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SARSI TEXTS

BY

PLINY EARLE GODDARD

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INTRODUCTION

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group of Indians who have been closely associated with the Northern Blackfoot of Alberta since the earliest historical reference to either tribe in 1754.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

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

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

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

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

KEY TO SOUNDS

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

DESCRIPTIONS AND INFORMATION

THE SUN DANCE

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

DESCRIPTIONS AND INFORMATION

THE SUN DANCE

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

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

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

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

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

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

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

This much our Sarsi sun dance its story.

Prayers

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

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

THE HAIR PARTERS¹

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

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

Prayers

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

We Indians thus to him we pray.

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

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

THE HAIR PARTERS

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

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

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

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

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

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

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

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

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

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

- məs ɛ̄i lɪl la ta kɪ mɪ tɛi t'ac gwa tɛi dɪ ɛ̄ic gɪ mɪ tɛis
 djũ tsit dɪs tɛũL gwa tɛit dɪ ɛ̄ic dɪs gũ gɪ ma ga
 nɪ na sin nɪ da hɪ t'ɪ gɪ ha na gim mɪ tɛi ɛ̄ic sɪt da ɛ̄i
 dɪ na dij na ka t'ũ na ga ɛ̄i ɛ̄is lək ka ma ga tɛil lətɛ
 5 ha gɪ na dɪ tɛi na tɪ gɪ ɛ̄i tɛi na gɪ dɪc gɪ gɪL La na dɪ dətɛ
 gũ gɪ nɪtɛ tɛi t'ɪ gɪ
 ɛ̄i wa ɛ̄is lɛ gũ tsɪs da nɪ ɛ̄i ɛ̄ic tɛũ gɪ nɪ t'ɪ gɪ
 gɪ ma ga ɛ̄as sa tɛic hal tɛ dɪ na zɪ sɪs gɪ gɪ nɪtɛ
 nɪ lən nɪ tɛa k'ɪ t'in nɛ ka gũ kɪ nɪtɛ gũ lat dɪ gwa lɪ gɪs dal
 10 djũ gɪ nɪc nɪ lən nɪ ɛ̄is lək ka djũ ɛ̄i ɛ̄is tɛũ djũ
 gɪ nɪc ɛ̄a t'ɪ gɪ ko wa sũ kũ wa gō ɛ̄a ɛ̄a ɛ̄i tsɪ ma tɪ gɪ ɛ̄i
 da ga na dɪ lətɛ sũ kũ wa mɪ tsɪn na' tɪ ga na tsɪ la ɛ̄i na
 ɛ̄a na gɪ dɪL dɪL tɛ ɛ̄is lək ka gũ sɪL a ma gũ nɪ lɪn nɪ
 ɛ̄a na tsɪt dɪL dɪL ɛ̄a na tsɪL dɪL dɪL ɛ̄i nɪ la ɛ̄a t'ɪc
 15 has da gũ na ɛ̄i ɛ̄is gə kũ wa hal nɪtɛ na nɪ ɛ̄is t'a
 ta das dal ɛ̄a na dəl dəl gũ sɪL a ɛ̄i sɪ nɪ yɪ nɪ zɪn na
 ɛ̄is lɪ gũL ɛ̄a na dəl hal ɛ̄is lɪ gũ ɛ̄i tɛi da ɛ̄i lɪ tɪ gɪ
 na tsɪl la
 La ka za gũ ɛ̄is gə ka ta dɪl lətɛ ɛ̄as ts'a gũs tɪ ga
 20 ɛ̄as sa ɛ̄as ɛ̄i nɪ ta dɪl lətɛ mɪ tsɪs dɪ na ɛ̄is ka se
 ɛ̄as ɛ̄in na ɛ̄i ta gɪ dɪl lətɛ ɛ̄is ka sɪ ɛ̄i ts'ɪ na gɪ dɪ dətɛ
 ɛ̄is dũ wa xɪn ɛ̄i lɪl la ka gɪ dɪL lũtɛ ɛ̄i wa la gɪ dɪ dətɛ
 dij gũ na gɪ nɪ dətɛ ɛ̄is ga sɪ ɛ̄i da ga na gɪ dɪl lətɛ məs
 ɛ̄as ɛ̄in na ɛ̄i na gɪ nɪ dɛc gũ k'a la ka zə ɛ̄is gə kũ wa
 25 tɛi sɪ lɪ ka sũ kũ wa tɛis i ɛ̄i gɪ dɪ dɛc ɛ̄al t'as sɪ
 ha na gɪ nɪ dətɛ dij gũ ha gɪ t'ɪc məs ɛ̄i zɪl lək ɛ̄i
 ta gɪ yɪ yɪs nɪ
 ɛ̄i wa dũ gō wa gɪ gɪ nɪc na gɪ nɪ dətɛ ɛ̄is la ha la
 ɛ̄al ɛ̄in nɪ na ɛ̄i ta gɪ dɪl lətɛ la t'a ɛ̄al nɪ tsɪs gɪ nɪ da
 30 sũ kũ wa ɛ̄is gə kũ wa zɪ dɛc dij gũ ha gɪ dɪtɛ
 na gɪ nɪ dətɛ ha gɪ na t'ɪ gɪ has da gũ na ɛ̄i ta dɪl lətɛ
 lɪ kɪ zə ɛ̄i lɪc ta lətɛ tsɪL ɛ̄al ɛ̄in na ɛ̄is t'a
 ta dɪl lətɛ dɪj gũ la ma nɪ dətɛ ha na t'ɪ gɪ na nɪ dətɛ
 tɛi dɪ nɪ tɛi ɛ̄al ɛ̄i nɪ ɛ̄is t'a ta dɪl lətɛ ɛ̄a ka gũ
 35 da ma nɪ da t'ɪ gɪ ka wa t'ɪ gɪ ɛ̄i dɪL nɪtɛ ɛ̄i wa
 ɛ̄i dɪL nɪ tɪ kō wa la t'a ɛ̄is gə kũ wa na nɪ dətɛ k'a
 sɪt dən na tɛi dɪ nɪ dɪj i lɪl la gũL hal ha gũ la t'ɪ gɪ
 gũ ga gɪ nɪc dij gũ ɛ̄i dɪL nɪtɛ ɛ̄i wa na nɪ dətɛ

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

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

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

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

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

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

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

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

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

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

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

List of Dance Properties

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

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

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

List of Dance Properties

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

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

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

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

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

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

The Dog Feast

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

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

The Dog Feast

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

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

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

kū gī teite gū na sa ta dī yac ʼis dū gū ta na dīl l̄ate
 ta gū yī ʼin n̄an nī date mīl dī d̄jī t̄ʼī gī nī da ga t̄ʼa ka
 na dī dac lī ta zī la ʼī kit da n̄ag gī teite ha dī ka na
 t̄ʼī gī gū wūs la dat tsū ka gīl dīte dij gū ha t̄ʼic
 5 dij na ka t̄ʼū na ga dīs tsin na ʼī hac ʼic lī tea ʼī
 ʼil t̄ʼan nī ʼī līl la ta ka sil la maş ʼas ʼin na yū wū
 dij na ka t̄ʼū na ga ʼī nī teī tea gī ma ga yī teīl teūj
 gū nī la ga sit da na ʼī lī tsī tsin na ʼa teīl teūj ʼī wa t̄ʼī gī
 gī ḡat teī gū dīl dūl lī teī tsin na ʼī ta za k̄ʼa na teī ʼate
 10 ʼī wa t̄ʼī gī ʼis ga kū wa sū kū wa la t̄ʼa lī ʼī
 ʼī teīs na da nī ʼil lū ka na tsin na ʼī teīs na ʼī
 ʼī nī kī sū kū wa teī na tī gī ʼal ʼin nī na ha nīc
 ʼa dī na ka ʼī sī na ʼa t̄ʼī gī ko wa la t̄ʼa hau teī nīc
 dū hau ʼis nīn na la t̄ʼa da nī ʼī ma ga teīl l̄ate
 15 ʼī teīs na zit da xin gī ma ga ʼī teī dī gīc sū kū wa
 sī na tī gī ʼal ʼin nī na ta gil l̄ate ʼa t̄ʼī gī ko wa
 na gī nī date ʼa t̄ʼī gī kō wa ʼī tsī na la t̄ʼa ʼa t̄ʼī gī
 lī tsī tsin na ʼī ts̄ʼī dī date dij na ka tū na ga ta za k̄ʼa
 dīs tsin na yī ts̄ʼī ʼī dī dac lī kī za ʼas tea teī dī teite
 20 la t̄ʼa ʼis ḡa ka na ī dīl̄te ma gū lī nī gū la zil l̄as sī
 ta zit da nī teī jil̄te d̄jī na teī dī nī d̄jite ʼa t̄ʼī gī kō wa
 lī kī za ka t̄ʼī nī ʼī la ma dī date ʼil t̄ʼan nī ʼī līl la
 dij gū mī tsī tsin na ʼil t̄ʼan nī ʼī līl la kas gū
 ma na d̄jī kie dij gū dī na ka t̄ʼū na ga ʼī ha kī t̄ʼic
 25 la t̄ʼa ha gī nī da ha gī mī ka ʼa na tsit dīl̄ dīl̄te
 sī nī yī nī zīn na ʼis l̄ak ka ha na teit dīl̄ hal̄te teī jū nī
 ʼal ʼin na ʼī teī gī ca sit t̄an na ga ʼī līl la la ma dī yac
 lī tsin na ʼī mī kī da tsī la
 lī ca la hī ʼī nī zīn nī na ta sit dī d̄lī hī ʼa kū caṅ na
 30 mis t̄ʼū tī ʼa gī tic gī ma ga ta sit dī d̄lī gū na sa
 gī na dac gū ha gī nīc dī nī lī ʼī nī zīn nī
 gwa gū nī lī dī na ʼī lī gū la dī na teī na ʼī līl la
 sī na tī gī ʼī ma ga sit dī na sī dī nīl(s) teūte ʼa t̄ʼī gī
 yī k̄ʼa sin na tī gī na teīl l̄ate sī na tī gī ʼī ʼa ga
 35 ta tsī dī d̄lī ʼa t̄ʼī gī mī yī ga l̄ʼū tsin teit dīl̄ k̄ʼate
 ʼī wa da ga na teī dīl̄ l̄ate
 la ka k̄ʼa tsīs na t̄ʼī gī dij na mī ts̄ʼī dī dīl̄te
 ʼis kas sī ʼī nī na tsil la t̄ʼī gī ta tin na gī gī līl la
 ʼas da dīl̄te ta za teiz dī gū tsīs ʼī na gī dīl̄te ʼī wa

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

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

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

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

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

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

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

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

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

SOCIETIES

ts'i

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

tas gīl na

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

Lī kū wa

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

na gūl te'ūj na

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

da wū^e

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

QUALIFICATIONS AND DUTIES OF CHIEFS

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

SOCIETIES

Mosquitoes

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

Police

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

Dogs

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

Preventers

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

Dawûs

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

QUALIFICATIONS AND DUTIES OF CHIEFS

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

5 əa ɡi t'ic di ma' kũ ɛis Lək ka nĩ La nĩ' nĩ ɛi' na'
 əa t'i ɡi na djũ ha kũ tei ga əa ɡi t'ic mit tsən ɲəɡ ga
 ɡũ dʒən na ɡũ yĩ la ɡũ di nie na dũ ka ts'i dli na əa t'i ɡi na
 djũ' ha kũ tea ga əa ɡi t'ic ts'as di na na dli na
 5 mĩs t'õ kas əas ɛin na' əa t'i ɡi na djũ ha kũ tea ga
 əa ɡi t'ic ma ga ɡũ La ɡũ ɲət dlic na' əa t'i ɡi na' djũ
 ha kũ tei ga əa ɡi t'ic əa k'a dũ ɡũ tsis diis teũL na
 tsa ga k'i ɡi dʒi dũ wĩ yĩ ya' ɡũ tsis ɡi diis teũL lĩ t'i ɡi
 tsa ga k'i ɡi dʒi yĩ ɡi ɲətɛ ɛi wa t'i ha kũ tei ga əa ɡi t'ic
 15 əa t'i ɡi na ha kũ tei ga t'i na tsa ga k'i ɡi dʒi ɛi da ha kũ tei ga
 ɡi na ɛi di dil li ɛi Lil la nĩs te'a tei i Lil la əas daL t'ã
 ha kũ tei ga na ɛi ma ga ɛi ts'is na ɡũ ɡi ɡi la na ɡũ
 mĩ ts'i ɛi ts'i ka na ɡũ di na ma ta ɡũ lĩ na ɡũ ts'is t'i hĩ
 t'i ɡi min na ga te'in nie na kũ nĩ ɛi nĩ ɡũ ha kũ tea ga
 15 si lin nĩ t'i ɡi xa di na ɡi lin na əa li ts'i zi ga t'i ɡi
 ha kũ tea ga ɛi ɡũ ts'i di ɲətɛ ɡũ zis ɲən na ɛi has te'i nie
 yũ wũ ɛi ts'i zie ɡi nĩ mĩ na dʒin na' ɛis Lək ka nĩ Lən nĩ
 ɡũ zĩL La nĩ Lən nĩ ɡi ma ga nil la ɡi ɛi nie
 min na dʒin na' ts'iz zis ɡi ne na ɡi ma ga ts'il la t'i ɡi
 20 na nĩs si dũ əa Lən na ts'i ɡi nĩ la

SHAMANS

 tĩ ga ɡwa ɡũ di la t'i ɡi ɛi zũ nĩ ɛi wa t'i ɡi
 əa ga ɡũ yĩ lin na əas te'in nite xa ɡi ya t'i ɡi ɡũ ts'i
 kũ ɡi ɲətɛ ma ɡũ di la na ɛi tal gim ma ga na ts'is teũs si
 k'a gin nĩ tətɛ na ɡa ɡũ ɡit dil nite ɛi wa t'i ɡi ɡi dʒin
 25 ɡwa ɡũ dil la ɛe xa ɡũ ɡiL t'õt La yĩ ɡi ɲic k'ac xa ɡi na
 t'i ɡi xa na ɡi ɲətɛ ɡi ɡi na ɡũ dʒa ɡiL ɛite tei
 ha nĩ da t'i ɡi ɛis Lək ka gim ma te'iL lətɛ ha nĩ da t'i ɡi
 ɡũ siL La gim ma ga te'i lətɛ əa ka kō ɡō əa ɡũ dʒa ɡũ ɡi la
 t'i ɡi di na te'i lətɛ ha nĩ da t'i ɡi ta ɡũ ɡũ dʒa ɡũ ɡi la
 30 t'i ɡi di na te'il lətɛ əa kō ha əa ga li te'i ɡi lite
 li k'i ɡũ tsəɡ ga kwĩ yĩ ga ɡwa ɡũ di la t'i ɡi ɛi wa t'i
 L'õ li te'it di ɛate ɡi mi ɡa na ɡi ts'i ɛate L'õ ɛi ɛis L'a
 ki ta ɡi ɡi kətɛ ɡi ɡi ziz əa t'i ɡi ɡō wa ɡō tsa ga ɛi
 di na te'il ləs ɛi wa mĩ ts'iɛ əa ɡũ di lən na tĩ ga
 35 əa t'i ga kũ ɡi mi na sa na te'a ɛətɛ L'ũ mi k'a
 ta te'e ɛətɛ ɛi wa t'i ɡi yĩ nat da ɡi yĩL tsin əa t'i ɡi

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

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

SHAMANS

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

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

dī gī gū ts'i ēi gū dja na t'ie ēi wa gū ts'it ta gūl wil Lī
 t'i gī L'ū ēi gī gī əL gūl wil ī L'ū ī Lil la gī gī dī jūte
 ēi wa t'i gū dja na t'ite dī L'ū ēi gū zil a nī La ne
 gū ga gī gī nic gū tsī ga gwa gū dī la ēi t'i gī L'ū
 5 gū te'i dī jūc ēi wa t'i gī gū dja na t'ite gū ziz za teū
 ə tsa gū ka hī t'i gī L'ū te'a dī t'a da mī da
 ts'it dī ə hī t'i gī mī dlī da dū gū xa yil nilte ə t'i gī kō wa
 dī na te'i laç dī gī ēi zūn nī ēi gū dja te'is ēi ēin nī gūL
 La na ta teate ēi wa gū dja te'ie ēi na' nī Lən na
 10 dī nal laç ēi wa ə kū gū dja ə Lī ts'i ēin

SPORTS

ə kī a ka ə Lī ts'i ta za ts'is ta ta ka zil la sī
 da gī gīL L'ū ə kī yī gim mie yilte ka wa gū mai ya
 tsis k'a ka ts'a gī dilte gū zil La ka ts'it dī la' əs t'a dī
 gūs tī ga əs ka ka gī mī k'a ta ts'in nī dac gūz za gū
 15 na gī L'a ta gī dī Lij gū wa ha La ta k'a gūL zil La ēi La t'a
 na kī dī Lac
 əs ga kū wa tī ga yīL L'əL na ə Lit ts'i ta za dī tən na
 ka wa gū mai ya na ts'it dilte da t'i gī ka wa dī dil le
 ha kit dja ga gū ts'i xa gū gis sa gī dil Lite gū wa ha dlan na
 20 gū zil La ka ts'it dil la cī na gī dī laç
 gū dja ēi dī te'ac na ə sa t'i əs nī na ēi wa t'i gī
 əā te'in nic t'i gī gū zil La ka ts'i dī laç sa ə nī
 te'ie t'a ts'i na ts'i əate dī gī da na t'a gī djite La na
 əan nī nī ne əs tsa ēi nīL t'ū' ēi wa t'i gī ə ga
 25 sa ə nī gīL t'ūte gū gī te'a ta ēi tei na gī dī teite ēi wa
 Lī k'a' is t'a ēi dis t'ūte sa ə nī ēi ēi te'an na
 te'a gūL dīte gū zil la na gī dil laç ca ə

PAINTING OF TIPIS

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

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

SPORTS

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

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

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

PAINTING OF TIPIS

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

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

BUFFALO POUNDS

xa nī nas ʻa ga ʻa tsī la t'i gī ʻis gā ka xa nī
 ʻa ka ʻēi tic na mī tsin na wūL Lī t'i gī min na da
 15 ʻēi tei dī te'ac ʻal tsin nī ga na da Lī t'i gī maz tsī
 ʻa teic ʻēic taz na na kū jīj ʻēi wa kū dīLte mī gī na
 dī na ka tein nī tic kū gī sī mī teiL t'ū La t'a
 mī ka tei gac ʻēi wa t'i gī na tsīL ʻaL La t'a ʻa lin nī
 ʻēi Lil la ta na teit dīL

TRAPPING BEAVER

20 ta ga min na dī dil lī ʻis teū tsī min na
 ʻa La tei dī ʻac mas tsī ʻēi tei sit L'a nī da sit dī tsī
 dī dil lī ʻis teū tsī ʻa tī tī gī ʻēi tei ma ga na teit dīL nite
 ʻa t'i gī ga da tei gī L'ūc ʻēi L'a tsī ʻēi t'i gī mī ts'i
 na teit dī yac mī ka teiL djūs tsiz ʻēic gac

PRIMITIVE DISHES

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

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

BUFFALO POUNDS

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

TRAPPING BEAVER

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

PRIMITIVE DISHES

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

STONE ARROWHEADS

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

WHAT EAGLE-RIBS SAW AT EDMONTON

5 ʼi ge nas ʼa ga teū wa xa nī dī glic sī yīs ʼi
 ʼa tʼi ge xa nī tī² yīs ʼi ʼa tʼi ge gū tsʼi nas ʼa ga
 yīs ʼi ʼa tʼi ge gū tea ga nas ʼa ga na gīs ʼi gū tea ga
 nas ʼa ga na gīs ʼi na Lī gū tsʼi na cī na ʼa Lī tsʼi da Lī
 ma gī nī ca na tsʼi ma hī ʼi tēi nas ʼa ga gū tsʼi
 10 ʼa gū nī ca da nī tī gū dja ma gū nī ca tʼi ge ca
 gū dja^e yīs ʼi gū cī ca tī gū tsʼi ʼis Lək ka
 ma gū nī lin nī yīs ʼi yī gī gū za dī gū tsʼi da nī teū
 yīs ʼi Lī tʼi ge ta na kʼas e yīs ʼi yī wū ʼi ga ha lī
 ha kī dji yīs ʼi ma xa yī ʼai ye yīs ʼi mas yīL Lʼal i
 15 yīs ʼi dī na tī ʼis dō na yīs ʼi da teis i yīs ʼi
 dē ga ha lī tea dī tʼan na yīs ʼi dī dil lī yīs ʼi dī na tī
 gō tsʼi yīs ʼi na cīn na gū tsʼi yīs ʼi mī tʼa ga
 ʼas dja dī gī nī dji gū tsʼi yīs ʼi ta Lī gī tsʼa gū tʼin na
 yīs ʼi dza na gū ha lī kū wa yīs ʼi dzan na gū
 20 tsʼa kū wa yīs ʼi dzan na gū tsʼi kū wa yīs ʼi
 dza na gū ʼi ga ha lī tsʼi kū wa yīs ʼi dza na gū
 mī tsʼi ga nī teū wa yīs ʼi dza na gū na dūs zī ga teū
 yīs i ma ga zin na yīs ʼi dza na gū ʼi tsʼag ga
 yīs ʼi tsis ka gū yīs ʼi tū teū gū yīs ʼi ta na kʼas sī
 25 cī kaj jī yīs ʼi tsʼa ga kʼi yī dji yīs ʼi tea gūz za ga
 kʼi yī dji yīs ʼi gū tsʼi gū cī ca tī yīs ʼin na ka wa
 gū da dlīc cī yīs ʼi gū tsʼi tʼa tʼag ga yīs ʼi

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

STONE ARROWHEADS

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

WHAT EAGLE-RIBS SAW AT EDMONTON

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

MEDICINE BUNDLE RITUALS

ORIGIN OF THE BEAVER BUNDLE

- ka wa gū ts'i ka t'i ne ta nīs da la dī za he'
 dīs L'al la xa nī yī ɛ́ ɛ́is lí da gīs L'ú la ɛ́ wa t'i gī
 xa nī ɛ́ ɛ́ nīL t'ū yī zil gī ɛ́ wa ɛ́is lí yī ga
 na gīs sūt ɛ́ wa t'i gī d̄ag gī gīs L'ú' ɛ́ wa t'i xa nī ɛ́
 5 n̄as ɛ́AL ɛ́a lin ne ɛ́ ḡwa dī gī la ɛ́ wa gūs tī ga
 min nas ḡa' tū teū la' tū ta ka gū na dī nī gī la la
 tea dīs dī ta za ts'it ɛ́ gūs t'i ga min na da dzil l̄ag ga
 na k'ūs tsit L'a ta gīs tīL nas gū wīs sī ɛ́is na sit da
 ta gī dī ɛ́a ts'i nī dza
 10 min nīG ga ɛ́an na tas L̄an nī ɛ́a La gī t'i ma ga nī dza
 mī daɛ dī nīs d̄jac cī xa gī ɛ́a' tas L̄an ne ɛ́ dī nī
 dī na' ɛ́ ts'i gū dīe naj La dī na gīs La ɛ́ t'a ka
 sī na nī d̄jī dī ɛ́is nīl la La yū wū' te'a sī n̄ag ga dīL ḡa
 dī na gīs Laɛ ɛ́a kū ɛ́L nī na kal La' te'a te'a' ɛ́ ts'ag ga ɛ́
 15 tas L̄an nī ma L'a dīs ts'i dī nī te'a ɛ́ gū dīe naj
 La m̄at dī ɛ́is dū ts'i dī ya ɛ́is te'i dza ga mī ts'i
 na ka nī ca ɛ́L nī te'a ɛ́ dī te'a ɛ́ La t'a'
 ta gīs d̄jac la ɛ́is teiz gū mī ts'i na ka nī ca t'i gī
 ɛ́ t'a ka nī ts'i sīt dīs dl̄á ɛ́a' mī te'an nī ya te'a ɛ́
 20 ɛ́an nī
 ɛ́ wa tas L̄an ne' ɛ́is t'a gū dīe naj La ma ga
 sī gīs taL ɛ́ gūL dū te'a dī t'a ɛ́a t'a' ɛ́as sīs nī sin nī z̄á'
 te'at dī nīs t'a ɛ́a t'a' La sīL tī dī nī na gū wa sī gīs taL i gūL
 La sīL tī dī nī na da sī Lī gīs sa ɛ́a gīs ɛ́in ne da La t'a
 25 dī na ɛ́ lin na' sī Lī gīs sa dū gū wa nīs ɛ́a ha t'a
 tas L̄an ne ɛ́ ɛ́is nī dī naɛ́ te'a has nīl la La dī nī'
 dī na la' sī nī ga ɛ́ ɛ́as teiz ɛ́ wa t'i gī te'a ɛ́ ɛ́ā
 gīs nī te'a ɛ́ dīs nī tī Lil la nīs t'an na dīs dal
 d̄zan na da da nī ɛ́ nī dū wa te'a' ɛ́ na gī dī la
 30 Lī gīs ɛ́ t'a sī ɛ́an nī tū mīL tei te'a dī ts'in ne'
 ts'ā sī t'a ga ma ga da gīL L'ú' ɛ́ wa La tas L̄an ne ɛ́
 ɛ́an nī dī gī sīt tū mīL La ɛ́is dū dī gū t'in na ga gī ɛ́AL i gūL
 ɛ́ dū gū teū t'in na z̄á' ɛ́a gīs ɛ́ gū la te'a dī t'a
 nī dū wa ɛ́a sīt tū mīL La z̄á' ɛ́a te'a dī t'a ɛ́a

MEDICINE BUNDLE RITUALS

ORIGIN OF THE BEAVER BUNDLE

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

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

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

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

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

Planting Tobacco

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

JACKRABBIT GIVES MEDICINE FOR SWIFT HORSES

mi da wū sis sa t'a mi ta ʼi L'a tsī yīs t'a dī lī tea ka
 ka ma dī wūt ʼa t'i gī gū ga teis k'a sīt da la teūs L'a
 La sī nis tsiL ʼi dī ga na gī niL tī sis ka ka ʼa ts'ag ga
 yī tei tei yī nīz zin la ʼa kū nal ts'i³ na dis dja ʼi teij gū
 25 teūs L'a ʼi ta gīL təL mi k'a sī gū za ts'iL ʼaL t'as sī ya
 na zī nī L'a tī ga teū mi k'ai ya kit da ʼa tein nis til la
 ʼa t'i gī ʼa tein nis tin ne yī k'a na zil la ʼis ka nī dal La
 Lī gī dīs cat tei ʼa t'i gī ʼis ka nī dəl ʼi ha lī tsa ʼi
 k'as din na yī tsī ʼe ʼa dī gī naL La ta t'a cī Lil la dī niL la
 30 dū yī ga na gī naL La dī nī ʼi ts'ag ga ʼi dis djin
 k'a nī djin dī gū dīc naj la La k'i gī ts'i na nī ya
 ʼic teiz mi ts'i ʼis daz dja La mi k'a teis te'it dī
 da nī ʼis teūt da ʼa' sa ga niL ta ʼis teij yī na gīL ʼin

³ This time of day.

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

Planting Tobacco

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

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

JACKRABBIT GIVES MEDICINE FOR SWIFT HORSES

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

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

nī dza mī t'ag ga ɛ̄i Lil la tēis teit de da dū wa
 mī ts̄i^ε k'ī za da gī L'ū La t'a ɛ̄i ts'ag ga ta sin ne zā
 te'a din nis t'a ɛ̄a ɛ̄a ɛ̄i gī mī ts̄i^ε k'īz za da gī L'ō nī gī ga
 nil la

- 5 nī L'a tī ga teū ɛ̄i ɛ̄is t'a gū die naj La mī ga
 sī gīL ɬəl ī gūL dū sa te'a tī t'a ɛ̄a ɛ̄a ma ga sī gīL taL ī gūL
 ha lī tsa nī L'a tī ga teū na gis ɛ̄i nī nit dza mī tea
 ī Lil la mī ts'ī ga tas tsū wū mī ts̄i k'ī za da gī L'ū la
 sin nī t'a ga dī gī na ga nis La ɛ̄a ɛ̄a ma ga
 10 sī gīL ɬəl ī gūL sī nī t'a ga tēis te'it dī da nī
 ɛ̄iL teūt da ɛ̄a' dū sa te'a dī t'a ɛ̄a ɛ̄a La nī lī tea ka
 sa gī gil L'əl La ɛ̄a'
 dī ne ha lī tsa ɛ̄i nī L'a tī ga teū ɛ̄i ī Lil la tī dī na
 ɛ̄i wa ɛ̄i ts'ag ga ɛ̄i djū ɛ̄iL tī dī nal la dī nī dī ɲal la
 15 dī teūs L'a zā nī tēiz ɛ̄is nil la ɛ̄i wa t'ī gī teūs L'a ɛ̄i
 na dīs til la ɛ̄is dū ts'ī ī Lil la dīs t'ai ɛ̄a t'ī gī
 ha lī tsa ɛ̄i nī L'a dī ga teū ɛ̄i ɛ̄in na kū gī yis til la gūt dī
 na dis dja la ha lī tsa ɛ̄i mī lī tea ka tī ga ha cac naL lī
 din nī te'a dī t'a tī gwa ɛ̄at dja la

WHITE GOOSE GIVES MEDICINE FOR HORSES

- 20 La dī ha lī tsa lī t'ī gī ɛ̄i' dīs ka ka ɛ̄a ga tsiz
 ɛ̄a ga dī ɲal la tēiz ɛ̄as t'a hī tū teū ga k'a nī ta
 yī ga na gī ɲal la yī ts'ī dīs dūz yī ga na gī dūz
 tēiz gū t'in na⁴ ta sī ɛ̄a te'at dī nīj gūs t'ī ga ɛ̄a t'ī gī
 La din nīs ta la
 25 yū wū gā tsit La la yī ts'ī gū die naj La ɛ̄i t'a ka
 dū gī ma ga nī t'a gī mī te'at dī nī nī djī La
 ɛ̄i gī sī nī līt tea ka na nil ɛ̄in na na gū ɲal ɛ̄in ne
 nī dza La t'a gī dil gāi la gī mī ts'ī ga dīL kəc ta zī k'a
 na zī dī ɛ̄i lī gī sī mū wūs wūs sī dīL kəc mī gā
 30 nī na gī zī dī mū kūs k'a dil gāi ye teū gā tsit La ɛ̄i
 ɛ̄an nī dī yī ka ɛ̄a kī yī ka zā tī ga gal ɬəl La ɛ̄a
 La na ga gū ɲan nil ɛ̄i' gū na gīL ɛ̄i nī nī dza kǎ wa
 gū nis djan na gū dil gāi ɛ̄a teit L'a ts'ǎ ɛ̄is lī tea
 dil gāi ye da git L'ū ɛ̄i wa nī lī tea ka ga ɛ̄a ɛ̄i wa nī nī
 35 na ga ɛ̄a gū dja na ga gū ɬət dlic gū la gūL ɛ̄i wa

⁴ When used of people means tribe or nation.

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

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

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

WHITE GOOSE GIVES MEDICINE FOR HORSES

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

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

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

BUFFALO BULL GIVES A SHIELD

ɛ̄a kin na ɛ̄is ga kū wa ta gī nis da ɛ̄is Lək ka k'a
 5 ta gin nis da ɛ̄l k'ai ye Lī ka zā' zā dī dɔg ga nī lā
 gī gī dīs sa nī yū wū ɛ̄is lī tī gil L'əl ɛ̄i k'a ta sī da
 dī dɔg ga ɛ̄il k'ai ye gā ts'ī gil L'əl lī ɛ̄il k'ai ye ts'ī dī wūc
 ɛ̄is kī ya ɛ̄i ɛ̄il k'ai ye yī dīs sa te'ī gī dī gil L'a
 ha lī gī dī cəte tca ɛ̄is lī ɛ̄i ɛ̄is da dja ɛ̄is kī ya na te'ī gil L'a
 10 ɛ̄a t'ī gī ɛ̄il k'ai ye ɛ̄is lī ɛ̄i te'a nīl te'ūl ɛ̄is lī ɛ̄i
 ta sīt ts'a ɛ̄a t'ī gī ma ga zīn na na⁵ kū ts'ī gil L'a
 ɛ̄il k'ai ye ɛ̄i ɛ̄in na ɛ̄i ɛ̄al k'a gū nīl dla gūL nət dīl ts'it dī
 ɛ̄al da na gū dla ɛ̄i wa ta gū xa gū lai gī nīl k'a mū wūs
 gī t'ī na gū nīl te'ūl k'a na gū nis kai ye yī k'a
 15 gū dīl te'ūl yī na da na zit dī līl la xa ta la yīs tin na
 gī ts'a gā na k'a ɛ̄i līz
 ɛ̄il k'ai ye ɛ̄i ha nīl la la da nīl tin na dīn nis na
 ɛ̄as tsa nī ts'ī ɛ̄iz za ga dī sis sīt sī ga k'as dīn na
 sa ga zī sis gīn na ka la sīn nən nis ɛ̄in na na ɛ̄in na gīl ɛ̄in
 20 mī da ga nis kan ne tɔs dja cī da ga dīt tā la
 dī nis ka ne dū dīn na ga nis tī ha ɛ̄a nīn ne da na ga
 nis tī dī djī da nī ɛ̄il teū da ɛ̄a ha kī djī nī tea wū'
 ɛ̄an nī na ha ɛ̄a nī na nī dja dī nīs ka nī ɛ̄i ɛ̄al la
 ɛ̄at lī ts'ī dɔl dī dī djī da nī ɛ̄il teūt ɛ̄i wa
 25 ha kī djī nī tea wū ɛ̄at dja

OWL SKIN WAR MEDICINE

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

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

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

BUFFALO BULL GIVES A SHIELD

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

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

OWL SKIN WAR MEDICINE

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

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

SQUIRREL, A WAR MEDICINE

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

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

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

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

SQUIRREL, A WAR MEDICINE

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

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

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

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

SKY PERSON GIVES A MEDICINE

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

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

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

SKY PERSON GIVES A MEDICINE

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

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

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

PAT GRASSHOPPER RECEIVES MEDICINE FROM HAWKS

A. First Narrative

- kū zīt da ʼa ma ʼi gū ta za sīt Lạn nīs teī kī Lạn na
na gūs tin dī teū tʼin na na gū gī tin dī sin nī gī mī tsʼi
dī cīc cạt dī sin na da ʼa tea ʼis gá nī daL ʼi wa
ʼi tsạL dīs ka sī zil la ga na gī dī na tʼa LA dū gim mis teạL a
5 sī tsʼi na ka gil LA sī tsʼi gū za siL a ga ʼi na gīs ʼi nī
nī dza gī mī gīs ʼi tsa gī mī nī gī na dis sis ʼa
gī mī nis tsil ạp sī sī ka ga ta gī dil LA yū wū sīt dī ka
sil ạp sī nīL tʼa gīs tʼail ta gū sī Lil la na gī dī teīj
mīL dī dī tsī nīL tʼak gīL tʼai gū sa tsī dū gim mis tsa
20 gwa gī tea ʼa kʼa na gī caL na gū tī na tsʼi gū wa
na dī cīc ca gūs tī ga sī kʼa gī dil LA ʼis gạn nī daL ʼi
ma ga gū Lī nī kʼa sī siz zạm mīL a ga da dīc nij ʼi wa
ʼas teạL dīL kạc cī sū kʼūs ka da ga da dīc nij gū dī ta
a da tī
- 15 ʼa tʼi gī ko wa ta sis tsa ʼgū za tsī nīL tʼa sī kis til la
nạp sī gīL dī gī sit dī na gīs sīt dī gwa teī gū nī ca dzạn na
gū teʼa kī nīt tsa nī na gū cīc dja nī na cīc dja na gī dis tī cī
nī dza ʼa kʼa sim ma ga Lī gī dī tʼac la na gū tī na
ʼi tsʼi dī cīc ca ʼa tʼi gī na ʼi gūL ī gī mī nạL ʼi
- 20 gī nī tsa kʼas dī na sī Lil la na ka na gī dī tsit
ʼa tʼi gī ko wa na dī gīs cạt tī ha gū tʼa dī dī djin nis sī
sai gī tan gū za sa ga kwī yī ga sis da
gūL ī sī na da gī dī nī gī mī dis teic Lū kʼa ka
dī cīc ca dī tū gī LA sin nas gá Lū kʼa sin nas gá
25 na gīL haL ha na gī LA dī Lū kʼa ʼi nī nạn nis tī dī da tsa ʼi
gī ha da dis tsī sis tī dī ʼi Lʼi gī gī mī gīs ʼi has sis gī nī
nī tsī tʼa mīL na nī tsit dī na ga gī nī nī tī ʼi tʼa ka
tsa ʼi Lil la na hin nī saL ī dū ha na la la tī ga mīL
na tsit tsit dī na ga yī gī nīL a

B. Second Narrative

- 30 sī ka gī dil LA tī nī na gīs sīt dī ta sis tsa sī gá
gin nis da nī teū wū ʼi tsʼag ga ha siL nī dī gī
sī ka gá na ʼạn nīL ʼi ma ga yī na gū la yū wū dza na
dī na nī lī gū la ha lit tsa ʼạn nī na ha ʼa dū ma tʼa gū LA ʼa
dī gī na ga nis LA tī ga tea dī tʼa ta mī da tsī

PAT GRASSHOPPER RECEIVES MEDICINE FROM HAWKS

A. First Narrative

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

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

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

B. Second Narrative

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

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

A KNIFE, A WAR MEDICINE

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

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

A KNIFE, A WAR MEDICINE

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

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

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

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

WEASEL GIVES A WAR MEDICINE

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

WEASEL GIVES A WAR MEDICINE

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

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

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

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

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

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

ROCK GIVES A WAR MEDICINE

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

A PAINTED TIPI

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

FINDING A BUFFALO STONE

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

ROCK GIVES A WAR MEDICINE

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

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

A PAINTED TIPI

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

FINDING A BUFFALO STONE

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

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

WILD PARSNIP GIVES A MEDICINE

ha lī tsa gī dū wa sin nī ma gū nī ca nī ka ma k'a
 lī dī dac eī cū L'a ta⁶ nī yal la ʼa t'ī gī na ts'iz zī
 gwa ʼī la ha lī tsa mī tsa ga dī gū ca ga na gū da tiz la
 ʼī gī cū L'a ta ha lī tsa gwa dja gī La sin na ʼa cū L'a
 10 mī tis sa na gin na gī ʼin dī cū L'a gū nī na dī gī ʼa la
 La sa nī na ha ʼa ha lī tsa teī te'a gwa nī na ha ʼa
 cū L'a ha lī tsa ʼa dja xa na dūc ca ʼa dja k gī t'ī gī
 zā' yī dū wa

⁶ *Heracleum lanatum*. Michx.

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

WILD PARSNIP GIVES A MEDICINE

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

NARRATIVES

TCAGUCAGGA, THE WISE SARSI

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

NARRATIVES

TCAGUCAGGA, THE WISE SARSI

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

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

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

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

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

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

5 hə li tsa ɛi ɛã ɛis nil la gī dis da la tea tei ɣa
 ɛi gī siL gi la ha li tsa ɛi məs ti zã ɣa na nəç la
 gū liL tū zã' ɛi da la ɛət t'a gū gū yən na ka
 hai ɣi nil la na hī ta has di ni' məs ti ɣa ɛəl li nī
 10 na nal ga gū liL tū djū ɛa t'i gī mī ɣa da nī gī nil la
 nī na gī nī dal di di ɣi ta ɛin na ga gī di gī nī ɛa lit t'a
 gī gī nī gī ɛal ha li tsa ɛi ɛã ɛis nil la nī t'i gī na ɣis na
 ɛi wa t'i gī na nī na ɛa li nī sil la ɛi ts'i ga na nəç di
 da nī ɛi ga na gī ɣit da mīs ka ka ɛi ha ɣi nil la da ɛət t'a'
 15 ha li tsa ɛi ha nil la ha t'a məs ti ha t'a dəL nī i
 gū liL tū ɛi ɛas da gū di l'ū k'a tū ɛal da nī
 ɛa tsən nəç da sī nī ɣəL ɛai ɛis nī ɛi wa la t'a di tei
 gū li ɣi di ɣis sūz ha li tsa ɛi ha nil la la t'a ɛəl lin nī
 ɛi k'a i gūL i ɛal t'as ɛi wa la t'a k'a nit t'a
 20 gī gī ga nis teüt la t'a ɛa gī nil t'a la t'a ɛis teiz
 di sī ɛi da na nəç la
 mī ɣa na gī sī nil la ɛa gī di di nəç t'al i gūs t'i ga
 mī k'a sa teū ɛa gī nəç has na ɛa di ɣa na ta di diL nis
 gī liL la ɛi ts'a ga t'ak ka di s ni' mis ka ka hai gīL nil la
 25 dū ts'is na di gwa t'i gī ɛi ts'ag ga t'a ka ts'it di nil la
 da nī ɛi ɛən nil t'a gī gūs t'i ga ɛis teç zī gū gwa di
 na t'ai dzil ɣas sī dū gī ɣis tsa kū na nī t'ai ɛa t'i gī
 di nī zã' gī gī zīs ts'i sis ka ka ma ka na di ɣəL t'a di
 di na dū ɣas t'a gū la sa

FAMINE RELIEVED BY MAGIC

25 dza na gū sin ne ɛi ta mī ta ɛa t'i gī te'a di tã
 ma ts'in na la mī ga tsit L'a mī tsa na ga zū la di ts'it da
 ka ɣis dla k'a nī t'at tsī li gī ɣic nīc di da ga ka tsit L'a
 gū sī t'a la' mī ga ɣət tsət di djī djin nī sī ha ɣi la
 mī ga gīL na' dū wūs k'a gīL teūz di t'an nī t'ag ga
 30 il dū wūs k'a nī t'az mū wūs ɛi dzəz zī wūs gwa dja
 ts'i ka ga gī nī ta ɛas te'ən nil tsəL ɣis nil la ɛi wa
 ɛə ts'ət tsī ɣiL tsil mī ga ha ɣi ts'in nī ta ɣən na gū di tsī
 ɣət di nis da la t'a gī gī teis gū ɣəm ma gī gī dis ta
 dū ɛa gī gī nil tã ɛi wa t'i gī ma ga nai gī ts'in nī ta ts'it di
 35 gī k'a ɣiL ka mū wūs k'a na t'a ka na di diL ɛaz

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

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

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

FAMINE RELIEVED BY MAGIC

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

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

BROKEN-KNIFE RELIEVES FAMINE

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

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

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

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

BROKEN-KNIFE RELIEVES FAMINE

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

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

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

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

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

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

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

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

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

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

Still buffalo were knife broken, hawk variegated with steamer they two went on board. Hides they shipped down. White man Edmonton from to the large water they sailed. Over there while sailing white man captain his wife because he made free with island he threw him away. From him his friend with he sailed off. There they came in. There white man Indian⁷ was there. He told them, "Chiefs when they invite you pipe where it hangs they will take you. There they will ask you four-times which of these pipes will you have, they will say to you. You say this where the sun rises which hangs I will take," the half-breed said. Then chiefs they invited pipes to they took them in. He was asked, "Which these pipes will you have?" he said. "This where it goes up it hangs I will take," he said. They said it to him four times then to him they gave it.

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

⁷ Halfbreed.

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

A CAPTIVE SARSI BOY ESCAPES FROM THE SIOUX

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

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

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

A CAPTIVE SARSI BOY ESCAPES FROM THE SIOUX

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

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

na dis kū yī yīs lai ya ʼa kī yī kʼa ʼis ɬək ka
 ma gū nī lin ne kʼa ʼī wa gū zil La yī ga nī la
 ʼī wa tʼi gī tsū tʼi na tsʼi na dis Lʼa ʼī wū tsū tʼin na ga
 tsʼin nī dī ne tsū tʼin na tsʼit da ʼī dis lai ya ʼī
 5 ʼas nil la yū waʼ tsū tʼin na tsʼi na da Lʼa na gī dis Lʼa
 ʼī wa tʼi gī kū wa ga Lʼa tsū tʼin na tsʼit da ʼī
 mī ta li teʼək ka nī lā nī tī dī ta ʼa kī gī gī ta dī nī
 tsʼit das ka na ʼī ʼis tʼa na di yal La ʼa kī yī kʼa
 ma gū nī lin nī kʼa yī ga nīs tī teī gī ca nī ɬən nī tī
 10 yī ga nī la ʼa tʼi gī gō wa na tsʼa tʼin nī nī nai dja dī

A LAME MAN CAPTURES HORSES

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

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

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

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

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

A LAME MAN CAPTURES HORSES

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

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

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

A BEAR BRINGS HOME A CRIPPLED SARSI

gī tī tsan nī ga djī win nī ga da dis ma na ts'a sū wa ts'ie
 na ga dīl dī ɛis gī ya la na ts'it dī tsa mū wūs
 ɛa xan na dis t'as gī ga ga na nīs t'ī dī gī ga dī na dis dal
 nī lən nī kwī yī ga yī tā ɛī gūs t'ī ga nī nī ga yī ts'ī
 5 kū yī gət ɛī wa t'ī ge dī gī nī nī ga ɛī ɛa gīs nil la
 na gas t'a na dī t'as ɛī wa t'ī gī ɛā yis nil la ɛī wa t'ī gī
 nī nī ga ɛī yī ga na ga la ɛīs lək ka t'ək k'a yī k'a
 tən nīs da la ɛīs da gī djət dī ɛa t'ī gī gī gīt tā la
 tī na gī gī t'as dī yī k'a ta na nīs da la ga djī ga gū ka
 10 na gī dis gil la tī ga L'ag gī gūs t'ī ga kǎ wa
 nī na gī nī gil la kǎ wa gū ta' na gī ya ɛa gī la la
 ga dī ɛīs dū ts'ī na dis gəl la ts'ā xa gī yəl la ma ga
 na gī yəl la ɛī wa t'ī gī mī na djin na ga kū na ts'ī gīs til la
 ɛī wa t'ī gī xas ts'ī nil la da nī na nī dja ɛa ɛa ha nil la
 15 nī nī ga k'a ta sis da ɛa ɛa yī t'ī gī na sī ts'in nīs tī nī
 gū ts'ī ɛī t'ī gī gū ts'ī na sa gəl la t'a ɛīs nil la

TWO HAWKS TEST THEIR SPEED

ɛī zūL teū ɛī wa ɛīs gā nī dal ɛa lī ts'ī ta za gī dī təl la
 ka tin nī gī mī zīs ts'ī la ɛīs gā nī dal ɛī ha nil la
 sa xan na ɛət da dī dla lī k'a ɛī ha nil la dī da ɛa
 20 nī xan na ɛa da dī dla ɛal dīn nī ɛīs gā nī dal ɛī ha nil la
 teīs t'a gūs tī ga ɛa t'ī gī ɛa da dī dla lī k'a ɛī ha nil la
 dū ha t'a ɛət da dī dla ɛīs nil la ɛī zəl teū ɛī ha nil la
 sin nī sa xan na zū tea zǎ' ɛət da dī dla ɛīs gā nī dal ɛī
 ha nil la ɛī teī tsī yī t'a t'a yī ga na t'a hī zit da
 25 ɛī gīs teūt la dū ha t'a ɛat da dī dla teīs t'a gūs ta gī
 yī ga ɛa lī ka nī gī gū la dī nī ɛīs gā nī dal ɛī
 ɛī zūL teū ɛī gīL dīL ts'ī la dū zil gī la ɛīs gā nī dal ɛī
 ha nil la sīt da gā sit da da na ga sa xa na zīs gǎ
 ɛīs nil la yīL dīL ts'il la nī lən nī nai gīL dal ɛī zəl teū ɛī
 30 ha nīL teūt dū gī zil gī na ka zū tea ɛa ka gī dis t'ai la
 ka dī t'ai dī ɛīs gā nī dal ɛī ī līl la dīs tsil la ɛī teī ta
 dīs t'ai dī gūs t'ī ga yī ka dīL la la yī zil gī ɛī zəl teū ɛī
 ɛa gī nīs teūt yī ga zǎ' yī ga la dū ɛat da dī dla
 ɛī zəl teū ɛī

A BEAR BRINGS HOME A CRIPPLED SARSI

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

TWO HAWKS TEST THEIR SPEED

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

A BIRD HAS ITS MATE DOCTORED

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

A FIGHT WITH A BEAR

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

A BIRD HAS ITS MATE DOCTORED

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

A FIGHT WITH A BEAR

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

CURING MADNESS RESULTING FROM A WOLF BITE

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

MINOR NARRATIVES

I

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

II

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

III

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

CURING MADNESS RESULTING FROM A WOLF BITE

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

MINOR NARRATIVES

I

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

II

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

III

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

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

IV

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

V

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

VI

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

VII

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

THE WAR DEEDS OF EAGLE-RIBS

ʼa ka dī gū t'in na ɡa dji teū t'in na nī cī na
 20 na ka ca xa giL ziz ʼī wa da nas ʼī ga ʼəŋ na Ləŋ na
 kū gī ziz tcis iL gī nī cī na siL tī ʼī wa sī nī ɡa dji
 ha lī tsa sa t'a mī sət sa dī na ʼa ga ʼī gīs nī
 mī tsis La tsis sī dī gīs te'ūl da gū nī t'a gū na mī sī
 sis gū məs i Lil la sis gū a ʼī wa sī nī i dū cīs te'a
 25 siL t'ū giL dī t'ī gī ka ha kī tei ʼīL djin nīc na ʼa nis t'a
 yū wū sī La ʼa ka dī na tsin niL dī ta na ʼī sa Lī
 wūs sa ha ha cīs ca na gī nəL gū gīs ʼī k'a na tsin nis
 t'ī gī gūs t'ī ga nī na ha cī na na ʼī wa tī ha dīs sī

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

IV

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

V

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

VI

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

VII

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

THE WAR DEEDS OF EAGLE-RIBS

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

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

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

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

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

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

THE PERSONAL EXPERIENCE OF GRASSHOPPER

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

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

THE PERSONAL EXPERIENCES OF GRASSHOPPER

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

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

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

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

na sis ^əal ta di sis ge si gis la ga ni na nis gi ni t'i ge
 ku ts'i gi la t'i gi ^əa ka ts'i gi la
 teis du na t'a gu mi t'a ga na di gi ki mi ts'i
 tag ga ni ca ta kas giz ni lan ni gis ga ku^e lil la
 5 sis t'a ^əa t'i gi gis tsat

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

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

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

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

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

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

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

⁸ I shot to pieces (†).

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

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

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

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

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

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

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