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NOTES ON THE FOX WÂPANŌWIWENI

By TRUMAN MICHELSON

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By Truman Michelson

INTRODUCTION

The first Indian text (p. 20 et seq.) was written in the current syllabic script about 15 years ago by Alfred Kiyana. The first few pages are restored according to the phonetics of Thomas Scott, the remainder according to those of Harry Lincoln. The English translation is based on an English translation written by Tom Brown, a Sauk of Oklahoma. This has been slightly modified to agree with what I conceive Fox grammar to be. Some grammatical notes secured from Harry Lincoln were most useful in analyzing the Indian text and indirectly showed the accuracy of Brown's original translation.

The second Indian text was written in the syllabic script a few years ago by a member of the Bear gens who desires to remain anonymous. He is the author of the Indian original of the second account of the Thunder Dance of the Bear Gens in Bulletin 89 of the Bureau of American Ethnology. The English translation is based on a paraphrase written by Horace Poweshiek, corrected and supplemented by a grammatical analysis of the text. Some linguistic notes, based on the text, obtained from Harry Lincoln, were most helpful in this. The syllabic text was restored according to his phonetics.

The third Indian text was written in the current syllabic script by Jim Peters and restored according to the phonetics of Harry Lincoln. The English translation is based on a paraphrase written by Horace Poweshiek, supplemented and corrected by a grammatical analysis by myself. Some linguistic notes obtained from Harry Lincoln have also proved helpful.

The fourth Indian text was written in the syllabic script by Sam Peters (son of Jim Peters); it is restored according to the phonetics of Harry Lincoln. The English translation is based on a paraphrase written by Horace Poweshiek, supplemented and corrected by an analysis of the text by myself.

In presenting these Indian texts with English translations, together with some other material in this introduction, I do so with a certain amount of diffidence, for it is obvious that these notes are rather disjointed and that more detailed information on a number of points would be highly desirable. Owing to the conservative character of the Fox Indians it is not likely that such desiderata can be taken care of for some time to come; and in so far as these notes on the Fox Wâpanōwiweni contain much more information than was known previously, save to Fox Indians, they are well worth printing now. General knowledge of the published material on the Fox Indians is presupposed; I therefore have not annotated all the material presented very fully.

From prior experience I consider the informants as perfectly reliable. However, it may be pointed out that it is possible to check them in a number of ways. Obviously it is a simple thing to compare some of the songs given by Alfred Kiyana with those given by Jim Peters, etc., bearing in mind that owing to the faulty manner of writing songs in the current syllabic script some minor discrepancies are bound to occur.[1] [It may be here stated that for the most part songs are given in roman type, but otherwise I have followed the principles of the syllabary.] Again, the list of members (given in "syllabics," substituting roman type for the script) on page 15 et seq., is not a list of purely fictitious persons. Where known to me, I have added the current English personal names.

I do not understand the exact connection of the Owl Dance (see the Indian text, p. 168 et seq.; also p. 21) with the Wâpanōwiweni, but have been told of this connection by at least one other informant. The name of the same traditional hero "Mama'sā'a" is attached to it. I may add that in 1917 Alfred Kiyana informed me that the first of the Bear gens to be blessed was Mama'sā'a. Incidentally I may remark that a Fox Indian of this name died some years ago. Years ago Sam Peters stated that a sacred pack formerly in possession of his father belonged to the Wâpanōwiweni rite. (See Bull. 85, Bur. Amer. Ethn., Washington, 1927, p. 95.) Here again the exact connection is uncertain.

The author of the Indian text (p. 108 et seq.) on another occasion wrote in the current syllabic script an account of the same ceremony, without having access to the other account. The two agree very well; and it should be noted especially that the two diagrams,[2] so far as they are comparable, differ very slightly. The second account contains a few elements not found in the first. An abstract of it is therefore presented.

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[1] It may be observed at this point that the esoteric meanings in the first Indian text are those given by Alfred Kiyana on another occasion. Consult the Indian texts as well as English translations in comparisons; for the latter are based on those of different interpreters.

[2] See Fig. 1 for the diagram appurtenant to the Indian text printed on p. 108 et seq.

The Great Manitou makes up his mind that he has made mortals' lives too short. He summons the other manitous and tells them to bless the people.[3] MAMA'SĀ'A goes about wailing with tobacco in his hands, realizing the uncertainties of life. He eventually is blessed by a WÂPANŌWA, who takes him to the other WÂPANOWAGI and the Great Manitou, who all confer the same blessings.[4] The Foxes (Meskwakies) are surrounded by hostile Indians. There is no possible escape. MAMA'SĀ'A beats a drum all night long and puts the foe to sleep by singing one song ("Ghost, I tell you to-day," the second half of which is "I exactly tell you to-day, I exactly tell you to-day").[5] His companion was Ke le yo ma wa.[6] A holy wolf hide is dipped in water four times. A heavy snow falls, and the Foxes escape unnoticed.[7] MAMA'SĀ'A now admonishes his fellow clansmen in the usual manner. An explanation of how the ceremony is conducted to-day is given, together with the usual conventional speeches.[8]

A Fox Indian who desires to remain anonymous wrote an account appertaining to our subject, consisting of about a hundred pages of manuscript in the ordinary syllabic script. Harry Lincoln dictated an English version of the first few pages (which version I have since checked by working out a grammatical analysis of most of the syllabic text), but the remainder was translated by myself. Since the information was given in a rambling style, and as the text ends abruptly, I have decided to present only an abstract of the myth; and to note here that according to the author poison formerly was kept in clamshells; and to-day the WÂPANŌWIWENI is a rather jolly affair, for they have ceased to practice it very strictly; that formerly it was held in a long wickiup similar to one used in the Metäwiweni; and that Fox shamans know a very poisonous weed which the whites also know; mixed with urine, it is even more efficacious:

A man's brothers die one by one; also his parents pass away; only he and his sister survive. The man fasts and is warned by the Spirit

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[3] This whole section consists of the regular formulas. Compare Bull. 95, Bur. Amer. Ethn., p. 48 (bottom). See also Bull. 85, Bur. Amer. Ethn., p. 125 et seq.; Bull. 89, Bur. Amer. Ethn., p. 49 (bottom) et seq.; Bull. 95, Bur. Amer. Ethn., pp. 23 (middle) et seq., 61 et seq., 103; and this volume, pp. 125, 127, 129.

[4] All of this consists of the usual conventional phraseology. See the above-named bulletins of the Bureau of American Ethnology passim. Consult also the first and fourth papers, Fortieth Ann. Rept. Bur. Amer. Ethn; also pp. 35 et seq., 129 et seq., 143 et seq. of this volume.

[5] This is much the same as the beginning of the story of White Robe (WÂPA'SAIYA). See Jones's Fox Texts, Publications of the American Ethnological Society, vol. 1, pp. 9, 11, 13. See also this volume, pp. 169, 171. For the song, see pp. 70, 71, 80, 81, 88, 89, 98, 99, 148, 149, 150, 151, 172, 173.

[6] Ke le yo ma wa is a name appropriate to the War Chiefs gens, exactly as MAMA'SĀ'A is to the Bear gens.

[7] See Jones's Fox Texts, pp. 11, 13. A version of the WÂPA'SAIYA tale told me over 20 years ago by Joseph Tesson, sr. (now deceased), corresponds rather more closely to the Fox text of which the abstract is presented. This is another proof that legends, etc., of primitive peoples are not organic wholes, but consist of preexisting material combined in slightly varying ways.

[8] The red headdress is mentioned, and the flute is stated to come from the SĀGIMĀ'KWĀWA pack, on which see Bull. 85, Bur. Amer. Ethn., p. 117 et seq. For the conventional speeches, consult the bulletins of the bureau cited above and this volume, pp. 8, 9, 59, 61, 69, 71, 75, 77, 87, 89, 93, et seq., 97, 99, 105 et seq., 115, 117, 125 et seq., 151, 153, et passim.

of Fire that a witch [9] has evil designs on his sister; is told to use cedar leaves [10] to find the witch who was to come that night. The witch comes and hides under a clamshell.[11] The man throws a cedar shaving into the fire and finds the clamshell. The witch arises from underneath it. The man kills the witch, flays him, and cuts off his head. The man decides to hold a ceremonial feast. His ceremonial attendant is told only to invite notorious witches. He feeds them the witch's head, claiming that the witch's body is a bear's.[12] He in turn is invited to a WâpAnōwiweni meeting. He is warned that they plot his death; and is told how to excel in the shamanistic tricks. The shamans fail to get meat out of boiling water. The man, spitting medicine on his arm, plunges it into the boiling water, and brings forth the meat without injury to himself.[13] The shamans are afraid. They now pick up hot coals. The man rubs medicine on arms and hands and picks up the hot coals.[14] The shamans are now much afraid. The ceremony ends the next day without any special events.

Another Indian who desires to remain anonymous has given me some information on the shamanistic tricks which he has seen performed by members of the Bear gens, adding that members of the WâpAnōwiweni are the greatest adepts in these. All the tricks except the first are stated to have been performed by members of that

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[9] The ordinary Fox word for witch is mänetōwe'sitA, a participle of manetōwe'sīwA, "he, she is a witch." This has exactly the same main stem as manetōwīwA, "he, she has the nature of a manitou"; the former has the animate copula -e'si-, the latter has the auxiliary -i-. The same stem occurs in manetōwA, "supernatural spirit," etc., and manetōwi, "supernatural power." Compare W. Jones, The Algonkin Manitou, Journal of American Folk Lore, vol. 18, New York and Boston, 1905, p. 184 (inferentially), and T. Michelson, Notes on the Great Sacred Pack of the Thunder Gens of the Fox Indians, Bull. 95, Bur. Amer. Ethn., Washington, 1930, p. 55. Sauk has an exact equivalent of manetōwe'sīwA and is also used in a malevolent sense. Compare A. Skinner, Observations on the Ethnology of the Sauk Indians, Bull. Publ. Mus. Milwaukee, vol. 5, No. 1, Milwaukee, 1923, p. 55. Apparently Ojibwa also has, but the meaning is rather different. Algonkin has an exact equivalent also, but the meaning is rather "he is a sorcerer," etc., whether malevolent or not can not be determined from the published material. (It may be added that there are several derivatives of the stem manetōw- in several Algonquian languages, some with malevolent ideas, some with beneficent. Note especially Fox manetō'kā'sōwA, "he conjures for a miracle," has an exact equivalent in Plains Cree manetō'kāsow; the Fox word literally means, "he, she pretends to be a manitou." Fox nemanetōmi, "my mystic power," is, I think, used only in a malevolent sense. Fox manetōwinigAtwi means "it is laden with manitou power," and applies only to what is inanimate; e. g., a sacred pack [micāmi]. Fox mī'ckawe'sīwA means "he, she is physically or mystically powerful"; from it is derived mī'ckawe'siweni, an abstract noun, "power.") A less common word in Fox for "witch" is nānā'kawe'sitA, nānā'kawe'sī'A, the former being a participle, the second an animate noun; both are derived from nAnā'kawe'sīwA, "he, she is a witch." This last is derived from the stem nAnā'kawi-, "make sport of, play a prank on," with the animate copula mentioned above; nAnā'kawi- rarely is found unreduplicated, and when then combined with the instrumental participle -'w- (-A'w-), means "to bewitch"; note the compound nAnā'kawinātawinōni, "witch-medicine," p. 5.

[10] Cedar leaves are used in exorcisms and ceremonials among the Foxes. See T. Michelson, The Mythical Origin of the White Buffalo Dance of the Fox Indians, Fortieth Ann. Rept. Bur. Amer. Ethn., Washington, 1925, p. 91; Notes on Fox Mortuary Customs and Beliefs, ibidem, p. 357; A Sacred Pack called A'penäwänä'A, belonging to the Thunder gens of the Fox Indians, Bull. 85, Bur. Amer. Ethn., Washington, 1927, pp. 102, 110; A Sketch of the Buffalo Dance of the Bear Gens of the Fox Indians, Bull. 95, Bur. Amer. Ethn., Washington, 1930, p. 13.

[11] For this trick compare also W. Jones, Ojibwa Texts, ed. Truman Michelson, Publ. Amer. Ethn. Soc., vol. VII, pt. II, New York, 1919, p. 379.

[12] According to Fox ideas a bear is the most dreadful form of a witch. See W. Jones, Fox Texts, Publ. Amer. Ethn. Soc., vol. I, Leyden, 1907, p. 155 (footnote).

[13] See p. 13 et seq.

[14] Compare p. 13.

society. He states that as a spectator he was not privileged to ask how they were done. Stones or feathers in box were removed without touching the box or contents. Balls of fire were produced. Snake skins were held in the hands of the practitioners; the snake skins then became alive and the snakes "spoke." Down of feathers came to life, "talked," and went about the lodge. Stones ran around in a circle. Cat hides also were used. They successfully called upon the WâpAnōwi birds to come.[15]

The same Indian tells me that when a lad his father called him aside, took down his sacred pack, and told him he was going to show him something. The man took out an otter hide and said it would come to life and speak. The shaman began singing, and both of these things happened. [Compare p. 63 of Mem. Amer. Anthrop. Assn., vol. v, Lancaster, 1918.] Then the otter became only an otter hide, which was put away in the sacred pack. The informant (who has had a little schooling) tells me he does not know whether his father hypnotized him or not; or whether his father had practiced ventriloquism or not. He added certain Fox societies conjured with bones, but unfortunately did not give any details.

Eighteen or nineteen years ago Alfred Kiyana told me that of the Metäwiweni, Sī'sA'kyäweni,[16] WâpAnōwiweni, and NAnā'kawinātawinōni only the last three were still practiced, stating that there was then only one old woman who belonged to the Metäwiweni. (When I first went to Tama in July, 1911, there were two old women who belonged to it.) The last may be translated "witch medicine." Persons belonging to the WâpAnōwiweni had to be members of the Bear or War Chiefs gentes; gentes cut no figure as regards the other three. There was no fixed order in which a person entered them. Persons belonging to the WâpAnōwiweni could pick up red-hot rocks or eat anything boiling.

Many years ago Alfred Kiyana wrote a Fox text in the current syllabic script on the Wa le si wi so tti ki which I translated. Obviously in some way the performance is connected with the WâpAnō-

[15] One set of shamans used crickets, another insects. Addition, February, 1931.

[16] I have a long unpublished Fox text (by Jim Peters, of Sauk descent, though he lived with the Foxes at Tama, Iowa) in the current syllabic script on the origin of the Sī'sA'kyäweni. This follows the usual type of Fox origin myths; but it has one novelty, the incorporation of a story within a story—an art form which apparently is practically absent from aboriginal American literature. [The incorporated story is a variant of "The Turtle Brings Ruin Upon Himself," on which see Jones's Fox texts, pp. 315-331.] The blessing was conferred by a gray hawk, pike, squirrel, and crawfish. The hero sucks out a hair of a deer's tail from a sick young man, who is then restored to health; the patient is asked to say what shall happen to the witch who had plotted tgainst him. Death in four days is the decision, which happens. All this is enough to connect the Sī'sA'kyäweni with the Ojibwa Tci'sA'kiwin, Plains Cree Tcīkusāpa'tA'mawin (Michelson, information). But the external performance follows Fox lines; the description of the other practices, which among the Sauk so closely follow the Ojibwa and Cree ones (see Skinner, Observations on the Ethonology of the Sauk Indians, pp. 54, 55), has no counterpart in the Fox text, whether such practices exist or not among the Foxes. I call attention to the fact that the Fox Sī'sA'kyäweni and Ojibwa TcīsA'kīwin do not conform initially to recognized phonetic shifts. I have previously called attention to other apparent irregularities of this kind.

wiweni, as is shown by the mentioning of the Wâpanōwi birds. Alfred Kiyana has been dead many years, and thus far my efforts to learn more about the Wa le si wi so tti ki have been fruitless. I therefore present my translation as it is. The ceremony obviously follows the general Fox pattern for gens festivals, and the ritualistic origin myth conforms to the usual Fox scheme.

What Wa le si wi so tti ki means is a matter of doubt. The word is clearly a participial, third person animate plural, intransitive, verbalized from a noun wa le si wa (reconstructed by myself); "Those who are named after the wa le si wa" is as far as we can get with certainty. The manner of formation follows the ordinary designations of gentes; e. g., mä'kwi'sucig^{k1t} [me gi so tti ki], "Those named after the Bear," derived from ma'kwa "bear" [ma ga]. To judge from Algonkin, Cree, and Ojibwa *wa le si wa would mean "swan." If we were sure that Forsyth's wab-bis-see-pin, "swan root" (Thomas Forsyth, An account of the manners and customs of the Sauk and Fox nations of Indians tradition, in E. H. Blair, The Indian Tribes of the Upper Mississippi Valley and Region of the Great Lakes, vol. II, Cleveland, 1912, p. 228), were native Fox (the exact equivalent is found in Ojibwa and Algonkin; the preceding muc-co-pin, "bear potato," is native), we would have additional support, but the ordinary word for "swan" is totally different. It may be mentioned that a Swan gens occurs among the gentes of both the Sauk and Fox according to information furnished by the late William Jones (see the articles Sauk and Foxes, Bull. 30, Bur. Amer. Ethn., Washington, 1907–1910, pt. 1, p. 473; pt. 2, p. 478); it is also on the lists given by Forsyth (loc. cit., pp. 191, 192); it is on at least one list of my unpublished Sauk material and on at least one list of my unpublished Fox material; it is also on M. R. Harrington's lists of Sauk gentes (Sacred Bundles of the Sac and Fox Indians, Univ. Pa., Univ. Mus. Anthrop. Publ., vol. 4, no. 2; Philadelphia, 1914, pp. 131, 160); it is absent from Major Marston's list of Sauk gentes (letter of Major Marston to Reverend Doctor Morse, in E. H. Blair, The Indian Tribes of the Upper Mississippi Valley and Region of the Great Lakes, vol. II, Cleveland, 1912, p. 163); but as he states there are no less than 14, though he cites but 9, this is inconclusive; it is absent from A. Skinner's list of Sauk gentes (Observations on the Ethnology of the Sauk Indians, Bull. Publ. Mus. Milwaukee, vol. 5, no. 1, Milwaukee, 1924, p. 13); it is absent from the list of Lewis H. Morgan (Ancient Society, New York, 1878, p. 170), as it is from the list of Isaac Galland (The Indian Tribes of the West, Annals of Iowa, vol. VII, no. 4, Davenport, 1869, p. 350), both of which lists refer presumably to the Sauk, not Fox, as I have pointed out in my review of A. Skinner's Observations, etc. (Amer. Anthropologist, n. s., vol. 26, Menasha, 1924, pp. 93–100). Unfortunately the word given by Forsyth as the

designation of the swan gens in both cases is in reality nothing but the animate plural of the ordinary word for swan, somewhat corrupted; and it is to be much regretted that none of the other authorities citing the Swan gens give the native designation. So we can not be sure that Wa le si wi so tti ki (presumably = Wâpeʿsiwiʿsutcig^{k1}ʿ) means "those named after the swan." I may add that it has been suggested to me that Wa le si wi so tti ki really is Wa le di wi do tti ki (Wâpeʿciwiʿsutcig^{k1}ʿ), "Those named after the gray (white) lynx," a group said to have become extinct about twenty-eight years ago. But as Kiyana in his syllabic text writes Wa le si wi so tti ki three times, and as his texts otherwise keep si (ʿsi) and di (ʿci) apart rigorously I am not entirely convinced that this is the correct solution.[17]

The translation is as follows:

This is how it now is when a gens festival is held. Many worship the buffaloes and those called "WâpAnōwi birds." A young maiden is the chief dancer. She is the chief dancer when she first begins to menstruate. For a very long time when the dance was held only young people were the dancers. They were not old women, but virgins. Any young person continued to dance. And the same with regard to men. No old man can dance, only a young one, so that they will not be tired.

They dance twice in clusters, and twice in a circle. While they are dancing in clusters they begin to dance in a circle. They dance the Bird Dance when they dance in clusters; they dance the Buffalo Dance when they dance in a circle. Whenever they dance they dance for a long time. They must not stop dancing prematurely. At the end of the dance the men dancers stop dancing, and the women do the same. That is why the elder people do not think much of it.

Dogs are what are offered in the festival, and beans, Indian corn, strawberries, Indian sugar, and watermelons. When the WâpAnōwi birds are worshiped corn and beans are the proper foods. And when the buffaloes are worshiped, dogs are suitable.

When they are worshiped together the very same songs are mixed, buffalo songs and WâpAnōwi bird songs. That is why they dance anyway.

The leading virgin is given the dog's head [18] and Indian sugar.[19] She stoops down when she eats. She does not use a spoon.

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[17] A reliable informant tells me "those named after the swan" is correct. Addition, February, 1931.

[18] For the gift of the dog's head see notes on the Buffalo Head Dance of the Thunder Gens of the Fox Indians, Bull. 87, Bur. Amer. Ethn., Washington, 1928, p. 6; Observations on the Thunder Dance of the Bear Gens of the Fox Indians, Bull. 89, Bur. Amer. Ethn., Washington, 1929, pp. 8, 9; and the references given in these citations; also Proceedings of the Twenty-third Internat. Cong. Americanists, New York, 1930, p. 546.

[19] Compare Bull. 87, Bur. Amer. Ethn., p. 27; Bull. 95, Bur. Amer. Ethn., p. 19.

And this is how the celebrants are seated in groups.[20]

These are the things the celebrants sound.[21]

The leading man used, it is said, formerly a buffalo head as a headdress as long as he danced.[22]

The virgin uses the tail of a she buffalo; it is just above her buttocks. She fastens it on her belt when she dances.[23]

The leading man fastens the tail of a buffalo bull on his belt while he dances.[23]

This is how that ritual is conducted. They wear oak leaves in their hair; the woman white oak, and the man black oak leaves, which they fasten in their hair for as long as they dance.[24] And they always eat dogs. Whenever the ceremonial attendants are told "Give invitations," they go about giving invitations. And this is what is reported of the ceremony when they speak in the worship. The buffaloes and the Wâpanōwi birds are they whom they worship. Now this is exactly what they say to them when they speak to them:

"Our grandfather, this day when we worship you, we have boiled dogs, our pets, for you; and this other sweet food. You therefore must bless us in a way which is good. With life—that is the way you must bless us. That we continue to play long with our friends, that is the way you must bless us; and that we may not be sick. Moreover, may we easily slay each one of our foes. Such is the way you must bless us. And just as an old man lives his full span of life, so you must bless us that we live the full span of our lives. That we continue to see your land for a long time, and forget our sorrows—such is the way you must bless us. And that we continue to steadily see your sky for a long time and forget our sorrows as you continue to change the appearance of the clouds—such is the way you must bless us. And we must have these sacred packs which you have placed here for us when we sacrifice. In whatever way you thought of the one whom you first blessed, that is the way we desire you to bless us. In whatever

[20] The drawing can not be reproduced because it contains some annotations which I do not understand. I therefore here summarize the diagram. The singers (rattlers) are on the south side of the summer house. The drummer, said to be a Tō'kānA, is in the center; the singers (rattlers) to the west of him will be Kī'ckO'Agi, those to the east of him Tō'kānAgi (the exact opposite of what takes place in the Thunder Dance of the Bear Gens of the Fox Indians; see Bull. 89, Bur. Amer. Ethn., pp. 37, 61). Women belonging to those celebrating the festival and who are Kī'ckO'Agi are in the southwest corner of the lodge, those who are Tō'kānAgi being in the southeast corner. Dancers who are Kī'ckO'Agi are in front of these women. Tō'kānAgi women (function?) are in the northwest and northeast corners. The people (sex and function? smokers?) in the rear on the north side are Tō'kānAgi. When they dance in a circle they start on the south side, about opposite the drummer, go east, north, west, and then south. The chief singer is immediately to the right of the drummer.

[21] A flute.

[22] See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 504, etc.; also Proceedings of the Twenty-third Internat. Cong. Americanists, New York, 1930, p. 546.

[23] Compare Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 504, 523; Bull. 87, Bur. Amer. Ethn., p. 23; Bull. 95, Bur. Amer. Ethn., p. 17; Proceedings of the Twenty-third Internat. Cong. Americanists, New York, 1930, p. 546.

[24] See also Bull. 72, Bur. Amer. Ethn., p. 15; Bull. 87, Bur. Amer. Ethn., p. 27; Bull. 95, Bur. Amer. Ethn., pp. 11, 17; Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 504, 523; Proceedings of the Twenty-third Internat. Cong. Americanists, New York. 1930, p. 546.

way you all spoke to our venerable man at the time when you began to think of blessing him, in whatever way you spoke to him in a circle (east, south, west, and north), as you then blessed him, you must bless us when we are doing this to-day. Even the one called the 'Great Manitou,' who blessed our old man, must have spoken to him. He ordered us to do this. This is the way you must think of us. 'That is why I am not at all afraid of pitying you at this time. Even at this time whenever you remember me, I shall hear you.' That, very probably, was what you said to our venerable man.

" 'And if a foe of yours goes about our land always speaking evil of you, he shall stop thinking of it. And if he does not stop thinking of it, he shall instead curse himself.' That, it seems, is what you so pleasantly said to the one you first blessed. And so we ask for more power from you in that respect. And that we live here until the end is what we implore you, as many of you as are called manitous. And so think this way of this religion of us who are named after the Wa le si wa. And you will think the same of every kind of a society; and you will think exactly the same of these persons who are the directors when we worship you. And you must think exactly the same of these men and women who were called when we are worshiping you to-day while it is daylight. That is all, our grandfather."[25]

That is exactly what those named after the Wa le si wa say when they first make a speech.

And the ceremonial attendants are in the habit of eating as soon as it is afternoon. As many as are ceremonial attendants eat a kettle full. That is the amount those who singe the dogs eat. At the time they are seen they are summoned. Even a boy is summoned. They are summoned in the order they are seen. The waiters who boil the food early in the morning are different. And those who served as ceremonial attendants the day before are different. They are called "those who singe (the dogs)." And the headman there is the one who continues to serve the ceremonial attendants food.

The ceremonial attendants may eat well; food is served to as many as there are. And so they sit down to a single bowl. It is called "the ceremonial attendants' bowl." The bowl must have a pointed handle. This is how it is.[26] They all sit down and eat out of this as long as the festival is held. As long as this festival is held so long it is displayed. Only men are made to sit down to eat together, not women. And girls are not made to sit down and eat together. Only a ceremonial attendant is the one who sits down and eats in a group. Not even the chief says, "I shall sit down and eat in a group." "Are you a ceremonial attendant?" he is asked. "Whenever you are a ceremonial attendant, you may sit down and eat in a group." That, it is

[25] The speech obviously follows the standard pattern with but minor deviations.

[26] A drawing of an ordinary wooden bowl with a handle, not reproduced.

said, is what he ordinarily is told. And then, it is said, the ceremonial attendants cease to say anything. Only a ceremonial attendant is ever made to sit down and eat in a group when others have a bowl. He does not sit down and eat in a group from his own bowl. Surely this is how he must sit down and eat in a group. The bowl is called "the ceremonial attendants' bowl." As soon as the others have eaten, it is said, a ceremonial attendant starts to go out.

This is where the one blessed dreamed, and what he dreamed.[27]

This is the wickiup where the one fasting dwelt. He fasted for several years. He lived with his grandfather and was made to fast there. As soon as he was plainly bony, he was asked, "Have you dreamed of anything?" "No," he said. And then he was made to fast again. "Soon your grandfather will again ask you a question. You will inform him. This is what you are to say to him: 'It is said that as soon as I dream of anything, this dwelling of ours will begin to fall down.' That is what you will say to your grandfather. 'And, it is said, in this way you will learn it by seeing it,' you will tell your grandfather," he was told in a dream. Soon he was again asked by his grandfather, and he said to him, "It is said you will know by this sign, this dwelling of ours will begin to fall down." That is what he said to him. Suddenly he was told, "My grandchild, you begin to speak great words. Now perhaps you think, 'our wickiup poles are nearly rotten'; that is why you say that," he was told by his grandfather. He ceased saying anything to him. Soon later he had a vision of a long wickiup. He always had a bright vision of the same thing. He thought it was up above. He dreamed of it always. Well, one winter he dreamed the same thing. Whenever he forgot it he always dreamed of it. That is what happened to him. He was surely to dream of something, he made up his mind. He told his grandfather. "You have had a fine dream, my grandchild," he was told.

And in the winter he dreamed there was a very long wickiup. He dreamed that the long wickiup looked very nice. But no one dwelt there. And again, he dreamed only this. He dreamed that he went inside. It is said that whenever he forgot he again dreamed the same thing. Finally he always remembered the wickiup. And soon he told his grandfather what he had been in the habit of dreaming of. "Oh, my grandchild, you will soon dream of something great. It is now a long time since you have continued to dream. If I see anything, then you will have a great dream, my grandchild. Do not think lightly of your blessing." When it was winter he began to fast. At that time, it is said, he was blessed. He had a vision of the one whom he first saw in a vision. He was addressed by a buffalo whom he saw. "My grandchild, now you see me here, up above," he was told. "Verily I give you life, so you will live a very long time,

[27] A picture of a wickiup, a buffalo, and a Wâpanōwi bird.

so that no one will overpower you, if your enemy or fellow tribesman who knows an evil medicine thinks anything against you, so be it; you will attain old age. This is another way in which I bless you. Well, you will continue to walk. You will go where your foes have a village. As many as may accompany you will slay many. But I shall also give you my medicine, of which I am fond. This is what it is called: 'buffalo medicine.' And this is what you are to do with it when you use it. Even your foe will not see you if you are fighting against each other. You will chase them around, striking them down; but, my grandchild, you must always worship me.

"We have already told you the one who orders us to bless you that way. So I bless you that way. I think of you in the way I said. I do not tell you any more. And I do not finish telling you prematurely. That is how I bless you."

And as this fellow looked again, there it was. He saw a large eagle. "My grandchild, I also bless you the same way. I bless you so that you will attain an old age. You will be unable to move around, as it is difficult. I shall bless you that way. But, my grandchild, do not cease to remember me quite often. As long as the earth persists you will think of me from time to time. For I shall tell the truth in what I say to you. I bless you so that you will be unable to move in any way from old age. And that you will live to be a very old man is what I tell you. That is why I tell you, 'you will be unable to move.' And if any one thinks anything against you, he shall have no power over you. Even your own tribesmen shall not prevail over you, if they plan something against you. And I bring this flute which I shall recognize. Whenever you celebrate a gens festival you will blow it. If you blow it, first you must hold it toward the east; and if you blow it again, to the south; if you blow it again, to the west. And you must hold it to the north. And whenever you give dances, the headman, whoever shall serve as your ceremonial attendant, will continue to blow it all the time. But you must take good care of this for me, so that I shall bless you.

"Well, to whatever old age the manitou destines this earth, so long I shall think of you. Your body will get old there. In a way, I as if give you this road. You will have a road that is good and beautiful. And you must follow what I think of you when I bless you. And two of us shall speak to you," he was told.

Then he was addressed by two manitous who blessed him. "As often as whoever shall recollect us, we shall already know him. There will be a time when we shall remember anyone who follows this road. Whoever shall carefully remember us, he is the one whom we shall know by his doing so. Soon this life will be hard for all to get while you are living, for you all will die. He, that leader (the Great Manitou) says, 'You are not dead.' Even we say you are not

dead. We bless you. I have full control as to where you will wander. If I think, 'well, I shall go up yonder in the sky,' I shall go there. At the very moment I thought I should start to go, I should start to go. And the same applies also to this buffalo. He has even more the nature of a manitou. His bellow reaches far down in the earth and far above. That is why I say to you, 'He has more power.' Well, you must gather only those relatives of whom you are fond when you hold your first gens festival. You will look at those who are to hold a gens festival with you. These very persons will always hold festivals with you. You will tell them truthfully what we think of you. You must strongly urge them to remember it. You will tell them, 'do not think disobligingly toward any one.'

"As many of us as are called manitous bless you all alike. We think less of no one. We think of you alike. Yet even we were told, 'You will continue to bless only a person who fasts.' That is why we do not continue to bless merely any of you. And if we had not been told that, if we had not been told, 'You will continue to bless any one,' we should have continued to bless any one. Now the one called a manitou desires many persons to continue to paint themselves with ashes—some boys, some girls, any one. Of course he is not at all beautiful, he will only know how to send his blessing. So we all will be given a smoke from it (i. e., mortals will do this in exchange for their blessings). That is why we desire all of you to fast carefully and earnestly. We were the first to obtain power over your bodies so that we could bless you. Many another called a manitou went about thinking of blessing you. So you must strongly urge those who are to share your guardian spirit, you who are named after the Wa le si wa, to do this. That is the way we think about your dwelling. You must make this that way. Whenever you shall have dwellings you shall gather each other there, and you shall tell each other. You must always tell those with whom you are always to celebrate your festival. Never think lightly of this wickiup. You have had many visions of it a long time beforehand. So we bless you. We have never thought lightly of this. We always as if told you. Finally you ceased forgetting it. This is why we treat you so.

"That is what you must tell the future young people from time to time. Finally you will be an old man. You will tell them from time to time. Finally you will continue to be led there to instruct them. Eventually when you are asleep you will die," he was told.

That, it is said, is what happened to him. The one blessed reached to a very old age.

It should be pointed out that the phonetic equivalents of Fox wâpanōwa (plural wâpanowagi) in Cree, Ojibwa, Algonkin, and apparently Menomini, mean "sorcerer, wizard," whereas the Fox word designates a mythical bird (and in the plural, mythical birds).

That there are four of these is simply because four is the holy number among the Foxes. That a Kī'ckō Wâpanōwa is in the south and a Tō'kān Wâpanōwa in the north is in accordance with the ceremonial localizations of Kī'ckōs and Tō'kāns among the Foxes.

The tricks of putting one's arm in boiling water (and pulling out meat), and handling fire without injury have been reported for the various central tribes of the United States; usually both occur in the same tribe. (See, for example, J. O. Dorsey, Study of Siouan Cults, Eleventh Ann. Rept. Bur. Ethn., Washington, 1894, p. 469; W. J. Hoffman, The Midē'wiwin or Grand Medicine Society of the Ojibwa, Seventh Ann. Rept. Bur. Ethn., Washington, 1891, pp. 156, 157, 275; W. J. Hoffman, The Menomini Indians, Fourteenth Ann. Rept. Bur. Ethn., Washington, 1896, pt. 1, pp. 62, 63, 66, 67, 151–157; W. Jones, The Central Algonkin, Ann. Archaeol. Rept. for 1905, App. Rept. Min. Ed. Ont., Toronto, 1906, p. 145; W. Jones, Ojibwa Text, ed. Truman Michelson, Publ. Amer. Ethn. Soc., vol. VII, pt. II, New York, 1919, p. 314 et seq.; R. Lowie, Dance Associations of the Eastern Dakota, Anthrop. Papers Amer. Mus. Nat. Hist., vol. XI, pt. II, New York, 1913, p. 113 et seq.; R. Lowie, Societies of the Hidatsa and Mandan Indians, ibidem, pt. III, New York, 1913, pp. 252, 253, 308, 309; R. Lowie, Societies of the Arikara Indians, ibidem, New York, 1915, pp. 668, 669; R. Lowie, Primitive Religion, New York, 1924, p. 303; J. Mooney, The Cheyenne Indians, Mem. Amer. Anthrop. Assn., vol. I, Lancaster, 1907, p. 415; J. R. Murie, Pawnee Indian Societies, Anthrop. Papers Amer. Mus. Nat. Hist., vol. XI, pt. VII, New York, 1914, pp. 608, 609, 613, 616; P. Radin, The Winnebago Tribe, Thirty-seventh Ann. Rept. Bur. Amer. Ethn., Washington, 1923, p. 342 (bottom); A. Skinner, Societies of the Iowa, Anthrop. Papers Amer. Mus. Nat. Hist., vol. XI, pt. IX, New York, 1915, pp. 702, 703; A. Skinner, Ponca Societies and Dances, ibidem, New York, 1915, p. 789; A. Skinner, Ethnology of the Ioway Indians, Bull. Pub. Mus. Milwaukee, vol. 5, no. 4, Milwaukee, 1926, p. 240; A. Skinner, Observations on the Ethnology of the Sauk Indians, Bull. Pub. Mus. Milwaukee, vol. 5, no. 1, Milwaukee, 1924, p. 55; A. Skinner, The Mascoutens or Prairie Potawatomi Indians, pt. III, Bull. Pub. Mus. Milwaukee, vol. 6, no. 3, Milwaukee, 1924, p. 354; A. Skinner, Associations and Ceremonies of the Menomini Indians, Anthrop. Papers Amer. Mus. Nat. Hist., vol. XIII, pt. II, New York, 1915, pp. 171, 191, 192; A. Skinner, Notes on the Plains Cree, Amer. Anthrop., n. s., vol. 16, Lancaster, 1914, p. 78; C. Wissler, Societies and Ceremonial Associations in the Oglala Divisions of the Teton-Dakota, Anthrop. Papers Amer. Mus. Nat. Hist., vol. XI, pt. I, New York, 1912, pp. 82–85; C. Wissler, General Discussion of Shamanistic and Dancing Societies, Anthrop. Papers Amer. Mus. Nat. Hist., vol. XI, pt. XII, New York, 1916, pp. 859–861; C. Wissler, The American Indian, 2d ed., New York, 1922,

p. 201. The references given in the above should also be consulted. R. Lowie (Plains Indian Age-Societies, Anthrop. Papers Amer. Mus. Nat. Hist., vol. XI, pt. XIII, New York, 1916, p. 925) identifies the Fire Dance of the Arapaho and Gros Ventres (on which see A. Kroeber, The Arapaho, III. Ceremonial Organization, Bull. Amer. Mus. Nat. Hist., vol. XVIII, pt. II, New York, 1904, p. 190, and Ethnology of the Gros Ventre, Anthrop. Papers Amer. Mus. Nat. Hist., vol. I, pt. IV, New York, 1908, p. 245) with part of the Hot Dance of the Village Tribes: this no doubt is correct, but neither the Arapaho nor Gros Ventre seem to have the trick of plunging one's hand into boiling water and taking out meat without injury, and so their Fire Dance apparently lacks connection with the Fox Wâpanōwiweni. To the information given by Mooney regarding the Cheyenne, I may add that among the southern Cheyenne in the Sun Dance there is a lodge where a man jams his arm in boiling water and pulls out meat without injury to himself. (Information, 1931.) See also Grinnell, The Cheyenne Indians, vol. II, p. 78. In Algonquin, to judge by J. A. Cuoq's Lexique de la Langue Algonquine, Montreal, 1886, p. 414, wabanowiwin is not the designation of a special rite, but of a quality; and the wabano (cf. Thavenet's note) seems to be a combination of the "Jesako" or "Jesakaid" and "Wabano" cults of Central Algonkins. It is known to me that the Kickapoo of Oklahoma have a performance which takes place at night, of which they say wâpanōwiyagi (Fox wâpanōwiwagi). Further details are unknown to me.

Skinner's (Sauk) Wä^{x}kaji'hûk (loc. cit.) is the animate plural of a noun, and in my transcription is Wä'kā^{d}tcī'ag^{k}i'. Translating the Sauk word as if it were Fox, the rendition "those who have feet" would be a close one; idiomatically in Fox this is used in the sense of "bake ovens." (See Bull. 40, Bur. Amer. Ethn., pt. 1, p. 755.) This designation is not inappropriate in view of Skinner's description. No details of the public performance is given; only the shamanistic tricks are described. [Cf. details in Jones's Fox manuscripts, 1932.]

It should be observed that the external public performance of the Wâpanōwiweni [28] has been entirely remodeled so as to conform to the pattern of Fox gens festivals. The papers in Bulletins 85 (third and fourth paper), 87, 89, and 95 of the Bureau of American Ethnology, as well as the first and fourth of the Fortieth Annual Report, prove it.

Note that the Wâpanōwiweni agrees with the Buffalo Dance of the Bear gens in having the red feathers on the south side of the mound of earth and the white ones on the north side. This is exactly the opposite of what happens in the Buffalo-head Dance of the Thunder gens. The use of the four feathers, two red, two white, is common enough in other Fox ceremonies, but detailed knowledge of their localization is still unknown.

[28] See p. 109 et seq. The red headdress, however, recalls the Pawnee performance.

We are told on page 147 that one member from the Thunder, Eagle, Wolf, and Fox [War Chiefs] gentes make the drum in the Wâpanōwiweni. There are parallels to this. But what I wish to point out is that in the Thunder Dance of the Bear gens and in the festival appurtenant to the Sāgimā'kwäwa sacred pack which belongs to the Bear gens the same gentes are associated in being especially fed. So they are also in the Buffalo Dance of the Bear gens, but the society known as the "The Dirty Little Ani" is coordinated with them. So also it is equated with gentes in the Buffalo-head Dance of the Thunder gens. According to a single informant it is equated with gentes in fixing the drum in two ceremonies of the War Chiefs gens, namely, When they raise the flag, and When they worship the wolf-hide, the associated gentes in both cases being the Wolf, Bear, and Thunder.

Formerly a special type of "adoption feast" was held in combination with the Wâpanōwiweni. Further details are unknown. (See pp. 173,175.)

In 1917 Alfred Kiyana wrote out a list of members of "when the Bear gens gives the Bird Dance;" i .e., the Wâpanōwiweni. The list follows (the appended K or T denotes that the person is a Kī'ckō'a or Tō'kāna respectively, according to Kiyana):

Ke ke gi mo a (Kekeqema, T)	Drummer.
Ma gi la na da a (Young Bear, K)	Speaker.
Di di ga ne sa (John Bear, K)	Directs the ceremonial attendants.
Li ta ta ge a (Old Man Pete, T)	Directs the dancers.
Le me ka i ta (Frank Push, T)	Singer.
Ki dki ne no swa (John Buffalo, T)	Singer.
Tta ke ne me a (Jim Bear, K)	Singer.
Ki wa to sa ta (John Black Cloud, K)	Singer.
Le ka ta a (George Black Coud, T)	Singer.
Ki yo sa ta ka (Charley Keosatuck, T)	Singer.
Ka ki ki a (Willy Johnson, T)	Singer.
Ki wa ga ka (John Young Bear, T)	Singer.
A ya tti wa (Percy Bear, K)	Singer.
E ni di ka (K)	Singer.
La wi di ka (Jim Poweshiek, K)	Singer.
Wa le dki ka ke (White Breast, K)	Singer.
Ne na wa kye li (George Young Bear, T)	Singer.
Na na tti o a (Frank Young Bear, K)	Singer.
Ni do ne me ke (Robert Young Bear, T)	Singer.
Me ki so lye a (K)	Singer.
Sa ke na we ga (K)	Hummer.
Ne ko to da a (Elsie Johnson, K)	Hummer.
Da wa no ge (K)	Hummer.
Ni la wo se ge (K)	Hummer.
Tti ki ke a (Mrs. White Breast, T)	Hummer.
Wa li la ke a (Mary Poweshiek Davenport, T)	Hummer.
Lo na wa li ga (Nina Young Bear, K)	Hummer.
O ki ma ge sa (Lucy Young Bear, T)	Hummer.

On pages 4–7 of Bulletin 89, Bureau of American Ethnology, I have shown a strong tendency to an "interlocking" membership in the Thunder Dance of the Bear gens, the organization centering around the Sāgimā'kwäwa sacred pack of the same gens and the Bird Dance of the same gens and have shown that these essentially belong to the Brown Bear division of the Bear gens. There is, therefore, no occasion to repeat the details; it will suffice to add a few corrigenda et addenda. On page 5 the last sentence of the first paragraph should read "The first three . . ." instead of "The first two . . .." The last line of the same page should read "with the exception of E ni di ka and Da wa no ge who belong to the Black." On page 6 the beginning of line 4 should read "save five" instead of "save four"; on line 5 Da wa no ge (K) should be added; on line 11 "but four" should be read for "but three." On page 3 Sa ke na we ga should be substituted for Sa ke a we ga. The error is mine; on the original list the name is properly spelled. Me ki so lye a and Me ki wi so lye a both designate the same person (who is a member of the Brown Bear division of the Bear gens). It may be added that Ni la wo se ge belongs to the Brown Bear division of the Bear gens. Since 1917 various members of the organization as given above have died.

A few notes on the persons named in the account beginning on page 109 are in order. Sam Peters belongs to the Thunder gens and is a Tō'kāna. He is mentioned only casually. John Jones, a ceremonial attendant, is a member of the War Chiefs gens and is a Tō'kāna. Jack Bullard, the leading ceremonial attendant, is a member (or rather was, as he has recently died) of the Eagle gens and is (or rather was) a Kī'ckō'a. I have no information regarding Sioux Boy, the attendant who clubs the dogs to death, A woman by the name of Sioux Woman (A'cā'i'kwäwa), according to a list written out nearly 15 years ago by Alfred Kiyana, belongs to the Wolf gens; per se, then, the name Sioux Boy might be a name appropriate to the Wolf gens. This would fall in line with the information furnished Jim Peters regarding the membership of the ceremonial attendants. Ta'kama^{d}tcī'a is a female and a member of the Black Bear division of the Bear gens; Jim Old Bear, a Kī'ckō'a, is a member of the Black Bear division of the Bear gens. Kekequemo (recently deceased), Young Bear (a speaker), John Bear (drummer), Jim Bear, and John Pete are all members of the Brown Bear division of the Bear gens; they are Tō'kāna, Kī'ckō'a, Kī'ckō'a, Kī'ckō'a, and Tō'kāna, respectively. Wâ'kaiya (recently deceased), a speaker, is a Kī'ckō'a and a member of the Thunder gens. By consulting Bulletins 85, 89, and 95 of the Bureau of American Ethnology, it will be seen that all the men mentioned in this paragraph (save Sam Peters, who is a peyote devotee) are prominent in Fox ceremonials. Petegu'sä'kwa is a Kī'ckō'a and a member of the Thunder gens. I have no other information regarding her.

I call attention to the fact that John Pete (Me de ne A) is also a member of the organizations centering around the Thunder Dance of the Bear gens and the Sāgimā'kwäwA sacred pack belonging to the Bear gens. This is further evidence of the existence of an "interlocking directorate." (See Bulletin 85, Bur. Amer. Ethn., p. 146; Bull. 89, Bur. Amer. Ethn., p. 3.) There is no discrepancy in the information given on page 6 of Bulletin 89: John Pete is not on Kiyana's list, as will be seen above. The ceremonial attendants named naturally would not be on Kiyana's list (see above). Kekequemo, Young Bear, John Bear, and Jim Bear also occur on Kiyana's list. I have called attention to the fact that such lists are rarely complete and to the "placing" of members in ceremonies appurtenant to gentes to which they do not belong.

I have stated on pages 56, 58 of Bulletin 95, Bureau of American Ethnology, that the connection among the Foxes between ethics and religion, especially formal worship, is rather slim, but that it did occur. This leads me to give a few more examples showing it. In an unpublished Fox text, collected years ago, I find a sentence which I translate "the man who knows nothing of the nature of a woman, and the woman who knows nothing of the nature of a man, is the one of whom the manitou thinks most highly." Note in this volume several passages in which prayers are uttered for the benefit of the ceremonial attendants, dancers, especially women and children, any one who remembers the sacred pack. Also the hope is expressed that the chief's village may rest in security. That is to say, purely personal selfishness does not predominate. Observe that even children and women are invited to the festival. Note also the statement that whoever lives a truly upright life is the one of whom the manitous are fond. It may be incidentally remarked that any one called upon to serve as a ceremonial attendant is morally obligated to do so. (Compare p. 83 of American Indian Life, ed. Elsie Clews Parsons, New York, 1922.) In another Fox text men are warned not to think lustfully of women during a religious ceremony.

I have also argued (loc. cit.) that Alexander (Encyc. Rel. and Ethics, article Sin [American]) is in error when he asserts that American Indians made no discrimination between sin, vice, etc. In the summer of 1930 I received information to the effect that the Foxes discriminate between mA^{d}tcimīnA'kyäweni and ne'ciwAnātAnō'kyäweni. The former would apply to beating a woman, poisoning, murder; the latter to incest, giving girls strong drink, child abandonment, stealing, and desecrating a sacred pack.

A word on Ke'tcimanetōwA "the Great Manitou" and Ke'cämanetōwA "the Gentle Manitou." I do not think the former is altogether European in origin, contrary to the usual belief. I, of course, admit European influence. On the other hand I think the term Ke'cämanetōwA is due to European ideas. At the same time there are echoes

of aboriginal notions. So when on page 68, line 43, he is spoken of as "A'pemegi'megu äwi'tA" "he who dwells above," as long as this is in connection with the WâpanōwiweniI, we are reminded of the Ojibwa icpimīng mạnidōn. (Jones's Ojibwa texts, pt. II, p. 314, line 15.) Furthermore, over 20 years ago a Piegan of Montana, Big Brave (Mountain Chief, sr.) put this sentence (translated) in the mouth of a legendary hero, "the man above the earth hears me." I asked Big Brave the name of this man. He stated that he did not know. Had it been a purely Christian notion he undoubtedly would have answered. It will be recalled that years ago I pointed out that the Piegan had taken over some Biblical tales, keeping the European names. It goes without saying that the Foxes identify Ke'tcimanetōwA and Ke'cämanetōwA.

In so far as I have stated my position on the above, I now hasten to add that I do not follow the erudite anthropologist, W. Schmidt, in his theoretic reconstructions, but follow the critique of R. Lowie.

Incidentally I may remark that when W. Schmidt in his Der Ursprung der Gottesidee, II Band: Die Religionen der Urvölker Amerikas (Münster, 1929) complains of the lack of materials on Fox religion he apparently ignores the various publications of both the late Dr. William Jones and myself. Prof. R. Lowie in his review of Schmidt's work (Anthropos, XXV, pp. 751–753) previously pointed out that he failed to utilize the splendid Ojibwa texts of Doctor Jones.

FIRST INDIAN TEXT

Ä'wâpanō'wiwā^{D}tc Ä'cawiwā'^{D}tcipi Na''cawaiye Me'to'säne'-niwag$^{ki'}$

Kwīye'sä'ä''ap ä'apenō'i^{d}tcigä''megu'u ä'ne'seme^{d}tc ō''sa$^{ni'}$. Ugyä'nip ä'wī^{d}tcime'to'säne'nīmā^{d}tc$^{i'}$. Īnip īn ugyä'n ä'cīgā'wini^{d}tc ä'maiyomai'yōni^{d}tc$^{i'}$. Ä'kīkegwäwäge''sini^{d}tc u'wīyaw$^{wi'}$. Ī'na kwī'-ye'sä' ä'ape'nō'i^{d}tc$^{i'}$. Kīme^{d}tci wī'cāwe'tā'gu^{d}tcin ugyä'n ä'nō'-
5 tāgu^{d}tc$^{i'}$. Kī'cipimegu'unōnō''i^{d}tcin ä'ke'tci'nepā^{d}tc$^{i'}$. Kenwä'cipi'-megu'u āgwi tō'kī''i^{d}tcini kī'citäpinōnō''i^{d}tcin$^{ni'}$. Ō'nipi kabō'tw ä'wäpima'katäwīgwänegu^{d}tc$^{i'}$. Āgwigä''i mā'ma'kā^{d}tc ä'nāwa''kwä-nigi wī'a''came^{d}tc$^{i'}$, me'ce'megu na''ina'imegu'u mäyō^{d}tcin ä'a'-'came^{d}tc$^{i'}$. Īni'megu'u ä'i''cawi^{d}tc$^{i'}$. 'Ō'nipi kabō'tw ä'pō'si'megu'-
10 una'ima'katä'wī'i^{d}tc$^{i'}$. Āwa'sīmä'kä''megu'u ä'ineginō'i^{d}tc$^{i'}$. 'Ō'nipi wīna'megu ä'wäwäneti''sō'i^{d}tci na''ina'i wī'wī'senī''i^{d}tcin$^{ni'}$.

Kākāgīwanigä''ip ä'wāwī^{d}tcäno'megu^{d}tci kī'kī'cimagigi'nō'i^{d}tc$^{i'}$. Ä'kī'cāgu^{d}tci'meguke'cā^{d}tcinu'tāgu^{d}tc īni'ni kākāgīwan$^{ni'}$. Kī'cipi'-megu'u wī'se'ni^{d}tcin ä'ani''sāni^{d}tc$^{i'}$. 'Ō'nipi pwāwima'katä'wī^{d}tcin
15 ä'pwāwipagi''cini^{d}tc$^{i'}$. Kī'ci'ānawäneme'gu^{d}tcin ä'penoni^{d}tci'megu. 'Ō'nip a'penä^{d}tci'megu ä'ma'ka'täwī^{d}tc a'penä^{d}tci'megu'u ä''pyāni^{d}tc$^{i'}$.

Kabōtwemegup ä'neno''tawā^{d}tci wīte'gowa'$^{i'}$; änowäni^{d}tcimegu'u ä'ke'känemā^{d}tci wīte'gwoa'$^{i'}$. Ī'nipi pe''k ä'pe'cigäneme^{d}tc īni'
20 ä'i'cineno''tawā^{d}tc$^{i'}$. "Ma'n änā'^{d}tcimu^{d}tci wītegōwa," ä^{d}tcin ä'täp-wä'tāgu^{d}tci'megu. A'cki^{d}tcā'kä'megup ä'ānwā'ānwä''tawu^{d}tc$^{i'}$. 'Ō'-nipi wī'nāna kwīye'sä' ä'ā^{d}tci'ā'^{d}tcimu^{d}tc$^{i'}$: "Mā'a'gi kākāgīwagi pe'ki'megu'u kī'cāgu^{d}tci täpāne'nagwig$^{ki'}$, ä'ume'cōme''senag$^{kwe'}$: änāgōme'nag$^{kwe'}$. Mā'agigä''ipi nā'inā'imegu'u pōninäwagw īni
25 wī'pōni'megu'ume'to'sänenī'wiyag$^{kwe'}$. Ī'ni nī'n ä'ci'megu'uke'kä-nemagi mā'agi kākā'gīwag$^{ki'}$," ä''ini^{d}tci kwīye''sā'an$^{ni'}$. Pe'ki'me-gu'u ä'pe'sepe'seta'wā^{d}tc īni'n$^{ni'}$.

"A'penä^{d}tcigä'wīna'megu'u wī'anemimegu'umā'näwag$^{ki'}$. Ā'gwi nanā''ci wī'käwita'cī'wā^{d}tcin$^{ni'}$. Cewä'na kī'pene'megu wī'pōnina'-
30 ina'ita'gowāt$^{e'}$, wī'pōni'meguta'gowagi' sä'sä'sigä''megu. Āgwigä'' uwī'yä'ani wī'wīgamegowā^{d}tcin$^{ni'}$, mäme'ci'kagä'megu' wīna wī'wī'-genōg$^{ki'}$. Ī'ni wī'i'ca'wiwā^{d}tc$^{i'}$. Me'sōtäwe'megu'u wī'a'kawâpame-nag$^{kwe'}$. Ī'ni wä'^{d}tci mā'näwā^{d}tc$^{i'}$. Āgwigä''i kīnā'na me''tenō'i ne'ci''k aiyō''i me'si'megu'u ä'me'to'sänenī'wiyagwe ke'gime'si me'-

ENGLISH TRANSLATION OF FIRST INDIAN TEXT

What The People Did, It Is Said, A Long Time Ago When They Performed The Wâpanōwiweni

When, it is said, a little boy was indeed a child his father was slain. He then lived with his mother, it is said. Then, it is said, when his mother became a widow unreleased from mortuary observances she wailed continuously. She went about wailing, taking him with her. That boy was a child. Later on his mother who listened to him with disappointment suckled him. After he suckled he slept soundly. After he had suckled sufficiently he did not wake up for a long time. And soon, it is said, they began to make him blacken his face. He was fed not only at noon, but any time whenever he cried. That, indeed, is what happened to him. And, it is said, soon he was in the habit of fasting earnestly. He had then indeed grown a little larger. Then, it is said, he indeed had full control of whatever time he was to eat.

It is said that a crow would always play with him when he had grown a little bigger. He was indeed treated very tenderly by that crow. As soon as (the boy) had eaten (the crow) flew away. And, it is said, when (the boy) did not fast (the crow) did not alight. Whenever (the crow) became tired of (waiting for him to fast) he flew away. And, it is said, when (the boy) fasted continuously (the crow) always indeed came.

Soon, it is said, he understood the owls; he knew what the owls said. Now, it is said, he was thought to be very cute because he understood them. Whenever he said, "This is what an owl said," he was indeed believed. At first indeed, it is said, he was always disbelieved. Then, it is said, that boy kept on saying, "These crows are they who love us very much, for they are our grandfathers: that is how they are related to us. It is said that at the time when we cease to see these (crows) we shall indeed cease to be a people. That is what I know about these crows," that boy said. Indeed they listened very attentively to him.

"Indeed they will always continue to be plentiful. They will never at any time diminish. But if, however, they cease to be numerous, they cease to be numerous indeed rapidly. And they will not be relished as food by any one, yet indeed they will certainly be savory. That is what will happen to them. They will oversee all of us. That is why they are numerous. And (they will) not only (oversee) us alone who are here but all of us who exist as mortals,

sōtäwe'megu'u māwā'ganan$^{nl'}$; äyāwi'megu'inā'penane'tīyag$^{kwe'}$. Ī'ni wä'^{d}tci aiyō''i wī'ta'ci'a'kawâpamenag$^{kwe'}$. Wī'nagä'i Wī'sa'kä' īni' ute'kawāni'ema'$^{l'}$. Kī'pene'megu'u 'a'ce'nowagi kākā'gīwagi' ine'tā'gäyag$^{kwe'}$, āgwimegu nā'ka'^{d}tci wī'me'to'sänenī'wiyagwin$^{nl'}$. Īnigä''megu'u wī'i'ca'wiyag$^{kwe'}$," ä'i'ciwä^{d}tci kwīye'sä'ä'$^{a'}$.

Ä'pe'setawāwā^{d}tcigä''megu. Ke'te'n ä'täpwäni^{d}tci'megu'u. Īni'i nā'ka'^{d}tci wite'gowa'$^{l'}$, "Mā'a'gi kākāgīwagi mā'a'i wītegowa'i kakātāgō'tī'āp$^{l'}$. Kakātāgōmäwag īniginä'i wīte'gowag$^{kl'}$. Ketume'-cōme'kā'gōpen$^{na'}$. Wīnwāwa^{d}tcā'i mā'a'gi kākāgīwagi näwāwāt īni'i wītegowa'$^{l'}$, īni'megu ä'wäpimeguwâpa'ci''āwā^{d}tc$^{l'}$. A'cegä'-'megu i'ca'wiwā's$^{a'}$. Āgwigä''i wī'ne''sāwā^{d}tc$^{l'}$. Mā'a'gi kākāgīwag u'ci'sä''iwagi wītegowa'$^{l'}$. Īni^{d}tcā''megu'u änemimegu'u'tāpyägi keme'to'säneniwiwe'nenān$^{nl'}$. Ī'ni. Nī'naiyō īnigi'megu'u tcīnawä-mä'ī'yānig$^{kl'}$," ä''inād^{d}tc ī'na kwī'ye'sä'a me'cemegōna' uwīyä'an$^{nl'}$.

'Ō'nip ä'wäpimegu'umenwimenwitō'tāgu^{d}tci me'to'säneniwa'$^{l'}$. Ä'ā^{d}tcimu^{d}tc$^{l'}$. Ugyä'n ä'ā^{d}tci'mo'ā^{d}tc$^{l'}$, "Anā''e, pōnipenamāma'-ka'täwīn$^{nu'}$," ä''inād^{d}tc$^{l'}$. "Ne'cāgwä'nemumā'' nīn a'penä^{d}tci'megu ä'ma'kama'katä'wīyan$^{nl'}$. Ī'ni wä'^{d}tci nī'na' cāgwäne'moyān$^{nl'}$. Ne'ci'kagä''megu'u a''penä^{d}tci kemāma''katäwī," ä''inād^{d}tc$^{l'}$. "Na'-i', negwī''i, mani'ku'i wä^{d}tci wä'ciwä'cī''oyāni tō'kī'yānin$^{nl'}$, ä'a'-sāmi'megukī'cāgu^{d}tciketemāge'sī''iyag$^{kwe'}$," ä''igu^{d}tc$^{l'}$. "Mani^{d}tcā' āmi'ca'wiyan a'penä^{d}tci'megu'u wī'unāpä'miyan$^{nl'}$, i'citä''ä'kap$^{a'}$," ä''inād^{d}tc ugyä'n$^{nl'}$. "Kī'ci'unāpämemet u'wīyä' īnā'mi'ta'i mäme-nā'cku'noyag$^{kwe'}$," ä''inād^{d}tc$^{l'}$. Wīnagä' īn i'kwäwa, "Yā!" ä'cāgwä-nemu^{d}tci wī'unā'pämi^{d}tc$^{l'}$. "Na'i', negwī''$^{l'}$, āgwi'ku' īni nī'na nene'känetamānin$^{nl'}$," ä''inād^{d}tc ī'nini kwīye''sä'an$^{nl'}$. 'Ō'nip$^{l'}$, "Wägunä'wä'n$^{na'}$, anä''$^{e'}$, wī'u^{d}tcike'tcima'katäwī''tōyani kīya'-w$^{wl'}$," ä''inād^{d}tc$^{l'}$. "Me^{d}tci'wägä'i ketenenīwi, nätawänetamowa-nänigä' inenī'wiwen$^{nl'}$? Kete'kwäwi ma'n$^{nl'}$," ä''inād^{d}tc ugyän$^{nl'}$. Ī'nip$^{l'}$, "Nāpi'wäni nī'pōnima''katäw$^{wl'}$, negwī''$^{l'}$," ä''igu^{d}tc$^{l'}$. Ō'nip ä'pōni'megu'uma'katä'wīni^{d}tc$^{l'}$, "Īnimā'' kīn$^{na'}$," ä''inād^{d}tc ugyä'n$^{nl'}$.

Wī'nagä'i kabō'tw ä'mamā'tome^{d}tc ä'pyä'pa''āwe^{d}tc ī'na kwī'-ye'sä'$^{a'}$. 'Ō'n ī'naku' ä'anō''kānā^{d}tci wīte'gowani tepe''ki wä^{d}tci'pa'-'āwe^{d}tc$^{l'}$. Me'cena''megu nyä'w ä'anō''kānā^{d}tc$^{l'}$. Ä''pyāni^{d}tci ke'gi-me'simā''megu. "Menwina'' pyäwagi nätu'pa'ag$^{kl'}$," ä''ini^{d}tc$^{l'}$. Īnipi'megu'u kegitepe''kw ä'pemā'mowā^{d}tci paiyā'ki^{d}tci'megu i'c ä'inu'täwā^{d}tci tepe'ki'megu. 'Ō'nipi na''ina'i wī'wâpanigi nāwi'-megu'sasaga'nw ä'māmawipōnīwā^{d}tc$^{l'}$. Āgwigä''ipi wī'a'sipi'pōnī-wā^{d}tc$^{l'}$: waninawe'megu. Ī'nip ä'gowā^{d}tc īni'ni kwīye''sä'an$^{nl'}$. Īni'megu ä'ca'wiwā^{d}tc$^{l'}$. Änowäni^{d}tcimegu ä'i'ca'wiwā^{d}tc īnin ukwī-ye'sä'e'mwāwan$^{nl'}$.

Mani'megu'u ä'cipe''kutä''inig ä'kī'ci'megu'unato'māni^{d}tc īniyä'a wīte'gowa'$^{l'}$. 'Ō'nip ä'sa'ka'ama'wāwā^{d}tc$^{l'}$. "Kī'ata'mä'āp$^{wa'}$," ä''ine^{d}tci me'to'säne'niwag$^{kl'}$. Kegime'si'megu ä'atamä''āwā^{d}tc$^{l'}$.

and the villages everywhere; for we attack each other separately. That is why they will oversee us here. And they are Wī'sA'kä'A's own overseers. However, if we hear 'the crows have disappeared,' we shall never again exist as mortals. That indeed is what will happen to us," the boy said.

They indeed listened to him. He surely spoke truthfully. (He) again (spoke of) those owls, "These crows have been made to be related to these owls so that they may joke with each other. And those owls too are related to them in a joking way. We have been provided with grandfathers. Verily if they, these crows, see those owls they indeed at once begin to make sport of them. They would do so just for fun. And they will not kill them. These crows are uncles (mother's brothers) to the owls. From there indeed our lives are derived. That is it. As for me, they are my relatives," that boy said to simply any one.

Then, it is said, the people began indeed to treat him well. He then spoke. He said to his mother, "Mother, cease fasting," he said to her, "I am unwilling for you to fast continually. That is why I am unwilling. Indeed you alone fast continuously," he said to her. "Well, my son, this truly is why I paint myself as soon as I awake, because we are so exceedingly wretched," he was told. "This verily is what you should do, you should always wish to have a husband," he said to his mother. "If you had any one for a husband then we would have plenty of meat to eat," he said to her. "Oh!" (said) that woman, for she was unwilling to be married. "Now, my son, I do not indeed think of that," she said to that boy. Then, it is said, he said to her, "Why is it that you fast so earnestly? You are not a man, is manhood what you desire? You are now a woman," he said to his mother. Then, it is said, he was told, "Well, I shall cease fasting, my son." Then, it is said, when she ceased fasting, he said to his mother, "Now you (are doing well)."

And soon that boy was besought when (they feared) the approach (of enemies). And he indeed sent at night (to watch) whence they would approach. Finally he sent four. They indeed all came. "The war-party is coming at quite a distance," they said. And, it said, that same night they fled and during the night they moved to another direction. Now, it is said, at the time when it was to be daylight they all went to camp in the middle of the thickets. And, it is said, they were not to camp in a cluster but scattered. That, it is said, is what they were told by that boy. That very thing is what they did. Whatever that boy said, they did.

Now when night drew on he had indeed summoned those owls. And, it is said, they burned (tobacco) for them. "You must give them a smoke," the people were told. They all gave them a smoke.

Īnipi′ nā‘kA′ᵈtc ä‘mawiwâpAmānidtc īniyä‘A A′‘cā‘a‘ˡᵗ. ‘Ō′nipi menwine‘ki′megu‘u ä‘inä′tenidtcˡᵗ. Ä′‘pyanidtc ä‘ādtci′monidtcˡᵗ. "Kī‘ci′megu‘upyäwAg ä‘a′wiyägᵏʷᵉᵗ," ä′‘inidtcˡᵗ. "Cewä′nA wī‘täpāpīw A‘cā′‘Aᵗ. Kī‘ke‘känemegunānA′megu‘u ä‘awī′wAgwänⁿˡᵗ. Cewä′nīn ä‘citä′‘äyān ā′gw wī‘mAtAne′nAgwinⁿˡᵗ," ä′‘inidtcˡᵗ. Ä‘na‘ina′wämedtci me‘to‘säneniwagᵏˡᵗ. KAbō′tᵂᵉᵗ, "Ī′n ä‘täpāpAmenAgᵏʷᵉᵗ," ä′‘inidtcˡᵗ. "Kenäwugunānā′megu ä‘a′wiyAgᵏʷᵉᵗ. Kī‘cipyädtcipe′nowāt īnugimegu nä‘kīnā′nA kī‘nāgwāpenⁿᵃᵗ. ‘Ō′ni me‘tenō′‘megu nyäwugunagA′tenigi me′‘tenō‘i wī‘kA‘ckitä′pāpidtcˡᵗ; ā′gwi nō′tA wī‘nAtawâpidtcinⁿˡᵗ. Īninā′‘megu‘u me‘tenō′‘i nyäwugunagA′tenige wī‘näwunAgᵏʷᵉᵗ. NīnAgä‘ mā‘Ag awi′tA nanā′‘ci‘ cāgwänemowā‘sA wīte′gowAg Ano‘Anō′‘kānAgᵏᵉᵗ. Āgwidtcā′‘i wī‘wāwAnäne′mAgwin ä‘pemikīwītā′gwä‘igᵏˡᵗ," ä′‘inidtc īnini kwīye′‘sä‘Anⁿˡᵗ. Ä‘pemā′mowādtcˡᵗ.

‘Ō′nipi wīnwā′w A′‘cā‘Ag ītepi′megu ä′‘āwādtcˡᵗ. Ke‘tcipaiyā‘kidtci′megu‘u ä‘Anemi′‘āwādtcˡᵗ. A‘penädtci′megu tepe′‘k ä‘pemā′mowādtcˡᵗ. Ā′gwip ä‘wâ‘sä′yānigi na‘ipemāmo′wadtcinⁿˡᵗ. Īyā‘ ä‘tAnāpAme′gowādtci pyäyānidtc ä‘mai′yōnidtci mäyāwu‘sā′nidtcinⁿˡᵗ. ‘Ō′nip īni′ku‘ ä‘päwäne′monidtcˡᵗ. Mā‘a‘igä‘ wī′n uwītegōma‘ ä‘pwāwimegu‘u‘cāgwäne′monidtcˡᵗ. ‘Ī′nip aiyāpAm ä′‘ānidtcˡᵗ. Wīnwā′wAgä‘ aiyāpAmi′megu‘u ä‘āwādtci me‘to‘säne′niwAgᵏˡᵗ.

Ōnip īnA kwī′ye‘sä‘ ä‘wäpimA‘kAtäwī′negudtc ugyä′nⁿˡᵗ. Ä‘cāgwä′nemudtcigä′‘megu. Cewä′nApi kī‘kī‘ki′megu‘u ä‘wä‘ciwä′‘cī‘edtcˡᵗ. KAbō′twän ä‘päwä′nemudtci kwī′ye‘sä‘ ä‘wäpi′megu‘uwä‘ciwä′‘cī‘udtcˡᵗ. A‘penädtci′megu tō‘kī‘idtcini′megu ä‘wä′‘cī‘udtcˡᵗ. Nā‘kA′ni pepōnwe′megu‘u ä‘pwāwinanā′‘ci‘cä′‘ckīgwädtcˡᵗ. A‘penädtci′megu ä‘mA‘kAtä′wīnedtcˡᵗ. ‘Ōnipi me‘ce′megu‘u kī‘inegi′nō‘idtci pe‘ki′megu‘u ä‘manetowidtci′megu‘u. Me‘cena‘me′gup ä‘kAkanō′netidtci manetowa‘i me‘cemegō′na‘ ä‘cigi′nidtci‘ˡᵗ; me‘sōtäwi′megu‘u ä‘kete-mi′nāgudtcimegu‘u′ tātA′gi manetowa‘ˡᵗ, āgwigä′‘ipi negu′tˡᵗ. NA‘kA′tci me‘cemegō′na‘ ä‘cigi′nidtcini wī‘cke′no‘An ä‘neno′‘tawādtci′megu‘u. ‘Ō′nip A‘penädtci′megu ä‘pe′‘se‘cädtcˡᵗ. Āgwipi′megu‘u kägō′‘i wāwAnäne′tAginⁿˡᵗ. Mō‘tci′megu‘u mīdtci′pä‘a‘ ä‘awi′nidtcin ä‘ke‘känemādtci′megu‘u ä‘Anemi′megu‘u‘ādtcimādtci‘ cī‘cā′nidtci‘ˡᵗ. "MAnA‘kA′ku‘i wī‘tA′‘ci‘Adtcˡᵗ," ä′‘inādtci‘ cī‘cānidtci‘ˡᵗ. Ke‘tenApi′megu‘u īna′‘megu‘u ä‘ke′‘ka‘i‘igawādtcin ä‘AnemitA‘ci′‘ānidtcˡᵗ. Īni′megu‘u ä‘Anemi‘ci′täpwädtcˡᵗ. Āgwipi′megu‘u nanā′‘ci wī‘pA‘ci′towädtcˡᵗ; A‘penädtci′megu ä′‘täpwädtcˡᵗ.

‘Ō′nip A‘penädtci′megu‘u īn ä′‘cawidtcˡᵗ. KAbōtweme′gup āwA‘sī′mä‘i kī‘ci‘inegi′nō‘idtc uwī′yä‘An ä‘medtcimedtcimāpA′megudtc ä‘wīgowinidtci′megu. Mō‘tcime′gup ä‘wâ‘sä′yānig ä‘pwāwi′meguwīgo′winidtci mädtcimāpAme′gudtcin ä‘wīgowinidtci′megu‘u. Ä‘pwāwigä‘ipi′megupAgi‘sāpA′megudtci nepäniwAnipi′megu‘u. ‘Ō′nip ä‘maiyAgäne′megudtcˡᵗ. ‘Ōnⁿˡᵗ "Mägwä‘megu‘u wīgowiwenī′yätugᵏᵉᵗ," ä′‘igudtc āne′tA‘ nenō′täwa‘ˡᵗ. Īnipi′megu‘u ä′‘cawidtcˡᵗ. "NīnA′mAtA‘

Then, it is said, they again went to see those Sioux. And, it is said, they were absent for some time. When they came they made a report. "They have indeed come where you are," they said. "But a Sioux will mystically see from a distance. He will know where we are. Yet I do not think they will overtake us," he said. The people were encouraged by what he said. Soon he said, "Now he is looking for us with mystic power. He indeed sees where we are. As soon as they come at full speed then we too shall depart. And only when four days are up will he be able to see mystically from a distance; he will not look before then. At that time only, when four days are up, will he see us. And as for me, these owls would never be unwilling (to do what) I bid them. Verily we shall not fail to know wherever they are abiding," said that boy. They retreated.

And, it is said, they, the Sioux, went thither. They continued to go on the wrong trail. (The Foxes) always fled at night. It is said that they were not in the habit of fleeing while it was daylight. When the leader of the war-party came to where the others were lost sight of, he wept. And, it is said, then indeed these (people) were discouraged. And these, his owls, were not unwilling. Then, it is said, they went back. And they, the people, went back.

Then, it is said, that boy began to be made to fast by his mother. And he was unwilling. But, it is said, nevertheless, he was always painted. Soon the boy gave up and began to paint himself continuously. He always painted himelf as soon as he woke up. All winter long he never went with his face bare (i. e., unpainted with charcoal). Indeed he was always blackened. Now, it is said, when he was perhaps full-grown he became greatly endowed with the nature of a manitou. At length, it is said, he and manitous of various kinds talked together, indeed he was blessed presumably by all, and not, it is said, by one. Moreover, he understood any kind of a bird. And, it is said, he always listened. He did not fail, it is said, to know everything. He even knew where the game animals were and continued to tell the hunters. "Yonder really is where you will kill (them)," he said to the hunters. It is said that they continued to kill (the game) just where he mentioned to them. He always told the truth that way. He never, it is said, spoke falsely; he always told the truth.

And, it is said, he always did so. Soon, it is said, as soon as he was a little more grown, when he was looked at steadily by any one, the other became sleepy. Even, it is said, when it was daylight, whenever any one who was not sleepy stared at him, the former became sleepy. And, it is said, when (any one) did not take his gaze from him, he fell asleep, it is said. Now, it is said, he was thought of as being strange. And he was told by some Indians, "What kind of a

awi'tA' nanā'ʿci wīgo'wi'kā'A', " ä^dtcin u'wīyä' īte'p ä'i'cī'wene^dtc^lt. Māne'megu ä'cime^dtcimāpAmā'wā^dtcin ōnipi'megu kenā'^dtc ä'wīgo'-wiwā^dtc^lt. MAni'megu ä'cipōnime'tenō'ʿiwâpAmā'wā^dtci ä'pānegwA'-'ciwā^dtc^lt. Īnipi'megu'u ä'ca'wini^dtci me'to'säne'niwa'^lt. Kī'cipi'-
5 megu'ukī'ci'gi'i^dtc ä'ā'kwA'mAtAg^klt. "Mämä^dtcigi'megu'u wī'ne'-pō'īw^WA', " ä'inä'nemegu^dtc āne'tA wâpAmegu^dtci'^lt. 'Ō'nip ä'ckAmi'-megu'u ä'i'ci'ä'ckA'me'si^dtc^lt. KAbōtwepi'megu'u ä'wäpimegu'up-AnApAnā'te'si^dtc^lt. Ī'nip ä'ʿmaiyōni^dtc ugyä'n^nlt. Ä'wâ'pAmā^dtc ō'nip ä'wäpi'ā^dtci'mo'ā^dtc ugyä'n^nlt, "Anä'ʿe', mägwä'ʿmegu ā'gwi
10 wī'nepō'īyānin^nlt, " ä'ʿinā^dtc^lt. Ī'nip ä'pemi'megu'upA'ʿsegwī^dtc ä'pemi'nowī^dtc ä'Anemi'A'ʿkōgu^dtc ugyä'n^nlt. Me'te'gw ä'wâ'cini'-kA'tenig ä'pī'tōtä^dtc^lt. NōmAgä'wä'ʿmegu ä'u^dtcinā'kA'^dtcino'wōtä^d-tc^lt. Näyāpi'megu'u ä'i'cinā'gu'si^dtc ä'icināgu'site'^et. Ī'nip ä'näwā^d-tc^lo ugyän^nlt. "Īnimā'ʿ kī'n ä'kī'cinä'ʿsäyān Anä'ʿe', " ä'ʿinā^dtc^lt.
15 'Ō'nip ä'pe'nowā^dtc^lt. Ä'Anemiwī'tämā^dtc ugyä'n^nlt.

Īyā'ʿi pyäyāwā^dtc^lt, "Anä'ʿe penA ketA'sān A'ʿci'tōn^nut, "ä'ʿinā^dtc^lt. Negutō'ku'kwe'megu'u ä'A'ci'ʿtōni^dtc ugyä'n^nlt. Kī'ciwA'^dtcā'e^dtc ä'ā'^dtcimu^dtc^lt, "Na'ī', nīnA'megu'u nī'wī'pumāwAgi kāteminawī'-'itcig^klt. Āgwigä'ʿ u'wīyä'A wī'wī'pu'mAgin^nlt, " ä'ʿinā^dtc ugyä'n^nlt.
20 Ka'ō'nip ä'wäpi'sīgA'Agi me'ci'Anā'gAneg ī'ni tA'gwA'ān^nlt. 'Ō'nip ä'wäpi'ā'^dtcimu^dtc^lt, "Na'ī', tA'swi'megu'u nāne'kānemi'gwä'igi nī'-wī'ʿpumāwA ma'netōw^WA'. Āgwigä'ʿi pAPī'wima'netō'ä'A', mō'cAgi'-megu'u mAmāgiginegA ma'netōw^WA'. Ī'ni wī'u^dtcimA'nimī'^dtciyān^nlt", ä'i'^dtc ī'nA kwī'ye'sä' ä'wäpimī^dtci^dtc^lt. Me'cena'me'gup ä'tcā'gA-
25 tAg^klt. "Cī kAnane'ciwi wī'nān inA'ʿckenäw^WA', " ä'i'citä'ʿäwā^dtci me'to'säne'niwAg īna' ä'witcig^klt. Ō'nipi manetowAgi ke'tenA'megu ä'ke'kāneme'gowā^dtc īni'ni kwīye'ʿsä'An ä'täpi'e'gowā^dtc^lt. WānA-tō'kAgä'ʿmegu ä'pwāwi'megu'ukī'pu^dtcägin i'ʿcawi^dtc ī'nA kwī'ye'-sä'A'. "Ī'n ä'ca'wiwā^dtci manetowAg^klt. Nīnaiyō' mAn āgwi'megu
30 me'tō'^dtci pā'ci'megu'u kī'pu^dtcä'yānin^nlt. Mānegä'ʿmegu netcā'gi'-senye me'tō'^dtc^lt, " ä'ʿinā^dtc uwī^dtcinenō'täwa'^lt.

Ā'nawānikwīye'ʿsä'i^dtcigä'ʿ. Mō'tci'megup ä'ke'tci'ci'tä'ä^dtci wä'-gwi'sit^A'.

Ō'nip A'ckA^dtcimegī'ʿi negu'ti nenīw īni'n ä'wA'^dtcā'ā^dtc īn ä'cige-
35 nigi tA'gwA'āni ketA'sān ä'cite'kā'tānig^klt; ä'tä'pi'ā^dtc^lt. Māne'egä'-'megu'u ī'n ä'wA'^dtcā'ā^dtc^lt. Ō'nip^lt, "Na'ī', nīnA'megu'u nī'mī'^dtci ne'ci'ʿk^A'. Nī'nīcōpī'ʿipenA neme'ci'ʿkä'em^mA', " ä'ʿini^dtc ä'wäpimī'^d-tcini^dtc^lt. Ke'tenA'megu'u nōmAgä'ʿmegu'u ä'mī'^dtcini^dtcimä'ʿmegu. NAtawä'nemāgw ä'kī'citcāgi'se'nyäni^dtc^lt. "Cī' ke'te'n^nA', " ä'i'ci'
40 tä'ä^dtc ī'nA wä^dtcā'ā't^A', "'wä'nA mA'nA manetōwA'megu'u tātA'g^klt, " ä'ʿinā^dtci kī'cinā'gwāni^dtc^lt. Ke'tenA'megu'u ä'manetowä'nemā^dtc^lt. Ōnip ä'pyä'pa'ʿowe^dtc^lt. Mämä^dtcigi'megu'u me'to'säneniwa' ä'-näwā^dtci negu'ti nenī'w^WA'. Ä'mawi'ā^dci'mo'e^dtc ä'me'kwä'neme^dtci wī'ke'kä'netAg ä'cigenigwän^nlt. "'Au', " ä'i'ciwä^dtci'megu. Ä'wâ'-

sleep-being may he be." That, it is said, is what happened to him. When any one said, "I should never grow sleepy," he was led over there. Many indeed stared at him, and, it is said, they gradually became sleepy. This is how they kept awake, only by ceasing to stare at him. That, it is said, is what happened to the people. It is said that after he grew a little bigger he became ill. "He will surely die," some of those who watched him thought. And, it is said, he increasingly became worse. Soon, it is said, he began to be unconscious from time to time. Then, it is said, his mother wailed. When he saw his mother he began, it is said, to speak to her, "Mother, perhaps I shall not die," he said to her. Then, it is said, he started to rise to his feet, and to go out, followed by his mother. He crawled into the hole of a tree. In a little while he again crawled out. He looked exactly as he had looked. Then, it is said, he saw his mother. "Now you see I have become well, mother," he said to her. Then, it is said, they went home. He accompanied his mother.

When they arrived yonder he said to her, "Mother, please make some corn dumplings." His mother made one kettleful. As soon as she had cooked for him, he said, "Come, I shall eat with those who took compassion upon me. And I shall eat with no one (else)," he said to his mother. And, it is said, he began to pour the corn meal in a large bowl. And, it is said, he began to speak, "Well, I shall eat with as many manitous as think of me. And it will not be a small manitou, but only a very large manitou. That is why I shall eat," said that boy, and he began to eat. Finally, it is said, he ate it all up. "Good gracious, he (must) hold (a large amount of food)," the people who were there thought. And, it is said, surely that boy knew that the manitous were pleased. That boy acted unconcernedly as if his belly was not filled. "That is the way the manitous do. As for me here, it seems as if I were not at all filled in my belly. And it seems as if I had eaten much, all (in fact)," he said to his fellow-Indians.

And he was a handsome boy. Even, it is said, his mother was very proud of it.

Then, it is said, a little while afterwards one man cooked for him that same kind of corn dumplings called "ketʌ'sāni"; he pleased him. He cooked much of it for him. And, it is said, he (the hero) said, "Well, I shall eat alone. I and my snapping turtle will (eat) as a pair (from the same bowl)," and he began to eat. Surely in a short time he had eaten it. He had eaten all of it before (the other) expected him to. "Good gracious, it is a fact," the one who cooked for him thought, "why this person is indeed a sort of manitou," he said of him when he had departed. He surely thought he was a manitou. And, it is said, they fled in fear. One man certainly saw the people. They went and told (the boy) for they remembered that

sä'yānig ä'ā^{d}tci'mo'ā^{d}tci kākāgīwa'i wī'nAtawâpA'māni^{d}tci me'to'-
säne'niwa'^{l}. Ä'Anwā'^{d}tcini^{d}tc^{l}. Ä'kwâpi''sāni^{d}tc^{l}, menwine'ki'-
megu'u ä'inä'teni^{d}tc ä'tcāgi'megu'umāwA'^{d}tcīni^{d}tc ä'Anemi'megu'ā^{d}-
tci'moni^{d}tci nätA'mini^{d}tc^{l}. Mō'tci'megu'u mī^{d}tci'pä'a' ä'Anemi'-
5 megu'u'ā^{d}tci'māni^{d}tc ä'pemi'awi'ni^{d}tcin^{nl}. 'Ō'ni negu't^{l}, "Aiyō'-
'megu uwī'giwAgi negu'taiyAg^{kl}, aiyō'mā'' megu ke''tcinä'e negu'-
tigAmige'sī'iwAg^{kl}," ä''ini^{d}tc^{l}, "negu'ti'īwA nenīw$^{wA'}$, 'ō'n i''kwäwAgi
nī''ciwAg^{kl}, 'ō'n Ape'no'Ag^{kl}. Īni'megu ä'tA'cī''iwā^{d}tc^{l}. Ā'gwi
ke'kä'nemAgin A'ci'^{d}tci wī'a'wini^{d}tci wītAmawā'gwä'in^{nl}. MAnA'kA'-
10 megu u'^{d}tcipyä^{d}tcipe'nowAg ä'utōtäwenī'wiwā^{d}tc^{l}. Ī'ni nī'nA'
ä'cike'kä'nemAg^{kl}," ä''in^{d}tci ne'guti kākā'gīwAn^{nl}.

'Ō'ni pe'ku'tänigi wītegowa'i' nā'kA'^{d}tc ä'Anō''kānā^{d}tc^{l}. Ä'pe'-
noni^{d}tc^{l}. Menwine'ki'megu'u ä'inä'teni^{d}tc^{l}. Ä'kī'cipā'pyāni^{d}tc
ä'wäpi'ā^{d}tci'moni^{d}tc^{l}. Īni'megu ä'inā^{d}tci'moni^{d}tc^{l}. "Ne'ci'kAmige'-
15 sī''iwAg^{kl}," ä''ini^{d}tc^{l}. "Āgwi kägō'i kīwinAtawä'netAgin^{nl}, cä'cki'-
megu Ape'no'a'i wī'i'cimenwiwī'se'nini^{d}tc^{l}. Īni'megu'u ä'cinAtawä-
netA'mō'i^{d}tc^{l}," ä''ini^{d}tci wīte'gowa'^{l}. 'Ō'nipi "MAnA'kAgä''megu'u
u'^{d}tcipyä^{d}tcipe'nowAg^{kl}. Cewä'n īni'megu'u ä'wäpi'megu'unAta-
wänetāgu''siwā^{d}tc^{l}. Īnugi' mAn ī'ni wī'täpāpAme^{d}tci; wī'ke'käne-
20 māpi'megu'u ä'awi'gwä'ig^{kl}. Nā'kA'^{d}tc aiyō''i wī'A'kwimegu'uke'-
kä'netAmwA wī'täpā'pAmāt$^{A'}$. Ī'n^{nl}. 'Ō'ni wī'AnemI'kānowAgi-
^{d}tcā'^{l}, ku^{d}tcī''i me'cena''megu'u ā'gwi wī'ā^{d}tci'mu^{d}tcini wī'pwāwitA'-
citä''äni^{d}tci wānī^{d}tcāne'semā'ni^{d}tci'^{l}. Pwāwi'megu'ā'^{d}tcimut āgwi'-
megu kägō''i wī'i'cinene'känemā'ni^{d}tcin^{nl}. Wānī^{d}tcāne'si'ni^{d}tci'i
25 pe'kigä''megu ugimāwi'niwa'^{l}. Wāwīta'wi wä^{d}tci'giwā^{d}tci mā'A'g
aiyō''i wäwīgä''itcig^{kl}. Ī'ni wī'tō'tawu^{d}tci wī'wâpAmäwenī'wiwAg^{kl}.
'Ō' mAni'^{d}tcā' āminā'penA'nenägwe wī'ne'säg$^{kwe'}$. Īni'megu'u i'ci'-
aiyi'aiyīnegwāme'tA'wiyä'gägo'$^{A'}$," ä''inā^{d}tci wī'tegōw īni'^{l}. "'Ō'n
ā'mi'ta'i pwāwi'näwu^{d}tc ä'ca'wigwän^{nl}. MAni wī'nA mīgātī'ägw āgwi
30 wī'nān^{nl}. Kī'ke'känemegōpwAku''megu'u," ä'i'gowā^{d}tci wīte'go-
wAn^{nl}.

'Ō'nip ä'wäpi'a^{d}tci'mo'ā^{d}tc^{l}. Ānte'tAp ä'wī'cā'ckāwā^{d}tci'megu'u
wī'mawi'megu'une''sāwā^{d}tc^{l}. Ī'nip ä'ca'wiwā^{d}tc^{l}. 'Ō'nip īnini
kwīye''sä'An ä'ā^{d}tcimo'e'gowā^{d}tci nī''cwi ne'niwAg^{kl}. "'Ō'ni kutA'gA
mä''kwi'sut ī'nA wī'wī'tämäg$^{kwA'}$. Wī'i'cinī'cī''iyäg$^{kwe'}$," ä''ine^{d}tc^{l}.
35 "'Au'," ä'ī'yowā^{d}tc^{l}. "Kī'mawitcāgAtA'wā'p$^{wA'}$," ä''ini^{d}tc īni'n
kwīye''sä'An^{nl}, ä'i'gowā^{d}tc^{l}. "'Ō' īni'megu nī'i'ca'wipen$^{nA'}$," ä'i'-
nāwā^{d}tc^{l}. "Me'tō^{d}tci^{d}tcā''megu'u kī''ne'sipwA," ä''ini^{d}tc^{l}. 'Ōnip
īni'megu ä'i'ca'wiwā^{d}tc^{l}. Ä'wītä'māwā^{d}tci mä'kwi'so'ni^{d}tcin ä'ma-
wimäyāwu''säni^{d}tc^{l}, īninigä''ipi kwīye''sä'Ani mäyāwu'sä'e'gu^{d}tcin^{nl}.
40 'Ō'nipi wīnA'megu'u "Nī'mai'yāwu's$^{e'}$," ä'i'ciwäpi'tä'ä'ä^{d}tci mä'-
'kwi'sut$^{A'}$. Kī'cine''seme^{d}tc ä'pe'nowā^{d}tc^{l}. Īnip īni wī'giyāp
ä'u^{d}tci'gämu^{d}tci wī'sA'kA'A'mowe^{d}tc^{l}. Īnip īn ä'sA'kA'A'mowe^{d}tc^{l}.
Kī'ci'sA'kA'A'mini^{d}tc^{l}, "'kī'kīmō^{d}tcine'sāp$^{wA'}$,' kete'gōpenA wī'nai-
yōw$^{we'}$," ä''ini^{d}tci negu'ti ne'niwAn^{nl}. "Me^{d}tci'wä' kīnA kī'ā^{d}tci-
45 mo''āpenA wī'cā^{d}tc^{l}?" ä''ini^{d}tc^{l}.

he would know how it was. "Very well," he said. While it was daylight he told the crows to look for the people. The (crows) were willing. They flew off to scout, and were absent a good way off, and they all gathered to tell what they had seen. They even told where the game animals were. And one said, "One set live right here, close by here is one family. There is one man, and there are two women, and children. That is the number they are. I do not know whether the ones whom they accompany are close. They have come from yonder, where they have their town. That is what I know of them," said one crow.

And at night he again sent out the owls. They went off. They were absent some time. After they had come back they began to narrate. They said exactly the same thing. "They are alone in a camp," they said. "(The man) is not going about desiring anything save that the children may eat well. That indeed is what he desires," said the owls. Then, it is said (an owl said), "Yonder indeed is where they come from. But now (people) began to desire them (to return). They are mystically seen from a distance exactly now; it will be known wherever they are. Moreover, the one who will see mystically from a distance will know (what takes place) as far as here. That is all. And they will verily continue to do things (?), although indeed (the one who will see mystically) finally may not tell so that those who have children may not think (of them). If he does not tell they will not know anything of them. Those who have the children are by all means chiefs. Those who camp here are of that nature on both sides. Now the way they will be treated is that they will be watched. Oh, this verily is how you should do with them, you should kill them. Now you should kill them while they sleep," is what an owl said to them. "Then it would be seen what happened to them. Now if you fight them it would not be the right way. You would indeed be known," they were told by an owl.

Then, it is said, he began to give them instructions. Some, it is said, were indeed impatient to go and kill them. That, it is said, is what happened to them. Then, it is said, two men were told by that boy. "And another who belongs to the Bear gens is he whom you shall accompany. There will be two of you," they were told. "Very well," they said among themselves. "You will go and strike all down," said that boy, and so they were told. "Oh, we shall do that very thing," they said to him. "Verily in a way you will be three," he said. And, it is said, they did so. They accompanied a member of the Bear gens who was the leader of the war-party, the one, it is said, who was made the leader by that boy. And, it is said, he, the member of the Bear gens, began to think, "I shall be the leader of the war-party." After (the foes) were slain, they went home. And,

'Ō'nip ä'pe'nowā^{d}tci wä^{d}tcīwā^{d}tc^{lt}. Ä'ke'tcinätō''inigiyugä'^{lt}. Īyā'^{t} ä''pyāwā^{d}tc ä'ā^{d}tci'ANemiwâwâgA'A'mowā^{d}tc ä'ANemitcīgetcīgenA'-mowā^{d}tc īni'ni mī'ce'ko''aiyAn^{nlt}. WīnA'megu'u ne'ci''kApi nätupA'-nigin ä'inäne'ti'su^{d}tci mä''kwi'sut^{At}. Ä'mī'cātä'nemu^{d}tc ä'āpimai-
5 yā'wu'sä^{d}tc^{lt}. 'Ō'nip īnin ä'pyä^{d}tcipīti'gäni^{d}tci kwīye''sä'An^{nlt}. 'Ō'nip^{lt}, "Ä'pyä^{d}tcinAnātu''tōnān^{nlt}," ä''ini^{d}tc^{lt}. "'Au'," ä'i''ciwä^{d}tc^{lt}. "Ä'cawiwAnän ä'cimenānigä''megu'u wī'i'ca'wiyAn^{nlt}, 'ō' tānA'kä'^{t} ānwä'ta'wi'kAn^{nlt}. Nīnaiyō' wīnA kemaiyāwu''ä'en^{net}. 'Kī'-kepā''ku'āp^{WAt},' ketenegä'^{lt}, 'A'ckwātäm^{mlt}.' MAni^{d}tcā' ä'cimī'yA-
10 me^{d}tci mA'nA' āpi'āwA'cī'yAmet^{At}; 'kī'sA'kA'ā'p^{WAt},' nete'gunān īyā'^{lt}. Īni^{d}tcā' ä'cä'wīyäg^{ket}. 'Ō'ni kī'ci'sA'kA''Amāg ä'ā^{d}tcimo'-'egu^{d}tc āpiwītämemA'ge^{d}tcin^{nlt}. 'Kene'ckimegōpenA wī'naiyōw^{wet},' ä''inā^{d}tc^{lt}." 'Ō'nip ä'ā^{d}tcimo''eme^{d}tc^{lt}, "KīnA'megu'u ketemā'gi'āwA me'to'sänenīw^{WAt}. Kī'nāgAtawä'nemāwA wī'i''cawi^{d}tc^{lt}. KīnA'me-
15 gu'u mAnigä' kī'nīgāniketemāge's^{lt}. Kīnaiyō'^{t} mAni ketōtA^{e} kī'yā-nān^{nlt}. Ā'gwi wī'nA me'ce'megu. Mō'cAgi'megu'u ä'citä'ä'wAnän ä'ci'tä'ātA 'īna wī'ketemā'gi'At^{At}. Nī'naiyō ā'gw ī'ni wī'i'cawī'-yānini wī'i'ca'wigwäni me'to'säne'nīw^{WAt}. Kī'mawinAnegōpenAgä'-'megu. Mämä^{d}tcigi kAbō'tw īni'megu wī'i'ca'wiyAg^{kwet}. Ā'gw i'ce
20 wī'inowä'yānin^{nlt}."

'Ō'nipi me'to'sä'nenīw ä'sägi'megu^{d}tc īnini kwīye''sä'An^{nlt}. ĪniyA-gä'i^{e} ä'kī'cāgu^{d}tci'megu'u'sä'gime^{d}tci mäyā'wu'sāt ä'pōni'megu'-ukägō'i'i'nowä^{d}tc^{lt}: ā'penäwi'megu'u ä'nAganAgape''kwäpi^{d}tc^{lt}. 'Ō'-nipi kAbō'twe menwine'ki'megu ä'kā'cki''āwā^{d}tci nenōtä'wa'^{lt}. 'Ō'-
25 nip ä'mAmāto'mā^{d}tci me'to'sänenīw īni'ni kwīye''sä'An^{nlt}. "'Ō A'ce'megu nī''ku^{d}tcaw^{wlt}. Āgwi wī'nA ke'käneta'mānini wī'ke'käne-miwā^{d}tci'gä'i mä'mä^{d}tcigi kä'käne'mitcigi ma'netowAg^{klt}. 'Ō'mäme'-ci'kAgä''megu awitA'^{e} ke'käne'miwā's^{At}. Mämä^{d}tcigi'megu newā-wAne'ckā'änemegō'petuge manetowAg ä'wāwAne'ckā''itō^{d}tci mäyā-
30 wu'sä'A'gaiyōw^{wet}. Nemaiyāwu'sä'ā'waiyōw^{wet}. Ā'gwi^{d}tcā' ä'cimAgi pā'ci'megu'u i'cawite'e'yätug^{ket}. WīnA'megu'u wäwänäneti''sug-wäni wīnA'megu ä'ci'tä'ä^{d}tc^{lt}. I'cime'to'sänenī'wigwän^{nlt}. KutA-gä'ite wī'n awitA^{e} ī'n i''cawi'sA^{e}."

"Nī'ku^{d}tcawi'^{d}tcā'^{lt}," ä'i''ciwä^{d}tc ä'ku'^{d}tcawi^{d}tc^{lt}. 'Ō'nip ä'nA'-
35 tomā^{d}tci wītegowa' äno'Anō'kā'nā^{d}tci'^{lt}. Ä'pwāwi'megu'A'cita'ipy-āni^{d}tc^{lt}. A'ckA^{d}tcimä''megu'u ä''pyāni^{d}tc^{lt}. Ä'Anō''kānā^{d}tc^{lt}. Nō-mAgä'wä''megu'u ä'inä'teni^{d}tc ä''pyāni^{d}tc^{lt}. "Aiyō''megu'u ke'-'tcinä' ī'n ä''pyāwā^{d}tci me'to'sänen'niwAg^{klt}. Ā'gwi wī'kA'ckimäg-wä'ewAnīpa''ägwin^{nlt}," ä''ini^{d}tc^{lt}. 'Ō'nip ä'ku^{d}tcimāwA^{d}tcime'go-
40 wā^{d}tc īni'ni wīte'gowAn^{nlt}. A'cepi'megu'u i'ci'megōg^{klt}. Ke'te'nAp ä'säge''siwā^{d}tci me'to'säne'niwAg ä'pemā'mowā^{d}tc^{lt}. Ä'ā^{d}tcimo'-

it is said, he coaxed them to burn that wickiup. And, it is said, it was burned. After they had burned it, one man said, "'You will kill them secretly,' we were told formerly." "Why you! are we going to tell them at a particular time?" he said.

Then, it is said, they went back from where they came. It was indeed close by. When they came yonder they whooped anew on their way and kept holding those scalps up in the air as they went along. And the member of the Bear gens thought he alone had been on the warpath. He was proud that he had gone as the leader. Now, it is said, that boy came and entered. Now, it is said, he said, "I have come to ask you." "All right," he replied. "(I have come to ask you) whether you did as I told you to do, or whether you disobeyed me. 'You will close the door,' I said to you." "This verily is what the one who went and took us said to us; 'you will burn it,' he said to us yonder. That verily is what we did. And as soon as we burned it he was told by the one who had accompanied us. 'We were forbidden,' he said to him." Then, it is said (the leader) was told, "You have harmed the people. You will see what will happen to them. You indeed now will be the first to be injured. You have brought this upon us. Indeed it will not be merely any one. Only indeed he who thinks as you think will be the one you will harm. As for me, whatever happens to the people will not happen to me. And indeed they will come and attack us. Surely we shall soon experience that. I shall not merely say so."

Now, it is said, the people were frightened by what that boy said. And the one who formerly had been the leader of the war party was especially frightened by what had been said and ceased to say anything: he always sat with bowed head. And, it is said, soon, after some length of time, they discovered the Indians. Then, it is said, the people besought that boy. "Oh, I shall merely try. Yet I do not know whether the manitous who certainly thought of me, will still think of me. Oh, surely they would not know me. Certainly the manitous probably think I am worthless because the one whom I made leader of the war party has done evil. I made him the leader of the war party. He did not do what I told him. He thought he was his own master (in what he did). That is the kind of mortal he is. If he had been another, he would not have done so."

"Verily I shall try," he said, and he tried. Now, it is said, he summoned some owls whom he always sent forth. They did not come soon. Later on indeed they came. Then he sent them out. They were absent for but a short time and came (back). "The people are coming close by here. You will not perhaps be able to run away from them," he said. Then, it is said, that owl tried to gather them together. It is said that they were just told this. Surely, it is said, the people were frightened and started to flee.

'egu^{d}tc īni'nimegu'u wīte'gowAn$^{nl'}$. KAbōtwe'megu'u ä'ā^{d}tcimo'-'egu^{d}tc$^{l'}$, "A'cemā'' nīnA kete''cimene," ä''igu^{d}tc$^{l'}$. "Ke'tenA wīnwā'wA nä'säwenī'yätuge näne'kānetA'mowā^{d}tc$^{l'}$. NīnA^{d}tcā'i ke'te-nep$^{wA'}$," ä''igu^{d}tci wīte'gowAn$^{nl'}$. 'Ō'nipi me'sōtäwemā''megu'u,
5 "KekAkā^{d}tcimenep$^{wA'}$," ä'i'gowā^{d}tc$^{l'}$. "Āgwimā''megu'u wätäwip-yā^{d}tcin u'wīyä'$^{A'}$. Īni'igä'i näwā^{d}tci'i mA'kwa' ä'peme''kāni^{d}tc$^{l'}$. Me'to'sänenīwâpA'mäwAg$^{kl'}$, mA'kwa'igä' wī'nāni$^{l'}$," ä''ini^{d}tc$^{l'}$. "Āgwi^{d}tcā''megu uwī'yä'Ani näwā'wā^{d}tcin$^{nl'}$," ä'i''ciwä^{d}tc$^{l'}$, "mā'Ag äno'Anō'kānä'ī'yānig$^{kl'}$," ä''inā^{d}tc$^{l'}$.
10 'Ō'nip A'ckA^{d}tci'megu'u kī'ci'megu'umAge'ginegi pō''s īnipi' nā'-kA'^{d}tc ugyä'n ä'ā^{d}tci'mo'ā^{d}tc$^{l'}$, "Na'ī', Anä''e^{e}, nōmAgäweyā'pi nī'-mA''kAtäw$^{wl'}$. Ā'gwi pe''ki wī'ke'cigimA'kAtäwī'yānin$^{nl'}$," ä''inā^{d}tc ugyä'n$^{nl'}$. 'Ō'nip$^{l'}$, "KA''ciyō^{e} i''cawīwA nō''sA wä^{d}tci^{d}tcā'i ne'-pō'i^{d}tc$^{l'}$?" ä''inā^{d}tc ugyä'n$^{nl'}$. "Cinā'gwA, A''cā'a'i ne'se'g$^{kwA'}$.
15 Ä'Ana'wiwā^{d}tci kīmō^{d}tciwä''megu nAtupAni'gwä'ig$^{kl'}$. Inī'yätuge wī'n ä'ne'segu'te'$^{e'}$," ä''inā^{d}tc u'gwi'sAn$^{nl'}$. "Cewä'n īnī'yätug ä'cawi'te'e wäyō''siyān$^{nA'}$," ä''inā^{d}tc ugyä'n$^{nl'}$. 'Ō'nip ä'nānAtu'-'tawā^{d}tc utā''kw ä'tA'ci'e'mātän$^{nl'}$. Ä'ā^{d}tcimegu^{d}tci'megu ugyä'n$^{nl'}$. 'Ō'nip īte'pi nAnō''ckw ä'ā^{d}tc$^{l'}$. Ä'mawi'nAtu'nä'Ag ō'sA'n ä'tA'ci-
20 'e'mātän$^{nl'}$. Ä'pwāwi'me'kAg ō'nip ugyä'n ä'māmīnawi'megu'u'-ā^{d}tcimo'egu^{d}tc ä'tA'ci''eme^{d}tc$^{l'}$. 'Ōnipi'megu'u īte'p ä'ā'^{d}tc ä'mawin-Atu'nä'Ag ä'tA'ci'e'mātän$^{nl'}$. Īni wīnA'megu'u^{e} ä'i'cināgwA'tenig änā^{d}tci'mowe^{d}tc$^{l'}$. 'Ō'nip ä''me'kAg$^{kl'}$. A'kA'n ä'a'wAtō^{d}tc$^{l'}$. Īn A''kAni me'to'säneniwigä' wīnA'megu A''kAn aiyä''megu ä'i'cināgwA'-
25 tenig$^{kl'}$. 'Ōnip īn ä'a'wAtō^{d}tc$^{l'}$. Īyā'' pyäyā^{d}tc ä'na'i''setō^{d}tcīn A''kAn$^{nl'}$.

'Ō'nipi nā'tA'sugunagAtō''inig ä'mAtōte'cāwātō^{d}tc$^{l'}$. 'Ō'nip ä'na'-'sä'ā^{d}tci wīnA'megu'u. Cewä'nAp ā'gw īni'n ō''si^{d}tcin$^{nl'}$. KutAgi'-megu i'cīne'niwAn īni'ni nä'sä''ā^{d}tcin$^{nl'}$. MA'kwā^{d}tci'megu ä'pAgi'se'-
30 nāwā^{d}tc īni'n ä'peno''āwā^{d}tc$^{l'}$. Ä'ne'ckime^{d}tci'megu'u u'wīyä'A wī'mawināwAnō'nä'wā^{d}tc$^{l'}$. "Kā't$^{A'}$ 'nī''ne'sāw$^{wA'}$,' inämemī'yä-gäg$^{ku'}$. Me'tō^{d}tciku''megu'u ketōgimā'menānA ne'ciyägägo'A ne'sä'-g$^{kwe'}$," ä''ine^{d}tc u'ckina'wä'Ag$^{kl'}$. Ä'pwāwi'u'wīyä'AnāwAnō'-nä'wā^{d}tc$^{l'}$. Me'to'sä'nenīw ä'pwāwi'megu'umA'^{d}tcinAg$^{kl'}$. "Ā'gwi
35 wī'kA'cki'u'wīyä'Ane''sā^{d}tcin$^{nl'}$," ä''ine^{d}tc$^{l'}$. Īnigä''ip īn ä'pe'nō'i^{d}tc$^{l'}$.

'Ō'nip īn īte'p ä'ā^{d}tc i'kwä'w ä'pwāwi'megu'ume'kA'gi mō''tci negu't A''kanä'$^{l'}$. Ī'nip ä''cawi^{d}tc i'kwä'w$^{wA'}$. Apī'nApi kīwimaiyōw ä'nAtu'nä'Ag A''kAnan$^{nl'}$. Ä'pwāwi'megu'ume'kAmō'i^{d}tc ä''penu^{d}tc
40 ä'ā^{d}tci'mo'ā^{d}tc u'gwi'sAn$^{nl'}$.

'Ō'nip īnA^{e} ō'sAni'megu'u ä'wäpi'megu'unAtawä'nemā^{d}tc$^{l'}$. A'-'penä^{d}tci māmA'kā^{d}tci'megu ō''sAni^{e}. Ä'wäpiwāwī'gi'e^{d}tc$^{l'}$, maiyā-wu''säwen$^{nl'}$. Āgwime'gupi kAnāgwA: ō'sAni'megu'u mā'mA'kā^{d}tc$^{l'}$. 'Ō'ni kAbō'twe wī'na'imī'ke^{d}tci''iwä^{d}tc$^{l'}$. Āgwi'megu'u kAnā'wA:

(The hero) was instructed by that owl. And soon he was told, "I merely said that to you for fun," he was told. "Surely being saved probably is what they think about. Verily I tell you," he was told by the owl. Then, it is said, all were told "I was joshing you. Hardly any one is coming. They were bears whom they saw walking along. They mistook them for people, but they were bears," he said. "Verily they saw no one," he said, "(that is,) these whom I sent out," he said to them.

Then, it is said, later on when he had grown larger, then, it is said, he again addressed his mother, "Well, I am going to fast for a short time. I shall not fast very steadily," he said to his mother. Then, it is said, he said to his mother, "What, pray, happened to my father that he died?" "Well, he was slain by the Sioux. When they were out hunting they had secretly been on the warpath. Then, it seems, he was slain," she said to her son. "But that was what happened, it seems, to the one who was my father," he said to his mother. Then, it is said, he asked her the locality of where he was slain. He was told by his mother. Then, it is said, he went thither quite blindly. He went to search where his father was slain. As he did not find it he then, it is said, was carefully instructed by his mother as to where (his father) was slain. Then, it is said, he went thither and sought where he was slain. To be sure it looked exactly as had been stated. And, it is said, he found (the spot). He took away a bone. It was indeed a human bone and looked as if it had been there some time. Then, it is said, he took it away. When he arrived yonder he put away that bone properly.

Then, it is said, after several days he made a sweat lodge. And, it is said, he made the person come to life. But, it is said, it was not his father. It was a man of a different tribe whom he had cured. They quietly dismissed him and sent him home. It was forbidden for any one to follow him for the purpose of killing him. "Do not think, 'I shall slay him.' If you kill him it would be the same as if you were killing our own chief," the young men were told. No one followed him to slay him. The people did not dare to do so. "No one will be able to kill him," they were told. Then, it is said, he went home.

Then, it is said, that woman went over there and could not find even a little bone. That, it is said, is what happened to the woman. She even went about weeping while searching for the bones. As she did not find one she went home and told her son.

And, it is said, he began to desire his father. Surely it was his father all the time. They began kindly to mention (various things) to him (such as) leadership on the warpath. It was to no purpose, it is said: it was only his father (whom he wanted). And soon (he

māmaʻkāᵈtciʼmegu ōʼʻsanⁿˡʻ. Meʻcenaʼʻmegu āᵈtcipanagiᵈtc äʻanemiʻciwāwīʼgiʻeᵈtcˡʻ: māmaʻkāᵈtciʼmegu ōʻsaʼnⁿˡʻ. Āgwipiʼmeguʻu kanāʼgw äʻāᵈtcimoʻeᵈtciʼgäʻˡʻ, "Tcāgikuʼʻmeguʻuʻceguʻckäʼniwan utōʻkaʼnemanⁿˡʻ. Kīʻciʼmeguʻu aʻkiwiʼniwanⁿˡʻ. Pōnänemi kōʼʻsᴬʻ," äʼʻinedtcˡʻ. Āgwiʼmeguʻu kanāʼgᵉʷᴬʻ, ōʻsaniʼmeguʻu māmaʻkāᵈtciʼmeguʻu ōʻsaʼnⁿˡʻ. "Naʻiʼ, tcāgiʼmeguʻu kīʻiʻcinaʼʻiweʻsˡʻ," äʼʻinedtcˡʻ. Āgwipiʼmegu kanāʼgwa: māmāʻkāᵈtciʼmeguʻu ōʻsanⁿˡʻ. Äʻwäpikuᵈtcimeguᵈtci maʼnetowaʻˡʻ. Meneʼʻta nāmaʼʻkamig änapiʼniᵈtciʻ äʻkuᵈtcikuᵈtciʼmeguᵈtcˡʻ. Āgwipiʼmegu kanāʼgwa kägōʼʻmegu äʻanemiʻcikeʻkaʻaʼmawuᵈtci wīʻinäʻinäneʼmeguᵈtcˡʻ. Āgwipiʼmegu kanāʼgᵉʷᴬʻ; māmaʻkāᵈtciʼmeguʻu ōʻsaniʼmeguʻu aʻpenäᵈtciʼmeguʻu ōʻsaniʼmeguʻu. ʻŌʼnip äʻsägeʼʻsiwāᵈtci maʼnetowagᵏˡʻ. "Wīʻiʻcawīʼwagwäni wīʼna maʼnⁿˡʻ," äʻiʼtīwāᵈtcˡʻ.

Wīnagäʻip īn äʻckamiʼmeguʻu äʻwāwīʻciʼgimāᵈtci manetowaʻˡʻ, ōʻsaniʼmeguʻu. ʻŌʼnip āᵈtcipaʼnagiᵈtc äʻiʻciʼmeguᵈtcˡʻ. Mōʻtciʼmeguʻu wīʻnaʻiʻaniʼʻiwäᵈtc äʻiʼʻcimeᵈtcˡʻ. Nātawinōʼn īnaʻ āᵈtcipaʼnagiᵈtc äʻciʼgenigᵏˡʻ. Āgwimeʼgupi kanāʼgᵏʷᴬʻ: ōʻsaniʼmegu. Äʻanemiʼmeguʻuʻāᵈtcipiʻcikanōʼneguᵈtcˡʻ. ʻŌʼnip äʻkanōʼneguᵈtci nāʻkaʼᵈtc aʻkwitaʼʻkamigi taʻcimanetowaʻi meʻcemegōʼnaʻ äʻcigiʼniᵈtciʻˡʻ. Āᵈtcipanagiᵈtciʼmeguʻu äʻanemiʻciʼmeguᵈtc äʻciʼmeguʻuʼpyānig äʻanemiʻiʻciʼmeguᵈtcˡʻ. Āgwipiʼmeguʻu kanāʼgwa: māmaʻkāᵈtciʼmegu ōʻsaʼn äʻnatawäʼnemāᵈtcˡʻ. Īniʼmeguʻu meʼʻtenōʻ äʻiʻcinatawäʼnetagᵏˡʻ. Īniʼmeguʻu meʼʻtenōʻ äʻāᵈtcimoʻeᵈtcigäʼʻmegu aʼʻpenäᵈtc ōʻsaniʼmeguʻu "Aʼsām aʻcawaiyeʻiwīwi," äʼʻinedtcˡʻ. "Īʼni meʼʻtenōʻ äʻcikaʻckiʻiʼnenānⁿˡʻ," äʼʻinedtcˡʻ. "Maʼni wīna nīʼn äʻciʼmenān iʻcaʼwiyane kīnaʼmegu meʼʻtenōʻˡʻ, īʼni kīʻmīnenᵉᵉʻ," äʼʻinedtcˡʻ. "Maʼna wīʼna kīᵈtcimeʻtoʻsänenīw āʼgw īʼni wīʻkeʻkäʼnetaginⁿˡʻ," äʻineʼᵈtcipˡʻ, "kīnaʼmeguʻu meʼʻtenōʻˡʻ," äʼʻinedtcˡʻ. Īnipiʼmeguʻu kīʻcetunämoʼwedtcinⁿˡʻ, "Meʻtenōʻkuʼʻmeguʻu nōʼʻsᴬʻ," äʻiʻciwäᵈtcˡʻ. Īnigäʻipiʼmegu äʼʻmaiyōᵈtcˡʻ.

Īn äʻciwäᵈtcin äʻkwīnatawiʻcinaʼwämāᵈtcimeʼgupi manetowaʻˡʻ. Äʻkīwipikugwäʻkaʻkyäʻciʼnowāᵈtci manetowagᵏˡʻ. ʻŌʼnipi kabōʼtwe mämeᵈtcinäʼʻmeguʻu, "Kīʼna nāʻkaʼᵈtcˡʻ," äʼʻinedtci Wâpanōwᵂᴬʻ. Īteʼp äʻāʼᵈtcˡʻ. Aʻceʼmeguʻu īyāʼʻmegu äʻmeᵈtciʼmegupyänuʼtawāᵈtc äʻaʼwiniᵈtcˡʻ. Äʻcāgwäʼnemuᵈtci wīʻmōʻciʼʻeguᵈtc äʻmeʻtciʼmeguʻu äʻpītiʼgawāᵈtcˡʻ. ʻŌʼnipˡʻ, "Naʻiʼ, noʻcīʼʻi, ' ʻwänäʻaiyōʼʻ mana,' ketenänemipetugᵏᵉʻ. "Wâpanōwa' kuʻi netegōgi manetowagᵏˡʻ," äʼʻiniᵈtcˡʻ. "Īnugiᵈtcāʻ, noʻcīʼʻi, maʼn äʻciʼmeguʻupyāʻiyanⁿˡʻ, nīʻāᵈtcimᵐᵘʻ. Kuᵈtcˡʻ, noʻcīʼʻi, peʻkiʼmeguʻu kekīʻcāguᵈtciʼmeguʻsanagiʻiʻcitäʻe kōʼʻs äʻkeʻtciʼmegunenеʻkänemaᵈtcˡʻ. Cewä noʻcīʼʻi, nīʼna maʼni wīʻiʼnenānⁿˡʻ. Wīʻnānīmiʻaᵈtci meʻtoʻsänenīwᵂᴬʻ. Meʻtoʻsänenīwaʼmeguʻu wīʻnānīʼmiʻaᵈtcˡʻ. ʻŌʼn änäneʼmenāni kīʻanemiʼmeguʻumämeʼʻsänetᴬʻ. Maʼniʻi wīʻinäneʼmenānⁿˡʻ. Āgwigäʼʻ, noʻcīʼʻi, äʻcimyāʼnetegi wīʻinäneme'nānin^nl'. Äʻciʼmeguʻumeʼnwikeg īʼni wīʻinäneʼmenānⁿˡʻ. Nāʻkaʼᵈtci kīnaʼmeguʻu keʼʻtcinäwi kīkīʻkīwipe-

was told) that he would he a great doctor. It was in vain: it was his father only (whom he desired). Finally he was promised all sorts of things: it was surely his father (whom he desired). It was said he was told in vain, "His bones are all crushed. They have become earth. Cease to think of your father," he was told. It was in vain, it surely was his father, his father. "Come, you will be clever in all ways," he was told. It was said it was in vain: it was surely his father. The manitous began to speak to him. First those under the earth kept on trying to coax him. It was in vain, it is said, when they continued mention any way he would be blessed. It was in vain, it is said; surely it was his father, always his father. Then, it is said, the manitous were afraid. "What in the world shall be done about this?" they said to each other.

And, it is said, he gradually called out more loudly to the manitous, naming his father. Then, it is said, they mentioned many different things to him. They even told him he would always win. Medicines of all sorts (were promised him). It was in vain, it is said: it was his father. They continued to tell him of new things, it is said. Then, it is said, he was likewise addressed by the various manitous who dwell on the surface of the earth. They continued to mention all sorts of pleasurable things to him. It was in vain, it is said. He surely desired his father. He desired that only. And he was always only told the same thing about his father. "It is too long ago," he was told. "That is all I can tell you," he was told. "Now if you do what I tell you, I shall give you (a blessing), and to you alone," he was told. "These your fellow people will not know it," he was told, it is said, "it is you alone," he was told. Then, it is said, as soon as the words were spoken, he said, "Only my father." Then, it is said, he wailed.

Whenever he said that, he indeed perplexed the manitous, it is said. The manitous went about changing the way they lay on the earth. Then, it is said, soon finally a WÂPANŌWA was told, "You also (try)." He went thither. He simply came to where he was. As he was unwilling for them (only) to have a vision of him, he entered plainly. Then, it is said, (he said to the hero), "Now my grandchild, you probably think 'who is this person here?' The manitous really call me a 'WÂPANŌWA,'" he said. "To-day verily, my grandchild, I shall tell (you) this, why I come. Yet, my grandchild, you desire something superlatively difficult when you so strongly remember your father. Yet, my grandchild, this is what I shall say to you. You will make the people dance vigorously. You will indeed make the people dance vigorously. And you will continue to derive benefit from what I tell you. This is how I shall bless you. And, my grandchild, I shall not bless you in a way that is evil. I shall bless you in

men änänemeno'wānān$^{nl'}$. Āgwigä'' mAn ā'pA'wā'cī'yAnin$^{nl'}$. Pe'ki'megu keme'tci'megu'upyänutōn aiyō'' ä'awī''iyAn$^{nl'}$. Īni'megu wī'inäne'menan$^{nl'}$, pwāwi'cāgwänemowe'tawī''iyAn$^{ne'}$. Cāgwänemowe'tawī'iyAnegä'$^{l'}$, me'cena'' megu'u kī'cāgwänemowe'taw$^{wl'}$. Nī'n 5 āgwigä'' aiyō''i nāmA''kAmig awī'yānin$^{nl'}$. Aiyō''i' ä'a'wiyān$^{nl'}$: āpe'tawikī'ce'g$^{kwe'}$. Ī'n ä'a'wiyān$^{nl'}$. NīnA^{d}tcā'' mA'ni netcāgāpAt A''ki nätawāpī'yānin$^{nl'}$. Ā'gw u'wīyä'A kägō''megu'u i'cipAnāpA'mAgini kī'pene' nätawāpī'yānin$^{nl'}$," ä''ini^{n}tc$^{l'}$. "Wī'i'ca'wiyAni na'änetAmawī''iyAn$^{ne'}$. Wī'inäne'menāni wī'mīnenānigä'i 'mī'cām-10 $^{ml'}$ ä'cite''kātäg$^{kl'}$," ä''igu^{d}tc$^{l'}$.

Ä'nA'kwitä''Amā^{d}tc$^{l'}$. "'Au'," ä'inä'nemā^{d}tc$^{l'}$. Īnigä'ipi'megu'u ä'kī'ci'megu'uke'käne'megu^{d}tc$^{l'}$. Īni'megu'u ä'pemiketenA'mini^{d}tc Apinā'g ä'A''tōni^{d}tc$^{l'}$. "Na'i', no'cī''i, nīnA'ku'i me'ne'tA kenene'känemen$^{ne'}$. Āgwi^{d}tcā''i mA'nA'A ma'netōwA mene''tA pyä^{d}tcikAkA'-15 nōne'k$^{A'}$. Ā'gwi mene''tA kägō''megu'u i'cinene'käne'me'kin$^{nl'}$. Īnugi'megu'u ī'n ä'Aneminene'kä'neme'k$^{l'}$. NīnAgä' A'cawaiye'megu'u kenō^{d}tcipyä^{d}tcinene'kä'nemen$^{ne'}$. Mā'A'gi keneno'tAmwi'ene wīte'gowAg$^{kl'}$. Īn āmi'cinene'käne'tAmAn$^{nl'}$. Īnigä'' āmi'ci'meguke'käne'tAmAn$^{nl'}$. 'Cī'! Ke'te'n$^{nA'}$,' ī'n āmi'citä''äyAn$^{nl'}$. Me'ce'megu 20 ä'i'ci'Anō'kā'nA^{d}tcini kete'ci'Anō'kā'nāwAg$^{kl'}$. Keneno''tAgōg$^{kl'}$. 'Ō'ni mā'Agi kī^{d}tcime'to'säne'niwAg īni' ā'gw u'wīyä'A neno'ta'wā^{d}tcin$^{nl'}$. Mā'A'gi nā'kA'^{d}tci kākāgīwAg īnimegu nä''īnigi wä^{d}tci neno''tawA^{d}tc$^{l'}$. Keneno'tawāwAgi yō īni'g$^{kl'}$. NīnA^{d}tcā'megōni nete'citä''āgAn$^{nl'}$. Ä'Apenō''iyīni ketu^{d}tci'megu'upyä^{d}tcinene'kä'nemen$^{ne'}$. Ī'n 25 ä'cinene'käne'menān$^{nl'}$. Keke'känemāwAgi'^{d}tcā' īni'g ä'ci'giwā^{d}tc$^{l'}$. NīnAgä'' īni wä^{d}tci ke'kä'nemA^{d}tc īni'g$^{kl'}$. 'Ō'n ī'nugi nīnAmegōni ke'tcinawe'megu'u ä'pyä^{d}tcipītigänu'tōnān$^{nl'}$. Awi'tA mA'ni me'tcikwīye'nAmō'cī''iyAn$^{ne'}$. MA'ni wī'nA pe'ki'megu'u kenäw ä'cināgu''siyān$^{nl'}$. Īni. Nī'n āgwi^{d}tcā'i kägō''i'cinAtawiwAnime'nā-30 nin$^{nl'}$. MA'ni nā'kA'^{d}tci mī'cā'm$^{ml'}$. Kī'cinA'ku'miyAn īni wī'wäpi'ā^{d}tcimo''enān$^{nl'}$. Āgwigä'' aiyō'nina'i wī'A'kwänemenānin$^{nl'}$: īyā'' mAnA'kA'megu'u kī'cāgu^{d}tci' penō^{d}tc$^{l'}$. Ī'n änäne'menān$^{nl'}$; āgwigä'' aiyō'nina'$^{l'}$," ä''igu^{d}tc$^{l'}$.

"MA'ni wâ''säyāwi nā''inā' ä'pōnipyämigA'tugwän ī'ninā' änäne'-35 menān$^{nl'}$. 'Ō'ni mA'ni pe'ku'täyāg$^{kl'}$. Nā''inā' aiyō''i' ä'ā'pe^{d}tci'A'tägwän ī'n änäne'menān$^{nl'}$. Ī'ni wī'A'kwäne'menān$^{nl'}$. MA'nA kī'ce''sw īnu'gi kenä'näwāwA mAni' nā'kA'^{d}tci kī'ce'gwi kenänätA' īnug$^{kl'}$, 'ō'ni mA'n A''k$^{l'}$, 'ō'ni mA'ni nōte'n$^{wl'}$. Īnini^{d}tcā' nā''inā' ä'pōnipyämigA'tugwän ī'ni wī'A'kwäne'menān$^{nl'}$. MA'ni nōte'nw 40 ī'ni wä^{d}tci menwime'to'sänenī'wiyäg$^{kwe'}$, me'sōtäwimā''megu mō'tci'megu'u aiyō''i kīwi''sā'it$^{A'}$. Īni māwA^{d}tci'me'cāgi nāta'winōn$^{nl'}$. Cewä'nA ketume'sōtäwimegu'u kemāmī'ke^{d}tci'e'gwipenA 'ī'ni nōten$^{wl'}$. Ä'atā'pAnä''tAmAgwe kemenwinawä'ckā'gwipen$^{nA'}$. Ī'ni^{d}tcā' na''ina'i pōni'megu'upyä'migA'k ī'n ä'kwäne'menān$^{nl'}$. 'Ō'ni wä^{d}tci-45 nenwā'piyAgwe mA'nA'A kī'ce''swA wä^{d}tcinenwā'piyAg$^{kwe'}$. Me'sō-

a good way. Moreover, you in person will take care of whatever way I bless. And you are not dreaming now. I have come plainly to you here where you are. Now I shall bless you if you are not unwilling to listen to me. And if you are unwilling to listen to me, why you shall listen to me unwillingly. And I do not dwell here under the earth. Here is where I dwell: half way up in the sky. That is where I dwell. Verily I see all this earth whenever I desire to look around," he said. "(This) is what will happen to you if you are pleased with what (I shall give you). I shall bless you in giving you what is called 'a sacred pack,'" he was told.

He consented in his heart to the other. "All right," he thought of him. Now, it is said, it was already known that he would. Then he took it out and placed it on the bench (of the wikiup). "Now, my grandchild, I truly first thought of you. Verily it was not this manitou who first came to talk to you. He did not first think anything of you. Just now he begins to think of you. And I have thought of you a long time ago, so be it. I made you understand these owls. You should think of that. And indeed you should contrive to know it. 'Gracious! It is true,' is what you should contrive to think. You have ordered them to do whatever you wished. They understand you. And none of these your fellow people understands them. Moreover, as for those crows you understand them for the same reason. You indeed understand them. Verily that is my own wish. From the time you were a child I have thought of you. That is how I think of you. Verily you know how these are. And I am the reason you know them. And I have come in person within (your dwelling). This would not be appropriate if you plainly had a vision of me. You now see very clearly how I look. That is all. Verily I do not desire to deceive you in any way. Moreover, regarding this sacred pack. As soon as you have assented then I shall begin to instruct you. And I shall not think of you (only) so far as the present time: it will be yonder far distant time. That is how I think of you; and not (merely) at the present time," he was told.

"At the time this daylight ceases to come is (how far) I think of you. And night. At the time when it is here forever I shall think of you. That is as far as I shall think of you. To-day you see this sun and this sky, and this earth, and this wind. At whatever time they really cease to come is the extent I shall think of you. This wind is why we live well, indeed every one of us, even indeed (a fowl) which flies around here. That is an especially great medicine. But that wind doctors every one of us. When we suck it in it has a beneficial effect upon us. Verily at the time that ceases to come is as far as I think of you. And the reason we see well is this sun. At the time when every one of us is born this sun has made us see well when these, our eyes, are laid.

täwi'megu'u na'ina'''megu mA'n ä'kī'cinīgī''iyAgw īnina'''megu kī'-cinenwāpi''enAgwe wī'nA mAnA'A kī'ce''swA mā'Ani ke'ckī'cegu'nānAn ä'kī'ce^{d}tcä'ckāg$^{k\iota}$.

"'Ō'ni nā'kA'^{d}tci mAni''i wâ''säyāw$^{w\iota}$. Ī'ni pe''ki sänA'gAtegi wī'kākīgäwinä'tAmAgwe mAni''i. Kī'pene'megu'u pōninä'tAgin u'wī-yä'A kī'cāgu^{d}tcāniwi'megu. Āgwigä''megu'u kAnā'gwA wī'kīwiwī^{d}-tcawiwä''iyAgwe 'ī'n ä''cawit$^{A\iota}$, pōninätA'gA mA'ni wâ''säyāw$^{w\iota}$. Īni^{d}tcā' pōnipyä'migA'ke wâ''säyāw ī'ni wī'A'kwänemenān$^{n\iota}$, no'cī''$^{\iota}$.

"MAni' nā'kA'^{d}tci ku'ki'nāgwA'ke ketA'ki'menān ī'ni nā'kA'^{d}tci wī'u^{d}tcimegu'upemike'käne'tAmAn$^{n\iota}$. Mämä^{d}tcigimegu'u kutA'gi ki'-cāme'ki''setōge 'ī'ni kī'nA wī'u^{d}tci'megu'upemike'kānetAmAni'megu.

"Āgw A'cemegu'u mA'ni wī'ckupetunätōnānin$^{n\iota}$. Kegyä''ten-āmigi'tōne'megu'u, no'cī''i, nekA'nawīn$^{n\iota}$. Āgwigä'' no'cī''i, nī'nA mA'n i'cineguti'ī'yānini mA'n ä'inäne'menān$^{n\iota}$. Kī'cina'änetAmawī'-'iyAne mA'n ä'tä'gi wāwītA'mōnān ī'ni wī'näwA^{d}tci'megu'u mAni-megu'nä' änäneme'kig$^{k\iota}$. Āgwi^{d}tcā''i ne'guta'i wī'myānete'nigini wī'inä'neme'k$^{\iota}$. Cewä'nA nī'nA mA'ni kemāwA^{d}tci'megu'umenwi-kete'minōne mägwä''$^{e\iota}$. Nō'ci''semA nīnA'megu'u ne'ci''kA neme'-nwimāw$^{wA\iota}$. Ketenänemene'ku$^{\iota}$, no'cī''i. Ä'ke'käne'menān ä'A'-sāmimegu'ukwä'kwäwikAkAmA^{d}tcitä''äyAn$^{n\iota}$, ī'ni wä''^{d}tci mA'n$^{n\iota}$, no'cī''i, 'i'nenān$^{n\iota}$."

'Ō'nipi wī'nA ne'nōtäw ä'kA'nōnā^{d}tc$^{\iota}$, "Neme''c$^{u\iota}$, wāwu'sā'' yätug^{ke}, 'ā'gwi' wī'ine'nānin$^{n\iota}$. Ke'tenAmā''megu kīnA'megu ī'n äno'wäyAni ketä'p$^{we\iota}$. Īni'megu'u ä'ca'wiyān änā^{d}tci'moyAn$^{n\iota}$. MAni^{d}tcā'' īnug ä'nenān$^{n\iota}$, 'kenA'kwitä''emen$^{ne\iota}$', kenA''kumene wī'ketemina'wiyAn$^{n\iota}$. Nā''kA mA'n ā'gwi wī'ātänetAmō'nānin$^{n\iota}$. Nemenwäneta wī'pemenAmān īni'megu'u inänemiyAn$^{ne\iota}$. Ke''tenA 'ī'ni nī'nA wī'i'cimegu'ukA'cki'tōyāni wī'inenān$^{n\iota}$, neme''c$^{u\iota}$," ä'-'inā^{d}tc$^{\iota}$.

Ōnip$^{\iota}$, "Īniku''megu, no'cī''i. Ī'ni netä''i kīnA'megumä'' īni ketä''$^{\iota}$. Ā'gwi wī'myāne'tegini ketä''$^{\iota}$: wī''pīnyāw$^{w\iota}$. Na'i', no'cī''i, īni^{d}tcā'mā'i wī''aiyAgwe tepowäwA''ckutäw ä''A'tāg$^{k\iota}$, ä'tātA'-ciketemi'nawu^{d}tci kī^{d}tcime'to'sä'nenīw$^{wA\iota}$. Ī'ni wī''aiyAg$^{kwe\iota}$," ä''ine^{d}tc$^{\iota}$.

Ä'nā'gwāwā^{d}tc īte'p ä''āwā^{d}tc$^{\iota}$. Ō'nip īyā'' ä''pyāwā^{d}tci nāmA'-'kAmig$^{k\iota}$. Ä'kī'cāgu^{d}tci'megumenwināgwA'tenig$^{k\iota}$. Īnigä'i'p īn ä'tA-ne''cänig$^{k\iota}$. Ä'ā^{d}tci'mo'e^{d}tc$^{\iota}$, "MA'n īni 'tepowäwA''ckutäwi' ä'tAmeg$^{k\iota}$," ä''ine^{d}tc$^{\iota}$. "Manigä'' ä'tātA'nowä^{d}tci ma'netōwA," ä''ini^{d}tc$^{\iota}$. "'Ō'ni mA'n ä'kawâ'pAtAg ä'kAtawipyā^{d}tc$^{\iota}$," ä''ini^{d}tc$^{\iota}$.

Ke'tenA'megu'u A'cKA'^{d}tcimä' ä'pyä^{d}tcipīti'gäni^{d}tci ne'niwAn$^{n\iota}$, ä'ke'cā^{d}tcinenī'wini^{d}tc$^{\iota}$. "Na'i', kīwAtomi nī'kānAg$^{k\iota}$," ä''ine^{d}tc$^{\iota}$. "'Ō'ni Ke'cäma'netōwA wī'tAgwinA'tome^{d}tc$^{\iota}$," ä''ine^{d}tc$^{\iota}$. "Īni'-megu nī''i'cawi," ä''ini^{d}tc$^{\iota}$. Ä''Anemino'wīni^{d}tc$^{\iota}$.

"And again, this daylight. It is most difficult to see this forever. If, however, any one ceases seeing it, there is sorrow. And it is indeed impossible for us to go about with one who has done so, one who has ceased to see this daylight. So verily when daylight ceases to come will be the extent to which I shall think of you, my grandchild.

"Moreover, when this earth of ours changes its appearance then indeed you will find out about (this). And surely when another earth is made then you start to know about it.

"I am not making a sweet mouth for you just for fun. I have indeed made my word truthful to you, my grandchild. And I am not alone, my grandchild, in blessing you this way. As soon as you have assented to what I have told you then you will indeed see those who also bless you this way. Verily they will bless you in a way that is not evil in any way. But perhaps I indeed alone bless you in an especially good way. Indeed I alone speak well to my grandchild. I truly bless you, my grandchild. Because I know you have been altogether too downcast in your heart is why I tell you this, my grandchild."

Then, it is said, the Indian addressed him, "My grandfather, it seems useless for me to say 'no' to you. Surely indeed you speak truthfully in what you say. I do exactly what you say. Verily when I say this to you to-day, 'I accept your heart with mine,' I consent that you bless me. And I shall not give up (your blessing). I like to cherish it if you so bless me. Surely that is how I am able to tell you, my grandfather," he said to him.

Then, it is said, he was told, "That is it, my grandchild. That is my heart and that is also your heart. Your heart will not be evil: it will be clean. Well, my grandchild, now verily we shall go where the council fire is, where your fellow people are always blessed."

They departed and went thither. Then, it is said, they came yonder, under the earth. It looked extremely beautiful. And, it is said, it was where there was a flame. He was informed, "This is what is called 'the council fire,'" he was told. "And this is where the manitou always talks," the other said. "Now this one who watches over it has nearly come," the other said.

Surely indeed a little later a man who was a kindly man, came and entered. "Well, go about and summon my friends," he was told. "And the Gentle Manitou shall be summoned with them," he was told. "I shall do exactly so," the other said as he went out.

Menwine'ki'megu ä''pyāni^{d}tci negu't$^{l'}$. Īni'megu'u ä'ca'wini^{d}tc$^{l'}$. MāwA^{d}tcā'kowi'megu Ke'cäma'netowAn$^{nl'}$. Īnip īni' ä'tcāginAgape'kwä'sa''oni^{d}tci na'ina''megu'u pyä^{d}tcipīti'gäni^{d}tci'. Kī'cāgu^{d}tci kenā^{d}tc ä'kAna'wini^{d}tc īnini ne'niwAn$^{nl'}$. "Na'i', ine'nītige nAtawāpi'g$^{ku'}$," ä'ineme^{d}tc$^{l'}$. Īni'' A^{d}tcāmegu'u ä'nīmä'kwä''ckāni^{d}tc$^{l'}$.

Ī'nip ä'wäpi'ā^{d}tci'moni^{d}tc ume'cō'me'sAn$^{nl'}$. "Na'i', nī^{d}tcima'netōtig$^{ke'}$, īnu'gi mA'ni wä^{d}tcimāwA^{d}tci'menAgwe mAnA'A kō'ci'se'menān$^{nA'}$. MA'n änä'nemAg$^{kl'}$. Ä'A'sāmikī'cāgu^{d}tciketemi'nawAgi na'ina' ä'A'ce'noni^{d}tc ō'sA'n ä'pwāwi^{d}tcā'megu'uke'kä'nemā^{d}tc ä'cināgu'si'nigwān$^{nl'}$. Ī'ni wä'^{d}tci ketemi'nawAg$^{kl'}$. Īnugi^{d}tcā'i na''ina'i kī'cimīnawä'netAg ä'ke'tcinene'kānemā^{d}tc ō'sA'n$^{nl'}$. Keme'tānemāpwA^{d}tcā' ä'tcāgi'megu'ukanō'negu^{d}tci manetowa'$^{l'}$. Āgwi^{d}tcā' uwī'yä'Ani kāgō''megu i'cikA'ckime'gu^{d}tcin$^{nl'}$. NīnA^{d}tcā'i nenA''kumeg$^{kwA'}$. NīnAgä' ke'te'nA nemāwA^{d}tci'megu'u'Ani'wāwA 'īnA 'īn änemi'cikA'nōnāt$^{A'}$. Nī'nA mene't ī'ni netenä'nemāw A'cawāmä''megu. Īnug īn ä'wâpAtōnenAgōwe kō'ci'se'menān$^{nA'}$. Ä'ketemi'nawAg änänemAgi kī'pe' setawi'p$^{wA'}$. Nā''kA kī'me'tci'megupe'setā'gunānA mAnA'A Ane'mime'to'sä'nenīw$^{wA'}$. Āgwi ku'^{d}tci' ce'cegā'' inäne'mAgin$^{nl'}$. Ā'gwi wä^{d}tcinowinäne'mAgin$^{nl'}$. Ä'ci'megu'uke'tena'inig ī'ni wī'i'cikA'nōnAg$^{kl'}$. 'Ō'ni mAni tcā'g ä'kī'cinōta'wiyäg$^{kwe'}$. Ī'ni, nenītig$^{ke'}$," ä'i'neme^{d}tci manetowa'$^{l'}$.

Ä'nānAmA''kwänig$^{kl'}$ nyäwe'nwi mA'n A''k ä'nA'kutAmini^{d}tci manetowa'$^{l'}$.

"Ī'ni nō''ci'semA wī'wäpi'ā^{d}tci'mo'Ag$^{kl'}$," ä''ine^{d}tc$^{l'}$. "Na'i', no'cī''i, mA'n änäne'menāni: mA'nA kī'ce''sw ä'pōni'aiyō'ipyāgwān$^{nl'}$, 'ō'ni mA'ni wâ''säyāw ä'pōni'aiyō'ipyämigA'tugwān$^{nl'}$, 'ō'ni mA'ni nōte'nw ä'pōni'aiyō'ipyämigA'tugwān$^{nl'}$, 'ō'ni mA'n A''k ä'ne'ciwAnātA'kī'wigwän ī'n änäne'menāni mA'ni wī'A'kwipemenAmani mī'cā'm$^{ml'}$. 'Ō'ni kī'cipīnāme'ki''setōte manetōwA 'ī'ni nā''kA wī'u^{d}tci'megu'upemike'käne'tAman$^{nl'}$. MAni'megu'u wī'i'cike'käne'tAman$^{nl'}$. Aiyō'' īnug ä'cike'käne'tAman äyīgi'megu'u kī'ke''känet$^{A'}$. "Wä'nA 'īni wä'^{d}tci ke'känetAmāni neme''cōme's ä'ketemi'nawi^{d}tc$^{l'}$,' kī'i'citä'$^{e'}$. Ā'gwi mā'A'gi pAPīwe'cī'ī'wā^{d}tcin aiyō''i mō'cA'g ä'tA'cipe'seta'witcig ä'ketemi'nōnān$^{nl'}$. Ī'ni wä'^{d}tcinenāni yō'w$^{we'}$, 'ā'gwi nī'nA netō'ni wī'ckupitō'nānin$^{nl'}$,' ä'inenā'ni yō'w$^{we'}$. Īnug īni nī'n ä'ā'pe^{d}tci'megukī'cowā'nenān$^{nl'}$. MAnigä''i mī'cā'mi mō'cAgi'megu'u tA''swi mä'kwi''soyägwe 'ī'ni wī'i'cimAmātotAmäg$^{kwe'}$. KutA'g ä''ci'sutA me'cena''megu wī'wāwī'senīw$^{wA'}$. KīnAgä'$^{l'}$, 'nī'kīgän$^{nu'}$,' kī'i'ci'te'kātA na''ina' pyätenAmawī'yAnini kekī''cetäm$^{ml'}$. MAni^{d}tcā''megu ā''pene wī'inä'inäne'menān$^{nl'}$, wī'nA nō'^{d}tc$^{l'}$, megu'u pīgäpA'citō''iyAn$^{nl'}$. Kenwä'ci wī'Anemime'to'sänenī'wiyAn$^{nl'}$. Ī'n änäne'menān$^{nl'}$. Nā'kA'^{d}tc ä'cinAtawäne'tAmani me'cena''megu'u kī'kīkīwA'tA'wāwA kī'^{d}tcī'ckwe'$^{A'}$. Ī'n ai'yā'kōwi, no'cī'i, nī'n ä'cikanō'nenān$^{nl'}$," ä''ine^{d}tc$^{l'}$.

Some time afterwards one came in. They did exactly so. The very last was the Gentle Manitou. Then, it is said, all bowed their heads suddenly at the time he came and entered. That man spoke as softly as possible. "Now, men, look about," they were told. They just then raised their heads.

Then, it is said, his grandfather began to narrate. "Well, my fellow manitous, the reason why I call you together to-day is this our grandchild. This is how I think of him. At the time his father disappeared I more than pitied him because he did not know what (his father) looked like. That is why I pitied him. Verily to-day at the time when he had (become sufficiently old to be) observant, he thought greatly of his father. You know full well that he was addressed by all the manitous. Verily he was persuaded in any manner by none. Verily he assented to me. And I surely have greatly excelled those who spoke to him that way. I first thought that of him a long time ago. So to-day I show you our grandchild. You will listen to what I thought of him and how I took compassion upon him. And he will listen to us in person, that is, this future mortal. Yet I do not think of him just for fun. Nor is my wish for him easy. I shall speak to him as is indeed right. And then you will have all heard this from me. That is all, men," the manitous.

When the manitous gave their consent this earth roared four times.

"Now I shall begin to instruct my grandchild," he said. "Well, my grandchild, this is how I think of you: when this sun ceases to come here, and when this daylight ceases to come here, and when this wind ceases to come here, and when this earth is destroyed is as far as I think of you to take care of this sacred pack. And as soon as the manitou has again planted this earth to be clean then again you will begin to know about these things. This indeed is how you will know them. As you know them now you will also know them. You will think, 'why the reason why I know them is because my grandfather has taken compassion upon (i. e., blessed) me.' These who are only listening to me here as I take compassion upon you are not small. That is why I said to you before, 'I am not making my mouth sweet for you.' I have precisely now made eternal plans for you. And only as many of you as are members of the Bear gens shall worship this sacred pack. A member of any other gens may indeed eat at any time. And you shall call it 'I am going to celebrate a gens festival,' whenever you bring me your cooked food. Verily I shall always think the same of you, so be it, even if you live to be a very old man. You will continue to exist as a mortal for a long time. That is how I think of you. Moreover, you will go about striking down your foes whenever you so desire. That, my grandchild, is the very last thing I say to you, my grandchild," he was told.

'Ō'ni wätā'panigi tA''ciWâpanōw ä'kA'nōnā^{d}tc^{k}, "Na'i', no'cī''i, mANA'A änä'neme'ki kī'cikA'nōne'ki nīnanä' īni'megu'u ä'cikA'cki'-'tōyāni wī'i'nenān^{nk}. MAnigä''i mī'cā'mi nīnā'nanä' īn ä'ci'megu'-utā'tA'gwitepäne'tamāg$^{ke'}$. Īni'megu äne''k ä'citä''äyāg$^{ke'}$. Äyānī-
5 wegä''megu'u pemāte''siweni ketenäneme'nepen$^{nA'}$. Mō'cAgi'megu'u ī'ni nīgāni'se'tōnāg$^{ke'}$. Keke'kyäwen ī'n ä'cinīgāni'se'tōnāge wī'u^{d}-tcigä'ipwāwiwāwanänetamōnāge mA'ni kīgä'nowen^{nk}. A''ckutägi kī'tane'tunäm$^{mu'}$. Īna'tcā' ä'ci'megu'ukanawī'wanäni wī'tcāgi'me-gu'u'āto'tamō'kA wī'wītamawī'yamet$^{A'}$. Ī'ni wī'u^{d}tci'megu'unānō'-
10 tōnāge nānāgA^{d}tci'megu. Īni'megu'u wī'anemi'inā^{d}tcimo'ī'yame^{d}tci keme'cōme's$^{A'}$. Wī'nA kī'cimegwA mā'A'ni Ke'cämanetowani wī'-anemi'inā^{d}tcimo'ī'yame^{d}tc^{k}. Keme''cōme'sA wī'nA kī''cimegwA mā'-A'ni Ke'cämanetowani wī'anemipwāwiwāwanetowe'tawī'yame^{d}tci tA'swi'megu'u ma'netōwA ä'cī'namegi wī'pwāwi'megu'uwāwane'ta'-
15 wage^{d}tci wī'n A'ckutä'nä'sīw$^{wA'}$. Īni^{d}tcā'i wī'tanetunämo'katamani keme'to'sänenī'wiwen ä'ci'megu'unatawänetamo'wanän^{nk}. Īni'me-gu'u wī'anemi'inā^{d}tci'mo'A^{d}tc A'ckutä'nä'sīw$^{wA'}$. Ī'n ä'ciwītA'mō-nān^{nk}. MA'ni wīn änä'neme'ki'megu mA'n ä'inäne'menān^{nk}. Nekī'-ci'meguwī'nānitcāgow ä'cikA'nōne'k^{k}. Ī'ni ke'te'nA na'igenīw ä''ci-
20 me'k^{k}. Nemenu'tawā'wA^{d}tcā''^{k}. Pe'ki'megu ä'kegyä'tenāmine'ki wī'ā^{d}tci'megu'uke'käne'taman^{nk}. Ä'i''cime'ki keke'tci'megu'umen-wimeg$^{kwA'}$. Na'ina'i^{d}tcā'i pōnime'to'säneniwī'wanän īni'megu'u wī'-a'wiyan ä''awi^{d}tci keme'cōme's$^{A'}$. Ī'ni wī'kīwī'taiyan^{nk}. Ā'gwi mA'ni ne'guta'i me'tcīgi tA'cime'to'säneniwī'yāgin^{nk}. Kegime'si'-
25 megu'u A'pemä'egi netA'cime'to'säneniwä''ipen$^{nA'}$. Ī'n ä'ca'wiyāg$^{ke'}$. Ī'ni wä''^{d}tci kīnāgwimenāg$^{ke'}$. 'Īyā'mā' kī'u^{d}tcipemike''känet$^{A'}$,' ä'i'nenāg$^{ke'}$, mA'ni wä^{d}tc īn i'nenāg$^{ke'}$. Īyā''i wī'a'wiyan^{nk}. Me'-cewä''megōna' ä'pemi'awī'wāgäni kī'pemikīwīt$^{A'}$. Īninā'i'iwig ī'ni wī'nī'se'nenāg$^{ke'}$. Nā'kA''^{d}tci me'tō''^{d}tc ä'A'sāmi'megukī''cāgu^{d}tcitä'-
30 'äyani kō''s ä'Agi'A^{d}tc^{k}. Ī'ni wä''^{d}tc īn i'nenān^{nk}, no'cī''i. Na'i', no'cī''i, mANA'kA nā'ka''^{d}tci wä^{d}tcināwA''kwänig äpi'tA 'ī'ni wī'kA'-nōne'k^{k}," ä''ine^{d}tc^{k}.

Ä'kegapi'e^{d}tc^{k}, "Na'i', no'cī''i, īni'megu'u nä''nīnA wī'inäne'-menān^{nk}. Ā'gw A'te''tci wī'inäneme'nānin^{nk}. Ä'ci'megu'ukanōne'ki
35 mANA'A ä'ckikA'nōne'kA keme'cōme's īni'megu ä'nenān^{nk}. Ā'gwi^{d}tcā' nä''nīni wī'pekīni'setō'yānin änäne'menān^{nk}. Īni'megu'u wī'i'ci'se'-tōnān änänetāgu''siyan^{nk}. Wäweneteniwiku'i ke'te'n ä'cikA'nōne'ki keme'cōme's$^{A'}$. Āgwi kägō''megu'u i'cimyā'cikanō'ne'kin^{nk}.

"Nā'kA^{d}tcigä' mō'tci'megu'u kepe'sepe'seta'wipen$^{nA'}$. Ā'gwi kägō''
40 i'cime'nāgin^{nk}. Ā'gwi mō'ci'ī'yāgin^{nk}. MA'ni mō'cī''iyāge mäme'ci'-kamegu'u wanimenagāwā''^{k}. Īnugi wī'n āgwi wī'wanime'nāgini wī'anemi'nenāg$^{ke'}$. Nī'naiyo, no'cī''i, wī'nA mA'nA nīgānikA'nōne'k

And the WÂPANŌWA of the east addressed him, "Well, my grandchild, I too am able to say to you exactly the same as this being has thought of you and has said to you. And we all collectively own this sacred pack. We think exactly as he said to you. We all as one bless you with life. That only do we place first for you. We place your old age first so that we thereby will not fail to know of this your offering. You will speak through the fire. Verily whatever you say there, the one who is to tell it to us will tell us indeed all of it. In that way we shall always hear you exactly. Your grandfather will continue to inform us. He has been told by this, the Gentle Manitou, to continue to inform us. Your grandfather has been told by this, the Gentle Manitou, to continue not to misutter your prayers to us as many as are called a manitou, so that we shall not fail not to misunderstand the Spirit of Fire. Therefore you will speak of your life in whatever way you desire. You will continue to tell that indeed to the Spirit of Fire. That is what I tell you. As he thinks of you I think the same. I have now spoken all my wishes (when I say that mine would be exactly) the same as he has spoken to you. Surely what he said to you is right. Verily I liked to hear him. He told you very convincingly that you would know those things afresh. He has spoken exceedingly well in what he said to you. Verily at whatever time you cease to exist as mortal then you will abide where your grandfather is. That is where you will be. We do not have our lives any place on the bare ground. We indeed all have our lives up above. That is what happens to us. That is why we speak freely to you. Because we said to you, 'You will know those things from yonder' is why we say it to you. You will dwell yonder. Wherever indeed we may be you will stay. When that time comes we shall take you down. Moreover, it seems you have felt too badly in losing your father. That is why I tell you, my grandchild. Now, my grandchild, the one who is yonder in the south will also now speak to you," he was told.

He was seated further on (and told), "Now, my grandchild, I also will think exactly the same of you. I shall not think of you in a different way. As this your grandfather who spoke to you, has spoken to you I also say to you. I too shall not make my thought toward you (i. e., my blessing) different. I shall arrange my thought exactly as is expected of you. Surely the manner in which your grandfather has spoken to you is truly fine. He has in no way spoken evilly to you.

"And furthermore you have even kept on listening to us. We have deceived you in no way. You did not have a vision of us. If now you had had a vision of us we surely might have deceived you. Today we shall not deceive you in what we continue to say to you.

ä′ʻcimeʻk īni′meguʻu äʻcikanōnenānnlʻ. Keʻʻkyäwen äʻwāwīta′mōneg īnidtcāʻi ketenä′nemene wīʻtäpaʻku′ʻckamani kemeʻtoʻsänenī′wiwennlʻ. Nāʻka′dtci mani′ʻlʻ. Sägiʻkänetaʻmugwäna änäne′menāge ʻīna nāʻka′dtc īni′meguʻu änänemagedtclʻ. Na′ʻinaʻ wäpimamāto′miyāge ʻīni′meguʻu wīʻanemiʻinänemagedtclʻ.

"A′ʻpenädtciʻ sägi′ʻkinene′käneta′mugwäna mani′ʻi mīʻcāʻcā′m īni′meguʻu wīʻanemudtcimenwimeʻtoʻsäne′niwidtclʻ. Meʻtōdtci′megu käʻtcimāmaʻka′täwita mō′ʻciʻtōta kenwä′ʻci wīʻmeʻtoʻsäne′niwidtclʻ, īni wīʻi′ʻcawidtclʻ. Manigäʻi wīʻudtciʻi′ʻcawidtci ma′ni mīʻcā′mmlʻ. Ā′gw aʻcemeguʻu wīʻudtciʻīniʻiʻca′widtcinnlʻ. Ma′ni wīʻawa′negwidtci meʻtō′dtci keʻkyä′wenegi wīʻiʻciwenegwīwwaʻ. Ā′gwigäʻi mā′maʻkādtci nenīwa meʻce′meguʻu. Iʻʻkwäwagäʻ ī′n anemiʻiʻciʻaʻpenädtcinenenʻkänetage ʻīni′meguʻu wīʻi′ʻcawidtclʻ. Mōʻtci′megu apenoʻäʻa ī′n āmiʻcimämeʻkwänedtcigäʻete ʻīni′megu wīʻudtcipwāwiʻanemiʻāʻkwaʻāʻkwamatagklʻ, wīʻudtci′meguʻumenwimeʻtoʻsäne′niwidtclʻ. Wīʻkīʻcigīwadtcāʻlʻ. Īni′ mani′ wädtc anemiʻcimeʻki māʻa′glklʻ, ʻkīʻanemimämeʻsä′netaʻ.' Äʻci′cimeʻklʻ.

"Meʻtōdtci ketapenoʻe′ma wīʻmenwiwe′negwīwwaʻ. Āgwi′megu kägōʻi wīʻanemiʻcipegipegiʻckinawä′ʻekinnlʻ. Īnidtcā′ʻ īn ä′tamōʻklʻ. Ī′ni wädtclʻ, ʻmenwigenwlʻ,' ʻi′nenān aʻcawä′ʻ, noʻcī′ʻi. Māʻa′gi mäʻkwi′ʻsutcigi kīʻmenwi′meguʻuwīta′mawagklʻ. Ā′gwi wīʻcāgwänemo′wādtcinnlʻ. 'Aʻpenädtci′meguʻu kīʻkīgänopennaʻ' kīʻi′nāwagklʻ. Āgwigä′ʻ kī′na neʻci′ʻkaʻ, meʻcemegō′naʻ u′wīyäʻa wīʻanemikī′gänōwwaʻ. 'Pena nīʻmamāto′māwagi mane′towagklʻ,' äʻci′täʻāta ʻī′na wīʻanemimamātomutaʻ. Keʻte′na ʻīna u′wīʻsōn aiyōʻi wīʻanemitaʻcikeʻkaʻā′tänigklʻ. Āgwigä′ʻ, noʻcī′ʻi, wīʻwāwanäne′māgin äʻpemiʻawī′yanini ta′ʻswi mäʻkwi′ʻsoyannlʻ. Kīʻkeʻkäneme′nepenameguʻu.

"Āgwigä′ʻ, noʻcī′ʻi, kägōʻi wīʻsaʻsāʻkwä′yāginnlʻ. Aʻcemeguʻu ta′ʻswi wīʻkīgäno′wanäni. Kägō′ʻi kī′ʻkīgännutʻ. Mō′ʻtc ānoʻānō′ʻsiyägwe kīgänō′ʻiyägw āgwi′meguʻu kägō′ʻlʻ. Äʻpīʻtänetamo′wägwäni kudtcī′ʻ ī′ni wīʻanemiʻaʻpīʻtcitaʻswi′ʻtōyägwe kekīgänō′nwenwāwwlʻ. Tepā′tamägwe meʻcena′ʻmeguʻu wīʻmānäʻtōwägwäni kīʻmānäʻtōpwaʻ. Manigä′ʻ äʻcku′tänigi ʻō′ mamī′ʻcīʻ īnini wīʻa′watōdtc äʻuwīgidtcini wīʻmawitaʻciwa′dtcāʻudtclʻ. Ī′n äʻcimämädtcigiwīta′mōnāni mani′ʻi kī′gänōn äʻaiyātota′mōnānnlʻ.

"Kekīʻcigäʻmaniʻādtcimoʻen äʻnaʻinäne′menānnlʻ. Āʻko′wi ketudtciʻsetōne nä′ʻnīna mäyomaiyō′eʻkigi wīʻnāpāʻkuʻkōnānnl. Äʻnaʻinataʻwāwatänidtcāʻi kīʻkīwinata′ʻwāwagi kīdtcī′ʻckweʻagklʻ. Noʻcī′ʻi, āgwi nanā′ʻci wīʻuteʻsagi′ʻekinnlʻ. Nāʻka′dtci nānadtcini taʻswi′meguʻu nānadtc īni′meguʻu ta′ʻswi wīʻanemipyänadtci kīdtcīʻckweʻaʻ. 'Negu′t ōtäweni nīʻtcāgipyätut,' iʻcitäʻäyannetʻ, kīʻanemi′meguʻutcāgipyätutʻ.

As for me, my grandchild, I say to you exactly what the one who first spoke to you said to you. As old age was mentioned to you therefore I bless you to reach (this span) of your life. Moreover, this: Whoever thinks earnestly of how we bless you, we shall bless him the same way. At the time you begin to worship us then we shall continue to bless him.

"Whoever always thinks earnestly of this sacred pack shall in the same way thereby continue to live well. It seems as if the one who fasts greatly and has a vision of it will exist as mortal for a long time; that is what will happen to him. And this sacred pack is the reason this will happen to him. He will not do so just by chance. This will in a way bring and lead him to old age. And not only a man, any one. And if a woman continues thus always to remember it, the same will happen to her. Even indeed if a little child should contrive to thus remember it constantly, in the same way it would thereby continue to never be sick, and thereby would live in health. Verily he will mature. Now this is why these have continued to say to you, 'You will continue to always derive benefit from it.' That is what they say to you.

"It seems that (this) will carry your children on in the right way. They will not indeed continue to do anything which will disappoint you. That verily is what they meant. That is why I said to you, 'it is good,' a long time ago, my grandchild. You will tell these members of the Bear gens pleasantly. They will not be unwilling. You will tell them, 'we shall always hold gens festivals. And not you alone but any one will continue to hold gens festivals.' The one who thinks, 'why, I shall worship the manitous,' is the one who will continue to worship. Surely his name will be mentioned here. And, my grandchild, we shall not fail to know where as many of you as belong to the Bear gens are. We shall indeed know about you.

"And, my grandchild, there will be nothing which will be against our rules. You may hold a gens festival at any time and as often as you please. You may offer anything. Even if you have something left which you offer at your gens festivals it is nothing. Yet the amount (of food) is based on the extent you value your gens festivals. If you love it, should you desire to have much (food) you may have much. And a ceremonial attendant shall take this food which is left over to wherever he lives and cook it there. That is what I tell you with certainty in explaining to you the details of this gens festival.

"I have now told you what my wishes are with respect to you. I thereby grant as my last (boon) that I also should replace your kettle (of food) with those who have made you mourn. You will go about striking down your foes whenever you so desire. My grandchild, they will never harm you. Moreover, whenever you go after them you will bring back the number of your foes that you wish to. If you

Ī'n änänemenān^{nl}, no'cī''i. 'Ō' mA'ni nā'kA'^{d}tc^{l}. MANA''A ketōgimāmwāw ä'utōtäweni''enāgwe mA'kwā^{d}tci'megu'u nä'īni nī'inänetAma'wāpen^{nA}. Ā'gwi ne'gutenwi wī'A'penäwene'kämigA'tenig utō'täwen^{nl}. Īn änämemAge^{d}tc^{l}. Kīnagä'' ī'n änäne'menāg^{ke}. Āgwi-
5 gä''i wī'n^{nA}: A'ce^{d}tcā'i wī'nA newāwī'tāpen^{nA}. 'MAnigä'' utō'täwen^{nl},' ä'iyāge 'ī'ni wä'^{d}tc u'gimāwA ke'kA''wAge^{d}tc^{l}. Ī'n ä'cikanō'nenān^{nl}, no'cī''i. MANA^{d}tcā'' nā'kA'^{d}tci wä^{d}tcike'sī'yänigi tA'ci Wâ'pANōwA wī'wī'tAmō'k^{A},' ä''ine^{d}tc^{l}, ä'kegA'pi'e^{d}tc īte'pi'c īyā''^{l}.
10 Kī'cime'nwApi^{d}tc^{l}, ''Na'i', no'cī''i, īnu'gi mā'A'gi kekī'ciwītA'māgōg ä'inä'neme'ki keme'cō'me'sAg^{kl}. Āgwi^{d}tcā''i nī'n^{nA}, no'cī''i, A'te''tcimä'i wī'Anemi'inäneme'nānin^{nl}. Īni'megu'u wī'Anemi'inäne'menān^{nl}. Änemi'cikī'cikAkA'nōne'k īni'megu'u wī'Anemi'cinänemenān^{nl}. MAniyu'gä' kemene'tAmi'megōgi wī'täpAku''ckAmAni keme'-
15 to'sänenī'wiwen^{nl}. Īni^{d}tcā''megu nä'nīn änäne'menān^{nl}.

''Mā'Anigä' nAgA'mōnAn änemi'segi'ki'megu'unene'käneta'mugwänA 'īna''īn īni'megu wī'Anemi'ci'utenAgi me'to'sänenī'wen^{nl}. 'Ō'ni nā'kA'^{d}tci mA'n ā'^{d}tcimōn änemikanōtA'mugwänA 'īni'megu'u wī'Anemi'citäpA''ku'ckAgi me'to'sänenī'wiwen^{nl}. Ā'gwi nō'tA wī'Ane-
20 mi'A'kwike'käne'tAgin^{nl}. Na'ina''megu ä'ke''kyāgwän ī'ni wī''A'kwī^{d}tc ume'to'sänenī'wiwen^{nl}. MA'ni nā''kA wī'i''cawi^{d}tc ī'n ä''cawit^{A}. Mā'a'i'megu ä'pemi'awini^{d}tc ī'ni wī'pemipemenā''sowā^{d}tc^{l}. Mō'cAgi'megu änemike'käne'tAgigi mī'cā'minAgA'mōnAni nā'kA'^{d}tci mī'cā'mikANAKANA'winAn īni'gi wī'nānā''sutcig^{kl}. Aiyō''i
25 kī'cipōnitA'cime'to'sänenīwī'wā^{d}tcin īni'megu'u wī'nānegowā^{d}tc^{l}. MAmī''cī'Ani nā'kA'^{d}tci nä'i'megu'u. KīgänugwänA 'īnA nā'kA'^{d}tc īnA'megu wī'Anemi''cawi^{d}tc^{l}. 'Wī'nene'käne'mā'sōw^{wA}.' Ī'ni wä'^{d}tciyān^{nl}. Īnugi' mAn ī'n ä'ci'megu'umämä^{d}tcigi'megu'ume'tciwītA'mōnān^{nl}, 'āgwi' mā'A'gi wītA'mō'kig^{kl}, A'ce'megu'u i'ci'me'-
30 kin^{nl}.'

''Īniku''megu ke'tenA'megu'u änäneme'kimegu'u ä'cikA'nōne'k^{l}. Īnugi^{d}tcā'i pe'ki'megu'u kekī'cimenwipAtA'cki'A'tōnepenA kewīnä'tepīgi nekanawīne'nānAn^{nl}. 'Ō'ni nā''kA ke'tä'eg īni'megu'u ä'kī'ci'se'tōnāg^{ke}. Ā'gwina''megu'u aiyō'nina'i wī'tA'ciwanī'kä'yānin
35 inänemenāgin^{nl}. Kekī'cime'nepenA nā'kA'^{d}tci wī'nene'käne'tAmAni mAni''^{l}. 'ApinAmegu'u kutA'g A''ki kī'ci'tōg īninā'i wī'u^{d}tcipemipA'se'gwīyAni', ketenepenA wī'u^{d}tcike'käne'tAman^{nl}. Īni^{d}tcā''megu'u wī'ci'ca'wiyAn^{nl}, nō'ci'semenāt^{e}. Ī'n änäne'menāg^{ke}. Me'tō^{d}tci'megu'u wī'i'cinene'käne'miyāg^{ke}. Ī'ni wä'^{d}tc īn i'neneg^{kl}, 'āgwaiyō'-
40 nina'^{l},' ä'i'nenāg^{ke}. MANA'kA'megu'u ketagwi'setō'nepenA penō'^{d}tc^{l}. Mō''tci nīnān ä'manetō'wiyāge 'penō'^{d}tc^{l}' kete'nepenA ā'inäne'menāg^{ke}. Pe'ki'megu kemämä^{d}tci'gäneme'nepen^{nA}. Ī'n ä'inäne'menāg^{ke}, nō'ci'se'menāt^{e}. Pwāwi'mAnimä'mä^{d}tcigiketemi'nōnāg awitA' mAn i'cime'tciwītAmōnAgā'ge'e mA'ni wī'n ä'mämä^{d}tcime-

think, 'I shall bring an entire town,' you will bring it. That is how I bless you, my grandchild. Oh, also this. This your chief has placed you in his town, and we shall also think quietly of it. Never once shall his town be stricken with disease. That is how we bless him. And that is how I bless you. But it is not him: we mention it. When we say 'and this his town,' that is why we name the chief. That is what I say to you, my grandchild. Moreover, verily this WâpanōWA who is in the north is one who will talk to you," he was told as he was seated further on toward him.

As soon as he was well seated (he was told), "Well, my grandchild, to-day these have told your grandfathers how they think (i. e., bless) you. Verily I, my grandchild, shall not continue to think of you any differently. I shall continue to think of you in the same way. As they have continued to address you, I shall continue to think of you in the same way. Now they first mentioned to you that you would reach the span of your life. So I also bless you that way.

"And whoever shall continue to earnestly remember these songs he will continue to gain life from them. And moreover whoever continues to know this talk in the same way will continue to reach (his allotted span of) life. He will not end (his power of) knowing things prematurely. At the time his age is old then he will end his life. And who does so will have this happen to him. They will be taken care of wherever these manitous are. Only those who continue to know the songs and speeches appurtenant to the sacred pack are they who will be fetched. Whenever they cease existing as mortals here will they then be fetched. Moreover, also a ceremonial attendant. Moreover, whoever celebrates a gens festival (will be) one to whom the same will happen. 'He will be thought of.' That is why I say it. Now to-day I certainly plainly tell you, 'These who spoke to you did not speak to you merely for fun.'

"Truly indeed they bless you as they have spoken to you. Verily to-day we have implanted our speeches in your brain very well. And we have also placed them in your heart. You are not to forget right here and now what we say to you. We have told you to think of this again. We said to you, 'why, if another earth is made at that time you will thereby start to rise to your feet,' so that you will thereby know these things. That verily is what will happen to you, our grandchild. That is what we think of you. It seems in that way you will think of us. That is why you were told, 'not at this time,' when we spoke to you. We have collectively placed it for you yonder, far off. Even though we are manitous we say, 'far off' when we bless you. We certainly think of you. That is how we bless you, our grandchild. If we did not certainly take compassion upon you we should not now plainly tell you that we certainly think of you.

gōninäne'menāg^{ket}. Keme'tci'ā^{d}tcimo'e'nepen aiyō''megu'u mA'ni ma'netōwitepowäwi'gāneg^{klt}. MA'ni manetō'wA kī'ci''setō^{d}tci wī'tA'cikägō'ipA''kutAgi wī'Anemi'ci'genig^{klt}. Īni^{d}tcā' ä'ciwītA'mōnān^{nlt}, no'cī''i, ä'kī'ci'megu'upA'kipA'ki'menāge wī'Aneminänemenāg^{ket}.
5 Wä'^{d}tc aiyō''i me'cena'i pītigA'nenāg ä'kī'ci'megu'unegutikī'cä'wīyāg ä'ketemi'nōnāg^{ket}. Ī'ni wä'^{d}tc aiyō''i tA'cikī'cäwīyāge pA'kowäwī'gāneg^{klt}," ä''ini^{d}tc ume'cō'me'sAn^{nlt}. "No'cī''i, īnāgA'^{d}tcā'i wī'nAna''ime'k^{At}, keme'cō'me'sA Ke'cäma'netōwA mAnA'A'^{d}tcā'i mA'nA'A tcī'tApit^{At}," ä''ine^{d}tc^{lt}.

10 Īte'pi nā'kA'^{d}tc ä'mawinAna'A'pi'e^{d}tc änā'sAmA'pini^{d}tc ä'ā^{d}tcimo''egu^{d}tc^{lt}, "No'cī''i," ä''igu^{d}tc ä'se'kwātA'mini^{d}tc u'ne'kAn ä'nAnā'citepä'negu^{d}tc^{lt}, "no'cī''i, īni' mā'Ag ä'menwime'nwime'k^{lt}. Nī'nA netäpi'egōg ä'kete'minōk^{lt}. Īni'ku' ä''cimAgi nī^{d}tcimane'towAg^{klt}, 'kī'Anemi'megu'uketeketemi'nawāpwA keme'to'sänenīmenānAg^{klt},' ä'-
15 'inAg^{klt}. Āgwiyā'pi mō''tci negutō''pwāgan A'ckunAmāti'so'yānin A'semāw^{wAt}. Wī'nA^{d}tcā'i netcā'gikegA'pi'āwA mAnA kō'ci'se'menānA wī'Anemikī'cigenAmā'ti'su^{d}tc^{lt}. Īni^{d}tcā'i me''tenō'i wī'wāwu^{d}tci'kAmaiyAgwe me'kwäneme'nAgwin^{nlt}. Āgwigä' äyī'gi wī'Anemi'kemōte'mAgwini mā'A'gi kō'ci'seme'nānAg^{klt}. Tcāgi^{d}tcā'' megu'u netA'cinā-
20 gwi'ta'wāwAgi unīpeniwī'seniwenwāw^{wlt}. Īni'megu'u wī'Anemi'ā'kwänetA'mawAg^{kwet}. Kī'Anemi'^{d}tcā'iketeketemi'nawāp^{wAt}. Ī'ni wä^{d}tcime'nAgōw^{wet}.

"Kī'cimAniketeminawägwin ī'ni wī'Anemu^{d}tci'kA'maiyAg^{kwet}. Cewä'n ā'gwi nAnō''ckwe wī'Anemiketemina'wägwin^{nlt}: me'tenō''megu
25 wī'Anemimāma'kA'täwītA 'ī'nA me''tenō'i wī'Anemiketemi'nawäg^{kwAt}. Ī'ni wä'^{d}tc inA'gi mā'A'gi keme'cō'me'sAg^{klt}, no'cī''^{lt}. Īni^{d}tcā' ä'citäpi'iwā^{d}tci nä'nīn ä'kete'minō'k^{lt}. Īni^{d}tcā'i kenā^{d}tci nä'' nī'n ä'ciketemi'nōnān^{nlt}, no'cī''i. MAni^{d}tcā' änäne'menān^{nlt}. Cä'cki'megu kīnA^{d}tcā' wī'i'cimenwime'to'sänenī'wiyAn^{nlt}. Ī'n änäne'menān^{nlt}. MA'ni wī'n
30 ai'yā'kowi wä'^{d}tci'setō'k īni wī'nA nīn ā'g^{kwlt}. A'sā'mi nA'sA'tawāw^{wlt}. MA'ni wīnānug änäne'menān ā'penäwe'megu. Wī'i'cime'to'sänenī'wiyAn ā'penäwi'megu'u ä'cime'nwikeg^{klt}. Wī'Anemi'ciwīgä^{d}tcime'to'sänenī'wiyAn^{nlt}. Änäne'menān^{nlt}, no'cī''i.

"'Ō' mAni nā'kA'^{d}tc^{lt}. Ketōtä'wenwāw īni'megu'u änäneme'nAgōw
35 ä'tcāgänemenAgōw^{wet}. Ā'pene'megu'u ketenänemene'p^{wAt}. Wīgä^{d}tci^{d}tcā'', no'cī''i, mä'to'säne'niwitA 'ī'nānānA wī'täpime'to'säne'niwit ä'kwi'āwotātänigi me'to'sänenī'wiwen^{nlt}.

"'Ō'ni pwāwikwīye'nA'i'cime'to'sänenī'wigwänA 'īnānA nana'wi wī'Anemime'to'säne'niwit^{At}. Āgwi nä''nīnA wī'nene'käne'mAgin ī'n
40 ä''cawit^{At}, no'cī''i. A'kwiyā''i mA'n ä''cawitA naiyenwi'megu'u uwī^{d}tcime'to'säne'niwAni pänā^{d}tci'āgwān^{nAt}. 'Ī'n ā'gwi nī'nA no'cī''i, wī'nene'känemAgin^{nlt}.

Indeed we have instructed you plainly here in this council lodge of the manitous The manitou has placed this here so that he may accept anything which is going to happen. Therefore I tell you, my grandchild, that we have indeed permitted you to be blessed by us. That is why we finally brought you here when we had indeed completed our plans in taking compassion upon you. That is why we completed our plans here in (this) acceptance lodge," his grandfather said. "My grandchild, yonder one verily is one who will instruct you, your grandfather the Gentle Manitou, this one who is seated," he was told.

And he was brought thither, was seated opposite where (the Gentle Manitou) was seated, and instructed, "My grandchild," he was told as the other spat on his hands and caressed his head, "My grandchild, now these have spoken well to you. They please me in blessing you. That truly is what I said to my fellow manitous, 'You will indeed continue to bless our people,' I said to them. And I have not even saved one pipeful of tobacco for myself. Verily indeed I have granted our grandchild to have all of it so that he may continue to raise it for himself. Verily the only way whereby we may smoke is whenever he remembers (i. e., worships) us. And also we shall not steal it from these our grandchildren. Verily I have indeed made for them harvest crops of every description. We shall indeed continue to think highly of that. Verily you will continue to bless them. That is why I tell you.

"When you have blessed them this way then we shall thereby continue to smoke. But you shall not continue to bless them blindly: he only is the one whom you shall continue to bless who continues to fast earnestly. That is why I tell this to these your grandfathers, my grandchild. So they also please me in blessing you. And so I too bless you quietly. This verily is what I think of you. Verily in this way you will only continue to live righteously. That is how I think of you. As for that which they placed last for you, it does not apply to me. It is too terrible. This which I think of you to-day is indeed the same. In this way you will always live rightly. You will continue to live carefully. That is what I think of you, my grandchild.

"Oh, moreover, this: I think of all towns as I do of yours. I indeed think of you alike. Verily, my grandchild, whoever lives carefully is the one who will live as far as life is considered useful (?).

"And whoever does not live rightly he is the one who will continue to live a life that is not useful. Also I shall not think of one who does that, my grandchild. And more so, who does this, whoever instead ruins his own people. I shall not, my grandchild, think of him.

"Pä'cigwi'ku'ime'to'säne'niwita 'ī'na nī'na nä'ä'nemag$^{ka'}$. Ma'ni nā'ka'^{d}tc$^{l'}$.

"Wī'umī'cā'miyan änä'neme'ki mā'a'gi kätemi'nō'kigi nī^{d}tcimanetowagi kwīyena^{d}tcā''megu'u ä''cime'k īni'megu'u wī'anemi'cipeme'-
5 namani ma'ni ke'mī'cām$^{m l'}$. Ke'tena' man a'sāmi'megu ke'tci'kī'sā^{d}tci keme'tci'megu'ukanō'negōg$^{k l'}$. Mā'a'gi keme'tci'megupe'seta'wāwag ä''cime'k$^{l'}$. Ā'gwi^{d}tcā', no'cī''i, a'ce i'ci'i'ci'me'kin$^{n l'}$. Ke'tenamegu'u kekī'cowānegōg ä''cime'k$^{l'}$. Ma'n änemimanetowit ä'tāta'ci'megu'ukī'cowāne^{d}tci wī'anemi'cime'to'säne'niwi^{d}tc$^{l'}$. Īni^{d}-
10 tcā''megu'u ä'cime^{d}tcimegu'u ä'cime^{d}tcin$^{n l'}$.

"Kīnaiyō' ma'n īni'megu'u wī'i'ca'wiyan ä'ci'meneg$^{k l'}$. Āgwigä''mani nō'ta man a'kwänemenegin änäne'meneg$^{k l'}$. Ma'ni kī'wāwītamāgōp a''k$^{l'}$,nōte'n$^{w l'}$,kī'ce'g$^{kw l'}$,me'ce'wä'emegō'na'$^{l'}$,kägō''$^{l'}$,ma'na kī'ce''s$^{wa'}$. Ī'n änäwe'niwi^{d}tc aiyō'' änemita'ciketemina'we'sit īni'-
15 megu'u. Ā'gwi kī'na me'tenō'' ī'n inäweniwī'yanin$^{n l'}$. Īni'megu'u pyä^{d}tci''cime^{d}tc änemiketemi'nāgut anemimane'towan$^{n l'}$. Manigä''megu ä'ci'a''penä^{d}tci'inäwenī'wiyānigä'' nīn$^{na'}$. Ä'ciwītamāganī'wiyān$^{n l'}$. Ma'n ä'cinana'imäwe'niwi^{d}tci me'to'sä'nenīwa 'īni'megu'u i'cimāwa'^{d}tcā'ko'wiketemi'nawag$^{k l'}$.
20 "Īnugi' mā'agi kī'ci'megu'utcā'gika'nōne'k ī'n ä'cikanō'nenān$^{n l'}$. A'penä^{d}tci'megu ī'n ä'ca'wiyān$^{n l'}$. Māwa^{d}tcā'kowi'megu'u nī'kanōnä'i nīn$^{na'}$. Ma'ni wä'^{d}tc anemiketeminōnagōwe nīn$^{na'}$. Man aiyō''megu'u wī'anemi'sa''kowä^{d}tci wī'anemikaka'nōtaga mamā'tomōn$^{n l'}$. Mämye'tci'megu ma'ni pwāwiketeminō'nagōw awi't aiyō'-
25 'i ka'cki'sa''kowä's$^{a'}$. Īni^{d}tcā'' nīna wä^{d}tci'megu'u a'penä^{d}tci'megu aiyō''i ta'cigä'nīnakanōnenagōw$^{we'}$. Nīnanä''i wī'pe'se'tawi^{d}tci man-a'a pämā'gwapita ma'netōw$^{wa'}$. Wä'^{d}tc ā^{d}tcimoyāni'megu' änemi'-inäneme'nagōw$^{we'}$. Āgwigä''i 'me'ce' na'etugwä'ig$^{k l'}$,' inäneme'nagōw$^{we'}$.
30 "Mā'agi'^{d}tcā'i kätemi'nō'kigi 'Wâpa'nowagi' inäwenī'wiwag$^{k l'}$. Īni^{d}tcā''i wī'ino'wäyani wäpimamātoyanin$^{n l'}$. Kī'wâpanowite'kātāni kīgä'nowen$^{n l'}$. 'Kī'wâpanowe'gāpen$^{na'}$,' ī'ni wī'anemi'nowä^{d}tci wī'-aneminānīmī'kōnugwän$^{na'}$. Mana'ka'megu'u ma'n a''ki nā''inā' ä'ku'kānetāgwatenigwän ī'ni ne''ki wī'aneminānīmi^{d}tc$^{l'}$. 'Mani'-
35 ku'i wī'anemi'u^{d}tciwī''cigyāgi keme'to'säneniwiwenenān$^{n l'}$,' ī'ni wī'-'ina^{d}tcigä'' kīna wī'anemime'to'säne'niwit$^{a'}$. Ma'kwā^{d}tcigä''megu'u. Āgwigä''i wī'kugwikanō'na^{d}tcin$^{n l'}$. Āgwi' nā'ka'^{d}tci wī'ne'cki'ma^{d}tcin$^{n l'}$: ma'kwā^{d}tci'megu'u.

"'Ō' nā''ka kuta'gi wīnwā'wa mā'a'gi Wâpa'nowag änä'neme'k$^{l'}$.
40 Ā'gw a'ce'megu'u: ä'kī'cāgutwäwägi''tōyanigä'' kīna kīya'wi; īni^{d}-tcā'i ma'ni wä'^{d}tc änä'neme'k$^{l'}$. Äyīgi'megu'u nāta'winōni ketenänemegōgi wī'ke'käne'tamani wī'u^{d}tci^{d}tcā'imenwime'to'sänenī'wiyan$^{n l'}$,

"The one who lives a truly upright life is the one whom I like, my grandchild.

"As these my fellow manitous who blessed you blessed you to have a sacred pack, you will accordingly continue to take care of this your sacred pack exactly as they directed you. Surely this is too much of a nuisance, yet they spoke plainly (i. e., in person) to you. You have plainly (i. e., in person) listened to what these have said to you. Verily they have not, my grandchild, merely talked to you. Surely they decided what they would tell you. Now the one who continued to have the nature of a manitou was the one they decided was to continue to so live. That verily is what he was told whenever he was told.

"As for you, the same will happen to you as you have been told. And you were not blessed to have your blessing end prematurely when you were blessed. This earth, the wind, the sky, anything, this sun was mentioned to you. That is what those who have continued to be blessed here have been told. You alone have not been told it. That is what they who were blessed in the past were told by the present manitous. And it is as I have always been told. It is how I have been instructed. Now the way the people have been blessed is the way I blessed them lastly.

"As soon as these all had spoken to you then I spoke to you. That always is my way. I shall speak the very last. This is why I bless you all. Now the one who will continue to speak about the worship will continue to ask favors here. Surely if I did not bless you he would not be successful in his prayers. So that is why I always speak to you here. The manitous who sit around will also listen to me. That is why I tell what I think of you. And I do not think of you, 'let them go any how.'

"These verily who bless you are called 'WâpanowAgi.' That verily you will say whenever you begin to worship. You will call that gens festival a WâpanōwA-one. 'We shall dance the WâpanōwA dance,' that is what the one who will continue to dance vigorously for you will say. Until yonder time whenever there is thought of changing this earth they will continue to dance vigorously. 'This indeed is how our lives will continue to be strong,' that is what you will say to those who will live in the future. And it must be quietly. And you will not speak sharply to them. Moreover, you must not scold them: it must be quietly.

"Oh, they, these WâpanowAgi, think of you in another way. (They did so) not merely for fun: it was because you wailed so sorrowfully; that verily is why they bless you this way. They also bless you to know medicine so that you thereby will indeed live in

wī'i'ci'meguna'e''ckāgwi^{d}tci wī'anemimāmī'ke'^{d}tci'at$^{a'}$. Ī'n änä'-neme'ki'. A'ce^{d}tcā''i kewī'tamōn$^{ne'}$. Neme'kwinawä'māwag$^{kl'}$. Ī'ni wä^{d}tc īni 'i'nenān$^{nl'}$, no'cī''i. Īni^{d}tcā''i wī'ā^{d}tci'mo'e'ki nawa'^{d}tci wī'neno''tawa^{d}tc$^{l'}$. Wī'me'tci'megu'ā^{d}tci'mo'e'k$^{l'}$," ä''ini^{d}tci Ke'-
5 cämanetowan$^{nl'}$.

"'Au'," ä''ine^{d}tc$^{l'}$.

Ō'nip$^{l'}$, "Aiyō''i tcītapin$^{nu'}$," ä''ine^{d}tc$^{l'}$. Tcä'wīne'k ä'mawinana'-'api^{d}tc$^{l'}$. Kī'cinana''api^{d}tcin$^{nl'}$, "Tcāgi'megu'u i'ci nāta'winōni kī'ke''käneta mä'nwikeg$^{kl'}$. Kägō'' ä'cimyānetenigi kä'kānetaga
10 kī'ne'ciwi'tawāwa'megu unāta'winōn$^{nl'}$. Nä'īni'megu āwa''si wī'i'-ciwä'wenet$^{wl'}$," ä''ine^{d}tc$^{l'}$.

Ī'nip ä'kī'cikaka'nōne^{d}tc$^{l'}$, "Na'i', no'cī''i, aiyō''megu'u kī'u^{d}tcinäg$^{kwa'}$. Mani'gä'i kī''awatu mī'cā'm$^{ml'}$," ä''ine^{d}tc$^{l'}$. "Ä'a'cki'-megu'unana'i''setōg ä'kwā'tämeg a'tō'p$^{l'}$. Ä''ci'segi^{d}tcā''megu keke'-
15 känet$^{a'}$. Īni^{d}tcā'i wī'i'ci'se'tōyani kīgäno'yanin$^{nl'}$. Nyäwawa'ī'-miga'k ī'ni nā'ka wī'wīta'mōnāge wī'i'ci'tci'gäyani kīgäno'ī'ya-nin$^{nl'}$," ä''ine^{d}tc$^{l'}$. "Īni^{d}tcā''megu'u kī'i'cipōniwä'ciwä'cī''u kekī'-cäw$^{wl'}$," ä''ine^{d}tc$^{l'}$. "Īnugigä''megōni wī'kī'cigi''eneg$^{kl'}$. Cewä'na kā'ta wī'mī'keme'kwä'wäyanini nene'käne'tagan$^{nl'}$," ä''ine^{d}tc$^{l'}$.
20 "Me'ce'megu'u ma'kwā'^{d}tci kī'kīkīwīt$^{a'}$," ä''ine^{d}tc$^{l'}$. Ō'nipi ä'sagi-gā''ckawu^{d}tc ä'cipa'tene^{d}tc$^{l'}$. Ke'tena'megu ä'kī'ci'gi'i^{d}tc$^{l'}$. "Ī'ni wī'a''kwiyan$^{nl'}$," ä''ine^{d}tc$^{l'}$. A'se'ni wäwene'tenig$^{kl'}$. "Ma'ni wâ'patan$^{nu'}$," ä''ine^{d}tc$^{l'}$. Ma'n ä'ciwâ'patag aiyō''tcā' ä'näwuti'-su^{d}tc$^{l'}$. "Ī'n ä'cināgu''siyan$^{nl'}$, ä'kī'cinä'tamani kīya'w$^{wl'}$," ä''ine-
25 ^{d}tc$^{l'}$. Ä'nawänineni''ä'i^{d}tc$^{l'}$. Ke'tcinenīgi'megu ä'ci''cimu^{d}tc$^{l'}$.

'Ō'nip ä''penu^{d}tc$^{l'}$. Ä'anemimī'cātä'nemu^{d}tc ä'kī''cigi^{d}tc$^{l'}$. Te-pe''k ä''nāgwā^{d}tc$^{l'}$. Īyā'' pyäyā^{d}tci kwīyena'megu'u ugyän ä'py-āni^{d}tc ä'pwāwigä''megu'une'nāgu^{d}tci wī'na wī'n ä'ke'kä'nemā^{d}tc$^{l'}$. "Anä''e," ä''inā^{d}tc$^{l'}$. Cä''ck ä'ke'tciwâpa'megu^{d}tc$^{l'}$. Ä'wäpi'-
30 ā^{d}tci'mo'ā^{d}tc ä''cawi^{d}tc$^{l'}$. "Ī'n ä'ca'wiyān$^{nl'}$. Ī'n ä'kī'citcāgwīta'-mōnān$^{nl'}$," ä''inā^{d}tc ugyä'n$^{nl'}$. A^{d}tcā''megu ä'ne'nāgu^{d}tc$^{l'}$. Ä'pwā-wi'meguwī'cā'penä^{d}tc$^{l'}$. Ä'menwi'megu'upemā'te'si^{d}tc$^{l'}$. 'Ō'nip äne-^{d}tci'megu ä'i''cawi^{d}tc$^{l'}$, ä'pwāwimī'keme'kwäwä^{d}tc$^{l'}$. Ä'ke'tci'megu-mīnawi'megu^{d}tc āne't uwī^{d}tcime'to'säne'niwa' ä'kegenikī''cigi^{d}tc$^{l'}$.
35 Ä'ā^{d}tcimo'ā^{d}tci nī''cwi neniwa'$^{l'}$, "Īnu'g aiyō'' mani nyäwawa'ī'm āgwi' nanā''c u'wīyä'a wī'nepō''i^{d}tcin nyäwawa'īm ā'g$^{kwl'}$. Anige-mä'tcā'i me'ce na'ina' ä'tōwagwän$^{nl'}$. Īninā'kä' mō''tci wī'mamā'-tomagi manetōw$^{wa'}$. Nyäwawa'imagateg īnina''meg$^{ku'}$. Īni^{d}tcā'i wī'u^{d}tci'megu'u''wīyä'apwāwine'pō'i^{d}tc$^{l'}$. Kī'cimamātomoyāni me'-
40 cena''ina' ä'cawī'wagwän$^{nl'}$. Mäme'ci'ka'megu'u ī'ni wī'wäpin-änepō''iyag$^{kwe'}$. Ī'n$^{nl'}$," ä''inā^{d}tc$^{l'}$. "A'cegä''i wī'u^{d}tcipwāwin-änepō''iyagwe wī'me'sōtäwīke'kānemigi ma'netōw ä'kī'ciketemi'-

health, and so (your medicine) thereby will (beneficially) affect whom you will doctor in the future. That is how they bless you. Verily I merely tell you. I remind them of it. That is why I tell you it, my grandchild. Therefore they will instruct you so that you will understand them. They will instruct you plainly (i. e., in person)," said the Gentle Manitou.

"Very well," he was told.

Then, it is said, (the hero) was told, "Sit down here." He went and sat down comfortably in their midst. When he was comfortably seated he was told, "You will thus know every medicine that is good. You will indeed destroy the medicine of the one who knows evil (medicine). It also indeed will be much better."

Then, it is said, after he had been addressed at length, he was told, "Well, my grandchild, you will depart from here. And you will take away this sacred pack. When it is first laid down properly it is placed at the far side. You verily indeed know how it is placed. That verily is how you will place it whenever you hold a gens festival. Four years from now I then shall again instruct as to what you shall do whenever you hold a gens festival," he was told. "So in this way you will cease always painting yourself with charcoal," he was told. "And you are now made to be full grown. But do not think of courting (women)," he was told. "You may live quietly any way." Then, it is said, they stepped on his foot and he was stretched. Surely he was then full grown. "That is how tall you will be," he was told. (They showed him) a pretty rock. "Look at this," he was told. As he looked at this, verily here he beheld himself. "That is how you look, as you have seen your body," he was told. He was a handsome young man. His voice was like that of a large man.

Then, it is said, he departed. He was proud on his way that he was full grown. He departed at night. When he arrived yonder exactly when his mother came he was not recognized, though he knew her. "Mother," he said to her. She merely looked at him intensely. He began to tell her what happened to him. "That is what happened to me. I have now told you all," he said to his mother. Then indeed he was recognized. He was not hungry. He was in good health. Then, it is said, he did what he was told, and he did not court (women). He was strongly reminded by some of his fellow people that he became full grown suddenly. He instructed two men, "For four years from now no one will ever die, not for four years. Verily further on we will leave it to fate. And at that time I shall even pray to the manitou. When it is four years, that is the time. Therefore no one will die. When I have prayed, we may leave it to fate. Surely then we shall begin to die. That is all," he said to them. "And we shall merely cease dying when all know that the manitou has blessed me. That is what will thereby

nawi^{d}tc^{lt}. Ī′ni wī‘u^{d}tci‘ca′wiyAg^{kwet}, wī‘u^{d}tcipwāwinänepō′‘iyAg^{kwet}. Ī′ni wäd^{d}tc ād^{d}tcimo‘e′nAgōw^{wet},” ä′‘inād^{d}tci nī′‘cwi neniwa‘^{lt}. “Īni^{d}tcā‘ wī‘i‘cināgAtawänetAmägwe ‘ī′n ä‘ine′nAgōwe nī′naiyō‘. ‘Īni,’ ne′-‘s^{lt},” ä′‘inād^{d}tc^{lt}.

5 ‘Ō′nip ä‘wäpi′megu‘u‘ād^{d}tcimo‘etīwād^{d}tci ne′niwAg^{klt}. “Manetō′-wituge wīnA′megu‘u wā′wu‘sa‘^{lt},” ä′‘igud^{d}tci neniwa‘^{lt}. Ä‘A‘sA‘A‘-sāwAnAgīgwäd^{d}tcigä‘.

‘Ō′nipi nyäwawa‘īmAgAtenig ä‘mawinAne′gowād^{d}tc uwīd^{d}tcī‘ckwe‘-wāwa‘^{lt}. Māne′megu ä‘me‘ceneme^{d}tc uwī‘kānwāwa‘^{lt}. WīnAgä‘

10 ugyä′n ä‘me‘ce′neme^{d}tc^{lt}. Āgwipi′megu‘ukägō′‘i ä‘i‘citä‘äd^{d}tcin^{nlt}. Me‘to‘säne′niwAgi wī′n ä‘ke‘tcimai′yōwād^{d}tc unīd^{d}tcāne‘swāwa‘ ä‘me‘-ce′neme^{d}tc^{lt}. Āne′t utāne′‘swāwa‘ ä‘me‘ce′neme^{d}tc^{lt}. Me‘cemegō′-na‘i‘ cä‘cke‘sī′‘ä‘a‘ ä‘ke‘tcimawi′māwād^{d}tc^{lt}. Ōnip īn ä‘me‘kwä′-neme^{d}tc ä‘mawimAmā′tome^{d}tc ī′n u‘cki′nawä‘ A‘sä′mäwAn ä‘awAte-

15 nA′mawu^{d}tc^{lt}. Ä‘nA′‘kunād^{d}tc ä‘ād^{d}tci′mo‘e^{d}tc^{lt}, “Mani′ku‘i wä′^{d}tc me‘kwäne′menāg^{ket}: mā′‘iyägA äwAtō′nAgwigi ‘aiyāpAmi wī‘ku^{d}tca′-wiyAni wī′‘pyāwād^{d}tc^{lt}. Īni^{d}tcā‘ ä‘cinene‘käne′menāg^{ket}. Āgwigä′‘ nī′nA ne‘ci′‘kA me‘kwäneme′nānin^{nlt}. Kegime‘si′megu mAnA‘A mä‘cenā′‘sonit unīd^{d}tcāne‘sAn īn ä‘cime‘kwäneme‘k^{lt},” ä′‘ine^{d}tc^{lt}.

20 Kä′nōnāt^{At}, “‘Au′,” ä′‘ine^{d}tc^{lt}. ‘Ō′nip^{lt}, “Mä‘kwi′‘sutcigi kīwā′^{d}tci-mo‘^{lt}. Aiyō′‘megu‘u kī‘ke‘kA‘Amo′wāwAg^{klt}. Aiyō′‘ ä‘uwīgä′‘iyāni kī‘ke‘kA‘Amawāwagi mō‘cAgi′megu‘u mä‘kwi′‘sutcig^{klt}.” Ī′n ä′‘i-ne^{d}tc^{lt}.

Ō′nip ä‘kīwA′tome^{d}tci mä‘kwi′‘sutcig^{klt}, nā‘kA′^{d}tc i′‘kwäwAgi

25 me‘cewä′‘megōna‘i‘ cä‘cki′megu mä‘kwi′‘sutcig^{klt}. WīnAgä′‘ īnA wī‘cku′pāpōw ä‘A′‘ci‘tō^{d}tc^{lt}. “Wī‘tA‘ke′pyäyāw^{wlt},” ä‘i′^{d}tc^{lt}. Ke‘te-nA′megu‘u ä‘kī‘cāgud^{d}tci′megu‘utA‘ke′pyäyāg ī′ni ne′p^{lt}. Ō′n änemi′-megupyāni^{d}tcin ä‘Anemi‘ād^{d}tcimo‘ād^{d}tc^{lt}, “MA′ni wī′nA nepi me′nug-^{kut},” ä′‘inād^{d}tc^{lt}. “‘Au′,” ä‘Anemini^{d}tc^{lt}. ‘Ō′nipi kī‘ci′megu‘u

30 ke′gime‘si māwA^{d}tcini^{d}tc ā‘ko′w ä′‘pyāni^{d}tc ī′niyänA änō‘kā′nād^{d}tcini kīwimAmī‘cī‘u‘sā′ni^{d}tcin^{nlt}. Ä‘ād^{d}tci′mo‘ād^{d}tci mene′‘tA īni′ni ne′ni-wAn^{nlt}. “MA′n ä‘ca′wiyAni kīnAmegōn A′‘penäd^{d}tci wī‘Anemimamī‘-cAma′wiyAn^{nlt},” ä′‘inād^{d}tc^{lt}. “Īnugi^{d}tcā′‘ kīnA′megu‘u kī‘nīgāni‘-Anō′‘kānen A′‘penād^{d}tc^{lt},” ä′‘ine^{d}tc‘. “MAni′ mā‘Agi wī‘inA‘ināgwA′-

35 piwād^{d}tci kī‘pene kīyu‘sä′yAnin^{nlt},” ä′‘inād^{d}tc^{lt}. “‘Au′,” ä‘i′‘ciwād^{d}tc^{lt}.

Ōn īni‘i wī‘kīgäno′ni^{d}tci‘ īna′‘^{lt}, “Īnu′gi mA′ni kemāmāwA^{d}tcīpw aiyō′‘^{lt}. ‘Kemāwa^{d}tcitīpen^{nAt},’ ke′‘sipen^{nAt}. Mani^{d}tcā′‘i wä′^{d}tci māwA′^{d}tciyägwe ‘īnu′g^{klt}. WâpA′ge wī‘māwA^{d}tciwe′tōyägw aiyō′‘i kägō′‘ ä‘tō‘ī′wägwäni wâpA′ge kī‘cināwA‘kwäg^{ket}. Tepe′‘ki kī‘kīgä′-

40 nopen^{nAt},” ä′‘inād^{d}tc^{lt}. “Kī‘nātwäwä‘i′gäpen^{nAt},” ä′‘inād^{d}tc īni′‘^{lt}. “‘Au′,” ä‘igud^{d}tci′megu. “KemAmāto′megōpenA wī‘ku^{d}tcipyänAgw äwAtō′nAgwig^{klt}. Kī‘ku^{d}tca′wipenA^{d}tcā‘^{lt},” ä′‘inād^{d}tc^{lt}. “Mani^{d}t-cā′‘i ma′netōw änä′nemi^{d}tci kī‘nātā‘kwä‘ci′nepen^{nAt}. Īn äne′nA-gōw^{wet}. Kī‘mAmāto′māpen^{nAt},” ä′‘inād^{d}tc^{lt}. “Me‘ce^{d}tcā‘megōna‘i

happen to us, that we thereby will not die. That is why I tell you," he said to the two men. "Therefore you will carry out what I now tell you. 'That is all,' I say," he said to them.

Then, it is said, the men began indeed to instruct each other. "He probably indeed has the nature of a manitou," the men said of him. And he indeed had brown eyes.

Then, it is said, when the four years came they were attacked by their foes. Many indeed of their friends were captured. And his mother was captured. It is said he thought nothing of it. Now the people wept bitterly because their children were captured. The daughters of some were captured. They wept bitterly over the young maidens. And, it is said, when he was remembered they went and besought that young man and he was fetched tobacco. When he accepted it he was told, "This really is why we remember you: (we desire) that you endeavor to bring it about that those whom they took away from us shall come back. That is what we wish of you. And I do not alone remember you. Indeed every one of these whose daughters were captured remembers you the same way," he was told. The one who addressed him was told, "All right." Then, it is said (they were told), "Go and tell members of the Bear gens. You will tell them to come here. You will tell them to come here where I live, (but) only members of the Bear gens." That is what they were told.

Then, it is said, they went about summoning members of the Bear gens, also women, any of them, (but) only members of the Bear gens. And he made some sweet fluid. "It will be cool water," he said. And sure enough that water was extremely cool. And whenever they continued to come he said to them, "Drink this water," so he said to them. "All right," they continued to say. Then, it is said, after all indeed had gathered then the one he had sent out and who walked about as a ceremonial attendant came the last. First he talked to that man. "You indeed will always continue to serve as a ceremonial attendant to me as you are doing now," he said to him. "I shall always send you out first as (I do) to-day," he was told. "Whenever you walk around this is the way these will always sit," he said to him. "Very well," he said.

Then (he said to) those who were to hold the gens festival there, "Now you are gathered here. We say, 'We have gathered each other.' This verily is why you are gathered to-day. To-morrow you will collect and bring here anything which you may have, to-morrow afternoon. We shall hold a gens festival at night," he said to them. "We shall make (the enemy) come by beating our drum," he said to them. "Very well," he was told. "We are besought to try to bring back those whom they took away from us. Verily we shall try," he said to them. "We shall lean our heads on this verily, the way the

kä'gō'ä'i kī'ANemi'pyätōpWA wī'kīgänō'''iyäg$^{kwe'}$," ä'''inā^{d}tc$^{l'}$. "Āgwikägō'''megu'u wī'sA'sā'kwä'yAgwin$^{nl'}$. Me'cemegōNA kägō'i kī'māwA^{d}tciwe'tō'ip$^{wA'}$," ä'''inā^{d}tc$^{l'}$. "'Au'," ä'''ini^{d}tc$^{l'}$.

Ä'mAmā'tomā^{d}tci māmaiyA'megu'u wī'kī'cimāwA'^{d}tcīni^{d}tc$^{l'}$. Ä'''cimā^{d}tc$^{l'}$. "Tepe'''ki ku^{d}tc īni wī'mAmāto'moyAg$^{kwe'}$," ä'''inā^{d}tc$^{l'}$. "Pwāwigä'i'u'wīyä'Akägō'i'ute'''tenAg aiyō'''megu'u wī'pyäw$^{wA'}$. Āgwi' ku^{d}tci wī'ute'tenAmō'i^{d}tcin$^{nl'}$. KA'cki'uwīpA^{d}tci'gä'i'ute'tenAmō'''iyAgwe māne'megu'u kī'pōtā'kwāgō'''ipen$^{nA'}$. Āgwi'megu kägō'i wī'i'ciwāwAni'kegin$^{nl'}$. Wī'A'ckwAtātäwi'megu'u me'cena'$^{l'}$," ä'''inā^{d}tc$^{l'}$.

'Ō'nipi wâ'pAnigi me'to'säne'niwAg ä'nawA^{d}tciwe'tōwā^{d}tci wī'se'niweni wī'kīgä'nowā^{d}tc$^{l'}$. ĀnetA'gä'i' cä'cki'megu'u ä'mī'cī'wäwā^{d}tc uwī'senī'wenwāw$^{wl'}$. Me'to'säne'niwAg ä'A'semi'''āwā^{d}tci wī'mAmātomoni^{d}tci'$^{l'}$. 'Ō'nipi wī'n ä'''nāgwā^{d}tc$^{l'}$. Ä'mawike'tA'Agi nāta'winōn$^{nl'}$. Äyīgi'megōn ä'Anāpō'sAmowā^{d}tci mAmī'''cī'Ag$^{kl'}$. 'Ō'ni kī'cāpō'tänigi kegime'si'megu'u ä'pemi'sīgA'Amowā^{d}tci kīgä'nōneg$^{kl'}$. 'Ō'ni kī'ci'sīgA'A'mowā^{d}tc ä'ā'^{d}tcimu^{d}tc$^{l'}$, "Wī'pwāwimA'nimäme'''cunAgwe 'ī'ni mA'ni wī'u^{d}tci'ci'tci'gäyāg$^{ke'}$," ä'''inā^{d}tc$^{l'}$. "Āgwigä'''megu kägō'megu'u wī'i'cikAnakAnawī'yAgwin$^{nl'}$. Āgwi wī'kīgänowikAnakAnawī'yAgwin$^{nl'}$. Ā'gwi ku'^{d}tci mA'n A'ce'megu'u kīgäno'ī'yAgwin$^{nl'}$. Ä'mAmāto'menAg$^{kwe'}$. Ī'ni wä'^{d}tci mA'n i'ci'tci'gäyAg$^{kwe'}$. Nā'kA'^{d}tci nAgA'mōnAn āgwi'megu nä'i 'ā^{d}tci'mugin$^{nl'}$," ä'''inā^{d}tc$^{l'}$.

'Ō'nip ä'ā^{d}tcimu^{d}tci kī'cipe'kutä'''inig$^{kl'}$, kī'cikwā'ckwinā'''soni^{d}tc$^{l'}$, kī'cimāwA'^{d}tcīni^{d}tci me'to'säne'niwa'$^{l'}$, "Na''' īnugi mA'n ä'mAmāto'miyāg$^{ke'}$. Āgw A'ce'megu'u i'ci'tcigä'yāgin$^{nl'}$. Āgwigä'''i mämī'''cigini nAgA'mōnAn$^{nl'}$. Kī'cigä'imī'cige wäpi'megu'unānAgA'mo'kā'$^{A'}$. MAni wī'nānug āgwi'kwAnāgwA wī'nAgA'moyān$^{nl'}$. Wāwu'sa'i'wägä'i nAnō'''ckwe nī'i'''cināg$^{ke'}$. Ā'gw īni wī'i'cawī'yānini nAnō'''ck$^{we'}$. Īnugi^{d}tcā'i mA'ni mämātomiyA'me^{d}tcig aiyō'''megu'u wī'utāgwA'piwAgi wätāgwA'piyāg$^{ke'}$. Īni'megu'u wī'utāgwA'piwā^{d}tci me'tō'^{d}tci mä'cenā'so'nitcigi tcīnawämāwā^{d}tci'$^{l'}$. Ā'penegä'''megu'u wī'inA'piwAg$^{kl'}$. Wī'u^{d}tcīgwAnäpiwAg$^{kl'}$. I'kwäwAgigä' īni'megu wī'inA'piwā^{d}tc$^{l'}$. Wī'tepikī'''cki^{d}tcīgwAnä'piwAg$^{kl'}$. 'Ō'ni me'tenō'''megu'u nāwitepe'''kīnig ī'ni wī'nawA^{d}tcino'wīwā^{d}tc$^{l'}$. Kī'ci'megu'uno'wīwāt ä'ci'megu'umenwApī'wā^{d}tcin ī'ni wī'inA'piwā^{d}tc$^{l'}$. Cewä'nāni wī'pwāwi'megu'u'āwā^{d}tci'se'''kwiwā^{d}tc$^{l'}$. Se'kwite'gä'u'wīyä'Akenā^{d}tci'megu'u wī'''se'kwīw$^{wA'}$. Kīmō^{d}tci'megu'u ī'ni wī'i'ca'wiwā^{d}tc$^{l'}$, kī'cināwitepe'kīnig$^{kl'}$," ä'''inā^{d}tc$^{l'}$.

Ä'wäpinAna'āgwA'pini^{d}tc$^{l'}$, ōnip[1], "Na'i', mAmī'cī'''etig$^{ke'}$, kī'Ana'ō^{d}tcigäpwA'ku'$^{l'}$," ä'''inā^{d}tc$^{l'}$, "näneguti'megu'u ä'ci'''soyägwe kī'pemi'utenetīp$^{wA'}$," ä'''inā^{d}tc$^{l'}$. Ōni'megu ä'i'ca'wini^{d}tc$^{l'}$. Näneguti'megu'u ä'ci'''soni^{d}tc ä'pemi'utene'tīni^{d}tc äna'ō^{d}tci'gä'a'$^{l'}$. Kī'ci'Ana'ō^{d}tcigäni^{d}tc$^{l'}$, ."'Ō'ni nā'kA'^{d}tci wī'mawi'awi'ī'wäyägwe' cī'cī'gwA-

manitou thinks of me. That is what I say to you. We shall pray to him," he said to them. "You will continue to bring any little thing, whatever it may be, so that you may hold a gens festival. Nothing indeed shall be against our rules. You shall gather and bring anything at all," he said to them. "Very well," they said.

He besought them to have gathered early. That is what he told them. "For we shall worship at night," he said to them. "And any one who is not able to bring anything, he must (nevertheless) come here. For (he can not help it) if he gets nothing. And if we are successful in obtaining much, it will be placed in the kettles for us. There will not be anything wrong about it. There will be indeed some left over in eating," he said to them.

Then, it is said, the next day, the people carried over food so that they might hold a gens festival. And some merely gave away their food. The people helped those who were to worship. Then, it is said, he departed. He went to dig up medicine. The ceremonial attendants also boiled it. And as soon as it was boiled, they poured it into every offering. And after they had poured it, he said, "We are to do this so that we be not shot," he said to them. "And we shall not give a speech in any way. We shall not give the speeches of a gens festival. Yet we shall not merely hold a gens festival. It is because they have asked us. That is why we do this. Moreover, I have also not been taught the songs," he said to them.

Then, it is said, after it was night, after (the things) had boiled, and after the people had gathered, he gave instructions, "Well, to-day you have besought us. We do not do this just for fun. And I have not yet been given the songs. And if I had been given them I should have begun to sing. But now it is impossible for me to sing. It can not be that I shall sing any old way. I shall not do that blindly. Verily to-day those who besought us will sit here, on the side where we are seated. It seems as if they whose relatives were captured will sit that way. And they are seated all alike. They will sit on their knees. And the women shall sit the same way. They shall sit with their knees in a row. And only when it is midnight may they go out. If they have gone out, (when they come back) they must sit just as they had been pleasantly seated. But indeed they must not spit at all. And if any one spits he must spit quietly. He should do it secretly, after it is midnight," he said to them.

When they began to sit down comfortably in clusters, then, it is said, (he said), "Well, ceremonial attendants, you will indeed fill the drum," he said to them, "you will pick each other out from the various gentes (to be the fixers of the drum)" he said to them. And they indeed did so. They started to select the fixers of the drum from the

nAN$^{nl'}$," ä'ʿinā^{d}tc ä'mawi'awi'ī'wäwe^{d}tci' cī'cī'gwANAN$^{nl'}$. Ä'kī'cipyä'tawu^{d}tc ōnip īn ä'näne'cki'ʿsetō^{d}tci mī'cām$^{ml'}$. Kī'cāgwA'piwā^{d}tc ä'peminī'si'ʿsa'u^{d}tc$^{l'}$, "Ane'kī'ʿi nī'ā^{d}tci'mo'āwA mANA'ʿA keme'cōme'ʿsenānA wī'inā^{d}tcimwi'ʿtōnAg$^{kwe'}$. Kī'wīgä^{d}tci^{d}tcā'ʿmegu'upe'setawipwA mA'n$^{nl'}$. I'cimAmātomenAgwe kwaiyā'ci'megu'u wī'inā^{d}tcimoyäg$^{kwe'}$," ä'ʿinā^{d}tc^{l}. "Īni^{d}tcā' wä'^{d}tc$^{l'}$, 'ke'kinō'sug$^{ku'}$,' ine'nAgōw$^{we'}$," ä'ʿinā^{d}tc$^{l'}$. "Kī'pe'setawipwA netōtämetig$^{ke'}$," ä'ʿinā^{d}tc$^{l'}$. Ä'wäpetu'nämu^{d}tc$^{l'}$.

"Ī'n$^{nl'}$, wī'nA nō'^{d}tc$^{l'}$, yätugegä'ʿ, kī'n ä'cime'ke'e na'ina'i kī'cowā'ne'ke'e kī^{d}tcimane'towAg$^{kl'}$. Īni^{d}tcā' neme'cōme'ʿsenāt$^{e'}$, nō'^{d}tc$^{l'}$, ä'cinAtawänetAmōnāg$^{ke'}$, nō'^{d}tc$^{l'}$, wī'wīgätā^{d}tcimwi'ta'wiyāg$^{ke'}$, nō'^{d}tc$^{l'}$, wī'inā^{d}tcimo'ʿAge^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$, 'ō' kī^{d}tcimanetōwāwAg$^{kl'}$. MAni^{d}tcā', nō'^{d}tc$^{l'}$, ä'cinAtawä'netAmāg$^{ke'}$, 'ō' nō'^{d}tc$^{l'}$, mäni'iyA'me^{d}tci'$^{l'}$, nō'^{d}tc$^{l'}$, nī^{d}tcī'ckwe'e'nānAg$^{kl'}$, nō'^{d}tc$^{l'}$. Mā'Agi^{d}tcā', nō'^{d}tc$^{l'}$, kō'ci'ʿsemAg$^{kl'}$, nō'^{d}tc$^{l'}$, ā'pe'n$^{ne'}$, nō'^{d}tc$^{l'}$, änA'pitcig$^{kl'}$, īni'giku'ʿ, nō'^{d}tc$^{l'}$, ägāwānā^{d}tcigi wī'nä'wāwā^{d}tci tcīnawämā'wā^{d}tci'$^{l'}$. Īni'megu'u' cä'ʿcki wī'inā^{d}tci'mo'A^{d}tc A'peme'g äpi'tA mANA'ʿkA wätāpAnig u^{d}tci ke'tci Me'ckwiwâ'pAnōw$^{wA'}$. Ī'ni wī'inā^{d}tcimo'A^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$, neme'cōme'senā't$^{e'}$, nō'^{d}tc$^{l'}$. Nā'ʿk$^{A'}$, nō'^{d}tc$^{l'}$, A'ckutäwiwâ'pAnōw$^{wA'}$, nō'^{d}tc$^{l'}$, īni'megu'u äyänīw ä'cinAtotā'ʿsAge^{d}tci wī'inänemī'yAme^{d}tc$^{l'}$. Wī'ute'tenAmāgäyāge'megu'u, nō'^{d}tc$^{l'}$, nete'ciwī'cāmāpen$^{nA'}$. Īni^{d}tcā' wī'inänemī'yAme^{d}tc$^{l'}$. Kī'kī'ki'megu mā'a'ʿi pämāgwApi'ni^{d}tci'i käteketemāgitä'āni^{d}tci' ī'n ä'cimAmāto'megu^{d}tc$^{l'}$. Īni^{d}tcā'i wī'i'ʿcimA^{d}tc$^{l'}$. 'Ō'ni nā'ʿkA', nō'^{d}tc$^{l'}$, mANA'ʿk$^{A'}$, nō'^{d}tc$^{l'}$, A'ckipipAgiwâpAnōw$^{wA'}$, nō'^{d}tc$^{l'}$, wä'^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$, pAgi'ʿcimug äpi't ā'pene'megu ä'cimAmātomAge^{d}tc$^{l'}$; nete'cimAmāto'māpen$^{nA'}$. Īn ä'nAge^{d}tc$^{l'}$. Wī'ketemīnawāwā^{d}tci'megu'u mā'a'i me'to'säneniwa'i pämāgwApi'ni^{d}tci'$^{l'}$. Ī'n ä'ci'megumAmāto'mAge^{d}tc$^{l'}$. Āgwigä' neguti wī'ketemīnawāwā^{d}tcin$^{nl'}$, kegime'si'megu'u," ä'i'^{d}tc$^{l'}$.

"'Ō'ni nā'kA'^{d}tci mANA'ʿk u^{d}tci wä'^{d}tcike'ī'yānigi TA'ci'sīgA^{d}tciwâpAnōw$^{wA'}$. Īni'megu, nō'^{d}tc$^{l'}$, ä'nAge^{d}tc$^{l'}$. Wī'inä'nemā^{d}tci mā'a'ʿ īnugi kätemāgitä'āni^{d}tci'$^{l'}$, nō'^{d}tc$^{l'}$. Ä'ci'megu, nō'^{d}tc$^{l'}$, wī'cigi'mAge^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$, ä'mAmāto'mAge^{d}tc$^{l'}$," ä'ʿinā^{d}tc A'ckutänä'ʿsiwAn$^{nl'}$.

"Īni'megu, nō'^{d}tc$^{l'}$, wī'i'ci'meguwī'ci'gimA^{d}tci kī^{d}tcimane'towAg$^{kl'}$, nō'^{d}tc$^{l'}$, neme'cōme'ʿsenāt$^{e'}$, A'ckutänä'sī'wenōn$^{nl'}$," ä'ʿinā^{d}tc$^{l'}$. "'Ō' kī'nAku', nō'^{d}tc$^{l'}$, keke'kA'ʿwäweniwi, wī'nA nō'^{d}tc$^{l'}$, wī'Anemi, nō'^{d}tc$^{l'}$, wī^{d}tcitä'ʿAmA^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$, kō'ci'ʿsemAg$^{kl'}$, nō'^{d}tc$^{l'}$. Īni^{d}tcā'ʿ, nō'^{d}tc$^{l'}$, wī'i'ci, nō'^{d}tc$^{l'}$, wī^{d}tcitä'A'miyāg$^{ke'}$, nō'^{d}tc$^{l'}$," ä'ʿinā^{d}tc A'ckutänä'ʿsiwAn$^{nl'}$. "Neme'cōme'ʿsenāt$^{e'}$, nō'^{d}tc$^{l'}$, me^{d}tci'wägä', nō^{d}tc$^{l'}$, nīnānA, nō^{d}tc$^{l'}$, nete'citä'ʿäpen$^{nA'}$, nō'^{d}tc$^{l'}$, mA'ni wī'inanō'ʿkyä-

various gentes. As soon as they had fixed the drum, he said to them, "Now you will also go and borrow gourds (i. e., rattles)," and they went and borrowed the gourds. When they had been brought he then, it is said, spread open the sacred pack and placed it (properly). As soon as they were seated in clusters then he started to jump down and (he said), "I am going to explain a little which this our grandfather will tell for us. You will verily listen carefully to me. When they beseech us (again) you may go ahead and speak like this," he said to them. "That verily is why I say to you, 'learn by observation,'" he said to them. "You will listen to me, my clansmen," he said to them. He began to make a speech, saying:

"That, so be it, is what they said to you at the time your fellow manitous came to a decision with respect to you. Therefore, our grandfather, so be it, we desire of you that you carefully interpret for us, so be it, what we shall say, so be it, to your fellow manitous. This verily, so be it, is what we desire, so be it, those whom our foes, so be it, captured from us, so be it. These, verily, so be it, your grandchildren, so be it, who sit alike, so be it, are they indeed, so be it, who desire to see those to whom they are related. That indeed is only what you are to tell to the great Red WâpanōWA who sits above toward the east. That is what you are to tell him, so be it, our grandfather, so be it. Likewise, so be it, we ask of the Fire WâpanōWA, so be it, the same thing, that is, that he bless us. We implore him that we may get back, so be it. That verily is how he will bless us. Nevertheless that is how he is besought by these who sit in clusters with humble thoughts. That verily is what you must say to him. And again, so be it, we beseech the Green WâpanōWA, so be it, who sits yonder, so be it, in the west, so be it, the same way; we so beseech him. That is what we say to them. They must indeed take compassion upon these people who sit in clusters in a row. That indeed is what we beseech them. And they are not to take compassion upon one but all," he said.

"And moreover, with regard to the Freezing WâpanōWA toward the north. We indeed, so be it, say the same. He will bless these who have humble hearts to-day, so be it. That is, so be it, why we speak loudly to him, so be it, in worshiping him," he said to the Spirit of Fire.

"Indeed, so be it, you must speak loudly in the same way to your fellow manitous, so be it, our grandfather, Spirit of Fire, so be it," he said to him. "Oh, you truly have been named, so be it, to continue to have the same heart as (i. e., favor) your grandchildren, so be it. Therefore, so be it, you accordingly, so be it, have the same heart as (i. e., favor) us, so be it," he said to the Spirit of Fire. "Our grandfather, so be it, we did not, so be it, so be it, think in our hearts, so be

yāg$^{ke'}$, nō′^{d}tc$^{l'}$. ʻŌ′ni nīnā′nA mAt$^{A'}$, nō′^{d}tc$^{l'}$, ä′citä′äyāg$^{ke'}$, nō′^{d}tc$^{l'}$, kutA′g$^{kl'}$, nō′^{d}tc$^{l'}$, āmi′ino′ino′wäyāg$^{ke'}$, nō′^{d}tc$^{l'}$. MA′n$^{nl'}$, wī′nA nō′^{d}tc$^{l'}$, īni′megu, nō′^{d}tc$^{l'}$, ä′ci′megu, nō′^{d}tc$^{l'}$, kA′cki′′oyāg$^{ke'}$, nō′^{d}tc$^{l'}$, wī′inā^{d}tcimo′′enāg$^{ke'}$, nō′^{d}tc$^{l'}$. Nā′′k$^{A'}$, nō′^{d}tc$^{l'}$, neme′cōme′′senāt$^{e'}$, nō′^{d}tc$^{l'}$, mā′An$^{nl'}$, nō′^{d}tc$^{l'}$, nAgA′mōnAn$^{nl'}$, nō′^{d}tc$^{l'}$, nAnō′ckwe′megu, nō′^{d}tc$^{l'}$, nī′inA′inA′Amō′′ipenA nAgA′mōnAn$^{nl'}$. Āgwigä′′mä′i ke′käneta′māgin$^{nl'}$, nō′^{d}tc$^{l'}$, ke′te′n$^{nA'}$, nō′^{d}tc$^{l'}$, wī′kīgänowi′megu′unAgamōniwig$^{kl'}$. Nī′nAgA′mopenAku′megu′ wī′nA nä′′nīnān$^{nA'}$," ä′′inā^{d}tci me′to′säne′niwa′$^{l'}$. "Ī′ni," ä′i′^{d}tc$^{l'}$. "Ke′tenA′^{d}tcā′i kä′känemigwänA ma′netōw aiyō′ nāmegi wī′tA′ciwāwāwāgA′A′mwA pyä^{d}tcināneno′wAgwän$^{nA'}$. Kī′ci^{d}tcā′iwāwāgA′gini wī′menwipyāgimegwA ʻīniy äwAnā^{d}tci′$^{l'}$," ä′i′′ciwä^{d}tc$^{l'}$. "Na′ īni wī′i′cike′ki′nō′su^{d}tci mAnA′′A mA′mī′cī′′$^{A'}$. Kā′cke′ta′wā^{d}tcin īni′megu′u wī′wāwāgA′Agi kī′kānenāna′$^{l'}$. Īnigigä′′megu wī′ā^{d}tcimo′e′nAgwigi kīgä′nāwAgi wī′i′cawī′wAgwän$^{nl'}$," ä′′inā^{d}tc$^{l'}$. "MA′nA mAmī′cī′′ aiyō′′megu′u wī′ke′gApīw änwäwä′ā′′so′An$^{nl'}$. Ä′A′pini^{d}tci wī′tcī′tApīw$^{wA'}$," ä′i′^{d}tci kī′gänut$^{A'}$. Ōn īnA nīgā′nimAmī′cī′′A ʻīna′′megu′u ä′ke′gApi^{d}tc$^{l'}$. Ä′wäpinägäni^{d}tc ä′cinä′gäni^{d}tc$^{l'}$:

Wa la nwi ne gi se wa A la ne gi se;
Wa la nwi ne gi se wa la A ne gi se;
Wa la nwi ne gi se wa A la ne gi se;
Wa la nwi ne gi se wa la A ne gi se;
Wa la nwi ne gi se;
A yo ki de ko ki ne gi se;
Wa la nwi ne gi se wa la A ne gi se;
Wa la nwi ne gi se wa la A ne gi se.

Īnipi′ci′ negu′t ä′yōni^{d}tci nA′gAmōn$^{nl'}$. Īnigä′′ ip ä′wäpiwāwāgA′A′mini^{d}tc īni′n A′′cā′An$^{nl'}$. Kī′ciwāwāgA′Amini^{d}tcin ä′menwipyāgini^{d}tc ī′niyä′A kīgänāwa′′$^{l'}$. Īnipā′pe′e mAmī′cī′′ ä′ke′tciwāwā′gA′Ag$^{kl'}$. Īnigä′′ ipi′megu i′ci′negu′ti nA′gAmōn ä′yōwā^{d}tc$^{l'}$, neguti′megu′u. ʻŌ′nipi negu′ti nīmiwa′′igAn$^{nl'}$. Ī′nipi nāwitepe′′kīnig ä′no′wī′e^{d}tc īni′gi mäme′cene′metcigi tcīnawämāwā^{d}tci′$^{l'}$. ʻŌ′nip ä′pīti′gäwā^{d}tci kī′citA′kā′ci′nowā^{d}tci′ sāgi′^{d}tc$^{l'}$. "Na′i′, me′cemegōna′i kī′inA′i′nApipw ä′ci′megu′umenwApī′wägwän ī′ni wī′inA′inA′piyäg$^{kwe'}$," ä′′inā^{d}tc$^{l'}$. "Wīgä′sigu′^{d}tcā′$^{l'}$. Mō′tci′megu ā′gwi wī′mAge′sä′kwä′wā^{d}tcin$^{nl'}$. Ī′n$^{nl'}$," ä′′inā^{d}tc$^{l'}$. Ā′wāwīgätA′piwā^{d}tc$^{l'}$. Ä′ci′megu′ umämenwApiwā^{d}tcin ī′n ä′i′cimenwA′piwā^{d}tc$^{l'}$. "MAni′megu wī′inA′piyäg$^{kwe'}$. Me′tenō′′megu kī′ce′′swA kī′cike^{d}tcīte ʻī′ni me′′cen′ ä′cawī′wägwäni wī′i′ca′wiyäg$^{kwe'}$. Cewä′n ā′gwi wī′nepaiyägwini nō′t$^{A'}$," ä′′ine^{d}tc$^{l'}$. "NōtAgä′ u′wīyä′A nepā′te ʻīni′megu wī′A′sāmegwāmeg$^{kl'}$. Wī′nepō′i^{d}tci′megu′u. Ī′ni wä′^{d}tci ne′ckimenAgōw$^{we'}$," ä′′inā^{d}tc$^{l'}$. ʻŌ′nip$^{l'}$, "MA′ni nä′ kī′cinAgA′moyāge ʻī′ni wī′me′siwäwi′megu′uwī′se′niyAg$^{kwe'}$," ä′′inā^{d}tc$^{l'}$. "Kī′kegene′sipenA′megu," ä′′inā^{d}tc$^{l'}$. "′′Au′," ä′′ini^{d}tc$^{l'}$. "Cewä′nA pe′ki′megu′u kī′wīgä^{d}tci′senyäp$^{wA'}$," ä′′inā^{d}tc$^{l'}$. Ä′nAgAmowā^{d}tc$^{l'}$.

it, of doing this, so be it. And if we had thought, so be it, (of doing this), we would have contrived to speak, so be it, in a different way. Indeed, so be it, this, so be it, is (all) that we are able, so be it, to say to you, so be it. And, so be it, our grandfather, so be it, as to these, so be it, songs, so be it, we shall sing the songs blindly, so be it. And really we do not know, so be it, whether they are positively, so be it, gens festival songs. Yet we shall sing," he said to the people. "That is all," he said. "Surely whatever manitou knows me, whoever has come to fetch us will whoop. below here. Verily as soon as he has whooped those whom (our foes) carried off will shout with joy at him," he said. "Well, that is how this ceremonial attendant will learn by observation. Whenever he hears our friends he will whoop. And indeed they, the captives, are they who will tell us confidently what we shall do," he said to them. "This ceremonial attendant shall sit here with the drum. He shall sit down where it lies," said the celebrant of the gens festival. And the leading ceremonial attendant sat with it there. He began to sing, and (this) is how he sang:

It is daylight, my son; it is daylight, my son;
It is daylight, my son; it is daylight, my son;
It is daylight, my son; it is daylight, my son;
It is daylight, my son; it is daylight, my son;
It is daylight, my son;
Here in the sky, my son;
It is daylight, my son; it is daylight, my son;
It is daylight, my son; it is daylight, my son.[1]

That, it is said, was the single song they used. And then, it is said, the Sioux began to whoop. Whenever they whooped those captives shouted with joy. Then, it is said, the ceremonial attendant would whoop loudly. And, it is said, that was the only song they used, indeed one. And, it said, there was one dancing song. Then, it is said, at midnight, they whose relations had been captured were made to go out. And, it is said, they entered as soon as they had been cooled off by the breeze outside. "Now then, you may sit any way, you will sit in whatever way is comfortable," he said to them. "Verily you are to be careful. You must not even spit in large quantities. That is all," he said to them. They sat very carefully. Whenever they sat down comfortably they sat down comfortably. "This indeed is how you will sit. Only when the sun has come up you may do as you please. But you must not sleep before," they were told. "And if any one sleeps before he will oversleep. He indeed will die. That is why I forbid you," he said to them. Then, it is said, he said to them, "As soon as we have also sung this we shall then all eat. We must indeed hurry," he said to them. "Very well," they said. "But you must eat very carefully," he said to them. Then they sang.

[1] See pp. 63, 149, and the corresponding Indian passages.

Kenā^{d}tci′megōn ä‘nAgA′mowā^{d}tc^{lt}:

Wa la nwi ne gi se wa la A ne gi se;
Wa la nwi ne gi se wa la A ne gi se;
Wa la nwi ne gi se wa la A ne gi se;
5 Wa la nwi ne gi se wa la A ne gi se;
A yo ki de ko ki ne gi se;
Wa la A ne gi se;
Wa la nwi ne gi se wa la A ne gi se

Ī′nip ä‘me‘sōtäwi′megu‘ā^{d}tcimo‘e′gowā^{d}tc īni‘i nāme′g ä‘tAnwä‘-
10 tAmi′ni^{d}tci‘ A′‘ku‘kōg^{kt}, “WâpA′g aiyō′‘megu‘u nī‘u^{d}tcitō′‘kīpen^{nAt}. Tcä′wīne‘ki^{d}tcā′‘megu‘u nī‘nepāpen^{nAt},” ä′‘ini^{d}tc^{lt}. “Ī′ni wī‘i‘cike‘-kinō′‘soyäg^{kwet},” ä′‘ine^{d}tc^{lt}. “Kī‘tcāgi‘āpwAku′‘megu. Cewä′nA kī‘nawA^{d}tci′megunā′‘cipen^{nAt}. Āgu′wīyä‘A wī‘näwu′nāgwini kī^{d}tcī‘-ckwe′‘wāwAg^{kt},” ä′‘ine^{d}tc^{lt}. ‘Ō′nip^{lt}, “Ä‘kī‘ci′megumämä^{d}tcigi′-
15 meguneno′‘tawägwe mā‘A′gi kī‘kāne′nānAg^{kt},” ä′‘ine^{d}tc^{lt}. “Ä‘ä′‘e,” ä′‘igu^{d}tc āne′t^{At}. Ō′nip^{lt}, “Ī′ni wi‘nīmiwA′‘Amān^{nt}. Kī‘nīmip-wA′^{d}tcā‘^{lt},” ä′‘inā^{d}tci me‘to‘säne′niwa‘^{lt}. “Cewä′nA kā′t u′wīyä‘A wāwāgA′‘Agi^{d}tc^{et},” ä‘i′‘ciwä^{d}tc^{lt}. “‘Au′,” ä′‘ine^{d}tc^{lt}. Ä‘nīmī′-wA‘Ag^{kt}.

20 Ni na ne gi se ke wi to se me ne ni na;
Ni na ne gi se ke wi to se me ne ni na;
Ni na ne gi se ke wi to se me ne ni na;
Me no ta na ni ke wi to se me ne ni na;
Wi A ya ni ke wi to se me me ne ni na;
25 Ni na ne gi se ke wi to se me ne ni na.

Ä‘i‘cinägä^{d}tc^{lt}. Kī‘cinAgamu^{d}tc īnA nenīwA ‘ō′nip igi pämitepikī‘-ckāgwA′pitcig^{kt}, “Mā‘A′gi wī′n aiyō′‘megu‘u wī‘Api‘A′piwAg^{kt}. Mā‘A′g ā′gwi wī‘mīwe‘ci′‘wAgin^{nt},” ä′‘inā^{d}tc^{lt}. “Na‘ī′, ne′nītig^{ket}, nAna‘ī‘tāgō′megu‘u. Ketā‘kwA′tōmwāw aiyō′‘megu‘u wī‘māwA^{d}tci-
30 we′tōyäg^{kwet}. Aiyō′‘i wī‘u^{d}tcimawinanä′g^{kwet}. Cewä′nA kī‘nawA^{d}tci-nānāpenA kī‘kāne′nānAgi wī‘pwāwimegu‘ukägō′‘ipe‘tci‘Ag^{kwet}. Ī′ni wī‘u^{d}tcinānAg^{kwet},” ä′‘ine^{d}tc^{lt}.

Īnigä‘ ipi kī′gänōni māne′megu‘u ä‘A‘ckwAtA′mowā^{d}tc^{lt}. “Manigä′‘megu‘u wī‘mī′^{d}tciwā^{d}tc ä‘kwi‘i‘cipyänā′wägwän^{nt}. Aiyō‘kä′‘ mani
35 kemA‘ckutä′menāgi wī‘nepāwā^{d}tc^{lt}. Ne‘kAnitepe‘kwi wī‘peme‘kä-wAg^{kt}. Ōni kAtawiwâpAnige wī‘pege‘cänig^{kt}. Āgwi wī‘utetäpAtāni-gin^{nt}. Āgwi mō‘tci ke‘tcinä‘e wī‘A‘kwâpAtānigin^{nt},” ä‘i^{d}tc^{lt}.

Īnipi kī‘cetunämu^{d}tc^{lt}, “Na‘ī′, me‘cena‘ina‘i māmawinepä‘etīgu nōmAgäw i‘kwätig^{ket}. Mā‘Agi wīnA neniwAg īni′megu‘u wī‘i‘ci‘-
40 Anemipyä^{d}tcipe′nowAgi ne′niwAg^{kt}. Āgwigä′‘i wī‘nätAmo′wā^{d}tcini wīgī′yāpyän^{nt},” ä‘i′‘ciwä^{d}tc^{lt}. “Īni^{d}tcā′‘ āmi‘ta‘i me‘ce′na‘i nAtaw-inō′mAgäwinAgA′‘ciyāg^{ket},” ä′‘ine^{d}tci me‘to‘säneniwAg^{kt}. ‘Ō′nip ä‘pe′nope′nowā^{d}tc īniyägA äpi‘Apitcig^{kt}. Īni′megu‘u ä‘inApiwā^{d}tc ä‘me^{d}tcimäne′mowā^{d}tci wī‘mātA′piwā^{d}tc^{lt}. Ä‘wī‘cāwigä′‘megu‘u‘-
45 AgāwātA′mowā^{d}tci ne′pi ke′gime‘s^{lt}.

Indeed they now sang softly:

It is daylight, my son; it is daylight, my son;
It is daylight, my son; it is daylight, my son;
It is daylight, my son; it is daylight, my son;
It is daylight, my son; it is daylight, my son;
Here in the sky, my son;
It is daylight, my son;
It is daylight, my son; it is daylight, my son.[1a]

Then, it is said, they were all told by those shouting inside the drum, "To-morrow we shall wake up from here. Verily we shall sleep at the same time," they said. "You will learn that by observation," they were told. "You will truly kill them all. But you must come after us first. None of our foes will see you," they were told. Then, it is said, they were told, "you have certainly indeed heard our friends." "Yes," he was told by some. Then, it is said, he said to the people, "Now I am going to sing a dancing song. Verily you are to dance. But let no one whoop," he said. "Very well," he was told. He then sang a dancing song.

I walk with you, my son;
I walk with you, my son;
I walk with you, my son;
The foe from without, I walk with you;
Wherever you are going, I walk with you;
I walk with you, my son.

So he sang. After that man had sung, then, it is said, those who were sitting in a row were told, "These will continue to sit here. I shall not drive these away," he said to them. "Well, men, dress up indeed. You will gather and bring your weapons here. You will attack them from here. But we must wait and first go after our friends so that we will not accidentally injure them in any way. Now we shall go after them from here," they were told.

And, it is said, there was much of their feast offering which they did not eat. "Now this is what those will eat whenever you bring them in. And they will sleep here on our prairie. And when it is nearly daylight it will be smoky. Nothing will be seen distinctly. Nothing will be seen even if close by," he said.

Then, it is said, as soon as he had spoken, he said, "Well, now you are to put each other to sleep for a short time, women. As for these men, they will come right back. They will see no wickiups. So you had better leave us for a while," the people were told. Then, it is said, those who had remained seated went to their respective homes. They disliked to move from where they were sitting. All desired water very anxiously.

[1a] See p. 61 and the reference cited.

'Ō'nipi ne'niwAg ä'māwAdtcīwādtcl'. "Na'i', ine'nītige kegimes'i'-megu'u kī'me'tcinAme''ckäpennA'. Cä'ckidtcā''i kī'utā'siyā'nipennA'," ä''inedtci neniwAgkl'. Ānetapi' säge'siwAgimegu'u wī'me'tcinAme'-ckäwādtcl'. Kegime'si wīnAmegu'u ä'me'tcinAme'ckäwādtcl'. KA-bōtw ä'pege'cänigkl'. Ä'pōnimegu'u'utetäpātāninigkl'. "MA'kwādtci na'i," ä''inādtcl'. Ä'mA'kwādtci'Api'Apiwādtcl'. Ä'pōnimegu'u'wīyä'-Akägō'ä'i'i'ci'ci'i'cikanawidtcl'. MA'kwādtci'megu'u. Ä'me'sōtäwi-yugä''megu'ādtci'ādtci'mo'edtci kutAgAgi me'to'säneniwAgkl'. "MA'-kwādtci'megu'u īn inApigkut'," ä''inādtc īnA nenīwwA'. 'Ō'nip ä'pwāwi'-megu'u'u'wīyä'a'ikägō''megu'u'i'cikanawinidtcl'. Ōnipi mAni'megu'u ä'cipā'kA''wānig ä'māmō''cinidtci näpānidtci'l'. Tcäwīne'ki'megu'u ä'näwāwādtc ä'kawâ'pitcigkl'.

'Ō'nipi negu'ti nenī'w ä''penudtc ītepl'. Kīmōdtcimegu'u ä'tō'-'kenādtc ä'pAPA''ke'cAgi' sōgi'sonidtci'l'. Ä'pA'sepA'se'gwīnidtcl'. Ä'tcāgimegu'u pyänādtcl'. Kī''citcāgipyä'nāwādtc ä'wāwāgA'A'mawā-wādtcl'. Īnigä' ipi'megu'u ä'wäpene'tīwādtc īni'gi ne'niwAgkl'. 'Ō'nipi me'cena''megu īni'' ä'tcāgAtA''wāwādtcl'; ä'pwāwimō'tci'-megunegu'ti'A''ckwī'edtci ne'nōtäwwA'. Ī'niyägAgä'i kīgänāwAg ä'tcā-gi'megu'upAgi'sApi''sowādtcl'. Ōn īniyA kī'gänōn ä'ckwAtA'moweedtc ä'mī'dtciwādtcl'.

Īnigä''ip ī'niyägA tcīnawä'mādtcig ä'pA'sepA'se'gwīwādtci kī'kī'ci-pīti'gänidtc īni' āpikīgänāwi'nidtci'l'. Me'cena'me'gup ī'n ä'tcāgA-tA'mowādtci nA'nōpe'kA kī'gänōnnl'. Kī'cimī'dtciwādtc ä'kī'cā'kī''cā-gudtcimenwimenwipemāte''siwādtcl'. Ī'nipl', "Na'i', penopenugkut'," ä'i'gowādtc īni'ni kīgänonidtcini yōwwet'. Täpikī'ckāgwApi'nidtci'l'. Īni'p īnig ä'wāwītä'māwādtci tcīnawämā'wādtci'i yōwwet'. Ä'mī'cā-täne'mowādtc īni'gi tcīnawä'mātcig āpikīgänāwi'nidtci'l'.

Ōnip ī'n Adtcāmegu ä'ādtci'mo'edtci nā''inā'i wī'kī'gänudtcl'. "Īninā''megu'u," ä''inādtcl'. Īninā'ī'winig ä'kudtcinā'kA'dtci'ā'dtci-mudtcl'. Īniyäne'megu'u ä'ādtci'mo'ādtci mämī'cAmā'gudtcinnl'. Ä'Anō''kā'kyädtcl'. 'Ō'nipi kī'ci'pyānidtc ä'ādtci'mo'ādtcl', "Na'ī'-niyāpi nā'kA'dtci wī'kīwimAmī'cī'u''säyAni mämī'cAma'wAdtcigi wī'kī-wi'ādtci'mo'Adtcl'," ä''inādtcl'. "'Au'," ä'inedtci'megu'u.

Ä''penudtc ä'kīwā'dtcimudtcl'. 'Ō'nipi kegime'si'megu'u mämī'-cAma'wādtci'i kī'ci'megu'uke'gime'sipyānidtci negu't ä'pemipA'-'segwīdtcl'. "Maniku'' mAnA wädtci'megu'u nAto'menAgkwet', wī'kī-gänō''iyAgkwet'. Ī'ni mAnA'A wädtci'megu'u peminAto'menAgkwet'. Īni mA'n īnugi kemāwA'dtcīpenA 'īnugidtcā''l' upyäni'megōni wī'kA-kanōne'tīyAgkwet'. MA'ni' cwā'ci'gA tA''sōguni kī'ke'ka'i'gäpennA'," ä''inādtcl'. "Upyänidtcā''megu kī'cī'cA'cī'cāpennA'. Āgwi wī'tA'-

Then, it is said, the men gathered. "Well, men, we are all to be naked. Verily we will only have our breech cloths," the men were told. Some, it is said, were afraid to be naked. Yet they were all naked. Soon it was smoky. Everything ceased to be plainly visible. "Now quiet," he said to them. They remained seated quietly. Every one ceased saying anything. (They sat) quietly. And all the other people were instructed. "Now sit quietly," that man said to them. Then, it is said, no one said a thing. Then, it is said, as soon as it cleared off a little, many lay asleep. Those who watched saw them in between.

Then, it is said, one man started over there. He secretly woke them up, and severed that which bound them. They all arose to their feet. He indeed brought them all back. As soon as he had brought all back they whooped at them. And then, it is said, those men began to fight each other. And, it is said, they went so far as to strike them down; not even a single Indian was spared. And those captives were all made free from their bonds. Then they ate the festival offering which was left over from eating.

And then, it is said, those who were related to them one by one rose to their feet as soon as those prisoners of war had entered. It is said that they indeed ate all of the festival offering which was bountiful. As soon as they had eaten they were in as excellent health as possible. Then, it is said, they were told by the one who formerly was celebrating the gens festival, "Well, go to your respective homes." Those who were seated in a row (were told this). Then, it is said, they accompanied those to whom they were related. They who were related to those who had been prisoners of war were proud.

Then, it is said, that one was just then told when he was to hold a gens festival. "At that very time," he said to him. When that time had come he again tried to tell him. He told the one who formerly had acted as his ceremonial attendant. He sent word for him to come. Then, it is said, as soon as he came, he told him, "Well, eventually you must walk around again as a ceremonial attendant, and you will go about telling those whom you serve as a ceremonial attendant," he said to him. "Very well," he was indeed told.

He departed and went about telling (his errand). Then, it is said, as soon as all had come for whom he served as a ceremonial attendant, one started to rise to his feet. "This truly is why this person summons us, that we celebrate a gens festival. That is why this one summoned us in order. Now we are gathered here to-day to slowly talk with each other. We shall now agree upon eight days," he said to them. "Verily we shall hunt slowly. We shall not be vexed in walking while

cime'ckwime'ckwigitäwu'sä'ī'yAgwini' cī/'caiyAg$^{kwe'}$. Upyäni/megu'u kī'i'ca/wipen$^{nA'}$," ä/'inā^{d}tc$^{l'}$. "Ne'cwā'ciga/^{d}tcā'i tA'sōgu/nagA'ke me'cemegō/na'i wī/n$^{nA'}$."

Kī'cā^{d}tci/mo'cā^{d}tc$^{l'}$, ä/'āmī^{d}tc$^{l'}$. Ä'mawi'cī'cäwu'sä^{d}tc$^{l'}$. 'Ō/nip
5 ä'kAnōnä/we'si^{d}tc$^{l'}$. Ä'kanō/negu^{d}tci mane/towAn$^{nl'}$, ä'ci/tä'ä^{d}tc$^{l'}$. NAgA/mōnAn ä'ke'kA'A/mawu^{d}tci wī'Anemi'i'ci/nāgä^{d}tc$^{l'}$. Ä'mī'cātänemu^{d}tci/megu'u. Ä'ke'kA'A/mawu^{d}tci kīgänowi'ica/wiwen$^{nl'}$. "Ā/gwigä/' A'ce/megu'u nanō/'ckwe mA/ni'i wī'Anemi'ci'tcigä/yAnin$^{nl'}$," ä/'ine^{d}tc$^{l'}$.
10 Ō/nipi na/'ina'i ke'ka/'igä^{d}tci pyä^{d}tci/'sānig ä'kī'cāgu^{d}tcimānätenigi menā/'ckunōn$^{nl'}$. Ā^{d}tcipAnAgi^{d}tc ä'ci'ci/genig$^{kl'}$. 'Ō/n īniyA/megu ä'nīgānimAmī/'cī'i^{d}tci mämī'cA/māgāt$^{A'}$. Ä'kī'cāgu^{d}tci/megu'ume'ciwā/gwAtäg ā^{d}tcipAnAgi^{d}tc i'ci/nāgwAtwi menā/'ckunōn$^{nl'}$. "Cī'iwī/," ä'citä/'äwā^{d}tc$^{l'}$.
15 'Ō/nipi wâ/pAnig īniyAp$^{l'}$, "Wī'ku^{d}tcitō/'kīmA^{d}tci mämī'cAmawAtcig$^{kl'}$," ä/'ine^{d}tc$^{l'}$. Ä'kwāgō'kwāgō/'ōtAg$^{kl'}$. Māmaiya/megu'u ä'tō/'kīmā^{d}tc$^{l'}$. Īni/megu'u ä'Anemi'ci'ītepi'āni^{d}tci wī'tA'cikīgä/nowe^{d}tc$^{l'}$. 'Ō/nipi kegeni/megu'u ä'kī'cimāwA/^{d}tcīni^{d}tci wī'kīgäno/ni^{d}tci'$^{l'}$. Ä'kī'cigä'megumA/nikAta/wipōtā/'kwäwe^{d}tci kägō'i kī/gänōn$^{nl'}$.

20 Ī/ni'i wītāgwApi/mā^{d}tci' ä'ā^{d}tci/mo'ā^{d}tc$^{l'}$, "Na'i/, īnu/gi mA/ni wī'ina'inā^{d}tcimo'e/nAgōw$^{we'}$. Pe'ki/megu'u kī'wīgä^{d}tci/megu'uke'kinowi/'tawip$^{wA'}$. Tā/ni mA/ni wī'i'ca/wiyägwe kī'cinepō/'iyān$^{nl'}$. Āgwigä/'i mA/ni nī/nA wī'Anemi/megu'uwī^{d}tcime'to'sänenitA/mānin$^{nl'}$. KAbō/twe nä'nī/nA nī/'A'cen$^{nu'}$. Īni/megu'u wī'i'ca/wiyAgwe
25 tA/'swi mA/ni kī'cikī'ci/giyAg$^{kwe'}$," ä/'inā^{d}tc$^{l'}$. "Īni^{d}tcā/' wī'u^{d}tci/megu'u 'wī'cigike'ki/nō'sug$^{ku'}$,' ī/ni wä/^{d}tcine/nAgōw$^{we'}$. Mā'An$^{nl'}$ nā'kA/^{d}tci nAgAmōnAn$^{nl'}$, īni/megu'u āmi'cawī/'iyäg$^{kwe'}$. Wī'cigi/megu'uke'kinō'so'kägo'$^{A'}$. Īni wī'i'cimenwa/wiyägwe'i'cawī/'iyäg$^{kwe'}$," ä/'inā^{d}tc$^{l'}$.
30 "Kātagä'i päwäne/moweni nene'känetAgäg$^{ku'}$. Kī'kī'kī'kitä'äpwA/megu wī'ke'käne/tAmägwe mA/ni wī/n$^{nA'}$. Päwäne/moyägwe 'īniku/'megu/u wī'inä'inänemegwiyäg$^{kwe'}$. Āgwigä/'i wī'wāwAnänemegwiyägwin ä'citä'äwägwän$^{nl'}$. Ī/ni wä/^{d}tc īnu/g ā^{d}tcimo'e/nAgōwe 'īnu/g$^{kl'}$. Nā'kA/^{d}tci mA/ni i'ca/wiwen ī/n āmi'cike'kinō'sō/'iyäg$^{kwe'}$.
35 Īyā/' mAnA/'kA kabō/twe kī'cine'cipemā/'tōyägw āgwi/megu'u kägō'i wī'i'ciwāwAniwä'sī/yägwin$^{nl'}$. Aiyäniwe/megu'u mAni'i kī'i/'cawip$^{wA'}$. Āgwi^{d}tcā/'megu kägō/'i wī'i'cikīwā^{d}tcinawä'ägwini me'to'sä/nenīw$^{wA'}$. MA/ni wī/nA pwāwi/megu'ukägō/'ike'känetAmō/'iyägwe 'īnī/yätuge wī'Anō/'kānägwe kä'känetAmowänemä'īwägwän$^{nA'}$. Pwä-
40 wina'ina'ikägo'ike'kä/netAge 'āmi'cawī/wägwän īna'$^{l'}$? Ī/nini' sä/nAgA'k äne/nAgōw$^{we'}$. Ī/ni wä/^{d}tc aiyīgwāmīme/nAgōw$^{we'}$, 'penA 'īnu/gi kī'pe'se/tawip$^{wA'}$,' ī/ni wä/^{d}tc ine/nAgōw$^{we'}$, 'mā'A/ni wī'aiyō'iyānini

we hunt. We shall do it slowly," he said to them. "At any rate it will be eight days."

As soon as he told them, he moved. He went walking about hunting. Then, it is said, he was spoken to. He was addressed by a manitou, so he thought. He was told how he should continue to sing the songs. He was indeed proud. He was told how to perform the gens festival. "And you are not merely to continue to do this blindly," he was told.

Then, it is said, when the time came which he had set there was abundant meat. It was of every sort and description. And the one who had acted as his ceremonial attendant before was the head ceremonial attendant. There was indeed an enormous pile of meat and it appeared to be of all sorts. "Good gracious," they thought.

Then, it is said, the next day that same person, it is said, was told, "You must try to wake up those whom you serve as a ceremonial attendant by calling them." He shouted out at the top of his voice. He woke them up very early with his calls. Then indeed they continued to go thither so that the gens festival would be held. Then, it is said, those who were to celebrate the gens festival had gathered in a hurry. Indeed every offering had nearly been boiled.

He instructed those with whom he sat in a cluster (i. e., members of the same ceremonial organization as himself). "Well, I am now going to give you full instructions. You must observe very carefully what I do. For you will do this as soon as I die. And I shall not continue to live with this. Soon I shall disappear. Indeed that will happen to as many of us as are full grown," he said to them. "That verily is why I say to you, 'learn firmly by observation.' And as regards these songs, you should contrive to do the same. You might learn them firmly by listening. If you do that you will do well," he said to them.

"And do not think of being discouraged. You must think of learning this in spite of it. If you are discouraged it indeed will think of you. And it will not fail to know what you think. That is why I instruct you to-day. Moreover, you should learn this ceremony by observation. At yonder distant time when you soon have begun to manage your affairs yourselves, you will not be handicapped in any way. You will go on and do the same things as now. You shall not indeed make the people feel lonely in their hearts. Now this, if you do not know anything about it, then, it seems, you will employ whoever knows it. If he does not know it what will you then do? I tell you that which is difficult. That is why I urge you to do your best, saying, 'you will please listen to me to-day,' it is why I say to you, 'listen to these gens festival songs which I shall use.' That is all,

kekīgänowinAgAmō'enānan^{nlt}.' Ī'ni, inenitigē," ä'"inā^{d}tc^{lt}. Ī'nip ä'-peminī'si'sa'u^{d}tc A'"ckutäg ä'mawipA'ginā^{d}tc A'sä'māwAn^{nlt}.

MA'nip ä'^{d}tc^{lt}, "Neme'cōme'senāt^{et}, wī'nA nō'^{d}tc^{lt}, aiyō'", nō'^{d}tc^{lt}, kepAgi'tAmōn^{net}, nō'^{d}tc^{lt}, netA'sä'mānān ä'tAne'cäwä'"cinAn^{nlt}, nō'^{d}tc^{lt}.
5 Ke'kyäweni^{d}tcā', nō'^{d}tc^{lt}, wī'inäne'miyāg^{ket}. AiyAni'gä'mä' ä'nAtotA'"senān^{nlt}," ä'"inā^{d}tc^{lt}. "KīnA^{d}tcā', nō'^{d}tc^{lt}, ī'n äne'"ge'e kī^{d}tcimanetowAg^{klt}. Īni^{d}tcā', nō'^{d}tc^{lt}, wī'inā^{d}tcimwi'ta'wiyāg^{ket}, nō'^{d}tc^{lt}.

"MAnA'kA^{d}tcā'", nō'^{d}tc^{lt}, wä^{d}tciwätāpanig^{klt}, nō'^{d}tc^{lt}, äpit^{At}, nō'^{d}-tc^{lt}, ma'netōw^{wAt}, nō'^{d}tc^{lt}, mämātomAgetA 'Wâpe'ckiWâpAnōwA'
10 änäwe'niwit^{At}, nō'^{d}tc^{lt}, nō'^{d}tc^{lt}. Mā'A'ni nene'sämā'nānAni nīgānime'ckine^{d}tcä'tawAgetA ä'A'sipōne'kä'"cināg^{ket}, nō'^{d}tc^{lt}, negu't^{lt}, nō'^{d}tc^{lt}, mī'sō'n änegi'ku'"ckAmāg^{ket}, nō'^{d}tc^{lt}. Īni^{d}tcā'"megu wī'inänemī'-yAme^{d}tc^{lt}. Ī'n ä'wī'cā'mAge^{d}tci kī'kī'ki täyä'tAgwi keme'cōme'se'-nānAg^{klt}.
15 "'Ō'ni mAnA'"k^{At}, nō'^{d}tc^{lt}, wä'^{d}tci, nō'^{d}tc^{lt}, nāwA'"kwänig^{klt}, äpi't^{At}, nō'^{d}tc^{lt}, nīgāni Kī'ckō'iWâpAnōwA, nō'^{d}tc^{lt}. Ī'ni wī'nA nä'" ä'"cimi^{d}tci Kī'ckō'iWâpAnōwA, nō'^{d}tc^{lt}, 'keketeminōn^{net}.' Ä'i'ci'^{d}tc^{lt}. Ä'cimi^{d}tci^{d}tcā'i nā'inā'i känō'ci'^{d}tc ī'ni pe'ki'megu'u nāne'kānetAmawägwe. Wī'inäne'menAg^{kwet}, nō'^{d}tc^{lt}. Īnigä' mA'n^{nAt}, nō'^{d}tc^{lt},
20 A'ckutä'nä'sīwA wī'i'cigä'wīnAwī'"cāmā^{d}tc^{lt}. Wī'i'ci'megu'uwī^{d}tcitä'AmenAgwe keme'cōme'"senān A'ckutä'nä'sīw^{wAt}. Ī'ni wī'i'cimā^{d}tci Kī'ckō'iWâpA'nowAn A'"pemeg äpi'ni^{d}tcin^{nlt}.

"'Ō'ni nā'kA'^{d}tci mAnA'"k^{At}, nō'^{d}tc^{lt}, äpi't^{At}, nō'^{d}tc^{lt}, wä^{d}tcipAgi'-ci'monig A'ckipAgiWâ'pAnōwA, nō'^{d}tc^{lt}. Īni^{d}tcā'"megu, nō'^{d}tc^{lt},
25 änAg^{kwet}, nō'^{d}tc^{lt}. 'Ō' wī'wī'cigi, nō'^{d}tc^{lt}, me'to'sänenī'wiyAg^{kwet}, nō'^{d}tc^{lt}, nō'^{d}tc^{lt}, negu't^{lt}, nō'^{d}tc^{lt}, mī'sō'n^{nlt}, nō'^{d}tc^{lt}, ä'negi'ku'"ckAmAgwe 'ī'ni wī'inänetA'mōnAgwe wī'cāmAg^{kwet}, nō'^{d}tc^{lt}. Nā'kA'^{d}tc Ape'no'a'i wī'i'cimenwikī'cigini^{d}tc ī'n^{nlt}, nō'^{d}tc^{lt}, äyī'gi nā'kA'^{d}tc^{lt}, nō'^{d}tc^{lt}, i'kwäwa'^{lt}, nō'^{d}tc^{lt}, wī'i'ci, nō'^{d}tc^{lt}, menwime'to'sänenī'-
30 wini^{d}tc^{lt}. Ī'n^{nlt}, nō'^{d}tc^{lt}, ä'ci, nō'^{d}tc^{lt}, wī'cigikA'nōnAgwe wī'inänetA'-mōnAg^{kwet}, nō'^{d}tc^{lt}, kene'sämānānan^{nlt}.

"Ō'n^{nlt}, nō'^{d}tc^{lt}, wä'^{d}tci ke'siyāwAnA'kwA'tenig^{klt}, nō'^{d}tc^{lt}, äpi't^{At}, nō'^{d}tc^{lt}, Tō'kāniWâpAnōwA. Īni'megu, nō'^{d}tc^{lt}, äyī'g ä'ciwī'"cā-mAgwe 'īte'p ä'cime'ckine^{d}tcä'"tawAg^{kwet}. Nā'kA^{d}tci mAni'i kekī'-
35 cetä'menān^{nlt}, nō'^{d}tc^{lt}, ī'ni wī'inänetAmōnAg^{kwet}, ä'nīgānenA'mawAgwe ke'tA'sān ā'kwänetAmowā^{d}tc^{lt}. 'Ō'nā'"k^{At}, nō'^{d}tc^{lt}, wī'nA nō'^{d}tc^{lt}, īn ä'citA'gwimAg^{kwet}, wī'nA nō'^{d}tc^{lt}.

"Ke'cäma'netōwA, wī'nA nō'^{d}tc^{lt}, ä'āte'cimAg^{kwet}, nō'^{d}tc^{lt}. Na'-'egA'ce me'to'sänenī'wiweni wī'i'ci'megu'umenwime'to'sänenī'wiyAg-
40 ^{kwet}. Ī'n ä'cikA'nōnAgwe wī'nA Ke'cäma'netōwA wīnA māwA'^{d}tci A'pemegi'megu'u äwi't^{At}. Ape'no'An^{nlt}, nō'^{d}tc^{lt}, mA'kwā'^{d}tc^{lt}, nō'^{d}tc^{lt}, wī'i'cimenwime'to'sänenī'wini^{d}tc ī'ni, nō'^{d}tc^{lt}, ä'ci, nō'^{d}tc^{lt}, mAmā'-tomAg^{kwet}, wī'nA nō'^{d}tc^{lt}. Nā'"k^{At}, nō'^{d}tc^{lt}, i'kwäwAn^{nlt}, nō'tc^{lt}, nīgāni, nō^{d}tc^{lt}, täpānā^{d}tcin^{nlt}, nō'^{d}tc^{lt}, īnin^{nlt}, nō'^{d}tc^{lt}, mA'kwā'^{d}tci

men," he said to them. Then, it is said, he started to jump down and he went to cast tobacco in the fire.

This, it is said, is what he said, "Our grandfather, so be it, I cast for you, so be it, our tobacco here, so be it, where you lie blazing, so be it. Verily you will bless us with old age, so be it. Verily a little further ahead is what I ask of you," he said to him. "Verily that is what you were told by your fellow manitous. Verily you must tell them, so be it, that, so be it, for us.

"Verily the manitou, so be it, who sits, so be it, yonder, so be it, in the east, so be it, the one who is called 'the White WâpanōWA,' so be it, is he whom we worship. He is the one to whom we first extend this our tobacco as we lie with our hands close together, so be it, we who belong, so be it, to this single, so be it, gens, so be it. Verily he must bless us that way. That is what we nevertheless (also) implore our grandfathers collectively.

"And the leading Kī'ckō WâpanōWA, so be it, who sits, so be it, yonder, so be it, in the south, so be it. That indeed is what the Kī'ckō WâpanōWA, so be it, said to me, 'I bless you.' That is what he said to me. Verily the time when he spoke to me is indeed what you must think about. He will bless us, so be it. And that is what this, so be it, Spirit of Fire, shall implore him (to do). That is how our grandfather the Spirit of Fire will cooperate with our hearts. That is what he must tell the Kī'ckō WâpanōWA who sits above.

"And again, as regards the Green WâpanōWA, so be it, who sits, so be it, yonder, so be it, in the west. That indeed verily is what we say to him. Oh, let us live, so be it, so be it, strongly, so be it, who belong to this one, so be it, gens, so be it; that he bless us that way is what we implore him, so be it. Moreover, may the children thus be fully grown in good health, so be it, and also, so be it, may the women, so be it, in this way live in good health. That, so be it, is how we firmly ask him, so be it, to bless us, so be it, because of our tobacco.

"Then, so be it, as regards the Tō'kān WâpanōWA, who sits, so be it, whence come the cool clouds (i. e., north). We also implore him in the same way, so be it, as we extend our opened hands to him. Moreover, he will bless us that way because of this cooked food and corn dumpling which (the manitous) prize highly and which we extend to them first. Oh, moreover, so be it, so be it, that is how we mention him collectively with the rest, so be it.

"We mention, so be it, the Gentle Manitou, so be it, separately. We shall thus indeed live quietly and well. That is what we ask of the Gentle Manitou who dwells indeed especially on high. That the children, so be it, will thus quietly, so be it, live in health, so be it, is what we beseech him, so be it. And, so be it, that he quietly bless, so be it, the women, so be it, of whom he is especially, so be it, fond, is what we ask of him, so be it. May he so bless them that in this way,

wī'nä'nemā^{d}tc^{lt}, nō'^{d}tc^{lt}, ä'ci, nō'^{d}tc^{lt} nAtotAma'wAge^{d}tc^{lt}, nō'^{d}tc^{lt}. Wī'i'ci, nō'^{d}tc^{lt}, A''penä^{d}tci mämenwitō'kīni^{d}tci Ape'no'Ani 'ō'n i''kwäwAn īni^{d}tcā''megu'u wī'inä'nemā^{d}tc^{lt}. Pe''k^{lt}, nō'^{d}tc^{lt}, wī'inā^{d}tci'mo'A^{d}tc^{lt}, nō'^{d}tc^{lt}, neme'cōme''senāt^{et}, nō'^{d}tc^{lt}, A'ckutä'nä'sīw^{wet}, nō'^{d}tc^{lt}. Ī'ni, wīnA mA'ni, nō'^{d}tc^{lt}, änA'g^{kwet}, nō'^{d}tc^{lt}, Ke'cämA'netōw^{wAt}, nō'^{d}tc^{lt}.

"WīnwāwA^{d}tcā'', nō'^{d}tc^{lt}, nā'kA'^{d}tc^{lt}, nō'^{d}tc^{lt}, Wâpanowag^{klt}, ke''kyäwen^{nlt}, nō'^{d}tc^{lt}, ä'ci, nō'^{d}tc^{lt}, nAtotā'sAg^{kwet}, mō'tci'megu, nō'^{d}tc^{lt}, nAna'wi kīwi'ātA' cīgwAtAg^{klt}. Ī'n aiyAni'gämä'i wī'i'cinAto'tā'sAgwe me''sōtäwi wī'inäne'menAg^{kwet}. Ī'n ä'ciwī'cāmAgwe wī'i'cināpā'ku'kōnAg^{kwet}." 'Ō'n^{nlt}, "Ai'yā'kowi wī'n ä'u^{d}tci'setōnAgwe wī'nāpā'ku'kōnAg^{kwet}. Īn^{nlt}, wī'nA nō'^{d}tc^{lt}, me^{d}tcai'yā'kwi^{d}tc^{lt}, aiyAni'gämä'i nAto'tā'sAgwe wī'nāpā'ku''kōnAg^{kwet}. Ī'ni wī'inäne'miyāg^{ket}, neme'cōme'senāt^{et}, ī'n ä''inAg^{kwet}. 'Ō'ni mA'n A''ki kī'ce'gwi nā''k ä'kwine'ciwAnātäneta'mugwän ī'n aiyAni'gämä' ä'cinAto'tā'sAg^{kwet}, wī'Anemi'A'kwiwī'cigänetāgwA'ki mA'ni wī'nA manetōwA mī'nenAgwe mA'ni mī'cā'mi. Īnina'i yō 'wänA ke'kA'A'mowā^{d}tci wī'mawikīwAgwA'tänīw^{wlt}. 'MA'ni, nō'^{d}tc^{lt}, änänemenāg^{ket}, nō'^{d}tc^{lt},' ä''ciwā^{d}tc^{lt}, nō'^{d}tc^{lt}. Īni^{d}tcā', nō'^{d}tc^{lt}, änā^{d}tci'mo'Ag^{kwet}, nō'^{d}tc^{lt}, wī'nA mA'nA'A keme'cōme''senān^{nAt}." Ī'n ä''inā^{d}tci wī'^{d}tcikīgänomā^{d}tci'^{lt}.

Ä'pwāwi'megu'u'ute'tci''tōwā^{d}tci ne'niwag^{klt}. Ī'nip^{lt}, "MA'ni na''ina ä'kwinepō'iwānä'ni nā'kA'^{d}tc ī'n A''penä^{d}tci wī'tcīpetcīpeku'kwäyäg^{kwet}. A'penä^{d}tci'megu'u; ī'ni wī'Anemi'inanō''kyäyäg^{kwet}," ä''inā^{d}tc^{lt}. 'Ō'n^{nlt}, "Nā'kA'^{d}tci mā'A'ni nAgA'mōnAn^{nlt}: ä'cinegwä''sāwā^{d}tcigä'megu kīwi'sā''itcig ī'ni wi'inā''käyägwe mā'A'ni' cī'cī'gwAnAn^{nlt}. MA'nA nā'kA'^{d}tci wī'Anwäwä'wägw änwäwä''ä'sō'^{At}: mA'kwā^{d}tci'megu mä'to'sänenī'wigwänA 'ī'nānānA wī'Anwäwä'wāt^{At}," ä'i'^{d}tc^{lt}. "Īnina''ku' ä'pemi'megu'utAnāto'tātägi me'to'sänenī'wiweni wī'nA manetōw^{wAt}. Īniku''megu'u wī'pemi'ute'nAmani wī'u^{d}tci'Anemipemāte'sinu'tAman^{nlt}. Īni^{d}tcā'i wä'^{d}tci me'cena''kä' nīnA 'ī'n ine'nAgōw^{wet}. Īni^{d}tcā' mägwä'' ä'kī'cī'yätugenīnawe'ta'wiyäg^{kwet}: mā'A'ni' cī'cī'gwAnAn ā'gw ä'na'inā'kä^{d}tci kākī'gänut ā'gwi wī'inā'käyAgwin^{nlt}. MA'kwā^{d}tci'megu kī'ā^{d}tcimo''etīp^{wAt}," ä''inā^{d}tc^{lt}. 'Ō'nip^{lt}, "Negu'ti ke'tenA'megu'u ine'nītig^{ket}. Kewīgä^{d}tcimegu'umämä^{d}tcigā^{d}tcimo''enep^{wAt}. Ā'gwi kägō''megu'u i'cikyātamōnAgōw^{wet}. Īni^{d}tcā'' mani wī'nAtawi'megu'uwäpinägäyAg^{kwet}," ä''inā^{d}tc^{lt}.

Tti la ye ke wi ta mo ne i no ki;
Tti la ye ke wi ta mo ne i no ki;
Ma ma ya ke wi ta mo ne i no ki;
Tti la ye ke wi ta mo ne i no ki;
Tti la ye ke wi ta mo ne i no ki;
Ma ma ya ke wi ta mo ne i no ki;
Tti la ye ke wi ta mo ne i no ki.

so be it, the children and women always wake up in good health. You must tell him that, so be it, forcefully, so be it, our grandfather, Spirit of Fire, so be it. That, so be it, is what we now, so be it, say, so be it, to the Gentle Manitou, so be it.

"What we verily ask from them, so be it, also, so be it, the WâpanowAgi, is old age, so be it, even, so be it, that which is left over by one who went on (in this life) for naught. We shall ask that he bless us (to take us) all a little further. That is how we implore him to replace our kettle." And then (he said), "They have placed last for us that they replace our kettle. That, so be it, is what we ask of them, that they replace our kettle a little further, to the very top. That is what you must think of us, our grandfather, what we say to them. Now we ask that this sacred pack which the manitou gave us shall continue to be thought firm a little beyond whenever he thinks of destroying this earth and sky. May it lie about at whatever time they select. 'This, so be it, is what we think of you, so be it,' is what they said to me, so be it. That verily, so be it, is what I say, so be it, to this, our grandfather." That is what he said to those giving the gens festival with him.

The men did not remember (the speech). Then, it is said, he said to them, "At whatever time I die then you shall always hold ghost feasts. You will always continue to do that." And (he said), "Moreover, as regards these songs: As those who fly about (i. e., birds) shake their wings when flying, so you must shake these gourds (i. e., rattles). Moreover, as regards this drum which we shall beat: whoever lives quietly is the one who is to beat it," he said. "Indeed that is where life is said to be according to the manitou. That verily is whence you will receive that with which you will continue to live. That is why I have gone so far as to tell you it. Therefore perhaps you have listened attentively to me: we are not to shake these gourds (i. e., rattles) as (any other) who celebrates gens festivals with solemnity. You shall tell each other quietly," he said to them. And, it is said, he said to them, "Truly one thing indeed, men. I have told you with care and certainty. I have not concealed anything from you. Therefore we now should proceed to begin to sing," he said to them.

Ghost, I tell you to-day;
Ghost, I tell you to-day;
Early, I tell you to-day;
Ghost, I tell you to-day;
Ghost, I tell you to-day;
Early, I tell you to-day;
Ghost, I tell you to-day.[1b]

[1b] The meaning is when the one blessed is in war his enemy can not detect him as he will be in the form of a ghost. See p. 3 and the references given

Ki ma ma to me ga;
Ki ma ma to me ga;
Ki ma ma to me ga;
Me ma ko te si ta ki ma ma to me ga;
5 Ki ma ma to me ga;
(Repeat five times.)

Ma ni ni ya wi me dko na A ma wi no o;
(Repeat three times.)
A ne mo te sa me dko na A ma wi no o;
10 Ma ni ni ya wi me dko na A ma wi no o;
Ma ni ni ya wi me dko na A ma wi no o.

Wi i ne wi ya ne;
(Repeat 11 times.)
Wi i ne wi ya ne wi i.

15 ʿŌ′n äʿkīʿcinā′gäwā^{d}tc^{lt}.
"ʿŌ′ni wīʿnīmiyAg^{kwet}," ä′ʿine^{d}tc i′ʿkwäwAg^{klt}.

Ne nye ma wa wa;
(Repeat four times.)
Yo me no ta i gi se;
20 Ne nye ma wa wa;
(Repeat three times.)

A gi ni ka lo no we ya ni ni;
(Repeat five times.)
O A ye i i i i i i;
25 A gi ni ka lo no we ya ni ni;
(Repeat three times.)

Ma ni ye yo wi A ko ta wi no;
(Repeat four times.)
A ne mo te sa wi A ko ta wi no;
30 Ma ni ye yo wi A ko ta wi no;
(Repeat once.)
O A ye i i i i i.

Ke ka ya i A ne mi le di A o ne le mi ni wi to se ta mo i;
(Repeat three times.)
35 O A ye i i i i i i.

Äʿkīʿcinī′miwā^{d}tc^{lt}.
"MAni′meguʿu A′ʿpenä^{d}tci wīʿinaʿino′wäyAg^{ket}, 'A ye i i i i i i.' Īni′meguʿu wīʿino′wäyAgw A′ʿpenä^{d}tc^{lt}," ä′ʿinā^{d}tci wī^{d}tcinägä′mä^{d}-tciʿ^{lt}. "Īni′meguʿu āmiʿci′meguʿu wīʿcigi′meguʿukeʿkinō′ʿsoyäg^{kwet},"

He will worship you;
He will worship you;
He will worship you;
One who is greatly in need will worship you;
He will worship you;
(Repeat five times).[2]

You must paint this body of mine red;
(Repeat three times)
You must paint the dog red;
You must paint this body of mine red;
You must paint this body of mine red.[3]

You will see me;
(Repeat eleven times.)
You will see me, wi i.[4]

They then had sung.

"Now we shall dance," the women were told.

I call out for those four;
(Repeat four times.)
Here, the foe without, my son (?);
I call out for those four;
(Repeat three times.)[5]

I can not stop my calling;
(Repeat five times.)
Oh, already;
I can not stop my calling;
(Repeat three times.)[6]

This is what you are to hang up for me;
(Repeat four times.)
You will hang up a dog for me;
This is what you are to hang up for me;
(Repeat once);
Oh, already.[7]

Finally I shall walk along with the lynx's water;
(Repeat three times.)
Oh, already.[8]

They had danced.

"This indeed is what we shall always say, 'Already.' That indeed is what we shall always say," he said to those with whom he was singing. "You should contrive to learn that firmly by observation,"

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[2] Those of the war party who are wounded and are sick will become well if they pray to the one blessed. Such is the significance of the song. See pp. 81, 89, 101.

[3] The esoteric meaning is the poeple who give the gens festival paint their faces and bodies red; and they paint the little dogs red. See pp. 81, 89, 101.

[4] The meaning is no one could see the hero in war time. See pp. 81, 89, 101.

[5] The one blessed never strikes any one; he only makes motions with his war club toward his enemy or the enemy's village, thus slaying them. See pp. 81, 89, 103 (and 155 partially; see the Indian text).

[6] After he has slain all his foes no one can say anything. He says to his slain foes, "You can not live any longer." See pp. 83, 89, 103, 157.

[7] A little dog is painted red to be hung on a tree as an offering to the manitou who conferred the blessing. See pp. 83, 91, 103 (and 159, 161 approximately).

[8] The one blessed says, "If you go with me, the enemy will all flee, so go with me." See pp. 83, 91, 103, 159.

ä′ʿinādtcᵗ. "TAGWAʿā′ni wīʿsīgaʿi′gäyägᵏʷᵉᵗ," ä′ʿinādtci MAMĪ′ʿcīʿaᵗᵗ. "ʿAu′," ä′ʿinidtcᵗ, äʿsīgaʿi′gänidtcᵗ. "Naʿi′ mämīʿcA′mōnāgᵏᵉᵗ, īniyāpi′ māʿAG äʿtcāgi′meguʿukīʿciʿsīgaʿiga′WAGEdtcᵗ," äʿi′nāwādtci mämīʿcAmawāwādtcinᵐᵗ. "ʿAu′," äʿi′ʿciwädtc īNA nenī′WA kī′gänutᴬᵗ. 5 ʿŌ′n äʿwäpikA′nakA′nawidtcᵗ.

"Naʿē, īnidtcāʿ äʿcinīgānenAmawAgedtci MANI′ʿi tA′gwAʿānᵐᵗ. Wīnwā′WA KANA′wiwAgi MANIʿi wīʿāʿkwänetA′mowādtci tA′gwAʿānᵐᵗ. Kīʿcu′tAmōgᵏᵗ. Īnidtcā′ʿ, nō′dtcᵗ, wä′dtci nīgānenAma′WAGEdtcᵗ, nō′dtcᵗ. MANAʿkAdtcā′ʿmegu, nō′dtcᵗ, äʿkeʿkyäwenī′wenig ī′n äʿcinA-10 totā′ʿsAGEdtci wīʿAʿkwimeʿtoʿsäneniwä′ʿiyAGᵏᵉᵗ. ʿŌ′, nōdtcᵗ, negu′ti, nō′dtcᵗ, änegiʿkuʿckAMAGwe kemīʿsō′nenān īnidtcāʿ äʿcinAtotā′ʿsAGEdtcᵗ.

"WīnAdtcā′ʿ MANA′ʿKA wätā′PANIGI pyätāʿsA′MAPI′tᴬᵗ, ī′NA nāʿKA′dtcᵗ Wâpanōwa mäyāwi′MAGETᴬᵗ.

15 "ʿŌ′ni MANA′ʿkᴬᵗ, nō′dtcᵗ, wä′dtci, nō′dtcᵗ, nāʿWA′ʿkwänigi pyätāʿsAMAPI′tA Wâ′PANōwᵂᴬᵗ, nō′dtcᵗ, ī′n äʿtAGwi′MAGEdtcᵗ, nō′dtcᵗ.

"ʿŌ′nᵐᵗ, nō′dtcᵗ, wä′dtci, nō′dtcᵗ, PAGIʿci′mongi pyätāʿsA′MAPI′tᴬᵗ, nō′dtcᵗ, äyī′gᵏᵗ, nō′dtcᵗ, ī′n äʿciwāwītAGEdtcᵗ.

"ʿŌ′nᵐᵗ, nō′dtcᵗ, wädtcikeʿsī′yānigi tAʿciWâpanōwᵂᴬᵗ, īni′megu, 20 nō′dtcᵗ, äʿci, nō′dtcᵗ, tcāgi′MAGEdtcᵗ, nō′dtcᵗ. WīnwāWAdtcā′ʿ, nō′dtcᵗ, kīʿco′wäWAGᵏᵗ, nō′dtcᵗ, wīʿāʿkwänetAmawī′yAMEdtcᵗ, nō′dtcᵗ, mA′ni tA′gwAʿānᵐᵗ. 'Kīʿāʿkwänetamōnekuʿ, nō′dtcᵗ. Īni′megu, nō′dtcᵗ, A′ʿpenädtcᵗ, nō′dtcᵗ, wīʿnīgānenAmawiyani mA′n äʿcimeʿkwänemī′yAninᵐᵗ.' Ī′nᵐᵗ, nō′dtcᵗ, äʿcimiwādtcᵗ, nō′dtcᵗ. Īnidtcāʿ, 25 nō′dtcᵗ, wädtcᵗ, nō′dtcᵗ, MANᵐᵗ, nō′dtcᵗ, iʿciʿtcigäyānᵐᵗ, nō′dtcᵗ. MANIdtcāʿ, nō′dtcᵗ, äʿci, nō′dtcᵗ, meʿkwänemAGwinᵐᵗ, nō′dtcᵗ, manetōwᵂᴬᵗ, nō′dtcᵗ, aiyänīwᵂᵉᵗ, nō′dtcᵗ, pemāteʿsiweni kenAtawänetAmawāpenᴺᴬᵗ. Āgwigäʿ, nō′dtcᵗ, kägōʿᵗ, näʿsAtawānigi nAtawänetAmawAGwini manetōwᵂᴬᵗ, nō′dtcᵗ, MAN äʿcimeʿkwänemAGwinᵐᵗ.

30 "Īnidtcā′ʿ, nō′dtcᵗ, ä′nAGEdtci wīnwā′wᵂᴬᵗ, nō′dtcᵗ, WâpA′nowAGᵏᵗ, nō′dtcᵗ. Āgwiku′ʿ, nō′dtcᵗ, nīnā′nᴺᴬᵗ, nō′dtcᵗ, neʿcinAtotāʿsA′gedtcini meʿtoʿsänenī′wiwenᵐᵗ. MAN änegiʿku′ʿckAmāge kemeʿtoʿsäneniwe′nenān īnimegu änegiʿkwi′MAGEdtc äʿmeʿtoʿsänenī′wiyAGwe mA′n äʿtA′ʿciyAGwe ʿī′n änegiʿkwi′MAGEdtc aiyō′ʿ, MANIʿ äʿutōtäwe′-35 niyAGᵏᵉᵗ. MANA′dtcāʿᵗ, nō′dtcᵗ,′ 'pe′ʿki wīʿneneʿkä′nemAdtcᵗ,' äʿci′MAGEdtcᵗ, 'APE′noʿAN i′ʿkwäwaʿᵗ. Ī′niʿi pe′ʿki wīʿcigimA′gedtciʿi KANā′ʿ kenwäʿci wīʿmeʿtoʿsänenī′winidtcᵗ.' Ī′n ä′nAGEdtci wīʿinä′nemādtci KANā′ʿ īniʿᵗ.

"ʿŌ′nᵐᵗ, nō′dtcᵗ, nā′ʿKA wī′nᴺᴬᵗ. Äʿmanetōwidtcᵗ, nō′dtcᵗ, ai′yāʿ-40 kowᵂᵗ, nō′dtcᵗ, iʿci′ʿsetōWA negu′twāpyägᵏᵗ. Īnidtcā′ʿ, nō′dtcᵗ, aiyAni′gäʿmäʿ inätawänetAma′WAGEdtci wīʿinänemī′yAMEdtcᵗ. Āgwigäʿ, nō′dtcᵗ, nīnā′NA neʿci′ʿkᴬᵗ, tAʿswi′meguʿu äʿinenī′wiyAGw äʿtA′ciyAGᵏᵉᵗ, ī′n ä′nAGEdtcᵉ. Ī′nᵐᵗ, nō′dtcᵗ, wīʿinäne′menAGw aiyō′ʿi tA′ʿsw äʿnenī′wiyAGᵏᵉᵗ.

he said to them. "You will serve the corn dumpling," he said to the ceremonial attendants. "Very well," they said, and served it. "Now ceremonial master, we have now served all," they said to the one for whom they acted as ceremonial attendants. "Very well," said the man who was celebrating the gens festival. And he began to speak at length.

"Well, we first extend this corn dumpling to them. They said that they would highly prize corn dumpling. They have decided upon that. That verily, so be it, is why we extend it to them first, so be it. That we live as far as yonder old age is what we ask of them. Oh, so be it, we who belong to (this) one, so be it, gens verily ask it of them.

"Verily he who sits facing (us) yonder in the east, he moreover is the WâpanōWA whom we chiefly name.

"And we mention with him, so be it, the WâpanōWA, so be it, who sits facing (us) yonder, so be it, in the south, so be it.

"And, so be it, we mention in the same way also, so be it, (the WâpanōWA) who sits in the west, so be it, facing (us), so be it.

"And, so be it, as we mention them all, so be it, and in the same way (we mention) the WâpanōWA in the north. Verily they, so be it, have agreed, so be it, to think highly of us because of this corn dumpling, so be it. 'I think highly of you indeed because of it, so be it. You will always, so be it, offer that, so be it, to me first whenever you remember (i. e., worship) me.' That, so be it, is what they said to me, so be it. That, verily, so be it, is why, so be it, I act, so be it, this way, so be it. Verily, so be it, we remember, so be it, the manitou, so be it, this way, we desire from him always, so be it, life. And we do not, so be it, desire from the manitou anything that is harmful whenever we remember the manitou, so be it, as now.

"That verily, so be it, is what we say to them, so be it, the WâpanowAgi, so be it. We alone truly do not, so be it, ask them for life. Those of us who now have life ask the same of them; and as many of us who are now living and have this town here, ask it of them. Verily we told this one, so be it, 'you must indeed remember the women and children. They are those whom we especially think ought to live long.' That is what we told him, that he ought to think of them.

"And, so be it, again with respect to him. As he is a manitou, so be it, he has placed last, so be it, one slice. That verily, so be it, is what we especially desire him to bless us with. And not, so be it, us alone, but as many of us who are men, say that to him. That, so be it, is how he must bless us here who are men.

"Ī'n änAgedtci wīnwā'wA WâpA'nowAgkt. Ā'gwi nīnā'nA ne'ci''kAt. Ä'ci'megu'ukanō''ciwādtct, nō'dtct, wī'inäne'menAgwe 'ī'n aiyAnigä'mä' ä'cinAtotā''sAgedtct. Īnidtcā', nō'dtct, ä'ci'ādtci'mo'Adtct, nō'dtct, yätu'ge wī'nA mA'n A'ckutä'nä'sīwwAt. Wī'naiyō' ke'kA'-
5 ä'sōwA wī'Anemi'aiyādtcimwi'tōnAgkwet. A'cawedtcā'', nō'dtct, yätu'gket, nō'dtct, kī'citcāgādtcimōtuge wī'nA mA'nA'A A'ckutä'nä' sīwwAt. Wī'wīdtcitä'AmenAgwegä' mō''tc i''cigīwwAt, nō'dtct, keme'cōme''senānnAt. Īnidtcā', nō'dtct, mA'ni wī'udtcimī'dtciyägwe tA'-gwA'ānnlt, i''kwätigket, ine'nītigket. Wī'senigu!" ä''inedtct, ä'wī'se'-
10 niwādtct.

Me'cena''megu'u ä'tcātcāgi'se'nyäwādtct.

'Ō'nip ä'aiyādtci'mo'ādtc uwī'dtcimä'kwi'so'a'lt, "Na'ī', mA'-ni kīnā'n änäne'menAgwe kätemīnōnAgwA ma'netōw ā'gwi mA'ni neguta''i myäne'tegin'lt. Āgwigä'' äyīg u'wīyä'A wī'ne'ci'ādtci'-
15 ādtci'mo'Agkt. Keme'sōtäwi'megu'ādtcimo'ene'pwAt. Mā'Anigä''i nAgamōnAn īni'megu'u ä'cime'sōtäwime'nAgōwwet. 'Tānī'na'i mā'A'ni me''sōtäwi'megu'u ke'käneta'mowātet,' ä'inäneme'nAgōwwet. Āgwi'-gä'lt, 'tānīna' mAnA'A neguti'megu'u ke'kä'netAgket,' ā'gw i'citä'ä'-yānin'lt. 'Tānī'na'i me'sōtäwi'megu ke'gime'si ke'kä'netA'mowāte
20 mA'n ä'ci'tcigäwenī'winigi kekīgänōnä''enān'lt,' ketenänemene'pwAt. Adtcā''meguyugä'' mAn ī'n ä'wäpikīgäkīgä'noyAgkwet. Āgwigä''i mAni'megu'u i'cine'gutenwi wī'kīgäno'yAgwin'lt. Īni'megu'u ai'yō' udtciwäpi wī'wäpi'megu'ukākīgä'noyAgkwet. Īni'megu'u me'tō'dtc ä'wäpu''säyAgkwet. MA'n A''k ä'kwi'megumenwike'nugwäni me'-
25 tō'dtc ä'yaiyAgkwet.

"Ku'kä'netAge manetōwA mA'n u'tō'kim ī'ni mA'ni'i wī'A'kwimigAtegi mAni''i mī'cā'mmlt. MA'ni kīnā'n ä'mA'kwi''soyAgwe me'tō'-dtci ketumyä'mipennAt. Me'tō'dtci wī'nA Wâ'pAnōwA 'mA'ni mägwä''e mā'A'g āmi'citäpime'to'sänenī'wiwādtci mAnA''kA mA'n A''k
30 ä'ke'kyäwA'kyä''senigkt,' ī'n ä'inäne'menAgkwet. MA'nidtcā' īnini me''tenō' īte'pi wī'täpipyänegwī''iyAgw änäne'menAgwe ma'netōwwAt, ä'cikātänemenAgkwet. Ī'n ä'ci'mAniwītamō'nAgōwwet. Īnu'gi nī'nA wä'dtci nō'mAgäw ādtci'ādtcimo'e'nAgōwwet. Kenā'dtcigä''megu'u kī'Anemine'no'tāpwA mAni'i änādtcimo'en'AgōwWet. Me'tenō''megu
35 u'wīyä'A nepwā'kā'we'site ke'tc ī'ni wī'kegeni'megu'une'no'tAgi mAni''i kA'nawīn änādtci'moyān'lt.

"Mā'A'ni nā'kA'dtci kenAgamōne'nānān'lt, īni'megu'u äyä'migA'-k'lt. Wī'AneminAgamōniwigkt. Ā'gwi nō't u'wīyä'A wī'ku'kenAgin'lt. Īni'megu me'tō'dtc änwäge''siyAgkwet. Kemai'yōpenA yō' mA'n
40 ä'mAmā'tomAgwe manetowAgkt. MA'n äne'tA mA'ni kekī'ci'megu'-u'uni'unīdtcā'ne'sipwAt. Īnigidtcā'i nepō''iwāte kī'maiyōpwA'megu'u. Ā'gwigä'i wī'upitä'äyägwin'lt. Kī'myā'citä'äpwAku''megkut. Tcīnawämägwa nā'kA'dtci ne'pō'it īni'megu wī'i'cimyā'citä''äyägwe pänāpatīyägwin'lt. Īnidtcā''i wä'dtci 'kemaiyōpenA' ine'nAgōwwet.
45 A'ckAmimegu wī'Anemimänä'niwAn ā'ko'wi mä'to'säne'niwitA

"That is what we said to them, the WâpanowAgi. We were not the only ones. We asked them to bless us a little further than what they said to me, so be it. That verily, so be it, is what you told, so be it, it seems, this Spirit of Fire. He has been appointed to continue to interpret our prayers to them. Verily, long ago, so be it, it seems, so be it, he, this Spirit of Fire, has already told all, it seems. And our grandfather is even of such a nature, so be it, as to cooperate with our hearts. Therefore, so be it, for that reason you are to eat this corn dumpling, women, men. Eat!" they were told, and they ate.

Then indeed they ate everything.

Then, it is said, he instructed his fellow members of the Bear gens, "Well, there is in no manner evil in this with which the manitou who took compassion upon us, blessed us. Also I am not to tell this to merely one person. I tell you all. And I tell you all about these songs. 'Would that they all knew these (songs),' is what I think of you. And I do not think, 'would that this one person knew them.' I thus think of you, 'would that every one indeed knew the performance of this our gens festival.' We have indeed just started to give gens festivals. And we shall not give a gens festival this single time. From here on indeed we shall begin to hold gens festivals with solemnity. It seems as if we were beginning to walk. It seems as if we were going as far as this earth is good.

"This sacred pack will stop when the manitou thinks of changing this, his earth. It seems as if this was the road of us who belong to the Bear gens. It seems as if the WâpanōwA thinks of us thus, 'this perhaps is how these people contrive to live to yonder distant time when this earth is old.' Verily this with which the manitou has blessed us is the only thing which will bring us over there, that is he has pushed us with his thought. That is how I tell you this. It is why today I have instructed each one of you for a short time. And you will gradually continue to understand what I have told you. Only indeed if some one is very wise will he indeed quickly understand this word which I have spoken.

"Moreover, as regards these our songs, they are going there. They will remain as songs. No one will change them prematurely. It is the same, it seems, as if we cried them. For we weep when we worship the manitous. And this, some of you now have children. Verily if they die you indeed will weep. And you will not be joyous. You truly indeed will feel badly. Moreover, if one to whom you are related dies you will in the same way feel badly whenever you lose sight of each other. That verily is why I say to you, 'we weep.' The one who lives the last will continue to lament the many who

wī'ANemimawimawi'mā^{d}tcin^{nlt}. Kīnā'naiyō kī'mawimegu'nānAg ā'ko'wi wī'ANemime'to'sänenī'witcig^{klt}.

"Īni^{d}tcā' mā'A'n ä'ciwä'pikegi mī''cāmAn ätA'megin^{nlt}. Negu'ti penā'we nī'ce'nwi wī'mawitAmAgwe kī'yānān^{nlt}. Ī'ni wä'^{d}tci 'mA'-kwā'^{d}tci' ine'nAgōw^{wet}. Wä'^{d}tci 'kā'tA mī'keme'kwäwä'kägu' inenAgōwe 'īnu'g aiyō'' ä'tA'cikīgänō'ī'yAgwin^{nlt}.' Ā'gwi wā'wutAmi wī'tA'cimī'keme'kwäwäwitä'ä''iyägwini nepō'kä'yägwin^{nlt}. Ā'penäwiku''megu'u kī'myā'ci'tä'äp^{wAt}. Ī'ni mA'ni wä'^{d}tci ne'ckime'nAgōwe wī'pwāwigä'ikägō'i'i'ciwâpA'sänetAmäg^{kwet}. Mō''tci kutAgA'g ä'ci'-sowā^{d}tci wī'pwāwi'megu'uwâpA'sänetA'mawägw umAmātomōnwā-w^{wlt}. MA'ni wä'^{d}tci ne'ckime'nAgōw^{wet}. U'wīyä' nepō'käyägwe 'ī'n ä'ciwâpA'säne'menāgw awi'tA na'imenwinawä'enwā''s^{At}, awitAgä''i 'na'īni^{d}tcā' nī'n ä'ca'wiyān^{nlt},' awi'tA na'i'citä'ä''kägo'^{At}. Īni^{d}tcā''i 'kā'tA' wä'^{d}tc ine'nAgōwe nī'nA. Wī'kegye'tenāmi'megu'inänetAmā'-gäyägwe mAmā'tomōn^{nlt}. Īni mä'nwikeg^{klt}.

"Āgu'wīyä'A kägō''megu wī'i'cine'ckinawägwini mane'towAgi kä-teketeminā'gātcig^{klt}. Ā'penäwiku''megu'u kī'myā'cimyā'cina'wä'-āpw ī'n ä'ca'wiyägwe käteketeminā'gātcig^{klt}. 'Ō'ni me'cena'ku' 'megu'u wī'ketemi'nōnāgwe keteminōnwā's^{At}. Īni'megu'u āmu^{d}t-ciketemi'nōnāgwe mane'towAg ī'n i'ca'wiyäg^{kwet}. 'MA'kwā^{d}tc^{lt}' wä'^{d}tc ine'nAgōw^{wet}.

"Kägō''tcā' i'cinepō'käyägwe nōmAgä''megu'u īnāmi'ta'i kī'cike'-käne'tAmägw āmu^{d}tci'cawī'wägwän^{nlt}. Ī'ni wī'nA pwāwimegu'ukägō'i keteminā'tīweni pwāwikägō'änetAmägwe. Īnā'mi'ta' ānawi'-'oyägwe kägō'' i'cawite ketApenō'emwāw^{wAt}, pAnā'te'sit^{et}. 'Nī'ke'-kä'nemāw^{wAt},' i'citä''äyäg^{kwet}, awi'tA ku^{d}tci kägō'änetAmāgä'kägo'A mAmā'tomōn awi'tA^{e} pA'ci nene'känetA'gägo'^{At}. Ī'n awitA^{d}tcā'' u'wīyä'A 'ma'netōwA' änäwe'niwitA wâpA'menwā'sA^{e}. Ä'cimenAgōwegä' i'ca'wiyägw ätA'megu'u. Māne'megu'u ma'netōwA wâpA'-menwā'sA^{e}. Īni^{d}tcā'i wä'^{d}tci kenA'AmōnAgōwe wī'pwāwi'A'sāmiwâpA'-sänetA'mawägwe mAmā'tomōn^{nlt}. NīnA^{d}tcā' ä'cime'nwikegi ketenep^{wAt}. Āne'tA^{e} mA'nA kätemina'we'sitA wīnA'megu'u käsi'p u'wī-yaw^{wlt}. Ā'gwi ke'gime's ī'n änäne'megu^{d}tcin^{nlt}: ne'ci'kA'megu'u ī'n änäne'megu^{d}tc^{lt}. Kīnā'nA wī'nA mA'n ā'pene'megu'u kegime'si'-megu'u mA'nAgä'i pämā'gwApitA 'īni'megu'u ä'cinä''wīnAnAtotā'-'soyAg^{kwet}, wī'menwime'to'sänе'niwi^{d}tc^{lt}. Āgwi' kīnānA ne'ci''k A'kwiyā''megu'u A'penō'A nā'kA'^{d}tc i'kwä'w äyī'g^{klt}: ī'n āwA''s änäne'megutA mane'towAn i'kwä'w A'penō'^{At}. Īni'' āwA''s ä'cinene'känemā^{d}tci'i 'manetōwA' änäwe'niwit^{At}. Kīnā'nA mA'n ä'nenī'wiyAgw ā'g^{kwlt}, ketenenī'wipenA ku^{d}tcī' kīnā'n^{nAt}. Ī'nA wī'n i'kwä'w ā'gwi kAnā'gwAgä''i wī''ā'kwä^{d}tci kAnāgwA nā'kA'^{d}tc ä'ci'-ā'kwA'tenigi wī'i'cimī'gātī^{d}tc^{lt}. Apenō''A nā'kA'^{d}tc īni'megu'u ä'pī'-'tcānig u'wīyaw^{wlt}, A'kwiyā'^{d}tc īn^{nAt}. Ā'gwi penō'^{d}tcimä' ā'gwi A'kwime'to'sänenī'wi^{d}tcin^{nlt}. Ke'tcinä'e'megu'u A'kwime'to'sänе'-niwīw^{wAt}. Āgwi^{d}tcā''imä''i ke'känetAgin ä'ci'genig ä'me'to'sänenī'-

will come increasingly. As for us, those who will live in the future as the last, will mourn us.

"That verily is how these things which are called sacred packs begin. In one summer we must wail twice. That is why I say, 'quiet,' to you. It is why I say to you, 'do not court women whenever we are giving a gens festival here.' You must not uselessly think of courting women whenever there is a death in your families. You will indeed alike feel sad. That is why I now forbid you so that you will not make sport of anything. Even you must not make sport of the worship of other gentes. This is why I forbid you. If you had a death in your family and some one then made sport of you, they would not please you by so doing, and you would not think, 'that is indeed what I would have done.' That verily is why I say 'don't' to you. You must indeed think sincerely of worship. That is what is right.

"You must not in any way bring hatred into the hearts of any of the manitous who blessed us. You will make those who bestowed blessing all sorrowful alike. Now (if it is their desire) to bless us, they would bless us. In that way the manitous would contrive to bless you if you did so. That is why I said, 'quiet' to you.

"Verily if in any way you had had a death in your family in a short time you would know what had happened to you. That indeed is a kind of a blessing of which you think nothing. Then you could not help it if something happened to your child, if it died. If you thought, 'I shall find out about him,' yet you would not, for you would not think anything of our religion, nor would you even think of it. So no one of those called 'manitous' would look at you. And if you did what I told you, it would be the case. Many manitous indeed would look at him. That verily is why I forbid you to make too much sport of worship. Verily I tell you that which is right. Some of these blessed (were blessed) for themselves alone. They were not blessed for all; they were blessed themselves alone. And as for us, we ask indeed the same for every one seated around here, namely, that they live in health. It is not for ourselves alone, but more so for the children and women too: a woman or child is more thought of by the manitou. They are the ones whom the one called 'a manitou' thinks more of. It is not so as regards us men, for we are men. For it is impossible for a woman to be angry and fight in a way which hurts. And as regards children the same holds true as long as their lives are, even more so. It has not lived very long. He has lived for a short time. He does not know what life is like. And as for these men, if they end, they might have killed all their foes. Certainly it might be that he would not be shot down for a long time. Indeed no one would easily sneak upon us and so get the better of us. We should

wiwe^{d}tc^{lt}. MA'NA wī'NA nenī'WA me'cena''megu'u A'kwi'te mā'ne tcā'gi'ā's uwī^{d}tcī''ckwe'AN^{nlt}. Mäme'ci'KA'megu'u awi't A''cita'i KA'ckikāwenawunä'^{At}. AwitA'megu'u cä''cäkAm inā'penA'negu's u'wīyä' ānawi'megu'u. Ku^{d}tcawi''KAgo'A wī'NAnā''kwiyAg^{kwet}. Ī'n
5 āmi'ca'wiyAg^{kwet}. Īni^{d}tcā''i wä'^{d}tci nene'käne'megu^{d}tc A'penō'A manetowAn^{nlt}. I'kwä'WA nā'KA'^{d}tc īni'megu wä'^{d}tci ke'tci'megu'-unene'känemegu^{d}tc^{lt}.

"Īni^{d}tcā' wä'wītepi wī'pōnā^{d}tcimo'enAgōw^{wet}. Īni nā'KA'^{d}tci wī'-NAtawiwäpināgäyAg^{kwet}. Īniyänegä''megu'u NAgA'mōnAni wī'aiyō'-
10 yAgwin^{nlt}, ā'gwi kutAgA'n^{nlt}. Cewä'NA metā''sw a'wa'īne wī'-pemikī'kī'migAtōni mā'A'ni kenAgAmōne'nānAn^{nlt}," ä''inā^{d}tc^{lt}. "Īni^{d}tcā' wī'wäpinAgAmoyäg^{kwet}," ä''inā^{d}tc^{lt}. Ä'wäpinā'gäwā^{d}tc^{lt}:

Tti la ye ke wi ta mo ne i no ki;
Tti la ye ke wi ta mo ne e i no ki;
15 Tti la ye ke wi ta mo ne i no ki;
Tti la ye ke wi ta mo ne e i no ki;
Ma ma ya ke wi ta mo ne e i no ki;
Tti la ye ke wi ta mo ne i no ki;
Tti la ye ke wi ta mo ne i no ki;
20 Tti la ye ke wi ta mo ne i no ki.

Ki ma ma to me ga;
Ki ma ma to me ga;
Ki ma ma to me ga;
Ki ma ma to me ga;
25 Me na ko te si ta ki ma ma to me ga;
Ki ma ma to me ga;
(Repeat six times.)

Ma ni ni ya wi me dko na A ma wi no o;
(Repeat three times.)
30 A ne mo te sa me dko na A ma wi no o;
Ma ni ni ya wi me dko na A ma wi no o;
Ma ni ni ya wi me dko na A ma wi no o.

Wi i ne wi ya ne;
(Repeat 13 times.)
35 Wi i ne wi ya ne wi i.

Kī'cinā'gäwā^{d}tc^{l}, "Wī'nī'miyAg^{kwet}," ä''inā^{d}tc i''kwäwa'^{lt}.

Ne nye ma wa wa;
(Repeat six times.)
Yo me no ta i gi se;
40 Ne nye ma wa wa;
(Repeat twice.)

try to defend ourselves. That is what we should contrive to do. That verily is why a child is remembered by a manitou. Moreover, it is exactly the same reason why a woman is greatly remembered.

"And so I shall cease instructing you for a short time. And we are going to start singing again. The songs which we shall use will be the very ones we used previously, no others. But these our songs shall nevertheless continue to grow for ten years," he said to them. "So indeed we shall start singing," he said to them. They began singing:

Ghost, I tell you today;
Ghost, I tell you today;
Ghost, I tell you today;
Ghost, I tell you today;
Early, I tell you today;
Ghost, I tell you today;
Ghost, I tell you today;
Ghost, I tell you today.[9]

He will worship you;
He will worship you;
He will worship you;
He will worship you;
One who is greatly in need will worship you;
He will worship you;
(Repeat six times.) [10]

You must paint this body of mine red;
(Repeat three times.)
You must paint the dog red;
You must paint this body of mine red;
You must paint this body of mine red.[11]

You will see me;
(Repeat thirteen times.)
You will see me, wi i.[12]

As soon as they had sung he said to the women, "We shall dance."

I call out for those four;
(Repeat six times.)
Here, the foe without, my son (?);
I call out for those four;
(Repeat twice.)[13]

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[9] Compare p. 3 and the references given there.
[10] Compare pp. 73, 89, 101.
[11] Compare pp. 73, 89, 101.
[12] Compare pp. 73, 89, 101.
[13] Compare pp. 73, 89, 91, 103, 159.

A gi ni ka lo no we ya ni ni;
(Repeat five times.)
O A ye i i i i i;
A gi ni ka lo no we ya ni ni;
5 (Repeat twice.)

Ma ni ye yo wi A ko ta wi no;
(Repeat four times.)
A ne mo te sa wi A ko ta wi no;
Ma ni ye yo wi A ko ta wi no;
10 (Repeat twice.)

Ke ka ya i A ne mi le di A o ne le mi ye ni wi to se ta mo i;
(Repeat three times.)
Ke ka ya i A nemi le di A o ne le mi ye ni wi to se ta mo;
O A ye i i i i i i.

15 "Ī'ni mA'n ä'kī'cinā'gäyAg$^{kwe't}$. Īni'megu'u kegime'si' mā'An āmimegu'u A'"penä^{d}tc īna' inA'"Amäg$^{kwe't}$. Ī'ni nī'n ä'ci'megu'u'i'-cike'tciwī'cāwäneme'nAgōwe wī'wī'cigike'kinō'"soyäg$^{kwe't}$. Ku^{d}tcī'"i metā'swiwa'īmigA'ke 'ī'ni wī'ke'käne'tAmAgwe wī'tA'se'nugwäni ke-kīgänowi kenAgAmōne'nānAn^{nlt}. Ä'ciwītAmō'nAgōw^{wet}. Mā'Anigä'i
20 nīmiwa'i'gAnAni mā'nätōn^{nlt}. Nī'nA nete'cike'"känet^{At}. Newāwīn-wātA'māgōp ä'mā'näteg^{klt}. Cewäwīnānu'g ā'g^{kwlt}. Me'tenō'"megu mäme^{d}tcinä'i nīmiwA'"AmAgwe 'ī'ni māne'e wī'ai'yōyAg^{kwet}; īnugi wī'n ā'g^{kwlt}.

"Īni'megu'u mā'A'gi wī'wī'se'niwā^{d}tci tAgā'wi kī'kāne'nānAg^{klt}.
25 Nyäwe'nw ä'nemA'tänigi menā'"ckunōn^{nlt}, ī'ni wī'mī'^{d}tciwā^{d}tc^{lt}. Īni wī'i'ca'wiwā^{d}tc^{lt}. Na'ī', mAmī'"ci kA'nō'ci kī^{d}tcimAmī'"cī'Agi wī'pA'ku'nāwā^{d}tci nyä'wi' cä'cke'to'a'^{lt}," ä'"ine^{d}tci nīgānimAmī'-cī'^{At}. Ä'kAkā'tonā^{d}tci wī'pA'ku'nāni^{d}tc^{lt}. "Na'i', sīga'igä'g^{kut}," ä'"inā^{d}tci mAmī'"cī'a'^{lt}, ä'sīga'i'gäwā^{d}tci mAmī'"cī'Agi mämī'cAmāgā-
30 tcig^{klt}. "Upyäni'megu'u' sīga'"igäg^{kut}," ä'"inā^{d}tci mAmī'"cī'a'^{lt}.

'Ō'nipi wī'n ä'wäpi'ā^{d}tcimo'ā^{d}tc īni'"i wītāgwApimegu^{d}tci'^{lt}. "Pe'-kiku'" nī'kA wī'nA neme'tcimegu'ukanō'negōgi mane'towAg^{klt}. MAni^{d}tcā' ä'na'inā^{d}tcimo'e'nAgōw ä'na'inā^{d}tcimowā^{d}tci wī'na'ine'nAgōw^{wet}. Īni'megu'u änemi'cikAkanōne'nAgōw^{wet}. 'Kenā^{d}tci kī'Anemi'aiyā^{d}-
35 tcimo'"āwAgi wītāgwApi'mA^{d}tcig^{klt},' ne'tegōp^{lt}," ä'inā^{d}tci'megu'u. "Änemi'ci'ca'wiyān^{nlt}. Kenā^{d}tci'megu'u ketAne'mi'ā^{d}tcimo'"enep^{wAt}. Āgwi nAnā'"ci wī'nA'sAtawe'tawī'yägwin^{nlt}. MAni'megu'u wī'anemi'-ine'ine'nAgōw^{wet}. Kenā^{d}tci'megu kī'AnemiwītA'mōnep^{wAt}. Me'cegä'-megō'na' uwīyä'Agä'i wī'pwāwipe'seta'wigwäni āgwi wī'pe'setawī'-
40 'i^{d}tcin^{nlt}. Pä'setawī'"igwänA 'ī'nānA wī'me'nwawit^{At}. Ā'penegä'-'megu'u nī'AnemimāmAmātawā^{d}tcimu mīnamīnawipe'seta'wiyäg^{kwet}.

I can not stop my calling;
(Repeat five times.)
Oh, already;
I can not stop my calling;
(Repeat twice.) [14]

This is what you are to hang up for me;
(Repeat four times.)
You will hang up a dog for me;
This is what you are to hang up for me;
(Repeat twice.) [15]

Finally I shall walk along with the lynx's water;
(Repeat three times.)
Finally I shall walk along with the lynx's water;
Oh, already.[16]

"We have now sung. That is the way you always sing all these songs (which belong there). That indeed is my greatest wish, that you firmly learn them by listening. Yet in ten years then you will know how many our gens festival songs will be. That is what I tell you. And these dancing songs are many. I know them to be so. They have boasted to me that there are many. But not now. Only when we give dancing songs for the last round shall we use many; but not now.

"Indeed these, our friends, will eat a little. They will eat the meat which hangs in four kettles. That is what they will do. Well, ceremonial attendant, say to your fellow ceremonial attendants that they are to take four kettles off (the fire)," the head ceremonial attendant was told. He urged them to take (the kettles) off. "Well, serve (the contents)," he said to the ceremonial attendants, and the ceremonial attendants who acted as ceremonial attendants served (the contents). "Serve (the contents) slowly," he said to the ceremonial attendants.

Then, it is said, he began to talk to those who were seated with him. "Indeed the manitous have spoken, by gad, very plainly (i. e., in person) to me. Verily the way I have always talked to you is the way they told me to tell you. Indeed that is how I continue to speak to you. 'You will continue to instruct those quietly with whom you sit,' I was told," he indeed said to them. "That is how I continue to do. I continue to instruct you quietly. You will never hear me speak harshly. I shall always continue to say this to you. I shall continue to tell you quietly. Indeed it will be merely any way, if some one does not care to listen to me he does not have to. Whoever listens to me he is the one who does well. And I shall always con-

[14] Compare pp. 73, 89, 103, 157.
[15] Compare pp. 73, 91, 103 (and 159, 161 approximately).
[16] Compare pp. 73, 91, 103, 159.

Upyänigä′ʿmeguʿu wīʿkīgä′kīgänoyAg$^{kwe^{t}}$. Āgwigä′ʿi wīʿkegenikīgä′-noyAg$^{kwe^{t}}$. Kenā^{d}tci′megu. Ī′n āmiʿci′megu pwāwiwAnī′ʿkäyäg$^{kwe^{t}}$. Īnugiyu′ mAni māʿA′gi mAmī′ʿcīʿAgi ʿupyä′n$^{nl^{t}}$ nete′nāwAg$^{kl^{t}}$. Ī′n änA′g$^{kl^{t}}$. Āgwi kägō′ʿmegu wīʿiʿcikege′nime^{d}tciʿiʿci′kegin$^{nl^{t}}$. Kīnā-
5 nAmāʿ ī′ni wīʿiʿcawī′ʿiyAg$^{kwe^{t}}$," ä′ʿinā^{d}tc$^{l^{t}}$.

Ī′nip äʿā^{d}tcimoʿe^{d}tc$^{l^{t}}$, "Ī′n äʿkīʿciʿsīgaʿi′gäyäg$^{ke^{t}}$." Ä′ʿine^{d}tc$^{l^{t}}$. "ʿAu′," äʿi′ʿciwä^{d}tc$^{l^{t}}$, "wīʿpeʿseta′wiyägwe mA′ni kA′nawīn$^{nl^{t}}$," ä′ʿinā^{d}tci ne′niwaʿ$^{l^{t}}$:

"Nō′^{d}tc$^{l^{t}}$, tcāgänāgōme′nAgōw$^{we^{t}}$, nō′^{d}tc$^{l^{t}}$, nō′^{d}tc$^{l^{t}}$, nekīʿcikwāpen-
10 Amo′wāpen$^{nA^{t}}$, nō′^{d}tc$^{l^{t}}$, kemeʿcōmeʿsenā′n$^{nA^{t}}$, nō′^{d}tc$^{l^{t}}$, Aʿckutä′näʿ-sīw$^{wA^{t}}$, nō′^{d}tc$^{l^{t}}$, mA′n$^{nA^{t}}$, nō′^{d}tc$^{l^{t}}$, neneʿsä′mānān$^{nA^{t}}$, nō′^{d}tc$^{l^{t}}$. Kemeneʿtāmi, nō′^{d}tc$^{l^{t}}$, sAʿkAʿAmō′nepen$^{nA^{t}}$, nō′^{d}tc$^{l^{t}}$. Īni^{d}tcā′ʿ, nō′^{d}tc$^{l^{t}}$, äʿciʿAʿpänemonutōnāg$^{ke^{t}}$, nō′^{d}tc$^{l^{t}}$. Wīʿwītā′mawA^{d}tc$^{l^{t}}$, nō′^{d}tc$^{l^{t}}$, mämātomA′getcig$^{kl^{t}}$, nō′^{d}tc$^{l^{t}}$, Wâpā′nowAg$^{kl^{t}}$, nō′^{d}tc$^{l^{t}}$. Nänegutī′megu,
15 nō′^{d}tc$^{l^{t}}$, äʿtAne′tänigi mA′ni wīʿse′niwen äʿAʿpimeʿckine^{d}tcäʿta′wAge^{d}-tc$^{l^{t}}$. Cewä′n$^{nA^{t}}$, nō′^{d}tc$^{l^{t}}$, māʿA′ni neneʿsämā′nānAni nīgānimeʿckine^{d}-tcäʿtawA′ge^{d}tcin$^{nl^{t}}$. MAnA′ʿkA^{d}tcāʿ wä′tāpAgi tA′ʿciWâ′pAnōwA ʿīnā′-nānA nīgānimeʿckine^{d}tcäʿta′wAget$^{A^{t}}$, nō′^{d}tc$^{l^{t}}$. Äyänīw$^{we^{t}}$, nō′^{d}tc$^{l^{t}}$, meʿtoʿsänenī′wiwen äʿnAtawänetAmawAge^{d}tc$^{l^{t}}$, nō′^{d}tc$^{l^{t}}$. Wīnwā′w$^{wA^{t}}$,
20 nō′^{d}tc$^{l^{t}}$, äʿketemina′wāwā^{d}tc i′ʿkwäwAn Ape′noʿAn$^{nl^{t}}$. Īni^{d}tcā′ʿ ä′-nAge^{d}tci ʿpenA ketemina′w A′penōʿ ō′ni nāʿkA′^{d}tc iʿkwä′w$^{wA^{t}}$. Kekīʿ-co′we ʿäneno′wānäni ʿīni′meguʿu wīʿAnemiʿinäne′menān$^{nl^{t}}$.' Ä′ʿci-wā^{d}tc$^{l^{t}}$. Ō′ni nāʿkA′^{d}tc i′ʿkwäwAn äyī′g äʿketemina′wāwā^{d}tc$^{l^{t}}$. Īni^{d}tcā′ʿ äʿcikīʿciwītAma′wAge^{d}tci mA′nAʿA Aʿckutä′näʿsīw$^{wA^{t}}$.
25 "MAnA′ʿkA nāʿkA′^{d}tci wä^{d}tcinā′wAʿkwägi tAʿciWâ′pAnōw$^{wA^{t}}$. Īni′-megu ä′nAge^{d}tc$^{l^{t}}$. 'MA′n$^{nA^{t}}$, nō′^{d}tc$^{l^{t}}$, neneʿsä′mānān$^{nA^{t}}$, keʿkyäwene-gi′megu, nō′^{d}tc$^{l^{t}}$, inänetAma′winäg$^{ke^{t}}$,' ī′n ä′nAge^{d}tc$^{l^{t}}$. Kegimeʿsi′-megu mA′ni negu′ti mīʿsō′n änegiʿkuʿckAmäg$^{ke^{t}}$, ī′n änegiʿkwi′mAge^{d}-tc$^{l^{t}}$, mA′ni nekīʿcetä′menäni nāʿkA′^{d}tci neneʿsämā′nānAn$^{nl^{t}}$. MA′ni
30 nāʿkA′^{d}tc äʿcinAtotAma′wAge^{d}tc$^{l^{t}}$: wīʿmenwikīʿcigini^{d}tc Apenoʿa$^{t^{l^{t}}}$. Ī′n äʿci′megu, nō′^{d}tc$^{l^{t}}$, aiyā^{d}tcī^{d}tcī′mAge^{d}tc$^{l^{t}}$, nō′^{d}tc$^{l^{t}}$, māʿa′$^{l^{t}}$, nō′^{d}tc$^{l^{t}}$, keteʿkwaiyōmenā′naʿ äyī′gi wīʿmenwimeguʿumeʿtoʿsänenī′wini^{d}tc$^{l^{t}}$. Ī′n äʿciʿaiyAnigämäʿinAtotā′ʿsAge^{d}tc$^{l^{t}}$. WīʿtäpwäʿtawiyAme^{d}tci′meguʿu äʿcikīʿkīʿki′mAge^{d}tc$^{l^{t}}$. Kenā^{d}tci′meguʿu kAkā^{d}tci^{d}tci′meguʿu, nō′-
35 ^{d}tc$^{l^{t}}$, ī′ni wīʿinänetAmawī′yAme^{d}tc äʿcimAge^{d}tci′meguʿu, nō′^{d}tc$^{l^{t}}$.

"ʿŌ′ni nāʿkA′^{d}tci mAnA′ʿkA wä^{d}tcipAgiʿci′monig äpi′tA Wâ′pA-nōw$^{wA^{t}}$. Ī′ni′meguʿu ä′nAge^{d}tc$^{l^{t}}$. Nemeʿcōme′ʿsenāt$^{e^{t}}$, nō′^{d}tc$^{l^{t}}$, kenī-gāni′megunAto′tāʿsene wīʿkeʿkyāʿi^{d}tci^{d}tcā′ʿmegu äʿcinAtawänetA′ma-wu^{d}tc Apenō′$^{A^{t}}$, wīʿtäpA′ʿkuʿckAg upemāte′ʿsiwen$^{nl^{t}}$, wīʿpwāwinō′tAne′-
40 pōʿi^{d}tc$^{l^{t}}$. Āgwigä′ʿ nīnā′nA mā′mAʿkā^{d}tci mōʿcA′gi mA′n äʿci′ʿsoyāge meʿcemegōnaʿiʿ cäʿcki′megu nemeʿsōtäwowäpenA ʿApe′noʿäʿA' äʿi-yäg$^{ke^{t}}$. NāʿkA′^{d}tc iʿkwä′w$^{wA^{t}}$. Īni′megu äʿcimeʿsōtäwowäyäg$^{ke^{t}}$.

tinue to speak most interestingly if you listen very attentively to me. And indeed we shall always hold our gens festivals slowly. And we shall not hold gens festivals hurriedly. It is indeed quietly. In that way you should contrive not to forget. Even today I said this to these ceremonial attendants, 'slowly.' That is what I said to them. Indeed they are not to be hurried in any way, this is not that way. At least that is what we shall do," he said to them.

Then, it is said, he was told, "We have now finished serving (the food)." So he was told. "Very well," he said, "you may listen to this talk," he said to the men:

"So be it, ye to whom I am related, so be it, so be it, we have scattered for him, so be it, our grandfather, so be it, the Spirit of Fire, so be it, this, so be it, our tobacco, so be it. We first, so be it, make a burnt offering (of tobacco), to you, so be it. That, verily, so be it, is how we depend upon you, so be it. You must tell them, so be it, those whom we worship, so be it, the WâpanowAgi, so be it. We have raised up our open hands to each one of them, so be it, giving them this food which is cooking here. But, so be it, we first extended our open hands to them with this our tobacco. Verily the WâpanōwA in the distant east is he to whom we first extend our open hands (with this tobacco), so be it. We alike, so be it, ask, so be it, life from him. They, so be it, bless the women and children. Therefore we say to them, 'please bless the children and women.' You have said, 'I shall continue to bless you in whatever way I have promised you.' That is what they said to me. And moreover they also bless the women. That verily is what they have told this Spirit of Fire.

"Moreover, as regards the WâpanōwA yonder in the south. We tell him the same. 'Bless us unto old age, so be it, because of this, so be it, our tobacco.' That is what we say to him. We ask the same for all of us who belong to this single gens, because of this our cooked food and our tobacco. Moreover, this is what we ask of him: the children shall become full-grown in health. That is what, so be it, we impress upon his mind, so be it, and may these, so be it, our women also live in good health. That is our extreme plea to him. That he believe us (i. e., grant our plea) is what we insist upon. Nevertheless he will, so be it, think quietly of what we tell him, so be it.

"And moreover, as regards the WâpanōwA who sits yonder in the west. We say the same to him. Our grandfather, so be it, we first ask of you that which is desired as respects the children, namely, that they indeed obtain old age, that they reach the (allotted) span of their life, that they may not die prematurely. And not only we who belong to this gens, but any one at all, all say it when we say 'children.' Moreover, as regards the women. We all ask the same

Āgwigä'ʿi nīnā'nA me'ʿtenō'i 'nete'kwaiyō'menānA' inAgedtcin^{nlt}. Me'sōtäweku'ʿmegu'u nete'nāpen^{nAt}.

"MAnA'ʿkAdtcā', nō'dtc^{lt}, wä'tApit^{At}, nō'dtc^{lt}, wädtcike'sī'yānigi Wâ'pAnōwA, īni'megu'u ä'nAgedtc^{lt}, nō'dtc^{lt}, gä'^{lt}. Ä'i'cimiyägwe i'nänem^{mlt}, nō'dtc^{lt}, mā'A'gi nī'dtcime'to'säne'niwAg^{klt}, nō'dtc^{lt}. Ä'ci'mAgedtc^{lt}, nō'dtc^{lt}. Wīnwā'waiyōw^{wet}, wī'nA nō'dtc^{lt}, mā'A'g ä'nyä'wiwādtci WâpA'nowAgi kī'co'wäwAg i'kwäwa' Ape'no'a' Ani'gämä' ä'i'ciketemina'wāwādtc^{lt}. 'Īnidtcā'ʿ inäneme'ʿku,' ī'n ä'nAgedtc^{lt}.

"A'cawedtcā', wī'nA nō'dtc^{lt}, yätu'ge kī'ciwäpā'dtcimudtci wī'nA mA'nA'A A'ckutä'nä'sīw^{wAt}. Ä'cimAgedtcidtcā'ʿ, nō'dtc^{lt}, änādtcimo'ādtcī'yätuge wī'nA WâpAnowa'^{lt}. Tānidtcā'ʿ, nō'dtc^{lt}, wī'i'citä'ʿäwādtci WâpA'nowAg^{klt}? Īni'megu, nō'dtc^{lt}, wī'i'cime'kwinawä'ʿsowādtci mā'A'ni netā'kunäme'nānAn^{nlt}. Me'sōtäwedtcā'ʿmegu, nō'dtc^{lt}, ī'ni wī'inäne'menAg^{kwet}. Ī'ni, nō'dtc^{lt}, ä'ciwī'cā'mAgedtc^{lt}. Āgwigä' nīnā'nA me'ʿtenō'i kä'sipimAgedtcin^{nlt}. Kīnwā'wA kenAtotAmō'nepenA wī'menwinawä'ckā'gwiyägwe mA'ni nemAmātomō'nenān^{nlt}. Īnidtcā'ʿi wī'udtci'Atā'pAdtci'gäyäg^{kwet}, i'ʿkwätige nā'kA'dtci kīnwā'wA ne'nītig^{ket}," ä'ʿinādtc^{lt}.

"Ī'ni mA'n āmi'ci'megu'uwī'cigi'megu'uke'kinō'ʿsoyäg^{kwet}. Mā'Agi'megu'u wīnwā'wA ke'ʿtcinäwe nä'neguti mā'a'ʿ A'ʿku'kō'i me'tō'dtc ä'awAtenA'mawAg^{kwet}. Ī'n ä'ca'wiyAgw aiyō'nīna'^{lt}. 'Ō'ni nā'kA'dtci wī'ʿnawAdtci'ādtci'ādtcimo'e'nAgōwe wädtci'ca'wiyAg^{kwet}. MA'n ä'cki'megu'ukA'nō'citA Wâ'pAnōw aiyō'ʿi wätā'pAnigi wädtcitAnā'dtcimAg^{kAt}. Ā'gwigä' Wâ'pAnōwA nenī'wA me'to'sänenīw^{wAt}. MAni'megu'u ä'cime'to'säne'niwidtc^{lt}. Kudtcī'ʿi Wâ'pAnōw^{wAt}. Cewä'nīn ā'gwi ke'te'nA wâpAnowänemAgin A'ʿpemeg ä'witcigi ne'niwäg^{klt}. A'cedtcā'ʿmegu ī'n ä'cite'kātA'mowādtc uwī'yāwāw^{wlt}. 'WâpAnowAgi' wī'ʿinedtc^{lt}. 'Ō'ni nī'cō'nAmegi känō'cit aiyō'ʿ īn ä'utA'pidtci wädtcināwA'ʿkwänig^{klt}. ĪnAdtcā'i wä'ʿci'utA wâpī'wenAn^{nlt}. Äyīgi'megu neme'to'säneniwâ'pAmāw^{wAt}. Kenwä'ciwä'ʿmegu'u netA'ci'aiyādtci'mo'eg^{kwAt}. Kī'ci'aiyādtci'mo'idtci wī'i'ca'wiyān ī'ni nā'kA'dtci wä'dtcipAgi'ci'monig äpi't ä'kA'nō'cidtc^{lt}. Āgwikägō'ʿmegu i'ciwä'cī'ʿudtcin^{nlt}. Īnigä'ʿmegu' ā'pene'megu'u ä'ci'miwādtc^{lt}. Ä'wī'cigi'meguwītAma'wiwādtc^{lt}. 'Ō'ni kī'cikAkA'nō'cidtc ī'ni wä'dtcike'sī'yānigi wä'tApitA 'ī'nānān ä'ci'ckiwī'gwänut^{At}. 'Ō kenwä'ci'megōn ä'tA'ci'aiyādtci'mo'ig^{klt}. Me'ce nī'kA'megu'u neta'itAnādtcimo'egōp^{lt}. Mämädtcigi'megu'u neneno'ta'wāwAg ä'ci'miwādtc^{lt}. Kī'cīnA'aiyādtci'mo'idtc ī'ni nā'kA'dtci wīnA'megu'u ke'ʿtcinawe Ke'tcima'netōw ä'ādtci'mo'idtc änä'nemidtc^{lt}, ä'ci'gä'imenwinawä'ʿegudtc īni'ʿ ä'cki'megu'uketeminawi'nidtci'^{lt}. Wī'nAnä'i täpi'egwA 'īni'ʿi manetowa' ä'ckikAnō'ci'nidtci'^{lt}. Ī'n ä'ciwāwī'nwā'sudtci kī'cikAkA'nō'cidtc^{lt}. 'Ketä'pi'ip^{wAt},' inä'w^{wAt}. 'Īni'ku'i wī'Anemi'inä'nemägwe keme'to'sänenīme'nānAg^{klt}.' Ī'n ä'nādtc ä'cki'megu'ukAnō'ci'nidtcin^{nlt}. Wīnwā'wA mā'A'gi mō'cAgi'megu'u i'ʿkwäwa'i ketemina'-

thing. And we alone do not say 'our women.' We truly all say so to him.

"As regards to the WâpanōWA who sits, so be it, yonder indeed, so be it, in the north, we also say the same to him. Bless, so be it, these my fellow people as you have said to us, so be it. That is what we say to him, so be it. They formerly, so be it, these four WâpanowAgi agreed to bless the women and children the most. 'Bless them truly that way,' is what we say to them.

"Verily a long time ago, so be it, it seems that he, this Spirit of Fire, had begun to tell of this. He, it seems, has told the WâpanowAgi what we verily said to him, so be it. How verily will, so be it, the WâpanowAgi think? They will be reminded in the same way, so be it, because of this our tobacco. They will indeed bless every one of us, so be it. That, so be it, is what we implore them. And we alone do not beseech them in a group of our own. We ask that this our worship be beneficial to (all) of you. That is why you shall take (this) up in your mouths, women, and ye men," he said to them.

"That is how you should firmly learn this through observation. It seems as if these themselves indeed handed the kettles in person to each one of these. That is what we do at the present time. And moreover I shall take a little time to tell you why we do this. This is the WâpanōWA who indeed first addressed me here, the one whom I have spoken of as being in the east. And it is not a WâpanōWA but a man, a human being. This indeed is how he is a human. Yet he is a WâpanōWA. But I do not think of the men who dwell on high as WâpanowAgi. Verily they merely call themselves that. They will be addressed as 'WâpanowAgi.' And the second one who spoke to me here sits in the south. Verily he is one who paints himself with white clay. I also beheld him as a person. He indeed instructed me for a long time. As soon as he had instructed me as to what I was to do then moreover the one who sits in the west addressed me. He did not indeed paint himself in any way. And they said exactly the same to me. They told it to me earnestly. And as soon as he had spoken to me he who sits in the north, the very one who has mud on his face (spoke to me). Oh, he indeed instructed me a long time. Oh, by gad, I was talked to, and talked to there. Certainly I understood what they said to me. As soon as they had thoroughly instructed me, then also the Great Manitou in person also told me how he blessed me, and how he was pleased by those who first had taken compassion upon me. He also was pleased by the manitous who first spoke to me. That is how he praised them after he had addressed me. 'You please me,' he said to them. 'That really is how we shall continue to bless our people.' That is what he said to those who

wäwAgi nā'kA^{d}tci'megu'u Ape'no'^{t}. Ī'n ä'cigi'i'ni^{d}tci'i pe''ki käteminawā'wā^{d}tci'^{t}. Īni^{d}tcā'' mā'A'g aiyō'nina' ä'āte''cimäg^{kwet}. Īni'megu'u wī'Anemi'megu'u'inanō''kyäyAg^{kwet}, A'penä^{d}tci'megu. Kā'tA pwāwi mā'A'gi āte''cimAmātomī'yägäg^{kut}. A'penä^{d}tci'me-
5 gu'u kī'āte''cimAmā'tomāp^{wAt}. MA'ni kī'cipyä^{d}tci'inetunä'moyān īni'megu'u wī'inetunä'moyAgwe kAkanō'tAmägwe mämā'tomäg^{kwet}. Īni^{d}tcā''i näwA'^{d}tc inā^{d}tcimo'e'nAgōw^{wet}," ä''inā^{d}tci wī^{d}tcikīgäno'-mā^{d}tci'^{t}.

"Īnigä''megu'u A''penä^{d}tci wī'Anemi'inā^{d}tcimo'e'tīyäg^{kwet}. 'Wä-
10 gunä'i wī'u^{d}tcikyātAmātīyäg^{kwet}? Me^{d}tci'wä'gä'i kägō'' i'cimyā-ne'twi mAni'i kemAmātomō'nenān^{nt}? Kägō''mAt i'cimyā'netege me'cena''megu yätu'ge kīwikā'ckAnA''sugin i'ca'wi'kā' ā^{d}tcimo'-e'nAgōw^{wet}. MA'ni wī'n āgwi'megu'u kägō'' i'cikA'ckikA'ki'so'yā-nin^{nt}. Ke'tcinawe'megu Ke'tcimanetōw ä'ā^{d}tcimo'i^{d}tc ī'n ä'ca'wi-
15 yān^{nt}. Īni^{d}tcā''i wī'nAtawiwäpinAgAmō''iyAgwe nā'kA'^{d}tc^{t}," ä''inā^{d}tc^{t}.

" 'Au'," ä''ini^{d}tc^{t}.

Tti la ye ke wi ta mo ne i no ki;
(Repeat seven times).
20 Ki ma ma to me ga;
(Repeat three times).
Me ma ko te si ta ki ma ma to me ga;
Ki ma ma to me ga;
(Repeat nine times).
25 Ma ni ni ya wi me dko na A ma wi no;
(Repeat three times).
Ma ni ni ya wi me dko na A ma wi no o;
A ne mo te sa me dko na A ma wi no o;
Ma ni ni ya wi me dko na A ma wi no o.
30 Wi i ne wi ya ne;
(Repeat 13 times).
Wi i ne wi ya ne wi i.

Ä'wäpinī'miwā^{d}tc^{t}. "Nīmigu," ä''ine^{d}tc i''kwäwAg^{kt}.

Ne nye ma wa wa;
35 (Repeat eight times).
Yo me no ta i gi se;
Ne nye ma wa wa;
(Repeat three times.)

A gi ni ka lo no we ya ni ni;
40 (Repeat five times.)
O A ye i i i i i i;
A gi ni ka lo no we ya ni ni;
(Repeat twice.)

indeed first spoke to me. These, these beings, are alike in blessing the women and children. They are of such a nature that (manitous) bless them. That verily is what we now say to them separately. That is what we shall always indeed continue to do. Do not worship these other than separately. You shall always worship them separately. This way in which I have spoken is the way you must speak whenever you address them in your worship. That verily is why I took the time to tell you," he said to those with whom he was celebrating the gens festival.

"And that indeed is what we shall always continue to tell each other. What is there that we should conceal from each other? How can it be that there is anything wrong in this our worship? If indeed there were anything wrong in it, it seems I should whisper in telling you. As for this, I am in no way able to hide myself. The Great Manitou himself personally told me what to do. Therefore we shall again begin singing," he said to them.

"Very well," they said.

Ghost, I tell you to-day;
(Repeat seven times.) [17]

He will worship you;
(Repeat three times.)
One who is greatly in need will worship you;
He will worship you;
(Repeat nine times.) [18]

You must paint this body of mine red;
(Repeat three times.)
You must paint this body of mine red;
You must paint the dog red;
You must paint this body of mine red.[19]

You will see me;
(Repeat thirteen times.)
You will see me, wi i.[20]

They began to dance. "Dance," the women were told.

I call out for those four;
(Repeat eight times.)
Here, the foe without, my son (?);
I call out for those four;
(Repeat three times.) [21]

I can not stop my calling;
(Repeat five times.)
Oh, already;
I can not stop my calling;
(Repeat twice.) [22]

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[17] Compare p. 3 and references.
[18] Compare 73, 81, 101.
[19] Compare 73, 81, 89, 101.
[20] Compare 73, 81, 101.
[21] Compare 73, 81, 103 (and 155 partially; see the Indian text).
[22] Compare 73, 83, 103, 157.

Ma ni ye yo wi A ko ta wi no.
(Repeat five times.)
A ne mo te sa wi A ko ta wi no;
Ma ni ye yo wi A ko ta wi no;
5 (Repeat three times.)

Ke ka ya i A ne mi le di A o ne le mi ye ni wi to se ta mo i;
(Repeat four times.)

"Īniyā'pi wī'me'sōtäwiwī'se'niyAgw aiyō'nina'^{t}," ä'$^{\prime}$inā^{d}tci kī'-gänutA 'īni'$^{\prime}$i me'to'säne'niwa'^{t}. "Cewä'nA wī'wī'kuwäwA nenīgāni-
10 mamī'cī'e'menān$^{nA'}$. Upyä'nigä'$^{\prime}$ megu'u wī'kīwiwī'$^{\prime}$kuwäw$^{wA'}$; ā'gwi wī'kīwikegeni'$^{\prime}$i^{d}tcin$^{n't}$. Nā'kA'^{d}tci māmA'kā^{d}tci'megu'u tcītApi'ni^{d}-tci' īni'$^{\prime}$i wī'kīwiwī'ku'mā^{d}tci'^{t}."

'Ō'ni nī'$^{\prime}$cw äniwi'ci'mutcigi'megu'u ä'kwāgō'ōtA'mowā^{d}tc^{t}. "Kī'-tcā'gipitcī'tApi'p$^{wA'}$, kī'$^{\prime}$ināpwA me'to'säne'niwAg$^{k't}$," ä'$^{\prime}$ine^{d}tc^{t}.
15 "Wī'$^{\prime}$kuwātA wī'kī'yu'säw$^{wA'}$. Me'tenō'$^{\prime}$megu'u tcītApi'ni^{d}tci'i wī'-wīku'mā^{d}tci'^{t}," ä'$^{\prime}$ine^{d}tc^{t}. Ä'tcāgi'megu'ukwāgō'$^{\prime}$ōme^{d}tc^{t}. "'A-'au'." Ä'$^{\prime}$nāgwā^{d}tci wī'$^{\prime}$kuwāt$^{A'}$. "Kī'tcāgi'megu'utcī'tApip$^{wA'}$," ä'-'ine^{d}tc^{t}. "Me'tenō'kä'$^{\prime}$megu'u tcītApi'ni^{d}tci'i wī'wī'kumā^{d}tci'^{t}," ä'$^{\prime}$ine^{d}tci me'to'säne'niwAg$^{k't}$. Ä'tcāgi'megutcītA'piwā^{d}tc^{t}. Īnigä'-
20 'ipīn ä'kīwī'kumā^{d}tc ä'kīwimegupī'tigä^{d}tci wīgī'yāpyän$^{n't}$. Kegime'-si'megu'u ä'kīwipī'tigä^{d}tc ä'tA'$^{\prime}$senigi wīgī'yāpyän$^{n't}$. Ä'mānätenigi-yu'gä'i kīgä'nowe^{d}tc^{t}, ä'kAtawi'megu'utcā'giwī'$^{\prime}$kumā^{d}tc^{t}. Upyäni-gä'$^{\prime}$megu'u ä'kīwiwī'$^{\prime}$kumā^{d}tc^{t}. "Kī'wī'kumen^{net}," A'penä^{d}tci'megu ä'$^{\prime}$inā^{d}tc^{t}. Me'cegä'megō'na' uwī'yä'An ä'pemī'$^{\prime}$kumā^{d}tc^{t}. Mō'$^{\prime}$tc
25 Ape'no'An äyīgi'megu "Kī'wī'kumen^{net}," ä'$^{\prime}$inā^{d}tci me'ce'megu nä'-wā^{d}tci'^{t}. 'Ō'ni kä'kyā'ni^{d}tci' äyīgi'megu'u ä'wī'$^{\prime}$kumā^{d}tci me'cemegō'na' uwī'yä'An$^{n't}$.

Āgwigä'$^{\prime}$ipi wī'pAgō'$^{\prime}$ci'sīga'i'gawu^{d}tc^{t}. Kī'ci'megutcā'gimāwA'-^{d}tcīwā^{d}tci wī'ku'metcig ī'nip ä'nAnā'tu'cägi wī'kī'$^{\prime}$cipyā^{d}tci wīnA'-
30 megu mA'mī'cī'$^{A'}$. Kī'cipyā^{d}tc ä'nAnātu'$^{\prime}$tawu^{d}tc^{t}, ä'peminā'$^{\prime}$kAwī'-nAwâ'pAmā^{d}tci wī'ku'mā^{d}tci'^{t}. Āne't ä'A'ce'noni^{d}tc^{t}. Īni'p īnig ä'A'pwi'e^{d}tc^{t}. Kī'ci'megu'utcā'gipyāwā^{d}tc ä'wäpi'sīga'i'gawu^{d}tc^{t}. Upyäni'megu'u ä'kīwitA'citAne'gowā^{d}tci mämī'cī'$^{\prime}$itcig ä'sīga'i'gäwā^{d}tc^{t}. "Kā't u'wīyä'A' sä'sä'sitä'$^{\prime}$ä'ki^{d}tce wī'sīga'i'gawu^{d}tc^{t}," ä'$^{\prime}$inā-
35 ^{d}tci me'to'säne'niwa'^{t}. "MA'n ä'$^{\prime}$cikegi keme'to'säneniwenenān$^{n't}$, i'$^{\prime}$kwätige ne'nītig^{ket}. Mā'A'gi mämī'cī'$^{\prime}$itcigi me'to'sänenī'wiweni kīwiwe'tōwAg$^{k't}$. WīnwāwA'megu'u mā'A'gi kīwiwe'tōwAgi me'to'-sänenī'wiweni me'tō'^{d}tc^{t}. U'wīyä'A nā'kA'^{d}tci tA'$^{\prime}$ciwī'cāwi'Agā'wā-tAge wī'kege'ni'sīga'i'gawu^{d}tc īni'megu'u wī'kī'cinene'kä'netAgi ne'-
40 pōwen$^{n't}$. Īni' mAn ä'$^{\prime}$cikegi nekīgänōnä'$^{\prime}$enān$^{n't}$. Ī'ni wī'pwāwi'i'citä'-'äyägwe wä'^{d}tci^{d}tcā' ī'n ā^{d}tcimo'e'nAgōw^{wet}. Ke'kinawā^{d}tcigä' īnA nīna'wime'to'säne'niwit ī'ni wī'Anemi'ci'tä'āt$^{A'}$. Wī'sä'sä'si'megu'u'-Agā'wātAmwA wī'kege'ni'sīga'i'gawu^{d}tc^{t}; nā'kA'^{d}tci wī'pō'simegu'u-

This is what you are to hang up for me;
(Repeat five times.)
You will hang up a dog for me;
This is what you are to hang up for me;
(Repeat three times.) [23]

Finally I shall walk along with the lynx's water;
(Repeat four times.) [24]

"Eventually we shall all eat at the present time," the one celebrating the gens festival said to the people. "But our head ceremonial attendant shall go about inviting. And he shall go about inviting slowly; he shall not go about in a hurry. Moreover, he must only invite those who are sitting down."

Then two who had indeed strong voices gave out a call. "You will all sit down, you will tell the people," they were told. "The one who is to invite will walk around. Only those who are seated are they whom he will invite," they were told. They called out to all. "'A 'au'." The inviter departed. "You will indeed all sit down," (the people) were told. "Indeed only those who are seated are they whom he will invite," the people were told. They indeed all sat down. And then, it is said, he went about inviting them, entering the wikiups. He went about entering all the wikiups, as many as there were. And the offerings were many, and he invited indeed nearly all. He went about inviting them slowly. "I invite you," he always said to them. He invited any one of them. He said to any one he saw, "I invite you," even also to children. And he also invited old persons, anyone.

And, it is said, they were not served beforehand. As soon indeed as those who were invited had all gathered, then, it is said, it was asked whether the ceremonial attendant had come. As soon as he came, he was asked, and he started to look at those whom he had invited. Some had disappeared. Then, it is said, they waited for them. As soon indeed as all had come they were served. Those serving as ceremonial attendants went about slowly and served (the food). "Let no one desire to be served in a hurry," he said to the people. "This is how our lives are, women and men. These ceremonial attendants go about carrying life, as it seems. Moreover, if anyone anxiously desires to be served there in a hurry, he then has thought of death. That is how our offering is. That verily is why I tell you that you must not think so. And you may know by that sign that who shall continue to think thus is one who has a weak life. He will desire straightaway to be served in a hurry; and he will greatly desire to eat. And his soul is why he does so. It seems he will wish to eat

[23] Compare pp. 73, 83, 103 (and 159, 161 approximately). [24] Compare pp. 73, 83, 103, 159.

ʻAgā'wātamwa wī'wī'ʻseni^{d}tc^{lt}. Nōgä'nawanigä'ʻ īni'ni wī'u^{d}tci'i'-ʻcawi^{d}tc^{lt}. Me'tō'^{d}tci wī'nawa'^{d}tcimī'^{d}tcini^{d}tci kī'gänōn^{nlt}. Ī'ni wī'u^{d}tci'i'ci'tä'ä^{d}tc^{lt}. ʻŌ'n āne't āgwi'megu'u kägō'ʻi wī'i'cima'-ninene'käne'tagini ma'ni kī'gänōn^{nlt}. Me'ce'megu'u ä'ci'sīga'iga'-
5 wātän^{nlt}. Nā'ka'^{d}tc ā'gwi wī'kege'niwī'ʻseni^{d}tci wī'i'citä'ä^{d}tcin^{nlt}. Ī'ni wī'i'ci'tä'ä^{d}tci me'to'sä'nenīwa pwāwi'megu'ukägō'ʻi'i'ci'tä'āt^{At}. Īna^{d}tcā'ʻ ʻī'nāna kenwä'ʻci wī'me'to'säne'niwit^{At}. Ī'ni ma'n ä'ʻ cikeg^{klt}."

Ī'nip ä'nā^{d}tcī me'to'säne'niwaʻ^{lt}. ʻŌ'nip ä'upyäni'megu'u'sīga'-
10 i'gäwā^{d}tci mamī'ʻcī'ag^{klt}. Kī'ci'megu'u'sīga'i'gäwā^{d}tci wīnwāwa'gä'i wī'mī'^{d}tciwā^{d}tc ä'sīga'amāti'ʻsowā^{d}tc^{lt}. Kī'ci'megu'umämye'ʻtcikī'-cä'wīwā^{d}tc^{lt}, "Ī'n ä'kī'ci'megu'umämye'ʻtci kegime'si' sīga'igawage-^{d}tci me'to'säne'niwag^{klt}," ä'ʻine^{d}tci kī'gänut^{At}. "ʻAu'," ä'i'ʻciwä^{d}tc^{lt}.

"Nekī'ciwīnakakanō'nāpena mana'ʻa keme'cōme'ʻsenān A'ckutä'-
15 nä'sīw^{wat}. A'cawe' wīna kī'ciwäpā^{d}tcimōtug ä'cimage^{d}tc^{lt}. Wī'na ku'^{d}tci ke'ka'ʻä'sōw aiyō'ʻi wī'ta'ci'ā^{d}tci'ā^{d}tcimwi'ʻtōnagwe kägō'-ʻmegu ä'cimamātomo'yagwin^{nlt}. A'cawe^{d}tcā'ʻ wīnaiyätugekī'ciwäpā^{d}-tci'mo'ā^{d}tc uwī^{d}tcimanetowaʻ^{lt}. Wīnaiyō' wī'na nekī'cimene'tāmi-kwâpenama'wāpen ā'ku'näwan^{nlt}. Wī'naiyō' wī'na ke'ka'ʻä'sōw
20 a'ʻpenä^{d}tci wī'me'ne'tāmitäpe'sinutawā^{d}tc ā'ku'näwan^{nlt}. Nā'ʻk wī'-na ma'ni nemamātomō'nenāni wī'cimene'tāminanā'pänetam^{wat}. ʻĪ'-ni^{d}tcā' wī'n ä'citäpe'si^{d}tc A'ckutä'nä'sīw^{wat}.

"Mana'ʻka^{d}tcā'ʻ, nō'^{d}tc^{lt}, äpi'ni^{d}tcini wätā'panigi Wâpa'nowan īni'ni wī'mene'tāmiwītama'wā^{d}tcin ä'ci'magin^{nlt}. Ä'ci'mini^{d}tc^{lt}, nō'^{d}-
25 tc^{lt}, wī'inäne'māni^{d}tci me'to'säne'niwan^{nlt}. Ī'n ä'ciwī'ʻcāmagi wī'na mäne'tā'mika'nō'cita Wâ'panōw^{wat}. 'Kī'ci'miyani inänemi mā'a'gi me'to'säne'niwag^{klt}. Ī'n ä'nage^{d}tci wī'inā^{d}tci'mo'ā^{d}tci mana'a änā'-sama'piyagwe ä'ta'cimamā^{d}tcinawi'tōnagwa A'ckutä'nä'sīw^{wat}. Nā'-ka'^{d}tci ma'^{d}tca'penäweni kīwigāpāmiga'tenige wī'pwāwi, nō'^{d}tc^{lt},
30 me'ce'kāgwī'ʻiyāg^{ket}. ʻĪ'n^{nlt}, wī'na nō'^{d}tc^{lt}, ä'nage^{d}tci wī'inänetamawī'yame^{d}tci nene'sämānānan^{nlt}, nā'ka' mani nekī'cetä'menān ä'awatama'wage^{d}tci tcāg ä'ci'genig^{klt}.

"ʻŌ'ni nā'ʻk^{At}, nō'^{d}tc^{lt}, mana'ʻk^{At}, nō'^{d}tc^{lt}, wä'^{d}tcināwa'ʻkwänig äpi'ta Wâ'panōw^{wat}. Äyī'g īni'megu ä'cikwâpenama'wage^{d}tci nene'-
35 sämā'nānan^{nlt}. Neme'cōme'ʻsenāt^{et}, nō'^{d}tc^{lt}, kī'cimene'tāmikanō'-ʻciyan inänemi nene'sä'mānān^{nat}. Ä'cime'nwikegi yō' wī'na ketenä'-nemipwa na'ʻina'i kānō'ʻciyäg^{kwet}. Īni^{d}tcā'ʻmegu nä'ʻ nīnā'na mana'a wī'inä'nema^{d}tci nene'sä'mānān a'pe'näweni wī'pwāwime'ce'kāgwī'-ʻiyāge ma'ni negu'ti mī'sō'n änegi'ku'ckamō'ʻiyāg^{ket}. Kīnwā'wa yō'
40 wī'n ä'manetō'wiyägwe kekīwikege'ckōte'ʻcipena mā'a'ni nī'sōne'-nānan^{nlt}. Īni^{d}tcā'ʻi wä'^{d}tci me'cena'ʻmegu'u pemiwäpatotā'ʻsenān^{nlt}. Ī'ni wī'inä'nema^{d}tci mā'a'gi nī^{d}tcime'to'säne'niwag^{klt}. Īni^{d}tcā'ʻmegu inänetama'winäge ma'ni nekī'cetä'menāni nā'ʻka mana'a nene'sä'-mānān^{nat}. Ī'n ä'nage^{d}tci wī'na ma'na'a A'ckutä'nä'sīwa wī'inā^{d}-

the offering for the last time. That is why he thinks so. And some will not think anything of this offering. Indeed they serve them the food in any way. Again, one may not wish to eat in a hurry. That is what a person will wish who is not impatient. He verily is the very one who will live long. That is how this is.

That, it is said, is what he told the people. Then, it is said, the ceremonial attendants indeed served (the food) slowly. As soon as they had served (the offerings) they also served themselves (some offerings) to eat. As soon as they were surely all done, the one celebrating the gens festival was told, "Now we have certainly served all the people." "Very well," he said.

"We have already spoken at length to this our grandfather, the Spirit of Fire. He must have probably told long ago what we said to him. For he was appointed to interpret anything for us here whenever we worship. Verily a long time ago he has probably begun to inform his fellow manitous. As for himself, we have already first scattered tobacco for him. For he is selected always to first enjoy the tobacco. And he has first thought highly of our worship. That verily is how he the Spirit of Fire is satisfied. "The WÂPANŌWA who sits verily yonder, so be it, in the east is he whom he will first tell what I said to him. He said to me, so be it, that he would bless the people. That is what I implore of the WÂPANŌWA who first spoke to me. 'Bless these people the way you have told me.' That is what we told this one, the Spirit of Fire, who is moving for us as we sit facing him. Moreover, if evil disease stands about, may it not, so be it, strike us. That, so be it, is how we told him to bless because of our tobacco and this cooked food of every kind which we hand him.

"And again, so be it, as regards the WÂPANŌWA who sits yonder, so be it, in the south. We also scattered our tobacco for him in the same way. Our grandfather, so be it, thinks of our tobacco as when you first had spoken to me. You thought righteously of us when you spoke to me. Therefore you will think of our tobacco so that disease will not strike us who belong to this single gens. For you who are manitous have brought it about that we are possessed of these our gentes. That verily is why I finally begin to ask it of you. You must bless my fellow people this way. Therefore bless us because of this our cooked food and this our tobacco. That is what we told this Spirit of Fire to tell for us, and say it to the WÂPANŌWA. Verily long ago, so be it, he must have begun to tell him.

tcimwi'tawī'yäme^{d}tci wī'''inā^{d}tci Wâpa'nowan^{nk}. A'cawe^{d}tcā'', nō'^{d}-tc^{k}, kī'ciwī'nawäpi'ā^{d}tci'mo'ā^{d}tc^{k}.

"'Ō'ni wī'na nā'ka'^{d}tci mana''ka wä'tapita wä^{d}tcipagi'ci'monigi Wâ'panōwa wä^{d}tcipagi'ci'monig^{kk}. 'Na'i', neme'cōme'senā't^{et}, wī'n ä'ci'megu'una'ige'nō'ig inäneminäg^{ket}. Wī'i'ci'kenwä'cime'to'sänenī'-wiyäg^{ket}, inäne'minäg^{ket}.' Ī'n ä'nage^{d}tci wī'n^{nat}.

"'Ō'ni wī'na mäme^{d}tcinä' ä'kanō'nage^{d}tci mana''k^{at}, nō'^{d}tc^{k}, äpi'ta wä'^{d}tci, nō'^{d}tc^{k}, ke'sī'yānig äpi'ta Wâ'panōw ä'mamāto'-mage^{d}tc^{k}. 'Neme'cōme''senāt^{et}, wī'na ketemina'winäge kenwä'ci'-megu'u wī'i'ci'anemiwāwī^{d}tcäna'mage^{d}tci nī^{d}tcime'to'sänenīnān^{nat}. Inäne'minäge kanā'' mani'i änegi'ku'ckawī''iyäge negu'ti mī'sōn^{nk}. Kīnwā'wai yō ä'manetō'wiyägwe kekī'ciwāwīwāwītāpwa mā'a'ni nī'sōne'nānan^{nk}. Īni^{d}tcā' wä^{d}tci'megu'u wī'cā'menäge wī'keteminu'-ta'wiyäge 'īnugi ma'n ä'mamāto'tamäge mī'cī''iyägwe mī'cā'm^{mk}. Īniyō' wī'n ä'ci^{d}tcā'ike'ka''amägwe wī'i'ci'tcigäyān^{nk}. Īni^{d}tcā''me-gu'u ä'ci'tci'gäyān ä'cike'ka'ama'wiyäg^{kwet}. Āgwi negu'ta'i kägō'-'megu'u i'cikīwāni'tcigä'yānin^{nk}. Īni^{d}tcā'' kī'inä'nemāpwa mā'a'gi wī^{d}tci'sō'magigi wī'anemi, nō'^{d}tc^{k}, nänäta'mowā^{d}tc ä'anemikugwä'-kāpātā'ninigi ma'ni keta''kimwāw^{wk}. Kīnwāwa yō' ma'n ä'mane-tō'wiyägwe keta''kimwāw^{wk}. Nā''ka wī'na mani''i kekī'cegumwā'w ä'anemikugwä'kināgwa'tenigi wī'anemimämenwinänäta'mowā^{d}tc^{k}. Īni'megu'u ä'cipe''kinatawäne'menäge wī'inänetama'wiyäge mana'a nene'sä'mānān ä'nīgānime'ckine^{d}tcä''tōnäg^{ket}. Mani' nā'ka'^{d}tci wī'-se'niwen īni'megu'u wī'inänetama'wiyäg^{ket}. Īni^{d}tcā''megu'u mani''i kī'inä'netāp^{wat}. Kāta pwāwinene'käne'tagägu ä'ta'ciketeminawī'-''iyägwe ä'ci'miyägwe^{d}tcā''^{k}. Ī'ni wī'wâpa'tamäg^{kwet}.' Cī' nä'pe wī'na ma'n äna'g^{kk}. Ke'te'na kī'i'ci'tä'äp^{wat}. Īni^{d}tcā'' wī'na mana''a wī'i'ci'ā^{d}tcimo'ā^{d}tc A'ckutä'nä'sīwa täyä'tagwi, wī'na nō'^{d}-tc^{k}, keme'cōme''senān^{nat}. Īnī'yätug ä'ciwī'nawīta'mawā^{d}tc uwī^{d}tci-manetowa''^{k}. 'Ma'ni wī'n ä'ci'miwā^{d}tci wī'ine'nagōwe kō'ci'seme'-nānag^{kk}.' Īni^{d}tcā''yätug änā^{d}tci Wâpanowa' A'ckutä'nä'sīw^{wat}.

"Ma'ni nā'ka'^{d}tc^{k}. U'gimāw utō'täweni wī'menwi'genig^{kk}. Ī'n ä'cinatotā''sage^{d}tc^{k}. Mana'ka'megu'u wī'anemimämenwi'genigi ma'ni pämāme'ki''senigi, na'ī' ä'ku'känetägwa'tenig īninā'' ä'cina-totama'wage^{d}tci wī'inänemī'yame^{d}tc^{k}. Wī'ka'cki'mage^{d}tci'megu'u ketōgimāmenānani wī'täpa'kwi'anemiwī^{d}tcime'to'sänenīmemag^{kwet}. Ī'n ä'cinatotā''sage^{d}tc^{k}.

"Ma'ni nā'ka'^{d}tc^{k}. Mā'a''i kete'kwaiyōmenā'na'i wī'menwime'-to'sänenī'wini^{d}tc^{k}. Ī'n ä'ciwī'cā'mage^{d}tc^{k}. Nā'ka'^{d}tc apeno'a'i wī'mämenwi'megu'ukī'cikī'ci'gini^{d}tc^{k}. Ī'n ä'ciwī'cā'mage^{d}tc^{k}. Ā'-gwi wī'nōte'kanawā''cini^{d}tc^{k}, wī'täpa'kwi'megume'to'sänenī'wini^{d}tci wī'inäne'māwā^{d}tc^{k}. Ī'n ä'ci'megu'ukī'kī'ki'mage^{d}tc^{k}. Wīnwā'wa yō wī'nāni'i kä'tcinene'känemāwā^{d}tci''^{k}. Īni^{d}tcā''i wī'inä'inäne'-mäwagi wī'anemiku'kwä'kāpata'mini^{d}tci ma'n utō''kimwāw^{wk}. Wī'-

"And moreover, with respect to the WâpanōWA who sits yonder in the west. 'Now, our grandfather, bless us in a way which is right. Bless us so that we may thus live a long time.' That is what we say to him.

"And lastly we address the WâpanōWA who sits, so be it, yonder, so be it, in the north, as we worship him. 'Our grandfather, bless us so that for a long time we continue to play with (i. e., associate with) our fellow people Bless us, especially us who belong to this single gens. For you who are manitous have already mentioned these our names (i. e., gentes). That, verily, is why we implore you to hear us with compassion to-day as we worship this sacred pack which you have given us. For that verily is how you directed that I should conduct the ceremony. Verily I perform it as you directed me. I have not done this wrongly in any way. Therefore you will bless these my clansmen so they may continue, so be it, to see this your earth as it continues to change its appearance. For this earth is yours who are manitous. And may they continue to happily see this your sky as it continues to change its appearance. That indeed is what we strongly desire of you, that you so bless us because of this our tobacco which we first extend to you with open palms. Moreover, bless us in the same way because of this food. Therefore you will think of this. Do not fail to remember where you blessed me and what you said to me. You must look at that.' Yea, that is what I truly said to him. Surely you will think so. That verily he, this Spirit of Fire, must tell them so collectively, so be it, he who is our grandfather. That, it seems, is what he has told his fellow manitous. 'This is what our grandchildren told me to say to you.' That indeed is what the Spirit of Fire has told the WâpanowAgi.

"Moreover, this: May the chief's town be in security. That is what we ask of them. May this earth rest in great security till yonder distant time, and we ask from them that they bless us at the time when there is thought of changing it. May we indeed persuade them that we continue throughout to live with our chief. That is what we ask of them.

"And this: May these our women live in good health. That is what we implore them. Moreover, may the children all grow up safely. That is what we implore them. They must bless them so that they do not perish prematurely, but (on the contrary) so that they may live their full span of life. That is what we insist upon. For they are the ones of whom they think especially. Therefore they will bless them so that they will continue to see this (the manitous')

pwāwinā′ʻkakägōʻnaʻikīwitanama^{d}tciʻe′gwini^{d}tc ī′ni wīʻinäne′māwā^{d}tc apenoʻan^{nlt}.

"Īni^{d}tcāʻ änā^{d}tci′moʻā^{d}tci wīnai′yätuge mana′ʻa kemeʻcōme′ʻsenāna tä′yäʻtagw Aʻckutä′näʻsīw^{wat}. Aʻcawe′^{d}tcāʻi kīʻciwäpā^{d}tcimo′ʻätug^{ket}. Nāʻka′^{d}tci mana′ʻa 'A′nenägi Täyäpī′gwäʻciga' änäwe′niwita wī′na näʻi ke′ʻkaʻugw uwī^{d}tcimanetowaʻi nāmitäʻäʻāgani wīʻkeʻkä′netag änemi′meguʻuʻiʻcitäʻatamo′wagwäni kemeʻtoʻsäneniwiwenenān^{nlt}. Īna′meguʻu wīʻpwāwiwāwanäne′menag^{kwet}. ʻŌ′ nā′ʻka māʻa′n Aʻckutänä′ʻsiwani kägōʻ iʻciwanā^{d}tcimonite ʻīna′meguʻu käʻkaʻwäweniwi′ta wīʻwīgätā′^{d}tcimu^{d}tcʻ. Wīnwā′w anōʻkānegōg uwī^{d}tcimanetō′wāwaʻi wīʻta′ʻciwāwītawāʻkwāpa′menag^{kwet}. Wī′na ma′naʻa wīʻanemiwāwīgätātota′mōnagwe kägō′ʻ äʻcipeʻtā^{d}tcimo′yagwin^{nlt}. Mana′^{d}tcāʻ wīʻwīgätā^{d}tcimwi′ʻtōnagwe Aʻckutä′näʻsīw^{wat}. Āgwi′ kägōʻi wīʻiʻciwāwaneʻckāʻinuʻtō′nagwin^{nlt}. Ānemiʻämiga′tenigi′meguʻu mīʻcā′mika′nawīn ī′ni wīʻinā′totag^{klt}. ʻŌ′ni wī′na kägō′ʻ iʻciwanīʻkäte māʻa′n īni wīʻā^{d}tcimwi′ʻtāgu^{d}tc A′nenägi Täyäpīgwäʻci′ni^{d}tcin^{nlt}. Ī′n äʻcaiyāneʻkäwiʻanōʻkāne′gowā^{d}tci winwā′w uwī^{d}tcimanetō′wāwaʻ^{lt}. Īni^{d}tcā′ʻyätug äʻkīʻcimämenwiwītama′wāwā^{d}tci mämātomema′ge^{d}tciʻi Wâpa′nowaʻ^{lt}.

"Nā′ʻk ī′n ai′yāʻkow äʻu^{d}tciʻse′tōwā^{d}tci 'negu′twāpyäg^{klt},' äʻita′mowā^{d}tc^{lt}. Aiyanigämäʻi nätotama′wage^{d}tci wīʻpwāwikīwimäneʻcīgwägā′pāʻini^{d}tci nekwīyeʻsäʻemenā′naʻ īna′ʻi täpaʻkwineʻtoʻsänenī′winite na′ʻinaʻ äʻkwiwäpänetamu′gwäʻigi ma′n utō′ʻkimwāw^{wlt}, wīnwā′wa ʻīnaʻtcāʻ tane′ʻsinit^{et}, wa′nimō^{d}tc äʻkwimaneʻsenowänetamu′gwäʻigi kīnāgwi wīʻpyä^{d}tcimāmīʻcā^{d}tciʻoni^{d}tc uwäʻci′ʻōnwāw^{wlt}. Ī′n aiyani′gäʻmäʻi nätotā′ʻsage^{d}tci wīʻinänemī′yame^{d}tc^{lt}. Īni^{d}tcā′ʻyätuge wī′na manaʻa ai′yāʻkowi wä′^{d}tcika′nōnā^{d}tc Aʻckutä′näʻsīw^{wat}. Āʻkowī′ yō u^{d}tc ī′n nekanōta′māgōg^{klt}.

"Mani′ nāʻka′^{d}tc^{lt}. Āʻco′wi menoʻtanwe wāwu^{d}tci mämyāʻcikanōnenowagwäna nānō′ta^{d}tcāʻ wī′na wīʻpōnänene′menag^{kwet}. Ī′n äʻci′miwā^{d}tc^{lt}. Īni^{d}tcāʻ äyī′g äʻcinatotā′ʻsage^{d}tc^{lt}. Me^{d}tci′meguʻu pōʻsi pwāwipōninene′känemeno′wagwäna naiyänenwi′meguʻu wī′n u′wīyawi wīʻāwatag^{klt}. Īni^{d}tcāʻ, äyīgi nätotā′ʻsage^{d}tci wīʻinäne′menag^{kwet}. Wīʻtäpwäʻtawiyame^{d}tci′meguʻu. Ī′n äʻcimage^{d}tc^{lt}.

"Nā′ʻka wī′na neguta′ʻ iʻcinaʻpi′ʻsaiyäg^{ket}, wī′na nō′^{d}tc^{lt}, wītämagete natu′panite nenīwa′megu wīʻne′ʻsage^{d}tc^{lt}. Ī′n äʻcinatotā′ʻsage^{d}tc^{lt}.

"ʻŌ′ nā′ʻk^{at}, wī′na māʻa′ʻ^{lt}, nō′^{d}tc^{lt}, äyī′g ā′^{d}tcimäwa nänaʻine^{d}tcātamāgu^{d}tciʻi mämātomäweniwi^{d}tc^{lt}, pägā′ʻtawu^{d}tci nänaʻeʻsami′ni^{d}tciʻ^{lt}. Īni′ʻ äyī′g änemimämenwīʻkamāgugwäni wīʻtäpaʻkuʻckamini^{d}tci′meguʻu meʻtoʻsänenī′wiwen^{nlt}. Iʻcika′nōnäw^{wat}. Īni^{d}tcā′ʻ, wī′na nō′^{d}tc^{lt}, wīʻinä′nemā^{d}tc^{lt}.

earth as it changes its appearance. Also they must bless the children so they are not pained by anything.

"That verily is what he very likely, our grandfather, this Spirit of Fire, told them collectively. He probably has indeed begun to tell long ago. Moreover, this one who is called 'He who lies with his eyes bulging in the smoke hole' also has been named by his fellow manitous to know the inmost thought of us as we indeed continue to think any way whatever of our lives. He indeed will not fail to think of us. Oh, also if this Spirit of Fire in any way makes a misstatement he is the one designated to carefully tell (exactly what we said). They are employed by their fellow manitous to watch us from both sides. He, this one, shall continue to very carefully tell us if we make an error in what we say. Verily this one, the Spirit of Fire, shall carefully report for us (what we say). He will not thereby hear from us anything which is evil. As (this) sacred pack speech is, he will tell it. And if he forgets anything this one, He Who Lies with His Eyes Bulging in the Smoke Hole, shall then tell it for him. That is how in turn they are employed by their fellow manitous. That verily, it seems, is what they have well told to the WâpanōwAgi whom we worship.

"Again, they have placed as the very last that which they call 'one slice.' A little bit more than that is what we ask from them so that our boys may not stand about with shamed faces if they live long enough to reach the time when they (the manitous) begin to think of this their earth, and if they are present indeed whenever by chance (the manitous) plan war for (this earth), may they confidently highly decorate themselves with their paint. That is how we ask them to bless us a little more. That verily is probably why this Spirit of Fire told them that the very last thing. They too have told me that as the last thing.

"Moreover, this: Whoever from the other side shall talk evilly of us shall verily cease thinking of us prematurely (i. e., so his plans will miscarry). That is what they told me. That verily also we ask of them. And whoever does not cease thinking too much of us shall instead curse himself. That verily is also how we ask them to bless us. Indeed they must believe us (i. e., grant our prayers). That is what we say to them.

"Again, if we should fill some one's place, so be it, if we accompany a person on the warpath, may we kill a man. That is what we ask of them.

"Oh, he also mentioned these also who handle (the offerings) for him whenever he is worshipped, and who cook the food which is boiled for him. Also whoever continues to take the greatest pains shall attain his (allotted span of) life. That is what he said of him. Therefore, so be it, he will bless him that way.

"Nā'kA'^{d}tci neguta' i'ci wī^{d}tcä'wänite me'to'säneniwAni'megu'u wī'ne''sāni^{d}tc^{lt}. Ī'n ä'cinAtotā''sAge^{d}tci wī'inänetAmawī'yAme^{d}tci kīwi'Anō'kānemAge^{d}tci'^{lt}. Wī'nA ku'^{d}tc ī'n ä'cikA'nōnā^{d}tc^{lt}.

"Nā'kA'^{d}tci mā'a''i' cägA'sai'yāgin änemi'AtAmā'nāni^{d}tci'i wī'inä'-
5 nemā^{d}tc^{lt}. Īni^{d}tcā''i wī'i'ciketemina'wāwā^{d}tc^{lt}. Ō'ni pemāgwApi'-ni^{d}tcin i''kwäwAn äyī'gi pemāte''siweni wī'inä'nemäw^{wAt}.

"Nā'kA'^{d}tc īnu'gi mAni''i ä'tA'cinānīmī'kAmi'ni^{d}tci'i mA'n änäne'-miwā^{d}tc^{lt}, äyīgi'megu'u īni''i wī'täpA'kwi'megu'u ä'ke'kyäwenī'wi-nigi wī'Aneminānīmī'kA'mini^{d}tc^{lt}. Ī'ni wī'inä'nemā^{d}tc^{lt}. Me'ceme-
10 gō'na'i tA'swi'megu'u nīminīmi'ni^{d}tci' ī'ni wī'inäne'māwā^{d}tc^{lt}. Ī'n ä'cinAtotā''sAge^{d}tc^{lt}. Īni^{d}tcā''yätuge kī'cinā^{d}tci'mo'ā^{d}tci wī'nA mA-nA''A A'ckutä'nä'sīwA Wâpanowa'^{lt}.

"'Ō' wī'nA wī'nA Wâ'pAnōw A''cigan u^{d}tc mAne'senowigīw^{wAt}. Īni^{d}tcā' ä'cinAtotā'sāwā^{d}tci mā'A'gi Anemime'to'säneniwAg^{klt}. Ī'ni-
15 ^{d}tcā' wī'inä'nemägwe mā'A'gi kō'ci'seme'nānAg^{klt}. Ī'n ä'ciwī'cā'-menāgwe mAnA'A käteminawäg^{kwAt}. Īnī'yätug änā^{d}tci mAnA''A keme'cōme'senän A'ckutä'nä'sīwA Wâpanowa'^{lt}. Īniku'i wīnwāwA'-^{d}tcā'i wī'i'citä'ā'sowAgi mā'A'n ā'ku'näwAwAni wäpipA''tAPA'tä'p-wāt^{et}. Īni'ku'i yō'w ä'nAge^{d}tc^{lt}. Ke'te'nA wī'i'citä''äwAg^{klt}.

20 "MAni' nā'kA'^{d}tci wī'se'niwen īni'megu wī'inäneta'mowā^{d}tci nekī'-cetä'menān^{nlt}. Nā'kA'^{d}tci nä'kwāpetAmāgo'wā^{d}tci'i mAni''i äwAten-Ama'wAge^{d}tc ī'ni kenā'^{d}tci wī'i'cinene'käne'māwā^{d}tc^{lt}. MA'ni ne''ki wī'Anemimāmī'^{d}tcīwA mAnA'kA'megu'u ume'to'sänenī'wiwen ä'-kwāpyä''senig^{klt}. Wī'Anemimāmī^{d}tcī'wA mA'ni mämātomī'nAmeg^{klt}.
25 Ī'ni wī'inä'nemā^{d}tc^{lt}. Ī'ni wī'nA mAnA''A wī'inā^{d}tci'mo'ā^{d}tci keme'-cōme''senān^{nAt}. 'Ī'ni inänemā'kAn^{nlt},' wī''inā^{d}tci Wâpa'nowa' A'-ckutä'nä'sīw^{wAt}. Īni^{d}tcā''i wī'inäne'menAg^{kwet}. Īni^{d}tcā''i wī'u^{d}tci-kenā^{d}tciwäpi'AtA'atā'pAtA'mAgwe keme'cōme'se'nānAg äwAtenAma'-wAge^{d}tci Wâpa'nowAg^{klt}. Ī'ni^{d}tcā'kä'' kīnwāwA wī'i'cimenwinawä'-
30 ckā'gwiyägw äwAtenAmā'gäyāg^{ket}. Wī'u^{d}tciwī'se'niyäg^{kwet}, i''kwät-ige nā'kA'^{d}tci nenīti'g^{ket}. Wī'seni'g^{kut}!" ä''inā^{d}tc īnA nenīw^{wAt}.

"Īnigä''megu wīnanä'' kīnānA wī'nAtawiwäpinā'gäyAg^{kwet}. Aiyō'-nina'i nīmiwa'i'gAnAn āwA''sīmä'i wī'tA''sō'seg^{klt}. Wī'menwi'me-guta'sō'senōn^{nlt}. Medā'swawa'ī'mAgA'ke 'ī'ni wī'kīci'megu'u wī'tA'-
35 sōne'nugwäni tA''so'seg^{klt}. A'cka'^{d}tci wī'mānō''senōni wī'cā'wi 'ō'me'cegä'' īni'megu. Na'i', wäpinägä''itāw^{wet}," ä''inā^{d}tc^{lt}.

Tti la ye ke wi ta mo ne i no ki;
(Repeat four times.)
Ma ma ya ke wi ta mo ne i no ki;
40 Tti la ye ke wi ta mo ne i no ki;
(Repeat four times.)

"Moreover, if they go along anywhere with (a war party), may they indeed slay a human being. That is how we ask them to bless those whom we ordered about (i. e., the ceremonial attendants). For that is how he spoke of them.

"Moreover, he shall bless these who have continued to smoke what we smoke. Therefore he shall so bless them. And he also shall bless the women who have been seated in clusters with life.

"Moreover, those who have been dancing to-day for this with which they (the WâpanowAgi) blessed me, also they shall attain old age so that they will continue to dance for it. That is how he shall bless them. They will bless that way just as many as danced steadily. That is what we ask of them. That verily he, this Spirit of Fire, must have told the WâpanowAgi.

"Oh, he the WâpanōwA, to be sure, is of such a nature that one side of him is for war. That verily is what these future (i. e., living) people ask of him. That verily is how you will bless these our grandchildren. That is how this one whom you blessed implores you. That, it seems, is what this our grandfather said to the WâpanowAgi. Verily indeed they will be reminded of (this) by this tobacco when they begin to puff it. That indeed we told him formerly. Surely they will think so.

"Moreover, they must think the same way of the food which is cooked. Moreover, they must gradually think the same of those who received and transmitted to them this which we offer them (i. e., the ceremonial attendants must be blessed the same way). He shall continue to eat this as far as his life lasts. He shall continue to eat what is offered in prayer. That is what he must think of them. That is what this our grandfather shall tell him. 'You had better bless them that way,' is what the Spirit of Fire will say to the WâpanōwAgi. That verily is how they will think of us. That verily is why we gradually take up into our mouths that which we extend to our grandfathers the WâpanowAgi. And that verily which we have offered will in this way benefit you. It is why you will eat, women, and men. Eat!" that man said to them.

"And now we also had better begin to sing. At this time there will be more dancing songs. There will indeed be just the right number. In 10 years there will be as many as there ever will be. Later on there will be may of them perhaps or they may be the same. Well, let us begin singing," he said to them.

Ghost, I tell you to-day;
(Repeat four times.)
Early, I tell you to-day;
Ghost, I tell you to-day;
(Repeat four times.)[25]

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[25] Compare p. 3 and the references cited

Ki ma ma to me ga;
(Repeat three times.)
Me ma ko te si ta ki ma ma to me ga;
Ki ma ma to me ga;
(Repeat six times.)

Ma ni ni ya wi me dko na ma wi no o;
(Repeat three times.)
A ne mo te sa me dko na ma wi no o;
Ma ni ni ya wi me dko na ma wi no o
(Repeat.)

Wi i ne wi ya ne;
(Repeat 14 times.)
Wi i ne wi ya ne wi i.

"Īni mA'n ä'kī'cinā'gäyAg$^{kwe'}$. Awiyātuge'megu'u pemi'se'nyäwAgi mā'A'gi kī'kāne'nānAg$^{k'}$," ä'ʻinā^{d}tc$^{'}$. "Āgwigä'ʻi wī'kege'nimAgwe wīnwāwA'megu. Ä'pī'tci'senyä'gwä'igi wī'A'pī'tci'se'nyäwAg$^{k'}$," ä'ʻinā^{d}tc$^{'}$. Awiyātugägä'ʻmegu ä'pemi'se'nyäwā^{d}tc$^{'}$. "Īni'ku' ä'cime'nwikeg$^{k'}$. Ī'n ä'ci'Agāwānagi wī'i'ca'wiwā^{d}tc$^{'}$. Ā'gwi wī'sä'sä'sikīgäno'yägwini kī'ci'A'cenō'ʻiyān$^{n'}$. Āgwigä'ʻ mani wī'tA'ci'aiyō'ʻikāgikāgigäneniwī'yānin$^{n'}$. Me'cena'ʻmegu kabō'twe nī'ʻA'cen$^{nu'}$. Me'tō'^{d}tci nō'mAgäwe nī'me'to'sänenīw$^{'}$. 'Ō'ni mA'ni mANA'kAmegu kī'Anemipemipemenāp$^{wA'}$. Äyīgigä'ʻmegu kī'Anemi'A'pä'A'pä'nemup$^{wA'}$. Me'cena'ʻmegā'pe' kabō'twe kī'A'pänemō'nutāpwA mA'ni'$^{'}$. Āgwi'gä' u'wīyä'A mani'ʻi nanā'ʻci wī'me'tcikanōne'gwi^{d}tcin$^{n'}$. 'Ī'niyāp ä'ketemi'nōnān$^{n'}$,' ā'gwi wī'i'gwi^{d}tcin u'wīyä'$^{A'}$. Wī'ā'pe^{d}tci'megu'unene'käneta'mugwänA 'ī'nānānA wī'ketemi'nāgwitA mani'ʻi mī'cā'm$^{m'}$.

"Āgwigä' nī'nA ne'ʻci 'umī'cāmetA'mānini mA'ni mī'cā'mi kegi'kwäwe'megu'u ketepänetāpenA nā'kA'^{d}tci kegA'peno'$^{e'}$. Mō'tci'megu'u pwāwina'etu'nämutA mani'ʻ äyīgi'megu'u umī'cāmetAm$^{wA'}$. WīnA'nä'i kī'gänu'sA kägō'ʻ$^{'}$. Me'ce'na' āgwi'gä'i mā'mA'kā^{d}tci kī'ʻcigitA wī'na'ikākīgä'nu^{d}tcin$^{n'}$. Me'ceku'megō'na'$^{'}$. Īni' man ä'ʻcikegi kemī'cā'menān$^{n'}$. Wī'pwāwiku'se'tAmäg$^{kwe'}$, ī'ni wä^{d}tc īn ine'nagōw$^{we'}$. Me'cemegō'na' u'wīyä'A 'nī'kī'gän$^{nu'}$' ä'citä'ägwänA wī'kī'gänōw$^{wA'}$. WīnAgä'ʻmegu'u wī'tä'pi'tōw u'wīyaw$^{w'}$. Segi'känetAg u'wīyä'A wīnA'nä'i wī'segi'känemegwi'megu'u mA'ni mī'cā'm$^{m'}$.

"Ā'gwi nī'nA me'ʻtenō'i wī'tA'ci'segi'segi'känemegwī'yānin$^{n'}$. Me'cemegō'na'$^{'}$. Aiyīmīgwāmīgu^{d}tcā'ʻmegu'u wī'nene'kānetAmägwe nAgA'mōnAni nā'kA'^{d}tci kanakA'nawīn$^{n'}$. Mānewiyu'megu'u mA'ni kete'ci'tcigä'ʻipen$^{nA'}$. Ā'gwi me'^{d}tci pō'ʻsi wä^{d}tcinowi'tcigä'ī'yAgwin$^{n'}$. Īni'megu'u āmu'ciwī'ciginene'käne'tAmägwe mā'A'ni kenAgAmōne'nānAn$^{n'}$. MA'nigä' wä'^{d}tc$^{'}$ 'A'ckA^{d}tcimä'ʻ$^{'}$' ä'ci'g$^{k'}$. Īnu'-

He will worship you;
(Repeat three times.)
One who is greatly in need will worship you;
He will worship you;
(Repeat six times.)[26]

You must paint this body of mine red;
(Repeat three times.)
You must paint the dog red;
You must paint this body of mine red;
(Repeat.)[27]

You will see me;
(Repeat 14 times.)
You will see me, wi i.[28]

"We have now finished singing. Indeed these our friends are still eating," he said to them. "And we are not to hurry them. They may eat as fast or as slow as they wish," he said to them. They were still eating. "That is the right way. That is what I wish them to do. You are not to hold gens festivals hurriedly whenever I disappear. And I am not going to live here forever. Indeed I shall be gone sometime. It seems as if I shall only live a short time. And you will continue to take care of this far into the future. And also you will continue to depend upon it. At any time you may suddenly have to rely upon this. And this will not speak plainly ever to any one. It will not tell anyone, 'Eventually I bless you.' Whoever shall always remember it is the very one this sacred pack will bless.

"And I alone do not own this sacred pack; we all own it, including women and children. Even one who can not talk also owns this sacred pack. He also might offer something. And one who is full grown will not be the only one who will hold gens festivals with solemnity. It may be any one. That is how our sacred pack is. You must not be fearsome toward it; that is why I tell you. Any one who thinks, 'I shall hold a gens festival,' may hold a festival. And he will benefit himself. If any one sincerely and constantly thinks of it, this sacred pack will also think sincerely and constantly of him.

"I am not the only one of whom it will think of sincerely and constantly. It will be any one. Verily indeed do your best to remember the songs and the speeches. We have indeed performed this many times. Our ceremonies are not so easy to conduct. That is the way you should contrive to think seriously of these our songs. And this is why I was told, 'Later on indeed.' I was instructed by all of

[26] Compare p. 81 and the citations.
[27] Compare p. 81 and the citations.
[28] Compare p. 81 and the citations.

gi nīnA'megu'u tcāgi'megu'u ke'kA'A'mawige mäme'ci'kAku''megu awitA mō''tci negu'ti ke'känetAgägo'A'. Īnugi wī'nA mā'A'n ä'nyäwe'nō'ig$^{k\prime}$, kekī'ci'megu'uke'känetāpwAtug$^{ke'}$. 'Ō'ni menō''kAmīg āwA'sī'mä' īni tA'swi wī'ai'yōyAg$^{kwe'}$. Kī'Anemi^{d}tcā''megunA'kwike'-
5 känetāp$^{wA'}$," ä''inā^{d}tc$^{\prime}$.

Ī'nip ä'kī'ciwī'se'ni^{d}tc$^{\prime}$. "Na'ī', īni' mā'Ag ä'kī'ciwī'se'nīwā^{d}tci wī'ku'metcig$^{k\prime}$. 'Ō' wī'nī'mi'Agwe mā'A'g$^{k\prime}$. 'Ō' me'ce wīnA'megu'u u'wīyä' i'ci'tä'ätA wī'nīmīw$^{wA'}$," ä'i'^{d}tc$^{\prime}$. "MAmī'cī''etig A''kANAni māwAte'nAmug$^{ku'}$," ä''inī^{d}tci mAmī''cī'a'$^{\prime}$. "NANA'gutäg aiyō''i
10 kī'pe'kwā'gwAtōp$^{wA'}$," ä'i''ciwä^{d}tc$^{\prime}$. "'Au'," ä'ī'yowā^{d}tci mAmī''cī'-Ag$^{k\prime}$. 'Ō'nip ä'māwAtenA'mowā^{d}tc$^{\prime}$. Kī'cimāwAtenAmowā^{d}tci nANAgutä'g ä'pe'kwāgwA'tōwā^{d}tc$^{\prime}$. Īnigä'me'gup ä'wäpinAna'igāpāwā^{d}tci wī'nī'mitcig$^{k\prime}$. 'Ōni mAmī'cī''$^{A'}$, "Na'i', i''kwätige nā'kA'^{d}-tci ne'nītig$^{ke'}$, aiyō'' mAni mane'towAg ä'tA'cike'kake''kA'u^{d}tc$^{\prime}$. Īnu'-
15 gi nīmigu'^{d}tcā''$^{\prime}$. Ke'gime'si nīmigu'megu'u," ä'i''ciwä^{d}tc$^{\prime}$. Īnigä'-ipi'megu ä'wäpinägäwā^{d}tc$^{\prime}$.

Ne nye ma wa wa;
(Repeat six times)
Yo me no ta i gi se;
20 Ne nye ma wa wa;
(Repeat three times.)

A gi ni ka lo no we ya ni ni;
(Repeat five times.)
O A ye i i i i i i;
25 A gi ni ka lo no we ya ni ni;
(Repeat twice.)

Ma ni ye yo wi A ko ta wi no;
(Repeat four times.)
A ne mo te sa wi A ko ta wi no;
30 Ma ni ye yo wi A ko ta wi no;
(Repeat three times.)

Ke ke ya i Anemi le di A o ne le mi ye ni wi tose ta mo i;
(Repeat five times.)
O A ye i i i i i i.

35 Ni de nwi lya ta ma ne to wa e no ta wo ta;
(Repeat three times.)
Nye we nwi lya ta ma ne to wa e no ta wo ta;
Ni de nwi lya ta ma ne to wa e no ta wo ta;
Ni de nwi lya ta ma ne to wa e no ta wo ta.

them now, certainly you would not know even one. As it is, there are but four of them, and you probably have learned them. And in the spring we shall indeed use more. Verily you continue to know them after the next generation," he said to them.

Then, it is said, they had completed eating. "Well, those who were invited have finished eating. Oh, we shall make them dance. Oh, any one who so desires, may dance," he said. "Ceremonial attendants, gather the bones," he said to the ceremonial attendants. "You will pile them up here in the center of the fire," he said. "Very well," the ceremonial attendants said among themselves. Then, it is said, they gathered them. As soon as they had gathered them they piled them up in the center of the fire. And then, it is said, those who were to dance began to stand in position. Then a ceremonial attendant said, "Well, women and men, right here is where the manitous are named. Verily you must now dance. Indeed all of you are to dance." And then, it is said, they began to sing.

I call out for those four;
(Repeat six times.)
Here, the foe without, my son (?);
I call out for those four;
(Repeat three times.) [29]

I can not stop my calling;
(Repeat five times.)
Oh, already;
I can not stop my calling;
(Repeat twice.) [30]

This is what you are to hang up for me;
(Repeat four times.)
You will hang up a dog for me;
This is what you will hang up for me;
(Repeat three times.) [31]

Finally I shall walk along with the lynx's water;
(Repeat five times.)
Oh, already.[32]

The manitou who comes twice is he who is imitated;
(Repeat three times.)
The manitou who comes four times is he who is imitated;
The manitou who comes twice is he who is imitated;
The manitou who comes twice is he who is imitated.[33]

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[29] Compare p. 81, etc.
[30] Compare p. 83, etc.
[31] Compare p. 83, etc.
[32] Compare p. 83, etc.
[33] The manitou who comes the second time will bless me. Such is the import.

A gi ta ka mi ki ne ki wi ki wi ka la;
Wa ge i ne te na;
(Repeat three times.)
A ye i i i i i i.

5 Wi wa na ki me wa;
Wa na ki me wa;
Wi wa ni ki me wa;
Wa ni ki me wa;
Wi wa ni ki me wa;
10 Wa ni ki me wa;
Wi wa ni ki me wa;
Yo me no A ya tti me ta;
Wi wa ni ki me wa;
Wa ni ki me wa;
15 Wi wa ni ki me wa;
A ye i i i i i i.

De we na na i ni ko ta A no ko ta A no;
De we na na i ni ko ta A no ko ta A no;
Ko ta A no ko ta A no;
20 A ye i i i i i i.

Lya ya ni
O ma o ma tti se wa ke ma ne to wa ki;
(Repeat three times.)
Ni ka ne,
25 O ma o ma tti se wa ke ma ne to wa ki.

Ä'kī'cikīgä'nowā^{d}tc^{lt}. "Ī'ni. Ä'kī'ci'megu'umenwikīgänō'^{t}iyAg^{kwet}," ä'^{t}inā^{d}tc^{lt}. "Īni'megu'u wī'Anemi'inA'inanō'^{t}kyäyAg^{kwet}. MAnA'kAku'^{t}megu'u mA'ni kete'cime'tō'^{d}tcimyä'kā'gwipen ä'ke'kyäwe'niwig^{klt}. Mō'^{t}tci kīnā'nA mA'ni ke'gime'si kemyä'kā'gwipen^{nAt}.
30 Īni'megu wī'Anemi'cime'to'sänenī'wiyAg^{kwet}. Īnigä'^{t}megu äyā^{d}tci me'sōtäwe me'to'sä'nenīw^{wAt}. Āgwigä'^{t} u'wīyä'A pai'yā'ki^{d}tci wī'A'kwime'to'sänenī'wi^{d}tcin^{nlt}. Nā'kA'^{d}tc ā'gwi pai'yā'ki^{d}tci wī'Anemi'cime'to'sänenī'wi^{d}tcin^{nlt}. Īni'megu ä'cināgu'si^{d}tci'megu'u kä'kyātA 'īni'megu'u wī'Anemi'cinägu'siyAg^{kwet}. Nī'naiyō' ke'^{t}kaiyāne īni'-
35 megu wī'i'cike'^{t}kyäwināgu'^{t}siyān^{nlt}. MA'nigä'i mī'cā'm aiyänīwe'megu'u wī'A'pī'tcināgwA't^{wlt}. Ā'gwi nAnā'^{t}ci wī'ke'kyämigA'kin^{nlt}. Me'tenō'ku'^{t}megu'u mAni'^{t}i A'^{t}ki na'^{t}ina' ä'ne'ciwAnā^{d}tcāgwän ī'ni wī'ne'ciwA'nā^{d}tcāgi mA'ni kemī'cā'menān^{nlt}. Ī'ni nā'kA'megōnini nAgA'mōnAn ītepi'megu nä'^{t} īnini wī'Anemi'megutepA'kwi'unAgA-
40 mō'netāp^{lt}. Āgwigä'^{t}i mā'A'ni me'cemegō'na'^{lt}: īni'megu'u wī'i'cinīpe'nä'seg^{klt}. Ā'gw ā^{d}tcipAnAgi^{d}tc īna'i wī'A'^{t}tägin^{nlt}. MAni'megu īnu'g änA'AmA'gwe 'īni'megu'u wī'Anemi'inA'inA'A'mowā^{d}tci wī'AneminānAgA'mutcig^{klt}. Uwī'yä'A'gä'i kutA'g inA'inA'A'ge nōtAmegu'u

I keep on standing about on the surface of the earth;
(?) if he should be told;
(Repeat three times.)
Already.[34]

He will call them to arise;
He calls them to arise;
He will call them to arise;
He calls them to arise;
He will call them to arise;
He calls them to arise;
He will call them to arise;
Yo, the one who is spoken of as being good;
He will call them to arise;
He calls them to arise;
He will call them to arise;
Already.[35]

But you must feel it, feel it;
But you must feel it, feel it;
Feel it, feel it;
Already.[36]

When I come
The manitous will give sudden jerks;
(Repeat three times.)
My friend,
The manitous will give sudden jerks.[37]

They had finished celebrating the gens festival. "This is all. We have now well celebrated a gens festival," he said to them. "Indeed you must continue to always do it the same way. It is as if this were building a road for us far off yonder, where old age is. This will even build a road for every one of us. That is how we are to continue to live. And every one of the people travel it. And no one will end his life differently. Moreover, no one will continue to live differently. We shall continue to look exactly as an old person looks. And this sacred pack will look the same. It never will be old. Only indeed whenever this earth is destroyed will this our sacred pack be destroyed. And so these very songs will be owned up to that time. And these will not be sung merely any way: they will be in the same order as they now are. They will not be placed in different places. Those who will sing in the future will continue to sing them just as we have sung them to-day. And if any one sings them differently, his life will end prematurely. That will happen to him as they are manitou songs. That is the nature of these our songs. We shall be afraid to make sport of them just for fun. And that is

[34] I am standing about on this earth. Well, well, I said to the one who had blessed me. Such is the sense.

[35] If his war party has all been slain, the manitou who had blessed him will appear on the earth and make them all come to life. Such is the import. Compare p. 173 (partially).

[36] After coming back to life, they will all slay their enemies. This is the esoteric meaning of the song.

[37] When the hero was about to be blessed, the manitous did not lie still, they kept on moving about.

wī'A'kwime'to'sänenīw$^{WA'}$. Īni'megu'u wī'i''cawi^{d}tc ä'manetōwinA-gamō'niwig$^{k'}$. Ī'ni wī'i''cikegi mā'A'ni kenAgamōne'nānAn$^{n'}$. Wī'-ku''tAmAgwe me'cemegōna'i wī'pwāwi'ciwâpAwâpA'ci'tōyAg$^{kwe'}$. Īn-igä''īni wä'^{d}tci wī'i'cikeg$^{k'}$, wä'^{d}tci me'tō'^{d}tci ku''cku'ckwāg$^{k'}$. Uwī-
5 yä'Agä'mä'i wīgä^{d}tci'megu'u ä'ci''senig i'cike'kä'netAge wī'u^{d}tci'me-gupemāte'sī'nutAm$^{WA'}$. Īni^{d}tcā' ä'ciwītamō'nAgōw aiyō' nīnān$^{nA'}$.

"Nā'kA'^{d}tci pe'ki'megu'u kī'wīgä^{d}tci'megu'upe'se'tawipwA wī'i'ci-kAna'wiyān$^{n'}$. Mā'A'gi kī'kāne'nānAgi wītA'mawAge 'īni'megu'u A'penä^{d}tci'megu'u ī'ni wī'Anemi'i'ci'tci'gäyäg$^{kwe'}$. Kā'tA kägō''i
10 wī'i'ciku'kā'kunA'mawägwe 'inänetAgäg$^{ku'}$. Īnigä'i wī'Anemi'i'cimä-gwe kwīye'sä'Ag$^{k'}$.

"Īni^{d}tcā' wīnai'yätug ä'cikī'cāgu^{d}tci'megu'umenwina'wä'Agwe ma'-netōw ä'kī'cimenwī'kA'mawAgw äwAtenA'mawu^{d}tc$^{'}$. Īni'ku' i'citä'-ätuge^{d}tcā'$^{'}$. Me'cena''megu'u mā'A'g aiyō'' ä'tA'cimAmāto'miwā^{d}tc
15 äwitcigi wī'täpA'kwi'megu'uke''kyäwAg$^{k'}$. Īnī'yätuge mä'me'ci'k ä'cina'wä'Agwe ma'netōw$^{WA'}$. Ä'ci'megu'umenwi'genig īnī'yätug änäne'menAg$^{kwe'}$, täyä'tAgwi keme'cōme'se'nānAgi Wâpa'nowAg$^{k'}$. Wīnwāwa'ku'i keme'cōme'se'nānAgi manetō'wiwAg$^{k'}$. Ā'gw A'ce'-megu'u pAPī'wimanetō'ä'ī'wā^{d}tcin$^{n'}$.

20 "Īnugi^{d}tcā''i nīnānA'nä'i nemī'cātäne'mopen änō'kānA'getcig ä'-pwāwimīwe'kwä''tawäg$^{kwe'}$. Ä'pemAto'menāgw aiyō''megu'u ä'pyä^{d}-tcita'itAne'kwäpi'tōyägwe kī'yāwāw$^{w'}$. 'Īni'ku'i,' nete'citä''äpen$^{nA'}$. Mā'A'gi nā'kA'^{d}tci mämī'cAmawiyA'metcig īni'megu'u ä'ci'megu'-ukī'cāgu^{d}tcitäpi'ī'yAme^{d}tc ä'pwāwi'āno'mAge^{d}tc$^{'}$. Īni^{d}tcā' ā'mi'ta'i
25 nAta'winAgA''ciyāg$^{ke'}$, i''kwätige nā'kA'^{d}tci ne'nītig$^{ke'}$."

"Au'," ä''ini^{d}tc$^{'}$.

Ä'kwi'^{d}tc$^{'}$.

why they are like that, and that is why they seem to be dangerous. And if any one carefully knows how they are used, indeed he will receive life from them. That verily is what I now have to tell you.

"Moreover, you must listen very carefully to what I shall say. If I inform these our friends (of anything), you must always continue to do that very thing. Do not think of changing anything. That is the way you must always tell the boys.

"Therefore, it seems, we have greatly pleased the manitou by handling carefully what is offered him. That indeed he probably has thought. Finally, those who are here and beseech me will attain old age. In that way, it seems, we surely have pleased the manitou. It seems that our grandfathers, the WâpanowAgi, have collectively thought of us in a good way. Indeed they our grandfathers are manitous. They are not merely minor manitous.

"Verily at the present time we are proud that you did not refuse those whom we employed. When they went about summoning you, you came and seated yourselves here. 'That truly is the way,' we think. And these who serve us as ceremonial attendants have pleased us very greatly by not refusing us. Therefore you had better contrive to leave us, women and men."

"Very well," they said.

The end.

58727—32——8

SECOND INDIAN TEXT

KA'cinā'gw ī'niyā'pi tAgā'wi wī'āte'sō''käyān änā'piyāni nā'kA'^{d}tc äne'tā'gäyān ä'kīgä'nowā^{d}tci mä'kwi''sutcig ä'ne'tA'mawu^{d}tc utaiyī'-wāwa' ane'mo'a'^{t}.

Ä'cki'megu'u mene'tāmi'megu kī'ci'ā'^{d}tcimut ī'n ä'ckipāpAgatA'-
5 mawut$^{A'}$. PāpAgamāt anemo'a' A'cā''ikwī'ye'sä'$^{A'}$. Cä''ck īn ä'kegyänenA'mawu^{d}tc^{t}.

Īna'i tä'cipā''siwitA$_{e}$ mä'kwi'sutA'megu. Nā'kA'^{d}tci pyäne'me^{d}tcin ane'mo'a' īna''megu näwA'^{d}tcike''cämut$^{A'}$, nā'kA'^{d}tci nawA^{d}tci'-megukakA'nōnäw ä'wītA'mawā^{d}tc ä'cinatawänetama'wāni^{d}tci wäta-
10 iyi'megu^{d}tcin^{nt}.

Nā'kA'^{d}tc āne'tA$_{e}$ pagō'ci'megupyänäwAgi wī'tAgō'su'me^{d}tci'i me'sī'gwa'^{t}. Ī'n ä'ca'wiwā^{d}tc^{t}.

Ō'n ī'ni' änemi'cimegukakanōnā^{d}tcin ä'anemi'cine''seme^{d}tc^{t}. Ä'pāpAgame'me^{d}tc^{t}. Me'tegwi'megu ai'yōwAg^{kt}. I'ce'megu kī'ci'-
15 tātäwi wī'anemi'aiyōg^{kt}. Kī'citcāgatA'wā^{d}tcini' sāgi^{d}tcigä''megu wätā'panig u'^{d}tci'ckwāt ä'tanA'tA'u^{d}tc^{t}.

Ō'ni neguta''megu ä'tagunamegini ke'piwan ä'mawi'ciwāwī'si-gäwā^{d}tc^{t}. Īna'kä'megu u^{d}tciwe'tōwAg^{kt}. A''ckutäwi neguti'megu'u mamī'ci'' a'wAtōw$^{wA'}$. Īyā'' īn ä'ke'tcipe'ta'wäwā^{d}tc^{t}. Kī'ci'-
20 aniwe'cä'nigin īna'' īn ä'pAgi'nāwā^{d}tci nā'wA'ckut$^{e'}$. Aiyā'pī''-tcina' ä'nawA^{d}tci'Agwā'nāwā^{d}tc ä'nawA^{d}tci'anemikā'kā'ckA''wāwā^{d}-tc^{t}. Kī'ciwīgä^{d}tciwāwī'swā'wā^{d}tcini 'ō'n ä'wäpipō'ke^{d}tcä'nāwā^{d}tc^{t}, ä'ke^{d}tcinAge'cä'nāwā^{d}tc^{t}. 'Ō'n īn u'nAge'c ä'A'kA'sA'mowā^{d}tc^{t}. Tcāgi'megu mA'kānowä''cwäwAgi nā''kA ke^{d}tcinīgwä''cwäwAgi nā''kA
25 mame'cä''cwäwAg^{kt}. Äyīgi'megu mametunä''cwäwAg^{kt}. Kī'cäwī-wā^{d}tcin īn ä'awA'nāwā^{d}tci wī'tA'cikīgänowe^{d}tc^{t}. Cä''ck īn ä'wīgä^{d}-tcike'kinō''sowā^{d}tc A'kwita'āganän ä'A''sāwā^{d}tc^{t}. Me'tenō''megu ä'pe'n ä'ināpatā'nini^{d}tc^{t}. Cä''cki keginīgwä'ci'mäwAgi wī'pwāwitā-tA'gipe'tca'wiwā^{d}tc^{t}.

30 Īni'megu nīgā'nimamī''cī'Agi nī''cw ä'A'ci''tāwā^{d}tci kekā''kwi'an^{nt}. Ä'kīwī'ku'wäwā^{d}tc^{t}. "Kī'pagō'ci'megunatotama'wipena nete'ckwä-'sä'e'menāna wī'pyä^{d}tcinīmi^{d}tc^{t}; māmaiyA'megu wī'pyä'w$^{wA'}$. Nā'-kA'^{d}tci kī'ā^{d}tci'mo'āpwA' Cī'cī'gwanä'sA wī''pyätō^{d}tci nepepigwä'-'ckunān^{nt}, nā'kA'^{d}tci kī'kagā''tōnāpwA näwA'se'kawägwigi kī^{d}tci-
35 mamī'cī'wāwAgi māmai'yA wī'wäpipōtā''kwäwā^{d}tc^{t}. Me'cena''megu äyä'pāwiwī'se'niwā^{d}tci pyä^{d}tcipe'nowā's aiyō'' u^{d}tci tA'ciwī'se'niwā'-

ENGLISH TRANSLATION OF SECOND INDIAN TEXT

Well, eventually I shall relate a little of what I have seen and what I have heard of what Those Named After the Bear do when they celebrate their gens festivals, and when their pets, dogs, are slain.

(The dog of) him who first had made the proposal is the one which is first clubbed to death. Sioux Boy is he who clubs the dogs to death. (The dogs) are held for him only.

The one who is the boss there is a member of the Bear gens. Moreover, when the dogs are brought he is the one who first stops to pet them there, and he stops to speak to them and he tells them what they, whose pets they are, desire of them.

And some bring in advance corn which will be cooked with (the dogs). That is what they do.

Then these (dogs) are cooked in the order he spoke to them. They are clubbed to death. They use a stick of wood. Whenever they have struck them all down, then they are struck down outside indeed at the east door.

Thereupon oziers are gathered somewhere and they go to singe the dogs. They take (the twigs) from there. One ceremonial attendant fetches fire. Yonder then they kindle a great fire. As soon as there is a large blaze there then they throw (the dogs) in the middle of the fire. Once in a while they stop to take them out and they stop to scrape (the dogs) in order. As soon as they have carefully singed them then they begin to disembowel them, taking out the guts. And they burn the guts. They cut off all the tails and they cut out their eyes and they cut off their ears. Also they cut away their mouths. Whenever they have finished then they fetch (the dogs) to where the gens festival will be held. They place them on top of the scaffolding, only they then keep carefully in mind (the order in which the dogs were slain). (The dogs) only are deemed alike. They lay (the dogs) down with their eyes (still) in them (and take them out in the morning), so that they may not possibly make a mistake.

Then indeed two leading attendants make inviting sticks. Then they go about inviting. "We must ask our girl in advance that she come and dance; she must come early in the morning. Moreover, you must tell John Jones that he must bring our flute and you must ask your fellow ceremonial attendants whom you asked to help you, to begin to boil (the dogs) early in the morning. Well, before they have eaten they may start to depart and they may eat here. Like-

sᴬ'. Nā'ʿkA kī'kīwi'awī'ʿiwäpwA' cä'cke'to'Agᵏˡ'. Ana'ōᵈtcigani nā'ʿk u'wīyä'A nāte'ʿsᴬ'! Nōtenō'kä'ʿ ä'uwī'giwāᵈtci yō'we tA'ʿcaiyōpˡ'."

'Ō'ni wâpAnig ī'n ä'ʿpyāwāᵈtci mAmī'ʿcī'Agi kegi'ʿceyäp īni'megu 5 ä'wäpinī'se'nāwāᵈtc Ane'mo'a' ä'wäpi'meguwīnAni'ʿāwāᵈtcˡ'. Nā'ʿk ä'nāpi'megupAgitAma'wāwāᵈtci pe'ku'ʿsī'a'ˡ'. Ānetagä'ʿ ōn ä'wäpi'awA'tōwāᵈtci ne'p ä'pAgō'ci'megupA'sāpō'sA'mowāᵈtcˡ'. Āne'tA nā'kA'ᵈtc ä'kīwi'awi'ī'wäwāᵈtci' cä'cketo'a'i nā'kAᵈtci mäme'cānigini 'Anā'gAnAnⁿˡ'. 'Ōnigä'ʿmegu āne'tA⁶ ä'wäpiwīgäᵈtcī'ka'wāwāᵈtc ä'wī- 10 gäᵈtci'megukā'ckā'ckA'ʿwāwāᵈtcˡ'. Nepi'megu ai'yōwAgi pä'sāpō'ʿtänigᵏˡ'.

Īna'kä'ʿmegu awīwA kī'gänutA tä'cinAnā'ʿowāt upA'cito'e'mwāwAni mä'kwi'ʿsō'Agi MA'kwipAnA'ʿcā'Anⁿˡ'.

'Ō'ni nīgānimAmī'ʿcī'Anⁿˡ', "Ō'ni kī'nA wī'Ana'ōᵈtci'gäyAnⁿˡ'. Kī'- 15 nawA'se'ka'wāwAgi kīᵈtcimAmī'ʿcī'Agᵏˡ'." Ä'ʿneᵈtci Kemetō'gimāwwA'. Ä'nawA'se'ʿkawāᵈtci ne'ʿsw ä'wäpi'megu'Ana'ō'nāwāᵈtci täwä'i'gAnAnⁿˡ'. A'saiyAni'megu ā'wäwAgᵏˡ'. 'Ō'ni ne'p ä'A'tōwāᵈtc Ane'kī'megu. 'Ō'ni me'tegōni'megu äyō'wāᵈtcin ä'pyämi'ckupyä'A'mowāᵈtc A'ʿsAPāpˡ'. Na'ʿina'i kī'cAna'ō'nāwāᵈtci nā'kAᵈtci'megu 20 ä'āᵈtcimo'eᵈtci Kemōtō'A, "MAnAgä'i nenōtäwī' īna'ʿi kī'ʿA'sāwA tcä'wīne'ki täwä'i'gAnegᵈˡ'," ä'ʿineᵈtcˡ'.

(1)[1] MAnigä'ʿ ä'tA'cipāpAgAtA'mawuᵈtc utaiyīwā'wa'i mä'kwi'ʿsutcigᵏˡ'. MAnigä'megōn ōtäwe'nigān ä'tA'cikīgä'nowāᵈtci WīyA'm ä'uwī'giwāᵈtcˡ'.

25 (2) MAnigä'ʿ ä'ʿA'seᵈtci tepe'ʿki kī'ciwāwī'swāwāᵈtci' A'kwitA'āgannᵉˡ'. Wâ'pAgin ä'näyāpinī'ʿseneᵈtcˡ'.

(3) MAnigä'ʿi nā'kA'ᵈtc ä'mawinā'ʿkA'A'se'ᵈtci na'ʿina'i wī'wäpiwīnAni'ā'wāᵈtcin Anemo'a'ˡ'. ApA'kwaiyAni'megu'u AnA'cka'i'gäwAg ā'pe'ᵉˡ'. Īnigä'ʿmegu äyī'g ä'tA'cikōge'nāwāᵈtcˡ'.

30 (4) Mā'Anigä'ʿi kegeni'megu pōtā'kwä'wāᵈtcinⁿˡ'. Neguti'megunAna'ī'ʿkawäw īni'n Anemo'An āpe'tA'cawAnäwA'megu; nā'ʿkA tA'gu'swäwA me'sīgwa'ʿˡ'. Āte'sA'kAta'wuᵈtcini wī'nA kätemina'we'sitA kī'ci'nōtAgA mAmā'tomōnⁿˡ'. Īniᵈtcā'ʿi wī'nAwä'ᵈtci tcīpe'ku'kwawuᵈtc A'penäᵈtci'megu mä'kwänetātä'niginⁿˡ': änänetā'gu'siᵈtcˡ'.

35 (5) MAnigä'ʿ ä'ʿApiᵈtci kī'cAna'ō'neᵈtcin änwäwä'ʿā'sutᴬ'. Pāgwa'ʿigan īna'ʿmegu 'A'kwi'ᵈtc A'tä'wʷˡ'. Wäᵈtcike'ʿsiyāg i'cigumä'senʷˡ'.

(6) MAnigä'ʿ ä'ʿtäg A'ʿk āpināte'gi negu'ti mAmī'cī'ʿAᴬ'. Neguta'ʿmegu i'ci'āpō'tA'AmʷAᴬ'. A'sämāwAni'megu īyā'ʿi pA'ginäwA wä'tA'Agᵏˡ'. Aiyō'tcā' ä'ʿA'tōᵈtc a'wa'īn A'ci'ʿtātäwi wAnā'tāgannⁿˡ'. We'-

[1] These numbers refer to Figure 1, p. 113.

wise you shall go about borrowing kettles. And some one may fetch a drum. It was used last where Sam Peters (and his family) live."

Thereupon the next day the ceremonial attendants then come early in the morning and begin to take down the dogs and to butcher them. And they cut off and throw away the glands. And some begin to fetch water and heat water in advance. Moreover, some go about borrowing kettles and very large bowls. And indeed some begin to carefully attend to (the dogs) and scrape them carefully. They use hot water.

Now, he who is celebrating the gens festival, the director there, the old man of Those Named After the Bear, Young Bear, is there. Then (he says to) the leading ceremonial attendant, "Now you must tie and fill the drum. You will ask your fellow ceremonial attendants to accompany you." That is what Jack Bullard is told. Then he asks (three men) to accompany him and they begin to tie and fill the drum. They use a hide, then put a little water in it. And sticks are what they use when they twist and tighten the rope. As soon as they have attended to the drum Jack Bullard again is told, "You will place this Indian tobacco there on the middle of the drum," so he is told.

(1) [2] Now this is where the pets of Those Named After the Bear are clubbed to death. And this is the very summer house where they hold the gens festival, where William Kekequemo (and his family) live.

(2) Now this is where the dogs which they have singed are placed the night before on the scaffolding. The next day they are then taken down.

(3) And this is where they go and place them whenever they begin to butcher the dogs. They are accustomed to use a reed mat and then they also wash (the dogs) there.

(4) And this (dog) is one which they boil in a hurry. One (ceremonial attendant) attends to that dog and he pokes the fire; and he cooks corn with it. The one blessed, the one granted (this) religion is cooked for separately. That verily is why he is always given a ghost feast whenever the ceremony is held: such is the report concerning him.

(5) And that is where the drum is whenever it has been prepared. And a drumstick is there on top of it. It points to the north.

(6) And there is where the earth is which one ceremonial attendant has gone and fetched. He forked it up somewhere. And he throws tobacco yonder from where he obtained it. Verily here where he

[2] The numbers within the parentheses refer to the place on the diagram, Figure 1.

nātäw^{wlt}. ʿŌni nōʿkīpiwāgAʿAg īnaʿinäʿ. MA′nipi wäᵈtcinā′wAʿkwäg utAʿkA′ʿsowAgi mäʿcku′ʿsitcig^{klt}, ʿō′ni wäᵈtcikeʿsiyāg uᵈtci wâpeʿckeʿsitcig^{klt}. Nyä′w āwā′ʿsowAgi ketīwinōʿkīpiwāgAʿAg^{klt}. Ī′n äʿca′wiwāᵈtc^{lt}.

5 (7) MAnigäʿme′g äyī′g äʿtAʿciʿāpinAʿA′mowāᵈtc mäyāwinīgāne′ʿsitcigi mAmī′ʿciʿAg^{klt}. Kīʿciʿāpin Aʿ Amo′wāᵈtcini māgwai′y äʿnawaᵈtci′megunō′ʿsAmeg^{klt}. Ī′n äʿca′wiwāᵈtc änōʿkānā′ʿsutcigi Ke′mōtōʿA, Wīʿcaga′ʿk^{yAt}.

places it this mound of earth is made. (The earth) was fetched. And down feathers of an eagle are on it. Now it is said red (feathers) are on the south side and white ones on the north side. They use four downy eagle feathers. That is what they do.

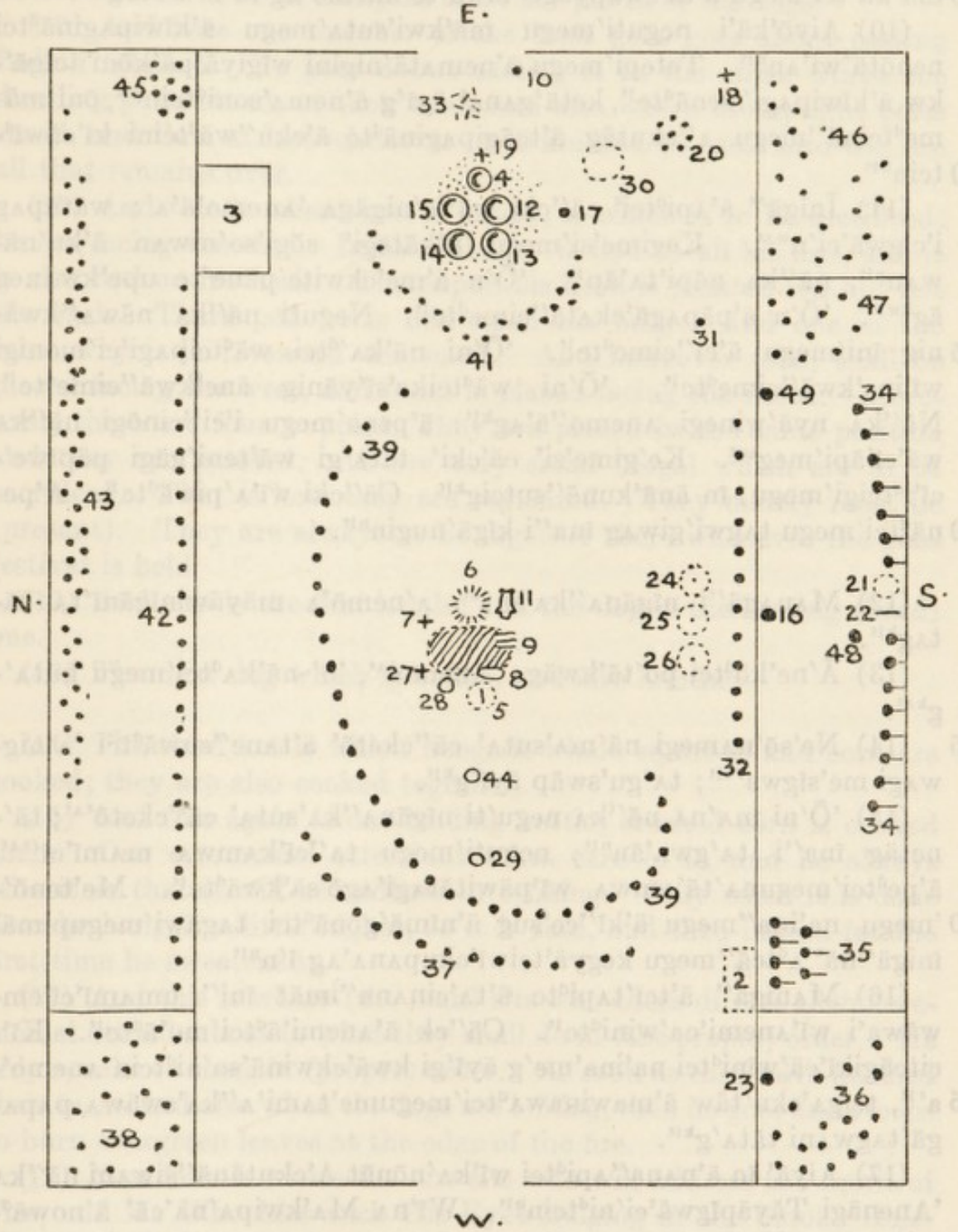

FIGURE 1.—Diagram showing the public performance of the Wâpanōwiweni

(7) And this indeed is where the leading ceremonial attendants unwrap (the sacred pack). As soon as they have unwrapped it then they stop to fumigate the headdress. That is what Jack Bullard and John Jones, those hired, do.

(8) Aiyō'kä' ä'ʻA'tägi pe'pigwä'ckwi nā'kA īni'megu ä'ʻA'täg īn mämātotAmegi māgwai'ʸ'. Wīgä^d^tci'setōpi'megu. A'ʻpenä^d^tci'megu nō'sā'p'. Nyäwe'nwi wī'nō'ʻsAmegi ne'kAni'kī'cegwe pe'ʻki tātA'g^k'^.

(9) Aiyō'kä' ä'A'tägi wī'kutī'wā'kōn^n'^. Ā'gw änä'kegin^n'^. Mā-
5 mA'kā^d^tci'megu ä'tA'swāpyäge'ʻsiwā^d^tc Anemo'Ag īn ä'ʻtA'seg^k'^.

(10) Aiyō'kä'i neguti'megu mä'kwi'sutA'megu ä'kīwipAginā^d^tci nenōtä'wi'An^n'^. Tetepi'megu ä'nemAtä'nigini wīgiyā'pā'kōni tcīgā'-kw ä'kīwipAgi'ʻsenā^d^tc', ketā'gAna' äyī'g ä'nemA'soni^d^tcin^n'^, ōni mä-me^d^tcinä'ʻmegu A'ʻckutäg ä'tcāgipAginā^d^tc ä'cku'ʻwä^d^tcini kī'cäwī^d^-
10 tcin^n'^.

(11) Īnigä'ʻ ä'Api^d^tci' cä'ʻcki wā'te'nigägA 'Anemo'ä'A': wätāpAg i'cīgwä'ci'n^wA'^. Kegime'si'megu u'kātegi' sōgi'so'niwAn ā'ku'näwAn^n'^, nā'ʻkA nāpi'tA'āp'. 'Ō'n ä'me'ckwite'päne^d^tc upe'kwAneg āg^kw'^. 'Ō'n ä'pāpAgā'ckAtä'ʻcime^d^tc'. Neguti nā'ʻkA nāwA'ʻkwä-
15 nig īni'megu ä'ci'ʻcime^d^tc'. 'Ō'ni nā'kA'^d^tci wā^d^tcipAgi'ci'monigi wī'ine'kwä'ʻcime^d^tc'. 'Ō'ni wä^d^tcike'sī'yānig äne'kwä'ʻcime^d^tc'. Nā'ʻkA nyä'winegi Anemo'ʻä'Ag^k'^: ā'pene'megu i'ci'ʻcinōgi nā'ʻkA wä'cī'āpi'meg^ku'^. Ke'gime'si' cä'cki' tātA'gi wā'teni'gägi päpīwe'-cī'i^d^tcigi'megu: īn änā'kunā'ʻsutcig^k'^. Cä'ʻcki wī'A'piwā^d^tc'. A'pe-
20 nä^d^tci'megu tAgwi'giwAg īna'ʻi kīgä'nugin^n'^.

(12) MAnagä'ʻi nīgānA'ʻkA'sut^A'^, A'nemō'A mäyāwinīgānī'tA tā-tAg^k'^.

(13) Ā'ne'kō^d^tci pō'tā'kwägA 'Anemō'^A'^, 'ō' nā'kA^d^tci'megu kutA'-g^kA'^.

25 (14) Ne'sō'nAmegi nä'mA'sutA' cä'ʻcketō' ä'tAne'ʻsuwā^d^tci 'A'nig-wAgi me'sīgwa'ʻ'; tA'gu'swāp äyī'g^k'^.

(15) 'Ō'ni mA'nA nā'ʻkA negu'ti nīgānA'ʻkA'sutA' cä'ʻcketō'^A'^; tä'-netäg īna'ʻi tA'gwA'ān^n'^; neguti'megu tA'ʻcī'kAmwA mAmī'cī'ʻ^A'^, ā'pe^d^tci'megunA'tā'AmwA wī'pāwitātAgi'Agōʻsäʻkwä^d^tc'. Me'tenō'-
30 'megu na'ina'ʻmegu ä'kī'ʻce'sug ä'nīmä'gōnā^d^tci tAgāwi'megupimä' īnigä'ʻnä' A^d^tcā'ʻmegu kegyä'tciwī'ckupAnA'Ag ī'n^n'^.

(16) MAnigä'ʻ ä'tcī'tApi^d^tc ä'tA'cinAna'ʻimät īni'ʻ umAmī'cī'em-wāwa'i wī'Anemi'ca'wini^d^tc'. Cä'ʻck ä'Anemi'ā^d^tci'mo'ā^d^tc'. Kī'-citcāgikī'cä'wīni^d^tci na'ina'me'g äyī'gi kwā'ckwinā'so'ni^d^tcin Anemo'-
35 a'^'^, tcīgA'cku'täw ä'mawinawA^d^tci'megume'tAmi'A'ʻkA'swäwA pAPA-gā'tAgwAni tātA'g^k'^.

(17) Aiyā' īn ä'nAna'ʻApi^d^tci wī'kA'nōnāt A'ckutänä'ʻsiwAni nā'ʻkA 'Anenägi Täyäpīgwä'ci'ni^d^tcin^n'^. Wī'nA MA'kwipA'nA'cā' ä'nowä^d^-tci^d^tcā'^'^, "Na'i', A'ckutänä'sīw^we'^, kī'nA mA'n^nA'^, nō'^d^tc', kenīgāni,
40 nō'^d^tc', me'kwänetā'gu'si wī'nīgāni, nō'^d^tc', AtAmä'ʻenāg^ke'^, nō'-^d^tc', nā'ʻk^A'^, nō'^d^tc', aiyō'ʻ ä'tAne'cäwä'ʻcinAn^n'^, nō'^d^tc', pAgi'-senAmawāp', nō'^d^tc', A'nenäg^k'^, nō'^d^tc', Täyäpī'gwä'cig^kA'^, nō'^d^-tc', wī'nīgāni, nō'^d^tc', täpe'sinutawā^d^tc', nō'^d^tc', ā'ku'näwAn^n'^, nō'^d^tc'. Īni^d^tcā'ʻ īnug ä'cA'pänemonō'kA'tōnāg^ke'^, nō'^d^tc', wī'wīgä-

(8) And this is where the flute is laid and in the same place where the headdress which is worshipped is. It is placed carefully. It must be thoroughly fumigated four times throughout the day.

(9) And here is where the inviting sticks are. There is no extra one. There will be as many as there are pieces of the dogs.

(10) And here one member of the Bear gens goes about casting Indian tobacco. He goes about casting it in the circle where the dwelling poles stand, at their base, and also where the upright poles stand, and then at last whenever he is finished he casts into the fire all that remains over.

(11) And this is where one, a puppy, is which is to be sacrificed: he lies facing the east. Indian tobacco is tied to all his legs, and it is also tied on his neck. Thereupon his head is painted red but not his back. Thereupon he is laid upon his belly. And one in the same way is laid toward the south. And moreover (one) shall be placed facing the west, and (one) is placed facing the north. Moreover, there are four puppies: They are placed in the same position and they are painted. All are very small (dogs) which are to be sacrificed. That is how they are regulated. They merely must be (present). They are always to be together there whenever the gens festival is held.

(12) And this is the first kettle; and the dog is the leading (head) one.

(13) The next dog which is boiled, and also another.

(14) The third kettle which hangs is where squirrels and corn are cooked; they are also cooked together.

(15) And this again is one leading kettle; crushed corn is cooked there. One ceremonial attendant takes care of it, and he always stirs it so that it will not adhere in cooking. Only when it is done does he hang it a little higher, so it is said, and then indeed for the first time he sweetens it.

(16) And this is where (the man) sits who there directs their ceremonial attendants as to what they shall do in (the proper) order. He only speaks to them in (proper) order. As soon as they have finished their tasks, and also when the dogs are boiling, then he goes and stoops to burn evergreen leaves at the edge of the fire.

(17) Now here is where the one sits who will address the Spirit of Fire, and He Who Lies with His Eyes Bulging in the Smoke Hole. What he, Young Bear, verily says is, "Now Spirit of Fire, you thus only, so be it, are first, so be it, remembered, so that we may give you, so be it, so that we shall give you a smoke, so be it, first, so be it, here where you lie in ashes, so be it, He Who Lies with His Eyes Bulging, so be it, so be it, in the Smoke Hole, so be it, is granted, so be it, that he shall first, so be it, enjoy, so be it, the tobacco, so be it. That

tāᵈtcimuʿta′wiyāgᵏᵉʿ, nō′ᵈtcᵏʿ. Kī′nA ku′ᵈtcᵏʿ, nō′ᵈtcᵏʿ, aiyō′ʿi kepAgiʿ-
sāʿkwi′megōpᵂᴬʿ, nō′ᵈtcᵏʿ, na′ʿinaʿ, nō′ᵈtcᵏʿ, äʿkīʿci, wī′nA nō′ᵈtcᵏʿ, te-
powā′nägoʿᴬʿ, nō′ᵈtcᵏʿ, kemeʿtoʿsänenī′mwāwAgᵏᵏʿ, nō′ᵈtcᵏʿ. Cä′-
ʿckᵏʿ, nō′ᵈtcᵏʿ, wīʿAnemi, nō′ᵈtcᵏʿ, wīgätāᵈtcimwi′ʿtawägᵏʷᵉʿ, nō′ᵈtcᵏʿ,
5 kōʿciʿse′mwāwAgᵏᵏʿ, nō′ᵈtcᵏʿ, mäʿkwänemā′wāᵈtcinⁿᵏʿ, nō′ᵈtcᵏʿ, kīᵈtci-
manetōwāwaʿᵏʿ, nō′ᵈtcᵏʿ. Cä′ʿckᵏʿ, nō′ᵈtcᵏʿ, kīnAgä′ʿ äyī′gᵏᵏʿ, nō′ᵈtcᵏʿ,
pemāte′ʿsiwenⁿᵏʿ, nō′ᵈtcᵏʿ, wīʿtA′ʿci, nō′ᵈtcᵏʿ, inänetA′mawAᵈtcᵏʿ, nō′-
ᵈtcᵏʿ; nā′ʿkᴬʿ, nō′ᵈtcᵏʿ, wīʿtAʿci, nō′ᵈtcᵏʿ, nōʿkänetA′mawAᵈtcᵏʿ, nō′-
ᵈtcᵏʿ, uneʿsämā′wāwAnⁿᵏʿ, nō′ᵈtcᵏʿ, wīʿpāwi, nō′ᵈtcᵏʿ, pāwikägō′ʿini-
10 ᵈtcᵏʿ, nō′ᵈtcᵏʿ, uwīᵈtcīʿckweʿwāwaʿᵏʿ, nō′ᵈtcᵏʿ. Īniyätu′gᵏᵉʿ, nō′ᵈtcᵏʿ,
äne′ʿkeʿᵉʿ, nō′ᵈtcᵏʿ, kīᵈtcimanetowAgᵏᵏʿ; nā′ʿkᴬʿ, nō′ᵈtcᵏʿ, kägōʿ, wī′nA
nō′ᵈtcᵏʿ, iʿcipAnāᵈtci′moyAnⁿᵏʿ, nō′ᵈtcᵏʿ, wī′nA nō′ᵈtcᵏʿ, Täyäpīgwäʿ-
cigᵏᴬʿ, nō′ᵈtcᵏʿ, wīʿtAʿcipeʿkāᵈtcimāᵈtc āʿku′näwAnⁿᵏʿ, nō′ᵈtcᵏʿ, nā′ʿkᴬʿ,
wī′nA nō′ᵈtcᵏʿ, tägwāʿkunA′mawomeᵈtcᵏʿ, nō′ᵈtcᵏʿ, mäʿkwänetāguʿsi′-
15 niᵈtcinⁿᵏʿ, nō′ᵈtcᵏʿ, kätemināgā′niᵈtcinⁿᵏʿ. Ī′ni nō′ᵈtcᵏʿ, īnu′gi nīnā′n
äʿciʿAʿpäne′moyāge kī′yāwāwi wīʿpeʿcigwāᵈtci′moʿägᵏʷᵉʿ, nō′ᵈtcᵏʿ, mai-
yā′wi, nō′ᵈtcᵏʿ, mäʿkwänemetcigᵏᵏʿ, āʿku′näwAnⁿᵏʿ, nō′ᵈtcᵏʿ, nā′ʿk
Anemu′ʿteʿsAnⁿᵏʿ, nīpete′ʿsiwAnⁿᵏʿ, nō′ᵈtcᵏʿ, äʿtAgwāpōʿsA′mawuᵈtcᵏʿ,
nō′ᵈtcᵏʿ. Īniᵈtcāʿ, wī′nA nō′ᵈtcᵏʿ, äʿcimenwī′ʿkānuᵈtc äʿnīgāniwī′nA-
20 meʿkwä′nemāᵈtcᵏʿ, nō′ᵈtcᵏʿ, Wā′ʿsenenᵂᴬʿ, nō′ᵈtcᵏʿ. Wätā′pAnigᵏᵏʿ,
nō′ᵈtcᵏʿ, tAnāᵈtci′māgwäni, nō′ᵈtcᵏʿ, wī′nA nō′ᵈtcᵏʿ, wī′nA nō′ᵈtcᵏʿ,
nepAʿcitoʿe′menānⁿᴬʿ, nō′ᵈtcᵏʿ, kätemināʿguᵈtcinⁿᵏʿ, nō′ᵈtcᵏʿ, wī′nA
'MA′mAʿsāʿA' wī′n äne′tᴬʿ, nō′ᵈtcᵏʿ. Āgwiᵈtcā′ʿyätugᵏᵉʿ, nō′ᵈtcᵏʿ,
wä′wītepᵏʿ, nō′ᵈtcᵏʿ, inänemegu′teʿᵉʿ, nō′ᵈtcᵏʿ. Pā′ʿci wī′n āʿko′wi
25 wīʿAnemi wīʿpemimeʿtoʿsänenī′wigwänⁿᴬʿ, nō′ᵈtcᵏʿ, wīʿAnemi, nō′ᵈtcᵏʿ,
meʿkwänetAminiᵈtc äʿcī′yätugemeᵈtcitwäteʿe′yätugᵏᵉʿ. Wīnwā′wA-
ᵈtcā′ʿ äʿtAʿsōʿkwäpīʿtawā′gwäʿig äʿketemina′wāwāᵈtc änegi′ʿkwimeᵈtc
AʿsA′māwAnⁿᵏʿ, nō′ᵈtcᵏʿ, nā′ʿkᴬʿ, wī′nA nō′ᵈtcᵏʿ, Anemu′ʿteʿsAnⁿᵏʿ, nō′-
ᵈtcᵏʿ, äʿtAgwāpōʿsA′mawuᵈtcᵏʿ, nō′ᵈtcᵏʿ, nīpete′ʿsiwAnⁿᵏʿ. Īniᵈtcā′ʿ
30 äʿcitcā′gowäᵈtcᵏʿ, nō′ᵈtcᵏʿ, äʿtAʿsōʿkwäpī′ʿtAmāgᵏᵉʿ, nō′ᵈtcᵏʿ, nemAmā-
tomō′nenānⁿᵏʿ, nō′ᵈtcᵏʿ. Tcāgi′megu wī′n ugimāwAn īʿiʿciwīʿcigāwA-
giʿse′nigwän upe′ʿtawān äʿcinAto′tāʿsuᵈtcᵏʿ, nō′ᵈtcᵏʿ. Īniᵈtcā′ʿ, nō′-
ᵈtcᵏʿ, kīʿināᵈtcimᵐᵘʿ, nō′ᵈtcᵏʿ, neme′ʿcᵘʿ, AʿckutA′näʿsīwᵂᵉʿ, kī′nA nā′ʿkA
Täyäpīgwä′ʿcinAnⁿᵏʿ, nemeʿco′ʿetigᵏᵉ! Tāniʿwä′ʿ, nō′ᵈtcᵏʿ, wīʿi′ʿci-
35 kegᵏᵏʿ, nō′ᵈtcᵏʿ, wīʿpāwipeʿcigwāᵈtci′moyAnⁿᵏʿ?"

(18) Aiyō′ʿ īn äʿuᵈtciwāpinō′ʿsigäᵈtci Kemōtō′gimāwᵂᴬʿ. Äʿkīwinōʿ-
swā′ᵈtci pämāgwApi′niᵈtcᵏʿi tätepi′megukīgänoniᵈtciʿime′g äyī′gᵏᵏʿ,
ʿō′ni nā′ʿkA wädtcikeʿsī′yānigi wätāgwApiniᵈtciʿ äʿpemi′nōʿswāᵈtcᵏʿ.
Cä′ʿck īte′p iʿcinōnōʿA′mawäwA päge′ʿcänigi wâpAʿckA′tenigi menā′-
40 guʿckī′ʿ äyō′ᵈtcᵏʿ; āgwi′gäʿi pAPAgwā′tAgani ʿā′wāᵈtcinⁿᵏʿ. Cä′ʿcki
nīʿce′nw ī′n äʿcawiᵈtci neʿkA′ni kīʿce′gᵂᵉʿ: kegiʿcäyäpA na′ʿinaʿi
kīʿcāgwA′piniᵈtci kīgäno′niᵈtciʿᵏʿ, ʿō′ni kīʿcināwAʿkwä′nigini nā′ʿkᴬʿ.

verily is how we depend upon you to-day, so be it, to carefully interpret for us, so be it. You were here accorded full permission, so be it, at the time, so be it. You took council over your fellow people, so be it. You will only, so be it, continue, so be it, to carefully interpret for, so be it, your grandchildren, so be it, whenever they worship, so be it, your fellow manitous, so be it. And you also, so be it, shall merely, so be it, bless them, so be it, with life, so be it; moreover, you will here, so be it, think tenderly of them, so be it, because of their tobacco, so be it, that, so be it, their foes shall be, so be it, as naught, so be it. That, it seems, so be it, is what, so be it, your fellow manitous, so be it, said to you, so be it, and, so be it, when you in any way, so be it, make an error in interpretation, so be it, so be it. He Who Lies with his Eyes Bulging, so be it, shall there correctly report the tobacco, so be it, and, so be it, whatever is offered with it, so be it, whenever, so be it, the one who bestowed blessings is worshipped, so be it. That, so be it, is how we to-day depend upon you to truthfully report to us, so be it, to those who are chiefly, so be it, worshipped, the tobacco, so be it, and dog, and harvest crop, so be it, which is collectively cooked as a soup for them, so be it. Therefore, so be it, Jim Old Bear, so be it, has done well in first remembering them, so be it. Our old man, so be it, the one called 'MAMA'SĀ'A,' so be it, must have mentioned, so be it, so be it, the one in the east, so be it, the one by whom he was blessed, so be it. Verily, it seems he was not, so it seems, blessed, so be it, for a short time, so be it. Even whoever in the future shall in due order exist as mortal, so be it, shall continue, so be it, to remember what message (the one who bestowed the blessing), it seems, he sent. For as many as participated in conferring the blessing upon him, a prayer is offered, and tobacco, so be it, and a dog, so be it, and the harvest crop which was simultaneously cooked as a soup for them (are offered), so be it. That verily is what he asks for, so be it, as many as sit down to (participate in) our worship, so be it. That the fire (i. e., village) of every chief may rest securely is what he asks, so be it. That verily, so be it, you shall so report, so be it, my grandfather, Spirit of Fire, and you Who Lie with your Eyes Bulging, O, my grandfathers: How pray, so be it, may it be, so be it, that you will not truthfully interpret (for us)?"

(18) Now from here Jack Bullard begins to fumigate. He goes about fumigating those who are seated in a row (i. e., smokers), and those seated in the circle as givers of the gens festival, and also he in due order fumigates those seated on the north side. He merely fans the smoke toward them, using white sage; he does not use evergreen leaves. He merely does that twice in the course of a day; very early in the morning after those celebrating the gens festival have sat down, and also whenever it is afternoon.

(19) 'Ō'n ä'pA''kune^{d}tci kī''ce'su^{d}tc anemō' ä'sī'gA'u^{d}tc anā'gā'-eg^{kt}. 'Ō'n ä'mawi'A'tōg^{kt}.

(20) 'Ō'n ä'nana'āgwA'piwā^{d}tci ne'tawi'megu mamī''cī'Ag^{kt}. Kī'-cāgwA'piwā^{d}tc ī'n ä'kA'nawi^{d}tci MA'kwipA'nA'cā'^{At}, "'Ō'ni^{d}tcā' ä'-cimenwī''kānu^{d}tc ä'āte''ci'ā^{d}tc u'taiyäni wī'nA TA'kAma^{d}tcī''^{At}, nō'^{d}tc^{t}, nepA'cito'e'menānan^{nt}, nō'^{d}tc^{t}, 'MAmA'sā'A' ä'nātän^{nt}. 'Ī'nigä''yätug änā^{d}tcimu'te''^{et}, 'kā'tA wī'nA wanī'kā'ci'kägu, nō'^{d}tc^{t},' ä'ite'e'yätug^{ket}, nō'^{d}tc^{t}, 'änemime'kwäneta'mägwini netenänetāgu'-'siweni nī'n äyī'gi kā'tA nanā''ci wanī'kā''ci'kägu, nō'^{d}tc^{t}. Äyī'gi nī'nA kī'Anemime'kwänemip^{wAt}. Äyīgi'ku' ī'ni wī'Ane'minenAmawAgi pemāte''siwen^{nt}; nā''kA neguta''megu' sanaga'pinaiye nī'kīwitcītA'-p^{t}, A'ce'ku' ā'gwi wī'näwī'yägwin^{nt},' 'ī'yugwän^{nt}, nō'^{d}tc^{t}, nīnā'nA neke'te'sī'menān^{nAt}. Īni^{d}tcā'', nō'^{d}tc^{t}, wī'u^{d}tciwī'se'niyägwe ne'-nītig^{ket}."

Kī'citcāgi'se'nyäwā^{d}tc^{t}, "'Ō' ä'Apī'yägwini näyā'pi 'Api'g^{kut}. Nā'kA'^{d}tc īni'n A''kanan A''ckutägi kī'A''kA'sāp^{wAt}. Kī'nato^{d}tcä'-'swāpenA wī'n ā'co'wi me'nōtan ä'tanā'^{d}tcimetA^{e}."

"Na'i', natawī'na'i pyätenama'winäge pe'pigwä'ck^{wt}. Nī'nata'wi-wäpinā'gäpenA, ī'n ä'tcāgikwā'ckwinā'si'gäyäg^{kwet}."

(21) Cī'cīgwanä' änwäwä''tcigāt^{At}. Me'tA'mi' cō'ckwäwä''tcigäwA wätā'panig utā''k^{wet}, 'ō'ni wä^{d}tcināwA''kwänig^{kt}, nā''kA wä^{d}tcipAgi'-ci'monig^{kt}, nā''kA wä^{d}tcike'sī'yānig^{kt}. Ā'ko'w ī'n ä'nenegwäwä''tci-gä^{d}tci näyāpi'megu. Nā''kA kī'citcā'gikī'cwäwä''tcigä^{d}tci nī'ce'nw A'kī'g ä'canwäwä''tcigä^{d}tc^{t}. Änowä^{d}tc^{t}, "Tō tō tō tō." Äno'ta'-wā^{d}tcini tātA'gi penä''tōwan^{nt}.

"Na'i', pyätenamawi na' A''ku'kōn änwäwä''igāt^{At}." Tcāgä'ne-mä'A Kī'ckō''^{At}.

(22) Ä'tcī'tApi^{d}tc änwäwä''igāt^{At}. Ne'kA'nikī'cegwe'megu wī'-pāwi'nowī^{d}tc i''cigīw^{wAt}. Nyäwe'nwi nawA'^{d}tcipA'gamäw^{wAt}. Kī'ci'-īni'i'ca'wi^{d}tcin ä'wäpwäwä''igä^{d}tc^{t}. Īnigä''megu ä'pemikā^{d}tci'pitō^{d}-tci' Cī'cī'gwanä'sA negu'ti mäyāwi'nāgātA 'ō'ni Kä'kä''kwimō''^{At}. TA''sw ä'yōwā^{d}tc^{t}; nyä'wi ai'yōwAg ä'ke'kA'amawinā'gäwā^{d}tc^{t}.

(23) Ä'tcī'tApi^{d}tc i'ckwä'sä''A tcä'wīne'ki wä'tegāt^{At}, Pete'gu'sä'-k^{wAt}, mä'kwi'sutA'megu pāwigä''megukī'cimyānōtāt^{At}. Ī'n ä''cawit^{At}. 'Ō'ni pōni'megu'sāgi'^{d}tci nā''kA kä'tcigitA'megu. Me'cena'me'g äyī'gi nenī'w ī'n i''cawi's^{At}: wī''aiyō^{d}tci māgwai'yi.

"Na'ī', ī'niyāp ä'kī'cinā'gäyāg^{ket}; wī'nata'winīmi''enāg^{ket}," ä'-'ine^{d}tci Kemōtō'A Wī'cigA''kyA. "Na'i'!"

(24) Wī'tA'negā^{d}tci Wī''cigA'k^{yAt}. Wīnagä''megu nawA'^{d}tci 'änwä-wä''tcigāt^{At}. Cä'ki'megu nī'ce'nwi wätā'panig i'cinenegwäwä''tci-

(19) Thereupon the dog which is thoroughly cooked is taken off and served in the bowl. And it is placed (here).

(20) Now the ceremonial attendants separately are seated comfortably in a cluster (here). As soon as they are seated in a cluster then Young Bear speaks, "Now verily she, TA'KAMA^{d}TCĪ'A, so be it, has done well in separately offering her pet (dog) to our old man, so be it, the one called 'MAMA'SĀ'A,' and what it seems he said was, 'Do not forget me, so be it,' was what he said, it seemed, so be it, 'whenever you continue to remember my blessing and also never forget me. Also you will continue to remember (i. e., worship) me. I also shall continue to bless (such a one) with life; and I shall go about between the benches somewhere yet you shall not see me, so be it,' so he, so be it, our venerable one must have said. That verily, so be it, is why you shall eat, men."

As soon as all have eaten (they are told), "O, be seated exactly wherever you sat. Moreover, you shall burn the bones in the fire. We shall seek to destroy with fire the body of him who is said to be the foe from without."

"Well, you may now hand us the flute there. We shall try to begin to sing for now your cooking is all boiling."

(21) John Bear is he who blows the flute. First he blows a smooth blast toward the east, then south, also the west, and also the north. At last he blows it with a trembling note in the same way. And after he has blown it all (these ways) he blows it twice toward the ground. (This) is how he sounds, "To – to – to – to." The rain crow (cuckoo) is the one whom he imitates.

"Well, hand the drum to the drummer." John Bear (the drummer) is a KĪ'CKŌ'A.

(22) (This) is where the drummer sits. He is supposed not to go out all day long. He first beats (the drum softly) four times. Whenever he is done then he begins drumming. And then indeed John Bear, one head singer, begins to start an air, and Kekequemo. (And) the number (of the songs) they use; they use four (songs) which they select to be sung.

(23) Where a little girl, PETEGU'SÄ'KWA, sits, a member of the Bear gens, who has not (yet) arrived at puberty (and) who dances in the middle. She is the one who does so. And a woman of advanced years, one who is past menopause (also) does so. She might, if necessary, act as a man: she could use the headdress.[3]

"Well, eventually we have now finished (merely) singing; we wish you to dance," Jack Bullard and John Jones are told. "Come!"

(24) Where John Jones will dance. And he is one who stops to blow the flute. He blows a trembling note only twice toward the east.

[3] See Bull. 95, Bur. Amer. Ethn., and the references cited.

gäw$^{wA'}$. Kī'cwäwä'ʻtcigä^{d}tcin$^{nl'}$, "'Ōni'megu wī'nA wī'ku'menāge wī'nī'miyäg$^{kwe'}$; āpi yō'we wä^{d}tciku'menāg$^{ke'}$. Pemāte'ʻsiweniku'i kī'nAto^{d}tcä'ckamāti'ʻsopen$^{nA'}$. Wīnwā'wA pyä^{d}tcimene'tā'mitA'ʻcī'-kAgig$^{kl'}$, mAni^{d}tcā'ʻ īnugi mämī'cama'wAgwig$^{kl'}$, wīnwā'wA wī'cigiwī-
5 tō'kAmu'gwä'igi mA'ni mamā'tomōn$^{nl'}$. A'ce mō'ʻtci wīnwā'wA kī'cikunAgwīwenegwi'gwä'ig ä'sAnAgi'ʻtōwā^{d}tci na'ina'ʻ wīnwā'wA kepu'ckāgowā'te'e me'to'säne'niwa'i wī'tcāgi'egowā'te'$^{e'}$. Īni^{d}tcā'-yätu'ge mA'ni^{d}tcā'ʻ īnug ä'tA'ʻciwī'nAme'tänetAge' i'ce'megu pämā'-te'sit ä'ke'tena'ʻinig ä'u^{d}tcikunA'gwīwā^{d}tc$^{l'}$. Īni^{d}tcā'ʻ yätuge wä'^{d}tci
10 wī'cigitäwāte'e'yätug$^{ke'}$. Īni^{d}tcā'ʻnä' kīnānA 'īnug āmi'ci'AnwA^{d}tci-nō'kAtA'mawAgwe mā'A'g umamātomōnwāw$^{wl'}$, tcā'g änāgōme'nA-gōw$^{we'}$."

(25) Ä'tAnegā^{d}tc i'ʻckwä'sä'ʻA mä'ʻkwi'sutA nīgā'negāt$^{A'}$.

Wä^{d}tcināwA'ʻkwänig inā'sAme'gäwAg$^{kl'}$: ā'gwi tetepegā'wā^{d}tcin$^{nl'}$.
15 Cä'cki'megu pe'kwe'gäwAgi nī'mitcig$^{kl'}$. Ā'pene'megu inā'sAme'-gäwAg i'ʻkwäwAg$^{kl'}$. 'Ō'ni ne'niwAgi' cä'ʻcki tätAnegāwā^{d}tcini tA'-cike'tcinī'miwAg āpe'$^{e'}$.

(26) Ä'tAnegā^{d}tci Ke'mōtō'A nīgā'nimAmī'cī'ʻ$^{A'}$. Wī'n aiyā'pī'-'tcina'i wā'ītAmwA, ä'nowä^{d}tc$^{l'}$, "Yo', yo', 'wi'ʻi, 'wi'ʻi." Ini ātowA'-
20 Amo'we^{d}tcin$^{nl'}$, cä'ʻck ā'gw A'ʻpenä^{d}tc$^{l'}$; tcAtcawi'megu. WīnA'megu tepä'netAmwA wī'wā'itAg$^{kl'}$. Aiyā'cō'ʻkA nā'ʻk AnwäwA'ʻtAmōgi pe'pigwä'ck$^{wl'}$. Aiyā'cō'kame'g äyī'gi wīnwāwA'megu AmāgwA'-'äwAgi wītegämā'wā^{d}tcin$^{nl'}$. Ā'gwi nā'ʻkA kA'ckinana'A'cka'eti'ʻsu^{d}-tcin$^{nl'}$. Nā'ʻkA wīnwāwA'megu näyāpi'se'tōwAg ī'ni māgwai'$^{yl'}$.
25 Ī'n$^{nl'}$.

(27) Ä'ʻA'tägi' sī'ʻsepā'k$^{wl'}$. Me'kwä'neme^{d}tci kīyōtä'neniwAg$^{kl'}$, tcāgi'megu ä'inA'tAge'ʻsiwā^{d}tc ä'i'citA'tAgwiwā'wīte^{d}tci nā'ʻkA ne'sä'-māwAn ä'pA'kwä'kunA'mawu^{d}tc$^{l'}$.

(28) Aiyō'ʻ nā'kA'^{d}tc ä'ʻA'tägi me'sī'wäyā'ʻ$^{l'}$. WīnA'megu wī'n
30 änwäwä'wātA täwä'i'gAnAn ume'si'wäyā'em$^{ml'}$. WīnA pyä^{d}tci'megu pete'gi pyä'^{d}tc īna' änwäwä'igāni^{d}tci'i wī'nA mä'kwänemā^{d}tci'i 'ä'nAtawäneta'mawā^{d}tci me'to'sänenī'wiwen$^{nl'}$.

(29) Ä'tAnAtAmegi' sī'ʻsepā'k$^{wl'}$. ÄwAtenA'mawu^{d}tci kīyōtäne'ni-wAg$^{kl'}$. Me'cemegō'na' uwīyä'A negu'ti pA'ʻkimāp$^{l'}$. Kī'ciwī'kuwe-
35 ^{d}tcin īn ä'nAna'A'piwā^{d}tci me'cemegō'na'ʻ$^{l'}$. Kī'āgwApī'wā^{d}tcin ä'ā'^{d}-tcimu^{d}tci nāna'ʻowātA kī'gänut$^{A'}$, "Na'ī' nekī'ci'ku'iwītAma'wāpenA keme'cōme'se'nānAg A'ckutä'nä'sīwA nā'kA'^{d}tc A'nenägi Täyāpī'gwä-'cig$^{kA'}$, nekī'cinīgānipAgi'senAma'wāpenA ne'sämāwAn ä'A'päne'mo-yāg$^{ke'}$. Īni^{d}tcā'ʻ wī'n ä'cimenwī'ʻkānu^{d}tci wī'nA Mä'ʻcenä' ä'pA'käyā'-
40 kunA'mawā^{d}tc utā'ku'nämani nā'ʻk u'sī'sepā'kumi me'tegu'gi wä^{d}-tcike^{d}tci'gānig$^{kl'}$. Īnigä'ʻyätuge wīnwāw ä'cimāwāte'e MAmA'ʻsā'Ani wī'Anemi'ci'ā'kwänetAma'wāwā^{d}tci wī'cku'pAnig$^{kl'}$. Īni^{d}tcā'ʻ ä'citcā'-gimā^{d}tci tcā'g ä'inA'tAge'ʻsinini^{d}tci kīyōtäne'niwa'ʻ$^{l'}$. Pemāte'ʻsiweni-

As soon as he has blown it (he says), "Now, indeed, you whom we have invited must dance. That is why we formerly invited you. We shall seek life, indeed, by our stamping. They who formerly concerned themselves with (this), they whom we this day truly serve as ceremonial attendants, must have strongly followed this worship. It even took them through (their) hard (times), at the time when they were surrounded by the peoples (i. e., foes), so that they were all threatened with destruction. Verily, at that time, it seems even the common people knew clearly that (this religion) was true and that through it they were pulled through (i. e., saved). That, verily, it seems is why they felt (so) strongly (about it), it seems. And so verily even we this day shall contrive to willingly do our best for the worship (religion) of these persons, all you to whom I am related."

(25) Where a little girl dances, a member of the Bear gens, and a leading dancer.

They dance facing the south; they do not dance in a circle. The dancers merely dance in a cluster. The women dance all facing the same direction. And whenever the men dance there they merely are accustomed to dance vigorously there (in one spot).

(26) Where Jack Bullard, the leading ceremonial attendant, dances. Once in a while he blows the flute, sounding, "Yo -yo- , wi - hi - wi - hi." That (occurs) whenever a verse is repeated, yet not always; occasionally. He has control of blowing the flute. And they alternately blow the flute. Also they alternately put on the headbands with which they dance. And a person can not take off his own (headdress). And they place that headdress exactly where it was. That is all.

(27) Where the sugar is. Reptiles (snakes) are remembered, and (reptiles) of every color are collectively named, and they are offered tobacco.

(28) And here is where the sugar cake is. The sugar cake belongs to the one who beats the drum. Now those who formerly were drummers there are they whom he remembers (i. e., worships), and life is what he desires from them.

(29) Where the sugar is eaten reptiles are offered it. Anyone is given charge of it. Whenever they are invited then they sit down, anyone. Whenever they have sat down in a cluster then the director, the one celebrating the gens festival, says, "Now, we have indeed spoken to our grandfathers, the Spirit of Fire and He Who Lies with His Eyes Bulging in the Smoke Hole, and we have first granted them tobacco as we depend upon them. Therefore he, John Pete, has done well in offering his tobacco to them and his sugar which has dripped from a tree. And that it seems is what they (the manitous) promised MAMA'SĀ'A, namely, that they would continue to think a great deal of his sweet foods. That verily is why he names all the

^{d}tcā'i wāwītAmawā'gwä'ig$^{k\iota}$. Īni^{d}tcā'i nätawäneta'mawā^{d}tc īnu'g ä'me'kwä'nemā^{d}tc$^{\iota}$. Ä'citcā'gowä^{d}tci negu'ti mī'sō'n änegi'ku''ckA-māge nīnānānug$^{k\iota}$. Īni^{d}tcā'' īnugi wī'u^{d}tciwī'se'niyäg$^{kw\epsilon}$. Wī'seni'-g$^{ku\epsilon}$!"

5 Kī'ciwī'senī'wā^{d}tcin$^{n\iota}$, "Na'i', ä'Apī'yägwin Api'gu näyā'pi, ne'-nītig$^{k\epsilon}$, i'kwäti'g$^{k\epsilon}$."

(30) Ä'tA'ci'sī'gA'u^{d}tci nīgānA''kA'sut Anemō'A'. Uwī''ci pä'ki'-metcigi nīgāne'gātcig$^{k\iota}$. PApā'si'gi pA''kimāp$^{\iota}$. Wī'nī'cō'kAmowā^{d}-tci wī'n$^{nA'}$.

10 (31) Ä'mā'wA'tōg ī'n uwī''ci pä''kime^{d}tci nīgānimAmī''cī'Ag$^{k\iota}$.

(32) Ä'pemāgwA'piwā^{d}tci wī'ku'metcig$^{k\iota}$. Mäne'tā'mApitAgä'-'megu ä'cki'sīgA'A'mawut Ane'mo'An$^{n\iota}$. Ī'n ä'cinīpenwi'sīga'i'-gäwā^{d}tc$^{\iota}$. Me'cena''megu wā'wīyāg i''kwäwAgi tA'gwī'kumāp$^{\iota}$. Ā'gwi māmA'kā^{d}tcikegin$^{n\iota}$. Kī'ci'sīgA'u^{d}tc$^{\iota}$, "Ī'ni" ä'ī'yowā^{d}tc$^{\iota}$.

15 " 'Au'," ä''ine^{d}tc$^{\iota}$. "Na'ī', wī''senig$^{ku\epsilon}$. Nekī'ciku'ā^{d}tcimopen ä'cinAtawäne'tAmāg$^{k\epsilon}$. Wī'seni'g$^{ku\epsilon}$, ne'nītig$^{k\epsilon}$, i''kwätig$^{k\epsilon}$!" Kī'citcāgi'se'nyäwā^{d}tc ä'pemimāwA^{d}tcigAnä'nigä^{d}tci negu't$^{\iota}$.

(33) Aiyō'' īn ä'mawi'sīge''ckānAg Anemo'A'kAnAn$^{n\iota}$. Ä'pe'kwāg-wAtōgi tcīgiketāgAn$^{n\epsilon}$.

20 (34) Ä'tcītA'piwā^{d}tc änwäwä'sA''tōtcigi' cī'cī'gwAnAn$^{n\iota}$. NägA'-mutcigi nenegi'sA''tōwAg änwäwä'sA'tōwā^{d}tcin$^{n\iota}$.

(35) Ä'tcītA'piwā^{d}tci kīgänowA'pitcig$^{k\iota}$, i''kwäwAgi pe'ki'megu kegi'Apenō'e'megu.

(36) Ä'tcītA'piwā^{d}tci nī'mitcig i''kwäwAg$^{k\iota}$.

25 (37) MAnigä'' äne'gāwā^{d}tci nīmiwA'Amo'we^{d}tcin i''kwäwAgi wīn-wā'wA tātA'g$^{k\iota}$.

(38) MAnime'g äyī'g ä'pemāgwA'piwā^{d}tc i''kwäwAgi nī'mitcig$^{k\iota}$, nā''kA' cä'cki'megu īna'' ä'tAne'kwäpi''tōtcig$^{k\iota}$, nā'kA'^{d}tci' cä''ck ä'cinā'kuwäwA'pitcig$^{k\iota}$. Ä'citä'ātA'megu īnA nä''kuwāt$^{A'}$: ā'gwi

30 māmA'kā^{d}tcikegin$^{n\iota}$. Ī'n ä''cikeg$^{k\iota}$.

(39) Ne'tawi'megu ne'niwAg ä'tAne'gāwā^{d}tci nīmiwA'Amowe^{d}tcini-mā''$^{\iota}$.

(40) Aiyō'' āne't ä'tAne'gāwā^{d}tc i''kwäwAg$^{k\iota}$.

(41) MAmī''cī'Ag ä'tAne''siwā^{d}tc ä'pī'tcipāwikī'ce'sä'kwäwā^{d}tcin$^{n\iota}$.

35 Me'cemegōna'i kīwitcītA'piwAg$^{k\iota}$. Wī'tcītA'piwAgi wīnwā'wA nā'-kA'^{d}tc ä'Anemi'Anō'kāne'gowā^{d}tci kīgänoni^{d}tci'ip$^{\iota}$.

(42) Ä'pemāgwA'piwā^{d}tci ne'niwAgi nī'mitcig$^{k\iota}$.

(43) Ä'pemāgwA'piwā^{d}tci ne'kA'nikī'ce'gw ätAmäwA'pitcig$^{k\iota}$. Me-'cemegōna'i wāwīyāgāgwA'piwAgi Tō'kā'na'i Kī'cko'a' ä'tA'ciwāwī'-

40 se'niwā^{d}tc ä'cAme^{d}tcinimā'ā'pe'$^{\epsilon\epsilon}$.

reptiles of every color. They must have mentioned indeed life to him. That verily is what he (John Pete) to-day desires of them when he remembers (i. e., worships) them. That is how he prays for (this) single gens to which we belong. That verily is why you shall eat to-day. Eat!"

Whenever they have eaten (they are told), "Well, men and women, sit exactly where you were seated."

(30) Where the dog is served, that is, the one first cooked. The head dancers are they who are given the head. One half is given to each. Two must take charge of it.

(31) Where the head which was given the leading ceremonial attendants is placed.

(32) Where those who are invited sit in a cluster. And the one first seated is the one to whom the dog is first served. That is the order in which they serve. Women also are invited intermixed with (men). There is no bar (against them). After the attendants have served (all the food), they say, "That is all." "Very well," they are told, "now eat. We have indeed spoken of what we desire. Eat, men and women!" As soon as all have eaten then one (attendant) starts to gather the bones.

(33) Here is where he goes and dumps the dog bones. They are placed in a pile by the main pole.

(34) Where those who rattle the gourds sit down. The singers shake (the gourds so as to produce a) trembling (sound) whenever they shake them.

(35) Where those sit as givers of the gens festival, both women and children included.

(36) Where the women dancers sit down.

(37) And this is where the women dance whenever a dancing song is sung.

(38) Also this a spot where women dancers also are seated in a cluster, and only those (women) sit down to (i. e., participate in) the gens festival (there), and those (women) who merely sit as hummers. Whoever so desires hums: it is not compulsory. That is how it is.

(39) Where the men dance separately whenever a dancing song is given.

(40) Here is where some women dance.

(41) Where the ceremonial attendants are whenever they are not cooking. They go about and sit down any place. They must sit down and continue to be ordered by those celebrating the gens festival, so it is said.

(42) Where the men dancers sit down in a row.

(43) Where all day long those who sit as smokers sit in a cluster in a row. The Tō'kāns and Kī'ckōs sit mixed when they eat there whenever they are fed.

(44) Ä′ʿAʿtōgi meʿsiwäyāʿ^{lt}. Kīʿcinanaʿiʿse′tōgin äʿpA′ʿkime^{d}tci neʿtawi′megu kīʿciʿAnaʿō′nātcigi täwäʿi′gAnan^{nlt}. Īni′gi neʿta′wi päʿki′metcig^{klt}. Kīʿcinanaʿapī′wā^{d}tcin^{nlt}, "ʿŌ′ wīnAku′ʿ mA′n āteʿciʿse′tawäwA mA′nA Tcāgä′nemäʿA meʿsī′wäyāʿi pyä^{d}tci^{d}tcāʿAnAʿAnwäwäʿigāni^{d}tciʿ äʿcAmā^{d}tciʿi wī′nA nā′ʿkānug änāpApīʿtA′mawā^{d}tc äʿApini′teʿe ʿApinaiy^{ylt}. Cäʿcki^{d}tcāʿ änemiʿcinaʿigenigi meʿtoʿsänenī′wiwen ā′ʿcitAmi wīʿinäne′megu^{d}tc äʿcimAmā′tomā^{d}tc^{lt}. Īni^{d}tcā′ʿi wīʿu^{d}tcimī′^{d}tciyägw īni me′ʿtegugi wä′^{d}tcike^{d}tcigāg^{klt}. Wīʿseni′g^{kuʿ}!"

(45) Manime′g äyī′g äʿtcītA′piwā^{d}tc i′ʿkwäwAg^{klt}, cä′ʿck äʿtAʿcitātAgiʿätAmäwApitcig^{klt}.

(46) Aiyō′ʿmeg āne′t äʿtcītA′piwā^{d}tc i′ʿkwäwAgi nī′mitcig^{klt}. Nā′ʿkA ne′niwAg AtA′mäʿAg āne′t änA′piwā^{d}tc aiyō′ʿ äʿtAnAʿkiwinigi wīgī′yāpeg^{klt}.

(47) Aiyōʿkä′ʿi meʿtenōʿ äʿtcītA′piwā^{d}tci wīʿswiʿā′ʿsutcigi mAʿkwimī′ʿsōnan^{nlt}, äyōʿegutcig ugī′wāwaʿ^{lt}. Mäʿkwi′ʿsutcig i′ʿkwäwAgi tcAtcawi′megu wīʿswi′ʿäwAgi wīnwā′w^{wAʿ}, āgwigä′ʿi meʿce′megu. TcAtcawī′ʿ īnu′gi nenīw äʿunī^{d}tcā′neʿsi^{d}tc īni meʿce′naʿ äʿwīʿswiʿtci′gäwā^{d}tc^{lt}. TcAtcawī′ʿ īna′ʿmegu äʿtAʿcikī′gänugi tAʿciwāwītA′mawāpi wīʿiʿci′ʿsowā^{d}tc^{lt}. Īnigi^{d}tcā′ʿ īnigi wä^{d}tci ʿu^{d}tcinawe tcītA′piwā^{d}tc^{lt}.

(48) Ä′ʿAʿtōgi kīʿcai′yōginiʿ cīʿcī′gwAnani wä′wītepi pōninägä′wā^{d}tcinimāʿi meʿ′tenōʿ^{lt}.

(49) Äʿtcītapi^{d}tci MAʿkwipA′nAʿcāʿA wīʿnawA^{d}tcikanakana′wi^{d}tcin^{nlt}. Ä′nowä^{d}tci^{d}tcāʿ äʿAʿcki′meguwäpetu′nämu^{d}tc^{lt}: "Kekīʿsā^{d}tcimegu′wāwAg änōʿkānA′getcig äʿpeminAto′menägwe kägō′ʿi wīʿtAʿcīʿkamātiʿsoyägoʿA negu′ti wâ′ʿsäyāw äʿutAmi′menäg äʿnenī′wiyAne kīnwā′wA nā′ʿk i′ʿkwätig^{ket}. Āgwi^{d}tcā′ʿ, nō′^{d}tc^{lt}, nīnā′n^{nAʿ}, nō′^{d}tc^{lt}, pīnōʿcimeʿkAmāgin^{nlt}, nō′^{d}tc^{lt}. WīnA^{d}tcā′ʿyätug^{ket}, nō′^{d}tc^{lt}, Keʿtcima′netōw^{wAʿ}, nō′^{d}tc^{lt}, äʿcī′yätuge, nō′^{d}tc^{lt}, mīnawänemā′teʿ^{eʿ}, nō′^{d}tc^{lt}, äʿAʿsāmī′yätuge, nō′^{d}tc^{lt}, tcAʿkwāʿkunAmōnAgoʿ^{Aʿ}, nō′^{d}tc^{lt}, kepemāteʿsiwe′nenān^{nlt}, nō′^{d}tc^{lt}. ʿʿWänA′ yäʿApA wäpipAnāpAtA′mowāt^{eʿ}, nō′^{d}tc^{lt}, wâ′ʿsäyāw īninā′ʿ yäʿApA wīʿkeʿtci, nō′^{d}tc^{lt}, mīʿtAminawä′miwā^{d}tc^{lt}, nō′^{d}tc^{lt}. Ku^{d}tcī′ nī′nA nekīʿcimAmā^{d}tci′ʿāwAg^{klt}, nō′^{d}tc^{lt}. Īnī′yätug^{ket}, nō′^{d}tc^{lt}, äʿcitäʿäteʿe′yätug^{ket}, nō′^{d}tc^{lt}, wī′nA nā′ʿk^{Aʿ}, nō′^{d}tc^{lt}, Keʿcäma′netōw^{wAʿ}, nō′^{d}tc^{lt},' tcāgiyu′ʿmegu, nō′^{d}tc^{lt}, wīʿinAtä′mowAg^{klt}, nō′^{d}tc^{lt}. "Awitai′yäʿApA ma′netōwA kīʿciʿī′wäʿs^{Aʿ}." Īn^{nlt}, nō′^{d}tc^{lt}, nīnA^{d}tcā′ʿmegōni nīʿigōg^{klt}, nō′^{d}tc^{lt}. Nāpi^{d}tcā′ʿmegu, nō′^{d}tc^{lt}, wītA′mawAge nī^{d}tcimanetowAg^{klt}, nō′^{d}tc^{lt}.' Īnī′yätug^{ket}, nō′^{d}tc^{lt}, äʿcitäʿäteʿeyätu′g^{ket}, nō′^{d}tc^{lt}, wīnA ʿīyā′ʿ^{lt}, nō′^{d}tc^{lt}, maiyā′wikīʿce′g^{kwet}, nō′^{d}tc^{lt}, äpi′t^{Aʿ}, nō′^{d}tc^{lt}, nīgā′neʿsit^{Aʿ}, nō′^{d}tc^{lt},

(44) Where a sugar cake is placed. As soon as it has been properly placed then those who filled and tied the drum are invited separately. They are the ones who are invited separately and whenever they have sat down comfortably the following is said: "O, he, this one, John Bear, indeed dedicates the sugar cake separately to those who drummed in the past, they are the ones whom he feeds and he is seated to-day where they sat (— ?). That in return he be blessed with a good way, life, is what he beseeches of them. That verily is why you shall eat that which has dripped from the tree. Eat!"

(45) And this also is where women are seated, only indeed those who are seated there as smokers.

(46) Here indeed is where some women dancers sit down and here is where some men smokers are seated during the ceremony in (this) dwelling.

(47) And here only persons are seated who were given Bear gens names, those given them by their mothers. Once in a while women who belong to the Bear gens name (their children), but not often. Once in a while to-day when a man has a child and then (the women) do the naming. Once in a while when a gens festival is held (the children) are named there so as to be named (Bear gens names). It is indeed why they sit down (here).[4]

(48) Where the gourds which have been used are placed whenever they stop singing for a short time only.

(49) Where Young Bear sits down whenever he stops to make a speech. Verily what he says when he first begins to make his speech (is): "Those whom we have hired have troubled you in inviting you in succession when you could have been busy with some business of your own this one day when we inconvenienced you, men and women. Verily, we did not, so be it, found, so be it, (this). He verily, it seems, so be it, the Great Manitou, so be it, it seems, so be it, thus realized, so be it, that he had determined, so be it, our lives, so be it, to be, it seems, too short, so be it. 'Why, when they begin to lose sight of (this) daylight at that time it will be that they will greatly, so be it, vex me for that reason, so be it. Yet I have made them to move (i. e., given them life), so be it.' That, it seems, so be it, is what he thought, it seems, so be it, and, so be it, the Gentle Manitou also (thought), 'they all indeed, so be it, will wail, so be it. "A manitou surely could not have made us. That, so be it, verily they will say of me," that very thing, so be it, they will say of me. Verily it will be better, so be it, for me to tell my fellow manitous, so be it.' That, it seems, so be it, is what he, so be it, who sits, so be it, in the middle

[4] Normally Fox men name their children; these belong to the gentes of their fathers (and have since at least 1827, according to documentary evidence). If children are named by others than their fathers they will be given names suitable to the gentes of their namers, yet those children will belong to their fathers' gentes unless otherwise stipulated at the time of naming.

wīna ma'ni kī'ci'tōt^{at}, nō'^{d}tc^{lt}, ma'ni, nō'^{d}tc^{lt}, pemāme'ki''senig^{klt}, nō'^{d}tc^{lt}, nā''k^{At}, wī'na nō'^{d}tc^{lt}, mani pāmāna'kwagō'tānig^{klt}, nō'^{d}tc^{lt}, nā''k^{At}, nō'^{d}tc^{lt}, tcāgi' kāgō'i kī''ci'tōt^{At}, nō'^{d}tc^{lt}.

"Īninā'tcā''yātuge negutī'yātug^{ket}, nō'^{d}tc^{lt}, ä'anō'kānā'te'^{et}, nō'^{d}tc^{lt}, wī'pemimāwa'^{d}tcinatomego'wā^{d}tcin^{nlt}, nō'^{d}tc^{lt}. Nā'inā''meguyātuge tcā'gi māwa'^{d}tcīni^{d}tc^{lt}, kī'cī'yātug^{ket}, nō'^{d}tc^{lt}, menwapi'ni^{d}tciniyātug^{ket}, nō'^{d}tc^{lt}, īninā''yātug ä'pemipa'segwī'te'e wī'n^{nAt}, nō'^{d}tc^{lt}, Ke'tcimanetōw^{wAt}. 'Wī'wītamōnagōweku'i wä'^{d}tci pwāwikī'sātänemenagōw^{wet}, nō'^{d}tc^{lt}: mā'agi^{d}tcā''^{lt}, nō'^{d}tc^{lt}, me'to'säne'niwag^{klt}, nō'^{d}tc^{lt}. Ā'gwi nī'na ne'ci''ka me'to'sänenīmī'yānin^{nlt}, ku^{d}tcī' nī'na nekī'cipagi'se'nāwag^{klt}, nī'na nā''k^{At}, nō'^{d}tc^{lt}, nekī'cimamā^{d}tcī''āwag^{klt}. Ä'a'sāmitca'kwāpyä'setawag upemā'te'sī'wenwāwi na'ina''i yō'w^{wet}. Pyänutamowā't^{et}, nō'^{d}tc^{lt}, unepō'wenwāw^{wlt}, nō'^{d}tc^{lt}, īnina''tcā'i wī'ke'tcimītami'miwā^{d}tci nī'na ku'^{d}tcī'i ke'te'na wäwīgi'etīgini netōta'wāwagi nā''inā' ä'a'ckikī''ci'ag^{klt}; negu'ti wī'na ma'ci''cki netawatenamawāwag^{klt}, nō'^{d}tc^{lt}, īyā'', nō'^{d}tc^{lt}, wī'ta'cikī'cigenamāti''sowā^{d}tc^{lt}. "Ā''kunäwa," kī'itama'wāpen^{nAt}. Kā'ta^{d}tcā'i pemāgwa'nāwāte me'ce'megu kā'ta pemi'atā'penamawī'yägäg^{kut}: me'tenō'' atamä'e'nagwin ī'ni me''tenō'i wī'u^{d}tci'ata'maiyag^{kwet}, "manetōwa" ä'i'nenagwe kī'agāwātama'wāpen^{nAt}. Nīnaitō'' mō''tc ā'gwi mō''tci negutō'pwāga' a'ckunamāti'so'yānin^{nlt}. Nā'ka'^{d}tc ä'unanagutä'miwā^{d}tci nepagi'senama'wāwag anemu''te'sani wī'ta'ci, nō'^{d}tc^{lt}, kege'cä'mowā^{d}tc^{lt}. Kāgō''^{lt}, wī'na nō'^{d}tc^{lt}, inänetamowā^{d}tcin uwī'yāwāwi wī'pemi'atā'pe'kwä'näwag^{klt}. Tepa'^{d}tci^{d}tcā' ume'to'sänenī'wenwāgi kī'a'pī'tänetama'wāpena mä'kwäneme'nagwin^{nlt}. Īnigä''i me''tenō'i wī'u^{d}tci'anemitäpe'sinu'tawagw anemu''te'sag^{klt}. Nā''ka wī'na tcā'gi nete'cināgwi'ta'wāwag ä'kegipagi''senagi nīpete''siwan^{nlt}. Kāta^{d}tcā'' īnini pemāgwa'nāwāte wa'nimō'ckwe pematā'penamawiyägägu kō'ci'seme'nānag^{klt}. Me'tenō''tcā' äyī'gi mä'kwänemenagwin ī'ni wī'atā'pena'mawagwe me'tenō''^{lt}. Nā''ka tcāgi'megu nete'cināgwi'ta'wāwagi wīnwā'wa mī^{d}tci'pä'ani nā''inā' ä'kī'cimamā'^{d}tci'ag^{klt}. Īni nī'n ä'ciketemi'nawag^{klt}. Me'tenō'tcā''megu pyätenamō'nagwini wī'täpe'siyag^{kwet}. Kīnwā'wa^{d}tcā'i wä^{d}tc īnugi mamātome'nagōw^{wet}. Kīnwā'w äyī'gi tcatcātapenawe kekegapi'pwa inäne'^{d}tcigani me'ce'na'i wī'inänemāwägwän^{nlt}. Ketemi'nawagwe 'īni'megu wī'anemi''cigen^{wlt}. Īni^{d}tcā''i wä'^{d}tc ā^{d}tcimo'e'nagōwe wī'käketemi'nawägw anemime'to'säne'niwagi kō'ci'seme'nānag^{klt}. Cewä'na mā'a'gi nī''cw īyā''i wī'mawiwī^{d}tcime'to'sänenī'mäwag^{klt}. Ma'na wī'na "A'ckutä'nä'sīwa" ī'ig^{kwAt}. Änā'sama'pini^{d}tci wī'mawita'cimamā^{d}tcinawi''tawäw^{wAt}, nā''ka wī'anemiwīgätā^{d}tcimwi''tawā^{d}tci wäpime'kwänemenag^{kwet}. Mani^{d}tcā'' wī'n a''k änegi'kwāme'ki''senigi wī'inegi'kwi'tawagw unä'moweni wī'pāwikīwinōte'kwātowāmenagwe mä'kwäneme'nagwin^{nlt}; nā''ka wī'u^{d}tcike'kä'nemagwe kāgō'' inäneta'mowāt uwī'yāwāw^{wlt}. Wī'na nā'ka'^{d}tci ma'na kō'ci'semenāna' ä'utanenämini^{d}tci wī'mawitane'sīwa wä'^{d}tci nōwā'-

of the sky, so be it, the leading one, so be it, he who created this, so be it, earth, so be it, this sky which hangs, so be it, and, so be it, he who created everything, so be it, thought.

"Verily at that time it seems he employed, so be it, one being, it seems, so be it, who was to summon and gather in succession (the manitous), so be it. Indeed it seems when all were gathered at the time, after, it seems, so be it, they were comfortably seated, it seems, so be it, at that time it seems, he, so be it, the Great Manitou, started to rise to his feet. 'I really shall inform you why I, without difficulty, call you, so be it: verily this, so be it, people, so be it (are the cause). I alone do not possess a people, though I have blest them (down there), and I, so be it, have made them to move (i. e., given them life). (But) at that time, formerly I determined their lives to be too short. When they came, so be it, to their death, so be it, verily at that time they will greatly vex me with what they say. Yet I surely gave them a place to live at the time that I first made them; I gave them, so be it, a certain weed for them to raise for themselves yonder, so be it. "Tobacco," we shall call it. Verily if they merely strew it in a cluster you must not start to take it from them: only, whenever they offer us a smoke, then only shall we smoke. We whom they call "manitous" shall desire it of them. Formerly I did not even save a single pipeful for myself. Moreover, I gave them a dog to pet, so be it, where their hearths are. Whenever, so be it, they think anything of their lives they shall take it up by the head. Verily in return we shall think of their lives whenever they worship us. Then indeed only shall we in the future be satisfied with the dogs. Moreover, I made a harvest crop of every kind and granted it to be with them. Verily, if they strew it carelessly in a cluster, do not start to take it from our grandchildren. Also, verily only whenever they remember (i. e., worship) us, then shall we receive it, only then. I made for them game animals of every kind for them when I made them (the people) to move. Verily indeed only whenever they make offering to us shall we be satisfied. Verily that is why I beseech you this day. You must individually possess a blessing, so that you may bless whomever you please. If you bless them then (your blessings) shall come true. That verily is why I told you to bless each of the future people, our grandchildren. These too shall go yonder and dwell with them. Now this one shall be called "Spirit of Fire." He shall go there and shall be moving as they sit opposite him, and he shall continue to carefully interpret for them when they begin to remember (i. e., worship) us. Verily we shall make his breath the size of this earth so that he will not fail to go about and make us hear whenever they worship us; and we shall thereby know if they think anything of themselves. Moreover, these only shall go and be where our grandchildren have their smoke holes, from whence (the smoke

ku'ugōni^{d}tc ā'ku'näwan$^{nl'}$. "Täyäpī'gwä'ciga" ī'i'g$^{kwa'}$. Wīnwā'wa wī'nīgānitäpe'siwag ā'ku'näwan$^{nl'}$, wī'mene'tāmiwīnwāwa'ata'mäwagi nā''ka kägō''i pyätenamōnagwini wī'nīgānitäpe'sinu'tamōgi kägo''$^{l'}$. Wī'na^{d}tcā'' mana Täyäpī'gwä'ciga wāwītaiyā'kwā'pata-
5 mawäw ume'to'sänenī'wiweni wī'aneminā'kake'ka'wā'nigwäni kī^{d}tcimanetōnā'na$^{l'}$. Tcāgi^{d}tcā'' wī'na nāmitä''āgani wī'kegapīw$^{wa'}$. Nā'ka'^{d}tci kägō' wī'na mā'a'ni A'ckutänä''siwani kägō'' i'cipanā^{d}tcimonite wī'wīgätā^{d}tcimōw$^{wa'}$. Wīna^{d}tcā''nä'i ma'ni kekī'cegu'menān änegi'kwāna'kwagō'tänig ī'ni wī'inegi'kwi'tawagw unä'moweni wī'na
10 wī'pāwikīwinōte'kwātowā'menagwe mä'kwäneme'nagwin$^{nl'}$. Cewä'na nä''wīnwā'wa ā'gw ā''penäwi wī'ā'penäwita'citätäpe'sī'wā^{d}tcin$^{nl'}$. Wīnwā'w äyī'gi me'ce'megu kega'piwagi me''ce wī'aneminena'mawā^{d}tci kō'ci'semenā'na$^{l'}$. Wī'na ma'n A'ckutä'nä'sīwa tcā'gi wī'na kō'ci'semenā'na' umane'senō'nwāwani wī'ta'cinō'käneta'ma-
15 wā^{d}tci wī'pāwikägō'ini^{d}tc uwī^{d}tcī'ckwe'wāwa$^{l'}$. Mā'a'ni^{d}tcā' A'ckutänä''siwani wī'wanāpänō'kata'wāgwän ä'cīgwike'cäwä''cini^{d}tci wīwä'cī''ugwäna nanā'wä'kami wī'kīwitanwäwägi''tōgwäna 'u'wīyaw ī'na äne'nagōwe wī'käketeminawäg$^{kwa'}$.

"Īnī'yätuge nā''k ä'ā^{d}tcikī'sā^{d}tci'setō'nago'a keme'to'sänenīwen-
20 enān$^{nl'}$. Īni^{d}tcā''yätug$^{ke'}$, nō'^{d}tc$^{l'}$, ä'cimāmīnawä'netagi wī'na 'Ma'ma'sā'a' änätän ä'pāwiwī'nake'kānetamā'ti'su^{d}tci wī'a'kwime'to'sänenī'wigwän$^{nl'}$; nā'ka'^{d}tci wī'n ä'cā'pe^{d}tcī'kā'gwiwā^{d}tc a'pe'näwen$^{nl'}$, nō'^{d}tc$^{l'}$, nā'ka'^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$, ä'pāwinīgānike'kāneta'mawā^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$, utōgimāmani nīgā'ni wīn'$^{na'}$, nō'^{d}tc$^{l'}$, wī'anemi'cime'to'-
25 sāneniwinigwän$^{nl'}$, nō'^{d}tc$^{l'}$, utō'ckinawäma'i nā''k utō'kwaiyōma$^{l'}$, nō'^{d}tc$^{l'}$, utapenō''sema$^{l'}$, ä'natawä'netag$^{kl'}$, wī'na nō'^{d}tc$^{l'}$, ke'kāneta'mugwän$^{nl'}$, īnina''tcā' yätu'g$^{ke'}$, nō'^{d}tc$^{l'}$, kegaiyā$^{l'}$, nō'^{d}tc$^{l'}$, ä'ka'ckimīnawâpamā'te'e mā'a'n$^{nl'}$, nō'^{d}tc$^{l'}$, keme'cōme'se'nānan A'ckutänä''siwan$^{nl'}$. 'Manigä'' wīna me'cena'' āmu^{d}tcike'kānetam-
30 āti''soyān änemi'cike'nugwäni neme'to'sänenī'wiwen$^{nl'}$, nō'^{d}tc$^{l'}$.' Īnī'yätug$^{ke'}$, nō'^{d}tc$^{l'}$, ä'cità'äte$^{te'}$, nō'^{d}tc$^{l'}$. Īninā'tcā''yätuge pemi'ce'cowīgwänute$^{te'}$, nō'^{d}tc$^{l'}$, wī'na 'Ma'ma'sā'a' ä'nätän$^{na'}$. Nīnā'nagä'i nepa'cito'e'menān$^{na'}$, nō'^{d}tc$^{l'}$. Wīnai'yätug$^{ke'}$, nō'^{d}tc$^{l'}$, na''ina$^{l'}$, nō'^{d}tc$^{l'}$, wī''nowī^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$, ä'nawa^{d}tcī'yätugepapīwenamawā'te'
35 utā'ku'näman$^{nl'}$, nanō''ckwe wī'n ä'tanā^{d}tcimo'ā'te'e ta''swaiyag$^{kl'}$, wī'na nō'^{d}tc$^{l'}$, wī'kīwi'utwäwä'gi'tō^{d}tc$^{l'}$. Kī'ci^{d}tcā' yätug$^{ke'}$, nō'^{d}tc$^{l'}$, nowī^{d}tci nanawä''kamig ä'kīwitanwäwägi'tōt'e'e wī'na 'Mama'sā''a' äne't$^{a'}$. Ä'kīwinanātwäwä'tag u'wīyawi nanō''ckwe wī'n ä'kīwi'ina'ina'tämu^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$, wī'ke'kānemä'wä'gä'i peminapi'-
40 nigwän$^{nl'}$. Nanō''ck$^{we'}$, wī'na nō'^{d}tc$^{l'}$, ä'kīwikegime'ckine'^{d}tcämu^{d}tc utā'ku'näman$^{nl'}$, nō'^{d}tc$^{l'}$. Kākabō'twe yätu'g$^{ke'}$, nō'^{d}tc$^{l'}$, ä'maiyā'ckawā'^{d}tci me'te'gwineniwa' ä'ta'ciwīna'sa'ka'amawā'te$^{te'}$, tcā'gi wī'n ä'inā'kwigā'pāni^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$. Pāpe'g$^{kwa'}$, nō'^{d}tc$^{l'}$, ä'tanātota-

of their) tobacco passes out. He shall be called "He Who Lies with His Eyes Bulging." They (the Spirit of Fire, and He Who Lies With His Eyes Bulging) shall be the first to be satisfied with the tobacco, and they shall first smoke, and whenever (the people) offer them anything they shall be the first to enjoy it. Verily, he, this one, He Who Lies with His Eyes Bulging, shall be opposite and watch their lives and (shall note) whomever of our fellow manitous they continue to name (in their sacrifices). Verily he shall have the power of (knowing) every inner thought. Moreover, if this Spirit of Fire in any way fails in his interpretation He (Who Lies with His Eyes Bulging) shall carefully explain. Verily we shall make his breath to be the extent the sky hangs, so that he will not fail in going about to make us hear whenever they shall worship us. But indeed they shall not merely be continuously happy there. They also have the power of blessing our grandchildren in the future. He, this Spirit of Fire, shall soften the wars of our grandchildren so that their foes shall be as naught. Verily, whosoever has courage with respect to this Spirit of Fire as he lies in spent ashes, whosoever shall paint himself (with charcoal), whosoever shall go about wailing over himself in the wilderness, he is the one whom I tell you to bless.'

"And then it seems he (the Great Manitou) placed our lives anew in a difficult position. Then verily it seems, so be it, ever since, so be it, he, the one called 'MAMAʿSĀʿA,' thus realized that he did not know how long he would live; moreover, they were very troubled with disease, so be it, and moreover, so be it, he did not know how his chief's young men and his women, so be it, and his children, would continue to live in the future, and he sought, so be it, to learn (this), at that time. Verily it seems, so be it, eventually, so be it, he was able to contemplate (this), so be it, our grandfather, the Spirit of Fire. 'Now, indeed this is whereby I may learn how my life shall be in the future.' That, it seems, so be it, is what he thought, so be it. Verily, it seems at that time, he, the one called 'MAMAʿSĀʿA,' started to paint his own face. Now he is our old man, so be it. Now it seems, so be it, at the time, so be it, he was to go out, so be it, it seems he stopped to crumble his tobacco, and blindly there told as many objects, so be it, for which he was to go about wailing. Verily, it seems, so be it, when he had gone out in the wilderness, he, the one called 'MAMAʿSĀʿA,' went about wailing. He went about seeking his life, wailing, blindly as he went about, so be it, wailing, since he did not know where (the manitous) were located. Blindly, so be it, he went about with his tobacco in his open palms, so be it. Very soon, it seems, so be it, he came to Tree Spirits, and there made an offering to all of them as they sat about, so be it. Suddenly, so be it, he there told them why he went about wailing, so be it, so be it. And it seems he explained what he did not know, so be it, and of what verily he was de-

mawā'te'e kīwi'utwäwä'gi'tō^{d}tc^{lt}, nō'^{d}tc^{lt}, wī'nA nō'^{d}tc^{lt}, yätu'g ä'wītA'mawā^{d}tc ä'pāwike'kä'netAg^{klt}, nō'^{d}tc^{lt}, ä'nAtawi^{d}tcā'ike'kä-
etAmā'ti'su^{d}tc^{lt}, nō'^{d}tc^{lt}. Ä'ciwītA'mawā^{d}tc^{lt}, nō'^{d}tc^{lt}. Tcā'gi, nō'^{d}-
tc^{lt}, ä'maiyā''ckawā^{d}tc^{lt}, nō'^{d}tc^{lt}, A'senāpäne'niwa'i pāpe'g^{kwAt}, nō'^{d}-
5 tc^{lt}, A'kwi'^{d}tcite'pe nō'^{d}tc^{lt}, ä'tA'cī'yätug^{ket}, nō'^{d}tc^{lt}, ä'tA'cipāpAgi-
gawānAgīgwä'tawā'te'^{et}, nō'^{d}tc^{lt}, une'sä'māwAn^{nlt}, nō'^{d}tc^{lt}, pAPīwe-
nAmawāte'e'yätug ä'wītA'mawā^{d}tc^{lt}, nō'^{d}tc^{lt}, kīwi, nō'^{d}tc^{lt}, 'utwä-
wä'gi'tō^{d}tc^{lt}. Ā'penemegu'yätug ä'pemi'inā^{d}tcimute'^{et}. Tcāgī'yä-
tuge me'ce'megu kägō''^{lt}, nō'^{d}tc^{lt}, ä'manetowä'netAg^{klt}, nō'^{d}tc^{lt},
10 ä'pemi, nō'^{d}tc^{lt}, sA'kA'wä'tō'te'^{et}, nō'^{d}tc^{lt}. Tcā'gi ne'pi mä'ku'ckA-
gin äyīgimegu'yätug ä'pAginā'te'^{et}, nō'^{d}tc^{lt}, kīkegAtä'mu^{d}tcin^{nlt}, nō'^{d}-
tc^{lt}, utā'ku'nämAn^{nlt}, nō'^{d}tc^{lt}. Īnī'yätug^{ket}, nō'^{d}tc^{lt}, ä'cawi'te'^{et},
nō'^{d}tc^{lt}, wī'nA 'MA'mA'sā'A' äne't^{At}. Īninā''yätuge kätawi'megu,
nō'^{d}tc^{lt}, pāpAgi'täpenä'tō'te'^{et}, nō'^{d}tc^{lt}, īnī'yätug ä'kA'cki, wī'nA
15 nō'^{d}tc^{lt}, mīnawä'tāgu'te' ä'A'sāmi, nō'^{d}tc^{lt}, pō'swäwä'gi'tō^{d}tc^{lt}. Īnī'-
yätug^{ket}, nō'^{d}tc^{lt}, ä'keteminu'tāgu'te'^{et}, nō'^{d}tc^{lt}, Wâpa'nowAn^{nlt},
nō'^{d}tc^{lt}. 'Na'i', no'cī''i, keketeminōn^{net}, nō'^{d}tc^{lt}, kī'utwäwägi''tō-
yAn^{nlt}, nō'^{d}tc^{lt}, ä'pāwi, nō'^{d}tc^{lt}, ke'käne'tAmAn^{nlt}, nō'^{d}tc^{lt}, keme'to'-
sänenī'wiwen^{nlt}. Īni^{d}tcā'', nō'^{d}tc^{lt}, ke''tenA mA'n īnug ä'ketemi'nō-
20 nān^{nlt}, nō'^{d}tc^{lt}, wī'täpA'ku''ckAmAni ke''kyäwen^{nlt}, nō'^{d}tc^{lt}; nä'kA'^{d}-
tc^{lt}, nō'^{d}tc^{lt}, ä'cī'kägwiyäg^{kwet}, nō'^{d}tc^{lt}, A'pe'näwen^{nlt}, nō'^{d}tc^{lt}, äyī'-
g^{klt}, nō'^{d}tc^{lt}, ī'ni ketenänemen^{net}, nō'^{d}tc^{lt}, wī'Anemi, nō'^{d}tc^{lt}, māmī-
wänetA'mōnān^{nlt}, nō'^{d}tc^{lt}; nā''k^{At}, nō'^{d}tc^{lt}, ketōgimām^{mAt}, nō'^{d}tc^{lt},
ä'pāwi, nō'^{d}tc^{lt}, ke'käneta'mawA^{d}tci nīgā'ni wī'Anemi'cime'to'seneni-
25 wigwän^{nlt}, nō'^{d}tc^{lt}, äyī'g ī'ni ketenä'nemen^{net}, nō'^{d}tc^{lt}. Mō'tci'megu,
nō'^{d}tc^{lt}, tä'cipegi'ckutAmōnugwänA 'ugi'māwAn utō'täwen^{nlt}, nō'^{d}-
tc^{lt}, na''egA'c^{et}, nō'^{d}tc^{lt}, wī'Anemi, nō'^{d}tc^{lt}, A''kowä^{d}tc^{lt}, nō'^{d}tc^{lt}.
Pāwi, nō'^{d}tc^{lt}, pōni'tä'AtAge ketōgimämAn upe''tawāni wīnA'megu,
nō'^{d}tc^{lt}, wī'Anemi, nō'^{d}tc^{lt}, ā'wutAmwA 'u'wīyaw ā'co'wime'notAne
30 kägō'i tä'cino'wägwän^{nAt}, nō'^{d}tc^{lt}. Nā''k^{At}, nō'^{d}tc^{lt}, ä'ci'ā'ko'wi'u^{d}-
tci'se'tōnän^{nlt}, nō'^{d}tc^{lt}, täpā'tAmān^{nlt}, nō'^{d}tc^{lt}, "negu'twāpyäg^{klt}"
ä'i'tAmān^{nlt}, nō'^{d}tc^{lt}, ä'manetō'wiyān^{nlt}, nō'^{d}tc^{lt}. Ī'n änänemenān^{nlt},
nō'^{d}tc^{lt}, īnu'g^{klt}, nō'^{d}tc^{lt}, ä'ketemi'nōnān^{nlt}, nō'^{d}tc^{lt}. Āgwi^{d}tcā'' īnu-
gi'megu' cä''ck^{lt}, nō'^{d}tc^{lt}, ī'n änänemenānin^{nlt}, ā'pe'tA'kAm^{met}, nō'^{d}-
35 tc^{lt}. Na'ina''megu, nō'^{d}tc^{lt}, ku'känetAmo'wägän^{nlt}, nō'^{d}tc^{lt}, mA'n^{nlt},
nō'^{d}tc^{lt}, netō'ki'menān^{nlt}, nō'^{d}tc^{lt}, ī'ni ne''ki wī'Anemi'A'kwitäpwä'-
migA'k^{lt}, nō'^{d}tc^{lt}; nā''k^{At}, nō'^{d}tc^{lt}, nekī'cegu'menān^{nlt}, nō'^{d}tc^{lt}, ä'ma-
wiku'känetAmo'wägäni ne''ki wī'Anemi, nō'^{d}tc^{lt}, A'kwi, wī'nA nō'^{d}-
tc^{lt}, täpwä^{d}tc^{lt}, wī'nA nō'^{d}tc^{lt}, wī'Anemi, nō'^{d}tc^{lt}, Anemimäme'kwä-
40 netA'mugwänA ā'ko'w^{wlt}, wī'nA nō'^{d}tc^{lt}, ī'Anemime'to'sänenī'wi-
gwän^{nAt}, nō'^{d}tc^{lt}, wī'pāwi'wAnī'kātA'mugwän^{nAt}, nō'^{d}tc^{lt}, änäne'me-
nān^{nlt}, nō'^{d}tc^{lt}. Āgwi^{d}tcā', nō'^{d}tc^{lt}, ne'ci''k^{At}, nō'^{d}tc^{lt}, keteminō'nā-
nin^{nlt}, nō'^{d}tc^{lt}. Negu'ti^{d}tcā'' wī'nA mī'sō'n änegi'ku''ckAmAn^{nlt},
nō'^{d}tc^{lt}, änegi'kwiketemi'nōnān^{nlt}. Īni^{d}tcā'' wī'nA wī'Anemi'ci'genig

sirous of knowing about himself, so be it. That is what he explained to them, so be it. Upon, so be it, the heads, so be it, of all Rock Spirits which he met, so be it, he suddenly, so be it, there, it seems, so be it, shed his tears, so be it, and crumbled his tobacco, so be it, for them, it seems; and informed them, so be it, why, so be it, he went about wailing. He started to say exactly the same thing, it seems. It seems that he thought everything, so be it, was a manitou, so be it, and started to make an offering to it, so be it. Upon all waters also which he met he also, it seems, cast, so be it, his tobacco, so be it, which he had with him in his wailing, so be it. That it seems, so be it, is what he, the one called 'MAMA'SĀ'A,' did, so be it. At the time, it seems, when he had nearly, so be it, starved himself to death, so be it, then it seems he was able, so be it, to be observed as he had wailed altogether, so be it, too much. Then it seems, so be it, he was blessed, so be it, by a WÂPANŌWA, so be it. 'Now, my grandchild, I bless you, so be it, as you have gone about wailing, so be it, because you do not, so be it, know, so be it, about your life. So verily, so be it, I truly bless you, so be it, this day so that you will attain old age, so be it; moreover, so be it, as you (pl.) are afflicted with disease, so be it, also, so be it, I so bless you, so be it, that I in the future shall continue, so be it, to will it away from you, so be it; and, so be it, as you do not know how your chief's people will continue to be in the future, so be it, I also so bless you, so be it. Even, indeed, so be it, whosoever shall speak against the chief's town, so be it, shall slowly, so be it, in the future, so be it, end his words, so be it. If, so be it, whatever foe from without there may be who speaks there anything against your chief's fire (i. e., village), so be it, does not cease speaking against it, he shall, so be it, continue to curse himself, so be it. And, so be it, as a very last boon I grant you, so be it, that which I love, so be it, what I who am a manitou, so be it, call, so be it, "One slice." That is how I think of you, so be it, to-day, so be it, when I bestow a blessing upon you, so be it. Verily indeed not merely to-day, so be it, do I bless you (but) forever. Until, indeed, the time, so be it, whenever we think of changing, so be it, this, so be it, our earth, so be it, shall (my blessing) continue to be valid, so be it; and, so be it, until whenever we think of changing our sky, so be it, for so long shall he, so be it, whosoever shall continue, so be it, in the future to remember it, whosoever shall exist as mortal in the future, so be it, whosoever shall not forget, so be it, the way I have blest you, so be it, shall be successful in his prayers. Verily, I do not, so be it, bless, so be it, you alone, so be it. Verily I bless the single gens to which you belong, so be it. Verily it shall continue to come true if (anyone) continues to ask, so be it, for life. But now, my grandchild, as I am but one in blessing you, so be it, it is not suitable, so be it.

ane'mi, nō'^{d}tc^{lt}, nato'tā'sut^{et}, nō'^{d}tc^{lt}, pemāte''siwen^{nlt}. Cewä'mānug^{klt}, no'cī''i, ä'negutī''iyān ä'ketemi'nōnān^{nlt}, nō'^{d}tc^{lt}, ā'gwi täpi'kegin^{nlt}, nō'^{d}tc^{lt}. Mana'ka^{d}tcā'', nō'^{d}tc^{lt}, kī'mawitanāto'tāpen^{nat}, nō'^{d}tc^{lt}, wätāpa'g^{klt}, nō'^{d}tc^{lt}, äpi't^{at}, nō'^{d}tc^{t}, käta''kyäpit^{at}, nō'^{d}tc^{lt}.'

5 "Īnī'yätug īte'p ä'ciwenegu'te'e kätemīnā'gu^{d}tcin^{nlt}, nō'^{d}tc^{lt}. Īyā'' pyä'negu^{d}tc ä'wäpātota'mini^{d}tc^{lt}, nō'^{d}tc^{lt}, ta''sōnag^{klt}, nō'^{d}tc^{lt}, kīwi'utwäwä'gi'tō^{d}tc^{lt}, nō'^{d}tc^{lt}. 'Ī'n^{nlt}, nō'^{d}tc^{lt}, netenä'nemāwa kō'ci'se'menān ä'a'sāmi, wī'na nō'^{d}tc^{lt}, pō'swäwä'gi'tō^{d}tc^{lt}. Āgwi^{d}tcā''i wä'wītepi wī'inäne'magin^{nlt}. Ma'ni, nō'^{d}tc^{lt}, keta'ki'-

10 menān^{nlt}, nō'^{d}tc^{lt}, newāwīta'mawāw ä'mawi, nō'^{d}tc^{lt}, ku'kānetamo'wāgäni nā''k^{at}, nō'^{d}tc^{lt}, ma'ni kekī'cegu'menān äyī'g^{klt}, nō'^{d}tc^{lt}.'

"'Ōni^{d}tcā'', wī'na nō'^{d}tc^{lt}, ä'ci, wī'na nō'^{d}tc^{lt}, tä'pi'a^{d}tc ä'keteminu''tawa^{d}tci kō'ci'semenān^{nat}. Īni ku^{d}tci wī'naiyōw änena'gwe yōwe wī'na kī'cimamā^{d}tci'āt^{at}. Wä^{d}tci yō'we mamātomena'gwe

15 yōw^{wet}. "Me''ce wī'aneminänemā'wägwän^{nlt}," ketegunānaiyōw^{wet}. Īni^{d}tcā'' īnugi kīna kwīye'n^{nat}. 'Ō' nīnagä'nä' ā'gw a'te'tci wī'inänetamō'nānin^{nlt}. Ta'sōnō'g^{klt}, nō'^{d}tc^{lt}, änä'nema^{d}tc īni nä''nīna wī'i'ciketeminamōnān äyī'gi nī'n ane'mi'ata'maiyān ā''kunäw^{wat}. Cewä'nānugi ma'n ane'mime'to'sä'nenīwa kō'ci'se'menān ā'gwi

20 täpi'kegin ä'nī'cī''iyag^{kwet}. Cāwanōgi'^{d}tcā' äpi'ta käta''kyäpit ä'awi'^{d}tc ī'ni wī'mawitanātota'mawag^{kwet}.'

"Īniyätu'ge nā''k ä'wäpiwenā'te'^{et}. Īte'pi'c īyā'' pyänā'^{d}tc ä'wäpātotamā'tīni^{d}tc änäne'megu^{d}tc^{lt}, nō'^{d}tc^{lt}. Näyāpi'megu nā''k änā^{d}tcimoni'te'^{et}, wī'na nō'^{d}tc^{lt}, ä'ckiketeminā'gu^{d}tcin^{nlt}; näyāpi'-

25 megu nā''k ä'inänetamāgu'te'^{et}. 'Cewä'na kīnānānug ä'ne''siyagw ā'gwi täpikegin^{nlt}. Mana'ka^{d}tcā'' nā'ka'^{d}tci wä^{d}tcipagi''cimug äpi't ä''awi^{d}tci nā''ka kī'mawitanātotama'wāpen^{nat},' ätīni'te'^{et}, nō'^{d}tc^{lt}, kätemīnā'gu^{d}tci'^{lt}, nō'^{d}tc^{lt}.

"Īyā'' nā'ka' pyänā^{d}tci näyāpi'megu. Ōnī'yätuge nā'ka^{d}tci'megu

30 ä'kī'kīwene'te'^{et}, wī'na nō'^{d}tc^{lt}, 'Ma'ma'sā'a' ä'nātäna wä^{d}tcike'sī'yānig äpi'ni^{d}tcini kägyä'kinawātapi'ni^{d}tcin ä'mawi'nā'ka^{d}tcipītigane'te'^{et}. Tcā'gi wī'na nāma''kamig ä'pemi'ciwene'te'e nā''ka Me'tegwineniwa' ä'kwānagigā'pāni^{d}tc^{lt}. Īnī'yätug ä'peminātotamāgu'te'e wī'na myāna'ō'nā^{d}tci'i manetowa'^{lt}, nō'^{d}tc^{lt}, pā''ci wīn

35 āpe'tawikī'ce'g^{kwet}. Ā'pene^{d}tcā' yätuge wī'n änänemegute'e'yätug^{ket}. Pā'ci'megu yätuge Ke'tcimanetowan ä'a'pini^{d}tc ä'pagamiwenegu'te'^{et}. Äyīgi^{d}tcā'' wīna kī'ciwīta'mawu^{d}tc änänememe^{d}tci Mama''sā'ani wīnagä'yätugän ä'kanawi'te'e Ke'cämanetōw^{wat}, ''ōni^{d}tcā'', wī'na nō'^{d}tc^{lt}, ä'citäpi'iyäg^{kwet}, nō'^{d}tc^{lt}, ä'täpwä'tawiyäg^{kwet}, nō'^{d}tc^{lt}. Īniku'

40 wī'naiyōw^{wet}, nō'^{d}tc^{lt}, wä'^{d}tci wī'cigime'nagōw^{wet}, nō'^{d}tc^{lt}, wī'anemi, nō'^{d}tc^{lt}, ketemi'nawäg^{kwet}, nō'^{d}tc^{lt}. Īni^{d}tcā'' wī'na nō'^{d}tc^{lt}, ä'tä'pikeg^{klt}, nō'^{d}tc^{lt}. Tāni^{d}tcā'', nō'^{d}tc^{lt}, wī'i'ci'genig^{klt}, nō'^{d}tc^{lt}, wī'pāwi,

Verily we shall go yonder, so be it, and tell, so be it, the one who is, so be it, in the east, so be it, who has a fixed place, so be it.'

"Then it seems he was led thither by the one by whom he was blessed, so be it. As soon as he was brought yonder then the other began to relate, so be it, the number of objects, so be it, for which he went about wailing, so be it. 'So, so be it, I blessed our grandchild because he wailed altogether too much, so be it. Verily I shall not bless him for a short time. I mentioned that whenever we think, so be it, of changing this, so be it, our earth, so be it, and, so be it, this our sky also, so be it, (my blessing would be valid until then).

"'Verily, now, so be it, in blessing our grandchild you have pleased him, so be it. For that indeed is what he who made him to move (i. e., gave him life) formerly told us. That is why he formerly besought us. He said to us, "You shall continue to bless whomsoever you desire." So verily to-day you (have done) exactly right. Oh, I also shall not bless him for your sake any differently. In as many ways, so be it, as you blessed him, I also shall bless him for your sake, that I also may continue to smoke tobacco. But now as far as this our grandchild, the future person is concerned, as we are (but) two it is not suitable. Verily we shall go and relate (his story) to the one who lives in the south, who sits fixedly.'

"And then it seems he began to lead him (yonder). As soon as he brought him there they began to tell each other how he was blessed, so be it. The one by whom he was blessed said exactly the same thing, so be it; and he was blessed again in the same way. 'But as we now are three it is not suitable. We must go also indeed yonder where one resides in the west and inform him of it,' they by whom he was blessed, so be it, said to each other, so be it.

"And as soon as he brought him there the same (happened). Then it seems he whose name was 'MAMAʿSĀʿA' was again led about, so be it, and was brought inside where one who has a well-known seat sits in the north. And he was led in succession to where all (the manitous) under the earth (are) and to the tops of the Tree Spirits. Verily it seems he was blessed the same way, so it seems. He was even taken, it seems, to where the Great Manitou dwells. Verily also as soon as he (the Great Manitou) had been told how 'MAMAʿSĀʿA' was blessed, it seems that then he, the Gentle Manitou, spoke, 'Now verily, so be it, you, so be it, have pleased me in obeying me, so be it. That indeed is why, so be it, I formerly told you, so be it, to continue, so be it, to bless them, so be it. Therefore, so be it, it is suitable, so be it. How verily, so be it, may it be, so be it, that he will not, so be it, remember us, so be it? In accordance, so

nō'^{d}tc^{lt}, me'kwänemenAg^{kwet}, nō'^{d}tc^{lt}? Ī'ni, nō'^{d}tc^{lt}, wī'Anemi, nō'^{d}tc^{lt}, AtA'maiyAg^{kwet}, nō'^{d}tc^{lt}, wī'nA nō'^{d}tc^{lt}, ä'cawi^{d}tci kō'ci'se'-menān^{nAt}. Ā'gwi nī'n A'te''tci wī'inänemAgin^{nlt}. TA''sōnōg änä'nemägw äyī'gi nī'n ī'ni ketenänetAmōnep^{wAt}, nō'^{d}tc^{lt}.'

5 "Īninā'tcā''yätuge wī'n ä'peminī'siwene'te^{et}. Aiyāpami, nō'^{d}tc^{lt}, pyäyā^{d}tci kī'ci^{d}tcā''yätuge nānAgA^{d}tcimeguyätu'g änäneme^{d}tci kī'citcāgi'nätAg^{klt}, nō'^{d}tc^{lt}, 'neketemināgōg^{klt},' īninā'tcā''yätug^{ket}, ä'wäpiwītAmawā'te^{et}, nō'^{d}tc^{lt}, tcīnawä'mā^{d}tci^{tlt}, tcāgänāgōmā^{d}tci^{tlt}. Negu'ti^{d}tcā'i mī'sō'n ä'wītAmawāte'e'yätug^{ket}, nō'^{d}tc^{lt}, wī'nA nō'^{d}tc^{lt},

10 'MA'mA'sā'A,' nō'^{d}tc^{lt}, ä'nātän^{nAt}. 'Ā'gwi nī'nA ne'ci''kA keteminawī'wā^{d}tcin^{nlt}. Wī'A'nemiyā'piwī'nAmäme'kwänetA'mugwänA mA'n änänetāgu''siyān ī'ni wī'nA wī'u'^{d}tciwī'nA'Anemi'cikA''ckowä^{d}tc AneminAto'tā'sute pemāte''siwen^{nlt}. Nā''k^{At}, nō'^{d}tc^{lt}, wī'Anemi'cinä'-negutenwipAne''ckāgwi^{d}tc A'pe'näwen^{nlt}. Nā'kA'^{d}tc īni wī'u^{d}tcipā-

15 wikA'ckitä'emeguni^{d}tc uwī'yä'An ā'co'wi me'nōtAn^{net}, kägō'i tA'cigute ketōgimāmenān^{nAt}, Anemi'cinAto'tā'sut^{et}. Wīnwā'wA^{d}tcā'i kätemina'-witcig^{klt}, nō'^{d}tc^{lt}, mA'ni newāwītA'māgōg utA''kimwāw ä'mawiku'-känetAmu'gwä'ig^{klt}: ī'n ä'kwi'seta'wiwā^{d}tci wī'A'kwi'Ane'mitäpwä-migA'tenigi mAn īnugi neketeminawe''siwen^{nlt}. Wī'Anemi, nō'^{d}tc^{lt},

20 A'pä'nemu^{d}tc ā'ko'wi, nō'^{d}tc^{lt}, wī'Anemi, nō'^{d}tc^{lt}, me'to'säneni-wigwän^{nAt}. Nā''k^{At}, nō'^{d}tc^{lt}, kī'ce'gwi newāwītA'māgōg ä'mawi'äyī-gike'kyäwAgō'tōwā^{d}tc ä'kwänetAmawiwā^{d}tci mA'n īnug^{klt}, nō'^{d}tc^{lt}. Nā''k^{At}, nō^{d}tc^{lt}, ī'ni wī'Anemi'ciwīnAkA''ckowä^{d}tci negu'twāpyägi manetowAn^{nlt}, nō'^{d}tc^{lt}, ä'kwī, wī'nA nō'^{d}tc^{lt}, mAne'senowänetAmi'-

25 nigwän u'tō'kim^{mlt}, wī'pāwine'ci''cāpwä'cimäne'cīgwägāpā^{d}tc^{lt}. Pā''c^{lt}, wī'nA nō'^{d}tc^{lt}, ugi'māwAn utōtä'weneg^{klt}, nō'^{d}tc^{lt}, āmi'ci-pyä^{d}tcimāmī'cātā^{d}tcimegu'si'^{d}tc^{lt}, nō'^{d}tc^{lt}, Anemi'cinAto'tā'sut^{et}, nō'^{d}tc^{lt}.

"Īni^{d}tcā''^{t} īnug^{klt}, wī'nA nō'^{d}tc^{lt}, nene'känetAge^{tet}, nō'^{d}tc^{lt}, pyä^{d}-

30 tcinā^{d}tcimoni'te^{et}, nō'^{d}tc^{lt}, mA'nigä' wīnai'yätug^{ket}, wī'Anemigä''-wīnAme'kwänetA'mawu^{d}tc^{lt}. Ä'nänetā'gu'si^{d}tc^{lt}. Inā^{d}tci'mugwän^{nlt}, nō'^{d}tc^{lt}, wī'pāwinAnā''ciwAnī'kātA'mawu^{d}tc^{lt}, nō'^{d}tc^{lt}.

"Īni^{d}tcā''^{t}, nō'^{d}tc^{lt}, 'nī'i'cime'kwänetA'mawāw^{wAt},' īni yätu'g^{ket}, nō'^{d}tc^{lt}, ä'citä'ä'te^{et}, nō'^{d}tc^{lt}, wī'nA nō'^{d}tc^{lt}, Wā'senen^{wAt}, nō'^{d}tc^{lt}.

35 Wä'^{d}tc^{lt}, nō'^{d}tc^{lt}, kīnā'gwi peminAna'āgwA'tawā^{d}tc utā'ku'nämAn^{nlt}, nō'^{d}tc^{lt}, īte'p^{lt}, nō'^{d}tc^{lt}, ä'i'cikegime'ckine^{d}tcä''tawā^{d}tc^{lt}, nō'^{d}tc^{lt}. utai'yī'An ä'tA'gwiwī'nApōtā'kwawā^{d}tc^{lt}, nō'^{d}tc^{lt}, nīpete''siwAn^{nlt}, nō'^{d}tc^{lt}, ä'tAgwāpō'sA'mawā^{d}tc^{lt}, nō''tc^{lt}.

" 'I'cenä'i yōw ä'ketemi'nawägw ä'cikA'nōnägwe pemāte''siweni

40 wāwītAma'wägwän^{nlt}. TA''sōnōgi tcā'g änä'wägwän^{nlt}, ī'n ā'ci'tAm ä'cinAtawänetAmōnAgōw īnu'gi nī'n aiyā'ko'w ä'me'to'säneniwä''-iyān^{nlt}, ä'pāwinīgānike'känetAmān ä'kwike'nugwän^{nlt}. Kīnwāw^{A}tcā'

be it, with the way our grandchild has done we shall continue, so be it, to smoke, so be it, so be it. I shall bless him no differently. In as many ways as you blessed him I also bless him for your sake, so be it.'

"Verily it seems at that time he (MAMA'SĀ'A) began to be led downward. As soon as he came back, so be it, verily as soon, it seems, as he had seen exactly all the ways in which he was blessed, so be it, (then) he thought, 'They blessed me,' and at that time it seems he began to tell, so be it, those to whom he was related, all those to whom he was related. The one called, so be it, 'MAMA'SĀ'A' spoke of (this) single gens. 'They did not bless me alone. Whosoever indeed shall continue to remember this, the way I was blessed, will continue thereby to be successful in his prayers if he continues to ask for life. And, so be it, each time disease will continue to miss him. Moreover, in that way none of the foes from without shall be successful if he in any way speaks against our chief, that is, if he (the chief) continues to so pray. Verily, they who bestowed the blessings upon me, so be it, mentioned (the time) whenever they thought of changing their earth: such is the limit they set, for this blessing of mine (given) this day shall continue to be valid. Whosoever, so be it, shall continue, so be it, to exist in the future as mortal, so be it, as the very last, shall continue to depend upon (my blessing). And, so be it, they mentioned that when they also hung the sky old (i. e., when the sky is old) is the extent of my blessing this day, so be it. And, so be it, in that way (any one) shall continue to be successful in his prayers for one slice when the manitou, so be it, plans war on his earth, so that he (the person praying) shall not stand alone with shamed face. He even, so be it, shall contrive to be mentioned with great pride, so be it, in the chief's town, so be it, if he continues to pray for (this), so be it.'

"So verily to-day (Jim Old Bear), so be it, recollected, so be it, what (the manitou) had formerly said, namely, that this (blessing) of his, it seems, so be it, should continue indeed to be remembered. Such is his reputation. He must have mentioned, so be it, that his (blessing) should never be forgotten, so be it.

"Verily, therefore, so be it, Jim Old Bear, it seems, thought, so be it, so be it, 'I shall thus remember (his blessing), so be it.' It is why, so be it, he freely strives to properly pile up his tobacco for him, so be it, and he extends his open hand toward him, so be it, and boils for him his pet (dog), so be it, together with the harvest crop, so be it, which he boils together as a soup for him, so be it.

"'Now formerly when you blessed him you must have mentioned life, when you spoke to him. In all the ways you promised him in return I, who am a person of the last generation, to-day desire of you, for I do not know in advance how far (my life) extends. Verily I

na′ʿinaʿ äʿtAʿsōʿkwäpīnōʿkAtawāwägwän äʿketemi′nawägw ī′n äʿcitcāgime′nAgōwe netā′ʿkunämA wīʿtAʿtAgwitäpeʿsinu′tawäg$^{kwe^{t}}$, nā′ʿkA netai′y äʿpōtāʿkō′nAgōw$^{we^{t}}$.' Ī′n$^{n^{lt}}$, wī′nA nō′^{d}tc^{lt}, änā′^{d}tci wī′nA Wā′ʿsänen$^{wA^{t}}$, nō′^{d}tc^{lt}, kätemināgā′ni^{d}tciʿ^{lt}, nō^{d}tc^{lt}. 'Neguti^{d}tcā′ʿ wīnA mīʿsō′n äʿcitcāgōne^{d}tcä′ʿcināg$^{ke^{t}}$, nō′^{d}tc^{lt}, wīʿinäne′miyāg$^{ke^{t}}$, nō′^{d}tc^{lt}, pemāte′ʿsiwen$^{n^{lt}}$, nō′^{d}tc^{lt}. Nā′ʿkAʿ, nō′^{d}tc^{lt}, wīʿpāwi, nō′^{d}tc^{lt}, maiyāʿckā′gwiyāg$^{ke^{t}}$, nō′^{d}tc^{lt}, mA^{d}tciʿAʿpe′näwen$^{n^{lt}}$, nō′^{d}tc^{lt}. Nā′ʿkAʿ, nō′^{d}tc^{lt}, wīʿpāwikAʿckitäʿe′megu^{d}tc^{lt}, nō′^{d}tc^{lt}, kägō′ʿi täʿcitaʿitA′māgut$^{e^{t}}$, nō′^{d}tc^{lt}, upe′ʿtawān$^{n^{lt}}$, nō′^{d}tc^{lt}, wīʿpāwi, nō′^{d}tc^{lt}, tä′pwäni^{d}tci wīnA′megu, nō′^{d}tc^{lt}, wīʿAne′miʿāwutA′mini^{d}tc u′wīyaw^{wlt}, nō′^{d}tc^{lt}. NāʿkA′^{d}tc^{lt}, nō′^{d}tc^{lt}, negu′twāpyäg^{klt}, nō′^{d}tc^{lt}, äʿcinAtawänetAmō′nAgōw$^{we^{t}}$, nō′^{d}tc^{lt}, wīʿiʿci, nō′^{d}tc^{lt}, nāpāʿkuʿkwa′wiyäg$^{kwe^{t}}$, nō′^{d}tc^{lt}, wī′nA nō′^{d}tc^{lt}. Tcā′g^{klt}, wī′nA nō′^{d}tc^{lt}, nī′^{d}tcīʿckweʿ$^{A^{t}}$, nō′^{d}tc^{lt}, āmiʿci, nō′^{d}tc^{lt}, peʿcku′nawi^{d}tc^{lt}, nō′^{d}tc^{lt}, wA′nimō^{d}tc^{lt}, nō′^{d}tc^{lt}, wāwā′^{d}tcipemu′tīyān$^{ne^{t}}$, nō′^{d}tc^{lt}.' Ī′n$^{n^{lt}}$, wī′nA nō′^{d}tc^{lt}, änā′^{d}tci Wā′ʿsänenwA wī′n$^{nA^{t}}$. Āʿpene^{d}tcā′ʿ wīnān äʿcinAtawänetAmawā^{d}tci kägōʿi pyätō′^{d}tc^{lt}.

"Wīnwā′wA nekīʿciwītAma′wāpen aiyō′ʿi tänā^{d}tcimäweniwitcig^{klt}, Aʿckutä′näʿsīwA nāʿkA′^{d}tc A′nenägi Täyäpī′gwäʿcig$^{kA^{t}}$. Wīnwā′wA nīgāniʿAtA′mäʿāp^{lt}. Īni^{d}tcā′ʿ īnu′gi kīnā′nA wä′^{d}tci nōmAgäpī′ʿenāg äʿnenī′wiyAn$^{ne^{t}}$, kīnwā′wA nā′ʿk iʿʿkwätig$^{ke^{t}}$."

ÄʿAʿkwā′^{d}tcimu^{d}tc^{lt}.

"Ō′ni wīnA′megu wīʿwīʿse′niyäg$^{kwe^{t}}$. Wīʿtcāgi′meguʿsīgaʿi′gäyäg$^{kwe^{t}}$. ʿĀʿkowi^{d}tcā′ʿ īn aiyā′neʿkīʿi kīʿpemiʿsīgAʿA′mātīpwA tA′gwAʿān$^{n^{lt}}$. Ī′ni pe′ʿk aiyō′ʿ ä′yōtäg^{klt}. U′wīyäʿA myāʿcipemā′teʿsite wīʿnaʿeʿckāgwi^{d}tci′megu, inātotA′mugwän$^{n^{lt}}$."

Na′ʿinaʿi kīʿcitcāgiʿsīgAʿAmātī′wā^{d}tcin$^{n^{lt}}$, "Wī′ʿsenig$^{ku^{t}}$. Nekīʿci′kuʿiʿā^{d}tci′mopen änenAmā′gäyāge nemAmātomō′nenān$^{n^{lt}}$. Wīʿsenigu′, ne′nītigē, i′ʿkwätigē."

Īnigäʿme′g äyīg äʿwä′pinā′gäwā^{d}tc^{lt}. Cäʿcki′megu nyānA′nw ai′yōwAgi nAgA′mōnAn äʿwīʿse′nini^{d}tc^{lt}.

"ʿŌniyā′pi wīnA′megu äʿkī′cinā′gäyāg$^{ke^{t}}$. Mäme′^{d}tcinäʿ ī′ni wīʿnīmi′ʿenāg$^{ke^{t}}$, kīʿcimāʿimāwA^{d}tci′gAnänigäyäg$^{kwe^{t}}$."

ʿŌni neguti′megu mAmīʿcī′ʿ äʿkīwimāwA′tenAg A′ʿkAnAn$^{n^{lt}}$. KeʿtcAnāgAnimegu aiyōw$^{wA^{t}}$. Ō′ni kīʿcimāwA′tenAgi ketā′gAneg äʿmawiʿsīge′ʿckānAg^{klt}. ʿŌ′ni nā′ʿkA negu′ti nīgāninAmīʿcī′ʿ äʿAnō′ʿkāne^{d}tc^{lt}, "NaʿĪ′, nawA′^{d}tciʿcīʿka′wiʿcimi netAʿku′ʿkunān$^{nA^{t}}$. Īni^{d}tcā′ʿi wīʿnīmiʿenāg$^{ke^{t}}$. KāʿkAmi′megu wīʿA′mäwā^{d}tci wīʿkumä′gwig^{klt}. KāʿkAmi yāpi′megu nīʿAnwā′ʿtōpen$^{nA^{t}}$."

ʿŌ′n äʿnawA^{d}tciʿAnwäwäʿtcigä^{d}tci Kemōtōʿ āʿcitAm^{mlt}. Cäʿcki′megu nīʿce′nwi nenegwäwäʿtcigäw$^{wA^{t}}$. Ō′ni, "Nīmigu wīʿkumenāg$^{ke^{t}}$," äʿi′^{d}tc^{lt}.

name my tobacco for all of you, as many as at the time were seated when you blessed him, so that you collectively shall enjoy it, and I boil my pet (dog) for you and I boil a harvest crop with it as a soup for you.' That, so be it, is what he, Jim Old Bear, so be it, says to those who bestowed the blessing, so be it. 'Verily you accordingly will bless us, so be it, who have our hands in (i. e., belong to) this single gens, so be it, with life, so be it. And, so be it, evil disease, so be it, shall not, so be it, strike us, so be it. And, so be it, if (the chief's) fire (i. e., town) is in any way there spoken against, so be it, that he shall not be overpowered, so be it, (and), so be it, (the foe) shall not, so be it, be successful, so be it, and he shall continue to curse himself, so be it, so be it. Moreover, so be it, we desire of you, so be it, one slice, so be it, so that in this way, so be it, you will replace our kettle, so be it. Each, so be it, of my foemen, so be it, shall thus contrive, so be it, to miss me, so be it, if by chance, so be it, we exchange shots at each other, so be it.' That, so be it, is what Jim Old Bear says to them. Verily anyone who brought anything to the feast desires the same of them.

"We have spoken to those who are said to be here, the Spirit of Fire, and He Who Lies with His Eyes Bulging in the Smoke Hole. They indeed are given a smoke first. That verily is why we have had you seated here to-day, ye men and ye women."

He then finished his speech.

"Now indeed you will eat. Verily as the last thing you shall begin to serve each other a very little corn meal. That is especially used here. If anyone is in ill health it will have a good effect upon him; that is what is said of it."

At whatever time they all have served each other (the following is said): "Eat. We have indeed told how we extend our worship. Eat, men, women."

Then indeed they also begin singing. They use only five songs when eating.

"Now indeed we have finished singing. Now we shall have you dance for the last time; that is, after you have gathered the bones."

Then indeed one ceremonial attendant goes about gathering the bones. He uses a very large bowl. And as soon as he has gathered them he goes and empties them by the main pole. And one ceremonial attendant is ordered, "Now stop to dampen our drum. Then we indeed shall have you dance. Let those whom you have invited straightway move. Straightway indeed we shall start with good songs."

Then in turn, Jack Bullard stops to blow the flute. He blows only twice, making a trembling sound. Then he says, "Dance, you whom we have invited."

'Ō'n ä'wäpinīmiwA'A'mowā^{d}tc^{t}. TA'swi kutwā'cigA'ne'sīwe 'ai'yō-wAgi nīmiwa'i'gANAN^{nt}. Ä'nīmiwA'A'mowā^{d}tci' cā'gA kī'cai'yōwā^{d}tci 'ō'n ä'ā'petwäwä'i'gäwā^{d}tc^{t}, ä'pwāwi'megunANā''cinAgwäwä'i'-gäwā^{d}tci nō'i'gA nAgA'mōnAN^{nt}. Ä'neguti'meguwä'pi'seg^{kt}. TA'tA'-gwi^{d}tcā' medā''swi negu'twā'cig äyō'wā^{d}tcin^{nt}. 'Ō'ni mäme^{d}tcinä'-'megu aiyōg^{kt}. Pe'ki'megu ä'me'ckwigitä'wi'seg^{kt}.

Ōnā'pe' nī''cwi mAmī''cī'Agi pāwinī'mitcig ä'AnŌ''kāne^{d}tci wī'āpi-'ckwi'sa''āwā^{d}tci täwä'i'gANAN^{nt}. Ä'tAnwäwä'igäwā^{d}tci'megu āpi'-'cku'näwAg īnigä''megu. Me''tenō' ä'cipōnwäwä'i'gäwā^{d}tci ne'ki'-megu pwāwi'āpi'ckunAmo'wātän^{nt}. Īni'megu āmitAnwäwä'i'gäwā^{d}-tc^{t}, me'cena''megu nä' nō^{d}tci'megu wâpAne'miwā's^{At}. WâpAnōwe-gä'tcigäwAgi ku^{d}tc^{t}.

Ōnime'g äyī'g ä'pemike^{d}tcine^{d}tcä'sa''āwā^{d}tci nägAmo'ni^{d}tci' änwäwä'sa'tō'ni^{d}tci'i' cī'cī'gwANAN^{nt}. Kī'citcāgimAni'āwā^{d}tci ä'yō-ni^{d}tc ä'nīmiwA'A'mini^{d}tc^{t}. Ä'pōne'gāwā^{d}tc^{t}. Ōni'megu ä'nAwA^{d}tci'-megunō'sA'mowā^{d}tci nīgā'nimAmī''cī'Agi māgwai^{yt}. 'Ō'n ä'näyā-pimAtAgwApi'tōwā^{d}tc^{t}.

Kī'cäwīwā^{d}tcin ōn ä'kA'nakA'nawi^{d}tci Wâ''kai^{yAt}, "Kīgä'nutcig^{kt}, tcā'g änāgō'mAgig^{kt}, nā''kA wī'nA mAmī''cī'Agi tcā'gi! Na'i' änāgōmAgig^{kt}, nā''k A'sä'māwAni' cäge'seme^{d}tcin ä'pA'tä'tAmā'-gätcig^{kt}; tcāg änāgō'mAgig^{kt}."

Näyāpi'megu nā'kA'^{d}tc inā^{d}tcimōw änā^{d}tcimoni^{d}tci'megu kīgäno'-ni^{d}tci'^{t}. Me'tenō''megu ä'tA'cipe'kī'nowä^{d}tc^{t}. Ä'i^{d}tci^{d}tcā''i', "'Ō'ni nā''k ä'me'kwä'nemAgi kätemīnā'gätcig ä'keteminawāwā'te'e MAmA''sā'An^{nt}, nīnA'gä'i me'to'sänenī'wiwen ä'nene'känetAmāti'-'soyān^{nt}. MA'n ä'itAmeg^{kt}, 'Anemipepyä'ta'ōmo'ki^{d}tc^{et},' wī'ine'ta'-wiwā^{d}tc^{t}. 'Nāpigä'' wīnA wī'nāpātotAmātīgini tA'cine'tā'gu'sīwA kō'ci'se'menān^{nAt}.' Wī'ine'ta'wiwā^{d}tci kätemīnā'gätcigi WâpA'no-wAg^{kt}. Īni^{d}tcā'' tA'swi wī'tAnetunä'moyān^{nt}, tcāg änāgōme'nAgōw^{wet}. 'Ōni^{d}tcā'' wī'nA kwīye'n ä'ci'Anemimäwitä''äyAgwe kī'cimenwitcā-gAtAmātīyAgwini mä'kwänemA'ge^{d}tcigi tA'tA'gwi keme'co'e'nānAg^{kt}. Īni^{d}tcā''nä' Anemi''cikeg^{ket}: änemiwAnAwAnāpA'tAmAgwe wī'nA menetowAg ä'Anemikugwä'kināgwi''tōwā^{d}tc utA''kimwāwi wī'nA nā'kA'^{d}tci wīnwā'w ukī'ce'gumwāw āmi'ci'Anemina'egA'cewâwâpAtA'-mawAg^{kwet}. Pā'ci mAnA''k ä'ke'kyäwe'niwigi kA'cko'wäyāg ä'mA-māto'moyāg^{ket}. Īni^{d}tcā'' ā'mi'ta'i nAtawinAgA''ciyāg^{ket}, ä'nenī'-wiyAn^{net}."

Īnigä' A^{d}tcā''megō'n ä'AwAtenA'mawu^{d}tc umī''cāmwāwi kīgä'-nutcig^{kt}. Ä'wīgä^{d}tci'setōgi pī'cāganimu'tä'eg^{kt}. 'Ō'ni kīgä'nutcigi' sāgi'^{d}tc ä'mawipAgi'nāwā^{d}tci nā'ina'i nwä'wīwā^{d}tci nenōtä'wī'An^{nt} kegime'si'megu kīgä'nutcig^{kt}. Nā'kA'^{d}tci mAmī''cī'Ag ä'AnŌ''kāne^{d}tci

Then they begin to sing dancing songs. The number of dancing songs they use is 16. When they sing the dancing songs, as soon as they have sung nine then they beat the drum regularly and never stop beating it for seven songs. One song is begun, collectively 16 are the songs which they use. Then they use indeed the very last song. It is very long and tiresome.

Thereupon usually two ceremonial attendants who are not dancing are ordered to untie the drum. While they are beating the drum they untie it. As long as they do not untie it they do not cease beating it. They could keep on beating it, so be it, until dawn might come on them. For they dance the Dawn Dance.

Then indeed they begin to jerk the gourds (i. e., rattles) out of the hands of the singers and the rattlers. As soon as they have taken from them all the (gourds) which they used then they give a dance song. Then they stop dancing and the head ceremonial attendants stop to fumigate the headdress. Then they bundle it up carefully as it was.

As soon as they have done their work then WâkaiyA speaks at length, "Those celebrating the gens festival, all to whom I am related, and all ceremonial attendants! Come, those to whom I am related and those who lit the smoking tobacco; all to whom I am related."

Moreover, he says the same thing as those celebrating the gens festival said. Only indeed he speaks differently. Verily what he says is, "And now as I remember those who bestowed blessings, who took pity upon 'MAMA'SĀ'A,' I also recall my own life. Verily if this is said, 'he might continue to make mistakes in his prayers,' nevertheless they will hear me. 'And indeed our grandchild will be heard whenever there is to be translation (of prayers).' Those who bestow blessings, the WâpanōwAgi, will hear me. That verily is as much as I shall say here, all ye to whom I am related. And so, as soon as we have eaten pleasantly all which was dedicated to our grandfathers collectively, whom we worship, we naturally feel well. Verily may this also be so: As we continue to lose sight of (this earth and sky) as the manitous continue to change the appearance of their earth and their sky may we continue to slowly see them (the sky and earth change). Even to yon old age may we be successful in our prayers (i. e., have them answered) when we worship. So verily, ye men may contrive to leave us."

And then for the first time those celebrating the gens festival are handed their sacred pack. It is put away carefully in the parfleche. Then those celebrating the gens festival go outside to cast Indian tobacco whenever they go out, all those celebrating the gens festival.

wī'pAgitA'mowā^{d}tc A'$^{'}$kAnAn$^{nl'}$, wätA'A'mowā^{d}tc A'$^{'}$ki wī'mawi'sīgi'sa'$^{'}$tōwā^{d}tc$^{l'}$; nā'$^{'}$k Anemō'$^{'}$ä'a'i näyāpi'megu änāgwA'soni'te' wī'i'ci'ci'māwā^{d}tc$^{l'}$; mīgu'nä'a'i nā'$^{'}$k ä'cigāpānite'e'megu ä'inA'kAnāwā^{d}tc$^{l'}$. Ī'n ä'ca'wiwā^{d}tc$^{l'}$.

Moreover, the ceremonial attendants are ordered to throw away the bones and to go and deposit the earth from where they got it; and they must place the puppies exactly as they were; and they erect the little feathers as the (little feathers) were standing. That is what they do.

THIRD INDIAN TEXT

'Ō' ka'ō' mA'n īnug ä'wâ''säyāg ä'Anepyä'i'gäyāni' ce'megu nī'kugwätā'dtcim īy A''cawaiy ä'cawiwāte'e'yätuge me'ne'tAmi mä'to'-sänenī'witcig ä'A'ckiwäpinAtawänetAma'wāwādtc ume'to'sänenī'-wenwāwi, mā'A'gidtcā' Mä'kwi''so'Ag ä'cimene'tāmiketeminawe'-
5 'siwādtc'.

MA'nA Mä''kwi'sō' ä'mA'kA'täwīdtc ä'nAtawänetA'mā'sudtcigä' wī'nA negu'ti mī'sōn änegi'ku'ckA'mowādtci wī'Anemi'cike'nigwäni nā''kA wī'Anemi'cina'ime'to'säneniwi'nigwän ume'to'sänenīmwāwa''.
Ä'wäpimA'kAtäwīte'e'yätug ä'kākīwäge'sidtci wā'ku'näwAn äkīkeg-
10 wäge'sidtc'. Ä'kīwinAnātwäwä'tAgi wī'Anemi'cina'ige'nigwän uwī'-yāwāwi negu'ti mī'sōn ä'ai'yōwādtc'.

Me'cena''megu nā'tA'swawa'īn ä'pemimāmA'kA'täwīdtc'. Īyā' me'cena'' ne'gutenwi pe'pōnig ä'ketemina'we'sidtc'. Ä'pyänu'tāgudtci negu't', "Na'i', pyā'nnu'," ä''igudtc'. Ä'wäpipemī'wenedtci wätā'-
15 pAnig ä'i'cī'wenedtc', ä'pyätewä'netAg u'wīyaw ä'A''tänigi wī'giyāp'. "Aiyō''yätuge wädtci nA'tomigk'," ä'ci'tä'ädtc'. "Aiyō''ku'i," ä''inedtc', "wädtci nAto'meneg k'," ä''inedtc'. Ä'pī'tigädtc'. "Aiyō'i nAna''Apinnu'," ä''inedtc'. "Na'i', mAnidtcā' ä'ciketemi'nōnān īnu'gk'. Nī'nA mAnidtcā' māgwai'yi ketawAte'nAmōnne'. Cewä'nA mA'ni wī'i'ca'wiyAnn', mAnA''kA wädtcinā'wA'kwäg īn ä'awidtci
20 mAni'megu ä'ca'wiyAn ä''cawitA', ī'nA wī'wī'tAmō'kA nā''kA pe''k'," ä''gudtc'. "Ītepidtcā' kī''A," ä''inedtc'.

Ä'nowī'wenedtc ä'wäpī'wenedtci nā''k īyā'' nā''k ä''pyänedtc' Ä'pī'tigädtc ä'nAna''Apidtc'. "Na'ī', no'cī''', ceku''megu ketenäne-
25 megōgi manetowAgk'. MA'n īnug änä'neme'k'. MAnidtcā'' änä'neme'k īnugk', īni'megu nä''nīnA wī'inäne'menānn'. Tāni 'wä'na' wī'i'ca'wiyān ī'ni wī'pwāwi'ca'wiyānn'? Īnidtcā''megu nä''nīnA wī'inäne'menān ä'inäneme'nugwānn'. Na'i', āgwi'ku' wīnA wä'wītep inäneme'nAginn'; pā'ciku''megu ä'ke'kyäwA'kyä'cinidtci Kō'kume'se'-
30 nānAn īni''ku' ä'kwāpyä''setō'k änä'neme'k'," ä''igudtc'. "Na'i, mAnA''kAdtcā' nā''kA', kī''A ä'pAgi''cimugk', īni'ku' äneminänetā'gu-'siyAni wī'AnemitA'citAmōnegk'. Āgwiku'' wīn īn ä'nī'cinī'cī'yāginn'," ä''inedtc'. "Īnidtcā' nā''kA wī''aiyAnn'; īni nā''kA wī'tA'ciwītA'mōneg ī'ni pe''ki wī'ādtcimo''enegk'; ī'ni pe''ki wī'wītA'mōnegk'. KAnā'gwA
35 nī'nA wī'ne'ci'inänemenān ä'ci'keginn'. Īnidtcā' nā''kA keme''cōmes'

ENGLISH TRANSLATION OF THIRD INDIAN TEXT

Well, now to-day in writing while it is daylight, I shall try to tell what the first people probably did a long while ago when they first began to know about their life, (and) how those belonging to the Bear gens were first blessed.

This fellow belonging to the Bear gens was fasting as he desired knowledge whereby he might benefit this one gens so that it would exist in the future and that its people should continue to exist as mortals. He began to fast more earnestly and went around wailing with tobacco in his hand. He went around calling (for knowledge to know) what would happen to the bodies of those who use this one name (i. e., those belonging to the Bear gens).

Well, he continued to fast earnestly for several years. It was yonder once in winter that he was blessed. (Some) one came and spoke to him, "Come, now." And he began to be led away. He was led toward the East so he knew he had come where there was a wicki-up. "Here is probably the spot from whence I was summoned," he thought. "Here truly," he was told, "is from whence you were summoned," he was told. He entered. "Sit down here," he was told. "Now this verily is why you were summoned to-day," he was told. "This," he was told, "look at this," he was told. "Now this verily is what I desire you to do to-day. This verily is how I bless you to-day. I hand you this headdress. But this is what you are to do. Yonder in the South there is one who is even as I am, he who will likewise give full information to you," he was told. "Verily you will go there," he was told.

He was led out and he began to be led and was brought yonder. He entered and sat down. "Now, my grandchild, the manitous really have blessed you. This day is when they blessed you. This verily is how they bless you to-day, and I shall bless you in the same way. How, pray, may I act so as not to do so? So I too will bless you in whatever way they bless you. Truly they give you no mean blessing; even as long as our Grandmother (the earth) exists is the extent of the blessing they bestow upon you," he was told. "Well, you must go likewise yonder to the West, so that you will continue to be blessed in the same way, (and) so that you continue to be given instructions there. Now there are not (merely) two of us," he was told. "So you must go again; then you will again be given instructions; then you will be thoroughly informed; then you will be given thorough

ä′ʿawi^{d}tc īni^{d}tcāʿ nā′ʿkA wīʿā^{d}tcimo′ʿeneg^{kt}. Āgwiku′ʿwīnA pAPai′-yāʿki^{d}tci wīʿinänemenāgin^{nt}. Ī′ni wīʿiʿca′wiyAn^{nt}. Naʿi′, mAni^{d}tcāʿ wīʿiʿca′wiyAn^{nt}. Īyā′ʿmegu kīʿci′pyaiyAni kīʿawAtenA′mawäwA neʿsä′māwAn^{nt}. 'Naʿi′, mA′nAgäʿ wīnA pyätōnānA wīʿAtA′maiyAn^{nt},'
5 kī′ʿinäwA," ä′ʿigu^{d}tc^{t}. "Īni^{d}tcāʿ cä′ʿcki nī′n änā^{d}tcimo′ʿenän^{nt}. Āgwiku′ʿ wīn ai′yāʿteʿtci wīʿinäneme′nāgin^{nt}," ä′ʿigu^{d}tc^{t}. "Īniku′-ʿmegu āʿpe′ne wīʿiʿciʿse′tōnāg ä′nenāge nā′ʿkA meneʿtā′mi wī′tA-mōʿk^{A}," ä′ʿigu^{d}tc umeʿcō′meʿsAn^{nt}. "Īni^{d}tcāʿ nā′ʿkA wī′ʿaiyAn^{nt}," ä′ʿigu^{d}tc^{t}.

10 Ä′ʿnāgwā^{d}tci nā′ʿk äʿinä′netAg u′wīyawi. Meʿcenaʿ nā′ʿkA kAbō′twe īyā′ʿ äʿpyätewä′netAg u′wīyaw äʿpAgiʿci′monig äʿpyänu′tawā^{d}tci nā′ʿk umeʿcō′meʿsAn^{nt}. Äʿpyänu′tawā^{d}tc äʿpemipī′tigä^{d}tc^{t}. "Ä′ʿpyai-yAn^{nt}, noʿcī′ʿ^{t}," ä′ʿigu^{d}tc^{t}. Äʿawatena′mawā^{d}tci wāʿku′näwAn^{nt}. "Naʿi′, neme′ʿc^{ut}, mA′nAkuʿ wī′nA pyä′tōnānA ne′ʿsämāw^{wAt},"
15 ä′ʿinä^{d}tc^{t}, "wīʿAtA′maiyAn^{nt}." Äʿnaʿkunä′māgu^{d}tc^{t}. "Īni′kuʿi noʿcī′ʿ^{t}, ä′ʿigu^{d}tc ume′ʿcoʿAn^{nt}, "noʿcī′ʿ^{t}," ä′ʿigu^{d}tc ume′ʿcoʿAn äʿAtA′māni^{d}tc^{t}. Nōmagäwiʿka′māni^{d}tc^{t}, "Īni′kuʿ noʿcī′ʿ äʿcime′-nwikegi kīnān äʿinenī′wiyAg^{kwet}. Ā′gwi wä^{d}tcinowiʿsetō′nAgwini ma′netōwA kī′yānān^{nt}. Meʿtenōʿku′ʿmegu mA′n īnug ä′ʿcawitA
20 wīʿAnemikA′ʿckowātA mA′n īnug änäne′menāge mA′n īnug^{kt}. Wīʿiʿci′-menāg^{ket}: āgwi^{d}tcā′ʿ aiyō′ninā′ʿ AʿkwāpyäʿsetōnegIn änäneme′k^{t}. Mani^{d}tcāʿ änä′nemeʿki māʿA′gi kemeʿcō′meʿsAg^{kt}. MA′n īnugi mani^{d}tcāʿ negu′ti mīʿcāmi kīʿwītA′māgōpi wīʿinäʿinänetAmAni wīʿinA-ʿinanōʿkyäyAn^{nt}. Mani^{d}tcāʿ änä′nemeʿki māʿA′gi 'Wâpa′nowAgi'
25 ä′ne^{d}tcig^{kt}. Mani^{d}tcāʿ wīʿiʿca′wiyAn^{nt}. Māgwai′yi ketawAtenA′-māgōp^{t}," ä′ʿine^{d}tc^{t}. "Aiyāʿpīʿtcināʿtcāʿ kīʿme′ʿkwänet^{A}. Naʿi′, mAn īninā′ʿtcāʿ wīʿmeʿkwäne′tAmAn^{nt}, äʿckimenōʿkAmīgin^{nt}. Īninā′ʿtcāʿ wīʿmAmāto′tAmAn A′ʿpenä^{d}tc īninā′ʿī′wigini wīʿmeʿkwäne′tAmAn^{nt}. Nā′ʿk äʿAʿckimegunī′pegini nā′ʿināʿ īninā′ʿ nā′ʿk īni wīʿiʿca′wiyAni
30 wīʿmeʿkwäne′tAmAn^{nt}," ä′ʿine^{d}tc^{t}. "Naʿi′, noʿcī′ʿi, ī′ni tA′ʿswi wīʿwītA′mōnān^{nt}," ä′ʿigu^{d}tc^{t}. "Aiyōʿme′g u^{d}tci nā′ʿkA kī′ʿA wä^{d}-tcikeʿsiyāg^{kt}," ä′ʿine^{d}tc^{t} "īni nāʿkA negu′t ä′ʿawi^{d}tci ke′meʿcōʿ^{At}. Īnaʿtcāʿ pe′ʿki wīʿwītA′mōnegi tcāgi^{d}tcāʿ; ī′nA wīʿtcāgiwī′tAmōʿkA äʿinäne′menāg^{ket}," ä′ʿigu^{d}tci nā′ʿkān ume′ʿcoʿAn^{nt}. "Īna^{d}tcāʿ tcāgi
35 nā′nāgA^{d}tci wīʿinā^{d}tcimo′ʿeʿk^{At}," ä′ʿigu^{d}tc^{t}. "Īnaʿtcāʿ wīʿtAʿcitcā-gikīʿcäwīyAn äʿcinatawäne′tAmAn^{nt}," ä′ʿigu^{d}tc^{t}. "Īni^{d}tcāʿ āmiʿtaʿ nAtawinā′gwaiyAn^{nt}. Cī nä′peʿe, naʿ īnugi mA′n änänemenāge noʿcī′ʿ, ā′gwi wä′wītep inäneme′nāgin^{nt}," ä′ʿigu^{d}tc^{t}. "Pā′ʿcikuʿ, wī′nA nō′^{d}tc^{t}, äʿkeʿkyäwA′ʿkyäʿcigi mA′nA kō′ʿkumeʿsA MeʿsAʿkAmiguʿ-
40 kwäwA, īniku′ʿ wīnA ne′ʿki wīʿAnemimämeʿkwänetA′mugwänA ʿaiyā-ʿpīʿtcināʿ wīʿAnemiʿcitäpwä^{d}tc^{t}. Nānegutenwi mAn īnug änäne′-menāg^{ket}," ä′ʿigu^{d}tc^{t}. "KātA^{d}tcāʿ nAnā′ʿci pō′nimämeʿkwäne′tA-

understanding. Yet it is not proper for me to alone bless you that way. So you will again be given instructions where your grandfather is. He will not bless you in a different (?) way. That is what will happen to you. Well, this is what you are to do. As you go yonder you will hand him tobacco. 'Well, you are to smoke the tobacco which I bring you,' you must say to him," he was told. "That is all that I tell you. It is not proper for you to be blessed further (?)," he was told. "We shall arrange (our blessing) for you exactly as he who first spoke to you in bestowing his blessing upon you," he was told by his grandfather. "So you must go again," he was told.

That he again departed was what he thought of himself. And finally he soon thought that he came yonder in the West and that he came to his grandfather. When he came to him he entered. "You have come, my grandchild," he was told. He handed tobacco to him. "Now, my grandfather, I have truly brought you this tobacco," he said to him, "so you may smoke." It was accepted by him. "That is right, my grandchild," he was told by his grandfather, "my grandchild," he was told by his grandfather as he smoked. When he had smoked a little while (he said), "That indeed, my grandchild, is a good way for us men. The manitou did not plan our lives to be easy. Indeed only the one who does (as you have done) this day is he who will be successful in his prayers (or have us bless him) as we bless you this day.[1] We shall tell you (this): the way they have blessed you is not for a short time. This verily is how these your grandfathers bless you. This day you will be given instructions pertaining to this single sacred pack so that you will always think of it and always perform the (suitable) rites. This verily is how these who are called 'WâpanowAg^{kl}' bless you. This verily is what you must do. You have been given a headdress," he was told. "Once in a while you will remember it; this is the time when you will remember it, in the early spring. At that time you must worship it and you must always remember it whenever it is that time. And at early harvest time, at that time you will perform the ceremonies again and will remember it," he was told. "Well, my grandchild, that is as much as I shall tell you," he was told. "You must go from here to the North again," he was told, "that is where another of your grandfathers stays. There verily you will be thoroughly instructed as to how we bless you. Then you will be given full instructions for the last time; he will be the one to instruct you in all the ways we bless you," he was told again by his grandfather. "He indeed is the one who will tell you precisely all (the details)," he was told. "There indeed you will complete all your desires," he was told. "So you had best depart. I say, the way we

[1] Free rendition.

gin^{nk}," ä'ʻigu^{d}tc^{k}. "Īniku'ʻ, nō'^{d}tc^{k}, wīʻanemi'ʻcigenwi äʻanemimämeʻkwäne'tAman^{nk}," ä'ʻigu^{d}tc^{k}. "Naʻi', nAtawi'nāgwānu ke'meʻcōʻ äʻawi^{d}tc^{k}," ä'ʻigu^{d}tc^{k}.

Ä'ʻnāgwā^{d}tci nā'ʻkA keʻsī'yānig äwi'ni^{d}tcin ume'ʻcoʻAn^{nk}. Īyā'ʻ nā'ʻk meʻcenaʻ kAbō'tw äʻpyä^{d}tcipī'tigä^{d}tciʻ. "ʻAu'," ä'ʻigu^{d}tc ume'ʻcoʻAn^{nk}. Äʻwatena'mawā^{d}tc āʻku'näwan^{nk}. "MAnA' neme'ʻc^{uʻ}, wīʻAtAmaiyan^{nAʻ}," ä'ʻinā^{d}tc äʻpemikuʻkA'pini^{d}tc^{k}. Nōmagäwiʻkamāni^{d}tc^{k}. "Naʻī', noʻcī'ʻi, nī'nAkuʻ ketenänemen^{neʻ}. MA'n īnugi wä^{d}tciʻca'wiyan^{nk}. Naʻi', noʻcī'ʻi, ī'nikuʻ pyä^{d}tciʻcikeg^{kk}: keʻkinawâ'tapi^{d}tci mA'nA 'Wâpanōwa' äne'tA wätā'pAnigi wä^{d}tcināwA'ʻkwänigi wä^{d}tcipAgiʻci'monigi wä^{d}tcikeʻsī'yānig^{kk}; aiyāwinA'piyāg^{keʻ}," ä'ʻigu^{d}tc^{k}. "Naʻī', ī'ni^{d}tcā'ʻ īnug änänemenāg^{keʻ}; mAni' negu'ti mīʻcā'mi wīʻiʻcite'ʻkātäwi 'Wâpanōwa Mäʻkwiʻsō'^{Aʻ}.' Wīʻi'cawi^{d}tc^{k}: mAni^{d}tcā'ʻ māgwaiyi kīʻnānī'mīʻkāpwA mämātotA'mägwin^{nk}. Cewä'nA kīnwāwA'megu äʻmAʻkwi'ʻsoyäg^{kweʻ}; ketōʻkwaiyōmwāwA wīʻnī'miʻtōw^{wAʻ}: wīnA'megu wīʻAmā'gwägäwA mäʻkwiʻso'ʻiʻkwäw^{wAʻ}," ä'ʻigu^{d}tc^{k}. "Āgwigäʻ mA'ni nAnā'ʻc ī'ni wīʻpōninanōʻkyäyAnin^{nk}," ä'ʻigu^{d}tc^{k}. "Neʻki'megu wīʻAnemimeʻtoʻsänenī'wAnän ī'ni ne'ʻki wīʻAnemimeʻkwäne'tAman^{nk}, nā'ʻkA pāʻci'megu äʻkeʻkyäwA'ʻkyäʻcigi MeʻsAʻkAmi'guʻkwäw īn äʻkwāpiʻse'tōnān^{nk}," ä'ʻigu^{d}tc^{k}. "Īni^{d}tcā'ʻ iʻca'wiʻkan^{nk}," ä'ʻigu^{d}tc^{k}. "Naʻi', mAni^{d}tcāʻ wīʻiʻca'wiyAni mäʻkwänetA'mAnin^{nk}. MA'nA^{d}tcāʻ wīʻnAnāʻine^{d}tcā'tAmōʻkA Mägeʻsī'wiʻsut^{Aʻ}, nā'ʻkA Näneme'kī'wiʻsut^{Aʻ}. Īni wīʻnī'ʻciwā^{d}tc^{k}," ä'ʻigu^{d}tc^{k}. "Mani^{d}tcāʻ A'ʻpenä^{d}tci wīʻnīgāninemA'tōyAni ke'tAʻsān^{nk}, kaʻō'n Ane'moʻAgi nyä'wi, kaʻō'ni meʻcemegōnaʻi wâpi'gunan^{nk}. Wīʻnanāʻesa'mowā^{d}tci kemAmīʻcī'ʻemAgi tcā'gi tA'ʻsw änemipyätō'wAnän^{nk}. Kaʻō'ni nā'ʻkA wīʻAnō'ʻkāne^{d}tci wīʻAnaʻō'^{d}tcigāt A'ʻkuʻkōni wīʻAnwäwäʻoma^{d}tcin^{nk}. Nyäwaiyag äʻci'ʻsowā^{d}tci Wämigōʻa Mägeʻsī'wiʻsutA Mäʻwä'wiʻsutA Wāguʻcä'ʻiʻsut^{Aʻ}. Ī'ni wīʻtA'ʻciwā^{d}tci wīʻAnaʻō'tōʻkigi ketA'ʻkuʻkōni wīʻAnwäwäʻo'mA^{d}tcin^{nk}. Kīʻciʻanaʻō'nāwāte wāku'näwAni tcä'wīneʻki wīʻA'ʻsāwā^{d}tc A'neʻkī," ä'ʻigu^{d}tc^{k}. "Kaʻō'ni negu't Anemoʻani wīʻsäʻsä'ʻsikīʻce'ʻswāwā^{d}tc^{k}; kīʻce'ʻsonite mAmī'ʻcīʻAgi wīʻAmwāwā^{d}tc^{k}. 'Ō' netcīpeʻku'ʻkwäpen^{nAʻ},' wī'ʻiyan^{nk}. '"MAmaʻsā^{ʻAʻ}" ä'ʻciʻsut äʻckiketemina'weʻsitA netAʻcA'ʻcAmāpen^{nAʻ},' wī'ʻiyan^{nk}," ä'ʻinā^{d}tc^{k}. "Wīʻa'mwāwā^{d}tc īnini' meʻtAmi'megu. Kīʻcamwāwāte wīʻAnō'ʻkāna^{d}tci mAmīʻcīʻA pepigwä'ʻckwi wīʻpyätenamōʻk^{k}. Wätā-

bless you to-day is not for a short time," he was told. "Whosoever shall continue to remember it often, even indeed, so be it, until this your grandmother, Mother-of-all-the-Earth, is old, shall continue to have his prayers answered once in a while. It is once at a time that we bless you this day," he was told. "Verily never cease to remember it," he was told. "Then indeed, so be it, when you continue to often remember it, (your desires) will come true," [2] he was told. "Well, you had better depart to where your grandfather is," he was told.

He departed again toward the North where his grandfather was. When he finally again came there he entered. "Hello," he was told by his grandfather. Then he handed him tobacco. "You will smoke this," he said to him as the other started to turn where he was seated. He smoked for a little while. "Well, my grandchild, I indeed bless you. (I am) why you are doing this to-day. Now, my grandchild, the way it has truly been is: this one who is called 'WâpanōWA' sits and represents in the East, South, West, and North; we are seated separately," he was told. "Well this verily is the way we bless you to-day: this single sacred pack shall be called 'WâpanōWA Belonging to the Bear Gens.' (This) is what (the Bear gens) must do: verily you must dance for this headdress whenever you worship it (the pack). But (it shall be only) you who belong to the Bear gens; your womenfolk shall dance with it; a woman who belongs to the Bear gens shall put it on her head," he was told. "And you must never cease doing this," he was told. "As long as you shall continue to exist as mortal, so long must you continue to remember it (i. e., perform the ceremony and worship), and I have planned it for even even till Mother-of-all-the-Earth is old," he was told. "So do so," he was told. "Now this verily is what you are to do whenever you remember (the worship).[3] This person who belongs to the Eagle gens is he who will carefully handle it for you, and one belonging to the Thunder gens. So there will be two of them," he was told. "This is what you must always boil first: cracked corn, then four dogs, and then anything else, such as pumpkins. Your ceremonial attendants will carefully attend to the cooking of everything which you may bring.[4] And also one will be hired who shall make a drum which you will beat. There will be persons of four gentes,[5] the Feathered (Thunder) gens, the Eagle gens, the Wolf gens, the Fox gens. That is the number of those who are to make for you your drum which you will beat. After they have made it they shall place a little tobacco in the center," he was told. "Then they must cook one dog in a hurry; when it is cooked the

[2] The sense of the passage, even if rendered very freely.
[3] That is, whenever you perform the ceremony appurtenant to this sacred pack.
[4] That is, your gens.
[5] Rendered rather freely, but such is the sense of the passage.

pAgi wī'i'ci'Anwäwä'tci'gäyAn$^{nl'}$, wī'ku'ke'nAmani wä^{d}tcinäwA'kwägi wī'ine'nAmani nä''k ä'pAgi''cimugi wī'inenAmani nä''kA wä^{d}tcike'-'siyäg$^{kl'}$; ka'ō'ni nä''kA näyä'pi nä''kA wä'tāpAgi wī'inenAmani wī'nenegwäwä''tAman$^{nl'}$; nä''kA wä^{d}tcinäwA'kwägi wī'ine'nAmani wī'nenegwäwä''tAman$^{nl'}$; nä''k ä'pAgi''cimugi wī'ine'nAmani wī'nenegwäwä''tAman$^{nl'}$; nä''kA wä^{d}tcike'siyägi wī'ine'nAmani wī'nenegwäwä''tAman$^{nl'}$. Īni^{d}tcä' wī'awAtenA'mawA^{d}tci kemamī''cī'emA wī'na'i'setō^{d}tc$^{l'}$. MAnigä' mägwai'yi nanA'gutägi kī'A'nä'kA'$^{A'}$, wī'A''tōyani ne''sämäw$^{wA'}$, wä''kunäwA wäna'īna' kī''A'säwA nī'ce'n$^{wl'}$," ä''ine^{d}tc$^{l'}$. "Kī'cawAtenA'mawAte kemamī''cī'emA wī'-Atä'pe'nAmani' cī'cī'gwAnan$^{nl'}$. MamīcI''A nä''k$^{A'}$, 'mamī''cī pyätenA'mawinu nä''k A'ku''k$^{wA'}$,' kī''inäwA kemamī''cī'em$^{mA'}$. Wī-'pyäte'nAmō'k$^{l'}$. Nyäwenwi wī'pA'gamA^{d}tc$^{l'}$. Kī'ci'nyäwenwipAgA-mAte wī'wäpwäwä'sA''tōyani' cī'cī'gwAnan$^{nl'}$," ä''ine^{d}tc$^{l'}$.

Kī'ciwäpwäwä'sA''tōwä^{d}tci' cī'cī'gwAnan ä'kä^{d}tcinä'gäwä^{d}tc$^{l'}$:

Wa la ne gi se;
Wa la A ne gi se;
Wa la gi se;
Wa la A ne gi se;
Wa la A ne gi se;
Wa la ne gi se;
Wa la A ne gi se;
Wa la ne gi se;
Yo, me no ta A ni;
Wa la A ne gi se;
Wa la ne gi se;
We la A ne gi se;
Wa la ne gi se;
Wa la A ne gi se;
Wa la ne gi se;
Wa la A ne gi se;
Wa la ne gi se;
Yo, me no ta A ni;
Wa la A ne gi se;
Wa la ne gi se;
Wa la A ne gi se;
Wa la gi se.

Tti la ya ke wi ta mo ne i no ki i i;
Tti la ya ke wi ta mo ne e e i no ki i i;
Tti la ya ke wi ta mo ne e e i no ki i i;
Tti la ya ke wi ta mo ne e e i no ki i i;
Tti la ya ke wi ta mo ne e e i no ki i i;
Ma ma ya ke wi ta mo ne e e i no ki i i;

ceremonial attendants will eat it. 'Oh, we are celebrating a ghost feast,' is what you must say. 'We are feeding the one called "MAMA-'SĀ'A," the one who was first blessed,' is what you must say," he said to him. "They must eat that (dog) first. After they have eaten it you must employ a ceremonial attendant to hand you a flute. You will blow it to the east, you will turn it and point it to the south, and you will point it to the west, and to the north; and then you will again point to the east, and blow a tremulous sound; and you will point it to the south and blow a tremulous sound; and you will point it to the west and blow a tremulous sound; and you will point it to the north and blow a tremulous sound. Then you will hand it to your ceremonial attendant so that he will put it away. And you will spread this headdress in the center, you will place tobacco, native tobacco, on it in two spots. As soon as you have given it to your ceremonial attendant you will take up gourds (rattles). And you will say to the ceremonial attendant, your ceremonial attendant, 'ceremonial attendant, hand me also the drum.' He will hand it to you. You must strike it four times. After you have struck it four times you are to start to rattle the gourds," he was told.

As soon as they started to rattle the gourds they began to sing:

Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my grandson;
Dawn, my son;
Yō, the foe from without;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Yō, the foe from without;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son.[5a]

Ghost, I speak to you now;
Ghost, I speak to you now;
Ghost, I speak to you now;
Ghost, I speak to you now;
Ghost, I speak to you now;
Early I speak to you to-day;

[5a] See pp. 61, 63, and the corresponding Indian passages.

Tti la ya ke wi ta mo ne e e i no ki i i;
Tti la ya ke wi ta mo ne e e i no ki i i;
Tti la ya ke wi ta mo ne e e i no ki i i;
Ma ma ya ke wi ta mo ne e e i no ki i i;
5 Tti la ya ke wi ta mo ne e e i no ki i i;
Tti la ya ke wi ta mo ne e e i no ki i i i;
Tti la ya ke wi ta mo ne e e e i no ki i i i;
Tti la ya ke wi ta mo ne e e e.

Ma ni ki ya wi me ko na A A ma wi no o o;
10 Ma ni ki ya wi me ko na A A ma wi no o o;
Ma ni ki ya wi me ko na A A ma wi no o o o;
Ma ni ki ya wi me ko na A A ma wi no o o o;
Ma ni ki ya wi me ko na A ma wi no o o o;
Ma ni ki ya wi me ko na A ma wi no o o o;
15 Ma ni ki ya wi me ko na A ma wi no o o o;
Me di ke na ga me ko na A A ma wi no o o o;
Me di ke na ga me ko na A A ma wi no o o o;
Ma ni ki ya wi me ko na A ma wi no o o o;
Ma ni ki ya wi me ko na A ma wi no o o o;
20 Ma ni ki ya wi me ko na A ma wi no o o o:
Ma ni ki ya wi me ko na A ma wi no o o o;
Ma ni ki ya wi me ko na A ma wi no o o o.

Ka'ō'ni nā''kA kī'cinAgA'mowā^{d}tc$^{l'}$, ä'nawA^{d}tcikAnakA'nawi^{d}tci PA'citōnīg$^{kwA'}$: "Ā'gwi kīnānānug ai'yā'kowime'to'sänenī'wiyAgwe
25 pīne'cime'kA'mAgini wī'AneminAnō''kyäyAg$^{kwe'}$, tcāg änāgōme'nAgōwe. Wīnwā'wA^{d}tcā' me'ne'tAmi mä'to'sänenī'witcig äyä'pyä^{d}tcipäpe'cigwitA'cī'kA'mowā^{d}tci mA'kAtä'wīwen$^{nl'}$. Īnī'yätuge wä'^{d}tc AnemiwītAmāgowāte'e manetowAn īyā''megu kī'kAtawipA'ki'täpenä'tō'wā^{d}tcin ä'keteminā'gowā^{d}tci mane'towAn$^{nl'}$. Īni^{d}tcā' īnugi me'-
30 kwänetAmā'gäyAg$^{kwe'}$. Änänä'nemā^{d}tci kätemina'wā^{d}tcin$^{nl'}$, ä'tA'sō'kwäpī'ta'wāgwäni^{d}tcā' wī'n ä'ketemi'nawā^{d}tci neke'kyāmenāna'$^{l'}$, ī'n änegi'kwi'mAge^{d}tc ä'A'sōne'kä'cinō''iyäge negu'ti mī''sōn änegi'kuckAmāg$^{ke'}$. Īni^{d}tcā' wä'^{d}tci nō'mAgäwi pemi'utAmime'nAgōwe wī'māmī'ke^{d}tcäwī'iyägo'A tcāg änāgōme'nAgōwe. Äyīgigä' mō''tci
35 mA'n A'ckutänä'sīwA nemene'tāmikAkanōneti''sopen$^{nA'}$, nā''kA mA'nA 'Anenäg Ä'tAnā'^{d}tcimetA Täyäpī'gwä'cig$^{kA'}$. Nekī'ci^{d}tcā'wītAma'wāpen ä'cinAtotā'siga'wAge^{d}tci täyä'tAgwi keme'cōme'se'nānAg$^{kl'}$. Nā''k ä'wī'pwāwipītigāgwī'iyāg A'pe'näwen ä'pemawī'yāgin ī'n äyīg nAtotā''sAge^{d}tc$^{l'}$. Nā''kA ketōgimāme'nānani kīmyāmyā'cikanō-
40 tAma'wāgwän ä'wī'pwāwikA'ckitä'AtA'mawu^{d}tc ä'pe'tawAnenAgwe ketōgimā'menān$^{nA'}$; īn äyīg ä'cimAmāto'mAge^{d}tci käketemi'nawātA neke'te'sīme'nānAn$^{nl'}$. Nā''k$^{A'}$, nō'^{d}tc$^{l'}$, 'negu'twāpyäg$^{kl'}$' ä''itAgi wī'nA ä'mane'towi^{d}tc$^{l'}$, īni nō'^{d}tc$^{l'}$, äyī'gi pō''si nAtawänetAma'wAge^{d}tci wī'inänemī'yAme^{d}tc$^{l'}$; ä'wī'nāpā'ku'kwawī'yAme^{d}tc$^{l'}$. Īni-
45 ^{d}tcā' īnu'gi mā'A'gi' nō'^{d}tc$^{l'}$, wä^{d}tci nā'kwā'petA'mowā^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$,

Ghost, I speak to you now;
Ghost, I speak to you now;
Ghost, I speak to you now;
Early I speak to you to-day;
Ghost, I speak to you now;
Ghost, I speak to you now;
Ghost, I speak to you now;
Ghost, I speak to you.[5b]

Give this your body to me;
Give this your body to me;
Give this your body to me;
Give this your body to me;
Give this your body to me;
Give this your body to me;
Give this your body to me;
Snapping Turtle, give it to me;
Snapping Turtle, give it to me;
Give this your body to me;
Give this your body to me;
Give this your body to me;
Give this your body to me;
Give this your body to me.

And then as soon as they have finished singing PA'citōnīgwA stops to make a speech: "We, the people who live last, do not attempt to-day to invent what ceremonies we are to continue practicing, all ye to whom I am related. They verily who first lived still busied themselves very uprightly with fasting. That, it seems, is why they continued to be given instructions by the manitou. Yonder at the time when they had nearly made themselves starve to death is when they were blessed by the manitou. That verily is what we have in mind to-day. What he thought of the one whom he (first) blessed, the manner in which he took compassion upon our ancestors—as many as he had sit at the festival—that is the amount we crave from him, as many of us as have our hands in (this) single gens and belong to it. That verily is why I continue to hamper you a little while in your hard work, all ye to whom I am related. And also we have even spoken for our own benefit first to this Spirit of Fire and to The One Whose Eyes Are Said To Be In the Smoke Hole. We verily have told them what we ask from them and our grandfathers. Moreover, we asked that disease enter not wherever we reside. And (we asked) that whoseover went about speaking very evilly against our chief be unsuccessful in his designs against our chief's village;[6] for that also we plead with the one who bounteously blessed our ancestor. And, so be it, what he who is a manitou calls 'one slice,' we especially desire him to bless us therewith; (we pray) that he grant us (this) in return.

[5b] See p. 3 and the references cited.

[6] This is the exact sense of the Indian original, which is difficult to translate very closely without violating English idiomatic usage.

nemamātomō'nenān$^{nl'}$, nō'^{d}tc$^{l'}$, nanō''ckwe nō'^{d}tc$^{l'}$, wä^{d}tci ta'cina-'a'mowā^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$; nāpiwäna, nō'^{d}tc$^{l'}$, wī'na ma'netōwa kätemi'nāgāta' cä''cki tamā'ge'cagi wī'inä'nemäw$^{wa'}$, nō'^{d}tc$^{l'}$, nekwīye'se-'emenā'na'i nānanō'ckw ä'ta'cina'a'mini^{d}tc$^{l'}$. Nāpiwä'na tamā'ge-
5 'cagi 'nō'ci''semagi' wī'i'ci'tä'äw$^{wa'}$, pā''c$^{l'}$, nō'^{d}tc$^{l'}$, ä'ke'kyäwenī'-winigi wī'anemipepyä^{d}tcinägä''iwag$^{kl'}$, nō'^{d}tc$^{l'}$. Wī'inä'nemäwa nāpiwän ō'ci''sema'$^{l'}$. Tāni'wägä', nō'^{d}tc$^{l'}$, wī'i'ci'genigigä' wīnwäw uwī'yāwāwi wī'inä'nemäw$^{wa'}$? Pā'ci^{d}tcā' ä'ke'kyäwenī'winig$^{kl'}$, nō'-^{d}tc$^{l'}$, wī'aneminō^{d}tcipepyä'ta'amōnō'ka'tamōgi nō'ci''semag$^{kl'}$, nō'-
10 ^{d}tc$^{l'}$. Wī'i'citä'äwa^{d}tcā'', nō'^{d}tc$^{l'}$, wī'na kätemi'nāgāt$^{a'}$, nō'^{d}tc$^{l'}$. Wīnaiyō kī'cāpyä'se'tawäw$^{wa'}$, nō'^{d}tc$^{l'}$, wī'inä'inä'nemā^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$, pā'ciku'', wī'na nō'^{d}tc$^{l'}$, ä'ke'kyäwe'niwig$^{kl'}$, nō'^{d}tc$^{l'}$. 'Īniku'' nō'^{d}tc$^{l'}$, ä'kwäneta'mōnān$^{nl'}$, nō'^{d}tc$^{l'}$, ma'n īnug$^{kl'}$, nō'^{d}tc$^{l'}$, änäne'-menān$^{nl'}$, nō'^{d}tc$^{l'}$, īniku'' wīn$^{na'}$, nō'^{d}tc$^{l'}$, wī'anemi''cigen$^{wl'}$, nō'^{d}tc$^{l'}$,
15 änemimäme'kwäneta'manin$^{nl'}$; ma'ni, nō'^{d}tc$^{l'}$, änäne'menān$^{nl'}$, nō'^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$,' ä'igute'e'yätuge wī'na nō'^{d}tc$^{l'}$, neke'kyā'menānagä'', wī'na nō'^{d}tc$^{l'}$, mane'towan$^{nl'}$, nō'^{d}tc$^{l'}$. Īni^{d}tcā'' nō'^{d}tc$^{l'}$, wä^{d}tc īnug$^{kl'}$, nō'^{d}tc$^{l'}$, nōmagä'' īnug$^{kl'}$, nō'^{d}tc$^{l'}$, ma'n īnug$^{kl'}$, nō'^{d}tc$^{l'}$, ä'wâ''säyāg$^{kl'}$, nō'^{d}tc$^{l'}$, wä'^{d}tc$^{l'}$, nō'^{d}tc$^{l'}$, pe'mi, nō^{d}tc$^{l'}$, nato'me-
20 nāg$^{kwe'}$, nō'^{d}tc$^{l'}$, änō'kā'naget$^{a'}$, nō'^{d}tc$^{l'}$; īni^{d}tcā'' ä'cimenwipyänuta-wī''iyāg$^{ke'}$, nō'^{d}tc$^{l'}$, ta''swi peminato'menāg$^{kwe'}$, nō'^{d}tc$^{l'}$, mämī-'camāgāt$^{a'}$. Īni^{d}tcā' īnug$^{kl'}$, nō'^{d}tc$^{l'}$, nīnānugi nānanō''ckwe wä^{d}tcita-'cina'ō'moyān$^{nl'}$. Tamā'ge'cagi nī'i'ne'tāgwa 'wänāpi wī'na kätemi'-nāgāta ma'netōw$^{wa'}$, tcāg änāgōme'nagōw$^{we'}$."

25 "Ka'ō'ni yāpi wī'nīmi'wa''ameg$^{kl'}$; mamī'cī''etig$^{ke'}$, kīnwāwa'gä' i''kwätig$^{ke'}$, amä'g$^{ku'}$. Īniku' wī'n äyī'g änātotātägi mamā'tomōni mawita'itanega''tōyane kīya'w äyīgiku'' wīna nene'kānetāgwa'ke kemamā'tomōn$^{nl'}$, äyī'giku'' wīna kī'u^{d}tcinä'tamā'su me'to'sänenī'-wiwen īna''i ta'itanega''tōyane kīya'w$^{wl'}$. Īniku''yätuge wī'n
30 äyīgiyätu'ge kī'pyä^{d}tci'ciwītamātī'wāte'e tä'yäpa'k$^{wl'}$. Kekekyāme'-nānagi pyä^{d}tciwī'cigitī'gwä'igi^{d}tcā'' wīnwāwa pyä^{d}tcimene'tamime-'to'sänenī'witcig$^{kl'}$. 'Äyīgi'ku' pemāte''siweni kī'inänetā'gu'sipwa pwāwa'ce'noyane nanā''ci mamāto'mōneg$^{kl'}$,' itī'gwä'ig$^{kl'}$. Nīmi-gu'^{d}tcā' i''kwätig$^{ke'}$."

35 Ä'pa'game^{d}tc a'ku''kw ä'kā^{d}tci'pitō^{d}tci Ma'kwipana'cā'$^{a'}$:

Ne nye ma wa wa;
Ne nye ma wa wa;
Ne nye ma wa wa;
Ne nye ma wa wa;
40 Ne nye ma wa wa;
Ne nye ma wa wa ke ta ko ko na na;

That verily is why these people, so be it, sit at our worship, so be it; it is why, so be it, they blindly sing here as well as they can, so be it; wherefore may the manitou who bestows blessings, so be it, merely so bless, so be it, our boys in compassion as they blindly sing here as well as they can. Surely he will feel compassionately 'they are my grandchildren,' well, even, so be it, so they will continue to sing as they have been singing even to old age, so be it. Surely he will so bless his grandchildren. How shall it be, so be it, that he will bless them so their bodies will be so? Even to old age, so be it, my grandchildren, so be it, will continue, so be it, to speak about it though they may misinterpret it, so be it. He, verily, the one who bestows blessings, so be it, shall so think, so be it. He indeed has planned how he will continue to bless them, so be it, truly even, so be it, so be it, to old age, so be it. 'That indeed, so be it, is as far as I planned for you, so be it, when I blessed you, so be it, to-day, so be it; it (your wishes) will indeed, so be it, continue to come true, so be it, whenever you continue to fervently remember (this worship); this, so be it, is how I bless you,' is what, it seems, so be it, even our ancestor was told, so be it, by the manitou, so be it. That verily, so be it, is why to-day, so be it, while it is daylight, so be it, why, so be it, the one we employed, so be it, continued to summon you, so be it, for a little while to-day, so be it; so we are glad that you came to us, as many of you as he who served as ceremonial attendant continued to summon, so be it. That verily is why to-day, so be it, that I sing very blindly the best I can here to-day. He, the manitou who bestows blessings, will mercifully hear me indeed, it is said, all ye to whom I am related.

"And now a dancing song will be given; ceremonial attendants and you women, hurry. It indeed is said of this religion if you go and dance there and if you indeed remember your worship you will thereby see life if you dance there. That indeed, it seems, is also what they used to tell each other broadcast. Our old people used to teach each other very earnestly, they who were the first to exist as mortals. 'Indeed you will also be blessed with life if you are never absent from worship,' they must have said to each other. Verily dance, O women."

Then the drum was struck and Young Bear started a song:

I beat it four times;
I beat it four times;
I beat it four times;
I beat it four times;
I beat it four times;
I beat our drum four times;

Ne nye ma wa wa;
Ne nye ma wa wa;
Ne nye ma wa wa;
Ne nye ma wa wa ke ta ko ko na na;
Ne nye ma wa wa;
Ne nye ma wa wa;
Ne nye ma wa wa;
Ne nye ma wa wa;
Ke nye ma wa wa;
Ke nye ma wa wa;
Ke nye ma wa wa;
Ke nye ma wa wa ke ta ko ko na na;
Ke nye ma wa wa;
Ke nye ma wa wa;
Ke nye ma wa wa ke ta ko ko na na;
Ke nye ma wa wa;
Ke nye ma wa wa;
Ke nye ma wa wa;
Ke nye ma wa wa;
Ke nye ma wa wa;

Kutagi nā′ʿkA nA′gAmōn^{nt}:

Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke wa wa se A mo ne;
Ke wa wa se A mo ne;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke wa wa se A mo ne;
Ke wa wa se A mo ne;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke wa wa se dka mo ne;
Ke wa wa se dka mo ne;
Ke wa wa se dka mo ne;
Ke wa wa se dka mo ne;
Ke wa wa se dka mo ne;
Ke wa wa se dka mo ne;
Ke wa wa se dka mo ne;
Ke wa wa se dka mo ne;
Ke wa wa se dka mo ne.

I beat it four times;
I beat it four times;
I beat it four times;
I beat our drum four times;
I beat it four times;
I beat it four times;
I beat it four times;
I beat it four times;
You beat it four times;
You beat it four times;
You beat it four times;
You beat our drum four times;
You beat it four times;
You beat it four times;
You beat our drum four times;
You beat it four times;
You beat it four times;
You beat it four times:
You beat it four times;
You beat it four times.[6a]

And another song (is):

You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
I beat the light out of it for you;
I beat the light out of it for you;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
I beat the light out of it for you;
I beat the light out of it for you;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
I stamp out the light for you;
I stamp out the light for you;
I stamp out the light for you;
I stamp out the light for you;
I stamp out the light for you;
I stamp out the light for you;
I stamp out the light for you;
I stamp out the light for you;
I stamp out the light for you.

[6a] See p. 73 and the references cited.

"Ōni pe'ʿk i'ʿkwätig$^{ke^{\epsilon}}$, nīmigō', nīmigō'. Ī'nikuʿ wä^{d}tci peminatomenāgwe wīʿnī'miyäg$^{kwe^{\epsilon}}$, i'ʿkwätig$^{ke^{\epsilon}}$."

A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
5 A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
10 A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
No ta wi ta; lo nwe ya ni ni;
No ta wi ta; lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
15 A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
20 A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
No ta wi ta; lo nwe ya ni ni;
No ta wi ta; lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
25 A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni.

Kutagi nā'ʿka na'gamōn$^{n\epsilon}$:

Ki ne we to ke e ki we ka a ki;
Ki ne we to ke e ki we ka a ki;
30 Ki ne we to ke e ki we ka a ki;
Ki ne we to ke e ki we ka a ki;
Ki ne we to ke e ki we ka a ki;
Ki ne we to ke e ki we ka a ki;
Me to se ne ni a e ki we ka a ki;
35 Me no to a ni;
Ki ne we to ke e ki we ka a ki;
Ki ne we to ke e ki we ka a ki;
Ki ne we to ke e ki we ka a ki;
Ki ne we to ke e ki we ka a ki;
40 Ki ne we to ke e ki we ka a ki;
Ki ne we to ke e ki we ka a ki;
Ki ne we to ke e ki we ka a ki;
Ki ne we to ke e ki we ka a ki;
Me to se ne ni a e ki we ka a ki;
45 Me to se ne ni a e ki we ka a ki;
Ki ne we to ke e ki we ka a ki;
Ki ne we to ke e ki we ka a ki;
Ki ne we to ke e ki we ka a ki;
Ki ne we to ke e ki we ka a ki;
50 Ki ne we to ke e ki we ka a ki;
Ki ne we to ke e ki we ka a ki;
Ki ne we to ke e ki we ka a ki;
Ki ne we to ke e ki we ka a ki.

"Now, then, dance vigorously, women, dance. That is why (the ceremonial attendant) went about summoning you, women."

I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
He who hears me; I (never) cease speaking;
He who hears me; I (never) cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
He who hears me; I (never) cease speaking;
He who hears me; I (never) cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking.[6b]

And another song (is):

He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees tham in motion when I dance them about;
He probably sees them in motion when I dance them about;
The people; when I dance them about;
The mystic songs;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
The people; when I dance them about;
The people; when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about.

[6b] See p. 73 and the references cited.

Ka'ō'ni nā'ʿkA kutA'gi nA'gamōni nā'ʿkA':

Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
5 Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Yo; me di ke na ga o wi ya wi e ne;
Yo; me di ke na ga o wi ya wi e ne.
10 Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
15 Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Yo; me di ke na ga o wi ya wi e ne;
Yo; me di ke na ga o wi ya wi e ne;
20 Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
25 Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne.

KutA'gi nā'ʿkA nA'gamōn[nk]:

Ke ke ya i A ne mi le di A o ne li mi ye ni wi to se ta mo i;
Ke ke ya i ke ke ya A ne mi le di A o ne li mi ye ni wi to se ta mo i;
30 Ke ke ya ke ke ya A ne mi le di A o ne li mi ye ni wi to se ta mo i;
Ke ke ya ke ke ya A ne mi le di A o ne li mi ye ni wi to se ta mo i;
Ke ke ya ke ke ya A ne mi le di A o ne li mi ye ni wi to se ta mo;
Ke ke ya i ke ke ya i A ne mi le di A o ne li mi ye ni wi to se ta mo i;
Ke ke ya i ke ke ya i A ne mi le di A o ne li mi ye ni wi to se ta mo i;
35 Ke ke ya ke ke ya i A ne mi le di A o ne li mi ye ni wi to se ta mo i;
Ke ke ya i ke ke ya i A ne mi le di A o ne li mi ye ni wi to se ta mo i.

KutA'gi nā'ʿkA nA'gamōn[nk]:

Ma ni ni ya wi wi A ko ta wi no;
Ma ni ni ya wi wi A ko ta wi no;
40 Ma ni ni ya wi wi A ko ta wi no;
Ma ni ni ya wi wi A ko ta wi no;
Ma ni ni ya wi wi A ko ta wi no;
Ma ni ni ya wi wi A ko ta wi no;
Ma ni ni ya wi wi A ko ta wi no;
45 Me di ke na ga wi A ko ta wi no;
Ma ni ni ya wi wi A ko ta wi no;
Ma ni ni ya wi wi A ko ta wi no;
Ma ni ni ya wi wi A ko ta wi no;
Ma ni ni ya wi wi A ko ta wi no;
50 Ma ni ni ya wi wi A ko ta wi no;

Then also another song (follows):

I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
Yō; Snapping Turtle's life;
Yō; Snapping Turtle's life;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
Yō; Snapping Turtle's life;
Yō; Snapping Turtle's life;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you.

And another song (is):

Finally I shall walk along with the lynx's water;
Finally, finally I shall walk along with the lynx's water;
Finally, finally I shall walk along with the lynx's water;
Finally, finally I shall walk along with the lynx's water;
Finally, finally I shall walk along with the lynx's water;
Finally, finally I shall walk along with the lynx's water;
Finally, finally I shall walk along with the lynx's water;
Finally, finally I shall walk along with the lynx's water;
Finally, finally I shall walk along with the lynx's water. [6e]

And another song (is):

This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
Snapping Turtle, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;

[6e] See p. 8 and the references cited.

Ma ni ni ya wi wi A ko ta wi no;
Ma ni ni ya wi wi A ko ta wi no;
Ma ni ni ya wi wi A ko ta wi no;
Ma ni ni ya wi wi A ko ta wi no;
5 Ma ni ni ya wi wi A ko ta wi no;
Me di ke na ga wi A ko ta wi no;
Me di ke na ga wi A ko ta wi no;
Ma ni ni ya wi wi A ko ta wi no;
Ma ni ni ya wi wi A ko ta wi no;
10 Ma ni ni ya wi wi A ko ta wi no;
Ma ni ni ya wi wi A ko ta wi no;
Ma ni ni ya wi wi A ko ta wi no.

Kī'cä'wīwā^{d}tci nā'ʻkA kī'cinīmi'ʻāwā^{d}tc ä'wäpetu'nämu^{d}tci PA'ci'-tōnīg$^{kwA't}$: "Ī'n ä'citäpī'ʻkānu^{d}tci mA'n ä'me'kwäne^{d}tcigä^{d}tci mä'kwä-
15 ne^{d}tcigätA MA'kwipA'nA'cā' ä'mäme'kwänetAmawā^{d}tcigä'ʻ nīnän ä'ciketeminawe'site'egä'yätuge neke'kyā'menān$^{nA't}$. Īni^{d}tcā' īnug$^{k1't}$, nō'^{d}tc$^{1't}$, wä^{d}tci tA'cinäne'ciwAnätA'Amōʻʻiyāge mā'A'ni nAgA'mō-nAn$^{n1't}$. Nā'piwänA, nō'^{d}tc$^{1't}$, wī'nA ma'netōwA tAmā'ge'cAg$^{k1't}$, nō'^{d}tc$^{1't}$, nī'inänetAmā'gunān$^{nA't}$. Cä'cki^{d}tcā'ʻ, nō'^{d}tc$^{1't}$, tAmā'ge'cAgi nī'inäne-
20 tAmā'gunänA nemAmätomōnä'ʻenān$^{n1't}$. Nāpiwä'nA kī'cä'nemäwA wī'inä'inä'nemā^{d}tci wī'nA kī'ciketemina'wā^{d}tcin$^{n1't}$. Īni^{d}tcā'ʻ cä'ck äminä'nemā^{d}tci mā'a'i ne'niwa' ä'pwāwikwīyenA'Anemine'tāgu'ʻsini^{d}tc$^{1't}$. Tāniwägä'ʻ, nō'^{d}tc$^{1't}$, īnugi kīnā'nA, nō'^{d}tc$^{1't}$, wī'Anemi'cipīne-'cikī'ci'o'wAgwän$^{n1't}$? I'ce^{d}tcā'ʻ nänanō'ckw ä'ine'ine'tā'gäyAgw
25 ä'Anemi'ca'wiyAg$^{kwe't}$. Cä'ʻck ä'kekinawâ'piyAgwe pyä^{d}tcigä'kīnā'nA-'inA'inäpAmAgwegä' kīnā'nA mA'ni pyä^{d}tci'inA'inanō'kyätcig$^{k1't}$, pyä^{d}tcitäpA'kwiwâpAmAgwigi mA'ni pyä^{d}tci'inA'inanō'ʻkyätcig$^{k1't}$. Cä'cki^{d}tcā', nō'^{d}tc$^{1't}$, īnugi kīnā'n änā'piyAgwe pä'peteg u^{d}tc ī'n$^{n1't}$, nō'^{d}tc$^{1't}$, cä'ʻck ä'cawī'ʻiyAgwe mä'kwäne^{d}tcigä'yAgwin$^{n1't}$. TAmā'-
30 ge'cAg$^{k1't}$, nō'^{d}tc$^{1't}$, kīnā'n ä'pemi'inäpA'tänigi kīyänän ai'yä'kowi me'to'säneniwī'ʻiyAgwe tcäg änägōme'nAgōw$^{we't}$, ine'nītig$^{ke't}$, i'kwä-tigegä'ʻ kīnwäw$^{wA't}$."

Kī'cetu'nämu^{d}tci känakA'nawit ä'wäpipA'kipA'kigä'mowā^{d}tci' sī'sepä'k$^{w1't}$. 'Ō'n unīgānī'mwäwa'i tätA'gi Wämī'gō'a' ä'mene-
35 'tāmipA'ki'mäwā^{d}tc umAmī'cī'e'mwäwa'ʻ$^{1't}$, ka'ō'ni nā'ʻkA Mäge'siwi-'so'ni^{d}tci'ʻ$^{1't}$—īni'i nā'ʻk Ane'kō'^{d}tci pä'kimäwā^{d}tci'ʻ$^{1't}$, ka'ō'ni nā'ʻk äna'ōtägowā^{d}tci' A'ʻku'kōn ä'pA'kimäwā^{d}tc$^{1't}$. Kī'cipA'ki'mäwā^{d}tc$^{1't}$, " 'Ō', wī'seni'gu! Nekī'ciku'ā^{d}tcimo'ʻāpen ä'cimAmāto'moyäge mA'nA'A A'ckutä'nä'sīw$^{wA't}$, nā'ʻkA mA'nA'A A'nenäg Ä'tAnā^{d}tcimetA
40 Täyäpī'gwä'cigA äneta nekī'ci^{d}tcā'wītAma'wāpen ä'cimAmāto'mo-yäg$^{ke't}$. Wī'ʻsenig$^{ku't}$!"

This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
Snapping Turtle, hang it up for me;
Snapping Turtle, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me.[6d]

After they finish and when they are through dancing, PA'citōnīgwA begins to make a speech: "That is how this one, Young Bear, who thought of doing this, has done well in thinking of doing it (and) in remembering seriously how our old man, it seems, was blessed. That verily is why, so be it, we are here spoiling these songs. Wherefore, so be it, he, the manitou, must think mercifully of us, so be it. Verily, only, so be it, mercifully shall he think of our worship. Now he has already decided how he would bless the one whom be blessed. That verily is the only way he should contrive to bless these men though they do not sing and speak correctly.[7] How, pray, so be it, could we, so be it, to-day, continue to found (a new worship) in a similar way? Verily we merely very blindly continue to do as we have heard from time to time. We only have learned by observation in accordance with how we have seen those who formerly constantly conducted this ceremony, those whom we formerly saw throughout the ceremony who formerly practiced this constantly. Verily to-day we only, so be it, do as we saw done in the past, whenever we are mindful (i. e., conduct this worship). (The manitou must) take pity upon us as our bodies are in view, we who are the last generation of mortals, all ye to whom I am related, O men and ye women."

As soon as the speaker has finished his talk then they begin to distribute sugar. Then they have their leaders, their ceremonial attendants, take charge of it, first those who belong to the Feathered (Thunder) gens, and then those belonging to the Eagle gens—they are those whom they had take charge of it in succession, and then they gave those who made (their) drum charge of it. As soon as they had given them charge of it, (they said): "Oh, eat! We have already told this, the Spirit of Fire, how we worship, and we have verily told the one called 'The One Whose Eyes Are Said To Be In The Smoke Hole' how we worship. Eat!"

[6d] Compare (approximately) p. 73, etc.

[7] Such is the sense of the passage. It is impossible to translate the Indian original with any degree of literalness.

Ī'n ä'ca'wiwā^{d}tci mā'Agi' negu'taiyAg ä'ci''sowā^{d}tci Mä'kwi'-'so'Ag$^{k\prime}$. Nyäwenwigä''megu wī'nA cä''ck Anwäwä'i'gäwAg$^{k\prime}$, ä'cä-'ckinā'gäwā^{d}tci tātA'g$^{k\prime}$; äyīgi'megu nyäwe'nwi nīmiwA''Amōg$^{k\prime}$. Cī' nä'pe'$^{e\prime}$, ne'se'nwi kī'cinīmiwA'Amo'wā^{d}tcin ä'wī'seniwā^{d}tci nī'-mitcig$^{k\prime}$, me'cemegōna' 'īn ä'wī''senig$^{k\prime}$, pwāwi'wänAkīgänutcig$^{k\prime}$. Kī'ciwī'senī'wā^{d}tcini nā''k ä'nīmiwā^{d}tc$^{\prime}$. Ī'ni nā''k ä'nīmiwA'A'mo-wā^{d}tc$^{\prime}$. Īni^{d}tcā' āpe pe''k ä'Anwäwä'täg$^{k\prime}$, kutAgAni nā''k ä''aiyōg$^{k\prime}$. Ī'n ä'ca'wiwā^{d}tci mā'A'gi Mä'kwi''so'Agi negutenwi' tātA'g ä'ca-wiwā^{d}tc$^{\prime}$.

Mäme^{d}tcinä' ä'nīmiwA''Ameg ä'cinā'gäwā^{d}tc$^{\prime}$:

Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Me to se ne ni o lye ya ya ni;
Me to se ne ni o lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Me to se ne ni o lye ya ya ni;
Me to se ne ni o lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;

KutA'gi nā''kA nA'gAmōn ä''aiyōg$^{k\prime}$:

Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Yo; me no ta A ni;
E ki we ka A ki;

That is how this single gens, the Bear gens, does. And they only beat (the drum) and only sing four times (i. e., four parts); they also give dancing songs four times. Why, whenever they have given three dancing songs the dancers eat, any one eats, I mean, (any one) not giving the gens festival. Whenever they finish eating they dance again. Then they again sing dancing songs. Then verily ordinarily it sounds very pleasant, and other (songs) are used. That is what these Named After The Bear (i. e., Bear gens) do when they perform (their ceremonies) one way.

The last time when dancing songs are given (this) is how they sing:

Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
The people, when you come;
The people, when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
The people, when you come;
The people, when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come.

And another song which is used (is):

Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Yō, those from without;
When I dance them around;[8]

[8] Perhaps "When I dance them backward" is the real sense: the deficient character of the current syllabary does not enable us to decide.

Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
5 Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Yo; me no ta A ni;
10 E ki we ka A ki;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
15 Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo.

KutA'gi nā'ʿk ä'ʿaiyōgi nA'gAmōn^{nl}ʿ:

Na i ni ka lya ya ni;
20 Na i ni ka lya ya ni;
Na i ni ka lya ya ni;
Na i ni ka lya ya ni;
Na i ni ka lya ya ni;
Na i ni ka lya ya ni;
25 Na i ni ka lya ya ni;
Na i ni ka lya ya ni;
Tta ki ki wi sa ta;
Tta ki na o mo i wa;
Lye ya ya ni;
30 Na i ni ka lye ya ni;
Na i ni ka lye ya ni;
Na i ni ka lye ya ni;
Na i ni ka lye ya ni;
Na i ni ka lya ya ni;
35 Na i ni ka lye ya ni;
Na i ni ka lye ya ni;
Tta ki ki yo sa ta;
Tta ki na o mo i wa;
Lye ya ya ni;
40 Na i ni ka lye ya ni;
Na i ni ka lye ya ni;
Na i ni ka lya ya ni;
Na i ni ka lya ya ni.

Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Yō, those from without;
When I dance them around;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people.

And another which is used (is):

Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Everything that flies about;
Sounds all (different) sounds;
When you come;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Everything that walks about;
Sounds all (different) sounds;
When you come;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first.

Ka'ō'ni nā''kA kutA'g ä'ai'yōwā^{d}tc$^{l'}$:

O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
5 O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
10 Ma ne to wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
15 O ma o ma tti se wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni;
Ma ne to wa ki lya ya ni;
20 O ma ma tti se wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni;
25 O ma ma tti se wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni.

Ī'n ä'kī'citcāgī'Anepyä''Amān ä'ci'cinā'gäwā^{d}tci Mä'kwi''so'Ag ä'cike'kä'nemAg$^{kl'}$.

Cī' nä'pe'e, ä'kAnakA'nawi^{d}tci nā''kA känakA'nawit$^{A'}$: "Na'ī', 30 ä'kī'citcāgimenwī'kAma'wiyāge nemAmāto'mōnenān$^{nl'}$. Īni^{d}tcā' äyī'gi kīnwā'w āmi''cikegi kī'yāwāwi nene'känetāgwA''ke nemAmātomō-nä'enān ANA'sā'ki^{d}tcā'$^{l'}$. Ä'menwitcāgipyänu'tawägwe änō'kā'nAgetA ä'peminAto'menāgwe ä'pwāwimīwe'kwä''tawäg$^{kwe'}$; utAmi'gu nemen-wänetāpen ä'pyänutawī''iyāg ä'mAmāto'moyāg$^{ke'}$, tcāg änāgōme'-35 nAgōwe. Īni^{d}tcā' āmi'ta'i nAtawinAgA''ciyāg$^{ke'}$."

And another song they use (is):

Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
The manitous, when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
The manitous, when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come.

Now I have written all of the songs of Those Named After the Bear (i. e., Bear gens) that I know.

Why, the speaker again makes a speech: "Now, you have all done well by our worship. So may the same (blessing) be upon you (as upon us) if our poor worship is remembered (by the manitous). You have all done well in coming to us when the one whom we employed went about summoning you and did not turn your heads from him (i. e., refuse him); we are exceedingly glad that you came to where we worship, all ye to whom I am related. So now you had better leave us."

FOURTH INDIAN TEXT

"MAMA' SĀ'A'" Ä'"CI'SUT Ä'CA'I'CAWI'TE'E'

Ka'ō' mA'n īnu'gi nā'"kA' cä'cki'megu mA'n ā'dtcimōn ä'ca'i'ca'-wiwādtci mā'A'gi Me'ckwA'"kī'Agk'. NA'cawai'ye tātA'g ä'ci'citA-negowāte'e'yätuge nī'"ātotA'. Mā'A'gi nī'ādtcimā'wAg ä'wītego'e'-gāwādtci Kä'kä'kA'mo'eg ä'tātA'cinī'miwādtc'. Nī'ai'yātotA tA'"swi
5 nōtāgä'"iyāni nī'nA tātA'gk'.

MAnAdtcā'' "MA'mA'sā'A'" ä'ci'"sugwänA 'ī'nA kätemi'nāgut A'"ku'kōnn'. Ke'tenA'megu ketemīnā'gugwäni nA'cawaiye'yätug ī'nA "MA'mA'sā'A'" ä'nātännA'. Ä'keteminawe'si'te'e tcāgi'megu inādtcimäwAg ä'pyäpyätwäwägawādtci mīdtci'pä'a'. TcAtcawi'
10 mAni mā'A'gi tägwāge'"citcigi wī'cāpenäwAgipā'pe' ä'pwāwitA'gonidtci mīdtci'pä'a', ne'nu'sō'. Īnipā'pe'änA ä'mAmā'tomedtc' "MA'mA'-sā'A'" ä'ci'"sugwänA nA'cawai'ye'. Īnipā'pe'e kägō' ä'pA'gā'tōdtc', ä'wäpwäwä'"igädtc ä'nA'gAmudtc'. Īni'megupā'pe' ä'"pyānidtci ke'-tcinä'e ne'nu'sō'. Īn ä'ca'i'cawi'te'e ī'nA "MA'mA'sā'A'" äne'tA
15 nA'"cawai'ye'.

Ka'ōnī'yätuge nā'"k A'cki'megu tātA'g utā'ne'sAni tägwāge'ci'ni-dtci'i ä'wītä'mānidtc'. Tägwāge'"citcig īyā'" ne'guta'i me'cena'" kAbō'twe ä'mawinAne'te'e'. Nī'"cwigAmige'si'itu'gä'ig'. Nenīwa' cä'cki negu't ä'"ne'sedtc'. Näpe' utā'ne'sAn ä'ādtcimo'ādtci'megu
20 A'"penädtc'. "Na'i', mA'ni wī'i'ca'wiyAni me'cena'" kAbō'twe me'ce'-neg'e', wA'nimōdtci pwāwime'cunege' cä'"cki me'ce'neg'e'," ä'"inādtc utā'ne'sAn ī'nA MA'mA'sā'A'. "KAbō'twedtcā' ke'kinawā-dtci'megu ī'pe'ge'cäwi tepe'"k'; nā'"kA kī'kā'cke'tawāwA'megu mA'nA netA'ku'"kwA'. 'Īnī'yätug ä'Anwäwä'"igädtci nō'"sA',' kī'i'ci'tä'e'.
25 Īni'megu ä'tA'ciwägwäni wī'sAginedtcätīyäg'we'. Ā'gwi wī'ke'käne-me'nāgwin īni'gi mä'cene'nāgwig': wī'tcāginepäwAgi'megu pe'"k'." Ī'n änā'dtc ä'ādtci'ādtci'mo'ādtc utā'ne'sAn ī'nA "MA'mA'sā'A'" ä'nātännA'.

Me'cena'" ke'tenA kAbō'tw ä'me'cene'te'e 'ī'n i'kwäw utāne'"se-
30 māwA: ä'me'cenegowāte' uwīdtcī'cke'wāwa'"; ä'wäpiwene'te' ä'a'wAnedtc'. MAnA'gä'i "MA'mA'sā'A'" ä'nātänA me'cena'"megu kAbō'twe—nī'"cuguni kī'cime'cene'te' utā'ne'sAnn'—īnī'yätuge kAbō'tw ä'ādtcimo'egu'te'e kätemīnā'gudtci'"; "Ketāne'sāniyA

ENGLISH TRANSLATION OF FOURTH INDIAN TEXT

What the One Called "Mama'sā'a'" Did

And again this day it is merely a story of what these Meskwakies used to do. I shall relate what they used to do a long time ago. I shall tell how they dance the Owl dance when they dance at Kä'kä'kamō'a's place. I shall relate in detail as much as I have heard.

Verily whosoever was the one called "Mama'sā'a," this was the one blessed by a drum. Surely that person, the one who must have been named "Mama'sā'a" must have been blessed a long time ago, it seems. They all tell how he made the game animals come by beating his drum when he was blessed. Sometimes these campers in the fall would be hungry when there were not numerous game animals, such as buffaloes. Then that person, whosoever was called "Mama'sā'a" a long time ago, would be besought. Then he would boil something, begin beating his drum, and he sang. Immediately the buffaloes would come close. That is what the one called "Mama'sā'a" was in the habit of doing a long time ago.

And moreover, it seems, his first daughter accompanied the campers in the fall. Those who were camping in the fall yonder somewhere were soon rushed with an attack. There were probably (only) two households (in the group). Merely one man was slain. (Mama'sā'a) always kept on instructing his daughter. "Well, this is what you are to do if you happen to be captured soon, if by chance you are not shot, but merely captured," that Mama'sā'a said to his daughter. "Soon verily as sign it will be smoky at night; and you will indeed hear this my drum. You will think, 'now very likely my father is beating his drum.' Straightway as many as you may be shall hold each other's hands. Those who capture you will not know about you: they will all be sleeping soundly.[1]" That is what he said when the one called "Mama'sā'a" instructed his daughter.

Well, soon that woman, his daughter, was captured; she (and others) were captured by their foes; they began leading them away and they were carried off. And this person called "Mama'sā'a" soon—after his daughter had been captured two days—was informed, it seems, by those who had blessed him, "That daughter of yours

[1] Cf. Jones, Fox Texts, p. 11 (last paragraph).

a'wAnāp^{lt}, me''cenāp^{lt}," ä'igu'te'e ketemīnā'gu^{d}tcin^{nlt}. Īnī'yätuge'-
megu nyä'wuguni pe'ku'tänig ä'māwA^{d}tcimā'te'e 'umAmī'cī''ema'^{lt}.
Īnī'yätug ä'mAmātomā'te'e kätemīnā'gu^{d}tci' ä'ā^{d}tci'mo'ā^{d}tc
ā'ku'näwAn ä'awAtenAmawā'te'e nā'kA'^{d}tci nīpeni'se'niwen^{nlt}.
5 Ä'wäpwäwä''igä^{d}tc ä'cki'megupe'kutä''inig^{klt}. MA'nA wī'nA
kAbō'tw ä'kā'cke''tawā^{d}tc A''ku'kōni nägAmoni^{d}tcin īna'i kwīyenA'-
megu. Kī'ci'cinowā^{d}tci nā''inā, ä'kā'cke'tawā'te'e ō'sA'n^{nlt}.
Īnī'yätuge wī^{d}tcime'ce'ne^{d}tci'i ä'wītAmawu'te'^{et}, "Na'i' īnugi'megu
mA'n ä'pe''kutägi kī'nā'gwāpen^{nAt}. Cewä'nA mā'A'gi neniwAgi
10 nyä'wi kī'awA'nāpen^{nAt}; kī'kī'ckīgwä''cwāwAg^{klt}," ä''ināⁿtci
neguti neniwAni wī^{d}tcime'ce'ne^{d}tcin^{nlt}. "Ā'gwiku'' mā'Agi wī'ke-
'kānemenAgwin^{nlt}. Wī'ne'päwAg^{klt}. Nā'inātcā'i pyä'me'ckāte
tepe'kwinenīwA īninā'i wī'wäpu''säyAg^{kwet}. NenA'tomegwA
nō''s^{At}," ä''ināⁿtc^{lt}. Nā''inā'i pyä'se''kānigi tepe''kwi kī'cināwi-
15 tepe''kinigi nyä'wi neniwa' äyä'ci'megune'pānⁿtc ä'kīck'īgwä
''cwāwā^{d}tci nyä'w uwī^{d}tcī'ckwe'wāwa'^{lt}. Īnī'yätug ä'aiyāne-
'kōnetī'wāte'^{et}. Pe'kigä'megō'ni na''ina' nā'gwāwā^{d}tc ä'awAte'sī'-
winig^{klt}. Ä'sAgine^{d}tcäne'tīni^{d}tc^{lt}. Ä'sAgine^{d}tcänetīwā^{d}tci 'wä'nA
ä'nī'gānī^{d}tc ī'n i'kwä'wA MA'mA'sā'A wätāne'si'gwä'in^{nlt}. Uwī'cAn
20 īna'i nyä'wi. Me'cena''megu ä'wâ'pAnig ä'peme'kāwā^{d}tci'megu.
MA'nA nā''kA "MA'mA'sā'^{At}" ä''ci'sutA pā'ci'megu ä'nāwA''kwänigi
käwAgi'megu ä'tAnwäwä''igä^{d}tc^{lt}. MA'nA "MA'mA'sā'^{At}" ä'nätä-
n^{nAt}. Nī'cugu'nipi pemi'Anwäwä''igäwA ī'nA MA'mA'sā'^{At}. Īnigä'-
'megu ne''ki peme''kāwā^{d}tc īni'gi nātwäwä'ka'wutcig^{klt}. Ī'ni
25 pyä'yāwā^{d}tci me'cena' ī'na'i ä'nA'gīwā^{d}tci mA'cku'tä'egi neguta'-
'megu ne'gutwā'kwe āwA'sī'mä'i tA''swi pAne''kīwen^{nlt}, ä'kwi'me-
gupe''kike'tci'penug^{klt}. Nā''inā' ä'Anō''kānā^{d}tc utenenīma' ī'nA
i'kwä'^{wAt}. Ä'nAna'i'se'tōwā^{d}tc īni'ni me'to'sä'nenīwi'u'wī'cAn ä'nī-
mA'A'mawā^{d}tc^{lt}. Kī'ci'se'tōwā^{d}tc ä'wāwā'gA'Agi nenī'wA kägō''megu
30 ä'i'cike'kinawāta''ōmu^{d}tc^{lt}. "'Ō' kA'cinā'gwA pyänä'petug^{ket}," ä'ī'-
yowā^{d}tci me'to'säne'niwAg^{klt}, ä'pAPāminowā''ckāwā^{d}tci nAnō'ckwe'-
megu; ä'cike'tcike'tcipe'nowā^{d}tc ä'tAne'ta'wāwā^{d}tc^{lt}; ī'n uwī^{d}tcī'cke'-
wāwa' ä'pyä'neme^{d}tc äno'wäwā^{d}tc ä'ino'wäni^{d}tc^{lt}. Pe'kime'gup
āne'tA' säge''siwAg ä'ne'ciwâpAtA'mowā^{d}tci me'to'sänenīwi'u'wī-
35 'cAn^{nlt}. Me'cketunä'ātäniwAniyup^{lt}. Pe'ki^{d}tcā'ipi'megu pAnātā'-
piwAg^{klt}. Ī'n ä'cawiwā''^{d}tcip āne'tA pwāwina'imīgā'tītcig^{klt}. ĀnetA
nā''kApi pe'kutä'nigin i'nip ä'tcīpenāwi'e'gwiwā^{d}tc^{lt}: kīkīyōtäwA-
gipā'pe' ä'nänepā'ī'wā^{d}tcin^{nlt}. Ī'n ä'ca'wiwā^{d}tc^{lt}. Kī'cīni'cawī'wā-
^{d}tcin īnī'yätug ī'n ā'wāpinānīmi'e'tīwā^{d}tc^{lt}: ä'pyänetīwe'gāwā^{d}tc^{lt}.
40 Īnipi'megu ä'ca'i'ca'wiwā^{d}tc^{lt}.

is carried off; she is captured," so he was told by the one who blessed him. Then, it seems, in four days at night he gathered his ceremonial attendants. Then, it seems, he worshiped those by whom he had been blessed, and informed them that he offered them tobacco and harvest crops. Then he began drumming early at night. This (woman) herself soon heard a drum and (some one) singing there at exactly the same time. As soon as they had laid down was the time when she heard her father. Then, it seems, she told those who were captured with her, "Well, to-day, this very night we shall depart. But we shall carry off these four men; we shall cut off their heads," is what she said to one man who was captured with her. "These persons truly will not know about us. They will be sleeping soundly. At the time when it is past midnight is when we shall start to walk off. My father summons me," she said to him. When it came night, as soon as it was midnight they cut off the heads of four men, four of their foes, while they were sleeping. Then, it seems, they held one another's hands in a line. At the time when they departed it was very foggy. Then they held one another's hands. When they held one another's hands that woman, the one who was MAMA'SĀ'A's daughter, was in the lead. There were four heads. Well, the next day they continued traveling. And this person called "MAMA'SĀ'A" was still beating his drum even when it was noon. This person called "MAMA'SĀ'A" did then what he had been in the habit of doing. For two days, it is said, MAMA'SĀ'A continued beating his drum. For that length of time those for whom he was drumming were traveling. As soon as they came there, then they halted in a prairie, somewhere, a hundred or more feet away (from the village), as far away as a very good run. At that time that woman gave instructions to her men. They put those human heads in order and placed them up on poles. As soon as they had placed them (on the poles) a man whooped as if giving some signal. "Oh, why (a person) probably is brought," the people said among themselves as they hastened out blindly; they ran swiftly toward where they heard him; then they uttered such sounds as (people) utter when their foes are brought (as captives). Some were badly frightened at seeing the human heads. For, it is said, their mouths were pried open. Verily, it is said, they looked terrible. That, it is said, is what happened to some who were not fighters. And some, it is said, at night would imagine dreadful things on account of (the heads): they would crawl around in their sleep. That is what happened to them. Whenever they did this (i. e., bring back heads of foes) then they began to have a great time dancing; they danced the Captive Dance. That, it is said, is what they were in the habit of doing.

Ī'na "Ma'ma'sā'a'" ä'nātäna kabō'tw āgwipi'megu pā'ci kägō' ku'''tagin^{n}'. Nā'ka'^{d}tcipi me'cena'''megu na'anwäwä'wäwa utäwä'i'-ganan^{n}'. Tcatcawī'''i ā'gwipi kägō'i mā'ma'kā^{d}tci pagā'''tō^{d}tcini nā'inā'i me'cene'me^{d}tcin uwī^{d}tcime'to'säne'niwa'''. Manigä'''ip
5 ä'ci'nāgä^{d}tci na'gamōn ä'''ci'seg^{k}':

Nī'wanā'gimāwa wanā'gimāwa;
Nī'wanā'gimāwa wanā'gimāwa;
Nī'wanā'gimāwa wanā'gimāwa;
Yō menō'''ta'āni;
10 Wanā'gimāwa nī'wanā'gimāwa;
Wanā'gimāwa.

Ī'n ä'ci'''senigi negu't'. Nā'''ka ku'tagan äyō'ai'yō^{d}tcin aiyō' nī'''a't^{u}':

Wī'ō'nemīwa tcāgina'ō'mugwäni,
15 Wī'ō'nemīwa tcāgina'ō'mugwäni,
Wī'ō'nemīwa tcāgina'ō'mugwäni.

Ī'n inā'''ka kuta'g ä'''ci'seg äyō'aiyō^{d}tcini naga'mōnan^{n}'. Nā'ka'-megu kuta'gi nī'''ātot^{a}'. Māne pe'''k aiyo'ai'yōgwän^{n}'. Ta'swi 'wä'''negu īnu'g äyo'aiyō'^{d}tci Kä'kä'kwimō' īnini'megu ke'gime's'.
20 Ma'ni nā'''k ä'''ci'segi kuta'g^{k}':

Nī'me'tā'^{d}tcimāwa me'tā'^{d}tcimāwa;
Nī'me'tā'^{d}tcimāwa me'tā'^{d}tcimāwa;
Nī'me'tā'^{d}tcimāwa me'tā'^{d}tcimāwa:
Yō' menō'''ta'āni;
25 Me'tā'^{d}tcimāwa;
Nī'me'tā'^{d}tcimāwa me'tā'^{d}tcimāwa.

Ī'n ä'''ci'segi kuta'gi naga'mōnä'''. Ke'te'n a'semi'''āgwäni me'to'säne'niwa' ī'n^{a}' "Ma'ma'sā'^{a}'" ä'''ci'suta na'''cawaiye. Īni^{d}tcā' ta'''swi ke'käne'tamān^{n}'. Wī'na pe'''ki ke'käneta'mōtuge
30 Kä'kä'''kwimō'^{a}'. Ī'na 'īnu'gi pä'menag^{ka}'; ī'na kākī'gänut^{a}'; mämamā'totag ī'ni Wâpanōwe'gäwen^{n}'.

Äyīgi'megu ä'pagi'tameg īnin aiyōpi naga'mōnan^{n}'; mäme^{d}tcinä'' tāta'g aiyō'''i wī'ta'negā^{d}tc'. Pe'kīneta'gōtāgä'i tagā'wi i'ci'senō'-'iwani 'ä'pagine^{d}tcā'pe'e u'wiyä' äyōgin^{n}'. Ma'n ä'ci'se'nō'ig^{k}':

35 Tcīpai'ya kewī'tamōne īnu'gi;
Tcīpai'ya kewī'tamōne īnu'gi;
Tcīpai'ya kewī'tamōne īnu'gi.

That person called MAMA'SĀ'A soon, it is said, did not fear even anything. And, it is said, finally he was skillful in beating his drum. And occasionally, it is said, whenever his fellow people were captured he would not even boil anything (to eat). And this, it is said, is how the song goes which he sang:

I shall sing to make him rise, to make him rise;
I shall sing to make him rise, to make him rise;
I shall sing to make him rise, to make him rise;
Yō, the great warrior;
To make him rise, I shall sing to make him rise;
To make him rise.[2]

That is how one goes. And I shall put others here which he was in the habit of using.

The whippoorwill will overpower all,
The whippoorwill will overpower all,
The whippoorwill will overpower all.[3]

And that is how another of the songs which he is in the habit of using goes. And I shall relate another. There were many which he must have used. As many of them as there were, Kä'kä'kwimō'A is in the habit of using all of them. And this is how another goes.

I shall speak plainly of him, speak plainly of him;
I shall speak plainly of him, speak plainly of him;
I shall speak plainly of him, speak plainly of him;
The great warrior;
Speak plainly of him;
I shall speak plainly of him, speak plainly of him.

That is how another little song goes. Surely that person called "MAMA'SĀ'A" must have helped the people a long time ago. That verily is as much as I know. Kä'kä'kwimō'A himself probably knows it very well. He is the one who takes care of it to-day; he is the one who celebrates gens festivals with solemnity; he is the one who worships in that Wâpanōwe'gäwen^{nit} (WÂPANŌWA Dance).

Those songs are also used when an adoption feast is held; (the one released) shall in a way dance here (on earth) for the last time. When any one is released, whenever the songs which are used are just a little different. This is how it goes:

Ghost, I instruct you to-day;
Ghost, I instruct you to-day;
Ghost, I instruct you to-day.[4]

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[2] The singer draws his noted enemy of war fame, so he can slay him. See p. 105.
[3] This song is used when a whippoorwill's power is used in warfare; and this is the meaning.
[4] See p. 3 and the references cited.

Ī'n ä'ci'se'nō'ig ä'pAgitAmegā'pe' ä'yōgini nAgAmō''ä'An$^{nk'}$. Ka'ō'n ä'nī'miwā^{d}tci mA'n ä''ci'seg$^{k'}$, na'īni tātA'g ä'nī'mi'e^{d}tci pägi'netcigi nā''kA wī'ku'metcig$^{k'}$:

Ī'ni wä'^{d}tc$^{i'}$, ī'ni wä'^{d}tci pyaiyāni;
Ī'ni wä'^{d}tc$^{i'}$, ī'ni wä'^{d}tci pyaiyāni;
Ī'ni wä'^{d}tci pyaiyāni;
Ā''kunäwA wä^{d}tci'pyaiyāni;
Ī'ni wä'^{d}tc$^{i'}$, ī'ni wä'^{d}tci pyaiyān$^{ni'}$.

Ī'n ä'ci'segā'pe' ä'yōgin ī'ni ä'pAgi'tAmeg$^{k'}$. Īni^{d}tcā' tA''swi ā^{d}tcimoyān$^{nk'}$; ī'ni tA''swi kä'käne'tAmāni mA'ni Wâpanōwiwen$^{nk'}$. Ī'ni.

That is how the little songs go which are used when an adoption feast is ordinarily held. And this is how it goes when they dance, when for example the one adopted and those invited are made to dance:

That is why, that is why I come;
That is why, that is why I come;
That is why I come;
Tobacco is why I come;
That is why, that is why I come.

That is how those songs which are used when an adoption feast is held ordinarily go. That verily is as much as I (shall) tell; that is as much as I know of this Wâpanōwiweni.

That is all.

LINGUISTIC NOTES ON THE INDIAN TEXTS

The following notes are very brief and are only designed to facilitate the understanding of the Indian texts in this volume. They are supplementary to previous papers on the Fox language, and accordingly rarely, unless for some special reason, repeat what is already known. The four Indian texts are referred to by page and line of this volume.

I have not material enough to unravel in detail the analysis of the word i'cinA'pi''saiyāg$^{ke'}$ (96.35), "if we should fill some one's place." Similarly I have relied on Tom Brown for the translation of wī'-Anemipwāwiwāwanetowe'tawī'yAme^{d}tci (42.13). The compound pe'kīnetA'gōtāgä'i (172.34) is wholly obscure in the posterior portion.

A few rhetorical forms may now be considered:

ä'co'wi meno'tAnwe (96.29), "from the other side," i.e., "foes."

ä'A'sōne'kä'cinō''iyāge (150.32), "as many of us as have our hands in," i. e., "as many of us as are members of."

ä'tA'sō'kwäpī'ta'wāgwäni (150.30, 31), "as many as he had sit down at the festival."

ä'tA'sō'kwäpīnō'kAtawägwäni[i] (136.1), "as many of you as were seated at the time." (See Bull. 89, Bur. Amer. Ethn., pp. 24, 64, and references; Bull. 95, Bur. Amer. Ethn., p. 37, under 'kwä-, and references; Fortieth Ann. Rept. Bur. Amer. Ethn., p. 646, under -nō'kA-.)

ketō'kwaiyōmwāwA (146.15), "your women folk." (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 496.)

kī'kAtawipA'ki'täpenä'tō'wā^{d}tcin (150.28, 29), "when they had nearly starved themselves to death." (See Bull. 87, Bur. Amer. Ethn., p. 37.)

[wä^{d}tci] nā'kwā'petA'mowā^{d}tc$^{i'}$ (150.45), "[why] they sit at [our worship]" is perhaps an error for [wä^{d}tci] ne'kwā-. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 644.)

negu'taiyAg ä'ci''sowā^{d}tci (162.1), "they belong to (this) single gens."

wäwīgä''itcig$^{ki'}$ (28.26), "campers"; the ordinary wäwīgitcig$^{ki'}$ means "those who dwell."

wī'Ana'ō'^{d}tcigāt[A] (146.32), "the one who will prepare the drum."

Here also may be noted wā'ku'näwAn[i], "Indian tobacco" for ä'kunäwAni (142.9).

A few particles, adverbs, etc., may be here explained: äwā^{d}tci (56.36), "at all."

A'kwiyā'^{d}tc[i] (78.43), "more so."
A'cawe (96.4), "long ago."
A'cita'i (30.35; 80.2), "soon"; when incorporated within a verbal compound the independent mood apparently is not used.
A'cKA^{d}tcimegī'i (26.35), "a little while afterwards."
ANA'sā'ki (166.32), a participle of undetermined meaning.
ätA'megu'u (78.29), "it would be the case."
u'^{d}tci'ckwāt[e] (108.16), "from a certain door"; related in some way to A'ckwātämi "door," in which the initial A is for original i.
utAmi'gu (166.33), "very."
aiyAni'gä'mä'[i] (74.41), "further on"; "a little more."
kAnā'[i] (74.37; 74.38; 94.11), "especially."
kegi''ceyäp[A] (110.4), "early in the morning"; kekī'ceyäpA (Bull. 95, p. 110) is a probable error; the initial portion clearly is kegi-, "with."
kegaiyā'i (128.27), "eventually."
kwä'kwäwi (38.20), "too much."
cä''cä'kAm[i] (80.3), "easily." (Cf. Bull. 89, Bur. Amer. Ethn., p. 24.)
ce'cegā[i] (40.18), "just for fun."
tcAtcātApenawe (126.34), "individually."
tānA'kä'i (cf. 30.7, 8), "whether."
tAmāge'cAgi (152.4, 5; 152.23; 160.18; 160.19, disregarding accent and sandhi), "wretchedly." (See Bull. 89, Bur. Amer. Ethn., p. 24.)
nāpi^{d}tcā''megu (124.39, 40), "it is a little better, more decent."
nāpi'megu (110.6), a particle of very weak meaning.
nAnōpe'kA (64.23), "plentifully."
me^{d}tcai'yā'kwi^{d}tc^{it} (70.13), "the very top."
menotAne (130.29), "from without," i. e., foes; exact phonetics uncertain.
wī'cā^{d}tci (28.45), "at a particular time."

The number of entirely new Fox stems that occur in the four Indian texts of this volume is rather small; but in several cases additional information regarding stems already known is to be obtained. Since it seems desirable to include these, this has been done. A prefixed asterisk (*) indicates such stems.

*-a'ō-, wail; same as -a'ō-, groan, bellow, pray, sing. (See Bull. 85, Bur. Amer. Ethn., p. 49; Bull. 95, Bur. Amer. Ethn., p. 111. 152.23.)
awAte'si-, be foggy; -wi- auxiliary. (170.17)
*ā'kw-, that which hurts; -At- auxiliary. (Correct Bull. 72, Bur. Amer. Ethn., p. 73. 78.42.)
*-ā'cKAtä-, belly; given because previously only two examples of it have been given. (114.14.)
ātäne-, exact meaning (?) perhaps, "think anew" (?) If so, it is a compound of ā- (postverbal-^{d}tci- -t-) "anew." (Reference mislaid.)

*āteʿci-, exclusive; -m-, instr. (88.4.)

*ānawi-, sneak upon. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 622. 80.4.)

*ānawi-, unable; the combination of this and -äne- means "become tired of waiting for." (20.15.)

*ānō, be unable; with -ʿsi- copula used in the sense of being unable to eat. (44.29.)

āpeʿtAʿcawA-, stir the fire; with "changeable" -n- as instrumental participle and animate object; obviously a compound in origin. (Cf. peʿtawä-, kindle a fire, and peʿtawA-, kindle a fire for some one. 110.31.)

*āpi-, untie, unwrap; the resolution into the component elements at 112.5 is not entirely clear.

*āpōt-, turn over, fork the fire; -en- -en-, instr.; with -Aʿ- instr.; also with inanimate objects; the evidence of Cree and Ojibwa favor the view that the stem is really āpō- with postverbal -t- (of which I have spoken on various occasions). (110.38.)

*-āwAgi-, meaning (?) earth (?). (See Bull. 89, Bur. Amer. Ethn., p. 63.) If so, perhaps the sense at 116.31, 32 is "that the village of every chief shall rest on solid ground."

*AʿkA-, hang up (of a kettle), place (of a kettle; also ceremonial feathers); -n- -tō- (-taw- before vowels); -ʿso-, middle. (See Bull. 85, Bur. Amer. Ethn., p. 96, under AʿkA-; Bull. 89, Bur. Amer. Ethn., p. 63, under -AʿkA-, which is to be corrected; also Bull. 95, Bur. Amer. Ethn., p. 36, under AʿkA-. 110.32; 112.2; 114.21.) Virtually means "kettle."

Agō-, adhere, cleave to; with -ʿs-, instr. and inan. obj., weld together. 114.29. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 640 under -ʿsäkwä-.)

*Agwā-, take off the fire (novel in this sense). (108.21.)

-AʿckA- (or AʿckA- ?), take off (?), with -ʿ-, instr. for animate obj. (120.23.)

AʿckwI, remain; the combination is none too clear at 114.9.

*AʿsipO-, in a group; given because rare. (See Bull. 72, Bur. Amer. Ethn., p. 75.) Related in some way to AʿsipI-, cluster. (68.11.)

*AnaʿO-, put a drum in order; postverbal -ᵈtci-. (110.13; 110.16.)

AnAʿcki-, spread; for the combination at 110.28 see Fortieth Ann. Rept. Bur. Amer. Ethn., p. 538, bottom, and p. 640 under sīgi-; also Bulls. 89 and 95, Bur. Amer. Ethn., pp. 27 and 38 (under wāʿtenigä-), respectively.

-Anä-, breathe; -ʿt-, instr.; related in some way to unämoweni, "his breath," etc. (36.43.)

Ani-, excel; -ʿw-, instr. (Cf. Aniwi-, p. 626, Fortieth Ann. Rept. Bur. Amer. Ethn. 40.14.)

ANO-, imitate; -ʻtaw-, instr. with an. obj. before pronominal elements beginning with a vowel. (118.24.)

*-API-, tie, bind; PAGIʻSAPI- means be free from bonds; PAGI- needs no explanation; -ʻs- is presumably the s-mutation pointed out by Bloomfield years ago. (64.19.)

AMĀGWÄ-, put on a headband; -gä- auxiliary; -ʻ- instr. with an. obj. (120.22; 146.16.)

änä- (?), be extra; with -gen-, auxiliary (and its derivative). (114.4.)

-EGA-, make dance; -ʻtō-, instr. (Cf. -egä-, dance. 152.27; 152.29)

-eʻckā-, exact meaning (?); -n- instr. with inan. obj. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 262, line 28, for the combination at 136.36.)

-eʻckōteʻci- meaning (?). (92.40.)

*-itäʻA-, favor. (See Bull. 95, Bur. Amer. Ethn., pp. 37, 111. 58.39.)

*-itäʻA, overpower. (See Bull. 87, Bur. Amer. Ethn., p. 37; Bull. 95, Bur. Amer. Ethn., p. 86, lines 4, 5; also Fortieth Ann. Rept. Bur. Amer. Ethn., p. 628, under -itäʻA-. 150.40.)

*in-, thus; with -Aʻ- instr., sing. (See Bull. 95, Bur. Amer. Ethn., p. 111, under *in-. 60.6; 152.4.)

ināPAPī-, meaning (?). Clearly a compound in origin; the medial portion is obscure. (124.5.)

inAʻckenä-, contain a certain amount; Ojibwa has the phonetic equivalent of this compound, the first member of which is in-; my notes do not elucidate whether Aʻckenä- can occur initially or only noninitially. (26.26.)

*inegiʻkwi-, of such a size; -m-, instr. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 628, and references; Bull. 89, Bur. Amer. Ethn., p. 64. 150.32.)

-īʻku-, invite; -m-, instr.; related to wīʻku- as -āpi- to wâpi-, etc.; mostly replaced by wīʻku-. (90.20.)

-o-, only an apparent stem; really -ʻo- of the middle voice. (78.25.)

*ute-, obtain, etc. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 629; -ʻtō-, instr. 70.23.)

uteʻSAgi-, harm; -ʻ-, instr. (44.39.)

*-uʻsä- walk; appears as -uʻsä- at 54.31. (See also Fortieth Ann. Rept. Bur. Amer. Ethn., p. 617.

aiyā^{d}tcī^{d}tcī-, impress on some one's mind; -m-, instr.; probably the same as aiyā^{d}tcī^{d}tci-. (Fortieth Ann. Rept. Bur. Amer. Ethn., p. 630.) It is possible that the stem should be given as aiyā^{d}tcī- with postverbal -^{d}tci -t-, the reduplication being fossilized. (See Bull. 89, Bur. Amer. Ethn., p. 63, under *ā^{d}tcī-, and the references cited.)

*aiyīnegwām-, die in sleep (correcting p. 630 of Fortieth Ann. Rept. Bur. Amer. Ethn., because of the form aiyīnegwāmwA "he,

she dies in sleep"). As previously pointed out, the evidence of Cree and Ojibwa show this is a fossilized compound. (See also -gwām-, p. 635 of Fortieth Ann. Rept. Bur. Amer. Ethn.) Fox evidence supports -egwām- instead of -gwām-; Cree and Ojibwa are indecisive. (28.28.)

*kā- joke, jest with; with postverbal -t- -ᵈtci-; the article kāᵈtci- "joke, jest with" (Fortieth Ann. Rept. Bur. Amer. Ethn., p. 631), is an error. (22.8.)

kā'ckANA'so-, whisper; the stem is also supported by the evidence of Ojibwa. (88.12.)

kāwe-, motion downward; -naw- instr.; given as an initial stem on the basis of Ojibwa. (80.3.)

*kā'cki-, scrape; with the instrumentals -A'w- -A'-; reduplicated kā'ckā'k-. (110.10.)

kAgā'tō-, force, compel; "changeable" -n- for the instr. with an. obj. (108.34.)

kä'sipi-, in a group; -m-, instr. (86.16.)

käwitA'ci-, diminish in number; surely a compound in origin. (20.29.)

ke'kinowi-, observe what is said; obviously related to ke'kinō- (-'so-middle), "remember, etc."; -'taw-, instr. before pronominal elements beginning with a vowel. (66.21, 22.)

ke'ci'ki-, project; with the auxiliary -'sen-; from my notes.

*ke'cigi-, steadily. (See ke'cigī-, Fortieth Ann. Rept. Bur. Amer. Ethn., p. 632.) The evidence does not show which is right, for ke'cigī- as far as noted occurs only where under unknown conditions i appears as ī. (32.12.)

*kī'ki-, move; with the auxiliary -migAt-. (80.11.)

*kīgä-, make an offering; -no-, middle. (See Bull. 95, Bur. Amer. Ethn., p. 37; 66.19.)

kīgäno-, hold a gens festival; -m-, instr. (70.21.)

*kī'cāgu-, as much as possible; novel with -ā- copula. (38.6.)

*kī'ci-, completion; with -'o-, middle, learn how, know how; the combination pīne'cikī'co- is explained on page 25 of Bulletin 89, Bureau of American Ethnology; combined with -u-, decide. (74.8; 160.24.)

*kīnāgwi-, freely, confidently; -m-, instr. (42.26.)

kugwi-, sharply, meanly; can not combine with āᵈtcimo-, speak. (50.37.)

*-gAnä-, bone; given previously as -kAnä-, though with misgivings. (See Bull. 72, Bur. Amer. Ethn., p. 77, footnote 2.) Since -k- does not occur medially in Fox except as the result of analogy in Fox, either -'kAnä- or -gAnä- would necessarily be right; Ojibwa shows -gAnä- is correct. (122.17; 136.33.) (For -nigä-, cf. kōgenigä-, "wash," etc.)

*-gawi-, tear (substantival). See Bull. 95, Bur. Amer. Ethn., p. 38, under pāpAginīgwä-, and p. 111, with the references cited. The phraseology at 130.6 is slightly different. (See -ānAgi-, cavity, Fortieth Ann. Rept. Bur. Amer. Ethn., p. 622.)

*cege-, smoke. (See Bull. 95, Bur. Amer. Ethn., p. 112.) The combination at 98.4 is obscure; the combination at 138.20 is an obviative which morphologically presents a peculiarity.

*cegwi-, crush-, -'ckā-, -'ckä-, auxiliary; with the instrumentals -'w-, -'ckaw-. (34.3.)

cī'kawi'ci-, moisten; related to cī'kawi-, moisten (Fortieth Ann. Rept. Bur. Amer. Ethn., p. 636); -m-, instr. (136.37.)

*tcāgi-, every (rare in this sense). (116.31.)

tcīpenāwi, imagine dreadful things; -'-, instr. with logical an. obj. (170.37.)

tAgwāge'ci-, camp in the fall; compound in origin. (Cf. tAgwāgi-, be fall, and -e'ci-, dwell. (168.10; 168.16; 168.17.)

sA'kowä-, ask for a favor; a compound of the order of kī'cowä-, etc. (50.23; 50.25.)

*na'i-, know how; combined with -nawä- and the instr. part. -m- means "encourage"; with the instr. -e'ckaw- (-'ckaw-), means "affect." (24.5, 6; 70.34.)

nawA'se-, ask to help; -'kaw-, instr.; demanded by the participle at 108.34; yet it may be the same as nāwA'se- (p. 642 of Fortieth Ann. Rept. Bur. Amer. Ethn. 108.34; 110.15; 110.16.)

-nawi-, meaning (?). Read -nāwi-, "middle" (?). (126.40.)

nā-, fetch; note the rare nāte'sA, he might fetch it, at 110.2, with the same peculiarity as in nātwA, etc.

*nāpi'tā-, place about the neck; -'- with logical an. obj.; correct the third nāpi- on page 642 of Fortieth Annual Report Bureau of American Ethnology. (See Jones's Fox Texts at 132.13; presumably the text at 114.13 is faulty; Cree and Objibwa show the true stem is nāpi-; but Fox nāpi'tā- is felt as a unit.)

*nāp-, meaning (?). See Bull. 95, Bur. Amer. Ethn., p. 112, and the references. (138.27; formulaic.)

nā'p-, very much; translated on the basis of Cree. (92.21.)

nāwAnōnä-, follow to slay; -'w-, instr. (32.33, 34.)

-nA'kwi-, after the next generation. (102.4.)

-nAge'cä-, guts; entrails. (108.23.)

nAtā-, stir (transitive); -'w- -'-, instr. (114.29.)

nA'sAtawi-, wild, startling; -ā- copula. (48.30.)

nAnā'kwi-, defend one's self. (80.4.)

nAmA'kwä-, roar. (40.22.)

*ne'kwāpe-, receive and eat; -t-, instr. (98.21.)

-negwä-, arm, wing. (70.26.)

ne'ci'cāpwä'ci-, alone; obviously a compound of ne'ci-, alone; the posterior portion is unclear; as an independent adverb terminal i is replaced by e; there are parallels to this. (See Bull. 89, Bur. Amer. Ethn., p. 24; Bull. 95, Bur. Amer. Ethn., p. 36.)

*ne'ciwANā-, ruin. (See p. 644 of Fortieth Ann. Rept. Bur. Amer. Ethn.) Add -A'-, instr. with inan. obj. (160.17.)

ni'k-, meaning (?). (26.11, 12.)

*nī'cwi-, two; when treated as a verbal stem with the instr. -'k-, nī'cwi- appears as nī'cō-; from my notes.

nīm-, put on poles; -A'-, instr. (170.28, 29.)

*nīmi-, dance; novel with -'k-, instr. (98.7; 143.14.)

pā'kA'w-, clear off (of weather); -ā-, copula. (64.11.)

*pānegwA'ci-, be wide awake. (26.3, 4.)

*pA'kwi-, remove. (See Bull. 72, Bur. Amer. Ethn., p. 81; correct pA'ku-, p. 647 of Fortieth Ann. Rept. Bur. Amer. Ethn. 82.27; 118.1.)

pAgi'sā'kwi-, give carte blanche to; -m-, instr.; compound in origin. (116.1, 2.)

*pAgi'sāpA-, take one's eyes off; a compound of pAgi- and -āpA-; for -'s- see Bloomfield, Language 1, pages 143, 144. (24.43.)

-pAt-, stretch; -en-, instr. (Reference mislaid.)

pAtA'cki-, be chunky; combined with A- "impress." (46.32.)

*pAnā-, ruin, etc. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 648, for various meanings, postverbals, and instrumental particles.) The combination of pAnā- combined with postverbal -t- and the stem -āpi-, see, look, means "appear terrible." (170.35, 36.)

*pe'tawA-, kindle a fire for. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 648. 150.40.)

pemā-, manage affairs; -'tō-, instr. (66.35.)

-*pi-, sit down to; -pī-, presumably is a rhetorical form of this. (See Bull. 87, Bur. Amer. Ethn., p. 38, under -pī-. 122.27.)

*pīgä-, exhausted. (See Bull. 72, Bur. Amer. Ethn., p. 81; reference to the texts in this volume misplaced.)

-pyāgi-, whoop (at); -m-, instr. (60.11; 60.28, 29.)

*pyä-, motion hitherward; the compound pyä'se'kā- has -'s- in accordance with Bloomfield's explanation, Language 1, pages 143, 144; -e'kā- -e'kä- is explained on page 627 of Fortieth Annual Report Bureau of American Ethnology. The combination means "come" (of time). (170.14.)

pyäme'ckā-, come (of time); the evidence of Ojibwa shows that the original meaning was more general; combined with tepe'kwinenīwA, "man of the night," it means "when it is past midnight." (170.12.)

*pyämi'ckw-, twist. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 650, and the references given, with the auxiliaries -ā-, -'sen-. 110.18.)

mAtōte'cāwā-, make a sweat lodge; -'tō-, instr. (Cf. mAtōte'cā-, take a sweat bath, p. 651 of Fortieth Ann. Rept. Bur. Amer. Ethn. 32.27.)

mAmātaw-, interestingly (82.41), where triplification occurs.

mAme-, cut off, away; -'cw-, instr. (108.25 [twice].)

me'ce-, strike (of disease); -'kaw-, instr. (92.30; 92.38.)

me'ckwigi-, be vexed; probably the same as me'ckwīgi-, be discouraged. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 652. 66.1.)

*me^{d}tci-, send a message (by); with postverbal -^{d}tci -t-. (Correct Fortieth Ann. Rept. Bur. Amer. Ethn., p. 652, under me^{d}tci^{d}tci-. -m-, instr. 116.26.)

me^{d}tcimi-, fasten. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 652, under me^{d}tcimi-.) The present example follows the languages cited there; is it possible that the two me^{d}tcimi's are distinct? (24.40.)

me't-, shoot and hit; the discussion, page 753, Bulletin 40, part 1, Bureau of American Ethnology, is wrong; probably the true stem is me- and the -'t- postverbal; -A'w- -A'-, instr. (Reference lost.)

*me'sōtäwi-, all; compound in origin; -m-, instr. (76.16.)

menā'ckuno-, have meat; presumably the stem is menā'cku- and the -no- the sign of the middle voice; menā'ckunōni, "fresh meat," is derived from this. (22.23, 24.)

wAnīpa-, run away from; a compound of -pa-. Is wAnī- merely rhetorical for wAni-, lose? (30.39.)

wAniwä'si-, be handicapped; probably a compound in origin. (66.36.)

wâ'ci-, there is a hole, gap (not piercing through); wâ'ce'sīwA applies to anything animate, wâ'cāwi to anything inanimate; the medial portion is unclear. (26.11.)

*-wäwä-, sound; -gaw-, instr. (168.9.)

*wī-, with; the combination wītāgwApi- (66.20) literally means "sit in a cluster with"; the transitive forms really mean "fellow member of a particular ceremonial (religious) organization."

*wīgi-, kindly; novel only in this sense. (See p. 657 of Fortieth Ann. Rept. Bur. Amer. Ethn.) Never initial in this sense. (32.41.)

wī'cāwi-, disappoint, be anxious; related to wī'cā-, be anxious (p. 657 of Fortieth Ann. Rept. Bur. Amer. Ethn.); -'taw- (or better, -e'taw-), instr. (20.4.)

*wī'swi-, name; postverbal -'tci- and the auxiliary -gä-. (124.17.)

*wīnwā-, think well; with the -'so-, middle, "praise." (See p. 657 of Fortieth Ann. Rept. Bur. Amer. Ethn. 86.42.)

A few grammatical notes are given as a slight aid toward the comprehension of the Indian text. Since a grammatical sketch of Fox has already been published, and since both Professor Bloomfield and myself have published supplements to this on sundry occasions, only novelties or points of especial interest are treated here. The paragraphs referred to are those of the grammatical sketch of Algonquian (Fox) in Bulletin 40, Bureau of American Ethnology, part 1, pages 735–873.

§5. Note the difference in quality and quantity in utō'kA'nemAN^{nlt} (34.3, 4), "his bones," as compared with A'kANAN^{nlt} (with unoriginal initial A for original u) "bones"; negutō'ku'kwe (26.17), "one kettle full," with A'ku'kwA (with original initial A, as shown by the evidence of Cree, etc., but unoriginal medial u for e). As I have stated previously, in part such differences in quality and quantity go back to proto-Algonquian, and in part they are analogical.

§10. It should be pointed out that kewīnä'tepīgi (46.32, 33), "on your brain," is really a recomposition for kīnä'tepīgi (in accordance with the principles enunciated by me years ago); but the first form has now become ceremonial.

Why tA'swi and mānwi- appear as tA'sō- and mānō-, respectively, before the inanimate copula -'sen- (and its derivative -'se-) is unknown to me. (See 98.33; 98.34, 35; 98.35.)

At 114.30 ä'nīmä'gōnā^{d}tci, "he hangs it (an.) higher," contains a contraction of the stems nīmä- and AgO-.

§12. At 142.10 nAnātu- and -wäwä- yield nAnātwäwä-. (See Bull. 95, Bur. Amer. Ethn., p. 39.)

§20. The medial -i- used for emphasis or rhetoric is common enough in the Indian texts. Examples are ä'ci'se'nō'ig^{klt} (174.1), ä'wī'pwāwipītigāgwī'iyāg (150.38), tō'kī''ini^{d}tcini (20.6), nōtāgä''iyāni (168.5), wä^{d}tci tA'cinäne'ciwAnātA'AmO'iyāge (160.17), wī'Anemipepyä^{d}tcināgä''iwAg^{klt} (152.6), wī'māmī'ke^{d}tcäwī'iyāgo'A (150.34). (See also 20.6; 22.21; 52.16; 56.3; 100.19; 170.38, etc.)

§21. A double instrumental particle occurs at 40.16.; such an occurrence in Fox is rare, though comparatively frequent in some Algonquian dialects.

§24. Observe that ketemīnā'tīweni (78.24), "pity for each other," is an abstract noun built upon a reciprocal verb.

§25. The whole subject of reduplication in Fox has been inadequately treated. It is not my purpose to revise this section in its entirety, but to cite a few interesting cases from the Indian texts in this volume: A'sA'A'sāw- (54.6, 7), [in ä'A'sA'A'sāwānAgīgwä^{d}tcigä' "and he had brown eyes"], inA'inAnō'kyä- (144.23, 24), inä'inäne- (144.23), segi'segi'k- (100.38), nī'cinī'ci- (142.32), pA'tApA'täpwā- (98.18, 19) pepyä't- (138.26; 152.9; the stem is pe-; -'t- is postverbal see a

parallel case explained on p. 39, Bull. 87, Bur. Amer. Ethn.), pyäpyätwäwä- (168.9; the instr. -gaw- is used; the sense is "he made them come by beating his drum"), mAkAmA'kAtäwī- (22.18; durative as opposed to intensive māmA'kAtäwī, 22.19), mīnamīnawi- (82.41). Triplification of a verbal stem occurs at 82.41. Reduplication of adverbs occurs at 144.1, 2; 144.6; triplification of an adverb is found at 152.4; 152.22.

§30. The termination -nAgāwā'i at 42.41 is perfectly regular but sufficiently rare to merit recording.

The phrase awi'tA' . . . nen'käneta'gägo'A' (78.27), "you (pl.) would not think of it," is noteworthy, because the verbal termination is not in the table of the grammatical sketch; the ending, however, occurs according to my own knowledge in Kickapoo: see Fortieth Ann. Rept. Bur. Amer. Ethn., p. 284.

As I have pointed out before, -'kAni occasionally occurs in the potential mood; an example is i'ca'wi'kAni (146.20, 21); see the above-named report, loc. cit., and p. 612.

§§32, 34. The obviative plural of -gwä'igi is -nigwäni; an example will be found at 142.8.

§33. I have previously pointed out that some participles take initial ä'- instead of "vocalic change." An example is ä'pA'tä'tAmāgätcig$^{k\iota}$ (138.20, 21), "those who lit (the tobacco);" per contra see Bull. 95, Bur. Amer. Ethn., p. 112.

For the general structure of the participle see Festschrift Meinhof, Hamburg, 1927, pages 407, 408. Forms conforming to the table given on page 828 of the grammatical sketch are to be found at 20.23; 144.33; 144.35; 146.21, 22; 146.29; 150.41, etc. The form -nAgwigi in the table when representing the third person animate plural as subject and second person plural as object, is a misprint for -nāgwigi. (See 168.26) For -nānA (see Festschrift Meinhof), note pyätōnānA at 144.14. For -wā^{d}tcini as third person inanimate plural, but involved in the third person animate plural intransitive, see 110.18.

§§33, 34. For obviatives of the participle see Fortieth Annual Report Bureau of American Ethnology, pages 346, 493, 495, 538, 612; Bulletin 87, Bureau of American Ethnology, page 39, Bulletin 89, Bureau of American Ethnology, page 26; as well as the Festschrift Meinhof, loc. cit. Note the obviatives -mA^{d}tcin$^{n\iota}$ and -ini^{d}tci'i at 146.30 and 86.44, 45.

§§33, 34, 41. For rare obviatives involving the third person animate, passive voice, see 108.11; 160.37; 168.33.

§§33, 41. For the participle of the indefinite passive, third person animate singular (-etA), see 150.36. The third person inanimate plural of the very indefinite passive (independent mode -pi, conjunctive mood -gi), ends in -gini. (110.8.) The reference to äyōgini, "which are used," is misplaced.

§34. We really have surobviatives at 116.25, 26 and 146.4. Hence the peculiarity.

§§34, 41. A rare obviative occurs at 114.11.

It should be noted that the -gi of the conjunctive of the very indefinite passive has no obviative. (See 90.29.)

§41. The syntax is bad at 30.29, for the indefinite passive is used with an expressed agent.

Rare past subjunctives (third person animate) of the passives are to be found at 168.18; 168.29; 170.8.

A rare third person inanimate of the conjunctive of the indefinite passive, involving a "whenever" clause, -Amegini, occurs at 108.17.

Examples of the very indefinite passive in -pi, -gi (on which see Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 347, 613; Bull. 87, Bur. Amer. Ethn., p. 40; Bull. 89, Bur. Amer. Ethn., p. 67) may be found at 110.2, 3 and 162.5.

An example of -īnAmegi (on which see Bull. 72, Bur. Amer. Ethn., p. 70; Bull. 89, Bur. Amer. Ethn., p. 26; Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 286, 613) occurs at 42.14.

For the passive in -we^{d}tci, of which I have spoken more than once, see 28.42. The form -āwe^{d}tci (22.32; 22.34) plainly belongs somehow in this series.

The passive in -äweniwi- occurs at 28.26.

The word änwäwä′ʿāʿsut$^{A\text{ʿ}}$ (110.35) is in structure an -āʿso- passive; but it idiomatically means "drum."

A new isolated passive in -äweʿsi-, äʿkAnōnäweʿsi^{d}tc$^{l\text{ʿ}}$, "he was spoken to," occurs at 60.5.

§45. Examples of the ceremonial vocative plural exclusive, animate singular, ne— nāte are to be found in nemeʿcōme′ʿsenāt$^{e\text{ʿ}}$ (58.39; cf. 68.3), "our grandfather," and nōʿciʿsemenāte (46.38), "our grandchild."

The word neketeʿsīme′nānAn$^{n\text{ʿ}}$ (150.42) is an obviative; otherwise it is explained on page 539 of the Fortieth Annual Report Bureau American Ethnology.

The word ketAʿkwA′tōmwāw[i] (62.29), "your (pl.) weapon," must be translated in English "your (pl.) weapons."

At 62.35 we have kemAʿckutä′menāgi, "on our (incl.) prairie;" the second normal n of -nān- is elided before the locative ending. (Cf. §12 of the grammatical sketch.)

§47. The obviative plural of īniyA is īniyäʿA (22.42; 24.1); compare māʿīyäʿA from māʿī′yA. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 288, and Bull. 95, Bur. Amer. Ethn., p. 40.)

References to the published grammatical sketch are not practical in the following:

A transitive form in an anticipatory sentence, to be associated with the forms discussed by me (p. 613 of Fortieth Ann. Rept. Bur. Amer. Ethn.), is nAtawänemāgw(e) at 26.39.

For ä'cinatotā'siga'wage^{d}tc^{k} (150.37) and natotā''sage^{d}tc^{k} (150.39), see Fortieth Annual Report Bureau American Ethnology, pages 495, 538; Bulletin 89, Bureau American Ethnology, page 27.

At 142.15 we have ä'pyätewänetag, which is explained on pages 40, 41, Bulletin 87, Bureau American Ethnology.

Loose composition with cä'cki, "only," incorporated within the verbal compound occurs at 162.2, 3.

A particle is verbalized at 144.28.

A very curious type of composition, kekīgänowi kenagamōne'-nānan^{nk}, "our gens festival songs," occurs at 82.19.

Very strange is also ä'pyänetīwe'gāwā^{d}tc^{k} (170.39), "they danced the Captive Dance." Of course the medial -w- is the element discussed by me formerly.

Note that myäwi, "road" (with elimination of -wi), appears in a verbal compound immediately before the instrumental participle -'kaw- (transformed phonetically) at 104.28; there are parallels for this.

Wholly anomalous is nī'kanōnä'i (50.21, 22), "I shall speak." Morphologically it would seem as if this belonged somewhere in the series discussed by me on pages 40, 116, of Bulletin 95, Bureau American Ethnology; but the meaning is unfavorable to this hypothesis, unless there is an error in rendition in Bulletin 95.

The morphology of äwatōnagwigi (54.16; 54.42), "those (an.) whom they took away from us," is so far unique.

The syntax at 56.30, 31 is anomalous if the text is correct.[1]

A breach of concord occurs at 116.2, 3.

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[1] Books, etc., referred to in this section are not given in the List of Works Cited, p. 189.

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