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SARSI TEXTS

BY

PLINY EARLE GODDARD

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## INTRODUCTION

The Sarsi are an Athapascan-speaking group of Indians who have been closely associated with the Northern Blackfoot of Alberta since the earliest historical reference to either tribe in 1754. There are no traditions of a trustworthy nature which connect the Sarsi definitely with any other Athapascan tribe. Linguistically all the northern Athapascan east of the Rocky Mountains except the Sarsi and the Beaver on Peace River have certain sound shifts not shared by the latter two languages. The Sarsi and Beaver, however, are hardly mutually intelligible, although both show relationships with the languages of British Columbia.

The texts here presented were collected during the summer of 1905. The expenses of this visit were provided by the American Museum of Natural History under an agreement that that institution should have the collections and the ethnological information and the University of California should be entitled to the linguistic results. The larger number of these texts were revised in 1911 with the aid of Charlie Crowchief, who was the interpreter used in obtaining them originally. Many of the texts were also traced with the Rousselot apparatus from his dictation. It was discovered that in originally recording the texts certain intermediate sounds were written as surds and thereby fell in with a series of surds from which they should be differentiated. The glottally affected sounds in Sarsi are

unusually hard to distinguish. Charlie Crowchief at the time the texts were recorded confused L and s in speaking. That all these errors were corrected when the texts were revised with his aid is not probable.

The main informant was Eagle-ribs, a man then about 65 years old. As he says in one of his narratives, he ranked as a chief according to the old order. He led the chiefs in relating coups during several sun dances.

The publication of the texts is for the purpose of furnishing material for phonetic and grammatical study. It is intended that this paper shall soon be followed by a grammatical analysis of the material here contained. Free translations of most of the texts have been or will be published.

#### KEY TO SOUNDS

- a, e, i, o (unmarked) open as in father, met, pin, not.  
 ē, ī, ō, ū close as in they, pique, note, and rule.  
 ā, ē̄, ī̄, ō̄, ū̄ nasalized.  
 ʌ narrow, as u in but.  
 y as in yes; sometimes written for a sonant spirant when coming before a front vowel.  
 w as in will, seldom occurs.  
 m as in met.  
 n as in net.  
 ŋ as ng in sing.  
 l as in let.  
 L a surd lateral spirant; the breath escapes between the back teeth and the sides of the tongue.  
 L' the last sound with glottal affection; an affricative.  
 z a sonant spirant; as in lizard.  
 s as in sit; a surd spirant.  
 j as z in azure; a sonant spirant.  
 c as sh in shall; a surd spirant.  
 ǰ a palatal sonant spirant similar to the sound of g in *Tage* as spoken in Northern Germany.  
 x a palatal surd spirant; as ch in German.  
 h written in many places apparently for the preceding sound lightly articulated.  
 d a dental stop, intermediate as to sonancy.  
 t a strongly aspirated surd dental stop.  
 t' a glottally affected surd dental stop.  
 g a fully sonant palatal stop; probably often written for the following sound.  
 ǰ a palatal stop, intermediate as to sonancy; sometimes written k through oversight.  
 k a strongly aspirated surd palatal stop.  
 k' a glottally affected surd palatal stop.  
 dj and dz sonant affricatives.  
 ts' and tɕ' glottally affected surd affricatives.  
 ˈ denotes unusual aspiration.  
 ˀ glottal stop.

## DESCRIPTIONS AND INFORMATION

## THE SUN DANCE

- dū xa t'a ʼa ts'is ʼin na t'a tī ga ma gū dil la na  
ka ts'i ts'i kū wa gī na ʼi' gū dī nūc cī ʼi ta'  
tsis da L'ū wū ʼas la dī ne mək gū dī la dī na gil la  
dī na ts'i kū wa ʼi' gī gī ka ts'i tsis da L'ū wū' ʼas sa dla  
5 gī gī is nī i ta tsa t'i gī dō gī gil la dī na la t'i gī  
tsis da L'ū wū' ʼa gīs ʼic xa nī nī lən nī ka ts'i  
dī dī gac ts'i ga nī t'i gī mī tsūʼ La t'a xa t'is t'ac  
ʼa Lī ka ts'i nəc ʼi wa t'i gī Lik ka kū dīs ga dī na  
na tsa na ʼi ta zī k'a gūs t'i ga gim ma ga ts'i kū wa  
10 na tsən na ʼa gū cən na ʼi ʼas gī nīc t'i gī ʼi tsūʼ ʼi  
k'a gī nīs t'ac  
tsis da L'ū wū' ts'az zil li na ts'it tsa zīt da  
ʼa t'iz ʼic ʼis gā kū wa k'a la dī t'e'ic ts'az zil li  
tcin na ʼi na gal ləl Lī t'i gī ʼa gū ka gū na ga djiL  
15 ʼa t'i gī tcaz zil li ʼa ts'il la hī na gī gī ləc dī t'e' ʼi  
nī da ts'i dī t'eic gū nīs na dī zā' ʼa t'e'ic ʼic tcaz zil li  
tsa ha dī tī gī djū' gū nīs na dī zā' k'a nī t'a  
tsi nī gī L'ū nī tī gī dī t'e' ʼi tsīʼ Lil la təc t'eiz  
gwa t'e'ic ʼic ha lī kū wa ʼis t'i ga kū dīLtc ta dī dli na  
20 xa na gī daL Lī t'i gī dīn na' ʼis gā kū wa ʼi tcaz zil li  
ʼa la gī na ʼi ʼi tsūʼ ga t'e'is tēj  
teis da L'ū wū ʼa ts'il la ts'i tī t'e'in nəc tsis da L'ū wū'  
ʼa ts'i la dī Lik ka kū die ga na t'e'in nəc na tsən na ʼi  
ta zī k'a nī na gī nəc gim mī nas ka ʼa t'i gī na t'e'it t'eic  
25 gim mī t'e'il līc ʼas tsa' tsis na L'ū wū' gī naʼ gim ma ga  
t'e'il lac dī na zil las na ʼi dī dji djin nis i dū gī t'eij  
tū nī za k'a ga zā' gī dā' tis tas t'e'ite dji zā'  
gim mī zit da da ga dī t'a dī ta' gim mī tsin na t'i ga t'a' tēū  
mī ka la zā' t'e'a sī tca mī tsīʼ k'i za da gī L'ū  
30 lək ka zā ts'i ka gū yən na lək ka zā ga sit dan na  
ʼi tsūʼ ma ga t'e' ʼate ʼi wa t'i gī nī t'eit t'e'ag ga  
k'a gīs t'e'ūL nīs t'as sī ta gī ga ʼaL Lī Lil la ʼi ta sa ga  
nī t'a sī ka la i Lil la gū dja dī na ʼis la gū la  
t'e'in nis k'a na gī gī ʼac ʼi wa t'i gī ʼi tsū ʼi dī ka la ts'iʼ  
35 na gī gī dī ʼate gī gī t'eiz gū

## DESCRIPTIONS AND INFORMATION

### THE SUN DANCE

Not without cause they do it. Very who is sick for him women it is who say, "Father, sun lodge I will make, this sick person he may get well." These women for him sun lodge we will make those who say it, he dies then they do not make it. He gets well then sun lodge they make. Buffalo many for they hunt. Those they kill then their tongues all they cut out. They come together. Then they camp in a circle. Those who make the lodge middle just their tipi. Women sun dance who know they ask then the tongues they-cut up.

Sun dance sweat-lodge they build before they make. Young men all mount their horses. Sweat-lodge poles they are bringing back then they sing. There sweat-lodge they are going to make they put them. The poles they put-in the ground. One hundred only they make. Sweat-lodge stones these too one hundred only there are. They-twine together then the poles red paint with they-paint. They make it. Old men all go in. They pray. As they come out then these young men sweat-lodge the makers tongues to them they give.

Sun lodge they make toward they move camp. Sun-lodge where they make camp circle they came. Sun-dance maker middle they camp around beside her. There they make it. They give them first sun lodge their clothes to them they give. These make the dance four days they do not eat. Water a little only they drink. Cane painted only behind them it hangs. Their hats large feathers, her husband only crow's tail side of his-head is tied on. One women sensible one to her husband tongue to her he gives. Then small pieces she breaks off. Toward sky holding it with, "Father, me pity. My husband with well I have lived it is." On ground she puts it. And the tongue to her husband she takes it back, they may eat it.

ɛa ga na di gi ɛa ɛi t'ũ mĩ k'a te'ic ɛic ɛi wa t'i gi  
 na gi nĩ dji mĩ kĩ da te'i laɸc ɛi wũs k'a di teĩ ɛi t'as si  
 i Lil la ka nĩ ga ɛi wũs ɛi k'a ɛi teĩ nĩ tsis di yũ wũ'  
 ɛa ga na di gi ɛa ɛi ts'i ɛa ka nĩ ga La t'a ɛa te'it la  
 5 ɛi teĩ nas ɛa ga ɛa te'is ɛic di na tsin na ga di dji  
 dzin nis si kwĩ yĩ ga zã' na gi taɸc dũ ha gi ya kũ  
 te'it djin nĩ' t'i gi na yaɸc ɛit dis nĩ' i Lil la ta L'aɸc  
 k'a ts'i dji hi t'i gi na nĩ dac ha gi na t'i gi  
 ha kũ dji ga zã' kũ diLte gũ te'i nij ɛa li ts'i daL li  
 10 gũ ka da gũ gi nij ha kũ dji ga na ɛi gim mi ts'ai yĩ ka  
 da nĩ ma gũ nĩ lin nĩ kũ gi laɸc di na gũ nas ɛin na  
 yiL na' i gũ  
 ɛis ga kũ wa mĩ ts'ũ wa k'a ts'i nis t'as sin na kũ yaɸc  
 ɛi wa t'i gi xa gi nĩc ɛi ta ɛis laɸk ka ɛi gĩs teũt  
 15 ɛi wa t'i gi da teis da L'ũ wa ga kũ wi ca di si ts'ũ wa  
 xa ts'i t'as si ha ta gi di dli hi t'i gi gim mi ts'ũ wa  
 xa te'i t'as L'ũ teĩ di gai ye tsin na gi tie gim mil la tein na  
 das L'ũ' gim mi ka tein na djũ laɸc ɛi Lil la ta gĩs gaɸ sa  
 ɛis gaɸ siL ga gi dis L'ũ' ɛi wa gim mi taɸn na zã'  
 20 has t'i gim mi ga na te'in nis t'ic xa gi ya t'i gi  
 gim ma ga ts'it di na ts'i di nis teũs di k'a ɛaL la  
 gin nĩ taɸc te'it di nĩ dji' zã gi ma zat di ta xa gĩs tin na  
 gim mi ts'ũ wa xa te'i t'ac di teĩ miz za na xa te'i teic  
 ɛi t'ũ ɛi ts'i L'ũL ɛa ki yi na ka nĩ t'i L'ũL ɛi ɛi teĩ  
 25 gim mi ts'ũ wa ga nĩ ɛa ɛi ga di gi ɛi wa t'i gi ɛa ga na ti gi ɛa  
 gi gĩs teũte i Lil la ta gi di dli xa t'a k'a ta gi di dli di ga wa  
 gim ma ga te'i di djic ɛi ki di da zĩt da L'õL ɛi gĩs teũte  
 ɛi wa t'i gi gim ma sit di djic ɛa ha gũ gin ne dac  
 gi teit teĩ i Lil la ɛi ki dis nĩ Lil la teĩ teĩ mĩ ka tõL li  
 30 t'i gi ɛis dũ na ha li kũ wa gim mi zaɸm miL gĩs teũte  
 ɛi wa t'i gi k'a da gũ gi dis xalte ɛi da La mĩ ka teũL  
 gi ma lin na ka teõL li na te'i gĩs nĩte ɛa ga na di gi ɛa  
 ka teĩ na na ts'i ɛac ɛa t'i gi ka wa xa nĩ gi yaɸc  
 ɛi gi ts'ũ kũ wa na taɸn na ɛi ɛis dũ na ɛis ga kũ wa  
 35 gi nĩ i La t'i gi dũ dzan na di na gi li'  
 ɛa t'i gi ka wa na nĩ teũ t'in na tsin na L'ũ wa gi nĩ dja



The center tree nest on it they place. Then what they offer they place in it. On forked sticks poles leaves with they lean against it. Forked sticks on poles very long there middle tree against they lean. All opposite the door poles house they make. These fast four days inside only they sleep. He does not go out. They sing then he gets up. He whistles with he dances. They stop singing then he sits down. Noon then chiefs only they come in. They tell stories. Battles about them they tell. The chiefs their wives food good they bring in people watching them they may eat.

Young men their breasts who are cut go in. Then they say, "Father, horses may I capture then when sun dance lodge when I go in my breasts they will cut." This way they pray then their breasts they cut. (A weed) they tie around their heads. Their wrists they tie, their ankles too. White clay with they rub themselves. Belt they tie around. And breech-cloth only they wear. For them they put a lodge. He comes out. Then for them blanket they spread. On this back down he lies. Whistle only is around his neck. While he lies his breasts they cut. Sticks through they stick. From the nest ropes two hang down. The ropes sticks his breasts are stuck through they loop over. Then center post he embraces with he prays. When he finishes praying for him they sing. He dances before ropes they pull. Then for him they sing. He dances. Hanging with he whistles with, in vain he tries to break it then other persons old men his shoulders they take hold. Then backwards they pull him. There it tears out. His flesh which tears out he offers. The center tree its base they place it. After that he goes out.

The women makes sun dance other young men they go with then not long they live.

This much our Sarsi sun dance its story.

*Prayers*

hai yū hū' ha li tsa siL tit dī nin na na ga teaz zī lī  
 5 ʼa ts'ī la' hai yū hū' ha li tsa da na ga teaz zī lī  
 ʼa ts'ī la' siL tit dī nac na gū la dī na teāz zī le sa ga la na  
 siL tit dī nac na gū la dī na teaz zī le sa ga la na  
 gim miL tī dī nas na gū la ha li ka ʼa gī na hī hai yū hū'  
 ʼī ta siL tit dī nin na te'a na dī gī ts'an hai yū hū'  
 ʼī ta ʼī ts'ag ga k'a sa na dī gīs ts'an da nis t'ag ga  
 kwī yī ga gwa gū nī lī dī na ʼīs lī gū la hai yū hū'  
 ʼī ta sa ga nī t'a dī tū gū ma sī tī gī ʼan nī lai gī  
 10 dī nū k'a ʼan nī la gī gū k'a djon na dī na  
 ʼī lī gū la hai yū hū' ʼī ta sī gī la ka nī gī t'a hī sa ga  
 yī nī nī hai yū hū' ʼī ta ʼīs teī teī sa ga yī nī nī  
 sa ga nī t'a ʼī ta hai yū hū' ʼī ta ta nī sin na sa ga  
 nī t'a sa gū yī la  
 15 na nī' dī na tī ha mī ts'ī ta dī sī dlī

ha li tsa ʼī ta gwa gū nī lī dzan na dī na ts'ī lī nī  
 ʼī ta sa ga nī t'a yīs djon dza na ts'in nis k'a dī na  
 ʼīs lī gū la ʼī wū' ta gīs k'is sa te'a t'ag ga xa na ts'it dī  
 t'ī gī nī ts'ī gwa gū nī lī nī dī na ʼīs lī gū la ʼī ta'  
 20 dī nī' ts'ī ka dī ka la lī la gī djon ʼa t'ī ga ga  
 t'ī gī ka wa na ga gū la ʼī tsū ʼī na ga nis teūt  
 ʼī na sa ga nī t'a la t'a dī nan na ī lī la sa ga  
 nī t'a da gū nī tin na ta na nī ts'ī dī t'ī gī na nis teaz gū la  
 ts'ā tea ʼī na ʼī na' hai yū hū' ts'ā tea sī gī la  
 25 ka nī gī t'ā gwa gū nī lin nī sa ga gin nin ne ʼī na'  
 sa ga nī t'a sa ga gū yī l'a hai yū hū' ts'ā tea  
 sin na djin na ī lī la dza na dī na ʼīs lī gū la

THE HAIR PARTERS<sup>1</sup>

ma sī lal lī lī ka dji dī nī lāc da mil le ta za teīc teas sī  
 lī gī sa k'a ts'ī kū wa dīs tsī ma gū lī nī k'as sī ʼī ga kū wa  
 30 dīs tsī<sup>e</sup> ta tin na dīz na ʼīs ga kū wa dīs tsī ʼa kī na

<sup>1</sup> Obtained from Pat Grasshopper, who sold the hat the possession of which confers the position of leader in organization. For a free translation see *Anthropological Papers*, American Museum of Natural History, XI, 470-474.

*Prayers*

Oh, Old man, help me. For you sweat-lodge they-make. Oh, Old man, here for you sweat-lodge they-make that you may help me. These persons sweat-lodge who have made help them. Old men may they become. Oh, father, help me. Thunder may I hear again. Oh, father, birds' voices may I hear again. Sky in happily person may I be. Oh, father, me pity. This water is surrounded by which you made this island which-you made on it long person may I be. Oh, father, my days let them be to the end. Me give something. Oh, father, what I eat me give. Me pity. Father, Oh, father, I am poor. Me pity give me something.

We Indians thus to him we pray.

Old man, father, happily long time person having-been, father, me pity. I may be old. Long time on-earth person may I live. Then hot sun when it-comes up then from you happily person may I be. Father this woman her husband with may she be old. From this time then lodge for you they made. This-tongue to you I give.

Mother me pity. All people with me pity. Every time when you rise then may I see you, Old-woman mother. Mother, oh, Old woman, my days to the end happiness me give. Mother me pity. Me give property. Oh, old woman, my relatives with long-time person may I be.

## THE HAIR PARTERS

Wagons they place in a circle. The opening is toward-the overhead sun. On the left side women sit. On-the right side young men sit. Doorway four persons young men sit. Two persons sword in front of them

maş gi mi tsi ta na di gi 'a 'a ki na na li na gi mi ga  
 'is li haL 'a si ta  
 ma gu li ni k'as si 'as sa teū 'i tei ma ga na di gi 'a  
 'a t'i gi 'i tei ma ga na di gi 'a k'a da ga di 'a  
 5 di j na 'is ga kū wa 'i dji na mi ga diL tsi as sa  
 ni tei teag ga di tei ta zi ka si la 'is ga kū wa ts'i kū wa  
 diL tsi na gi mi ki za 'a teit L'a di tei 'i tei na di gi 'a  
 di tei sin na t'i gi na di gi dūL 'i ma ga di ga 'is ga kū wa  
 tan na k'a 'a ki 'i tei ni na di gi 'a k'a 'a ki  
 10 gū tea da ga di ga 'a ki na 'is ga kū wa 'is ka si  
 'as 'in na gi gi zit da gis da da ga di ga di na  
 mi dan na ta si gū nan 'is gi ya ts'i kū wa nas 'a si da  
 tsil 'aL 'in ni di na nan ni dac na 'a ga 'i da na di teic ci gū  
 has dū gū na k'a si da 'is ga ka ni tsa tei di ni tei  
 15 'aL 'i ni sit da ma ga tei di dji ni t'i gi ta dil late  
 lam man na ni dac die gū lam ma ni da t'i gi 'i die nic  
 mi ga nis ka ne 'as 'in na si da ts'i kū wa ni la ga  
 'is li ha la 'as 'in ne ts'i ka si da 'is ga ka ni tsa  
 da ni 'as 'i na si da 'a sa 'as 'in na 'a teit L'a  
 20 sit da 'is t'an ni 'as 'in na li ti gi 'as sa 'aL 'in na  
 ga si da 'is gi ya ts'ū kū wa gō 'a 'a 'i lin na  
 li ti gi ts'ū kū wa ga sit da la ka za 'is gi ya gō wa  
 tū 'i na kac na 'as sa ga sit da 'as sa ni tei tea ga  
 'is la 'i lil la mi ga sa 'a mi ga 'is gi ya sit da  
 25 ni da na 'a teil teūt da kū la li ki na li ni 'is tan ni  
 'as 'i ni 'a teit 'L'a gū t'a sit da 'i tei ni tsi di  
 ta gi til  
 'a kin na 'is ga kū wa ma si laL i 'a lik ka lan na  
 mas gū li ka ki yi di gi lac gū t'a gis da li ti gi na  
 30 'is ga ka ka wa tsin ni da t'i gi na gi nil tite 'as ki za  
 gi niL tic li ti gi 'is ga ka nas 'a ga kwī yi ga sin ni da  
 t'i gi kwī yi ga 'i gū dja na gū gi la lak gū gi di gie  
 'i tin na 'i xa gi la tal kwī yi ga la ni ti gwa gū giL 'ie  
 'i L'i gi sin ni da t'i gi 'i k'a tū ki da da giL gū 'i  
 35 di na 'is ga kū wa 'i dji na 'i ta za ka na gi mi tei lac  
 'i wa t'i gi 'as sa sit L'a di gi 'i l'ū tsin mi ga  
 teit dis k'ate 'i wa t'i gi ma ga gi tei late

stands in the ground. Two persons others beside horse-whip lies.

Right side big drum sticks for it are stuck in the ground. Then sticks for it stuck up on it hangs. Four young men who sing beside it they sit. Drums small four in the middle lie. Young men women who sit between them opposite the doorway four sticks stand up. Four hats tall hang. Young men behind two sticks stand up on two tails hang. Two young men belts who own in front of them they sit. Where it hangs those among who dance give order young man women in front he sits.

Axe who owns those who dance for them he fills-their pipes beside the speaker he sits. Young men among whistle who owns sits. For him they sing then he-dances. He dances around a circle. Four times he has-danced around then he whistles. By him shield who-owns sits. Women at the end horse whip who owns woman sits. Men among gun who owns sits. Drum who owns opposite the door he sits. Arrow who owns same place drum who owns by he sits. Young man women work who are same place beside women he-sits. One young man to them water who takes around beside drum he sits. Pail small cup with beside-him stands. Beside him young man sits. Those who-dance he brings in food. One another arrow who owns opposite the door among them he sits. Sticks long he holds.

Two young men wagons who gather like a ring they put in a circle, among them they sit. The same young men tipi they dance then they put up. Side-by side they put them up. The same young men house inside they dance then inside good they make it. They sweep. Rubbish they take out. Bed blankets inside they put around. They make it. At night they dance then lamps in they put (oil). These young men who-sing in the middle they put them. Then drum small this sweet grass under they burn. Then to them they give them.

na gī dīc ga Lil la dī dji xin ɛ̄i gī dī yite miL  
 gū t'a xin ɛ̄i gīt dī gī t'i gī ts'ū kū wa dīj na  
 sin na tī gī ɛ̄as ɛ̄i na na dīLte ɛ̄i wa ts'ū kū wa La t'a  
 ɛ̄as nī tsa na gī dīLte ts'ū kū wa na ɛ̄i daL dī kō wa  
 5 La t'a ɛ̄is gā kū wa na dīLte na gī daL dī ga wa La t'a  
 ts'ū kū wa gī djin ts'ū kū wa ɛ̄i dī da hī tī ɛ̄is Lī ha La  
 ɛ̄as ɛ̄in nī ɛ̄is gā kū wa ts'ū kū wa kī za gū dī la ɛ̄i wa  
 dīc gū mas gū dī ma teī nī dac dī nī ts'i ka ɛ̄is Lī haL a  
 ɛ̄as ɛ̄i nī gū na sī ɛ̄i dī dac ts'ū kū wa ɛ̄is gā kū wa  
 10 ɛ̄a k'a sī dan na dī nī ts'i ka ɛ̄is Lī ha La ɛ̄as ɛ̄in nī  
 gūL haL tī gī ts'ū kū wa ɛ̄is gā ka yīs haL na ɛ̄i ɛ̄is Lī  
 gū wac tate ɛ̄i wa ɛ̄i sa ga gī tī zī dī t'i gī dū gū wa yī nīte  
 has da gū na ɛ̄i ta za ka ɛ̄i dī dac ɛ̄is gā kū wa  
 ɛ̄is Lī ha La ɛ̄aL ɛ̄i nī na yū wū k'as sī na kī sit ts'ū kū wa  
 15 ha gī yī na ts'ū kū wa dīL tsī ɛ̄i k'a sī ɛ̄is gā kū wa  
 maş ɛ̄aL ɛ̄i nī na na zit ɛ̄a t'i gī na djū ts'ū kū wa  
 ha gī gī na is gā kū wa sū kū wa ɛ̄i la ɛ̄iL teū na  
 win nī t'an na k'a gī mī teis eūz dū kin nī da kū k'a tsin nī da hī  
 t'i gī dī na ɛ̄is gā kū wa ts'ū kū wa ɛ̄i la teī na gūL teū dī na  
 20 ta za k'a na gī mī teis eūz has da gū na ɛ̄i nai yaţc  
 ha nīc Lai yī ka dī nīe ta za k'a sīt da yū wū  
 ts'i ka ɛ̄i la tein na gūL teū tea ga na daţ tsa La t'a  
 mī za naL t'a mil la ta daL La ɛ̄i wa t'i gī La t'a  
 mil la ta teī dī ɛ̄ate ɛ̄i Lil la mī za sin nī tate ɛ̄i wa  
 25 ha na teī eūj dī nī has da gū na hī ha gūL nīte  
 da ha na gūL na hī gūL ha na dja na gū li la da Las gū la  
 dū na naL da ha ɛ̄a ɛ̄i wa dīs gū ts'ū kū wa ta dī dīLte  
 ɛ̄is gā ka djū dīj gū ta dī dīLte ɛ̄a t'i gī kō wa ts'ū kū wa  
 ɛ̄i Lil la Lū ka ta na teit dī dīLte  
 30 dīc na ka t'ū na ga gūL ɛ̄a Lī gī dal na sit dī gī ma ga  
 ta za k'a na teis teū ɛ̄i k'a gī dī nīl teite ɛ̄is gā kū wa  
 dij na gī ma ga dī djin na na dīLte dī dji xin  
 gī ma ga ɛ̄i teī dil gite miL gū ta ɛ̄i t'i gī ɛ̄i gī dī date  
 yū wū sin na tī gī na dī gī dūL ɛ̄i dī dji tsī  
 35 ɛ̄i gī dī date ta za k'a da nī ɛ̄i wa gū teis gī ma ga  
 na teil late gī giL teūte tee gū na gī gī dil late sī dan na  
 sit L'a nī tea waŋ na ta za k'a gī nī dac gwa gī mī teic ɛ̄ic  
 dī na ka t'ū na ga ɛ̄i sit da ɛ̄i gī mī gā ta teī nī date

They stand while four songs they sing. Then among the songs they sing then women four hats who own get up. Then women all afterwards get up. Women after they get up all men get up. After they get up all women sing. The women they dance horse-whip who owns young men women between he-places. Then four times like a ring they dance around. This woman horse whip who owns opposite way she-dances. Women young men still who are sitting this woman horse whip who owns strikes them hard. Women men whom she hits horse she gives them. Then they become angry then she does not give them.

The one who speaks in the middle dances. Young men horse whip who own yonder side (outside) they stand. Women who looks after women they sit that side young men sword who own stand. Those too women they look after young men women her hand who holds behind the ring they pull them they may not dance. They finish dancing then these young men women their-hands who held in the middle they put them. The speaker gets up. He says, "My friends, this person in the middle sitting yonder woman her wrist because he held he-is foolish. All his mouth kiss, his hand shake." Then all his hands shake with his mouth they kiss. Then they take him out. This one the speaker tells them "Do not do that again. Who does that again if there is one never he will dance again. Then four times women they dance. Young men too four times they dance. After that women with together they dance.

Four men who have fought blanket for them in the-middle they spread on it they sit. Young men four for them who sing they get up. Four songs for them they sing then fifth then they begin to dance. Those hats high four toward they dance. In the middle guns and scalps for them they put on the ground. Then one-who captured them takes them up. Boy small large middle he sits they make. These men the boy by them he sits. Knife with they cut him up they pretend. His-

- məs ɛi lɪl la ta kɪ mɪ tɛi t'ac gwa tɛi dɪ ɛic gɪ mɪ tɛis  
 djũ tsit dɪs tɛũL gwa tɛit dɪ ɛic dɪs gũ gɪ ma ga  
 nɪ na sin nɪ da hɪ t'i gɪ ha na gim mɪ tɛi ɛic sɪt da ɛi  
 dɪ na dij na ka t'ũ na ga ɛi ɛis ɬək ka ma ga tɛil ɬətɛ  
 5 ha gɪ na dɪ tɛi na tɪ gɪ ɛi tɛi na gɪ dɪc gɪ gɪl La na dɪ dətɛ  
 gũ gɪ nɪtɛ tɛi t'i gɪ  
 ɛi wa ɛis le gũ tɛis da nɪ ɛi ɛic tɛũ gɪ nɪ t'i gɪ  
 gɪ ma ga ɛas sa tɛic hal tɛ dɪ na zɪ sɪs gɪ gɪ nɪtɛ  
 nɪ ɬən nɪ tɛa k'i t'in ne ka gũ kɪ nɪtɛ gũ ɬat dɪ gwa lɪ gɪs dal  
 10 djũ gɪ nɪc nɪ ɬən nɪ ɛis ɬək ka djũ ɛi ɛis tɛũ djũ  
 gɪ nɪc ɛa t'i gɪ ko wa sũ kũ wa gō ɛa ɛa ɛi tɛi ma tɪ gɪ ɛi  
 da ga na dɪ ɬətɛ sũ kũ wa mɪ tsɪn na' tɪ ga na tsɪ la ɛi na  
 ɛa na gɪ dɪL dɪL tɛ ɛis ɬək ka gũ sɪl a ma gũ nɪ lɪn nɪ  
 ɛa na tsɪt dɪL dɪL ɛa na tsɪL dɪL dɪL ɛi nɪ la ɛa t'ic  
 15 has da gũ na ɛi ɛis ɠa kũ wa hal nɪtɛ na nɪ ɛis t'a  
 ta das dal ɛa na dəl dəl gũ sɪl a ɛi sɪ nɪ yɪ nɪ zɪn na  
 ɛis lɪ gũL ɛa na dəl hal ɛis lɪ gũ ɛi tɛi da ɛi lɪ tɪ gɪ  
 na tsɪl la  
 La ka za gũ ɛis ɠa ka ta dɪl ɬətɛ ɛas ts'a gũs tɪ ga  
 20 ɛas sa ɛas ɛi nɪ ta dɪl ɬətɛ mɪ tsɪs dɪ na ɛis ka se  
 ɛas ɛin na ɛi ta gɪ dɪl ɬətɛ ɛis ka sɪ ɛi ts'i na gɪ dɪ dətɛ  
 ɛis dũ wa xɪn ɛi lɪl la ka gɪ dɪL lũtɛ ɛi wa la gɪ dɪ dətɛ  
 dij gũ na gɪ nɪ dətɛ ɛis ga sɪ ɛi da ga na gɪ dɪl ɬətɛ məs  
 ɛas ɛin na ɛi na gɪ nɪ dɛc gũ k'a la ka zã ɛis ɠa kũ wa  
 25 tɛi sɪ lɪ ka sũ kũ wa tɛis i ɛi gɪ dɪ dɛc ɛal t'as sɪ  
 ha na gɪ nɪ dətɛ dij gũ ha gɪ t'ic məs ɛi zɪl ɬac ɛi  
 ta gɪ yɪ yɪs nɪ  
 ɛi wa dũ gō wa gɪ gɪ nɪc na gɪ nɪ dətɛ ɛis la ha la  
 ɛal ɛin nɪ na ɛi ta gɪ dɪl ɬətɛ la t'a ɛal nɪ tsɪs gɪ nɪ da  
 30 sũ kũ wa ɛis ɠa kũ wa zɪ dɛc dij gũ ha gɪ dɪtɛ  
 na gɪ nɪ dətɛ ha gɪ na t'i gɪ has da gũ na ɛi ta dɪl ɬətɛ  
 lɪ kɪ zə ɛi lɪc ta ɬətɛ tsɪl ɛal ɛin na ɛis t'a  
 ta dɪl lãtɛ dɪj gũ la ma nɪ dətɛ ha na t'i gɪ na nɪ dətɛ  
 tɛi dɪ nɪ tɛi ɛal ɛi nɪ ɛis t'a ta dɪl ɬətɛ ɛa ka gũ  
 35 da ma nɪ da t'i gɪ ka wa t'i gɪ ɛi dɪl nɪtɛ ɛi wa  
 ɛi dɪl nɪ tɪ kō wa la t'a ɛis ɠa kũ wa na nɪ dətɛ k'a  
 sɪt dən na tɛi dɪ nɪ dɪi i lɪl la gũL hal ha gũ la t'i gɪ  
 gũ ga gɪ nɪc dij gũ ɛi dɪl nɪtɛ ɛi wa na nɪ dətɛ



scalp too they take off they pretend. Four times to them they dance then they do that again. The boy these four men horses him they give. When they have done that hats they put on with them they dance-around. They tell stories.

Then "Horse, scalp, gun I captured," they say then for them drum they hit. "Person I killed" they say. Many different things they have done they tell-about. "Many times I fought too," they say. "Many horses too I captured too," they say. After that women who works for hats they hang up women their hats which had been taken down.

They give away property. Horses, clothes good they-throw away. Those which are thrown away many get them. The speaker young men he says to, "Your turn, you-dance. You throw away clothing. Those (?) who wish horse even they throw away. Horse for sticks any same place they put.

One by one young men they dance. First very drum who owns dances. Next to him belts who own they-dance. The belt toward it they dance back and forth. Different songs with they tie around their waists. Then they dance around a circle four times. They sit down. Belts they hang up again. Swords who own they dance. By it middle young men toward one of women toward they dance. Past each other they dance. Four times they-do that. The swords upwards they hold.

Then they quit. They sit down. Horse whip those-who own they dance. All one after the other they dance. Women young men in front four times they dance that-way. They sit down. They do that then the speaker dances one being he dances. Axe who owns in turn dances. Four times he dances around. He does that then he sits down. Whistle who owns in turn he dances. Twice he dances. After that then he whistles. And when he whistles all young men get up. Still who-are sitting he whistles when he hits. He does that then to them he gives something. Four times he whistles. Then he sits down.

- ɛis t'ʌn nī ɛʌL ɛin nī na ɛis t'a ta gī dil ɬate ɛʌL kʌt dī  
 ɛi gī na daɛ hī Lil la ɛiL t'ʌn nī ɛi ɛis ɡa ka ɛi wa  
 sū kū wa nī ga yī ga ɛis t'ʌn nī ɬək ka til  
 ɛi da dī teiL na La nī ga gī dī teij dij gū La ma gī nī date  
 5 gū nīɛ ha dī tsin na ɛi has da gū naɛ ts'i na yaɬe  
 ha nīc yū wū nī ma ga dī nīs tsī ɛis Lī ɛis Lī ɡʌl la  
 ma ga nīs La  
 ɛis ɡa kū wa na gū t'in na ɛi ɛis t'a ta gī dil ɬate  
 dij gū La ma gī nī date tū wa na ya tei na ta dil ɬate  
 10 ɛʌs sa ta gī yīs nī hī ɛi Lil la dij gū La ma nī date  
 ɛi wa nīs ka ne ɛʌL ɛi nī ɛis t'a dij gū La ma nī date  
 ts'ū ka ɛi ɛis Lī haL a ɛas ɛin nī ɛis t'a ɛas nī tsī  
 ta dil ɬate La t'a ɛis ga kū wa ɛi gī gī Lil la ta dil ɬate tei  
 xin ɛis dū wa da lin ne gī ma nī ta ɛi wa dij na  
 15 ɛis ɡa kū wa ta zī k'a nī na teiL ɬate xin ɛiL kʌs na  
 mī k'as sa dū ɛis da ɲan na sū kū wa ɛa ga dī dʒin na  
 gī dī dʒi hī t'i gī ɛis kī ya sū kū wa gū ɛa ɛi  
 sin na tī gī ɛi na ɬək sū kū wa sīn na das tī ɛi sū kū wa  
 zit da ɛis gī ya ɛi ɛi na da tea t'ʌɡ ga na dī teis tei k'a sī  
 20 gū nī ga daɛ ɛis gī ya Lī ka na dli nī ɛis Lī ha La  
 ɛas ɛin ne ɛis ɡa kū wa sū kū wa gī za gū dī la ts'i ka  
 ɛis Lī haL a ɛas ɛin ne gū nas sī na dī dac dij gū  
 La ma na sin nī da t'i gī ɛis gī ya ɛi tsin na tī gī ɛis dū na  
 sū kū wa tein na na dīs na mī ɡa nī na dīLte La t'a  
 25 sū kū wa ɛi tein na dite ɛa t'i gī kō wa ɛis ɡa kū wa  
 ɛis t'a La t'a sin na gī yī tite La t'a ɛʌL teis se  
 gū nis na tī gū ta tei dī diLte tsin na tī gī ɛi ɛi Lil la  
 ɛi wa t'i has da gū na ɛi nai yaɬe gū ɲʌL ɛin nī na  
 ɛi hac nīc da nī miL tsin nī daɛ hī ɛi wū sis sī daL a  
 30 mī tsis na ɛi wa t'i gī has da gū na ɛi dī gī gū sī a  
 ɛi wa ɛis ɬək ka ɛi dʒū gū ɲas ɛin na ɛi ha gī la ɛi wa  
 ɛis ɡa kū wa ɛa kī na ɛi da nī kū gī ɬate miL na tsī nī ɛi  
 xin dī dʒi ɛi tei dī yīc gū wa teis teū tī t'i gī hau  
 tei nite dū ɛis nin na La La t'a da nī ɛi  
 35 gū ka na teiL ɬate dī gī da nī ɛi ɛa tsin nis ta t'i gī  
 La t'a ɛis Lī gū ga teis ɬate dū ɛa tsin nīs t'a t'i gī  
 gū nī ɛis Lī gū ga teis ɬate na tsī kwī yī t'i gī  
 ɡim ma ga teic ɬate ɛi wa dū ha tsin na t'i gī La t'a

Arrows who own in turn they two dance. One behind the other they dance then arrows young men and women their eyes below arrows they hold. Who moves-away immediately their faces they poke. Four times they dance around. Their faces who pokes speaker toward he walks. He says, "Yonder person's face him I poked. Horse saddle him I give."

Young men who work in turn they dance. Four times they dance around. Water who brings he dances, pail holding up with four times he dances around. Then shield who owns in turn four times he dances around. The woman horse whip who owns in turn last of all she dances. All young men with her dance.

Songs different kinds all have. Then four young-men in the middle they place. Songs who sing their-voices do not give out women for them who sing they-sing. Then young man women worker hats he takes-down. Women he puts them on. Women in front young man he dances. Sun the way it goes he leads-them. Young man one another horse whip who owns young men women between he places. Woman horse-whip who owns the other way she dances. Four times when they dance around then the young man hats other women whose turn to wear them beside them they-stop. All women wear them then young men in turn all wear them. All together one hundred times they-dance hats with.

Then the speaker gets up. Those who own them he tells, "Food with the dancing you bring. We are going to eat." Then the speaker these clothes and horses too those looking on he gives to. Then young men two food they bring in then they take it-around, songs four they sing. By them they put food then "hau," they say. Who does not say it immediately all the food by him they put down. This food they-eat up then all horse to him they give. He does not-eat it up then he himself horse to him he gives. He-vomits then to him he gives it. And he does not vomit

gū wa teic teūz    ʻi ta sī tū wa    gū nīs nān nī    ʻas sa    kit da  
 nī tsī tās se    la ka zā    has t̄aḡ ga    ko wa    teis tic  
 ma dī wū tsa ga    gū ta    ʻi tei has t̄aḡ ga    da nī tī    dū tī ga  
 nī la    djī dja    ta gī gū yī    ʻas sa    gū t'a    kit da    lī kī  
 5 da nī    gū nas ʻi na    ʻi ha teic teūz  
       k'a tsis na    t'i gī    sū kū wa    ʻi wa    ʻis ḡa kū wa    ʻal na  
 na gī nī dac    dī djī    xin    k'a na tei gī hī    t'i gī    ʻal na  
 has dū gū na ʻi    nai yaḡc    ha nīc    k'a na na dac    ʻis nī  
 t'i gī    na tei dilte    miL    ha na tsī dal ʻi    gī na    ʻi tei dī yīc  
 10 la na    ha dī ka na    sin na tī gī    gī ma ga    tei ʻate    gī līl la  
 dīj gū    da mil le    ʻa na tein nī dac    miL    dī djī ʻi t'i gī  
 ʻiL    ha na yaḡc    ʻi wa t'i gī    ts'ā    ʻa miL ʻin na na  
 ha na tei ʻac    ʻi wa t'i    ta na tei dilte    ha dī ka na    nī dū wa  
 t'i gī    mit sin nī t'i ga naʻ    ʻiL    ha na gū nī gī dac

*List of Dance Properties*

15    lī kī zā    sī na tī gī    dī t'ān nī teaʻ    tea kū yig ga    tī ga  
       ma ga    nī la    ʻi wa    maḡ ʻi    na mī ʻi    mī ka gū  
       nī gīs L'ū sī    ma ga    da gī L'ū    mī tein na ga    da gī L'ū  
       ʻis tea zī t'a ga    ma ga    da gī L'ū  
       ʻi wa    ʻis lī haL a    dī t'ān nī tea    dī djī    ma ga  
 20 da gī L'ū    dī na    sis ga na    zā'    ma ga    da gī gī L'ūc  
       dī na    dī lī na    ʻiL haL na    djū    ʻi ga    da gī gī L'ūc  
       da nī    ʻiL teū na    zā'    gū wa    ʻis la haL a    dī līc  
       ʻis lī haL a    ʻi k'a    da nī    tei dī līc    na mī ya    dī ka da  
       ka gī teḡ da    mī lū la gū    da tei gī L'ūc    tea kū za ga  
 25 mī k'a sīʻ    da dīs t'a    ʻa teis ʻic  
       ʻi wa    ʻiL t'ān nī    gū siL a    mī ka    dī gīs dīz    gwa teic ʻic  
       ʻis t'ān nī ʻi    ʻal teān nis kaL    mī nī laḡ ga    ʻa kī    dī t'ān ne tea  
       da gī L'ū  
       ʻi wa    nīs ka nī ʻi    gū yaḡ nī    ʻi gīs la    ʻi tei  
 30 dī ma tsa ga    mī t'a    yī dji tic    dī dji    dī t'ān ne tea  
       ma ga    da gī L'ū    las teū    ʻi līl la    la t'a    tas teiz    ʻi wa  
       la yī ga teis tī    ʻis ḡa ka    ʻa gīL ʻi nī naʻ    la t'a    gū tsī ta  
       las teū    ta tsis teai  
       ʻi wa    tea sī za lī ʻi    tea sī da    mī t'ḡ    mī tea    ʻa k'a  
 35 nī gīs teac    teū hwū wa    ʻi līl la

then all they take the food around. Tea ten pails in. Bread one sack for them they bake. Crackers five boxes, beef not very much, berry soup pails five in. Some food those who look on they give.

They finish eating then women and young men in turn they dance. Four songs they finish singing then in turn the speaker stands up. He says, "You make an end of dancing," he says then all get up then they go out its song they sing. One of them who has been wounded hat to him they give. With it four times entrance he dances up and back then after the fourth time with he goes out. Then outside to the owner he gives it back. Then they go home. Wounded person there is none then whose hat it is with he leads them out.

#### *List of Dance Properties*

One hat hawk tail, weasels very on it many. And sword otter skin on it sewed up to it tied on. Its handle tied on hawk feathers on it are tied.

And horse whip hawk tails four to it are tied. Person who has killed only to it ties them on. Person somebody who has whipped too to it he ties the on. Gun who has captured only for it whip paints. Horse whip on gun he draws. Otter skin beaded stripped long way for the handle they tie on. Weasel skin along it in bunches they make it.

And arrow beads on it they twist around they make it. Arrow forked at the end two hawk tails they tie on.

And shield deer skin stick circle inside they place. Four hawk tails to it they tie on. Yellow paint with all are painted. And across the breast young men who own it all their bodies yellow they paint them.

And crow neck lace crow its wings, its tail on it is beaded porcupine quills with.

ɛ̄i wa ɛ̄is ka s̄i ɛ̄i d̄i t'ʌn ne tea m̄i t'ʌg ga n̄i L̄ul da  
 gū sit L'a m̄i ka d̄i ḡis t̄iz gū tea gū ha ḡi ɛ̄a ɛ̄a teic ɛ̄ic  
 tei ḡi ca ma gū n̄i lit da ɛ̄i kie gwa gū teic ɛ̄ic ma ga  
 da ɛ̄i da tsa tsa da ɛ̄a teic ɛ̄ic

*The Dog Feast*

5 na n̄i dac na m̄i na d̄ji na t̄i ga ɛ̄a gū t̄i la t'̄i ḡi  
 ha n̄ic L̄i cai ḡis la h̄i d̄i n̄i d̄i na ḡi la ɛ̄i wa gū wa  
 ta ts̄i d̄i dl̄i L̄i tea n̄i tei teat da ta la tei ȳi L'ūc sa kū wa  
 gūL gas na cai ḡiL ɛ̄ic m̄i n̄i ḡi kū ɛ̄a ka teit d̄i ɛ̄i laç  
 ɛ̄i wa ha teit die k'ate ma ga ts̄i ḡi na ɛ̄at teiL ɛ̄ite ɛ̄as sa  
 10 ma gū n̄i lit da k̄i da teiL laç dij gū m̄i tū na tei die gūc  
 ɛ̄a t'̄i ḡi kō wa L̄i ka n̄i m̄i k̄i da teic gūc sū kū wa  
 cai ḡi laç n̄i ɛ̄i d̄i ḡi ga kw̄i ȳi ga ɛ̄a L̄u gū sa ɛ̄a  
 tea na ɛ̄as tea tsin n̄i da da n̄i miL tsin n̄i da h̄i ɛ̄i  
 m̄i da ka n̄i ja ka ga s̄i la ɛ̄a teic ɛ̄ic has da gū na ɛ̄i  
 15 ha n̄ic ɛ̄i wa L̄i ɛ̄i kw̄aL a tei jū n̄i ɛ̄aL ɛ̄i n̄i ḡi ts'̄i  
 d̄i yaç ɛ̄i wa kū tei laç dū la na ts̄i ɛ̄a sū kū wa  
 gū ɛ̄a ɛ̄a ɛ̄i L'ū tsin ȳi ga tsit d̄i ta ḡis k'is ɛ̄i k'a  
 na ḡi ɛ̄ac L'ū tsin na ts̄i ɛ̄a z̄it da ts̄i ȳi ga  
 ta m̄i tei die n̄ic ta za teij t̄i gū ts'̄i ta m̄i teit die n̄ic  
 20 la ga teiz d̄i gū teis ɛ̄i djū ɛ̄i wa win n̄i t'as s̄i djū  
 ta m̄i tei die n̄ic L̄i ɛ̄i na tei d̄i ɛ̄ate L'ū tsin na ts̄i ɛ̄a h̄i  
 n̄i da tats tsa ɛ̄aL dij gū m̄i ts'̄i na ka ȳi tsa ɛ̄aL  
 ɛ̄a t'̄i ḡi ko wa m̄i ga na ḡi tei ɛ̄ate sit d̄i ɛ̄a h̄i ma gū n̄i lit da  
 m̄i ka ta teic teūc ɛ̄is ka s̄i ɛ̄aL ɛ̄in na L̄i k̄i z̄a ma ga  
 25 ta tin na ts̄i d̄i na teic teūc ɛ̄a t'̄i ḡi k'a n̄i date  
 ḡi mis kas sa ḡi m̄i na ka na tei laç  
 dij na ka t'ū na ga ɛ̄a teit L'a ḡi d̄i nil teite ɛ̄as sa k'a  
 L̄i m̄i k̄i da s̄i la ɛ̄i tsit d̄i ɛ̄i k'iz za na teiL teūz ɛ̄is ka s̄i  
 ɛ̄aL ɛ̄i n̄i ma ga tei d̄i teite na n̄i da h̄i t'̄i ḡi ɛ̄a ka gū  
 30 ɛ̄as t'a s̄i ɛ̄i d̄i dac ɛ̄is ka s̄i ɛ̄at d̄i na n̄i dac dij gū  
 ha t'̄ic ɛ̄a t'̄i ḡi ko wa ɛ̄is dū wa xin ma ga na teit d̄i ȳic  
 ɛ̄i wa ȳi ts'̄i ɛ̄i d̄i dac ta gū ȳi ɛ̄i nan n̄i dac miL  
 d̄i d̄ji ɛ̄i t'̄i ḡi ȳi n̄i ḡi n̄i da ga t'a ka ɛ̄i d̄i dac ɛ̄it d̄i da  
 z̄it da ɛ̄iL t'ʌn n̄i m̄i ga tei tite L̄i ta zil la  
 35 kit da teic d̄i n̄i ka t'̄i ne ɛ̄i n̄i la ga sit da ɛ̄e za ka

And belt hawk tail its feathers long ones beads  
twisted around like a tail sticking out they make. Cloth  
good hanging they make. On it in rows crosswise  
they make it.

### *The Dog Feast*

Those who dance their relatives very are sick then  
he says, "Dog I will make feast this person may be-  
well." Then for him he says a prayer. Dog small  
they hang. Woman who is neat cooks it. For it fire  
for it they kindle. Then they burn the hair off. Care-  
fully (?) they do it. Pail good in it they put it.  
Four times its water they pour out. Then sugar they-  
pour in. Women who cook it their tipi inside they-  
leave it.

Long time first they dance. Food with they dance  
for it few lies there they make. The speaker  
says, "Then dog bring in." The sword who owns  
to it goes. Then he brings it in. He does not put it down.  
Woman who works for sweet grass under it charcoal  
burning on it he puts. Sweet grass he puts it before  
last he holds it up. Noon place toward he holds it up.  
Where it sets toward too. Then toward north too  
he holds it up. The dog he puts down. Sweet grass where-  
it is they hold it above. Four times to it they move it  
then beside it they put it down. On blanket good one  
on it they spread down. The belts who own one of them  
for him before the doorway blanket they spread. On that  
he sits. His belt beside him they put.

Four men opposite the door they sit down. The pail  
dog is placed in blanket one side they move. Belts  
who own for them they sing. He dances then twice  
back and forth he dances. Belt without he dances.  
Four times he does that. Then another song for him  
they sing. Then to it they dance. Three times the side-  
of it he dances then the fourth time to it prairie-  
chicken like he dances. He starts dancing before arrow  
to him they give. Dog soup he pokes it in. This man

kū gī teite gū na sa ta dī yac ʻis dū gū ta na dīl l̄ate  
 ta gū yī ʻin n̄an nī date mīl dī d̄jī t̄ī gī nī da ga t̄'a ka  
 na dī dac lī ta zī la ʻī kit da n̄ag gī teite ha dī ka na  
 t̄ī gī gū wūs la dat tsū ka gīl dīte dij gū ha t̄'ic  
 5 dij na ka t̄'ū na ga dīs tsin na ʻī hac ʻic lī tea ʻī  
 ʻīl t̄'ān nī ʻī līl la ta ka sil la maş ʻas ʻin na yū wū  
 dij na ka t̄'ū na ga ʻī nī teī tea gī ma ga yī teīl teūj  
 gū nī la ga sit da na ʻī lī tsī tsin na ʻa teīl teūj ʻī wa t̄'ī gī  
 gī ḡat teī gū dīl dūl lī teī tsin na ʻī ta za k'a na teī ʻate  
 10 ʻī wa t̄'ī gī ʻis ga kū wa sū kū wa la t̄'a lī ʻī  
 ʻī teīs na da nī ʻīl lū ka na tsin na ʻī teīs na ʻī  
 ʻī nī kī sū kū wa teī na tī gī ʻal ʻin nī na ha nīc  
 ʻa dī na ka ʻī sī na ʻa t̄'ī gī ko wa la t̄'a hau teī nīc  
 dū hau ʻis nīn na la t̄'a da nī ʻī ma ga teīl l̄ate  
 15 ʻī teīs na zīt da xin gī ma ga ʻī teī dī gīc sū kū wa  
 sī na tī gī ʻal ʻin nī na ta gil l̄ate ʻa t̄'ī gī ko wa  
 na gī nī date ʻa t̄'ī gī kō wa ʻī tsī na la t̄'a ʻa t̄'ī gī  
 lī tsī tsin na ʻī ts̄'ī dī date dij na ka tū na ga ta za k'a  
 dīs tsin na yī ts̄'ī ʻī dī dac lī kī za ʻas tea teī dī teite  
 20 la t̄'a ʻis ḡa ka na ī dīl̄te ma gū lī nī gū la zil l̄as sī  
 ta zit da nī teī jil̄te d̄jī na teī dī nī d̄jite ʻa t̄'ī gī kō wa  
 lī kī za ka t̄'ī nī ʻī la ma dī date ʻīl t̄'ān nī ʻī līl la  
 dij gū mī tsī tsin na ʻīl t̄'ān nī ʻī līl la kas gū  
 ma na d̄jī kie dij gū dī na ka t̄'ū na ga ʻī ha kī t̄'ic  
 25 la t̄'a ha gī nī da ha gī mī ka ʻa na tsit dīl̄ dīl̄te  
 sī nī yī nī zīn na ʻis l̄ak ka ha na teit dīl̄ hal̄te teī jū nī  
 ʻal ʻin na ʻī teī gī ca sit t̄an na ga ʻī līl la la ma dī yac  
 lī tsin na ʻī mī kī da tsī la  
 lī ca la hī ʻī nī zīn nī na ta sit dī d̄lī hī ʻa kū çan na  
 30 mis t̄'ū tī ʻa gī tic gī ma ga ta sit dī d̄lī gū na sa  
 gī na dac gū ha gī nīc dī nī lī ʻī nī zīn nī  
 gwa gū nī lī dī na ʻī lī gū la dī na teī na ʻī līl la  
 sī na tī gī ʻī ma ga sit dī na sī dī nīl(s) teūte ʻa t̄'ī gī  
 yī k'a sin na tī gī na teīl l̄ate sī na tī gī ʻī ʻa ga  
 35 ta tsī dī d̄lī ʻa t̄'ī gī mī yī ga l'ū tsin teit dīl̄ k'ate  
 ʻī wa da ga na teī dīl̄ l̄ate  
 la ka k'a t̄sis na t̄'ī gī dij na mī ts̄'ī dī dīl̄te  
 ʻis kas sī ʻī nī na tsil la t̄'ī gī ta tin na gī gī līl la  
 ʻas da dīl̄te ta za teiz dī gū t̄sis ʻī na gī dīl̄te ʻī wa



at the end who sits his mouth he pokes it in. Before him he walks. Again he dances. Three times the side of it he dances then four times prairie chicken like he dances. The dog soup in he pokes, a wounded person then his cheek he wipes it on. Four times he does that. Four men who are sitting he does it to. Dog arrow with he takes out. Sword who own those four men small-pieces to them he gives. At the end who sits the dogs-head he gives. Then they take the meat off. Dog its-head bone in the middle they place.

Then young men, women all dog they eat. Food with together they serve. Those who eat for them women hats who own says, "My friends, let us eat." Then all "hau," they say. Not "hau," who says all the food to him they give. They eat before song for it they sing. Women hats who own dance. Then they-dance. Then the bones all there dog head bone toward they dance. Four men in the middle who sit to it they dance. One first they sing. All young men stand up. Right hand upward they hold they shout. They sit down again. Then one man dances around a-circle. Arrow with four times its head bone arrow with gently he pokes. Four times these men do that. All while he dances on them they throw away. Those-who want to horses they throw away. The sword who-owns cloth thin with he goes around. Dog bones on it they put.

Dog who makes feast who are called on they pray. Who knows how pipe they give. For them he prays. In front of him they sit. For them he says, "This dog who called on happily may he live his relatives with." The hats for them blanket they spread. Then on it hats they put. Hats for they pray. Then under them sweet grass they burn. Then they hang them up again.

They finish eating then four to it go. Belt they-bring back in, then doorway with it they stand. Noon toward they stand. Then sunset toward. Over there toward north too. Then they come in. Belts who own

La ga teiz dī      gū tsis ʻī      yū wū<sup>e</sup>      win ne t'as sī      djū  
 ʻa t'ī gī kō wa      kū gī dilte      ʻis kas sī      ʻaL ʻin nī na ʻī  
 ka La gī gī dil teite      gī mī nək ka      tsit dī      na tsit dī nī ləte  
 ʻī wa      ʻis kas sī ʻī      da mī teī dīL ləte      ʻī wa t'ī gī      gī gī ma ga  
 5 dī dji      xin ʻī      teit dī yīc      gim miL Lil la      gim mī kal-  
 teit dil L'ūte      ʻa t'ī gī kō wa      La na gī nī dac      ha gī na  
 t'ī gī      La t'a      ʻis gā kū wa      mī Lil la      ka teī dīL L'ūte  
 ʻa t'ī gī kō wa      ma na teit ləte      ʻī wa      ha na teil ləte      ka wa  
 kū na teil ləte      ʻis ka sī      teī na tī gī      ʻī Lil la      gū tsil la sī  
 10 t'ī gī      tein na teil tite      La teit dī date  
     mī lī teī ka      nī lən na      ʻa t'ī gī na      ka gī mī teī die cūj  
 sin na tī gī      ʻaL ʻin nī na      k'a      gī nī dac      gwa gī mī teil ʻite  
 kī gī dji      ma gū nī lit da      gī ma ga      teil teūc      ʻī wa  
 ʻis La      ma gū nī lit da      gī ma ga      teil ləte      tsī dī      ka hī da  
 15 gī ma ga      teī gī nic      ka      da nis teac da      gī ma ga  
 teī gī nic      tsō la      gī mī tsō la      gwa teic ʻic      gī ma ga  
 teit dī teit      ʻī wa      ta gī mī      teī dī yī ləte      gū k'a      na gis nī  
 ʻī nī zin na      gū ka      ta gī dil ləte      sū kū wa      sil la sin na  
 gī mī ka la k'a      gī mī k'a      ta dil ləte      ʻis lək ka      ʻa kī ʻī ka ka wa  
 20 ta kī ka ka wa      ma gū nī lin nī k'a      na teī gil nite      gū zil La ʻī  
 tī ga      nī La      na teī gīL nite      ka teī dji hī      t'ī gī      sa kū wa ʻī  
 na gī nī date      tsil la sin na ʻī      gī ma ga      gū teī nij  
     sī na tī gī      ʻī Lil la      gū tsil la sī      t'ī gī      dī dji      ʻī L'ī gī  
 tī za      teī nī date      ʻī wa      dī dji      dji nī sī      ha ʻī tsī nī da  
 25 ha gū za  
     gūL ʻa lī daL na      zā      ʻa t'ī gī na      tsin na tī ga      nī dō na  
 zā      zin na tī ga      sin nī da ta      miL      na xin na tsī ʻa      miL  
 ha kū teī ga      sil lī      miL      gū sil la sī      t'ī gī      lī kī za  
 dī na      ta ləc      ma ga      yī tsī ʻa na      ma gū lī nī      gū la  
 30 tein na      ʻī Lil la      na gū teī cūj      dīj gū      La ma gū teic cūj  
 gū gā      gin nī dac gū la      sin na ka      ʻī wa t'ī gī      gū teī nī teite  
 dī ka ha lī tsa ha      ʻī Lil la      La t'a      gū nī      gū wūs La da tsū k'a  
 mas gū      ta lī gī tsa      teī dī Lie      ʻa t'ī gī kō wa      na teī yəte  
 gū la sin na      djū      nai yəte      gū wa      djū djin      dīj gū  
 35 La teī nī date      ʻa t'ī gī kō wa      na teī nī date      ta zī ka  
 tsis da      dī teī      ʻī L'a gī      teas din na      na teī təc  
 ʻa t'ī gī kō wa      ʻa gūL ʻin na      ʻat t'ic

they place in the middle. Behind them blanket they spread. Then belts they bring. Then for them four songs they sing. With them they tie them around their waists. Then they dance around the circle. They do that then all young men with them they tied on. Then they give them back. Then they take them out. Tipi they take them in. Belt hat with they give some one. Then they put them on. They dance around the circle.

His horses whose are many those they put in the middle. Hats who own beside he sits they make. Coat good him they give. Then trousers good him they give. Blanket new to him they give. Moccasins beaded to him they give. Earrings their earrings they make to him they give (?). Then in front they dance. On them I will offer who thinks on them they dance. Women to whom it is given their husbands on them they dance. Horse two three good ones they offer. Clothes very many they offer. They finish singing then women get up. To whom it is to be given for them they talk.

Hat with who is to receive then four nights only they sleep. Then four days dancing this way they keep on.

Those who fight only those hat dances only hats when they dance with it they give orders. With it chiefs they become. With it they give it then one person dances. To him to whom it is given right his hand wrist with they pull him up. Four times they lead him around. Beside him he sits, beside the one who gives it. Then they paint white man's paint with all their faces. On their cheeks like rings blue paint they paint. After that he gets up. He who gives it too gets up. For them they sing. Four times they dance around. After that they sit down again. In the center they sit. Four nights by himself he sleeps. After that the owner he becomes.

## SOCIETIES

## ts'i

La t'a 'eis ga ka 'ei wa ka t'ū na ga zā yil ta dilte  
 La t'a t'a gim mī tsi ga da gī L'ō' 'eal t'a tī 'e a gī t'i  
 'ei ts'a ga ka ga na gim ma la tein na 'eai gīs L'ō ta gū  
 ta gī dī dilte 'eas ts'a mīL dī dji 'ei t'i gī xa gīl tie  
 5 gī ga na L'a na 'ei ka ga na 'ei Lil la gū tsi xa git dī te'ij

## tas gīl na

'eis ga ka 'ei wa ka t'ū na ga zā yil ta dilte ta la gin nī da hī  
 t'i gī xa gīl tie gī gīs teō na ts'it da tea gō ta  
 ta gī gīs te'ūlte 'eas t'a tī 'e a gī t'i 'e a kī yī t'a  
 gim mī tsi ga da gīL L'ō

## Lī kū wa

10 ka t'ū na ga 'ei wa ts'i kū wa yil ta dilte ka t'ū na ga 'ei  
 mī tea dī t'i gī 'e a ka sī gī gī da 'ei gī dī da hī t'i gī  
 ts'i kū wa 'ei tei gī ca 'ei la ga gū gī ta nī Lil la 'ei gin na da

## na gūl te'ūj na

'eis ga ka 'ei wa ka t'ū nī ga zā' yil ta dilte  
 'eas t'a tī 'e a gī t'i ta k'i t'a gim mī tsi' e ga da gī L'ō  
 15 ta gū ta gī dī dilte mīL dī dji 'ei t'i gī xa gīl tie  
 gī gie teō na gī na nī ta ta ga gīl te'ūlte

da wū<sup>e</sup>

'eis ga kū wa zā yil ta dilte 'ei ts'ū sā zā  
 gim mī tsi' e ga dai git L'ō te'i dī nī tei gī mī za la maş gū  
 ta gī dī dilte mī na ga ts'is t'ū na gīs tsa hī t'i gī  
 20 ta la gī dil gie 'e a t'i gī kō wa ta na gī dilte

## QUALIFICATIONS AND DUTIES OF CHIEFS

na hī ne dī na ti 'eis dū gū 'e a dī na sa dlī 'e a lī ts'i daL L'i  
 t'i gī gū dja gūs t'i ga ts'in naş 'ei gū dī ma te'i djin na  
 na sil gan na 'ei wa da nī tī 'e iL teū na' ha kū tei ga tī

## SOCIETIES

*Mosquitoes*

All young men and men only dance. All feathers their hair are tied on. Naked they are. Bird claws their wrists are tied on. Three times they dance, first then fourth time then they go among the people. Those they catch their claws with their heads they-scratch.

*Police*

Young men and men only they dance. They dance then they go among the people. Those they catch blankets breech cloths for they tear up. Naked they are. Two feathers on their heads are tied on.

*Dogs*

Men and women they dance. The men red cloth they put around their shoulders. They dance then the-women end of cloth they hold with they dance.

*Preventers*

Young men and men only they dance. Naked they are. Three feathers on their heads are tied on. Three times they dance then fourth then they go-among the people. Those they catch their clothing they-tear to pieces.

*Dawûs*

Young men only dance. Soft feathers only on their-heads are tied on. Whistles around their necks in a circle they dance around. His eye who is shot they see then they run away. After that they quit.

## QUALIFICATIONS AND DUTIES OF CHIEFS

We Indians different ways when we were living, when-we were fighting each other then well just when he was-looking at him his enemy who killed; and gun who-

5  əa ɡi t'ic      dī ma' kū      ɛis Lək ka      nī La nī'      nī ɛi' na'  
 əa t'i ɡi na      djū      ha kū tei ga      əa ɡi t'ic      mit tsən ɲəɡ ga  
 gū dʒən na      gū yī la gū dī nie na      dū ka ts'i dli na      əa t'i ɡi na  
 djū'      ha kū tea ga      əa ɡi t'ic      ts'as dī na      na dli na  
 5  mīs t'ō kas      ɛas ɛin na'      əa t'i ɡi na      djū      ha kū tea ga  
 əa ɡi t'ic      ma ga      gū La      gū ɲət dlic na'      əa t'i ɡi na'      djū  
 ha kū tei ga      əa ɡi t'ic      əa k'a      dū gū tsis dīs teūL na  
 tsa ga k'i ɡi dʒi      dū wī yī ya'      gū tsis      ɡi dīs teūL lī      t'i ɡi  
 tsa ga k'i ɡi dʒi      yī ɡi ɲətɛ      ɛi wa t'i      ha kū tei ga      əa ɡi t'ic  
 15  əa t'i ɡi na      ha kū tei ga t'i na      tsa ga k'i ɡi dʒi ɛi da      ha kū tei ga  
 ɡi na ɛi      dī dil li ɛi      Lil la      nīs te'a tei      i Lil la      ɛas daL t'ã  
                  ha kū tei ga na ɛi      ma ga      ɛi ts'is na gū      ɡi ɡi la na gū  
                  mī ts'i      ɛi ts'i ka na gū      dī na      ma ta gū lī      na gū ts'is t'i hī  
                  t'i ɡi      min na ga      te'in nie      na kū nī ɛi nī gū      ha kū tea ga  
 15  sī lin nī      t'i ɡi      xa dī na ɡi lin na      əa lī ts'i zī ga      t'i ɡi  
                  ha kū tea ga ɛi      gū ts'i      dī ɲətɛ      gū zis ɲən na ɛi      has te'i nie  
                  yū wū ɛi      ts'i zic ɡi nī      mī na dʒin na'      ɛis Lək ka      nī Lən nī  
                  gū zīL La      nī Lən nī      ɡi ma ga      nil la      gūɛ nie  
                  min na dʒin na'      ts'iz zis ɡi ne na      ɡi ma ga      ts'il la      t'i ɡi  
 20  na nīs sī      dū əa Lən na ts'i ɡi nī la

## SHAMANS

                 tī ga      ɡwa gū dī la t'i ɡi      ɛi zū nī      ɛi wa t'i ɡi  
 əa ga gū yī lin na      ɛas te'in nite      xa ɡi ya      t'i ɡi      gū ts'i  
 kū ɡi ɲətɛ      ma gū dī la na ɛi      tal      gim ma ga      na ts'is teūs sī  
 k'a      ɡin nī ɲətɛ      na ɡa gū ɡit dīl nite      ɛi wa t'i ɡi      ɡi dʒin  
 25  ɡwa gū dīl la ɛe      xa ɡū ɡiL t'ōt      La yī ɡi ɡic k'ac      xa ɡi na  
                  t'i ɡi      xa na ɡi ɲətɛ      ɡi ɡi na      gū dʒa      gūL ɛite tei  
                  ha nī da t'i ɡi      ɛis Lək ka      gim ma      te'iL ɲətɛ      ha nī da t'i ɡi  
                  gū siL La      gim ma ga      te'i ɲətɛ      əa ka kō ɡō əa      gū dʒa gū ɡi la  
                  t'i ɡi      dī na te'i ɲətɛ      ha nī da t'i ɡi      ta ɡū      gū dʒa ɡū ɡi la  
 30  t'i ɡi      dī na te'il ɲətɛ      əa kō ha      əa ga lī te'i ɡi lite  
                  lī k'i      gū tsəɡ ga      kwī yī ga      ɡwa gū dī la t'i ɡi      ɛi wa t'i  
                  L'ō      lī te'it dī ɛate      ɡi mī ɡa      na ɡi ts'i ɛate      L'ō ɛi      ɛis L'a  
                  kī ta      ɡi ɡi kətɛ      ɡi ɡi ziz      əa t'i ɡi ɡō wa      ɡō tsa ga ɛi  
                  dī na te'il ɲəs      ɛi wa      mī ts'iɛ      əa gū dī lən na      tī ga  
 35  əa t'i ga      kū      ɡi mī na sa      na te'a ɛətɛ      L'ū      mī k'a  
                  ta te'e ɛətɛ      ɛi wa t'i ɡi      yī nat da      ɡi yīL tsin      əa t'i ɡi

captured chiefs they became. Scouts horses many they stole those too chiefs they became. His heart kind, fond of inviting, not stingy, those too chiefs became. By themselves another kind, pipes who own those too chiefs became. His tipi many who had painted those too chiefs became. Yet who had not taken scalps scalp shirts they did not wear. Scalps those having taken then scalp shirts they put on. Then chiefs they became. Those who are chiefs scalp shirts chiefs their uniforms metal with beads with they are like.

The chief his tipi to eat he invites. From him they may ask anything. Person bad thing who commits then to him he tells him he must stop it. Chief who becomes then he lives this way. They kill one another then chief to him he goes. The murderer he tells, "That one you-murdered his relatives horses many, clothing much them give," he tells him. His relatives who was killed to them he gives. Then in the future they do not hate-each other.

#### SHAMANS

Very he is sick sickness then medicine man he asks. He comes out then to him he goes in. Sick person blanket for him they spread on it he lies. He feels-over him. Then he sings. Where the sickness is he sucks. He throws it in the fire. He does this then he goes out. For it well making him sometimes horses to him they give. Sometimes clothes to him they give. Twice he has doctored him then he gets well. Sometimes three-times he doctors him then he gets well. This way we-doctor each other.

Another kind his chest inside when he is sick then herb he puts on the fire. Beside him he puts it. Herb cup inside he dips. He drinks it. Then his chest gets well. And his head when it aches very much then fire in front he puts it. Herb on it he puts. Then over it he smells. Then they do that they get well. And

dī gī gū ts'i ēi gū dja na t'ie ēi wa gū ts'it ta gūl wīl Lī  
 t'i gī L'ū ēi gī gī əL gūl wīl ī L'ū ī Līl la gī gī dī jūte  
 ēi wa t'i gū dja na t'ite dī L'ū ēi gū zīl a nī La ne  
 gū ga gī gī nic gū tsī ga gwa gū dī la ēi t'i gī L'ū  
 5 gū te'i dī jūc ēi wa t'i gī gū dja na t'ite gū ziz za teū  
 ə tsa gū ka hī t'i gī L'ū te'a dī t'a da mī da  
 ts'it dī ə hī t'i gī mī dlī da dū gū xa yīl nīlte ə t'i gī kō wa  
 dī na te'i ləc dī gī ēi zūn nī ēi gū dja te'is ēi ēin nī gūL  
 La na ta teate ēi wa gū dja te'ie ēi na' nī Lən na  
 10 dī nəl ləc ēi wa ə kū gū dja ə Lī ts'i ēin

## SPORTS

ə kī a ka ə Lī ts'i ta za ts'is ta ta ka zīl la sī  
 da gī gīL L'ū ə kī yī gim mie yīlte ka wa gū mai ya  
 tsis k'a ka ts'a gī dīlte gū zīl La ka ts'it dī la' əs t'a dī  
 gūs tī ga əs ka ka gī mī k'a ta ts'in nī dac gūz za gū  
 15 na gī L'a ta gī dī Līj gū wa ha La ta k'a gūL zīl La ēi La t'a  
 na kī dī Ləc  
 əs ga kū wa tī ga yīL L'əL na ə Līt ts'i ta za dī tən na  
 ka wa gū mai ya na ts'it dilte da t'i gī ka wa dī dil le  
 ha kit dja ga gū ts'i xa gū gīs sa gī dil Lite gū wa ha dlən na  
 20 gū zīl La ka ts'it dīl la cī na gī dī ləc  
 gū dja ēi dī te'ac na ə sa t'i əs nī na ēi wa t'i gī  
 əā te'in nic t'i gī gū zīl La ka ts'i dī ləc sa ə nī  
 te'ie t'a ts'i na ts'i əate dī gī da na t'a gī djite La na  
 əan nī nī ne əs tsa ēi nīL t'ū' ēi wa t'i gī ə ga  
 25 sa ə nī gīL t'ūte gū gī te'a ta ēi tei na gī dī teite ēi wa  
 Lī k'a' is t'a ēi dīs t'ūte sa ə nī ēi ēi te'ən na  
 te'a gūL dīte gū zīl la na gī dil ləc ca ə

## PAINTING OF TIPIS

gū tei dī Līc cī t'i gī tsī əs Lək ka dī dji kī da  
 əat teiL ēite tsī dīj na əs ga ka dī dji mas  
 30 ta ka ləL tsī ēi mas ēi tsī kī da teiL ləc ə kī na  
 ta tīn na zī ə teit L'a ə kī na na zī mas ta ka tīL  
 ka wa gū ts'i mas ēi ta gī gīL nī mīL dī dji tsī  
 ka wa gwa gī yīL teūz ēi wa ə gī t'i gī ka wa



part of his body swells then herb he chews. The swelling herb with he blows. Then it gets well. His herb clothing much him they give. His ear it aches herb he blows in then it gets well. His large veins one-cuts then herb holy its opening he puts in then its blood does not flow. After that he gets well. This sickness they doctor even some die. And well who are made many they get well. Then this way well they make each other.

#### SPORTS

Two horses to each other praising heads (?) they-tie up. Two days after camp away on a hill they-go up. Their clothes they bet. Naked just young men on their horses they mount. Far where they stop they-race. The winner clothing all he takes.

Young men very who run fast to each other praising-themselves camp from they gather. From here money chief's house from that far they start. Who wins clothing which they have bet he takes.

Well who shoots, "Let us bet," he says. Then "Yes," he says. Then their clothes they bet. Target side of the hill they place. Their guns they load. One-of them says, "You, first shoot." Then the target he-shoots. Where it strikes stick they stick up. And the-other in turn he shoots. The target who shoots he wins. Clothing he takes.

#### PAINTING OF TIPIS

They paint a tipi then paint in cups four in side they make paint. Four young men four rings holding paint the rings paint in they dip. Two persons before-doorway stand. Opposite the door two persons stand. Rings they hold. Tipi to it the rings holding up with fourth time tipi they put on the cover. And there tipi

gū tei dī Lic    ɛi wa    kū wī ga    dī dji    ɛis la    kī t'a  
 sī ka    ɛa tei L'a    dij dī    L'ū tsin    sa ɛa    kwī yī ga    sa ɛa  
 tsa sī ha dū wa    ta tin na    kwī yī ga    gū gī dis k'an  
 gūL teit djin nī    t'i gī    Lī kī zā    na nī tei tea i    Lī kī za  
 5 dī na    kwī yī ga    dīL tsin na    ka wa    gū ga    teiL teū dī  
 t'i gī    tei tea ɛi    mī tea gū lin nī    dij gū    zā    gū za ka  
 zī ka    ɛi wa    ka tsit tsa dī    t'i gī    gūL dī djin    gū gī na  
 ɛi wa t'i gī    ka t'ū na ga    ka wa ɛi    ma ga    gū tsa ɛa hī  
 gū Lil la    ka mī ga    tsas dī na    kū yī ga    nī tate    dī dji  
 10 ɛi L'a gī    nī tate    ka mīL gūL dī ka wa    k'a nī ta    t'i gī  
 ɛi wa    ɛa t'i gī kō wa    mī ts'i    kū na teit ditte    ɛa t'i gī ko wa  
 mī Lil la    ka gū teiL lite

## BUFFALO POUNDS

xa nī    nas ɛa ga    ɛa tsī la    t'i gī    ɛis ga ka    xa nī  
 ɛa ka ɛi tic    na mī tsin na wūL Lī    t'i gī    min na da  
 15 ɛi tei dī te'ac    ɛal tsin nī ga    na da Lī    t'i gī    maz tsī  
 ɛa teic ɛic taz na    na kū jīj    ɛi wa    kū dīLte    mī gī na  
 dī na    ka tein nī tic    kū gī sī    mī teiL t'ū    La t'a  
 mī ka tei gac    ɛi wa t'i gī    na tsīL ɛaL    La t'a    ɛa lin nī  
 ɛi Lil la    ta na teit dīL

## TRAPPING BEAVER

20 ta ga    min na    dī dil lī    ɛis teū tsī    min na  
 ɛa la tei dī ɛac    mas tsī    ɛi tei    sit L'a    nī da sit dī tsī  
 dī dil lī    ɛis teū tsī    ɛa tī tī gī    ɛi tei    ma ga    na teit dīL nite  
 ɛa t'i gī ga    da tei gī L'ūc    ɛi L'a tsī    ɛi t'i gī    mī ts'i  
 na teit dī yac    mī ka    teiL djūs    tsiz ɛic gac

## PRIMITIVE DISHES

25 dza na gū    ts'ā tea    cī djon nī    dī dil le    mīL  
 na gū ts'i tin nī    nī dū wa gū    ɛas saɛ    dī dil lī    mī ga  
 sa te'is in ne    nī dū wa gū    gū L'is    ɛas saɛ gū    ɛa te'is ɛi  
 dī kas kū na kan    t'i ge    gī gī kit da    da nī    i kit da gī la  
 mās    i ts'in na    mās    ɛa gīs ɛi    dī tei teū    ɛi tei    kū da  
 30 k'in nīs t'as sī    gim mī ts'is la xa    xa nī da    ɛas saɛ    kī da gī la  
 ɛi t'i ge    ɛi Lit da    ɛa gīs ɛi nī    t'i ge    ɛa ts'a kī gī sūz    ɛis L'a  
 gwa ɛa gī gīc ɛic

they paint. Then inside four cups inside stand. Opposite the door four places sweet grass is placed. Inside it is placed. Cedar doorway inside they burn, then they sing, then one our berries each one person inside who is sitting tipi to them they give to eat. Then the berries spoon four times only in their mouths they put. Then they finish eating then they sing its-songs. And then man tipi for him to whom it is given with on the prairie by himself inside he sleeps. Four nights he sleeps. When the day ends he finishes sleeping then after that to him they go in. After that with it everything ends.

#### BUFFALO POUNDS

Buffalo corral they make then young men buffalo for ride. They drive them then over them they shoot. Beside the hedge they go then both sides those who hide get up. Then they go in around them people everybody from the outside shoot them. All they kill. Then they butcher them. All meat with they go home.

#### TRAPPING BEAVER

In the water its hole iron trap its hole they put-outside. Both sides sticks small they stick up. Iron trap the wire stick for it they drive in the ground. There it is tied. In the morning then to it they go. Its legs are caught. They kill it.

#### PRIMITIVE DISHES

Long ago old woman aged iron with made from when was not, pot iron in it one cooks was not clay pot she made. This she fired (?) then in it food she put in. Knife bone knife she made. Large stick stick inside she hollows out, their plate. Buffalo horn pot they put in. There it is soaked they make it, then they split it. Cup they made.

## STONE ARROWHEADS

ʼis tʼan ne    ʼa gī la    ʼa tʼi ge    dī dil lī    nī dū wa    tsa  
 da dū wa gū    ʼa gīs ʼi    tsa    gī yī līl la    i tʼaL Lī  
 ʼa gīs ʼic tsa    dī dūL Lī    kʼas Lʼū    gī gī tein na    ʼi tʼan nī  
 tʼi gī    ʼi tsʼin na    ta gin nīL tsal

## WHAT EAGLE-RIBS SAW AT EDMONTON

5    ʼi ge    nas ʼa ga teū wa    xa nī    dī glic sī    yīs ʼi  
 ʼa tʼi ge    xa nī tī<sup>2</sup>    yīs ʼi    ʼa tʼi ge    gū tsʼi    nas ʼa ga  
 yīs ʼi    ʼa tʼi ge    gū tea ga    nas ʼa ga    na gīs ʼi    gū tea ga  
 nas ʼa ga    na gīs ʼi    na Lī    gū tsʼi    na cī na    ʼa Lī tsʼi da Lī  
 ma gī nī ca    na tsʼi ma hī    ʼi tēi    nas ʼa ga    gū tsʼi  
 10 ʼa gū nī ca    da nī tī    gū dja    ma gū nī ca    tʼi ge ca  
 gū dja<sup>e</sup>    yīs ʼi    gū cī ca tī    gū tsʼi    ʼis Lək ka  
 ma gū nī lin nī    yīs ʼi    yī gī    gū za dī    gū tsʼi    da nī teū  
 yīs ʼi    Lī tʼi ge    ta na kʼas e    yīs ʼi    yī wū    ʼi ga ha lī  
 ha kī dji    yīs ʼi    ma xa yī ʼai ye    yīs ʼi    mas yīL Lʼal i  
 15 yīs ʼi    dī na tī    ʼis dō na    yīs ʼi    da teis i    yīs ʼi  
 dē ga ha lī    tea dī tʼan na    yīs ʼi    dī dil lī    yīs ʼi    dī na tī  
 gō tsʼi    yīs ʼi    na cīn na    gū tsʼi    yīs ʼi    mī tʼa ga  
 ʼas dja    dī gī nī dji    gū tsʼi    yīs ʼi    ta Lī gī tsʼa    gū tʼin na  
 yīs ʼi    dza na gū    ha lī kū wa    yīs ʼi    dzan na gū  
 20 tsʼa kū wa    yīs ʼi    dzan na gū    tsʼi kū wa    yīs ʼi  
 dza na gū    ʼi ga ha lī    tsʼi kū wa    yīs ʼi    dza na gū  
 mī tsʼi ga nī teū wa    yīs ʼi    dza na gū    na dūs zī ga teū  
 yīs i    ma ga zin na    yīs ʼi    dza na gū    ʼi tsʼag ga  
 yīs ʼi    tsis ka gū    yīs ʼi    tū teū gū    yīs ʼi    ta na kʼas sī  
 25 cī kaj jī    yīs ʼi    tsʼa ga    kʼi yī dji    yīs ʼi    tea gūz za ga  
 kʼi yī dji    yīs ʼi    gū tsʼi    gū cī ca tī    yīs ʼin na    ka wa  
 gū da dlīc cī    yīs ʼi    gū tsʼi    tʼa tʼag ga    yīs ʼi

<sup>2</sup> The suffix -ti is used of primitive objects and native animals to distinguish them from newly introduced ones.

## STONE ARROWHEADS

Arrows they made. Then iron was not. Stone arrowpoint they made. Stone with sharp they made. Stone oval tied on its handle he holds then bones he pounds up.

## WHAT EAGLE-RIBS SAW AT EDMONTON

There Edmonton cattle spotted I saw. There buffalo I saw. There afterward houses I saw. There east houses I saw again. East houses I saw again. Again after that Cree they fought I knew about it. Hunting wood corral afterward I knew about. Musket very well I knew. Cloth well I saw. I have sense. There horses good I saw. Over there far away there large gun I saw. The same place boat I saw. Overthere white man chief I saw. Flag I saw. Wagon I saw. Indians another tribe I saw. (Name of tribe) I saw. White man priest I saw. Money I saw. Indians from there I saw. Cree from there I saw. His hair in the middle parted there I saw. Nez Percé tribe I saw. Long ago old men I saw. Long ago old women I saw. Long ago young women I saw. Long ago white women I saw. Long ago donkey I saw. Long ago rattlesnake I saw. Long ago birds I saw. Long ago wolves I saw. Rivers I saw. Lakes I saw. Boat flat I saw. Scalp shirt I saw. Weasel shirt I saw. There I have sense. I have seen. Tent painted I saw. There sun I saw.

## MEDICINE BUNDLE RITUALS

## ORIGIN OF THE BEAVER BUNDLE

- ka wa      gū ts'i      ka t'i ne      ta nīs da la      dī za he'  
 dīs L'al la      xa nī      yī ɛ́i      ɛ́is lí      da gīs L'ú la      ɛ́i wa t'i gī  
 xa nī ɛ́i      ɛ́i nīL t'ū      yī zil gī      ɛ́i wa      ɛ́is lí      yī ga  
 na gīs sūt      ɛ́i wa t'i gī      d̥ag gī gīs L'ú'      ɛ́i wa t'i      xa nī ɛ́i  
 5    n̥as ɛ́aL      ɛ́a lin ne ɛ́i      g̥wa dī gī la      ɛ́i wa      gūs tī ga  
 min nas g̥a'      tū teū la'      tū ta ka gū      na dī nī gī la la  
 tea dīs dī      ta za ts'it      ɛ́i gūs t'i ga      min na da      dzil l̥ag ga  
 na k'ūs      tsit L'a      ta gīs tīL      nas gū wīs sī      ɛ́is na sit da  
 ta gī dī      ɛ́a ts'i nī dza  
 10    min nīG ga      ɛ́an na      tas L̥an nī      ɛ́a La gī t'i      ma ga nī dza  
 mī daɛ      dī nīs d̥jac cī      xa gī ɛ́a'      tas L̥an ne ɛ́i      dī nī  
 dī na'      ɛ́i ts'i      gū dīe naj      La      dī na gīs La      ɛ́i t'a ka  
 sī na nī d̥jī dī      ɛ́is nīl la      La      yū wū'      te'a      sī n̥ag ga dīL g̥a  
 dī na gīs Laɛ      ɛ́a kū      ɛ́iL nī      na kal La'      te'a      te'a' ɛ́i ts'ag ga ɛ́i  
 15    tas L̥an nī      ma L'a      dīs ts'i      dī nī      te'a ɛ́i      gū dīe naj  
 La      m̥at dī      ɛ́is dū ts'i      dī ya      ɛ́is te'i dza ga      mī ts'i  
 na ka nī ca      ɛ́iL nī      te'a ɛ́i      dī      te'a ɛ́i      La t'a'  
 ta gīs d̥jac la      ɛ́is teiz gū      mī ts'i      na ka nī ca      t'i gī  
 ɛ́i t'a ka      nī ts'i      sīt dīs dl̥á ɛ́a'      mī te'an      nī ya      te'a ɛ́i  
 20    ɛ́an nī  
      ɛ́i wa      tas L̥an ne'      ɛ́is t'a      gū dīe naj      La      ma ga  
 sī gīs taL ɛ́i gūL      dū te'a dī t'a ɛ́a t'a'      ɛ́as sīs nī      sin nī      z̥á'  
 te'at dī nīs t'a ɛ́a t'a'      La      sīL tī dī nī na      gū wa      sī gīs taL i gūL  
 La      sīL tī dī nī na da      sī Lī gīs sa      ɛ́a gīs ɛ́in ne da      La t'a  
 25    dī na      ɛ́i lin na'      sī Lī gīs sa      dū      gū wa      nīs ɛ́a ha t'a  
 tas L̥an ne ɛ́i      ɛ́is nī      dī naɛ́i      te'a      has nīl la      La      dī nī'  
 dī na la'      sī nī ga ɛ́i      ɛ́as teiz      ɛ́i wa t'i gī      te'a ɛ́i      ɛ́ā  
 gīs nī      te'a ɛ́i      dīs nī tī      līl la      nīs t'an na      dīs dal  
 d̥zan na da      da nī ɛ́i      nī dū wa      te'a' ɛ́i      na gī dī la  
 30    Lī gīs ɛ́i      t'a sī ɛ́an nī      tū mīL      tei te'a      dī ts'in ne'  
 ts'ā sī t'a ga      ma ga da      gīL L'ú'      ɛ́i wa      La      tas L̥an ne ɛ́i  
 ɛ́an nī      dī gī      sīt tū mīL La      ɛ́is dū dī gū t'in na      ga gī ɛ́aL i gūL  
 ɛ́i dū gū      teū t'in na      z̥á'      ɛ́a gīs ɛ́i gū la      te'a dī t'a  
 nī dū wa ɛ́a      sīt tū mīL La      z̥á'      ɛ́a te'a dī t'a ɛ́a

## MEDICINE BUNDLE RITUALS

### ORIGIN OF THE BEAVER BUNDLE

Camp from it man mounted a horse. He hunt he-rode. Buffalo he saw. Horse he tied. Then buffalo he shot. He killed it. And horse to it he led. Then he tied the horse. Then buffalo he cut open. The meat he arranged. Then just beside him a lake was. On the-shore he had spread the meat. It was hot. Noon just above him in the sky cloud small floated. With his-head down he was eating then he looked up.

His food around water serpent lay in a circle. Its-forehead its horn blue stuck up. Water serpent this man to him he spoke, "My son, may I live. Why are you afraid of me?" he said. "My son, yonder thunder is thinking about me. May I live." Thus he said. It came down, thunder. Thunder birds water serpent around him sat. This thunder spoke, "My son, from him some other way go. That I might eat him to him I came-down," he said, thunder. These thunders all were-blue. "That I might eat to it I came down. Then on that account to you it ran. From it go away," thunder said.

Then water serpent in turn spoke, "My son, to him do not give me. He is not holy. I say I only am holy. My son, help me. To him do not give me. My son, if you help me, my bag you may have. All people who may be my bag not to them I have given." Water-serpent spoke. This thunder he told, "My son, this you save my food you may eat. Then thunder, "Yes," said. Thunder made a noise with up they went. Already food was gone. The thunder took it up.

The bag was in bottle small hard crow feathers over it tied. Then "My son," water serpent said, "this my bottle other tribe do not give. Other Sarsi only I let-

5 ʼis dū dī gū t'in na    sī tū miL La    ga nī ʼa la da    tsū t'in na  
 nī dū wa    gwa gū na ha t'a    ʼi gī    lī gīs    sīt tū miL La  
 mit t'a    sa ʼan na ʼa'    na mi yī    djū    mi t'a ʼa    ʼi ts'ag ga  
 La t'a    te'as ts'it tī    mi t'a ʼa t'a'    miL    te'i djin ne  
 xal teū    dī djī    mi t'a t'a    La    ʼa ka tein na  
 ʼa na ts'i dī ləte cī    mi t'a    ʼa ka tein na    ʼa dī la    t'i gī  
 ts'i dan na ka    tei te'a    ka    min nas ga    na gī ʼa  
 gwa nīs ʼic    xa zī nī gō wa    t'i gī    xa te'is te'ūlte    ʼi wa t'i gī  
 ts'i t'ūt

*Planting Tobacco*

10 ha gū te'i dīL k'ate    ʼi wa t'i gī    ts'it dan na ka    tei te'a  
 gū k'a    tū nī ʼiz na    ʼa ka na ha cī gīs nate    ʼi wa t'i    ʼi tei  
 tas tei tei    ī Lil la    ma ga    kō te'i dīc dī    kū ts'it dzi  
 tō wəL ʼaL ʼin na    na gī dī djite    sī ne gī nī zin na    ʼa dī na  
 djū    na djie    lən na    ʼis t'a    ʼis dū na    yī nī zī na  
 15 na te'ite ka    mi k'a    ts'i gī yī zit    t'i gī    La mət dī  
 tī te'i nəc    sīt dan na ka ka ʼi    gī ka ts'a    ʼi dū wūt  
     ʼi ta    nī da sī    ʼat t'a    dī    ʼa na ts'i dī ləte tei    da  
 dī gī    ʼa ts'i dī la    gwa gū nī lī    xa gī dal    gwa gū nī lī  
 xa gī dal    gwa gū nī lī    La t'a    dī na    nən nī t'ūt    dī na  
 20 La t'a na    xa gī na    ʼa t'i gō wa    ʼa kō

## JACKRABBIT GIVES MEDICINE FOR SWIFT HORSES

mi da    wū sis sa t'a    mi ta    ʼi L'a tsī yīs t'a    dī lī tea ka  
 ka ma dī wūt    ʼa t'i gī    gū ga    teis k'a    sīt da la    teūs L'a  
 La sī nis tsiL    ʼi dī ga    na gī niL tī    sis ka ka ʼa ts'ag ga  
 yī tei tei    yī nīz zin la    ʼa kū nal ts'i<sup>3</sup>    na dis dja    ʼi teij gū  
 25 teūs L'a ʼi    ta gīL təL    mi k'a sī    gū za ts'iL    ʼaL t'as sī ya  
 na zī    nī L'a tī ga teū    mi k'ai ya    kit da    ʼa tein nis til la  
 ʼa t'i gī    ʼa tein nis tin ne    yī k'a    na zil la    ʼis ka nī dal La  
 lī gī dīs cat tei    ʼa t'i gī    ʼis ka nī dəl ʼi    ha lī tsa ʼi  
 k'as din na    yī tsī ʼe    ʼa dī gī naL La    ta t'a cī Lil la    dī niL la  
 30 dū    yī ga    na gī naL La    dī nī    ʼi ts'ag ga ʼi    dis djin  
     k'a nī djin dī    gū dīc naj la    La    k'i gī ts'i    na nī ya  
 ʼic teiz    mi ts'i    ʼis daz dja    La    mi k'a    teis te'it dī  
 da nī    ʼis teūt da ʼa'    sa ga    niL ta    ʼis teij    yī na gīL ʼin

<sup>3</sup> This time of day.



own it. Holy nothing is, my bottle only is holy. Other-tribe my bottle if you give Sarsi none will become. This bag my bottle inside it lies. Otter too is in it. Birds all different kinds are in it. With it they sing large-rattles four are inside. My son, tobacco seeds inside. Tobacco you sow then boys small mocassins beside it stand up make." Autumn then they pull it up. Then they smoke it.

#### *Planting Tobacco*

They burn off the grass. Then boys small over it who tread it down run back and forth. Then sticks pointed with for it where they make holes they put in-seed. The owners they sow. Who wish to those too sow. Others in turn other persons who wish to sow it. On it they put the dirt then away they move the camp. Boys' mocassins their spirits drive away.

"Father from you it is this that is planted. Here this may it grow. Happily may it grow. Happily may-it grow. Happily all people may they smoke you. People all you look after." This is all thus.

#### JACKRABBIT GIVES MEDICINE FOR SWIFT HORSES

His horn bent over his father early in the morning his horses drove away. Then beside on the hill he sat. Squirrel he killed. By himself he laid it down. "My-children's birds will eat it," he thought. This time he-went home to eat. The squirrel he was holding. Behind-him he heard something. He stopped. He stood. Jack-rabbit his legs between hid itself. Then where it hid-itself over it he stood. Hawk was chasing it. Then the hawk the old man nearly his head it touched. While flying it sang. Not from it he moved. This bird sang.

When he stopped singing he spoke. "My son, from it move. I will eat it, to it it made me tired. My son, from it seven guns you will capture. To me give it.

nī dza mī t'ag ga ɛ̄i līl la tɛ̄is tɛ̄it de da dū wa  
 mī ts̄ī k'ī za da gī L'ū La t'a ɛ̄i ts'ag ga ta sin ne zā  
 t'e'a din nis t'a ɛ̄a ɛ̄a ɛ̄i gī mī ts̄ī k'īz za da gī L'ō nī gī ga  
 nil la

- 5 nī L'a tī ga tēu ɛ̄i ɛ̄is t'a gū die naj La mī ga  
 sī gīL t̄al ī gūL dū sa t'e'a tī t'a ɛ̄a ɛ̄a ma ga sī gīL t̄al ī gūL  
 ha lī tsa nī L'a tī ga tēu na gis ɛ̄i nī nit dza mī tea  
 ī līl la mī ts'ī ga tas tsū wū mī ts̄ī k'ī za da gī L'ū la  
 sin nī t'a ga dī gī na ga nis La ɛ̄a ɛ̄a ma ga  
 10 sī gīL t̄al ī gūL sī nī t'a ga tɛ̄is t'e'it dī da nī  
 ɛ̄iL tēut da ɛ̄a' dū sa t'e'a dī t'a ɛ̄a ɛ̄a La nī lī tea ka  
 sa gī gil L'AL La ɛ̄a'  
 dī ne ha lī tsa ɛ̄i nī L'a tī ga tēu ɛ̄i ī līl la tī dī na  
 ɛ̄i wa ɛ̄i ts'ag ga ɛ̄i djū ɛ̄iL tī dī nal la dī nī dī n̄al la  
 15 dī tēus L'a zā nī tēiz ɛ̄is nil la ɛ̄i wa t'ī gī tēus L'a ɛ̄i  
 na dīs til la ɛ̄is dū ts'ī ī līl la dīs t'ai ɛ̄a t'ī gī  
 ha lī tsa ɛ̄i nī L'a dī ga tēu ɛ̄i ɛ̄in na kū gī yis til la gūt dī  
 na dis dja la ha lī tsa ɛ̄i mī lī tea ka tī ga ha cac naL lī  
 din nī t'e'a dī t'a tī gwa ɛ̄at dja la

WHITE GOOSE GIVES MEDICINE FOR HORSES

- 20 La dī ha lī tsa lī t'ī gī ɛ̄i' dīs ka ka ɛ̄a ga tsiz  
 ɛ̄a ga dī yal la tēiz ɛ̄as t'a hī tū tēu ga k'a nī ta  
 yī ga na gī yal la yī ts'ī dīs dūz yī ga na gī dūz  
 tēiz gū t'in na<sup>4</sup> ta sī ɛ̄a t'e'at dī nīj gūs t'ī ga ɛ̄a t'ī gī  
 La din nīs ta la  
 25 yū wū gā tsit La la yī ts'ī gū die naj La ɛ̄i t'a ka  
 dū gī ma ga nī t'a gī mī t'e'at dī nī nī djī La  
 ɛ̄i gī sī nī līt tea ka na nil ɛ̄in na na gū n̄al ɛ̄in ne  
 nī dza La t'a gī dil gāi la gī mī ts'ī ga dīL k̄ac ta zī k'a  
 na zī dī ɛ̄i lī gī sī mū wūs wūs sī dīL k̄ac mī gā  
 30 nī na gī zī dī mū kūs k'a dil gāi ye tēu gā tsit La ɛ̄i  
 ɛ̄an nī dī yī ka ɛ̄a kī yī ka zā tī ga gal L̄al La ɛ̄a  
 La na ga gū n̄an nil ɛ̄i' gū na gīL ɛ̄i nī nī dza k̄a wa  
 gū nis djan na gū dil gāi ɛ̄a tēit L'a ts'ā ɛ̄is lī tea  
 dil gāi ye da git L'ū ɛ̄i wa nī lī tea ka ga ɛ̄a ɛ̄i wa nī nī  
 35 na ga ɛ̄a gū dja na ga gū d̄at dlic gū la gūL ɛ̄i wa

<sup>4</sup> When used of people means tribe or nation.

I will eat it." He looked then its feathers with seven arrowpoints side of its head were tied. "All birds I only I am holy." That side of its head was tied to him it gave.

Jackrabbit in turn spoke. "My son, to him do not give me. It is not so holy as I. To it do not give me." Old man jackrabbit he looked at then its tail with its ears painted yellow side of its head were tied. "I too these to you I will give. To it do not give me. I too seven guns you will capture. He is not so holy as I. My son, your horses will run like me."

This old man jackrabbit with he helped. And bird too he helped. "This you save this squirrel only you may eat," he said. Then the squirrel he took. Another way with it he flew. Then the old man jackrabbit hole he put in. From it he went home. Old man his horses very ran fast. This holy became.

#### WHITE GOOSE GIVES MEDICINE FOR HORSES

Another time old man the same his children for ducks for them he went. Ducks different kinds at a lake he found. To them he came. Toward them he crept. To them he crept up. Ducks many among them he aimed just as then he fell asleep.

Yonder white goose to him spoke. "My son, why not them you pity. At them you aimed. My son, here your horses look at." He looked at them then all were white. Their ears were black. In the middle the one stood left its leg front was black. Beside it another stood its mane white large. The goose said, "These two horses only very run fast. My son, your-tipi look at." He looked then tipi high was white. Opposite the door outside horse tail white was tied. "And your horses' tipi and you your tipi it is. Your-tipi is not painted. And do not paint yourself. Your-

ta dī gī ts'ī gū la gūL      nī ts'ī da      zā'      Laz      ɛ̄l tas dlaz  
 ɛ̄i wa      nī djon na ɛ̄a      ɛ̄a kū      xa mī k'a na      gū te'ī nite  
 ɛ̄a t'ī gī kō wa

## BUFFALO BULL GIVES A SHIELD

ɛ̄a kin na      ɛ̄is ga kū wa      ta gī nis da      ɛ̄is Lək ka      k'a  
 5 ta gin nis da      ɛ̄l k'ai ye      Lī ka zā'      zā dī ɖəɖ ga      nī lā  
 gī gī dīs sa nī      yū wū      ɛ̄is lī      tī gil L'əl ɛ̄i      k'a      ta sī da  
 dī ɖəɖ ga      ɛ̄il k'ai ye ɖa      ts'ī gil L'əl lī      ɛ̄il k'ai ye      ts'ī dī wūc  
 ɛ̄is kī ya ɛ̄i      ɛ̄il k'ai ye      yī dīs sa      te'ī gī dī gil L'a  
 ha lī gī dī ɖəɖ tca      ɛ̄is lī ɛ̄i      ɛ̄is da dja      ɛ̄is kī ya      na te'ī gil L'a  
 10 ɛ̄a t'ī gī      ɛ̄il k'ai ye      ɛ̄is lī ɛ̄i      te'a nīl te'ūl      ɛ̄is lī ɛ̄i  
 ta sīt ts'a      ɛ̄a t'ī gī      ma ga zīn na na<sup>5</sup>      kū ts'ī gil L'a  
 ɛ̄il k'ai ye ɛ̄i      ɛ̄in na ɛ̄i      ɛ̄al k'a gū nīl dīa      gūL nət dīl ts'it dī  
 ɛ̄al da na gū dīa      ɛ̄i wa      ta ɖū      xa gū lai gī nīl k'a      mū wūs  
 gī t'ī      na gū nīl te'ūl      k'a na gū nis kai ye      yī k'a  
 15 gū dīl te'ūl      yī na da      na zit dī līl la      xa ta la      yīs tin na  
 gī ts'a ɖa na      k'a      ɛ̄i līz  
     ɛ̄il k'ai ye ɛ̄i      ha nīl la      la      da nīl tin na dīn nis na  
 ɛ̄as tsa      nī ts'ī      ɛ̄iz za ga dī sis sīt      sī ga      k'as dīn na  
 sa ga      zī sis ɖīn na ka la      sīn nən nis ɛ̄in na na      ɛ̄in na gil ɛ̄in  
 20 mī da ga      nis kan ne      tət dja cī      da ga dīt tā      la  
 dī      nis ka ne      dū dīn na      ga nis tī ha ɛ̄a      nīn ne      da      na ga  
 nis tī      dī dji      da nī      ɛ̄il teū da ɛ̄a      ha kī dji nī tea wū'  
 ɛ̄an nī na ha ɛ̄a      nī na nī dja dī      nīs ka nī ɛ̄i      ɛ̄al la  
 ɛ̄at lī ts'ī ɖəl dī      dī dji      da nī      ɛ̄il teūt      ɛ̄i wa  
 25 ha kī dji nī tea wū      ɛ̄at dja

## OWL SKIN WAR MEDICINE

dij na      ɛ̄is ga ka      ɛ̄a gī nī la      ɛ̄a t'ī gī      ta nas tsai  
 Las tsū      līl la      ɛ̄i wa t'ī gī      mī dīt dlīc ca      gū ɖa na k'a sī  
 ɛ̄i wa      gū wūs k'a sī      t'as      ɛ̄i līl la      tas teij      k'a na dī nī dlī cī  
 t'ī gī      ɛ̄i wa t'ī gī      kū<sup>ε</sup> na da      yī dīl dīc      ɛ̄i wa t'ī gī      t'as  
 30 mī ts'ī      dīs k'an      xa gī la gī      na L'a yī ga      gīl t'ī      t'ī gī  
 ts'a tea      na ga      gī nī la ɛ̄i      da nī      dī dji      dī dī t'a nī  
 dī gī      mī t'a      ts'ī gī la      mī sī      k'a dī ts'in nī ga

<sup>5</sup> In compounds na, but when alone ɛ̄in na, as in the next line, is used for the underground den of an animal.

blanket only white clay make white with. Then you-  
will be old." Thus the story they tell. This is all.

#### BUFFALO BULL GIVES A SHIELD

Two young men rode. Horses on they rode. Bull  
one only calves many they chased. That one horse  
good runner on he rode. Calf beside bull was running.  
The bull was lowing. The young man bull chased. He-  
ran in front. While he chased it the horse got tired.  
Young man jumped off. Then the bull the horse tore-  
open. The horse died. Then wolf's hole he crawled in.  
The bull the hole tore open. When he came at it again  
he tore it open again. Then three times he tore it open.  
His leg he saw. He tore the ground again. He gored it-  
again. On him he tore it off. Above him while standing  
on his back he was lying. His chest on he urinated.

The bull said, "My son, I will help you. At first  
at you. I was angry. My son, nearly by me because-  
I killed you look at me." He looked. On his horns shield  
painted blue was hanging. "My son, this shield nobody  
I have given. You now to you I will give it. Four  
guns you will capture. Great chief you will become."  
When he came back the shield he made. When they were-  
fighting four guns he took. Then great chief he-  
became.

#### OWL SKIN WAR MEDICINE

Four young men she gave it. Then she painted us  
yellow with. Then its painting along the arms and  
along the legs gunpowder with she painted. When she-  
finished painting us then then above fire she shook it.  
Then gunpowder from it burned. When she had done-  
that across the breast she put it. Then old woman  
to us she gave it. Guns four bullets these in it she put.  
Owl whole skin she wore. Near she sat. Then guns

tsin naL t'i gūs tea na nīs da ɛi wa t'i gī da nī dī dji  
 ɛi Lil la mī ga t'ū dī dī t'ʌn nī ɛi mī ka na gī kī  
 dū ma xa gi nī ts'it dī t'ʌn nī ɛi ha t'a ts'i nīs k'a cī djaj  
 na hī ts'IL t'ūL la da mī te'a naL dzū gū la gūL dī na  
 5 sī nīs t'i gī ma ga nīs ɬan na yū wa wū sa dza na dī na  
 gī li gū la gī gī nī dil ka da dū dī na gīs tsī gū la ɛa tī gī da ɛi  
 gīL teūz gū la dī gī nī t'ū dī na gwa gū nī la dī na  
 gī li gū la gī ma lin na nīL tīs gū la  
 ɛi ts'ʌg ga mī tsa na tī ga nī nī ɛi ɬan nī li gū la  
 10 ka nī daL da sī na nī nī

## SQUIRREL, A WAR MEDICINE

ha li tsa ɛi ga ɛi dī La da da nī ɛiL teū da ta ɛi wa  
 La nī cī na ka t'ū na ga siL ga ɛa ɛi wa La gū tsis  
 nī ɬan nī dīL te'ū la ɛa ɛi wa La gū La ɛis ɬak ka  
 nī ɛi gū la ɛi wa La ha kī tei ɛʌn nīn na ha t'a ɛi wa  
 15 La din na nī ma teit djin na dū nī kī zil ga ɛa ɛi wa  
 La dī ɛi dī dji t'i gī ɛi wa La as ka zū nī  
 ɛa gū t'in nī gūL dū nīL k'a nit ta ɛa dī na nī li zā'  
 gū la sa ɛi wa La nī djon na ɛa ɛat t'a dī nīs La ha t'a  
 ɛa t'i ga ga ɛʌn nīL dis sī nī djon ɛa t'a ɛa t'i gī kō wa  
 20 ha gūL dī gī nī la  
 gī zil gī nī t'i gī na gī nīL lū sa ga gī ta dī La t'a  
 ta sis teai ɛi ka ha li tsī ha ɛi Lil la L'i gī sī k'a sī  
 siz sa na ga ɛa teiz ma gū lin nī k'a sī sin na ga  
 ha gī teiz ɛa kū ha t'a cīc teic kū' na da yī dīc dīc cī  
 25 nī dza t'as mī tsī dis k'an ha gī lai gī sa ga  
 gin nīL tī ɛis lī min na gū ga nis tī sa ga  
 gin nīL tī dī gū ts'i ta dī gū t'a mī t'a sʌs ɛʌs ɛin nī  
 ta dī gū t'a mī t'a k'ʌn nīL ta kī gūs t'i ga na ga  
 gin nīL tī mit da sī da nī ɛi sis teūt mit da sī nī cī na  
 30 ɬas gī mit da sī ɛa kin na tsis dis te'ūL mit da si  
 gū La ɛis ɬak ka ɛis teūt mit da cī cīc dja mit da sī  
 ha kī tei ɛis lī  
 hai yū hū dī dil teūz ja mīL tī dī nī na gū la ha kī tei  
 ɛa gī na hai yū hū dīL teū ja ha li tsa na hī ɛi Lil la  
 35 mīL tī dī nī na gū la dza na dī na ɛi lin nī Lil la

four with when they shot her bullets dropped from her. They did not penetrate her. Bullets just on the ground lay.

When one shoots you from him do not move away. This my medicine to them I give in the future long time persons will be. What they want they will not fail to get. Those things they will capture. Those who smoke this will be happy, persons they will live. Their flesh will be strong.

Bird her head you you be ashamed if you are lying you.

#### SQUIRREL, A WAR MEDICINE

The old man when he saw it, "My son, this time, guns you will capture. And, my son, Cree men you will kill. And, my son, scalps many you will take. And, my son, many times horses you will steal. And, my son, chief you will become. And, my son, people your enemies they will not kill you. And my son, this you will sing. And my son, even sickness although-it is about not on the ground you will lie. You will live only it will perhaps be. And, my son, you will be old as I am (?). Because of this I am saying it to you. You will be old." This is all it said to him.

When he killed it then he made it. To me when he gave it all over he painted me yellow. White man red paint with. Left side my mouth he painted horizontal. Right side my eyes he painted. This is the way he painted me. Fire over he shook it then powder from it burned. When he had done that to me he gave it. Horse for it to him I gave. To me when he gave it from that time thirty-five winters I had it. Thirty-five is ended just-then to you I give it. From it gun I captured. From it Cree I killed. From it two men scalps I took. From it many horses I captured. From it I became old. From it chief I became.

Oh, this squirrel help him. Chief he may become. Oh, squirrel he is old man when help him. Long time he lives then with that help him. Misfortunate without-

ɛa t'i gī Lil la miL tī dī na gū la ma ta gū Lī ɛa tēi gū ca gū  
 dī na lī gū la hai yū hū dil teūz ja ha li tsa tsil lin nī  
 ma ga yī nin nī  
 hai yū hū dī na tsil la hī Lil la siL tī dī nī na nī cī na  
 5 dū cī gī tē'a gū dī na gīs La hai yū hū dīl teūz ja sa ga  
 nī t'a cī na dji na wa gī mī Lil la gwa gū nī lī dī na gīs La

## SKY PERSON GIVES A MEDICINE

ha li tsa sit til la na k'ūs k'a dī na ɛī lil la  
 ha li tsa ɛī lī mī tsa ga dī gal yī ts'i na ka nī ya dī  
 has tin na yī zil gī ha nil la La dī gī mī sī ka  
 10 na ga nis La mī ka tsin nis Lī ha ta da na ga nis La  
 ɛis dū na nī ts'i gī nī ha la ta ɛis Lək ka gū zil a  
 na ga tsin nil la ta gū ga gil ləL ɛī wa ɛa t'i gī na  
 ɛa miL ɛin na tī gwa na ha ta sin na nis t'a na k'ūs k'a  
 dī na ɛis Lī na t'a nis tsī nī teū wū siz za t'a La t'a  
 15 dī na La ga ləL na gī mī na gī tēi dī gūL La t'a sis ka ka ɛa  
 ɛat da dī La ɛa ɛas siL ɛin na  
 mī sī kai yū ga dī nī ts'i ka da ma ga yī nil la  
 gwa gū nī lī ts'a tea ɛī lī gū la yū wū tū da ma sī t'i gī  
 wū nas din na Lī ka za dī ka ha li kas tī ɛī wa  
 20 nī cī na ta La ka za kas tī da nī nī nī kas tī  
 niL ka sin nas hī t'i gī na zis sī ka ta La t'a ɛī ts'ūg ga  
 na k'ūs k'a dī na sis ka ka gī t'a nīs k'a dī na  
 ta dəs dlī t'i gī na dīs teīte na hī ga na ta sin na da  
 ɛin na ga die cite hai yū hū gī mī səl tī ta dəl dlī hī  
 25 yū wū na hī ta ts'i ta sit dī dliz zā tea dī t'a ɛa  
 wū na t'a dza na gū gwa gū nī lin nī dū ha gū t'a da  
 niL k'a gwa ta gū yī Lī La t'a da niL k'a  
 gū ma na dīs date gū nəs ɛī dū niL k'a gwa na gū nī Lī  
 a na gū na ha ɛa ɛa t'i ga ga ta dəl Lī ɛī Lil la gī mī səs tī  
 30 da ta dəl Lī na hī ta na hī Lil la tī dī na ɛa  
 ɛī ta niL tsin nī teō wū dī nī ts'i ka ma ga gū ta  
 miL tī dī nin na dī mī sī kai yī ga mī ts'i tea dī t'a gū la  
 ts'a tēai gī na dī na gil ɛin na mī sī kai yī ga gin na hī  
 gū dja na ha la ɛis Lək ka ɛa gū nī lī ɛis La ga la djū  
 35 tī ga ma gū nī lī miL tī dī nī na



knowing may he live. Oh, squirrel, old man he being to him give.

Oh, being saved alive with help me. Cree never-shooting me may I be saved. Oh, squirrel me pity. My-relatives with them happily may I live.

#### SKY PERSON GIVES A MEDICINE

Old man was sleeping. On the sky person it was. Old man he was. His hair was white. To him when-he came while he slept he killed him. He said, "My son, this owl claws to you I will give. I have not wanted-to give it away, this time to you I give it. Some one-else from you if he buys it, horses clothes to you if he gives to him give it. And those persons will own it. Very it will be theirs. I am sky being I am. Big-wind my name is. All people who take away do not-be afraid of them. All my children they are. It is mighty. It is my own.

Owl's claws this woman now to her you are-giving happily old woman she will be. Yonder water surrounds the other side one white man I stay with. And among Cree one person I stay with. Now you I stay with. You call upon me then I will listen to you. All birds on the sky beings my children they are. On the earth beings you pray then I hear you. For you our father above me for you I tell him. Oh, keep on (?) you pray. That our father to praying only is holy. In the past long time it was happy. Not like that now on earth bad all now on earth I walk around I look-at. Not on earth happy it will be. That is why you pray with keep on. Now pray our father with-you I will help.

My father, wind great, this woman is poor. Help her. These owl's claws to her let them be holy. Old woman may she become. These your own owl's claws for them well she paid. Horses good, saddle too very good. Help her.

## PAT GRASSHOPPER RECEIVES MEDICINE FROM HAWKS

*A. First Narrative*

- kū zīt da    ʼa ma ʼi gū    ta za sīt    Lạn nīs teī kī    Lạn na  
na gūs tin dī    teū t'in na    na gū gī tin dī    sin nī    gī mī ts'i  
dī cīc cạt dī    sin na da    ʼa tea    ʼis gá nī daL    ʼi wa  
ʼi tsạL dīs ka sī    zil la ga    na gī dī na t'a LA    dū gim mis teạL a  
5 sī ts'i    na ka gil LA    sī ts'i    gū za siL a ga    ʼi na gīs ʼi nī  
nī dza    gī mī gīs ʼi    tsa    gī mī nī gī    na dis sis ʼa  
gī mī nis tsil łas sī    sī ka    ga ta gī dil LA    yū wū    sīt dī ka  
sil łas sī    nīL t'a    gīs t'ail    ta gū    sī Lil la    na gī dī teīj  
mīL    dī djī tsī    nīL t'ạk    gīL t'ai    gū sa tsī    dū gim mis tsa  
20 gwa gī tea    ʼa k'a    na gī caL    na gū tī na    ts'i    gū wa  
na dī cīc ca    gūs tī ga    sī k'a    gī dil LA    ʼis gạn nī daL ʼi  
ma ga    gū Lī nī k'a sī    siz zạm mīL a    ga da dīc nij    ʼi wa  
ʼas teạL dīL kạc cī    sū k'ūs ka da    ga da dīc nij    gū dī ta  
a da tī
- 15 ʼa t'i gī ko wa    ta sis tsa    ʼgū za tsī    nīL t'a    sī kis til la  
nạs sī gīL dī gī sit dī    na gīs sīt dī    gwa teī gū nī ca    dzạn na  
gū te'a kī nīt tsa    nī na gū cīc dja    nī na cīc dja    na gī dis tī cī  
nī dza    ʼa k'a    sim ma ga    Lī gī dī t'ac la    na gū tī na  
ʼi ts'i    dī cīc ca    ʼa t'i gī na    ʼi gūL ī    gī mī nạL ʼi
- 20 gī nī tsa    k'as dī na    sī Lil la    na ka na gī dī tsit  
ʼa t'i gī ko wa    na dī gīs cạt tī ha gū t'a    dī djī    djin nis sī  
sai gī tan    gū za    sa ga    kwī yī ga    sis da  
gūL ī    sī na da    gī dī nī    gī mī dis teic    Lū k'a    ka  
dī cīc ca dī    tū gī LA    sin nas gá    Lū k'a    sin nas gá  
25 na gīL haL    ha na gī LA dī    Lū k'a ʼi    nī nạn nis tī    dī da tsa ʼi  
gī ha da dis tsī    sis tī dī    ʼi L'i gī    gī mī gīs ʼi    has sis gī nī  
nī tsī t'a    mīL    na nī tsit dī    na ga    gī nī nī tī    ʼi t'a ka  
tsa    ʼi Lil la    na hin nī saL ī    dū ha na la la    tī ga    mīL  
na tsit tsit dī    na ga    yī gī nīL a

*B. Second Narrative*

- 30 sī ka gī dil LA tī    nī na gīs sīt dī    ta sis tsa    sī gá  
gin nis da    nī teū wū    ʼi ts'ạg ga    ha siL nī    dī gī  
sī ka gá na    ʼạn nīL ʼi    ma ga yī na gū la    yū wū    dza na  
dī na nī lī gū la    ha lit tsa    ʼạn nī na ha ʼa    dū ma t'a gū LA ʼa  
dī gī    na ga    nis LA    tī ga    tea dī t'a ta    mī da tsī

## PAT GRASSHOPPER RECEIVES MEDICINE FROM HAWKS

*A. First Narrative*

Before last summer noon fence some when they were working at Sarsi where they were working I to them when I was going above me it was (a hawk) and (a hawk) above me were flying around. I did not see them. To me they came down. To me I heard them coming. I looked-around then I saw them. Stone for them I picked up. I threw at them. Over me they skimmed. Yonder west upwards up they flew. Three times with me they came when fourth time up they flew. Far I could not see-them they became. Still I walked down. Those working near them I was coming just as on me it lit, 'eisgannīdal. To it right side my shoulder it put its claws in. Then 'așteçldilkāccēi back of my neck he put its claws in. The blood flowed.

After that I was dead. Far up they took me. When they let me fall down; when I fell I did not know anything. Long time afterwards I came to my senses. I got up. I look around then still around me they were circling. Those working to them I went. They too were looking-at them. Among them nearly with me they came down.

After that I felt rather crazy. Four days with me (?) all the time (?) my tipi inside I sat even above me screaming I heard them. Fish for when I went I went-in water beside me fish beside me it threw. When it-came out fish when I brought back everybody saw where it put its claws. While I slept at night I saw them. They said to me, "Your body with it our strength to you we give. Why stone with did you throw at us? If you-had not done that very with strength to you we would-have given."

*B. Second Narrative*

They picked me up. Where I fell, I fainted. By me they sat. Big one bird said to me: "These my claws you may have. Take care of them. Then long time you-will live. Old man you will become. Not bad these to you I give. Very they are holy. From them I am-

dī na ʼis Lī na ʼa sī nī gūL ī da nī ka da gīs Lī dū  
gū dja na ga gī nis nī dji nī tsī na tī ga ha ma gū Lī nī  
k'a sī da gī L'ū gū la L'ī kī ʼis ga nī dal ʼī ʼis t'a  
ha nī yū wū Lī ya na ga gī gī nī dji Lī t'ī gī  
5 na hī gīL ʼin na ʼa ʼī gī na hil la ʼa dī da na ga  
mī gī nic nītc dī da t'a ts'in nīL k'a wū da  
ma gū ca tea ʼa ʼī wa tī ga dza na dī na nī līn na ʼa  
da t'a ma nīs da ta nī dū wa ha ʼa dī gī La t'a  
ʼaL t'a hī ʼī ts'ag ga sis ka ka ʼa mī naḡ ga dīs ka ta  
10 dū dī naḡ tsī ta ʼa wū sa gū nī nī ya gū la ʼis ga nī dal.  
saL t'an na sī gīL gaL ī gūL gī mī sī sis gī la da sī ka ga na  
na ga nī na dīs La ʼa ʼī ts'ag ga tēu ʼī La k'a ʼī ʼis t'a  
ha nī sin nī djū saL t'an na sī sis gī da sī ka ḡan na  
nīn na dīs La ʼa yū wa wū sa dī gī na ga nī ga ʼī  
15 ma ga gī na gū la ʼis dū na ha nīl la da ha gī la mīn na  
na ga tsī gī gī nī ʼa t'ī gī na ma ga gī nī la na wū sa  
dzaḡ na dī na gī lī na ʼa gī mī naḡ ʼī gū la sa ʼa t'ī gī kō wa  
nī ts'ī k'a gū na naj

## A KNIFE, A WAR MEDICINE

ʼī ta na gī nis Lō na ʼa yīL gū la sī t'ī gī ʼis Lī  
20 Lək ka za mī na na teī gīL nīc nī cī na ja tea dū  
mī Līl la ʼa ha teī teī nī La ta ʼa La gū zā' nī cī na  
jaḡ tea mī Līl la dī sis tsit mī tsis k'iz za dī sis te'ūL  
dij gū mī zī sis gūt gū nīs na is t'ī ga mīL dīs ma  
dī gī sī maḡ sa ʼa ka gū ʼis Lək ka mīL ʼis teūt  
25 na dī sī dal dī ʼis Lī mīL na cis teūt La dī na dī sis ma dī  
ʼa kin na mīL na dī nīl sī ʼa kī yī maḡ ʼaḡ t'a  
Lī kiz za tsin nis k'a na gīs cīc nīc ʼis t'a na sis tī na ga  
ʼī ta na gī nīL Lū mīl la dī ka dī da sī gīL teil laḡ sī  
ta dī dlī hī Līl la sa ʼa gī na ʼa da cīc teī teī t'ī gī  
30 gū gūL ʼī ʼī Līl la sī nī gai  
mīs t'ū tī ʼī Līl la ta dī dlī gwa gū nī lī sī ga  
wū sa dī na lī gū la sī nīs t'ī ga mī ga nī sis tī na ʼa  
dī gī ma ga gī nis ʼa  
mīl la dī ka dī sa ga gī nī ʼaḡ na ʼa ʼa t'ī gī da sī  
35 na nī sis laḡ na ʼa  
gwa gū nī lī dī na gīs La cī na dji na na gīs tsan

living. I although (?) now I am sorry for you. Not good to you gift (?). Your dancing hat right side tie it on." The other one hawk in turn said: "That my friend to you he gave the same we two own. Those are ours. These now to you I give this all on earth soon you will learn. And very long time you will live. Things I cannot do there is none. These all different-kinds birds are my children. The one I want I do not lose. In the future be wise. Hawk like me do not kill. If you kill them my claws from you I will take away." The large bird, the other one in his turn said: "I too like me if you kill my claws I will take away. In the future these you we give take care of. Another person if you give you may do it. For it to you he gives something. That person to him you give it in the future long time he will live. I will look at him. Here to you we finish talking."

#### A KNIFE, A WAR MEDICINE

My father made it. With he gives it then horse one for it they offer. Cree dead body not with it back (?) in vain he runs. Once only Cree dead body with it I ran up. One side of its scalp I tore. Four times his back I stabbed. Ten times with it I went to war. This my knife twice horses with I captured. When we went home horse with it I captured again. Another-time when I went to war two men with it we killed. Two knives used to be. One on the ground I offered bad because I dreamed. My father made it. Bear from with it toward sky praying to me he gave it. He painted me then the knife with he threw at me.

Pipe with he prayed. "Happily my son in the future may he live. By myself of it I dreamed this to him I give."

Bear to me he gave it. That from I made it.

"Happily may I live. My relatives may I see again."

## WEASEL GIVES A WAR MEDICINE

gīn nī ga      na gī nīL Lū      sin nis      lī di L'ac di      ga ɛi  
 ɛi wa t'i gī      ta sit tsa      dī nī      gī nī ga      tsa kū sig ga ɛi  
 ha nil la      La      da nī      ɛi Lil la      dī ha gū yī sa  
 nī tsīL t'ūL La da      ha gīL La da      nī kī gī tea      zā      ha dī kat da ɛa  
 5 nī nī      nī lin na      dū ha dī ka da ɛa      nī na nī yət dī      ɛa gī la  
 dīs ma dī      sa ga      yīs ta      ha sis nī      na ga      nis ta  
 nī ts'i gūs tin na      gū gū na tēi tsī      dī ya      dī ɛan nīL ɛi  
 nī lī tea      min na      sa ga      nīL ta  
                  sis La sa ka      La t'a      yī dū wa      sin nī      zā      ɛa k'a  
 10 gīs na      sa ga      teīL ta dī      La t'a      ka t'ū na ga      kū gī dal  
 teīn nəl ɛi      sī nī      gīn na ga      ɛi Lil la      ɛa teit L'a      sa da  
 ɛi da tēi nī cūL      ɛi t'i gī      cī tea na      zā      dī nī      gī na ga  
 ta sis tsū      sa ga nī tsa      La da      miL      gwa tsis L'ū  
 sī gā na k'a sī      nī kək ka      ta teis teiz      ɛi ka ha lī      tsa ha  
 15 ɛi Lil la      sīs zəm miL a      ɛa ka t'a      mī na      sa ga ta ka k'a  
 yī nəg ga      k'a      ta na dīl sit dī      dī ka sit da      sa ga nī ka  
 tea taḡ ga      dī ka sit da  
                  mī na sa      nī sis da      na tsin naL ɛi      ma na dī nī teū dji  
 dī za ka      gī teaz      yī ɛaL      ɛi wa      naL ɛi      ɛiL nī      La t'a  
 20 na tsin nəl ɛi      dī gī      tsū i gūL      sil la      ɛis teū      dī za ka  
 gū ts'i      sī la L'ək ka      na gī gīs kəs      dī dīl t'an nī      ta gīs sil la  
 sil la      ɛa La nī gīs teū      ha sis nī      dīL na      siz za ka  
 gī yī ɛan nī      teī teī      dīs na      gī mī sis t'i gī gūL      ɛi dīn nī  
 zā      na gī dīL nī      yī gīn na      ɛiL dīL gīn      k'a nī dji nī  
 25 ha sis ne      na ma teit djin na      ɛas ka      dī ha gū gīs sa      da nī  
 nī ts'i      dū xa La t'a ɛa      ha gīL La da      dū      nil lin nī  
 ha dī ka ta ɛa      ha ta nī djon na ɛa      siL nī      ɛa t'i gī      gī nī ga  
 ɛa La nī      Lai ya ka      ka tsis ga      sin nī      zā      da cīc dja  
                  ɛi gīs ɛin nī gū      ha dī nī ɛi      gū ha nī nis ta      dī nī      gī djon  
 30 (Repeated as follows:      yū wū      nī gīs ɛin nī      ɛi wa      da      gū ga  
 nin nis ta      dī nī      gī djon)  
                  gīn na      ɛa dī nī ɛi      ɛa t'i gī      da gīs L'ū

## WEASEL GIVES A WAR MEDICINE

My older brother made it. Daytime when he was riding around he saw it. Then he fainted. This my brother weasel said, "My son, gun with short distance if he is shooting if it comes out your coat only it will enter. Your flesh it will not enter." When he came back he made it. When I was going to war to me he gave it. He said to me, "To you I will give it. I do not want to lose you. Dreadful place you are going. This you may have. Your horse for it to me give."

My friends all are not. I only still I live. To me when he gave it all men came in. They looked on. I my brother with him back of fire we sat. I took off my clothes then my breech cloth only this my brother painted me yellow. My front hair in the middle (?) with it he tied it. Along my arm its tracks he painted red. White man's paint with my shoulders both its holes, on my chest moon still when it is new he painted. On my back sun he painted.

In front of him I sat. They were looking at us. (A grass) in his mouth he put. He chewed it. Then, "Look," he said. All looked at us. "This do not let go." My hands he held. His mouth from my palm he threw bullet. It was hot. My hands he held together. He told me, "Swallow it." My mouth when I put it in vain I tried to swallow, although I tried. He himself only could swallow it. Its song he sang. When he finished-singing he said to me, "Your enemy even short distance gun at you will not wound you. If it shoots not your-flesh it will enter. You will become old," he said to me. Then my brother said truly. My friends are all killed. I only I am old.

As when I first saw you you told me I will give you-away. This person will be old.

That place I saw you then now to him I will give-you away. This person will be old.

My brother, where you said there, I will tie it.

## ROCK GIVES A WAR MEDICINE

tū teū ga tsa teū ka yī ǵa teʒ zī lī ʼəɭ la dī yī ǵa  
 ɳat tac dī dʒi dʒin nis sī yī ǵa yit ta tū dū ʒan nī  
 dū tei tei ʼɛi Lil la ta gī zit tsa ʼɛi ha nil la La  
 na gas t'a dī t'a ka sī ǵa ɳan nī ta tei ʼɛis kī ya ʼɛi  
 5 ha nil la ʼɛi ta' ha lī tsa ʼɛa tein na sa ga ǵin nin nī  
 ha kī tei ʼɛa tsin na sa ga gī nin nī ʼɛa t'ī gī ʼɛa kī  
 ʼɛa ka nī ga na'tate tea ʼɛi ha nil la gū nī ya La  
 ha lī tsa ʼɛan nī na ha ʼɛa ha kī tei ʼɛan nī na ha ʼɛa  
 teis teit dī da nī ʼɛil teūt La sil lin na ʼɛan nil ʼɛin na  
 10 La sin na ʼɛa sī zī tsa ta gal gai dī dī t'ʒan nī nī ka  
 na ka gū la na gas t'a sī ǵa na nī ta cī  
 tsa ʼɛan nī ʼɛi ka sī ha dja ha kī tei nī tea wa  
 ʼɛa dja ha lī tsa ʼɛa dja teis teit dī da nī ʼɛil teūt  
 sis t'ū t'ī gī dī dī t'ʒan nī mī ka na ka

## A PAINTED TIPI

15 La ga dis tsī ʼɛi wa t'ī gī sis zis gī lī kī za nī dzin nis ʼɛi  
 ta sis tsa la ʼɛi wa ka wa kū yī ga sis da la ʼɛa t'ī gī  
 ka t'ī nī ʼɛas sis nī na ga da da kō wa ʼɛi wa t'ī gī sa ga  
 dis dʒin ʼɛi wa na gū dī kai la na gū sis dja La ʼɛis lī  
 mī ka ta sis da nī dū waL a ʼɛis lī ǵal la sī sit da  
 20 sī kī gī tea sis La sī ka La t'a nī dū wa La

## FINDING A BUFFALO STONE

tsa xa nī k'a t'ī ne mī ts'a yī ka ʼɛa kin na  
 ma ta nas din na ts'ī da tsa ta sin na la gū kū ʼts'ī dī ya  
 lī Lil la kwa la' ʼɛi wa t'ī ge te'ī dʒin la mī nas ga  
 yī dis ts'ā la yī t'ī gī te'ī dʒin nī gū ts'ī dī yal la tsa  
 25 xa nī na dī ʼɛā la dī tī gī la yī dʒin nī xa nī dī tei  
 xa nī nas ʼɛa ga ʼɛa ts'is ʼɛin nī dī te'ī teiz dʒi nī dū wa la  
 dī nī ts'ī ka nī na dja na gū dī gai xa nī ʼɛit dū wō'  
 kū daL lī yīs nī la xa nī gī dīL ʼɛis nī la ʼɛi wa t'ī ge  
 tsa xa nī ʼɛi na nī ʼɛā la yī dʒin la xa nī kū yī dal la  
 30 nas ʼɛa ga ga ī ta dī nis ts'is dī nī ts'ī da tsa ta sin na ʼɛi  
 k'a t'in nī yī ga nis da' ʼɛi wa t'ī ge yī wū' ts'ī ka



## ROCK GIVES A WAR MEDICINE

At a lake large rock beside it sweat-house when he-made beside it he slept. Four days by it he slept. Water he did not drink. He did not eat when he became thin. The stone said, "My son, I pity you. Why beside me do you sleep?" The young man said, "My father, old man being me give. Chief being me give. These two for them by you I sleep." The stone said, "You are wise, my son. Old man you will become. Chief you will become. Seven guns you will capture. My son, my flesh you may have. My son, it is I. My-name 'stone goes in the water.' Bullets from you will fall off. I pity you, beside me because you slept."

Stone what it said so it happened. Chief great he became. Old man he became. Seven guns he captured. One shot him then bullets from him fell off.

## A PAINTED TIPI

Evening (?). Then I was killed. One day I was dead. Then tipi inside I was sitting. Then man told me your tipi this tipi. Then for me he sang. Then it was morning. I woke up. Horse on it I was riding was gone, saddle, my blanket, my coat, my leggings, my moccasins, all were gone.

## FINDING A BUFFALO STONE

Stone buffalo. Man his wives two. The opposite-side girl poor for wood she went. Dog with she-got it. Then some one singing close to her she heard. That place some one singing to it she went. Stone buffalo she picked up. It was this was singing. Buffalo wood buffalo corral where they made what they ate was none. This girl came back. "At dawn buffalo you drive they will go in," she said. "Buffalo are-coming," she said. Then stone buffalo she put down. She sang. Buffalo went in. Corral they filled. This girl poor man he married. Then that one girl

nī teō wū ī mī L'a ga La dī da 'ea t'ī gī gū ts'ī yī djin nī  
 t'ī gī xa nī kū dilte yī djin nī t'ī gī nī t'ī gī  
 gū ts'ī xa nī nī Lā 'ea gū dja 'ea t'ī ge gū ts'ī xa nī  
 kū dal gwa gū dja yī gī ts'ī ka da sī tsa xa nī  
 5 yī gin na yī gin nī t'ī gi

## WILD PARSNIP GIVES A MEDICINE

ha lī tsa gī dū wa sin nī ma gū nī ca nī ka ma k'a  
 lī dī dac ēī cū L'a ta<sup>6</sup> nī yal la 'ea t'ī gī na ts'iz zī  
 gwa 'ēī la ha lī tsa mī tsa ga dī gū ca ga na gū da tiz la  
 'ēī gī cū L'a ta ha lī tsa gwa dja gī La sin na 'ea cū L'a  
 10 mī tis sa na gin na gī 'ēīn dī cū L'a gū nī na dī gī 'ea la  
 La sa nī na ha 'ea ha lī tsa tēī tē'a gwa nī na ha 'ea  
 cū L'a ha lī tsa 'ea dja xa na dūc ca 'ea dja k gī t'ī gī  
 zā' yī dū wa

<sup>6</sup> *Heracleum lanatum*. Michx.

elder her place she sat. Then after that she sang  
then buffalo used to go in, she sang. Then after that  
buffalo plentiful became. Then after that buffalo  
came in it became. That girl from her stone buffalo  
its song they sang.

#### WILD PARSNIP GIVES A MEDICINE

Old man has died, I I knew on the prairie he was  
wandering in the wild parsnip he went in. Then one-  
standing he saw. Old man his hair very white he  
was leaning on a cane. There among the wild parsnip  
old man he had become. "My son, it is I, Parsnip  
its cane." When he looked again parsnip like it stood-  
again. "My son, like me you will be. Old man small  
you will be." Parsnip old man he became. He was-  
crawling out when he became only he died.

## NARRATIVES

## TCAGUCAGGA, THE WISE SARSI

- yū wū dzan na ha li tsa te'a gū ɕaŋ ga miz zi<sup>ε</sup> la  
 gū nīs nan na mis ka ka La t'a ts'it don na' ɛis t'ən nī  
 gū ga La t'a ɛal la k'as t'a ca tei ga da da gīL L'ū'  
 ɛas nī ts'i gūs ts'ū wa ɛa ga ɛi ts'in na ɛi tei da nī'  
 5 ɛa la<sup>l</sup> la yī ga cas tsī sīt L'a sīn na t'i gī gū' yī ga  
 ɛal la<sup>l</sup> la La t'a k'as ɛi ka na gī gī ɛat gū ga gī nī la  
 xa sa daL ɛiL nil la ɛis ga ka ɛi xa gī gī daL Lī t'i gī  
 k'as Lai yī ga gīL t'i ha li tsa ɛi ɛi dī nī djū  
 dīL t'ən na k'as t'a Lai gī gaL tī ha li tsa ɛi L'a ga na te'is te'i  
 10 gū nī ts'i na nī ya mis ka ka ɛi gī gī nī ts'i xa na te'is tsis se  
 na gī nī dal la' ha li tsa ɛi ha nil la ɛa Lī sī daL La ɛa  
 ɛi ts'a ha ɛas ts'a sīL dīL ts'it sin nī na hīs t'ū ɛi wa  
 na nī dū na hīs te'a gū sa ga na gīL la<sup>n</sup> na i tei da nī  
 i Lil la Las sī sī gaL xaL i ɛi ts'a ha ɛi ɛi' jīL djī Lil la  
 15 ɛi wa ɛi tei da nī i Lil la gīL dīs tsit yī ga na dīs La tī  
 gūs t'i ga yī ga na za na ɛi dīs sī ha li tsa ɛi ha gīs nil la  
 tin nī ya' dū ɛat da din nī dīa tī gī ya<sup>l</sup> la nīs til la  
 ɛal ts'is din na gī gī Lil la gī dīL tsit da t'i gī gū wa das sī  
 Lī k'ū yī ga na ga nīL t'ū  
 20 ɛas nit ts'i gūs ts'ū wa zā' k'a na zit ha li tsa ɛi  
 yī ts'i gū naL La ha nil la sa gīL gūn nī gūL sin nī  
 djū nīs t'ū ha ɛa' ts'it da ɛi ɛā ɛis nil la dī tei da nī  
 ta dī tan nī Lil la ɛas k'a na dac yī yīL Lī Lil la ɛi wa  
 gīL dīL tsit yīs sī hī gūL ga ka gīL L'a i tei da nī i Lil la  
 25 na gīL gīL ɛi t'a ka dū ha la<sup>l</sup> La na hī sī hī gūL ɛi t'a ka  
 ha li tsa ts'is da<sup>g</sup> ga da na te'a tī ha la<sup>l</sup> La ha li tsa  
 na gīs naL La ɛas nī ts'i gūs ts'ū wa ɛi la ɛis teūt dī Lil la  
 Lī gī dī cūj yī ga ɛa nī t'i da tī gīL la ha kī tei nī teū wū'  
 ɛis nil la ɛiL t'ən nī gū wa xa nī gīL la na da da<sup>l</sup>  
 30 ɛiL nī kū na gī gī da la La gī nīL taz ɛa t'i gī ɛi L'ag gī  
 gī nīL taz dī ta ta gī dī dī tsal La gī mī ta ha gī mīL nil la  
 ha t'a sas ts'it ts'i la ta dī das tsa gū

## NARRATIVES

## TCAGUCAGGA, THE WISE SARSI

Over there long ago old man Teagūcagga was his-name. Ten his children, all boys. Arrows for them all he made. Quivers tipi poles (?) he tied on. The-youngest for him bone bow he made. For him bears-head small like a hat for him he made. All quivers when he untied to them he gave them. "Let us go out," he said. The young men went out then quivers they-tied on. The old man himself too his arrows in quiver he tied on. The old man west toward he stood. His sons towards him east they stood. The old man spoke, "We are going to fight each other. The oldest first will-attack me. I will shoot you. And you when I do not-hit to me who runs up bow with he may club me-down." The oldest shouting with and bow with attacked him. To him as he was coming just then his arm through he shot. The old man said to him, "Walk away. You are not strong." He walked away. He lay down. One-after another with them when he fought then he hit-them. Nine he shot.

The youngest only still stood. The old man to him spoke. He said, "You will not care for me. I too will-shoot you." The boy, "Yes," said. His bow taking up with he walked back and forth while shooting. Then he attacked him. Although he shot him he ran to him. Bow with he clubbed him. "Why did you do that? Even if he was shooting at you, why old man like that when he shot you you do that?" Old man when he came-to his senses the youngest his hands while he held he led-him around. Of him he was proud. "This one great-chief," he said. Arrows for them he took out. "Let-us go home," he said. They went in. They lay down. Then in the night when they were lying they were groaning. Their father said to them, "Why you have not boils do you groan?"

- ɛa t'i gī      gū ts'i      te'as din na      nī cī na      i Lil la  
 na Lī gil diLte      ɛas nī ts'i gūs ts'ū wa ɛi      nī cī na      ɛis teū dī  
 t'i gī      tsīL      i Lil la      zā'      La sī da gūs tsal      ha t'in nī  
 dza na      nī cī na      Las sī das tsal      ha nī da nī dza  
 5 ɛas nī ts'i gūs ts'ū wa ɛi      gū tī gīs mai      gim mit ta      gī ma  
 zā      gīs da      ɛa t'i gī      nī cī na      gī mī k'ac gā'      dza na  
 teī teī      nī na gī daL La      ɛi wa t'i gī      gim mī ta      gim maḵ ka  
 dī ya      nī cī na ga      na gī yal la      ha lī tsa      ha t'a nī t'i  
 ɛis ts'i nil la      sīs ka ka      ɛa ka      da ca ɛa      has ts'in nil la  
 10 da      gūL dū wa ha      te'a gū ɛaḡ ga      mis ka ka      La t'a  
 ga gā      ha lī tsa ɛi      ha nil la      ɛā      gwa gū nī lin na ka  
 ɛa gin nī La la      ɛa t'i gī      gū nis nən nī      nī cī na      yī ga la  
 mis ka ka      ɛa gī nī t'a'  
 na dis dja la      dī ts'ai ya ts'i      kū na gī dja      ha nil la  
 15 ts'a tea      na his ka ka      La t'a      ts'i gī gā'      ɛi wa      sī nī  
 gū nis nən na      nī cī na      yīs gā'      mī ts'ai ya ɛi      ha nil la  
 ha lī tsa      da ɛi      zā      na ts'i zīs gā la      ha lī tsa ɛi      xa gī yal la  
 ɛi teī ta      nī yal la      kū k'a      ɛa da gū la      La t'a      ɛi teī ta  
 kū      nī da sil la      ga dī      kū na gī dja la      ha nil la      yū wū  
 20 da dil tsa dī      i teī ta      na nī na'      dū na gī zīs ga ɛa      ɛi wa  
 mī ts'ai ya      ɛa t'i gī      na nī na la      La t'a      nī cī na ɛi  
 maḵ ka      ts'i dīs da la      ma ga      Lī      xas tīL la      ts'a ɛil la  
 mī ɛi      L'ai yī k'a      tsit din nīL tsil la      ɛi L'ai gī dā      mī ts'i  
 sit dī daL la      ɛa t'i gī      ɛi L'ai gī      ha lī tsa ɛi      kū k'a  
 25 ɛa ta gū lai gī      kū      lit ta dī gī lal la      La t'a      dī lī tea ka  
 da da gīs L'ū la      La t'a      i teī ɛi      ɛa kū nī dī      has da gū naL La  
 ɛa t'i gī      nī cī na ɛi      ha nil la      ka wa      gū La      na da daL  
 ɛis nil la      gī ma ga      tsaz tsit      lən nī sa      gī gī nī zin nī  
 ɛa t'i gī      La na      gī dīs yīz      ɛa t'i gī      ɛi L'a tsī      ha lī tsa ɛi  
 30 nī cī na      kū k'a      gū wa      na gī yal la      na dīs dja la  
 kū na gī ya      dī ts'a ya      has nil la      ɛan nīL dīs sī da      nī cī na  
 la na      gīs zīs la      ɛa t'i gī      dī na gī lī la      gū dja  
 Lī gī dī naḡ  
 ɛat tsin nīL t'an na ɛi      ɛat dī      ɛis dū na      tcīs te'in na  
 35 sīt dan na      naḡ dīt dīs dai      gī dī ma      t'i gī      nī na gī daL Lī  
 t'i gī      ka daL      gī gī nī ts'i      ka gū gī nīj      gī gī nī ɛa ha ka  
 teī teī      gī gī nī ɛaL La      ɛi ta'      ɛi dal t'ū      ts'i      da daL  
 ɛis zī ɛa git ta      ɛal lī nī      na na gaL LaL      ɛa t'i gī      na gī na

Then after that by themselves Cree with they went to fight. The youngest Cree when he caught then axe with only he knocked him down. He did that long time Cree he knocked down. After a while the youngest led the war party. Their father, their mother only stayed. Then Cree killed them. Long time not they were coming back. Then their father for them went. Cree-camp he came. "Old man, what do you want?" they asked. "My sons for them I came." They said, "Here near Teagūcaḡga his sons all were killed." The old man said, "Yes, well you did to them." Then ten Cree he killed, his boys as many.

He went home. To his wife he went in. He said, "Old woman, our children all they have killed, but I ten Cree I killed." His wife said, "Old man this time only they will kill us." Old man went out. In the brush he went. Camp ground he fixed. All brush firewood he placed about. From it he went in. He said, "Yonder in the middle in the brush put the tipi. They will not kill us." Then his wife there moved the tipi. All the Cree for them came. His tipi smoke coming out they saw. This side of him where he could not see they stopped. At night to him they went. Then that night the old man fireplaces which he had made fires he lighted. All his dogs he tied up. All the trees were lighted up. He kept talking loud. Then the Cree said, "Tipis are many. Let us go home," they said. Of him they were afraid. There were many they thought. Then those they ran home. Then next morning the old man Cree camp place to it he went. He went back. He went in. His wife he said to, "As I told you Cree those ran home." Then they were saved. Well they camped about.

Those who were killed after them others seven boys were born. They went to hunt. Then they came back then lies to him they told. They tried to fool him. In vain they tried to fool him. "Father we shoot to we are going. Where we kill meat we will put there then

5  hə li tsa ɛi      ɛã      ɛis nil la      gī dis da la      tea tei ɣa  
     ɛi gī siL gi la      ha li tsa ɛi      məs ti      zã      ɣa      na nəc la  
     gū liL tū      zã'      ɛi da la      ɛət t'a gū      gū yən na ka  
     hai ɣi nil la      na hī ta      has di ni'      məs ti ɣa      ɛəl li ni  
 10 na nal ga      gū liL tū      djū      ɛa t'i gi      mi ɣa      da ni      gī nil la  
     ni na gi ni dal di      di ɣi ta      ɛin na ga      gī di gi ni      ɛa lit t'a  
     gī gi ni gi ɛal      ha li tsa ɛi      ɛã      ɛis nil la      ni t'i gi      na gis na  
     ɛi wa t'i gi      na ni na      ɛa li ni      sil la      ɛi ts'i      ga na nəL di  
     da ni ɛi ga      na gi git da      mis ka ka ɛi      ha gi nil la      da ɛət t'a'  
 15 ha li tsa ɛi      ha nil la      ha t'a      məs ti      ha t'a      dəL ni i  
     gū liL tū ɛi      ɛas da gū      di      l'ū k'a      tū      ɛal da ni  
     ɛa tsən nət da      si ni ɣəL ɛai      ɛis ni      ɛi wa      la t'a      di tei  
     gū li ɣi di gis sūz      ha li tsa ɛi      ha nil la      la t'a      ɛəl lin ni  
     ɛi k'a      i gūL i      ɛal t'as      ɛi wa      la t'a      k'a nit t'a  
 20 gi gi ga      nis teüt      la t'a      ɛa gi nil t'a      la t'a      ɛis teiz  
     di si ɛi      da      na nəL la  
     mi ɣa      na gi si nil la      ɛa gi di di nəL t'al i      gūs t'i ga  
     mi k'a sa teū      ɛa gi nəL      has na ɛa      di ɣa na      ta di dil nis  
     gi Lil la      ɛi ts'a ga t'ak ka      dis ni'      mis ka ka      hai giL nil la  
 25 dū      ts'is na di      gwa t'i gi      ɛi ts'ag ga t'a ka      ts'it di nil la  
     da ni ɛi      ɛən nil t'a gi      gūs t'i ga      ɛis teɟ zī gū      gwa di  
     na t'ai      dzil las si      dū gi gis tsa kū      na ni t'ai      ɛa t'i gi  
     di ni      zã'      gi gi zis ts'i      sis ka ka      ma ka      na di ɣəL t'a di  
     di na      dū gas t'a gū la sa

## FAMINE RELIEVED BY MAGIC

25  dza na gū      sin ne      ɛi ta      mi ta      ɛa t'i gi      te'a di tā  
     ma ts'in na la      mi ga      tsit L'a      mi tsa na ga zū la      di ts'it da  
     ka gis dla      k'a ni t'at tsī      li gi ɣie nie      di da ga ka      tsit L'a  
     gū si t'a la'      mi ga      ɣət tsət      di dji      djin ni si      ha gi la  
     mi ga      giL na'      dū wūs      k'a giL teūz      di t'an ni      t'ag ga  
 30 il      dū wūs      k'a ni t'az      mū wūs ɛi      dzəz zī wūs      gwa dja  
     ts'i ka      ga      gi ni ta      ɛas te'ən nil tsəL      gis nil la      ɛi wa  
     ɛə ts'ət tsī giL tsil      mi ga      ha gi ts'in ni ta      ɣən na gū di tsī  
     ɣət di nis da      la t'a      gi gi teis gū      lam ma gi gi dis ta  
     dū ɛa gi gi nil tā      ɛi wa t'i gi      ma ga      nai gi ts'in ni ta      ts'it di  
 35 gi k'a      giL ka      mū wūs      k'a na t'a      ka na di dil ɛaz



we will move there." The old man, "Yes," he said. They went. Beside cottonwood they killed. "The old man willow only by he camps, slough water only he drinks. Let us see he is wise," they said. "Our father we will tell, 'Beside willow tree meat we put. Slough-water too there by it food,'" they said.

When they came back their father to him they said it. At last they fooled him. The old man "Yes," said. "Over there I will camp." Then he moved camp. Meat lies to it when they moved, to the food they came. His boys said, "This is the place." The old man said, "Where willow tree where you spoke of? Slough water where is it? This prairie water do you mean? At last (?) you fooled me," he said. Then all wood he put on the fire. The old man said, "All meat fat even cook." Then all was cooked. To him they gave it. All he ate. "All I will eat, I said. Here put it."

Beside him they put it. He had nearly eaten it then his neck large became. While he ate his arms he lifted with bird like he sang. His boys said, "Not you eat while bird like you sing." The food when he had eaten just then like a hawk from them he flew. To the sky where they could not see him he flew up. Then singing only they heard. "My children on account of it you-acted foolishly people I will not pity."

#### FAMINE RELIEVED BY MAGIC

Long ago I my father his father then was holy. There was famine. His son small was hungry. His blanket foot skin he cut off. He put it in the fire. Calf's foot small it was cooked. His son ate it. Four days he did this. His son ate it. His leg he covered. Hawk feathers with his leg he cut off. His leg deer leg became. Woman to her he gave it. "Chop it in half," he said. Then she chopped it in half. His son she gave it. He ate the marrow. He had enough. All ate. They passed-it around. They did not eat all of it. Then to him they-gave it back. Blanket on it he put. His leg as before he put out again.

te'a t'in nī nī cī na gī dīs ts'a la La ka zā nī cī na  
 ha lī tsa L'ū ga na ta la L'ū ɛi Lil la ɛi nīL t'ū  
 ma gū dis dla tī dī djī dzin nis sī gūs t'ī ga tai gīs wīts  
 dīs djac gwa dja mī na' dji na ha gīL nil la ɛi t'a ka  
 5 dī nən nī la ha ka gim mī nil tī ha nil la ts'ā kū tī ga  
 Lī da sūs kū<sup>e</sup> na dīL La tī Lil la ɛi dī dī dət L'ic  
 xa gī ya Lī dī gī ya kū<sup>e</sup> mīL dīs nūc Lī ta gī gūL  
 nī dū wa gū ts'ī L'a tsən na gūs t'ī ga kū ta ta ka na cī dja  
 mī lin na ɛi ka na t'a dū ma gū dī la ɛas da na dja  
 10 ma na gū dīs La dī djī djin nis sī ka wa dīj gū  
 Lī dī gī ya ɛaL da na t'ite ma na gū dī dɿac cī ɛa t'ī gī ka wa  
 dū gū dja dī dla dū gū ga yīL nī  
 gū dis cal dī mit ts'ai ya ha gīL nil la yū wū ha lī tsa  
 mī ts'ī dī ca mī ga nīs ta gū dja ɛa na nin na ha ka  
 15 ha nil la ha nī nas sī gī ts'ī kū gī yal la ha lī tsa ɛi  
 ha nil la ha t'a nī dja gū ts'ī ka ɛi ha nil la nī ga  
 nis ta gū nī ts'ī dī cī ca ɛi L'a tsī sī ka la ts'ī na dīs dja  
 sī ka la gū dja na nī la ha lī tsa ɛi ɛā ɛis nil la  
 ha lī tsa ɛi ɛis Lī ma gū nī lin ne ɛi wa gū sīL La djū  
 20 gū ga nil la ha nil la da na dī dja nī ka la dī nəl la  
 nī nī ya dī mī ka la gū dja na dja la  
 dī nī ka t'in nī ɛi L'ai yī ka ɛiz za ga dīs sit xa nī  
 ɛai yī wa i Lil la i nīL t'ū ɛai yū wa gī tsa da ta ts'a  
 ɛis nil la ha lī tsa ɛi L'ū i Lil la dī na haL in nī gū dī nīte  
 25 ts'an nəl dī xa nī ts'is sis gī dī ɛis ga kū wa haL nil la  
 ɛai yū wa ɛis tēi djī k'a nəl gīs sa ga ha gī gī lal la  
 ɛai yū wa dīL nī k'ī mī tsa ga ɛi ts'in na gū mī tsa ga  
 ta gī nī kai ɛa t'ī gī La tas ts'a ha lī tsa ɛi ma ga  
 La t'a Lī gū ts'is sin la ɛi tēi ta mī L'ū wa i Lil la  
 30 ɛa na ts'it dis xal

## BROKEN-KNIFE RELIEVES FAMINE

teū t'in na la miz zī maş mī kal tū nī ka gū dī dī yīs na la  
 ma tsin na ɛa t'ī gīs sin na gū gīs Laj la kū tsī gī da la  
 ha nil la La t'a ha nəl dəl na hī da nī t'as sa da  
 ɛi tēi t'a nī ca ɛa t'ī gī gū ts'ī dī nī dji gū ka wa  
 35 gū mai ya tēit dīs La ɛi wa sas t'ūt gū la yū wū

Doing wonders Cree heard about it. One Cree old man herb he dreamed about. Herb with he shot. He became sick. Four days then he became thin. Black he became. His relatives said to him, "Why do you not get well? Try your best (?)," they said. "Outside fire very make." Fire it was started when he painted himself. He went out. He went in the fire. Fire blazed with him. Smoke went up. He was not. Short time then fire he came out. His flesh was as before. He was not sick. As before he became. He was sick again. Four days after four times he went in the fire. He became same again. He was sick again. After that he did not doctor himself. He stopped.

When it was night his wife said to him, "That old-man to him I will go. By him I will lie. Well you will become." He said, "You may do that." To him she went in. The old man said, "What you come for?" The woman said, "By you I will lie to you I came. Tomorrow to my husband I will go back. My husband well make him." The old man "Yes," said. The old-man horse good and clothes too to her he gave. He said, "Now you go home. Your husband will get-well." When she came home her husband well was again.

This man secretly became angry. Buffalo marrow with he shot him. "Marrow when he eats he will die," he said. The old man herb with people he always-does with. When they moved camp buffalo when they-killed young man he said to, "Marrow may I eat break off to me give it." Marrow when he swallowed his throat like a bone his throat stuck in. Then right-there he died, the old man. At him all laughed. In the-brush his herb with they threw him in.

#### BROKEN-KNIFE RELIEVES FAMINE

It was a Sarsi. His name knife-broken. He led the camp. There was famine. Then he invited them. They came in. He said, "All go out. Your guns load. Here in the-brush I will go. There from moose like camp from

- gū la gū      nī 'a dī      ka wa      'eAL nit tsī      yī nīs t'ū na  
 sī zis ga      ha dja la tī      teiz zil gī      mit tsis na      nat tsis 'eAL  
 La t'a      ta na tsis La      mī tsīL na      mīl lin na      tei tea      zā  
 k'a tsin nī t'az      mis Lai a      'ēi teī t'a      na gī nī 'eal la      ɣət dī  
 5 ka na dī ya      gūs tī ga      gū k'a      ka na dī La La      kū na gī dla la  
     La dī na lī dī      na gū dī yis na      ga dji      ma tsin na la  
 na gū yis Laj      ha nil la      na tsa ga nī zū dī la      'ā      'is tsī nil la  
 'ēi wa      'ai yī ga      na ga      'eas La      ha tsit dīs tsī 'e      tsit dī  
 dī wūs      kai giL teūz      maş      naɣ dī 'e      dī wūs      k'a nī t'az  
 10 ta tin na      na gī gīs Laş      teəz zī      wūs      gwa dja la      mai yī wa  
 'e na gū tsit dī tsī      gwa nīL ta      ma ga      na gī tsin nit tal la  
 tsit dī      yī ga      na yī nit tal la      tsit dī 'ēi      k'ī za      nī na nis teūs sī  
 mī wūs 'ēi      ka na dja la  
     La dī na līt dī      ma tsin na      na gū wən naL 'e      'ēi kai yī gū  
 15 ka teit dīL La      gwa dī LaL la      'ēi teī t'a      gū ts'ī      mī teiL t'ū  
 'eAL nī tsī      yī dis t'ū wa      gī zis gī      naɣ tsī 'eAL La      mī lin na  
 sit L'a      'ēi teī t'a      na tşan na 'e nī      ka na dī dja      da ga  
 kū na gī dja  
     'e is ga kū wa      ka tū na ga      dī t'AL za      na ha ga      ka hī  
 20 nas Laç      na ga wil ga      'e is nil la      'ēi teī t'a      nī yaL la  
 ka hī gū      na dī gī tas la      mī tsīL t'ū La      gūL ka dī tsit  
 na gū haL      i t'ī gī      gū teī dī 'eAL      dū      gū lī ta 'eal la  
 k'a mī līL la      na gū tsī ga      t'ī gī      'ēi teī t'a      gū ts'ī      dī na gū  
 ka na dī yaç  
 25 ha nī da t'ī gī      gū gī la      t'ī gī      ha nīc      Lai yī ka  
 has saL 'e      'e is nīc      'ēi wa t'ī gī      teas L'ūL      'ēi teī      mas tsī  
 dī teī L'ūc      'ēi wa t'ī gī      has da a      'e kin na      nat zin na  
 maL dī sūt tī      gūs tī ga      da teit L'ūc      'e kin na 'ēi      tī ga  
 teiL tīc      'e La sī L'ū gū      za      mī za na      hai gī teic      'e t'ī gī  
 30 'e a k'a      dū 'e t'a      sit da  
     Lat dī      'e is gī ya      gū dja laL a      ma gū dī lū la      dī nī  
 'e is gī ya      ma 'ēi      yī ts'ī      dī yaL la      ha gīs nil la      sī za  
 gū dja nī la      nī ka na gī ca ī      'e is lī      ma gū nī lin nī      nī ga

I will run. Then shoot at me. Over there the last one where it stands camp the last who shoots me will-kill me." When he did that he killed him. They to eat him butchered him. All took it home. They ate his meat. Small only they cut off. His friends in the bushes they put it. From it he came back. Just then towards him he came running back. He went in again.

Another time he was leading the camp again there was famine. He invited them again. He said, "You are-hungry?" "Yes," they said. "Then marrow for you I will make." While they were sitting there blanket his leg he covered. Knife he took up. His leg he cut off. Doorway he threw deer leg it turned into. Its marrow they got out. They all had it. To him they gave it back. Blanket under it he put it. Blanket one side when- he took his leg had become again.

Another time there was famine. He was leading the camp. Bull like he ran out, he made himself. In the brush from it they shot at him. The last one who shot him killed him. They butchered him. His meat small piece in the brush when he put he came out again. His tipi he went in.

"Young men, men load your guns. For you bear I will be. We will play," he said. In the brush he went. Like a bear he stood straight up. They shooting-at him he charged them. He threw them down then he-pretended to bite them. Not the blood was. When he-was done playing then in the brush from like a man he walked out again.

Sometimes he invited them then he said this, "My-friends do this to me," he said. Then bow string sticks both ends they tied. While he sat two men strong ones across his breast just they tied it. Two men very they pulled it. It was tied together only through him it came out. There still nothing wrong he sat.

One time young man he was doctoring. He was sick. This young man his mother to him she went. She told-him, "My son you doctor. I will marry you. Horse

na ta ʼa ʼis nil la sit La ka ʼi tsan na Li dil la tsa  
 ʼa ki yi kū nil la ni ts'i di ca ʼis nil la gwa ʼi  
 ha dja la kū yi yal la teçz zi yis La na di ni gis teū vi  
 ga ʼis gi ya ʼi ta gil ti gwai gi lal la tū ki t'a  
 5 Las teū yi kit da yi djaj teçz zi gis La ʼi k'a  
 na ga ni ka la ʼi wa t'i gi tsa ʼa ki yi ʼi nat di ʼan ni  
 ʼi tsan na dis k'a ni ʼi yi k'a ta si ʼal la yis tsil di  
 da ni ʼa na zis tsal la ʼa t'i gi ha dja gi tū ʼi  
 na zis tsal la ta gū ha dja la tū ʼi kit da tai ki  
 10 gwat tsa məs gin na si lal la ts'ā kū ʼa k'a ts'i di yi la  
 ʼi Lil la mi ka ts'i dis k'a ʼis gi ya ʼi di na li  
 ʼa k'a xa ni gū li məs mi ka tū ni di t'an ni-  
 dil gliç ci ʼi Lil la ta ni kas si ka ki t'az la ʼi gis La  
 na ka tsit dis ka ʼi ka ha li nas ʼa ga teū gū ts'i tū teū ga  
 15 na tei di kaç yū wū ga kaç di ka ha li ha ki dji  
 mi ts'ai ya na kaç daç La ka nū k'a ʼa na tsit dis hal la  
 mət di miç lai ya ʼi Lil la hat tsis kil la yi t'i gi  
 kū gi gi kil la ʼa t'i gi ʼi ka ha li teū t'in na ʼis si na  
 hai gis nil la ha kū tea ga ni gi la ta mis t'ū te da ga di gaç di  
 20 kū ni ts'i gi yi ya ha ʼa ʼa t'i gi ha nis tsin na ʼa dij gū  
 ʼat dit la di gi mis t'ū ti di t'a ʼan nil ʼin ni nis tsin na ʼa  
 ha di gi ni di gi ha na teis dji da ga dit tan ni ʼi na dis ti  
 ʼi ka ha li teū t'in na ʼi yis nil la ʼa t'i gi sin na ha kū tea ga ʼi  
 yi gi lal a mis t'ū ti ʼi ts'i kū mi ts'i gi gi yal la  
 25 ha tsin nil la ʼat di da di gi mis t'ū ti nət di ʼa hi  
 ha nil la di gi ʼi ha na teiz ts'i da ga dit tan ni nət dis ti  
 ʼis nil la has tsit di gi nil la dij gū ʼa t'i gi ma ga  
 yi ts'i ni ta la  
 ʼa t'i gi gi Lil la na di yal la mis lai ya ʼi ʼa k'a  
 30 tū da ka Li di yaç la ma tsin na na tei gis kil la  
 ʼi wa t'i gi ha nil la laç sa ts'i ta kaç ca ʼis nil la  
 ʼa t'i gi mi tea si nil la gū ts'i di çal la ʼa Li ta ta ka si ya  
 ʼa tsil lal la gi mət di ha na tsis kil la ʼi wa t'i gi  
 ha tsin ni tea si ha giç ʼa ʼi Lil la di t'an ni di gliç ci  
 35 ʼan na gim mi tsil diç hal ʼa t'i gi gū ts'i gis da la di ni  
 tsa si ha gis ʼa mit tsit di çai yi gū ʼa di lal la di t'an ni-  
 dil gliç ci tūç çai ye gwa di lal la na ki t'ai la nis ga gū ti

good to you I will give," she said. "Before I come manure put in the fire. Stones two take in. To you I will go," he said. The mother did it. He went in. Deer its skin he spread beside it young man stand on all fours he made. Water in it yellow paint in it he poured. Deer skin on he placed it. Then stones two he picked up. The manure burning on it he placed. When he hit it a gun it sounded like. There when he did it water made a noise. Three times he did that. Water inside three times a lump from the body was in it. Outside fire still was burning. With it he burned it. Young man got well.

Still buffalo were knife broken, hawk variegated with steamer they two went on board. Hides they shipped down. White man Edmonton from to the large water they sailed. Over there while sailing white man captain his wife because he made free with island he threw him away. From him his friend with he sailed off. There they came in. There white man Indian<sup>7</sup> was there. He told them, "Chiefs when they invite you pipe where it hangs they will take you. There they will ask you four-times which of these pipes will you have, they will say to you. You say this where the sun rises which hangs I will take," the half-breed said. Then chiefs they invited pipes to they took them in. He was asked, "Which these pipes will you have?" he said. "This where it goes up it hangs I will take," he said. They said it to him four times then to him they gave it.

Then with it he went home. His friend still on the shore was walking around. He was hungry. He sailed up to him. Then he said, "To my friend I will go ashore," he said. Then they would not let him. He struggled (?). At last he went ashore they let him. From them they sailed on. Then some one said, "Crow who lifted up and hawk variegated they threw away." After that they stayed there. This crow who lifted up white headed eagle he made himself. Hawk variegated big goose he made him.

<sup>7</sup> Halfbreed.

nī na gī nī t'ai la    ʼa t'i gī gū ts'i    ka hī    ʼa dī ləl la    tsa sī-  
 ha gīL ʼa    dīL Lai ʼa    nat dīs gil la    ʼis da na    t'i gī  
 ʼis dū wa    ʼa na dī ʼic    ʼa k'a sū kū    L'ū k'a    nī na nī na gī nī gil la  
 ʼa t'i gī gū ts'i    na ka t'as  
 5    nī cī na    sas dīn na    ma ga la    ts'i    kū gī gī t'az la  
 gī gī ka    ʼat tsa la    tsa sī ha gīL ʼī    ha nil la    za ga  
 mit ts'ai ya    ʼī Lil la    tsit da ɣac    mis Lai ʼa    ha gīs nil la  
 ts'i ka ka    ʼa nī nī tsī dis hal dī    ʼī t'a ka    ʼat dī nī    ʼis nil la  
 ʼī wa t'i gī    ha na kis t'az la    kū yī na gī gī t'az la    mis t'ū tī ʼī  
 15 nas ʼa ga teū ga    na tsin nī ta la    gī gī ts'i    dīs kī la    gū zil a  
 gī ma ga    tsin nil la la    dīj gū    mis t'ū tī ʼī    gī gī Lil la  
 nat dī yal la

## A CAPTIVE SARSI BOY ESCAPES FROM THE SIOUX

yī wū'    ts'as sū wa    tsū t'in na    ts'it da    yīc teūt  
 yī t'i ge    ha kīt dji tī    dī nīe    ts'it da    dī ga    gwa la  
 15 ha kit dji ʼī    ts'it da ʼī    ʼas nil la    La    sin nas tī k'a  
 na dī gī dja gōL    na dīs da    yī nin nī zin da    sī na ga  
 dī gī nī    La    sī na ga    dī gī nī    na dīs da    yī nin nī zin da  
 ʼī wa t'i ge da    ʼa kī yī k'a    ʼis Lək ka    ma gū nī lin nī ka  
 na dī gī dja    ʼa t'i gī    gwant dī    ʼis Lək ka    ka    dī ya  
 20 gwa dī dla    ʼa t'i gī    gū ts'i    nīs k'a'    na tsī dīs L'a    ka  
 ʼa kī ye    zā'    na dī ləl la    yī teit dji    nī dū wa    ha t'a  
 ts'as dīn na    dīs dja    tsa ta'    na gī daL Lī    ʼī wū  
 ʼī tei Lət dī na zī    ʼan na    teīs k'a    nīs da    maṭ tsin na  
 dī gī Līt    ma ʼa na    gūc tean na    ts'it das kən na    kā wa  
 25 gū ɣək k'a  
 dīj na    ta dīs ts'in na    ʼis Lī    gas sūL la    ma ga  
 na xa cī gī na    da t'ən na    ʼan nī t'a ī    ʼis ts'in nil la  
 tsū t'in na    ʼa nīs t'a    ʼis nil la    Lək ka zā    ʼis gī ya la  
 ta gīs tī    gī gī Lil la    na tī la    kā wa    gī gīL Lil la  
 30 nī nūn nī dal    da nī    ta zil le ʼī    Lil la    gī ga    nīs teūt  
 ʼī wa t'i gī    dī gī    ta zil le    gī ziz la    dīs djai la  
 ʼis Lək ka t'ək k'a    ʼī nil lū wū'    mī ɣək k'a    xai gī gū ʼī  
 teīs te'it dī    ʼī lil la    mī zit da    yīs dləl la    dī ne    k'a t'in ne  
 yī ts'i    kū gī ya ʼī    ʼī gīs nil la    nī na dī dza    ʼī da gū  
 35 naṭ dī na    ʼī wa t'i gī    na gīt dīs nīk'    taṭ zil lī ʼī    da sī la



They flew up. Main land they flew across to. From there bear he made himself. Crow he lifted up his friend he carried on his back. He was tired then another he turned-himself into. At last prairie he brought him to. From there they two walked back.

Cree by himself his tipi was to it they went in. With them they ate. Crow lifted up said, "Let us kill-him; his wife with let us run away." His friend said-to him, "Because of a woman since they threw you away why do you say that?" he said. Then they went on. They came in. Pipe Edmonton they left. To it they went. Clothing to them they gave four times. Pipe with they went home.

#### A CAPTIVE SARSI BOY ESCAPES FROM THE SIOUX

Over there Sioux Sarsi boy captured. Then chief this boy his son he made. The chief the boy he told, "My son, without my knowledge do not go home. I will go-home, if you think me tell. My son me tell, I will-go home, if you wish. Then two horses good ones you-may go." Then from him horses for he went he-pretended. Then after that on foot he ran back. Moccasins two only he took. Food was none. That-way just himself he started back. Through the mountains he was coming back. Over there High river other side hill he sat down. He was starving. He was weak. Beyond-him little ways Piegan tipis few were.

Four people were riding. Horse they were leading. To him they rode up. "What tribe are you?" they asked-him. "Sarsi I am," he said. One young man put-him on a horse. With them he took him back. Tipis with them he came back. Food, soup with him he-gave. Then this soup he drank. He breathed out like horses. Hail stones from his mouth came out. Seven there were before him they lay. This man to him he went in he asked him, "Will you pick them up?" "Certainly." He put them in his mouth again. Then he-swallowed them. The soup it was came out again. His-

na dīs kū yī yīs Lai ya ʼa kī yī kʼa ʼis Lək ka  
ma gū nī lin ne kʼa ʼi wa gū zīL La yī ga nī la  
ʼi wa tʼi gī tsū tʼi na tsʼi na dīs Lʼa ʼi wū tsū tʼin na ga  
tsʼin nī dī ne tsū tʼin na tsʼit da ʼi dīs Lai ya ʼi  
5 ʼas nil la yū waʼ tsū tʼin na tsʼi na da Lʼa na gī dīs Lʼa  
ʼi wa tʼi gī kū wa ga Lʼa tsū tʼin na tsʼit da ʼi  
mī ta li teʼək ka nī lā nī tī dī ta ʼa kī gī gī ta dī nī  
tsʼit das ka na ʼi ʼis tʼa na dī yəL La ʼa kī yī kʼa  
ma gū nī lin nī kʼa yī ga nīs tī teī gī ca nī Lən nī tī  
10 yī ga nī la ʼa tʼi gī gō wa na tsʼa tʼin nī nī nai dja dī

## A LAME MAN CAPTURES HORSES

ha li tsa tsū tʼin na dī kʼa hī gī zīL gī dza na kū  
sī nī ʼa kʼa dū dī dīs sīt ʼa tʼi gī ha li tsa ʼi ʼis kī ya  
ʼi li ʼa li tsʼi dal dī mū wūs kʼa tsʼin nil teʼa  
Lʼi gī sī kʼas sī mū wūs nən nīs teūk gū na nī nic ca  
15 mū wūs ʼa ta gū Lī Lil la ta nis da gū dī gīs maʼ  
yū wū gū za dī nī cī na ga ʼi Lʼai gī ʼis Lək ka  
gī nī ʼi kū gū wa na gī yī dal ha li tsa ʼi gūs tən nī ka  
ʼis Lək ka nīs ʼi ʼa tʼi gī ʼi Lʼi gī gū za tsʼi na gū nī wūt  
na gū dī gāi ye ʼa kʼaʼ gū na wūL dī li tca ʼi ʼa kʼaʼ  
20 ta sī da

ha na gū nī gī wūL a nī cī na ma na gū nī sit kʼa da  
ʼi na gīL ʼin nī nī dza gwa ʼi ma na gū tsʼi nis sīt  
na teī gīL Lʼa ʼis lī teʼa zit da dī ya tsʼi yī ga nīs tī  
nīs tsʼit ʼa tʼi gī sīt tin ne gū Lʼū wa zāʼ dīL nū  
25 nī cī na ʼi yī ka na gū nī cite ʼi wa tʼi gī yū wū  
win nas din naʼ ma ga zin na gū ka teī dī gīL Lʼa tsʼa ʼi  
nī cī na ʼi ha nil la ma ga zin na gwa dja la ʼis Lək ka  
zāʼ naʼ gī dī wū la nī cī na ʼi ʼa tʼi gī dī na gū  
ʼan na dja la na dis dja yī Lil la ʼa La ta nin na ʼi yī ga  
30 nī na ha cī gīL na ta tsʼis til la ka wa mī Lil la  
nī na ha cī nī na

ʼa lī sī dal dī sī da i Lil la gū kən na na Lil la  
nī cī na ʼiL tʼūL La nī cī na teʼis teʼā mī za na  
dīL La ʼi gūL i dū tʼa gū lī ʼa kʼaʼ ʼi dī teʼas la mī zī kʼa  
35 teʼis teʼa la dī dī tʼən nī ʼi mī zī kʼa dza tʼa gā da dī nil kʼa  
ʼi gūs tʼi ga nī cī na dīL gīz mīL na tsʼit dīL dal

friend two horses good ones and clothes to him he gave.

Then from Sarsi one came. "Over there Sarsi camp," he said. This Sarsi boy his friend said, "Over there to Sarsi we will go." They went. Then they came in. Sarsi boy his father's horses very many his father. Two he slept. This Piegan in turn was going back. Two horses good ones to him he gave. Cloth very much to him he gave. Then they saw him again when he came back.

#### A LAME MAN CAPTURES HORSES

Old man Sarsi smallpox killed him. Long ago I yet was not born. Then the old man young man was. When they were fighting his leg was shot. Left side his leg crooked it grew. His leg even then with he rode. He led a war band yonder far away Cree camp at night horses they were to steal there they came. Old man six horses he stole. Then that night far away he drove them. At daybreak still he was driving them. His own horse still he was riding.

While he was driving them Cree him overtook. Behind he looked then he saw them. Him they overtook. He jumped off. Horse away from he walked. Face down he lay, his eyes shut. Then he was lying grass only a bunch stood. Cree for him were running about. Then yonder across the river like a wolf he ran up the hill. They saw him. The Cree said, "Wolf he has made himself." Horses only they drove back the Cree. Then like a person he made himself again. He went back with those accompanying him him they overtook. They put him on a horse. Camp with him they came back.

When they were fighting he was sitting with defending them with Cree while he was shooting Cree shot him. Through him though it went nothing was wrong. Still he was shooting. In his back he was shot. Bullet on his back like gum it stuck on. Just then Cree withdrew, then they went home.

## A BEAR BRINGS HOME A CRIPPLED SARSI

gī tī tsan nī ga djī win nī ga da dis ma na ts'a sū wa ts'ie  
 na ga dīL dī 'is gī ya la na ts'it dī tsa mū wūs  
 'a xan na dis t'as gī ga ga na nīs t'ī dī gī ga dī na dis dal  
 nī Lạn nī kwī yī ga yī tǎ 'ē gūs t'ī ga nī nī ga yī ts'ī  
 5 kū yī gət 'ē wa t'ī ge dī gī nī nī ga 'ē 'a gīs nil la  
 na gas t'a na dī t'as 'ē wa t'ī gī 'ǎ yis nil la 'ē wa t'ī gī  
 nī nī ga 'ē yī ga na ga la 'is Lək ka t'ək k'a yī k'a  
 tạn nīs da la 'is da gī djət dī 'a t'ī gī gī gīt tǎ la  
 tī na gī gī t'as dī yī k'a ta na nīs da la ga djī ga gū ka  
 10 na gī dis gil la tī ga L'ag gī gūs t'ī ga kǎ wa  
 nī na gī nī gil la kǎ wa gū ta' na gī ya 'a gī la la  
 ga dī 'is dū ts'ī na dis gəl la ts'ǎ xa gī yəl la ma ga  
 na gī yəl la 'ē wa t'ī gī mī na djin na ga kū na ts'ī gīs til la  
 'ē wa t'ī gī xas ts'ī nil la da nī na nī dja 'a 'a ha nil la  
 15 nī nī ga k'a ta sis da 'a 'a yī t'ī gī na sī ts'in nīs tī nī  
 gū ts'ī 'ē t'ī gī gū ts'ī na sa gəl La t'a 'is nil la

## TWO HAWKS TEST THEIR SPEED

'ē zūL teū 'ē wa 'is gā nī dal 'a Lī ts'ī ta za gī dī tǎL la  
 ka tin nī gī mī zīs ts'ī la 'is gā nī dal 'ē ha nil la  
 sa xan na 'ət da dī dla Lī k'a 'ē ha nil la dī da 'a  
 20 nī xan na 'a da dī dla 'aL din nī 'is gā nī dal 'ē ha nil la  
 teis t'a gūs tī ga 'a t'ī gī 'a da dī dla Lī k'a 'ē ha nil la  
 dū ha t'a 'ət da dī dla 'is nil la 'ē zəl teū 'ē ha nil la  
 sin nī sa xan na zū tea zǎ' 'ət da dī dla 'is gā nī dal 'ē  
 ha nil la 'ē teī tsī yī t'a t'a yī ga na t'a hī zit da  
 25 'ē gīs teūt la dū ha t'a 'at da dī dla teis t'a gūs ta gī  
 yī ga 'a Lī ka nī gī gū la dī nī 'is gā nī dal 'ē  
 'ē zūL teū 'ē gīL dīL ts'ī la dū zil gī la 'is gā nī dal 'ē  
 ha nil la sīt da gā sit da da na ga sa xa na zīs gǎ  
 'is nil la yīL dīL ts'il la nī Lạn nī nai gīL dal 'ē zəl teū 'ē  
 30 ha nīL teūt dū gī zil gī na ka zū tea 'a ka gī dis t'ai la  
 ka dī t'ai dī 'is gā nī dal 'ē ī Līl la dīs tsil la 'ē teī ta  
 dīs t'ai dī gūs t'ī ga yī ka dīL La la yī zil gī 'ē zəl teū 'ē  
 'a gī nīs teūt yī ga zǎ' yī ga la dū 'at da dī dla  
 'ē zəl teū 'ē

## A BEAR BRINGS HOME A CRIPPLED SARSI

Several Blackfoot south went to war. From Sioux when they were coming back a young man was. When he fell stone his leg cut off. For him they made a shelter. From him they went back. Many times in it he slept then bear to him went in. Then this bear said to him, "I pity you. Let us go home." Then, "Yes," he said. Then the bear for him stood. Like a horse on him he mounted. When they were tired there they slept. When they started again on him he mounted. Blackfoot camp to it he brought him back. Late at night just camp he brought him back. Tipis among he get off he made. From him different direction he went off. Outside he went out. To him he went up. Then his relative's tipi he carried him in. Then he asked him, "How did you come back?" he said. "On a bear I rode. Over there where they left me from there then from there he carried me," he said.

## TWO HAWKS TEST THEIR SPEED

ʕizɔltcū and ʕisganīdal to each other while they were bragging a man was listening to them. ʕisganīdal said, "My buffalo are swift." The other said, "Which ones your buffalo are swift do you mean?" ʕisganīdal said, "Swallows those are swift." The other said, "Not at all they are swift," he said. ʕizɔltcū said, "I my buffalo zūtea only are swift." ʕisganīdal said, "Tree to it it flies there it flies before I can catch it. Not at all it is swift." Swallows for him together he drove, this ʕisganīdal. ʕizɔltcū flew at them. He did not kill them. ʕisganīdal said, "Where you are sitting sit; this time for you my buffalo I will kill," he said. He flew at them. Many he threw down. ʕizɔltcū he gave them to because he did not kill. zūtea for them they flew. When they flew out ʕisganīdal then flew at them. Trees were flying to just then he caught them. He killed them. ʕizɔltcū he gave them. For him only he killed them. He was not swift ʕizɔltcū.

## A BIRD HAS ITS MATE DOCTORED

ka t'in ne ta si da mi tsi dil gai ye eil t'u gu dil L'a  
 mi tsi dil gai ye dis ka ka ga ta si da ea ki mis ka ka  
 ka t'in ni ei ei niL t'u mi mi zo na ei diL la na t'ai di  
 win nas din na tu teu ga nis da tsi yi gi tsi gi si gu tsi  
 5 mi ka la k'a na di t'ai dis ka ka ga tan nis da mis ka ka  
 mi na ga di gin ni sil la ei wa t'i gi di ts'ai ye ka di dis t'ai  
 yi ga nis da di te'ai yi ei ea ga gi gil li gun nis dja  
 tsi yi ga k'a si di te'ai yi eat di la gil la gu tsit L'a  
 dza na ea gu dja ki eis ga ni daL ei Lil la k'a na di t'ai  
 10 da tsi ka siL ti ne gu ga na gi nis da eis ga ni daL ei  
 tsi ka ei mai ya Li laL di di daL ei dji ni Lil la ni na la ti da  
 ei gi la dza na ha giL ein ne ea li ta di na li  
 na gi gi t'aits na gi nis da ni na gi t'ai di ea t'i gi  
 tsi ka ei gu dja na dja ka t'in ni ei mi tsi di gai ye  
 15 niL t'a si t'ai du gi t'i na ni t'ai ea t'i gi na ka diL la  
 tu ei gil la tu da ka k'a tas lan ni ta ga gi su  
 eis gan ni daL tsi na gi gil nij eis ga ni daL ei eil na  
 k'a ni tsat di mi tsi di gai yi ka ei yis t'a ei gil na  
 k'a gi ni tea di gwa di na dis t'ai di na ea kin na  
 20 di git t'u tsi na gi dis t'ai di na ti ei ka t'in ni ei  
 ha gi ni zin na yu wu ta ka gi gis tin ni nas ei gi ni zin na la  
 gi tsi di ya yi ga na gi yat di tas lan ni teu la  
 gi gi zit tsi gwat tsa

## A FIGHT WITH A BEAR

Li ki za i k'a t'i ne dza zi eis t'u ku dis L'a dzaz zi  
 25 yi guL li yi ei na sa di ya gus t'ig ga mi ni tsi  
 ni ni ga miL dis tsit yi ts'a ga da ga dis tsuk di tei  
 ni la ni gi L'as si yi tea ga tsi L'a di ni di na ei ei tei  
 ei ni teut ni ne ga ei di tei ei za' eas L'a yi ni  
 yi eal ei t'i ge yi ts'a ga k'a da ei da dis djiL mas  
 30 xa gi ea gi tsal li nit dza di tsi ga na nis tsil ni ni ga  
 tsin na tsi gu di gis L'a yi tsi gu dis nate na ni zit  
 gis ni gu ni tsi di ka di nis L'a ei wa t'i ge gis teut  
 yi ziz gi mas i Lil la

## A BIRD HAS ITS MATE DOCTORED

Man mounted. Its head white he to shoot rode off.  
 Its head white beside her children was sitting. Two  
 her children. The man shot her. Through her belly it-  
 went. When she flew up the other side by the lake  
 she sat. From the east after that her husband flew back.  
 Beside his children he sat. His children told him. Then  
 his wife after he flew. Beside her he sat. His wife  
 to fix her he tried in vain. East side his wife without  
 he flew. Short time when it had been hawk with  
 he flew back. There woman lay beside her they sat.  
 The hawk the woman around sitting sang when she-  
 sat up he made. Long time he did that, finally she-  
 was well. They flew up. They lit again. When they flew-  
 up again then the woman well became. The man  
 its head white sky flew up, he could not see it. It flew up.  
 Then it came down again. Water it went in. Shore on  
 water serpent it dragged out. To hawk he offered it.  
 The hawk began to eat it. When he finished eating it his-  
 head white in his turn began to eat it. When he finished-  
 eating it from it they flew away. These two to their-  
 nest flew back. The Indian the man thought, "That-  
 yonder which they dragged out I will see," he thought.  
 To it he went. To it when he came up large water serpent-  
 it was. Its upper part they had eaten.

## A FIGHT WITH A BEAR

One man moose he shoot he rode. Moose walking  
 he saw. In front he started just then in front of him  
 black bear chased him. From it he ran. Three leaning-  
 on a stump behind he ran. This man tree he caught.  
 The bear the tree only he ran against. Its face he bit.  
 Then from it back he moved. Knife he drew. He-  
 struck it then his nose he cut off. Bear old away-  
 from him ran. To it he spoke. "Stand still," he said.  
 To him back it ran. Then he took hold of him. He-  
 killed him knife with.

## CURING MADNESS RESULTING FROM A WOLF BITE

ha li tsa      mī sū wa      tsit da      sīt L'a      kū ta sī  
 yī dis tsū la      ka wa      gū wa      na gī dis La tsī      gūs t'i ga  
 ma ga zin na      nis gil nī      gī mī ka      na gil La La      tsit da  
 sit L'a ēī      ēī teī      ma ka tsī gil La      sit da ēī      dis sī ga  
 5 ka dī gīs teū lī      gūs t'i ga      ma ga zin na ēī      mī teī teī  
 k'a nil teū      ha gī lai gī      ʼa La ta      ka gī dūz      ma ga zin na ēī  
 gwa dī      ʼis dū ts'i      dīL La      ka wa      kū gī yī t'as dī  
 ha li tsa ēī      kū      sīL sit dī      nis gil      mī te'a      ha tea giz  
 kū      lit da sūs      sa ga      te'a      kū      lī tsī tī gī la dī      lī yī gī ya  
 10 dū ta gū lī      ta ka na ēī dja      ʼa t'i gī      dī na lī

## MINOR NARRATIVES

## I

tū teū wa      dī k'a      ts'in na      nīs tin hī      k'a      ta zī k'a  
 ēī da      xa gī ʼa      ēī wa t'i ge      ts'i da      teī te'a      lī  
 ga gaL lī      yī nī teūt      yī ga nī      dū yī dī tsit      mā  
 yī k'ʼan nīs tsīL      ēī wa t'i ge      tū      yī ga      na gīs nat  
 15 nīs tin ne      ta nīs gits'      yī wa t'i ge      tū      wī gī gī kī      lʼan na  
 nī wa      ta kas gīz      lʼan na      ta kʼan nas gīs

## II

tū teū ga      xa nī      dī k'a sit da      tū da ka dī      ʼa kin na  
 ta sī da na'      dī na teū      ʼaL t'ʼat dī      ts'i yī ga      sī tī la      ga  
 na gal lʼal la      lī ka      ha nil la      na sī min nī      na nī ʼa  
 20 lī k'a      ha nil la      ta ga dī na ʼa'      ʼis nil la      lī k'a ēī  
 ha nil la      ʼa La dī nī      lī k'a ēī      ēī teī      i līl la      yī ts'ū za k'a  
 gwa nī gīz la      na yaʼ      gīL nil la      gū na gīs gaz dī      mī na ga  
 da dī k'ʼaz la      ta ga na dis dja la      lī k'a ēī      ta ga na gī dīL gil  
 ta za k'a gū wa      na dū wa la      ta ga dī na la

## III

25 yī ge      tū teū      xan nī tī      ts'iz ziz gī na ʼaʼ      ʼa kin na  
 dīn na na ʼa      gī yī zis gī      ēī wa t'i ge      na gī gīL ʼaL  
 gī gī tea nīs ʼaL      gī gī tea nīs ʼaL dī      mī tean nī      xa gī gū i dī  
 tū teū gū      ʼa dja      ʼa teī teik k'a La      yī wa t'i ge      tū teū  
 gwa dja      gī gī teā      ta tea gī gī dit dis lʼat dī      na gī gin nī la  
 30 mī teʼan nī      yī mī k'ʼas sīʼ      tū      dis na      ēī wa t'i ge      tsis ka



## CURING MADNESS RESULTING FROM A WOLF BITE

Old man his grandson boy small to the camp he-  
 led him. Tipi to they nearly came just as wolf mad  
 after them ran. Boy small tree climbed up. The boy  
 his grandfather as he pulled him up just then the wolf  
 his hips he caught. He was doing that at last he climbed-  
 up. Wolf from them another direction ran. Tipi  
 when they two went in the old man fire when he smelled  
 he became mad. From him they ran. "Fire make for me  
 outside." Fire when they had made it he walked in the fire.  
 Nothing wrong he came out again. Then he was well.

## MINOR NARRATIVES

## I

Lake on they went ice on. Middle horn stuck-  
 up. Then boy small dog was dragging he took hold-  
 of it. He let go (?) he would not (?). His mother  
 chopped it off. Then water from it he moved. Ice  
 broke to pieces. Then water they fell in. Some over-  
 there ran ashore. Some ran back ashore.

## II

By a lake, buffalo painted by the shore two persons  
 were riding. Large man naked face down was lying.  
 To him they rode up. One said, "He has been swimming.  
 He is one of us." The other said, "He is a water person,"  
 he said. The other said, "You are right." The other  
 stick with his loin he poked him. "Get up," he told-  
 him. When he looked his eyes were red. He ran in the-  
 water. The other hit him as he ran into the water (?). The-  
 middle he disappeared. He was a water being.

## III

Over there lake buffalo was killed. Two men people  
 killed it. Then they butchered it. They took the entrails-  
 out. When they opened it its entrails flowed out like-  
 a lake it became each way. Then lake became its intes-  
 tines where they dragged them they put them on the-  
 ground. Its intestines where they dragged water flowed.

gū tsī L'a    ʼa dja    na gī gin nī la dī    tū teū gū    ʼa na dja  
 Lū k'a    tū teū    ī ts'ī    Lū k'a    ʼas kəŋ na ʼoL    tsis ka  
 gū teī L'a    yī ts'ā

## IV

ta dīn nīL tsī na    ha cī gūL naL dī    tcis k'a    ka haL cī  
 5 gī gīL na    La ka za    ta sit da    xa nī    ha gī caL    ʼa lī nī  
 na dī sail ga    gī nī    gī gī tsī    ʼil tīl    na ka ha cī    gī nīL na  
 ka ha cī    gī gīL na nī    dī na ʼī    nī dū wa    Lū na    zā  
 gū L'ū wa    miz za na    xa gī ʼa    ʼa t'ī gī    sīL tī

## V

dīn ne    k'a t'in ne    ʼī dīs sa dī    xa nī    mək ka  
 10 zis gil la    na ts'is ʼaL dī    tea gūs da la    tea gīs da ʼī  
 na ts'it dīs tī    ʼa ka ts'ī la ʼī    zit da    mī tea ts'in nīl la  
 nī dza    te'a na    gūs dāl la

## VI

ka gī zī ma zin na    ts'ī ka gū    ʼa dī ʼī cī    ʼīs kī ya  
 ʼīs Lək ka    ka dī yəl la    na gī dāl dī    mī zit da    na gī zil la  
 15 ts'ī ka    ma gū nī lin nī gū    ʼa dī dləl la    ʼī wa t'ī ge  
 yī ga nīs dal la    dī nī    ʼīs kī ya ʼī    nīs gī la    ta sī tsa la

## VII

nīL tsī    sit L'a    dī dī La dī    t'ī gī    dī ka    ʼa kī gī Ləŋ na  
 ʼa ka    gī gī dī ʼin    ʼī wa t'ī gī    gū tea    kū gī dī jīj

## THE WAR DEEDS OF EAGLE-RIBS

ʼa ka dī    gū t'in na    ɡa dji    teū t'in na    nī cī na  
 20 na ka ca    xa gīL ziz    ʼī wa    da    nas ʼī ga    ʼəŋ na Ləŋ na  
 kū gī ziz    tcis īL gī    nī cī na    sīL tī    ʼī wa    sī nī    ɡa dji  
 ha lī tsa    sa t'a    mī sət sa    dī na    ʼa ga    ʼī gīs nī  
 mī tsīs La tsīs sī    dī gīs te'ūl    da gū nī t'a gū na    mī sī  
 sis gū    məs    ī Līl la    sis gū a    ʼī wa    sī nī ī    dū cīs te'a  
 25 sīL t'ū gūL    dī t'ī gī ka    ha kī teī    ʼīL djin nīc na    ʼa nīs t'a  
     yū wū    sī La    ʼa ka dī    na tsin nīL dī    ta na    ʼī sa Lī  
 wūs sa    ha ha cīs ca na    gī nəL gū    gīs ʼī    k'a na tsin nīs  
 t'ī gī    gūs t'ī ga    nī na ha cī na na    ʼī wa tī    ha dīs sī

Then creek small was formed. Where they put it like a lake became again. Fish lake toward it fish swam back and forth creek small from.

## IV

Men who were riding as they were riding along on a hill up they rode. One was riding, buffalo he was chasing. Meat we will get they said. To him they rode. Down the hill they rode. Up the hill when they rode the person was gone. Mouse only straw through it was stuck. There it was lying.

## V

This man when hunting buffalo cow he killed. When he opened it unborn calf was in it. He took it home. They put it in the pot before they opened it then another was inside of it.

## VI

Wolverine girl turned itself into. Young man horses he looked for. When he came back in front of him she stood. Girl handsome she made herself. Then he married her, this young man. He went crazy. He died.

## VII

Wind small it whirls then their mother they own for her they look. And in her abdomen they go in.

## THE WAR DEEDS OF EAGLE-RIBS

Two tribes Blackfoot Sarsi Cree to fight they ran out. Then here fort they had made they went in. They killed. Cree was lying dead. Then I Blackfoot old man with me his dead body this one for I caught. One side of his scalp I tore. How many times his back I stabbed. Knife with I was stabbing him. Then me they did not shoot although they were shooting at me. On account of this chief those they call I am.

Over there I was. Two places there were tipis. Three we were ahead we went. Coming toward us I saw. They were finishing putting up the tents then just we-

na ga na tsī gī dal ɛi t'a ka na ɲas na i Lil la dī sūs t'i gī  
 mī nī tsī ɛi sīl dal nī cī na ka t'i nī dī ts'ai ya ɛis lī k'a  
 ta sis xal teit dīL La dī ɛis ga ka gūn na gū nis sī t'i gī  
 gī zīL Gī sī nī gī na ga gī na ɛi Lil la mī ka la sis sīl Gī  
 5 ka t'i nī ɛi na ɛil sit dī gūs t'i ga mit tsa ga ɛi gīs nī  
 mī tsī k'iz za na dī gīs te'ul a ka gū zā' mī zī sis gūt  
 ɲas ɛi Lil la ɛi wa t'i gī kō wa ɛa kū ha sī La  
 ɛi wa yū wū na dī sis ma na lī gū nis na na zā'  
 ɛis sa lī ɛa t'i gī ɛi L'a gī wū sa da ca ɛi nī cī na  
 10 gī nī ga li tea ɛiL teū la ga dīL dī na na tsīl La  
 nī cī na ɛi sa lī nī sa yī nī zin ɛi gū t'i ga ma ga  
 ɛa dī nīL sil tsī yū ɛis lī da gīs L'ū mī t'i gī na hī ts'i  
 da nī ɛi Lil la dī ya sī nī k'as Lai yī ga sis tī  
 na ga na gī ya gūs t'i ga ɛi sīl dūL ɛis lī da gī L'ū nī  
 15 ts'i ɲal sit dīL La gī mīg gīs līL teī teī sī nī ts'i  
 ta nī da ɛis lī ɛi yī dī gī tsī i sīn nī ts'i sīL t'ū gū  
 lī ka dīn nīL La ɛi gūL i mī ts'i gīs līL dī dī gīs teūL i  
 sit dīL La dū sin nīL t'ū i gūL ɛi k'a gī sūL ɛis lī  
 gīL teū tī mī nī gī ta tsin nis da mīL gī tsit dis sa  
 20 ɡa dji yī k'a ta nis da nī cī na ɛi ts'i da nī  
 dū xa gil La nī cī na ɛi tī na tsil La ɛi wa yīL ɲal dīL tsī  
 na gil t'ū dī da nī dū xa na gil La nī cī na ɛi xa na tsil La  
 gūl nal La dī na gil t'ū dī da nī dū xa na gil La nī cī na ɛi  
 gīL dīL tsī ɛis lī ɛi tsa ga na tsū teī teī gīL t'ū  
 25 ɛi gū t'i ga ɛis lī za zī ka ka sit dīL La nī cī na ɛi  
 ɛi dīL t'ū gī tsil tsī cī djaʔ ɡa dji ɛi ɲas ɛi Lil la  
 gīL dīL tsī yī ga na dīL La dī gūs t'i ga nī cī na ɛi  
 ɲas xa gil La ɡa dji ɛi gī tsɲal sīL La ɛi wa nī cī na ɛi  
 sit dīL La ɡa dji ɛi tsa na dī ɛa nī ɛi Lil la gī dī sa  
 30 ɛi gū t'i ga gū nī tsīl lī ka nī dīn nīL La tsa ɛi ɛi Lil la  
 gī nit tsil yī ga gī gīL tsil dī na tsil La nī cī na ɛi ɡa dji ɛi  
 nis da sīn nī zā' ha sis sa ɛi wa ma na nis La

came back. Then I said, "To us they are coming." Anyway putting the tipi down with we hurried (?). At them we charged. Cree man his wife on horse he threw. While she ran young men came up to her then they killed her. I my brothers with her husband we killed. The man when he fell just his scalp I caught. One side of it I tore off. Twice only his back I stabbed knife with. At that time thus we did.

Then over there I went to war. Again ten only we were. Then at night ahead I went. Cree my-brother's horse had captured. When we were going to us he caught up. Cree perhaps we were he thought. Just-then in front of him we hid ourselves. There horse he tied then toward us gun with he walked. I quiver over my shoulder it was. To us he walked up just as we charged at him. Horse where he tied to he ran back. In front of them I was running. Not towards-me he could mount. The horse he letting go at me he might shoot he turned around although toward him I ran. As I was about to catch him he ran. He did not-shoot me although still I chased him. Horse which-he had captured against him somebody mounted with it he chased him. Blackfoot on it mounted. Cree toward gun did not go off. The Cree ran again. Then he-charged at him. When he was going to shoot gun did not-go off. The Cree ran again. When he caught up, when-he was going to shoot gun did not go off. Cree he-charged at him. Horse behind he jumped around. Not he could shoot. Just then horse under its neck he ran out. The Cree he shot. His hip he hit. The Blackfoot knife with he charged. To him when he ran up just then the Cree knife he pulled out. The Blackfoot ran from-him. Then the Cree ran. The Blackfoot stone which-he picked up with it he chased him. Just as he threw it he turned around again. The stone with he threw. By him when he threw he ran on the Cree. The Blackfoot sat-down. I only chased him. Then to him I caught up.

ẽil t'ʌn nĩ ẽi Lil la mĩ zĩ za na xa gĩs tsĩ k'as t'a  
 Lũ kwĩ yĩ ga ẽil t'ʌn nĩ La t'a mĩL gĩs t'ũ yĩ dũ wa  
 teĩ teĩ ta tsa tea dĩ t'a nis tsa dĩ da nĩ mil la la ka  
 ẽi gĩs nik mĩL da gal ẽa ga na gĩs xal ẽa t'ĩ gĩ kũ wa  
 5 Las gũ la nis k'a nis tĩ

## THE PERSONAL EXPERIENCE OF GRASSHOPPER

ẽas t'a gũs t'ĩ ge xa nĩ yĩ k'ai ye ẽis ka ka na ka gĩ gĩ ca  
 djĩ nis ẽi wa t'ĩ ge da nĩ ẽi Lil la mĩL xa yĩs ts'it  
 dĩ sis teit t'ĩ gĩ xa gũ yĩs sa ẽ da da nĩ Lil la ẽi nis t'ũ  
 ẽi da teaL dĩ ẽa ẽi Lil la sĩ na gĩs ẽin nĩ Lil la dĩs ts'it  
 10 nis t'a sis xal ẽi jate dja za nĩ na gĩ ts'it xa nĩ i  
 dja na da ta sĩ ts'a la sĩ nĩ i na ẽi ts'ĩ dis tĩ la sĩ wũs  
 dlit da sa dĩ tĩ kũ na sĩ ts'ĩ gĩs tĩ  
 La dĩ na Lin ne ẽis tũ dĩ yĩ k'ai ye na dĩ sis sa  
 ma na nis La tĩ ẽi nis t'ũ mĩ nin na ẽis te ga na mĩ ẽic te'a  
 15 yĩ gũs t'ĩ ga dĩ gĩ xa nĩ ẽi nĩ na La na tsĩ dīs L'a  
 ẽi t'a na gĩs djate mĩL na dīs sis tsit ẽi wa t'ĩ ge  
 ẽas t'a gũs dlat ma ga sīs La tĩ sĩL dīs tsit ẽa t'ĩ ge gũs t'ĩ ga  
 sĩ yĩ ga yĩ lat yīs Lĩ ẽi Lil la nis t'a sis xal ẽis Lĩ  
 zīs gĩ na gĩs ts'it dĩ nĩ na sīs dja sĩ dan na ẽi nis k'a  
 20 gũ ga nĩ kai la xan nas tĩ hĩ nĩ dza ẽa ka sũ gũ  
 xa na gĩs te'ũl gũt L'is ta dĩ nis dũ La ẽa t'ĩ ga xa  
 dũ zīs sis gĩ sa ga na tsĩ dīs L'a  
 xa nĩ te'ĩ ga ta sĩ mĩ zit da ẽa te'ĩ nĩ sis tĩ nas ẽi  
 mĩ ta na gĩ dīs t'ic nĩ dza la ka za teũ gũ ga nĩ tea wũ'  
 25 yīs ẽi wa t'ĩ mĩ tsa nĩ ga ẽis t'ĩ ga ẽis te'a ẽi wa t'ĩ ge  
 nis tĩ i t'a na gĩs djate teit t'ĩ ge ma ga na gĩc ca  
 ẽi wa t'ĩ nas ẽin ne nĩ dza ẽi k'a lin ne ẽi Lil la t'ĩ gĩ  
 xa nĩ maḵ ka na Lil la ẽi wa t'ĩ gĩ sĩ ts'ĩ ts'a L'ʌL gũ  
 yīs ẽi sa ga na gĩ L'a dĩ zas gin nĩ gĩ ẽi ẽi wa t'ĩ gĩ  
 30 has sīs nĩ xa nĩ te'as ts'it tĩ zīs sis gĩl la na ẽa n̄an na  
 nĩ te'õ na yĩ ka na gũ nie ẽi la mĩ ẽi te'ũ zĩ ka la ca  
 ic te'ĩ nĩ ẽi la  
 ẽi teĩ yĩ ga xan nĩ na zit gũ yīs ẽi dĩ teĩ  
 mĩ na da ẽa ka gĩ ẽi ca maḵ xa gĩs ẽā mĩ dlat da ma ga  
 35 dĩ nis tsit na ts'it dĩ mĩ tea nis La mĩ tea kũ nai gĩs La  
 t'ĩ gĩ gĩs tsat yũ wa nĩL ga ha ẽi dĩ sĩ na xa nĩ  
 ka dĩ dĩ sĩ ga dĩ da ga teĩ te'a ẽi ẽi teũt sĩ ts'it da ẽ  
 sis teũz dĩ gũ wa nĩ n̄an nĩ sũt La sĩ mĩ nis tsĩL ẽat'ĩ ge

Arrow with his back through I shot. In quiver nine arrows all with I shot. They were gone. Not he died. He was holy. Where he sat gun his hand from I-caught hold. With it on his back I threw him. Then right off on the ground he lay.

#### THE PERSONAL EXPERIENCES OF GRASSHOPPER

The very first buffalo bull young men were teasing daytime. Then gun with then I ran out. I chased it. Then when I came near gun with I shot it. Its tail sticking up with, staring at me with it charged me. It threw me in the air. My senseless body only fell. The-buffalo already was dead. Me they carried home. My-leg its blood for me flowed. They carried me in.

Another time I shoot bull I chased again. When I-overtook him I shot. Its back right in I shot him down. Just then this buffalo got up. He ran again. I loaded when I ran after him. Then he stopped. By him I ran. He charged me. Just then against me he ran. Horse with he threw me in the air. Horse he killed. When I fell I got up. My gun ground in it was sticking. I tried-to pull it up then finally I pulled it up. Dirt filled it because of that I did not kill it. From me it ran away.

Buffalo were in a herd. In front of them I hid. I-looked at them. Among them I looked around when large one, the largest I saw. Then its heart exactly I shot. Then it lay down. I loaded again. Then by it I walked. Then I looked then male with then buffalo female with. Then to me one coming I saw. To me when he came what I had killed he saw. Then he said to me, "Buffalo wonderful you have killed." Than us older ones about it tell stories. Hermaphrodite is that way.

Tree under buffalo standing I saw. Tree above it I went up. Knife I took out. Middle of its back in it I stabbed. When it fell I cut it open. Its entrails I took out. Then I ate them. That way on foot we ran Buffalo we chased. Calf small I caught. My blanket

na sis <sup>e</sup>al ta di sis ge si gis La ga ni na nis gi ni t'i ge  
 ku ts'i gi la t'i gi <sup>e</sup>a ka ts'i gi la  
 teis du na t'a gu mi t'a ga na di gi ki mi ts'i  
 tag ga ni ca ta kas giz ni Lan ni gis ga ku<sup>e</sup> lil la  
 5 sis t'a <sup>e</sup>a t'i gi gis tsat

na dis sis sa di xa ni mak ka ka na gis Lat <sup>e</sup>a ki yi  
 yis t'an ne mi ga nis si mi nas ka gis lil di <sup>e</sup>is li  
 yi ga tei ga teut <sup>e</sup>i wa t'i gi <sup>e</sup>is li L'a ts'i ta gu dis xal  
 du na gis ts'it <sup>e</sup>a gu dis ts'ul la ga <sup>e</sup>i nax gas kats <sup>e</sup>i ni dza  
 10 xa ni <sup>e</sup>i na ts'it mi da<sup>e</sup> tsi di k'az gu yis <sup>e</sup>i <sup>e</sup>is li <sup>e</sup>i  
 k'a na gi ca mi tea ni xa gi t'i la <sup>e</sup>is li <sup>e</sup>i ta si tsa  
 La di sas k'a da <sup>e</sup>in ni tsi ka <sup>e</sup>a t'i gi xa ni ts'i  
 gi sa di di t'an ne mi ts'it da <sup>e</sup>i lil la <sup>e</sup>a la si tan  
 xa ni ti <sup>e</sup>i dis dal <sup>e</sup>i wa t'i mi ka na gi Lat mi ta  
 15 na gi dis t'ic <sup>e</sup>a t'i gi gus t'i ga di dag ga li di tsö wü'  
<sup>e</sup>as t'a yis <sup>e</sup>i ma nan nis La ti <sup>e</sup>i nis t'ü na mi cis te'a  
<sup>e</sup>a t'i gi ma ga sis La <sup>e</sup>i t'an na gis djate <sup>e</sup>is du wü  
 xa ni nis tsin ne na züs gi <sup>e</sup>i wa t'i gi <sup>e</sup>a ki zi sis gin ne  
 na sis <sup>e</sup>ol di dag ga gis dla i na tü teü <sup>e</sup>i gis dla  
 20 ta din na ts'is gu sa ga ts'in na <sup>e</sup>a <sup>e</sup>i wa nis tin ni teü  
 djü sa ga ts'in na <sup>e</sup>a min na  
 dij na <sup>e</sup>i sa li <sup>e</sup>i da t'ü ts'i di sa da li <sup>e</sup>is tsi di ta  
 mis da ka di da tsi li ka za <sup>e</sup>il kai ye na ts'i tei gil Lat  
 si ki <sup>e</sup>i tea na nis teüz da ni <sup>e</sup>i lil la mi ni ts'i  
 25 di sis La min ni ts'i tei yi ga sis ti sa <sup>e</sup>in ni <sup>e</sup>al t'al ga  
 sil dis sit di <sup>e</sup>is teis di yi ka di gi yis tsük di yi ka  
 na tsin nis La di gus t'i ga sa na La si ka di  
 da na na gu di gis La sa ga nis da <sup>e</sup>i na mi di  
 gi sis tsü sa na diL La di mi ni si di ka di ni ci ca  
 30 mi ts'a ga <sup>e</sup>a na L'a gi gi cal si ka di gus t'i ga mi tsi  
 da k'a <sup>e</sup>i nis t'ü ma ga yi gis t'ü la mi ga na teü  
 ta ni cie dja di nax li na nis t'ü di zi sis gi na <sup>e</sup>il tsi  
 da t'i ge L'ü k'a <sup>e</sup>i di sis san ni <sup>e</sup>i wa <sup>e</sup>a t'i ge  
 da ni <sup>e</sup>i lil la <sup>e</sup>i di sis sä <sup>e</sup>i di sis sä di nax <sup>e</sup>i lil la  
 35 sis sis gi' <sup>e</sup>i wa t'i gi mi ni gi <sup>e</sup>a ki na si dli<sup>e</sup> na si <sup>e</sup>al



where it lay from there I dragged it. I clubbed it. Then I cut it open. I put it on my back. My tipi I brought it back. Then they carried it in. Then they put it in a pot.

Dueks not flying, their feathers fallen off after them I went in the water. They swam ashore. Many I killed. Fire with I roasted them. Then I ate them.

When I was hunting again buffalo female I ran after. Two arrows in it stuck in. Beside it when running horse under it put its head. Then horse hips it lifted. It did not fall. Tearing sound I heard. I looked around when buffalo fell. Its horn red I saw. Horse I got off. Its intestines were sticking out. The horse died.

Once winter time there Berry river there for-buffalo we went. Eagle his blanket with we went. Buffalo ran. Then after them we ran. Among them I looked around. Right there calf dog yellow like I saw. To it I ran up. I shot it. I shot it down. Then by it I ran. I loaded again. Another buffalo fat I killed. Then two which I had killed I butchered. Calf its skin for it whisky skins full to me he gave and large bottle too to me he gave for it.

Four persons we were we to shoot toward we started. Valley its edge we were sitting. One bull to us was running. My coat I put on the ground. Gun with toward its face I ran. Toward it on my belly I lay down. When it saw me it stopped. When it charged me valley its bottom when I ran down the bottom when I ran down just then it caught up to me. When it hooked at me I jumped to one side. By me it hooked. Again from it I ran. To me when it ran facing it I turned around. From it backward I walked. When it hooked me just then its head on it I shot. By it I shot. Its shoulder I smashed.<sup>8</sup> I saved myself. When I shot again I killed it. It fell.

Here prairie I went to hunt. And then gun with I chased them. When I chased them knife with I killed it. And by it two we were, we butchered it. Our horses on

<sup>8</sup> I shot to pieces (†).

ɛis lək ka k'a ta sī ga na ts'ai yī ka ts'i nī na nī la  
 ts'i ka na gī gī la kū ts'i gī la yī wa t'i gī mī gī na<sup>ε</sup>  
 sī nī ts'i da ɛis lī mī ka dī dī cī ca mī tea dī ka dī  
 tea sīz ga tsis ka gū ts'IL La dī mī na mī na ɛī dī tēi  
 5 ɛa La dī na tsī dī nī ha li tsa ɛī yī na kū gī dūz  
 ɛī wa t'i gī sis taz dī yī wūs ɛa La dī yīs L'ū yī wa t'i  
 gū nī nā nī ma ɛa ts'e lī kī za xa gī la mī tea dī kat dī  
 lī dī gī ha li tsa ɛī dī tən nī ts'a kū la mīs teis k'a  
 gū dī gal gū xa gū yīs t'as mī k'a dī tēi ta sī sūz gwa gū la  
 10 gū L'ū wa yī k'a tas dla kū gū da tein na ɛa ɛa gū la dī  
 ma ga zin na teis ī xa gī tin nī ɛī na yī tas tūc  
 mī zī kak k'a ɛa lin nī xa gī tsan gwa gūc ɛic dī t'ən nī  
 ma ga na t'a hī t'i gī ɛī dī dī dlūj ka da ga sūL lī  
 t'i ge mī wūs gī t'in nī t'i gī ɛa La gīs teūte kū gī eūz  
 15 La dī Lū kwī yī ga kū gī la  
 lī dī cas dī ɛī na gū teū gū ka cī ca ɛī sis tsī kī  
 nī dza kwī yī ga ma ga zin na mis ka ka na gīL a  
 ɛī da tēi nī eūL dja t'i gī kū gīs dūz mī na ga kū  
 ɛas t'a ka gī nis sis ɛaz ɛa t'i gī xa na tsī gīs La sī tsit da  
 20 min na ɛa La dīn nis teūz sī məz za ɛī Lil la min na da  
 sīn nis ka gō ga nis t'az has tin na mī zī ga dīn nis tsī<sup>ε</sup>  
 sit tsit da xa na gīs teūz ɛa t'i gī xa dīL ga ɛa t'i gī  
 ta zit tsa ha tsī gīL tī gū mis ka ka gūs t'ən nī xa gīs La  
 sī ga na ka tūn dī ɛī dīs sis sa dī xa nī ta gīs līL La  
 25 gūs t'i ga ɛis lī sīL Lil la ī na' kū dī gī t'ats sī  
 sīL Lil la na ts'it sī ga na ts'in na ts'in nis k'a kū da gī kai  
 mī dlit da xa da gī k'at ɛī wa t'i ge ɛī da djī<sup>ε</sup> gū cī cēk'  
 na sī ts'it dīs til la

we loaded it. To our wives we brought it back. Women unloaded it. They brought it in. Then we ate it.

I boy I was after him I went. Its tail broad, beaver creek where it is small its hole. Its hole stick we closed. This old man hole crawled in. Then where they were asleep their legs he tied together. Then ten besides one he took out, its tail broad.

The same old man eagles pulled in. Bank top of hill circular place he cut out. On it wood close together he made it. Grass on it he put. Place to sit in when he had made wolf skin he took out. The hole he put it on. Its armpit meat sticking out he made. Eagle to it it flew. Then it pecked it back he drew it, then its legs he could see then he held them together. He pulled it in. Once nine he pulled in.

When I was walking about hole large I came to. I was listening then inside wolf its children were-making a noise. I took off my clothes then I crept in. Its eyes fire like I saw. Then I hurried out. My blanket its hole I blocked. My knife with above it on the ground I cut a hole. While lying down in its back I stuck my knife. My blanket I took out. Then while it walked out there it died its head sticking out. Its children six I took out.

My arm when it broke I was hunting. Among buffalo I was running just then horse with me hole stepped in. With me he fell. My arm bone in the ground it stuck in. Its blood flowed out. Then I lost my senses. They carried me home.

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