-no°-ha, at each one, 1220.

334. U-niu, in which to breath; ga-xe, make; to° a, stood.

335. Zhi°-ga, little ones; mo°-zho°, land, earth; u-hu-ca-gi, to call loudly; bi, they; do°, when; shki, and; a, they said.

336. Ga-xto°, in this very manner; mo°-thi°, as they travel the path of life; ūa, shall; i, they; tsi° da, they shall.

338. Niu, breath; wi-ta, mine.

339. I-gi-ni-tha, seek protection; bi, they; do°, when; shki, also; a, they say.

342. No°, look you; wi-ço°-ga, my younger brothers; e-ki-e, said to one another; no°-zhi°, stood; bi, they; a, they said.

348. Hi°, hairs; u-ga-bu-dse, strewn profusely; i-he-the, he made to lie; to°, stood; a, they said.

349. Ga, this; tse, the; shki, also; a, they said.

350. Wa-thi°-e-cka, without a purpose; she-mo°. I have done; mo°-zhi, i° da, I have not, 422, 527.

351. Xa-dse, grass; e-shno°, commonly called; bi, they; no°, usually; a, they said.

352. Sho°, all, every kind; xtsi, verily; pa-xe, i° da. I have made, 359, 365, 371, 378, 385, 391, 397, 402, 409, 415, 533, 1286.

353. Xa-dse, the grasses; wi°, any one of the little ones; gi-ťa-pe, approach in search of game; mo°-thi°, as they travel the path of life; bi, they; do°, when; shki, also; a, they said.

354. Wa-dsu-ťa, animals; gi-hi-tho°-be, appear for them; mo°-thi°, as they travel the path of life; ūa, shall; bi a, they; zhi°-ga, little ones, 361, 366, 374, 380, 387, 394, 399, 405, 412, 417, 419.
356. Gu-da, in the opposite direction; pa-gthe, placed his head; i-no°-zhî°, he stood; to° a, standing.
357. Ni-dse, rump; ta-be, ball; ga, this; thi°-kshe, sitting; shki, also; a, they said.
358. To°-de, ground; da-pa, round; e no°, spoken of as; bi, they; no°, usually; a, they said.
359. To°-de, ground; da-pa, round; wi°, any one of the little ones; gi-ša-pe, approach in search of game; mo°-thî°, as they travel the path of life; bi, they; do°, when; shki, also; a, they said.
360. To°-de, ground, a plain; wi°, any one of the little ones; gi-ša-pe, approach in search of game; mo°-thî°, as they travel the path of life; bi, they; do°, when; shki, also; a, they said.
361. Thi-u-ba-he, one side of the upper part of the body; ga, this; kshe, the lying; a, they said.
362. To°-de, ground, a plain; wi°, a; she, yonder; kshe, lies; e no°, spoken of as; bi, they; no°, usually; a, they said.
363. To°-de, ground, a plain; wi°, any one of the little ones; gi-ša-pe, approach in search of game; mo°-thî°, as they travel the path of life; bi, they; do°, when; shki, also; a, they said.
364. No°-ka, back; o°-he, the middle of, the spine; ga, this; kshe, that lies; a, they said.
365. A-thî°, a ridge; wi°, a; ga, there; kshe, lay; e no°, spoken of as; bi, they; no°, usually; a, they said.
366. A-thî°, ridges; wi°, one of the little ones; gi-ša-pe, approach in search of game; mo°-thî°, as they travel the path of life; bi, they; do°, when; shki, also; a, they said.
367. Ta-hiu-ga-çta, inward curve of the neck; ga, this; tse, the; shki, also; a, they said.
368. A-thî°, ridge; u-k°a-be, a gap; wi°, a; she tse, there is; e no°, spoken of as; bi, they; no°, usually; a, they said.
369. A-thî°, ridge; u-k°a-be, a gap; wi°, a, one of the little ones; gi-ša-pe, approach in search of game; mo°-thî°, as they travel the path of life; bi, they; do°, when; shki, also; a, they said.
370. Pa, nose; pa-ci, tip; ga, this; tse, the; shki, also; a, they said.
371. He-shiki, that also; wa-thî°-e-çka, without a purpose; zhi i° da, is not, 428, 1284.
372. A-thî°, ridge; pa-ci, brow; wi°, a; e no°, spoken of as; bi, they; no°, usually; a, they said.
373. A-thî°, ridge; pa-ci, brow; wi°, one of the little ones; gi-ša-pe, approach in search of game; mo°-thî°, as they travel the path of life; bi, they; do°, when; shki, also; a, they said.
374. He, horn; ga-xa, branch; u-gtho°-the, the great one; ga, this; kshe, that lies; a, they said, 400, 406, 413.
375. Wa-tsi-shka, creek; zhi°-ga, little; e no°, spoken of as; bi, they; no°, usually; a, they said.
376. Wa-tsi-shka, creek; zhi°-ga, little; wi°, one of the little ones; a, they said.
393. Gi-ša-pe, approach in search of game; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said.
395. He, horn; ga-xa, branch; u-wa-toⁿ, next in line; ga, this; kshe, that lies; a, they said.
396. Ga-xa, branch of a stream; zhiⁿ-ga, small; wiⁿ, a; she kshe, there lies; e noⁿ, spoken of as; bi, they; noⁿ, usually; a, they said.
398. Ga-xa, branch; zhiⁿ-ga, small; wiⁿ, one of the little ones; gi-ša-pe, approach in search of game; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said.
401. Coⁿ-coⁿ-ga, a wooded stream, obsolete; wiⁿ, a; she kshe, there lies; e noⁿ, spoken of as; bi, they; noⁿ, usually; a, they said.
403. Coⁿ-coⁿ-ga, a wooded stream; wiⁿ, one of the little ones; gi-ša-pe, approach in search of game; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said.
408. Wa-ši-shka, rivers; e noⁿ, spoken of as; bi, they; noⁿ, usually; a, they said.
410. Wa-ši-shka, river; wiⁿ, one of the little ones; gi-ša-pe, approach in search of game; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said.
413. He, horn; ga-xa, branch; u-gthaⁿ-the, the large part, the base; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
414. 'Iⁿ-ca-ša, loose rocks; e noⁿ, spoken of as; bi, they; noⁿ, usually; a, they said.
416. 'Iⁿ-ca-ša, loose rocks; wiⁿ, one of the little ones; gi-ša-pe, approach in hunting game; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said, 204, 418.
421. Pe-o-toⁿ, forehead; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
423. Ho-o-ga, snare; a-gi-the, I have made it to be; a toⁿ he iⁿ da, I stand.
424. Zhiⁿ-ga, little ones; ho-o-ga, snare; gi-the, make it to be their; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said.
425. Mi, sun; hi-e, setting of; ge, the several places of; ta, in that direction, 430, 432, 511, 520, 528, 891, 905, 963, 982, 1158, 1253, 1290, 1320, 1332, 1345, 1358, 1428, 1444.
426. We-ki i-he-the, with which to make men to fall; moⁿ-thiⁿ, as they travel the path of life; ta, shall; i tsin da, they shall, 433, 531, 1325, 1337, 1350, 1363.
427. He, horn; a-thi-ku-sha, turned or curved downward, brow antlers; ga, this; tse, the; shki, also; a, they said.
429. Wa-xthe-xthe, standard; a-gi-the, I have made it to be; a-toⁿ-he, I stand; iⁿ da, I have.
431. Wa-bthi-ku-sha, I have turned them, menacingly; a-toⁿ he iⁿ da, I stand.
437. Zhi-ga, little ones; ni, water; a-ga-ha, upon; ba, they; tho-ta, possible; zhi-a, not; wi-co-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
440. Thu-e, quickly: xtsi, verily; ci-thu-ce, took footsteps; the, went forth; do, did: a, they said, 542, 597, 652, 707, 792, 829, 879, 95, 928, 79, 592, 1043, 1067, 1084, 1372, 1379.
441. Tse-xe, open, treeless prairie; xtsi, verily; ge, where; dsi, there; a, they said, 1017, 1044, 1100, 1373, 1386.
444. Ni-ka, man; wi, a; a, they said.
446. No-be, hand; ba-ha, uplifted; hi, arriving there; no-zhi, stood; to, standing; a, they said.
447. No-be, hand; zha-ta, forked; ga-xe, making; to, standing; a, they said, 1231.
448. He-dsi, quickly, then and there; xtsi, verily: gi-e, he returned; do, did: a, they said.
449. Ha, O! wi-zhi-the, elder brothers; e, saying; a-gthi-no-zhi, having returned and stood; to, standing; a, they said, 545, 600, 655, 710, 768, 884.
450. Ni-ka, man; wi, a; edsi, there, a-ka, is; wi-zhi-the, elder brothers; e, saying; a-gthi-no-zhi, having returned and stood; to, standing.
451. Ha, O! wi-co-ga, my younger brother.
452. Ni-ka, man; be, who; zhi-ga, little one; i-ta, his; shki do, may be; a, they said, 459.
453. Wa-no-xe, spirits; adsi, there, in the land where they dwell; the, to go; o-the, we cause him to; ta, shall; bi a, let us; wi-co-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said, 460.
455. E-ta, in that direction: pa-mo-gthe, heads inclined; xtsi, verily; a, they said, 550, 605, 660, 655, 715, 772, 804, 841.
456. Ci-thu-ce, took footsteps; tsi-tha, quickly: ba, they; do, did; a, they said, 551, 606, 661, 716, 773, 805, 842.
458. Iu-tha-zhu-zhu the, thrust into his mouth to moisten; hi-the, quickly: thi-kshe, sitting; a, they said.
461. He-dsi, there, at that place; xtsi, verily; hi, arriving there; no-zhi, stood; bi, they; do, when; a, they said.
462. Ha, O; wi-zhi-the, elder brothers; e, said; tsi-the, quickly; a, they said.
464. Ho-ga, sacred one; Mo-thi-ka-zhi-ga, little earth.
465. Wi, I; a-to he a, I stand; wi-zhi-the, my elder brothers; e, said; to, stood; a, they said.
467. We-shno, heartily grateful; wi-gi-the, I have caused you to be; a-to he a, I stand; wi-zhi-the, my elder brothers; e, saying; to a, he stood, 476, 493, 505.
469. Wi-co\textsuperscript{a}-ga, my younger brothers; e-ki-a, said to one another: bi, they; a, they said, 1074, 1302, 1310, 1508.

470. Wi-co\textsuperscript{a}-ga, my younger brother; a-ka, is, 548, 603, 658, 713, 802, 1532.

471. O-\textsuperscript{e}k'a, perform some important act; ta, will; a-ka, is; we-to\textsuperscript{i}a-tha, there are signs; wi-co\textsuperscript{a}-ga, my younger brothers: e-ki-a, said to one another; bi, they; a, they said.

473. Mo\textsuperscript{a}-thi\textsuperscript{a}-ka, earth, soil; sha-be, dark; thi\textsuperscript{a}-kshe, sitting; a, they said, 1232.

474. Ba-ha, uplifted, holding aloft, offering; a-tsi-no\textsuperscript{e}-zhi\textsuperscript{e}, coming forward and standing; to\textsuperscript{a}, stood; a, they said, 491, 503, 517, 1253, 1249, 1260, 1274.

475. Ga, this; thi\textsuperscript{a}-kshe, sitting; shki, also; a, they said, 518.

477. We-go\textsuperscript{a}-tha, a sign of petition, supplication: a-ni, you carry or possess, make to be; tha-thi\textsuperscript{a}-she, in your journey, life's course; do\textsuperscript{a}, when; shki, also; a, they said, 494, 519, 1159.

478. We-go\textsuperscript{a}-tha, supplication; thi-wa-ts'\textsuperscript{e}-ga, easily, successfully; tha-ki-the, cause yourself to be; tha-thi\textsuperscript{a}-she, in your journey, life's course; ta tse a, shall be; wi-zhi\textsuperscript{a}-the, my elder brother; e, saying; to\textsuperscript{a} a, he stood; a, they said, 483, 495, 1160.

479. Ho\textsuperscript{a}-ba, day; i-\textsuperscript{a}-xa, the top, the beginning; tho\textsuperscript{a}-dsi, at that time; a, they said, 496, 1454, 1464, 1475, 1486.

480. I\textsuperscript{a}-dse-ha, skin of the face; tha-the, you make, or place upon; do\textsuperscript{a}, when; a, they said, 485, 497, 506.

481. I\textsuperscript{a}-sht\textsuperscript{a}-bihi, tears; a-tha-ga-xto\textsuperscript{e}, you shed upon; do\textsuperscript{a}, when; a, they said, 508.

482. Tho\textsuperscript{a}-dse ba-he, the side of the house; e-to\textsuperscript{a}-ha, at that height; no\textsuperscript{a}, even; shki, also; do\textsuperscript{a}, when, 498, 1161, 1240, 1256, 1267.

483. E, true: tho\textsuperscript{a}-xha, although this be, 510, 890, 904, 962, 978, 981, 1242, 1269, 1318, 1330, 1343, 1356, 1401.

486. I\textsuperscript{a}-sht\textsuperscript{a}-ha, eyelids; a-tha ga-\textsuperscript{a}ta, you close; zhi, not; ta tse\textsuperscript{a}a da, shall; wi-zhi\textsuperscript{a}-the, my elder brother; e, saying; to\textsuperscript{a}, he stood; a, they said.

487. I\textsuperscript{a}-sht\textsuperscript{a}-ha, eyelids: a-tha ga-\textsuperscript{a}ta, you close; do\textsuperscript{a}, if or when; a, they said.

488. U-no\textsuperscript{a}, old age; u-tha-xtha, reach or overtake; zhi, not; tha-ki-the, you cause yourself; tha thi\textsuperscript{a}-she, you in your journey; ta tse\textsuperscript{a}a, shall; wi-zhi\textsuperscript{a}-the, my elder brother; e, saying; to\textsuperscript{a}, he stood; a, they said.

490. Mo\textsuperscript{a}-thi\textsuperscript{a}-ka, earth, soil; to-ho, blue: thi\textsuperscript{a}-kshe, sitting; a, they said, 1248.

492. The, this; shki do\textsuperscript{a}, also; a, they said, 1261.

499. Da, things whatsoever; thu-t'sa-ga, fail to secure; zhi, not: tha-ki-the, cause yourself to be; tha thi\textsuperscript{a}-she, you in your journey: ta tse\textsuperscript{a}a, shall; wi-zhi\textsuperscript{a}-the, my elder brother; e, saying; to\textsuperscript{a}, stood; a, they said.
501. K'u-shi, gulped; kshi-gthe, went home; do\textsuperscript{n}, did; a, they said, 515.

502. Mo\textsuperscript{n}-thi\textsuperscript{n}-ka, earth, soil; zhu-dse, red; thi\textsuperscript{n}-kshe, the sitting; a, they said, 1259.

504. The, this, shki do\textsuperscript{n}, also; e, said; tsi-the, quickly; a, they said.

507. I\textsuperscript{n}-shta-bthi, tears; a-tha ga-xt\textsuperscript{o}, you shed; a zhi, not; t\textsuperscript{a} tse a, shall; wi-zhi\textsuperscript{n}-the, elder brother; e, saying; to\textsuperscript{o}, stood; a, they said.

509. U-hu-shi-ge, I forbid you to do so under penalty; wi-kshi-the, I have made for you; wi-zhi\textsuperscript{n}-the a, elder brother; e, saying; to\textsuperscript{o}, stood; a, they said.

512. We-ki i-he-the, to make to fall in death; tha the, you shall use it; t\textsuperscript{a} tse a, you shall: wi-zhi\textsuperscript{n}-the, elder brother; e, saying; to\textsuperscript{o}, stood; a, they said.

513. We-ki i-he-the, to make to fall in death; thi wa-ts\textsuperscript{e}-ga, easily for you; tha-ki-the, cause yourself to be; tha thi\textsuperscript{n}-she, you in your journey; t\textsuperscript{a} tse a, shall; wi-zhi\textsuperscript{n}-the, elder brother; e, saying; to\textsuperscript{o}, stood; a, they said.

516. Mo\textsuperscript{n}-thi\textsuperscript{n}-ka, earth, soil; ch\textsuperscript{i}, yellow; thi\textsuperscript{n}-kshe, the sitting; no\textsuperscript{o}, the; a, they said, 1273.

521. Da-gthe, captive; u-k\textsuperscript{y}u-pi, fair, becoming; e, spoken of as; no\textsuperscript{o}, usually; a, they said.

522. I-the, to see or to find; tha-ki-the, cause yourself to; do\textsuperscript{n}, if or when.

523. I\textsuperscript{n}-dse-ha, skin of the face; tha kshi-the, make for him or to put upon his face as a sign; tha thi\textsuperscript{n}-she, you in your journey; t\textsuperscript{a} tse a, shall; wi-zhi\textsuperscript{n}-the, elder brother; e, saying; to\textsuperscript{o}, stood; a, they said.

524. Da-gthe, captive; u-k\textsuperscript{y}u-pi, fair or becoming; a bi, spoken of as; i-the, to find or to see; tha-ki-the, cause yourself to; tha thi\textsuperscript{n} she, you in your journey; t\textsuperscript{a} tse a, shall; wi-zhi\textsuperscript{n}-the, elder brother; e, saying; to\textsuperscript{o}, stood; a, they said.

526. No\textsuperscript{o}-be, hands; zha-\textsuperscript{t}a, cloven; ga tse, these; shki, also; a, they said.

529. No\textsuperscript{o}-be, hands; zha-\textsuperscript{t}a, cloven; pa-xe, I make; a-to\textsuperscript{n} he i\textsuperscript{a} da, I stand.

530. Zhi\textsuperscript{n}-ga, little ones; i-gi-ni-tha, to use as a means of protection; mo\textsuperscript{o}-thi\textsuperscript{n}, in their journey; bi, they; do\textsuperscript{n}, if or when; shki, also; a, they said, 535.

532. Zho\textsuperscript{n}-xa, a stick, a pole; zha-\textsuperscript{t}a, forked; e no\textsuperscript{o}, spoken of as; bi, they; no\textsuperscript{o}, usually; a, they said.

536. I-gi-ni-tha, to make use of as a means of protection; gi-wa-ts\textsuperscript{e}-ga, easily or successfully; ki-the, cause themselves to; mo\textsuperscript{o}-thi\textsuperscript{n}, in their journey; t\textsuperscript{a} i tse a, they shall; zhi\textsuperscript{n}-ga, the little ones.
539. Ha, O; wi-ço²-ga, younger brothers; e-ki-a, said to one another; bi, they; a, they said, 547, 594, 602, 649, 657, 704, 712, 759, 770, 825, 873, 944, 1367, 1524, 1074, 1098, 1105, 1508, 1524.

543. 'In, stone, rock, or boulder; zhu-dse, red; thi²-kshe, sitting; a, they said, 552, 1169, 1173, 1178, 1184, 1191, 1195.

546. Wi-tši-go, grandfather; wi⁶, a; edsi, there, at that place; a-ka, is; wi-zhi⁶-tho, elder brothers. e, saying; a-gthi no⁶-zhi⁶, having returned he stood; to⁸, standing; a, they said, 601, 656, 711, 769, 771, 800.

548. Wi-ço²-ga, my younger brother; a-ka, who is, 603, 658, 713, 802, 1532.

549. Wi-tši-go, grandfather; wi⁶, a; edsi, there, at that place; thi²-kshe, sitting; e, said; a-ka, he who is; wi-ço²-ga, younger brothers; e-ki-a, said to one another; bi, they; a, they said, 604, 659, 714, 771, 803.

553. He-dsi, there, at that place; xtsi, verily; hi-no⁶-zhi⁶, having arrived they stood; bi, they; a, they said, 718, 807, 844.

555. Wi-tši-go e, O, grandfather; e-gi-a, they said to him; bi, they; a, they said, 610, 665, 720.

556. Zhi²-ga, little ones; zho-i-ga, bodies; tha, of which to make; bi, they; thi²-ge a-tha, none; wi-tši-go e, O, grandfather; e-gi-a, said to him; bi, they; a, they said, 611, 666, 721, 766, 777, 796, 809, 834, 847.

558. Zhi²-ga, little ones; zho-i-ga, bodies; tha, of which to make; bi, they; thi²-ge, none; e-she, you say; do⁸, when; a, they said, 613, 668, 723, 811, 849.

560. Tš'e, to die, death; wa-tše-xi, difficult to be overcome; mi-kshe i⁸ da, I who sit here, 615, 670, 725, 780, 813, 850.

562. Tš'e, death, to die; wa-tše-xi, difficult to be overcome; ki-the; cause themselves to be; mo²-thi⁷, in their journey; ta i tsi⁶ da, they shall, 617, 672, 727, 782, 815, 552.

570. O⁴-ta-kshi⁸, stumble over me; bi, they; a-thi⁷ he i⁸ da, in my journey, 625, 680, 735.

571. A-ta-kshi⁸, stumble over them; bi, they; ki-the, cause themselves to be; mo²-thi⁷, in their journey; ta bi a, they shall; zhi²-ga, little ones, 628, 683, 738.

576. Be, who; hi, teeth; o⁶-gtha, set upon me; mo²-zhi i⁸ da, I not, 631, 686, 741, 1187.

579. Be, who; hi, teeth; a-gtha, set upon them; ba, they; zhi, not; bi, they; ki-the, cause themselves to be; mo²-thi⁷, in their journey; ta bi a, they shall; zhi²-ga, the little ones, 634, 689, 744.

582. Hi, teeth; o⁶-wo³-ga-ci-da, the drawing in of breath when stricken with pain; bi, they; a-thi⁷ he i⁸ da, in my journey, 637, 692, 747.
585. Hi, teeth; u-ga-ci-de, drawing in of breath when stricken with pain; bi, they; ki-the, cause themselves to be; mo^-thi\(_a\), in their journey; ta, shall bi a, they; zhi\(^{n}\)-ga, the little ones, 610, 695, 750.

588. Hi, teeth; \(o^{n}\)-ki-tha-sho\(_b\), break their teeth on me; bi, they; a-thi\(_h\) he i\(^{m}\) da; in my journey. 643, 698, 753, 1194.

591. Hi, teeth; a-ki-tha-sho\(_b\), break their teeth upon them; bi, they; ki-the, cause themselves to be; mo^-thi\(_a\), in their journey; ta, shall; bi a, they; zhi\(^{n}\)-ga, the little ones, 646, 701, 756.

598. '1\(^{n}\), stone, rock, or boulder; ca-be, black; thi\(^{n}\)-kshe, the sitting; a, they said, 607.

608. He-dsi, there, at that place, xtsi, verily; hi, arriving at; no\(^{n}\)-zhi\(_b\), stood; bi a, they. 663, 718, 775, 807, 844.

653. '1\(^{n}\), stone, rock, or boulder; zho-čka, white flesh; thi\(^{n}\)-kshe, the sitting; a, they said, 662.

708. '1\(^{n}\), stone, rock, or boulder; zho, flesh: či, yellow; thi\(^{n}\)-kshe, the sitting; a, they said, 717.

763. '1\(^{n}\)-xe, stone (obsolete); shto\(^{n}\)-ga, soft; thi\(^{n}\)-kshe, the sitting; no\(^{n}\), the; a, they said, 774.

765. Ha, O! wi-tsi-go e, grandfather; e, said; tsi-the, quickly; a, they said.

773. Či-thu-ča, footsteps took; ba, they; do\(^{n}\), did; a, they said.

778. Ha, O! zhi\(^{n}\)-ga, little ones.

783. Zhi\(^{n}\)-ga, little ones; zho, bodies; da-ka-da, hot, feverish; bi, they; do\(^{n}\), when; a, they said, 819.

784. Zhi\(^{n}\)-ga, little ones; zho, bodies; da-ka-de, hot, feverish; da-či-ge, to burn away, to cleanse; o\(^{n}\)-ki-gtha-thi\(^{n}\), they shall take me as the means of; mo^-thi\(_a\), in their journey; ta i tsi\(^{n}\) da, shall they; zhi\(^{n}\)-ga, the little ones, 820.

785. Zhi\(^{n}\)-ga, the little ones; o-ho-shi-ga, ill or fretful; bi, they; do\(^{n}\), when; a, they said, 817.

786. O-ho-shi-ge, illness fretfulness; da-či-ge, to burn away, cleanse; o\(^{n}\)-ki-gtha-thi\(^{n}\), they shall take me as the means of; mo^-thi\(_a\), in their journey; ta i tsi\(^{n}\) da, they shall; zhi\(^{n}\)-ga, the little ones, 818.

789. Ho\(^{n}\)-ba, days; tha-gthi\(^{n}\), good, calm, peaceful; u-ni-ka-shi-ga, abide therein as a people; ki-the, cause themselves to; mo^-thi\(_a\), in their journey; ta i tsi\(^{n}\) da, they shall.

793. '1\(^{n}\), stone, rock, or boulder; shu-shu-dse, friable; thi\(^{n}\)-kshe, the sitting; no\(^{n}\), the; a, they said, 806.

798. He-dsi, quickly; xtsi, verily; a-gthi, he returned; no\(^{n}\)-zhi\(_a\), and stood; to\(^{n}\), standing; a, they said.

799. Wi-zhi\(^{n}\)-the, my elder brothers; e, he said; a, they said, 1471, 1482.

808. Ha, O! wi-tsi-go e, grandfather; e, said; a, they said, 833.
810. Ha. O! zhi⁹-ga, little ones: e, he said; tsi-the, quickly; a, they said, S35, 1049.
821. Zhi⁹-ga, the little ones; n-no⁸, the means by which to reach old age; o⁸-gi-the, make of me; mo⁸-thi⁸, in their journey; bi, they; do⁹, when; shki, and; a, they said.
828. Ha, O! wi-zhi⁹-the, the elder brother; e-gi-a, they said to him; bi, they; a, they said.
830. Ni, water; mo⁸-ho⁹, miry marsh; xtsi, very; ge, the; dsi, there; a, they said.
831. 'I⁸, stone, rock, or boulder; shi⁹-ga, small; thi⁹-kshe, the sitting; no⁹, the; a, they said, S43.
837. Ha, O! wi-ço⁹-ga, my younger brothers; e, saying; a-gthi, having returned; no⁸-zhi⁹, stood; to⁹, standing; a, they said.
838. 'I⁸, stone, rock, or boulder; zhi⁹-ga, little; wi⁹ a; e-dsi, there, at yonder place: a-ka, is: wi-ço⁹-ga, my younger brothers; e, saying; a-gthi, having returned; no⁸-zhi⁹, stood; to⁹, standing; a, they said.
839. Wi-zhi⁹-the, my elder brother he who is.
840. 'I⁸, stone, rock, or boulder; zhi⁹-ga, little; wi⁹ a; e-dsi, there, at yonder place; thi⁹-kshe, sitting; e, said; a-ka, is; wi-ço⁹-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
843. 'I⁸, stone, rock, or boulder; thi⁹-kshe, the sitting; no⁹, the; a, they said.
845. Xi-ha, algae; ga-mi-mi-tha, floating about as in the winds; xtsi, verily; thi⁹-kshe, sitting as though; a, they said.
854. Ko⁸-ha, edges of the boulder; ga-mi-mi-tha, alge floating about; ga ge, these: shki, also; a, they said. S56.
855. Xi-ka, men; no⁹, aged; hi, arrived at; do⁹, when.
859. Xi-ka, men; ts’a-ge, aged, venerable; hi, arrived at; bi, they; do⁹, when; a, they said.
863. I-bi-ço⁹-dse, close to, by its side, as a symbol of old age; o⁹-kshi-the, let us make it to be; ta bi a, we shall; wi-ço⁹-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
866. Zho-i-ga, bodies; the, to make to be; xtsi, verily; ni-ka-shi-ga, people; ki-the, to make themselves to be; mo⁹-thi⁹, in their journey; ta bi a, they shall; wi-ço⁹-ga, my younger brothers; e-ki-a, said to one another.
869. U-hi, reach; ki-the, cause themselves to; mo⁹-thi⁹, in their journey; ta bi a, they shall; wi-ço⁹-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
870. U-no⁹, old age; a bi, spoken of as: i-the, see; ki-the, cause themselves to; mo⁹-thi⁹, in their journey; ta bi a, they shall; wi-ço⁹-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
542 THE OSAGE TRIBE

874. Zhi^ga, little ones; no^-bthe, food; tha, to make of; ba, they; tho^-tse, they could; thi^-ge, none; a-tha, it is so; wi-\-pon-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said, 945.

877. Zhi^ga, little ones; no^-bthe, food; tha, to make of; ba, they; tho^-tse, they could; thi^-ge, none; a-tha, it is so; wi-\-pon-ga, my younger brother; e-gi-a, said to him; bi, they; a, they said, 894, 908.

880. Dse, lake; ko^-ha, border; dsi, there; xtsi, verily; a, they said, 896.

881. Ho-xtho^-ta-xe-hi, the sparganium; to\(^n\), the standing; a, they said.

883. He-dsi, quickly; xtsi, verily; a-thi\(^n\), with it; gi\(^e\), returned; do\(^n\), then; a, they said, 899, 913, 932, 953, 973, 1301, 1382, 1388, 1394, 1409, 1419, 1433.

885. The, this; ho\(^n\), how will it serve; wi-zhi^-the, the elder brothers; e, saying; a-gthi, having returned; no^-shi\(^n\), stood; to\(^n\), standing; a, they said, 900, 914, 933, 954, 974, 1376, 1383, 1389, 1395, 1411, 1420, 1434.

886. I-k'u-tse, tested the taste; a-tsia-tha, with haste; ba, they; do\(^n\), did; a, they said, 902, 916, 934, 956, 976.

889. No^-bthe, to use as food; tho^-ta, possible; zhi\(^a\), not; wi-\-pon-ga, my younger brother; e-gi-a, said to him; bi, they; a, they said, 903.

892. We, with which to; ki-i-he-o^-the, to make fall, in death; ta\(^i\) bi\(^a\), we shall; wi-\-pon-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said, 906, 964, 983.

893. No\(^n\), look you; wi-\-pon-ga, my younger brother; e-gi-a, said to him; bi, they; a, they said, 907, 925, 966.

910. Dse, lake; u-\-pon-o^-cka, in the middle of; dsi, there, at that place; xtsi, verily; a, they said.

911. Tsse-wa-the, the root of the water lily (Nelumbo lutea); kshe, that lay; no\(^n\), the; a, they said.

912. No^-pa-ho\(^n\), made it to rise by treading upon it; a-tsia-tha, moving in haste; ba, they; do\(^n\), did.

917. Ba-\-go\(^n\), resembling; a, they said, 935.

920. The, this plant; e, that; shno\(^n\), the very thing; u-tha-dse, have been searching; tha, you; to\(^n\), standing; she a, you have; wi-\-pon-ga, my younger brother; e-gi-a, said to him; bi, they; a, they said, 938, 1436.
921. Zhi^n-ga, the little ones; no^n-bthe, food; the, make of; mo^n-thi°, in their journey; ta, shall; bi a, they; wi-jo^n-ga, my younger brothers; e-ki-a, said to one another; bi a, they, 939.

922. Zhi^n-ga, the little ones; no^n-bthe, food; the, make of it; mo^n-thi°, in their journey; bi, they; do°, when; a, they said, 940, 960, 979.

923. A-dsu-.ta, arms, limbs; i-ga-ci-ge, with it stretch; ki-the, cause themselves to; mo^n-thi°, in their journey; ta, shall; bi a, they; wi-jo^n-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said, 942.

926. U-to°-be, search; tha-the, you make; tse a, shall; wi-jo^n-ga, my younger brother; e-gi-a, said to him; bi a, they, 948, 967, 1163, 1474, 1485.

929. Dse, lake; go-da, beyond, on the farther side; ko^n-ha, edge, border; dsi, there, at that place; xtsi, verily; a, they said, 951, 969.

930. Do, the potato (Apios apios); thi°-kshe, the sitting; no°, the; a, they said.

944. No°, look you, behold; wi-jo^n-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said, 1098.

950. Chi°, Sagittaria latifolia; thi°-kshe, the sitting; dsi, there, at that place; a, they said.

957. Ba-ce-ni, milk; e-go°, resembling; tha-dsu-zhe, making the juice to squirt; gtha, suddenly; bi, they; a, they said.

959. Zhi^n-ga, the little ones; non-bthe, food; tha, make of it, or to use; ba, they; tho°-ta, can; a-ka, it is; wi-jo^n-ga, my younger brothers; e-gi-a, said to him; bi, they; a, they said, 977.

961. Ni, water; da-ka-dse, hot; u-bi-do°, dip or immerse; mo^n-thin, in their journey; ta, shall; bi a, they; wi-jo^n-ga, my younger brother; e-ki-a, said to one another; bi, they; a, they said, 980.

970. U-cu u-gtho°, lowland forest in the bend of a stream; xtsi, verily; ge, the; dsi, there, in that place; a, they said.

971. Ho°-bth°-cu, bean seed (Falcata comosa); thi°-kshe, the sitting; no°, the; a, they said, 1353.

987. We'-ki-k°-on, an article to be used as a symbol in a religious ceremony; wi°, one; thi°-ge, lacking, none; a-tha, is; wi-jo^n-ga, my younger brother: e-ki-a, said to one another; bi, they; a, they said, 1298, 1368, 1450, 1453.

989. Zhi^n-ga, the little ones; wa-zhi°, courage; gi-tha, to make of, to use as a symbol; bi, they; thi°-ge, have none; a-tha, it is so; wi-jo^n-ga, my younger brother; e-ki-a, said to one another; bi, they; a, they said, 1064, 1099.
993. A-ba-do, a small hill; a-ga-ha, on the summit, on the brow; dsi, there; xtsi, verily; a, they said, 1406, 1416.

994. Pa-gtho^e-ga, puma; do-ga, male; to^a, the standing; a, they said, 1068.

995. Tho, in view, bodily presence; to^a, standing; hi, arrived there; no^a-zhi^a, stood; bi, they; a, they said, 1019, 1069.

997. Zhi^a-ga, the little ones; wa-zhi^a, courage; gi-tha, make of as a symbol; bi, they; thi^a-ge, none; a-tha, it is so; wi-\tsi-go e, O, grandfather: e-gi-a, said to him; bi, they; a, they said, 1023, 1048, 1087, 1103.

999. Zhi^a-ga, the little ones: wa-zhi^a, courage; gi-tha, make of as a symbol; bi, they; thi^a-ge, none; e-she, you say; do^a, when; a, they said, 1050.

1000. Zhi^a-ga, the little ones: wa-zhi^a, courage; gi-tha, make of; ba, they; tho^a, they shall: ta, shall; a-to^a he i^a da, I stand, 1025, 1051, 1072, 1088.

1001. Çi^a-dse, tail; thi-bo-xa, expand, make the hairs of the tail to bristle out: tsi-the, suddenly; do^a, did; a, they said.

1002. Çi^a-dse, tail; i-\ta-xe, tip; sha-be, dark in color; ga, this; thi^a-kshe, the sitting; shki, also; a, they said.

1003. Pe-dse, fire; gi-the, make of; mo^a-thi^a, in their journey; ta i tsi^a da, they shall.

1004. Pe-dse, fire; gi-the, they make of; bi, they; do^a, when: shri, and; a, they said, 1028.

1005. Pe-dse, fire, flames; gi-sho^a-tha, to droop or become extinguished; zhi, not; ki-the, cause themselves to be; mo^a-thi^a, in their journey; ta bi^a da, they shall, 1029, 1057.

1006. Çi-ha, soles of the feet; u-sha-be, the dark parts; ga, these; thi^a-kshe, the sitting; shki, also; a, they said, 1030.

1007. No^a-xthe, charcoal: a-gi-the, I have made to be; a-thi^a he i^a da, in my journey; e, said; tsi-the, quickly; a, they said.

1008. Pa-zhu-zhe, nose; i-\ta-xe, tip; sha-be, the dark part; ga, this; thi^a-kshe; shki, also; a, they said, 1034, 1054.

1009. No^a-xthe, charcoal; a-gi-the, I have made to be; a-thi^a he i^a da, in my journey; e, saying; to^a, stood; a, they said.

1010. No^a-\ta, ears; i-\ta-xe, tips; sha-be, the dark part; ga, this; thi^a-kshe, the sitting; shki, also; a, they said.

1011. No^a-xthe, charcoal; a-gi-the, I have made to be; a-to^a he i^a da, I stand.

1012. Zhi^a-ga, the little ones; no^a-xthe, charcoal; tha, make to be; bi, they; do^a, when; shki, also; a, they said, 1032, 1036.

1013. No^a-xthe, charcoal; gi-sha-be, theirs shall be dark; ki-the, cause themselves to be; mo^a-thi^a, in their journey; ta bi^a da, they shall, 1037.
1018. Wa-ça-be, black bear; u-ça-ka, blemish; thi°-ge, none; to°, standing; no°, the; a, they said, 1085.
1020. Po-e, in flames; to°, standing; hi, having arrived there where he stood; no°-shi°, stood; bi, they; a, they said, 1086.
1021. No°-be, hand; ba-ha, holding up his hand; to°, standing; a, they said.
1026: No°-be, hand; ba-ha, holding up his hand; to°, standing; a, they said.
1027. No°-xthe, charcoal; a-gi-the, I have made to be; a-to° he i° da, I stand.
1031. No°-xthe, charcoal; a-gi-the, I have made to be; a-thi" he i° da, in my journey, 1035, 1039.
1033. No°-xthe, charcoal; gi-ça-be, theirs be black; kí-the, cause themselves to be; mo°-thi°, in their journey; ta bi° da, they shall, 1041.
1038. Zhu-i-ga, body; ça-be, black; ga, this; kshe, that lay; a, they said.
1040. Zhi°-ga, the little ones; no°-xthe, charcoal; gi-the, make of; mo°-thi°, in their journey; bi, they; do°, when; a, they said.
1045. Mi-xa, swan; čka, white; to°-ga, large, or great; thi°-kshe, sitting; no°, the, 1101.
1052. Çi, feet; ko°-ha, edges; sha-be, dark; ga, this; thi°-kshe, sitting; shki, also; a, they said.
1053. Pe-dse, fire; a-gi-the, I have made it to be; a-thi° he i° da, in my journey; e, saying; to°, standing or stood; a, they said.
1055. Pe-dse, fire; a-gi-the, I have made it to be; a-thi° he i° da, in my journey.
1056. Zhi°-ga, the little ones; pe-dse, fire; gi-the, make it to be their; mo°-thi°, in their journey; bi, they; do°, when; shki, also; a, they said.
1058. Zhi°-ga, the little ones; wa-zhi°, courage; gi-the, make to be their; bi, they; do°, when; shki, and; a, they said, 1061.
1060. Ni (figurative), breath, power of endurance; o°-wo°-ta-thi°, they become exhausted before I do; bi, they; a-thi°-he in da, in my journey.
1062. Ni, breath, power of endurance; u-ṭa-thi°, unequalled by the gods; bi, they; kí-the, cause themselves to be; mo°-thi°, in their journey; ta, shall; bi a, they; zhi°-ga, the little ones.
1070. Zhi°-ga, the little ones; wa-zhi°, courage; thi-gi-the, make of you; ta, let; bi a, them; wi-ṭsi-go e, O, grandfather; e-gi-a, said to him; bi, they; a, they said.
1075. İ°-gtho°-ga, a puma; bia, he is; wi-ço°-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
1076. Zha-zhe, name; e³-ki-to⁸, adopt for ourselves; ṭa bi a, let us; wi-ço⁸-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, said, 1078, 1080, 1092, 1097, 1106, 1111, 1115, 1398, 1400, 1423, 1438, 1440.

1077. Iⁿ-gthoⁿ-ga, pumba; to⁹, the standing; a, they said.

1079. Iⁿ-gthoⁿ-ga-zhiⁿ-ga, young-pumba; a, they said, 1081.

1082. Zha-zhe, name; e³-ki-to⁸, adopt for ourselves; e³-moⁿ-thiⁿ, throughout our journey; ṭa bi a, we shall; wi-çoⁿ-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said, 1094, 1425.

1089. Ha, O! wi-çoⁿ-ga, my younger brothers; e, saying; to⁹, stood a, they said.

1090. Wa-ça-ba, black bear; bi a, he is; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.

1091. Sha-ba, dark in color; bi a, he is; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.

1093. Sha-be, dark; tsi-gthe, suddenly appearing; shki, also; a, they said.

1095. Sha-be, the dark one; i-tha-tha, you have found; bi a, you have; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.

1096. Sha-be-i-the, Finder-of-the-Dark-One; shki, also; a, they said.

1102. Tho, in bodily presence; thiⁿ-kshe, sitting; hi, arriving there; noⁿ-zhiⁿ, stood; bi, they; a, they said.

1107. Çka, white; bi a, he is; wi-zhiⁿ-the, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.

1108. Wa-zhiⁿ-ga, a bird; bi a, he is; wi-çoⁿ-ga, my elder brothers; e-ki-a, they said to one another; bi, they; a, they said, 1112.

1110. Mi-xa-çka, a white swan; bi a, he is; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.

1112. Mi-xa-çka, White-swan; shki, also; a, they said.

1113. Çka, white; bi a, he is; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.

1114. Wa-zhiⁿ-çka, White-bird; shki, also; a, they said.

1117. Wa-zha-zhe, name of the Hoⁿ-ga subdivision representing the water part of the earth; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, people; ba doⁿ, they are; a, they said.

1118. Xtha-xtha, timid, cowardly or craven; thiⁿ-ge, none; xtsi, verily; ni-ka-shi-ga, people; thoⁿ-ka, they are, 1165, 1201, 1295, 1366, 1419.

1119. Da, foes of whatsoever kind; ni-the, permit to live, mercy; thiⁿ-ge, none; xtsi, verily; ni-ka-shi-ga, people; thoⁿ-ka, they are, 1166.
1121. No\textsuperscript{o}-ni-o\textsuperscript{o}-ba, pipe; wi\textsuperscript{a}, a; a, they said.
1122. Zho-i-ga, body: the, make to be; xtsi, verily; ni-ka-shi-ga, people; tho\textsuperscript{a}-ka, they are, 1217.
1124. Ha, O! Ho\textsuperscript{o}-ga, name of the tribal subdivision representing the dry part of the earth, the Sacred One; e, said; tsi-the, quickly; a, they said.
1125. No\textsuperscript{o}-ni-o\textsuperscript{o}-ba, pipe; wi\textsuperscript{a}, a; zho-i-ga, body; a-the, I have made to be; a-thi\textsuperscript{o}-he a, in my journey; Ho\textsuperscript{o}-ga, Sacred One; e, said; tsi-the, quickly; a, they said.
1126. Zho-i-ga, body: tha-the, you make to be; tha-thi\textsuperscript{o}-she, in your journey; do\textsuperscript{o}, when; shki, also; a, they said, 1174, 1180, 1185, 1192, 1196.
1127. Zho-i-ga, body; i-t'sa, causes of death; thi\textsuperscript{o}-ge, none; tha-thi\textsuperscript{o}-she, you in your journey: t\textsuperscript{a} tse a, shall; Ho\textsuperscript{o}-ga e, O, Sacred One; e, saying; to\textsuperscript{o}, stood; a, they said.
1128. Pa, head; u-sho\textsuperscript{o}-sho\textsuperscript{a}, the part or the joint that enables it to move freely, the neck; ga, this, behold; thi\textsuperscript{o}-kshe, sitting; shki, also; a, they said.
1129. Pa u-sho\textsuperscript{o}-sho\textsuperscript{a}, joint of the neck: a-gi-the, I have made it to be mine; a-thi\textsuperscript{o}-he a, in my journey; Ho\textsuperscript{o}-ga e, O, Sacred One; e, saying; to\textsuperscript{o}, stood; a, they said.
1130. Pa u-sho\textsuperscript{o}-sho\textsuperscript{a}, joint of the neck; tha-the, you make to be yours; do\textsuperscript{o}, when; shki, and; a, they said.
1131. Pa u-sho\textsuperscript{o}-sho\textsuperscript{a}, joint of the neck; i-t'sa, causes of death; thi\textsuperscript{o}-ge, none; thi-ki-the, you cause yourself to be; tha-thi\textsuperscript{o}-she, you in your journey; t\textsuperscript{a} tse a, shall; Ho\textsuperscript{o}-ga e, O, Ho\textsuperscript{o}-ga; e, saying; to\textsuperscript{o}, stood; a, they said.
1132. U-thu-ga, hollow of the bowl; ga, this, behold; thi\textsuperscript{o}-kshe, sitting; shki, also; a, they said.
1133. I-u-thu-ga, cavity of the mouth; a-gi-the, I have made it to be mine; a-thi\textsuperscript{o}-he a, in my journey; Ho\textsuperscript{o}-ga e, O, Ho\textsuperscript{o}-ga; a, saying; to\textsuperscript{o}, stood; a, they said.
1134. No\textsuperscript{o}-ni-o\textsuperscript{o}-ba, the pipe itself; ga, this, behold; thi\textsuperscript{o}-kshe, sitting; shki, also; a, they said.
1135. I-u-thu-ga, hollow of the mouth; tha-the, you make to be yours; tha-thi\textsuperscript{o}-she, you in your journey; do\textsuperscript{o}, when; shki, and; a, they said.
1136. Hollow of the mouth; i-t'sa, causes of death; thi\textsuperscript{o}-ge, none; thi-thi\textsuperscript{o}-she, you in your journey; t\textsuperscript{a} tse a, shall; Ho\textsuperscript{o}-ga e, O, Ho\textsuperscript{o}-ga; e, saying; to\textsuperscript{o}, stood; a, they said.
1137. Thi-u-ba-he, side of the body; i-sdu-ge the right; ga, this, behold; kshe, lying; a, they said, 1139.
1138. Thi-u-ba-he, side of the body; a-gi-the, I have made to be mine; a-thi\textsuperscript{o}-he a, in my journey; Ho\textsuperscript{o}-ga e, O, Ho\textsuperscript{o}-ga; e, saying; to\textsuperscript{o}, stood; a, they said, 1147.
1140. Thi-u-ba-he, side of the body; tha-gi-the, you make to be yours; tha-thi' she, you in your journey; do^n, when; shki, and; a, they said, 1148.

1141. Thi-u-ba-he, side of the body; i-ts'a, causes of death; thi^n-ge, none; tha-thi^n-she, you in your journey; ta tse a, shall; Ho^n-ga e, O, Ho^n-ga; e, saying; to^n, stood; a, they said, 1149.

1142. No^n-ka, back; o^n-he, the middle of, or the spine; ga, this, behold; a, they said.

1143. No^n-ka, back; o^n-he, the middle of; a-gi-the, I have made to be mine; a-thi^n he a, in my journey; Ho^n-ga e, O, Ho^n-ga; e, saying; to^n, stood; a, they said.

1144. No^n-ka, back; o^n-he, the middle of; tha-the, you make to be; tha-thi^n-she, you in your journey; do^n, when; shki, and; a, they said.

1145. No^n-ka, back; o^n-he, the middle of; i-ts'a, causes of death; thi^n-ge, none; tha-thi^n-she, you in your journey; ta tse a, shall; Ho^n-ga e, O, Ho^n-ga; e, saying; to^n, stood; a, they said.

1146. Thi-u-ba-he, side of the body; tha-ta, left; ga, this, behold; kshe, lying; a, they said.

1151. U-xthu-k'a, orifice, in the stem; ga, this, behold; kshe, the lying; shki, also; a, they said.

1152. Thi-u-thi-xthu-k'a, hollow of the body; a-gi-the, I have made it to be mine; a-thi^n he a-tha, in my journey; e, saying; to^n, stood; a, they said.

1153. Thi-u-thi-xthu-k'a, hollow of the body; i-ts'a, causes of death; thi^n-ge, none; tha-thi^n-she, in your journey; ta tse a, shall; Ho^n-ga e, O, Ho^n-ga; e, saying; to^n, stood; a, they said.

1154. We-thi^n, a cord or thong used for tying things; zhi^n-ga, small; i-thi-do^n, that pulls, or holds, the bowl of the pipe to the stem; ga, this, behold; kshe, that lies; shki, also; a, they said.

1155. Ni-a-ko^n-gthe, windpipe; a-gi-the, I have made to be mine; a-thi^n he a-tha, in my journey; e, saying; to^n, stood; a, they said.

1156. Ni-a-ko^n-gthe, windpipe; tha-gi-the, you make to be yours; tha-thi^n-she, you in your journey; do^n, when; shki, and; a, they said.

1157. Ni-a-ko^n, windpipe; i-ts'a, causes of death; thi^n-ge, none; tha-thi^n-she, you in your journey; ta tse a, shall; Ho^n-ga e, O, Ho^n-ga; e, saying; to^n, stood; a, they said.

1162. We-go^n-tha, supplication; thi-u-mo^n-ka, easily granted to you; tha-ki-the, cause yourself to be; tha-thi^n-she, you in your journey; ta tse a, shall; Ho^n-ga e, O, Ho^n-ga; e, saying; to^n, stood; a, they said.
1168. Ha, O! Wa-zha-zhe, name of the subdivision representing the water part of the earth; e, said; tsi-the, quickly; a, they said.
1170. Zho-i-ga, body; xtsi, verily; a-ni-ka-shi-ga, I am a person; a-to° he a, I stand; Wa-zha-zhe, Name of the Water Division; e, saying; to°, stood; a, they said, 1172.
1176. A-ki-tha-zha-ta, to pass by in diverging lines; bi, they; tha-ki-the, cause yourself to be; tha-thi°-she, you in your journey; ta tse a, shall; Wa-zha-zhe, the Water Division; e-gi-a, they said to him; bi, they; a, they said.
1179. Zho-i-ga, body; the, make to be; xtsi, verily; a-ni-ka-shi-ga. I am a person; a-thi°-he a, I in my journey; Wa-zha-zhe, the Water Division; e, saying; to°, stood; a, they said.
1182. A-ťa-kshi°, stumble over you; bi, they; tha-ki-the, cause yourself to be; tha-thi°-she, you in your journey; ta tse a, shall; Wa-zha-zhe, the Water Division; e-gi-a, they said to him; bi, they; a, they said.
1189. Be, who; hi, teeth; a-gtha, set upon; ba, they; zhi, not; tha-ki-the, you cause yourself; tha-thi°-she, you in your journey; ta tse a, shall; Wa-zha-zhe, the Water Division; e-gi-a, they said to him; bi, they; a, they said.
1198. Hi, teeth; a-ki-tha-sho°, break their teeth on you; bi, they; tha-ki-the, cause yourself to be; tha-thi°-she, you in you journey; ta tse a, shall; Wa-zha-zhe, the Water Division; e-gi-a, they said to him; bi, they; a, they said.
1202. Ho°-ga; wi°, a: a, they said, 1228.
1203. O-pxo°, elk; zho-i-ga, body; the, made to be; xtsi, verily; ni-ka-shi-ga, people; to°, stands; a, they said.
1205. Ho-e-ga, a snare; gi-the, made it to be; xtsi, verily; ni-ka-shi-ga, people; to°, stands: a, they said.
1206. Wa-gthu-shka, trope for man, the mysterious being, literally bug; be, whosoever; zhi°-ga, little one or offspring; i-ťa-i whosesoever; shki, and; do°, when; a, they said, 1211.
1207. U-ki-o°-the, to throw himself into, to be ensnared; o°-ga-xer we make them to; o°-mo°-thi°, in our journey; ta bi a, we shall; wi-co°-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said, 1212.
1208. Wa-zha-zhe, the Water Division; a, they said, 1222, 1237, 1263, 1277, 1287, 1323, 1335, 1348, 1361, 1402, 1413, 1426, 1441, 1525, 1530.
1209. Tsi-zhu, the tribal division representing the sky; e-tho°-ba, they also; 1223, 1238, 1264, 1278, 1288, 1324, 1336, 1349, 1362, 1403, 1414, 1427, 1442, 1526, 1531.
1210. Ho-e-ga, a snare; gi-the, make it to be; mo°-thi°, in their journey; bi, they; do°, when; shki, and; a, they said.
1215. 'I°, stones; a, they said.
1216. 'I°, stones; zhi°-ga, small; pe-tho°-ba, seven.
1218. 'Io, stones; zhi'-ga, small; do'-ba, four.
1219. U-zhe-ši, fireplace; do'-ba ha, the four corners of.
1220. U-ši, placed therein; i-no'-tha, placed the stones therein; bi, they; a, they said.
1221. I-ni-tha, to make a shelter of; mo'-thi°, in their journey; bi, they; do°, when; a, they said.
1222. I-ni-tha, shelter; gi-wa-ts'e-ga, an easy and a safe one; o°-ki-the, we make for ourselves; a, they said.
1223. I-ni-tha, shelter; gi-wa-ts'e-ga, an easy and a safe one; o°-ki-the, we make for ourselves; a, they said.
1224. I-ni-tha, to make a shelter of; mo'-thi°, in their journey; bi, they; a, they said.
1225. I-ni-tha, shelter; gi-wa-ts'e-ga, an easy and a safe one; o°-ki-the, we make for ourselves; a, they said.
1226. I-ni-tha, shelter; gi-wa-ts'e-ga, an easy and a safe one; o°-ki-the, we make for ourselves; a, they said.
1227. Mo°-i'-ka-zhi°-ga, Little-earth.
1228. Mo°-i'-ka-zhi°-ga, Little-earth.
1229. Mo°-i'-ka-zhi°-ga, Little-earth.
1230. The, this; shki do°, also; a, they said, 1261, 1275.
1231. We-go°-tha, supplication; a-thi°, they keep, make use of; mo°-thi°, in their journey; bi, they; do°, when; shki, and; a, they said, 1252, 1255, 1266, 1276, 1291.
1232. We-go°-tha, supplication; gi-wa-ts'e-ga, easily, successfully; ki-the, cause themselves to be; mo°-thi°, in their journey; ta bi a, they shall; wi-co°-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
1233. I°-dse-ha, skin of the face; ga-xa, they make, or put upon; bi, they; do°, when; a, they said, 1243, 1270.
1234. We-go°-tha, supplications; gi-wa-ts'e-ga, easily, successfully; ki-the, cause themselves to be; mo°-thi°, in their journey; ta bi a, they shall; wi-co°-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said, 1254, 1257, 1268, 1279, 1292.
1235. We-go°-tha, supplication; a-thi°, they keep, make use of; mo°-thi°, in their journey; bi, they; do°, when; shki, and; a, they said, 1252, 1255, 1266, 1276, 1291.
1236. We-go°-tha, supplications; gi-wa-ts'e-ga, easily, successfully; ki-the, cause themselves to be; mo°-thi°, in their journey; ta bi a, they shall; wi-co°-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said, 1254, 1257, 1268, 1279, 1292.
1237. We-go°-tha, supplication; a-thi°, they keep, make use of; mo°-thi°, in their journey; bi, they; do°, when; shki, and; a, they said, 1252, 1255, 1266, 1276, 1291.
1238. We-go°-tha, supplications; gi-wa-ts'e-ga, easily, successfully; ki-the, cause themselves to be; mo°-thi°, in their journey; ta bi a, they shall; wi-co°-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
1239. I°-dse-ha, skin of the face; ga-xa, they make, or put upon; bi, they; do°, when; a, they said, 1243, 1270.
1240. We-go°-tha, supplication; a-thi°, they keep, make use of; mo°-thi°, in their journey; bi, they; do°, when; shki, and; a, they said.
1241. We-go°-tha, supplications; gi-wa-ts'e-ga, easily, successfully; ki-the, cause themselves to be; mo°-thi°, in their journey; ta bi a, they shall; wi-co°-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
1242. We-go°-tha, supplication; a-thi°, they keep, make use of; mo°-thi°, in their journey; bi, they; do°, when; a, they said, 1243, 1270.
1243. We-go°-tha, supplication; a-thi°, they keep, make use of; mo°-thi°, in their journey; bi, they; do°, when; shki, and; a, they said, 1252, 1255, 1266, 1276, 1291.
1244. We-go°-tha, supplications; gi-wa-ts'e-ga, easily, successfully; ki-the, cause themselves to be; mo°-thi°, in their journey; ta bi a, they shall; wi-co°-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
1245. We-go°-tha, supplication; a-thi°, they keep, make use of; mo°-thi°, in their journey; bi, they; do°, when; shki, and; a, they said.
1246. We-go°-tha, supplications; gi-wa-ts'e-ga, easily, successfully; ki-the, cause themselves to be; mo°-thi°, in their journey; ta bi a, they shall; wi-co°-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
1247. We-go°-tha, supplication; a-thi°, they keep, make use of; mo°-thi°, in their journey; bi, they; do°, when; a, they said, 1316.
1248. We-go°-tha, supplications; gi-wa-ts'e-ga, easily, successfully; ki-the, cause themselves to be; mo°-thi°, in their journey; ta bi a, they shall; wi-co°-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said, 1262, 1265.
1249. We-go°-tha, supplication; a-thi°, they keep, make use of; mo°-thi°, in their journey; bi, they; do°, when; shki, and; a, they said.
1250. We-go°-tha, supplications; a-thi°, have; mo°-thi°, in their journey; ta bi a, they shall; wi-co°-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
1251. We-go°-tha, supplication; a-thi°, they keep, make use of; mo°-thi°, in their journey; bi, they; do°, when; shki, and; a, they said, 1262, 1265.
1252. We-go°-tha, supplication; a-thi°, they keep, make use of; mo°-thi°, in their journey; bi, they; do°, when; shki, and; a, they said.
1253. We-go°-tha, supplication; a-thi°, they keep, make use of; mo°-thi°, in their journey; bi, they; do°, when; shki, and; a, they said.
1254. We-go°-tha, supplication; a-thi°, they keep, make use of; mo°-thi°, in their journey; bi, they; do°, when; shki, and; a, they said.
1255. We-go°-tha, supplication; a-thi°, they keep, make use of; mo°-thi°, in their journey; bi, they; do°, when; shki, and; a, they said, 1243, 1270.
1281. P°-dse-ha, skin of the face; kshi-the, make for him, or put upon his face; mo°-thi°, in their journey; ta bi a, they shall; wi-co°-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.

1283. Mo°-thi°-ka, earth; ko°-ha, edge, the rim of the crawfish's house; be-shi°, flaring; ga, this, behold; thi°-kshe, sitting; shki, also; a, they said.

1285. Tse-xe, vessel; ni-ka-pu, in which men are seethed; e no°, speak of; bi, they; no°, usually; a, they said.

1289. Tse-xe, vessel; ni-ka-pu, in which to seethe men; tha, to use or to make of; bi, they; do°, when; shki, and; a, they said.

1300. Tse-xe, vessel; ni-ka-pu, in which men are seethed; e-go°, that resembles; to°, standing; no°, the; a, they said.

1303. The, this: we-ki-k°o°, any article used as an emblem or symbol in a religious ceremony; o°-gi-the, let us make; ta bi a, we shall; wi-co°-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.

1305. Xi, water; da-ka-dse, hot or boiling; e-dsi there, in the fire-place; o°-gthe, let us place it standing upright; ta bi a, we shall; wi-co°-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, said.

1307. Xi, water; da-ka-dse, hot; edsi-gtha, they placed there, in the fireplace; ba, they; do°, and; a, they said.

1309. Da-do°, what; u-ho°, to cook, in the vessel; u-pa-ha, into, the boiling water; i-the, go i°...o; o°-the, we cause; ta ba do°, shall we make; a, they said.

1310. No°-bthe, foods; do°-ba, four.

1311. Xi, water; da-ka-dse, hot or boiling; e-dsi there, in the fire-place; o°-gthe, let us place it standing upright; ta bi a, we shall; wi-co°-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, said.

1313. U-ho°, vessel containing water for boiling food; u-pa-ha, into, in the midst of; i-the, to go into; o°-the, we cause; ta bi a, we shall; wi-co°-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said, 1317, 1329, 1342, 1355.

1315. Ho°-xtho°-ta-xe, Sparganium; thi°-kshe, the sitting; no°, the; a, they said.

1319. Wa-thi°-e-cka, without a purpose; u-pa-ha, into, in the midst; i-the, to go; o°-the, we cause; ba, we; zhi, not; tse a, shall; wi-co°-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said, 1331, 1344, 1357.

1321. Shi°-to, a young man; ho, voice; btho°-xe, broken; do°, a; a, they said.

1322. E-ki-tho°-ba, as a pair, making two; xtsi, verily; u-pa-ha, into the midst of; i-the, to go; o°-the, we cause; ta bi a, we shall; wi-co°-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said, 1334, 1347, 1360.
1326. Shi, again, another; wiⁿ, one; thiⁿ-ge a-tha, is lacking; wi-čoⁿ-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said, 1339, 1352.
1327. Čiⁿ, moⁿ-noⁿ-ta li, Nymphae advena: thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
1332. Shi-mi, a young woman; ho, voice; bthoⁿ-xe, broken: doⁿ, a; a, they said.
1341. Čiⁿ, root of the water lily, Sagittaria latifolia, thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
1342. The, this; u-hoⁿ, in the vessel; u-pa-ha, in the midst of the boiling water; i-the, to go; oⁿ-the, we cause; ta bi a, we shall; wi-čoⁿ-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
1346. Ni-ka, man; wa-k’oⁿ, military honors; o-tha-ha, who has upon him; kshe, who lies; noⁿ, the; a, they said.
1359. Wa-k’oⁿ, woman; woⁿ, once, for the first time; we-da-the, has given birth; deⁿ, a; a, they said.
1370. Wi-čoⁿ-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said, 1377, 1452.
1371. We-ki-k’oⁿ, any article used in a ceremony; win, one; thiⁿ-ge, lacking; a-tha, is; wi-čoⁿ-ga, my younger brothers; e-ki-a, they said to him; bi, they; a, they said, 1453.
1374. 'Iⁿ-da-po-ki, the explosive stone; thiⁿ-kshe, sitting; noⁿ, the; a, they said.
1378. We-ki-k’oⁿ, an article used as a symbol or emblem; thoⁿ-ta, fit or suitable; zhi a, not; wi-čoⁿ-ga, my younger brother; e-ki-a, they said to him; bi, they; a, they said, 1384.
1404. We-ba-ča, they use for cutting; ba, they; thoⁿ-ta, suitable for them; zhi a, not; wi-čoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said, 1415.
1407. Moⁿ-hiⁿ-ca-be, the black flint knife; kshe, that lay; a, they said.
1410. He-dsi, there at that place, quickly; xtsi, verily; a-thiⁿ, carrying it; gthi, he returned; e doⁿ, did; a, they said, 1422, 1437.
1412. We-ki-k'oⁿ, an article used as a symbol; thoⁿ-ta, suitable; a-ka, is; wi-çoⁿ-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
1417. Moⁿ-hiⁿ hoⁿ-ga, sacred flint knife; kshe, that lay; a, they said.
1429. We-ba-pe, use for cutting; moⁿ-thiⁿ, in their journey; ta bi a, they shall; wi-foⁿ-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
1430. A-ba-do, hill; go-da, on the farther side; a-tha-k'a-be, hillside; dsi, there at that place; xtsi, verily; a, they said.
1431. Moⁿ-hiⁿ zhu-dse, red flint knife; kshe, that lay; a, they said.
1436. She, that is; e-shñoⁿ, alone; u-tha-dse, you search; tha-toⁿ-she a, you stand; wi-çoⁿ-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said.
1439. Moⁿ-hiⁿ-zhu-dse, Red-knife; a, they said.
1456. U-k'u-be, valley; wiⁿ, one; hi, arriving there; noⁿ-zhiⁿ, stood; toⁿ, standing; a, they said.
1457. U-pa-ce, in the evening; thoⁿ, when; dsi, there or then; a, they said, 1468, 1479, 1506.
1458. Hi-koⁿ, legs or ankles; ga-xo-dse, stricken with gray, from the grasses; xtsi, verily; a-gthi, having returned home; noⁿ-zhiⁿ, stood; toⁿ, standing, 1469, 1480.
1459. Ha-goⁿ zhiⁿ-tha, how is it with you; wi-çoⁿ-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said, 1470, 1481, 1511.
1460. U-k'u-be, a valley; wiⁿ, one; pshi. I arrived at; a-tha, I have; wi-zhiⁿ-thoⁿ, the elder brothers; e, saying; toⁿ, stood; a, they said.
1466. U-k'u-be, valley; we-thoⁿ-ba, the second; kshe, the lying; a, they said.
1472. U-k'u-be, valley; thoⁿ-ba, a second; pshi, a-tha, I have arrived at; wi-zhiⁿ-thoⁿ, the elder brothers; e, saying; toⁿ, stood; a, they said.
1473. Wi-çoⁿ-ga, my younger brother.
1477. U-k'u-be, valley; we-tha-bthiⁿ, a third; kshe, the lying; a, they said.
1483. U-k'u-be, valley; tha-bthiⁿ, three; pshi, I have arrived at, I have been to; a-tha, have; wi-zhiⁿ-thoⁿ, my elder brothers; e, saying; toⁿ, stood; a, they said.
1488. U-k’u-be, valley; we-do-ba, the fourth; kshe, the lying; a, they said.
1490. Ni, water, river; u-ba-sho\(^{b}\), bends; pe-tho\(^{b}\)-ba, seven.
1491. Sho-dse, smoke; co\(^{b}\)-ho\(^{b}\), white, pale; kshe, that lay in wide expanse; hi, arriving there; no\(^{b}\)-zhi\(^{b}\), stood; to\(^{b}\), standing; a, they said.
1492. Wa-do\(^{b}\)-be, seeing, viewing; xtsi, verily, intently; to\(^{b}\), stood; a, they said.
1493. Ni, water, river; u-ga-xthi, land within the bend of a river; pe-tho\(^{b}\)-ba, seven, 1515, 1517, 1535.
1494. To\(^{b}\)-wo\(^{b}\)-gtho\(^{b}\), towns or villages; pe-tho\(^{b}\)-ba, seven; ni-ka-shi-ga, people; tho\(^{b}\)-ka, there were.
1495. E-dse, there, closely; xtsi, verily; wa-to\(^{b}\)-be, I see or view; tse, I shall; e-ki-the, he thought of himself; thi\(^{b}\)-kshe, as he sat; a, they said.
1496. Ni, water; a-ki-gtha-gi, go to fetch for themselves; hi, go; bi, they; tse, the place where; a, they said.
1498. Wa-do\(^{b}\)-be, seeing, viewing; to\(^{b}\), stood; a, they said.
1499. A-shka, closely, at a short distance; xtsi, verily; wa-do\(^{b}\)-be, he saw them, the people; to\(^{b}\), stood; a, they said.
1500. Pe, foreheads; ba-xthe-xthe, mottled by pricking, tattooed; xtsi, verily; wa-do\(^{b}\)-be, saw them; to\(^{b}\), stood; a, they said.
1501. The-ba, jaws; ba-xthe-xthe, tattooed; xtsi, verily; wa-do\(^{b}\)-be, he saw them; to\(^{b}\), stood; a, they said.
1502. Pe, foreheads; ga-tsu-ca, shaved or cut closely, referring to the hair close to the forehead (Wa-xthi-zhi thinks this has reference to the Osage wearing the hair roached); xtsi, verily; wa-do\(^{b}\)-be, he saw them; to\(^{b}\), stood; a, they said.
1504. I-ki-no\(^{b}\)-xthe, concealing himself, hiding from the people; xtsi, verily; gi, he returned; e do\(^{b}\), then; a, they said.
1505. Wa-no\(^{b}\)-xthi\(^{b}\), in great haste; xtsi, verily; gi, he returned; e do\(^{b}\), then; a, they said.
1507. No\(^{b}\)-ni-ni-tha, with quick footsteps, strides, running; xtsi, verily, with effort; gi, he returned; thi\(^{b}\), he moved; a, they said.
1509. Wi-co\(^{b}\)-ga, my younger brother; a-ba, he, moving, in motion; u-k’o\(^{b}\), acting as though he bears tidings of importance; xtsi, verily; a-gi, he is coming home; a-ba, he; wi-co\(^{b}\)-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
1510. A-gi-ki-ba-no\(^{b}\), they ran to meet their brother as though racing; ba, they; do\(^{b}\), then.
1512. Wi-zhi\(^{b}\)-the, my elder brothers; e, saying; a-gthi, having come home; no\(^{b}\)-zhi\(^{b}\), stood; a, they said.
1513. U'-k'u-be, valleys; do-ba, four; pshi, I have been to; a-tha, I have; wi-zhi*-the, elder brothers; e, saying; to*, stood: a, they said.
1514. U'-k'u-be, valleys; do-ba, four; pshi, I have been to; e-de, and; a, they said.
1516. Sho-ise, smoke; co*-ho*, white, pale; kshe, lying in wide expanse; wa-to*-be a, I have seen them, the villages and their smoke; wi-zhi*-the, my elder brothers; e, saying; to*, stood; a, they said.
1518. To*-wo*-gtho*, towns or villages; wa-to*-be a, I have seen them; wi-zhi*-the, my elder brothers; e, saying; to*, stood; a, they said.
1519. Ni-ka-shi-ga, people; ba, they are; wi-zhi*-the, my elder brothers; e, saying; to°, he stood; a, they said.
1520. A-shka, closely, near; xtsi, verily; wa-to°-be, I have seen them; wi-zhi°-the, my elder brothers; e, saying; to°, stood; a, they said.
1521. Pe, foreheads; ba-xthe-xtha, they were mottled by pricking, tattooed; bi a, they were; wi-zhi*-the, my elder brothers; e, saying; to°, he stood; a, they said.
1522. The-ba, jaws; ba-xthe-xtha, they were tattooed; xtsi, verily; bi a, they were; wi-zhi*-the, my younger brothers; e, saying; to°, he stood; a, they said.
1523. Pe, foreheads, the hair of; ga-tsu-ca, shaved or cut close; bi a, they were; wi-zhi*-the, my elder brothers; e, saying; to°, he stood; a, they said.
1527. Ki-ctu, assemble; tse a, let them; wi-co*-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
1529. Ki-ctu, assemble; a-tsi-a-tha, hurriedly; ba, they; do°, and; a, they said.
1533. U'-k'u-be, valleys; do-ba, four; a-hi, he has been to; bi, he; e, said; a-ka, he; Wa-zha-zhe, the subdivision representing the water part of the earth; e-gi-a, they said to him, the leading member; bi, they; a, they said.
1534. U'-k'u-be, valleys; do-ba, four; a-hi, he has been to; ba, he; do°, and.
1536. Sho-ise, smoke; co*-ho*, white, pale; kshe, arising and lying over the villages; wa-do°-ba, he has seen them, the villages and the smoke, as also the inhabitants; bi, he; e, said; a-ka, he; wi-co°-ga, my younger brother; a-ka, he, 1538.
1537. To°-wo*-gtho*, towns or villages; pe-tho*-ba ha, seven separate.
1539. A-shka, closely, near; xtsi, verily; wa-do°-be, he saw them; bi, them; e, said; a-ka, he; wi-co°-ga, my younger brother; a-ka, he.
1540. Pe, foreheads; ba-xthe-xthe, tattooed; xtsi, verily; bi, they; e, said; a-ka, he; wi-coa-ga, my younger brother; a-ka, he.

1541. The-ba, jaws; ba-xthe-xthe, tattooed; xtsi, verily; bi, they; e, said; a-ka, he; wi-coa-ga, my younger brother; a-ka, he.

1542. Pe, foreheads; ga-su-ca, cut close, or shaved, the hair; xtsi, verily; ni-ka-shi-ga, a people; bi, they; e, said; a-ka, he; wi-coa-ga, my younger brother; a-ka, he.

THE TI'-ÇA-DA WI'-GI-E (FINDING OF THE FOE)

(Free translation, p. 212; Osage version, p. 407)

1. Da, what, said they; a bi da, it has been said; tsi ga, in this house, 16, 61, 71, 119, 142, 157, 250.

2. Ho-o-ga, the Earth Division; u-dse-the, fireplaces; pe-the-o-ba, seven; ni-ka-shi-ga, people; ba, they; do, are; a, they said.

3. Wi-coa-ga, my younger brother; wi, a, one; a, they said, 47, 127, 160.

4. To-o-ii, visible; a-zhi, not; xtsi, verily; we-to-o-ii, da, we feel from our divining sense, 18, 35, 49, 93, 129, 162.

5. Ho, what, how, what tidings; xtsi, verily; gi, coming home; thi da, moving.

6. Ha-ta-ha, for what reason, on what account; xtsi, verily; wa-xpa-thi, poor, figuratively, suffer from exhaustion; thi, moving; e-do, why; e-ki-a, said to one another; a-ka, they, 22, 39, 98.

7. U-gi-ki-a, to speak to as to one affectionately related; ba, you; thi-ha, go to him, 23, 40, 53, 97, 133.

8. U-gi-ki-e, to speak to him; a-tsia-tha, they, some of the brothers, hastened forth; ba, they; do, and, 24, 41, 54, 134, 232.

9. U-k'u-be, valley; wi, a, one; pshi, I have been to; a-tha. I have; wi-zhi-the, the elder brothers; e, saying; to, stood; a, they said.

10. U-k'u-be, valley; wi, one; pshi, I have been to; tho-zha; but.

11. O-ha-go, to me nothing of importance; mo-zhi, I not, I observed not; xtsi i da, verily it is so, 27, 44.

12. U-dse-the, fireplace, the space around the fireplace where men gather for discussion; u-ko, a vacant space; i-he-the, they made to lie; they made room for the men bearing news; bi, they; a, they said, 28, 45.


14. U-k'u-be, valley; wi, one; a-hi, he has been to; bi, he; tho-zha, but.

15. Gi-ha-go, to him nothing of importance; ba, he; zhi, not; xtsi, verily; a, he says, or he tells us.

17. Wi-coa-ga, my younger brother, 33, 92.
19. He-\-dsi, at that time and place; xtsi, verily; a, they said. 32, 46, 84, 90, 105, 126, 159, 172, 182, 197, 227, 237.
20. He-\-dsi, at that very time; xtsi, verily; gi, returning; thi\-\-e, moving; a, they said. 37, 50, 130, 163.
21. Wi-\-\-o\-\-e-ga, my younger brother; gi, coming home; thi\-\-e, moving; we-\-to\-\-e da, we see from our divining sense, 38, 51, 94.
25. U-\-k'\-u-be, valley; we-tho\-\-e-ba, a second; pshi a, I have been to.
26. U-\-k'\-u-be, valley; we-tho\-\-e-ba, second; pshi i\-\-e da, I have been to.
30. U-\-k'\-u-be, valley; tho\-\-e-ba, a second; a-hi, he has been to; bi, he; e, said: a-ka, he.
31. Gi-ha-goe\-\-e, to him nothing of importance; ba, he; zhi, not; xtsi, verily; bi, he; e, said; a-ka, he.
34. U-ga-sho\-\-e, the going forth upon a journey, on an errand; a-ka, i\-\-e da, he. 48, 64, 78, 112, 128, 149, 161, 184.
36. Mi, sun: tho-\-to\-\-e, straight, midheaven, zenith; xtsi, verily; do\-\-e, when; a, they said.
42. U-\-k'\-u-be, valley; tha-bthi\-\-e, a third; pshi i\-\-e da, I have been to.
43. U-\-k'\-u-be, valley; tha-bthi\-\-e, a third; pshi, I have been to; e-de, and; a, they said.
52. Hi-shno\-\-e-shno\-\-e, strides rapidly taken, swiftly; thi\-\-e, moving; we-\-to\-\-e i\-\-e da, we see from our divining sense.
55. U-\-k'\-u-be, valleys; do-ba, a fourth; pshi a-tha, I have been to; wi-zhi\-\-e-the, elder brother; e, saying: to\-\-e, stood: a, they said.
56. U-\-k'\-u-be, valleys; do-ba, a fourth; pshi, I have been to; e-de, and.
57. \-\-i-u-gthe, footprints: e-\-dsi, there, at that place; wa-\-to\-\-e-ba i\-\-e da, I have seen. 101, 136.
58. Wa-dsu-ta, animals of some kind; tho\-\-e-tse, that might be; xtsi, verily; a, they said. 67, 82, 102, 116, 137, 139, 153, 168.
59. Mo\-\-e-hi\-\-e, grass; tha-ba-xa, cut with the teeth, to disturb with the teeth; bi, them; ge i\-\-e da, many.
60. Wa-dsu-ta, animals: xtsi, verily; bi, they; tsi\-\-e da, must be.
62. Ha, O! wi-\-\-o\-\-e-ga, my younger brothers; e-ki-e, said to one another; tho\-\-e-ka, they. 72, 106, 173, 198, 229.
65. U-\-k'\-u-be, valleys; do-ba, a fourth; a-hi, has been there; bi, he; e, said: a-ka, i\-\-e da, he has.
66. U-\-k'\-u-be, valleys; do-ba, a fourth; a-hi, he has been to; bi, he; do\-\-e, when.
68. \-\-i-u-gthe, footprints: e-\-dsi, there at that place; wa-\-do\-\-e-ba, he saw: bi\-\-e da, he did. 81, 113, 152.
69. Mo\-\-e-hi\-\-e, grass; tha-ba-xa, cut with the teeth; bi, they; tse, there standing, the remains: e, said; a-ka i\-\-e da, he has. 83.
70. Wa-dsu-ta, animals; tho\-\-e-ta, must be; xtsi, verily; e, said: a-ka i\-\-e da, he has.
558

THE OSAGE TRIBE

73. Tsi-zhu, the tribal division representing the sky; Wa-zha-zhe, the subdivision representing the waters; e-tho\(^n\)-ba, they together making two.

74. Ki-ctu, assemble; tse a-tha, let them; e-ki-e, said to one another; tho\(^n\) ka, they. 108, 145, 175, 200.

75. Ki-ctu, assemble; a-tsiu-tha, quickly they went forth to; bi, they; a, they said, 109, 146, 176, 201.

76. Ha, O! Tsi-zhu, Wa-zha-zhe, e-tho\(^n\)-ba, you together making two, 110, 147, 202.

77. U-k'\(\alpha\)-be, valleys; do\(^n\)-ba, a fourth; a-hi, he has been to; e, said; a-ka i\(^n\) da, he has.

78. U-k'\(\alpha\)-be, valleys; do\(^n\)-ba, a fourth; a-hi, he has been to; bi, he; do\(^n\), when: a, they said.

79. U-k'\(\alpha\)-be, valleys; do\(^n\)-ba, a fourth; a-hi, he has been to; e, said; a-ka i\(^n\) da, he has.

80. U-k'\(\alpha\)-be, valleys; do\(^n\)-ba, a fourth; a-hi, he has been to; bi, he; do\(^n\), when: a, they said.

81. Ci-n-gthe, footprints; e-dsi, there at that place; wa-do\(^n\)-ba, he saw them; bi, they; e, said; do\(^n\), did; a, they said.

82. Bo-bthi, to go forth in a body as though swarming; a-tsiu-tha, they went forth; bi, they; a, they said, 89, 122, 178.

83. Wi-e, I; Tsi-zhu, Wa-zha-zhe; e-tho\(^n\)-ba, they together making two, 110, 147, 202.

84. Wa-da, speak; ta, would; tho\(^n\)-ka, they; he-bthe, I thought; no\(^n\), did: a, they said, 124, 180.

85. Wa-da, speak; ba, they; zhi, not; xtsi, verily; a, the said, 121, 122, 125, 177.

86. U-k'\(\alpha\)-be, valleys; pa-to\(^n\), a fifth; pshi i\(^n\) da, I have been to.

87. Ha, O! wi-zhi\(^n\)-the, my elder brother; e, saying; to\(^n\), stood; a, they said, 165.

88. U-k'\(\alpha\)-be, valleys; ca-to\(^n\), a fifth; pshi i\(^n\) da, I have been to.

89. Ci, foot (prints): ba-zha-ge, forked, cloven; i-tsiu-tha, they had placed upon the ground; bi, they; tse i\(^n\) da, they had.

90. Wa-dsu-ta, animals; no\(^n\)-pe-wa-the, formidable size, fear inspiring; xtsi, verily; bi, they; tse i\(^n\) da, they must be, 141, 171.

91. Wo\(^n\)-cka, it happened; xtsi, verily; a, they said.

92. Hi-shno\(^n\)-shno\(^n\)-tha, his legs moving with rapid strides; xtsi, verily; thi\(^n\) da, moving.

93. Hi-shno\(^n\)-shno\(^n\)-tha, his legs moving with rapid strides; xtsi, verily; thi\(^n\), moving; we-to\(^n\)-i\(^n\) da, we see with our divining sense.

94. Ha, O! wi-zhi\(^n\)-the, my elder brother; e, saying; to\(^n\), stood; a, they said, 165.

95. U-k'\(\alpha\)-be, valleys; ca-to\(^n\), a fifth; pshi i\(^n\) da, I have been to.

96. Ha, O! Tsi-zhu, Wa-zha-zhe; e-tho\(^n\)-ba, they together making two, 120, 174, 199.

97. Tsi-zhu, Wa-zha-zhe; e-tho\(^n\)-ba, they together making two, 120, 174, 199.

98. U-k'\(\alpha\)-be, valleys; ca-to\(^n\), a fifth; a-hi, he has been to; bi, he; e, said; a-ka i\(^n\) da, he has.

99. Ha, O! Tsi-zhu, Wa-zha-zhe; e-tho\(^n\)-ba, they together making two, 120, 174, 199.

100. U-k'\(\alpha\)-be, valleys; ca-to\(^n\), a fifth; pshi i\(^n\) da, I have been to.

101. Ci, foot (prints): ba-zha-ge, forked, cloven; i-tsiu-tha, they had placed upon the ground; bi, they; tse i\(^n\) da, they had.

102. Wa-dsu-ta, animals; no\(^n\)-pe-wa-the, formidable size, fear inspiring; xtsi, verily; bi, they; tse i\(^n\) da, they must be, 141, 171.

103. U-k'\(\alpha\)-be, valleys; ca-to\(^n\), a fifth; a-hi, he has been to; bi, he; e, said; a-ka i\(^n\) da, he has.

104. U-k'\(\alpha\)-be, valleys; ca-to\(^n\), a fifth; a-hi, he has been to; bi, he; do\(^n\), when.

105. Ci, foot (prints): ba-zha-ge, forked, cloven; i-tsiu-tha, placed upon the ground; tse, that stand; a, bi\(^n\) da, he said.
118. Wa-dsu-ta, animals; no°-pe-wa-the, formidable, fear inspiring; xtsi, verily; tse, the, as shown by their footprints: a bi° da, he has said.

131. Thi-co°-ga, your younger brother; gi, coming home; thi°, moving; we-to°-i° da, we see with our divining sense, 164.

132. Hi-zhu-zhu-ba, moving rapidly his legs, with rapid strides; xtsi, verily; thi° da, he is moving; e-ki-e, said to one another; tho°-ka, they.

135. U-k'u-be, valleys; sha-pe, a sixth; pshi i° da, I have been to.

138. U-sho°-ge, path; o°-ha-ha, running in every direction; bi, they; ge, the many; i° da, they have made.

140. Ts-e-zhe-ni, urine; bo-ta-to-xa, the foam; bi, they; ge i° da, the many places where the animals had urinated.

143. Wi-co°-ga, my younger brothers; e-ki-e, they said to one another;

144. Tsi-zhu, Wa-zha-zhe; e-tho°-ba, they together making two, 174, 199.

150. U-k'u-be, valleys; sha-pe, sixth; a-hi, he has been to; bi, he; e, said; a-ka i° da, he has.

151. U-k'u-be, valleys; sha-pe, sixth; a-hi, he has been to; bi, he; do°, when.

154. U-zho°-ge, paths; o°-ha-ha, in every direction running they had made; ge, in many places; e, said; a-ka i° da, he has.

155. Ts-e-zhe-ni, urine; bo-ta-to-xa, foaming; i-tse-tha, they had placed, or left on the ground; bi, they; ge, in many places; e, said; a-ka i° da, he has.

156. Wa-dsu-ta, animals; no°-pe-wa-the, formidable, fear inspiring; xtsi, verily; bi, they; ge, the many signs; e, said; a-ka i° da, he has.

158. Wa-da, speaking; zhi, not; xtsi, verily; bo-thi, in a body as though in a swarm; a-tsi-a-tha, they departed; bi, they; a, they said, 181.

166. U-k'u-be, valleys; pe-tho°-ba, seventh; pshi i° da, I have been to.

167. U-k'u-be, valleys; pe-tho°-ba, seventh; pshi, I have been to; e-de, and; a, they said.

169. Mo°-hi°, grasses; no°-cu-ge, trampled to the earth so that they lay pointing in the direction where the trail led; i-he-the, they made to lie; bi, they; ge i° da, the many trails.

170. Po°-gthe, dung; ga-ta-ta-tha, they scattered upon the land; bi, they; ge i° da, the many places.

185. U-k'u-be, valleys; pe-tho°-ba, seventh; a-hi, he has been to; bi° da, he has.

186. Wa-dsu-ta, animals; u-ba-tse, in groups, herds; a, they said.

187. Pe-tho°-ba, seven; a, they said.
188. Wa-dlo^n-ba, he has seen them; bi, he; e, said; a-ka i° da, he has.
189. E-dsi, there at that place; a-ta, beyond; dsi, there; a, they said.
190. A-ba-to-xa, a round hill; do^n, a, 211.
191. A-hi-no°-zhi^n, having been to he stood on the summit; bi, he; do^n, when.
192. Ba'tse, groups of trees, groves; ce, cut, a line as though cut in many places running along a stream; gtha-gtha-the, here and there, in many parts; xtsi, verily; e-de, a, one line; a, they said.
193. Ni-ka-shi-ga, people, 195, 215, 218, 222, 225, 242. (In line 193 the word is used in a figurative sense and refers to groups of people and their towns or villages.)
194. Sho-dse, smoke; bo-ci-ci-dse, shooting upward or arising in columns and with a hissing sound; kshe, lying in broad expanse, spreading in the sky above the villages; wa-do^n-ba, he saw them; bi, them; e, said; a-ka in da, he has.
195. No^n-pe-wa-the, a formidable and fear inspiring people; xtsi, verily: bi, they; e, said; a-ka i° da, he has. 216, 243.
196. Wa-no^n-pe, in fear, alarm; xtsi, verily; a-gthi, he has come home; a-ka i° da, he has.
197. U-k'yu-be, valleys; pe-tho^n-ba, seventh; a-hi, he has been; bi, he; do^n, when.
198. Wa-dsu-ta, animals; u-ba-tse, groups, herds; pe-tho^n-ba, seven.
199. He-dsi, there at that place, closely; xtsi, verily; wa-do^n-ba, he has seen them; bi, them; e, said; a-ka i° da, he has.
200. Wa-dsu-ta, animals; no^n-pe-wa-the, fear inspiring; xtsi, verily; bi, they are; e, said; a-ka i° da, he has.
201. He, horns; thi-stse-do^n, long and curved; bi, they are; e, said; a-ka i° da, he has.
202. E-dsi, there, at that place; xtsi, verily; hi-no°-zhi^n, having arrived there and stood; bi, he; do^n, when; a, they said.
203. Sho-dse, smoke; bo-ci-ci-dse, shooting upward, arising in columns from the dwellings of people; kshe, lying in broad expanse; wa-do^n-ba, he saw them, the people, the villages, the dwellings, and the columns of smoke; bi, them; e, said; a-ka i° da, he has; Tsi-zhu, Wa-zha-zhe; e-tho^n-ba, you together making two.
204. Pe, foreheads; ga-tsu-ca, shaved or cut closely, referring to the cut of the hair; bi, they; e, said; a-ka i° da, he has, 244.
205. Pe, foreheads; ba-sha-ba, they made dark by pricking, referring to the tattoo marks on the forehead; bi, they; e, said; a-ka i° da, he has, 245.
206. I, mouths, chins; ba-sha-ba, they made dark by pricking, they were tattooed around their mouths; bi, they; e, said; a-ka i° da, he has, 246.
223. Wa-pa-hi, things sharp and pointed, weapons; ki-sha-no the, abundance, profusion; xtsi, verily; bi, they are; e, said; a-ka i° da, he has, 248.

224. Mo°, arrows; thi-ki-shno°, bristling as the radiating rays of the sun as they grasp their arrow in their hands, they have so many; bi, they; e, said; a-ka i° da, he has.

226. Tse-ha-wa-gthe, buffalo hide shields; ti°, they possess; bi, they; e, said; a-ka i° da, he has 249.

228. She, that, the description of the weapons, the signs of the valor of the foe, is enough, we are satisfied, that is what we want to know; sho°, i° da, enough, satisfies us.

230. Tsi-zhu, of the gentes of the Tsi-zhu; Wa-ko°-da, the gods; no°-pa-bi, the one who is feared, otherwise known as the Tsi-zhu Wa-no, the Elder Tsi-zhu, the people of the sun; thi°-kshe, the sitting; no°, the; a, they said.

231. U-gi-ki-e, let them be spoken to; tse, let them, the Ho°-ga; e-ki-a, they said to one another; tho°-ka, they.

232. U-gi-ki-e, to speak to them, the people of the sun; a-tsia-tha, they went in haste, those of the Ho°-ga; ba, they; do°, did.

233. Ha, O! Ho°-ga; e, said, the people of the sun; tsi-the, promptly; a, they said, 235.

234. Wa-pa-hi, weapons; o°-wo°-sha, I have not in abundance; mo°-zhi, I am not possessed of; mi, I; kshe i° da, sitting; e, said, the people of the sun: tsi-the, promptly; a, they said.

236. Wa-zha-zhe, the people of the Wa-zha-zhe division; u-gi-ki-a, speak to them; thi° ha, move ye; e, said the Tsi-zhu Wa-no°; tsi-the, promptly: a, they said.

238. Wa-zha-zhe Wa-no°, the Elder Wa-zha-zhe, the war gens of the Wa-zha-zhe division; thi°-kshe, sitting; a, they said.

239. A-gi-pa-mo°-gthe, with heads bowed over the assembled people of the Wa-zha-zhe Wa-no° gens; i-no°-zhi°, having come before them they stood; a-ka, they.

241. Wa-no°-pe, in fear, in alarm; xtsi, verily; a-gthi, has come home; a-ka, he, the messenger gens of the Ho°-ga, from a group subsequently known as Hi-ça-da, or Ho°-ga U-ga-sho°, the Ho°-ga who Travelled; Wa-zha-zhe; e-gi-e, they said to him, the spokesman of the Wa-zha-zhe Wa-no°, or to the people themselves; a-ka, they, the Ho°-ga.

247. Mo°-ge, breasts; xthe-xtha, tattooed; bi, they were; e, said; a-ka i° da, he has.

251. She, that, your description of the weapons of the foe, the outward signs of their valor; sho°, is enough, satisfies us, that is what we want to know, Ho°-ga; e, said, the Wa-zha-zhe Wa-no°; tsi-the, promptly; a, they said.
252. Ki, down upon the ground, figurative for vanquish; i-he-wa-tha-the, you shall lay them, make them to lie vanquished; ta tse a, you shall; Ho\textsuperscript{e}-ga; e-gi-e, they said to him or to them; a-ka, he, the Wa-zha-zhe Wa-no\textsuperscript{e}.

253. Ta, deer's; he, horns, the tips of; pe-tho\textsuperscript{e}-ba, seven.

254. Wa-pa-hi, weapons; a-gi-the, I have made to be; a-thi, he, the Wa-zha-zhe Wa-no\textsuperscript{e}.

255. Ta, deer's; he, horns, the tips of; e-shki do\textsuperscript{e}, even those; a, they said.

256. Ga-stse, split; a-gi-the, I with my arrows; a-thi, he, in my journey, Ho\textsuperscript{e}-ga; e-gi-e, they said to him or to them; a-ka, they the Wa-zha-zhe Wa-no\textsuperscript{e}.

257. 1-ki-i-he, with them, the sacred arrows; wa-tha-the, you shall make them to lie down, vanquish them, the foe; ta tse a, you shall, Ho\textsuperscript{e}-ga; e-gi-e, they said to him or to them; a-ka, they the Wa-zha-zhe Wa-no\textsuperscript{e}.

\textbf{Ni'-ki Wi'-gi-e}

By Wa-tse'-mo\textsuperscript{e}-x\textsuperscript{e}

(Free translation, p. 220; Osage version, p. 414)

1. Da, what said they; a bi\textsuperscript{a} da, it has been said; tsi, house; ga, in this, 80, 130, 156, 226, 238, 305, 520.

2. Zhi\textsuperscript{e}-ga, the little ones; ni-ka-shi-ga, a people; ta, that; ba, they; do\textsuperscript{e}, may; a, they said, 13.

3. Wa-ki-gthi-gtho\textsuperscript{e}, meditated upon plans for the purpose; a-ksi-a-the, they proceeded; a-ka, they.

4. U-k'\textsuperscript{e}o\textsuperscript{e}, over the plans; Wa-no\textsuperscript{e}-tha zhi, perplexed; a-ka, they sat, 7, 17, 28.

5. Mo\textsuperscript{e}-xe, heavens; u-ça-ki-ba, divisions; wi\textsuperscript{a}, the first; a, they said.

6. U-ni-ka-shi-ga, wherein to become a people; ta, that; ba, they; do\textsuperscript{e}, may, 19.

7. Zhi\textsuperscript{e}-ga, the little ones; ni-ka-shi-ga, a people; ba, they; tho\textsuperscript{a}-ta, possible; zhi\textsuperscript{a} da, it was not, 14, 25, 158.

9. U-ga-wi\textsuperscript{a}-xe, a soaring, a circle; wi\textsuperscript{a}, one or the first one; ga-xe, made; a-ka, they.

10. Ki-cto, to assemble as for a council; a-tsia-tha, they proceeded; bi, they; a, they said.

11. Zhi\textsuperscript{e}-ga, the little ones; ni-ka-shi-ga, a people; zhi, not; a-ka, they, 22.

12. Mo\textsuperscript{e}-xe, heavens; u-ça-ki-ba, divisions; we-tho\textsuperscript{a}-ba, the second; kshe, that lay; a, they said.

15. U-ga-wi\textsuperscript{a}-xe, soarings or circles; tho\textsuperscript{a}-ba, a second; ga-xe, made; a-ka, they.
16. Hiu-dse, below; a-the, they go; ta, that; ba, they; do, may; a, they said, 27.
18. Mo-he, heavens; u-ça-ki-ba, divisions; we-tha-bthi, the third; kshe, that lay; a, they said.
20. E-dsi, at that time and place; xtsi, verily; a, they said; a bi da, it has been said; ts. house; ga, in this, 64, 108, 132, 168, 270.
21. U-ni-ka-shi-ga, therein became a people; zhi, not; a-ka, they.
22. Zhi-ga, the little ones; ni-ka-shi-ga, a people; ba, they: zhi, not; a, they said.
23. U-ga-wi, soarings, circles; thabthi, a third; ga-xe, made; a-ka, they.
24. Wi-co-ga, my younger brothers; e-ki-e, said to one another; a-ka, they, 53, 157, 160, 239, 251, 288, 306, 322, 382, 422, 440, 533, 543.
26. U-to-be, a search; ga-xa, make; ba, you; thi ha, move ye, go forth, 56, 161, 308, 312, 381, 406.
29. Hiu-dse, below; a-tha, went; bi, they; a, they said.
30. Xi, water; ga-thi-da, disturbed; zhi, not; xtsi, verily; kshe, lying; a, they said.
31. Ho, what; ta do, shall we do; e-ki-e, said to one another; a-ka, they, 54.
32. 'I, rocks; pa-çi, the tops of; pe-tho ba, seven.
33. A-hiu-he, alighted upon; a-ka, they.
34. 'I, rock; we-pe-tho, the seventh; thi-kshe, that sat, in the water; a, they said.
35. 'I, rock; çæ-be, black; thi-kshe, that sat, in the water; a, they said.
36. 'I, this rock; wa-no, as aged; u-ki-gtha-ge, he spoke of himself; thi kshe, as he sat; a, they said, 45.
37. Zhi-ga, the little ones; o-tho-gi-ni-tha, seek protection in me; xtsi, verily; mo-thi, in their life’s journey; ta, shall; i tsi da, they shall, 46.
38. Zhi-ga, the little ones; o-tho-gi-ni-tha, seek protection in me; mo-thi, in their life’s journey; bi, they; do, when; a, they said, 40, 42, 47, 49, 51.
39. I-ts’a, causes of death; thi-ge, none; mo-thi, in their life’s journey; ta, shall; i tsi da, they shall, 48, 77, 99, 124, 149, 397, 417, 435, 453, 564.
41. Ts’e, death, òie; wa-tse-xi, difficult to; ki-the, cause themselves to be; mo-thi, in their life’s journey; ta, shall; i tsi da, they shall, 50, 79, 101, 126, 151, 399, 419, 437, 455, 566.
43. U-no, old age; wi, shki, some of the little ones; i-the, live to see; ki-the, cause themselves to; mo-thi, in their life’s journey; ta, shall; i tsi da, they shall, 52, 103, 128, 153, 401, 421, 139, 568.
44. 'tʰ, rock; zhu-dse, the red one; thiʰ-kshe, that sat, in the water; a, they said.

55. Zhiʰ-ga, the little ones; ni, water; a-ga-ha, upon the surface of; ba, they, to dwell; thoʰ-ta, possible; zhiʰ da, it is not, 131, 159, 167.

57. Sho-ka, an official messenger; toʰ, standing; noʰ, the; a, they said, 106.

58. Ga, thus; xtsi, verily; hi tha, spoken; i doʰ, they when; a, they said, 244, 313, 385, 407, 445, 464, 526, 536, 547.

59. Hoʰ-bthiʰ, bean; sha-be, black; e-goʰ, like, or resembles; toʰ, standing; noʰ, the; a, they said.

60. E-diʃ, there, at that moment; xtsi, verily; zho-gthe, accompanying; a-gi, returned; bi, they; a, they said, 134.

61. Ha, O; wi-tsi-go-e, my grandfather; e-gi-e, said to him; a-ka, they, 82, 110, 135, 163.

63. Ho-toʰ-be, make search; tha-the, you make; tse iʰ da, you are bidden; e-gi-a, said to him; bi, they; a, they said, 84, 112.

65. Ha, O; wi-ʦu-ʃpha, my grandchildren: e, said; tsi-the, quickly; a, they said, 86.

66. Zhiʰ-ga, the little ones; ni, water; a-ga-ha, on the surface of; ba, they; thoʰ-ta, possible; zhiʰ, not; e-sha, you have said; biʰ da, you have, 87, 113, 138.

67. Ho-toʰ-be, search; pa-xe, I make; tse, that I shall; e-sha, you say; ba doʰ, therefore, 88, 114, 139.

68. Ho-toʰ-be, search; pa-xe, I make; ŭ-ta, shall; mi-kshe iʰ da, I shall do so, I who sit, 89, 115, 140.

69. Ni, water; ki-moʰ-hoʰ, against the wind or current; xtsi, verily; a, they said, 90, 116, 141.

70. Ni, water; a-toʰ-thiʰ, running upon; e-goʰ, as though; kshe, went forth; a, they said.

71. Ni, water; u-ba-ʃhoʰ, a turn therein; wiʰ, one; hi, arrived there; kshe, as he went forth; a, they said.

72. He-goʰ, possible; a-zhi a, it is not; wi-ʦu-ʃpha, my grandchildren; e, said; tsi-the, quickly; a, they said, 94, 119, 144.

73. He-goʰ, possible; a-zhi, it is not; thoʰ-zha, although, 95, 120, 145.

74. Ni, water; a-ga-ha, upon the surface; noʰ, habitually; moʰ-bthiʰ, my walk of life; a-thiʰ he, iʰ da, in my goings forth, 97, 124, 146.

75. Zhiʰ-ga, the little ones; zho-i-ga, bodies; oʰ-the, make of me; ŭ-a, shall; i tse a-tha, they shall, 96, 122, 147, 394, 415, 433, 451.

76. Zhiʰ-ga, the little ones; zho-i-ga, bodies; oʰ-tha, make of me; bi, they; doʰ, when; a, they said, 78, 98, 100, 102, 123, 125, 127, 148, 150, 152.

81. Tse-xo-be e-goʰ, spiderlike; kshe, lying; noʰ, the; a, they said.

83. Zhiʰ-ga, the little ones; ni, water; a-ga-ha, on the surface of; ba, they; thoʰ-ta, possible; zhi a, it is not; wi-tsi-go-e, O, my grandfather; e-gi-e, said to him; a-ka, they, 111, 136, 164.
85. E-gi-a, they have said; bi a, they have; wi-tsi-go-e, O, my grandfather; e-gi-e, said to him; a-ka, they.

91. Ni, water; a-mo°-thi°, walking upon; e-go°, as though; kshe, as he went forth; a, they said.

92. Ni, water; u-ba-sho°, a turn therein; we-tho°-ba, a second; thi°-kshe, the sitting; a, they said.

93. E-dsi, close to it; xtsi, verily; hi, arrived at; thi°-kshe, he sat; a, they said.

104. She, that; sho° ip da. is enough, it is well, 265, 281, 287, 289, 321, 325, 391, 412, 487, 551.

105. Ga, these, the words spoken; no°-zhi° da, stand, they shall, 129, 402.

107. Wi-go°-ga, my younger brother; e-gi-e, said to him; a-ka, they, 243, 311, 384, 404, 425, 442, 462, 471, 525, 546.

109. Ni a-mo°-thi°, walker upon the water; e-de, a; a, they said.

117. Ba-sho°-sho°, in a zigzag line; the, went; kshe, as he went forth; a, they said.

118. Ni, water; u-ba-sho°, a turn therein; tha-bthi°, a third; hi, arrived at; a, they said.

133. Kì-čd, leech; mo°-ge, breast; zhu-dse, red; kshe, the long; a, they said.

137. U-to°-be, search; tha-the, you make; tse a, shall; wi-tsi-go-e, O, my grandfather; e-gi-e, said to him; a-ka, they, 166.

142. Ki-gthi-do°-do°, pulling himself repeatedly; the, went; kshe, as he went forth; a, they said.

143. Xì, water; u-ba-sho°, a turn therein; do-ba, four or fourth; hi, he arrived at; kshe, as he went forth; a, they said.

144. E-go°, to be so; tho°-ta, possible; zhi a, it is not; wi-tshu-shpa, my grandchildren; e, said; tsi-the, quickly; a, they said.

145. E-go°, to be so; tho°-ta, possible; zhi, not; tho°-zha, although.

154. He°-ba, days; tha-gthi°, good, peaceful; xtsi, verily; shki, and; a, they said.

155. I-the, live to see; kì-the, cause themselves to; ța i tse a, they shall; zhi°-ga, the little ones.

162. O-pxo°, elk; to°, standing; no°, the; a, they said, 169.

165. Zhi°-ga, the little ones; ni, water; a-bi-ce, to become dry; tha, they cause; ba, they; tho°-ta, possible; zhi a, it is not; wi-tshu-go-e, O, my grandfather; e-gi-e, said to him; a-ka, they.

170. Mo°-ki-gi°-dse, upon the earth threw himself; tsi-the, suddenly; do°, he did; a, they said, 179, 189, 198.

171. Mo°-thi°-ka, earth, soil; sha-be, the dark; thi°-kshe, sitting the; a, they said, 211.

172. Ga, by blows; wa-to°-ip, brought to sight; thi°-kshe, as he sat; a, they said.

173. Ha, O; wi-zhi°-the, my elder brothers; e, saying; to°, stood; a, they said, 182, 192, 201, 206, 250, 273, 276, 318, 342, 472, 477.
174. We-shno°, grateful; wi-gi-tha, I am causing you to be; bi a, I am; wi-zhi°-the, my elder brothers; e, saying; to°, stood; a, they said, 183, 193, 202, 229.

175. Zhi°-ga, the little ones; mî, sun; hi-e, the setting of; ge, the; ta, in the direction of, 184, 194, 203, 223, 230, 235, 367, 377, 555.

176. We-go°-tha, with which to make supplications; a-thi°, to have or to use; mo°-thi°, in their life's journey; bi, they; do°, when; shki, and; a, they said, 186, 195, 204, 215, 364.

177. We-go°-tha, their supplications; da-do°, whatever may be desired; i-thu-ts'a-ga, fail to obtain; zhi, not; ki-the, cause themselves to; mo°-thi°, in their life's journey; ta i tsi° da, they shall, 187, 196, 205, 219, 365, 373, 378.

178. We-tho°-bi-o°, a second time; xtsi, verily; a, they said.

180. Mo°-thi°-ka, earth or soil; to-ho, blue; thi°-kshe, the sitting; a, they said, 220.

181. Ga, by blows; hi-tho°-be, made to appear, exposed; to°, stood; a, they said, 191, 200.

185. We-go°-tha, as a sign of supplication; a-thi°, have or use; mo°-thi°, in their life's journey; ta i tsi° da, they shall, 236.

188. We-tha-bthi°-o°, a third time; xtsi, verily; a, they said.

190. Mo°-ha, earth or clay taken from a bank or cliff; zhu-dse, red; thi°-kshe, the sitting; a, they said, 227.

197. I-do-bi-o°, a fourth time; xtsi, verily; a, they said.

199. Mo°-thi°-ka, earth or soil; ci, yellow; thi°-kshe, the sitting; a, they said, 233.

207. Ho°-ga, a sacred person; O-pxo°-to°-ga, Great-elk; wi, I am; a-to°-he, I who stand here.

208. Ho°-ga, a sacred person; Mo°-thi°-ka-zhi°-ga, Little-earth; wi, I am; a-to°-he, I who stand here.

209. Ho°-ga, a sacred person; Mo°-thi°-ka-ga-xe, Earth-maker; wi, I am; a-to°-he i° da, I who stand here.

210. Ho°-ga, a sacred person; Mo°-zho°-ga-xe, Maker-of-the-land; wi, I am; a-to° he i° da, I who stand here.

212. Ba-ha, held aloft to view; to°, he stood; a, they said, 228.

213. Ga, this, the dark soil; thi°-kshe, sitting; a, they said.

214. Wa-thi°-e-cka, without a purpose; she mo°, I have made; mo° zhi i° da, I have not.

216. I-ki-k'°o°, put upon the face as a sign; mo°-thi°, in their life's journey; bi, they; do°, when; shki, and.

217. P°-shtë, eyes; i-ga-bi-zhe, winkers, the lids; kshe, that lay; no°, the; shki, even that; a, they said.

218. Do-ka, moist with tears; ga-xe, makes; the, as he wanders; no°, when; shki, even; a, they said.

221. The, this, the blue earth; shki do°, also.
222. We-ki-k'o

224. We-go

225. Da, things of whatever kind; i-thu-ts'ga-ga, fail to obtain; zhi, not; mo-thi, as they travel the path of life; ta ba do, they shall; a, they said.

231. We-go

232. Da-do, whatever things or efforts you may make; i-sdu-ts'a-ga, fail to obtain or to succeed; zhi, not; ta i tsi da, you shall.

234. He, that; shki do, also: a, they said, 301, 350, 360, 369, 505, 508.

236. We-go

237. Da, things, or efforts; i-thu-ts'ga-ga, fail to obtain or to succeed; zhi, not; mo-thi, in their life's journey; ta i tsi da, they shall.

240. Da, things (living enemies); ni-the, permit to live; thi, none; o-ni-ka-shi-ga, we are a people; bi da, we are.

241. Edsi, at that place, present; zhi, not; the, being; thi, none; o-ni-ka-shi-ga, we are a people; bi da, we are, 256, 490.

242. Ia-gtho-ga, puma; zhu-i-ga, body; the, made of; to, standing; no, the; a, they said, 310, 383, 400, 424, 441, 461, 524, 535, 545.

245. Thu-co-ga, your younger brother; gi, returning; thi, moving; we-to da, there are signs, 315.

246. I-shno-shno the, tripping as he hastens; xtsi, verily; thi da, as he moves, 467.

247. I-to-thi-thi-ga-ga-ga, running from time to time as he hastens; thi da, as he moves, 468.

248. U-gi-ki-a, speak to him, he who is yours: ba, you; thi, ha, move ye forth, 316, 469.

249. U-gi-ki-e, to speak to him; a-tsia-tha, hastened; ba, they; do, and; a, they said, 317, 470.

251. Ni-ka-shi-ga, a person; wi, a, one; e-dsi, there, at a certain place; a-ka, is; wi-zhi-the, my elder brothers; e, saying; to, stood; a, they said.

252. No-pe-wa-the, a fear-inspiring one; xtsi, verily; ba, he is; wi-zhi-the, my elder brothers; e, saying; to, stood; a, they said, 479.

253. Ni-ka-shi-ga, persons; the o-ga thi, we who here move; e-go, resembles; xtsi, verily; bi da, he does.

255. No, look you; da, things of whatever kind, enemies; ni-the, permit to live, to escape; thi, none; o-ni-ka-shi-ga, we are a people; bi, we are; e-pshe i da, I have said, 330, 489.
257. Ni-ka-shi-ga, person; be, whoever; thi, he who moves, lives; shki do, he may be; a, they said.
258. Wa-no xe, spirits; a-dsi, there, in the place where they dwell; the, to go; o-the, we cause him to; ūi i tsi da, we shall, 266, 327, 329, 492.
259. Ni-ka-shi-ga, person; be, whoever; zhi-ga, little one; i-ta, whose; the, he; shki do, may be; a, they said.
260. Ki, lay down upon the ground; i-lic o-the, we make him to lie; ūi i tsi da, we shall.
261. Ta, contraction of the word e-ta, in that direction, where stands the person; xtsi, verily; a-tsia-tha, they hastened; bi, they, a, they said.
262. U-ba-no-the, ceremonial pause; wi, one; ga-xe, made; a-ka, they, 332.
263. U-ba-no-the, ceremonial pauses; do-ba, four; hi, arriving at; he-the, stood in line, abreast as though laying down of a line; a-ka, they, 333-334, 495.
264. The, there, yonder; a-ka, he is, he stands; wi-zhi-the, my elder brothers; e, saying; to, he, the messenger, stood; a, they said, 335, 496.
265. We-a-ba-ču, pointer, forefinger, index finger; a, they said, 337.
266. I-u-gthe, thrust into their mouths; a-tsia-tha, hastily; a-ka, they.
267. I-u-gtha-kshi, moistened in their mouths; a-tsia-tha, hastily; bi, they; do, then; a, they said.
268. Ni-ka-shi-ga, the person, 296.
269. Ho ga, a sacred person; bthi a, I am; wi-zhi-the, my elder brothers; e, saying; to, he, the messenger, stood; a, they said.
270. Wi-zhi-the, my elder brothers; a, they said.
271. I-e-wa-cka, he speaks clearly (our language); bi a, he does; wi-zhi-the, my elder brothers; e, saying; to, stood (the Puma); a, they said.
272. Ho ga, a sacred person; Wa-ťse-gi-tsi, He-who-comes-from-the-midst-of-the-stars; wi, I am; a-to he i da, I who stand here.
273. Wi-zhi-the, My elder brothers; e, saying; to, stood (he, the stranger); a, they said, 318, 472, 477.
274. Zhi ga-ga-hi-ge, Young-chief; wi, I am; a-to he i da, I who stand here.
275. Wa-ťse-ga-hi-ge, Star-chief; wi, I am; a-to he i da, I who stand here.
276. Wa-ťse-ga-wa, Radiant-star; wi, I am; a-to he i da, I who stand here.
277. Wa-ťse-moš-i, Star-that-travels; wi, I am; a-to he i da, I who stand here.
278. Zhi ga-ga-hi-ge, Young-chief; a, they said, 292.
283. Zha-zhe, name; tha-ki-toⁿ, you shall make to be yours; moⁿ-ni, as you travel the path of life; ta i tsiⁿ da, you shall, 285.

284. Wa-tse-ga-wa, Radiant-star; shki, also; a, they said, 294.

286. We-shnoⁿ, grateful; wi-gi-the a, I am causing you to be; wi-zhiⁿ-the, my elder brother; e, saying; tsi-the, quickly; a, they said.

290. U-xthi, malice, hatred, anger; thiⁿ-ge, having none; oⁿ-ki-the, we shall make ourselves to be; ta i tse a, we shall; wi-çoⁿ-ga, my younger brothers; e-ki-e, said to one another; thoⁿ-ka, they.

291. Zha-zhe, name; oⁿ-ki-toⁿ, make to be ours; ta i tsiⁿ da, we shall, 302, 353, 355, 358, 509, 511, 515, 517, 519.

293. Zha-zhe, name; oⁿ-ki-toⁿ, make to be ours; ta i tse a, we shall; wi-çoⁿ-ga, my younger brothers; e-ki-e, said to one another; thoⁿ-ka, they. 295, 299, 304, 351, 571, 574, 577.

297. I-e-wa-čka, he speaks clearly; e-sha bi noⁿ, you have said; a, they said.

298. I-e-čka-wa-the, Clear-speaker or Speaks-fluently; shki, also.

300. Pa-thiⁿ, stranger; e-goⁿ, like one; e-sha bi noⁿ, you have said; a, they said.

303. Pa-thiⁿ-hoⁿ-ga, The-sacred-stranger; shki, also.

307. We-ki-k'oⁿ, articles for ceremonial use; wa-thiⁿ-ga biⁿ da, we have no; e-ki-e, said to one another; a-ka, they, 366, 380, 405, 423, 443, 460.

309. Či-thu-če, footsteps they took; a-tsia-tha, hastened forth; ba, they; doⁿ, and; a, they said, 331, 493.

314. He-dsi, there, at that moment; xtsi, verily; gi, homeward; thiⁿ, moving; a, they said, 465.

319. Wa-dsu-ťa, animal; thoⁿ-tse, appearing to be of importance; xtsi, verily; wiⁿ, an, one; a, they said, 473.

320. He-dsi, there, at a certain place; a-ka, is; wi-zhiⁿ-the, my elder brothers; e, saying; ŭoⁿ, stood; a, they said, 474.

323. Wi-çoⁿ-ga, my younger brother; a-ka, he, 481.

324. Wa-dsu-ťa, animal; thoⁿ-tse, of some importance; xtsi, verily; wiⁿ, an, one; e-dsi, there, at a certain place; a-ka, is; biⁿ da, he has said.

326. Thi-ťo-ge, make haste; gtha, act quickly; ba, ye; thiⁿ, ha, as you move, 488.

328. Wa-dsu-ťa, animal; be, whoever; zhiⁿ-ga, little one; i-ťa i, theirs; shki doⁿ, may be, 491.

336. Wa-noⁿ-xe, spirits; a-dsi, there, where they dwell; the, go; oⁿ-the, we cause; ta bi, we shall; e-pshe ŭoⁿ da, I have said.

338. I-u-gtha-shoⁿ, moistened in their mouths; a-ka, they.

339. A-ba-ču, pointed at him; a-tsia-tha, proceeded to; bi, they; a, they said.
340. Hiⁿ, hairs or feathers; ga-タ-the, struck it and made its feathers to scatter; i-he-the, made the animal to lie in death; a-ka, they.
341. He-Δsi, at that moment; xsí, verily; hi-e-ha, they arrived upon the spot; a-ka, they.
342. Mi-xa, a swan; bi a, it is; wi-zhiⁿ-the, my elder brothers; e, they said; tsi-the, quickly: a, they said.
343. Mi-xa-cka, a white swan; bi a, it is; wi-zhiⁿ-the, my elder brothers; e, they said; tsi-the, quickly; a, they said.
344. We-κικ'oⁿ, a ceremonial article; oⁿ-tha, we make of it; ba-thoⁿ, it is fit that we; tsiⁿ da, we shall.
345. We-κικ'oⁿ, a ceremonial article; oⁿ-the, we make of it; ta i tsiⁿ da, we shall, 361.
346. Ци, life's foot; sha-ba, dark in color; biⁿ da, it is.
347. Ци, life; ta, said; jэ, the little ones; zha-zhe, these names; ki-toⁿ, they shall make to be their own; moⁿ-thiⁿ, as they travel the path of life: ta i tsiⁿ da, they shall.
348. Ци, life; biⁿ, said: Ци, light; yi-the, quick; da, said.
349. Ци, life's foot; shki, white; га, these; shki, also; a, they said.
350. Mi-xa-cka, White-swan; shki, also; a, they said.
351. Wa-zhiⁿ-gа-cka, White-bird; shki, also; a, they said.
352. Zhiⁿ-gа, the little ones; zha-zhe, these names; ki-toⁿ, they shall make to be their own; moⁿ-thiⁿ, as they travel the path of life: ta i tsiⁿ da, they shall.
353. Moⁿ-shuⁿ-cka, White-feather; shki, also; a, they said.
354. Ци-ha, skin of the feet; sha-be, dark in color; га, these; shki, also; a, they said.
355. Noⁿ-xthe, charcoal for ceremonial use; oⁿ-gi-the, we shall make of it, the color (symbolically); ta i tsiⁿ da, we shall, 375.
356. Mi-xa-cka, white swan; wiⁿ, a, one; тэ, dead; oⁿ-tha, we caused it to be; bi noⁿ, that one; a, they said.
357. Та-хэ у-sdo-zha, curve of its neck; га, this; thиⁿ-kshe, the sitting; a, they said.
358. Wa-xthe-xthe, war standard; oⁿ-gi-the, we make of it; ta i tsiⁿ da, we shall.
359. Wa-xthe-xthe, war standard; oⁿ-gi-the, we make of it; оⁿ-mоⁿ-thиⁿ, in our life's journey; би, we; doⁿ, when.
360. Pa, tip of the bill; sha-be, the dark color; га, this; тсе, standing; a, they said.
361. Noⁿ-xthe, charcoal; оⁿ-gi-the, we make of it; оⁿ-mоⁿ-thиⁿ, in our life's journey: би, we; doⁿ, when; a, they said.
362. A-ba-do, a small hill; a-tha-κ'a-be, on the side of; дси, there; xsí, verily; a, they said.
363. Іга sha-gtha, fragment of a rock; thиⁿ-kshe, the sitting; noⁿ, the; a, they said.
364. He-Δsi, there, at that moment; xsí, verily; a-thiⁿ, carrying it in his hands; ги, he came home; a, they said, 410, 429, 447, 528, 538, 549.
389. The, this, the fragment of a rock; hoⁿ, what; a-zhiⁿ-tha, think you; wi-zhiⁿ-the, my elder brothers: e, said; tsi-the, quickly; a, they said, 411, 430, 418, 529, 539, 550.

390. The, this; we-ki'k'oⁿ, ceremonial article: oⁿ-tha, we make of; ba, we: thoⁿ-ts'e, iⁿ da, it is fitting.

392. Zhiⁿ-ga, the little ones; we-ki-k'ōⁿ, ceremonial article; tha, make of it; ba, they; thoⁿ ta, fitting; zhi a-tha, not.

393. Zhiⁿ-ga, the little ones; we-ki-k'ōⁿ, ceremonial article: tha, make of it; ba, they; thoⁿ ta, fitting; zhi, not; thoⁿ-zha, however, 414, 432, 449.

394. Zhiⁿ-ga, the little ones; zhu-i-ga, bodies; the, make of it: tā i tse a-tha, they shall, 415, 433, 451.

395. Zhiⁿ-ga, the little ones; zhu-i-ga, bodies; the, make of it; moⁿ-thiⁿ, in their life's journey; bi, they; doⁿ, when: a, they said, 398, 400, 416, 418, 420, 434, 436, 438, 452, 454, 456.

396. Zhiⁿ-ga, the little ones.

400. A-ba-do, a small hill; a-ga-ha, on the top of: xtsi, verily; a, they said.

401. Iⁿ da-po-ki, rock that explodes with heat; thiⁿ-kshe, sitting; noⁿ, the; a, they said.

413. Zhiⁿ-ga, the little ones; we-ki-k'ōⁿ, ceremonial article; tha, make of it; ba, they; thoⁿ ta, fitting; zhi a, it is not; wi-çoⁿ-ga, my younger brother; e-gi-e, said to him: a-ka, they.

426. U-toⁿ-be, search: ga-xa, you make; thiⁿ ha, go forth, 444, 463.

427. A-thiⁿ, a ridge; u-ṭa-noⁿ, a gap; xtsi, verily; ge, the; dsi, there; a, they said.

417. Iⁿ-zhu-čka, white rock; thiⁿ-kshe, the sitting; a, they said.

431. The, this; we-ki-k'ōⁿ, ceremonial article; tha, make of it; ba, they; thoⁿ tse a, let them; wi-zhiⁿ-the, my elder brother; e, saying; toⁿ, he stood; a, they said.

446. Iⁿ zhu-či: thiⁿ-kshe, the sitting; a, they said.

450. Zhiⁿ-ga, the little ones; zhu-i-ga, bodies; tha, make of it; ba, they; thoⁿ tse a-tha, it may be fitting.

457. U-noⁿ, old age; a bi, spoken of; shki, also.

458. I-thc, live to see; ki-thc, cause themselves to or enable themselves to; moⁿ-thiⁿ, in their life's journey; tā i tse a, they shall; zhiⁿ-ga, the little ones.

466. Wi-çoⁿ-ga, my younger brother; gi, returning; thiⁿ, moving; we-toⁿ-iⁿ da, there are signs; e-ki-e, said to one another; thoⁿ-ka, they.

475. Wa-ḍuṣ-ta, animal; noⁿ-pe-wa-the, fear-inspiring; xtsi, verily; bi a, he is; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said, 479.

476. Ci, feet; zha-ča, cloven; biⁿ da, he is.

478. He, horns; a-gtche, set upon his head; a-ka iⁿ da, he has.
480. Ha, O; wi-zhi^n-the, my elder brothers; e-ki-a, said to one another; bi, they; a, they said.
481. Wi-ço^a-ga, my younger brother; a-ka, he.
482. Wa-no^a-pe, in fear, alarm; xtsi, verily; a-gthi, he has come home a-ka i° da, he has.
483. Wa-dsu-ta, animal; wi^n, an, one; e-dsi, there, in a certain place to^n, standing; a, they said.
484. No^a-pe-wa-the, fear-inspiring; xtsi, verily; to^n, he stands; a, they said.
485. Wi-f.o^a-ga, my younger brother; a-ka, lie.
486. Wa-no°-j7e, in fear, alarm; xtsi, verily; a-gthi, he has come home a-ka i° da, he has.
487. Wa-dsu-ta, animal; wi^n, an, one; e-dsi, there, in a certain place. to°, standing; a, they said.
488. Wi-ço^a-ga, my younger brother; a-ka, lie.
489. Mi-ga, a female; a-ka, it is; wi-zhi^n-the, my elder brothers; e-ki-e, said to one another; tho^n-ka, they.
500. We-ki-k'o^a, ceremonial article; o°-tha, we make of it; ba tho^n tse a, it is fit that we; wi-zhi^n-the, my elder brothers; e-ki-e, said to one another; tho^n-ka, they, 561.
501. Xi^n-ha, the skin; ge, the various parts; e-to^n, even to the; a, they said.
502. Xi^n-ha, the skin; ge, the various parts; e-to^n, even to the; a, they said.
503. U-ba-no^a-the, a ceremonial pause; wi^n-a-ha, one or the first; i-he-the, in a line as though laid upon the ground; a-ka, they.
504. U-ba-no°-the, a ceremonial pause; do-ba, four or a fourth; hi he, arriving they made; a-ka, they.
505. E-dsi, there, at the place; hi he tha, arriving at, stood in line; bi, they; no^n, when; a, they said.
506. Mi^n, the skin, out of which is made the robe; ga, this; thi^n-kshe, the sitting; a, they said.
507. Zhi^n-ga, the little ones; Mi^n-tse-xi, Sacred-robe; shki, also; a, they said.
508. Tse-pa-ga-xe, Maker-of-the-head; shki, also; a, they said.
509. Ho^n-ga, Name of the Ho^n-ga, subdivision; U-dse-the, fireplaces; Pe-tho^n-ba, seven; ni-ka-shi-ga, a people; bi^n da, they who are.
522. Xtha-xtha, craven or timid; thi₂-ga, none; xtsi, verily; ni-tha-ga, a people; biⁿ da, they are.

523. Zhiⁿ-ga, the little ones; moⁿ-hip, knife; tha, to make of; ba, they; thoⁿ-tse, they could; thiⁿ-ga iⁿ da, there is nothing; wi-coⁿ-ga, my younger brothers; e-ki-e, said to one another; thoⁿ-ka, they.

527. Tⁿ-ba-xtha, stone that flakes; kshe, the long; noⁿ, the; a, they said.

530. Zhiⁿ-ga, the little ones; moⁿ-hip, knife; tha, make of it; ba, they; thoⁿ-tse a, let them; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said, 540.

531. Zhiⁿ-ga, the little ones; moⁿ-hip, knife; tha, make of it; ba, they; thoⁿ-ta, fit; zhi iⁿ da, it is not.

532. E-zhi-zhi-cka, not the right kind: u-toⁿ-ga, not quite; wi-coⁿ-ga, my younger brother; e-gi-e, said to him; thoⁿ-ka, they, 541.

534. Noⁿ, look you; zhiⁿ-ga, the little ones; moⁿ-hip, knife; tha, to make of; ba, they; thoⁿ-tse, fit; thiⁿ-ga, none or nothing; e-pshe, iⁿ da, I have said, 542, 544.

537. Moⁿ-hip-ći, flint; ça-gi, hard; kshe, long; noⁿ, the; a, they said.

548. Moⁿ-hip-ći, flint (knife); i-ba, handle; btho-ga, round; zhu-dse, red; kshe, a, they said.

552. She, that; e-shnoⁿ, alone, or the very thing: u-tha-dse, you have been searching for; tha toⁿ she a, as you stand there; wi-coⁿ-ga, my younger brother; e-gi-a, said to him; bi, they, a, they said.

553. Zhiⁿ-ga, the little ones; moⁿ-hip, knife; tha, make of it; ba, they; thoⁿ-tse iⁿ da, it is fit.

558. Zhiⁿ-ga, the little ones; moⁿ-hip, knife; the, they make of it; moⁿ-thiⁿ, in their life's journey; ta i tse a, they shall; wi-coⁿ-ga, my younger brothers; e-ki-e, said to one another; thoⁿ-ka, they.

559. Zhiⁿ-ga, the little ones; moⁿ-hip, knife; gi-the, they make of it or use; moⁿ-thiⁿ, in their life's journey; bi, they; doⁿ, when; shki, and; a, they said, 561, 563, 565, 567.

560. Zhiⁿ-ga, knife; gi-pa-thiⁿ, sharp enough for them to use; ki-the, they shall cause it to be; moⁿ-thiⁿ, in their life's journey; ta i tsiⁿ da, they shall: zhiⁿ-ga, the little ones.

555. Tsi-zhu, the people of the Tsi-zhu division; zhiⁿ-ga, little ones; i-ña, theirs.

559. Wa-zha-zhe, people of the Wa-zha-zhe division; zhiⁿ-ga, little ones; i-ña, theirs; e-thoⁿ-ba, also.

560. Moⁿ-hip, a knife, gi-the, make of it or use it; moⁿ-thiⁿ, in their life's journey; ta i tsiⁿ da, they shall.

562. Moⁿ-hip, knife; gi-shoⁿ-tha, loose-jointed or broken; zhi, not; ki-the, cause it to be; moⁿ-thiⁿ, in their life's journey; ta i tsiⁿ da, they shall.
569. Mo^n-hi^n, knife; zhu-dse, red; ga, this; kshe, long; shki, also; a, they said.
572. Zhi^n-ga, little one; wo^n shki do^n, any one of them; a, they said, 580.
573. Mo^n-hi^n-zhu-dse, Red-knife; shki, also.
576. Mo^n-hi^n-ho^n-ga, Sacred-knife; shki, also; a, they said.

Ho^n-be'^-ciu Wy'-gi-e

(Free translation, p. 239; Osage version, p. 428)

1. E-dsi, at that time and place; xtsi, verily; a, they said; a bi^n da, it has been said; tsi, house; ga, in this, 3, 13, 19, 35, 51.
2. Zhi^n-ga, the little ones; da-do^n, what; ci, foot; ki-the, make for themselves; ta, shall; ba, they; do^n, question word; a, they said, 6.
3. Sho-ka, an official messenger; Wa-ba-xi, the principal; to^n, the standing; a, they said, 8.
5. Wi-co^n-ga, my younger brother; e-gi-a, said to him; bi, they; a, they said.
7. O-tou-be, search; ga-xa, to make; thi^n ha, go thou forth; e-gi-a, said to him; bi, they; a, they said.
9. Thu-e, promptly, hastily; xtsi, verily; the, went forth; do^n, and; a, they said.
10. 1^n, stone, rock or boulder; zhu-dse, red; thi^n-kshe, the, sitting; no^n the; a, they said.
11. Wi-zhi^n-the, my elder brothers; e, he said; tsi-the, quickly; a, they said.
12. The, this; zhi^n-ga, the little ones; ci, foot; ki-the, make for themselves; mo^n-thi^n, as they travel the path of life; ta i tsi^n da, they shall; e, he said; tsi-the, quickly; a, they said, 29, 45, 61.
14. Zhi^n-ga, the little ones; ci, foot; ki-tha, make for themselves; bi, they; do^n, when; a, they said.
15. Ci, foot; gi-ba-xtheta-ga, to pierce as by thorns and sharp grasses; zh, not; ki-the, cause themselves to; mo^n-thi^n, as they travel the path of life; ta i tsi^n da, they shall; e, he said; tsi-the, quickly; a, they said, 33, 50, 65.
16. Xa-dse, grasses, no^n-sha-tha-ge, trample down, crush with the foot; ki-the, cause themselves to; mo^n-thi^n, as they travel the path of life; ta i tsi^n da, they shall; e, he said; tsi-the, quickly; a, they said, 34, 49, 66.
17. Zhi^n-ga, the little ones; ci, foot; ki-the, make for themselves; mo^n-thi^n, as they travel the path of life; bi, they; do^n, when; a, they said, 30, 32, 46, 48, 62, 64.
18. Ci, foot; i-ki, when they make of it; i-ts'a, causes of death, thi^n-ge, none; ki-the, cause themselves to; mo^n-thi^n, as they travel the path of life; ta i tsi^n da, they shall; e, he said; tsi-the quickly; a, they said, 31, 47, 63.
20. Zhi\(^o\)-ga, the little ones; da-do\(^o\), what; ho\(^o\)-be-ko\(^o\), moccasin strings; the, make of; mo\(^o\)-thi\(^o\), as they travel the path of life; ta, shall; ba, they; do\(^o\), question word; a, they said, 36, 52, 68.
21. Ki-d\(\mathcal{E}\)-da, leech; mo\(^o\)-ge, breast; zhu-dse, red; kshe, the long; a, they said.
22. Zhi\(^o\)-ga, the little ones; ho\(^o\)-be-ko\(^o\), moccasin strings; the, make of it; mo\(^o\)-thi\(^o\), as they travel the path of life; ta i tsi\(^o\) da, they shall; e, he said; tsi-the, quickly; a, they said, 38, 54, 70.
23. Zhi\(^o\)-ga, the little ones; ho\(^o\)-be-ko\(^o\), moccasin strings; the, make of it; mo\(^o\)-thi\(^o\), as they travel the path of life; bi, they; do\(^o\), when; a, they said, 39, 41, 55, 57, 71, 73.
24. Ho\(^o\)-be-ko\(^o\), moccasin strings; i-t\(\mathcal{E}\)a, causes of death; thi\(^o\)-ge, none; ki-the, cause themselves to be; mo\(^o\)-thi\(^o\), as they travel the path of life; ta i tsi\(^o\) da, they shall; e, he said; tsi-the, quickly; a, they said, 26, 42, 56, 74.
25. Ho\(^o\)-be-ko\(^o\), moccasin strings; gi-ba-xa, break; zhi, not; ki-the, cause themselves to; mo\(^o\)-thi\(^o\), as they travel the path of life; e, he said; tsi-the, quickly; a, they said, 40, 58, 72.
27. Ho\(^o\)-a-do\(^o\), same as da-do\(^o\), what: \(\text{\(\mathcal{E}\)}\), foot; ki-tha, make of; bi, they; go\(^o\) no\(^o\), shall; shki, and; a, hi\(^o\) a, question words; e-ki-a, said to one another; bi, they; a, they said, 43, 59.
28. Ti\(^o\), stone, rock, or boulder; ca-be, black; thi\(^o\)-kshe, the sitting; no\(^o\), the; a, they said.
32. Ki-d\(\mathcal{E}\)-da, leech; mo\(^o\)-ge, breast; ca-be, black; kshe, the long; a, they said.
44. Ti\(^o\), stone, rock, or boulder; shto\(^o\)-ga, soft; si-li, yellow; thi\(^o\)-kshe, the sitting; no\(^o\), the; a, they said.
45. Ki-d\(\mathcal{E}\)-da, leech; mo\(^o\)-ge, breast; ci, yellow; kshe, the long; no\(^o\), the; a, they said.
60. Ti\(^o\), stone, rock, or boulder; shto\(^o\)-ga, soft; sha-be, dark; thi\(^o\)-kshe, the sitting; no\(^o\), the; a, they said.
69. Ki-d\(\mathcal{E}\)-da, leech; mo\(^o\)-ge, breast; sha-be, dark; kshe, the long; a, they said.

\textbf{Ki\(^\text{-no}\) Wi\(^\text{-gi-e}\)}

(Free translation, p. 242. Osgood version, p. 43.)

1. He-d\(\mathcal{E}\), at that time and place; xtsi, verily; a, they said; a bi\(^o\) da, it has been said; \(\text{\(\mathcal{E}\)}\), house; ga, in this, 3, 6, 9, 11, 16, 18, 21, 23, 45, 47.
2. Zhi\(^o\)-ga, the little ones; da-do\(^o\), what; ki-no\(^o\), symbolic painting; gi-the, make use of; ta, shall; ba, they; do\(^o\), an interrogative particle; a, they said.
4. Ti\(^o\)-zhi\(^o\)-ga, small stones; do-ba, four.
5. A-ki-ko\(^o\), leaning against each other; i-tse-the, placed; a-ka, they.
THE OSAGE TRIBE

7. Ça-zhi°-ga, twigs, dead branches of trees; ha-tho°-cka, an indefinite size of land covered by trees, within reach; do°, the; a, they said.
8. Thi-btho°-btho°-xe, to break into pieces with a din; a-tsia-tha, proceeded; a-ka, they.
9. U-ba-mo°-xe, thrusting the pieces underneath or between the stones; i-tse-the, placed them; a-ka, they.
10. Da-k'o, a light, glow; i-the, to spread afar; ga-xe, made; a-ka, they.
11. O-da-bthu a vibrating motion of the air with heat; i-the, to spread afar; ga-xe, made; a-ka, they.
12. Mo°-xe, the heaven; a-tha-k'a-be, the sides, the slopes of; do°, the; a, they said.
13. Thi-btho°-btho°-xe, to break into pieces with a din; a-tsia-tha, proceeded; a-ka, they.
14. U-ba-mo°-xe, thrusting the pieces underneath or between the stones; i-tse-the, placed them; a-ka, they.
15. Mo°-xe, the heaven; a-tha-k'a-be, the sides, the slopes of; do°, the; a, they said.
16. I-tha-thu-fe, bring forth with its influence; tse a-tha, let them; e-ki-a, said to one another; bi, they; a, they said.
17. Zhi°-ga, the little ones; ki-no°, symbolic painting; gi-the, make of this, the reflection of the fire against the sky, the vibration of the air with heat; tse a-tha, let them; e-ki-a, said to one another; bi, they; a, they said.
18. Tsi-zhu, the Tsi-zhu division; U-dse-the, fireplaces; Pe-tho°-ba, seven.
19. Mi, sun; hi-e, the setting of; ge, the places; ta, from the direction of, 32, 37, 42.
20. I-tha-thu-fe, bring forth with its influence; tse a-tha, let it; e-ki-a, said to one another; bi, they; a, they said, 33, 38, 43.
21. I-tha-thu-fe, bring forth with its influence; kshi-tha, they cause it to; bi, they; do°, when; a, they said.
22. I-tha-thu-fe, bring forth with its influence; kshi-tha, they cause it to; bi, they; do°, when; a, they said.
23. Mi, sun; hi-e, the setting of; ge, the places; ta, from the direction of, 32, 37, 42.
24. Wa-pa-hi, sharp weapons; u-kia-sha, equal in numbers; thi°-ge, none; a-thi°, bringing; a-hi, they come; bi, they; shki, and; do°, when; a, they said, 33, 38, 43.
25. Wa-pa-hi, sharp weapons; a-gtha, standing out from their bodies; ba, they; zhi, not; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ta i ts° da, they shall; e, said; tsí-the, quickly; a, they said.
26. I-tha-thu-fe, attract toward us; o°-gi-tha, we cause it to; bi, we; do°, when; a, they said, 36, 41, 51, 54.
34. Wa-pa-hi, sharp weapons; a-bu-zha-ga, pass harmlessly by in forked lines; bi, they; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ta i tsi° da, they shall; e, said; tsi-the, quickly; a, they said.

39. Wa-pa-hi, sharp weapons; a-ki-tha-zha-ta, glance away on either side; bi, they; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ta i tsi° da, they shall; e, said; tsi-the, quickly; a, they said.

44. Wa-pa-hi, sharp weapons; ge-go°, glance harmlessly away; bi, we; o°-ki-the, we cause ourselves to be; o°-mo°-thi°, as we travel the path of life; ta i tsi° da, we shall; e, said; tsi-the, quickly; a, they said.

48. Wa-ko°-da, god; Ho°-ba, day; do°, of the; thi°-kshe, the sitting; a, they said, 50, 53.

52. Wa-ko°-da, gods; no°-wa-pa, feared by; bi, we; o°-mo°-thi°, as we travel the path of life; ta i tsi° da, we shall; e, said; tsi-the, quickly; a, they said.

55. Wa-ko°-da, gods; e-shki do°, even they, themselves; a, they said.

56. I°-dse, faces; u-wa-kia-ta, stare us in the; ba, they; zhi, not; o°-mo°-thi°, we travel the path of life; ta i tsi° da, we shall; e, said; tsi-the, quickly; a, they said.

Ki°-no° Wi°-gi-e

(Free translation, p. 247; Osage version, p. 433)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a bi° da, it has been said; tsi, house; ga, in this, 7, 13, 38.

2. Zhi°-ga, the little ones; da-do°, what; pi-tha-to°, use for a girdle; mo°-thi°, as they travel the path of life; ta, shall; ba, they; do°, interrogative particle; a, they said.

3. Tse-hi°, buffalo hair; zhi°-ga, of the little one, the calf; thi°-kshe, the sitting; no°, the: a, they said, 9.

4. Ga, this; pi-tha-to°, use as a girdle; a-ka, they will.

5. Zhi°-ga, the little ones; pi-tha-to°, girdle; ki-the, cause themselves to use; mo°-thi°, as they travel the path of life; bi, they; do°, when; a, they said.

6. I-ts’a, causes of death; thi°-ge, none; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ta i tsi° da, they shall; e, said; tsi-the, quickly; a, they said.

8. Zhi°-ga, the little ones; da-do°, what; wa-no°-p’i°, neckband; the, make of or use; mo°-thi°, as they travel the path of life; ta, shall; ba, they; do°, interrogative particle; a, they said.

10. Ga, this; wa-no°-p’i°, neckband; the, use; a-ka, they will.
578

THE OSAGE TRIBE

[ETH. ANN. 36]

11. Wa-no\(^p\)-i\(^n\), neckband; the, make of or use; mo\(^n\)-thi\(^p\), as they travel the path of life; bi, they; do\(^\#\), when; a, they said.

12. Wa-no\(^p\)-i\(^n\), neckband; i-ts\(^\#\)n, causes of death; thi\(^n\)-ge, none; ki-the, cause themselves to be; mo\(^n\)-thi\(^p\), as they travel the path of life; ta i tsi\(^p\) da, they shall; e, said; tsi-the, quickly; a, they said.

14. Tsiu-ge, mussel; thi\(^p\)-kshe, the sitting; mo\(^n\), the; a, they said, 16.

15. Ga, this: wa-no\(^p\)-i\(^n\), gorgon pendant; the, use; ta, shall; a-ka, they.

17. Ni, water, river; ki-mo\(^n\)-ho\(^n\), against the current; ga, this; thi\(^p\)-kshe, sitting; a, they said.

18. Niu-i-xa-xa, shallows where the waters rush over the rocks; ga, this; thi\(^p\)-kshe, sitting; a, they said.

19. Wa-ni-e-\(\_\)ka, without a purpose; she-mo\(^n\), I have made; mo\(^n\)-zhi i\(^p\) da, I have not, 27, 31, 35.

20. Ho-no\(^p\), old age; pa-xe i\(^p\) da, I have made it to be, 23.

21. Zhi\(^n\)-ga, the little ones; wo\(^n\) shki, some may; i-ts\(^\#\)n, causes of death; thi\(^n\)-ge, none; ki-the, cause themselves to be; mo\(^n\)-thi\(^p\), as they travel the path of life; ta i tsi\(^p\) da, they shall; e, said; tsi-the, quickly; a, they said.

22. Xi waters, rivers; ba-btha-xe, ripples, waves; ga ge, these; a, they said.

24. Zhi\(^n\)-ga, the little ones; zho-i-ga, bodies; o\(^n\)-tha, make of me; bi, they; do\(^\#\), when; a, they said; 36.

25. O-no\(^n\), old age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; mo\(^n\)-thi\(^p\), as they travel the path of life; ta i tsi\(^p\) da, they shall; e, said; tsi-the, quickly; a, they said.

26. Niu-thu-ga, the hollow bed of the river; ga, this; thi\(^p\)-kshe, sitting; a, they said.

28. Zhi\(^n\)-ga, the little ones; thi-e, the trunk of the body; u-thi-xthu-k\(^a\)n, the hollow part; the, make of it; mo\(^n\)-thi\(^n\), as they travel the path of life; bi, they; do\(^\#\), when; a, they said.

29. Thi-e, trunk of the body; u-thi-xthu-k\(^a\)n, the hollow part; i-ts\(^\#\)n, causes of death; thi\(^n\)-ge, none; ki-the, cause themselves to be; mo\(^n\)-thi\(^p\), as they travel the path of life; ta i tsi\(^p\) da, they shall; e, said; tsi-the, quickly; a, they said.

30. Xi, water, river; u-\(\_\)ga-\(\_\), the strong part, the current; ga, this; kshe, that here lies; a, they said.

32. Zhi\(^n\)-ga, the little ones; ni-a-\(\_\)-\(\_\), windpipe; the, make of it; mo\(^n\)-thi\(^p\), as they travel the path of life; bi, they; do\(^\#\), when; a, they said.

33. Ni-a-\(\_\)-\(\_\), windpipe; i-ts\(^\#\)n, causes of death; thi\(^n\)-ge, none; ki-the, cause themselves to be; mo\(^n\)-thi\(^p\), as they travel the path of life; ta i tsi\(^p\) da, they shall; e, said; tsi-the, quickly; a, they said.
34. Xi, water, river; i-to\(^{6}\)-thi\(^{6}\)-a-ha, in front of me; ga-gthe-ce, that ripples; ga, this; kshe, that lies; a, they said.

37. Mo\(^{6}\)-ge, breast; ga-gthe-ce, furrows, wrinkles of age; a, bi, spoken of as; i-the, live to see; ki-the, cause themselves to; mo\(^{6}\)-thi\(^{6}\), as they travel the path of life; \(\tau\)a i tsi\(^{6}\) da, they shall; e, said; tsi-the, quickly; a, they said.

39. Wo\(^{6}\) shki do\(^{6}\), and it shall so happen; a, they said.

40. Ho\(^{6}\)-ba, days; tha-gthi\(^{6}\), good, calm, peaceful; shki, and; u-hi, arrive at and enter; a-ki-the, I cause myself to; a-thi\(^{6}\) he, as I travel in the path of life; no\(^{6}\) i\(^{6}\) da, I do.

41. Zhi\(^{6}\)-ga, the little ones; ho\(^{6}\)-ba, days; tha-gthi\(^{6}\), good, calm, peaceful; shki, and; u-hi, arrive at and enter; ki-the, cause themselves to; mo\(^{6}\)-thi\(^{6}\), as they travel the path of life; \(\tau\)a i tsi\(^{6}\) da, they shall; e, said; tsi-the, quickly; a, they said.

**Wa'^-ci-thu-ce Wi'-gi-e**

(Free translation, p. 249; Osage version, p. 435)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a bi\(^{6}\) da, it has been said; tsi, house; ga, in this, 19, 50.

2. Wa-xo-be, a sacred object; pi-zhi, mysterious; a, they said.

3. I-gi-k' u-tse, to test its mysterious powers; \(\tau\)a, that; ba, they; do\(^{6}\), may; a, they said.

4. Wa-ci-thu-ce, an object toward which they may direct their footsteps; u-ki-dse, seek for themselves; \(\tau\)a, shall; a-ka, they.

5. U-\(\kappa\)'u-be, valley; wi\(^{6}\), a, one; a-ci-thu-ca, they directed their footsteps toward; ba, they; do\(^{6}\), did; a, they said.

6. U-\(\kappa\)'u-be, valley; wi\(^{6}\), one; e-\(\kappa\)-ka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.

7. Wa-dsu-ta, animal, buffalo; wi\(^{6}\), one; a-ci-thu-ca, they directed their footsteps toward; ba, they; do\(^{6}\), did; a, they said.

8. Wa-dsu-ta, animal; wi\(^{6}\), one; e-\(\kappa\)-ka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.

9. Wa-dsu-ta, animals; u-ba-tse, group; wi\(^{6}\), one; a-ki-gtha-thi\(^{6}\), that keep themselves; no\(^{6}\) no\(^{6}\), habitually; a, they said.

10. Ga. those; a-ci-thu-ca, directed their footsteps toward; a-tsia-tha, they proceeded; bi, they; a, they said, 14, 26, 31, 42, 57, 61.

11. Wa-dsu-ta, animals; u-ba-tse, group; wi\(^{6}\), one; e-\(\kappa\)-ka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.

12. Mi, sun; hi-e, setting; ge, the places; \(\tau\)a, in that direction, 29, 44, 59.

13. Xi, river; u-ga-xthi, bend; wi\(^{6}\), one; e-dsi, there; no\(^{6}\) no\(^{6}\), is; a, they said.

15. Xi, river; u-ga-xthi, bend; wi\(^{6}\), one; e-\(\kappa\)-ka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
16. Tsi-zhi\(^n\)-ga, little house; wi\(^a\), one; a-ci-thu-če, directed their footsteps toward; a-ka, they, 33, 47, 63.
17. Zhi\(^n\)-ga, the little ones; wa-ci-thu-če, direct their footsteps toward these; mo\(^a\)-thi\(^a\), as they travel the path of life; bi, they; do\(^a\), when; a, they said, 34, 48, 64.
18. Wa-ci-thu-če, the act of of taking footsteps; gi-o-ts'e-ga, easy for them; ta, that it may; ba, they; sho\(^n\), purpose; a-ka, they, 35, 49, 65.
19. Wa-ci-thu-če, direct their footsteps; ga no\(^n\), toward what; shki, and; a, hi\(^a\), interrogative particles; e-ki-a, said to one another; bi, they; a, they said, 36, 51.
20. Wa-ci-thu-če, direct their footsteps; a-ka, they, 35, 49, 65.
21. U-k'u-be, valleys; tho\(^n\)-ba, two; a-ci-thu-ça, direct their footsteps toward; ba, they; do\(^n\), did; a, they said.
22. U-k'u-be, valleys; tho\(^n\)-ba, two; e-cka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
23. Wa-dsu-ta, animals; tho\(^n\)-ba, two; a-ci-thu-ça, direct their footsteps toward; ba, they; do\(^n\), did.
24. Wa-dsu-ta, animals; tho\(^n\)-ba, two; e-cka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
25. Wa-dsu-ta, animals; u-ba-tse, groups; tho\(^n\)-ba, two; a-ki-gtha-thi\(^n\), that keep themselves together; no\(^n\) no\(^n\), habitually; a, they said, 27.
26. E-cka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
27. Ni, river; u-ga-xthi, bends; tho\(^n\)-ba, two; e-dsi, there; no\(^n\) no\(^n\), are; a, they said.
28. Ni, river; u-ga-xthi, bends; tho\(^n\)-ba, two; e-cka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
29. U-k'u-be, valleys; tha-bthi\(^n\), three; a-ci-thu-ça, direct their footsteps toward; ba, they; do\(^n\), did; a, they said.
30. Wa-dsu-ta, animals; tha-bthi\(^n\), three; e-cka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
31. Wa-dsu-ta, animals; tha-bthi\(^n\), three; a-ki-gtha-thi\(^n\), keep themselves together; no\(^n\) no\(^n\), habitually; a, they said.
32. Wa-dsu-ta, animals; u-ba-tse, groups; tha-bthi\(^n\), three; a-ki-gtha-thi\(^n\), keep themselves together; no\(^n\) no\(^n\), habitually; a, they said.
33. Wa-dsu-ta, animals; u-ba-tse, groups; tha-bthi\(^n\), three; e-cka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
34. Wa-dsu-ta, animals; u-ba-tse, groups; tha-bthi\(^n\), three; a-ki-gtha-thi\(^n\), keep themselves together; no\(^n\) no\(^n\), habitually; a, they said.
35. Wa-dsu-ta, animals; u-ba-tse, groups; tha-bthi\(^n\), three; e-cka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
52. U-k'u-be, valleys; do-ba, four; a-ci-thu-ça, direct their footsteps toward; bi a da, they did.
53. U-k'u-be. valleys; do-ba, four; e-çka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
54. Wa-dsu-ña, animals; do-ba, four; a-ci-thu-ça, direct their footsteps toward; bi a da, they did.
55. Wa-dsu-ña, animals; do-ba, four; e-çka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
56. Wa-dsu-ña, animals; u-ba-tse, groups; do-ba, four; a-ki-gtha-thi a, that keep themselves; no a no a, habitually; a, they said.
57. Wa-dsu-ña, animals; u-ba-tse, groups; do-ba, four; e-çka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
58. Ni, river; u-ga-xthi, bends; do-ba, four; e-dsi, there; no a no a, are; a, they said.
59. Ni, river; u-ga-xthi, bends; do-ba, four; e-çka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.

Wi'-gi-e To a-ga

(Free translation, p. 254; Osage version, p. 437)

2. Tsi-zhu, the Tsi-zhu division; u-dse-the, fireplaces; pe-tho a-ba, seven; bi, they; a, they said.
3. Wi-ço a-ga, my younger brothers; e-ki-e, said to one another; a-ka, they. 47, 102, 147, 183, 293, 403, 451, 494.
4. Wo a-da, it seems certain; hiu-dse, below; ta, there; o a-ga-tha, we go to dwell; ba, we; thoa a-ta, possible; zhi i a da, it is not; e-ki-a, said to one another; bi, they; a, they said.
5. Sho-ka, messenger; wa-ba-xi, principal; to a, the standing; a, they said, 12, 32, 66, 78, 90, 107, 111, 123, 132, 142, 152, 156, 167, 188, 194, 205, 215, 225, 236, 246, 256, 298, 304, 325, 343, 376.
9. Wi-o-dla, it seems certain; hiw-dse, below; ta, there; o-s-ga-tha, we
go to dwell; ba, we; tho-s-ta, possible; zhi in da, it is not; e-gi-a, said
to him; bi, they; a, they said.
10. O-to-o-be, search; ga-xa, make; thi ha, go forth; e-gi-a, said to
him; bi, they; a, they said, 77, 121, 131, 140, 166, 192, 203,
214, 223, 234, 244, 254, 302, 323, 343, 374.
13. Tho-e, in haste; xtsi, verily; tho-e, went forth; do, did; a, they
14. Wa-zhi-ga, bird, eagle; wa-tha-xthi, stain, evil thoughts; thi-ga,
none; thi-kshe, the sitting; a, they said, 21.
15. E-dsi, at that moment; xtsi, verily: a-thi, bringing with him;
ge-e, he returned; do, did; a, they said, 55, 69, 82, 93, 115, 126,
135, 145, 159, 170, 197, 208, 218, 228, 239, 249, 260.
17. Wa-zhi-the, my elder brothers; e, to say; tshe-the, he hastened,
a, they said, 56, 70, 83, 94, 116, 127, 136, 160, 171, 198, 209;
219, 229, 240, 250, 261, 318, 338, 360, 363, 367, 392, 398, 423, 
441, 445.
18. Tho, this, the eagle; hiw-dse, by its aid downward; o-s-ga-the, we
go; ta, shall; bi, we by its strength; thi-kshe, he who here
sits; e, to say; tshe-the, he hastened; a, they said.
19. She, that, the eagle; e, is he; to, who stands at your side; a-tha,
it is; e-gi-e, said to him; a-ka, they.
22. Ihiw-dse, by the strength of the eagle they descended; a-hiu, and
came to earth; bi, they; a, they said.
24. O-ga-wi-xe, soaring in circles; do-ba, of four; ga-xe, making;
no-s-zhi, he stood; a, they said.
26. Ti, footsteps; thu-ca, they took; ba, they; do, did; a, they said;
30, 36, 43.
27. Zha, tree; pa-ci, the tops of; pe-tho-ba, seven.
28. Ga, upon these trees; a-to, they alighted and stood; a-ti, they
had come; a-ka, they.
32. U-k‘u-be, valley; ha-tho-ca, of no particular size; do, a; a,
you said, 258.
33. Thiu-xe-ts‘a-zhi, the never dying willow; to, that stood in the
valley; no, the; a, they said, 259.
34. E-dsi, they approached, and close to it; xtsi, verily; hi, they came;
no-s-zhi, paused; to, and stood; a, they said, 38.
37. To-pa-ci, the top of a rocky cliff; ha-tho-ca, that was of no
particular size; do, a; a, they said.
40. To-ca, White-rock; shki, also; a, they said.
41. Zha-zhe, name; o-ki-to, we shall make to be ours; ta, shall;
its da; we shall, 521, 524, 527, 562, 565.
44. Mo-xe, heavens; pe-tho-ba ha, the seventh.
45. Hi, they approached and came to; no-s-zhi, they paused and
stood; a-ka, they.
48. Wo-da, it seems certain; ga-ni-tha, without order, with no organization; e footstes; o-thu-ca, we take (to make any progress as a people); ba, we; thu-ta, possible; zhi i da, it is not; e-ki-e, said to one another; a-ka, they.

50. O-to-be, search; ga-xe, made; tse a-tha, let there be; e-ki-a, said to one another; bi, they; a, they said, 105, 150, 186, 296.

54. I-zhu-cka (archaic) stone, rock, or boulder; zhu-dse, red; thi-khe, the sitting; mo, the; a, they said.

57. The, of this boulder; ci, a foot; o-ki-tha, let us make for ourselves; ba, we; tho-tse i da, it may be suitable.

59. She, that; e-shno, is the very object; n-tha-dse, for which you have been making search; tha to she a, as you stand; wi-co-ga, my younger brother; e-gi-e, said to him; a-ka, they, 75, 263.

60. Zhi-ga, the little ones; ci, a foot; ki-the, make of it for themselves; mo-thi, as they travel the path of life; ta, shall; i tsi da, they shall; e, to say; tsi-the, they hastened; a, they said, 72, 85, 97.

61. Ci, a foot; ki-the, they make of it for themselves; mo-thi, as they travel the path of life; bi, they; do, when; a, they said, 73, 86, 98.

62. Ci, foot; ba-xtho-ga, pierce, wound; zhi, not; ki-the, cause themselves to; mo-thi, as they travel the path of life; ta, shall; i tsi da, they shall; e, to say; tsi-the, they hastened; a, they said, 74, 87, 99.

64. Xa-dse, grasses; no-sha-tha-ge, tread down, crush with the foot; ki-the, enable themselves to; mo-thi, as they travel the path of life; ta, shall; i tsi da, they shall; e, to say; tsi-the, they hastened; a, they said, 75, 88, 100.

68. I-zhu-cka, stone, rock, or boulder; ca-be, the black; thi-khe, the sitting; no, the; a, they said.

71. The, this, the black boulder; zhi-ga, the little ones; ci, a foot; ki-the, make of for themselves; ba, they; tho-tse i da, it may be suitable for them; e, to say; tsi-the, he hastened; a, they said, 84, 95.

81. I-zhu-cka, stone, rock, or boulder; ci, yellow; i-ga-xu, streaked with yellow; thi-khe, the sitting; no, the; a, they said.

92. I-zhu-cka, stone, rock, or boulder; sha-be, dark; thi-khe, the sitting; no, the; a, they said.

103. Wa-xo-be, a sacred object; pi-zhi, the mysterious; a, they said, 148, 184, 190, 204, 300, 372, 404.

104. We-ki-lo, articles for ceremonial use; thi-ge i da, there are none, are lacking; e-ki-a, said to one another; bi, they; a, they said, 149, 185, 295, 405.

109. O-to-be, make search; tha-the, you cause; tse a-tha, we bid you; e-gi-e, said to him; a-ka, they, 154.
114. Mo"-hi"-ci, flint; zhu-dse, the red; thi"-kshe, the sitting; no°, the; a, they said.

117. The, this, red flint; zhi"-ga, the little ones; mo°-hi°, knife; tha, make of; ba, they; tho° ṭse i° da, it may be suitable for them; e, to say; tsi-the, he hastened; a, they said, 128, 137, 161, 172.

119. Zhi"-ga, the little ones; mo°-hi°, knife; tha, make of it; ba, they; tho°-ta, suitable; zhi a, is not; wi-co°-ga, my younger brother; e-gi-e, said to him; a-ka, they, 129, 138, 163.

120. E-zhi-čka, not the right kind; u-to°-ga, not quite; xtsi i° da, verily; e-gi-e, said to him; a-ka, they, 130, 139, 164, 202, 212, 222, 232, 243, 253.

125. Mo°-hi°-ci, flint; to-ho, the blue; thi°-kshe, the sitting; no°, the; a, they said.

134. Mo°-hi°-ci, flint; či, yellow; i-ga-xu, streaked with; thi°-kshe, the sitting; no°, the; a, they said.

144. Mo°-hi°-ci, flint; ča-be, the black; thi°-kshe, the sitting; no°, the; a, they said.

158. Mo°-hi°-ci, flint; čka, the white; thi°-kshe, the sitting; no°, the; a, they said.

169. Mo°-hi°, knife; i-ba-btho-ga, round-handled; kshe, the long; no°, the; a, they said.

174. She, that; sho°-e tho, is satisfactory; e-gi-a, said to him; bi, they; a, they said, 268.

177. Zhi"-ga, the little ones; mo°-hi°, knife; the, make of it; ta, shall; i tsi° da, they shall; e, to say; tsi-the, he hastened; a, they said.

178. Zhi"-ga, the little ones; mo°-hi°, knife; tha, make of it; bi, they; do°, when; a, they said.

179. Da, things of any kind, enemies; i-ba-kshi°-da, fail to cut with it effectually; zhi, not; ki-the, cause themselves to; mo°-thi°, as they travel the path of life; ta, shall; i tsi° da, they shall; e, to say; tsi-the, they hastened.

181. Mo°-hi°, knife; gi-qa-hi it shall always be sharp; ki-the, they shall cause it to be so; mo°-thi°, as they travel the path of life; ta, shall; i tsi° da, they shall; e, to say; tsi-the, they hastened; a, they said.

191. We-ki-k'o°, articles for ceremonial use; thi°-ge i° da, there are none, lacking; e-gi-e, said to him; a-ka, they, 301, 373.

196. Ça-gtho-hí, hickory tree; to°, standing; no°, the; a, they said.

199. The, this tree; zhi°-ga, the little ones; we-ga-thu-ça, as a weapon to strike with, a club; ba, they; tho°-ṭse a-tha, it may be suitable for their use; e, to say; tsi-the, he hastened; a, they said, 210, 220, 230, 241, 251, 262.

201. Zhi°-ga, the little ones; we-ga-thu-ça, use for a club; ba, they; tho°-ta, suitable; zhi i° da, it is not; e-gi-e, said to him; a-ka, they, 211, 221, 231, 242, 252.
207. Ça-gtho-ha-sho-ga, the thick-barked hickory tree; toⁿ, standing; noⁿ, the; a, they said.
217. Poⁿ-toⁿ-ga, hi, the large hickory nut tree; toⁿ, standing; noⁿ, the; a, they said.
227. Pi-çı-hi, acorn tree, the dark oak; toⁿ, standing; noⁿ, the; a, they said.
238. Zhoⁿ-zhi-hi, red-wood, the red oak tree; toⁿ, standing; noⁿ, the; a, they said.
248. Zhoⁿ-sha-be, dark-wood tree, the red-bud; toⁿ, standing; noⁿ, the; a, they said.
264. Zhiⁿ-ga, the little ones; we-ga-thu-ça, use for a war club; moⁿ-thiⁿ, as they travel the path of life; ta, shall; i tsiⁿ da, they shall; e, to say; tsi-the, they hastened; a, they said.
265. Zhiⁿ-ga, the little ones; we-ga-thu-ça, use as a club; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
266. We-ki-i-he-the, they shall use it to make fall, their enemies; moⁿ-thiⁿ, as they travel the path of life; ta, shall; i tsiⁿ da, they shall; e, to say; tsi-the, they hastened; a, they said.
269. Gthu-ce, to take up; a-tsia-tha, they hastened: bi, they; a, they said, 409, 437, 466.
271. Moⁿ-hiⁿ, knife; noⁿ-pe-wa-the, fear-inspiring; xtsi, verily; iⁿ da, it is; e-ki-a, said to one another; bi, they; a, they said.
272. Moⁿ-hiⁿ, knife; wa-koⁿ-da, mysterious; xtsi, verily; iⁿ da, it is; e-ki-a, said to one another; bi, they; a, they said.
273. Moⁿ-hiⁿ-wa-koⁿ-da, Mysterious-knife; shki, alsu; a, they said.
274. Zhiⁿ-ga, the little ones; zha-zhe, name; ki-toⁿ, make to be theirs; ta, shall; i tsiⁿ da, they shall: e, to say; tsi-the, they hastened: a, they said.
276. Moⁿ-hiⁿ, knife; i-ba-btho-ga, round-handled; doⁿ, the; a, they said.
277. I-ba-qpoⁿ, to nudge or thrust with it, the willow tree; a-tsia-tha, they proceeded; bi, they; a, they said.
278. Wa-biⁿ, blood; ba-dsu-zhe, gushed from the cut; gthe, quickly; toⁿ, as he (the performer of the act) yet stood near; a, they said.
280. Ba-zha-be, to cut and peel the bark from the trunk of the tree; a-tsia-tha, they proceeded; bi, they; a, they said.
281. Ta-dse, winds, the four winds; e-noⁿ-ha, for each one they first stripped the bark from four sides of the trunk; xtsi, verily; kshi-the, they made for it; toⁿ, as he (the performer of the act) stood: a, they said.
283. Ba-xoⁿ, to cut the trunk into the desired length; a-tsia-tha, they proceeded: bi, they: a, they said.
285. Ba-çke-be, to hew and to shave it to the desired size; a-tsia-tha, they then proceeded; bi, they; a, they said.

287. We-tsi, a weapon to strike with, a club; ho-no-ka, the back of a fish; e-go, they made it to resemble; kshe, the long club; a, they said, 408, 436, 465, 473, 477, 484, 489.

288. Gthi-shi, to finish their weapon; a-tsia-tha, they proceeded; bi, they; a, they said.

290. No-be, between his hands; u-bi-zhu-zhu-e, he (the carver), caressed and stroked the weapon; do, he did; a, they said, 438, 468.

291. Bi-hu-to, and made it to utter a cry of exultation; u-ha-ha-e, at each stroke; to, as he stood; a, they said, 439, 469.

305. Ho-ba, the day: i-ta-xe, the beginning of; tho-dsi, at that time; a, they said, 326, 346, 379.

306. Ga-gi-gi-dse, swaying from side to side; hi-the, came the sight of his form; no-zhi, the sight, the picture stood; a, they said, 327, 347, 380.

308. O-pa-ce, in the evening of the day: tho-dsi, at that time; a, they said, 329, 349, 382.

309. Wi-co-ga, my younger brother; gi, returning; thi da, he is moving; e-ki-a, said to one another; bi, they; a, they said, 330, 350, 383.

311. O-gi-ki-a, speak to your brother: ba, all of you; thi ha, go forth; e-ki-a, they said to one another; bi, they; a, they said, 332, 351, 386.

313. Hi-ko, his legs below the knees: ga-xo-dse, stricken and worn gray by the grasses; xtsi, verily; gthi, having returned; no-zhi, he stood; to, standing; a, they said.

315. Ha ta ha, how has it fared with you; xtsi, verily; a, they said, 335, 354, 389.

316. Wa-xpa-thi, to suffer from exhaustion or any hardship; tha thi-sha, you have been wont; zhi, not; no, usually; a, they said, 336, 355, 390.

319. U-k’u-be, valley; wi, one or first; pshi a-tha, I have been to; wi-zhi-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said.

320. O-ha-go, for me a happening; mo-zhi, there was not; xtsi, verily; i da, it is true; e, to say; tsi-the, he hastened; a, they said, 340.

339. U-k’u-be, valley; tho-ba, two or a second; pshi a-tha, I have been to; e, to say; tsi-the, he hastened; a, they said.

357. Shi-no-dse, knees: ga-xo-dse, stricken and worn gray by the grasses; xtsi, verily; a, they said.

358. Gthi-no-zhi, having returned he stood; to, standing; a, they said.
361. U'-k'u-be, valley; tha-bthiⁿ, three or a third; pshi a-tha, I have been to; e, to say; tsi-the, he hastened; a, they said.

364. Ni-ka, man; wiⁿ, one; u-shkoⁿ, have moved therein; bi, he; tse a-tha, there being signs that he had; e, to say; tsi-the, he hastened; a, they said.

365. O-shkoⁿ, at the places where he had moved; hoⁿ, what were the signs like; toⁿ, at the places where he had stood; e-gi-e, said to him; a-ka, they.

368. Či-pa, toes; zha-ṭa, cloven; xtsi, verily; bi, he; tse a, he is, from the signs; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said.

369. Xa-dse, the grasses; noⁿ-xthoⁿ-zhe, he had crushed with the weight of his feet; i-tse-tha, where he had placed them; bi, he; tse a-tha, he had; e, to say; tsi-the, he hastened; a, they said.

384. I-zhu-zhu-ba, with rapid strides; xtsi, verily; gi, returning: thiⁿ iⁿ da, he is moving; e-ki-a, said to one another; bi, they; a, they said.

393. U'-k'u-be, valley; do-ba, four or a fourth; pshi a-tha, I have been to; e, to say; tsi-the, he hastened; a, they said.

394. Ni-ka, man; wiⁿ, one; u-shkoⁿ, had moved therein; bi, he; tse, had; e-pshe noⁿ, that I had spoken of; e-dsi, there at the place; a-ka, he is; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said.

396. O-shkoⁿ, in appearance; hoⁿ, what is he like; toⁿ, as he stood; e, to say; tsi-the, they hastened to say; a, they said.

399. Noⁿ-pe-wa-the, fear-inspiring, formidable in appearance; xtsi, verily; a-ka, he is; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said, 424, 430, 447.

401. Wa-pa-hi, sharp weapons; toⁿ a-ka tha, he has; e, to say; tsi-the, he hastened, 426, 446.

406. Thi-te-ge gtha, make haste; ba, you; thiⁿ ha and go forth; e-ki-a, said to one another; bi, they; a, they said, 434, 452, 471, 495.

411. U-zhoⁿ-ge, path, file; wiⁿ-a-ha, in a single; ċi-thu-če, took footsteps, went forth; toⁿ, they did; a, they said.

413. U-ba-noⁿ-the, ceremonial pauses or steps; do-ba, four; kshi-the, they made for him; a-ka, they.

415. We-do-ba oⁿ, at the fourth pause; tse dsi, then and there; a, they said.

416. I-ga-dsi-oⁿ, they stood abreast in a single line; i-he-the, they laid their line; a-ka, they.

419. Ni-ka, man; wiⁿ, one; e-dsi a-ka, there is at that place; e-pshe noⁿ, as I have said; the a-ka, here he is; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said, 442.
425. Da-do°, things of any kind, living things; ni-the, permit to live, mercy; thi°-ge a-ka, he has none; e-zha mi a, to my thinking; wi-zhi°-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said.

428. He zhi°-ga, little horns: to° a tha, he has; wi-zhi°-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said.

432. Wa-zhi°, courage or temper; pi-zhi, bad; xtsi, verily; bi a, he has; wi-zhi°-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said.

434. Tsi-zhu, the Tsi-zhu division; u-dse-the, having fireplaces; pe-tho°-ba, seven; ni-ka-shi-ga, a people; a, they were; a, they said.

437. Wa-no°-xe, spirits, ghosts; a-dsi, to their abode; the, to go; ta, shall; tsi° da, he shall; e-ki-e, said to one another; a-ka, they.

449. Ha-shi, they struck him so that he whirled around; pa-gthe, and fell with his head toward the rear; xtsi, verily; a, they said.

452. Wa-bi°, blood; ga-ta-the, spilling from his body; i-he-the, they made him to lie; a-ka, they.
497. A-bi-ța-ța, they placed their hands upon his body to test his quality; a-ka, they.
499. Zhe-ga, the hind leg; tha-ța, the left; kshe, the long; a, they said, 511.
500. Ga-wiⁿ, to cut in a long and circular incision; a-țsi-tha, they proceeded to in haste; a-ka, they, 512, 550.
501. Wa-shiⁿ, fat; u-ba-zhiⁿ, protruding through the incision; tsi-the, appeared quickly; through the cut they made; a-ka, they.
503. I-u-tha-bthoⁿ-çe, they took pieces of the fat into their mouths to taste of it; a-țsi-tha, they proceeded; bi, they; a, they said.
505. I-u-wa-noⁿ-be, it is noⁿ-be to the taste (there is no English equivalent for the word noⁿ-be, which is used by the Osage to characterize the taste of nuts and of fats); xtsi iⁿ da, verily it is; e-kî-a, said to one another; bi, they; a, they said.
506. Zhiⁿ-ga, the little ones; noⁿ-bthe, for food; the, use it; moⁿ-thiⁿ, as they travel the path of life; ța i tsiⁿ da, they shall; e, to say; tsi-the, he hastened; a, they said.
507. Zhiⁿ-ga, the little ones; noⁿ-bthe the, use it for food; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
508. A-dsu-ța, their limbs; i-ga-ci-ge, shall stretch in growth by its use; ki-the, this they shall do for themselves; moⁿ-thiⁿ, as they travel the path of life; ța i tsiⁿ da, they shall; e, to say; tsi-the, they hastened; a, they said.
510. Xi da-ka-dse, boiling water; u-bi-doⁿ, they shall dip it into to prepare it; moⁿ-thiⁿ, as they travel the path of life; ța i tsiⁿ da, they shall; e, to say; tsi-the, they hastened; a, they said.
514. Či-ci-ga, elastic; zhi, not; xtsi iⁿ da, verily it is; e-kî-a, said to one another; bi, they; a, they said.
515. We-ki-k'ôⁿ, an article for ceremonial use; the, they shall make of it; moⁿ-thiⁿ, as they travel the path of life; ța i tsiⁿ da, they shall; e, to say; tsi-the, they hastened; a, they said.
517. We-thiⁿ, strap or cord; ça-gi, strong; xtsi iⁿ da, verily it is; e-kî-a, said to one another; bi, they; a, they said.
519. Wa-xo-be, a sacred object; oⁿ-gi-the, we shall make of it; țai tsiⁿ da, we shall; e, to say; tsi-the, they hastened; a, they said, 529, 556, 559, 568, 571, 574, 577, 579, 582.
520. We-thiⁿ-ça-gi, Strong-strap; shki, also; a, they said.
523. We-thiⁿ-ga-xe, Strap-maker; shki, also; a, they said.
526. We-thiⁿ-zhiⁿ-ga, Little-strap; shki, also; a, they said.
528. O-thoⁿ-da, the remaining center; ga, this; thiⁿ-kshe, sitting; a, they said.
530. Tsê-ha-wa-gthe, shield; oⁿ-gi-the, we shall make of it; oⁿ-moⁿ-thiⁿ, as we travel the path of life; ța i tsiⁿ da, we shall; e, to say; tsi-the, they hastened; a, they said.
531. Zhi\(^n\)-ga, the little ones; i-gi-ni-tha, shall make of it a protection; mo\(^n\)-thi\(^n\), as they travel the path of life; \(\tau\)a i tsi\(^n\) da, they shall; e, to say; tsi-the, they hastened; a, they said.

533. Mi, sun; hi-e, the setting of; ge, the places; \(\tau\)a, from that direction, 537, 541, 545.

534. Wa-pa-hi, sharp weapons; a-kia-sha, equal in numbers; thi\(^n\)-ge, none; a-thi\(^n\), bringing with them; a-hi, they come; bi, they; shki, and; do\(^n\), when; a, they said, 538, 542, 546.

535. Wa-pa-hi, sharp weapons; ge-go\(^n\), to be ineffective; bi, they; \(\tilde{k}\)-the, they shall cause them to be; mo\(^n\)-thi\(^n\), as they travel the path of life; \(\tau\)a i tsi\(^n\) da, they shall; e, to say; tsi-the, they hastened; a, they said.

539. Wa-pa-hi, sharp weapons; a-gtha, to pierce and stand out from our bodies; ba zhi, they not; o\(^n\)-ki-the, we cause ourselves to be; o\(^n\)-mo\(^n\)-thi\(^n\), as we travel the path of life; \(\tau\)a i tsi\(^n\) da, we shall; e, to say; tsi-the, they hastened; a, they said.

543. Wa-pa-hi, sharp weapons; a-ki-tha-zha-ta, to pass by us as in forked lines; bi, we; o\(^n\)-ki-the, we cause ourselves to be; o\(^n\)-mo\(^n\)-thi\(^n\), as we travel the path of life; \(\tau\)a i tsi\(^n\) da, we shall; e, to say; tsi-the, they hastened; a, they said.

547. Wa-pa-hi, sharp weapons; a-bu-zha-zha-ta, pass harmlessly by in forked lines; bi, they; \(\tilde{k}\)-the, cause themselves to be safe from the flying weapons; mo\(^n\)-thi\(^n\), as they travel the path of life; \(\tau\)a i tsi\(^n\) da, they shall; e, to say; tsi-the, they hastened; a, they said.

549. Thiu-ba-he, the side of the buffalo; tha-\(\tilde{t}\)a, the left; ga, this; kshe, the long; a, they said.

552. We-thi\(^n\)-zhi\(^n\)-ga, slender straps; pe-tho\(^n\)-ba, seven.

553. Tsi-zhu, the Tsi-zhu division; u-dse-the, possessing fireplaces; pe-tho\(^n\)-ba, seven in number.

554. E-no\(^n\)-ha, one for each fireplace; kshi-the, they made; a-ka, they.

558. He, horn; tha-\(\tilde{t}\)a, left; ga, this; tse, standing; a, they said, 567.

561. He-thi-shi-zhe, curved horns; shki, also; a, they said.

564. He-thi-zha-ge, outspread horns; shki, also; a, they said.

573. Tse-dse-xe, the outspread; ga, this; thi\(^n\)-kshe, sitting; a, they said.

576. No\(^n\)-dse-u-thi-xi\(^n\), that which covers the heart, heart sack; ga, this; thi\(^n\)-kshe, the sitting; a, they said.

578. Pa-xi\(^n\), hair of the head; ga, this; thi\(^n\)-kshe, the sitting; a, they said.

581. I-\(\ddot{k}\)i, chin; ga, this; thi\(^n\)-kshe, the sitting; a, they said.
1. Ha tha ḭsi ṭa, a bi° da, ḭsi ga (archaic, untranslatable).
2. Zhi°-ga, the little ones; ni-ḳa-shi-ga, a people; ba, they; zhi a-tha, they are not; wi-ḳo°-ga, my younger brothers; e-ḳi-e, said to one another; a-ḳa, they. 11
4. U-to°-be, search; tha-the, you cause to be made; ta bi, you shall; wi-ḳo°-ga, my younger brothers, 10, 21, 31.
5. Wi-ḳo°-ga, a younger brother; ga, as thus; xtsi, verily; hi-tha, they spake: i do°, when they: a, they said.
6. Mo°-xe, heavens; u-ḳa-ḳi-ba, the divisions of; wi°, one, or the first: a, they said, 23.
7. E-dsi, there at the place; xtsi, verily; hi, having come to: no°-zhi°, paused, stood; a, they said, 24, 35, 57, 112, 114, 122, 137, 176.
8. Wi-zhi°-the, my elder brothers: a, they said, 165, 183, 209, 240.
9. O°-ha-go°, a happening for me; mo°-zhi, none for me; xtsi, verily: a, they said.
10. Ḵa-xe-wa-hu-ḳa, the youngest of the brothers; to°, the standing; a, they said, 32.
11. Ga, as thus; xti, verily; hi-tha, they spake: i do°, when they: a, they said, 149.
12. Mo°-xe, heavens; u-ḳa-ḳi-ba, the divisions of; wi°, one, a second one; hi, having arrived there: no°-zhi°, paused, stood: a, they said.
14. Mo°-xe, heavens; u-ḳa-ḳi-ba, the divisions of; wi°, one, a second one; hi, having arrived there: no°-zhi°, paused, stood: a, they said.
15. Wa-ḳo°-da, god of darkness; u-ḳa-sha-be, struck the heavens with darkness; xtsi, verily: do°, when: a, they said, 26.
16. He-dsi, at that moment; xtsi, verily; a-ḳthi, having returned; mo°-zhi°, stood: a, they said, 27.
17. Wi-ḳo°-ga, my younger brother: ha-ṭa-ḥa, how has it fared with you: xtsi, verily; wa-xpa-thi°, to thus suffer: thā thī° sha, has been your wont: zhi no°, it has never been: a, they said, 28.
18. Mo°-xe, heavens; u-ḳa-ḳi-ba, the divisions of; wi°, another one; pshi a-tha, I have been to.
19. E-go°, anything like what we want; thō°-ṭa, possible; zhi a, it is not; wi-zhi° the; my elder brothers: a, they said, 29.
20. Wi-zhi°-the, my elder brothers; ga, as thus; xtsi, verily; hi-tha, they spake: i do°, when they.
21. Ḵa, O; wi-ḳo°-ga, my younger brothers: e-ḳi-e, said to one another; thō°-ḳa, they.
33. Thu-e, in haste; xtsi, verily; hi the, went forth; a, they said, 164, 174, 208, 217, 232.
34. Mo\(^a\)-xe, heavens; u-ca-ki-ba, the divisions of; we-do-ba, the fourth; kshe, that lay; a, they said.
35. Ni-ka-wa-ko\(^a\)-da-gi, the man of mystery; thi\(^a\)-kshe, at his abode; a, they said.
36. Tho, in his presence; to\(^a\), where he stood; hi, having arrived there; no\(^a\), zhi\(^a\), paused, stood; a, they said.
37. Ni-ka-shi-ga, a person; wi\(^a\), one; the a-ka, here is; wi-zhi\(^a\)-the, my elder brothers; a, they said, 59.
38. No\(^a\)-pe-wa-the, fear-inspiring; xtsi, verily; a-ka, he is; wi-zhi\(^a\)-the, my elder brothers; a, they said, 60.
39. No\(^a\)-pe-wa-the, fear-inspiring; shki, and; zha-zhe; ki-to\(^a\), has for his own; a-ka, he; e-zha-mi i\(^a\) da, I believe.
40. Ha, O: wi-tsi-go-e, my grandfather; e-gi-a, said to him; bi, they; a, they said, 58.
41. Zhi\(^a\)-ga, the little ones; zhu-i-ga their bodies; th\(\_\)a, they make of me; ba, they; tho\(^a\)-tse, may well; mi-kshe i\(^a\) da, I who sit here.
42. Zhi\(^a\)-ga, the little ones; zhu-i-ga, their bodies; o\(^a\)-tha, they make of me; bi, they; do\(^a\), when, 124, 142, 144, 152, 158.
43. I-tsi'a, causes of death; thi\(^a\)-ge, to have none; ki-the, cause themselves to; ta i tsi\(^a\) da, they shall.
44. Gthe-do\(^a\)-zhi\(^a\)-ga, Little-hawk; shki, and; a, they said.
45. Zha-zhe, name; ki-to\(^a\), make to be theirs; mo\(^a\)-thi\(^a\), as they travel the path of life; bi, they; do\(^a\), when; a, they said.
46. U-no\(^a\), old age; a bi, the stage of life spoken of as; i-the, live to see; ki-the, cause themselves to; mo\(^a\)-thi\(^a\), as they travel the path of life; ta i tsi\(^a\) da, they shall, 52, 71, 82, 89, 96, 102, 120, 125, 133, 145, 171, 194, 201, 226, 247.
47. Gthe-do\(^a\)-wi\(^a\), Hawk-maiden; shki, also; a, they said.
48. Zha-zhe, name; a-ki-to\(^a\), I have made to be my own; a-thi\(^a\)-he i\(^a\) da, in my life's journey.
49. E-shki do\(^a\), that name also; a, they said, 245.
50. Zhi\(^a\)-ga, the little ones; zha-zhe, name; ki-to\(^a\), they shall make to be their own; mo\(^a\)-thi\(^a\), as they travel the path of life; ta i tsi\(^a\) da, they shall.
51. Wi-no\(^a\), the only one; bthi\(^a\), I; mo\(^a\)-zhi, am not, 135, 147, 154.
52. Wi-cho\(^a\)-ga, a younger brother; tho-e, in haste; xtsi, verily; hi-the, went forth; do\(^a\), did; a, they said.
53. Tho-xe Pa-thi-ho\(^a\), to Tho-xe Lift-ye-your-heads; to\(^a\), where he stands, in his abode, S3.
54. Zhi\(^a\)-ga, the little ones; zhu-i-ga, their bodies; o\(^a\)-tha, make of me; ba, they; tho\(^a\)-tse, may well; a-to\(^a\)-he i\(^a\) da, I stand.
55. Mo\(^a\)-ki-\(\_\)in-dse, he threw himself to the ground; tsi the, proceeded to; do\(^a\), when; a, they said, 84.
63. Ha-ba-koⁿ-če-či-da, ripens with the corn; e-goⁿ, like the corn; toⁿ, standing; noⁿ, the; a, they said.

64. U-doⁿ-be, a sight; tha-gthiⁿ, beautiful, pleasing; xtsi, verily; hitse-the, he made to stand upon the ground; toⁿ, as he stood; a, they said.

65. Ga tse shki, of this also; zhu-i-ga, their bodies; tha, they make of; ba, they; thoⁿ-tse iⁿ da, it will be suitable for them.

66. I-u-tha-bthoⁿ-ce, to taste of its root; a-tsia-the, they proceeded in haste; a-ka, they.

67. I u-wa-pa, bitter to the taste; noⁿ a-tha, it is.

68. Zhiⁿ-ga, the little ones; moⁿ-kōⁿ, medicine; tha, make of it; ba, they; thoⁿ-tse, it being fit for that purpose; noⁿ a-tha, it is.

69. Zhiⁿ-ga, the little ones; moⁿ-kōⁿ, medicine; the, make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 77.

70. A-dsu-ta, their limbs; i-ga-či-ge, to stretch with in growth; a-ki-gtha-thiⁿ, they shall keep it; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall. 78.

72. I-thoⁿ-biⁿ-eⁿ, at the second time; xtsi, verily; moⁿ-ki-čiⁿ-dse, he threw himself upon the ground; tsi-the, quickly; doⁿ, when; a, they said, 90.

73. Moⁿ-kōⁿ-toⁿ-ga-zhiⁿ-ga, the little great medicine; tse, the standing; a, they said.

74. Xtha, its blossoms; zhu-dse, reddened; i-tse-the, he made to stand upon the ground; toⁿ, as he stood; a, they said.

75. Ga tse, of this standing before us; shki, also; a, they said, 94, 115; 118, 177, 188, 198, 242.

76. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, make of it, ba, they; thoⁿ-tse iⁿ da. they shall. 87, 168.

79. I u-wa-ts'u-xe, astringent to the taste; noⁿ a-tha, it is.

80. Ts'o-xe, Astringent; shki, also; zha-zhe, name; ki-toⁿ, make to be their own; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.

81. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; tha, make of it; bi, they; doⁿ, when; a, they said, 88, 170, 200, 214, 246.

85. Ha-ba, ear of corn; zhu-dse, red; kshe, the long; a, they said.

86. He-dsi, then, at that moment; xtsi, verily; ga-či-ge, he tossed into the air; tsi-the, with a quick motion; toⁿ, as he stood; a, they said.

91. Ha-ba, ear of corn; to-ho, the blue; kshe, the long; a, they said.

92. Wa-toⁿ, squash; to-ho, the blue; thiⁿ-kshe, the sitting; e-ki-thoⁿ-ba, together; xtsi, verily; a, they said.

93. Ga-či-ge, tossed into the air; tsi-the, with a quick motion; toⁿ, as he stood; a, they said, 106. 2786—21—38
95. Noⁿ-bthe, their food; the, make it to be; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
97. We-tha-biⁿ-oⁿ, at the third time; xtsi, verily; moⁿ-ki-ciⁿ-dse, he threw himself upon the ground; tsí-the, quickly; doⁿ, when; a, they said.
98. Ha-ba, ear of corn; ćka, white; kshe, the long; noⁿ, the; a, they said.
99. Wa-toⁿ, squash; ćka, white; thiⁿ-kshe, the sitting; e-ki-thoⁿ-ba, together; xtsi, verily; ga-ci-ge, he tossed into the air; tsí-the, with a quick motion; toⁿ, as he stood; a, they said.
100. Zhiⁿ-ga, the little ones; noⁿ-bthe, their food; the, make it to be; moⁿ-thiⁿ, as they travel the path of life; ta i tsíⁿ da, they shall, 109.
101. Ts'e, to die; wa-țse-xi, difficult; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ta i tsíⁿ da, they shall, 143, 153, 159, 180, 215.
103. We-do-biⁿ-oⁿ, at the fourth time; xtsi, verily; moⁿ-ki-ciⁿ-dse, threw himself upon the ground; tsí-the, quickly; doⁿ, when; a, they said.
104. Ha-ba, ear of corn; gthe-zhe, speckled; kshe, the long; a, they said.
105. Wa-toⁿ, squash; gthe-zhe, speckled; thiⁿ-kshe, the sitting; e-ki-thoⁿ-ba, together; xtsi, verily; a, they said.
107. Be, who, what; wa-dsu-ța, doⁿ, being a living animal; mi-ga, female; thiⁿ-ge, be without; ṭse, would; a, hiⁿ a, interrogative particles.
108. Wa-dsu-ța, thus, as a living creature; mi-ga, a female; zhu-gthe, for a companion; kshi-the, he gave to him; toⁿ, as he stood; a, they said.
110. Noⁿ-bthe, make of it their food; ki, when; i-ts’a, causes of death; thiⁿ-ge, to have none; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ta i tsíⁿ da, they shall.
111. Wi-ćeⁿ-ga, my younger brothers; u-toⁿ-be, a search; thà-the, you cause to be made; ta bi a-tha, you shall.
113. Pi-ći-li, red oak tree; toⁿ, standing; noⁿ, the; a, they said.
116. Zho-i-ga, our bodies; oⁿ-tha, we make of it; ba, we; thóⁿ-tse iⁿ da; we shall.
117. Pi-ći, acorns; u-noⁿ-bu-țse, shook down in profusion with their feet; xtsi, verily; a-ka, they.
119. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; the, make of it, ta i tsíⁿ da, they shall, 169, 178, 192, 199, 213, 223, 243.
121. Xoⁿ-dse hi, red cedar tree; toⁿ, the standing; noⁿ, the; a, they said.
123. Wi-noⁿ, I alone; wa-koⁿ-da, of the gods; ts’e, to die; wa-țse-xi, difficult; a-toⁿ he iⁿ da, I stand.
126. Pa-xi⁰, hair of the head; ça-dse, grown scant with age; ći-e-goⁿ, yellowish; a bi, spoken of as: i-the, live to see: ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ŭa tsiⁿ da, they shall.

127. Xiⁿ-ha, skiⁿ, bark; ba-č'iⁿ-tha, wrinkled, furrowed with age; ga ge, these; a, they said.

128. U-noⁿ, old age; a-gi-the, I have made them to be; a-toⁿ-he iⁿ da, as I stand.

129. Zhiⁿ-ga, the little ones; u-noⁿ, old age; the, make of them; moⁿ-thiⁿ, as they travel the path of life; ŭa i tsiⁿ da, they shall.

130. Koⁿ, roots; thi-hi-da, the base of the trunk; ga, this; thiⁿ-kshe, sitting; a, they said.

131. Či-koⁿ, ankle; thi-hi-da, the base of; e noⁿ bi, that is spoken of as; noⁿ, the; a, they said.

132. Či-koⁿ, ankle; thi-hi-da, the base of wrinkled with age; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ŭa i tsiⁿ da, they shall.

134. Wi-ts'u-shpa, my grandchildren, 140.

136. Ni-u-thi-xa-xa, the shallows of a river where the water rushes noisily over the rocks; xtsi, verily; ge dsi, at such a place; a, they said.

138. Wa-zha-zhe, name of the Wa-zha-zhe division; wiⁿ, one; the a-ka iⁿ da, here stands.

139. Ni, of water; zhu-i-ga, his body; the, he had made; xtsi, verily; ni-ka-shi-ga, a person; a-ka iⁿ da, he is.

141. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; the, of which to make; thiⁿ-ga, have nothing; bi, they; e-sha, bi a, you have said.

146. Hoⁿ-ba, the days; tha-gthiⁿ, that are calm, peaceful; shki, and; u-hi, to enter; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ŭa i tsiⁿ da, they shall, 161, 202, 227.

148. Wi-coⁿ-ga, my younger brothers; thi-to-ge, gtha, make haste; ba thiⁿ ha, in your movements.

150. Moⁿ-luⁿ ts'a-zhi, to the grass that never dies; thiⁿ-kshe, sitting; noⁿ, the; a, they said.

151. Wi-tsu-shpa, my grandchildren; wi-shnoⁿ, I alone; wa-koⁿ-da, of the gods; ts'e, to die; wa-tse-xi, difficult; a-toⁿ-he iⁿ da, I stand.

155. Shiⁿ-zha-hi, an evergreen water plant; toⁿ, standing; noⁿ, the; a, they said.

156. Wi-shki doⁿ, I also.

157. Ts'e, to die; wa-tse-xi, difficult; a-toⁿ-he iⁿ da, I stand.

160. Hoⁿ-ba, in the days; tha-gthiⁿ, that are calm and peaceful; u-wa-ni-ka-shi-ga, I dwell as a person; a-toⁿ-he iⁿ da, I stand.

162. Wi-coⁿ-ga, my younger brother; e-ki-a, said to one another; bi, they; a, they said, 203.
163. Thi-to-ge gtha, make haste; ba thi' ha, in your movements; wi-cho'-ga, my younger brothers; e-kia, said to one another; bi, they; a, they said, 173, 182, 206, 216.

166. Wa-dsu-ša, animal; wi', one; ts'e tha, some one has killed; bi kshe a, and it lies dead; wi-zhi'-the, my elder brothers; e-ki-e, said to one another; a-ka, they.

175. Mo'-zho'-e, the earth; u-tö'-ga, in the largest part; xtsi, verily; thii'-kshe, the sitting; dsi, there; a, they said, 218, 220.

179. Mo'-zho'-u-ka'-ćka, Mid-earth; shki, and; zha-zhe, name; o'-ki-to', make to be our own; ta i tsi' da, we shall, 224.

184. Ni-ka-shi-ga, person; wi', one; e-dsi, at a certain place; a-ka, there is.

185. Tsi, in a house; u-ta-ča, beautiful; xtsi, verily; a-ka, he dwells.

186. Ni-ka-shi-ga, the person, 195.

187. Tši-hu-ko', the smoke-vent of his house; u-k'udse, is an opening; a-ka tha, at the top of the house in which he dwells.

189. Zha-zhe, name; ki-to', of his own; a-ka, he has; e-zha-mi' i' da, I believe.

190. Tsi, house; u-ta-ča, beautiful; go'-tha, satisfying to his desires; a-ka, he has; wi-zhi'-the, my elder brothers.

191. Tsi, the house; u-ta-ča, beautiful; wa-gthi', beyond description: a-tha, it is; wi-zhi'-the, my elder brothers; a, they said.

193. Tši-u-ta-ča, House-beautiful; shki, and; zha-zhe, is a name; ki-to', they shall make to be their own; ta i tse a-tha, they shall.

197. Tši-u-ki-a-ča, House-covering; shki, and; zha-zhe, name; ki-to', he has made to be his own; a-ka, he has; e-zha-mi' i' da, I believe.

204. Zhi'-ga, for the little ones; zhu-i-ga, their bodies; the, of which to make; wa-thi'-ga, we have nothing; bi a-tha, we have; wi-zhi'-the, my elder brothers; e-ki-e, said to one another; a-ka, they.

210. Wa-dsu-ta, animal; wi', one; the-kshe, here lies; a, they said.

211. Ts'e tha, some one has killed; bi kshe, and it lies dead; wi-zhi'-the, my elder brothers; e-ki-a, said to one another; bi, they; a, they said.

219. Ni-ka-shi-ga, person; to', the standing; a, they said.

221. E-di, there, at that place; xtsi, verily; ni-ka-shi-ga, the person.

222. U'-da-bthu-bthu-e, in the midst of the air vibrating with heat; xtsi, verily; ni-ka-shi-ga, the person; to', stands; a, they said.

225. Mo'-zho'-e, Earth; shki, and; zha-zhe, name; ki-to', they make to be their own; ta i tsi' da, they shall.

228. Ho'-ba, days; u-ča-ki-ba, the divisions of; do-ba, the four; u-hi, to enter; ki-the, cause themselves to; mo'-thi', as they travel the path of life; ta i tsi' da, they shall, 248.
229. Wi-zhiⁿ-the, my elder brothers; e-ki-a, said to one another; bi, they; a, they said.
230. Thi-to-ge gtha, make haste; ba thiⁿ ha, in your movements; wi-zhiⁿ-the, my elder brothers; e-ki-e, said to one another; a-ka, they.
233. Ni, river; u-ga-xthi, a bend of; wiⁿ, one; e-dsi noⁿ noⁿ, there was; a, they said.
234. E-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said: ōṣi, house; ga, in this.
235. Tsi-zhiⁿ-ga, a little house; wiⁿ, one; the, here; tse a, stands; wi-zhiⁿ-the, my elder brothers; a, they said.
236. E-dsi, there, at the little house; xtsi, verily; bi, having arrived close to it; noⁿ-zhiⁿ, they paused and stood; bi, they; a, they said.
237. Hoⁿ-ga, a sacred person; bi a, he is; wi-zhiⁿ-the, my elder brothers; a, they said.
238. Wi-ũsi-ga-e, O, grandfather; e-gi-a, said to him; bi, they; a, they said.
239. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, make of me; ba thoⁿ-tse, they may well; a-toⁿ-he iⁿ da, for that I stand here.
241. Tsi-house; u-ṣa-ṣa, beautiful; wa-gthiⁿ, beyond description; wiⁿ, one; u-gthiⁿ, he dwells in; a-ka, he; wi-zhiⁿ-the, my elder brothers; a, they said.
244. Tsi, house; u-k'u-k'u-dse, many entrances; a-ka, he has; wi-zhiⁿ-the, my elder brothers; a, they said.
INDEX

list of ........................................... 52,53,84
movements of .................................. 59
of the Ho'-ca Great Division ............... 52
of the Ho'-ca subdivision ................... 52,53
of the Ta'-a'na Great Division .............. 53
owning the wa'-zha' .......................... 65
Gentile organization ........................... 51-52
not affected by division of tribe ............. 45
Gibson, Hardy, assistance of .......... 14
Gibson, Mrs. Mary, assistance of ......... 14
Gill, De Lansey, work of .................. 20,32
Glassine arrow, a life symbol .............. 111
Government of Osage— civil branch of ... 67
military branch of ............................ 65
military form of .............................. 59
Gray-Horse, village at ...................... 45
Great Osage village, location of .......... 44
Great Wi'-gie ................................ 254-269
theme of ........................................ 258
Gros Ventres (Oa'ka) ......................... 28
Guiana Indians, minimum and folklore of .. 30
Gurley, J. G., editorial work of ........... 29
Habitations of Western Utah, chronology of . 26
Harlston, a life symbol ...................... 134
Harlsey, Henry S., & Swanton, J. R., and Harlsey. 47
Harmony, an Osage mission ................. 44
Harrington, John P.— appointment of ..... 34
paper by ........................................ 29,30
work of ......................................... 15,19
Hawke, Symbolic ............................... 63
Hawkes, Ernest, introduction by .......... 29
Hearing of the Sayings of the Ancient Men, a tribal rite . . . 47
Hewitt, J. B.— custodian of manuscripts .. 28
work of ......................................... 18-14,30
Heye Museum, collections of, studied by J. Walter Fewkes 12
Hi'-ca'ga gens— story belonging to ........ 211 wi'-gie of ................................ 212-219
Hieroglyphs. See Maya Hieroglyphs.  
Hodge, F. W., work of ....................... 9
Holmes, W. H., work of .................... 22
Hominy, village at ............................ 45
Hoo' Ix'-ca-shi'-ca gens, wi'-gie of ........ 123-124
Hoo' Tra'-ga Tha'-ti'na, wi'-gie of ........ 127
Hoo'ga A-shi'-ton gens— life symbol of .... 104
wi'-gie of .................................... 104-105
Hoo'-ga Great Division— ceremonial position of .................. 83
gens of ........................................ 84
one of the two tribal divisions .......... 51
origin of the people of the ................ 51
subdivisions of .............................. 51
Hoo'-ga Subdivision— gens of ............... 84
wi'-gie of .................................... 104-115
Hoo'-ga U'-ta-noh'gens— discovered by the Wa'-zha'egic .... 59
life symbols of ............................... 102,103,104
wi'-gie of .................................... 102-103

DEER— Page.
a life symbol ................................. 96
place of, in life of Osage ..................... 185
DEER PEOPLE gens .......................... 95
DEER SONGS ................................ 183-191
DEGREES of the OSAGE RITES— order of .... 192,193
seven in number .............................. 192
DENSMORE, Miss Frances— paper by ....... 31
work of ........................................ 127
DIVISIONS, accidental, of the Osage ....... 45
DUNN, J. P., manuscript deposited by ...... 28
DWELLERS-BELOW, a division of the tribe . 45
DWELLERS-IN-THE-THorny-THicket, a division of the tribe ........................................ 45
DWELLERS-IN-THE-Upland Forest, a division of the tribe ........................................ 45
DWELLERS-UPON-THE-HILTON, a division of the tribe ........................................ 45
Eagle— aged, wi'-gie of the ................. 88-90
golden, a life symbol ......................... 104
red, a life symbol ................................ 124
spotted, a life symbol ......................... 115
Eagle feather, symbol of old age ......... 71
Earth, consecration of ....................... 48,54
Elder Households gens ........... 115-116
Elder, Wa'-zha'-ga gens, wi'-gie of ........ 92-95
Elek, a life symbol ............................ 109,113
Eile gens ................................. 112-115
E-xon'Mop-on-ton gens— life symbol of .... 99
wi'-gie of .................................... 98-101
EVANGELE, Charles, collection of ......... 73
EVENING STAR, a life symbol ............... 109,120
FENKES, J. Walter— specimens collected by .................................................. 33
work of ........................................ 10,12
FINDING OF the Foe, Mi'-ca-da story of ... 211-219
FIREPLACES— conserved, of chiefs' houses .... 69
dedicated to peace ............................ 54
dedicated to warfare .......................... 53,54,69
sacred .......................................... 53-54
Fire. See Blackfish, Redfish.
FLETCHER, Miss Alice C.— information gathered by ........................................ 219
list of gentes obtained by ................... 52
songs transcribed by .......................... 55
FOE, FINDING OF the, wi'-gie of .......... 212-219
FOOD, provided by multiple .................. 270
FOOTPRINTS of BLACK BEAR, a war symbol ........................................... 76
FOWEK, GERARD, work of .............. 22-23
FOX INDIANS, researches of Truman Mehl- son among ............................... 17-18
FRACHENBERG, Leo J.— paper by ........ 30
work of ......................................... 19,20-22
FREIRE-MARRECO, Miss Barbara, work of .................. 30-31
GA-HI'-GE O'-k'ONG, a tribal rite .......... 47,59
GAILLAND, Maurice, Potawatomi grammar by ........................................... 29
GA-TESH' gens ................................. 101-102
GENTES— groups of, organized for defensive purposes . . . . 53
<table>
<thead>
<tr>
<th>INDEX</th>
</tr>
</thead>
<tbody>
<tr>
<td>2786-21</td>
</tr>
</tbody>
</table>

**HOPI POTTERY, paper on, by J. Walter Fewkes** | 12 |
**HOPI, House of Mysteries—** | 62-60 |
**processional approach to** | 81 |
**songs of** | 188-201 |
**of** | 62 |
**HUMPHREY, William:** | 31 |
**appointment of** | 31 |
**work of** | 31 |
**I'-BA-TE TA'SE-GA—** | 118 |
**life symbol of** | 118 |
**W'IGEE of** | 118 |
**IMPORTANT:** | 273 |
**Moo-zho-a'ki-da** | 273 |
**Pa-thiwa-wa-wa-xta** | 272 |
**Te-zho-a-wa-wa-ha-ga** | 185, 186, 274 |
**Wa-tha-xa-xe** | 262, 268 |
**Wa-tha-wa-sa-a** | 156, 214, 219 |
**Wa-thi-xhi** | 153, 155 |
**Xu-tha-wa-to-in** | 238 |
**I'-BA-TE TA'SE-GA—** | 107-112 |
**life symbol of** | 107-112 |
**W'IGEE of** | 107-112 |
**INITIATE, instructions to wife of** | 149, 270 |
**INITIATION—** | 154, 155 |
**fees for** | 328 |
**into Ne'li Wachiow degree** | 228 |
**requirements for** | 228 |
**INITIATOR OF PRIEST—** | 314 |
**apparel of** | 218 |
**ceremonial painting of** | 74 |
**ISOLATED HOSE-GA—** | 14 |
**KALAIPEELA INDIAINS, studied by Leo J. Frachtenberg** | 45-46 |
**KAW, relations of, with Osage** | 45, 46 |
**KEEPER OF THE FIREPLACE, ceremony of the** | 139-140 |
**KE-ALO, Mes. J. R., and Mrs. Hattie, specimen presented by** | 31 |
**KROEBER, A. L.—** | 28-29 |
**manuscript deposited by** | 28 |
**work of** | 27-28 |
**KUTENA ESPALLES** | 31 |
**LA FLEISCHER, Francis, work of** | 15 |
**LAGANIA PYNOSTACHYTA, a life symbol** | 135 |
**LAGUNA POTIONARY** | 28 |
**LANG, D. S., manuscript deposited by** | 28 |
**LAND, OF OSAGE, rich in minerals** | 45 |
**LANGUAGE, Osage, present use of** | 46-47 |
**LAST TAHSE-CGA—** | 130-132 |
**LARRY, MISS ELLA, work of** | 32-35 |
**LEIGH, RED-BREASTED—** | 221 |
**LIFE SYMBOLS—** | 91 |
**ceremony of sending** | 91 |
**discussion of** | 62 |
**meaning of term** | 71 |
**medium of approach to Wachsda** | 61 |
**placing of, in House of Mysteries** | 62 |
**LIFE SYMBOLS OF THE GENTES—** | 62 |
**adder** | 104 |
**arrows** | 104 |
**beaver** | 93, 100 |

**LIFE SYMBOLS OF THE GENTES— Continued.** | 601 |
**black bear** | 106, 108, 123, 138 |
**blackfish** | 99 |
**blacksnake** | 106 |
**boulder, black** | 108 |
**boulder, red** | 108 |
**boulder, white** | 109 |
**boulder, yellow** | 109 |
**bow** | 99 |
**buffalo head** | 132 |
**buffalo hump** | 102 |
**buffalo bulls** | 102 |
**bull snake** | 103 |
**cat-tail** | 93 |
**cedar, male** | 95 |
**cedar, red** | 93 |
**corn, blue** | 136 |
**corn, flint** | 134 |
**corn, red** | 136 |
**corn, speckled** | 137 |
**corn, yellow** | 137 |
**crawfish** | 116 |
**cucurbita foetidissima** | 135 |
**cucurbita pepo** | 136 |
**deer** | 96 |
**eagle, golden** | 104 |
**eagle, red** | 124 |
**eagle, spotted** | 115 |
**elk** | 109, 112 |
**evening star** | 109, 120 |
**glycine apios** | 111 |
**hawkstone** | 134 |
**Laganiya pynostachya** | 135 |
**light, shaft of** | 126 |
**metal** | 133 |
**morning star** | 109, 119 |
**mussel** | 91 |
**nelumbo lutea** | 141 |
**otter** | 99 |
**peace pipe** | 128 |
**pelican** | 85 |
**poppy mallow** | 135 |
**puma** | 107 |
**rattlesnake** | 104 |
**redfish** | 95 |
**Sagittarius latifolius** | 110 |
**sedge** | 95 |
**snapping turtle** | 92 |
**spider** | 103 |
**squash, black** | 136 |
**squash, red** | 136 |
**squash, speckled** | 137 |
**squash, yellow** | 137 |
**swan, white** | 108, 109, 230 |
**typha latifolia** | 95 |
**water** | 93, 98 |
**woodpecker** | 120 |

**LINGUISTIC CLASSIFICATION OF THE OSAGE—** | 45 |
**LINGUISTIC FAMILIES, maps of—** | 29 |

"Little House"— | 248 |
**ceremonial approach to** | 248 |
**use of** | 249 |

**LITTLE-OLD-MAN—** | 59 |
**character of organization by** | 59 |
**formation of association of** | 48 |

**LITTLE OSAGE VILLAGE, location of—** | 44 |
**LITTLE SONG OF THE GATHERING—** | 233 |
INDEX

Tuo'-
Wa-ca'-be-to'
Vigil
TsiMsniAN
Tsi'-ZHU
Tsi'-ZHU—
604
War—
sr-ZHU
Tsi'-zHU
Tsi'-ZHU
U'-XTHI
Mystery
life
touch
approach
one
ceremonial
origin

Tsi'-ZHU GREAT DIVISION—
ceremonial position of...
83
gentes of...
84
origin myth of...
238
Tsi'-zHU WanON gens—
war symbol of...
119
wi'-gi-e of...
119-121
Tsi'-zHU Washta'-ge gens—
Ki'-no wi'-gi-e of...
263-266
Ni'-ki wi'-gi-e of...
274
Tsi'-zHU Wha-ge gens, wi'-gi-e of...
139-152
Tumacacori, ruins near...
11
Turtle, snapping, a life symbol...
92
Typha Latifolia, a life symbol...
93
United States National Museum, Wa-xo'
be Tose-ga owned by...
73
Ute music, preparation of manuscript on...
27
U'xinths Thue-gurges—
Peace Pipe—a symbol of...
128
Veil of the Tsi'-zHU Washta'-ge chief...
69
Veil of the Wa'tse-tsi chief...
70
Villages, Osage, map showing...
46
Vision of the Aged Pelican...
84-88
Wa'-ca'-be-t0n gens—
life symbol of...
145
wi'-gi-e of...
165-167, 219-237
Wa'-kee-stse-dse gens—
life symbol of...
93
silent during ceremony...
94
Wa'-kow-00-dga—approach to, through life symbols...
61
belief in power of...
152
dependence upon...
49
explanation of...
48
War—authority for initiation of...
66
custom of...
49
War ceremonies, performed in House of
Mystery...
62
War gens, of the Tsi'-zhu tribal division...
288

Page
66
226
229
229
76
92
119, 123
100, 101
63
93-98
222
222
91, 155
292, 298
156, 211, 219
54
95
95
45
72
65
72
63
71-73
133, 155
94
91
59
92-104
92
92-93
70, 88-90
84-91
88-90
70, 90-91
70, 71, 84-88
574-269
238
74-81
92-129
100, 101
92
118
129
62
74
124
124-127
238
30