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The story of Gādjisdō'do' And S'hogon'gwā's.

It is said that in ancient times there lived together in a very long lodge two male persons. They were related one to the other as uncle (mother's brother) and nephew. And uncle and nephew, as was the custom of the times, occupied opposite sides of the fire in the long lodge.

For something to eat as he grew the nephew, who was a very small boy, shot birds and other small game.

So, then, it came to pass one day that S'hogon'gwā's said to his nephew, "Oh, my nephew, I am thankful that now you are growing into manhood. It is now a long time since I began to care for you. And it will so come to pass that a little later on that you will kill larger animals."

So in time this came to pass. For it so happened that he killed a partridge which he carried home. Upon entering the lodge his uncle exclaimed, "Wū'", my nephew. I am very thankful, for now you are returning home, having killed a large game animal. What is

the name of the animal you have killed? What kind of an animal is it?

Do you know?"

In replying to his uncle the youth said, "I do not know."

The old man went forward toward his nephew and grasping the partridge so quickly that he rasied the young boy off the ground, and the old man said to his nephew, "so, now, hand me at once the body of the thing which you are bring back killed, for you of course do not know what kind of thing it is."

Then, the old man went aside and taking a seat began to pluck and dress the partridge, saying at the same time, "This thing requires, of course, nothing but dumplings." And he proceeded to set a kettle over the fire, and he made dumplings and put them into the kettle with the partridge. And the old man kept on saying as he watched the bird cooking, "Exceedingly, perhaps, will this taste good to us two." And the kettle's contents boiled so that the grease floated on the top of the water, for the bird was very fat, indeed.

And then the old man removed the kettle from the fire and set it aside. Taking a bark bowl or dish he put into it a share for his nephew, saying, "Oh, my nephew, this is what you may eat," but he held it right over the fire.

When the young boy arose to receive his portion and reaching out for the dish his uncle grasped his hands along with the bark dish and pulled the nephew over onto the fire where he fell on his elbows. At once the nephew arose from the fire, covered with hot coals, and he took a seat aside on his own side of the fire.

Dissimulating his evil purpose, the old man said, "I am in too much of a hurry, for I thought that I held it aside from the fire place."

Then, it is supposed that the nephew was greatly astonished at what his uncle had done to him, for he never had ill-treated him before. And the young nephew began to weep, saying to himself, "I wonder why he has done this thing to me."

The next morning the old man addressing his nephew said,

"Oh, my nephew, now then, arise. Game animals usually go about the clear places very early in the morning. So then arise and go out to hunt."

Then the nephew arose and after making his needed preparations he started out to hunt in the forest. But he kept on thinking, "Verily, now, my uncle has abused me very much." And as he went from place to place, he was much surprised to hear a man from a distance say, "Tcīt'." Then he directed his steps toward the spot whence he believed the sound came.

As he went along he was surprised to see the skull of an old man protruding out of the ground. As the young boy approached the skull said to him, "Oh, my nephew, you are much to be pitied now.; for affairs have taken a turn now which will cause you misfortune. So exert yourself with all thy (magic) power, for, he will, indeed, outmatch your orenda or magic power, if it so be that you do not learn to remember the things which you have killed." Thus, spoke the skull of the old man.

But, he continued, saying, "So, now, you shall do this in your defense. I will assist you. I am, indeed, the brother of your uncle. And he has to the utmost degree outmatched my orenda or magic power. So, I will tell you, moreover, that that lodge, so long, was at one time full of our relations and kindred, who are now no more. And this is the reason that it is so long. So, now, go yonder, not far from here to an old rotten log, lying prone, and in it you will find a raccoon, as it is called. So you must kill it, and then you must pass by this place on your way home, and I will give you further instructions."

So the nephew went to the place indicated by the skull of the old man and there he killed the raccoon and he at once returned to the place where the skull protruded from the ground. And the skull of the old man said to him, "You must not forget the name raccoon, for this is the name of this animal which you have killed. On your way home you must keep on saying, "Raccoon, raccoon, raccoon." This you must keep on saying." So return home now. And he

will again, it is probably, ask as is his custom, What is it that you are bringing home killed. So do not be in the habit of forgetting. Exert yourself as much as possible."

Then the young boy started for his home in the long lodge, saying as he went trudging along, "Raccoon, raccoon, raccoon," and he at first whispered it and then when nearing the lodge he uttered it loudly.

But, just as he pushed aside the door-flap and stepped inside of the lodge he stubbed his foot and his burden, the raccoon, fell into the lodge and he also fell beside it. So he arose and again took up the body of the raccoon. At that moment his uncle, the old man, addressing him said, "Oh, my nephew, now you are bringing back a large game animal killed, What is its name and What kind of an animal is it?"

Of course, the boy after his mishap at the doorway had entirely forgotten the name of the animal which he had brought home,

and so he reluctantly answered, "I do not know the name of it."

And his uncle demanded the body of the game saying, "Hand the body to me, then, for you do not know what kind of thing you are bringing home killed."

The nephew handed the body of the raccoon to his uncle who took a seat aside and there began to skin the raccoon, while he said, "The name of this animal is raccoon." ^{the youth} The nephew went over to the opposite side of the fire and there took a seat.

Then the old man set a kettle over the fire and said, "The only way to cook this is to cook it with cornmeal mush to eat with it. I shall skim off the grease and pour it over the mush."

The youth did nothing but watch what his uncle was doing in preparing the food. When the meal was indeed cooked the uncle kept saying, "This will indeed taste very good to us two." And then he took out a share for his nephew, putting in a bark dish some of the mush and a portion of the meat. And then he went again to the edge of the fire-place and said to his nephew, "Oh, my nephew, ~~her~~

here is a portion for you to eat," and he again held it over the fire, and the youth arose quickly to receive it and he took the bark bowl in his hands. So, just as before the old man grasped his hands and drew him into the fire, at the same time saying, "What is the use of my holding it somewhere else when I myself am hungry."

Of course the youth fell in the fire on his elbows and he jumped out of the fire all covered with hot coals and ashes and went aside to take a seat there.

Then, verily, S'hogoⁿ'gwā's began to eat. And when he had finished eating he remarked to himself, "I think that I will save some of this for another time," and he placed some of it on a high place.

The youth, his nephew, then began to weep. So Gādjis'dodo⁴ in his lamenting said, "Perhaps, he will kill me. I think it possible."

The next morning, the old man again spoke to his nephew, saying, "Oh, my nephew, do you arise. It is the custom for game animals to be found in the clearings very early in the morning."

So the youth quickly arose from his bed and at once made the necessary preparations. When he had finished he started out to hunt. And he directed his course toward the place where lay protruding from the ground the skull of his uncle.

The youth arrived there, and his uncle addressing him said, "Well, my nephew, what came to pass?" So the youth answered, saying, "I kept calling the name raccoon as I went along. And when I had reached a point quite near the lodge I just whispered the name to myself, saying 'raccoon, raccoon, raccoon,' and at the very doorway I caught my foot in an obstruction and the body of the animal fell into the lodge and even I fell into it too. So at that moment he asked me saying, What is the name of the game which you are bringing home killed? And of course I did not remember anything whatever concerning the name of the animal.

And so I answered him, "I do not know the name of this animal."

Then the old man said, "quickly hand me the body of the animal, for, verily, you do not know its name. And it is well-known that raccoon is its name."

Then, the man whose skull protruded from the ground said, "Oh, how, unfortunate it was that stumbling against an obstruction and falling down caused you to forget the name of the animal. So exert yourself to the utmost. Be brave. And, verily, your only safety consists in your remembering the names of the animals that you may kill. So now let that be the case. You must at all times remember the name of the animal that you may kill. So, then, go to that place there in the distance, where turkeys abound. And one of these you must ~~kill~~ kill. And when you have done so, you must pass by this place on your way home."

And the youth went to the place designated by his uncle, and there he killed a turkey. Then he returned to the place in

which his uncle's skull protruded out of the ground. His uncle to encourage him said, "Be brave and exert yourself to the utmost. This time, you must remember the name of this game bird. It is called a turkey. And so as you are going along homeward, you must keep saying, "Turkey, turkey, turkey." And as soon as you arrive near the lodge then you must set your feet down carefully as you walk along, and you must go along whispering the name to yourself, saying, "turkey, turkey, turkey."

So the youth started for his home. As he went along he kept saying, "Turkey, turkey, turkey." And when he had arrived quite near the lodge he began to whisper the name, saying, "Turkey turkey, turkey." And he set each foot down carefully and securely." Thus, he reentered his home without any mishap.

And the old man, his uncle was surprised and said, "Oh, my nephew, you are bringing back a large game animal, killed. I am thankful for it. What is the name of it? " The youth replied, "Oh,

the name of it is turkey--just turkey." The old man, his uncle, merely exclaimed, "Wu'!", and went aside and took a seat there.

In the meantime, the youth dragged the body of the turkey aside to pluck and dress it. While engaged at his task he remarked, "The only way to cook this is to boil it down to a pot-roast." And he proceeded to pluck and then to quarter the bird. When he had finished his task, he set a kettle over the fire and started the meat to cooking. And he kept saying as he saw it begin to cook, "It will certainly taste good to uncle and to me."

The uncle on his part said, "And indeed I have been thinking customarily that he (my nephew) would become a fine hunter, perhaps. For it has been a very difficult task for me to raise you, and I have worked hard to do it."

When the turkey was cooked, indeed, the youth said, "I will not act in the manner my uncle acts on such occasions." And then the youth set aside a portion of the boiled down turkey in a bark bowl, and then he offered it to him by holding it directly

over the fire which was burning briskly, and then he said to his uncle, "This is what you will eat." The uncle exclaiming, "Oh, I am thankful for it," arose to receive it. As he grasped the bark bowl the youth seizing his hands along with the bowl drew the old man over onto the fire, on which the uncle fell. And the youth said excusing himself, "I am so hungry, indeed, that, perhaps, I was holding this thing in an unintended place."

Then, the old man answering said, "Now, my nephew, you have abused me. It has been my habit to think that you would not treat me in this manner, for I have raised you from childhood to youthhood." The youth was eating, indeed. But, he answered his uncle by saying, "I just thought that that was verily, perhaps, the custom on such occasions, for you were in the habit of acting in this manner," and he kept on eating. Finally, he said, "I believe I will save myself a portion for a later time," and he laid some of the boiled down turkey aside.

The next morning the old man did not say as he was accustomed, to his nephew, "Come now, arise, my nephew." But, on the other hand, the young nephew said to himself, "So be it. I will now arise, I think. My uncle is accustomed to say that the game animals go about in the open country very early in the morning."

So the young man arose then, and proceeded to make his usual preparations before going out to hunt. After eating his morning meal he started from the lodge.

The old man, the uncle of the youth, spoke not a word. It would appear, one would think, that he was angry. The youth went directly to the place where his other uncle's skull protruded from the ground.

Having arrived there the projecting skull of his uncle addressed him saying, "Well, my nephew, what happened?" The youth answered, "I remembered the name all the way home." And when my uncle asked me, What are bringing home killed? I answered him only a turkey. And my uncle merely replied, Wu'. And then I prepared

it and cooked it. And as soon as it was cooked, I kept saying I shall not act in the manner in which my uncle acts. And then I put a portion for him on a bark dish and then I held the dish directly over the fire, saying 'Oh, my uncle, eat this portion.' He replied, 'Hō', I am very thankful,' and he grasped the dish and so gripping his hands I pulled him down onto the fire. Too far in the wrong place I held it because I was indeed very hungry, it may have been, and the reason that I did it was because I am now angry with him, because of the many times that he scorched and burned me. He then said to me, I believe that you have now begun to abuse me. I replied that that is, perhaps, the custom when one is giving food to another. He walked to and fro, and one would think that my uncle was angry."

The skull of the uncle, protruding out of the ground, at once replied, "It was just right for him. Now, indeed, this is about to come to pass. It is now impossible that in the future he

will again ask you for the name of the things which you may bring home killed. Oh, my nephew, it is a known thing, that now he is there, your uncle, making preparations. He is gathering logs and roasting them on the fire, and when night comes he will have a great fire, as is well known he will do. So, be brave moreover. You must also be very careful and watchful. You must not go to sleep. An evil dream will cause him to arise suddenly, as is well known. Then you must be quick and take down his warclub, and you must strike a blow with it on your uncle's head, and at the same time you must say, 'What is causing you to see marvels?' And if it so be that he do not answer at once, it has ceased, then you must again strike a blow on his head with the warclub. And it will so come to pass that he will say, as is well known, The thing that the dream spirit has commanded me is baleful? Then you must ask him, What did the dream spirit command you to do? And then he will tell you what he has been commanded to require you to do. So then

So then you must return to this place, moreover, as I do not know what he will say."

So, then, the youth returned to the lodge which he called his home. And night came on them, and the fire was a brisk one. It so happened that the old man, the uncle of the youth, said, "The reason that I have put these large logs on the fire is because it seems likely that we two will have a very cold night tonight."

They two lay down as usual. But the youth kept awake as he had been warned to do by his uncle whose skull protruded out of the ground in the forest. There was a hole worn through his skin covering and through it he kept a strict watch on his uncle.

So about midnight, perhaps, suddenly the old man began to moan and groan, muttering strange words, very loudly, and the sounds increased in intensity. Interspersed with these mutterings were the sounds, "'ěň', 'ěň', 'ěň'." Suddenly, he arose from his couch and he moved about on his knees, uttering the sounds and

words that the youth had first heard. Then, with one great cry of 'ěň' he cast himself onto the fire and he pushed with his feet and hands the huge fire-brands that had accumulated over toward the place where lay his nephew. Seeing this the nephew quickly uncovering himself leaped up just in time for the great pieces of burning logs fell blazing where he had just lain. And running over to the opposite side of the fire he took down from its resting-place the warclub of his uncle, and his uncle then being quite close to him groping around on his knees and uttering foul words he struck him a blow on the head, saying at the same time, "What is causing you to see marvels?" and again raised the warclub to deliver another blow, but the dream of the old man ceased at that time and the uncle took a seat at one side of the fire, and the youth also took a seat on the opposite side of the fire.

Then, the uncle said to his nephew, "Compliance with what the dream commanded me is of the utmost difficulty." The youth answered, "Well, what did the dream command you to do?" The uncle

replying said, "It commanded me saying youtwo shall hazard your lives; it said to me that we two must "take the roof off of the lodge.'" The youth replied, "So let it come to pass. What it has commanded amounts to nothing."

Then the two men returned to bed and lay down for the remainder of the night. And very early the next morning the youth arose and went to that place where the skull of his uncle protruded out of the ground.

When the youth reached the place the uncle addressing him said, "Well, what happened during the night?" The young nephew answered his uncle saying, "Well, he says that he and I shall hazard our lives (by trading objects) this very night which is approaching."

To this statement the uncle replied, "I have been saying all along that he is determined to out-match your magic power or orenda, as is well known, he intends to do. It is his manner of

doing things. He will request something which you have not, which you do not possess. And if it so be that you cannot obtain it at once, something direful will happen to you. Verily, you die—pay the penalty by your death. Now, I know that he will request the entrails of a bear from you, for the very reason that you have them not. So, you must proceed in this manner. You must go out to find the vine of a wild grape. When you have found it you must unwind the vine and cut off a sufficient portion and then you must rub it between your hands and you must blow upon the vine, and instantly the vine will become the entrails of a bear. You must say, 'I want the fat entrails of a bear.' So, make haste in what you are about to do, for I know that he has completed all his preparations at the lodge."

So the youth went forth to hunt for the vine of a wild grape, and he found one which was wound around a support. He at once cut off what he required and then began to straighten it out.

He fastened the coils of it together by means of bark cords, and by rubbing it with his hands and by blowing upon it he soon transformed it into the entrails of a bear. And as he said that he desired the fat entrails of a bear the vine of the wild grape was, indeed, changed into the fat entrails of a bear.

So, now, the youth returned to the lodge and addressing his old uncle said, "Oh, my uncle, I return fully prepared." To which the uncle answered, "So be it. You just go to the end of the lodge." The youth said, "So be it." And the uncle added, "And it is not certain that I shall go now or later. But you must be in an expectant mood there."

Then, the youth started, and he went along on the inside of the lodge, which was very long. When he reached the end of the lodge he was surprised to see there the signs of a fire, of a fire which burned, perhaps, a long time in the past. So he took a seat there, for he was ready for the work ahead of him.

But it was not very long after when at last the old man

began to sing in his own place, saying, "vu' hēñ, yu' hēñ, he and I are bartering, yu' hēñ, thou gādjia' dodo', thou who art a nephew, yu' hēñ." This he repeated in a loud voice, and the song was heard by all the wizards and sorcerers dwelling along the borders of the land, and all these said one to another, "Now, again, his intended victim is his own nephew."

Now, the old man came up to the place where his nephew was sitting and said, "Now, I am come to barter," and he carried in his hand a piece of bark on which lay several pieces of meat.

The youth said, "What shall I give you?" The old man, in accordance with the custom on such occasions, replied, "I cannot tell what it shall be. Perhaps, you have the flesh of the raccoon?" The youth answered, "I will give it to you." The uncle answering, said, "No; not that." The youth replying said, "Turkey meat; that I will give you." The uncle replied, "No; not that." And the old man again began singing saying, "vu' hēñ, he and I are bartering, yu' hēñ, yu' hēñ."

'hěh, thou Gādjis'dodo', thou who art a nephew, yu' 'hěh, yu' 'hěh," and at this moment flames burst out all around the place where Gādjis'dodo' was sitting. In defense the youth said, "dji, dji, dji ', Oh, my uncle, verily, you mean the entrails of a bear, the very fat entrails of a bear, which I have." As soon as he had ceased speaking, the flames went down again. And the youth drew forth the entrails of the bear (which he had prepared) and gave them to his uncle. And they exchanged the pieces of meat for the bear's entrails. The old man said "I am thankful for these."

Then, the youth thought to himself, I will go back to my place as soon as I think that he has perhaps returned to his own seat on his own side of the fire. So he started. And the old man again began to sing, saying again, "yu' 'hěh, yu' 'hěh, he and I are bartering, thou Gādjis'dodo', thou who art a nephew, yu' 'hěh yu' 'hěh." So believing that he had resumed his seat he returned to his couch and he found the old man sitting there smoking. The old man merely said, "We

oh, my nephew, have now finished this task."

The next morning the youth again went to the place where the skull of his other uncle was protruding out of the ground. He arrived there. And his uncle then asked him what had taken place during the past night. So the youth related in great detail just what had come to pass between the old man and the youth. He told him all very carefully.

Then, this uncle said, "Now, it is a fact, that again he is there collecting more logs and cutting them on the fire and near it. For he will again make a large fire this very night. And, it is too a fact that when he has his dream tonight that he will say in his own mind that he desires the liver of a bear. And this too you do not possess. Be brave and do your very best. This time you must hunt for mushrooms? that grow on old rotten logs. So these you must procure; there must be two in number. And you must treat them in the same manner as you did the grape vine and at once they will become bear's

livers. So, now, go out hunting for these things." And the youth at once started on his quest for tree-lichens in the forest. He was not very long in finding the two that he required for his purpose, and he at once rubbed them with his hands, saying at the same time, "Let these soon become bear's livers." The transformation took place as he wished.

Then he started for the lodge where dwelt with his uncle. Arriving there he said to his uncle, "Oh, my uncle, I have now returned." He saw that the fire was a great one.

Light came on at last. And the two lay down to sleep. But the youth did not fall asleep. It was, perhaps, midnight when suddenly the old man began to moan and groan with increasing force and loudness. Then all at once he arose and crawled around there on his knees. And, finally, with a loud cry, "Aïh!", he threw himself onto the fire, and large pieces of wood all ablaze fell in all directions, and some falling in the direction of the youth's bed, he quickly arose and

crossing over to the opposite side of the fire he took down the warclub of his uncle, and then seeing the head of his uncle quite close to him moving from place to place he struck it a blow with the warclub, and at the same time he said, "Oh, my uncle, what is causing you to see marvels?" and he quickly raised the warclub for another blow. Suddenly, however, the dream ceased, and the old man exclaimed, to avoid another blow of the warclub, "It has stopped now," and he withdrew aside and there he took a seat; and so did the youth.

The old man said, addressing his nephew, "Oh, nephew, compliance with the command which the dream gave me is very difficult, indeed. yea, dangerous." Then, the youth asked, "What did it command you?" The uncle answering said, "Why, it commanded me, saying you and he must barter by exchange, you and your nephew, and it commanded that this must take place early in the morning; and that a calamitous thing would happen to you if it so happen that the

barter by exchange fail to take place before midday." The youth replied, "So be it. We will attend to this matter in the morning." Then, the two returned to their respective beds, and lay down again.

Very early the next morning the old man arose and then he addressed the youth saying, "Now, you must again go to the end of the lodge." So the youth started, and going to the end of the lodge, kindled a fire there. Then, all at once the old man in his place began to sing again, saying as before, "Yu' 'něñ, yu' 'něñ, he and I are bartering by exchange, thou Gādjis 'dodo', thou who art my nephew, yu' 'něñ, yu' 'něñ."

As he sang the youth saw that he came toward him. Having arrived at the end of the lodge occupied by his nephew the old man said, "Oh, my nephew, I come to barter by exchange." The nephew at once replied, "So let it be. What then shall I give you?" The uncle replied, "Oh, you have it certainly. You have what I desire."

Then the youth began to offer his uncle the things which he ostensibly guessed he desired. And when he had consumed sufficient time to mislead his antagonist, he finally exclaimed, "Oh, my uncle, I believe that you indeed want the liver of a bear--the fat liver of a bear."

The uncle quite deceived as to the mental acuteness of his nephew replied, "I am very thankful for this," and then they two made the exchange. And the old man returned to his own end of the lodge, carrying on his back the package of liver. As he went along he sang his song, saying, "yu' 'hěñ, yu' 'hěñ, he and I are bartering by exchange, yu' 'hěñ, yu' 'hěñ, thou Gādjis 'dodo', who art my nephew, yu' 'hěñ yu' 'hěñ." Thus, he returned to his seat.

When the youth thought that the old man had reached his own portion of the lodge, he too returned to his own bed, and when he had reached it the old man said to him, "Now, what the dream commanded me has been fulfilled. I am thankful, too."

Then the youth having made the necessary preparations decamped, going to the place where the skull of his other uncle protruded out of the ground.

He arrived there and the uncle said to him, "Well, what happened?" The nephew answered him, saying, "Oh, we completed the exchange. And I passed through the test without any mishap."

Then his uncle said to him, "Now, you must hasten to return to the lodge. It is now your turn to have a dream of that kind. And you too must kindle the fire by gathering great logs so that you may have a great fire. As soon as midnight comes then it is for you to do just as your uncle did. And as soon as he strikes you a blow with his warclub, you must say, It has now ceased. Difficult and sinister is what the dream commanded me to do." Then your uncle will ask, What did it command you to do? And then you must say that it commanded you to have your uncle to seek for the wish (word) of your dream; and it said too that a direful thing shall happen to your uncle should he have failed to divine your dream's

desire, by the time it is midday.' A small round squash which is growing on a vine which is planted by your uncle beneath his bed is what you must desire in your dream. He prizes this squash very much, believing that his life depends upon it. You must say, yes, only when he names this squash as the thing desired for you by your dream.

So, now, quickly return to the lodge and get ahead of him in making the preparations for kindling a great fire tonight. You must make the fire, and you must gather large logs to maintain it in full career during the night, for you must have a fine fire."

So the youth returned to the lodge, and when he arrived indoors, he said to his uncle, "It is now my turn to make a good fire and I will kindle it good because, I think, that we shall have a very cold night." So he gathered together many large logs and pieces of wood, and then he proceeded to place them on the fire in order to have a fine fire for the night as he had been told to do.

Night time having come they settled down to rest and then they lay down to sleep. No word of conversation passed between them. Then at about midnight the youth began to moan and to ~~groan, saying,~~ "ěň', 'ěň', 'ěň'." In a short time he arose from his bed, and he groaned then very loudly, and so without any further act, he cast himself onto the fire, and with his feet and hands he scattered in all directions the blazing firebrands, some going in the direction of the bed of his uncle. The latter being awakened by the groaning quickly arose to avoid the firebrands, and then saying "What has happened to you?" took down his warclub, and seeing the head of his nephew tumbling about quite close to him he struck it a blow with his warclub, which resounded with a "bă'", very loud. And then he raised the club again to strike another blow. But at that moment the youth said, "Oh, uncle, it has now ceased." And after regaining his composure he continued, "Now, what the dream commanded me to do is very difficult of fulfillment although a severe and cruel penalty is the price of fail-

ure to perform its mandate." Then the old man asked, "What did it command you to do?"

The nephew replied, "It ordered me to have my uncle seek for the desire of my dream, to divine its word, in other terms, And that if my uncle is not able to divine the word of the dream by mid-day, something cruel and sinister will befall the body of my uncle."

The uncle replied, "So be it. It has no great significance." And then they two lay down again to sleep.

Very early in the morning the youth arose and after making his usual preparations said to his uncle, "The time has now come for us to begin." The uncle of the youth said, "So be it. I am ready." And while they were taking their places, the old man remarked, "Verily, you must give me a clue to the 'word' of your dream." But the nephew answered, "That is not at all the custom in such case, and it is certain that the reason it is called 'the seeking of one's dream word' is that no clue shall be given." At that reply the old man

exclaimed with mock surprise, "Wu'", this is, indeed, an astonishing thing," but he failed to have his nephew agree to give him a small clue to the thing he had dreamed.

Then, the old man began to ask the questions necessary to ascertain the dream desire of his nephew; he asked, "It may be that you desire my pouch?" His nephew answering said, "No; that is not what I desire." The uncle continuing asked, "It may be that you desire, possibly, my raccoon skin robe?" The nephew replied, "No; that is not what I desire." The uncle asked, "It may be that you desire, possibly, flesh of the bear?" The nephew in disgust answered, "Wā'". No, no. I do not want that." The uncle continued, "It may be, it is probable, that you desire the flesh of the raccoon?" The nephew answered, "No; that is not what the dream indicated." The uncle continued, "It may be, perhaps, that you desire the flesh of the turkey?" The nephew answering said, "No; it is not what is required." Again the uncle asked, "It may be, perhaps, that you desire the flesh of the deer?" The nephew replied,

"No; that is not what the dream indicated." The uncle and his nephew kept walking up and down in their respective places. Again the old man asked, "It may be, perhaps, that you desire my war-club?" But his nephew replied, "No; that is not what I desire."

Then, the old man spoke saying, "Well, what, indeed, will take place? I moreove^r have the thing, but I would like to know what I have asked?" The nephew replying said in disgust, "Wu'", you know that it is not the custom that there should be a lot of talk about such things when one is seeking the 'dream word' of another." And he did not give any intimation to his uncle as to what his dream had indicated to him, but he kept looking up at the sun to see how near midday it was.

Then, they resumed the struggle of questioning and replying. Then, the uncle said, "It may be, perhaps, that you desire what I prize very highly—my fetish, which is very fine, and with which I hunt," at the same time showing it to his nephew to cause him to desire it. But the nephew merely answered, "No; that is not

what my dream indicated to me." It was then nearly midday. And the old man going to and fro and stopping now and then to ask the questions, would hang his head and say to himself, "I wonder what can be the thing that my nephew desires." Then addressing the youth he said, "It may be, perhaps, that you desire what I have prized highly too for a long time, namely, the otter fur which is white in color?" But the nephew replied, "No; that is not what I desire as answer to the demand of my dream."

Then, the old man again looking up at the sun to see how near midday it then was, and seeing that it was very near the time for the contest to close, said, "It may be, perhaps, that you desire what too I have prized and kept carefully in diverse places, namely, my martin fur?" The nephew impatiently answered, "No; that is not what I desire at all," and then he began to sing for the time was about up. He said as he sang, "Yu' 'něñ, yu' 'něñ, he and I are bartering by exchange yu' 'něñ, yu' 'něñ s' 'nogon' ' 'gwā's

my uncle yu' 'hěñ, yu' 'hěñ." Now, the uncle was moving around on the opposite side of the fire. Suddenly, after the singing had commenced, flames burst up all around the old man with the sound "dauñ' ". At once he protested to his nephew saying, "Go slow, go slow, with that oh, nephew."

And so as the time had not quite expired the nephew permitted the flames to go down again. And then the uncle said to his nephew, "Oh, my nephew, you have been exceedingly rude with me." But the nephew replied, "I can do nothing in this matter. For this has all been planned for me in advance. So I can do nothing." So as the time midday was soon to be up the nephew again began to sing the song he sang at first, saying as before, "Yu' 'hěñ, yu' 'hěñ, he and I are bartering by exchange yu' 'hěñ, yu' 'hěñ s'no-gon' gwā's my uncle yu' 'hěñ, yu' 'hěñ." And as before flames at once burst up all around the uncle as he stood on the opposite side of the fire. He at once exclaimed, "Oh, my nephew, do not be

so hard in this thing." But the youth again began singing, saying, "The time is now up. Yu' 'něň, yu' 'něň, he and I are bartering by exchange yu' 'něň, yu' 'něň s' 'nogo' ' 'gwā's yu' 'něň, yu' 'něň my own uncle yu' 'něň, yu' 'něň."

Now, the old man fled from where he stood and fled to the top of his bed on which he jumped around in an effort to avoid the pursuing flames. From there he spoke to his nephew, saying, "Oh, my nephew, I have now overtaken your 'dream word.' You verily desire and I have thought so all along what I have planted, native squashes called Djisgoñt' 'ă', which has now its fruit." At once the youth said, "Ku' ' ' , I am thankful for this fulfillment of what my dream word required."

Then, each resumed his seat in the place where he was wont to remain. Then, the uncle said, "Do you know the history of the custom of 'seeking for one's dream word'?" The youth replied, "Yes, I know it. And that is that one shall at once give up what the

dream has indicated when he may have divined what it desires." But the old man in an attempt to outwith his nephew said, "It is customary, too, I know, for me to make something which shall be identical with what you demand as your dream word."

But the youth could not be moved, saying, "No; that is not at all right." And the old man persisted, saying, "It is, nevertheless, customary that one should make an object resembling the thing desired. So I will do this in like manner. And that too I will give to you."

But the youth did not agree to this, but answered, "That is not in the remotest sense what the dream commanded to have done—that you should give me something artificial." With these words the youth again arose and began to sing again, saying, "yu' 'něñ, yu' 'něñ, he and I are bartering by exchange yu' 'něñ, yu' 'něñ, s'no-gon' 'gwā's yu' 'něñ, yu' 'něñ, who is my uncle, yu' 'něñ, yu' 'něñ."

With a loud sound, "daun'," the flames again burst forth around the old man and a scene similar to the former transpired, and finally

the old man was forced to surrender, saying, "I shall now give you what your 'dream word' desired," and then both resumed their seats.

The uncle then said to his nephew, "It is, indeed, a fact that I live by it. So, now, moreover, I shall give it to you." And he uncovered the plants by raising and removing his bed. The nephew on his side was watching intently what was going on in the apartment of his uncle. He was surprised to see planted there under the bed a patch of squashes, and he saw his uncle gather from the plant a squahsh, and covering the plant again he gave the squash to his nephew, with the ^{rem}mark, "You must carefully preserve this thing." And the youth answered, "So be it. Now, the matter which was at issue has been settled."

Then the youth after making his usual preparations went out going to the place where his other uncle's skull protruded out of the ground. When he arrived there the skull of the uncle said to him, "Well, what happened?" The nephew answered, "Everything that you said came to pass just right. And I have brought here what he

gave up to me," and he drew it forth, showing it to his uncle, who ~~the~~ said, "That thing, in fact, is what I meant. There is still another thing. It is a fact that a sister of you is there too enclosed in a bark case which is set up under his bed whereon he is accustomed to lie down—under your uncle's bed.

And that, too, infact, you can remedy by overcoming him in this matter. And so you must set your desire upon this thing. This must be what 'your dream word' shall command you to obtain for your health and welfare. So, return home at once and make the necessary preparations for making another great fire tonight. You must collect large logs and place them on the fire, so hasten and do not permit him to be quicker than you are. So be brave. Have no pity on him for he will overmatch your orenda or magic power if you fail to exert all your powerful orenda or magic potency."

So the youth hastened back to the lodge. Having arrived in the lodge he said to his uncle, "Now, I think that I will ggain kin-

die a fire—a good fire, because, I think, that perhaps we two are going to have a very cold night."

So the youth gathered together a number of logs and large pieces of dry wood and placed on the fire, and with smaller pieces of fine wood he kindled a great fire for the night.

Night time having come, they two retired to rest, each on his own side of the fire. About midnight the youth again began to moan and groan loudly. And the moaning became louder and louder. In a short time the youth got off of his bed and crawled around on his hands and knees. And without any further action he threw himself on the fire, and he scattered the firebrands over the place where lay his uncle, who at once arose saying, "What has happened?" And taking down his warclub and seeing the head of his nephew close to him he struck it a blow with the club, the blow resounding with a very loud "bă'". And as he raised the warclub for a second blow, the youth exclaimed, "Oh, my uncle it has now ceased." Then the uncle

addressed him saying, "What is causing you to see visions?" And his nephew replied, "What it commanded me to do is baleful unto death if not fulfilled." The uncle asked further, "What did it command you to do?" The nephew answered, "The thing that it commanded me to do is that you shall again 'seek to divine the word of my dream' tomorrow. That is what it commanded me to do. And that if you have not divined the 'word of my dream' before the sun reaches midday evil shall befall your person. So this is the evil and baleful thing it commanded me to do."

The uncle mockingly replied, "Let it be so," drawling out the expression. And they both returned to their respective beds on which they again lay down for the rest of the night.

The next morning the youth arose and after making his usual morning preparations said to his uncle, "The time has now arrived for what I have been commanded to do. So, then, let us now begin." The uncle as before mockingly said, "So let it be," drawling out the expression to indicate his contempt for his nephew.

But after a moment of silence the old man again said, "Oh, my nephew, you will just give a small clue to the 'word of your dream.'" The nephew replied, "Verily, you know that that is not the custom on such occasions. And the reason is that it would be of no use to make 'seeking the word of a dream' a test if one should furnish a clue. Come, then, let us begin." This he said with some impatience, knowing full well that the uncle was only seeking to cause him to make some error in the test.

So the old man began by asking, "Perhaps, you may mean in your desire, suggested by the 'word of the dream', the flesh of the moose?" But the youth replied, "No; that is not what is desired." The old man asked again, "Perhaps, you may mean in your desire, suggested by the 'word of the dream;', the flesh of the bear?" And the youth answered, "No; that is not what is desired." The uncle again asked, "Perhaps, you may mean in your desire, suggested by the 'word of the dream', the flesh of the raccoon?" But the youth answered, "No; that is not what is desired." The old man asked,

"Perhaps, you may mean in your desire, suggested by the 'word of the dream', the flesh of the deer?" The nephew replied, "No; that is not what is desired." The uncle continuing asked, "Perhaps, you may mean in your desire, suggested by the 'word of the dream', the flesh of the turkey?" But the nephew answered, "No; that is not what is desired."

Then the uncle said, "Perhaps, you may mean in your desire, suggested by the 'word of the dream', the fat entrails of the bear?" But the youth replied, "No; that is not what is desired." The uncle persisted with, "Perhaps, you may mean in your desire, suggested by the 'word of the dream', the liver of a bear?" But his nephew answered, "No; that is not what is desired." Then the uncle, having asked many more questions than are related here, asked, "Oh, my nephew, what can you mean? What is it that you desire?" in an attempt to throw the youth off of his guard.

But the youth, alert and crafty, replied, "Pshaw, are you

not seeking to divine the 'word of my dream,' and still you want me me to give you a clue to it?"

The old man replied, "But, I have now named all the things that I own." He kept walking up and down in his own portion of the lodge. And again the time was nearly up--it was almost midday. And so the old man said, "Well, so be it. Perhaps, you may mean in your desire, suggested by the 'word of the dream', my leggings?" His nephew answered, "No; that is not what is desired." Again, the uncle asked, "Perhaps, you may mean in your desire, suggested by the 'word of the dream,' my breech-clout?" The nephew answered, "No; that is not what is desired." Then, the old man seeking to gain time remarked, "I am wondering, oh, my nephew, what it is that you desire?"

Then the nephew, becoming wearied with the dilatory tactics of his uncle began to sing, saying as before, "Yu' 'hěñ, yu' 'hěñ he and I are bartering by exchange yu' 'hěñ, yu' 'hěñ s' hogo' 'gwā's yu' 'hěñ, yu' 'hěñ he is my uncle yu' 'hěñ, yu' 'hěñ." Again the flames burst up out of the ground all around the place where the uncle was standing;

they emitted the sound "daũñ'." And then the old man exclaimed, "Oh, my nephew, do not be too hasty with that thing." And as the time had not yet fully arrived to end this test, the youth willed that the flames subside, and so with the sound "daũñ'." they quickly subsided.

Then the old man resumed his questions, saying, "Perhaps, you may mean in your desire, suggested by the 'word of the dream', my otter skin robe?" The nephew replied, "No; that is not what is desired." The old man asked further, "Perhaps, you may mean in your desire, suggested by the 'word of the dream', my bow and arrows which I so dearly prize?"

The nephew, Gadjis'dodo', was walking to and fro in his own portion of the lodge, and every now and then looking up to see whether the sun had reached the point of midday, for he knew well that the time was almost up. And so finally to test the endurance of the old man he again began to sing, using the words of the song for this kind of a ceremony: He sang, "Yu'hěñ, yu'hěñ he and I are bartering by

exchange yu' 'hěñ, yu' 'hěñ s' 'hogoñ' 'gwā's yu' 'hěñ, yu' 'hěñ and he is my uncle yu' 'hěñ, yu' 'hěñ."

With a loud noise, sounding like "dauñ'," the flames again burst forth from the ground all around the old man who now fled and climbed up the bark wall of the lodge to escape the flames, and at the same time he cried out, "Oh, my nephew, do not be too ~~hasty~~ hasty with that thing." So the youth knowing his mastery of the old man willed that the flames should subside, which they did with the sound, "dauñ'". And the old man descended from his place of refuge on the bark wall.

Then the old man said to his nephew, "At no time do you lay a heavy hand of punishment on me." But he would not admit defeat.

So then the youth said to him, "The time is now nearly up, and I cannot change in any manner the command which was given me by the dream," and he again began to walk to and fro, and again he sang the song for the occasion, saying, "Yu' 'hěñ, yu' 'hěñ he and

I are bartering by exchange s'hogonⁿ'gwā's and I yu' 'něñ, yu' 'něñ, and he is my uncle yu' 'něñ, yu' 'něñ." And again the flames burst forth from the ground all around the place in which the old man moved. And in a short time his hair caught fire and even his eye-lashes were burned.

At this moment the old man cried out, "I have now divined the 'word of your dream.'" And I have thought this all along that this was, perhaps, what you desired, and that you desire the small woman in a bark case standing under my bed whereon I usually rest. She is, indeed, very small. That is, perhaps, what you desire?"

The youth replied, "I am thankful. Set her in the place where people usually sit in the lodge." For reply the old man said, "You would agree, perhaps, that I shall make a bark case, a very small one, and also make a small doll which I should fasten in the bark case. This is just the way that they do when they 'divine the dream word' of one."

The the nephew answering his uncle's attempt to have the command of the dream changed and therefore made entirely void, said to him, "It did not tell me that the command should be carried out by means of an artificial thing." And then he again began to walk to and fro in his own portion of the lodge, and also to sing, saying as before, "Yu' 'hěñ, yu' 'hěñ he and I are bartering by exchange yu' 'hěñ, yu' 'hěñ and he is my uncle yu' 'hěñ, yu' 'hěñ."

And the result of the song was that the flames again burst out of the ground and completely covered the old man, s' 'nogon' ' - gwā's as he sat on his bed. So he at once exclaimed, "I shall now give up what you desire," and at once the flames went down with a roar, #dauñ' '," as it were.

Then the old man, still attempting to thwart his nephew by sly cunningness said, "It is the custom to make something resembling what the 'word of the dream' commanded to be produced and that customarily is given to the one who has dreamed; and it is

now my purpose to make a bark case resembling the one which is lying under my bed, and in which shall be the representation of a woman; I shall make it fine and beautiful; and that I will give you." The youth replied, "You know that now the time is up for you to do your part, and yet you delay, although you have asked me not to be too heavy handed with you. So at once give me what is required by the 'word of the dream'."

So, the uncle, seeing that it was of no use trying to outwit his nephew, went over to his bed and raising it up on one side drew from under it a small bark case in which was the small woman. She indeed was very small, and as he drew her forth she was winking her eyes, and as she saw her brother she smiled pleasantly.

Then, the old man gave up the case to his nephew, and let it go from him without further resistance. Then, the youth prepared her to take her away. It was in the time of winter, being very cold, and so he wrapped her up in furs into a close bundle and

replaced her in the bark case, and then placing it on his shoulder he started out of the lodge, bearing the case containing his bewitched sister.

He directed his course toward the place where the skull of his other uncle protruded out of the ground. He arrived there bearing on his shoulder the case of bark.

Then, his mysterious uncle said to him, "Well, nephew, what has happened since you were here the last time?" The nephew replied, "Everything that you said has come to pass as you desired." The uncle answered, "Now, it is his turn to kindle the fire, and so he is now gathering the necessary fuel for it. This is what your uncle is now doing. So, now, perhaps, you will return there never to come back here alive. So, moreover, when you reach your lodge he will have verily completed his preparations, and the fire too will be a great one. And it shall be your duty to watch him carefully during the night. And just at your back—behind you—shall stand the case of bark containing your sister. At midnight he

will again, I know, be suddenly roused up by an evil dream and he will again throw and scatter the firebrands in all directions, and some will fall over your bed, and so you must be up and out of the way; so at the first symptoms of his dream you must leap up and going over to the opposite side of the fire you must take down his warclub and you must strike him a blow with the club, and then at once raise it for a second blow. And when he will say, 'Now it has ceased,' then you must ask, What thing is causing you to see marvels? Then he will answer, The thing that the dream has commanded me is baleful and difficult of compliance with it."

The nephew asked, "Well, what did it command you to do? "

The uncle replied, "It said that when daylight came again that I must haul you around in a bark sledge, made of green, fresh-peeled bark, ten times around this lodge, and that you shall be entirely naked. You know that this lodge is very long. And it also said that something evil would befall you, should you, my nephew, fail to see that this desire is carried out as it has spoken it."

So, then, the nephew, Gādjis'dodo', answered, saying, "Let it be so." And the two returned to their respective beds and there they lay down to rest and sleep.

Very early the next morning S'hogo²'gwā's arose and said to his nephew, "Oh, my nephew, I am now going to fetch the bark sledge Gādjis'dodo' which is required for our purpose." To which the youth replied, "So be it." And the old man went out, and it was not long before he re-entered the lodge, and then he said, "I have now completed my preparations out of doors. And so now we two will go out there." They went forth, and the old man at once began to wrap the youth in the newly stripped bark which he had prepared for the purpose and to bind him very closely with bark cords. But after coming out of the lodge the old man had said, "Now, undress yourself fully," and there in front of the doorway the youth undressed himself. And there lay the bark sledge. Upon coming out the old man had told him, saying "You must lie down upon this thing." It was winter time and very, very cold.

The wind was severe and the snow was blustering. So, when the youth lay down on the bark sledge the old man wrapped him up with the bark sides of the sledge and tied him therein securely, saying as he did so, "I am doing this lest you should fall when I start to run." So, finally, he said, "Oh, my nephew, I am now ready." The nephew, Gādjis'-dodo' answered, "So be it."

Then, the old man drew a starting line and began drawing the sledge around the lodge, running very swiftly. While running the old man sang, saying, "I am dragging him in a sledge, I am dragging him in a sledge, I am dragging him in a sledge. He is Gādjis'-dodo' you who are a nephew I am dragging him in a sledge, I am dragging him in a sledge, etc." Having gone around the lodge once and having returned to the doorway of the lodge, S'ho gon'gwā's said, "Oh, my nephew, lo, are you alive?" Gādjis'-dodo' answered, "I am alive." And then the old man said, "This is once around," and he started again drawing the sledge around the lodge, singing as he ran, saying, "I am

dragging him in a sledge. I am dragging him in a sledge, I am dragging him in a sledge, Gādjis 'dodo' you who are a nephew, I am dragging him in a sledge, I am dragging him in a sledge." Having gone around the lodge a second time, the old man said, "Oh, my nephew, lo, are you alive?" The nephew replied, "Hō', I am alive." And the old man said, "This is the second time," and again started around the lodge. The weather was indeed very cold. And no one who was entirely naked could possibly live in such severe weather (except he be a very great sorcerer).

Having returned to the doorway of the lodge the old man again asked, "Oh, my nephew, lo, are you alive?" And the youth replied as before, "Yes, I am alive." Everytime the old man started to drag the sledge he began singing the same song with the same words. Thus, they made a circuit of the lodge nine times when the youth in his reply to his uncle's question, asking whether he was still alive he pretended to be nearly dead and so he answered in a very feeble voice, that he was still alive. To this the uncle exultingly rejoined, "'ēñ'hēñ',"

meaning by this exclaiming, "I thought you would not last." So the old man gleefully started dragging the sledge around the lodge again, and he sang the same song with the same words.

When they had returned to the doorway of the lodge they had completed the tenth circuit of the lodge as decreed by the old man's 'dream word'. Again the old man asked, "Oh, my nephew, lo, are you still alive?" Then, with a strong voice the nephew answered, "I am alive." To which the old man rejoined in surprise, "tu'", (an exclamation of wonder).

Then, the old man proceeded to unfasten the youth from the sledge and from the bark wrappings with which he had so closely secured him ostensibly to keep him from falling off of the sledge. Then they two reentered the lodge, and the old man said, "Oh, my nephew, now what was commanded me by the dream has been fulfilled." The nephew replied, "So be it," and then taking up the bark case in which his sister was he placed it on his back, carrying it by means of the fore-

head strap. He then went directly to the place where his uncle's skull protruded from the ground.

When he arrived there bearing his sister on his back, his uncle of the skull asked him, saying, "Well, my nephew, how have things gone?" The nephew replied, "Everything that you advised me to do has been satisfactorily accomplished."

Then ,the uncle said to him, "You must hasten back to the lodge, for it is now your turn to kindle a great fire. You must say to your uncle, 'I am gathering wood and fuel to build a great fire for I think that tonight we shall have a very cold night.' And tonight at about midnight you must dream and groan, and then quickly arise and grope around on your hands and knees, and finally cast yourself on the fire, scattering the firebrands in all directions especially towards the bed on which your uncle lies. And when he arises and seizing his warclub strikes you a blow on the head you must quickly say, 'it has now ceased,' for he will at once raise the club to strike a second blow. He will then ask you, What is it

that is causing you to see marvels?" And then you must say, Compliance with what my dream has commanded me is most difficult, and the command is accompanied with a menace. When he asks you, What did it command you to do? You must say, It commanded me to draw you ^{ten} my uncle in a bark sledge ~~ten~~ times around this lodge, and to require you to be naked, entirely so. This is what you shall tell him when he asks what you have dreamed." The youth replied, "So let it be." Continuing his advice the uncle said, "You must carefully guard the person of your sister. So be brave and do not waver. And do not agree to his proposal that he may not undergo the test entirely naked, claiming this exemption on account of his great age. This is what he will say. But do not consent to this proposition. And now hasten back to the lodge."

Having returned to the lodge he said to his uncle, "It is my turn to kindle the fire today, for we shall have a very cold and stormy night." The uncle merely said, "I will care for your sister of course, for it is very cold." But the youth replied, "Carrying

her along with me will in no wise interfere with what I am about to do."

So carrying his sister on his back by means of the forehead strap he went forth to gather wood. So he kindled a great fire for the night and did not leave his sister alone for a single moment.

So when night came, they all retired to their beds. The sister of the youth remaining in the bark case, which the youth placed between himself and the bark wall of the lodge. About midnight the youth began to groan and moan and to utter incoherent words; then he arose and groped around on his knees, and so finally he cast himself onto the fire, scattering the firebrands in all directions, especially over the bed of his uncle. And the old man leaped up and seizing his warclub went across^S the lodge and struck the youth a blow on the head, at the same time asking, What is it that is causing you to see marvels? The youth quickly answered, It has now ceased. Compliance with what my dream commanded me is most

difficult, and the command is accompanied with a menace. The uncle at once asked, What did it command you to do? The youth answered, It commanded me to drag you ^{my uncle} in a bark sledge ten times around this lodge very early in the morning of tomorrow. The menace is that if this be not accomplished before midday some great calamity shall befall your person. The uncle merely replied, "So let it be." And then they retired to their respective beds.

Very early the next morning the youth, Gādjis'dodo' arose and said in a loud voice, "Oh, my uncle, I am now going after the bark sledge." The uncle answered, "So be it; it is well." And the youth went out, and soon returning to the doorway said, Oh, my uncle, I am now ready; so let us go out and begin at once, and he laid his bark sledge down in front of the doorway.

When the lod man, his uncle came out the youth said, You must undress yourself. But the old man said, Just let me remain dressed, for I am so very old. But his nephew, Gādjis'dodo' replied, I did not say that. So, come, undress yourself. And he at

once began to undress the old man. When the old man was undressed he himself lay down on the bark sledge and the youth quickly bound him fast to it with bark cords, but the old man kept saying, You are binding me too closely; you have made the cords too taut. But his nephew replied, Oh, I am a swift runner, you know, and I fear that you fall off. Oh, uncle, I am now ready.

Then, he started dragging the sledge, and then began to run very swiftly around the lodge, but he sang as he ran, "I am dragging him on a bark sledge, I am dragging him on a bark sledge, s'he-gon'gwā's, who is my uncle, I am dragging him on a bark sledge, I am dragging him on a bark sledge." The uncle kept saying, "Oh, my nephew, the sledge is now going too fast." The youth however did not slacken his terrific pace and the sledge at times turned over and over. And the old man kept saying, "Oh, my nephew, do not be so rude in this matter; it is going too fast." But the youth only answered, "That is however my speed."

When they got back to the doorway the youth asked, "Oh, my uncle, are you alive?" And the uncle answered, "I am alive." And the youth at once started on the run, singing the same song as that he ~~had~~ used on the first trip.

It now came to pass that all the great sorcerers and past and masters in wizard craft who dwelt on the borders of the land of this old man said, "He has now overmatched his orenda, or magic power," meaning that the youth had overcome the orenda of his uncle; thus spake the great wizards.

Having returned the ninth time to the doorway, the old man's nephew asked, again, "Lo, my uncle, are you still alive?" But, receiving no reply he looked down on the upturned face and saw that his uncle's eyes were frozen hard.

Then, he exclaimed, "Now, oh, my uncle, you will enjoy the bark sledge," and without any hesitation he started on the tenth circuit, and exerting all his speed and strength he sped to the end of the lodge while the sledge was flying high in the air with the

great speed, turning over and over on its axis, and turning aside from the lodge the youth with a mighty effort swung the sledge far off to one side and let it strike the ground where he left it. It was so cold that when the sledge struck the ground there was only a crackling of ice.

Then the youth, Gādjis 'dodo', returned to the lodge in which his sister was still fastened in her case of bark, and when she saw her brother entering the lodge she smiled, and she said, "Oh, my elder brother, I am thankful that we both are still alive, having gone through what we have." And the brother taking up the bark case placed it on his back, carrying it with the forehead strap. Then they two went to the place where their other uncle's skull projected from the ground."

Having arrived there this uncle said, "Well, my nephew, what came to pass?" Then, Gādjis 'dodo' said, "Now, verily, I have overcome his orenda, or magic power,—the evil potency of my old uncle who is now no more. So, now, let us all go back to the lodge,"

and reaching down he drew his uncle up and caused him to stand up. And he stroked the body of his uncle to restore his flesh which had been withered by the magic power, or orenda, of his evil-minded brother. When he had accomplished this task, the youth said, "Now, let us return to the lodge."

Having arrived there, the youth unbound his sister, and disengaged her from the bark case, and then he stroked her body—the body of his younger sister,—to restore it to its normal size—to the size of a normal woman. When this task was accomplished Gādjis'dodo said, "We now again are united in our full number. So now we shall remain here in our lodge in peace and contentment. For now he who was in his time a mighty sorcerer has departed."

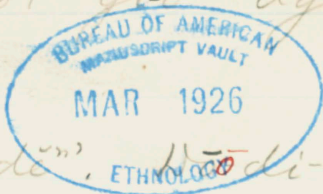
So, then, they dwell there to this day in that lodge. This is the end of the legend of Gādjis'dodo and S'nogon'gwā's.

78 pp. 4 to. Hewitt, J. N. B. Translated June 17-20, 1912
Gā-djīs-do-do' = Sho-go' gwā's. 1346

[Denika Text, Recorded on the
Cattaraugus Reservation Sept. 1896.]

Hodino'sot gī'o' agwas gano'ses, [Brooklyn, Sheet 33.]

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yā-dā-di-wā-dē'. Nō-di-djīn-on' ne'

yā-dā-di-wā-dē'. Dā ne'ne' ha-djī-do'

gas nā-ksā'-ā' ne' hon-he-gon' da-o-do-
djīn-on-djē'
~~dyīn-on-djē'~~, Dā' onē' Sho—

wā'ēn' nyā-wē' onē' sa-do-djīn-on-djē'

onē' tē' tē-gom-gās-de-is'-don', Thā-gīn'

on' ne'ho ~~da~~ onē' ē-si-yo' ne'ga-

nyo'-do-wā-nēs, Dā' ne'ho nā'-ā'-wē',

dyīn-gwā-shon wā'nyo' djo'-gwē'-yā-ni'

dā' ne' hon-sā'-ā', hon-sā'-yo', Nū'

nyā-wēⁿ hi-wā-dēⁿ, onēⁿ ga-nyo-

do-wā-nēⁿ nē¹ sā-nyo-ā-dyē¹ ^{dā² ēⁿ 1} ^{what is} ga-yā-

sonē¹ nē¹ sa-nyo-ā-dyē¹, "dīgwā,"

wai-ēⁿ nē¹ haksā-gōwā, dā-dēⁿ-dē¹

nē¹ hāgēⁿ lē¹ ^{dā² hā¹ nyā¹, tē² ēⁿ} ^{not} ^{da-o-yā² dō¹ gwā² dāk} [dās-ha-nyo-dēⁿ ēⁿ]

wai¹ dēⁿ yēⁿ-dē¹ i¹ nē¹ nā¹-ot nē¹ sā-nyo-

ā-dyē¹, hōgwa wā-ā-dyē¹ wā¹gā¹,

o¹-hōrs¹-dā¹ nā¹-ē¹ deyodogēⁿ-don, wā-

noⁿ-djo¹-dēⁿ wā¹hōrs¹-dō¹ ^{o¹ to put in} ^{cock} gēⁿhōn¹

ēⁿ yon-gēⁿ-gā¹-hā¹, agwas¹ onēⁿ ^{non} ^{nyā-ēⁿ} ^{ka-gāt-hēr yu} ^{rū-hē¹}

shon¹ hi¹ ni-yo¹-sēⁿ, wā-noⁿ-djo¹-dā-go¹

onēⁿ | wa-o-'hās | hi-wā-'dēⁿ nēn-'dā^c
 he-him gave a portion

nis ēⁿ-sek ne'ho | wā-dāt | ~~he~~ dogēⁿ-don
 he held he holds right over

odēk'hā', da onēⁿ don-dā^c-dāt wā-

ye-'nōⁿ agwas' | has o-'dā^c-shon^c | don-dā-
 wā-rā^c-ā^c-na-rā^c-nyā^c

dyān-tho' ne' ~~hot~~ seba-gēⁿ-tē^c, ne'ho o-

Ha-yo^c-sā^c | heⁿwe odēk'hā', ^{onēⁿ} hot ^{wā-rā^c} dyān-
 Kyā^c-kwā^c-nā-rā^c

dō-da-gwēⁿ-on-dyē^c, hōgwā^{k'ho} wā-dyēⁿ,

"aga-da-dyo^c-dā^c-di, waiⁿ nāgēⁿ-tē^c, hōgwā^c

i-wak-de' ne' | a-ga-doⁿ-swē^c-dā-nōⁿ | ^{onēⁿ} nonⁿ
 he' | I am hungry | tā^c-tē^c-hē^c

wo-i-wā-nā^c-go' onēⁿ he' nā-o^c-ye' nā^c

no^c-sēⁿ, de-wēⁿ-don ne'ho de-o^c-ye^c-ēⁿ

wā-ās-dā-ēn' k'ho', ā-non' nā-ē' he-gōwā
 nē'ho nā'-ye', hā-o-hēn' t dā'-nyat nā-
 gēn' tēi wān', "hī-wā-dēn' sā-tgēn'/nyō'
 sādē' tēi-ā' nē'ho dēwēn nōnda wēn'nyē'
 nē' yo ēn' tēi-yō'-gē nē' gā-nyō' / "ōnē'
clear places
 dāt-gēn' wā-de-egōn' yā'-non', ^{k'ho',} wā-ā-
 dēn'-dē' wā-do-ā-thā', ^{k'ho',} onē' / hēn'-nō'-dō-
 nyōn' gēn' / onē' | wāk-nōn' gōn'-dēn' |
wā-rak-gōn' gēn' tēi' / he-me belittled abused me
 nā-gnō'-sēn', nā-ē' de-o-da-wēn-nyē-
 shon' agwas' dā'-ou-nis-he'-on' dyēn-
^{twā-nā'-nyā-rēn}
 gwā'sā' | hōthōn' dē', | "tēit' | dā-ēn'
he heard / whisper / he said

onē^u ne^{ho} wā¹-e¹ he^{on}wē¹ / wā^{on}gā¹t.
 he heard it

Dyā^{on}gwa sá¹ yō^{on}-dā¹-gō^{on} ne^{ho} dā¹-ā¹
 onē^u wai¹-ē^{on}
 non¹ ē^{on}-hō^{on}? ha¹-gē¹-tē¹, hi¹wā¹-dē^{on}

gē^{on}¹ ē^u sē^{on}-dē^{on}-s¹ thē¹t onē^u ne^{ho}
 than will become
 pitiable (poor)

wā²-nyā¹t / dā¹-gō^{on} dē¹g¹ / dē^{on}-yā¹-ē^{on}-
 tā¹-hē^{on}-nyā¹-tā¹ / sā¹-nū¹-yā¹-nē^{on} hā^{on}nē^{on}, nē¹ yā¹ sā¹-rē^{on}-gē^{on}
 It has turned that way

gē^{on}-nū¹ ne^{ho}, nē^{on} gē^{on}-ō^{on}k gē^{on}s dē¹-
 nū¹ hā¹-sā¹, arē¹ kwī^{on}s ē^{on}-gē^{on}k gē^{on}s sā¹-

sā¹-hā¹s ne¹ nā¹-t ē^u si¹-yō¹, wā^{on}ē^{on}
 hyā¹r hā¹ awī^{on}-tē¹ ē^u sri¹-gū¹,

nā¹-gē¹-tē¹. Dā¹ nē^{on}-dā¹ dē¹g¹ nē¹-cye¹,
 kyā¹-nē^{on} hā^{on}-nē^{on} nē¹-sya¹r

ē^u gō^{on}-yā¹-dā¹-gē¹-hā¹ i¹ ne^{ho} dya¹-gya¹-
 hā¹-sā¹

dē^{on}-non-dē¹ ne¹ yā¹-nō¹-sē^{on}, dā¹ ne^{ho}

ni¹ he¹-o-nō¹-ē^{on} da¹-gē^{on}-gē^{on}-nyō^{on}.
 hā¹ twā¹-gu¹-tu¹-rē^{on}-ē^u nā¹-nā¹ gē¹-gē^{on}-nyō^{on}

dā-nōⁿ ēn^{1c} hōn² = head protrudes from
the ground.

Wā ne' dīg' ēⁿ gō-o-wi' ne' ne' ho

ga-nōⁿ hō¹ nōⁿ hoi-gin he' ga-nōⁿ sōt'
it was full

ga-nōⁿ hō¹ nōⁿ / dwa-dēⁿ nōⁿ kōⁿ shōn² = /
it was full mwa² nēn² nēn¹ hui

gin om' / ne' gai-yōn¹ nē¹ he' sō¹ dji'
were that

ga-nōⁿ ses. Wā¹ hōn¹ wē¹ hō¹ sē¹
kēn¹ nā¹ ā¹ rā¹
tyu¹ rā¹ ā¹

nēn¹ shōn ga-swēⁿ dai-yōn¹ / ne' ho
kēn¹ nā¹ kwā¹ nē¹

gēⁿ dī¹ / djo¹ ā¹ gā¹ / ga-ya-sōn¹ / Dā¹
naccōn

ne' ēⁿ si¹ yō¹, dā / ne kho / dīg' / tē¹ tē¹ hā¹ H¹
here wild than pass.

Wā wā¹ nyo¹ ne' ho hōn¹ sā¹ ē¹ hōn¹ wē¹

de-tha-nōⁿ ēn¹ hōn¹, Wā omē¹ wā¹ ēn¹

nā-gēn¹ tē¹ ēⁿ sās¹ hā¹ sōk djo¹ ā¹ gā¹

ga-gā-so" ne' ē-sa-don-ne' djo-ä-gä,

(3 times over) ē-sa-don-ne', Vā ne'ho hor-

sā-se' | ^{he will probably again ask} | ēn' | ne'ho | ā-ε' | nā-te'-ēn' | sa-
_{he will say} _{hā'-oā'} _{again} _{what is it}

nyo-ā-dye'. Vā' dja-go", ē-sās-hā'-sek.

Vā'onēn' wā-ā-dēn-di' djo-ä-gä' ha-

don-ne', agwas'onēn' doakēn' djo-ä-gä'

(whispered it then repeating it) ha-don-ne', agwas'

onēn' o'-tho-hon-di' da-o'-sē-dyāk

on-gye'-gwā' ne'ho ho-ga-gās-hin-dāst

ha-on ~~ha-on~~ kho' ne'ho wa-a-gās-hin'

dāst. don-sā-a-dāst, don-sā-a-yā-dāk.

Wā onē^u wā^{en} nā-gi^{te} hi-wā^{de}
 onē^u ga-nyo²-do-wā-nēⁿ sa-nyo-ā^{dy}-^{dy}
 ā^{de}^{en} ga-yā¹³-soⁿ nā¹-ē¹ di¹shos¹-hā¹s,
 "di²gwā," wā^{en}, ~~das-hā nyo¹ dē¹-ē¹~~
 de¹-cyā¹-de¹-ē¹ ne¹ nā¹-ā¹-tē¹-ē¹ sa-nyo-
 ā¹-dy¹. hō¹gwā wā¹-dyā¹ wā¹yā¹-se¹,
 ne¹ djo¹-ā¹-gā¹ ni-gē¹ ga-yā¹-so¹, sga-
 djo¹-an-di gwā¹ hō¹-sā¹-dyā¹ nā¹-ē¹
 ne¹ haksā¹-gō¹wā. Wā¹ snā¹-ē¹ wā¹no¹-djo¹-
 de¹ o-nē¹-ā¹nā¹-wē¹ dyo¹-do-gē¹-do¹
 odjis¹-gwā¹ ne¹ ē¹-gnō¹-go¹ ne¹ ē¹-gnō¹
 ē¹-gyā¹-du¹-gū¹

sä' o-djis-gwä'ge. Dä' onē' nā'ε'

de-ha-ga-nē'-shon he'ni-yo-dyo-ε'

nōnō-sē', Ohē' nā'ε' o-gā'ε', hā'don

gān' non' ε'yon-gni-gā'hā'. Dä' onē'

nā'ε' wa-o'hās ha-on-wā' ^(?) dē' o-dyo'ε'

gwā' o'wā' odjis-gwä'ge ne'ho wā'ōn',

Dä' onā'ε' ne'ho wā'ε' odjis-dāk'ā'.

waitē', "nīn-dā nis' ē'bek, ne'ho wā'ε'

dat hionwē' odek'hā' don-dā' dās-
he jumped up

dāk wā'ye-nōn' / agwas' ā'ε' he' ho-as-o'ε'

dā' don-da-dyōn'-tho' gōwa dyā' tē'ε'
what is the use of my
offering it somewhere else when

I am myself hungry.

he-wāk-de' ⁿⁱ wā-gā-don swē-dā-ni non'

Oni' nā-ε' ne'ho o'thā-go-sāat o-djē-

dā'ge, ho-tēhis-do-da-gwēr-on'dyē' hōgwā'

hossadyē', Oni' no-ε' wa-dek-hoi-ni'

Sho-go'gwā's. wa-āk-hwēr-da't, agwas'

gwā' gā-dā-ni-ε' hō'thē' wā-ε', wā'oni' ^{save some}

wa-ās-dā-ε' ne' gā-djē-do-dō', non', ^{perhaps,}

ē'a-gi-go' ēn' non', Hā'o'hōnt ā-ε'

~~ona~~ ^{nāgē'tē'} dās'nyet, hi-wā-de' sat-gē'

yoēr-dji-go'ge' ne'ho dyōnondawēnyē'

ne' gānyo' sedē'tē'ā', Dā' ^{thūn again} onā-ε' dāt-gē'

wāā-de' cyōnyā'-non' wāā-des-¹ā' dūē⁶
 wāā-dān'-dū'. nēho wā'-ē' hōrōwē' de-tho-
 no² ēn² hon' nōno's-ē⁶ wāā-yōn'. gwē'
 na²-ā-wēr¹ wāi-ēn', dā-rōē⁶ wāiēn',
 ne' nā'-ē' ga-don-ne' [?] agwas dōstōn-ō⁶
 nis-ge' a-gō-djā-ōs-gwa-yēn-dā-dyē^{dj}-shōn
 (whispered djo²-ā-gā') gā-don-ne', agwas'
 nēho hē' gā⁶ hō-gāin' dā^{dwa} gā⁶ sō² dyā^{dj}k ōn' gye⁶
 gwā' nēho hō-gā-yās-hēn-dā't i' gwā¹⁰ hō,
 dā dūē⁶ wāi-ēn' a^{tē²ēn⁶} gā-yā-son ne' sa-
 nyo-ā'-dyē' dōstōn nā'-ē' de-swa-gās-hā's,

wa'ën' haksā-a', dīg-wāā' o'-gī', da-

djā'-da' aum' ^{so} nyo' ^{not} ^{give me} ~~he took away~~ the body wai' di' cyān-de-i' ^{truly} ^{not} you know

djo'-ā-gā' ga-yā'-so' nīho. Dā'ōn'

~~Kā~~ no' ēn' ¹⁶ kōn' wa'ën', gīn' ga-nō'-o',

nī' nīho nā-ē' kō ga-yon'-nī' Kē-sā-

sī' ^{di'} dyāk se-sā'-ni-gon' ¹⁶ hīn' djā'-gon'

dīg', agwas' nīho o'hyō-gwēn' ē'sās-
^{it will be safe}

hāp-ēk nī' ga-yā'-so' ^{ne'} ~~se'~~ sī'-yo', Ōn'

nā-ē' hī' nī' dyā'-wēn', dya-wēn'-o'

nā-ē' ē'sās'-hā'-sēk, Ōn' wa'ën' hōn-wēn'

ho-se' ne'ho dwän-ne's o'so-on, dā-ne'
 ẽ-si-yo' dā ne'kho' ^{turkey} ẽto-hād / ne'ho wā-ε',
 wā-nyo' ^{kho'} o'so-on, sā-ā-yon, dā ẽ-ẽ-
 wā-ẽ-ẽ' dā-gon ẽ-sās-hā's-ẽk nū-wā',
 this time
 o'so-on ga-gā-son dā ne' ẽ-sā-don-
 ne' o'soon, (3 times) ẽ-sā-don-ne',
 ga-nyo' das kēn-on' ẽ-ẽ-ẽ-ẽ' gēn' skēn-nōn-on'
 ẽ-sīn-si-dā-yen-don-ne' ẽ-sā-tea-hors-
 gwa-gēn-dā-dy' ^{kho'} o'so-on (3 times) ẽ-sā-don-
 ne', ẽ-ẽ-ẽ-ẽ' sā-ā-dēn-dē' o'soon (3 times)
 hā-don-ne', agwas' do-skēn-on' is-hē', ẽ-ẽ-ẽ-ẽ'

wā-djā-hōnggwā'-yān' trā'-don, o'soon (3 times).

skēm nōn' on' hēr-sī-dai-yōn-don'-ne' on-sāa

yoⁿ, "ō⁺," wa-dyēn-gwā'-shōn nā-gēⁿ'-tēi;

hī'-wā-dēⁿ, ga-nyō'-do-wānēn' sa-nyō-ā'-

dye', nyā'-wēn' ā^{te'ēn} ga-gā'-sōⁿ, o'soon

gwa-shōn ga-gā'-sōⁿ, wā'-ēn', wūi',

wā'ēn' nā-gēⁿ'-tēi. hōgwā sāa^{dyēn}

nā-gēⁿ'-tēi. hōgwa nā-ē' wā-ē' ha-yā'-dē-

se', wā'ēn' nōk-s —, hē-yō-ne-gāo'-dē'

nī'-gēⁿ de-yō-do-gēⁿ'-kōn, dā' onēn' wāā^{gā}'

onēn', wā-dyēn-nōk-dēⁿ wāā^{dyō}' kō'

da onēⁿ wā-noⁿ djo-dēⁿ, da onēⁿ

hā-don ēⁿ-yōr-gi-gāⁿ-hāⁿ nonⁿ nā-gnoⁿ-sēⁿ,

hā-don (oldman) neⁿ kho na-ēⁿ iwi gāns

ēⁿ-a-dji-naⁿ di-yo-āt nonⁿ soⁿ dji sēⁿ-gēⁿ

/ gōr-yo-dyān-ar-dyeⁿ wēⁿ-soⁿ oⁿ-gyōr-

/ yā-gēⁿ. da onēⁿ na-ēⁿ oⁿ-gā-ēⁿ. Hēⁿ-ēⁿ

/ niⁿ neⁿ ho thā-gyeⁿ hēⁿ nya-yān-noⁿ-dēⁿ

nā-gnoⁿ-sēⁿ. da onēⁿ wa-o-hās nō-

noⁿ-sēⁿ wa ohas he-yō nē-gao-dēⁿ oⁿ-soonⁿ

da neⁿ ho wā-dāt hōn wēⁿ odekⁿ hāⁿ

wāⁿ hā-gnoⁿ-sēⁿ nēⁿ da nisⁿ ēⁿ-sek

Ho+, nyā-wē^u, wān³ (elder) don-dā-ā-

/dā't wāyē-nā' agwas has-o'-dā'-shon

don-da-dyān-tho' o-djēs-dā'-ge wa-ā-yā-

dā't nā-gō¹tei agwas¹ hōgwa d'-wak-de'

ni-wa-ga-do^u swē² da-ni non⁶, Wā on^u

·wān³ (elder) on^u o's-guo^u gon-dē^u hi-

wā-dē^u gōcs¹ de'wī¹, nēho nēr-ā-yē²

o'-gon-yo-dyāk, ho-dek-hon-ni na-ε⁶ (boy)

da-on^u wān³ i'-wī gwa ni¹ nēho

gēr non ni-ga-yin-no-dē^u hē nī-cyē¹

'hā', ho-dek-hon-ni na-ε⁶ (boy) agwas

gwā ga-de-ni-ē^u, Nā²-o¹hīn²t hī²-ē^u

nē¹-wā² de-ā¹wē²n² sā-tgē², nyo², Nyo²

gā-tgē² gwā¹ nor², hā¹-don² ē²n² gā²s²

nā² gno²-sē², se-di² tē²-ā² deyo² nā² dā²wē²n²

nye nē² gā²-nyō² nē² yoē²n²-dji²-yo²-gē²,

gā²s² hā²-don², dā²t-gē² onē² wo-de-cyo-

nyā²-nor² wā²ak²-hwē²n² dā²t wā²-dē²n²-dī²-k²ho².

dā²-gwē²s-di² de-ā²-don² nā²-gē²-tē², ā²yī²n²

igē² ho²-non² ~~hwē²-on²~~, dā² onē² nē²ka

ho²-sā²-gon²-dē²t hē²n²wē² thā²-no²-ē²n²-ho²n²

nō²on²-sē², hō²n²-sā²-yo²n², gwē² nā²-ā²wē²n².

wāi'n' (elder). agās-hā'-se' gwā', wāi'n' (boy),

a' tā-ēn' sa-nyo-ā-dy^d, o'soon gwā'-shon

gāyā³on', o'gi', wū', wāi'n', nāguo'se'.

wā' on' o'-gek-hon-ni' gā-nyo' o'gā-i'

Hē^u-ē^u ni' ne'ho thā'āy-ēⁿ ni-a-yēn-no'

dēn' nāguo'se', gā'-don'. Wā' on' wa-

ē'-hās ne'ho o'g-dād hēnwē' o'dik'hā'

"hā-gno'se' nēn-dā' nis' ē¹⁸-sek, o'gi',

Hōt, nyā-wē', wāi'n', wa-yē-non'

hās-o' dā'shon' don-dā-gā-dyēn'-tho',

odjis-dā'gē' wā-yā-dāa't gōwā' nā'-e'

o-ya'-dji' he-wāk'-de' wa-ga-do'-swē'-dā-ni'

non'! ni' ga-yon'-ni' ne'ho nā'-gyē'

so'-dji' ni' o'ne' he-yen-don'-nyā'-dā-
I am angry with him
and disgusted " "

ne' so'-dji' wē'-so' wā-gē'-skon' tho',.

O's-gnā' gon-dē' iwi gwā'ni' ne'ho gōn'
you have ^{me} ^{wa'een'} treated

non'! ni-gā-yān'-no' de'n' ni' wā-on-dē-

hwā'-non, wā-on-dā'-non, wa'ēn' (elder)
ne' nāyōn' ho-no' khwē' on' nā-gnō'-sē'

~~ne~~ ne'ho'-tē, o'ne' he' ni'-ga-wē' dā-on'
nā'-ē' dyā'

wān'-don' da-on-sa-yān'-don', ne' na-

hi-wā-dē' o'ne' ne'ho tha-dē'-cyo-nyā'-no'

ni' ya-no'-sē' ^{thā'hā di' son'} thā'-hā'-dē'-son' ā-gwā'
place side logs to fire

ně'ho' ẽⁿ on-djẽⁿ o'-wă-něn ẽⁿyo'-gă', wă'

djă'-go' dij' ẽⁿsăs'-hăik' sên-non'sên-
you must be
careful

dă', ẽⁿtho-găⁿork / ẽⁿtho-gên'ot, nẽ'ho',
he will
have bad dream

đẽⁿsă-săi'yẽⁿ ẽⁿsa-wě-t-hă'-go' nōo-těi-wă',
his club

ně'yă-nō'-sẽⁿ ẽⁿse-dji'-wěn ho-nō'-ẽⁿgẽ'

"nă'-ot hă-dẽ-să-yon'nyoⁿ," ẽⁿsẽ'-gă-
it cause the to see
marvells

nyo' ẽⁿgên'ork de'ă-wěn' o'-wěn-ni'-hên',

onă'-ẽⁿ ẽⁿse-se-dji'-wěn, wă'ne'ne'ho.

ẽⁿ' ga-nō'-aⁿ nẽ' nă'-ot / on-gên'-on,
he will say the something I have dreamed,
dă'ẽⁿ/dij',
nă'-ot ẽⁿsân'-on, wăi'ẽⁿ' (bay), wă dẽ-tẽ-he'.

dij', dũ-gwă' nă'-ot / ẽⁿ', să-ă-dẽm'di'
he will say

Wōō nō' gā' Dā' ōiē' ga-djēn'-i-yo'.
 It became night.
 on them

Dā' ōiē' mā' ēn' nāāgē' tē' ne' ga-yonē'

o' gē' hā' dē' son' so' djē non' ē-yon-
 gya' son-dā' nos o' thyā-dyās-hēn'.

dā' a'o' dā' nā-ksā' gōwā', de-yo'-i' o' de-
 ya-os-ai' o' nē' ho
 de-thā-gā' ne'. Hā' de wā-son' thē' non'

dyin'-gwā' shon wō-o'-cyo'-dyē' agwas'
 began to moan

ot-kaiē'-ni dā-yo' hās-dā'-dyē' hē-gwā'
 toward

hō-cyo-dyēns' hā-dōn' thā-gēn'-ā' ōiē'

dāatgē' (dos-dōs'-ho-dā'-dyē's. ne' Kho'
 he went around on his
 knee

ot-kai'-ni, ēn', ēn', ēn', hā-dōn' ne' hōshon
 right there

²ēn⁵ dāa¹ de¹ hās¹ don¹ wā¹ ēn¹, wā-

ā- dyā¹ don¹ dī¹ hē¹ ōwē¹ odīk¹ hā¹.

hō¹ thā¹ dyā¹ ē¹ hē¹ thā¹ yās¹ hē¹ nāwē-
^{an¹}
 wā¹ dē¹, dāt¹ gē¹ on¹ t¹ nī¹ hō¹ o¹ gā¹ hā¹-

dā¹ gē¹ on¹ dāt¹ hē¹ ōwē¹ hāyās¹ hē¹ dē¹.

dāa¹ dē¹ dā¹ gwāt¹ nī¹ hā¹ os. Dā¹ on¹ ē¹
 he uncovered himself

sgā¹ dji¹ on¹ dī¹ wā¹ dāk¹ hē¹ wā¹ a¹ dji¹-

wā¹ wēt¹ hā¹ gō¹ nō¹ dji¹ wā¹ nō¹ nō¹ s¹ ē¹ nō¹

nē¹ shō¹ dō¹ dō¹ s¹ hō¹ dā¹ dji¹ s¹ hō¹ dō¹ wē¹-
 quite close

nāt¹ gī¹ dō¹ wō¹ dji¹ wē¹, nā¹ ot

hā¹ de¹ sa¹ ye¹ on¹ nyō¹, ā¹ sō¹ dō¹ dā¹ ā¹ gīs¹-
 does it affect you with,
 (spirits or what)

^{ne'} gādji'wā'
 go^o, onē^o o'-wān-ni-hēn', hōgwā'
 sā-a'-dyān' nāgē'tē'. hōgwā'^{kho'} sāa-
 dyān' naksā' hōwā, wā' o'ēē' wāiēn'
 gā-nō'-oⁿ ne' nā'ot on-gēn'-oⁿ,
 nā'ot e-sēn'-oⁿ? ne' gwā' ne'
 on-gēn'-oⁿ dē'-dji-non-wā-yēn on-
 gēn'-oⁿ, dē'-dji-nō'-so-ā'-gwāt,
 you 2 must take the roof off of
 the lodge
 Nyō' wāiēn' (boy) dā'gwīs-dē'
 gwā' on-ni' ne' nā'ot e-sēn'-oⁿ.
 Onē' sayādyās-hēn', dē'-tē-ā'
 dāā-tgēn' (boy) ne' hō' wāā' e' hōn-wē'

det-ha-no² ēn¹ 'ho¹ nōno² sē¹³. Dā¹

wāa¹yo², gwe¹, nā¹ ~~a~~ⁿ wīn¹, wāin¹

(eldu), ne¹ gi¹o¹ dē¹-ya-gi-nor¹-wā-

yān nēn¹-gān¹ dji-gwas, ^{13yo¹gā¹} Dā¹ ne¹ tē-

gā¹-do¹ dēn¹-ya-ēn²-gān¹-nū¹ ne¹ ho¹

ne¹ ne¹ ho¹ ^{ne¹ de¹ sa-yā¹} ēn¹-on-wā¹-dē¹ ne¹ de¹ sā¹-yē¹,
^{he will pick out}

(ga-nō¹-on¹) nē¹ sā¹-yā¹ dāt¹ wā¹ ēn¹-gān¹-on¹ k

ne¹ ne¹ ho¹ ⁿ ēn¹-on-wā¹-dē¹ nyō¹-gwai¹ ok¹
 en-

son¹ wē¹ ne¹ gai-yon¹-nū¹ hē¹ de¹ sā¹-yon¹,
 trails

Dā¹ nēn¹ dā¹ dīg¹ nē¹-cye¹ ne¹ ē¹-sē¹-sāk-

'hā¹ o-nyon¹-gwī¹-sā¹ dā¹ ne¹ dē¹-sē¹-sāk-
 wild grape

tōn¹-nyon¹-go¹ ē¹-sā¹-dyīn¹-nō¹ k dē¹

dēⁿ-sērⁿ nyā-gā¹-nyo² ēⁿ-sērⁿ-ō¹-dāt

djo-dā¹-hā¹ ok-sōn¹-wēⁿ ēⁿ-wā¹-dōⁿ.

nya-gwai¹ ok-sōn¹-wēⁿ, agwas¹
entrails

ēⁿ-yok-sōn¹-wēⁿ sērⁿ-ōn^k ēⁿ-sī¹, sāⁿ
entrails fat

sai¹-yēⁿ ōrēⁿ nē¹ho dho-dē¹-sā¹-ōⁿ,

Wāā¹ēⁿ nā¹-ē¹ ode-nyon-gwē¹-cyo-dā¹-hōⁿ,

dā nē¹ho wāā¹-yāk¹ o¹hā¹-sāk¹-dōnyon¹-go².

kho¹ōgā¹ wāā¹-nā¹-sōn¹-dōⁿ, wā¹nē¹khō¹

nā¹-yē¹, djo-dā¹-hā¹ ok-sōn¹-wēⁿ
agwas

ēⁿ-wā¹-dōⁿ nya-gwai¹, ēⁿ-yok-sōn¹-wēⁿ

sērⁿ-ōn^k, Da dogēⁿs nē¹ho nā¹-a-wēⁿ

Da onēⁿ ne'hoⁿ hon-sā-ē', hon-sa-yonⁿ

Ha-ērⁿ ha-gno'-sēⁿ aga-de-sāⁿ on-dyeⁿ,

Nyo^c waērⁿ (elder), is-gwa ne'hoⁿ hēⁿ-seⁿ

he yo'-non-so'k, Nyo^c (boys said), di'gā-
very likely

gon-doⁿ k'ho^c nā'-ē^c nōnēⁿ ēⁿ-gā^c-dēⁿ!
quite sure

di', Nā¹ ēⁿ-ni-gon ēⁿ-ksⁿ hon,

You will expect (it)
Wāⁿ-dēⁿ-di', on-gyāⁿ-stonⁿ agwasⁿ gā-

noⁿ-ses, wā¹-yonⁿ, dyēⁿ-gwāⁿ-sā

gā-djēⁿ-ai-yonⁿ-ni^c odēⁿ-khāⁿ nonⁿ!

nonēⁿ-teⁿ, Nā¹ onēⁿ ne'hoⁿ wāⁿ-dyēⁿ,

ho-de-sāⁿ on, agwasⁿ dāⁿ-a-on-nis-hēⁿ!

the old man, ²⁷
began to sing

on'-shon dyen'-gwa ^{eventually,} ^{at last,} ^{onⁿ} ^{then} ^{now} daa deⁿ

no'-deⁿ ne' ne' wai'en' "yu-hen'

yu-hen', de-ya-gi-non-wai-yeⁿ-tha' yu-hen'

yu-hen' Ga-djis-do-do' si'-wa-deⁿ yu-

hen'." ^{at-gai'ni waadon-no'-deⁿ} ~~Wa-gon' (elder)~~ Ga-gwe'gon' got-

hon'-de' yoem-dyak'-da-dyeⁿ ye-nangé-

nyoⁿ, Ga-gwe'gon' waam'-ni' onā'-e'

wa-o'-nyat ~~na~~ na-on-waⁿ-deⁿ. Na-a'

yon' heonwa' tha-nyo'-cyot haonwaⁿ-deⁿ,

da onⁿ wai'en' de-gnen-wai-yeⁿ-da-ne'

ga'-son' ha' ne'hi' ga-on'-nyoⁿ

nā'ā'tā'ēn'

O'-wā', nā'-ā-tā'ēn' ē'-gon'-yon^{n'}

Dā'-ā-ō^{n'} a gat-hyu-wi' sāa'yē^{n'} non'

djo'-ā'-ga' o'-wā', ē'-gon'-yon', | "tē^{n'}-ē^{n'}
not

(elder said), O'soon O'-wā' ne' ē'-gon'-

yon' (said the boy) | tē^{n'}-ē^{n'} (elder said), ^{began to sing} yu-hēn',

yu-hēn', de-ya-gi non-wā-ya^{le}-thā' "yu-hēn' yu-hēn'!

Ga-djis-do-do' si'-wā-dē^{n'} yu-hēn'." O'ē^{n'}

O'-tga'-don' go'-cyon' hēmwe' hānyo'-cyot

hā-djis-dō'-do', dā' o'ien' wāēn' dji'dji'dji,

hā-gno'sē^{n'}, ne' wai' si'-don', nyā'-gwai'

ok-son-wē^{n'} aqwas' ok-son-wē'-sē^{n'},

ägyēⁿ! Ga-nyo¹ wā-dwīn. no^k-dēⁿ

onēⁿ naⁿ-gon¹ hoⁿsa-wīn¹-ne² no²don¹

gwā², onēⁿ dā¹dā¹-go² onēⁿ dā¹-hā¹-on²

da onēⁿ o¹thya¹-dā¹-doⁿ ^{exchanged} nya¹-wēⁿ wa-ēⁿ

(elder). Na onēⁿ na-ε¹ ne¹ho hēⁿ-tā¹

ē² sē² onēⁿ non¹ he-shō¹-yon¹. sā¹dēⁿ-dēⁿ.

sā¹-dēⁿ nō¹-dēⁿ ā¹-ε², yu¹-hēⁿ yu¹-hēⁿ

[Same as before] Wā-ε² onēⁿ non¹ hā¹-hō¹

yon¹ onēⁿ ne¹ho hoⁿ-sa-ε² hoⁿ-sā¹-yon¹,

Ho+ sha¹-djā¹-yēⁿ, Onēⁿ hi¹-wā¹-dēⁿ onēⁿ

he is again sitting

there smoking

wā¹-on¹-gi¹-ā¹-dēⁿ.

we have finished

Na¹-o¹-hēⁿ + a¹ε² onēⁿ

ne'ho hoŋ-sa-ε' ~~he~~ de-tha-noŋ² en²-hoŋ²

nono'sēⁿ. Wa-a-yoⁿ, da onēⁿ waŋⁿ

na'-a-wēⁿ hi-wa-dēⁿ, wat-hyo-nya-

noŋ he' na'-o-di-ya²-da-wēⁿ ga-gu-egoⁿ

wōō-wiⁿ. Da onēⁿ wa-ēⁿ onēⁿ

ne'ho a-ε' det-hā² hā-dēⁿ-soⁿ, ēⁿ-ā-djeⁿ

ō'-wā-nēⁿ ēⁿ-yo²-gā² ne'ne'ho nēwā²

ga-nyo² ā²ε' ēⁿ-ho-gāⁿ-ā²t, nyā²-gwa²

o-thwēⁿ-sā² ne'ho | ēⁿ | ne'ā-ε' he'

de'sā²-yēⁿ dā²-goⁿ ne' nēwā² ēⁿ-sī²-sāk

ga-on-dā²-gai-yoⁿ-hēⁿ-don² i-gāⁿ gāⁿs'

onā¹-sō¹-donⁿ i¹gim¹ gurs¹ dā¹ne¹ ēⁿ-sē¹-
 go¹ de-gni¹-ak, Dā¹ nek¹ho¹ ā¹-ē¹
 nāⁿ-eyē¹-ā¹, djo-dā¹hā¹ (otwēⁿ-sā¹) nya-
 gwai¹ ēⁿ-waⁿ-donⁿ? Han¹ onēⁿ tē¹-sāk¹-
 hā¹. Hā¹dēⁿ-dē¹ waisāk¹-hā¹, wā¹gēⁿ
 de-gni¹ o-nā¹-sā¹, Dā¹ onēⁿ o¹thōⁿ-nya-
 gā¹-nye¹, hā¹-don djo-dā¹hā¹ nyā¹-gwai¹
 ot¹-hwēⁿ-sā¹ ēⁿ-waⁿ-donⁿ. Dā¹ onēⁿ ne¹ho
 hōⁿ-sā¹-ē¹ hōⁿwe thodinosot, Hōⁿsā¹-yonⁿ
 wāⁿēⁿ āⁿgno¹-sēⁿ onēⁿ sā¹-gyonⁿ āⁿwas¹
 gā¹-djo¹-i-yu, Hā¹o¹gā¹ Dā¹ onēⁿ ā¹-ē¹

data-o-dä' de-wä'son¹thē¹non¹

dyēn¹gwa¹ā¹ε¹ wä¹-o¹eyo¹-dyē¹,

dä¹-got¹-gē¹-on¹dyē¹ o¹-häs¹-de¹ dyēn¹

gwā¹-shon¹ mi¹ dāā¹tgē¹ doo¹-dous¹-hon¹do¹

dyē's, dyēn¹-gwā¹-shon¹ "ē¹nt¹, wā¹ē¹n¹

yo¹-häs¹-de¹ wä¹-dyā¹-don¹-de¹ diēm¹wē¹

odē¹kā¹ nē¹hō¹ hō¹-ga¹-geon¹-dā¹t gain¹

gwā¹ ni¹-gā¹-hā¹-dā¹s. / dāā¹tgē¹-on¹ o¹-thā¹

dyē¹-i¹-yāk¹ wā¹wet¹-lā¹-go¹ nā¹dyi¹wā¹

nō¹no¹sc¹ nē¹n¹-shon¹ ha¹non¹ē¹n¹-dā¹

his head appears in
many places at different
times

1. 1/2 n
3. 1/2 n
1. 1/2 n
2. 1/2 n
dyē's nē¹hō¹ wā¹dyi¹-wē¹n, nā¹-ot

hā' de-sā-ye-^ñnyon', don daadji' wa-gēō-go'
 dyēñ-gwā'sā' onēñ' nā'-e' wā'-wēñ-ni'-hēñ'
 hōgwā' hōñsāadyēñ' (elder) hōgwā' kōhō'
 kās' gwā' (boy), hūwā-dēñ' ga-nō'-on'
 nē' nā'-at ēñ-gēñ-on', nā'-at e-sēñ-
 ās (sui boy) nē' gwa on-gēñ-ās dēñ-dji-
 nom-wa-yēñ ^{nē'}~~hē~~ si-wa-dēñ' nē' on-gēñ-ās
 nē' nē' se de tēi-ā-nē' ga-nō'-on' nēñ
 nēñ-o-gā'-da-wē' nēñ-gēñ-onk da'-de-
 dji-nom-wa-yēñ-don nā' de-wēñ-nis-hēñ,
 Nyo' waññ' (boy) ^{Don-}Da ya-dyas-hēñ-nōñ'

Agwas sedite-ā dā-tgē nā-gē-tei
Da onēⁿ wān' onā-ε' hē^cyo^cnoⁿ-sok

ho-sē^c. Onē^c wā^cdēⁿdē^c wā^cyonⁿ

wa-dē-gāst dyāⁿ-gwā^c-shon onā-ε' dā^c-
dēⁿno^c-dēⁿ wā^clērⁿ, yu-hēr, yu-hēr,

[same as other]

Da-ε' onē^c da-o^cdēⁿ-dyōⁿ-dyē^c
wā^cyonⁿ dā onē^c wā^clērⁿ hē^cwā-dē^c

de-gnoⁿ-wa-gā^cdēⁿ-dā-ne', Nys^c (usand boy)

na^c-ā^c-dēⁿ dīg ēⁿ-gon-yōⁿ, O, sa-yēⁿ

na-ε', da onā-ε' wa-on-wa-dē^c(boy)

ne' wai' si-do" no-twē-sā' nya-gwai'
 otwē-sā', ne' wai' agwas otwē-sa-
 sēn, nya-wē, da onēn o'-thya-da-
 do", sa-a' dēn-di on-sa-gai-non-da-dye'
 [Yu-hen, yu-hen same as former song], hon-sā-yon'
 agwas wa-ε' onēn non ho-ho-yon'
 onēn ne'ho hon-sā-ε' hon-sā-yo", wain'
 onēn o'-ga-i-wa-yε-i' nēn na'ot
 a-gēn'-ā-se, wā-in' na-gō-tei, Ba
 onēn wā-de-cyon-nya-non' na-ksā'gowā
 wa-a'-dēn-di' ne'ho wa-ε' heonwe

de-tha-noⁿ ēnⁿ-hoⁿ nō-noⁿ-sēⁿ, Wā-a-yoⁿ,

Gwe, nāⁿ-ā-wēⁿ, Ho, wāⁿ; oⁿ-gi-āⁿ ^{I was lucky}

dēⁿ oⁿ-tāⁿ-donⁿ-got. Onⁿ wāⁿ de-

saⁿ-saiⁿ-ēⁿ nēⁿho hēⁿ-tēⁿ-hēⁿ is-nēⁿ-wāⁿ

ēⁿ-dji-sa-giⁿ-on nēⁿ-wāⁿ, is-Khoⁿ ēⁿ-sāⁿ-dēⁿ

gāⁿ-t gāⁿ-nyoⁿ hāⁿ-de-wāⁿ-sonⁿ-thēⁿ, dāⁿ

onēⁿ nēⁿ is nēⁿho nēⁿ-cyeⁿ hēⁿnyā-

yeⁿ-hāⁿ nēⁿ gāⁿ-noⁿ-sēⁿ, dāⁿ nēⁿ nēⁿ-sēⁿ

gāⁿ-nyoⁿ ēⁿ-ya-djiⁿ-wēⁿ, onēⁿ oⁿ-wēⁿ-nēⁿ

hēⁿ, gaⁿ-nōⁿ-ōⁿ nēⁿ nāⁿ-ot on-

giⁿ-ōⁿ, ^{he will say} / ēⁿ / nēⁿho nāⁿ-ot ēⁿ-sēⁿ-ōⁿ?

He-yo-dya-eh'-du'-hon
it will be around,
Dyis-gont-a' onyo'-sa'
da'

ni'ho ga-nank-da-gori-gwa heonwe ha-dyeh-dak-wa³⁷
da ne' ^{desire it, expect it} ~~ē~~-sat-gai-yēⁿ dēⁿ agwas i-ye ne'gon-hi'gon.
onyo'-sa' ^ē-sī.

Da ne' ne' ^ē-sī' ^ē-ya-wēn-ni'-sāk
he will seek thy word

yā-no'! sēⁿ on-gēn-ēsⁿ gā-nō!-onⁿ

hōⁿ nēⁿ-o-yā'-dā'-wēⁿ ^{ne' ēⁿ} ~~nē~~gēn-onk

de-ya-wēn-no'-wēⁿ-on he'ni-yō'-wēⁿ

kā' de-wēn-nis'-hāⁿ Da onēⁿ dīg'ne'hoⁿ

kon-sā'-se' ^{do thou before} ~~des~~-hōⁿni', is' ^ē-sa-dē-gā't

^ē-se'-ka'-dēⁿ-son' agwas' ^ē-se-djōⁿ-hi-

yas. Da onēⁿ ni'ho kon-sa-e' kon-sa-

yon' i' ne-wā' ^ē-ga-dē-gā't so'djō

ēⁿ non ^ē-yōn-gyā'-son'-dā'-nos.

Da onēⁿ wā'-ā'-ka'-dēⁿ-son' wā'-a-djōⁿ!

ho-wā-nēn, wā-o'gā, wōdi-yā'da²
got suited

ēn'-hēt o'thya-dyās-hēn', dōstho² dā-

do-dī'hā' Hā-de-wā-son-thē^w dō^u

wa-o' cyo-dyē^u ēn', ēn', ēn' hā'dō^u (bay)

thā'gēr'a^u nōnō^u dāa'tgē^u, ot-guē-ni

ho-cyo-dyē^u nēh-shon he-yo'dēn^u

wāadyā² don'di' hē^u ho-dēk'hā' o'thā-dyā^u

ēn' hēnwe' thā-yās'hēn' nōno's'ēn^u

Dāa tge^u'āt, ni-sā-yā'da-wēn^u wāa

dji-wā-wet'hā'go' nōo dji-wā' nēn'^u
at that time

shon ha-no'ēn-da'dyē's nē'ho' wōo

dji-wën, bä' ot-gai²-ni, don-da
 dji-wä-gēs-go' kēs' ä-s'on, oñ^o
 o-wën-ni-hēn' wañ^o (buy) agno'sēn.
 Da on^o wañ^o ga-nō¹-on' ne na^o-ot
 on-gēn-ās, na^o-ot ε-sēn-ās. (elder)
 Da on^o wañ^o ne' gwa non-gēn-ās
 ē^o-ya-wēn-ni-sak ne ya-no'-sēn,
 ga-nō¹-on' he ni^o-o-ya'-da-wēn
 nōn-gēn-onk de-ya-wēn-no-wē^o-on
 he ni-yowē' ha' de-wēn-nis-hä-o^o,
 Nyo^o wañ^o (elder), hä'-gwis-dē^o

gwa'-on-ni, sa-yā-dyās^{hēn'}

don' agwas' se-di-tei-ā onē dāt

gēⁿ nā-ksā-gōwā. Na onēⁿ waēn'

onēⁿ ho-gā-ē' onēⁿ ēⁿ-dyā-sa-wēⁿ, Nyo^c,

waēn' (elder) Na onēⁿ waēn' (elder) ēⁿ-^gwaēn'-
give me

na-gōⁿ-sō^l-dēⁿ wā^c ne'ho, wo'osthō^c

a small one

do^l-oi-o^l-dēⁿ, ne^l ^{SEⁿ}_{certainly} ^{ēⁿ}gai-yon-ni ga-

yū^lson^c wā^l-on-da-dwēn-ni^c-sak, wū^c,

gēⁿ^l oi-wā-nā^l-gwāt, wō-o^l-dā^l-go^l

āowēn-nā-gōⁿ-sō^l-dēⁿ, Onēⁿ waa^csā^l

wēⁿ, waēn'. ā^csi-donk dē^l nōⁿ^c na-

gon-¹gro-¹hā'. Hē^u-ē^u wā^u (boy),
bag (packet)

ā^u-si-donk dīg non nā^ugōs djo'-ā-gā'.
his cloak,
robe,

Hē^u-ē^u (boy) ā^u-si-donk dīg non

ne' no'-wā' nya-gwai^u o'-wā', Hā,

Hē^u-ē^u, hē^u-ē^u, ā^u-si-donk dīg

non djo'-ā-gā' o'-wā'. Hē^u-ē^u, ā^u-si-

donk dīg non o'soon o'-wā', hē^u-ē^u,

ā^u-si-donk dīg non, ne-ogē^u o-wā',

hē^u-ē^u, dya-wē^u-o^u dō-da-wēr^u-nye,

na ksa^u-gōwā, (both) (question again) na-ge-

dji-wā', Hē^u-ē^u. Hā o^u wā^u.

(elder) nā-ā- dā-ēñ⁶ dīg nī-gēⁿ agwas'

nē-yā-wā a-gyē² dīg nī-gēⁿ. Hū^c,

du² o-i-yo² dā nā-go-thyo-rya-nō-onk^c

nī on-da-dwēn-nī^c sas. Dot-haun-rya-

He has not made
any signs

noⁿ latgāt¹ was khs' hī nīgā^a gwā².

Onā-ε² sayā^c sa-wēⁿ onēⁿ wotēⁿ (ā-si-

donk dīg nōi agwas agnōs-de²

nā-gā-tāhī-nōⁿ-gēⁿ-dā¹ agwas' wīyo^c

ga-do-ās-thā¹ (ho-dās-ga-nōⁿ-dā-nī) Hēⁿ-ēⁿ,
he shows it to him

Onā tho¹ ha khs' de-wēn-nīs-hāⁿ ēñ^c lā

onā gēs thā¹-dī² o¹ thēn-nōⁿ-ngā^k

a-dä²-ēñ¹/nōñ¹ i-yē¹ nē¹ yāñ-wā¹-dē¹.

ā-si-dōñk dīg nōñ agwas a-ē¹ onē¹-tē¹

tē¹ wa-gnōñs-dē¹, dē¹-wēñ-dōñ¹ gā²-cyo¹-sā¹

nañ-wēñ dā²-ēñ¹ ni-gā²-cyo¹-so²-dēñ¹, Hē¹-ē¹,

Onā-ē¹ wat-gāt¹-hō¹ hē¹ ni-gā²-gwā¹?

Onē¹ wa-ēñ¹ onē¹ tho-hā¹ ē¹-ga-hē¹,

ā-si-dōñk dīg nōñ agwas a-ē¹ onē¹-tē¹

tē¹ wa-gnōñs-da-dyē¹'s se-wē¹ gā²-cyo-
martin

sā¹, Hē¹-ē¹, Onē¹ wa-dēñ-no-dēñ¹,

onē¹ sē¹-ē¹ tho-hā¹ hā¹, dē-wēñ-nis¹-hēñ¹,
1/2 gā²

Yu-hēñ, yu-hēñ de-yagi nōñ wa-yēñ thā¹

yu-hēn, yu-hēn Sho-goⁿ gwa's ya-no²

sēⁿ yu-hēn." Dga-djēⁿ-an-di gwa

dō-da-wēn-nye. Daur̃ da-yo²-dōⁿ

gwāk he tha-da-dye's (elders), ſhīgēn-āk

a-i-gīn. hi¹-wā-dēⁿ, dyēn-gwā¹-sē

ē-dā²-gē⁶ hon-sā¹-wē¹ no²-dōⁿ-gwa². Ot,

gīn² o¹-sga-dē² eyo-wa-nēⁿ-dēⁿ, lā²

gwis-dēⁿ¹ nān¹-gye¹ nē¹ho sēⁿ² ēⁿ⁶ ni-

wa-gyā¹-sē². Onēⁿ sēⁿ¹ ēⁿ dji-gwās¹-hon
it planned ^{me} over

hin-gā¹-ē¹ hā¹-dewēn-nis-hēn^ā sāadēn-

no¹-dēⁿ (same song). Daur̃¹ don-da-

ya-wēn, o-'doⁿ-gwa-'shon' hi tha-da'dy's,

O, hi-wā-dēn, thi-gān'ā'k ā-i-'gān',
 lesson it, hit ? that thing

Sā-dēn-no-dēn²'shon, onē' he-yo'-ε',
 has

(same song). Onē wāde'-go' onēⁿ

ga-naⁿ-daⁿ-gā-shon' nēⁿ he-thēnⁿ-shon'
 along the river

tha-da'k'he's, wāasⁿ-nye't hi-wā-dēnⁿ

onēⁿ o²gaⁿda-wān-noⁿ-wēnⁿ, hi-thēnⁿ

nēⁿhoⁿ he-dāⁿ, nēⁿ'waiⁿ'siⁿ-donⁿ' agwasⁿ

khoⁿ nēⁿ tē-wi agyān-thonⁿ nēⁿ-ho onyōⁿ-

sāⁿ-onⁿ-we dīs-gont-āⁿ' agwasⁿ hi-yo-
 it has

dya-ēⁿ'dāⁿ-hon, Onē wāenⁿ nya-wēⁿ' (boy)
 flowers

Oniⁿ sa-ya-dyēn-don' heonwe ya-dyēn-
da-gwa-non. Da oni wa-ēn' (elder)

si-wa-yēn-de-i he ni-ga-i-^o go-dēn^o

ne' wa-on-da-dwēn-ni-sak, gi-wa-yēn-

de-i, ne' wai' gins on^{en}-shon ^{right now} khs'da-

on-wā'gon'. Ne' gins nēho (elder said) ēⁿ-

ge-cyon-ni²-shon nēho nēn-yo-dēn-onk."

"hēⁿ-ēⁿ nēho nā-ēⁿ de'ne', ga-cyon-ni²

shon gins! de-gyā-dyē-ēⁿ, Dā' nēho

nēn-gye', Da ne' ēⁿ-gon-yon', Dōs-

thor' ne'! dā'a-gēn-on²-sē' ne'! a-ga-cyon-

ni-āk'-shon on-dās'-gon', don-dā'

dāt, sā-a-dēr-nō'-dē' [same song]

Laure (same scene as before) Na onē' wān'

onē' ē't gon-yōn'-shon, on-sa-ya-dyān-

don', onē' wān' (redes) agwas nē'ho

gon' hē'-gon' da onē' dīg ē'-tgon-yo'',

wāanāk-da-wē'-sā'-go' liā' dāgā'-ne'

hē' nī dya dya' ē'' nōono's ē'' dyān-gwā'

sē' nē'ho ga-yān'-thon ga-nān'-k-dā'-gon'

gwa, nē'ho wāanyo's ē'-yāk don-da-

wē'-sā'', Na onē' dā-ā'-on' na-on-wa-dē''

agwas ē-sa-no's-dek, Nyo' waen' (boy),

Onēn o'-wa-dā-gwi' ne nāz'ot o-di'
i'wā-dek, Da onēn neho wa-ε' heonwa

dehano' ēn'hoi' no-no-sēn, wā-yo',

gwe. na'-a-wēn, o'-ga-i-na-ye-i

gwa ne nāz'ot i-sēn, Da kha-wi'

dā-dā-go' wāit-gāt'ho' wāādāt

onēn watēn' ne' neho gi'don', ason

neho oya'kho ~~ne~~ neho ne' is de-

dā-dēn-non-de' neho kho a-ε' yā-on-
she is
in a
box

cyot ga-na'k-dā-gon' heon-wē hā-dyēn-

dāk-gwā' ne ya-no'-sēⁿ, ne' ne'ho

hu-ga-gon ēⁿ-se-gwe-nī', wa ne' ē-

sat-gai-gēⁿ-dēⁿ wa gondadye' dig^s
desire

ne'ho ho-sa-se owa-ε' ēⁿ-sa-de-gā't

ēⁿ-se'-la'-dēⁿ-son' sēn-non' dēm-ya-s-hēn'

nī', dja-gon sēn-non' ēⁿ-sē-dēn' dēm-ya-ēn'
have no pity

gēn-nī' ne'ho nēⁿ-sā-gēn-gon'-hēt, wa
you will be able to slay it
you will fail.

ne'ho ho-sā-ε', ho-sā-yon' wa-ēn' gwa^{onēⁿ}

non' ā-ε' ēⁿ-ga-de-gā't so'-dji' ēn' non'

ēⁿ-yon-gyā-son-dā-nos, Onēⁿ wā-ā-hā-

dēn-son' wā-de-gā't wā-djēn-b-yos

Wä²o¹gä¹, wo-di-gyā²da-ēn²he²t

Wō-di-djēn¹-~~eon~~^{eon}. Hā²-de-wā-son-~~the~~^{the}

onā¹-e¹, wō-cyo¹-dyē² da-yot-gē²-on-dye¹

o¹hās-de¹ thā²-gēn²-ā nonē² da-Tgē²

do-dō²s-ho-do-dye¹ nē²ho-shon nē-yo²-

ēn waa dyā²-do²-yak ko-det¹-hā¹

o¹-thā²-dja-ē² a-djīs-dā² he¹onwē¹ thā-

dyās¹-hē² nāgi²-tē² dāt²-gē²-on² (cedar)

nā²-ā¹-wēn² wa-dji-wa-wet²-hā²-go¹

nō-dji¹-wā¹ nēn¹-shon ha-no²-ēn¹-de²
his head was
class

nē²ho wa-dji¹-wēn², Wā¹, wā²-ot¹-hā²-ē¹

gä'ons-hä' = cradle-board } 37
 yä-ons-hä' = she is on the cradle board.

^{a sāo}
~~Da~~ gəsgwēn-or-dyā', Da orē' wān'

orē' o-wēn-ni-hēn' ha-gno-sēn, orē' wān'

nā'-ot hā-de-sa-ye-or-nyon.' ga-nō-on'

ne nā'-ot or-gēn-^(said boy)ās, nā'-ot e-sēn-

ās, ne' gwā', nor-gēn-ās

onā'-e' ē-cya-wēn-ni-sāk nēn-yō'

hēn't or-gēn-ās, (said boy) ne' ne'

ga-nō-on' hē nēn-o-yā-dā-wēn^{ma' ēn} nēn-gēn'

onk de-ya-wēn-no-wēn^{on'} hē' ni-yō-wē'

bā' de-wēn-ni-hēn', Da ne'^{ga-nō-on'} or-gēn-ās,

Nyō+o' wa-ēr' [elder], Sa-ya-dyashēndōn'

heon-wa de-ya-dyashēndōgwanon, Ha-

o-hēnt dā-at-gēn wa-ēr' onēn hōgā-ē'

ne na'ot a-gēr-a-se, da onēn dīg

ēⁿ-dya-sa-wēⁿ', Nyō+o' (said old man)

Da onae' waēr' (elder) Si-wā-dēn'

ē'swēr-na-go"so-dē"^ggwā, nā-ē' do'o-

i'-yo'-dēn', ne' sē^{un} ^{l^{yn}} ga-yon-ni' wā-on-da-

dwēr-ni'-sak gā'gō-wā a-gwēr-na-go"so'
^{it is gōno}
^{use, use}

dēn', Han' onēn^u dya-sā'-wē^u', Hā'ēr'

a'si-dōnk dīg non djo-na-ēr'-dā'

o'-wā', Hē'-ē' wāin'. (question) nya-

gwai' o'-wā',? Hē'-ē' wāin'. (question)

djo'-ä-gä' o'-wā',! Hē'-ē' wāin' [!]

nogi' o'-wā',? Hē'-ē' wāin',! (?)

o'soon o'-wā',? Hē'-ē' (?) nya-

gwai' ok-soonwē'.? Hē'-ē' wāin'

(?) nya-gwai' othwē'-sā',? Hē'-ē'

wāin'. O₊, hi-wa-dē' ^{na²a'-dä'-ē' ni-gē'} ~~na²a'-dä'-ē' ni-gē'~~

gwas i-se, ^{Pohant} ^{So't} ^{han'} ^{Well,} sgwēn-ni'-sās wai'

ni-gē', Onē' ga-gwe-go' o'-gēn-ō' (said

old man) hē'ni-gō' agyē', Dō-da-wēn'

nye' onā-ε' wo-o-ε-ā-dye' hā'!
 meaning, the time

de-wēn nīs-hēn'. Nyo' waän' (elder man)

L[?] ne' a-gis-hā' & Hēn'-ēn' waen' (?)
 leggings

na-ye' cyo-dā', Hēn'-ēn', waän', (?)
 brush clant

O+, hi-wā-dēn' non' nā'at i-sē'

Da onēn' mā-dēn'-nō-dēn' (samesong),

daun', o'-dye'-do-gwak he-swe ha-

dā-dye's, onā' waän' O+ hi-wā-dēn'

thi-gān-āk ha-i-gān. daun' o'-nā'

gon' hon'sa-wēn-ne' nō-dō-gwā'

Haän' (elder) a-si-donk dig non' ne'

na-gos da-wën-don', ? Heⁿ-ëⁿ wawë',

(?) na-gä²ën-noⁿ agwas agnos-de'

Dō da wënnya ha-djis-do do' heatgāt-wus

hëⁿwa onëⁿ tho-la ha' de wën-nis-hin.

Da ona-ε' wa-dën-no-dën' wa-ën'

[end of 46 page of translations]

(Samesm) Daawë, wa-de'-go wā²

dën-dā't he gën-sa-da-dye', wain' hi-wa-

dëⁿ thi-gën'ak a-i-gën, daun, é'dar

gü' honisa-wën-ne' no'-don-gwā', don-da

dyā'-dën, da onëⁿ wa-ën' sën-non

gwā agwas ëⁿ-ga-dë-nya-gās-don's

do not hurt me too much

Ha onie wain' onie ho'-ga-e' dyi-gwä'
shon dā-gwis-'dē' nā-gya' ni'nā'ot a-

gān-^{on}se. Ha-sa-da-wān-nyē' onie'

wā-dēn-nō-'dēn' (same song) s-ya-

Ha-go'-don gwāk heonwe thā-dādya's

thā-gān-a
dyēn-gwä' onie wā-odek' no-gē'ot

ni'kho ne' da-ga-e'-da'-e', dā onie wain'
eyelashes

(ceder) O'-go'-da-wān-no-wēn' agwas' k'ho'

ne' tei-wi' ne' non' hīn-don' yā-on-cyot

ne'ho ga-no'k-dā'-gon' heon-we' ga-dyēn-

da'-gwā' agwas' ni-ya-gā'-ā' ni-gā-on-

hā'ā' khó', né' nōn si'don? Nyā'wē^h

wa-ēn' (boy). ve-sni²-dyon-don' hēnwē^h

deya-dyēn-da-gwa-nōn. Da onē^h wān

(elder) asagā'yē^h gēn' nōn^h agecyon'

nī' gā-onōs-hā' nī-wā'ā. ga-yā'dā'

agecyon'-nī', Da nē'ho agyā-da-nēn.

da k gā-onōs-hā'-gē' nē'ho-shon nē'ho

gēns' nīa-di-yē^h-hā' ga-gā'-son wā'

on-da-dwēn-nan-go'. Da onē^h wā'

ēn' tēn²-ēⁿ dā'a-gin-on-se ēⁿ-ga-eyo-

nī-ak'-shon. Don-da-ā'-dā^h. sādā-wīn'

nye', sāādēñ-no'-dēⁿ (same song)

daun', da-wa^{don-gō}-de'-~~don~~-wak-shon^c
he was covered with blame

^{o'-don-gwa'} theonwe' thanyo'-eyot sho-go'-gwā's.

~~da-wa-de'-don-go-wak-shon~~ hi-wa-

dēⁿ onēⁿ ēⁿ-gāt-gā', daun' naⁿ

gon hon-³sa-win'ne' o'-don-gwā',

Da onēⁿ wañⁿ ne' ne' des-ga-
it resembles
it

yon-dā' gñs wa-ā^f-eyon'ne' ne' gñs'

daun-wāt-yōⁿ ne' ga-yā'-son o'-da-

dwēñ-nāⁿ-go'. wa ne' dīg ēⁿ-ga-eyon'

nē' dēs-gya-dye-onēⁿ hē' ne-yo'-dēñ'

ne' gä-'o's-hä' yä-'o's-hen-'dä'k
 ē'-gē-cyon-ni' ē'-wi-yo-'āk wā ne' ē'-s-
 hä-'wāk wā ne'ho ni'-yā-wēn'. wā onē'
 wā nāk-dā-ges-'go'. da onē' ne'ho
 wā-'o's-hä-'go' de-ya-got-gä'-gwi-yä'-ē'
 ni-ya-gä'-ā' ^{winking} wā-gō-gōn-'dī' wā ^{won't} ~~not~~
 gat-'ho' da onē' dā-'o'. wāat-gä'.

Da onē' wā-ā'-cyon-ni' o'-tē-a-gō-'dēn'
 he wrapped her
 do'-cyon' onē' gos-hē-ne', o-thō-we',
 up winter at
 Da onē' wā-daun-shā-gē-'dāt. Da
 shouldered it
 onē' wā-gä'-gēn't wā-ā'-dēn-'dī' ^{ho-} wā-'o's-

'há-gé-'de', ní'ho hōn-sā-'é' hōn-wé'

thā-nō' ēn-'hōn' yō-ēn-djā-gōn ní'

hō-nō-'sē', hōn-sā-'yōn' hūā-ōn-s-'há-

gé-'de'. wā onē' wā'ēn' gwē'

nā'-a-wēn', wā onē' wā'ēn' o'-ga-

ī'-wā-yē-'ē' ní' nā'ot i'-sēn'

wā onē' wā'ēn' onē' hōn' hōn'

nēwa' thā-de-gā-'thā' ní' ya-nō'-

sē', wā onē' nōn' hō- tēyā-da-gōn-

dā'-djē' wā ní' dīg' hīntō-'yōn'

onē' nā-'é' ēn-o-djē' i'-sā'-onk

ɛ̃ⁿ si-yāt-gai'-yon' he' ni-wā'-son'
 diə hōgwā'-shon sɛ'-shon' ni gwā'
 nē'ho ɛ̃ⁿ yā'-o^s-cyō'-dā'k, hā'-de wā'-
 son' ^{the^u} dā onē^u nē'ho ā'-ɛ' ɛ̃ⁿ-
 tho-gēn' a'nt nē'ho dēn' tho'-di' dē't-
 hā'-djā'-ɛ̃ⁿ he' ho-dēk! hā' wā gon-dā'-
 dye' ɛ̃ⁿ teat-gēn' a'nt dēn'-se-djēn' i-
 yā'k ɛ̃ⁿ se-dji-wa-wēt'-hā'-go' ^{kho^c} nō-
 dji'-wā' ɛ-se-dji-wān ā'-son'-shon
 dēn' tehe- dji-wā-gēs'-go', onē^u ^{ɛ̃ⁿ} o'-wān-
 ni'-hēn', [nē'ho ɛ̃ⁿ] onē^u ɛ̃ⁿ-si'

nǎ'-ot hǎ'-de-sa-ye-on'-nyon'
 la ǎn' nēho ga-nō'-on' nē' nǎ'-ot
 on-gǎn'-on, ne' nēho ǎn' ne'
 ne' on-gǎn'-on ne' ^{onēnē} nē' ǎ'-yōhēn't
 ǎn' nēho ne' ne' ɛs-hom-wi'-se'
 se-de'-tei'-a' ɛ-o'-nos-dǎ'-ge gǎn'-on'
 ne' nēwās'hēn nē'-dǎt-wǎ-dǎ'-se'
 he' ^{the} ^{ten} ni-ga-nō'-see nēngǎn' ga-nō'-sot
 ga-nō'-on' he' nē'-ō'-yǎ'-dǎ'-wē'-ne'
 si'-wā-dē' ne' ni-yō'-wē' gā'-o'
 nǎ' wǎn'-dē' hǎ'-de-wēn-nis-hēn'

ō-ō-sä' gūs-nō³ 63
basswood bark

ēⁿ-gēr-onk dō²-i^c-wā-ye²-ōⁿ, vā

ōrēⁿ wai^c-ērⁿ Go-djūs-do¹-dō^c Nyo^c,

Da-ya-dyās^c hēmⁿ dōⁿ, agwās^c se-di-

dji¹-ā^c dāat¹-gērⁿ sho-goⁿ-gwāās,

wai^c-ērⁿ hi¹-wā-dēⁿ ōrēⁿ ēⁿ-goⁿ-yo^c diē¹-
I will go far

gwā^c, Nyo^c, wai^c-ērⁿ Ga———,
bark

wāya¹-gērⁿ nā-gēr¹-tēr. agwās^c dā-

a-onis^c hērⁿ ōrēⁿ sā^c-ā¹-yonⁿ, vā

ōrēⁿ wai^c-ērⁿ ō²-gā¹-des¹-ā^c asde^c.

vā^c ōrēⁿ di^cg¹ hē^c-di¹-yā¹-gērⁿ vā ōrēⁿ

ō²-tēa-go¹ dēⁿ-do^c-eyōⁿ vā ōrēⁿ wa-ni-
he wrapped him up

ya-gēⁿt Ba-cyon-nya^s'sī' wā'ēⁿ

(cedu), wāteyon-nya-sī' as-de^s'hē'

ga-'ho'-gain, nē'ho ga-ēⁿ-yo^s'dā-yēⁿ,

Da onēⁿ wā'ēⁿ nē'ho ēⁿ sa-dyas-hēⁿ,

nē' nā-gwas' o-thō'we' gos-'hē'-nē',

deyo-nyēⁿ-gwa-dā'-sē'. Dā wāadyās-

'hēⁿ o-gā^s''khō' wā-a-wā-dā'-sē'

hēnwe' kwā-a-dyās-hēⁿ hā'-don^s

sa ————— thon-dā^s-cyā^s'-dēⁿt, nōnēⁿ

dēⁿ gēⁿ-ā^s'-dāt. Dā onēⁿ wā'ēⁿ

hi-wa-dēⁿ onēⁿ o^sgā-des^s'-ā', Nyo^s

wa-ān' Ga ———, Onēn dān's-!

gā' dā-ā-dyēn'-tho' wā onā-ε'

wa-dān-no-dēⁿ' (elders) hā-don

"ε-hon-wi'-sē' ε-hon-wi'-sē', ε-hon-wi'-sē',

Ga-djīs-de-dō' si'-wā-dēⁿ', ε-hon-wi'-sē'

ε-hon-wi'-sē', " Sgat wā-yat-wa-

dā'-sē' he' ni-gā'-no'-ses sā-i'-gon'

honwe ga-ho-gaia wa-ān' Sho—

bi-wā-dēⁿ', gwe son'he', gon'-he'

Ga ———, said, onēn Sgat, (elders

said) Wā-dyēn'-tho' onā-ε' wa-dēn-no'-

dēⁿ (same song) Sa-ni-yoⁿ, wa-in³
 hi-wa-dēⁿ, gwe son¹he³? hō¹ gon¹he³
 nni, onāⁿ de-gni¹! Onā-e³ dā-
 dyān-tho³, ^{ona-e³ (sang)} u-tho¹-we³ dā-a-on³ a-
 ya-gon¹he³ xi-go-nos-dā²ga he³
 ni-yot¹ho¹-we³, Sa-ni-yoⁿ wa-in³
 hi-wa-dēⁿ, gwe son¹he³, gon¹he³,
 da-dyān-tho³ (and sang).

.Dyo³-don³ ~~Dyonant~~-lawā-dā-se¹ la
 onāⁿ thā-eto-hon¹ nā-e³ wa-in³ gwe
 He pretended
 hi-wa-dēⁿ son¹he³, gon¹he³ (in false tones)

exultingly

ẽn'-hẽn' waĩn' (elder), ɔn-da-dyẽn'-tho',
 ɔn-ɔ' sã-ã-dĩn'-sɔdĩn' (same song), ɔn-ẽn'
 sã-i-yon' ɔn-ẽn' ho'-gã-ɔ' wã-s-hĩn'
 wa-gãt-wã-dã-se' ɔn-ẽn' waĩn' ɔn-ɔ' waĩn'
 gwe hi-wa-dĩn' sɔn-he', gã-hã-s-de'
 dã-hã-s-nysɔt gɔn-he' waĩn', Kũ,
 waĩn' (elder) ɔn-ẽn' sã-gã-tchi' ɔ-gã'
 ga-wa-da-sẽ-nɔn' ha-yã-dã-ge, hũn-
 sã-i-yon', ɔn-ẽn' waĩn' hi-wa-dĩn'
 ɔn-ẽn' ɔ-wã-dã-gwĩ' nĩ nã-ɔt
 a-gĩn' dã-sẽ, Nysɔ waĩn' (boy)

by means of the
force—

hon-sā-ä-o's-häke säät-ge-dat, wa
 onē ne'ho hon-sa-e' heñwe det-ha-
 noⁿ ēñⁿ-hon' no-no¹-sēñ. hon-sā-yoⁿ
 Gwe na'-āñ wēñ? o²-ga-i-wa-ge-i¹
 ne' na² ot i'-sēñ, wa-ēñ (uder) hon-
 da-dye ne'ho, hon-sa'-se is nē'wāⁿ
 ēⁿsa-de¹-gā't wa ne' nēⁿ-sī¹ ga-nō-onⁿ
 ne¹ nā² ot on-gēñ-~~os~~ ēⁿ-sī¹, ne'ne¹
 es¹-hon-wī²-se' nē'ya-no¹-sāⁿ was-hen
 nēⁿ-dja¹-wā-dā¹-se' hē nē-gā¹-noⁿ-ses
 ē-o² nos-dā²-ge gēñ-onk da ne' ēⁿ-sī¹,

Nyo¹ waen², ɛ²-she-ga¹-da²-nā-wē²-
 di²-shon², ɬa dja-gon² sēn-non² ɬa-
 ga¹-gē² ɛn² nēho nēho-shon² ni¹!
 hēn-wa-ga¹-cyon²-ni-āk¹ so²-dji¹ wai¹!
 ni¹! ge-gē²-tē², nēho ɛn²! ɬa sēn-non²
 sā-gā-gē², ɬa onē² sā²-sai¹-yē²!
 nēho hōn-sā¹-sē¹, hōn-sa-yon² ɬa onē²
 wa-ɛn² i¹ newā² ɛ²-ga-de-gāt¹ ɛ²-yon²-
 gwa-sōn¹-dā²-nos onē² waen² i¹ gwā²!
 nā-ɛ¹ ɛ² khe-yat-gai¹-ont¹ so²-dji¹ wai¹!
 o-tho¹-wē² waen² (reds) ɬa onē²

O²-dōn-gwa-gān-dā-gwa-yān-dā-gwa²

ni' dā²-o-on a-wa-ga-di-yā² hī²

dē². Wa wā-o²s hā-gē²! de' wa-

yān-dā-gwā² wa-di-gāt wa-ā²
far word

djēn-o-wa-nē². Hā' de-wā²son the² ^u

Onā-² wo-o²-eyo-dyē² wa onē²
groan
murmur

wa-āt-gē² dō-dōs-ho-dōn²-dyē²s
crawling on his knees

nūho-shon i-go²! dēn ho-īthā-djā-ēr²

he² ho-dēk! hā². Wa-āt-gēn²-āt nāgr²! tē²

wa-a-dji-wa-wat-hā-go² nō-dji-wā²,

wo-dji! wān na on-wā²dē² nē²-nā²-ot

hā' de-sa-ya-on-nyon? wa onē² wa-ēr²

ga-nō-on' nē' nār ot on-gin-^{on}

nā'-at e-sēr-^{on}?' nē' gwā

non' on-gin-^{on} ēs-hon-wē'-^{on} nē'

yā-no'-^{on} was-hēr nē' dyat-dwā-

da-se' he ni-ga-nō-sis nē' nē'

se-di-tei-a' ga-nō-on' ^{he'} nē'-o-gā-wē'-^{on}

ga-o' nā'-wan-di' hā'-dewēr-nis-hēr ^{ā'}

ēr-gin-onk do'-oi'-wā-yē'-on' Nyo'

waēr' (elder) Don-sa-ya-dyās-hēr-don',

se-di-tei-a' dāatgēr ha —————

da nē' waēr' ha-guō'-sē' o'-ghon-

yo² di² ~~di~~ gwā¹-ē', Nyō⁵ wain² (redus)

Onēⁿ wa-ā⁵-dēn-di², Dā-a-yoⁿ he

ga-ho-gain² ne²h wa-ā-gān², Da onēⁿ

wa-ēⁿ ka-gno²-sēⁿ onēⁿ o²ga-dis¹-ā²

Da onēⁿ dig ēⁿ-di-ya-gēⁿ†, Ham

onēⁿ sā-cyon-nyā-sī. wa-ēⁿ ne²h-shon

ēⁿ-wa-gā-cyon-ni-ak so²dji wai⁵ ni²

ge-gēⁿ-tei ga-djis-dodo⁵ wain² kēⁿ-ēⁿ

ni² ne² dā²-ā-gān² sa-cyon-nyā-sī

nyō⁵, wo-cyon-nyā-sē² haon¹hōⁿ

ne²h na²-ye² wā-dyās-kēn² ga-hon-yo²-

dja'-ge wa-a-wa'-ha'-cyon' wā-ni-
 yāt onē^u ha-don so'-dji gwā o's-ni-
 ät, ha———— O', gya-no'-wē'
 sēⁿ-ē^u ni'-ā ē^u tya'-dē^u gi's-hē^u.
 ha-gno'-sē^u onē^u o'-ga-des'-ā' ha onē^u
 da-dyēⁿ-tho' o'-thēⁿ-ē^u dāt wa-dē^u-
 no-dē^u wa-ēⁿ, ε-hon-wi'-sē', ε—
 ———, sho-go'-gwāā's ya-no'-sē' ε—
 ———, ε—, waēⁿ'
 hi-wa-dē^u so'-dji os-no'-wā'-dji' ne'
 ga'-hon-yo'-dja' o'-wat-gā'-ha-tho'

Dya-wēⁿ-oⁿ ha-doⁿ iⁿ-gīnⁿ-ak ha-iⁿ
 gīnⁿ hi-wa-dēⁿ soⁿ dji o-sno-weⁿ
 nēⁿ ho sēⁿ-ēⁿ ni-gya-no-weⁿ, Sa-ni-yoⁿ
 gwa, ha-gno-sēⁿ sonⁿ heⁿ, gon-heⁿ
 ona-εⁿ don-da-dyēⁿ-thoⁿ ona-εⁿ sā-
 dēⁿ no-dēⁿ (same song), Sa onⁿ
 waⁿ-on-do-nonⁿ? onⁿ waiⁿ oⁿ-tho-wa-
 they all said
 enⁿ-gīnⁿ-niⁿ heⁿ-hot-goⁿ-gōwā gīn-
 onⁿ yoⁿ iⁿ djaⁿka-dyeⁿ hadinaⁿ-ge-nysⁿ
 honondyaⁿ-dat-goⁿ neⁿ wāⁿ-on-do-nonⁿ,
 they said &
 Dyoⁿ-donⁿ niⁿ-honont-lwa-dat-sēⁿ

onā-ε' sā-o-'hon'don' gwē ha-gno'-

sē" son-'he',? dā'-det-'has-nyr'-on',

wātgāt-'ho' hēmwe' has-'kat dyr-

gwā^v' nā-ε' na-gā²'shon' / ori-yoⁿ'-dā'
 his eyes broken
 cracked by ice

ε, dā onē ēⁿ-sa-'hon-yo'-dja-gā²'-hā'
 the bark boat will taste
 good to you

ha-gno'-sē",? he-sga-gon, dā-dyr-

tho' dā-di-'has-don' da-as-ā²'t

hēni-a-ya-no'-wē' nē' hēni-yo-

wa' hē yo'-noⁿ'-sok nē' nagwas'

hē-tgēⁿ' nē-yo-dēr-dā'dyz o-tgā²'-hā-

don'-dyz' ho²'ho'-dyet si²'-ha gwā'

wā-o'-dī', dyo-nis-hā-dā-on'-ε
 crackling with coals
 ni-yot-ho-we' da ^{just saw it} onē" hori-sā-yon'

ni' yā'-o"s-hā'-di-on wa'-a-go-yon'
 setting
 di', nya-we" hā'-dji' wā-a-gē"

onē" de'-nom-'he' wa-da-o"s-hā'-
 gē'-dat ni'ho hori-sā-ne' hori-we

det-ha-nom'-ēn' hori no-no'-sē", hori-
 sā-go" gwē hi-wa-dēn' na'-a-wēn'?

da onē" Ga ————— onē" na-ε'

o'-the-ēn'-gān-ni' ha-gno-sē" gān-on',

da onē" ni'ho dēg hi'-dji-dwe'

tga-noⁿ-sat wa-o-~~ga~~^{ga}-da-dyⁿ!
 tho' o'-tho'-däs, wō-yāⁿ-do'-cyon-
 go' no-noⁿ-'sēⁿ, da onēⁿ ne'ho
 ēⁿ-dji-dwe' he-ni-we tga-noⁿ-sat
 sā-di-yoⁿ da onēⁿ wā-gāⁿ-te'
 o'-sha-gāⁿ-oⁿ-hā-gāⁿ-teli'. Da onēⁿ
~~wa-āⁿ-te-dya~~ o'-sha-go-yāⁿ-do'-cyon-
 go' sha-goⁿ-gāⁿ ne'ho on-sha^{ya}-gāⁿ-hēt
 ne' on-gwāⁿ ni-yā-gāⁿ. Da onēⁿ
 ha-wāⁿ ha ————— onēⁿ sa-yon-
 gwa-ye-i' he-ni-dwa-di, da onēⁿ

hēn-dji-dwē⁴² dyon-clark on-gwa-
 noⁿ-sot onē⁴ na-ē⁶ & wā⁶-dēn-
 di¹ shot-goⁿ²-gowa gēn-on³. Da
 onēⁿ hēn-ni²-dyoⁿ nēngēn wān-
 nīs-hā-de³ ne-wā³.

nēho ni-ga-ga-is.

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