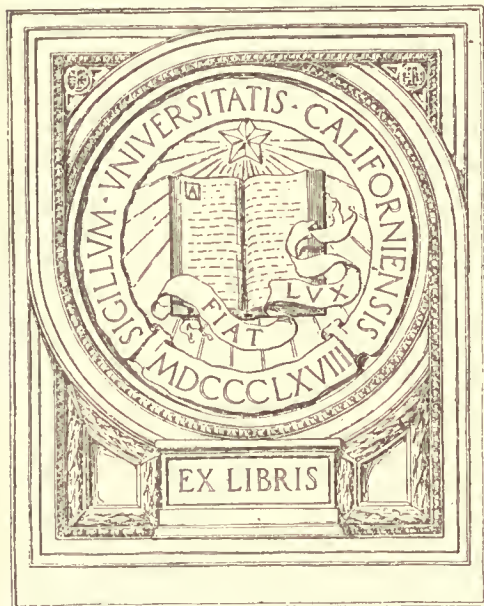




GIFT OF
Superintendent of Documents



THIRTY-SIXTH
ANNUAL REPORT OF THE
BUREAU OF
AMERICAN ETHNOLOGY

TO THE SECRETARY OF THE
SMITHSONIAN INSTITUTION

1914-1915



WASHINGTON
GOVERNMENT PRINTING OFFICE
1921

17. 0 1 0

F01

LE

36

10 100
1000000

LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., August 4, 1915.

SIR: I have the honor to submit herewith the Thirty-sixth Annual Report of the Bureau of American Ethnology, for the fiscal year ended June 30, 1915.

With appreciation of your aid in the work under my charge, I am

Very respectfully, yours,

F. W. HODGE,
Ethnologist-in-charge.

DR. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

CONTENTS

REPORT OF THE ETHNOLOGIST-IN-CHARGE

	Page.
Systematic researches.....	9
Special researches.....	19
Manuscripts.....	28
Publications.....	29
Illustrations.....	32
Library.....	32
Collections.....	33
Property.....	34
Miscellaneous.....	34

ACCOMPANYING PAPER

The Osage Tribe: Rite of the Chiefs; Sayings of the Ancient Men, by Francis La Flesche (pls. 1-23; figs. 1-15).....	35
Index.....	599

REPORT OF THE
ETHNOLOGIST-IN-CHARGE

THIRTY-SIXTH ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY

F. W. HODGE, Ethnologist-in-Charge

The operations of the Bureau of American Ethnology during the fiscal year ended June 30, 1915, were conducted in accordance with the act of Congress approved August 1, 1914, making appropriations for sundry civil expenses of the Government, which act contains the following item:

American ethnology: For continuing ethnological researches among the American Indians and the natives of Hawaii, including the excavation and preservation of archeologic remains, under the direction of the Smithsonian Institution, including salaries or compensation of all necessary employees and the purchase of necessary books and periodicals, including payment in advance for subscriptions, forty-two thousand dollars.

SYSTEMATIC RESEARCHES

As in the past, the systematic researches of the bureau were conducted by its regular staff, consisting of 9 ethnologists, including the ethnologist-in-charge, and of 10 ethnologists during part of the year. These operations may be summarized as follows:

Mr. F. W. Hodge, ethnologist-in-charge, devoted most of his attention during the year to the administration of the affairs of the bureau, but opportunity was found, with the assistance of Miss Florence M. Poast, to add materially to the compilation of the bibliography of the Pueblo Indians, which now comprises about 2,400 titles. Mr. Hodge also read several extended manuscripts submitted for publication by the bureau; he likewise continued to represent the

bureau on the Smithsonian advisory committee on printing and publication and the Smithsonian Institution on the United States Geographic Board.

Dr. J. Walter Fewkes, ethnologist, at the beginning of the fiscal year brought to a close his archeological researches in the valley of the lower Rio Mimbres, N. Mex., reference to which was made in the last annual report. These studies of the many village sites of the prehistoric people of the section named lead to the belief that the ancient habitations were not terraced community houses, such as characterize typical pueblos, but were of an older form, hence Dr. Fewkes assigns them to a period and a people which he designates pre-Puebloan. This conclusion is based not only on the character of the house structures as indicated by their ground plans, but also on the character and decoration of the pottery vessels found under the floors. The most noteworthy feature of this earthenware is the remarkable painted decoration on the inside of the bowls, consisting of representations of men engaged in various pursuits, animals, and geometric designs of exceptional forms, suggesting the culture of the Keres Indians of New Mexico rather than that of other Pueblos. A distinctive feature of some of the animal pictures on the Mimbres pottery is the fusion of two different animal forms, as the antelope and a fish, in a single representation. Dr. Fewkes suggests that the almost constant presence of rectangular and other geometric designs on the bodies of the animals depicted on the pottery may be considered in a sense parallel with certain very ancient paintings on the walls of caves in France, as described by Dr. Capitan and others. The special value of the study of the painted designs on the Mimbres pottery lies in the light which they cast on general problems connected with the culture-genesis and clan migrations of the sedentary Indians of the Southwest. These designs are related, on the one hand, to those on Pueblo painted pottery of northern New Mexico and Arizona and, on the other, to the decorations on the earthenware of the prehistoric inhabitants of the valleys of the southern part of the Sierra Madre Plateau, notably those of the celebrated Casas Grandes in Chihuahua.

An illustrated preliminary report, under the title "Archeology of the Lower Mimbres Valley, New Mexico," was prepared by Dr. Fewkes and published in Smithsonian Miscellaneous Collections (Vol. 63, No. 10, pp. 1-53, pls. 1-8, figs. 1-32).

In January Dr. Fewkes visited southern Arizona, where he made several archeological reconnoissances, following the Rio Santa Cruz almost to the Mexican boundary. He visited the old Indian missions of San Xavier del Bac and Tumacacori, and in their vicinity examined extensive aboriginal ruins, which were found to belong to the same type as Casa Grande, Ariz. The group of prehistoric ruins near the dilapidated mission of Tumacacori (which imposing structure, now preserved as a national monument, is greatly in need of repair) presents unusual advantages for thorough archeological investigations, with promise of important collections. The walls of the compound can be traced readily, and if uncovered by excavation would reveal important information on the ancient culture of the Santa Cruz Valley. Similar remains were noted in other parts of this valley and elsewhere in southern Arizona. While in this general area Dr. Fewkes observed that the Papago Indians of the desert have been little affected by civilization, retaining many of their original customs, beliefs, and ceremonies, and a wealth of folklore.

Dr. Fewkes visited also the ruins of a large pueblo compound on the road between Phoenix and Tempe, chiefly for the purpose of determining the advisability of its excavation and repair, as an effort is being made by citizens of Phoenix to preserve the ruins with a view of having the compound created a national monument and receiving adequate scientific treatment.

Leaving Arizona in February, Dr. Fewkes proceeded again to the Mimbres Valley, but found the weather unpropitious for field work except for excursions with the view of locating sites for possible future excavation. He returned to Washington about the middle of the month and continued the preparation of his memoir on "Antiquities of the West Indies," which is to include the results of archeological

research conducted in the Greater and the Lesser Antilles under the joint auspices of the bureau and the Heye Museum of New York, as referred to in a previous report. In connection with this work Dr. Fewkes visited New York for the purpose of studying recently acquired collections, in the Heye Museum, illustrating the culture of the ancient inhabitants of the West Indies.

The greater part of May was devoted by Dr. Fewkes to the completion of a paper on "Prehistoric Hopi Pottery Designs," which comprises 138 manuscript pages, 12 plates, and 105 figures. In this article the author treats of the pictography on the ceramics of the ancient village dwellers of the East Mesa of the Hopi of northwestern Arizona, including the Keres and Tewa colonists of early times, as well as the designs of the more modern period. The memoir considers in detail the probable genesis of modern Hopi symbolic figures, and devotes attention also to their connection with clan and other sociologic groups.

The opening of the fiscal year found Mr. James Mooney, ethnologist, engaged in field studies among the Cherokee Indians of North Carolina, which were continued until the middle of September. Mr. Mooney devoted his efforts especially to the further collection and translation of the sacred formulas of the Indians named, together with the collection, for botanical identification, of the plants mentioned in the formulas, with others of Indian economic importance. The remainder of the fiscal year was spent by Mr. Mooney in the office, most of the time being devoted to the final elaboration of the Cherokee formulas, of varying length, originally written down by the priests of the tribe in the native Cherokee alphabet and used by them for purposes of medicine, love, hunting, fishing, agriculture, protection, etc. Each formula consists usually of a prayer or a song, or both, in an archaic and highly figurative form of the language, followed by brief directions couched in the everyday language, and relating to the manner of the ceremony or the plants to be used in the prescription. The printed formula will consist of three parts, namely, transliteration, translation, and explanation. The glossary will comprise perhaps 4,000 words, largely archaic

and otherwise unusual in form. The botanical appendix will deal with the names and uses of from 500 to 700 plants mentioned in the formulas, nearly all of which have already been collected and botanically identified. There will also be an extended chapter on Cherokee religion and mythology. Approximately a third of the transliterations and translations have been written in final form from the interlinear notebooks, and half of the work has been glossarized on cards.

Considerable time was spent by Mr. Mooney in furnishing special information for use in answering inquiries of correspondents.

Dr. John R. Swanton, ethnologist, in addition to supervising the final work incident to the publication, as Bulletin 45, of "Byington's Choctaw Dictionary," edited by himself in conjunction with Mr. H. S. Halbert, devoted attention to the study of the Creek Indians, to which reference is made in former reports. The first draft of his memoir on the Creeks is practically completed, but the amount of material was found to be so great that it has seemed best to separate it into two, if not three, sections. The first of these, embracing a discussion of the location and classification of the southern tribes, their early history, and their population, Dr. Swanton is now revising, incorporating new material and making such changes as fuller information has shown to be necessary. It is hoped that this section may be ready for publication at a comparatively early date.

Through an Alibamu Indian living in Texas the bureau has been able to add several hundred words and a few pages of text to the Alibamu material gathered by Dr. Swanton.

During the first three months of the year Mr. J. N. B. Hewitt, ethnologist, completed the translating and editing of a collection of texts and legends for the memoir on "Seneca Myths and Fiction" to be published in the Thirty-second Annual Report, consisting of material originally collected in native texts and in English by the late Jeremiah Curtin and Mr. Hewitt. This material, aggregating 2,300 pages, besides 350 notes and additions by Mr. Hewitt, was submitted early in October for publication. Subsequently, and as opportunity was afforded throughout the year, Mr.

Hewitt devoted special attention to the preparation of material for a grammatical sketch of the Iroquois languages, especially as spoken by the Mohawk, Onondaga, and Cayuga, for incorporation in the "Handbook of American Indian languages."

In December Mr. Hewitt visited the Grand River Reservation in Canada for the purpose of prosecuting his studies among the Indians dwelling thereon. A serious epidemic of smallpox interfered somewhat with his work, but with the efficient assistance of Mr. William K. Loft, a Mohawk speaker, Mr. Hewitt was able to make a critical phonetic and grammatic study of portions of the Mohawk texts relating to the league of the Iroquois, recorded by him in former years. Work was also done in recording a selected list of Mohawk verbs for comparative use, and with the painstaking aid of Mrs. Mary Gibson, widow of the late noted chief John Arthur Gibson, Mr. Hewitt was able to supply the Cayuga equivalents to this list, as well as to record other vocabulary terms of the Cayuga. From Mrs. Gibson also was obtained an extended text in Cayuga relating to the origin and the ritual of the death feast of the women. On the same reservation Mr. Hewitt, with the aid of Mr. Hardy Gibson, a Cayuga chief, elucidated certain mooted points in regard to the ritual significance of a number of words and phrases employed in the chants of the condoling and installation council of the Iroquois league. From Miss Emily Carrier, a mixed-blood Nanticoke, he obtained a list of 50 Nanticoke words. This short list is of singular interest, as the Nanticoke dialect of the Algonquian stock has become practically extinct through absorption of its speakers by the Iroquois-speaking peoples. Mr. Hewitt also made about 70 photographs, principally of persons.

On his return to Washington on January 15 Mr. Hewitt at once resumed his analytic study of the Mohawk, Onondaga, and Cayuga dialects for the purpose of obtaining proper material for the preparation of the grammatic sketch above referred to.

In addition to these investigations, Mr. Hewitt furnished much information for use in preparing replies to inquiries

from correspondents, some of them requiring considerable research. No fewer than 130 such letters were answered by means of data supplied by Mr. Hewitt. As in the past, he performed the duties connected with the custodianship of manuscripts, which required more than the usual time and effort owing to the preparation of more thoroughly fireproof quarters and transfer of the manuscripts thereto, as will later be mentioned. During June Mr. Hewitt was engaged in reading the first proofs of "Seneca Myths and Fiction."

Mr. Francis La Flesche, ethnologist, was engaged during the year chiefly in assembling his notes on the Noⁿ'zhizhoⁿ, or fasting degree, of the tribal rites of the Osage called Noⁿ'hoⁿ'zhiⁿga Ie Ita, or Sayings of the Noⁿ'hoⁿ'zhiⁿga. Of the seven degrees, the Noⁿ'zhizhoⁿ is said to be the longest and the next in importance to the Ni'kie degree; it is also said that this degree contains nearly all the symbols and ceremonial forms (we'gaxe), for which reason it is regarded as higher in rank than the other degrees, excepting the Ni'kie. From information given by Watse'moⁿiⁿ of the Black Bear gens and by Waxthi'zhi of the Puma gens, both of the Hoⁿ'ga dual division, their version of the ritual of the Noⁿ'zhizhoⁿ degree is composed of 116 songs, 14 wi'gie (parts of the ritual that is spoken), and a number of ceremonial acts and forms. Waxthi'zhi, from whom the songs and wi'gie were obtained, gave 14 wi'gie and 74 songs; he was unable to give the entire 116 songs, having lost some of them by reason of long disuse of the ritual. To the close of the year 206 pages of this ritual have been completed by Mr. La Flesche; these comprise 9 wi'gie with literal and free translations, 25 songs with translations, and explanations of the songs, ceremonial acts, and movements, as well as of the various symbols and paraphernalia used in the ceremonies.

Mr. La Flesche's work on the Noⁿ'zhizhoⁿ ritual has twice been interrupted by visiting Osage, from whom, however, further information has been obtained concerning the great war rites of the Osage people. First, Wa'thuxage, who visited Washington in the autumn of 1914, gave the ritual of the Wax'obe degree of the Tsi'zhu Washtage gens, of which he was a member. The wi'gie and songs of this ritual cover 76

typewritten pages, including the music, which has been transcribed from the dictaphone. Besides the Wax'obe ritual, Wa'thuxage gave, in fragmentary form, the Ni'kie ritual of his gens; this covers 20 typewritten pages, including the music of the songs, which also have been transcribed from the dictaphone. The translations of the songs and wi'gie of these rituals have yet to be made and the explanatory texts written. Wa'thuxage died in May, 1915.

The second interruption was by Xutha Watoⁿⁱ and Watse'moⁿⁱ, from whom additional information was obtained. The former gave three of the wi'gie: Wi'gie Tonga or Great Wi'gie, Ki'noⁿ Wi'gie or Symbolic Painting Wi'gie, and Wazho'igathe Wi'gie or Gentile Symbol Wi'gie, which it was his part to recite at the tribal ceremonies. These cover 37 typewritten pages. Besides the three wi'gie, Xutha' Watoⁿⁱ gave the ritual of the Ni'kie degree of his gens. The wi'gie and songs of the ritual, including the music, comprise 15 pages. The translations of the three wi'gie, and the wi'gie and songs of the Ni'kie ritual, have yet to be made and the explanatory notes assembled. Watse'moⁿⁱ gave another version of the Ni'dse Waçpe Wi'gie, or Black Bear Wi'gie, which he had already given some time ago. This new version is the one recited when the widow of a deceased member of the Noⁿ'hoⁿzhiⁿga is admitted to take his place in the order; it comprises 6 typewritten pages and will form a part of the Noⁿ'zhizhoⁿ ritual. This informant also gave some information concerning his great grandfather, who was a prominent "medicine-man." The notes recorded from the dictation of Watse'moⁿⁱ have yet to be transcribed. The story will form a part of the chapter on the Wakoⁿdagi, or "medicine-men."

Mrs. M. C. Stevenson, ethnologist, continued her researches among the Tewa Indians of New Mexico, but failing health prevented her from completing the final revision of the manuscript of her memoir as she had hoped, and it remained unfinished at the time of her unfortunate death, on June 24, in the suburbs of Washington. It is believed, however, that when an opportunity of fully examining Mrs. Stevenson's completed manuscript and notes is afforded it will be found in condition for publication after the customary editorial

treatment. Mrs. Stevenson was an efficient and industrious investigator of the ethnology of the Pueblo Indians, to which subject she had devoted many years of her life, giving special attention to the Sia, the Zuñi, and the Tewa tribes. Three memoirs on these Indians, published in the annual reports, are replete with information on the subjects of which they treat, and there is no doubt that when Mrs. Stevenson's memoir on the Tewa Indians finally appears much valuable knowledge will be added to that which she has already given on the sedentary Indians of the extreme Southwest.

With the opening of the fiscal year Dr. Truman Michelson proceeded to Wisconsin in the hope of obtaining ethnologic and linguistic information regarding the Stockbridge Indians residing in that State. It was found that, with respect to the language of this remnant tribe, about a dozen members remembered isolated words, but only one could dictate connected texts, half a dozen of which were recorded. Although knowledge of the language is now too limited to enable restoration of the grammar, enough material was obtained to show that Stockbridge was intimately related to Pequot and Natick, as well as to Delaware-Munsee. The Stockbridges have long since abandoned all their native customs and beliefs, consequently their ethnology may be regarded as beyond recovery.

While in Wisconsin Dr. Michelson procured also ethnologic and linguistic notes on the Menominee. A visit to the Brotherton Indians resulted in the acquirement of little information excepting historical data, as these people have become greatly modified.

Dr. Michelson next visited Tama, Iowa, for the purpose of renewing his researches among the Fox Indians, to which he has been devoting his energies for some time. He was especially successful in obtaining accounts of the mythical origin ascribed to the Fox people, given in the form of rituals, and he gave attention also to the phonetics of the Fox language. A noteworthy result of Dr. Michelson's Fox investigations was the acquirement, through Horace Powa-

shiek, of a complete translation of the two most important Fox myths—the Culture Hero and Mother of All the Earth.

At the request of the Davenport Academy of Sciences, Dr. Michelson conducted some archeological excavations for that institution at its own expense, leave of absence having been granted him for that purpose. En route to Washington, he examined the Sauk and Fox collections in the Field Museum of Natural History at Chicago.

In the office Dr. Michelson paid special attention to the observations on the Sauk and Fox by early writers, especially by the authors in the *Annals of the Propaganda Fide*, and by Marston, Long, Carver, Beltrami, and others. With the view of definitely settling the question of the relationship of the Yurok and Wiyot languages of California to the Algonquian linguistic stock, Dr. Michelson devoted further study to the subject, reaching the conclusion that whether or not further material would prove these languages to be divergent members of Algonquian, the existing data do not warrant such a classification. Dr. Michelson also devoted attention to the linguistic classification of Potawatomi, based on certain grammatical treatises by the late Father Gailland in possession of St. Mary's College at St. Marys, Kans., which the bureau was permitted to copy through the courtesy of Rev. George Worpenberg, S. J., librarian of the college. By these studies Dr. Michelson concludes from the verbal pronouns of Potawatomi that it belongs to the Ojibwa division of the central Algonquian languages, but that the language is further removed from Ojibwa, Ottawa, and Algonkin than any of these is from the others.

Mr. John P. Harrington, ethnologist, became a member of the staff of the bureau, with the approval of the Civil Service Commission, on February 20, from which time until the close of May he finished 600 pages of manuscript and more than 3,000 slips of linguistic information regarding the Chumash Indians of California, the result of researches conducted by him before entering the service of the bureau. He also has, in various stages of elaboration, a quantity of other Chumash ethnologic and linguistic material in the preparation of which for publication satisfactory progress is being made.

At the end of May Mr. Harrington proceeded to Santa Ines Mission, where, among its documents, he found an old manuscript bearing the title "Padron que contiene todos las Neofitas de esta Mision de la Purisima Concepcion con expresion de su edad, y partida de Bautismo segun se halla hoy dia 1° de Enero de 1814," by Father Mariano Payeras, of the greatest importance to the study of the former Chumash Indians of La Purisima and Santa Ines. A complete copy of this splendid manuscript; which does not seem to have been known to historians, was made by Mr. Harrington, who also extracted a considerable amount of other material from the mission records. While at Santa Ines Mr. Harrington located the site of the former large rancheria of Nojoguí (which had not before been known), and also the site of the rancheria of Itias, mentioned in the records. On June 19 Mr. Harrington visited Arroyo Grande, where he worked for a week with a poor, sick old woman, the sole survivor of the San Luis Obispo Indians, for which reason, to use Mr. Harrington's own expression, "the words of her language are precious beyond the power of money to buy," especially as her speech is the most archaic of all the Chumashan dialects. For the convenience of his field studies Mr. Harrington has established headquarters at Los Angeles, where he has been granted the facilities of the Southwest Museum by the courtesy of its officials.

SPECIAL RESEARCHES

The preparation of the second volume of the "Handbook of American Indian Languages," under the editorship of Dr. Franz Boas, honorary philologist, has progressed slowly, on account of the impossibility of sending proofs to Russia, where the author of the section on the Chukchee and Eskimo resides. The chapter on Siuslaw, by Dr. Frachtenberg, has been corrected and made up in pages, forming pages 431 to 605 of the second volume. At the beginning of the year Dr. Boas concluded his collection of Kutenai material, which was studied preliminary to the writing of the grammar of this language. The texts collected by him were written out, and the completed manuscript, consisting of 263 pages of Indian

texts and 269 pages of translation, has been submitted and set in type, forming 125 galleys. The texts include some material collected by the late Dr. A. F. Chamberlain, which was acquired by the bureau and was revised by Dr. Boas.

Much time has been spent by Dr. Boas in work on his memoir, "Tsimshian Mythology," to accompany the thirty-first annual report. During the fiscal year 1913-14 the tales themselves had been set up. During the year now under consideration the manuscript of the discussion of this material was completed and put in type; it forms pages 394 to 867 of the annual report. In the mechanical work of preparing the manuscript Dr. Boas was assisted by Miss H. A. Andrews, who, besides the preparation of manuscript and proof reading, did much of the laborious work of extracting and collating material needed for the investigation.

The manuscript on Eskimo mythology, intrusted to Waldemar Bogoras and accepted for publication, together with an introduction by Mr. Ernest Hawkes, is held in abeyance, owing to the impossibility at the present time of communicating with the author in Russia.

Dr. L. J. Frachtenberg, special ethnologist, left Washington on July 6, 1914, going directly to Oregon for the purpose of concluding his investigations of the language, mythology, and culture of the Kalapuya Indians, commenced during the previous fiscal year. After a short trip to the Siletz and Grande Ronde Agencies in northwestern Oregon for the purpose of interviewing all available informants, he proceeded to Chemawa, Oreg., where he conducted his Kalapuya investigations until December, and completed them at the Grande Ronde Agency between December 13 and 20, which time was spent chiefly in the collection of linguistic material for a comparative study of the Kalapuya dialects. Special attention was given to the Yamhill and Yonkalla variations. Dr. Frachtenberg's field work proved highly successful. He obtained 30 myths, tales, historical narratives, and ethnographic descriptions, told in the various Kalapuya dialects, an unusually large amount of grammatical notes, sufficient material for a linguistic map showing the original distribution of the several Kalapuya dialects, and some data on

Kalapuya ethnology. A glance at this material reveals some interesting facts: The Kalapuya Indians in former times were the most powerful and numerous family of Oregon. They claimed the whole of the fertile valley of the Willamette, extending from the Coast Range to the Cascade Mountains, their settlements reaching as far north as the present Portland and as far south as the middle course of Umpqua River, an area of approximately 12,000 square miles. These Indians were placed on the Grande Ronde Reservation in 1857, at the close of the Rogue River war. Previous tribal wars and frequent epidemics of smallpox and other infectious diseases have reduced the Kalapuya tribes to such an extent that Dr. Frachtenberg has found but a mere handful of survivors; hence the time is not far off when the stock will become extinct.

The Kalapuya family embraces a large number of tribes, the most important of which are: (1) Atfalati (or Wapato Lake), living formerly on the banks of the Tualatin River; (2) Yamhill, claiming the banks of the river of the same name; (3) Lakmayuk, who obtained their name from the river Luckiamute; (4) Marys River (Calapooia proper), whose settlements were situated along the banks of the Calapooia and Marys Rivers; (5) Yonkalla, the most southerly Kalapuya tribe; (6) Ahantsayuk, also called Pudding River Indians; and (7) Santiam, who formerly lived on the banks of Santiam River. These tribes speak varieties of the Kalapuya language, which show remarkable lexicographic diversities. Morphological differentiations exist also, but are chiefly of a phonetic nature. All differences between the dialects seem to have been caused by a geographic distribution, resulting in the three subdivisions mentioned in the last annual report. Long and continued contact of the Kalapuya Indians with white settlers has resulted in a complete breaking down of the native culture and mode of living; consequently the ethnologic data obtainable were very meager and in most cases were given as information obtained through hearsay.

In the early part of January Dr. Frachtenberg made a short trip to the Siletz Agency for the purpose of settling a

few questions pertaining to Alsea phonetics. In view of the fact that the allotment made for his field researches during the fiscal year became exhausted, Dr. Frachtenberg was obliged to remain in the field until the close of June. On January 15 he resumed the work of preparing a grammatical sketch of the Alsea language, which was finished late in May; this consists of 158 sections, approximating 600 manuscript pages. During June he was engaged in typewriting this grammatical sketch, which will be published in part 2 of the "Handbook of American Indian Languages."

In addition to his field investigations Dr. Frachtenberg corrected the proofs of his grammatical sketch of the Siuslaw language, special attention being given to the insertion of the proper references taken from his Lower Umpqua texts, printed in the Columbia University Contributions to Anthropology.

Mr. W. H. Holmes continued the preparation of the "Handbook of American Antiquities" whenever his exacting duties in behalf of the National Museum permitted. Part 1 of this work is well advanced toward completion; much attention has been given to part 2, and the preparation of the numerous illustrations is well in hand.

During the month of July Mr. Gerard Fowke was engaged, under instructions from the bureau, in making limited archeological investigations in northeastern Kansas and southeastern Nebraska, the purpose of which was to ascertain the value of certain recent determinations regarding the age of the prehistoric aboriginal occupancy of this region. Respecting the large mounds, the age of which has been under discussion, Mr. Fowke reports that three points must be taken into consideration in fixing a definite age for these remains, as follows:

1. The relics found in and around the lodge sites, except for the markings on some of the pottery, are in no wise different from those found on the sites of villages which were occupied when Lewis and Clark came through here.
2. Fairly solid bones of animals, and occasionally human bones, are found in the bottoms of the lodge sites, even where these are damp most of the year. In the pits, where such remains are preserved by ashes, this would not mean much; but where they are found in clayey

earth it is evident that "thousands of years" is a meaningless term to apply to them.

3. Persons who claim these "thousands of years" for pretty much everything they find in the ground, must explain why it is that while the bones and implements of these assumed "ancients" are found in such quantities and in such good preservation, those of later Indians should have entirely disappeared.

The only tenable theory of age is the amount of accumulation in the depressions of the lodge sites. Above the clay which formed the roof, and is next to the floor now, is a depth of material sometimes, it is said, as much as 20 or even 22 inches of mingled silt, decayed vegetation, and soil from the surrounding wall. It is used as an argument of age; that as these sites are on hilltops where there can be no inwash, this depth must indicate a very remote period for their construction. But a large amount of the earth thrown out into the surrounding ring or wall will find its way back into the depression. The water will stand in them a good part of the year, and the soil remain damp even in prolonged drought; vegetation is thus more luxuriant than on the outside, and its decay will fill up rather rapidly. In addition, much sand blows from the prairies as well as from the bottom lands, and whatever finds its way into the pit will stay there; it will not blow away again, as it would in open ground. Weeds also will catch and retain much of this dust, which would pass on over a dry surface. Consequently the allowance of an inch in a century, which is the most that advocates of great age will allow for accumulation, is too small.

The topography of the region was essentially the same when these remains were constructed as it is now. The hills and valleys were as they now exist; the erosion has been very slight as compared with that which has taken place since the loess was brought above the water to which it owes its origin. This statement is fully proved by the position of the mounds and lodge sites. Any estimate of age must be only conjecture at best; but it is safe to say that no earthwork, mound, lodge, site, or human bones along this part of the Missouri River has been here as long as 10 centuries.

With regard to the discoveries of human remains at exceptional depths in loess formations on Longs Hill, near Omaha, Mr. Fowke states that excavation of the site has been so exhaustive that further investigations are out of the question, and that determinations of age, therefore, must rest, in the main at least, with the published statements of the original explorers.

During recent years observers have reported the existence of mounds and other evidences of prehistoric occupancy in

western Utah; these reports, however, contained little definite information regarding the character of existing ruins and described only briefly the artifacts associated with them. The possible relationship of such remains with those of the ancient pueblo dwellers of Arizona, New Mexico, and Colorado suggested the necessity of a preliminary examination of the western Utah field, with the view of determining the nature and range of former settlements, and also the desirability of more detailed investigations. This work of reconnoissance was commenced by the bureau in May and extended through the close of the fiscal year, the field observations being made by Mr. Neil M. Judd, of the National Museum. A group of small mounds near Willard, on the northeastern shore of Great Salt Lake, were first examined. Many other mounds in this locality have been completely destroyed by cultivation during recent years, and of those remaining all show modifications resulting from recent tillage. Four mounds were selected for special investigation, and from these sufficient information was gathered to indicate the chief characteristics of the primitive dwellings over which the mounds had accumulated.

Following the work at Willard, an examination was made of certain well-defined mounds on the outskirts of Beaver City, in Beaver County, where three house sites of the Willard type were found in close proximity to larger mounds containing groups of dwellings. Two weeks' work resulted in the complete excavation of one house group comprising 16 rooms and the partial examination of a still larger group. The Beaver mounds, like those at Willard, have resulted from the gradual accumulation of drifting sand and dust over the fallen walls of more or less permanent dwellings. Unlike the isolated structures at Willard, however, the mounds at Beaver City disclosed groups of associated rooms, arranged with some degree of regularity and exhibiting a certain unity of purpose. In each of the two groups studied, small series of contiguous rooms were uncovered, but the majority were single compartments separated from the other dwellings by varying distances. The walls of these primitive dwellings at Beaver were built of adobe, sometimes placed in wide

layers but more often forming a solid mass. No openings that could be identified definitely as doors were found in any of these walls; this fact, together with the comparative abundance of circular stone slabs, leads to the belief that entrance to the dwellings was gained through roof openings which could be closed with the stone disks. Post holes in several floors, with charred fragments of cedar logs, and masses of clay bearing impressions of logs, willows, and grass, give a fairly complete indication as to the nature of the roof construction. Large timbers crossed in the direction of the shorter dimensions, their ends resting upon the side walls of the rooms; when necessary these were supported by upright timbers. The roof beams in turn supported lesser timbers with layers of willows and grass. Layers of clay, varying in thickness from 1 inch to 6 inches with the unevenness of roof materials, covered the grass, thus completing a truly substantial shelter.

Four small mounds, similar to those at Beaver City, were excavated at Paragonah, in Iron County. These contained one room only, but there are larger mounds in the vicinity whose superficial indications suggest as many if not more rooms than the group at Beaver. Twenty years ago, it is reported, there were about 100 mounds in this vicinity; to-day more than half of them have disappeared through cultivation of the soil.

A brief examination was made by Mr. Judd of several house sites overlooking the Rio Virgen, near St. George, in the extreme southwestern corner of the State. From this village eastward to Kanab only a few mounds were noted, although cowboys reported the existence of others in the vicinity of Short Creek, on the Utah-Arizona line.

From Kanab as a base, the mounds in Johnson Canyon and the small cliff houses in Cottonwood Canyon were visited and partially examined. From superficial observations the former were judged to contain the remains of house structures similar to those at Beaver and Paragonah, although the availability of suitable stone for building purposes has resulted in its partial substitution for adobe, with certain accompanying structural modifications.

Several caves in Cottonwood Canyon 12 miles westward from Kanab contained evidences of human occupancy. The walls of nearly all bear pictographs of more than ordinary interest, and three of the caves visited sheltered the remains of small dwellings, the most interesting of which is a group of four detached rooms and one circular kiva. The walls of these are of stone with a rather greater proportion of mud plaster than is common in cliff dwellings of the Southwest. The ceremonial room measures 14 feet in diameter, but, except in its lack of recesses, does not differ greatly from similar structures in ruins previously reported throughout the San Juan drainage.

Mr. Judd's preliminary observations among a limited number of ruins in western Utah indicate the former existence of a people whose dwellings developed in natural sequence from single earth-covered shelters, such as those at Willard, to groups of more permanent structures like those at Beaver, Paragonah, and elsewhere, and finally to allied cliff houses similar to those in Cottonwood Canyon. The construction of these several types of houses and the character of the artifacts found in them point to close relationship between their builders and the better-known pre-Puebloan peoples of New Mexico, Arizona, and Colorado. Whether these primitive structures in Utah actually antedate the communal dwellings in the States named or whether they represent an offshoot from the more highly developed Pueblo culture is a point not yet determined. The relationship is certain, however, and future investigation may be expected to determine its limits. It is hoped that the opportunity to continue this investigation may soon be afforded, as the progress of agriculture in most of the areas investigated by Mr. Judd is resulting in the rapid disappearance of all superficial evidences of aboriginal occupancy.

En route to Washington from Utah, Mr. Judd spent a day at the so-called "Spanish diggings," the ancient quarries in Wyoming where generations of western Indians quarried the flint and chert utilized in the manufacture of various weapons and household implements.

Excellent progress has been made in the study and analysis of Indian music, to which subject Miss Frances Densmore has devoted special attention. The principal work in this direction has been the completion of the manuscript on "Teton Sioux Music," consisting of 1,067 pages, in addition to transcriptions of 240 songs and about 100 illustrations. This material was submitted in June for publication. Miss Densmore also made considerable progress in the preparation of a paper on the music of the Ute Indians, 92 pages of manuscript, 28 transcriptions of songs, 11 analyses of songs, and 8 original photographic illustrations being submitted. This work is not yet finished.

Mr. D. I. Bushnell, jr., has continued the preparation of the "Handbook of Aboriginal Remains East of the Mississippi," under a small allotment by the bureau for this purpose, and has made steady progress. During the year circulars were addressed to county officials in those sections from which no information had been received, and good results were obtained. The thanks of the bureau are due Mr. Arthur C. Parker, State archeologist of New York, for a large body of valuable data regarding the archeological sites in New York, and to Mr. Warren K. Moorehead, of Phillips Academy, Andover, Mass., for similar information respecting aboriginal remains in the State of Maine, derived from his personal observations.

Mr. James R. Murie, as opportunity offered, continued his studies of the ceremonies of the Pawnee Indians, under a small allotment by the bureau. During the year Mr. Murie submitted, as a result of these investigations, a manuscript of 266 pages on "The New Fire Ceremony" of the Pawnee.

Dr. A. L. Kroeber, of the University of California, has made good progress in the preparation of the "Handbook of the Indians of California." At the inception of this work it was believed practicable to confine the treatment to a very limited number of pages. By reason of the great diversity in the languages and the culture of the Indians of California, past and present, however, it was found that no

adequate treatment of the subject was possible within the limits originally prescribed, consequently the handbook when published will comprise approximately 200 pages. Dr. Kroeber expects to submit the manuscript in readiness for publication in the early part of 1916.

The "List of Works Relating to Hawaii" has been added to from time to time by the surviving compiler, Prof. Howard M. Ballou, of Honolulu. Mr. Felix Neumann has devoted attention to its editorial revision, but it was found at the close of the year that much work of a mechanical nature remained to be done before plans for publication could be completed.

MANUSCRIPTS

As in the past, the valuable collection of manuscripts of the bureau has been in the immediate custody of Mr. J. N. B. Hewitt, whose work in this direction was considerably increased by reason of the necessity of returning the manuscripts to the newly fireproofed room in the north tower of the Smithsonian building and reclassifying them. For the first time the manuscripts of the bureau, which now number about 1,700 items, many of which are of priceless value, are believed to be safe from possible fire, being contained in steel cases or on steel shelves, surrounded by brick, cement, and terra-cotta walls, floor, and ceiling. In addition to manuscripts submitted for immediate publication or elsewhere referred to in this report, the following accessions were made during the year:

Laguna Indian Dictionary. Deposited by the wife and son of the late John B. Dunbar, of Bloomfield, N. J.

Dr. A. L. Kroeber. Forty-nine Arapaho and Gros Ventre notebooks, six packages of slips containing an Arapaho vocabulary, and a carbon copy of a study of Arapaho dialects.

War record of Sitting Bull, depicted in 55 pictographs, with a letter of authentication. Deposited by Dr. D. S. Lamb, of the Army Medical Museum.

J. P. Dunn. The third part of the translation of the anonymous Miami-Peoria Dictionary, the original of which is in the John Carter Brown Library at Providence, R. I.; 36 pages, *Assomer* to *Bercer*.

Photostat copy of "A Grammar of the Pottewatomy Language," by Rev. Maurice Gailland, the original of which is in possession of St. Mary's College at St. Marys, Kans.; 452 pages.

Note should here be made of the great usefulness of the photostat apparatus acquired by the bureau during the last fiscal year, which has enabled the photographic copying at slight cost of various manuscripts, field notes, and rare books and pamphlets needed for reference in the researches of the bureau. These copies have been made in the photographic laboratory of the bureau by Mr. Albert Sweeney, assistant to Mr. De Lancey Gill, illustrator.

PUBLICATIONS

The editorial work of the bureau has been continued by Mr. J. G. Gurley, editor, who from time to time has been assisted by Mrs. Frances S. Nichols. The publications issued during the year were:

Bulletin 46. "Byington's Choctaw Dictionary," edited by John R. Swanton and Henry S. Halbert.

Bulletin 58. "List of Publications of the Bureau," which appeared in August, 1914, with a second impression in May, 1915.

Miscellaneous publications:

No. 10. Circular of Information Regarding Indian Popular Names.

No. 11. Map of Linguistic Families of American Indians North of Mexico. This map, which is a revision of the linguistic map published in Bulletin 30 (Handbook of American Indians), was reprinted in advance from the plate in the report on "Indian Population in the United States and Alaska," subsequently published by the Bureau of the Census.

No. 12. List of Indian words denoting "man," prepared in placard form for use in the Smithsonian exhibit at the Panama-Pacific Exposition.

The status of other publications now in press is as follows:

Twenty-ninth annual report. The "accompanying paper" of this report is "The Ethnogeography of the Tewa Indians," by J. P. Harrington, a work presenting many technical difficulties. The solution of these was retarded by the illness of the author, which resulted in his incapacity for several months to deal with the various questions arising in connection with the text. The reading of the proof has been carried forward as rapidly as circumstances would

permit, and at this time the entire report is paged with exception of the list of place names, 2,650 in number, and the index. Considerable progress has been made in the final reading of the page proof. The number of pages in the volume (estimated) will be 660, with 21 plates, 31 maps, and 1 diagram.

Thirtieth annual report. This report, which contains as "accompanying papers" "The Ethnobotany of the Zuñi Indians," by Mrs. M. C. Stevenson, and "Animism and Folklore of the Guiana Indians," by Walter E. Roth, has been "made up" and read through three page proofs. At the end of the year the report (453 pages) was practically ready for the bindery.

Thirty-first annual report. With this report is incorporated a memoir on "Tsimshian Mythology," by Dr. Franz Boas. Of this material less than half (365 pages) had been paged at the beginning of the fiscal year. With the progress of the work a large amount of new matter has been inserted, necessitating considerable revision from time to time and the reading of several galley and page proofs of the greater part of the memoir. At this writing the make-up has been carried through page 682, and Dr. Boas looks forward to paging the remaining material at an early day. The memoir will contain in all about 850 pages, with 3 plates and 24 text figures.

Thirty-second annual report. The memoir accompanying this report is entitled "Seneca Fiction, Legends, and Myths," the material of which was collected by the late Jeremiah Curtin and J. N. B. Hewitt and edited by the latter. The manuscript reached the bureau for publication about the middle of October and when the fiscal year closed more than one-fourth (82 galleys) had been set up. The number of pages will approximate 900.

Bulletin 40. "Handbook of American Indian Languages," part 2 (Boas). During the year two sections of the above-named handbook have received attention—the Chukechee (Bogoras) and the Siuslaw (Frachtenberg). After the former had been put into page form to the extent of 50 pages work thereon had to be suspended by reason of the impossibility of communicating with the author of the section, who is in Russia. The Siuslaw section (75 galleys) is now at the Government Printing Office for paging. Two of the "illustrative sketches" of part 2 of this bulletin, namely, Takelma (Sapir), 298 pages, and Coos (Frachtenberg), 133 pages, have already appeared in separate form.

Bulletin 55. "The Ethnobotany of the Tewa Indians" (Robbins, Harrington, and Freire-Marreco). After the manuscript of this bulletin had been prepared by the other authors here named and had passed into galley proof, Miss Freire-Marreco incorporated therewith additional material to the extent of greatly enlarging and practically

recasting the memoir. Subsequently, on account of the European war it was found impracticable to get from Miss Freire-Marreco the proof sent to her for correction and in the absence of her revision the task of putting the bulletin into final form has proved difficult. Half of the material, however, has been paged and it will be possible to complete the work in the near future.

Bulletin 57. "An Introduction to the Study of the Maya Hieroglyphs" (Morley). The first proof of this publication bearing the author's corrections reached the bureau the middle of September. Since then two additional proofs have been revised, the character of the material being such as to require great care and exactness in the work. The author is now engaged in a final reading of the pages. Unfortunately the progress of the work has been delayed several months by his absence in Central America. The volume will contain, when completed, about 320 pages, with 32 plates and 85 figures.

Bulletin 59. "Kutenai Tales" (Boas and Chamberlain). The manuscript of this bulletin was received in March and, after being edited, was placed in the hands of the Public Printer. By the middle of June the first proof, complete (125 galleys), had been forwarded to Dr. Boas.

Bulletin 61. "Teton Sioux Music" (Densmore). The material of this bulletin, comprising 1,067 pages of manuscript, and copy for 80 plates, 20 text figures, and 263 folios of music, was approved for publication in June, too late for inclusion by the Printing Office under the bureau's allotment for this fiscal year.

As during the last few years, the correspondence arising from the large demand for the publications of the bureau has been in the immediate charge of Miss Helen Munroe and Mr. E. L. Springer, of the Smithsonian Institution, assisted during part of the year by Mr. Thomas F. Clark, jr., and later by Mr. William A. Humphrey. The distribution has been made, in accordance with law, by the superintendent of documents on order of the bureau. The total number of publications issued during the fiscal year was 10,185, distributed as follows:

Annual reports.....	1, 239
Bulletins.....	8, 515
Contributions to North American Ethnology.....	25
Introductions.....	8
Miscellaneous.....	398
Total.....	10, 185

This total shows a decrease of 2,634 volumes in comparison with the year 1913-14, due largely to the retention in the transmission of certain publications to Europe by reason of the war.

ILLUSTRATIONS

The preparation of illustrations for the publications of the bureau and of photographic portraits of the members of visiting Indian deputations has continued in charge of Mr. De Lancey Gill, illustrator, assisted by Mr. Albert Sweeney. The photographic work during the year may be classed as follows:

Portrait negatives of visiting delegations (Crow, Osage, Chipewa, and Sioux tribes).....	10
Negatives of ethnologic subjects to illustrate publications....	52
Development of negatives exposed by field parties.....	548
Photographic prints for distribution and for office use.....	690
Photographic prints for publication and for office use.....	120
Photographic prints for exhibition purposes.....	115
Small photographic prints distributed chiefly for scientific purposes.....	350
Drawings prepared for illustrations.....	30
Photostat copies (pages) of books and manuscripts.....	1,452

In addition, Mr. Gill gave the usual attention to the critical examination of engraver's proofs of illustrations designed for the publications of the bureau, submitted by the Public Printer.

In the last report mention was made of a series of photographs of Indian subjects that has been exhibited successively by the New York Public Library, the Library Commission of Indiana, and the Providence Public Library. In September, 1914, in response to the request of the Public Library of Haverhill, Mass., this series of pictures was sent for public exhibition in that library. In addition, collections of photographs of Indian subjects, designed to illustrate in part the work of the bureau, were sent for exhibition at the Panama-Pacific Exposition in San Francisco and at the Panama-California Exposition in San Diego.

LIBRARY

The reference library of the bureau has been in the continuous charge of Miss Ella Leary, librarian, assisted by Mrs. Ella Slaughter until her death on November 1, 1914,

and subsequently by Charles B. Newman, messenger boy. During the year 997 books were accessioned, but of this number only 448 were newly acquired, the remainder being represented by the binding and by entry on the records of serial publications that had been in possession of the bureau for some time. Of these accessions 138 volumes were acquired by purchase and 310 by gift or through exchange. The serial publications currently received number about 700, of which only 17 are obtained by subscription, the remainder being received by exchange of the bureau's reports and bulletins. Of pamphlets, 294 were acquired. The number of volumes bound was 678. The library contained 20,237 volumes, 13,188 pamphlets, and several thousand unbound periodicals at the close of the year. The number of books borrowed from the Library of Congress for the use of the staff of the bureau in prosecuting their researches was about 450.

The new steel bookstacks in the eastern end of the main hall of the Smithsonian building, referred to in the last annual report, were finished and placed at the disposal of the bureau in August, when the work of reinstallation of the library was undertaken by the librarian and promptly carried to completion. The facilities afforded by the new stacks are an improvement over those of the old library equipment, while safety is greatly increased.

COLLECTIONS

The following collections were acquired by the bureau or by members of its staff and transferred to the National Museum, as required by law:

Model of Cherokee packing basket from the East Cherokee Reservation, Swain County, N. C. Collected by James Mooney, Bureau of American Ethnology. (57699.)

179 archeological objects from the lower Mimbres Valley and an earthenware vase from Casas Grandes, Chihuahua, Mexico. Collected by Dr. J. Walter Fewkes, Bureau of American Ethnology. (57777.)

Three stone figurines from the Tewa Indians of New Mexico. Collected by Mrs. M. C. Stevenson, Bureau of American Ethnology. (58129.)

Snipe flute of the Sioux Indians. Received from Rev. A. McG. Beede, of North Dakota. (58254.)

Five archeological objects from Virginia. Gift of Dr. W. B. Barham, of Newsoms, Va.; and a necklace presented by Mrs. J. R. Kello and her daughter, Miss Hattie Kello. (58177.)

PROPERTY

The most valuable property of the bureau consists of its library (of which brief statistics have been given), a collection of unpublished manuscripts, and several thousand photographic negatives. Comparatively little of this material could be duplicated. The other property of the bureau is described in general terms in the last annual report. The total cost of furniture, typewriters, and other apparatus acquired during the fiscal year was \$553.35.

MISCELLANEOUS

QUARTERS

The quarters of the bureau have been improved by the completion of the library bookstacks, previously referred to, and the installation of additional electric lights in the library and in one of the office rooms.

PERSONNEL

The personnel of the bureau has been changed by the appointment of Mr. John P. Harrington, ethnologist, on February 20; the death of Mrs. Matilda Coxe Stevenson, ethnologist, on June 24; the death of Mrs. Ella Slaughter, classified laborer, on November 1, 1914; the transfer of Thomas F. Clark, jr., to the National Museum; the appointment of William Humphrey, stenographer and typewriter; and the appointment of Dennis Sullivan, messenger boy. The correspondence of the bureau and other clerical work has been conducted with the assistance of three clerks and a stenographer and typewriter.

Respectfully submitted.

F. W. HODGE,
Ethnologist-in-Charge.

DR. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

ACCOMPANYING PAPER

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

By FRANCIS LA FLESCHE

CONTENTS

	Page.
Introduction.....	43
Ancient home of the Osage.....	43
Influence of traders.....	43
Visit of Captain Pike.....	44
Present home and condition of the Osage.....	44
Rites given in this volume.....	47
Symbolic organization of the tribe.....	51
Gentile organization.....	51
Gentes of the Ho ^{n'} -ga Great Division.....	52
Wa-zha'-zhe Subdivision.....	52
Ho ^{n'} -ga Subdivision.....	52
Gentes of the Tsi'-zhu Great Division.....	53
Sacred fireplaces.....	53
Sanctuaries.....	54
Rituals presented in three forms.....	54
Acknowledgments.....	55
PART I. THE OSAGE TRIBAL RITES. FREE TRANSLATION	
Rite of the chiefs.....	59
Allegorical story of the organization.....	59
Summary: Development of the military branch of the Government.....	65
Civil government: Chieftainship and duties.....	67
The Wa-xo'-be To ^{n'} -ga, the Great Portable Shrine.....	71
Initiation into the rite of the chiefs.....	73
The Ki'-no ^{n'} , or ceremonial painting of the Xo'-ka.....	74
Xo'ka Wi'-gi-e.....	74
Wi'-gi-e of the Chief's vigil.....	84
Wa-the'-the, or ceremony of Sending.....	91
Simultaneous recital of the wi'-gi-es of the gentes.....	92
U-dse'-the A-do ^{n'} -be, Keeper of the Fireplace.....	139
Instructions to the wife of the Initiate.....	140
The Mo ^{n'} -gthu-stse-dse (Arrow ceremony).....	145
The To ^{n'} -wo ^{n'} A-do ^{n'} -be (Overseer of the Village).....	146
Ni'-ki No ^{n'} -k'o ^{n'} rite (Hearing of the Sayings of the Ancient Men).....	152
Place of the Ni'-ki No ^{n'} -k'o ^{n'} in the Order of the Rites.....	152
Requirements for initiation.....	154
Wa-the'-the, or ceremony of Sending.....	155
Ni'-ki Wi'-gi-es.....	156
Version of the Puma gens.....	157
Deer songs.....	185
Songs of setting up the house of mystery.....	198
Songs of the gathering.....	200
The Hi'-ça-da story of the Finding of the Foe.....	211
Ni'-ki Wi'-gi-e, version of the Black Bear gens.....	219

	Page
Ni'-ki Wi'-gi-es of the Tsi'-zhu Wa-no ⁿ and Tsi'-zhu Wa-shta'-ge gentes.....	238
Ni'-ki Wa-tho ⁿ of the Tsi'-zhu Wa-no ⁿ	238
Moccasin Wi'-gi-e.....	239
Ki'-no ⁿ , or Painting Ceremony.....	242
Ki'-no ⁿ Wi'-gi-e.....	242
Ki'-no ⁿ Wi'-gi-e.....	247
Wi'-gi-e of the Ceremonial Approach.....	249
The Song of Death.....	252
The Little Song of the Gathering.....	253
The Great Wi'-gi-e.....	254
Instructions to the wife of the Initiate.....	270
Paraphrase of the Ni'-ki ritual of the Ci ⁿ -dse-a-gthe gens.....	272
Ni'-ki Wi'-gi-e of the Tsi'-zhu Wa-shta'-ge gens.....	274
A fragmentary Ni'-ki Ritual of the Tsi'-zhu Wa-shta'-ge gens.....	285
PART II. OSAGE VERSION	
The two rites as given in the Osage language.....	303
PART III. LITERAL TRANSLATION	
Literal translation of the two rites into English.....	461
Index.....	599

ILLUSTRATIONS

PLATES

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

TEXT FIGURES

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

THE OSAGE TRIBE

By FRANCIS LA FLESCHÉ

INTRODUCTION

ANCIENT HOME OF THE OSAGE

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

INFLUENCE OF TRADERS

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

organization that was interwoven with the religious rites of the people—and thus gradually the authority of the real chiefs was weakened.

VISIT OF CAPTAIN PIKE

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

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

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

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

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

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

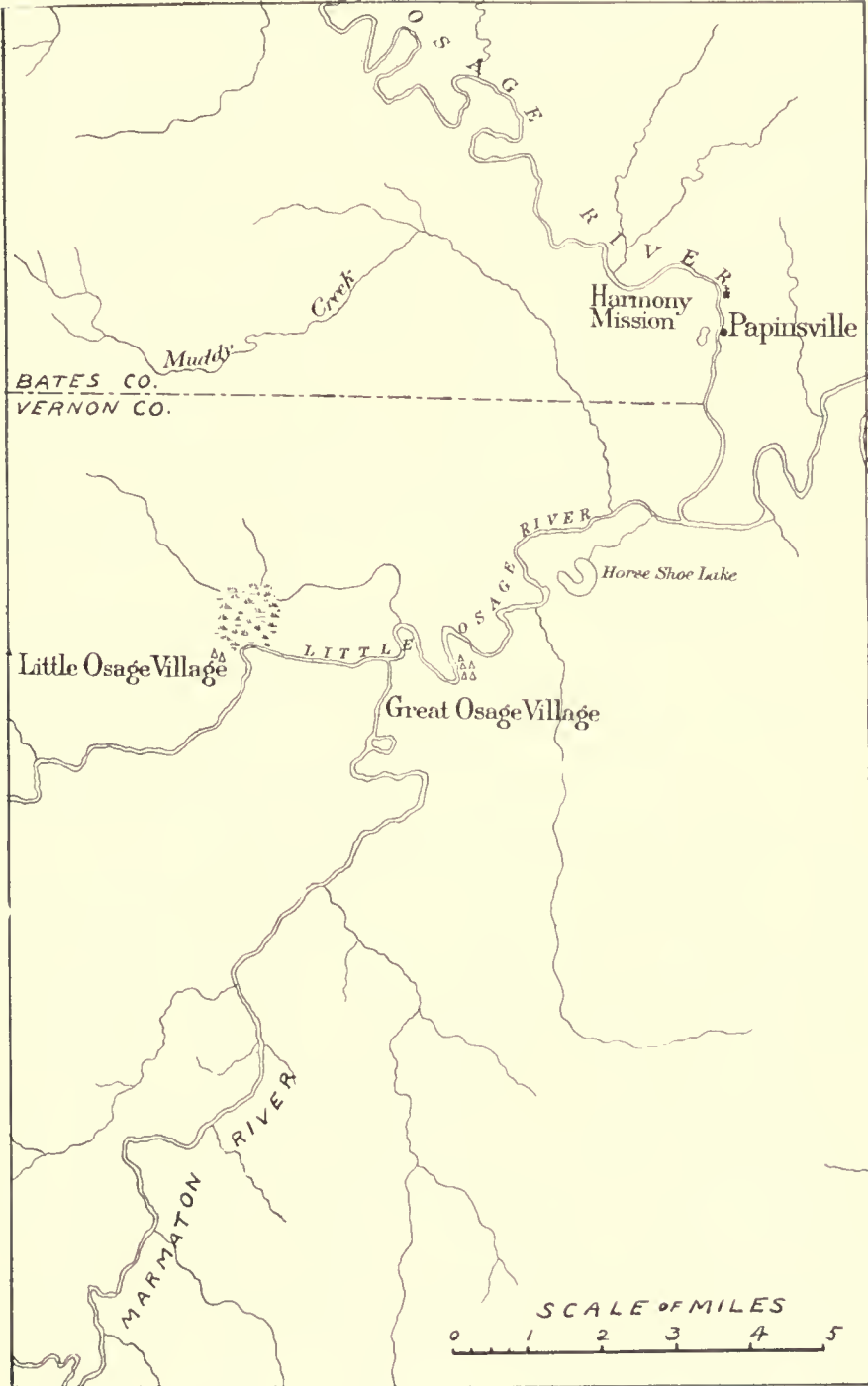
PRESENT HOME AND CONDITION OF THE OSAGE

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

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

¹ "Expeditions of Zebulon M. Pike," Coes's edition, pp. 385, 389, notes 41, 42, 45.

² Morse's Report on Indian Affairs, pp. 222, 223.



MAP OF PARTS OF VERNON AND BATES COUNTIES

Homes of the Great and Little Osages on the Little Osage River at the time of the visit of Capt. Zebulon M. Pike in 1806.



SHON'-TON-ÇA-BE (BLACK DOG)

Member of the Ho^o-ga (Mottled Eagle) gens of the Ho^o-ga subdivision of the great Ho^o-ga tribal division. Also known by his people as Zhi^o-ga'-wa-ça, which is his true gentile name. This name is not translatable, as the last part is archaic and the meaning is lost.

Since that time it has been discovered that the land reported to be "poorly adapted for civilizing purposes" is rich in minerals, particularly in oil, which has of late years been developed. The royalties received by the Osages on their oil leases have greatly increased their wealth, so that they are now reputed to be the richest people in this country as a community. They live in well-built houses, furnished with the best of furniture the stores can supply, and many of them have automobiles, which they have learned to drive themselves.

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

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

The Osage tribe belongs to the great Siouan linguistic family. Its nearest kindred tribes are the Omaha, Ponca, Quapaw, and Kaw. For many years the Quapaw and the Kaw have been intimately

associated with the Osage, but the Poncas did not have friendly intercourse with them until their removal from Nebraska to the Indian Territory in the late seventies, and it is only within the last five or six years that the Omahas came into close touch with them. Owing to the similarity of the languages the Omaha, Ponca, and Osages find little difficulty in understanding each other.

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

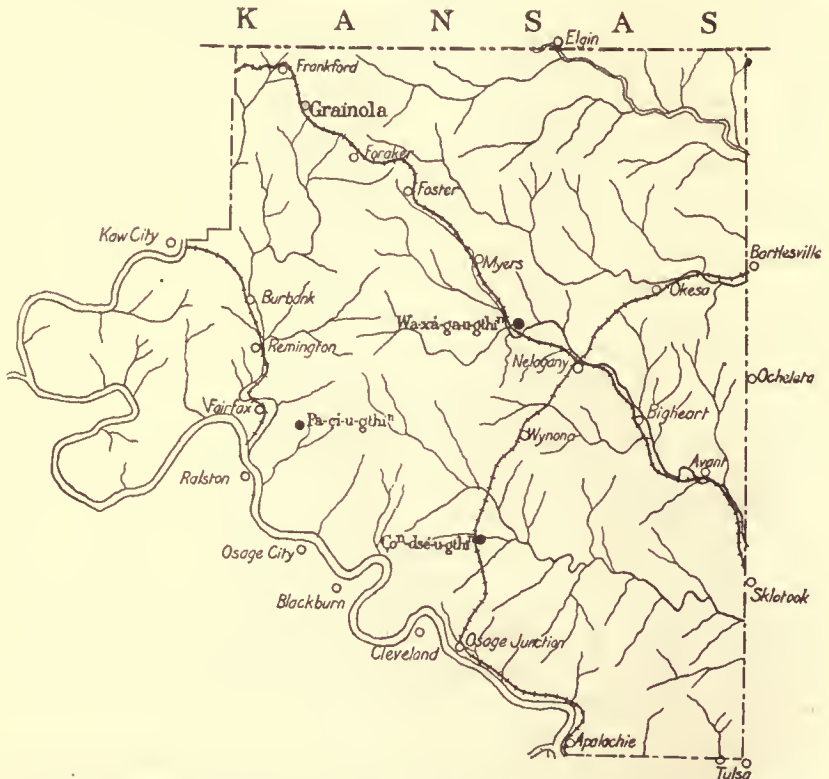


FIG. 1.—Map of Osage county, Oklahoma (1920), showing locations of the villages of the Pa-ci-u-gthi, Co-dse-u-gthi, and the Wa-xa'-ga-u-gthi in the present Osage reservation. In English these names are: Dwellers-on-the-Hilltop, Dwellers-in-the-Forest, and Dwellers-in-the-Thorny-Thicket.

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

the children are attending the public schools, where they freely associate with the white scholars and speak with them in English. When at home the little ones use both languages, often dropping from one to the other in their conversation without a break in the sentence or flow of thought, both languages being spoken with equal fluency.

rites given in this volume

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

In this volume of the study of the Osage tribe the first place is given to the rite called Ga-hi'-ge O-ki^{n'}, Rite of the Chiefs, for the reason that in this rite is perpetuated the story of the vital changes that took place in the ceremonial life of the Osage people during the protracted transitional period through which the tribe passed. Although the ancient No^{n'}-ho^{n'}-zhi^{n'}-ga (the Seers) handed down the story of the tribe's experiences in cryptic form, the story revealed clearly to the studious members of the tribe that these men of the ancient days were well aware of the historic fact that the tribal life of the people, as well as their tribal institutions, were developed gradually; that this gradual development was a process continually stimulated not only by the desire for the preservation of the tribal existence, but by actual hard experiences that taxed both the physical and mental powers of the people and their leaders. This rite also points back to the time when the life of the people as a tribe was in a chaotic state; to their emergence therefrom; and to their achievement of a tribal government well suited to safeguard the people, as an organized body, from internal as well as from external perils. Under this peculiar form of government the people lived contentedly until within the last few decades.

The second rite given in this volume is the Ni'-ki No^{n'}-ki^{n'}, Hearing of the Sayings of the Ancient Men. In this rite is recorded the thoughts that occupied the minds of the No^{n'}-ho^{n'}-zhi^{n'}-ga when they were formulating the external forms set forth in the preceding rite. These thoughts were regarded by the ancient men as fundamental to the tribal organization, which was to constitute the means by which the people must meet the various demands of tribal existence.

The theme of the rite is abstract; it deals with life, not only in its diverse manifestations, but, in particular, with that mysterious power known to the people as *Wa-koⁿ'-da*, which gives life to all things and whose abode is believed to be within everything and in every place, both celestial and terrestrial.

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

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

In the course of this study of the Osage tribe, covering a number of years, it was learned from some of the older members of the *Noⁿ'-hoⁿ-zhiⁿ-ga* of the present day that, aside from the formulated rites handed down by the men of the olden days who had delved into the mysteries of nature and of life, stories also came down in traditional form telling of the manner in which these seers conducted their deliberations. The story that seemed most to impress the *Noⁿ'-hoⁿ-zhiⁿ-ga* of to-day is the one telling of how these men, those students of nature, gradually drifted into an organized association that became known by the name *Noⁿ'-hoⁿ-zhiⁿ-ga*, Little-Old-Men. As time went on this association found a home in the house of a man who had won, by his kindness and hospitality, the affection of his people. It was at the house of this big-hearted man that the Little-Old-Men assembled for their discussions. Since that time it has been regarded by prominent men as an honor to entertain the *Noⁿ'-hoⁿ-zhiⁿ-ga*. There were times in the long career of these holy men—for they were sometimes designated by that term of reverence—when, as they sat around the fire of their home, they were confronted with perplexing questions, questions that affected their conclusions or the application of their conceptions to human affairs. At such times of doubt they would choose two of their number to go and seek divine aid and guid-

ance. The men chosen performed this sacred duty by secluding themselves from all human associations and by taking upon themselves the rite of No^{n'}-zhi^{n'}-zho^{n'} (vigil), which usually lasted four days, or at the longest seven days. The report made by the men taking this rite usually decided the action to be taken by the No^{n'}-ho^{n'}-zhi^{n'}-ga as a body.

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

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

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

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

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

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

It has been reported that the Osages did not believe in the existence of the Great Spirit. I was astonished that anyone who had ever been two days among them or the Kansas, who are in all respects similar, should be so deceived. I have never before seen Indians who gave more undoubted evidence of their belief in God.

Other writers of those early times have also mentioned this custom of devotions, but none of them with the human sympathy and understanding manifested by Thomas Ashe, Governor Miller, and Isaac McCoy. Recently an Omaha Indian, in speaking of the Osages, said:

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

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

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

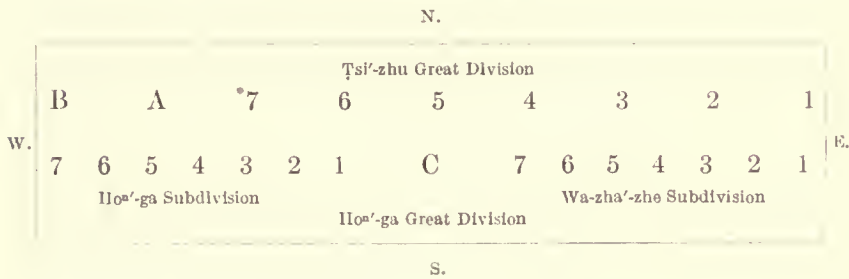
Trifling is frowned upon and is not permitted in the ceremonies. If a mistake occurs, which under ordinary circumstances would provoke merriment, such an incident is ignored and the exercises are continued with due solemnity. The tribal rites of the Osage, all of which deal with serious matters, have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

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

to pair some of the visible bodies, as the sky and earth, sun and moon, morning and evening stars, and some of the constellations, implying a procreative relationship.

SYMBOLIC ORGANIZATION OF THE TRIBE

The symbolic organization of the tribe is as follows:



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

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

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

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

GENTILE ORGANIZATION

For ceremonial purposes, and for completing the tableau depicting the sky with its celestial bodies, the earth with its water and the

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

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

GENTES OF THE HO^{N'}-GA GREAT DIVISION

WA-ZHA'-ZHE SUBDIVISION

1. Wa-zha'-zhe cka; White Wa-zha'-zhe. Refers to its gentile life-symbol, the mussel with its shell.
In-gthoⁿ-ga Ni Moⁿ-tse; Puma-in-the-Water. Sho'-ka.
2. Ke'-k'iⁿ; Carrier-of-the-Turtle.
Ba-k'a Zho-i-ga-the; Cotton-tree People. Sho'-ka.
3. Mi-ke'-the-stse-dse; Cat-tail (*Typha latifolia*).
Ka'-xe-wa-hu-ca; Youngest brother. Sho'-ka. (See footnote, p. 278.)
4. Wa'-tse-tsi; Star-that-came-to-Earth.
Xu-tha' Pa-çoⁿ Zho-i-ga-the; Bald Eagle People. Sho'-ka.
5. O-çu'-ga-xe; They-who-make-Clear-the-Way.
Moⁿ-sho'-dse-moⁿ-iⁿ; Travelers-in-the-Mist. Sho'-ka.
6. Ta-tha'-xiⁿ; Deer's Lungs, or Ta-çiⁿ'-dse-cka; White-tailed-Deer.
Wa-dsu'-ta-zhiⁿ-ga; Small-Animals. Sho'-ka.
7. Ho I-ni-ka-shi-ga; Fish-People.
E-noⁿ' Miⁿ-dse-toⁿ; Exclusive-Owners-of-the-Bow. Refers to its office of making the ceremonial bow and arrows that symbolize night and day. Sho'-ka.

C Hoⁿ'-ga U-ta-noⁿ-dsi; The-Isolated-Hoⁿ-ga. The Earth.
Moⁿ'-hiⁿ-çi; Flint-Arrow-Point. Sho'-ka.

HO^{N'}-GA SUBDIVISION

1. Wa-ça'-be-toⁿ; They-Who-Own-the-Black-Bear.
Wa'-ça-be-cka; The-White-Bear. Sho'-ka.

2. Iⁿ-gtho^{n'}-ga; Puma.
Hiⁿ-wa'-xa-ga; The Porcupine. Sho'-ka.
3. O'-pxoⁿ; Elk.
Ṭa He Sha-be; Dark-horned Deer. Sho'-ka.
4. Mo^{n'}-iⁿ-ka-ga-xe; Maker-of-the-Earth.
5. Ho^{n'}-ga Gthe-zhe; The-Mottled-Sacred-One (the immature golden eagle).
6. Xu-tha', Eagle (The adult golden eagle).
7. Ho^{n'}-ga Zhiⁿ-ga; The Little-Sacred-One.
I'-ba-tse Ṭa-dse; The-Gathering-of-the-Winds. Sho'ka.

GENTES OF THE ṬSI'-ZHU GREAT DIVISION

1. Ṭsi'-zhu Wa-noⁿ; Elder Ṭsi'-zhu, or Wa-ko^{n'}-da Noⁿ-pa-bi; The-God-Who-is-Feared-by-All. Refers to its life symbol, the Sun.
Wa-ba'-xi; The-Awakener. Refers to its office of urging the messengers to prompt action. Sho'-ka.
2. Ći^{n'}-dse A-gthe; Wearers-of-Symbolic-Locks.
Sho^{n'}-ge Zho-i-ga-the; Dog-People. Refers to its life-symbol, the dog star. The name Sho^{n'}-ge includes coyotes, gray wolves, and all other kinds of dogs. Sho'-ka.
3. Pe'-toⁿ Ṭoⁿ-ga Zho-i-ga-the; Great-Crane-People.
Ṭsi'-zhu Wa-shta-ge; The-Gentle-Ṭsi'-zhu. Refers to its office of Peacemaker.
4. Ṭse-do'-ga Iⁿ-dse; Buffalo-Bull-Face-People. Related to the Ṭsi'-zhu Wa-noⁿ.
Ṭse-a'-koⁿ, corruption of Ṭse-tho^{n'}-ka; Buffalo-Back. Sho'-ka.
5. Mi-ḱ'i^{n'} Wa-noⁿ; Carriers-of-the-Sun-and-Moon. Refers to its life symbols, all the heavenly bodies.
6. Ho^{n'} Zho-i-ga-the; Night-People. Refers to its life symbol, the Night.
Ṭa-pa' Zho-i-ga-the; Deer-head or Pleiades People. Sho'ka.
7. Ṭsi'-zhu U-thu-ha-ge; The-Last-Ṭsi'-zhu, or the last in the order.

THE ṬSI' HA-SHI (THOSE-WHO-WERE-LAST-TO-COME)

- A Ni'-ka Wa-koⁿ-da-gi; Men of Mystery, or Thunder People.
Xo^{n'}-dse Wa-tse; Cedar Star. Sho'-ka.
- B Tho'xe; Buffalo Bull (archaic name for the buffalo bull).

SACRED FIREPLACES

The three groups of seven gentes each are spoken of as: The Wa-zha'-zhe, who possess seven fireplaces; The Ho^{n'}-ga, who possess seven fireplaces; The Ṭsi'-zhu, who possess seven fireplaces. All of these 21 fireplaces are war fireplaces, for the people of these three groups were organized as military bodies for defensive purposes. At

the war ceremonies of these three groups of gentes the recited parts of the rituals are usually prefaced with the lines:

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

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

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

SANCTUARIES

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

RITUALS PRESENTED IN THREE FORMS

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

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

The second form is in the Osage language as transcribed from the dictaphone records made by Wa-tse'-mo^{n'}-i^{n'} and other members of

the tribe versed in the tribal rites. The refrain, "it has been said, in this house," is retained throughout the rituals as originally given, for the reason that to the Osage it is necessary to show that every line intoned is authoritative and originated in the house where the ancient No^{n'}-ho^{n'}-zhi^{n'}-ga (the Little-Old-Men) gathered to formulate the rites. This original form is included in this volume in order that the educated Osage may read the rituals of his ancestors in his own language unconfused by the English translations.

The third form is an English translation given as literally as it could be made under certain difficulties. The language employed in these rituals is not that in ordinary use, but tropes, figures of speech, and metaphorical expressions were freely used by the No^{n'}-ho^{n'}-zhi^{n'}-ga to convey their ideas, thus making it difficult for the uninitiated to fully understand the ritualistic language. This peculiar mode of expression is characterized by the Indians as No^{n'}-ho^{n'}-zhi^{n'}-ga I-e, Language of the Little-Old-Men.

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

ACKNOWLEDGMENTS

Acknowledgment is here made of the assistance given by Dr. Frederick V. Coville and Mr. Paul C. Standley in identifying the plants mentioned in some of the rituals; also of the courtesy of Dr. Chas. W. Richmond in identifying certain birds that figure in the rites. The writer is indebted to Dr. William E. Safford for valuable assistance given by him in identifying certain food plants and water insects that have important places in the sacred rituals and in the assembling of the illustrations showing these symbolic plants and insects.

PART I.—THE OSAGE TRIBAL RITES

FREE TRANSLATION

THE GA-HI'-GE O-K'Oⁿ, RITE OF THE CHIEFS

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

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

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

ALLEGORICAL STORY OF THE ORGANIZATION

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

over his shoulder and in the same manner passed the word to the Tsi'-zhu.

Overhearing the words cautiously spoken by the Wa-zha'-zhe leader and his followers, the people of the village sent a messenger to inquire who these strangers were and what was their mission. On the invitation of the messenger the Wa-zha'-zhe alone entered the village, for the Hoⁿ'-ga and the Tsi'-zhu declined to follow because they had noticed with revulsion that the bones of animals and of

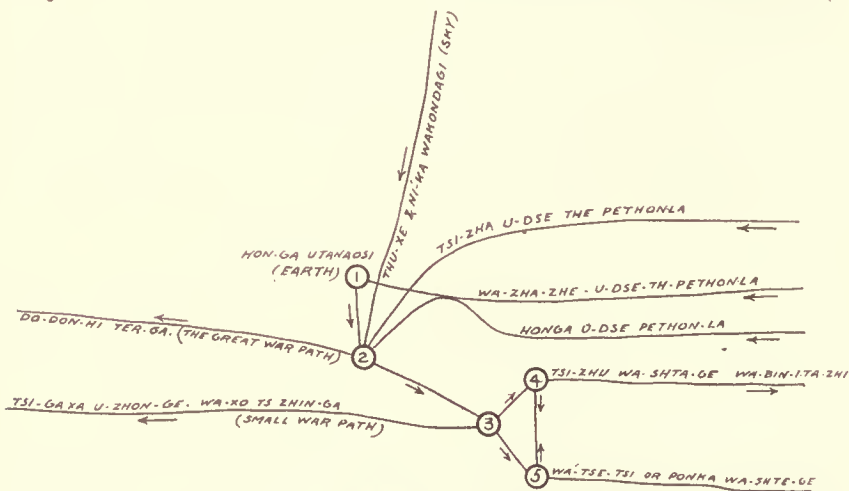


FIG. 2.—Movements of tribal divisions and gentes. This chart is from a rough sketch drawn by Waxthi'-zhi to illustrate the allegorical story of the organization of the Osage tribal government.

No. 1 in the diagram indicates the place occupied by the Hoⁿ'-ga U-*ta-noⁿ-d^sl* where they were found by the group called Wa-zha'-zhe who possess Seven Fireplaces.

No. 2 indicates the place to which the Hoⁿ'-ga U-*ta-noⁿ-d^sl* moved at the request of the Wa-zha'-zhe who possess Seven Fireplaces; at this place came the people called Hoⁿ'-ga who possess Seven Fireplaces. Later came the people called Tsi'-zhu, including the Tho'-xe and the Ni'-ka Wa-*kaⁿ-da-gi*. These six groups here formed a council that established the military branch of the government and the great warpath.

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

Nos. 4 and 5 indicate another place to which all the people moved and where the civil branch of the government was organized. Here were formed two new gentes from which two hereditary chiefs were to be chosen, one for the Tsi'-zhu and the other for the Hoⁿ'-ga Great Division. Rules and rites were also formulated for the maintenance of peace and order within the tribe.

men lay scattered and bleaching around the village. It was the village of death to which they had come, when they had been seeking for life.

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

Ho^{n'}-ga." He then told the Wa-zha'-zhe the manner in which his people destroyed life wherever it appeared on the earth, using for their weapons the four winds, and that whichever way the people turned the winds, the animals and men stricken by them fell and died. It was at this point that the Wa-zha'-zhe leader made known to his host that the Ho^{n'}-ga and the T̄si'-zhu desired to dwell with him and his people, but did not like their habit of destroying life. The Wa-zha'-zhe leader then suggested that his host and his people move to a new country, where the land was pure and free from the signs of death. The Ho^{n'}-ga U-ṭa-noⁿ-dsi (the Isolated Ho^{n'}-ga), as the Wa-zha'-zhe called these strange people, willingly accepted the invitation and moved with the Wa-zha'-zhe to a "new country," where they joined the Ho^{n'}-ga and the T̄si'-zhu.

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

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

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

The Ho^{n'}-ga took the pipe and said in response:

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

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

It was thus that the two groups, the Wa-zha'-zhe and the Ho^{n'}-ga, pledged support to one another in times of danger so long as tribal life should last. The words of the Wa-zha'-zhe and those of the Ho^{n'}-ga were put in the wi'-gi-e form and are embodied in the rite

called Ni'-ki-e, The Words of the Ancient Men, where the wi'-gi-es will be found in full (pp. 195-197). These two wi'-gi-es are also used in a certain part of the Wa-sha'-be A-thiⁿ, a war ceremony that will appear in a later volume, where it is intimated that the Wa-zha'-zhe also presented a ceremonial pipe to the Tsi'-zhu. The narrator of the foregoing paraphrase offered no information concerning the part of the Tsi'-zhu in this council of alliance, as he was not a member of that division.

At the time of this council the people of the three groups gave to the Hoⁿ'-ga U-ṭa-noⁿ-dsi a house which they called Tsi' Wa-ḵoⁿ-da-gi, House of Mysteries. Both the house and its fireplace they consecrated to ceremonial uses and made them to represent the life-giving earth. To this House of Mysteries were to be brought all the infants of the four groups to be ceremonially fed upon the sacred foods of life that they might arrive safely at the age of maturity, and the children were here to be given their gentile names in order to take their established places in the tribal organization.

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

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

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

After living for a long period of time under this form of government the people were again seized with a desire to "move to a new country" (a term expressive of a slow movement that preceded a change in the government of the tribe). It was while the tribe was in the "new

country" that the people made the Wa-xo'-be Zhiⁿ-ga (pl. 3), the Little Wa-xo'-be, one for each of the seven fireplaces of the Tsi'-zhu great division; one for each of the seven fireplaces of the Hoⁿ'-ga subdivision; and one for each of the seven fireplaces of the Wa-zha'-zhe subdivision of the great Hoⁿ'-ga division.

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

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

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

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

SONG 1

1

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

2

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

3

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

4

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

SONG 2

1

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

2

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

3

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

4

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

SONG 3

1

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

2

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

3

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

4

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

The No^{n'}-ho^{n'}-zhi^{n'}-ga sat within their long house as they worked on the wa-xo'-bes. Their heads were still bent over the last one when they were startled by the angry bellowing of an animal. All eyes turned upon the Sho'-ḡa, who hastened to the door and quickly threw aside the flap. There stood an angry buffalo with his head lowered and his tail trembling in the air, pawing the earth and throwing clouds of dust toward the sky. Stricken with fear, the Sho'-ḡa asked with unsteady voice, "Who are you?" The bull



THE WA-XO'-BE

a. The wa-xo'-be, made of the skin of a hawk, is a symbol of courage, and is carried by a commanding officer on his back when leading his men in an attack. *b.* The deerskin pouch in which the wa-xo'-be is carried when not in actual use. *c.* The deerskin strap for carrying the wa-xo'-be when it is in its pouch. This strap is put around the neck of the carrier and the wa-xo'-be in its pouch hangs on his back, suspended from the strap. Permission to use the deerskin for making the strap and pouch must be ceremonially obtained from the Deer gens.



a. PORTABLE SHRINE, OUTER CASE

The outer case of the portable shrine of the tattooing rite. The case is made of buffalo hair. Permission for the use of the buffalo hair must be ceremonially obtained from the Tho'-xe gens.



b. COMPLETE PORTABLE SHRINE

The eagle's leg attached to the hanging strap of the portable shrine is a symbol commemorative of the "killing of the foe" and belongs to the Hi'-qa-da (Leg Stretched) subgens of the Ho'-ga A-hiu-(o) gens of the Ho'-ga great division.

answered, "I am Tho'-xe, lift ye your heads!" (See p. 134, Name of gens.) At that moment there came a crash of thunder that seemed to issue from the end of the ridgepole of the house. In an excited manner the Noⁿ'-hoⁿ-zhiⁿ-ga gathered up all the wa-xo'-bes and threw them toward the bull, who at once lowered his tail, ceased pawing the earth, and became friendly.

These two angry visitors, the bull and the thunder, were representatives of the Tho'-xe and the Ni'-ka Wa-koⁿ-da-gi gentes. It was in this dramatic manner that these two gentes were jointly given the office of caring for the wa-xo'-bes. At an initiation of a member of one of the various gentes into the mysteries of the war rite, the hereditary caretaker of the wa-xo'-be, who belongs to the Ni'-ka Wa-koⁿ-da-gi gens, is given the bird to redecorate, an act equivalent to its reconsecration for the benefit of the initiate. If the hereditary caretaker happens to be absent from the initiation, this duty is performed by the second official caretaker, who belongs to the Tho'-xe gens. It is said that all the wa-xo'-bes belong to these two gentes because the Noⁿ'-hoⁿ-zhiⁿ-ga had given them to the two gentes through fear; also that the Tho'-xe and the Ni'-ka Wa-koⁿ-da-gi had originally brought the birds from the sky and given them to the people.³

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

SUMMARY: DEVELOPMENT OF THE MILITARY BRANCH OF THE GOVERNMENT

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

It also appears that at the beginning the affairs of the tribe were under the control of the Hoⁿ'-ga U-ta-noⁿ-dsi, a division representing

³ There is, however, reason to suspect that these two gentes, feeling that they were slighted in the distribution of the sacred articles, threatened to depart, and in order to prevent the rupture the Noⁿ'-hoⁿ-zhiⁿ-ga gave them the office of official keeper. An incident of that kind occurred among the Omaha at the time of their reorganization, when the seven ceremonial pipes were distributed among certain gentes of the tribe. The distributors of the sacred pipes passed by an important and influential subgens of the Tha'-ta-da without leaving a pipe. This subgens, taking offense at the slight, prepared to leave the tribe, when the leading men presented to the subgens a buffalo head for a wa-xo'-be. As a result the gens remained, the buffalo head became sacred to the members, and from that time they were known as the Te-pa' I-ta-zhi. They Who do not Touch Buffalo Heads.

the earth. During this period the tribe was in a continual state of confusion from external and internal disturbances. In order to preserve the tribal existence, a movement toward reorganization became necessary, and in time such a movement was initiated by the Wa-zha'-zhe, a subdivision of the great Hoⁿ'-ga division.

In this reorganization certain offices were established and distributed as follows: To the Hoⁿ'-ga U-ṭa-noⁿ-dsi was given the priestly office of keeping the house wherein the children of all the people were initiated into the tribal life and given their gentile personal names. To the Hoⁿ'-ga, a subdivision of the great Hoⁿ'-ga division, was given the office of keeping the house wherein the ceremonies pertaining to war were to be conducted. This house was placed in the direct keeping of the Wa-ṣa'-be gens and the Iⁿ-gthoⁿ'-ga gens, both of which were related gentes. The authority for the initiation of all war movements was conferred upon these four tribal divisions: Wa-ṣa'-be, Wa-zha'-zhe, Ṭsi'-zhu, Hoⁿ'-ga U-ṭa-noⁿ-dsi, each having an eagle for its war symbol. The authority with which they were vested included the management of the tribal hunting expeditions. Such was the first stage of the development of the military branch of the tribal government.

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

The Noⁿ'-hoⁿ-zhiⁿ-ga, becoming conscious of this defect, again made a "move to a new country" to bring their organization to final completion. In this second move the various gentes of the tribe were empowered to organize war parties in three classes, as follows:

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

War parties of the first two classes were called Ṭsi'-ga-xa Do-doⁿ; Ṭsi'-ga-xa probably meaning Outside of the House of Mystery; Do-doⁿ, War Party—i. e., war party organized outside of the House of Mystery. War parties of the third class were called Wa-xo'-be U-ḵoⁿ-dsi; Wa-xo'-be, the Sacred Hawk; U-ḵoⁿ-dsi, Isolated; An Isolated Wa-xo'-be. War parties of these three classes were not required to observe the tedious ceremonial forms prescribed for the war parties organized under the rule of the four divisions. Under this new movement each gens of the tribe was given a hawk wa-xo'-be for ceremonial purposes. This was the second stage in the development of the military branch of the tribal government. (See chart, fig. 2.)

For the perpetuation of the memory of these events, as well as for the guidance of the people in organizing their forces for defensive or aggressive warfare, the No^{n'}-ho^{n'}-zhi^{n'}-ga formulated rites and ceremonial acts which were memorized by men capable of such a task and handed down by them to the successive generations.

CIVIL GOVERNMENT: CHIEFTAINSHIP AND DUTIES

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

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

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

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

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

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

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

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

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

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

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

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

⁴ It is from this sacred duty that the Tsi'-zhu Wa-shta-ge gens have as one of their gentile personal names the name Ni'-wa-the, The Giver of Life; also Wa-ni'-e-to*, which has the same meaning.

For the enforcement of their orders the two chiefs shall be empowered to select and appoint 10 officers, one from each of the following gentes:

On the Ho^{n'}-ga side: Wa-ça'-be or I^{n'}-gtho^{n'}-ga; Ṭa I-ni-қа-shi-ga; O'-pxo^{n'}; Ho^{n'}-ga A-hiu-ṭo^{n'}; Ho^{n'}-ga U-ṭa-no^{n'}-dsi.

On the Ṭsi'-zhu side: Ni'-қа-wa-қo^{n'}-da-gi; Tho'-xe; Ṭsi'-zhu Wa-no^{n'}; Mi-қ'i^{n'} Wa-no^{n'}; Ṭse-do'-ga-in-dse.

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

The officers selected from three of these designated gentes were honored with special titles, which afterwards became in these gentes personal names. These titles, and later the names, were: A'-қи-da Ṭo^{n'}-ga, Great Soldier, for the officer chosen from the Wa-ça'-be gens or the related I^{n'}-gtho^{n'}-ga gens; A'-қи-da Zhi^{n'}-ga, Little Soldier, for the one chosen from the Ṭa' I-ni-қа-shi-ga gens; and A'-қи-da Ga-hi-ge,⁵ Chief Soldier, for the one from the Ni'-қа-wa-қo^{n'}-da-gi gens.

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

The gentes from which the two Ga-hi-ges or chiefs were chosen were the Wa'-ṭse-tsi gens (the people who descended from the stars), of the Wa-zha'-zhe subdivision of the Ho^{n'}-ga great division; and the Ṭsi'-zhu gens of the Ṭsi'-zhu great division. The title Wa-shta'-ge, Gentle, was at that time added to the names of these two gentes, so that in speaking of them both the name and the title were mentioned, as Wa'-ṭse-tsi Wa-shta'-ge (sometimes called the Po^{n'}-қа Wa-shta'-ge), and the Ṭsi'-zhu Wa-shta'-ge. This gens was sometimes called Ṭsi'-zhu Wa-bi^{n'} I-ṭa-zhi, the Ṭsi'-zhu who do not touch blood, because the people of that gens are supposed to refrain from the shedding of blood. The rule that required the chief to protect a man fleeing to his house for refuge applied to all the families of this gens.

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

⁵ This title appears as a personal name in the Omaha Ṭa-ṭa' gens. See 27th Ann. Rept. Bur. Amer. Ethn., p. 182.

The fire that is placed midway between the two doors represents the sun, whose pathway symbolizes endless life, and thus passes through the middle of the house that stands for the earth. The fireplace was also consecrated and the fire taken therefrom by the people to start their home fires was thought of as holy and as having power to give life and health to those who use it.⁶ It was also declared that the two doors, which represent the continual flow of life, shall be closed to the man who approaches them when contemplating murder.

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

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

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



FIG. 3.—Ceremonially arranged camps of the two great divisions of the tribe, the Tsi'-zhu and the Ho'-ga. A dot indicates the houses of the chiefs. The Tsi'-zhu represent the sky and the Ho'-ga the earth.

⁶ Xu-tha'-wa-toⁿ-iⁿ of the Tsi'-zhu Wa-noⁿ gens said that "the fireplaces of the houses of the two chiefs were called U-dse'-the Wa-shta'-ge," Gentle or Peaceful Fireplaces, in contradistinction to the seven fireplaces of each of the Ho'-ga, Wa-zha'-zhe, and the Tsi'-zhu divisions that were dedicated to warfare and were associated with violence and death.

shall always live to see old age. In the morning when the mists have cleared away go to yonder river, follow its course until you come to a bend, and there, in the middle of its bank, you will see me standing in the midst of the winds."

When morning came the chief followed the course of the river, as the stranger bade him, until he came to a sharp bend, where the waters had washed away the earth, leaving a high bank. The chief looked up and there, in the middle of the bank, he saw the stranger, who was Moⁿ-koⁿ Ni-ka-shi-ga,⁷ the Man Medicine (*Cucurbita perennis*). The chief removed from its place the strange man-shaped root, being careful not to break any part of it. As this was the seventh and the last day of his fast, the chief then started toward his home, following the course of the river. He had not gone far when he came to another bend of the stream where there was a high bank. In the middle of it he beheld another root which he examined and found to be of the female sex. The chief carried home these two roots, which afterwards were used to cure bodily ailments.

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

Old Shoⁿ-ge-moⁿ-iⁿ said that Ni'-ka-wa-zhiⁿ-toⁿ-ga's wife had the shrine, but she had given it to Ni'-ka-u-koⁿ-dsi, and it is supposed that when he died the shrine was buried with him.

The story of the vigil of the Wa'-tse-tsi chief is given in three wi'-gi-es. The first is entitled Noⁿ-zhiⁿ-zhoⁿ Wi-gi-e, The Wi'-gi-e of the Vigil; the second, Hoⁿ-ga Wa-gthiⁿ Ts'a-ge, The Aged Eagle; the third, Moⁿ-ce Wi'-gi-e, The Wi'-gi-e of the Metal. These wi'-gi-es form a part of the ritual relating to the tattooing ceremony and will follow later, but a paraphrase of the story given by the narrator is here repeated because it supplies two omissions in the wi'-gi-es presented:

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

⁷ The Omahas also use this root for medicine. See 27th Ann. Rept. Bur. Amer. Ethn., p. 585.

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

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

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

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

THE *WA-XO'-BE TŌⁿ-GA*, THE GREAT PORTABLE SHRINE

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

chief, which is also the order in which they are recited at the tattooing ceremony.

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

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

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

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



PORTABLE SHRINE, INNER CASE

This is the case which forms the shrine for the sacred articles. The white part forming the pocket with dark and red lines running across its width represents the days and nights. The part covered with geometrical designs and which forms the flap symbolizes the sky with its clouds, with its starry figures, such as the Great Bear, Orion, Pleiades, the Galaxy, etc. One end of the pocket has six fastenings and the other seven, each representing one of the two great tribal divisions. The case is made of a slender cylindrical rush (*Eleocharis interstincta*).



TSIU'-GE (FRESH WATER MUSSEL)

Life symbol of the Wa-zha'-zhe Ćka (White Wa-zha'-zhe) gens of the Wa-zha'-zhe subdivision of the great Hoⁿ-ga tribal division. A pendant made from the shell of the mussel, shown in the photograph, is worn by the Xo'-ka, the man acting as initiator in the initiatory rites.

These articles will be described in detail and their pictures given, together with that of the cormorant skin, in the tattooing rite, which will be included in a later volume.

The Wa-xo'-be ʦoⁿ-gas that have been seen and remembered within recent years are as follows:

The one owned by Wa-çe'-ʦoⁿ-zhiⁿ-ga was secured for the United States National Museum in 1911.

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

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

The one owned by ʦoⁿ-woⁿ-i'-hi-zhiⁿ-ga was sold by him several years ago to a traveler and its whereabouts is unknown.

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

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

INITIATION INTO THE RITE OF THE CHIEFS

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

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

The man and his relatives having agreed to accept the Wa-xo'-be ʦoⁿ-ga, the candidate, with the help of his relatives, proceeds to collect the various symbols, such as a buffalo robe, an elk skin, a turtle shell, a mussel shell, an eagle skin, a deer skin, a swan skin, all of which are necessary for use in the ceremonies. They also store away food supplies, such as buffalo meat, sweet corn, dried squash, roots of the lotus, and, in recent years, beef, flour, coffee, and sugar

for entertaining the members of the Noⁿ'-hoⁿ-zhiⁿ-ga order during the initiatory ceremonies. Fees are also collected for the members who are to take part in the performance of the ceremonies. In early days these fees consisted of buffalo robes, articles of clothing, weapons, and, in recent times, of horses, woolen blankets, broadcloth, silks, calico, and articles of clothing made of manufactured goods.

When all of these preparations have been made the candidate sends his Sho'-ka,⁸ who carries a pipe as his badge of office, to give notice to his Xo'-ka⁹ (Initiator), whom the candidate has selected, that he will be ready to take his initiation on a certain day. The Sho'-ka then gives notice to the Noⁿ'-hoⁿ-zhiⁿ-ga of all the gentes of the tribe to attend the ceremonies and to take part in their performance.

THE KĪ'-NON, OR CEREMONIAL PAINTING OF THE XO'-KA

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

THE XO'-KA WI'-GI-E

(Osage version, p. 305; literal translation, p. 463)

PART I

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

⁸ Sho'-ka is the title of a gentile ceremonial messenger. In the list of gentes given on page 52 of the introduction certain subgentes are given the title Sho'-ka. This means that from a subgens bearing this title must be chosen a man or a woman to act as ceremonial messenger in the initiatory ceremonies of a rite.

⁹ Xo'-ka is the title of a man who acts as initiator in the initiatory ceremonies of a tribal rite. Such a man must be one who has taken the degree he confers. He may choose his own candidate or he may be chosen by a man offering himself as a candidate for initiation into the degree.

10. Where stood the Black Bear that is without blemish,
11. And, standing in his presence, spake to him,
12. Saying: O, grandfather,
13. We have nothing that is fit to use as a symbol.
14. Then quickly the Bear spake, saying: O, little one,
15. You say you have nothing that is fit for use as a symbol.
16. I am one who is fitted for the little ones to use as a symbol.
17. Verily, I am a person who is never absent from any part of life.

18. Verily, at that time and place, it has been said, in this house,
19. The Bear came to a bunch of grass,
20. Which he plucked and threw to the ground, where it lay in a twisted shape,
21. And spake, saying: The grasses also
22. The little ones shall use as a symbol as they travel the path of life.

23. With quickened footsteps, the Bear went forth
24. To a bunch of stunted oaks,
25. Which he also tore up
26. And threw to the ground, where it lay in a twisted shape,
27. Then spake, saying: The stunted oaks also
28. The little ones shall use as a symbol as they travel the path of life.

29. Again, with quickened steps, the Bear went forth
30. To a brook, along the banks of which grew groves of trees,
31. To a bush of red-bud trees which stood in their midst,
32. And spake, saying: The red-bud trees also
33. The little ones shall always use as a symbol.
34. Out of their branches they shall make their charcoal.
35. When they use the branches of this tree to make their charcoal,
36. They shall enable themselves to live to see old age as they travel the path of life.

37. Again the Bear went forth, with quickened footsteps,
38. To a bush of arrowshaft trees (*Cornus circinata* L'Hor),
39. Where he sat down to rest,
40. Then spake, saying: These trees also
41. The little ones shall use as symbols as they travel the path of life.

42. Again the Bear went forth, with quickened steps,
43. To a bunch of grapevine roots,
44. Which he tore up and threw to the ground, where it lay in a twisted shape,
45. Then spake, saying: The roots of the grapevine also
46. They shall use as a symbol as they travel the path of life.
47. When the little ones put to use the grapevine roots,
48. They shall be as cords with which to tie their captives.
49. Symbolic cords they shall make of the grapevine roots.

50. The Bear went forth again, with quickened steps,
51. To the summit of a hill,
52. To a stony point,
53. From which he selected four stones,
54. Gathered them together, and placed them in a pile
55. As he said: Stones such as these
56. They shall use as symbols as they travel the path of life.
57. The little ones shall use them to purify their bodies, as with the
heat of fire.
58. They shall thus make use of these stones as they travel the path
of life.
59. The little ones shall also use them as weights to support the frame
of their house,
60. Then the frame of their house shall never loosen but stand firmly
as they travel the path of life.
61. Their house is the house of Wa-ḵo^{n'}-da.
62. The frame of my house
63. Is the frame of the house of Wa-ḵo^{n'}-da.
64. When the little ones make of it their bodies as they travel the
path of life
65. They shall become the owners of a house of Wa-ḵo^{n'}-da.
66. Verily, at that time and place, it has been said, in this house,
67. The Bear made a line of footprints.
68. A line of seven footprints he placed upon the earth,
69. Leading from the right side of the door of his house.
70. A line of seven footprints he made
71. And spake, saying: These footprints also
72. I have made to be symbols.
73. Symbols of seven o-do^{n'} (military honors) to be won by the
warrior.
74. I have made them all to be symbols of the o-do^{n'}.
75. The Bear made another line of six footprints
76. Leading from the left side of the door of his house.
77. A line of six footprints he made upon the earth
78. And spake, saying: These footprints also
79. I have made to be symbols,
80. Symbols of the six o-do^{n'} to be won by the warriors.
81. Symbols I have made them to be.
82. Verily, at that time and place, it has been said, in this house,
83. He said: Of these footprints the little ones shall make their
bodies, and for that purpose the footprints shall stand.

84. The people spake to one another, saying: There is also the great white swan,
85. Of which the little ones, O, younger brothers, shall make their bodies.
86. Then spake the swan, saying: When the little ones make of me their bodies,
87. Let them know that of all living creatures
88. None are my equal in strength of wings.
89. When I make my flight, even before half of the day has passed,
90. I am on the farther side of the great lake,
91. Swinging up and down upon the waves of its waters.
92. When the little ones make of me their bodies,
93. Their arms shall become strong as are my wings as they travel the path of life.
94. To the four great divisions of the days (stages of life)
95. They shall succeed in bringing themselves as they travel the path of life.
96. They shall enable themselves to live to see old age.
97. When the little ones make of me the means of reaching old age,
98. Then they shall live to see old age as they travel the path of life.

After a short pause the Xo'-ka recites the next wi'-gi-e, which relates to the actions of the female Black Bear when about to hibernate and to her awakening after her long sleep when she appeals to the god of day for long life for her little ones born during the long period of rest. This wi'-gi-e is also entitled K'i'-noⁿ Wi'-gi-e, The Painting Wi'-gi-e, and it is introductory to the next part, which is recited when the Xo'-ka paints himself preparatory to making his ceremonial approach to the house of meeting.

PART II

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

1. Verily, at that time and place, it has been said, in this house,
2. The Black Bear that is without a blemish,
3. When the moon of the mating of the deer was still young (October),
4. Was seized with a sudden desire to rest her body.
5. Being perplexed by this sudden desire,
6. She ran to each of the four winds,
7. Returning again and again to the starting point.
8. After a time she paused and stood,
9. Then quickly went forth, with hurried footsteps,
10. And came to a patch of bunch grass.
11. Verily, at that time and place,

12. She gathered together the bunches of grass and laid them upon the ground.
13. But she rested not her body thereon.
14. She then quickly went forth, with hurried footsteps,
15. And came to a patch of stunted oaks.
16. She gathered together the stunted oaks and laid them upon the ground,
17. But she rested not her body thereon.
18. Again she went forth, with hurried footsteps,
19. And came to a rivulet on the banks of which were groves of trees,
20. Among which grew bushes of red-bud trees.
21. These she gathered together and placed upon the ground,
22. But she rested not her body thereon.
23. Again she went forth, with hurried footsteps,
24. And came to a rivulet on the banks of which were groves of trees,
25. Among which grew vines of grapes.
26. The roots of the vines she gathered together and placed upon the ground,
27. But she rested not her body thereon.
28. Again she went forth, with hurried footsteps,
29. And came to the summit of a cliff,
30. Where she found a number of stones.
31. She gathered them together,
32. But she rested not her body thereon.
33. Verily, at that time and place,
34. She quickly went forth, with hurried footsteps,
35. And came to the summit of another cliff,
36. Where were a number of stones.
37. These she arranged in the shape of a house.
38. She entered, placing over her head a slab,
39. And between these walls she sat to rest her body.
40. Verily, at that time and place, it has been said, in this house,
41. Close to the period of seven moons,
42. The Black Bear sat to rest her body.
43. Verily, at that time and place,
44. She thought as she sat: Even now I have reached the end of a great division of the days.
45. Verily, in every direction she heard the voices of the birds,
46. Heard them calling to one another as she sat.

47. Again she thought: Even now I have reached the end of a great division of the days.
48. Swarms of little insects
49. She saw swiftly flying hither and thither in the air as she sat.
50. Again she thought: Even now I have reached the end of a great division of the days.
51. Verily, at that time and place, it has been said, in this house,
52. She thought: Behold, I have come to Wa-ko^{n'}-da.
53. These little ones
54. Must dwell in the great divisions of the days.
55. Then she gathered up her little ones in her arms
56. And to the great god of day, newly risen,
57. She held them up
58. As she said: O, Venerable Father! These little ones have now become persons.
59. Give them strength to bring themselves to see old age, O, Venerable Father! as they travel the path of life.

After a slight pause the Xo'-ka recites the third part of the Ki'-noⁿ wi'-gi-e, which prescribes the manner in which certain symbols are to be put upon his face and body. All these acts are called Ki'-noⁿ, a name given to the entire wi'-gi-e.

PART III

(ALSO CALLED KI'-NON WI'-GI-E)

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

1. Verily, at that time and place, it has been said, in this house,
2. They (the people of the gentes) said: The little ones have nothing with which to paint their faces.
3. And he (the Priest representing the Black Bear) replied: When the little ones paint their faces,
4. They shall use for their paint the god that appears first in the day,
5. The god that strikes the sky with a red glow.
6. It is the color of that god the little ones shall put upon their faces.
7. When the little ones put upon their faces this color,
8. They shall always live to see old age as they travel the path of life.
9. Verily, at that time and place, it has been said, in this house,
10. The Black Bear that is without a blemish (pl. 10, a).
11. By that animal also
12. The little ones shall cause themselves to be identified by Wa-ko^{n'}-da.
13. It was he who said: My body which is black in color

14. I have made to be as my charcoal.
15. When the little ones also make it to be as their charcoal,
16. They shall always be identified by Wa-ko^{n'}-da, as they travel the path of life.
17. Behold the white spot on my throat.
18. Behold the god of day who sitteth in the heavens.
19. Close to this god (as its symbol) we shall place this spot.
20. When we place this spot close to the god of day as its symbol,
21. The little ones shall always live to see old age as they travel the path of life.

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

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

At the close of the recitation the Xo'-qa puts upon himself the sacred symbols, following the order in which they were mentioned

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

ᑕᑕᑕ ᑕᑕᑕ, PROCESSIONAL APPROACH TO THE HOUSE OF MYSTERY

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

Ha! *wi-çoⁿ-ga e'*,
A-noⁿ'-zhiⁿ ta a-toⁿ he a', wi-çoⁿ-ga e'!
Wa-ça'-be u-ça'-ka thiⁿ-ge kshe,
E'-ki-goⁿ xtsi a-noⁿ'-zhiⁿ ta a-toⁿ he a, wi-coⁿ-ga e'!
Zhiⁿ-ga' zho-i-ga tha bi doⁿ,
U'-noⁿ a bi i'-the ki-the moⁿ-thiⁿ' ta ba doⁿ.
A-noⁿ'-zhiⁿ ta a-toⁿ he a', wi-çoⁿ-ga e'!

FREE TRANSLATION

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

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

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

SONG

Transcribed by Alice C. Fletcher.

M.M. $\text{♩} = 88$

Time beats

Tsi wiⁿ e-dsi tse doⁿ dsi the he noⁿ a, Tsi

wiⁿ e-dsi tse doⁿ dsi the he noⁿ a, Tsi wiⁿ e-dsi tse doⁿ dsi the he noⁿ ha, Dsi

the he noⁿ ha a, Ça-be ʈoⁿ ga e-dsi a-ka doⁿ dsi the he noⁿ a, Tsi

wiⁿ e-dsi a-ka doⁿ dsi the he noⁿ a, Tsi wiⁿ e-dsi a-ka doⁿ dsi the he noⁿ.

1. Tsi wiⁿ e-dsi tse doⁿ dsi the he noⁿ a,
2. Tsi wiⁿ e-dsi tse doⁿ dsi the he noⁿ a,
3. Tsi wiⁿ e-dsi tse doⁿ dsi the he noⁿ ha,
4. Dsi the he noⁿ ha a,
5. Ça-be ʈoⁿ-ga e-dsi a-ka doⁿ dsi the he noⁿ a,
6. Tsi wiⁿ e-dsi a-ka doⁿ dsi the he noⁿ a,
7. Tsi wiⁿ e-dsi a-ka doⁿ dsi the he noⁿ.

FREE TRANSLATION

To a house that stands yonder I go forth, etc. (lines 1-4, 6, 7).

To the house where dwell the great black ones (bears) I go forth (line 5).

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

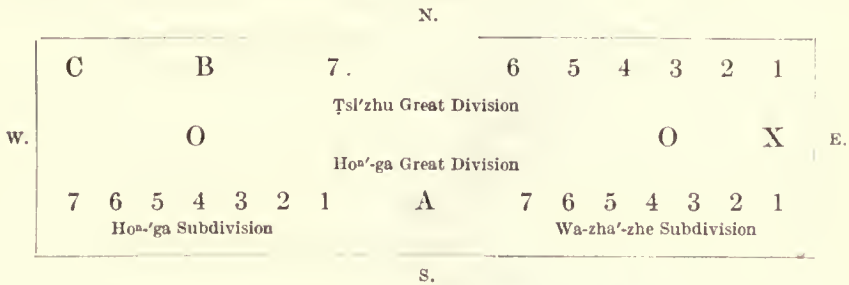
Wi-tsi'-go wa-ça'-be u-ça-ka thiⁿ-ge e doⁿ
 Wa-shkoⁿ noⁿ-pe-wa-the e thiⁿ a hi a, wi-çoⁿ-ga.
 Wa-zha'-zhe, Tsi-zhu e-thoⁿ-ba e,
 Noⁿ-he'-hi the moⁿ-thiⁿ bi doⁿ shki,
 U-noⁿ a' bi i-the ki-the moⁿ-thiⁿ ʈa hi a, wi-çoⁿ-ga e'.

FREE TRANSLATION

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

At the close of this recitation the Xo'-ka touches the ground with the palm of his right hand, and then the three men, walking side by

side, march toward the house prepared for the ceremony. At the second stop, as they approach the ceremonial house, the song and accompanying talk are repeated and the Xo'-ka touches the ground with the palm of his left hand. The three then continue their march toward the house, making two more ceremonial stops before they arrive. The No^{n'}-ho^{n'}-zhi^{n'}-ga of all the gentes of the Ho^{n'}-ga division follow the three men in a procession to the house in the order of their positions in the lodge. The three men enter, take their places at the east end of the lodge, and the members of their gens sit on either side of them. Then the other gentes of the Ho^{n'}-ga and of the Tsi'-zhu Divisions enter and take their established places.



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

The Tsi'-zhu Great Division—Its Gentes

1. Tsi'-zhu Wa-noⁿ, Elder Tsi'-zhu.
 2. Tse-do'-ga Iⁿ-dse, Buffalo Bull Face.
 3. Mi-k'iⁿ' Wa-noⁿ, Elder Sun Carrier.
 4. Hoⁿ' I-ni-ka-shi-ga, Night People.
 5. Xu-tha' Zhu-dse, Red Eagle.
 6. Tsi'-zhu We-ha-ge, The Last Tsi'-zhu.
 7. Tse-thoⁿ'-ka, Buffalo Back.
- B. Ni'-ka Wa-koⁿ-da-gi, Men of Mystery.
C. Tho'xe, Buffalo Bull (archaic).

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

1. Wa-zha'-zhe Wa-noⁿ, Elder Wa-zha'-zhe.
 2. Wa-ke'-stse-dse, *Typha Latifolia*.
 3. Wa-zha'-zhe Çka, White Wa-zha'-zhe.
 4. Poⁿ'-ka Wa-shta'-ge, Peace Poⁿ'-ka.
 5. Ta' I-ni-ka-shi-ga, Deer People.
 6. E-noⁿ' Miⁿ-dse-toⁿ, Bow People.
 7. Ga-tsiu, Turtle with Serrated Tail.
- A. Hoⁿ'-ga U-ta-noⁿ-dsi, Isolated Hoⁿ'-ga.

Hoⁿ'-ga Subdivision—Its Gentes

1. Hoⁿ'-ga A-hiu-toⁿ, Winged Hoⁿ'-ga.
2. Wa-ça'-be, Black Bear.
3. Iⁿ-gthoⁿ'-ga, Puma.
4. Moⁿ'-çe Ba-tse, Metal Bunched.
5. O'-pxoⁿ, Elk.
6. Moⁿ'-shkoⁿ, Crawfish.
7. I'-ba-tse Ta-dse, Wind People.

When the Noⁿ'-hoⁿ-zhiⁿ-ga has come to order the Xo'-ka recites the Noⁿ'-zhiⁿ-zhoⁿ Wi-gi-e, The Wi'-gi-e of the Vigil. (Referred to on pp. 70, 71.) This wi'-gi-e is in three parts, each one relating to a mystical revelation during the vigil. The first part bears the subtitle Moⁿ-thiⁿ'-the-doⁿ-ts'a-ge, He-Who-Becomes-Aged-While-yet-Traveling (a Pelican) (fig. 4); the second part is called Hoⁿ'-ga Wa-gthiⁿ-ts'a-ge, The-Very-Aged-Eagle; the third part is the Moⁿ'-çe Wi'-gi-e, The Metal Wi'-gi-e. The third wi'-gi-e indicates a foreign influence, the substitution of steel needles or awls as scarifiers in place of the wing-bones of the pelican and eagle.

WI'-GI-E OF THE CHIEF'S VIGIL

PART I. VISION OF THE AGED PELICAN

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

1. Verily, at that time and place, it has been said, in this house,
2. The Wa-zha'-zhe, a people who possess seven fireplaces, were gathered together.
3. One of the Wa-zha'-zhe (of the Poⁿ'-ka gens)
4. Fell into deep meditation (upon his future course).

5. Verily, at the end of the lodge he sat,
6. Where he fell prostrate and lay with head bowed low.
7. Verily, at that time and place, it has been said in this house,
8. He took that which was made sacred by the people (the soil of the earth)
9. And put it upon his face (the forehead).
10. Then, in the early dawn,
11. He cried without ceasing as he moved
12. And walked away forthwith (toward the unfrequented parts of the land).
13. Verily, he arrived at the borders of the village, where he sat to rest,
14. While the god of day (the sun) reached mid-heaven.
15. As the darkness of the evening came upon him,
16. Verily, in the midst of an open prairie, where trees grow not,
17. He inclined his head toward his right side,
18. Sat to rest upon the earth, with his body bent low,
19. And Wa-ḵoⁿ'-da made him close his eyes in sleep.
20. Night passed while he yet sat.
21. He woke and saw the signs of the approach of the God of Day.
22. Then he took that which was made sacred by the people
23. And put it upon his face.
24. At break of day
25. He cried without ceasing as he wandered away.
26. Then, as he paused and stood to rest,
27. The God of Day reached mid-heaven.
28. The darkness of evening came upon the man,
29. Yet he ceased not his cry as he wandered.
30. In the midst of the open prairie, where trees grow not,



FIG. 4.—Do'-dse-ṭoⁿ-ga (Pelican). Life symbol of the Chief of the Hoⁿ'-ga great tribal division. In the ritual the pelican is called "He-who-becomes-aged-while-yet-travelling," a title which refers to its symbol of great age. The office of chief is hereditary, and must be kept within the Wa'-tse-tsi (Star) gens of the Wa-zha'-zhe subdivision of the great Hoⁿ'-ga tribal division.

31. As he sat upon the earth to rest he thought: This spot, also, may
be Wa-ko^{n'}-da's abode.
32. Then he inclined his head toward his right side,
33. Bent his body low,
34. And Wa-ko^{n'}-da made him close his eyes in sleep.
35. Verily, at that time and place, it has been said, in this house,
36. He awoke and thought: The light of the God of Day is spreading
over me.
37. Then he took that which was made sacred by the people,
38. Put it upon his face,
39. And in the early dawn
40. He cried without ceasing as he moved,
41. Even as he went forthwith to wander.
42. As he sat down upon the earth to rest the God of Day reached
mid-heaven.
43. The darkness of evening came upon the man,
44. Yet he ceased not his cry as he wandered.
45. In the midst of the open prairie, where trees grow not,
46. As he sat down upon the ground he thought: This spot may, also,
be Wa-ko^{n'}-da's abode.
47. Then he inclined his head toward his right side,
48. Bent his body low to rest,
49. And Wa-ko^{n'}-da made him close his eyes in sleep.
50. He awoke while yet he sat and thought:
51. Even now the light of the God of Day is spreading over me.
52. He raised his head and arose,
53. Took that which was made sacred by the people,
54. Put it upon his face.
55. Then, in the early dawn,
56. He cried without ceasing as he wandered.
57. He sat down upon the earth to rest.
58. The God of Day reached mid-heaven.
59. The darkness of evening came upon the man,
60. Verily, in the midst of the open prairie, where trees grow not,
61. And he thought: In this spot, also,
62. Wa-ko^{n'}-da must make his abode, and he sat upon the earth to
rest.
63. Verily, at that time and place, it has been said, in this house,
64. He inclined his head toward his right side,
65. Bent his body low for rest,
66. And Wa-ko^{n'}-da made him close his eyes in sleep.
67. Verily, at that time and place, it has been said, in this house,
68. He arose as day approached, took that which was made sacred
by the people,
69. Put it upon his face.

70. Then, in the early dawn,
71. He cried without ceasing as he wandered.
72. Verily, at that time and place, it has been said, in this house,
73. While he yet cried and wandered,
74. The God of Day reached mid-heaven.
75. In the evening of the sixth day (of his vigil)
76. He approached the head of a stream.
77. Close to its banks he stood and thought:
78. Here, in this spot, also, Wa-ko^{n'}-da must make his abode.
79. Here, in this very spot, I shall rest and sleep.
80. Verily, at that time and place, it has been said, in this house,
81. Wa-ko^{n'}-da made him close his eyes in sleep.
82. He awoke, saw that night had passed, and he thought: The
light of the God of Day is spreading over me.
83. Verily, at that time and place, it has been said, in this house,
84. He raised his head and arose,
85. Took that which was made sacred by the people,
86. Put it upon his face.
87. Then, in the early dawn,
88. He cried without ceasing as he wandered.
89. He came to the head of a stream
90. And stood close to it.
91. Verily, at that time and place, it has been said, in this house,
92. There sat the Pelican, He-who-becomes-aged-while-yet-traveling.
93. The man stood near to him and spake, saying:
94. O, grandfather,
95. The little ones have nothing of which to make their bodies!
96. In quick response, the Pelican said: O, little one,
97. You have said the little ones have nothing of which to make
their bodies.
98. The little ones shall make of me their bodies.
99. When the little ones make of me their bodies,
100. They shall always live to see old age.
101. Behold, the skin of my feet,
102. Which I have made to be the means to reach old age.
103. They (the little ones), also, shall always live to see old age by
its means.
104. Behold, the muscles of my jaws,
105. Which I have made to be the means by which to reach old age.
106. When the little ones, also, make of them the means by which to
reach old age,
107. They shall always live to see old age.
108. Behold, the inner muscles of my thighs,
109. Which I have made to be the means by which to reach old age.
110. When the little ones make of them the means by which to
reach old age,

111. They shall always live to see, in the muscles of their thighs, the signs of old age.
112. Behold, the muscles of my breast, gathered in folds by age,
113. Which I have made to be the means by which to reach old age.
114. When the little ones, also, make of them the means by which to reach old age,
115. They shall always live to see old age.
116. Behold, the flaccid muscles of my arms,
117. Which I have made to be the means to reach old age.
118. When the little ones, also, make of them the means to reach old age,
119. They shall always live to see, in the muscles of their arms, the signs of old age.
120. Verily, at that time and place, it has been said, in this house,
121. He said: Behold, my wings.
122. They, also,
123. Are not without meaning.
124. I offer them for use as awls.
125. When the little ones make use of them as awls,
126. They shall always have awls that are sharp, indeed.
127. When they make use of them as awls,
128. The little ones shall always live to see old age.
129. Even though they pass away to the realm of spirits,
130. They shall, by the use of the awls (as scarifiers), bring themselves back to consciousness.
131. Behold, the stooping of my shoulders,
132. That I have made to be the means by which to reach old age.
133. When they, also, make it the means by which to reach old age,
134. They shall always live to see old age.
135. Behold, the muscles of my throat,
136. Which I have made to be the means to reach old age.
137. When they make of them the means by which to reach old age,
138. They shall always live to see, in the flaccid muscles of their throats, the sign of old age.
139. Behold, the locks on the crown of my head that have grown scant with age.
140. When they make of them the means by which to reach old age,
141. They shall always live to see, in their thinned locks, the sign of old age.

PART II. HO^{N'}-GA-WA-GTHI^{N'}-TS'A-GE (AGED EAGLE)

(Osage version, p. 314; literal translation, p. 473)

1. Verily, at that time and place, it has been said, in this house,
2. He (the Chief), with the close of the words (of the pelican), arose to his feet

3. And thought as he stood: I will now go to my home,
4. It being the seventh day (of his vigil).
5. He approached a small stream as he moved homeward.
6. As he drew near to it
7. He came face to face with Ho^a'-ga-Wa-gthi^a-ts'a-ge (The Very Aged Eagle).
8. He stood close to him and spake, saying:
9. O, my grandfather,
10. The little ones have nothing of which to make their bodies.
11. Verily, at that time and place, it has been said, in this house,
12. The Aged Eagle made reply: The little ones shall make of me their bodies.
13. When the little ones make of me their bodies,
14. They shall always live to see old age.
15. Behold, the skin of my feet,
16. That I have made to be the means to reach old age.
17. When the little ones, also, make of it the means to reach old age,
18. They shall always live to see old age.
19. Behold, the wrinkles upon my ankles,
20. Which I have made to be the means to reach old age.
21. When they, also, make of them the means to reach old age,
22. They shall always live to see, upon their ankles, the signs of old age.
23. Behold, the inner muscles of my thighs,
24. Which I have made to be the means to reach old age.
25. When they make of them the means to reach old age,
26. They shall always live to see, in the inner muscles of their thighs, the signs of old age.
27. Behold, the muscles of my breast, gathered in folds,
28. Which I have made to be the means to reach old age.
29. When they, also, make of them the means to reach old age,
30. They shall always live to see, in the folds of the muscles of their breasts, the signs of old age.
31. Behold, the flaccid muscles of my arms,
32. Which I have made to be the means to reach old age.
33. When they, also, make of them the means to reach old age,
34. They shall always live to see old age.
35. Verily, at that time and place, it has been said, in this house,
36. He said: Behold, my wings!
37. The little ones shall make awls (of the bones) of my wings.
38. When they take to making awls of my wings,
39. They shall have awls that will be sharp, indeed.
40. Even if any of the little ones pass into the realm of spirits,
41. They shall, by the use of the awls (as scarifiers), bring themselves back to consciousness.

42. When they use the awls to bring the little ones back to life,
43. They shall always live to see old age.
44. Behold, the stooping of my shoulders,
45. That I have made to be the means to reach old age.
46. When they, also, make of it the means to reach old age,
47. They shall always live to see old age.
48. Behold, the muscles of my throat,
49. Which I have made to be the means to reach old age.
50. When the little ones make of them the means to reach old age,
51. They shall always live to see, in the flaccid muscles of their throats, the signs of old age.
52. Behold, the locks on the crown of my head that are thinned with age.
53. These locks, also,
54. I have made to be the means to reach old age.
55. When they, also, make of them the means to reach old age,
56. They shall always live to see, in their scant locks, the sign of old age.

PART III. MON'-ÇE (METAL) WI'-GI-E

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

1. Verily, at that time and place, it has been said, in this house,
2. On the seventh day (of his vigil)
3. He (the Chief) came to the borders of the village
4. And he paused and stood.
5. There, upon the ground, lay a piece of metal.
6. Close to it he stood and spake, saying:
7. O, grandfather,
8. The little ones have nothing of which to make their bodies, O, grandfather.
9. The metal spake, in quick response: O, little one,
10. You say the little ones have nothing of which to make their bodies.
11. They shall make of me their bodies.
12. I am difficult to overcome by death.
13. When the little ones make of me their bodies,
14. They shall be as I, difficult to overcome by death.
15. Verily, at that time and place, it has been said, in this house,
16. He also said: The little ones shall make awls of me.
17. When the little ones take to making bone awls of me,
18. They shall have awls that will be sharp, indeed.
19. When the little ones make of me their bodies,
20. When they take to making awls of me,
21. And should any of them pass, even to the realm of spirits,
22. They shall, by the use of the awls (as scarifiers), bring themselves back to consciousness.

23. When, by this means, they bring themselves back to life,
24. They shall always live to see old age.
25. When the little ones make of me their bodies,
26. They shall always be free from all causes of death.
27. When the little ones make of me their bodies,
28. They shall know that there is no god whose skin is as hard as mine.
29. I am the only god whose skin is hard.
30. When the little ones make of me their bodies,
31. Their skins shall become as hard as mine.
32. The four great divisions of the days (stages of life)
33. They shall always successfully reach.
34. The day that is free from anger and violence,
35. I, as a person, can bring to your presence.
36. The little ones shall, as a people, dwell in the days that have no anger as they travel the path of life.

WA-THE'-THE, OR CEREMONY OF SENDING

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

SIMULTANEOUS RECITAL OF THE WI'-GI-ES OF THE GENTES

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

THE WA-ZHA'-ZHE SUBDIVISION

THE WA-ZHA'-ZHE WA-NO^N GENS

(Osage version, p. 316—literal translation, p. 477)

1. Verily, at that time and place, it has been said, in this house,
2. The Wa-zha'-zhe, a people who possess seven fireplaces,
3. Spake to the Wa-zha'-zhe Wa-noⁿ (gens),



FIG. 5.—*Ke Ći-dse Ga-ťse* (Turtle with Serrated Tail). A life symbol of the Wa-zha'-zhe Wa-noⁿ (Elder Wa-zha'-zhe) gens, the war gens of the Wa-zha'-zhe subdivision of the Hoⁿ-ga great tribal division. The seven willow saplings used by the warriors in recounting their military honors are made to symbolize an equal number of serrations on the turtle's tail.

4. Saying: O, grandfather,
5. The little ones have nothing fit for their use as symbols.
6. Verily, at that time and place, it has been said, in this house,
7. The Wa-zha'-zhe Wa-noⁿ replied, saying:
8. Behold the turtle that has a tail with seven serrations (snapping turtle) (fig. 5).
9. That turtle
10. The little ones shall always use as a symbol.
11. Behold the seven serrations on the tail of the turtle.
12. Those also
13. I have made to be symbols.
14. The o-doⁿ', spoken of as the seven o-doⁿ' (military honors),
15. I have made them to symbolize.
16. Six of the serrations on the tail of the turtle
17. I have also
18. Made to symbolize

19. The o-do^{n'}, spoken of as the six o-do^{n'}.
20. The o-do^{n'} of every description I have made them to symbolize.
21. Verily at that time and place, it has been said, in this house,
22. He continued: Behold the figures on the back of the turtle.
23. I have not made them without a purpose.
24. The little ones shall use them as a means to reach old age as they travel the path of life.
25. When they use these figures as a means to reach old age,
26. They shall always live to see old age.
27. When the little ones make of me their bodies,
28. Their skins shall become impenetrable.
29. Behold the figures on my breast (the turtle).
30. Those figures also
31. I have made to be a symbol.
32. A symbol of the god of the upper regions (the arch of the sky),
33. The gray line that lies across my breast,
34. A god of the upper regions (the galaxy),
35. I, as a person, have verily made to symbolize.
36. When the little ones make of me their bodies,
37. They shall enable themselves to live to see old age.
38. When the little ones of the Ho^{n'}-ga and those of the Tsi'-zhu (divisions)
39. Make of me their bodies,
40. They shall enable themselves to live to see old age.
41. The four great divisions of the days (stages of life)
42. They shall always successfully reach and enter, as they travel the path of life.



FIG. 6.—Wa-ke'-stse-dse (*Typha latifolia*). Life symbol of the Wa-ke'-stse-dse (Cat-tail) gens of the Wa-zha'-zhe subdivision of the Ho^{n'}-ga great division. (From a drawing by F. C. Walpole.)

THE WA-KE'-STSE-DSE GENS

The Wa-ke'-stse-dse gens is brought to this ceremony to take its place as a mute representative of an aquatic plant, its gentile symbol—namely, the *Typha latifolia*, commonly called cat-tail (fig. 6). The presence of this gens is necessary to complete the tableau representing the water part of the earth, for the reason that the plants which draw

their nourishment from within the water are regarded as a part of that element. Although the No^{n'}-ho^{n'}-zhi^{n'}-ga of this gens remain silent throughout the ceremony, a fee is sent to its head, and the members share in the distribution of the supplies furnished by the candidate. This silent representation by a gens of its gentile symbol explains the statement that each gens is a we'-ga-xe (we, that with which; ga-xe, to make)—i. e., that part which is used to make a whole; in this instance the universe is the whole. This gens takes a more active part in some of the other tribal rites.

THE WA-ZHA'-ZHE ÇKA GENS

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

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

THE WA'-TSE-TSI (STAR PEOPLE) GENS

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

1. Verily, at that time and place, it has been said, in this house,
2. The Wa-zha'-zhe, a people who possess seven fireplaces.
3. Spake to one of the Wa-zha'-zhe (gentes),
4. The Wa'-tse-tsi (They who came from the stars),
5. Saying: O, grandfather,
6. We have nothing that is fit for use as a symbol.
7. Verily, at that time and place, it has been said, in this house,
8. He replied, saying: You say you have nothing that is fit for use as a symbol.
9. I am a person who is fit for use as a symbol.
10. Behold, the female red cedar (pl. 7, *a*).
11. Verily, I am a person who has made of that tree my body.
12. When the little ones make of me their bodies,
13. They shall always live to see old age.
14. Behold, the male red cedar.
15. The little ones shall always use the male red cedar as a symbol.
16. Behold the male red cedar.
17. When the little ones use that tree for a symbol,
18. They shall always live to see old age.
19. Verily, at that time and place, it has been said, in this house,
20. He said to them: Behold these waters,
21. That we shall make to be companions to the red cedar.
22. When the little ones make use of these waters
23. The means by which to reach old age,
24. They shall always live to see old age.
25. Behold the grass that never dies (the sedge).
26. When the little ones make of it the means to reach old age,
27. They shall always live to see old age.
28. I, myself, have made it to be the means to reach old age.
29. Behold the bend of my shoulders (refers to the drooping of the sedge),
30. That I have made to be the means to reach old age.
31. Behold, the white blossoms on the top of my stalk,
32. Which I have made to be the means to reach old age.
33. The little ones shall reach old age
34. And see their scanty locks turn yellowish with age as have these blossoms.

THE TA' I-NI-KA-SHI-GA (DEER PEOPLE) GENS

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

1. Verily, at that time and place, it has been said, in this house,
2. The Wa-zha'-zhe, a people who possess seven fireplaces,
3. Spake to a Wa-zha'-zhe (a gens of the Wa-zha'-zhe subdivision),

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



a. XON-DSE' (CEDAR)

A life symbol of the Wa'-tse-ist Wa-shia'-ge (Star Peace) gens of the Wa-zha'-zhe subdivision of the Hon'-ga great division. Both the male and the female are included in this symbol of life. The Xon-dse' is used in the ceremonies at which an infant is given a name belonging to its gens.



b. TA (DEER)

The life symbol of the Ta'-ni-ka-shi-ga (Deer People) gens of the Wa-zha'-zhe subdivision of the Hon'-ga great tribal division. The gens has also the name 'Pa-tha'-xip (Deer's Latings). The animal gives to the warriors its power of fleetness; it also symbolizes the merciless fire which is typified by the charcoal.



a. ʈO-SHNON'-GE (OTTER)

A life symbol of the E-non' Miⁿ-dse-toⁿ (Bow) gens of the Wa-zha'-zhe subdivision of the Hoⁿ-ga great tribal division. The otter is one of the animals used to represent the water part of the earth. (Courtesy of Dr. E. W. Nelson.)



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

A life symbol of the E-non' Miⁿ-dse-toⁿ (Bow) gens. This water animal gave to the people thirteen willow saplings for the use of the warriors in counting their o-doⁿ' (military honors) at the initiatory war ceremonies. (Courtesy of Dr. E. W. Nelson.)



c. ʈSE'-DO-GA (BUFFALO BULL)

The buffalo bull is the life symbol of the Tho'-xe (archaic name for the bull) gens of the Tsi'-zhu great division. This animal gave to the people medicines, corn, and squashes. The Buffalo and the Corn songs belong to this gens. (Courtesy of Dr. E. W. Nelson.)

44. Verily, at that time and place, it has been said, in this house,
45. He said: Why should they make of this little animal a symbol?
46. It is for the little ones to use for making the animals to appear.
47. When they use it for making the animals appear,
48. The animals shall not fail to appear.
49. Under the branches of the white oak,
50. Where the earth is trodden soft by many hoofs,
51. I have made a playground for the little animals (the deer).
52. When the little ones use this playground to make the animals appear,
53. The animals shall not fail to appear.
54. Verily, at that time and place, it has been said, in this house,
55. He continued: Under the branches of the red oak,
56. Where the earth is trodden soft by many hoofs,
57. I have made a playground for the little animals.
58. When the little ones use this playground to make the animals appear,
59. There, under the branches of the red oak, the animals shall not fail to appear.
60. Under the branches of the long-acorn tree,
61. Where the earth is trodden soft by many hoofs,
62. I have made a playground for the little animals.
63. When the little ones use this playground to make the animals appear,
64. There, under the branches of the long-acorn tree, the animals shall not fail to appear.
65. Under the branches of the gray-acorn tree,
66. Where the earth is trodden soft by many hoofs,
67. I have made a playground for the little animals.
68. When the little ones use the playground to make the animals appear,
69. There, under the branches of the gray-acorn tree, the animals shall not fail to appear.
70. Under the branches of the twisted oak,
71. Where the earth is trodden soft by many hoofs,
72. I have made a playground for the little animals.
73. There, under the branches of the twisted oak the animals shall not fail to appear.
74. Under the branches of the dark-acorn tree,
75. Where the earth is trodden soft by many hoofs,
76. I have made a playground for the little animals.
77. When the dark-acorn tree is
78. Approached by the little ones when hunting,
79. There the animals shall not fail to appear.

80. Under the branches of the low stunted oaks,
81. Where the earth is trodden soft by many hoofs,
82. I have made a playground for the little animals.
83. When the low stunted oaks
84. Are approached by the little ones,
85. There the animals shall not fail to appear.
86. These (the playgrounds)
87. I have not made without a purpose.
88. I have made them to be ho'-e-ga (places in which the little animals are ensnared).
89. When the little ones also make ho'-e-ga of the playgrounds,
90. The animals shall not fail to appear.
91. Verily, at that time and place, it has been said, in this house,
92. He said to them: Behold, this bunch of grass,
93. Which is also not without a purpose.
94. When the little ones approach the grasses of the earth,
95. The animals shall not fail to appear.
96. Even before the beginning of the day
97. The animals shall not fail to appear,
98. And in the evening of the day
99. The animals shall not fail to appear.
100. When the little ones make of me their bodies,
101. Those of the Ho^{n'}-ga,
102. And those of the Tsi'-zhu,
103. The animals shall not fail to appear.

THE E-NO^{N'} MI^N-DSE-TO^N (OWNERS OF THE BOW) GENS

(Osage version, p. 322; literal translation, p. 484)

1. Verily, at that time and place, it has been said, in this house,
2. The Wa-zha'-zhe, a people who possess seven fireplaces,
3. Spake to the E-no^{n'} Miⁿ-dse Toⁿ (the Bow gens of the Wa-zha'-zhe subdivision) (fig. 7),
4. Saying: O, Wa-zha'-zhe,
5. We have nothing that is fit for use as a symbol.
6. Verily, at that time and place, it has been said, in this house,
7. The E-no^{n'}-Miⁿ-dse Toⁿ replied: You say you have nothing that is fit for use as a symbol.
8. I am a person who is fitted for use as a symbol.
9. Verily, in the midst of the rushing waters (in the midst of the shallow rapids)
10. Abides my being.
11. Verily, I am a person who has made of the waters his body.
12. Behold the right side of the river.
13. Of it I have made the right side of my body.

14. When the little ones make of me their bodies
15. And use the right side of the river
16. To make their bodies,
17. The right side of their bodies shall be free from all causes of death.
18. Behold the left side of the river.
19. Of it I have made the left side of my body.
20. When the little ones also make of that the left side of their bodies,
21. That side of their bodies shall always be free from all causes of death.
22. Behold the channel of the river.
23. Of it I have made the hollow of my body.
24. When the little ones make of me their bodies,
25. The hollow of their bodies shall always be free from all causes of death.



FIG. 7.—Mi'-dse (Bow). Life symbol of the E-no^a' Mi^a-dse To^a (Sole Owners of the Bow) gens of the Wa-zha'-zhe subdivision of the Ho^a'-ga great division. This gens has the office of making a bow and two arrows for use at the initiatory ceremony. The three symbolize night and day, and also long life. The back of the bow is painted black and the front red; one arrow is painted red and the other black.

26. There is also an animal of which I have made my body.
27. It is the redfish
28. Of which I have made my body,
29. That I might be free from all causes of death.
30. When the little ones make of the redfish their bodies,
31. They shall always live to see old age.
32. Behold the blackfish.
33. Of it I have made my body.
34. When the little ones make of it their bodies,
35. They shall always live to see old age.
36. Verily, at that time and place, it has been said, in this house,
37. He said to the people: Behold the otter (pl. 8, a).
38. Of it also I have made my body.
39. When the little ones make of the otter their bodies,
40. They shall always live to see old age.
41. When the people of the Tsi'-zhu
42. And of the Ho^a'-ga
43. Make of the otter their bodies,
44. They shall always be free from all causes of death.

45. Behold the male beaver (pl. 8, *b*).
46. Of it also I, as a person, have, verily, made my body.
47. When the little ones make of the beaver their bodies,
48. They shall always live to see old age.
49. Seven willow saplings
50. The beaver brought to the right side of his house,
51. Dragging them with his teeth to his house, laying them down in a pile.
52. Then he spake, saying: These saplings
53. I have made to represent certain things,
54. The things spoken of as o-do^{n'} (military honors).
55. Verily, I, as a person, have made them to represent the o-do^{n'}.
56. Against the current of the river the beaver went forth,
57. Rippling the surface of the water as he made his way,
58. Saying as he did so: Behold the parting of the waters in forked lines as I push forth.
59. The ripples of the waters I have made the means to reach old age.
60. When the little ones make of me their bodies
61. The gods shall always make way for them as do these waters for me.

62. He struck the surface of the water with his tail, making a cracking noise, as he pushed forth,
63. And he said: These strokes
64. I make not without a purpose.
65. Toward the setting of the sun are our enemies.
66. In striking the waters I strike our enemies.

67. The beaver went again against the current and came to the second bend of the river,
68. Where stood a sapling of the never-dying willow.
69. He cut down the sapling and dragged it to his house,
70. Then he spake, saying: When the little ones use this for counting,
71. They shall always count their o-do^{n'} with accuracy.

72. Verily, at that time and place, it has been said, in this house,
73. The beaver went again against the current and came to a third bend of the river,
74. Where stood a sapling of the never-dying willow.
75. He cut down the sapling and dragged it to his house,
76. Then he spake, saying: When the little ones use this for counting,
77. They shall always count their o-do^{n'} with accuracy.

78. The beaver went again against the current and came to the fourth bend of the river,
79. Where stood a sapling of the never-dying willow.

80. He cut down the sapling and dragged it to his house,
 81. Then he spake, saying: When the little ones use this for counting,
 82. They shall always count their o-do^{n'} with accuracy.
83. The beaver went again against the current and came to the fifth
 bend of the river,
 84. Where stood a sapling of the never-dying willow.
 85. He cut down the sapling and dragged it to his house,
 86. Then he spake, saying: When the little ones use this for counting,
 87. They shall always count their o-do^{n'} with accuracy.
88. The beaver went again against the current and came to the sixth
 bend of the river,
 89. Where stood a sapling of the never-dying willow.
 90. He cut down the sapling and dragged it to his house,
 91. Then he spake, saying: When the little ones use this for counting,
 92. They shall always count their o-do^{n'} with accuracy.
93. The beaver went again against the current and came to the
 seventh bend of the river,
 94. Where stood a sapling of the never-dying willow.
 95. He cut down the sapling and dragged it to his house,
 96. Then he spake, saying: This also the little ones shall use.
 97. When the little ones use this for counting,
 98. They shall always count their o-do^{n'} with accuracy.

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

THE GA-TSIU' GENS

According to Wa-xthi'-zhi, this gens has no gentile symbol of its own: nevertheless it is given a place in this ceremony as a we'-ga-xe and counted as the seventh gens of the Wa-zha'-zhe subdivision,

because of its office of Sho'-ka. It is the Sho'-ka of both the Ta' I-ni-ka-shi-ga (Deer people) and the Ho' I-ni-ka-shi-ga (Fish people) gentes. Wa-xthi'-zhi hesitated to give the meaning of the name Ga-ṭsiu', but suggested that possibly it means Ke-ga'-ṭsiu, or Ke'-ṭsiu-dse-ga-ṭsiu, Turtle with a serrated tail. (See line 8, wi'-gi-e of the Wa-zha'-zhe Wa-noⁿ, p. 92.)

THE HOⁿ-GA U-ṬA-NOⁿ-DSI GENS

(Osage version, p. 324; literal translation, p. 487)

1. Verily, at that time and place, it has been said, in this house,
2. They (the people) spake to the Hoⁿ-ga U-ṭa-noⁿ-dsi,
3. Saying: O, grandfather,
4. We have nothing that is fit to use as a symbol.
5. The Hoⁿ-ga U-ṭa-noⁿ-dsi replied: O, little ones,
6. You say you have nothing fit to use as a symbol.
7. I am one who is fitted for use as a symbol.
8. Verily, at that time and place, it has been said, in this house,
9. He set up a house,
10. And then he said: I have not set up this house without a purpose.
11. I have set it up so that within it the necks of living creatures shall be broken.
12. I have not set up this house without a purpose.
13. I have made it to represent and to be a symbol of the ṭse'-xo-be (the spider) (fig. 8).
14. Verily, this house, like a snare, draws to itself
15. All living creatures, whosoever they may be.
16. Into it they shall throw themselves and become ensnared.
17. When the little ones use its power to make the animals appear,
18. Even before the break of day
19. The animals shall not fail to appear;
20. And in the evening of the day
21. The animals shall not fail to appear.
22. The oldest of all animals (the buffalo bull),
23. That lies upon the earth,
24. The little ones shall use its power to make the animals appear.
25. With the life blood of that animal,
26. Even before the break of day,

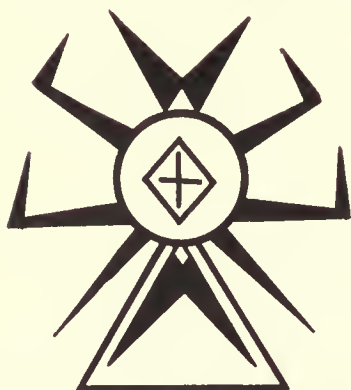


FIG. 8.—Ṭse'-xo-be (Spider). Conventional design of the spider, one of the life symbols of the Hoⁿ-ga U-ṭa-noⁿ-dsi (Isolated Hoⁿ-ga) gens. This design is tattooed on the back of both hands of a woman to whom is accorded the honor.

27. They shall always renew their own life blood.
28. And in the evening of the day
29. The little ones shall renew their life blood with that of this animal.

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

41. The Hoⁿ'-ga U-ṭa-noⁿ-dsi continued, saying: The little ones shall use for a symbol
42. The long snake dotted with yellow spots (the bull snake).
43. The little ones shall always use this snake for a symbol.
44. Then above the bunches of tall grass
45. The long snake with yellow spots lifted his head.
46. This snake also
47. The little ones shall always use as a symbol.
48. Then spake the snake, saying: Even though the little ones pass into the realm of spirits,
49. They shall by the use of my strength recover consciousness.
50. The four successive days,
51. They shall always successfully reach and enter.

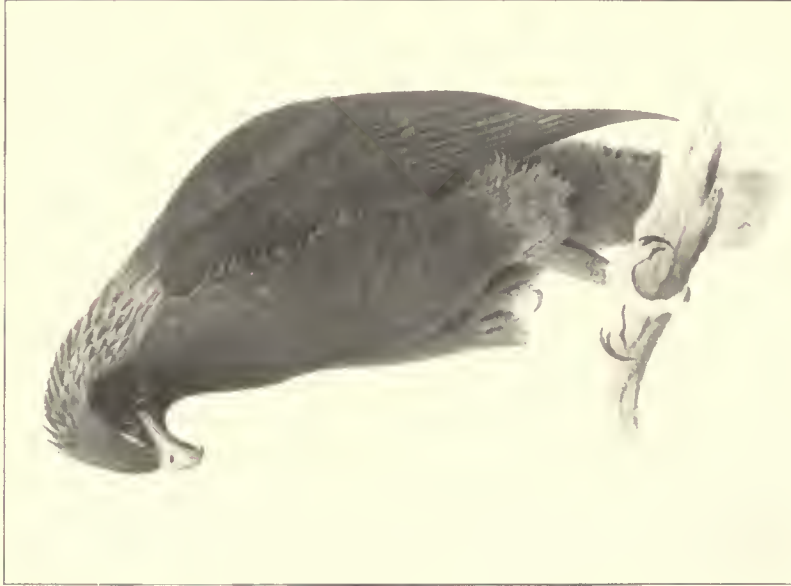
52. The Hoⁿ'-ga U-ṭa-noⁿ-dsi continued, saying: The little ones shall use for a symbol
53. The black snake.
54. The little ones shall always use it as a symbol.
55. Then above the bunches of tall grass
56. The black snake lifted his head.
57. This snake also spake, saying:
58. Even though the little ones pass into the realm of spirits,
59. They shall by my aid bring themselves back to consciousness.
60. The four successive days
61. They shall always successfully reach and enter.

62. The Ho^{n'}-ga U-*ta-noⁿ*-dsi continued, saying: The little ones shall use as a symbol
63. The great snake (the rattlesnake).
64. From amidst the bunches of tall grass
65. The snake caused itself to be heard by making a buzzing sound.
66. That snake also spake, saying:
67. Even though the little ones pass into the realm of spirits,
68. They shall, by clinging to me and using my strength, recover consciousness.
69. The great snake,
70. Making a sound like the blowing of the wind,
71. Close to the feet (of the sick),
72. He repeatedly sounded his rattle as he stood.
73. Close to the head (of the sick)
74. He repeatedly sounded his rattle.
75. Toward the east winds
76. He repeatedly sounded his rattle.
77. Toward the west winds
78. He repeatedly sounded his rattle
79. Toward the winds from the cedars (the north)
80. He repeatedly sounded his rattle.
81. Then spake, saying: Even though the little ones pass into the realm of spirits,
82. They shall always with my aid bring themselves back to consciousness.
83. When the little ones make of me their bodies,
84. The four great divisions of the days
85. They shall reach successfully,
86. And then into the days of peace and beauty
87. They shall always make their entrance.

THE HO^{N'}-GA SUBDIVISIONHO^{N'}-GA A-HIU-*TO^N* GENS

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

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



a. **HON'-GA (SACRED NAME OF THE IMMATURE GOLDEN EAGLE)**

The life symbol of the Hon'-ga A-hui-toe (Hon'-ga Having Wings) gens of the Hon'-ga subdivision of the Hon'-ga tribal division. This bird also symbolizes the destructive fire and the charcoal that typifies its action. (Courtesy of Dr. E. W. Nelson.)



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

The gentle symbol of both the Ni'-ka Wa-ko-da-gi (Men of Mystery) and the Tho'-xe gentes of the Tsi'-zhi great tribal division. The sacred gentle personal names given by the Ni'-ka Wa-ko-da-gi gens refer to the hawk. The hawk symbolizes the courage of the warrior. (Courtesy of Dr. E. W. Nelson.)



a. WA-ÇA'-BE (BLACK BEAR)

In the *Ki'-noa* ceremony of the Chief's ritual the white-throated black bear becomes emblematic of the sun, the great symbol of life. (Courtesy of Dr. C. Hart Merriam.)



b. WA-ÇA'-BE (BLACK BEAR)

Life symbol of the *Wa-ça'-be-tō* (Black Bear) gens of the *Ho^o-ga* subdivision of the *Ho^o-ga* great tribal division. This animal symbolizes fire and charcoal. (Courtesy of Dr. C. Hart Merriam.)

10. I, as a person, have, verily, made my body.
11. I am continually watched over by all the gods as one worthy of their notice.
12. When the little ones make of me their bodies,
13. They too shall be watched over by all the gods as worthy of their notice.
14. I am fitted for the use of the little ones as a means to reach old age.
15. Behold the skin of my feet.
16. I have made it to be the means to reach old age.
17. When the little ones make of it the means to reach old age,
18. They shall always live to see old age.
19. Behold the skin of my feet where they are dark in color.
20. I have made these dark parts of my feet to be as my charcoal.
21. When the little ones make them to be as their charcoal,
22. They shall have charcoal that will easily sink into their skin.
23. Behold the tip of my beak is black in color.
24. My black beak I have made to be as my charcoal.
25. When the little ones make of me their bodies,
26. They shall have charcoal that will easily sink into their skins.
27. Behold the parts of my body that are black.
28. I have made the parts of my body that are black to be as my charcoal.
29. When the little ones make of me their bodies,
30. They shall have charcoal that will easily sink into their bodies.
31. Behold the tip of my tail, that is dark in color.
32. I have made the black tip of my tail to be as my charcoal.
33. When the little ones make of me their bodies,
34. They shall have charcoal that will easily sink into their skin.

THE WA-ÇA'-BE-ȚO^N (BLACK BEAR) GENS

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

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

10. Behold the skin of my feet, that is dark in color.
11. I have made my feet to be as my charcoal.
12. Behold the tip of my nose, that is dark in color.
13. I have made the tip of my nose to be as my charcoal.
14. When the little ones make the tip of my nose to be as their charcoal,
15. They shall always have charcoal that will easily sink into their skin as they travel the path of life.
16. Behold my body that in all its parts is black in color.
17. I have made my body to be as my charcoal.
18. When the little ones also make my body to be as their charcoal,
19. They shall always have charcoal that will easily sink into their skin as they travel the path of life.
20. Verily, at that time and place, it has been said, in this house,
21. The people spake again to the Wa-ça'-be-ṭoⁿ, saying: O, grandfather,
22. The little ones have nothing of which to make their bodies.
23. The Wa-ça'-be-ṭoⁿ replied: The little ones shall make of me their bodies.
24. Of the male puma that lies upon the earth,
25. I, as a person, have, verily, made my body.
26. Of the god of day that sitteth in the heavens,
27. I, as a person, have, verily, made my body.
28. Verily, at that time and place, it has been said, in this house,
29. He continued (speaking as the puma): Behold the soles of my feet, that are black in color.
30. I have made the skin of the soles of my feet to be as my charcoal.
31. When the little ones also make of the skinⁿ of the soles of my feet to be as their charcoal,
32. They shall always have charcoal that will easily sink into their skin as they travel the path of life.
33. Behold the tip of my nose, that is black in color.
34. I have made the tip of my nose to be as my charcoal.
35. When the little ones make of me their bodies,
36. They shall always have charcoal that will easily sink into their skin.
37. Behold the tips of my ears that are black in color.
38. I have made the tips of my ears to be as my charcoal.
39. When the little ones make of me their bodies,
40. They shall always have charcoal that will easily sink into their skin.

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

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

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

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

THE IN-GTHON'-GA (PUMA) GENS

(Osage version, p. 329; literal translation, p. 493)

1. Verily, at that time and place, it has been said, in this house,
2. The Hoⁿ'-ga, a people who possess seven fireplaces,
3. Spake to the one who had made of the Puma his body,
4. Saying: O, grandfather,

5. We have nothing that is fit to use as a symbol.
6. The Puma quickly replied: O, little ones,
7. You say you have nothing that is fit to use as a symbol.
8. I am one who is fitted for use as a symbol.
9. Behold the male puma, that lieth upon the earth.
10. Verily, I am a person who has made of the male puma his body
(pl. 11, *a*).
11. The knowledge of my courage has spread over the land.
12. Behold the god of day, that sitteth in the heavens.
13. Verily, I am a person who sitteth close to the god of day.
14. When the little ones make of me their bodies,
15. They shall always be free from all causes of death as they travel
the path of life.

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

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



a. IN-GTHON'-GA (PUMA)

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



b. O'-PXON (ELK)

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



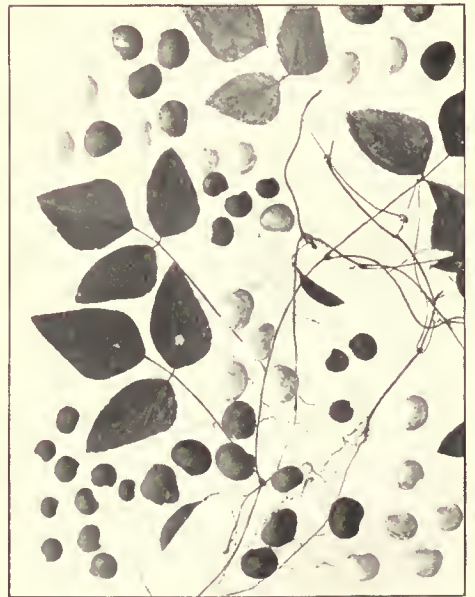
a. ÇI^N (SAGITTARIA LATIFOLIA)



b. TSE'-WA-THE (NELUMBO LUTEA)



c. DO (GLYCINE APIOS)



d. HO^N-BTHI^N'-ÇU (FALCATA COMOSA)

FOOD PLANTS OF THE OSAGE

The roots of these plants were used as food. Those of c and d were also used ceremonially.
(Courtesy of Dr. Wm. E. Safford.)

42. Shall stumble over them and fall.
43. Even the gods themselves
44. As they move over the earth pass around me in forked lines as I sit immovable as the great black boulder.
45. When the little ones make of me their bodies,
46. Even the gods themselves
47. Shall pass around them in forked lines as they travel the path of life.

48. Verily, at that time and place, it has been said, in this house,
49. He said to them: Behold the great white swan.
50. Verily, I am a person who has made of the great white swan his body.
51. Behold, the god of night (the Wa'-tse Do-ga, The Male Star, the morning star).
52. Verily, I am a person who has made of the god of night his body.
53. Behold, the great white boulder, that sitteth upon the earth.
54. Verily, I am a person who has made of the great white boulder his body.
55. When the little ones make of me their bodies,
56. Even the gods themselves
57. Shall stumble over them and fall.
58. Even the gods themselves
59. As they move over the earth pass around me as I sit immovable as the great white boulder.
60. When the little ones make of me their bodies,
61. Even the gods themselves
62. Shall pass around them as they pass around the great white boulder.

63. Verily, at that time and place, it has been said, in this house,
64. He said to them: Behold the male elk, that lieth upon the earth.
65. Behold, the yellow boulder, that sitteth upon the earth.
66. Verily, I am a person who maketh the male elk to draw from the yellow boulder its power.

67. Behold Wa'-tse Mi-ga (the Female Star, the evening star).
68. Verily, I am a person who maketh the yellow boulder to draw from the evening star its power.
69. When the little ones make of me their bodies,
70. Even the gods themselves
71. Shall stumble over them and fall.
72. Even the gods themselves
73. As they move over the earth pass around me as I sit immovable as the great yellow boulder.
74. When the little ones make of me their bodies,

75. Even the gods themselves
 76. Shall pass around them as they pass around the great yellow
 boulder.
 77. Even the gods themselves
 78. Fear to set teeth upon me in anger.
 79. When the little ones make of me their bodies,
 80. The gods themselves shall fear to set teeth upon them in anger.
81. Verily, at that time and place, it has been said, in this house,
 82. He said to them: Even the gods themselves
 83. Fear to stare me in the face with insolence.
 84. When the little ones make of me their bodies,
 85. Even the gods themselves
 86. Shall fear to stare them in the face with insolence.
 87. I am difficult to overcome by death.
 88. When the little ones make of me their bodies,
 89. They also shall always be difficult to overcome by death.
 90. The four successive days
 91. They shall cause themselves to reach and to enter.
 92. The people of the Wa-zha'-zhe
 93. And those of the Tsi'-zhu
 94. Shall make of me their bodies.
 95. When they make of me their bodies,
 96. They shall cause themselves to be difficult to overcome by death.
 97. The gods themselves shall fear to set teeth upon them in anger.
 98. They shall always live to see old age.
 99. The four successive days
 100. They shall always reach and enter.
101. Verily, at that time and place, it has been said, in this house,
 102. The Hoⁿ-ga, a people who possess seven fireplaces,
 103. Spake to the one who had made of the Puma his body,
 104. Saying: O, grandfather,
 105. We have nothing that is fit to use as a symbol.
 106. Verily, at that time and place, it has been said, in this house,
 107. The Puma replied: You say you have nothing that is fit to use
 as a symbol.
 108. I shall go forth and make search.
 109. Verily, at that time and place, it has been said, in this house,
 110. He strode away forthwith to make search,
 111. And he came to the margin of a lake,
 112. Where, within its bed of mud, sat the çin (the bulbous root of
 Sagittaria latifolia) (pl. 12, a).
 113. He dug it up and sent it rolling on the bank, where he stood.
 114. Then in haste he carried it home to the people

115. And standing before them said: How will this serve as a symbol,
O, elder brothers?
116. With eager haste the people munched the bulbous root,
117. Then said: It can not be used as food.
118. Verily, it is not what we desire, O, younger brother.
119. Although that be true, nevertheless
120. We shall put it to use in other ways, O, younger brother, as we
travel the path of life.
121. Again he strode away forthwith
122. And came to the middle of a lake,
123. Where, within its bed of mud, lay the tse'-wa-the (the root of
the *Nelumbo lutea*) (pl. 12, b).
124. With a quick movement of his foot he lifted the root from its
bed of soft earth.
125. Then in haste he brought it home to the people,
126. To whom he said: How will this serve as a symbol, O, elder
brothers?
127. With eager haste the people munched the root,
128. And, like milk, its juice squirted out as they pressed the root
between their teeth,
129. And they spake, saying: It is fit for the little ones to use as food.
130. It is fit for them to use as a symbol, O, younger brother.
131. The little ones shall use this for food in their life's journey.
132. The people of the Wa-zha'-zhe
133. And those of the Tsi'-zhu
134. Shall always use this root for food.
135. Verily, at that time and place, it has been said, in this house,
136. The people said to one another: Verily, we shall make the
young bull
137. And this plant to be companions, O, younger brothers.
138. The little ones shall use the two together as food.
139. When the little ones eat of these foods, as they travel the path
of life,
140. Their limbs shall always stretch in growth.
141. Again the Puma went forth and came to the farther margin of
the lake,
142. Where, within the soft earth of its borders, sat the Do (the
root of the *Glycine apios*) (pl. 12, c).
143. He dug it up and sent it rolling upon the earth.
144. Then in haste he brought it home to the people,
145. Who said to him: This is what you have been continually
searching for, O, younger brother.
146. They munched it, and, like milk, its juice squirted within their
mouths,

147. And they said: The little ones shall use this root as food in their life's journey.
148. When the little ones use this root as food,
149. Their limbs shall always stretch in growth.
150. Verily, at that time and place, it has been said, in this house,
151. The people said to one another: The deer with dark horns
152. We shall make this plant to draw, O, younger brothers.
153. When we make this plant to draw to us the dark-horned deer,
154. The people of the Wa-zha'-zhe
155. And those of the T̄si'-zhu
156. Shall always use these two foods together in their life's journey.
157. When they use these two foods together,
158. Their limbs shall always stretch in growth.
159. When they use these two foods to make their limbs to grow,
160. They shall always live to see old age.
161. Again the Puma went forth to the farther bank of the lake.
162. Verily, to a lowland forest,
163. Where, in the mellow earth, sat the Hoⁿ-bthiⁿ'-çu (a wild bean, *Falcata comosa*) (pl. 12, *d*).
164. He dug it up and sent it rolling upon the earth.
165. This root also, the people said,
166. The little ones shall use as food in their life's journey.
167. When the little ones use this root as food in their life's journey
168. They shall always live to see old age.
169. Verily, at that time and place, it has been said, in this house,
170. The people said: The turkey.
171. Shall be drawn toward us by this plant, O, younger brothers.
172. When the little ones use the two together for food,
173. They shall always live to see old age.
174. When the people of the Wa-zha'-zhe
175. And those of the T̄si'-zhu
176. Use the bean and the turkey as food,
177. They shall always live to see old age.
178. The four great divisions of the days
179. They shall always reach and cause themselves to enter.

THE O'-PXO^N (ELK) GENS

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

1. Verily, at that time and place, it has been said, in this house,
2. The Hoⁿ'-ga, a people who possess seven fireplaces,
3. Spake to the gens who made of the Puma his body,
4. Saying: O, younger brother,
5. We have nothing that is fit to use as a symbol.
6. Whereupon the Puma with hastened steps went forth

7. And came suddenly upon the male elk, (pl. 11, *b*),
8. Who stood upon the earth.
9. The Puma returned in haste to his elder brothers,
10. Who said to him: O, younger brother!
11. The Puma replied, saying: O, elder brothers, I went forth and came upon a man who stands yonder.
12. The people spake to one another, saying: O, younger brothers,
13. Whoever the man may be who stands yonder,
14. We will send him to the abode of spirits.
15. With heads bent thitherward they hastened to the man,
16. The oldest of the brothers moistening in his mouth his index finger in readiness to slay the stranger.
17. With quickened footsteps they set forth
18. Toward the male elk.
19. They came upon him and stood with heads inclined toward him.
20. The male elk hastened to say: O, elder brothers,
21. I am a Hoⁿ-ga (a sacred person), he stood saying.
22. I am O'-pxoⁿ Toⁿ-ga, the Great Elk, O, elder brothers.
23. I am a person who is never absent from any important act.
24. I am a person who can be of use to you as a symbol.
25. O'-pxoⁿ Toⁿ-ga, Great Elk,
26. Is a name that I have taken to myself, O, elder brothers.
27. Verily, at that time and place, it has been said, in this house,
28. He repeated: I am a person who can be of use to you as a symbol.
29. When the little ones use me as an instrument for making the animals to appear,
30. The animals shall always appear for them.
31. Verily, at that time and place, it has been said, in this house,
32. The Great Elk started to perform some mysterious acts.
33. In the midst of each of the four winds
34. He threw himself upon the earth.
35. In the midst of the east wind
36. He threw himself upon the earth,
37. And as he stood the sky of the day became calm and peaceful.
38. In the midst of the north wind
39. He threw himself upon the earth,
40. And the sky as though touched with gentle hands became permeated with gentleness and peace, as he stood.
41. In the midst of the west winds
42. He threw himself upon the earth,
43. And from the god above (the overarching heaven)
44. As he stood he swept away all traces of anger.

45. In the midst of the south wind
46. He threw himself upon the earth,
47. And as he stood from every part of the earth
48. He verily cleansed the land of all anger.

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

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

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

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

73. Behold the curve of my neck.
74. It is the gaps in the ridges of the earth.
75. I have made it to represent all the gaps in the ridges of the
earth.
76. When the little ones approach these gaps of the ridges,
77. They shall always see the animals appear in the gaps.

78. Behold also the tip of my nose.
79. It is the peaks of the earth.
80. I have made it to represent all the peaks of the earth.
81. When the little ones approach the peaks,
82. They shall always see the animals appear in the midst of the peaks.

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

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

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

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

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

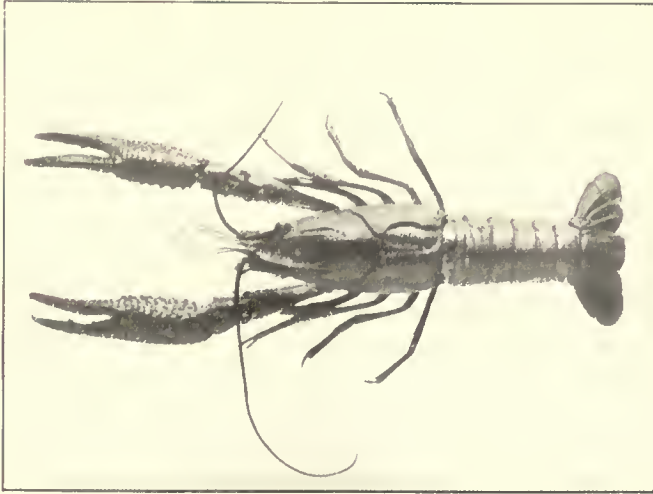
102. When the little ones go forth to hunt,
103. Even before the break of day,
104. They shall always see the animals appear,
105. And in the evening of the day
106. They shall always see the animals appear.

107. The people of the Wa-zha'-zhe
108. And those of the Tsi'-zhu
109. Shall always make use of me as a symbol as they travel the path of life.

THE MO^{n'}-SHKOⁿ (CRAWFISH) GENS

(Osage version, p. 337; literal translation, p. 502)

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



a. **MO'N'-SHIKON (CRAWFISH)**

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



b. **WA-ZHI'N'-GA PA STESE-DSE (LONG BILLED BIRD; PILEATED WOODPECKER)**

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



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

The life symbol of the Tse'-do-ga In-dse (Buffalo Bull Face) gens of the Tsi'-zhu great tribal division. The office of this gens is to furnish the buffalo skin for the ceremonial moccasins to be made for the XO'-ka and the Sho'-ka to be worn by them in the initiatory ceremonies.



RATIBIDA COLUMNARIS

38. This bit of dark earth, O, elder brothers,
39. You shall use as a symbol when offering your supplications.
40. Then, even before the sun rises to the height of your houses,
41. You shall never fail to have your prayers granted in your life's journey, O, elder brothers.
42. I have bestowed upon you a gift that will make you gratefully happy, O, elder brothers.

43. Then, gently and slowly,
44. The man again descended into the earth
45. And reappeared with a bit of blue clay,
46. Which he stood offering to the people as he spake to them, saying:
47. This bit of blue clay, O, elder brothers,
48. You shall always use as a symbol, O, elder brothers.
49. When you use it as a symbol while offering your supplications,
50. You shall never fail to have your prayers granted, O, elder brothers.
51. Verily, at that time and place, it has been said, in this house,
52. He continued: You shall always use the blue clay as a symbol, O, elder brothers.

53. For a third time
54. The man descended into the earth
55. And reappeared with a bit of red clay,
56. Which he stood offering to the people as he spake to them, saying:
57. This bit of red clay also
58. You shall always use as a symbol, O, elder brothers.
59. By its aid you shall with ease excite compassion and your prayers shall be granted, O, elder brothers.

60. Verily, at that time and place, it has been said, in this house,
61. The man for the fourth time
62. Descended into the earth
63. And brought forth a bit of yellow clay,
64. Which he stood offering to the people as he spake to them, saying:
65. This bit of yellow clay also
66. You shall always use as a symbol.
67. When you use it as a symbol while offering your supplications,
68. Then, even before the sun rises to the height of your houses,
69. You shall never fail to have your prayers granted on your life's journey, O, elder brothers.

70. Verily, at that time and place, it has been said, in this house,
71. He spake again, saying: Behold my cloven hand.
72. My cloven hand also
73. You shall always use as a symbol, O, elder brothers.

74. There are poles that are spoken of as forked poles.
75. My cloven hand shall be represented by the forked poles that you may use for any purpose, O, elder brothers.
76. When toward the setting sun you go against your enemies,
77. With a craving for success to vanquish them,
78. By the aid of this symbol you shall not fail to win success, O, elder brothers.

THE I'-BA-TSE TA-DSE (THE WINDS) GENS

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

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

THE TSI'-ZHU DIVISION

THE TSI'-ZHU WA-NOⁿ (ELDER HOUSEHOLD) GENS

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

1. Verily, at that time and place, it has been said, in this house,
2. The Tsi'-zhu, a people who possess seven fireplaces,
3. Spake to the Tsi'-zhu Wa-noⁿ (Elder Tsi'-zhu gens),

4. Saying: O, grandfather,
5. We have nothing that is fit for use as a symbol.
6. The Tsi'-zhu Wa-no^a replied:
7. You say you have nothing that is fit to use as a symbol.
8. I am a person who is fit to use as a symbol,
9. For of the god of day who sitteth in the heavens (fig. 9),
10. I, as a person, have verily made my body.
11. When the little ones make of me their bodies,
12. Even of the god of day who sitteth in the heavens,
13. The little ones as a people shall make their bodies.
14. When the little ones make of the god of day their bodies,
15. They shall be free from all causes of death.
16. When they make of the god of day the means of reaching old age,
17. They shall always live to see old age as they travel the path of life.

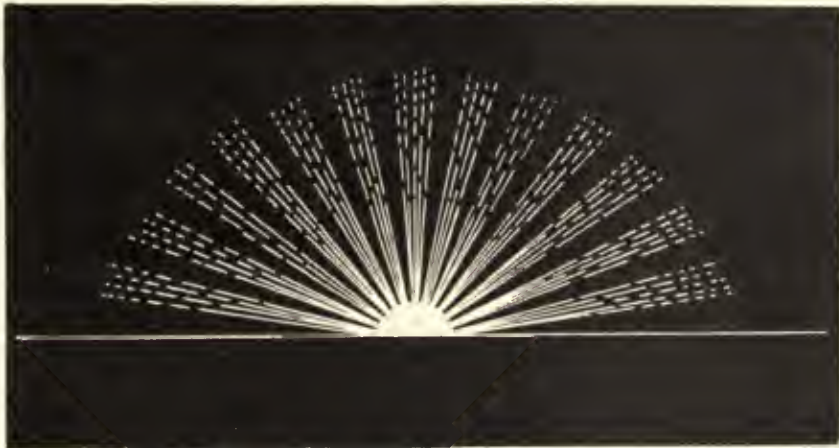


FIG. 9.—MI Ga-gthe'-ce (Sun rays). In certain atmospheric conditions the sun as it rises throws up broad spreading rays. Thirteen of these rays are the war symbols of the Tsi'-zhu Wa-no^a gens. The rods used by the warriors in recounting their military honors are made to symbolize these thirteen rays.

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

29. When the little ones make of the morning star their bodies,
 30. They shall enable themselves to live to see old age as they travel
 the path of life.
31. The female star, who sitteth in the heavens (the evening star),
 32. Of that god also
 33. The little ones shall make their bodies.
 34. Then they shall cause themselves to be difficult to overcome by
 death.
 35. When they make of her the means of reaching old age,
 36. They shall enable themselves to live to see old age as they travel
 the path of life.
37. Verily, at that time and place, it has been said, in this house,
 38. There is a god who never fails to appear at the beginning of day.
 39. Upon the left side of this god
 40. There stand six rays (stripes, as though made by strokes).
 41. These six rays
 42. I have made to be symbols,
 43. Symbols of the acts spoken of as o-do^{n'} (valorous or warlike acts).
 44. When they make of these rays the symbols of their o-do^{n'},
 45. They shall enable themselves to count with accuracy their o-do^{n'}
 as they travel the path of life.
46. Upon the right side of this god
 47. There stand seven rays (rays of like appearance to the six rays).
 48. Those seven rays also
 49. I have made to be symbols,
 50. Symbols of the acts spoken of as o-do^{n'} I have made them to be.
 51. Verily, I have made them all to stand as the o-do^{n'} of the people.
 52. When the little ones use these rays for counting their o-do^{n'},
 53. They shall enable themselves to account with accuracy the deeds
 by which they won their o-do^{n'} as they travel the path of life.
54. Verily, at that time and place, it has been said, in this house,
 55. It was said: Of what else shall the little ones make their bodies?
 56. Verily, at that time and place, it has been said, in this house,
 57. The Tsi'-zhu Wa-noⁿ replied:
 58. There is a bird that has a long bill (the pileated woodpecker)
 (pl. 13, b),
 59. Of that bird also
 60. I, as a person, have verily made my body.
 61. The god of day, who sitteth in the heavens,
 62. I have made the bird to symbolize.
63. The god of night, who sitteth in the heavens,
 64. I have made the bird to symbolize.

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

THE TSE-DO'-GA Iⁿ-DSE GENS

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

The office of this gens in certain degrees of the war rites is to perform the ceremony of cutting into shape the symbolic buffalo-skin moccasins to be worn by the Xo'-ka and the Sho'-ka and to recite the wi'-gi-e relating to the moccasins.

THE MI-K'I^{N'} WA-NO^N (SUN CARRIER) GENS

(Osage version, p. 342; literal translation, p. 508)

1. Verily, at that time and place, it has been said, in this house,
2. The Tsi'-zhu, a people who possess seven fireplaces,
3. Spake to the Mi-k'i^{n'} Wa-noⁿ (Elder Sun Carrier),
4. Saying: O, grandfather,
5. We have nothing that is suitable to use as a symbol.
6. The Mi-k'i^{n'} Wa-noⁿ quickly replied:
7. You say you have nothing that is suitable to use as a symbol.
8. I am a person of whom you may well make your bodies,
9. For of the god of day who sitteth in the heavens,
10. I, as a person, have verily made my body.
11. When the little ones make of me their bodies,
12. Of the god of day who sitteth in the heavens,
13. They, as a people, shall verily make their bodies, as they travel
the path of life.
14. When they make of the god of day their bodies,
15. They shall be free from all causes of death;
16. When they also make of him the means of reaching old age,
17. They shall enable themselves to live to see old age, as they travel
the path of life.

18. Verily, at that time and place, it has been said, in this house,
19. He said to them: Of the god of night who sitteth in the heavens
(moon),
20. I, as a person, have verily made my body.
21. When the little ones make of me their bodies,
22. Of the god of night who sitteth in the heavens,
23. They, as a people, shall make their bodies, as they travel the path
of life.
24. I am difficult to be overcome by death.
25. When of the god of night
26. The little ones also make their bodies,
27. They shall cause themselves to be difficult to overcome by death;
28. When they make of the god of night the means of reaching old age,
29. They shall enable themselves to live to see old age, as they travel
the path of life.

30. Of the male star (the morning star),
31. Who sitteth in the heavens,
32. I, as a person, have verily made my body;
33. When the little ones also make of him their bodies,
34. When they make of the morning star
35. Their bodies as they travel the path of life,
36. They shall cause themselves to be difficult to overcome by death.

37. When they make of him the means of reaching old age,
38. They shall enable themselves to live to see old age, as they travel the path of life.
39. Of the female star (the evening star)
40. I, as a person, have verily made my body.
41. When the little ones also make of her their bodies
42. They shall cause themselves to be difficult to overcome by death;
43. When they make of her the means of reaching old age,
44. They shall enable themselves to live to see old age as they travel the path of life.
45. Verily, at that time and place, it has been said, in this house,
46. He said to them: Of these gods the little ones shall make their bodies.
47. The god who never fails to appear at the beginning of day (the sun),
48. Has upon his left side (see lines 37 to 53 of the Tsi'-zhu Wa-noⁿ Wi'-gi-e)
49. Six rays (stripes) that stand upright.
50. These six rays
51. I have made to be symbols (of warlike acts).
52. When the little ones use these six rays for counting their o-do^{n'}
53. They shall count with accuracy their o-do^{n'} as they travel the path of life.
54. The god who never fails to appear at the beginning of day
55. Has upon his right side
56. Seven rays that stand upright.
57. These seven rays (stripes)
58. I have made to be symbols.
59. When the little ones use these seven rays for counting their o-do^{n'}
60. They shall count with accuracy their o-do^{n'} as they travel the path of life.

THE HO^{n'} I-NI-ḲA-SHI-GA (NIGHT PEOPLE) GENS

(Osage version, p. 343; literal translation, p. 510)

1. Verily, at that time and place, it has been said, in this house,
2. The Tsi'-zhu, a people who possess seven fireplaces,
3. Spake to the Ho^{n'} I-ni-Ḳa-shi-ga (People of the Night) gens,
4. Saying: O, grandfather,
5. We have nothing that is suitable to use as a symbol.
6. He hastened to reply, saying: O, little ones,
7. I am a person who is suitable for use as a symbol.
8. Of the Black Bear, who is without a blemish,
9. I, as a person, have verily made my body.

10. When the little ones also make of him their bodies
11. They shall always be free from all causes of death,
12. And they shall enable themselves to live to see old age as they travel the path of life.

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

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

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

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

THE XU-THA' ZHU-DSE (RED EAGLE) GENS

(Osage version, p. 344; literal translation, p. 511)

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

13. The folds of the skin of my feet
14. I have made to be the means of reaching old age.
15. When the little ones also make of them the means of reaching old age,
16. They shall enable themselves to live to see old age as they travel the path of life.

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

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

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

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

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

37. Behold my shoulders, that are bent with age,
38. Which I have also
39. Made to be the means of reaching old age.
40. When the little ones make of them the means of reaching old age,
41. They shall enable themselves to live to see in their shoulders the signs of old age.

42. The loose muscles of my throat
43. I have also
44. Made to be the means of reaching old age.

45. When the little ones make of them the means of reaching old age,
46. They shall enable themselves to live to see in the loosened muscles of their throats the signs of old age.

47. The hair on the crown of my head, grown thin with age,
48. I have also
49. Made to be the means of reaching old age.
50. When the little ones also make of my thin hair the means of reaching old age,
51. They shall enable themselves to live to see in the thinned hair of the crown of their heads the signs of old age.

52. The white hair on my head
53. I have also
54. Made to be the means of reaching old age.

55. When the little ones also make of my white hair the means of reaching old age,
56. They shall enable themselves to live to see that the hair on their heads has grown yellowish with age.

57. Of the god of day
58. I, as a person, as a people, have verily made my body.
59. Verily, there is a god who never fails to appear at the beginning of day,
60. The god who lies as though dipped in red (the dawn).
61. Of that god also
62. I, as a person, as a people, have verily made my body.
63. By the side of the god who never fails to appear at the beginning of day (the sun),
64. Even at his left side,
65. Stands a plumelike shaft of light.
66. I, as a person, as a people, have made my body of this plume.
67. When the little ones make their plumes like this shaft of light,
68. They shall always live to see old age.
69. When the little ones approach old age,
70. Having made their plumes like to the shaft of light,
71. Their symbolic plumes shall never droop as they travel the path of life.
72. By the side of the god who never fails to appear at the beginning of day (the sun),
73. Even at his right side,
74. There stands a plumelike shaft of light.

75. Of that shaft of light I have made my symbolic plume.
 76. When the little ones make of that shaft of light their symbolic
 plumes,
 77. They shall always live to see old age.
 78. When the little ones approach old age,
 79. Having made of that shaft of light their symbolic plumes,
 80. Their symbolic plumes shall never droop as they travel the path
 of life.

HO^{N'}-BA THA-OTHIN^N (PEACEFUL DAY)¹⁰

81. I, as a person, verily make my abode in the days that are calm
 and peaceful.
 82. When the little ones make of me their bodies,
 83. They shall enable themselves to dwell as a people in the days
 that are calm and peaceful as they travel the path of life.
 84. Verily, from all the gods
 85. I, who stand here, have removed all signs of anger.
 86. When the little ones make of me their bodies,
 87. They shall enable themselves to remove from the gods
 88. All signs of anger as they travel the path of life.
 89. From the god who lies below (the earth)
 90. I have removed all anger and violence.
 91. From the god of daylight, who stands in the midst of the
 heavens,
 92. I have removed all anger and violence.
 93. From the god who lies above (the overarching sky)
 94. I have removed all anger and violence.
 95. Verily, from all the gods,
 96. When the little ones make of me their bodies,
 97. They shall enable themselves to remove all anger and violence
 as they travel the path of life.
 98. When the people of the Wa-zha'-zhe,
 99. Together with those of the Ho^{n'}-ga,
 100. Make of me their bodies,
 101. Verily, from over all the land,
 102. They shall enable themselves to remove all anger and violence
 as they travel the path of life.

¹⁰ Wa-xthi'-zhi gave this subtitle, but he offered no explanation as to its meaning. However, it gives reason for the belief that it is the title of a subgens of the Red Eagle gens. This title appears as a personal woman's name in the Omaha I-shta-qa-da gens. (See 27th Ann. Rept. Bur. Amer. Ethn., p. 194.)

U'-XTHI THIN-GE (NG ANGER)

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

134. I, as a person, have, verily, made my body.
135. The little Ba-shta'-e-goⁿ (*Ratibida columnaris*¹¹) (pl. 14)
136. I, as a person, have, verily, made my body.
137. When the little ones make of it their bodies,
138. They shall cause themselves to live together without anger or violence,
139. And they shall live to see old age as they travel the path of life.
140. Verily, at that time and place, it has been said, in this house,
141. He further said to them: And when the little ones eat of this plant
142. They shall enable themselves to live to see old age as they travel the path of life.

143. Of the red corn
144. I, as a person, have, verily, made my body.
145. The little ones shall at all times make of the red corn their food.
146. When they make of it their food,
147. They shall enable themselves to live to see old age as they travel the path of life.

148. The blue corn
149. They shall also
150. Make to be their food at all times.
151. When they make the blue corn to be their food,
152. They shall enable themselves to live to see old age as they travel the path of life.

153. Verily, at that time and place, it has been said, in this house,
154. The speckled corn
155. They shall also
156. Make to be their food at all times.
157. When the little ones use the speckled corn for food,
158. They shall enable themselves to live to see old age as they travel the path of life.
159. When the little ones make the speckled corn to be their food,
160. They shall live to see their limbs stretch in growth as they travel the path of life.

161. Verily, at that time and place, it has been said, in this house,
162. He said to them: The yellow corn
163. They shall also
164. Use for food at all times.
165. When they use the yellow corn for food,

¹¹ The heads of the children belonging to the Tsi'-zhu Wa-shta'-ge gens are ceremonially shorn so as to resemble this sacred flower.

166. They shall enable themselves to live to see old age.
 167. When the little ones use the yellow corn for food,
 168. They shall live to see their limbs stretch in growth as they travel
 the path of life.
169. The people of the Wa-zha'-zhe
 170. And those of the Hoⁿ'-ga
 171. Shall use the corn for food at all times.
 172. When they use it for food,
 173. They shall enable themselves to live to see old age as they travel
 the path of life.
174. The four great divisions of the days,
 175. They shall always cause themselves to reach and to enter,
 176. Even to the days that are calm and peaceful
 177. They shall bring themselves as they travel the path of life.

THE ṬSI'-ZHU WE-HA-GE (THE LAST ṬSI'-ZHU) GENS

(Osage version, p. 349; literal translation, p. 516)

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

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

54. When the little ones also make of them the means of reaching old age,
55. They shall always live to see in the loosened muscles of their throats the sign of old age.
56. The thin hair on the crown of my head also
57. I have made to be the means of reaching old age.
58. The little ones in their old age
59. Shall always see the hair on the crowns of their heads thinned with age.
60. The thin, yellowish hair of my head
61. I have also
62. Made to be the means of reaching old age.
63. When the little ones make of me their bodies,
64. They shall always live to see the hair of their heads thinned and yellowish with age.
65. The four great divisions of the days
66. They shall always enable themselves to reach and to enter.
67. When the people of the Wa-zha'-zhe
68. And those of the Ho^{n'}-ga
69. Make of me their bodies,
70. They shall enable themselves to live to see old age as they travel the path of life.

THE ṬSE THO^{n'}-ḲA (BUFFALO BACK) GENS

(Osage version, p. 351; literal translation, p. 518)

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

15. When they make of me the means of reaching old age,
16. The four great divisions of days
17. They shall enable themselves to reach and to enter as they travel the path of life.

THE NI'-KA WA-KOⁿ-DA-GI (MEN OF MYSTERY) GENS

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

1. Verily, at that time and place, it has been said, in this house,
2. The Tsi'-zhu, a people who possess seven fireplaces,
3. Spake to one of their number, the Ni'-ka Wa-koⁿ-da-gi (Men of Mystery),
4. Saying: O, grandfather,
5. We have nothing that is suitable to use as a symbol.
6. The Ni'-ka Wa-koⁿ-da-gi quickly replied, saying: O, little ones,
7. You say you have nothing that is suitable to use as a symbol.
8. I am a person who is suitable to use as a symbol.
9. Of the red metal
10. I, as a person, have verily made my body.
11. When the little ones make of it their bodies,
12. They shall enable themselves to live to see old age as they travel the path of life.
13. When they make of it the means of reaching old age,
14. They shall be free from all causes of death as they travel the path of life.
15. Verily, at that time and place, it has been said, in this house,
16. He spake again, saying: Of the black metal
17. I, as a person, have, verily, made my body.
18. When the little ones make of it their bodies,
19. They shall enable themselves to live to see old age as they travel the path of life.
20. When of the black metal
21. They make their bodies in their life's journey,
22. Their skin, like that metal, shall be difficult to penetrate.
23. Verily, at that time and place, it has been said, in this house,
24. He spake again, saying: Of the loose, rough metal
25. I, as a person, have, verily, made my body.
26. When the little ones make of it their bodies,
27. When of the loose rough metal,
28. They make their bodies,
29. They shall cause themselves to be difficult to overcome by death.
30. When they make of it the means of reaching old age,
31. They shall live to see old age, as they travel the path of life.

32. Verily, at that time and place, it has been said, in this house,
33. He spake again, saying: Of the yellow metal,
34. I, as a person, have verily made my body.
35. When the little ones make of it their bodies,
36. They shall be free from all causes of death.
37. They shall enable themselves to be difficult to overcome by death.
38. When they make of it the means of reaching old age,
39. They shall live to see old age, as they travel the path of life.

40. Verily, at that time and place, it has been said, in this house,
41. To the four great divisions of the days
42. They shall cause themselves to reach and to enter as they travel
the path of life.

43. These shall stand for the bodies of the little ones.
44. Of the hard hailstone,
45. Also,
46. I, as a person, have verily made my body.
47. Of the hard corn (the flint corn),
48. Together with the hailstone, I have made myself to be a person.
49. When the little ones make of these their bodies,
50. They shall enable themselves to live to see old age as they travel
the path of life.
51. When the little ones use the hard corn for food,
52. They shall enable themselves to live to see old age as they travel
the path of life.

THO'-XE PA THI-HO^N (BUFFALO BULL) (GENS)

(Osage version, p. 353; literal translation, p. 521)

1. Verily, at that time and place, it has been said, in this house,
2. The T̄si'-zhu, a people who possess seven fireplaces,
3. Spake to the Tho'-xe Pa Thi-hoⁿ (Tho'-xe, archaic name for buffalo bull; Pa Thi-hoⁿ, Lift ye your heads, refers to story, p. 64),
4. Saying: O, grandfather,
5. We have nothing that is suitable to use as a symbol:
6. Come down to us, O, grandfather! they said to him (the Tho'-xe are a sky people).
7. Verily, at that time and place, it has been said, in this house,
8. The T̄si'-zhu Wa-shta'-ge (here personified), who sat with the T̄si'-zhu of the seven fireplaces,
9. Had with him his red plume (symbol of the dawn and of peace),
10. Which he quickly took from its coverings
11. And shot into the mouth of the angry bull; it lodged by the left side of his tongue,
12. Where it lay lengthwise by the side of the tongue.

13. Thereupon the Bull lowered his tail, which he had lifted in anger, and stood subdued by the magic of peace.
14. Then the Tho'-xe spake, saying: O, T̄si'-zhu,
15. You say you have nothing that is suitable to use as a symbol.
16. I, who stand here, am a person who is suitable to use as a symbol.

17. Verily, at that time and place, it has been said, in this house,
18. The Bull, preparatory to an extraordinary effort, expanded with a quick motion the hairs of his tail
19. And tossed into the air a cloud of dust that obscured the scenes,
20. And he spake, saying: I am a person who is never absent from the activities of life, O, T̄si'-zhu.

21. Verily, at that time and place, it has been said, in this house,
22. The Bull threw himself with a quick motion upon the earth,
23. And the bulbous root of the little great medicine (the poppy mallow, pl. 21),
24. Rolled forth from his body upon the earth.
25. Whereupon he said: This root
26. Shall always be a medicine to the people.
27. When the little ones use it for medicine,
28. They shall enable themselves to live to see old age as they travel the path of life.

29. Verily, at that time and place, it has been said, in this house,
30. The Bull again threw himself, with a quick motion, upon the earth,
31. And the root of the Ha'-ba-koⁿ-çe çì-da, "Ripens-with-the-corn" (*Laciniaria pycnostachya*),
32. Rolled forth from his body upon the earth,
33. And the people said: Shall this root also
34. Be used by the people as medicine, O, grandfather?
35. Then hastily they put pieces of it into their mouths to test its taste,
36. And said: It is bitter within the mouth, O, grandfather!
37. It is astringent, O, grandfather!
38. From this sacred plant we shall take a personal name, O, grandfather, that it may ever be remembered.
39. The name "Astringent"
40. Shall have a place among our sacred names, O, grandfather.

41. Verily, at that time and place, it has been said, in this house,
42. He (the Buffalo) led them to the Moⁿ-koⁿ-toⁿ-ga, Great Medicine (*Cucurbita foetidissima*),
43. Before which they stood, and they said:
44. Shall this plant be a medicine to the people, O, grandfather?

45. And the Bull spake, saying: When the little ones use this plant as medicine,
46. They shall enable themselves to live to see old age as they travel the path of life.
47. Verily, at that time and place, it has been said, in this house,
48. In the presence of the Moⁿ-koⁿ' Ni-ka-shi-ga, Man Medicine (*Cucurbita perennis*),
49. They came and stood,
50. And the people said: Shall this plant be a medicine to the little ones, O, grandfather?
51. The Bull replied: When the little ones use this plant as medicine,
52. They shall enable themselves to live to see old age as they travel the path of life.
53. When the people of the Wa-zha'-zhe
54. And those of the Hoⁿ'-ga
55. Use this plant also for medicine,
56. They shall enable themselves to live to see old age as they travel the path of life.
57. Verily, at that time and place, it has been said, in this house,
58. The people said: Of what shall the little ones make their bodies?
59. And, in response, the Bull caused the red corn
60. To roll forth upon the earth.
61. In like manner he sent forth the red squash
62. To accompany the red corn.
63. Then the red-haired animal also
64. He made to accompany them.
65. All these he sent rolling forth upon the earth, out of sight (refers to the creation),
66. And he said: When the little ones use all of these as medicine,
67. They shall enable themselves to live to see old age as they travel the path of life.
68. Verily, at that time and place, it has been said, in this house,
69. The people said: What else shall the people use as medicine?
70. Then the Bull spake, saying: The blue corn
71. Shall also
72. Be used by the little ones as medicine.
73. And the people said to one another: The black squash
74. We shall make to accompany it, O, younger brothers.
75. The dark-haired animal,
76. We shall make to accompany it, O, grandfather.
77. The Bull spake, saying: When the little ones use these as medicine,
78. They shall enable themselves to live to see old age as they travel the path of life.

79. Verily, at that time and place, it has been said, in this house,
80. The Bull caused a speckled corn
81. To roll forth upon the earth,
82. Saying, as he did so: The speckled corn also
83. The little ones shall use as medicine.
84. When they use this corn as medicine,
85. They shall cause their limbs to stretch in growth as they travel
the path of life.
86. And the people said: The speckled squash
87. We shall make to accompany it, O, grandfather.
88. The speckled animal
89. We shall make to accompany it.
90. The Bull spake, saying: When the little ones use all of these as
medicine,
91. They shall enable themselves to live to see old age as they travel
the path of life.

92. Verily, at that time and place, it has been said, in this house,
93. The Bull spake, saying: These shall stand as medicine for the
little ones.
94. The yellow corn,
95. The little ones shall use as medicine.
96. When the little ones use the yellow corn as medicine,
97. They shall enable themselves to live to see old age as they travel
the path of life.
98. The people spake, saying: The yellow squash,
99. We shall make to accompany it, O, grandfather,
100. The animal with yellow hair,
101. We shall make it to be the means of bringing, O, grandfather,
102. And the Bull spake, saying: When the little ones use all of these
as medicine,
103. They shall enable themselves to live to see old age.
104. When the people of the Wa-zha'-zhe,
105. And those of the Ho^{n'}-ga,
106. Use all of these as medicine,
107. They shall enable themselves to live to see old age as they travel
the path of life.
108. All of these they shall use to make their limbs to stretch in
growth.
109. The four great divisions of the days,
110. Verily the four great divisions,
111. They shall enable themselves to reach and to enter,
112. To the days that are calm and peaceful,
113. They shall enable themselves to come and to enter as they travel
the path of life.

114. Verily, at that time and place, it has been said, in this house,
115. The people said: What shall the little ones use as medicine?
116. The Bull replied: The aged animal (the buffalo bull),
117. The little ones shall use as medicine (the fat of the buffalo is used
in various ways for medicine, and also for ceremonial pur-
poses).
118. When the little ones use the aged animal as medicine,
119. They shall enable themselves to live to see old age as they travel
the path of life.
120. Verily, at that time and place, it has been said, in this house,
121. The Bull spake, saying: Behold the thick ball-like muscles of
my hind quarters.
122. When the little ones use this part of my body as medicine,
123. They shall enable themselves to live to see old age as they travel
the path of life.
124. Behold, the left side of my body,
125. Which I have made for use as medicine.
126. When the little ones use this part of my body as medicine,
127. They shall enable themselves to live to see old age as they
travel the path of life.
128. Behold, the muscles of my spine (one side),
129. Which I have made for use as medicine.
130. When the little ones use this part of my body as medicine,
131. They shall enable themselves to live to see old age as they travel
the path of life.
132. Verily, at that time and place, it has been said, in this house,
133. The Bull spake, saying: Behold, the muscles of my spine (the
other side),
134. The fat of which I, who stand here, have made for use as a
healing ointment, and oil for ceremonial purposes.
135. The people of the Wa-zha'-zhe
136. And those of the Ho^{n'}-ga
137. Shall use the fat of this part of my body as ointment.
138. When they use the fat of this part of my body as a healing oint-
ment, and oil for ceremonial purposes,
139. They shall enable themselves to live to see old age as they travel
the path of life.
140. Verily, at that time and place, it has been said, in this house,
141. He said to the people: Behold, the right side of my body,
142. Which I, who stand here, have made for use as medicine.

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

U-DSE'-THE A-DOⁿ-BE, KEEPER OF THE FIREPLACE

At the beginning of this ceremony the man who was the last to be initiated into the mysteries of this rite is chosen to act as U-dse'-the A-doⁿ-be, Keeper of the Fireplace. As the Noⁿ'-hoⁿ-zhiⁿ-ga enter the lodge to take their places this officer takes his appointed seat near the door, where he does not represent any gens but, rather, all of the people. When the A'-ki-hoⁿ Xo-ka performs the ceremony of Wa-the'-the, The Sending (of the Symbolic Articles), he sends with a fee a bundle of counting sticks to the U-dse'-the A-doⁿ-be. The Sho'-ka, who carries the bundle of sticks, divides it into two parts, one containing 70 and the other 60 sticks. He holds in his right hand the bunch containing 70 sticks and in his left the bunch having 60. He crosses his forearms at the wrists and in this manner carries the counting sticks to the U-dse'-the A-doⁿ-be, who receives and

holds the sticks in the same ceremonial manner. When the Noⁿ'-hoⁿ-zhiⁿ-ga begin to recite the wi'-gi-es, this officer sings a song, beating from time to time the two bundles of sticks against each other. (Wa-xthi'-zhi, the informant, declined to give the song but offered no reason for declining.)

When the reciting of the wi'-gi-es had come to a close, the U-dse'-the A-doⁿ-be speaks, saying: "I am about to return these counting sticks to the Xo'-ka, but before doing so I wish to give to all the Noⁿ'-hoⁿ-zhiⁿ-ga present a word of warning before they rise to depart. These counting sticks are now to be put in the care of the wife of the Initiate (his ceremonial title is Wa-thoⁿ', Singer), and as long as these sticks are in her keeping she shall be exempt from the seizure of any of her property for ceremonial use—namely, her wood; her tent frames; stores of meat, fresh or dried; stores of corn; dried squash; or any other food supplies. If an officer, notwithstanding her claims to exemption, persists in seizing her property, then she shall present to him this bundle of counting sticks and challenge him to count the seven and six o-doⁿ' he may have won in battle in defending the homes of his people. Should the officer accept the challenge and count the prescribed number of o-doⁿ', she shall then yield to him the property he demands, but let the officer beware of speaking falsely in counting his o-doⁿ'."

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

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

INSTRUCTIONS TO THE WIFE OF THE INITIATE

The Sho'-ka, after presenting the bundle of counting sticks to the Xo'-ka, goes out of the lodge. In a short time he returns with the wife of the Initiate and conducts her to a place where she sits facing the Xo'-ka, his assistant, and the Initiate. The Sho'-ka then takes the counting sticks from the Xo'-ka, in the ceremonial manner in which he gave them to the U-dse'-the A-doⁿ-be, and presents them to the woman with the same ceremony. After the counting sticks have been thus ceremonially presented to the woman the Xo'-ka begins the next ceremonial act, called Ki'-noⁿ U-tha-ge, the Symbolic Painting—that is, the instructions to be given the woman as to how she shall paint herself when seeking food for her children and in caring for their bodily comfort. This ceremony opens with two songs, called Tse Wa'-thoⁿ, Buffalo Songs.

TSE WA'-THO^N

SONG 1

Transcribed by Alice C. Fletcher.

M.M. 92

Time beats

Wi - tsi - go a, i - noⁿ-ga, Wi - tsi - go, Wi - tsi -

go, Tse - zhiⁿ hiⁿ ci i - noⁿ ga, Wi - tsi - go, Wi - tsi - go.

1

Wi-tsi-go a, i-noⁿ-ga,
 Wi-tsi-go, Wi-tsi-go,
 Tse-zhiⁿ hiⁿ ci i-noⁿ-ga,
 Wi-tsi-go, Wi-tsi-go.

2

Wi-tsi-go a, i-noⁿ-ga,
 Wi-tsi-go, Wi-tsi-go,
 Tse-zhiⁿ hiⁿ sha-be i-noⁿ-ga,
 Wi-tsi-go, Wi-tsi-go.

3

Wi-tsi-go a, i-noⁿ-ga,
 Wi-tsi-go, Wi-tsi-go,
 Tse-he-xo-dse i-noⁿ-ga,
 Wi-tsi-go, Wi-tsi-go.

4

Wi-tsi-go a, i-noⁿ-ga,
 Wi-tsi-go, Wi-tsi-go,
 Tse-do-zhiⁿ-ga i-noⁿ-ga,
 Wi-tsi-go, Wi-tsi-go.

5

Wi-tsi-go a, i-noⁿ-ga,
 Wi-tsi-go, Wi-tsi-go,
 Tse-noⁿ-xtsi-noⁿ i-noⁿ-ga,
 Wi-tsi-go, Wi-tsi-go.

6

Wi-tsi-go a, i-noⁿ-ga,
 Wi-tsi-go, Wi-tsi-go,
 Tse-do-tš' a-ge i-noⁿ-ga,
 Wi-tsi-go, Wi-tsi-go.

FREE TRANSLATION

1

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

2

Little dark-haired buffalo, come hither, etc.

3

Little gray-horned buffalo, come hither, etc.

4

Young male buffalo, come hither, etc.

5

Young female buffalo, come hither, etc.

6

Thou aged male buffalo, come hither, etc.

SONG 2

Transcribed by Alice C. Fletcher.

M.M. 92

Time beats

Wi-tsi-go a, i-no-ga, Wi-tsi-go, Wi-tsi-go,

Tse-zhiⁿ hiⁿ ci hiu-gthe, Do-ba noⁿ-noⁿ-ga, Wi-tsi-go.

1

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

2

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

3

Wi-tsi-go a, i-noⁿ-ga,
Wi-tsi-go, Wi-tsi-go,
Tse-he-xo-dse hiu-gthe,
Do-ba noⁿ-noⁿ-ga, Wi-tsi-go.

4

Wi-ṭsi-go a, i-noⁿ-ga.
 Wi-ṭsi-go, Wi-ṭsi-go,
 Ṭse-do-zhiⁿ-ga hiu-gthe
 Do-ba noⁿ-noⁿ-ga, Wi-ṭsi-go.

5

Wi-ṭsi-go a, i-noⁿ-ga,
 Wi-ṭsi-go, Wi-ṭsi-go,
 Ṭse-noⁿ-xtsi-noⁿ hiu-gthe
 Do-ba noⁿ-noⁿ-ga, Wi-ṭsi-go.

6

Wi-ṭsi-go a, i-noⁿ-ga,
 Wiṭ-si-go, Wi-ṭsi-go,
 Ṭse-do ṭs' a-ge hiu-gthe
 Do-ba noⁿ-noⁿ-ga, Wi-ṭsi-go.

FREE TRANSLATION

1

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

2

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

3

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

4

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

5

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

6

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

As in the songs and wi'-gi-es of other tribal rites, the preceding two songs hold a deeper meaning than the mere words convey. The kinship term "Wi-ṭsi'-go" (grandfather) frequently mentioned in the songs is not used in its ordinary sense, but as an expression of veneration when contemplating the mystery of life, which is the actual

theme of the songs. The Indian is thinking that upon these animals his own bodily sustenance depends, and the song is a call to that mysterious power of animal life so needed by man to come to his help and to come in an endless and constant succession. The stanzas of the song are arranged so as to suggest the growth of the animal from birth to old age, beginning in the first stanza with the yellowish color of the hair of the newborn, through the changes in the coloring of the hair, the growth of the horns, to the full maturity of the animal, when the mating with the female occurs and the perpetuation of the species is assured, until finally the animal reaches old age, when all its functional powers are at an end.

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

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

At the close of the songs the A'-ki-hoⁿ Xo-ka gives the instructions to the woman as to certain supplicatory ceremonies to be performed by her on behalf of her children as each one is born. These instructions are the same as those in the Tse Wa'-thoⁿ given by Wa-xthi'-zhi in his description of the Noⁿ'-zhiⁿ-zhoⁿ degree of the war rites, and those given by Xu-tha'-wa-toⁿ-iⁿ in his description of the Ni'-ki-e degree of his gens. (See p. 270.)

When the A'-ki-hoⁿ Xo-ka has finished his instructions the woman returns the counting sticks to him and then goes out of the lodge. The leader of the Crawfish gens then speaks, saying: "O, Noⁿ'-hoⁿ-zhiⁿ-ga, you may now remove from your faces the symbolic paintings." The women bring water and all the men, excepting those of the Tsi'-zhu Wa-noⁿ, the Hoⁿ'-ga U-ta-noⁿ-dsi, and the gens of the Initiate, wash their faces, while the men appointed to distribute the provisions furnished by the Initiate perform their duties. Then, as the women carry away the portions given to the families, all the Noⁿ'-hoⁿ-zhiⁿ-ga, excepting those of the Hoⁿ'-ga U-ta-noⁿ-dsi, the Tsi'-zhu Wa-noⁿ, and the initiating gens, go out of the lodge, those of the Tsi'-zhu Division passing out by the south door and those of the Hoⁿ'-ga by the north. Each Noⁿ'-hoⁿ-zhiⁿ-ga as he passes the Initiate addresses him by the name of his gens and greets him with the words, "O, Hoⁿ'-ga, living creatures shall come to you," meaning that children will be born to him and to his wife and that they shall have plenty of animal food on which to live.

THE MO^{n'}-GTHU-STSE-DSE (ARROW CEREMONY)

When the No^{n'}-ho^{n'}-zhi^{n'}-ga has left the lodge, the Sho'-ka approaches the A'-ki-ho^{n'} Xo-ka and places in his hands a small bow, the front of which is painted red to symbolize the day and the back black to symbolize the night. The bow is accompanied by two arrows, each of which has a dual significance—namely, the arrow painted red symbolizes day and the posterity of the Initiate; the one painted black symbolizes night and also the posterity of the Initiate. (See p. 99 for illustration.)

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

The Xo'-ka addresses the members of the two gentes who remained to lend themselves for use as symbols, one as the sky and the other as the earth, in this ceremony relating to the life force, and says, "I call upon you, O, Tsi'-zhu and Ho^{n'}-ga, to assist me" (in the speeding of this life). He then adjusts the red arrow to the string of the bow, and as he does so he speaks to the Tsi'-zhu Wa-no^{n'}, saying, "O, Tsi'-zhu, I am about to set in flight this arrow toward you, and it shall not be without success. Toward the setting of the sun there are seven villages; it is the seventh one at which I aim this arrow." At this the No^{n'}-ho^{n'}-zhi^{n'}-ga of the Tsi'-zhu Wa-no^{n'} begin to recite their wi'-gi-e relating to life (see p. 118). The Xo'-ka points the arrow over the heads of the No^{n'}-ho^{n'}-zhi^{n'}-ga and goes through the motion of releasing it. At the same time he cries, "A-tha-tha tha tha-tha . . .!" a cry uttered by a person when suddenly stricken with pain, and follows the cry with the words, "Tsi'-zhu o-xo-be xtsi e-dsi a-ka, we-to^{n'}-i^{n'} da!" "It is apparent the Tsi'-zhu (the Sky) sits yonder in mystery!" It was explained that the cry is a mimicking of the cries of the persons tattooed, but most likely this statement is to mislead the uninitiated, and the act undoubtedly has a deeper significance, one touching closely upon the coming of life into bodily form. The Xo'-ka then takes the black arrow, adjusts it to the string of the bow, turns to the No^{n'}-ho^{n'}-zhi^{n'}-ga of the Ho^{n'}-ga U-ta-no^{n'}-dsi (the Earth) and addresses them in the same words he used to the Tsi'-zhu Wa-no^{n'}. These also reply by reciting their wi'-gi-e (see p. 102), while the Xo'-ka goes through the motion of releasing the arrow over their heads and utters the cry of pain. Each of these acts is repeated, and the last brings the ceremony to a close.

THE Țo^{n'}-woⁿ A-doⁿ-be (OVERSEER OF THE VILLAGE)

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

At the beginning of the month of Ța' We-da-tha-bi, When-the-Deer-give-birth-to-the-young (April), the No^{n'}-hoⁿ-zhiⁿ-ga of the Țsi'-zhu Wa-shta'-ge and those of the Wa'-tse-tsi Wa-shta'-ge gentes assemble at the house of the Chief of the Țsi'-zhu Wa-shta'-ge to consider the ceremonies incident to that month when the people enter upon a new year.

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

The No^{n'}-hoⁿ-zhiⁿ-ga members of both gentes then offer contributions toward the fees that are to be paid to the Țo^{n'}-woⁿ A-doⁿ-be for his priestly services. These fees consist of articles of value—clothing, weapons, household goods, and in later times of horses. When most or all of the members present have made their contributions, the No^{n'}-hoⁿ-zhiⁿ-ga form a procession and approach the house of the Țo^{n'}-woⁿ A-doⁿ-be, taking with them the goods they have collected for fees. When all have entered and taken their places the Chief of the Țsi'-zhu Wa-shta'-ge gens addresses the priest as Grandfather and asks him to perform the supplicatory ceremony. The Țo^{n'}-woⁿ A-doⁿ-be is addressed as Grandfather because he represents the Power to be appealed to for aid. When the Țo^{n'}-woⁿ A-doⁿ-be has given his formal assent to act, he is conducted to the western end of the lodge to a place and seat always reserved for the Wa'-doⁿ-be at the ceremonies of the No^{n'}-zhiⁿ-zhoⁿ and the Wa-xo'-be degrees of the war rites (see diagram, p. 83). At this ceremony the last Initiate into the mysteries of the rites of the Moⁿ-ko^{n'}-toⁿ-ga Wa-xo'-be, the Great Medicine Wa-xo'-be, is also given a seat beside the Țo^{n'}-woⁿ A-doⁿ-be, so that the two great tribal divisions, the Țsi'-zhu and the Hoⁿ-ga, may be represented in this supplicatory ceremony.

When the two priests have taken their places the $\text{To}^n\text{-wo}^n$ $\text{A-do}^n\text{-be}$ puts upon himself a buffalo robe with the hair outside, and upon his head a bunch of feather barbs stripped from the shafts of the wing feathers of the pelican, the bird symbolizing long life. These symbolic articles make up his sacerdotal apparel.

Having put on this priestly attire, the $\text{To}^n\text{-wo}^n$ $\text{A-do}^n\text{-be}$ recites a $\text{wi}'\text{-gi-e}$, which is divided into five sections. The first relates to the priestly office. The second is an appeal to $\text{Ho}^n\text{'-ba}$ $\text{Wa-}\zeta\text{u}$, the god of the cloudless day; this god is pure and free from the destructive influences of anger and hatred; to him the people of the $\text{Wa}'\text{-tse-tsi}$ $\text{Wa-shta}'\text{-ge}$ and of the $\text{Tsi}'\text{-zhu}$ $\text{Wa-shta}'\text{-ge}$ gentes appeal for aid in helping all the people to pass through another period (year) of peace and good will. The third is an address to $\text{Wa-}\kappa\text{o}^n\text{'-da}$ $\text{Ho}^n\text{'-no}^n\text{-pa-}\zeta\text{e}$, the goddess of darkness; she is not only benevolent, but possesses the power of reproduction, and to her these people of peace appeal for aid in leading all the people along the paths of peace so that the little ones may successfully be brought to maturity. The fourth is an appeal to $\text{Wa-}\kappa\text{o}^n\text{'-da}$ $\text{Mo}^n\text{-shi}'\text{-}\zeta\text{a}$, god of the upper region (sky), who also exerts his power toward the production of life; to him these people appeal for aid in leading the people along the paths of peace. The fifth is an appeal to $\text{Wa-}\kappa\text{o}^n\text{'-da}$ $\text{Hiu-dse-}\zeta\text{a}$, the goddess of the lower region (the earth), she who possesses power to bring forth life; to her the two chiefs and their followers appeal for aid in their task of leading all the people safely along the paths of peace and prosperity.

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

The two pairs of gods addressed in this $\text{wi}'\text{-gi-e}$ are personified attributes of the unseen $\text{Wa-}\kappa\text{o}^n\text{'-da}$.

WI'-GI-E OF THE $\text{TO}^N\text{'-WO}^N$ $\text{A-DO}^N\text{-BE}$

(Osage version, p. 357; literal translation, p. 525)

1. Verily, at that time and place, it has been said, in this house,
2. The people spake to him (the $\text{To}^n\text{'-wo}^n$ $\text{A-do}^n\text{-be}$), saying: O, grandfather,
3. We have nothing suitable for use as a symbol, O, grandfather.
4. Verily, at that time and place,
5. He made haste to reply: You say you have nothing suitable for use as a symbol,
6. O, little ones,
7. There are four great gods.

8. Then they spake again, saying: Let these four great gods
9. Be assembled, O, grandfather.
10. Verily, at that time and place,
11. They beheld standing Ho^{n'}-ba Wa-çu, the god of the cloudless days, to whom they spake,
12. Saying: O, grandfather,
13. The little ones have nothing of which to make their bodies.
14. The god of cloudless days replied: O, little ones,
15. I am the only great god.
16. The little ones shall make of me their bodies.
17. When they make of me their bodies,
18. They shall enable themselves to live to see old age as they travel the path of life.
19. The four divisions of the days
20. They shall enable themselves to reach and enter as they travel the path of life.
21. The people of the Wa-zha'-zhe,
22. Those of the Ho^{n'}-ga,
23. And those of the Tsi'-zhu,
24. The four great divisions of the days,
25. They shall enable themselves to reach and enter as they travel the path of life.
26. Verily, the days that are calm and peaceful,
27. They shall enable themselves to reach and enter as they travel the path of life.
28. When the little ones make of me their bodies,
29. They shall enable themselves to live to see old age as they travel the path of life.
30. Then to Wa-ko^{n'}-da Ho^{n'}-no^{n'}-pa-çe, the goddess of darkness standing there,
31. They spake, saying: O, grandmother,
32. The little ones have nothing of which to make their bodies.
33. Quickly the goddess of darkness replied: O, little ones.
34. You say the little ones have nothing of which to make their bodies.
35. The little ones shall make of me their bodies as they travel the path of life.
36. When the little ones make of me their bodies,
37. They shall enable themselves to live to see old age as they travel the path of life.
38. The people of the Wa-zha'-zhe,
39. Those of the Ho^{n'}-ga,

40. And those of the Tsi'-zhu
41. Shall make of me their bodies as they travel the path of life.
42. When they make of me their bodies,
43. The four great divisions of the days
44. They shall enable themselves to reach and enter as they travel
the path of life.
45. Little ones,
46. Verily, an unbroken line of descendants they shall live to see as
they travel the path of life.
47. In the days that are calm and peaceful
48. They shall abide as a people as they travel the path of life.
49. I am not the only great god.

50. Then to Wa-ko^{n'}-da Mo^{n'}-shi-ta, god of the upper region (sky),
they spake,
51. Saying: O, grandfather,
52. The little ones have become a people, O, grandfather.
53. The god of the sky replied: The little ones shall make of me their
bodies.
54. When the little ones make of me their bodies,
55. They shall enable themselves to live to see old age as they travel
the path of life.
56. When the people of the Wa-zha'-zhe,
57. Those of the Ho^{n'}-ga,
58. And those of the Tsi'-zhu
59. Make of me their bodies as they travel the path of life,
60. They shall enable themselves to live to see old age as they travel
the path of life.
61. The four divisions of the days
62. They shall enable themselves to reach and enter as they travel
the path of life.
63. I am not the only great god.

64. To Wa-ko^{n'}-da Hiu-dse'-ta, the goddess of the lower region
(earth), they spake,
65. Saying: O, grandmother,
66. The little ones have nothing of which to make their bodies.
67. The goddess of the lower region replied: The little ones shall make
of me their bodies.
68. When the little ones make of me their bodies,
69. They shall enable themselves to live to see old age as they travel
the path of life.
70. Little ones,
71. Verily, an unbroken line of descendants they shall live to see as
they travel the path of life.

72. When the people of the Wa-zha'-zhe,
 73. Those of the Hoⁿ-ga,
 74. And those of the Tsi'-zhu
 75. Make of me their bodies as they travel the path of life,
 76. Children, in an unbroken line of births, they shall live to see, as
 they travel the path of life,
 77. The four great divisions of the days,
 78. They shall enable themselves to reach and enter, as they travel
 the path of life,
 79. The days that are calm and peaceful,
 80. They shall enable themselves to reach and enter, as they travel
 the path of life.
81. Verily, all the gods,
 82. I, who stand here, have made to lie purified of anger and of
 violence.
 83. When the little ones make of me their bodies,
 84. Children, in an unbroken line of births, they shall live to see, as
 they travel the path of life.

At the close of the wi'-gi-e the Toⁿ-woⁿ A-doⁿ-be rises. He goes out, stands in front of the door, and calls in a loud voice:

1. Wa-koⁿ-da hoⁿ-ba tha-gthiⁿ ga-xe ʔa a-ka iⁿ da.
2. Tsi-zhu a-ka Wa-koⁿ-da hoⁿ-ba tha-gthiⁿ ʔse e a-ka tha,
3. Zhiⁿ-ga-zhiⁿ-ga- u-ki-wa-wa-the xtsi ni-ka-shi-ga ʔse e a-ka iⁿ da.

He then walks to the eastern part of the village, where he proclaims.

4. Wa-koⁿ-da hoⁿ-ba tha-gthiⁿ xtsi ʔa a-ka iⁿ da,
5. ʔa-dse mi-hiu-dsi hoⁿ-ba tha-gthiⁿ xtsi ʔa a-ka iⁿ da!

He then turns and walks to the southern part of the village, where he pauses and cries:

6. ʔa-dse a-k'a dsi Wa-koⁿ-da hoⁿ-ba tha-gthiⁿ ga-xe ʔa a-ka iⁿ da!

He then turns and walks to the western part of the village, when he pauses and calls:

7. ʔa-dse ga-xpa dsi Wa-koⁿ-da hoⁿ-ba tha-gthiⁿ ga-xe ʔa a-ka iⁿ da!

Then he walks to the northern part of the village, where he stands and cries:

8. ʔa-dse ba-ʕoⁿ dsi Wa-koⁿ-da hoⁿ-ba tha-gthiⁿ ga-xe ʔa a-ka iⁿ da!

FREE TRANSLATION

1. Wa-koⁿ-da will cause the coming days to be calm and peaceful,
2. The Tsi'-zhu have called upon Wa-koⁿ-da to make the days calm and peaceful,
3. That little ones may come to us in unbroken succession and we become a people.
4. Wa-koⁿ-da will make the days beautiful.

5. Toward the winds of the rising of the sun the days will surely be calm and peaceful.
6. Toward the winds of the south Wa-koⁿ-da will make the days to be calm and peaceful.
7. Toward the winds of the setting sun Wa-koⁿ-da will make the days to be calm and peaceful.
8. Toward the winds of the land of cedars (the north) Wa-koⁿ-da will make the days to be calm and peaceful.

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

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

The hereditary office then established was religious in character and was held through centuries in reverence by the people, even with superstitious awe. The advent of the European trader introduced a strange element, one that in time interfered with tribal affairs and opened the way to changes that finally led to the abandonment of the consecrated office. These historic changes will be treated in a later volume.

NI'-KI NOⁿ-K'Oⁿ RITE (HEARING OF THE SAYINGS OF THE ANCIENT MEN)

(THE SEVENTH DEGREE OF THE OSAGE RITES)

The second Rite here presented is called by some of the gentes Ni'-ki Noⁿ-k'oⁿ, Hearing of the Sayings of the Ancient Men, and by other gentes Ni'-ki Wa-thoⁿ, Songs of the Sayings of the Ancient Men.

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

PLACE OF THE NI'-KI NOⁿ-K'Oⁿ IN THE ORDER OF THE RITES

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

The following example will illustrate this tribal custom:

ORDER FIXED BY THE THO-XE GENS

1. Wa-xo'-be A-wa-thoⁿ, The Singing of the Wa-xo'-be Songs. (The Wa-xo'-be is the sacred hawk, the symbol of courage.)
2. Ça Tha-dse Ga-xe, The Making of the Rush Mat Shrine for the Sacred Hawk.
3. Moⁿ'-sha-koⁿ U-gthoⁿ, The Placing of the Sacred Burden-Strap Within.¹²
4. Noⁿ'-zhiⁿ-zhoⁿ Wa-thoⁿ, The Songs of the Vigil Rite.
5. Wa-zhiⁿ'-ga-o, The Rite of the Shooting of a Bird.
6. Wa-do'-ka We-ko, The Call to the Ceremonial Distribution of Scalps.
7. Ni'-ki Wa-thoⁿ, Songs of the Sayings of the Ancient Men.

¹² No intimation is given as to what the words "placing within" refer to, but possibly they mean the placing of the rite pertaining to the symbolic burden-strap within the list of the tribal rites. A man who desires to honor his wife and to give her social standing, has a symbolic burden-strap ceremonially made for her. This sacred article she is enjoined to give a conspicuous place in her house—to the left of the door if her father belongs to the Tsi'-zhu tribal division, or to the right of the door if her father belongs to the Ho'-ga division.



WA-XTHI'-ZHI

Member of the I-gthov'-ga (Pima) gens, son of Wa-thu'-ts'a-ga-zhi, from whom he acquired his wide knowledge of the tribal rites. Wa-xthi'-zhi is gifted with a retentive memory, and in May, 1918, at two consecutive sittings of several hours each, recited the wi'-gi-es of 19 gentes, and that of the ceremony of the To'-wo'-A-doo-be, making in all 1,537 lines.



WA-THU'-TS'A-GA-ZHI (NEVER-FAILS)

Member of the *lⁿ-gthoⁿ'-ga* (Puma) gens, father of *Wa-xthi'-zhi*. It is said that *Wa-thu'-ts'a-ga-zhi* was well versed in all of the tribal rites and that he communicated much of his knowledge of the rites to his son. He died in 1910 at about 80 years of age.

ORDER FIXED BY THE I^N-GTHO^N'-GA GENS

1. Wa-zhiⁿ'-ga-o, The Rite of the Shooting of a Bird.
2. Noⁿ'-zhiⁿ-zhoⁿ Wa-thoⁿ, The Songs of the Vigil Rite.
3. Wa-xo'-be A-wa-thoⁿ, The Singing of the Wa-xo'-be Songs.
4. Ça Tha-dse Ga-xe, The Making of the Rush Mat Shrine.
5. Moⁿ'-sha-koⁿ Ga-xe, The Making of the Sacred Burden-Strap (fig. 10).
6. Wa-do'-ka We-ko, The Call to the Ceremonial Distribution of Scalps.
7. Ni'-ki Noⁿ-k'oⁿ, The Hearing of the Sayings of the Ancient Men.

The word Ni'-ki, the first part of the title of the seventh degree, is a combination of two words, Ni'-ka, men, and i'-e, words or sayings. The last part of the title used by the Tho'-xe (Buffalo) gens is Wa-thoⁿ', songs, "Songs of the Sayings of the Ancient Men." In the title used by the Iⁿ-gthoⁿ'-ga (Puma) gens the word used is Noⁿ-k'oⁿ, to hear, making the full title Ni'-ki Noⁿ-k'oⁿ, The Hearing of the Sayings of the Ancient Men.

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

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

For some unexplained cause Wa-xthi'-zhi did not give a detailed description of the preliminary ceremonies of the Ni'-ki degree—namely, the Ki'-noⁿ, the symbolic painting of the face and body of the Xo'-ka; the putting on of his sacerdotal attire in a prescribed manner; and the Tsi Tu'-pe, the ceremonial approach of the candi-



FIG. 10.—Moⁿ'-sha-koⁿ (Burden-strap). The burden strap is the wa-xo'-be of the woman. It is the emblem of her duty as a home-builder. The Moⁿ'-sha-koⁿ ceremonially made for a woman must never be used for ordinary purposes. Its place is at the right of the door of her house if she is by birth a Hoⁿ'-ga, and at the left if she was born a Tsi'-zhu. The Moⁿ'-sha-koⁿ was made of untanned buffalo skin.

date, his initiator, the master of ceremonies, and the official messenger to the House of Mystery. He made, however, the general statement that a man wishing to be initiated into the degree sends the Sho'ka (official messenger) of his gens for the Noⁿ'-hoⁿ-zhiⁿ-ga whom he desires to act as Xo'-ka (initiator) and to confer the degree. On the arrival of the chosen Xo'-ka the candidate makes his formal application for initiation. During the formal conversation the two address each other by the ceremonial kinship terms, elder brother and younger brother.

REQUIREMENTS FOR INITIATION

Having come to an understanding as to the initiation, the two send their Sho'-ka to summon the members of the order belonging to two gentes—namely, the Tsi'-zhu Wa-noⁿ, the principal war gens of the Tsi'-zhu division, and the Wa-zha'-zhe Wa-noⁿ, the principal war gens of the Hoⁿ'-ga division: On the arrival of the Noⁿ'-hoⁿ-zhiⁿ-ga summoned, the Xo'-ka, in a formal address, tells them that the candidate wishes to be initiated into the mysteries of the Ni'-ki degree of the war rites and asks permission to initiate him. When the Noⁿ'-hoⁿ-zhiⁿ-ga of these two gentes have given their consent, a matter of mere formality, the Xo'-ka himself, or a man chosen to assist him, recites, for the benefit of the candidate, the Wa-dsu'-ta I-hi-thoⁿ-be Wi'-gi-e, "Wi'-gi-e of the Appearance of the Animals" (the appearance of life in bodily form), which is given in lines 341 to 427 of the Ni'-ki Wi'-gi-e (p. 167). This act binds the candidate to carry out his determination to take the degree and the Xo'-ka to confer it upon him. The candidate is given seven years within which to prepare himself for the initiation. This he does by hunting for the animal skins to be used as symbols in the ceremonies.

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

The following day, before sunrise, the Sho'-ka, A'-ki-hoⁿ Xo'-ka, and the candidate go together to the house of the Xo'-ka, the Sho'-ka carrying the Xo'-ka mi, ceremonial robe for the Xo'-ka, which is a dressed buffalo skin, and also other ceremonial articles to be worn by the Xo'-ka throughout the ceremony. The symbolic painting and dressing of the Xo'-ka having been finished, the four men make the Tsi'-ta'-pe, the ceremonial approach, to the house of the candidate, which, for the time, is the House of Mystery.

Ordinarily the ceremony begins from the *Ki-çto'* Songs, which include the *Tsi-gi'-ka-xe*, Songs of Setting up the House of Mystery (pp. 198-201), but when the *Xo'-ka*, on examining the fees, finds that his candidate has been very liberal he shows his pleasure by beginning with line 1 of the *wi'-gi-e* and reciting it to the end. A *Xo'-ka* will also do this if his candidate is a personal friend.

When the *Noⁿ'-hoⁿ-zhiⁿ-ga* of the *Wa-ça'-be* or the *Iⁿ-gthoⁿ'-ga* gens, who are the first to enter, have taken their place at the east end of the lodge, the *Xo'-ka* and his assistant sing the *Ki-çto' Wa-tho*, Songs of the Gathering of the *Noⁿ'-hoⁿ-zhiⁿ-ga*. As before stated, the version here given of this degree is that of the *Iⁿ-gthoⁿ'-ga* (*Puma*) gens, who use it in common with the *Wa-ça'-be* (*Black Bear*) gens. When the singing of the songs has begun, the *Noⁿ'-hoⁿ-zhiⁿ-ga* of the *Tsi'-zhu* division, being in this case guests, enter first, according to gentes, in single file and take their places at the north. Then, according to gentes, the *Noⁿ'-hoⁿ-zhiⁿ-ga* of the *Hoⁿ'-ga* division enter in single file and take their places at the south side of the lodge (see diagram, p. 83).

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

Wa-xthi'-zhi did not give the details of the *Wa-the'-the* ceremony of the *Ni'-ki Wa-thoⁿ*, but *Tse-zhiⁿ'-ga-wa-da-iⁿ-ga* gave them not long before his death and *Wa-tse-moⁿ-iⁿ* recently.

WA-THE'-THE, OR CEREMONY OF SENDING

GIVEN BY *TSE-ZHIⁿ'-GA-WA-DA-Iⁿ-GA* (*THO'-XE* GENS)

Ta' I-ni-ka-shi-ga (*Deer* people). *Moⁿ'-ça*, arrow shafts, seven in number.

Tsi'-zhu Wa-noⁿ (*War* gens of the *Tsi'-zhu*). *Moⁿ'-hiⁿ-çpe*, battle-ax. *Tsi'-zhu Wa-shta'-ge* (*Tsi'-zhu* *Peace* gens). Red plume, downy eagle feather.

Hoⁿ'-ga A-hiu-çoⁿ (*Hoⁿ'-ga* *Eagle* gens). White plume, downy eagle feather.

Wa-ça'-be (*Hoⁿ'-ga* *Black Bear* gens). *Moⁿ'-hiⁿ*, Knife. (See lines 1391 to 1439 of this ritual.)

Hoⁿ'-ga U-ța-noⁿ-dsi (*Isolated Hoⁿ'-ga*). *I'-ga-moⁿ*, down of the eagle.

GIVEN BY *WA-TSE'-MOⁿ-Iⁿ* (*WA-ÇA-BE* GENS)

Tsi'-zhu Wa-noⁿ (*Tsi'-zhu* *War* gens). *Moⁿ'-ge tse-ha-wa-gthoⁿ*, Breast shield.

- Wa-zha'-zhe Wa-noⁿ (Wa-zha'-zhe War gens). Arrow shafts, seven in number.
- Tse'-do-ga Iⁿ-dse (Buffalo face gens). Buffalo skin for ceremonial moccasins.
- Wa'-tse-tsi Wa-shṭa'-ge (Hoⁿ'-ga Peace gens). E-dsi-u'-gthiⁿ, sit as a symbol.
- Mi-ḱ'iⁿ' (Sun and moon people). E-dsi-u'-gthiⁿ.
- Hoⁿ'-ga U-ṭa-noⁿ-dsi (Isolated Hoⁿ'-ga). E-dsi-u'-gthiⁿ.
- Hoⁿ' I-ni-ḱa-shi-ga (Night people). E-dsi-u'-gthiⁿ.
- Hoⁿ'-ga U-ga-shoⁿ (Hoⁿ'-ga Eagle gens). White plume, downy eagle feather.
- Ni'-ḱa Wa-ḱoⁿ-da-gi (Men of Mystery). E-dsi-u'-gthiⁿ.
- Wa-ḱa'-be (Hoⁿ'-ga Black Bear gens). Moⁿ'-hiⁿ, Knife.
- Tho'-xe (Buffalo Bull gens). Wa-toⁿ'-ḱi-wa-moⁿ-dse, seed corn.
- O'-pxoⁿ (Elk gens). Moⁿ'-ḱe-e, iron hoe, and I'-ga-moⁿ, eagle down.

The enumerations given by Tse-zhiⁿ'-ga-wa-da-iⁿ-ga (Tho'-xe gens) and by Wa-tse'-moⁿ-iⁿ (Wa-ḱa'-be gens) indicate that each gens has its own version of the Wa-the'-the ceremony. In the enumeration given by Tse-zhiⁿ'-ga-wa-da-iⁿ-ga the symbol he sends to the Tsi'-zhu Wa-noⁿ is a Moⁿ'-hiⁿ-ḱpe, battle-ax, a modern weapon substituted for the ancient one called I'-tsiⁿ, "a club to strike with." (For explanation of the substitution and for the story of the I'-tsiⁿ, see lines 182 to 292 of the Wi'-gi-e Toⁿ-ga of the Tsi'-zhu Wa-noⁿ; also lines 139 to 292 of the Wa-sha'-be A-thiⁿ version of the same wi'-gi-e, to be given in a later volume. Wa-tse'-moⁿ-iⁿ, in his enumeration, sends to the Tsi'-zhu Wa-noⁿ a Moⁿ'-ge tse-ha-wa-gthoⁿ, breast shield. (For the story of the symbolic breast-shield, see ḱi'-noⁿ Wi'-gi-e, lines 24 to 44, and lines 529 to 549 of the Wi'-gi-e Toⁿ-ga of the Tsi'-zhu Wa-noⁿ.)

NI'-ḱI WI'-GI-ES OF THE Iⁿ-GTHOⁿ'-GA, WA-ḱA'-BE AND THE HOⁿ'-GA
A-HIU-ṭOⁿ GENTES OF THE HOⁿ'-GA SUBDIVISION

Tse-zhiⁿ'-ga-wa-da-iⁿ-ga sends to the ṭa' I-ni-ḱa-shi-ga, Deer gens, of the Wa-zha'-zhe subdivision seven symbolic arrow shafts. Wa-tse'-moⁿ-iⁿ sends the arrow shafts to the Wa-zha'-zhe Wa-noⁿ gens, the chief war gens of the Wa-zha'-zhe subdivision. (For story of the seven symbolic arrows, see wi'-gi-e of the Hoⁿ'-ga A-hiu-ṭoⁿ, Eagle gens, given by Wa-tse'-moⁿ-iⁿ, lines 237 to 527.)

At the close of the Wa-the'-the ceremony the A'-ḱi-hoⁿ Xo'-ḱa and the members of each of the gentes to whom fees were sent recite, simultaneously, their wi'-gi-es. The A'-ḱi-hoⁿ Xo'-ḱa, when the degree is being conferred by the Iⁿ-gthoⁿ'-ga gens, usually begins with line 1199 of his wi'-gi-e, but if he is a personal friend of the candidate, or if he is pleased with the quality of his share of the fees, he will recite from line 1 of the wi'-gi-e and continue to the end, thus giving to the candidate the full story.

VERSION OF THE PUMA GENS

(Osage version, p. 359; literal translation, p. 527)

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

37. Behold the hair on the crown of my head, that has grown scant with age,
38. In which the little ones shall find the means of reaching old age.
39. When the little ones make of me the means of reaching old age,
40. They shall always live to see the hair on the crown of their heads grown scant with age.

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

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

65. Behold my ankles, that are wrinkled with age,
66. In which the little ones shall find the means of reaching old age.

67. Behold my knees, that are wrinkled with age,
68. In which the little ones shall find the means of reaching old age.

69. Behold the inner museles of my thighs,
70. In which the little ones shall find the means of reaching old age.

71. Behold also the muscles of my breast, that are gathered in folds,
 72. In which the little ones shall find the means of reaching old age.
73. Behold the muscles of my arms, that have grown flabby with age,
 74. In which the little ones shall find the means of reaching old age.
75. Behold my hair, that has grown scant with age,
 76. The little ones
 77. Shall always live to see their hair grown scant with age.
78. Behold the hair on the crown of my head, that has grown scant
 with age,
 79. These locks of hair also
 80. The little ones
 81. Shall always live to see the hair on the crown of their heads
 grown scant with age.
82. The four great divisions of the days,
 83. They shall enable themselves to reach and enter.
 84. In the four great divisions of the days
 85. The little ones shall always dwell as a people,
 86. And in the days that are calm and peaceful,
 87. The little ones shall always abide as a people.
88. Verily, at that time and place, it has been said, in this house,
 89. The Hoⁿ'-ga, a people who possess seven fireplaces, were gathered
 together.
 90. Verily, at that time and place, it has been said, in this house,
 91. They spake to one another as they stood, saying: O, younger
 brothers,
 92. The little ones have become persons; O, younger brothers, they
 stood saying to one another,
 93. Should not the little ones go below to become a people?
 94. Verily, at that time and place, it has been said, in this house,
 95. They turned to four great gods in appeal for aid.
 96. Verily, at that time and place, it has been said, in this house,
 97. They spake to the Male Star (Morning Star), who sitteth in the
 heavens,
 98. Saying, O, grandfather,
 99. Should not the little ones go below to become a people?
 100. Verily, at that time and place, it has been said, in this house,
 101. The Male Star replied, saying. You say the little ones should go
 below to become a people.
 102. When the little ones go below and become a people,
 103. The little ones shall find in me the means of reaching old age.
 104. Behold my toes, that are gathered in a cluster.
 105. In which the little ones shall find the means of reaching old age.

106. Behold my ankles, that are wrinkled with age,
 107. In which the little ones shall find the means of reaching old age.
108. Verily, at that time and place, it has been said, in this house,
 109. He continued: Behold my knees, that are wrinkled with age,
 110. In which the little ones shall find the means of reaching old age.
111. Behold the inner muscles of my thighs,
 112. In which the little ones shall find the means of reaching old age.
113. Behold the muscles of my breast, that are gathered in folds,
 114. In which the little ones shall find the means of reaching old age.
115. Behold also the muscles of my arms, that have grown flabby
 with age,
 116. In which the little ones shall find the means of reaching old age.
117. Behold the muscles of my throat, that have grown flabby with
 age,
 118. In which the little ones shall find the means of reaching old age.
119. Behold my shoulder, that is bent with age,
 120. In which the little ones shall find the means of reaching old age.
121. Behold my hair, that has grown scant and yellowish with age.
 122. The little ones
 123. Shall always live to see their hair grown scant and yellowish
 with age.
124. Behold the hair on the crown of my head, that has grown scant
 with age.
 125. The little ones
 126. Shall always live to see the hair on the crown of their heads
 grown scant with age.
127. Verily, at that time and place, it has been said, in this house,
 128. He said to them: The four great divisions of the days
 129. The little ones shall enable themselves to reach and enter.
 130. In the four great divisions of the days
 131. The little ones shall always abide as a people,
 132. And in the days that are calm and peaceful
 133. The little ones shall always abide as a people.
134. Verily, at that time and place, it has been said, in this house,
 135. The Ho^{n'}-ga, a people who possess seven fireplaces, were gathered
 together.
 136. Verily, at that time and place, it has been said, in this house,
 137. They spake to one another as they stood, saying: O, younger
 brothers,

138. The little ones have become persons; O, younger brothers, they stood saying to one another,
139. Should not the little ones go below to become a people?
140. Verily, at that time and place, it has been said, in this house,
141. They turned to four great gods in appeal for aid.
142. Verily, at that time and place, it has been said, in this house,
143. They spake to the Female Star (the Evening Star), who sitteth in the heavens,
144. Saying: O, grandmother,
145. The little ones have become persons; O, grandmother, they said to her,
146. Should not the little ones go below to become a people?
147. Verily, at that time and place, it has been said, in this house,
148. The Female Star replied: You say the little ones have become persons.
149. When the little ones go below and become a people,
150. They shall find in me the means of reaching old age.

151. Behold my toes that are gathered in a cluster,
152. In which the little ones shall find the means of reaching old age.

153. Behold my ankles that are wrinkled with age,
154. In which the little ones shall find the means of reaching old age.

155. Behold my knees that are wrinkled with age,
156. In which the little ones shall find the means of reaching old age.

157. Behold the inner muscles of my thighs,
158. In which the little ones shall find the means of reaching old age.

159. Behold the muscles of my breast that are gathered in folds,
160. In which the little ones shall find the means of reaching old age.

161. Behold the muscles of my arms that have grown flabby with age,
162. The little ones shall always live to see the muscles of their arms grown flabby with age.

163. Behold the muscles of my throat, that have grown flabby with age,
164. The little ones shall always live to see the muscles of their throat grown flabby with age.

165. Behold my shoulder that is bent with age,
166. The little ones shall always live to see their shoulder bent with age.

167. Behold my hair that has grown scant and yellowish with age,
168. The little ones
169. Shall always live to see their hair grown scant and yellowish
with age.
170. Verily, at that time and place, it has been said, in this house,
171. She said to them: The four great divisions of the days
172. The little ones shall enable themselves to reach and enter.
173. In the four great divisions of the days
174. The little ones shall always abide as a people.
175. In the days that are calm and peaceful
176. The little ones shall always abide as a people.
177. Verily, at that time and place, it has been said, in this house,
178. The people spake to one another, saying: Should not the little
ones go below to become a people?
179. Verily, at that time and place, it has been said, in this house,
180. They spake to one another, saying: O, younger brothers.
181. Then they turned to Hoⁿ'-ga A-hiu-tōⁿ, the Hoⁿ'-ga with wings
(the immature golden eagle),
182. To whom they spake, saying: O, younger brother,
183. Let the little ones go below to become a people; O, younger
brother, they said to him.
184. Verily, at that time and place, it has been said, in this house,
185. The Hoⁿ-ga A-hiu-tōⁿ replied, saying: You say the little ones
should go below to become a people.
186. I shall make search for a way and lead them thither, O, elder
brothers, he said, in quick response.
187. Verily, at that time and place, it has been said, in this house,
188. He led the people downward, passing through four heavens as
he descended,
189. Soaring swiftly in wide circles.
190. Four times he soared.
191. Without a pause he sped downward.
192. Verily, at that time and place, it has been said, in this house,
193. He came within sight of the tops of seven trees.
194. Close to these tree tops he soared and paused.
195. Then on the tops of the seven trees
196. The people alighted.
197. The people who possess seven fireplaces
198. Alighted upon the tops of the seven trees.
199. And set their feet firmly upon them.
200. They spake to one another, saying: O, younger brothers,
201. Behold it is not possible for the little ones to become a people
here below, O, younger brothers, they said to one another.

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

238. It is the parting of the gods of the waters to make way for me as
I push onward.
239. When the little ones make of me their bodies,
240. The gods themselves shall make way for them as they push
onward.
241. Verily, at that time and place, it has been said, in this house,
242. The Ho^{n'}-ga, a people who possess seven fireplaces, were gathered
together.
243. Verily, at that time and place, it has been said, in this house,
244. They spake to one another, saying: The little ones have nothing
of which to make their bodies, O, younger brothers, they said
to one another.
245. Verily, at that time and place, it has been said, in this house,
246. The Ho^{n'}-ga Wa'-tse-ga-wa,
247. Even as these words were spoken,
248. Hastened to the Whitlather-like (a white leech),
249. To whom he spake, saying: O, grandfather,
250. It is not possible for the little ones to dwell upon the surface of
the water, O, grandfather.
251. Verily, at that time and place, it has been said, in this house,
252. The Whitlather-like replied, saying: You say it is not possible
for the little ones to dwell upon the surface of the water.
253. I shall make search for a way to help them, O, little one.
254. Verily, at that time and place, it has been said, in this house,
255. Even as he spake these words he pushed forth
256. And said to Wa'-tse-ga-wa: Behold the parting of the waters as
I push onward.
257. It is the parting of the gods of the waters to make way for me
as I push onward.
258. When the little ones make of me their bodies,
259. The gods themselves shall make way for them as they push
onward.
260. Verily, at that time and place, it has been said, in this house,
261. The Wa'-tse-ga-wa,
262. Even as these words were spoken,
263. Hastened to the Leech,
264. To whom he spake, saying: O, grandfather,
265. It is not possible for the little ones to dwell upon the surface of
the water, O, grandfather.
266. Verily, at that time and place, it has been said, in this house,
267. The Leech replied, saying: You say it is not possible for the
little ones to dwell upon the surface of the water.
268. I shall make search for a way to help them, O, little one.
269. Even as he spake these words he pushed forth,

270. And he said to Wa'-tse-ga-wa: Behold the parting of the waters as I push onward.
271. It is the parting of the gods of the waters to make way for me as I push onward.
272. When the little ones make of me their bodies,
273. The gods themselves shall make way for them as they push onward.
274. Verily, at that time and place, it has been said, in this house,
275. The people spake to one another, saying: O, younger brothers,
276. It is not possible for the little ones to dwell upon the surface of the water, O, younger brothers, they said to one another.
277. Then they turned to Wa'-tse-ga-wa,
278. To whom they spake, saying: O, younger brother,
279. It is not possible for the little ones to dwell upon the surface of the water, O, younger brother, they said to him.
280. Verily, at that time and place, it has been said, in this house,
281. Even as these words were spoken,
282. The Wa'-tse-ga-wa hastened forth and came to O'-pxoⁿ T'oⁿ-ga (the Great Elk),
283. With whom he stood face to face.
284. Verily, at that time and place, it has been said, in this house,
285. He quickly returned and, standing before his elder brothers,
286. Spake to them, saying: Behold, elder brothers, a man stands yonder.
287. Verily, at that time and place, it has been said, in this house,
288. The elder brothers spake, saying: In truth, what man's son is he?
289. Verily, at that time and place, it has been said, in this house,
290. The Great Elk himself replied, saying: I am a Hoⁿ'-ga (a sacred person), O, elder brothers.
291. I am O'-pxoⁿ T'oⁿ-ga, O, elder brothers.
292. Verily, at that time and place, it has been said, in this house,
293. The elder brothers spake to him, saying: O, younger brother,
294. It is not possible for the little ones to dwell as a people upon the surface of the water, O, younger brother, they said to him.
295. Verily, at that time and place, it has been said, in this house,
296. O'-pxoⁿ T'oⁿ-ga replied, saying: You say it is not possible for the little ones to dwell as a people upon the surface of the water.
297. I am a person who is never absent from any place or any important movement.
298. Verily, at that time and place, it has been said, in this house,
299. O'-pxoⁿ T'oⁿ-ga suddenly threw himself violently upon the earth
300. And disturbing the water in all its vastness.
301. For a second time

302. He threw himself violently upon the earth,
303. And the depth of the waters began to lower.
304. The elder brothers then spake to one another, saying: O, younger brothers,
305. It is certain from the signs that our younger brother is about to perform some great deed, O, younger brothers.
306. For the third time O'-pxoⁿ Toⁿ-ga
307. Threw himself violently upon the earth,
308. Again making the depth of the waters to lower.
309. For the fourth time
310. He threw himself violently upon the earth,
311. And he made the land of the earth to appear, to become dry and habitable.
312. The elder brothers again spake to one another, saying: Behold, younger brothers,
313. It is certain from the signs that our younger brother is about to perform another great deed.
314. Verily, at that time and place, it has been said, in this house,
315. The Great Elk stood and faced the winds of the four corners of the earth,
316. Faced each in turn in sacred sequence.
317. First the winds that come from the rising sun
318. He approached as in a hollow, stood therein,
319. And called loudly over the lands of the earth.
320. At the second movement
321. The winds that come from the land of cedars, the winds of the north,
322. He approached as in a hollow and stood facing.
323. Verily, at that time and place, it has been said, in this house,
324. He called loudly over the lands of the earth.
325. Then the winds that come from where drops the sun (the west)
326. He approached as in a hollow, stood therein,
327. And called loudly over the lands of the earth.
328. At the fourth movement
329. The winds that come from A-k'a (A-k'a, the name for the south winds, is archaic and can not be interpreted)
330. He approached as in a hollow, stood therein,
331. And called loudly over the lands of the earth.
332. Thus, for the winds of the four corners of the earth,
333. For the winds of each of the four corners,
334. He made and gave the breath of life.
335. Then he spake, saying: In this manner the little ones shall call to the winds when in distress.
336. Verily, in this manner they shall call to the winds,

337. And their voice shall always be heard by Wa-ko^{n'}-da.
338. It is my breath of life.
339. When the little ones seek protection therein,
340. They shall enable themselves to live to see old age as they travel
the path of life.
341. Verily, at that time and place, it has been said, in this house,
342. The elder brothers spake to one another, saying: Behold, younger
brothers,
343. It is certain that our younger brother is about to perform another
great deed.
344. Verily, at that time and place, it has been said, in this house,
345. The Great Elk
346. Again threw himself violently upon the earth.
347. Verily, at that time and place, it has been said, in this house,
348. He strew upon the earth the hairs of his body, where they lay
in profusion.
349. Then the Great Elk spake, saying: Behold these hairs of my
body,
350. I have not scattered them upon the earth without a purpose.
351. Grasses of the earth,
352. Of every kind I have made them to be.
353. When the little ones approach the grasses of the earth (in search
for food),
354. There, in their midst the animals shall always appear for them
in abundance.
355. Verily, at that time and place, it has been said, in this house,
356. The Great Elk turned his head away from the elder brothers
357. And spake, saying: Behold the ball-like muscles of my rump,
358. The rounded hills of the earth.
359. Verily, all the rounded hills of the earth I have made them to be.
360. When the little ones approach the rounded hills of the earth,
361. There the animals shall always appear for them in abundance.
362. Behold the side of the upper part of my body.
363. This also shall be
364. The wide plains of the earth.
365. Verily, all the plains of the earth I have thus made them to be.
366. When the little ones approach the plains of the earth,
367. There the animals shall always appear for them in abundance.
368. Behold the middle of my back, my spine,
369. That also shall be
370. The ridges of the earth.
371. Verily, all the ridges of the earth I have made my spine to be.

372. When they approach the ridges of the earth,
373. For the use of the little ones,
374. The animals shall always appear on the ridges of the earth.
375. Verily, at that time and place, it has been said, in this house,
376. He spake again to the elder brothers, saying: Behold the inward
curve of my neck.
377. This is the gaps in the ridges of the earth,
378. Verily, all the gaps of the ridges of the earth I have made to be
as the curve of my neck.
379. When the little ones approach the gaps of the ridges of the earth,
380. There the animals shall always appear for them in abundance.
381. Verily, at that time and place, it has been said, in this house,
382. He spake again, saying: Behold the tip of my nose,
383. That is not in its place without a purpose,
384. The ends of the ridges of the earth,
385. Verily, all the ends of the ridges of the earth I have made it to be.
386. When the little ones approach the ends of the ridges,
387. There the animals shall always appear for them in abundance.
388. Verily, at that time and place, it has been said, in this house,
389. He said to them: Behold the topmost tines of my horns.
390. These are the small creeks of the earth.
391. Verily, all the small creeks of the earth I have made them to be.
392. When the small creeks of the earth
393. The little ones approach,
394. There the animals shall always appear for them in abundance.
395. Behold the branch of my horn next in line below.
396. They are the larger branches of the streams of the earth.
397. Verily, all the larger branches of the streams I have made them
to be.
398. When the little ones approach the larger branches,
399. There the animals shall always appear for them in abundance.
400. Behold the largest of the tines,
401. The branches of the rivers on whose banks stand groves of trees.
402. Verily, all the branches of the rivers on whose banks stand groves
of trees I have made them to be.
403. When the little ones approach the branches of these rivers,
404. Along the banks of these branches also
405. The animals shall appear for them in abundance.
406. Behold the main beams of my antlers,
407. They are also
408. The great rivers of the earth.

409. Verily, all the great rivers of the earth I have made them to be.
 410. When the little ones approach the banks of the rivers of the earth,
 411. There also,
 412. The animals shall always appear for them in abundance.
413. Behold the bases of my horns,
 414. The loose rocks of the earth.
 415. Verily, all the loose rocks of the earth I have made them to be.
 416. When the little ones approach the loose rocks of the earth,
 417. The animals shall always appear for them in abundance;
 418. When they approach the loose rocks of the earth,
 419. The little ones shall always cause the animals to appear in abundance.
420. Verily, at that time and place, it has been said, in this house,
 421. He continued: Behold the center of my forehead,
 422. It is not in its place without a purpose,
 423. I have made it to be a snare (for all creatures) for my own use;
 424. When the little ones also make of it a snare for their use,
 425. They shall always make use of it when they go against their enemies toward the setting of the sun,
 426. To overcome their foes and make them to fall.
427. Behold my brow antlers, that are curved downward.
 428. They are not curved without a purpose.
 429. I have made them to be standards for my own use.
 430. Toward the setting of the sun are my enemies.
 431. It is toward them that I have menacingly turned my curved antlers.
 432. They shall be used by the little ones when they go against their enemies toward the setting of the sun,
 433. To overcome their foes and make them to fall.
434. Verily, at that time and place, it has been said, in this house,
 435. The Hoⁿ'-ga, a people who possess seven fireplaces,
 436. Spake to one another, saying: O, younger brothers,
 437. It is not possible for the little ones to dwell upon the surface of the water.
438. Verily, at that time and place, it has been said, in this house,
 439. The Hoⁿ'-ga Wa'-tse-ga-wa
 440. Set forth with quickened footsteps
 441. Toward an open prairie where trees grow not,
 442. And there, before the open prairie, he paused and stood.
 443. Verily, at that time and place, it has been said, in this house,
 444. He beheld there a man,
 445. Standing plainly in sight,

446. Standing with uplifted hand,
 447. With the fingers divided, giving the hand a cloven, a forked appearance.
448. Wa'-tse-ga-wa returned in haste
 449. And spake to his elder brothers, saying: O, elder brothers,
 450. A man stands yonder in the open prairie.
 451. Then the elder brothers spake, saying: O, younger brothers,
 452. It matters not what man's son he may be.
 453. Let us send him to the abode of spirits, O, younger brothers.
 454. Verily, at that time and place, it has been said, in this house,
 455. With heads bent forward and with firm resolve,
 456. They hastened thitherward with quickened footsteps.
 457. His index finger the leader
 458. Moistened between his lips to slay the man by pointing at him with it.
 459. It matters not what man's son he may be,
 460. Let us send him to the abode of spirits, O, younger brothers, they said to one another.
461. The brothers came close to the man and paused,
 462. Whereupon the man spake, saying: O, elder brothers,
 463. I am a Ho^{n'}-ga,
 464. I am Ho^{n'}-ga Mo^{n'}-j^{n'}-ka-zhi^{n'}-ga, The Little Earth.
 465. I am he, O, elder brothers.
 466. I am a person who is never absent from movements of importance.
 467. I am about to give you the things that will cause you to be heartily grateful, O, elder brothers.
468. Verily, at that time and place, it has been said, in this house,
 469. The elder brothers spake to one another, saying: O, younger brothers,
 470. It is certain by the signs that our younger brother
 471. Is about to perform some important deed.
 472. Verily, at that time and place, it has been said, in this house,
 473. A bit of the dark soil of the earth,
 474. The Little Earth brought forward and stood holding it aloft and offering it to the brothers,
 475. Saying, as he did so: This bit of the earth's soil
 476. I give to you; it is a gift that will satisfy your hearts' longings, O, elder brothers.
 477. When you use it (as a sacred symbol), when offering your supplications,
 478. Your prayers shall always be readily granted, O, elder brothers.

479. When, in the dawning of the day,
480. You put upon your face a bit of the dark soil of the earth
481. And shed your tears of longing,
482. Even before the sun has risen to the height of your houses,
483. Your prayers shall always be readily granted, O, elder brothers.
484. Although this be true,
485. When you have put upon your face the dark soil of the earth
486. Beware of closing your eyes in sleep, O, elder brothers,
487. For when you close your eyes in sleep, while yet this sign is upon
 your face,
488. You shall cause yourself to fail to reach old age, O, elder brothers.
489. Verily, at that time and place; it has been said, in this house,
490. The Little Earth brought forward a bit of the blue soil of the
 earth
491. And stood offering it to the brothers,
492. Saying, as he did so: This bit of the earth's soil, I also,
493. Give to you, it is a gift that will satisfy your hearts' longings.
494. When you use it when offering your supplications,
495. Your prayers shall always be readily granted, O, elder brothers,
496. When, in the dawning of the day,
497. You put upon your face a bit of the blue soil of the earth,
498. Even before the sun has risen to the height of your houses,
499. You shall never fail to secure fulfillment of your desires, O, elder
 brothers.
500. Verily, at that time and place; it has been said, in this house,
501. Little-earth sank into the ground as though gulped in by it,
502. And quickly reappeared with a bit of the red soil of the earth,
503. Which he stood offering to the brothers,
504. Saying as he did so: This bit of the earth's soil also,
505. I give to you, it is a gift that will satisfy your hearts' longings,
 O, elder brothers.
506. When you put upon your face a bit of the red soil of the earth,
507. You shall not shed tears, O, elder brothers,
508. For when you shed tears while yet this sign is upon your face,
509. There are penalties which I shall make you to suffer, O, elder
 brothers,
510. Although this be true,
511. When you go forth toward the setting of the sun,
512. You shall surely succeed in making your enemies to fall in death,
 O, elder brothers,
513. You shall always succeed with ease in making your enemies to
 fall in death, O, elder brothers,

514. Verily, at that time and place; it has been said, in this house,
 515. He again sank into the earth as though gulped in,
 516. And quickly reappeared with a bit of the yellow soil of the earth,
 517. Which he stood offering to the brothers,
 518. Saying, as he did so; This bit of the earth's soil also,
 519. You shall carry with you as you offer your supplications,
 520. When you go forth toward the setting of the sun,
 521. And when the fair captive,
 522. You cause yourself to find and take,
 523. You shall put upon his face this bit of earth as a captive sign,
 O, elder brothers,
 524. The fair captive you shall always succeed in finding and taking,
 O, elder brothers, he said to them.
525. Verily, at that time and place; it has been said, in this house,
 526. He further said to them: Behold my cloven hands,
 527. Which I hold up not without a purpose.
 528. It is toward the setting of the sun,
 529. That I raise these cloven hands in menace;
 530. When the little ones turn to these hands for protecting aid,
 531. They shall always succeed in making their enemies to fall.
 532. I have made these cloven hands to be the forked poles,
 533. Verily, every kind of forked pole and for every use;
 534. Verily, at that time and place; it has been said, in this house,
 535. He said to them: When the little ones turn to these hands for
 protecting aid,
 536. The little ones shall always find with ease a protecting aid,
 O, elder brothers, he said to them.
537. Verily, at that time and place, it has been said, in this house,
 538. The Ho^{n'}-ga, a people who possess seven fireplaces, spake to one
 another,
 539. Saying: O, younger brothers,
 540. The little ones have nothing of which to make their bodies,
 541. Whereupon the Ho^{n'}-ga Wa'-tse-ga-wa, ~
 542. Quickly went forth to the great red boulder, that sitteth firmly
 upon the earth.
 543. Close to the red boulder he paused and stood;
 544. Then in haste he returned to his elder brothers, to whom he said:
 545. O, elder brothers,
 546. A grandfather of ours sits yonder, O, elder brothers.
 547. Then the elder brothers spake to one another, saying: O, younger
 brothers,
 548. Our younger brother
 549. Tells us a grandfather of ours sits yonder.

550. Then with heads bent thitherward
551. They set forth with quickened footsteps
552. To the red boulder that sitteth firmly upon the earth.
553. Around it they gathered, close to it they stood and spake reverently,
554. Saying: O, grandfather.
555. O, grandfather, they said to him,
556. The little ones have nothing of which to make their bodies.
557. Verily, at that time and place, it has been said, in this house,
558. The red boulder spake, saying: You say the little ones have nothing of which to make their bodies.
559. I am a person of whom the little ones may well make their bodies.
560. I am difficult to be overcome by death.
561. When the little ones make of me their bodies,
562. They also shall always be difficult to overcome by death.
563. Verily, at that time and place, it has been said, in this house,
564. He spake again, saying: Even the malevolent gods in their destructive course
565. Pass by me in divergent lines, leaving me unmolested.
566. When the little ones make of me their bodies,
567. The malevolent gods shall pass by, leaving them unmolested.

568. Verily, at that time and place, it has been said, in this house,
569. He continued: Even the malevolent gods
570. Stumble and fall when they happen to strike against me.
571. When the little ones make of me their bodies,
572. Even the malevolent gods
573. Shall stumble and fall when they happen to strike against the little ones.
574. Verily, at that time and place, it has been said, in this house,
575. He said: Even the malevolent gods
576. Fear to set teeth upon me in anger.
577. When the little ones make of me their bodies,
578. Even the malevolent gods
579. Shall fear to set teeth upon the little ones in anger.
580. Verily, at that time and place, it has been said, in this house,
581. He continued: Even the malevolent gods
582. Are stricken with pain when they dare to set teeth upon me.
583. When the little ones make of me their bodies,
584. Even the malevolent gods
585. Shall draw in their breath as when stricken with pain when they dare to set teeth upon the little ones.
586. Verily, at that time and place, it has been said, in this house,
587. He said: Even the malevolent gods
588. Break their teeth when they set them upon me in anger.

589. When the little ones make of me their bodies,
590. Even the malevolent gods
591. Shall break their teeth when they set them upon the little ones
in anger.
592. Verily, at that time and place, it has been said, in this house,
593. The Ho^{n'}-ga, a people who possess seven fireplaces, spake to one
another,
594. Saying: O, younger brothers,
595. The little ones have nothing of which to make their bodies,
596. Whereupon the Ho^{n'}-ga Wa'-tse-ga-wa
597. Quickly went forth
598. To the great black boulder that sitteth firmly upon the earth.
599. Close to the black boulder he paused and stood.
600. Then, in haste, he returned to his elder brothers, to whom he
said: O, elder brothers,
601. A grandfather of ours sits yonder, O, elder brothers.
602. Then the elder brothers spake to one another, saying: O, younger
brothers,
603. Our younger brother
604. Tells us a grandfather of ours sits yonder.
605. Then with heads bent thitherward
606. They set forth with quickened footsteps
607. To the black boulder, that sitteth firmly upon the earth.
608. Around it they gathered; close to it they stood and spake
reverently,
609. Saying: O, grandfather,
610. O, grandfather, they said to him,
611. The little ones have nothing of which to make their bodies.
612. Verily, at that time and place, it has been said, in this house,
613. The Black Boulder spake, saying: You say the little ones have
nothing of which to make their bodies.
614. I am a person of whom the little ones may well make their bodies.
615. I am difficult to be overcome by death.
616. When the little ones make of me their bodies,
617. They also shall always be difficult to overcome by death.
618. Verily, at that time and place, it has been said, in this house,
619. He spake again, saying: Even the malevolent gods in their
destructive course
620. Pass by me in divergent lines, leaving me unmolested.
621. When the little ones make of me their bodies,
622. The malevolent gods shall always pass by, leaving them
unmolested.
623. Verily, at that time and place, it has been said, in this house,
624. He continued: Even the malevolent gods

625. Stumble and fall when they happen to strike against me.
 626. When the little ones make of me their bodies,
 627. Even the malevolent gods
 628. Shall stumble and fall when they happen to strike against the
 little ones.
 629. Verily, at that time and place, it has been said, in this house,
 630. He said: Even the malevolent gods
 631. Fear to set teeth upon me in anger.
 632. When the little ones make of me their bodies,
 633. Even the malevolent gods
 634. Shall fear to set teeth upon the little ones in anger.
 635. Verily, at that time and place, it has been said, in this house,
 636. He continued: Even the malevolent gods
 637. Are stricken with pain when they dare to set teeth upon me.
 638. When the little ones make of me their bodies,
 639. Even the malevolent gods
 640. Shall be stricken with pain when they dare to set teeth upon
 the little ones in anger.
 641. Verily, at that time and place, it has been said, in this house,
 642. He said: Even the malevolent gods
 643. Break their teeth when they set them upon me in anger.
 644. When the little ones make of me their bodies,
 645. Even the malevolent gods
 646. Shall break their teeth when they set them upon the little ones
 in anger.
647. Verily, at that time and place, it has been said, in this house,
 648. The Ho^{n'}-ga, a people who possess seven fireplaces, spake to one
 another,
 649. Saying: O, younger brothers,
 650. The little ones have nothing of which to make their bodies.
 651. Whereupon the Ho^{n'}-ga Wa'-tse-ga-wa
 652. Quickly went forth
 653. To the White Boulder, that sitteth firmly upon the earth.
 654. Close to the White Boulder he paused and stood.
 655. Then in haste he returned to his elder brothers, to whom he said:
 O, elder brothers,
 656. A grandfather of ours sits yonder, O, elder brothers.
 657. Then the elder brothers spake to one another, saying: O, younger
 brothers,
 658. Our younger brother
 659. Tells us a grandfather of ours sits yonder, O, younger brothers.
 660. Then, with heads bent thitherward,
 661. They set forth, with quickened footsteps,
 662. To the White Boulder, that sitteth firmly upon the earth.

663. Around it they gathered; close to it they stood and spake reverently,
664. Saying: O, grandfather,
665. O, grandfather, they said to it,
666. The little ones have nothing of which to make their bodies.
667. Verily, at that time and place, it has been said, in this house,
668. The White Boulder spake, saying: You say the little ones have nothing of which to make their bodies.
669. I am a person of whom the little ones may well make their bodies.
670. I am difficult to be overcome by death.
671. When the little ones make of me their bodies,
672. They also shall always be difficult to overcome by death.
673. Verily, at that time and place, it has been said, in this house,
674. Even the malevolent gods, in their destructive course
675. Pass by me in divergent lines, leaving me unmolested.
676. When the little ones make of me their bodies,
677. The malevolent gods shall always pass by, leaving them unmolested.
678. Verily, at that time and place, it has been said, in this house,
679. He continued: Even the malevolent gods
680. Stumble and fall when they happen to strike against me.
681. When the little ones make of me their bodies,
682. Even the malevolent gods
683. Shall stumble and fall when they happen to strike against the little ones.
684. Verily, at that time and place, it has been said, in this house,
685. He said: Even the malevolent gods
686. Fear to set teeth upon me in anger.
687. When the little ones make of me their bodies,
688. Even the malevolent gods
689. Shall fear to set teeth upon the little ones in anger.
690. Verily, at that time and place, it has been said, in this house,
691. He continued: Even the malevolent gods
692. Are stricken with pain when they dare to set teeth upon me.
693. When the little ones make of me their bodies,
694. Even the malevolent gods
695. Shall be stricken with pain when they dare to set teeth upon the little ones.
696. Verily, at that time and place, it has been said, in this house,
697. He said: Even the malevolent gods
698. Break their teeth when they set them upon me in anger.
699. When the little ones make of me their bodies,
700. Even the malevolent gods
701. Shall break their teeth when they set them upon the little ones in anger.

702. Verily, at that time and place, it has been said, in this house,
 703. The Ho^{n'}-ga, a people who possess seven fireplaces, spake to one another,
 704. Saying: O, younger brothers,
 705. The little ones have nothing of which to make their bodies.
 706. Whereupon the Ho^{n'}-ga Wa'-tse-ga-wa
 707. Quickly went forth
 708. To the Yellow Boulder, that sitteth firmly upon the earth.
 709. Close to the Yellow Boulder he paused and stood.
 710. Then, in haste, he returned to his elder brothers, to whom he said: O, elder brothers,
 711. A grandfather of ours sits yonder, O, elder brothers.
 712. Then the elder brothers spake to one another, saying: O, younger brothers,
 713. Our younger brother
 714. Tells us a grandfather of ours sits yonder.
 715. Then with heads bent thitherward
 716. They set forth with quickened footsteps
 717. To the Yellow Boulder that sitteth firmly upon the earth.
 718. Around it they gathered, close to it they stood and spake reverently,
 719. Saying: O, grandfather,
 720. O, grandfather, they said to it,
 721. The little ones have nothing of which to make their bodies.
 722. Verily, at that time and place, it has been said, in this house,
 723. The Yellow Boulder spake, saying: You say the little ones have nothing of which to make their bodies.
 724. I am a person of whom the little ones may well make their bodies.
 725. I am difficult to be overcome by death.
 726. When the little ones make of me their bodies,
 727. They also shall always be difficult to overcome by death.
 728. Verily, at that time and place, it has been said, in this house,
 729. He spake again, saying; Even the malevolent gods in their destructive course
 730. Pass by me in divergent lines, leaving me unmolested.
 731. When the little ones make of me their bodies,
 732. The malevolent gods shall always pass by, leaving them unmolested;
 733. Verily, at that time and place, it has been said, in this house,
 734. He continued: Even the malevolent gods
 735. Stumble and fall when they happen to strike against me.
 736. When the little ones make of me their bodies,

737. Even the malevolent gods
 738. Shall stumble and fall when they happen to strike against the little ones.
 739. Verily, at that time and place, it has been said, in this house,
 740. He said to them: Even the malevolent gods
 741. Fear to set teeth upon me in anger.
 742. When the little ones make of me their bodies,
 743. Even the malevolent gods
 744. Shall fear to set teeth upon the little ones in anger.
 745. Verily, at that time and place, it has been said, in this house,
 746. He continued: Even the malevolent gods
 747. Are stricken with pain when they dare to set teeth upon me.
 748. When the little ones make of me their bodies,
 749. Even the malevolent gods
 750. Shall be stricken with pain when they dare to set teeth upon the little ones.
 751. Verily, at that time and place, it has been said, in this house,
 752. He said to them: Even the malevolent gods
 753. Break their teeth when they set them upon me in anger.
 754. When the little ones make of me their bodies,
 755. Even the malevolent gods
 756. Shall break their teeth when they set them upon the little ones in anger.
 757. Verily, at that time and place, it has been said, in this house,
 758. The Ho^{n'}-ga, a people who possess seven fireplaces, spake to one another,
 759. Saying: O, younger brothers,
 760. The little ones have nothing of which to make their bodies.
 761. Whereupon the Ho^{n'}-ga Wa'-tse-ga-wa,
 762. Even as these words were spoken,
 763. Hastened to the Soft Yellow Rock, who sitteth firmly upon the earth.
 764. Close to the Soft Yellow Rock he paused and stood,
 765. As he spake, saying: O, grandfather,
 766. The little ones have nothing of which to make their bodies.
 767. Verily, at that time and place, it has been said, in this house,
 768. Then Wa'-tse-ga-wa hastened back to his brothers, to whom he spake, saying: O, elder brothers,
 769. A grandfather of ours sits yonder, O, elder brothers.
 770. Then the elder brothers spake to one another, saying: O, younger brothers,
 771. Our younger brother tells us that a grandfather of ours sits yonder.
 772. Then, with heads bent thitherward,

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

809. The little ones have nothing of which to make their bodies.
 810. The Friable Rock replied: O, little ones,
 811. You say the little ones have nothing of which to make their bodies.
 812. I am a person of whom the little ones may well make their bodies.
 813. I am difficult to be overcome by death.
 814. When the little ones make of me their bodies,
 815. They also shall always be difficult to overcome by death.
 816. Verily, at that time and place, it has been said, in this house,
 817. When the little ones fail in health,
 818. They shall always make of me the means of restoring their strength.
 819. When the little ones sicken and their bodies burn with heat of fever,
 820. They shall always make of me the means of removing the burning of fever.
 821. When the little ones make of me the means of reaching old age,
 822. The little ones shall enable themselves to live to see old age.
 823. Verily, at that time and place, it has been said, in this house,
 824. The Ho^{n'}-ga, a people who possess seven fireplaces, spake to one another,
 825. Saying: O, younger brothers,
 826. The little ones have nothing of which to make their bodies.
 827. Then turning to the Ho^{n'}-ga A-hiu- to^n (Ho^{n'}-ga with wings, the dark-plumaged eagle), they spake to him,
 828. Saying: O, elder brother, and stood in mute appeal.
 829. Then, in quick response, Ho^{n'}-ga A-hiu- to^n set forth in haste
 830. To a deep miry marsh,
 831. To the Little Rock, who sitteth firmly upon the earth.
 832. Close to the Little Rock he stood and spake reverently,
 833. Saying: O, grandfather,
 834. The little ones have nothing of which to make their bodies.
 835. The Little Rock spake in quick response: O, little one,
 836. I am a person of whom the little ones may well make their bodies.
 837. Then Ho^{n'}-ga A-hiu- to^n hastened back to his younger brothers, to whom he spake, saying: O, younger brothers,
 838. A Little Rock sits yonder, O younger brothers, he said to them.
 839. The younger brothers spake to one another, saying: Our elder brother
 840. Tells us a Little Rock sits yonder, O, younger brothers.
 841. Then, with heads bent thitherward,
 842. They set forth in haste
 843. To the Little Rock, who sitteth firmly upon the earth in the marsh.

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

¹³ The Little Rock of the marsh is spoken of as I^{n'} Wa-shta-gé, the Gentle Rock, because it is a special symbol of the life of the people for whom there must always be peace. As a memorial of the finding of the Little Rock of the marsh the members of the Ho^{n'}-ga A-hin-tō^a gens in cutting the hair of their little ones leave a fringe around the entire edge.

875. Then they turned to the Ho^{n'}-ga Wa'-tse-ga-wa, to whom they spake,
 876. Saying: O, younger brother,
 877. The little ones have nothing that will serve them as food.
 878. Verily, at that time and place, it has been said, in this house,
 879. Wa'-tse-ga-wa set forth with quickened footsteps
 880. To the margin of a lake,
 881. To the Ho'-xthoⁿ-ta-xe hi (*Sparganium*).
 882. Close to it he came and paused,
 883. Then plucked it root and stalk and hastened back to his brothers,
 to whom he spake,
 884. Saying; O, elder brothers,
 885. How will this plant serve as food for the little ones?
 886. With eager haste they tested the taste of the root,
 887. With noisy smacking of the lips,
 888. Then they spake to Wa'-tse-ga-wa, saying: O, younger brother,
 889. This plant is not fit for use as food, O, younger brother,
 890. Though this may be, O, younger brothers, they said to one another,
 891. We shall put it to use when we go forth toward the setting of the sun,
 892. To overcome our enemies and make them to fall in death,
 O, younger brothers.
893. The elder brothers spake to Wa'-tse-ga-wa, saying: Behold, younger brother,
 894. The little ones have nothing that will serve them as food.
 895. Then Wa'-tse-ga-wa set forth with quickened footsteps,
 896. To the margin of a lake,
 897. To the ciⁿ'moⁿ-noⁿ-ta-hi (*Nymphaea advena*).
 898. Close to it he came and paused,
 899. Then plucked it root and stalk and hastened back to his brothers,
 to whom he spake,
 900. Saying: How will this plant serve, O, elder brothers, as food for the little ones?
 901. Verily, at that time and place, it has been said, in this house,
 902. The elder brothers with eager haste tested the taste of the root,
 903. Then they spake to one another, saying: This plant is not fit for use as food, O, younger brothers,
 904. Though this may be,
 905. We shall put it to use when we go forth toward the setting of the sun,
 906. To overcome our enemies and make them to fall in death, O, younger brothers.
907. The elder brothers spake to Wa'-tse-ga-wa, saying: Behold, younger brother,

908. The little ones have nothing that will serve them as food, O, younger brother.
909. Verily, at that time and place, it has been said, in this house,
910. Wa'-tse-ga-wa hastened to the middle of the deep waters of a lake,
911. To the tse'-wa-the (*Nelumbo lutea*) (pl. 12, b).
912. With his foot he pried into the soft bed of the lake and brought to the surface a root,
913. Which he carried in haste to his brothers, to whom he spake,
914. Saying: How will this plant serve, O, elder brothers, as food for the little ones?
915. O, younger brother, they said to him, with hopeful expectation,
916. Then, with eager haste, they tested the taste of the root.
917. Like milk, it has been said, in this house,
918. The juice of the succulent root squirted within their mouths.
919. Then they spake to Wa'-tse-ga-wa, saying: O, younger brother,
920. This, indeed, is the object of your continual search, O, younger brother,
921. And, speaking to one another, the elder brothers said: This plant will serve as food for the little ones in their life's journey, O, younger brothers.
922. When the little ones use this plant as food,
923. Their limbs shall stretch in growth as they move onward in their life's journey, O, younger brothers.
924. Verily, at that time and place, it has been said, in this house,
925. The elder brothers spake to Wa'-tse-ga-wa, saying:
926. Look you, O, younger brother,
927. We bid you go forth again in quest of food, O, younger brother,
928. Whereupon Wa'-tse-ga-wa set forth, with quickened footsteps,
929. To the farther margin of the lake
930. To the do (*Glycine apios*) (pl. 12, a).
931. Close to it he came and paused.
932. Then he plucked it, root and vine, and hastened back to his brothers, to whom he spake,
933. Saying: How will this plant serve, O, elder brothers, as food for the little ones?
934. Then, with eager haste, they tested the taste of the root.
935. Like milk, it has been said, in this house,
936. The juice of the succulent root squirted within their mouths.
937. Then they spake to Wa'-tse-ga-wa, saying: O, younger brother,
938. This, indeed, is the object of your continual search, O, younger brother,
939. And, speaking to one another, the elder brothers said: This plant will serve as food for the little ones in their life's journey, O, younger brothers.

940. When the little ones use this plant as food,
 941. They shall enable themselves to live to see old age.
 942. Their limbs shall stretch in growth as they move onward in their
 life's journey, O, younger brothers.
943. Verily, at that time and place, it has been said, in this house,
 944. The elder brothers spake to one another, saying: Behold,
 O, younger brother,
 945. The little ones have nothing that will serve them as food, O,
 younger brother.
946. They turned to the Ho^{n'}-ga Wa'-tse-ga-wa, to whom they spake,
 947. Saying: O, younger brother,
 948. We bid you go again in quest of food.
 949. Wa'-tse-ga-wa set forth, with quickened footsteps,
 950. To the çⁱⁿ (*Sagittaria latifolia*) (pl. 12, c),
 951. To the farther margin of the lake,
 952. Where sat the çⁱⁿ within the soft bed.
 953. He plucked it up, root and stalk, and hastened back to his
 brothers, to whom he spake,
 954. Saying: How will this serve, O, elder brothers, as food for the
 little ones?
955. Verily, at that time and place, it has been said, in this house,
 956. The elder brothers tested the taste of the root with eager haste.
 957. Like milk the juice of the succulent root squirted within their
 mouths.
958. Then in tones of pleasure they spake to Wa'-tse-ga-wa, saying:
 O, younger brother,
 959. This plant will serve as food for the little ones, O, younger
 brother.
960. When the little ones prepare this plant for use,
 961. They shall always immerse it in boiling water, O, younger
 brother,
 962. Though this may be,
 963. We shall always put it to use when we set forth against our ene-
 mies toward the setting of the sun,
 964. To overcome them and make them to fall in death, O, younger
 brothers.
965. Verily, at that time and place, it has been said, in this house,
 966. The elder brothers spake to Wa'-tse-ga-wa, saying: O, younger
 brother,
 967. Look you, we bid you go once more in quest of food.
 968. Then Wa'-tse-ga-wa set forth,
 969. To the farther margin of the lake,
 970. To a lowland forest, beyond,
 971. Where sat the ho^{n'}-bthi^{n'}-çu (*Falcata comosa*) (pl. 12, d).
 972. Close to it he came and paused;

973. Then plucking it, root and vine, he hastened back to his brothers,
to whom he spake,
974. Saying: How will this plant serve, O, elder brothers, as food for
the little ones?
975. Verily, at that time and place, it has been said, in this house,
976. The elder brothers tested the taste of the bulbous root with
eager haste,
977. Then spake to Wa'-tse-ga-wa, saying: This plant will serve as
food for the little ones, O, younger brother,
978. Though this may be,
979. When the little ones prepare the plant for use,
980. They shall always immerse it in boiling water, O, younger
brother,
981. Though this may be,
982. We shall put it to use when we set forth against our enemies
toward the setting sun,
983. To overcome them and make them to fall, O, younger brothers.

DEER SONGS

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

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

THE WORDS OF THE DEER SONGS

SONG 1

(Osage version, p. 386)

Transcribed by Alice C. Fletcher

M.M. $\text{♩} = 152$

Time beats

Wi- tsiⁿ - do noⁿ she-tho toⁿ noⁿ, Wi- tsiⁿ - do noⁿ she-tho toⁿ noⁿ,

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

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

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

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

1

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

2

Yonder stands my elder brother waiting,
 Yonder stands my elder brother waiting,
 Run thither with thy horns, run thither,
 Run thither with thy horns, etc.

SONG 2

(Osage version, p. 387)

Transcribed by Alice C. Fletcher

M. M. $\text{♩} = 152$

Time beats |

Tsiⁿ - do he çka gthe he, Tsiⁿ - do he çka gthe he,

Çi noⁿ-noⁿ-e, Çi - noⁿ-noⁿ - ge he, Tsin-do he çka gthe he,

Tsin-do he çka gthe he, Çi noⁿ-noⁿ-e, Çi noⁿ - noⁿ - ge he,

Tsiⁿ - do he çka gthe he, Tsin - do he çka gthe he.

Tsiⁿ-do he çka gthe he,
 Tsiⁿ-do he çka gthe he,
 Çi noⁿ noⁿ-e, Çi noⁿ-noⁿ-ge he,
 Tsiⁿ-do he çka gthe he,
 Tsiⁿ-do he çka gthe he,
 Çi noⁿ-noⁿ-e, Çi noⁿ-noⁿ-ge he,
 Tsiⁿ-do he çka gthe he,
 Tsiⁿ-do he çka gthe he.

1

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

2

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

The words of these songs are figurative. Nevertheless they reveal the many thoughts that played upon the minds of the ancient Noⁿ'-hoⁿ-zhiⁿ-ga, who composed them. The words convey the supplicatory wish for the success of the hunters, as upon their success depends the very life of all the people. They pray for the continual reproduction of this animal, so necessary to man's physical existence. This thought is expressed in the sequence of the stanzas, in which are mentioned the various parts of the deer, beginning with the feet, the hind legs, the body, the forelegs, and closing with the antlers, used

as a trope for the head. (When giving these songs, Wa-xthi'-zhi took advantage of the privilege granted to the A'-ki-hoⁿ Xo'-ka and omitted all stanzas but the first and last in order to shorten the monotony of repetition.) In the sequence of the stanzas is not only indicated the physical growth of the animal and the endless reproduction of that particular form of life, but as the call to the animal is made by a woman, this call is not only for the continued life of the animal but is a prayer for the continuity and the perpetuation of the people of the tribe.

SONG 3

(Osage version, p. 387)

Transcribed by Alice C. Fletcher

M.M. $\text{♩} = 152$

Time beats

Wi-tsiⁿ do noⁿ ku-dse toⁿ noⁿ, Wi-tsiⁿ do noⁿ ku-dse toⁿ noⁿ,

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

do noⁿ ku-dse toⁿ noⁿ, Wi-tsiⁿ-do noⁿ ku-dse toⁿ noⁿ, O-e noⁿ-noⁿ-ge he,

O-e noⁿ-noⁿ-e, O-e noⁿ-noⁿ-ge he, Wi-tsiⁿ do noⁿ ku-dse toⁿ noⁿ.

1

Wi-tsiⁿ do noⁿ ku-dse toⁿ noⁿ,
 Wi-tsiⁿ do noⁿ ku-dse toⁿ noⁿ,
 O-e noⁿ-noⁿ-ge he, o-e noⁿ-noⁿ-e,
 O-e noⁿ-noⁿ-ge he,
 Wi-tsiⁿ do noⁿ ku-dse toⁿ noⁿ,
 Wi-tsiⁿ do noⁿ ku-dse toⁿ noⁿ,
 O-e noⁿ-noⁿ-ge he, o-e noⁿ-noⁿ-e,
 O-e noⁿ-noⁿ-ge he,
 Wi-tsiⁿ do noⁿ ku-dse toⁿ noⁿ.

My brother shoots from where he stands,
 My brother shoots from where he stands,
 He wounds the deer, it runs, he wounds the deer, it runs,
 He wounds the deer, it runs, etc.

SONG 4

(Osage version, p. 387)

Transcribed by Alice C. Fletcher

M.M. $\text{♩} = 160$

Time beats!

O - da the, o - da ni - wa, O - da the ha o - da ni - wa,

Wa-dsi tha-the ho-tha-dse, Wa-dsi tha - the ho-tha-dse wa-to.

O - da the, o - da ni - wa, O - da the ha o - da ni - wa to.

O-da the, o-da ni-wa,
 O-da the ha o-da ni-wa,
 Wa-dsi tha-the ho-tha-dse,
 Wa-dsi tha-the ho-tha-dse wa-to,
 O-da the, o-da ni-wa,
 O-da the ha o-da ni-wa to.

1

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

2

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

SONG 5

(Osage version, p. 388)

Transcribed by Alice C. Fletcher

M.M. ♩ = 160

Time beats

E - giuⁿ ba - ha çu - wa, E - giuⁿ ba - ha çu - wa, Zhe -
ga - ba - ha çu - wa, E - giuⁿ ba - ha çu - wa, E -
giuⁿ ba - ha çu - wa a, E - giuⁿ ba - ha çu - wa, E -
giuⁿ ba - ha çu - wa, Zhe - ga ba - ha çu - wa, E - giuⁿ ba - ha çu - ya a.

E-giuⁿ ba-ha çu-wa, E-giuⁿ ba-ha çu-wa,
Zhe-ga ba-ha çu-wa, E-giuⁿ ba-ha çu-wa,
E-giuⁿ ba-ha çu-wa a,
E-giuⁿ ba-ha çu-wa, E-giuⁿ ba-ha çu-wa,
Zhe-ga ba-ha çu-wa, E-giuⁿ ba-ha çu-wa.

1

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

2

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

3

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

SONG 6

(Osage version, p. 389)

Transcribed by Alice C. Fletcher

M.M. ♩ = 160

Time beats

Ta - xtsi-e ta-xtsi-e wa-dsu-ta zhiⁿ - ga, I - wi - the thoⁿ -

dse, ta - xtsi-e, ta-xtsi-e, Ta-xtsi-e wa-dsu - ta - zhiⁿ -

ga, pi - çi ça-be hi-dsi toⁿ, I-wi-the thoⁿ dse, ta - xtsi-e, ta-xtsi-e.

Ta-xtsi-e, ta-xtsi-e wa-dsu-ta zhiⁿ-ga,
 I-wi-the thoⁿ-dsi-e, ta-xtsi-e, ta-xtsi-e,
 Ta-xtsi-e wa-dsu-ta zhiⁿ-ga, pi-çi ça-be hi dsi toⁿ,
 I-wi-the thoⁿ-dsi-e, ta-xtsi-e, ta-xtsi-e.

1

Ta-xtsi-e,¹⁴ ta-xtsi-e, you little creature,
 Where did I find you, ta-xtsi-e, ta-xtsi-e.
 Ta-xtsi-e, you little creature,
 Beneath the blaek oak,
 I have found you, ta-xtsi-e, ta-xtsi-e.

2

Beneath the red oak,
 I have found you, ta-xtsi-e, ta-xtsi-e.

3

Beneath the white oak,
 I have found you, ta-xtsi-e, ta-xtsi-e.

4

Amidst the bunch græs,
 I have found you, ta-xtsi-e, ta-xtsi-e.

¹⁴ The archaic name for the deer.

(NI'-KI WI'-GI-E—CONTINUED)

984. Verily, at that time and place, it has been said, in this house,
 985. The Ho^{n'}-ga, a people who possess seven fireplaces, spake to one another,
 986. Saying: O, younger brothers,
 987. There is yet one thing lacking, O, younger brothers.
 988. Verily, at that time and place, it has been said, in this house,
 989. The little ones have nothing that will serve them as a symbol of their courage, they said to one another.
 990. Verily, at that time and place, it has been said, in this house,
 991. The Ho^{n'}-ga Wa'-tse-ga-wa (Radiant Star)
 992. Went forth, with quickened footsteps,
 993. To the very summit of a hill,
 994. To the Male Puma,
 995. With whom he stood face to face, as he spake to him,
 996. Saying: O, grandfather,
 997. The little ones have nothing that will serve them as a symbol of their courage.
 998. Verily, at that time and place, it has been said, in this house,
 999. The Puma replied, saying: You say the little ones have nothing that will serve them as a symbol of their courage.
 1000. I am a person whom the little ones may well choose to be a symbol of their courage.
 1001. Thereupon he expanded his tail as though in great anger and spake,
 1002. Saying: Behold the dark tip of my tail.
 1003. The little ones shall make of it a symbol of fire.
 1004. When they make of it a symbol of fire,
 1005. They shall have fire that can not be extinguished.
 1006. Behold the soles of my feet, that are dark in color.
 1007. I have made them to be as my charcoal.
 1008. Behold the tip of my nose, that is dark in color.
 1009. I have made it to be as my charcoal.
 1010. Behold the tip of my ears, that are dark in color.
 1011. I have made them to be as my charcoal.
 1012. When the little ones make the soles of my feet, the tip of my nose, and the tips of my ears to be as their charcoal,
 1013. They shall always have charcoal that is dark indeed.
 1014. Verily, at that time and place, it has been said, in this house,
 1015. The Ho^{n'}-ga Wa'-tse-ga-wa,
 1016. When the elder brothers had thus spoken,

1017. Went forth to an open prairie, where trees grow not,
 1018. To the Black Bear, that is without a blemish,
 1019. Who stood in its midst,
 1020. Who stood as in flames of fire,
 1021. With hands uplifted, with whom (the Sacred Radiant Star)
 stood face to face as he spake,
 1022. Saying: O, grandfather,
 1023. The little ones have nothing that will serve them as a symbol
 of their courage.
 1024. Verily, at that time and place, it has been said, in this house,
 1025. The Black Bear spake, saying; I am a person whom the little
 ones may well choose to be a symbol of their courage.
 1026. Behold my outspread claws.
 1027. I have made them to be as my flames of fire.
 1028. When the little ones make them to be their symbols of fire,
 1029. They shall always have fire that can not be extinguished.
1030. Behold the soles of my feet, that are dark in color.
 1031. I have made them to be as my charcoal.
 1032. When the little ones make them to be as their charcoal,
 1033. They shall always have charcoal that is black indeed.
1034. Behold the tip of my nose, that is dark in color.
 1035. I have made it to be as my charcoal.
 1036. When the little ones make it to be as their charcoal,
 1037. They shall always have charcoal that is dark indeed.
1038. Behold my body, that is black in color.
 1039. I have made it to be as my charcoal.
 1040. When the little ones make it to be as their charcoal,
 1041. They shall always have charcoal that is black indeed.
1042. The Ho^{n'}-ga Wa'-tse-ga-wa
 1043. Went forth, with quickened footsteps,
 1044. To an open prairie, where trees grow not,
 1045. To the Great White Swan, who sat in its midst.
 1046. Close to the Great White Swan (the Radiant Star) stood and
 spake,
 1047. Saying: O, grandfather,
 1048. The little ones have nothing that will serve them as a symbol
 of their courage.
 1049. The Great White Swan replied, saying: O, little one,
 1050. You say the little ones have nothing that will serve them as
 a symbol of their courage.

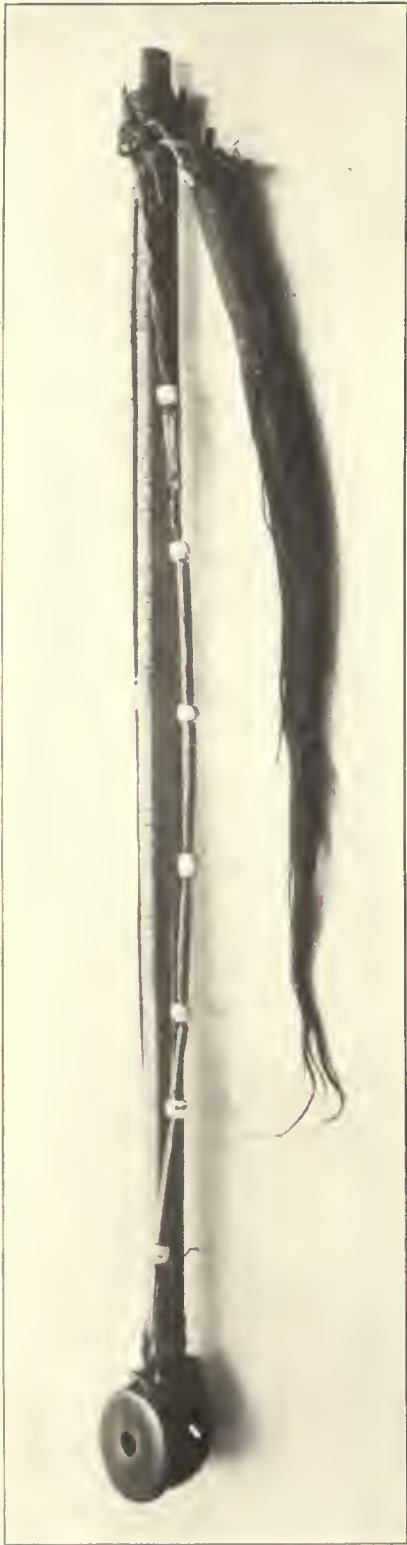
1051. I am a person whom the little ones may well choose to be a symbol of their courage.
1052. Behold the edges of my feet, that are dark in color.
1053. I have made them to be as my fire.
1054. Behold also the tip of my bill, that is dark in color.
1055. I have made it to be as my fire.
1056. When the little ones make these to be as their fire,
1057. They shall always have fire that can not be extinguished.
1058. When the little ones make me to be a symbol of their courage,
1059. Even the gods
1060. Are not my equals in strength and endurance.
1061. When the little ones make me to be a symbol of their courage,
1062. No one shall be their equal in strength and courage.
1063. Verily, at that time and place, it has been said, in this house,
1064. The elder brothers spake, saying: The little ones have nothing that will serve them as a symbol of courage.
1065. Verily, at that time and place, it has been said, in this house,
1066. The Ho^{n'}-ga Wa'-tse-ga-wa
1067. Went forth, with quickened footsteps,
1068. To the Male Puma,
1069. With whom he stood face to face and spake,
1070. Saying: The little ones have nothing that will serve them as a symbol of their courage, O, grandfather.
1071. Verily, at that time and place, it has been said, in this house,
1072. The Puma replied, saying: I am a person whom the little ones may well choose to be a symbol of their courage.
1073. Verily, at that time and place, it has been said, in this house,
1074. The brothers spake to one another in muffled tones, saying:
O, younger brothers,
1075. He is a Puma,
1076. We shall take personal names from him, O, younger brothers.
1077. The Great Puma
1078. Shall be our name, O, younger brothers.
1079. Young Puma
1080. Shall be our name, O, younger brothers.
1081. Young Puma
1082. Shall always be our name, O, younger brothers, they said to one another.
1083. The Ho^{n'}-ga Wa'-tse-ga-wa
1084. Went forth, with quickened footsteps,
1085. To the Black Bear, that is without a blemish,

1086. Who stood as in flames of fire, to him he (the Radiant Star) spake,
1087. Saying: The little ones have nothing that will serve them as a symbol of their courage, O, grandfather.
1088. The Black Bear replied, saying: I am a person whom the little ones may well choose to be a symbol of their courage.
1089. Then spake the elder brothers, saying: O, younger brothers,
1090. And all spake to one another, saying: He is a Black Bear, O, younger brothers.
1091. He is very dark in color.
1092. We shall take from him personal names, O, younger brothers;
1093. The Dark One
1094. Shall always be our name, O, younger brothers.
1095. You have found the Dark One, O, younger brothers,
1096. Finder-of-the Dark One,
1097. Shall always be our name, O, younger brothers.

1098. Look you, O, younger brothers, they said to one another,
1099. The little ones have nothing that will serve them as a symbol of courage.
1100. They went forth in a body to an open prairie, where trees grow not,
1101. Where sat the Great White Swan.
1102. Face to face with him they stood and spake,
1103. Saying: The little ones have nothing that will serve them as a symbol of their courage, O, grandfather.
1104. Verily, at that time and place, it has been said, in this house,
1105. The brothers spake to one another in low tones, saying: O, younger brother,
1106. We shall take from him personal names, O, younger brothers.
1107. How white he is, O, elder brothers, the younger ones said.
1108. He is a bird, O, younger brothers,
1109. A White Swan.
1110. White Swan also
1111. Shall be our name, O, younger brothers.
1112. He is a bird, O, younger brothers.
1113. How white he is, they said to one another.
1114. White-bird, also,
1115. Shall be our name, O, younger brothers.

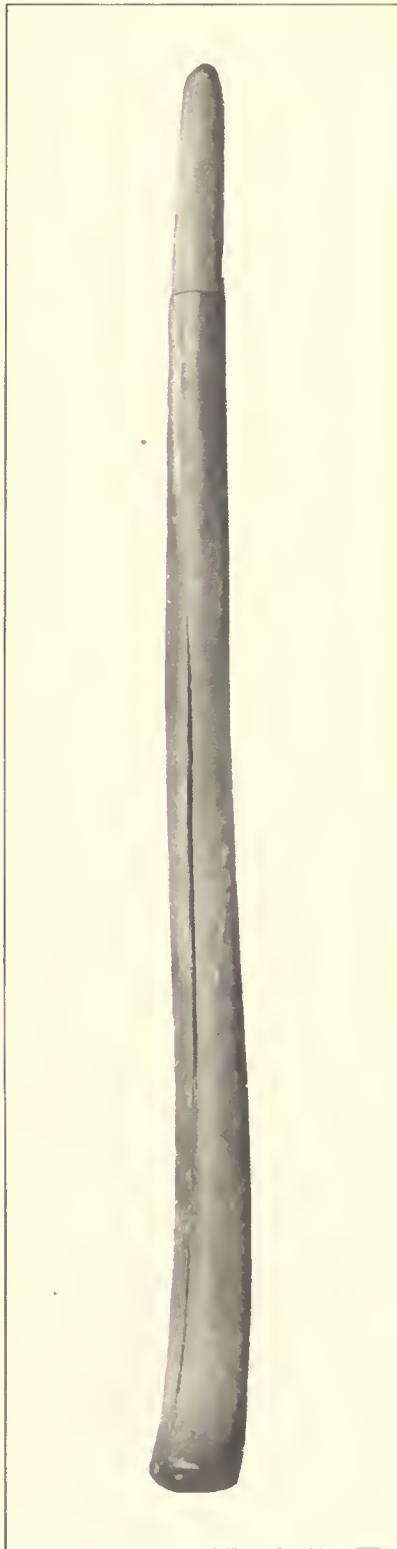
1116. Verily, at that time and place, it has been said, in this house,
1117. The Wa-zha'-zhe, a people who possess seven fireplaces,
1118. Verily, a people among whom there are none that are craven,
1119. A people who show no mercy and spare none of their enemies,
1120. Verily, at that time and place, it has been said, in this house,
1121. Had made of a pipe (pl. 17, a),

1122. Their bodies, a pipe by which they had become a people.
 1123. Verily, at that time and place, it has been said, in this house,
 1124. These people spake to the Ho^{n'}-ga, saying: O, Ho^{n'}-ga,
 1125. I have made of a pipe my body, O, Ho^{n'}-ga.
 1126. When you also make of the pipe your body,
 1127. Your body shall be free from all causes of death, O, Ho^{n'}-ga.
 1128. Behold the joint of its neck,
 1129. I have made of it the joint of my own neck.
 1130. When you, likewise, make of it the joint of your own neck,
 1131. The joint of your neck shall be free from all causes of death,
 O, Ho^{n'}-ga.
1132. Behold the hollow of its mouth (bowl),
 1133. I have made of it the hollow of my own mouth,
 1134. As of all the bowl also,
 1135. When you make of it the hollow of your own mouth,
 1136. The hollow of your mouth shall be free from all causes of death,
 O, Ho^{n'}-ga.
1137. Behold the right side of its body,
 1138. I have made of it the right side of my own body.
 1139. When you, likewise,
 1140. Make of it the right side of your own body,
 1141. The right side of your body shall be free from all causes of
 death, O, Ho^{n'}-ga.
 1142. Behold the muscles of its spine,
 1143. I have made of them the muscles of my own spine.
 1144. When you, likewise, make of them the muscles of your own
 spine,
 1145. The muscles of your spine shall be free from all causes of death,
 O, Ho^{n'}-ga.
1146. Behold the left side of its body.
 1147. I have made of it the left side of my own body.
 1148. When you, likewise, make of it the left side of your own body,
 1149. The left side of your body shall be free from all causes of death,
 O, Ho^{n'}-ga.
1150. Behold the hollow of its body (the stem),
 1151. I have made of it the hollow of my own body.
 1152. When you, likewise, make of it the hollow of your own body,
 1153. The hollow of your body shall be free from all causes of death,
 O, Ho^{n'}-ga.



a. **NON-NI'-ON-BA (PIPE)**

The bowl of this pipe is made of black stone. On its under side is carved the face of a man. The white beads strung on the thong holding the bowl and stem together are made of shell; the narrow tubes between the beads are made of native hammered copper. This pipe is in the U. S. National Museum.



b. **WE'-TSIN (WAR CLUB)**

Ceremonial and symbolic war club of the Tsi'-zhu Wa-non (Elder Tsi'-zhu) gens, the principal war gens of the Tsi'-zhu great tribal division.



WA-TSE'-MON-IN (STAR THAT TRAVELS)

Member of the Wa-ga'-be (Black Bear) gens of the Ho'-ga subdivision of the Ho'-ga great tribal division. This man is an orator of the tribe and is well versed in the rites of his people. He is better known as Wa-shi'-ha, a name that has been misinterpreted as "Bacon Rind." The name refers to the fat that adheres to the skin of the black bear. (Courtesy of Mr. B. H. Love.)

1154. Behold its windpipe (the thong that holds bowl and stem together),
1155. I have made of it my own windpipe.
1156. When you, likewise, make of it your own windpipe,
1157. Your windpipe shall be free from all causes of death, O, Ho^{n'}-ga.
1158. When you go toward the setting of the sun against your enemies,
1159. And carry the pipe as an offering when you make your supplications for aid,
1160. Your prayers shall always be readily granted,
1161. Even before the sun rises to the height of your houses,
1162. Your prayers shall always be readily granted, O, Ho^{n'}-ga.
1163. Verily, at that time and place, it has been said, in this house,
1164. The Ho^{n'}-ga, a people who possess seven fireplaces,
1165. Verily, a people among whom there are none that are craven,
1166. A people who show no mercy and spare none of their enemies,
1167. Verily, at that time and place, it has been said, in this house,
1168. These people made reply, saying: O, Wa-zha'-zhe,
1169. Of the red boulder, that sitteth firmly upon the earth,
1170. I have made my body and become a people, O, Wa-zha'-zhe.
1171. As of the God of Day, who sitteth in the heavens,
1172. I have made my body and become a people, O, Wa-zha'-zhe.
1173. The red boulder, that sitteth firmly upon the earth,
1174. When you likewise make of it your body,
1175. Even the malevolent gods in their destructive course
1176. Shall pass by you in divergent lines and leave you unmolested,
O, Wa-zha'-zhe.
1177. Verily, at that time and place, it has been said, in this house,
1178. Of the red boulder, that sitteth firmly upon the earth,
1179. I have verily made my body and become a people, O, Wa-zha'-zhe.
1180. When you likewise make of it your body,
1181. Even the malevolent gods in their destructive course
1182. Shall stumble and fall when they happen to strike against you.
1183. Verily, at that time and place, it has been said, in this house,
1184. The red boulder, that sitteth firmly upon the earth,
1185. When you likewise make of it your body,
1186. Even the malevolent gods in their destructive course,
1187. And none of them set teeth upon me in anger,
1188. Even the malevolent gods in their destructive course
1189. Shall fear to set teeth upon you in anger, O, Wa-zha'-zhe.
1190. Verily, at that time and place, it has been said, in this house,
1191. The red boulder, that sitteth firmly upon the earth,

1192. When you likewise make of it your body,
 1193. Even the malevolent gods in their destructive course,
 1194. And they break their teeth when they set them upon me in
 anger.
 1195. The red boulder, that sitteth firmly upon the earth,
 1196. When you likewise make of it your body,
 1197. Even the malevolent gods in their destructive course
 1198. Shall break their teeth when they set them upon you in anger,
 O, Wa-zha'-zhe.

ṬSI GI'-KA-XE WA-THO^N (SONGS OF SETTING UP THE HOUSE OF
 MYSTERY)

SONG 1

(Osage version, p. 395)

Transcribed by Alice C. Fletcher

M.M. = 116

Time beats

Wi-e ṭsi wiⁿ ga - xa thiⁿ - e, Wi-e ṭsi wiⁿ ga - xa
 thiⁿ - e he the, Ga - xa thiⁿ-e e, ṭsi wi - ṭa noⁿ ga - xa thiⁿ-e,
 Wi-e ṭsi wiⁿ ga - xa thiⁿ-e e, Wi-e ṭsi wiⁿ ga - xa thiⁿ-e.

Wi-e ṭsi wiⁿ ga-xa thiⁿ-e,
 Wi-e ṭsi wiⁿ ga-xa thiⁿ-e he the,
 Ga-xa thiⁿ-e e, ṭsi wi-ṭa noⁿ ga-xa thiⁿ-e,
 Wi-e ṭsi wiⁿ ga-xa thiⁿ-e e,
 Wi-e ṭsi wiⁿ ga-xa thiⁿ-e.

1

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

2

Make ye
 A House of Mystery for me.

3

Make ye
The frame of my house.

4

Make ye
A fireplace therein that shall be mine.

SONG 2

(Osage version, p. 396)

Transcribed by Alice C. Fletcher

M.M. ♩ = 116



Time beats

Tsi wiⁿ ga - xa thiⁿ, ga - xa thiⁿ e he the, Tsi wiⁿ ga - xa, thiⁿ, ga-xa

thiⁿ-e he the, Tsi wi - ta noⁿ ga - xa thiⁿ, ga - xa thiⁿ-e he the, Tsi wiⁿ

ga - xa thiⁿ, ga - xa thiⁿ-e he the, Tsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the.

Tsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ e he the,
 Tsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
 Tsi wi-ta noⁿ ga-xa thiⁿ ga-xa thiⁿ-e he the,
 Tsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
 Tsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the.

1

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

2

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

3

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

4

Make for me a fireplace, make a fireplace.

K̄i-çto wa-thoⁿ (SONGS OF THE GATHERING)

SONG 1

(Osage version, p. 397)

Transcribed by Alice C. Fletcher

M.M. $\bullet = 72$

Time beats

K̄i-çto - ba doⁿ tsi - tha, k̄i - çto ba - doⁿ tsi - tha, K̄i-çto ba doⁿ tsi - tha,

15 Hoⁿ-ga k̄i-çto ba doⁿ tsi - tha, k̄i - çto ba doⁿ tsi - tho.

K̄i-çto ba doⁿ tsi - tha, k̄i-çto ba doⁿ tsi - tha,
 K̄i-çto ba doⁿ tsi - tha,
 Hoⁿ-ga k̄i-çto ba doⁿ tsi - tha, k̄i-çto ba doⁿ tsi - tho.

1

Go ye to the gathering,
 Go ye to the gathering,
 Go ye to the gathering of the Hoⁿ-ga,
 Go ye to the gathering.

2

Go ye to the gathering of the eagles.

3

Go ye to the gathering of the white eagles.

4

Go ye to the gathering of the mottled eagles.

SONG 2

(Osage version, p. 397)

Transcribed by Alice C. Fletcher

M.M. $\bullet = 102$

Time beats

Ts'a-ge do-ba k̄i-çto ba doⁿ. E-dsi u - wi ha thiⁿ he, E - dsi u wi - ha thiⁿ"

he he, E - dsi u - wi - ha thiⁿ he, E - dsi u - wi - ha thiⁿ he,

Ts'a-ge do - ba k̄i - çto ba doⁿ, e - dsi u - wi - ha thiⁿ he.

¹⁵ In third stanza one note added to bar. In fourth stanza two notes added to bar.

Ts'a-ge do-ba ki-çto ba doⁿ,
 E-dsi u-wi-ha thiⁿ he, E-dsi u-wi-ha thiⁿ he he,
 E-dsi u-wi-ha thiⁿ he, E-dsi u-wi-ha thiⁿ he,
 Ts'a-ge do-ba ki-çto ba doⁿ, e-dsi u-wi-ha thiⁿ he.

1

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

2

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

(NI'-KI WI'-GI-E—CONTINUED)

1199. Verily, at that time and place, it has been said, in this house,
 1200. The Hoⁿ'-ga, a people who possess seven fireplaces,
 1201. Verily, a people among whom there are none that are craven,
 1202. There was among the Hoⁿ'-ga a man,
 1203. A man who had made of the elk his body,
 1204. And of the forehead of the elk,
 1205. A snare, verily, he was a person who possessed a snare.
 1206. Of this snare the Hoⁿ'-ga spake to one another, saying: What-
 ever strange beings they may be, or whosoever offspring
 they may be,
 1207. We shall make them to fall into this snare, O, younger brothers.
 1208. The people of the Wa-zha'-zhe,
 1209. And those of the Tsi'-zhu,
 1210. Shall always use this snare,
 1211. Whatever strange beings they may be, or whosoever offspring
 they may be,
 1212. We shall always make them to fall into this snare, O, younger
 brothers.
1213. Verily, at that time and place, it has been said, in this house,
 1214. The Hoⁿ'-ga, a people who possess seven fireplaces,
 1215. Gathered together some small stones,
 1216. Seven small stones they gathered together,
 1217. Of which they verily made their bodies and became a people.
 1218. Four of these stones,
 1219. They brought to the fireplace of their House of Mystery,
 1220. And within each corner,
 1221. They placed one of these stones,
 1222. And they spake, saying: Let each of these stones be to the
 people of the Wa-zha'-zhe,
 1223. And to those of the Tsi'-zhu,
 1224. As a place of refuge in their life's journey,
 1225. Then we shall always easily find a place of refuge in times of
 danger, O, younger brothers.

1226. Verily, at that time and place, it has been said, in this house,
 1227. Among the Ho^{n'}-ga, a people who possess seven fireplaces,
 1228. There was a man,
 1229. Whose name was Little Earth.
 1230. Verily, at that time and place, it has been said, in this house,
 1231. He appeared before the people with a cloven hand uplifted,
 1232. In which he held a bit of the dark soil of the earth,
 1233. Which he offered to the people as he spake,
 1234. Saying: This bit of the dark soil of the earth
 1235. They shall carry when they go to offer their supplications,
 1236. Then shall their prayers be readily granted, O, elder brothers.
 1237. When the people of the Wa-zha'-zhe
 1238. And those of the Tsi'-zhu
 1239. Put it upon their faces as they offer their supplications,
 1240. Then, even before the sun has risen to the height of their houses,
 1241. Their prayers shall always be readily granted, O, younger
 brothers, they said to one another.
 1242. Although that may be,
 1243. When they put it upon their faces,
 1244. They shall not close their eyes in sleep, O, younger brothers,
 they said to one another.
 1245. When they close their eyes in sleep,
 1246. They shall shorten their lives as men, O, younger brothers, they
 said to one another.
1247. Verily, at that time and place, it has been said, in this house,
 1248. A bit of the blue soil of the earth
 1249. He brought forth and stood offering it to the people.
 1250. This bit of the blue soil of the earth
 1251. They shall carry when they go to offer their supplications,
 O, younger brothers, they said to one another.
 1252. When they carry this bit of blue earth as they offer their sup-
 plications,
 1253. When they go forth toward the setting of the sun against their
 enemies,
 1254. Their prayers shall always be readily granted, O, younger
 brothers, they said to one another.
 1255. When they carry this bit of blue earth as they offer their
 supplications,
 1256. Even before the sun has risen to the height of their houses,
 1257. Their prayers shall always be readily granted, O, younger
 brothers, they said to one another.

1258. Verily, at that time and place, it has been said, in this house,
 1259. He brought forth a bit of the red soil of the earth
 1260. And stood offering it to the people.
 1261. This bit of the red soil of the earth
 1262. They shall carry when they go to offer their supplications, O,
 younger brothers, they said to one another.
 1263. The people of the Wa-zha'-zhe
 1264. And those of the T̄si'-zhu
 1265. Shall use this bit of red earth as they offer their supplications,
 O, younger brothers, they said to one another.
 1266. When they use it as they offer their supplications,
 1267. Even before the sun has risen to the height of their houses,
 1268. Their prayers shall always be readily granted, O, younger
 brothers, they said to one another.
 1269. Although that may be,
 1270. When they put it upon their faces,
 1271. They shall not shed tears, O, younger brothers, they said to one
 another.
1272. Verily, at that time and place, it has been said, in this house,
 1273. He brought forth a bit of the yellow soil of the earth
 1274. And stood offering it to the people.
 1275. This bit of the yellow soil of the earth
 1276. Shall be used in offering their supplications
 1277. By the people of the Wa-zha'-zhe
 1278. And those of the T̄si'-zhu,
 1279. So that their prayers may always be readily granted, O,
 younger brothers, they said to one another.
 1280. When they go to seek for fair captives
 1281. They shall put this bit of yellow earth upon his face, O, younger
 brothers, they said to one another.
1282. Verily, at that time and place, it has been said, in this house,
 1283. Behold the flaring rim of the entrance of my house,
 1284. That also is not made without a purpose.
 1285. It is the T̄se'-xe ni-ka-pu, the vessel in which men are scethed.
 1286. I have made it to represent all such vessels.
 1287. The people of the Wa-zha'-zhe
 1288. And those of the T̄si'-zhu
 1289. Shall use it for scething the bodies of men,
 1290. When they go forth toward the setting of the sun against their
 enemies,
 1291. And use it in their supplications for aid,
 1292. Their prayers shall always be readily granted, O, younger
 brothers, they said to one another.

1293. Verily, at that time and place, it has been said, in this house,
 1294. The Ho^{n'}-ga, a people who possess seven fireplaces,
 1295. A people among whom there are none that are craven.
 1296. Verily, at that time and place, it has been said, in this house,
 1297. Spake to one another, saying: O, younger brothers,
 1298. There is yet lacking a necessary article, O, younger brothers.
 1299. Verily, at that time and place, it has been said, in this house,
 1300. The Tse'-xe ni-ka-pu, the vessel in which the bodies of men are
 seethed,
 1301. They quickly brought forth
 1302. And spake to one another, saying:
 1303. This is an article that we shall always use as a symbol in our
 ceremonies, O, younger brothers.
 1304. Verily, at that time and place, it has been said, in this house,
 1305. They said to one another: Let us now put water into the
 sacred vessel to boil.
 1306. Verily, at that time and place, it has been said, in this house,
 1307. They placed the vessel of water upon the fire to boil.

 1308. Verily, at that time and place, it has been said, in this house,
 1309. They spake to one another, saying: What shall we put into the
 boiling water to seethe,
 1310. O, younger brothers?
 1311. There are four kinds of food plants,
 1312. That we have dedicated to use for ceremonial purposes, O,
 younger brothers.
 1313. Those we shall put into the vessel of boiling water to seethe,
 O, younger brothers.
 1314. Verily, at that time and place, it has been said, in this house,
 1315. They brought forth the *Sparganium*
 1316. And said to one another: This, O, younger brothers,
 1317. We shall put into the vessel to seethe, O, younger brothers.
 1318. Although that may be,
 1319. We shall not put it into the vessel to seethe without a purpose.
 1320. Toward the setting of the sun there is, among our enemies,
 1321. A young man in his adolescence, whose voice is broken.
 1322. With this plant we shall put the young man into the vessel to
 seethe, O, younger brothers.
 1323. In this manner the people of the Wa-zha'-zhe
 1324. And those of the Tsi'-zhu
 1325. Shall always make their enemies to fall in death.

 1326. There is yet one more lacking, O, younger brothers, they said
 to one another.
 1327. Then they brought forth the *Nymphæ advena*

1328. And said: This plant also
 1329. We shall put into the vessel to seethe, O, younger brothers.
 1330. Although that may be,
 1331. We shall not put it into the vessel without a purpose.
 1332. Toward the setting of the sun there is, among our enemies,
 1333. A maiden in her adolescence.
 1334. With this plant we shall put the maiden into the vessel to
 seethe, O, younger brothers.
 1335. In this manner the people of the Wa-zha'-zhe
 1336. And those of the Tsi'-zhu
 1337. Shall always make their enemies to fall in death.
1338. Verily, at that time and place, it has been said, in this house,
 1339. They said to one another: There is yet one more lacking, O,
 younger brothers.
 1340. Verily, at that time and place, it has been said, in this house,
 1341. They brought forth the root of the water lily (*Sagittaria latifolia*).
 1342. And said to one another: This we shall put into the vessel to
 seethe, O, younger brothers.
 1343. Although that may be,
 1344. We shall not put it into the vessel to seethe without a purpose.
 1345. Toward the setting of the sun there is, among our enemies,
 1346. A man who is honored for his deeds of valor.
 1347. With this plant we shall put the valorous man into the vessel
 to seethe, O, younger brothers.
 1348. In this manner the people of the Wa-zha'-zhe
 1349. And those of the Tsi'-zhu
 1350. Shall always make their enemies to fall in death.
1351. Verily, at that time and place, it has been said, in this house,
 1352. They said to one another: There is yet one more lacking, O,
 younger brothers.
 1353. Then they brought forth the *Falcata comosa*,
 1354. And they said: This plant also
 1355. We shall put into the vessel to seethe, O, younger brothers.
 1356. Although that may be,
 1357. We shall not put it into the vessel to seethe without a purpose.
 1358. Toward the setting of the sun there is among our enemies
 1359. A woman who has given birth to her first child.
 1360. With this plant we shall put the woman who has given birth
 to her first child into the vessel to seethe, O, younger
 brothers.
 1361. In this manner the people of the Wa-zha'-zhe
 1362. And those of the Tsi'-zhu
 1363. Shall always make their enemies to fall in death.

1364. Verily, at that time and place, it has been said, in this house,
1365. The Ho^{n'}-ga, a people who possess seven fireplaces,
1366. Verily, a people among whom there are none that are craven,
spake to one another,
1367. Saying: O, younger brothers,
1368. There is yet lacking a necessary article, O, younger brothers.
1369. Then they turned to the Ho^{n'}-ga Wa'-tse-ga-wa, to whom
they spake,
1370. Saying: O, younger brother,
1371. There is yet lacking a necessary article, O, younger brother.
1372. Thereupon Wa'-tse-ga-wa set forth, with quickened footsteps,
1373. To an open prairie where trees grow not,
1374. To the stone that bursts when heated.
1375. Close to the stone he paused and stood; .
1376. Then hastened with it to his brothers, to whom he spake, saying:
How will this serve, O, elder brothers?
1377. The elder brothers replied: O, younger brother,
1378. The stone can not be used for any purpose, O, younger brother.
1379. Wa'-tse-ga-wa set forth again, with quickened footsteps,
1380. To the conglomerate stone.
1381. Close to the stone he paused and stood;
1382. Then hastened with it to his brothers, to whom he spake,
1383. Saying: How will this stone serve, O, elder brothers?
1384. The elder brothers replied: It can not be used for any purpose,
O, younger brother.
1385. Verily, at that time and place, it has been said, in this house,
1386. He went forth again to an open prairie, where trees grow not,
1387. To the fragment of a rock.
1388. He returned with it in haste and spake to his brothers,
1389. Saying: How will this stone serve, O, elder brothers?
1390. The elder brothers replied: Verily, it is not the right kind of
stone, O, younger brother.
1391. Verily, at that time and place, it has been said, in this house,
1392. He went forth again to the side of a hill,
1393. Where he found a round-handled flint knife.
1394. With this he returned to his brothers, to whom he spake,
1395. Saying: How will this article serve, O, elder brothers?
1396. Verily, at that time and place, it has been said, in this house,
1397. The elder brothers replied: It will be a useful article, O, younger
brother.
1398. Then the brothers spake to one another, saying: From this
article we shall take a personal name, O, younger brothers.
1399. Round-handled knife

1400. We shall take for our personal names, O, younger brothers.
 1401. Although that may be,
 1402. The people of the Wa-zha'-zhe
 1403. And those of the Tsi'-zhu
 1404. Shall not use the round-handled knife for cutting, O, younger brothers, they said to one another.
1405. Verily, at that time and place, it has been said, in this house.
 1406. He went forth again, to the summit of a hill,
 1407. To the black flint knife.
 1408. Close to the knife he paused and stood,
 1409. Then returned with it in haste,
 1410. Returned with it to his elder brothers, to whom he spake,
 1411. Saying: How will this article serve, O, elder brothers?
 1412. Then the elder brothers spake to one another, saying: It will be a useful article, O, younger brothers.
 1413. However, for the people of the Wa-zha'-zhe
 1414. And those of the Tsi'-zhu,
 1415. It is not suitable for use in cutting, O, younger brothers, they said to one another.
1416. Wa'-tse-ga-wa set forth again to the summit of a hill,
 1417. To the flint knife that is sacred.
 1418. Close to it he paused and stood,
 1419. Then returned with it in haste to his brothers, to whom he spake,
 1420. Saying: How will this article serve, O, elder brothers?
 1421. The elder brothers replied: O, younger brother,
 1422. It will be a useful article, O, younger brother.
 1423. Then the brothers spake to one another, saying: We shall take a personal name from this article, O, younger brothers.
 1424. The-sacred-knife
 1425. We shall take to ourselves as a personal name, O, younger brothers.
1426. The people of the Wa-zha'-zhe
 1427. And those of the Tsi'-zhu,
 1428. When they go forth toward the setting sun against their enemies,
 1429. They shall always use this sacred knife, O, younger brothers, they said to one another.
1430. Wa'-tse-ga-wa went forth again to the farther side of a hill,
 1431. To the red flint knife.
 1432. Close to the red flint knife he paused and stood,
 1433. Then returned with it in haste to his brothers, to whom he spake,

1434. Saying: How will this article serve, O, elder brothers?
 1435. The elder brothers replied: O, younger brother,
 1436. Verily, that has been the object of your continual search, O,
 younger brother.
 1437. It will be a useful article, O, younger brother.
 1438. Then the elder brothers spake to one another, saying: From
 this article we shall take a personal name, O, younger
 brothers.
 1439. The-red-knife
 1440. Shall be to us a personal name, O, younger brother, they said
 to one another.
 1441. The people of the Wa-zha'-zhe
 1442. And those of the T̄si'-zhu
 1443. Shall always use this knife for cutting, O, younger brothers,
 they said to one another.
 1444. When they go forth toward the setting sun against their
 enemies
 1445. And use this knife for cutting
 1446. They shall have a knife that is sharp, indeed, O, younger
 brothers, they said to one another.
1447. Verily, at that time and place, it has been said, in this house,
 1448. The Hoⁿ'-ga, a people who possess seven fireplaces,
 1449. A people among whom there are none that are craven, spake
 to one another,
 1450. Saying: There is yet lacking a certain part, O, younger
 brothers.
 1451. Then they turned to Hoⁿ'-ga Wa'-t̄se-ga-wa, to whom they
 spake,
 1452. Saying: O, younger brother,
 1453. There is yet lacking a certain part, O, younger brother.
 1454. Then, at the beginning of day,
 1455. Wa'-t̄se-ga-wa went forth into the far-off lands
 1456. And came to a valley, where he paused and stood.
 1457. In the evening of the day
 1458. He stood before his elder brothers, his bare legs worn with the
 grasses of the earth.
 1459. The elder brothers spake to him, saying: How has it been with
 you, O, younger brother?
 1460. And he replied: I have traveled to a valley in the far-off lands,
 O, elder brothers.
1461. Verily, at that time and place, it has been said, in this house,
 1462. The elder brother spake to Wa'-t̄se-ga-wa, saying: Look you,
 O, younger brother.
 1463. We bid you go once more and make search.

1464. Then, at the beginning of day,
 1465. He went forth to the far-off lands
 1466. And came to a second valley,
 1467. Where he paused and stood.
 1468. In the evening of the day
 1469. He stood before his brothers, his bare legs worn with the grasses
 of the earth.
 1470. The elder brothers spake to him, saying: O, younger brother,
 how has it been with you?
 1471. Wa'-tse-ga-wa replied: O, elder brothers,
 1472. I have traveled to a second valley in the far-off lands, O, elder
 brothers.
1473. The elder brothers spake again to Wa'-tse-ga-wa, saying: Look
 you, O, younger brother,
 1474. We bid you go once more and make search.
 1475. Then, at the beginning of day,
 1476. He went forth to the far-off lands
 1477. To a third valley,
 1478. Where he paused and stood.
 1479. In the evening of the day
 1480. He stood before his brothers, his bare legs worn with the grasses
 of the earth.
 1481. The elder brothers spake to him, saying: How has it been with
 you, O, younger brother?
 1482. Wa'-tse-ga-wa replied: O, elder brothers,
 1483. I have traveled to a third valley, O, elder brothers, into the
 far-off lands.
 1484. Again the elder brothers spake to Wa'-tse-ga-wa, saying: Look
 you, O, younger brother,
 1485. We bid you go once more and make search.
 1486. Then, at the beginning of day,
 1487. He went forth to the far-off lands
 1488. To a fourth valley,
 1489. Where he paused and stood.
 1490. There he beheld the seven bends of a great river,
 1491. Enwrapped in a cloud of white smoke from many fires.
 1492. He stood gazing, with close attention
 1493. Upon the seven bends of the river,
 1494. And he saw through the smoke the dwellings of men, seven vil-
 lages, one in each bend of the river.
 1495. I must take a closer view of the people of these villages, he
 thought.

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

1533. Has traveled to four valleys in the far-off lands, O, Wa-zha'-zhe.
 1534. In the fourth valley
 1535. He beheld seven bends of a great river
 1536. Enwrapped in a cloud of white smoke from many fires.
 1537. Seven villages he saw among the seven bends of the river
 1538. Enwrapped in a cloud of white smoke from many fires.
 1539. Very closely he watched the people
 1540. And saw the tattoo marks upon their foreheads,
 1541. The tattoo marks upon their jaws,
 1542. Saw that they wore the hair of their foreheads cut short.

THE HI'-ÇA-DA STORY OF THE FINDING OF THE FOE

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

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

HI'-ÇA-DA WI'-GI-E, FINDING OF THE FOE

(Osage version, p. 407; literal translation, p. 556)

1. It has been said, in this house,
2. That from among the Ho^{n'}-ga, a people who possess seven fire-places,
3. A younger brother went forth upon a sacred errand.
4. The elder brothers knew, from their divining sense, of his homeward journey, though yet out of range of ordinary vision.
5. What tidings doth he bring?
6. What sufferings has he endured? the elder brothers said to one another.
7. Then as he appeared before them they said: Receive him and speak to him, some of you,
8. And in haste they received him and spake to him.
9. Then the younger brother spake, saying: I have been to a valley, O, elder brothers.
10. I have been as far as the first valley, but
11. Saw nothing worthy of my notice.
12. Then they made room for them at the fireplace and the messengers spake,
13. Saying: Our younger brother
14. Tells us he has been as far as the first valley, but
15. Saw nothing worthy of his notice.
16. It has been said, in this house,
17. The return of the younger brother, who had gone forth again upon his errand,
18. Was known to the elder brothers, through their divining sense, though yet out of range of ordinary vision.
19. Verily, at that time and place, it has been said, in this house,
20. The younger brother was nearing his home
21. When the elder brothers said to one another: Our younger brother is nearing his home.
22. What sufferings has he endured?
23. Then as he appeared before them they said: Receive him and speak to him, some of you,
24. And in haste they received him and spake to him.
25. Then the younger brother spake, saying: I have been to a second valley, O, elder brothers.
26. I have been as far as the second valley, but
27. Saw nothing worthy of my notice.
28. Then they made room for them at the fireplace and the messengers spake,
29. Saying: Our younger brother
30. Tells us he has been as far as the second valley, but
31. Saw nothing worthy of his notice.

32. Verily, at that time and place, it has been said, in this house,
33. The return of the younger brother,
34. Who had gone again upon his sacred errand,
35. Was known to the elder brothers, through their divining sense,
though yet out of range of ordinary vision.
36. The sun had reached midheaven
37. When the younger brother was nearing his home,
38. And the elder brothers said to one another: We know our younger
brother is returning.
39. What sufferings has he endured? they said to one another.
40. Then as he appeared before them they said: Receive him and
speak to him, some of you,
41. And in haste they received him and spake to him.
42. Then the younger brother spake, saying: I have been to a third
valley, O, elder brothers.
43. I have been as far as the third valley
44. And saw nothing worthy of my notice.
45. Then they made room for them at the fireplace.

46. Verily, at that time and place, it has been said, in this house,
47. The return of the younger brother,
48. Who had gone again upon his sacred errand,
49. Was known to the elder brothers, through their divining sense,
though yet out of range of ordinary vision.
50. As he was nearing his home
51. The elder brothers said to one another: We know our younger
brother is returning,
52. Returning with swift strides, we know.
53. Then as he appeared before them they said: Receive him and
speak to him, some of you,
54. And in haste they received him and spake to him.
55. Then the younger brother spake, saying: I have been to a fourth
valley, O, elder brothers.
56. I have been as far as the fourth valley and
57. There I saw the footprints
58. Of some strange animal.
59. The remains of the grasses where it had fed, had cut the grass
with its teeth.
60. Verily, there are signs of some strange animal.
61. It has been said, in this house,
62. The elder brothers spake to one another, saying: O, younger
brothers,
63. Our younger brother,
64. Who has been upon a journey,
65. Tells us he has been to a fourth valley,

66. That he has been as far as the fourth valley,
 67. Where he saw signs of some strange animal,
 68. Saw the footprints of the animal,
 69. The remains of the grasses where it had fed; had cut the grass
 with its teeth.
 70. He tells us they are surely the signs of some strange animal.
 71. It has been said, in this house,
 72. The elder brothers spake to one another, saying: O, younger
 brothers,
 73. Let the people of the Tsi'-zhu and those of the Wa-zha'-zhe
 74. Come together, they said to one another.
 75. The people of the Tsi'-zhu and of the Wa-zha'-zhe came together
 forthwith.
 76. Then the Hoⁿ'-ga spake to them, saying: O, Tsi'-zhu and Wa-
 zha'-zhe,
 77. Our younger brother,
 78. Who has been upon a journey,
 79. Tells us he has been to a fourth valley,
 80. That he has been as far as the fourth valley, where
 81. He saw the footprints
 82. Of some strange animal
 83. And the remains of the grasses where it had fed.
 84. Verily, at that time and place, it has been said, in this house,
 85. The people arose and departed without order and as though in
 swarms,
 86. Whereupon the speaker of the Hoⁿ'-ga said: I had thought the
 Tsi'-zhu and the Wa-zha'-zhe
 87. Would make some reply,
 88. But without speaking, without a word,
 89. They departed in disorder and as though in swarms.
90. Verily, at that time and place, it has been said, in this house,
 91. It came to pass
 92. That the return of the younger brother who had gone again
 upon his errand
 93. Was known to the elder brothers through their divining sense,
 though yet out of range of ordinary vision,
 94. And they spake to one another, saying: We know our younger
 brother is returning,
 95. Returning with swift strides.
 96. Verily, with swift strides he is returning, we know.
 97. Then as he appeared before them they said to one another:
 Receive him and speak to him, some of you.
 98. What sufferings has he endured? they said to one another.
 99. The younger brother spake, saying: O, elder brothers,

100. I have been to a fifth valley,
 101. Where I saw the footprints
 102. Of some strange animal,
 103. Footprints that show the animal to have cloven feet
 104. And to be an animal of formidable size.
 105. Verily, at that time and place, it has been said, in this house,
 106. The Ho^{n'}-ga spake to one another, saying: O, younger brothers,
 107. Let the people of the Tsi'-zhu and those of the Ho^{n'}-ga
 108. Come together, they said to one another.
 109. The people of the Tsi'-zhu and of the Wa-zha'-zhe came together
 forthwith.
 110. Then the Ho^{n'}-ga spake to them, saying: O, Tsi'-zhu and
 Wa-zha'-zhe,
 111. Our younger brother,
 112. Who has been upon a journey,
 113. Tells us he has been to a fifth valley,
 114. That he has been as far as the fifth valley, where
 115. He saw the footprints
 116. Of some strange animal,
 117. Footprints that show the animal to have cloven feet
 118. And to be an animal of formidable size.
 119. It has been said, in this house,
 120. The people of the Tsi'-zhu and of the Wa-zha'-zhe,
 121. Without making a reply, without a word,
 122. Arose and departed without order and as though in swarms.
 123. Whereupon the speaker of the Ho^{n'}-ga said: I had thought the
 Tsi'-zhu and the Wa-zha'-zhe
 124. Would make a reply; and this they repeated to one another:
 125. They made no reply.
 126. Verily, at that time and place, it has been said, in this house,
 127. The return of the younger brother,
 128. Who had gone forth again upon his errand,
 129. Was known to the elder brothers, through their divining sense,
 though yet out of range of ordinary vision.
 130. He was nearing home,
 131. When the elder brothers said to one another: We know our
 younger brother is returning.
 132. He is returning with quickened strides, they said to one another.
 133. Then as he appeared before them they said to one another:
 Receive him and speak to him, some of you,
 134. And in haste they received him and spake to him.
 135. Then the younger brother spake, saying: I have been to a sixth
 valley,
 136. Where I saw the footprints

137. Of some strange animals,
138. Whose paths led hither and thither, in every direction.
139. Verily, they appear to be strange animals.
140. The foam of the water passed by them to the ground indicated
their recent presence at this place.
141. Verily, they must be animals of formidable size.
142. It has been said, in this house,
143. The Ho^{n'}-ga spake to one another, saying: O, younger brothers,
144. Let the people of the Ṭsi'-zhu and those of the Wa-zha'-zhe
145. Come together, they said to one another.
146. The people of the Ṭsi'-zhu and of the Wa-zha'-zhe came together
forthwith.
147. Then the Ho^{n'}-ga spake to them, saying: O, Ṭsi'-zhu and
Wa-zha'-zhe,
148. Our younger brother,
149. Who has been upon a journey,
150. Tells us he has been to a sixth valley,
151. That he has been as far as the sixth valley,
152. Where he saw footprints
153. Of some strange animals,
154. Whose paths led hither and thither, in every direction.
155. Even the foam of their urine still lay upon the ground and indi-
cated their recent presence at that place.
156. Verily, they must be animals of formidable size.
157. It has been said, in this house,
158. The people arose without making a reply and departed in dis-
order and as though in swarms.

159. Verily, at that time and place, it has been said, in this house,
160. The return of the younger brother,
161. Who had again gone forth upon his errand,
162. Was known to the elder brothers, who said: We know he is
returning though he is yet out of range of ordinary vision.
163. Then as he was nearing home
164. They said to one another: We know our younger brother is
returning.
165. Then as he appeared before them he said to them: O, elder
brothers,
166. I have been to a seventh valley,
167. I have been as far as the seventh valley, and
168. There I saw the signs of some strange animals.
169. The grasses, that had been trampled by their feet, lay pointing
where their trail led,
170. Their dung that lay scattered upon the land.
171. Verily, they appear to be animals of formidable size.

172. Verily, at that time and place, it has been said, in this house,
 173. The Ho^{n'}-ga spake to one another, saying: O, younger brothers,
 174. Let the people of the Tsi'-zhu and those of the Wa-zha'-zhe
 175. Come together, they said to one another.
 176. The people of the Tsi'-zhu and of the Wa-zha'-zhe came together
 forthwith.
 177. Without speaking
 178. The people arose and departed as though in swarms.
 179. Then the speaker of the Ho^{n'}-ga said: I had thought the people
 of the Tsi'-zhu and those of the Wa-zha'-zhe
 180. Would make some reply, but
 181. Without a word they arose and departed as though in swarms.¹⁶
182. Verily, at that time and place, it has been said, in this house,
 183. The Ho^{n'}-ga spake to one another, saying: Our younger brother,
 184. Who has been upon a journey,
 185. Has been to a seventh valley,
 186. Where herds of animals,
 187. Seven in number,
 188. He tells us he has seen.
 189. He continued his journey beyond the seven herds of animals
 190. To a prominent hill,
 191. Upon the summit of which he stood,
 192. From which place he beheld a line of groves cut here and there
 by intervening spaces.
 193. In each of these groves he saw people.
 194. He tells us he saw smoke constantly shooting upward from their
 dwellings among these groves,
 195. That these strange people
 196. Are formidable in their personal appearance and in their num-
 bers.
197. Verily, at that time and place, it has been said, in this house,
 198. They said to one another: O, younger brothers,
 199. Let the people of the Tsi'-zhu and those of the Wa-zha'-zhe
 200. Come together, they said to one another.
 201. The people of the Tsi'-zhu and of the Wa-zha'-zhe came together
 forthwith,
 202. And the Ho^{n'}-ga spake to them, saying: O, Tsi'-zhu and Wa-
 zha'-zhe,
 203. Our younger brother
 204. Has returned from his journey in a great state of alarm.
 205. He has traveled to a seventh valley,
 206. Where, he tells us, he saw herds of animals, seven in number,

¹⁶ Lines 172 to 181 were evidently repeated unintentionally and should be skipped and the reading continued from line 182 in order to complete the sense.

207. Which he observed with care.
208. The animals, he tells us, are formidable in size,
209. Having sharp, curved horns upon their heads.
210. He continued his journey beyond these herds
211. To a prominent hill,
212. Upon the summit of which he stood,
213. From which place he beheld a line of groves of trees.
214. Smoke constantly shot upward therefrom, he tells us, O, T̄si'-zhu and Wa-zha'-zhe.
215. Among these groves of trees dwell people,
216. Formidable in their personal appearance and in their numbers,
217. Our younger brother tells us.
218. These strange people
219. Wear the hair of their foreheads cut short,
220. That upon their foreheads are tattoo marks,
221. As also around their mouths.
222. They are a people
223. Abundantly supplied with sharp-pointed weapons,
224. A people whose arrows bristle and radiate in their grasp.
225. They are a people
226. Who possess shields of buffalo hide for the protection of their bodies.
227. Verily, at that time and place, it has been said, in this house,
228. The T̄si'-zhu and the Wa-zha'-zhe replied, saying: That is well.
229. Then, speaking to one another, they said: O, younger brothers,
230. Let the T̄si'-zhu (gens) Who are Feared by the Gods
231. Be spoken to concerning this report.
232. Then quickly the Hoⁿ'-ga spake to the T̄si'-zhu, Who are Feared by the Gods,
233. And as promptly the T̄si'-zhu replied: O, Hoⁿ'-ga,
234. I am not abundantly supplied with weapons; therefore
235. Let me bid you, O, Hoⁿ'-ga,
236. To speak to the Wa-zha'-zhe concerning this report.
237. Verily, at that time and place, it has been said, in this house,
238. The Hoⁿ'-ga approached the Wa-zha'-zhe Wa-noⁿ (the war gens of the Wa-zha'-zhe),
239. And, standing over them with bowed heads, spake to them,
240. Saying: Our younger brother
241. Has returned from his journey in a great state of alarm, O, Wa-zha'-zhe.
242. He saw a people,
243. Who are very formidable in their personal appearance and in their numbers,
244. A people who wear the hair of their foreheads cut short,

245. Upon whose foreheads are tattoo marks,
 246. As also around their mouths
 247. And upon their breasts they have tattoo marks.
 248. Verily, they are a people well supplied with weapons,
 249. A people who have shields to protect their bodies.
250. It has been said, in this house,
 251. The Wa-zha'-zhe promptly replied, saying: It is well, O, Ho^{n'}-ga.
 252. You shall overcome these strange people and make them to fall,
 O, Ho^{n'}-ga.
 253. Seven tines of the antlers of the deer
 254. I have made to be my weapons, mysterious and sacred.
 255. Even the small tip of a tine of the deer's antlers
 256. I can split with one of these arrows, O, Ho^{n'}-ga, so accurate are
 their flight.
 257. These mysterious arrows you shall use, O, Ho^{n'}-ga, to overcome
 these strange people and make them to fall.

NI'-KI WI'-GI-E, VERSION OF THE BLACK BEAR GENS

(Osage version, p. 414; literal translation, p. 562)

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

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

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

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

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

In the wi'-gi-e of the Puma gens Wa'-tse-ga-wa, The Radiant Star, the sky name of the Black Bear gens, acts as messenger, while in the Black Bear gens wi'-gi-e the Puma acts as messenger.

The Black Bear gens mention the Elk as the being who made the waters to depart and exposed the four different colored soils of the earth—namely, the dark, the blue, the red, and the yellow. The wi'-gi-e of the Puma gens tells of the Crawfish as the being who gave the people the four symbolic soils of the earth.

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

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

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

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

THE W1'-GI-E

1. What said they, it has been said, in this house,
2. The little ones were to become a people, it has been said, in this house,
3. A thought which threw the people into profound meditation.
4. They sat in great perplexity,
5. For in the first of the great divisions of the heavens
6. They thought to make the abiding place of the little ones.
7. They sat in great perplexity,
8. For in the first divisions of the heavens it was not possible for the little ones to abide.
9. They had made their first downward soaring.
10. They gathered together, it has been said, in this house,
11. The little ones had not yet become a people.
12. They gave their thought to making the second division of the heavens
13. The abiding place of the little ones.
14. It was not possible for the little ones to abide therein.
15. They had made their second downward soaring.

16. Again they meditated upon a descent,
17. And they sat in great perplexity,
18. For in the third division of the heavens
19. They thought the little ones might become a people and abide.
20. Verily, at that time and place, it has been said, in this house,
21. The little ones did not become a people in the third heaven.
22. The little ones failed to become a people.
23. They had made their third downward soaring.

24. The people spake to one another, saying: O, younger brothers.
25. Look you, it is not possible for the little ones to become a people.
26. Let search be made for a way.
27. They meditated upon continuing the descent,
28. They sat in great perplexity,
29. Then they took the downward course to earth.
30. They found the earth engulfed in water that lay undisturbed.
31. They paused, then asked one another: What shall we do?
32. They descended and upon the tops of seven great rocks
33. They alighted.
34. The seventh rock,
35. The rock that was black in color,
36. Spake to the little ones of its great age,
37. Spake to them, saying: Verily, my little ones shall come closely
to me for protection as they travel the path of life.
38. When my little ones come close to me for protection,
39. There shall be no death among them as they travel the path of life.
40. When my little ones come close to me for protection,
41. They shall cause themselves to be difficult to overcome by death.
42. When my little ones come close to me for protection,
43. They shall enable themselves to live to see old age as they travel
the path of life.

44. The red rock spake to the little ones,
45. Spake to them of its great age,
46. Then said to them: My little ones shall come close to me for pro-
tection as they travel the path of life.
47. When my little ones come close to me for protection,
48. There shall be no death among them as they travel the path of life.
49. When the little ones come close to me for protection,
50. They shall cause themselves to be difficult to be overcome by
death.
51. When the little ones come close to me for protection,
52. They shall enable themselves to live to see old age as they travel
the path of life.
53. The people spake to one another, saying: O, younger brothers,
54. What shall we do? they said to one another.

55. It is impossible for the little ones to dwell upon the surface of the water.
56. Let us cause search to be made.
57. The Sho'-ka, who stood near,
58. Even as these words were spoken,
59. Hastened to the Black-bean-like (the Water-beetle, the whirligig) (fig. 11),
60. And quickly returned with him.
61. The people spake to the Water-beetle, saying: O, grandfather,
62. It is not possible for the little ones to dwell upon the surface of the water.
63. We ask of you to make search for a way out of our difficulty.
64. Verily, at that time and place, it has been said, in this house,
65. The Water-beetle replied: O, my grandchildren,
66. You say it is not possible for the little ones to dwell upon the surface of the water.

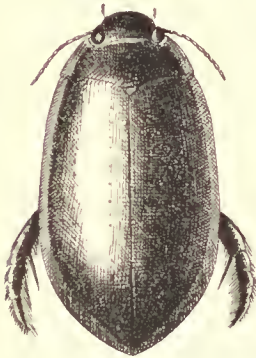


FIG. 11.—The water beetle.

67. You ask me to search for a way out of your difficulty.
68. I shall make search for a way.
69. Thereupon he pushed forth, even against the current.
70. Running swiftly upon the surface of the water,
71. He came to a bend of the water,
72. Then spake, saying: It is impossible for me to give you help, O, my grandchildren.
73. Although it is not possible for me to help you,
74. I will say to you: My walk of life is upon the surface of the water.
75. The little ones shall make of me their bodies.
76. When the little ones make of me their bodies,
77. They shall be free from all causes of death as they travel the path of life.
78. When the little ones make of me their bodies,
79. They shall cause themselves to be difficult to overcome by death.
80. What said they? It has been said, in this house,
81. They spake to the Spider-like (Water-spider) (fig. 12), it has been said, in this house,
82. Saying: O, grandfather,
83. It is not possible for the little ones to dwell upon the surface of the water.
84. You are asked to search for a way out of the difficulty.
85. It is the people who ask this of you, O, grandfather.
86. The Water-spider spake, saying: O, my grandchildren,
87. You say it is not possible for the little ones to dwell upon the surface of the water.

88. You ask me to search for a way out of the difficulty.
 89. I shall make search for a way.
 90. Thereupn he pushed forth even against the current of the water.
 91. Walking swiftly upon the surface,
 92. He came to a second bend of the current.
 93. He paused at this bend
 and spake,
 94. Saying: It is not possible,
 O, my grandchildren.
 95. Although it is not possible
 to find a way out of the
 difficulty,
 96. The little ones shall make
 of me their bodies.
 97. My walk in life is upon the
 surface of the water.
 98. When the little ones make
 of me their bodies,
 99. They shall be free from
 all causes of death as
 they travel the path of
 life.



100. When the little ones make
 of me their bodies,
 101. They shall cause themselves to be difficult to overcome by death.
 102. When the little ones make of me their bodies,
 103. They shall enable themselves to live to see old age as they travel
 the path of life.

FIG. 12.—The water spider. (Courtesy of Dr. Wm. E. Safford.)

104. It is well, the people replied,
 105. What is said here shall stand.
 106. To the Sho'-ka, who stood near,
 107. The people spake, saying: O,
 younger brother.
 108. Then, verily, at that time and
 place,
 109. The Sho'-ka hastened to the
 Walker-on-the-water (Water-
 strider) (fig. 13), to whom he
 spake,

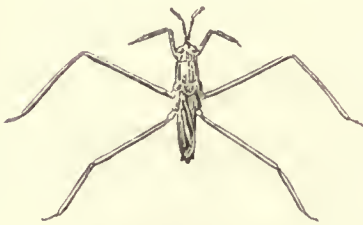


FIG. 13.—The water strider. (Courtesy of Dr. Wm. E. Safford.)

110. Saying: O, my grandfather,
 111. It is not possible for the little ones to dwell upon the surface of
 the water.
 112. The people ask you to search for a way out of the difficulty.
 113. The Water-strider replied: You say it is not possible for the
 little ones to dwell upon the surface of the water.
 114. You ask me to search for a way out of the difficulty.

115. I shall make search for a way.
 116. Thereupon, even against the current,
 117. He pushed forth in a zigzag line.
 118. He came to a third bend in the current,
 119. Where he paused and spake, saying: It is not possible, O, my grandchildren.
 120. Although it is not possible for me to give you help,
 121. I will tell you that my walk in life is upon the surface of the water.
 122. The little ones shall make of me their bodies.
 123. When the little ones make of me their bodies,
 124. They shall be free from all causes of death as they travel the path of life.
 125. When the little ones make of me their bodies,



FIG. 14.—The leech. (Courtesy of Dr. Wm. E. Saford.)

126. They shall cause themselves to be difficult to overcome by death.
 127. When the little ones make of me their bodies,
 128. They shall enable themselves to live to see old age as they travel the path of life.
 129. What is here said shall stand.
 130. What said they? it has been said, in this house.
 131. The people said: It is not possible for the little ones to dwell upon the surface of the water.
 132. Verily, at that time and place, it has been said, in this house,
 133. The Sho'-ka hastened to the Red-breasted leech (fig. 14)
 134. And quickly returned with him.
 135. To the Red-breasted-leech the people spake, saying: O, grandfather,
 136. It is not possible for the little ones to dwell upon the surface of the water.
 137. We ask you to make search for a way out of our difficulty.
 138. The Leech replied: You say it is not possible for the little ones to dwell upon the surface of the water.
 139. You ask me to search for a way out of your difficulty.
 140. I shall make search for a way.
 141. Thereupon he pushed forth, even against the current,
 142. Pulling himself repeatedly as he pushed on.
 143. He came to a fourth bend in the current,
 144. Where he paused and spaké, saying: It is not possible, O, my grandchildren.
 145. Although it is not possible for me to give you help,

146. I will tell you: My walk in life is on the surface of the water.
147. The little ones shall make of me their bodies.
148. When the little ones make of me their bodies,
149. They shall be free from all causes of death.
150. When the little ones make of me their bodies,
151. They shall cause themselves to be difficult to overcome by death.
152. When the little ones make of me their bodies,
153. They shall enable themselves to live to see old age as they travel
the path of life.
154. The days that are calm and beautiful
155. The little ones shall also enable themselves to live to see.
156. What said they? it has been said, in this house.
157. The people spake to one another, saying: O, younger brothers,
158. It is not possible for the little ones to become a people.
159. It is not possible for the little ones to dwell upon the surface of
the water,
160. O, younger brothers, they said to one another,
161. Make search for a way out of our difficulty.
162. Then they spake to the Great Elk,
163. Saying: O, grandfather,
164. It is not possible for the little ones to dwell upon the surface of
the water, O, grandfather.
165. It is not possible for the little ones to make the waters to become
dry.
166. We ask you to seek for a way out of our difficulty.
167. It is not possible for the little ones to dwell upon the surface of
the water.
168. Verily, at that time and place, it has been said, in this house,
169. The Great Elk
170. Threw himself suddenly upon the water,
171. And the dark soil of the earth
172. He made to appear by his strokes.
173. Then he spake to the people, saying: O, elder brothers,
174. I have given you cause to be grateful and happy.
175. When the little ones go toward the setting sun against their
enemies
176. And take with them this dark soil as a sign of their supplications,
177. Their prayers shall never fail to be heard as they travel the path
of life.
178. For a second time
179. The Great Elk threw himself upon the water,
180. And the blue soil of the earth,

181. He made to appear by his strokes.
 182. Then he spake to the people, saying: O, elder brothers,
 183. I have given you cause to be grateful and happy.
 184. When the little ones go toward the setting sun against their
 enemies,
 185. They shall take with them this blue soil as a sign of their sup-
 plications.
 186. When they use this soil as a sign of their supplications,
 187. Their prayers shall never fail to be heard as they travel the path
 of life.
188. For a third time
 189. The Great Elk threw himself upon the water,
 190. And the red soil of the earth,
 191. He made to appear by his strokes.
 192. Then he spake to the people, saying: O, elder brothers,
 193. I have given you cause to be grateful and happy.
 194. When the little ones go toward the setting sun against their
 enemies,
 195. And take with them the red soil as a sign of their supplications,
 196. Their prayers shall never fail to be heard as they travel the path
 of life.
197. For a fourth time
 198. The Great Elk threw himself upon the water,
 199. And the yellow soil of the earth,
 200. He made to appear by his strokes.
 201. Then he spake to the people, saying: O, elder brothers,
 202. I have given you cause to be grateful and happy.
 203. When the little ones go toward the setting sun against their
 enemies,
 204. And take with them the yellow soil as a sign of their suppli-
 cations,
 205. Their prayers shall never fail to be heard as they travel the
 path of life.
206. O, elder brothers,
 207. I, who stand here, am a Ho^{n'}-ga, a sacred person, The Great
 Elk by name,
 208. I, who stand here, am a Ho^{n'}-ga, a sacred person, The Little
 Earth by name,
 209. I, who stand here, am a Ho^{n'}-ga, a sacred person, Maker-of-the-
 Earth's-Soil by name.¹⁷

¹⁷ There is in the Omaha gentile organization a gens having this name, Mo^{n'}-thi^{n'}-ka-ga-xe, Maker-of-the-Earth's-Soil. See Twenty-seventh Annual Report, B. A. E., p. 171. Long, in referring to this gens, says the "Mon-eka-geh-ha or Earthmakers * * * are said to have originated the present mode of mourning by rubbing the body with whitish clay" (Long's Expedition, Vol. 1, p. 327). While Mr. Long's statement is not strictly accurate, it is interesting in so far as it bears testimony to the fact that the Omaha clung to the supplicatory rite they call "No^{n'}-zhi^{n'}-zhe^{n'}" when long ago they separated from the Osage. The Osage also still call this rite by the same name, "No^{n'}-zhi^{n'}-zho^{n'}."

210. I am a Ho^{n'}-ga, Maker-of-the-land by name.
 211. The dark soil of the earth,¹⁸
 212. He held up to view
 213. And spake to the people, saying: This dark soil of the earth
 214. I have not made without a purpose.
 215. When the little ones use it as a sign of their supplications,
 216. When they put it upon their faces as a sign of their supplications,
 217. And moisten, with their tears,
 218. Even so much as their eyelids,
 219. Their prayers shall never fail to be heard as they travel the path
 of life.
220. Then he held to view the blue soil of the earth,¹⁹
 221. And spake to the people, saying: This blue soil also
 222. I have made for you to put upon your faces.
 223. When the little ones go toward the setting sun against their
 enemies
 224. And take with them this blue soil as a sign of their supplications,
 225. Their prayers shall never fail to be heard as they travel the path
 of life.
226. What said they? it has been said, in this house.
 227. The red soil of the earth
 228. He held to view and spake to the people,
 229. Saying: In making this soil I have given you cause to be grate-
 ful and happy.
 230. When the little ones go toward the setting sun against their
 enemies,
 231. When you take the red soil with you as a sign of your supplica-
 tions,
 232. Your prayers shall never fail to be heard.
233. The yellow soil of the earth
 234. He held to view and spake, saying: This soil also
 235. The little ones, when they go toward the setting sun against
 their enemies,
 236. They shall take with them as a sign of their supplications.
 237. Their prayers shall never fail to be heard as they travel the path
 of life.

¹⁸ The dark soil of the earth must be used only in the rite of No^{n'}-zhi^{n'}-zho^{n'}, or vigil.

¹⁹ The blue soil of the earth is for the use of the woman who takes upon herself the rite of Wa-zhi^{n'}-tbe-
 the, the sending of strength and courage to her brothers and other kindred who had gone to war. A cere-
 mony of the same name and meaning was performed by the women of the Omaha, but in a different form
 and without the blue soil. (See Twenty-seventh Annual Report, B. A. E., p. 533.) The blue soil must
 also be used to paint the seven and six stars on the face of the warrior chosen to act as Wa'-do^{n'}-be in the
 ceremonies of certain degrees of the war rites. This officer must be able to count seven and six o-do^{n'}
 (military honors) won by himself.

238. What said they? it has been said, in this house.
239. The people spake to one another, saying: O, younger brothers,
240. We are a people who spare none of our foes,
241. A people who are never absent from any important movement,
242. And they spake to the one who had made of the Puma his body,
243. Saying: O, younger brother.
244. Even as these words were spoken the Puma went forth.
245. Then after a time the people said to one another: There are signs that our younger brother is returning,
246. Stumbling, tripping again and again as he hastens
247. Running repeatedly as he hurries homeward.
248. Go, some of you, and speak to him,
249. And some of the brothers hastened to meet him and to speak to him.
250. In response to their inquiries, the Puma spake, saying: O, elder brothers,
251. Yonder stands a man, O, elder brothers,
252. Verily, a man whose appearance excites fear,
253. A man who is like us in form.
254. Then the people spake, saying: O, younger brothers,
255. Look you, I have said, we are a people who spare none of our foes,
256. A people who are never absent from any important movement.
257. Whoever this man may be,
258. We shall send him to the abode of spirits.
259. It matters not whose little one he may be,
260. We shall make him to lie low.
261. In the direction of the man they hastened,
262. They made one ceremonial pause,
263. Then, at the fourth pause,
264. The Puma spake, saying: There he stands, O, elder brothers.
265. It is well, the people replied,
266. We shall send him to the abode of spirits.
267. Their index fingers
268. They thrust into their mouths,
269. To moisten them and to give them killing power.
270. Verily, at that time and place, it has been said, in this house,
271. The man spake, saying:
272. I am a Ho^{n'}-ga (a sacred person), O, elder brothers, he stood saying.
273. Then the Puma spake, saying: O, elder brothers,
274. He speaks clearly our language.
275. I am a Ho^{n'}-ga, the stranger continued, who has come from the midst of the stars,

276. O, elder brothers,
277. Young-chief is my name, I who stand here,
278. Star-chief is my name, I who stand here,
279. Radiant-star is my name, I who stand here,
280. Star-that-travels is my name.
281. Then the people replied: It is well.
282. The stranger continued: Young-chief
283. Is a name you shall use as you travel the path of life.
284. The Radiant star also
285. Is a name you shall use as you travel the path of life.
286. In giving you these names I give you cause to be grateful and
happy, O, elder brothers.
287. It is well, the people replied.
288. Then the people spake to one another, saying: O, younger
brothers,
289. It is well,
290. We shall henceforth banish from our midst all anger and hatred,
O, younger brothers,
291. We shall accept the names thus offered to us.
292. Young-chief,
293. Is a name that we shall make to be ours,
294. Radiant-star,
295. Is a name that we shall make to be ours.
296. This man
297. Speaks our language fluently,
298. And the name, Speaks-fluently,
299. We shall also use, O, younger brothers, they said to one another.
300. You say the man is like a stranger.
301. From that also,
302. We shall make a name for ourselves.
303. Sacred-stranger, also,
304. We shall make to be our name, O, younger brothers, they said
to one another.
305. What said they? it has been said, in this house.
306. They spake to one another, saying: O, younger brothers,
307. We have no ceremonial articles, they said to one another,
308. Let search be made for materials to be used in making them.
309. They moved forward to make the search,
310. Then they spake to the one who had made of the Puma his body,
311. Saying: O, younger brother,
312. Go thou and make search.
313. Even as these words were spoken the Puma hastened away.
314. Then in a short time he was hastening toward home.

315. The people spake to one another, saying: There are signs that our younger brother is returning.
 316. Go, some of you, and speak to him.
 317. Then some of the brothers hastened out to speak to him.
 318. In response to their inquiries, the Puma said: O, elder brothers,
 319. Verily, there is an animal of some kind
 320. In yonder place, O, elder brothers.
 321. It is well, the elder brothers replied.
 322. Then they spake to one another, saying: O, younger brothers,
 323. Our younger brother has said
 324. That an animal of some kind is in yonder place.



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

325. It is well, the people said.
 326. Make haste
 327. That we may send him to the abode of spirits.
 328. It matters not whose little one this animal may be,
 329. We shall send him to the abode of spirits.
 330. Look you, verily we are a people who spare none of the enemy.
 331. They moved forward with quickened footsteps;
 332. They made one ceremonial pause.
 333. At the fourth pause
 334. They came near to the place.
 335. Then the Puma spake, saying: There he stands, O, elder brothers.

336. An elder brother exclaimed: I have spoken, we shall send him
to the abode of spirits!
337. Then his index finger
338. He thrust into his mouth,
339. Quickly withdrew it, and pointed it at the animal.
340. The bird fell in death to the ground, its feathers strewing the
earth.
341. The people hastened to the bird
342. And spake to one another, saying: O, elder brothers.
343. It is a swan (fig. 15), O, elder brothers,
344. A white swan, O, elder brothers,
345. A bird fit for a symbolic article.
346. We shall use it for our ceremonial article.
347. Behold its feet are dark in color.
348. The tip of its bill is also dark.
349. Its feathers are white.
350. From this bird also
351. We shall take personal names, O, elder brothers, they said to
one another.
352. White-swan
353. Shall be to us a personal name.
354. White-bird also
355. Shall be a personal name to us.
356. This shall be the name of the little ones as they travel the path
of life.
357. White-feather also
358. We shall use as a personal name.
359. Behold the dark color of the skin of the feet of the bird.
360. That also
361. We shall use as a symbol.
362. When we go toward the setting of the sun against our enemies,
363. That color shall be represented by charcoal.
364. When the little ones use the charcoal as a sign of their supplica-
tions,
365. Their prayers shall never fail to be heard as they travel the path
of life.
366. Look you, we had nothing of which to make our ceremonial
articles.
367. We have killed a white swan.
368. Behold the curved neck of the bird.
369. That also we shall use.
370. We shall make of it a standard.
371. When we use it as a standard, as we travel the path of life,

372. And when we go toward the setting sun against our enemies,
373. The little ones shall not fail to overcome their enemies, as they travel the path of life.
374. Behold the dark tip of the bird's bill.
375. That also shall be represented by charcoal.
376. When we use that color as our charcoal,
377. When we go toward the setting sun against our enemies,
378. We shall not fail to overcome our enemies, as we travel the path of life.
379. The people spake to one another, saying: O, younger brothers,
380. Look you, the little ones have nothing of which to make their ceremonial articles.
381. Let search be made for materials for such articles,
382. O, younger brothers, they said to one another.
383. Then to the one who had made of the Puma his body they spake,
384. Saying: O, younger brother.
385. Even as these words were spoken,
386. The Puma hastened to the side of a hill,
387. To the fragment of a rock,
388. With which he returned in haste,
389. And he spake to the people, saying: What think you of this?
390. Let us use this for a ceremonial article.
391. It is well, the people replied,
392. It is not suitable for the little ones to use as a ceremonial article.
393. Although the stone is not suitable for use as a ceremonial article,
394. The little ones shall make of it their bodies.
395. When the little ones make of it their bodies,
396. The little ones
397. Shall be free from all causes of death, as they travel the path of life.
398. When the little ones make of it their bodies,
399. They shall cause themselves to be difficult to overcome by death.
400. When the little ones make of it their bodies
401. They shall enable themselves to live to see old age as they travel the path of life.
402. What is said here shall stand.
403. To the one who had made of the Puma his body they spake,
404. Saying: O, younger brother,
405. Look you, the little ones have no ceremonial articles.
406. We bid you go and make search for material for the making of the articles.
407. Even as these words were spoken,

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

444. We bid you go and make search for material for making them.
445. Even as these words were spoken the Puma hastened
446. To the yellow rock,
447. With which he returned in haste.
448. And he spake to the people, saying: What think you of this, O,
elder brothers?
449. It is not suitable for use, the people replied; nevertheless
450. The little ones shall use it to make their bodies,
451. The little ones shall make of it their bodies.
452. When the little ones make of it their bodies,
453. They shall be free from all causes of death as they travel the
path of life.
454. When the little ones make of it their bodies,
455. They shall cause themselves to be difficult to overcome by death.
456. When the little ones make of it their bodies,
457. They shall also enable themselves to live
458. To see old age as they travel the path of life.
459. The people spake to one another, saying: O, younger brothers,
460. Look you, the little ones have no ceremonial articles.
461. Then to the one who had made of the Puma his body they spake,
462. Saying: O, younger brother,
463. We bid you go and make search for material for making them.
464. Even as these words were spoken the Puma hastened away
465. And was soon returning.
466. The people spake to one another, saying: There are signs that
our younger brother is returning,
467. Stumbling again and again in his haste,
468. Running from time to time as he hastens homeward.
469. Go, some of you, and speak to him.
470. Then some of the brothers hurried to him and spake to him,
471. Saying: O, younger brother.
472. To their inquiries the Puma replied: O, elder brothers,
473. Verily, an animal of some kind
474. Stands yonder, O, elder brothers,
475. An animal that is formidable in appearance,
476. An animal with cloven feet.
477. O, elder brothers,
478. The animal has horns upon its head,
479. That make it formidable in appearance.
480. Then the people spake to one another, saying: O, elder brothers,
481. Our younger brother
482. Has come home in great alarm.
483. He has seen an animal standing yonder.
484. Verily, an animal that is fear-inspiring in appearance,

485. An animal with cloven feet.
 486. The animal has horns upon his head.
 487. It is well! the people exclaimed.
 488. Make haste, they said to one another.
 489. Look you, we are a people who spare none of the foe,
 490. A people who are never absent from any important movement.
 491. It matters not whose little one that animal may be,
 492. We shall send him to the abode of spirits.
 493. They moved forward with quickened footsteps,
 494. They made one ceremonial pause,
 495. At the fourth pause they came near to the place,
 496. Then the Puma spake, saying: There it stands, O, elder brothers.
 497. The people drew near
 498. To the animal, and stood in line,
 499. Then spake, saying: It is a female, O, elder brothers.
 500. Verily at that time and place, it has been said, in this house,
 501. The people spake, saying: We shall make of the animal the
 sacred articles we need, O, elder brothers.
 502. Even its skin
 503. We shall consecrate to ceremonial use, O, elder brothers.
 504. Behold the length of its back.
 505. Even the back of this animal
 506. Is fit for ceremonial use.
 507. Out of its skin we shall make ceremonial robes,
 508. To commemorate the consecration of the skin to ceremonial use.
 509. We shall take from it a personal name.
 510. The-sacred-robe
 511. Shall be a name that shall be bestowed upon our little ones,
 512. Woman-of-the-spine,
 513. We shall also make to be a personal name,
 514. The horns also, that spread out,
 515. We shall make to be a personal name.
 516. Even its head
 517. Shall be referred to in a personal name.
 518. Maker-of-the-head,
 519. We shall use as a personal name.
 520. What said they? It has been said, in this house,
 521. The Ho^v'-ga, a people who possess seven fireplaces,
 522. A people among whom there are none that are craven or timid,
 523. Spake to one another, saying: The little ones have nothing of
 which to make a knife, O, younger brothers.
 524. Then to one who had made of the Puma his body, they spake,
 525. Saying: O, younger brother.
 526. Even as these words were spoken the Puma hastened forth,

527. And, with the stone that flakes,
528. He hurried home.
529. Then he spake, saying: What think you of this, O, elder brothers?
530. Let the little ones make of this stone a knife,
531. The people replied: It is not fit for the little ones to use as a
knife,
532. Verily, it is not the right kind of stone for the little ones to use,
O, younger brother.
533. The people spake to one another, saying: O, younger brothers,
534. Look you, the little ones have nothing of which to make a knife.
535. Then the one who had made of the Puma his body went forth,
536. Even as these words were spoken,
537. And with the hard flint
538. He soon returned in haste,
539. And spake to the people, saying: What think you of this, O,
elder brothers?
540. Let the little ones make of this stone a knife, O, elder brothers.
541. The elder brothers replied: Verily it is not the right kind of
stone for the little ones to use, O, younger brother.
542. The little ones have nothing of which to make a knife, they said.
543. The people spake to one another, saying: O, younger brothers,
544. Look you, the little ones have nothing of which to make a knife.
545. Then to the one who had made of the Puma his body, they spake,
546. O, younger brother.
547. Then, even as these words were spoken, the Puma hastened
forth,
548. And, with the red, round-handled knife,²⁰
549. He returned in haste,
550. Then spake, saying: What think you of this, O, elder brothers?
551. It is well, the people replied.
552. That has been the object of your continual search, O, younger
brother.
553. It is fit for the little ones to use as a knife.
554. The little ones shall use this as a ceremonial knife, O, younger
brother, as they travel the path of life.
555. When the little ones go toward the setting sun, against their
enemies,
556. And when they take with them this knife,
557. Sharp, indeed, shall be their knives as they travel the path of life.
558. The little ones of the Tsi'-zhu

²⁰ In the Omaha tattooing rite (See Twenty-seventh Annual Report, B. A. E., pp. 503, 613) the preference given to a red-handled knife for ceremonial purposes may have some relation to the "red knife" mentioned in this Osage wi'-gi-e.

559. And these of the Wa-zha'-zhe
560. Shall use this knife as they travel the path of life.
561. When they use this as a knife,
562. They shall have a knife that will never be loose-jointed or broken.
563. When they use this as a sacred knife,
564. They shall be free from all causes of death as they travel the path of life.
565. When they use this as a sacred knife,
566. They shall cause themselves to be difficult to overcome by death.
567. When they use this as a sacred knife,
568. The little ones shall enable themselves to live to see old age as they travel the path of life.
569. Behold the red knife.
570. In commemoration of the consecration of this knife,
571. We shall take from it personal names, O, younger brothers,
572. Personal names that shall be bestowed upon our little ones.
573. The-red-knife
574. We shall use as a personal name, O, younger brothers, they said to one another.
575. A personal name that shall be bestowed upon our little ones shall be
576. The-sacred-knife.
577. That name we shall make to be ours, O, younger brothers, they said to one another.

NI'-KI WI'-GI-ES OF THE TSI'-ZHU WA-NO^N AND THE TSI'-
ZHU WA-SHTA'-GE GENTES OF THE TSI'-ZHU DIVISION

NI'-KI WA-THO^N OF THE TSI'-ZHU WA-NO^N

The Tsi'-zhu Wa-noⁿ is the war gens of the Tsi'-zhu tribal division called by the Osage Tsi-zhu U-dse-the Pe-thoⁿ-ba, The Tsi'-zhu who Possess Seven Fireplaces. According to the mythical story of the origin of the people of this division, the people came to a knowledge of their existence as human beings within the sun, the place of their origin. It was while the people of this division were still in the sun that they established their Seven Fireplaces, an act that marked the starting point of their traditions and tribal career. From the sun they descended to the earth, upon which they were to make their permanent abode. The manner of their descent, the story of their subsequent movements which served as their guide in their ceremonial life, were transmitted by the wi'-gi-e, entitled Wi'-gi-e Toⁿ-ga, The Great Wi'-gi-e, a wi'-gi-e that forms the principal part of this ritual and has for its theme the entrance of the people into life—a life that touches all forms, including the sun and the earth. This wi'-gi-e will be given in its proper place farther on.

The Tsi'-zhu Wa-noⁿ version of the Ni'-ki Wa-thoⁿ as given by Xu-tha'-wa-toⁿ-iⁿ (pl. 19), a member of that gens, is as follows:

When a candidate has prepared himself to take the Ni'-ki Wa-thoⁿ degree of the war rites by securing certain symbolic articles, fees to be paid to the Xo'-ka and other officials, and the provisions necessary for entertaining the members of the order during the initiation, he sends for the Sho'-ka of his gens. On the arrival of the Sho'-ka the candidate hands to him a pipe and some tobacco, telling him at the same time that he is ready to take the degree and that he is to go after the Xo'-ka. The Sho'-ka fills the pipe with tobacco and carries it to the house of the Xo'-ka and in presenting the pipe tells him formally that the candidate is prepared to take the degree. The Xo'-ka then takes a particle of the tobacco from the bowl of the pipe and tosses it over his left shoulder; he takes a second piece and tosses that over his right shoulder; the third piece he drops on his left foot, the fourth on his right; and the fifth piece he offers to the sky. The Xo'-ka then lights the pipe and takes a few whiffs as a supplicatory act on behalf of his candidate, at the close of which he follows the Sho'-ka to the candidate's house. On entering and taking their places, the Xo'-ka instructs the Sho'-ka to assemble the Noⁿ'-hoⁿ-zhiⁿ-ga of both the Tsi'-zhu and the Hoⁿ'-ga tribal divisions.



XU-THA'-WA-TO-N-IN (CONSPICUOUS EAGLE)

Member of the Tsi'-zhu Wa-non gens, principal war gens of the Tsi'-zhu great tribal division. This man willingly gave information concerning versions of the tribal rites as used by his gens. He made no omissions, as he said his Initiator bade him make none, no matter how small a fee he received, in order that the rite might not be profaned. Xu-tha'-wa-to-n-in died in December, 1915, not long after he had given the rituals of his gens.



a *b*
HEART-SACK POUCH AND CAPTIVE STRAP

a. A heart-sack or bladder pouch in which the strap is carried. *b*. A ceremonially made strap such as each member of a war party carries to be used in tying a captive should one be secured.

The No^{n'}-ho^{n'}-zhi^{n'}-ga come in the evening, at which time they perform the ceremony of cutting the buffalo skin and making two pairs of symbolic moccasins, each to be worn by the Xo'-ka at certain stages of the great ceremony. The details of the acts of cutting the skin were not given by the narrator. Each act of the cutting is preceded by the reciting of a section of the following wi'-gi-e, partly made up from lines 51 to 100 of the Wi'-gi-e To^{n'}-ga, the Great Wi'-gi-e (p. 254).

HO^{n'}-BE'-ÇU (MOCCASIN) WI'-GI-E

(Osage version, p. 428; literal translation, p. 574)

1. Verily, at that time and place, it has been said, in this house,
2. Of what shall the little ones make their foot? they said to one another.
3. Verily, at that time and place, it has been said, in this house,
4. They spake to the principal Sho'-ka,
5. Saying: O, my younger brother,
6. Of what shall the little ones make their foot?
7. We bid you go make search for some object suitable for use as a foot.
8. The principal Sho'-ka
9. Went forth in haste to make search,
10. And in time returned, carrying with him a red boulder.
11. Then standing before his elder brothers he said to them: O, elder brothers,
12. This red boulder shall henceforth be as a foot to the little ones.
13. Verily, at that time and place, it has been said, in this house,
14. When the little ones make of the red boulder their foot,
15. Their foot shall not be pierced by thorns and harmful grasses as they travel the path of life.
16. They shall be able to trample down and crush all harmful grasses as they travel the path of life.
17. When the little ones make of the red boulder their foot,
18. They shall have a foot that will cause them to be free from all causes of death as they travel the path of life.
19. Verily, at that time and place, it has been said, in this house,
20. They said to one another: What shall the little ones use for a moccasin string?
21. The red-breasted leech
22. The little ones shall use as a moccasin string, they said to one another.
23. When the little ones use the red-breasted leech as a moccasin string,

24. They shall have a moccasin string that will cause them to be free from all causes of death.
25. They shall have a moccasin string that will never break.
26. They shall have a moccasin string that will cause them to be free from all causes of death.
27. Of what shall the little ones make their foot? they said to one another.
28. Of the black boulder
29. The little ones shall make their foot as they travel the path of life, they said to one another.
30. When the little ones make of the black boulder their foot,
31. They shall have a foot that will cause them to be free from all causes of death as they travel the path of life.
32. When the little ones make of the black boulder their foot,
33. Their foot shall not be pierced by thorns and harmful grasses as they travel the path of life.
34. They shall be able to trample down and crush all harmful grasses as they travel the path of life.
35. Verily, at that time and place, it has been said, in this house,
36. They said to one another: What shall the little ones use for a moccasin string?
37. The black-breasted leech
38. The little ones shall use as a moccasin string, they said to one another.
39. When the little ones use the black-breasted leech as a moccasin string,
40. They will have a moccasin string that will never break.
41. When the little ones use the black-breasted leech as a moccasin string,
42. They shall have a moccasin string that will cause them to be free from all causes of death.
43. Of what shall they make their foot? they said to one another.
44. Of the soft yellow boulder
45. The little ones shall make their foot as they travel the path of life.
46. When the little ones make of the soft yellow boulder their foot,
47. They shall have a foot that will cause them to be free from all causes of death.
48. When the little ones make of the soft yellow boulder their foot,
49. They shall be able to trample down and crush all harmful grasses as they travel the path of life.
50. Their foot shall not be pierced by thorns and harmful grasses as they travel the path of life.

51. Verily, at that time and place, it has been said, in this house,
 52. What shall the little ones use for a moccasin string? they said to one another.
 53. The yellow-breasted leech
 54. The little ones shall use as a moccasin string, they said to one another.
 55. When the little ones use the yellow-breasted leech as a moccasin string,
 56. They shall have a moccasin string that will cause them to be free from all causes of death.
 57. When the little ones use the yellow-breasted leech as a moccasin string,
 58. They shall have a moccasin string that will never break.
 59. Of what shall the little ones make their foot? They said to one another.
 60. Of the soft dark boulder
 61. The little ones shall make their foot as they travel the path of life, they said to one another.
 62. When the little ones make of the soft dark boulder their foot,
 63. They shall have a foot that will cause them to be free from all causes of death.
 64. When the little ones make of the soft dark boulder their foot,
 65. Their foot shall not be pierced by thorns and harmful grasses as they travel the path of life.
 66. They shall be able to trample down and crush all the harmful grasses as they travel the path of life.
 67. Verily, at that time and place, it has been said, in this house,
 68. They said to one another: What shall the little ones use for a moccasin string?
 69. The dark-breasted leech
 70. The little ones shall use for a moccasin string, they said to one another.
 71. When the little ones use the dark-breasted leech as a moccasin string,
 72. They shall have a moccasin string that will never break.
 73. When the little ones use the dark-breasted leech as a moccasin string,
 74. They shall have a moccasin string that will cause them to be free from all causes of death.

At the close of the wi'-gi-e the moccasins are roughly made, the left foot of each pair being given six fastenings to correspond with the number of the Six Songs of the Tsi'-zhu division and seven

fastenings to the right foot to correspond with the Seven Songs of the Hoⁿ'-ga division. When the symbolic moccasins have been finished meat and other provisions are distributed among the Noⁿ'-hoⁿ-zhiⁿ-ga, who then adjourn until the following morning.

ḲI'-NO^N, OR PAINTING CEREMONY

Before sunrise of the next morning the Noⁿ'-hoⁿ-zhiⁿ-ga assemble at the house of the candidate for the Ḳi'-noⁿ, or Painting Ceremony. The Noⁿ'-hoⁿ-zhiⁿ-ga paint their faces according to the custom of their respective divisions and subdivisions. The Noⁿ'-hoⁿ-zhiⁿ-ga of the Ṭsi'-zhu Division first paint their faces red, after which they put upon their foreheads a bit of the soil of the earth.

The ceremonial attire of the Sho'-ka at this time consists of a buffalo robe, which he wears with the hair outside and fastened with a thong to his waist, and wears a pair of moccasins of buffalo skin, cut and fashioned in the same manner as those made for the Xo'-ka. When the Sho'-ka had put on his ceremonial attire, he and the candidate go to the house of the Xo'-ka, carrying with them a buffalo robe, a woven band of buffalo hair, a shell gorget, a woven girdle of buffalo hair, and a pair of the moccasins that were made ceremonially. The Sho'-ka leads the way, carrying on his arm his little pipe, the badge of his office. The candidate is accompanied by the A'-ki-hoⁿ Xo'-ka chosen by him to recite the wi'-gi-es, to sing the songs, and to conduct the ceremonies.

When the three men have entered the Xo'-ka's house and taken their places, the A'-ki-hoⁿ Xo'-ka recites the following wi'-gi-e, entitled:

ḲI'-NON W1'-GI-E

(Osage version, p. 431; literal translation, p. 575)

1. Verily, at that time and place, it has been said, in this house,
2. They spake to one another, saying: What shall the little ones use to paint their bodies?
3. Verily, at that time and place,
4. They gathered together four stones,
5. Which they arranged in a pile, leaning one against the other.
6. Verily, at that time and place,
7. They gathered together the small dead branches of the surrounding trees
8. And broke them to pieces, making a din of crackling sounds.
9. Verily, at that time and place,
10. They thrust the pieces of dead branches underneath the stones and in the spaces between them.
11. Verily, at that time and place,
12. They set fire to the pile of dead branches and the stones

13. And made the air to tremble and vibrate with the flames and heat.
14. The darkened sides of the heavens.
15. They made to redden with the glow of the flames and heat.
16. Verily, at that time and place,
17. They spake to one another, saying: Let the little ones use the fiery glow upon yonder heavens as paint for their bodies.
18. Verily, at that time and place,
19. The people of the T'si'-zhu Who Possess Seven Fireplaces
20. Became stricken with the fiery glow, that left no part of their bodies untouched.²¹
21. Verily, at that time and place, it has been said, in this house,
22. They spake to one another, saying: What beneficent power shall this sacred fire draw toward us?
23. Verily, at that time and place,
24. They said: The red shield,
25. Let the sacred fire draw toward us.
26. When the sacred fire draws toward us the red shield,
27. Then, when our enemies who dwell toward the setting sun,
28. Come against us with weapons in countless numbers,
29. Their weapons shall fail to strike the little ones, they said to one another.
30. The red shield,
31. Let the sacred fire draw toward us.
32. Then, when our enemies who dwell toward the setting sun,
33. Come against us with sharp weapons standing out from their bodies in countless numbers,
34. The little ones shall always be able to ward off the weapons, sending them away in forked lines, they said to one another.
35. The red shield,
36. Let the sacred fire draw toward us.
37. Then, when our enemies who dwell toward the setting sun,
38. Come against us with sharp weapons in countless numbers,
39. The little ones shall always be able to ward off the weapons, making them to glance away on either side, they said to one another.
40. The red shield,
41. Let the sacred fire draw toward us.
42. Then, when our enemies who dwell toward the setting sun,

²¹ Here the A'-ki-ho Xo'-ka pauses while he puts red paint on the face and entire body of the Xo'-ka. The preceding lines of the wi'-gi-e explain that the red paint symbolizes the reflection of the sacred fire. The No'-ho-zhi-ga of the T'si'-zhu division who are gathered at the house of the candidate to make themselves ready to attend the meeting at the same time perform their act of painting. In lieu of the entire body they paint only the face red. The color symbolizes the fiery glow cast upon their faces by the light of the fire which has been ceremonially kindled.

43. Come against us with sharp weapons in countless numbers,
 44. We shall always be able to ward off the weapons of our enemies,
 they said to one another.
45. Verily, at that time and place, it has been said, in this house,
 46. They spake to one another, saying: What other beneficent power
 shall the sacred fire draw toward us?
 47. Verily, at that time and place, it has been said, in this house,
 48. The God of Day that sitteth in the heavens
 49. The sacred fire shall draw toward us.
 50. When the God of Day that sitteth in the heavens
 51. The sacred fire draws toward us,
 52. Then all the gods shall always fear us, they said to one another.
 53. When the God of Day that sitteth in the heavens
 54. The sacred fire draws toward us,
 55. Even the gods themselves
 56. Shall always fear to stare us in the face, they said to one another.

At the close of the wi'-gi-e the following songs are sung. They relate to the actions of the person going through the ceremony called No^{n'}-zhi^{n'}-zho^{n'}, a supplicatory rite, by which an appeal is made to the Life-Giving Power residing within the earth:

SONG 1

(Osage version, p. 432)

Transcribed by Alice C. Fletcher

M.M. $\text{♩} = 100$

Time beats

Wi-tsi-go ho ga-k'o-ga bi the the, E hi-thi-k'o-bi the the,

E hi-hi-k'o-bi the the the the, Wi-tsi-go ho ga-k'o-ga bi the the,

E hi-thi-k'o-bi the the, E hi-thi-k'o-bi the the.

Wi-tsi-go ho ga-k'o-ga bi the the,
 E hi-thi-k'o-bi the the the the,
 Wi-tsi-go ho ga-k'o-ga bi the the,
 E hi-thi-k'o-ga bi the the,
 E hi-thi-k'o-ga bi the the.

1

Into the earth my grandfathers dug,
 In the palms of their hands they gathered its soil,
 In the palms of their hands they gathered its soil,
 Into the earth my grandfathers dug,
 In the palms of their hands they gathered its soil,
 In the palms of their hands they gathered its soil.

2

Into the earth my grandfathers dug,
 In the palms of their hands they moistened its soil, etc.

3

Into the earth my grandfathers dug,
 In the palms of their hands they rubbed its soil, etc.

SONG 2

(Osage version, p. 433)

Transcribed by Alice C. Fletcher

M.M. = 100

Time beats

Wi-tsi-go ho ga-k'o-ga bi the the, E hu-bi-ka bi the the,

E hu-bi-ka bi the the the the, Hoⁿ-ga wiⁿ wa-noⁿ noⁿ

ga - k'o - ga bi the the, E hu - bi - ka bi the the.

Wi-tsi-go ho ga-k'o-ga bi the the,
 E hu-bi-ka bi the the,
 E hu-bi-ka bi the the the the,
 Hoⁿ-ga wiⁿ wa-noⁿ noⁿ ga-k'o-ga bi the the,
 E hu-bi-ka bi the the.

1

Into the earth my grandfathers dug,
 In the palms of their hands they rubbed its soil,
 In the palms of their hands they rubbed its soil,
 Into the Sacred One, the Aged One,
 They dug,
 In the palms of their hands they rubbed its soil.

2

Into the earth my grandfathers dug,
 Upon their faces they put its soil, etc.

3

Into the earth my grandfathers dug,
 Upon their foreheads they put its soil, etc.

SONG 3

(Osage version, p. 433)

Transcribed by Alice C. Fletcher

M.M. ♩ = 80

Time beats

Ki - noⁿ the moⁿ the gi-doⁿ-ba, Ki - noⁿ the moⁿ the gi-doⁿ - ba,

I-thi-k'o noⁿ the moⁿ the gi-doⁿ- ba, Ki - noⁿ the moⁿ - the gi-doⁿ-ba,

I-thi-k'o noⁿ the moⁿ the gi-doⁿ- ba, Ki - noⁿ the moⁿ-the gi-doⁿ - ba.

Ki-noⁿ the moⁿ the gi-doⁿ-ba,
 Ki-noⁿ the moⁿ the gi-doⁿ-ba,
 I-thi-k'o noⁿ the moⁿ-the gi-doⁿ-ba,
 Ki-noⁿ the moⁿ-the gi-doⁿ-ba,
 I-thi-k'o noⁿ the moⁿ the gi-doⁿ-ba,
 Ki-noⁿ the moⁿ-the gi-doⁿ-ba.

1

Behold, I have put upon myself thy symbol,
 Behold, I have put upon myself thy symbol,
 That which is gathered in the hollow of the hands,
 Behold, I have put upon myself thy symbol,
 That which is gathered in the hollow of the hands,
 Behold I have put upon myself thy symbol.

2

Behold I have put upon myself thy symbol,
 Behold I have put upon myself thy symbol,
 That which is moistened in the hollow of the hands, etc.

3

That which is rubbed in the hollow of the hands, etc.

4

That which is put upon the face, etc.

5

That which is put upon the forehead, etc.

At the close of these songs the Xo'-ka puts upon his face and forehead the dark soil dug up from the earth, while the A'-ki-hoⁿ Xo'-ka recites the following wi'-gi-e, that relates to the woven girdle to be used by the Xo'-ka in fastening his symbolic buffalo robe, and the

woven neckband to which is attached as a pendant a shell gorget, a symbol of life. In the early days the material used in these woven articles was the soft hair of the buffalo calf. In modern times these symbolic girdles and neckbands were made of manufactured yarn introduced by traders, but the ancient name, "Buffalo calf hair," was retained.

KI'-NO^N WI'-GI-E

(Osage version, p. 433; literal translation, p. 577)

1. Verily, at that time and place, it has been said, in this house,
2. They spake to one another, saying: What shall the little ones use for a girdle?
3. The hair of the young buffalo
4. They shall use as a girdle, they said to one another.
5. When the little ones use the hair of the young buffalo as a girdle,
6. They shall free themselves from all causes of death.
7. Verily, at that time and place, it has been said, in this house,
8. They spake to one another, saying: What shall the little ones use for a neckband?
9. The hair of the young buffalo
10. They shall use as a neckband, they said to one another.
11. When the little ones use the hair of the young buffalo as a neckband,
12. They shall have a neckband that will free them from all causes of death.
13. Verily, at that time and place, it has been said, in this house,
14. They spake to one another, saying: Behold this mussel shell,
15. Which the little ones shall use as a gorget pendant.
16. It was the mussel
17. Who traveled up the river, forcing his way against the current,
18. When coming to a shallow part of the river he said: Behold these rushing waters,
19. I have not made them without a purpose.
20. I have made them to be the means of reaching old age.
21. When the little ones use these waters they shall free themselves from all causes of death.
22. Behold the waves of the river,
23. I have made them to be the means of reaching old age.
24. When the little ones make of me their bodies
25. They shall always live to see old age.
26. Behold the hollow bed of the river,
27. I have not made it without a purpose.
28. When the little ones make of it the hollow of their own bodies,
29. They shall free the hollow of their bodies from all causes of death.

30. Behold the swift current of the river,
 31. I have not made it without a purpose.
 32. When the little ones make of it their windpipe,
 33. They shall free their windpipe from all causes of death.
34. Behold the ripples upon the surface of the river,
 35. I have not made them without a purpose.
 36. When the little ones make of me their bodies,
 37. They shall always live to see their breasts wrinkled with age.
38. Verily, at that time and place, it has been said, in this house,
 39. He spake again, saying: And it so happens,
 40. That in my travel I come to the days that are calm and peaceful.
 41. So shall it happen with the little ones; they also shall reach and
 enter the days that are calm and peaceful.

When the A'-ki-hoⁿ Xo'-ka has finished reciting the wi'-gi-e the Xo'-ka puts upon himself a pair of the symbolic moccasins, the buffalo robe, the woven girdle, and the woven neckband with the pendant shell gorget, and he is thus fully clothed as Initiator or Priest. The candidate rises, takes the Xo'-ka by the arm and conducts him to the door, and when they are outside the ceremonial approach to the "Little House," the place of meeting, begins. The Sho'-ka takes his place a few paces ahead of the candidate, the Xo'-ka, and the A'-ki-hoⁿ Xo'-ka, who stand abreast. The Xo'-ka, being obliged to do so, now himself recites the Wa'-ci-thu-çe Wi'-gi-e, literally Footsteps Wi'-gi-e, freely translated, Wi'-gi-e of the Ceremonial Approach to the "Little House." At the close of the first section of the wi'-gi-e the Xo'-ka takes from the bowl of the pipe he carries a bit of tobacco and tosses it backward over his left shoulder; he next tosses a similar bit over his right shoulder; then he drops a bit on his left foot, then a bit on his right foot. After these acts the procession moves forward, during which the Sho'-ka calls to the people that the Xo'-ka and his candidate are approaching the "Little House." Four pauses are made in the ceremonial march, at each of which a section of the wi'-gi-e is recited and the tobacco ceremony performed. At the fourth pause the four men have reached and stand at the door of the "Little House."

From the allegorical story of "Finding the Enemy," of which the wi'-gi-e of the Ceremonial Approach to the "Little House" is an epitome, it would appear that the ultimate purpose of the movements toward a tribal military organization was not solely for acquiring territory (valleys and river bends) or for monopolizing the buffalo herds but for the all-important aim of perfecting the most effective means of protecting the individual as well as the tribal life, wherever the people may be and whatever their pursuits. The safety of the

people as an aggregate body must always be regarded as of the first importance. The perpetuity of the tribal existence must depend upon the bodily strength and valor of the warrior.

The first movement of the people, in the allegorical story, in the perfecting of their military organization, was toward a "little house"—a "little house" in which certain prescribed ceremonies must be performed not only for the orderly and authoritative organization of war parties but as supplicatory acts, for the people must not depend wholly upon their own physical strength and courage; they must also call to their aid the Power that abides within the vast universe. In that Power the people must place their abiding faith and cry to it continually for aid when necessity compels them to move against the foe. The crying of the people to the All-Powerful for aid when going to war is done vicariously and must be a continuous cry from the beginning to the end of the war. This is one of the prescribed ceremonial acts.

While the Xo'-ka was preparing himself for the ceremonial approach with his candidate to the "Little House," the Noⁿ'-hoⁿ-zhiⁿ-ga of the Hoⁿ'-ga U-ta-noⁿ-dsi gens were taking their places in the lodge in order to represent the "strange people" spoken of in the story; in other words, the enemy, which the candidate some day might meet as the leader of a war party.

In line 2 of the following wi'-gi-e the Noⁿ'-hoⁿ-zhiⁿ-ga used the term "Wa-xo'-be pi-zhi." The word "pi-zhi" in its ordinary sense and usage would characterize the wa-xo'-be as bad or evil. But in this instance the word is used metaphorically to express the mysterious character of the consecrated article, the mystic power it possesses to bring success to the warrior, and the evil consequences that follow its misuse or desecration. Therefore the meaning intended to be conveyed by the use of the word "pi-zhi" is not that of its literal or ordinary sense. Wa-xo'-be Pi-zhi, Mysterious Wa-xo'-be, is the correct interpretation. The same metaphorical expression is used by the Omaha to characterize as mysterious the seven divining arrows that are attached to their sacred pole. This characterization of the sacred arrows is expressed in a personal gentile name of the Hoⁿ'-ga gens, Moⁿ'-pi-zhi, Mysterious Arrows. (See Twenty-seventh Annual Report, B. A. E., p. 156.)

WI'-GI-E OF THE CEREMONIAL APPROACH

(Osage version, p. 435; literal translation, p. 579.)

1. Verily, at that time and place, it has been said, in this house,
2. The people assembled the power of their mysterious Wa-xo'-be
3. To put to the test.
4. For this purpose they searched for a way by which they could guide their footsteps.

5. Their footsteps led them to a valley,
6. But it was not a valley for which they made search.
7. Their footsteps led them to an animal (buffalo),
8. But it was not an animal for which they made search.
9. There are animals that keep together in a single herd.
10. Their footsteps led them to such a herd,
11. But it was not a single herd of animals for which they made search.
12. Toward the setting of the sun
13. There is a bend of a river.
14. Their footsteps led them to this river bend,
15. But it was not a river bend for which they made search.
16. Their footsteps led them to a "Little House."
17. When the little ones direct their footsteps to this "Little House,"
18. Then their footsteps shall always be guided and made easy as they travel the path of life.²²

19. Verily, at that time and place, it has been said, in this house,
20. Toward what shall we direct our footsteps? they said to one another.
21. Their footsteps led them to two successive valleys,
22. But it was not two valleys for which they made search.
23. Their footsteps led them to two animals,
24. But it was not two animals for which they made search.
25. There are animals that keep together in two herds.
26. Their footsteps led them to such herds,
27. But it was not two herds of animals
28. For which they made search.
29. Toward the setting of the sun
30. There are two bends of a river.
31. Their footsteps led them to those river bends,
32. But it was not two river bends for which they made search.
33. Their footsteps led them to a "Little House."
34. When the little ones direct their footsteps to this "Little House,"
35. Then their footsteps shall always be guided and made easy as they travel the path of life.

36. Toward what shall we direct our footsteps? they said to one another.
37. Their footsteps led them to three successive valleys,
38. But it was not three valleys for which they made search.
39. Their footsteps led them to three animals,
40. But it was not three animals for which they made search.
41. There are animals that keep together in three herds.

²² Here Xu-tha'-wa-toⁿ paused to say that the Xo'-ka is always obliged to recite this wi'-gi-e himself, but the A'-ki-hoⁿ Xo'-ka may prompt him. Therefore the wi'-gi-e is given the subtitle Xo'-ka Wi'-gi-e the Wi'-gi-e of the Xo'-ka.

42. Their footsteps led them to such herds,
 43. But it was not three herds of animals for which they made search.
 44. Toward the setting of the sun
 45. There are three bends of a river, to which their footsteps led them,
 46. But it was not three river bends for which they made search.
 47. Their footsteps led them to a "Little House."
 48. When the little ones direct their footsteps to this "Little House,"
 49. Then their footsteps shall always be guided and made easy as
 they travel the path of life.
50. Verily, at that time and place, it has been said, in this house,
 51. They spake to one another, saying: Toward what shall we direct
 our footsteps?
 52. Their footsteps led them to four successive valleys,
 53. But it was not four valleys for which they made search.
 54. Their footsteps led them to four animals,
 55. But it was not four animals for which they made search.
 56. There are animals that keep together in four herds.
 57. Their footsteps led them to such herds,
 58. But it was not four herds of animals for which they made search.
 59. Toward the setting of the sun
 60. There are four bends of a river.
 61. Their footsteps led them to those river bends,
 62. But it was not four river bends for which they made search.
 63. Their footsteps led them to a "Little House."
 64. When the little ones direct their footsteps to this "Little House,"
 65. Then their footsteps shall always be guided and made easy as
 they travel the path of life.

When the Xo'-ka has performed the tobacco ceremony at the close of the wi'-gi-e, the candidate again takes him by the arm and enters the lodge with him. The Xo'-ka puts his feet upon the second pair of moccasins that had been carefully placed at the door so that the toes pointed inward, and a pause is made, during which a wi'-gi-e is recited by the A'-ki-hoⁿ Xo'-ka, which is addressed to the Hoⁿ-ga U-ta-noⁿ-dsi representing the enemy of the tribe. The Hoⁿ-ga U-ta-noⁿ-dsi at once begin to recite their wi'-gi-e in response. Xu-tha'-wa-toⁿ-iⁿ declined to give the wi'-gi-e recited by the A'-ki-hoⁿ Xo'-ka, for the reason that it would not be proper for him to do so without the responding wi'-gi-e of the Hoⁿ-ga U-ta-noⁿ-dsi. He said, however, that both wi'-gi-es pertain to death and neither one should be recited unless at a regular initiation.

At the close of the two wi'-gi-es the candidate, the Xo'-ka, and the A'-ki-hoⁿ Xo'-ka resume their march, moving slowly toward their appointed seats at the east end of the lodge, while the A'-ki-hoⁿ Xo'-ka sings the—

WA-TS'E'-THE WA-THO^N (SONG OF DEATH)

(Osage version, p. 436)

Transcribed by Alice C. Fletcher

M.M. ♩ = 138

The musical score consists of three staves of music in G major. The first staff begins with a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. It contains the first line of the melody and lyrics: "O ho da-çe a wa-the a-thiⁿ he noⁿ, Wi-e-wa-moⁿ a-thiⁿ he noⁿ". The second staff continues the melody with lyrics: "A ho-o ho-o A ho-o ho-o, O ho da-çe a-wa-the a-thiⁿ he". The third staff concludes the piece with lyrics: "noⁿ, Wi-e-wa - moⁿ a-thiⁿ he noⁿ, A ho-o ho-o, A-ho-o ho-o." The score includes various time signatures (4/4, 3/4) and rests.

O ho da-çe a wa-the a-thiⁿ he noⁿ, Wi-e-wa-moⁿ a-thiⁿ he noⁿ,
 A ho-o ho-o A ho-o ho-o, O ho da-çe a-wa-the a-thiⁿ he
 noⁿ, Wi-e-wa - moⁿ a-thiⁿ he noⁿ, A ho-o ho-o, A-ho-o ho-o.

O ho da-çe a-wa-the a-thiⁿ he noⁿ,
 Wi-e-wa-moⁿ a-thiⁿ he noⁿ,
 A ho-o ho-o, A-ho-o ho-o,
 O ho da-çe a-wa-the a-thiⁿ he noⁿ,
 Wi-e-wa-moⁿ a-thiⁿ he noⁿ,
 A ho-o ho-o, A ho-o ho-o.

FREE TRANSLATION

1

O-ho, It is I who fall upon them unawares,
 It is I who attack them thus,
 A-ho ho, A-ho ho,
 O-ho, it is I who fall upon them unawares,
 It is I who attack them thus,
 A-ho ho, A-ho ho.

2

O-ho, it is I who serves them thus,
 I who brought these deeds to pass,
 A-he the he, A-he the he,
 It is I who cause them to lie blackening on the earth,
 I who brought these deeds to pass,
 A-he the he, A-he the he.

3

It is I who cause them to lie yellowing on the earth, etc.

4

It is I who takes from them their remaining days, etc.

The Xo'-ka takes his seat at the east end of the lodge; the candidate sits at his right and the A'-ki-hoⁿ Xo'-ka at his left. The A'-ki-hoⁿ Xo'-ka sings the Ki-çto' Wa-thoⁿ Zhiⁿ-ga, The Little Song

of the Gathering, during which all the Noⁿ'-hoⁿ-zhiⁿ-ga enter the lodge, those of the Tsi'-zhu division taking their places by gentes at the north side and those of the Hoⁿ'-ga at the south. The song has but one stanza, which is repeated four times.

THE LITTLE SONG OF THE GATHERING

(Osage version, p. 437)

Transcribed by Alice C. Fletcher

M.M. = 92

Time beats

He noⁿ hi-ga-çkoⁿ-the a-thoⁿ-ka, He noⁿ hi-ga-çkoⁿ-the a-thoⁿ-ka, He noⁿ hi-ga-çkoⁿ-the a-thoⁿ-ka, he - e he - e,

thoⁿ - ka, He noⁿ hi-ga-çkoⁿ-the a-thoⁿ-ka he - e he - e,

Hi-ga-çkoⁿ-the a-thoⁿ-ka, He noⁿ - hi-ga-çkoⁿ-the a-thoⁿ-ka, he - e he - e.

He noⁿ hi-ga-çkoⁿ-the a-thoⁿ-ka,
 He noⁿ hi-ga-çkoⁿ-the a-thoⁿ-ka,
 He noⁿ hi-ga-çkoⁿ-the a-thoⁿ-ka he-e he-e,
 Hi-ga-çkoⁿ-the a-thoⁿ-ka,
 He noⁿ hi-ga-çkoⁿ-the a-thoⁿ-ka he-e he-e.

They gather, its power (their wa-xo'-be), to test, etc.

At the close of the song and when all the Noⁿ'-hoⁿ-zhiⁿ-ga are seated the Xo'-ka speaks, saying: "O, Wa-zha'-zhe and Hoⁿ'-ga, I have now come to that part of the ceremony called U'-wa-the-the" (the act of sending certain symbolic articles to the various gentes owning them). The Wa-zha'-zhe and the Hoⁿ'-ga reply: "O, Tsi'-zhu, you will now perform the Wa-the'-the." The Xo'-ka then sends by his Sho'-ka the articles to the various gentes in the following order, in which the two divisions are taken alternately:

1. Arrow shafts, sinew, and feathers, with fee (Wa-zha'-zhe (Wa-noⁿ)).
2. Red downy eagle feather, with fee (Tsi'-zhu Wa-shta'-ge).
3. Fee only (Wa'-tse-tsi Wa-shta'-ge).
4. Seed corn, with fee (Tho'-xe).
5. White downy eagle feathers, with fee (Hoⁿ'-ga).
6. Fee only (Ni'-ka Wa-koⁿ-da-gi).
7. Knife, with fee (Wa-ça'-be).
8. Red paint and eagle down, with fee (O'-pxoⁿ).

9. Corn and hoe, with fee (Hoⁿ'-ga-zhiⁿ-ga, or I'-ba-ṭse).
10. Fee only (Last Keeper of the Tattooing shrine).
11. Fee only (Last Keeper of the Great Healing Plant shrine).

The rites of the Tattooing and of the Great Healing Plant shrines being tribal, the last keepers may be of any one of the gentes.

When all the articles had been "sent" the Noⁿ'-hoⁿ-zhiⁿ-ga of the gentes, to whom the articles were sent, and the two keepers of the Tattooing and the Great Healing Plant shrines begin, simultaneously, to recite their wi'-gi-es. The Ṭsi'-zhu Wa-noⁿ recite the following wi'-gi-e, called Wi'-gi-e Ṭoⁿ-ga, The Great Wi'-gi-e:

THE GREAT WI'-GI-E

(Osage version, p. 437; literal translation, p. 581)

1. Verily, at that time and place, it has been said, in this house,
2. The Ṭsi'-zhu, a people who possess seven fireplaces,
3. Verily, at that time and place,
4. Spake to one another, saying: O, younger brothers,
5. It seems certain that it is not possible for us to go below to dwell,
they said to one another.
6. Verily, at that time and place,
7. They spake to the principal Sho'-ḵa,
8. Saying: O, younger brother,
9. Is it not possible for us to go below to dwell?
10. We bid you go and make search for a way.
11. Verily, at that time and place,
12. The principal Sho'-ḵa
13. Hastened forth to make search for a way,
14. And found the bird that has no evil (the golden eagle).
15. Quickly he returned with it to his elder brothers.
16. Verily, at that time and place,
17. He spake to his brothers, saying: O, elder brothers,
18. By the aid of this bird we shall go downward.
19. The elder brothers replied: That is the person who shall lead us
downward.
20. Verily, at that time and place,
21. By the aid of the bird that has no evil,
22. They came downward,
23. Verily, at that time and place,
24. And came to earth in four soarings.
25. Verily, at that time and place, it has been said, in this house,
26. They moved onward over the earth,
27. Then upon the tops of seven trees

28. They alighted and stood, it has been said, in this house.
29. Verily, at that time and place,
30. They moved onward over the earth.
31. Verily, at that time and place,
32. They came to a valley that was of no particular size,
33. In which there stood a willow, a tree that never dies.
34. Close to it they came and paused.

35. Verily, at that time and place, it has been said, in this house,
36. They moved onward over the earth.
37. They came to the top of a rocky cliff that was of no particular size.
38. Close to it they came and paused.
39. Verily, at that time and place,
40. They spake to one another, saying: White-Rock
41. We shall make to be a personal name for ourselves.

42. Verily, at that time and place, it has been said, in this house,
43. They moved onward,
44. And came to the seventh division of the heavens,
45. Where they paused and stood.
46. Verily, at that time and place,
47. They spake to one another, saying: O, younger brothers,
48. In this unorganized state it is not possible for us to take, with
certainty, our footsteps.
49. Verily, at that time and place,
50. They said to one another: Let search be made for a way.

51. Verily, at that time and place, it has been said, in this house,
52. The principal Sho'-ka
53. Hastened forth to make search for a way,
54. And found the red boulder that sitteth upon the earth.
55. He quickly returned with it to his brothers,
56. To whom he spake, saying: O, elder brothers,
57. Let this red boulder be as a foot to us, he said to them.
58. Verily, at that time and place,
59. The elder brothers replied: That has been the object of your
continual search, O, younger brother.
60. This red boulder shall be as a foot to the little ones as they
travel the path of life.
61. When they use this red boulder as their foot,
62. Their foot shall never be pierced and wounded as they travel
the path of life.
63. Verily, at that time and place,
64. They shall crush the harmful grasses of the earth as they travel
the path of life.

65. Verily, at that time and place, it has been said, in this house,
66. The principal Sho'-ka
67. Hastened forth to make search for a way
68. And found the black boulder, that sitteth upon the earth.
69. He quickly returned with it to his brothers,
70. To whom he spake, saying: O, elder brothers,
71. Let this black boulder be as a foot to the little ones.
72. The elder brothers replied: The black boulder shall be as a foot
to the little ones as they travel the path of life.
73. When the little ones use this black boulder as their foot,
74. Their foot shall never be pierced and wounded as they travel the
path of life.
75. They shall crush the harmful grasses of the earth as they travel
the path of life.

76. Verily, at that time and place, it has been said, in this house,
77. The elder brothers spake, saying: We bid you go once more and
make search for a way.
78. The principal Shó'-ka
79. Hastened forth to make search for a way.
80. Verily, at that time and place,
81. He found the boulder streaked with yellow, that sitteth upon
the earth,
82. And returned with it to his brothers,
83. To whom he spake, saying: O, elder brothers,
84. Let this boulder be as a foot to the little ones.
85. The elder brothers replied: This boulder shall be as a foot to
the little ones as they travel the path of life.
86. When the little ones use this boulder as their foot,
87. Their foot shall never be pierced and wounded as they travel the
path of life.
88. They shall crush the harmful grasses of the earth as they travel
the path of life.

89. Verily, at that time and place, it has been said, in this house,
90. The principal Sho'-ka
91. Hastened forth to make search for a way
92. And found the dark boulder, that sitteth upon the earth.
93. He quickly returned with it to his brothers,
94. To whom he spake, saying: O, elder brothers,
95. Let the dark boulder be as a foot to the little ones.
96. Verily, at that time and place,
97. The elder brothers replied: The dark boulder shall be as a foot
to the little ones as they travel the path of life.
98. When the little ones use the dark boulder as their foot,

99. Their foot shall never be pierced and wounded as they travel the path of life.
100. They shall crush the harmful grasses of the earth as they travel the path of life.
101. Verily, at that time and place, it has been said, in this house,
102. The brothers spake to one another, saying: O, younger brothers,
103. Our mysterious Wa-xo'-be
104. Lacks the means necessary for the accomplishment of its purposes.
105. Let search be made for these means, they said to one another.
106. Verily, at that time and place,
107. They spake to the principal Sho'-ka,
108. Saying: O, younger brother,
109. We bid you go and make the search.
110. Verily, at that time and place,
111. The principal Sho'-ka
112. Hastened forth to make the search.
113. Verily, at that time and place,
114. He found the red flint
115. And quickly returned with it to his brothers,
116. To whom he spake, saying: O, elder brothers,
117. Let the little ones use this flint for a knife.
118. Verily, at that time and place,
119. The elder brothers replied: The red flint is not suitable for the little ones to use for a knife, O, younger brother.
120. Verily, it is not the right kind of flint for them to use.
121. We bid you go forth and make further search.
122. Verily, at that time and place, it has been said, in this house,
123. The principal Sho'-ka
124. Hastened forth to make search
125. And found the blue flint.
126. He quickly returned with it to his brothers,
127. To whom he spake, saying: O, elder brothers,
128. Let the little ones use this flint for a knife.
129. The elder brothers replied: The blue flint is not suitable for the little ones to use for a knife, O, younger brother.
130. Verily, it is not the right kind of flint for them to use.
131. We bid you go forth and make further search.
132. The principal Sho'-ka
133. Hastened forth to make further search
134. And found the flint that is streaked with yellow.
135. He quickly returned with it to his brothers,

136. To whom he spake, saying: O, elder brothers,
137. Let the little ones use this flint for a knife.
138. The elder brothers replied: The streaked flint is not suitable for
the little ones to use for a knife, O, younger brother.
139. Verily, it is not the right kind of flint for them to use.
140. We bid you go forth and make further search.
141. Verily, at that time and place, it has been said, in this house,
142. The principal Sho'-ka
143. Hastened forth to make further search
144. And found the black flint.
145. He quickly returned with it to his brothers.
146. Verily, at that time and place,
147. The elder brothers spake to one another, saying: O, younger
brothers,
148. Our mysterious Wa-xo'-be
149. Lacks the means necessary for the accomplishment of its pur-
poses.
150. Let search be made for them, they said to one another.
151. Verily, at that time and place,
152. They spake to the principal Sho'-ka,
153. Saying: O, younger brother,
154. We bid you go and make search for the means required.
155. Verily, at that time and place,
156. The principal Sho'-ka
157. Hastened forth to make search
158. And found the white flint.
159. He quickly returned with it to his brothers,
160. To whom he spake, saying: O, elder brothers,
161. Let the little ones use this flint for a knife.
162. Verily, at that time and place,
163. The elder brothers replied: The white flint is not suitable for the
little ones to use for a knife, O, younger brother.
164. Verily, it is not the right kind of flint for them to use.
165. Verily, at that time and place,
166. They said to him: We bid you go forth and make further search.
167. The principal Sho'-ka
168. Hastened forth to make further search
169. And found the round-handled knife.
170. He quickly returned with it to his brothers,
171. To whom he spake, saying: O, elder brothers,
172. Let the little ones use this for a knife.
173. Verily, at that time and place,
174. The elder brothers replied: That is suitable.

175. That has been the object of your continual search, O, younger brother.
176. Verily, at that time and place,
177. They said: The little ones shall use this for their knife.
178. When the little ones make use of the round-handled knife,
179. Nothing shall slip away from them that they undertake to cut as they travel the path of life.
180. Verily, at that time and place,
181. Their knife shall always be sharp and ready for use as they travel the path of life.
182. Verily, at that time and place, it has been said, in this house,
183. The brothers spake to one another, saying: O, younger brothers,
184. Our mysterious Wa-xo'-be
185. Lacks the means necessary for the accomplishment of its purposes.
186. Let search be made for them, they said to one another.
187. Verily, at that time and place,
188. They spake to the principal Sho'-ka,
189. Saying: O, younger brother,
190. Our mysterious Wa-xo'-be
191. Lacks the means necessary for the accomplishment of its purposes.
192. We bid you go and make search for them, they said to him.
193. Verily, at that time and place,
194. The principal Sho'-ka
195. Hastened forth to make search
196. And found the hickory tree.
197. He quickly returned with it to his brothers,
198. To whom he spake, saying: O, elder brothers,
199. Let the little ones use this as a club, he said to them.
200. Verily, at that time and place,
201. The elder brothers replied: The hickory tree is not suitable for the little ones to use as a club.
202. Verily, it is not the right kind of tree for them to use as a club.
203. We bid you go and make further search.
204. Verily, at that time and place, it has been said, in this house,
205. The principal Sho'-ka
206. Hastened forth to make further search
207. And found the thick-barked hickory tree.
208. He quickly returned with it to his brothers,
209. To whom he spake, saying: O, elder brothers,
210. Let the little ones use this as a club, he said to them.
211. The elder brothers replied: The thick-barked hickory tree is not suitable for the little ones to use as a club, O, younger brother.

212. Verily, it is not the right kind of tree for them to use as a club.
213. Verily, at that time and place,
214. They said to him: We bid you go and make further search.

215. The principal Sho'-ka
216. Hastened forth to make further search
217. And found the shagbark hickory tree.
218. Quickly he returned with it to his brothers,
219. To whom he spake, saying: O, elder brothers,
220. Let the little ones use this as a club, he said to them.
221. The elder brothers replied: The shagbark hickory tree is not
suitable for the little ones to use as a club, O, younger brother.
222. Verily, it is not the right kind of tree for them to use as a club.
223. We bid you go and make further search.

224. Verily, at that time and place, it has been said, in this house,
225. The principal Sho'-ka
226. Hastened forth to make further search.
227. And found the red-oak tree.
228. He quickly returned with it to his brothers,
229. To whom he spake, saying: O, elder brothers,
230. Let the little ones use this as a club, he said to them.
231. The elder brothers replied: The red-oak tree is not suitable for
the little ones to use as a club, O, younger brother.
232. Verily, it is not the right kind of tree for them to use as a club.
233. Verily, at that time and place,
234. They said to him: We bid you go forth and make further search.

235. Verily, at that time and place, it has been said, in this house,
236. The principal Sho'-ka
237. Hastened forth to make further search
238. And found the red-wood tree (the red oak).
239. He quickly returned with it to his brothers,
240. To whom he spake, saying: O, elder brothers,
241. Let the little ones use this as a club, he said to them.
242. The elder brothers replied: The red-wood (red oak) tree is not
suitable for the little ones to use as a club, O, younger brother.
243. Verily, it is not the right kind of tree for them to use as a club.
244. We bid you go and make further search.

245. Verily, at that time and place, it has been said, in this house,
246. The principal Sho'-ka
247. Hastened forth to make search
248. And found the dark-wood tree (the redbud tree).
249. He quickly returned with it to his brothers,
250. To whom he spake, saying: O, elder brothers,

251. Let the little ones use this as a club, he said to them.
252. The elder brothers replied: The dark-wood tree is not suitable for the little ones to use as a club, O, younger brother.
253. Verily, it is not the right kind of tree for them to use as a club.
254. We bid you go and make further search.
255. Verily, at that time and place, it has been said, in this house,
256. The principal Sho'-ka
257. Hastened forth to make further search
258. And in a valley, that was of no particular size,
259. He found a willow tree, a tree that never dies.
260. He quickly returned with it to his brothers,
261. To whom he spake, saying: O, elder brothers,
262. Let the little ones use this as a club, he said to them.
263. The elder brothers replied: That has been the object of your continual search, O, younger brother.
264. The little ones shall use the never-dying willow as their club as they travel the path of life.
265. When the little ones use the willow as a club,
266. They shall always succeed in making their enemies to fall as they travel the path of life.
267. Verily, at that time and place, it has been said, in this house,
268. Their round-handled knife
269. They quickly took from its resting place.
270. Verily, at that time and place,
271. They spake to one another, saying: It is a fear-inspiring knife.
272. Verily, it is a mysterious knife, they said to one another.
273. Mysterious-knife
274. The little ones shall take as their personal name, they said to one another.
275. Verily, at that time and place, it has been said, in this house,
276. They lifted the round-handled knife
277. And quickly stabbed with it the body of the willow tree.
278. Then from its wound its lifeblood streamed forth.
279. Verily, at that time and place,
280. They cut with the knife the bark from the body of the tree,
281. First cutting from it four narrow strips, one strip for each of the cardinal points.
282. Verily, at that time and place,
283. They cut down the tree and cut the body into the desired length.
284. Verily, at that time and place,
285. They hewed the body to the desired size.
286. Verily, at that time and place,

287. They fashioned out of the body of the tree a long club that resembled the back of a fish (pl. 17, b),
288. And their task was done.
289. Verily, at that time and place,
290. They caressed the club with their hands,
291. And at each stroke it uttered a cry of exultation.
292. Verily, at that time and place, it has been said, in this house,
293. They spake to one another, saying: O, younger brothers,
294. Our mysterious Wa-xo'-be,
295. Still lacks the means necessary to accomplish its purpose.
296. Let search be made for them, they said to one another.
297. Verily, at that time and place,
298. They spake to the principal Sho'-ka,
299. Saying: O, younger brother,
300. Our mysterious Wa-xo'-be
301. Still lacks the means necessary to accomplish its purpose.
302. We bid you go and make search for them.
303. Verily, at that time and place,
304. The principal Sho'-ka,
305. At the beginning of day,
306. Hastened forth to make search, his figure swaying from side to side as he sped over the prairie.
307. Verily, at that time and place,
308. In the evening of the same day,
309. The elder brothers spake to one another, saying: Our younger brother is returning.
310. Verily, at that time and place,
311. They said: Go, some of you, and speak to him.
312. Verily, at that time and place,
313. The Sho'-ka came and stood before his elder brothers, his bare ankles worn by the grasses of the earth.
314. The elder brothers spake to him, saying: O, younger brother,
315. How has it fared with you?
316. It has not been your wont to suffer such hardship.
317. Verily, at that time and place,
318. The Sho'-ka replied: O, elder brothers,
319. I have been to one valley,
320. And have seen nothing worthy of my notice.
321. Verily, at that time and place,
322. The elder brothers spake, saying: O, younger brother,
323. We bid you go and make further search.

324. Verily, at that time and place, it has been said, in this house,
325. The principal Sho'-ka,
326. At the beginning of day,
327. Hastened forth to make search, his figure swaying from side to side as he sped over the prairie.
328. Verily, at that time and place,
329. In the evening of the same day,
330. The elder brothers spake to one another, saying: Our younger brother is returning.
331. Verily, at that time and place,
332. They said: Go, some of you, and speak to him.
333. Verily, at that time and place,
334. They said to him: O, younger brother,
335. How has it fared with you?
336. It has not been your wont to suffer such hardship.
337. Verily, at that time and place,
338. The Sho'-ka spake, saying: O, elder brothers,
339. I have been to a second valley,
340. And I have seen nothing worthy of my notice.
341. Verily, at that time and place,
342. The elder brothers spake, saying: O, younger brother,
343. We bid you go and make further search.
344. Verily, at that time and place, it has been said, in this house,
345. The principal Sho'-ka,
346. At the beginning of day,
347. Hastened forth to make search, his figure swaying from side to side as he sped over the prairies.
348. Verily, at that time and place,
349. In the evening of the same day,
350. The elder brothers spake to one another, saying: Our younger brother is returning.
351. Go, some of you, and speak to him.
352. Verily, at that time and place,
353. They spake to him, saying: O, younger brother,
354. How has it fared with you?
355. It has not been your wont to suffer such hardship.
356. Verily, at that time and place,
357. With his bare knees worn by the grasses of the earth,
358. The Sho'-ka stood before his elder brothers.
359. Verily, at that time and place,
360. He spake, saying: O, elder brothers,
361. I have been to a third valley.
362. Verily, at that time and place,
363. He continued: O, elder brothers,

364. There, in that valley, I have seen upon the ground the signs of a man.
365. The elder brothers asked: What were those signs?
366. Verily, at that time and place,
367. The Sho'-ka replied: O, elder brothers,
368. Verily, the footprints show him to be a man with cloven feet.
369. The grasses he had trodden upon were crushed by his weight.
370. Verily, at that time and place, it has been said, in this house,
371. The elder brothers spake to the Sho'-ka, saying: O, younger brother,
372. Our mysterious Wa-xo'-be
373. Lacks the means necessary for the accomplishment of its purpose.
374. Therefore we bid you go forth and make further search.
375. Verily, at that time and place,
376. The principal Sho'-ka
377. Hastened forth to make further search.
378. Verily, at that time and place,
379. At the beginning of day,
380. His figure was seen swinging from side to side as he sped over the prairie.
381. Verily, at that time and place,
382. In the evening of the same day,
383. The elder brothers spake to one another, saying: Yonder comes our younger brother.
384. His rapid strides indicate that he bears good tidings.
385. Verily, at that time and place,
386. They said to one another: Go, some of you, and speak to him.
387. Verily, at that time and place,
388. They spake to the Sho'-ka, saying: O, younger brother,
389. How has it fared with you?
390. It has not been your wont to suffer such hardship.
391. Verily, at that time and place,
392. The Sho'-ka replied: O, elder brothers,
393. I have been to a fourth valley,
394. And there I saw the man whose footprints I saw in the third valley, O, elder brothers.
395. Verily, at that time and place,
396. The elder brothers asked: What is he like in appearance and disposition?
397. Verily, at that time and place,
398. The Sho'-ka replied: O, elder brothers,
399. The man is formidable in appearance, O, elder brothers.
400. Verily, at that time and place,
401. He continued: The man has weapons.

402. Verily, at that time and place, it has been said, in this house,
403. The elder brothers spake to one another, saying: O, younger
brothers,
404. Our mysterious Wa-xo'-be
405. Lacks the means necessary for the accomplishment of its purpose.
406. Let us make haste, they said to one another.
407. Verily, at that time and place,
408. Their sacred club that resembles the back of a fish
409. They quickly took from its resting place.
410. Verily, at that time and place,
411. They hastened forth, making a single path.
412. Verily, at that time and place,
413. Four ceremonial pauses they made in their approach.
414. Verily, at that time and place,
415. At the fourth pause
416. They stood abreast in a single line.
417. Verily, at that time and place, it has been said, in this house,
418. The Sho'-ka spake, saying: O, elder brothers,
419. Yonder stands the man of whom I spake, O, elder brothers.
420. Verily, at that time and place,
421. The elder brothers asked: What is he like in appearance and dis-
position?
422. Verily, at that time and place,
423. The Sho'-ka replied: O, elder brothers,
424. The man is formidable in appearance.
425. He appears to me to be a man who, having no mercy, will permit
no enemy to live, O, elder brothers,
426. And he has weapons.
427. Verily, at that time and place,
428. He has small horns, O, elder brothers.
429. Verily, at that time and place,
430. The Sho'-ka said: He is formidable in appearance.
431. Verily, at that time and place,
432. He appears to be a man of great courage, O, elder brothers.
433. Verily, at that time and place, it has been said, in this house,
434. The elder brothers spake to one another, saying: Let us make
haste.
435. Verily, at that time and place,
436. Their club that resembles the back of a fish
437. They quickly took from its resting place,
438. And they caressed it with their hands,
439. And at each stroke it uttered an exultant cry.

440. Verily, at that time and place, it has been said, in this house,
441. The Sho'-ka spake, saying: O, elder brothers,
442. Yonder stands the man of whom I spake.
443. Verily, at that time and place,
444. The elder brothers asked: What is he like in appearance and disposition?
445. The Sho'-ka replied: O, elder brothers,
446. He has weapons.
447. He is formidable in appearance, O, elder brothers.
448. Verily, at that time and place,
449. He appears to be a man of great courage, O, elder brothers.
450. Verily, at that time and place, it has been said, in this house,
451. The elder brothers spake to one another, saying: O, younger brothers,
452. Let us make haste.
453. The Tsi'-zhu, a people possessing seven fireplaces,
454. Are a people who have none among them that are craven or timid.
455. Verily, at that time and place,
456. They said to one another: It matters not what man he is,
457. He shall go to the abode of spirits.
458. Verily, at that time and place,
459. It matters not what animal's son he may be,
460. He shall go to the abode of spirits.
461. Verily, at that time and place,
462. It matters not who he may be of the beings that stand erect,
463. He shall go to the abode of spirits, they said to one another.
464. Verily, at that time and place, it has been said, in this house,
465. Their club, that resembles the back of a fish,
466. They quickly took from its resting place.
467. Verily, at that time and place,
468. And caressed it with their hands,
469. And at each stroke it uttered an exultant cry.
470. Verily, at that time and place,
471. The elder brothers spake to one another, saying: Let us make haste.
472. Verily, at that time and place,
473. Their club, that resembles the back of a fish,
474. They quickly brandished in the air,
475. And our grandfather plunged forward with a sudden shock.
476. Verily, at that time and place, it has been said, in this house,
477. Their club, that resembles the back of a fish,
478. For a second time

479. They quickly brandished in the air.
480. Verily, at that time and place,
481. Our grandfather staggered with the sudden shock.
482. Verily, at that time and place, it has been said, in this house,
483. For a third time
484. Their club, that resembles the back of a fish,
485. They quickly brandished in the air,
486. And our grandfather dropped to his knees stunned by the sudden shock.
487. Verily, at that time and place, it has been said, in this house,
488. For the fourth time
489. Their club, that resembles the back of a fish,
490. They quickly brandished in the air,
491. And our grandfather whirled around
492. And fell to the ground in death, blood gushing from his mouth.
493. Verily, at that time and place, it has been said, in this house,
494. The brothers spake to one another, saying: O, younger brothers,
495. Let us make haste.
496. Verily, at that time and place,
497. And they put their hands upon the body.
498. Verily, at that time and place,
499. The skin of the left hind leg
500. They cut with eager haste,
501. And the fat issued forth from the incision.
502. Verily, at that time and place,
503. They quickly tasted of the fat.
504. Verily, at that time and place,
505. They said to one another: It is sweet and pleasant to the taste.
506. It shall be food for the little ones as they travel the path of life.
507. When the little ones use this fat as food,
508. Their limbs shall stretch and lengthen in growth.
509. Verily, at that time and place,
510. To prepare it for use the little ones shall seethe it in boiling water.
511. The skin of the left leg
512. They cut into a narrow strip,
513. Verily, at that time and place,
514. And they said to one another: Verily, the skin is not elastic.
515. We shall always make use of it as we travel the path of life.
516. Verily, at that time and place,
517. They said to one another: Verily, it is a strong strap (pl. 20).

518. Verily, at that time and place,
519. They said to one another: We shall consecrate it for ceremonial
use,
520. Therefore, strong-strap
521. We shall make to be our sacred personal name.
522. Verily, at that time and place,
523. Strap-maker, also,
524. We shall make to be our sacred personal name.
525. Verily, at that time and place,
526. They said to one another: Slender-strap, also,
527. We shall make to be our sacred personal name.
528. They said to one another: Behold the remaining center,
529. We shall consecrate that for ceremonial use.
530. We shall always make of it a shield as we travel the path of life.
531. It shall be to the little ones a protection as they travel the path
of life.
532. Verily, at that time and place,
533. When our enemies who dwell toward the setting sun
534. Come against us with sharp weapons in countless numbers,
535. The little ones shall always succeed in making those weapons
ineffective as they travel the path of life.
536. Verily, at that time and place, it has been said, in this house,
537. When our enemies who dwell toward the setting sun
538. Come against us with sharp weapons in countless numbers,
539. None of those weapons shall penetrate our bodies as we travel
the path of life.
540. Verily, at that time and place, it has been said, in this house,
541. When our enemies who dwell toward the setting sun
542. Come against us with sharp weapons in countless numbers,
543. We shall succeed in warding off the weapons so that they shall
pass by us in forked lines, on either side, as we travel the
path of life.
544. Verily, at that time and place, it has been said, in this house,
545. When our enemies who dwell toward the setting sun
546. Come against us with sharp weapons in countless numbers,
547. We shall succeed in warding off the weapons so that they shall
pass by us in forked lines, as we travel the path of life.
548. Verily, at that time and place, it has been said, in this house,
549. The skin of the left side,
550. They quickly cut in a circle,
551. Verily, at that time and place,

552. And seven slender straps,
 553. They made of it for the Ṭsi'-zhu who possess seven fireplaces,
 554. One for each fireplace.
 555. Verily, at that time and place,
 556. They said to one another: We shall consecrate these straps for ceremonial use.
557. Verily, at that time and place, it has been said, in this house,
 558. They said to one another: Behold the left horn,
 559. We shall consecrate it for ceremonial use.
 560. Verily, at that time and place,
 561. They said to one another: Curved-horns, also,
 562. We shall make to be our sacred personal name.
 563. Verily, at that time and place,
 564. Outspread-horns, also,
 565. We shall make to be our sacred personal name.
 566. Verily, at that time and place,
 567. They said to one another: Behold the left horn,
 568. We consecrate it for ceremonial use, they said to one another.
569. Verily, at that time and place,
 570. They said to one another: Behold the tail,
 571. We consecrate it for ceremonial use.
572. Verily, at that time and place, it has been said, in this house,
 573. They said to one another: Behold the bladder,
 574. We consecrate it for ceremonial use.
575. Verily, at that time and place, it has been said, in this house,
 576. They said to one another: Behold the heart sack,
 577. We consecrate it for ceremonial use.
578. Behold the hair of the head,
 579. We consecrate it for ceremonial use.
580. Verily, at that time and place, it has been said, in this house,
 581. They said to one another: Behold the chin,
 582. We consecrate it for ceremonial use.

At the close of the recitation of the wi'-gi-es the A'-ki-hoⁿ, Xo'-ka tells the Sho'-ka to bring water for the Noⁿ'-hoⁿ-zhiⁿ-ga, which he proceeds to do with the aid of the women, the wives and daughters of the members. When water has been set before each member, the head of the O'-pxoⁿ (Elk) gens speaks, saying: "O, Wa-zha'-zhe, Hoⁿ'-ga, and Ṭsi'-zhu, you may now wipe from your faces the sign of the Noⁿ'-zhiⁿ-zhoⁿ." This office was given to the O'-pxoⁿ gens because it was the O'-pxoⁿ who exposed the soil of the earth and made

it habitable for all living creatures. He also gave to the people the four clays of various colors for ceremonial use, and in this ceremony two of these clays were used as signs of the No^{n'}-zhi^{n'}-zho^{n'}. The No^{n'}-ho^{n'}-zhi^{n'}-ga respond by saying, "Hau," and begin to wash their faces. Xu-tha'-wa-ṭo^{n'}-i^{n'} remarked, with a smile, "If the head of the O'-pxo^{n'} gens should neglect his duty, the No^{n'}-ho^{n'}-zhi^{n'}-ga, to this day, would be obliged to go about having on their faces the signs of No^{n'}-zhi^{n'}-zho^{n'}."

At this stage of the ceremony the three men appointed to the duty of dividing into equal shares the food provided by the candidate busy themselves with this task and place a share before each member of the order. Afterwards the wife or daughter of each member enters to take home the food.

The division of the food supply being finished, all the members of the No^{n'}-ho^{n'}-zhi^{n'}-ga, excepting those who belong to the particular gens that is conferring the degree, rise to go to their homes, having performed their part of the ceremony. The No^{n'}-ho^{n'}-zhi^{n'}-ga of the Ṭsi'-zhu Wa-no^{n'} gens, who, in this instance, are supposed to confer the degree, remain seated as the members of the other gentes file out in an orderly procession.

INSTRUCTIONS TO THE WIFE OF THE INITIATE

The A'-ḱi-ho^{n'} Xo'-ḱa then directs the Sho'-ḱa to conduct the wife of the candidate into the lodge, that she may receive instructions as to the performance of certain ceremonial rites which she may desire to observe in the course of her life. As she enters she is followed by a number of women, most of whom are her relatives. Each one brings her fees tied in a bundle, as does the wife of the candidate. The Sho'-ḱa now hands each woman a digging pole and a woven bag, symbolic of her vocation. Seats are assigned the women in a row facing the initiator, the candidate, and the A'-ḱi-ho^{n'} Xo'-ḱa. When all have taken their places, the A'-ḱi-ho^{n'} Xo'-ḱa, addressing only the candidate's wife, begins his instructions as follows (Osage version, p. 452):

Ho! my daughter-in-law, I shall now tell you of the rite of ḱi'-no^{n'}.

The first part of the ḱi'-no^{n'} rite, which you may wish to observe in order to successfully bring up your little ones to maturity, is this: If it so happens that the animal brought home to your house is a result of the first chase and the animal is a mature female buffalo and you think the skin suitable for a covering for your little ones, you shall dress the skin, making it pleasing to look upon, and make it soft and pleasant to the touch. You shall then say: My father-in-law has sanctioned the act I am about to perform and has said that it shall not be without a purpose. You shall take red clay that has been gathered from a cliff and with it redden the sides and

the leg parts of the robe, as also the full length of the back from the head to the tail. Again you shall say: My father-in-law has sanctioned this act and has said that it shall not be without a purpose, for in thus consecrating this robe I shall successfully bring to maturity my little ones for whom it is made.

The next act in order is: That if the animal brought home to your house happens to be a mature male buffalo you shall dress the skin, make it pleasing to look upon, and make it soft and pleasant to touch. You shall say: My father-in-law has sanctioned the act I am about to perform and has said that it shall not be without a purpose. You shall then redden the sides of the robe, as also the full length of the back, and shall say: This act is not without a purpose, for it is sanctioned. My father-in-law has said that by performing this act I shall successfully bring my little ones to maturity. This act shall not be without a purpose, for it is sanctioned. My father-in-law has said that by thus consecrating this robe I shall make my little ones to be difficult to overcome by death.

The next act in order is: That if the animal brought home to your house happens to be an immature female buffalo, and you think the skin suitable for a covering for your little ones, then you shall dress the skin, make it pleasing to look upon, make it soft and pleasant to the touch. You shall redden only the leg parts of the robe. Then you shall say: My father-in-law has sanctioned this act and has said that it shall not be without a purpose; that by thus consecrating this little robe I shall successfully bring to maturity my little ones; that by this act I shall make my little ones to be difficult to overcome by death.

The fourth act is: That if the animal brought home to your house happens to be an immature male buffalo, you shall take particular pains in dressing the skin, make it pleasing to look upon, and make it soft and pleasant to the touch; then you shall redden the leg parts and the entire length of the back. When you have finished this, you shall say: My father-in-law has sanctioned this act and has said that it shall not be without a purpose; that by thus consecrating this robe I shall successfully bring to maturity my little ones; and I shall by this act make my little ones to be difficult to overcome by death.

Hau! This is all.

By the observance of this supplicatory rite the young mother appeals to the Power whence issues all forms of life to give to her little ones the same thoughtful care that is bestowed upon the animals that wander, shelterless, over the earth. The color put upon the little robe is the sacred color of the Tsi'-zhu Wa-noⁿ people; it symbolizes the fire that draws its strength from the sacred fire of heaven (the sun), which sheds upon all earthly life its animating heat.

The right to use this supplicatory ceremony must be formally sought by a woman and the right conferred by a person having due authority. The priest confers this right not only upon the wife of the initiate but also upon all the women who accompanied her as she entered the sacred lodge.

PARAPHRASE OF THE NI'-KI RITUAL OF THE ÇI^{N'}-DSE-A-GTHE GENS

ṬSI'-ZHU DIVISION

The following paraphrase of the Ni'-ki Wi'-gi-e of the Çi^{N'}-dse-a-gthe gens was given by Pa'-thiⁿ-wa-we-xta, a member of the Ṭsi'-zhu Wa-noⁿ gens. This old man was regarded as one of the best authorities on the tribal rites. He initiated Xu-tha'-wā-ṭoⁿ-iⁿ, from whom was obtained the Ni'-ki Ritual of the Ṭsi'-zhu Wa-noⁿ gens (see pp. 238-272). At the time Pa'-thiⁿ-wa-we-xta promised to give the ritual in full he was very feeble, and before arrangements could be made for him to record the rite in the dictaphone he was dead. The old man regretted when he gave the promise that he could then give only a brief paraphrase of the ritual, "for," he said, "no part of the rite should be given in that form." The paraphrase is as follows:

The people, whose abode was in the heavens, assembled that they might meditate upon the means by which they would descend to the earth to come into bodily existence. They decided that the eagle was the only person who could safely conduct them to the earth. They, therefore, appealed to him and he led them downward. The people, led by the eagle, came to the earth and alighted upon seven trees: P^o^{n'}-ṭoⁿ-ga-hiu, the full-grown shagbark hickory; P^o^{n'}-ṭoⁿ-ga-hiu zhiⁿ-ga, the young shagbark; Pi-çi' or Zho^{n'}-zhi-hi (Pi-çi', acorn; zho^{n'}-zhi-hi, redwood), the red oak; Ça'-gthu-hi ha shu-ga, the thick-barked bitter hickory; Ça'-gthu-hi, the smooth-bark bitter hickory; Thiu'-xe, the willow. (The old man said seven trees, but he gave the names of only six.)

The people found that in the willow tree there was a mystical power—a power for resisting the forces inimical to life. They wished to cut the tree to make of a part of its body a wa-xo'-be, a sacred article for ceremonial use. They sent their Sho'-ka (official messenger) to find the material out of which to make a knife. Four times he went out to make search, but without success. At the fifth time he brought home a knife which he had made out of a stone of a grayish color. He had made for it a handle that was round. The people accepted the knife, consecrated it for ceremonial use, and called it Mo^{n'}-hiⁿ-i-ba-btho-ga, the round-handled knife. With this sacred knife they cut out of the body of the tree four small pieces, which they threw into the air as sacred offerings, one to each of the four winds. Blood flowed from each of the four wounds made with the ceremonial knife.

Then the people, using their sacred knife, proceeded to cut down the tree, to shave the trunk to a proper size, and to shape it for a club. This club they called wa-xo'-be (sacred) and consecrated it for ceremonial use. The natural color of the wood did not satisfy the people and they regarded the sacred article as incomplete. Then, as though by a common understanding and consent, they hastened to gather leaves and dry twigs. These they placed in a great pile, to which they set fire, and the smoke and flames tinged the darkened heavens with a reddish hue—a color pleasing and satisfying to the minds of the people. It resembled the color cast upon the eastern sky as it rises and which the people always hailed with joy with uplifted hands. It was this color they put upon the symbolic club to add to it the life-giving power of the sun.

The weapon was thus finished, and there remained nothing more to do with it but to test its magical power. For this purpose the people sent their official messenger to a far-off country to search for some creature upon which to make the test. The messenger returned in the evening of the day, weary and footsore, to report that he had been to a valley where he saw nothing worthy of notice. Again he went out and returned from a second valley to report that he had found nothing. He was bidden to go again, and in the evening of that day he came home to report that he had been to a third valley, where he had seen the footprints of a person (a buffalo bull). The footprints showed the person's feet to be cloven, and the grasses upon which he had trodden were crushed. To commemorate this event, the people agreed to name their children Noⁿ-xthoⁿ'-zhe, Crushed-with-his-feet. For the fourth time the messenger was sent out, and in the evening of the day he came home to report that he had been to a fourth valley, where he saw the person of the footprints, whom he described as a person of formidable appearance and bearing upon his head curved horns. To make this report memorable, the people agreed to name their children He-thi'-shi-zhe, Curved-horns. The messenger gave a graphic description of the face of the person, and from this the people agreed to name their children Tse-do'-ga-iⁿ-dse, Buffalo-bull-face.

Upon hearing the last report, the keeper of the new weapon picked it up and caressed it with four downward strokes of his hand. At each stroke he uttered a word: We'-tsiⁿ-pi-zhi, Mysterious-weapon; We'-tsiⁿ-zhiⁿ-ga, Little-weapon; We'-tsiⁿ-hu-ṭoⁿ, Weapon-that-cries-out; We'-tsiⁿ-doⁿ-a-thiⁿ, Possessor-of-a-good-weapon. These words also became sacred names given to the children of the gens.

Then speaking to the messenger, the keeper of the sacred weapon said: "That is the very person for whom we have been in search. Whoever he may be, we shall send him to the abode of spirits."

"What course shall we take in approaching that person?" the people asked, and the keeper of the sacred weapon replied: "We will take the path always taken by the sun."

The people approached the person, moving in a westerly direction in imitation of the sun. They made four ceremonial pauses on their way. At the fourth pause the keeper of the sacred weapon lifted the club, brandished it in the air, and the bull suddenly bellowed as though stricken with instant pain. Again the keeper brandished the weapon and the animal started to flee. A third time the keeper brandished the club and the beast was stricken with mortal pain in the hindquarters. At the fourth brandishing of the weapon the bull whirled around and fell in death, his blood gushing from his mouth.

The people hastened to the fallen animal. They made a slight cut in its skin, using the sacred knife, that with which they had cut the willow tree, and from the cut fat protruded. They tasted of the fat and said: "It is good; it shall be food for the little ones; they shall seethe it in boiling water to prepare it for use." Out of the skin of the left hind leg they cut a round piece, which they called *Moⁿ'-ge-tse-ha-wa-gthe*, Breast-shield; also two long narrow straps, which they named *We'-thiⁿ-zhu-dse*, Red-strap, and *We'-thiⁿ-ça-gi*, Strong-strap, which names they subsequently used as personal names. From the skin of the left side of the body they cut seven narrow straps, which they painted red. The straps thus cut they called *moⁿ'-sha-koⁿ*, and these served as the original types of similar straps to be ceremonially made whenever the warriors are about to go to war, and to be used by them for tying their captives should they succeed in taking any. The round piece of skin called breast-shield and which symbolized the sun they also painted red, and it too served as a type for similar shields to be ceremonially made for the warriors and worn by them as symbolic shields as well as charms. At the same time that they made these sacred articles they dedicated the tails, the bladders, and the heart sacks of buffalo bulls to ceremonial use and made them to be sacred types.

NI'-KI WI'-GI-E OF THE TSI'-ZHU WA-SHTA'-GE GENS

MOⁿ-ZHOⁿ-A'-KI-DA

The following *Ni'-ki wi'-gi-e* of the *Tsi'-zhu Wa-shta'-ge*, given by *Moⁿ-zhoⁿ-a'-ki-da* (pl. 22) of that gens, may have lost, in its transmission, some of its unimportant parts, but it has retained all of the life symbols considered important by that gens. As old *Tse-zhiⁿ'-ga-wa-da-iⁿ-ga* used to say to the writer, "My son, you may think that parts of these great rites have become lost as they were handed down. That is quite possible, but what is lost are the parts that are unimportant; those that are of real value have come down to us."

Like the other Ni'-ki wi'-gi-es given in this volume, this wi'-gi-e opens the life scene of the Tsi'-zhu Wa-shta'-ge in midheaven, where the people come into spiritual, bodiless existence and contemplate the finding of some place where they can take on bodily form and abide as a living people. They send a "younger brother" (Sho'-ka, or Messenger) downward to make search for the place of abode. He descends to the first division of the skies, as counted from the starting point, and seeing that the "little ones" can not make an abiding place there he returns to the "elder brothers" just as the heavens are darkened by the god of darkness and reports to them the result of his search.

At the second command of the "elder brothers" Ka'-xe-wa-hu-ça (this title, most likely, is the archaic term for youngest of the brothers) descends to the second division of the heavens and as the god of darkness strikes the heavens with a dark shadow the messenger returns to the "elder brothers" to report his failure to find an abiding place for the "little ones."

A third command is given by the "elder brothers" for a further search, and a younger brother descends to the third division of the skies, and when the god of darkness strikes the heavens with a dark shadow the messenger returns to his "elder brothers" to report his failure to find an abiding place for the "little ones."

Again the elder brothers commanded that a further search be made and Ka'-xe-wa-hu-ça descended to the fourth division of the skies, where he came face to face with Ni'-ka-wa-koⁿ-da-gi (the god of the clouds). This section of the wi'-gi-e intimates that all the brothers followed closely their messenger, so that on discovering Ni'-ka-wa-koⁿ-da-gi the messenger turns to them and says: "Here stands a person, O, elder brothers." Ni'-ka-wa-koⁿ-da-gi promises that the little ones shall make of him their bodies, meaning that from him they shall receive the means by which to sustain and prolong life. He also gives them certain sacred names to use in the course of their life.

The brothers move on and they come upon Tho'-xe, Buffalo, who gives them two kinds of medicines, four kinds of corn, and three kinds of squashes, all of which shall be used by the little ones in making their bodies. In lines 107 and 108 in this section reference is made to the sanctity of the reproduction of life.

The brothers continue their journey, this time upon the earth, and come upon the red-oak tree, which they consecrate to be their life symbol. They also take from it certain sacred gentile names.

They pass on and come to the red cedar, who promises them long life. (In the ceremonial naming of the children the fronds of this tree are used as a symbol of the tree itself and of life's persistency.)

They move on and come to the shallows of a river where the waters tumble noisily over the rocky bed. They speak of the water as a person and apply to him the name Wa-zha'-zhe. From this person of the waters they receive promise of long life. (Water is also used as a symbol of long life in the child-naming ceremonies, and the cedar is associated with it.)

The brothers continue their journey and come to the sedge, a "grass that never dies." From it they receive promise of long life. (This grass is used as a life symbol in some of the ceremonies.)

They pass on and come to the Shiⁿ'-zha-hi, an evergreen water plant, from which they also receive promise of long life. (This plant is also used ceremonially.)

From the Shiⁿ'-zha-hi the brothers go on and suddenly come upon an animal that had just been slain. Moⁿ-zhoⁿ-a'-ki-da could not explain the symbolic significance of this scene; therefore it must remain obscure until by some chance it is revealed by a person who may happen to know its meaning.

The journey brings the brothers to "the greatest part of the earth." The word earth is here used as a trope for a season or a particular month (probably August), 'when the yellow blossoms begin to give color to the earth. A part of the Tsi'-zhu Wa-shta'-ge are people of the flowers, particularly the yellow flowers. The brothers consecrate this month as a life symbol and take from it a sacred gentile name.

The next move brings the brothers to a "beautiful house." This is a cryptic reference to the principle for which the symbolic dwelling stands—that of peace, which is beautiful. They refer to the occupant as a "fear-inspiring person." This really has reference to the respect and the reverence that is manifested by all the people for the office of Peacemaker—an office that belongs to this gens. The brothers consecrate the House of Peace and take from it a sacred gentile name.

The brothers move on quickly and come again to a dead animal (an elk). Moⁿ-zhoⁿ-a'-ki-da could not explain the meaning of this finding.

The brothers continue their journey and come again to the "greatest part of the earth." This refers, probably, to the month of September, when the earth displays all of its yellow blossoms. These two months make the middle of the seasons the "greatest part of the earth." In the midst of its warm, moist, and vibrating air stands a person as in his own abiding place. The brothers take from him a personal gentile name, which they hope will bring them to the days that are beautiful, fruitful, and peaceful.

They continue their journey and come to the bend of a river, where stands a little house with many openings. The brothers gather closely

around the house and find that the occupant is a Hoⁿ'-ga, a sacred person. They speak to him, addressing him as "grandfather," and he replies, as though to anticipate a request to be made, and says: "The little ones shall make of me their bodies." This scene is also a cryptic reference to the house of the Hoⁿ'-ga U-ṭa-noⁿ-dsi, the only gens that did not descend from the sky, but that belongs to the earth and represents its power. In this house, the "house of many openings," the children of all the people are ceremonially named and by that act are initiated into the tribal life. At the ceremonies of the naming of a child a representative of the Ṭsi'-zhu Wa-shta'-ge gens is brought to the "house of many openings" that is in the keeping of the Hoⁿ'-ga U-ṭa-noⁿ-dsi gens, to take the leading part in the act of sending the little ones forward upon the path of life.

The objective point of the mythical journey of the Ṭsi'-zhu Wa-shta'-ge from the sky to the earth appears to be the two houses of mystery, the sanctuary (the house of peace), and the house from which the little ones are sent ceremonially upon their life journey. Both of these houses occupy an important place in the ceremonial life of the tribe. This mythical story is but another expression of the belief that life is conceived in the sky and descends to earth to take material form.

THE WI'-GI-E

(Osage version, p. 453; literal translation, p. 591)

1. Ha' tha ṭsi ṭa', a biⁿ da, ṭsi ga.²³
2. The little ones have not become a people, O, younger brothers, they said to one another.
3. The elder brothers spake, saying: O, younger brothers,
4. We bid you go and make search for a place wherein the little ones may become a people.
5. Then, even as these words were spoken, a younger brother hastened forth
6. To the first great divisions of the heavens,
7. Where he stood and paused.
8. Then he returned to his elder brothers, to whom he spake, saying:
O, elder brothers,
9. Verily, nothing of importance has come to my notice.
10. The elder brothers spake, saying: Make further search, O, younger brothers,
11. The little ones have not become a people.

²³ The meaning of the words of this line has become obscure and can not be translated. Therefore the line is given only in the first section of the translation of the wi'-gi-e. However, it appears in every section of the original (the Osage version).

12. Then *Ḳa'-xe-wa-hu-ça* ²⁴
13. Went forth in haste, even as the elder brothers spake,
14. To the second of the great divisions of the heavens.
15. Then, as the god of darkness struck the heavens with a dark shadow,
16. He returned to his elder brothers and stood before them,
17. Who spake, saying: How has it been with you, O, younger brother? It has not been your wont to suffer so.
18. *Ḳa'-xe-wa-hu-ça* replied: I have been to the second division of the heavens,
19. Where it is not possible for the little ones to exist, O, elder brothers.
20. The elder brothers spake, saying: O, younger brothers,
21. Look you, we bid you go and make further search, O, younger brothers.
22. Verily, as the elder brother uttered these words,
23. A younger brother went forth to the third division of the heavens.
24. Verily, he came close to the third heaven, where he paused and stood.
25. Then the younger brother,
26. Even as the god of darkness struck the heavens with a dark shadow,
27. Returned to his elder brothers before whom he stood.
28. And they spake, saying: How has it been with you? It has not been your wont to suffer so.
29. It is not possible for the little ones to exist in the third heaven, O, elder brothers, the younger brother replied.
30. The elder brothers spake, saying: O, younger brothers,
31. We bid you go forth and make further search.
32. The *Ḳa'-xe-wa-hu-ça*
33. Then hastened away,
34. To the fourth division of the heavens.
35. Close to it he stood and paused.
36. Then the *Ni'-ka-wa-koⁿ-da-gi*, the Man-of-mysteries (god of the clouds),
37. Appeared and stood before him.
38. The *Ḳa'-xe-wa-hu-ça* turned and spake to his elder brothers, saying: Here stands a person, O, elder brothers,
39. Verily, a fear-inspiring person, O, elder brothers,

²⁴ Careful inquiry concerning this name or title failed to bring any explanation from old Osage men as to its meaning. J. Owen Dorsey, in his "Osage Traditions" (Sixth Annual Report, B. A. E., p. 384), translates this title as "Crow bone white," but it is doubtful if this is the true meaning. *Ka-xe-wa-hu-ça* may be a corruption of the title *Ka'-ge-wa-hu-stsa*, Youngest-of-the-brothers. In a Child Naming *wi'-gi* given by *sho'-ge-mo'-i* he uses the title *Ḳa'-(g)e-ha-ge*, Last-of-the-brothers. This title is frequently used in the *wi'-gi-es*. (See list of gentes given by Black-dog, p. 52.)

40. Fear-inspiring ²⁶ is his name, I verily believe.
41. Then they spake to the person, saying: O, grandfather.
42. He replied: I am a person of whom the little ones may well make their bodies.
43. When the little ones make of me their bodies,
44. They shall free themselves from all causes of death, as they travel the path of life.
45. When they make the name Little-hawk (pl. 9, *b*)
46. To be their personal name, as they travel the path of life,
47. They shall enable themselves to live to see old age.
48. The-hawk-woman
49. Is also a name that is mine.
50. That name, too.
51. The little ones shall make to be their name as they travel the path of life.
52. Then shall they enable themselves to live to see old age as they travel the path of life.
53. I am not the only being.
54. The elder brothers spake: O, younger brothers.
55. Then a younger brother quickly went forth,
56. To the Buffalo-lift-ye-your-heads (for story of the origin of this name see p. 65.)
57. Verily, the younger brother stood close to him and spake,
58. Saying: O, grandfather.
59. Then turning to his brothers he spake: Here stands a person,
60. Verily, a person who is fear-inspiring, O, elder brothers.
61. Then the Buffalo spake, saying: I am a person of whom the little ones may well make their bodies (pl. 8, *c*).
62. Thereupon he threw himself upon the earth,
63. And the blazing star (*Lacinaria pycnostachya*) (pl. 21)
64. Sprang up from the soil and stood pleasing to the sense of sight with its beauty.
65. Then the Buffalo spake, saying: Of this plant also the little ones shall make their bodies.
66. The brothers quickly tasted the root of the plant,
67. And they said: It is bitter to the taste.
68. The Buffalo spake: This plant shall be medicine for the little ones.
69. When the little ones use it for medicine,
70. It shall be of value to them, it shall make their limbs to lengthen in growth.
71. Then shall they be enabled to live to see old age as they travel the path of life.

* The name No'-pe-wa-the, Fear-inspiring, is used to this day by the Ni'-ka-wa-ko-da-gi gens.

72. For a second time the Buffalo threw himself upon the earth,
73. And the poppy mallow (*Callirrhæ triangulata*) (pl. 21)
74. Sprang from the soil and stood, beautiful, in its reddened blossoms.
75. The Buffalo spake, saying: Of this plant, also,
76. The little ones shall make their bodies.
77. When the little ones use it as medicine as they travel the path of life
78. It shall be of value to them; they shall use it to make their limbs to lengthen in growth.
79. To the taste it is astringent.
80. Therefore your little ones shall be named Astringent.
81. When the little ones make of this plant their bodies,
82. They shall enable themselves to live to see old age as they travel the path of life.

83. Then the Buffalo
84. Again threw himself upon the earth,
85. And the red corn
86. He tossed into the air,
87. Then spake, saying: The little ones shall make of the red corn their bodies.
88. When the little ones make of the red corn their bodies,
89. They shall enable themselves to live to see old age as they travel the path of life.

90. For a second time the Buffalo threw himself upon the earth,
91. And the blue corn,
92. Together with the blue squash,
93. He tossed into the air,
94. Then spake, saying: These plants also
95. The little ones shall use as food as they travel the path of life.
96. Then shall they enable themselves to live to see old age as they travel the path of life.

97. For a third time the Buffalo threw himself upon the earth,
98. And the white corn,
99. Together with the white squash, he tossed into the air,
100. Then spake, saying: These plants the little ones shall use as food as they travel the path of life.
101. They shall thus cause themselves to be difficult to overcome by death as they travel the path of life.
102. They shall enable themselves to live to see old age as they travel the path of life.



THE POPPY MALLOW AND THE BLAZING STAR

103. For the fourth time the Buffalo threw himself upon the earth,
 104. And the speckled corn,
 105. Together with the speckled squash,
 106. He tossed into the air,
 107. Then spake, saying: What living creature is there that has no mate?
 108. And thus he wedded together the speckled corn, a male, to the speckled squash, a female.
 109. He continued: The little ones shall use these plants for food as they travel the path of life.
 110. Thus they shall make themselves to be free from all causes of death as they travel the path of life.
 111. The elder brothers spake, saying: O, younger brothers, we bid you go and make further search.
 112. Then the younger brothers arose and went forth
 113. To a place where stood a red oak tree.
 114. Close to the tree they gathered and stood,
 115. And they spake, saying: Of this tree also
 116. We shall make our bodies.
 117. As they put their feet upon the branches of the tree the acorns fell to the earth in profusion.²⁶
 118. Whereupon they spake, saying: Of this act also (the falling of the acorns to the earth in profusion)
 119. The little ones shall make their bodies
 120. And enable themselves to live to see old age as they travel the path of life.
 121. The brothers passed on and came to the red cedar tree²⁷ (an evergreen).
 122. Close to the tree they gathered,
 123. Then the tree spake, saying: I am a god who is difficult to be overcome by death.

²⁶ At the close of the recitation of this *wi'-gi-e Mea-zhe-a'-ki-da* explained that the *Tsi'-zhu Wa-shta'-ge* in order to perpetuate the memory of the story of the people alighting on the red oak tree, adopted three gentile names to be ceremonially given to their children: *Pi'-ci'*, *U-bu'-dse*, and *Nea-bu'-dse*; *Ti'-ci'*, Acorn, the fruit of the red oak tree; *U-bu'-dse*, Profuse; *Nea-bu'-dse*, composed of *Nea*, action of the feet, referring to the mythical story of the alighting of the people upon the acorn tree, *bu'-dse*, a part of the word *u-bu'-dse*, meaning profuse. The story as given in paraphrase tells that the people of this gens on their descent from the sky alighted upon a red oak, the shock of their weight on the branches sending down a shower of acorns from the tree, where they lay on the earth in profusion. This incident was regarded as prophetic of the great number of children to be born to the gens. Centuries ago, when the break occurred which resulted in the Osage and the Omaha becoming two distinct tribes, the Omaha preserved in the name they retained for the red oak tree, "*Bu-de*," a memory of this ancient myth, which gave a prophetic promise, to the people that their craving for a prolonged tribal life should be fulfilled through an abundant posterity.

²⁷ Tradition is silent as to the origin of the sacred pole that belonged to the Omaha *We'-zhi'-ste* gens and as to the time when the rites connected with it ceased to be observed. To the lower part of the ceremonial pole is fastened a piece, which is called *zhi'-be*, the leg. (See Twenty-seventh Annual Report, B. A. E., p. 229.) The cedar figures prominently in the rites of the Osage as a symbol of life persistency, and it may be that the *We'-zhi'-ste* sacred pole which was made of red cedar is a vestige of one of the rites the Omaha took with them when they separated from the Osage. Whether this be so or not, it is certain that the red cedar is a sacred tree to both the Omaha and the Osage and that both had rites relating to that tree which may at some time in the past have been in common use between them.

124. When the little ones make of me their bodies,
125. They shall enable themselves to live to see old age as they travel
the path of life,
126. They shall live to see their hair grown scant and yellowish with
age as they travel the path of life.
127. Behold the wrinkles upon my skin,
128. Which I have made to be the means of reaching old age.
129. The little ones shall make of me the means of reaching old age
as they travel the path of life.
130. Behold the base of my trunk from which spread my roots,
131. It is that part of me that is called the ankle.
132. The little ones shall live to see in their ankles the sign of old age,
133. They shall enable themselves to live to see old age as they travel
the path of life.
134. O, my grandchildren,
135. I am not the only being.

136. The brothers passed on, verily to the shallows of a river where
the waters rush on noisily.
137. Close to the shallows they stood,
138. Then one spake, saying: Behold a Wa-zha'-zhe stands before us,
139. Verily, a person who has made of the waters his body.
140. Then the Wa-zha'-zhe spake, saying: O, my grandchildren,
141. You say the little ones have nothing of which to make their
bodies.
142. When the little ones make of me their bodies
143. They shall cause themselves to be difficult to overcome by death
as they travel the path of life.
144. When the little ones make of me their bodies
145. They shall enable themselves to live to see old age as they travel
the path of life.
146. They shall enable themselves to reach and enter the days that
are beautiful and peaceful as they travel the path of life.
147. I am not the only being.

148. The elder brothers spake, saying: Make haste, O, younger
brothers.
149. Then, even as these words were spoken, the younger brothers
hastened forth,
150. To the sedge (*Carex*), the grass that never dies, who spake,
151. Saying: O, my grandchildren, I am a god that is difficult to
overcome by death.
152. When the little ones make of me their bodies
153. They shall make themselves to be difficult to overcome by death
as they travel the path of life.
154. I am not the only being.

155. Then spake the Shiⁿ'-zha-hi (an unidentified evergreen water plant),
 156. Saying, I, also,
 157. Am difficult to overcome by death.
 158. When the little ones make of me their bodies
 159. They shall make themselves to be difficult to overcome by death
 as they travel the path of life.
 160. I abide in the days that are beautiful and peaceful.
 161. The little ones shall enable themselves to reach and enter into
 the days that are beautiful and peaceful as they travel the
 path of life.
162. The elder brothers spake: O, younger brothers,
 163. Make haste, O, younger brothers.
 164. The younger brothers moved quickly on,
 165. Then one spake, saying: O, elder brothers,
 166. Yonder lies an animal that has just been slain.
 167. The elder brothers replied: O, younger brothers,
 168. It is fit that the little ones make of the slain animal their bodies.
 169. The little ones shall make of it their bodies.
 170. When the little ones make of the slain animal their bodies,
 171. They shall enable themselves to see old age as they travel the
 path of life.
172. The elder brothers spake: O, younger brothers,
 173. Make haste, O, younger brothers.
 174. Then the younger brothers quickly moved on
 175. To the greatest part of the earth.²⁸
 176. Close to this place the brothers gathered and stood.
 177. Then one spake, saying: Of this also
 178. The little ones shall make their bodies,
 179. And we shall take from it a personal name; Mid-earth shall be
 our name.
 180. Then the little ones shall make themselves to be difficult to
 overcome by death as they travel the path of life.
181. The elder brothers spake, saying: O, younger brothers,
 182. Make haste and move on quickly.
 183. Then one spake, saying: O, elder brothers,
 184. There is a person in yonder place
 185. Who dwells in a beautiful house.²⁹
 186. The person
 187. Dwells in a house that has an opening at the top (smoke vent).

²⁸ This is figurative and means that part of the summer season when the growth of the earth is manifested by the ripeness of its fruits.

²⁹ This is figurative and refers to the House of Peace, the sanctuary of the Tsi'-zhu Wa-shta'-ge.

188. From this also
189. He may have taken a personal name.
190. He seems pleased with the beauty of his home, O, elder brothers.
191. It is a very beautiful house, O, elder brothers.
192. The little ones shall make of it their bodies.
193. They shall take from it the name House-beautiful.
194. Then the little ones shall enable themselves to live to see old age as they travel the path of life.
195. The person
196. Is verily a fear-inspiring person.
197. House-covering is also his name, I verily believe.
198. Of this also
199. The little ones shall make their bodies.
200. When the little ones make of it their bodies
201. They shall enable themselves to live to see old age.
202. They shall enable themselves to reach and enter the days that are beautiful and peaceful as they travel the path of life.
203. The younger brothers spake,
204. Saying: The little ones have nothing of which to make their bodies, O, elder brothers.
205. The elder brothers spake: O, younger brothers,
206. Make haste and move quickly on.
207. Then the younger brothers
208. Quickly moved on.
209. Then one spake, saying: O, elder brothers,
210. Yonder lies an animal (an elk)
211. That has just been slain, O, elder brothers.
212. The elder brothers replied: O, younger brothers,
213. The little ones shall make of it their bodies.
214. When they make of it their bodies
215. They shall make themselves to be difficult to overcome by death as they travel the path of life.
216. The elder brothers spake: Make haste, O, younger brothers.
217. Then the younger brothers hastened on
218. To the greatest part of the earth,
219. Where stands a person.
220. Even at the greatest part of the earth
221. There the person stands,
222. As in his own abiding place, in the midst of the moist vibrating warmth of the air.
223. The brothers spake, saying: The little ones shall make of this person their bodies.
224. They shall take to themselves the name Mid-earth.
225. Earth also shall be their personal name.



MON-ZHON-A-KI-DA

A member of one of the subgentes of the Tsi'-zhu Wa-shta'-ge (Peace) gens of the Tsi'-zhu great tribal division. This man willingly gave the Ni'-ki Wi'-gi-e of his gens because he said it should be preserved as the ancient rites will soon be forgotten. His name means Guardian of the Land.



WA'-THU-XA-GE

Member of the Tsi'-zhu Wa-shta'-ge (Peace) gens of the Tsi'-zhu great tribal division. He was said to be well versed in the rites of his people but he was in poor health when he gave his information concerning them, therefore the rituals he gave were fragmentary. Wa'-thu-xa-ge died not long after his visit to Washington where he gave the rites of his gens.

226. Then shall they enable themselves to live to see old age.
 227. The days that are beautiful and peaceful they shall be able to reach,
 228. The four great divisions of the days they shall be able to reach, as they travel the path of life.
229. The brothers spake to one another, saying: O, elder brothers,
 230. Make haste, O, elder brothers.
 231. Then they spake, saying: O, younger brothers.
 232. Then the younger brothers moved hastily on,
 233. To a bend in the river.
 234. Verily, at that time and place.
 235. The younger brothers spake, saying: Yonder stands a little house, O, elder brothers.
 236. Then all the brothers gathered close to the little house,
 237. When one spake, saying: The occupant is a Ho^{n'}-ga, O, elder brothers.
 238. Then they spake to the Ho^{n'}-ga, saying: O, grandfather.
 239. The Ho^{n'}-ga replied: The little ones may well make of me their bodies.
 240. A younger brother exclaimed:
 241. The person dwells in a beautiful house, O, elder brothers.³⁰
 242. The elder brothers replied: Of this house, also,
 243. The little ones shall make their bodies as they travel the path of life.
 244. A younger brother spake: The house has many entrances, O, elder brothers.
 245. The elder brothers replied: Of that, also,
 246. The little ones shall make their bodies.
 247. Then shall the little ones enable themselves to live to see old age,
 248. They shall enable themselves to reach and to enter into the four great divisions of the days as they travel the path of life.

A FRAGMENTARY NI'-KI RITUAL OF THE TSI'-ZHU WA-SHTA'-GE GENS

At the time that Wa'-thu-xa-ge (pl. 23) gave the following initiatory Ni'-ki Ritual of his gens, the Tsi'-zhu Wa-shta'-ge, he was quite sick and scarcely able to give it his entire attention. Therefore his rendition is somewhat fragmentary. The death of this old man occurred not long after his return to his home.

Wa'-thu-xa-ge began the ritual from the Ki'-noⁿ Wi'-gi-e, which relates to the symbolism of the ceremonial painting and dressing of the Xo'-ka. The first section refers to the red paint used, which is symbolic of the sacred fire built by the Tsi'-zhu people and reddening of the heavens by its leaping flames. (See wi'-gi-e of the Tsi'-zhu Wa-noⁿ gens given by Xu-tha'-wa-toⁿ-iⁿ, p. 242.)

³⁰ This is figurative and refers to The Ho^{n'}-ga house in which children are ceremonially named.

The second section refers to the red paint as a symbol of the eastern sky when struck with a red glow by the approaching sun.

The third section relates to the red downy feather to be worn by the Xo'-ka on the crown of his head as a symbol of the eastern sky reddened by the rising sun; also the peculiar shaft of light that stands at the left of the sun as it rises.

From the words of the wi'-gi-e it would appear that the Xo'-ka personates the sun, the dawn, and the candidate in the initiatory ceremony. At the close of the second section the Xo'-ka is painted so that every part of his face and his entire body is reddened.

At the close of the third section the symbolic plume is fastened to the base of the braided lock on the crown of the Xo'-ka's head. Ceremonial moccasins are put upon his feet, a buffalo robe with the hair outside is wrapped around his body, and thus he is clothed in his sacerdotal attire.

KI'-NO^N WI'-GI-E

1. What shall the little ones use for the painting of their bodies?
they said, it has been said, in this house.
2. Then four small stones they gathered together,
3. And arranged them so that one stood leaning against the others.
4. This pile of stones they set on fire,
5. So that the darkened heavens above
6. Was reddened by the leaping flames.
7. Then they spake to one another, saying: The reddened heavens
shall be for the painting of the bodies of the little ones,
8. It shall be to them a refuge from all dangers as they travel the
path of life.
9. What shall the little ones use for the painting of their bodies?
they said, it has been said, in this house.
10. The God of Day, as he approaches,
11. Strikes the heavens with a bright red glow.
12. That red glow shall be for the painting of the bodies of the little
ones.
13. When they seek refuge in its power, as they travel the path of life,
14. They shall make themselves free from all causes of death.
15. The words here spoken shall forever stand.
16. What shall the little ones use for the painting of their bodies?
they said, it has been said, in this house.
17. The God of Day, as he approaches,
18. Strikes the heavens with a bright red glow.
19. At his left side there stands
20. A light resembling a plume.
21. That light shall be a sacred plume for the little ones.
22. When they wear this plume as they travel the path of life,
23. They shall make themselves free from all causes of death.

The Xo'-ka, having thus been symbolically painted and dressed, rises to make his ceremonial approach to the Mysterious House of the Hoⁿ-ga U-ṭa-noⁿ-dsi, the gens that at all times represents the earth with all its life-giving power. The Xo'-ka, his candidate, and the A'-ki-hoⁿ Xo'-ka (Master of Ceremonies) stand abreast, the Xo'-ka in the middle in front of the door of the house, while the Sho'-ka takes his place a few paces in advance. Then the Xo'-ka himself sings the following song and recites the first section of the wi'-gi-e relating to the approach to the House of Mystery. The song is sung before the recitation of each of the four sections of the wi'-gi-e. At the close of the recitation of each section of the wi'-gi-e the four men move toward the House of Mystery, followed by the Noⁿ-hoⁿ-zhiⁿ-ga, who arrange themselves in groups according to gentes. The movement toward the ceremonial house is arranged so that at the end of the fourth halt the procession will be at the door of the house. The following song is sung at each halt before the sections of the wi'-gi-e relating to the ceremonial approach to the House of Mystery is recited. The music of the song is not here repeated, it being understood that the song is sung before each section during the halts.

ṬSI ṬA'-PE WA-THO^N (SONG OF APPROACH TO THE HOUSE)

Transcribed by Alice C. Fletcher

M.M. ♩ = 138

Time beats

Hoⁿ-ga ṭsi a - dsi bthe doⁿ he noⁿ, Hoⁿ-ga ṭsi a - dsi thi

bthe doⁿ he noⁿ thoⁿ a, Hoⁿ ga e-dsia - ka doⁿ bthe doⁿ

he noⁿ a, Hoⁿ-ga ṭsi a - dsi bthe doⁿ he noⁿ.

Hoⁿ-ga ṭsi a-dsi bthe doⁿ he noⁿ,
 Hoⁿ-ga ṭsi a-dsi bthe doⁿ he noⁿ thoⁿ a,
 Hoⁿ-ga e-dsi a-ka doⁿ bthe doⁿ he noⁿ a,
 Hoⁿ-ga e-dsi a-ka doⁿ bthe doⁿ he noⁿ.

FREE TRANSLATION

Toward the House of the Hoⁿ-ga I am traveling,
 Toward the House of the Hoⁿ-ga I am traveling,
 To the House where dwell the Hoⁿ-ga,
 Toward the House of the Hoⁿ-ga I am traveling.

THE WI'-GI-E

1

1. Toward what shall they direct their footsteps as they travel the path of life? they said, it has been said, in this house.
2. It is toward a little valley that they shall direct their footsteps.
3. Verily, it is not a little valley that is meant.
4. It is toward a herd of animals that they shall direct their footsteps.
5. Verily, it is not a herd of animals that is meant.
6. It is a little house toward which they shall direct their footsteps as they travel the path of life.

2

7. Toward what shall they direct their footsteps as they travel the path of life? they said, it has been said, in this house.
8. It is toward two little valleys that they shall direct their footsteps.
9. Verily, it is not two little valleys that is meant.
10. It is toward two herds of animals that they shall direct their footsteps.
11. Verily, it is not two herds of animals that is meant.
12. It is toward a little house toward which they shall direct their footsteps as they travel the path of life.

3

13. Toward what shall they direct their footsteps as they travel the path of life? they said, it has been said, in this house.
14. It is toward three little valleys that they shall direct their footsteps.
15. Verily, it is not three little valleys that is meant.
16. It is toward three herds of animals that they shall direct their footsteps.
17. Verily, it is not three herds of animals that is meant.
18. It is a little house toward which they shall direct their footsteps as they travel the path of life.

4

19. Toward what shall they direct their footsteps as they travel the path of life? they said, it has been said, in this house.
20. It is toward four little valleys that they shall direct their footsteps as they travel the path of life.
21. Verily, it is not four little valleys that is meant.
22. It is toward four herds of animals that they shall direct their footsteps.
23. Verily, it is not four herds of animals that is meant.
24. It is a little house toward which they shall direct their footsteps as they travel the path of life.

This wi'-gi-e is also sometimes called Wa'-çi-thu-çe Wi'-gi-e, Foot-steps Wi'-gi-e, following the term used in some of the lines of the wi'-gi-e.

From the sequential arrangement of the lines relating to the valleys and to the herds of animals, which means buffalo, it would appear that this wi'-gi-e is an epitome of the Hi'-ça-da wi'-gi-e relating to the finding of the foe. (See p. 212, and lines 1447 to 1542 of the wi'-gi-e given by Wa-xthi'-zhi, p. 208; also Wi'-gi-e of the Ceremonial Approach given by Xu-tha'-wa-ṭoⁿ-iⁿ, p. 249.)

The fourth movement brings the procession to the door of the house and the members of the Hoⁿ'-ga U-ṭa-noⁿ-dsi gens enter and take their places at the east end of the long room on the south side. The Xo'-ka sings the following song as he and his candidate and the Noⁿ'-hoⁿ-zhiⁿ-ga stand at the door:

Transcribed by Alice C. Fletcher

M.M. ♩ = 64

Time beats

Tsi wiⁿe-dsi tsi doⁿ dsi the he noⁿ thoⁿ oⁿ, Tsi wiⁿe-dsi

tse doⁿ dsi the he noⁿ thoⁿ oⁿ, Tsi wiⁿe-dsi tse doⁿ dsi the

he noⁿ thoⁿ hoⁿ, Dsi the he noⁿ thoⁿ oⁿ, Da-koⁿ ge ge doⁿ

dsi the he noⁿ thoⁿ oⁿ, Da-koⁿ ge ge doⁿ dsi the he noⁿ.

Tsi wiⁿe-dsi tse doⁿ dsi the he noⁿ thoⁿ oⁿ,
 Tsi-wiⁿe-dsi tse doⁿ dsi the he noⁿ thoⁿ oⁿ,
 Tsi wiⁿe-dsi tse doⁿ dsi the he noⁿ thoⁿ hoⁿ,
 Dsi the he noⁿ thoⁿ oⁿ,
 Da-koⁿ ge ge doⁿ dsi the he noⁿ thoⁿ oⁿ,
 Da-koⁿ ge ge doⁿ dsi the he noⁿ.

The first four lines are repeated at the beginning of all the stanzas. Therefore one translation will suffice for the entire song.

FREE TRANSLATION

1

To the house that stands yonder I am going,
 To the house that stands yonder I am going,
 To the house that stands yonder I am going,
 To that house I am going,
 Where there is a light I am going,
 Where there is a light I am going.

2

Where lie the moccasins I am going,
 Where lie the moccasins I am going.

3

Where lies a plume I am going,
 Where lies a plume I am going.

4

Where lie the property (the moccasins) I am going,
 Where lie the property I am going.

5

Where lies a feather I am going,
 Where lies a feather I am going.

At the close of the song all the No^{n'}-hoⁿ-zhiⁿ-ga enter the house, the gentes belonging to the Ho^{n'}-ga Division taking their places at the south side of the room and those of the Tsi'-zhu Division at the north side. Then the Xo'-ka, his candidate, and the A'-ki-hoⁿ Xo'-ka enter, pause within, and close to the door, while the Xo'ka recites the following wi'-gi-e, which relates to the defending of the tribe against its enemies by organized force.

MOCCASIN WI'-GI-E

1. Upon what shall they slip off their moccasin as they travel the path of life? they said, it has been said, in this house.
2. Toward the setting of the sun
3. There dwells a man who is honored for his valorous deeds.
4. It is upon that man they shall slip off their moccasin.
5. When they slip off their moccasin upon this man,
6. It shall always be easy for them to slip off their moccasin as they travel the path of life.³¹
7. Upon what shall they slip off their moccasin as they travel the path of life? they said, it has been said, in this house.
8. Toward the setting of the sun

³¹ Here the Xo'-ka slips off the left foot of his ceremonial moccasins and puts on one of a pair that had been placed at the door for him.

9. There dwells a woman who has given birth to her first child.
 10. It is upon that woman they shall slip off their moccasin.
 11. When they slip off their moccasin upon this woman,
 12. It shall always be easy for them to slip off their moccasins as they travel the path of life.³²

This act of changing the symbolic moccasins and the feather marks the beginning of the second stage of the sun's westward course, which the Xo'-ka is personating and dramatically enacting. The first movement of the change of moccasins represents the rising sun, the second indicates the sun's onward and westward course over the earth.

When the Xo'-ka has put on the new moccasins and feather he sings the following song:

Transcribed by Alice C. Fletcher

M.M. ♩ = 144

Time beats

Wa-koⁿ-da ha tsi^a-dsi thi bthe doⁿ he noⁿ, Wa-koⁿ da ha tsi^a -

dsi thi bthe doⁿ he noⁿ thoⁿ oⁿ, Xi-tha doⁿ e tho wi^a-thiⁿ he noⁿ

oⁿ, Wa-koⁿ-da ha tsi^a-dsi thi bthe doⁿ he noⁿ.

Wa-koⁿ-da ha tsi^a-dsi bthe doⁿ he noⁿ,
 Wa-koⁿ-da ha tsi^a-dsi bthe doⁿ he noⁿ thoⁿ oⁿ,
 Xi-tha doⁿ e tho wi^a-thiⁿ he noⁿ oⁿ,
 Wa-koⁿ-da ha tsi^a-dsi bthe doⁿ he noⁿ.

The words of lines 1, 2, and 4 are alike in all the stanzas. The translation given for the first stanza will suffice for all the others.

FREE TRANSLATION

1

The House of Mystery I now enter,
 The House of Mystery I now enter,
 It is I, Good-eagle, who now enters,
 The House of Mystery, I now enter.

2

It is I, Red-eagle, who now enters.

3

It is I, Good-eagle-woman, who now enters.

4

It is I, Mid-earth, who now enters.

³² The Xo'-ka slips off his right foot its moccasin and puts on the other one of the pair placed for him at the door. He also removes the feather from the crown of his head and puts on a new one in its place.

In this part of the ceremony the Xo'-ka represents the candidate, so it is he who now enters the House of Mystery in the name of Good-eagle, Red-eagle, Good-eagle-woman and Mid-earth. At the close of the song the three men take their places at the middle of the eastern end of the room, where they sit facing the west.

Here the Wa-the'-the ceremony is performed, but Wa'-thu-xa-ge was in so much physical suffering that he was not in a condition to remember the details of this elaborate ceremony. A description of it has, however, been given in the Ni'-ki degree described by Wa-xthi'-zhi on page 155; also in that given by Xu-tha'-wa-ṭoⁿ-iⁿ on page 253. At the conclusion of the Wa-the'-the ceremony the Noⁿ-hoⁿ-zhiⁿ-ga of the various gentes simultaneously recite their wi'-gi-es relating to the life symbols of their gentes, while the members belonging to the Ṭsi'-zhu Wa-shta'-ge gens recite the wi'-gi-e relating to the gentile names mentioned in the song of the candidate's entering the lodge.

When all have recited their wi'-gi-es a recess is taken, during which the men appointed to the task busy themselves distributing among the Noⁿ-hoⁿ-zhiⁿ-ga in equal portions the provisions supplied by the candidate for the entertainment of all who had taken part in the ceremony. When the women have entered and carried away the provisions, a Noⁿ-hoⁿ-zhiⁿ-ga speaks, saying: "O, Ṭsi'-zhu (addressing the initiating gens by name), we have performed the parts you have required of us and now we will rise, leaving you to perform that part of the ceremony that belongs individually to you." Thereupon the members of the Wa-zha'-zhe Wa-noⁿ gens rise and in single file march out of the door at the north side while those of the Ṭsi'-zhu Wa-noⁿ rise soon after and go out of the door at the south side.

When the Noⁿ-hoⁿ-zhiⁿ-ga have left the Xo'-ka sings the Buffalo Songs. These songs are supplicatory and express a craving for the continuous coming of the buffalo into bodily existence, for upon that animal the Osage man depends for the prolongation of his own bodily existence. In the first of these songs the buffalo is personified and made to say that they are about to come from the unseen world to the earth where all life takes on bodily form. The female buffalo is first to speak, the male follows, then is heard the little ones, and, lastly, the aged male who has reached that stage of life when he can no longer perform the functions of life. The fifth stanza refers to the light of day into which all life ultimately comes that it may fulfill its existence.

THE BUFFALO SONGS

SONO 1

Transcribed by Alice C. Fletcher

M.M. ♩ = 126

Time beats |

Mi - ga doⁿ hoⁿ moⁿ hoⁿ bthiⁿ da he,

E he moⁿ hoⁿ bthiⁿ da he the he - thoⁿ - be the,

Moⁿ hoⁿ bthiⁿ da he he - thoⁿ - be the, Moⁿ hoⁿ bthiⁿ da a he the he the.

Mi-ga doⁿ hoⁿ moⁿ hoⁿ bthiⁿ da he,
 E he moⁿ hoⁿ bthiⁿ da he the he-thoⁿ-be the,
 Moⁿ hoⁿ bthiⁿ da he he-thoⁿ-be the,
 Moⁿ hoⁿ bthiⁿ da a he the he the.

FREE TRANSLATION

1

I, the female, go forth,
 Go forth from the unseen to the visible,
 I go forth from the unseen to the visible,
 I go forth.

2

I, the male, go forth, etc.

3

I, the little one, go forth, etc.

4

I, the aged one, go forth, etc.

5

Into the light of the day, I go forth, etc.

SONG 2

Transcribed by Ailee C. Fletcher

M.M. ♩ = 112

Time beats

Mi - ga ha moⁿ hoⁿ thiⁿ be, E he the the he the, Mi-ga tha

ha moⁿ hoⁿ thiⁿ be, Mi-ga tha ha moⁿ hoⁿ thiⁿ be, E he the the

he the, Mi-ga tha ha moⁿ hoⁿ thiⁿ be, A he the the the the he.

Mi-ga ha moⁿ hoⁿ thiⁿ be,
 E he the the he the,
 Mi-ga tha ha moⁿ hoⁿ thiⁿ be,
 Mi-ga tha ha moⁿ hoⁿ thiⁿ be,
 E he the the he the,
 Mi-ga tha ha moⁿ hoⁿ thiⁿ be
 A he the the the the he.

FREE TRANSLATION

- 1
The females now go forth, etc.
- 2
The males now go forth, etc.
- 3
The little ones now go forth, etc.
- 4
The aged ones now go forth, etc.
- 5
They go forth into the light of day, etc.

The second song speaks objectively of the food-giving buffalo as going forth upon their life journey, having come from the unseen into the visible world. The translation of the first line of each stanza is sufficient, as the other lines are composed of repetitions of the first and of vocables.

The song next in order is the U'-zhi Wa-thoⁿ, Planting Song. Before the A'-ki-hoⁿ Xo'-ka sings this song the Sho'-ka conducts the wife of the candidate, together with her women companions, most of whom are her relatives, into the lodge and gives them a place in front of the Xo'-ka. The Sho'-ka puts into the hands of each of the women a woven bag and a planting pole. Each woman throws upon

her back the bag, drawing the carrying strap around her shoulders, and stands with the pole in her right hand. The woman is the planter, the cultivator, the harvester of the corn, and this little scene is meant to portray the important part she plays in the drama of life. In the song she is made to speak of her own actions as she plants the grains that are to spring into life and bear the fruit that will feed her people. As the season for planting draws near she clears the field of dead stalks and weeds, mellows the earth with her crude hoe, and then builds the little hills that stand with their faces looking upward to the sun to receive its animating rays. When all the little hills have been made, she begins her planting by thrusting a sharpened pole into the center of the sunny side of a hill, and into the hole thus made she drops five, six, or seven grains of corn. Then she performs the last act, which is regarded as the most significant and sacred; she places upon the mound, over the hole, the imprint of her foot. It must be her right or her left foot, according to the tribal division to which she belongs. It is this particular act to which each of the 11 stanzas of the song refers. As the A'-ki-ho Xo'-ka sings the women stand beating time upon the ground with the lower ends of their planting poles.

THE PLANTING SONG

Transcribed by Alice C. Fletcher

M.M. $\text{♩} = 112$

Time beats

A - çi-gthe noⁿ doⁿ - hoⁿ noⁿ, A - çi-gthe noⁿ doⁿ - hoⁿ noⁿ,

A - çi-gthe noⁿ doⁿ-hoⁿ, A - çi-gthe noⁿ doⁿ - hoⁿ noⁿ. A - çi-gthe noⁿ

doⁿ - hoⁿ noⁿ, A - çi-gthe noⁿ doⁿ - hoⁿ noⁿ, A he the the the he.

Only the first line of each stanza will be translated, as all the other lines are repetitions or vocables:

A-çi-gthe noⁿ doⁿ-hoⁿ noⁿ, A-çi-gthe noⁿ doⁿ-hoⁿ noⁿ,
 A-çi-gthe noⁿ doⁿ-hoⁿ,
 A-çi-gthe noⁿ doⁿ-hoⁿ noⁿ. A-çi-gthe noⁿ doⁿ-hoⁿ noⁿ,
 A-çi-gthe noⁿ doⁿ-hoⁿ noⁿ A he the the the he.

FREE TRANSLATION

- 1
- I have made a footprint, a sacred one.
- 2
- I have made a footprint, through it the blades push upward.
- 3
- I have made a footprint, through it the blades radiate.
- 4
- I have made a footprint, over it the blades float in the wind.
- 5
- I have made a footprint, over it the ears lean toward one another.
- 6
- I have made a footprint, over it I pluck the ears.
- 7
- I have made a footprint, over it I bend the stalk to pluck the ears.
- 8
- I have made a footprint, over it the blossoms lie gray.
- 9
- I have made a footprint, smoke arises from my house.
- 10
- I have made a footprint, there is cheer in my house.
- 11
- I have made a footprint, I live in the light of day.

At the close of this song the women put away their bags and poles and sit down, facing the Xo'-ka, who instructs them in the details of certain supplicatory rites to be observed by them in dressing a symbolic robe for their little ones, in planting the corn, and in gathering the roots of the water lily (*Nelumbo lutea*) to be used for food. Wa'-thu-xa-ge made only this general statement concerning these rites, being too ill to go into all their details. (Examples of these instructions will be found in other initiatory rituals.) Wa-noⁿ-she-zhiⁿ-ga, who was present, made the remark that this ceremony conferred upon the wife of the candidate the right to paint her face when attending an initiation in this fashion: Two narrow parallel lines, one red, the other blue, running across the width of the forehead; two short narrow lines, one red, the other blue, upon each cheek running upward. After the instructions the women go out of the lodge, leaving in their seats the fees for the Xo'-ka.

The title of the next group of songs is Wa-ṭsi'-a-dsi Wa-thoⁿ, which may be freely interpreted as Songs of Triumph. This title and the words of the songs are in cryptic form, and the uninitiated or even an initiated person who gives no special attention to the meaning of these complex rites is not able to explain their true significance.

Song 1 voices the triumph of the initiating gens and is anticipatory of the success to be achieved through the initiation of a new member into the mysteries of life. The success particularly desired is an unbroken line of descendants to be granted to the initiate.

SONGS OF TRIUMPH

SONG 1

Transcribed by Alice C. Fletcher

M.M. ♩ = 108

Time beats

A - wa-to he-wa - to he wa, A-wa-to he - wa-to he wa, A-wa-to he-wa - to he wa, A-wa-to he-wa-to he wa, A-wa-to he-wa-to a.

A-wa-to he-wa-to he wa,
A-wa-to he-wa-to he wa,
A-wa-to he-wa-to he wa,
A-wa-to he-wa-to a.

The words composing the title may be analyzed thus: Wa-tsi', a meaningless word save to one well versed in the rites, when it becomes wa-tse', triumph; a-dsi, there; Wa-thoⁿ, Song. All four lines of the song have the same words, as follows: A, I; wa-to'. In ordinary usage the word would be wa-tse, triumph, but in the song it is veiled under the meaningless term wa-to.

The burden of the second song is the same as that of the first and the words may be given the same interpretation, but to it are added words of praise of the Xo'-ka and the Sho'-ka for the parts they took in the initiation. The first two lines of each of the two stanzas, the rest being repetitions, may be freely translated thus:

SONG 2

Transcribed by Alice C. Fletcher

M.M. ♩ = 96

Time beats

He - wa - to he - wa - to tho ha Xo-ka hi-wa he

the, He - wa - to he - wa - to tho ha Xo-ka hi-wa-he

the, He - wa - to he - wa - to tho ha Xo-ka he-wa he the.

He-wa-to he-wa-to tho ha Xo-ka hi-wa he the.
He-wa-to he-wa-to tho ha Xo-ka hi-wa-he the,
He-wa-to he-wa-to tho ha Xo-ka he-wa he the.

FREE TRANSLATION

1

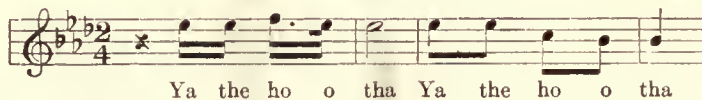
I have triumphed, I have triumphed,
With the aid given by the Xo'-ka, etc.

2

I have triumphed, I have triumphed,
With the aid given by the Sho'-ka, etc.

The song next in order is not as easily translated because most of the words are purposely corrupted in order to hide their meaning from the uninitiated. This practice of disguising the significance of the words of a song, particularly one that is of a sacred nature, is common not only among the Osage but also among the Omaha and the Ponca. Two phrases of an Omaha Song of Peace will serve as an illustration:

Transcribed by Alice C. Fletcher



The corrupted words, "Ya the ho-o tha," have absolutely no significance to a person not familiar with the inner meaning of the rite. But to one who knows, the undisguised words of these two phrases are: The-thu ha-i ba, the-thu ha i ba; The-thu, here, at this house; ha-i, coming; ba, they. The full meaning of these words and of the song as explained by a man versed in the rites is as follows: When the messengers of a peace-making party approach the village of the tribe to be visited, the people hasten out of their houses and stand watching to see whose house the strangers are approaching. The song portrays this general scene and also that in front of the house toward which the messengers are moving. The family give the glad exclamation: "They are coming here! they are coming here!" (to our house). The exclamation signifies that the messengers will be hospitably received and that the family feels itself honored in the choice of their house by the messengers of peace to be the place of ceremony. (See Twenty-seventh Annual Report, B. A. E., p. 382.)

When the following song was sung in its sequential order by Wa'-thu-xa-ge into the dictaphone, the opening lines of five stanzas were unintelligible to the writer, and he asked what they meant. With a slight frown Wa'-thu-xa-ge said: "O, they mean nothing; they are only o'-ni-oⁿ" (vocables). The writer, being unsatisfied and knowing the native custom of hiding the true meaning of the words of sacred songs from an uninitiated person, remarked: "The words to me sound like A ha a-tsiⁿ da ha the ka we." Thereupon the old man, with a hearty laugh, said: "That's just what they are!"

The cryptic words sung are "A ha wa-çiⁿ da ha we қа we;" but the true words as acknowledged by Wa'-thu-xa-ge are put with the music and may be interpreted as follows: First line, A ha, an exclamation; a tsiⁿ da, I have come; ha, vocable; the қа, here, in this place; we, vocable. Second line: E the, vocables; çi, feet; та ha, in the direction of; we the, vocables.

SONG 3

Transcribed by Alice C. Fletcher

M.M. ♩ = 92

Time beats

Қа - xe wa çiⁿ da ha we қа we,

E the çi та ha we the, Қа-xe wa-eiⁿ da ha we қа we,

E the çi та ha we the, Қа-xa wa çiⁿ da ha we қа we.

Қа-xe wa çiⁿ da ha we қа we,
 E the çi та ha we the,
 Қа-xe wa-çiⁿ da ha we қа we,
 E the çi та ha we the,
 Қа-xa wa çiⁿ da ha we қа we.

FREE TRANSLATION

1

A ha! I have come, here to this place,
 To my feet I have come!
 A ha! I have come, here to this place.
 To my feet I have come!
 A ha! I have come, here to this place!

The first, third, and fifth lines of each stanza are the same and are not repeated in the following translation. The second and fourth lines of the stanzas are also alike; therefore only the second line is given.

2

To my legs I have come.
 3
 To my body I have come.
 4
 To my arms I have come.
 5
 To my head I have come.
 6
 To my mouth I have come.

This song and other songs in which are used similar words to express the same meaning, Wa'-thu-xa-ge said, are given the title "I'-ki Wa-thoⁿ"—I, of; ki, themselves; Wa-thoⁿ, Sing; that is to say, the members of the gens, having completed their task of the initiation of a new member into the mysteries of life, sing of their own coming to the earth, where they took bodily form and where their bodies developed from infancy to maturity. First, the infant must achieve the power of walking; second, he must learn to use his legs; third, he must learn to care for the body; fourth, he must learn to use his arms; fifth, then in his young manhood he must learn to use his head, to formulate his thoughts; sixth, with his power of utterance he must learn to express his thoughts through speech.

In the next song only one word stands out clearly, the word "Wa-koⁿ'-da." All the rest of the words are cryptic and unintelligible. Even Wa'-thu-xa-ge could make no explanation concerning them or as to the purport of this song. However, there is strong probability that it refers to the future success of the candidate as a warrior. This very song was given by Shoⁿ'-ge-moⁿ-iⁿ in a ritual entitled "Noⁿ'-zhiⁿ-zhoⁿ Noⁿ-k'oⁿ," Hearing of the Vigil. It is the fourth in a group of songs called "Wa-tsi'-a-dsi Wa-thoⁿ," Songs of Triumph or of Victory. The songs and the ritual to which they belong will be published in a later volume. The one word in the song, "Wa-koⁿ'-da," probably is to direct the thoughts of the candidate to that unseen source of all power which enables man to act his part in life.

SONG 4

Transcribed by Alice C. Fletcher

M.M. ♩ = 120

Time beats

E da wa - koⁿ - da ta ha we ha, Tho ka we da da,
 ha tho ka we da da, Ha tho ka we da da,
 tha ho ka we da da, Ha tho ka we da da,
 ha tho ka we da da, E da tha wa - koⁿ - da ta ha we.

E da wa-koⁿ - da ta ha we ha,
 Tho ka we da da ha tho ka we da da,
 Ha tho ka we da da, tha ho ka we da da,
 Ha tho ka we da da, ha tho ka we da da,
 E da wa-koⁿ - da ta ha we.

The fifth song is also given by Shoⁿ-ge-moⁿ-iⁿ in his Noⁿ'-zhiⁿ-zhoⁿ ritual, in the Wa-tsi'-a-dsi group. It refers to certain ceremonial acts to be performed by the candidate should he ever be chosen as a war leader and return triumphant from a war expedition. The meaning of these two songs will be explained in detail in the Vigil Rituals in another volume to be published later.

SONG 5

Transcribed by Alice C. Fletcher

M.M. ♩ = 104

Time beats

Da the the da we the sho-the the da we ni da ho,

Da the the da we the sho-the the da we ni da ha,

Da the the da we the sho-the the da we ni da.

Da the the da we the sho-the the da we ni da ho,
 Da the the da we the sho-the the da we ni da ha,
 Da the the da we the sho-the the da we ni da.

The sixth and last song in this ritual belongs to the class of songs called I'-ki Wa-thoⁿ, the meaning of which is explained on page 300. Only the words "My feet, legs, body, arms, head, and mouth" are intelligible. The rest of the words composing the song are disguised, and thus rendered unrecognizable.

This class of songs refers not only to the initiating gens in the ceremony and the mythic origin of all the gentes of the tribe, but they also refer to the warriors as an organized body, which is here and elsewhere in the tribal rites likened to a man perfect in all his physical structure and capable of putting to effective use all his strength.

SONG 6

Transcribed by Alice C. Fletcher

M.M. ♩ = 104

Time beats



Ha ge ke noⁿ ke noⁿ ci wi-ta hi-a ka wo ho,

Ha ge ke noⁿ ke noⁿ ci wi-ta hi-a ka wa,

Ci wi-ta hi-a ka wo ho, Ha ge ke noⁿ ke noⁿ ci wi-ta.

Ha ge ke noⁿ ke noⁿ ci wi-ta hi-a ka wo ho,
 Ha ge ke noⁿ ke noⁿ ci wi-ta hi-a ka wa,
 Ci wi-ta hi-a ka wo ho,
 Ha ge ke noⁿ ke noⁿ ci wi-ta.

What has been gathered and here presented of the Ga-hi'-ge O-ḱ'oⁿ and the Ni'-ḱi-e rites is but a small portion of the Osage tribal rites as a whole. Were the 21 versions of these two rites to be recorded and presented, years of labor would be required and many volumes filled. However, the rituals of these two rites as here recorded, both in the Osage and the English languages, give a fair idea of what the other versions would be like.

The ancient Noⁿ'-hoⁿ-zhiⁿ-ga in their years of pondering over life attempted to embrace in their mental vision not only the visible part of Nature, but even Wa-ḱoⁿ'-da, whom no man can see, but whom they came to conceive of as a creative Power, a power that abides in and moves among the great cosmic bodies, as well as the various forms of life in and upon the earth.

PART II.—OSAGE VERSION

KEY TO PRONUNCIATION

a.....	as in father.
b.....	as in bad.
ç.....	as in thin, thong.
d.....	as in dog.
e.....	as in prey.
'e.....	exploded e.
g.....	as in go.
h.....	as in he.
i.....	as in pierce.
'i.....	exploded i.
i ⁿ	nasalized i.
'i ⁿ	nasalized exploded i.
j.....	as in joy, jade.
k.....	as in kin, kind.
ķ.....	a medial k (between k and g).
m.....	as in man, mine.
n.....	as in no, nap.
hn.....	The sound of the initial letter is expelled from the nostrils and is scarcely audible.
o.....	as in note.
'o.....	exploded o.
o ⁿ	nasalized o.
p.....	as in pipe.
ṑ.....	a medial p (between p and b).
r.....	as in road, rope.
s.....	as in sit, sing.
sh.....	as in shun.
t.....	as in ten.
ṑ.....	a medial t (between t and d).
th.....	as in then, thou.
u.....	as in rule.
'u.....	exploded u.
w.....	as in wet, win.
x.....	rough German ch.
zh.....	as in azure.

THE WI'-GI-ES OF THE GA-HI'-GE O-K'Oⁿ

THE XO'-KA WI'-GI-E

(Free translation, p. 74; literal translation, p. 463)

1. He'-dsi xtsi a', a biⁿ da, t̄si ga,
2. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, t̄si ga,
3. Ha! wi-çoⁿ-ga, e-ki-a bi a', a biⁿ da, t̄si ga,
4. We'-ki-k'oⁿ thoⁿ-t̄se thiⁿ-ge a-tha, wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, t̄si ga,
5. Iⁿ'-gthoⁿ-ga Do'-ga toⁿ a', a, biⁿ da, t̄si ga,
6. Ha! wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, t̄si ga,
7. We'-ki-k'oⁿ thoⁿ-t̄se thiⁿ-ge a-tha, wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, t̄si ga,
8. Tho'-e xtsi hi the doⁿ a', a biⁿ da, t̄si ga,
9. A'-ba-do a-ga-ha dsi xtsi a', a biⁿ da, t̄si ga,
10. Wa'-ça-be u-ça-ka thiⁿ-ga toⁿ noⁿ a', a biⁿ da, t̄si ga,
11. Tho' toⁿ hi noⁿ-zhiⁿ bi a', a biⁿ da, t̄si ga,
12. Ha! wi-t̄si-go e', e-gi-a bi a', a biⁿ da, t̄si ga,
13. We'-ki-k'oⁿ thoⁿ-t̄se thiⁿ-ge a-tha, wi-t̄si-go-e', e-gi-e a-ka', a biⁿ da, t̄si ga,
14. Ha! zhiⁿ-ga, e'-tsi-the a', a biⁿ da, t̄si ga,
15. We'-ki-k'oⁿ thoⁿ-t̄se thiⁿ-ge' e-she doⁿ a', a biⁿ da, t̄si ga,
16. We'-ki-k'oⁿ thoⁿ-t̄se a-toⁿ-he iⁿ da', a biⁿ da, t̄si ga,
17. E'-dsi zhi the thiⁿ-ge xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, t̄si ga,
18. E'-dsi xtsi a', a biⁿ da, t̄si ga,
19. Xa'-dse ba-t̄se hoⁿ' çka doⁿ a', a biⁿ da, t̄si ga,
20. Thi'-thi-shi-zhe gthi noⁿ-the toⁿ a', a biⁿ da, t̄si ga,
21. Ga' tse shki a, a biⁿ da, t̄si ga,
22. We'-ki-k'oⁿ the moⁿ-thiⁿ ta biⁿ da', a biⁿ da, t̄si ga,
23. Tho-e' xtsi çi-thu-çe the doⁿ a', a biⁿ da, t̄si ga,
24. Ba'-xpe ba-t̄se hoⁿ' çka doⁿ a', a biⁿ, t̄si ga,
25. Ga' thiⁿ-kshe shki a', a biⁿ da, t̄si ga,
26. Thi'-thi-shi-zhe gthi noⁿ-the toⁿ a', a biⁿ da, t̄si ga,
27. Ga' thiⁿ-kshe shki a', a biⁿ da, t̄si ga,
28. We'-ki-k'oⁿ the moⁿ-thiⁿ ta biⁿ da', a biⁿ da, t̄si ga,
29. Tho-e' xtsi çi-thu-çe the doⁿ a', a biⁿ da, t̄si ga,
30. Ga'-xa zhiⁿ-ga çe'-gtha-gtha the xtsi ge dsi a', a biⁿ da, t̄si ga,
31. Zhoⁿ'-sha-be-the hi ba-t̄se hoⁿ'-çka doⁿ a', a biⁿ da, t̄si ga,

32. Ga' thi²-kshe shki a', a bi² da. tsi ga,
 33. We' -ki-k' o² the mo²-thi² ta i tsi² da'. a bi² da. tsi ga,
 34. No²-xthe gi the mo²-thi² ta bi² da'. a bi² da. tsi ga,
 35. No²-xthe gi the mo²-thi² bi do² a'. a bi² da, tsi ga,
 36. U'-no² a bi i-the ki-the mo²-thi² ta bi² da', a bi² da, tsi ga,
 37. Tho-e xtsi ci-thu-çe the do² a', a bi² da, tsi ga.
 38. Mo²-ça ba-tse ho² çka do² a'. a bi² da, tsi ga.
 39. E'-dsi xtsi hi gthi² thi²-kshe a', a bi² da, tsi ga,
 40. Ga' thi²-kshe shki a', a bi² da. tsi ga,
 41. We -ki-k' o² the mo²-thi² ta bi² da'. a bi² da, tsi ga.
 42. Tho-e' xtsi ci-thu-çe the do² a'. a bi² da, tsi ga,
 43. Ha'-çi-hi ko² ba-tse ho² çka do² a'. a bi² da, tsi ga,
 44. Thi'-thi-shi-zhe gthi no²-the to² a'. a bi² da, tsi ga,
 45. Ga' thi²-kshe shki a'. a bi² da. tsi ga.
 46. We' -ki-k' o² the mo²-thi² ta bi² da', a bi² da. tsi ga,
 47. Zhi²'-ga we-ki-k' o² tha bi do² a', a bi² da, tsi ga,
 48. Da'-gthe i-thi-sha-wi² e' no² bi no² a', a bi² da, tsi ga,
 49. Sho² xtsi ga-xe mo²-thi² ta i tsi² da'. a bi² da. tsi ga.
 50. Tho-e' xtsi ci-thu-çe the do² a'. a bi² da, tsi ga.
 51. A'-ba-do a-ga-ha dsi xtsi a'. a bi² da. tsi ga.
 52. I'²pa-çi ho² çka do² a', a bi² da. tsi ga.
 53. I'² zhi²-ga do-ba'. a bi² da, tsi ga.
 54. Çto'-the zhu gthi no²-the to² a', a bi² da, tsi ga.
 55. Ga' thi²-kshe shki a'. a bi² da, tsi ga,
 56. We' -ki-k' o² the mo²-thi² ta i tsi² da'. a bi² da, tsi, ga,
 57. Zhi²'-ga da-çi-hi ki-the mo²-thi² bi do² shki a', a bi² da, tsi ga,
 58. We' -ki-k' o² the mo²-thi² ta bi² da'. a bi² da, tsi ga.
 59. Zhi²'-ga tsi-hi u-gthe the mo²-thi² bi do² shki a', a bi² da, tsi ga,
 60. Tsi'hi-u-gthe gi-sho²-tha zhi ki-the mo²-thi² ta i tsi² da', a bi² da,
 tsi ga.
 61. Wa'-ko²-da tsi i²-da', a bi² da, tsi ga.
 62. Tsi'hi-u-gthe wi-ta', a bi² da, tsi ga.
 63. Wa'-ko²-da tsi i² da', a bi² da, tsi ga.
 64. Zhi²'-ga zho-i-ga the mo²-thi² bi do² a', a bi² da, tsi ga,
 65. Wa'-ko²-da tsi to² ki-the mo²-thi² ta i tsi² da', a bi² da, tsi ga,
 66. He'-dsi xtsi a', a bi² da, tsi ga,
 67. U'-çi-gthe wi² i-tse-the to² a', a bi² da. tsi ga,
 68. U'-çi-gthe pe-tho²-ba', a bi² da, tsi ga,
 69. Thi'-u-ba-be i-shdu-ge dsi a', a bi² da. tsi ga,
 70. U'-çi-gthe pe-tho²-ba'. a bi² da. tsi ga.
 71. Ga' tse shki a' a bi² da. tsi ga,
 72. Wa'-we-a-ga-çko²-the i² da', a bi² da, tsi ga,
 73. O'-do² pe-tho²-ba e' no² bi no² a', a bi² da, tsi ga,
 74. Sho² xtsi pa-xe i² da', a bi² da, tsi ga,

75. U'-çi-gthe sha-pe a', a bi² da. tsi ga,
 76. Thi'-u-ba-he tha-ṭa dsi a', a bi² da. tsi ga.
 77. U'-çi-gthe sha'-pe ha i-tse-the to² a', a bi² da. tsi ga.
 78. Ga'-tee shki a', a bi² da. tsi ga.
 79. Wa'-we-a-ga-çko²-the i² da', a bi² da. tsi ga.
 80. O'-do² sha-pe e' no² bi no² a', a bi² da. tsi ga.
 81. I'-tha-ga-çko²-the i² da'. e to² a, a bi² da. tsi ga.
 82. He'-dsi xtsi a, a bi² da. tsi ga,
 83. Zhi²'-ga zho-i-ga tha bi ga' no²-zhi² da', a bi² da. tsi ga.
84. Mi'-xa-çka ṭo²-ga thi²-kshe no² a', a bi² da. tsi ga.
 85. Zhi²'-ga zho-i-ga the ṭa bi a'. wi-ço²-ga, e'-çi-a bi a', a bi² da,
 tsi ga.
 86. Zhi²'-ga zho-i-ga o²-tha bi do² a', a bi² da. tsi ga.
 87. Wa'-dsu-ṭa sho²-e-go² xtsi a', a bi² da. tsi ga.
 88. Wi'-no² a-hiu ça-gi bthi² da. e' to² a'. a bi² da. tsi ga.
 89. Ho²'-ba he-be a'. a bi² da'. tsi ga,
 90. Tse'-do² go-da-ha xtsi a'. a bi² da. tsi ga.
 91. Ga-ha'-ha a-hi-gthi² a-thi²-he no² i² da. e to² a', a bi² da. tsi ga,
 92. Zhi²'-ga zho-i-ga o²-tha bi do²-a'. a bi² da. tsi ga.
 93. A'-hiu-ha ça-gi a bi i-the çi-the mo²-thi² ṭa i tsi² da', a bi² da,
 tsi ga.
 94. Ho²'-ba u-ça-çi-ba do-ba'. a bi² da. tsi ga.
 95. U'-hi çi-the mo²-thi² ṭa bi² da', a bi² da. tsi ga.
 96. U'-no² a bi shki i-the çi-the mo²-thi² ṭa bi² da'. a bi² da. tsi ga,
 97. Zhi²'-ga u-no² o²-gi-the mo²-thi² bi do² a'. a bi² da. tsi ga.
 98. U'-no² a bi i-the çi-the mo²-thi² ṭa bi² da'. a bi² da. tsi ga,

ÇI'-NO² WI'-GT-E

(Free translation. p. 77. Literal translation. p. 466)

1. He'-dsi xtsi a', a bi² da. tsi ga.
2. Wa'-ça-be u-ça-ça thi²-ge kshe a', a bi² da. tsi ga.
3. Ṭa' çi-thi-xa bi u-zhi²-ga xtsi thi²-kshe dsi a'. a bi² da. tsi ga.
4. Ni'-dse çi i-no²-the ṭa do² a'. a bi² da. tsi ga,
5. U'-k'o² wa-no²-tha zhi xtsi thi² a', a bi² da. tsi ga.
6. Ṭa'-dse e-no² ha', a bi² da. tsi ga.
7. Ha'-shki-pa a-gthi no²-zhi²-zhi² the a', a bi² da. tsi ga.
8. Sho²' to² i² da', a bi² da. tsi ga,
9. Thu-e' xtsi çi-thu-çe the do² a'. a bi² da. tsi ga.
10. Xa'-dse ba-tse ho²'-çka do² a'. a bi² da. tsi ga,
11. He'-dsi xtsi a'. a bi² da. tsi ga,
12. Thi'-thi-çi gi gthi no²-the thi²-kshe a', a bi² da. tsi ga.
13. Ni'-dse çi i-no²-tha zhi the a'. a bi² da. tsi ga,

14. Thu-e' xtsi çi-thu-çe the doⁿ a', a biⁿ da, țsi ga,
15. Ba'-xpe zhiⁿ-ga hoⁿ'-çka doⁿ a', a biⁿ da, țsi ga,
16. Thi'-thi-çki gthi noⁿ-the thiⁿ-kshe a', a biⁿ da, țsi ga,
17. Ni'-dse ƙi i-noⁿ-tha zhi the a', a biⁿ da, țsi ga,

18. Thu-e' xtsi çi-thu-çe the doⁿ a', a biⁿ da, țsi ga,
19. Ga'-xa zhiⁿ-ga çe gtha-gtha xtsi ge dsi a', a biⁿ da, țsi ga,
20. Zhoⁿ'-sha-be the hiu ba-țse hoⁿ'-çka doⁿ a', a biⁿ da, țsi ga,
21. Thi'-thi-çki gthi i-noⁿ-the thiⁿ-kshe a', a biⁿ da, țsi ga,
22. Ni'-dse ƙi i-noⁿ-tha zhi the a', a biⁿ da, țsi ga,

23. Thu-e' xtsi çi-thu-çe the doⁿ a', a biⁿ da, țsi ga,
24. Ga'-xa zhiⁿ-ga çe' gtha-gtha xtsi ge dsi a', a biⁿ da, țsi ga,
25. Ha'-çi hi ƙoⁿ thiⁿ-kshe noⁿ a', a biⁿ da, țsi ga,
26. Thi'-thi-çki gthi i-noⁿ-the thiⁿ-kshe a', a biⁿ da, țsi ga,
27. Ni'-dse ƙi i-noⁿ-tha zhi the a', a biⁿ da, țsi ga,

28. Thu-e' xtsi çi-thu-çe tha doⁿ a', a biⁿ da, țsi ga,
29. Moⁿ'-ha pa-çi hoⁿ'-çka doⁿ a', a biⁿ da, țsi ga,
30. 'Iⁿ' zhiⁿ-ga do-ba', a biⁿ da, țsi ga,
31. Thi'-ța-the gthi i-noⁿ-the toⁿ a', a biⁿ da, țsi ga,
32. Ni'-dse ƙi i-noⁿ-tha zhi the a', a biⁿ da, țsi ga,

33. He'-dsi xtsi a', a biⁿ da, țsi ga,
34. Thu-e' xtsi çi-thu-çe the doⁿ a', a biⁿ da, țsi ga,
35. 'Iⁿ' pa-çi a-ga-ha dsi xtsi a', a biⁿ da, țsi ga,
36. 'Iⁿ' zhiⁿ-ga do-ba', a biⁿ da, țsi ga,
37. Thi'-çoⁿ-tha gthi i-tse-the toⁿ a', a biⁿ da, țsi ga,
38. 'Iⁿ' ța-xpi a-gthoⁿ xtsi hi gthiⁿ thiⁿ-kshe a', a biⁿ da, țsi ga,
39. Ni'-dse ƙi i-noⁿ-the thiⁿ-kshe a', a biⁿ da, țsi ga,

40. He'-dsi xtsi a', a biⁿ da, țsi ga,
41. Mi' pe-thoⁿ-ba', a biⁿ da, țsi ga,
42. He'-dsi xtsi hi gthiⁿ thiⁿ-kshe a', a biⁿ da, țsi ga,
43. He'-dsi xtsi a', a biⁿ da, țsi ga,
44. Hoⁿ'-ba u-ça-ƙi-ba wiⁿ u-pshi shoⁿ e'-ƙi-the thiⁿ-kshe a'; a biⁿ da,
țsi ga,
45. Wa'-zhiⁿ-ga ho-wa-gi ƙi-he shoⁿ e'-goⁿ xtsi a', a biⁿ da, țsi ga,
46. Ho'-țoⁿ wa-noⁿ-k'oⁿ thiⁿ-kshe a', a biⁿ da, țsi ga,
47. Hoⁿ'-ba u-ça-ƙi-ba wiⁿ u-pshi shoⁿ e'-ƙi-the thiⁿ-kshe a', a biⁿ da,
țsi ga,
48. Wa'-gthu-shka zhiⁿ-ga', a biⁿ da, țsi ga,
49. Ƙia'-hi-hi the xtsi wa-doⁿ-be thiⁿ-kshe a', a biⁿ da, țsi ga,
50. Hoⁿ'-ba u-ça-ƙi-ba wiⁿ up-shi shoⁿ e'-ƙi-the thiⁿ-kshe a', a biⁿ da,
țsi ga,

51. He'-dsi xtsi a', a biⁿ da, t̥si ga,
52. Wa'-k̥oⁿ-da u-pshi shoⁿ e'-k̥i-the thiⁿ-kshe a', a biⁿ da, t̥si ga,
53. Zhiⁿ'-ga-zhiⁿ-ga', a biⁿ da, t̥si ga,
54. Hoⁿ'-ba u-ça-k̥i-ba u-ni-ka-shi-ga t̥a bi e'-k̥i-the thiⁿ-kshe a', a biⁿ da, t̥si ga,
55. Zhiⁿ'-ga-zhiⁿ-ga gthu-çe doⁿ a', a biⁿ da, t̥si ga,
56. Wa'-k̥oⁿ-da t̥se-ga xtsi e-thoⁿ-be hi noⁿ bi a', a biⁿ da, t̥si ga,
57. Ba'-ha tsi noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
58. Zhiⁿ'-ga ni-ka-shi-ga bi a', wi-t̥si-go e', e toⁿ a', a biⁿ da, t̥si ga,
59. Zhiⁿ'-ga u-noⁿ i-the k̥i-the moⁿ-thiⁿ t̥a bi a', wi-t̥si-go e', e toⁿ a', a biⁿ da, t̥si ga.

K̥I'-NOⁿ WI'-GI-E

(Free translation, p. 79; literal translation, p. 468)

1. He'-dsi xtsi a', a biⁿ da, t̥si ga,
2. Zhiⁿ'-ga k̥i-noⁿ gi-tha bi thiⁿ-ge a-tha, wi-t̥si-go e', e toⁿ a, a biⁿ da, t̥si ga,
3. Zhiⁿ'-ga k̥i-noⁿ gi-tha bi doⁿ a', a biⁿ da, t̥si ga,
4. Wa'-k̥oⁿ-da t̥se-ga xtsi e-thoⁿ-be hi noⁿ bi a', a biⁿ da, t̥si ga,
5. Wa'-k̥oⁿ-da u-ga-zhu-dse hi noⁿ noⁿ a', a biⁿ da, t̥si ga,
6. Ga' k̥i-noⁿ gi-the moⁿ-thiⁿ t̥a biⁿ da, a biⁿ da, t̥si ga,
7. K̥i'-noⁿ gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
8. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a biⁿ da', a biⁿ da, t̥si ga,
9. He'-dsi xtsi a', a biⁿ da, t̥si ga,
10. Wa'-ça-be u-ça-ka thiⁿ-ge kshe noⁿ a', a biⁿ da, t̥si ga,
11. E'-shki doⁿ a', a biⁿ da, t̥si ga,
12. Wa'-k̥oⁿ-da u-țoⁿ-ba bi k̥i-the moⁿ-thiⁿ t̥a biⁿ da', a biⁿ da, t̥si ga,
13. Zhu'-i-ga ça-be ga ge a', a biⁿ da, t̥si ga,
14. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, t̥si ga,
15. Noⁿ'-xthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
16. Wa'-k̥oⁿ-da u-țoⁿ-be bi k̥i-the moⁿ-thiⁿ t̥a biⁿ da', a biⁿ da, t̥si ga,
17. The'-shka çka ga thiⁿ-kshe shki a', a biⁿ da, t̥si ga,
18. Wa'-k̥oⁿ-da hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, t̥si ga,
19. I'-bi-çoⁿ-dse oⁿ-kshi-the t̥a i tse a-tha', a biⁿ da, t̥si ga,
20. I'-bi-çoⁿ-dse oⁿ-kshi-tha bi doⁿ a', a biⁿ da, t̥si ga,
21. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a biⁿ da, a biⁿ da, t̥si ga,
22. He'-dsi xtsi a', a biⁿ da, t̥si ga,
23. Mi'-xa çka țoⁿ-ga thiⁿ-kshe noⁿ a', a biⁿ da, t̥si ga,
24. Ha! wi-tsi-go e' e-gi-a-bi a', a biⁿ da, t̥si ga,
25. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge a-tha, wi-t̥si-go e', e-gi-a bi a', a biⁿ da, t̥si ga,
26. He'-dsi xtsi a', a biⁿ da, t̥si ga,
27. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge' e-she doⁿ a', a biⁿ da, t̥si ga,

28. Zhi^{n'}-ga zho-i-ga oⁿ-tha ba thoⁿ tse mi-kshe iⁿ da', a biⁿ da, tsi ga,
29. Zhi^{n'}-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
30. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
31. Çi'-ha u-sha-be ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
32. No^{n'}-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
33. Zhi^{n'}-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
34. No^{n'}-xthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
35. Wa'-koⁿ-da u-toⁿ-ba bi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
36. Pa'-zhu-zhe i-ta-xe sha-be ga thiⁿ-kshe a', a biⁿ da, tsi ga,
37. No^{n'}-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
38. Zhi^{n'}-ga noⁿ-xthe gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
39. Wa'-koⁿ-da u-toⁿ-ba bi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
40. A'-hiu ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
41. Wa'-gthe gi-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
42. Wa'-gthe gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
43. Ho^{n'}-ba wa-çu ga toⁿ a', a biⁿ da, tsi ga,
44. I'-tha-thu-çe oⁿ-ga-xe oⁿ-moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
45. Ho^{n'}-ba u-ça-ki-ba do-ba', a biⁿ da, tsi ga,
46. U'-hi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,

I. MO^N-THI^{N'}-THE-DO^N-TŠ'A-GE

(Free translation, p. 84; literal translation, p. 470)

1. He'-dsi xtsi a', a biⁿ da, tsi ga,
2. Wa'-zha-zhe U-dse-the pe-thoⁿ-ba ba doⁿ a', a biⁿ da, tsi ga,
3. Wa'-zha-zhe wi^{n'} a, a biⁿ da, tsi ga,
4. Wa'-ki-gthi-gthoⁿ tsi-the thiⁿ-kshe a', a biⁿ da, tsi ga
5. Tsi'-xiⁿ-dse xtsi ge dsi a', a biⁿ da, tsi ga,
6. Ba'-moⁿ-xe hi-the kshe a', a biⁿ da, tsi ga,
7. He'-dsi xtsi a', a biⁿ da, tsi ga,
8. Ho^{n'}-ga wa-ga-xa bi a', a biⁿ da, tsi ga,
9. I^{n'}-dse-ha ga-xe toⁿ a', a biⁿ da, tsi ga,
10. Ho^{n'}-ba i-ta-xe thoⁿ dsi a', a biⁿ da, tsi ga,
11. Xa'-ge tha-shtoⁿ a-zhi thiⁿ a', a biⁿ da, tsi ga,
12. Thu-e' xtsi çi-thu-çe the doⁿ a', a biⁿ da, tsi ga,
13. Tsi-u'-hoⁿ-ge xtsi ge dsi a', a biⁿ da, tsi ga,
14. Wa'-koⁿ-da tho-toⁿ a-thiⁿ hi thiⁿ-kshe a', a biⁿ da, tsi ga,
15. U'-pa-çe thoⁿ dsi a', a biⁿ da, tsi ga,
16. Tse'-xe xtsi ge dsi a', a biⁿ da, tsi ga,
17. I'-sdo-ge pa-gthe xtsi a', a biⁿ da, tsi ga,
18. Ba'-moⁿ-xe hi-the kshe a', a biⁿ da, tsi ga,
19. Wa'-koⁿ-da iⁿ-shta a-ga-çta ga-xe kshe a', a biⁿ da, tsi ga,
20. Sho^{n'}-thi-kshe iⁿ da', a biⁿ da, tsi ga,
21. Wa'-koⁿ-da hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, tsi ga,

22. Ho^{n'}-ga wa-ga-xa bi a', a biⁿ da, t̥si ga,
23. I^{n'}-dse-ha ga-xe doⁿ a', a biⁿ da, t̥si ga,
24. Ho^{n'}-ba i-ṭa-xe thoⁿ dsi a', a biⁿ da, t̥si ga,
25. Xa'-ge wa-tha-shtoⁿ a-zhi thiⁿ a', a biⁿ da, t̥si ga,
26. Sho^{n'}-toⁿ iⁿ da', a biⁿ da, t̥si ga,
27. Wa'-ḵoⁿ-da tho-ṭoⁿ a-thiⁿ hi thiⁿ a', a biⁿ da, t̥si ga,
28. U'-pa-ḵe thoⁿ dsi a', a biⁿ da, t̥si ga,
29. Xa'-ge wa-tha-shtoⁿ a-zhi thiⁿ a', a biⁿ da, t̥si ga,
30. Ṭse'-xe xtsi ge dsi a', a biⁿ da, t̥si ga,
31. The' shki Wa-ḵoⁿ-da e-dsi a-ba thoⁿ-ta shoⁿ e'-the thiⁿ-kshe a', a biⁿ da, t̥si ga,
32. I'-sdo-ge pa-gthe xtsi a', a biⁿ da, t̥si ga,
33. Ba'-moⁿ-xe hi-the kshe a', a biⁿ da, t̥si ga,
34. Wa'-ḵoⁿ-da iⁿ-shta a-ga-ḵta ga-xe kshe a', a biⁿ da, t̥si ga,
35. He'-dsi xtsi a', a biⁿ da, t̥si ga,
36. Wa'-ḵoⁿ-da oⁿ-thi-doⁿ hi-the mi-kshe shoⁿ e'-ḵi-the kshe a', a biⁿ da, t̥si ga,
37. Ho^{n'}-ga wa-ga-xa bi a', a biⁿ da, t̥si ga,
38. I^{n'}-dse-ha ga-xe doⁿ a', a biⁿ da, t̥si ga,
39. Ho^{n'}-ba i-ṭa-xe thoⁿ dsi a', a biⁿ da, t̥si ga,
40. Xa'-ge wa-tha-shtoⁿ a-zhi thiⁿ a', a biⁿ da, t̥si ga,
41. Thu-e' xtsi ḵi-thu-ḵe the doⁿ a', a biⁿ da, t̥si ga,
42. Wa'-ḵoⁿ-da tho-ṭoⁿ a-thiⁿ hi thiⁿ-kshe a', a biⁿ da, t̥si ga,
43. U'-pa-ḵe thoⁿ dsi a', a biⁿ da, t̥si ga,
44. Xa'-ge wa-tha-shtoⁿ a-zhi thiⁿ a', a biⁿ da, t̥si ga,
45. Ṭse'-xe xtsi ge dsi a', a biⁿ da, t̥si ga,
46. The' shki wa-ḵoⁿ-da e-dsi a-ba thoⁿ ta shoⁿ e'-the thiⁿ-kshe a', a biⁿ da, t̥si ga,
47. I'-sdo-ge pa-gthe xtsi a', a biⁿ da, t̥si ga,
48. Ba'-moⁿ-xe hi-the kshe a', a biⁿ da, t̥si ga,
49. Wa'-ḵoⁿ-da iⁿ-shta a-ga-ḵta ga-xe kshe a', a biⁿ da, t̥si ga,
50. Sho^{n'} thiⁿ-kshe iⁿ da', a biⁿ da, t̥si ga,
51. Wa'-ḵoⁿ-da oⁿ-thi-doⁿ hi-the mi-kshe shoⁿ e'-ḵi-the thiⁿ-kshe a', a biⁿ da, t̥si ga,
52. Pa' thi-hoⁿ tsi-the doⁿ a', a biⁿ da, t̥si ga,
53. Ho^{n'}-ga wa-ga-xa bi a', a biⁿ da, t̥si ga,
54. I^{n'}-dse-ha ga-xe doⁿ a', a biⁿ da, t̥si ga,
55. Ho^{n'}-ba i-ṭa-xe thoⁿ dsi a', a biⁿ da, t̥si ga,
56. Xa'-ge wa-tha-shtoⁿ a-zhi thiⁿ a', a biⁿ da, t̥si ga,
57. Sho^{n'} thiⁿ-kshe iⁿ da', a biⁿ da, t̥si ga,
58. Wa'-ḵoⁿ-da tho-ṭoⁿ a-thiⁿ hi thiⁿ-kshe a', a biⁿ da, t̥si ga,
59. U'-pa-ḵe thoⁿ dsi a', a biⁿ da, t̥si ga,
60. Ṭse'-xe xtsi ge dsi a', a biⁿ da, t̥si ga,
61. The' shki doⁿ a, a biⁿ da, t̥si ga,

62. Wa'-koⁿ-da e-dsi a-ba thoⁿ ta shoⁿ e'-the thiⁿ-kshe a', a biⁿ da,
 ʦsi ga,
63. He'-dsi xtsi a', a biⁿ da, ʦsi ga,
64. I'-sdo-ge pa-gthe xtsi a', a biⁿ da, ʦsi ga,
65. Ba'-moⁿ-xe hi the kshe a', a biⁿ da, ʦsi ga,
66. Wa'-koⁿ-da iⁿ-shta a-ga-çta ga-xe kshe a', a biⁿ da, ʦsi ga,
67. He'-dsi xtsi a', a biⁿ da, ʦsi ga,
68. Hoⁿ'-ga wa-ga-xa bi a', a biⁿ da, ʦsi ga,
69. Iⁿ'-dse-ha ga-xe doⁿ a', a biⁿ da, ʦsi ga,
70. Hoⁿ'-ba i-ʦa-xe thoⁿ dsi a', a biⁿ da, ʦsi ga,
71. Xa'-ge wa-tha-shtoⁿ a-zhi thiⁿ a', a biⁿ da, ʦsi ga,
72. He'-dsi xtsi a', a biⁿ da, ʦsi ga,
73. Shoⁿ' the iⁿ da', a biⁿ da, ʦsi ga,
74. Wa'-koⁿ-da tho-ʦoⁿ a-thiⁿ hi thiⁿ-kshe a', a biⁿ da, ʦsi ga,
75. U'-zhoⁿ we-sha-pe kshe a', a biⁿ da, ʦsi ga,
76. Ni'u-hoⁿ-ge wiⁿ e-dsi doⁿ a', a biⁿ da, ʦsi ga,
77. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ʦsi ga,
78. The' shki wa-koⁿ-da e-dsi a-ba thoⁿ ta shoⁿ e'-the thiⁿ-kshe a',
 a biⁿ da, ʦsi ga,
79. The' ga xtsi a-zhoⁿ tse e'-the thiⁿ-kshe a', a biⁿ da, ʦsi ga,
80. He'-dsi xtsi a', a biⁿ da, ʦsi ga,
81. Wa'-koⁿ-da iⁿ-shta a-ga-çta ga-xe kshe a', a biⁿ da, ʦsi ga,
82. Wa'-koⁿ-da oⁿ-thi-doⁿ hi-the mi-kshe shoⁿ e'-ki-the kshe a', a biⁿ
 da, ʦsi ga
83. He'-dsi xtsi a', a biⁿ da, ʦsi ga,
84. Pa' thi-hoⁿ tsi-the doⁿ a', a biⁿ da, ʦsi ga,
85. Hoⁿ'-ga wa-ga-xa bi a', a biⁿ da, ʦsi ga,
86. Iⁿ'-dse-ha ga-xe doⁿ a', a biⁿ da, ʦsi ga,
87. Hoⁿ'-ba i-ʦa-xe thoⁿ dsi a', a biⁿ da, ʦsi ga,
88. Xa'-ge wa-tha-shtoⁿ a-zhi thiⁿ a', a biⁿ da, ʦsi ga,
89. Ni'u-hoⁿ-ge wiⁿ e-dsi doⁿ a', a biⁿ da, ʦsi ga,
90. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ʦsi ga,
91. He'-dsi xtsi a', a biⁿ da, ʦsi ga,
92. Moⁿ'-thiⁿ-the-doⁿ-ʦs'a-ge doⁿ a', a biⁿ da, ʦsi ga,
93. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ʦsi ga,
94. Ha' ! wi-ʦsi-go e', e-ʦsi-the a', a biⁿ da, ʦsi ga,
95. Zhiⁿ'-ga zho-i-ga-tha bi thiⁿ-ge a-tha, wi-ʦsi-go e', e-gi-e toⁿ a',
 a biⁿ da, ʦsi ga,
96. Ha' ! zhiⁿ-ga e' tsi-the a', a biⁿ da, ʦsi ga,
97. Zhiⁿ'-ga zho-i-ga-tha bi thiⁿ-ge' e-she doⁿ a', a biⁿ da, ʦsi ga,
98. Zhiⁿ'-ga zho-i-ga oⁿ-tha ba thoⁿ ʦa mi-kshe iⁿ da', a biⁿ da, ʦsi ga,
99. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ʦsi ga,
100. U'-noⁿ a bi i-the ʦi-the moⁿ-thiⁿ ʦa biⁿ da', a biⁿ da, ʦsi ga,
101. Çi'-pa-ha ga thiⁿ-kshe shki a', a biⁿ da, ʦsi ga,
102. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ʦsi ga,

103. U'-noⁿ a bi i-the ƙi-the moⁿ-thiⁿ ƚa biⁿ da', a biⁿ da, ƚsi ga,
 104. Hi'-zhu-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, ƚsi ga,
 105. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ƚsi ga,
 106. Zhiⁿ'-ga u-noⁿ gi the moⁿ-thiⁿ bi doⁿ ski a', a biⁿ da, ƚsi ga,
 107. U'-noⁿ a bi i-the ƙi-the moⁿ-thiⁿ ƚa biⁿ da', a biⁿ da, ƚsi ga,
 108. ƚse'-wa-tse-u-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, ƚsi ga,
 109. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ƚsi ga,
 110. Zhiⁿ'-ga u-noⁿ gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ƚsi ga,
 111. ƚse'-wa-tse-u-ga-wa a bi i-the ƙi-the moⁿ-thiⁿ ƚa biⁿ da', a' biⁿ
 da, ƚsi ga,
 112. Moⁿ'-ge thi-çto-the ga thiⁿ-kshe shki a', a biⁿ da, ƚsi ga,
 113. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ƚsi ga,
 114. Zhiⁿ'-ga u-noⁿ gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ƚsi ga,
 115. U'-noⁿ a bi i-the ƙi-the moⁿ-thiⁿ ƚa biⁿ da', a biⁿ da, ƚsi ga,
 116. A'-zhu-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, ƚsi ga,
 117. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ƚsi ga,
 118. Zhiⁿ'-ga u-noⁿ tha bi doⁿ shki a', a biⁿ da, ƚsi ga,
 119. A'-zhu-ga-wa a bi i-the ƙi-the moⁿ-thiⁿ ƚa biⁿ da', a biⁿ da, ƚsi ga,
 120. He'-dsi xtsi a', a biⁿ da, ƚsi ga,
 121. A'-hiu ga tse a', a biⁿ da, ƚsi ga,
 122. E'shki doⁿ a', a biⁿ da, ƚsi ga,
 123. Wa'-thiⁿ-e-çka zhi iⁿ da', a biⁿ da, ƚsi ga,
 124. Wa'-hiu-ƙ'a a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ƚsi ga,
 125. Zhiⁿ'-ga wa-hiu-ƙ'a gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ƚsi ga,
 126. Wa'-hiu-ƙ'a gi-pa-hi ƙi-the moⁿ-thiⁿ ƚa biⁿ da', a biⁿ da, ƚsi ga,
 127. Wa'-hiu-ƙ'a gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ƚsi ga,
 128. U'-noⁿ a bi i-the ƙi-the moⁿ-thiⁿ ƚa bi a', zhiⁿ-ga', a biⁿ da, ƚsi ga,
 129. Zhiⁿ'-ga wa-noⁿ-xe i-thi-shtoⁿ kshe shki doⁿ a', a biⁿ da, ƚsi ga,
 130. I'-ƙi-pa-noⁿ-xe-çka moⁿ-thiⁿ ƚa bi a', zhiⁿ-ga, e-toⁿ a', a biⁿ da,
 ƚsi ga,
 131. A'-ba-ƚ'o-xa ga thiⁿ-kshe shki a', a biⁿ da, ƚsi ga,
 132. Un'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ƚsi ga,
 133. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, ƚsi ga,
 134. U'-noⁿ a bi i-the ƙi-the moⁿ-thiⁿ ƚa biⁿ da', a biⁿ da, ƚsi ga,
 135. Do'-dse-u-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, ƚsi ga,
 136. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ƚsi ga,
 137. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, ƚsi ga,
 138. Do'-dse u-ga-wa a bi i-the ƙi-the moⁿ-thiⁿ ƚa biⁿ da', a biⁿ da,
 ƚsi ga,
 139. ƚa'-xpi hiⁿ ça-dse ga thiⁿ-kshe shki a', a biⁿ da, ƚsi ga,
 140. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, ƚsi ga,
 141. ƚa'-xpi hiⁿ ça-dse a bi i-the ƙi-the moⁿ-thiⁿ ƚa biⁿ da', zhiⁿ-gu'
 a biⁿ da, ƚsi ga.

II. HO^{N'}-GA WA-GTHI^{N'}-ṬS'A-GE (THE AGED EAGLE)

(Free translation, p. 38; literal translation, p. 473)

1. He-dsi xtsi a, a biⁿ da, ṭsi ga,
2. He'-dsi xtsi i-noⁿ-zhiⁿ doⁿ a', a biⁿ da, ṭsi ga,
3. Hi^{n'}-da a-gthe tse e'-ki-the toⁿ a', a biⁿ da, ṭsi ga,
4. U'-zhoⁿ we-pe-thoⁿ-ba tse a', a biⁿ da, ṭsi ga,
5. Ga'-xa zhiⁿ-ga xtsi ge dsi a', a biⁿ da, ṭsi ga,
6. He'-dsi xtsi gi thiⁿ a', a biⁿ da, ṭsi ga,
7. Ho^{n'}-ga Wa-gthiⁿ-ṭs'a-ge doⁿ a', a biⁿ da, ṭsi ga,
8. He'-dsi xtsi gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
9. Ha'! wi-ṭsi-go e', e gi-a bi a', a biⁿ da, ṭsi ga,
10. Zhi^{n'}-ga zho-i-ga-tha bi thiⁿ-ge a-tha, wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
11. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
12. Zhi^{n'}-ga zho-i-ga oⁿ-tha ba thoⁿ ṭa mi-kshe iⁿ da', a biⁿ da, ṭsi ga,
13. Zhi^{n'}-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
14. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ṭa biⁿ da', a biⁿ da, ṭsi ga,
15. Ḷi'-pa-ha ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
16. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ṭsi ga,
17. Zhi^{n'}-ga u-noⁿ tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
18. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ṭa biⁿ da', a biⁿ da, ṭsi ga,
19. Hi'-koⁿ ba-Ḷiⁿ-tha ga ge shki a', a biⁿ da, ṭsi ga,
20. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ṭsi ga,
21. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
22. Hi'-koⁿ-ba-Ḷiⁿ-tha a' bi i-the ki-the moⁿ-thiⁿ ṭa biⁿ da', a biⁿ da, ṭsi ga,
23. Ṭse'-wa-tse u-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
24. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ṭsi ga,
25. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
26. Ṭse'-wa-tse-u-ga-wa a bi i-the ki-the moⁿ-thiⁿ ṭa biⁿ da', a biⁿ da, ṭsi ga,
27. Mo^{n'}-ge thi-Ḷtu-the ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga.
28. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ṭsi ga,
29. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
30. Mo^{n'}-ge thi-Ḷtu-the a bi i-the ki-the moⁿ-thiⁿ ṭa biⁿ da', a biⁿ da, ṭsi ga,
31. A'-zhu-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
32. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ṭsi ga,
33. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
34. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ṭa biⁿ da', a biⁿ da, ṭsi ga,
35. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
36. A'-hiu ga tse shki a', a biⁿ da, ṭsi ga,
37. Wa'-hiu-Ḷ'a oⁿ-gi-tha ba thoⁿ ṭa a-toⁿ he iⁿ da', a biⁿ da, ṭsi ga,
38. Wa'-hiu-Ḷ'a gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,

39. Wa'-hiu-k'a gi-pa-hi ki-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
40. Zhiⁿ'-ga wa-noⁿ-xe i-thi-shtoⁿ kshe shki doⁿ a', a biⁿ da, ʔsi ga,
41. I'-ki-pa-noⁿ-xe-čka moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
42. I'-ki-pa-noⁿ-xe-čka moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
43. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ʔa biⁿ da', a biⁿ da, ʔsi ga,
44. A'-ba-ku ʔ'o-xa ga thiⁿ-kshe shki a', a biⁿ da, ʔsi ga,
45. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ʔsi ga,
46. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, ʔsi ga,
47. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ʔa biⁿ da', a biⁿ da, ʔsi ga,
48. Do'-dse u-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, ʔsi ga,
49. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ʔsi ga,
50. Zhiⁿ'-ga u-noⁿ gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ʔsi ga,
51. Do'-dse u-ga-wa a bi i-the ki-the moⁿ-thiⁿ ʔa biⁿ da', a biⁿ da,
ʔsi ga,
52. ʔa'-xpi hiⁿ ɕa-dse ga thiⁿ-kshe shki a', a biⁿ da, ʔsi ga,
53. E'-shki doⁿ a', a biⁿ da, ʔsi ga,
54. U'-noⁿ a-gi-the a-toⁿ he iⁿ-da', a biⁿ da, ʔsi ga,
55. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, ʔsi ga,
56. ʔa'-xpi hiⁿ ɕa-dse a bi i-the ki-the moⁿ-thiⁿ ʔa bi a', zhiⁿ-ga',
a biⁿ da, ʔsi ga.

III. MO^N'-ÇE (METAL) WI'-GI-E

(Free translation, p. 90; literal translation, p. 475)

1. He-dsi xtsi a', a biⁿ da, ʔsi ga,
2. U'-zhoⁿ we-pe-thoⁿ-ba tse a', a biⁿ da, ʔsi ga,
3. ʔsi-u'-hoⁿ-ge xtsi ge dsi a', a biⁿ da, ʔsi ga,
4. He'-dsi xtsi a-gthi-noⁿ-zhiⁿ e doⁿ a', a biⁿ da, ʔsi ga,
5. Moⁿ-çe u-shpe hoⁿ-čka doⁿ a', a biⁿ da, ʔsi ga,
6. He'-dsi xtsi a-gthi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, ʔsi ga,
7. Ha'! wi-ʔsi-go e', e tsi-the a', a biⁿ da, ʔsi ga,
8. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge a-tha, wi-ʔsi-go e', e-gi-a bi a', a
biⁿ da, ʔsi ga,
9. Ha'! zhiⁿ-ga e', e tsi-the a', a biⁿ da, ʔsi ga,
10. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge e-she doⁿ a', a biⁿ da, ʔsi ga,
11. Zhiⁿ'-ga zho-i-ga oⁿ-tha ba thoⁿ ʔa mi-kshe iⁿ da', a biⁿ da, ʔsi ga,
12. ʔs'e wa-ʔse-xi mi-kshe iⁿ da', a biⁿ da, ʔsi ga,
13. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ʔsi ga,
14. ʔs'e' wa-ʔse-xi ki-the moⁿ-thiⁿ ʔa biⁿ da', a biⁿ da, ʔsi ga,
15. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
16. Zhiⁿ'-ga wa-hiu-k'a oⁿ-gi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
17. Zhiⁿ'-ga wa-hiu-k'a oⁿ-gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
18. Wa'-hiu-k'a gi-pa-hi ki-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
19. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ʔsi ga,
20. Wa'-hiu-k'a oⁿ-gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
21. Zhiⁿ'-ga wa-noⁿ-xe i-thi-shtoⁿ kshe shki doⁿ a', a biⁿ da, ʔsi ga,

22. Oⁿ-thoⁿ'-ki-pa-noⁿ-xe-čka moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
23. Oⁿ-thoⁿ'-ki-pa-noⁿ-xe-čka moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
24. U'-noⁿ a-bi i-the ki-the moⁿ-thiⁿ ʔa biⁿ da', a biⁿ da, ʔsi ga,
25. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ʔsi ga,
26. I'-ʔs'a thiⁿ-ge moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
27. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ʔsi ga,
28. Wa'-koⁿ-da xiⁿ-ha ʕa-gi thiⁿ-ga iⁿ da', a biⁿ da, ʔsi ga,
29. Wi'-noⁿ Wa'-koⁿ-da xiⁿ-ha ʕa-gi bthiⁿ da', a biⁿ da, ʔsi ga,
30. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ʔsi ga,
31. Xiⁿ'-ha ʕa-gi a bi i-the ki-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
32. Hoⁿ'-ba u-ʕa-ki-ba do-ba', a biⁿ da, ʔsi ga,
33. U'-hi-ki-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
34. Hoⁿ'-ba wa-tha-xthi thiⁿ-ge toⁿ noⁿ a', a biⁿ da, ʔsi ga,
35. I'-tha-thu-ʕe xtsi a-ni-ka-shi-ga a-toⁿ he iⁿ da', a biⁿ da, ʔsi ga,
36. Hoⁿ'-ba u-xthi thiⁿ-ge xtsi u-ni-ka-shi-ga ki-the moⁿ-thiⁿ ʔa bi a', zhiⁿ-ga', a biⁿ da, ʔsi ga,

THE WI'-GI-ES OF THE GENTES

WA-ZHA'-ZHE SUBDIVISION

WA-ZHA'-ZHE WA-NOⁿ GENS

(Free translation, p. 92; literal translation, p. 477)

1. He-dsi xtsi a', a biⁿ da, ʔsi ga,
2. Wa'-zha-zhe u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, ʔsi ga,
3. Wa'-zha-zhe Wa-noⁿ thiⁿ-kshe a', a biⁿ da, ʔsi ga,
4. Ha'! wi-ʔsi-go e', e-gi-a bi a', a biⁿ da, ʔsi ga,
5. Zhiⁿ'-ga we-ki-k' oⁿ tha ba thoⁿ ʔse thiⁿ-ge a-tha, wi-ʔsi-go e', e-gi-a bi a', a biⁿ da, ʔsi ga,
6. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
7. Wa'-zha-zhe Wa-noⁿ thiⁿ-kshe a', a biⁿ da, ʔsi ga,
8. ʔe' ʕiⁿ-dse ga-ʔse pe-thoⁿ-ba thiⁿ-kshe a', a biⁿ da, ʔsi ga,
9. Ga' thiⁿ-kshe shki a', a biⁿ da, ʔsi ga,
10. We'-ki-k' oⁿ the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
11. ʕiⁿ'-dse ga-ʔse pe-thoⁿ-ba ga tse a', a biⁿ da, ʔsi ga,
12. E' shki doⁿ a', a biⁿ da, ʔsi ga,
13. Wa-we-a'-ga-ʕkoⁿ-the iⁿ-da', a biⁿ da, ʔsi ga,
14. O'-doⁿ pe-thoⁿ-ba e' noⁿ bi noⁿ a', a biⁿ da, ʔsi ga,
15. I'-tha-ga-ʕkoⁿ-the iⁿ da', a biⁿ da, ʔsi ga,
16. ʕiⁿ'-dse ga-ʔse sha-pe ga tse a', a biⁿ da, ʔsi ga,
17. E' shki doⁿ a', a biⁿ da, ʔsi ga,
18. Wa-we-a'-ga-ʕkoⁿ-the iⁿ da', a biⁿ da, ʔsi ga,
19. O'-doⁿ sha-pe e noⁿ bi noⁿ a', a biⁿ da, ʔsi ga,
20. Shoⁿ' xtsi i-tse-a-the iⁿ da', a biⁿ da, ʔsi ga,
21. He'-dsi xtsi a', a biⁿ da, ʔsi ga,

22. No'-ka ga-gthe-zhe ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
23. Wa'-thiⁿ-e-cka she-moⁿ moⁿ-zhi iⁿ da', a biⁿ da, tsi ga,
24. U'-noⁿ-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
25. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, tsi ga,
26. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
27. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
28. Xiⁿ'-ha ca-gi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
29. Moⁿ'-ge ga-gthe-zhe ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
30. E'shki doⁿ a', a biⁿ da, tsi ga,
31. Wa'-we-a-ga-ckoⁿ-the iⁿ da', a biⁿ da, tsi ga,
32. Wa'-koⁿ-da moⁿ-shi ta ga kshe a', a biⁿ da, tsi ga,
33. A'-ki-thi-tse xo-dse ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
34. Wa'-koⁿ-da moⁿ-shi ta ga kshe a', a biⁿ da, tsi ga,
35. I'-tha-ga-ckoⁿ-the xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, tsi ga,
36. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
37. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
38. Hoⁿ'-ga, Tsi-zhu e-thoⁿ-ba', a biⁿ da, tsi ga,
39. Zho'-i-ga oⁿ-tha bi doⁿ shki a', a biⁿ da, tsi ga,
40. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
41. Hoⁿ'-ba u-ca-ki-ba do-ba', a biⁿ da, tsi ga,
42. U'-hi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga.

WA-ZHA'-ZHE ÇKA GENS

(Free translation, p. 94; literal translation, p. 479)

1. He'-dsi xtsi a', a biⁿ da, tsi ga,
2. Wa'-zha-zhe u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da
tsi ga,
3. Wa'-zha-zhe Çka thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
4. Ha'! Wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
5. Zhiⁿ'-ga we-ki-k'oⁿ tha ba thoⁿ-tse thiⁿ-ge a-tha, wi-tsi-go e',
e-gi-a bi a', a biⁿ da, tsi ga,
6. He'-dsi xtsi a', a biⁿ da, tsi ga,
7. Zhiⁿ'-ga we-ki-k'oⁿ tha ba thoⁿ-tse thiⁿ-ge e-she doⁿ a', a biⁿ da,
tsi ga,
8. We'-ki-k'oⁿ thoⁿ-tse mi-kshe iⁿ da', a biⁿ da, tsi ga,
9. Tsiu'-ge thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
10. Zhu'-i-ga-the xtsi a-ni-ka-shi-ga mi-kshe iⁿ da', a biⁿ da, tsi ga,
11. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
12. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
13. Ha' ba-k'iⁿ-tha ga kshe a', a biⁿ da, tsi ga,
14. U'-noⁿ pa-xe iⁿ da', a biⁿ da, tsi ga,
15. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
16. Ha' ba-k'iⁿ-tha a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da,
tsi ga,

17. Ni' u-ba-shoⁿ pe-thoⁿ-ba', a biⁿ da, t̥si ga,
18. U'-pshi a-thiⁿ he noⁿ iⁿ da', a biⁿ da, t̥si ga,
19. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, t̥si ga,
20. Be' u-zhoⁿ-ge oⁿ-thoⁿ-kshi-tha moⁿ-zhi a-thiⁿ he iⁿ da', a biⁿ da,
t̥si ga,
21. Zhiⁿ-ga zhu-i-ga oⁿ-tha bi doⁿ a, a biⁿ da, t̥si ga,
22. Be' u-zhoⁿ-ge i-kshi-tha ba zhi ki-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ
da, t̥si ga,
23. Wa'-koⁿ-da hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, t̥si ga,
24. Zhu'-i-ga the xtsi a-ni-ka-shi-ga mi-kshe iⁿ da', a biⁿ da, t̥si ga,
25. Wa'-koⁿ-da hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, t̥si ga,
26. Zhu'-i-ga the xtsi ni-ka-shi-ga ki-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ
da, t̥si ga,
27. Hoⁿ'-ba u-ça-ki-ba do-ba', a biⁿ da, t̥si ga,
28. U'-hi ki-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
29. U'-noⁿ a bi shki i-the ki-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga.

WÁ-TSE-TSI GENS

(Free translation, p. 95; literal translation, p. 460)

1. He'-dsi xtsi a', a biⁿ da, t̥si ga,
2. Wa-zha-zhe u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
t̥si ga,
3. Wa'-zha-zhe a', a biⁿ da, t̥si ga,
4. Wa'-t̥se-tsi thiⁿ-kshe noⁿ a', a biⁿ da, t̥si ga,
5. Ha'! wi-t̥si-go e', e gi-a bi a', a biⁿ da, t̥si ga,
6. We'-ki-k'oⁿ thoⁿ-tse thiⁿ-ge a-tha, wi-t̥si-go e', e-gi-a bi a', a biⁿ da,
t̥si ga,
7. He'-dsi xtsi a', a biⁿ da, t̥si ga,
8. We'-ki-k'oⁿ thoⁿ-t̥se thiⁿ-ge e-she doⁿ a', a biⁿ da, t̥si ga,
9. We'-ki-k'oⁿ thoⁿ-t̥se mi-kshe iⁿ da', a biⁿ da, t̥si ga,
10. Xoⁿ'-dse mi-ga toⁿ noⁿ a', a biⁿ da, t̥si ga,
11. Zhu'-i-ga the xtsi a-ni-ka-shi-ga mi-kshe iⁿ da', a biⁿ da, t̥si ga,
12. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, t̥si ga,
13. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ t̥a i tsiⁿ da, a biⁿ da, t̥si ga,
14. Xoⁿ'-dse do-ga toⁿ noⁿ a', a biⁿ da, t̥si ga,
15. We'-ki-k'oⁿ the moⁿ-thiⁿ t̥a i tsiⁿ da, a biⁿ da, t̥si ga,
16. Xoⁿ'-dse do-ga toⁿ noⁿ a', a bia da, t̥si ga,
17. We'-ki-k'oⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
18. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
19. He'-dsi xtsi a', a biⁿ da, t̥si ga,
20. Ni' ga ge shki a', a biⁿ da, t̥si ga,
21. I'-tha-ki-thoⁿ-be xtsi oⁿ-ga-xe oⁿ-moⁿ thiⁿ t̥a i tsiⁿ da', a biⁿ da,
t̥si ga,
22. Ni' ga ge shki a', a biⁿ da, t̥si ga,
23. U'noⁿ tha bi doⁿ a', a biⁿ da, t̥si ga,
24. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,

25. Moⁿ'-hiⁿ ts'a-zhi ga toⁿ a', a biⁿ da, tsi ga,
26. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, tsi ga,
27. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
28. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
29. A'-ba t'u-xa ga ge a', a biⁿ da, tsi ga,
30. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da tsi ga,
31. I'-ta-xe xtha cka ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
32. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
33. Zhiⁿ'-ga noⁿ hi bi doⁿ a', a biⁿ da, tsi ga,
34. Pa'-xiⁿ ca-dse ci-e-goⁿ i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga.

TA I-NI-KA-SHI-GA GENS

(Free translation, p. 95; literal translation, p. 481)

1. He'-dsi xtsi a', a biⁿ da, tsi ga,
2. Wa'-zha-zhe u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, tsi ga,
3. Wa-zha-zhe wiⁿ' a, a biⁿ da, tsi ga,
4. Wa'-zha-zhe Ta-tha-xiⁿ thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
5. Ha'! wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
6. We'-ki-k'oⁿ thoⁿ-tse thiⁿ-ge a-tha, wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
7. Ha'! zhiⁿ-ga e', e-tsi-the a', a biⁿ da, tsi ga,
8. We'-ki-k'oⁿ thoⁿ-tse thiⁿ-ge e-she doⁿ a', a biⁿ da, tsi ga,
9. We'-ki-k'oⁿ thoⁿ-tse mi-kshe iⁿ da', a biⁿ da, tsi ga,
10. Wa'-dsu-ta zhiⁿ-ga wiⁿ a', a biⁿ da, tsi ga,
11. Zhu'-i-ga a-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
12. We'-ki-k'oⁿ the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
13. We'-ki-k'oⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
14. We'-ki-k'oⁿ gi-o-tse-ga ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
15. He'-dsi xtsi a', a biⁿ da, tsi ga,
16. Ci'-ha u-sha-be ga-thiⁿ-kshe shki a', a biⁿ da, tsi ga,
17. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
18. Zhiⁿ'-ga noⁿ-xthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
19. Noⁿ'-xthe gi-a-da-xe ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
20. Pa'-zhu-zhe sha-be ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
21. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ-da', a biⁿ da, tsi ga,
22. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, tsi ga,
23. Noⁿ'-xthe gi-a-da-xe ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
24. Noⁿ'-ta i-ta-xe sha-be ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
25. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
26. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, tsi ga,
27. Noⁿ'-xthe gi-a-da-xe ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
28. We'-ki-k'oⁿ ga noⁿ-zhiⁿ da', a biⁿ da, tsi ga,

29. Wa'-dsu-ṭa ṭse-he-xo-dse kshe noⁿ a', a biⁿ da, ṭsi ga,
 30. Zhiⁿ'-ga we-ḱi-ḱ'oⁿ the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 31. Ṭse'-xi a-shi-be a-thiⁿ he noⁿ iⁿ da', a biⁿ da, ṭsi ga,
 32. Wa'-pa-hi oⁿ-bo-zha-zha-ga bi a-thiⁿ he shki doⁿ a', a biⁿ da,
 ṭsi ga,
 33. Xthi' bi u-thi-ṭoⁿ-ha a-thiⁿ-he shki doⁿ a', a biⁿ da, ṭsi ga,
 34. Ṭse'-xi a-shi-be a-thiⁿ he noⁿ iⁿ da', a biⁿ da, ṭsi ga,
 35. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
 36. Ṭse'-xi ga-shi-be ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 37. Hoⁿ'-ba u-ṭa-ḱi-ba do-ba, a biⁿ da, ṭsi ga,
 38. U'-hi a-ḱi-the a-thiⁿ he noⁿ iⁿ da', a biⁿ da, ṭsi ga,
 39. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
 40. Hoⁿ'-ba u-ṭa-ḱi-ba do-ba', a-biⁿ da, ṭsi ga,
 41. U'-hi ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 42. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
 43. U'-noⁿ a bi i-the ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 44. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 45. Hoⁿ'-a-doⁿ we-ḱi-ḱ'oⁿ tha bi goⁿ noⁿ shki a, hiⁿ a', a biⁿ da, ṭsi ga,
 46. Zhiⁿ'-ga wa-dsu-ṭa i-hi-thoⁿ-be the moⁿ-thiⁿ ṭa i-tsiⁿ da', a biⁿ da,
 ṭsi ga,
 47. Wa'-dsu-ṭa i-hi-thoⁿ-be the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da,
 ṭsi ga,
 48. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 49. Ṭa'-shka-hi toⁿ noⁿ a', a biⁿ da, ṭsi ga,
 50. Iu'-dse moⁿ-noⁿ-ṭo-ba bi thiⁿ-kshe noⁿ a', a biⁿ da, ṭsi ga,
 51. Wa'-dsu-ṭa zhiⁿ-ga a-gi-shka-de pa-xe iⁿ-da', a biⁿ da', ṭsi ga,
 52. Zhiⁿ'-ga wa-dsu-ṭa i-hi-thoⁿ-be tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
 53. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 54. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 55. Zhiu'-dse-hi toⁿ noⁿ a', a biⁿ da, ṭsi ga,
 56. Iu'-dse moⁿ-noⁿ-ṭo-ba bi thiⁿ-kshe noⁿ a', a biⁿ da, ṭsi ga,
 57. Wa'-dsu-ṭa zhiⁿ-ga a-gi-shka-de pa-xe iⁿ da', a biⁿ da, ṭsi ga,
 58. Zhiⁿ'-ga wa-dsu-ṭa i-hi-thoⁿ-be tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
 59. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 60. Pi'-ḱi-stse-dse hi toⁿ noⁿ a', a biⁿ da, ṭsi ga,
 61. Iu'-dse thiⁿ-kshe moⁿ-noⁿ-ṭo-ba bi thiⁿ-kshe noⁿ a', a biⁿ da,
 ṭsi ga,
 62. Wa'-dsu-ṭa zhiⁿ-ga a-gi-shka-de pa-xe iⁿ da', a biⁿ da, ṭsi ga,
 63. Zhiⁿ'-ga wa-dsu-ṭa i-hi-thoⁿ-be tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
 64. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 65. Pi'-ḱi-xo-dse hi toⁿ noⁿ a', a biⁿ da, ṭsi ga,
 66. Iu'-dse thiⁿ-kshe moⁿ-noⁿ-ṭo-ba bi thiⁿ-kshe noⁿ a', a biⁿ da,
 ṭsi ga,

67. Wa'-dsu-ṭa zhiⁿ-ga a-gi-shka-de pa-xe iⁿ da', a biⁿ da, ṭsi ga,
 68. Zhiⁿ'-ga wa-dsu-ṭa i-hi-thoⁿ-be tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
 69. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 70. Zhoⁿ'-ṭa-ḳi-ba hi toⁿ noⁿ a', a biⁿ da, ṭsi ga,
 71. Iu'-dse thiⁿ-kshe moⁿ-noⁿ-ṭo-ba bi thiⁿ-kshe noⁿ a', a biⁿ da,
 ṭsi ga,
 72. Wa'-dsu-ṭa zhiⁿ-ga a-gi-shka-de pa-xe iⁿ da', a biⁿ da, ṭsi ga,
 73. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 74. Pi'-ṭi-sha-be hi toⁿ noⁿ a', a biⁿ da, ṭsi ga,
 75. Iu'-dse thiⁿ-kshe moⁿ-noⁿ-ṭo-ba bi thiⁿ-kshe noⁿ a', a biⁿ da,
 ṭsi ga,
 76. Wa'-dsu-ṭa zhiⁿ-ga a-gi-shka-de pa-xe iⁿ da', a biⁿ da, ṭsi ga,
 77. Pi'-ṭi-sha-be hi wiⁿ a', a biⁿ da, ṭsi ga,
 78. Gi'-ṭa-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
 79. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 80. Pa'-xpe ṭse-shka toⁿ noⁿ a', a biⁿ da, ṭsi ga,
 81. Iu'-dse thiⁿ-kshe moⁿ-noⁿ-ṭo-ba bi thiⁿ-kshe noⁿ a', a biⁿ da,
 ṭsi ga,
 82. Wa'-dsu-ṭa zhiⁿ-ga a-gi-shka-de pa-xe iⁿ da', a biⁿ da, ṭsi ga,
 83. Pa'-xpe wiⁿ a, a biⁿ da, ṭsi ga,
 84. Gi'-ṭa-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
 85. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 86. Ga' thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
 87. Wa'-thiⁿ-e-ḳka she-moⁿ moⁿ-zhi iⁿ da', a biⁿ da, ṭsi ga,
 88. Ho'-e-ga i-noⁿ-a-the iⁿ da', a biⁿ da, ṭsi ga,
 89. Ho'-e-ga tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
 90. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 91. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 92. Xa'-dse ba-ṭse ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
 93. E'shki wa-thiⁿ-e-ḳka zhi iⁿ da', a biⁿ da, ṭsi ga,
 94. Xa'-dse ba-ṭse wiⁿ gi-ṭa-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da,
 ṭsi ga,
 95. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 96. U'-ga-ḳoⁿ-thiⁿ xtsi thiⁿ-ge a', a biⁿ da, ṭsi ga,
 97. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 98. U'-pa-ḳe thoⁿ dsi shki a', a biⁿ da, ṭsi ga,
 99. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 100. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
 101. Hoⁿ'-ga, a biⁿ da, ṭsi ga,
 102. Ṭsi'-zhu e-thoⁿ-ba', a biⁿ da, ṭsi ga,
 103. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga.

E-NO^{N'} MI^N-DSE TO^N GENS

(Free translation, p. 98; literal translation, p. 484)

1. He'-dsi xtsi a', a biⁿ da, t̥si ga,
2. Wa'-zha-zhe u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, t̥si ga,
3. Wa'-zha-zhe E-noⁿ-Miⁿ-dse Toⁿ thiⁿ-kshe noⁿ a', a biⁿ da, t̥si ga,
4. Ha'! Wa-zha-zhe', e-gi-a bi a', a biⁿ da, t̥si ga,
5. We'-ki-k' oⁿ thoⁿ-tse thiⁿ-ge a-tha, Wa-zha-zhe', e-gi-a bi a', a biⁿ da, t̥si ga,
6. He'-dsi xtsi a', a biⁿ da, t̥si ga,
7. We'-ki-k' oⁿ thoⁿ-tse thiⁿ-ge e-she doⁿ a', a biⁿ da, t̥si ga,
8. We'-ki-k' oⁿ thoⁿ-tse mi-kshe iⁿ da', a biⁿ da, t̥si ga,
9. Niu'-i-xa-xa xtsi ge dsi a', a biⁿ da, t̥si ga,
10. A-ni'-ka-shi-ga mi-kshe iⁿ da', a biⁿ da, t̥si ga,
11. Ni' zhu-i-ga the xtsi a-ni-ka-shi-ga mi-kshe iⁿ da', a biⁿ da, t̥si ga,
12. Ni thi'-u-ba-he i-sdu-ge ga kshe a', a biⁿ da, t̥si ga,
13. Thi'-u-ba-he a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, t̥si ga,
14. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, t̥si ga,
15. Ni thi'-u-ba-he i-sdu-ge ga-kshe a', a biⁿ da, t̥si ga,
16. Thi'-u-ba-he gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
17. Thi'-u-ba-he i-t̥s'a thiⁿ-ge ki-the moⁿ-thiⁿ t̥a i-tsiⁿ da', a biⁿ da, t̥si ga,
18. Thi'-u-ba-he tha-t̥a ga kshe a', a biⁿ da, t̥si ga,
19. Thi'-u-ba-he a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, t̥si ga,
20. Thi'-u-ba-he gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
21. Thi'-u-ba-he i-t̥s'a thiⁿ-ge ki-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
22. Ni'-u-thu-ga ga kshe a', a biⁿ da, t̥si ga,
23. Thiu'-thi xthu-k'a a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, t̥si ga,
24. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, t̥si ga,
25. Thi-u'-thi-xthu-k'a i-t̥s'a thiⁿ-ge ki-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
26. Wa'-dsu-t̥a wiⁿ zhu-i-ga a-the a-thiⁿ he iⁿ da', a biⁿ da, t̥si ga,
27. Ho' zhu-dse kshe noⁿ a', a biⁿ da, t̥si ga,
28. Zhu'-i-ga a-the a-thiⁿ he iⁿ da', a biⁿ da, t̥si ga,
29. I'-t̥s'a thiⁿ-ge a-thiⁿ he iⁿ da', a biⁿ da, t̥si ga,
30. Zhu'-i-ga the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
31. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
32. Ho' ça-be ga kshe shki a', a biⁿ da, t̥si ga,
33. Zhu'-i-ga a-the a-thiⁿ he iⁿ da', a biⁿ da, t̥si ga,
34. Zhu'-i-ga the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
35. U'-noⁿ a bi i the ki-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,

36. He'-dsi xtsi a', a biⁿ da, tsi ga,
37. To'-shnoⁿ-ge kshe noⁿ a', a biⁿ da, tsi ga,
38. E'-shki doⁿ zhu-i-ga a-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
39. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, tsi ga,
40. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
41. Tsi'-zhu a', a biⁿ da, tsi ga,
42. Hoⁿ'-ga e-thoⁿ-ba, a biⁿ da, tsi ga,
43. Zhu'-i-ga the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
44. I'-ts'a thiⁿ-ge moⁿ-thiⁿ ta i tsiⁿ da, a biⁿ da, tsi ga,
45. Zha'-be do-ga kshe a', a biⁿ da, tsi ga,
46. Zhu'-i-ga the xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, tsi ga,
47. Zhu'-i-ga the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
48. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
49. Thiu'-xe zhiⁿ-ga pe-thoⁿ-ba', a biⁿ da, tsi ga,
50. Tsi'-u-ba-he i'-sdu-ge dsi a', a biⁿ da, tsi ga,
51. Tha'-xu-e gthi i-he-the toⁿ a', a biⁿ da, tsi ga,
52. Ga' tse shki a', a biⁿ da, tsi ga,
53. Wa'-we-a-ga-ckoⁿ-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
54. O'-doⁿ e-shnoⁿ bi noⁿ a', a biⁿ da, tsi ga,
55. I'-tha-ga-ckoⁿ-the xtsi a-ni-ka-shi-ga a-toⁿ he iⁿ da', a biⁿ da
tsi ga,
56. Ni' ki-moⁿ-hoⁿ dsi xtsi a', a biⁿ da, tsi ga,
57. Ba'-btha-btha-xe zhoⁿ a', a biⁿ da, tsi ga,
58. Ni' a-ki-tha-zha-ta ga kshe a', a biⁿ da, tsi ga,
59. U'-noⁿ pa-xe iⁿ da', a biⁿ da, tsi ga,
60. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, tsi ga,
61. Wa'-koⁿ-da a-ki-tha-zha-ta bi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ
da, tsi ga,
62. Ciⁿ'-dse ni i-ga-po-ki oⁿ-ha the a', a biⁿ da, tsi ga,
63. Ga' tse shki a', a biⁿ da, tsi ga,
64. Wa'-thiⁿ-e-cka a-po-ki moⁿ-zhi iⁿ da', a biⁿ da, tsi ga,
65. Mi'hi-e ge ta', a biⁿ da, tsi ga,
66. Wa'-a-ga-po-ki the a-the a', a biⁿ da, tsi ga,
67. Ni'-u-ba-shoⁿ we-thoⁿ-ba thiⁿ-kshe a', a biⁿ da, tsi ga,
68. Thiu'-xe-ts'a-zhi hoⁿ' cka doⁿ a', a biⁿ da, tsi ga,
69. Tha'-xu-e gthi i-he-the toⁿ a', a biⁿ da, tsi ga,
70. Zhiⁿ'-ga we-tha-wa moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
71. O'-doⁿ gi-tsi-ça ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
72. He-dsi xtsi a, a biⁿ da, tsi ga,
73. Ni'-u-ga-xthi we-tha-bthiⁿ thiⁿ-kshe dsi a', a biⁿ da, tsi ga,
74. Thiu'-xe-ts'a-zhi hoⁿ' cka doⁿ a', a biⁿ da, tsi ga,
75. Tha'-xu-e gthi i-he-the toⁿ a', a biⁿ da, tsi ga,
76. Zhiⁿ'-ga we-tha-wa moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
77. O'-doⁿ gi-tsi-ça ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,

78. Ni'-u-ba-shoⁿ we-do-ba thiⁿ-kshe dsi a', a biⁿ da, tsi ga,
 79. Thiu'-xe-tš'a-zhi hoⁿ' čka doⁿ a', a biⁿ da, tsi ga,
 80. Tha'-xu-e gthi i-he-the toⁿ a', a biⁿ da, tsi ga,
 81. Zhiⁿ'-ga we-tha-wa moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
 82. O'-doⁿ gi-tsi-ča qi-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 83. Ni'-u-ba-shoⁿ we-ča-čoⁿ thiⁿ-kshe dsi a', a biⁿ da, tsi ga,
 84. Thiu'-xe-tš'a-zhi hoⁿ' čka doⁿ a', a biⁿ da, tsi ga,
 85. Tha'-xu-e gthi i-he-the toⁿ a', a biⁿ da, tsi ga,
 86. Zhiⁿ'-ga we-tha-wa moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
 87. O'-doⁿ gi-tsi-ča qi-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 88. Ni'-u-ba-shoⁿ we-sha-pe thiⁿ-kshe dsi a', a biⁿ da, tsi ga,
 89. Thiu'-xe tš'a-zhi hoⁿ' čka doⁿ a', a biⁿ da, tsi ga,
 90. Tha'-xu-e gthi i-he-the toⁿ a', a biⁿ da, tsi ga,
 91. Zhiⁿ'-ga we-tha-wa moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
 92. O'-doⁿ gi-tsi-ča qi-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 93. Ni'-u-ba-shoⁿ we-pe-thoⁿ-ba thiⁿ-kshe dsi a', a biⁿ da, tsi ga,
 94. Thiu'-xe-tš'a-zhi hoⁿ' čka doⁿ a', a biⁿ da, tsi ga,
 95. Tha'-xu-e gthi i-he-the toⁿ a', a biⁿ da, tsi ga
 96. Ga'-kshe shki a', a biⁿ da, tsi ga,
 97. Zhiⁿ'-ga we-tha-wa moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
 98. O'-doⁿ gi-tsi-ča qi-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga.

HOⁿ'-GA U-ŦA-NONⁿ-DSI

(Free translation, p. 102; literal translation, p. 437)

1. He'-dsi xtsi a', a biⁿ da, tsi ga
2. Hoⁿ'-ga U-Ŧa-noⁿ-dsi thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
3. Ha'! wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
4. We'-qi-k' oⁿ thoⁿ-tse thiⁿ-ge a-tha, wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
5. Ha'! zhiⁿ-ga e', e-tsi-the a', a biⁿ da, tsi ga,
6. We'-qi-k' oⁿ thoⁿ-tse thiⁿ-ge e-she doⁿ a', a biⁿ da, tsi ga,
7. We'-qi-k' oⁿ thoⁿ-tse mi-kshe iⁿ da', a biⁿ da, tsi ga,
8. He'-dsi xtsi a', a biⁿ da, tsi ga,
9. Tsi'-zhiⁿ-ga wiⁿ i-tse-the toⁿ a', a biⁿ da, tsi ga,
10. Wa'-thiⁿ-e-čka i-tse-a-tha moⁿ-zhi iⁿ da', a biⁿ da, tsi ga,
11. Wa'-dsu-Ŧa pa u-thi-xoⁿ i-tse-the iⁿ da', a biⁿ da, tsi ga,
12. Wa'-thiⁿ-e-čka i-tse-a-tha moⁿ zhi iⁿ da', a biⁿ da, tsi ga,
13. Tse'-xo-be wa-ga-xe iⁿ da', a biⁿ da, tsi ga,
14. I'-tha-thu-če xtsi i-tse-a-the iⁿ da', a biⁿ da, tsi ga,
15. Wa'-dsu-Ŧa be zhiⁿ-ga i-Ŧa i shki doⁿ a', a biⁿ da, tsi ga,
16. U-qi'-oⁿ-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
17. Zhiⁿ'-ga wa-dsu-Ŧa i-hi-thoⁿ-be tha bi doⁿ shki a', a biⁿ da, tsi ga,

18. U'-ga-çoⁿ-thiⁿ xtsi thiⁿ-ge a', a biⁿ da, t̄si ga,
19. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, t̄si ga,
20. U'-pa-çe thoⁿ dsi shki a', a biⁿ da, t̄si ga,
21. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, t̄si ga,
22. Wa'-dsu-ṭa wa-noⁿ kshe a', a biⁿ da, t̄si ga,
23. Ga' kshe shki a', a biⁿ da, t̄si ga,
24. Wa'-dsu-ṭa i-hi-thoⁿ-be the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, t̄si ga,
25. Wa'-dsu-ṭa wa-biⁿ a', a biⁿ da, t̄si ga,
26. U'-ga-çoⁿ-thiⁿ xtsi thiⁿ-ge a', a biⁿ da, t̄si ga,
27. Wa'-biⁿ gi-tse-ga ḱi-the moⁿ-thiⁿ ṭa biⁿ da', a biⁿ da, t̄si ga,
28. U'-pa-çe thoⁿ dsi shki a', a biⁿ da, t̄si ga,
29. Wa'-dsu-ṭa wa-biⁿ i-gi-tse-ga moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, t̄si ga,
30. He'-dsi xtsi a', a biⁿ da, t̄si ga,
31. We'-ḱi-ḱ'oⁿ thoⁿ-tse ga noⁿ-noⁿ-zhi da', a biⁿ da, t̄si ga,
32. We'-ṭs' a-da-pa kshe noⁿ a', a biⁿ da, t̄si ga,
33. Zhiⁿ'-ga we-ḱi-ḱ'oⁿ the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, t̄si ga,
34. Xa'-dse ba-tse xtsi ge dsi a', a biⁿ da, t̄si ga,
35. Pa' thi-hoⁿ tsi-the doⁿ a', a biⁿ da, t̄si ga,
36. Zhiⁿ'-ga wa-noⁿ-xe i-thi-shtoⁿ kshe shki doⁿ a', a biⁿ da, t̄si ga,
37. Oⁿ'-thoⁿ-ḱi-pa-noⁿ-xe ḱka moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, t̄si ga,
38. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, t̄si ga,
39. Hoⁿ'-ba u-ḱa-ḱi-ba do-ba', a biⁿ da, t̄si ga,
40. U'-hi-ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, t̄si ga,
41. Hoⁿ'-a-doⁿ we-ḱi-ḱ'oⁿ tha bi goⁿ noⁿ shki a', hiⁿ a', a biⁿ da, t̄si ga,
42. We'-ṭs'a-ḱi-ḱi-e stse-dse kshe noⁿ a', a biⁿ da, t̄si ga,
43. Zhiⁿ'-ga we-ḱi-ḱ'oⁿ the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, t̄si ga,
44. Xa'-dse xtsi ge dsi a', a biⁿ da, t̄si ga,
45. Pa' thi-hoⁿ tsi-the kshe a', a biⁿ da, t̄si ga,
46. Ga' kshe shki a', a biⁿ da, t̄si ga,
47. We'-ḱi-ḱ'oⁿ the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, t̄si ga,
48. Zhiⁿ'-ga wa-noⁿ-xe i-thi-shtoⁿ shki doⁿ a', a biⁿ da, t̄si ga,
49. Oⁿ'-thoⁿ-noⁿ-xe ḱka moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, t̄si ga,
50. Hoⁿ'-ba u-ḱa-ḱi-ba do-ba', a biⁿ da, t̄si ga,
51. U'-hi-ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, t̄si ga,
52. Hoⁿ'-a-doⁿ we-ḱi-ḱ'oⁿ tha bi goⁿ noⁿ shki a, hiⁿ a', a biⁿ da, t̄si ga,
53. We'-ṭs'a ḱa-be kshe noⁿ a', a biⁿ da, t̄si ga,
54. Zhiⁿ'-ga we-ḱi-ḱ'oⁿ the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, t̄si ga,
55. Xa'-dse xtsi ge dsi a', a biⁿ da, t̄si ga,
56. Pa' thi-hoⁿ tsi-the kshe a', a biⁿ da, t̄si ga,
57. Ga' kshe shki a', a biⁿ da, t̄si ga,
58. Zhiⁿ'-ga wa-noⁿ-xe i-thi-shtoⁿ xtsi bi shki doⁿ a', a biⁿ da, t̄si ga,

59. Oⁿ'-thoⁿ-noⁿ-xe çka moⁿ-thiⁿ ða i tsiⁿ da', a biⁿ da, ðsi ga,
 60. Hoⁿ'-ba u-ça-çi-ba do-ba', a biⁿ da, ðsi ga,
 61. U'-hi çi-the moⁿ-thiⁿ ða i tsiⁿ da', a biⁿ da, ðsi ga,
 62. Hoⁿ'-a-doⁿ we-çi-k' oⁿ tha bi goⁿ noⁿ shki a, hiⁿ a', a biⁿ da, ðsi ga,
 63. We'-ts'a-çoⁿ-ga kshe noⁿ a', a biⁿ da, ðsi ga,
 64. Xa'-dse xtsi ge dsi a', a biⁿ da, ðsi ga,
 65. Çu'-the tsi-gthe kshe a', a biⁿ da, ðsi ga,
 66. Ga' kshe shki a', a biⁿ da, ðsi ga,
 67. Zhiⁿ'-ga wa-noⁿ-xe i-thi-shtoⁿ bi shki doⁿ a', a biⁿ da, ðsi ga,
 68. Oⁿ'-thoⁿ-çi-gthi-noⁿ-xe çka moⁿ-thiⁿ ða i tsiⁿ da', a biⁿ da, ðsi ga,
 69. We'-ts'a-çoⁿ-ga kshe noⁿ a', a biⁿ da, ðsi ga,
 70. Thi'-xo-e oⁿ-ha-ha-e kshe a', a biⁿ da, ðsi ga,
 71. U'-çi-gthe tse a', a biⁿ da, ðsi ga,
 72. Thi'-k'a-xe oⁿ-ha-ha-e toⁿ a', a biⁿ da, ðsi ga,
 73. Pa' u-gthe ða ha', a biⁿ da, ðsi ga,
 74. Thi'-k'a-k'a-xe toⁿ-a', a biⁿ da, ðsi ga,
 75. Ta'-dse ga-xpa dsi a', a biⁿ da, ðsi ga,
 76. Thi'-k'a-k'a-xe toⁿ a', a biⁿ da, ðsi ga,
 77. Ta'-dse moⁿ-ha dsi a', a biⁿ da, ðsi ga,
 78. Thi'-k'a-k'a-xe toⁿ a', a biⁿ da, ðsi ga,
 79. Ta'-dse ba-çoⁿ dsi a', a biⁿ da, ðsi ga,
 80. Thi'-k'a-k'a-xe toⁿ a', a biⁿ da, ðsi ga,
 81. Zhiⁿ'-ga wa-noⁿ-xe i-thi-shtoⁿ shki doⁿ a', a biⁿ da, ðsi ga,
 82. Oⁿ'-thoⁿ-noⁿ-xe çka moⁿ-thiⁿ ða i tsiⁿ da', a biⁿ da, ðsi ga,
 83. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ðsi ga,
 84. Hoⁿ'-ba u-ça-çi-ba do-ba', a biⁿ da, ðsi ga,
 85. U'-hi çi-the moⁿ-thiⁿ ða i tsiⁿ da', a biⁿ da, ðsi ga,
 86. Hoⁿ'-ba tha-gthiⁿ shki a', a biⁿ da, ðsi ga,
 87. U'-hi çi-the moⁿ-thiⁿ ða i tsiⁿ da', a biⁿ da, ðsi ga.

THE HO^N'-GA SUBDIVISIONHO^N'-GA A-HIU-TO^N GENS

(Free translation, p. 104; literal translation, p. 490)

1. He'-dsi xtsi a, a biⁿ da, ðsi ga,
2. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
 ðsi ga,
3. Hoⁿ'-ga A-hiu-çoⁿ thiⁿ-kshe noⁿ a', a biⁿ da, ðsi ga,
4. Ha'! wi-ðsi-go e', e-gi-a bi a', a biⁿ da, ðsi ga,
5. Zhiⁿ'-ga we-çi-k' oⁿ tha ba thoⁿ ðse thiⁿ-ge a-tha, wi-ðsi-go e',
 e-gi-a bi a', a biⁿ da, ðsi ga,
6. He'-dsi xtsi a', a biⁿ da, ðsi ga,
7. We'-çi-k' oⁿ thoⁿ ðse thiⁿ-ge' e-she doⁿ a', a biⁿ da, ðsi ga,
8. We'-çi-k' oⁿ thoⁿ-ðse mi-kshe iⁿ da', a biⁿ da, ðsi ga,
9. Wa'-zhiⁿ-ga wa-tha-xthi thiⁿ-geⁿ-thiⁿ-kshe noⁿ a', a biⁿ da, ðsi ga,

10. Zhu'-i-ga the xtsi a-ni-ka-shi-ga mi-kshe iⁿ da', a biⁿ da, tsi ga,
11. Wa'-koⁿ-da u-toⁿ-ba bi mi-kshe iⁿ da', a biⁿ da, tsi ga,
12. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
13. Wa'-koⁿ-da u-toⁿ-ba bi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
14. U'-noⁿ oⁿ-gi-tha ba thoⁿ-tse mi-kshe iⁿ da', a biⁿ da, tsi ga,
15. Ci'-ha ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
16. U'-noⁿ a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
17. Zhiⁿ'-ga u-noⁿ oⁿ-tha bi doⁿ shki a', a biⁿ da, tsi ga,
18. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
19. Ci'-ha u-sha-be ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
20. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
21. Zhiⁿ'-ga noⁿ-xthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
22. Noⁿ'-xthe gi-a da-xe ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
23. Pa'-zhu-zhe i-ta-xe sha-be ga-thiⁿ-kshe shki a', a biⁿ da, tsi ga,
24. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
25. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
26. Noⁿ'-xthe gi-a-da-xe ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
27. Zhu'-i-ga ca-be ga kshe shki a', a biⁿ da, tsi ga,
28. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
29. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
30. Noⁿ'-xthe gi-a-da-xe ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
31. Iⁿ-be i-ta-xe sha-be ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
32. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
33. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
34. Noⁿ'-xthe gi-a-da-xe ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,

WA-ÇA'-BE-TOⁿ (BLACK BEAR) GENS

(Free translation, p. 105; literal translation, p. 491)

1. He'-dsi xtsi a', a biⁿ da, tsi ga,
2. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, tsi ga,
3. Wa'-ca-be-toⁿ thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
4. Ha'! wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
5. Zhiⁿ'-ga zhu-i-ga tha bi thiⁿ-ge a-tha, wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
6. Ha'! zhiⁿ-ga e', e-tsi-the a', a biⁿ da, tsi ga,
7. Zhiⁿ'-ga zhu-i-ga tha bi thiⁿ-ge' e-she doⁿ a', a biⁿ da, tsi ga,
8. Zhiⁿ'-ga zhu-i-ga oⁿ-tha ba thoⁿ-tse mi-kshe iⁿ da', a biⁿ da, tsi ga,
9. Noⁿ'-xthe oⁿ-gi-tha ba thoⁿ-tse mi-kshe iⁿ da', a biⁿ da, tsi ga,
10. Ci'-ha u-sha-be ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
11. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,

12. Pa'-zhu-zhe i-ṭa-xe sha-be ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
13. No^{n'}-xthe a-gi-the a-thiⁿ-he iⁿ da', a biⁿ da, ṭsi ga,
14. Zhi^{n'}-ga noⁿ-xthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
15. No^{n'}-xthe gi-a-da-xe ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
16. Zhu'-i-ga ḱa-be ga ge shki a', a biⁿ da, ṭsi ga,
17. No^{n'}-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
18. No^{n'}-xthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
19. No^{n'}-xthe gi-a-da-xe ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga.
20. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
21. Ha'! wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
22. Zhi^{n'}-ga zhu-i-ga-tha bi thiⁿ-ge a-tha, wi-ṭsi-go e', a-gi-a bi a', a biⁿ da, ṭsi ga,
23. Zhi^{n'}-ga zhu-i-ga oⁿ-tha ba thoⁿ-ṭse mi-kshe iⁿ da', a biⁿ da, ṭsi ga,
24. I^{n'}-gthoⁿ-ga do-ga kshe a', a biⁿ da, tsi ga,
25. Zhu'-i-ga the xtsi a-ni-ḱa-shi-ga mi-kshe iⁿ da, a biⁿ da, ṭsi ga,
26. Wa'-ḱoⁿ-da hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, ṭsi ga,
27. Zhu'-i-ga the xtsi a-ni-ḱa-shi-ga mi-kshe iⁿ da', a biⁿ da, ṭsi ga,
28. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
29. Ḷi'-ha u-sha-be ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
30. No^{n'}-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
31. Zhi^{n'}-ga noⁿ-xthe gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
32. No^{n'}-xthe gi-a-da-xe ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga.
33. Pa'-zhu-zhe sha-be ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
34. No^{n'}-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
35. Zhi^{n'}-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
36. No^{n'}-xthe gi-a-da-xe ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga.
37. No^{n'}-ṭa i-ṭa-xe sha-be ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
38. No^{n'}-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
39. Zhi^{n'}-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
40. No^{n'}-xthe gi-a-da-xe ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
41. Ḷi^{n'}-dse i-ṭa-xe sha-be ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
42. No^{n'}-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
43. Zhi^{n'}-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
44. No^{n'}-xthe gi-a-da-xe ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
45. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
46. Mi'-xa-ḱka ṭoⁿ-ga thiⁿ-kshe noⁿ a', a biⁿ da, ṭsi ga,
47. Ha'! wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
48. Zhi^{n'}-ga zhu-i-ga tha bi thiⁿ-ge a-tha, wi-ṭsi-go e', e-gi-a bi a', a biⁿ da ṭsi ga,
49. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
50. Ḷi'-ha u-sha-be ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,

51. No^{n'}-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
52. Zhi^{n'}-ga noⁿ-xthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
53. No^{n'}-xthe gi-a-da-xe ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
54. Pa'-zhu-zhe i-ta-xe sha-be ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
55. No^{n'}-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
56. Zhi^{n'}-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
57. No^{n'}-xthe gi-a-da-xe ki-the moⁿ-thiⁿ ta i tsiⁿ da, a biⁿ da, tsi ga,
58. Zhi^{n'}-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
59. Ho^{n'}-ba he-be a', a biⁿ da, tsi ga,
60. Dse'-doⁿ go-da koⁿ-ha dsi xtsi a', a biⁿ da, tsi ga,
61. Ga-ha'-ha a-hi-gthiⁿ a-thiⁿ-he noⁿ iⁿ da', a biⁿ da, tsi ga,
62. Zhi^{n'}-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
63. A'-hiu-ha ca-gi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
64. Wa'-dsu-ta shoⁿ-e-goⁿ bi doⁿ a', a biⁿ da, tsi ga,
65. Ni' oⁿ-woⁿ-ta-thiⁿ bi a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
66. Zhi^{n'}-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
67. Wa'-dsu-ta shoⁿ-e-goⁿ xtsi a', a biⁿ da, tsi ga,
68. Ni' u-ta-thiⁿ bi ki-the moⁿ-thiⁿ ta i tsiⁿ da, a biⁿ da, tsi ga.

Iⁿ-GTHO^{n'}-GA GENS

(Free translation, p. 107; literal translation, p. 493)

1. He'-dsi xtsi a', a biⁿ da, tsi ga,
2. Ho^{n'}-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, tsi ga,
3. I^{n'}-gthoⁿ-ga zhu-i-ga the toⁿ a', a biⁿ da, tsi ga,
4. Ha'! wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
5. We'-ki-k'oⁿ-thoⁿ-tse thiⁿ-ge a-tha, wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
6. Ha'! zhiⁿ-ga e', e-tsi-the a, a biⁿ da, tsi ga,
7. We'-ki-k'oⁿ thoⁿ-tse thiⁿ-ge e-she doⁿ a', a biⁿ da, tsi ga,
8. We'-ki-k'oⁿ thoⁿ-tse a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
9. I^{n'}-gthoⁿ-ga do-ga kshe a', a biⁿ da, tsi ga,
10. Zhu'-i-ga the xtsi a-ni-ka-shi-ga a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
11. Wa'-zhiⁿ oⁿ-woⁿ-ta-thiⁿ bi a-thiⁿ he iⁿ-da', a biⁿ da, tsi ga,
12. Wa'-koⁿ-da hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, tsi ga,
13. I'-bi-coⁿ-dse xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, tsi ga,
14. Zhi^{n'}-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
15. I'-ts' a thiⁿ-ge moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
16. 'I^{n'} zhu-dse thiⁿ-kshe a', a biⁿ da, tsi ga,
17. I'-tha-thu-ce xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, tsi ga,
18. 'I^{n'} zhu-dse thiⁿ-kshe a', a biⁿ da, tsi ga,
19. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
20. Oⁿ'-ta-kshiⁿ bi a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
21. Zhi^{n'}-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,

22. A'- $\dot{\text{t}}$ a-kshiⁿ bi $\dot{\text{k}}$ i-the moⁿ-thiⁿ $\dot{\text{t}}$ a i tsiⁿ da', a biⁿ da, $\dot{\text{t}}$ si ga,
23. Wa'- $\dot{\text{k}}$ oⁿ-da e-shki doⁿ a', a biⁿ da, $\dot{\text{t}}$ si ga,
24. Oⁿ'- $\dot{\text{k}}$ i-tha-zha- $\dot{\text{t}}$ a bi a-thiⁿ he iⁿ-da', a biⁿ da, $\dot{\text{t}}$ si ga,
25. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, $\dot{\text{t}}$ si ga,
26. Wa'- $\dot{\text{k}}$ oⁿ-da a- $\dot{\text{k}}$ i-tha-zha- $\dot{\text{t}}$ a bi $\dot{\text{k}}$ i-the moⁿ-thiⁿ $\dot{\text{t}}$ a i tsiⁿ da', a biⁿ da, $\dot{\text{t}}$ si ga,
27. Wa'- $\dot{\text{k}}$ oⁿ-da e-shki doⁿ a', a biⁿ da, $\dot{\text{t}}$ si ga,
28. Iⁿ'-dse oⁿ-woⁿ- $\dot{\text{k}}$ ia- $\dot{\text{t}}$ a thiⁿ-ge iⁿ da', a biⁿ da, $\dot{\text{t}}$ si ga,
29. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, $\dot{\text{t}}$ si ga,
30. Wa'- $\dot{\text{k}}$ oⁿ-da e-shki doⁿ a', a biⁿ da, $\dot{\text{t}}$ si ga,
31. Iⁿ'-dse u-kia- $\dot{\text{t}}$ a ba zhi $\dot{\text{k}}$ i-the moⁿ-thiⁿ $\dot{\text{t}}$ a i tsiⁿ da', a biⁿ da, $\dot{\text{t}}$ si ga,
32. He'-dsi xtsi a', a biⁿ da, $\dot{\text{t}}$ si ga,
33. Wa'- $\dot{\text{c}}$ a-be u- $\dot{\text{c}}$ a- $\dot{\text{k}}$ a thiⁿ-ge kshe a', a biⁿ da, $\dot{\text{t}}$ si ga,
34. Zhu'-i-ga the xtsi a-ni- $\dot{\text{k}}$ a-shi-ga iⁿ-da', a biⁿ da, $\dot{\text{t}}$ si ga,
35. Wa'- $\dot{\text{k}}$ oⁿ-da hoⁿ doⁿ thiⁿ-kshe a', a biⁿ da, $\dot{\text{t}}$ si ga,
36. I'-tha-thu- $\dot{\text{c}}$ e xtsi a-ni- $\dot{\text{k}}$ a-shi-ga iⁿ da', a biⁿ da, $\dot{\text{t}}$ si ga,
37. 'Iⁿ' $\dot{\text{c}}$ a-be thiⁿ-kshe a', a biⁿ da, $\dot{\text{t}}$ si ga,
38. I'-bi- $\dot{\text{c}}$ oⁿ-dse xtsi a-ni- $\dot{\text{k}}$ a-shi-ga iⁿ da', a biⁿ da, $\dot{\text{t}}$ si ga,
39. 'Iⁿ' $\dot{\text{c}}$ a-be thiⁿ-kshe a', a biⁿ da, $\dot{\text{t}}$ si ga,
40. Zhiⁿ'-ga zhu-i-ga the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, $\dot{\text{t}}$ si ga,
41. Wa'- $\dot{\text{k}}$ oⁿ-da e-shki doⁿ a', a biⁿ da, $\dot{\text{t}}$ si ga,
42. A'- $\dot{\text{t}}$ a-kshiⁿ bi $\dot{\text{k}}$ i-the moⁿ-thiⁿ $\dot{\text{t}}$ a i tsiⁿ da', a biⁿ da, $\dot{\text{t}}$ si ga,
43. Wa'- $\dot{\text{k}}$ oⁿ-da e-shki doⁿ a', a biⁿ da, $\dot{\text{t}}$ si ga,
44. Oⁿ'- $\dot{\text{k}}$ i-tha-zha- $\dot{\text{t}}$ a bi a-thiⁿ he iⁿ da', a biⁿ da, $\dot{\text{t}}$ si ga,
45. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, $\dot{\text{t}}$ si ga,
46. Wa'- $\dot{\text{k}}$ oⁿ-da e-shki doⁿ a', a biⁿ da, $\dot{\text{t}}$ si ga,
47. A'- $\dot{\text{k}}$ i-tha-zha- $\dot{\text{t}}$ a bi $\dot{\text{k}}$ i-the moⁿ-thiⁿ $\dot{\text{t}}$ a i tsiⁿ da', a biⁿ da, $\dot{\text{t}}$ si ga,
48. He'-dsi xtsi a', a biⁿ da, $\dot{\text{t}}$ si ga,
49. Mi'-xa- $\dot{\text{c}}$ ka $\dot{\text{t}}$ oⁿ-ga thiⁿ-kshe noⁿ a', a biⁿ da, $\dot{\text{t}}$ si ga,
50. Zhu'-i-ga the xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, $\dot{\text{t}}$ si ga,
51. Wa'- $\dot{\text{k}}$ oⁿ-da hoⁿ-doⁿ thiⁿ-kshe a', a biⁿ da, $\dot{\text{t}}$ si ga,
52. Zhu'-i-ga the xtsi a-ni- $\dot{\text{k}}$ a-shi-ga iⁿ da', a biⁿ da, $\dot{\text{t}}$ si ga,
53. 'Iⁿ'-zhu- $\dot{\text{c}}$ ka thiⁿ-kshe noⁿ a', a biⁿ da, $\dot{\text{t}}$ si ga,
54. Zhu'- i-ga the xtsi a-ni- $\dot{\text{k}}$ a-shi-ga iⁿ da, a biⁿ da, $\dot{\text{t}}$ si ga,
55. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, $\dot{\text{t}}$ si ga,
56. Wa'- $\dot{\text{k}}$ oⁿ-da e-shki doⁿ a', a biⁿ da, $\dot{\text{t}}$ si ga,
57. A'- $\dot{\text{t}}$ a-kshiⁿ bi $\dot{\text{k}}$ i-the moⁿ-thiⁿ $\dot{\text{t}}$ a i tsiⁿ da', a biⁿ da, $\dot{\text{t}}$ si ga,
58. Wa'- $\dot{\text{k}}$ oⁿ-da e-shki doⁿ a', a biⁿ da, $\dot{\text{t}}$ si ga,
59. Oⁿ'- $\dot{\text{k}}$ i-tha-zha- $\dot{\text{t}}$ a bi a-thiⁿ he iⁿ da', a biⁿ da, $\dot{\text{t}}$ si ga,
60. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, $\dot{\text{t}}$ si ga,
61. Wa'- $\dot{\text{k}}$ oⁿ-da e-shki doⁿ a', a biⁿ da, $\dot{\text{t}}$ si ga,
62. A'- $\dot{\text{k}}$ i-tha-zha- $\dot{\text{t}}$ a bi $\dot{\text{k}}$ i-the moⁿ-thiⁿ $\dot{\text{t}}$ a i tsiⁿ da', a biⁿ' da, $\dot{\text{t}}$ si ga,

63. He'-dsi xtsi a', a biⁿ da, tsi ga,
 64. O'-pxoⁿ do-ga kshe noⁿ a', a biⁿ da, tsi ga,
 65. 'Iⁿ'-zhu-çi thiⁿ-kshe a', a biⁿ da, tsi ga,
 66. I'-tha-thu-çe xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, tsi ga,
 67. Wa'-tse mi-ga thiⁿ-kshe a', a biⁿ da, tsi ga,
 68. I'-tha-thu-çe xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, tsi ga,
 69. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 70. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 71. A'-ta-kshiⁿ bi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 72. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 73. Oⁿ'-ki-tha-zha-ta bi a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 74. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 75. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 76. A'-ki-tha-zha-ta bi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 77. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 78. Be' hi oⁿ-gtha moⁿ-zhi iⁿ da', a biⁿ da, tsi ga,
 79. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 80. Be' hi a-gtha ba zhi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 81. He'-dsi xtsi a', a biⁿ da, tsi ga,
 82. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 83. Iⁿ'-dse oⁿ-woⁿ-kia-ta thiⁿ-ge iⁿ da', a biⁿ da, tsi ga,
 84. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 85. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 86. Iⁿ'-dse u-kia-ta ba zhi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 87. Ts'e' wa-tse-xi mi-kshe iⁿ da', a biⁿ da, tsi ga,
 88. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 89. Ts'e' wa-tse-xi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 90. Hoⁿ'-ba u-ça-ki-ba do-ba', a biⁿ da, tsi ga,
 91. U'-hi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 92. Wa'-zha-zhe a', a biⁿ da, tsi ga,
 93. Tsi'-zhu e-thoⁿ-ba', a biⁿ da, tsi ga,
 94. Zhu'-i-ga oⁿ-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 95. Zhu'-i-ga oⁿ-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
 96. Ts'e' wa-tse-xi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 97. Be' hi a-gtha ba zhi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 98. U'-noⁿ a bi shki i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da, a biⁿ da, tsi ga,
 99. Hoⁿ'-ba u-ça-ki-ba do-ba', a biⁿ da, tsi ga,
 100. U'-hi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 101. He'-dsi xtsi a', a biⁿ da, tsi ga,
 102. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
 tsi ga,
 103. Iⁿ'-gthoⁿ-ga zhu-i-ga the toⁿ a', a biⁿ da, tsi ga,
 104. Ha'! wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,

105. We'-k̄i-k̄'oⁿ thoⁿ-tse thiⁿ-ge a-tha, wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
 106. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
 107. We'-k̄i-k̄'oⁿ thoⁿ-tse thiⁿ-ge e-she doⁿ a', a biⁿ da, ṭsi ga,
 108. O'-ṭoⁿ-be pa-xe ṭa mi-kshe, e'-tsi-the a', a biⁿ da, ṭsi ga,
 109. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 110. Thu-e' xtsi ṭi-thu-ṭe the doⁿ a', a biⁿ da, ṭsi ga,
 111. Dse' ḵoⁿ-ha dsi xtsi a', a biⁿ da, ṭsi ga,
 112. Ḷiⁿ' thiⁿ-kshe noⁿ a', a biⁿ da, ṭsi ga,
 113. O'-ga-ṭoⁿ-tha tsi-the toⁿ a', a biⁿ da, ṭsi ga,
 114. E'-dsi xtsi a-thiⁿ gthi-e doⁿ a', a biⁿ da, ṭsi ga,
 115. The' hoⁿ', wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ a', a biⁿ da, ṭsi ga,
 116. I'-u-tha-bthoⁿ-ṭe a-tsi-a-tha ba doⁿ a', a biⁿ da, ṭsi ga,
 117. Noⁿ'-bthe thoⁿ-ta zhi a, wi-ṭoⁿ-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
 118. E'-zhi-zhi-ṭka u-ṭoⁿ-ga, wi-ṭoⁿ-ga, e-gi-a bi a', a biⁿ da, ṭsi ga,
 119. E thoⁿ-zha', a biⁿ da, ṭsi ga,
 120. We'-k̄i-k̄'oⁿ oⁿ-the oⁿ-moⁿ-thiⁿ ṭa i tse a', wi-ṭoⁿ-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
 121. Thu-e' xtsi ṭi-thu-ṭe the doⁿ a', a biⁿ da, ṭsi ga,
 122. Dse' u-ṭkoⁿ-ṭka dsi xtsi a', a biⁿ da, ṭsi ga,
 123. Ṭse'-wa-the kshe noⁿ a', a biⁿ da, ṭsi ga,
 124. Noⁿ'-ṭi-ge tsi-the toⁿ a', a biⁿ da, ṭsi ga,
 125. E'-dsi xtsi a-thiⁿ gi e doⁿ a', a biⁿ do, ṭsi ga,
 126. The hoⁿ', wi-zhiⁿ-the, e-a-gthi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
 127. I'-u-tha-bthoⁿ-ṭe a-tsi-a-tha ba doⁿ a', a biⁿ da, ṭsi ga,
 128. Ba'-ṭe-ni e-goⁿ tha-dsu-zhe the-tha bi a', a biⁿ da, ṭsi ga,
 129. Zhiⁿ'-ga noⁿ-bthe tha ba thoⁿ-ṭse a, wi-ṭoⁿ-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
 130. We'-k̄i-k̄'oⁿ thoⁿ-ṭse a-ka, wi-ṭoⁿ-ga, e'-gi-a bi a', a biⁿ da, ṭsi ga,
 131. Zhiⁿ'-ga noⁿ-bthe the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 132. Wa'-zha-zhe a', a biⁿ da, ṭsi ga,
 133. Ṭsi'-zhu e-thoⁿ-ba', a biⁿ da, ṭsi ga,
 134. Noⁿ'-bthe the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 135. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 136. Wa'-dsu-ṭa shiⁿ-ṭo-zhiⁿ-ga kshe a', a biⁿ da, ṭsi ga,
 137. E'-ṭi-thoⁿ-ba xtsi oⁿ-ga-xe ṭa bi a', wi-ṭoⁿ-ga, e'-ṭi-a bi a', a biⁿ da, ṭsi ga,
 138. Zhiⁿ'-ga noⁿ-bthe the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 139. Noⁿ'-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
 140. A'-dsu-ṭa i-ga-ṭi-ge ṭi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,

141. Dse' go-da ʔoⁿ-ha dsi xtsi a', a biⁿ da, ʔsi ga,
 142. Do' thiⁿ-kshe noⁿ a', a biⁿ da, ʔsi ga,
 143. U'-ga-ʔoⁿ-tha a-tsi-a-tha ba doⁿ a', a biⁿ da, ʔsi ga,
 144. He'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, ʔsi ga,
 145. She' e shnoⁿ u-tha-dse tha-thiⁿ-she a', wi-ʔoⁿ-ga, e'-gi-a bi a',
 a biⁿ da, ʔsi ga,
 146. Ba'-çe-ni e-goⁿ tha-dsu-zhe the-tha bi a', a biⁿ da, ʔsi ga,
 147. Zhiⁿ'-ga noⁿ-bthe the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 148. Zhiⁿ'-ga noⁿ-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
 149. A'-dsu-ʔa i-ga-çi-ge ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 150. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
 151. ʔa he sha-be kshe noⁿ a', a biⁿ da, ʔsi ga,
 152. I'-tha-thu-çe oⁿ-ga-xe ʔa bi a', wi-ʔoⁿ-ga, e-ʔi-a bi a', a biⁿ da,
 ʔsi ga,
 153. I'-tha-thu-çe oⁿ-ga-xa bi doⁿ a', a biⁿ da, ʔsi ga,
 154. Wa'-zha-zhe a', a biⁿ da, ʔsi ga,
 155. ʔsi'-zhu e-thoⁿ-ba', a biⁿ da, ʔsi ga,
 156. Noⁿ'-bthe the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 157. Noⁿ'-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
 158. A'-dsu-ʔa i-ga-çi-ge ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 159. Noⁿ'-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
 160. U'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da, e'-ʔi-a bi a', a biⁿ
 da, ʔsi ga.
161. Dse' go-da ʔoⁿ-ha dsi xtsi a', a biⁿ da, ʔsi ga,
 162. U'-çu u-gthoⁿ xtsi ge dsi a', a biⁿ da, ʔsi ga,
 163. Hoⁿ'-bthi-çu thiⁿ-kshe noⁿ a', a biⁿ da, ʔsi ga,
 164. U'-ga-ʔoⁿ-tha a-tsi-a-tha bi a', a biⁿ da, ʔsi ga,
 165. Ga' thiⁿ-kshe shki a', a biⁿ da, ʔsi ga,
 166. Noⁿ'-bthe the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 167. Zhiⁿ-ga noⁿ-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
 168. U'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 169. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
 170. Çiu'-қа ʔoⁿ-ga thiⁿ-kshe noⁿ a', a biⁿ da, ʔsi ga,
 171. I'-tha-thu-çe oⁿ-ga-xe ʔa bi a', wi-ʔoⁿ-ga, e'-ʔi-a bi a', a biⁿ da,
 ʔsi ga,
 172. Zhiⁿ'-ga noⁿ-bthe tha bi doⁿ shki a', a biⁿ da, ʔsi ga,
 173. U'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 174. Wa'-zha-zhe a', a biⁿ da, ʔsi ga,
 175. ʔsi'-zhu e-thoⁿ-ba', a biⁿ da, ʔsi ga,
 176. Noⁿ'-bthe the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ʔsi ga,
 177. U'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 178. Hoⁿ'-ba u-ça-ʔi-ba do-ba', a biⁿ da, ʔsi ga,
 179. U'-hi ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga.

O'-PXON (ELK) GENS

(Free translation, p. 112; literal translation, p. 497)

1. He'-dsi xtsi a', a biⁿ da, t̥si ga,
2. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, t̥si ga,
3. Iⁿ'-gthoⁿ-ga zhu-i-ga the toⁿ a', a biⁿ da, t̥si ga,
4. Ha'! wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, t̥si ga,
5. We'-ki-k̥'oⁿ thoⁿ-tse thiⁿ-ge a-tha, wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, t̥si ga,
6. Thu-e' xtsi çi-thu-çe the doⁿ a', a biⁿ da, t̥si ga,
7. O'-pxoⁿ do-ga toⁿ noⁿ a', a biⁿ da, t̥si ga,
8. Tho' toⁿ hi noⁿ-zhiⁿ bi a', a biⁿ da, t̥si ga,
9. Tho-e' xtsi gi e doⁿ a', a biⁿ da, t̥si ga,
10. Ha'! wi-çoⁿ-ga, e-gi-a bi a', a biⁿ da, t̥si ga,
11. Ni'-ka wiⁿ e-dsi a-ka, wi-zhiⁿ-the, e' a-gthi noⁿ-zhiⁿ a', a biⁿ da, t̥si ga,
12. Ha'! wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, t̥si ga,
13. Ni'-ka be' the shki doⁿ a', a biⁿ da, t̥si ga,
14. Wa'-noⁿ-xe a-dsi the oⁿ-the ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, t̥si ga,
15. E'-ta pa moⁿ-gthe xtsi a', a biⁿ da, t̥si ga,
16. We-a'-ba-çu i-u'-gtha-zhu-zhu-the tsi-the thiⁿ-kshe a', a biⁿ da, t̥si ga,
17. Thu-e' xtsi çi-thu-ça ba doⁿ a', a biⁿ da, t̥si ga,
18. O'-pxoⁿ do-ga toⁿ noⁿ a', a biⁿ da, t̥si ga,
19. E'-ta pa moⁿ-gthe xtsi hi noⁿ-zhiⁿ ba doⁿ a', a biⁿ da, t̥si ga,
20. Ha'! wi-zhiⁿ-the, e'-tsi-the a', a biⁿ da, t̥si ga,
21. Hoⁿ'-ga bthiⁿ a, wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, t̥si ga,
22. O'-pxoⁿ-toⁿ-ga wi a-toⁿ he a', wi-zhiⁿ-the e toⁿ a', a biⁿ da, t̥si ga,
23. E'-dsi zhi the thiⁿ-ge xtsi a-ni-ka-shi-ga', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, t̥si ga,
24. We'-ki-k̥'oⁿ thoⁿ-t̥se a-toⁿ he a', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, t̥si ga,
25. O'-pxoⁿ-toⁿ-ga shki a', a biⁿ da, t̥si ga,
26. Zha'-zhe a-ki-toⁿ a-toⁿ he a', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, t̥si ga,
27. He'-dsi xtsi a', a biⁿ da, t̥si ga,
28. We'-ki-k̥'oⁿ thoⁿ-t̥se a-toⁿ he iⁿ da', a biⁿ da, t̥si ga,
29. Zhiⁿ-ga wa-dsu-ta i-hi-thoⁿ-be oⁿ-tha bi doⁿ shki a', a biⁿ da, t̥si ga,
30. Wa'-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, t̥si ga,
31. He'-dsi xtsi a', a biⁿ da, t̥si ga,
32. U'-k̥'oⁿ tsi-the toⁿ a', a biⁿ da, t̥si ga,
33. Ta'-dse e-noⁿ-ha', a biⁿ da, t̥si ga,
34. Moⁿ'-ki-çiⁿ-dse tsi-the toⁿ a', a biⁿ da, t̥si ga,

35. Ța'-dse ga-xpa dsi a', a biⁿ da, Țsi ga,
 36. Moⁿ'-ki-çiⁿ-dse tsi-the toⁿ a', a biⁿ da, Țsi ga,
 37. Hoⁿ'-ba tha-gthiⁿ i-he-the toⁿ a', a biⁿ da, Țsi ga,
 38. Ța-dse ba-çøⁿ dsi a', a biⁿ da, Țsi ga,
 39. Moⁿ'-ki-çiⁿ-dse tsi-the doⁿ a', a biⁿ da, Țsi ga,
 40. Moⁿ'-xe ha-xpa-the tse e-goⁿ i-he-the toⁿ a', a biⁿ da, Țsi ga,
 41. Ța'-dse moⁿ-ha dsi a', a biⁿ da, Țsi ga,
 42. Moⁿ'-ki-çiⁿ-dse tsi-the doⁿ a', a biⁿ da, Țsi ga,
 43. Wa'-køⁿ-da', a biⁿ da, Țsi ga,
 44. U'-xthi thiⁿ-ge i-he-the toⁿ a', a biⁿ da, Țsi ga,
 45. Ța'-dse a-k'a dsi a', a biⁿ da, Țsi ga,
 46. Moⁿ'-ki-çiⁿ-dse tsi-the doⁿ a', a biⁿ da, Țsi ga,
 47. Moⁿ'-zhoⁿ shoⁿ-e-goⁿ xtsi a', a biⁿ da, Țsi ga,
 48. U'-xthi thiⁿ-ge i-he-the toⁿ a', a biⁿ da, Țsi ga,
 49. He'-dsi xtsi a', a biⁿ da, Țsi ga,
 50. We'-ki-k'oⁿ thoⁿ-tse a-toⁿ he iⁿ da', a biⁿ da, Țsi ga,
 51. Moⁿ'-ki-çiⁿ-dse tsi-the doⁿ a', a biⁿ da, Țsi ga,
 52. Hiⁿ' u-bi-bu-dse i-he-the toⁿ a', a biⁿ da, Țsi ga,
 53. Ga' tse shki a', a biⁿ da, Țsi ga,
 54. Wa'-dsu-ța i-hi-thoⁿ-be pa-xe iⁿ da', a biⁿ da, Țsi ga,
 55. Xa'-dse wiⁿ a', a biⁿ da, Țsi ga,
 56. Wa'-dsu-ța i-hi-thoⁿ-be wi-kchi-xe iⁿ da', a biⁿ da, Țsi ga,
 57. Zhiⁿ'-ga wa-dsu-ța gi-hi-thoⁿ-be moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da,
 Țsi ga.
 58. He'-dsi xtsi a', a biⁿ da, Țsi ga,
 59. Moⁿ'-ki-çiⁿ-dse tsi-the doⁿ a', a biⁿ da, Țsi ga,
 60. Go'-da pa-gthe i-noⁿ-zhiⁿ toⁿ a', a biⁿ da, Țsi ga,
 61. Ni'-dse ța-be ga thiⁿ-kshe shki a', a biⁿ da, Țsi ga,
 62. Țoⁿ'-dse da-pa e' noⁿ bi noⁿ a', a biⁿ da, Țsi ga,
 63. Shoⁿ' xtsi pa-xe iⁿ da', a biⁿ da, Țsi ga,
 64. Țoⁿ'-dse wiⁿ wa-dsu-ța gi-hi-thoⁿ-be moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ
 da, Țsi ga,
 65. Thi'-u-ba-he i-sdu-ge ga kshe a', a biⁿ da, Țsi ga,
 66. Țoⁿ'-dse e noⁿ bi noⁿ a', a biⁿ da, Țsi ga,
 67. Shoⁿ' xtsi pa-xe iⁿ da', a biⁿ da, Țsi ga,
 68. Noⁿ'-ka oⁿ-he ga kshe a', a biⁿ da, Țsi ga,
 69. A'-thiⁿ wiⁿ she kshe e' noⁿ bi noⁿ a', a biⁿ da, Țsi ga,
 70. Shoⁿ' xtsi pa-xe iⁿ da', a biⁿ da, Țsi ga,
 71. A'-thiⁿ wiⁿ gi-ța-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, Țsi ga,
 72. Wa'-dsu-ța gi-hi-thoⁿ-be moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da, Țsi ga,

73. Ța'-hi u-k'a-be ga tse shki a', a biⁿ da, Țsi ga,
 74. A'-thiⁿ u-k'a-be e' noⁿ bi noⁿ a', a biⁿ da, Țsi ga,
 75. Shoⁿ' xtsi pa-xe iⁿ da', a biⁿ da, Țsi ga,
 76. A'-thiⁿ u-k'a-be wiⁿ gi-Ța-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da,
 Țsi ga,
 77. Wa'-dsu-Ța gi-hi-thoⁿ-be moⁿ-thiⁿ Ța i tsiⁿ da', a biⁿ da, Țsi ga,
 78. Pa pa-Ți ga tse shki a', a biⁿ da, Țsi ga,
 79. A'-thiⁿ pa-Ți wiⁿ she tse e' noⁿ bi noⁿ a', a biⁿ da, Țsi ga,
 80. Shoⁿ' xtsi pa-xe iⁿ da', a biⁿ da, Țsi ga,
 81. A'-thiⁿ pa-Ți wiⁿ gi-Ța-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, Țsi ga,
 82. A'-thiⁿ pa-Ți wiⁿ wa-dsu-Ța gi-hi-thoⁿ-be moⁿ-thiⁿ Ța i tsiⁿ da',
 a biⁿ da, Țsi ga,
 83. He' ga-xa u-dse ga thiⁿ-kshe, shki a biⁿ da, Țsi ga,
 84. 'Iⁿ' Ța-Ța e noⁿ bi noⁿ a', a biⁿ da, Țsi ga,
 85. 'Iⁿ' Ța-Ța wiⁿ wa-dsu-Ța gi-hi-thoⁿ-be moⁿ-thiⁿ Ța i tsiⁿ da', a biⁿ
 da, Țsi ga,
 86. He' ga-xa u-hoⁿ-ge ga kshe a', a biⁿ da, Țsi ga,
 87. Ga'-xa zhiⁿ-ga wiⁿ a', a biⁿ da, Țsi ga,
 88. Wa'-dsu-Ța gi-hi-thoⁿ-be moⁿ-thiⁿ Ța, i tsiⁿ da', a biⁿ, da, Țsi ga,
 89. He' ga-xa u-wa-toⁿ ga kshe a', a biⁿ da, Țsi ga,
 90. Wa'-Țsi-shka e' noⁿ bi noⁿ a', a biⁿ da, Țsi ga,
 91. Wa'-Țsi-shka wiⁿ wa-dsu-Ța gi-hi-thoⁿ-be moⁿ-thiⁿ Ța i tsiⁿ da',
 a biⁿ da, Țsi ga,
 92. He' ga-xa u-gthoⁿ-the ga kshe a', a biⁿ da, Țsi ga,
 93. Țoⁿ'-Țaⁿ-ga wiⁿ e noⁿ bi noⁿ a', a biⁿ da, Țsi ga,
 94. Shoⁿ' xtsi pa-xe iⁿ-da', a biⁿ da, Țsi ga,
 95. Țoⁿ'-Țoⁿ-ga wiⁿ gi-Ța-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, Țsi ga,
 96. Wa'-dsu-Ța gi-hi-thoⁿ-be moⁿ-thiⁿ Ța i tsiⁿ da', a biⁿ da, Țsi ga,
 97. He' ga-xa u-gthoⁿ-the kshe shki a', a biⁿ da, Țsi ga,
 98. Ga'-xa gthoⁿ-the ga kshe a', a biⁿ da, Țsi ga,
 99. Wa'-dsu-Ța i-hi-thoⁿ-be pa-xe iⁿ da', a biⁿ da, Țsi ga,
 100. Ga'-xa wiⁿ gi-Ța-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, Țsi ga,
 101. Wa'-dsu-Ța gi-hi-thoⁿ-be moⁿ-thiⁿ Ța i tsiⁿ da', a biⁿ da, Țsi ga,
 102. Zhiⁿ'-ga Ța-bthe tha bi doⁿ shki a', a biⁿ da, Țsi ga,
 103. U'-ga-Țoⁿ-thiⁿ xtsi thiⁿ-ge a', a biⁿ da, Țsi ga,
 104. Wa'-dsu-Ța gi-hi-thoⁿ-be moⁿ-thiⁿ Ța i tsiⁿ da', a biⁿ da, Țsi ga,
 105. U'-pa-Țe thoⁿ-dsi shki a', a biⁿ da, Țsi ga,
 106. Wa'-dsu-Ța gi-hi-thoⁿ-be moⁿ-thiⁿ Ța i tsiⁿ da', a biⁿ da Țsi ga,
 107. Wa'-zha-zhe a', a biⁿ da, Țsi ga,
 108. Țsi-'zhu e-thoⁿ-ba', a biⁿ da, Țsi ga,
 109. We'-ki-k'ona the moⁿ-thiⁿ Ța i tsiⁿ da', a biⁿ da, Țsi ga.

Mo^{N'}-SHKO^N

(Free translation, p. 116; literal translation, p. 502)

1. He'-dsi xtsi a', a biⁿ da, t̥si ga,
2. Ho^{n'}-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, t̥si ga,
3. I^{n'}-gthoⁿ-ga zhu-i-ga the toⁿ noⁿ a', a biⁿ da, t̥si ga,
4. Ha'! wi-çaⁿ-ga, e-gi-a bi a', a biⁿ da, t̥si ga,
5. We'-k̥i-k̥'oⁿ thoⁿ-tse thiⁿ-ge a-tha, wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, t̥si ga,
6. Ga' xtsi hi tha i doⁿ a', a biⁿ da, t̥si ga,
7. T̥se'-xe xtsi ge dsi a', a biⁿ da, t̥si ga,
8. Ni'-ka wiⁿ tho toⁿ hi noⁿ-zhiⁿ bi a', a biⁿ da, t̥si ga,
9. Sha'-ge ba-ha toⁿ hi noⁿ-zhiⁿ bi a', a biⁿ da, t̥si ga,
10. E'-dsi xtsi gi-e doⁿ a, a biⁿ da, t̥si ga,
11. Wi'-çoⁿ-ga ba', a biⁿ da, t̥si ga,
12. O'-k̥'oⁿ xtsi a-gi a-ba, wi-çoⁿ-ga, e'-k̥i-a bi a', a biⁿ da, t̥si ga,
13. Ni'-ka wiⁿ e-dsi a-ka, wi-zhiⁿ-the, e'-a-gthi noⁿ-zhiⁿ a', a biⁿ da, t̥si ga,
14. Ha'! wi-çoⁿ-ga, e-gi-a bi a', a biⁿ da, t̥si ga,
15. Ni'-ka wiⁿ e-dsi a-ka, wi-zhiⁿ-the, e'-a-gthi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
16. No^{n'}-be zha-ța ga-xe a-ka, wi-zhiⁿ-the, e' a-gthi-naⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
17. Ha'! wi-çoⁿ-ga, e'-k̥i-a bi a', a biⁿ da, t̥si ga,
18. Ni'-ka be toⁿ shki doⁿ a', a biⁿ da, t̥si ga,
19. Wa'-noⁿ-xe a-dsi the oⁿ-the ța bi a', wi-çoⁿ-ga, e'-k̥i-a bi a', a biⁿ da, t̥si ga,
20. E'-ța pa-mioⁿ-gthe xtsi a', a biⁿ da, t̥si ga,
21. Çi'thu-ça ba doⁿ a', a biⁿ da, t̥si ga,
22. Ni'-ka wiⁿ tho toⁿ hi noⁿ-zhiⁿ bi a', a biⁿ da, t̥si ga,
23. No^{n'}-be zha-ța ga-xe noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
24. Ha'! wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, t̥si ga,
25. Ni'-ka be tha toⁿ she, e'-gi-a bi a', a biⁿ da, t̥si ga,
26. Ho^{n'}-ga bthiⁿ a, wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, t̥si ga,
27. Mo^{n'}shkoⁿ wi a'-toⁿ he a', wi-zhiⁿ-the, e toⁿ a', a biⁿ da, t̥si ga,
28. Mo^{n'}-thiⁿ-ka zhiⁿ-ga wi a'-toⁿ he a', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, t̥si ga,
29. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, t̥si ga,
30. E'-dsi zhi the thiⁿ-ge a-ni-ka-shi-ga', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, t̥si ga,
31. We'-k̥i-k̥'oⁿ a-toⁿ he a', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, t̥si ga,
32. We'-k̥i-k̥'oⁿ thoⁿ-tse a-toⁿ he iⁿ da', a biⁿ da, t̥si ga,

33. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 34. Moⁿ'-t̥o-t̥o-be hoⁿ'-çka doⁿ a', a biⁿ da, t̥si ga,
 35. K̥'u'-shi kshi-gthe doⁿ a', a biⁿ da, t̥si ga,
 36. Moⁿ'-thiⁿ-ka sha-be thiⁿ-kshe a', a biⁿ da, t̥si ga,
 37. Ba'-ha tsi noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
 38. The', wi-zhiⁿ-the, e tsi-the a', a biⁿ da, t̥si ga,
 39. We'-k̥i-k̥'oⁿ shka-xe tse a', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, t̥si ga,
 40. Thoⁿ'-dse ba-he e'-toⁿ-ha noⁿ shki doⁿ a', a biⁿ da, t̥si ga,
 41. Da' i-sdu-t̥s'a-ga zhi tha thiⁿ-she t̥a tse a', wi-zhiⁿ-the, e' ton a', a biⁿ da, t̥si ga,
 42. We'-shnoⁿ wi-gi-the a-toⁿ he a', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, t̥si ga,
 43. I'-tha-pi-thiⁿ xtsi a', a biⁿ da, t̥si ga,
 44. K̥'u'-shi kshi-gthe doⁿ a', a biⁿ da, t̥si ga,
 45. Moⁿ'-thiⁿ-ka t̥o-ho thiⁿ-kshe a', a biⁿ da, t̥si ga,
 46. Ba'-ha tsi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
 47. The', wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, t̥si ga,
 48. We'-k̥i-k̥'oⁿ tha the tha thiⁿ-she t̥a tse a', wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, t̥si ga
 49. We'-goⁿ-tha a-ni tha thiⁿ-she doⁿ shki a', a biⁿ da, t̥si ga,
 50. Da' i-sdu-t̥s'a-ga zhi tha thiⁿ-she t̥a tse a', wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, t̥si ga,
 51. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 52. We'-k̥i-k̥'oⁿ tha the tha thiⁿ-she t̥a tse a', wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, t̥si ga,
 53. I'-tha-bthiⁿ oⁿ xtsi a', a biⁿ da, t̥si ga,
 54. K̥'u'-shi kshi-gthe doⁿ a', a biⁿ da, t̥si ga,
 55. Moⁿ'-thiⁿ'-ka zhu-dse thiⁿ-kshe a', a biⁿ da, t̥si ga,
 56. Ba'-ha tsi noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
 57. Ga' thiⁿ-kshe shki a', a biⁿ da, t̥si ga,
 58. We'-k̥i-k̥'oⁿ tha the tha thiⁿ-she t̥a tse a', wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, t̥si ga,
 59. We'-moⁿ-ka the thi'-o-t̥s'e-ga tha thiⁿ-she, t̥a tse a', wi-zhiⁿ-the, e' tsi-the a, a biⁿ da, t̥si ga,
 60. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 61. I'-do-ba oⁿ xtsi a', a biⁿ da, t̥si ga,
 62. K̥'u'-shi kshi-gthe doⁿ a', a biⁿ da, t̥si ga,
 63. Moⁿ'-thiⁿ'-ka çi thiⁿ-kshe a', a biⁿ da, t̥si ga,
 64. Ba'-ha tsi noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
 65. Ga' thi-kshe shki a', a biⁿ da, t̥si ga,
 66. We'-k̥i-k̥'oⁿ tha-the tha thiⁿ-she t̥a tse a', wi-zhiⁿ-the, e' ton a', a biⁿ da, t̥si ga,
 67. We'-k̥i-k̥'oⁿ tha-the tha thiⁿ-she doⁿ shki a', a biⁿ da, t̥si ga,

68. Thoⁿ'-dse ba-he' e-toⁿ-ha noⁿ shki doⁿ a', a biⁿ da, tsi ga,
 69. Da' i-sdu-tš'a-ga zhi tha thiⁿ-she ta tse a', wi-zhiⁿ-the, e' toⁿ a', a
 biⁿ da, tsi ga,
 70. He'-dsi xtsi a', a biⁿ da, tsi ga,
 71. Noⁿ'-be zha-ta ga tse a', a biⁿ da, tsi ga,
 72. E'shki doⁿ a', a biⁿ da, tsi ga,
 73. We'-ki-k'oⁿ tha-the tha thiⁿ-she ta tse a', wi-zhiⁿ-the, e' toⁿ a', a
 biⁿ da, tsi ga,
 74. Zhoⁿ'-xa zha-ta e' noⁿ bi noⁿ a', a biⁿ da, tsi ga,
 75. Shoⁿ' xtsi wi-kshi-the iⁿ da, wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, tsi ga,
 76. Mi'hi-e ge ta', a biⁿ da, tsi ga,
 77. We'-goⁿ-tha a-ni tha thiⁿ-she doⁿ shki a', a biⁿ da, tsi ga,
 78. Da' i-sdu-tš'a-ga zhi tha thiⁿ-she ta tse a', wi-zhiⁿ-the, e' toⁿ a', a
 biⁿ da, tsi ga.

I'-BA-TSE TA-DSE GENS

(Free translation, p. 118; literal translation, p. 504)

1. He'-dsi xtsi a', a biⁿ da, tsi ga,
2. Ha'! wi-čoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
3. We'-ki-k'oⁿ thoⁿ-tse thiⁿ-ge a-tha, wi-čoⁿ-ga, e'-ki-a bi a', a biⁿ
 da, tsi ga,
4. Iⁿ'-gthoⁿ-ga zho-i-ga the toⁿ a', a biⁿ da, tsi ga,
5. Thu-e' xtsi ci-thu-çe the doⁿ a', a biⁿ da, tsi ga,
6. Tse'-xe xtsi ge dsi a', a biⁿ da, tsi ga,
7. Hoⁿ'-ga we-ha-ge toⁿ a', a biⁿ da, tsi ga,
8. Tho' toⁿ hi noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
9. Ha'! wi-zhiⁿ-the, e'-tsi-the a', a biⁿ da, tsi ga,
10. Ni'-ka be tha-toⁿ-she a', a biⁿ da, tsi ga,
11. Hoⁿ'-ga Gthe-zhe wi a'-toⁿ-he a', wi-zhiⁿ-the, e toⁿ a', a biⁿ da,
 tsi ga,
12. Hoⁿ'-ga bthiⁿ a', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, tsi ga,
13. We'-ki-k'oⁿ thoⁿ-tse a-toⁿ-he a', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da,
 tsi ga,
14. We'-ki-k'oⁿ oⁿ-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
15. We'-ki-k'oⁿ oⁿ-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
16. Wa'-zha-zhe a', a biⁿ da, tsi ga,
17. Tsi'-zhu e-thoⁿ-ba', a biⁿ da, tsi ga,
18. We'-ki-k'oⁿ oⁿ-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
19. We'-ki-k'oⁿ oⁿ-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
20. Thoⁿ'-dse ba-he e-toⁿ-ha noⁿ shki doⁿ a', a biⁿ da, tsi ga,
21. We'-ki-k'oⁿ gi-o-tš'e-ga ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da,
 tsi ga,
22. We'-shnoⁿ wi-gi-the a-toⁿ-he a', wi-zhiⁿ-the, e toⁿ a', a biⁿ da,
 tsi ga.

T̄SI'-ZHU DIVISION

THE T̄SI'-ZHU WA-NO^N GENS

(Free translation, p. 118; literal translation, p. 505)

1. He'-dsi xtsi a', a biⁿ da, t̄si ga,
2. T̄si'-zhu u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, t̄si ga,
3. T̄si'-zhu Wa-noⁿ-thiⁿ-kshe a', a biⁿ da, t̄si ga,
4. Ha'! wi-t̄si-go e', e-gi-a bi a', a biⁿ da, t̄si ga,
5. We'-ki-k' oⁿ thoⁿ-t̄se thiⁿ-ge a-tha, wi-t̄si-go, e', e-gi-a bi a', a biⁿ da, t̄si ga,
6. Ha'! zhiⁿ-ga, e-tsi-the a', a biⁿ da, t̄si ga,
7. We'-ki-k' oⁿ thoⁿ-t̄se thiⁿ-ge' e-she doⁿ a', a biⁿ da, t̄si ga,
8. We'-ki-k' oⁿ thoⁿ-t̄se mi-kshe iⁿ da', a biⁿ da, t̄si ga,
9. Wa'-koⁿ-da Hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, t̄si ga,
10. Zhu'-i-ga the xtsi a-ni-ka-shi-ga mi-kshe iⁿ da', a biⁿ da, t̄si ga,
11. Zhiⁿ-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, t̄si ga,
12. Wa'-koⁿ-da Hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, t̄si ga,
13. Zhu'-i-ga the xtsi ni-ka-shi-ga ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, t̄si ga,
14. Zhu'-i-ga the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̄si ga,
15. I'-t̄s'a thiⁿ-ge moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, t̄si ga,
16. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, t̄si ga,
17. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, t̄si ga,
18. He'-dsi xtsi a', a biⁿ da, t̄si ga,
19. Zhiⁿ-ga zhu-i-ga tha bi ga' noⁿ-zhiⁿ da', a biⁿ da, t̄si ga,
20. Wa'-koⁿ-da Hoⁿ-doⁿ thiⁿ-kshe a', a biⁿ da, t̄si ga,
21. Zhu'-i-ga the xtsi a-ni-ka-shi-ga mi-kshe iⁿ da', a biⁿ da, t̄si ga,
22. Zhiⁿ-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, t̄si ga,
23. T̄s'e' wa-t̄se-xi mi-kshe iⁿ da', a biⁿ da, t̄si ga,
24. Zhiⁿ-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, t̄si ga,
25. T̄s'e' wa-t̄se-xi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, t̄si ga,
26. Wa'-t̄se Do-ga thiⁿ-kshe a', a biⁿ da, t̄si ga,
27. Ga' thiⁿ-kshe shki a', a biⁿ da, t̄si ga,
28. Zhiⁿ-ga zhu-i-ga the moⁿ-thiⁿ ta i tsiⁿ-da', a biⁿ da, t̄si ga,
29. Zhiⁿ-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, t̄si ga,
30. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, t̄si ga,
31. Wa'-t̄se Mi-ga thiⁿ-kshe a', a biⁿ da, t̄si ga,
32. Ga' thiⁿ-kshe shki a', a biⁿ da, t̄si ga,
33. Zhiⁿ-ga zhu-i-ga the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̄si ga,
34. T̄s'e' wa-t̄se-xi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, t̄si ga,
35. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, t̄si ga,
36. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, t̄si ga,

37. He'-dsi xtsi a', a biⁿ da, t̥si ga,
38. Wa'-koⁿ-da t̥se-ga xtsi e-thoⁿ-be hi noⁿ bi a', a biⁿ da, t̥si ga,
39. Tha'-ta dsi a', a biⁿ da, t̥si ga,
40. Ga'-gthe-zhe sha-pe tse noⁿ a', a biⁿ da, t̥si ga,
41. E'-shki doⁿ a', a biⁿ da, t̥si ga,
42. Wa'-we-a-ga-çkoⁿ-the iⁿ da', a biⁿ da, t̥si ga,
43. O'-doⁿ e noⁿ bi noⁿ a', a biⁿ da, t̥si ga,
44. O'-doⁿ tha bi doⁿ shki a', a biⁿ da, t̥si ga,
45. O'-doⁿ a bi gi-t̥si-ça ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, t̥si ga,

46. Thi'-u-ba-he i-sdu-ga dsi a', a biⁿ da, t̥si ga,
47. Ga'-gthe-zhe pe-thoⁿ-ba ha tse noⁿ a', a biⁿ da, t̥si ga,
48. Ga' tse shki a', a biⁿ da, t̥si ga,
49. Wa'-we-a-ga-çkoⁿ-the iⁿ da', a biⁿ da, t̥si ga,
50. O'-doⁿ e noⁿ bi noⁿ a', a biⁿ da, t̥si ga,
51. Shoⁿ' xtsi i-tse a-the iⁿ da', a biⁿ da, t̥si ga,
52. Zhiⁿ'-ga we-tha-wa moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
53. O'-doⁿ a bi gi-t̥si-ça ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, t̥si ga.

54. He-dsi xtsi a, a biⁿ da, t̥si ga,
55. Hoⁿ' a-doⁿ zhiⁿ-ga zhu-i-ga tha bi goⁿ noⁿ shki a, hiⁿ a', a biⁿ da,
t̥si ga,
56. He'-dsi xtsi a', a biⁿ da, t̥si ga,
57. T̥si'-zhu Wa-noⁿ thiⁿ-kshe a', a biⁿ da, t̥si ga,
58. Wa'-zhiⁿ-ga pa stse-dse doⁿ a', a biⁿ da, t̥si ga,
59. Ga' thiⁿ-kshe shki a', a biⁿ da, t̥si ga,
60. Zhu'-i-ga the xtsi a-ni-qa-shi-ga mi-kshe iⁿ da', a biⁿ da, t̥si ga,
61. Wa'-koⁿ-da Hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, t̥si ga,
62. I'-tha-thu-çe xtsi a-ni-qa-shi-ga mi-kshe iⁿ da', a biⁿ da, t̥si ga,

63. Wa'-koⁿ-da Hoⁿ-doⁿ thiⁿ-kshe a', a biⁿ da, t̥si ga,
64. I'-tha-thu-çe xtsi a-ni-qa-shi-ga iⁿ da', a biⁿ da, t̥si ga,

65. Wa'-t̥se Do-ga thiⁿ-kshe a', a biⁿ da, t̥si ga,
66. I'-tha-thu-çe xtsi a-ni-qa-shi-ga iⁿ da', a biⁿ da, t̥si ga,
67. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, t̥si ga,
68. Wa'-shi-shi u-bu-dse xtsi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ
da, t̥si ga,
69. Mi'hi-e ge ta', a biⁿ da, t̥si ga,
70. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, t̥si ga,
71. Da' thu-t̥s'a-ga zhi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, t̥si ga,

72. Wa'-t̥se Mi-ga thiⁿ-kshe a', a biⁿ da, t̥si ga,
73. I'-tha-thu-çe xtsi a-ni-qa-shi-ga iⁿ da', a biⁿ da, t̥si ga,
74. Mi'hi-e ge ta', a biⁿ da, t̥si ga,
75. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, t̥si ga,

76. Da' thu-ʦs'a-ga zhi ʦi-the moⁿ-thiⁿ ʦa i tsiⁿ da', a biⁿ da, ʦsi ga,
 77. Wa'-shi-shi u-bu-dse xtsi i-the ʦi-the moⁿ-thiⁿ ʦa i tsiⁿ da', a biⁿ da,
 78. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ʦsi ga,
 79. U'-noⁿ a bi i-the ʦi-the moⁿ-thiⁿ ʦa i tsiⁿ da', a biⁿ da, ʦsi ga,
 80. Hoⁿ'-ba u-ʦa-ʦi-ba do-ba shki a', a biⁿ da, ʦsi ga,
 81. U'-hi ʦi-the moⁿ-thiⁿ ʦa i tsiⁿ da', a biⁿ da, ʦsi ga,
 82. Wa'-zha-zhe a', a biⁿ da, ʦsi ga,
 83. Hoⁿ'-ga e-thoⁿ-ba', a biⁿ da, ʦsi ga,
 84. We'-ʦi-ʦ'oⁿ oⁿ-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʦsi ga,
 85. Da thu-ts'a-ga zhi ʦi-the moⁿ-thiⁿ ʦa i tsiⁿ da, a biⁿ da, ʦsi ga.

MI-K'I^{N'} WA-NO^N

(Free translation, p. 122; literal translation, p. 508)

1. He'-dsi xtsi a', a biⁿ da, ʦsi ga,
2. ʦsi'-zhu u-dse-the pe-thoⁿ-ba ni-ʦa-shi-ga ba doⁿ a', a biⁿ da,
ʦsi ga,
3. Mi'-k'iⁿ Wa-noⁿ thiⁿ-kshe a', a biⁿ da, ʦsi ga,
4. Ha'! wi-ʦsi-go-e', e-gi-a bi a', a biⁿ da, ʦsi ga,
5. We'-ʦi-ʦ'oⁿ thoⁿ-ʦse thiⁿ-ga a-tha, wi-ʦsi-go-e', e-gi-a bi a, a biⁿ
da, ʦsi ga,
6. Ha'! zhiⁿ-ga, e' tsi-the a', a biⁿ da, ʦsi ga
7. We'-ʦi-ʦ'aⁿ thaⁿ-ʦse thiⁿ-ge' e-she doⁿ a', a biⁿ da, ʦsi ga,
8. We'-ʦi-ʦ'oⁿ thoⁿ-ʦse mi-kshe iⁿ da', a biⁿ da, ʦsi ga,
9. Wa'-ʦoⁿ-da Hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, ʦsi ga,
10. Zhu'-i-ga the xtsi a-ni-ʦa-shi-ga mi-kshe iⁿ da', a biⁿ da, ʦsi ga,
11. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ʦsi ga,
12. Wa'-ʦoⁿ-da Hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, ʦsi ga,
13. Zhu'-i-ga the xtsi ni-ʦa-shi-ga ʦi-the moⁿ-thiⁿ ʦa i tsiⁿ da', a biⁿ
da, ʦsi ga,
14. Zhu'-i-ga the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʦsi ga,
15. I'-ʦs'a thiⁿ-ge moⁿ-thiⁿ ʦa i tsiⁿ da', a biⁿ da, ʦsi ga,
16. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, ʦsi ga,
17. U'-noⁿ a bi i-the ʦi-the moⁿ-thiⁿ ʦa i tsiⁿ da', a biⁿ da, ʦsi ga,
18. He'-dsi xtsi a', a biⁿ da, ʦsi ga,
19. Wa'-ʦoⁿ-da Hoⁿ-doⁿ thiⁿ-kshe a', a biⁿ da, ʦsi ga,
20. Zhu'-i-ga the xtsi a-ni-ʦa-shi-ga mi-kshe iⁿ da', a biⁿ da, ʦsi ga,
21. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ʦsi ga,
22. Wa'-ʦoⁿ-da Hoⁿ doⁿ thiⁿ-kshe a', a biⁿ da, ʦsi ga,
23. Zhu'-i-ga the xtsi ni-ʦa-shi-ga ʦi-the moⁿ-thiⁿ ʦa i ʦsiⁿ da', a
biⁿ da,
24. ʦs'e' wa-ʦse-xi mi-kshe iⁿ da', a biⁿ da, ʦsi ga,
25. Wa'-ʦoⁿ-da Hoⁿ doⁿ thiⁿ-kshe a', a biⁿ da, ʦsi ga,
26. Zhu'-i-ga the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʦsi ga,

27. ʦs'e' wa-tse-xi ʧi-the moⁿ-thiⁿ ʧa i tsiⁿ da', a biⁿ da, ʧsi ga,
 28. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, ʧsi ga,
 29. U'-noⁿ a bi i-the ʧi-the moⁿ-thiⁿ ʧa i tsiⁿ da', a biⁿ da, ʧsi ga,
 30. Wa'-tse Do-ga thiⁿ-kshe a', a biⁿ da, ʧsi ga,
 31. Ga' thiⁿ-kse shki a', a biⁿ da, ʧsi ga,
 32. Zhu'-i-ga the xtsi a-ni-ʧa-shi-ga mi-kshe iⁿ da', a biⁿ da, ʧsi ga,
 33. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, ʧsi ga,
 34. Wa'-tse Do-ga thiⁿ-kshe a', a biⁿ da, ʧsi ga,
 35. Zhu'-i-ga the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʧsi ga,
 36. ʦs'e' wa-tse-xi ʧi-the moⁿ-thiⁿ ʧa i tsiⁿ da', a biⁿ da, ʧsi ga,
 37. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, ʧsi ga,
 38. U'-noⁿ a bi i-the ʧi-the moⁿ-thiⁿ ʧa i tsiⁿ da', a biⁿ da, ʧsi ga,
 39. Wa'-tse Mi-ga thiⁿ-kshe a', a biⁿ da, ʧsi ga,
 40. Zhu'-i-ga the xtsi a-ni-ʧa-shi-ga mi-kshe iⁿ da', a biⁿ da, ʧsi ga,
 41. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, ʧsi ga,
 42. ʦs'e' wa-tse-xi ʧi-the moⁿ-thiⁿ ʧa i tsiⁿ da', a biⁿ da, ʧsi ga,
 43. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, ʧsi ga,
 44. U'-noⁿ a bi i-the ʧi-the moⁿ-thiⁿ ʧa i tsiⁿ da', a biⁿ da, ʧsi ga,
 45. He'-dsi xtsi a', a biⁿ da, ʧsi ga,
 46. Zhiⁿ'-ga zhu-i-ga tha bi ga noⁿ-zhiⁿ da', a biⁿ da, ʧsi ga,
 47. Wa'-ʧoⁿ-da tse-ga xtsi e-thoⁿ-be hi noⁿ bi a', a biⁿ da, ʧsi ga,
 48. Tha'-ʧa dsi a', a biⁿ da, ʧsi ga,
 49. Ga'-gthe-zhe sha-pe tse noⁿ a', a biⁿ da, ʧsi ga,
 50. Ga' tse shki a, a biⁿ da, ʧsi ga,
 51. Wa'-we-a-ga-ʧkoⁿ-the iⁿ da', a biⁿ da, ʧsi ga,
 52. Zhiⁿ'-ga we-tha-wa moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʧsi ga,
 53. O'-doⁿ gi-ʧsi-ʧa a bi i-the ʧi-the moⁿ-thiⁿ ʧa i tsiⁿ da', a biⁿ da,
 ʧsi ga.
 54. Wa'-ʧoⁿ-da tse-ga xtsi e-thoⁿ-be hi noⁿ bi a', a biⁿ da, ʧsi ga,
 55. Thi'-u-ba-he i-sdu-ge dsi a', a biⁿ da, ʧsi ga
 56. Ga'-gthe-zhe pe-thoⁿ-ba tse noⁿ a', a biⁿ da, ʧsi ga,
 57. Ga' tse shki a', a biⁿ da, ʧsi ga,
 58. Wa'-we-a-ga-ʧkoⁿ-the iⁿ da', a biⁿ da, ʧsi ga,
 59. Zhiⁿ'-ga we-tha-wa moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʧsi ga,
 60. O'-doⁿ gi-ʧsi-ʧa a bi i-the ʧi-the moⁿ-thiⁿ ʧa i tsiⁿ da', a biⁿ da,
 ʧsi ga.

HOⁿ I-NI-ʧA-SHI-GA

(Free translation, p. 123; literal translation, p. 510)

1. He'-dsi xtsi a', a biⁿ da, ʧsi ga,
2. ʦsi'-zhu u-dse-the pe-thoⁿ-ba ni-ʧa-shi-ga ba doⁿ a', a biⁿ da,
 ʧsi ga,
3. Hoⁿ I-ni-ʧa-shi-ga thiⁿ-kshe noⁿ a', a biⁿ da, ʧsi ga,

4. Ha'! wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
5. We'-ḱi-ḱ'oⁿ thoⁿ-ṭse thiⁿ-ge a-tha, wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
6. Ha'! zhiⁿ-ga, e'-tsi-the a', a biⁿ da, ṭsi ga,
7. We'-ḱi-ḱ'oⁿ thoⁿ-ṭse mi-kshe iⁿ da', a biⁿ da, ṭsi ga,
8. Wa'-ḱa-be u-ḱa-ḱa thiⁿ-ge kshe noⁿ a', a biⁿ da, ṭsi ga,
9. Zhu'-i-ga the xtsi a-ni-ḱa-shi-ga mi-kshe iⁿ da', a biⁿ da, ṭsi ga,
10. Zhu'-i-ga the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
11. I'-ṭs'a thiⁿ-ge moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
12. U'-noⁿ a bi shki i-the ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
13. Ḷi'-ha u-sha-be ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
14. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
15. Noⁿ'-xthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
16. Noⁿ'-xthe gi-a-da-xe ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
17. Pa'-zhu-zhe sha-be ga thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
18. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
19. Noⁿ'-xthe gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
20. Noⁿ'-xthe gi-a-da-xe ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
21. Zhu'-i-ga ḱa-be ga kshe shki a', a biⁿ da, ṭsi ga,
22. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
23. Zhiⁿ'-ga noⁿ-xthe gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
24. Noⁿ'-xthe gi-a-da-xe ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
25. Zhiⁿ'-ga u-noⁿ gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
26. U'-noⁿ a bi i-the ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
27. Hoⁿ'-ba u-ḱa-ḱi-ba do-ba shki a', a biⁿ da, ṭsi ga,
28. U'-hi ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga.

XU-THA ZHU-DSE

(Free translation, p. 124; literal translation, p. 511)

1. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
2. Ṭsi'-zhu u-dse-the pe-thoⁿ-ba ni-ḱa-shi-ga ba doⁿ a', a biⁿ da, ṭsi ga,
3. Ṭsi'-zhu Wa-shta-ge thiⁿ-kshe noⁿ a', a biⁿ da, ṭsi ga,
4. Xu'-tha zhu-dse zhu-i-ga the thiⁿ-kshe noⁿ a', a biⁿ da, ṭsi ga,
5. Ha'! wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
6. Zhiⁿ'-ga zhu-i-ga tha bi thiⁿ-ge a-tha, wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
7. Ha'! zhiⁿ-ga, e'-tsi-the a', a biⁿ da, ṭsi ga,
8. Zhiⁿ'-ga zhu-i-ga tha bi thiⁿ-ge' e-she doⁿ a', a biⁿ da, ṭsi ga,
9. Zhiⁿ'-ga zhu-i-ga oⁿ-tha ba thoⁿ-ṭse mi-kshe iⁿ da', a biⁿ da, ṭsi ga,
10. Xu'-tha zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
11. Zhu'-i-ga the moⁿ-thiⁿ bi doⁿ, a biⁿ da, ṭsi ga,
12. U'-noⁿ a bi-i-the ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,

13. Çi'-ha u-thi-çtu-be ga thiⁿ-kshe shki a', a biⁿ da, çsi ga,
14. U'-noⁿ a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, çsi ga,
15. Zhiⁿ'-ga u-noⁿ tha bi doⁿ shki a', a biⁿ da, çsi ga,
16. U'-noⁿ a bi i-the çì-the moⁿ-thiⁿ çta i tsiⁿ da', a biⁿ da, çsi ga.

17. Hi'-koⁿ ba-k'iⁿ-tha ga ge shki a', a biⁿ da, çsi ga,
18. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, çsi ga,
19. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, çsi ga,
20. Hi'-koⁿ ba-k'iⁿ-tha' a bi i-the çì-the moⁿ-thiⁿ çta i tsiⁿ da', a biⁿ da, çsi ga,

21. Hi'-zhu-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, çsi ga,
22. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, çsi ga,
23. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, çsi ga,
24. Hi'-zhu-ga-wa a bi i-the çì-the moⁿ-thiⁿ çta i tsiⁿ da', a biⁿ da, çsi ga,

25. Tse'-wa-tse u-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, çsi ga,
26. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, çsi ga,
27. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, çsi ga,
28. U'-noⁿ a bi i-the çì-the moⁿ-thiⁿ çta i tsiⁿ da', a biⁿ da, çsi ga,

29. Moⁿ'-ge u-thi-çtu-the ga thiⁿ-kshe shki a', a biⁿ da, çsi ga,
30. U'-noⁿ a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, çsi ga,
31. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, çsi ga,
32. Moⁿ'-ge u-thi-çtu-the a bi i-the çì-the moⁿ-thiⁿ çta i tsiⁿ da', a biⁿ da, çsi ga.

33. A'-zhu-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, çsi ga,
34. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, çsi ga,
35. U'-noⁿ gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, çsi ga,
36. A'-zhu-ga-wa a bi i-the çì-the moⁿ-thiⁿ çta i tsiⁿ da', a biⁿ da, çsi ga.

37. A'-ba-ç'u-xa ga thiⁿ-kshe shki a', a biⁿ da, çsi ga,
38. E'-shki doⁿ a', a biⁿ da, çsi ga,
39. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, çsi ga,
40. Zhiⁿ'-ga u-noⁿ gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, çsi ga,
41. A'-ba-ç'u-xa a bi i-the çì-the moⁿ-thiⁿ çta i tsiⁿ da', a biⁿ da, çsi ga.

42. Du'-dse u-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, çsi ga,
43. E'-shki doⁿ a', a biⁿ da, çsi ga,
44. U'-noⁿ a-gi-the a-toⁿ he iⁿ-da', a biⁿ da, çsi ga,
45. U'-noⁿ gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, çsi ga,
46. Du'-dse u-ga-wa a bi i-the çì-the moⁿ-thiⁿ çta i tsiⁿ da', a biⁿ da, çsi ga.

47. Ța'-xpi hiⁿ Ța-dse ga thiⁿ-kshe shki a', a biⁿ da, Țsi ga,
 48. E' shki doⁿ a', a biⁿ da, Țsi ga,
 49. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, Țsi ga,
 50. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, Țsi ga,
 51. Ța'-xpi hiⁿ Ța-dse a bi i-the Ți-the moⁿ-thiⁿ Ța i tsiⁿ da', a biⁿ da,
 Țsi ga.
52. Ța'-xiⁿ Țka ga thiⁿ-kshe shki a', a biⁿ da, Țsi ga,
 53. E' shki doⁿ a', a biⁿ da, Țsi ga,
 54. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, Țsi ga,
 55. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, Țsi ga,
 56. Ța'-xiⁿ Ți e-goⁿ a bi i-the Ți-the moⁿ-thiⁿ Ța i tsiⁿ da', a biⁿ da,
 Țsi ga.
57. Wa'-Țoⁿ-da Hoⁿ-ba-doⁿ thiⁿ-kshe a', a biⁿ da, Țsi ga,
 58. Zhu'-i-ga the xtsi a-ni-Ța-shi-ga a-toⁿ he iⁿ da', a biⁿ da, Țsi ga,
 59. Wa'-Țoⁿ-da Țse-ga xtsi e-thoⁿ-be hi noⁿ bi a', a biⁿ da, Țsi ga,
 60. Wa'-Țoⁿ-da zhu-dse u-ga-Țoⁿ e'-goⁿ kshe noⁿ a', a biⁿ da, Țsi ga,
 61. Ga' kshe shki a', a biⁿ da, Țsi ga,
 62. Zhu'-i-ga the xtsi a-ni-Ța-shi-ga iⁿ da', a biⁿ da, Țsi ga,
63. Wa'-Țoⁿ-da Țse-ga xtsi e-thoⁿ-be hi noⁿ bi a', a biⁿ da, Țsi ga,
 64. Tha'-Ța Ța-thi-shoⁿ dsi a', a biⁿ da, Țsi ga,
 65. Wa'-gthe Țoⁿ e-goⁿ toⁿ noⁿ a, a biⁿ da, Țsi ga,
 66. Wa'-gthe a-gi-the a-toⁿ he iⁿ da', a biⁿ da, Țsi ga,
 67. Zhiⁿ'-ga wa-gthe gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, Țsi ga,
 68. U'-noⁿ a bi i-the Ți-the moⁿ-thiⁿ Ța i tsiⁿ da', a biⁿ da, Țsi ga,
 69. Ni'-Ța noⁿ hi doⁿ a', a biⁿ da, Țsi ga,
 70. Wa'-gthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
 71. Wa'-gthe gi-xi-tha zhi Ți-the moⁿ-thiⁿ Ța i tsiⁿ da', a biⁿ da, Țsi ga.
72. Wa'-Țoⁿ-da Țse-ga xtsi e-thoⁿ-be hi noⁿ bi a', a biⁿ da, Țsi ga,
 73. I'-sdu-ga dsi a', a biⁿ da, Țsi ga,
 74. Wa'-gthe Țoⁿ e-goⁿ toⁿ noⁿ a', a biⁿ da, Țsi ga,
 75. Ga' wa-gthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, Țsi ga,
 76. Zhiⁿ'-ga wa-gthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, Țsi ga,
 77. U'-noⁿ a bi i-the Ți-the moⁿ-thiⁿ Ța i tsiⁿ da', a biⁿ da, Țsi ga,
 78. Ni'-Ța noⁿ hi doⁿ a', a biⁿ da, Țsi ga,
 79. Wa'-gthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, Țsi ga,
 80. Wa'-gthe gi-xi-tha zhi Ți-the moⁿ-thiⁿ Ța i tsiⁿ da', a biⁿ da, Țsi ga.

HO^N-BA THA-GTHI^N

81. Hoⁿ'-ba tha-gthiⁿ xtsi u-wa-ni-Ța-shi-ga iⁿ da', a biⁿ da, Țsi ga,
 82. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, Țsi ga,
 83. Hoⁿ'-ba tha-gthiⁿ xtsi u-ni-Ța-shi-ga Ți-the moⁿ-thiⁿ Ța i tsiⁿ da',
 a biⁿ da, Țsi ga.

84. Wa'-koⁿ-da shoⁿ e-goⁿ xtsi a', a biⁿ da, tsi ga,
 85. U'-xthi thiⁿ-ge i-he-a-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
 86. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 87. Wa'-koⁿ-da shoⁿ e-goⁿ xtsi a', a biⁿ da, tsi ga,
 88. U'-xthi thiⁿ-ge i-he-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 89. Wa'-koⁿ-da hiu-dse ga kshe a', a biⁿ da, tsi ga,
 90. U'-xthi thiⁿ-ge i-he-a-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
 91. Hoⁿ'-ba wa-çu ga toⁿ a', biⁿ da, tsi ga,
 92. U'-xthi thiⁿ-ge i-he-a-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga.
 93. Wa'-koⁿ-da moⁿ-shi ta ga kshe a', a biⁿ da, tsi ga,
 94. U'-xthi thiⁿ-ge i-he-a-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga.
 95. Wa'-kaⁿ-da shoⁿ e-goⁿ xtsi a', a biⁿ da, tsi ga,
 96. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 97. U'-xthi thiⁿ-ge i-he-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga.
 98. Wa'-zha-zhe a', a biⁿ da, tsi ga,
 99. Hoⁿ'-ga e-thoⁿ-ba', a biⁿ da, tsi ga,
 100. Zhu'-i-ga oⁿ-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
 101. Moⁿ'-zhoⁿ shoⁿ e-goⁿ xtsi a', a biⁿ da, tsi ga,
 102. U'-xthi thiⁿ-ge i-he-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga.

U'-XTHI THI^N-GE

103. He'-dsi xtsi a', a biⁿ da, tsi ga,
 104. Tsi'-zhu u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
 tsi ga,
 105. Tsi'-zhu wiⁿ a, a biⁿ da, tsi ga,
 106. U'-xthi thiⁿ-ge xtsi ni-ka-shi-ga toⁿ a', a biⁿ da, tsi ga,
 107. Ha'! wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
 108. Zhiⁿ'-ga zhu-i-ga tha bi thiⁿ-ge a-tha, wi-tsi-go e', e-gi-a bi a',
 a biⁿ da, tsi ga,
 109. Ha'! zhiⁿ-ga, e' tsi-the a', a biⁿ da, tsi ga,
 110. Zhiⁿ'-ga zhu-i-ga tha bi thiⁿ-ge e-she doⁿ a', a biⁿ da, tsi ga,
 111. Zhiⁿ'-ga zhu-i-ga tha ba thoⁿ-tse a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
 112. U'-da-bthu-bthu-e xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, tsi ga,
 113. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 114. U'-da-bthu-bthu-e xtsi ni-ka-shi-ga ki-the moⁿ-thiⁿ ta i tsiⁿ da',
 a biⁿ da, tsi ga.
 115. Hoⁿ'-ba tha-gthiⁿ xtsi a', a biⁿ da, tsi ga,
 116. U'-wa-ni-ka-shi-ga iⁿ da', a biⁿ da, tsi ga,
 117. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 118. Hoⁿ'-ba tha-gthiⁿ xtsi u-ni-ka-shi-ga ki-the moⁿ-thiⁿ ta i tsiⁿ da',
 a biⁿ da, tsi ga.

119. Ho^{n'}-ba Tha-gthiⁿ shki a', a biⁿ da, tsi ga,
 120. Zha'-zhe a-ki-toⁿ a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 121. Zhi^{n'}-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 122. Ho^{n'}-ba tha-gthiⁿ xtsi u-ni-ka-shi-ga ki-the moⁿ-thiⁿ ta i tsiⁿ da,
 a biⁿ da, tsi ga.
123. No^{n'}-ni-oⁿ-ba zhiⁿ-ga wiⁿ zhu-i-ga a-the a-toⁿ he iⁿ da', a biⁿ da',
 tsi ga,
 124. Zhi^{n'}-ga, a biⁿ da, tsi ga,
 125. Zhu-i-ga tha bi doⁿ a', a biⁿ da, tsi ga,
 126. U'-xthi thiⁿ-ge a-ki-gtha-thiⁿ moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da,
 tsi ga,
 127. Wa'-shi-shi u-dse a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
 128. Wa'-shi-shi u-bu-dse i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da,
 tsi ga,
 129. We'-noⁿ-bthe moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 130. We'-noⁿ-bthe moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
 131. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga.
132. He'-dsi xtsi a', a biⁿ da, tsi ga,
 133. Xtha'-ci zhiⁿ-ga wiⁿ a', a biⁿ da, tsi ga,
 134. Zhu-i-ga the xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, tsi ga,
 135. Ba'-shta e-goⁿ toⁿ noⁿ a', a biⁿ da, tsi ga,
 136. Zhu-i-ga the xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, tsi ga,
 137. Zhi^{n'}-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, tsi ga,
 138. U'-xthi thiⁿ-ge ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 139. U'-noⁿ a bi shki i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga.
 140. He'-dsi xtsi a', a biⁿ da, tsi ga,
 141. Zhiⁿ-ga noⁿ-bthe tha bi doⁿ shki a', a biⁿ da, tsi ga,
 142. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga.
 143. Ha'-ba zhu-dse kshe a', a biⁿ da, tsi ga,
 144. Zhu-i-ga the xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, tsi ga,
 145. Zhi^{n'}-ga noⁿ-bthe moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 146. No^{n'}-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
 147. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga.
148. Ha'-ba to-ho kshe a', a biⁿ da, tsi ga,
 149. Ga' kshe shki a', a biⁿ da, tsi ga,
 150. No^{n'}-bthe the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 151. No^{n'}-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
 152. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
153. He'-dsi xtsi a', a biⁿ da, tsi ga,
 154. Ha'-ba gthe-zhe kshe a', a biⁿ da, tsi ga,
 155. Ga' kshe shki a', a biⁿ da, tsi ga,

156. Noⁿ'-bthe the moⁿ-thiⁿ ʔa i tsiⁿ da, a biⁿ da, ʔsi ga,
 157. Zhiⁿ'-ga noⁿ-bthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
 158. U'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 159. Zhiⁿ'-ga noⁿ-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
 160. A'-dsu-ʔa i-ga-ʔi-ge a bi i-the ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ
 da, ʔsi ga.
161. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
 162. Ha'-ba ʔi kshe a', a biⁿ da, ʔsi ga,
 163. Ga' kshe shki a', a biⁿ da, ʔsi ga,
 164. Noⁿ'-bthe the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 165. Noⁿ'-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
 166. U'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 167. Zhiⁿ'-ga noⁿ-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
 168. A'-dsu-ʔa i-ga-ʔi-ge ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
169. Wa'-zha-zhe a', a biⁿ da, ʔsi ga,
 170. Hoⁿ'-ga e-thoⁿ-ba', a biⁿ da, ʔsi ga,
 171. Noⁿ'-bthe the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 172. Noⁿ'-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
 173. U'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
174. Hoⁿ'-ba u-ʔa-ʔi-ba do-ba', a biⁿ da, ʔsi ga,
 175. U'-hi ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ ʔsi ga,
 176. Hoⁿ'-ba tha-gthiⁿ shki a', a biⁿ da, ʔsi ga,
 177. U'-hi ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga.

ʦSI'-ZHU WE-HA-GE (THE LAST ʦSI'-ZHU) GENS

(Free translation, p. 130; literal translation, p. 516)

1. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
2. ʦsi'-zhu u-dse-the pe-thoⁿ-ba ni-ʔa-shi-ga ba doⁿ a', a biⁿ da,
 ʔsi ga,
3. ʦsi'-zhu We-ha-ge thiⁿ-kshe noⁿ a', a biⁿ da, ʔsi ga,
4. Ha! wi-ʔsi-go e', e-gi-a bi a', a biⁿ da, ʔsi ga,
5. We'-ʔi-ʔ'oⁿ thaⁿ-ʔse thiⁿ-ge a-tha, wi-ʔsi-go e', e-gi-a bi a', a biⁿ
 da, ʔsi ga,
6. Ha! zhiⁿ-ga, e-tsi-the a', a biⁿ da, ʔsi ga,
7. We'-ʔi-ʔ'oⁿ thoⁿ-tse thiⁿ-ge e-she doⁿ a', a biⁿ da, ʔsi ga,
8. We'-ʔi-ʔ'oⁿ thoⁿ-tse mi-kshe iⁿ da', a biⁿ da, ʔsi ga,
9. Wa'-ʔa-be hiⁿ zhu-dse kshe a', a biⁿ da, ʔsi ga,
10. Zhu'-i-ga the xtsi a-ni-ʔa-shi-ga mi-kshe iⁿ da', a biⁿ da, ʔsi ga,
11. Zhiⁿ'-ga oⁿ-thoⁿ-gi-ni-tha moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
12. U'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
13. U'-noⁿ oⁿ-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ʔsi ga,
14. U'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,

15. Çi'-ha u-sha-be ga thiⁿ-kshe shki a', a biⁿ da, țsi ga,
16. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, țsi ga,
17. Zhiⁿ'-ga noⁿ-xthe gi the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, țsi ga,
18. Noⁿ'-xthe gi-a-da-xe ƙi-the moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da, țsi ga,

19. Pa'-zhu-zhe sha-be ga-thiⁿ-kshe shki a', a biⁿ da, țsi ga,
20. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, țsi ga,
21. Zhiⁿ'-ga noⁿ-xthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, țsi ga,
22. Noⁿ'-xthe gi-a-da-xe ƙi-the moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da, țsi ga,

23. Zhu'-i-ga ƙa-be ga kshe shki a', a biⁿ da, țsi ga,
24. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, țsi ga,
25. Zhiⁿ'-ga noⁿ-xthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, țsi ga,
26. Noⁿ'-xthe gi-a-da-xe ƙi-the moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da, țsi ga,
27. U'-noⁿ a bi shki i-the ƙi-the moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da, țsi ga,
28. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, țsi ga,
29. U'-noⁿ a bi i-the ƙi-the moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da, țsi ga,

30. Çi'-ha u-thi-çtu-the ga thiⁿ-kshe shki a', a biⁿ da, țsi ga,
31. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, țsi ga,
32. Zhiⁿ'-ga u-noⁿ tha bi doⁿ shki a', a biⁿ da, țsi ga,
33. U'-noⁿ a bi i-the ƙi-the moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da, țsi ga,

34. Hi'-ƙoⁿ ba-ƙ'i-tha ga thiⁿ-kshe shki a', a biⁿ da, țsi ga,
35. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, țsi ga,
36. U'-noⁿ gi-tha bi doⁿ shki a', a biⁿ da, țsi ga,
37. Hi'-ƙoⁿ ba-ƙ'iⁿ-tha a bi i-the ƙi-the moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da,

38. Tșe'-wa-tse u-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, țsi ga,
39. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, țsi ga,
40. U'-noⁿ gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, țsi ga,
41. U'-noⁿ a bi i-the ƙi-the moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da, țsi ga,

42. Moⁿ'-ge u-thi-çtu-the ga thiⁿ-kshe shki a', a biⁿ da, țsi ga,
43. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, țsi ga,
44. Zhiⁿ'-ga u-noⁿ tha bi doⁿ shki a', a biⁿ da, țsi ga,
45. U'-noⁿ a bi i-the ƙi-the moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da, țsi ga,

46. A'-zhu-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, țsi ga,
47. U'-noⁿ a bi i-the ƙi-the moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da, țsi ga,

48. A'-ba-ț'u-xa ga thiⁿ-kshe shki a', a biⁿ da, țsi ga,
49. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, țsi ga,
50. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, țsi ga,
51. A'-ba-ț'u-xa a bi i-the ƙi-the moⁿ-thiⁿ ța i tsiⁿ da', a biⁿ da, țsi ga.

52. Du'-dse-u-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, t̥si ga,
 53. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, t̥si ga,
 54. U'-noⁿ gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
 55. Du'-dse-u-ga-wa a bi i-the k̥i-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da,
 t̥si ga.
 56. T̥a'-xpi hiⁿ ça-dse ga thiⁿ-kshe shki a', a biⁿ da, t̥si ga,
 57. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, t̥si ga,
 58. Zhiⁿ'-ga noⁿ hi bi doⁿ a', a biⁿ da, t̥si ga,
 59. T̥a'-xpi hiⁿ ça-dse a bi i-the k̥i-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da,
 t̥si ga,
 60. P̥a'-xiⁿ ça-dse ç̣i e-goⁿ ga thiⁿ-kshe shki a', a biⁿ da, t̥si ga,
 61. E'shki doⁿ a', a biⁿ da, t̥si ga,
 62. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, t̥si ga,
 63. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, t̥si ga,
 64. P̥a'-xiⁿ ça-dse ç̣i e-goⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a i tsiⁿ da', a
 biⁿ da, t̥si ga,
 65. Hoⁿ'-ba u-ça-k̥i-ba do-ba', a biⁿ da, t̥si ga,
 66. U-hi k̥i-the moⁿ-thiⁿ t̥a i tsiⁿ da, a biⁿ da, t̥si ga,
 67. Wa'-zha-zhe a', a biⁿ da, t̥si ga,
 68. Hoⁿ'-ga e-thoⁿ-ba', a biⁿ da, t̥si ga,
 69. Zhu'-i-ga oⁿ-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
 70. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga.

T̥SE THOⁿ-K̥A

(Free translation, p. 132; literal translation, p. 518)

1. He-dsi xtsi a', a biⁿ da, t̥si ga,
 2. T̥si'-zhu u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
 t̥si ga,
 3. T̥se' Thoⁿ-ka toⁿ noⁿ a', a biⁿ da, t̥si ga,
 4. Ha! wi-t̥si-go e', e-gi-a bi a', a biⁿ da, t̥si ga,
 5. We'-k̥i-k̥'oⁿ thoⁿ-t̥se thiⁿ-ga a-tha, wi-t̥si-go e', e-gi a, bi a', a
 biⁿ da, t̥si ga,
 6. Ha! zhiⁿ-ga, e-tsi-the a', a biⁿ da, t̥si ga,
 7. We'-k̥i-k̥'oⁿ thoⁿ-t̥se thiⁿ-ga e-she doⁿ a', a biⁿ da, t̥si ga,
 8. We'-k̥i-k̥'oⁿ thoⁿ-t̥se a-toⁿ he iⁿ da', a biⁿ da, t̥si ga,
 9. Wa'-zha-zhe a', a biⁿ da, t̥si ga,
 10. T̥si'-zhu e-thoⁿ-ba', a biⁿ da, t̥si ga,
 11. We'-k̥i-k̥'oⁿ oⁿ-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
 12. Noⁿ'-be dsu-dse oⁿ-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
 13. Noⁿ'-be dsu-dse oⁿ-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
 14. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
 15. U'-noⁿ oⁿ-tha bi doⁿ a', a biⁿ da, t̥si ga,
 16. Hoⁿ'-ba -uça-k̥i-ba do-ba', a biⁿ da, t̥si ga,
 17. U'-hi k̥i-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga.

NI'-KA WA-KO^N-DA-GI

(Free translation, p. 133; literal translation, p. 519)

1. He'-dsi xtsi a', a biⁿ da, tsi ga,
2. Tsi'-zhu u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da, tsi ga,
3. Ni'-ka Wa-koⁿ-da-gi thiⁿ-kshe a', a biⁿ da, tsi ga,
4. Ha'! wi-tsi-go e', e-gi a bi a', a biⁿ da, tsi ga,
5. We'-ki-k'oⁿ thoⁿ-tse thiⁿ-ga a-tha, wi-tsi-go e, e-gi-a bi a', a biⁿ da, tsi ga,
6. Ha'! zhiⁿ-ga, e'-tsi-the a', a biⁿ da, tsi ga,
7. We'-ki-k'oⁿ thoⁿ-tse thiⁿ-ge e-she doⁿ a', a biⁿ da, tsi ga,
8. We'-ki-k'oⁿ thoⁿ-tse mi-kshe iⁿ da', a biⁿ da, tsi ga,
9. Moⁿ'-ce zhu-dse thiⁿ-kshe a', a biⁿ da, tsi ga,
10. Zhu'-i-ga the xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, tsi ga,
11. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
12. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
13. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
14. I'-ts'a thiⁿ-ge moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
15. He'-dsi xtsi a', a biⁿ da, tsi ga,
16. Moⁿ'-ce ca-be thiⁿ-kshe a', a biⁿ da, tsi ga,
17. Zhu'-i-ga the xtsi a-ni-ka-shi-ga iⁿ da, a biⁿ da, tsi ga,
18. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, tsi ga,
19. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
20. Moⁿ'-ce ca-be thiⁿ-kshe a', a biⁿ da, tsi ga,
21. Zhu'-i-ga the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
22. Xiⁿ'-ha ca-gi a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga.
23. He'-dsi xtsi a', a biⁿ da, tsi ga,
24. Moⁿ'-ce ca-tha-ge thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
25. Zhu'-i-ga the xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, tsi ga,
26. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, tsi ga,
27. Moⁿ'-ce ca-tha-ge thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
28. Zhu'-i-ga tha bi doⁿ a', a biⁿ da, tsi ga,
29. Ts'e wa-tse-xi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
30. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, tsi ga,
31. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
32. He'-dsi xtsi a', a biⁿ da, tsi ga,
33. Moⁿ'-ce ci thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
34. Zhu'-i-ga the xtsi a-ni-ka-shi-ga iⁿ da', a biⁿ da, tsi ga,
35. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, tsi ga,
36. I'-ts'a thiⁿ-ge moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
37. Ts'e wa-tse-xi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
38. U'-noⁿ tha bi doⁿ shki a', a biⁿ da, tsi ga,
39. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga.

40. He'-dsi xtsi a', a biⁿ da, t̥si ga,
41. Hoⁿ'-ba do-ba shki a', a biⁿ da, t̥si ga,
42. U'-hi k̥i-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
43. Zhiⁿ'-ga zhu-i-ga tha bi ga noⁿ-zhiⁿ da', a biⁿ da, t̥si ga,
44. Ba'-ç̣i ç̣a-gi thiⁿ-kshe noⁿ a', a biⁿ da, t̥si ga,
45. Ga' thiⁿ-kshe shki a', a biⁿ da, t̥si ga,
46. Zhu-i-ga the xtsi a-ni k̥a-shi-ga iⁿ da', a biⁿ da, t̥si ga,
47. Wa'-toⁿ-ç̣i ç̣a-gi thiⁿ-kshe noⁿ a', a biⁿ da, t̥si ga,
48. I'-tha-k̥i-thoⁿ-ba xtsi a-ni-k̥a-shi-ga iⁿ da', a biⁿ da, t̥si ga,
49. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, t̥si ga,
50. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
51. Zhiⁿ'-ga noⁿ-bthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
52. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,

THO'-XE PA THI-HOⁿ

(Free translation, p. 134; literal translation, p. 521)

1. He'-dsi xtsi a', a biⁿ da, t̥si ga,
2. T̥si'-zhu u-dse-the pe-thoⁿ-ba ni-k̥a-shi-ga ba doⁿ a', a biⁿ da, t̥si ga,
3. Tho'-xe Pa Thi-hoⁿ toⁿ noⁿ a', a biⁿ da, t̥si ga,
4. Ha'! wi-t̥si-go e', e-gi-a bi a', a biⁿ da, t̥si ga,
5. We'-k̥i-k̥'oⁿ thoⁿ-t̥se thiⁿ-ge a-tha, wi-t̥si-go e', e-gi-a bi a', a biⁿ da, t̥si ga,
6. Hiu'-dse shi t̥se a, wi-t̥si-go e', e-gi-a bi a', a biⁿ da, t̥si ga,
7. He'-dsi xtsi a', a biⁿ da, t̥si ga,
8. T̥si'-zhu Wa-shta-ge thiⁿ-kshe noⁿ a', a biⁿ da, t̥si ga,
9. Çka'-gt̥he zhu-dse kshe noⁿ a', a biⁿ da, t̥si ga,
10. Gthiu'-ç̣e t̥si-the doⁿ a', a biⁿ da, t̥si ga,
11. The'-ç̣e tha-t̥a dsi a', a biⁿ da, t̥si ga,
12. U'-ha i-tse-the toⁿ a', a biⁿ da, t̥si ga,
13. Çiⁿ'-dse u-thi-xpa-the i-noⁿ-zhiⁿ ga-xe a', a biⁿ da, t̥si ga,
14. Ha'! T̥si'-zhu e', e-t̥si-the a', a biⁿ da, t̥si ga,
15. We'-k̥i-k̥'oⁿ thoⁿ-t̥se thiⁿ-ge e-she doⁿ a', a biⁿ da, t̥si ga,
16. We'-k̥i-k̥'oⁿ thoⁿ-t̥se a-toⁿ he iⁿ da', a biⁿ da, t̥si ga,
17. He'-dsi xtsi a', a biⁿ da, t̥si ga,
18. Çiⁿ'-dse thi-bo-xa t̥si-the doⁿ a', a biⁿ da, t̥si ga,
19. Moⁿ'-sho-dse the-toⁿ-ha shki wa-t̥oⁿ'-iⁿ a-zhi i-noⁿ-zhiⁿ ga-xe toⁿ a', a biⁿ da, t̥si ga,
20. E'-dsi zhi the thiⁿ-ge a-ni-k̥a-shi-ga, T̥si-zhu e', e-toⁿ a', a biⁿ da, t̥si ga,
21. E'-dsi xtsi a', a biⁿ da, t̥si ga,
22. Moⁿ'-k̥i-ç̣iⁿ-dse t̥si-the doⁿ a', a biⁿ da, t̥si ga,
23. Moⁿ'-k̥oⁿ-t̥oⁿ-ga zhiⁿ-ga thiⁿ-kshe noⁿ a', a biⁿ da, t̥si ga,

24. U'-ga-ṭoⁿ-tha tsi-the toⁿ a', a biⁿ da, ṭsi ga,
 25. Ga' thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
 26. Moⁿ-ḵoⁿ the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 27. Zhiⁿ'-ga moⁿ-ḵoⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
 28. U'-noⁿ a bi i-the ḵi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 29. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 30. Moⁿ'-ḵi-ḵiⁿ-dse tsi-the doⁿ a', a biⁿ da, ṭsi ga,
 31. Ha'-ba-ḵoⁿ-ḵe-ḵi-da toⁿ noⁿ a', a biⁿ da, ṭsi ga,
 32. U'-ga-ṭoⁿ-tha tsi-the toⁿ a', a biⁿ da, ṭsi ga,
 33. Ga' thiⁿ-kshe shki a', a biⁿ da, ṭsi ga,
 34. Moⁿ'-ḵoⁿ tha ba thoⁿ-ṭse a, wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
 35. I-u'-tha-bthoⁿ-ḵe a-tsi-a-tha ba daⁿ a', a biⁿ da, ṭsi ga,
 36. I'u-wa-ṭa xtsi a, wi-ṭsi-go e', a biⁿ da, ṭsi ga,
 37. Ṭs'u'-xe a, wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
 38. Zha'-zhe oⁿ-ḵi-ṭoⁿ ṭa bi a, wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
 39. Ṭs'u'-xe shki a', a biⁿ da, ṭsi ga,
 40. Zha'-zhe oⁿ-ḵi-ṭoⁿ ṭa bi a', wi-ṭsi-go e', e-gi-a bi a', a biⁿ da, ṭsi ga,
 41. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 42. Moⁿ'-ḵoⁿ-ṭoⁿ-ga toⁿ noⁿ a', a biⁿ da, ṭsi ga,
 43. Tho' toⁿ hi noⁿ-zhiⁿ ga-xe a', a biⁿ da, ṭsi ga,
 44. Zhiⁿ'-ga moⁿ-ḵoⁿ the moⁿ-thiⁿ ṭa bi a', wi-ṭsi-go e', e-gi-a bi a',
 a biⁿ da, ṭsi ga,
 45. Zhiⁿ'-ga moⁿ-ḵoⁿ tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
 46. U'-noⁿ a bi i-the ḵi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 47. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 48. Moⁿ'-ḵoⁿ ni-ḵa-shi-ga toⁿ noⁿ a', a biⁿ da, ṭsi ga,
 49. Tho' toⁿ hi noⁿ-zhiⁿ bi a', a biⁿ da, ṭsi ga,
 50. Zhiⁿ'-ga moⁿ-ḵoⁿ the moⁿ-thiⁿ ṭa bi a', wi-ṭsi-go e', e-gi-a bi a', a
 biⁿ da, ṭsi ga,
 51. Zhiⁿ'-ga moⁿ-ḵoⁿ tha bi doⁿ shki a', a biⁿ da, ṭsi ga,
 52. U'-noⁿ a bi i-the ḵi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 53. Wa'-zha-zhe a', a biⁿ da, ṭsi ga,
 54. Hoⁿ'-ga e-thoⁿ-ba', a biⁿ da, ṭsi ga,
 55. Moⁿ'-ḵoⁿ the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
 56. U'-noⁿ a bi i-the ḵi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga.
 57. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 58. Hoⁿ-a'-doⁿ zhiⁿ-ga zhu-i-ga tha bi goⁿ noⁿ shki a, hiⁿ a', a biⁿ
 da, ṭsi ga,
 59. Ha'-ba zhu-dse kshe noⁿ a', a biⁿ da, ṭsi ga,
 60. U'-ga-ṭoⁿ-tha tsi-the toⁿ a', a biⁿ da, ṭsi ga,
 61. Wa'-toⁿ zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 62. E'-ḵi-thoⁿ-ba xtsi a', a biⁿ da, ṭsi ga,

63. Wa'-dsu-ṭa hiⁿ zhiu-dse kshe a', a biⁿ da, ṭsi ga,
 64. E'-ḱi-thoⁿ-ba xtsi a', a biⁿ da, ṭsi ga,
 65. U'-ga-ṭoⁿ-tha i-the-the a-ka', a biⁿ da, ṭsi ga,
 66. Zhiⁿ'-ga moⁿ-ḱoⁿ the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
 67. U'-noⁿ a bi i-the ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga.
68. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 69. Hoⁿ'-a-doⁿ moⁿ-ḱoⁿ tha bi goⁿ noⁿ shki a', hiⁿ a', a biⁿ da, ṭsi ga,
 70. Ha'-ba ṭo-ho kshe a', a biⁿ da, ṭsi ga,
 71. Ga' kshe shki a', a biⁿ da, ṭsi ga,
 72. Zhiⁿ'-ga moⁿ-ḱoⁿ the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 73. Wa'-toⁿ ḱa-be thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 74. E'-ḱi-thoⁿ-ba oⁿ-ga-xe ṭa bi a', wi-ḱoⁿ-ga, e'-ḱi-a bi a', a biⁿ da,
 ṭsi ga,
 75. Wa'-dsu-ṭa hiⁿ sha-be kshe a', a biⁿ da, ṭsi ga,
 76. E'-ḱi-thoⁿ-ba oⁿ-ga-xe ṭa bi a', wi-ṭsi-go e', e-gi-a bi a', a biⁿ
 da, ṭsi ga,
 77. Zhiⁿ'-ga moⁿ-ḱoⁿ the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
 78. U'-noⁿ a bi i-the ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
79. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 80. Ha'-ba gthe-zhe kshe a', a biⁿ da, ṭsi ga,
 81. U'-ga-ṭoⁿ-tha tsi-the toⁿ a', a biⁿ da, ṭsi ga,
 82. Ga' kshe shki a', a biⁿ da, ṭsi ga,
 83. Moⁿ'-ḱoⁿ the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 84. Moⁿ'-ḱoⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
 85. A'-dsu-ṭa i-ga-ḱi-ge ki-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 86. Wa'-toⁿ gthe-zhe thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 87. I'-tha-ḱi-thoⁿ-ba oⁿ-ga-xe ṭa bi a', wi-ṭsi-go e', e-gi-a bi a', a biⁿ
 da, ṭsi ga,
 88. Wa'-dsu-ṭa gthe-she kshe a', a biⁿ da, ṭsi ga,
 89. I'-tha-ḱi-thoⁿ-ba oⁿ-ga-xe ṭa bi a', wi-ṭsi-go e', e-gi-a bi a', a
 biⁿ da, ṭsi ga,
 90. Zhiⁿ'-ga moⁿ-ḱoⁿ the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
 91. U'-noⁿ a bi i-the ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
92. He-dsi xtsi a, a biⁿ da, ṭsi ga,
 93. Zhiⁿ'-ga moⁿ-ḱoⁿ tha bi ga noⁿ-zhiⁿ da', a biⁿ da, ṭsi ga,
 94. Ha'-ba ḱi kshe a', a biⁿ da, ṭsi ga,
 95. Zhiⁿ'-ga moⁿ-ḱoⁿ the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 96. Zhiⁿ'-ga moⁿ-ḱoⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
 97. U'-noⁿ a bi i-the ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 98. Wa'-toⁿ ḱi thiⁿ-kshe noⁿ a', a biⁿ da, ṭsi ga,
 99. I'-tha-ḱi-thoⁿ ba oⁿ-ga-xe ṭa bi a', wi-ṭsi-go e', e-gi-a bi a', a biⁿ
 da, ṭsi ga,
 100. Wa'-dsu-ṭa hiⁿ ḱi kshe a', a biⁿ da, ṭsi ga,

101. I'-tha-thu-çe oⁿ-ga-xe ʔa bi a', wi-ʔsi-go e', e-gi-a bi a', a biⁿ da, ʔsi ga,
 102. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
 103. U'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 104. Wa'-zha-zhe a', a biⁿ da, ʔsi ga,
 105. Hoⁿ'-ga e-thoⁿ-ba', a biⁿ da, ʔsi ga,
 106. Moⁿ'-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
 107. U'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 108. A'-dsu-ʔa i-ga-çi-ge ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 109. Hoⁿ'-ba u-ça-ʔi ba', a biⁿ da, ʔsi ga,
 110. Hoⁿ'-ba u-ça-ʔi-ba do-ba shki a', a biⁿ da, ʔsi ga,
 111. U'-hi ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 112. Hoⁿ'-ba tha-gthiⁿ shki a', a biⁿ da, ʔsi ga,
 113. U'-hi ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 114. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
 115. Hoⁿ-a'-doⁿ zhiⁿ-ga moⁿ-koⁿ tha bi goⁿ noⁿ shki a', hiⁿ a', a biⁿ da, ʔsi ga,
 116. Wa'-dsu-ʔa wa-noⁿ toⁿ a', a biⁿ da, ʔsi ga,
 117. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 118. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
 119. U'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga.
 120. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
 121. Ni'-dse sho-ga ʔa-be ga thiⁿ-kshe shki a', a biⁿ da, ʔsi ga,
 122. Moⁿ'-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
 123. U'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 124. Thi'-u-ba-he tha-ʔa ga kshe a', a biⁿ da, ʔsi ga,
 125. Moⁿ'-koⁿ a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ʔsi ga,
 126. Moⁿ'-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
 127. U'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 128. Noⁿ'-ka-oⁿ-he ga kshe a', a biⁿ da, ʔsi ga,
 129. Moⁿ'-koⁿ a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, ʔsi ga,
 130. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
 131. U'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 132. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
 133. Noⁿ'-ka-oⁿ-he ga kshe a', a biⁿ da, ʔsi ga,
 134. We'-çda-the a-gi-the a-toⁿ he iⁿ da', a biⁿ da, ʔsi ga,
 135. Wa'-zha-zhe a', a biⁿ da, ʔsi ga,
 136. Hoⁿ'-ga e-thoⁿ-ba', a biⁿ da, ʔsi ga,
 137. We'-çda-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 138. We'-çda-gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
 139. U'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa tsiⁿ da', a biⁿ da, ʔsi ga,

140. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 141. Thi'-u-ba-he i-sdu-ge ga kshe a', a biⁿ da, t̥si ga,
 142. Moⁿ'-k̥oⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, t̥si ga,
 143. Zhiⁿ'-ga moⁿ-k̥oⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
 144. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
 145. Moⁿ'-ge-oⁿ-he ga kshe a', a biⁿ da, t̥si ga,
 146. Moⁿ'-k̥oⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, t̥si ga,
 147. Moⁿ'-k̥oⁿ gi-tha bi doⁿ a', a biⁿ da, t̥si ga,
 148. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
 149. Thoⁿ'-dse u-thi-xiⁿ ga thiⁿ-kshe shki a', a biⁿ da, t̥si ga,
 150. Moⁿ'-k̥oⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, t̥si ga,
 151. Zhiⁿ'-ga moⁿ-k̥oⁿ the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, t̥si ga,
 152. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga.
 153. A'-hiu-ha wi-t̥a', a biⁿ da, t̥si ga,
 154. Zhu'-i-ga wi-t̥a', a biⁿ da, t̥si ga,
 155. Zhu'-i-ga shoⁿ-e-goⁿ xtsi a', a biⁿ da, t̥si ga,
 156. Moⁿ'-k̥oⁿ gi-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
 157. Moⁿ'-koⁿ gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
 158. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
 159. Wa'-zha-zhe a', a biⁿ da, t̥si ga,
 160. Hoⁿ'-ga e- thoⁿ-ba', a biⁿ da, t̥si ga,
 161. Moⁿ'-k̥oⁿ gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
 162. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga.

TO^N'-WO^N A-DO^N-BE WI'-GI-E

(Free translation, p. 147; literal translation, p. 525)

1. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 2. Ha'! Wi-t̥si-go e', e-gi-a bi a', a biⁿ da, t̥si ga,
 3. We'-k̥i-k̥'oⁿ thoⁿ-t̥se thiⁿ-ge' a-tha, Wi-t̥si-go e', e-gi-a bi a', a biⁿ
 da, t̥si ga,
 4. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 5. We'-k̥i-k̥'oⁿ thoⁿ-t̥se thiⁿ-ge' e-she doⁿ a', a biⁿ da, t̥si ga,
 6. Ha'! zhin-ga, e' tsi-the a', a biⁿ da, t̥si ga,
 7. Wa'-k̥oⁿ-da gthoⁿ-the do-ba', a biⁿ da, t̥si ga.
 8. Wa'-k̥oⁿ-da gthoⁿ-the do-ba', a biⁿ da, t̥si ga,
 9. K̥i'-t̥to t̥se a', wi-t̥si-go e', e tsi-the a', a biⁿ da, t̥si ga,
 10. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 11. Hoⁿ'-ba Wa-çu ga toⁿ a', a biⁿ da, t̥si ga,
 12. Ha'! Wi-t̥si-go e', e-gi-a bi a', a biⁿ da, t̥si ga,
 13. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge a-tha, Wi-t̥si-go e', e-gi-a bi a', a
 biⁿ da, t̥si ga,

14. Ha'! zhiⁿ-ga, e' tsi-the a', a biⁿ da, t̥si ga,
15. Wa'-koⁿ-da gthoⁿ-the wi noⁿ bthiⁿ iⁿ da', a biⁿ da, t̥si ga,
16. Zhiⁿ'-ga zho-i-ga oⁿ-tha ba thoⁿ-t̥se mi-kshe iⁿ da', a biⁿ da, t̥si ga,
17. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, t̥si ga,
18. U'-noⁿ a bi i-the ɣi-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
19. Hoⁿ'-ba u-ça-ɣi-ba do-ba', a biⁿ da, t̥si ga,
20. U'-hi ɣi-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
21. Wa'-zha-zhe a', a biⁿ da, t̥si ga,
22. Hoⁿ'-ga i-da-be a', a biⁿ da, t̥si ga,
23. T̥si'-zhu i-da-be a', a biⁿ da, t̥si ga,
24. Hoⁿ'-ba u-ça-ɣi-ba do-ba', a biⁿ da, t̥si ga,
25. U'-hi ɣi-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
26. Hoⁿ'-ba tha-gthiⁿ xtsi a', a biⁿ da, t̥si ga,
27. U'-hi ɣi-the moⁿ-thiⁿ t̥a i tsiⁿ da, a biⁿ da, t̥si ga,
28. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, t̥si ga,
29. U'-noⁿ a bi i-the ɣi-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga.

30. Wa'-koⁿ-da Hoⁿ-noⁿ-pa-çe ga toⁿ a', a biⁿ da, t̥si ga,
31. Ha'! I-ko e', e-gi-a bi a', a biⁿ da, t̥si ga,
32. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge a-tha, I-ko e', e-gi-a bi a', a biⁿ da, t̥si ga,
33. Ha'! zhiⁿ-ga, e' tsi-the a', a biⁿ da, t̥si ga,
34. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge e-she doⁿ a', a biⁿ da, t̥si ga,
35. Zhiⁿ'-ga zho-i-ga oⁿ-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
36. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, t̥si ga,
37. U'-noⁿ a bi i-the ɣi-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
38. Wa'-zha-zhe a', a biⁿ da, t̥si ga,
39. Hoⁿ'-ga i-da-be a', a biⁿ da, t̥si ga,
40. T̥si'-zhu i-da-be a', a biⁿ da, t̥si ga,
41. Zho'-i-ga oⁿ-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
42. Zho'-i-ga oⁿ-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
43. Hoⁿ'-ba u-ça-ɣi-ba do-ba', a biⁿ da, t̥si ga,
44. U'-hi ɣi-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
45. Zhiⁿ'-ga-zhiⁿ-ga', a biⁿ da, t̥si ga,
46. U'-ɣi-wa-wa-the xtsi i-the ɣi-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
47. Hoⁿ'-ba tha-gthiⁿ shki a', a biⁿ da, t̥si ga,
48. U'-ni-ka-shi-ga ɣi-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
49. Wa'-koⁿ-da gthaⁿ-the wi-noⁿ bthiⁿ moⁿ-zhi iⁿ da', a biⁿ da, t̥si ga.

50. Wa'-koⁿ-da Moⁿ-shi-t̥a ga kshe a', a biⁿ da, t̥si ga,
51. Ha'! Wi-t̥si-go e', e-gi-a bi a', a biⁿ da, t̥si ga,
52. Zhiⁿ'-ga ni-ka-shi-ga bi a, Wi-t̥si-go e', e-gi-a bi a', a biⁿ da, t̥si ga,
53. Zhiⁿ'-ga zho-i-ga oⁿ-tha ba thoⁿ t̥se mi-kshe iⁿ da', a biⁿ da, t̥si ga,
54. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, t̥si ga,
55. U'-noⁿ a bi i-the ɣi-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,

56. Wa'-zha-zhe a', a biⁿ da, t̥si ga,
 57. Hoⁿ'-ga i-da-be a', a biⁿ da, t̥si ga,
 58. T̥si'-zhu i-da-be a', a biⁿ da, t̥si ga,
 59. Zho'-i-ga oⁿ-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
 60. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a i t̥siⁿ da', a biⁿ da, t̥si ga,
 61. Hoⁿ-ba u-ça-ki-ba do-ba', a biⁿ da, t̥si ga,
 62. U'-hi k̥i-the moⁿ-thiⁿ t̥ai t̥siⁿ da', a biⁿ da, t̥si ga,
 63. Wa'-k̥oⁿ-da gthoⁿ-the wi noⁿ bthiⁿ moⁿ-zhi iⁿ da', a biⁿ da, t̥si ga,
 64. Wa'-k̥oⁿ-da hiu-dse t̥a ga kshe a', a biⁿ da, t̥si ga,
 65. Ha'! I-k̥o e', e-gi-a bi a', a biⁿ da, t̥si ga,
 66. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge a-tha, I-k̥o-e', e-gi-a bi a', a biⁿ da,
 t̥si ga,
 67. Zhiⁿ'-ga zho-i-ga tha ba thoⁿ-t̥se mi-kshe iⁿ da', a biⁿ da, t̥si ga,
 68. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, t̥si ga,
 69. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a i t̥siⁿ da', a biⁿ da, t̥si ga,
 70. Zhiⁿ'-ga-zhiⁿ-ga', a biⁿ da, t̥si ga,
 71. U'-k̥i-wa-wa-the xtsi i-the k̥i-the moⁿ-thiⁿ t̥a i t̥siⁿ da', a biⁿ da,
 t̥si ga,
 72. Wa'-zha-zhe a', a biⁿ da, t̥si ga,
 73. Hoⁿ'-ga i-da-be a', a biⁿ da, t̥si ga,
 74. T̥si'-zhu i-da-be a', a biⁿ da, t̥si ga,
 75. Zho'-i-ga oⁿ-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
 76. Zhiⁿ'-ga-zhiⁿ-ga u-k̥i'-wa-wa-the xtsi i-the k̥i-the moⁿ-thiⁿ t̥a i
 t̥siⁿ da', a biⁿ da, t̥si ga,
 77. Hoⁿ'-ba u-ça-k̥i-ba do-ba', a biⁿ da, t̥si ga,
 78. U'-hi k̥i-the moⁿ-thiⁿ t̥a i t̥siⁿ da', a biⁿ da, t̥si ga,
 79. Hoⁿ'-ba tha-gthiⁿ xtsi shki a', a biⁿ da, t̥si ga,
 80. Hoⁿ'-ba tha-gthiⁿ u-hi k̥i-the moⁿ-thiⁿ t̥a i t̥siⁿ da', a biⁿ da, t̥si ga.
 81. Wa'-k̥oⁿ-da shoⁿ e-goⁿ xtsi a', a biⁿ da, t̥si ga,
 82. U'-xthi thiⁿ-ge i-he' a-the a-toⁿ he iⁿ da', a biⁿ da, t̥si ga,
 83. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, t̥si ga,
 84. Zhiⁿ'-ga-zhiⁿ-ga u-k̥i'-wa-wa-the xtsi i-the k̥i-the moⁿ-thiⁿ t̥a i
 t̥siⁿ da', a biⁿ da, t̥si ga.

THE WI'-GI-ES OF THE NI'-K̥I NOⁿ-K̥'OⁿTHE WI'-GI-E OF THE Iⁿ-GTHOⁿ'-GA GENS

(Free translation, p. 157; literal translation, p. 527)

1. He'-dsi xtsi a', a biⁿ da, t̥si ga,
2. Hoⁿ'-ga u-dse-the p̥e-thoⁿ-ba ni-k̥a-shi-ga bi a', a biⁿ da, t̥si ga,
3. He'-dsi xtsi a', a biⁿ da, t̥si ga,
4. Ha'! wi-çoⁿ-ga, e'-k̥i-e noⁿ-zhiⁿ bi a', a biⁿ da, t̥si ga,
5. Zhiⁿ'-ga hiu-dse t̥a ni-k̥a-shi-ga ba thoⁿ-ta zhi-a', wi-çoⁿ-ga,
 e'-k̥i-e noⁿ-zhiⁿ bi a', a biⁿ da, t̥si ga,

6. He'-dsi xtsi a', a biⁿ da, t̥si ga,
7. Wa'-k̥oⁿ-da gthoⁿ-the do-ba biⁿ da', a biⁿ da, t̥si ga,
8. He'-dsi xtsi a', a biⁿ da, t̥si ga,
9. Wa'-k̥oⁿ-da Hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, t̥si ga,
10. Ha'! Wi-t̥si-go-e', e-gi-a bi a', a biⁿ da, t̥si ga,
11. Zhiⁿ'-ga hiu-dse t̥a ni-k̥a-shi-ga ba thoⁿ-ta zhi a', Wi-t̥si-go-e',
e-gi-a bi a, a biⁿ da, t̥si ga,
12. He'-dsi xtsi a', a biⁿ da, t̥si ga,
13. Zhiⁿ'-ga ni-k̥a-shi-ga bi e'-sha bi a', a biⁿ da, t̥si ga,
14. Zhiⁿ'-ga hiu-dse t̥a ni-k̥a-shi-ga t̥a bi e'-sha iⁿ da', a biⁿ da, t̥si ga,
15. Zhiⁿ'-ga zho-i-ga oⁿ-tha ba thoⁿ t̥a mi kshe iⁿ da', a biⁿ da, t̥si ga,
16. Zhiⁿ'-ga hiu-dse t̥a ni-k̥a-shi-ga bi doⁿ a', a biⁿ da, t̥si ga,
17. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a bi a', zhiⁿ-ga', a biⁿ da, t̥si ga,
18. Ći'-pa thi-çtu-the ga thiⁿ-kshe a', a biⁿ da, t̥si ga,
19. U'-noⁿ oⁿ-gi-the moⁿ-thiⁿ t̥a bi a', zhiⁿ-ga', a biⁿ da, t̥si ga,
20. Hi'-k̥oⁿ ba-çiⁿ-tha ga kshe a', a biⁿ da, t̥si ga,
21. U'-noⁿ oⁿ-gi-the moⁿ-thiⁿ t̥a bi a', zhiⁿ-ga', a biⁿ da, t̥si ga,
22. Shi'-noⁿ-dse ba-çiⁿ-tha ga kshe a', a biⁿ da, t̥si ga,
23. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a bi a', zhiⁿ-ga', a biⁿ da, t̥si ga,
24. T̥se'-wa-tse u-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, t̥si ga,
25. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a bi a', zhiⁿ-ga', a biⁿ da, t̥si ga,
26. Moⁿ'-ge thi-çtu-the ga thiⁿ-kshe shki a', a biⁿ da, t̥si ga,
27. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a bi a', zhiⁿ-ga', a biⁿ da, t̥si ga,
28. A'-zhu-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, t̥si ga,
29. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a bi a', zhiⁿ-ga', a biⁿ da, t̥si ga,
30. Do'-dse-u-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, t̥si ga,
31. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a bi a', zhiⁿ-ga', a biⁿ da, t̥si ga,
32. Pa'-hiⁿ ça-dse çi e-goⁿ ga thiⁿ-kshe shki a', a biⁿ da, t̥si ga,
33. E'-shki doⁿ a', a biⁿ da, t̥si ga,
34. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a bi a' zhiⁿ-ga', a biⁿ da, t̥si ga,
35. U'-noⁿ oⁿ-tha bi doⁿ a', a biⁿ da, t̥si ga,
36. Pa' hiⁿ ça-dse çi e-goⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a bi a', zhiⁿ-ga',
a biⁿ da, t̥si ga,
37. T̥a'xpi hiⁿ ça-dse ga thiⁿ-kshe shki a', a biⁿ da, t̥si ga,
38. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a bi t̥se a', zhiⁿ-ga', a biⁿ da,
t̥si ga
39. U'-noⁿ oⁿ-tha bi doⁿ shki a', a biⁿ da, t̥si ga,
40. T̥a'xpi hiⁿ ça-dse a bi i-the k̥i-the moⁿ-thiⁿ t̥a biⁿ da', a biⁿ da,
t̥si ga,

41. Hoⁿ'-ba do-ba', a biⁿ da, tsi ga,
 42. Hoⁿ'-ba do-ba u-wa'ni-ka-shi-ga a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 43. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 44. Hoⁿ'-ba u-ça-ki-ba do-ba', a biⁿ da, tsi ga,
 45. U'-hi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 46. Hoⁿ'-ba tha-gthiⁿ shki a', a biⁿ da, tsi ga,
 47. U'-ni-ka-shi-ga ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
48. He'-dsi xtsi a', a biⁿ da, tsi ga,
 49. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga bi a', a biⁿ da, tsi ga,
 50. He'-dsi xtsi a', a biⁿ da, tsi ga,
 51. Ha'! wi-çoⁿ-ga, e'-ki-e noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
 52. Zhiⁿ'-ga hiu-dse ta ni-ka-shi-ga ba thoⁿ-ta zhi a', wi-çoⁿ-ga, e'-ki-e
 noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
 53. He'-dsi xtsi a', a biⁿ da, tsi ga,
 54. Wa'-koⁿ-da gthoⁿ-the do-ba biⁿ da', a biⁿ da, tsi ga,
 55. He'-dsi xtsi a', a biⁿ da, tsi ga,
 56. Wa'-koⁿ-da hoⁿ-doⁿ thiⁿ-kshe a', a biⁿ da, tsi ga,
 57. Ha'! I-ko-e', e-gi-a bi a', a biⁿ da, tsi ga,
 58. Zhiⁿ'-ga hiu-dse ta ni-ka-shi-ga ba thoⁿ-ta zhi a', I-ko-e', e-gi-a
 bi a', a biⁿ da, tsi ga,
 59. He'-dsi xtsi a', a biⁿ da, tsi ga,
 60. Zhiⁿ'-ga hiu-dse ta ni-ka-shi-ga ta bi e'-sha bi a', a biⁿ da, tsi ga,
 61. Zhiⁿ'-ga hiu-dse ta ni-ka-shi-ga bi doⁿ a', a biⁿ da, tsi ga,
 62. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
 63. Çi'-pa-hi thi-çtu-the ga thiⁿ-kshe a', a biⁿ da, tsi ga,
 64. U'-noⁿ oⁿ-gi-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
65. Hi'-koⁿ ba-çi'ⁿ-tha ga kshe a', a biⁿ da, tsi ga,
 66. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', zhiⁿ-ga', a biⁿ da,
 tsi ga,
 67. Shi'-noⁿ-dse ba-çi'ⁿ-tha ga kshe a', a biⁿ da, tsi ga,
 68. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
69. Tse'-wa-tse u-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 70. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
71. Moⁿ'-ge-u-thi-çtu-the ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 72. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a'-zhiⁿ-ga', a biⁿ da, tsi ga,
73. A'-zhu-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 74. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
75. Pa'-hiⁿ ça-dse çi e-goⁿ ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 76. Zhiⁿ'-ga, a biⁿ da, tsi ga,
 77. Pa'-hiⁿ ça-dse çi e-gaⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga',
 a biⁿ da, tsi ga,

78. Ța'-xpi hiⁿ ɕa-dse ga thiⁿ-kshe shki a', a biⁿ da, Țsi ga,
 79. E'-shki doⁿ a', a biⁿ da, Țsi ga,
 80. Zhiⁿ'-ga, a biⁿ da, Țsi ga,
 81. Ța'-xpi hiⁿ ɕa-dse a bi i-the Ți-the moⁿ-thiⁿ Ța i tsiⁿ da', zhiⁿ-ga',
 a biⁿ da, Țsi ga,
 82. Hoⁿ'-ba u-ɕa-Ți-ba do-ba', a biⁿ da, Țsi ga,
 83. U'-hi Ți-the moⁿ-thiⁿ Ța bi a', zhiⁿ-ga', a biⁿ da, Țsi ga,
 84. Hoⁿ'-ba u-ɕa-Ți-ba do-ba', a biⁿ da, Țsi ga,
 85. U'-ni-Ța-shi-ga Ți-the moⁿ-thiⁿ Ța bi a', zhiⁿ-ga', a biⁿ da, Țsi ga,
 86. Hoⁿ'-ba tha-gthiⁿ a', a biⁿ da, Țsi ga,
 87. U'-ni-Ța-shi-ga Ți-the moⁿ-thiⁿ Ța bi a', zhiⁿ-ga', a biⁿ da, Țsi ga.
 88. He'-dsi xtsi a', a biⁿ da, Țsi ga,
 89. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-Ța-shi-ga bi a', a biⁿ da, Țsi ga,
 90. He'-dsi xtsi a', a biⁿ da, Țsi ga,
 91. Ha'! wi-ɕoⁿ-ga, e'-Ți-e noⁿ-zhiⁿ bi a', a biⁿ da, Țsi ga,
 92. Zhiⁿ'-ga ni-Ța-shi-ga bi a', wi-ɕoⁿ-ga, e'-Ți-e noⁿ-zhiⁿ bi a', a
 biⁿ da, Țsi ga,
 93. Zhiⁿ'-ga hiu-dse Ța ni-Ța-shi-ga ba thoⁿ-ta zhi a', wi-ɕoⁿ-ga,
 e'-Ți-e noⁿ-zhiⁿ bi a', a biⁿ da, Țsi ga,
 94. He'-dsi xtsi a', a biⁿ da, Țsi ga,
 95. Wa'-Țoⁿ-da gthoⁿ-the do-ba biⁿ da', a biⁿ da, Țsi ga,
 96. He'-dsi xtsi a', a biⁿ da, Țsi ga,
 97. Wa'-Țse Do-ga thiⁿ-kshe a', a biⁿ da, Țsi ga,
 98. Ha'! Wi-Țsi-go e', e-gi-a bi a', a biⁿ da, Țsi ga,
 99. Zhiⁿ'-ga hiu-dse Ța ni-Ța-shi-ga ba thoⁿ-ta zhi a', Wi-Țsi-go e',
 e-gi-a bi a, a biⁿ da, Țsi ga,
 100. He'-dsi xtsi a', a biⁿ da, Țsi ga,
 101. Zhiⁿ'-ga hiu-dse ta ni-Ța-shi-ga Ța bi e'-sha iⁿ da', a biⁿ da, Țsi ga,
 102. Zhiⁿ'-ga hiu-dse Ța ni-Ța-shi-ga bi doⁿ a', a biⁿ da, Țsi ga,
 103. U'-noⁿ a bi i-the Ți-the moⁿ-thiⁿ Ța i tse a', zhiⁿ-ga', a biⁿ da,
 Țsi ga,
 104. Ți'-pa-bi thi-ɕtu-the ga thiⁿ-kshe a', a biⁿ da, Țsi ga,
 105. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ Ța bi a', zhiⁿ-ga', a biⁿ da,
 Țsi ga,
 106. Hi'-Țoⁿ ba-ɕi'ⁿ-tha ga ge a', a biⁿ da, Țsi ga,
 107. U'-noⁿ a bi i-the Ți-the moⁿ-thiⁿ Ța bi a', zhiⁿ-ga', a biⁿ da, Țsi ga,
 108. He'-dsi xtsi a', a biⁿ da, Țsi ga,
 109. Shi'-noⁿ-dse ba-ɕi'ⁿ-tha ga ge a', a biⁿ da, Țsi ga,
 110. U'-noⁿ a bi i-the Ți-the moⁿ-thiⁿ Ța bi a', zhiⁿ-ga', a biⁿ da, Țsi ga,
 111. Țse'-wa-tse u-ga-wa ga thiⁿ-kshe a', a biⁿ da, Țsi ga,
 112. U'-noⁿ a bi i-the Ți-the moⁿ-thiⁿ Ța bi a', zhiⁿ-ga', a biⁿ da, Țsi ga,

113. Moⁿ'-ge u-thi-çtu-the ga thiⁿ-kshe a', a biⁿ da, țsi ga,
 114. U'-noⁿ a bi i-the ƙi-the moⁿ-thiⁿ ța bi a', zhiⁿ-ga', a biⁿ da, țsi ga,
 115. A'-zhu-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, țsi ga,
 116. U'-noⁿ a bi i-the ƙi-the moⁿ-thiⁿ ța bi a', zhiⁿ-ga', a biⁿ da, țsi ga,
 117. Do'-dse u-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, țsi ga,
 118. U'-noⁿ a bi i-the ƙi-the moⁿ-thiⁿ ța bi a', zhiⁿ-ga', a biⁿ da, țsi ga,
 119. A'-ba ƚ'u-xa ga thiⁿ-kshe shki a', a biⁿ da, țsi ga,
 120. U'-noⁿ a bi i-the ƙi-the moⁿ-thiⁿ ța bi a', zhiⁿ-ga', a biⁿ da, țsi ga,
 121. Pa'-hiⁿ ța-dse ƙi e-goⁿ ga thiⁿ-kshe shki a', a biⁿ da, țsi ga,
 122. Zhiⁿ'-ga, a biⁿ da, țsi ga,
 123. Pa'-hiⁿ ța-dse ƙi e-goⁿ a bi i-the ƙi-the moⁿ-thiⁿ ța bi a', zhiⁿ-ga',
 a biⁿ da, țsi ga,
 124. Ța'-xpi hiⁿ ța-dse ga thiⁿ-kshe shki a', a biⁿ da, țsi ga,
 125. Zhiⁿ'-ga, a biⁿ da, țsi ga,
 126. Ța'-xpi hiⁿ ța-dse a bi i-the ƙi-the moⁿ-thiⁿ ța bi a', zhiⁿ-ga', a
 biⁿ da, țsi ga,
 127. He'-dsi xtsi a', a biⁿ da, țsi ga,
 128. Hoⁿ'-ba u-ça-ƙi-ba do-ba', a biⁿ da, țsi ga,
 129. U'-hi ƙi-the moⁿ-thiⁿ ța bi a', zhiⁿ-ga', a biⁿ da, țsi ga,
 130. Hoⁿ'-ba u-ça-ƙi-ba do-ba', a biⁿ da, țsi ga,
 131. U'-ni-ƙa-shi-ga ƙi-the moⁿ-thiⁿ ța bi a', zhiⁿ-ga', a biⁿ da, țsi ga,
 132. Hoⁿ'-ba tha-gthiⁿ a', a biⁿ da, țsi ga,
 133. U'-ni-ƙa-shi-ga ƙi-the moⁿ-thiⁿ ța bi a', zhiⁿ-ga', a biⁿ da, țsi ga.
 134. He'-dsi xtsi a', a biⁿ da, țsi ga,
 135. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ƙa-shi-ga bi a', a biⁿ da, țsi ga,
 136. He'-dsi xtsi a', a biⁿ da, țsi ga,
 137. Ha'! wi-çoⁿ-ga, e'-ƙi-e noⁿ-zhiⁿ bi a', a biⁿ da, țsi ga,
 138. Zhiⁿ'-ga ni-ƙa-shi-ga bi a, wi-çoⁿ-ga, e'-ƙi-e noⁿ-zhiⁿ bi a', a biⁿ
 da, țsi ga,
 139. Zhiⁿ'-ga hiu-dse ța ni-ƙa-shi-ga ba thoⁿ-ta zhi a', wi-çoⁿ-ga,
 e'-ƙi-e, noⁿ-zhiⁿ bi a', a biⁿ da, țsi ga,
 140. He'-dsi xtsi a', a biⁿ da, țsi ga,
 141. Wa'-ƙoⁿ-da gthoⁿ-the do-ba biⁿ da', a biⁿ da, țsi ga,
 142. He'-dsi xtsi a', a biⁿ da, țsi ga,
 143. Wa'-tse mi-ga thiⁿ-kshe a', a biⁿ da, țsi ga,
 144. Ha! I-ƙo e', e-gi-a bi a', a biⁿ da, țsi ga,
 145. Zhiⁿ'-ga ni-ƙa-shi-ga bi a, I-ƙo e', e-gi-a bi a', a biⁿ da, țsi ga,
 146. Zhiⁿ'-ga hiu-dse ța ni-ƙa-shi-ga ba thoⁿ-ta zhi a', I-ƙo e', e-gi-a
 bi a, a biⁿ da, țsi ga,
 147. He'-dsi xtsi a', a biⁿ da, țsi ga,

148. Zhiⁿ'-ga ni-ka-shi-ga bi e-sha iⁿ da', a biⁿ da, tsi ga,
 149. Zhiⁿ'-ga hiu-dse ta ni-ka-shi-ga bi doⁿ a', a biⁿ da, tsi ga,
 150. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 151. Ci'-pa-hi u-thi-ctu-the ga thiⁿ-kshe a', a biⁿ da, tsi ga,
 152. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
 153. Hi'-koⁿ ba-ci'ⁿ-tha ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 154. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
 155. Shi'-noⁿ-dse ba-ci'ⁿ-tha ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 156. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
 157. Tse-wa-tse u-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 158. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
 159. Moⁿ'-ge u-thi-ctu-the ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 160. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
 161. A'-zhu ga-wa ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 162. A'-zhu-ga-wa a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ
 da, tsi ga,
 163. Do'-dse u-ga-wa ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 164. Do'-dse u-ga-wa' a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga',
 a biⁿ da, tsi ga,
 165. A'-ba-t'u-xa ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 166. A'-ba-t'u-xa a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da,
 tsi ga,
 167. Pa'-hiⁿ ca-dse ci e-goⁿ ga thiⁿ-kshe a', a biⁿ da, tsi ga,
 168. Zhiⁿ'-ga, a biⁿ da, tsi ga,
 169. Pa'-hiⁿ ca-dse ci e-goⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga',
 a biⁿ da, tsi ga,
 170. He'-dsi xtsi a', a biⁿ da, tsi ga,
 171. Hoⁿ'-ba u-ca-ki-ba do-ba', a biⁿ da, tsi ga,
 172. U'-hi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
 173. Hoⁿ'-ba u-ca-ki-ba do-ba', a biⁿ da, tsi ga,
 174. U'-ni-ka-shi-ga ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
 175. Hoⁿ'-ba tha-gthiⁿ a', a biⁿ da, tsi ga,
 176. U'-ni-ka-shi-ga ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
 177. He'-dsi xtsi a', a biⁿ da, tsi ga,
 178. Zhiⁿ-ga hiu-dse ta ni-ka-shi-ga ba thoⁿ-ta zhi a', wi-coⁿ-ga,
 e'-ki-e noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
 179. He'-dsi xtsi a', a biⁿ da, tsi ga,
 180. Ha'! wi-coⁿ-ga, e'-ki-e noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
 181. Hoⁿ'-ga A-hiu-toⁿ toⁿ noⁿ a', a biⁿ da, tsi ga,

182. Ha'! wi-çon-ga, e', e-gi-a bi a', a biⁿ da, tsi ga,
 183. Zhiⁿ'-ga hiu-dse ta ni-ka-shi-ga ta bi a', wi-çon-ga e', e-gi-e noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
 184. He'-dsi xtsi a', a biⁿ da, tsi ga,
 185. Zhiⁿ'-ga hiu-dse ta ni-ka-shi-ga ta bi e'-sha iⁿ da', a biⁿ da, tsi ga,
 186. O'-toⁿ-be pa-xe ta mi kshe a', wi-zhiⁿ-the', e-tsi-the a', a biⁿ da, tsi ga,
 187. He'-dsi xtsi a', a biⁿ da, tsi ga,
 188. Moⁿ'-xe u-ça-ki-ba do-ba', a biⁿ da, tsi ga,
 189. O'-ga-wiⁿ-xe noⁿ-zhiⁿ a', a biⁿ da, tsi ga,
 190. O'-ga-wiⁿ-xe do-ba', a biⁿ da, tsi ga,
 191. O'-ga-wiⁿ-xe noⁿ-zhiⁿ a', a biⁿ da, tsi ga,
 192. He'-dsi xtsi a', a biⁿ da, tsi ga,
 193. Zhoⁿ'-pa-çi pe-thoⁿ-ba' a biⁿ da', a biⁿ da, tsi ga,
 194. E'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 195. Zhoⁿ' pa-çi pe-thoⁿ-ba', a biⁿ da, tsi ga,
 196. A'-hiu-he a-ka', a biⁿ da, tsi ga,
 197. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba biⁿ da', a biⁿ da, tsi ga,
 198. Zhoⁿ'-pa-çi pe-thoⁿ-ba ha', a biⁿ da, tsi ga,
 199. A'-toⁿ i-he a-ka', a biⁿ da, tsi ga,
 200. Ha'! wi-çon-ga, a biⁿ da, tsi ga,
 201. Noⁿ' zhiⁿ-ga hiu-dse ta ni-ka-shi-ga ba thoⁿ-ta zhi a', wi-çon-ga, e-ki-e noⁿ-zhiⁿ bi a, a biⁿ da, tsi ga,
 202. He'-dsi xtsi a, a biⁿ da, tsi ga,
 203. Ha'! wi-çon-ga, e'-ki-e noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
 204. Hoⁿ'-ga wa-tse-ga-wa toⁿ noⁿ a', a biⁿ da, tsi ga,
 205. Ha'! wi-çon-ga, e'-gi-a bi a', a biⁿ da, tsi ga,
 206. Zhiⁿ'-ga hiu-dse ta ni-ka-shi-ga ba thoⁿ-ta, zhi a', wi-çon-ga, e-gi-e noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
 207. Hoⁿ'-ga wa-tse-ga-wa toⁿ noⁿ a', a biⁿ da, tsi ga,
 208. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
 209. Tse'-xo-be e-goⁿ e-de a', a biⁿ da, tsi ga,
 210. Ha'! Wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
 211. Zhiⁿ'-ga ni a-ga-ha ba thoⁿ-ta zhi a', Wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
 212. He'-dsi xtsi a', a biⁿ da, tsi ga,
 213. Zhiⁿ'-ga ni a-ga-ha ba thoⁿ-ta zhi e-sha iⁿ da', a biⁿ da, tsi ga,
 214. O'-toⁿ-be pa-xe ta mi-kshe a' zhiⁿ-ga, e' toⁿ a', a biⁿ da, tsi ga,
 215. He'-dsi xtsi a', a biⁿ da, tsi ga,
 216. Ni' ki-moⁿ-hoⁿ xtsi a', a biⁿ da, tsi ga,
 217. Ni' a-ga-ha a-toⁿ-thiⁿ e-goⁿ zhoⁿ a', a biⁿ da, tsi ga,
 218. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 219. Be' çi-gthe oⁿ-thoⁿ-gi-tha moⁿ-zhi a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 220. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,

221. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 222. Be' çi-gthe i-kshi-tha ba zhi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a
 biⁿ da, tsi ga,
 223. Ni' a-ki-tha-zha-ta ga kshe a', a biⁿ da, tsi ga,
 224. Wa'-koⁿ-da oⁿ-ki-tha-zha-ta bi a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 225. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 226. Wa'-koⁿ-da a-ki-tha-zha-ta bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga',
 a biⁿ da, tsi ga,
 227. He'-dsi xtsi a', a biⁿ da, tsi ga,
 228. Hoⁿ'-bthiⁿ sha-be' e-goⁿ e de a', a biⁿ da, tsi ga,
 229. Ha'! Wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
 230. Zhiⁿ'-ga ni a-ga-ha ba thoⁿ-ta zhi a, Wi-tsi-go e', e-gi-a bi a', a
 biⁿ da, tsi ga,
 231. He'-dsi xtsi a', a biⁿ da, tsi ga,
 232. Zhiⁿ'-ga ni a-ga-ha ba thoⁿ-ta zhi e'-sha iⁿ da', a biⁿ da, tsi ga,
 233. O'-toⁿ-be pa-xe ta mi-kshe a', zhiⁿ-ga', a biⁿ da, tsi ga,
 234. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
 235. Ni' ki-moⁿ-hoⁿ xtsi a', a biⁿ da, tsi ga,
 236. Ba'-btha-btha-xe zhoⁿ a', a biⁿ da, tsi ga,
 237. Ni'a-ki-tha-zha-ta ga kshe a', a biⁿ da, tsi ga,
 238. Wa'-koⁿ-da oⁿ-ki-tha-zha-ta bi a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 239. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 240. Wa'-koⁿ-da a-ki-tha-zha-ta bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga',
 a biⁿ da, tsi ga,
 241. He'-dsi xtsi a', a biⁿ da, tsi ga,
 242. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
 tsi ga,
 243. He'-dsi xtsi a', a biⁿ da, tsi ga,
 244. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge a-tha, wi-çoⁿ-ga, e'-ki-e noⁿ-zhiⁿ
 bi a', a biⁿ da, tsi ga,
 245. He'-dsi xtsi a', a biⁿ da, tsi ga,
 246. Hoⁿ'-ga wa-tse-ga-wa toⁿ a', a biⁿ da, tsi ga,
 247. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
 248. Ta'-biu-cka e-goⁿ e-de a', a biⁿ da, tsi ga,
 249. Ha'! Wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
 250. Zhiⁿ'-ga ni a-ga-ha ba thoⁿ-ta zhi a', Wi-tsi-go e', e-gi-a bi a', a
 biⁿ da, tsi ga,
 251. He-dsi xtsi a, a biⁿ da, tsi ga,
 252. Zhiⁿ'-ga ni a-ga-ha ta bi e'-goⁿ a-zhi e'-she doⁿ a', a biⁿ da, tsi ga,
 253. O'-toⁿ-be pa-xe ta mi-kshe iⁿ da', a biⁿ da, tsi ga,
 254. He'-dsi xtsi a', a biⁿ da, tsi ga,
 255. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
 256. Ni'a-ki-tha-zha-ta ga kshe a', a biⁿ da, tsi ga,
 257. Wa'-koⁿ-da oⁿ-ki-tha-zha-ta bi a'-thiⁿ he iⁿ da', a biⁿ da, tsi ga,

258. Zhi^{n'}-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 259. Wa'-koⁿ-da a-ki-tha-zha-ṭa bi ki-the moⁿ-thiⁿ ṭa biⁿ da', zhiⁿ-ga',
 a biⁿ da, tsi ga,
260. He'-dsi xtsi a', a biⁿ da, tsi ga,
 261. Ho^{n'}-ga wa-tse-ga-wa toⁿ a', a biⁿ da, tsi ga,
 262. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
 263. Xi'-ṭda e-de a', a biⁿ da, tsi ga,
 264. Ha'! Wi-tsi-go e', e-gi-e toⁿ a', a biⁿ da, tsi ga,
 265. Zhi^{n'}-ga ni a-ga-ha ṭa bi e'-goⁿ a-zhi a', Wi-tsi-go e', e-gi-e toⁿ
 a', a biⁿ da, tsi ga,
 266. He'-dsi xtsi a', a biⁿ da, tsi ga,
 267. Zhi^{n'}-ga ni a-ga-ha ṭa bi e'-goⁿ a-zhi e'-she doⁿ a', a biⁿ da, tsi ga,
 268. O'-ṭoⁿ-be pa-xe ṭa a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
 269. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
 270. Ni'a-ki-tha-zha-ṭa ga kshe a', a biⁿ da, tsi ga,
 271. Wa'-koⁿ-da oⁿ-ki-tha-zha-ṭa bi a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 272. Zhi^{n'}-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
 273. Wa'-koⁿ-da a-ki-tha-zha-ṭa bi ki-the moⁿ-thiⁿ ṭa bi a', zhiⁿ-ga',
 a biⁿ da, tsi ga.
274. He'-dsi xtsi a', a biⁿ da, tsi ga,
 275. Ha'! wi-ṭoⁿ-ga, e'-ki-e noⁿ-shiⁿ bi a', a biⁿ da, tsi ga,
 276. Zhi^{n'}-ga ni a-ga-ha ṭa bi e'-goⁿ a-zhi a', wi-ṭoⁿ-ga, e'-ki-a bi a',
 a biⁿ da, tsi ga,
 277. Ho^{n'}-ga wa-tse-ga-wa toⁿ a', a biⁿ da, tsi ga,
 278. Ha'! wi-ṭoⁿ-ga, e'-gi-a bi a', a biⁿ da, tsi ga,
 279. Zhi^{n'}-ga ni a-ga-ha ṭa bi e'-goⁿ a-zhi a', wi-ṭoⁿ-ga, e'-gi-a bi a',
 a biⁿ da, tsi ga,
 280. He'-dsi xtsi a', a biⁿ da, tsi ga,
 281. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
 282. O'-pxoⁿ-ṭoⁿ-ga toⁿ a', a biⁿ da, tsi ga,
 283. Tho' toⁿ hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 284. He'-dsi xtsi a', a biⁿ da, tsi ga,
 285. No^{n'}, wi-zhiⁿ-the, e a'-gthi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 286. Ni'-ka wiⁿ e-dsi a-ka', wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ toⁿ a', a
 biⁿ da, tsi ga,
 287. He'-dsi xtsi a', a biⁿ da, tsi ga,
 288. Ni'-ka be i-zhiⁿ-ge xtsi toⁿ a', a biⁿ da, tsi ga,
 289. He'-dsi xtsi a', a biⁿ da, tsi ga,
 290. Ho^{n'}-ga bthiⁿ a', wi-zhiⁿ-the', e toⁿ a', a biⁿ da, tsi ga,
 291. O'-pxoⁿ-ṭoⁿ-ga wi-e a'-toⁿ he a', wi-zhiⁿ-the, e'-toⁿ a', a biⁿ da,
 tsi ga,
 292. He'-dsi xtsi a', a biⁿ da, tsi ga,
 293. Ha'! wi-ṭoⁿ-ga, e'-gi-a bi a', a biⁿ da, tsi ga,

294. Zhiⁿ'-ga ni a-ga-ha ni-ka-shi-ga ba thoⁿ-ta zhi a', wi-çoⁿ-ga,
e'-gi-a, bi a', a biⁿ da, tsi ga;
295. He'-dsi xtsi a', a biⁿ da, tsi ga,
296. Zhiⁿ'-ga ni a-ga-ha ba thoⁿ-ta zhi e'-she doⁿ a', a biⁿ da, tsi ga,
297. E'-dsi-zhi the thiⁿ-ge a-ni-ka-shi-ga a-toⁿ he a', wi-zhiⁿ-the', e
toⁿ a', a biⁿ da, tsi ga,
298. He'-dsi xtsi a, a biⁿ da, tsi ga,
299. Moⁿ'-ki-çiⁿ-dse tsi-the doⁿ a', a biⁿ da, tsi ga,
300. Ni' ga-shkoⁿ he toⁿ a', a biⁿ da, tsi ga,
301. I'-thoⁿ-be-oⁿ tse a', a biⁿ da, tsi ga,
302. Moⁿ'-ki-çiⁿ-dse tsi-the doⁿ a', a biⁿ da, tsi ga,
303. Ni' a-tha-doⁿ i-he-the toⁿ a', a biⁿ da, tsi ga,
304. Noⁿ', wi-çoⁿ-ga', a biⁿ da, tsi ga,
305. Wi'-çoⁿ-ga u-k'oⁿ ta a-ka we-çoⁿ-iⁿ a'-tha, wi-çoⁿ-ga, e'-ki-a bi
a', a biⁿ da, tsi ga,
306. We'-tha-bthiⁿ oⁿ tse a', a biⁿ da, tsi ga,
307. Moⁿ'-ki-çiⁿ-dse tsi-the doⁿ a', a biⁿ da, tsi ga,
308. Ni' a-tha-doⁿ i-he-the toⁿ a', a biⁿ da, tsi ga,
309. We'-do-ba oⁿ tse a', a biⁿ da, tsi ga,
310. Moⁿ'-ki-çiⁿ-dse tsi-the doⁿ a', a biⁿ da, tsi ga,
311. Moⁿ'-zhoⁿ a-bi-çe i-he-the toⁿ a', a biⁿ da, tsi ga,
312. Noⁿ', wi-çoⁿ-ga', a biⁿ da, tsi ga,
313. Wi'-çoⁿ-ga u-k'oⁿ ta a-ka we-çoⁿ-iⁿ a'-tha, wi-çoⁿ-ga, e'-ki-e noⁿ-
zhiⁿ, bi a', a biⁿ da, tsi ga,
314. He'-dsi xtsi a', a biⁿ da, tsi ga,
315. Ta'-dse do-ba ha', a biⁿ da, tsi ga,
316. E'-noⁿ-ha hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
317. Ta'-dse moⁿ-ha tse a', a biⁿ da, tsi ga,
318. U'-hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
319. Moⁿ'-zhoⁿ u-hu-ça-gi toⁿ a', a biⁿ da, tsi ga,
320. I'-thoⁿ-ba oⁿ tse a', a biⁿ da, tsi ga,
321. Ta'-dse ba-çoⁿ tse a', a biⁿ da, tsi ga,
322. U'-hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
323. He'-dsi xtsi a', a biⁿ da, tsi ga,
324. Moⁿ'-zhoⁿ u-hu-ça-gi toⁿ a', a biⁿ da, tsi ga,
325. Ta'-dse ga-xpa tse a', a biⁿ da, tsi ga,
326. U'-hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
327. Moⁿ'-zhoⁿ u-hu-ça-gi toⁿ a', a biⁿ da, tsi ga,
328. We'-do-ba-oⁿ tse a', a biⁿ da, tsi ga,
329. Ta'-dse a-k'a tse a', a biⁿ da, tsi ga,
330. U'-hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
331. Moⁿ'-zhoⁿ u-hu-ça-gi toⁿ a', a biⁿ da, tsi ga,
332. Ta'-dse we-do-ba', a biⁿ da, tsi ga,

333. E'-noⁿ-ha', a biⁿ da, t̄si ga,
 334. U'-niu ga-xe toⁿ a', a biⁿ da, t̄si ga,
 335. Zhiⁿ'-ga moⁿ-zhoⁿ u-hu-ça-gi bi doⁿ shki a', a biⁿ da, t̄si ga,
 336. Ga'-xtoⁿ moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, t̄si ga,
 337. Wa'-koⁿ-da hu a-noⁿ-k'oⁿ bi ki-the moⁿ-thiⁿ ta biⁿ da', a biⁿ da,
 t̄si ga,
 338. Niu' wi-ta', a biⁿ da, t̄si ga,
 339. I'-gi-ni-tha bi doⁿ shki a', a biⁿ da, t̄si ga,
 340. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, t̄si ga,
 341. He'-dsi xtsi a', a biⁿ da, t̄si ga,
 342. Noⁿ', wi-çoⁿ-ga, e'-ki-e noⁿ-zhiⁿ bi a', a biⁿ da, t̄si ga,
 343. Wi'-çoⁿ-ga u-k'oⁿ ta a-ka we-çoⁿ-iⁿ a-tha, wi-çoⁿ-ga, e'-ki-a bi
 a', a biⁿ da, t̄si ga,
 344. He'-dsi xtsi a', a biⁿ da, t̄si ga,
 345. O'-pxoⁿ-toⁿ-ga toⁿ a', a biⁿ da, t̄si ga,
 346. Moⁿ'-ki-çiⁿ-dse tsi-the doⁿ a', a biⁿ da, t̄si ga,
 347. He'-dsi xtsi a', a biⁿ da, t̄si ga,
 348. Hiⁿ' u-ga-bu-dse i-he-the toⁿ a', a biⁿ da, t̄si ga,
 349. Ga' tse shki a, a biⁿ da, t̄si ga,
 350. Wa'-thiⁿ-e çka she-moⁿ-zhi iⁿ da', a biⁿ da, t̄si ga,
 351. Xa'-dse e shnoⁿ bi noⁿ a', a biⁿ da, t̄si ga,
 352. Shoⁿ' xtsi pa-xe iⁿ da', a biⁿ da, t̄si ga,
 353. Xa'-dse wiⁿ gi-ta-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, t̄si ga,
 354. Wa'-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da,
 t̄si ga,
 355. He'-dsi xtsi a', a biⁿ da, t̄si ga,
 356. Gu'-da pa-gthe i-noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̄si ga,
 357. Ni'-dse ta-be ga thiⁿ-kshe shki a', a biⁿ da, t̄si ga,
 358. Toⁿ'-de da-pa e noⁿ bi noⁿ a', a biⁿ da, t̄si ga,
 359. Shoⁿ' xtsi pa-xe iⁿ da', a biⁿ da, t̄si ga,
 360. Toⁿ'-de da-pa wiⁿ gi-ta-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da,
 t̄si ga,
 361. Wa'-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da,
 t̄si ga.
 362. Thi'-u-ba-he ga kshe a', a biⁿ da, t̄si ga,
 363. He'-shki doⁿ a', a biⁿ da, t̄si ga,
 364. Toⁿ'-de wiⁿ she kshe e noⁿ bi noⁿ a', a biⁿ da, t̄si ga,
 365. Shoⁿ' xtsi pa-xe iⁿ da', a biⁿ da, t̄si ga,
 366. Toⁿ'-de wiⁿ gi-ta-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, t̄si ga,
 367. Toⁿ'-de wiⁿ wa-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a
 biⁿ da, t̄si ga.

368. No^{n'}-ka oⁿ-he ga kshe a', a biⁿ da, tsi ga,
 369. He'-shki doⁿ a', a biⁿ da, tsi ga,
 370. A'-thiⁿ wiⁿ ga-kshe e' noⁿ bi noⁿ a', a biⁿ da, tsi ga,
 371. Sho^{n'} xtsi pa-xe iⁿ da', a biⁿ da, tsi ga,
 372. A'-thiⁿ wiⁿ gi-ta-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
 373. Zhi^{n'}-ga, a biⁿ da, tsi ga,
 374. A'-thiⁿ wiⁿ wa-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga.
375. He'-dsi xtsi a', a biⁿ da, tsi ga,
 376. Ta'-hiu-ga-cta ga tse shki a', a biⁿ da, tsi ga,
 377. A'-thiⁿ u-k'a-be wiⁿ she tse e' noⁿ bi noⁿ a', a biⁿ da, tsi ga,
 378. Sho^{n'} xtsi pa-xe iⁿ da', a biⁿ da, tsi ga,
 379. A'-thiⁿ u-k'a-be wiⁿ gi-ta-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
 380. Wa'-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
381. He'-dsi xtsi a', a biⁿ da, tsi ga,
 382. Pa' pa-ci ga tse shki a', a biⁿ da, tsi ga,
 383. He'-shki wa-thiⁿ-e cka zhi iⁿ da', a biⁿ da, tsi ga,
 384. A'-thiⁿ pa-ci wiⁿ e noⁿ bi noⁿ a', a biⁿ da, tsi ga,
 385. Sho^{n'} xtsi pa-xe iⁿ da', a biⁿ da, tsi ga,
 386. A'-thiⁿ pa-ci wiⁿ gi-ta-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
 387. A'-thiⁿ pa-ci wiⁿ wa-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta bi a', zhiⁿ-ga, a biⁿ da, tsi ga,
388. He'-dsi xtsi a', a biⁿ da, tsi ga,
 389. He' ga-xa u-gthoⁿ-the ga kshe a', a biⁿ da, tsi ga,
 390. Wa'-tsi-shka zhiⁿ-ga e' noⁿ bi noⁿ a', a biⁿ da, tsi ga,
 391. Sho^{n'} xtsi pa-xe iⁿ da', a biⁿ da, tsi ga,
 392. Wa'-tsi-shka zhiⁿ-ga wiⁿ a', a biⁿ da, tsi ga,
 393. Gi'-ta-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
 394. Wa'-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
395. He' ga-xa u-wa-toⁿ ga kshe a', a biⁿ da, tsi ga,
 396. Ga'-xa zhiⁿ-ga wiⁿ she kshe e' noⁿ bi noⁿ a', a biⁿ da, tsi ga,
 397. Sho^{n'} xtsi pa-xe iⁿ da', a biⁿ da, tsi ga,
 398. Ga'-xa zhiⁿ-ga wiⁿ gi-ta-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
 399. Wa'-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga.
400. He' ga-xa u'-gthoⁿ-the ga kshe a', a biⁿ da, tsi ga,
 401. Co^{n'}-coⁿ-ga wiⁿ she kshe e' noⁿ bi noⁿ a', a biⁿ da, tsi ga,
 402. Sho^{n'} xtsi pa-xe iⁿ da', a biⁿ da, tsi ga,
 403. Co^{n'}-coⁿ-ga wiⁿ gi-ta-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
 404. He'-shki doⁿ a', a biⁿ da, tsi ga,
 405. Wa'-dsu-ta gi-hi-thoⁿ-be moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga.

406. He' ga-xa u'-gthoⁿ-the ga kshe a', a biⁿ da, tsi ga,
 407. He' shki doⁿ a', a biⁿ da, tsi ga,
 408. Wa'-tsi-shka e noⁿ bi noⁿ a', a biⁿ da, tsi ga,
 409. Shoⁿ' xtsi pa-xe iⁿ da', a biⁿ da, tsi ga,
 410. Wa'-tsi-shka wiⁿ gi-ṭa-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
 411. He' shki doⁿ a', a biⁿ da, tsi ga,
 412. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa bi a', zhiⁿ-ga', a biⁿ da,
 tsi ga.
413. He' ga-xa u'-gthoⁿ-the ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 414. 'Iⁿ' ṭa-ṭa e noⁿ bi noⁿ a', a biⁿ da, tsi ga,
 415. Shoⁿ' xtsi pa-xe iⁿ da', a biⁿ da, tsi ga,
 416. 'Iⁿ' ṭa-ṭa wiⁿ gi-ṭa-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
 417. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa bi a', zhiⁿ-ga', biⁿ da, tsi ga,
 418. 'Iⁿ' ṭa-ka wiⁿ gi-ṭa-pe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
 419. Wa'-dsu-ṭa gi-hi-thoⁿ-be moⁿ-thiⁿ ṭa bi a', zhiⁿ-ga', a biⁿ da,
 tsi ga.
420. He'-dsi xtsi a', a biⁿ da, tsi ga,
 421. Pe'-o-toⁿ ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 422. Wa'-thiⁿ-e ṭka she moⁿ moⁿ-zhi iⁿ da', a biⁿ da, tsi ga,
 423. Ho'-e-ga a-gi-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
 424. Zhiⁿ'-ga ho-e-ga gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
 425. Mi' hi-e ge ṭa', a biⁿ da, tsi ga,
 426. We'-ḱi-i-he-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, tsi ga,
427. He' a-thi-ku-sha ga tse shki a', a biⁿ da, tsi ga,
 428. E' shki wa-thiⁿ-e ṭka zhi iⁿ da', a biⁿ da, tsi ga,
 429. Wa'-xthe-xthe a-gi-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
 430. Mi' hi-e ge ṭa', a biⁿ da, tsi ga,
 431. Wa'-bthi-ḱu-sha a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
 432. Mi' hi-e ge ṭa', a biⁿ da, tsi ga,
 433. We'-ḱi i-he-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, tsi ga.
434. He'-dsi xtsi a', a biⁿ da, tsi ga,
 435. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ḱa-shi-ga ba doⁿ a', a biⁿ da,
 tsi ga,
 436. Ha'! wi-ṭoⁿ-ga, e'-ḱi-e noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
 437. Zhiⁿ'-ga ni a-ga-ha ba thoⁿ-ta zhi a', wi-ṭoⁿ-ga, e'-ḱi-a bi a', a
 biⁿ da, tsi ga,
 438. He'-dsi xtsi a', a biⁿ da, tsi ga,
 439. Hoⁿ'-ga wa-ṭse-ga-wa toⁿ a', a biⁿ da, tsi ga,
 440. Thu-e' xtsi ṭi-thu-ṭe the doⁿ a', a biⁿ da, tsi ga,
 441. Ṭse'-xe xtsi ge dsi a', a biⁿ da, tsi ga,
 442. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 443. He'-dsi xtsi a', a biⁿ da, tsi ga,

444. Ni'-ka wiⁿ a', a biⁿ da, tsi ga,
 445. Tho' toⁿ hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 446. Noⁿ'-be ba-ha hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 447. Noⁿ'-be zha-ta ga-xe toⁿ a', a biⁿ da, tsi ga,
 448. He'-dsi xtsi gi-e doⁿ a', a biⁿ da, tsi ga,
 449. Ha'! wi-zhiⁿ-the', e a-gthi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 450. Ni'-ka wiⁿ e-dsi a-ka', wi-zhiⁿ-the, e a'-gthi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 451. Ha'! wi-çoⁿ-ga, a biⁿ da, tsi ga,
 452. Ni'-ka be zhiⁿ-ga i-ta shki doⁿ a', a biⁿ da, tsi ga,
 453. Wa'-noⁿ-xe a-dsi the oⁿ-the ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 454. He'-dsi xtsi a', a biⁿ da, tsi ga,
 455. E'-ta pa-moⁿ-gthe xtsi a', a biⁿ da, tsi ga,
 456. Çi' thu-çe tsi-tha ba doⁿ a', a biⁿ da, tsi ga,
 457. We'-a-ba-çu a', a biⁿ da, tsi ga,
 458. I'-u-tha-zhu-zhu the hi-the thiⁿ-kshe a', a biⁿ da, tsi ga,
 459. Ni'-ka be zhiⁿ-ga i-ta' shki doⁿ a', a biⁿ da, tsi ga,
 460. Wa'-noⁿ-xe a-dsi the oⁿ-the ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 461. He'-dsi xtsi hi noⁿ-zhiⁿ bi doⁿ a', a biⁿ da, tsi ga,
 462. Ha'! wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 463. Hoⁿ'-ga bthiⁿ a', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, tsi ga,
 464. Hoⁿ'-ga Moⁿ-iⁿ-ka-zhiⁿ-ga', a biⁿ da, tsi ga,
 465. Wi a'-toⁿ he a', wi-zhiⁿ-the, e toⁿ a', a biⁿ da, tsi ga,
 466. E'-dsi-zhi the thiⁿ-ge a-ni-ka-shi-ga a-toⁿ he a', wi-zhiⁿ-the, e toⁿ a', a biⁿ da, tsi ga,
 467. We'-shnoⁿ wi-gi-the a-toⁿ he a', wi-zhiⁿ-the, e toⁿ a', a biⁿ da, tsi ga.
 468. He'-dsi xtsi a', a biⁿ da, tsi ga,
 469. Wi'-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 470. Wi'-çoⁿ-ga a-ka', a biⁿ da, tsi ga,
 471. O'-k'oⁿ ta a-ka we-çoⁿ-iⁿ a-tha, wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 472. He'-dsi xtsi a', a biⁿ da, tsi ga,
 473. Moⁿ'-thiⁿ-ka sha-be thiⁿ-kshe a', a biⁿ da, tsi ga,
 474. Ba'-ha a-tsi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 475. Ga' thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 476. We'-shnoⁿ wi-gi-the a-toⁿ he a', wi-zhiⁿ-the, e toⁿ a', a biⁿ da, tsi ga,
 477. We'-goⁿ-tha a-ni tha-thiⁿ-she doⁿ shki a', a biⁿ da, tsi ga,
 478. We'-goⁿ-tha thi-wa-tse-ga tha-ki-the tha-thiⁿ-she ta tse a', wi-zhiⁿ-the e toⁿ a, a biⁿ da, tsi ga,
 479. Hoⁿ'-ba i-ta-xe thoⁿ dsi a', a biⁿ da, tsi ga,

480. In'-dse-ha tha-the doⁿ a', a biⁿ da, tsi ga,
 481. In'-shta-bthi a-tha-ga-xtoⁿ doⁿ a', a biⁿ da, tsi ga,
 482. Thoⁿ'-dse ba-he e'-toⁿ-ha noⁿ shki doⁿ a', a biⁿ da, tsi ga,
 483. We'-goⁿ-tha thi-wa-tš'e-ga tha-ki-the tha thiⁿ-she ta tse a
 wi-zhiⁿ-the e toⁿ a, a biⁿ da, tsi ga,
 484. E'thoⁿ-zha', a biⁿ da, tsi ga,
 485. In'-dse-ha tha-the doⁿ a', a biⁿ da, tsi ga,
 486. In'-shta-ha a-tha ga-çta zhi ta tsiⁿ da', wi-zhiⁿ-the', e-toⁿ a', a
 biⁿ da, tsi ga,
 487. In'-shsa-ha a-tha ga-çta doⁿ a', a biⁿ da, tsi ga,
 488. U'-noⁿ u-tha-xtha zhi tha-ki-the tha thiⁿ-she ta tse a', wi-zhiⁿ-
 the, e toⁿ a', a biⁿ da, tsi ga.
489. He'-dsi xtsi a', a biⁿ da, tsi ga,
 490. Moⁿ'-thiⁿ-ka to-ho thiⁿ-kshe a', a biⁿ da, tsi ga,
 491. Ba'-ha a-tsi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 492. The' shki doⁿ a', a biⁿ da, tsi ga,
 493. We'-shnoⁿ wi-gi-the a-toⁿ he a', wi-zhiⁿ-the, e toⁿ a', a biⁿ da,
 tsi ga,
 494. We'-goⁿ-tha a-ni'tha shiⁿ-she doⁿ shki a', a biⁿ da, tsi ga,
 495. We'-goⁿ-tha thi-wa-tš'e-ga tha-ki-the tha thiⁿ-she ta tse a',
 wi-zhiⁿ-the, e toⁿ a', a biⁿ da, tsi ga,
 496. Hoⁿ'-ba i-ta-xe thoⁿ dsi a', a biⁿ da, tsi ga,
 497. In'-dse-ha tha-the doⁿ a', a biⁿ da, tsi ga,
 498. Thoⁿ'-dse ba-he' e-toⁿ noⁿ shki doⁿ a', a biⁿ da, tsi ga,
 499. Da' thu-tš'a-ga zhi tha-ki-the tha thiⁿ-she ta tse a', wi-zhiⁿ-the,
 e toⁿ a', a biⁿ da, tsi ga,
500. He'-dsi xtsi a', a biⁿ da, tsi ga,
 501. K'u'-shi kshi-gthe doⁿ a', a biⁿ da, tsi ga,
 502. Moⁿ'-thiⁿ-ka zhu-dse thiⁿ-kshe a', a biⁿ da, tsi ga,
 503. Ba'-ha a-tsi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 504. The' shki doⁿ e-tsi-the a', a biⁿ da, tsi ga,
 505. We'-shnoⁿ wi-gi-the a-toⁿ he a', wi-zhiⁿ-the', e toⁿ a', a biⁿ da,
 tsi ga,
 506. In'-dse-ha tha-the doⁿ a', a biⁿ da, tsi ga,
 507. In'-shta, bthi a-tha-ga-xtoⁿ a-zhi ta tse a, wi-zhiⁿ-the', e toⁿ a',
 a biⁿ da, tsi ga,
 508. In'-shta-bthi a-tha-ga-xtoⁿ doⁿ a', a biⁿ da, tsi ga,
 509. U'-hu-shi-ge wi-kshu-the a', wi-zhiⁿ-the, e toⁿ a', a biⁿ da, tsi ga,
 510. E'thoⁿ-zha, a biⁿ da, tsi ga,
 511. Mi'hi-e ga ta', a biⁿ da, tsi ga,
 512. We'-ki-i-he-the tha the ta tse a', wi-zhiⁿ-the, e toⁿ a', a biⁿ da,
 tsi ga,
 513. We'-ki-i-he-the thi-wa-tš'e-ga tha-ki-the tha thiⁿ-she ta tse a',
 wi-zhiⁿ-the', e toⁿ a', a biⁿ da, tsi ga,

514. He'-dsi xtsi a', a biⁿ da, t̄si ga,
 515. K̄'u'-shi kshi-gthe doⁿ a', a biⁿ da, t̄si ga,
 516. Moⁿ'-thiⁿ-ka ç̄i thiⁿ-kshe noⁿ a', a biⁿ da, t̄si ga,
 517. Ba'-ha a-tsi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̄si ga,
 518. Ga' thiⁿ-kshe shki a', a biⁿ da, t̄si ga,
 519. We'-goⁿ-tha a-ni'tha thiⁿ-she doⁿ shki a', a biⁿ da, t̄si ga,
 520. Mi'hi-e ge ta', a biⁿ da, t̄si ga,
 521. Da'-gthe u-k̄'u-pi e' noⁿ bi noⁿ a', a biⁿ da, t̄si ga,
 522. I'the tha-ki-the doⁿ a', a biⁿ da, t̄si ga,
 523. Iⁿ'-dse-ha tha kshi-the tha thiⁿ-she ta tse a', wi-zhiⁿ-the, e to
 a', a biⁿ da, t̄si ga,
 524. Da'-gthe u-k̄'u-pi a' bi i-the tha-ki-the tha thiⁿ-she ta tse a',
 wi-zhiⁿ-the, e toⁿ a', a biⁿ da, t̄si ga,

 525. He'-dsi xtsi a', a biⁿ da, t̄si ga,
 526. Noⁿ'-be zha-ta ga tse shki a', a biⁿ da, t̄si ga,
 527. Wa'-thi-e çka she moⁿ moⁿ-zhi iⁿ da', a biⁿ da, t̄si ga,
 528. Mi' hi-e ge ta, a biⁿ da, t̄si ga,
 529. Noⁿ'-be zha-ta pa-xe a-toⁿ he iⁿ da', a biⁿ da, t̄si ga,
 530. Zhiⁿ'-ga i-gi-ni-tha moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, t̄si ga,
 531. We'-ki-i-he-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, t̄si ga,
 532. Zhoⁿ'-xa zha-ta e noⁿ bi noⁿ a', a biⁿ da, t̄si ga,
 533. Shoⁿ' xtsi pa-xe iⁿ da', a biⁿ da, t̄si ga,
 534. He'-dsi xtsi a', a biⁿ da, t̄si ga,
 535. Zhiⁿ'-ga i-gi-ni-tha moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, t̄si ga,
 536. I'-gi-ni-tha gi-wa-t̄s' e-ga ki-the moⁿ-thiⁿ ta i tse a', zhiⁿ-ga', a
 biⁿ da, t̄si ga,

 537. He'-dsi xtsi a', a biⁿ da, t̄si ga,
 538. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
 t̄si ga,
 539. Ha'! wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, t̄si ga,
 540. Zhiⁿ'-ga zho-i-ga t̄ba bi thiⁿ-ge a-tha, wi-çoⁿ-ga, e'-ki-a bi a', a
 biⁿ da, t̄si ga,
 541. Hoⁿ'-ga wa-t̄se-ga-wa toⁿ a', a biⁿ da, t̄si ga,
 542. Thu-e' xtsi ç̄i-thu-çe the doⁿ a', a biⁿ da, t̄si ga,
 543. 'Iⁿ'-zhu-dse thiⁿ-kshe a', a biⁿ da, t̄si ga,
 544. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̄si ga,
 545. Ha'! wi-zhiⁿ-the, e a'-gthi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̄si ga,
 546. Wi'-t̄si-go wiⁿ e-dsi a-ka', wi-zhiⁿ-the, e a'-gthi-noⁿ-zhiⁿ toⁿ a',
 a biⁿ da, t̄si ga,
 547. Ha'! wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, t̄si ga,
 548. Wi'-çoⁿ-ga a-ka', a biⁿ da, t̄si ga,
 549. Wi'-t̄si-go wiⁿ e-dsi thiⁿ-kshe e a-ka', wi-çoⁿ-ga, e'-ki-a bi a', a
 biⁿ da, t̄si ga,

550. E'-*ta pa-moⁿ-gthe xtsi a'*, a biⁿ da, *tsi ga*,
 551. *Çi'-thu-ça ba doⁿ a'*, a biⁿ da, *tsi ga*,
 552. 'Iⁿ-*zhu-dse thiⁿ-kshe a'*, a biⁿ da, *tsi ga*,
 553. He'-*dsi xtsi hi noⁿ-zhiⁿ bi a'*, a biⁿ da, *tsi ga*,
 554. Ha'! Wi-*tsi-go e'*, e-gi-a bi a', a biⁿ da, *tsi ga*,
 555. Wi'-*tsi-go e'*, e-gi-a bi a', a biⁿ da, *tsi ga*,
 556. Zhiⁿ'-*ga zho-i-ga tha bi thiⁿ-ge a-tha, Wi-*tsi-go e'*, e-gi-a bi a',
 a biⁿ da, *tsi ga*,
 557. He'-*dsi xtsi a'*, a biⁿ da, *tsi ga*,
 558. Zhiⁿ'-*ga zho-i-ga tha-bi thiⁿ-ge' e-she doⁿ a'*, a biⁿ da, *tsi ga*,
 559. Zhiⁿ'-*ga zho-i-ga oⁿ-tho ba thoⁿ ta mi'-kshe iⁿ da'*, a biⁿ da,
tsi ga,
 560. *Ts'e' wa-tse-xi mi-kshe iⁿ da'*, a biⁿ da, *tsi ga*,
 561. Zhiⁿ'-*ga zho-i-ga oⁿ-tha' bi doⁿ a'*, a biⁿ da, *tsi ga*,
 562. *Ts'e' wa-tse-xi ki-the moⁿ-thiⁿ ta i tsiⁿ da'*, a biⁿ da, *tsi ga*,
 563. He'-*dsi xtsi a'*, a biⁿ da, *tsi ga*,
 564. Wa'-*koⁿ-da e-shki doⁿ a'*, a biⁿ da, *tsi ga*,
 565. Wa'-*koⁿ-da oⁿ-ki-tha-zha-ta bi a-thiⁿ he iⁿ da'*, a biⁿ da, *tsi ga*,
 566. Zhiⁿ'-*ga zho-i-ga oⁿ-tha' bi doⁿ a'*, a biⁿ da, *tsi ga*,
 567. Wa'-*koⁿ-da a-ki-tha-zha-ta bi ki-the moⁿ-thiⁿ ta bi a'*, zhiⁿ-*ga'*,
 a biⁿ da, *tsi ga*,
 568. He'-*dsi xtsi a'*, a biⁿ da, *tsi ga*,
 569. Wa'-*koⁿ-da e-shki doⁿ a'*, a biⁿ da, *tsi ga*,
 570. Oⁿ'-*ta-kshiⁿ bi a-thiⁿ he iⁿ da'*, a biⁿ da, *tsi ga*,
 571. Zhiⁿ'-*ga zho-i-ga oⁿ-tha bi doⁿ a'*, a biⁿ da, *tsi ga*,
 572. Wa'-*koⁿ-da e-shki doⁿ a'*, a biⁿ da, *tsi ga*,
 573. A'-*ta-kshiⁿ bi ki-the moⁿ-thiⁿ ta bi a'*, zhiⁿ-*ga'*, a biⁿ da, *tsi ga*,
 574. He'-*dsi xtsi a'*, a biⁿ da, *tsi ga*,
 575. Wa'-*koⁿ-da e-shki doⁿ a'*, a biⁿ da, *tsi ga*,
 576. Be' hi oⁿ-*gtha moⁿ-zhi iⁿ da'*, a biⁿ da, *tsi ga*,
 577. Zhiⁿ'-*ga zho-i-ga oⁿ-tha' bi doⁿ a'*, a biⁿ da, *tsi ga*,
 578. Wa'-*koⁿ-da e-shki doⁿ a'*, a biⁿ da, *tsi ga*,
 579. Be' hi a-*gtha ba zhi bi ki-the moⁿ-thiⁿ ta bi a'*, zhiⁿ-*ga'*, a biⁿ
 da, *tsi ga*,
 580. He'-*dsi xtsi a'*, a biⁿ da, *tsi ga*,
 581. Wa'-*koⁿ-da e-shki doⁿ a'*, a biⁿ da, *tsi ga*,
 582. Hi' oⁿ-*woⁿ-ga çi-da bi a-thiⁿ he iⁿ da'*, a biⁿ da, *tsi ga*,
 583. Zhiⁿ'-*ga zho-i-ga oⁿ-tha' bi doⁿ a'*, a biⁿ da, *tsi ga*,
 584. Wa'-*koⁿ-da e'-shki doⁿ a'*, a biⁿ da, *tsi ga*,
 585. Hi' u-*çi-da bi ki-the moⁿ-thiⁿ ta bi a'*, zhiⁿ-*ga'*, a biⁿ da, *tsi ga*,
 586. He'-*dsi xtsi a'*, a biⁿ da, *tsi ga*,
 587. Wa'-*koⁿ-da e-shki doⁿ a'*, a biⁿ da, *tsi ga*,
 588. Hi' oⁿ-*ki-tha-shoⁿ bi a'-thiⁿ he iⁿ da'*, a biⁿ da, *tsi ga*,*

589. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, t̥si ga,
 590. Wa'-k̥oⁿ-da e-shki doⁿ a', a biⁿ da, t̥si ga,
 591. Hi' a-ki-tha-shoⁿ bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ'-ga', a biⁿ da,
 t̥si ga,
 592. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 593. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
 t̥si ga,
 594. Ha'! wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, t̥si ga,
 595. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge' a-tha, wi-çoⁿ-ga, e'-ki-a bi a', a
 biⁿ da, t̥si ga,
 596. Hoⁿ'-ga wa-t̥se-ga-wa toⁿ a', a biⁿ da, t̥si ga,
 597. Thu-e' xtsi çi-thu-çe the doⁿ a', a biⁿ da, t̥si ga,
 598. Iⁿ'-ça-be thiⁿ-kshe a', a biⁿ da, t̥si ga,
 599. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
 600. Ha'! wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
 601. Wi'-t̥si-go wiⁿ e-dsi a-ka', wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ toⁿ a',
 a biⁿ da, t̥si ga,
 602. Ha'! wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, t̥si ga,
 603. Wi'-çoⁿ-ga a-ka', a biⁿ da, t̥si ga,
 604. Wi'-t̥si-go wiⁿ e-dsi thiⁿ-kshe e a-ka', wi-çoⁿ-ga, e'-ki-a bi a', a
 biⁿ da, t̥si ga,
 605. E'-ta pa-moⁿ-gthe xtsi a', a biⁿ da, t̥si ga,
 606. Çi' thu-ça ba doⁿ a', a biⁿ da, t̥si ga,
 607. Iⁿ'-ça-be thiⁿ-kshe a', a biⁿ da, t̥si ga,
 608. He'-dsi xtsi hi noⁿ-zhiⁿ bi a', a biⁿ da, t̥si ga,
 609. Ha'! Wi-t̥si-go e', e-gi-a bi a', a biⁿ da, t̥si ga,
 610. Wi'-t̥si-go e', e-gi-a bi a', a biⁿ da, t̥si ga,
 611. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge a-tha, Wi-t̥si-go e', e-gi-a bi a',
 a biⁿ da, t̥si ga,
 612. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 613. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge' e-she doⁿ a', a biⁿ da, t̥si ga,
 614. Zhiⁿ'-ga zho-i-ga oⁿ-tha ba thoⁿ-ta mi-kshe iⁿ da', a biⁿ da, t̥si ga,
 615. T̥s'e' wa-t̥se mi-kshe iⁿ da', a biⁿ da, t̥si ga,
 616. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, t̥si ga,
 617. T̥s'e' wa-t̥se-xi ki-the moⁿ-thiⁿ ta i t̥siⁿ da', a biⁿ da, t̥si ga,
 618. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 619. Wa'-k̥oⁿ-da e-shki doⁿ a', a biⁿ da, t̥si ga,
 620. Wa'-k̥oⁿ-da oⁿ-ki-tha-zha-t̥a bi a-thiⁿ he iⁿ da', a biⁿ da, t̥si ga,
 621. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, t̥si ga
 622. Wa'-k̥oⁿ-da a-ki-tha-zha-t̥a bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga',
 a biⁿ da, t̥si ga,
 623. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 624. Wa'-k̥oⁿ-da e-shki doⁿ a', a biⁿ da, t̥si ga,
 625. Oⁿ'-ta-kshiⁿ bi a-thiⁿ he iⁿ da', a biⁿ da, t̥si ga,

626. Zhi^{n'}-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
 627. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 628. A'-ta-kshiⁿ bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
 629. He'-dsi xtsi a', a biⁿ da, tsi ga,
 630. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 631. Be' hi oⁿ-gtha moⁿ-zhi iⁿ da', a biⁿ da, tsi ga,
 632. Zhi^{n'}-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
 633. Wa'-koⁿ-da e'-shki doⁿ a', a biⁿ da, tsi ga,
 634. Be' hi a-gtha ba zhi bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da,
 tsi ga,
 635. He'-dsi xtsi a', a biⁿ da, tsi ga,
 636. Wa'-koⁿ-da e'-shki doⁿ a', a biⁿ da, tsi ga,
 637. Hi' oⁿ-woⁿ-ga-ci-da bi a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 638. Zhi^{n'}-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
 639. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 640. Hi' u-ci-da bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
 641. He'-dsi xtsi a', a biⁿ da, tsi ga,
 642. Wa'-koⁿ-da e'-shki doⁿ a', a biⁿ da, tsi ga,
 643. Hi' oⁿ-ki-tha-shoⁿ bi a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 644. Zhi^{n'}-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
 645. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 646. Hi' a-ki-tha-shoⁿ bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da,
 tsi ga.
647. He'-dsi xtsi a', a biⁿ da, tsi ga,
 648. Ho^{n'}-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
 tsi ga,
 649. Ha'! wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 650. Zhi^{n'}-ga zho-i-ga tha bi thiⁿ-ge a-tha, wi-çoⁿ-ga, e'-ki-a bi a',
 a biⁿ da, tsi ga,
 651. Ho^{n'}-ga wa-tse-ga-wa toⁿ a', a biⁿ da, tsi ga,
 652. Thu-e' xtsi ci-thu-çe the doⁿ a', a biⁿ da, tsi ga,
 653. 'Iⁿ-zho-çka thiⁿ-kshe a', a biⁿ da, tsi ga,
 654. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 655. Ha'! wi-zhiⁿ-the, e-a'-gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 656. Wi'-tsi-go wiⁿ e-dsi a-ka', wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ toⁿ a',
 a biⁿ da, tsi ga,
 657. Ha'! wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 658. Wi'-çoⁿ-ga a-ka', a biⁿ da, tsi ga,
 659. Wi'-tsi-go wiⁿ e-dsi thiⁿ-kshe e a-ka', wi-çoⁿ-ga, e'-ki-a bi a', a
 biⁿ da, tsi ga,
 660. E'-ta pa-moⁿ-gthe xtsi a', a biⁿ da, tsi ga,
 661. Çi'-thu-ça ba doⁿ a', a biⁿ da, tsi ga,
 662. 'Iⁿ-zho-çka thiⁿ-kshe a', a biⁿ da, tsi ga,

663. He'-dsi xtsi hi noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
 664. Ha'! Wi-tsi-go e, e-gi-a bi a', a biⁿ da, tsi ga,
 665. Wi'-tsi-go-e', e-gi-a bi a', a biⁿ da, tsi ga,
 666. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge a-tha, Wi-tsi-go-e', e-gi-a bi a',
 a biⁿ da, tsi ga,
 667. He'-dsi xtsi a', a biⁿ da, tsi ga,
 668. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge' e-she doⁿ a', a biⁿ da, tsi ga,
 669. Zhiⁿ'-ga zho-i-ga oⁿ-tha ba thoⁿ ta mi-kshe iⁿ da', a biⁿ da, tsi ga,
 670. Ts'e' wa-tse-xi mi-kshe iⁿ da', a biⁿ da, tsi ga,
 671. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 672. Ts'e' wa-tse-xi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 673. He'-dsi xtsi a', a biⁿ da, tsi ga,
 674. Wa'-koⁿ-da e'-shki doⁿ a', a biⁿ da, tsi ga,
 675. Wa'-koⁿ-da oⁿ-ki-tha-zha-ta bi a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 676. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
 677. Wa'-koⁿ-da a-ki-tha-zha-ta bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga',
 a biⁿ da, tsi ga,
 678. He'-dsi xtsi a', a biⁿ da, tsi ga,
 679. Wa'-koⁿ-da e'-shki doⁿ a', a biⁿ da, tsi ga,
 680. Oⁿ'-ta-kshiⁿ bi a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 681. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 682. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 683. A'-ta-kshiⁿ bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga, a biⁿ da, tsi ga,
 684. He'-dsi xtsi a', a' biⁿ da, tsi ga,
 685. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 686. Be' hi oⁿ-gtha maⁿ-zhi iⁿ da', a biⁿ da, tsi ga,
 687. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 688. Wa'-koⁿ-da e'-shki doⁿ a, a biⁿ da, tsi ga,
 689. Be' hi a-gtha ba zhi bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ
 da, tsi ga,
 690. He-dsi xtsi a, a biⁿ da, tsi ga,
 691. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 692. Hi' oⁿ-waⁿ-ga-ci-da bi a-thiⁿ he iⁿ da, a biⁿ da, tsi ga,
 693. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
 694. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 695. Hi' u-çida bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
 696. He'-dsi xtsi a', a biⁿ da, tsi ga,
 697. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 698. Hi' oⁿ-ki-tha-shoⁿ bi a-thiⁿ-he iⁿ da', a biⁿ da, tsi ga,
 699. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 700. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 701. Hi' a-ki-tha-shoⁿ bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da,
 tsi ga.

702. He'-dsi xtsi a', a biⁿ da, tsi ga,
 703. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
 tsi ga,
 704. Ha'! wi-çoⁿ-ga, e'-ki-a, bi a', a biⁿ da, tsi ga,
 705. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge a-tha, wi-çoⁿ-ga, e'-ki-a bi a', a
 biⁿ da, tsi ga,
 706. Hoⁿ'-ga wa-tse-ga-wa toⁿ a', a biⁿ da, tsi ga,
 707. Thu-e' xtsi çi-thu-çe the doⁿ a', a biⁿ da, tsi ga,
 708. 'Iⁿ'-zho çi thiⁿ-kshe a', a biⁿ da, tsi ga,
 709. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 710. Ha'! wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 711. Wi'-tsi-go wiⁿ e-dsi a-ka', wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ toⁿ a',
 a biⁿ da, tsi ga,
 712. Ha'! wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 713. Wi'-çoⁿ-ga a-ka', a biⁿ da, tsi ga,
 714. Wi'-tsi-go wiⁿ e-dsi thiⁿ-kshe, e a-ka', wi-çoⁿ-ga, e'-ki-a', bi a',
 a' biⁿ da, tsi ga,
 715. E'-ta pa-moⁿ-gthe xtsi a', a biⁿ da, tsi ga,
 716. Çi' thu-ça ba doⁿ a', a biⁿ da, tsi ga,
 717. 'Iⁿ'-zho çi thiⁿ-kshe a', a biⁿ da, tsi ga,
 718. He'-dsi xtsi hi noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
 719. Ha'! Wi'-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
 720. Wi'-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
 721. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge a-tha, Wi'-tsi-go e', e-gi-a bi a',
 a biⁿ da, tsi ga,
 722. He'-dsi xtsi a', a biⁿ da, tsi ga,
 723. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge' e-she doⁿ a', a biⁿ da, tsi ga,
 724. Zhiⁿ'-ga zho-i-ga oⁿ-tha ba thoⁿ-ta mi-kshe iⁿ da', a biⁿ da, tsi ga,
 725. T's'e' wa-tse-xi mi-kshe iⁿ da', a biⁿ da, tsi ga,
 726. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
 727. T's'e' wa-tse-xi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 728. He'-dsi xtsi a', a biⁿ da, tsi ga,
 729. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 730. Wa'-koⁿ-da oⁿ-ki-tha-zha-ta bi a-thiⁿ-he iⁿ-da', a biⁿ da, tsi ga,
 731. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 732. Wa'-koⁿ-da a-ki-tha-zha-ta bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga',
 a biⁿ da, tsi ga,
 733. He'-dsi xtsi a', a biⁿ da, tsi ga,
 734. Wa'-koⁿ-da e'-shki doⁿ a', a biⁿ da, tsi ga,
 735. Oⁿ'-ta-kshiⁿ bi a-thiⁿ he iⁿ-da', a biⁿ da, tsi ga,
 736. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
 737. Wa'-koⁿ-da e'-shki doⁿ a', a biⁿ da, tsi ga,
 738. A'-ta-kshiⁿ bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
 739. He'-dsi xtsi a', a biⁿ da, tsi ga,

740. Wa'-koⁿ-da e'-shki doⁿ a', a biⁿ da, tsi ga,
 741. Be' hi oⁿ-gtha moⁿ-zhi iⁿ da', a biⁿ da, tsi ga,
 742. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
 743. Wa'-koⁿ-da e'-shki doⁿ a', a biⁿ da, tsi ga,
 744. Be' hi a-gtha ba zhi bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da,
 tsi ga,
 745. He'-dsi xtsi a', a biⁿ da, tsi ga,
 746. Wa'-koⁿ-da e'-shki doⁿ a', a biⁿ da, tsi ga,
 747. Hi' oⁿ-woⁿ-ga-çi-da bi a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 748. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
 749. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 750. Hi' u-çi-da bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
 751. He'-dsi xtsi a', a biⁿ da, tsi ga,
 752. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 753. Hi' oⁿ-ki-tha-shoⁿ bi a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 754. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
 755. Wa'-koⁿ-da e'-shki doⁿ a', a biⁿ-da, tsi ga,
 756. Hi' a-ki-tha-shoⁿ bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da,
 tsi ga.
 757. He'-dsi xtsi a', a biⁿ da, tsi ga,
 758. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi ga ba doⁿ a', a biⁿ da,
 tsi ga,
 759. Ha'! wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 760. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge' a-tha, wi-çoⁿ-ga, e'-ki-a bi a', a
 biⁿ da, tsi ga,
 761. Hoⁿ'-ga wa-tse-ga-wa toⁿ a', a biⁿ da, tsi ga,
 762. Ga' xtsi hi tha i-doⁿ a', a biⁿ da, tsi ga,
 763. 'Iⁿ'-xe shtoⁿ-ga thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
 764. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a'; a biⁿ da, tsi ga,
 765. Ha'! Wi-tsi-go e', e tsi-the a, a biⁿ da, tsi ga,
 766. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge a-tha, Wi-tsi-go e', e-gi-a bi a',
 a biⁿ da, tsi ga,
 767. He'-dsi xtsi a', a biⁿ da, tsi ga,
 768. Ha'! wi-zhiⁿ-the, e agthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 769. Wi-tsi-go wiⁿ e-dsi a-ka', wi-zhiⁿ-the', a a-gthi noⁿ-zhiⁿ toⁿ a',
 a biⁿ da, tsi ga,
 770. Ha'! wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 771. Wi-tsi-go wiⁿ e-dsi thiⁿ-kshe e a-ka', wi-çoⁿ-ga a-ka', a biⁿ da,
 tsi ga,
 772. E'-ta pa-moⁿ-gthe xtsi a', a biⁿ da, tsi ga,
 773. Çi' thu-ça ba doⁿ a', a biⁿ da, tsi ga,
 774. 'Iⁿ'-xe shtoⁿ-ga thiⁿ-kshe a', a biⁿ da, tsi ga,
 775. E'-dsi xtsi hi noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,

776. Ha'! Wi-t̥si-go e', e-gi-a bi a', a biⁿ da, t̥si ga,
 777. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge a-tha, Wi-t̥si-go e', e-gi-a bi a'
 a biⁿ da, t̥si ga,
 778. Ha'! Zhiⁿ-ga', a biⁿ da, t̥si ga,
 779. Zhiⁿ'-ga zho-i-ga oⁿ-tha ba thoⁿ-t̥a mi-kshe iⁿ da', a biⁿ da, t̥si ga,
 780. T̥s'e' wa-t̥se-xi mi-kshe iⁿ da', a' biⁿ da, t̥si ga,
 781. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, t̥si ga,
 782. T̥s'e' wa-t̥se-xi k̥i-the moⁿ-thiⁿ t̥a i t̥siⁿ da', a biⁿ da, t̥si ga,
 783. Zhiⁿ'-ga zho da-ka-da bi doⁿ a', a biⁿ da, t̥si ga,
 784. Zhiⁿ'-ga zho da-ka-de da-çi-ge oⁿ-ki'-gtha-thiⁿ moⁿ-thiⁿ t̥a i t̥siⁿ
 da', zhiⁿ-ga, a biⁿ da, t̥si ga,
 785. Zhiⁿ'-ga o-ho-shi-ga bi doⁿ a', a biⁿ da, t̥si ga,
 786. O'-ho-shi-ge da-çi-ge oⁿ-k̥i'gtha-thiⁿ moⁿ-thiⁿ t̥a i t̥siⁿ da',
 zhiⁿ-ga, a biⁿ da, t̥si ga,
 787. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, t̥si ga,
 788. U'-noⁿ a bi i-the k̥i-the moⁿ-thiⁿ t̥a i t̥siⁿ da', a biⁿ da, t̥si ga,
 789. Hoⁿ'-ba tha-gthiⁿ shki u-ni'-ka-shi-ga ki-the moⁿ-thiⁿ t̥a i t̥siⁿ
 da', a biⁿ da, t̥si ga,
 790. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 791. Hoⁿ'-ga wa-t̥se-ga-wa toⁿ a', a biⁿ da, t̥si ga,
 792. Thu-e' xtsi çi-thu-çe the doⁿ a', a biⁿ da, t̥si ga,
 793. 'Iⁿ' shu-shu-dse thiⁿ-kshe noⁿ a', a biⁿ da, t̥si ga,
 794. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
 795. Ha'! Wi-t̥si-go e', a biⁿ da, t̥si ga,
 796. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge' a-tha, Wi-t̥si-go e', e-gi-a bi a',
 a biⁿ da, t̥si ga,
 797. Zhiⁿ'-ga zho-i-ga oⁿ-tha ba thoⁿ t̥a mi-kshe iⁿ da', a biⁿ da, t̥si ga,
 798. He'-dsi xtsi a-gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
 799. Wi'-zhiⁿ-the, e a', a biⁿ da, t̥si ga,
 800. Wi'-t̥si-go wiⁿ e-dsi a-ka', wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ toⁿ a',
 a biⁿ da, t̥si ga,
 801. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 802. Wi'-çoⁿ-ga a-ka', a biⁿ da, t̥si ga,
 803. Wi'-t̥si-go wiⁿ e-dsi thiⁿ-kshe e a-ka', wi-çoⁿ-ga, e'-k̥i-a bi a', a,
 biⁿ da, t̥si ga,
 804. E'-t̥a pa-moⁿ-gthe xtsi a, a biⁿ da, t̥si ga,
 805. Çi'-thu-ça ba doⁿ a', a biⁿ da, t̥si ga,
 806. 'Iⁿ'-shu-shu-dse thiⁿ-kshe noⁿ a', a biⁿ da, t̥si ga,
 807. He'-dsi xtsi hi noⁿ-zhiⁿ bi a', a biⁿ da, t̥si ga,
 808. Ha'! Wi-t̥si-go e, e a', a biⁿ da, t̥si ga,
 809. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge' a-tha, Wi-t̥si-go e', e-gi-a bi a',
 a biⁿ da, t̥si ga,
 810. Ha'! Zhiⁿ-ga, e'-t̥si-the a', a biⁿ da, t̥si ga,
 811. Zhiⁿ'-ga zho-i-ga tha bi thiⁿ-ge' e-she doⁿ a', a biⁿ da, t̥si ga,

812. Zhi^{n'}-ga zho-i-ga oⁿ-tha ba thoⁿ ʔa mi-kshe iⁿ da', a biⁿ da, ʔsi ga,
 813. ʔs'e' wa-ʔse-xi mi-kshe iⁿ da', a biⁿ da, ʔsi ga,
 814. Zhi^{n'}-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, ʔsi ga,
 815. ʔs'e' wa-ʔse-xi ʔi-the moⁿ-thiⁿ ʔa i tse a', zhiⁿ-ga', a biⁿ da,
 ʔsi ga,
 816. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
 817. Zhi^{n'}-ga a-ho-shi-ga bi doⁿ a', a biⁿ da, ʔsi ga,
 818. O'-ho-shi-ge da-ʔi-ge oⁿ-ʔi'-gtha-thiⁿ moⁿ-thiⁿ ʔa i tse a', zhiⁿ-ga',
 a biⁿ da, ʔsi ga,
 819. Zhi^{n'}-ga zho da-ʔa-da bi doⁿ a', a biⁿ da, ʔsi ga,
 820. Zho'-da-ʔa-de da-ʔi-ge oⁿ-ʔi'-gtha-thiⁿ moⁿ-thiⁿ ʔa i tse a'
 zhiⁿ-ga', a biⁿ da, ʔsi ga,
 821. Zhi^{n'}-ga u-noⁿ oⁿ-gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ʔsi ga,
 822. U'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa i tse a', zhiⁿ-ga', a biⁿ da,
 ʔsi ga.
823. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
 824. Ho^{n'}-ga u-dse-the pe-thoⁿ-ba ni-ʔa-shi-ga ba doⁿ a', a biⁿ da,
 ʔsi ga,
 825. Ha'! wi-ʔoⁿ-ga, e'-ʔi-a bi a', a biⁿ da, ʔsi ga,
 826. Zhi^{n'}-ga zho-i-ga tha bi thiⁿ-ge a-tha, wi-ʔoⁿ-ga, e'-ʔi-a bi a', a
 biⁿ da, ʔsi ga,
 827. Ho^{n'}-ga A-hiu-ʔoⁿ toⁿ a', a biⁿ da, ʔsi ga,
 828. Ha'! wi-zhiⁿ-the, e'-gi-a bi a', a biⁿ da, ʔsi ga,
 829. Thu-e' xtsi ʔi-thu-ʔe the doⁿ a', a biⁿ da, ʔsi ga,
 830. Ni' moⁿ-hoⁿ dsi xtsi ge dsi a', a biⁿ da, ʔsi ga,
 831. 'I^{n'}-zhiⁿ-ga thiⁿ-kshe noⁿ a', a biⁿ da, ʔsi ga,
 832. E'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ʔsi ga,
 833. Ha'! Wi-ʔsi-go e', a biⁿ da, ʔsi ga,
 834. Zhi^{n'}-ga zho-i-ga tha bi thiⁿ-ge' a-tha, Wi-ʔsi-go e', e-gi-a bi a',
 a biⁿ da, ʔsi ga,
 835. Ha'! zhiⁿ-ga, e'-tsi-the a', a biⁿ da, ʔsi ga,
 836. Zhi^{n'}-ga zho-i-ga oⁿ-tha ba thoⁿ ʔa mi-kshe iⁿ da', a biⁿ da, ʔsi ga,
 837. Ha'! wi-ʔoⁿ-ga, e' a-gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ʔsi ga,
 838. 'I^{n'}-zhiⁿ-ga wiⁿ e-dsi a'-ka, wi-ʔoⁿ-ga, e' a-gthi noⁿ-zhiⁿ toⁿ a',
 a biⁿ da, ʔsi ga,
 839. Wi'-zhiⁿ-the a-ka', a biⁿ da, ʔsi ga,
 840. 'I^{n'}-zhiⁿ-ga wiⁿ e-dsi thiⁿ-kshe e a-ka', wi-ʔoⁿ-ga, e'-ʔi-a bi a',
 a biⁿ da, ʔsi ga,
 841. E'-ʔa pa-moⁿ-gthe xtsi a', a biⁿ da, ʔsi ga,
 842. ʔi' thu-ʔa ba doⁿ a', a biⁿ da, ʔsi ga,
 843. 'I^{n'}-zhiⁿ-ga thiⁿ-kshe noⁿ a', a biⁿ da, ʔsi ga,
 844. He'-dsi xtsi hi noⁿ-zhiⁿ bi a', a biⁿ da, ʔsi ga,
 845. Ni'-ha ga-mi'-mi-tha xtsi thiⁿ-kshe a', a biⁿ da, ʔsi ga,
 846. Ha'! Wi-ʔsi-go e', e-gi-a bi a', a biⁿ da, ʔsi ga,

847. Zhiⁿ-ga zho-i-ga tha bi thiⁿ-ge' a-tha, Wi-tsi-go c', e-gi-a bi a',
a biⁿ da, tsi ga,
848. He'-dsi xtsi a', a biⁿ da, tsi ga,
849. Zhiⁿ-ga zho-i-ga tha bi thiⁿ-ge' e-she doⁿ a', a biⁿ da, tsi ga,
850. Ts'e' wa-tse-xi mi-kshe iⁿ da', a biⁿ da, tsi ga,
851. Zhiⁿ-ga zho-i-ga oⁿ-tha' bi doⁿ a, a biⁿ da, tsi ga,
852. Ts'e' wa-tse-xi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a biⁿ da, tsi ga,
853. He'-dsi xtsi a', a biⁿ da, tsi ga,
854. Koⁿ-ha ga-mi-mi-the ga ge shki a', a biⁿ da, tsi ga,
855. Ni'-ka noⁿ hi doⁿ a', a biⁿ da, tsi ga,
856. Koⁿ-ha ga-mi-mi-the ga ge shki a', a biⁿ da, tsi ga,
857. Ta'-xpi hiⁿ ca-dse a bi i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga', a
biⁿ da, tsi ga,
858. He'-dsi xtsi a', a biⁿ da, tsi ga,
859. Ni'-ka ts'a-ge hi bi doⁿ a', a biⁿ da, tsi ga,
860. Ta'-xpi hiⁿ ca-dse a bi, i-the ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga',
a biⁿ da, tsi ga,
861. He'-dsi xtsi a', a biⁿ da, tsi ga,
862. Wa'-koⁿ-da Hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, tsi ga,
863. I'-bi-çoⁿ-dse oⁿ-kshi-the ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ
da, tsi ga,
864. Zhiⁿ-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
865. Wa'-koⁿ-da Hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, tsi ga,
866. Zho'-i-ga the xtsi ni-ka-shi-ga ki-the moⁿ-thiⁿ ta bi a', wi-çoⁿ-ga,
e'-ki-a bi a', a biⁿ da, tsi ga,
867. Hoⁿ-ba do-ba', a biⁿ da, tsi ga,
868. Hoⁿ-ba u-ca-ki-ba do-ba', a biⁿ da, tsi ga,
869. U'-hi ki-the moⁿ-thiⁿ ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da,
tsi ga,
870. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta bi a', wi-çoⁿ-ga, e'-ki-a bi a',
a biⁿ da, tsi ga.
871. He'-dsi xtsi a', a biⁿ da, tsi ga,
872. Hoⁿ-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
tsi ga,
873. Ha'! wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
874. Zhiⁿ-ga noⁿ-bthe tha ba thoⁿ-tse thiⁿ-ge' atha, wi-çoⁿ-ga, e'-ki-a
bi a', a biⁿ da, tsi ga,
875. Hoⁿ-ga wa-tse-ga-wa toⁿ a', a biⁿ da, tsi ga,
876. Ha'! wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, tsi ga,
877. Zhiⁿ-ga noⁿ-bthe tha ba thoⁿ-tse thiⁿ-ge' atha, wi-çoⁿ-ga, e'-gi-a
bi a, a biⁿ da, tsi ga,
878. He'-dsi xtsi a', a biⁿ da, tsi ga,
879. Thu-e' xtsi ci-thu-çe the doⁿ a', a biⁿ da, tsi ga,
880. Dse' koⁿ-ha dsi xtsi a', a biⁿ da, tsi ga,

881. Ho'-xthoⁿ-ta-xe hi toⁿ noⁿ a', a biⁿ da, tsi ga,
 882. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 883. He'-dsi xtsi a-thiⁿ gi e doⁿ a', a biⁿ da, tsi ga,
 884. Ha'! wi-zhiⁿ-the', e a-gthi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 885. The' hoⁿ, wi-zhiⁿ-the', e a-gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 886. I'-k'u-tse a-tsia-tha ba doⁿ a', a biⁿ da, tsi ga,
 887. I'-u-tha-moⁿ-ce a-tsia-tha ba doⁿ a', a biⁿ da, tsi ga,
 888. Ha'! wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, tsi ga,
 889. Noⁿ'-bthe thoⁿ-ta zhi a', wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, tsi ga,
 890. E' thoⁿ-zha', a biⁿ da, tsi ga,
 891. Mi' hi-e ge ta', a biⁿ da, tsi ga,
 892. We'-ki-i-he-oⁿ-the ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 893. Noⁿ', wi-çoⁿ-ga, e'-gi-a, bi a', a biⁿ da, tsi ga,
 894. Zhiⁿ'-ga noⁿ-bthe tha ba thoⁿ-tse thiⁿ-ge' a-tha, wi-çoⁿ-ga, e'-gi-a'
 bi a, a biⁿ da, tsi ga,
 895. Thu-e' xtsi ci-thu-ce the doⁿ a', a biⁿ da, tsi ga,
 896. Dse' koⁿ-ha dsi xtsi a', a biⁿ da, tsi ga,
 897. Ciⁿ' moⁿ-noⁿ ta hi toⁿ noⁿ a', a biⁿ da, tsi ga,
 898. E'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 899. E'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, tsi ga,
 900. The hoⁿ', wi-zhiⁿ-the', e a-gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 901. He'-dsi xtsi a', a biⁿ da, tsi ga,
 902. I'-k'u-tse a-tsia-tha ba doⁿ a', a biⁿ da, tsi ga,
 903. Noⁿ'-bthe thoⁿ-ta zhi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 904. E' thoⁿ zha', a biⁿ da, tsi ga,
 905. Mi' hi-e ge ta, a biⁿ da, tsi ga,
 906. We'-ki-i-he-oⁿ-the ta bi a, wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 907. Noⁿ', wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, tsi ga,
 908. Zhiⁿ'-ga noⁿ-bthe tha ba thoⁿ-tse thiⁿ-ge' a-tha, wi-çoⁿ-ga, e'-gi-a
 bi a', a biⁿ da, tsi ga,
 909. He'-dsi xtsi a', a biⁿ da, tsi ga,
 910. Dse' u-çkoⁿ-çka dsi xtsi a', a biⁿ da, tsi ga,
 911. Tse'-wa-the kshe noⁿ a', a biⁿ da, tsi ga,
 912. Noⁿ'-pa-hoⁿ a-tsia-tha ba doⁿ a', a biⁿ da, tsi ga,
 913. He'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, tsi ga,
 914. The hoⁿ', wi-zhiⁿ-the', e a-gthi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 915. Ha'! wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, tsi ga,
 916. I'-k'u-tse a-tsi a-tha ba doⁿ a', a biⁿ da, tsi ga,
 917. Ba'-çe-ni e-goⁿ a', a biⁿ da, tsi ga,
 918. Tha'-dsu-zhe gthe a-ka', a biⁿ da, tsi ga,
 919. Ha'! wi-çoⁿ-ga, e'-gi-a bi a, a biⁿ da, tsi ga,
 920. The e' shnoⁿ u-tha-dse tha toⁿ she a', wi-çoⁿ-ga, e'-gi-a bi a', a
 biⁿ da, tsi ga,

921. Zhi^{n'}-ga noⁿ-bthe the moⁿ-thiⁿ ʔa bi a', wi-ʕoⁿ-ga, e'-ʕi-a bi a, a biⁿ da ʕi ga,
922. Zhi^{n'}-ga noⁿ-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʕi ga,
923. A'-dsu-ʔa i-ga-ʕi-ge ʕi-the moⁿ-thiⁿ ʔa bi a', wi-ʕoⁿ-ga, e'-ʕi-a bi a, a biⁿ da, ʕi ga,
924. He'-dsi xtsi a', a biⁿ da, ʕi ga,
925. No^{n'}, wi-ʕoⁿ-ga, e'-gi-a bi a', a biⁿ da, ʕi ga,
926. U'-ʔoⁿ-be tha-the ʕe a', wi-ʕoⁿ-ge, e'-gi-a bi a', a biⁿ da, ʕi ga,
927. Ho^{n'}-ga wa-ʕe-ga-wa toⁿ a', a biⁿ da, ʕi ga,
928. Thu-e' xtsi ʕi-thu-ʕe the doⁿ a', a biⁿ da, ʕi ga,
929. Dse' go-da ʕoⁿ-ha dsi xtsi a', a biⁿ da, ʕi ga,
930. Do' thiⁿ-kshe noⁿ a', a biⁿ da, ʕi ga,
931. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ʕi ga,
932. He'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, ʕi ga,
933. The ho^{n'}, wi-zhiⁿ-the, e a-gthi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, ʕi ga,
934. I'-k'u-tse a-tsia-tha ba doⁿ a', a biⁿ da, ʕi ga,
935. Ba'-ʕe-ni e-goⁿ a', a biⁿ da, ʕi ga,
936. Tha'-dsu-zhe gthe a-ka', a biⁿ da, ʕi ga,
937. Ha'! wi-ʕoⁿ-ga, e'-gi-a bi a', a biⁿ da, ʕi ga,
938. The e'-shnoⁿ u-tha-dse tha-toⁿ-she a', wi-ʕoⁿ-ga, e'-gi-a bi a', a biⁿ da, ʕi ga,
939. Zhi^{n'}-ga noⁿ-bthe the moⁿ-thiⁿ ʔa bi a', wi-ʕoⁿ-ga, e'-ʕi-a bi a', a biⁿ da, ʕi ga,
940. Zhi^{n'}-ga noⁿ-bthe tha bi doⁿ shki a', a biⁿ da, ʕi ga,
941. U'-noⁿ a bi i-the ʕi-the moⁿ-thiⁿ ʔa bi a', wi-ʕoⁿ-ga, e'-ʕi-a bi a', a biⁿ da, ʕi ga,
942. A'-dsu-ʔa i-ga-ʕi-ge ʕi-the moⁿ-thiⁿ ʔa bi a', wi-ʕoⁿ-ga, e'-ʕi-a bi a, a biⁿ da, ʕi ga,
943. He'-dsi xtsi a', a biⁿ da, ʕi ga,
944. No^{n'} wi-ʕoⁿ-ga, e'-ʕi-a bi a', a biⁿ da, ʕi ga,
945. Zhi^{n'}-ga noⁿ-bthe tha ba thoⁿ ʕe thiⁿ-go' a-tha, wi-ʕoⁿ-ga, e'-ʕi-a, bi a', a biⁿ da, ʕi ga,
946. Ho^{n'}-ga wa-ʕe-ga-wa toⁿ a', a biⁿ da, ʕi ga,
947. Ha'! wi-ʕoⁿ-ga, e'-gi-a bi a, a biⁿ da, ʕi ga,
948. U'-ʔoⁿ-be tha-the ʕe a', wi-ʕoⁿ-ga, e'-gi-a bi a', a biⁿ da, ʕi ga,
949. Thu-e' xtsi ʕi-thu-ʕe the doⁿ a', a biⁿ da, ʕi ga,
950. ʕi^{n'} thiⁿ-kshe dsi a', a biⁿ da, ʕi ga,
951. Dse' go-da ʕoⁿ-ha dsi xtsi a', a biⁿ da, ʕi ga,
952. ʕi^{n'} thiⁿ-kshe noⁿ a', a biⁿ da, ʕi ga,
953. He'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, ʕi ga,
954. The ho^{n'}, wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ʕi ga,
955. He'-dsi xtsi a', a biⁿ da, ʕi ga,
956. I'-k'u-tse a-tsia-tha ba doⁿ a', a biⁿ da, ʕi ga,

957. Ba'-çe-ni e-goⁿ tha-dsu-zhe gtha bi a', a biⁿ da, ʦi ga,
 958. Ha'! wi-çon-ga, e'-gi-a bi a', a biⁿ da, ʦi ga,
 959. Zhiⁿ'-ga noⁿ-bthe tha ba thoⁿ ʦa a-ka', wi-çon-ga, e'-gi-a bi a',
 a biⁿ da, ʦi ga,
 960. Zhiⁿ'-ga noⁿ-bthe tha bi doⁿ a', a biⁿ da, ʦi ga,
 961. Ni' da-ka-dse u-bi-doⁿ moⁿ-thiⁿ ʦa bi a', wi-çon-ga, e'-ki-a, bi a',
 a biⁿ da, ʦi ga,
 962. E'thoⁿ-zha', a biⁿ da, ʦi ga,
 963. Mi' hi-e ge ʦa', a biⁿ da, ʦi ga,
 964. We'-ki-i-he-the oⁿ-moⁿ-thiⁿ ʦa bi a', wi-çon-ga, e'-ki-a bi a', a
 biⁿ da, ʦi ga,
 965. He'-dsi xtsi a', a biⁿ da, ʦi ga,
 966. Noⁿ', wi-çon-ga, e'-gi-a bi a', a biⁿ da, ʦi ga,
 967. U'-toⁿ-be tha-the ʦa tse a', wi-çon-ga, e'-gi-a bi a', a biⁿ da, ʦi ga,
 968. Hoⁿ'-ga wa-tse-ga-wa toⁿ a', a biⁿ da, ʦi ga,
 969. Dse' go-da koⁿ-ha dsi xtsi a', a biⁿ da, ʦi ga,
 970. U'-çu-u-gthoⁿ xtsi ge dsi a', a biⁿ da, ʦi ga,
 971. Hoⁿ'-bthiⁿ-çu thiⁿ-kshe noⁿ a', a biⁿ da, ʦi ga,
 972. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ʦi ga,
 973. He'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, ʦi ga,
 974. The hoⁿ', wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ʦi ga,
 975. He'-dsi xtsi a', a biⁿ da, ʦi ga,
 976. I'-k'u-tse a-tsia-tha ba doⁿ a', a biⁿ da, ʦi ga,
 977. Zhiⁿ'-ga noⁿ-bthe the ʦa a-ka', wi-çon-ga, e'-gi-a bi a', a biⁿ da,
 ʦi ga,
 978. E'thoⁿ-zha', a biⁿ da, ʦi ga,
 979. Zhiⁿ'-ga noⁿ-bthe tha bi doⁿ a', a biⁿ da, ʦi ga,
 980. Ni' da-ka-dse u-bi-doⁿ moⁿ-thiⁿ ʦa bi a', wi-çon-ga, e'-ki-a bi a',
 a biⁿ da, ʦi ga,
 981. E'thoⁿ-zha', a biⁿ da, ʦi ga,
 982. Mi' hi-e ge ʦa, a biⁿ da, ʦi ga,
 983. We'-ki-i-he-oⁿ-the ʦa bi a', wi-çon-ga, e'-ki-a, bi a', a biⁿ da,
 ʦi ga.

THE ʦA WA'-THO^N (DEER SONGS)

SONG 1

(Free translation and music, p. 186)

1

Wi-ʦiⁿ-do noⁿ she-tho toⁿ noⁿ,
 Wi-ʦiⁿ-do noⁿ she-tho toⁿ noⁿ,
 Çi noⁿ-noⁿ-ge he, ç i noⁿ-noⁿ-e,
 Çi noⁿ-noⁿ-ge he,
 Wi-ʦiⁿ-do noⁿ she-tho toⁿ noⁿ,
 Wi-ʦiⁿ-do noⁿ she-tho toⁿ noⁿ,
 Çi noⁿ-noⁿ-ge he, ç i noⁿ-noⁿ-e,
 Çi noⁿ-noⁿ-ge he,
 Wi-ʦiⁿ do noⁿ she-tho toⁿ noⁿ.

2

Wi-ṭsiⁿ-do noⁿ she-the toⁿ noⁿ,
 Wi-ṭsiⁿ-do noⁿ she-the toⁿ noⁿ,
 He noⁿ-noⁿ-ge he, he noⁿ-noⁿ-e,
 He noⁿ-noⁿ-ge he,
 Wi-ṭsiⁿ-do noⁿ she-the toⁿ noⁿ,
 Wi-ṭsiⁿ-do noⁿ she-the toⁿ noⁿ,
 He noⁿ-noⁿ-ge he, he noⁿ-noⁿ-e,
 He noⁿ-noⁿ-ge he,
 Wi-ṭsiⁿ-do noⁿ she-the toⁿ noⁿ.

SONG 2

(Free translation and music, p. 187)

1

Tsiⁿ-do he ɕka gthe he, ṭsiⁿ-do he ɕka gthe he,
 ɕi noⁿ-noⁿ-e, ɕi noⁿ-noⁿ-ge he,
 Ṭsiⁿ-do he ɕka gthe he, ṭsiⁿ-do he ɕka gthe he,
 ɕi noⁿ-noⁿ-e, ɕi noⁿ-noⁿ-ge he,
 Tsiⁿ-do he ɕka gthe he, ṭsiⁿ-do he ɕka gthe he.

2

Tsiⁿ-do he ɕka gthe he, ṭsiⁿ-do he ɕka gthe he,
 He noⁿ-noⁿ-e, he noⁿ-noⁿ-ge he,
 Ṭsiⁿ-do he ɕka gthe he, ṭsiⁿ-do he ɕka gthe he,
 He noⁿ-noⁿ-e, he noⁿ-noⁿ-ge he,
 Tsiⁿ-do he ɕka gthe he, ṭsiⁿ-do he ɕka-gthe he.

SONG 3

(Free translation and music, p. 188)

1

Wi-ṭsiⁿ-do neⁿ ɕu-dse toⁿ noⁿ,
 Wi-ṭsiⁿ-do neⁿ ɕu-dse toⁿ noⁿ,
 O-e noⁿ-noⁿ-ge he, o-e noⁿ-noⁿ-e,
 O-e noⁿ-noⁿ-ge he,
 Wi-ṭsiⁿ-do neⁿ ɕu-dse toⁿ noⁿ,
 Wi'-ṭsiⁿ-do noⁿ ɕu-dse toⁿ noⁿ,
 O-e noⁿ-noⁿ-ge he, o-e noⁿ-noⁿ-e,
 O-e noⁿ-noⁿ-ge he,
 Wi'-ṭsiⁿ-do noⁿ ɕu-dse toⁿ noⁿ.

SONG 4

(Free translation and music, p. 189)

1

O da the, o da ni-wa,
 O da the ha, o da ni wa,
 Wa-dsi-tha the ho-tha-dse,
 Wa-dsi-tha the ho-tha-dse wa-ṭo,
 O da the, o da ni wa,
 O da the ha. o da ni wa ṭo

3

O da the, o da ni wa,
 O da the ha, o da ni wa,
 Wa-dsi tha the hi-tha-the,
 Wa-dsi-tha the hi-tha-the wa-to,
 O da the, o da ni wa,
 O da the ha, o da ni wa to.

SONG 5

(Free translation and music, p. 190)

1

E-gi-uⁿ ba ha çu wa, e-gi-uⁿ ba ha çu-wa,
 Zhe-ga ba ha çu-wa, e-gi-uⁿ ba ha çu-wa,
 E-gi-uⁿ ba ha çu-wa,
 E-gi-uⁿ ba ha çu-wa, e-gi-uⁿ ba ha çu-wa,
 Zhe-ga ba-ha çu-wa, e-gi-uⁿ ba ha çu-wa

2

E-gi-uⁿ ba ha çu-wa, e-gi-uⁿ ba ha çu-wa,
 Moⁿ-ge ba ha çu-wa, e-gi-uⁿ ba ha çu-wa,
 E-gi-uⁿ ba ha çu-wa a,
 E-gi-uⁿ ba ha çu-wa, e-gi-uⁿ ba ha çu-wa,
 Moⁿ-ge ba ha çu-wa, e-gi-uⁿ ba ha çu-wa,

3

E-gi-uⁿ ba ha çu-wa, e-gi-uⁿ ba ha çu-wa,
 Pa nuⁿ ba ha çu-wa, e-gi-uⁿ ba ha çu-wa,
 E-gi-uⁿ ba ha çu-wa a,
 E-gi-uⁿ ba ha çu-wa, e-gi-uⁿ ba ha çu-wa,
 Pa noⁿ ba ha çu-wa, e-gi-uⁿ ba ha çu-wa.

SONG 6

(Free translation and music, p. 191)

No. 9

1

Ta-xtsi-e, ta-xtsi-e wa-dsu-ta zhiⁿ-ga,
 I-wi-the thoⁿ-dsi-e, ta-xtsi-e, ta-xtsi-e,
 Ta-xtsi-e wa-dsu-ta zhiⁿ-ga,
 Pi-çi ça-be hi dsi toⁿ,
 I-wi-the thoⁿ-dsi-e, ta-xtsi-e, ta-xtsi-e.

2

Ta-xtsi-e, ta-xtsi-e wa-dsu-ta zhiⁿ-ga,
 I-wi-the thoⁿ-dsi-e, ta-xtsi-e, ta-xtsi-e,
 Ta-xtsi-e wa-dsu-ta zhiⁿ-ga,
 Pi-çi hi dsi toⁿ,
 I-wi-the thoⁿ dsi-e, ta-xtsi-e, ta-xtsi-e.

3

Ta-xtsi-e, ʔa-xtsi-e wa-dsu-ʔa zhiⁿ-ga,
 I-wi-the thoⁿ dsi-e, ʔa-xtsi-e, ʔa-xtsi-e,
 ʔa-xtsi-e wa-dsu-ʔa zhiⁿ ga,
 ʔa-shka hi dsi toⁿ,
 I-wi-the thoⁿ dsi-e, ʔa-xtsi-e, ʔa-xtsi-e.

4

Ta-xtsi-e, ʔa-xtsi-e wa-dsu-ʔa zhiⁿ ga,
 I-wi-the thoⁿ dsi-e, ʔa-xtsi-e, ʔa-xtsi-e,
 ʔa-xtsi-e wa-dsu-ʔa zhiⁿ-ga,
 Xa-dse ba-ʔse he dsi toⁿ,
 I-wi-the thoⁿ dsi-e, ʔa-xtsi-e, ʔa-xtsi-e.

984. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
 985. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
 ʔsi ga,
 986. Ha'! wi-ʕoⁿ-ga, e'-ki-e noⁿ-zhiⁿ bi a', a biⁿ da, ʔsi ga,
 987. We'-ki-k'oⁿ wiⁿ thiⁿ-ge a-tha, wi-ʕoⁿ-ga, e'-ki-a bi a', a biⁿ da,
 ʔsi ga,
 988. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
 989. Zhiⁿ'-ga wa-zhiⁿ gi-tha bi thiⁿ-ge a-tha, wi-ʕoⁿ-ga, e'-ki-a bi a',
 a biⁿ da, ʔsi ga,
 990. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
 991. Hoⁿ'-ga wa-ʔse-ga-wa toⁿ a', a biⁿ da, ʔsi ga,
 992. Thu-e' xtsi ʕi-thu-ʕe the doⁿ a', a biⁿ da, ʔsi ga,
 993. A'-ba-do a-ga-ha dsi xtsi a', a biⁿ da, ʔsi ga,
 994. Iⁿ'-gthoⁿ-ga do-ga toⁿ a', a biⁿ da, ʔsi ga,
 995. Tho' toⁿ hi noⁿ-zhiⁿ bi a', a biⁿ da, ʔsi ga,
 996. Ha'! Wi-ʔsi-go-e', e-gi-a bi a', a biⁿ da, ʔsi ga,
 997. Zhiⁿ'-ga wa-zhiⁿ gi-tha bi thiⁿ-ge a-tha, Wi-ʔsi-go-e', e-gi-a bi
 a', a biⁿ da, ʔsi ga,
 998. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
 999. Zhiⁿ'-ga wa-zhiⁿ gi-tha bi thiⁿ-ge' e-she doⁿ a', a biⁿ da, ʔsi ga,
 1000. Zhiⁿ'-ga wa-zhiⁿ gi-tha ba thoⁿ ʔa a-toⁿ he iⁿ da', a biⁿ da, ʔsi ga,
 1001. ʕiⁿ'-dse thi-bo-xa tsi-the doⁿ a', a biⁿ da, ʔsi ga,
 1002. ʕiⁿ'-dse i-ʔa-xe sha-be ga thiⁿ-kshe shki a', a biⁿ da, ʔsi ga,
 1003. ʔe'-dse gi-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
 1004. ʔe'-dse gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ʔsi ga,
 1005. ʔe'-dse gi-shoⁿ-tha zhi ki-the moⁿ-thiⁿ ʔa biⁿ da', a biⁿ da, ʔsi ga,
 1006. ʕi'-ha u-sha-be ga thiⁿ-kshe shki a', a biⁿ da, ʔsi ga,
 1007. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da, e'-tsi-the a', a biⁿ da, ʔsi ga,
 1008. Pa'-zhu-zhe i-ʔa-xe sha-be ga thiⁿ-kshe shki a', a biⁿ da, ʔsi ga,
 1009. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da' e toⁿ, a biⁿ da, ʔsi ga,

1010. Noⁿ-ta i-ta-xe sha-be ga-thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 1011. Noⁿ'-xthe a-gi-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
 1012. Zhiⁿ'-ga noⁿ-xthe tha bi doⁿ shki a', a biⁿ da, tsi ga,
 1013. Noⁿ'-xthe gi-sha-be ki-the moⁿ-thiⁿ ta biⁿ da', a biⁿ da tsi ga,
 1014. He'-dsi xtsi a', a biⁿ da, tsi ga,
 1015. Hoⁿ'-ga wa-tse-ga-wa toⁿ a', a biⁿ da, tsi ga,
 1016. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
 1017. Tse'-xe xtsi ge dsi a', a biⁿ da, tsi ga,
 1018. Wa'-ca-be u-ca-ka thiⁿ-ge toⁿ noⁿ a', a biⁿ da, tsi ga,
 1019. Tho' toⁿ hi noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
 1020. Po'-e toⁿ hi noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
 1021. Noⁿ'-be ba-ha toⁿ a', a biⁿ da, tsi ga,
 1022. Ha! Wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
 1023. Zhiⁿ'-ga wa-zhiⁿ gi-tha bi thiⁿ-ge' a-tha, Wi-tsi-go e', e-gi a bi
 a', a biⁿ da, tsi ga,
 1024. He'-dsi xtsi a', a biⁿ da, tsi ga,
 1025. Zhiⁿ'-ga wa-zhiⁿ gi-tha ba thoⁿ ta a toⁿ he iⁿ da', a biⁿ da, tsi ga,
 1026. Noⁿ'-be zha-ta ga ge a', a biⁿ da, tsi ga,
 1027. Pe'-dse a-gi-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
 1028. Zhiⁿ'-ga pe-dse gi the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
 1029. Pe'-dse gi-shoⁿ-tha zhi ki-the moⁿ-thiⁿ ta biⁿ da', a biⁿ da, tsi ga,
 1030. Ci' ha u-sha-be ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 1031. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 1032. Zhiⁿ'-ga noⁿ-xthe gi tha bi doⁿ a', a biⁿ da, tsi ga,
 1033. Noⁿ'-xthe gi-ca-be ki-the moⁿ-thiⁿ ta biⁿ da', a biⁿ da, tsi ga,
 1034. Pa'-zhu-zhe i-ta-xe sha-be ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 1035. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 1036. Zhiⁿ'-ga noⁿ-xthe gi tha bi doⁿ a', a biⁿ da, tsi ga,
 1037. Noⁿ'-xthe gi-sha-be ki-the moⁿ-thiⁿ ta biⁿ da', a biⁿ da, tsi ga,
 1038. Zhu'-i-ga ca-be ga kshe a', a biⁿ da, tsi ga,
 1039. Noⁿ'-xthe a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 1040. Zhiⁿ'-ga noⁿ-xthe gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
 1041. Noⁿ'-xthe gi-ca-be ki-the moⁿ-thiⁿ ta biⁿ da', a biⁿ da, tsi ga,
 1042. Hoⁿ'-ga wa-tse-ga-wa toⁿ a', a biⁿ da, tsi ga,
 1043. Thu'-e xtsi ci-thu-çe the doⁿ a', a biⁿ da, tsi ga,
 1044. Tse'-xe xtsi ge dsi a', a biⁿ da, tsi ga,
 1045. Mi'-xa cka toⁿ-ga thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
 1046. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 1047. Ha! Wi-tsi-go e', e-gi-a bi a', a biⁿ da, tsi ga,
 1048. Zhiⁿ'-ga wa-zhiⁿ gi-tha bi thiⁿ-ge a-tha, Wi-tsi-go e', e-gi-a bi
 a', a biⁿ da, tsi ga,

1049. Ha'! zhiⁿ-ga, e'-tsi-the a', a biⁿ da, tsi ga,
 1050. Zhiⁿ'-ga wa-zhiⁿ gi-tha bi thiⁿ-ga bi e'-she doⁿ a', a biⁿ da,
 tsi ga,
 1051. Zhiⁿ'-ga wa-zhiⁿ gi-tha ba thoⁿ ta a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
 1052. Çi' koⁿ-ha sha-be ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 1053. Pe'-dse a-gi-the a-thiⁿ he iⁿ da, e toⁿ a', a biⁿ da, tsi ga,
 1054. Pa'-zhu-zhe i-ta-xe sha-be ga thiⁿ-kshe shki a', a biⁿ da, tsi ga,
 1055. Pe'-dse a-gi-the a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 1056. Zhiⁿ'-ga pe-dse gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
 1057. Pe'-dse gi-shoⁿ-tha zhi ki-the moⁿ-thiⁿ ta biⁿ da', a biⁿ da, tsi ga,
 1058. Zhiⁿ'-ga wa-zhiⁿ gi-tha bi doⁿ a', a biⁿ da, tsi ga,
 1059. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, tsi ga,
 1060. Ni' oⁿ-woⁿ-ta-thiⁿ bi a-thiⁿ he iⁿ da', a biⁿ da, tsi ga,
 1061. Zhiⁿ-ga wa-zhiⁿ gi-tha bi doⁿ a, a biⁿ da, tsi ga,
 1062. Ni' u-ta-thiⁿ bi ki-the moⁿ-thiⁿ ta bi a', zhiⁿ-ga, a biⁿ da, tsi ga.
 1063. He'-dsi xtsi a', a biⁿ da, tsi ga,
 1064. Zhiⁿ'-ga wa-zhiⁿ gi-tha bi thiⁿ-ge a-tha- wi-çoⁿ-ga, e'-ki-a bi a',
 a biⁿ da, tsi ga
 1065. He'-dsi xtsi a', a biⁿ da, tsi ga,
 1066. Hoⁿ'-ga wa-tse ga-wa toⁿ a', a biⁿ da, tsi ga,
 1067. Thu-e' xtsi çi-thu-çe the doⁿ a', a biⁿ da, tsi ga,
 1068. Iⁿ'-gthoⁿ-ga do-ga toⁿ a', a biⁿ da, tsi ga,
 1069. Tho' toⁿ hi noⁿ-zhiⁿ bi a', a biⁿ da, tsi ga,
 1070. Zhiⁿ'-ga wa-zhiⁿ thi-gi-the ta bi a', Wi-tsi-go e', e-gi-a bi a', a
 biⁿ da, tsi ga,
 1071. He'-dsi xtsi a', a biⁿ da, tsi ga,
 1072. Zhiⁿ'-ga wa-zhiⁿ gi-tha ba thoⁿ ta a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
 1073. He'-dsi xtsi a', a biⁿ da, tsi ga,
 1074. Wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 1075. Iⁿ'-gthoⁿ-ga bi a, wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 1076. Zha'-zhe oⁿ-ki-çoⁿ ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da,
 tsi ga,
 1077. Iⁿ'-gthoⁿ-ga toⁿ a', a biⁿ da, tsi ga,
 1078. Zha'-zhe oⁿ-ki-çoⁿ ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da,
 tsi ga,
 1079. Iⁿ'-gthoⁿ-ga zhiⁿ-ga, a biⁿ da, tsi ga,
 1080. Zha'-zhe oⁿ-ki-çoⁿ ta bi a', wi-çoⁿ-ga, e'-kia bi a', a biⁿ da,
 tsi ga,
 1081. Iⁿ'-gthoⁿ-ga zhiⁿ-ga', a biⁿ da, tsi ga,
 1082. Zha'-zhe oⁿ-ki-çoⁿ oⁿ-moⁿ-thiⁿ ta bi a', wi-çoⁿ-ga, e'-ki-a bi a'
 a biⁿ da, tsi ga.

1083. Ho^{n'}-ga wa-t̄se-ga-wa toⁿ a', a biⁿ da, t̄si ga,
 1084. Thu-e' xtsi ç̄i-thu-çe the doⁿ a', a biⁿ da, t̄si ga,
 1085. Wa'-ça-be u-ça-қа thiⁿ-ge toⁿ noⁿ a', a biⁿ da, t̄si ga,
 1086. Po'-e toⁿ hi noⁿ-zhiⁿ bi a', a biⁿ da, t̄si ga,
 1087. Zhi^{n'}-ga wa-zhiⁿ gi-tha bi thiⁿ-ge a-tha, Wi-t̄si-go e', e-gi-a' bi
 a', a biⁿ da, t̄si ga,
 1088. Zhi^{n'}-ga wa-zhiⁿ gi-tha ba thoⁿ t̄a a-toⁿ he iⁿ da', a biⁿ da, t̄si ga,
 1089. Ha'! wi-ç̄oⁿ-ga, e' toⁿ a', a biⁿ da, t̄si ga,
 1090. Wa'-ça-ba bi a', wi-ç̄oⁿ-ga, e'-k̄i-a bi a', a biⁿ da, t̄si ga,
 1091. Sha'-ba bi a, wi-ç̄oⁿ-ga, e'-k̄i-a bi a', a biⁿ da, t̄si ga,
 1092. Zha'-zhe oⁿ-k̄i-toⁿ t̄a bi a', wi-ç̄oⁿ-ga, e'-k̄i-a bi a', a biⁿ da,
 t̄si ga,
 1093. Sha'-be t̄si-gthe shki a', a biⁿ da, t̄si ga,
 1094. Zha'-zhe oⁿ-k̄i-toⁿ oⁿ-moⁿ-thiⁿ t̄a bi a', wi-ç̄oⁿ-ga, e'-k̄i-a bi a',
 a biⁿ da, t̄si ga,
 1095. Sha'-be i-tha-tha bi a', wi-ç̄oⁿ-ga, e'-k̄i-a bi a', a biⁿ da, t̄si ga,
 1096. Sha'-be i-the shki a', a biⁿ da, t̄si ga,
 1097. Zha'-zhe oⁿ-k̄i-toⁿ t̄a bi a', wi-ç̄oⁿ-ga, e'-k̄i-a bi a', a biⁿ da,
 t̄si ga,
 1098. No^{n'}, wi-ç̄oⁿ-ga, e'-k̄i-a bi a', a biⁿ da, t̄si ga,
 1099. Zhi^{n'}-ga wa-zhiⁿ gi-tha bi thiⁿ-ge' a-tha, wi-ç̄oⁿ-ga, e'-k̄i-a bi a',
 a biⁿ da, t̄si ga,
 1100. T̄se'-xe xtsi ge dsi a', a biⁿ da, t̄si ga,
 1101. Mi'-xa-ç̄ka t̄oⁿ-ga thiⁿ-kshe noⁿ a', a biⁿ da, t̄si ga,
 1102. Tho' thiⁿ-kshe hi noⁿ-zhiⁿ bi a', a biⁿ da, t̄si ga,
 1103. Zhi^{n'}-ga wa-zhiⁿ gi-tha bi thiⁿ-ge' a-tha, Wi-t̄si-go e', e-gi-a bi
 a', a biⁿ da, t̄si ga,
 1104. He'-dsi xtsi a', a biⁿ da, t̄si ga,
 1105. Ha'! wi-ç̄oⁿ-ga, e'-k̄i-a bi a', a biⁿ da, t̄si ga,
 1106. Zha'-zhe oⁿ-k̄i-toⁿ t̄a bi a', wi-ç̄oⁿ-ga, e'-k̄i-a bi a', a biⁿ da,
 t̄si ga,
 1107. Ç̄ka' bi a, wi-zhiⁿ-the, e'-k̄i-a bi a', a biⁿ da, t̄si ga,
 1108. Wa'-zhiⁿ-ga bi a', wi-ç̄oⁿ-ga, e'-k̄i-a bi a', a biⁿ da, t̄si ga,
 1109. Mi'-xa-ç̄ka bi a, wi-ç̄oⁿ-ga, e'-k̄i-a bi a', a biⁿ da, t̄si ga,
 1110. Mi'-xa-ç̄ka shki a', a biⁿ da, t̄si ga,
 1111. Zha'-zhe oⁿ-k̄i-toⁿ t̄a bi a', wi-ç̄oⁿ-ga, e'-k̄i-a bi a', a biⁿ da,
 t̄si ga,
 1112. Wa'-zhiⁿ-ga bi a, wi-ç̄oⁿ-ga, e'-k̄i-a bi a', a biⁿ da, t̄si ga,
 1113. Ç̄ka' bi a, wi-ç̄oⁿ-ga, e'-k̄i-a bi a', a biⁿ da, t̄si ga,
 1114. Wa'-zhiⁿ-ç̄ka shki a', a biⁿ da, t̄si ga,
 1115. Zha'-zhe oⁿ-k̄i-toⁿ t̄a bi a', wi-ç̄oⁿ-ga, e'-k̄i-a bi a', a biⁿ da,
 t̄si ga.

1116. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
 1117. Wa'-zha-zhe u-dse-the pe-thoⁿ-ba ni-ḡa-shi-ga ba doⁿ a', a biⁿ da, ʔsi ga,
 1118. Xtha'-xtha thiⁿ-ge xtsi ni-ḡa-shi-ga thoⁿ-ka', a biⁿ da, ʔsi ga,
 1119. Da' ni-the thiⁿ-ge xtsi ni-ḡa-shi-ga thoⁿ-ka', a biⁿ da, ʔsi ga,
 1120. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
 1121. Noⁿ'-ni-oⁿ-ba wiⁿ a', a biⁿ da, ʔsi ga,
 1122. Zho'-i-ga the xtsi ni-ḡa-shi-ga thoⁿ-ka', a biⁿ da, ʔsi ga,
 1123. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
 1124. Ha'! Hoⁿ-ga e', e-tsi-the a', a biⁿ da, ʔsi ga,
 1125. Noⁿ'-ni-oⁿ-ba wiⁿ zho-i-ga a-the a-thiⁿ he a', Hoⁿ-ga e', e-tsi-the a', a biⁿ da, ʔsi ga,
 1126. Zho'-i-ga tha-the tha-thiⁿ-she doⁿ shki a', a biⁿ da, ʔsi ga,
 1127. Zho'-i-ga i-ʔs'a thiⁿ-ge tha-thiⁿ-she ʔa tse a', Hoⁿ-ga e', e-toⁿ a', a biⁿ da, ʔsi ga,
 1128. Pa' u-shoⁿ ga thiⁿ-kshe shki a', a biⁿ da, ʔsi ga,
 1129. Pa'-u-shoⁿ-shoⁿ a-gi-the a-thiⁿ he a', Hoⁿ-ga a', e-toⁿ a', a biⁿ da, ʔsi ga,
 1130. Pa' u-shoⁿ-shoⁿ tha-the doⁿ shki a', a biⁿ da, ʔsi ga,
 1131. Pa' u-shoⁿ-shoⁿ i-ʔs'a thiⁿ-ge' tha ḡi-the tha-thiⁿ-she ʔa tse a', Hoⁿ-ga e', e toⁿ a', a biⁿ da, ʔsi ga,
 1132. U'-thu-ga ga thiⁿ-kshe shki a', a biⁿ da, ʔsi ga,
 1133. I'-u-thu-ga a-gi-the a-thiⁿ he a', Hoⁿ-ga e', e toⁿ a', a biⁿ da, ʔsi ga,
 1134. Noⁿ'-ni-oⁿ-ba ga thiⁿ-kshe shki a', a biⁿ da, ʔsi ga,
 1135. I'-u-thu-ga tha-the tha-thiⁿ-she doⁿ shki a', a biⁿ da, ʔsi ga,
 1136. I'-u-thu-ga i-ʔs'a thiⁿ-ge tha-thiⁿ-she ʔa tse a', Hoⁿ-ga e', e toⁿ a', a biⁿ da, ʔsi ga,
 1137. Thi'-u-ba-he i'-sdu-ge ga kshe a', a biⁿ da, ʔsi ga,
 1138. Thi'-u-ba-he a-gi-the a-thiⁿ he a', Hoⁿ-ga e', e toⁿ a', a biⁿ da, ʔsi ga,
 1139. Thi'-u-ba-he i'-sdu-ge ga kshe a', a biⁿ da, ʔsi ga,
 1140. Thi'-u-ba-he tha-gi-the tha-thiⁿ-she doⁿ shki a', a biⁿ da, ʔsi ga,
 1141. Thi'-u-ba-he i-ʔs'a thiⁿ-ge tha-thiⁿ-she ʔa tse a', Hoⁿ-ga e', e toⁿ a', a biⁿ da, ʔsi ga,
 1142. Noⁿ'-ḡa oⁿ-he ga kshe a', a biⁿ da, ʔsi ga,
 1143. Noⁿ'-ḡa oⁿ-he a-gi-the a-thiⁿ he a', Hoⁿ-ga e', e toⁿ a', a biⁿ da, ʔsi ga,
 1144. Noⁿ'-ḡa oⁿ-he tha-the tha-thiⁿ-she doⁿ shki a', a biⁿ da, ʔsi ga,
 1145. Noⁿ'-ḡa oⁿ-he i-ʔs'a thiⁿ-ge tha-thiⁿ-she ʔa tse a', Hoⁿ-ga e', e toⁿ a', a biⁿ da, ʔsi ga,

1146. Thi'-u-ba-he tha-ṭa ga kshe a', a biⁿ da, ṭsi ga,
 1147. Thi'-u-ba-he a-gi-the a-thiⁿ he a', Hoⁿ-ga e', e toⁿ a', a biⁿ da,
 ṭsi ga,
 1148. Thi'-u-ba-he tha gi the tha thiⁿ-she doⁿ shki a', a biⁿ da, ṭsi ga,
 1149. Thi'-u-ba-he i-ṭs'a thiⁿ-ge tha thiⁿ-she ṭa tse a', Hoⁿ-ga e', e
 toⁿ a', a biⁿ da, ṭsi ga,
 1150. U'-xtho-k'a ga kshe shki a', a biⁿ da, ṭsi ga,
 1151. Thi'-u-thi-xthu-k'a a-gi-the a-thiⁿ he a tha, e' toⁿ a', a biⁿ da,
 ṭsi ga,
 1152. Thi'-u-thi-xtho-k'a tha the tha thiⁿ-she doⁿ shki a', a biⁿ da,
 ṭsi ga,
 1153. Thi'-u-thi-xtho-k'a i-ṭs'a thiⁿ-ge tha-thiⁿ-she ṭa tse a', Hoⁿ-ga
 e', e toⁿ a', a biⁿ da, ṭsi ga,
 1154. We'-thiⁿ zhiⁿ-ga i-thi-doⁿ ga kshe shki a', a biⁿ da, ṭsi ga,
 1155. Ni' a-ḵoⁿ-gthe a-gi-the a-thiⁿ he a-tha, e' toⁿ a', a biⁿ da, ṭsi ga,
 1156. Ni' a-ḵoⁿ-gthe tha-gi-the tha-thiⁿ-she doⁿ shki a', a biⁿ da,
 ṭsi ga,
 1157. Ni' a-ḵoⁿ i-ṭs'a thiⁿ-ge tha-thiⁿ-she ṭa tse a', Hoⁿ-ga e', e toⁿ
 a', a biⁿ da, ṭsi ga,
 1158. Mi' hi-e ge ṭa, a biⁿ da, ṭsi ga,
 1159. We'-goⁿ-tha a-ni tha-thiⁿ-she doⁿ shki a', a biⁿ da, ṭsi ga,
 1160. We'-goⁿ-tha thi-wa-ṭs'e-ga tha ḵi-the tha thiⁿ-she ṭa tse a',
 Hoⁿ-ga e', e toⁿ a', a biⁿ da, ṭsi ga,
 1161. Thoⁿ'-dse ba-he e-ṭoⁿ-ha noⁿ shki doⁿ a', a biⁿ da, ṭsi ga,
 1162. We'-goⁿ-tha thi-u-moⁿ-ḵa tha-ḵi-the tha-thiⁿ-she ṭa tse a',
 Hoⁿ-ga e', e toⁿ a', a biⁿ da, ṭsi ga,
 1163. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 1164. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ḵa-shi-ga ba doⁿ a', a biⁿ da,
 ṭsi ga,
 1165. Xtha'-xtha thiⁿ-ge xtsi ni-ḵa-shi-ga thoⁿ-ka', a biⁿ da, ṭsi ga,
 1166. Da' ni-the thiⁿ-ge xtsi ni-ḵa-shi-ga thoⁿ-ka', a biⁿ da, ṭsi ga,
 1167. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 1168. Ha'! Wa-zha-zhe', e tsi-the a', a biⁿ da, ṭsi ga,
 1169. 'Iⁿ' zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 1170. Zho'-i-ga the xtsi a-ni-ḵa-shi-ga a-toⁿ he a', Wa-zha-zhe', e toⁿ
 a', a biⁿ da, ṭsi ga,
 1171. Wa'-ḵoⁿ-da Hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 1172. Zho'-i-ga the xtsi a-ni-ḵa-shi-ga a-toⁿ he a', Wa-zha-zhe', e toⁿ
 a', a biⁿ da, ṭsi ga,
 1173. 'Iⁿ' zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 1174. Zho'-i-ga tha the tha thiⁿ-she doⁿ shki a', a biⁿ da, ṭsi ga,
 1175. Wa'-ḵoⁿ-da e-shki doⁿ a', a biⁿ da, ṭsi ga,

1176. A'-ki-tha-zha-ṭa bi tha-ki-the tha-thiⁿ-she ṭa tse a', Wa-zha-zhe', e-gi-a bi a, a biⁿ da, ṭsi ga,
 1177. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 1178. 'Iⁿ' zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 1179. Zho'-i-ga the xtsi a-ni-ka-shi-ga a-thiⁿ he a', Wa-zha-zhe', e toⁿ a', a biⁿ da, ṭsi ga,
 1180. Zho'-i-ga tha the tha thiⁿ-she doⁿ shki a', a biⁿ da, ṭsi ga,
 1181. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, ṭsi ga,
 1182. A'-ṭa-kshiⁿ bi tha-ki-the tha-thiⁿ-she ṭa tse a', Wa-zha-zhe', e gi-a bi a', a biⁿ da, ṭsi ga,
 1183. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 1184. 'Iⁿ' zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 1185. Zho'-i-ga tha the tha thiⁿ-she doⁿ shki a', a biⁿ da, ṭsi ga,
 1186. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, ṭsi ga,
 1187. Be' hi oⁿ-gtha moⁿ-zhi iⁿ da', a biⁿ da, ṭsi ga,
 1188. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, ṭsi ga,
 1189. Be' hi a-gtha ba zhi tha-ki-the tha-thiⁿ-she ṭa tse a', Wa-zha-zhe', e-gi-a bi a', a biⁿ da, ṭsi ga,
 1190. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 1191. 'Iⁿ' zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 1192. Zho'-i-ga tha-the tha-thiⁿ-she doⁿ shki a', a biⁿ da, ṭsi ga,
 1193. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, ṭsi ga,
 1194. Ii' oⁿ-ki-tha-shoⁿ bi a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
 1195. 'Iⁿ' zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 1196. Zho'-i-ga tha-the tha-thiⁿ-she doⁿ shki a', a biⁿ da, ṭsi ga,
 1197. Wa'-koⁿ-da e-shki doⁿ a', a biⁿ da, ṭsi ga,
 1198. Ii' a-ki-tha-shoⁿ bi tha-ki-the tha-thiⁿ-she ṭa tse a', Wa-zha-zhe', e-gi-a bi a', a biⁿ da, ṭsi ga.

ṬSI GI'-KA-XE WA-THO^N (SONGS OF SETTING UP THE HOUSE OF MYSTERY)

SONG 1

(Free translation and music, p. 198)

1

Wi-e ṭsi wiⁿ ga-xa thiⁿ-e,
 Wi-e ṭsi wiⁿ ga-xa thiⁿ-e he the,
 Ga-xa thiⁿ-e e,
 Ṭsi wi-ṭa neⁿ ga-xa thiⁿ-e,
 Wi-e ṭsi wiⁿ ga-xa thiⁿ-e e,
 Wi-e ṭsi wiⁿ ga-xa thiⁿ-e.

2

Wi-e ṭsi wiⁿ ga-xa thiⁿ-e,
 Wi-e ṭsi wiⁿ ga-xa thiⁿ-e he the,
 Ga-xa thiⁿ-e e,
 Wa-koⁿ-da ṭsi ga-xa thiⁿ-e,
 Wi-e ṭsi wiⁿ ga-xa thiⁿ-e e,
 Wi-e ṭsi wiⁿ ga-xa thiⁿ-e.

3

Wi-e tsi wiⁿ ga-xa thiⁿ-e,
 Wi-e tsi wiⁿ ga-xa thiⁿ-e he the,
 Ga-xa thiⁿ-e e,
 Tsi hiu-gthe wi-ṭa noⁿ ga-xa thiⁿ-e
 Wi-e tsi wiⁿ ga-xa thiⁿ-e e,
 Wi-e tsi wiⁿ ga-xa thiⁿ-e.

4

Wi-e tsi wiⁿ ga-xa thiⁿ-e,
 Wi-e tsi wiⁿ ga-xa thiⁿ-e he the,
 Ga-xa thiⁿ-e e,
 U-zhe-ṭsi wi-ṭa noⁿ ga-xa thiⁿ-e,
 Wi-e tsi wiⁿ ga-xa thiⁿ-e e,
 Wi-e tsi wiⁿ ga-xa thiⁿ-e.

SONG 2

(Free translation and music, p. 199)

1

Ṭsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
 Ṭsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
 Ṭsi wi-ṭa noⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
 Ṭsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
 Ṭsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the.

2

Ṭsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
 Ṭsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
 Wa-ḵoⁿ-da ṭsi ga-xa thiⁿ, ga-xa thiⁿ-e he the,
 Ṭsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
 Ṭsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,

3

Ṭsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
 Ṭsi wiⁿ ga-xa thiⁿ ga-xa thiⁿ-e he the,
 Ṭsi hiu-gthe wi-ṭa noⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the.,
 Ṭsi wiⁿ ga-xa thiⁿ ga-xa thiⁿ-e he the,
 Ṭsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the.

4

Ṭsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
 Ṭsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
 U-zhe-ṭsi wi-ta noⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the,
 Ṭsi wiⁿ ga-xa thiⁿ, ga-xa thiⁿ-e he the.

K̄I-ÇTO' WA-THON (SONGS OF THE GATHERING)

SONG 1

(Free translation and music, p. 200)

1

K̄i-çto ba doⁿ dsi tho,
 K̄i-çto ba doⁿ dsi tho,
 Hoⁿ-ga k̄i-çto ba doⁿ dsi tho,
 K̄i-çto ba doⁿ dsi tho.

2

K̄i-çto ba doⁿ dsi tho,
 K̄i-çto ba doⁿ dsi tho,
 Xi-tha k̄i-çto ba doⁿ dsi tho,
 K̄i-çto ba doⁿ dsi tho,

3

K̄i-çto ba doⁿ dsi tho,
 K̄i-çto ba doⁿ dsi tho,
 Xi-tha çka k̄i-çto ba doⁿ dsi tho,
 K̄i-çto ba doⁿ dsi tho.

4

K̄i-çto ba doⁿ dsi tho,
 K̄i-çto ba doⁿ dsi tho,
 Xi-tha gthe-zhe k̄i-çto ba doⁿ dsi tho,
 K̄i-çto ba doⁿ dsi tho.

SONG 2

(Free translation and music, p. 200)

1

Ts'a-ge do-ba k̄i-çto ba doⁿ,
 E-dsi u-wi-he a-thiⁿ he,
 E-dsi u-wi-he a-thiⁿ he, he,
 E-dsi u-wi-he a-tbiⁿ he,
 E-dsi u-wi-he a-thiⁿ he,
 Ts'a-ge do-ba k̄i-çto ba doⁿ,
 E-dsi u-wi-he a-thiⁿ he.

2

Ni-ka do-ba k̄i-çto ba doⁿ,
 E-dsi u-wi-he a-thiⁿ he,
 E-dsi u-wi-he a-thiⁿ ho, he,
 E-dsi u-wi-he a-thiⁿ he,
 E-dsi u-wi-he a-thiⁿ he,
 Ni-ka do-ba k̄i-çto ba doⁿ,
 E-dsi u-wi-he a-thiⁿ ho.

1199. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 1200. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba daⁿ a', a biⁿ da,
 t̥si ga,
 1201. Xtha'-xtha thiⁿ-ge xtsi ni-ka-shi-ga thoⁿ-ka', a biⁿ da, t̥si ga,
 1202. Hoⁿ'-ga wiⁿ a', a biⁿ da, t̥si ga,
 1203. O'-pxoⁿ zho-i-ga the xtsi ni-ka-shi-ga toⁿ a', a biⁿ da, t̥si ga,
 1204. Pe'-o-toⁿ thiⁿ-kshe a', a biⁿ da, t̥si ga,
 1205. Ho'-e-ga gi-the xtsi ni-ka-shi-ga toⁿ a', a biⁿ da, t̥si ga,
 1206. Wa'-gthu-shka be zhiⁿ-ga i-ṭa-i shki doⁿ a', a biⁿ da, t̥si ga,
 1207. U-ḱi'-oⁿ-the oⁿ-ga-xe oⁿ-moⁿ-thiⁿ ṭa bi a', wi-ḱoⁿ-ga, e'-ḱi-a bi
 a', a biⁿ da, t̥si ga,
 1208. Wa'-zha-zhe a', a biⁿ da, t̥si ga,
 1209. T̥si-zhu e-thoⁿ-ba', a biⁿ da, t̥si ga,
 1210. Ho'-e-ga gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, t̥si ga,
 1211. Wa'-gthu-shka be zhiⁿ-ga i-ṭa i shki doⁿ a', a biⁿ da, t̥si ga,
 1212. U-ḱi'-oⁿ-the oⁿ-ga-xe oⁿ-moⁿ-thiⁿ ṭa bi a', wi-ḱoⁿ-ga, e'-ḱi-a bi
 a', a biⁿ da, t̥si ga,
 1213. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 1214. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
 t̥si ga,
 1215. 'Iⁿ'-zhiⁿ-ga', a biⁿ da, t̥si ga,
 1216. 'Iⁿ'-zhiⁿ-ga pe-thoⁿ-ba', a biⁿ da, t̥si ga,
 1217. Zho'-i-ga the xtsi ni-ka-shi-ga thoⁿ-ka', a biⁿ da, t̥si ga,
 1218. 'Iⁿ'-zhiⁿ-ga do-ba', a biⁿ da, t̥si ga,
 1219. U'-she-tsi do-ba ha', a biⁿ da, t̥si ga,
 1220. E'-noⁿ-ha, a biⁿ da, t̥si ga,
 1221. U'-tsi i-noⁿ-tha bi a', a biⁿ da, t̥si ga,
 1222. Wa'-zha-zhe a', a biⁿ da, t̥si ga,
 1223. T̥si'-zhu e-thoⁿ-ba', a biⁿ da, t̥si ga,
 1224. I'-ni-tha moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
 1225. I'-ni-tha gi-wa-ṭs'e-ga oⁿ-ḱi-the oⁿ-moⁿ-thiⁿ ṭa bi a', wi-ḱoⁿ-ga,
 e'-ḱi-a bi a, a biⁿ da, t̥si ga,
 1226. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 1227. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
 t̥si ga,
 1228. Hoⁿ'-ga wiⁿ a', a biⁿ da, t̥si ga,
 1229. Moⁿ'-iⁿ-ka zhiⁿ-ga', a biⁿ da, t̥si ga,
 1230. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 1231. Noⁿ'-be zha-ṭa ga-xe toⁿ a', a biⁿ da, t̥si ga,
 1232. Moⁿ'-thiⁿ-ka sha-be thiⁿ-kshe a', a biⁿ da, t̥si ga,
 1233. Ba'-ha a-tsi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
 1234. The' shki doⁿ a', a biⁿ da, t̥si ga,
 1235. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, t̥si ga,

1236. We'-goⁿ-tha gi-wa-ṭs'e-ga ḵi-the moⁿ-thiⁿ ṭa bi a', wi-zhiⁿ-the a', a biⁿ da, ṭsi ga,
 1237. Wa'-zha-zhe a', a biⁿ da, ṭsi ga,
 1238. Ṭsi'-zhu e-thoⁿ-ba', a biⁿ da, ṭsi ga,
 1239. Iⁿ'-dse-ha ga-xa bi doⁿ a', a biⁿ da, ṭsi ga,
 1240. Thoⁿ'-dse ba-he' e-toⁿ-ha noⁿ shki doⁿ a', a biⁿ da, ṭsi ga,
 1241. We'-goⁿ-tha gi-wa-ṭs'e-ga ḵi-the moⁿ-thiⁿ ṭa bi a', wi-ḵoⁿ-ga, e'-ḵi-a, bi a', a biⁿ da, ṭsi ga,
 1242. E'thoⁿ-zha', a biⁿ da, ṭsi ga,
 1243. Iⁿ'-dse-ha ga-xa bi doⁿ a', a biⁿ da, ṭsi ga,
 1244. Iⁿ'-shta-ha a-ga-ḵta zhi ṭa tse a', wi-ḵoⁿ-ga, e'-ḵi-a, bi a', a biⁿ da, ṭsi ga,
 1245. Iⁿ'-shta-ha a-ga-ḵta doⁿ a', a biⁿ da, ṭsi ga,
 1246. Ni'-ḵa noⁿ da-pa ḵi-the moⁿ-thiⁿ ṭa bi a', wi-ḵoⁿ-ga, e'-ḵi-a bi a', a biⁿ da, ṭsi ga,
 1247. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 1248. Moⁿ'-thiⁿ-ḵa ṭo-ho thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 1249. Ba'-ha a-tsi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
 1250. The' wi-ḵoⁿ-ga, e'-ḵi-a bi a', a biⁿ da, ṭsi ga,
 1251. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ ṭa bi a', wi-ḵoⁿ-ga, e'-ḵi-a bi a', a biⁿ da, ṭsi ga,
 1252. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
 1253. Mi' hi-e ge ṭa', a biⁿ da, ṭsi ga,
 1254. We'-goⁿ-tha gi-wa-ṭs'e-ga ḵi-the moⁿ-thiⁿ ṭa bi a', wi-ḵoⁿ-ga, e'-ḵi-a bi a', a biⁿ da, ṭsi ga,
 1255. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
 1256. Thoⁿ'-dse ba-he' e-toⁿ ha noⁿ shki doⁿ a', a biⁿ da, ṭsi ga,
 1257. We'-goⁿ-tha gi-wa-ṭs'e-ga ḵi-the moⁿ-thiⁿ ṭa bi a', wi-ḵoⁿ-ga, e'-ḵi-a bi a', a biⁿ da, ṭsi ga,
 1258. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 1259. Moⁿ'-thiⁿ-ḵa zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 1260. Ba'-ha a-tsi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, ṭsi ga,
 1261. The' shki doⁿ a', a biⁿ da, ṭsi ga,
 1262. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ ṭa bi a', wi-ḵoⁿ-ga, e'-ḵi-a bi a', a biⁿ da, ṭsi ga,
 1263. Wa'-zha-zhe a', a biⁿ da, ṭsi ga,
 1264. Ṭsi'-zhu e-thoⁿ-ba', a biⁿ da, ṭsi ga,
 1265. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ ṭa bi a', wi-ḵoⁿ-ga, e'-ḵi-a bi a', a biⁿ da, ṭsi ga,
 1266. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ṭsi ga,
 1267. Thoⁿ'-dse ba-he' e-toⁿ-ha noⁿ shki doⁿ a', a biⁿ da, ṭsi ga,
 1268. We'-goⁿ-tha gi-wa-ṭs'e-ga ḵi-the moⁿ-thiⁿ ṭa bi a', wi-ḵoⁿ-ga, e'-ḵi-a bi a', a biⁿ da, ṭsi ga,
 1269. E'thoⁿ-zha', a biⁿ da, ṭsi ga,

1270. Iⁿ'-dse-ha ga-xa bi doⁿ a', a biⁿ da, t̥si ga,
 1271. Iⁿ'-shta-bthi a-ga-xtoⁿ a-zhi ʔa tse a', wi-ʧoⁿ-ga e'-k̥i-a bi a',
 a biⁿ da, t̥si ga,
 1272. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 1273. Moⁿ'-thiⁿ-ka ʧi thiⁿ-kshe noⁿ a', a biⁿ da, t̥si ga,
 1274. Ba'-ha a-tsi-noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
 1275. The' shki doⁿ a', a biⁿ da, t̥si ga,
 1276. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, t̥si ga,
 1277. Wa'-zha-zhe a', a biⁿ da, t̥si ga,
 1278. T̥si'-zhu e-thoⁿ-ba, a biⁿ da, t̥si ga,
 1279. We'-goⁿ-tha gi-wa-ʧs' e-ga k̥i-the moⁿ-thiⁿ ʔa bi a', wi-ʧoⁿ-ga,
 e'-k̥i-a bi a', a biⁿ da, t̥si ga,
 1280. Da'-gthe u-k' o-pi a-tha bi doⁿ shki a', a biⁿ da, t̥si ga,
 1281. Iⁿ'-dse-ha kshi-the moⁿ-thiⁿ ʔa bi a', wi-ʧoⁿ-ga, e'-k̥i-a bi a',
 a biⁿ da, t̥si ga.
 1282. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 1283. Moⁿ'-thiⁿ-ka ʧoⁿ-ha be-shiⁿ ga thiⁿ-kshe shki a', a biⁿ da, t̥si ga,
 1284. E'-shki doⁿ wa-thiⁿ-e-ʧka zhi iⁿ da', a biⁿ da, t̥si ga,
 1285. T̥se'-xe ni-ka-pu e-noⁿ bi noⁿ a', a biⁿ da, t̥si ga,
 1286. Shoⁿ' xtsi pa-xe iⁿ da', a biⁿ da, t̥si ga,
 1287. Wa'-zha-zhe a', a biⁿ da, t̥si ga,
 1288. T̥si'-zhu e-thoⁿ-ba', a biⁿ da, t̥si ga,
 1289. T̥se'-xe ni-ka-pu tha bi doⁿ shki a', a biⁿ da, t̥si ga,
 1290. Mi'hi-e ge ʔa, a biⁿ da, t̥si ga,
 1291. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, t̥si ga,
 1292. We'-goⁿ-tha gi-wa-ʧs' e-ga k̥i-the moⁿ-thiⁿ ʔa bi a', wi-ʧoⁿ-ga,
 e'-k̥i-a bi a', a biⁿ da, t̥si ga,
 1293. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 1294. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
 t̥si ga,
 1295. Xtha'-xtha thiⁿ-ge xtsi ni-ka-shi-ga thoⁿ-ka', a biⁿ da, t̥si ga.
 1296. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 1297. Ha'! wi-ʧoⁿ-ga, e'-k̥i-e noⁿ-zhiⁿ bi a', a biⁿ da, t̥si ga,
 1298. We'-k̥i-k' oⁿ wiⁿ thiⁿ-ga a-tha, wi-ʧoⁿ-ga, e'-k̥i-a bi a', a biⁿ da,
 t̥si ga,
 1299. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 1300. T̥se'-xe ni-ka-pu e-goⁿ toⁿ noⁿ a', a biⁿ da, t̥si ga,
 1301. He'-dsi xtsi a-thiⁿ gi e doⁿ a', a biⁿ da, t̥si ga,
 1302. Wi'-ʧoⁿ-ga e'-k̥i-a bi a', a biⁿ da, t̥si ga,
 1303. The' we-k̥i-k' oⁿ oⁿ-gi-the ʔa bi a', wi-ʧoⁿ-ga, e'-k̥i-a bi a', a biⁿ
 da, t̥si ga,
 1304. He'-dsi xtsi a', a biⁿ da, t̥si ga,

1305. Ni' da-ka-dse e-dsi oⁿ-gthe ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 1306. He'-dsi xtsi a', a biⁿ da, tsi ga,
 1307. Ni' da-ka-dse e-dsi-gtha ba doⁿ a', a biⁿ da, tsi ga.
 1308. He'-dsi xtsi a', a biⁿ da, tsi ga,
 1309. Da'-doⁿ u-hoⁿ u-pa-ha i-the oⁿ-the ta ba doⁿ a', a biⁿ da, tsi ga,
 1310. Wi'-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 1311. Noⁿ'-bthe do-ba', a biⁿ da, tsi ga,
 1312. We'-ki i-he-oⁿ-the tse oⁿ-thoⁿ bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 1313. U'-hoⁿ u-pa-ha i-the oⁿ-the ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 1314. He'-dsi xtsi a', a biⁿ da, tsi ga,
 1315. Ho'-xthoⁿ-ta-xe thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
 1316. The', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 1317. U'-hoⁿ u-pa-ha i-the oⁿ-the ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 1318. E' thoⁿ-zha', a biⁿ da, tsi ga,
 1319. Wa'-thiⁿ-e-cka u-pa-ha i-the oⁿ-tha ba zhi tse a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 1320. Mi'hi-e ge ta', a biⁿ da, tsi ga,
 1321. Shiⁿ'-to ho bthoⁿ-xe doⁿ a', a biⁿ da, tsi ga,
 1322. E'-ki-thoⁿ-ba xtsi u-pa-ha i-the oⁿ-the ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 1323. Wa'-zha-zhe a', a biⁿ da, tsi ga,
 1324. Tsi'-zhu e-thoⁿ-ba', a biⁿ da, tsi ga,
 1325. We'-ki i-he-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 1326. Shi' wiⁿ thiⁿ-ge a-tha, wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 1327. Ciⁿ' moⁿ-noⁿ-ta hi thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
 1328. E'shki doⁿ a', a biⁿ da, tsi ga,
 1329. U'-hoⁿ u-pa-ha i-the oⁿ-the ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 1330. E'thoⁿ-zha', a biⁿ da, tsi ga,
 1331. Wa'-thiⁿ-e-cka u-pa-ha i-the oⁿ-tha ba zhi tse a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 1332. Mi'hi-e ge ta', a biⁿ da, tsi ga,
 1333. Shi'-mi ho bthoⁿ-xe doⁿ a', a biⁿ da, tsi ga,
 1334. E'-ki-thoⁿ-ba xtsi u-pa-ha i-the oⁿ-the ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 1335. Wa'-zha-zhe a', a biⁿ da, tsi ga,
 1336. Tsi'-zhu e-thoⁿ-ba', a biⁿ da, tsi ga,
 1337. We'-ki i-he-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,

1338. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 1339. Shi' wiⁿ thiⁿ-ge a-tha, wi-çonⁿ-ga, e'-k̥i-a bi a', a biⁿ da, t̥si ga,
 1340. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 1341. Çiⁿ' thiⁿ-kshe noⁿ a', a biⁿ da, t̥si ga,
 1342. The' u-hoⁿ u-pa-ha i-the oⁿ-the t̥a bi a', wi-çonⁿ-ga, e'-k̥i-a bi a'
 a biⁿ da, t̥si ga,
 1343. E'thoⁿ-zha', a biⁿ da, t̥si ga,
 1344. Wa'-thiⁿ-e-çka u-pa-ha i-the oⁿ-tha ba zhi t̥se a', wi-çonⁿ-ga
 e'-k̥i-a bi a', a biⁿ da, t̥si ga,
 1345. Mi'hi-e ge t̥a, a biⁿ da, t̥si ga,
 1346. Ni'-k̥a wa-k'oⁿ o-tha'-ha kshe noⁿ a', a biⁿ da, t̥si ga,
 1347. E'-k̥i-thoⁿ-ba xtsi u-pa-ha i-the oⁿ-the t̥a bi a', wi-çonⁿ-ga
 e'-k̥i-a bi a', a biⁿ da, t̥si ga,
 1348. Wa'-zha-zhe a', a biⁿ da, t̥si ga,
 1349. T̥si'-zhu e-thoⁿ-ba', a biⁿ da, t̥si ga,
 1350. We'-k̥i i-he-the moⁿ-thiⁿ t̥a i t̥siⁿ da', a biⁿ da, t̥si ga,
 1351. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 1352. Shi' wiⁿ thiⁿ-ge a-tha, wi-çonⁿ-ga, e'-k̥i-a bi a', a biⁿ da, t̥si ga,
 1353. Hoⁿ'-bthiⁿ-çu thiⁿ-kshe a', a biⁿ da, t̥si ga,
 1354. E'shki doⁿ a', a biⁿ da, t̥si ga,
 1355. U'-hoⁿ u-pa-ha i-the oⁿ-the t̥a bi a', wi-çonⁿ-ga, e'-k̥i-a bi a', a
 biⁿ da, t̥si ga,
 1356. E'thoⁿ-zha', a biⁿ da, t̥si ga,
 1357. Wa'-thiⁿ-e-çka u-pa-ha i-the oⁿ-tha ba zhi t̥se a', wi-çonⁿ-ga,
 e'-k̥i-a bi a', a biⁿ da, t̥si ga,
 1358. Mi'hi-e ge t̥a', a biⁿ da, t̥si ga,
 1359. Wa'-k'o woⁿ we-da-the doⁿ a', a biⁿ da, t̥si ga,
 1360. E'-k̥i-thoⁿ-ba xtsi u-pa-ha i-the oⁿ-the t̥a bi a', wi-çonⁿ-ga,
 e'-k̥i-a bi a', a biⁿ da, t̥si ga,
 1361. Wa'-zha-zhe a', a biⁿ da, t̥si ga,
 1362. T̥si'-zhu e-thoⁿ-ba', a biⁿ da, t̥si ga,
 1363. We'-k̥i i-he-the moⁿ-thiⁿ t̥a i t̥siⁿ da', a biⁿ da, t̥si ga,
 1364. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 1365. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-k̥a-shi-ga ba doⁿ a', a biⁿ da,
 t̥si ga,
 1366. Xtha'-xtha thiⁿ-ge xtsi ni-k̥a-shi-ga bi a', a biⁿ da, t̥si ga,
 1367. Ha'! wi-çonⁿ-ga, e'-k̥i-a bi a', a biⁿ da, t̥si ga,
 1368. We'-k̥i-k'oⁿ wiⁿ thiⁿ-ge a-tha, wi-çonⁿ-ga, e'-k̥i-a bi a', a biⁿ da,
 t̥si ga,
 1369. Hoⁿ'-ga wa-t̥se-ga-wa toⁿ a', a biⁿ da, t̥si ga,
 1370. Wi'-çonⁿ-ga, e'-gi-a bi a', a biⁿ da, t̥si ga,
 1371. We'-k̥i-k'oⁿ wiⁿ thiⁿ-ge a-tha, wi-çonⁿ-ga, e'-gi-a bi a', a biⁿ da,
 t̥si ga,
 1372. Thu-e' xtsi çi-thu-çe the doⁿ a', a biⁿ da, t̥si ga,

1373. Tse'-xe xtsi ge dsi a', a biⁿ da, tsi ga,
 1374. 'In'-da-po-ki thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
 1375. E'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 1376. The' hoⁿ, wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 1377. Wi'-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, tsi ga,
 1378. We'-ki-k'oⁿ thoⁿ-ta zhi a, wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, tsi ga,
 1379. Thu-e' xtsi ci-thu-çe the doⁿ a', a biⁿ da, tsi ga,
 1380. 'In'-da-da-be thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
 1381. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 1382. He'-dsi xtsi a-thiⁿ gi e doⁿ a', a biⁿ da, tsi ga,
 1383. The' hoⁿ, wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 1384. We'-ki-k'oⁿ thoⁿ-ta zhi a', wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da,
 tsi ga,
 1385. He'-dsi xtsi a', a biⁿ da, tsi ga,
 1386. Tse'-xe xtsi ge dsi a', a biⁿ da, tsi ga,
 1387. 'In' sha-gtha zhiⁿ-ga thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
 1388. He'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, tsi ga,
 1389. The hoⁿ', wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 1390. E'-zhi-zhi-çka u-çoⁿ-ga, wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, tsi ga,
 1391. He'-dsi xtsi a, a biⁿ da, tsi ga,
 1392. A'-ba-do a-tha-k'a-be dsi xtsi a', a biⁿ da, tsi ga,
 1393. Moⁿ'-hiⁿ-çi i-ba btho-ga kshe noⁿ a', a biⁿ da, tsi ga,
 1394. He'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, tsi ga,
 1395. The hoⁿ', wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ a', a biⁿ da, tsi ga,
 1396. He'-dsi xtsi a', a biⁿ da, tsi ga,
 1397. We'-ki-k'oⁿ thoⁿ-ta a-ka', wi-çoⁿ-ga, e-gi-a bi a', a biⁿ da, tsi ga,
 1398. Zha'-zhe oⁿ-ki-çoⁿ ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da,
 tsi ga,
 1399. Moⁿ'-hiⁿ-çi i-ba btho-ga', a biⁿ da, tsi ga,
 1400. Zha'-zhe oⁿ-ki-çoⁿ ta bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 1401. E' thoⁿ-zha', a biⁿ da, tsi ga,
 1402. Wa'-zha-zhe a', a biⁿ da, tsi ga,
 1403. Tsi'-zhu e-thoⁿ-ba', a biⁿ da, tsi ga,
 1404. We'-ba-ça ba thoⁿ-ta zhi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da,
 tsi ga,
 1405. He'-dsi xtsi a', a biⁿ da, tsi ga,
 1406. A'-ba-do a-ga-ha dsi xtsi a', a biⁿ da, tsi ga,
 1407. Moⁿ'-hiⁿ-ça-be kshe a', a biⁿ da, tsi ga,
 1408. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 1409. He'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, tsi ga,
 1410. He'-dsi xtsi a-thiⁿ gthi e doⁿ a', a biⁿ da, tsi ga,
 1411. The' hoⁿ, wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ a', a biⁿ da, tsi ga,

1412. We'-ki-k'oⁿ thoⁿ ʔa a-ka', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ʔsi ga.
 1413. Wa'-zha-zhe a', a biⁿ da, ʔsi ga,
 1414. ʔsi'-zhu e-thoⁿ-ba', a biⁿ da, ʔsi ga,
 1415. We'-ba-ça ba thoⁿ-ta zhi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da.
 ʔsi ga,
1416. A'-ba-do a-ga-ha dsi xtsi a', a biⁿ da, ʔsi ga,
 1417. Moⁿ-hiⁿ hoⁿ-ga kshe a', a biⁿ da, ʔsi ga,
 1418. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ʔsi ga,
 1419. He'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, ʔsi ga,
 1420. The hoⁿ', wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ a', a biⁿ da, ʔsi ga,
 1421. Ha'! wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, ʔsi ga,
 1422. We'-ki-k'oⁿ thoⁿ ʔa a-ka', wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da,
 ʔsi ga,
 1423. Zha'-zhe oⁿ-ki-ʔoⁿ ʔa bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da,
 ʔsi ga,
 1424. Moⁿ-hiⁿ-hoⁿ-ga', a biⁿ da, ʔsi ga,
 1425. Zha'-zhe oⁿ-ki-ʔoⁿ oⁿ-moⁿ-thiⁿ ʔa bi a', wi-çoⁿ-ga, e'-ki-a bi a',
 a biⁿ da, ʔsi ga,
 1426. Wa'-zha-zhe a', a biⁿ da, ʔsi ga,
 1427. ʔsi'-zhu e-thoⁿ-ba', a biⁿ da, ʔsi ga,
 1428. Mi' hi-e ge ʔa', a biⁿ da, ʔsi ga,
 1429. We'-ba-çe moⁿ-thiⁿ ʔa bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da,
 ʔsi ga.
1430. A'-ba-do go-da a'-tha-k'a-be dsi xtsi a', a biⁿ da, ʔsi ga,
 1431. Moⁿ-hiⁿ shu-dse kshe a', a biⁿ da, ʔsi ga,
 1432. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ʔsi ga,
 1433. He'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, ʔsi ga,
 1434. The hoⁿ', wi-zhiⁿ-the, e a'-gthi noⁿ-zhiⁿ a', a biⁿ da, ʔsi ga,
 1435. Ha'! wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, ʔsi ga,
 1436. She e'-shnoⁿ u-tha-dse tha-toⁿ-she-a', wi-çoⁿ-ga, e'-gi-a, bi a',
 a biⁿ da, ʔsi ga,
 1437. We'-ki-k'oⁿ thoⁿ-ʔa a-ka', wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da,
 ʔsi ga,
 1438. Zha'-zhe oⁿ-ki-ʔoⁿ ʔa bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ʔsi ga,
 1439. Moⁿ-hiⁿ-zhu-dse a', a biⁿ da, ʔsi ga,
 1440. Zha'-zhe oⁿ-ki-ʔoⁿ ʔa bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ʔsi ga,
 1441. Wa'-zha-zhe a', a biⁿ da, ʔsi ga,
 1442. ʔsi'-zhu e-thoⁿ-ba', a biⁿ da, ʔsi ga,
 1443. We'-ba-çe moⁿ-thiⁿ ʔa bi a', wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da,
 ʔsi ga,
 1444. Mi'hi-e ge ta', a biⁿ da, ʔsi ga,
 1445. We'-ba-çe moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ʔsi ga,
 1446. Moⁿ-hiⁿ gi-pa-hi ki-the moⁿ-thiⁿ ʔa bi a', wi-çoⁿ-ga, e'-ki-a bi
 a', a biⁿ da, ʔsi ga,

1447. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 1448. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
 t̥si ga,
 1449. Xtha'-xtha thiⁿ-ge xtsi ni-ka-shi-ga thoⁿ-ka', a biⁿ da, t̥si ga,
 1450. We'-ki-k'oⁿ wiⁿ thiⁿ-ge' a-tha, wi-çoⁿ-ga, e'-ki-a bi a', a biⁿ da,
 t̥si ga,
 1451. Hoⁿ'-ga wa-tse-ga-wa toⁿ a', a biⁿ da, t̥si ga,
 1452. Wi'-çoⁿ-ga, e-gi-a bi a', a biⁿ da, t̥si ga,
 1453. We'-ki-k'oⁿ wiⁿ thiⁿ-ge' a-tha, wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da,
 t̥si ga,
 1454. Hoⁿ'-ba i-ța-xe thoⁿ-dsi a', a biⁿ da, t̥si ga,
 1455. Moⁿ'-zhoⁿ ga-shi-be xtsi the doⁿ a', a biⁿ da, t̥si ga,
 1456. U'-k'u-be wiⁿ hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
 1457. U'-pa-çe thoⁿ dsi a', a biⁿ da, t̥si ga,
 1458. Hi'-koⁿ ga-xo-dse xtsi a-gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
 1459. Ha'-goⁿ zhiⁿ-tha, wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, t̥si ga,
 1460. U'-k'u-be wiⁿ pshi' a-tha, wi-zhiⁿ-the, e toⁿ a', a biⁿ da, t̥si ga,
 1461. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 1462. Noⁿ', wi-çoⁿ-ga', a biⁿ da, t̥si ga,
 1463. U'-toⁿ-be tha-the t̥se a', wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, t̥si ga,
 1464. Hoⁿ'-ba i-ța-xe thoⁿ dsi a', a biⁿ da, t̥si ga,
 1465. Moⁿ'-zhoⁿ ga-shi-be xtsi the doⁿ a', a biⁿ da, t̥si ga,
 1466. U'-k'u-be we-thoⁿ-ba kshe a', a biⁿ da, t̥si ga,
 1467. He'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
 1468. U'-pa-çe thoⁿ dsi a', a biⁿ da, t̥si ga,
 1469. Hi'-koⁿ ga-xo-dse xtsi a-gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, t̥si ga,
 1470. Ha'-goⁿ zhiⁿ-tha, wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, t̥si ga,
 1471. Wi'-zhiⁿ-the, e a', a biⁿ da, t̥si ga,
 1472. U'-k'u-be thoⁿ-ba pshi' a-tha, wi-zhiⁿ-the, e' toⁿ a', a biⁿ da,
 t̥si ga,
 1473. Wi'-çoⁿ-ga', a biⁿ da, t̥si ga,
 1474. U'-toⁿ-be tha the t̥se a, wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, t̥si ga,
 1475. Hoⁿ'-ba i-ța-xe thoⁿ-dsi a', a biⁿ da, t̥si ga,
 1476. Moⁿ'-zhoⁿ ga-shi-be xtsi the doⁿ a', a biⁿ da, t̥si ga,
 1477. U'-k'u-be we-tha-bthiⁿ kshe a', a biⁿ da, t̥si ga,
 1478. E'-dsi xtsi hi noⁿ-zhiⁿ e doⁿ a', a biⁿ da, t̥si ga,
 1479. U'-pa-çe thoⁿ dsi a', a biⁿ da, t̥si ga,
 1480. Hi'-koⁿ ga-xo-dse xtsi a-gthi noⁿ-zhiⁿ e doⁿ a', a biⁿ da, t̥si ga,
 1481. Ha'-goⁿ zhiⁿ-tha, wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, t̥si ga,
 1482. Wi'-zhiⁿ-the a', a biⁿ da, t̥si ga,
 1483. U'-k'u-be tha-bthiⁿ pshi' a-tha, wi-zhiⁿ-the, e' toⁿ a', a biⁿ da,
 t̥si ga,

1484. No^{n'}-wi-ço^{n'}-ga', a biⁿ da, țsi ga,
 1485. U'-to^{n'}-be tha the țse a', wi-ço^{n'}-ga, e'-gi-a bi a', a biⁿ da, țsi ga,
 1486. Ho^{n'}-ba i-ța-xe thoⁿ dsi a', a biⁿ da, țsi ga,
 1487. Mo^{n'}-zhoⁿ ga-shi-be xtsi the doⁿ a', a biⁿ da, țsi ga,
 1488. U'-k'u-be we-do-ba kshe a', a biⁿ da, țsi ga,
 1489. E'-dsi xtsi hi noⁿ-zhiⁿ e doⁿ a', a biⁿ da, țsi ga,
 1490. Ni' u-ba-shoⁿ pe-thoⁿ-ba', a biⁿ da, țsi ga,
 1491. Sho'-dse çoⁿ-hoⁿ kshe hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, țsi ga,
 1492. Wa'-doⁿ-be xtsi toⁿ a', a biⁿ da, țsi ga,
 1493. Ni' u-ga-xthi pe-thoⁿ-ba', a biⁿ da, țsi ga,
 1494. Toⁿ-woⁿ-gthoⁿ pe-thoⁿ-ba ni-qa-shi-ga thoⁿ-ka', a biⁿ da, țsi ga,
 1495. E'-dsi xtsi wa-toⁿ-be tse e'-ki-the thiⁿ-kshe a', a biⁿ da, țsi ga,
 1496. Ni' a-ki-gtha-gi hi bi tse a', a biⁿ da, țsi ga,
 1497. E'-dsi xtsi hi noⁿ-zhiⁿ e doⁿ a', a biⁿ da, țsi ga,
 1498. Wa'-doⁿ-be toⁿ a', a biⁿ da, țsi ga,
 1499. A'-shka xtsi wa-doⁿ-be toⁿ a', a biⁿ da, țsi ga,
 1500. Pe' ba-xthe xtsi wa-doⁿ-be toⁿ a', a biⁿ da, țsi ga,
 1501. The'-ba ba-xthe-xthe xtsi wa-doⁿ-be toⁿ a', a biⁿ da, țsi ga,
 1502. Pe' ga-țsu-ça xtsi wa-doⁿ-be toⁿ a', a biⁿ da, țsi ga,
 1503. He'-dsi xtsi a', a biⁿ da, țsi ga,
 1504. I'-ki-noⁿ-xthe xtsi gi e doⁿ a', a biⁿ da, țsi ga,
 1505. Wa'-noⁿ-xthiⁿ xtsi gi e doⁿ a', a biⁿ da, țsi ga,
 1506. U'-pa-çe thoⁿ dsi a', a biⁿ da, țsi ga,
 1507. No^{n'}-ni-ni-tha xtsi gi thiⁿ a', a biⁿ da, țsi ga,
 1508. Wi'-ço^{n'}-ga, e'-ki-a bi a', a biⁿ da, țsi ga,
 1509. Wi'-ço^{n'}-ga a ba u-k'oⁿ xtsi a-gi a-ba, wi-ço^{n'}-ga, e'-ki-a bi a', a biⁿ da, țsi ga,
 1510. A'-gi-ki-ba-noⁿ ba doⁿ a', a biⁿ da, țsi ga,
 1511. Ha'-goⁿ zhiⁿ-tha, wi-ço^{n'}-ga, e'-gi-a bi a', a biⁿ da, țsi ga,
 1512. Wi'-zhiⁿ-the, e a-gthi noⁿ-zhiⁿ a', a biⁿ da, țsi ga,
 1513. U'-k'u-be do-ba pshi a-tha, wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, țsi ga,
 1514. U'-k'u-be do-ba pshi e-de a', a biⁿ da, țsi ga,
 1515. Ni' u-ga-xthi pe-thoⁿ-ba', a biⁿ da, țsi ga,
 1516. Sho'-dse çoⁿ-haⁿ kshe wa-toⁿ-be a', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, țsi ga,
 1517. Ni' u-ga-xthi pe-thoⁿ-ba', a biⁿ da, țsi ga,
 1518. Toⁿ-woⁿ-gthoⁿ wa-toⁿ-be a', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, țsi ga,
 1519. Ni'-qa-shi-ga bi a', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, țsi ga,
 1520. A'-shka xtsi wa-toⁿ-be a' wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, țsi ga,
 1521. Pe' ba-xthe-xtha bi a', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, țsi ga,
 1522. The'-ba ba-xthe-xthe xtsi bi a', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, țsi ga,
 1523. Pe' ga-țsu-ça bi a, wi-zhiⁿ-the, e toⁿ a', a biⁿ da, țsi ga,

1524. Ha'! wi-çòⁿ-ga, e'-kì-a bi a', a biⁿ da, tsi ga,
 1525. Wa'-zha-zhe a', a biⁿ da, tsi ga,
 1526. Tsi'-zhu e-thoⁿ-ba', a biⁿ da, tsi ga,
 1527. Kì'-çtu tse a, wi-çòⁿ-ga, e'-kì-a bi a', a biⁿ da, tsi ga,
 1528. He'-dsi xtsi a', a biⁿ da, tsi ga,
 1529. Kì'-çtu a-tsi a tha ba doⁿ a', a biⁿ da, tsi ga,
 1530. Wa'-zha-zhe a', a biⁿ da, tsi ga,
 1531. Tsi'-zhu e-thoⁿ-ba', a biⁿ da, tsi ga,
 1532. Wi'-çòⁿ-ga a-ka', a biⁿ da, tsi ga,
 1533. U'-k'u-be do-ba a-hi bi e a-ka', Wa-zha-zhe, e'-gi-a bi a', a biⁿ
 da, tsi ga,
 1534. U'-k'u-be do-ba a-hi ba doⁿ a', a biⁿ da, tsi ga,
 1535. Ni' u-ga-xthi pe-thoⁿ-ba', a biⁿ da, tsi ga,
 1536. Sho'-dse çòⁿ-hoⁿ kshe wa-doⁿ-ba bi e a-ka', wi-çòⁿ-ga a-ka', a
 biⁿ da tsi ga,
 1537. Toⁿ-woⁿ-gthoⁿ pe-thoⁿ-ba ha', a biⁿ da, tsi ga,
 1538. Sho'-dse çòⁿ-hoⁿ kshe wa-doⁿ-ba bi e a-ka', wi-çòⁿ-ga a-ka', a
 biⁿ da, tsi ga,
 1539. A'-shka xtsi wa-doⁿ-ba bi e a-ka', wi-çòⁿ-ga a-ka', a biⁿ da,
 tsi ga,
 1540. Pe ba-xthe-xthe xtsi bi e a-ka', wi-çòⁿ-ga a-ka', a biⁿ da, tsi ga,
 1541. The'-ba ba-xthe-xthe xtsi bi e a-ka', wi-çòⁿ-ga a-ka', a biⁿ da,
 tsi ga,
 1542. Pe ga-tsu-ça xtsi ni-ka-shi-ga bi e a-ka', wi-çòⁿ-ga a-ka', a biⁿ
 da, tsi ga.

THE HI'-ÇA-DA WI'-GI-E

(Free translation, p. 212; literal translation, p. 158)

1. Da', a biⁿ da, tsi ga,
2. Hoⁿ'-ga u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
 tsi ga,
3. Wi'-çòⁿ-ga wiⁿ a', a biⁿ da, tsi ga,
4. Toⁿ'-iⁿ a-zhi xtsi we-toⁿ-iⁿ da', a biⁿ da, tsi ga,
5. Hoⁿ' xtsi gi thiⁿ da', a biⁿ da, tsi ga,
6. Ha'-ta-ha xtsi wa-xpa-thiⁿ thiⁿ e-doⁿ, e'-kì-e a-ka', a biⁿ da, tsi ga,
7. U'-gi-kì-a ba thiⁿ ha', a biⁿ da, tsi ga,
8. U'-gi-kì-e a-tsi-a tha ba doⁿ a', a biⁿ da, tsi ga,
9. U'-k'u-be wiⁿ pshi a tha, wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, tsi ga,
10. U'-k'u-be wiⁿ pshi thoⁿ-zha', a biⁿ da, tsi ga,
11. On'-ha-goⁿ maⁿ-zhi xtsi iⁿ da', a biⁿ da, tsi ga,
12. U'-dse-the u-koⁿ i-he-tha bi a', a biⁿ da, tsi ga,
13. Wi'-çòⁿ-ga a-ka, a biⁿ da, tsi ga,
14. U'-k'u-be wiⁿ a-hi bi thoⁿ-zha', a biⁿ da, tsi ga,
15. Gi'-ha-goⁿ ba zhi xtsi a', a biⁿ da, tsi ga,

16. Da', a biⁿ da, t̄si ga,
17. Wi'-çon-ga', a biⁿ da, t̄si ga,
18. Țon'-iⁿ a-zhi xtsi we-țon'-iⁿ da', a biⁿ da, t̄si'ga,
19. He'-dsi xtsi a', a biⁿ da, t̄si ga,
20. He'-dsi xtsi gi thiⁿ a', a biⁿ da, t̄si ga,
21. Wi'-çon-ga gi thiⁿ we-țon'-iⁿ da, e'-k̄i-e thoⁿ-ka', a biⁿ da, t̄si ga.
22. Ha'-ța-ha xtsi wa-xpa-thiⁿ thiⁿ e-doⁿ, e'-k̄i-e thoⁿ-ka', a biⁿ da,
t̄si ga,
23. U'-gi-k̄i-a ba thiⁿ ha', a biⁿ da, t̄si ga,
24. U'-gi-k̄i-e a-tsi-a-tha ba doⁿ a', a biⁿ da, t̄si ga,
25. U'-k̄'u-be we-thoⁿ-ba pshi a', a biⁿ da, t̄si ga,
26. U'-k̄'u-be we-thoⁿ-ba pshi iⁿ da', a biⁿ da, t̄si ga,
27. On'-ha-goⁿ moⁿ-zhi xtsi iⁿ da', a biⁿ da, t̄si ga,
28. U'-dse-the u-koⁿ i-he-tha bi a', a biⁿ da, t̄si ga,
29. Wi'-çon-ga a-ka, a biⁿ da, t̄si ga,
30. U'-k̄'u-be thoⁿ-ba a-hi bi e a-ka', a biⁿ da, t̄si ga,
31. Gi'-ha-goⁿ ba zhi xtsi bi e a-ka', a biⁿ da, t̄si ga,
32. He'-dsi xtsi a', a biⁿ da, t̄si ga,
33. Wi'-çon-ga', a biⁿ da, t̄si ga,
34. U'-ga-shoⁿ a-ka iⁿ da', a biⁿ da, t̄si ga,
35. Țon'-iⁿ a-zhi xtsi we-țon'-iⁿ da', a biⁿ da, t̄si ga.
36. Mi'tho-țon xtsi doⁿ a', a biⁿ da, t̄si ga,
37. He'-dsi xtsi gi thiⁿ a', a biⁿ da, t̄si ga,
38. Wi'-çon-ga gi thiⁿ we-țon'-iⁿ da, e'-k̄i-e thoⁿ-ka', a biⁿ da, t̄si ga,
39. Ha'-ța-ha xtsi wa-xpa-thiⁿ thiⁿ e-doⁿ, e'-k̄i-e thoⁿ-ka', a biⁿ da,
t̄si ga,
40. U'-gi-k̄i-a ba thiⁿ ha', a biⁿ da, t̄si ga,
41. U'-gi-k̄i-e a-tsia-tha ba doⁿ a', a biⁿ da, t̄si ga,
42. U'-k̄'u-be tha-bthiⁿ pshi iⁿ da', a biⁿ da, t̄si ga,
43. U'-k̄'u-be tha-bthiⁿ pshi e-de a', a biⁿ da, t̄si ga,
44. On'-ha-goⁿ moⁿ-zhi xtsi iⁿ da', a biⁿ da, t̄si ga,
45. U'-dse-the u-koⁿ i-he-tha bi a', a biⁿ da, t̄si ga,
46. He-dsi xtsi a, a biⁿ da, t̄si ga,
47. Wi'-çon-ga wiⁿ a', a biⁿ da, t̄si ga,
48. U'-ga-shoⁿ a-ka iⁿ da', a biⁿ da, t̄si ga,
49. Țon'-iⁿ a-zhi xtsi we-țon'-iⁿ da', a biⁿ da, t̄si ga,
50. He'-dsi xtsi gi thiⁿ a', a biⁿ da, t̄si ga,
51. Wi'-çon-ga gi thiⁿ we-țon'-iⁿ da', a biⁿ da, t̄si ga,
52. Hi' shnoⁿ-shnoⁿ thiⁿ we-țaⁿ-iⁿ da', a biⁿ da, t̄si ga,
53. U'-gi-k̄i-a ba thiⁿ ha', a biⁿ da, t̄si ga,
54. U'-gi-k̄i-e a-tsia-tha ba doⁿ a', a biⁿ da, t̄si ga,
55. U'-k̄'u-be do-ba pshi a-tha, wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, t̄si ga
56. U'-k̄'u-be do-ba pshi e-de a', a biⁿ da, t̄si ga,
57. Çi-u'-gthe e-dsi wa-țon'-be iⁿ da', a biⁿ da, t̄si ga,

58. Wa'-dsu-ṭa thoⁿ-tse xtsi a', a biⁿ da, ṭsi ga,
59. Moⁿ'-hiⁿ tha-ba-xa bi ge iⁿ da', a biⁿ da, ṭsi ga,
60. Wa'-dsu-ṭa xtsi bi tsiⁿ da', a biⁿ da, ṭsi ga,
61. Da', a biⁿ da, ṭsi ga,
62. Ha'! wi-ṭoⁿ-ga, e'-ḵi-e thoⁿ-ka', a biⁿ da, ṭsi ga,
63. Wi'-ṭoⁿ-ga, a-ka', a biⁿ da, ṭsi ga,
64. U'-ga-shoⁿ a-ka doⁿ a', a biⁿ da, ṭsi ga,
65. U'-ḵ' u-be do-ba a-hi bi e' a-ka iⁿ da', a biⁿ da, ṭsi ga,
66. U'-ḵ' u-be do-ba a-hi bi doⁿ a', a biⁿ da, ṭsi ga,
67. Wa'-dsu-ṭa thoⁿ-ta xtsi a', a biⁿ da, ṭsi ga,
68. Ḷi-u'-gthe e-dsi wa-doⁿ-ba biⁿ da', a biⁿ da, ṭsi ga,
69. Moⁿ'-hiⁿ tha-ba-xa bi tse e' a-ka iⁿ da', a biⁿ da, ṭsi ga,
70. Wa'-dsu-ṭa thoⁿ-ta xtsi e' a-ka iⁿ da', a biⁿ da, ṭsi ga,
71. Da', a biⁿ da, ṭsi ga,
72. Ha'! wi-ṭoⁿ-ga, e'-ḵi-e thoⁿ-ka', a biⁿ da, ṭsi ga,
73. Ṭsi'-zhu Wa-zha-zhe e-thoⁿ-ba', a biⁿ da, ṭsi ga,
74. Ḷi'-ṭṭo tse a-tha, e'-ḵi-e thoⁿ-ka', a biⁿ da, ṭsi ga,
75. Ḷi'-ṭṭo a-tsia-tha bi a', a biⁿ da, ṭsi ga,
76. Ha'! Ṭsi-zhu, Wa-zha-zhe e-thoⁿ-ba', a biⁿ da, ṭsi ga,
77. Wi'-ṭoⁿ-ga a-ka', a biⁿ da, ṭsi ga,
78. U'-ga-shoⁿ a-ka doⁿ a', a biⁿ da, ṭsi ga,
79. U'-ḵ' u-be do-ba a-hi bi e' a-ka iⁿ da', a biⁿ da, ṭsi ga,
80. U'-ḵ' u-be do-ba a-hi bi doⁿ a', a biⁿ da, ṭsi ga,
81. Ḷi-u'-gthe e-dsi wa-doⁿ-ba bi e doⁿ a', a biⁿ da, ṭsi ga,
82. Wa'-dsu-ṭa thoⁿ-ta xtsi a', a biⁿ da, ṭsi ga,
83. Moⁿ'-hiⁿ tha-ba-xa bi tse e' a-ka iⁿ da', a biⁿ da, ṭsi ga,
84. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
85. Bo'-bthi a-tsia-tha bi a', a biⁿ da, ṭsi ga,
86. Wi-e' Ṭsi-zhu, Wa-zha-zhe e-thoⁿ-ba', a biⁿ da, ṭsi ga,
87. Wa'-da ṭa thoⁿ-ka he-bthe noⁿ a', a biⁿ da, ṭsi ga,
88. Wa'-da ba zhi xtsi a', a biⁿ da, ṭsi ga,
89. Bo'-bthi a-tsia-tha bi a', a biⁿ da, ṭsi ga,
90. He-dsi xtsi a, a biⁿ da, ṭsi ga,
91. Woⁿ'-ḷka xtsi a', a biⁿ da, ṭsi ga,
92. Wi'-ṭoⁿ-ga', a biⁿ da, ṭsi ga,
93. Ṭoⁿ'-iⁿ a-zhi xtsi we-ṭoⁿ-iⁿ da', a biⁿ da, ṭsi ga,
94. Wi'-ṭoⁿ-ga gi thiⁿ we-ṭoⁿ-iⁿ da', a biⁿ da, ṭsi ga,
95. Hi' shuoⁿ-shnoⁿ tha xtsi thiⁿ da', a biⁿ da, ṭsi ga,
96. Hi' shnoⁿ-shnoⁿ tha xtsi thiⁿ we-ṭoⁿ-iⁿ da', a biⁿ da, ṭsi ga,
97. U'-gi-ḵi-a ba thiⁿ ha', a biⁿ da, ṭsi ga,
98. Ha'-ṭa-ha xtsi wa-xpa-thiⁿ thiⁿ e-doⁿ, e'-ḵi-e thoⁿ-ka', a biⁿ da,
ṭsi ga,
99. Ha'! wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, ṭsi ga,

100. U'-k'u-be ça-ʔoⁿ pshi iⁿ da', a biⁿ da, ʔsi ga,
 101. ʕi-u'-gthe e-dsi xtsi wa-ʔoⁿ-be iⁿ da', a biⁿ da, ʔsi ga,
 102. Wa'-dsu-ʔa thoⁿ-tse xtsi a', a biⁿ da, ʔsi ga,
 103. ʕi'ba-zha-ge i-tse-tha bi tse iⁿ da', a biⁿ da, ʔsi ga,
 104. Wa'-dsu-ʔa noⁿ-pe-wa-the xtsi bi tse iⁿ da', a biⁿ da, ʔsi ga,
 105. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
 106. Ha'! wi-ʕoⁿ-ga, e'-ki-e thoⁿ-ka', a biⁿ da, ʔsi ga,
 107. ʦi'-zhu Wa-zha-zhe e-thoⁿ-ba', a biⁿ da, ʔsi ga,
 108. Ki'-ʕto ʔse a-tha, e'-ki-e thoⁿ-ka', a biⁿ da, ʔsi ga,
 109. Ki'-ʕto a-tsia-tha ba doⁿ a', a biⁿ da, ʔsi ga,
 110. Ha'! ʦi'-zhu Wa-zha-zhe e-thoⁿ-ba, e'-ki-e thoⁿ-ka', a biⁿ da.
 ʔsi ga,
 111. Wi'-ʕoⁿ-ga a-ka', a biⁿ da, ʔsi ga,
 112. U'-ga-shoⁿ a-ka doⁿ a', a biⁿ da, ʔsi ga,
 113. U'-k'u-be ça-ʔoⁿ a-li bi e' a-ka iⁿ da', a biⁿ da, ʔsi ga,
 114. U'-k'u-be ça-ʔoⁿ a-li bi doⁿ a', a biⁿ da, ʔsi ga,
 115. ʕi-u'-gthe e-dsi wa-doⁿ-ba bi e doⁿ a', a biⁿ da, ʔsi ga,
 116. Wa'-dsu-ʔa thoⁿ-tse xtsi a', a biⁿ da, ʔsi ga,
 117. ʕi'ba-zha-ge i-tse-the tse a' biⁿ da', a biⁿ da, ʔsi ga,
 118. Wa'-dsu-ʔa noⁿ-pe-wa-the xtsi tse a' biⁿ da', a biⁿ da, ʔsi ga,
 119. Da', a biⁿ da, ʔsi ga,
 120. ʦi'-zhu Wa-zha-zhe e-thoⁿ-ba', a biⁿ da, ʔsi ga,
 121. Wa'-da zhi xtsi a', a biⁿ da, ʔsi ga,
 122. Bo'-bthi a-tsia-tha bi a', a biⁿ da, ʔsi ga,
 123. Wi-e' ʦi'-zhu Wa-zha-zhe e-thoⁿ-ba', a biⁿ da, ʔsi ga,
 124. Wa'-da ʔa thoⁿ-ka he bthe noⁿ, e'-ki-e thoⁿ-ka', a biⁿ da, ʔsi ga,
 125. Wa'-da ba zhi xtsi iⁿ da', a biⁿ da, ʔsi ga,
 126. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
 127. Wi'-ʕoⁿ-ga wiⁿ a', a biⁿ da, ʔsi ga,
 128. U'-ga-shoⁿ a-ka iⁿ da', a biⁿ da, ʔsi ga,
 129. ʦoⁿ-iⁿ a-zhi xtsi we-ʔoⁿ-iⁿ da', a biⁿ da, ʔsi ga,
 130. He'-dsi xtsi gi thiⁿ a', a biⁿ da, ʔsi ga,
 131. Thi'-ʕoⁿ-ga gi thiⁿ we-ʔoⁿ-iⁿ da', a biⁿ da, ʔsi ga,
 132. Hi' zhu-zhu-ba xtsi thiⁿ da, e'-ki-e thoⁿ-ka', a biⁿ da, ʔsi ga,
 133. U'-gi-ki-a ba thiⁿ ha', a biⁿ da, ʔsi ga,
 134. U'-gi-ki-e a-tsia-tha ba doⁿ a', a biⁿ da, ʔsi ga,
 135. U'-k'u-be sha-pe pshi iⁿ da', a biⁿ da, ʔsi ga,
 136. ʕi u'-gthe e-dsi wa-ʔoⁿ-be iⁿ da', a biⁿ da, ʔsi ga,
 137. Wa'-dsu-ʔa thoⁿ-tse xtsi a', a biⁿ da, ʔsi ga,
 138. U'-zhoⁿ-ge oⁿ ha-ha bi ge iⁿ da', a biⁿ da, ʔsi ga,
 139. Wa'-dsu-ʔa thoⁿ-tse xtsi a', a biⁿ da, ʔsi ga,
 140. ʦse'-zhe-ni bo-ʔa-ʔo-xa bi ge iⁿ da', a biⁿ da, ʔsi ga,

141. Wa'-dsu-ṭa noⁿ-pe-wa-the xtsi bi tsiⁿ da', a biⁿ da, ṭsi ga,
 142. Da', a biⁿ da, ṭsi ga,
 143. Wi'-ṣoⁿ-ga, e'-ḵi-e thoⁿ-ka', a biⁿ da, ṭsi ga,
 144. Ṭsi'-zhu, Wa-sha-zhe e-thoⁿ-ba', a biⁿ da, ṭsi ga,
 145. Ḷi'-ṣṭo ṭse a-tha, e'-ḵi-e thoⁿ-ka', a biⁿ da, ṭsi ga,
 146. Ḷi'-ṣṭo a-tsia-tha ba doⁿ a', a biⁿ da, ṭsi ga,
 147. Ha'! Ṭsi'-zhu, Wa-zha-zhe e-thoⁿ-ba', a biⁿ da, ṭsi ga,
 148. Wi'-ṣoⁿ-ga a-ka', a biⁿ da, ṭsi ga,
 149. U'-ga-shoⁿ a-ka doⁿ a', a biⁿ da, ṭsi ga,
 150. U'-ḵ' u-be sha-pe a-hi bi e a-ka iⁿ da', a biⁿ da, ṭsi ga,
 151. U'-ḵ' u-be sha-pe a-hi bi doⁿ a', a biⁿ da, ṭsi ga,
 152. Ḷi' u-gthe e-dsi wa-doⁿ-ba bi e doⁿ a', a biⁿ da, ṭsi ga,
 153. Wa'-dsu-ṭa thoⁿ-tse xtsi a', a biⁿ da, ṭsi ga,
 154. U'-zhoⁿ-ge oⁿ-ha-lia bi ge e' a-ka iⁿ da', a biⁿ da, ṭsi ga,
 155. Ṭse'-zhe-ni bo-ṭa-ṭo-xa i-tse-tha bi ge e' a-ka iⁿ da', a biⁿ da,
 ṭsi ga,
 156. Wa'-dsu-ṭa noⁿ-pe-wa-the xtsi bi ge e' a-ka iⁿ da', a biⁿ da, ṭsi ga,
 157. Da', a biⁿ da, ṭsi ga,
 158. Wa'-da zhi xtsi bo-bthi a-tsia-tha bi a', a biⁿ da, ṭsi ga,
 159. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 160. Wi'-ṣoⁿ-ga wiⁿ a', a biⁿ da, ṭsi ga,
 161. U'-ga-shoⁿ a-ka iⁿ da', a biⁿ da, ṭsi ga,
 162. Ṭoⁿ'-iⁿ a-zhi xtsi we-ṭoⁿ-iⁿ da, e'-ḵi-e thoⁿ-ka', a biⁿ da, ṭsi ga,
 163. E'-dsi xtsi gi thiⁿ a', a biⁿ da, ṭsi ga,
 164. Thi'-ṣoⁿ-ga gi thiⁿ we-ṭoⁿ-iⁿ da, e'-ḵi-e thoⁿ-ka', a biⁿ da, ṭsi ga,
 165. Ha'! wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, ṭsi ga,
 166. U'-ḵ' u-be pe-thoⁿ-ba pshi iⁿ da', a biⁿ da, ṭsi ga,
 167. U'-ḵ' u-be pe-thoⁿ-ba pshi e-de a', a biⁿ da, ṭsi ga,
 168. Wa'-dsu-ṭa thoⁿ-tse xtsi a', a biⁿ da, ṭsi ga,
 169. Moⁿ'-hiⁿ noⁿ-ṣu-ge i-he-tha bi ge iⁿ da', a biⁿ da, ṭsi ga,
 170. Iⁿ'-gthe ga-ṭn-ṭa-tha bi ge iⁿ-da', a biⁿ da, ṭsi ga,
 171. Wa'-dsu-ṭa noⁿ-pe-wa-the xtsi bi tse iⁿ da', a biⁿ da, ṭsi ga,
 172. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 173. Ha'! wi-ṣoⁿ-ga, e'-ḵi-e a-ka', a biⁿ da, ṭsi ga,
 174. Ṭsi'-zhu, Wa-zha-zhe e-thoⁿ-ba', a biⁿ da, ṭsi ga,
 175. Ḷi'-ṣṭo ṭse a-tha, e'-ḵi-e a-ka', a biⁿ da, ṭsi ga,
 176. Ḷi'-ṣṭo a-tsia-tha ba doⁿ a', a biⁿ da, ṭsi ga,
 177. Wa'-da zhi xtsi a', a biⁿ da, ṭsi ga,
 178. Bo' bthi a-tsia-tha bi a', a biⁿ da, ṭsi ga,
 179. Wi-e' Ṭsi'-zhu, Wa-zha-zhe e'-thoⁿ-ba', a biⁿ da, ṭsi ga,
 180. Wa'-da ṭn thoⁿ-ka he-bthe noⁿ a', a biⁿ da, ṭsi ga,
 181. Wa'-da zhi xtsi bo-bthi a-tsia-tha bi a', a biⁿ da, ṭsi ga.

182. He'-dsi xtsi a', a biⁿ da, t̄si ga,
 183. Wi'-çon-ga a-ka', a biⁿ da, t̄si ga,
 184. U'-ga-shoⁿ a-ka doⁿ a', a biⁿ da, t̄si ga,
 185. U'-k'u-be pe-thoⁿ-ba a-hi biⁿ da', a biⁿ da, t̄si ga,
 186. Wa'-dsu-ța u-ba-tse a', a biⁿ da, t̄si ga,
 187. Pe-thoⁿ-ba', a biⁿ da, t̄si ga,
 188. Wa'-doⁿ-ba bi e' a-ka iⁿ da', a biⁿ da, t̄si ga,
 189. E'-dsi a-ța dsi a', a biⁿ da, t̄si ga,
 190. A'-ba ța-xa doⁿ a', a biⁿ da, t̄si ga,
 191. A'-hi-noⁿ-zhiⁿ bi doⁿ a', a biⁿ da, t̄si ga,
 192. Ba'-tse çe gtha-gtha-the xtsi e-de a', a biⁿ da, t̄si ga,
 193. Ni'-ka-shi-ga', a biⁿ da, t̄si ga,
 194. Sho'-dse bo-çi-çi-dse kshe wa-doⁿ-ba bi e' a-ka iⁿ da', a biⁿ da,
 t̄si ga,
 195. Ni'-ka-shi-ga', a biⁿ da, t̄si ga,
 196. Noⁿ-pe-wa-the xtsi bi e' a-ka iⁿ da', a biⁿ da, t̄si ga,
 197. He'-dsi xtsi a', a biⁿ da, t̄si ga,
 198. Ha'! wi'-çon-ga, e'-ki-e thoⁿ-ka', a biⁿ da, t̄si ga,
 199. T̄si'-zhu, Wa-zha-zhe e'-thoⁿ-ba', a biⁿ da, t̄si ga,
 200. K̄i'-çto tse a-tha, e'-ki-e thoⁿ-ka', a biⁿ da, t̄si ga,
 201. K̄i'-çto a-tsia-tha bi a', a biⁿ da, t̄si ga,
 202. Ha'! T̄si'-zhu, Wa-zha-zhe e'-thoⁿ-ba', a biⁿ da, t̄si ga,
 203. Wi'-çon-ga a-ka', a biⁿ da, t̄si ga,
 204. Wa'-noⁿ-pe xtsi a-gthi a-ka iⁿ da', a biⁿ da, t̄si ga,
 205. U'-k'u-be pe-thoⁿ-ba a-hi bi doⁿ a', a biⁿ da, t̄si ga,
 206. Wa'-dsu-ța u-ba-tse pe-thoⁿ-ba', a biⁿ da, t̄si ga,
 207. He'-dsi xtsi wa-doⁿ-ba bi e' a-ka iⁿ da, a biⁿ da, t̄si ga,
 208. Wa'-dsu-ța noⁿ-pe-wa-the xtsi bi e' a-ka iⁿ da', a biⁿ da, t̄si ga,
 209. He' thi-stse-doⁿ bi e' a-ka iⁿ da', a biⁿ da, t̄si ga,
 210. E'-dsi a-ța dsi a', a biⁿ da, t̄si ga,
 211. A'-ba ța-xa doⁿ a', a biⁿ da, t̄si ga,
 212. E'-dsi xtsi hi-noⁿ-zhiⁿ bi doⁿ a', a biⁿ da, t̄si ga,
 213. Ba'-tse çe gtha-gtha-the xtsi e-de a', a biⁿ da, t̄si ga,
 214. Sho'-dse bo-çi-çi-dse kshe wa-doⁿ-ba bi e' a-ka iⁿ da', T̄si'-zhu,
 Wa-zha-zhe e-thoⁿ-ba', a biⁿ da, t̄si ga,
 215. Ni'-ka-shi-ga', a biⁿ da, t̄si ga,
 216. Noⁿ-pe-wa-the xtsi bi e' a-ka iⁿ da', a biⁿ da, t̄si ga,
 217. Wi'-çon-ga a-ka', a biⁿ da, t̄si ga,
 218. Ni'-ka-shi-ga', a biⁿ da, t̄si ga,
 219. Pe' ga-tsu-ça bi e' a-ka iⁿ da', a biⁿ da, t̄si ga,
 220. Pe' ba-sha-ba bi e' a-ka iⁿ da', a biⁿ da, t̄si ga,
 221. I'ba-sha-ba bi e' a-ka iⁿ da', a biⁿ da, t̄si ga,

222. Ni'-ka-shi-ga', a biⁿ da, tsi ga,
 223. Wa'-pa-hi ki-sha-noⁿ the xtsi bi e' a-ka iⁿ da', a biⁿ da, tsi ga,
 224. Moⁿ' thi-ki-shnoⁿ bi e' a-ka iⁿ da', a biⁿ da, tsi ga,
 225. Ni'-ka-shi-ga', a biⁿ da, tsi ga,
 226. Tse'-ha-wa-gthe toⁿ bi e' a-ka iⁿ da', a biⁿ da, tsi ga,
 227. He'-dsi xtsi a', a biⁿ da, tsi ga,
 228. She' shoⁿ iⁿ da', a biⁿ da, tsi ga,
 229. Ha'! wi-çoⁿ-ga, e'-ki-e thoⁿ-ka', a biⁿ da, tsi ga,
 230. Tsi'-zhu, Wa-koⁿ-da Noⁿ-pa-bi thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
 231. U'-gi-ki-e tse a-tha, e'-ki-e thoⁿ-ka', a biⁿ da, tsi ga,
 232. U'-gi-ki-e a-tsia-tha ba doⁿ a', a biⁿ da, tsi ga,
 233. Ha'! Hoⁿ-ga, e' tsi-the a', a biⁿ da, tsi ga,
 234. Wa'-pa-hi oⁿ-wa-sha moⁿ-zhi mi kshe iⁿ da, e' tsi-the a', a biⁿ da,
 tsi ga,
 235. Ha'! Hoⁿ-ga, e' tsi-the a', a biⁿ da, tsi ga,
 236. Wa'-zha-zhe u-gi-ki-a thiⁿ ha, e' tsi-the a', a biⁿ da, tsi ga,
 237. He'-dsi xtsi a', a biⁿ da, tsi ga,
 238. Wa'-zha-zhe Wa-noⁿ thiⁿ-kshe a', a biⁿ da, tsi ga,
 239. A'-gi-pa-moⁿ-gthe i-noⁿ-zhiⁿ a-ka', a biⁿ da, tsi ga,
 240. Wi'-çoⁿ-ga a-ka', a biⁿ da, tsi ga,
 241. Wa'-noⁿ-pe xtsi a-gthi a-ka', Wa-zha-zhe, e'-gi-e a-ka', a biⁿ da,
 tsi ga,
 242. Ni'-ka-shi-ga', a biⁿ da, tsi ga,
 243. Noⁿ'-pe-wa-the xtsi bi e' a-ka iⁿ da', a biⁿ da, tsi ga,
 244. Pe' ga-tsu-ça bi e' a-ka iⁿ da', a biⁿ da, tsi ga,
 245. Pe' ba-sha-ba bi e' a-ka iⁿ da', a biⁿ da, tsi ga,
 246. I'ba-sha-ba bi e' a-ka iⁿ da', a biⁿ da, tsi ga,
 247. Moⁿ'-ge xthe-xtha bi e' a-ka iⁿ da', a biⁿ da, tsi ga,
 248. Wa'-pa-hi ki-sha-noⁿ the xtsi bi e' a-ka iⁿ da', a biⁿ da, tsi ga,
 249. Tse'-ha-wa-gthe toⁿ bi e' a-ka iⁿ da', a biⁿ da, tsi ga,
 250. Da', a biⁿ da, tsi ga,
 251. She' shoⁿ a-tha, Hoⁿ-ga, e' tsi-the a', a biⁿ da, tsi ga,
 252. Ki' i-he-wa-tha-the ta tse a', Hoⁿ-ga, e'-gi-e a-ka', a biⁿ da, tsi ga,
 253. Ta' he pe-thoⁿ-ba', a biⁿ da, tsi ga,
 254. Wa'-pa-hi a-gi-the a-thiⁿ he a', Hoⁿ-ga, e'-gi-e a-ka', a biⁿ da,
 tsi ga,
 255. Ta' he e-shki doⁿ a', a biⁿ da, tsi ga,
 256. Ga'-stse a-gi-gthe a-thiⁿ he noⁿ, Hoⁿ-ga, e'-gi-e a-ka', a biⁿ da,
 tsi ga,
 257. I'-ki-i-he-wa-tha-the ta tse a', Hoⁿ-ga, e'-gi-e a-ka', a biⁿ da,
 tsi ga.

NI'-KI WI'-GI-E

(Free translation, p. 220; literal translation, p. 562)

1. Da, a biⁿ da, tsi ga,
2. Zhiⁿ'-ga ni-ka-shi-ga ta ba doⁿ a', a biⁿ da, tsi ga,
3. Wa'-ki-gthi-gthoⁿ a-tsia-the a-ka', a biⁿ da, tsi ga,
4. U'-k'oⁿ wa-noⁿ-tha zhi a-ka', a biⁿ da, tsi ga,
5. Moⁿ'-xe u-ça-ki-ba wiⁿ a', a biⁿ da, tsi ga,
6. U'-ni-ka-shi-ga ta ba doⁿ a', a biⁿ da, tsi ga,
7. U'-k'oⁿ wa-noⁿ-tha zhi a-ka', a biⁿ da, tsi ga,
8. Zhiⁿ'-ga ni-ka-shi-ga ba thoⁿ-ta zhiⁿ da', a biⁿ da, tsi ga,
9. U'-ga-wiⁿ-xe wiⁿ ga-xe a-ka', a biⁿ da, tsi ga,
10. Ki'-çto a-tsia-tha bi a', a biⁿ da, tsi ga,
11. Zhiⁿ'-ga ni-ka-shi-ga zhi a-ka', a biⁿ da, tsi ga,
12. Moⁿ'-xe u-ça-ki-ba we-thoⁿ-ba kshe a', a biⁿ da, tsiⁿ ga,
13. Zhiⁿ'-ga ni-ka-shi-ga ta ba doⁿ a', a biⁿ da, tsi ga,
14. Zhiⁿ'-ga ni-ka-shi-ga ba thoⁿ-ta zhiⁿ da', a biⁿ da, tsi ga,
15. U'-ga-wiⁿ-xe thoⁿ-ba ga-xe a-ka', a biⁿ da, tsi ga,
16. Hiu'-dse a-the ta ba doⁿ a', a biⁿ da, tsi ga,
17. U'-k'oⁿ wa-noⁿ-tha zhi a-ka', a biⁿ da, tsi ga,
18. Moⁿ'-xe u-ça-ki-ba we-tha-bthiⁿ kshe a', a biⁿ da, tsi ga,
19. U'-ni-ka-shi-ga ta ba doⁿ a', a biⁿ da, tsi ga,
20. E'-dsi xtsi a', a biⁿ da, tsi ga,
21. U'-ni-ka-shi-ga zhi a-ka', a biⁿ da, tsi ga,
22. Zhiⁿ'-ga ni-ka-shi-ga ba zhi a', a biⁿ da, tsi ga,
23. U'-ga-wiⁿ-xe tha-bthiⁿ ga-xe a-ka', a biⁿ da, tsi ga,
24. Wi'-çoⁿ-ga, e'-ki-e a-ka', a biⁿ da, tsi ga,
25. Noⁿ', zhiⁿ-ga ni-ka-shi-ga ba thoⁿ-ta zhiⁿ da', a biⁿ da, tsi ga,
26. U'-çoⁿ-be ga-xa ba thiⁿ ha', a biⁿ da, tsi ga,
27. Hiu'-dse a-the ta ba doⁿ a', a biⁿ da, tsi ga,
28. U'-k'oⁿ wa-noⁿ-tha zhi a-ka', a biⁿ da, tsi ga,
29. Hiu'-dse a-tha bi a', a biⁿ da, tsi ga,
30. Ni' ga-thi-da zhi xtsi kshe a', a biⁿ da, tsi ga,
31. Hoⁿ' ta doⁿ, e'-ki-e a-ka', a biⁿ da, tsi ga,
32. 'Iⁿ' pa-çi pe-thoⁿ-ba', a biⁿ da, tsi ga,
33. A'-hiu-he a-ka', a biⁿ da, tsi ga,
34. 'Iⁿ' we-pe-thoⁿ-ba thiⁿ-kshe a', a biⁿ da, tsi ga,
35. 'Iⁿ' ça-be thiⁿ-kshe a', a biⁿ da, tsi ga,
36. 'Iⁿ' wa-noⁿ u-ki-gtha-ge thiⁿ-kshe a', a biⁿ da, tsi ga,
37. Zhiⁿ'-ga oⁿ-thoⁿ-gi-ni-tha xtsi moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
38. Zhiⁿ'-ga oⁿ-thoⁿ-gi-ni-tha moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
39. I'-ts' a thiⁿ-ge moⁿ-thiⁿ ta i tsiⁿ da, a biⁿ da, tsi ga,
40. Zhiⁿ'-ga oⁿ-thoⁿ-gi-ni-tha moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,

41. ʦs'e wa-tse-xi ʧi-the moⁿ-thiⁿ ʧa i tsiⁿ da', a biⁿ da, ʧsi ga,
 42. Zhiⁿ'-ga oⁿ-thoⁿ-gi-ni-tha moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʧsi ga,
 43. U'-noⁿ wiⁿ shki i-the ʧi-the moⁿ-thiⁿ ʧa i tsiⁿ da', a biⁿ da, ʧsi ga,
 44. 'Iⁿ' zhu-dse thiⁿ-kshe a', a biⁿ da, ʧsi ga,
 45. 'Iⁿ' wa-noⁿ u-ʧi-gtha-ge thiⁿ-kshe a', a biⁿ da, ʧsi ga,
 46. Zhiⁿ'-ga oⁿ-thoⁿ-gi-ni-tha moⁿ-thiⁿ ʧa i tsiⁿ da', a biⁿ da, ʧsi ga,
 47. Zhiⁿ'-ga oⁿ-thoⁿ-gi-ni-tha moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʧsi ga,
 48. I'-ʧs'a thiⁿ-ge moⁿ-thiⁿ ʧa i tsiⁿ da', a biⁿ da, ʧsi ga,
 49. Zhiⁿ'-ga oⁿ-thoⁿ-gi-ni-tha moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʧsi ga,
 50. ʦs'e' wa-tse-xi ʧi-the moⁿ-thiⁿ ʧa biⁿ da', a biⁿ da, ʧsi ga,
 51. Zhiⁿ'-ga oⁿ-thoⁿ-gi-ni-tha moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʧsi ga,
 52. U'-noⁿ shki i-the ʧi-the moⁿ-thiⁿ ʧa i tsiⁿ da', a biⁿ da, ʧsi ga,
 53. Wi',ʧoⁿ-ga, e'-ʧi-e a-ka', a biⁿ da, ʧsi ga,
 54. Hoⁿ' tse doⁿ, e'-ʧi-e thoⁿ-ka', a biⁿ da, ʧsi ga,
 55. Zhiⁿ'-ga ni a-ga-ha ba thoⁿ-ʧa zhiⁿ da', a biⁿ da, ʧsi ga,
 56. U'-ʧoⁿ-be ga-xa ba thiⁿ ha', a biⁿ da, ʧsi ga,
 57. Sho'-ka toⁿ noⁿ a', a biⁿ da, ʧsi ga,
 58. Ga' xtsi hi tha i doⁿ a', a biⁿ da, ʧsi ga,
 59. Hoⁿ'-bthiⁿ-sha-be e'-goⁿ toⁿ noⁿ a', a biⁿ da, ʧsi ga,
 60. E'-dsi xtsi zho-gthe a-gi bi a', a biⁿ da, ʧsi ga,
 61. Ha'! wi-ʧsi-go e', e-gi-e a-ka', a biⁿ da, ʧsi ga,
 62. Zhiⁿ'-ga ni a-ga-ha ba thoⁿ-ta zhiⁿ da, e'-gi-a bi a', a biⁿ da,
 ʧsi ga,
 63. Ho'-ʧoⁿ-be tha-the tse iⁿ da, e'-gi-a bi a', a biⁿ da, ʧsi ga,
 64. He'-dsi xtsi a', a biⁿ da, ʧsi ga,
 65. Ha'! wi-ʧsu-shpa, e' tsi-the a', a biⁿ da, ʧsi ga,
 66. Zhiⁿ'-ga ni a-ga-ha ba thoⁿ-ta zhi e-sha biⁿ da', a biⁿ da, ʧsi ga,
 67. Ho'-ʧoⁿ-be pa-xe tse e-sha ba doⁿ a', a biⁿ da, ʧsi ga,
 68. Ho'-ʧoⁿ-be pa-xe ʧa mi kshe iⁿ da', a biⁿ da, ʧsi ga,
 69. Ni'ʧi-moⁿ-hoⁿ xtsi a', a biⁿ da, ʧsi ga,
 70. Ni'a-ʧoⁿ-thiⁿ e-goⁿ kshe a', a biⁿ da, ʧsi ga,
 71. Ni'u-ba-shoⁿ wiⁿ hi kshe a', a biⁿ da, ʧsi ga,
 72. He'-goⁿ a-zhi a, wi-ʧsu-supa, e' tsi-the a', a biⁿ da, ʧsi ga,
 73. He'-goⁿ a-zhi thoⁿ-zha', a biⁿ da, ʧsi ga,
 74. Ni'a-ga-ha noⁿ moⁿ-bthiⁿ a-thiⁿ he iⁿ da', a biⁿ da, ʧsi ga,
 75. Zhiⁿ'-ga zho-i-ga oⁿ-the ʧa i tse a-tha', a biⁿ da, ʧsi ga,
 76. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ʧsi ga,
 77. I'-ʧs'a thiⁿ-ge moⁿ-thiⁿ ʧa i tse a', zhiⁿ-ga', a biⁿ da, ʧsi ga,
 78. Zhiⁿ'-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ʧsi ga,
 79. ʦs'e' wa-tse-xi ʧi-the moⁿ-thiⁿ ʧa i tsiⁿ da', a biⁿ da, ʧsi ga,
 80. Da', a biⁿ da, ʧsi ga,
 81. ʦse'-xo-be e-goⁿ kshe noⁿ a', a biⁿ da, ʧsi ga,
 82. Wi'-ʧsi-go e', e gi-e a-ka', a biⁿ da, ʧsi ga,

83. Zhiⁿ-ga ni a-ga-ha ba thoⁿ-ta zhi a', wi-ṭsi-go e', e-gi-e a-ka', a biⁿ da, ṭsi ga,
 84. U'-ṭoⁿ-be tha-the ṭa doⁿ a', a biⁿ da, ṭsi ga,
 85. E'-gi-a bi a', wi-ṭsi-go e', e-gi-e a-ka', a biⁿ da, ṭsi ga,
 86. Ha'! wi-ṭsu-shpa, e' tsi-the a', a biⁿ da, ṭsi ga,
 87. Zhiⁿ-ga ni a-ga-ha ba thoⁿ-ta zhi e'-sha ba doⁿ a', a biⁿ da, ṭsi ga,
 88. U'-ṭoⁿ-be pa-xe ṭe e'-sha ba doⁿ a', a biⁿ da, ṭsi ga,
 89. U'-ṭoⁿ-be pa-xe ṭa mi kshe iⁿ da', a biⁿ da, ṭsi ga,
 90. Ni'ki-moⁿ-hoⁿ xtsi a', a biⁿ da, ṭsi ga,
 91. Ni'a-moⁿ-thiⁿ e'-goⁿ kshe a', a biⁿ da, ṭsi ga,
 92. Ni'u-ba-shoⁿ we-thoⁿ-ba thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 93. E'-dsi xtsi hi thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 94. E'-goⁿ a-zhi a', wi-ṭsu-shpa, e' tsi-the a', a biⁿ da, ṭsi ga,
 95. E'-goⁿ a-zhi thoⁿ-zha', a biⁿ da, ṭsi ga,
 96. Zhiⁿ-ga zho-i-ga oⁿ-the ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 97. Ni'a-ga-ha noⁿ moⁿ-bthiⁿ a-thiⁿ he iⁿ da', a biⁿ da, ṭsi ga,
 98. Zhiⁿ-ga zho-i-ga oⁿ-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
 99. I'-ṭs'a thiⁿ-ge moⁿ-thiⁿ ṭa i tse a-tha', a biⁿ da, ṭsi ga,
 100. Zhiⁿ-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
 101. Ṭs'e' wa-ṭse-xi ki-the moⁿ-thiⁿ ṭa i tse a', zhiⁿ-ga', a biⁿ da, ṭsi ga,
 102. Zhiⁿ-ga zho-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, ṭsi ga,
 103. U'-noⁿ a bi shki i-the ki-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 104. She' shoⁿ iⁿ da', a biⁿ da, ṭsi ga,
 105. Ga' noⁿ-zhiⁿ da', a biⁿ da, ṭsi ga,
 106. Sho'-ka toⁿ noⁿ a', a biⁿ da, ṭsi ga,
 107. Wi'-ṭoⁿ-ga, e-gi-e a-ka', a biⁿ da, ṭsi ga,
 108. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 109. Ni'-a-moⁿ-thiⁿ e-de a', a biⁿ da, ṭsi ga,
 110. Ha'! wi-ṭsi-go e', e-gi-e a-ka', a biⁿ da, ṭsi ga,
 111. Zhiⁿ-ga ni a-ga-ha ba thoⁿ-ta zhi a, wi-ṭsi-go e', e-gi-a a-ka', a biⁿ da, ṭsi ga,
 112. U'-ṭoⁿ-be tha-the ṭa doⁿ e'-gi-a biⁿ da', a biⁿ da, ṭsi ga,
 113. Zhiⁿ-ga ni a-ga-ha ba thoⁿ-ta zhi e'-sha biⁿ da', a biⁿ da, ṭsi ga,
 114. U'-ṭoⁿ-be pa-xe ṭse e'-sha ba doⁿ a', a biⁿ da, ṭsi ga,
 115. U'-ṭoⁿ-be pa-xe ṭa mi-kshe iⁿ da', a biⁿ da, ṭsi ga,
 116. Ni' ki-moⁿ-hoⁿ xtsi a', a biⁿ da, ṭsi ga,
 117. Ba'-shoⁿ-shoⁿ the kshe a', a biⁿ da, ṭsi ga,
 118. Ni'-u-ba-shoⁿ tha-bthiⁿ hi kshe a', a biⁿ da, ṭsi ga,
 119. E'-goⁿ a-zhi a, wi-ṭsu-shpa, e' tsi-the a', a biⁿ da, ṭsi ga,
 120. E'-goⁿ a-zhi thoⁿ-zha', a biⁿ da, ṭsi ga,
 121. Ni' a-ga-ha noⁿ moⁿ-bthiⁿ a-thiⁿ-he a-tha', a biⁿ da, ṭsi ga,
 122. Zhiⁿ-ga-zhu-i-ga oⁿ-the ṭa i tse a-tha', a biⁿ da, ṭsi ga,

123. Zhi^{n'}-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, t̥si ga,
 124. I'-t̥s'a thiⁿ-ge moⁿ-thiⁿ t̥a i tse a-tha', a biⁿ da, t̥si ga,
 125. Zhi^{n'}-ga zhu-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, t̥si ga,
 126. T̥s'e' wa-t̥se-xi k̥i-the moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
 127. Zhi^{n'}-ga zhu-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, t̥si ga,
 128. U'-noⁿ a bi shki i-the k̥i-the t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
 129. Ga' noⁿ-zhiⁿ da', a biⁿ da, t̥si ga.
 130. Da', a biⁿ da, t̥si ga,
 131. Zhi^{n'}-ga ni a-ga-ha ba thoⁿ-ta zhiⁿ da', a biⁿ da, t̥si ga,
 132. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 133. K̥i'-çda moⁿ-ge zhu-dse kshe a', a biⁿ da, t̥si ga,
 134. E'-dsi xtsi zhu-gthe a-gi bi a', a biⁿ da, t̥si ga,
 135. Wi'-t̥si-go-e', e-gi-e a-ka', a biⁿ da, t̥si ga,
 136. Zhi^{n'}-ga ni a-ga-ha ba thoⁿ-ta zhi a', wi-t̥si-go e', e-gi-e a-ka', a
 biⁿ da, t̥si ga,
 137. U'-t̥oⁿ-be tha-the t̥se a', wi-t̥si-go e', e-gi-e a-ka', a biⁿ da, t̥si ga,
 138. Zhi^{n'}-ga ni a-ga-ha ba thoⁿ-ta zhi e'-sha biⁿ da', a biⁿ da, t̥si ga,
 139. U'-t̥oⁿ-be pa-xe t̥se' e-sha ba doⁿ a', a biⁿ da, t̥si ga,
 140. U'-t̥oⁿ-be pa-xe t̥a mi-kshe iⁿ da', a biⁿ da, t̥si ga,
 141. Ni' k̥i-moⁿ-hoⁿ xtsi a', a biⁿ da, t̥si ga,
 142. K̥i'-gthi-doⁿ-doⁿ the kshe a', a biⁿ da, t̥si ga,
 143. Ni'-u-ba-shoⁿ do-ba hi kshe a', a biⁿ da, t̥si ga,
 144. E'-goⁿ thoⁿ-ta zhi a', wi-t̥su-shpa, e' tsi-the a', a biⁿ da, t̥si ga,
 145. E'-goⁿ thoⁿ-ta zhi thoⁿ-zha', a biⁿ da, t̥si ga,
 146. Ni' a-ga-ha noⁿ moⁿ-bthiⁿ a-thiⁿ he a-tha', a biⁿ da, t̥si ga,
 147. Zhi^{n'}-ga zhu-i-ga oⁿ-the t̥a i tse a-tha', a biⁿ da, t̥si ga,
 148. Zhi^{n'}-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, t̥si ga,
 149. I'-t̥s'a thiⁿ-ge moⁿ-thiⁿ t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
 150. Zhi^{n'}-ga zhu-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, t̥si ga,
 151. T̥s'e' wa-t̥se-xi k̥i-the moⁿ-thiⁿ t̥a i tse a', zhiⁿ-ga', a biⁿ da,
 t̥si ga,
 152. Zhi^{n'}-ga zhu-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, t̥si ga,
 153. U'-noⁿ a bi shki i-the k̥i-the t̥a i tsiⁿ da', a biⁿ da, t̥si ga,
 154. Hoⁿ-ba tha-gthiⁿ xtsi shki a', a biⁿ da, t̥si ga,
 155. I'-the k̥i-the t̥a i tse a', zhiⁿ-ga', a biⁿ da, t̥si ga.
 156. Da', a biⁿ da, t̥si ga,
 157. Wi'-çoⁿ-ga, e'-k̥i-e a-ka', a biⁿ da, t̥si ga,
 158. Zhi^{n'}-ga ni-ka-shi-ga ba thoⁿ-ta zhi iⁿ da', a biⁿ da, t̥si ga,
 159. Zhi^{n'}-ga ni a-ga-ha ba thoⁿ-ta zhiⁿ da', a biⁿ da, t̥si ga,
 160. Wi'-çoⁿ-ga, e'-k̥i-e a-ka', a biⁿ da, t̥si ga,
 161. U'-t̥oⁿ-be ga-xa ba thiⁿ ha', a biⁿ da, t̥si ga,
 162. O'-pxoⁿ toⁿ noⁿ a', a biⁿ da, t̥si ga,

163. Wi'-t̥si-go e', e-gi-e a-ka', a biⁿ da, t̥si ga,
 164. Zhiⁿ'-ga ni a-ga-ha ba thoⁿ-ta zhi a, wi-t̥si-go e', e-gi-e a-ka', a
 biⁿ da, t̥si ga,
 165. Zhiⁿ'-ga ni a-bi-çe tha ba thoⁿ-ta zhi a', wi-t̥si-go e', e-gi-e a-ka',
 a biⁿ da, t̥si ga,
 166. U'-t̥oⁿ-be tha-the tse a', wi-t̥si-go e', e-gi-e a-ka', a biⁿ da, t̥si ga,
 167. Zhiⁿ'-ga ni a-ga-ha ba thoⁿ-ta zhi iⁿ da', a biⁿ da, t̥si ga,
 168. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 169. O'-pxoⁿ toⁿ noⁿ a', a biⁿ da, t̥si ga,
 170. Moⁿ'-k̥i-ç̥iⁿ-dse tsi-the doⁿ a', a biⁿ da, t̥si ga,
 171. Moⁿ'-thiⁿ-ka sha-be thiⁿ-kshe a', a biⁿ da, t̥si ga,
 172. Ga'-wa-t̥oⁿ-iⁿ thiⁿ-kshe a', a biⁿ da, t̥si ga,
 173. Ha'! wi-zhiⁿ-the', e toⁿ a', a biⁿ da, t̥si ga,
 174. We'-shnoⁿ wi-gi-tha bi a', wi-zhiⁿ-the, e toⁿ a', a biⁿ da, t̥si ga,
 175. Zhiⁿ'-ga mi hi-e ge ta', a biⁿ da, t̥si ga,
 176. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, t̥si ga,
 177. We'-goⁿ-tha da-doⁿ i-thu-t̥s'a-ga zhi k̥i-the moⁿ-thiⁿ ta i t̥siⁿ da',
 a biⁿ da, t̥si ga,
 178. We'-thoⁿ-bi oⁿ xtsi a', a biⁿ da, t̥si ga,
 179. Moⁿ'-k̥i-ç̥iⁿ-dse tsi-the doⁿ a', a biⁿ da, t̥si ga,
 180. Moⁿ'-thiⁿ-ka t̥o-ho thiⁿ-kshe a', a biⁿ da, t̥si ga,
 181. Ga'-hi-thoⁿ-be toⁿ a', a biⁿ da, t̥si ga,
 182. Ha'! wi-zhiⁿ-the', e toⁿ a', a biⁿ da, t̥si ga,
 183. We'-shnoⁿ wi-gi-tha bi a', wi-zhiⁿ-the', e toⁿ a', a biⁿ da, t̥si ga,
 184. Zhiⁿ'-ga mi hi-e' ge ta', a biⁿ da, t̥si ga,
 185. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ ta i t̥siⁿ da', a biⁿ da, t̥si ga,
 186. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
 187. Da' i-thu-t̥s'a-ga zhi k̥i-the moⁿ-thiⁿ ta i t̥siⁿ da', a biⁿ da, t̥si ga.
 188. We'-tha-bthiⁿ oⁿ xtsi a', a biⁿ da, t̥si ga,
 189. Moⁿ'-k̥i-ç̥iⁿ-dse tsi-the doⁿ a', a biⁿ da, t̥si ga,
 190. Moⁿ'-ha shu-dse thiⁿ-kshe a', a biⁿ da, t̥si ga,
 191. Ga'-hi-thoⁿ-be toⁿ a', a biⁿ da, t̥si ga,
 192. Ha'! wi-zhiⁿ-the', e toⁿ a', a biⁿ da, t̥si ga,
 193. We'-shnoⁿ wi-gi-tha bi a', wi-zhiⁿ-the', e tsi-the a', a biⁿ da,
 t̥si ga,
 194. Mi'hi-e ge ta', a biⁿ da, t̥si ga;
 195. Zhiⁿ'-ga we-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, t̥si ga,
 196. Da'-doⁿ i-thu-t̥s'a-ga zhi ki-the moⁿ-thiⁿ ta i t̥siⁿ da', a biⁿ da,
 t̥si ga.
 197. I'-do-bi-oⁿ xtsi a', a biⁿ da, t̥si ga,
 198. Moⁿ'-k̥i-ç̥iⁿ-dse tsi-the doⁿ a', a biⁿ da, t̥si ga,
 199. Moⁿ'-thiⁿ-ka ç̥i thiⁿ-kshe a', a biⁿ da, t̥si ga,
 200. Ga'-hi-thoⁿ-be toⁿ a', a biⁿ da, t̥si ga,

201. Ha'! wi-zhiⁿ-the', e toⁿ a', a biⁿ da, t̥si ga,
 202. We'-shnoⁿ wi-gi-tha bi a, wi-zhiⁿ-the', e toⁿ a', a biⁿ da, t̥si ga,
 203. Mi'hi-e ge t̥a', a biⁿ da, t̥si ga,
 204. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, t̥si ga,
 205. Da'-doⁿ i-thu-t̥s'a-ga zhi k̥i-the moⁿ-thiⁿ t̥a i t̥siⁿ da', a biⁿ da,
 t̥si ga.
206. Wi'-zhiⁿ-the, e toⁿ a', a biⁿ da, t̥si ga,
 207. Hoⁿ'-ga Opxoⁿ-t̥oⁿ-ga wi a'-toⁿ-he iⁿ da', a biⁿ da, t̥si ga,
 208. Hoⁿ'-ga Moⁿ-thiⁿ-k̥a-zhiⁿ-ga wi a'-toⁿ-he iⁿ da', a biⁿ da, t̥si ga,
 209. Hoⁿ'-ga Moⁿ'-thiⁿ-ka-ga-xe wi a'-toⁿ he iⁿ da', a biⁿ da, t̥si ga,
 210. Hoⁿ'-ga Moⁿ-zhoⁿ-ga-xe wi a'-toⁿ he iⁿ da', a biⁿ da, t̥si ga,
 211. Moⁿ-thiⁿ'-k̥a sha-be thiⁿ-kshe a', a biⁿ da, t̥si ga,
 212. Ba'-ha toⁿ a', a biⁿ da, t̥si ga,
 213. Ga' thiⁿ-kshe a', a biⁿ da, t̥si ga,
 214. Wa'-thiⁿ-e-çka she moⁿ moⁿ-zhi iⁿ da', a biⁿ da, t̥si ga,
 215. Zhiⁿ'-ga we-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
 216. I'-k̥i-k̥'oⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, t̥si ga,
 217. Iⁿ'-shta i-ga-bi-zhe kshe noⁿ shki a', a biⁿ da, t̥si ga,
 218. Do'-k̥a ga-xe the noⁿ shki a', a biⁿ da, t̥si ga,
 219. Da'-doⁿ i-thu-t̥s'a-ga zhi k̥i-the moⁿ-thiⁿ t̥a t̥siⁿ da', a biⁿ da,
 t̥si ga.
220. Moⁿ'-thiⁿ-k̥a t̥o-ho thiⁿ-kshe a', a biⁿ da, t̥si ga,
 221. The' shki doⁿ a', a biⁿ da, t̥si ga,
 222. We'-k̥i-k̥'oⁿ wi-kchi-xa biⁿ da', a biⁿ da, t̥si ga,
 223. Zhiⁿ'-ga mi hi-e' ge t̥a, a biⁿ da, t̥si ga,
 224. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ t̥a ba doⁿ a', a biⁿ da, t̥si ga,
 225. Da' i-thu-t̥s'a-ga zhi moⁿ-thiⁿ t̥a ba doⁿ a', a biⁿ da, t̥siⁿga.
226. Da', a biⁿ da, t̥si ga,
 227. Moⁿ-thiⁿ'-k̥a zhu'-dse thiⁿ-kshe a', a biⁿ da, t̥si ga,
 228. Ba'-ha toⁿ a', a biⁿ da, t̥si ga,
 229. The' we-shnoⁿ wi-gi-tha bi a', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da,
 t̥si ga,
 230. Mi'hi-e ge t̥a', a biⁿ da, t̥si ga,
 231. We'-goⁿ-tha a-shni ba she doⁿ shki a', a biⁿ da, t̥si ga,
 232. Da'-doⁿ i-sdu-t̥s'a-ga zhi t̥a i t̥siⁿ da', a biⁿ da, t̥si ga,
233. Moⁿ-thiⁿ'-k̥a çi thiⁿ-kshe a', a biⁿ da, t̥si ga,
 234. He' shki doⁿ a', a biⁿ da, t̥si ga,
 235. Zhiⁿ'-ga mi hi-e ge t̥a', a biⁿ da, t̥si ga,
 236. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ t̥a i t̥siⁿ da', a biⁿ da, t̥si ga,
 237. Da' i-thu-t̥s' a-ga zhi moⁿ-thiⁿ t̥a i t̥siⁿ da', a biⁿ da, t̥si ga.

238. Da', a biⁿ da, t̄si ga,
 239. Wi'-çonⁿ-ga, e'-ki-e a-ka', a biⁿ da, t̄si ga,
 240. Da' ni-the thiⁿ-ge oⁿ-ni-ka-shi-ga biⁿ da', a biⁿ da, t̄si ga,
 241. E'-dsi-zhi the thiⁿ-ge oⁿ-ni-ka-shi-ga biⁿ da', a biⁿ da, t̄si ga,
 242. Iⁿ'-gthonⁿ-ga zhu-i-ga the toⁿ noⁿ a', a biⁿ da, t̄si ga,
 243. Wi'-çonⁿ-ga, e'-gi-e a-ka, a biⁿ da, t̄si ga,
 244. Ga' xtsi hi tha i doⁿ a', a biⁿ da, t̄si ga,
 245. Thi'-çonⁿ-ga gi thiⁿ we-çonⁿ-iⁿ da', a biⁿ da, t̄si ga,
 246. I'-shnoⁿ-shnoⁿ-the xtsi thiⁿ da', a biⁿ da, t̄si ga,
 247. I'-çonⁿ-thiⁿ-thiⁿ-ga-ga thiⁿ da', a biⁿ da, t̄si ga,
 248. U'-gi-ki-a ba thiⁿ ha', a biⁿ da, t̄si ga,
 249. U'-gi-ki-e a-tsia-tha ba doⁿ a', a biⁿ da, t̄si ga,
 250. Ha'! wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, t̄si ga,
 251. Ni'-ka-shi-ga wiⁿ e-dsi a-ka', wi-zhiⁿ-the, e toⁿ a', a biⁿ da, t̄si ga,
 252. Noⁿ'-pe-wa-the xtsi bi a', wi-zhiⁿ-the, e toⁿ a', a biⁿ da, t̄si ga,
 253. Ni'-ka-shi-ga the oⁿ-ga thiⁿ e'-goⁿ xtsi biⁿ da', a biⁿ da, t̄si ga,
 254. Ha'! wi-çonⁿ-ga, e'-ki-e thoⁿ-ka', a biⁿ da, t̄si ga,
 255. Noⁿ', da ni-the thiⁿ-ge oⁿ-ni-ka-shi-ga bi e'-pshe iⁿ da', a biⁿ da,
 t̄si ga,
 256. E'-dsi-zhi the thiⁿ-ge oⁿ-ni-ka-shi-ga biⁿ da', a biⁿ da, t̄si ga,
 257. Ni'-ka-shi-ga be' thiⁿ shki doⁿ a', a biⁿ da, t̄si ga,
 258. Wa-noⁿ'-xe a-dsi the oⁿ-the ta i tsiⁿ da', a biⁿ da, t̄si ga,
 259. Ni'-ka-shi-ga be' zhiⁿ-ga i-ta the shki doⁿ a', a biⁿ da, t̄si ga,
 260. Ki' i-he-oⁿ-the ta i tsiⁿ da', a biⁿ da, t̄si ga,
 261. Ta' xtsi a-tsia-tha bi a', a biⁿ da, t̄si ga,
 262. U'-ba-noⁿ the wiⁿ ga-xe a-ka', a biⁿ da, t̄si ga,
 263. U'-ba-noⁿ the do-ba hi he'-the a-ka', a biⁿ da, t̄si ga,
 264. The a-ka, wi-zhiⁿ-the, e toⁿ a', a biⁿ da, t̄si ga,
 265. She' shoⁿ in da', a biⁿ da, t̄si ga,
 266. Wa'-noⁿ-xe a-dsi the oⁿ-the ta i tsiⁿ da', a biⁿ da, t̄si ga,
 267. We'-a-ba-çu a', a biⁿ da, t̄si ga,
 268. I'-u-gthe a-tsia-the a-ka', a biⁿ da, t̄si ga,
 269. I'-u-gtha-kshiⁿ a tsia-tha bi doⁿ a', a biⁿ da, t̄si ga,
 270. He'-dsi xtsi a', a biⁿ da, t̄si ga,
 271. Ni'-ka-shi-ga', a biⁿ da, t̄si ga,
 272. Hoⁿ'-ga bthiⁿ a', wi-zhiⁿ-the, e toⁿ a', a biⁿ da, t̄si ga,
 273. Wi'-zhiⁿ-the a', a biⁿ da, t̄si ga,
 274. I'-e wa-çka bi a', wi-zhiⁿ-the, e toⁿ a', a biⁿ da, t̄si ga,
 275. Hoⁿ'-ga-wa-t̄se-gi-tsi wi a'-toⁿ he iⁿ da', a biⁿ da, t̄si ga,
 276. Wi'-zhiⁿ-the, e toⁿ a', a biⁿ da, t̄si ga,
 277. Zhiⁿ'-ga-ga-hi-ge wi a'-toⁿ-he iⁿ da', a biⁿ da, t̄si ga,
 278. Wa'-t̄se-ga-hi-ge wi a'-toⁿ-he iⁿ da', a biⁿ da, t̄si ga,
 279. Wa'-t̄se-ga-wa wi a'-toⁿ-he iⁿ da', a biⁿ da, t̄si ga,
 280. Wa'-t̄se-moⁿ-iⁿ wi a'-toⁿ he iⁿ da', a biⁿ da, t̄si ga,
 281. She' shoⁿ iⁿ da', a biⁿ da, t̄si ga,

282. Zhiⁿ'-ga-ga-hi-ge a', a biⁿ da, tsi ga,
 283. Zha'-zhe tha-ki-^{to}n moⁿ-ni ta tsiⁿ da', a biⁿ da, tsi ga,
 284. Wa'-tse-ga-wa shki a', a biⁿ da, tsi ga,
 285. Zha'-zhe tha ki-^{to}n moⁿ-ni ta tsiⁿ da', a biⁿ da, tsi ga,
 286. We'-shnoⁿ wi-gi-the a', wi-zhiⁿ-the, e', tsi the a', a biⁿ da, tsi ga,
 287. She' shoⁿ in da', a biⁿ da, tsi ga,
 288. Wi'-^{ço}n-ga, e'-ki-e thoⁿ-ka, a biⁿ da, tsi ga,
 289. She' shoⁿ in da, a biⁿ da, tsi ga,
 290. U'-xthi thiⁿ-ge oⁿ-ki-the ta i tse a', wi-^{ço}n-ga, e'-ki-e thoⁿ-ka, a biⁿ da, tsi ga,
 291. Zha'-zhe oⁿ-ki-^{to}n ta i tsiⁿ da', a biⁿ da, tsi ga,
 292. Zhiⁿ'-ga-ga-hi-ge a', a biⁿ da, tsi ga,
 293. Zha'-zhe oⁿ-ki-^{to}n ta i tse a', wi-^{ço}n-ga, e'-ki-e thoⁿ-ka', a biⁿ da, tsi ga,
 294. Wa'-tse-ga-wa shki a', a biⁿ da, tsi ga,
 295. Zha'-zhe oⁿ-ki-^{to}n ta i tse a', wi-^{ço}n-ga, e'-ki-e thoⁿ-ka', a biⁿ da, tsi ga,
 296. Ni'-ka-shi-ga, a biⁿ da, tsi ga,
 297. I'-e-wa-^çka e'-sha bi noⁿ a', a biⁿ da, tsi ga,
 298. I'-e-^çka-wa-the shki a', a biⁿ da, tsi ga,
 299. Zha'-zhe oⁿ-ki-^{to}n ta i tse a', wi-^{ço}n-ga, e'-ki-e thoⁿ-ka', a biⁿ da, tsi ga,
 300. Pa'-thiⁿ e-goⁿ e'-sha bi noⁿ a', a biⁿ da, tsi ga,
 301. É'-shki doⁿ a', a biⁿ da, tsi ga,
 302. Zha'-zhe oⁿ-ki-^{to}n ta i tsiⁿ da', a biⁿ da, tsi ga,
 303. Pa'-thiⁿ-hoⁿ-ga shki a', a biⁿ da, tsi ga,
 304. Zha'-zhe oⁿ-ki-^{to}n ta i tse a', wi-^{ço}n-ga, e'-ki-e thoⁿ-ka', a biⁿ da, tsi ga.
 305. Da', a biⁿ da, tsi ga,
 306. Wi'-^{ço}n-ga, e'-ki-e a-ka', a biⁿ da, tsi ga,
 307. We'-ki-^k'oⁿ wa-thiⁿ-ga biⁿ da, e'-ki-e a-ka', a biⁿ da, tsi ga,
 308. U'-^{to}n-be ga-xa ba thiⁿ ha', a biⁿ da, tsi ga,
 309. Çi'-thu-^çe a-tsia-tha ba doⁿ a', a biⁿ da, tsi ga,
 310. In'-gthoⁿ-ga zhu-i-ga the toⁿ noⁿ a', a biⁿ da, tsi ga,
 311. Wi'-^{ço}n-ga, e'-gi-e a-ka', a biⁿ da, tsi ga,
 312. U'-^{to}n-be ga-xa ba thiⁿ ha', a biⁿ da, tsi ga,
 313. Ga'-xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
 314. He'-dsi xtsi gi thiⁿ a', a biⁿ da, tsi ga,
 315. Thi'-^{ço}n-ga gi thiⁿ we-^{to}n-in da', a biⁿ da, tsi ga,
 316. U'-gi-ki-a ba thiⁿ ha', a biⁿ da, tsi ga,
 317. U'-gi-ki-e a-tsia-tha biⁿ da', a biⁿ da, tsi ga,
 318. Wi'-zhiⁿ-the, e toⁿ a, a biⁿ da, tsi ga,
 319. Wa'-dsu-ta thoⁿ-tse xtsi wiⁿ a', a biⁿ da, tsi ga,
 320. He'-dsi a-ka, wi-zhiⁿ-the, e toⁿ a, a biⁿ da, tsi ga,

321. She' shoⁿ iⁿ da', a biⁿ da, tsi ga,
 322. Wi'-çoⁿ-ga, e'-ki-e thoⁿ-ka', a biⁿ da, tsi ga,
 323. Wi'-çoⁿ-ga a-ka', a biⁿ da, tsi ga,
 324. Wa'-dsu-ṭa thoⁿ-tse xtsi wiⁿ e-dsi a-ka' biⁿ da', a biⁿ da, tsi ga,
 325. She' shoⁿ iⁿ da', a biⁿ da, tsi ga,
 326. Thi'-ṭo-ge gtha ba thiⁿ ha', a biⁿ da, tsi ga,
 327. Wa'-noⁿ-xe a-dsi the oⁿ-the ṭa i tsiⁿ da', a biⁿ da, tsi ga,
 328. Wa'-dsu-ṭa be zhiⁿ-ga i-ṭa i shki doⁿ a', a biⁿ da, tsi ga,
 329. Wa'-noⁿ-xe a-dsi the oⁿ-the ṭa i tsiⁿ da', a biⁿ da, tsi ga,
 330. Noⁿ', da ni-the thiⁿ-ge xtsi oⁿ-ni'-ka-shi-ga biⁿ da', a biⁿ da, tsi ga,
 331. Çi'-thu-çe a-tsia-tha bi a', a biⁿ da, tsi ga,
 332. Ho'-ba-noⁿ-the wiⁿ ga-xe a-ka', a biⁿ da, tsi ga,
 333. U'-ba-noⁿ-the do-ba', a biⁿ da, tsi ga,
 334. Hi'-i-he a-ka', a biⁿ da, tsi ga,
 335. The' a-ka, wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 336. Wa'-noⁿ-xe a-dsi the oⁿ-the ṭa bi e'-pshe iⁿ da', a biⁿ da, tsi ga,
 337. We'-a-ba-çu a', a biⁿ da, tsi ga,
 338. I-u'-gtha-kshoⁿ a-ka', a biⁿ da, tsi ga,
 339. A'-ba-çu a-tsia-tha bi a', a biⁿ da, tsi ga,
 340. Hiⁿ' ga-ṭa-the i-he-the a-ka', a biⁿ da, tsi ga,
 341. He'-dsi xtsi hi-e-ha a-ka', a biⁿ da, tsi ga,
 342. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 343. Mi'-xa bi a', wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 344. Mi'-xa-çka-bi', a', wi-zhiⁿ-the, e', tsi-the a', a biⁿ da, tsi ga,
 345. We'-ki-k'oⁿ oⁿ-tha ba thoⁿ tsiⁿ da', a biⁿ da, tsi ga,
 346. We'-ki-k'oⁿ oⁿ-the ṭa i tsiⁿ da', a biⁿ da, tsi ga,
 347. Çi' sha-ba biⁿ da', a biⁿ da, tsi ga,
 348. Pa' sha-ba biⁿ da', a biⁿ da, tsi ga,
 349. Hiⁿ' çka ga ge shki a', a biⁿ da, tsi ga,
 350. E' shki doⁿ a', a biⁿ da, tsi ga,
 351. Zha'-zhe oⁿ-ki-toⁿ ṭa i tse a', wi-çoⁿ-ga, e'-ki-e thoⁿ-ka', a biⁿ
 da, tsi ga,
 352. Mi'-xa-çka shki a', a biⁿ da, tsi ga,
 353. Zha'-zhe oⁿ-ki-ṭoⁿ ṭa i tsiⁿ da', a biⁿ da, tsi ga,
 354. Wa'-zhiⁿ-ga-çka shki a', a biⁿ da, tsi ga,
 355. Zha'-zhe oⁿ-ki-ṭoⁿ ṭa i tsiⁿ da', a biⁿ da, tsi ga,
 356. Zhiⁿ'-ga zha-zhe ki-ṭoⁿ moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, tsi ga,
 357. Moⁿ'-shoⁿ-çka shki a', a biⁿ da, tsi ga,
 358. Zha'-zhe oⁿ-ki-ṭoⁿ ṭa i tsiⁿ da', a biⁿ da, tsi ga,
 359. Çi'-ha sha-be ga ge shki a', a biⁿ da, tsi ga,
 360. He' shki doⁿ a', a biⁿ da, tsi ga,
 361. We'-ki-k'oⁿ oⁿ-the ṭa i tsiⁿ da', a biⁿ da, tsi ga,
 362. Mi' hi-e ge ṭa', a biⁿ da, tsi ga,
 363. Noⁿ'-xthe oⁿ-gi-the ṭa i tsiⁿ da', a biⁿ da, tsi ga,
 364. We'-goⁿ-tha a-thiⁿ moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,

365. Da' i-thu-ṭs' a-ga zhi ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 366. Noⁿ' we-ḱi-ḱ'oⁿ wa-thiⁿ-ga biⁿ da', a biⁿ da, ṭsi ga,
 367. Mi'-xa-ḱka wiⁿ ṭs' e'-oⁿ-tha bi noⁿ a', a biⁿ da, ṭsi ga,
 368. Ṭa'-hi-u-sdo-zha ga thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 369. He'-shki doⁿ a', a biⁿ da, ṭsi ga,
 370. Wa'-xthe-xthe oⁿ-gi-the ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 371. Wa'-xthe-xthe oⁿ-gi-the oⁿ-moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
 372. Mi' hi-e ge ṭa, a biⁿ da, ṭsi ga,
 373. Da'-doⁿ i-thu-ṭs' a-ga zhi ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da,
 ṭsi ga
374. Pa' sha-be ga tse a', a biⁿ da, ṭsi ga,
 375. He'-shki noⁿ-xthe oⁿ-gi-the ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 376. Noⁿ'-xthe oⁿ-gi-the oⁿ-moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
 377. Mi' hi-e ge ṭa', a biⁿ da, ṭsi ga,
 378. Da' i-thu-ṭs' a-ga zhi ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
379. Wi'-ḱoⁿ-ga, e'-ḱi-e thoⁿ-ka', a biⁿ da, ṭsi ga,
 380. Noⁿ zhiⁿ-ga we-ḱi-ḱ'oⁿ wa-thiⁿ-ga' biⁿ da', a biⁿ da, ṭsi ga,
 381. U'-toⁿ-be ga-xa ba thiⁿ ha', a biⁿ da, ṭsi ga,
 382. Wi'-ḱoⁿ-ga, e'-ḱi-e thoⁿ-ka', a biⁿ da, ṭsi ga,
 383. Iⁿ'-gthoⁿ-ga zhu-i-ga the toⁿ noⁿ a', a biⁿ da, ṭsi ga,
 384. Wi'-ḱoⁿ-ga, e-gi-e a-ka', a biⁿ da, ṭsi ga,
 385. Ga' xtsi hi tha i doⁿ a', a biⁿ da, ṭsi ga,
 386. A'-ba-do a-tha-ḱ'a-be dsi xtsi a', a biⁿ da, ṭsi ga,
 387. 'Iⁿ' sha-gtha thiⁿ-kshe noⁿ a', a biⁿ da, ṭsi ga,
 388. He'-dsi xtsi a-thiⁿ gi a', a biⁿ da, ṭsi ga,
 389. The hoⁿ' a-zhiⁿ-tha, wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, ṭsi ga,
 390. The we'-ḱi-ḱ'oⁿ oⁿ-tha ba thoⁿ tse iⁿ da', a biⁿ da, ṭsi ga,
 391. She' shoⁿ iⁿ da', a biⁿ da, ṭsi ga,
 392. Zhiⁿ'-ga we-ḱi-ḱ'oⁿ tha ba thoⁿ ta zhi a-tha', a biⁿ da, ṭsi ga,
 393. Zhiⁿ'-ga we-ḱi-ḱ'oⁿ tha ba thoⁿ-ta zhi thoⁿ-zha', a biⁿ da, ṭsi ga,
 394. Zhiⁿ'-ga zhu-i-ga the ṭa i tse a-tha', a biⁿ da, ṭsi ga,
 395. Zhiⁿ'-ga zhu-i-ga the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
 396. Zhiⁿ'-ga, a biⁿ da, ṭsi ga,
 397. I'-ṭs' a thiⁿ-ge moⁿ-thiⁿ ṭa i tsiⁿ da', a biⁿ da, ṭsi ga,
 398. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, ṭsi ga,
 399. Ṭs'o' wa-ṭse-xi ḱi-the moⁿ-thiⁿ ṭa i tse a-tha', a biⁿ da, ṭsi ga,
 400. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, ṭsi ga,
 401. U'-noⁿ a bi shki i-the ḱi-the moⁿ-thiⁿ ṭa i tse a-tha', a biⁿ da,
 ṭsi ga,
402. Ga' noⁿ-zhiⁿ da', a biⁿ da, ṭsi ga,
403. Iⁿ'-gthoⁿ-ga zhu-i-ga the toⁿ noⁿ a', a biⁿ da, ṭsi ga,
 404. Wi'-ḱoⁿ-ga, e'-gi-e a-ka', a biⁿ da, ṭsi ga,
 405. Noⁿ' zhiⁿ-ga we-ḱi-ḱ'oⁿ wa-thiⁿ-ga biⁿ da', a biⁿ da, ṭsi ga,

406. U'-t^on-be ga-xa ba thiⁿ ha', a biⁿ da, tsi ga,
 407. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
 408. A'-ba-do a-ga-ha xtsi a', a biⁿ da, tsi ga,
 409. 'Iⁿ'-da-po-ki thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
 410. He'-dsi xtsi a-thiⁿ gi a', a biⁿ da, tsi ga,
 411. The, hoⁿ' a-zhiⁿ-tha, wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, tsi ga,
 412. She' shoⁿ iⁿ da', a biⁿ da, tsi ga,
 413. Zhiⁿ'-ga we-ki-k' oⁿ tha ba thoⁿ ta zhi a', wi-ç^on-ga, e'-gi-a a-ka',
 a biⁿ da, tsi ga,
 414. Zhiⁿ'-ga we-ki-k' oⁿ tha ba thoⁿ-ta zhi thoⁿ-zha', a biⁿ da, tsi ga,
 415. Zhiⁿ'-ga zhu-i-ga the ta i tse a-tha', a biⁿ da, tsi ga,
 416. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, tsi ga,
 417. I'-ts'a thiⁿ-ge moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 418. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, tsi ga,
 419. Ts'e' wa-tse-xi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 420. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, tsi ga,
 421. U'-noⁿ a bi shki i-the ki-the ta i tsiⁿ da', a biⁿ da, tsi ga.
422. Wi'-ç^on-ga, e'-ki-e thoⁿ-ka', a biⁿ da, tsi ga,
 423. We'-ki-k' oⁿ wa-thiⁿ-ga biⁿ da', a biⁿ da, tsi ga,
 424. Iⁿ'-gthoⁿ-ga zhu-i-ga the toⁿ noⁿ a', a biⁿ da, tsi ga,
 425. Wi'-ç^on-ga, e'-gi-e thoⁿ-ka', a biⁿ da, tsi ga,
 426. U'-t^on-be ga-xa thiⁿ ha', a biⁿ da, tsi ga,
 427. A'-thiⁿ u-ta-noⁿ xtsi ge dsi a', a biⁿ da, tsi ga,
 428. 'Iⁿ'-zhu-çka thiⁿ-kshe a', a biⁿ da, tsi ga,
 429. He'-dsi xtsi a-thiⁿ gi a', a biⁿ da, tsi ga,
 430. The, hoⁿ' a-zhiⁿ-tha, wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 431. The' we-ki-k' oⁿ tha ba thoⁿ tse a', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da,
 tsi ga,
 432. We'-ki-k' oⁿ tha ba thoⁿ-ta zhi thoⁿ-zha', a biⁿ da, tsi ga,
 433. Zhiⁿ'-ga zhu-i-ga the ta i tse a-tha', a biⁿ da, tsi ga,
 434. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, tsi ga,
 435. I'-ts'a thiⁿ-ge moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 436. Zhiⁿ'-ga zhu-i-ga tha' bi doⁿ a', a biⁿ da, tsi ga,
 437. Ts'e' wa-tse-xi ki-the moⁿ-thiⁿ ta i tse a', zhiⁿ-ga', a biⁿ da, tsi ga,
 438. Zhiⁿ'-ga zhu-i-ga tha' bi doⁿ a', a biⁿ da, tsi ga,
 439. U'-noⁿ a bi shki i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga.
440. Wi'-ç^on-ga, e'-ki-e thoⁿ-ka', a biⁿ da, tsi ga,
 441. Iⁿ'-gthoⁿ-ga zhu-i-ga the toⁿ noⁿ a', a biⁿ da, tsi ga,
 442. Wi'-ç^on-ga, e'-gi-e thoⁿ-ka', a biⁿ da, tsi ga,
 443. Zhiⁿ'-ga we-ki-k' oⁿ wa-thiⁿ-ga biⁿ da', a biⁿ da, tsi ga,
 444. U'-t^on-be ga-xa thiⁿ ha', a biⁿ da, tsi ga,
 445. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
 446. 'Iⁿ'-zhu-çi thiⁿ-kshe a', a biⁿ da, tsi ga,

447. He'-dsi xtsi a-thiⁿ gi a', a biⁿ da, tsi ga,
 448. The, hoⁿ' a-zhiⁿ-tha, wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, tsi ga,
 449. Zhiⁿ'-ga we-ki-k'oⁿ tha ba thoⁿ ta zhi thoⁿ-zha', a biⁿ da, tsi ga,
 450. Zhiⁿ'-ga zhu-i-ga tha ba thoⁿ tse a-tha', a biⁿ da, tsi ga,
 451. Zhiⁿ'-ga zhu-i-ga the ta i tse a-tha', a biⁿ da, tsi ga,
 452. Zhiⁿ'-ga zhu-i-ga the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
 453. I'-ts'a thiⁿ-ge moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 454. Zhiⁿ'-ga zhu-i-ga tha' bi doⁿ a', a biⁿ da, tsi ga,
 455. Ts'e' wa-tse-xi ki-the moⁿ-thiⁿ ta i tse a', zhiⁿ-ga', a biⁿ da, tsi ga,
 456. Zhiⁿ'-ga zhu-i-ga tha' bi doⁿ a', a biⁿ da, tsi ga,
 457. U'-noⁿ a bi shki a', a biⁿ da, tsi ga,
 458. I'-the ki-the moⁿ-thiⁿ ta i tse a', zhiⁿ-ga', a biⁿ da, tsi ga.

 459. Wi'-çoⁿ-ga, e'-ki-e thoⁿ-ka', a biⁿ da, tsi ga,
 460. Noⁿ' zhiⁿ-ga we-ki-k'oⁿ wa-thiⁿ-ga biⁿ da, a biⁿ da, tsi ga,
 461. Iⁿ'-gthoⁿ-ga zhu-i-ga the toⁿ noⁿ a', a biⁿ da, tsi ga,
 462. Wi'-çoⁿ-ga e'-gi-e thoⁿ-ka', a biⁿ da, tsi ga,
 463. U'-toⁿ-be ga-xa thiⁿ ha', a biⁿ da, tsi ga,
 464. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
 465. He'-dsi xtsi gi thiⁿ a', a biⁿ da, tsi ga,
 466. Wi'-çoⁿ-ga gi thiⁿ we-toⁿ-iⁿ da, e'-ki-e thoⁿ-ka', a biⁿ da, tsi ga,
 467. Thi'-çoⁿ-ga i-shnoⁿ-shnoⁿ the xtsi thiⁿ da', a biⁿ da, tsi ga,
 468. Hi'-toⁿ-thiⁿ-thiⁿ-ga-ga thiⁿ da', a biⁿ da, tsi ga,
 469. U'-gi-ki-a ba thiⁿ ha', a biⁿ da, tsi ga,
 470. U'-gi-ki-e a-tsia-tha biⁿ da', a biⁿ da, tsi ga,
 471. Ha'! wi-çoⁿ-ga, e'-gi-e thoⁿ-ka', a biⁿ da, tsi ga,
 472. Wi'-zhiⁿ-the, e' toⁿ a', a biⁿ da, tsi ga,
 473. Wa'-dsu-ta thoⁿ-tse xtsi a', a biⁿ da, tsi ga,
 474. E'-dsi a-ka', wi-zhiⁿ-the, e toⁿ a', a biⁿ da, tsi ga,
 475. Wa'-dsu-ta noⁿ-pe-wa-the xtsi bi a', wi-zhiⁿ-the, e toⁿ a', a biⁿ
 da, tsi ga,
 476. Ci'zha-ta biⁿ da', a biⁿ da, tsi ga,
 477. Wi'-zhiⁿ-the, e toⁿ a', a biⁿ da, tsi ga,
 478. He' a-gthe a-ka iⁿ da', a biⁿ da, tsi ga,
 479. Noⁿ'-pe-wa-the xtsi bi a', wi-zhiⁿ-the, e' toⁿ a, a biⁿ da, tsi ga,
 480. Ha'! wi-zhiⁿ-the, e'-ki-a bi a', a biⁿ da, tsi ga,
 481. Wi'-çoⁿ-ga a-ka', a biⁿ da, tsi ga,
 482. Wa'-noⁿ-pe xtsi a-gthi a-ka iⁿ da', a biⁿ da, tsi ga,
 483. Wa'-dsu-ta wiⁿ e-dsi toⁿ a', a biⁿ da, tsi ga,
 484. Noⁿ'-pe-wa-the xtsi toⁿ a', a biⁿ da, tsi ga,
 485. Ci'zha-ta e' a-ka iⁿ da', a biⁿ da, tsi ga,
 486. He' ge e'-toⁿ a-gthe e' a-ka iⁿ da', a biⁿ da, tsi ga,
 487. She' shoⁿ iⁿ da, o'-ki-e thoⁿ-ka', a biⁿ da, tsi ga,
 488. Thi'-to-ge gtha ba thiⁿ ha', a biⁿ da, tsi ga,
 489. Noⁿ', da ni-the thiⁿ-ge oⁿ-ni'-ka-shi-ga biⁿ da', a biⁿ da, tsi ga,

490. E'-dsi-zhi the thiⁿ-ge oⁿ-ni'-ka-shi-ga biⁿ da', a biⁿ da, tsi ga,
 491. Wa'-dsu-ta be zhiⁿ-ga i-ta' thiⁿ shki doⁿ a', a biⁿ da, tsi ga,
 492. Wa'-noⁿ-xe a-dsi the oⁿ-the ta i tsiⁿ da', a biⁿ da, tsi ga,
 493. Ci'-thu-çe a-tsia-tha biⁿ da', a biⁿ da, tsi ga,
 494. U'-ba-noⁿ-the wiⁿ-a'-ha i-he-the a-ka', a biⁿ da, tsi ga,
 495. U'-ba-noⁿ-the do'-ba hi he a-ka', a biⁿ da, tsi ga,
 496. The' a-ka, wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 497. E'-dsi hi he-tha bi noⁿ a', a biⁿ da, tsi ga,
 498. Wa'-dsu-ta, a biⁿ da, tsi ga,
 499. Mi'-ga a-ka', wi-zhiⁿ-the, e'-ki-e thoⁿ-ka', a biⁿ da, tsi ga,
 500. E'-dsi xtsi a', a biⁿ da, tsi ga,
 501. We'-ki-k'oⁿ oⁿ-tha ba thoⁿ tse a', wi-zhiⁿ-the, e'-ki-e thoⁿ-ka',
 a biⁿ da, tsi ga,
 502. Xiⁿ'-ha ge e-toⁿ a', a biⁿ da, tsi ga,
 503. We'-ki-k'oⁿ oⁿ-tha ba thoⁿ-tse a', wi-zhiⁿ-the, e'-ki-e thoⁿ-ka',
 a biⁿ da, tsi ga,
 504. Noⁿ'-ka u-pa ga kshe shki a', a biⁿ da, tsi ga,
 505. E'-shki doⁿ a', a biⁿ da, tsi ga,
 506. U'-we-toⁿ-iⁿ xtsi a-ka', wi-zhiⁿ-the, e'-ki-e thoⁿ-ka', a biⁿ da,
 tsi ga,
 507. Miⁿ' ga thiⁿ-kshe a', a biⁿ da, tsi ga,
 508. He' shki doⁿ a', a biⁿ da, tsi ga,
 509. Zha'-zhe oⁿ-ki-toⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 510. Zhiⁿ'-ga Miⁿ-tse-xi shki a', a biⁿ da, tsi ga,
 511. Zha'-zhe oⁿ-ki-toⁿ ta i tse a', a biⁿ da, tsi ga,
 512. Noⁿ'-ka-dsi-wiⁿ shki a', a biⁿ da, tsi ga,
 513. Zha'-zhe oⁿ-ki-toⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 514. He' ga-xa zhiⁿ-ga ge shki a', a biⁿ da, tsi ga,
 515. Zha'-zhe oⁿ-ki-toⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 516. Pa' thiⁿ-kshe e'-toⁿ shki a', a biⁿ da, tsi ga,
 517. Zha'-zhe oⁿ-ki-toⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 518. Tse'-pa-ga-xe shki a', a biⁿ da, tsi ga,
 519. Zha'-zhe oⁿ-ki-toⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 520. Da', a biⁿ da, tsi ga,
 521. Hoⁿ'-ga U-dse-the Pe-thoⁿ-ba ni-ka-shi-ga biⁿ da, a biⁿ da, tsi ga,
 522. Xtha'-xtha thiⁿ-ge xtsi ni-ka-shi-ga biⁿ da', a biⁿ da, tsi ga,
 523. Zhiⁿ'-ga moⁿ-hiⁿ tha ba thoⁿ-tse thiⁿ-ge' iⁿ da, wi-çoⁿ-ge, e'-ki-e
 thoⁿ-ka', a biⁿ da, tsi ga,
 524. 'Iⁿ-gthoⁿ-ga zhu-i-ga the toⁿ noⁿ a', a biⁿ da, tsi ga,
 525. Wi'-çoⁿ-ga, e-gi-e thoⁿ-ka', a biⁿ da, tsi ga,
 526. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
 527. 'Iⁿ'-ba-xtha kshe noⁿ a', a biⁿ da, tsi ga,
 528. He'-dsi xtsi a-thiⁿ gi a', a biⁿ da, tsi ga,

529. The ho^{n'}-a-zhiⁿ tha, wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 530. Zhi^{n'}-ga moⁿ-hiⁿ tha ba thoⁿ tse a', wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, tsi ga,
 531. Zhi^{n'}-ga moⁿ-hiⁿ tha ba thoⁿ ta zhi iⁿ da', a biⁿ da, tsi ga,
 532. E'-zhi-zhi-çka u-çoⁿ-ga', wi-çoⁿ-ga, e'-gi-e thoⁿ-ka', a biⁿ da, tsi ga,
 533. Wi'-çoⁿ-ga, e'-ki-e thoⁿ-ka', a biⁿ da, tsi ga,
 534. No^{n'}, zhiⁿ-ga moⁿ-hiⁿ tha ba thoⁿ-tse thiⁿ-ge e'-pshe iⁿ da', a biⁿ da, tsi ga,
 535. In'-gthoⁿ-ga zhu-i-ga the toⁿ noⁿ a', a biⁿ da, tsi ga,
 536. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
 537. Mo^{n'}-hiⁿ-çi ça-gi kshe noⁿ a', a biⁿ da, tsi ga,
 538. He'-dsi xtsi a-thiⁿ gi a', a biⁿ da, tsi ga,
 539. The ho^{n'}-a-zhiⁿ tha, wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, tsi ga,
 540. Zhi^{n'}-ga moⁿ-hiⁿ tha ba thoⁿ tse a', wi-zhiⁿ-the, e toⁿ a', a biⁿ da, tsi ga,
 541. E'-zhi-zhi-çka u'-çoⁿ-ga', wi-çoⁿ-ga, e'-gi-e thoⁿ-ka', a biⁿ da, tsi ga,
 542. Zhi^{n'}-ga moⁿ-hiⁿ tha ba thoⁿ-tse thiⁿ-ge' e-pshe iⁿ da', a biⁿ da, tsi ga,
 543. Wi'-çoⁿ-ga, e'-ki-e thoⁿ-ka', a biⁿ da, tsi ga,
 544. No^{n'}, zhiⁿ-ga moⁿ-hiⁿ tha ba thoⁿ-tse thiⁿ-ge' e-pshe iⁿ da', a biⁿ da, tsi ga,
 545. In'-gthoⁿ-ga zhu-i-ga the toⁿ noⁿ a', a biⁿ da, tsi ga,
 546. Wi'-çoⁿ-ga, e'-gi-e thoⁿ-ka', a biⁿ da, tsi ga,
 547. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
 548. Mo^{n'}-hiⁿ-çi i-ba btho-ga zhù-dse kshe a', a biⁿ da, tsi ga,
 549. He'-dsi xtsi a-thiⁿ gi a', a biⁿ da, tsi ga,
 550. The ho^{n'}-a-zhiⁿ-tha, wi-zhiⁿ-the, e' toⁿ a', a biⁿ da, tsi ga,
 551. She' shoⁿ iⁿ da', a biⁿ da, tsi ga,
 552. She' e-shnoⁿ u-tha-dse tha toⁿ she a', wi-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, tsi ga,
 553. Zhi^{n'}-ga moⁿ-hiⁿ tha ba thoⁿ tse iⁿ da', a biⁿ da, tsi ga,
 554. Zhi^{n'}-ga moⁿ-hiⁿ the moⁿ-thiⁿ ta i tse a', wi-çoⁿ-ga, e'-ki-e thoⁿ-ka', a biⁿ da, tsi ga,
 555. Zhi^{n'}-ga mi hi-e ge ta', a biⁿ da, tsi ga,
 556. Mo^{n'}-hiⁿ gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,
 557. Mo^{n'}-hiⁿ gi-pa-hi ki-the moⁿ-thiⁿ ta i tsiⁿ da', zhiⁿ-ga', a biⁿ da, tsi ga,
 558. Tsi'-zhu zhiⁿ-ga i-ta', a biⁿ da, tsi ga,
 559. Wa'-zha-zhe zhiⁿ-ga i-ta e-thoⁿ-ba', a biⁿ da, tsi ga,
 560. Mo^{n'}-hiⁿ gi-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 561. Mo^{n'}-hiⁿ gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, tsi ga,

562. Mo^{n'}-hiⁿ gi-shoⁿ-tha zhi ki-the moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da,
tsi ga,
563. Mo^{n'}-hiⁿ gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ʔsi ga,
564. I'-ʔs'a thiⁿ-ge moⁿ-thiⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga,
565. Mo^{n'}-hiⁿ gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ʔsi ga,
566. ʔs'e' wa-ʔse-xi ki-the moⁿ-thiⁿ ʔa i ʔse a', zhiⁿ-ga', a biⁿ da, ʔsi ga,
567. Mo^{n'}-hiⁿ gi-the moⁿ-thiⁿ bi doⁿ shki a', a biⁿ da, ʔsi ga,
568. U'-noⁿ shki i-the ki-the moⁿ-thiⁿ ʔa i tse a', zhiⁿ-ga', a biⁿ da,
tsi ga,
569. Mo^{n'}-hiⁿ zhu-dse ga kshe shki a', a biⁿ da, ʔsi ga,
570. E'-shki doⁿ a', a biⁿ da, ʔsi ga,
571. Zha'-zhe oⁿ-ki-ʔoⁿ ʔa i tse a', wi-ʔoⁿ-ga, e'-ki-e thoⁿ-ka', a biⁿ da,
tsi ga,
572. Zhi^{n'}-ga woⁿ shki doⁿ a', a biⁿ da, ʔsi ga,
573. Mo^{n'}-hiⁿ-zhu-dse shki a', a biⁿ da, ʔsi ga,
574. Zha'-zhe oⁿ-ki-ʔoⁿ ʔa i tse a', wi-ʔoⁿ-ga, e'-ki-e thoⁿ-ka', a biⁿ da,
tsi ga,
575. Zhi^{n'}-ga woⁿ shki doⁿ a', a biⁿ da, ʔsi ga,
576. Mo^{n'}-hiⁿ-hoⁿ-ga shki a', a biⁿ da, ʔsi ga,
577. Zha'-zhe oⁿ-ki-ʔoⁿ ʔa i tse a', wi-ʔoⁿ-ga, e'-ki-e thoⁿ-ka', a biⁿ da,
tsi ga.

HO^N-BE'-ÇU W1'-GI-E

(Free translation, p. 239; literal translation, p. 574)

1. E'-dsi xtsi a', a biⁿ da, ʔsi ga,
2. Zhi^{n'}-ga da-doⁿ ʔi ki-the ʔa ba doⁿ a', a biⁿ da, ʔsi ga,
3. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
4. Sho'-ka Wa-ba-xi toⁿ a', a biⁿ da, ʔsi ga,
5. Wi'-ʔoⁿ-ga, e-gi-a bi a', a biⁿ da, ʔsi ga,
6. Zhi^{n'}-ga da-doⁿ ʔi ki-the ʔa ba doⁿ a', a biⁿ da, ʔsi ga,
7. O-ʔoⁿ-be ga-xa thiⁿ ha, e'-gi-a bi a', a biⁿ da, ʔsi ga,
8. Sho'-ka Wa-ba-xi toⁿ a', a biⁿ da, ʔsi ga,
9. Thu-e' xtsi the doⁿ a', a biⁿ da, ʔsi ga,
10. 'Iⁿ'zhu-dse thiⁿ-kshe noⁿ a', a biⁿ da, ʔsi ga,
11. Wi'-zhiⁿ-the, e tsi-the a', a biⁿ da, ʔsi ga,
12. The' zhiⁿ-ga ʔi ki-the moⁿ-thiⁿ ʔa i tsiⁿ da e'-tsi-the a', a biⁿ da,
tsi ga,
13. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
14. Zhi^{n'}-ga ʔi ki-tha bi doⁿ a', a biⁿ da, ʔsi ga,
15. ʔi' gi-ba-xtho-ga zhi ki-the moⁿ-thiⁿ ʔa i tsiⁿ da, e' tsi-the a', a
biⁿ da, ʔsi ga,
16. Xa'-dse noⁿ-sha-tha-ge ki-the moⁿ-thiⁿ ʔa i tsiⁿ da, e' tsi-the a',
a biⁿ da, ʔsi ga,
17. Zhi^{n'}-ga ʔi ki-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʔsi ga,
18. ʔi' i ki i-ts'a thiⁿ-ge ki-the moⁿ-thiⁿ ʔa i tsiⁿ da e' tsi-the a', a
biⁿ da, ʔsi ga.

19. He'-dsi xtsi a', a biⁿ da, t̥si ga,
20. Zhiⁿ'-ga da-doⁿ hoⁿ-be-koⁿ the moⁿ-thiⁿ ta ba doⁿ a', a biⁿ da,
t̥si ga,
21. Ki'-çda moⁿ-ge zhu-dse kshe a', a biⁿ da, t̥si ga,
22. Zhiⁿ'-ga hoⁿ-be-koⁿ the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a', a biⁿ da,
t̥si ga,
23. Zhiⁿ'-ga hoⁿ-be-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
24. Hoⁿ'-be-koⁿ i-t̥s'a thiⁿ-ge ki-the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a',
a biⁿ da, t̥si ga,
25. Hoⁿ'-be-koⁿ gi-ba-xa zhi ki-the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a',
a biⁿ da, t̥si ga,
26. Hoⁿ'-be-koⁿ i-t̥s'a thiⁿ-ge ki-the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a',
a biⁿ da, t̥si ga.
27. Hoⁿ' a-doⁿ çi ki-tha bi goⁿ noⁿ shki a, hiⁿ a, e'-ki-a bi a', a biⁿ da,
t̥si ga,
28. 'Iⁿ' ça-be thiⁿ-kshe noⁿ a', a biⁿ da, t̥si ga,
29. Ga' zhiⁿ'-ga çi ki-the moⁿ-thiⁿ ta i tsiⁿ da e'-ki-a bi a', a biⁿ da,
t̥si ga,
30. Zhiⁿ'-ga çi ki-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
31. Çi' i ki i-t̥s'a thiⁿ-ge ki-the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a', a
biⁿ da, t̥si ga,
32. Zhiⁿ'-ga çi ki-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga.
33. Çi' gi-ba-xtho-ga zhi ki-the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a', a
biⁿ da, t̥si ga,
34. Xa'-dse noⁿ-sha-tha-ge ki-the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a',
a biⁿ da, t̥si ga.
35. E'-dsi xtsi a', a biⁿ da, t̥si ga,
36. Zhiⁿ'-ga da-doⁿ hoⁿ-be-koⁿ the moⁿ-thiⁿ ta ba doⁿ a', a biⁿ da,
t̥si ga,
37. Ki'-çda moⁿ-ge ça-be kshe a', a biⁿ da, t̥si ga,
38. Ga' zhiⁿ'-ga hoⁿ-be-koⁿ the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a', a biⁿ
da, t̥si ga,
39. Zhiⁿ'-ga hoⁿ-be-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
40. Hoⁿ'-be-koⁿ gi-ba-xa zhi ki-the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a',
a biⁿ da, t̥si ga,
41. Zhiⁿ'-ga hoⁿ-be-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
42. Hoⁿ'-be-koⁿ i-t̥s'a thiⁿ-ge ki-the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a',
a biⁿ da, t̥si ga.
43. Hoⁿ' a-doⁿ çi ki-tha bi goⁿ noⁿ shki a', hiⁿ a, e'-ki-a' bi a,
abiⁿ da, t̥si ga,
44. 'Iⁿ' shtoⁿ-ga çi-hi thiⁿ-kshe noⁿ a', a biⁿ da, t̥si ga,
45. Ga' zhiⁿ'-ga çi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, t̥si ga,
46. Zhiⁿ'-ga çi ki-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,

47. Çi'i kı i-ťs'a thiⁿ-ge kı-the moⁿ-thiⁿ ťa i tsiⁿ da e' tsi-the a', a biⁿ da, ťai ga,
48. Zhiⁿ'-ga çi kı-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ťai ga,
49. Xa'-dse noⁿ-sha-tha-ge kı-the moⁿ-thiⁿ ťa i tsiⁿ da e' tsi-the a', a biⁿ da, ťai ga,
50. Çi'gi-ba-xa zhi kı-the moⁿ-thiⁿ ťa i tsiⁿ da e' tsi-the a', a biⁿ da, ťai ga.
51. He'-dsi xtsi a', a biⁿ da, ťai ga,
52. Zhiⁿ'-ga da-doⁿ hoⁿ be-koⁿ the moⁿ-thiⁿ ťa ba doⁿ a', a biⁿ da, ťai ga,
53. Kı'-çda moⁿ-ge çi kshe noⁿ a', a biⁿ da, ťai ga,
54. Ga' zhiⁿ-ga hoⁿ-be-koⁿ the moⁿ-thiⁿ ťa i tsiⁿ da e' tsi-the a', a biⁿ da, ťai ga,
55. Hoⁿ'-be-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ťai ga,
56. Hoⁿ'-be-koⁿ i-ťs'a thiⁿ-ge kı-the moⁿ-thiⁿ ťa i tsiⁿ da e' tsi-the a', a biⁿ da, ťai ga,
57. Zhiⁿ'-ga hoⁿ-be-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ťai ga,
58. Hoⁿ'-be-koⁿ gi-ba-xa zhi kı-the moⁿ-thiⁿ ťa i tsiⁿ da e' tsi-the a', a biⁿ da, ťai ga.
59. Hoⁿ' a-doⁿ çi kı-tha bi goⁿ noⁿ shki a, hiⁿ a, e'-kı-a bi a', a biⁿ da, ťai ga,
60. 'Iⁿ' shtoⁿ-ga sha-be thiⁿ-kshe noⁿ a', a biⁿ da, ťai ga,
61. Ga' çi kı-the moⁿ-thiⁿ ťa a-tha e'-kı-a bi a', a biⁿ da, ťai ga,
62. Zhiⁿ'-ga çi kı-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ťai ga,
63. Çi'i kı i-ťs'a thiⁿ-ge kı-the moⁿ-thiⁿ ťa i tsiⁿ da e' tsi-the a', a biⁿ da, ťai ga,
64. Zhiⁿ'-ga çi kı-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ťai ga,
65. Çi gi-ba-xtho-ga zhi kı-the moⁿ-thiⁿ ťa i tsiⁿ da e' tsi-the a', a biⁿ da, ťai ga,
66. Xa'-dse noⁿ-sha-tha-ge kı-the moⁿ-thiⁿ ťa i tsiⁿ da e' tsi-the a', a biⁿ da, ťai ga.
67. E'-dsi xtsi a', a biⁿ da, ťai ga,
68. Da'-doⁿ hoⁿ-be-koⁿ the moⁿ-thiⁿ ťa ba doⁿ a', a biⁿ da, ťai ga,
69. Kı'-çda moⁿ-ge sha-be kshe a', a biⁿ da, ťai ga,
70. Ga' hoⁿ-be-koⁿ the ťa a-tha e'-kı-a bi a', a biⁿ da, ťai ga,
71. Zhiⁿ'-ga hoⁿ-be-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ťai ga,
72. Hoⁿ'-be-koⁿ gi-ba-xa zhi kı-the moⁿ-thiⁿ ťa i tsiⁿ da e' tsi-the a', a biⁿ da, ťai ga,
73. Zhiⁿ'-ga hoⁿ-be-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ťai ga,
74. Hoⁿ'-be-koⁿ i-ťs'a thiⁿ-ge kı-the moⁿ-thiⁿ ťa i tsiⁿ da e' tsi-the a', a biⁿ da, ťai ga.

K₁'-NO^N W₁'-GI-E

(Free translation, p. 242; literal translation, p. 575)

1. He-dsi xtsi a', a biⁿ da, t̥si ga,
2. Zhiⁿ'-ga da-doⁿ ki-noⁿ gi-the t̥a ba doⁿ a', a biⁿ da, t̥si ga,
3. E'-dsi xtsi a', a biⁿ da, t̥si ga,
4. 'Iⁿ'-zhiⁿ-ga do-ba', a biⁿ da, t̥si ga,
5. A'-ki-koⁿ i-tse-the a-ka', a biⁿ da, t̥si ga,
6. E'-dsi xtsi a', a biⁿ da, t̥si ga,
7. Ça'-zhiⁿ-ga ha-thoⁿ-çka ha doⁿ a', a biⁿ da, t̥si ga,
8. Thi'-bthoⁿ-bthoⁿ-xe a-tsi-a-the a-ka', a biⁿ da, t̥si ga.
9. E'-dsi xtsi a', a biⁿ da, t̥si ga,
10. U'-ba-moⁿ-xe i-tse-the a-ka', a biⁿ da, t̥si ga.
11. E'-dsi xtsi a', a biⁿ da, t̥si ga,
12. Da'-k'o i-the ga-xe a-ka', a biⁿ da, t̥si ga,
13. O'-da-bthu i-the ga-xe a-ka', a biⁿ da, t̥si ga.
14. Moⁿ'-xe a-tha-k'a-be doⁿ a', a biⁿ da, t̥si ga,
15. Da'-zhu-dse i-noⁿ-the a-ka', a biⁿ da, t̥si ga,
16. He'-dsi xtsi a', a biⁿ da, t̥si ga,
17. Zhiⁿ'-ga ki-noⁿ gi-the t̥se a-tha e'-ki-a bi a', a biⁿ da, t̥si ga,
18. He'-dsi xtsi a', a biⁿ da, t̥si ga,
19. T̥si'-zhu u-dse-the Pe-thoⁿ-ba', a biⁿ da, t̥si ga,
20. U'-ça-ça thiⁿ-ge i-he-the a-ka', a biⁿ da, t̥si ga,
21. He'-dsi xtsi a', a biⁿ da, t̥si ga,
22. Da'-doⁿ i-tha-thu-çe t̥se doⁿ e'-ki-a bi a', a biⁿ da, t̥si ga,
23. He'-dsi xtsi a', a biⁿ da, t̥si ga,
24. T̥se'-ha-wa-gthe zhu-dse thiⁿ-kshe a', a biⁿ da, t̥si ga,
25. I'-tha-thu-çe t̥se a-tha e'-ki-a bi a', a biⁿ da, t̥si ga,
26. I'-tha-thu-çe kshi-tha bi doⁿ a', a biⁿ da, t̥si ga,
27. Mi' hi-e ge t̥a', a biⁿ da, t̥si ga,
28. Wa'-pa-hi u-çia-sha thiⁿ-ge a-thiⁿ a-hi bi shki doⁿ a', a biⁿ da,
t̥si ga,
29. Wa'-pa-hi a-gtha ba zhi ki-the moⁿ-thiⁿ t̥a i tsiⁿ da e' tsi-the a',
a biⁿ da, t̥si ga,
30. T̥se'-ha-wa-gthe zhu-dse thiⁿ-kshe a', a biⁿ da, t̥si ga,
31. I'-tha-thu-çe oⁿ-gi-tha bi doⁿ a', a biⁿ da, t̥si ga,
32. Mi' hi-e ge t̥a', a biⁿ da, t̥si ga,
33. Wa'-pa-hi u-çia-sha thiⁿ-ge a-thiⁿ a-hi bi shki doⁿ a', a biⁿ da,
t̥si ga,
34. Wa'-pa-hi a-bu-zha-ga bi ki-the moⁿ-thiⁿ t̥a i tsiⁿ da e' tsi-the a',
a biⁿ da, t̥si ga.
35. T̥se'-ha-wa-gthe zhu-dse thiⁿ-kshe a', a biⁿ da, t̥si ga,
36. I'-tha-thu-çe oⁿ-gi-tha bi doⁿ a', a biⁿ da, t̥si ga,
37. Mi' hi-e ge t̥a', a biⁿ da, t̥si ga,

38. Wa'-pa-hi u-ḱia-sha thiⁿ-ge a-thiⁿ a-hi bi shki doⁿ a', a biⁿ da, ṭsi ga,
 39. Wa'-pa-hi a-ḱi-tha-zha-ṭa bi ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da e' tsi-the a', a biⁿ da, ṭsi ga,
 40. Ṭse'-ha-wa-gthe zhu-dse thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 41. I'-tha-thu-ḱe oⁿ-gi-tha bi doⁿ a', a biⁿ da, ṭsi ga,
 42. Mi' hi-e ge ṭa', a biⁿ da, ṭsi ga,
 43. Wa'-pa-hi u-ḱia-sha thiⁿ-ge a-thiⁿ a-hi bi shki doⁿ a', a biⁿ da, ṭsi ga,
 44. Wa'-pa-hi ge-goⁿ bi oⁿ-ḱi-the oⁿ-moⁿ-thiⁿ ṭa i tsiⁿ da e' tsi-the a', a biⁿ da, ṭsi ga.
 45. He'-dsi xtsi a, a biⁿ da, ṭsi ga,
 46. Shoⁿ' da-doⁿ i-tha-thu-ḱe ṭse doⁿ e'-ḱi-e a-ka', a biⁿ da, ṭsi ga,
 47. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 48. Wa'-ḱoⁿ-da Hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 49. I'-tha-thu-ḱe ṭse a-tha e'-ḱi-e a-ka', a biⁿ da, ṭsi ga,
 50. Wa'-ḱoⁿ-da Hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 51. I'-tha-thu-ḱe oⁿ-gi-tha bi doⁿ a', a biⁿ da, ṭsi ga,
 52. Wa'-ḱoⁿ-da noⁿ-wa-pa bi oⁿ-moⁿ-thiⁿ ṭa i tsiⁿ da e' tsi-the a', a biⁿ da, ṭsi ga,
 53. Wa' ḱoⁿ-da Hoⁿ-ba doⁿ thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 54. I'-tha-thu-ḱe oⁿ-gi-tha bi doⁿ a', a biⁿ da, ṭsi ga,
 55. Wa'-ḱoⁿ-da e'-shki doⁿ a', a biⁿ da, ṭsi ga,
 56. In'-dse u-wa-ḱia-ṭa ba zhi oⁿ-moⁿ-thiⁿ ṭa i tsiⁿ da e' tsi-the a', a biⁿ da, ṭsi ga,

SONG 1

(Free translation and music, p. 244)

1

Wi-ṭsi-go ho ga-ḱ'o-ga bi the the,
 E hu-thi-ḱ'o bi the the,
 E hu-thi-ḱ'o bi the the be the,
 Wi-ṭsi-go ho ga-ḱ'o-ga bi the the,
 E hu-thi-ḱ'o bi the the,
 E hu-thi-ḱ'o bi the the.

2

Wi-ṭsi-go ho ga-ḱ'o-ga bi the the,
 E hu-thi-xthi bi the the, etc.

3

Wi-ṭsi-go ho ga-ḱ'o-ga bi the the,
 E hu-bi ḱ'u bi the the, etc.

SONG 2

(Free translation and music, p. 245.)

1

Wi-tsi-go ho ga-k'o-ga bi the,
 E hu-bi-ka bi the the,
 E hu-bi-ka bi the the he the,
 Ho^a-ga wi^a wa-no^a no^a,
 Ga-k'o ga bi the the,
 E hu-bi-ka bi the the.

2

Wi-tsi-go ho ga-k'o-ga bi the,
 E i-bi-ka bi the the, etc.

3

Wi-tsi-go ho ga-k'o-ga bi the,
 E i-bi k'o bi the the, etc.

SONG 3

(Free translation and music, p. 246)

1

K i-no^a the mo^a the gi-do^a-ba,
 K i-no^a the mo^a the gi-do^a-ba,
 U-thi-k'o no^a the mo^a the gi-do^a ba,
 K i-no^a the mo^a the gi-do^a-ba,
 U-thi-k'o no^a the mo^a the gi-do^a-ba,
 K i-no^a the mo^a the gi-do^a-ba.

2

K i-no^a the mo^a the gi-do^a-ba,
 K i-no^a the mo^a the gi-do^a ba,
 O-thi-xthi no^a the mo^a the gi-do^a-ba, etc.

3

O-bi-ka no^a the mo^a the gi-do^a-ba, etc.

4

I-bi-ka no^a the mo^a the gi-do^a-ba, etc.

5

I-bi-k'o no^a the mo^a the gi-do^a-ba, etc.

KI'-NO^N WI'-GI-E

(Free translation, p. 247; literal translation, p. 577)

1. He'-dsi xtsi a', a biⁿ da, tsi ga,
2. Zhiⁿ'-ga da-doⁿ pi-tha toⁿ moⁿ-thiⁿ ta ba doⁿ a', a biⁿ da, tsi ga,
3. Tse'-hiⁿ shiⁿ-ga thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
4. Ga' pi-tha toⁿ a-ka', a biⁿ da, tsi ga,
5. Zhiⁿ'-ga pi-tha toⁿ ki-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
6. I'-ts'a thiⁿ-ge ki-the moⁿ-thiⁿ ta i tsiⁿ da e' tsi-the a', a biⁿ da,
 tsi ga,

7. He'-dsi xtsi a', a biⁿ da, t̥si ga,
8. Zhiⁿ'-ga da-doⁿ wa-noⁿ-p'iⁿ the moⁿ-thiⁿ ʔa ba doⁿ a', a biⁿ da, t̥si ga,
9. T̥se-hiⁿ zhiⁿ-ga thiⁿ-kshe noⁿ a', a biⁿ da, t̥si ga,
10. Ga' wa-noⁿ-p'iⁿ the a-ka', a biⁿ da, t̥si ga,
11. Wa'-noⁿ-p'iⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
12. Wa'-noⁿ-p'iⁿ i-t̥s'a thiⁿ-ge ʔi-the moⁿ-thiⁿ ʔa i t̥siⁿ da', e t̥si-the a, a biⁿ da, t̥si ga,
13. He'-dsi xtsi a', a biⁿ da, t̥si ga,
14. T̥siu'-ge thiⁿ-kshe noⁿ a', a biⁿ da, t̥si ga,
15. Ga' wa-noⁿ-p'iⁿ the ʔa a-ka', a biⁿ da, t̥si ga,
16. T̥siu'-ge thiⁿ-kshe noⁿ a', a biⁿ da, t̥si ga,
17. Ni'ʔi-moⁿ-hoⁿ the doⁿ a', a biⁿ da, t̥si ga,
18. Niu'-i-xa-xa ga thiⁿ-kshe a', a biⁿ da, t̥si ga,
19. Wa'-ni-e-ʔka she moⁿ moⁿ-zhi iⁿ da', a biⁿ da, t̥si ga,
20. Ho'-noⁿ pa-xe iⁿ da', a biⁿ da, t̥si ga,
21. Zhiⁿ'-ga woⁿ shki i'-t̥s'a thiⁿ-ge ʔi-the moⁿ-thiⁿ ʔa i t̥siⁿ da e' t̥si-the a', a biⁿ da, t̥si ga,
22. Ni'ba-btha-xe ga ge a', a biⁿ da, t̥si ga,
23. O'-noⁿ pa-xe iⁿ da, a biⁿ da, t̥si ga,
24. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, t̥si ga,
25. O'-noⁿ a bi i-the ʔi-the moⁿ-thiⁿ ʔa i t̥siⁿ da e' t̥si-the a', a biⁿ da, t̥si ga,
26. Niu'-thu-ga ga thiⁿ-kshe a', a biⁿ da, t̥si ga,
27. Wa'-ni-e-ʔka she moⁿ moⁿ-zhi iⁿ-da', a biⁿ da, t̥si ga,
28. Zhiⁿ'-ga thi-e u-thi-xthu-ʔ'a the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
29. Thi-e' u-thi-xthu-ʔ'a i-t̥s'a thiⁿ-ge ʔi-the moⁿ-thiⁿ ʔa i t̥siⁿ da, e' t̥si-the a', a biⁿ da, t̥si ga,
30. Ni'u-ʔa-gi ga kshe a', a biⁿ da, t̥si ga,
31. Wa'-ni-e-ʔka she moⁿ moⁿ-zhi iⁿ da', a biⁿ da, t̥si ga,
32. Zhiⁿ'-ga ni-a-ʔoⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
33. Ni'-a-ʔoⁿ i-t̥s'a thiⁿ-ge ʔi-the moⁿ-thiⁿ ʔa i t̥siⁿ da e' t̥si-the a', a biⁿ da, t̥si ga.
34. Ni' i-ʔoⁿ-thiⁿ-a-ha ga-gthe-ʔe ga kshe a', a biⁿ da, t̥si ga,
35. Wa'-ni-e-ʔka she moⁿ moⁿ-zhi iⁿ da', a biⁿ da, t̥si ga,
36. Zhiⁿ'-ga zho-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, t̥si ga,
37. Moⁿ'-ge ga-gthe-ʔe a bi i-the ʔi-the moⁿ-thiⁿ ʔa i t̥siⁿ da e' t̥si-the a, a biⁿ da, t̥si ga,
38. He'-dsi xtsi a', a biⁿ da, t̥si ga,
39. Woⁿ' shki doⁿ a', a biⁿ da, t̥si ga,
40. Hoⁿ'-ba tha-gthiⁿ shki u-hi a-ʔi-the a-thiⁿ he noⁿ iⁿ da', a biⁿ da, t̥si ga,
41. Zhiⁿ'-ga hoⁿ-ba tha-gthiⁿ shki u-hi ʔi-the moⁿ-thiⁿ ʔa i t̥siⁿ da e t̥si-the a', a biⁿ da, t̥si ga.

WA'-ÇI-THU-ÇE WI'-GI-E

(Free translation, p. 249; literal translation, p. 579)

1. He'-dsi xtsi a', a biⁿ da, tsi ga,
2. Wa'-xo-be pi-zhi a', a biⁿ da, tsi ga,
3. I'-gi-k'u-tse ta ba doⁿ a', a biⁿ da, tsi ga,
4. Wa'-çi-thu-çe u-ki-dse ta a-ka', a biⁿ da, tsi ga,
5. U'-k'u-be wiⁿ a-çi-thu-ça ba doⁿ a', a biⁿ da, tsi ga,
6. U'-k'u-be wiⁿ e-çka e-wa-ka zhi a-ka', a biⁿ da, tsi ga,
7. Wa'-dsu-ta wiⁿ a-çi-thu-ça ba doⁿ a', a biⁿ da, tsi ga,
8. Wa'-dsu-ta wiⁿ e-çka e-wa-ka zhi a-ka', a biⁿ da, tsi ga,
9. Wa'-dsu-ta u-ba-tse wiⁿ a-ki-gtha-thiⁿ noⁿ noⁿ a', a biⁿ da, tsi ga,
10. Ga' a-çi-thu-çe a-tsia-tha bi a', a biⁿ da, tsi ga,
11. Wa'-dsu-ta u-ba-tse wiⁿ e-çka e-wa-ka zhi a-ka', a biⁿ da, tsi ga,
12. Mi'hi-e ge ta', a biⁿ da, tsi ga,
13. Ni'u-ga-xthi wiⁿ e-dsi noⁿ noⁿ a', a biⁿ da, tsi ga,
14. Ga' a-çi-thu-çe a-tsia-tha bi a', a biⁿ da, tsi ga,
15. Ni'u-ga-xthi wiⁿ e-çka e-wa-ka zhi a-ka', a biⁿ da, tsi ga,
16. Tsi'-zhiⁿ-ga wiⁿ a-çi-thu-çe a-ka', a biⁿ da, tsi ga,
17. Zhiⁿ'-ga wa-çi-thu-çe moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
18. Wa'-çi-thu-çe gi-o-tš'e-ga moⁿ-thiⁿ ta ba shoⁿ a-ka', a biⁿ da,
tsi ga.
19. He'-dsi xtsi a', a biⁿ da, tsi ga,
20. Wa'-çi-thu-çe ga noⁿ shki a, hiⁿ a, e'-ki-a bi a', a biⁿ da, tsi ga,
21. U'-k'u-be thoⁿ-ba a-çi-thu-ça ba doⁿ a', a biⁿ da, tsi ga,
22. U'-k'u-be thoⁿ-ba e-çka e-wa-ka zhi a-ka', a biⁿ da, tsi ga,
23. Wa'-dsu-ta thoⁿ-ba a-çi-thu-ça ba doⁿ a', a biⁿ da, tsi ga,
24. Wa'-dsu-ta thoⁿ-ba e-çka e-wa-ka zhi a-ka', a biⁿ da, tsi ga,
25. Wa'-dsu-ta u-ba tse thoⁿ-ba a-ki-gtha-thiⁿ noⁿ noⁿ a', a biⁿ tsi ga,
26. Ga' wa-çi-thu-çe a-tsia-tha bi a', a biⁿ da, tsi ga,
27. Wa'-dsu-ta u-ba-tse thoⁿ-ba a-ki-gtha-thiⁿ noⁿ noⁿ a', a biⁿ da,
tsi ga,
28. E'-çka e-wa-ka zhi a-ka', a biⁿ da, tsi ga,
29. Mi' hi-e ge ta', a biⁿ da, tsi ga,
30. Ni' u-ga-xthi thoⁿ-ba e-dsi noⁿ noⁿ a', a biⁿ da, tsi ga,
31. Ga' wa-çi-thu-çe a-tsia-tha bi a', a biⁿ da, tsi ga,
32. Ni' u-ga-xthi thoⁿ-ba e-çka e-wa-ka zhi a-ka', a biⁿ da, tsi ga,
33. Tsi'-zhiⁿ-ga wiⁿ a-çi-thu-ça biⁿ da', a biⁿ da, tsi ga,
34. Zhiⁿ'-ga wa-çi-thu-çe moⁿ-thiⁿ bi doⁿ a', a biⁿ da tsi ga,
35. Wa'-çi-thu-çe gi-u-moⁿ-ka ta ba shoⁿ a-ka', a biⁿ da, tsi ga,
36. Hoⁿ-a'-doⁿ wa-çi-thu-ça ga noⁿ shki a, hiⁿ a, e'-ki-a bi a', a biⁿ
da, tsi ga,
37. U'-k'u-be tha-bthiⁿ a-çi-thu-ça ba doⁿ a', a biⁿ da, tsi ga,
38. U'-k'u-be tha-bthiⁿ e-çka e-wa-ka shi a-ka', a biⁿ da, tsi ga,

39. Wa'-dsu-ṭa tha-bthiⁿ a-çi-thu-ça biⁿ da', a biⁿ da, ṭsi ga,
 40. Wa'-dsu-ṭa tha-bthiⁿ e-çka e-wa-ka zhi a-ka', a biⁿ da, ṭsi ga,
 41. Wa'-dsu-ṭa u-ba-ṭse tha-bthiⁿ a-çi-gtha-thiⁿ noⁿ noⁿ a', a biⁿ da,
 ṭsi ga,
 42. Ga' wa-çi-thu-çe a-tsia-tha bi a', a biⁿ da, ṭsi ga,
 43. Wa'-dsu-ṭa u-ba-ṭse tha-bthiⁿ e-çka e-wa-ka zhi a-ka', a biⁿ da,
 ṭsi ga,
 44. Mi' hi-e ge ṭa', a biⁿ da, ṭsi ga,
 45. Ni' u-ga-xthi tha-bthiⁿ a-çi-thu-ça biⁿ da', a biⁿ da, ṭsi ga,
 46. Ni' u-ga-xthi tha-bthiⁿ e-çka e-wa-ka zhi a-ka', a biⁿ da, ṭsi ga,
 47. Ṭsi'-zhiⁿ-ga wiⁿ a-çi-thu-ça biⁿ da', a biⁿ da, ṭsi ga,
 48. Zhiⁿ-ga wa-çi-thu-çe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
 49. Wa'-çi-thu-çe gi-o-ṭs'e-ga moⁿ-thiⁿ ṭa ba shoⁿ a-ka', a biⁿ da,
 ṭsi ga,
 50. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 51. Wa'-çi-thu-çe ga noⁿ shki a, hiⁿ a, e'-çi-a bi a', a biⁿ da, ṭsi ga,
 52. U'-k'u-be do-ba a-çi-thu-ça biⁿ da', a biⁿ da, ṭsi ga,
 53. U'-k'u-be do-ba e-çka e-wa-ka zhi a-ka', a biⁿ da, ṭsi ga,
 54. Wa'-dsu-ṭa do-ba a-çi-thu-ça biⁿ da', a biⁿ da, ṭsi ga,
 55. Wa'-dsu-ṭa do-ba e-çka e-wa-ka zhi a-ka', a biⁿ da, ṭsi ga,
 56. Wa'-dsu-ṭa u-ba-ṭse do-ba a-çi-gtha-thiⁿ noⁿ noⁿ a', a biⁿ da,
 ṭsi ga,
 57. Ga' wa-çi-thu-çe a-tsia, tha bi a', a biⁿ da, ṭsi ga,
 58. Wa'-dsu-ṭa u-ba-ṭse do-ba e-çka e-wa-ka zhi a-ka', a biⁿ da, ṭsi ga,
 59. Mi' hi-e ge ṭa', a biⁿ da, ṭsi ga,
 60. Ni' u-ga-xthi do-ba e-dsi noⁿ roⁿ a', a biⁿ da, ṭsi ga,
 61. Ga' a-çi-thu-çe a-tsia-tha bi a', a biⁿ da, ṭsi ga,
 62. Ni' u-ga-xthi do-ba e-çka e-wa-ka zhi a-ka', a biⁿ da, ṭsi ga,
 63. Ṭsi'-zhiⁿ ga wiⁿ a-çi-thu-ça biⁿ da', a biⁿ da, ṭsi ga,
 64. Zhiⁿ-ga wa-çi-thu-çe moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ṭsi ga,
 65. Wa'-çi-thu-çe gi-o-ṭs'a-ga moⁿ-thiⁿ ṭa ba shoⁿ a-ka', a biⁿ da,
 ṭsi ga.

WA-ṬS'E'-THE WA-THOⁿ

(Free translation and music, p. 252)

1

O-ho da-çe a-wa-the a-thiⁿ he noⁿ,
 Wi-e wa-moⁿ a-thiⁿ he noⁿ,
 A-ho ho, A-ho ho,
 O-ho da-çe a-wa-the a-thiⁿ he noⁿ,
 Wi-e wa-moⁿ a-thiⁿ he noⁿ,
 A-ho ho, A-ho ho.

2

O-ho ga-gi-wa-moⁿ a-thiⁿ he noⁿ.
 Wi-e wa-moⁿ a-thiⁿ he noⁿ,
 A-he the he, A-he the he,
 Ça-be a-wa-the a-thiⁿ he noⁿ,
 Wi-e wa-moⁿ a-thiⁿ he noⁿ,
 A-he the he, A-he the he.

3

Çi-hi a-wa-the a-thiⁿ he noⁿ, etc.

4

Hoⁿ-ba e-noⁿ-she a-thiⁿ he noⁿ, etc.

THE LITTLE SONG OF THE GATHERING

(Free translation and music, p. 253)

1

He-noⁿ hi-ga-çkoⁿ-the a-thoⁿ-ka,
 He-noⁿ Hi-ga-çkoⁿ-the a-thoⁿ-ka,
 He-noⁿ hi-ga-çkoⁿ-the a-thoⁿ-ka he-e, he-e,
 Hi-ga-çkoⁿ-the a-thoⁿ-ka,
 He-noⁿ hi-ga-çkoⁿ-the a-thoⁿ-ka he-e, he-e.

WI'-GI-E TON-GA

(Free translation, p. 254; literal translation, p. 581)

1. He'-dsi xtsi a', a biⁿ da, tsi ga,
2. Tsi'-zhu u-dse-the Pe-thoⁿ-ba bi a', a biⁿ da, tsi ga,
3. He'-dsi xtsi a', a biⁿ da, tsi ga,
4. Wi'-çoⁿ-ga, e-çi-e a-ka', a biⁿ da, tsi ga,
5. Woⁿ'-da hiu-dse ta oⁿ-ga-tha ba thoⁿ-ta zhi iⁿ da, e'-çi-a bi a',
 a biⁿ da, tsi ga,
6. He'-dsi xtsi a', a biⁿ da, tsi ga,
7. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, tsi ga,
8. Wi'-çoⁿ-ga, e-gi-e a-ka', a biⁿ da, tsi ga,
9. Woⁿ'-da hiu-dse ta oⁿ-ga-tha ba thoⁿ ta zhi iⁿ da, e'-gi-a bi a',
 a biⁿ da, tsi ga,
10. O'-ton-be ga-xa thiⁿ ha, e'-gi-a bi a', a biⁿ da, tsi ga,
11. He'-dsi xtsi a', a biⁿ da, tsi ga,
12. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, tsi ga,
13. Thu-e' xtsi the-e doⁿ a', a biⁿ da, tsi ga,
14. Wa'-zhiⁿ-ga wa-tha-xthi thiⁿ-ge thiⁿ-kshe a', a biⁿ da, tsi ga,
15. E'-dsi xtsi a-thiⁿ gi e doⁿ a', a biⁿ da, tsi ga,
16. He'-dsi xtsi a', a biⁿ da, tsi ga,
17. Wi'-zhiⁿ-the, e tsi-the a', a biⁿ da, tsi ga,

18. The' i-hiu-dse oⁿ-ga-the ʔa bi thiⁿ-kshe, e' tsi-the a', a biⁿ da, ʔsi ga,
19. She' e toⁿ a-tha, e-gi-e a-ka', a biⁿ da, ʔsi ga,
20. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
21. Wa'-zhiⁿ-ga wa-tha-xthi thiⁿ-ge thiⁿ-kshe a', a biⁿ da, ʔsi ga,
22. I'hiu-dse a-hiu bi a', a biⁿ da, ʔsi ga,
23. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
24. O'-ga-wiⁿ-xe do-ba ga-xe noⁿ-zhiⁿ a', a biⁿ da, ʔsi ga,
25. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
26. ʕi'thu-ʕa ba doⁿ a', a biⁿ da, ʔsi ga,
27. Zhoⁿ' pa-ʕi pe-thoⁿ-ba', a biⁿ da, ʔsi ga,
28. Ga' a-toⁿ a-ti a-ka', a biⁿ da, ʔsi ga,
29. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
30. ʕi'thu-ʕa ba doⁿ a', a biⁿ da, ʔsi ga,
31. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
32. U'-k'u-be ha-thoⁿ-ʕka doⁿ a', a biⁿ da, ʔsi ga,
33. Thiu'-xe-ʔs'a-zhi toⁿ noⁿ a', a biⁿ da, ʔsi ga,
34. E'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ʔsi ga,
35. He'-dsi xtsi a, a biⁿ da, ʔsi ga,
36. ʕi'thu-ʕa ba doⁿ a', a biⁿ da, ʔsi ga,
37. 'I'-pa-ʕi ha-thoⁿ-ʕka doⁿ a', a biⁿ da, ʔsi ga,
38. E'-dsi xtsi hi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ʔsi ga,
39. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
40. 'Iⁿ'-ʕka shki a', a biⁿ da, ʔsi ga,
41. Zha'-zhe oⁿ-ki-ʔoⁿ ʔa i tsiⁿ da', a biⁿ da, ʔsi ga.
42. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
43. ʕi'thu-ʕa ba doⁿ a', a biⁿ da, ʔsi ga,
44. Moⁿ'-xe pe-thoⁿ-ba ha', a biⁿ da, ʔsi ga,
45. Hi'-noⁿ-zhiⁿ a-ka', a biⁿ da, ʔsi ga,
46. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
47. Wi'-ʕoⁿ-ga, e'-ki-a bi a', a biⁿ da, ʔsi ga,
48. Woⁿ'-da ga-ni-tha ʕi oⁿ-thu-ʕa ba thoⁿ ta zhi iⁿ da, e'-ki-e a-ka, a biⁿ da, ʔsi ga,
49. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
50. O'-ʔoⁿ-be ga-xe ʔse a-tha, e'-ki-a bi a', a biⁿ da, ʔsi ga.
51. He'-dsi xtsi a', a biⁿ da, ʔsi ga,
52. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, ʔsi ga,
53. Thu-e' xtsi the e doⁿ a', a biⁿ da, ʔsi ga,
54. 'Iⁿ'-zhu-ʕka zhu-dse thiⁿ-kshe noⁿ a', a biⁿ da, ʔsi ga,
55. He'-dsi xtsi a-thiⁿ gi e doⁿ a', a biⁿ da, ʔsi ga,
56. Wi'-zhiⁿ-the, e tsi-the a', a biⁿ da, ʔsi ga,
57. The' ʕi oⁿ-ki-tha ba thoⁿ ʔsiⁿ da, e' tsi-the a', a biⁿ da, ʔsi ga,

58. He'-dsi xtsi a', a biⁿ da, tsi ga,
 59. She' e-shnoⁿ u-tha-dse tha-toⁿ she a', wi-çoⁿ-ga, e'-gi-e a-ka', a biⁿ da, tsi ga,
 60. Zhiⁿ'-ga çi ki-the moⁿ-thiⁿ ta i tsiⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
 61. Çi'ki-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
 62. Çi'ba-xtho-ga zhi ki-the moⁿ-thiⁿ ta i tsiⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
 63. He'-dsi xtsi a', a biⁿ da, tsi ga,
 64. Xa'-dse noⁿ-sha-tha-ge ki-the moⁿ-thiⁿ ta i tsiⁿ da, e' tsi-the a', a biⁿ da, tsi ga.
 65. He'-dsi xtsi a', a biⁿ da, tsi ga,
 66. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, tsi ga,
 67. Thu-e' xtsi the e doⁿ a', a biⁿ da, tsi ga,
 68. 'Iⁿ'-zhu-çka ça-be thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
 69. E'-dsi xtsi a-thiⁿ gi e doⁿ a', a biⁿ da, tsi ga,
 70. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 71. The' zhiⁿ-ga çi gi-tha ba thoⁿ tse iⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
 72. Zhiⁿ'-ga çi gi-the moⁿ-thiⁿ ta i tsiⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
 73. Zhiⁿ'-ga çi gi-tha bi doⁿ a', a biⁿ da, tsi ga,
 74. Çi' ba-xtho-ga zhi ki-the moⁿ-thiⁿ ta i tsiⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
 75. Xa'-dse noⁿ-sha-tha-ge ki-the moⁿ-thiⁿ ta i tsiⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
 76. He'-dsi xtsi a', a biⁿ da, tsi ga,
 77. O'-toⁿ-be ga-xa thiⁿ ha, e'-gi-e a-ka', a biⁿ da, tsi ga,
 78. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, tsi ga,
 79. Thu-e' xtsi the e doⁿ a', a biⁿ da, tsi ga,
 80. He'-dsi xtsi a', a biⁿ da, tsi ga,
 81. 'Iⁿ'-zhu-çka çi-ga-xu thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
 82. He'-dsi xtsi a-thiⁿ gi e doⁿ a', a biⁿ da, tsi ga,
 83. Wi'-zhiⁿ-the, e tsi-the a', a biⁿ da, tsi ga,
 84. The' zhiⁿ-ga çi gi-tha ba thoⁿ tse iⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
 85. Zhiⁿ'-ga çi gi-the ta i tse a-tha, e' tsi-the a', a biⁿ da, tsi ga,
 86. Zhiⁿ'-ga çi gi-tha bi doⁿ a', a biⁿ da, tsi ga,
 87. Çi' ba-xtho-ga zhi ki-the moⁿ-thiⁿ ta i tsiⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
 88. Xa'-dse noⁿ-sha-tha-ge ki-the moⁿ-thiⁿ ta i tsiⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
 89. E'-dsi xtsi a', a biⁿ da, tsi ga,
 90. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, tsi ga,
 91. Thu-e' xtsi the e doⁿ a', a biⁿ da, tsi ga,
 92. 'Iⁿ'-zhu-çka sha-be thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,

93. He'-dsi xtsi a-thiⁿ gi e doⁿ a', a biⁿ da, tsi ga,
 94. Wi'-zhiⁿ-the, e tsi-the a', a biⁿ da, tsi ga,
 95. The' zhiⁿ-ga çi gi-tha ba thoⁿ tse iⁿ da, e' tsi-the a', a biⁿ da,
 tsi ga,
 96. He'-dsi xtsi a', a biⁿ da, tsi ga,
 97. Zhiⁿ'-ga çi gi-the moⁿ-thiⁿ ta i tsiⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
 98. Zhiⁿ'-ga çi gi-the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
 99. Çi' ba-xtho-ga zhi çi-the moⁿ-thiⁿ ta i tsiⁿ da, e' tsi-the a', a biⁿ
 da, tsi ga,
 100. Xa'-dse noⁿ-sha-tha-ge çi-the moⁿ-thiⁿ ta i tsiⁿ da, e' tsi-the a', a
 biⁿ da, tsi ga.
101. E'-dsi xtsi a', a biⁿ da, tsi ga,
 102. Wi'-çoⁿ-ga, e'-çi-a bi a', a biⁿ da, tsi ga,
 103. Wa'-xo-be pi-zhi a', a biⁿ da, tsi ga,
 104. We'-çi-k'oⁿ thiⁿ-ge iⁿ da, e'-çi-a bi a', a biⁿ da, tsi ga,
 105. O'-tòⁿ-be ga-xe tse a-tha, e'-çi-a bi a', a biⁿ da, tsi ga,
 106. He'-dsi xtsi a', a biⁿ da, tsi ga,
 107. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, tsi ga,
 108. Wi'-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, tsi ga,
 109. O'-tòⁿ-be tha-the tse a-tha, e'-gi-e a-ka', a biⁿ da, tsi ga,
 110. E'-dsi xtsi a', a biⁿ da, tsi ga,
 111. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, tsi ga,
 112. Thu-e' xtsi the e doⁿ a', a biⁿ da, tsi ga,
 113. He'-dsi xtsi a', a biⁿ da, tsi ga,
 114. Moⁿ'-hiⁿ-çi zhu-dse thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
 115. He'-dsi xtsi a-thiⁿ gi e doⁿ a', a biⁿ da, tsi ga,
 116. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 117. The' zhiⁿ-ga moⁿ-hiⁿ tha ba thoⁿ tse iⁿ da, e' tsi-the a', a biⁿ da,
 tsi ga,
 118. E'-dsi xtsi a', a biⁿ da, tsi ga,
 119. Zhiⁿ'-ga moⁿ-hiⁿ tha ba thoⁿ ta zhi a', wi-çoⁿ-ga, e'-gi-e a-ka', a
 biⁿ da, tsi ga,
 120. E'-zhi-çka u-tòⁿ-ga xtsi iⁿ da, e'-gi-e a-ka', a biⁿ da, tsi ga,
 121. O'-tòⁿ-be ga-xa thiⁿ ha, e'-gi-e a-ka', a biⁿ da, tsi ga,
122. E'-dsi xtsi a', a biⁿ da, tsi ga,
 123. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, tsi ga,
 124. Thu-e' xtsi the e doⁿ a', a biⁿ da, tsi ga,
 125. Moⁿ'-hiⁿ-çi tò-ho thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,
 126. E'-dsi xtsi a-thiⁿ gi e doⁿ a', a biⁿ da, tsi ga,
 127. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 128. The' zhiⁿ-ga moⁿ-hiⁿ tha ba thoⁿ tse iⁿ da, e' tsi-the a', a biⁿ da,
 tsi ga,

129. Zhiⁿ-ga moⁿ-hiⁿ tha ba thoⁿ ta zhi a', wi-çoⁿ-ga, e'-gi-e a-ka',
a biⁿ da, țsi ga,
130. E'-zhi-çka u-țoⁿ-ga xtsi' iⁿ da, e'-gi'-e, a-ka', a biⁿ da, țsi ga,
131. O'-țoⁿ-be ga-xa thiⁿ ha, e'-gi-e a-ka', a biⁿ da, țsi ga,
132. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, țsi ga,
133. Thu-e' xtsi the e doⁿ a', a biⁿ da, țsi ga,
134. Moⁿ-hiⁿ-çi çi i-ga-xu thiⁿ-kshe noⁿ a', a biⁿ da, țsi ga,
135. E'-dsi xtsi a thiⁿ gi e doⁿ a', a biⁿ da, țsi ga,
136. Wi'-zhiⁿ-the e tsi-the a', a biⁿ da, țsi ga,
137. The' zhiⁿ-ga moⁿ-hiⁿ tha ba thoⁿ țse iⁿ da, e' tsi-the a', a biⁿ da,
țsi ga,
138. Zhiⁿ-ga moⁿ-liⁿ tha ba thoⁿ ta zhi a', wi-çoⁿ-ga, e'-gi-e a-ka',
a biⁿ da, țsi ga,
139. E'-zhi-çka u-țoⁿ-ga xtsi iⁿ da, e'-gi-e a-ka', a biⁿ da, țsi ga,
140. O'-țoⁿ-be ga-xa thiⁿ ha, e'-gi-e a-ka', a biⁿ da, țsi ga,
141. E'-dsi xtsi a', a biⁿ da, țsi ga,
142. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, țsi ga,
143. Thu-e' xtsi the e doⁿ a', a biⁿ da, țsi ga,
144. Moⁿ-hiⁿ-çi çá-be thiⁿ-kshe noⁿ a', a biⁿ da, țsi ga,
145. E'-dsi xtsi a-thiⁿ gi e doⁿ a', a biⁿ da, țsi ga,
146. He'-dsi xtsi a', a biⁿ da, țsi ga,
147. Wi'-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, țsi ga,
148. Wa'-xo-be pi-zhi a', a biⁿ da, țsi ga,
149. We'-ki-k'oⁿ thiⁿ-ge iⁿ da, e'-ki-a bi a', a biⁿ da, țsi ga,
150. O'-țoⁿ-be ga-xe tse a-tha, e'-ki-a bi a', a biⁿ da, țsi ga,
151. E'-dsi xtsi a', a biⁿ da, țsi ga,
152. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, țsi ga,
153. Wi'-çoⁿ-ga, e-gi-a bi a', a biⁿ da, țsi ga,
154. O'-țoⁿ-be tha-the țse a-tha, e'-gi-a bi a', a biⁿ da, țsi ga,
155. E'-dsi xtsi a', a biⁿ da, țsi ga,
156. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, țsi ga,
157. Thu-e' xtsi the e doⁿ a', a biⁿ da, țsi ga,
158. Moⁿ-hiⁿ-çi çka thiⁿ-kshe noⁿ a', a biⁿ da, țsi ga,
159. E'-dsi xtsi a-thiⁿ gi e doⁿ a', a biⁿ da, țsi ga,
160. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, țsi ga,
161. The' zhiⁿ-ga moⁿ-hiⁿ tha ba thoⁿ țse iⁿ da, e tsi-the a', a biⁿ da,
țsi ga,
162. E'-dsi xtsi a', a biⁿ da, țsi ga,
163. Zhiⁿ-ga moⁿ-hiⁿ tha ba thoⁿ ta zhi iⁿ da, e' tsi-the a', a biⁿ da,
țsi ga,
164. E'-zhi-çka u-țoⁿ-ga xtsi iⁿ da, e'-gi-a bi a', a biⁿ da, țsi ga,
165. E'-dsi xtsi a', a biⁿ da, țsi ga,
166. O'-țoⁿ-be ga-xa thiⁿ ha, e'-gi-e a-ka', a biⁿ da, țsi ga,

167. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, tsi ga,
 168. Thu-e' xtsi the e doⁿ a', a biⁿ da, tsi ga,
 169. Moⁿ'-hiⁿ i-ba-btho-ga kshe noⁿ a', a biⁿ da, tsi ga,
 170. E'-dsi xtsi a-thiⁿ gi e doⁿ a', a biⁿ da, tsi ga,
 171. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 172. The' zhiⁿ-ga moⁿ-hiⁿ tha ba thoⁿ tse iⁿ da, e' tsi-the a', a biⁿ da,
 tsi ga,
 173. E'-dsi xtsi a', a biⁿ da, tsi ga,
 174. She' shoⁿ e tho, e'-gi-a bi a', a biⁿ da, tsi ga,
 175. She' e shnoⁿ u-tha-dse tha toⁿ she a', wi-çoⁿ-ga, e'-gi-e a-ka',
 a biⁿ da, tsi ga,
 176. He'-dsi xtsi a', a biⁿ da, tsi ga,
 177. Zhiⁿ'-ga moⁿ-hiⁿ the ta i tsiⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
 178. Zhiⁿ'-ga moⁿ-hiⁿ tha bi doⁿ a', a biⁿ da, tsi ga,
 179. Da' i-ba-kshiⁿ-da zhi ki-the moⁿ-thiⁿ ta i tsiⁿ da, e' tsi-the a',
 a biⁿ da, tsi ga,
 180. He-dsi xtsi a', a biⁿ da, tsi ga,
 181. Moⁿ'-hiⁿ gi-pa-hi ki-the moⁿ-thiⁿ ta i tsiⁿ da, e' tsi-the a', a biⁿ
 da, tsi ga.
182. He'-dsi xtsi a', a biⁿ da, tsi ga,
 183. Wi'-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 184. Wa'-xo-be pi-zhi a', a biⁿ da, tsi ga,
 185. We'-ki-k'oⁿ thiⁿ-ge iⁿ da, e'-ki-e a-ka', a biⁿ da, tsi ga,
 186. O'-toⁿ-be ga-xe tse a-tha, e'-ki-a bi a', a biⁿ da, tsi ga,
 187. E'-dsi xtsi a', a biⁿ da, tsi ga,
 188. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, tsi ga,
 189. Wi'-çoⁿ-ga, e-gi-e a-ka', a biⁿ da, tsi ga,
 190. Wa'-xo-be pi-zhi a', a biⁿ da, tsi ga,
 191. We'-ki-k'oⁿ thiⁿ-ge iⁿ da, e'-gi-e a-ka' a biⁿ da, tsi ga,
 192. O'-toⁿ-be ga-xa thiⁿ ha, e'-gi-e a-ka, a biⁿ da, tsi ga,
 193. E'-dsi xtsi a', a biⁿ da, tsi ga,
 194. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da tsi ga,
 195. Thu-e' xtsi the e doⁿ a', a biⁿ da, tsi ga,
 196. Ça'-gtho-hi toⁿ noⁿ a', a biⁿ da, tsi ga,
 197. E'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, tsi ga,
 198. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 199. The' zhiⁿ-ga we-ga-thu-ça ba thoⁿ tse a-tha, e' tsi-the a', a biⁿ
 da, tsi ga,
 200. He'-dsi xtsi a', a biⁿ da, tsi ga,
 201. Zhiⁿ'-ga we-ga-thu-ça ba thoⁿ ta zhi iⁿ da, e'-gi-e a-ka', a biⁿ
 da, tsi ga
 202. E'-zhi-çka u-toⁿ-ga xtsi iⁿ da, e'-gi-e a-ka', a biⁿ da, tsi ga,
 203. O'-toⁿ-be ga-xa thiⁿ ha, e'-gi-e a-ka', a biⁿ da, tsi ga,

204. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 205. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, t̥si ga,
 206. Thu-e' xtsi the-e doⁿ a', a biⁿ da, t̥si ga,
 207. Ça'-gtho-lia-sho-ga toⁿ noⁿ a', a biⁿ da, t̥si ga,
 208. E'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, t̥si ga,
 209. Wi'-zhiⁿ-the, e' t̥si-the a', a biⁿ da, t̥si ga,
 210. The zhiⁿ-ga we-ga-thu-ça ba thoⁿ t̥se iⁿ da, e t̥si-the a, a biⁿ da,
 t̥si ga,
 211. Zhiⁿ'-ga we-ga-thu-ça ba thoⁿ ta zhi a, wi-çonⁿ-ga, e'-gi-a bi a',
 a biⁿ da, t̥si ga,
 212. E'-zhi-çka u-çonⁿ-ga xtsi iⁿ da, e'-gi-a bi a', a biⁿ da, t̥si ga,
 213. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 214. O'-çonⁿ-be ga-xa thiⁿ ha, e'-gi-e a-ka', a biⁿ da, t̥si ga,
 215. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, t̥si ga,
 216. Thu-e' xtsi the-e doⁿ a', a biⁿ da, t̥si ga,
 217. Poⁿ'-çonⁿ-ga hi toⁿ noⁿ a', a biⁿ da, t̥si ga,
 218. E'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, t̥si ga,
 219. Wi'-zhiⁿ-the, e' t̥si-the a', a biⁿ da, t̥si ga,
 220. The' zhiⁿ-ga we-ga-thu-ça ba thoⁿ t̥se iⁿ da, e', t̥si-the a', a biⁿ
 da, t̥si ga,
 221. Zhiⁿ'-ga we-ga-thu-ça ba thoⁿ ta zhi a', wi-çonⁿ-ga, e'-gi-e a-ka',
 a biⁿ da, t̥si ga,
 222. E'-zhi-çka u-çonⁿ-ga xtsi iⁿ da, e'-gi-e a-ka', a biⁿ da, t̥si ga,
 223. O'-çonⁿ-be ga-xa thiⁿ ha, e'-gi-e a-ka', a biⁿ da, t̥si ga,
 224. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 225. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, t̥si ga,
 226. Thu-e' xtsi the-e doⁿ a', a biⁿ da, t̥si ga,
 227. Pi'-çi-hi toⁿ noⁿ a', a biⁿ da, t̥si ga,
 228. E'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, t̥si ga,
 229. Wi'-zhiⁿ-the, e' t̥si-the a', a biⁿ da, t̥si ga,
 230. The' zhiⁿ-ga we-ga-thu-ça ba thoⁿ t̥se iⁿ da, e' t̥si-the a', a biⁿ
 da, t̥si ga,
 231. Zhiⁿ'-ga we-ga-thu-ça ba thoⁿ ta zhi a', wi-çonⁿ-ga, e'-gi-e a-ka',
 a biⁿ da, t̥si ga,
 232. E'-zhi-çka u-çonⁿ-ga xtsi iⁿ da', a biⁿ da, t̥si ga,
 233. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 234. O'-çonⁿ-be ga-xa thiⁿ ha, e'-gi-a bi a', a biⁿ da, t̥si ga,
 235. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 236. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, t̥si ga,
 237. Thu-e' xtsi the-e doⁿ a', a biⁿ da, t̥si ga,
 238. Zhoⁿ'-zhi-hi toⁿ noⁿ a', a biⁿ da, t̥si ga,
 239. E'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, t̥si ga,

240. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, t̥si ga,
 241. The' zhiⁿ-ga we-ga-thu-ça ba thoⁿ tse iⁿ da, e' tsi-the a', a biⁿ
 da, t̥si ga,
 242. Zhiⁿ'-ga we-ga-thu-ça ba thoⁿ ta zhi a', wi-çon-ga, e'-gi-e a-ka'
 a biⁿ da, t̥si ga,
 243. E'-zhi-çka u-țoⁿ-ga xtsi iⁿ da, e'-gi-e a-ka', a biⁿ da, t̥si ga,
 244. O'-țoⁿ-be ga-xa thiⁿ ha, e-gi-e a-ka', a biⁿ da, t̥si ga,
 245. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 246. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, t̥si ga,
 247. Thu-e' xtsi the-e doⁿ a', a biⁿ da, t̥si ga,
 248. Zhoⁿ'-sha-be toⁿ noⁿ a', a biⁿ da, t̥si ga,
 249. E'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, t̥si ga,
 250. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, t̥si ga,
 251. The' zhiⁿ-ga we-ga-thu-ça ba thoⁿ t̥se iⁿ da, e' tsi-the a', a biⁿ da,
 t̥si ga,
 252. Zhiⁿ'-ga we-ga-thu-ça ba thoⁿ ta zhi a', wi-çon-ga, e'-gi-e a-ka',
 a biⁿ da, t̥si ga,
 253. E'-zhi-çka u-țoⁿ-ga xtsi iⁿ da, e'-gi-a bi a', a biⁿ da, t̥si ga,
 254. O'-țoⁿ-be ga-xa thiⁿ ha, e'-gi-a bi a', a biⁿ da, t̥si ga,
 255. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 256. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, t̥si ga,
 257. Thu-e' xtsi the-e doⁿ a', a biⁿ da, t̥si ga,
 258. O'-k'u-be ha-thoⁿ-çka doⁿ a', a biⁿ da, t̥si ga,
 259. Thiu'-xe t̥s'a-zhi toⁿ noⁿ a', a biⁿ da, t̥si ga,
 260. E'-dsi xtsi a-thiⁿ gi-e doⁿ a', a biⁿ da, t̥si ga,
 261. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, t̥si ga,
 262. The' zhiⁿ-ga we-ga-thu-ça ba thoⁿ t̥se iⁿ da, e' tsi-the a', a biⁿ da,
 t̥si ga,
 263. She' e-shnoⁿ u-tha-dse tha toⁿ she a', wi-çon-ga, e'-gi-e a-ka'
 a biⁿ da, t̥si ga,
 264. Zhiⁿ'-ga we-ga-thu-ça moⁿ-thiⁿ ta i tsiⁿ da, e' tsi-the a', a biⁿ da,
 t̥si ga,
 265. Zhiⁿ'-ga we-ga-thu-ça moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
 266. We'-ki-i-he-the moⁿ-thiⁿ ta i tsiⁿ da, e' tsi-the a', a biⁿ da, t̥si ga,
 267. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 268. Moⁿ'-hiⁿ i-ba-btho-ga kshe noⁿ a', a biⁿ da, t̥si ga,
 269. Gthu'-çe a-tsia-tha bi a', a biⁿ da, t̥si ga,
 270. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 271. Moⁿ'-hiⁿ noⁿ-pe-wa-the xtsi iⁿ da, e'-ki-a bi a', a biⁿ da, t̥si ga,
 272. Moⁿ'-hiⁿ wa-koⁿ-da xtsi iⁿ da, e'-ki-a bi a', a biⁿ da, t̥si ga,
 273. Moⁿ'-hiⁿ-wa-koⁿ-da shki a', a biⁿ da, t̥si ga,
 274. Zhiⁿ'-ga zha-zhe ki-țoⁿ ta i tsiⁿ da, e' tsi-the a', a biⁿ da, t̥si ga,

275. E'-dsi xtsi a', a biⁿ da, ʃsi ga,
 276. Moⁿ'-hiⁿ i-ba btho-ga doⁿ a', a biⁿ da, ʃsi ga,
 277. I'-ba-çpoⁿ a-tsia-tha bi a', a biⁿ da, ʃsi ga,
 278. Wa'-biⁿ ba-dsu-she gthe toⁿ a', a biⁿ da, ʃsi ga,
 279. He'-dsi xtsi a', a biⁿ da, ʃsi ga,
 280. Ba'-zha-be a-tsia-tha bi a', a biⁿ da, ʃsi ga,
 281. ʦa'-dse e-noⁿ-ha xtsi kshi-the toⁿ a', a biⁿ da, ʃsi ga,
 282. He'-dsi xtsi a', a biⁿ da, ʃsi ga,
 283. Ba'-xoⁿ a-tsia-tha bi a', a biⁿ da, ʃsi ga,
 284. He'-dsi xtsi a', a biⁿ da, ʃsi ga,
 285. Ba'-çke-be a-tsia-tha bi a', a biⁿ da, ʃsi ga,
 286. He'-dsi xtsi a', a biⁿ da, ʃsi ga,
 287. We'-tsiⁿ ho-noⁿ-ka e'-goⁿ kshe a', a biⁿ da, ʃsi ga.
 288. Gthi'-shtoⁿ a-tsia-tha bi a', a biⁿ da, ʃsi ga,
 289. E'-dsi xtsi a', a biⁿ da, ʃsi ga,
 290. Noⁿ'-be u-bi-zhu-zhu-e doⁿ a', a biⁿ da, ʃsi ga,
 291. Bi'-hu-ʦoⁿ u-ha-ha-e toⁿ a', a biⁿ da, ʃsi ga,

 292. He'-dsi xtsi a', a biⁿ da, ʃsi ga,
 293. Wi'-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, ʃsi ga,
 294. Wa'-xo-be pi-zhi a', a biⁿ da, ʃsi ga,
 295. We'-ki-k'oⁿ thiⁿ-ge iⁿ da, e'-ki-a bi a', a biⁿ da, ʃsi ga,
 296. O'-ʦoⁿ-be ga-xe ʦe a-tha, e'-ki-a bi a', a biⁿ da, ʃsi ga,
 297. He'-dsi xtsi a', a biⁿ da, ʃsi ga,
 298. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, ʃsi ga,
 299. Wi'-çoⁿ-ga, e-gi-a bi a', a biⁿ da, ʃsi ga,
 300. Wa'-xo-be pi-zhi a', a biⁿ da, ʃsi ga,
 301. We'-ki-k'oⁿ thiⁿ-ge iⁿ da, e'-gi-a bi a', a biⁿ da, ʃsi ga,
 302. O'-ʦoⁿ-be ga-xa thiⁿ ha, e'-gi-a bi a', a biⁿ da, ʃsi ga,
 303. He'-dsi xtsi a', a biⁿ da, ʃsi ga,
 304. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, ʃsi ga,
 305. Hoⁿ'-ba i-ʦa-xe thoⁿ-dsi a', a biⁿ da, ʃsi ga,
 306. Ga'-gi-gi-dse hi-the noⁿ-zhiⁿ a', a biⁿ da, ʃsi ga,
 307. He'-dsi xtsi a', a biⁿ da, ʃsi ga,
 308. O'-pa-çe thoⁿ dsi a', a biⁿ da, ʃsi ga,
 309. Wi'-çoⁿ-ga gi thiⁿ da, e'-ki-a bi a', a biⁿ da, ʃsi ga,
 310. He'-dsi xtsi a', a biⁿ da, ʃsi ga,
 311. O'-gi-ki-a ba thiⁿ ha, e'-ki-a bi a', a biⁿ da, ʃsi ga,
 312. He'-dsi xtsi a', a biⁿ da, ʃsi ga,
 313. Hi'-koⁿ ga-xo-dse xtsi gthi noⁿ-zhiⁿ toⁿ a', a biⁿ da, ʃsi ga,
 314. Wi'-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, ʃsi ga,
 315. Ha' ʦa ha xtsi a', a biⁿ da, ʃsi ga,
 316. Wa'-xpa-thiⁿ tha thiⁿ-sha zhi noⁿ a', a biⁿ da, ʃsi ga,
 317. He'-dsi xtsi a', a biⁿ da, ʃsi ga,

318. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 319. U'-k'u-be wiⁿ pshi a'-tha, wi-zhiⁿ-the, e' tsi-the a', a biⁿ da,
 tsi ga,
 320. Oⁿ'-ha-goⁿ moⁿ-zhi xtsi iⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
 321. He'-dsi xtsi a', a biⁿ da, tsi ga,
 322. Wi'-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, tsi ga,
 323. Ho'-tōⁿ-be ga-xa thiⁿ ha, e'-gi-a bi a', a biⁿ da, tsi ga,
 324. He'-dsi xtsi a', a biⁿ da, tsi ga,
 325. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, tsi ga,
 326. Hoⁿ'-ba i-ta-xe thoⁿ-dsi a', a biⁿ da, tsi ga,
 327. Ga'-gi-gi-dse hi-the noⁿ-zhiⁿ a', a biⁿ da, tsi ga,
 328. He'-dsi xtsi a', a biⁿ da, tsi ga,
 329. O'-pa-çe thoⁿ-dsi a', a biⁿ da, tsi ga,
 330. Wi'-çoⁿ-ga gi thiⁿ iⁿ da, e'-ki-a bi a, a biⁿ da, tsi ga,
 331. He'-dsi xtsi a', a biⁿ da, tsi ga,
 332. U'-gi-ki-a ba thiⁿ ha, e'-ki-a bi a', a biⁿ da, tsi ga,
 333. He'-dsi xtsi a', a biⁿ da, tsi ga,
 334. Wi'-çoⁿ-ga, e-gi-a bi a', a biⁿ da, tsi ga,
 335. Ha' ta ha xtsi a', a biⁿ da, tsi ga,
 336. Wa'-xpa-thiⁿ tha thiⁿ-sha zhi noⁿ, e'-gi-a bi a', a biⁿ da, tsi ga,
 337. He'-dsi xtsi a', a biⁿ da, tsi ga,
 338. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 339. U'-k'u-be thoⁿ-ba pshi a-tha, e' tsi-the a', a biⁿ da, tsi ga,
 340. Oⁿ'-ha-goⁿ moⁿ-zhi xtsi iⁿ da, e' tsi-the a', a biⁿ da, tsi ga,
 341. He'-dsi xtsi a', a biⁿ da, tsi ga,
 342. Wi'-çoⁿ-ga, e-gi-a bi a', a biⁿ da, tsi ga,
 343. Ho'-tōⁿ-be ga-xa thiⁿ ha, e'-gi-e a-ka', a biⁿ da, tsi ga,
 344. E'-dsi xtsi a', a biⁿ da, tsi ga,
 345. Sho'-ka wa-ba-xi toⁿ a', a biⁿ da, tsi ga,
 346. Hoⁿ'-ba i-ta-xe thoⁿ dsi a', a biⁿ da, tsi ga,
 347. Ga'-gi-gi-dse hi-the noⁿ-zhiⁿ a', a biⁿ da, tsi ga,
 348. E'-dsi xtsi a', a biⁿ da, tsi ga,
 349. O'-pa-çe thoⁿ dsi a', a biⁿ da, tsi ga,
 350. Wi'-çoⁿ-ga gi thiⁿ iⁿ da, e'-ki-a bi a', a biⁿ da, tsi ga,
 351. O'-gi-ki-a ba thiⁿ ha, e'-ki-e a-ka', a biⁿ da, tsi ga,
 352. E'-dsi xtsi a', a biⁿ da, tsi ga,
 353. Wi'-çoⁿ-ga, e-gi-a bi a', a biⁿ da, tsi ga,
 354. Ha' ta ha xtsi a', a biⁿ da, tsi ga,
 355. Wa'-xpa-thiⁿ tha thiⁿ-sha zhi noⁿ, e'-gi-a bi a', a biⁿ da, tsi ga,
 356. E'-dsi xtsi a', a biⁿ da, tsi ga,
 357. Shi'-noⁿ-dse ga-xo-dse xtsi a', a biⁿ da, tsi ga,
 358. Gthi'-noⁿ-zhiⁿ toⁿ a', a biⁿ da, tsi ga,
 359. He'-dsi xtsi a', a biⁿ da, tsi ga,
 360. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 361. U'-k'u-be tha-bthiⁿ pshi a-tha, e' tsi-the a', a biⁿ da, tsi ga,

362. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 363. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, t̥si ga,
 364. Ni'-ka wiⁿ u-shkoⁿ bi tse a-tha, e' tsi-the a', a biⁿ da, t̥si ga,
 365. O'-shkoⁿ hoⁿ toⁿ, e'-gi-e a-ka', a biⁿ da, t̥si ga,
 366. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 367. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, t̥si ga,
 368. Či'-pa zha-ṭa xtsi bi tse a', wi-zhiⁿ-the, e' tsi-the a', a biⁿ da,
 t̥si ga,
 369. Xa'-dse noⁿ-xthoⁿ-zhe i-tse-tha bi tse a tha, e' tsi-the a', a biⁿ
 da, t̥si ga,
 370. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 371. Wi'-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, t̥si ga,
 372. Wa'-xo-be pi-zhi a', a biⁿ da, t̥si ga,
 373. We'-ki-k'oⁿ thiⁿ-ge iⁿ da, e'-gi-a bi a', a biⁿ da, t̥si ga,
 374. O'-ṭoⁿ-be ga-xa thiⁿ ha, e'-gi-a bi a', a biⁿ da, t̥si ga,
 375. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 376. Sho'-ka wa-bu-xi toⁿ a', a biⁿ da, t̥si ga,
 377. Thu-e' xtsi the-e doⁿ a', a biⁿ da, t̥si ga,
 378. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 379. Hoⁿ'-ba i-ṭa-xe thoⁿ dsi a', a biⁿ da, t̥si ga,
 380. Ga'-gi-gi-dse hi-the nonⁿzhiⁿ a', a biⁿ da, t̥si ga,
 381. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 382. Ho'-pa-çe thoⁿ dsi a', a biⁿ da, t̥si ga,
 383. Wi'-çoⁿ-ga she-gthi iⁿ da, e'-ki-a bi a', a biⁿ da, t̥si ga,
 384. I'-zhu-zhu-ba xtsi gi thiⁿ iⁿ da, we-ṭoⁿ-iⁿ iⁿ da, e'-ki-a bi a', a biⁿ
 da, t̥si ga,
 385. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 386. O'-gi-ki-a ba thiⁿ ha, e'-ki-e a-ka', a biⁿ da, t̥si ga,
 387. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 388. Wi'-çoⁿ-ga, e'-gi-a bi a', a biⁿ da, t̥si ga,
 389. Ha'-ṭa-ha xtsi a', a biⁿ da, t̥si ga,
 390. Wa'-xpa-thiⁿ tha thiⁿ-she zhi noⁿ, e'-gi-e a-ka', a biⁿ da, t̥si ga,
 391. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 392. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, t̥si ga,
 393. U'-k'u-be do-ba pshi a-tha, e' tsi-the a', a biⁿ da, t̥si ga,
 394. Ni'-ka wiⁿ u-shkoⁿ bi tse e-pshe noⁿ e-dsi, a-ka', wi-zhiⁿ-the, e'
 tsi-the a', a biⁿ da, t̥si ga,
 395. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 396. O'-shkoⁿ hoⁿ toⁿ, e' tsi-the a', a biⁿ da, t̥si ga,
 397. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 398. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, t̥si ga,
 399. Noⁿ'-pe-wa-the xtsi a-ka', wi-zhiⁿ-the, e' tsi-the a', a biⁿ da,
 t̥si ga,
 400. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 401. Wa'-pa-hi ṭoⁿ a-ka tha, e' tsi-the a', a biⁿ da, t̥si ga,

402. E'-dsi xtsi a', a biⁿ da, tsi ga,
 403. Wi'-çoⁿ-ga, e'-ki-a bi a', a biⁿ da, tsi ga,
 404. Wa'-xo-be pi-zhi a', a biⁿ da, tsi ga,
 405. We'-ki-k'oⁿ thiⁿ-ge iⁿ da, e'-ki-a bi a', a biⁿ da, tsi ga,
 406. Thi'-to-ge gtha ba thiⁿ ha, e'-ki-a bi a', a biⁿ da, tsi ga,
 407. E'-dsi xtsi a', a biⁿ da, tsi ga,
 408. We'-tsiⁿ ho noⁿ-ka e'-goⁿ kshe noⁿ a', a biⁿ da, tsi ga,
 409. Gthu'-çe a-tsia-tha bi a', a biⁿ da, tsi ga,
 410. E'-dsi xtsi a', a' biⁿ da, tsi ga,
 411. U'-zhoⁿ-ge wiⁿ-a-ha ci-thu-çe toⁿ a', a biⁿ da, tsi ga,
 412. E'-dsi xtsi a', a biⁿ da, tsi ga,
 413. U'-ba-noⁿ the do-ba kshi the a-ka', a biⁿ da, tsi ga,
 414. E'-dsi xtsi a', a biⁿ da, tsi ga,
 415. We'-do-ba oⁿ-tse dsi a', a biⁿ da, tsi ga,
 416. I'-ga-dsi-oⁿ i-he-the a-ka', a biⁿ da, tsi ga,
 417. He'-dsi xtsi a', a biⁿ da, tsi ga,
 418. Wi'-zhiⁿ-the, e'-tsi-the a', a biⁿ da, tsi ga,
 419. Ni'-ka wiⁿ e-dsi a-ka e-pshe noⁿ the a-ka', wi-zhiⁿ-the, e' tsi-
 the a', a biⁿ da, tsi ga,
 420. E'-dsi xtsi a', a biⁿ da, tsi ga,
 421. U'-shkoⁿ hoⁿ toⁿ, e' tsi-the a', a biⁿ da, tsi ga,
 422. E'-dsi xtsi a', a biⁿ da, tsi ga,
 423. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 424. Noⁿ'-pe-wa-the xtsi bi a', wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 425. Da'-doⁿ ni the thiⁿ-ge a-ka e-zha mi a', wi-zhiⁿ-the, e' tsi-the
 a', a biⁿ da, tsi ga,
 426. Wa'-pa-hi toⁿ a-ka tha, e' tsi-the a', a biⁿ da, tsi ga,
 427. E'-dsi xtsi a', a biⁿ da, tsi ga,
 428. He' zhiⁿ-ga toⁿ a-tha, wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 429. E'-dsi xtsi a', a biⁿ da, tsi ga,
 430. Noⁿ'-pe-wa-the xtsi bi a', wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 431. E'-dsi xtsi a', a biⁿ da, tsi ga,
 432. Wa'zhiⁿ pi-zhi xtsi bi a', wi-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 433. E'-dsi xtsi a', a biⁿ da, tsi ga,
 434. Thi'-to-ge gtha ba thiⁿ ha, e'-ki-a bi a', a biⁿ da, tsi ga,
 435. He'-dsi xtsi a', a biⁿ da, tsi ga,
 436. We'-tsiⁿ ho noⁿ-ka e'-goⁿ kshe a', a biⁿ da, tsi ga,
 437. Gthu'-çe a-tsia-tha bi a', a biⁿ da, tsi ga,
 438. Noⁿ'-be u-bi-zhu-zhu the a-ka', a biⁿ da, tsi ga,
 439. Bi'-hu-toⁿ u-ha-ha e a-ka', a biⁿ da, tsi ga,
 440. E'-dsi xtsi a', a biⁿ da, tsi ga,
 441. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, tsi ga,
 442. Ni'-ka wiⁿ e-dsi a-ka e-pshe noⁿ e-dsi a-ka', wi-zhiⁿ-the, e' tsi-
 the a', a biⁿ da, tsi ga,

443. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 444. U'-shkoⁿ hoⁿ toⁿ, e'-gi-o a-ka', a biⁿ da, t̥si ga,
 445. Wi'-zhiⁿ-the, e' tsi-the a', a biⁿ da, t̥si ga,
 446. Wa'-pa-hi t̥oⁿ a-ka tha, e' tsi-the a', a biⁿ da, t̥si ga,
 447. Noⁿ'-pe-wa-the xtsi a-ka', wi-zhiⁿ-the, e' tsi-the a', a biⁿ da,
 t̥si ga,
 448. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 449. Wa'-zhiⁿ pi-zhi xtsi a-ka', wi-zhiⁿ-the, e' tsi-the a', a biⁿ da,
 t̥si ga,
450. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 451. Wi'-çoⁿ-ga, e'-k̥i-a bi a', a biⁿ da, t̥si ga,
 452. Thi'-t̥o-ge gtha ba thiⁿ ha, e'-k̥i-o a-ka', a biⁿ da, t̥si ga,
 453. T̥si'-zhu u-dse-the pe-thoⁿ-ba ni-ka-shi-ga ba doⁿ a', a biⁿ da,
 t̥si ga,
 454. Xtha'-xtha thiⁿ-ge xtsi ni-ka-shi-ga a-ka', a biⁿ da, t̥si ga,
 455. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 456. Ni'-ka wi-oⁿ-woⁿ the e'-shki doⁿ a', a biⁿ da, t̥si ga,
 457. Wa'-noⁿ-xe a-dsi the t̥a tsiⁿ da, e'-k̥i-e a-ka', a biⁿ da, t̥si ga,
 458. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 459. Wa'-dsu-t̥a be i-zhiⁿ-ge shki doⁿ a', a biⁿ da, t̥si ga,
 460. Wa'-noⁿ-xe a-dsi the t̥a tsiⁿ da, e'-k̥i-e a-ka', a biⁿ da, t̥si ga,
 461. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 462. T̥o'-ka noⁿ-zhiⁿ wi-oⁿ-woⁿ the e'-shki doⁿ a', a biⁿ da, t̥si ga,
 463. Wa'-noⁿ-xe a-dsi the t̥a tsiⁿ da, e'-k̥i-a bi a', a biⁿ da, t̥si ga,
464. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 465. We'-tsiⁿ ho noⁿ-ka e'-goⁿ kshe a', a biⁿ da, t̥si ga,
 466. Gthu'-çe a -tsia-tha bi a', a biⁿ da, t̥si ga,
 467. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 468. Noⁿ'-be u-bi-zhu-zhu the a-ka', a biⁿ da, t̥si ga,
 469. Bi'-hu-t̥oⁿ u-ha-ha e' a-ka, a biⁿ da, t̥si ga,
470. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 471. Thi'-t̥o-ge gtha ba thiⁿ ha, e'-k̥i-a bi a', a biⁿ da, t̥si ga,
 472. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 473. We'-tsiⁿ ho noⁿ-ka e'-goⁿ kshe a', a biⁿ da, t̥si ga,
 474. Gthi'-u-bthiⁿ a-tsia-tha ba doⁿ a', a biⁿ da, t̥si ga,
 475. Wi'-t̥si-go ga-ho'-shoⁿ u-ha ba doⁿ a', a biⁿ da, t̥si ga,
476. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 477. We'-tsiⁿ ho noⁿ-ka e'-goⁿ kshe a', a biⁿ da, t̥si ga,
 478. I'-thoⁿ-bi-oⁿ tse dsi a', a biⁿ da, t̥si ga,
 479. Thi'-u'-bthiⁿ a-tsia-the a-ka', a biⁿ da, t̥si ga,
 480. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 481. Wi'-t̥si-go ga-t̥a-kshiⁿ i-the-tha bi toⁿ a', a biⁿ da, t̥si ga,

482. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 483. I'-tha-bthiⁿ-oⁿ tse dsi a', a biⁿ da, t̥si ga,
 484. We'-tsiⁿ ho noⁿ-ka e'-goⁿ kshe a', a biⁿ da, t̥si ga,
 485. Gthi'-u-bthiⁿ a-tsia-tha ba doⁿ a', a biⁿ da, t̥si ga,
 486. Wi'-t̥si-go ni-dse a-ṭa moⁿ-gthe thiⁿ-kshe ga-xe a-ka', a biⁿ da,
 t̥si ga,
 487. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 488. We'-do-ba oⁿ tse dsi a', a biⁿ da, t̥si ga,
 489. We'-tsiⁿ ho noⁿ-ka e'-goⁿ kshe a', a biⁿ da, t̥si ga,
 490. Gthi'-u-bthiⁿ a-tsia-tha ba doⁿ a', a biⁿ da, t̥si ga,
 491. Ha'-shi pa-gthe xtsi a', a biⁿ da, t̥si ga,
 492. Wa'-biⁿ ga-ṭa-the gthi i-he-the a-ka', a biⁿ da, t̥si ga,
 493. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 494. Wi'-ṣoⁿ-ga, e'-ḳi-a bi a', a biⁿ da, t̥si ga,
 495. Thi'-ṭo-ge gtha ba thiⁿ ha, e'-ḳi-e a-ka', a biⁿ da, t̥si ga,
 496. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 497. A'-bi-ṭa-ṭa a-ka', a biⁿ da, t̥si ga,
 498. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 499. Zhe'-ga tha-ṭa kshe a', a biⁿ da, t̥si ga,
 500. Ga'-wiⁿ a tsia-the a-ka', a biⁿ da, t̥si ga,
 501. Wa'-shiⁿ u-ba-zhiⁿ tsi-the ga-xe a-ka', a biⁿ da, t̥si ga,
 502. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 503. I-u'-tha-bthoⁿ-ṣe a tsia-tha bi a', a biⁿ da, t̥si ga,
 504. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 505. I' u-wa-noⁿ-be xtsi iⁿ da, e'-ḳi-a bi a', a biⁿ da, t̥si ga,
 506. Zhiⁿ'-ga noⁿ-bthe the moⁿ-thiⁿ ṭa i tsiⁿ da, e' tsi-the a', a biⁿ da,
 t̥si ga,
 507. Zhiⁿ'-ga noⁿ-bthe the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, t̥si ga,
 508. A'-dsu-ṭa i-ga-ḳi-ge ḳi-the moⁿ-thiⁿ ṭa i tsiⁿ da, e' tsi-the a', a
 biⁿ da, t̥si ga,
 509. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 510. Ni' da-ḳa-dse u-bi-doⁿ moⁿ-thiⁿ ṭa i tsiⁿ da, e' tsi-the a', a biⁿ
 da, t̥si ga,
 511. Zhe'-ga tha-ṭa thiⁿ-kshe a', a biⁿ da, t̥si ga,
 512. Ga'-wiⁿ a-tsia-tha bi a', a biⁿ da, t̥si ga,
 513. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 514. Ḷi'-ḳi-ga zhi xtsi iⁿ da, e'-ḳi-a bi a', a biⁿ da, t̥si ga,
 515. We'-ḳi-ḳ'oⁿ the moⁿ-thiⁿ ṭa i tsiⁿ da, e' tsi-the a', a biⁿ da, t̥si ga,
 516. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 517. We'-thiⁿ ṣa-gi xtsi iⁿ da, e'-ḳi-a bi a', a biⁿ da, t̥si ga,
 518. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 519. Wa'-xo-be oⁿ-gi-the ṭa i tsiⁿ da, e' tsi-the a', a biⁿ da, t̥si ga,
 520. We'-thiⁿ-ṣa-gi shki a', a biⁿ da, t̥si ga,

521. Zha'-zhe oⁿ-ki-ṭoⁿ ṭa i tsiⁿ da', e tsi-the a', a biⁿ da, ṭsi ga,
 522. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
 523. We'-thiⁿ-ga-xe shki a', a biⁿ da, ṭsi ga,
 524. Zha'-zhe oⁿ-ki-ṭoⁿ ṭa i tsiⁿ da, e' tsi-the a', a biⁿ da, ṭsi ga,
 525. E'-dsi xtsi a', a biⁿ da, ṭsi ga,
 526. We'-thiⁿ-zhiⁿ-ga shki a', a biⁿ da ṭsi ga,
 527. Zha'-zhe oⁿ-ki-ṭoⁿ ṭa i tsiⁿ da, e' tsi-the a', a biⁿ da, ṭsi ga,
 528. O'-thoⁿ-da ga thiⁿ-kshe a', a biⁿ da, ṭsi ga,
 529. Wa'-xo-be oⁿ-gi-the ṭa i tsiⁿ da, e' tsi-the a', a biⁿ da, ṭsi ga,
 530. Ṭse'-ha-wa-gthe oⁿ-gi-the oⁿ-moⁿ-thiⁿ ṭa i tsiⁿ da, e' tsi-the a',
 a biⁿ da, ṭsi ga,
 531. Zhiⁿ-ga i-gi-ni-tha moⁿ-thiⁿ ṭa i tsiⁿ da, e' tsi-the a', a biⁿ da,
 ṭsi ga,
 532. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 533. Mi' hi-e ge ṭa, a biⁿ da, ṭsi ga,
 534. Wa'-pa-hi a-ḱia-shoⁿ thiⁿ-ge a-thiⁿ a-hi bi shki doⁿ a', a biⁿ da,
 ṭsi ga,
 535. Wa'-pa-hi ge goⁿ bi ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da, e' tsi-the a', a
 biⁿ da, ṭsi ga,
 536. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 537. Mi' hi-e ge ṭa', a biⁿ da, ṭsi ga,
 538. Wa'-pa-hi u-ḱia-shoⁿ thiⁿ-ge a-thiⁿ a-hi bi shki doⁿ a', a biⁿ da,
 ṭsi ga,
 539. Wa'-pa-hi a-gtha ba zhi oⁿ-ḱi-the oⁿ-moⁿ-thiⁿ ṭa i tsiⁿ da, e'
 tsi-the a', a biⁿ da, ṭsi ga,
 540. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 541. Mi' hi-e ge ṭa', a biⁿ da, ṭsi ga,
 542. Wa'-pa-hi u-ḱia-shoⁿ thiⁿ-ge a-thiⁿ a-hi bi shki doⁿ a', a biⁿ da,
 ṭsi ga,
 543. Wa'-pa-hi a-ḱi-tha-zha-ṭa bi oⁿ-ḱi-the oⁿ-moⁿ-thiⁿ ṭa i tsiⁿ da,
 e' tsi-the a', a biⁿ da, ṭsi ga,
 544. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 545. Mi'hi-e ge ṭa', a biⁿ da, ṭsi ga,
 546. Wa'-pa-hi u-ḱia-shoⁿ thiⁿ-ge a-thiⁿ a-hi bi shki doⁿ a', a biⁿ da,
 ṭsi ga,
 547. Wa'-pa-hi a-bu-zha-zha-ṭa bi ḱi-the moⁿ-thiⁿ ṭa i tsiⁿ da, e'
 tsi-the a', a biⁿ da, ṭsi ga,
 548. He'-dsi xtsi a', a biⁿ da, ṭsi ga,
 549. Thi'-u-ba-he tha-ṭa ga kshe a', a biⁿ da, ṭsi ga,
 550. Ga'-wiⁿ a-tsia, the a-ka', a biⁿ da, ṭsi ga,
 551. He'-dsi xtsi a', a biⁿ da, ṭsi ga,

552. We'-thiⁿ zhiⁿ-ga pe-thoⁿ-ba', a biⁿ da, t̥si ga,
 553. T̥si'-zhu U-dse-the Pe-thoⁿ-ba', a biⁿ da, t̥si ga,
 554. E'-noⁿ-ha kshi-the a-ka', a biⁿ da, t̥si ga,
 555. E'-dsi xtsia', a biⁿ da, t̥si ga,
 556. Wa'-xo-be oⁿ-gi-the ʔa i tsiⁿ da, e'-k̥i-e a-ka', a biⁿ da, t̥si ga,
 557. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 558. He' tha-ʔa ga tse a', a biⁿ da, t̥si ga,
 559. Wa'-xo-be oⁿ-gi-the ʔa i tsiⁿ da, e' tsi-the a', a biⁿ da, t̥si ga,
 560. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 561. He'-thi-shi-zhe shki a', a biⁿ da, t̥si ga,
 562. Zha'-zhe oⁿ-k̥i-toⁿ ʔa i tsiⁿ da, e' tsi-the a', a biⁿ da, t̥si ga,
 563. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 564. He'-thi-zha-ge shki a', a biⁿ da, t̥si ga,
 565. Zha'-zhe oⁿ-k̥i-toⁿ ʔa i tsiⁿ da, e' tsi-the a', a biⁿ da, t̥si ga,
 566. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 567. He' tha-ʔa ga tse a', a biⁿ da, t̥si ga,
 568. Wa'-xo-be oⁿ-gi-the ʔa i tsiⁿ da, e' tsi-the a', a biⁿ da, t̥si ga,
 569. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 570. ʧiⁿ'-dse ga tse a', a biⁿ da, t̥si ga,
 571. Wa'-xo-be oⁿ-gi-the ʔa i tsiⁿ da, e' tsi-the a', a biⁿ da, t̥si ga,
 572. E'-dsi xtsi a', a biⁿ da, t̥si ga,
 573. T̥se'-dse-xe ga thiⁿ-kshe a', a biⁿ da, t̥si ga,
 574. Wa'-xo-be oⁿ-gi-the ʔa i tsiⁿ da, e' tsi-the a', a biⁿ da, t̥si ga,
 575. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 576. Noⁿ'-dse u-thi-xiⁿ ga thiⁿ-kshe a', a biⁿ da, t̥si ga,
 577. Wa'-xo-be oⁿ-gi-the ʔa i tsiⁿ da, e' tsi-the a', a biⁿ da, t̥si ga,
 578. Pa'-xiⁿ ga thiⁿ-kshe a', a biⁿ da, t̥si ga,
 579. Wa'-xo-be oⁿ-gi-the ʔa i tsiⁿ da, e' tsi-the a', a biⁿ da, t̥si ga,
 580. He'-dsi xtsi a', a biⁿ da, t̥si ga,
 581. I'-k̥i ga thiⁿ-kshe a', a biⁿ da, t̥si ga,
 582. Wa'-xo-be oⁿ-gi-the ʔa i tsiⁿ da, e' tsi-the a', a biⁿ da, t̥si ga.

(Free translation, p. 270)

Hau! k̥i'-noⁿ u-tha-ge u-wi'-btha-ge ʔa mi-kshe iⁿ da noⁿ,
 wi-t̥si-ni e'.

K̥i'-noⁿ pa-hoⁿ-gthe tse wa-dsu'-ʔa pa-hoⁿ-gthe k̥iⁿ gthi' noⁿ bi
 noⁿ, e-goⁿ kshe', wa-dsu'-ʔa t̥se-noⁿ' e-kshe tha'-ha, zhiⁿ-ga'-zhiⁿ-ga
 u-noⁿ' wa-the thoⁿ-tse e'-stse tha'-ha, mi ga' thiⁿ-kshe, ʔoⁿ-tha-the
 a-doⁿ, shtoⁿ-ga, tha'-gthiⁿ tha-the a-doⁿ ha, wi-t̥si'-go a-ka e'-gi-a be
 the, e-she ʔa kiⁿ do. Doⁿ-e', woⁿ'-shki doⁿ wa-ni'-e-çka she'-moⁿ
 moⁿ-zhi ʔa tse' a-be the, e-she ʔa kiⁿ do. Moⁿ'-ha zhi-hi a'-dsu-ʔa
 thi'-u-ba-he kshe i'-stsi-zhi hi a-doⁿ, pa'-xiⁿ shtoⁿ-ga thiⁿ-kshe shki

i'-shtsi-zhi-hi, noⁿ-ka u-pa shki i-shtsi-zhi-hi ta kiⁿ-do'. Wi-tsi'-go a-ka woⁿ-shki doⁿ, wa-ni'-e-cka she'-moⁿ moⁿ-zhi mi-kshe a'-be the, zhiⁿ-ga'-zhiⁿ-ga mi the' u-noⁿ a-wa-the ta tse' a-be the e-she ta kiⁿ do.

Hau! u-wa-toⁿ tse', wa-dsu'-ta, tse-do'-ga noⁿ kshe tha'-ha, k'iⁿ gthi bi kshe a'-ha-ha, xiⁿ-ha' thiⁿ-kshe shi, tha'-gthiⁿ shka-xe a-doⁿ, toⁿ tha-the a-doⁿ shtoⁿ-ga tha'-gthiⁿ shka-xe ta kiⁿ do. Wi-tsi'-go a-ka e'-gi-a be the, e-she ta kiⁿ do'. Woⁿ shki doⁿ wa-ni'-e-cka she'-moⁿ moⁿ-zhi ta tse a' be the, e-she a-doⁿ, i'-stsi-zhi-hi ta kiⁿ do, thi-u-ba-he kshe shoⁿ-e'-goⁿ, noⁿ-ka u-pa kshe shki e', wa-ni'-e-cka she'-moⁿ moⁿ-zhi a-thiⁿ he ta tse a' be the, e-she ta kiⁿ do. Woⁿ shki doⁿ mi the zhiⁿ-ga' u-noⁿ a-wa-the a-thiⁿ he ta tse a' be the, wi-tsi'-go a-ka, e-she ta kiⁿ do'. Wa-ni'-e-cka she'-moⁿ moⁿ-zhi ta tse a' be the, e-she ta kiⁿ do'. Woⁿ shki doⁿ zhiⁿ-ga ts'e' wa-tse-xi a-wa-gi-the a-thiⁿ he ta tse a' be the, wi-tsi'-go a-ka, e-she ta kiⁿ do'.

Hau! shi u-wa-toⁿ tse', wa-dsu'-ta tse-he'-xo-dse kshe a-tha'-ha, shi zhiⁿ-ga u-noⁿ a-wa-the tse e-dsi e'-stse tha'-ha, Hau! toⁿ-tha the a-doⁿ, shtoⁿ-ga tha'-gthiⁿ tha the a-doⁿ, ha, a'-hiⁿ-u-ha-ge i'stsi-zhi-hi ta kiⁿ do. Woⁿ shki doⁿ, wa-ni'-e-cka she'-moⁿ moⁿ-zhi mi-kshe a' be the, wi-tsi'-go a-ka, e'-she ta kiⁿ do. Zhiⁿ-ga mi the u-noⁿ a-wa-the ta tse a' be the, wi-tsi'-go a-ka, e'-she ta kiⁿ do. Zhiⁿ-ga ts'e' wa-tse'-xi a-wa-gi-the a-thiⁿ he ta tse a' be the, e'-she ta kiⁿ do.

Hau! we-do-ba tse', wa-dsu'-ta tse-do'-zhiⁿ-ga kshe tha'-ha, shi wa'-tho-toⁿ a-ni' a-doⁿ, tha'-gthiⁿ tha-the a-doⁿ, shtoⁿ-ga shka'-xe a-doⁿ e', ha, shi noⁿ-ka u-pa' kshe i'-stsi-zhi-hi ta kiⁿ da, a'-hiⁿ-u-ha-ge shki e'. Wi-tsi'-go a-ka, wa-ni'-e-cka she'-moⁿ moⁿ-zhi a-thiⁿ he ta tse a' be the. Mi the zhiⁿ-ga' u-noⁿ a'-wa-the ta tse a' be the, e-she ta kiⁿ do'. Woⁿ shki doⁿ zhiⁿ-ga ts'e' wa-tse'-xi a-wa-gi-the a-thiⁿ he ta tse a' be the, e-she ta kiⁿ do'.

Hau! ga she'-noⁿ a noⁿ e'.

NI'-KI WI'-GI-E OF THE TSI'-ZHU WA-SHTA'-GE

(Free translation, p. 277; literal translation, p. 591)

BY MOⁿ-ZHOⁿ-A'-KI-DA

1. Ha' tha tsi ta', a biⁿ da, tsi ga,
2. Zhiⁿ-ga ni-ka-shi-ga ba zhi a-tha', wi-choⁿ-ga, e'-ki-e a-ka', a biⁿ da, tsi ga,
3. Wi'-choⁿ-ga', a biⁿ da, tsi ga,
4. U'-toⁿ-be tha-the ta bi a', wi-choⁿ-ga', a biⁿ da, tsi ga,
5. Wi'-choⁿ-ga ga xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
6. Moⁿ-xe u-cha-ki-ba wiⁿ a', a biⁿ da, tsi ga,
7. E'-dsi xtsi hi noⁿ-zhiⁿ a', a biⁿ da, tsi ga,
8. Wi'-zhiⁿ-the a', a biⁿ da, tsi ga,
9. Oⁿ-ha-goⁿ moⁿ-zhi xtsi a', a biⁿ da, tsi ga,

10. U'-t^o-be tha-the ʦa bi a', wi-ç^o-ga', a biⁿ da, ʦi ga,
 11. Zhiⁿ'-ga ni-ka-shi-ga ba zhi a-tha', wi-ç^o-ga, e'-ki-a bi a', a biⁿ da, ʦi ga,

Ha' tha tsi ʦa, a biⁿ da, ʦi ga,

12. Ka'-xe-wa-hu-ça toⁿ a', a biⁿ da, ʦi ga,
 13. Ga' xtsi hi tha i doⁿ a', a biⁿ da, ʦi ga,
 14. Moⁿ'-xe u-ça-ki-ba wiⁿ hi-noⁿ-zhiⁿ a', a biⁿ da, ʦi ga,
 15. Wa'-k^o-da u-ga-sha-be xtsi doⁿ a', a biⁿ da, ʦi ga,
 16. He'-dsi xtsi a-gthi-noⁿ-zhiⁿ a', a biⁿ da, ʦi ga,
 17. Wi'-ç^o-ga ha'-ta-ha xtsi wa-xpa-thiⁿ tha thiⁿ sha zhi noⁿ a', a biⁿ da, ʦi ga,
 18. Moⁿ'-xe u-ça-ki-ba wiⁿ pshi a-tha', a biⁿ da, ʦi ga,
 19. E'-goⁿ thoⁿ-ta zhi a', wi-zhiⁿ-the a', a biⁿ da, ʦi ga,

Ha' tha ʦi ʦa, a biⁿ da, ʦi ga,

20. Wi'-ç^o-ga', a biⁿ da, ʦi ga,
 21. Noⁿ u'-t^o-be tha-the ʦa bi a', wi-ç^o-ga', a biⁿ da, ʦi ga,
 22. Wi'-zhiⁿ-the ga' xtsi hi tha i doⁿ a', a biⁿ da, ʦi ga,
 23. Moⁿ'-xe u-ça-ki-ba wiⁿ a', a biⁿ da, ʦi ga,
 24. E'-dsi xtsi hi noⁿ-zhiⁿ a', a biⁿ da, ʦi ga,
 25. Wi'-ç^o-ga', a biⁿ da, ʦi ga,
 26. Wa'-k^o-da u-ga-sha-be xtsi doⁿ a', a biⁿ da, ʦi ga,
 27. He'-dsi xtsi a-gthi-noⁿ-zhiⁿ a', a biⁿ da, ʦi ga,
 28. Ha'-ta-ha xtsi wa-xpa-thiⁿ tha thiⁿ sha zhi noⁿ a', a biⁿ da, ʦi ga,
 29. E'-goⁿ thoⁿ-ta zhi a', wi-zhiⁿ-the a', a biⁿ da, ʦi ga,

Ha' tha ʦi ʦa', a biⁿ da, ʦi ga,

30. Ha'! wi-ç^o-ga, e'-ki-e thoⁿ-ka', a biⁿ da, ʦi ga,
 31. U'-t^o-be tha-the tse a', wi-ç^o-ga', a biⁿ da, ʦi ga,
 32. Ka'-xe-wa-hu-ça toⁿ a', a biⁿ da, ʦi ga,
 33. Thu-e' xtsi hi the a', a biⁿ da, ʦi ga,
 34. Moⁿ'-xe u-ça-ki-ba we-do-ba kshe a', a biⁿ da, ʦi ga,
 35. He'-dsi xtsi hi noⁿ-zhiⁿ a', a biⁿ da, ʦi ga,
 36. Ni'-ka-wa-k^o-da-gi thiⁿ-kshe a', a biⁿ da, ʦi ga,
 37. Tho' toⁿ hi non-zhiⁿ a', a biⁿ da, ʦi ga,
 38. Ni'-ka-shi-ga wiⁿ the a-ka', wi-zhiⁿ-the a', a biⁿ da, ʦi ga,
 39. Noⁿ-pe-wa-the xtsi a-ka', wi-zhiⁿ-the a', a biⁿ da, ʦi ga,
 40. Noⁿ-pe-wa-the shki zha-zhe ki-t^o a-ka' e-zha-mi iⁿ da', a biⁿ da, ʦi ga,
 41. Ha'! wi-ʦi-go-e', e-gi-a bi a', a biⁿ da, ʦi ga,
 42. Zhiⁿ'-ga zhu-i-ga tha ba thoⁿ ʦe mi-kshe iⁿ da', a biⁿ da, ʦi ga,
 43. Zhiⁿ'-ga zhu-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, ʦi ga,
 44. I'-ʦs'a thiⁿ-ge ki-the moⁿ-thiⁿ ʦa i tsiⁿ da', a biⁿ da, ʦi ga,
 45. Gthe'-doⁿ-zhiⁿ-ga shki a', a biⁿ da, ʦi ga,

46. Zha'-zhe ki-ʦoⁿ moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʦsi ga,
 47. U'-noⁿ a bi i'-the ki-the moⁿ-thiⁿ ʦa i tsiⁿ da', a biⁿ da, ʦsi ga,
 48. Gthe'-doⁿ-wiⁿ shki a', a biⁿ da, ʦsi ga,
 49. Zha'-zhe a-ki-ʦoⁿ a-thiⁿ he iⁿ da', a biⁿ da, ʦsi ga,
 50. E'-shki doⁿ a', a biⁿ da, ʦsi ga,
 51. Zhiⁿ'-ga zha-zhe ki-ʦoⁿ moⁿ-thiⁿ ʦa i tsiⁿ da', a biⁿ da, ʦsi ga,
 52. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ʦa i tsiⁿ da', a biⁿ da, ʦsi ga,
 53. Wi-noⁿ bthiⁿ moⁿ-zhi iⁿ da, a biⁿ da, tsi ga.

Ha' tha tsi ʦa', a biⁿ da, ʦsi ga,

54. Ha'! wi-ʦoⁿ-ga', a biⁿ da, ʦsi ga,
 55. Wi'-ʦoⁿ-ga tho-e' xtsi hi the doⁿ a', a biⁿ da, ʦsi ga,
 56. Tho'-xe Pa-thi-hoⁿ toⁿ a', a biⁿ da, ʦsi ga,
 57. E'-dsi xtsi hi-noⁿ-zhiⁿ a', a biⁿ da, ʦsi ga,
 58. Ha'! wi-ʦsi-go-e', e-gi-a bi a', a biⁿ da, ʦsi ga,
 59. Ni'-ka-shi-ga wiⁿ the a-ka tha', a biⁿ da, ʦsi ga,
 60. Noⁿ'-pe-wa-the xtsi a-ka', wi-zhiⁿ-the a', a biⁿ da, ʦsi ga,
 61. Zhiⁿ'-ga zhu-i-ga oⁿ-tha ba thoⁿ ʦse a-toⁿ he iⁿ da', a biⁿ da, ʦsi ga,
 62. Moⁿ'-ki-ʦiⁿ-dse tsi-the doⁿ a', a biⁿ da, ʦsi ga,
 63. Ha'-ba-koⁿ-ʦe-ʦi-da e-goⁿ toⁿ noⁿ a', a biⁿ da, ʦsi ga,
 64. U'-doⁿ-be tha-gthiⁿ xtsi hi-tse-the toⁿ a', a biⁿ da, ʦsi ga,
 65. Ga' tse shki zhu-i-ga tha ba thoⁿ tse iⁿ da', a biⁿ da, ʦsi ga,
 66. I'-u-tha-bthoⁿ-ʦe a-tsia-the a-ka', a biⁿ da, ʦsi ga,
 67. I'-u-wa-pa noⁿ a-tha', a biⁿ da, ʦsi ga,
 68. Zhiⁿ'-ga moⁿ-koⁿ tha ba thoⁿ ʦse noⁿ a-tha', a biⁿ da, ʦsi ga,
 69. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʦsi ga,
 70. A'-dsu-ʦa i-ga-ʦi-ge a-ki-gtha-thiⁿ moⁿ-thiⁿ ʦa i tsiⁿ da', a biⁿ da,
 ʦsi ga,
 71. U'-noⁿ a bi shki i-the ki-the moⁿ-thiⁿ ʦa i tsiⁿ da', a biⁿ da, ʦsi ga,

Ha' tha ʦsi ʦa', a biⁿ da, ʦsi ga,

72. I'-thoⁿ-bi-oⁿ xtsi moⁿ-ki-ʦiⁿ-dse tsi-the doⁿ a', a biⁿ da, ʦsi ga,
 73. Moⁿ'-koⁿ-ʦoⁿ-ga zhiⁿ-ga tse a', a biⁿ da, ʦsi ga,
 74. Xtha' zhu-dse i-tse-the toⁿ a', a biⁿ da, ʦsi ga,
 75. Ga' tse shki a', a biⁿ da, ʦsi ga,
 76. Zhiⁿ'-ga zhu-i-ga tha ba thoⁿ ʦse iⁿ da', a biⁿ da, ʦsi ga,
 77. Zhiⁿ'-ga moⁿ-koⁿ the moⁿ-thiⁿ bi doⁿ a', a biⁿ da, ʦsi ga,
 78. A'-dsu-ʦa i-ga-ʦi-ge a-ki-gtha-thiⁿ moⁿ-thiⁿ ʦa i tsiⁿ da', a biⁿ da,
 ʦsi ga,
 79. I'-u-wa-ʦs'u-xa noⁿ a-tha', a biⁿ da, ʦsi ga,
 80. ʦs'o'-xe shki zha-zhe ki-ʦoⁿ moⁿ-thiⁿ ʦa i tsiⁿ da', a biⁿ da, ʦsi ga,
 81. Zhiⁿ'-ga zho-i-ga tha bi doⁿ a', a biⁿ da, ʦsi ga,
 82. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ʦa i tsiⁿ da', a biⁿ da, ʦsi ga,

Ha' tha ʦsi ʦa', a biⁿ da, ʦsi ga,

83. Tho'-xe Pa-thi-hoⁿ toⁿ a', a biⁿ da, tsi ga,
 84. Moⁿ'-ki-çiⁿ-dse tsi-the doⁿ a', a biⁿ da, tsi ga,
 85. Ha'-ba zhu-dse kshe a', a biⁿ da, tsi ga,
 86. He'-dsi xtsi ga-çi-ge tsi-the toⁿ a', a biⁿ da, tsi ga,
 87. Zhiⁿ'-ga zhu-i-ga tha ba thoⁿ tse iⁿ da', a biⁿ da, tsi ga,
 88. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, tsi ga,
 89. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,

Ha' tha tsi ta', a biⁿ da, tsi ga,

90. I'-thoⁿ-bi-oⁿ xtsi moⁿ-ki-çiⁿ-dse tsi-the doⁿ a', a biⁿ da, tsi ga,
 91. Ha'-ba to-ho kshe a', a biⁿ da, tsi ga,
 92. Wa'-toⁿ to-ho thiⁿ-kshe e'-ki-thoⁿ-ba xtsi a', a biⁿ da, tsi ga,
 93. Ga'-çi-ge tsi-the toⁿ a', a biⁿ da, tsi ga,
 94. Ga' tse shki a', a biⁿ da, tsi ga,
 95. Noⁿ'-bthe moⁿ-thiⁿ bi doⁿ a', a biⁿ da, tsi ga,
 96. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,

Ha' tha tsi ta', a biⁿ da, tsi ga,

97. We'-tha-bthiⁿ-oⁿ xtsi moⁿ-ki-çiⁿ-dse tsi-the doⁿ a', a biⁿ da, tsi ga,
 98. Ha'-ba çka kshe noⁿ a', a biⁿ da, tsi ga,
 99. Wa'-toⁿ çka thiⁿ-kshe e'-ki-thoⁿ-ba xtsi ga-çi-ge tsi-the toⁿ a', a
 biⁿ da, tsi ga,
 100. Zhiⁿ'-ga noⁿ-bthe the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 101. Ts'e' wa-tse-xi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 102. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,

Ha' tha tsi ta', a biⁿ da, tsi ga,

103. We'-do-bi-oⁿ xtsi moⁿ-ki-çiⁿ-dse tsi-the doⁿ a', a biⁿ da, tsi ga,
 104. Ha'-ba gthe-zhe kshe a', a biⁿ da, tsi ga,
 105. Wa'-toⁿ gthe-zhe thiⁿ-kshe e'-ki-thoⁿ-ba xtsi a', a biⁿ da, tsi ga,
 106. Ga'-çi-ge tsi-the toⁿ a', a biⁿ da, tsi ga,
 107. Be' wa-dsu-ta don mi-ga thiⁿ-ge tse a', hiⁿ a', a biⁿ da, tsi ga,
 108. Wa'-dsu-ta mi-ga zhu-gthe kshi-the toⁿ a', a biⁿ da, tsi ga,
 109. Noⁿ'-bthe the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 110. Noⁿ'-bthe ki i-tsa thiⁿ-ge ki-the moⁿ-thiⁿ ta i tsiⁿ da, a biⁿ da,
 tsi ga.

111. Wi'-çoⁿ-ga u-toⁿ-be tha the ta bi a tha', a biⁿ da, tsi ga,
 112. He'-dsi xtsi hi noⁿ-zhiⁿ a', a biⁿ da, tsi ga,
 113. Pi'-çi-hi toⁿ noⁿ a', a biⁿ da, tsi ga,
 114. E'-dsi xtsi hi noⁿ-zhiⁿ a', a biⁿ da, tsi ga,
 115. Ga' tse shki a', a biⁿ da, tsi ga,
 116. Zho'-i-ga oⁿ-tha ba thoⁿ tse iⁿ da', a biⁿ da, tsi ga,

117. Pi'-çi u-noⁿ-bu-dse xtsi a-ka', a biⁿ da, tsi ga,
 118. Ga' tse shki a', a biⁿ da, tsi ga,
 119. Zhiⁿ'-ga zho-i-ga the ta i tsiⁿ da', a biⁿ da, tsi ga,
 120. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,

Ha' tha tsi ta', a biⁿ da, tsi ga,

121. Xoⁿ'-dse hi toⁿ noⁿ a', a biⁿ da, tsi ga,
 122. E'-dsi xtsi hi noⁿ-zhin a', a biⁿ da, tsi ga,
 123. Wi'-noⁿ wa-koⁿ-da ts'e wa-tse-xi a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
 124. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, tsi ga,
 125. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 126. Pa-xiⁿ ça-dse çi e-goⁿ a' bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 127. Xiⁿ'-ha ba-ç'iⁿ-tha ga ge a', a biⁿ da, tsi ga,
 128. U'-noⁿ a-gi-the a-toⁿ he iⁿ da', a biⁿ da, tsi ga,
 129. Zhiⁿ'-ga u-noⁿ the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 130. Koⁿ' thi-hi-da ga thiⁿ-kshe a', a biⁿ da, tsi ga,
 131. Çi'-koⁿ thi-hi-da e' noⁿ bi noⁿ a', a biⁿ da, tsi ga,
 132. Çi'-koⁿ thi-hi-da i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 133. Zhiⁿ'-ga u-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 134. Wi'-tsu-shpa', a biⁿ da, tsi ga,
 135. Wi'-noⁿ bthiⁿ moⁿ-zhi iⁿ da', a biⁿ da, tsi ga,

Ha' tha tsi ta', a biⁿ da, tsi ga,

136. Ni'-u-thi-xa-xa xtsi ge dsi a', a biⁿ da, tsi ga,
 137. E'-dsi xtsi hi noⁿ-zhiⁿ a', a biⁿ da, tsi ga,
 138. Wa'-zha-zhe wiⁿ the a-ka iⁿ da', a biⁿ da, tsi ga,
 139. Ni' zhu-i-ga the xtsi ni-ka-shi-ga a-ka iⁿ da', a biⁿ da, tsi ga,
 140. Wi'-tsu-shpa', a biⁿ da, tsi ga,
 141. Zhiⁿ'-ga zhu-i-ga the thiⁿ-ga bi e'-sha bi a', a biⁿ da, tsi ga,
 142. Zhiⁿ'-ga zhu-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
 143. Ts'e' wa-tse-xi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 144. Zhiⁿ'-ga zhu-i-ga oⁿ-tha' bi doⁿ a', a biⁿ da, tsi ga,
 145. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 146. Hoⁿ'-ba tha-gthiⁿ shki u-hi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 147. Wi'-noⁿ bthiⁿ moⁿ-zi iⁿ da', a biⁿ da, tsi ga,

Ha' tha tsi ta', a biⁿ da, tsi ga,

148. Wi'-çoⁿ-ga thi-to-ge gtha ba thiⁿ ha', a biⁿ da, tsi ga,
 149. Ga' xtsi hi tha i doⁿ a', a biⁿ da, tsi ga,
 150. Moⁿ'-hiⁿ-ts'a zhi thiⁿ-kshe noⁿ a', a biⁿ da, tsi ga,

151. Wi'-țsu-shpa wi-shnoⁿ wa-koⁿ-da țs'e wa-țse-xi a-toⁿ he iⁿ da',
a biⁿ da, țsi ga,
152. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, țsi ga,
153. Țs'e' wa-țse-xi ȓi-the moⁿ-thiⁿ ȓa i tsiⁿ da', a biⁿ da, țsi ga,
154. Wi'-noⁿ bthiⁿ moⁿ-zhi iⁿ da', a biⁿ da, țsi ga,

Ha' tha tsi ȓa', a biⁿ da, țsi ga,

155. Shiⁿ'-zha-hi toⁿ noⁿ a', a biⁿ da, țsi ga,
156. Wi'-shki doⁿ a', a biⁿ da, țsi ga,
157. Țs'e' wa-țse-xi a-toⁿ he iⁿ da', a biⁿ da, țsi ga,
158. Zhiⁿ'-ga zhu-i-ga oⁿ-tha bi doⁿ a', a biⁿ da, țsi ga,
159. Țs'e' wa-țse-xi ȓi-the moⁿ-thiⁿ ȓa i tsiⁿ da', a biⁿ da, țsi ga,
160. Hoⁿ'-ba tha-gthiⁿ u-wa'-ni-ȓa-shi-ga a-toⁿ he iⁿ da', a biⁿ da,
țsi ga,
161. Hoⁿ'-ba tha-gthiⁿ shki u-hi ȓi-the moⁿ-thiⁿ ȓa i tsiⁿ da', a biⁿ da,
țsi ga,

Ha' tha țsi ȓa', a biⁿ da, țsi ga,

162. Wi'-ȓoⁿ-ga, e-ȓi-a bi a', a biⁿ da, țsi ga,
163. Thi'-ȓo-ge gtha ba thiⁿ ha', wi-ȓoⁿ-ga, e'-ȓi-a bi a', a biⁿ da, țsi ga,
164. Thu-e' xtsi hi the doⁿ a', a biⁿ da, țsi ga,
165. Wi'-zhiⁿ-the a', a biⁿ da, țsi ga,
166. Wa'-dsu-ȓa wiⁿ țs'e' tha bi kshe a', wi-zhiⁿ-the, e'-ȓi-e a-ka', a
biⁿ da, țsi ga,
167. Wi'-ȓoⁿ-ga', a biⁿ da, țsi ga,
168. Zhiⁿ'-ga zhu-i-ga tha ba thoⁿ țse iⁿ da', a biⁿ da, țsi ga,
169. Zhiⁿ'-ga zhu-i-ga the ȓa i tsiⁿ da', a biⁿ da, țsi ga,
170. Zhiⁿ'-ga zhu-i-ga tha' bi doⁿ a', a biⁿ da, țsi ga,
171. U'-noⁿ a bi i-the ȓi-the moⁿ-thiⁿ ȓa i tsiⁿ da', a biⁿ da, țsi ga,

Ha' tha țsi ȓa', a biⁿ da, țsi ga,

172. Wi'-ȓoⁿ-ga', a biⁿ da, țsi ga,
173. Thi'-ȓo-ge gtha ba thiⁿ ha, wi-ȓoⁿ-ga, e'-ȓi-a bi a', a biⁿ da, țsi ga,
174. Thu-e' xtsi hi the doⁿ a', a biⁿ da, țsi ga,
175. Moⁿ'-zhoⁿ u-ȓoⁿ-ga xtsi thiⁿ-kshe dsi a', a biⁿ da, țsi ga,
176. E'-dsi xtsi hi noⁿ-zhiⁿ a', a biⁿ da, țsi ga,
177. Ga' tse shki a', a biⁿ da, țsi ga,
178. Zhiⁿ'-ga zhu-i-ga the ȓa i tsiⁿ da', a biⁿ da, țsi ga,
179. Moⁿ'-zhoⁿ-u-ȓoⁿ-ȓka shki zha-zhe oⁿ-ȓi-ȓoⁿ ȓa i tsiⁿ da', a biⁿ da,
țsi ga,
180. Zhiⁿ'-ga țs'e' wa-țse-xi ȓi-the moⁿ-thiⁿ ȓa i tsiⁿ da', a biⁿ da,
țsi ga,

Ha' tha tsi ȓa', a biⁿ da, țsi ga,

181. Wi'-çon-ga', a biⁿ da, tsi ga,
 182. Thi'-to-ge gtha ba thiⁿ ha', a biⁿ da, tsi ga,
 183. Wi'-zhiⁿ-the a', a biⁿ da, tsi ga,
 184. Ni'-ka-shi-ga wiⁿ e-dsi a-ka', a biⁿ da, tsi ga,
 185. Tsi'u-ta-ça xtsi a-ka tha', a biⁿ da, tsi ga,
 186. Ni'-ka-shi-ga', a biⁿ da, tsi ga,
 187. Tsi'-hu-koⁿ u-k'u-dse a-ka tha', a biⁿ da, tsi ga,
 188. Ga' tse shki a', a biⁿ da, tsi ga,
 189. Zha'-zhe ki-toⁿ a-ka e-zha-mi iⁿ da', a biⁿ da, tsi ga,
 190. Tsi'u-ta-ça goⁿ-tha a-ka', wi-zhiⁿ-the a', a biⁿ da, tsi ga,
 191. Tsi'u-ta-ça wa'-gthiⁿ a-tha, wi-zhiⁿ-the a', a biⁿ da, tsi ga,
 192. Zhiⁿ'-ga zhu-i-ga the ta i tsiⁿ da', a biⁿ da, tsi ga,
 193. Tsi'-u-ta-ça shki zha'-zhe ki-toⁿ ta i tse a-tha', a biⁿ da, tsi ga,
 194. Zhiⁿ'-ga u-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da,
 tsi ga,
 195. Ni'-ka-shi-ga', a biⁿ da, tsi ga,
 196. Noⁿ'-pe-wa-the xtsi a-ka iⁿ da', a biⁿ da, tsi ga,
 197. Tsi-u'-ki-a-çe shki zha-zhe ki-toⁿ a-ka e-zha-mi iⁿ da', a biⁿ da,
 tsi ga,
 198. Ga' tse shki a', a biⁿ da, tsi ga,
 199. Zhiⁿ'-ga zhu-i-ga the ta i tsiⁿ da', a biⁿ da, tsi ga,
 200. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, tsi ga,
 201. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ da, tsi ga,
 202. Hoⁿ'-ba tha-gthiⁿ shki u-hi ki-the moⁿ-thiⁿ ta i tsiⁿ da', a biⁿ
 da, tsi ga,

Ha' tha tsi ta, a biⁿ da, tsi ga,

203. Wi'- çon-ga, e'-ki-e a-ka', a biⁿ da, tsi ga,
 204. Zhiⁿ'-ga zhu-i-ga the wa-thiⁿ-ga bi a-tha, wi-zhiⁿ-the, e'-ki-e
 a-ka', a biⁿ da, tsi ga,
 205. Wi'-çon-ga, a biⁿ da, tsi ga,
 206. Thi'-to-ge gtha ba thiⁿ ha, wi-çon-ga, e'-ki-e a-ka', a biⁿ da, tsi ga,
 207. Wi'-çon-ga', a biⁿ da, tsi ga,
 208. Thu-e' xtsi hi the doⁿ a', a biⁿ da, tsi ga,
 209. Wi'-zhiⁿ-the a', a biⁿ da, tsi ga,
 210. Wa'-dsu-ta wiⁿ the kshe a', a biⁿ da, tsi ga,
 211. Ts'e' tha bi kshe a', wi-zhiⁿ-the, e'-ki-a bi a', a biⁿ da, tsi ga,
 212. Wi'-çon-ga', a biⁿ da, tsi ga,
 213. Zhiⁿ'-ga zhu-i-ga the ta i tsiⁿ da', a biⁿ da, tsi ga,
 214. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, tsi ga,
 215. Ts'e' wa-tse-xi ki-the moⁿ-thiⁿ ta i tsiⁿ da, a biⁿ da, tsi ga,

Ha' tha tsi ta', a biⁿ da, tsi ga,

216. Thi'-t̄o-ge gtha ba thiⁿ ha', wi-çoⁿ-ga', a biⁿ da, t̄si ga,
 217. Thu-e' xtsi hi the doⁿ a', a biⁿ da, t̄si ga,
 218. Moⁿ'-zhoⁿ u-t̄oⁿ-ga xtsi thiⁿ-kshe dsi a', a biⁿ da, t̄si ga,
 219. Ni'-ka-shi-ga toⁿ a', a biⁿ da, t̄si ga,
 220. Moⁿ'-zhoⁿ u-t̄oⁿ-ga xtsi thiⁿ-kshe dsi a', a biⁿ da, t̄si ga,
 221. E'-dsi xtsi ni-ka-shi-ga', a biⁿ da, t̄si ga,
 222. U'-da-bthu-bthu-e xtsi ni-ka-shi-ga toⁿ a', a biⁿ da, t̄si ga,
 223. Zhiⁿ'-ga zhu-i-ga the t̄a i tsiⁿ da', a biⁿ da, t̄si ga,
 224. Moⁿ'-zhoⁿ-u-çkoⁿ-çka shki zha-zhe ki-t̄oⁿ t̄a i tsiⁿ da, a biⁿ da,
 t̄si ga,
 225. Moⁿ'-zhoⁿ shki zha-zhe ki-t̄oⁿ t̄a i tsiⁿ da', a biⁿ da, t̄si ga,
 226. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ t̄a i tsiⁿ da', a biⁿ da, t̄si ga,
 227. Hoⁿ'-ba tha-gthiⁿ shki u-hi ki-the moⁿ-thiⁿ t̄a i tsiⁿ da', a biⁿ da,
 t̄si ga,
 228. Hoⁿ'-ba u-ça-ki-ba do-ba u-hi ki-the moⁿ-thiⁿ t̄a i tsiⁿ da', a biⁿ
 da, t̄si ga,
 Ha' tha t̄si t̄a', a biⁿ da, t̄si ga,
 229. Wi'-zhiⁿ-the, e'-ki-a bi a', a biⁿ da, t̄si ga,
 230. Thi'-t̄o-ge gtha ba thiⁿ ha', wi-zhiⁿ-the, e'-ki-e a-ka', a biⁿ da,
 t̄si ga,
 231. Wi'-çoⁿ-ga', a biⁿ da, t̄si ga,
 232. Thu-e' xtsi hi the doⁿ a', a biⁿ da, t̄si ga,
 233. Ni' u-ga-xthi wiⁿ e-dsi noⁿ noⁿ a', a biⁿ da, t̄si ga,
 234. E'-dsi xtsi a', a biⁿ da, t̄si ga,
 235. T̄si' zhiⁿ-ga wiⁿ the tse a', wi-zhiⁿ-the a', a biⁿ da, t̄si ga,
 236. E'-dsi xtsi hi noⁿ-zhiⁿ bi a', a biⁿ da, t̄si ga,
 237. Hoⁿ'-ga bi a, wi-zhiⁿ-the a', a biⁿ da, t̄si ga,
 238. Wi'-t̄si-go-e', e-gi-a bi a', a biⁿ da, t̄si ga,
 239. Zhiⁿ'-ga zhu-i-ga oⁿ-tha ba thoⁿ t̄se a-toⁿ he iⁿ da', a biⁿ da, t̄si ga,
 240. Wi'-zhiⁿ-the a', a biⁿ da, t̄si ga,
 241. T̄si' u-t̄a-ça wa-gthiⁿ wiⁿ u-gthiⁿ a-ka', wi-zhiⁿ-the a', a biⁿ da,
 t̄si ga,
 242. Ga' tse shki a', a biⁿ da, t̄si ga,
 243. Zhiⁿ'-ga zhu-i-ga the moⁿ-thiⁿ t̄a i tsiⁿ da', a biⁿ da, t̄si ga,
 244. T̄si' u-k'u-k'u-dse a-ka', wi-zhiⁿ-the, a', a biⁿ da, t̄si ga,
 245. E'-shki doⁿ a', a biⁿ da, t̄si ga,
 246. Zhiⁿ'-ga zhu-i-ga tha bi doⁿ a', a biⁿ da, t̄si ga,
 247. U'-noⁿ a bi i-the ki-the moⁿ-thiⁿ t̄a i tsiⁿ da', a biⁿ da, t̄si ga,
 248. Hoⁿ'-ba u-ça-ki-ba do-ba u-hi' ki-the moⁿ-thiⁿ t̄a i tsiⁿ da', a
 biⁿ da, t̄si ga.

PART III.—LITERAL TRANSLATION

THE XO'-KA WI'-GI-E³³

(Free translation, p. 74; Osage version, p. 305)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; t̄si, house; ga, in this, 18, 66, 82.
2. Hoⁿ-ga, the Hoⁿ-ga subdivision; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, a people; ba doⁿ, they were; a, they said.
3. Ha, O; wi-čoⁿ-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
4. We-ki-k'oⁿ, ceremonial articles, or symbols; thoⁿ-t̄se, suitable for use; thiⁿ-ge, none; a-tha, there is; wi-čoⁿ-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
5. Iⁿ-gthoⁿ-ga, Puma; do-ga, the male; toⁿ, standing; a, they said.
6. Ha, Ho; wi-čoⁿ-ga, my younger brother; e-gi-a, said to him; bi, they; a, they said.
7. We-ki-k'oⁿ, ceremonial articles, or symbols; thoⁿ-t̄se, suitable for use; thiⁿ-ge, none; a-tha, there is; wi-čoⁿ-ga, my younger brother; e-gi-a, said to him; bi, they; a, they said.
8. Tho-e, in haste; xtsi, verily; hi-the, he went forth; doⁿ, did; a, they said.
9. A-ba-do, a small hill; a-ga-ha, upon the brow of; dsi, there; xtsi, verily; a, they said, 51.
10. Wa-ča-be, the black bear; u-ča-ka, without blemish, without spots; thiⁿ-ge, none; that has none; toⁿ noⁿ, the standing; a, they said.
11. Tho, in his presence; toⁿ, where he stood; hi, having arrived there; noⁿ-zhiⁿ, stood; bi, they; a, they said.
12. Ha, O; wi-t̄si-go-e, my grandfather; e-gi-a, said to him; bi, they; a, they said.
13. We-ki-k'oⁿ, ceremonial article, or symbol; thoⁿ-t̄se, suitable; thiⁿ-ge, none; a-tha, there are; wi-t̄si-go-e, my grandfather; e-gi-e, said to him; a-ka, they.
14. Ha, Ho; zhiⁿ-ga, little ones; e, to say; tsi-the, he hastened; a, they said.
15. We-ki-k'oⁿ, ceremonial articles, or symbols; thoⁿ-t̄se, suitable; thiⁿ-ge, you have none; e-she, you having said; doⁿ, because; a, they said.

³³ Many of the lines of the wi'-gi-es are used again and again. Where such repetitions of a line occur the sequential numbers of the lines having the same words and meaning will be grouped together so that the translation of one line will suffice for all, in order that much labor and space may be saved. For the same reason the refrain at the end of every line, "A biⁿ da, t̄si ga," will be omitted save in the opening line of the wi'-gi-e.

16. We-ki-k'oⁿ, ceremonial article, or symbol; thoⁿ-tse, suitable; a-toⁿ-he, I stand.
17. E-dsi, there, in the activities of life; zhi, absent; the, moving; thiⁿ-ge, none, never; xtsi, verily; a-ni-ka-shi-ga, I am a person; iⁿ da, I am.
19. Xa-dse, grass; ba-tse, a bunch of; hoⁿ-çka, one of any kind; doⁿ, the; a, they said.
20. Thi-thi-shi-zhe, plucked and twisted it; gthi, drew toward himself; noⁿ-the, placed it upon the ground; toⁿ, as he stood; ³³, they said, 26, 44.
21. Ga, these grasses; tse, that lay upon the ground; shki, also; a, they said, 71, 78.
22. We-ki-k'oⁿ, ceremonial article; the, make of it; moⁿ-thiⁿ,³⁴ as they travel the path of life; ta biⁿ da, they shall, 28, 41, 46, 58.
23. Tho-e, in haste; xtsi, verily; çi-thu-çe, took footsteps, went forth; doⁿ, did; a, they said, 29, 37, 42, 50.
24. Ba-xpe, small stunted oaks; ba-tse, a bunch of; hoⁿ-çka, any kind; doⁿ, the; a, they said.
25. Ga, this, bunch of stunted oaks; thiⁿ-kshe, sitting here; shki, also; a, they said, 27, 32, 40, 45, 55.
30. Ga-xa, a branch, a creek; zhiⁿ-ga, small; çe-gtha-gtha the, a line of groves along its banks; xtsi, verily; ge, dsi, there amongst; a, they said.
31. Zhoⁿ-sha-be-the hi, dark-wood tree, the red-bud; ba-tse, a bunch of; hoⁿ-çka, any kind; doⁿ, the; a, they said.
33. We-ki-k'oⁿ, ceremonial articles or symbol; the, make of; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
34. Noⁿ-xthe, charcoal; gi-the, they shall make of it; moⁿ-thiⁿ, as they travel the path of life; ta biⁿ da, they shall.
35. Noⁿ-xthe, charcoal; gi-the, they make of it; bi, they; doⁿ, when, a, they said.
36. U-noⁿ, old age; a bi, spoken of as; i-the, live to see; moⁿ-thiⁿ, as they travel the path of life; ta biⁿ da, they shall, 98.
38. Moⁿ-ça, arrow-shaft trees; ba-tse, bunch; hoⁿ-çka, any kind; doⁿ, the; a, they said.
39. E-dsi, there, close to it; xtsi, verily; hi, having arrived at; gthiⁿ, he sat down; thiⁿ-kshe, sitting; a, they said.
43. Ha-çi-hi, grapevine; koⁿ, the root; ba-tse, bunch; hoⁿ-çka, any kind; doⁿ, the; a, they said
47. Zhiⁿ-ga, the little ones; we-ki-k'oⁿ, ceremonial articles or symbols; tha, they make of; bi, they; doⁿ, when; a, they said.
48. Da-gthe, captives; i-thi-sha-wiⁿ, they shall tie up as with cords; e noⁿ bi noⁿ, and spoken of as cords; a, they said.

³⁴ The word moⁿ-thiⁿ, used colloquially, means, to walk. When the word is used figuratively and ceremonially it denotes the continuation of an important act during the life journey of the tribe.

49. Shoⁿ, for all time; xtsi, verily; ga-xe, they shall make of it; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.
52. 'Iⁿ, stony; pa-çi, point; hoⁿ-çka, of any kind; doⁿ, the; a, they said.
53. 'Iⁿ-zhiⁿ-ga, small stones; do-ba, four.
54. Çto-the shu, gathered them together; gthi, brought them toward himself; noⁿ-the, placed them in a pile; toⁿ, as he stood; a, they said.
56. We-ki-k'oⁿ, ceremonial articles or symbols; the, make of them; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.
57. Zhiⁿ-ga, the little ones; da-çi-hi, cleanse themselves with heat; ki-the, cause themselves; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.
59. Zhiⁿ-ga, the little ones; ʔsi-hi, frame of their house; u-gthe, use as supports for; the, use them; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.
60. ʔsi, house; hiu-gthe, frame; gi-shoⁿ-tha, loosen; zhi, not; ki-the, cause for themselves; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.
61. Wa-koⁿ-da, god's; ʔsi, house; iⁿ da, it is.
62. ʔsi, house; hi-u-gthe, frame; wi-ʔa, is mine.
64. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; the, make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
65. Wa-koⁿ-da, god's; ʔsi, house; toⁿ, possess; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.
67. U-çi-gthe, a line of footprints; wiⁿ, one; i-tse-the, he placed; toⁿ, as he stood; a, they said.
68. U-çi-gthe, a line of footprints; pe-thoⁿ-ba, seven in number.
69. Thi-u-ba-he, from the side of the door; i-sdu-ge, the right side; dsi, there; a, they said.
72. Wa-we-a-ga-çkoⁿ-the, I have made to be symbols; iⁿ da, I have; 79.
73. O-doⁿ, military honors; pe-thoⁿ-ba, the seven; e noⁿ bi noⁿ, that are spoken of as; a, they said.
74. Shoⁿ, all of them, and for all time; xtsi, verily; pa-xe iⁿ da, I have made them to be.
75. U-çi-gthe, a line of footprints; sha-pe, six in number; a, they said.
76. Thi-u-ba-he, side of the door; tha-ʔa, the left side; dsi, there; a, they said.
77. U-çi-gthe, a line of footprints; sha-pe ha, six in number; i-tse-the, he placed; toⁿ, as he stood; a, they said.

80. O-doⁿ, military honors; sha-pe; e noⁿ bi noⁿ, that are spoken of as; a, they said.
81. I-tha-ga-çkoⁿ-the, I have made them to symbolize; iⁿ da, I have; e, saying; toⁿ, he stood; a, they said.
83. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; tha, they make of; bi, they; ga, thus; noⁿ-zhiⁿ da, they shall stand.
84. Mi-xa çka, white swan; çoⁿ-ga, the great; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
85. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; the, they make of; řa bi a, they shall; wi-çoⁿ-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
86. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; oⁿ-the, they make of me; bi, they; doⁿ, when; a, they said, 92.
87. Wa-dsu-řa, living creatures; shoⁿ-e-goⁿ, all, whatever kind they may be; xtsi, verily; a, they said.
88. Wi-noⁿ, I alone; a-hiu, wings; ça-gi, strong; bthiⁿ da, I am; e, saying; toⁿ, he stood; a, they said.
89. Hoⁿ-ba, a day; he-be, the half of; a, they said.
90. řse-doⁿ, the great lake; go-da-ha, on the farther side of; xtsi, verily; a, they said.
91. Ga-ha-ha, swinging up and down; a-hi-gthiⁿ, having arrived there I sit upon the waves; a-thiⁿ he, in my life movements; noⁿ iⁿ da, it is my habit; e, saying; toⁿ, he stood; a, they said.
93. A-hiu-ha, their arms; ça-gi a bi, spoken of as strong; i-the, live to see; moⁿ-thiⁿ, as they travel the path of life; řa i tsiⁿ da, they shall.
94. Hoⁿ-ba, the days; u-ça-ki-ba, the divisions of; do-ba, the four.
95. U-hi, to arrive there and enter; ki-the, they shall cause themselves to; moⁿ-thiⁿ, as they travel the path of life; řa biⁿ da, they shall.
96. U-noⁿ, old age; a bi, spoken of as; shki, and; i-the, live to see; ki-the, they shall cause themselves to; moⁿ-thiⁿ, as they travel the path of life; řa biⁿ da, they shall.
97. Zhiⁿ-ga, the little ones; u-noⁿ, the means of reaching old age; oⁿ-gi-the, make of me; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.

KI'-NO^N WI'-GI-E

(Free translation, p. 77; Osage version, p. 307)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; řsi, house; ga, in this, 11, 33, 40, 43, 51.
2. Wa-ça-be, the black bear; u-ça-řa, blemish, spots; thiⁿ-ge, that has none; kshe, that lies; a, they said.
3. řa, the deer, ki-thi-xa, mate; bi, they; u-zhiⁿ-ga, when it was yet small, young; xtsi, verily; thiⁿ-kshe, sitting; dsi, then; a, they said.

4. Ni-dse, haunch, body; *ki*, to lay down as to rest; i-noⁿ-the, to put upon the ground; *ta doⁿ*, to do so, pressed with the desire to rest, hibernate; a, they said.
5. U-*k'oⁿ* wa-noⁿ-tha zhi, perplexed, bewildered; xtsi, verily; thiⁿ, he was; a, they said.
6. *Ṭa-dse*, the winds, the four quarters; e-noⁿ-ha, to each one.
7. Ha-shki-pa, returning to the starting point; a-gthi, returning; noⁿ-zhiⁿ-zhiⁿ, repeatedly, to stand; the, as he moved about; a, they said.
8. Shoⁿ, while yet acting in this manner; toⁿ iⁿ da, and as she stood.
9. Thu-e, quickly; xtsi, verily; *çi-thu-çe*, taking footsteps; the, went forth; doⁿ, did; a, they said, 14, 18, 23, 28, 34.
10. Xa-dse, grass; ba-*tse*, bunch; hoⁿ-*çka*, of any kind; doⁿ, the; a, they said.
12. Thi-thi-*çki*, gathered compactly together; gthi, toward himself; noⁿ-the, placed upon the ground; thiⁿ-kshe, as she sat; a, they said, 16, 21, 26.
13. Ni-dse, haunch, body; *ki*, down; i-noⁿ-tha, upon the ground as to rest; zhi, not; the, went away; a, they said, 17, 22, 27, 32.
15. Ba-xpe, stunted oaks; zhiⁿ-ga, small; hoⁿ-*çka*, of any kind; doⁿ, the; a, they said.
19. Ga-xa, a branch, stream; zhiⁿ-ga, small; *çe gtha-gtha*, with a line of groves upon its banks; xtsi, verily; *ge*, amongst; dsi, there; a, they said, 24.
20. Zhoⁿ-sha-be-the hiu, dark-wood trees, the red-bud; ba-*tse*, a bunch; hoⁿ-*çka*, any kind; doⁿ, the; a, they said.
25. Ha-*çi-hi*, grapevine; *koⁿ*, root; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
29. Moⁿ-ha, a cliff; pa-*çi*, to the summit of; hoⁿ-*çka*, any kind; doⁿ, the; a, they said.
30. 'Iⁿ-zhiⁿ-ga, small stones; do-ba, four.
31. Thi-*ta-the*, gathered them together; gthi, toward herself; i-noⁿ-the, placed them upon the ground; toⁿ, as she stood; a, they said.
35. 'Iⁿ, rocky cliff; pa-*çi*, to the summit of; a-ga-ha, upon; dsi, there; xtsi, verily; a, they said.
37. Thi-*çoⁿ-tha*, turned over; gthi, and drew toward herself; i-tse-the, and placed them upon the ground; toⁿ, she stood; a, they said.
38. 'Iⁿ, a stone; *ta-xpi*, upon the crown of her head; a-gthoⁿ, placed thereon; xtsi, verily; hi, having arrived there; gthiⁿ, sat; thiⁿ-kshe, sitting; a, they said.
39. Ni-dse, haunch; *ki*, down; i-noⁿ-the, placed upon the ground; thiⁿ-kshe, sitting; a, they said.
41. Mi, moons; pe-thoⁿ-ba, seven.

42. He-dsi, close to; xtsi, verily; hi, having arrived at; gthiⁿ, she sat; thiⁿ-kshe, sitting; a, they said.
44. Hoⁿ-ba, days; u-ça-ki-ba, the divisions of; wiⁿ, one; u-pshi, I have arrived at and am entering; shoⁿ, verily; e-ki-the, thought of herself; thiⁿ-kshe, as she sat; a, they said, 44, 50.
45. Wa-zhiⁿ-ga, the birds; ho-wa-gi ki-he, in every direction; shoⁿ e-goⁿ, verily in all directions; xtsi, verily; a, they said.
46. Ho-çoⁿ, calling, singing; wa-noⁿ-k'oⁿ, hearing them; thiⁿ-kshe, as she sat; a, they said.
48. Wa-gthu-shka zhiⁿ-ga, the little bugs, insects.
42. Kıa-hi-hi the, flying hither and thither in swarms; xtsi, verily; wa-doⁿ-be, she saw; thiⁿ-kshe, as she sat; a, they said.
52. Wa-koⁿ-da, god, used here figuratively for season; u-pshi, I have arrived at and am entering; shoⁿ, verily; e-ki-the, she thought of herself; thiⁿ-kshe, as she sat; a, they said.
53. Zhiⁿ-ga-zhiⁿ-ga, the children.
54. Hoⁿ-ba, days; u-ça-ki-ba, divisions of; u-ni-ka-shi-ga, dwell therein as persons; ға, shall; bi, they; e-ki-the, thought of herself; thiⁿ-kshe, as she sat; a, they said.
55. Zhiⁿ-ga-zhiⁿ-ga, her child; gthu-çe, she took up; doⁿ, then; a, they said.
56. Wa-koⁿ-da, and to the god; tse-ga, that early; xtsi, verily; e-thoⁿ-be, rises and appears; hi, comes; noⁿ, habitually; bi, they, a, they said.
57. Ba-ha, exhibit, hold up to view; offer; tsi, come, having come to the door; noⁿ-zhiⁿ, stood; toⁿ, standing; a, they said.
58. Zhiⁿ-ga, the little ones; ni-ka-shi-ga, persons, people; bi a, they now are; wi-ți-go-e, O, grandfather; e, saying; toⁿ, she stood; a, they said.
59. Zhiⁿ-ga, the little ones; u-noⁿ, old age; i-the, live to see; ki-the, enable themselves; moⁿ-thiⁿ, as they travel the path of life; ға bi a, help them to; wi-ți-go-e, O, grandfather; e, saying; toⁿ, she stood; a, they said.

KI'-NO^N WI'-GI-E

(Free translation, p. 79; Osage version, p. 309)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ți, house; ga, in this, 9, 22, 26.
2. Zhiⁿ-ga, the little ones; ki-noⁿ, symbolic paintings; gi-tha, to make of; bi, they; thiⁿ-ge, they have none; a-tha, they have; wi-ți-go-e, O, grandfather; e, saying; toⁿ, he stood.
3. Zhiⁿ-ga, the little ones; ki-noⁿ, symbolically paint; gi-tha, themselves; bi, they; doⁿ, when; a, they said.
4. Wa-koⁿ-da, the god; tse-ga, early; xtsi, verily; e-thoⁿ-be, arises and appears; hi, comes; noⁿ, habitually; bi, they; a, they said.

5. Wa-koⁿ-da, the god; u-ga-zhu-dse, that strikes the heavens with red; hi, as he comes; noⁿ noⁿ, regularly; a, they said.
6. Ga, that god; ki-noⁿ, symbolically paint; gi-the, make of; moⁿ-thiⁿ, as they travel the path of life; ta biⁿ da, they shall.
7. Ki-noⁿ, paint symbolically; gi-the, make of; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when.
8. U-noⁿ, old age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta biⁿ da, they shall, 21, 30.
10. Wa-ça-be, the black bear; u-ça-ka, blemish, spots; thiⁿ-ge, that has none; kshe, that lies; noⁿ, the; a, they said.
11. E-shki doⁿ, that animal also.
12. Wa-koⁿ-da, god; u-toⁿ-ba, to be noticed, identified; bi, they; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ta biⁿ da, they shall, 16, 35, 39.
13. Zhu-i-ga, my body; ça-be, the black; ga ge, these; a, they said.
14. Noⁿ-xthe, as charcoal; a-gi-the, I have made it to be; a-thiⁿ-he, in my life activities; iⁿ da, I have, 32, 37.
15. Noⁿ-xthe, charcoal; gi-the, they make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 34.
17. The-shka, the throat; çka, the white spot; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
18. Wa-koⁿ-da, the god; hoⁿ-ba, day; doⁿ, of; thiⁿ-kshe, sitting; a, they said.
19. I-bi-çoⁿ-dse, pressing close against him; oⁿ-kshi-the, we shall make it to be; ta i tse a-tha, we shall.
20. I-bi-çoⁿ-dse, press closely to him; oⁿ-kshi-tha, we make him to be; bi, we; doⁿ, when; a, they said.
23. Mi-xa, swan; çka, white; toⁿ-ga, the great; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
24. Ha, O; wi-çsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
25. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; tha, of which to make; bi, they; thiⁿ-ge, there is none; a-tha, it is so; wi-çsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
27. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; tha, to make of; bi, they; thiⁿ-ge, there is none; e-she doⁿ, when you say; a, they said.
28. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; oⁿ-tha, make of me; ba, they; thoⁿ-çse, they shall, being fit for such purpose; Mi-kshe, iⁿ da, I am.
29. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said, 33.

31. Çi-ha, the skin of the feet; u-sha-be, in which the color is dark; ga, this; thiⁿ-kshe, sitting; a, they said.
36. Pa-zhu-zhe, the bill; i-ťa-xe, the tip of; sha-be, dark in color; ga, this; thiⁿ-kshe, sitting; a, they said.
38. Zhiⁿ-ga, the little ones; noⁿ-xthe, charcoal; gi-the, make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.
40. A-hiu, wings; ga, these; thiⁿ-kshe, sitting; shki, also; a, they said.
41. Wa-gthe, plumes; gi-the, make of them; moⁿ-thiⁿ, as they travel the path of life; ťa i tsiⁿ da, they shall.
42. Wa-gthe, plumes; gi-the, they make of them; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.
43. Hoⁿ-ba, the day; wa-çu, that is clean, spotless, cloudless; ga, this; toⁿ, standing; a, they said.
44. I-tha-thu-çc, to bring with their strength; oⁿ-ga-xe, we shall make them to; oⁿ-moⁿ-thiⁿ, as we travel the path of life; ťa i tsiⁿ da, we shall.
45. Hoⁿ-ba, days; u-ça-çi-ba, the divisions of; do-ba, the four.
46. U-hi, to reach and to enter; çi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ťa bi a, they shall; zhiⁿ-ga, the little ones.

MO^N-THI^{N'}-THE-DO^N T^S'A-GE

(Free translation, p. 84; Osage version, p. 310)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ți, house; ga, in this, 7, 35, 63, 67, 72, 80, 83, 91, 120.
2. Wa-zha-zhe, name of the Wa-zha-zhe subdivision; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ba, they were; doⁿ, were; a, they said.
3. Wa-zha-zhe, man of the Wa-zha-zhe subdivision; wiⁿ, one; a, they said.
4. Wa-çi-gthi-gthoⁿ, to meditate for himself; tsi-the, he proceeded; thiⁿ-kshe, as he sat; a, they said.
5. T^S-xiⁿ-dse, at the end of the lodge; xtsi, verily; ge, there; dsi, at that place; a, they said.
6. Ba-moⁿ-xe, bowed, bent low, prostrate; hi-the, he fell; kshe, he lay; a, they said, 18, 33, 48, 65.
8. Hoⁿ-ga, sacred, that which was consecrated; wa-ga-xa, was made; bi, they, the people; a, they said, 22, 37, 53, 68, 85.
9. Iⁿ-dse-ha, the skin of the face, the forehead; ga-xe, he made of it, put it upon the skin of his face; toⁿ, as he stood; a, they said, 23, 38, 54, 69, 86.

10. Hoⁿ-ba, the day; i-*ta*-xe, at the beginning of; thoⁿ dsi, there, at that time; a, they said, 24, 39, 55, 70, 87.
11. Xa-ge, weep, cry; tha-shtoⁿ, cease; a-zhi, he did not; thiⁿ, as he moved about; a, they said, 25, 29, 40, 44, 56, 71, 88.
12. Thu-e, quickly, forthwith; xtsi, verily; *çi*-thu-*çe*, he took footsteps; the, and went forth; doⁿ, did; a, they said, 41.
13. *Ṭ*si-u-hoⁿ-ge, as he came to the edge of the village; xtsi, verily; ge dsi, there; a, they said.
14. Wa-koⁿ-da, the god of day, the sun; tho-*to*ⁿ, straight, in the middle of the heaven; a-thiⁿ, he brought him to or followed him; hi, arriving there; thiⁿ-kshe, he sat to rest; a, they said, 27, 42, 58, 74.
15. U-pa-*çe*, the time wherein darkness comes, the evening; thoⁿ dsi, at that time; a, they said, 28, 43, 59.
16. *Ṭ*se-xe, the open prairie; xtsi, verily; ge dsi, there in the midst of; a, they said, 30, 45, 60.
17. I-sdo-ge, toward his right side; pa-gthe, placing his head; xtsi, verily; a, they said, 32, 47, 64.
19. Wa-koⁿ-da, god; iⁿ-shta, his eyes; a-ga-*çta*, to close; ga-xe, he made them; kshe, as he lay down to rest; a, they said, 34, 49, 66, 81.
20. Shoⁿ thiⁿ-kshe iⁿ da, even as he sat, while yet he sat, 50, 57.
21. Wa-koⁿ-da, god; hoⁿ-ba, day; doⁿ, of; thiⁿ-kshe, sitting; a, they said.
26. Shoⁿ, then, even as he; toⁿ iⁿ da, paused, stood to rest.
31. The, in this spot; shki, also; wa-koⁿ-da, god; e-dsi a-ba, resides and moves therein; thoⁿ-ta, it is possible; shoⁿ, after all; e-the, he thought; thiⁿ-kshe, as he sat; a, they said, 46, 78.
36. Wa-koⁿ-da, god, used here as a trope for the light of day; oⁿ-thi-doⁿ, drawn over me; hi-the, has passed over; mi-kshe, me; shoⁿ, even now; e-*ki*-the, he thought; kshe, as he lay upon the ground; a, they said, 51, 82.
52. Pa, his head; thi-hoⁿ, raised; tsi-the, he hastened to do; doⁿ, and; a, they said, 84.
61. The, in this spot; shki doⁿ, also; a, they said, 62.
73. Shoⁿ, while yet he cried; the iⁿ da, as he wandered about.
75. U-zhoⁿ, time for going to sleep, the evening; we-sha-pe, the sixth; kshe, the length of time from the beginning of the vigil; a, they said.
76. Ni, water, stream; u-hoⁿ-ge, the head of, the source; wiⁿ, one; e-dsi doⁿ, there was; a, they said, 89.
77. He-dsi, there, at the place; xtsi, verily; hi, having arrived there; noⁿ, zhiⁿ, paused; toⁿ, stood; a, they said, 90, 93.
79. The, ga, here, in this spot; xtsi, verily; a-zhoⁿ, I sleep; *çse*, shall; e-the, he thought; thiⁿ-kshe, as he sat; a, they said.

92. Moⁿ-thiⁿ-the-doⁿ 'Ts'a-ge, He-who-becomes-aged-while-yet-traveling, the pelican; doⁿ, a; a, they said.
94. Ha, O; wi-tsi-go-e, my grandfather; e, to say; tsi-the, he hastened; a, they said.
95. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; tha, of which to make; bi, they; thiⁿ-ge, there is none; a-tha, there is; wi-tsi-go-e, my grandfather; e-gi-e, said to him; toⁿ, as he stood; a, they said.
96. Ha, O; zhiⁿ-ga, little one; e, to say; tsi-the, he hastened; a, they said.
97. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; tha, of which to make; bi, they; thiⁿ-ge, there is none; e-she doⁿ, you having said; a, they said.
98. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; oⁿ-tha, make of me; ba, they; thoⁿ-ta, they shall; mi-kshe iⁿ da, they shall of me.
99. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; oⁿ-tha, make of me; bi, they; doⁿ, when; a, they said.
100. U-noⁿ, old age; a bi, which is spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta biⁿ da, they shall, 103, 107, 115, 134.
101. Ci-pa-ha, the skin of my feet; ga, this; thiⁿ-kshe, sitting; shki, and; a, they said.
102. U-noⁿ, the means of reaching old age; a-gi-the, I have made it to be; a-toⁿ-he iⁿ da, as I stand, 105, 109, 113, 117, 132, 136.
104. Hi-zhu-ga-wa, the muscles of my jaws; ga, this; thiⁿ-kshe, sitting; shki, and; a, they said.
106. Zhiⁿ-ga, the little ones; u-noⁿ, the means of reaching old age; gi-the, they make of them; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said, 110, 114.
108. Tse-wa-tse u-ga-wa, the inner muscles of my thighs; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
111. Tse-wa-tse u-ga-wa, inner muscles of the thighs; a bi, that is spoken of as; i-the, live to see; moⁿ-thiⁿ, as they travel the path of life; ta biⁿ da, they shall.
112. Moⁿ-ge thi-cto-the, the muscles of my breast gathered in folds with age; ga, these; thiⁿ-kshe, sitting; shki, also; a, they said.
116. A-zhu-ga-wa, the flaccid muscles of my arms; ga, these; thiⁿ-kshe, sitting; shki, also; a, they said.
118. Zhiⁿ-ga, the little ones; u-noⁿ, a means of reaching old age; tha, they make of them; bi, they; doⁿ, when; shki, and; a, they said, 133, 137, 140.
119. A-zhu-ga-wa, flaccid muscles of the arms; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta biⁿ da, they shall.

121. A-hiu, my wings; ga, tse, these; a, they said.
122. E, those; shki doⁿ, also; a, they said.
123. Wa-thiⁿ-e-çka, without meaning; zhi iⁿ da, are not.
124. Wa-hiu-k'a, bone awls or scarificators; a-gi-the, I have made them to be; a-toⁿ-he iⁿ da, as I stand.
125. Zhiⁿ-ga, the little ones; wa-hiu-k'a, bone awls; gi-the, they make of them; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 127.
126. Wa-hiu-k'a, bone awls; gi-pa-hi, sharp for use; ki-the, cause them to be; moⁿ-thiⁿ, as they travel the path of life; ða biⁿ da, they shall.
127. Wa-hiu-k'a, bone awls; gi-the, they make of them; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.
128. U-noⁿ, old age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ða bi a, they shall; zhiⁿ-ga, the little ones.
129. Zhiⁿ-ga, the little ones; wa-noⁿ-xe, spirit; i-thi-shtoⁿ, has already become one and passed into the spirit world; kshe, one lies; shki doⁿ, even though; a, they said.
130. I-ki-pa-noⁿ-xe-çka, with the use of the bone awl as a scarificator they shall bring themselves back to consciousness; moⁿ-thiⁿ, as they travel the path of life; ða bi a, they shall; zhiⁿ-ga, the little ones; e, saying; toⁿ, he stood; a, they said.
131. A-ba ð'o-xa, my stooping shoulder; ga, this; thiⁿ kshe, sitting; shki, also; a, they said.
135. Do-dse u-ga-wa, the muscles of my throat; ga, these; thiⁿ-kshe, sitting; shki, also; a, they said.
138. Do-dse u-ga-wa, flaccid muscles of their throat; a bi, spoken of as; i-the, live to see; moⁿ-thiⁿ, as they travel the path of life; ða biⁿ da, they shall.
139. Ða-xpi, crown of the head; hiⁿ, the hairs of; ça-dse, grown scant with age; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
141. Ða-xpi, the crown of their heads; hiⁿ, the hair of; ça-dse, grown scant with age; a bi, spoken of as; i-the, live to see; moⁿ-thiⁿ, as they travel the path of life; ða biⁿ da, they shall; zhiⁿ-ga, the little ones.

HO^{N'}-GA WA-GTHI^N ÐS'A-GE

(Free translation, p. 88; Osage version, p. 314)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ðsi, house; ga, in this, 11, 35.
2. He-dsi, then and there; xtsi, verily; i-noⁿ-zhiⁿ, with the close of the words (of the pelican) he arose; doⁿ, he did; a, they said.
3. Hiⁿ-da, now; a-gthe ðse, I shall go home; e-ki-the, he thought of himself; toⁿ, as he stood; a, they said.

4. U-zhoⁿ, sleeps; we-pe-thoⁿ-ba, seventh; tse, on the; a, they said.
5. Ga-xa zhiⁿ-ga, a small stream; xtsi, verily; ge, the; dsi, there; a, they said.
6. He-dsi, near to; xtsi, verily; gi, he approached; thiⁿ, as he moved homeward; a, they said.
7. Hoⁿ-ga, the sacred eagle; Wa-gthiⁿ, very; ʦs'a-ge, aged; doⁿ, a; a, they said.
8. He-dsi, close to him; xtsi, verily; gthi, he came; noⁿ-zhiⁿ, paused; toⁿ, and stood; a, they said.
9. Ha, O; wi-ʦsi-go-e, my grandfather; e-gi-a, bi a, he said to him.
10. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; tha, of which to make; bi, they; thiⁿ-ge, none; a-tha, there is; wi-ʦsi-go-e, my grandfather; e-gi-a bi a, said to him;
12. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; oⁿ-tha, make of me; ba, they; thoⁿ-ʦa, they shall; mi-kshe iⁿ da, of me.
13. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; oⁿ-tha, make of me; bi, they; doⁿ, when; a, they said.
14. U-noⁿ, old age; a bi, spoken of as; i-the, live to see; ʦi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʦa biⁿ da, they shall, 18, 34, 43, 47.
15. ʦi-pa-ha, the skin of my feet; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
16. U-noⁿ, a means to reach old age; a-gi-the, I have made it to be; a-toⁿ he iⁿ da, as I stand, 20, 24, 28, 32, 45, 49, 54.
17. Zhiⁿ-ga, the little ones; u-noⁿ, a means to reach old age; tha, they make of it; bi, they; doⁿ, when; shki, and; a, they said, 21, 25, 29, 33, 46, 55.
19. Hi-ʦoⁿ, ankles; ba-ʦ'iⁿ-tha, wrinkles; ga ge, these; shki, also; a, they said.
22. Hi-ʦoⁿ, ankles; ba-ʦ'iⁿ-tha, wrinkled; a bi, spoken of as; i-the, live to see; ʦi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʦa biⁿ da, they shall.
23. ʦse-wa-tse, the inner muscles of my thighs; u-ga-wa, flaccid with age; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
26. ʦse-wa-tse, inner muscles of the thighs; u-ga-wa, grown flaccid with age; a bi, spoken of as; i-the, live to see; ʦi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʦa biⁿ da, they shall.
27. Moⁿ-ge, my breast; thi-ʦtu-the, gathered in folds with age; ga, this; thiⁿ kshe, sitting; shki, also; a, they said.
30. Moⁿ-ge, muscles of the breast; thi-ʦtu-the, gathered in folds with age; a, bi, spoken of as; i-the, live to see; ʦi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʦa biⁿ da, they shall.

31. A-zhu-ga-wa, muscles of the arms grown flaccid with age; ga, these; thiⁿ-kshe, sitting; shki, also; a, they said.
36. A-hiu, my wings; ga tse, these; shki, also; a, they said.
37. Wa-hiu-k'a, bone awls; oⁿ-gi-tha, make of them; ba, they; thoⁿ-ta, they shall; a-toⁿ he iⁿ da, as I stand.
38. Wa-hiu-k'a, bone awls; gi-the, they make of them; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
39. Wa-hiu-k'a, bone awls; gi-pa-hi, sharp for use; ki-the, cause to be; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
40. Zhiⁿ-ga, should one of the little ones; wa-noⁿ-xe, a spirit; i-thi-shtoⁿ, has become; kshe, lies; shki, and; doⁿ, when; a, they said.
41. I-ki-pa-noⁿ-xe-cka, with the use of the awl as a scarificator he shall be brought back to consciousness; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
44. A-ba-t'o-xa, my stooping shoulder; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
48. Do-dse, throat; u-ga-wa, grown flaccid with age; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
50. Zhiⁿ-ga, the little ones; u-noⁿ, a means of reaching old age; gi-the, make of them; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said
51. Do-dse, throat, the muscles of; u-ga-wa, grown flaccid with age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta biⁿ da, they shall.
52. Ta-xpi, crown of the head; hiⁿ, the hairs of; ca-dse, grown scant with age; ga, this; thiⁿ-kshe, sitting; a, they said.
53. E shki doⁿ, those also; a, they said.
56. Ta-xpi, the crown of their heads; hiⁿ, the hairs of; ca-dse, grown scant with age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life, ta bi a, they shall; zhiⁿ-ga, the little ones.

MOⁿ'-CE WI'-GI-E

(Free translation, p. 90; Osage version, p. 315)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; tsi, house; ga, in this.
2. U'-zhoⁿ, sleeps; we-pe-thoⁿ-ba, the seventh; tse, the; a, they said.
3. Tsi-u-hoⁿ-ge, borders of the village; xtsi, verily; ge dsi, there; a, they said.
4. He-dsi, close to; xtsi, verily; a-gthi-noⁿ-zhiⁿ, he returned to and paused; e doⁿ, when; a, they said.
5. Moⁿ-ce, metal; u-shpe, a fragment of; hoⁿ-cka, any kind; doⁿ, the; a, they said.

6. He-dsi, close to it; xtsi, verily; a-gthi-noⁿ-zhiⁿ, he paused and stood on his return; toⁿ, stood; a, they said.
7. Ha, O; wi-ṭsi-go-e, my grandfather; e, to say; tsi-the, he hastened; a, they said.
8. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; tha, of which to make; bi, they; thiⁿ-ge a-tha, there is none; wi-ṭsi-go-e, my grandfather; e-gi-a bi a, he said to him.
9. Ha, O; zhiⁿ-ga-e, little one; e, to say; tsi-the, he hastened; a, they said.
10. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; tha, of which to make; bi, they; thiⁿ-ge, there is none; e-she doⁿ, you have said; a, they said.
11. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; oⁿ-tha, make of me; ba, they; thoⁿ-ṭa, they shall; mi-kshe, iⁿ da, of me.
12. Ṭs'e, to die; wa-ṭse-xi, difficult; mi-kshe iⁿ da, I am.
13. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; oⁿ-tha, make of me; bi, they; doⁿ, when; a, they said, 19, 25, 27, 30.
14. Ṭs's, to die; wa-ṭse-xi, difficult; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ṭa biⁿ da, they shall.
16. Zhiⁿ-ga, the little ones; wa-hiu-k'a, bone awl; oⁿ-gi-the, make of me; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall.
17. Zhiⁿ-ga, the little ones; wa-hiu-k'a, bone awl; oⁿ-gi-the, make of me; moⁿ-thiⁿ, as they travel the path of life; bi, they doⁿ, when; a, they said, 20.
18. Wa-hiu-k'a, their bone awl; gi-pa-hi, sharp for use; ki-the, they shall cause it to be; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall.
21. Zhiⁿ-ga, any one of the little ones; wa-noⁿ-xe, spirit; i-thi-shtoⁿ, becomes; kshe, and lies; shki doⁿ, even then; a, they said.
22. Oⁿ-thoⁿ-ki-pa-noⁿ-xe-ḥka, their use of me as a scarificator shall bring him back to consciousness; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall.
23. Oⁿ-thoⁿ-ki-pa-noⁿ-xe-ḥka, when they make use of me to bring back their sick ones to consciousness; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
24. U-noⁿ, old age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ṭa biⁿ da, they shall.
26. I-ṭs'a, causes of death; thiⁿ-ge, they shall have none; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall.
28. Wa-koⁿ-da, of the gods; xiⁿ-ha, skin; ḥa-gi, hard; thiⁿ-ga iⁿ da, there are none.
29. Wi-noⁿ, I alone; wa-koⁿ-da, of the gods; xiⁿ-ha, skin; ḥa-gi, hard; bthiⁿ da, I am.

31. Xiⁿ-ha, skin; ça-gi, hard; a bi, spoken of as; i-the, to see; ñi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ãa i tsiⁿ da, they shall.
32. Hoⁿ-ba, days; u-ça-ñi-ba, the divisions of; do-ba, the four.
33. U-hi, they shall reach, arrive at and enter; ñi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ãa i tsiⁿ da, they shall.
34. Hoⁿ-ba, the days; wa-tha-xthi, anger, hatred aggressiveness; thiⁿ-ge, having none; toⁿ noⁿ, the standing; a, they said.
35. I-tha-thu-çe, to bring forth, to influence; xtsi, verily; a-ni-ña. shi-ga, I am a person having that power; a-toⁿ he iⁿ da, I stand.
36. Hoⁿ-ba, the days; u-xthi, anger, hatred and aggressiveness; thiⁿ-ge, that have none; u-ni-ña-shi-ga, they shall dwell therein as a people; ñi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ãa bi a, they shall; zhiⁿ-ga, the little ones.

THE WI'-GI-ES OF THE GENTES

WA-ZHA'-ZHE SUBDIVISION

WA-ZHA'-ZHE WA-NOⁿ GENS

(Free translation, p. 92; Osage version, p. 316)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ãsi, house; ga, in this.
2. Wa-zha-zhe, name of the Wa-zha-zhe subdivision; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ña-shi-ga, a people; ba, they; doⁿ, were; a, they said.
3. Wa-zha-zhe, name of that subdivision; Wa-noⁿ, the gens occupying the office of the "oldest"; thiⁿ-kshe, sitting; a, they said, 7.
4. Ha, O; wi-ãsi-go-e, my grandfather, used here as a term of reverence, and not in the ordinary sense; e-gi-a, they said to him; bi, they; a, they said.
5. Zhiⁿ-ga, the little ones; we-ñi-ñ'oⁿ, ceremonial articles; tha, of which to make; ba, they; thoⁿ-tse, suitable; thiⁿ-ge, there are none; a-tha, are; wi-ãsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
8. Ẃe, the turtle; ç'iⁿ-dse, tail; ga-tse, serrations; pe-thoⁿ-ba, seven; thiⁿ-kshe, sitting; a, they said.
9. Ga, that; thiⁿ-kshe, the sitting; shki, also; a, they said.
10. We-ñi-ñ'oⁿ, ceremonial article; the, they make of; moⁿ-thiⁿ, as they travel the path of life; ãa i tsiⁿ da, they shall.
11. Ç'iⁿ-dse, tail; ga-tse, serrations; pe-thoⁿ-ba, seven; ga tse, these; a, they said.

12. E shki doⁿ, those also; a, they said, 17, 30.
13. Wa-we-a-ga-čkoⁿ-the iⁿ da, I have made to represent or to symbolize, 18, 31.
14. O-doⁿ, military honors; pe-thoⁿ-ba, seven; e noⁿ bi noⁿ, spoken of as; a, they said.
15. I-tha-ga-čkoⁿ-the iⁿ da, I have made to represent or to symbolize.
16. Ćiⁿ-dse, tail; ga-țse, serrations; sha-pe, six; ga tse, these; a, they said.
19. O-doⁿ, military honors; sha-pe, six; e noⁿ bi noⁿ, spoken of as.
20. Shoⁿ, all, of whatever description; i-tse-a-the iⁿ da, I have made them to stand for, to symbolize.
22. Noⁿ-ka, the back, of the turtle; ga-gthe-zhe, the figures; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
23. Wa-thiⁿ-e-čka, without a purpose; she-moⁿ, I have made; moⁿ-zhi iⁿ da, I have not.
24. U-noⁿ, as a means to reach old age; the, make them to be; moⁿ-thiⁿ, as they travel the path of life; ța i tsiⁿ da, they shall.
25. U-noⁿ, as a means of reaching old age; tha, they make of; bi, they; doⁿ, when; shki, and; a, they said.
26. U-noⁿ, old age; a bi, spoken of as; i-the, live to see; ķi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ța i tsiⁿ da, they shall, 37, 40.
27. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said, 36, 39.
28. Xiⁿ-ha, skin; ța-gi, hard and impenetrable; ķi-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ța i tsiⁿ da, they shall.
29. Moⁿ-ge, the breast, of the turtle; ga-gthe-zhe, the figures of; ga, these; thiⁿ-kshe, sitting; shki, also; a, they said.
32. Wa-ķoⁿ-da, the god; moⁿ-shi, up above, the arch of the heaven; ța, there; ga, this; kshe, that lies; a, they said.
33. A-ķi-thi-tse, that which lies across, the breast; xo-dse, the gray line; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said, 34.
35. I-tha-ga-čkoⁿ-the, I have made them to represent, to symbolize; xtsi, verily; a-ni-ķa-shi-ga, I as a people; iⁿ da, I have done so.
38. Hoⁿ-ga, the people of the Hoⁿ-ga subdivision; Țsi-zhu, those of the Țsi-zhu division; e-thoⁿ-ba, of these two divisions.
39. Zho-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; shki, and; a, they said.
41. Hoⁿ-ba, the days; u-ța-ķi-ba, the divisions of; do-ba, the four.
42. U-hi, to reach and to enter; ķi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ța i tsiⁿ da, they shall.

WA-ZHA'-ZHE ÇKA GENS

(Free translation, p. 94; Osage version, p. 317)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; tsi, house; ga, in this, 6.
2. Wa-zha-zhe, name of the Water division; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, a people having; ba, they; doⁿ, were; a, they said.
3. Wa-zha-zhe, of the Water division; Çka, the white; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
4. Ha, O; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
5. Zhiⁿ-ga, the little ones; we-ki-k'oⁿ, articles for ceremonial use; tha, of which to make; ba, they; thoⁿ-tse, fit or suitable; thiⁿ-ge a-tha, there are none; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
7. Zhiⁿ-ga, the little ones; we-ki-k'oⁿ, ceremonial articles; tha, of which to make; ba, they; thoⁿ-tse, fit or suitable for use; thiⁿ-ge, none; e-she doⁿ, you say; a, they said.
8. We-ki-k'oⁿ, article for ceremonial use, a symbol; thoⁿ-tse, fit or suitable; mi-kshe iⁿ da, I am.
9. Tsiu-ge, the mussel; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
10. Zhu-i-ga, bodies; the, I have made of; xtsi, verily; a-ni-ka-shi-ga, I as a person, as a people; mi-kshe iⁿ da, I who sit here, 24.
11. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said, 15, 21.
12. U-noⁿ, old age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 29.
13. Ha, the skin, shell; ba-k'iⁿ-tha, wrinkled; ga, these; kshe, that lay; a, they said.
14. U-noⁿ, the means of reaching old age; pa-xe iⁿ da, I have made them to be.
16. Ha, skin; ba-k'iⁿ-tha, wrinkled; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
17. Ni, water, a river; u-ba-shoⁿ, a bend, a turn; pe-thoⁿ-ba, seven.
18. U-pshi, I come to and pass; a-thiⁿ-he, in the course of my existence; noⁿ iⁿ da, habitually.
19. Wa-koⁿ-da, the gods; e shki doⁿ, even they; a, they said.
20. Be, any one of them; u-zhoⁿ-ge, path, trail; oⁿ-thoⁿ-kshi-tha, see the trail that I make in my travel; moⁿ-zhi, mine not; a-thiⁿ-he iⁿ da, in the course of my life.

22. Be, any one of them; u-zhoⁿ-ge, trail; i-kshi-tha, see their; ba, they; zhi, not; ki-the, enable themselves, to conceal their trail from the gods themselves; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.
23. Wa-koⁿ-da, the god; hoⁿ-ba doⁿ, of day; thiⁿ-kshe, who sits; a, they said, 25.
24. Zhu-i-ga, my body; the, I have made of him; xtsi, verily; a-ni-ka-shi-ga, I as a person and as a people; mi-kshe iⁿ da, I who sit here.
26. Zhu-i-ga, their bodies; the, they make of him; xtsi, verily; ni-ka-shi-ga, a people; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.
27. Hoⁿ-ba, the days; u-ça-ki-ba, the divisions of; do-ba, the four.
28. U-hi, to reach and to enter; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.

WA'-TSE-TSI GENS

(Free translation, p. 95; Osage version, p. 318)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ʔsi, house; ga, in this, 7, 19.
2. Wa-zha-zhe, the Water subdivision; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, a people; ba, they; doⁿ, were; a, they said.
3. Wa-zha-zhe, a (gens) of the Wa-zha-zhe subdivision; a, they said.
4. Wa-ʔse-tsi, they who came from the stars; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
5. Ha, O; wi-ʔsi-go-e, my grandfather; e-gi-a, they said to him; a, they said.
6. We-ki-k'oⁿ, ceremonial article, a symbol; thoⁿ-ʔse, suitable; thiⁿ-ge a-tha, we have none; wi-ʔsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
8. We-ki-k'oⁿ, symbol; thoⁿ-tse, suitable; thiⁿ-ge, you have none; e-she doⁿ, you say; a, they said.
9. We-ki-k'oⁿ, symbol; thoⁿ-ʔse, suitable; mi-kshe iⁿ da, I am, I who sit here.
10. Xoⁿ-dse, the red cedar; mi-ga, the female; toⁿ, that stands; noⁿ, the; a, they said.
11. Zhu-i-ga, my body; the, I have made it to be; xtsi, verily; a-ni-ka-shi-ga, I, as a person, as a people; mi-kshe iⁿ da, I who sit here.
12. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said.
13. U-noⁿ, old age; a bi, spoken of as; i-the, live to see; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall, 24, 27.

14. Xoⁿ-dse, the red cedar; do-ga, the male; toⁿ, standing; noⁿ, the; a, they said, 16.
15. We-ki-k'oⁿ, symbol; the, make of it; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.
17. We-ki-k'oⁿ, symbol; the, they make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
20. Ni, waters; ga ge, these; shki, also; a, they said, 22.
21. I-tha-ki-thoⁿ-ba, coupled, with the cedar; xtsi, verily; oⁿ-ga-xe, we shall make them to be; oⁿ-moⁿ-thiⁿ, as we travel the path of life; ʔa i tsiⁿ da, we shall.
23. U-noⁿ, the means of reaching old age; tha, they make them to be; bi, they; doⁿ, when; shki, and; a, they said, 26.
25. Moⁿ-hiⁿ, grass; ʔs'a zhi, that dies not; ga, this; toⁿ, that stands before us; a, they said.
28. U-noⁿ, the means of reaching old age; a-gi-the, I have made it to be; a toⁿ he iⁿ da, I who stands here, 30, 32.
29. A-ba t'u-xa, the bending or the stooping shoulders; ga ge, these; a, they said.
31. I-ʔa-xe, at the top of the stalk; xtha, blossoms; ʔka, white; ga, these; thiⁿ-kshe, the sitting; shki, also; a, they said.
33. Zhiⁿ-ga, the little ones; noⁿ, old age; hi, reach; bi, they; doⁿ, when; a, they said.
34. ʔa-xiⁿ, hairs of the head; ʔa-dse, grown scant; ʔi-e-goⁿ, and yellowish with age; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.

ʔA I-NI-ʔA-SHI-GA GENS

(Free translation, p. 95; Osage version, p. 319)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ʔsi, house; ga, in this.
2. Wa-zha-zhe, the Water subdivision; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ʔa-shi-ga, a people; ba, they; doⁿ, were; a, they said.
3. Wa-zha-zhe, of the subdivision; wiⁿ, one; a, they said.
4. Wa-zha-zhe, of the Wa-zha-zhe subdivision; ʔa-tha-xiⁿ, the Deer's-lung gens; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
5. Ha, O; wi-ʔsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
6. We-ki-k'oⁿ, symbol; thoⁿ-tse, suitable; thiⁿ-ge, there is none; a-tha, is; wi-ʔsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
7. Ha, O; zhiⁿ-ga, little ones; e, to say; tsi-the, he hastened; a, they said.

8. We-ki-k'oⁿ, symbol; thoⁿ-tse, suitable; thiⁿ-ge, there is none; e-she doⁿ, you say; a, they said.
9. We-ki-k'oⁿ, symbol; thoⁿ-tse, suitable; mi-kshe iⁿ da, I am.
10. Wa-dsu-ṭa, animal; zhiⁿ-ga, little; wiⁿ, one; a, they said.
11. Zhu-i-ga, my body; a-the, I have made it to be; a-thiⁿ he iⁿ da, in the course of my life.
12. We-ki-k'oⁿ, symbol; the, they make it to be; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall, 30.
13. We-ki-k'oⁿ, a ceremonial article; a symbol; the, they shall make it to be; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
14. We-ki-k'oⁿ, a symbol; gi-o-ts'e-ga, easy to obtain, satisfying to the desires; ki-the, for themselves; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall.
16. Ci-ha, the skin of the feet; u-sha-be, the part that is dark in color; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
17. Noⁿ-xthe, charcoal, symbolic of; a-gi-the, I have made it to be; a-thiⁿ he iⁿ da, in my life's journey, 21, 25.
18. Zhiⁿ-ga, the little ones; noⁿ-xthe, charcoal; gi-the, they make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
19. Noⁿ-xthe, charcoal; gia-da-xe, that will easily sink into the skin, refers particularly to tattooing; ki-the, cause it to be for themselves; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall, 23, 27.
20. Pa-zhu-zhe, the tip of the nose; sha-be, that is dark in color; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
22. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, they make of it; bi, they; doⁿ, when; a, they said, 26.
24. Noⁿ-ṭa, ears; i-ṭa-xe, the tips of; ga, these; thiⁿ-kshe, sitting, shki, also; a, they said.
28. We-ki-k'oⁿ, ceremonial articles, symbols; ga, these; noⁿ-zhiⁿ da; shall stand as.
29. Wa-dsu-ṭa, animal; tse-he-xo-dse, gray horns, a term meaning young; kshe, lying; noⁿ, the; a, they said.
30. Zhiⁿ-ga, the little ones; we-ki-k'oⁿ, symbol; the, they make of it; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall.
31. Tse-xi, hardship, dangers; a-shi-be, evade or overcome; a-thiⁿ he, noⁿ iⁿ da, I do in my life's journey, 34.
32. Wa-pa-hi, sharp weapons; oⁿ-bo-zha-ga, fly around me in forked lines; bi, they; a-thiⁿ-he, as I flee; shki doⁿ, although; a, they said.
33. Xthi bi, when chased, pursued, surrounded; u-thi-ṭoⁿ-ha, amongst those pursued; a-thiⁿ he, I am; shki doⁿ, even though; a, they said.

35. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said, 39, 100.
36. Tse-xi, dangers; ga-shi-be, evade or overcome; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
37. Hoⁿ-ba, the days; u-ça-ki-ba, the divisions of; do-ba, the four, 40.
38. U-hi, to reach and to enter; a-ki-the, I cause myself to; a-thiⁿ-he, in my life's journey; noⁿ iⁿ da, habitually.
41. U-hi, to reach and to enter; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
42. U-noⁿ, a means of reaching old age; tha, they make of me; bi, they; doⁿ, shki, when; a, they said.
43. U-noⁿ, old age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
45. Hoⁿ a-doⁿ, why; we-ki-k'oⁿ, a symbol; tha, they make of it; bi, they; goⁿ noⁿ, do they; shki, and; a hiⁿ a, interrogative particles.
46. Zhiⁿ-ga, the little ones; wa-dsu-ta, animals; i-hi-thoⁿ-be; the means by which to make them appear; the, make it to be; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
47. Wa-dsu-ta, animals; i-hi-thoⁿ-be, the means by which to make them to appear; tha, they make of it; bi, they; doⁿ, when; shki, and; a, they said, 52, 58, 63, 68.
48. Wa-dsu-ta, the animals; gi-hi-thoⁿ-be, shall appear for them, moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall; 53, 59, 69, 73, 79, 85, 90, 95, 97, 99, 103.
49. Ta-shka-hi, the white oak tree; toⁿ, standing; noⁿ, the; a, they said.
50. I-u-dse, at the base of; moⁿ-noⁿ-to-ba, where the earth has been softened by many hoofs; bi, they, the animals; thiⁿ-kshe, the sitting; noⁿ, the; a, they said, 56, 61, 66, 71, 75, 81.
51. Wa-dsu-ta zhiⁿ-ga, the small animal, the deer; a-gi-shka-de, to play, gambol upon; pa-xe iⁿ da, I have made it to be, 57, 62, 67, 72, 76, 82.
55. Zhiu-dse hi, the red oak tree; toⁿ, standing; noⁿ, the; a, they said.
60. Pi-çi-stse-dse, hi, the long acorn tree; toⁿ, standing; noⁿ, the; a, they said.
65. Pi-çi-xo-dse, hi, the gray acorn tree; toⁿ, standing; noⁿ, the; a, they said.
70. Zhoⁿ-ça-ki-ba hi, the twisted oak tree; toⁿ, standing; noⁿ, the; a, they said.
74. Pi-çi-sha-be hi, the dark-acorn tree; toⁿ, standing; noⁿ, the; a, they said.
77. Pi-çi-sha-be hi, dark-acorn tree; wiⁿ, one; a, they said.

78. Gi-ṭa-pe, approach, in hunting; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.
80. Pa-xpe, ṭse-shka, the short stunted oak; toⁿ, standing; noⁿ, the; a, they said.
83. Pa-xpe, the stunted oak; wiⁿ, one; a, they said.
86. Ga, these, the playgrounds; shki, also; a, they said.
87. Wa-thiⁿ-e-ṭka, without a purpose; she-moⁿ moⁿ-zhi iⁿ da, in making them I have not.
88. Ho-e-ga, as snares for the animals; i-noⁿ-a-tha, iⁿ da, I have placed them where they are.
89. Ho-e-ga, snares; tha, they, the little ones, make of them; bi, they; shki, also; a, they said.
92. Xa-dse, grass; ba-ṭse, bunch; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
93. E shki, that also; wa-thiⁿ-e-ṭka, without a purpose; zhi iⁿ da, is not.
94. Xa-dse, grass; ba-ṭse, bunch; wiⁿ, one; gi-ṭa-pe, they approach in hunting; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.
95. U-ga-ṭoⁿ-thiⁿ, morrow, or the beginning of day; xtsi, verily; thiⁿ-ge, there is yet none; a, they said.
98. U-pa-ṭe, in the evening; thoⁿ dsi, when; shki, also; a, they said.
101. Hoⁿ-ga, the little ones of the Hoⁿ-ga subdivision.
102. Ṭsi-zhu e-thoⁿ-ba, coupled with those of the Ṭsi-zhu division.

E-NO^N MI^N-DSE ṬO^N GENS

(Free translation, p. 98; Osage version, p. 322)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ṭsi, house; ga, in this, 6, 36, 72.
2. Wa-zha-zhe, the Wa-zha-zhe subdivision; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, a people; ba, they; doⁿ, were; a, they said.
3. Wa-zha-zhe, of the Wa-zha-zhe subdivision; E-noⁿ Miⁿ-dse Ṭoⁿ, the sole owner of the bow (gens), the gens having the office of making the ceremonial bow; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
4. Ha, O; Wa-zha-zhe, the subdivision name of the gens; e-gi-a, they said to him; bi, they; a, they said.
5. We-ki-k'oⁿ, symbol; thoⁿ-ṭse, suitable; thiⁿ-ge, there is none; a-tha, is; Wa-zha-zhe, the division name; e-gi-a, they said to him; bi, they; a, they said.
7. We-ki-k'oⁿ, symbol; thoⁿ-ṭse, suitable; thiⁿ-ge, none; e-she, doⁿ, you say.
8. We-ki-k'oⁿ, symbol; thoⁿ-ṭse, suitable; mi-kshe iⁿ da, I am.

9. Niu-i-xa-xa, rushing waters, rapids; xtsi, verily; ge, the, many; dsi, there at such places; a, they said.
10. A-ni-ka-shi-ga, as a person dwell, abide; mi-kshe iⁿ da, I who sit here.
11. Ni, water; zhu-i-ga, my body; the, I make to be, of the water; xtsi, verily; a-ni-ka-shi-ga, as a person, as a people; mi-kshe. iⁿ da, I who sit here.
12. Ni, river; thi-u-ba-he, the side of the body; i-sdu-ge, the right; ga, this; kshe, lying; a, they said, 15.
13. Thi-u-ba-he, as my own right side; a-gi-the, I have made it to be; a-thiⁿ he iⁿ da, as I journey through life, 19.
14. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, make of me; bi, they; doⁿ, when; a, they said, 24.
15. Ni, river; thi-u-ba-he, the side of its body; i-sdu-ge, the right; ga kshe, this lying; a, they said.
16. Thi-u-ba-he, the right side of their own bodies; gi-the, make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 20.
17. Thi-u-ba-he, the side of the body; i-ts'a, causes of death; thiⁿ-ge, none; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 21.
18. Thi-u-ba-he, side of the body; tha-ta, the left; ga kshe, this; a they said.
22. Ni-u-thu-ga, the channel; ga kshe, this; a, they said.
23. Thi-u-thi-xthu-k'a, the hollow of my own body; a-gi-the, I have made it to be; a-thiⁿ he iⁿ da, in my life's journey.
25. Thi-u-thi-xthu-k'a, the hollow of their bodies; i-ts'a, causes of death; thiⁿ-ge, none; ki-the, cause themselves to have; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
26. Wa-dsu-ta, animal, a living creature; wiⁿ, one; zhu-i-ga, my body; a-the, I have made it to be; a-thiⁿ he iⁿ da, in my life's journey.
27. Ho, fish; zhu-dse, the red; kshe noⁿ, the; a, they said.
28. Zhu-i-ga, of it my body; a-the, I have made it to be; a-thiⁿ he iⁿ da, in my life's journey, 33.
29. I-ts'a, causes of death; thiⁿ-ge, none; a-thiⁿ-he iⁿ da, in my life's journey.
30. Zhu-i-ga, their bodies; the, they make of him; monⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 34, 43, 47.
31. U-noⁿ, old age; a bi, spoken of as; i-the, live to see; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 35, 40, 48.
32. Ho, fish; ca-be, the black; ga kshe, this; shki, also; a, they said.
37. To-shnoⁿ-ge, Otter; kshe, the lying; noⁿ, the; a, they said.
38. E, that; shki doⁿ, also; zhu-i-ga, my body; a-the, I have made it to be; a-thiⁿ he iⁿ da, in my life's journey.

39. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, they make of him; bi, they; doⁿ, when; a, they said, 60.
41. T̄si-zhu, the people of the T̄si-zhu division; a, they said.
42. Hoⁿ-ga, those of the Hoⁿ-ga subdivision; e-thoⁿ-ba, the two together; a, they said.
44. I-t̄s'a, causes of death; thiⁿ-ge, none; moⁿ-thiⁿ, as they travel the path of life; ʔa i t̄siⁿ da, they shall.
45. Zha-be, beaver; do-ga, the male; kshe, the lying; a, they said.
46. Zhu-i-ga, my body; the, of it I have made it to be; xtsi, verily; a-ni-ka-shi-ga iⁿ da, I as a person, as a people.
49. Thiu-xe, willow; zhiⁿ-ga, young, sapling; p̄e-thoⁿ-ba, seven.
50. T̄si-u-ba-he, at the side of the house; i-sdu-ge, the right; dsi, there; a, they said.
51. Tha-xu-e, dragged with his teeth; gthi, bringing them home; i-he-the, he laid them down; toⁿ, as he stood; a, they said, 69, 75, 80, 85, 90, 95.
52. Ga, these; tse, lying in a pile; shki, also; a, they said, 63.
53. Wa-we-a-ga-çkoⁿ-the, I have made to represent, or to symbolize certain things; a-toⁿ he iⁿ da, as I stand here.
54. O-doⁿ, military honors; e shnoⁿ bi noⁿ, the things that are spoken of as; a, they said.
55. I-tha-ga-çkoⁿ-the, I have made them to represent, or to symbolize; xtsi, verily; a-ni-ka-shi-ga, I as a person, as a people; a-toⁿ he iⁿ da, as I stand here.
56. Ni, the river; ʔi-moⁿ-hoⁿ, against the current; dsi, there; xtsi, verily; a, they said.
57. Ba-btha-btha-xe, pushed the water into ripples or waves; zhoⁿ, as he lay and moved onward; a, they said.
58. Ni, waters; a-ʔi-tha-zha-ʔa, the parting of in forked lines; ga kshe, these; a, they said.
59. U-noⁿ, the means of reaching old age; pa-xe iⁿ da, I have made them to be.
61. Wa-ʔoⁿ-da, the gods of the waters; a-ʔi-tha-zha-ʔa, to part from them in forked lines; bi, they; ʔi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa i t̄siⁿ da, they shall.
62. Çiⁿ-dse, his tail; ni, the waters; i-ga-po-ʔi, he struck with making a cracking noise; oⁿ-ha, repeatedly; the, as he pushed forth; a, they said.
64. Wa-thiⁿ-e-çka, without a purpose; a-po-ʔi, I struck with a noise; moⁿ-zhi iⁿ da, I have not.
65. Mi, the sun; hi-e ge, the settings of; ʔa, in that direction.
66. Wa-a-ga-po-ʔi, I send these strokes against the people who dwell there; the a-the, I send them; a, they said.
67. Ni river; u-ba-shoⁿ, the bend of; we-thoⁿ-ba, the second; thiⁿ-kshe, the sitting; a, they said.

68. Thiu-xe, willow; ts'a-zhi, that never dies; hoⁿ-çka, of no particular size; doⁿ; a; a, they said, 74, 79, 84, 89, 94.
70. Zhiⁿ-ga, the little ones; we-tha-wa, use them to count with; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 76, 81, 86, 91, 97.
71. O-doⁿ, military honors; gi-tsi-ça, counted with accuracy; ki-the they shall cause them to be; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, 77, 82, 87, 92, 98.
73. Ni, river; u-ga-xthi, the bend of; we-tha-bthiⁿ, the third; thiⁿ, kshe, the sitting; dsi, there; a, they said.
78. Ni, river; u-ba-shoⁿ, the bend of; we-do-ba, the fourth; thiⁿ-kshe, the sitting; dsi, there; a, they said.
83. Ni, river; u-ba-shoⁿ, the bend of; we-ça-ʔoⁿ, the fifth; thiⁿ-kshe, the sitting; dsi, there; a, they said.
88. Ni, river; u-ba-shoⁿ, the bend of; we-sha-pe, the sixth; thiⁿ-kshe, the sitting; dsi, there; a, they said.
93. Ni, river; u-ba-shoⁿ, the bend; we-pe-thoⁿ-ba, the seventh; thiⁿ-kshe; the sitting; dsi, there; a, they said.
96. Ga kshe, this one; shki, also; a, they said.

GA-TSIU' GENS

This gens does not recite a wi'-gi-e at this ceremony, but its presence is necessary to represent an essential part of the general symbolic scheme. (See reasons given by Wa-xthi'-zhi for the presence of this gens at the ceremony, p. 101. See also lines 1 to 20 of the Wa-zha'-zhe Wa-noⁿ wi'-gi-e for possible clue to the derivation of the title, Ga-tsiu, of this gens, p. 92.)

HOⁿ-GA U-ʔA-NOⁿ-DSI GENS

(Free translation, p. 102; Osage version, p. 324)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ʔsi, house; ga, in this, 8, 30.
2. Hoⁿ-ga, a sacred person; U-ʔa-noⁿ-dsi, the isolated one (the gens representing the earth); thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
3. Ha, O; wi-ʔsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
4. We-ki-k'oⁿ, ceremonial article; thoⁿ-tse, suitable; thiⁿ-ge, none; a-tha, is; wi-ʔsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
5. Ha, O; zhiⁿ-ga, little one; e, to say; tsi-the, he hastened; a, they said.
6. We-ki-k'oⁿ, ceremonial article; thoⁿ-tse, suitable; thiⁿ-ge, none; e-she, doⁿ, you say; a, they said.

7. We-ki-k'oⁿ, ceremonial article, symbol; thoⁿ-tse, suitable; mi-kshe iⁿ da, I who sit here.
9. Tsi, house; zhiⁿ-ga, little; wiⁿ, one; i-tse-the, he had erected; toⁿ, as he stood; a, they said.
10. Wa-thiⁿ-e-cka, without a purpose; i-tse-a-tha, I have erected, this house; moⁿ-zhi iⁿ da, I have not, 12.
11. Wa-dsu-ta, animals; pa, heads; u-thi-xoⁿ, in which to break; i-tse-a-the iⁿ da, I have erected it.
12. Tse-xo-be, a spider; wa-ga-xe, a picture of, a symbol of; iⁿ da, it is.
14. I-tha-thu-çe, to take into, as into a snare; xtsi, verily; i-tse-a-the iⁿ da, I have erected it.
15. Wa-dsu-ta, animals; be, whoever, whichever one; zhiⁿ-ga, little ones; i-ta i shki doⁿ, they may belong; a, they said.
16. U-ki-oⁿ-the, throw themselves into it, to be ensnared; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
17. Zhiⁿ-ga, the little ones; wa-dsu-ta, animals; i-hi-thoⁿ-be, make them to appear by the use of its power; tha, they make of it; bi, they; doⁿ, when; shki, and; a, they said.
18. U-ga-çoⁿ-thiⁿ, in which the morrow comes, the break of day; xtsi, verily; thiⁿ-ge, none, before it comes; a, they said, 26.
19. Wa-dsu-ta, animals; gi-hi-thoⁿ-be, shall appear for them; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 21.
20. U-pa-çe, in which the evening comes; thoⁿ dsi, then and there; shki, also; a, they said, 28.
22. Wa-dsu-ta, animal; wa-noⁿ, the ancient one, the oldest, the buffalo bull; kshe, that lies, upon the earth; a, they said.
23. Ga, that one; kshe, lying; shki, also; a, they said, 46, 57, 66.
24. Wa-dsu-ta, animals; i-hi-thoⁿ-be, make them to appear by the use of its power; the, make of it; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
25. Wa-dsu-ta, animals; wa-biⁿ, blood; a, they said.
27. Wa-biⁿ, blood; gi-tse-ga, theirs renew or refresh; ki-the, they shall cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta biⁿ da, they shall.
29. Wa-dsu-ta, animals; wa-biⁿ, blood; i-gi-tse-ga, with it their own blood renew, refresh; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
31. We-ki-k'oⁿ, ceremonial articles, symbols; thoⁿ-tse, suitable; ga, noⁿ, these; noⁿ-zhiⁿ da, stand.
32. We-ts'a-da-pa, the short snake (the spreading adder); kshe, the lying; noⁿ, the; a, they said.
33. Zhiⁿ-ga, the little ones; we-ki-k'oⁿ, ceremonial articles; the, they make of; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 43, 47, 54.

34. Xa-dse, grasses; ba-tse, bunches; xtsi, verily; ge, in the midst of; dsi, there; a, they said.
35. Pa, his head; thi-hoⁿ, he lifted; tsi-the, quickly; doⁿ, did; a, they said, 45, 56.
36. Zhiⁿ-ga, the little ones; wa-noⁿ-xe, spirits; i-thi-shtoⁿ, have already become; kshe, lying; shki doⁿ, although they may have; a, they said.
37. Oⁿ-thoⁿ-ki-pa-noⁿ-xe-cka, they shall by using me bring themselves back to consciousness; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
38. Zhiⁿ-ga, the little ones; zlio-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said, 83.
39. Hoⁿ-ba, the days; u-ça-ki-ba, the divisions of; do-ba, the four, 50, 60, 84.
40. U-hi, to reach and to enter; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 51, 61, 85, 87.
41. Hoⁿ-a-doⁿ, what; we-ki-k'oⁿ, ceremonial articles; tha, they make of; bi, they; goⁿ noⁿ, shall; shki, and; a hiⁿ a, interrogative particles.
42. We-țs'a, snake; çi-çi-e, spotted with yellow; stse-dse, long; kshe, the lying; noⁿ, the; a, they said.
44. Xa-dse, grasses; xtsi, verily; ge, amongst; dsi, there; a, they said, 55, 64.
46. Ga, that; kshe, the lying; shki, also; a, they said, 57, 66.
49. Oⁿ-thoⁿ-noⁿ-xe-cka, by the use of my strength they shall recover consciousness; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 59, 82.
53. We-țs'a-ça-be, the black-snake; kshe, lying; noⁿ, the; a, they said.
58. Zhiⁿ-ga, the little ones; wa-noⁿ-xe, spirits; i-thi-shtoⁿ, have already become; xtsi, verily; bi, they; shki doⁿ, although; a, they said, 67.
63. We-țs'a-țoⁿ-ga, the great snake, trope for the rattlesnake. Common name for that snake is she'-ki; kshe, the lying; noⁿ, the; a, they said, 69.
65. Çu-the, making a buzzing sound; țsi-gthe, heard in the distance; kshe, lying; a, they said.
68. Oⁿ-thoⁿ-ki-gthi-noⁿ-xe cka, by clinging to me and using my strength they shall recover their consciousness; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
70. Thi-xo-e, making a sound like the winds; oⁿ-ha-ha-e, repeatedly; kshe, lying; a, they said.
71. U-çi-gthe, at the foot (of the patient); tse, the; a, they said.

72. Thi-k'a-xe, he sounded his rattles; oⁿ-ha-ha-e, repeatedly; toⁿ, stood; a, they said.
73. Pa u-gthe, at the head; ta ha, toward.
74. Thi-k'ak'a-xe, repeatedly sounding his rattles; toⁿ, he stood; a, they said, 76, 78, 80.
75. Ta-dse, winds; ga-xpa, the east; dsi, there; a, they said.
77. Ta-dse, winds; moⁿ-ha, west; dsi, there; a, they said.
79. Ta-dse, winds; ba-çoⁿ, from the cedars, the north; dsi, there; a, they said.
86. Hoⁿ-ba, the days; tha-gthiⁿ, peaceful and beautiful; shki, and; a, they said.

THE HO^{N'}-GA SUBDIVISIONHO^{N'}-GA A-HIU-TO^N GENS

(Free translation, p. 104; Osage version, p. 326)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; tsi, house; ga, in this.
2. Hoⁿ-ga, a sacred person; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, a people; ba doⁿ, they were; a, they said.
3. Hoⁿ-ga, the sacred person; a-hiu-toⁿ, who possesses wings; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
4. Ha, O; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
5. Zhiⁿ-ga, the little ones; we-ki-k'oⁿ, ceremonial articles, symbol; tha, of which to make; ba, they; thoⁿ-tse, suitable; thiⁿ-ge, none; a-tha, there is; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
7. We-ki-k'oⁿ, symbol; thoⁿ-tse, suitable; thiⁿ-ge, none; e-she doⁿ, you have said; a, they said.
8. We-ki-k'oⁿ, symbol; thoⁿ-tse, suitable; mi-kshe iⁿ da, I am, I who sit here.
9. Wa-zhiⁿ-ga, the bird; wa-tha-xthi, stains, anger, evil disposition; thiⁿ-ge, that has none; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
10. Zhu-i-ga, my body; the, I have made of it; xtsi, verily; a-ni-ka-shi-ga, I as a person, as a people; mi-kshe iⁿ da, I who sit here.
11. Wa-koⁿ-da, the gods; u-toⁿ-ba-bi, watched over, and cared for by them; mi-kshe iⁿ da, I am, I who sit here.
12. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said, 25, 29, 33.
13. Wa-koⁿ-da, the gods; u-toⁿ-ba bi, watch over them and care for them; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
14. U-noⁿ, the means of reaching old age; oⁿ-gi-tha, they make of me; ba, they; thoⁿ-tse, fit, suitable; mi-kshe iⁿ da, I am, I who sit here.

15. Çi-ha, the skin of my feet; ga, this that you see; thiⁿ-kshe, the sitting; shki, also; a, they said.
16. U-noⁿ, the means of reaching old age; a-gi-the, I have made it to be; a-thiⁿ he, iⁿ da, in my life's journey.
17. Zhiⁿ-ga, the little ones; u-noⁿ, the means of reaching old age; oⁿ-tha, they make of me; bi, they; doⁿ, when; shki, and; a, they said.
18. U-noⁿ, old age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.
19. Çi-ha, the skin of my feet; u-sha-be, wherein the color is dark; ga, this, behold; thiⁿ-kshe, the sitting; shki, also; a, they said.
20. Noⁿ-xthe, charcoal, for ceremonial use or as a symbol; a-gi-the, I have made it to be; a-thiⁿ he iⁿ da, in my life's journey, 24, 28, 32.
21. Zhiⁿ-ga, the little ones; noⁿ-xthe, charcoal; gi-the, they make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
22. Noⁿ-xthe, charcoal; gi-a-da-xe, sink readily, into the skin (this has reference to tattooing); ki-the, cause it to be; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.
23. Pa-zhu-zhe, the tip of my nose; i-ʔa-xe, the tip; sha-be, the dark part; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
27. Zhu-i-ga, my body; ʔa-be, the black; ga, this; kshe, lying; shki, also; a, they said.
31. Iⁿ-be, my tail; i-ʔa-xe, the tip; sha-be, the dark part; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.

WA-ÇA'-BE-ʦO^N GENS

(Free translation, p. 105; Osage version, p. 327)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ʦsi, house; ga, in this, 20, 28, 45, 49.
2. Hoⁿ-ga, the Hoⁿ-ga subdivision; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ʔa-shi-ga, a people; ba, they; doⁿ, were; a, they said.
3. Wa-ça-be-ʦoⁿ, he who possesses the Black Bear; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
4. Ha, O; wi-ʦsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said, 21, 47.
5. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, of which to make; bi, they; thiⁿ-ge, there is none; a-tha, is; wi-ʦsi-go-e, my grandfather; e-gia, they said to him; bi, they; a, they said, 22, 48.
6. Ha, O; zhiⁿ-ga, little ones; e, to say; tsi-the, he hastened to say; a, they said.

7. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, of which to make; bi, they; thiⁿ-ge, there is none; e-she doⁿ, you say; a, they said.
8. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, they make of me; ba, they; thoⁿ-tse, fit or suitable; mi-kshe iⁿ da, I am, I who sit here, 23.
9. Noⁿ-xthe, charcoal; oⁿ-gi-tha, they make of me; ba, they; thoⁿ-tse, suitable; mi-kshe iⁿ da, I am, I who sit here.
10. Çi-ha, skin of the feet; ü-sha-be, that is dark in color; ga, this that you see; thiⁿ-kshe, the sitting; shki, also; a, they said, 29, 50.
11. Noⁿ-xthe, charcoal; a-gi-the, I have made it to be; a-thiⁿ he iⁿ da, in my life's journey, 13, 17, 30, 34, 38, 42, 51, 55.
12. Pa-zhu-zhe, nose; i-ťa-xe, the tip of; sha-be, the dark; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said, 33, 54.
14. Zhiⁿ-ga, the little ones; noⁿ-xthe, charcoal; gi-the, they make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 18, 31, 52.
15. Noⁿ-xthe, charcoal; gi-a-da-xe, sink into their skin; ãi-the, they shall cause it to; moⁿ-thiⁿ, as they travel the path of life; ãa i tsiⁿ da, they shall, 19, 32, 36, 40, 44, 53, 57.
16. Zhu-i-ga, my body; ça-be, black; ga, this; ge, in all its parts; shki, also; a, they said.
24. In-gthoⁿ-ga, puma; do-ga, the male; kshe, the lying; a, they said.
25. Zhu-i-ga, my body; the, of it I have made it to be; xtsi, verily; a-ni-qa-shi-ga, I as a person, as a people; mi-kshe iⁿ da, I who sit here, 27.
26. Wa-koⁿ-da, the god; hoⁿ-ba doⁿ, of day; thiⁿ-kshe, the sitting; a, they say.
35. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said, 39, 43, 56, 58, 62, 66.
37. Noⁿ-ťa, ears; i-ťa-xe, the tips of; sha-be, the dark; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
41. Çiⁿ-dse, tail; i-ťa-xe, the tip of; sha-be, dark; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
46. Mi-xa-çka, white swan: toⁿ-ga, the great; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
59. Hoⁿ-ba, day; he-be, a fraction of, a part of; a, they said.
60. Dse-doⁿ, great lake; go-da, on the farther side of; koⁿ-ha, on the edge or the border of; dsi, there; xtsi, verily; a, they said.
61. Ga-ha-ha, swinging up and down; a-hi-gthiⁿ, I arrive at and sit; a-thiⁿ he, in my life's journey; noⁿ iⁿ da, habitually.
63. A-hiu-ha, their arms; ça-gi, strong; ãi-the, cause to become; moⁿ-thiⁿ, as they travel the path of life; ãa i tsiⁿ da, they shall.

64. Wa-dsu-*ta*, animals; shoⁿ-e-goⁿ, all of them together; bi, they; doⁿ, when; a, they said.
65. Ni oⁿ-woⁿ-*ta*-thiⁿ, become breathless sooner than I; bi, they; a-thiⁿ he, iⁿ da, in my life's journey.
67. Wa-dsu-*ta*, animals; shoⁿ-e-goⁿ, all of them together; xtsi, verily; a, they said.
68. Ni u-*ta*-thiⁿ, shall become exhausted, breathless sooner than they; bi, they; ki-the, shall cause themselves to be stronger than they; moⁿ-thiⁿ, as they travel the path of life; *ta* i tsiⁿ da, they shall.

Iⁿ-GTHOⁿ-GA GENS

(Free translation, p. 107; Osage version, p. 329)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; *tsi*, house; ga, in this, 32, 48, 63, 81, 101, 106, 109, 135, 150, 169.
2. Hoⁿ-ga, the Hoⁿ-ga subdivision; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-*ka*-shi-ga, a people; ba, they; doⁿ, were; a, they said, 102.
3. Iⁿ-gthoⁿ-ga, the puma; zhu-i-ga, his body; the, had made of; toⁿ, standing, 103.
4. Ha, O; wi-*tsi*-go-e, my grandfather; e-gi-a, said to him; bi, they; a, they said, 104.
5. We-*ki*-k'oⁿ, symbol; thoⁿ-*ts*e, suitable; thiⁿ-ge a-tha, there is none; wi-*tsi*-go-e, my grandfather; e-gi-a, said to him; bi, they; a, they said, 105.
6. Ha, O; zhiⁿ-ga, little ones; e, to say; *tsi*-the, he hastened; a, they said.
7. We-*ki*-k'oⁿ, symbol; thoⁿ-*ts*e, suitable; thiⁿ-ge, there is none; e-she, doⁿ, you have said, 107.
8. We-*ki*-k'oⁿ, a symbol; thoⁿ-*ts*e, suitable; a-toⁿ he iⁿ da, I am, I who stand here.
9. Iⁿ-gthoⁿ-ga, of the puma; do-ga, the male; kshe, lying; a, they said.
10. Zhu-i-ga, my body; the, I have made it to be; a-ni-*ka*-shi-ga, I as a person, as a people; a-toⁿ-he iⁿ da, I who stand here.
11. Wa-zhiⁿ, courage; oⁿ-woⁿ-*ta*-thiⁿ, none equal to me; bi, they; a-thiⁿ-he iⁿ da, in my life's journey.
12. Wa-*ko*-da, the god; hoⁿ-ba doⁿ, of day; thiⁿ-kshe, the sitting; a, they said.
13. I-bi-*co*-dse, pressed closely against him; xtsi, verily; a-ni-*ka*-shi-ga iⁿ da, I as a person, as a people, 38.
14. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-thi, they make of me; bi, they; doⁿ, when; a, they said, 21, 25, 29, 45, 55, 60, 69, 74, 79, 84, 88.

15. I-tš'a, causes of death; thiⁿ-ge, none; moⁿ-thiⁿ, as they travel in the path of life; ʔa i tsiⁿ da, they shall.
16. 'Iⁿ, rock or boulder; zhu-dse, the red; thiⁿ-kshe, the sitting; a, they said, 18.
17. I-tha-thu-çe, I have made it (the sun) to take; xtsi, verily; a-ni-ka-shi-ga iⁿ da, I as a person, as a people. (This means that he has made the red boulder to symbolize the sun.) 36, 66, 68.
19. Wa-koⁿ-da, the gods; e-shki doⁿ, even they; a, they said, 23, 27, 30, 41, 43, 46, 56, 58, 61, 70, 72, 75, 77, 82, 85.
20. Oⁿ-ʔa-kshiⁿ, stumble over me; bi, they; a-thiⁿ-he iⁿ da, in my life's journey.
22. A-ʔa-kshiⁿ, to stumble over themselves; bi, they; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall, 42, 57, 71.
24. Oⁿ-ki-tha-zha-ʔa, pass by me in forked lines; bi, they; a-thiⁿ-he iⁿ da, in my life's journey, 44, 59, 73.
26. Wa-koⁿ-da, the gods; a-ki-tha-zha-ʔa, pass around them in forked lines; bi, they; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.
28. Iⁿ-dse, in the face; oⁿ-woⁿ-ki-a-ʔa, stare at me rudely; thiⁿ-ge, iⁿ da, none of them, 83.
31. Iⁿ-dse, their faces; u-ki-a-ʔa, stare at them rudely; ba zhi, they not; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall, 86.
33. Wa-ça-be, the black bear; u-ça-ka, blemish, spots; thiⁿ-ge, having none; kshe, the lying; a, they said.
34. Zhu-i-ga, of it my body; the, I have made; xtsi, verily; a-ni-ka-shi-ga, iⁿ da, I as a person, as a people, 50, 52, 54.
35. Wa-koⁿ-da, the god; hoⁿ doⁿ, of night; thiⁿ-kshe, the sitting; a, they said, 51.
37. 'Iⁿ, boulder; ça-be, the black; thiⁿ-kshe, the sitting; a, they said, 39.
40. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; the, they make of; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
47. A-ki-tha-zha-ʔa, to pass around them in forked lines; bi, they; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall, 62, 76.
49. Mi-xa-çka, the white swan; ʔoⁿ-ga, the great; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
53. 'Iⁿ-zhu-çka, the white boulder; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
64. O-pxoⁿ, elk; do-ga, the male; kshe, the lying; noⁿ, the; a, they said.
65. 'Iⁿ-zhu-çi, the yellow boulder; thiⁿ-kshe, the sitting; a, they said.

67. Wa- tse , star; mi-ga, the female; thiⁿ-kshe, the sitting; a, they said.
78. Be, who of them, none of them; hi, teeth; oⁿ-gtha, set upon me in anger; moⁿ-zhi, iⁿ da, me not.
80. Be, none of them; hi, their teeth; a-gtha, set upon them in anger; ba, zhi, they not; ki -the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 97.
87. Ts'e , to die; wa- tse -xi, difficult; mi-kshe iⁿ da, I am, I who sit here.
89. Ts'e , to die; wa- tse -xi, difficult; ki -the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 96.
90. Hoⁿ-ba, the days; u- ca - ki -ba, the divisions of; do-ba, the four, 99, 178.
91. U-hi, to reach and to enter; ki -the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 100, 179.
92. Wa-zha-zhe, the people of the Wa-zha-zhe subdivision; a, they said, 132, 154, 174.
93. Tsi -zhu, the Tsi -zhu division; e-thoⁿ-ba, the two together, 133, 155, 175.
94. Zhu-i-ga, their bodies; oⁿ-the, they make of me; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
95. Zhu-i-ga, their bodies; oⁿ-the, they make of me; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
98. U-noⁿ, old age; a bi, spoken of as; shki, and; i-the, live to see; ki -the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 160, 168, 173, 177.
108. O-toⁿ-be, a search; pa-xe, I make; ta , shall; mi-kshe, I who sit here; e, to say; tsi-the, he hastened; a, they said.
110. Thu-e, in haste; xtsi, verily; ci -thu- ce , took footsteps, strode away; the, went forth; doⁿ, did; a, they said, 121.
111. Dse, lake; ko ⁿ-ha, margin; dsi, there; xtsi, verily; a, they said, 122.
112. Ci ⁿ, root of the sagittaria; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
113. O-ga- to ⁿ-tha, sent rolling upon the ground; tsi-the, with a quick motion; toⁿ, as he stood; a, they said.
114. E-dsi, then and there; xtsi, verily; a-thiⁿ, carrying it with him; gthi-e, came home; doⁿ, and; a, they said, 125, 144.
115. The, this; hoⁿ, how; wi-zhiⁿ-the, my elder brothers; e, saying; a-gthi, having come home; noⁿ-zhiⁿ, he stood; a, they said, 126.
116. I-u-tha-bthoⁿ- ce , in their mouths munched it; a-tsi-a-tha, hastily; ba, they; doⁿ, and; a, they said, 127.

117. Noⁿ-bthe, as food; thoⁿ-ta, suitable; zhi a, it is not; wi-çoⁿ-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said.
118. E-zhi-çka, not the kind; u-çoⁿ-ga, not quite; wi-çoⁿ-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said.
119. E, it is true; thoⁿ-zha, nevertheless.
120. We-çi-ç'oⁿ, ceremonial article; oⁿ-the, we make of it; oⁿ-moⁿ-thiⁿ, as we travel the path of life; řa i tse a, we shall; wi-çoⁿ-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said.
122. Dse, lake; u-çkoⁿ-çka, in the center of; dsi, there; xtsi, verily; a, they said.
123. řse-wa-the, root of the water-chinkapin; kshe, the lying; noⁿ, the; a, they said.
124. Noⁿ-çi-ge, lifting or kicking aside with the foot; tsi-the, with a quick movement; toⁿ, as he stood; a, they said.
128. Ba-çe-ni, milk; e-goⁿ, like; tha-dsu-zhe, squirted out as they pressed the root between their teeth; the-tha, they sent out; bi, they; a, they said, 146.
129. Zhiⁿ-ga, the little ones; noⁿ-bthe, as food; tha, they make of it; ba, they; thoⁿ-tse a, it is suitable; wi-çoⁿ-ga, my younger brothers; e-gi-a, said to him; bi, they; a, they said.
130. We-çi-ç'oⁿ, for general use as food; thoⁿ-tse, it is suitable; a-ka, it is; wi-çoⁿ-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said.
131. Zhiⁿ-ge, the little ones; noⁿ-bthe, food; the, they make of it; moⁿ-thiⁿ, as they travel the path of life; řa i tsiⁿ da, they shall, 138, 147, 156, 166.
134. Noⁿ-bthe, food; the, make of it; moⁿ-thiⁿ, as they travel the path of life; řa i tsiⁿ da, they shall.
136. Wa-dsu-řa, animal; shiⁿ-to-zhiⁿ-ga, the young male; kshe, the lying; a, they said.
137. E-çi-thoⁿ-ba, couple it with; xtsi, verily; oⁿ-ga-xe, we make it to be; řa bi a, we shall; wi-çoⁿ-ga, my younger brothers; e-çi-a, said to one another; bi, they; a, they said.
139. Noⁿ-bthe, food; the, they make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 148, 157, 159, 167, 176.
140. A-dsu-řa, their limbs; i-ga-çi-ge, by the use of these foods to stretch in growth; çi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; řa i tsiⁿ da, they shall, 149, 158.
141. Dse, lake; go-da, on the farther side; řoⁿ-ha, border, margin; dsi, there; xtsi, verily; a, they said, 161.

142. Do, the wild potato; thiⁿ-kshe, the sitting; noⁿ, the; a, they said,
143. U-ga- to^n -tha, sent it rolling upon the ground; a-tsia-tha, they proceeded to; ba, they; doⁿ, and, 164.
145. She, that; e shnoⁿ, is the very thing; u-tha-dse, you have been searching for; tha thiⁿ-she a, in your wanderings; wi- co^n -ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said.
151. Ṭa , the deer; he, horns; sha-be; dark, kshe, the lying; noⁿ, the; a, they said.
152. I-tha-thu- ce , by its use to draw, to attract; oⁿ-ga-xe, we make; ṭa bi a , we shall; wi- co^n -ga, my younger brothers; e- ki -a, they said to one another; bi, they; a, they said, 171.
153. I-tha-thu- ce , by its use to draw, to attract; oⁿ-ga-xa, we make it to; bi, we; doⁿ, when; a, they said.
162. U- cu , a low-land forest, a forest in the bend of a river; u-gthoⁿ, put into the bend; xtsi, verily; ge, in such a place; dsi, there; a, they said.
163. Hoⁿ-bthiⁿ- cu , bean-seed, ground-bean; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
165. Ga, this, the ground-bean; thiⁿ-kshe, the sitting; a, they said.
170. Ṣiu-ka , the turkey; to^n -ga, the great; thiiⁿ-kshe, the sitting; noⁿ, the; a, they said.
172. Zhiⁿ-ga, the little ones; noⁿ-bthe, food; tha, they make of it; bi, they; doⁿ, when; shki, and; a, they said.

O'-PXOⁿ (ELK) GENS

(Free translation, p. 112; Osage version, p. 334)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ṣi , house; ga, in this.
2. Hoⁿ-ga, the Hoⁿ-ga subdivision; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni- ka -shi-ga, a people; ba, they; doⁿ, were; a, they said.
3. Iⁿ-gthoⁿ-ga, puma; zhu-i-ga, his body; the, he had made of; toⁿ, standing; a, they said.
4. Ha, O; wi- co^n -ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said, 10.
5. We- ki-k'o^n , symbol; thoⁿ- tse , suitable; thiⁿ-ge a-tha, there is none; wi- co^n -ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said.
6. Thu-e, in haste; xtsi, verily; $\text{ci-thu-}\text{ce}$, took footsteps, went forth; the, went forth; doⁿ, and.
7. O-pxoⁿ, elk; do-ga, the male; toⁿ, standing; noⁿ, the; a, they said, 18.

8. Tho, presence; toⁿ, standing; hi, having arrived there; noⁿ, zhiⁿ, they paused, stood; bi, they; a, they said.
9. Tho-e, in haste; xtsi, verily; gi-e, he returned; doⁿ, and; a, they said.
11. Ni-ka, a man; wiⁿ, one; e-dsi, there, at a certain place; a-ka, is; wi-zhiⁿ-the, my elder brothers; e, saying; a-gthi, having returned; noⁿ-shiⁿ, stood; a, they said.
12. Ha, O; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
13. Ni-ka, man; be, whoever; the, living, moving; shki doⁿ, he may be; a, they said.
14. Wa-noⁿ-xe, spirits; a-dsi, there, to their abode; the, to go; oⁿ-the, we, cause him to; ta bi a, we shall; wi-çoⁿ-ge, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
15. E-ta, thitherward, toward the man; pa-moⁿ-gthe, with heads inclined forward; xtsi, verily; a, they said.
16. We-a-ba-çu, the index finger; iu-gtha-zhu-zhu-the, moistening in his mouth; tsi-the, he hastened; thiⁿ-kshe, as he sat; a, they said.
17. Thu-e, in haste; xtsi, verily; ci-thu-ça, they took footsteps, went forth; ba, they; doⁿ, and.
18. O-pxoⁿ, the elk; do-ga, the male; toⁿ, standing; noⁿ, the; a, they said.
19. E-ta, there, at the place where stood the elk; pa-moⁿ-gthe, with heads inclined toward him; xtsi, verily; hi, having arrived there; noⁿ, zhiⁿ, they stood; bi, they; doⁿ, when; a, they said.
20. Ha, O; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he (the elk), hastened; a, they said.
21. Hoⁿ-ga, a sacred person; bthiⁿ a, I am; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
22. O-pxoⁿ-toⁿ-ga, The-Great-Elk; wi, I am; a-toⁿ he a, I who stand here; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
23. E-dsi, there, at any place, or at any important movement; zhi, not present; the, moving; thiⁿ-ge, none; xtsi, verily; a-ni-ka-shi-ga, I am such a person; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
24. We-ki-k'oⁿ, a symbol; thoⁿ-tse, suitable; a-toⁿ he a, I am, I who stand here; e, saying; toⁿ, standing; a, they said.
25. O-pxoⁿ-toⁿ-ga, The-Great-Elk; shki, and; a, they said.
26. Zha-zhe, name; a-ki-toⁿ, I have made to be mine; a-toⁿ he a, I who stand here; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.

28. We-ki-k'oⁿ, a symbol; thoⁿ-tse, suitable for; a-toⁿ he iⁿ da, I am, I who stand here.
29. Zhiⁿ-ga, the little ones; wa-dsu-ṭa, animals; i-hi-thoⁿ-be, the instrument with which to make them appear; oⁿ-tha, they make of me; bi, they; doⁿ, when; shki, and; a, they said.
30. Wa-dsu-ṭa, animals; gi-hi-thoⁿ-be, appear for them; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall.
32. U-k'oⁿ, to perform a mysterious act; tsi-the, he proceeded; toⁿ, as he stood; a, they said.
33. Ṭa-dse, the four winds; e-noⁿ-ha, to each one.
34. Moⁿ-ki-çiⁿ-dse, he threw himself upon the earth; tsi-the, he proceeded; toⁿ, as he stood; a, they said, 36.
35. Ṭa-dse, the wind; ga-xpa, of the east; dsi, there, in the midst of; a, they said.
37. Hoⁿ-ba, the day; tha-gthiⁿ, calm, peaceful; i-he-the, he made it to lie down; toⁿ, as he stood; a, they said.
38. Ṭa-dse, the wind; ba-çoⁿ, of the north; dsi-there, in the midst of; a, they said.
39. Moⁿ-ki-çiⁿ-dse, threw himself upon the earth; tsi-the, he proceeded to; doⁿ, when; a, they said, 42, 46, 51, 59.
40. Moⁿ-xe, the heavens; ha-xpe-gthe, tse e-goⁿ, as though touched with gentle hands became gentle and peaceful; i-he-the, he made it to lie in this peaceful state; toⁿ, as he stood; a, they said.
41. Ṭa-dse, the winds; moⁿ-ha, of the west; dsi, there, in the midst of; a, they said.
43. Wa-koⁿ-da, and the god above (the overarching heaven).
44. U-xthi, anger, violence; thiⁿ-ge, none, cleansed of; i-he-the, he made to lie; toⁿ, as he stood; a, they said, 48.
45. Ṭa-dse, the winds; a-k'a, of the south; dsi, there, in the midst of; a, they said.
47. Moⁿ-zhoⁿ, and the earth; shoⁿ-e-goⁿ, in all its parts; xtsi, verily; a, they said.
50. We-ki-k'oⁿ, a symbol; thoⁿ-tse, suitable; a-toⁿ he iⁿ da, I am, I who stand here.
52. Hiⁿ, his hairs; u-bi-bu-dse, he scattered upon the earth over which he had rolled himself; i-he-the, he made them (the hairs) to lie; toⁿ, as he stood; a, they said.
53. Ga tse, these, hairs; shki, also; a, they said.
54. Wa-dsu-ṭa, the animals; i-hi-thoⁿ-be, the means of making them to appear; pa-xe, iⁿ da, I make them to be.
55. Xa-dse, grass; wiⁿ, one; a, they said.
56. Wa-dsu-ṭa, animals; i-hi-thoⁿ-be, as the means of making them to appear; wi-kehi-xe, iⁿ da, I have made them (the grasses) for you.

57. Zhiⁿ-ga, for the little ones; wa-dsu-ṭa, the animals; gi-hi-thoⁿ-be, appear for them in the midst of the grasses; moⁿ-thiⁿ, as they (the little ones) travel the path of life; ṭa i tsiⁿ da, they shall, 72, 77, 88, 96, 101, 104, 106.
60. Go-da, ahead; pa-gthe, placing his head, facing; i-noⁿ-zhiⁿ, advanced toward and stood; toⁿ, standing; a, they said.
61. Ni-dse, buttock; ṭa-be, ball; ga, these; thiⁿ-kshe, the sitting; shki, also; a, they said.
62. Ṭoⁿ-dse, earth; da-pa, rounded, the hills; e, noⁿ bi noⁿ, that are spoken of as.
63. Shoⁿ, all; xtsi, verily; pa-xe, iⁿ da, I have made, 67, 70, 75, 80, 94.
64. Ṭoⁿ-dse, earth, the hills; wiⁿ, one; wa-dsu-ṭa, animals; gi-hi-thoⁿ-be, appear for them; moⁿ-thiⁿ- as they travel the path of life; ṭa i tsiⁿ da, they shall.
65. Thi-u-ba-he, the side of the body; i-sdu-ge, the right; ga kshe, this; a, they said.
66. Ṭoⁿ-dse, earth, the level; e noⁿ bi noⁿ, that is spoken of as; a, they said.
68. Noⁿ-ḱa oⁿ-he, the ridge of the back, the spine; ga kshe, this; a, they said.
69. A-thiⁿ, a ridge; wiⁿ, one; she kshe, behold, there lies; e noⁿ bi noⁿ, spoken of as; a, they said.
71. A-thiⁿ, a ridge; wiⁿ, one of the little ones; gi-ṭa-pe, approach; moⁿ-thiⁿ, as they travel the path of life; bi, they (the little ones); doⁿ, when; shki, and; a, they said.
73. Ṭa-hi, the neck; u-ḱ'a-be, curved inwardly; ga tse, this; shki, also; a, they said.
74. A-thiⁿ, a ridge; u-ḱ'a-be, curved inwardly, a gap; e noⁿ bi noⁿ, spoken of as; a, they said.
76. A-thiⁿ, a ridge; u-ḱ'a-be, a gap of; wiⁿ, one, any one of the little ones; gi-ṭa-pe, approach; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and.
78. Pa, the nose; pa-ḱi, the tip of; ga tse, this; shki, also; a, they said.
79. A-thiⁿ, a ridge; pa-ḱi, a peak arising therefrom; wiⁿ, one; she tse, behold there stands; e noⁿ bi noⁿ, spoken of as; a, they said.
81. A-thiⁿ, a ridge; pa-ḱi, a peak arising therefrom; wiⁿ, one of the little ones; gi-ṭa-pe, approach; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.
82. A-thiⁿ, a ridge; pa-ḱi, a peak arising therefrom; wiⁿ, one of the little ones; gi-hi-thoⁿ-be, appear for them; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall.
83. He, horns; ga-xa, the branches of; u-dse, the bases of; ga, these; thiⁿ-kshe, the sitting; shki, also; a, they said.

84. 'Iⁿ, rocks; ɕa-ka, loose and scattered; e noⁿ bi noⁿ, spoken of as; a, they said.
85. 'Iⁿ, rocks; ɕa-ka, the loose and scattered; wiⁿ, one of the little ones; wa-dsu-ɕa, animals; gi-hi-thoⁿ-be, appear for them; moⁿ-thiⁿ, as they travel the path of life; ɕa i tsiⁿ da, they shall.
86. He, horn; ga-xa, the branch of; u-hoⁿ-ge, at the end; ga kshe, this; a, they said.
87. Ga-xa, a branch, rivulet; zhiⁿ-ga, a small; wiⁿ, one; a, they said.
89. He, horn; ga-xa, branch of; u-wa-toⁿ, the next one; ga kshe, this; a, they said.
90. Wa-ɕsi-shka, a creek; e noⁿ bi noⁿ, spoken of as; a, they said.
91. Wa-ɕsi-shka, creek; wiⁿ, one of the little ones; wa-dsu-ɕa, animals; gi-hi-thoⁿ-be, appear for them; moⁿ-thiⁿ, as they travel the path of life; ɕa i tsiⁿ da, they shall.
92. He, horn; ga-xa, the branch of; u-gthoⁿ-the, the large parts of; ga kshe, these; a, they said.
93. ɕoⁿ-ɕoⁿ-ga, the large streams dotted here and there with forests; wiⁿ, one; e noⁿ bi noⁿ, spoken of as; a, they said.
95. ɕoⁿ-ɕoⁿ-ga, a stream such as this; wiⁿ, one of the little ones; gi-ɕa-pe, approach; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.
97. He, horns; ga-xa, the branches of; u-gthoⁿ-the, the largest parts of; kshe, the; shki, also; a, they said.
98. Ga-xa, branches; gthoⁿ-the, the largest; ga kshe, this; a, they said.
99. Wa-dsu-ɕa, animals; i-hi-thoⁿ-be, the means of making them to appear; pa-xe iⁿ da, I have made them to be.
100. Ga-xa, a branch; wiⁿ, any one of the little ones; gi-ɕa-pe, approach; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.
102. Zhiⁿ-ga, the little ones; ɕa-bthe, to hunt for the animals; tha, they go forth; bi, they; doⁿ, when; shki, and; a, they said.
103. U-ga-ɕoⁿ-thiⁿ, the morrow, the dawn; xtsi, verily; thiⁿ-ge, while yet there is none; a, they said.
105. U-pa-ɕe, that part of the day in which comes the evening; thoⁿ-dsi, at that time; shki, also; a, they said.
107. Wa-zha-zhe, the Wa-zha-zhe subdivision, the people of; a, they said.
108. ɕsi-zhu, the ɕsi-zhu division, the people of; e-thoⁿ-ba, they together.
109. We-ki-k'oⁿ, ceremonial articles, symbols; the, make of them; moⁿ-thiⁿ, as they travel the path of life; ɕa i tsiⁿ da, they shall.

MO^N-SHKO^N (CRAWFISH) GENS

(Free translation, p. 116; Osage version, p. 337)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ʦsi, house; ga, in this, 33, 51, 60, 70.
2. Hoⁿ-ga, the Hoⁿ-ga subdivision; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, a people; ba, they; doⁿ, were; a, they said.
3. Iⁿ-gthoⁿ-ga, the puma; zhu-i-ga, his body; the, he had made of; toⁿ, the standing; noⁿ, the; a, they said.
4. Ha, O; wi-çoⁿ-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said, 14, 24.
5. We-ki-k'oⁿ, ceremonial articles; thoⁿ-tse, suitable; thiⁿ-ge a-tha, there is none; wi-çoⁿ-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said.
6. Ga, in this manner; xtsi, verily; hi-tha, they had spoken; i, they; doⁿ, when; a, they said.
7. ʦse-xe, in an open prairie; xtsi, verily; ge dsi, there; a, they said.
8. Ni-ka, a man; wiⁿ, one; tho, in his presence; toⁿ, standing; hi, having arrived there; noⁿ-zhiⁿ, they paused and stood; bi, they; a, they said, 22.
9. Sha-ge, hand; ba-ha, uplifted; toⁿ, standing; hi, having arrived there; noⁿ-zhiⁿ, they paused and stood; bi, they; a, they said.
10. E-dsi, then and there; xtsi, verily; gi-e, he returned; doⁿ, and.
11. Wi-çoⁿ-ga, my younger brother; ba, he.
12. O-k'oⁿ, acting in a significant manner; xtsi, verily; a-gi, returning; a ba, he is; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
13. Ni-ka, a man; wiⁿ, one; e-dsi, a-ka, there is at a certain place; wi-zhiⁿ-the, my elder brothers; e, saying; a-gthi, having come home; noⁿ-zhiⁿ, he stood; a, they said, 15.
16. Noⁿ-be, hand; zha-ʦa, cloven, forked; ga-xe a-ka, making he is; wi-zhiⁿ-the, my elder brothers; e, saying; a-gthi, having come home; noⁿ-zhiⁿ, he stood; toⁿ, standing; a, they said.
17. Ha, O; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
18. Ni-ka, man; be, whoever; toⁿ, standing; shki doⁿ, he may be; a, they said.
19. Wa-noⁿ-xe, spirits; a-dsi, there, to their abode; the, to go; oⁿ-the, we cause him to; ʦa bi a, we shall; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
20. E-ʦa, thitherward; pa-moⁿ-gthe, with heads inclined; xtsi, verily; a, they said.
21. ʦi-thu-ʦa, footsteps they took, went forth; ba, they; doⁿ, and; a, they said.
23. Noⁿ-be, hand; zha-ʦa, cloven, forked; ga-xe, making; noⁿ-zhiⁿ, standing; toⁿ, he stood; a, they said.

25. Ni-ka, man; be, who, what; tha toⁿ she, art thou, who stands yonder; e-gi-a, they said to him; bi, they; a, they said.
26. Hoⁿ-ga, a sacred person; bthiⁿ a, I am; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
27. Moⁿ-shkoⁿ, the Crawfish; wi, I am; a-toⁿ he a, I who stand here; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
28. Moⁿ-thiⁿ-ka-zhiⁿ-ga, Little-earth; wi, I am; a-toⁿ he a, I who stands here; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
29. Wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened to say; a, they said.
30. E-dsi, at any place, or at any important movement; zhi, not present; the, moving; thiⁿ-ge, none; a-ni-ka-shi-ga, I am such a person; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
31. We-ki-k'oⁿ, a symbol, a ceremonial article; a toⁿ he a, I am, I who stands; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
32. We-ki-k'oⁿ, symbol; thoⁿ-tse, suitable; a-toⁿ-he iⁿ da, I am, I who stand here.
34. Moⁿ-to-tò-be, a hillock of soft mud; hoⁿ-cka, of no particular size; doⁿ, and; a, they said.
35. K'u-shi, as though sucked down, or gulped down; kshi-gthe, he went home; doⁿ, and; a, they said, 44, 54, 62.
36. Moⁿ-thiⁿ-ka, the soil of the earth; sha-be, the dark; thiⁿ-kshe, the sitting; a, they said.
37. Ba-ha, holding it aloft to offer it to the people; tsi, he came; noⁿ-zhiⁿ, stood; toⁿ, standing; a, they said, 46, 56, 64.
38. The, this, bit of earth; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said, 47.
39. We-ki-k'oⁿ, ceremonial article; shka-xe, you make of it; tse a, you shall; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
40. Thoⁿ-dse, the side of the house; ba-he, the height of; e-toⁿ-ha, equal to its height; noⁿ shki doⁿ, even to that height; a, they said, 68.
41. Da, the things, that you may ask for; i-sdu-tš'a-ga, you fail to secure by its use; zhi, shall not; tha, you; thiⁿ-she, in your life's journey; ta tse a, you shall; wi-zhiⁿ-the, my elder brother; e, saying; toⁿ, he stood; a, they said, 50, 69, 78.
42. We-shnoⁿ, gratefully happy; wi-gi-the, I am causing you to be; a-toⁿ, he, a, I who stand here; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
43. I-tha-pi-thiⁿ, slowly, gently; xtsi, verily; a, they said.

45. Moⁿ-thiⁿ-ka, the soil of the earth; to-ho, the blue; thiⁿ-kshe, the sitting; a, they said.
48. We-ki-k'oⁿ, ceremonial article; tha, you; the, make of it; tha, you; thiⁿ-she, in your life's journey; ta tse a, you shall; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said, 52, 58, 66, 73.
49. We-goⁿ-tha, as a means of making known (to Wa-koⁿ-da) your desires; a-ni, you keep it, treasure it; tha, you; thiⁿ-she, in your life's journey; doⁿ, if; shki, and; a, they said, 77.
53. I-tha-bthiⁿ, the third time; oⁿ, at the; xtsi, verily; a, they said.
55. Moⁿ-thiⁿ-ka, the earth's soil; zhu-dse, the red; thiⁿ-kshe, the sitting; a, they said.
57. Ga, this, the red soil; thiⁿ-kshe, the sitting; shki, also; a, they said, 65.
59. We-moⁿ-ka the, the winning of compassion and the granting of your prayers; thi-o-ts'e-ga, shall be easy for you; tha, you; thi-she, in your life's journey; ta tse a, you shall; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said.
61. I-do-ba, the fourth time; oⁿ, at the; xtsi, verily; a, they said.
63. Moⁿ-thiⁿ-ka, the earth's soil; ci, the yellow; thiⁿ-kshe, the sitting; a, they said.
67. We-ki-k'oⁿ, ceremonial article, symbol; tha the, you make of it, or use it as; tha, you; thiⁿ-she, in your life's journey; doⁿ, if; shki, and; a, they said.
71. Noⁿ-be, hand; zha-ta, cloven, forked; ga tse, this; a, they said.
72. E, that; shki doⁿ, also; a, they said.
74. Zhoⁿ-xa, a stick, a pole; zha-ta, forked; e noⁿ-bi noⁿ, spoken of as; a, they said.
75. Shoⁿ, all, for general use; xtsi, verily; wi-kshi-the iⁿ da, I have made for you; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood.
76. Mi, sun; hi-e, the setting of; ge, plural; ta, there, in the direction of.

I'-BA-TSE TA-DSE (THE WINDS) GENS

(Free translation, p. 118; Osage version, p. 339)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; tsi, house; ga, in this.
2. Ha, O; wi-coⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
3. We-ki-k'oⁿ, symbol; thoⁿ-tse, suitable; thiⁿ-ge a-tha, there is none; wi-coⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
4. In-gthoⁿ-ga, the puma; zho-i-ga, his body; the, he made of, the one; toⁿ, the standing; a, they said.
5. Thu-e, in haste; xtsi, verily; ci-thu-ce, took footsteps; the, went forth; doⁿ, and; a, they said.

6. Țse-xe, open prairie; xtsi, verily; ge, at such a place; dsi, there; a, they said.
7. Hoⁿ-ga, the gentes forming the Hoⁿ-ga subdivision; we-ha-ge, the last in the established order; toⁿ, the standing; a, they said.
8. Tho, presence; toⁿ, standing; hi, having arrived there, where he stood; noⁿ-zhiⁿ, they paused and stood; bi, they; a, they said.
9. Ha, O; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said.
10. Ni-ka, man; be, who, what; tha, you; toⁿ-she, standing there; a, they said.
11. Hoⁿ-ga, a Hoⁿ-ga, sacred person; Gthe-zhie, the speckled (the speckled eagle symbolizing the winds); wi, I am; a-toⁿ he a, I who stand here; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
12. Hoⁿ-ga, a sacred person; bthiⁿ a, I am; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
13. We-ki-k'oⁿ, a symbol; thoⁿ-tse, suitable; a-toⁿ he a, I am, I who stands here; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
14. We-ki-k'oⁿ, a symbol; oⁿ-tha, make of me; moⁿ-thiⁿ, as they travel the path of life; Ța i tsiⁿ da, they shall, 18.
15. We-ki-k'oⁿ, a symbol; oⁿ-the, they make of me; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 19.
16. Wa-zha-zhe, the people of the Wa-zha-zhe division; a, they said.
17. Țsi-zhu, those of the Țsi-zhu division; e-thoⁿ-ba, the two together.
20. Thoⁿ-dse, the house; ba-he, the height of; e-toⁿ-ha, equal to the height (that is, the rising of the sun to that height); noⁿ, shki doⁿ, even to that (meaning that even before the sun has passed over the houses their prayers would be granted); a, they said.
21. We-ki-k'oⁿ, symbol; gi-o-Țs'e-ga, that will make easy their efforts to win divine sympathy; ki-the, for themselves; moⁿ-thiⁿ, as they travel the path of life; Ța i tsiⁿ da, they shall.
22. We-shnoⁿ, gratefully happy; wi-gi-the, I am making you to be; a-toⁿ-he a, I who stand here; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.

ȚSI'-ZHU (SKY) DIVISION

ȚSI'-ZHU WA-NOⁿ GENS

(Free translation, p. 118; Osage version, p. 340)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; Țsi, house; ga, in this, 18, 37, 54, 56.
2. Țsi-zhu, the Țsi-zhu division; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, a people; ba, they; doⁿ, were; a, they said, 57.

3. Ṭsi-zhu, of the Ṭsi-zhu gentes; Wa-noⁿ, the elder one; thiⁿ-kshe, the sitting; a, they said.
4. Ha, O; wi-ṭsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
5. We-ḱi-ḱ'oⁿ, symbol; thoⁿ-ṭse, suitable, fit; thiⁿ-ge a-tha, there is none; wi-ṭsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
6. Ha, O; zhiⁿ-ga, little ones; e, to say; tsi-the, he hastened; a, they said.
7. We-ḱi-ḱ'oⁿ, symbol; thoⁿ-ṭse, suitable; thiⁿ-ge, there is none; e-she, doⁿ, you have said; a, they said.
8. We-ḱi-ḱ'oⁿ, a symbol; thoⁿ-ṭse, suitable for; mi-kshe iⁿ da, I am, I who sit here.
9. Wa-ḱoⁿ-da, god; hoⁿ-ba, day; doⁿ, of the; thiⁿ-kshe, sitting; a, they said, 12, 61.
10. Zhu-i-ga, my body; the, made of him; xtsi, verily; a-ni-ḱa-shi-ga, I as a person, as a people; mi-kshe iⁿ da, I who sit here, 21, 60.
11. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said, 22, 24, 67, 78.
13. Zhu-i-ga, their bodies; the, make of that god; xtsi, verily; ni-ḱa-shi-ga, as persons, as a people; ḱi-the, make themselves to be; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall.
14. Zhu-i-ga, their bodies; the, they make of him; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when, 33.
15. I-ṭs'a, causes of death; thiⁿ-ge, having none; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall.
16. U-noⁿ, a means of reaching old age; tha, they make of him; bi, they; doⁿ, when; shki, and; a, they said, 35.
17. U-noⁿ, old age; a bi, that which is spoken of as; i-the, live to see; ḱi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall, 30, 36, 79.
19. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, they make of; bi, the things of which; ga, these; noⁿ-zhiⁿ da, shall stand.
20. Wa-ḱoⁿ-da, god; hoⁿ-doⁿ, of the night; thiⁿ-kshe, the sitting; a, they said, 63.
23. Ṭs'e, to die; wa-ṭse-xi, difficult; mi-kshe iⁿ da, I am, I who sit here.
25. Ṭs'e, to die; wa-ṭse-xi, difficult to; ḱi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall, 34.
26. Wa-ṭse, star; do-ga, the male (the morning star); thiⁿ-kshe, the sitting; a, they said, 65.
27. Ga, this god; thiⁿ-kshe, the sitting; shki, also; a, they said, 32, 59.

28. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; the, they make of her; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.
29. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, they make of her; bi, they; doⁿ, when; a, they said.
31. Wa-ʔse-, star; mi-ga, the female (the evening star); thiⁿ-kshe, the sitting; a, they said, 72.
38. Wa-koⁿ-da, the god; ʔse-ga, early; xtsi, verily; e-thoⁿ-be, who appears (the sun); hi, comes; noⁿ, habitually; bi, they; a, they said.
39. Tha-ʔa, oⁿ the left side of his body; dsi, there, on that part; a, they said.
40. Ga-gthe-zhe, stripes as though made by strokes, rays; sha-pe, six; tse, standing; noⁿ, the; a, they said.
41. E-shki doⁿ, those also; a, they said.
42. Wa-we-a-ga-ʔkoⁿ-the iⁿ da, I have made to be symbols, 49.
43. O-doⁿ, of the military honors; e noⁿ bi noⁿ, the honors spoken of as o-doⁿ, a, they said, 50.
44. O-doⁿ, military honors; tha, they make of them; bi, they; doⁿ, when; shki, and; a, they said.
45. O-doⁿ, honors; a bi, spoken of as; gi-ʔsi-ʔa, to be accurately accounted for; ʔi-the, cause them to be; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall, 53.
46. Thi-u-ba-he, the side of his body; i-sdu-ge, the right; dsi, there; a, they said.
47. Ga-gthe-zhe, rays; pe-thoⁿ-ba ha, seven separate; tse, standing; noⁿ, the; a, they said.
48. Ga, these; tse, standing; shki, also; a, they said.
51. Shoⁿ, all of them; xtsi, verily; i-tse a-the iⁿ da, I have made them to stand for.
52. Zhiⁿ-ga, the little ones; we-tha-wa, use them for counting, their military honors; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
55. Hoⁿ a-doⁿ, of what; zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, they make of; bi, they; goⁿ noⁿ, shall; shki, and; a hiⁿ a, interrogative particles.
58. Wa-zhiⁿ-ga, bird; pa, bill; stse-dse, long; doⁿ, a; a, they said.
62. I-tha-thu-ʔe, as an instrument to bring the god of day, to symbolize; xtsi, verily; a-ni-ʔa-shi-ga, I am a person, a people mi-kshe iⁿ da, I am, I who sit here, 64, 66, 73.
68. Wa-shi-shi, property, possessions; u-bu-dse, in profusion, abundance; xtsi, verily; i-the, to see, to gain; ʔi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall, 77.

69. Mi, sun; hi-e, places of its setting; ge, plural; ʔa, toward, in the direction of, 74.
70. We-goⁿ-tha, as a means by which to express their desires; a-thiⁿ, take with them; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said, 75.
71. Da, the things that they ask for; thu-ʔs'a-ga, fail to obtain; zhi, not; ʔi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall, 76, 85.
80. Hoⁿ-ba, days; u-ʔa-ʔi-ba, the great divisions of; do-ba, the four; shki, and; a, they said.
81. U-hi, to reach and to enter; ʔi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.
82. Wa-zha-zhe, the people of the Wa-zha-zhe subdivision; a, they said.
83. Hoⁿ-ga, those of the Hoⁿ-ga subdivision; e-thoⁿ-ba, they together.
84. We-ʔi-ʔ'oⁿ, ceremonial articles; symbols; oⁿ-the, they make of me; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.

ʦSE-DO'-GA IN-DSE (BUFFALO BULL FACE) GENS

The members of this gens remain silent throughout the recitation of the wi'-gi-es, but the presence of the gens at the ceremony is necessary for the reason that it forms a part of the great tribal division representing the sky. The office of this gens is to prepare the symbolic moccasins to be worn by the Sho'-ʔa and the Xo'-ʔa at the initiatory ceremonies of the war rites. (See p. 121.)

MI-ʔI'IN' WA-NO^N (ELDER SUN-CARRIER) GENS

(Free translation, p. 122; Osage version, p. 342)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ʔsi, house; ga, in this, 18, 45.
2. ʦsi-zhu, the ʦsi-zhu division; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ʔa-shi-ga, a people; ba, they; doⁿ, were; a, they said.
3. Mi-ʔiⁿ, Sun-carrier; Wa-noⁿ, the elder (the term elder signifies the warrior gens); thiⁿ-kshe, the sitting; a, they said.
4. Ha, O; wi-ʔsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
5. We-ʔi-ʔ'oⁿ, a symbol; thoⁿ-ʔse, suitable; thiⁿ-ge a-tha, there is none; wi-ʔsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
6. Ha, O; zhiⁿ-ga, little ones; e, to say; ʔsi-the, he hastened; a, they said.
7. We-ʔi-ʔ'oⁿ, symbol; thoⁿ-tse, suitable; thiⁿ-ge, there is none; e-she doⁿ, you have said; a, they said.

8. We-ki-k'oⁿ, symbol; thoⁿ-tse, suitable; mi-kshe iⁿ da, I am, I who sit here.
9. Wa-koⁿ-da, god; hoⁿ-ba doⁿ, of the day; thiⁿ-kshe, the sitting; a, they said, 12.
10. Zhu-i-ga, my body; the, I have made of that god: xtsi, verily; a-ni-ka-shi-ga, I as a person, as a people; mi-kshe iⁿ da, I who sit here, 20, 32, 40.
11. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said, 21.
13. Zhu-i-ga, their bodies; the, making of that god; xtsi, verily; ni-ka-shi-ga, persons, a people; ki-the, make themselves to be; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 23.
14. Zhu-i-ga, their bodies; the, they make of that god; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 26, 35.
15. I-ts'a, causes of death; thiⁿ-ge, they shall have none; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
16. U-noⁿ, as a means of reaching old age; tha, they make of that god; bi, they; doⁿ, when; shki, and, 28, 37, 43.
17. U-noⁿ, old age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 29, 38, 44.
19. Wa-koⁿ-da, god; hoⁿ doⁿ, of the night; thiⁿ-kshe, the sitting; a, they said, 22, 25.
21. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said.
24. Ts'e, to die; wa-tse-xi, difficult; mi-kshe iⁿ da, I am, I who sit here.
27. Ts'e, to die; wa-tse-xi, difficult; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 36, 42.
30. Wa-tse, star; do-ga, the male; thiⁿ-kshe, the sitting; a, they said, 34.
31. Ga, this, god; thiⁿ-kshe, the sitting; shki, also; a, they said.
33. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, they make of that god; bi, they; doⁿ, when; a, they said, 41.
39. Wa-tse, star; mi-ga, the female; thiⁿ-kshe, the sitting; a, they said.
46. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, of which to make; bi, they; ga, these; noⁿ-zhiⁿ da, shall stand.
47. Wa-koⁿ-da, the god; tse-ga, early in the day; xtsi, verily; e-thoⁿ-be, appears; hi, comes; noⁿ, habitually; bi, they; a, they said, 54.
48. Tha-ta, on the left side of his body; dsi, there; a, they said.

49. Ga-gthe-zhe, stripes, rays; sha-pe, the six; tse, that stand; noⁿ, the; a, they said.
50. Ga, these; tse, standing; shki, also; a, they said, 57.
51. Wa-we-a-ga-çkoⁿ-the iⁿ da, I have made to be symbols, 58.
52. Zhiⁿ-ga, the little ones; we-tha-wa, use them for counting; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 59.
53. O-doⁿ, military honors; gi-tsi-ça, correct; a bi, spoken of as; i-the, to see; ãi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ãa i tsiⁿ da, they shall, 60.
55. Thi-u-ba-he, the side of the body; i-sdu-ge, the right; dsi, there; a, they said.
56. Ga-gthe-zhe, stripes, rays; pe-thoⁿ-ba, seven; tse, the standing; noⁿ, the; a, they said.

HON I-NI-ÇA-SHI-GA (NIGHT PEOPLE) GENS

(Free translation, p. 123; Osage version, p. 343)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ãsi, house; ga, in this.
2. ãsi-zhu, the ãsi-zhu division; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ça-shi-ga, person, a people; ba, they; doⁿ, were; a, they said.
3. Hoⁿ, night; I-ni-ça-shi-ga, by which they became a people; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
4. Ha, O; wi-ãsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
5. We-ãi-ã'oⁿ, symbol; thoⁿ-tse, suitable; thiⁿ-ge a-tha, there is none; wi-ãsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
6. Ha, O; zhiⁿ-ga, little ones; e, to say; tsi-the, he hastened; a, they said.
7. We-ãi-ã'oⁿ, symbol; thoⁿ-tse, suitable; mi-kshe iⁿ da, I am, I who sit here.
8. Wa-ça-be, the black bear; u-ça-ka, blemish, spots; thiⁿ-ge, that has none; kshe, the lying; noⁿ, the; a, they said.
9. Zhu-i-ga, body; the, made of; xtsi, verily; a-ni-ça-shi-ga, I am a person, a people; mi-kshe iⁿ da, I who sit here.
10. Zhu-i-ga, their bodies; the, they make of him; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
11. I-ãs'a, causes of death; thiⁿ-ge, having none; moⁿ-thiⁿ, as they travel the path of life; ãa i tsiⁿ da, they shall.
12. U-noⁿ, old age; a bi, spoken of as; shki, and; i-the, live to see; ãi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ãa i tsiⁿ da, they shall, 26.

13. Çi-ha, the skin of the feet; u-sha-be, wherein it is dark in color; ga, this; thiⁿ-kshe, this sitting; shki, also; a, they said.
14. Noⁿ-xthe, charcoal; a-gi-the, I have made it to be; a-thiⁿ he iⁿ da, in my life's journey, 18, 22.
15. Noⁿ-xthe, charcoal; gi-the, they make of it; moⁿ-thiⁿ, as they travel the path of life; a, they said, 19, 23.
16. Noⁿ-xthe, charcoal; gi-a-da-xe, to sink readily into their skins; ði-the; cause it to; moⁿ-thiⁿ, as they travel the path of life, ða i tsiⁿ da, they shall, 20, 24.
17. Pa-zhu-zhe, the tip of the nose; sha-be, dark in color; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
21. Zhu-i-ga, my body; ça-be, black; ga, this; kshe, the lying; shki; also; a, they said.
25. Zhiⁿ-ga, the little ones; u-noⁿ, the means of reaching old age; gi-the, they make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.
27. Hoⁿ-ba, day; u-ça-ði-ba, the great divisions of; do-ba, the four; shki, and; a, they said.
28. U-hi, to arrive there and to enter; ði-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ða i tsiⁿ da, they shall.

XU-THA ZHU-DSE (RED EAGLE) GENS

(Free translation, p. 124; Osage version, p. 344)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ðsi, house; ga, in this, 100, 132, 140, 153, 161.
2. Tsi-zhu, the Tsi-zhu division; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, persons, a people; ba, they; doⁿ, were; a, they said, 104.
3. Tsi-zhu, the Tsi-zhu gens; Wa-shta-ge, the mild and gentle; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
4. Xu-tha, eagle; zhu-dse, red; zhu-i-ga, their bodies; the, of which they had made; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
5. Ha, O; wi-ðsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said, 107.
6. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, of which to make; bi, they; thiⁿ-ge a-tha, there is none; wi-ðsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said, 108.
7. Ha, O; zhiⁿ-ga, little ones; e, to say; tsi-the, he hastened to say; a, they said, 109.
8. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, of which to make; bi, they; thiⁿ-ge, they have none; e-she doⁿ, you have said; a, they said, 110.

9. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, they make of me; ba, they; thoⁿ-tse, suitable for that purpose; mi-kshe iⁿ da, I am, I who sit here.
10. Xu-tha, eagle; zhu-dse; red; thiⁿ-kshe, the sitting; a, they said.
11. Zhu-i-ga, their bodies; the, they make of him; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
12. U-noⁿ, old age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall, 16, 28, 68, 77, 131, 139, 142, 147, 152, 158, 166, 173.
13. Çi-ha, the skin of my feet; u-thi-çtu-be, that is gathered in folds; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
14. U-noⁿ, the means of reaching old age; a-gi-the, I have made it to be; a-thiⁿ he iⁿ da, in my life's journey, 30.
15. Zhiⁿ-ga, the little ones; u-noⁿ, the means of reaching old age; tha, they make it to be; bi, they; doⁿ, when; shki, and; a, they said, 19, 23, 27, 31, 50, 55.
17. Hi-koⁿ, the muscles of my ankles; ba-k'iⁿ-tha, wrinkled with age; ga ge, these; shki, also; a, they said.
18. U-noⁿ, the means of reaching old age; a-gi-the, I have made them to be; a-toⁿ he iⁿ da, I who stand here, 22, 26, 34, 39, 44, 49, 54.
19. U-noⁿ, the means of reaching old age; tha, they make of them; bi, they; doⁿ, when; shki, and; a, they said.
20. Hi-koⁿ, their ankles; ba-k'iⁿ-tha, wrinkled with age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.
21. Hi-zhu-ga-wa, the loose muscles of the legs; ga, these; thiⁿ-kshe, the sitting; shki, also; a, they said.
24. Hi-zhu-ga-wa, muscles of the legs loosened with age; a bi, spoken of as; i-the, live to see; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.
25. ʦe-wa-ʦe, inner muscles of the thighs; u-ga-wa, loose; ga, these; thiⁿ kshe, the sitting; shki, also; a, they said.
29. Moⁿ-ge, my breast; u-thi-çtu-the, wherein the skin is gathered in folds; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
32. Moⁿ-ge, breast; u-thi-çtu-the, wherein the skin is gathered in folds with age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.
33. A-zhu-ga-wa, the loose muscles of my arms; ga, these; thiⁿ-kshe, the sitting; shki, also; a, they said.
35. U-noⁿ, the means of reaching old age; gi-the, they make of them; bi, they; doⁿ, when; a, they said, 40, 45.

36. A-zhu-ga-wa, muscles of the arms loosened with age; a bi, spoken of as; i-the, live to see; ƙi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ƙa i tsiⁿ da, they shall.
37. A-ba-ƙ'u-xa, my shoulder that is bent with age; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
38. E-shki doⁿ, that also, 43, 48, 53.
41. A-ba-ƙ'u-xa, their shoulders bent with age; a bi, spoken of as; i-the, live to see; ƙi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ƙa i tsiⁿ da, they shall.
42. Du-dse u-ga-wa, the loose muscles of my throat; ga, these; thiⁿ-kshe, the sitting; shki, also; a, they said.
46. Du-dse u-ga-wa, the muscles of their throats loosened with age; a bi, spoken of as; i-the, live to see; ƙi-the, cause themselves to; ƙa i tsiⁿ da, they shall.
47. Ʀa-xpi, the crown of my head; hiⁿ, the hair of; ƙa-dse, thinned with age; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
51. Ʀa-xpi, crown of the head; hiⁿ, the hair of; ƙa-dse, thinned with age; a bi, spoken of as; i-the, live to see; ƙi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ƙa i tsiⁿ da, they shall.
52. Ʀa-xiⁿ, hair of the head; ƙka, white; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
56. Ʀa-xiⁿ, the hair of their heads; ƙi e-goⁿ, turned yellowish with age; a bi, spoken of as; i-the, live to see; ƙi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ƙa i tsiⁿ da, they shall.
57. Wa-ƙoⁿ-da, of the god; hoⁿ-ba doⁿ, of day; thiⁿ-kshe, the sitting; a, they said.
58. Zhu-i-ga, my body; the, I have made of that god; xtsi, verily; a-ni-ƙa-shi-ga, I as a person, as a people; a-toⁿ he iⁿ da, I who stand here.
59. Wa-ƙoⁿ-da, gods; ƙse-ga, early in the day; xtsi, verily; e-thoⁿ-be, appear; hi, come; noⁿ, habitually; bi, they; a, they said, 63, 72.
60. Wa-ƙoⁿ-da, the god; zhu-dse, red; u-ga-ƙoⁿ, e-goⁿ, as though dipped in that color (the red dawn); kshe, lying; noⁿ, the; a, they said.
61. Ga, of that god; kshe, the lying; shki, also; a, they said, 149, 155, 163.
62. Zhu-i-ga, my body; the, I have made to be; xtsi, verily; a-ni-ƙu-shi-ga iⁿ da, I as a person, as a people, 134, 136, 144.
64. Tha-ƙa, left side of the body; ƙa thi-shoⁿ, on that side; dsi, there; a, they said.
65. Wa-gthe-toⁿ e-goⁿ, of the plumelike, a shaft of light; toⁿ, the standing; noⁿ, the; a, they said, 74.

66. Wa-gthe, a symbolic plume; a-gi-the, I have made; a-toⁿ he iⁿ da, I who stand here.
67. Zhiⁿ-ga, the little ones; wa-gthe, their plumes; gi-the, they make of that shaft of light; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.
69. Ni-ka, men; noⁿ, aged; hi, they arrive at that stage of life; doⁿ, when; a, they said, 78.
70. Wa-gthe, a symbolic plume; gi-the, they make of that shaft of light; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 76, 79.
71. Wa-gthe, their plume; gi-xi-tha, droop or fall; zhi, not; ki-the, cause it to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 80.
73. I-sdu-ga, the right side of the body; dsi, there, on that side; a, they said.
75. Ga, of that shaft of light; wa-gthe, a symbolic plume; a-gi-the, I have made; a-thiⁿ he iⁿ da, to be used in my life's journey.
81. Hoⁿ-ba, days; tha-gthiⁿ, calm and peaceful; xtsi, verily; u-wa-ni-ka-shi ga iⁿ da, I make my abode as a person.
82. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said, 86, 96, 113, 117, 121.
83. Hoⁿ-ba, in the days; tha-gthiⁿ, that are calm and peaceful; xtsi, verily; u-ni-ka-shi-ga, they shall make their abode as a people; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 118, 122.
84. Wa-koⁿ-da, the gods; shoⁿ-e-goⁿ, all of them together; xtsi, verily; a, they said, 87, 95.
85. U-xthi, anger, violence; thiⁿ-ge, having none, without; xtsi, verily; i-he-a-the, I have made them to lie; a-toⁿ he iⁿ da, I who stand here, 90, 92, 94.
88. U-xthi, anger, violence; thiⁿ-ge, having none; i-he-the, make them to lie; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 97, 102.
89. Wa-koⁿ-da, the god; hiu-dse, of this, the lower region (the earth); ga, this; kshe, the lying; a, they said.
91. Hoⁿ-ba, the day; wa-cu, that is clear; ga, this; toⁿ, the standing; a, they said.
93. Wa-koⁿ-da, the god; moⁿ-shi ta, of the upper region (the sky); ga, this; kshe, the lying; a, they said.
98. Wa-zha-zhe, when the people of the Wa-zha-zhe subdivision; a, they said, 169.
99. Hoⁿ-ga, and those of the Hoⁿ-ga subdivision; e-thoⁿ-ba, the two together, 170.
100. Zhu-i-ga, their bodies; oⁿ-the, they make of me; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.

101. Moⁿ-zhoⁿ, the earth; shoⁿ e-goⁿ, in all its parts; xtsi, verily; a, they said.
105. T̄si-zhu wiⁿ, to one of the T̄si-zhu gens; a, they said.
106. U-xthi, anger; thiⁿ-ge, having none; xtsi, verily; ni-ka-shi-ga, a person, a people; toⁿ, standing; a, they said.
111. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, they make of me; ba, they; thoⁿ-tse, suitable; a-toⁿ he iⁿ da, I am, I who stand here.
112. U-da-bthu-bthu-e, of the moist vibrating air of the earth; xsti, verily; a-ni-ka-shi-ga iⁿ da, I am a person, a people.
114. U-da-bthu-bthu-e, of the moist vibrating air of the earth; xtsi, verily; ni-ka-shi-ga, a people; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
115. Hoⁿ-ba, the days; tha-gthiⁿ, that are calm and peaceful; xtsi, verily; a, they said.
116. U-wa-ni-ka-shi-ga iⁿ da, I, as a person, make my abode in the days that are calm and peaceful.
119. Hoⁿ-ba-tha-gthiⁿ, Peaceful-day; shki, and; a, they said.
120. Zha-zhe, is a name; a-ki-toⁿ, that I have made to be mine; a-thiⁿ he iⁿ da, in my life's journey.
123. Noⁿ-ni-oⁿ-ba zhiⁿ-ga, of a little pipe; wiⁿ, one; zhu-i-ga, my body; a-the, I have made; a-toⁿ he iⁿ da, I who stand here.
124. Zhiⁿ-ga, the little ones.
125. Zhu-i-ga, their bodies; tha, make of that pipe; bi, they; doⁿ, when; a, they said.
126. U-xthi, anger, violence; thiⁿ-ge, having none; a-ki-gtha-thiⁿ, they shall keep themselves; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
127. Wa-shi-shi, riches; u-dse, seek for; a-thiⁿ, carry, make use of in seeking; moⁿ-thiⁿ, as they travel the path of life; bi, they; shki, and; a, they said.
128. Wa-shi-shi, riches; u-bu-dse, in profusion; i-the, to see, to find; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
129. We-noⁿ-bthe, by its use they shall obtain food; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
130. We-noⁿ-bthe, when they obtain food by the use of the pipe; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
133. Xtha-çi, of a yellow flower; zhiⁿ-ga, a little; wiⁿ, one; a, they said.
134. Zhu-i-ga, my body; the, I have made; xtsi, verily; a-ni-ka-shi-ga iⁿ da, I as a person, as a people, 136.
135. Ba-shta e-goⁿ, a flower that stands as though with shorn head; toⁿ, that stands; noⁿ, the; a, they said.

137. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, make of it; bi, they; doⁿ, when; a, they said.
138. U-xthi, anger, violence; thiⁿ-ge, having none; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.
141. Zhiⁿ-ga, the little ones; noⁿ-bthe, food; tha, they make of it; bi, they; doⁿ, when; shki, and; a, they said.
143. Ha-ba, corn; zhu-dse, the red; kshe, the lying; a, they said.
145. Zhiⁿ-ga, the little ones; noⁿ-bthe, food; the, they make of it; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall, 150, 156, 164, 171.
146. Noⁿ-bthe, food; the, they make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 151, 157, 159, 165, 167, 172.
148. Ha-ba, corn; ʔo-ho, the blue; kshe, the lying; a, they said.
154. Ha-ba, corn; gthe-zhe, the speckled; kshe, the lying; a, they said.
160. A-dsu-ʔa, their limbs; i-ga-ʔi-ge, stretched with growth; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall, 168.
162. Ha-ba, corn; ʔi, the yellow; kshe, the lying; a, they said.
174. Hoⁿ-ba, the days; u-ʔa-ki-ba, the divisions of; do-ba, the four.
175. U-hi, arrive there and enter; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall, 177.
176. Hoⁿ-ba, the days; tha-gthiⁿ, that are calm and peaceful; shki, and; a, they said.

ʦSI'-ZHU WE-HA-GE GENS (ʦSI'-ZHU, LAST IN THE ORDER)

(Free translation, p. 130; Osage version, p. 349)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ʦsi, house; ga, in this.
2. ʦsi-zhu, ʦsi-zhu division; u-dse-the, fireplaces; ni-ʔa-shi-ga, a people; ba, they; doⁿ, were.
3. ʦsi-zhu We-ha-ge, ʦsi-zhu, the last in order; thiⁿ-kshe, the sitting; noⁿ, the.
4. Ha, O; wi-ʦsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
5. We-ki-k'oⁿ, symbol; thoⁿ-ʦse, suitable; thiⁿ-ge a-tha, there is none; wi-ʦsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
6. Ha, O; zhiⁿ-ga, little ones; e, to say; tsi-the, he hastened; a, they said.
7. We-ki-k'oⁿ, symbol; thoⁿ-ʦse, suitable; thiⁿ-ge, you have none; e-she doⁿ, you say; a, they said.
8. We-ki-k'oⁿ, symbol; thoⁿ-ʦse, suitable; mi-kshe iⁿ da, I am, I who sit here.

9. Wa-ça-be, of the black bear; hiⁿ, hair; zhu-dse, red; kshe, the lying; a, they said.
10. Zhu-i-ga, my body; the, I have made; xtsi, verily; a-ni-ka-shi-ga, I as a person, as a people; mi-kshe iⁿ da, I, who sit here.
11. Zhiⁿ-ga, the little ones; oⁿ-thoⁿ-gi-ni-tha, seek refuge in me; moⁿ-thiⁿ, as they travel in the path of life; bi, they; doⁿ, when.
12. U-noⁿ, old age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 14, 27, 29, 33, 41, 45, 47, 70.
13. U-noⁿ, as a means of reaching old age; oⁿ-the, make of me; moⁿ, thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.
15. Çi-ha, the skin of the feet; u-sha-be, in which the color is dark; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
16. Noⁿ-xthe, charcoal; a-gi-the, I have made it to be; a-thiⁿ he iⁿ da, in my life's journey, 20, 24.
17. Zhiⁿ-ga, the little ones; noⁿ-xthe, charcoal; gi-the, they make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 21, 25.
18. Noⁿ-xthe, charcoal; gi-a-da-xe, absorbable; ki-the, they shall have; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 22, 26.
19. Pa-zhu-zhe, the tip of the nose; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
23. Zhu-i-ga, my body; ça-be, black; ga, this; kshe, lying; shki, also; a, they said.
28. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said.
30. Çi-ha, the soles of my feet; u-thi-çtu-the, that are gathered in folds; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
32. Zhiⁿ-ga, the little ones; u-noⁿ, as a means of reaching old age; tha, they make of it; bi, they; doⁿ, when; shki, and; a, they said, 44, 50.
34. Hi-koⁿ, the muscles of my ankles; ba-k'iⁿ-tha, that are wrinkled; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
36. U-noⁿ, as a means of reaching old age; gi-tha, they make of it; bi, they; doⁿ, when; shki, and; a, they said.
37. Hi-koⁿ, the muscles of their ankles; ba-k'iⁿ-tha, wrinkled; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
38. Tse-wa-tse, the inner muscles of my thighs; u-ga-wa, loosened with age; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
42. Moⁿ-ge, the muscles of my breast; u-thi-çtu-the, that are gathered in folds; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.

46. A-zhu, the muscles of my arms; ga-wa, loosened with age; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
48. A-ba-t'u-xa, my shoulder that is bent with age; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
51. A-ba-t'u-xa, shoulder that is bent with age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
52. Du-dse, the muscles of my throat; u-ga-wa, that are loosened with age; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
55. Du-dse, muscles of the throat; u-ga-wa, loosened with age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
56. Ta-xpi, crown of the head; hiⁿ, the hair of; ca-dse, thinned with age; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
58. Zhiⁿ-ga, the little ones; noⁿ, old age; hi, arrive at; bi, they; doⁿ, when; a, they said.
59. Ta-xpi, the crown of the head; hiⁿ, the hair of; ca-dse, thinned with age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
60. Pa-xiⁿ, the hair of the head; ca-dse, thinned with age; ci e-goⁿ, turned yellowish in color; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
61. E-shki doⁿ, that also; a, they said.
63. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; oⁿ-tha, they make, of me; bi, they; doⁿ, when; a, they said.
64. Pa-xiⁿ, hair of the head; ca-dse, thinned with age; ci e-goⁿ, turned yellowish in color; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
65. Hoⁿ-ba, the days; u-ca-ki-ba, the divisions of; do-ba, the four.
66. U-hi, to reach and enter; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
67. Wa-zha-zhe, the people of the Wa-zha-zhe subdivision; a, they said.
68. Hoⁿ-ga, and those of the Hoⁿ-ga subdivision; e-thoⁿ-ba, the two together.
69. Zhu-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said.

TSE THOⁿ-KA (BUFFALO BACK) GENS

(Free translation, p. 132; Osage version, p. 351)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; tsi, house; ga, in this.
2. Tsi-zhu, Tsi-zhu division; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, person, a people; ba, they; doⁿ, were; a, they said.

3. Tse-thoⁿ-ka, buffalo back; toⁿ, the standing; noⁿ, the; a, they said.
4. Ha, O; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
5. We-ki-k'oⁿ, symbol; thoⁿ-tse, suitable; thiⁿ-ge a-tha, there is none; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
6. Ha, O; zhiⁿ-ga, little ones; e, to say; tsi-the, he hastened; a, they said.
7. We-ki-k'oⁿ, symbol; thoⁿ-tse, suitable; thiⁿ-ge, you have none; e-she doⁿ, you have said; a, they said.
8. We-ki-k'oⁿ, a symbol; thoⁿ-tse, suitable; a-toⁿ he iⁿ da, I am, I who stand here.
9. Wa-zha-zhe, the people of the Wa-zha-zhe subdivision; a, they said.
10. Tsi-zhu, those of the Tsi-zhu division; e-thoⁿ-ba, the two together.
11. We-ki-k'oⁿ, a symbol; oⁿ-the, make of me; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
12. Noⁿ-be, my hands; dsu-dse, to be frequently burnt; oⁿ-tha, they shall cause them to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
13. Noⁿ-be, my hands; dsu-dse, frequently burnt; oⁿ-the, they cause them to be; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
14. U-noⁿ, old age; a bi, that which is spoken of as; i-the, live to see; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
15. U-noⁿ, as a means to reach old age; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said.
16. Hoⁿ-ba, the days; u-ca-ki-ba, the divisions of; do-ba, the four.
17. U-hi, arrive at and enter; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.

NI'-KA WA-KOⁿ-DA-OI (MEN OF MYSTERY) GENS

(Free translation, p. 133; Osage version, p. 352)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; tsi, house; ga, in this, 15, 23, 32, 40.
2. Tsi-zhu, Tsi-zhu division; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, a people; ba, they; doⁿ, were; a, they said.
3. Ni-ka Wa-koⁿ-da-gi, the men of mystery; thiⁿ-kshe, the sitting; a, they said.
4. Ha, O; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
5. We-ki-k'oⁿ, symbol; thoⁿ-tse, suitable; thiⁿ-ge a-tha, there is none; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.

6. Ha, O; zhiⁿ-ga, little ones; e, to say; tsi-the, he hastened; a, they said.
7. We-ki-k'oⁿ, symbol; thoⁿ-tse, suitable; thiⁿ-ge, you have none; e-she doⁿ, you have said; a, they said.
8. We-ki-k'oⁿ, symbol; thoⁿ-tse, suitable; mi-kshe iⁿ da, I am, I who sit here.
9. Moⁿ-çe, metal; zhu-dse, the red; thiⁿ-kshe, the sitting; a, they said.
10. Zhu-i-ga, my body; the, I have made of it; xtsi, verily; a-ni-ka-shi-ga iⁿ da, I as a person, as a people, 17, 25, 34, 46.
11. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said, 26, 28, 35, 49.
12. U-noⁿ, old age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 19, 31, 39, 50, 52.
13. U-noⁿ, old age; a bi, that which is spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
14. I-tş'a, causes of death; thiⁿ-ge, having none; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 36.
16. Moⁿ-çe, metal; ça-be, the black; thiⁿ-kshe, the sitting; a, they said, 20.
18. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, they make of it; bi, they; doⁿ, when; a, they said, 26, 28, 35, 49.
21. Zhu-i-ga, their bodies; the, they make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
22. Xhiⁿ-ha, a skin; ça-gi, that is hard and impenetrable; a bi, that is spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
24. Moⁿ-çe, metal; ça-tha-ge, loose, rough; thiⁿ-kshe, the sitting; noⁿ, the; a, they said, 27.
29. Tş'e, to die; wa-tse-xi, difficult to; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 37.
30. U-noⁿ, as a means of reaching old age; tha, they make of it; bi, they; doⁿ, when; shki, and; a, they said, 38.
33. Moⁿ-çe, metal; çi, the yellow; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
41. Hoⁿ-ba, the days; do-ba, the four; shki, and; a, they said.
42. U-hi, arrive there and enter; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
43. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, of which to make; bi, they; ga, are these; noⁿ-shiⁿ da, that stand.
44. Ba-çi, hailstone; ça-gi, the hard; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.

45. Ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
 47. Wa-toⁿ-çi, corn; ça-gi, the hard (flint); thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
 48. I-tha-ki-thoⁿ-ba, these two together; xtsi, verily; a-ni-ka-shi-ga iⁿ da, of them I make myself to be a person, a people.
 51. Zhiⁿ-ga, the little ones; noⁿ-bthe, food; gi-the, they make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, and; a, they said.

THO'-XE PA THI-HO^N (BUFFALO BULL) GENS

(Free translation, p. 134; Osage version, p. 353)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; tsi, house; ga, in this, 7, 17, 21, 29, 41, 47, 57, 68, 79, 92, 114, 120, 132, 140.
2. Tsi-zhu, Tsi-zhu division; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, a people; ba, they; doⁿ, were; a, they said.
3. Tho-xe, archaic name for buffalo bull; Pa' head; thi-hoⁿ, lift; toⁿ, the standing; noⁿ, the; a, they said.
4. Ha, O; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
5. We-ki-k'oⁿ, symbol; thoⁿ-tse, suitable; thiⁿ-ge, a-tha, there is none; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
6. Hiu-dse, down, to earth; shi tse a, will you come; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
8. Tsi-zhu, the Tsi-zhu gens; Wa-shita-ge, the gentle; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
9. Çka-gthe, plume; zhu-dse, red; kshe, the lying; noⁿ, the; a, they said.
10. Gthiu-çe, to take from its coverings; tsi-the, he hastened; doⁿ, and; a, they said.
11. The-çe, the tongue, of Tho-xe; tha-ța, at the left side; dsi, there; a, they said.
12. U-ha, along side its full length; i-tse-the, placed; toⁿ, as he stood; a, they said.
13. Çiⁿ-dse, tail; u-thi-xpa-the, to drop (he had lifted his tail in anger); i-noⁿ-the, down; ga-xe, forced him to; a, they said.
14. Ha, O; Tsi-zhu e, Tsi-zhu; e, to say; tsi-the, he hastened; a, they said.
15. We-ki-k'oⁿ, symbol; thoⁿ-tse, suitable; thiⁿ-ge, you have none; e she doⁿ, you have said.
16. We-ki-k'oⁿ, symbol; thoⁿ-tse, suitable; a toⁿ he iⁿ da, I am, I who stand here.
18. Çiⁿ-dse, the hair of his tail; thi-bo-xa, expanded; tsi-the, with a quick motion; doⁿ, and; a, they said.

19. Moⁿ-sho-dse, dust, or mist; the-toⁿ-ha, distance; shki, even at this; wa- $\dot{\text{t}}\text{o}^{\text{n}}$ -iⁿ, clear, visible; a-zhi, not; i-noⁿ-zhiⁿ, to stand; ga-xe, he made, or caused; toⁿ, as he stood; a, they said.
20. E-dsi, present; zhi, not; the, moving; thiⁿ-ge, none; a-ni-ka-shi-ga, I, as a person; Ṭsi-zhu-e , O, Ṭsi-zhu ; e, saying; toⁿ, he stood; a, they said.
22. Moⁿ- $\dot{\text{k}}\text{i-}\dot{\text{c}}\text{i}^{\text{n}}$ -dse, he threw himself upon the earth; tsi-the, with a quick motion; doⁿ, and; a, they said, 30.
23. Moⁿ- $\dot{\text{k}}\text{o}^{\text{n}}$ - $\dot{\text{t}}\text{o}^{\text{n}}$ -ga zhiⁿ-ga, the little great medicine (poppy mallow); thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
24. U-ga- $\dot{\text{t}}\text{o}^{\text{n}}$ -tha, sent rolling upon the earth; tsi-the, with a quick motion; toⁿ, as he stood; a, they said, 32, 60, 81.
25. Ga, this (the root of the poppy mallow); shki, also; a, they said, 33.
26. Moⁿ- $\dot{\text{k}}\text{o}^{\text{n}}$, a medicine; the, they shall make of it; moⁿ-thiⁿ, as they travel the path of life; $\dot{\text{t}}\text{a i tsi}^{\text{n}}$ da, they shall, 72, 83, 95, 117, 156.
27. Zhiⁿ-ga, the little ones; moⁿ- $\dot{\text{k}}\text{o}^{\text{n}}$, a medicine; the, they make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 45, 51, 55, 66, 77, 84, 90, 96, 102, 106, 118, 122, 126, 130, 143, 147, 151, 157, 161.
28. U-noⁿ, old age; a bi, that which is spoken of as; i-the, live to see; $\dot{\text{k}}\text{i-the}$, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; $\dot{\text{t}}\text{a i tsi}^{\text{n}}$ da, they shall, 46, 52, 56, 67, 78, 91, 97, 103, 107, 119, 123, 127, 131, 139, 144, 148, 152, 158, 162.
31. Ha-ba- $\dot{\text{k}}\text{o}^{\text{n}}$ - $\dot{\text{c}}\text{e-}\dot{\text{c}}\text{i-da}$, ripens-with-the-corn (plant commonly called blazing star); toⁿ, the standing; noⁿ, the; a, they said.
34. Moⁿ- $\dot{\text{k}}\text{o}^{\text{n}}$, medicine; tha, they make of it; ba, they; thoⁿ- $\dot{\text{t}}\text{se}$, a, may be suitable for; wi- $\dot{\text{t}}\text{si-go-e}$, my grandfather; e-gi-a, they said to him; bi, they said.
35. I-u-tha-bthoⁿ- $\dot{\text{c}}\text{e}$, in their mouths munched it; a-tsia-tha, hastily; ba, they; doⁿ, and; a, they said.
36. I, mouth; u-wa-pa, it is better within the; xtsi a, verily; wi- $\dot{\text{t}}\text{si-go-e}$, my grandfather.
37. Ṭs'u-xe a, it is astringent; wi- $\dot{\text{t}}\text{si-go-e}$, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
38. Zha-zhe, a personal name; oⁿ- $\dot{\text{k}}\text{i-}\dot{\text{t}}\text{o}^{\text{n}}$ $\dot{\text{t}}\text{a bi}$ a, we shall make it to be for ourselves; wi- $\dot{\text{t}}\text{si-go-e}$, my grandfather; e-gi-a, they said to him; bi, they; a, they said, 40.
39. Ṭs'u-xe , Astringent; shki, also; a, they said.
42. Moⁿ- $\dot{\text{k}}\text{o}^{\text{n}}$ - $\dot{\text{t}}\text{o}^{\text{n}}$ -ga, the great medicine; toⁿ, the standing; noⁿ, the; a, they said.
43. Tho, present; toⁿ, standing; hi, arriving there; noⁿ-zhiⁿ, to stand; ga-xe, he made it to; a, they said.

44. Zhiⁿ-ga, the little ones; moⁿ-koⁿ, medicine; the, make of it; moⁿ-thiⁿ, as they travel the path of life; ta bi a, they shall; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said, 50.
48. Moⁿ-koⁿ, medicine; ni-ka-shi-ga, man; toⁿ, the standing; noⁿ, the; a, they said.
49. Tho, in his presence; hi, having arrived at; noⁿ-zhiⁿ, they stood; bi, they; a, they said.
53. Wa-zha-zhe, the people of the Wa-zha-zhe subdivision; a, they said, 104, 135, 159.
54. Hoⁿ-ga, those of the Hoⁿ-ga subdivision; e-thoⁿ-ba, the two together, 105, 136, 160.
58. Hoⁿ-a-doⁿ, what; zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, they make of; bi, they; goⁿ noⁿ, shall; shki, and; a hiⁿ a, interrogative particles.
59. Ha-ba, corn; zhu-dse, the red; kshe, the lying; noⁿ, the; a, they said.
61. Wa-toⁿ, squash; zhu-dse, the red; thiⁿ-kshe, the sitting; a, they said.
62. E-ki-thoⁿ-ba, with it making two, or a pair; xtsi, verily; a, they said, 64.
63. Wa-dsu-ta, animal, buffalo; hiⁿ, hair; zhiu-dse, the red; kshe, the lying; a, they said.
65. U-ga-toⁿ-tha, sent rolling forth; i-the-the, beyond sight; a-ka, he.
69. Hoⁿ-a-doⁿ, what; moⁿ-koⁿ, medicine; tha, they make of; bi, they; goⁿ noⁿ, shall; shki, and; a hiⁿ a, interrogative particles, 115.
70. Ha-ba, corn; to-ho, the blue; kshe, the lying; a, they said.
71. Ga, this; kshe, the lying; a, they said, 82.
73. Wa-toⁿ, squash; ca-be, the black; thiⁿ-kshe, the sitting; a, they said.
74. E-ki-thoⁿ-ba, with it making two, or a pair; oⁿ-ga-xe, we make of them; ta, shall; bi a, we; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
75. Wa-dsu-ta, animal, buffalo; hiⁿ, hair; sha-be, dark; kshe, the lying; a, they said.
76. E-ki-thoⁿ-ba, with it making two, or a pair; oⁿ-ga-xe, we make of them; ta bi a, we shall; wi-tsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said, 87, 89, 99.
80. Ha-ba, corn; gthe-zhe, the speckled; kshe, the lying; a, they said.
85. A-dsu-ta, their limbs; i-ga-ci-ge, to stretch in growth by its use; ki-the, cause them to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 108.

86. Wa-toⁿ, squash; gthe-zhe, the speckled; thiⁿ-kshe, the sitting; a, they said.
88. Wa-dsu-ṭa, animal; gthe-she, speckled; kshe, the lying; a, they said.
93. Zhiⁿ-ga, the little ones; moⁿ-koⁿ, medicine; tha, they make of; bi, they; ga, these; noⁿ-zhiⁿ da, shall stand.
94. Ha-ba, corn; çì, the yellow; kshe, the lying; a, they said.
98. Wa-toⁿ, squash; çì, the yellow; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
100. Wa-dsu-ṭa, animal; hiⁿ, hair; çì, the yellow; kshe, the lying; a, they said.
101. I-tha-thlu-çe, as a means of bringing; oⁿ-ga-xe, we make of it; ṭa bi a, we shall; wi-ṭsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
109. Hoⁿ-ba, the days; u-ça-қи-ba, the divisions of.
110. Hoⁿ-ba, the days; u-ça-қи-ba, the divisions of; do-ba, the four; shki, even those; a, they said.
111. U-hi, to reach and to enter; қì-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall, 113.
112. Hoⁿ-ba, the days; tha-gthiⁿ, that are calm and peaceful; shki, also; a, they said.
116. Wa-dsu-ṭa, animal; wa-noⁿ, the aged, the aged bull; toⁿ, the standing; a, they said.
121. Ni-dse, muscles of the hind quarters; sho-ga, thick; ṭa-be, the ball-like; ga, these; thiⁿ-kshe, the sitting; shki, also; a, they said.
124. Thi-u-ba-he, the side of my body; tha-ṭa, the left; ga, this; kshe, the lying; a, they said.
125. Moⁿ-koⁿ, medicine; a-gi-the, I have made it to be; a-thiⁿ-he in da, in my life's journey, 129.
128. Noⁿ-қа-oⁿ-he, the muscles of the spine; ga, this; kshe, the lying; a, they said, 133.
134. We-çda-the, as a healing ointment, referring to the fat, and for ceremonial use; a-gi-the, I have made it to be; a-toⁿ he iⁿ da, I who stand here.
137. We-çda-the, shall use the oil of it for ceremonial purposes; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall.
138. We-çda-the, when they use the oil thereof; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
141. Thi-u-ba-he, the side of my body; i-sdu-ge, the right; ga, this; kshe, the lying; a, they said.
142. Moⁿ-koⁿ, medicine; a-gi-the, I have made it to be; a-toⁿ he iⁿ da, I who stand here, 146, 150.
145. Moⁿ-ge-oⁿ-he, the muscles of the breast; ga, this; kshe, the lying; a, they said.

149. Thoⁿ-dse u-thi-xiⁿ, that which surrounds the heart, the heart covering; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
153. A-hiu-ha, arms, limbs; wi-ṭa, mine.
154. Zhu-i-ga, body; wi-ta, mine.
155. Zhu-i-ga, my body; shoⁿ e-goⁿ, in all its parts; xtsi, verily; a, they said.

TO^N-WO^N A-DO^N-BE (VILLAGE OVERSEER)

(Free translation, p. 147; Osage version, p. 357)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ṭsi, house; ga, this, 4, 10.
2. Ha, O; wi-ṭsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said, 12, 51.
3. We-ḱi-ḱ'oⁿ, symbols; thoⁿ-ṭse, suitable; thiⁿ-ge a-tha, there are none; wi-ṭsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
5. We-ḱi-ḱ'oⁿ, symbols; thoⁿ-ṭse, suitable; thiⁿ-ge, there are none; e-she doⁿ, you have said; a, they said.
6. Ha, O; zhiⁿ-ga, little ones; e, to say; tsi-the, he hastened; a, they said.
7. Wa-ḱoⁿ-da, gods; gthoⁿ-the, great; do-ba, there are four, 8.
9. ḱi-ṭto, assembled as though to hold a council; ṭse a, let them be; wi-ṭsi-go-e, my grandfather; e, to say; tsi-the, they hastened; a, they said.
11. Hoⁿ-ba, the god (day); wa-ṭu, the clear, cloudless, calm; ga, this; toⁿ, standing; a, they said.
12. Ha, O; wi-ṭsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said, 51.
13. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; tha, of which to make; bi, they; thiⁿ-ge a-tha, there is none; wi-ṭsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said.
15. Wa-ḱoⁿ-da, god; gthoⁿ-the, great; wi noⁿ, I alone; bthiⁿ iⁿ da, I am.
16. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; oⁿ-tha, they make of me; ba, they; suitable; mi-kshe iⁿ da, I am.
17. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when; a, they said, 28, 36, 54, 68, 83.
18. U-noⁿ, old age; a bi, that which is spoken of as; i-the, live to see; ḱi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall, 29, 37, 55, 60, 69.
19. Hoⁿ-ba, the days; u-ṭa-ḱi-ba, the divisions of; do-ba, the four, 24, 43, 61, 77.

20. U-hi, arrive there and enter; *ḡi-the*, cause themselves to; *moⁿ-thiⁿ*, as they travel the path of life; *ṭa i tsiⁿ da*, they shall, 25, 27, 44, 62, 78, 80.
21. Wa-zha-zhe, the people of the Wa-zha-zhe subdivision; *i-da-be*, together; *a*, they said, 38, 56, 72.
22. Hoⁿ-ga, those of the Hoⁿ-ga subdivision; *i-da-be*, together; *a*, they said, 39, 57, 73.
23. *Ṭsi-zhu*, those of the *Ṭsi-zhu* division; *i-da-be*, together; *a*, they said, 40, 58, 74.
26. Hoⁿ-ba, the days; *tha-gthiⁿ*, that are calm and peaceful; *xtsi*, verily; *a*, they said.
30. Wa-*ḡoⁿ-da*, goddess; *hoⁿ-noⁿ-pa-ḡe*, of the dark night; *ga*, this; *toⁿ*, standing; *a*, they said.
31. Ha, O; *i-ḡo-e*, my grandmother; *e-gi-a*, they said to her; *bi*, they; *a*, they said, 65.
32. Zhiⁿ-ga, the little ones; *zho-i-ga*, their bodies; *tha*, of which to make; *bi*, they; *thiⁿ-ge a-tha*, there is none; *I-ḡo-e*, my grandmother; *e-gi-a*, they said to her; *bi*, they; *a*, they said, 66.
34. Zhiⁿ-ga, the little ones; *zho-i-ga*, their bodies; *tha*, of which to make; *bi*, they; *thiⁿ-ge*, there is none; *e-she*, doⁿ, you have said; *a*, they said.
35. Zhiⁿ-ga, the little ones; *zho-i-ga*, their bodies; *oⁿ-the*, they make of me; *moⁿ-thiⁿ*, as they travel the path of life; *ṭa i tsiⁿ da*, they shall, 41.
35. *Zho-i-ga*, their bodies; *oⁿ-the*, they make of me; *moⁿ-thiⁿ*, as they travel the path of life; *bi*, they; *doⁿ*, when; *a*, they said, 59, 75.
45. Zhiⁿ-ga-zhiⁿ-ga, little ones, children, 70.
46. U-*ḡi-wa-wa-the*, in uninterrupted succession, an unbroken line of descendants; *xtsi*, verily; *i-the*, live to see; *ḡi-the*, cause themselves to; *moⁿ-thiⁿ*, as they travel the path of life; *ṭa i tsiⁿ da*, they shall, 71, 76, 84.
47. Hoⁿ-ba, the days; *tha-gthiⁿ*, that are calm and peaceful; *shki*, and; *a*, they said.
48. U-ni-*ḡa-shi-ga*, to abide in as a people; *ḡi-the*, cause themselves to; *moⁿ-thiⁿ*, as they travel the path of life; *ṭa i tsiⁿ da*, they shall;
49. Wa-*ḡoⁿ-da*, god; *gthoⁿ-the*, great; *wi noⁿ*, I alone; *bthiⁿ*, I; *moⁿ-zhi iⁿ da*, I am not.
50. Wa-*ḡoⁿ-da*, god; *moⁿ-shi ta*, the above, of the upper regions, the sky; *ga*, this; *kshe*, the lying; *a*, they said.
52. Zhiⁿ-ga, the little ones; *ni-ḡa-shi-ga*, a people: *bi a*, they are now, they have become; *wi-ṭsi-go-e*, my grandfather; *e-gi-a*, they said to him; *bi*, they; *a*, they said.

53. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; oⁿ-tha, they make of me; ba, they; thoⁿ-tse, suitable; mi-kshe iⁿ da, I am, I who sit here, 67.
64. Wa-koⁿ-da goddess; hiu-dse ta, the below of the lower regions, the earth; ga, this; kshe, the lying; a, they said.
79. Hoⁿ-ba, the days; tha-gthiⁿ, that are calm and peaceful; xtsi, verily; shki, and; a, they said.
81. Wa-koⁿ-da, the gods; shoⁿ e-goⁿ, all of them; xtsi, verily; a, they said.
82. U-xthi, anger, violence; thiⁿ-ge, having none; i-he a-the, I have made them to lie down; a-toⁿ-he iⁿ da, I who stand here.

THE NI'-KI NO^N-K'O^N

(THE HEARING OF THE SAYINGS OF THE ANCIENT MEN)

(Free translation, p. 157; Osage version, p. 359)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; tsi, house; ga, this, 3, 6, 8, 12, 48, 50, 53, 55, 59, 88, 90, 94, 96, 100, 108, 127, 134, 136, 140, 142, 147, 170, 177, 179, 184, 187, 192, 202, 212, 215, 227, 231, 241, 243, 245, 251, 254, 260, 266, 274, 280, 284, 287, 289, 292, 295, 298, 314, 323, 341, 344, 347, 355, 375, 381, 388, 420, 434, 438, 443, 454, 468, 472, 489, 500, 514, 525, 534, 537, 557, 563, 568, 574, 580, 586, 592, 612, 618, 623, 629, 635, 641, 647, 667, 673, 678, 684, 690, 696, 702, 722, 728, 783, 739, 745, 751, 757, 767, 790, 801, 816, 823, 848, 853, 858, 871, 878, 901, 909, 924, 943, 955, 965, 975, 984, 988, 990, 998, 1014, 1024, 1063, 1065, 1071, 1073, 1104, 1116, 1120, 1123, 1163, 1167, 1177, 1183, 1190, 1199, 1213, 1226, 1230, 1247, 1258, 1272, 1282, 1293, 1296, 1299, 1304, 1306, 1308, 1314, 1338, 1340, 1351, 1364, 1385, 1391, 1396, 1405, 1447, 1461, 1503, 1528.
2. Hoⁿ-ga, the sacred, name of the Hoⁿ-ga subdivision; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-gai, people; bi, they; a, they say, 48, 49, 89, 135, 242, 436, 538, 593, 648, 703, 758, 824, 872, 985, 1164, 1200, 1214, 1227, 1294, 1365, 1448.
4. Ha, O! wi-çoⁿ-ga, my younger brothers; e-ki-e, said to one another; noⁿ-zhiⁿ, stood; bi, they; a, they said, 51, 91, 137, 180, 203, 275; 436, 986, 1297.
5. Zhiⁿ-ga, little ones; hiu-dse, below; ta, there; ni-ka-shi-ga, people; ba, they; thoⁿ-ta, should; zhi, not; a, oral question sign; wi-çoⁿ-ga, my younger brothers; e-ki-e, said to one another; noⁿ-zhiⁿ, stood; bi, they; a, they said, 52, 93, 139, 178.
7. Wa-koⁿ-da, gods; gthoⁿ-the, great; do-ba, four, 54, 95, 141.
9. Wa-koⁿ-da, god; hoⁿ-ba, day; doⁿ, of; thiⁿ-kshe, sitting; a, they said, 862, 865, 1171.

10. Ha, O! wi-ṭsi-go-e, my grandfather; e-gi-a, they said to him; bi a, they; a, they said, 98, 210, 229, 249, 554, 609, 664, 719, 776, 795, 846, 996, 1022, 1047.
11. Zhiⁿ-ga, little ones; hiu-dse, below; ṭa, there; ni-ḵa-shi-ga, people; ba, they; thoⁿ-ṭa, should; zhi, not; a, question sign; wi-ṭsi-go-e, my grandfather; e-gi-a, they said to him; bi, they; a, they said, 99.
13. Zhiⁿ-ga, little ones; ni-ḵa-shi-ga, persons; bi, they; e-sha bi a, you have said, 148.
14. Zhiⁿ-ga, little ones; hiu-dse, below; ta, there; ni-ka-shi-ga, people; ṭa, should; bi, they; e-sha iⁿ da, you have said, 60, 101, 185.
15. Zhiⁿ-ga, little ones; zho-i-ga, bodies; oⁿ-tha, make of me; ba, they; thoⁿ-ṭa, suitable; mi-kshe iⁿ da, I am, 559, 614, 669, 724, 779, 797, 812, 836.
16. Zhiⁿ-ga, little ones; hiu-dse, below; ṭa, there; ni-ḵa-shi-ga, people; bi, they; doⁿ, when, 61, 102, 149.
17. U-noⁿ, old age; a bi, called; i-the, find; ḵi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ṭa, shall; bi, they; a, they said; zhiⁿ-ga, little ones, 23, 25, 27, 29, 31, 34, 38, 62, 66, 68, 70, 72, 74, 103, 105, 107, 110, 112, 114, 116, 118, 120, 150, 152, 154, 156, 158, 160, 340, 788, 822, 870, 941.
18. Çi-pa, toes; thi-çtu-the, gathered in a cluster; ga, behold; thiⁿ-kshe, sitting; a, they said, 63, 104, 151.
19. U-noⁿ, old age; oⁿ-gi-the, make of me the means; moⁿ-thiⁿ, as they travel the path of life; ṭa bi a, shall; zhiⁿ-ga, little ones, 21, 64.
20. Hi-ḵoⁿ, ankles; ba-çiⁿ-tha, wrinkled; ga, behold; thiⁿ-kshe, sitting; a, they said, 65, 106, 153.
22. Shi-noⁿ-dse, knees; ba-çiⁿ-tha, wrinkled; ga, behold; kshe, lay; a, they said, 67, 109, 155.
24. Ṭse-wa-tse-u-ga-wa, inner muscles of the thigh; ga, behold; thiⁿ-kshe, sitting; shki, also; a, they said, 69, 111, 157.
26. Moⁿ-ge-thi-çtu-the, muscles of the breast gathered in folds; ga, behold; thiⁿ-kshe, sitting; shki, also; a, they said, 71, 113, 159.
28. A-zhu-ga-wa, flabby muscles of the arm; ga, behold; thiⁿ-kshe, sitting; shki, also; a, they said, 73, 115, 161.
30. Do-dse-u-ga-wa, flabby muscles of the throat; ga, behold; thiⁿ, kshe, sitting; shki, also; a, they said, 117, 163.
32. Pa-hiⁿ, hair of the head; ça-dse, scant; çì e-goⁿ, yellowish; ga, behold; thiⁿ-kshe, sitting; shki, also; a, they said, 75, 121-167.
33. E-shki doⁿ, those also, 79, 363, 369, 404, 407, 411, 1261, 1275, 1328, 1354.

35. U-noⁿ, old age; oⁿ-tha, make of me; bi, they; doⁿ, when; a, they said, 39.
36. Ɔa-hiⁿ, hair of the head; Ɔa-dse, scant; Ɔi e-goⁿ, yellowish; a bi, spoken of as; i-the, see; Ɔi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; Ɔa, shall; bi a, they shall; zhiⁿ-ga, little ones, 77, 123, 169.
37. Ɔa-xpi, crown of the head; hiⁿ, hair; Ɔa-dse, scant; ga, behold; thiⁿ-kshe, sitting; shki, also; a, they said, 78, 124.
40. Ɔa-xpi, crown of the head; hiⁿ, hair; Ɔa-dse, scant; a bi, spoken of as; i-the, see; Ɔi-the, cause themselves to; moⁿ-thiⁿ, walk; Ɔa biⁿ da, they shall, 81, 126, 857, 860.
41. Hoⁿ-ba, days; do-ba, four, 867.
43. Zhiⁿ-ga, little ones; zho-i-ga, bodies; oⁿ-tha, make of me; bi, they; doⁿ, when; a, they said, 220, 225, 239, 258, 272, 561, 566, 571, 577, 583, 589, 616, 621, 626, 632, 638, 644, 671, 676, 681, 687, 693, 699, 726, 731, 736, 742, 748, 754, 781, 787, 814, 851, 864.
44. Hoⁿ-ba, days; u-Ɔa-ki-ba, divisions; do-ba, four, 82, 84, 128, 130, 171, 173, 868.
45. U-hi, to reach and to enter; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; Ɔa, shall; i, they; tsiⁿ da, they shall, 83, 129, 172.
46. Hoⁿ-ba, days; tha-gthiⁿ, calm and peaceful; shki, also; a, they said, 86, 132, 175.
47. U-ni-ka-shi-ga, abide in as a people; Ɔi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; Ɔa, shall; bi a, they; zhiⁿ-ga, little ones, 85, 87, 105, 133, 174, 176.
56. Wa-Ɔoⁿ-da, god; hoⁿ, night; doⁿ, of; thiⁿ-kshe, sitting; a, they said.
57. Ha, O!, i-Ɔo-e, grandmother; e-gi-a, they said (to her); bi, they; a, they said, 144.
58. Zhiⁿ-ga, little ones; hiu-dse, below; Ɔa, there; ni-Ɔa-shi-ga, people; ba, they; thoⁿ-ta, should; zhi, not; a, question sign; i-Ɔo-e, grandmother; e-gi-a, they said to her; bi, they; a, they said, 146.
76. Zhiⁿ-ga, little ones, 80, 122, 125, 168, 373.
92. Zhiⁿ-ga, little ones; ni-Ɔa-shi-ga, persons; bi a, they are; wi-Ɔoⁿ-ga, my younger brothers; e-Ɔi-e, said to one another; noⁿ-zhiⁿ, stood; bi, they; a, they said, 138.
97. Wa-Ɔse, star; do-ga, male; thiⁿ-kshe, sitting; a, they said.
119. A-ba, shoulder; Ɔ'u-xa, bent; ga, behold; thiⁿ-kshe, sitting; shki, also; a, they said, 165.
143. Wa-Ɔse, star; mi-ga, female; thiⁿ-kshe, sitting; a, they said.

145. Zhiⁿ-ga, little ones; ni-ka-shi-ga, persons; bi a, they are; i-ko-e, grandmother; e-gi-a, said to her; bi, they; a, they said.
162. A-zhu-ga-wa, flabby muscles of the arm; a bi, spoken of as; i-the, see; ki-the, to cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta, shall; bi a, they; zhiⁿ-ga, little ones.
164. Do-dse u-ga-wa, flabby muscles of the throat; a bi, spoken of as; i-the, see; ki-the, to cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta, shall; bi a, they; zhiⁿ-ga, little ones.
166. A-ba, shoulder; t'u-xa, bent; a-bi, spoken of as; i-the, see; ki-the, to cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta, shall; bi a, they; zhiⁿ-ga, little ones.
181. Hoⁿ-ga, sacred one; a-hiu-toⁿ, possessing wings; toⁿ, standing; noⁿ, the; a, they said, 827.
182. Ha, O!; wi-coⁿ-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said, 205, 278, 293, 876, 888, 915, 919, 937, 947, 958, 1421, 1435.
183. Zhiⁿ-ga, little ones; hiu-dse, below; ta, there; ni-ka-shi-ga, people; ta, shall; bi a, they; wi-coⁿ-ga e, my younger brother; e-gi-e, they said to him; noⁿ-zhiⁿ, stood; bi, they; a, they said.
186. O-toⁿ-be, search for a way; pa-xe, I make; ta, shall; mi-kshe a, sitting; wi-zhiⁿ-the, my elder brothers; e-tsi-the, he quickly said; a, they said.
188. Moⁿ-xe, heavens; u-ca-ki-ba, divisions; do-ba, four.
189. O-ga-wiⁿ-xe, soaring; noⁿ-zhiⁿ, stood; a, they said, 191.
190. O-ga-wiⁿ-xe, soaring; do-ba-four; a, they said.
193. Zoⁿ-pa-ci, treetops; pe-thoⁿ-ba, seven; biⁿ da, there were, 195, 198.
194. He-dsi, there at that place; xtsi, verily; hi, arrived; noⁿ-zhiⁿ, standing; toⁿ, paused; a, they said, 442, 544, 599, 654, 709, 764, 794, 832, 882, 898, 931, 972, 1046, 1375, 1381, 1408, 1418, 1432, 1467, 1478, 1489, 1497.
196. A-hiu-he, alighted upon; a-ka, they.
197. Hoⁿ-ga, the sacred; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; biⁿ da, the.
199. A-toⁿ, stood upon; i-he, all at the same time.
200. Ha, O!; wi-coⁿ-ga, younger brothers, 451.
201. Noⁿ, look you; zhiⁿ-ga, little ones; hiu-dse, below; ta, there; ni-ka-shi, people; ba, they; thoⁿ-ta, possible; zhi a, not; wi-coⁿ-ga, my younger brothers; e-ki-e, said to one another; noⁿ-zhiⁿ, stood; bi, they; a, they said.
204. Hoⁿ-ga, sacred one; Wa-tse-ga-wa, Star-radiant; toⁿ, standing; noⁿ, the; a, they said, 207, 246, 261, 277, 439, 541, 596, 651, 706, 761, 791, 875, 927, 946, 968, 991, 1015, 1042, 1066, 1083, 1369, 1451.

206. Zhiⁿ-ga, little ones; hiu-dse, below; ʔa, there; ni-ka-shi-ga, people; ba, they; thoⁿ-ta, possible; zhi a, not; wi-ʕoⁿ-ga, my younger brother; e-gi-e, they said to him; noⁿ-zhiⁿ, stood; bi, they; a, they said.
208. Ga, as soon as; xtsi, verily; hi tha, spake; i, they; doⁿ, when; a, they said, 234, 247, 255, 262, 269, 281, 762, 1016.
209. ʦse-xo-be, spider; e-goⁿ, resembles; e-de, that; a, they said.
211. Zhiⁿ-ga, little ones; ni, water; a-ga-ha, upon; ba, they; thoⁿ-ta, possible; zhi a, not; wi-tsi-go e, O, my grandfather; e-gi-a, said to him; bi, they; a, they said, 230, 250, 265.
213. Zhiⁿ-ga, little ones; ni, water; a-ga-ha, upon; ba, they; thoⁿ-ta, possible; zhi, not; e-sha, iⁿ da, you have said, 232, 296.
214. O-ʔoⁿ-be, search for a way; ʔa-xe, I make; ʔa, shall; mi-kshe a, I who sit here; zhiⁿ-ga, little ones; e, saying; toⁿ, stood; a, they said, 233, 253, 268.
216. Ni, water; ʕi-moⁿ-hoⁿ, against the wind or current; xtsi, verily; a, they said, 235.
217. Ni, water; a-ga-ha, upon; a-ʔoⁿ-thiⁿ, running upon; e-goⁿ, as though; zhoⁿ, lay; a, they said.
218. Wa-ʕoⁿ-da, God; e-shkidoⁿ, even himself; a, they said, 221, 564, 569, 572, 575, 578, 581, 584, 587, 590, 619, 624, 627, 630, 633, 636, 639, 642, 645, 674, 679, 682, 685, 688, 691, 694, 697, 700, 729, 734, 737, 740, 743, 746, 749, 752, 755, 1059, 1175, 1181, 1186, 1188, 1193, 1197.
219. Be, who; ʕi-gthe, footprints; oⁿ-thoⁿ-gi-tha, see my; moⁿ-zhi, I not; a-thiⁿ-he iⁿ da, in my journey.
222. Be, who; ʕi-gthe, footprints; i-kshi-tha, see their; ba, they; zhi, not; ʕi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa, shall; bi a, they; zhiⁿ-ga, little ones.
223. Ni, water; a-ʕi-tha-zha-ʔa, forked; ga, behold; kshe, that lay; a, they said, 237, 256, 270.
224. Wa-ʕoⁿ-da, god; oⁿ-ʕi-tha-zha-ʔa, parting for me; bi, they; a-thiⁿ-he iⁿ da, in my journey, 238, 257, 265, 271, 565, 620, 675, 730.
226. Wa-ʕoⁿ-da, gods; a-ʕi-tha-zha-ʔa, parting for them; bi, they; ʕi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa bi a, shall; zhiⁿ-ga, little ones, 240, 259, 273, 567, 622, 677, 732.
228. Hoⁿ-bthiⁿ, bean; sha-be, dark; e-goⁿ, resembles; e-de, that; a, they said.
235. Ba-btha-btha-xe, rippling the waters; zhoⁿ a, he lay.
244. Zhiⁿ-ga, little ones; zho-i-ga, bodies; tha, to make of; bi, they; thiⁿ-ge, none; a-tha, it is so; wi-ʕoⁿ-ga, my younger brothers; e-ʕi-e, they said to one another; noⁿ-zhiⁿ, stood; bi, they; a, they said, 540, 595, 650, 705, 760, 826.

248. Ța-biu-çka, whitleather; e-goⁿ, resembles; e-de, that; a, they said.
252. Zhiⁿ-ga, little ones; ni, water; a-ga-ha, upon; Ța, should; bi, they; e-goⁿ, possible; a-zhi, not; e-she, you have said; doⁿ, when; a, they said, 267, 296.
263. Ți-çda, leech; e-de, a; a, they said.
264. Ĥa, O!; wi-Țsi-go e, O, my grandfather; e-gi-e, said to him; toⁿ, stood; a, they said.
265. Zhiⁿ-ga, little ones; ni, water; a-ga-ha, upon; Ța, should; bi, they; e-goⁿ, possible; a-zhi-a, not; wi-Țsi-go e, O, grandfather; e-gi-e, said to him; toⁿ a, stood.
276. Zhiⁿ-ga, little ones; ni, water; a-ga-ha, upon; Ța, shall; bi, they; e-goⁿ, possible; a-zhi a, not; wi-çoⁿ-ga, my younger brothers; e-ki-a, said to one another; bi a, they.
279. Zhiⁿ-ga, little ones; ni, water; a-ga-ha, upon; Ța, shall; bi, they; e-goⁿ, possible; a-zhi a, not; wi-çoⁿ-ga, my younger brother; e-gi-a, said to him; bi a, they.
282. O-pxoⁿ-Țoⁿ-ga, the great elk; toⁿ a, the standing, 345.
283. Tho, in his presence, face to face; toⁿ a, standing; hi-noⁿ-zhiⁿ toⁿ a, having arrived there stood, 445.
285. Noⁿ, look you; wi-zhiⁿ-the, elder brothers; e, saying; a-gthi noⁿ-zhiⁿ, having returned stood; toⁿ a, standing, 449, 884.
286. Ni-ka, man; wiⁿ, a; e-dsi, there, in yonder place; a-ka, is; wi-zhiⁿ-the, my elder brothers; e, saying; a-gthi noⁿ-zhiⁿ, having returned stood; toⁿ a, standing, 450.
288. Ni-ka, man; be, who; i-shiⁿ-ge, his son; xtsi, verily; toⁿ, does he stand; a, question sign.
290. Hoⁿ-ga, sacred one; bthiⁿ a, I am; wi-zhiⁿ-the, my elder brother; e, saying; toⁿ a, he stood, 463.
291. O-pxoⁿ-Țoⁿ-ga, the great elk; wi-e, I am; a-toⁿ he a, I stand.
294. Zhiⁿ-ga, little ones; ni, water; a-ga-ha, upon; ni-ka-shi-ga, people; ba, they; thoⁿ-ta, possible; zhi a, not; wi-çoⁿ-ga, my younger brother; e-gi-a, said to him; bi a, they.
297. E-dsi, present; zhi, not; the, being; thiⁿ-ge, none; a-ni-ka-shi-ga, I am a person; a-toⁿ he a, I stand; wi-zhiⁿ-the, my elder brother; e, saying; toⁿ a, standing, 466.
299. Moⁿ-ki-çiⁿ-dse, threw himself violently upon the earth; tsi-the, suddenly; doⁿ, did, 302, 307, 310, 346.
300. Ni, water; ga-shkoⁿ, disturb by striking; he, in all its expanse; toⁿ a, stood.
301. I-thoⁿ-ba-oⁿ, second time; tse a, at the, 320.
303. Ni, water; a-tha-doⁿ, lowered in depth; i-he-the, made to lie; toⁿ a, he stood, 308.
304. Noⁿ, look you; wi-çoⁿ-ga, my younger brothers, 312, 1462, 1484.

305. Wi-çoⁿ-ga, my younger brother; u-k'oⁿ, perform an act of importance; ʔa, will; a-ka, is; we-ʔoⁿ-iⁿ, there are signs; a-tha, it is so; wi-çoⁿ-ga, my younger brothers; e-çi-a, said to one another; bi a, they, 313, 343.
306. We-tha-bthiⁿ-oⁿ, at the the third time; tse a, at the.
309. We-do-ba oⁿ, fourth time; tse a, at the, 328.
311. Moⁿ-zhoⁿ, land earth; a-bi-çe, dry upon its surface; i-he-the, made it to lie; toⁿ a, he stood.
315. ʔa-dse, winds; do-ba ha, that are divided into four parts.
316. E-noⁿ-ha, to each of the divisions; hi, he went to; noⁿ-zhiⁿ, and stood; toⁿ a, standing.
317. ʔa-dse, winds; moⁿ-ha, of the rising sun; tse a, the.
318. U-hi, he approached as in a hollow; noⁿ-zhiⁿ, and stood therein; toⁿ a, standing, 322, 326, 330.
319. Moⁿ-zhoⁿ, land, earth; u-hu-ça-gi, within it he called loudly; toⁿ a, standing, 324, 327, 331.
321. ʔa-dse, winds; ba-çoⁿ tse a, in the direction of the cedars, the north.
325. ʔa-dse, winds; ga-xpa tse a, where drops the sun, the west.
329. ʔa-dse, winds; a-k'a (archaic word for south); tse a, the.
332. ʔa-dse, winds; we-do-ba tse a, the fourth.
333. E-noⁿ-ha, at each one, 1220.
334. U-niu, in which to breath; ga-xe, make; toⁿ, a, stood.
335. Zhiⁿ-ga, little ones; moⁿ-zhoⁿ, land, earth; u-hu-ça-gi, to call loudly; bi, they; doⁿ, when; shki, and; a, they said.
336. Ga-xtoⁿ, in this very manner; moⁿ-thiⁿ, as they travel the path of life; ʔa, shall; i, they; tsiⁿ da, they shall.
338. Niu, breath; wi-ʔa, mine.
339. I-gi-ni-tha, seek protection; bi, they; doⁿ, when; shki, also; a, they say.
342. Noⁿ, look you; wi-çoⁿ-ga, my younger brothers; e-çi-e, said to one another; noⁿ-zhiⁿ, stood; bi, they; a, they said.
348. Hiⁿ, hairs; u-ga-bu-dse, strewn profusely; i-he-the, he made to lie; toⁿ, stood; a, they said.
349. Ga, this; tse, the; shki, also; a, they said.
350. Wa-thiⁿ-e-çka, without a purpose; she-moⁿ, I have done; moⁿ-zhi, iⁿ da, I have not, 422, 527.
351. Xa-dse, grass; e-shnoⁿ, commonly called; bi, they; noⁿ, usually; a, they said.
352. Shoⁿ, all, every kind; xtsi, verily; pa-xe, iⁿ da, I have made, 359, 365, 371, 378, 385, 391, 397, 402, 409, 415, 533, 1286.
353. Xa-dse, the grasses; wiⁿ, any one of the little ones; gi-ʔa-pe, approach in search of game; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said.
354. Wa-dsu-ʔa, animals; gi-hi-thoⁿ-be, appear for them; moⁿ-thiⁿ, as they travel the path of life; ʔa, shall; bi a, they; zhiⁿ-ga, little ones, 361, 366, 374, 380, 387, 394, 399, 405, 412, 417, 419.

356. Gu-da, in the opposite direction; pa-gthe, placed his head; i-noⁿ-zhiⁿ, he stood; toⁿ a, standing.
357. Ni-dse, rump; ta-be, ball; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
358. Toⁿ-de, ground; da-pa, round; e noⁿ, spoken of as; bi, they; noⁿ, usually; a, they said.
360. Toⁿ-de, ground; da-pa, round; wiⁿ, any one of the little ones; gi-ta-pe, approach in search of game; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said.
362. Thi-u-ba-he, one side of the upper part of the body; ga, this; kshe, the lying; a, they said.
364. Toⁿ-de, ground, a plain; wiⁿ, a; she, yonder; kshe, lies; e noⁿ, spoken of as; bi, they; noⁿ, usually; a, they said.
366. Toⁿ-de, ground, a plain; wiⁿ, any one of the little ones; gi-ta-pe, approach in search of game; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said.
368. Noⁿ-ka, back; oⁿ-he, the middle of, the spine; ga, this; kshe, that lies; a, they said.
370. A-thiⁿ, a ridge; wiⁿ, a; ga, there; kshe, lay; e noⁿ, spoken of as; bi, they; noⁿ, usually; a, they said.
372. A-thiⁿ, ridges; wiⁿ, one of the little ones; gi-ta-pe, approach in search of game; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said.
376. Ta-hiu-ga-çta, inward curve of the neck; ga, this; tse, the; shki, also; a, they said.
377. A-thiⁿ, ridge; u-k'a-be, a gap; wiⁿ, a; she tse, there is; e noⁿ, spoken of as; bi, they; noⁿ, usually; a, they said.
379. A-thiⁿ, ridge; u-k'a-be, a gap; wiⁿ, a, one of the little ones; gi-ta-pe, approach in search of game; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said.
382. Pa, nose; pa-çi, tip; ga, this; tse, the; shki, also; a, they said.
383. He-shki, that also; wa-thiⁿ-e-çka, without a purpose; zhi iⁿ da, is not, 428, 1284.
384. A-thiⁿ, ridge; pa-çi, brow; wiⁿ, a; e noⁿ, spoken of as; bi, they; noⁿ, usually; a, they said.
386. A-thiⁿ, ridge; pa-çi, brow; wiⁿ, one of the little ones; gi-ta-pe, approach in search of game; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said.
389. He, horn; ga-xa, branch; u-gthoⁿ-the, the great one; ga, this; kshe, that lies; a, they said, 400, 406, 413.
390. Wa-tsi-shka, creek; zhiⁿ-ga, little; e noⁿ, spoken of as; bi, they; noⁿ, usually; a, they said.
392. Wa-tsi-shka, creek; zhiⁿ-ga, little; wiⁿ, one of the little ones; a, they said.

393. Gi-ṭa-pe, approach in search of game; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said.
395. He, horn; ga-xa, branch; u-wa-toⁿ, next in line; ga, this; kshe, that lies; a, they said.
396. Ga-xa, branch of a stream; zhiⁿ-ga, small; wiⁿ, a; she kshe, there lies; e noⁿ, spoken of as; bi, they; noⁿ, usually; a, they said.
398. Ga-xa, branch; zhiⁿ-ga, small; wiⁿ, one of the little ones; gi-ṭa-pe, approach in search of game; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said.
401. Coⁿ-ṣoⁿ-ga, a wooded stream, obsolete; wiⁿ, a; she kshe, there lies; e noⁿ, spoken of as; bi, they; noⁿ, usually; a, they said.
403. Coⁿ-ṣoⁿ-ga, a wooded stream; wiⁿ, one of the little ones; gi-ṭa-pe, approach in search of game; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said.
408. Wa-ṭsi-shka, rivers; e noⁿ, spoken of as; bi, they; noⁿ, usually; a, they said.
410. Wa-ṭsi-shka, river; wiⁿ, one of the little ones; gi-ṭa-pe, approach in search of game; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said.
413. He, horn; ga-xa, branch; u-gthoⁿ-the, the large part, the base; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
414. 'Iⁿ-ṣa-ṣa, loose rocks; e noⁿ, spoken of as; bi, they; noⁿ, usually; a, they said.
416. 'Iⁿ-ṣa-ṣa, loose rocks; wiⁿ, one of the little ones; gi-ṭa-pe, approach in hunting game; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said, 204, 418.
421. Pe-o-toⁿ, forehead; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
423. Ho-e-ga, snare; a-gi-the, I have made it to be; a toⁿ he iⁿ da, I stand.
424. Zhiⁿ-ga, little ones; ho-e-ga, snare; gi-the, make it to be their; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; shki, also; a, they said.
425. Mi, sun; hi-e, setting of; ge, the several places of; ṭa, in that direction, 430, 432, 511, 520, 528, 891, 905, 963, 982, 1158, 1253, 1290, 1320, 1332, 1345, 1358, 1428, 1444.
426. We-ḱi i-he-the, with which to make men to fall; moⁿ-thiⁿ, as they travel the path of life; ṭa, shall; i tsiⁿ da, they shall, 433, 531, 1325, 1337, 1350, 1363.
427. He, horn; a-thi-ḱu-sha, turned or curved downward, brow antlers; ga, this; tse, the; shki, also; a, they said.
429. Wa-xthe-xthe, standard; a-gi-the, I have made it to be; a-toⁿ-he, I stand; iⁿ da, I have.
431. Wa-bthi-ḱu-sha, I have turned them, menacingly; a-toⁿ he iⁿ da, I stand.

437. Zhiⁿ-ga, little ones; ni, water; a-ga-ha, upon; ba, they; thoⁿ-ta, possible; zhi a, not; wi-çoⁿ-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
440. Thu-e, quickly; xtsi, verily; çì-thu-çe, took footsteps; the, went forth; doⁿ, did; a, they said, 542, 597, 652, 707, 792, 829, 879, 895, 928, 949, 992, 1043, 1067, 1084, 1372, 1379.
441. Tse-xe, open, treeless prairie; xtsi, verily; ge, where; dsi, there; a, they said, 1017, 1044, 1100, 1373, 1386.
444. Ni-ka, man; wiⁿ, a; a, they said.
446. Noⁿ-be, hand; ba-ha, uplifted; hi, arriving there; noⁿ-zhiⁿ, stood; toⁿ, standing; a, they said.
447. Noⁿ-be, hand; zha-ça, forked; ga-xe, making; toⁿ, standing; a, they said, 1231.
448. He-dsi, quickly, then and there; xtsi, verily; gi-e, he returned; doⁿ, did; a, they said.
449. Ha, O! wi-zhiⁿ-the, elder brothers; e, saying; a-gthi-noⁿ-zhiⁿ, having returned and stood; toⁿ, standing; a, they said, 545, 600, 655, 710, 768, 884.
450. Ni-ka, man; wiⁿ, a; edsi, there, a-ka, is; wi-zhiⁿ-the, elder brothers; e, saying; a-gthi-noⁿ-zhiⁿ, having returned and stood; toⁿ, standing.
451. Ha, O! wi-çoⁿ-ga, my younger brother.
452. Ni-ka, man; be, who; zhiⁿ-ga, little one; i-ça, his; shki doⁿ, may be; a, they said, 459.
453. Wa-noⁿ-xe, spirits; adsi, there, in the land where they dwell; the, to go; oⁿ-the, we cause him to; ça, shall; bi a, let us; wi-çoⁿ-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said, 460.
455. E-ça, in that direction; pa-moⁿ-gthe, heads inclined; xtsi, verily; a, they said, 550, 605, 660, 655, 715, 772, 804, 841.
456. Çì-thu-çe, took footsteps; tsi-tha, quickly; ba, they; doⁿ, did; a, they said, 551, 606, 661, 716, 773, 805, 842.
457. We-a-ba-çu, index finger; a, they said.
458. I-u-tha-zhu-zhu the, thrust into his mouth to moisten; hi-the, quickly; thiⁿ-kshe, sitting; a, they said.
461. He-dsi, there, at that place; xtsi, verily; hi, arriving there; noⁿ-zhiⁿ, stood; bi, they; doⁿ, when; a, they said.
462. Ha, O; wi-zhiⁿ-the, elder brothers; e, said; tsi-the, quickly; a, they said.
464. Hoⁿ-ga, sacred one; Moⁿ-thiⁿ-ka-zhiⁿ-ga, little earth.
465. Wi, I; a-toⁿ he a, I stand; wi-zhiⁿ-the, my elder brothers; e, said; toⁿ, stood; a, they said.
467. We-shnoⁿ, heartily grateful; wi-gi-the, I have caused you to be; a-toⁿ he a, I stand; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ a, he stood, 476, 493, 505.

469. Wi-çoⁿ-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said, 1074, 1302, 1310, 1508.
470. Wi-çoⁿ-ga, my younger brother; a-ka, is, 548, 603, 658, 713, 802, 1532.
471. O-k'oⁿ, perform some important act; ʔa, will; a-ka, is; we-ʔoⁿ-iⁿ a-tha, there are signs; wi-çoⁿ-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
473. Moⁿ-thiⁿ-ka, earth, soil; sha-be, dark; thiⁿ-kshe, sitting; a, they said, 1232.
474. Ba-ha, uplifted, holding aloft, offering; a-tsi-noⁿ-zhiⁿ, coming forward and standing; toⁿ, stood; a, they said, 491, 503, 517, 1233, 1249, 1260, 1274.
475. Ga, this; thiⁿ-kshe, sitting; shki, also; a, they said, 518.
477. We-goⁿ-tha, a sign of petition, supplication; a-ni, you carry or possess, make to be; tha-thiⁿ-she, in your journey, life's course; doⁿ, when; shki, also; a, they said, 494, 519, 1159.
478. We-goⁿ-tha, supplication; thi-wa-ʔs'e-ga, easily, successfully; tha-ki-the, cause yourself to be; tha-thiⁿ-she, in your journey, life's course; ʔa tse a, shall be; wi-zhiⁿ-the, my elder brother; e, saying; toⁿ a, he stood; a, they said, 483, 495, 1160.
479. Hoⁿ-ba, day; i-ʔa-xa, the top, the beginning; thoⁿ-dsi, at that time; a, they said, 496, 1454, 1464, 1475, 1486.
480. Iⁿ-dse-ha, skin of the face; tha-the, you make, or place upon; doⁿ, when; a, they said, 485, 497, 506.
481. Iⁿ-shta-bthi, tears; a-tha-ga-xtoⁿ, you shed upon; doⁿ, when; a, they said, 508.
482. Thoⁿ-dse ba-he, the side of the house; e-toⁿ-ha, at that height; noⁿ, even; shki, also; doⁿ, when, 498, 1161, 1240, 1256, 1267.
484. E, true; thoⁿ-xha, although this be, 510, 890, 904, 962, 978, 981, 1242, 1269, 1318, 1330, 1343, 1356, 1401.
486. Iⁿ-shta-ha, eyelids; a-tha ga-çta, you close; zhi, not; ʔa tsiⁿ da, shall; wi-zhiⁿ-the, elder brother; e, saying; toⁿ, he stood; a, they said.
487. Iⁿ-shta-ha, eyelids; a-tha ga-çta, you close; doⁿ, if or when; a, they said.
488. U-noⁿ, old age; u-tha-xtha, reach or overtake; zhi, not; tha-ki-the, you cause yourself; tha thiⁿ-she, you in your journey; ʔa tse a, shall; wi-zhiⁿ-the, my elder brother; e, saying; toⁿ, he stood; a, they said.
490. Moⁿ-thiⁿ-ka, earth, soil; ʔo-ho, blue; thiⁿ-kshe, sitting; a, they said, 1248.
492. The, this; shki doⁿ, also; a, they said, 1261.
499. Da, things whatsoever; thu-ts'a-ga, fail to secure; zhi, not; tha-ki-the, cause yourself to be; tha thiⁿ-she, you in your journey; ʔa tse a, shall; wi-zhiⁿ-the, elder brother; e, saying; toⁿ, stood; a, they said.

501. K'u-shi, gulped; kshi-gthe, went home; doⁿ, did; a, they said, 515.
502. Moⁿ-thiⁿ-ka, earth, soil; zhu-dse, red; thiⁿ-kshe, the sitting; a, they said, 1259.
504. The, this, shki doⁿ, also; e, said; tsi-the, quickly; a, they said.
507. Iⁿ-shta-bthi, tears; a-tha ga-xtoⁿ, you shed; a zhi, not; ʔa tse a, shall; wi-zhiⁿ-the, elder brother; e, saying; toⁿ, stood; a, they said.
509. U-hu-shi-ge, I forbid you to do so under penalty; wi-kshi-the, I have made for you; wi-zhiⁿ-the a, elder brother; e, saying; toⁿ, stood; a, they said.
512. We-ki i-he-the, to make to fall in death; tha the, you shall use it; ʔa tse a, you shall; wi-zhiⁿ-the, elder brother; e, saying; toⁿ, stood; a, they said.
513. We-ki i-he-the, to make to fall in death; thi wa-ʔs'e-ga, easily for you; tha-ki-the, cause yourself to be; tha thiⁿ-she, you in your journey; ʔa tse a, shall; wi-zhiⁿ-the, elder brother; e, saying; toⁿ, stood; a, they said.
516. Moⁿ-thiⁿ-ka, earth, soil; ci, yellow; thiⁿ-kshe, the sitting; noⁿ, the; a, they said, 1273.
521. Da-gthe, captive; u-k'u-pi, fair, becoming; e, spoken of as; noⁿ, usually; a, they said.
522. I-the, to see or to find; tha-ki-the, cause yourself to; doⁿ, if or when.
523. Iⁿ-dse-ha, skin of the face; tha kshi-the, make for him or to put upon his face as a sign; tha thiⁿ-she, you in your journey; ʔa tse a, shall; wi-zhiⁿ-the, elder brother; e, saying; toⁿ, stood; a, they said.
524. Da-gthe, captive; u-k'u-pi, fair or becoming; a bi, spoken of as; i-the, to find or to see; tha-ki-the, cause yourself to; tha thiⁿ she, you in your journey; ʔa tse a, shall; wi-zhiⁿ-the, elder brother; e, saying; toⁿ, stood; a, they said.
526. Noⁿ-be, hands; zha-ʔa, cloven; ga tse, these; shki, also; a, they said.
529. Noⁿ-be, hands; zha-ʔa, cloven; pa-xe, I make; a-toⁿ he iⁿ da, I stand.
530. Zhiⁿ-ga, little ones; i-gi-ni-tha, to use as a means of protection; moⁿ-thiⁿ, in their journey; bi, they; doⁿ, if or when; shki, also; a, they said, 535.
532. Zhoⁿ-xa, a stick, a pole; zha-ʔa, forked; e noⁿ, spoken of as; bi, they; noⁿ, usually; a, they said.
536. I-gi-ni-tha, to make use of as a means of protection; gi-wa-ʔs'e-ga, easily or successfully; ki-the, cause themselves to; moⁿ-thiⁿ, in their journey; ʔa i tse a, they shall; zhiⁿ-ga, the little ones.

539. Ha, O; wi-çoⁿ-ga, younger brothers; e-ki-a, said to one another; bi, they; a, they said, 547, 594, 602, 649, 657, 704, 712, 759, 770, 825, 873, 944, 1367, 1524, 1074, 1098, 1105, 1508, 1524.
543. 'Iⁿ, stone, rock, or boulder; zhu-dse, red; thiⁿ-kshe, sitting; a, they said, 552, 1169, 1173, 1178, 1184, 1191, 1195.
546. Wi-țsi-go, grandfather; wiⁿ, a; edsi, there, at that place; a-ka, is; wi-zhiⁿ-the, elder brothers. e, saying; a-gthi noⁿ-zhiⁿ, having returned he stood; toⁿ, standing; a, they said, 601, 656, 711, 769, 771, 800.
548. Wi-çoⁿ-ga, my younger brother; a-ka, who is, 603, 658, 713, 802, 1532.
549. Wi-țsi-go, grandfather; wiⁿ, a; edsi, there, at that place; thiⁿ-kshe, sitting; e, said; a-ka, he who is; wi-çoⁿ-ga, younger brothers; e-ki-a, said to one another; bi, they; a, they said, 604, 659, 714, 771, 803.
553. He-dsi, there, at that place; xtsi, verily; hi-noⁿ-zhiⁿ, having arrived they stood; bi, they; a, they said, 718, 807, 844.
555. Wi-țsi-go e, O, grandfather; e-gi-a, they said to him; bi, they; a, they said, 610, 665, 720.
556. Zhiⁿ-ga, little ones; zho-i-ga, bodies; tha, of which to make; bi, they; thiⁿ-ge a-tha, none; wi-țsi-go e, O, grandfather; e-gi-a, said to him; bi, they; a, they said, 611, 666, 721, 766, 777, 796, 809, 834, 847.
558. Zhiⁿ-ga, little ones; zho-i-ga, bodies; tha, of which to make; bi, they; thiⁿ-ge, none; e-she, you say; doⁿ, when; a, they said, 613, 668, 723, 811, 849.
560. Țs'e, to die, death; wa-țse-xi, difficult to be overcome; mi-kshe iⁿ da, I who sit here, 615, 670, 725, 780, 813, 850.
562. Țs'e, death, to die; wa-țse-xi, difficult to be overcome; ki-the; cause themselves to be; moⁿ-thiⁿ, in their journey; ța i tsiⁿ da, they shall, 617, 672, 727, 782, 815, 852.
570. Oⁿ-ța-kshiⁿ, stumble over me; bi, they; a-thiⁿ he iⁿ da, in my journey, 625, 680, 735.
571. A-ța-kshiⁿ, stumble over them; bi, they; ki-the, cause themselves to be; moⁿ-thiⁿ, in their journey; ta bi a, they shall; zhiⁿ-ga, little ones, 628, 683, 738.
576. Be, who; hi, teeth; oⁿ-gtha, set upon me; moⁿ-zhi iⁿ da, I not, 631, 686, 741, 1187.
579. Be, who; hi, teeth; a-gtha, set upon them; ba, they; zhi, not; bi, they; ki-the, cause themselves to be; moⁿ-thiⁿ, in their journey; ța bi a, they shall; zhiⁿ-ga, the little ones, 634, 689, 744.
582. Hi, teeth; oⁿ-woⁿ-ga-çi-da, the drawing in of breath when stricken with pain; bi, they; a-thiⁿ he iⁿ da, in my journey, 637, 692, 747.

585. Hi, teeth; u-ga-çi-de, drawing in of breath when stricken with pain; bi, they; ãi-the, cause themselves to be; moⁿ-thiⁿ, in their journey; ʔa, shall bi a, they; zhiⁿ-ga, the little ones, 640, 695, 750.
588. Hi, teeth; oⁿ-ãi-tha-shoⁿ, break their teeth on me; bi, they; a-thiⁿ he iⁿ da; in my journey, 643, 698, 753, 1194.
591. Hi, teeth; a-ãi-tha-shoⁿ, break their teeth upon them; bi, they; ãi-the, cause themselves to be; moⁿ-thiⁿ, in their journey; ʔa, shall; bi a, they; zhiⁿ-ga, the little ones, 646, 701, 756.
598. 'Iⁿ, stone, rock, or boulder; ʕa-be, black; thiⁿ-kshe, the sitting; a, they said, 607.
608. He-dsi, there, at that place, xtsi, verily; hi, arriving at; noⁿ-zhiⁿ, stood; bi a, they, 663, 718, 775, 807, 844.
653. 'Iⁿ, stone, rock, or boulder; zho-çka, white flesh; thiⁿ-kshe, the sitting; a, they said, 662.
708. 'Iⁿ, stone, rock, or boulder; zho, flesh; çì, yellow; thiⁿ-kshe, the sitting; a, they said, 717.
763. 'Iⁿ-xe, stone (obsolete); shtoⁿ-ga, soft; thiⁿ-kshe, the sitting; noⁿ, the; a, they said, 774.
765. Ha, O! wi-ʔsi-go e, grandfather; e, said; tsi-the, quickly; a, they said.
773. Çi-thu-çà, footsteps took; ba, they; doⁿ, did; a, they said.
778. Ha, O! zhiⁿ-ga, little ones.
783. Zhiⁿ-ga, little ones; zho, bodies; da-ça-da, hot, feverish; bi, they; doⁿ, when; a, they said, 819.
784. Zhiⁿ-ga, little ones; zho, bodies; da-ça-de, hot, feverish; da-çi-ge, to burn away, to cleanse; oⁿ-ãi-gtha-thiⁿ, they shall take me as the means of; moⁿ-thiⁿ, in their journey; ʔa i tsiⁿ da, shall they; zhiⁿ-ga, the little ones, 820.
785. Zhiⁿ-ga, the little ones; o-ho-shi-ga, ill or fretful; bi, they; doⁿ, when; a, they said, 817.
786. O-ho-shi-ge, illness fretfulness; da-çi-ge, to burn away, cleanse; oⁿ-ãi-gtha-thiⁿ, they shall take me as the means of; moⁿ-thiⁿ, in their journey; ʔa i tsiⁿ da, they shall; zhiⁿ-ga, the little ones, 818.
789. Hoⁿ-ba, days; tha-gthiⁿ, good, calm, peaceful; u-ni-ça-shi-ga, abide therein as a people; ãi-the, cause themselves to; moⁿ-thiⁿ, in their journey; ʔa i tsiⁿ da, they shall.
793. 'Iⁿ, stone, rock, or boulder; shu-shu-dse, friable; thiⁿ-kshe, the sitting; noⁿ, the; a, they said, 806.
798. He-dsi, quickly; xtsi, verily; a-gthi, he returned; noⁿ-zhiⁿ, and stood; toⁿ, standing; a, they said.
799. Wi-zhiⁿ-the, my elder brothers; e, he said; a, they said, 1471, 1482.
808. Ha, O! wi-ʔsi-go e, grandfather; e, said; a, they said, 833.

810. Ha, O! zhiⁿ-ga, little ones; e, he said; tsi-the, quickly; a, they said, 835, 1049.
821. Zhiⁿ-ga, the little ones; u-noⁿ, the means by which to reach old age; oⁿ-gi-the, make of me; moⁿ-thiⁿ, in their journey; bi, they; doⁿ, when; shki, and; a, they said.
828. Ha, O! wi-zhiⁿ-the, elder brother; e-gi-a, they said to him; bi, they; a, they said.
830. Ni, water; moⁿ-hoⁿ, miry marsh; xtsi, very; ge, the; dsi, there; a, they said.
831. 'Iⁿ, stone, rock, or boulder; shiⁿ-ga, small; thiⁿ-kshe, the sitting; noⁿ, the; a, they said, 843.
837. Ha, O! wi-çoⁿ-ga, my younger brothers; e, saying; a-gthi, having returned; noⁿ-zhiⁿ, stood; toⁿ, standing; a, they said.
838. 'Iⁿ, stone, rock, or boulder; zhiⁿ-ga, little; wiⁿ, a; e-dsi, there, at yonder place; a-ka, is; wi-çoⁿ-ga, my younger brothers; e, saying; a-gthi, having returned; noⁿ-zhiⁿ, stood; toⁿ, standing; a, they said.
839. Wi-zhiⁿ-the, my elder brother he who is.
840. 'Iⁿ, stone, rock, or boulder; zhiⁿ-ga, little; wiⁿ, a; e-dsi, there, at yonder place; thiⁿ-kshe, sitting; e, said; a-ka, is; wi-çoⁿ-ga, my younger brothers; e-çi-a, said to one another; bi, they; a, they said.
843. 'Iⁿ, stone, rock, or boulder; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
845. Ni-ha, algæ; ga-mi-mi-tha, floating about as in the winds; xtsi, verily; thiⁿ-kshe, sitting as though; a, they said.
854. Çoⁿ-ha, edges, of the boulder; ga-mi-mi-tha, algæ floating about; ga ge, these; shki, also; a, they said, 856.
855. Ni-ça, men; noⁿ, aged; hi, arrived at; doⁿ, when.
859. Ni-ça, men; ts'a-ge, aged, venerable; hi, arrived at; bi, they; doⁿ, when; a, they said.
863. I-bi-çoⁿ-dse, close to, by its side, as a symbol of old age; oⁿ-kshi-the, let us make it to be; ta bi a, we shall; wi-çon-ga, my younger brothers; e-çi-a, said to one another; bi, they; a, they said.
866. Zho-i-ga, bodies; the, to make to be; xtsi, verily; ni-ça-shi-ga, people; çi-the, to make themselves to be; moⁿ-thiⁿ, in their journey; ta bi a, they shall; wi-çoⁿ-ga, my younger brothers; e-çi-a, said to one another.
869. U-li, reach; çi-the, cause themselves to; moⁿ-thiⁿ, in their journey; ta bi a, they shall; wi-çoⁿ-ga, my younger brothers; e-çi-a, said to one another; bi, they; a, they said.
870. U-noⁿ, old age; a bi, spoken of as; i-the, see; çi-the, cause themselves to; moⁿ-thiⁿ, in their journey; ta bi a, they shall; wi-çoⁿ-ga, my younger brothers; e-çi-a, said to one another; bi, they; a, they said.

874. Zhiⁿ-ga, little ones; noⁿ-bthe, food; tha, to make of; ba, they; thoⁿ-tse, they could; thiⁿ-ge, none; a-tha, it is so; wi-çon-ga, my younger brothers; e-çi-a, said to one another; bi, they; a, they said, 945.
877. Zhiⁿ-ga, little ones; noⁿ-bthe, food; tha, to make of; ba, they; thoⁿ-tse, they could; thiⁿ-ge, none; a-tha, it is so; wi-çon-ga, my younger brother; e-gi-a, said to him; bi, they; a, they said, 894, 908.
880. Dse, lake; koⁿ-ha, border; dsi, there; xtsi, verily; a, they said, 896.
881. Ho-xthoⁿ-ta-xe-hi, the sparganium; toⁿ, the standing; a, they said.
883. He-dsi, quickly; xtsi, verily; a-thiⁿ, with it; gi e, returned; doⁿ, then; a, they said, 899, 913, 932, 953, 973, 1301, 1382, 1388, 1394, 1409, 1419, 1433.
885. The, this; hoⁿ, how will it serve; wi-zhiⁿ-the, elder brothers; e, saying; a-gthi, having returned; noⁿ-shiⁿ, stood; toⁿ, standing; a, they said, 900, 914, 933, 954, 974, 1376, 1383, 1389, 1395, 1411, 1420, 1434.
886. I-k' u-tse, tested the taste; a-tsia-tha, with haste; ba, they; doⁿ, did; a, they said, 902, 916, 934, 956, 976.
889. Noⁿ-bthe, to use as food; thoⁿ-ta, possible; zhi a, not; wi-çon-ga, my younger brother; e-gi-a, said to him; bi, they; a, they said, 903.
892. We, with which to; çi-i-he-oⁿ-the, to make fall, in death; ta bi a, we shall; wi-çon-ga, my younger brothers; e-çi-a, said to one another; bi, they; a, they said, 906, 964, 983.
893. Noⁿ, look you; wi-çon-ga, my younger brother; e-gi-a, said to him; bi, they; a, they said, 907, 925, 966.
897. Çiⁿ-moⁿ-noⁿ-ta-hi, the *Nymphæa advena*; toⁿ, the standing; noⁿ, the; a, they said.
910. Dse, lake; u-çkoⁿ-çka, in the middle of; dsi, there, at that place; xtsi, verily; a, they said.
911. Tse-wa-the, the root of the water lily (*Nelumbo lutea*); kshe, that lay; noⁿ, the; a, they said.
912. Noⁿ-pa-hoⁿ, made it to rise by treading upon it; a-tsia-tha, moving in haste; ba, they; doⁿ, did.
917. Ba-çc-ni, milk; e-goⁿ, resembling; a, they said, 935.
918. Tha-dsu-zhe, making the juice to squirt by chewing the root; gthe, suddenly; a-ka, they, 936.
920. The, this plant; e, that; shnoⁿ, the very thing; u-tha-dse, have been searching; tha, you; toⁿ, standing; she a, you have; wi-çon-ga, my younger brother; e-gi-a, said to him; bi, they; a, they said, 938, 1436.

921. Zhiⁿ-ga, the little ones; noⁿ-bthe, food; the, make of; moⁿ-thiⁿ, in their journey; ʔa, shall; bi a, they; wi-ʔoⁿ-ga, my younger brothers; e-ʔi-a, said to one another; bi a, they, 939.
922. Zhiⁿ-ga, the little ones; noⁿ-bthe, food; the, make of it; moⁿ-thiⁿ, in their journey; bi, they; doⁿ, when; a, they said, 940, 960, 979.
923. A-dsu-ʔa, arms, limbs; i-ga-ci-ge, with it stretch; ʔi-the, cause themselves to; moⁿ-thiⁿ, in their journey; ʔa, shall; bi a, they; wi-ʔoⁿ-ga, my younger brothers; e-ʔi-a, said to one another; bi, they; a, they said, 942.
926. U-ʔoⁿ-be, search; tha-the, you make; ʔse a, shall; wi-ʔoⁿ-ga, my younger brother; e-gi-a, said to him; bi a, they, 948, 967, 1463, 1474, 1485.
929. Dse, lake; go-da, beyond, on the farther side; ʔoⁿ-ha, edge, border; dsi, there, at that place; xtsi, verily; a, they said, 951, 969.
930. Do, the potato (*Apios apios*); thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
944. Noⁿ, look you, behold; wi-ʔoⁿ-ga, my younger brothers; e-ʔi-a, said to one another; bi, they; a, they said, 1098.
950. ʔiⁿ, *Sagittaria latifolia*; thiⁿ-kshe, the sitting; dsi, there, at that place; a, they said.
952. ʔiⁿ, *Sagittaria latifolia*; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
957. Ba-ʔe-ni, milk; e-goⁿ, resembling; tha-dsu-zhe, making the juice to squirt; gtha, suddenly; bi, they; a, they said.
959. Zhiⁿ-ga, the little ones; non-bthe, food; tha, make of it, or to use; ba, they; thoⁿ-ʔa, can; a-ka, it is; wi-ʔoⁿ-ga, my younger brothers; e-gi-a, said, to him; bi, they; a, they said, 977.
961. Ni, water; da-ʔa-dse, hot; u-bi-doⁿ, dip or immerse; moⁿ-thin, in their journey; ʔa, shall; bi a, they; wi-ʔoⁿ-ga, my younger brother; e-ʔi-a, said to one another; bi, they; a, they said, 980.
970. U-ʔu u-gthoⁿ, lowland forest in the bend of a stream; xtsi, verily; ge, the; dsi, there, in that place; a, they said.
971. Hoⁿ-bthiⁿ-ʔu, bean seed (*Falcata comosa*); thiⁿ-kshe, the sitting; noⁿ, the; a, they said, 1353.
987. We'-ʔi-ʔ'oⁿ, an article to be used as a symbol in a religious ceremony; wiⁿ, one; thiⁿ-ge, lacking, none; a-tha, is; wi-ʔoⁿ-ga, my younger brother; e-ʔi-a, said to one another; bi, they; a, they said, 1298, 1368, 1450, 1453.
989. Zhiⁿ-ga, the little ones; wa-zhiⁿ, courage; gi-tha, to make of, to use as a symbol; bi, they; thiⁿ-ge, have none; a-tha, it is so; wi-ʔoⁿ-ga, my younger brother; e-ʔi-a, said to one another; bi, they; a, they said, 1064, 1099.

993. A-ba-do, a small hill; a-ga-ha, on the summit, on the brow; dsi, there; xtsi, verily; a, they said, 1406, 1416.
994. Iⁿ-gthoⁿ-ga, puma; do-ga, male; toⁿ, the standing; a, they said, 1068.
995. Tho, in view, bodily presence; toⁿ, standing; hi, arrived there; noⁿ-zhiⁿ, stood; bi, they; a, they said, 1019, 1069.
997. Zhiⁿ-ga, the little ones; wa-zhiⁿ, courage; gi-tha, make of as a symbol; bi, they; thiⁿ-ge, none; a-tha, it is so; wi-ṭsi-go e, O, grandfather; e-gi-a, said to him; bi, they; a, they said, 1023, 1048, 1087, 1103.
999. Zhiⁿ-ga, the little ones; wa-zhiⁿ, courage; gi-tha, make of as a symbol; bi, they; thiⁿ-ge, none; e-she, you say; doⁿ, when; a, they said, 1050.
1000. Zhiⁿ-ga, the little ones; wa-zhiⁿ, courage; gi-tha, make of; ba, they; thoⁿ, they shall; ṭa, shall; a-toⁿ he iⁿ da, I stand, 1025, 1051, 1072, 1088.
1001. Çiⁿ-dse, tail; thi-bo-xa, expand, make the hairs of the tail to bristle out; tsi-the, suddenly; doⁿ, did; a, they said.
1002. Çiⁿ-dse, tail; i-ṭa-xe, tip; sha-be, dark in color; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
1003. Ṕe-dse, fire; gi-the, make of; moⁿ-thiⁿ, in their journey; ṭa i tsiⁿ da, they shall.
1004. Ṕe-dse, fire; gi-the, they make of; bi, they; doⁿ, when; shki, and; a, they said, 1028.
1005. Ṕe-dse, fire, flames; gi-shoⁿ-tha, to droop or become extinguished; zhi, not; ḳi-the, cause themselves to be; moⁿ-thiⁿ, in their journey; ṭa biⁿ da, they shall, 1029, 1057.
1006. Çi-ha, soles of the feet; u-sha-be, the dark parts; ga, these; thiⁿ-kshe, the sitting; shki, also; a, they said, 1030.
1007. Noⁿ-xthe, charcoal; a-gi-the, I have made to be; a-thiⁿ he iⁿ da, in my journey; e, said; tsi-the, quickly; a, they said.
1008. Ṕa-zhu-zhe, nose; i-ṭa-xe, tip; sha-be, the dark part; ga, this; thiⁿ-kshe; shki, also; a, they said, 1034, 1054.
1009. Noⁿ-xthe, charcoal; a-gi-the, I have made to be; a-thiⁿ he iⁿ da, in my journey; e, saying; toⁿ, stood; a, they said.
1010. Noⁿ-ṭa, ears; i-ṭa-xe, tips; sha-be, the dark part; ga, this; thiⁿ-kshe, the sitting; shki, also; a, they said.
1011. Noⁿ-xthe, charcoal; a-gi-the, I have made to be; a-toⁿ he iⁿ da, I stand.
1012. Zhiⁿ-ga, the little ones; noⁿ-xthe, charcoal; tha, make to be; bi, they; doⁿ, when; shki, also; a, they said, 1032, 1036.
1013. Noⁿ-xthe, charcoal; gi-sha-be, theirs shall be dark; ḳi-the, cause themselves to be; moⁿ-thiⁿ, in their journey; ṭa biⁿ da, they shall, 1037.

1018. Wa-ça-be, black bear; u-ça-ka, blemish; thiⁿ-ge, none; toⁿ, standing; noⁿ, the; a, they said, 1085.
1020. Po-e, in flames; toⁿ, standing; hi, having arrived there where he stood; noⁿ-shiⁿ, stood; bi, they; a, they said, 1086.
1021. Noⁿ-be, hand; ba-ha, holding up his hand; toⁿ, standing; a, they said.
1026. Noⁿ-be, hand; zha-ta, forked, fingers or claws; ga ge, these; a, they said.
1027. Pe-dse, fire; a-gi-the, I have made to be; a-toⁿ he iⁿ da, I stand.
1031. Noⁿ-xthe, charcoal; a-gi-the, I have made to be; a-thiⁿ he iⁿ da, in my journey, 1035, 1039.
1033. Noⁿ-xthe, charcoal; gi-ça-be, theirs be black; ki-the, cause themselves to be; moⁿ-thiⁿ, in their journey; ta biⁿ da, they shall, 1041.
1038. Zhu-i-ga, body; ça-be, black; ga, this; kshe, that lay; a, they said.
1040. Zhiⁿ-ga, the little ones; noⁿ-xthe, charcoal; gi-the, make of; moⁿ-thiⁿ, in their journey; bi, they; doⁿ, when; a, they said.
1045. Mi-xa, swan; çka, white; toⁿ-ga, large, or great; thiⁿ-kshe, sitting; noⁿ, the, 1101.
1052. Çi, feet; koⁿ-ha, edges; sha-be, dark; ga, this; thiⁿ-kshe, sitting; shki, also; a, they said.
1053. Pe-dse, fire; a-gi-the, I have made it to be; a-thiⁿ he iⁿ da, in my journey; e, saying; toⁿ, standing or stood; a, they said.
1055. Pe-dse, fire; a-gi-the, I have made it to be; a-thiⁿ he iⁿ da, in my journey.
1056. Zhiⁿ-ga, the little ones; pe-dse, fire; gi-the, make it to be their; moⁿ-thiⁿ, in their journey; bi, they; doⁿ, when; shki, also; a, they said.
1058. Zhiⁿ-ga, the little ones; wa-zhiⁿ, courage; gi-the, make to be their; bi, they; doⁿ, when; shki, and; a, they said, 1061.
1060. Ni (figurative), breath, power of endurance; oⁿ-woⁿ-ta-thiⁿ, they become exhausted before I do; bi, they; a-thiⁿ-he in da, in my journey.
1062. Ni, breath, power of endurance; u-ta-thiⁿ, unequaled by the gods; bi, they; ki-the, cause themselves to be; moⁿ-thiⁿ, in their journey; ta, shall; bi a, they; zhiⁿ-ga, the little ones.
1070. Zhiⁿ-ga, the little ones; wa-zhiⁿ, courage; thi-gi-the, make of you; ta, let; bi a, them; wi-tsi-go e, O, grandfather; e-gi-a, said to him; bi, they; a, they said.
1075. Iⁿ-gthoⁿ-ga, a puma; bia, he is; wi-çoⁿ-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.

1076. Zha-zhe, name; oⁿ-k̄i-ṭoⁿ, adopt for ourselves; ṭa bi a, let us; wi-ṭoⁿ-ga, my younger brothers; e-k̄i-a, said to one another; bi, they; a, said, 1078, 1080, 1092, 1097, 1106, 1111, 1115, 1398, 1400, 1423, 1438, 1440.
1077. Iⁿ-gthoⁿ-ga, puma; toⁿ, the standing; a, they said.
1079. Iⁿ-gthoⁿ-ga-zhiⁿ-ga, young-puma; a, they said, 1081.
1082. Zha-zhe, name; oⁿ-k̄i-ṭoⁿ, adopt for ourselves; oⁿ-moⁿ-thiⁿ, throughout our journey; ṭa bi a, we shall; wi-ṭoⁿ-ga, my younger brothers; e-k̄i-a, said to one another; bi, they; a, they said, 1094, 1425.
1089. Ha, O! wi-ṭoⁿ-ga, my younger brothers; e, saying; toⁿ, stood a, they said.
1090. Wa-ṭa-ba, black bear; bi a, he is; wi-ṭoⁿ-ga, my younger brothers; e-k̄i-a, they said to one another; bi, they; a, they said.
1091. Sha-ba, dark in color; bi a, he is; wi-ṭoⁿ-ga, my younger brothers; e-k̄i-a, they said to one another; bi, they; a, they said.
1093. Sha-be, dark; tsi-gthe, suddenly appearing; shki, also; a, they said.
1095. Sha-be, the dark one; i-tha-tha, you have found; bi a, you have; wi-ṭoⁿ-ga, my younger brothers; e-k̄i-a, they said to one another; bi, they; a, they said.
1096. Sha-be-i-the, Finder-of-the-Dark-One; shki, also; a, they said.
1102. Tho, in bodily presence; thiⁿ-kshe, sitting; hi, arriving there; noⁿ-zhiⁿ, stood; bi, they; a, they said.
1107. Ḷka, white; bi a, he is; wi-zhiⁿ-the, my younger brothers; e-k̄i-a, they said to one another; bi, they; a, they said.
1108. Wa-zhiⁿ-ga, a bird; bi a, he is; wi-ṭoⁿ-ga, my elder brothers; e-k̄i-a, they said to one another; bi, they; a, they said, 1112.
1109. Mi-xa-ṭka, a white swan; bi a, he is; wi-ṭoⁿ-ga, my younger brothers; e-k̄i-a, they said to one another; bi, they; a, they said.
1110. Mi-xa-ṭka, White-swan; shki, also; a, they said.
1113. Ḷka, white; bi a, he is; wi-ṭoⁿ-ga, my younger brothers; e-k̄i-a, they said to one another; bi, they; a, they said.
1114. Wa-zhiⁿ-ṭka, White-bird; shki, also; a, they said.
1117. Wa-zha-zhe, name of the Hoⁿ-ga subdivision representing the water part of the earth; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ṭa-shi-ga, people; ba doⁿ, they are; a, they said.
1118. Xtha-xtha, timid, cowardly or craven; thiⁿ-ge, none; xtsi, verily; ni-ṭa-shi-ga, people; thoⁿ-ka, they are, 1165, 1201, 1295, 1366, 1449.
1119. Da, foes of whatsoever kind; ni-the, permit to live, mercy; thiⁿ-ge, none; xtsi, verily; ni-ṭa-shi-ga, people; thoⁿ-ka, they are, 1166.

1121. Noⁿ-ni-oⁿ-ba, pipe; wiⁿ, a; a, they said.
1122. Zho-i-ga, body; the, make to be; xtsi, verily; ni-ka-shi-ga, people; thoⁿ-ka, they are, 1217.
1124. Ha, O! Hoⁿ-ga, name of the tribal subdivision representing the dry part of the earth, the Sacred One; e, said; tsi-the, quickly; a, they said.
1125. Noⁿ-ni-oⁿ-ba, pipe; wiⁿ, a; zho-i-ga, body; a-the, I have made to be; a-thiⁿ-he a, in my journey; Hoⁿ-ga, Sacred One; e, said; tsi-the, quickly; a, they said.
1126. Zho-i-ga, body; tha-the, you make to be; tha-thiⁿ-she, in your journey; doⁿ, when; shki, also; a, they said, 1174, 1180, 1185, 1192, 1196.
1127. Zho-i-ga, body; i-ṭs'a, causes of death; thiⁿ-ge, none; tha-thiⁿ-she, you in your journey; ṭa tse a, shall; Hoⁿ-ga e, O, Sacred One; e, saying; toⁿ, stood; a, they said.
1128. Pa, head; u-shoⁿ-shoⁿ, the part or the joint that enables it to move freely, the neck; ga, this, behold; thiⁿ-kshe, sitting; shki, also; a, they said.
1129. Pa u-shoⁿ-shoⁿ, joint of the neck; a-gi-the, I have made it to be mine; a-thiⁿ-he a, in my journey; Hoⁿ-ga e, O, Sacred One; e, saying; toⁿ, stood; a, they said.
1130. Pa u-shoⁿ-shoⁿ, joint of the neck; tha-the, you make to be yours; doⁿ, when; shki, and; a, they said.
1131. Pa u-shoⁿ-shoⁿ, joint of the neck; i-ṭs'a, causes of death; thiⁿ-ge, none; tha-ḵi-the, you cause yourself to be; tha-thiⁿ-she, you in your journey; ṭa tse a, shall; Hoⁿ-ga e, O, Hoⁿ-ga; e, saying; toⁿ, stood; a, they said.
1132. U-thu-ga, hollow of the bowl; ga, this, behold; thiⁿ-kshe, sitting; shki, also; a, they said.
1133. I-u-thu-ga, cavity of the mouth; a-gi-the, I have made it to be mine; a-thiⁿ he a, in my journey; Hoⁿ-ga e, O, Hoⁿ-ga; a, saying; toⁿ, stood; a, they said.
1134. Noⁿ-ni-oⁿ-ba, the pipe itself; ga, this, behold; thiⁿ-kshe, sitting; shki, also; a, they said.
1135. I-u-thu-ga, hollow of the mouth; tha-the, you make to be yours; tha-thiⁿ she, you in your journey; doⁿ, when; shki, and; a, they said.
1136. Hollow of the mouth; i-ṭs'a, causes of death; thiⁿ-ge, none; thia-thiⁿ-she, you in your journey; ṭa tse a, shall; Hoⁿ-ga e, O, Hoⁿ-ga; e, saying; toⁿ, stood; a, they said.
1137. Thi-u-ba-he, side of the body; i-sdu-ge the right; ga, this, behold; kshe, lying; a, they said, 1139.
1138. Thi-u-ba-he, side of the body; a-gi-the, I have made to be mine; a-thiⁿ he a, in my journey; Hoⁿ-ga e, O, Hoⁿ-ga; e, saying; toⁿ, stood; a, they said, 1147.

1140. Thi-u-ba-he, side of the body; tha-gi-the, you make to be yours; tha-thiⁿ-she, you in your journey; doⁿ, when; shki, and; a, they said, 1148.
1141. Thi-u-ba-he, side of the body; i-ts'a, causes of death; thiⁿ-ge, none; tha-thiⁿ-she, you in your journey; ʔa tse a, shall; Hoⁿ-ga e, O, Hoⁿ-ga; e, saying; toⁿ, stood; a, they said, 1149.
1142. Noⁿ-ka, back; oⁿ-he, the middle of, or the spine; ga, this, behold; a, they said.
1143. Noⁿ-ka, back; oⁿ-he, the middle of; a-gi-the, I have made to be mine; a-thiⁿ he a, in my journey; Hoⁿ-ga e, O, Hoⁿ-ga; e, saying; toⁿ, stood; a, they said.
1144. Noⁿ-ka, back; oⁿ-he, the middle of; tha-the, you make to be; tha-thiⁿ-she, you in your journey; doⁿ, when; shki, and; a, they said.
1145. Noⁿ-ka, back; oⁿ-he, the middle of; i-ts'a, causes of death; thiⁿ-ge, none; tha-thiⁿ-she, you in your journey; ʔa tse a, shall; Hoⁿ-ga e, O, Hoⁿ-ga; e, saying; toⁿ, stood; a, they said.
1146. Thi-u-ba-he, side of the body; tha-ʔa, left; ga, this, behold; kshe, lying; a, they said.
1151. U-xthu-k'a, orifice, in the stem; ga, this, behold; kshe, the lying; shki, also; a, they said.
1152. Thi-u-thi-xthu-k'a, hollow of the body; a-gi-the, I have made it to be mine; a-thiⁿ-he a-tha, in my journey; e, saying; toⁿ, stood; a, they said.
1153. Thi-u-thi-xthu-k'a, hollow of the body; i-ts'a, causes of death; thiⁿ-ge, none; tha-thiⁿ-she, in your journey; ʔa tse a, shall; Hoⁿ-ga e, O, Hoⁿ-ga; e, saying; toⁿ, stood; a, they said.
1154. We-thiⁿ, a cord or thong used for tying things; zhiⁿ-ga, small; i-thi-doⁿ, that pulls, or holds, the bowl of the pipe to the stem; ga, this, behold; kshe, that lies; shki, also; a, they said.
1155. Ni-a-koⁿ-gthe, windpipe; a-gi-the, I have made to be mine; a-thiⁿ he a-tha, in my journey; e, saying; toⁿ, stood; a, they said.
1156. Ni-a-koⁿ-gthe, windpipe; tha-gi-the, you make to be yours; tha-thiⁿ-she, you in your journey; doⁿ, when; shki, and; a, they said.
1157. Ni-a-koⁿ, windpipe; i-ts'a, causes of death; thiⁿ-ge, none; tha-thiⁿ-she, you in your journey; ʔa tse a, shall; Hoⁿ-ga e, O, Hoⁿ-ga; e, saying; toⁿ, stood; a, they said.
1162. We-goⁿ-tha, supplication; thi-u-moⁿ-ka, easily granted to you; tha-ki-the, cause yourself to be; tha-thiⁿ-she, you in your journey; ʔa tse a, shall; Hoⁿ-ga e, O, Hoⁿ-ga; e, saying; toⁿ, stood; a, they said.

1168. Ha, O! Wa-zha-zhe, name of the subdivision representing the water part of the earth; e, said; tsi-the, quickly; a, they said.
1170. Zho-i-ga, body; xtsi, verily; a-ni-ka-shi-ga, I am a person; a-toⁿ he a, I stand; Wa-zha-zhe, Name of the Water Division; e, saying; toⁿ, stood; a, they said, 1172.
1176. A-ki-tha-zha-ta, to pass by in diverging lines; bi, they; tha-ki-the, cause yourself to be; tha-thiⁿ-she, you in your journey; ta tse a, shall; Wa-zha-zhe, the Water Division; e-gi-a, they said to him; bi, they; a, they said.
1179. Zho-i-ga, body; the, make to be; xtsi, verily; a-ni-ka-shi-ga, I am a person; a-thiⁿ-he a, I in my journey; Wa-zha-zhe, the Water Division; e, saying; toⁿ, stood; a, they said.
1182. A-ta-kshiⁿ, stumble over you; bi, they; tha-ki-the, cause yourself to be; tha-thiⁿ-she, you in your journey; ta tse a, shall; Wa-zha-zhe, the Water Division; e-gi-a, they said to him; bi, they; a, they said.
1189. Be, who; hi, teeth; a-gtha, set upon; ba, they; zhi, not; tha-ki-the, you cause yourself; tha-thiⁿ-she, you in your journey; ta tse a, shall; Wa-zha-zhe, the Water Division; e-gi-a, they said to him; bi, they; a, they said.
1198. Hi, teeth; a-ki-tha-shoⁿ, break their teeth on you; bi, they; tha-ki-the, cause yourself to be; tha-thiⁿ-she, you in you, journey; ta tse a, shall; Wa-zha-zhe, the Water Division; e-gi-a, they said to him; bi, they; a, they said.
1202. Hoⁿ-ga; wiⁿ, a; a, they said, 1228.
1203. O-pxoⁿ, elk; zho-i-ga, body; the, made to be; xtsi, verily; ni-ka-shi-ga, people; toⁿ, stands; a, they said.
1205. Ho-e-ga, a snare; gi-the, made it to be; xtsi, verily; ni-ka-shi-ga, people; toⁿ, stands; a, they said.
1206. Wa-gthu-shika, trope for man, the mysterious being, literally bug; he, whosoever; zhiⁿ-ga, little one or offspring; i-ta-i whosoever; shki, and; doⁿ, when; a, they said, 1211.
1207. U-ki-oⁿ-the, to throw himself into, to be ensnared; oⁿ-ga-xer we make them to; oⁿ-moⁿ-thiⁿ, in our journey; ta bi a, we shall; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said, 1212.
1208. Wa-zha-zhe, the Water Division; a, they said, 1222, 1237, 1263, 1277, 1287, 1323, 1335, 1348, 1361, 1402, 1413, 1426, 1441, 1525, 1530.
1209. Tsi-zhu, the tribal division representing the sky; e-thoⁿ-ba, they also, 1223, 1238, 1264, 1278, 1288, 1324, 1336, 1349, 1362, 1403, 1414, 1427, 1442, 1526, 1531.
1210. Ho-e-ga, a snare; gi-the, make it to be; moⁿ-thiⁿ, in their journey; bi, they; doⁿ, when; shki, and; a, they said.
1215. 'Iⁿ, stones; a, they said.
1216. 'Iⁿ, stones; zhiⁿ-ga, small; pe-thoⁿ-ba, seven.

1218. 'Iⁿ, stones; zhiⁿ-ga, small; do-ba, four.
1219. U-zhe-tsi, fireplace; do-ba ha, the four corners of.
1221. U-tsi, placed therein; i-noⁿ-tha, placed the stones therein; bi, they; a, they said.
1224. I-ni-tha, to make a shelter of; moⁿ-thiⁿ, in their journey; bi, they; doⁿ, when; a, they said.
1225. I-ni-tha, shelter; gi-wa-tš'e-ga, an easy and a safe one; oⁿ-ki-the, we make for ourselves; oⁿ-moⁿ-thiⁿ, in our journey; ʔa bi a, we shall; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
1229. Moⁿ-iⁿ-ka-zhiⁿ-ga, Little-earth.
1234. The, this; shki doⁿ, also; a, they said, 1261, 1275.
1235. We-goⁿ-tha, supplication; a-thiⁿ, they keep, make use of; moⁿ-thiⁿ, in their journey; bi, they; doⁿ, when; shki, and; a, they said, 1252, 1255, 1266, 1276, 1291.
1236. We-goⁿ-tha, supplication; gi-wa-tš'e-ga, easily, successfully; ki-the, cause themselves to be; moⁿ-thiⁿ, in their journey; ʔa bi a, shall; wi-zhiⁿ-the, elder brother; a, he said.
1239. Iⁿ-dse-ha, skin of the face; ga-xa, they make, or put upon; bi, they; doⁿ, when; a, they said, 1243, 1270.
1241. We-goⁿ-tha, supplications; gi-wa-tš'e-ga, easily, successfully; ki-the, cause themselves to be; moⁿ-thiⁿ, in their journey; ʔa bi a, they shall; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said, 1254, 1257, 1268, 1279, 1292.
1244. Iⁿ-shta-ha, eyelids; a-ga-çta, to drop, to close; zhi, not; ʔa tse a, shall; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
1245. Iⁿ-shta-ha, eyelids; a-ga-çta, drop, close; doⁿ, if or when; a, they said.
1246. Ni-ka, men; noⁿ, age; da-pa, short; ki-the, cause themselves to be; moⁿ-thiⁿ, in their journey; ʔa bi a, they shall; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
1250. The, this; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said, 1316.
1251. We-goⁿ-tha, supplications; a-thiⁿ, have; moⁿ-thiⁿ, in their journey; ʔa bi a, they shall; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said, 1262, 1265.
1271. Iⁿ-shta-bthi, tears; a-ga-xtoⁿ, shed upon; a-zhi, not; ʔa tse a, shall.
1280. Da-gthe, captive; u-k'o-pi, fair or comely; a-tha, they go, to seek; bi, they; doⁿ, when; shki, and; a, they said.

1281. Iⁿ-dse-ha, skin of the face; kshi-the, make for him, or put upon his face; moⁿ-thiⁿ, in their journey; ʔa bi a, they shall; wi-ʕoⁿ-ga, my younger brothers; e-ʕi-a, they said to one another; bi, they; a, they said.
1283. Moⁿ-thiⁿ-ka, earth; ʕoⁿ-ha, edge, the rim of the crawfish's house; be-shiⁿ, flaring; ga, this, behold; thiⁿ-kshe, sitting; shki, also; a, they said.
1285. ʦse-xe, vessel; ni-ka-pu, in which men are seethed; e noⁿ, speak of; bi, they; noⁿ, usually; a, they said.
1289. ʦse-xe, vessel; ni-ka-pu, in which to seethe men; tha, to use or to make of; bi, they; doⁿ, when; shki, and; a, they said.
1300. ʦse-xe, vessel; ni-ka-pu, in which men are seethed; e-goⁿ, that resembles; toⁿ, standing; noⁿ, the; a, they said.
1303. The, this; we-ʕi-k'oⁿ, any article used as an emblem or symbol in a religious ceremony; oⁿ-gi-the, let us make; ʔa bi a, we shall; wi-ʕoⁿ-ga, my younger brothers; e-ʕi-a, they said to one another; bi, they; a, they said.
1305. Ni, water; da-ka-dse, hot or boiling; e-dsi there, in the fireplace; oⁿ-gthe, let us place it standing upright; ʔa bi a, we shall; wi-ʕoⁿ-ga, my younger brothers; e-ʕi-a, said to one another; bi, they; a, said.
1307. Ni, water; da-ka-dse, hot; edsi-gtha, they placed there, in the fireplace; ba, they; doⁿ, and; a, they said.
1309. Da-doⁿ, what; u-hoⁿ, to cook, in the vessel; u-pa-ha, into, the boiling water; i-the, go into; oⁿ-the, we cause; ʔa ba doⁿ, shall we make; a, they said.
1311. Noⁿ-bthe, foods; do-ba, four.
1312. We-ʕi-i-he-oⁿ-the, use for making (our enemies) to lie low; ʦse, shall; oⁿ-thoⁿ, we have said; bi a, we; wi-ʕoⁿ-ga, my younger brothers; e-ʕi-a, said to one another; bi, they; a, they said.
1313. U-hoⁿ, vessel containing water for boiling food; u-pa-ha, into, in the midst of; i-the, to go into; oⁿ-the, we cause; ʔa bi a, we shall; wi-ʕoⁿ-ga, my younger brothers; e-ʕi-a, said to one another; bi, they; a, they said, 1317, 1329, 1342, 1355.
1315. Ho'-xthoⁿ-ʔa-xe, *Sparganium*; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
1319. Wa-thiⁿ-e-cka, without a purpose; u-pa-ha, into, in the midst; i-the, to go; oⁿ-the, we cause; ba, we; zhi, not; ʦse a, shall; wi-ʕoⁿ-ga, my younger brothers; e-ʕi-a, said to one another; bi, they; a, they said, 1331, 1344, 1357.
1321. Shiⁿ-ʔo, a young man; ho, voice; bthoⁿ-xe, broken; doⁿ, a; a, they said.
1322. E-ʕi-thoⁿ-ba, as a pair, making two; xtsi, verily; u-pa-ha, into the midst of; i-the, to go; oⁿ-the, we cause; ʔa bi a, we shall; wi-ʕoⁿ-ga, my younger brothers; e-ʕi-a, said to one another; bi, they; a, they said, 1334, 1347, 1360.

1326. Shi, again, another; wiⁿ, one; thiⁿ-ge a-tha, is lacking; wi-
çoⁿ-ga, my younger brothers; e-ki-a, said to one another;
bi, they; a, they said, 1339, 1352.
1327. Çiⁿ, moⁿ-noⁿ-ta hi, *Nymphae advena*; thiⁿ-kshe, the sitting;
noⁿ, the; a, they said.
1333. Shi-mi, a young woman; ho, voice; bthoⁿ-xe, broken; doⁿ, a;
a, they said.
1341. Çiⁿ, root of the water lily, *Sagittaria latifolia*, thiⁿ-kshe, the
sitting; noⁿ, the; a, they said.
1342. The, this; u-hoⁿ, in the vessel; u-pa-ha, in the midst of the
boiling water; i-the, to go; oⁿ-the, we cause; ta bi a, we
shall; wi-çoⁿ-ga, my younger brothers; e-ki-a, said to one
another; bi, they; a, they said.
1346. Ni-ka, man; wa-k'oⁿ, military honors; o-tha-ha, who has upon
him; kshe, who lies; noⁿ, the; a, they said.
1359. Wa-ḵ'o, woman; woⁿ, once, for the first time; we-da-the, has
given birth; doⁿ, a; a, they said.
1370. Wi-çoⁿ-ga, my younger brother; e-gi-a, they said to him; bi,
they; a, they said, 1377, 1452.
1371. We-ki-ḵ'oⁿ, any article used in a ceremony; win, one; thiⁿ-ge,
lacking; a-tha, is; wi-çoⁿ-ga, my younger brothers; e-gi-a,
they said to him; bi, they; a, they said, 1453.
1374. 'Iⁿ-da-po-ki, the explosive stone; thiⁿ-kshe, sitting; noⁿ, the;
a, they said.
1378. We-ki-ḵ'oⁿ, an article used as a symbol or emblem; thoⁿ-ta,
fit or suitable; zhi a, not; wi-çoⁿ-ga, my younger brother;
e-gi-a, they said to him; bi, they; a, they said, 1384.
1380. 'Iⁿ-da-da-be, a conglomerate stone; thiⁿ-kshe, sitting; noⁿ, the;
a, they said.
1387. 'Iⁿ-sha-gtha, fragment of a rock; zhiⁿ-ga, small; thiⁿ-kshe,
sitting; noⁿ, the; a, they said.
1390. E-zhi-zhi-çka, not suitable, unfit; u-ṭoⁿ-ga, hardly; wi-çoⁿ-ga,
my younger brother; e-gi-a, they said to him; bi, they; a,
they said.
1392. A-ba-do, a hill; a-tha-ḵ'a-be, on the side, a hillside; dsi, there,
at that place; xtsi, verily; a, they said.
1393. Moⁿ-hiⁿ-çi, knife or arrowhead of flint; i-ba, handle; btho-ga,
round; kshe, that lay; noⁿ, the; a, they said.
1397. We-ki-ḵ'oⁿ, a symbolic article; thoⁿ-ta, suitable, fit for use;
a-ka, is; wi-çoⁿ-ga, my younger brother; e-gi-a, they said to
him; bi, they; a, they said, 1412, 1422, 1437.
1399. Moⁿ-hiⁿ-çi i-ba btho-ga, Round-handled knife.
1404. We-ba-ça, they use for cutting; ba, they; thoⁿ-ta, suitable for
them; zhi a, not; wi-çoⁿ-ga, my younger brothers; e-ki-a,
they said to one another; bi, they; a, they said, 1415.

1407. Moⁿ-hiⁿ-ça-be, the black flint knife; kshe, that lay; a, they said.
1410. He-dsi, there at that place, quickly; xtsi, verily; a-thiⁿ, carrying it; gthi, he returned; e doⁿ, did; a, they said, 1422, 1437.
1412. We-ki-k'oⁿ, an article used as a symbol; thoⁿ-ta, suitable; a-ka, is; wi-çoⁿ-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
1417. Moⁿ-hiⁿ hoⁿ-ga, sacred flint knife; kshe, that lay; a, they said.
1424. Moⁿ-hiⁿ hoⁿ-ga, Sacred knife.
1429. We-ba-çe, use for cutting; moⁿ-thiⁿ, in their journey; ta bi a, they shall; wi-çoⁿ-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said, 1443.
1430. A-ba-do, hill; go-da, on the farther side; a-tha-k'a-be, hillside; dsi, there at that place; xtsi, verily; a, they said.
1431. Moⁿ-hiⁿ zhu-dse, red flint knife; kshe, that lay; a, they said.
1436. She, that is; e-shnoⁿ, alone; u-tha-dse, you search; tha-toⁿ-she a, you stand; wi-çoⁿ-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said.
1439. Moⁿ-hiⁿ-zhu-dse, Red-knife; a, they said.
1455. Moⁿ-zhoⁿ, land; ga-shi-be, out of the confines; xtsi, verily; the, went forth; doⁿ, did; a, they said, 1465, 1476, 1487.
1456. U-k'u-be, valley; wiⁿ, one; hi, arriving there; noⁿ-zhiⁿ, stood; toⁿ, standing; a, they said.
1457. U-pa-çe, in the evening; thoⁿ, when; dsi, there or then; a, they said, 1468, 1479, 1506.
1458. Ii-koⁿ, legs or ankles; ga-xo-dse, stricken with gray, from the grasses; xtsi, verily; a-gthi, having returned home; noⁿ-zhiⁿ, stood; toⁿ, standing, 1469, 1480.
1459. Ha-goⁿ zhiⁿ-tha, how is it with you; wi-çoⁿ-ga, my younger brother; e-gi-a, they said to him; bi, they; a, they said, 1470, 1481, 1511.
1460. U-k'u-be, a valley; wiⁿ, one; pshi, I arrived at; a-tha, I have; wi-zhiⁿ-the, elder brothers; e, saying; toⁿ, stood; a, they said.
1466. U-k'u-be, valley; we-thoⁿ-ba, the second; kshe, the lying; a, they said.
1472. U-k'u-be, valley; thoⁿ-ba, a second; pshi, a-tha, I have arrived at; wi-zhiⁿ-the, elder brothers; e, saying; toⁿ, stood; a, they said.
1473. Wi-çoⁿ-ga, my younger brother.
1477. U-k'u-be, valley; we-tha-bthiⁿ, a third; kshe, the lying; a, they said.
1483. U-k'u-be, valley; tha-bthiⁿ, three; pshi, I have arrived at, I have been to; a-tha, have; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, stood; a, they said.

1488. U-k'u-be, valley; we-do-ba, the fourth; kshe, the lying; a, they said.
1490. Ni, water, river; u-ba-shoⁿ, bends; pe-thoⁿ-ba, seven.
1491. Sho-dse, smoke; çoⁿ-hoⁿ, white, pale; kshe, that lay in wide expanse; hi, arriving there; noⁿ-zhiⁿ, stood; toⁿ, standing; a, they said.
1492. Wa-doⁿ-be, seeing, viewing; xtsi, verily, intently; toⁿ, stood; a, they said.
1493. Ni, water, river; u-ga-xthi, land within the bend of a river; pe-thoⁿ-ba, seven, 1515, 1517, 1535.
1494. Toⁿ-woⁿ-gthoⁿ, towns or villages; pe-thoⁿ-ba, seven; ni-ka-shi-ga, people; thoⁿ-ka, there were.
1495. E-dse, there, closely; xtsi, verily; wa-toⁿ-be, I see or view; tse, I shall; e-ki-the, he thought of himself; thiⁿ-kshe, as he sat; a, they said.
1496. Ni, water; a-ki-gtha-gi, go to fetch for themselves; hi, go; bi, they; tse, the place where; a, they said.
1498. Wa-doⁿ-be, seeing, viewing; toⁿ, stood; a, they said.
1499. A-shka, closely, at a short distance; xtsi, verily; wa-doⁿ-be, he saw them, the people; toⁿ, stood; a, they said.
1500. Pe, foreheads; ba-xthe-xthe, mottled by pricking, tattooed; xtsi, verily; wa-doⁿ-be, saw them; toⁿ, stood; a, they said.
1501. The-ba, jaws; ba-xthe-xthe, tattooed; xtsi, verily; wa-doⁿ-be, he saw them; toⁿ, stood; a, they said.
1502. Pe, foreheads; ga-tsu-ça, shaved or cut closely, referring to the hair close to the forehead (Wa-xthi-zhi thinks this has reference to the Osage wearing the hair roached); xtsi, verily; wa-doⁿ-be, he saw them; toⁿ, stood; a, they said.
1504. I-ki-noⁿ-xthe, concealing himself, hiding from the people; xtsi, verily; gi, he returned; e doⁿ, then; a, they said.
1505. Wa-noⁿ-xthiⁿ, in great haste; xtsi, verily; gi, he returned; e doⁿ, then; a, they said.
1507. Noⁿ-ni-ni-tha, with quick footsteps, strides, running; xtsi, verily, with effort; gi, he returned; thiⁿ, he moved; a, they said.
1509. Wi-çoⁿ-ga, my younger brother; a-ba, he, moving, in motion; u-k'oⁿ, acting as though he bears tidings of importance; xtsi, verily; a-gi, he is coming home; a-ba, he; wi-çoⁿ-ga, my younger brothers; e-ki-a, they said to one another; bi, they; a, they said.
1510. A-gi-ki-ba-noⁿ, they ran to meet their brother as though racing; ba, they; doⁿ, then.
1512. Wi-zhiⁿ-the, my elder brothers; e, saying; a-gthi, having come home; noⁿ-zhiⁿ, stood; a, they said.

1513. U-k'u-be, valleys; do-ba, four; pshi, I have been to; a-tha, I have; wi-zhiⁿ-the, elder brothers; e, saying; toⁿ, stood; a, they said.
1514. U-k'u-be, valleys; do-ba, four; pshi, I have been to; e-de, and; a, they said.
1516. Sho-dse, smoke; çoⁿ-hoⁿ, white, pale; kshe, lying in wide expanse; wa-toⁿ-be a, I have seen them, the villages and their smoke; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, stood; a, they said.
1518. Toⁿ-woⁿ-gthoⁿ, towns or villages; wa-toⁿ-be a, I have seen them; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, stood; a, they said.
1519. Ni-ka-shi-ga, people; bi a, they are; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, stood; a, they said.
1520. A-shka, closely, near; xtsi, verily; wa-toⁿ-be a, I saw them; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, stood; a, they said.
1521. Pe, foreheads; ba-xthe-xtha, they were mottled by pricking, tattooed; bi a, they were; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
1522. The-ba, jaws; ba-xthe-xtha, they were tattooed; xtsi, verily; bi a, they were; wi-zhiⁿ-the, my younger brothers; e, saying; toⁿ, he stood; a, they said.
1523. Pe, foreheads, the hair of; ga-tsu-ça, shaved or cut close; bi a, they were; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said.
1527. Ki-çtu, assemble; tse a, let them; wi-çoⁿ-ga, my younger brothers; e-ki-a, said to one another; bi, they; a, they said.
1529. Ki-çtu, assemble; a-tsi-a-tha, hurriedly; ba, they; doⁿ, and; a, they said.
1533. U-k'u-be, valleys; do-ba, four; a-hi, he has been to; bi, he; e, said; a-ka, he; Wa-zha-zhe, the subdivision representing the water part of the earth; e-gi-a, they said to him, the leading member; bi, they; a, they said.
1534. U-k'u-be, valleys; do-ba, four; a-hi, he has been to; ba, he; doⁿ, and.
1536. Sho-dse, smoke; çoⁿ-hoⁿ, white, pale; kshe, arising and lying over the villages; wa-doⁿ-ba, he has seen them, the villages and the smoke, as also the inhabitants; bi, he; e, said; a-ka, he; wi-çoⁿ-ga, my younger brother; a-ka, he, 1538.
1537. Toⁿ-woⁿ-gthoⁿ, towns or villages; pe-thoⁿ-ba ha, seven separate.
1539. A-shka, closely, near; xtsi, verily; wa-doⁿ-be, he saw them; bi, them; e, said; a-ka, he; wi-çoⁿ-ga, my younger brother; a-ka, he.

1540. Pe, foreheads; ba-xthe-xthe, tattooed; xtsi, verily; bi, they; e, said; a-ka, he; wi-çoⁿ-ga, my younger brother; a-ka, he.
1541. The-ba, jaws; ba-xthe-xthe, tattooed; xtsi, verily; bi, they; e, said; a-ka, he; wi-çoⁿ-ga, my younger brother; a-ka, he.
1542. Pe, foreheads; ga-tsu-ça, cut close, or shaved, the hair; xtsi, verily; ni-ka-shi-ga, a people; bi, they; e, said; a-ka, he; wi-çoⁿ-ga, my younger brother; a-ka, he.

THE H1'-ÇA-DA WI'-GI-E (FINDING OF THE FOE)

(Free translation, p. 212; Osage version, p. 407)

1. Da, what, said they; a biⁿ da, it has been said; tsi ga, in this house, 16, 61, 71, 119, 142, 157, 250.
2. Hoⁿ-ga, the Earth Division; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, people; ba, they; doⁿ, are; a, they said.
3. Wi-çoⁿ-ga, my younger brother; wiⁿ, a, one; a, they said, 47, 127, 160.
4. Toⁿ-iⁿ, visible; a-zhi, not; xtsi, verily; we-toⁿ-iⁿ, da, we feel from our divining sense, 18, 35, 49, 93, 129, 162.
5. Hoⁿ, what, how, what tidings; xtsi, verily; gi, coming home; thiⁿ da, moving.
6. Ha-ța-ha, for what reason, on what account; xtsi, verily; wa-xpa-thiⁿ, poor, figuratively, suffer from exhaustion; thiⁿ, moving; e-doⁿ, why; e-ki-a, said to one another; a-ka, they, 22, 39, 98.
7. U-gi-ki-a, to speak to as to one affectionately related; ba, you; thiⁿ-ha, go to him, 23, 40, 53, 97, 133.
8. U-gi-ki-e, to speak to him; a-tsia-tha, they, some of the brothers, hastened forth; ba, they; doⁿ, and, 24, 41, 54, 134, 232.
9. U-k'u-be, valley; wiⁿ, a, one; pshi, I have been to; a-tha, I have; wi-zhiⁿ-the, elder brothers; e, saying; toⁿ, stood; a, they said.
10. U-k'u-be, valley; wiⁿ, one; pshi, I have been to; thoⁿ-zha; but.
11. Oⁿ-ha-goⁿ, to me nothing of importance; moⁿ-zhi, I not, I observed not; xtsi iⁿ da, verily it is so, 27, 44.
12. U-dse-the, fireplace, the space around the fireplace where men gather for discussion; u-koⁿ, a vacant space; i-he-the, they made to lie; they made room for the men bearing news; bi, they; a, they said, 28, 45.
13. Wi-çoⁿ-ga, my younger brother; a-ka, he, 29, 63, 77, 111, 148, 183, 203, 217, 240.
14. U-k'u-be, valley; wiⁿ, one; a-hi, he has been to; bi, he; thoⁿ-zha, but.
15. Gi-ha-goⁿ, to him nothing of importance; ba, he; zhi, not; xtsi, verily; a, he says, or he tells us.
17. Wi-çoⁿ-ga, my younger brother, 33, 92.

19. He-dsi, at that time and place; xtsi, verily; a, they said, 32, 46, 84, 90, 105, 126, 159, 172, 182, 197, 227, 237.
20. He-dsi, at that very time; xtsi, verily; gi, returning; thiⁿ, moving; a, they said, 37, 50, 130, 163.
21. Wi-çoⁿ-ga, my younger brother; gi, coming home; thiⁿ, moving; we-çoⁿ-iⁿ da, we see from our divining sense, 38, 51, 94.
25. U-k'u-be, valley; we-thoⁿ-ba, a second; pshi a, I have been to.
26. U-k'u-be, valley; we-thoⁿ-ba, second; pshi iⁿ da, I have been to.
30. U-k'u-be, valley; thoⁿ-ba, a second; a-hi, he has been to; bi, he; e, said; a-ka, he.
31. Gi-ha-goⁿ, to him nothing of importance; ba, he; zhi, not; xtsi, verily; bi, he; e, said; a-ka, he.
34. U-ga-shoⁿ, the going forth upon a journey, on an errand; a-ka, iⁿ da, he, 48, 64, 78, 112, 128, 149, 161, 184.
36. Mi, sun; tho-çoⁿ, straight, midheaven, zenith; xtsi, verily; doⁿ, when; a, they said.
42. U-k'u-be, valley; tha-bthiⁿ, a third; pshi iⁿ da, I have been to.
43. U-k'u-be, valley; tha-bthiⁿ, a third; pshi, I have been to; e-de, and; a, they said.
52. Hi-shnoⁿ-shnoⁿ, strides rapidly taken, swiftly; thiⁿ, moving; we-çoⁿ-iⁿ da, we see from our divining sense.
55. U-k'u-be, valleys; do-ba, a fourth; pshi a-tha, I have been to; wi-zhiⁿ-the, elder brother; e, saying; toⁿ, stood; a, they said.
56. U-k'u-be, valleys; do-ba, a fourth; pshi, I have been to; e-de, and.
57. Çi-u-gthe, footprints; e-dsi, there, at that place; wa-çoⁿ-be iⁿ da, I have seen, 101, 136.
58. Wa-dsu-ça, animals of some kind; thoⁿ-tse, that might be; xtsi, verily; a, they said, 67, 82, 102, 116, 137, 139, 153, 168.
59. Moⁿ-hiⁿ, grass; tha-ba-xa, cut with the teeth, to disturb with the teeth; bi, them; ge iⁿ da, many.
60. Wa-dsu-ça, animals; xtsi, verily; bi, they; tsiⁿ da, must be.
62. Ha, O! wi-çoⁿ-ga, my younger brothers; e-çi-e, said to one another; thoⁿ-ka, they, 72, 106, 173, 198, 229.
65. U-k'u-be, valleys; do-ba, a fourth; a-hi, has been there; bi, he; e, said; a-ka, iⁿ da, he has.
66. U-k'u-be, valleys; do-ba, a fourth; a-hi, he has been to; bi, he; doⁿ, when.
68. Çi-u-gthe, footprints; e-dsi, there at that place; wa-doⁿ-ba, he saw; biⁿ da, he did, 81, 115, 152.
69. Moⁿ-hiⁿ, grass; tha-ba-xa, cut with the teeth; bi, they; tse, there standing, the remains; e, said; a-ka iⁿ da, he has, 83.
70. Wa-dsu-ça, animals; thoⁿ-ta, must be; xtsi, verily; e, said; a-ka iⁿ da, he has.

73. Ṭsi-zhu, the tribal division representing the sky; Wa-zha-zhe, the subdivision representing the waters; e-thoⁿ-ba, they together making two.
74. K̄i-çtu, assemble; tse a-tha, let them; e-ki-e, said to one another; thoⁿ ka, they. 108, 145, 175, 200.
75. K̄i-çtu, assemble; a-tsia-tha, quickly they went forth to; bi, they; a, they said, 109, 146, 176, 201.
76. Ha, O! Ṭsi-zhu, Wa-zha-zhe, e-thoⁿ-ba, you together making two, 110, 147, 202.
79. U-k̄'u-be, valleys; do-ba, a fourth; a-hi, he has been to; e, said; a-ka iⁿ da, he has.
80. U-k̄'u-be, valleys; do-ba, a fourth; a-hi, he has been to; bi, he; doⁿ, when; a, they said.
81. Çi-u-gthe, footprints; e-dsi, there at that place; wa-doⁿ-ba, he saw them; bi, they; e, said; doⁿ, did; a, they said.
85. Bo-bthi, to go forth in a body as though swarming; a-tsia-tha, they went forth; bi, they; a, they said, 89, 122, 178.
86. Wi-e, I; Ṭsi-zhu, Wa-zha-zhe; e-thoⁿ-ba, they together making two, 123, 179.
87. Wa-da, speak; ʔa, would; thoⁿ-ka, they; he-bthe, I thought; noⁿ, did; a, they said, 124, 180.
88. Wa-da, speak; ba, they; zhi, not; xtsi, verily; a, they said, 121, 122, 125, 177.
91. Woⁿ-çka, it happened; xtsi, verily; a, they said.
95. Hi-shnoⁿ-shnoⁿ-tha, his legs moving with rapid strides; xtsi, verily; thiⁿ da, moving.
96. Hi-shnoⁿ-shnoⁿ-tha, his legs moving with rapid strides; xtsi, verily; thiⁿ, moving; we-toⁿ-iⁿ, da, we see with our divining sense.
99. Ha, O! wi-zhiⁿ-the, my elder brother; e, saying; toⁿ, stood; a, they said, 165.
100. U-k̄'u-be, valleys; ça-ʔoⁿ, a fifth; pshi iⁿ da, I have been to.
103. Çi, foot (prints); ba-zha-ge, forked, cloven; i-tse-tha, they had placed upon the ground; bi, they; tse iⁿ da, they had.
104. Wa-dsu-ʔa, animals; noⁿ-pe-wa-the, formidable size, fear inspiring; xtsi, verily; bi, they; tse iⁿ da, they must be, 141, 171.
107. Ṭsi-zhu, Wa-zha-zhe; e-thoⁿ-ba, they together making two, 120, 174, 199.
113. U-k̄'u-be, valleys; ça-ʔoⁿ, a fifth; a-hi, he has been to; bi, he; e, said; a-ka iⁿ da, he has.
114. U-k̄'u-be, valleys; ça-toⁿ, a fifth; a-hi, he has been to; bi, he; doⁿ, when.
117. Çi, foot (prints); ba-zha-ge, forked, cloven; i-tse-the, placed upon the ground; tse, that stand; a, biⁿ da, he said.

118. Wa-dsu-*ta*, animals; noⁿ-pe-wa-the, formidable, fear inspiring; xtsi, verily; tse, the, as shown by their footprints; a biⁿ da, he has said.
131. Thi-*ço*ⁿ-ga, your younger brother; gi, coming home; thiⁿ, moving; we-*to*ⁿ-iⁿ da, we see with our divining sense, 164.
132. Hi-zhu-zhu-ba, moving rapidly his legs, with rapid strides; xtsi, verily; thiⁿ da, he is moving; e-*ki*-e, said to one another; thoⁿ-ka, they.
135. U-*k*'u-be, valleys; sha-pe, a sixth; pshi iⁿ da, I have been to.
138. U-shoⁿ-ge, path; oⁿ-ha-ha, running in every direction; bi, they; ge, the many; iⁿ da, they have made.
140. Tse-zhe-ni, urine; bo-*ta-to*-xa, the foam; bi, they; ge iⁿ da, the many places where the animals had urinated.
143. Wi-*ço*ⁿ-ga, my younger brothers; e-*ki*-e, they said to one another; thoⁿ-ka, they.
144. Tsi-zhu, Wa-zha-zhe; e-thoⁿ-ba, they together making two, 174, 199.
150. U-*k*'u-be, valleys; sha-pe, sixth; a-hi, he has been to; bi, he; e, said; a-ka iⁿ da, he has.
151. U-*k*'u-be, valleys; sha-pe, sixth; a-hi, he has been to; bi, he; doⁿ, when.
154. U-zhoⁿ-ge, paths; oⁿ-ha-ha, in every direction running they had made; ge, in many places; e, said; a-ka iⁿ da, he has.
155. Tse-zhe-ni, urine; bo-*ta-to*-xa, foaming; i-tse-tha, they had placed, or left on the ground; bi, they; ge, in many places; e, said; a-ka iⁿ da, he has.
156. Wa-dsu-*ta*, animals; noⁿ-pe-wa-the, formidable, fear inspiring; xtsi, verily; bi, they; ge, the many signs; e, said; a-ka iⁿ da, he has.
158. Wa-da, speaking; zhi, not; xtsi, verily; bo-bthi, in a body as though in a swarm; a-tsia-tha, they departed; bi, they; a, they said, 181.
166. U-*k*'u-be, valleys; pe-thoⁿ-ba, seventh; pshi iⁿ da, I have been to.
167. U-*k*'u-be, valleys; pe-thoⁿ-ba, seventh; pshi, I have been to; e-de, and; a, they said.
169. Moⁿ-hiⁿ, grasses; noⁿ-*çu*-ge, trampled to the earth so that they lay pointing in the direction where the trail led; i-he-the, they made to lie; bi, they; ge iⁿ da, the many trails.
170. Iⁿ-gthe, dung; ga-*ta-ta*-tha, they scattered upon the land; bi, they; ge iⁿ da, the many places.
185. U-*k*'u-be, valleys; pe-thoⁿ-ba, seventh; a-hi, he has been to; biⁿ da, he has.
186. Wa-dsu-*ta*, animals; u-ba-*tse*, in groups, herds; a, they said.
187. Pe-thoⁿ-ba, seven; a, they said.

188. Wa-doⁿ-ba, he has seen them; bi, he; e, said; a-ka iⁿ da, he has.
189. E-dsi, there at that place; a-ṭa, beyond; dsi, there; a, they said.
190. A-ba-ṭo-xa, a round hill; doⁿ, a, 211.
191. A-hi-noⁿ-zhiⁿ, having been to he stood on the summit; bi, he; doⁿ, when.
192. Baṭse, groups of trees, groves; ɕe, cut, a line as though cut in many places running along a stream; gtha-gtha-the, here and there, in many parts; xtsi, verily; e-de, a, one line; a, they said.
193. Ni-ka-shi-ga, people, 195, 215, 218, 222, 225, 242. (In line 193 the word is used in a figurative sense and refers to groups of people and their towns or villages.)
194. Sho-dse, smoke; bo-ɕi-ɕi-dse, shooting upward or arising in columns and with a hissing sound; kshe, lying in broad expanse, spreading in the sky above the villages; wa-doⁿ-ba, he saw them; bi, them; e, said; a-ka iⁿ da, he has.
196. Noⁿ-pe-wa-the, a formidable and fear inspiring people; xtsi, verily; bi, they; e, said; a-ka iⁿ da, he has, 216, 243.
204. Wa-noⁿ-pe, in fear, alarm; xtsi, verily; a-gthi, he has come home; a-ka iⁿ da, he has.
205. U-ḵ'u-be, valleys; pe-thoⁿ-ba, seventh; a-hi, he has been; bi, he; doⁿ, when.
206. Wa-dsu-ṭa, animals; u-ba-ṭse, groups, herds; pe-thoⁿ-ba, seven.
207. He-dsi, there at that place, closely; xtsi, verily; wa-doⁿ-ba, he has seen them; bi, them; e, said; a-ka iⁿ da, he has.
208. Wa-dsu-ṭa, animals; noⁿ-pe-wa-the, fear inspiring; xtsi, verily; bi, they are; e, said; a-ka iⁿ da, he has.
209. He, horns; thi-stse-doⁿ, long and curved; bi, they are; e, said; a-ka iⁿ da, he has.
212. E-dsi, there, at that place; xtsi, verily; hi-noⁿ-zhiⁿ, having arrived there and stood; bi, he; doⁿ, when; a, they said.
214. Sho-dse, smoke; bo-ɕi-ɕi-dse, shooting upward, arising in columns from the dwellings of people; kshe, lying in broad expanse; wa-doⁿ-ba, he saw them, the people, the villages, the dwellings, and the columns of smoke; bi, them; e, said; a-ka iⁿ da, he has; Ṭsi-zhu, Wa-zha-zhe; e-thoⁿ-ba, you together making two.
219. Pe, foreheads; ga-ṭsu-ɕa, shaved or cut closely, referring to the cut of the hair; bi, they; e, said; a-ka iⁿ da, he has, 244.
220. Pe, foreheads; ba-sha-ba, they made dark by pricking, referring to the tattoo marks on the forehead; bi, they; e, said; a-ka iⁿ da, he has, 245.
221. I, mouths, chins; ba-sha-ba, they made dark by pricking, they were tattooed around their mouths; bi, they; e, said; a-ka iⁿ da, he has, 246.

223. Wa-pa-hi, things sharp and pointed, weapons; $\dot{\text{q}}\text{i-sha-no}^n$ the, abundance, profusion; xtsi, verily; bi, they are; e, said; a-ka i^n da, he has, 248.
224. Moⁿ, arrows; thi- $\dot{\text{q}}\text{i-shno}^n$, bristling as the radiating rays of the sun as they grasp their arrow in their hands, they have so many; bi, they; e, said; a-ka i^n da, he has.
226. T̄se-ha-wa-gthe, buffalo hide shields; $\dot{\text{t}}\text{o}^n$, they possess; bi, they; e, said; a-ka i^n da, he has 249.
228. She, that, the description of the weapons, the signs of the valor of the foe, is enough, we are satisfied, that is what we want to know; shoⁿ, i^n da, enough, satisfies us.
230. T̄si-zhu, of the gentes of the T̄si-zhu; Wa- $\dot{\text{q}}\text{o}^n$ -da, the gods; noⁿ-pa-bi, the one who is feared, otherwise known as the T̄si-zhu Wa-no, the Elder T̄si-zhu, the people of the sun; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
231. U-gi- $\dot{\text{q}}\text{i-e}$, let them be spoken to; t̄se, let them, the Hoⁿ-ga; e- $\dot{\text{q}}\text{i-a}$, they said to one another; thoⁿ-ka, they.
232. U-gi- $\dot{\text{q}}\text{i-e}$, to speak to them, the people of the sun; a-tsia- tha , they went in haste, those of the Hoⁿ-ga; ba, they; doⁿ, did.
233. Ha, O!; Hoⁿ-ga; e, said, the people of the sun; tsi-the, promptly; a, they said, 235.
234. Wa-pa-hi, weapons; oⁿ-woⁿ-sha, I have not in abundance; moⁿ-zhi, I am not possessed of; mi, I; kshe i^n da, sitting; e, said, the people of the sun; tsi-the, promptly; a, they said.
236. Wa-zha-zhe, the people of the Wa-zha-zhe division; u-gi- $\dot{\text{q}}\text{i-a}$, speak to them; thiⁿ ha, move ye; e, said the T̄si-zhu Wa-noⁿ; tsi-the, promptly; a, they said.
238. Wa-zha-zhe Wa-noⁿ, the Elder Wa-zha-zhe, the war gens of the Wa-zha-zhe division; thiⁿ-kshe, sitting; a, they said.
239. A-gi-pa-moⁿ-gthe, with heads bowed over the assembled people of the Wa-zha-zhe Wa-noⁿ gens; i-noⁿ-zhiⁿ, having come before them they stood; a-ka, they.
241. Wa-noⁿ-pe, in fear, in alarm; xtsi, verily; a-gthi, has come home; a-ka, he, the messenger gens of the Hoⁿ-ga, from a group subsequently known as Hi- $\dot{\text{c}}\text{a-da}$, or Hoⁿ-ga U-ga-shoⁿ, the Hoⁿ-ga who Travelled; Wa-zha-zhe; e-gi-e, they said to him, the spokesman of the Wa-zha-zhe Wa-noⁿ, or to the people themselves; a-ka, they, the Hoⁿ-ga.
247. Moⁿ-ge, breasts; xthe-xtha, tattooed; bi, they were; e, said; a-ka i^n da, he has.
251. She, that, your description of the weapons of the foe, the outward signs of their valor; shoⁿ, is enough, satisfies us, that is what we want to know, Hoⁿ-ga; e, said, the Wa-zha-zhe Wa-noⁿ; tsi-the, promptly; a, they said.

252. *Ki*, down upon the ground, figurative for vanquish; *i-he-wa-tha-the*, you shall lay them, make them to lie vanquished; *ta tse a*, you shall; *Hoⁿ-ga*; *e-gi-e*, they said to him or to them; *a-ka*, he, the *Wa-zha-zhe Wa-noⁿ*.
253. *Ṭa*, deer's; he, horns, the tips of; *pe-thoⁿ-ba*, seven.
254. *Wa-pa-hi*, weapons; *a-gi-the*, I have made to be; *a-thiⁿ* he a, in my (life's) journey, *Hoⁿ-ga*; *e-gi-e*, said to him or to them; *a-ka*, they, the *Wa-zha-zhe Wa-noⁿ*.
255. *Ṭa*, deer's; he, horns, the tips of; *e-shki doⁿ*, even those; *a*, they said.
256. *Ga-stse*, split; *a-gi-gthe*, I with my arrows; *a-thiⁿ* he *noⁿ*, in my journey, *Hoⁿ-ga*; *e-gi-e*, said to him or to them; *a-ka*, they the *Wa-zha-zhe Wa-noⁿ*.
257. *I-ki-i-he*, with them, the sacred arrows; *wa-tha-the*, you shall make them to lie down, vanquish them, the foe; *ta tse a*, you shall, *Hoⁿ-ga*; *e-gi-e*, they said to him or to them; *a-ka*, they the *Wa-zha-zhe Wa-noⁿ*.

NI'-KI WI'-GI-E

By WA-ṬSE'-MOⁿ-Iⁿ

(Free translation, p. 220; Osage version, p. 414)

1. *Da*, what said they; *a biⁿ* *da*, it has been said; *ṭsi*, house; *ga*, in this, 80, 130, 156, 226, 238, 305, 520.
2. *Zhiⁿ-ga*, the little ones; *ni-ka-shi-ga*, a people; *ta*, that; *ba*, they; *doⁿ*, may; *a*, they said, 13.
3. *Wa-ki-gthi-gthoⁿ*, meditated upon plans for the purpose; *a-tsi-a-the*, they proceeded; *a-ka*, they.
4. *U-ḵ'oⁿ*, over the plans; *Wa-noⁿ-tha zhi*, perplexed; *a-ka*, they sat, 7, 17, 28.
5. *Moⁿ-xe*, heavens; *u-ḵa-ki-ba*, divisions; *wiⁿ*, the first; *a*, they said.
6. *U-ni-ka-shi-ga*, wherein to become a people; *ta*, that; *ba*, they; *doⁿ*, may, 19.
8. *Zhiⁿ-ga*, the little ones; *ni-ka-shi-ga*, a people; *ba*, they; *thoⁿ-ta*, possible; *zhiⁿ* *da*, it was not, 14, 25, 158.
9. *U-ga-wiⁿ-xe*, a soaring, a circle; *wiⁿ*, one or the first one; *ga-xe*, made; *a-ka*, they.
10. *Ki-ḵto*, to assemble as for a council; *a-tsia-tha*, they proceeded; *bi*, they; *a*, they said.
11. *Zhiⁿ-ga*, the little ones; *ni-ka-shi-ga*, a people; *zhi*, not; *a-ka*, they, 22.
12. *Moⁿ-xe*, heavens; *u-ḵa-ki-ba*, divisions; *we-thoⁿ-ba*, the second; *kshe*, that lay; *a*, they said.
15. *U-ga-wiⁿ-xe*, soarings or circles; *thoⁿ-ba*, a second; *ga-xe*, made; *a-ka*, they.

16. Hiu-dse, below; a-the, they go; ʔa, that; ba, they; doⁿ, may; a, they said, 27.
18. Moⁿ-xe, heavens; u-ça-ki-ba, divisions; we-tha-bthiⁿ, the third; kshe, that lay; a, they said.
20. E-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ʔsi, house; ga, in this, 64, 108, 132, 168, 270.
21. U-ni-ka-shi-ga, therein became a people; zhi, not; a-ka, they.
22. Zhiⁿ-ga, the little ones; ni-ka-shi-ga, a people; ba, they; zhi, not; a, they said.
23. U-ga-wiⁿ-xe, soarings, circles; tha-bthiⁿ, a third; ga-xe, made; a-ka, they.
24. Wi-çoⁿ-ga, my younger brothers; e-ki-e, said to one another; a-ka, they, 53, 157, 160, 239, 254, 288, 306, 322, 382, 422, 440, 533, 543.
26. U-ʔoⁿ-be, a search; ga-xa, make; ba, you; thiⁿ ha, move ye, go forth, 56, 161, 308, 312, 381, 406.
29. Hiu-dse, below; a-tha, went; bi, they; a, they said.
30. Ni, water; ga-thi-da, disturbed; zhi, not; xtsi, verily; kshe, lying; a, they said.
31. Hoⁿ, what; ʔa doⁿ, shall we do; e-ki-e, said to one another; a-ka, they, 54.
32. 'Iⁿ, rocks; pa-çi, the tops of; pe-thoⁿ-ba, seven.
33. A-hiu-he, alighted upon; a-ka, they.
34. 'Iⁿ, rock; we-pe-thoⁿ-ba, the seventh; thiⁿ-kshe, that sat, in the water; a, they said.
35. 'Iⁿ, rock; ça-be, black; thiⁿ-kshe, that sat, in the water; a, they said.
36. 'Iⁿ, this rock; wa-noⁿ, as aged; u-ki-gtha-ge, he spoke of himself; thiⁿ kshe, as he sat; a, they said, 45.
37. Zhiⁿ-ga, the little ones; oⁿ-thoⁿ-gi-ni-tha, seek protection in me; xtsi, verily; moⁿ-thiⁿ, in their life's journey; ʔa, shall; i tsiⁿ da, they shall, 46.
38. Zhiⁿ-ga, the little ones; oⁿ-thoⁿ-gi-ni-tha, seek protection in me; moⁿ-thiⁿ, in their life's journey; bi, they; doⁿ, when; a, they said, 40, 42, 47, 49, 51.
39. I-ʔs'a, causes of death; thiⁿ-ge, none; moⁿ-thiⁿ, in their life's journey; ʔa, shall; i tsiⁿ da, they shall, 48, 77, 99, 124, 149, 397, 417, 435, 453, 564.
41. ʔs'e, death, die; wa-ʔse-xi, difficult to; ki-the, cause themselves to be; moⁿ-thiⁿ, in their life's journey; ʔa, shall; i tsiⁿ da, they shall, 50, 79, 101, 126, 151, 399, 419, 437, 455, 566.
43. U-noⁿ, old age; wiⁿ, shki, some of the little ones; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, in their life's journey; ʔa, shall; i tsiⁿ da, they shall, 52, 103, 128, 153, 401, 421, 439, 568.

44. 'Iⁿ, rock; zhu-dse, the red one; thiⁿ-kshe, that sat, in the water; a, they said.
55. Zhiⁿ-ga, the little ones; ni, water; a-ga-ha, upon the surface of; ba, they, to dwell; thoⁿ-ta, possible; zhiⁿ da, it is not, 131, 159, 167.
57. Sho-ka, an official messenger; toⁿ, standing; noⁿ, the; a, they said, 106.
58. Ga, thus; xtsi, verily; hi tha, spoken; i doⁿ, they when; a, they said, 244, 313, 385, 407, 445, 464, 526, 536, 547.
59. Hoⁿ-bthiⁿ, bean; sha-be, black; e-goⁿ, like, or resembles; toⁿ, standing; noⁿ, the; a, they said.
60. E-dsi, there, at that moment; xtsi, verily; zho-gthe, accompanying; a-gi, returned; bi, they; a, they said, 134.
61. Ha, O; wi-ṭsi-go-e, my grandfather; e-gi-e, said to him; a-ka, they, 82, 110, 135, 163.
63. Ho-ṭoⁿ-be, make search; tha-the, you make; tse iⁿ da, you are bidden; e-gi-a, said to him; bi, they; a, they said, 84, 112.
65. Ha, O; wi-ṭsu-shpa, my grandchildren; e, said; tsi-the, quickly; a, they said, 86.
66. Zhiⁿ-ga, the little ones; ni, water; a-ga-ha, on the surface of; ba, they; thoⁿ-ta, possible; zhi, not; e-sha, you have said; biⁿ da, you have, 87, 113, 138.
67. Ho-ṭoⁿ-be, search; pa-xe, I make; tse, that I shall; e-sha, you say; ba doⁿ, therefore, 88, 114, 139.
68. Ho-ṭoⁿ-be, search; pa-xe, I make; ṭa, shall; mi-kshe iⁿ da, I shall do so, I who sit, 89, 115, 140.
69. Ni, water; ki-moⁿ-hoⁿ, against the wind or current; xtsi, verily; a, they said, 90, 116, 141.
70. Ni, water; a-ṭoⁿ-thiⁿ, running upon; e-goⁿ, as though; kshe, went forth; a, they said.
71. Ni, water; u-ba-shoⁿ, a turn therein; wiⁿ, one; hi, arrived there; kshe, as he went forth; a, they said.
72. He-goⁿ, possible; a-zhi a, it is not; wi-ṭsu-shpa, my grandchildren; e, said; tsi-the, quickly; a, they said, 94, 119, 144.
73. He-goⁿ, possible; a-zhi, it is not; thoⁿ-zha, although, 95, 120, 145.
74. Ni, water; a-ga-ha, upon the surface; noⁿ, habitually; moⁿ-bthiⁿ, my walk of life; a-thiⁿ he, iⁿ da, in my goings forth, 97, 121, 146.
75. Zhiⁿ-ga, the little ones; zho-i-ga, bodies; oⁿ-the, make of me; ṭa, shall; i tse a-tha, they shall, 96, 122, 147, 394, 415, 433, 451.
76. Zhiⁿ-ga, the little ones; zho-i-ga, bodies; oⁿ-tha, make of me; bi, they; doⁿ, when; a, they said, 78, 98, 100, 102, 123, 125, 127, 148, 150, 152.
81. Ṭse-xo-be e-goⁿ, spiderlike; kshe, lying; noⁿ, the; a, they said.
83. Zhiⁿ-ga, the little ones; ni, water; a-ga-ha, on the surface of; ba, they; thoⁿ-ta, possible; zhi a, it is not; wi-ṭsi-go-e, O, my grandfather; e-gi-e, said to him; a-ka, they, 111, 136, 164.

85. E-gi-a, they have said; bi a, they have; wi-ṭsi-go-e, O, my grandfather; e-gi-e, said to him; a-ka, they.
91. Ni, water; a-moⁿ-thiⁿ, walking upon; e-goⁿ, as though; kshe, as he went forth; a, they said.
92. Ni, water; u-ba-shoⁿ, a turn therein; we-thoⁿ-ba, a second; thiⁿ-kshe, the sitting; a, they said.
93. E-dsi, close to it; xtsi, verily; hi, arrived at; thiⁿ-kshe, he sat; a, they said.
104. She, that; shoⁿ iⁿ da, is enough, it is well, 265, 281, 287, 289, 321, 325, 391, 412, 487, 551.
105. Ga, these, the words spoken; noⁿ-zhiⁿ da, stand, they shall, 129, 402.
107. Wi-ṭoⁿ-ga, my younger brother; e-gi-e, said*to him; a-ka, they, 243, 311, 384, 404, 425, 442, 462, 471, 525, 546.
109. Ni a-moⁿ-thiⁿ, walker upon the water; e-de, a; a, they said.
117. Ba-shoⁿ-shoⁿ, in a zigzag line; the, went; kshe, as he went forth; a, they said.
118. Ni, water; u-ba-shoⁿ, a turn therein; tha-bthiⁿ, a third; hi, arrived at; a, they said.
133. Ḳi-ḷda, leech; moⁿ-ge, breast; zhu-dse, red; kshe, the long; a, they said.
137. U-ṭoⁿ-be, search; tha-the, you make; ṭse a, shall; wi-ṭsi-go-e, O, my grandfather; e-gi-e, said to him; a-ka, they, 166.
142. Ḳi-gthi-doⁿ-doⁿ, pulling himself repeatedly; the, went; kshe, as he went forth; a, they said.
143. Ni, water; u-ba-shoⁿ, a turn therein; do-ba, four or fourth; hi, he arrived at; kshe, as he went forth; a, they said.
144. E-goⁿ, to be so; thoⁿ-ta, possible; zhi a, it is not; wi-ṭsu-shpa, my grandchildren; e, said; tsi-the, quickly; a, they said.
145. E-goⁿ, to be so; thoⁿ-ta, possible; zhi, not; thoⁿ-zha, although.
154. Hoⁿ-ba, days; tha-gthiⁿ, good, peaceful; xtsi, verily; shki, and; a, they said.
155. I-the, live to see; ḷi-the, cause themselves to; ṭa i tse a, they shall; zhiⁿ-ga, the little ones.
162. O-pxoⁿ, elk; toⁿ, standing; noⁿ, the; a, they said, 169.
165. Zhiⁿ-ga, the little ones; ni, water; a-bi-ḷe, to become dry; tha, they cause; ba, they; thoⁿ-ta, possible; zhi a, it is not; wi-ṭsi-go-e, O, my grandfather; e-gi-e, said to him; a-ka, they.
170. Moⁿ-ḷi-ḷiⁿ-dse, upon the earth threw himself; tsi-the, suddenly; doⁿ, he did; a, they said, 179, 189, 198.
171. Moⁿ-thiⁿ-ḷa, earth, soil; sha-be, the dark; thiⁿ-kshe, sitting the; a, they said, 211.
172. Ga, by blows; wa-ṭoⁿ-iⁿ, brought to sight; thiⁿ-kshe, as he sat; a, they said.
173. Ha, O; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, stood; a, they said, 182, 192, 201, 206, 250, 273, 276, 318, 342, 472, 477.

174. We-shnoⁿ, grateful; wi-gi-tha, I am causing you to be; bi a, I am; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, stood; a, they said, 183, 193, 202, 229.
175. Zhiⁿ-ga, the little ones; mi, sun; hi-e, the setting of; ge, the; ʔa, in the direction of, 184, 194, 203, 223, 230, 235, 367, 377, 555.
176. We-goⁿ-tha, with which to make supplications; a-thiⁿ, to have or to use; moⁿ-thiⁿ, in their life's journey; bi, they; doⁿ, when; shki, and; a, they said, 186, 195, 204, 215, 364.
177. We-goⁿ-tha, their supplications; da-doⁿ, whatever may be desired; i-thu-ʔs'a-ga, fail to obtain; zhi, not; ki-the, cause themselves to; moⁿ-thiⁿ, in their life's journey; ʔa i tsiⁿ da, they shall, 187, 196, 205, 219, 365, 373, 378.
178. We-thoⁿ-bi-oⁿ, a second time; xtsi, verily; a, they said.
180. Moⁿ-thiⁿ-ka, earth or soil; ʔo-ho, blue; thiⁿ-kshe, the sitting; a, they said, 220.
181. Ga, by blows; hi-thoⁿ-be, made to appear, exposed; toⁿ, stood; a, they said, 191, 200.
185. We-goⁿ-tha, as a sign of supplication; a-thiⁿ, have or use; moⁿ-thiⁿ, in their life's journey; ʔa i tsiⁿ da, they shall, 236.
188. We-tha-bthiⁿ-oⁿ, a third time; xtsi, verily; a, they said.
190. Moⁿ-ha, earth or clay taken from a bank or cliff; zhu-dse, red; thiⁿ-kshe, the sitting; a, they said, 227.
197. I-do-bi-oⁿ, a fourth time; xtsi, verily; a, they said.
199. Moⁿ-thiⁿ-ka, earth or soil; ʔi, yellow; thiⁿ-kshe, the sitting; a, they said, 233.
207. Hoⁿ-ga, a sacred person; O-pxoⁿ-ʔoⁿ-ga, Great-elk; wi, I am; a-toⁿ-he, I who stand here.
208. Hoⁿ-ga, a sacred person; Moⁿ-thiⁿ-ka-zhiⁿ-ga, Little-earth; wi, I am; a-toⁿ-he, I who stand here.
209. Hoⁿ-ga, a sacred person; Moⁿ-thiⁿ-ka-ga-xe, Earth-maker; wi, I am; a-toⁿ-he iⁿ da, I who stand here.
210. Hoⁿ-ga, a sacred person; Moⁿ-zhoⁿ-ga-xe, Maker-of-the-land; wi, I am; a-toⁿ he iⁿ da, I who stand here.
212. Ba-ha, held aloft to view; toⁿ, he stood; a, they said, 228.
213. Ga, this, the dark soil; thiⁿ-kshe, sitting; a, they said.
214. Wa-thiⁿ-e-ʔka, without a purpose; she moⁿ, I have made; moⁿ zhi iⁿ da, I have not.
216. I-ki-k'oⁿ, put upon the face as a sign; moⁿ-thiⁿ, in their life's journey; bi, they; doⁿ, when; shki, and.
217. Iⁿ-shta, eyes; i-ga-bi-zhe, winkers, the lids; kshe, that lay; noⁿ, the; shki, even that; a, they said.
218. Do-ka, moist with tears; ga-xe, makes; the, as he wanders; noⁿ, when; shki, even; a, they said.
221. The, this, the blue earth; shki doⁿ, also.

222. We-ki-k'oⁿ, for ceremonial use; wi-kchi-xa, I have made for you; biⁿ da, I have.
224. We-goⁿ-tha, to use in their supplications; a-thiⁿ, have; moⁿ-thiⁿ, in their life's journey; ʔa ba doⁿ, they shall; a, they said.
225. Da, things of whatever kind; i-thu-ʔs'a-ga, fail to obtain; zhi, not; moⁿ-thiⁿ, as they travel the path of life; ʔa ba doⁿ, they shall; a, they said.
231. We-goⁿ-tha, use in your supplications; a-shni, you carry with you; ba, you; she, as you go forth; doⁿ, when; shki, and; a, they said.
232. Da-doⁿ, whatever things or efforts you may make; i-sdu-ʔs'a-ga, fail to obtain or to succeed; zhi, not; ʔa i tsiⁿ da, you shall.
234. He, that; shki doⁿ, also; a, they said, 301, 350, 360, 369, 505, 508.
236. We-goⁿ-tha, use in their supplications; a-thiⁿ, have; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall.
237. Da, things, or efforts; i-thu-ʔs'a-ga, fail to obtain or to succeed; zhi, not; moⁿ-thiⁿ, in their life's journey; ʔa i tsiⁿ da, they shall.
240. Da, things (living enemies); ni-the, permit to live; thiⁿ-ge, none; oⁿ-ni-ka-shi-ga, we are a people; biⁿ da, we are.
241. Edsi, at that place, present; zhi, not; the, being; thiⁿ-ge, none; oⁿ-ni-ka-shi-ga, we are a people; biⁿ da, we are, 256, 490.
242. Iⁿ-gthoⁿ-ga, puma; zhu-i-ga, body; the, made of; toⁿ, standing; noⁿ, the; a, they said, 310, 383, 400, 424, 441, 461, 524, 535, 545.
245. Thi-ʔoⁿ-ga, your younger brother; gi, returning; thiⁿ, moving; we-ʔoⁿ-iⁿ da, there are signs, 315.
246. I-shnoⁿ-shnoⁿ the, tripping as he hastens; xtsi, verily; thiⁿ da, as he moves, 467.
247. I-ʔoⁿ-thiⁿ-thiⁿ-ga-ga, running from time to time as he hastens; thiⁿ da, as he moves, 468.
248. U-gi-ki-a, speak to him, he who is yours; ba, you; thiⁿ, ha, move ye forth, 316, 469.
249. U-gi-ki-e, to speak to him; a-tsia-tha, hastened; ba, they; doⁿ, and; a, they said, 317, 470.
251. Ni-ka-shi-ga, a person; wiⁿ, a, one; e-dsi, there, at a certain place; a-ka, is; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, stood; a, they said.
252. Noⁿ-pe-wa-the, a fear-inspiring one; xtsi, verily; bi a, he is; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, stood; a, they said, 479.
253. Ni-ka-shi-ga, persons; the oⁿ-ga thiⁿ, we who here move; e-goⁿ, resembles; xtsi, verily; biⁿ da, he does.
255. Noⁿ, look you; da, things of whatever kind, enemies; ni-the, permit to live, to escape; thiⁿ-ge, none; oⁿ-ni-ka-shi-ga, we are a people; bi, we are; e-pshe iⁿ da, I have said, 330, 489.

257. Ni-ka-shi-ga, person; be, whoever; thiⁿ, he who moves, lives; shki doⁿ, he may be; a, they said.
258. Wa-noⁿ-xe, spirits; a-dsi, there, in the place where they dwell; the, to go; oⁿ-the, we cause him to; ta i tsiⁿ da, we shall, 266, 327, 329, 492.
259. Ni-ka-shi-ga, person; be, whoever; zhiⁿ-ga, little one; i-ta, whose; the, he; shki doⁿ, may be; a, they said.
260. Ki, lay down upon the ground; i-he oⁿ-the, we make him to lie; ta i tsiⁿ da, we shall.
261. Ta, contraction of the word e-ta, in that direction, where stands the person; xtsi, verily; a-tsia-tha, they hastened; bi, they, a, they said.
262. U-ba-noⁿ-the, ceremonial pause; wiⁿ, one; ga-xe, made; a-ka, they, 332.
263. U-ba-noⁿ-the, ceremonial pauses; do-ba, four; hi, arriving at; he-the, stood in line, abreast as though laying down of a line; a-ka, they, 333-334, 495.
264. The, there, yonder; a-ka, he is, he stands; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he, the messenger, stood; a, they said, 335, 496.
267. We-a-ba-çu, pointer, forefinger, index finger; a, they said, 337.
268. I-u-gthe, thrust into their mouths; a-tsia-tha, hastily; a-ka, they.
269. I-u-gtha-kshiⁿ, moistened in their mouths; a-tsia-tha, hastily; bi, they; doⁿ, then; a, they said.
271. Ni-ka-shi-ga, the person, 296.
272. Hoⁿ-ga, a sacred person; bthiⁿ a, I am; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, stood; a, they said.
273. Wi-zhiⁿ-the, my elder brothers; a, they said.
274. I-e-wa-cka, he speaks clearly (our language); bi a, he does; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, stood (the Puma); a, they said.
275. Hoⁿ-ga, a sacred person; Wa-tse-gi-tsi, He-who-comes-from-the-midst-of-the-stars; wi, I am; a-toⁿ he iⁿ da, I who stand here.
276. Wi-zhiⁿ-the, My elder brothers; e, saying; toⁿ, stood (he, the stranger); a, they said, 318, 472, 477.
277. Zhiⁿ-ga-ga-hi-ge, Young-chief; wi, I am; a-toⁿ he iⁿ da, I who stand here.
278. Wa-tse-ga-hi-ge, Star-chief; wi, I am; a-toⁿ he iⁿ da, I who stand here.
279. Wa-tse-ga-wa, Radiant-star; wi, I am; a-toⁿ he iⁿ da, I who stand here.
280. Wa-tse-moⁿ-iⁿ, Star-that-travels; wi, I am; a-toⁿ he iⁿ da, I who stand here.
282. Zhiⁿ-ga-ga-hi-ge, Young-chief; a, they said, 292.

283. Zha-zhe, name; tha-ki-toⁿ, you shall make to be yours; moⁿ-ni, as you travel the path of life; ta i tsiⁿ da, you shall, 285.
284. Wa-tse-ga-wa, Radiant-star; shki, also; a, they said, 294.
286. We-shnoⁿ, grateful; wi-gi-the a, I am causing you to be; wi-zhiⁿ-the, my elder brother; e, saying; tsi-the, quickly; a, they said.
290. U-xthi, malice, hatred, anger; thiⁿ-ge, having none; oⁿ-ki-the, we shall make ourselves to be; ta i tse a, we shall; wi-çoⁿ-ga, my younger brothers; e-ki-e, said to one another; thoⁿ-ka, they.
291. Zha-zhe, name; oⁿ-ki-toⁿ, make to be ours; ta i tsiⁿ da, we shall, 302, 353, 355, 358, 509, 511, 515, 517, 519.
293. Zha-zhe, name; oⁿ-ki-toⁿ, make to be ours; ta i tse a, we shall; wi-çoⁿ-ga, my younger brothers; e-ki-e, said to one another; thoⁿ-ka, they, 295, 299, 304, 351, 571, 574, 577.
297. I-e-wa-cka, he speaks clearly; e-sha bi noⁿ, you have said; a, they said.
298. I-e-cka-wa-the, Clear-speaker or Speaks-fluently; shki, also.
300. Pa-thiⁿ, stranger; e-goⁿ, like one; e-sha bi noⁿ, you have said; a, they said.
303. Pa-thiⁿ-hoⁿ-ga, The-sacred-stranger; shki, also.
307. We-ki-k'on, articles for ceremonial use; wa-thiⁿ-ga biⁿ da, we have no; e-ki-e, said to one another; a-ka, they, 366, 380, 405, 423, 443, 460.
309. Ci-thu-çe, footsteps they took; a-tsia-tha, hastened forth; ba, they; doⁿ, and; a, they said, 331, 493.
314. He-dsi, there, at that moment; xtsi, verily; gi, homeward; thiⁿ, moving; a, they said, 465.
319. Wa-dsu-ta, animal; thoⁿ-tse, appearing to be of importance; xtsi, verily; wiⁿ, an, one; a, they said, 473.
320. He-dsi, there, at a certain place; a-ka, is; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, stood; a, they said, 474.
323. Wi-çoⁿ-ga, my younger brother; a-ka, he, 481.
324. Wa-dsu-ta, animal; thoⁿ-tse, of some importance; xtsi, verily; wiⁿ, an, one; e-dsi, there, at a certain place; a-ka, is; biⁿ da, he has said.
326. Thi-to-ge, make haste; gtha, act quickly; ba, ye; thiⁿ, ha, as you move, 488.
328. Wa-dsu-ta, animal; be, whoever; zhiⁿ-ga, little one; i-ta i, theirs; shki doⁿ, may be, 491.
336. Wa-noⁿ-xe, spirits; a-dsi, there, where they dwell; the, go; oⁿ-the, we cause; ta bi, we shall; e-pshe iⁿ da, I have said.
338. I-u-gtha-shoⁿ, moistened in their mouths; a-ka, they.
339. A-ba-çu, pointed at him; a-tsia-tha, proceeded to; bi, they; a, they said.

340. Hiⁿ, hairs or feathers; ga-ṭa-the, struck it and made its feathers to scatter; i-he-the, made the animal to lie in death; a-ka, they.
341. He-dsi, at that moment; xtsi, verily; hi-e-ha, they arrived upon the spot; a-ka, they.
343. Mi-xa, a swan; bi a, it is; wi-zhiⁿ-the, my elder brothers; e, they said; tsi-the, quickly; a, they said.
344. Mi-xa-çka, a white swan; bi a, it is; wi-zhiⁿ-the, my elder brothers; e, they said; tsi-the, quickly; a, they said.
345. We-ki-k'oⁿ, a ceremonial article; oⁿ-tha, we make of it; ba-thoⁿ, it is fit that we; tsiⁿ da, we shall.
346. We-ki-k'oⁿ, a ceremonial article; oⁿ-the, we make of it; ṭa i tsiⁿ da, we shall, 361.
347. Çi, feet; sha-ba, dark in color; biⁿ da, it is.
348. Pa, head; sha-ba, dark in color; biⁿ da, it is.
349. Hiⁿ, hairs or feathers; çka, white; ga ge, these; shki, also; a, they said.
352. Mi-xa-çka, White-swan; shki, also; a, they said.
354. Wa-zhiⁿ-ga-çka, White-bird; shki, also; a, they said.
356. Zhiⁿ-ga, the little ones; zha-zhe, these names; ki-ṭoⁿ, they shall make to be their own; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall.
357. Moⁿ-shoⁿ-çka, White-feather; shki, also; a, they said.
359. Çi-ha, skin of the feet; sha-be, dark in color; ga, these; shki, also; a, they said.
363. Noⁿ-xthe, charcoal for ceremonial use; oⁿ-gi-the, we shall make of it, the color (symbolically); ṭa i tsiⁿ da, we shall, 375.
367. Mi-xa-çka, white swan; wiⁿ, a, one; ṭs'e, dead; oⁿ-tha, we caused it to be; bi noⁿ, that one; a, they said.
368. Ta-hi u-sdo-zha, curve of its neck; ga, this; thiⁿ-kshe, the sitting; a, they said.
370. Wa-xthe-xthe, war standard; oⁿ-gi-the, we make of it; ṭa i tsiⁿ da, we shall.
371. Wa-xthe-xthe, war standard; oⁿ-gi-the, we make of it; oⁿ-moⁿ-thiⁿ, in our life's journey; bi, we; doⁿ, when.
374. Pa, tip of the bill; sha-be, the dark color; ga, this; tse, standing; a, they said.
376. Noⁿ-xthe, charcoal; oⁿ-gi-the, we make of it; oⁿ-moⁿ-thiⁿ, in our life's journey; bi, we; doⁿ, when; a, they said.
386. A-ba-do, a small hill; a-tha-k'a-be, on the side of; dsi, there; xtsi, verily; a, they said.
387. 'Iⁿ sha-gtha, fragment of a rock; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
388. He-dsi, there, at that moment; xtsi, verily; a-thiⁿ, carrying it in his hands; gi, he came home; a, they said, 410, 429, 447, 528, 538, 549.

389. The, this, the fragment of a rock; hoⁿ, what; a-zhiⁿ-tha, think you; wi-zhiⁿ-the, my elder brothers; e, said; tsi-the, quickly; a, they said, 411, 430, 448, 529, 539, 550.
390. The, this; we-ki-k'oⁿ, ceremonial article; oⁿ-tha, we make of; ba, we; thoⁿ-tse, iⁿ da, it is fitting.
392. Zhiⁿ-ga, the little ones; we-ki-k'oⁿ, ceremonial article; tha, make of it; ba, they; thoⁿ ta, fitting; zhi a-tha, not.
393. Zhiⁿ-ga, the little ones; we-ki-k'oⁿ, ceremonial article; tha, make of it; ba, they; thoⁿ ta, fitting; zhi, not; thoⁿ-zha, however, 414, 432, 449.
394. Zhiⁿ-ga, the little ones; zhu-i-ga, bodies; the, make of it; ta i tse a-tha, they shall, 415, 433, 451.
395. Zhiⁿ-ga, the little ones; zhu-i-ga, bodies; the, make of it; moⁿ-thiⁿ, in their life's journey; bi, they; doⁿ, when; a, they said, 398, 400, 416, 418, 420, 434, 436, 438, 452, 454, 456.
396. Zhiⁿ-ga, the little ones.
408. A-ba-do, a small hill; a-ga-ha, on the top of; xtsi, verily; a, they said.
409. 'Iⁿ da-po-ki, rock that explodes with heat; thiⁿ-kshe, sitting; noⁿ, the; a, they said.
413. Zhiⁿ-ga, the little ones; we-ki-k'oⁿ, ceremonial article; tha, make of it; ba, they; thoⁿ-ta, fitting; zhi a, it is not; wi-çoⁿ-ga, my younger brother; e-gi-e, said to him; a-ka, they.
426. U-toⁿ-be, search; ga-xa, you make; thiⁿ ha, go forth, 444, 463.
427. A-thiⁿ, a ridge; u-ta-noⁿ, a gap; xtsi, verily; ge, the; dsi, there; a, they said.
428. 'Iⁿ-zhu-cka, white rock; thiⁿ-kshe, the sitting; a, they said.
431. The, this; we-ki-k'oⁿ, ceremonial article; tha, make of it; ba, they; thoⁿ tse a, let them; wi-zhiⁿ-the, my elder brother; e, saying; toⁿ, he stood; a, they said.
446. 'Iⁿ zhu-çi; thiⁿ-kshe, the sitting; a, they said.
450. Zhiⁿ-ga, the little ones; zhu-i-ga, bodies; tha, make of it; ba, they; thoⁿ tse a-tha, it may be fitting.
457. U-noⁿ, old age; a bi, spoken of; shki, also.
458. I-the, live to see; ki-the, cause themselves to or enable themselves to; moⁿ-thiⁿ, in their life's journey; ta i tse a, they shall; zhiⁿ-ga, the little ones.
466. Wi-çoⁿ-ga, my younger brother; gi, returning; thiⁿ, moving; we-toⁿ-iⁿ da, there are signs; e-ki-e, said to one another; thoⁿ-ka, they.
475. Wa-dsu-ta, animal; noⁿ-pe-wa-the, fear-inspiring; xtsi, verily; bi a, he is; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said, 479.
476. Çi, feet; zha-ta, cloven; biⁿ da, he is.
478. He, horns; a-gthe, set upon his head; a-ka iⁿ da, he has.

480. Ha, O; wi-zhiⁿ-the, my elder brothers; e-ḵi-a, said to one another; bi, they; a, they said.
481. Wi-ḵoⁿ-ga, my younger brother; a-ka, he.
482. Wa-noⁿ-pe, in fear, alarm; xtsi, verily; a-gthi, he has come home a-ka iⁿ da, he has.
483. Wa-dsu-ṭa, animal; wiⁿ, an, one; e-dsi, there, in a certain place toⁿ, standing; a, they said.
484. Noⁿ-pe-wa-the, fear-inspiring; xtsi, verily; toⁿ, he stands; a they said.
485. Ḷi, feet; zha-ṭa, cloven; e, said; a-ka iⁿ da, he has.
486. He, horns; ge, the; e-toⁿ, even; a-gthe, he has upon his head; e, said; a-ka iⁿ da, he has.
487. She, that; shoⁿ iⁿ da, is well; e-ḵi-e, said to one another; thoⁿ-ka, they.
494. U-ba-noⁿ-the, a ceremonial pause; wiⁿ-a-ha, one or the first; i-he-the, in a line as though laid upon the ground; a-ka, they.
495. U-ba-noⁿ-the, ceremonial pause; do-ba, four or a fourth; hi he, arriving they made; a-ka, they.
497. E-dsi, there, at the place; hi he tha, arriving at, stood in line; bi, they; noⁿ, when; a, they said.
498. Wa-dsu-ṭa, animal, where stood the animal.
499. Mi-ga, a female; a-ka, it is; wi-zhiⁿ-the, my elder brothers; e-ḵi-e, said to one another; thoⁿ-ka, they.
501. We-ḵi-ḵ'oⁿ, ceremonial article; oⁿ-tha, we make of it; ba thoⁿ ṭse a, it is fit that we; wi-zhiⁿ-the, my elder brothers; e-ḵi-e, said to one another; thoⁿ-ka, they, 503.
502. Xiⁿ-ha, the skin; ge, the various parts; e-toⁿ, even to the; a, they said.
504. Noⁿ-ka, the back; u-pa, the length and breadth of; ga, this; kshe, that lies; a, they said.
506. U-we-ṭoⁿ-iⁿ, significant in its usefulness; xtsi, verily; a-ka, it is; wi-zhiⁿ-the, my elder brothers; e-ḵi-e, said to one another; thoⁿ-ka, they.
507. Miⁿ, the skin, out of which is made the robe; ga, this; thiⁿ-kshe, the sitting; a, they said.
510. Zhiⁿ-ga, the little ones; Miⁿ-ṭse-xi, Sacred-robe; shki, also; a, they said.
512. Noⁿ-ḵa-dsi-wiⁿ, Woman-of-the-spine; shki, also; a, they said.
514. He, horns; ga-xa, that spread out; zhiⁿ-ga, small; ge, the; shki, also; a, they said.
516. Pa, the head; thiⁿ-kshe, the sitting; e-toⁿ, even that; shki, also; a, they said.
518. Ṭse-pa-ga-xe, Maker-of-the-head; shki, also; a, they said.
521. Hoⁿ-ga, Name of the Hoⁿ-ga, subdivision; U-dse-the, fireplaces; Pe-thoⁿ-ba, seven; ni-ḵa-shi-ga, a people; biⁿ da, they who are.

522. Xtha-xtha, craven or timid; thiⁿ-ge, none; xtsi, verily; ni-ka-shi-ga, a people; biⁿ da, they are.
523. Zhiⁿ-ga, the little ones; moⁿ-hiⁿ, knife; tha, to make of; ba, they; thoⁿ-tse, they could; thiⁿ-ge iⁿ da, there is nothing; wi-çoⁿ-ga, my younger brothers; e-ki-e, said to one another; thoⁿ-ka, they.
527. 'Iⁿ-ba-xtha, stone that flakes; kshe, the long; noⁿ, the; a, they said.
530. Zhiⁿ-ga, the little ones; moⁿ-hiⁿ, knife; tha, make of it; ba, they; thoⁿ-tse a, let them; wi-zhiⁿ-the, my elder brothers; e, saying; toⁿ, he stood; a, they said, 540.
531. Zhiⁿ-ga, the little ones; moⁿ-hiⁿ, knife; tha, make of it; ba, they; thoⁿ-ta, fit; zhi iⁿ da, it is not.
532. E-zhi-zhi-čka, not the right kind; u-çoⁿ-ga, not quite; wi-çoⁿ-ga, my younger brother; e-gi-e, said to him; thoⁿ-ka, they, 541.
534. Noⁿ, look you; zhiⁿ-ga, the little ones; moⁿ-hiⁿ, knife; tha, to make of; ba, they; thoⁿ-tse, fit; thiⁿ-ge, none or nothing; e-pshe, iⁿ da, I have said, 542, 544.
537. Moⁿ-hiⁿ-çi, flint; ça-gi, hard; kshe, long; noⁿ, the; a, they said.
548. Moⁿ-hiⁿ-çi, flint (knife); i-ba, handle; btho-ga, round; zhu-dse, red; kshe, long; a, they said.
552. She, that; e-shnoⁿ, alone, or the very thing; u-tha-dse, you have been searching for; tha toⁿ she a, as you stand there; wi-çoⁿ-ga, my younger brother; e-gi-a, said to him; bi, they; a, they said.
553. Zhiⁿ-ga, the little ones; moⁿ-hiⁿ, knife; tha, make of it; ba, they; thoⁿ-tse iⁿ da, it is fit.
554. Zhiⁿ-ga, the little ones; moⁿ-hiⁿ, knife; the, they make of it; moⁿ-thiⁿ, in their life's journey; ta i tse a, they shall; wi-çoⁿ-ga, my younger brothers; e-ki-e, said to one another; thoⁿ-ka, they.
556. Moⁿ-hiⁿ, knife; gi-the, they make of it or use; moⁿ-thiⁿ, in their life's journey; bi, they; doⁿ, when; shki, and; a, they said, 561, 563, 565, 567.
557. Moⁿ-hiⁿ, knife; gi-pa-hi, sharp enough for them to use; ki-the, they shall cause it to be; moⁿ-thiⁿ, in their life's journey; ta i tsiⁿ da, they shall; zhiⁿ-ga, the little ones.
558. Tsi-zhu, the people of the Tsi-zhu division; zhiⁿ-ga, little ones; i-ta, theirs.
559. Wa-zha-zhe, people of the Wa-zha-zhe division; zhiⁿ-ga, little ones; i-ta, theirs; e-thoⁿ-ba, also.
560. Moⁿ-hiⁿ, a knife, gi-the, make of it or use it; moⁿ-thiⁿ, in their life's journey; ta i tsiⁿ da, they shall.
562. Moⁿ-hiⁿ, knife; gi-shoⁿ-tha, loose-jointed or broken; zhi, not; ki-the, cause it to be; moⁿ-thiⁿ, in their life's journey; ta i tsiⁿ da, they shall.

569. Moⁿ-hiⁿ, knife; zhu-dse, red; ga, this; kshe, long; shki, also; a, they said.
572. Zhiⁿ-ga, little one; woⁿ shki doⁿ, any one of them; a, they said, 580.
573. Moⁿ-hiⁿ-zhu-dse, Red-knife; shki, also.
576. Moⁿ-hiⁿ-hoⁿ-ga, Sacred-knife; shki, also; a, they said.

HO^N-BE'-ÇU WI'-GI-E

(Free translation, p. 239; Osage version, p. 428)

1. E-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; tsi, house; ga, in this, 3, 13, 19, 35, 51.
2. Zhiⁿ-ga, the little ones; da-doⁿ, what; çi, foot; kı-the, make for themselves; ta, shall; ba, they; doⁿ, question word; a, they said, 6.
4. Sho-ka, an official messenger; Wa-ba-xi, the principal; toⁿ, the standing; a, they said, 8.
5. Wi-çoⁿ-ga, my younger brother; e-gi-a, said to him; bi, they; a, they said.
7. O-çoⁿ-be, search; ga-xa, to make; thiⁿ ha, go thou forth; e-gi-a, said to him; bi, they; a, they said.
9. Thu-e, promptly, hastily; xtsi, verily; the, went forth; doⁿ, and; a, they said.
10. 'Iⁿ, stone, rock or boulder; zhu-dse, red; thiⁿ-kshe, the, sitting; noⁿ, the; a, they said.
11. Wi-zhiⁿ-the, my elder brothers; e, he said; tsi-the, quickly; a, they said.
12. The, this; zhiⁿ-ga, the little ones; çi, foot; kı-the, make for themselves; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall; e, he said; tsi-the, quickly; a, they said, 29, 45, 61.
14. Zhiⁿ-ga, the little ones; çi, foot; kı-tha, make for themselves; bi, they; doⁿ, when; a, they said.
15. Çi, foot; gi-ba-xtho-ga, to pierce as by thorns and sharp grasses; zhi, not; kı-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall; e, he said; tsi-the, quickly; a, they said, 33, 50, 65.
16. Xa-dse, grasses, noⁿ-sha-tha-ge, trample down, crush with the foot; kı-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall; e, he said; tsi-the, quickly; a, they said, 34, 49, 66.
17. Zhiⁿ-ga, the little ones; çi, foot; kı-the, make for themselves; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 30, 32, 46, 48, 62, 64.
18. Çi, foot; i-ki, when they make of it; i-ts'a, causes of death, thiⁿ-ge, none; kı-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall; e, he said; tsi-the quickly; a, they said, 31, 47, 63.

20. Zhiⁿ-ga, the little ones; da-doⁿ, what; hoⁿ-be-koⁿ, moccasin strings; the, make of; moⁿ-thiⁿ, as they travel the path of life; ʔa, shall; ba, they; doⁿ, question word; a, they said, 36, 52, 68.
21. ʔi-çda, leech; moⁿ-ge, breast; zhu-dse, red; kshe, the long; a, they said.
22. Zhiⁿ-ga, the little ones; hoⁿ-be-koⁿ, moccasin strings; the, make of it; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall; e, he said; tsi-the, quickly; a, they said, 38, 54, 70.
23. Zhiⁿ-ga, the little ones; hoⁿ-be-koⁿ, moccasin strings; the, make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 39, 41, 55, 57, 71, 73.
24. Hoⁿ-be-koⁿ, moccasin strings; i-ʔs'a, causes of death; thiⁿ-ge, none; ʔi-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall; e, he said; tsi-the, quickly; a, they said, 26, 42, 56, 74.
25. Hoⁿ-be-koⁿ, moccasin strings; gi-ba-xa, break; zhi, not; ʔi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; e, he said; tsi-the, quickly; a, they said, 40, 58, 72.
27. Hoⁿ-a-doⁿ, same as da-doⁿ, what; çi, foot; ʔi-tha, make of; bi, they; goⁿ noⁿ, shall; shki, and; a, hiⁿ a, question words; e-ʔi-a, said to one another; bi, they; a, they said, 43, 59.
28. 'Iⁿ, stone, rock, or boulder; ça-be, black; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
37. ʔi-çda, leech; moⁿ-ge, breast; ça-be, black; kshe, the long; a, they said.
44. 'Iⁿ, stone, rock, or boulder; shtoⁿ-ga, soft; çi-hi, yellow; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
53. ʔi-çda, leech; moⁿ-ge, breast; çi, yellow; kshe, the long; noⁿ, the; a, they said.
60. 'Iⁿ, stone, rock, or boulder; shtoⁿ-ga, soft; sha-be, dark; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
69. ʔi-çda, leech; moⁿ-ge, breast; sha-be, dark; kshe, the long; a, they said.

ʔI'-NO^N WI'-GI-E

(Free translation, p. 242; Osage version, p. 431)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; ʔsi, house; ga, in this, 3, 6, 9, 11, 16, 18, 21, 23, 45, 47.
2. Zhiⁿ-ga, the little ones; da-doⁿ, what; ʔi-noⁿ, symbolic painting; gi-the, make use of; ʔa, shall; ba, they; doⁿ, an interrogative particle; a, they said.
4. 'Iⁿ-zhiⁿ-ga, small stones; do-ba, four.
5. A-ʔi-koⁿ, leaning against each other; i-tse-the, placed; a-ka, they.

7. Ça-zhiⁿ-ga, twigs, dead branches of trees; ha-thoⁿ-çka, an indefinite size of land covered by trees, within reach; doⁿ, the; a, they said.
8. Thi-bthoⁿ-bthoⁿ-xe, to break into pieces with a din; a-tsia-tha, proceeded; a-ka, they.
10. U-ba-moⁿ-xe, thrusting the pieces underneath or between the stones; i-tse-the, placed them; a-ka, they.
12. Da-ķ'o, a light, glow; i-the, to spread afar; ga-xe, made; a-ka, they.
13. O-da-bthui a vibrating motion of the air with heat; i-the, to spread afar; ga-xe, made; a-ka, they.
14. Moⁿ-xe, the heaven; a-tha-ķ'a-be, the sides, the slopes of; doⁿ, the; a, they said.
15. Da-zhu-dse, reddened with heat; i-noⁿ-the, made them to sit; a-ka, they.
17. Zhiⁿ-ga, the little ones; ķi-noⁿ, symbolic painting; gi-the, make of this, the reflection of the fire against the sky, the vibration of the air with heat; țse a-tha, let them; e-ķi-a, said to one another; bi, they; a, they said.
19. Țsi-zhu, the Țsi-zhu division; U-dse-the, fireplaces; Pe-thoⁿ-ba, seven.
20. U-ça-ķa, parts left untouched by the glow; thiⁿ-ge, none; i-he-the, made the mass of the people to lie.
22. Da-doⁿ, what; i-tha-thu-çe, bring forth with its influence; țse, can; doⁿ, an interrogative particle; e-ķi-a, said to one another; bi, they; a, they said, 46.
24. Țse-ha-wa-gthe, shield; zhu-dse, red; thiⁿ-kshe, the sitting; a, they said, 30, 35, 40.
25. I-tha-thu-çe, bring forth with its influence; țse a-tha, let it; e-ķi-a, said to one another; bi, they; a, they said, 49.
26. I-tha-thu-çe, bring forth with its influence; kshi-tha, they cause it to; bi, they; doⁿ, when; a, they said.
27. Mi, sun; hi-e, the setting of; ge, the places; ța, from the direction of, 32, 37, 42.
28. Wa-pa-hi, sharp weapons; u-ķia-sha, equal in numbers; thiⁿ-ge, none; a-thiⁿ, bringing; a-hi, they come; bi, they; shki, and; doⁿ, when; a, they said, 33, 38, 43.
29. Wa-pa-hi, sharp weapons; a-gtha, standing out from their bodies; ba, they; zhi, not; ķi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ța i tsiⁿ da, they shall; e, said; tsi-the, quickly; a, they said.
31. I-tha-thu-çe, attract toward us; oⁿ-gi-tha, we cause it to; bi, we; doⁿ, when; a, they said, 36, 41, 51, 54.

34. Wa-pa-hi, sharp weapons; a-bu-zha-ga, pass harmlessly by in forked lines; bi, they; $\dot{\kappa}$ i-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; $\dot{\tau}$ a i tsiⁿ da, they shall; e, said; tsi-the, quickly; a, they said.
39. Wa-pa-hi, sharp weapons; a- $\dot{\kappa}$ i-tha-zha- $\dot{\tau}$ a, glance away on either side; bi, they; $\dot{\kappa}$ i-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; $\dot{\tau}$ a i tsiⁿ da, they shall; e, said; tsi-the, quickly; a, they said.
44. Wa-pa-hi, sharp weapons; ge-goⁿ, glance harmlessly away; bi, we; oⁿ- $\dot{\kappa}$ i-the, we cause ourselves to be; oⁿ-moⁿ-thiⁿ, as we travel the path of life; $\dot{\tau}$ a i tsiⁿ da, we shall; e, said; tsi-the, quickly; a, they said.
48. Wa- $\dot{\kappa}$ oⁿ-da, god; Hoⁿ-ba, day; doⁿ, of the; thiⁿ-kshe, the sitting; a, they said, 50, 53.
52. Wa- $\dot{\kappa}$ oⁿ-da, gods; noⁿ-wa-pa, feared by; bi, we; oⁿ-moⁿ-thiⁿ, as we travel the path of life; $\dot{\tau}$ a i tsiⁿ da, we shall; e, said; tsi-the, quickly; a, they said.
55. Wa- $\dot{\kappa}$ oⁿ-da, gods; e-shki doⁿ, even they, themselves; a, they said.
56. Iⁿ-dse, faces; u-wa- $\dot{\kappa}$ ia- $\dot{\tau}$ a, stare us in the; ba, they; zhi, not; oⁿ-moⁿ-thiⁿ, we travel the path of life; $\dot{\tau}$ a i tsiⁿ da, we shall; e, said; tsi-the, quickly; a, they said.

$\dot{\kappa}$ I'-NO^N WI'-GI-E

(Free translation, p. 247; Osage version, p. 433)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; $\dot{\tau}$ si, house; ga, in this, 7, 13, 38.
2. Zhiⁿ-ga, the little ones; da-doⁿ, what; pi-tha- $\dot{\tau}$ oⁿ, use for a girdle; moⁿ-thiⁿ, as they travel the path of life; $\dot{\tau}$ a, shall; ba, they; doⁿ, interrogative particle; a, they said.
3. $\dot{\tau}$ se-hiⁿ, buffalo hair; zhiⁿ-ga, of the little one, the calf; thiⁿ-kshe, the sitting; noⁿ, the; a, they said, 9.
4. Ga, this; pi-tha- $\dot{\tau}$ oⁿ, use as a girdle; a-ka, they will.
5. Zhiⁿ-ga, the little ones; pi-tha- $\dot{\tau}$ oⁿ, girdle; $\dot{\kappa}$ i-the, cause themselves to use; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
6. I- $\dot{\tau}$ s'a, causes of death; thiⁿ-ge, none; $\dot{\kappa}$ i-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; $\dot{\tau}$ a i tsiⁿ da, they shall; e, said; tsi-the, quickly; a, they said.
8. Zhiⁿ-ga, the little ones; da-doⁿ, what; wa-noⁿ-p'iⁿ, neckband; the, make of or use; moⁿ-thiⁿ, as they travel the path of life; $\dot{\tau}$ a, shall; ba, they; doⁿ, interrogative particle; a, they said.
10. Ga, this; wa-noⁿ-p'iⁿ, neckband; the, use; a-ka, they will.

11. Wa-noⁿ-p'iⁿ, neckband; the, make of or use; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
12. Wa-noⁿ-p'iⁿ, neckband; i-ts'a, causes of death; thiⁿ-ge, none; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall; e, said; tsi-the, quickly; a, they said.
14. ʦsiu-ge, mussel; thiⁿ-kshe, the sitting; noⁿ, the; a, they said, 16.
15. Ga, this; wa-noⁿ-p'iⁿ, gorget pendant; the, use; ʔa, shall; a-ka, they.
17. Ni, water, river; ki-moⁿ-hoⁿ, against the current; the, went forth; doⁿ, did; a, they said.
18. Niu-i-xa-xa, shallows where the waters rush over the rocks; ga, this; thiⁿ-kshe, sitting; a, they said.
19. Wa-ni-e-cka, without a purpose; she-moⁿ, I have made; moⁿ-zhiⁿ iⁿ da, I have not, 27, 31, 35.
20. Ho-noⁿ, old age; pa-xe iⁿ da, I have made it to be, 23.
21. Zhiⁿ-ga, the little ones; woⁿ shki, some may; i-ts'a, causes of death; thiⁿ-ge, none; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall; e, said; tsi-the, quickly; a, they said.
22. Ni waters, rivers; ba-btha-xe, ripples, waves; ga ge, these; a, they said.
24. Zhiⁿ-ga, the little ones; zho-i-ga, bodies; oⁿ-tha, make of me; bi, they; doⁿ, when; a, they said; 36.
25. O-noⁿ, old age; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall; e, said; tsi-the, quickly; a, they said.
26. Niu-thu-ga, the hollow bed of the river; ga, this; thiⁿ-kshe, sitting; a, they said.
28. Zhiⁿ-ga, the little ones; thi-e, the trunk of the body; u-thi-xthu-ḱ'a, the hollow part; the, make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
29. Thi-e, trunk of the body; u-thi-xthu-ḱ'a, the hollow part; i-ts'a, causes of death; thiⁿ-ge, none; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall; e, said; tsi-the, quickly; a, they said.
30. Ni, water, river; u-ça-gi, the strong part, the eurrent; ga, this; kshe, that here lies; a, they said.
32. Zhiⁿ-ga, the little ones; ni-a-ḱoⁿ, windpipe; the, make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
33. Ni-a-ḱoⁿ, windpipe; i-ts'a, causes of death; thiⁿ-ge, none; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall; e, said; tsi-the, quickly; a, they said.

34. Ni, water, river; i- to^n - thi^n -a-ha, in front of me; $\text{ga-gthe-}\check{\text{c}}\text{e}$, that ripples; ga, this; kshe, that lies; a, they said.
37. Mo^n -ge, breast; $\text{ga-gthe-}\check{\text{c}}\text{e}$, furrows, wrinkles of age; a bi, spoken of as; i-the, live to see; ki-the , cause themselves to; mo^n - thi^n , as they travel the path of life; ta i tsi^n da, they shall; e, said; tsi-the, quickly; a, they said.
39. Wo^n shki do^n , and it shall so happen; a, they said.
40. Ho^n -ba, days; tha-gthi^n , good, calm, peaceful; shki, and; u-hi, arrive at and enter; a- ki-the , I cause myself to; a- thi^n he, as I travel in the path of life; no^n i^n da, I do.
41. Zhi^n ,ga, the little ones; ho^n -ba, days; tha-gthi^n , good, calm, peaceful; shki, and; u-hi, arrive at and enter; ki-the , cause themselves to; mo^n - thi^n , as they travel the path of life; ta i tsi^n da, they shall; e, said; tsi-the, quickly; a, they said.

WA'- $\check{\text{C}}\text{I}$ -THU- $\check{\text{C}}\text{E}$ WI'-GI-E

(Free translation, p. 249; Osage version, p. 435)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a bi^n da, it has been said; tsi , house; ga, in this, 19, 50.
2. Wa-xo-be, a sacred object; pi-zhi, mysterious; a, they said.
3. I-gi- $\text{k}'\text{u-tse}$, to test its mysterious powers; ta , that; ba, they; do^n , may; a, they said.
4. Wa- $\check{\text{c}}\text{i-thu-}\check{\text{c}}\text{e}$, an object toward which they may direct their footsteps; u- ki-dse , seek for themselves; ta , shall; a-ka, they.
5. U- $\text{k}'\text{u-be}$, valley; wi^n , a, one; a- $\check{\text{c}}\text{i-thu-}\check{\text{c}}\text{a}$, they directed their footsteps toward; ba, they; do^n , did; a, they said.
6. U- $\text{k}'\text{u-be}$, valley; wi^n , one; e- $\check{\text{c}}\text{ka}$, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
7. Wa-dsu- ta , animal, buffalo; wi^n , one; a- $\check{\text{c}}\text{i-thu-}\check{\text{c}}\text{a}$, they directed their footsteps toward; ba, they; do^n , did; a, they said.
8. Wa-dsu- ta , animal; wi^n , one; e- $\check{\text{c}}\text{ka}$, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
9. Wa-dsu- ta , animals; u-ba- tse , group; wi^n , one; a- ki-gtha-thi^n , that keep themselves; no^n no^n , habitually; a, they said.
10. Ga, those; a- $\check{\text{c}}\text{i-thu-}\check{\text{c}}\text{a}$, directed their footsteps toward; a- tsia-tha , they proceeded; bi, they; a, they said, 14, 26, 31, 42, 57, 61.
11. Wa-dsu- ta , animals; u-ba- tse , group; wi^n , one; e- $\check{\text{c}}\text{ka}$, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
12. Mi, sun; li-e, setting; ge, the places; ta , in that direction, 29, 44, 59.
13. Ni, river; u-ga-xthi, bend; wi^n , one; e-dsi, there; no^n no^n , is; a, they said.
15. Ni, river; u-ga-xthi, bend; wi^n , one; e- $\check{\text{c}}\text{ka}$, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.

16. Tsi-zhiⁿ-ga, little house; wiⁿ, one; a-çi-thu-çe, directed their footsteps toward; a-ka, they, 33, 47, 63.
17. Zhiⁿ-ga, the little ones; wa-çi-thu-çe, direct their footsteps toward these; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 34, 48, 64.
18. Wa-çi-thu-çe, the act of of taking footsteps; gi-o-țs'e-ga, easy for them; ța, that it may; ba, they; shoⁿ, purpose; a-ka, they, 35, 49, 65.
20. Wa-çi-thu-çe, direct their footsteps; ga noⁿ, toward what; shki, and; a, hiⁿ a, interrogative particles; e-ķi-a, said to one another; bi, they; a, they said, 36, 51.
21. U-ķ'u-be, valleys; thoⁿ-ba, two; a-çi-thu-ça, direct their footsteps toward; ba, they; doⁿ, did; a, they said.
22. U-ķ'u-be, valleys; thoⁿ-ba, two; e-çka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
23. Wa-dsu-ța, animals; thoⁿ-ba, two; a-çi-thu-ça, direct their footsteps toward; ba, they; doⁿ, did.
24. Wa-dsu-ța, animals; thoⁿ-ba, two; e-çka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
25. Wa-dsu-ța, animals; u-ba-țse, groups; thoⁿ-ba, two; a-ķi-gtha-thiⁿ, that keep themselves together; noⁿ noⁿ, habitually; a, they said, 27.
28. E-çka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
30. Ni, river; u-ga-xthi, bends; thoⁿ-ba, two; e-dsi, there; noⁿ noⁿ, are; a, they said.
32. Ni, river; u-ga-xthi, bends; thoⁿ-ba, two; e-çka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
37. U-ķ'u-be, valleys; tha-bthiⁿ, three; a-çi-thu-ça, direct their footsteps toward; ba, they; doⁿ, did; a, they said.
38. U-ķ'u-be, valleys; tha-bthiⁿ, three; e-çka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
39. Wa-dsu-ța, animals; tha-bthiⁿ, three; a-çi-thu-ça, direct their footsteps toward; biⁿ da, they did.
40. Wa-dsu-ța, animals; tha-bthiⁿ, three; e-çka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
41. Wa-dsu-ța, animals; u-ba-țse, groups; tha-bthiⁿ, three; a-ķi-gtha-thiⁿ, keep themselves together; noⁿ noⁿ, habitually; a, they said.
43. Wa-dsu-ța, animals; u-ba-țse, groups; tha-bthiⁿ, three; e-çka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
45. Ni, river; u-ga-xthi, bends; tha-bthiⁿ, three; a-çi-thu-ça, direct their footsteps toward; biⁿ da, they did.
46. Ni, river; u-ga-xthi, bends; tha-bthiⁿ, three; e-çka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.

52. U-k'u-be, valleys; do-ba, four; a-çi-thu-ça, direct their footsteps toward; biⁿ da, they did.
53. U-k'u-be, valleys; do-ba, four; e-çka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
54. Wa-dsu-ța, animals; do-ba, four; a-çi-thu-ça, direct their footsteps toward; biⁿ da, they did.
55. Wa-dsu-ța, animals; do-ba, four; e-çka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
56. Wa-dsu-ța, animals; u-ba-tse, groups; do-ba, four; a-ki-gtha-thiⁿ, that keep themselves; noⁿ noⁿ, habitually; a, they said.
58. Wa-dsu-ța, animals; u-ba-tse, groups; do-ba, four; e-çka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.
60. Ni, river; u-ga-xthi, bends; do-ba, four; e-dsi, there; noⁿ noⁿ, are; a, they said.
62. Ni, river; u-ga-xthi, bends; do-ba, four; e-çka, indeed; e-wa-ka, they meant; zhi, not; a-ka, they.

WI'-GI-E TŌ^N-GA

(Free translation, p. 254; Osage version, p. 437)

1. He-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; țsi, house; ga, in this, 3, 6, 11, 16, 20, 23, 25, 29, 31, 35, 39, 42, 46, 49, 51, 58, 63, 65, 76, 80, 89, 96, 101, 106, 110, 113, 118, 122, 141, 146, 151, 155, 162, 165, 173, 176, 180, 182, 187, 193, 200, 204, 213, 224, 233, 235, 245, 255, 267, 270, 275, 279, 282, 284, 286, 289, 292, 297, 303, 307, 310, 312, 317, 321, 324, 328, 331, 333, 337, 341, 344, 348, 352, 356, 359, 362, 366, 370, 375, 378, 381, 385, 387, 391, 395, 397, 400, 402, 407, 410, 412, 414, 417, 420, 422, 427, 429, 431, 433, 435, 440, 443, 448, 450, 455, 458, 461, 464, 467, 470, 472, 476, 480, 482, 487, 493, 496, 498, 502, 504, 509, 513, 516, 518, 522, 525, 532, 536, 540, 544, 548, 551, 555, 557, 560, 563, 566, 569, 572, 575, 580.
2. Tsi-zhu, the Tsi-zhu division; u-dse-the, fireplaces; pe-thoⁿ-ba, seven; bi, they; a, they said.
4. Wi-çoⁿ-ga, my younger brothers; e-ki-e, said to one another; a-ka, they, 47, 102, 147, 183, 293, 403, 451, 494.
5. Woⁿ-da, it seems certain; hiu-dse, below; ța, there; oⁿ-ga-tha, we go to dwell; ba, we; thoⁿ-ta, possible; zhi iⁿ da, it is not; e-ki-a, said to one another; bi, they; a, they said.
7. Sho-ka, messenger; wa-ba-xi, principal; toⁿ, the standing; a, they said, 12, 52, 66, 78, 90, 107, 111, 123, 132, 142, 152, 156, 167, 188, 194, 205, 215, 225, 236, 246, 256, 298, 304, 325, 345, 376.
8. Wi-çoⁿ-ga, my younger brother; e-gi-e, said to him; a-ka, they, 108, 153, 189, 299, 314, 322, 334, 342, 353, 371, 388.

9. Woⁿ-da, it seems certain; hiu-dse, below; ʔa, there; oⁿ-ga-tha, we go to dwell; ba, we; thoⁿ-ta, possible; zhi iⁿ da, it is not; e-gi-a, said to him; bi, they; a, they said.
10. O-ʔoⁿ-be, search; ga-xa, make; thiⁿ ha, go forth; e-gi-a, said to him; bi, they; a, they said, 77, 121, 131, 140, 166, 192, 203, 214, 223, 234, 244, 254, 302, 323, 343, 374.
13. Thu-e, in haste; xtsi, verily; the-e, went forth; doⁿ, did; a, they said, 53, 67, 79, 91, 112, 124, 133, 143, 157, 168, 195, 206, 216, 226, 237, 247, 257, 377.
14. Wa-zhiⁿ-ga, bird, eagle; wa-tha-xthi, stain, evil thoughts; thiⁿ-ge, none; thiⁿ-kshe, the sitting; a, they said, 21.
15. E-dsi, at that moment; xtsi, verily; a-thiⁿ, bringing with him; gi-e, he returned; doⁿ, did; a, they said, 55, 69, 82, 93, 115, 126, 135, 145, 159, 170, 197, 208, 218, 228, 239, 249, 260.
17. Wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened, a, they said, 56, 70, 83, 94, 116, 127, 136, 160, 171, 198, 209; 219, 229, 240, 250, 261, 318, 338, 360, 363, 367, 392, 398, 423, 441, 445.
18. The, this, the eagle; i-hiu-dse, by its aid downward; oⁿ-ga-the, we go; ʔa, shall; bi, we by its strength; thiⁿ-kshe, he who here sits; e, to say; tsi-the, he hastened; a, they said.
19. She, that, the eagle; e, is he; toⁿ, who stands at your side; a-tha, it is; e-gi-e, said to him; a-ka, they.
22. I-hiu-dse, by the strength of the eagle they descended; a-hiu, and came to earth; bi, they; a, they said.
24. O-ga-wiⁿ-xe, soaring in circles; do-ba, of four; ga-xe, making; noⁿ-zhiⁿ, he stood; a, they said.
26. Ci, footsteps; thu-ça, they took; ba, they; doⁿ, did; a, they said; 30, 36, 43.
27. Zhoⁿ, tree; pa-çi, the tops of; pe-thoⁿ-ba, seven.
28. Ga, upon these trees; a-toⁿ, they alighted and stood; a-ti, they had come; a-ka, they.
32. U-k'u-be, valley; ha-thoⁿ-çka, of no particular size; doⁿ, a; a, they said, 258.
33. Thiu-xe-ʔs'a-zhi, the never dying willow; toⁿ, that stood in the valley; noⁿ, the; a, they said, 259.
34. E-dsi, they approached, and close to it; xtsi, verily; hi, they came; noⁿ-zhiⁿ, paused; toⁿ, and stood; a, they said, 38.
37. 'Iⁿ-pa-çi, the top of a rocky cliff; ha-thoⁿ-çka, that was of no particular size; doⁿ, a; a, they said.
40. 'Iⁿ-çka, White-rock; shki, also; a, they said.
41. Zha-zhe, name; oⁿ-ki-ʔoⁿ, we shall make to be ours; ʔa, shall; i tsiⁿ da; we shall, 521, 524, 527, 562, 565.
44. Moⁿ-xe, heavens; pe-thoⁿ-ba ha, the seventh.
45. Hi, they approached and came to; noⁿ-zhiⁿ, they paused and stood; a-ka, they.

48. Woⁿ-da, it seems certain; ga-ni-tha, without order, with no organization; çï footsteps; oⁿ-thu-ça, we take (to make any progress as a people); ba, we; thoⁿ-ta, possible; zhi iⁿ da, it is not; e-çi-e, said to one another; a-ka, they.
50. O-çoⁿ-be, search; ga-xe, made; tse a-tha, let there be; e-çi-a, said to one another; bi, they; a, they said, 105, 150, 186, 296.
54. 'Iⁿ-zhu-çka (archaic), stone, rock, or boulder; zhu-dse, red; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
57. The, of this boulder; çï, a foot; oⁿ-çi-tha, let us make for ourselves; ba, we; thoⁿ-tse iⁿ da, it may be suitable.
59. She, that; e-shnoⁿ, is the very object; u-tha-dse, for which you have been making search; tha toⁿ she a, as you stand; wi-çoⁿ-ga, my younger brother; e-gi-e, said to him; a-ka, they, 175, 263.
60. Zhiⁿ-ga, the little ones; çï, a foot; çi-the, make of it for themselves; moⁿ-thiⁿ, as they travel the path of life; çta, shall; i tsiⁿ da, they shall; e, to say; tsi-the, they hastened; a, they said, 72, 85, 97.
61. Çï, a foot; çi-the, they make of it for themselves; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 73, 86, 98.
62. Çï, foot; ba-xtho-ga, pierce, wound; zhi, not; çi-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; çta, shall; i tsiⁿ da, they shall; e, to say; tsi-the, they hastened; a, they said, 74, 87, 99.
64. Xa-dse, grasses; noⁿ-sha-tha-ge, tread down, crush with the foot; çi-the, enable themselves to; moⁿ-thiⁿ, as they travel the path of life; çta, shall; i tsiⁿ da, they shall; e, to say; tsi-the; they hastened; a, they said, 75, 88, 100.
68. 'Iⁿ-zhu-çka, stone, rock, or boulder; çta-be, the black; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
71. The, this, the black boulder; zhiⁿ-ga, the little ones; çï, a foot; çi-the, make of for themselves; ba, they; thoⁿ-çse iⁿ da, it may be suitable for them; e, to say; tsi-the, he hastened; a, they said, 84, 95.
81. 'Iⁿ-zhu-çka, stone, rock, or boulder; çï, yellow; i-ga-xu, streaked with yellow; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
92. 'Iⁿ-zhu-çka, stone, rock, or boulder; sha-be, dark; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
103. Wa-xo-be, a sacred object; pi-zhi, the mysterious; a, they said, 148, 184, 190, 294, 300, 372, 404.
104. We-çi-k'oⁿ, articles for ceremonial use; thiⁿ-ge iⁿ da, there are none, are lacking; e-çi-a, said to one another; bi, they; a, they said, 149, 185, 295, 405.
109. O-çoⁿ-be, make search; tha-the, you cause; çse a-tha, we bid you; e-gi-e, said to him; a-ka, they, 154.

114. Moⁿ-hiⁿ-çi, flint; zhu-dse, the red; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
117. The, this, red flint; zhiⁿ-ga, the little ones; moⁿ-hiⁿ, knife; tha, make of; ba, they; thoⁿ tse iⁿ da, it may be suitable for them; e, to say; tsi-the, he hastened; a, they said, 128, 137, 161, 172.
119. Zhiⁿ-ga, the little ones; moⁿ-hiⁿ, knife; tha, make of it; ba, they; thoⁿ-ta, suitable; zhi a, is not; wi-çoⁿ-ga, my younger brother; e-gi-e, said to him; a-ka, they, 129, 138, 163.
120. E-zhi-çka, not the right kind; u-çoⁿ-ga, not quite; xtsi iⁿ da, verily; e-gi-e, said to him; a-ka, they, 130, 139, 164, 202, 212, 222, 232, 243, 253.
125. Moⁿ-hiⁿ-çi, flint; to-ho, the blue; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
134. Moⁿ-hiⁿ-çi, flint; çi, yellow; i-ga-xu, streaked with; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
144. Moⁿ-hiⁿ-çi, flint; ça-be, the black; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
158. Moⁿ-hiⁿ-çi, flint; çka, the white; thiⁿ-kshe, the sitting; noⁿ, the; a, they said.
169. Moⁿ-hiⁿ, knife; i-ba-btho-ga, round-handled; kshe, the long; noⁿ, the; a, they said.
174. She, that; shoⁿ e tho, is satisfactory; e-gi-a, said to him; bi, they; a, they said, 268.
177. Zhiⁿ-ga, the little ones; moⁿ-hiⁿ, knife; the, make of it; ta, shall; i tsiⁿ da, they shall; e, to say; tsi-the, he hastened; a, they said.
178. Zhiⁿ-ga, the little ones; moⁿ-hiⁿ, knife; tha, make of it; bi, they; doⁿ, when; a, they said.
179. Da, things of any kind, enemies; i-ba-kshiⁿ-da, fail to cut with it effectually; zhi, not; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta, shall; i tsiⁿ da, they shall; e, to say; tsi-the, they hastened.
181. Moⁿ-hiⁿ, knife; gi-pa-hi it shall always be sharp; ki-the, they shall cause it to be so; moⁿ-thiⁿ, as they travel the path of life; ta, shall; i tsiⁿ da, they shall; e, to say; tsi-the, they hastened; a, they said.
191. We-ki-k'oⁿ, articles for ceremonial use; thiⁿ-ge iⁿ da, there are none, lacking; e-gi-e, said to him; a-ka, they, 301, 373.
196. Ça-gtho-hi, hickory tree; toⁿ, standing; noⁿ, the; a, they said.
199. The, this tree; zhiⁿ-ga, the little ones; we-ga-thu-ça, as a weapon to strike with, a club; ba, they; thoⁿ-tse a-tha, it may be suitable for their use; e, to say; tsi-the, he hastened; a, they said, 210, 220, 230, 241, 251, 262.
201. Zhiⁿ-ga, the little ones; we-ga-thu-ça, use for a club; ba, they; thoⁿ-ta, suitable; zhi iⁿ da, it is not; e-gi-e, said to him; a-ka, they, 211, 221, 231, 242, 252.

207. Ça-gtho-ha-sho-ga, the thick-barked hickory tree; toⁿ, standing; noⁿ, the; a, they said.
217. P^on-^{to}n-ga, hi, the large hickory nut tree; toⁿ, standing; noⁿ, the; a, they said.
227. Pⁱ-çⁱ-hi, acorn tree, the dark oak; toⁿ, standing; noⁿ, the; a, they said.
238. Zhoⁿ-zhi-hi, red-wood, the red oak tree; toⁿ, standing; noⁿ, the; a, they said.
248. Zhoⁿ-sha-be, dark-wood tree, the red-bud; toⁿ, standing; noⁿ, the; a, they said.
264. Zhiⁿ-ga, the little ones; we-ga-thu-ça, use for a war club; moⁿ-thiⁿ, as they travel the path of life; ç^a, shall; i tsiⁿ da, they shall; e, to say; tsi-the, they hastened; a, they said.
265. Zhiⁿ-ga, the little ones; we-ga-thu-ça, use as a club; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
266. We-çi-i-he-the, they shall use it to make fall, their enemies; moⁿ-thiⁿ, as they travel the path of life; ç^a, shall; i tsiⁿ da, they shall; e, to say; tsi-the, they hastened; a, they said.
269. Gthu-çe, to take up; a-tsia-tha, they hastened; bi, they; a, they said, 409, 437, 466.
271. Moⁿ-hiⁿ, knife; noⁿ-pe-wa-the, fear-inspiring; xtsi, verily; iⁿ da, it is; e-çi-a, said to one another; bi, they; a, they said.
272. Moⁿ-hiⁿ, knife; wa-çoⁿ-da, mysterious; xtsi, verily; iⁿ da, it is; e-çi-a, said to one another; bi, they; a, they said.
273. Moⁿ-hiⁿ-wa-çoⁿ-da, Mysterious-knife; shki, also; a, they said.
274. Zhiⁿ-ga, the little ones; zha-zhe, name; çi-^{to}n, make to be theirs; ç^a, shall; i tsiⁿ da, they shall; e, to say; tsi-the, they hastened; a, they said.
276. Moⁿ-hiⁿ, knife; i-ba-btho-ga, round-handled; doⁿ, the; a, they said.
277. I-ba-çpoⁿ, to nudge or thrust with it, the willow tree; a-tsia-tha, they proceeded; bi, they; a, they said.
278. Wa-biⁿ, blood; ba-dsu-zhe, gushed from the cut; gthe, quickly; toⁿ, as he (the performer of the act) yet stood near; a, they said.
280. Ba-zha-be, to cut and peel the bark from the trunk of the tree; a-tsia-tha, they proceeded; bi, they; a, they said.
281. Ç^a-dse, winds, the four winds; e-noⁿ-ha, for each one they first stripped the bark from four sides of the trunk; xtsi, verily; kshi-the, they made for it; toⁿ, as he (the performer of the act) stood; a, they said.
283. Ba-xoⁿ, to cut the trunk into the desired length; a-tsia-tha, they proceeded; bi, they; a, they said.

285. Ba-çke-be, to hew and to shave it to the desired size; a-tsia-tha, they then proceeded; bi, they; a, they said.
287. We-tsiⁿ, a weapon to strike with, a club; ho-noⁿ-ka, the back of a fish; e-goⁿ, they made it to resemble; kshe, the long club; a, they said, 408, 436, 465, 473, 477, 484, 489.
288. Gthi-shtoⁿ, to finish their weapon; a-tsia-tha, they proceeded; bi, they; a, they said.
290. Noⁿ-be, between his hands; u-bi-zhu-zhu-e, he (the carver), caressed and stroked the weapon; doⁿ, he did; a, they said, 438, 468.
291. Bi-hu-toⁿ, and made it to utter a cry of exultation; u-ha-ha-e, at each stroke; toⁿ, as he stood; a, they said, 439, 469.
305. Hoⁿ-ba, the day; i-ťa-xe, the beginning of; thoⁿ-dsi, at that time; a, they said, 326, 346, 379.
306. Ga-gi-gi-dse, swaying from side to side; hi-the, came the sight of his form; noⁿ-zhiⁿ, the sight, the picture stood; a, they said, 327, 347, 380.
308. O-pa-çe, in the evening of the day; thoⁿ-dsi, at that time; a, they said, 329, 349, 382.
309. Wi-çoⁿ-ga, my younger brother; gi, returning; thiⁿ da, he is moving; e-çi-a, said to one another; bi, they; a, they said, 330, 350, 383.
311. O-gi-çi-a, speak to your brother; ba, all of you; thiⁿ ha, go forth; e-çi-a, they said to one another; bi, they; a, they said, 332, 351, 386.
313. Hi-koⁿ, his legs below the knees; ga-xo-dse, stricken and worn gray by the grasses; xtsi, verily; gthi, having returned; noⁿ-zhiⁿ, he stood; toⁿ, standing; a, they said.
315. Ha ťa ha, how has it fared with you; xtsi, verily; a, they said, 335, 354, 389.
316. Wa-xpa-thiⁿ, to suffer from exhaustion or any hardship; tha thiⁿ-sha, you have been wont; zhi, not; noⁿ, usually; a, they said, 336, 355, 390.
319. U-ķ'u-be, valley; wiⁿ, one or first; pshi a-tha, I have been to; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said.
320. Oⁿ-ha-goⁿ, for me a happening; moⁿ-zhi, there was not; xtsi, verily; iⁿ da, it is true; e, to say; tsi-the, he hastened; a, they said, 340.
339. U-ķ'u-be, valley; thoⁿ-ba, two or a second; pshi a-tha, I have been to; e, to say; tsi-the, he hastened; a, they said.
357. Shli-noⁿ-dse, knees; ga-xo-dse, stricken and worn gray by the grasses; xtsi, verily; a, they said.
358. Gthi-noⁿ-zhiⁿ, having returned he stood; toⁿ, standing; a, they said.

361. U-*k'*u-be, valley; tha-bthiⁿ, three or a third; pshi a-tha, I have been to; e, to say; tsi-the, he hastened; a, they said.
364. Ni-*ka*, man; wiⁿ, one; u-shkoⁿ, have moved therein; bi, he; tse a-tha, there being signs that he had; e, to say; tsi-the, he hastened; a, they said.
365. O-shkoⁿ, at the places where he had moved; hoⁿ, what were the signs like; toⁿ, at the places where he had stood; e-gi-e, said to him; a-ka, they.
368. *Çi*-pa, toes; zha-*ta*, cloven; xtsi, verily; bi, he; tse a, he is, from the signs; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said.
369. Xa-dse, the grasses; noⁿ-xthoⁿ-zhe, he had crushed with the weight of his feet; i-tse-tha, where he had placed them; bi, he; tse a-tha, he had; e, to say; tsi-the, he hastened; a, they said.
384. I-zhu-zhu-ba, with rapid strides; xtsi, verily; gi, returning; thiⁿ iⁿ da, he is moving; e-ki-a, said to one another; bi, they; a, they said.
393. U-*k'*u-be, valley; do-ba, four or a fourth; pshi a-tha, I have been to; e, to say; tsi-the, he hastened; a, they said.
394. Ni-*ka*, man; wiⁿ, one; u-shkoⁿ, had moved therein; bi, he; tse, had; e-pshe noⁿ, that I had spoken of; e-dsi, there at the place; a-ka, he is; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said.
396. O-shkoⁿ, in appearance; hoⁿ, what is he like; toⁿ, as he stood; e, to say; tsi-the, they hastened to say; a, they said, 421, 444.
399. Noⁿ-pe-wa-the, fear-inspiring, formidable in appearance; xtsi, verily; a-ka, he is; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said, 424, 430, 447.
401. Wa-pa-hi, sharp weapons; *to*ⁿ a-ka tha, he has; e, to say; tsi-the, he hastened, 426, 446.
406. Thi-*to*-ge gtha, make haste; ba, you; thiⁿ ha and go forth; e-*ki*-a, said to one another; bi, they; a, they said, 434, 452, 471, 495.
411. U-zhoⁿ-ge, path, file; wiⁿ-a-ha, in a single; *çi*-thu-*çe*, took footsteps, went forth; toⁿ, they did; a, they said.
413. U-ba-noⁿ-the, ceremonial pauses or stops; do-ba, four; kshi-the, they made for him; a-ka, they.
415. We-do-ba oⁿ, at the fourth pause; tse dsi, then and there; a, they said.
416. I-ga-dsi-oⁿ, they stood abreast in a single line; i-he-the, they laid their line; a-ka, they.
419. Ni-*ka*, man; wiⁿ, one; e-dsi a-ka, there is at that place; e-pshe noⁿ, as I have said; the a-ka, here he is; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said, 442.

425. Da-doⁿ, things of any kind, living things; ni-the, permit to live, mercy; thiⁿ-ge a-ka, he has none; e-zha mi a, to my thinking; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said.
428. He zhiⁿ-ga, little horns; toⁿ a tha, he has; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said.
432. Wa-zhiⁿ, courage or temper; pi-zhi, bad; xtsi, verily; bi a, he has; wi-zhiⁿ-the, my elder brothers; e, to say; tsi-the, he hastened; a, they said, 449.
453. T̄si-zhū, the T̄si-zhu division; u-dse-the, having fireplaces; pe-thoⁿ-ba, seven; ni-ka-shi-ga, a people; ba doⁿ, they were; a, they said.
454. Xtha-xtha, timid or craven; thiⁿ-ge, there were none; xtsi, verily; ni-ka-shi-ga, a people; a-ka, they were.
456. Ni-ka, man; wi-oⁿ-woⁿ, whoever; the, who lives; e-shki doⁿ, he may be; a, they said.
457. Wa-noⁿ-xe, spirits, ghosts; a-dsi, to their abode; the, to go; ta, shall; tsiⁿ da, he shall; e-ki-e, said to one another; a-ka, they, 460, 463.
459. Wa-dsu-ta, animal; be, whoever; i-zhiⁿ-ge, his son; shki doⁿ, he may be; a, they said.
462. To-ka noⁿ-zhiⁿ, of those who stand erect, men; wi-oⁿ-woⁿ, whichever one; the, living; e-shki doⁿ, he may be; a, they said.
474. Gthi-u-bthiⁿ, to brandish it with a quick motion; a-tsia-tha, they proceeded; ba doⁿ, and; a, they said, 479, 485, 490.
475. Wi-t̄si-go, my grandfather; ga-ho-shoⁿ-u-ha, they struck with a sudden shock, making him to plunge forward; ba, they; doⁿ, and; a, they said.
478. Iⁿ-thoⁿ-bi-oⁿ, at the second time; tse-dsi, there and then; a, they said.
481. Wi-t̄si-go, our grandfather; ga-ta-kshiⁿ, they struck him with a shock; i-the-tha, that sent him staggering; bi, they; a, they said.
483. I-tha-bthiⁿ-oⁿ, at the third time; tse dsi, there and then; a, they said.
486. Wi-t̄si-go, our grandfather; ni-dse a-ta, they struck him so that only upon his hind quarters; moⁿ-gthe, he was able to stand; thiⁿ-kshe, thus they made him to sit; ga-xe, they made him helpless; a-ka, they.
488. We-do-ba-oⁿ, at the fourth time; tse dsi, there and then; a, they said.
491. Ha-shi, they struck him so that he whirled around; pa-gthe, and fell with his head toward the rear; xtsi, verily; a, they said.
492. Wa-liⁿ, blood; ga-ta-the, spilling from his body; i-he-the, they made him to lie; a-ka, they.

497. A-bi-ṭa-ṭa, they placed their hands upon his body to test his quality; a-ka, they.
499. Zhe-ga, the hind leg; tha-ṭa, the left; kshe, the long; a, they said, 511.
500. Ga-wiⁿ, to cut in a long and circular incision; a-tsia-tha, they proceeded to in haste; a-ka, they, 512, 550.
501. Wa-shiⁿ, fat; u-ba-zhiⁿ, protruding through the incision; tsi-the, appeared quickly; through the cut they made; a-ka, they.
503. I-u-tha-bthoⁿ-ṣe, they took pieces of the fat into their mouths to taste of it; a-tsia-tha, they proceeded; bi, they; a, they said.
505. I-u-wa-noⁿ-be, it is noⁿ-be to the taste (there is no English equivalent for the word noⁿ'-be, which is used by the Osage to characterize the taste of nuts and of fats); xtsi iⁿ da, verily it is; e-ḱi-a, said to one another; bi, they; a, they said.
506. Zhiⁿ-ga, the little ones; noⁿ-bthe, for food; the, use it; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall; e, to say; tsi-the, he hastened; a, they said.
507. Zhiⁿ-ga, the little ones; noⁿ-bthe the, use it for food; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
508. A-dsu-ṭa, their limbs; i-ga-ṣi-ge, shall stretch in growth by its use; ḱi-the, this they shall do for themselves; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall; e, to say; tsi-the, they hastened; a, they said.
510. Ni da-ḱa-dse, boiling water; u-bi-doⁿ, they shall dip it into to prepare it; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall; e, to say; tsi-the, they hastened; a, they said.
514. Ḷi-ṣi-ga, elastic; zhi, not; xtsi iⁿ da, verily it is; e-ḱi-a, said to one another; bi, they; a, they said.
515. We-ḱi-ḱ'oⁿ, an article for ceremonial use; the, they shall make of it; moⁿ-thiⁿ, as they travel the path of life; ṭa i tsiⁿ da, they shall; e, to say; tsi-the, they hastened; a, they said.
517. We-thiⁿ, strap or cord; ṣa-gi, strong; xtsi iⁿ da, verily it is; e-ḱi-a, said to one another; bi, they; a, they said.
519. Wa-xo-be, a sacred object; oⁿ-gi-the, we shall make of it; ṭai tsiⁿ da, we shall; e, to say; tsi-the, they hastened; a, they said, 529, 556, 559, 568, 571, 574, 577, 579, 582.
520. We-thiⁿ-ṣa-gi, Strong-strap; shki, also; a, they said.
523. We-thiⁿ-ga-xe, Strap-maker; shki, also; a, they said.
526. We-thiⁿ-zhiⁿ-ga, Little-strap; shki, also; a, they said.
528. O-thoⁿ-da, the remaining center; ga, this; thiⁿ-kshe, sitting; a, they said.
530. Ṭse-ha-wa-gthe, shield; oⁿ-gi-the, we shall make of it; oⁿ-moⁿ-thiⁿ, as we travel the path of life; ṭa i tsiⁿ da, we shall; e, to say; tsi-the, they hastened; a, they said.

531. Zhiⁿ-ga, the little ones; i-gi-ni-tha, shall make of it a protection; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall; e, to say; tsi-the, they hastened; a, they said.
533. Mi, sun; hi-e, the setting of; ge, the places; ʔa, from that direction, 537, 541, 545.
534. Wa-pa-hi, sharp weapons; a-kia-sha, equal in numbers; thiⁿ-ge, none; a-thiⁿ, bringing with them; a-hi, they come; bi, they; shki, and; doⁿ, when; a, they said, 538, 542, 546.
535. Wa-pa-hi, sharp weapons; ge-goⁿ, to be ineffective; bi, they; ʔi-the, they shall cause them to be; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall; e, to say; tsi-the, they hastened; a, they said.
539. Wa-pa-hi, sharp weapons; a-gtha, to pierce and stand out from our bodies; ba zhi, they not; oⁿ-ʔi-the, we cause ourselves to be; oⁿ-moⁿ-thiⁿ, as we travel the path of life; ʔa i tsiⁿ da, we shall; e, to say; tsi-the, they hastened; a, they said.
543. Wa-pa-hi, sharp weapons; a-ʔi-tha-zha-ʔa, to pass by us as in forked lines; bi, we; oⁿ-ʔi-the, we cause ourselves to be; oⁿ-moⁿ-thiⁿ, as we travel the path of life; ʔa i tsiⁿ da, we shall; e, to say; tsi-the, they hastened; a, they said.
547. Wa-pa-hi, sharp weapons; a-bu-zha-zha-ʔa, pass harmlessly by in forked lines; bi, they; ʔi-the, cause themselves to be safe from the flying weapons; moⁿ-thiⁿ, as they travel the path of life; ʔa i tsiⁿ da, they shall; e, to say; tsi-the, they hastened; a, they said.
549. Thiu-ba-he, the side of the buffalo; tha-ʔa, the left; ga, this; kshe, the long; a, they said.
552. We-thiⁿ-zhiⁿ-ga, slender straps; pe-thoⁿ-ba, seven.
553. ʦsi-zhu, the ʦsi-zhu division; u-dse-the, possessing fireplaces; pe-thoⁿ-ba, seven in number.
554. E-noⁿ-ha, one for each fireplace; kshi-the, they made; a-ka, they.
558. He, horn; tha-ʔa, left; ga, this; tse, standing; a, they said, 567.
561. He-thi-shi-zhe, curved horns; shki, also; a, they said.
564. He-thi-zha-ge, outspread horns; shki, also; a, they said.
570. ʦiⁿ-dse, tail; ga, this; tse, standing; a, they said.
573. ʦse-dse-xe, the bladder; ga, this; thiⁿ-kshe, sitting; a, they said.
576. Noⁿ-dse-u-thi-xiⁿ, that which covers the heart, heart sack; ga, this; thiⁿ-kshe, the sitting; a, they said.
578. ʦa-xiⁿ, hair of the head; ga, this; thiⁿ-kshe, the sitting; a, they said.
581. I-ʔi, chin; ga, this; thiⁿ-kshe, the sitting; a, they said.

NI'-KI WI'-GI-E OF THE TSI'-ZHU WA-SHTA'-GE

BY MO^N-ZHO^N-A'-KI-DA

(Free translation, p. 277; Osage version, p. 453)

1. Ha tha tsi ta, a biⁿ da, tsi ga (archaic, untranslatable).
2. Zhiⁿ-ga, the little ones; ni-ka-shi-ga, a people; ba, they; zhi a-tha, they are not; wi-çoⁿ-ga, my younger brothers; e-ki-e, said to one another; a-ka, they, 11.
3. Wi-çoⁿ-ga, my younger brothers, 20, 25, 54, 167, 172, 181, 205, 207, 212, 231.
4. U-çoⁿ-be, search; tha-the, you cause to be made; ta bi a, you shall; wi-çoⁿ-ga, my younger brothers, 10, 21, 31.
5. Wi-çoⁿ-ga, a younger brother; ga, as thus; xtsi, verily; hi-tha, they spake; i doⁿ, when they; a, they said.
6. Moⁿ-xe, heavens; u-ça-ki-ba, the divisions of; wiⁿ, one, or the first; a, they said, 23.
7. E-dsi, there at the place; xtsi, verily; hi, having come to; noⁿ-zhiⁿ, paused, stood; a, they said, 24, 35, 57, 112, 114, 122, 137, 176.
8. Wi-zhiⁿ-the, my elder brothers; a, they said, 165, 183, 209, 240.
9. Oⁿ-ha-goⁿ, a happening for me; moⁿ-zhi, none for me; xtsi, verily; a, they said.
12. Ka-xe-wa-hu-ça, the youngest of the brothers; toⁿ, the standing; a, they said, 32.
13. Ga, as thus; xti, verily; hi-tha, they spake; i doⁿ, when they; a, they said, 149.
14. Moⁿ-xe, heavens; u-ça-ki-ba, the divisions of; wiⁿ, one, a second one; hi, having arrived there; noⁿ-zhiⁿ, paused, stood; a, they said.
15. Wa-koⁿ-da, god of darkness; u-ga-sha-be, struck the heavens with darkness; xtsi, verily; doⁿ, when; a, they said, 26.
16. He-dsi, at that moment; xtsi, verily; a-gthi, having returned; noⁿ-zhiⁿ, stood; a, they said, 27.
17. Wi-çoⁿ-ga, my younger brother; ha-ta-ha, how has it fared with you; xtsi, verily; wa-xpa-thiⁿ, to thus suffer; tha thiⁿ sha, has been your wont; zhi noⁿ, it has never been; a, they said, 28.
18. Moⁿ-xe, heavens; u-ça-ki-ba, the divisions of; wiⁿ, another one; pshi a-tha, I have been to.
19. E-goⁿ, anything like what we want; thoⁿ-ta, possible; zhi a, it is not; wi-zhiⁿ the; my elder brothers; a, they said, 29.
22. Wi-zhiⁿ-the, my elder brothers; ga, as thus; xtsi, verily; hi-tha, spake; i doⁿ, when they.
30. Ha, O; wi-çoⁿ-ga, my younger brothers; e-ki-e, said to one another; thoⁿ-ka, they.

33. Thu-e, in haste; xtsi, verily; hi the, went forth; a, they said, 164, 174, 208, 217, 232.
34. Moⁿ-xe, heavens; u-ça-ki-ba, the divisions of; we-do-ba, the fourth; kshe, that lay; a, they said.
36. Ni-ka-wa-koⁿ-da-gi, the man of mystery; thiⁿ-kshe, at his abode; a, they said.
37. Tho, in his presence; toⁿ, where he stood; hi, having arrived there; noⁿ, zhiⁿ, paused, stood; a, they said.
38. Ni-ka-shi-ga, a person; wiⁿ, one; the a-ka, here is; wi-zhiⁿ-the, my elder brothers; a, they said, 59.
39. Noⁿ-pe-wa-the, fear-inspiring; xtsi, verily; a-ka, he is; wi-zhiⁿ-the, my elder brothers; a, they said, 60.
40. Noⁿ-pe-wa-the, fear-inspiring; shki, and; zha-zhe; ki-foⁿ, has for his own; a-ka, he; e-zha-mi iⁿ da, I believe.
41. Ha, O; wi-tsi-go-e, my grandfather; e-gi-a, said to him; bi, they; a, they said, 58.
42. Zhiⁿ-ga, the little ones; zhu-i-ga their bodies; tha, they make of me; ba, they; thoⁿ-tse, may well; mi-kshe iⁿ da, I who sit here.
43. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, they make of me; bi, they; doⁿ, when, 124, 142, 144, 152, 158.
44. I-tš'a, causes of death; thiⁿ-ge, to have none; ki-the, cause themselves to; ta i tsiⁿ da, they shall.
45. Gthe-doⁿ-zhiⁿ-ga, Little-hawk; shki, and; a, they said.
46. Zha-zhe, name; ki-foⁿ, make to be theirs; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
47. U-noⁿ, old age; a bi, the stage of life spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 52, 71, 82, 89, 96, 102, 120, 125, 133, 145, 171, 194, 201, 226, 247.
48. Gthe-doⁿ-wiⁿ, Hawk-maiden; shki, also; a, they said.
49. Zha-zhe, name; a-ki-foⁿ, I have made to be my own; a-thiⁿ-he iⁿ da, in my life's journey.
50. E-shki doⁿ, that name also; a, they said, 245.
51. Zhiⁿ-ga, the little ones; zha-zhe, name; ki-foⁿ, they shall make to be their own; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
53. Wi-noⁿ, the only one; bthiⁿ, I; moⁿ-zhi, am not, 135, 147, 154.
55. Wi-çoⁿ-ga, a younger brother; tho-e, in haste; xtsi, verily; hi-the, went forth; doⁿ, did; a, they said.
56. Tho-xe Pa-thi-hoⁿ, to Tho-xe Lift-ye-your-heads; toⁿ, where he stands, in his abode, 83.
61. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, make of me; ba, they; thoⁿ-tse, may well; a-toⁿ-he iⁿ da, I stand.
62. Moⁿ-ki-çin-dse, he threw himself to the ground; tsi the, proceeded to; doⁿ, when; a, they said, 84.

63. Ha-ba-koⁿ-ce-ci-da, ripens with the corn; e-goⁿ, like the corn; toⁿ, standing; noⁿ, the; a, they said.
64. U-doⁿ-be, a sight; tha-gthiⁿ, beautiful, pleasing; xtsi, verily; hi-tse-the, he made to stand upon the ground; toⁿ, as he stood; a, they said.
65. Ga tse shki, of this also; zhu-i-ga, their bodies; tha, they make of; ba, they; thoⁿ-tse iⁿ da, it will be suitable for them.
66. I-u-tha-bthoⁿ-ce, to taste of its root; a-tsia-the, they proceeded in haste; a-ka, they.
67. I u-wa-pa, bitter to the taste; noⁿ a-tha, it is.
68. Zhiⁿ-ga, the little ones; moⁿ-koⁿ, medicine; tha, make of it; ba, they; thoⁿ-tse, it being fit for that purpose; noⁿ a-tha, it is.
69. Zhiⁿ-ga, the little ones; moⁿ-koⁿ, medicine; the, make of it; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said, 77.
70. A-dsu-ta, their limbs; i-ga-ci-ge, to stretch with in growth; a-ki-gtha-thiⁿ, they shall keep it; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall, 78.
72. I-thoⁿ-bi-oⁿ, at the second time; xtsi, verily; moⁿ-ki-ciⁿ-dse, he threw himself upon the ground; tsi-the, quickly; doⁿ, when; a, they said, 90.
73. Moⁿ-koⁿ-toⁿ-ga-zhiⁿ-ga, the little great medicine; tse, the standing; a, they said.
74. Xtha, its blossoms; zhu-dse, reddened; i-tse-the, he made to stand upon the ground; toⁿ, as he stood; a, they said.
75. Ga tse, of this standing before us; shki, also; a, they said, 94, 115; 118, 177, 188, 198, 242.
76. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, make of it, ba, they; thoⁿ-tse iⁿ da, they shall, 87, 168.
79. I u-wa-t^s'u-xe, astringent to the taste; noⁿ a-tha, it is.
80. Ts'o-xe, Astringent; shki, also; zha-zhe, name; ki-toⁿ, make to be their own; moⁿ-thiⁿ, as they travel the path of life; ta i tsiⁿ da, they shall.
81. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; tha, make of it; bi, they; doⁿ, when; a, they said, 88, 170, 200, 214, 246.
85. Ha-ba, ear of corn; zhu-dse, red; kshe, the long; a, they said.
86. He-dsi, then, at that moment; xtsi, verily; ga-ci-ge, he tossed into the air; tsi-the, with a quick motion; toⁿ, as he stood; a, they said.
91. Ha-ba, ear of corn; to-ho, the blue; kshe, the long; a, they said.
92. Wa-toⁿ, squash; to-ho, the blue; thiⁿ-kshe, the sitting; e-ki-thoⁿ-ba, together; xtsi, verily; a, they said.
93. Ga-ci-ge, tossed into the air; tsi-the, with a quick motion; toⁿ, as he stood; a, they said, 106.

95. Noⁿ-bthe, their food; the, make it to be; moⁿ-thiⁿ, as they travel the path of life; bi, they; doⁿ, when; a, they said.
97. We-tha-bthiⁿ-oⁿ, at the third time; xtsi, verily; moⁿ-ki-çiⁿ-dse, he threw himself upon the ground; tsi-the, quickly; doⁿ, when; a, they said.
98. Ha-ba, ear of corn; çka, white; kshe, the long; noⁿ, the; a, they said.
99. Wa-toⁿ, squash; çka, white; thiⁿ-kshe, the sitting; e-ki-thoⁿ-ba, together; xtsi, verily; ga-çi-ge, he tossed into the air; tsi-the, with a quick motion; toⁿ, as he stood; a, they said.
100. Zhiⁿ-ga, the little ones; noⁿ-bthe, their food; the, make it to be; moⁿ-thiⁿ, as they travel the path of life; řa i tsiⁿ da, they shall, 109.
101. Ts'e, to die; wa-řse-xi, difficult; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; řa i tsiⁿ da, they shall, 143, 153, 159, 180, 215.
103. We-do-bi-oⁿ, at the fourth time; xtsi, verily; moⁿ-ki-çiⁿ-dse, threw himself upon the ground; tsi-the, quickly; doⁿ, when; a, they said.
104. Ha-ba, ear of corn; gthe-zhe, speckled; kshe, the long; a, they said.
105. Wa-toⁿ, squash; gthe-zhe, speckled; thiⁿ-kshe, the sitting; e-ki-thoⁿ-ba, together; xtsi, verily; a, they said.
107. Be, who, what; wa-dsu-řa, doⁿ, being a living animal; mi-ga, female; thiⁿ-ge, be without; řse, would; a, hiⁿ a, interrogative particles.
108. Wa-dsu-řa, thus, as a living creature; mi-ga, a female; zhu-gthe, for a companion; kshi-the, he gave to him; toⁿ, as he stood; a, they said.
110. Noⁿ-bthe, make of it their food; ki, when; i-ts'a, causes of death; thiⁿ-ge, to have none; ki-the, cause themselves to be; moⁿ-thiⁿ, as they travel the path of life; řa i tsiⁿ da, they shall.
111. Wi-çoⁿ-ga, my younger brothers; u-řoⁿ-be, a search; tha-the, you cause to be made; řa bi a-tha, you shall.
113. Pi-çi-hi, red oak tree; toⁿ, standing; noⁿ, the; a, they said.
116. Zho-i-ga, our bodies; oⁿ-tha, we make of it; ba, we; thoⁿ-řse iⁿ da; we shall.
117. Pi-çi, acorns; u-noⁿ-bu-dse, shook down in profusion with their feet; xtsi, verily; a-ka, they.
119. Zhiⁿ-ga, the little ones; zho-i-ga, their bodies; the, make of it, řa i tsiⁿ da, they shall, 169, 178, 192, 199, 213, 223, 243.
121. Xoⁿ-dse hi, red cedar tree; toⁿ, the standing; noⁿ, the; a, they said.
123. Wi-noⁿ, I alone; wa-řoⁿ-da, of the gods; ts'e, to die; wa-řse-xi, difficult; a-toⁿ he iⁿ da, I stand.

126. P̄a-xiⁿ, hair of the head; ɕa-dse, grown scant with age; ɕi-e-goⁿ, yellowish; a bi, spoken of as; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʈai tsiⁿ da, they shall.
127. Xiⁿ-ha, skiⁿ, bark; ba-ɕ'iⁿ-tha, wrinkled, furrowed with age; ga ge, these; a, they said.
128. U-noⁿ, old age; a-gi-the, I have made them to be; a-toⁿ-he iⁿ da, as I stand.
129. Zhiⁿ-ga, the little ones; u-noⁿ, old age; the, make of them; moⁿ-thiⁿ, as they travel the path of life; ʈa i tsiⁿ da, they shall.
130. K̄oⁿ, roots; thi-hi-da, the base of the trunk; ga, this; thiⁿ-kshe, sitting; a, they said.
131. ɕi-k̄oⁿ, ankle; thi-li-da, the base of; e noⁿ bi, that is spoken of as; noⁿ, the; a, they said.
132. ɕi-k̄oⁿ, ankle; thi-hi-da, the base of wrinkled with age; i-the, live to see; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʈa i tsiⁿ da, they shall.
134. Wi-ʈsu-shpa, my grandchildren, 140.
136. Ni-u-thi-xa-xa, the shallows of a river where the water rushes noisily over the rocks; xtsi, verily; ge dsi, at such a place; a, they said.
138. Wa-zha-zhe, name of the Wa-zha-zhe division; wiⁿ, one; the a-ka iⁿ da, here stands.
139. Ni, of water; zhu-i-ga, his body; the, he had made; xtsi, verily; ni-ka-shi-ga, a person; a-ka iⁿ da, he is.
141. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; the, of which to make; thiⁿ-ga, have nothing; bi, they; e-sha, bi a, you have said.
146. Hoⁿ-ba, the days; tha-gthiⁿ, that are calm, peaceful; shki, and; u-li, to enter; ki-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; ʈa i tsiⁿ da, they shall, 161, 202, 227.
148. Wi-ɕoⁿ-ga, my younger brothers; thi-ʈo-ge, gtha, make haste; ba thiⁿ ha, in your movements.
150. Moⁿ-hiⁿ ts'a-zhi, to the grass that never dies; thiⁿ-kshe, sitting; noⁿ, the; a, they said.
151. Wi-ʈsu-shpa, my grandchildren; wi-shnoⁿ, I alone; wa-k̄oⁿ-da, of the gods; ts'e, to die; wa-ʈse-xi, difficult; a-toⁿ-he iⁿ da, I stand.
155. Shiⁿ-zha-li, an evergreen water plant; toⁿ, standing; noⁿ, the; a, they said.
156. Wi-shki doⁿ, I also.
157. ʈs'e, to die; wa-ʈse-xi, difficult; a-toⁿ-he iⁿ da, I stand.
160. Hoⁿ-ba, in the days; tha-gthiⁿ, that are calm and peaceful; u-wa-ni-ka-shi-ga, I dwell as a person; a-toⁿ-he iⁿ da, I stand.
162. Wi-ɕoⁿ-ga, my younger brother; e-ki-a, said to one another; bi, they; a, they said, 203.

163. Thi-*to*-ge gtha, make haste; ba thiⁿ ha, in your movements; wi-*co*ⁿ-ga, my younger brothers; e-*kia*, said to one another; bi, they; a, they said, 173, 182, 206, 216.
166. Wa-dsu-*ta*, animal; wiⁿ, one; ts'e tha, some one has killed; bi kshe a, and it lies dead; wi-zhiⁿ-the, my elder brothers; e-*ki*-e, said to one another; a-ka, they.
175. Moⁿ-zhoⁿ, the earth; u-*to*ⁿ-ga, in the largest part; xtsi, verily; thiⁿ-kshe, the sitting; dsi, there; a, they said, 218, 220.
179. Moⁿ-zhoⁿ-u-*ko*ⁿ-*cka*, Mid-earth; shki, and; zha-zhe, name; oⁿ-*ki*-*to*ⁿ, make to be our own; *ta* i tsiⁿ da, we shall, 224.
184. Ni-*ka*-shi-ga, person; wiⁿ, one; e-dsi, at a certain place; a-ka, there is.
185. *Tsi*, in a house; u-*ta*-*ca*, beautiful; xtsi, verily; a-ka, he dwells.
186. Ni-*ka*-shi-ga, the person, 195.
187. *Tsi*-hu-*ko*ⁿ, the smoke-vent of his house; u-*k'*-u-dse, is an opening; a-ka tha, at the top of the house in which he dwells.
189. Zha-zhe, name; *ki*-*to*ⁿ, of his own; a-ka, he has; e-zha-mi iⁿ da, I believe.
190. *Tsi*, house; u-*ta*-*ca*, beautiful; goⁿ-tha, satisfying to his desires; a-ka, he has; wi-zhiⁿ-the, my elder brothers.
191. *Tsi*, the house; u-*ta*-*ca*, beautiful; wa-gthiⁿ, beyond description; a-tha, it is; wi-zhiⁿ-the, my elder brothers; a, they said.
193. *Tsi*-u-*ta*-*ca*, House-beautiful; shki, and; zha-zhe, is a name; *ki*-*to*ⁿ, they shall make to be their own; *ta* i tse a-tha, they shall.
197. *Tsi*-u-*ki*-a-*ce*, House-covering; shki, and; zha-zhe, name; *ki*-*to*ⁿ, he has made to be his own; a-ka, he has; e-zha-mi iⁿ da, I believe.
204. Zhiⁿ-ga, for the little ones; zhu-i-ga, their bodies; the, of which to make; wa-thiⁿ-ga, we have nothing; bi a-tha, we have; wi-zhiⁿ-the, my elder brothers; e-*ki*-e, said to one another; a-ka, they.
210. Wa-dsu-ta, animal; wiⁿ, one; the-kshe, here lies; a, they said.
211. Ts'e tha, some one has killed; bi kshe, and it lies dead; wi-zhiⁿ-the, my elder brothers; e-*ki*-a, said to one another; bi, they; a, they said.
219. Ni-*ka*-shi-ga, person; toⁿ, the standing; a, they said.
221. E-dsi, there, at that place; xtsi, verily; ni-*ka*-shi-ga, the person.
222. U-da-bthu-bthu-e, in the midst of the air vibrating with heat; xtsi, verily; ni-*ka*-shi-ga, the person; toⁿ, stands; a, they said.
225. Moⁿ-zhoⁿ, Earth; shki, and; zha-zhe, name; *ki*-*to*ⁿ, they make to be their own; *ta* i tsiⁿ da, they shall.
228. Hoⁿ-ba, days; u-*ca*-*ki*-ba, the divisions of; do-ba, the four; u-hi, to enter; *ki*-the, cause themselves to; moⁿ-thiⁿ, as they travel the path of life; *ta* i tsiⁿ da, they shall, 248.

229. Wi-zhiⁿ-the, my elder brothers; e-ki-a, said to one another; bi, they; a, they said.
230. Thi-to-ge gtha, make haste; ba thiⁿ ha, in your movements; wi-zhiⁿ-the, my elder brothers; e-ki-e, said to one another; a-ka, they.
233. Ni, river; u-ga-xthi, a bend of; wiⁿ, one; e-dsi noⁿ noⁿ, there was; a, they said.
234. E-dsi, at that time and place; xtsi, verily; a, they said; a biⁿ da, it has been said; tsi, house; ga, in this.
235. Tsi-zhiⁿ-ga, a little house; wiⁿ, one; the, here; tse a, stands; wi-zhiⁿ-the, my elder brothers; a, they said.
236. E-dsi, there, at the little house; xtsi, verily; hi, having arrived close to it; noⁿ-zhiⁿ, they paused and stood; bi, they; a, they said.
237. Hoⁿ-ga, a sacred person; bi a, he is; wi-zhiⁿ-the, my elder brothers; a, they said.
238. Wi-tsi-go-e, O, grandfather; e-gi-a, said to him; bi, they; a, they said.
239. Zhiⁿ-ga, the little ones; zhu-i-ga, their bodies; oⁿ-tha, make of me; ba thoⁿ-tse, they may well; a-toⁿ-he iⁿ da, for that I stand here.
241. Tsi-house; u-ta-ça, beautiful; wa-gthiⁿ, beyond description; wiⁿ, one; u-gthiⁿ, he dwells in; a-ka, he; wi-zhiⁿ-the, my elder brothers; a, they said.
244. Tsi, house; u-k'u-k'u-dse, many entrances; a-ka, he has; wi-zhiⁿ-the, my elder brothers; a, they said.

INDEX

	Page.		Page.
A ODER, SPREADING, a life symbol.....	103	CAMPS, ceremonial arrangement of.....	69
ADOPTION OF CAPTIVES.....	67	CARRIER, MISS EMILY, Nanticoke words supplied by.....	14
ALSEA LANGUAGE, grammatical sketch of....	22	CAT-TAIL, a life symbol.....	93
ANDREWS, MISS H. A., assistance of.....	20	CAT-TAIL GENS, silent during ceremony.....	93
APPROPRIATION FOR AMERICAN ETHNOLOGY.	9	CAVES OF COTTONWOOD CANYON.....	26
ARAPAHO NOTEBOOKS.....	28	CEDAR, MALE, a life symbol.....	95
ARCHEOLOGY, report on, of Lower Mimbres Valley.....	11	CEDAR, RED, a life symbol.....	95
ARROW CEREMONY.....	145	CEDAR TREE, in rites of the Osage.....	281
ARROWS, SEVEN SYMBOLIC, story of.....	156	CEREMONIAL APPROACH, WI'-GIE OF.....	249-251
BALLOU, HOWARD M., Hawaiian bibliography compiled by.....	28	CEREMONIAL FORMS, a handicap.....	66
BARHAM, W. B., specimens presented by....	34	CEREMONIALS, memorizing of.....	67
BEAR. <i>See</i> BLACK BEAR.		CEREMONY—	
BEAVER, a life symbol.....	99, 100	of making symbolic moccasins.....	239-242
BEEDE, A. MCG., specimen presented by....	31	of sending.....	91, 155-156
BLACK BEAR—		Painting.....	242
a life symbol.....	105, 108, 123, 130	preliminary, of the NI'-KI degree.....	153-154
footprints of, a war symbol.....	76	<i>See also</i> RITES.	
BLACK BEAR GENS.....	105-107	CHAMBERLAIN, A. F., material collected by..	20
ceremonial rank of.....	219	<i>See also</i> BOAS, FRANZ, and CHAMBERLAIN.	
ni'-ki wi'-gie of.....	219-237	CHEROKEE INDIANS, sacred formulas of.....	12
BLACK-DOG, CHIEF, list of gentes given by...	52	CHIEF—	
BLACKFISH, a life symbol.....	99	descent of office of.....	68
BLACKSNAKE, a life symbol.....	103	duties of.....	67
BOAS, FRANZ—		healing powers of.....	71
memoir by.....	30	one, for each great division of the tribe...	67
work of.....	19-20	symbolism of house of.....	68-69
and CHAMBERLAIN, A. F., paper by.....	31	CHILD—	
BOGORAS, WALDEMAR—		giving of gentile name to.....	50
manuscript intrusted to.....	20	love of parent for.....	50
paper by.....	30	CHOCTAW DICTIONARY, BYINGTON'S.....	29
BOULDER—		CHUKCHEE LANGUAGE, paper on.....	30
black, a life symbol.....	108	CI'N'-DSE-A-GTIE GENS, NI'-KI ritual of.....	272-274
red, a life symbol.....	61, 108	CLARK, THOMAS F., JR.—	
white, a life symbol.....	109	transfer of.....	34
yellow, a life symbol.....	109	work of.....	31
BOW, a life symbol.....	99	CON'-DSEU'-GTHIN, a division of the Osage... 45	
BOW GENS.....	98	COOS LANGUAGE, paper on.....	30
BREAST-SHIELD, SYMBOLIC, story of.....	156	CORN—	
BUFFALO BACK, a life symbol.....	132	blue, a life symbol.....	136
BUFFALO BACK OENS.....	132-133	flint, a life symbol.....	134
BUFFALO BULL, a life symbol.....	102	red, a life symbol.....	136
BUFFALO BULL GENS.....	134-139	speckled, a life symbol.....	137
BUFFALO-FACE GENS.....	121	yellow, a life symbol.....	137
BUFFALO HEAD, the wa-xo'-be of an Omaha subgens.....	65	COVILLE, FREDERICK V., acknowledgment to	55
BUFFALO HUNT, route of, designated by chiefs.....	67	CRAWFISH, a life symbol.....	116
BUFFALO-SKIN, instructions for dressing... 270-271		CRAWFISH GENS.....	116-118
BUFFALO SONGS.....	141-143, 293-294	CREEK INDIANS, memoir on, by John R. Swanton.....	13
meaning of.....	143-144	CUCURBITA POETIDISSIMA, a life symbol.....	135
BULL SNAKE, a life symbol.....	103	CUCURBITA PERENNIS—	
BURDEN-STRAF, SYMBOLIC.....	152, 153	a life symbol.....	136
BUSHNELL, D. I., JR., work of.....	27	root of, called the Man Medicine.....	70
CALIFORNIA INDIANS, preparation of manuscript on.....	27-28	CURTIN, JEBEMIAH, material collected by... 30	
		DAVENPORT ACADEMY OF SCIENCES, work of Truman Michelson for.....	18
		DAWN, red plume the symbol of.....	134

- | | | | |
|--|------------|---|---------------|
| DEER— | Page. | GENTES—Continued. | Page. |
| a life symbol..... | 96 | list of..... | 52-53, 84 |
| place of, in life of Osage..... | 185 | movements of..... | 60 |
| DEER PEOPLE GENS..... | 95 | of the Ho ⁿ -ga Great Division..... | 52 |
| DEER SONGS..... | 185-191 | of the Ho ⁿ -ga subdivision..... | 52-53 |
| DEGREES OF THE OSAGE RITES— | | of the Tsl'-zhu Great Division..... | 53 |
| order of..... | 152, 153 | owning the wa-xo'-be..... | 65 |
| seven in number..... | 152 | GENTILE ORGANIZATION..... | 51-52 |
| DENSMORE, MISS FRANCES— | | not affected by division of tribe..... | 45 |
| paper by..... | 31 | GIBSON, HARDY, assistance of..... | 14 |
| work of..... | 27 | GIBSON, MRS. MARY, assistance of..... | 14 |
| DIVISIONS, accidental, of the Osage..... | 45 | GILL, DE LANCEY, work of..... | 29, 32 |
| DUNN, J. P., manuscript deposited by..... | 28 | GLYCINE APIOS, a life symbol..... | 111 |
| DWELLERS-BELOW, a division of the tribe..... | 45 | GOVERNMENT OF OSAGE— | |
| DWELLERS-IN-THE-THORNY-THICKET, a division of the tribe..... | 45 | civil branch of..... | 67 |
| DWELLERS-IN-THE-UPLAND FOREST, a division of the tribe..... | 45 | military branch of..... | 65 |
| DWELLERS-UPON-THE-HILLTOP, a division of the tribe..... | 45 | military form of..... | 59 |
| EAGLE— | | GRAY-HORSE, village at..... | 45 |
| aged, wi'-gi-e of the..... | 88-90 | GREAT OSAGE VILLAGE, location of..... | 44 |
| golden, a life symbol..... | 104 | GREAT WI'-GI-E..... | 254-269 |
| red, a life symbol..... | 124 | theme of..... | 238 |
| spotted, a life symbol..... | 118 | GROS VENTRE NOTEROOKS..... | 28 |
| EAGLE FEATHER, symbol of old age..... | 71 | GUIANA INDIANS, animism and folklore of the..... | 30 |
| EARTH, personification of..... | 48, 51 | GURLEY, J. G., editorial work of..... | 29 |
| ELDER HOUSEHOLD GENS..... | 118 | HABITATIONS OF WESTERN UTAH, chronology of..... | 26 |
| ELDER WA-ZHA'-ZHE GENS, wi'-gi-e of..... | 92-93 | HALSTONE, a life symbol..... | 134 |
| ELK, a life symbol..... | 109, 113 | HALBERT, HENRY S. <i>See</i> SWANTON, J. R., and HALBERT. | |
| ELK GENS..... | 112-115 | HARMONY, an Osage mission..... | 44 |
| E-NON' MIN-DSE- ^{TON} GENS— | | HARRINGTON, JOHN P.— | |
| life symbol of..... | 99 | appointment of..... | 34 |
| wi'-gi-e of..... | 98-101 | paper by..... | 29, 30 |
| EVANHOE, CHARLES, collection of..... | 73 | work of..... | 18-19 |
| EVENING STAR, a life symbol..... | 109, 120 | HAWK, SYMBOLIC..... | 63 |
| FEWKES, J. WALTER— | | HAWKES, ERNEST, introduction by..... | 20 |
| specimens collected by..... | 33 | HEARING OF THE SAYINGS OF THE ANCIENT MEN, a tribal rite..... | 47 |
| work of..... | 10-12 | HEWITT, J. N. B.— | |
| FINDING OF THE FOE, HI'ca-da story of..... | 211-219 | custodian of manuscripts..... | 28 |
| FIREPLACES— | | work of..... | 13-14, 30 |
| consecrated, of chiefs' houses..... | 69 | HEYK MUSEUM, collections of, studied by J. Walter Fewkes..... | 12 |
| dedicated to peace..... | 54 | HI'-CA-DA GENS— | |
| dedicated to warfare..... | 53, 54, 69 | story belonging to..... | 211 |
| sacred..... | 53-54 | wi'-gi-e of..... | 212-219 |
| FISH. <i>See</i> BLACKFISH, REDFISH. | | HIEROGLYPHS. <i>See</i> MAYA HIEROGLYPHS. | |
| FLETCHER, MISS ALICE C.— | | HODGE, F. W., work of..... | 9 |
| information gathered by..... | 219 | HOLMES, W. H., work of..... | 22 |
| list of gentes obtained by..... | 52 | HOMINY, village at..... | 45 |
| songs transcribed by..... | 55 | HON' I-NI-KA-SHI-GA GENS, wi'-gi-e of..... | 123-124 |
| FOE, FINDING OF THE, wi'-gi-e of..... | 212-219 | HON'-BA THA-GTHIN, wi'-gi-e of..... | 127 |
| FOOD, provided by initiate..... | 270 | HON'-GA A-HIU- ^{TON} GENS— | |
| FOOTPRINTS OF BLACK BEAR, a war symbol..... | 76 | life symbol of..... | 104 |
| FOWKE, GERARD, work of..... | 22-23 | wi'-gi-e of..... | 104-105 |
| FOX INDIANS, researches of Truman Michelson among..... | 17-18 | HON'GA GREAT DIVISION— | |
| FRACHTENBERG, LEO J.— | | ceremonial position of..... | 83 |
| paper by..... | 30 | gentes of..... | 84 |
| work of..... | 19, 20-22 | one of the two tribal divisions..... | 51 |
| FREIRE-MARRECO, MISS BARBARA, work of..... | 30-31 | origin of the people of the..... | 59 |
| GA-HI'-GE O-K'o ^N , a tribal rite..... | 47, 59 | subdivisions of..... | 51 |
| GAILLAND, MAURICE, Potawatomi grammar by..... | 29 | HON'-GA SUBDIVISION— | |
| GA-TSIU' GENS..... | 101-102 | gentes of..... | 84 |
| GENTES— | | wi'-gi-es of..... | 104-118 |
| groups of, organized for defensive purposes..... | 53 | HON'-GA U-TA-NON-DSI GENS— | |
| | | discovered by the Wa-zha'-zhe..... | 59 |
| | | life symbols of..... | 102, 103, 104 |
| | | wi'-gi-e of..... | 102-104 |

	Page.
Hopi pottery, paper on, by J. Walter Fewkes	12
HOUSE OF CHIEF, symbolism of	68-69
HOUSE OF MYSTERIES—	
processional approach to	81
songs of	198-201
use of	62
HUMPHREY, WILLIAM—	
appointment of	34
work of	31
I ² -BA-TSE TA-DSE GENS—	
life symbol of	118
wi ² -gi-e of	118
INFORMANTS—	
Mo ² -zho ² -a ² -ki-da	274
Pa ² -thi ² -wa-we-xta	272
Tse-zhi ² -ga-wa-da-la-ga	153, 155, 274
Wa ² -thu-xa-ge	292, 298
Wa-tse ² -mo ² -la	156, 211, 219
Wa-xthi ² -zhi	153, 155
Xu-tha ² -wa-to ² -la	238
IN-GTION ² -GA GENS—	
life symbols of	107, 108, 109, 110, 111, 112
wi ² -gi-e of	107-112
INITIATE, instructions to wife of	140, 270
INITIATION—	
fees for	154, 155
into Ni ² -kl Wa-tho ² degree	238
requirements for	154
INITIATOR OR PRIEST—	
apparel of	248
ceremonial painting of	74
IROQUOIS LANGUAGES, work of J. N. B. Hewitt on	14
ISOLATED HON ² -GA GENS	61, 102
IU-DSE ² -TA, a division of the tribe	45
JUDN, NEIL M., work of	24-26
KALAPUYA INDIANS, studied by Leo J. Frachtenberg	20-21
KAW, relations of, with Osage	45, 46
KEEPER OF THE FIREPLACE, ceremony of the	139-140
KELLO, Mrs. J. R., and Miss Mattie, specimens presented by	34
KROEBER, A. L.—	
manuscript deposited by	28
work of	27-28
KUTENAI TALES	31
LA FLESCHE, FRANCIS, work of	15
LACINIARIA PYCNOSTACHYA, a life symbol	135
LAGUNA DICTIONARY	28
LAMR, D. S., manuscript deposited by	28
LAND CESSIONS OF THE OSAGE	44
LANDS, OF OSAGE, rich in minerals	45
LANGUAGE, OSAGE, present use of	46-47
LAST TSI ² -ZHU GENS	130-132
LEARY, Miss Ella, work of	32-33
LEECH, RED-BREASTED	224
LIFE SYMBOLS—	
ceremony of sending	91
discussion of	62
meaning of term	71
medium of approach to Wa-ko ² -ta	61
placing of, in House of Mysteries	62
LIFE SYMBOLS OF THE GENTES—	
adder	103
arrows	99
beaver	99, 100

	Page.
LIFE SYMBOLS OF THE GENTES—Continued.	
black bear	105, 108, 123, 130
blackfish	99
blacksnake	103
boulder, black	108
boulder, red	108
boulder, white	109
boulder, yellow	109
bow	99
buffalo back	132
buffalo bull	102
bull snake	103
cat-tail	93
cedar, male	95
cedar, red	95
corn, blue	136
corn, flint	134
corn, red	136
corn, speckled	137
corn, yellow	137
crawfish	116
cucurbita foetidissima	135
cucurbita perennis	136
deer	96
eagle, golden	104
eagle, red	124
eagle, spotted	118
elk	109, 113
evening star	109, 120
glycine aplos	111
hailstone	134
Laciniaria pycnostachya	135
light, shaft of	126
metal	133
morning star	109, 119
mussel	94
Nelumbo lutea	111
otter	99
peace pipe	128
pelican	85
poppy mallow	135
puma	107
rattlesnake	104
redfish	99
Sagittaria latifolia	110
sedge	95
snapping turtle	92
spider	102
squash, black	136
squash, red	136
squash, speckled	137
squash, yellow	137
swan, white	108, 109, 230
typha latifolia	93
water	95, 98
woodpecker	120
LINGUISTIC CLASSIFICATION OF THE OSAGE	45
LINGUISTIC FAMILIES, map of	29
“LITTLE HOUSE”—	
ceremonial approach to	248
use of	249
LITTLE-OLD-MEN—	
character of organization by	59
formation of association of	48
language of	55
LITTLE OSAGE VILLAGE, location of	44
LITTLE SONG OF THE GATHERING	253

	Page.		Page.
"LITTLE SONGS OF THE SUN".....	63-64	NI'-KI DEGREE OF THE PUMA GENS.....	153
LOFT, WM. K., assistance of.....	14	NI'-KI NON-R'ON, a tribal rite.....	47
MCCOY, ISAAC, on Osage devotions.....	50	NI'-KI RITUAL OF ČIN'-DSE-A-GTRE GENS, para- phrase of.....	272-274
"MAN," Indian words denoting.....	29	NO ANGER SUBGENS.....	128-130
MAN MEDICINE, discovery of.....	70	peace pipe a symbol of.....	128
MANUSCRIPTS—		NON'-HON'-ZHIN'-GA, organization of the.....	48
accessions to.....	28-29	<i>See also</i> LITTLE-OLD-MEN.	
in care of J. N. B. Hewitt.....	15-16	OFFICERS, for enforcement of orders of chief..	68
MARQUETTE, Osage first mentioned by.....	43	OFFICES, distribution of.....	66
MARRIAGE REQUIREMENT.....	48, 51	OLD AGE, symbols of.....	71
MAYA HIEROGLYPHS, INTRODUCTION TO STUDY OF THE.....	31	OMAHA TRIBE—	
MEN OF MYSTERY GENS.....	133	ceremony by women of.....	227
METAL, a life symbol.....	133	Earthmaker gens of.....	226
METAL WI'-GI-E.....	90-91	incident of reorganization of.....	65
MIAMI-PEORIA DICTIONARY, translation of part of.....	28	knife used in tattooing ceremony of.....	236
MICHELSON, TRUMAN, work of.....	17-18	relations of, with Osage.....	45, 46
MI-Ŕ'-IN' WA-NON GENS, WI'-GI-E OF.....	122-123	separation of, from Osage.....	281
MILITARY BRANCH OF OSAGE GOVERNMENT, development of.....	65	O'-PXON GENS—	
MILITARY ORGANIZATION, ultimate purpose of.....	248	life symbol of.....	113
MILLER, GOVERNOR, quoted on prayers of the Osage.....	49	WI'-GI-E OF.....	112-115
MIMBRES VALLEY, LOWER, report on arche- ology of.....	11	ORGANIZATION OF THE OSAGE—	
MOCCASIN WI'-GI-E.....	239-241, 290-291	allegorical story of.....	59-65
MOCCASINS, SYMBOLIC—		symbolic nature of.....	51, 59
ceremony of cutting.....	121	OSAGE COUNTY, OKLAHOMA, map of.....	46
ceremony of making.....	239, 241-242	OSAGE LANGUAGE, present use of.....	46-47
MON'-SHKON GENS—		OSAGE RESERVATION.....	44
life symbol of.....	116	OSAGE TRIBE—	
WI'-GI-E OF.....	116-118	ancient home of.....	43, 44
MON'-ZHON'-A'-KI-DA, an informant.....	274	divided in two parts.....	48
MOON, personification of.....	51	divisions of the.....	45
MOONEY, JAMES—		kindred tribes of the.....	45
specimen collected by.....	33	linguistic classification of.....	45
work of.....	12-13	organization of.....	51, 59
MOORHEAD, WARREN K., acknowledgment to.....	27	population of.....	46
MORLEY, SYLVANUS G., paper by.....	31	present prosperity of.....	45
MORNING STAR, a life symbol.....	109, 119	war standard of.....	220
MOUNDS OF WESTERN UTAH.....	24-25	work of Francis La Flesche among.....	15-16
MUNROE, MISS HELEN, work of.....	31	OTTER, a life symbol.....	99
MURDER, duties of chief in connection with..	67	OVERSEER OF THE VILLAGE—	
MURIE, JAMES R., work of.....	27	rite of.....	146-151
MUSEUM OF THE AMERICAN INDIAN, Wa-xo'- he To-ga in.....	73	WI'-GI-E OF.....	147-150
MUSIC, INDIAN, studied by Miss Frances Densmore.....	27	PA-ČIU'-GTHIN, a division of the Osage.....	45
MUSIC, OSAGE.....	82, 141, 142, 186, 187, 188, 189, 190, 191, 198, 199, 200, 244, 245, 246, 252, 253, 287, 289, 291, 293, 294, 295, 297, 299, 300, 301, 302.	PAINTING, SYMBOLIC, instruction in.....	140
MUSSEL, a life symbol.....	94	PAINTING CEREMONY—	
NAMES, INDIAN POPULAR, CIRCULAR OF IN- FORMATION REGARDING.....	29	songs of.....	244-246
NANTICOKE WORDS, list of, secured by J. N. B. Hewitt.....	14	symbolism of.....	243
NELUMBO LUTEA, a life symbol.....	111	WI'-GI-E OF.....	242-248
NEUMANN, FELIX, work of.....	28	PARKER, ARTHUR, C., acknowledgment to... ..	27
NEW FIRE CEREMONY, paper on.....	27	PA'-THIN'-WA-WE-XTA, an informant.....	272
NEWMAN, CHARLES B., work of.....	33	PAWHUSKA, village at.....	45
NICHOLS, MRS. FRANCES S., work of.....	29	PAWNEE INDIANS, CEREMONIES OF, studied by James R. Murie.....	27
NIGHT PEOPLE GENS.....	123-124	PEACE PIPE, a life symbol.....	128
NI'-RA WA-RON-DA-GI GENS, WI'-GI-E OF.....	133-134	PEACE SYMBOL, the red plume.....	134
		PEACEFUL DAY SUBGENS of Red-eagle gens.....	127
		PEACEMAKER, office of.....	54, 276
		PELICAN—	
		a life symbol.....	85
		sacred symbol of old age.....	71
		vision of the aged.....	84-88
		PEPPER, GEORGE II., acknowledgment to... ..	73
		PIKE, ZEBULON M., visit of, to the Osage... ..	44
		PIPE, SYMBOLIC.....	61
		<i>See also</i> PEACE PIPE.	
		PLANTING SONG.....	295

	Page.		Page.
PLUME, RED, symbol of dawn and peace.....	134	SOIL—	
POAST, Miss FLORENCE M., work of.....	9	blue, use of.....	227
PONCAS, relations of, with Osage.....	45, 46	dark, use of.....	227
POPPY MALLOW, a life symbol.....	135	red, use of.....	227
POPULATION OF THE OSAGE.....	46	yellow, use of.....	227
POTAWATOMI LANGUAGE—		SONGS—	
classified by Truman Michelson.....	18	at door of House of Mystery.....	289
grammar of.....	29	Buffalo.....	141-143, 293-294
POTTERY VESSELS, decoration of.....	10	Buffalo, meaning of.....	143-144
PRAYER, in the daily life of the Osage.....	49	Deer.....	185-191
PROPERTY OF THE BUREAU.....	34	"Little Song of the Gathering".....	253
PRYOR, WILLIAM, Ni'-ki degree conferred on.....	220	"Little Songs of the Sun".....	63-64
PUBLICATIONS OF THE BUREAU, LIST OF.....	29	of approach to ceremonial house.....	82
PUEBLO INDIANS, bibliography of.....	9	of approach to House of Mystery.....	287
PUMA, a life symbol.....	107	of Death.....	252
PUMA GENS.....	107-112	of Moccasin wi'-gl-e.....	291
Ni'-ki degree of.....	153, 155	of painting ceremony.....	244-246
relations of, with Black Bear gens.....	219	of setting up of House of Mystery.....	198-201
wi'-gl-a of.....	157-211	of Triumph.....	297-302
QUAPAW, relations of, with Osage.....	45, 46	Planting song.....	295
RATTLESNAKE, a life symbol.....	104	SPIDER, a life symbol.....	102
RED EAGLE GENS.....	124-127	SPRINGER, E. L., work of.....	31
REDFISH, a life symbol.....	99	SQUASH—	
RED OAK TREE, in mythical story.....	281	Black, a life symbol.....	136
RESERVATION OF THE OSAGE.....	44	Red, a life symbol.....	136
RICHMONO, CHAS. W., acknowledgment to.....	55	speckled, a life symbol.....	137
RIO MIMBRES, researches in valley of.....	10	yellow, a life symbol.....	137
RITE OF THE CHIEFS.....	47, 59	STANDLEY, PAUL C., acknowledgment to.....	55
initiation into.....	73-74	STAR PEOPLE GENS.....	95
significance of.....	59	STARS—	
RITES, TRIBAL.....	47-51	personification of.....	51
giving of gentile name.....	50	<i>See</i> MORNING STAR, EVENING STAR.	
order of.....	152-153	STEVENSON, MRS. M. C.—	
religious character of.....	49	death of.....	16, 34
seven ceremonial divisions of.....	152	paper by.....	30
<i>See also</i> CEREMONIES.		specimens collected by.....	33
ROBBINS, WILFRED W., paper by.....	30	work of.....	16-17
ROOTS, used to cure bodily ailments.....	70	SULLIVAN, DENNIS, appointment of.....	34
ROTH, WALTER E., paper by.....	30	SUN—	
SACRED FIREPLACES.....	53-54	emblem of never-ending life.....	61
<i>See also</i> FIREPLACES.		personification of.....	51
SACRED HOUSES.....	54	SUN CARRIER GENS.....	122
SAFFORD, WM. E., acknowledgment to.....	55	SWAN, WHITE, a life symbol.....	108, 109, 230
SAGITARIA LATIFOLIA, a life symbol.....	110	SWANTON, JOHN R.—	
SANCTUARIES.....	54	work of.....	13
SEDE, a life symbol.....	95	and HALBERT, HENRY S., bulletin edited	
SENECA FICTION, LEGENDS, AND MYTHS.....	30	by.....	29
SENECA MYTHS AND FICTION, edited by		SWEENEY, ALBERT, work of.....	29, 32
J. N. B. Hewitt.....	13	SYMBOLS. <i>See</i> LIFE SYMBOLS; OLD AGE,	
SHO'-KA, the ceremonial messenger.....	52, 74	SYMBOLS OF; PEACE SYMBOLS; WAR SYM-	
SHO'-TON-ÇA-RE, CHIEF, list of gentes given		BOLS; WARRIOR SYMBOL.	
by.....	52	TA' I-NI-Ā-A-SHI-GA GENS—	
SHRINE—		wi'-gl-e of.....	95-98
portable, for ceremonial use.....	70	life symbol of.....	96
the great portable.....	71-73	TAKELMA LANGUAGE, paper on.....	30
SITTING BULL, war record of.....	28	TATTOOING RITE, future publication on.....	73
SIUSLAW LANGUAGE—		TATTOOING WA-XO'-BE, description of.....	
grammatical sketch of.....	22	TERRITORY OF THE OSAGE.....	43, 44
paper on.....	30	TETON SIOUX Music.....	31
SRIN DRESSING, instructions regarding.....	270-271	completion of manuscript on.....	27
SKY, personification of.....	48, 51	TEWA INDIANS—	
SLAUGHTER, MRS. ELLA, death of.....	32, 34	ethnobotany of the.....	30
SNAKE. <i>See</i> BLACK SNAKE, BULL SNAKE.		ethnogeography of the.....	29
SNAPPING TURTLE, a life symbol.....	92	THO'-XE GENS, order of degrees in.....	152

	Page.		Page.
THO'-XE PA TBI-HON GENS, wi'-gi-o of...	134-139	WAR PARTIES, organized in three classes....	66
TRADERS, influence of.....	43-44	WAR RITES, initiation into.....	238
TRADITION OF THE NON'-HON-ZHI ^N -GA.....	48	WAR STANDARD, of the Osage people.....	220
TRIBAL DIVISIONS, movements of.....	60	WAR SYMBOLS—	
TRIBAL ORGANIZATION—		footprints of the black bear.....	76
not affected by division of tribe.....	45	seven serrations of turtle's tail.....	92
symbolic expression of.....	50	sun rays.....	119, 123
TSE THON'-KA GENS, wi'-gi-e of.....	132-133	willow saplings.....	100, 101
TSE-DO'-GA IN-DSE GENS—		WARRIOR SYMBOL.....	63
ceremonial place of.....	121	WATER, a life symbol.....	95, 98
silent during ceremony.....	121	WATER BEETLE.....	222
TSE-ZHI ^N -GA-WA-DA ^N -GA, an informant. 153, 155, 274		WATER SPIDER.....	223
TSMISHAN MYTHOLOGY.....	30	WATER STRIDER.....	223
memoir on, by Dr. Boas.....	20	WA-THE'-THE, THE SENDING CEREMONY... .	91, 155
T ^S I'-ZHU—		WA'-THU-XA-GE, an informant.....	292, 298
one of the two tribal divisions.....	51	WA-TSE'-MON ^N -IN, an informant.....	156, 211, 219
origin of people of the.....	59	records made by.....	54
T ^S I'-ZHU GREAT DIVISION—		WA'-TSE-TSI GENS—	
ceremonial position of.....	83	life symbols of.....	95
gentes of.....	81	wi'-gi-e of.....	95
origin myth of.....	238	WA-XA'-GA-U-GTH ^N , a division of the Osage..	45
T ^S I'-ZHU WA-NON GENS—		WA-XO'-BE—	
war symbol of.....	119	contents of.....	72
wi'-gi-e of.....	118-121	gentes owning.....	65
T ^S I'-ZHU WA-SHTA'-GE GENS—		secured for the National Museum.....	72
Ki'-non wi'-gi-e of.....	285-286	symbols of courage.....	63
Ni'-ki wi'-gi-e of.....	274	WA-XO'-BE TON-GA.....	71-73
T ^S I'-ZHU WE-HA-GE GENS, wi'-gi-e of.....	130-132	WA-XTHI'-ZHI, an informant.....	153, 155
TUMACACORI, ruins near.....	11	WA-ZHA'-ZHE ÇKA GENS—	
TURTLE, SNAPPING, a life symbol.....	92	life symbol of.....	94
TYPHA LATIFOLIA, a life symbol.....	93	wi'-gi-e of.....	94
UNITED STATES NATIONAL MUSEUM, Wa-xo'-		WA-ZHA'-ZHE SUBDIVISION—	
be TON-ga owned by.....	73	origin of people of.....	59
ute music, preparation of manuscript on....	27	wi'-gi-es of.....	92-104
U'-XTHI TH ^N -GE SUBGENS—		WA-ZHA'-ZHE WA-NON GENS—	
Peace Pipe a symbol of.....	128	life symbol of.....	92
wi'-gi-e of.....	128-130	wi'-gi-e of.....	92-93
VIGIL OF THE T ^S I'-ZHU WA-SHTA'-GE CHIEF... .	69	WEST INDIES, memoir on antiquities of.....	11
VIGIL OF THE WA'-TSE-TSI CHIEF.....	70	WI'-GI-E OF THE AGED EAGLE.....	70, 88-90
VILLAGES, OSAGE, map showing.....	46	WI'-GI-E OF THE CHIEF'S VIGIL.....	84-91
VISION OF THE AGED PELICAN.....	84-88	WI'-GI-E OF THE EAGLE.....	88-90
WA-ÇA'-BE-TON GENS—		WI'-GI-E OF THE METAL.....	70, 90-91
life symbol of.....	105	WI'-GI-E OF THE VIGIL.....	70, 71, 84-88
wi'-gi-e of.....	105-107, 219-237	WI'-GLE TON-GA.....	254-269
WA-KE'-STSE-DSE GENS—		theme of.....	238
life symbol of.....	93	WI'-GLE, THE XO'-KA.....	74-81
silent during ceremony.....	94	WI'-GLES OF THE GENTES, recital of.....	92-139
WA-KON'-DA—		WILLOW SAPLINGS, SEVEN—	
approach to, through life symbols.....	61	a war symbol.....	100, 101
belief in power of.....	152	meaning of.....	92
dependence upon.....	49	WINDS GENS.....	118
explanation of.....	48	WOODPECKER, a life symbol.....	120
WAR—		WORDS OF THE ANCIENT MEN, a tribal rite..	62
authority for initiation of.....	66	XO'-KA, THE INITIATOR.....	74
custom of.....	49	XU-THA' ZHU-DSE GENS—	
WAR CEREMONIES, performed in House of		life symbol of.....	124
Mystery.....	62	wi'-gi-e of.....	124-127
WAR GENS, of the T ^S i'-zhu tribal division... .	238	XU-THA'-WA-TON ^N -IN, an informant.....	238
		ZUNI INDIANS, ETHNOBOTANY OF.....	30



C008894

463385

UNIVERSITY OF CALIFORNIA LIBRARY

