

BLACKFOOT TEXTS

FROM THE SOUTHERN PEIGANS BLACKFOOT RESERVATION TETON COUNTY MONTANA

WITH THE HELP OF BLACK-HORSE-RIDER

COLLECTED AND PUBLISHED WITH AN ENGLISH TRANSLATION

BY

J. P. B. DE JOSSELIN DE JONG.

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INTRODUCTION.

The texts and other linguistic and ethnological materials laid down in this book were recorded by me during the summer of 1910, while accompanying Prof. UHLENBECK on his first visit to Montana. All the texts, names and other ethnological communications and most of the stories in English I received from Síkimiãχ-kitopi (Black-horse-rider), commonly known as Walter Mountain-chief, son of Nínaistzku (Chief-mountain), called Mountain-chief. Only two of the last-mentioned, viz. the story about „Clot-of-blood” and the one entitled „The deserted children” were told to me by LOUIS PEMBRANCE, a half-breed Peigan, who died some months after we left. But these too I afterwards read to Black-horse-rider, who corrected and completed them.

Those who have read my article on Prof. C. C. UHLENBECK'S latest contribution to Blackfoot ethnology (*Internationales Archiv für Ethnographie* XXI 105 sqq.) and who remember how, in that article, I insisted on the desirability of recording myths and stories, if possible, in the vernacular, will perhaps be rather astonished to find me guilty of the very proceeding disapproved by me in that paper. For excuse may serve the fact that I recorded those stories as a pastime during moments of rest. For one reason I do not regret it — though, if I had been able to work harder than I did, I should certainly have confined myself to the recording

of Peigan texts —: I have learned much from experiencing all the drawbacks connected with this way of working. No Indian, at least no old-fashioned Indian, is sufficiently conversant with English to render his ancient lore in it, nor does he possess any objective insight into his own inner life, enabling him to express his emotions, his beliefs, his very soul in the matter-of-fact idiom of the white man of his immediate environment. Only think of terms like „spirit”, „ghost”, „powerful being” and such like, which occur every now and then and often seem to be used indiscriminately! So long as we do not know their Peigan equivalents, which, in their turn, have to be studied together with the original context, these expressions do not teach us anything about the conceptions to which they — clumsily — refer. And who can render in English the spirit of this native lore, the deeply-felt solemnity pervading so many an Indian story, lending a wonderful charm to its short, childlike phrases without any literary artificiality?

As regards the texts it should in the first place be noted that they are to be considered as forming one continuous series with those recorded by Prof. UHLENBECK. And since in both his collections references have been given to variants occurring in the works of other ethnologists, I have deemed it sufficient to confine my own references to these two collections. It is true I recorded a few stories of which no variants are to be found either in the „Original Blackfoot texts” or in the „New series”, but in these few cases too I have refrained from referring to other authorities, because it is extremely easy to find one’s way in the recent literature on the Plains tribes.

As to the spelling-system it will be sufficient to refer the reader to the „Explanation of the graphical system” given in Prof. UHLENBECK’S „Original Blackfoot texts”. In two respects only my system differs from the one used there. The sound of German *ch* in *ich* I indicate — as Prof. UHLENBECK does in his grammatical writings — with the character *x* instead of *χ* and for the *e* of German *Messer* I use *ä* instead of *ε*. Consequently the character *ä* in my texts has the value of both the long and the short open *e*. Moreover, in a few cases, I have made use of the character *ə* to indicate the perfectly colourless vowel. In three cases I even recorded *ə*, which seems strange, considering that this *ə* in Peigan is nothing but a fully-coloured vowel negligently pronounced. However, in these three instances even an accentuated vowel seems to have lost its colour in fast or negligent speech. That, nevertheless, many words will be found to be spelled differently by

Prof. UHLENBECK and by me, will not surprise anybody who is familiar with the sounds of Peigan as it is actually spoken. Vacillations between *a* and *α*, *α* and *â*, *o* and *u*, *e* and *i*, *ä* and *ai* as well as many others are very common so far as one can judge by hearing. And I do not think that, even if the sounds were experimentally registered, these vacillations would disappear altogether. In recording my texts I made a point of writing down every word exactly as I heard it. In this respect I even went so far as, in most cases, to attach the conjunction *ki* to the following word, although this conjunction is by no means to be considered as a prefix. Since it, however, often sounded as one to my hearing, which impression was still strengthened by cases in which *ki* became *ky* before the initial vowel of the next word, I have not changed my original spelling.

In many other cases in which my way of spelling considerably deviates from Prof. UHLENBECK's, my friend Black-horse-rider is responsible for it. It is a curious fact that his speech unquestionably differs from that of all the other informants Prof. UHLENBECK has been working with. The truth of this statement can quite easily be ascertained by comparing the stories told by Black-horse-rider to Prof. UHLENBECK (published in his „New series”) with those the author got from other informants. One of the most striking peculiarities of his pronunciation is his liberality with apparently superfluous *a*'s and *i*'s, which come limping behind, separated from the word proper by a glottal stop. And there are many other points on which his speech is rather peculiar, which, however, need not be enumerated here.

Nor is this the place to discuss morphological questions. To two interesting facts only I beg to draw the reader's attention. In the „Preface” of Prof. UHLENBECK's „New series” we read (p. VII): „. . . . I have now preferred to write the ending of the inclusive first person plural of *-a-* stems without an *o*, because in most cases it is nearly inaudible. So I would rather write *âksipâškâup*, *âχkunoχtâpauâuaχkaup*, *âkotoistòksiskîmaup*, *âχkipitochpòksotsikaup* instead of *âksipâškâuop* (obt pp. 20 and 46), *âχkunoχtâpauâuaχkaup* (obt p. 26), *âkotoistòksiskîmauop* (obt pp. 34 sqq.), *âχkipitochpòksotsikaup* (obt p. 47). . . . But in the corresponding forms of *-o-* stems and *-u-* stems I continue to write *-auop*. . . . because there the *-o-* is nearly always clearly pronounced.” It will be noticed that many forms in my texts confirm this observation, a fact that neither Prof. UHLENBECK nor myself were aware of when he published his „New series”. The second point regards the ending

of forms of the type *kitanist(o)* (I tell thee). Setting aside the special groups of verbs in which the *-o* of these forms is constant (*kitsíkstakiatso*, *kitákitapípio*, *kitsíno*), the form ending in a consonant is doubtless the most common but still the form in *-o* occurs in my texts three times. Now in Prof. UHLENBECK's texts likewise a few of such forms in *-o* occur. At first hearing he in two or three of these cases recorded forms without an *-o*, but when asking whether these forms should not properly end in *-o* he received an affirmative answer from his interpreter. So, judging by our joint results, we may be pretty sure that in most cases the forms in *-o*, though still lingering on in actual Peigan, are about to disappear.

Before finishing this Introduction I wish to express my gratitude to those who have in any way assisted me during my stay in Montana. To my friend Black-horse-rider I owe a great debt of gratitude for the zeal and willingness with which he acquitted himself of his twofold task as a narrator-interpreter. We were working together for many weeks, day after day, often from morning till night, I writing and asking, he narrating and explaining — surely not an easy thing for a healthy, strong, young Indian whose abhorrence of a chair is only equalled by his innate fondness of a running horse.

In the second place I gratefully remember many pleasant and instructive hours spent with JOSEPH TATSEY, while verifying certain grammatical communications received by Prof. UHLENBECK from the Mission boys.

When I think of this, more images and figures come thronging my mind with vivid clearness. Holy Family Mission with its various inhabitants: pious priests, devoted young teachers, an attractive lot of boisterous Indian boys — and those other Indians, young and old, too many to be enumerated here, who often cheered us with their company.

Finally, will it be necessary to mention the name of him to whom I owe more than to any one of these — a white man? If these texts, if any work I undertake be found to be of any value, it will be chiefly owing to his constant help and guidance.

The Old Man and the bullberries.

Stámatoχto Nápiuua ketsená'yēua améksema meksinítsemea neétaχtai etsúyenyēuäks. Etáso-menēēua ketsístáiskoχtūyēuäks. Mátoχkonuyēuatsiksäks. Otaišau-oxkotótoäχsäks ketsksínnemα otú-máχtākχkototoαχpäks. Etótαkeua óχkotoki. Ixtatsépsseua kimátχtχ-pūnneua óχkotoki. Ki mátχtχ-kinneua óχkotoki. Oχkátsists mztšitsípksipistαki óχkotoki. Mátsistsistaie ketsetápoχkotàkeua stáχtsima äχkéa améma otsítsi-nauαχpía améksema meksinítse-miks. Otáisaitäχkònoαχsäks keet-stáua máχkχkotsäχpàuznisèa. Mátäχkotsäχpauznuatsiks: amés-tse óχkotokistsea ítsokázχkyaua. Ki atαmáksinätseua. Ketsitsúyäkχ-kapiksimästs. Ketsáuαtsstämopi-tsòo. Nétsaukaixtsèua ketsíkαmis-psapiua ketsiná'yēua amékse mek-senítsemiks otsitótaixtsissäks. Ke-tanéua: Ámoksaukyaua tsématäχ-tsinätsaua. Kitákapayaksistatäχ-puàua. Ketsepúaua ketomátapssin-neuäks ketomátapsäitsipékeuäks ketanístseuäks: Kínnä nistáinαk!

Then the Old Man went on again and he saw some bullberries, he saw them in the river. Then he undressed and dived after them. He could not find them. [But] when he could not get them, he found out by what means he would be able to seize them. He took some stones. He put some stones round his waist and round his wrists. And some (stones) he put round his neck. And some (stones) he tied round his legs. Then he dived again and felt around under the water where he saw the bullberries. When he could not find them, he tried to get out of the water. [But] he could not get out of the water: those stones made him heavy. And he was almost drowned. Then he broke the rope with which they were fastened in the water. Then he got out of the water again. He lay down flat on his back and he happened to look up and [then] he saw that he was lying under those bullberries. And he said: 'These are the ones because of whom I was almost drowned. I shall thoroughly punish you[?]. And he got up and began to break them and (he

began) to thrash them and then he told them: Look like this from now!

[Cf. UHLENBECK obt 64 sq.]

The Old Man and the elk-head.

Hautóa Napi etsitóto kániskina áipaska, ponoká'toka etsípaipas-kâyáks. Etanístseuáks: Anní ná-koχkauanists. Otsítanikáks: Óke, Napi, mátakakumapèoatsiks: kiné kakúχkoχtsipstáuuatoχkyáuanit. Etsítapoχkyákeauaiea anéma ponoká'toka. Etomátanèáks: Kániskèna auapínaχsi, ótseistsä, mastóksästsä. Skátamipistsíkkauáuatoykyauaná. Ketsókaua. Kyotsítamatapepoχksistsksínäpokáks. Otokáni etsínäpoχkstsímáks. Ketapínako. Ketsipókakeua. Ketsipúau. Mátsapiuatsiks: améa ánneauka ponoká'tokàni etsípoχkyakeua. Stámiksisstáχtauáuaχkaua. Neétaχtayi etsitsoyáχpèua. Keetsinnapests keetá'χkumiú. Améksi akéks otsítáχtok otá'χkumise. Kéetanèuáks: Anákàye ponokástamik ixtsínapautsimma. Etséikáχkùmeua otáyoχtoaχsáks otóánisáks: anákayi ponokáistamik istínapautsimma. Ketokáztáua. Ketopítsiskapataua. Otáinoisáks ketanéáks: Napiuaa ánnauk, mátsikeuaχtautsiks, ánnéa máukátsitszpoχkyákeua ponoká'tokàni. Ketsáutomouaàyea. Nístsautsìsayea ketsístokipikssatáua. Ketúkskasi-tsèuáks. Ketauánnéua: Annak ánnaka nanána. Matséks áyitse-piksistsèuáks.

The Old Man was travelling and came to some dancing mice, in an elk-head they were dancing. He said to them: Let me do in that way. They told him: Well, Old Man, it is not hard to do: just put your head into the elk-head and shake it. He put his head there into the elk-head. They began to sing: Mice, swing the eyes, penis-hairs, very many penis-hairs [?]. Then he was shaking his head very slowly. And then he slept. And then they began to gnaw off his hair. They gnawed off all the hair from his head. By that time it was morning. And he woke up. And he got up. He did not see anything [lit. he did not look]: he wore that elk-head still on his head. Then he wandered about at random. Then he fell into the river. And he floated down and bellowed like an elk. There were some women who heard his bellowing. And they said: There comes an elk-bull swimming down the river. When he heard them say: there comes an elk-bull swimming down the river, he bellowed again. Then he was roped. Then he was pulled ashore. When they saw him, they said: That is the Old Man,

[I wonder] whether there is something the matter with him, why he put that elk-head on his head. And they took it from his head. When it was taken off, the people ran away from him. And he chased after them. And he said: Here goes the terrible-looking man. He was having his leggings down.

[Cf. UHLENBECK nsbt 192 sq.]

The Old Man and his brother-in-law's leggings.

Kännauk Nápiuaa ostəmói is-pukúkatsème. Etanístseua: Nāχ-kāχkókit ómiks katséks. Otsítanikaie: MátaKapixkàuäks tséksikinimayaua. Kákanistsiksímistàua: Nitáksikamositayaua aikókosea. Stámikoko. Áyokainia ostamói. Napiuaa ketsíkinapoaua ketsítz-poa ostamói otoχkískaneae. Etstseae matséksae. Stámikin-nautyueüäks kixpítsaksoäks ketápayakomopistsèuäks ketáksistamèuäks ketomáztaPùoa. Ómaχkakokùixk etákauzto. Käyiksípíoo. Ketástseua mákapinakuyea. Ketochkískætseuäks. Stáméoka. Otápinakuchsèa otsipókæksea etámisoketsipstipokakeua ostəmói. Okánistāχkiskættoχpia amékse ztsékse. Ostamóyi otsítanik: Kimokáztoχkiskataisks matséks? Etanístseua: Nátoχkoχkiskataya. Otsítanikaie: Mátsitstèsaua. Mátsitskitstèuäks. Matsíkokuyi stámatsikòmositsèuäks. Kánneaie ayiksípíooa. Stámistàua: Kán-nāχkaie nimátakztoχkusinòkat-

There the Old Man was camping with his brother-in-law. He said to him: Give me those leggings of yours. [But] he was told: I shall not give them away, I am fond of them. He [the Old Man] thought: I shall steal them tonight. Then it was night. His brother-in-law was asleep. Then Old Man got up slowly and went to his brother-in-law's pillow. [There] were his [brother-in-law's] leggings. Then he took them slowly and went out with them and rolled them up and carried them on his back and began to walk. He travelled all night. He went very far. Then it was towards morning. He had them [the leggings] for a pillow. Then he slept. When he woke up in the morning, he woke up in his brother-in-law's lodge. He still had those leggings for a pillow. His brother-in-law said to him: Why do you have my leggings for a pillow? He [Old Man] said to

siks. Ki mátsitsók. Kánnikse-
aukeäks amékse atséks, mátoχ-
kiskætsèuäks. Otátapìnakuχs itám-
saukætsitsipstauχkònãχseua osta-
móyi okóayi. Otsítanikayi: Kitá-
toχkiskatàya, matsítskixtsèsaua.

Matsépuyeuàtsiks. Stámatsits-
kixtsèuäks améma otsékatotòæχ-
päks. Kyotátsikokoχsi mátsitsikæ-
mòsitsèuäks. Kánneyi áuautsitsk-
sìpioòà. Mátsitsòkaua. Otátapina-
kuχsèa etámsoκætsitsipstoχkò-
nãχsèua ostamóyi okóayea. Otsítanikaie: Matsítsipotos æníxk
kitsékaitotòæχpyaua. Stámatsitsk-
sipotùyèuäks. Kánneyi otátsiko-
koχsèa mátsitsikàmòsitsèuäks.
Kánneyi áuautsitsksìpioòà. Api-
nãkuyea etámsoκætsitsipstoχko-
nãχseua ostamóyi okóai. Kánne-
ayi otsítanik ostamóyi: Nápi,
kitáksistoxkotàua kitómaukoæskχ-
sakzèmosatàyaua. Otsítanikaie:
Anná'χk, Nápi, kitákænistu
nitúmãχtauanistsixpiàua. Ayótsa-
pesèa nitsítayakoauatàyaua. Nitsí-
tãpasapi ænnema komáketua. Nit-
sítautzèkokskàsataχpa ketístokinät-
seua. Káitsinitsisea astámsoketäxt-
seea áuakasiks. Nitsítasautoayaua.
Tástamàkixtsayaua. Okyápests
nimátsitàuauatàuäksàua. Stámò-
tuyèuäks Napiua. Ostamóyi
otáiksistaistæmatsesäks ketsestapu.

him: I just had them for a pillow.
Put them back! [his brother-in-
law said]. He put them back. The
following night he stole them
again. Now he went very far.
Then he thought: Now he will
not find me out again. Then he
slept again. And he again had
those leggings for a pillow. When
it was morning again, he again
found himself in his brother-in-
law's lodge. [His brother-in-law]
told him: You have them for a
pillow again, put them back.

This time he did not say any-
thing. He put them back again
[in the place] whence he had
taken them before. And when
it was night again, he stole them
again. This time he went still
farther. Then he slept again.
When it was morning he again
found himself in his brother-in-
law's lodge. [His brother-in-law]
said to him: Put them back [in
the place] whence you took them.
Then he [Old Man] put them
back again. [But] then, when it
was night again, he stole them
again. This time he went still
farther. [But] in the morning he
again found himself in his brother-
in-law's lodge. Now he was told
by his brother-in-law: Old Man,
I shall give them to you because
you always steal them from me.
[And] he told him: Now, Old
Man, I shall tell you how I use
them. Whenever there is a famine
I put them on. [Then] I look
where there is a round bunch
of trees. I run around it and

Stázmapssázpeua moyéa. Káipioða
ketoχkùnima améstsema moyést-
sim.

Ketstáua: 'Tákoχtáksinàusàua
amókse natséksea. Ketápayakoauà-
yeua; nitákoχtsitoχkuixtsèemokù-
yeaua Káiksitákoayeaua kánne-
auk otsistsitsàyistapiksikàisea kéts-
tsitsea améma otsitsiksikàixpima.
Ketskétsaua. Ketúmatapùkska-
seua. Mánistázpokskasspia netá-
páipuyinitsèua. Kimáma matá-
piuzma manístssäps ánnæk matá-
peua manistázpokskasspists neta-
pázstsoyenä ksázχkum etoχkánis-
tokixpiksènä. Ketsitsipaipèniutù-
yeuäks amékse matséksea. Kétázχ-
tsèuaie. Ketoχkánaskùyinea a-
móya ótapesìnnea. Otsítanikäks
Nápiuua: Mátsikeuázχtàutsiks.
Ketanístseuäks: Natséks ánniksi-
màuki ístsùyeaaua. Nistáz móa
nítoχkokäks. Nitánik názχkuχ-
tznístsìxpäks kenomátznístsetau-
auatsiks. Kännixkaie íxtstsuyeaaua.

then it burns. When it is all
burned up, then there will lie
some deer. Then I take them
[the leggings] off again. Then
I put them away. At other times
I never wear them. Then the Old
Man took them. When his brother-
in-law had given his advice about
them, he walked off. Then he
[Old Man] looked for lodges.
He went far and then he found
(there were some) lodges.

He thought: I shall dress up
with these leggings of mine. Then
he began to put them on; so
everybody will be gone on me
[he thought]. After he had put
them on, then, at the first step
he made, it began to burn where
he walked. He got scared. Then
he began to run away. Wherever
he ran it began to burn. When
the people saw that there was
a person who caused the ground
to burn wherever he ran, they
all ran away. Then he tore those
leggings off. And then the fire
went out. Then those people all
went back [to him]. They asked
[lit. told] Old Man what was
the matter with him. Then he
told them: My leggings, those
are the ones [that] burn. My
brother-in-law gave them to me.
He told me how to use them
and I did not mind him. That's
why they burn.

The Old Man, the gophers, the bob-cat and the birches.

Stázmatoxto Nápiuaa. Etsetóto améksèma ómaxkokataie, ästsíts-autseea. Ketanístseuäks: Anní názkoχkauanists. Otsítanikäks: Áuke, Nápi, mátakakumapeu. Otsítanikäks: Á'χkumiskaup, etáupitsaptapiksistsèeopa. Ketanístseuäks: Matómistsitsaukika. Otsítsistsitsaukäks. Mátomasopok-sèkyauàtsiks ketoχkúmisoyeua. Ketopítsatapiksistàua. Ketanístseuäks: Niskózki, kitúmanáχkatzsimáχpuaua, kitákstamáχkanistsitsáχpuaua. Kimátukskzwm ómaxkokataua ekós. Etanístseua: Nápi, nisá, nistóa nimátaksistsitsokòa, názχkitsitsipzksènisáyi. Ketanístseua: 'Tsisitapaupaumaχkokatìskāχsi, stámestaput. Kámekse istsekeks ómaxkokatäks etoχkánästsitseuäks. Stómasekαχkeuäks. Etséstapu. Ketákoχkumisoyeäks; miskkàpasoixtàtskaua. Skátamáχkanàisoyeua. Mekapìkssoyi isóixtatskàua. Káitskoto ketáupitsotuyeuäks. Ketomátapepoχksistokìnnäuäks. Ketomátapoyoina. Otáukois ketsístāχkitseua. Ketápztakeua óos, etanístseua: Pzχkapúyapini, nitaksok, á'χkumit ketsinóaa äistuyea. Ketsok. Mátsiszmòa ketāχkúminaie. Ketznéua: Á, ómayaxks peksé ixtaužneua. Kì mátsitsòkàua. Mátsisamòa matsítāχkùminaie óos kì mátsitžneua: Oómayaie apési. Kì matsatsòkàua. Kì matsatāχkúmenaie óos. Mátsipokakèuatsiks. Ketákāχkumìnaie, mátiskaksipo-

Then the Old Man set out again. He came to some gophers, they were burying each other [in hot ashes]. He said to them: Let me do in that way. They told him: Come on, Old Man, it is not difficult to do. They told him: We squeal, then we throw each other out [of the ashes]. He said to them: Bury me first. They buried him. He was not yet covered and then he squealed [already]. Then he was thrown out. He said to them: My brothers, it is too much trouble [to bury] every one of you [separately], I shall bury you all at once. One of the gophers was pregnant. She said to him: Old Man, my elder brother, I myself will [lit. shall] not be buried, my belly might burst from the fire. And he said to her: You may spread gophers in the future, now go away. And those other gophers he buried all at the same time. He covered them. Then he went away. Then they squealed; [but] he was breaking willows to make a plate. So they were all cooked. He had a plate from the red willows. Then he came back and pulled them from [the fire]. And he began to scrape the hair off them. Then he began to eat. When he had his fill, he lay down. Then he hit his anus, he told him: You, bright eye, I am

kakèuatsiks. Skatomáitispáχpiua manistáiekáχkumixpyàyi. Matsinuaipokakeuatsiks. Kimák natáyo itsitótoa. Ketomátzpiuatsènaie. Stázmoχkanixtsistamènääks. Ketsístapùyinä. Mátsepioòatsiksini. Kaitsístokixtsènä.

Nápiuaa etsepókakèua. Manístsaps ákaisauainakùyimya otoχτόnimániks. Ketanístseua óos: Nák-saua? Ketanístseua óos: Patséik-sipzχkuχsinixkàχpayi, kitánist kázχkasəmzχsaua. Ékskauketzkeua Nápiua otsítsitokssèua otsítsitàniks. Etótsim amék atotáneki ixtsítsínsisauayea. Stázmoχkanaisoyènea óos. Ketápsszameua amésk natáyoyisk. Ketoχkúnouyuaie. Ketsínneuaie. Etanístseuaie: Áiyi, kázχksitapakamotzχpia! Ketsetáupztskìmiauaie améma óχkotokìnea. Ki mátsitsäpskzptstèuaie. Kixpítsskouaie améma potáni. Etsítsoyapiksistsèuaie. Ki mátsitsínneuaie. Ki omístaistsixtsítsistuyenäuasts. Oχsuyísä át-

going to sleep, make noise when you see anybody come. Then he slept. After a short while [his anus] made noise. He said: A, that is the one [he is making noise for], a bird is flying by. And he slept again. After a short while his anus made noise again and again he said: It is a coyote. Then he slept again. And again his anus made noise. He never woke up. And [his anus] kept making noise [but] he could not wake up. That [the anus] was making such a violent noise, that's why he [the Old Man] bounced up from the ground. [But still] he could not wake up. Then there came a bob-cat. He began to eat [the gophers]. Then he ate them all up. Then he went away. He did not go far. Then he lay down.

Then the Old Man woke up. When he looked, his food was gone. Then he said to his anus: Where are they? And he told his anus: You son of a bitch! [?] I told you to watch them. He was very angry, the Old Man, because he was done out of his roasts. Then he took (there) a fire-stick and wiped his anus with it. Then his anus was all burned. Then he looked for that bob-cat. And he found him. And he got hold of him. Then he said to him: Ha, ha, [I do not see] how you can save your life! Then he began to knock [the bob-cat's] face against a rock there. Then he stretched him. Then he went back

sitsàutomuyeuä. Ketsepótùyeuaie. Ketanístseuaie: Kánnaie nistáinæk. Ketsístapukskàsenä. Kyamé otúmoχtotsopopi etsetápesaki. Ketauázni: Eéksá`puχs. Ketómatapeiksopo. Ki áuaznnèua: Eiksópuxses. Ketsétapeiksòpu. Ketámoxpàpok. Kiméstsisk otúmoχtopapukàyispistsk áitapoχkitsiksòtsimasts. Kánnimaaie etsetótoχpapokàyeua améstsema sekokénäsea. Ki máztsitsinimasts. Ketsetákotapoxpapokàyeuästs. Káisiksòpu. Ketaznéua, ketanístomästs: Etsepápokapoxpupokaiyopa, etskáyextseyaua. Ketsáutuyeuua otoázni. Etázksiksèmast. Ketanístomästs: Kánnaie nistáinæk.

with him to the fire. He threw him in (the fire). Then he took hold of him again. And his [the bob-cat's] penis-hairs he put on for whiskers. His tail he pulled out. Then he let him go. And he told him: Look like this in the future. Then [the bob-cat] ran away. Then he [the Old Man] held his hind-part to the side whence the wind blew. And he was saying: Blow hard. Then it began to blow hard. And he kept saying: Let it blow hard. Then it began to blow very hard. And he was carried away by the wind. He would tear out the roots of anything that came in his way [lit. towards which he was blown]. Then he came (blown) to some birches [that were standing] there. And he got hold of them. Then he was blown around them. Then the wind stopped blowing. Then he said, he told them [the birches]: I was having a good time, being blown about, then you were solid [that means: by your standing firm my flight was ended]. Then he drew his knife. He cut notches in them. And he said to them: Look like this henceforth.

[Cf. UHLENBECK nsbt 174 sqq.]

The Old Man, the elks and the coyote.

Kánnauk Nápiuaa etsetóto amékse ponokáyea áipekanipeotseea. Etanístseuäks: Anni nákoχkauanists. Otsítanikäks: Óke, Nápi, mátækækumapiua. Etaníst-

Then the Old Man came to [a place where] there were elks who were running in a long row. He said to them: Let me do in that way. He was told by them:

seuäks: Tákotòmo. Káméa istseua, expotómo. Ketomátapepekanèpiotseeaua. Ketsetóto amé spækéks-àχkoa. Ixtsitsinnapiksim améa istseéa. Kámé otsítsikækixpi ixtsitsinnàχpaipèina. Ketótsimmæ améa istseéa. Ketanístseua amé etómipuyei: Mátspèuatsiks, stáz-màχtáχpaipeit, eiksikiniseua anónoma nitsitáχpaipèixpìma. Ketáχpaípieua amá etómepuyèua. Stáz-m-oxsinnæseua. Kimékse stsíki etanístseua: Áuke, stáz-màχpaipeik. Otsítanikäks: Mámásauχkoàuatstsei? Ketanístseuäks: Átæmàksiniseua ixtsáuuatstseua. Ketoχpaipeeni stsíki. Stómatoχsinäsenä. Kimátsitanístseua amékse stsíki: Átomàksiniseua. Amékse stsíki stáz-màχpaipèiea. Stáz-m-áχkanaitsimiáχpaipèieaua. Kimátokskæm etanístseua: Nápi, nisá, nitsékos, matákoχtoχpaipeixpàtsiks, názχkitsitsipæksènis. Ketanístseuaie: Tséstapauapuakàsis-kuχs. Ketomátapinnautàua. Kék-sistsinnautàua. Ketáupèmaua. Ketomátapiksis tàpaua. Ketsínnekìnaua.

Kámá apési oxkátsea ixkín-natòma. Etanístseua: Nisá, nàχ-

All-right, Old Man, it is not difficult to do. He told them: I shall be the leader. There was a fire-stick, he took it with him [lit. he went with it]. Then he began to play [the game the elks are playing consists in jumping down with a fire-stick from a cliff or a high bank]. Then he came to a hard cliff. He threw the fire-stick down. Then he jumped down from where the cliff was lowest. Then he took the fire-stick. Then he said to the leader: It is not hard, just jump down from it, here where I jumped it is a very soft place. Then the leader jumped down. Then he fell dead. And to the rest of them he said: Come on, jump down. They said to him: Why does not he move? He told them: The reason why he does not move is that he is almost dead with laughter. Then the next one jumped down. He too fell dead. Then he again told the rest of them: He is almost dead with laughter. Then the others jumped down. They all jumped down. One of them said to him: Old Man, my elder brother, I am with child, I shall not jump down, my belly might burst. He told her: You may spread elks in the future. Then he began to butcher. He had done butchering. Then he began to make a shelter. Then he began to chop the bones. Then he boiled them.

And there was a coyote [who] wore his leg near his neck [as

ksèsàukit, tsekúnauts. Nápiuaa etanístseuaie: Annáyä koxkínna otsistséuaie nâχkipuxtsìmisik. Otsítanikaie: Nisá, nenâχkætoapoxkínna. Nápiuaa etanístseuaie: Kyázχsikæksikâyayiskætsèyopa. Sketsímokènik kitákitsèso. Otsítanikaie: Nisá, nâχkátsea eksístseua, nimátakoxkotầkskasspa. Ketanístseuaie: Kimátaksisuxp saékaiskætsèaukèa. Kyotsítanikaie: Á kyáksikàiskætsèiopa kenáuksikàumætstàkit. Stáz mèstapùyaua. Nápiuaa áitapæspiksikuxpaipèeua. Sotázmetaupìpiuòyaua. Ketanístseua amé apése: Káznaumaie stápuvit. Kyostóyi stázmistapu. Képiuòa, kétsipùyeua. Ketanístseua: Káznamaie ákoxtakai piopa. Ketomáztapukskasèaua. Kimá apésèua stázmayiksistekayiuu. Káipiokskasèaua, ketauápapiksìmmi oxkátsea. Áseepitsèua otístekaisèa. Ketsétapukskàsèua. Nápiuaa otsináuæχsaie nètsestapauptanzmminä ketanístseuaie: Nísko, nâχkâχtâχksistòkit netsenáuksests. Stázmitautai pìini okoaiea. Ketátòyinaie nisóea. Kanáumyænistipèkseks stámitâχkænautòyia. Sautázmistisæχpia tsináuksests. Nâχkitsítoto. Mátsitstisixpa áχkâχstisixpia. Kiméstse matsiné spóχts etâχtòma. Etanéua: Kyómists tákoxksoatâχpia. Tokskáyi stázmitsima. Páχtsækæktokìniseuaie. Kániskenäks ixtsístamäks.

if it was broken]. He said to him [the Old Man]: My elder brother, give me something to eat, I am very hungry. The Old Man told him: Let me use that necklace of yours to scoop out grease with [?]. He was told by [the coyote]: My elder brother, that is my medicine-necklace. The Old Man told him: We shall run a race. If you beat me I shall feed you. Then he was told by [the coyote]: My elder brother, my leg hurts me very much, I shall not be able to run. He [the Old Man] said to him: I shall not feed you if we do not run a race. Then [the coyote] said to him: Yes, we shall run a race, [only] let me start ahead [as an advantage]. Then they started. The Old Man was jumping up cheerily. Then they went very far. Then the coyote said to him: Stand right here. And he himself went on. He went far, then he stopped. Then he told him [the Old Man]: From these points we shall start. Then they began to run. Then the coyote was pretending to be very lame. They had run very far, then [the coyote] untied his leg. It was a lie [lit. he lied] that he was lame. Then he ran with all his might. When the Old Man saw that [the coyote] went running away as if he was flying he said to him: My younger brother, leave me some of my choice pieces. Then [the coyote] came to his [the Old Man's] lodge. Then he howled four times.

All different animals then came to his camp. Then all his [the Old Man's] choice pieces were eaten up. At last [the Old Man] came there. Nothing was left. There were [only] some tongues [that] were hung up. He said: Those there I shall eat. Then he took one of them. It was hollow. The mice had eaten them all up.
[Cf. UHLENBECK nsbt 171 sqq.]

The Old Man, the rock and the night-hawks.

Kännauk Nápiuaa háuto, améma óχkotoki etsetóto. Ixpokóme sinopáyin. Eτανίστσευα améma óχkotoki: Óke, amistómi óχkotoki, ámoi náχksátsis. Ixstítókskopaauié. Ketséstapu. Mátomaipioðatsiks. Etsenímma améa máksotaua. Eτανίστσευα amé senopáyí: Nisko, mætsitápsskota amámæ óχkotoki stanistsís: Nísaa maáye ákoχkætoχtsotameixkaie. Stámætsisko amá senopáua. Ketanístσευα améma óχkotoki: Nésaa maáyi áχkipuχkætoχtsautamèixkaie. Kaipónæs kitákotomætskoχkokìxkaie. Kämáma óχkotoki etanístσευα amé senopáyí: Kskæksínauæχpa ámomaye óχkotoki äipáuatomoðuá. Anístsis ænnáχk Nápiuaa máta-kætáχkotáuatsiksi. Kimá senopáua stámítapu. Nápi ketanístσευαie: Ánni áuæneua ænnáχk óχkotokχk. Ketanéua Nápiuaa: Kimætsitápsskota, nisko. Kämá senopá stámætsitápssko améma óχkotoki. Mætsitauanístσευα: An-

(And) there the Old Man went, he came to a rock. [He travelled] together with a kit-fox. Then he said to that rock: Well, poor rock, have this here for a robe. He spread [his robe] out over [the rock]. Then he went away. He had not yet got far. He saw there was a shower of rain coming. Then he said to the kit-fox: My younger brother, go back again to the rock and tell him: My brother wants his robe just for the rain. Then the kit-fox went back. Then he said to the rock: [I am to tell you] that my brother wants to use his robe just for the rain. And when it clears up he will bring it back to you. Then the rock told the kit-fox: We do not know yet that there is taken back anything from a rock. Tell the Old Man there that I shall not give it back to him. Then the kit-fox went back. Then he said to the Old

náχk nésa maáyi máχtsautzmsèa. Kaipánnesea kitákztsitskoχkokàyi. Kämáma óχkotoki etznéua: Mátakztsitskoχkotàuatsiksaie. Kimá senopá stzmitapú Nápi etanístseuaie: Áuzneua: Mátakztsitskoχkotàuatsiksaie. Ketáneua Nápiuaa: Nitákztskototoaua kyaksikéuαχtautsiks. Ánnáχka etsetáitskauauatsòatsiks etáztsimatsèuaie. Stómatsitzpsskòae. Ketótomoyeuaie amé maáyi. Etanístseua: Áuanistaua náχkipuχkàtuχksòtami. Kännáχk ketsitsoaiskakoχkuki. Kännáχk nitákztskotòa. Stzmistapu. Kāstanisooa etóχtsimeua amóχk iskáutzkoa. Etanístseua amé senopáyi: Iskótamisszpit, nisko, áχstaua amóχk áistāχtakùixk. Kämá senopá manístskotamissapssea etsináyéua amé óχkotoki ótsitapanakaseua. Kétskokskàseua. Ketanístseua Nápi: Ámokauk amáma óχkotoki áukskasakèua. Ketotsímotàyaua. Nápi ótsksszpssea etsená'yéua otátzma-kitsik amék óχkotokek. Otsítaniaie: Káχkstsitapaikzmotzχkpiá.

Man: This he says, that rock there [of course after repeating the message the rock had given him]. Then the Old Man said: Go back to him again, my younger brother. Then the kit-fox went back to the rock again. Again he said to him [the rock]: [Give me] my brother's robe, [he wants to use it] only as long as it rains. And when it clears up he will give it back to you. Then the rock said: I shall not give it back to him. And the kit-fox went to the Old Man and told him: He [the rock] says: I shall not give it back to him. Then the Old Man said: I shall go back and take it myself and [see] what he will do. He, who has always been staying out in the rain [he means: though he must be used to getting wet] he now does not want to give it back. Then he went back to him [the rock]. And then he took his robe away from him. Then he told him: I was telling him [i. e. you] that I want to use his robe just for the rain. Now you do not want me to use it. Now I shall take it back. Then he went away. And when he had got out of sight he heard, there was a roaring noise. Then he told the kit-fox: Go back and look over the hill, my younger brother, [I wonder] what that noise means that is coming this way. Then, as he looked over the hill, he saw that the rock came rolling fastly towards them. Then he ran back. He said

Nápiuaa etskétsaua. Kámá senopá etsístapekseua, ematóχ-sineaua. Nápiuaa eksékakíma mαχksikázmotanea. Ketsenáyeua améksèa pistóyea ixtauáznea. Etanístseuäks: Aiyú, náχkspúmo-kik, ámok óχkotokak tatomákitsik. Kemékse pistá'yiks etá pistáχkító-yeèauaie amék óχkotokek. Etáu-minityeèauaie. Ketáksépistóχ-ketuyeèauaie. Stázmet sináumini-tuyeeyàuaie. Kännimaie Nápiuaa äikázmotaua. Stámèstapu. Etsetóto amékse pistúyiks ókosoauäks. Etanístseuäks: Kayéuaa keksístc. au-äks? Otsítanikäks: Tsétapyoyeko-kinnanàua. Etanístseuäks: Tse-kúkimayàua anéksisk keksistóau-äks. Ketáupæskuyineuäks néto-máχkàuyakeäks. Etanístseuäks: Netsítsepapapæskòkinea annésk óχkotokesk. Etáminityeeyàuaie. Ketanístseuäks: Anmaye nistáinæk. Ketséstapu. Amékse pistúyiks étskitotòyaua ókòsoauäks. Etané-eaua: Kókosinnaunäks éχkαukóχ-kuyesòayaua, netumáχkáyakeàua. Etanístseuäks: Tαχká ænnéχk kiná'χksisòkoauαχk? Ketanéeaua: Nápiuaa táupæskù-yinnaukinnana. Ketápsszmeauaie. Ketoχkónauyèeauaie. Ketáksista-pikssatseeauaie mazyayi. Nápiuaa nánauaitsimepenyautùyeua mazyayi. Stázmitsitáksèua mazyayi.

to the Old Man: There comes that rock running after us. Then they fled before him. When the Old Man looked back he saw that he was almost overtaken by the rock. He was told by [the rock]: [I do not see] how you can save your life.

The Old Man got frightened. Then the kit-fox ran into [a hole], he was nearly killed. Then the Old Man tried his best to save his life. Then he saw, there were night-hawks flying past. He told them: Come, help me, this rock has nearly overtaken me. Then the night-hawks began to fart at the rock. They just broke it to pieces. And they kept on farting at it. So then they broke it all to pieces. And so the Old Man saved his life. Then he went away. He came to the young ones of the night-hawks. He told them: Whither [?][did] your mothers [go]? They told him: They went to get something to eat for us. Then he said to them: I am very angry with those mothers of yours. Then he stretched out their mouths [until] their mouths were bloody. Then he told them: I was happily chased by that rock. Then they [i. e. your mothers] broke it all to pieces. And he said to them: Look like this henceforth. Then he went away. The night-hawks came back to their children. They said: Our children must have been fed by somebody, their mouths are bloody. They [the old ones] told them: Who is it

who fed you? Then they [the young ones] said: The Old Man stretched out our mouths. Then they [the old night-hawks] looked for him [the Old Man]. Then they found him. Then they began to defecate on his robe. The Old Man finally tore his robe all up. Then he was done out of his robe.
[Cf. Uhlenbeck nsbt 187 sqq.]

An adventure of the Old Man with some women.

Istázmatoxtòa. Etsitòto amék-sèma akéks áuseäks. Otsítsino'äks etznéeäks: Nákáuk Nápiuaa, áχ-kunikasaskoxtoayi. Etsístoxkixtsèe-äks. Etsekípayinixkasèäks. Ketsetótòäks. Ketsená'yeuäks. Ketanéua. Kayéuxtaua amistóksema akéksima, káikimatàpspaiksàua. Áχ-staua otómoχtsènixpèaua. Nitákoχkosksìnoayaua otúmáχtsènixpiaua. Tókskžmi ketspínamoyeuaiie osókasimiaie. Ketsótomoyeuaiie ópestznani. Ketsímatsiua okétsis. Ketanéua: Nétoämo ámomαχksixtséneua, kaikímatapspäksaua. Kiméma stsíkimá netóyi matá-nistotòyeuaie. Ketzmístsimeuaie kixpitséstapòauaie. Otsísaie etsekípayayekauatoχpiuáyea kámóoxksisísea etapáχpeuàyea otsíseyi. Únetumokautsikínokaie. Káitapipeuaie améma stsíkaχkoa. Etssetsípotoyeuaiie. Ketsskóa améma stsíkim akéima. Ánnimaie mátautotòyiuaie. Ofáitotáχsaie etám-sauksàyinakoyìminä. Stámistàua: Kámistàma táikatsitapsskù, sákixt-

He went on again. He came to [a place where] there were some women picking berries. They saw him, they said: There comes the Old Man, let us hide from him. Then they lay down. They played dead. Then he came to them. He saw them. Then he said: [I wonder] what is the matter with those women, they are to be pitied. [I wonder] what caused their death. I shall find out myself what caused their death. Then he lifted up the dress of one of them. Then he fingered her vulva. Then he smelled his finger. He said: It smells like having been shot, that is what she died from, they are to be pitied. To the next one he did the same thing again. He then put her on his back and walked away with her. Then she pretended her hand to be swinging hard and so she hit his nose with her hand. That made his nose bleed awfully. He took her somewhere to a secret

seua. Omátsitotáχsaie ákatsoana-
koyìminä. Áyaketsestapepòkska-
sèäks. Stámitsistoyisìtoksèuäks.
Ketsikísistòisχkoàniaua: Amóksisk
akéuaki, kanístsixpuauaie mata-
níststsik.

place. Then he laid her down. And then he went back to [the place] where the other woman was. He was going after that one too. When he came to her [i. e. to the place where he expected to find her], then she was gone. Then he thought: I shall go back to the other one, she is there yet. [But] when he came to her again, she was gone too. They had both run away. Then he was done out of both of them. Then he said, soliloquizing aloud: Those women [i. e. you women] lie down again in the same way as you were lying down before.

The Old Man, the musk-rat and the sleeping beaver.

Etsetóto Nápineétáχtai. Etsená'-
yueuaie amé ksiskstakén áyokàyin.
Ketanístseua amé mésáχpskéinä:
Niskó, amóma nópzñni popamot-
sít óma ksiskstakéua áyaukaua.
Otákàye stótoχtot amóma nópzñ-
ni. Aiotsóχkoχtominiki stsíkstsi-
nixtsit. Kinitáketapiks. Kimá
mésóχpskeua ixpitópamotsìmaie.
Kámá ksískstake anistápoχtsi
ksisískuyi etsétoχtomaie. Aná
mésóχpskéua ketsíkstsinixtsimaie.
Ki Nápiua etápiks nétaποχkitsik-
sèmaie améma ksisískuyima. Ke-
tsínni amé mésóχpskéi ketzñi-
stseua: Spúmokit káχkítsäksomòki.
Ketumátapsäksimmoa. Eká-
yáksistsäksimmaua.

The Old Man came to a river. He saw, there was a beaver sleeping. Then he said to a musk-rat: My younger brother, take my penis here and swim across to [that place] over there where that beaver is sleeping. Then put my penis to her vulva. When you are putting it to her vulva, then bite it. And [then] I shall push. Then the musk-rat swam across with it. And then he put it to a thorn-bush on the opposite side, where the beaver [was lying]. Then the musk-rat bit it. And the Old Man pushed [and] broke down that thorn-bush there. He got hold of the musk-rat and said

to him: Help me pulling out the thorns. Then they began to pull out the thorns. They have had a hard time pulling out thorns.

The Old Man and his mother-in-law.

Kánnauk Nápiuaa itáukunnaie. Otoχkéman ki maázχs ixpotókat-semeuaie. Ketsestapu. Ketomátapapòtakeua. Ketomátapáχsokùiskaua. Ánnea akáitapiiea netáχsókuiska. Ketsko. Otáipis matsinoaipnyòatsiks. Otsítanik otáχkéman: Kitsikíxp kémauksauaipuiskis? Etanístseua: Sá, tseksématayea á moyayi ixtókeuoá[?] sauóá; maázχsiks ixkəná'χpoksòmeua. Ámā apámāχtsi etoχkánaukəkəua. Anistsís ənná keksístaa nəkoχketoχpoksòma. Tseksémataua amáya ixkaná'χpoksomeuaie maázχsiks. Stámoχpoksòmeuaie. Ketsetótoyaua améstsəma akékənistis. Mátsikikitapiskòaistsaua. Ketanístseua maázχsi: Aχkáikáχkənaumato ənnáχksoóəχk. Annóma áχkuniskitsòkaupi. Kyotsítanikaie: A'χkunitsòkaupi. Stámitsokayaua. Stamákixtseeaua. Mátomaisimiaukəuək-sàua. Nápiuaa etomátapənepitòχkomeua. Otsítanik maázχsi: Nápi, ketsénepitsp? Etanístseuaie: Á, tseksénepits. Etanístseuaie Nápiuaa maázχsi: Aχkúnoχpoksaukaupi. Tákoχtsitsikìnixts puksókaukea. Ketanénā: Á. Ketāχpúksokameuaie. Ketəχksístseuaie. Apinā'kuyea etanístseuaie: Aχkú-

There the Old Man was camping. He was camping with his wife and his mother-in-law. He went away. He began to pitch camps. Then he began to make tracks. He made tracks as if lots of people [had been] there. Then he went back [to his own camp]. After coming in he did not say anything for a long time. He was told by his wife: Is there anything the matter with you that [lit. why] you do not speak? He said to her: No, I wish very much [to be with] those people, who went to the war; with their mothers-in-law they all went to the war. There, on the other side of the creek, they all camped. Tell your mother to go to the war with me. I wish very much [to be with] those people, who went to the war with their mothers-in-law. Then he went to the war with her. Then they came to those camps. There was not a single person. Then he said to his mother-in-law: They must have gone away all, those who went to the war. Let us sleep here. And she said to him: [Yes,] let us sleep here. Then they slept there. They went to

niskætskàuaupi. Stázmatkæχkæye-
aaua.

bed. They did not sleep long. The Old Man began to cry as if he were cold. He was told by his mother-in-law: Old Man, are you cold? Then he said to her: Yes, I am very cold. Then the Old Man said to his mother-in-law: Let us sleep together. I shall sleep warm if you sleep with me. She said: Yes. Then he slept with her. He had sexual intercourse with her. In the morning he told her: Let us go back. Then they went back home.

The Old Man and the spring-birds.

Stámatoχtò Nápiuua. Etsetóto améksèma népumakèea. Etaníst-seuäks: *Anné* nákoχkòanists. Otsítanikäks: *Áuke*, Nápi, máto-kakâmapèuatsiks. Otsítanikäks: Netúyi mátaítixtauanisttsopa, áipiuuaa etoániopists. Otsitanat-sikskoχpists etauániopa. Stámes-tapùa. Mátsipiðatsiks. Ketsetóto améma séksikskùyi. Etomátapzni: Népumaki, matsksázpoχpiit. Oá'ps-piks áitsistapispaxtsèeäks, mátsitiskitsapoχpéeäks. Kámimaie átzneua: Matsksápoχpèik. Etse-kétsisáksisèäks. Ketákæneua: Matsksápoχpèik. Skátamitspikasùyeäks amé ókanikse. Káisisistikueäks. Etsítskitsèuäks oápsspiks. Etsik-sítuitapastòa. Kimá akéua extsi-tóua. Atsítsinokàyi. Etsetàpoyi-nayi. Stamistáyinà: Naχkápastok náχkitapuyxs. Etsetótoyinaie. Otsítanikàyi: *Áχsaa?* Ketanístseu-

Then the Old Man went on again. He came to some spring-birds. He said to them: Let me do in that way. He was told by them: Well, Old Man, it is not hard to do. He was told by them: Nor do we often do it, once in a while we say it. Where there are smooth willows we say it. Then he went away [after having been told what he is to say]. He had not gone far. Then he came to some willows. He began to say: Spring-bird, fall back in [the same place]. His eyes would go up in the air, [then] they would fall back in [the same place]. Then he said again: Fall back in [the same place]. Then they stuck fast on a branch of a willow. So he kept saying: Fall back in. His eyes dried up there on the branch. Then he got tired saying it. He

ayi: Kenátâχkanist. Ketanístseu-
 aie: Aχkúnitapauopi atsaúaskuyi
 aχkitápimaupi. Stámitapùyaau.
 Etomátapapèmaua. Ánnima kseis-
 tápimatosi ketsáχkùnimayi. Ky-
 tsítanikaie: Kemaukstámitokyàu-
 apiemαχs? Ketanístseua: Sá, ná-
 tâχtanists ketáχsetsixpia kánni-
 maie áχkitsitsipstaupaupa. Tóks-
 kayima stámitsipstáupeua. Amék-
 seeaye oχkínna oχsistsínni, etoχ-
 kímneuäks. Amé akéi otsítáuto-
 nokayi. Etsíkamenoyänä oáps-
 spiks. Etskétseuaie. Ketsístapuks-
 kasènä. Ketúkskasαtsèuaie. Amék-
 sèyi áiaχtoyèua oχsistséks otái-
 sitsikáχtasèa. Oχsistséks etauápa-
 piksistsènäks. Kiméma otsítomai-
 mixpia néetαχtai etsítapsoyapiks-
 istsènäks. Stámistaua: Ánnaχ-
 kauk. Etoχpókisâyáχpaipèeuäks.
 Etséstapukskaseni amí aké. Ke-
 mátsenätsi Nápiua. Ekyáiaχkoto-
 petseòo. Stámatoχtò. Kámé
 apésin sáyánayinä. Otsitásimyàt-
 sokaie okétsis. Ketznéua: Há,
 nistamóá opískznni ámoχkauk.
 Kámá apéseua ematáiniseua.
 Kánnimaie etoχkúsksinâyèuaie.
 Stámikamitsestápineuä. Oáps-
 spiksä etsáutomoyèuaie. Etsítóχ-
 tsoauápsspènausoäks. Kimápeseua
 stámaχtsauaisoauápsspeua.

left his eyes behind. He made
 signs at a venture. There came a
 woman. And she saw him. She
 went over to him. Then she
 thought: [It seems] that he is
 making signs to me to come. She
 came to him. He was told by
 her: What [is the matter]? He
 said to her: O, nothing. Then he
 told her: Let us go over to the
 shrubs, let us make a shelter.
 Then they came there. They be-
 gan to make a shelter. Where he
 had begun to make a shelter he
 [afterwards] missed it [i. e. when
 going away from the shelter he
 was making he could not find it
 back]. Then he was told by her:
 Why are you making one shelter
 after the other? He said to her:
 No, that is the reason I am doing
 it [that you may have the choice]
 which [of them] you like, that
 is the place we shall live in. Then
 he lived in one of them. There
 were some hoofs, his necklace,
 he put them round her neck.
 That woman was looking for lice
 on his head. Then she caught a
 glimpse of his eyes. He frightened
 her. Then she ran away. He ran
 after her. He heard those hoofs
 rattling. She began to untie the
 hoofs. And where the river was
 deepest she threw them in. Then
 [the Old Man] thought: That is
 her. Then he jumped in after
 them. The woman ran away. And
 the Old Man was nearly drowned.
 He had a hard time to get out
 of the water. Then he went on
 again. Then there was a coyote

[who] had a sore paw. He made him [the Old Man] smell his paw. Then [the Old Man] said: Yes, my brother-in-law's corralling-place, that's it. Then the coyote almost died with laughter. Then [the Old Man] found him out. Then he quickly grabbed him. He pulled out his eyes. Then he put those eyes in his own sockets. Then the coyote had to go without eyes.

[Cf. UHLENBECK nsbt 195 sqq.]

The Old Man and the girls who were picking strawberries.

Nápiuaa etsetóto améksim akékoan áusseea otsistsénea. Opánnea ixtsetánistotsim otsistséni kiméma amékse akékoäks otsitàusspi ixtsítspesauχtoma opánni. Itsiními-
aiaie amékse akékoäks. Etanéaua: Amómzie óμαχkotsistsena, άχkonasatotá ktsixpa. Ketásatotá ktsímiaua. Túkskam etznéua: Aχkúnitástàtsesopa. Etsetístatse-seauaiea. Túkskam etspáχkeua. Ketsístapepiksèaua.

The Old Man came to some girls [who] were picking strawberries. He rubbed his penis with strawberries and where those girls were picking he stuck his penis out of the ground. Those girls saw it [viz. the penis]. They said: There is a great big strawberry, let us bite it. Then they bit it. One [of them] said: Let us sit down on it. Then they sat down on it with their vulvae. He pushed up one of them. Then they ran away.

Some more mean tricks of the Old Man.

Etsetóto Nápiua améma moyís. Etsitsipstsapeuaie. Etsená'yéua amém akékoanini ayokáyini, min-épokáyini. Ketséstapu. Etótakeuä

The Old Man came to a lodge. He looked in. Then he saw there was a girl sleeping, a girl of high birth. He went away. He

misisáa. Mátsitsko. Ketsitsípemaie. Ketsístseuaie améma akékoàninea. Ketanístseua: Ómoma akékoanama annáyi misisau etáxtseua maáyi. Kimáma akékoanama etanístseua: Nápi, Nápiesαχkà, kepúχksit. Ketanéua Nápiuaa: Tséksikètsixp, mátakeixpàtsaks. Ketanístseua: Nāχksipúnixtakit, takitséixpa. Kimá akékoan ketanéua: Nāáuaa ketáksipunixtato. Napiuaa etanéua: Nóaayomaa náχksamaitsikitsimyòtsixpa. Etanéua omá akékoan: Kyóμαχk enákstsimaχk níksistaχk kitáksipunixtat. Ketané Nápiua: Nóaayùmaa náχksamaitsikitsimiòtsixpa. Ketsítanikaie: Natsikests kitáksipunixtat. Nóaayòmaa náχksamaitsikitsimyòtsixpa. Omátsitanikaie: Natsíks. Kimátsítaneua: Náχksamaitsikitsimyòtsixpa. Kinisókasimia. Nóaayòmaa náχksamaitsikitsimyòtsixpa. Kinástóaa. Ki Nápiua etássemaie amé misisái. Ketsitòtsistoχkixtseuaie. Ketsítanikaie: Nápi, ináuksauχkonistaksomòkit, paχksistsisksipistomòkit. Ketsípαχksistsisksipistomòyeuaie. Ketαχksístseuaie. Kitáχsauanássea ketápapiksim. Amé ketupátsiseua. Ketsáukskaseua kimáma akékoanam aápani netsetúyixtseua. Ketsístapu.

took some excrement. He went back again [to the lodge]. Then he went in. Then he put it on that girl. He told her: There is excrement on the robe of this girl here. And that girl said to him: Old Man, pity me, Old Man, wipe it off. Then the Old Man said: It is too dirty for me, I shall not wipe it off. And he said to her: Pay me first, [then] I shall wipe it off. Then the girl said to him: I shall pay you [with] my blanket. The Old Man said: [I tell you] that I nearly wipe it off with my hands. Then the girl said: [With] that youngest mother of mine here I shall pay you. Then the Old Man said: [I tell you] that I nearly wipe it off with my hands. Then he was told [by the girl]: [With] my moccasins I shall pay you. [I tell you] that I nearly wipe it off with my hands [he said]. Again he was told by her: [With] my leggings. And again he said to her: [I tell you] that I nearly wipe it off with my hands. [With] my dress [she said]. [And he again:] [I tell you] that I nearly wipe it off with my hands. And [finally she said: With] myself. Then the Old Man wiped that excrement off. Then he lay down at her side. He was told by her: Old Man, do not put in the whole of it, tie [a string] across to shorten it for me. Then he tied [a string] across to shorten it for her. Then he had sexual intercourse with her. When he

Ketoχkúksinaua omáma akéko-anam. Nápiua stámotuyimàua otanístotoaχsaie. Ketápssama. Nápiua amé népomaki etanístseua: Kitákoχkomaatàχko nopánni, kimména ksistóa kopánni nàχkaχkúmataχkòkit. Kyotsítoaχkumataχkòkaie ópanniàie kyostúyi nàχkítχkumataχkùyiuaie opánni. Ketoχkónoa Nápiuaa. Ketánistaua: Ksistoánnauk. Etanéua: Nemátamixpa. Ketanéua: Άχkunaupamoxpàipiopa, soià'χpiua kánnaie stautápixp. Etómatapopamoxpàipiuaa. Nápiuaa étomopomaxpai-piiu. Amá náipumaki etopámoxpai-piiua. Etsóioχpiua. Ketsínnau. Ketanéua: Kéka, náχkipitapaia-kàni. Nápiuaa amóya opánni. Ketsepótoaua amá népumakèua. Nápiua etsínnau. Nápiua etanéua: Táksoκinna potókinauànik. Ketanístaua: Á, sokinis. Ketsetsípe-miàua anéma moyís. Stámàχtoyetsopa améma moyísima. Kétane Nápiua: Ómìma óχkoχtsima kipitákea nátsetapèesaua opázksatsooàks petsà'χkopis paχtsaksístapuχtsistsemà nàχká'tsistsitapèeaua nápia osípapistatsoauàks nàχkátχpitsipstopisàuiàks. Potánia amis-kápipotàχtsi ókoassea istsíkonàkek apátχsàχts matsísíkonàkek óko-assèa. Kyómima tókskayi aaxtápiksiminikèa kyámoksima kipitákeks istsipótoχsìniautsèis ki tá'k-

felt agreeable, he untied the cross-string. Then he rent her by putting in the whole of it. Then he ran out. And there [inside] the girl was lying in her blood. Then he went away.

And the girl was found. Then the Old Man was accused of having done it to her. So they went to look for him. The Old Man said to a spring-bird: I am going to lend you my penis, and you lend that penis of yours to me. And then [the spring-bird] lent him his penis and he himself lent his [own] penis to him [the spring-bird]. Then the Old Man was found. And he was told: You are the one [who has done it]. He said: I am *not* the one [who has done it]. And he said: Just let us jump across the river, he who falls into the water that is the one who is to be blamed. Then they began to jump across. The Old Man jumped across first. Then the spring-bird tried to jump across [lit. jumped across]. [But] he fell into the water. He was grabbed. Then he said: Wait a moment, that I may just have time to confess. This is the Old Man's penis. Then they let the spring-bird go. Then the Old Man was caught. The Old Man said: I shall doctor her if you let me go. Then he was told: Yes, doctor her. Then they all went into the lodge. Then that lodge was quite crowded. The Old Man said: Let two old women with their clubs sit over there, near the doorway, face to

skayia atχtápiksiminákea kyómik-
sima nápeksima istsipótsapaukây-
autseis.

Ketomátapsokinakiua. Ketomá-
tanni: Áχksekkèeuatsiks, áχkse-
kèeuatsiks. Tãkskáyea etχtápiksi-
ma améstsema ókoassestsima.
Kiméksema kipitákeksima etsepó-
tãχsìniautseeaua. Nitúkskai mat-
sitχtápiksimma. Kiméksema ná-
peksima etsipótszpakâyautseeaua.
Nápiuaa stámiksistaukàsaukskâ-
seua. Ketókyookstàsataua. Kámék-
sema saχkúmapiaa ástamaekχtsei
ketanístaiäks: Totsínnák! Kyot-
sítsinokaiks. Ketanístseuaiks: Po-
tókik, niskóaki, améstsemaie
ápsseea tsítapotoisaietsikùyeaua,
únepuχpiaua kitákanistãχkotχ-
pùaiua. Kitsítsapòtòkãks. Ki
mátsitsestapòkskaseua. Kiméksema
akékoanea ástamakχtsèa etsetó-
taipiiea ketanístaiäks: Totsínnák!
Ki otsítsinokãks. Etanístseuäks:
Potókik, ómistsèmaie ponokãχ-
pekinia tsítaputoisaietsèkuyea,
únãpãχpi kitákanistãχkotãχpù-
yaua. Kitsítsapòtòkãks. Kitsísta-
pokskaseua. Kiméksema kipitákeei
etsetoto. Etsetsípemäks. Etaníst-

face, and let two other people,
old men, sit at the other side
with their spears, face to face.
Toast one [piece of] belly-fat
south-east of the fire-place [and]
toast another [piece of] belly-fat
at the north-side [of the fire place].
And when I throw one of them
[i. e. of those pieces of belly-
fat] around, then those two old
women must hit each other with
their clubs and when I throw the
other [piece of belly-fat] around,
then those two old men must
stab each other in the neck.

Then he began to doctor. And
he began to sing: She will not
die, she will not die. Then he
threw around one of those pieces
of belly-fat. And those old women
knocked each other down with
their clubs. Then again he threw
the other [piece of belly-fat]
around. And those old men
stabbed each other in the neck.
Then the Old Man ran out un-
hindered. And then everybody ran
after him. There were some boys
playing arrow-sticking-game and
they were told: Catch him! So
they caught him. Then he said
to them: Let me go, my younger
brothers, there are some arrows
[which] I am going to reach first,
I shall give you each thirty of
them. Then they let him go. And
again he ran away. And when
he got to some girls who were
playing arrow-sticking-game, they
were told: Catch that one! And
they caught him. Then he said
to them: Let me go, there are

seuäks: Sékskayekòχτοχκοχs.
 Kítsatanikäks: Mátsikiuaχtàua
 Nápiuaa. Etanístseuäks: Tséeksìst-
 sispi. Nétsayisksipìma otokáni.
 Etáyaminu. Ketsetótoyia amíksi
 otápasàmmokiks. Etanístseeäks:
 Nápiuaa kekátainoàua? Ketanéa
 améksi kepetákeks: Ómamauk
 páχtsikatapèi. Kyotsítsipòtòkäks.
 Ketsétseua.

Etanístseua amékse kepetákeks:
 Netáksàmi. Mátsipioðatsiks. Ke-
 tsáutuyeuua oóse. Kiméma kúnsk-
 uyi etsetapáumaχkauàunimeuaie.
 Ki maáie etápoχksemiautòyeuaie.
 Kyoósi amée okaníksi etsítspok-
 sameuaie. Ketsskóa. Etanístseuäks
 amékse kipitákeks: Káχkitotaχ-
 kospòaua. Ketotáχkoseäks. Ekó-
 seäks. Áuapistàyäks. Tåkskam
 etsíkχkokitsèua. Etsípinixtsèuaie
 améma enaksípokàyemma. Kákχ-
 tsáχtòmaie otokámiaie améma
 aapistan. Tókskam netúyi máta-
 nistotùyi. Kamékse kipitákeks
 etskotoyi. Otsítanikäks: Nimátχ-
 kapotspinàna, amóyα oós nikáketχ-
 potáχpinàna. Etanístseuäks: Apé-
 seks áχksikaistsístameuaie. Ot-
 sítanikäks: Kémaukòχkχkopi-
 sàχks. Etanístseuäks: Amáya
 náχkaye koksképokàua ixtóks-
 kaseua, nitáχsìniaua. Kamékse
 kipitákeks améa oóse etséseua,

some elk-teeth [which] I am going
 to reach first, I shall give you each
 thirty of them. Then they let him
 go. And he ran away [again]. He
 came to some old women. He
 went into their lodge. He told
 them: I am very ill. And they said
 to him: I wonder what is the
 matter with the Old Man. He told
 them: I have a terrible head-ache.
 He bound up his head. He groan-
 ed. Then the people [who] were
 looking for him came there. They
 said: Did the Old Man come here?
 Then the old women said: There
 he is, he is almost dying. So he
 was released by them [the people].
 Then he got well [again].

He said to those old women:
 I am going out hunting. He had
 not got far. Then he pulled out
 his anus. [Through] the snow
 [that was lying] there he dragged
 it [the anus] about to show blood.
 And he began to pull the hair
 from his robe. And then he hung
 his anus up on a branch. Then
 he went back. He told those old
 women: Go and take the beef.
 Then they went to fetch the beef.
 They had children. They were
 in the swing. He cut off the head
 of one of them. Then he put
 that infant in a pot with boiling
 water. Only its head he made
 stick out of the swing. With the
 other he acted just the same.
 Those old women came back.
 Then they told him: We did not
 get any beef, we have got only
 this anus. Then he told them:
 Let coyotes eat it up. They said

etsóaseəuaie. Áitapistənipeeau-
aie. Káiksisstsoətseeauaie. Kimék-
sema okósoauäks mátsitomatə-
piuətseuäks. Ketsəksaua Nápiuaa.
Ketənistseuäks: Kókosəuäks
auətapəuətok. Kimékse kipitákeks
etsetəpaiəketəsinəseua okosəu-
äks. Kakitoχkonimiauäks otokə-
nauəuəsts. Ketsistapuəskaseua.
Ketsetóto améma oətseməna. Et-
sesípemaie. Sesípúkauəskauaie.
Stəmoχsisapòksəksəoəiea. Káméksi
kipitákeks etsəχkapuyəua amé-
ma oətsemənemə. Etsetótoäks.
Etanístseuäks: Kitsikixpuau ke-
máuketsəχkapuixpuəuəisks? Ai-
óχketsinnauseua, omátonəukat-
siksäksi. Otsítanikäks: Nápiuaa
netsénoχtokinnana nókosinnəna.
Tápəskuənnana, amomə etsepéma
oətsimənimə. Kepúχksenəχtokin-
nana. Ketsetsípemaie Nápiuaa.
Ketomətəpsitsikskyòtəχseua. Áis-
əpskyəχsəua. Netóməχkəzinəmma.
Otəisəks. Etanístseuäks amékse
kipitákeks: Nikəzinitaua ənnəχk
Nápiuaa, kəχkitsiskəpətəuəua,
istsípek. Ketsetsípemäks. Otáitsi-
pisäks etsípuyəseuäks.

to him: What is the cause that
you got meat? He told them: A
young antelope ran by, right here,
I killed it. Those old women
cooked that anus, they ate it.
They just made it fart when
chewing it. They had done eating
it. Then again they began to eat
their children. Then the Old Man
went out. He told them: Eat
your children yourselves. Then
the old women began to cry for
their children. They found their
heads only. Then [the Old Man]
ran away. He came to some hole,
he went in. The hole came out
elsewhere. He passed through
[and went] out. And those old
women were standing before [the
entrance of] that hole. Then he
came to them. He told them:
What is the matter with you that
you are standing before [this hole]?
He was changing his appearance,
[so] they did not know his appea-
rance. They said to him: The Old
Man killed our children. We are
chasing him, he went into this hole
here. Kill him for us. Then the
Old Man went in. And he began
to scratch his face. He was hitting
himself in the face too. He was
bloody all over [his face]. [Then]
he was coming out. He said to
those old women: I have already
killed him, that Old Man, you may
pull him out, go in there. Then
they went in. When they were
going in he smoked them to death.

[About the adventure with the
old women cf. Uhlenbeck nsbt
193 sqq.]

The origin of death.

Kännauk Nápiuaa. Kämá akéua ekós. Etanístseua: Nápi áχkuna-pàyakaniopa. Nápiuaa etanístseua: Á. Kämá akéua etanéua: Ámoya óχkotoki istátsisi ákainiopa. Nápiuaa etanéua: Sá, ámoya kamix-táye istátsisi ákainiopa, sayístat-sisi mátakainiopa. Kimá akéua etáükakíma améa óχkotoki zñneyi mákoχtanistsisàua. Ketanéua Nápiuaa: Á. Kimá akéua etsóyatapiksímmaie oχkéea. Stázmis-tatsòayea. Nápiuaa etséstapu. Ketanéua: Ákainiopa. Mátsipiooaa Nápiuaa. Kimá akéua etsénenea ókos. Ketúkskasatseua Nápii. Etanístseua: Aχkúnatsetàkaniopa, Nápi. Nápiuaa etanístseuaie: Sá, ákaiksistaniopa. Káunáχkauk ká-tainiopa.

And there was the Old Man. And there was a woman [who] had a child. She told him: Old Man, let us deliberate. The Old Man said to her: Yes. Then the woman told him: If this stone here sinks we shall die [from now]. The Old Man answered her: No, if this buffalo-chip here sinks, we shall die, if it does not sink, we shall not die. But the woman was trying hard [to bring about] that it might be the stone with which they would do it. Then the Old Man said: Yes. So that woman threw it [the stone] into the water. Then it sank. The Old Man went away. He said: [From now] we shall die. The Old Man had not got far. Then that woman's child died. Then she ran after the Old Man. She told him: Let us say it over again, Old Man. But the Old Man said: No, we have done saying. That is the cause why we die.

The Old Man and the wolves on the ice.

Kännauk Nápiuaa etsetótoa amékséma makúyeea. Améma kokotóa etápazskayáks. Oksímista-noauästs ixtásáχpeea améma kokotóyema. Etanístseuäks: Anné nákáχkauanists. Kyotsítanikäks: Áuke, Nápi, mátzkomapeuaa.

There the Old Man came to some wolves. There was ice, they were dancing on it. Anything they wished for would come out of the ice. He told them: Let me do in that way. And he was told by them: Come on,

Känná'χk ketákãχkotãχpinana
 amã'χk nepãskãnanea. Anno
 neétãχtayi tókskaua ketákotãmi-
 tauanistsi, nãχkétsea neétãχtaya
 penetãuanistseta. Sótãmãχkokãk-
 sayea. Kännimayi stãmestapu.
 Mátomaipeuòatsiks. Kiméma ko-
 kotúyema etomãtapitsipãsskaua.
 Kiméstsis otsiksímistatãχpistsi
 átãχtaisãχpeea améma kokotúye-
 ma. Kännimayi etstãua Nápiuaa:
 Ámoya matsétãχtaya netákita-
 po netákatsitsipãssk. Stãmesta-
 poayea. Stãmítotòayea. Kãméma
 kokotúyema stãmítoto. Ketomã-
 tapixpeea. Kiméstsis oksímis-
 tanistsi áisekonãstaua mãχkatsãχ-
 pesea. Kãisamoa nãnoãksoda.
 Stãmãtsskoa améa neétãχtaya
 otsékatapãsskãχpea. Stãmítotò-
 ayea. Kännimayi mãtsítomãtape-
 pãsskaua. Kiméstsis oksímistanists
 mátiskaksãχpeuaa. Kännimayi
 amékse makúyeks etsetótoyeyea.
 Otsitanikãks: Nápi, ánnã'χk ki-
 mátanistseitsixpaa, kitánistãχpi-
 nanea. Kännã'χk nitãtskotsixpina-
 na nipãskãnanea. Annã'χk an-
 náu neétãχtayi mátaikãtsitstseuaa.
 Nitákãχpestapuçχpinana, spóχ-
 tsim nitãχkoχpitapuçχpinana.
 Manákitapeuaa ákitainimayea.
 Ákanistãχp Makúyãχsokuyi.
 Ótsakyauanikãks etãmisauksai-
 neeuãks kãméa neétãχtaya má-
 tatsinìmmatsiks. Otãikokãχsea
 otspsãpsea etãmisauksinima Ma-
 kúyãχsokuyea mokãmixtatsikãχ-
 tsik otsítstsissea. Kyotsíxkauaye
 Pekãnei etanístseua mánistãχ-
 kùiyixpea amékse makúyiks pãss-
 kãnea kimãtskotsissãks kiméa

Old Man, it is not hard to do.
 Now we shall give you this
 dance of ours. This river here
 is the only one on which you
 should do it, do not do it on
 any other river. Then they gave
 it [the dance] to him. And then
 he went away. He had not yet
 got far. [Then] there was ice,
 [and] he began to dance. And
 anything he wished for would
 come out of the ice. And then the
 Old Man thought: I shall go to
 that other river there [and] I
 shall have another dance. So
 he went [thither]. Then he came
 to it. And he came to some ice.
 Then he began to dance again.
 And he would think that the
 things he wished for might come
 up [out of the ice]. After a long
 while he finally left off. Then
 he went back to that river where
 he was dancing before. Then he
 came to it. And then he began
 to dance again. But the things
 he wished for would not come
 up again. And then the wolves
 came to him. They told him:
 Old Man, now you did not mind
 what we told you. And now
 we take our dance back from
 you. Now this river here shall
 not remain here any longer. We
 shall go away with it, up to the
 sky we shall go with it. The
 people who are now growing up
 will see it. It will be called the
 Wolf-road. They were still saying
 [this] to him when, suddenly,
 he did not see them any more
 and he did not see the river any

neétaxtayea manístaxpamisax-
paks. Kinná'xk ámayauk Akú-
yáxsokuyea, ákæskxsetaixtseua.

longer. When it was night [and] he looked up, then he suddenly saw that the Wolf-road had been laid just in the middle [of the sky]. And he told his own tribe, the Peigans, how he got a dance from the wolves and how they went away to the sky with the river there. And now that is the Wolf-road [i.e. the Milky Way] [and] it will lie there forever.

[Cf. Uhlenbeck nsbt 113 sq., 170 sq.]

The men and the women.

A'nniksauki amékse aké etáx-
káznoiea. Etanéaua: Axkonapa-
yákæniopi. Etanéea: Ómaya
únasinaya, áxkunayómiskatai.
Stámáxkønayaxsetakea. Amó
ótakèsin ketáxkónaitapo améca
únasineá. Stámitáxkønautsipùy-
eua. Kámáya únasinaya etoxkó-
naikstuiipùyeua. Kännó ótakesina
otsínami stómastsitsàyomiskàini.
Nápi stámitapu, stámòtsineua.
Nápiuaa etauáupatskapi, mátas-
kàkanèuatsiks. Kámá akéua náx-
kétsimi stamápssàpiua. Stamómis-
kàua. Kimáya stsíkai otakesini
ketomátapòmiskàua. Kimá nína-
kèua etanístseua amékse akéks:
Nápiuaa pinómiskatuk, netúmai-
soaskàkanika. Áunmatáxsimma
omáya otakesinaya, ki Nápiuaa
etáikayisátseua améksisk akéks
otsítapòkamáxpi. Kástanistàua
Nápiuaa: Kännáxkayi ámák ta-
kómiskak. Náxkétssimi ástamó-

There were some women, they assembled. They said: Let us deliberate. They said: There are men over there, let us select them for husbands. Then they all liked it. All those women then went to those men. Then they all stood near them. And there the men were all standing in a row. And the leader of the women then first selected a husband. (Then) she went to the Old Man, she took his hand. But the Old Man held himself back, he did not accept her. So that woman then looked for somebody else. Then she selected a husband. And all the other women there began to select husbands. And that chief-woman then told the [other] women: Do not select the Old Man for a husband, because he refused to accept me. [Finally] there were [but] few of the wo-

miskàyinä. Stamáyomiskaua otá-kesina. Skátametsitàipuyeuua Ná-piuaa, stamétsoáχkuyòmiskata. Kámáya otákesina táukanayomis-kàua. Etanéua: Kännayi ákau-anistseua, manákaistoaseua ákáχ-kematsèeua. Stámáχkànàyistapu. Nápiuaa stamétsitàpuyeuua. Ketomátapáχkemiskema améa ákeks-αχkoa. Káiksisstáχkemiskèmaie óstoyisìnea. Stómítstoχtokàseua.

men [left], and the Old Man would go in front of [any of] those women who were coming. And then the Old Man would think: This one here is going to select me for a husband. But then [that woman] would select another. The women kept selecting husbands [until they all had taken their choice]. There the Old Man was standing alone, (then) he was the only man who was not selected at all. And all the women had selected husbands. They [the women] said: And that is what shall always be done henceforth, [that] all the young people, when grown-up, will be married to each other. Then they all went away. Then the Old Man was left standing alone. Then he began to kick down the bank there. He was ashamed. Then he turned into a pine-tree.

[Cf. UHLENBECK nsbt 167 sqq.]

The Seven Stars.

Amá nínau otoχkéman áskαχsautáχkáχtänä. Ixkitsíkəmə ómáχpapèixpiksü otoχkəná'χsα-säks. Kənáiksisstìkoists áisameäks. Ostóyi amá akéua ákyayautopotá'χkoχtāua. Ómi otsìsipistsìmmāk etstänä. Tákχkusksìnixp otómáχtakýayautapotoχkotàχpea netoχkémana. Átotáχkáχtänä. Ketοχsókātātseuaie. Etsenóyēua otsitótāuáχsā améua ómαχkàyis-tsìsinä. Ketápəstokèinā. Etzimis-

There was a man whose [lit. his] wife was always going out fetching wood. She had seven brothers, all younger than she was. Every day they went out hunting. That woman herself always came back with the wood very late. So her husband thought: She may be doing something wrong. I am going to find out why my wife is always late in coming back with the wood. She went out

oksinoyea amé óμαχκàstsekse-
 nânea otomâχtsâskapssea améma
 kâukixkâyima. Stámitapskapèna
 amé otoχkéman. Omá akéua
 stámoχpuksistâkixtsèmeua. Kimá
 ninnau stámissinima otoχkéman
 otómâχtiskâχsautoχkoχtzχpia.
 Stáμαχkaièua. Káiszmoa etóto-
 yinea otoχkéman. Netsitséimim-
 minâ otáipissea. Etsâkseua amá
 ninnau. Stámitapu améma mes-
 tsísima. Ketótistâkèuaie. Otozmi
 etsâutuyeya. Káisiskapènä. Etsi-
 kâχkòkeuaie amé pekséksèna.
 Stáμαχkaieua. Matsiksístsikuyea
 mâtstotâχkoχtaua amá akéua.
 Otsetótâχsea amé mestsis etse-
 nâ'yeya amé otâkomimotsèmi
 âkaikoχkòkyänâ. Ketâkzsâineua.

fetching wood again. Then he
 [her husband] walked around after
 her. Then he saw that she came to
 some big tree. Then she knocked
 at the tree. Then at once he saw
 there came a great big snake
 crawling out of the trunk. Then
 he [the snake] began to crawl to
 his wife. Then that woman [and
 the snake] lay down together.
 And then the man knew why his
 wife was always late in coming
 back with the wood. Then he
 went back to his lodge. And after
 a while his wife came back. She
 was smelling of perfume when
 she came in. The man went out.
 Then he went to that tree. And
 he knocked at it. He drew his
 knife. And he [the snake] was
 crawling out. Then [the man] cut
 the snake's throat. Then he went
 back to his lodge. The following
 day that woman again went out
 fetching wood. When she came
 to the tree she saw that her lover's
 throat had been cut. Then she
 began to cry.

Ekyâuαχkaie. Otáipissea maní-
 nau etsenóyeya otoχkémani nét-
 sikoχpoapinisènâ. Ketsíkαχkòkit-
 sèuaie. Stámmèstapu amá ninnau.
 Káiszmoa etótòyia amá akéua
 oχsísiks. Etámissauksksènayeya
 únstuauiy otséns, kâχkòkitαχsea.
 Kyâukzânaipèmiaua. Sauâχtsi
 etúmisaukoχtotzènènaie: Stámeta-
 pâyik, kemátâkoχkotsèsâχpuua.
 Stámápâyueaua. Káiszmoa etá-
 misaukoχtùyeeaua únstoàua otis-
 tàyisi. Okéna nitsíkinàsâzèmeua.
 Ketsenóyeya únstsi otâstais. Ká-

Finally she went home. When
 she came in, the man saw that
 his wife's eyes were swollen with
 crying. Then he cut her throat.
 Then the man went out. After
 a long time that woman's bro-
 thers came [back]. Then they
 suddenly discovered that their
 elder sister had died, that her
 throat had been cut. And they
 all went in. Then she suddenly
 said from outside: Help your-
 selves to your meal, I cannot
 give you your meal. So they

kotokànenä. Áitapàspoχpèuaie
 otokányayi otístaisi. Eτανístseua
 ósiks : Áisžmmák, kínstžnòna
 kakotokáneua. Ketžssžmeauaie.
 Stžmoχkanistùnoyeàuuaie. Mžtsik-
 sístisikuyi etsámea. Áipióyaua.
 Okénauaa ósiks otsítanik : Stžpskot
 kinistžnmona kžχkitssžmmaua
 aikéuαχtautsiks. Okénauaa stž-
 miskú. Otáitotāχsea etsksénaua-
 seua. Etsitsípstomαχkaua. Améma
 ónists amée ponokáyin sákyaisi-
 nänä. Etāχtuyèuaie otoánissaie :
 Ómαχk ómαχksimαχk otokáni
 ámo ákitstseua kyámo ómαχk nαχ-
 kžtopokyomαχksimαχk ákoχ-
 kžtsitstseua otokáni. Ámo kínnē-
 aie nαχkžtóχpokyòmαχksimαχk
 ámo otokáni ákoχkžtsitstseua.
 Kännikaie mánistžpanikoχksèpi-
 aua otokánoauästs ákanistapaix-
 tsèea. Kyámo Okénau nátsāχts
 otokáni ákoχkitstseua. Okénau
 nétomayāχtùyeuaie otánäsaie.
 Otáiksistsistsèisea Okénau únsts
 otáuanixpia ketsáumαχkàua.
 Únstsi otsítsinauk, otsítanikàyi :
 Maukáyaksaumαχkàyi omáya
 isksénaua, nitáiksistsèpuyi. Áit-
 saumαχkàua. Mátoχkuisauamiua
 Okénau.

helped themselves to their meal.
 And after a long while they
 suddenly heard their sister scrape
 a hide. Breast-chief slowly looked
 out at her. And he saw his elder
 sister scrape. She was just head.
 Her head was bouncing up and
 down scraping. Then he [Breast-
 chief] told his brothers: Look,
 our elder sister is nothing but
 head. And they looked at her.
 Then they were afraid of her. The
 following day they went out
 hunting. They got far. Breast-
 chief was told by his brothers:
 Go back to look at our elder
 sister what she may be doing.
 Then Breast-chief went back.
 When he arrived he turned into
 a bug. He ran into the lodge.
 There his elder sister was drawing
 on some elk-skin. He heard her
 say: The scalp of him who is
 the eldest will be right here and
 the scalp of the second eldest
 will be right here. And here it
 is that the scalp of the next one
 will be. And here the scalps of
 the others will be put, one after
 the other, according to their
 ages. And here at the end Breast-
 chief's scalp will be. Breast-chief
 plainly heard her say so. When
 Breast-chief had done listening to
 what his elder sister was saying,
 he ran out. His elder sister saw
 him, she told him: Why will
 not that bug run out, I have
 done talking. [Breast-chief] ran
 out. I bet it is Breast-chief [she
 said].

Káipiomαχkàua Okénau mž-

[After] Breast-chief had run

tsitsitapūsua. Stámitòtò ósiks. Ketsesínikuyeuáks únstuauai otáuanixpia. Ketanéaua: Kyáχkunαχkayopa. Stáμαχkayea. Apinãkuyea etanístseeaua únstuauaie: Akóχtsea páuαχkuyea áutsküinαtsèa ánnimaie nitsítóχtoχpìmanea nitápotsìmanists. Stótòtsitàua, tsèksistsikoχpinàna. Stámästapüyinaie. Otástanisoαχsàie ketanéaua: Ákotsìmotaupā. Ketótisimiauāie okáyemistsàie. Mátotuyiāuaie mätzikāyayi kitsésānyayi. Ketotsìmotāiaua. Kéiksìpepiksèaua kétskotòyinā. Stəmisksinímminā ototsìmotāniaua. Kyotsítapsimokoāyauāie. Stəmoχkoníminā otómāχtāχpiaua. Kixtsitsəpòyinā. Stámāχtsəpinakaseuāiea otokāniaie. Keiksìpepiksèaua kyotsítastokoayiauaie. Kyotsítanikoayauāie: Kemātāksikəmotəχpuāua. Ki Okénau etapātāpiksìmma améstse kayésts. Stámoχkənaužnetəχpeeāsts. Ketsenímīneāsts. Ketomātapsekotsìmināsts. Kèiksìpepiksèaua mátoχtsitsəpìnakaseuaie otokāneaie. Otātaistoχkokoayauāie. Okénau mátsitapātāpiksìmma améa mätzikāyayi. Átsitotòyināie. Ketsinóyina ómatsikāyayi. Íkskautakèna otótoαχsi. Ketótoyena. Máttoχtsitsapinakaseuaiea. Oχtātastokoayiauaie. Omātsitənikoayiauaie: Kázχksitapakamotəχpuāiea. Ki Okénaua otsésānā etapātāsüyinimaiea. Ketomātapsekotsìmināiea.

away far, he turned into a person again. Then he came to his brothers. He reported to them [about] what their elder sister was saying. And they said: Let us go back home. Then they went back home. The following day they said to their elder sister: Yonder, where the ridge looks blue, that is the place where we put our butchered meat. Go yonder and get it, we are very tired. So she went out. After she went over the hill they said: We shall run away. And they took her quills. They also took her scraper and her paint. Then they ran away. When they had got far away she came back. Then she discovered that they had run away. And then she began to look for them. She then found them out, where they had gone. Then she followed [their trail]. Then her head began to roll after them. And when they had got far she came up close to them. And she said to them: You will not succeed in saving your lives. And Breast-chief began throwing back those quills of hers. Then they were all scattered about. And she saw them. So she began to pick them up. When [her brothers] had got far [again] her head rolled after them again. It came near them again. Breast-chief this time [lit. again] threw back her scraper. She came to it again. And she saw her scraper. She was very angry because he [Breast-chief] had taken it. She took it.

Kámé omαχkáitumòà, etsitá-misòyáua. Túkskžmmaa etanéua: Á'χkānā`χketsopa. Ketanéua: Á. Tukskžmmaa etanéua: A'χkonā`χkotokasòpa. Améksi stsí-kiks etanéa: Akéks αχkitsitá-ipāχpakistakèea. Tukskžmmaa mátsitžnni: A'χkúnistsisàsopa. Kámékse stsí-kiks etanéa: Áiki-tautatsòtsp mestsisàsòkeea. Tàks-kžmmaa etanéua: A'χkstžmmāχ-keuasopa. Kimékse stsí-kiks etanéa: Ákitaisimatsp ā'χkèuasokea. Tā'kskžmmaa etanéua: A'χkstžmauàkaseuasopa. Kimékse stsí-kiks etanéa: Ákainitsp auákaseuasòkeea. Stsíka mátsitžnneua: A'χkstžmisistseuasopa. Kimékse stsí-kiks etanéa: Szχkúmapeks akitáinikeea. Stsíka etanéua: A'χkstžmotuyixkoasop. Kimékse stsí-kiks etanéa: Áikaipānsòtspa. Okénau etanéua: A'χkstžmispu-màuop αχkitānaukìua manákai-tapìuaa. Ketoχkžnauaneeua: Á, kǎnnixkàie áisokàpi. Okénau etanéua: Kanáyapstsàkik. Kyósiks stžmiapistsakeea. Okénau etaní-stseuàks: Ketákotžmžnistopuaua kitsitáksapixpuaiea. Ketspúχpakuyisima améa sápopa. Kétspixt-sèeaua. Kiméea únstuuayai otokáneaa átsitapamainakaseuaiea. Kyotsítsinauayauaie otpixtsísaua. Ketasámena, etanéua: Táino-

Again it [her head] rolled after them. It came near them again. She again told them: [I do not see] how you can save your lives. And Breast-chief poured away her paint to her. Then she began to take it up again.

There was a big hill, they ascended it. One of them said: Let us transform ourselves. Then they all said: Yes. One of them said: Let us turn into stones. Those others said: Women might break us for scrapers. Again one of them said: Let us turn into wood. But the others said: We shall be burned if we turn into wood. One of them said: Then let us turn into water. But the others said: People will drink us if we turn into water. One of them said: Let us turn into deer. But the others said: We shall be killed if we turn into deer. The next one again said: Let us turn into birds. But the others said: Boys will kill us. The next one said: Then let us turn into grass. But the others said: We shall be burned. Breast-chief said: Then let us go up to the sky that we may be seen by the people who are now growing up. And they all said: Yes, *that* will be good. Breast-chief said: Shut your eyes all of you. So his brothers then shut their eyes. Breast-chief told them: I shall tell you when the time has come for you to look. And then he blew up some plume. And they were all rising up in the air.

akamòtsàiaua. Okénau, nítstatauaa, názksikakàikspyaχsea. Kánnik-sàukyàua aitotóyaua spóχtsima. Okénau etanístseua ósiks: Ánis-sapik. Kétssapiäks. Känná'χk emánauayaua, Okénau nátsänò-piua. Känniksàukyaua ixkitsi-kæmmiks kännáχkauk emánauayàua.

And then their elder sister's head again came rolling up the hill towards them. And she saw them rise up in the air. Then she cried, she said: Now I cannot kill them [lit. I must let them be safe]. I just want to club Breast-chief's head only. [But] there they were, they were coming to the sky. Breast-chief said to his brothers: Now look. Then they looked. And now they are still seen. Breast-chief is at the lowest end. Those are the Seven Stars, which are still seen now.

[Cf. UHLENBECK nsbt. 101 sqq.]

The Bunched Stars.

Kännauk Ákai-Pekàneuaa etáukunnayeu. Ketsámeua. Kimékse pokáyi únnoauäks etanístseeaua: Ksikunístaya názksékokinnana. Stámisameea únnoauäks. Káisamoá etótoyäks. Etanístseeauäks: Kekáztayekokixpaa? Mátsekokoàuäksauäks. Matsiksístsikuyea matsítsameäks. Netúyi mátanístseeàuäks ksikunistaa mázkskèuissauäks. Stámatsámeäks. Káisamoá kimék etsenâyeyaua únnoauäks otástàχsea. Ketsitápåχkænskumαχkayauäks. Stázmotätsemiauäks. Ketanístseeauäks: Náneksisk kitáyaksekokixpinanisk? Otsítanikoayauäks: Kimátsekáχpinana, kitáskαχsayistsestotokixpinana kázkskokoχsinnana. Kimékse pokäks stázmoχkænâyestapùyaua ótayamètæk-

There the ancient Peigans were camping. They went out hunting. And there were some boys [who] told their fathers: Give us skins of white calves for robes. Then their fathers went out hunting. And after a long while they came back. [The boys] told them: Did you get robes for us? They had not got any robes for them. Next day they went out hunting again. [The boys] just the same told them again to get skins of white calves for them for robes. Then [their fathers] went out hunting again. And after a long while there they saw their fathers come back. Then they all went running up to them. Then they met with them. And they told them: Where are those robes

saua sauχkúyekoαχsàua. Kái-
piuðyaua. Etanéaua: A'χkstαm-
ispumàuaupi. Máikαχkestotòkeea
kínnoniks. Manákaistoàseuua áχ-
kitànaukeua. Kámá naχkítáχkα-
naumαχksìmma etanéua: Nápsts-
kik. Ketáχkánayapstsakeua. Kái-
samoá otsítanikoayauaie: A'nissa-
pik. Kétssapeua. Spóχtsima
stázmitàupeea. Kámá'χk kán-
niksaukyaua emétānauayaua
spóχts Miá'χpokuyäks.

you were going to get for us?
They were told by [their fathers]:
We did not get robes for you,
you are always bothering us
[with your begging] to get robes
for you. And [then] the children
all went away for they were very
angry because they did not get
any robes. They had got far.
Then they said: Just let us go
up to the sky. Our fathers make
us ashamed. We may be seen
by the people who are now grow-
ing up. So the eldest of them
all said: Shut your eyes all of
you. And they all shut their
eyes. After a long while they
were told by him: Now look.
Then they all looked. They were
already up in the sky. Now
there, up in the sky, the Bun-
ched Stars are still seen.

[Cf. UHLENBECK nsbt. 112 sq.]

Belly-fat.

Kānnauk amá nínau netokí-
meua. Kanáiksistsikuyists áisa-
meua. Otoχkéman ekósènea.
Etanístseua átakssameua: Moká-
kit, αnnázχkaie matápeua, mátáχ-
katsèuatsiks, kákokìneua. Ekamó-
tosea ákauaneua: „Nàχtskáie”.
Penisísšàmmis; emákstatàinik
kázχksisàμαχsea metsixtat kázχ-
ksisàμαχsea. Stámestapu amá
nínau. Stámiskoto háikokòda. Mat-
siksístsikùyeea stámatsàmeua. Kái-
samo amá akéua etāmisokoχtsì-
meua amóisk otóanissea: „Nαχ-

There was a man, [who] was
camping alone. Every day he
went out hunting. His wife was
pregnant. He told her [before]
he went out hunting [lit. he was
going to hunt]: 'Take care, there
is a person, he has no legs, he has
a breast only. When he comes
here he will say: „Which way?’’
Do not look at him; even if you
think that you [want to] look
out at him, try hard to refrain
from looking out at him. Then
the man went away [hunting].

tskáie". Stámisksinima ómi otá-neixpea mákstàisammαχsàie. Áitautakatòminä okóaiea otoánissaie: „Nαχtskáie". Stámetsixtàuα mákstàisammαχsàie. Kännimaie nánoaszmmeuaie. Kämé áukskaua, ixtsitsikenasäsàmmmeuaie. Otáino-αχsàie kyotsítanikài: Á, nitá-kitsip. Stámitsipèminä. Ketanístseuaie: Ómi stópet. Stámitòpenaie. Mátoχkatseuatsiksinä, kákokinänä, kákotseänä. Ópstokèstsä nánakuyàyä. Ketsésoyèuaie. Otáisoχsà otsítanikài: Nimátsitaisoixtèχpaa kósiks. Kimatá'χketsea. Mátsitasàχtùyèuaie. Kyásaukanènä: Ánnistsk nimátsitaisoixtèχpaa. Matsikinnä stómatsitsisàχtùyèuaie. Stómatanènä: Nemátsitaisoixtèχpaa atsikésts. Kyosókasimmi mátsitsisàχtùyèuaie. Sótamatánikaie: Nemátsitaisoixtèχpaa asókasests. Ketanístseuaie: Kenistóá istsisúixtat. Ketanénä: Kännistskàyi nitsitasuixt. Stámitsisuixtänä ókozneea. Etótsistàχkixtsèuaie otáitsisoixtanä. Otoznnä etsáutuyi, etázkimatseuaie. Ketomátapyueua.

He came back at night. Next day he went out hunting again. And after a long while the woman suddenly heard somebody say [lit. there was somebody, that he said]: „Which way?" She just knew [that means: she remembered instantly] what her husband told her, that she should not look out at him. He was walking around her lodge [and she heard] that he said: „Which way?" Then she tried hard not to look at him. But then finally she looked out at him. There was a hole [in the lodge], through this she slowly looked out at him. When she saw him, she was told by him: Yes, I shall come in. Then he came in. She said to him: Sit down yonder. So he sat down. He had no legs, he had a breast only, he had hands only. His bowels were visible. She gave him something to eat. When she was giving him something to eat, he told her: I never put my food on plates. So she gave him something else to eat from. She kept giving him something else. But he kept saying: I never use those to eat from. Then she gave him her moccasin to eat from. [But] again he said: I do not use moccasins to eat from. And she gave him her dress to eat from. He just said again: I do not use dresses to eat from. Then she said to him: Use me myself to eat from. And he said: Those [he means: human bodies] are the things I use to

Käisamo etsítóχkitsisòmainä okoźni. Sákyasísimaua etsekíp-paistsikìnämä améma éksisakuyema otáyistsimixpíma. Káméma akéima okoźni etúmāχkayistsìnima. Stámenèna. Ketsáutuyea túkskəm amékséma pokáksima. Stámitsistanepiksistsèuaie améma mákskitsèima. Ketanístseuaie: Ámoyi ákanistàua Issókskitsènaie. Tùkskəm matsítsautuyea. Káméca oχsóχtsei etsisístanaipiksistsèuaie. Etanístseuaie: Kámoya ákanistàua Oχsístakskχtànai. Áikoko étskoto omá nínuu ápotseua. Stámitoto ketsínea. Otoχkéman etanístseua: Saksíst kázχkitsināpiksistəmoki. Mátsitsisχpa mázχksit-sipsəkèa. Ketsínnisau. Stámissskənāma otoχkéman manístāχkuyepa. Otáiksistsinnaipiksissea otápotsests stámipeema. Etámisauksənoyeua otoχkéman otsitáixtsis, enénea. Stómapauyoseua. Apinākuyea stomátsàmeua. Áikokoa mátsiskoto. Stámipeema okóai. Etámisauksāχpistsixtseua. Matsiksistsikuyea stomátsàmeua. Áisòmostapu Isókskitsènaua etanístseua otázkaye: Napé Oχsístəkkskχtànai, anistsisàuta, kínnona óχpsests āχtsətáikāχtsopia. Stámistsisàua Oχsístəkkskχtànaua. Ketótsimiauua únnauauaie óχpsests. Ómαχkaiksistsikuixk ixtsitáksikαχtseuāsts. Áutakoa ketané-

eat from. Then he used her belly to eat from. She was lying down on her back when he was using her for a plate. He took out his knife, he sharpened it. Then he began to eat.

And after a while he cut his meat on her belly. [While] he was still cutting his meat he acted as if he made a slip-cut [on] that meat he was cutting. And he cut that woman's belly open. Then she died. He took one of the children out [of her body]. Then he put him under the ashes there. And he said to him: This one will be called Ashes-chief. Again he took out [the other] one. And he put him there behind the lining of the lodge. He told him: And this one will be called Stuck-behind-chief. [When] it was night the man came back, he had got a carcase. He came to the doorway. He told his wife: Come out to help me to take off the carcase. There was nobody to answer him. And he dismounted. Then he knew what had happened to his wife. When he had done taking off the carcase, then he went in. Then he saw his wife lying down, dead. So he cooked for himself. [When] it was morning he went out hunting again. [When] it was night he came back again. Then he entered his lodge. All things were scattered about. Next day he went out hunting again. A long while [after] he went away. Ashes-chief said to his friend:

aua: Kyázkoniksoàuaupi áikχ-tsòsea, kinnonaa áχkatomàkoto. Stámiksoðyaua. Káikokòa áitskoto únnoàua. Otsipíssea stómat sinema okóai otsáuχpixtsissea.

Apinãkuyea etstáua: Nitákoχ-kosksìnauaua amóχk aisáuχpist-sapiksisatakioαχk. Stamétsisàsèua. Stómatsèstapu. Otáipiooχsea stámitàupeua. Stámistòkaua ostómea. Mátsisamòa etámisauksìnâyeya Isóskitsènaie otómãχtsepoãχsea amétsèma máskitsèima. Etanéna: Oχsístakskχtána, ánistsisaut, kinnona ákaipìòoa. Oχpsests áχtsitákαχtsàupia. Stámistsisàuyinã. Stamótsimãks óχpsests. Ketomátapikχtseäks. Túkskzm amékse sαχkúmapeks etanístèsea: Napé, ómamauk kinnonaa, ayétsisàsèua. Ketanéua túkskzmaa: Kémauk-aikòpãχks, mátamèuatseks, áχk-stomàkαχtsopi. Sákyaikαχtsèaaua Isóskitsènauaa únni otsítsinnãk. Ketápãχpauàneua. Oχsístakskχtánaua stámãχsoχpauànneua. Sóskitsènaua otsítanik únni: Tsíki, isatápokit, kitúnnimoki. Kétsatapèuaie. Stámisksinima otúnnimαχsàie. Stámisoats-tùnnuyeuaiè. Kyotsítanikaie: Kitákauaa, ánistsis áχketstsisàua. Ketanístèseaie: Ánistsisaut, penázstsonos, ámauk kinnonaa. Stá-

Partner Stuck-behind-chief, come out from there, let us play with our father's arrows. Then Stuck-behind-chief came out. And they took their father's arrows. All day long they kept playing with them. Towards evening they said: Let us stop playing, our father may almost come back. Then they left off [playing]. At night their father came back. When he came in, he saw that everything was scattered about [in] his lodge.

In the morning he thought: I shall find out this [person] who is scattering things about [in my lodge]. Then he turned into a stick. Then he went away. When he had got far, he stayed there. Then he turned into two bodies [and one of them went back to the lodge]. Not long [afterwards] he suddenly saw Ashes-chief get up from those ashes. He [Ashes-chief] said: Stuck-behind-chief, come out, our father is very far away. Let us play with his arrows. Then [Stuck-behind-chief] came out. Then they took his [their father's] arrows. And they began to play. One of the boys said to the other: Partner, over there is our father, he has turned into a stick. And the other [lit. one] said: Why are you afraid, it is not him, let us go on playing. They were still playing [when] Ashes-chief was caught by his father. He struggled to get away. Stuck-behind-chief then threw himself back to his place. Ashes-chief was told by his father:

mistsisaua. Stámisoatstunnoyeau-
 aie únnoauai. Ketanístseeauaie
 únnoauai: Tákapistotoannana nik-
 sístinnana mázχkatzksípōχsea.
 Ketanístseuäks: Á, kázχkapisto-
 toαχsoaiea keksístoàua mázχkatz-
 sipoauχsea. Isókskitsènauaa stá-
 motsema únni onámayea nésoests
 óχpsestsaiē. Túkskayea ixtsíts-
 pαχkùmeua. Otáíksināχpesayea
 etanístseua oksísts: Nóaaki, naá,
 znnik zpsseua ákitotatsñχpeua.
 Mátsikakauatstsèuatsiksinea. Niáu-
 ksastsi netóyi stámatαχtanístseua.
 Mátsikakunauauatstsèuatsiksinea.
 Kännimayi Oχsístαχkχtánaua
 etanístseua únni: Nestóa néeta-
 koχksapistotoaua neksístaa mázχ-
 ksípōχsea. Ómim potáneá sto-
 pisát. Stámitopisänā. Kyákotsèuaie
 átamaksakāχsuyenā Oχsístαχkχ-
 tánauaa etanístseua oksístsi: Nó-
 aaki, naá, znnima apísánima
 ákitápsakotsèua. Mátoatstseuatsi-
 ksinea. Otómāχtsistoxkzχpi stá-
 matanístseua oksísts: Nóaaki, naá,
 znnima apísánima ákitápsàkot-
 seua. Etámisaukauatsikàpiksena.
 Otómāχtsauksαχpi stámataníst-
 seua: Nóaaki, naá, znnima api-
 sánima ákitápsàkotseua. Etámi-
 saukàpoxpauanèna. Otómāχtsi-
 sòχpi stámatanístseua: Nóaaki,
 naá, znnima apísánima ákitáps-
 àkotseua. Etámisauksípùχpaua-
 nèna. Stámatssiksípōχyinā. Kznni-
 maie stámatoxkoxkèmiaua amá
 nínaua.

Little boy, taste me, I am your
 father. So he tasted him. Then
 he knew that it was his father.
 So he was not afraid of him any
 more. And he was told by him:
 Tell your friend to come out. So
 he told him [his friend]: Come
 out, do not be afraid of him any
 more, this is our father. Then he
 [his friend] came out. Then they
 were not afraid of their father
 any more. They told their father:
 We shall make our mother alive,
 that she may come back to life.
 He told them: Yes, make your
 mother alive, that she may come
 back to life. Ashes-chief took his
 father's bow [and] four [of] his
 arrows. One of them he shot up
 in the air. When it was coming
 back down he said to his mother:
 Look out, mother, there is an
 arrow [that] will fall down [on
 you]. She did not move at all.
 [With] three [others] he did the
 same thing again. She did not
 move at all. And then Stuck-
 behind-chief said to his father:
 I shall try to make my mother
 alive, that she may come back to
 life. Cook some meat there [on]
 the fire. Then he [the father]
 cooked some meat. [When] it
 [the water] boiled, [when] it al-
 most boiled over, Stuck-behind-
 chief told his mother: Look out,
 mother, that pot there will boil
 over. She did not move at all.
 Then again he said to his mother
 for the second time: Look out,
 mother, that pot there will boil
 over. Then she moved her feet.

Áisamoá áitoχkòtseua okósiks itséuànineá. Etanístseuáks: Nókó-saki, amóya etséuanayi, ámoχk pinápuχtsk pénáχtsìnakatuk. Kimékse sαχkúmapeks stámotu-yeéauaie. Stámáχtaikoàniauaie. Isókskitsènaua etanístseua otákaie: *Áχsstàua kinnona otómáχtanix-pia éχkstainapìnakatχsàie?* Kyot-sítanik *Oχsístakskχtáinai:* Sá, *éχkstainapìnakàtaie, éχkanists-etoàie kinnona otánixpia.* Isóks-kitsènaua misskítsinnapìnakatsè-uaie. Ketúkskasatsèeauaie. Keták-sinakasèna. Áisekonästatsèeauaie *méχkssikoχpisä.* Kskatámitapota-minenakasènä. Amémaye moyís, stámitotsipstsinakasènä. Amá kipitákeua netsetápiua. Etaníst-seeàuaie: Kipitáki, kúkinnàna nitséuananaa. Otsítanikoàyauàie: Auátstipstotok. Stámitsipèmiauaie. Etsekímaixtsenea otséuanoàie. Otsítanikoàyauàie: Känni ákaitòpek *kéχkítsikopixpuàua.* Stámitò-piua. Ketsáksèna amé kepetákèi. Ketáutotänä. Kàiksisstototänä. Ketsáksänä. Ketsókèminaie amék ket-sími. Spóχtsim mátsokèmini. Kán-noma pistáχts etomátapèχkits. Kyátamáksipuχsáyéaua. Isókskit-sènaua etanístseua *Oχsístakskχ-tainai:* Napé, kekáztauksəpapau-

For the third time he then said to her again: Look out, mother, that pot there will boil over. She then moved her whole body. The fourth time he again told her: Look out, mother, that pot there will boil over. Then she sat up. Then she came back to life. So then that man had his wife again.

After a long while he gave his children a gambling-wheel. He told them: My children, here is a gambling-wheel, do not roll this eastward. And the boys took it. Then they played with it. Ashes-chief said to his friend: What is [the reason] why our father said that we should not roll it eastward? And he was told by Stuck-behind-chief: No, let us not roll it eastward, let us mind what our father said. Ashes-chief rolled it eastward though. They ran after it. It kept rolling on. They were expecting it to stop rolling. All at once it rolled towards a hill. There was a lodge, it just rolled in. There was an old woman all alone. They told her: Old woman, give us our gambling-wheel. She told them: Come in to take it yourselves. Then they went in. Their gambling-wheel was lying in the west-end of the lodge. She told them: Sit down there to take rest. So they sat down. And that old woman went out. And she built a big fire. She had done building the fire. And she went out [again]. And she shut the entrance. She also shut [the opening] at the top [of the lodge]. And

kàχpaa? Otsítanikaie: Nená'χ-ksəpapàuk. Ketanístseuaie: Kákàχkàpístotsissea áχkstautsipuχ-soyaupea. Oχsístakskχtànauaa etsáutsima améea sápopa. Etsítsitòkinnimàyea otsítaupixpiàua. Kámóya setséea stámoχsstseua. Káisamoa otsítanikoayaua amékipitáke: Nókosaki, kená'χsaky-atapèixpuàuaa? Etanístseeàuaie: Nítsakyatapèixpinana. Kétanèna: Ánisaksik. Stámisaksèaua. Otsítanikoàyauaie: Autúyeksnitápuχsayea. Känná'χkksistóauaa kimátsipuχsχpuàuaa, penátsistautòk. Stámzχkayea. Ketanístseeaua únnoauaie manístokuyepiàua. Otsítanikoàyauaie: Ketsékanistuχpuaua káχkstànápinakzχsoauaiea.

Káisamoa mátsitokotseua ókosiks námaia kápssea. Etanístseuáks: Amétáχtsk pináχtápskonàkik. Stamótsimiàuásts. Kánmimaye extsitápaskunakiàuásts. Isókskitsènauaa etanístseua Oχsístzχskχtànä: Áχsstaua kinnona otómáχtànixpia aχkstámetzχkumiosea? Kyozsístzχskχtànaua etanéua: Sá, kyáχkanistsètoa kinnona otánixp. Ki Isókskitsènauaa miskítametzχkùmeua. Améa ápsseea

there inside it began to smoke. And they were almost smothered from the smoke. Ashes-chief said to Stuck-behind-chief: Partner, did you have any holy dreams? He was told by him: [Yes,] I had a dream. Then he [Ashes-chief] said to him: You should manage it [to chase away the smoke] that we may not be smothered. Stuck-behind-chief took out [of his dress or so] some plume. They held it between them where they were sitting. And there the smoke stayed away. And after a long while that old woman said to them: My children, are you still alive? They answered her: We are still alive. And she said: Now come out. Then they came out. She said to them: Any people who come here I smother. Now you both I could not smother too, do not come back again. Then they went home. They told their father what had happened to them. They were told by him: I emphatically told you that you should not roll it eastward.

And again after a long while he gave his children a bow and arrows. He told them: Do not shoot westward. Then they took them [bow and arrows]. There then they were shooting about with them. Ashes-chief said to Stuck-behind-chief: What is [the reason] why our father said that we should not shoot westward? But Stuck-behind-chief said: No, [let us not do so] but let us

matsínauassikãχpiuatsiks. Ketãkãχpokyaukskaseauaiea. Kiméma aχkéea, stámitsãyoχpiuaiea. Stãmoχpokesã'yokskasiauaiea. Etãmisokitsipstχkonãχseua améma moyís. Otsitsípstaupissaua ksískstzkeea améksema ekóyeksema. Stãmitsipstãupiaua. Kãisãmoa únnoauaie otsítapssz̀mokoàyuauaie. Matsinoãχkonokoàuaiksauaie. Kãieksisz̀mo amékse sãχkúmapeks otsítanikoayua améksiskstzkei: Ámoyapitsisoãχtsea stãikož̀nnik. Stãz̀mitaukož̀nneauayea. Améma omãznaukoauayima. Kanãksistsìkoists etãikož̀nneaua. Áutakusea etãpemiaua. Stãmikitayemeeua améksema ksískstzkeksima. Áisãmoa ama nínau mátaχtsitòa améma okósiks otsítaikoanixpia. Etsenímma oχsokóuãsts. Etsãua: Nókosisks áχkstãmameea, tákomatoχkoskínauayua. Ketãpastotakèua épsseua. Kãíksistapistat-simmastsi kixpitsítapòoãsts améma ókosiks otsítaikoanixpia. Ketsítãstautsimmãsts. Peísaukapstautsimmãsts. Etsitsískixtseua. Áips-tsiksisãmoa etãmisauksinauyea Isãukskitsènaie otopitsisóoχsea. Ketsinímminã améstsisk épsstisksã otótoixtsissea. Ki Sókskitsènaua etsχkãuaneua: Oχsístzkskχtãna, anétzkit, apitsisoot, amóistsiskaie épsseea, áχkitãutsixpia. Ki Oχsístzkskχtãna stãmoχkz̀topitsisòoa. Ketomãtapotsímiaua amestsisk épssestsik. Netapãutsimìãuãsts netãpstautsixpiãsts. Nãtsãχtsistsima áitotoyãua. Únnoauaie otsítokokskasikoàyuauaie. Pet-sóχksinãyeauaie. Kétskokskasèua.

mind what our father said. But Ashes-chief shot westward all the same. That arrow did not stop at all. And he [Ashes-chief] kept running after it. And there was water, so it fell into the water. Then they ran after it into the water. Suddenly they found themselves in some lodge. [They saw that] there were sitting beavers inside, those were the owners. Then they [the boys] sat in there [with the beavers]. And after a long while their father went to look for them. He never found them. And after a very long time those boys were told by a beaver: Over there, on the shore, you may play. Then they went playing there. That was their new home. Every day they would play there all day. At night they came in. They just got used to those beavers. After a long while that man [the father] came to [the place] where his children [usually] were playing. He saw their tracks. He thought: Those must be my children ['s tracks], I shall try to find them out. He began to make arrows. After finishing them he went to his children's playing-ground with them. He stuck them [all over] a long distance [starting] from the shore. He then hid himself close by. Then, after a little while, he suddenly saw Ashes-chief come out of the water. And he [Ashes-chief] saw there were arrows sticking up all in a row. Then Ashes-chief said aloud: Stuck-behind-chief,

Isókskitsènaua otsètòminák. Ki Oχsístzkskχtànaua omátsitsinnákaie. Kyotsítanikoàyauaie: Issatápokik, ketokósimáχpuaua. Stámisatápiiauaie. Stámisksináyeauaie. Stámaχkayeeàua.

Káisamoa mátsitapistotomokoa-yauaie námaia kyáspssea. Kyotsítanikoàyauaie: Nókoszàki znnázkaie sistséua, ékanatsinama, pinskònakztok. Kánneaie stámapainituk sistséks. Stámapoauzχkayaua sistséks etáinitseeaua. Etámisoksináyeaua amé sistséna. Ékanánatsinàmmíná. Oχsístzkskχtànaua etanístseua Isókskitsènaie: Anniàukinea annésk kinnona otánikixpisk zχkstainetazχsea. Isókskitsènaua etanéua: Tàksenitaua amá sistséua. Aχsstaua kinnonaa otómáχtànixpia zχkstainetazχsaie? Ketskúnakatsèuaie. Stámoyeuaie ketsinniseinaie. Kiméea okzníkseua, etsítsoksaisèná. Ketanístseua Oχsístzkskχtànaua: Názχkipòtsixpnáχpseea. Ketamísatseua améma mestsisema. Kyákotùyeua amé sistséyi. Etámisaukspixtsènaie. Stámatoχpokyamisòoaie. Kátàko-

hurry up, come out of the water, here are some arrows, that we may take them. So Stuck-behind-chief too then came out of the water. And they began to pick up those arrows. They were picking them up just where they [the arrows] were sticking up. They were coming to the end [of the row of arrows]. They were chased by their father. They saw him soon. And they ran back. Ashes-chief was first caught by him. And then again Stuck-behind-chief was caught by him. And he told them: Taste me, you are my children. So they tasted him. Then they knew him. Then they all went home.

And after a long while he again made a bow and arrows for them. And he told them: My children, there is a bird, it looks very pretty, do not shoot at it. Then just kill [other] birds. Then they were walking about to kill birds. Then they suddenly saw that bird. It looked very pretty. Stuck-behind-chief said to Ashes-chief: That is the one our father told us that we should not kill. Ashes-chief said: I shall kill that bird. What is [the reason] why our father said that we should not kill it? And he shot at it. He just hit it and it fell down. And there was a branch [in its way], it suddenly hung on it. And he said to Stuck-behind-chief: Let me get my arrow. And then he climbed up that tree. And he was about

tuyeuaie. Etámisaukztspixtsènä. Stámatoχpokyamisòoaie. Kyátàkotuyeuaie. Etámisaukztspixtsènä. Kyotsítanik otákàye: Napé, kitátamepistsikatànau. Kétskanistseuaie: Kíka, napé, tátomàkotòaua, ζn-nàχkaie tákototòaua. Kyátamàkotuyeuaie. Mátspixtsènä. Kyo-mátsitànik otákàie: Napé, ζnisk-sìnisaut, kitátamisauatsina. Kimátsitskanistsèua: Kíka, napé, tátomàkotoaua. Ikskàtamisóatoχtok otákàie. Matsikétsaie etámisauk-itotsìniseä kimatséksaie kyosókasimä. Kännimaie ixksináyèua otákàie. Oχsíksztzkskχtànauaa etomátapasàineua. Otákàie ótsistotòχksests iskískatòma. Kanáiksist-sikuyists kokúyists áuasàineua. Skátamiskatoχpokàuanissèua.

Kännimaie Ákai-Pikàneuaa et-sitótsistotseua. Kyáukanäksistokèkàua. Amékse kípítakea etotá'χ-koxtàyea. Sákyapàχkàχtàyaua túskamaa etá'χtuyeua amá'yisk pokáinea áuasenènea. Etápàsàmenaie. Etoχkónayèuaie. Tsimáie enaksípokàinea, saχkúmapènä. Stámotuyeuaie. Etanístseua améstsíki kípítakei: Amóyayi netoχ-kóχkuyiskana. Ákanistàua Ókois. Stámoχpazχkàyèuaie. Etápàkαχ-kànistotuyeuaie. Kánneaie otsítani-

to take that bird. It was suddenly higher. Then he climbed up after it. Again he was about to take it. It was suddenly still higher. Then he climbed up after it again. And again he was about to take it. Then it was suddenly still higher. And he was told by his friend: Partner, I can but see you a little yet. And he [the other] said back to him: Wait, partner, I am nearly taking it, this time I shall be able to take it. And he nearly took it. It was still higher. And again he was told by his friend: Partner, now come back down, I do not see you any more now. And [the other] said back to him again: Wait, partner, I am nearly taking it. He was not heard by his friend. His moccasins then suddenly fell down to him and his leggings and his shirt. That was it [the last] he saw of him. Stuck-behind-chief began to cry. He used his partner's clothes as a pillow. Day and night he was crying. So he cried himself small again.

And there the ancient Peigans came and camped. And all the tents had been pitched. There were some old women, they went after wood. They were still gathering wood [when] one of them heard there was a child crying. She looked round for him. She found him. It was [lit. which was] a little child, a boy. Then she took him. She told that other old woman: This is [one] I found for my boy [this means: and who will be my boy]. His name

kàie: Ámoksea mánistamiksi istαχtautsinokitaua. Óomi nátsαχta aitótsinnákenikea tákitòmαχksi. Etsítαχtautsineuääks. Manistápitautsinαχpääks netapáistauasènä. Nátsαχts étotsineuaie otsékanikoχksepea stámatsskànikoχksimma. Kännimaie amáyi ninnaua nióksαmmea ókosiks, kanoákekoanáks, kanáitsoàupssèäks. Kännimaie amá ninnau etanéua: Óma kétokeua znnóma asitápiuama étomainitseuaàie ómi ómαχksimmi netázi ákαχkematse. Kyúnnasinmaa etókeskunakátseuaie. Ki Ókoassaua etanístseua oksísts: Náχkápiatatòmòkit námaia kápssea, netákuχkitotaskùnakatàua amá kétokèua. Kyotsítanik oksístsi: Stáχpikìn matsiks[?] náχkátstàua mázkoχkoχkemi-sea. Kimátoχkotsissitoàuatsiks. Ókoassaa miskáuanistsèua oksísts mázkapistotomáyissea námaia kyápssea. Kyotsítsinàmαχkòkaie. Kixpitsítápssáksòáists. Kiméksèma ekéskunαkeks etsítoto. Kyotsítanikáks: Óke, Ókoassi náχkskùnakatsis. Kánneauk otsístsitsiskùnαkssea etsénitseua. Ketsét-sòyáχseua. Amékse nínäks ketoχkánatapukskasèaua améma kéto-kèima.

Kámá nínaua ánistàua Mais-táupzni. Etsáutsima Ókoassi óχpsseea ki Máistaupznaa óχpsseea etsítαχtsoautòma amé maksími.

shall be Belly-fat. Then she took him home with her. She began to take care of him. And then she was told by him: Hold me to these lodge-poles. When you hold me to the last one there, I shall be big. She held him to [all of] them successively. As she held him to them, he was growing. [When] she held him to the last one, then he was again as he had been before. And then there was a man [who had] three children, all girls, all nice-looking. And then that man said: He who kills that prairie-chicken first [of] all the young men shall have that eldest daughter of mine as his wife. And all the men shot at it. And Belly-fat said to his mother: Make me a bow and arrow, I shall go there and shoot at that prairie-chicken. And he was told by his mother:[?] it seems he thinks, that he might get a wife. You will never hit it. Belly-fat kept on telling his mother instead [of what she told him] to make him a bow and arrow. And she made him a bow [and arrow]. He went out with them. And he came to those who were shooting. And they told him: Come on, Belly-fat, it is your turn to shoot. Then, as he did his first shot, he killed it. And every-body shouted. And those men all ran to that prairie-chicken.

And there was a man [who] was called Crow-arrow. He pulled out Belly-fat's arrow and put Crow-arrow's arrow in its place

Ketanéua: Nistóaa nítóaua. Kännimaie amékse nínäks etanéea: Ókoassaa enetséuaie. Maistópanaa miskskáuanéua: Nestóaa nitsénitáua. Kimá nínnaua etanístseua otómæχkotàni: Ketákitòmi Ókoassaa. Kännimaie etanéua: Nemátâχkotsitòmíxpatiks, éksikàpsseua. Áitoχtaukitskauaie. Kámá kanáinakstsímma etanístseua únni: Nestóaa tákitòmi. Stámítòmeua Ókoassa. Kyónistsiks áskχsotâyeméa. Mátoχtaikèuatiksáks. Kámé ómæχksímmi ún-nistsi stámitòmèuaie Maistópani. Kännimaie áisamoa mátsitànéua amá nínau: Anázχkaye sikotátâyéua. Ekyákateuáaie ómi stsíki netánni ákoχkematsèua. Ketókyekyakeua únnaasinaa. Kännimaie Ókoassaa nâχkótsototðkyakeua. Otsítanik oksístsi: A'χkakitsíkya-keua etákyakeua. Stámikyakatseua amé sikotátúyei. Maistópana mátsitæχtsuaitstseuaie otsíkyakyatsisea. Ketanéua: Nistóaa netsíkya-katàua. Kimékse nínäks isksinímiaua Ókoassa otsíkyakæχtsàayi. Kimá nínau stámatoχkematsènä amé otánni Maistópanaa. Stámitokammea otoχkémäks. Kännimaie áisamoa Ókoassaa áikokoa etáapistotsímma okóayea. Etómæχkapistatsímmaiea. Kyotâχkemani etsiksíkapistotâ`yeua. Kyotokániaie etsínnapistatsímmaie. Pekánni mátapistotækeua. Kyostúyi etsiksíkapistotâ`χseua. Kyotokània etsínnapistotsímma. Kyákapinakòa etsákapùa. Kännimaie áitotoa kámixtaists. Otsítakauâχpia etásekotsinäfts. Ákauayäfts. Etsítóχ-

on that carcase. And he said: I shot it. And then those men said: [No,] Belly-fat killed it. Crow-arrow still kept saying: I killed it. And that man told his eldest daughter: You shall marry Belly-fat. Then she said: I shall not marry him, he is very dirty. She was vomiting from [seeing] him. And that youngest [daughter] of all said to her father: I shall marry him. Then she married Belly-fat. And her sisters were always making fun of her. She did not mind them at all. And that eldest sister of hers then married Crow-arrow. And then, after a long while, that man again said: There is a black fox. He [who] traps it shall marry that other daughter of mine. And all the men set traps. And then Belly-fat went out and set a trap. He was told by his mother, that he must set a trap [she means, that his trapping would not be of any use]. So he set a trap. Then he trapped that black fox. Crow-arrow again put it in his [own] trap. And he said: I trapped it. And those men knew, that Belly-fat had trapped it. And Crow-arrow then again married that man's daughter. Then he had two wives. And then, after a long while, Belly-fat during the night transformed his lodge. He transformed it [into a] large [lodge]. And his wife he made very clean. And her hair he made long. He also made goods. Himself too he made very clean. And

kənāχtomästs. Kiméa ksíksskoa etsánāχtòma. Ketáχpotsematòm-ästs nesóãia, maáyi ixtsákoχpot-
 tsèmästs. Otómāχtsisàuoχp otoχ-
 pòtsaksästs kiméstsema kamix-
 tástsima etámisauχkanàyästapik-
 sisàyä ixkanáiniuaseaua. Kimék-
 síkskuyea ksikonístauasèua. Kimé
 pískan etsetápiskuyeuäks. Stámoχ-
 táχpaípeeäks amé spée. Kyáu-
 kanāχpaípeeäks etχkáyeua. Eta-
 nístseua améma matápèema:
 Á'nāχkənàipoāk kázχkitotìnno-
 tæχpuàua. Anázχkaye ksíkunìs-
 taua, enáuksauotok. Etoχkónau-
 tūinautàua. Etámisauksènaueeàia
 améma ksíkunistànea otsítspixsis-
 sea. Stámamatopžnautàua. Stá-
 moχkənauzχkàyeua. Ketapíua-
 kòa manístazpsèa énnòma matá-
 peuama etsínima améma ómæχ-
 kàuyis. Stámisksinimiauua: Ókoas-
 sàua okóuayea énnimauk. Kámá
 akékozna ónístsiks etsitápuyea.
 Stámitsipèmäks okóayea. Ketsi-
 nimmäks otázχsissea. Kámá aké-
 kozna ixtáukitskàua Ókoassi
 etsenáyeyuaie otskàitsoaupssä. Eta-
 nístseuaie: Netákítòmi. Ókoassaua
 etanístseuaie: Saksíst, tsématoχ-
 tàukitsk. Káisamoa Ákai-Pekž-
 neuua maäks etókepāχpùyiua.
 Á'psèea ixtápæχpùyoäks. Autsik-
 sistsipæχpakisästs etáyistapiksìm-
 miauästs. Ókoassaa pétauanokea
 otómāχtžnoyosspists. Otoχkémàn
 etoχkótseuästs mázχtsipæχpàksi
 maáyä. Ixtsitápæχpòyinä. Autsik-
 sistsipæχpakènä ketséstapeksìm-
 minästs. Ótapesìna motókasitòm-
 ästs. Maistópana otoχkémàn næχ-
 kítoχkotsèua áχpssests máχ-

his hair he made long. And to-
 wards morning he went out. And
 then he came to [some] buffalo-
 chips. Where there were most
 of them, he gathered them. He
 got lots of them. He put them
 in a row. And there was a white
 stone, he put it among them. And
 he frightened them four times,
 with his robe he frightened
 them. When he [had] frightened
 them four times, and those
 buffalo-chips all ran away, they
 all turned into buffalo. And that
 white stone turned into a white
 calf. And he drove them to the
 corral. Then they jumped down
 from that high cliff. And [when]
 they were all jumping down
 from it, he went home. He said
 to those people: Get up, all of
 you, to go butchering the car-
 cases. There is a white calf, do
 not take it. They all went to
 butcher the carcasses. Then they
 saw, there was a white calf lying
 among them. Then they began
 to butcher the carcasses. Then
 they all went home. And [when]
 it was morning and they look-
 ed, all the people there saw, there
 was a large lodge. Then they all
 knew: Belly-fat's lodge, that is it.
 And that girl's sisters went to her.
 They just came into her lodge.
 And they saw how fine it was.
 And that girl [who had] vomited
 from Belly-fat then saw that he
 was a good-looking man. She
 told him: I shall marry [you].
 Belly-fat said to her: Get out,
 I nearly vomit from you. And

tsipαχpakssea. Peksáuanokea ixtá-
noyositá χpásts. Áutsiksistsipαχ-
pakená etséstapiksìminäästs. Mát-
sitsìxipaa áχkotsìmeästs améstsek
ápssesstik. Maistópana stázmet-
apsstá yiseua saáχkótsissea óχ-
pssesti.

Kännimaie áisamoa étstáyeua.
Ókoassaa etákoatseua otápαχ-
suyetseksi. Otsítomämmikoχpia
stázμάχtapoàαχkaua. Káisimita-
pouayea étskχkayea. Kónskui
amékse matséks nétsitáχkonàutst-
seua. Otáipissea améea kónskui
etsipázkeuseua. Otoχkéman
etanístseua: Matsítua. Stázmots-
ìminäästs. Anáukoχksists améstseea
pázkixpistsea etsítapepoχtómäästs
únsstsi. Otsítanikaie: Tsimá ket-
sítosinäästsàua? Etanístseuaie: Án-
nak nómaa otáapistotázksinäästs.
Otsítanik únsstsi: Tsánetapistotsì-
matsiksists? Ketanístseuaie: Otá-
pαχsuyetseks stázmakouatseua
kixtsitápoααχkàua kónskuyea.
Kyotáiksipissea améea kóniskuyea
etoχkáznautstseua matséks. Etsipáz-

after a long while the ancient
Peigans brushed their robes by
hitting them. They brushed them
with arrows. When they had done
brushing with them, they threw
them away. Belly-fat trimmed
his arrows with eagle-feathers.
He gave them to his wife to
brush her robe with them. She
brushed it with them. [When]
she had done brushing with them,
she threw them away. All the
people grabbed for them. Crow-
arrow [too] gave his wife his
arrows to brush with. Common
feathers [it were] with which he
[had] trimmed his arrow. [When]
she had done brushing [with them]
she threw them away. There was
no one who took those arrows.
Then Crow-arrow got ashamed
that nobody took his arrows.

And then after some time it was
winter. Belly-fat put on his weasel-
skin leggings. Where the snow
was very deep, he just went walk-
ing through with them. And
[when] he had walked through,
he went back home. There was
snow all over those leggings of
his. When he came in, that snow
turned into cherries. He said
to his wife: Take them. Then
she took them. Half of those
cherries she took to her elder
sister. She was told by her:
Where did you pick them? She
said to her: He there, my hus-
band, made them. She was told
by her elder sister: How did
he make them? And she answered
her: He just put on his weasel-

keuaseua. Káisamoa amá Maistöpana etstáua: . Netákoχkənästs Ókoassaa otániixtsixpia. Ketápaya-koauatseua otápαχsoyetseks. Ketsákseua. Kiméma otsítomimme-káχpia stázmitapuauαχkaua. Káisamoa kónskui áitakautstseua. Etoχkáyeua. Stámepèma. Káméca kónskui otáiksistuyissea etsistsítseua. Áisekonästaua Maistöpana máχksipαkeuassea. Stámetsinästsitsèua.

skin leggings and went walking through the snow with them. And when he came back in, that snow was all over his leggings. It all turned into cherries. And after a long while that Crowarrow thought: I shall do the same thing that Belly-fat did. And so he put on his weasel-skin leggings. And he went out. And there where the snow was very deep, he went walking through. And after a long while snow was all over [his leggings]. He went home. Then he came in. And when that snow had got warm, it melted away. Crowarrow was waiting, wondering, [for it] that [the snow] would turn into cherries. It just melted all away.

[Cf. UHLENBECK obt 23 sqq., nsbt 144 sqq.]

Buffalo-cow woman.

Kännäksaukeea amékse manik-ápeea ixtápoααχkayaua. Ketsetótoyaua amé enásenea enénä skénä. Túkskəm amékse manik-ápeks otstαχtsimautsisea itsitáχkematseua améma skéneema. Stázmetapuyau. Kännimaie áisamoa kimá skéne etokóseua. Etanístseua amé ókosi: Kínnaa ákitapàuop. Stázmaßtòyaua. Kiméstsema moyésts áistáχkemiaua kimá skéneua etanístseua oχkúii: Stázpot kínnaa káχkitanistaua

There were some young men, they were going about. They came to a buffalo, a female [that] had got stuck [in the snow]. One of those young men pricked that buffalo-cow with his gun-rod in her vulva. Then they went away. And then, after some time, that buffalo-cow [lit. female animal] got a child. She said to her child: We shall go to your father. Then they went. And [when] they came close to those camps,

máχksipuxsapuxsea. Kimá unistáχs stámisαχkùmapeuaseua. Otokís aiksínnatseua. Kyotsítanik oksísts: Ómima ómαχkuyima moyísima, ánnimayi kitákitapu, ánnimayi etáupeua kámma. Káχkitanístaua máχksipuxsapuxsea. Kámá unistáχs stámitapu améma moyésema. Stámitsipemaie. Otáit-sipissayea amé únni otsítaupixpia stámitapuua. Ketanístseuaie: Ninná, náksíss'aa kitáuanik káχkita-puxsea ómim etáupeua. Kámá ninnaua áiksistotsiseua ketanístseua amé oxkúí: Okí, áχkítsita-páuopa ánnαχk keksístaa otsítaupíxpia. Stámitapùyaua. Otaitotáχsuaa amá ninnau otssámαχsea amé aké stámekitsòakenä. Etanístseuaie: Άχsaa ketámαχtaníkixpea? Kyotsítanikaie: Kenátáχkànästo. Annáχk ketsksínix-paa ómima akékoniskùyema ánnáχkayi skéneua etánaseua kétstαχtsimatsisea? Kitámαχtsitαχkèmataua. Kextsitákoseua améea kitámαχtαχkemataαχpea. Ketanístseuaie: Á, nítsksìnoaua. Kyotsítanikaie: Annáχk nestóaa ánnauk ánnáχk kitáχkemataùαχk. Annáχk nitákitòmi. Ketanístseuaie: Á, sokápeua káχkitòmi-sea. Sautámoxpukχkayèmeuaie.

that buffalo-cow told her son: Go and tell your father to come here. And that calf just turned into a boy. He had his hide for robe. And he was told by his mother: Yonder there is a large lodge, there you shall go, there your father is staying. Tell him to come her. And that calf then went to that lodge. Then he went in. When he came in, he just went to [the place] where his father was [sitting]. And he said to him: My father, my mother tells you to come yonder [where] she is [sitting]. And [when] that man had done smoking, he told that son of his: Come on, let us go where that mother of yours is staying. Then they went away. When they came to her [and] that man looked at her, that woman was a very fine-looking woman. He said to her: What [is the reason] why you told me [to come]? And he was told by her: . . . [?] Now do you remember, there was a buffalo-cow, yonder in that snow-drift, [which] was pricked [by you] with your gun-rod? By that means you made her your wife. And that one, whom you made your wife with it, got a child from it. And he told her: Yes, I remember her. And he was told by her: Now I am that one whom you made your wife. Now I shall marry [you]. And he said to her: Yes, it is all right that you marry [me]. Then he went home with her.

Kiméma otáutáχsea kyotsítanik amé otoχkémani: Tòkskaua ketákænisto. Ekamókimokenekea istséea pénáχtsákauayatkýokit. Kánnimaie áisamoa mánistáχkèmixpea etátsimaua. Otátsimanea otáutsisisea ketáyαχketsèua okóayea. Kimé otoχkéman etanístseuaie máχkapistutsisaayea. Mátsiskaksayeuayea. Kánnimaie nánuáksistotsiseua. Ketanístseua amé otoχkéman: Kemáuksásokapistotsisk? Etsáuáskaksayeuα áχkitseea. Kánná otáiksistænistχsaie ketótsim amék istsek. Kitáχkéman ixtsitáuayakeuayea. Kyάχkomáχkáχtaiksistauayakeuayea netánená: Énistakαχsi, kaáuaa makásatsis. Kámá onistάχs maáyie etókasatseua. Kyoksísts etsáχpaipeènaa. Ketámisokáχkèua otómitasinaa. Manístsápea tsiskáie otoχkéman enéena. Nátsiksikináminá óχsoyiseaie. Kámé oxkúinetúyi máτænistsenea, unistάχsiná amíxk otómáχtòkskassáks. Kánnimaie otástanepesáks ixsináyeuáks. Káisamoa etanístseua únni: Tákotsisszmaua nitoχkéman. Kyotsítanikaie: Tsimá ketáketoχkonoòuatsiks? Ketanístseuaie: Netákoχkonooua. Kánnimaie ketomátooa. Sotámáχtapauαχkaua. Káisamoa etsetótó enéuaa. Ketápaszmméua oxkúí Énistakáχse. Ketáχkónoyeuαie. Etanístseuaie: Tsíki, matánistsis kaiksístaα αχkétsapuχsapuyi. Kámá unistάχsa oksísts etotánístseua. Stámítotoyinea. Amá nínuαa otoχkémani ketanístseuaie: Annáχk kimmokit, áχkatoχpokχkáyopa.

And when they came there, he was told by his wife: One thing I shall tell you. If you get angry with me, do not try to hit me with fire. And then, a long time after he was married, he had invited [some people]. [After] they were all invited, [when] he was smoking, his lodge was filled with smoke. So he told his wife to redress it. [The smoke] could not clear up. And then he had finally done smoking. And he said to his wife: Why did not you put it right? The smoke cannot clear up. And when he had told her this, he took a fire-stick there. And he hit his wife with it. Immediately after he had hit her with it, she said [to her son]: Holds-leg-up, take your robe. And that calf took its robe. And his mother jumped out. And then suddenly all the dogs barked. As he looked what it was, [he saw that] his wife was a buffalo. She held up her tail. And her son also did the same thing, he was a calf, when they were running there. And that was [the last] he saw of them when they got out of sight. And after some time he told his father: I am going to look for my wife. And he was told by him: Where shall you find her? And he answered him: I shall find her. And then he started. Then he went about. And after a long while he came to some buffalo. And he was looking for his son Holds-leg-up. And he found him. He said to

Kyotsítanikaie: Á, ákatχpokχ-kayopa. Ekséikoa nitákatzpokχ-kayoepa. Aikókosea áksipaskayea unistáχsiks. Kitákznikoa kâχkóaa káχksinαχsea sakáχpeisaua. Nesóuea kokúia sayitánoaipαχtsèi-nakenikea ákatχpokχkayopa.

him: Boy, go and tell your mother, that she must come here. And that calf went and told his mother. Then she came to him. And that man said to his wife: Now pity me, let us go home together. And he was told by her: Yes, we shall go back home together. It is very difficult for us to go back home together. When it is night, the calves will have a dance. You will be told, that you must recognize your son [among them] while they are dancing. If you do not make a mistake in picking him out during four nights, we shall go back home together.

Káikokoa. Kyotsítanik oχkúii: Aumzápotzkixpienänikea nitáketumekaki. Kánneayi ketákitsinnâki. Stámikokoa. Ketomátapepaskàua. Kámé nínayi otsítanik: Annáχk ámaksea unistáχsiksea kâχkóaa éinänikea kitákatzpokχ-kayemaa kitoχkémanaa. Nisóâya kokúya ákitsipaskâyaua sayetúno-apαχtsèinakenikea kâχkúaa stamáyinänikea kitákatzkαχsoa. Kännáχk ákomatzápixpeeaua. Ketomátapixpeeaua. Káisamotzkixpeeaua. Ketanístaua amá nínaua: Auké, kâχkóaa tayá? Känni anístχsea Énistakâχseuaa etsétomikàkeua. Stámisksinâyena oχkúyi otáinoαχsea otsétomikâχsea. Stámineuâ. Ketanístaua: Ánnauk annáχk kâχkóaa. Kaipinákusea aikókosea ákatsipaskayea unistáχsiks. Kännáχk áiksistsipaskayaua. Stámánitoyaua. Kámá nínaua otoχkéman stámoχpokâupemeua.

And it was night. And he was told by his son: When we start dancing in a circle I shall lift up one of my legs. And then you will catch me. They began to dance. And he was told by that chief: Now if you catch your son [among] those calves, you shall go back home together [with] your wife. Four nights they will dance, if you do not make a mistake in picking out your son, if you catch him rightly, you shall have a wife again. And now they will start dancing. And they danced around for a long time. And [then] that man was told: Come on, which is your son? And when he was told this, Holds-leg-up lifted up one of his legs. [The man] immediately knew his son when he saw, that he lifted up a leg. Then he caught him. And he was told: That is

Apinákuyea otátsikokχsea stázmat-sipæskayea unistázχsiks. Oχkúyi otsítanik: Annáχkaye tákanauka-panáχs. Stázmomætapotækixpèeaua. Ketanístaua amá nínaua: Áuke, tayá ænnázχk koχkóaa? Otáyâχtsimisea Énistákâχseuaa etanáu-kapanáχseua. Kimá nínnaua stáz-misksinâyeya oχkúyi. Stázmineu-aie. Kámé nínayi otsítanik: Ánnauk ænnázχk kâχkóaa. Nátokaya áketatsipsipæskayaua kokúya. Mæt-siksistsikuyea stázmatayâχkimea. Stázmåtsikòkoa. Kimátsipsipæskàyeya unistázχsiks. Kännimayi omázsitānik oχkúyi: Annáχk nâχsoyisea tákspinnixp. Stázmatatapepæskâyaua. Ketanístaua amá nínaua: Áuke, tayá ænnázχk kâχkóaa? Otáyâχtsimisea Énistákâχseuaa etspínnima âχsoyisea. Kyánni sótæminaukaie kyotsítsinokaie. Kyotsítanik: Ánnauk ænnázχk kâχkóaa. Káitokskaua ketoχksístanea [?] pázskanea ketá-kitâχkimæχpea.

Apinákuyea amá nínaua etaníst-seua unistázχsiks: Annáχk átsipæskánoanikea ássammok Énis-

him, that son of yours. And tomorrow night they will have a dance again, the calves. And now they have done dancing. Then they separated. And that man then stayed together with his wife. Next day, when it was night again, then the calves had another dance. He was told by his son: This time I shall shut one of my eyes while dancing. Then they began to dance in a circle. And that man was told: Come on, which is that son of yours? When Holds-leg-up heard this, he shut one of his eyes. And that man immediately knew his son. Then he caught him. And he was told by that chief: That is him, that son of yours. Two more nights they will have a dance. Then they stopped [dancing]. Then during the following day he was waiting again. Then it was night again. And the calves had another dance. And then again he was told by his son: Now I shall hold up my tail. Then they began to dance again. And that man was told: Come on, which is that son of yours? When Holds-leg-up heard this, he held up his tail. And he was instantly recognized and caught by his father. And [the father] was told by [the chief]: That is him, who is your son. And there is still one more dance...[?] and you will have to wait yet.

In the morning that chief said to the calves: Now, when you have a dance again, watch Holds-

tākαχseuaa. Otánistsixpia stázimāχkanauanistsik. Stázimikòkoa. Mázsisipαskāyaua. Kānnimayi átanistaua ama nínaua otátotakixpiesäks: Áuke, tayá kāχkóaa? Kānistaikāχseuaa etanáukopistokya-keua. Kimékse anistázχsiks otáin-
 auαχsuaa amé Enistaikαχsi otanáukopistokyaksä ketāχkónauanaukopistokya-keua. Kāmá nínaua otsázmmαχsea amékse unästázχsiks ixkanáuanaukopistokya-keäks. Stázmisautsistapimmeua oχkúyi. Otáisiksksinisea oχkúyi amékse unistázχsiks otαχkánāχpokyanistsissäks kimátsitanauketomikāχsenä. Kyáksinneuaie kimékse unistázχsiks mátsitokānauanauketomikāχseia. Kānnimayi únni etsópαχtsèinakenea. Peitsóoχksipαχtsèinakenä kimóya enéua etsisimiskāχtoyeyuaie. Kixpitásoksitsipatakayayopa. Káisamoa nétsipioāχpatskoaua amá nínaua. Kāmóya enéuya etáznetò. Kānnimayi otáisamoχsea únni etánistsenea amékse mamáatsikimeca: Kémauksaupaszmmauaisks kinnouaa ekaménetχkea? Amázχtχkonimak ostómia emaksénakāχtsea pótok. Kimékse mamáatsikimiks stázmapsszmmeaua. Káisamoa ketsitótouyaua améma etsénitχpea amé únnoauaie. Stázimāχtāχkonimayauaie otokáneia. Kexpitχkayeauaie. Stázimāχpotòyauaie. Ketánistseeauaie únnyai: Kámāyayā otokána, netoχkónixpinana. Kāmá nínaua améea otokáneia etsékema amé aksíni. Kyoχkúyi otókimaatsisèayi etótsimaie ketsistokemaie. Nesóaya istókem-

leg-up. Immediately do the same thing that he does. Then it was night. They had a dance again. Then again that man was told when they were dancing around again: Come on, which is your son? And Holds-leg-up held one of his ears down. And when those calves saw, that Holds-leg-up held one of his ears down, they all [too] held one of their ears down. And when that man looked at those calves, they were all holding one of their ears down. Then he could not find out his son [among the other calves]. When his son knew, that those calves all did the same thing after him, then he held one of his legs up. But [when] he [the father] was about to catch him, those calves too all held one of their legs up. And then his father caught the wrong one. As soon as he caught the wrong one, all those buffalo shouted at him. And they all ran over him. And after some time that man was all trampled to pieces. And those buffalo all went home. And then, when it was a long time afterwards, his father said to some mag-pies: Why do not you go to look for your master, in case he might have been killed? Try to find something of his body, even if it is a small piece, bring it here. And those mag-pies then looked for him. And after a long time they came to [the spot] where their master had been killed. Then they found some of his

ayea. Kyoχkúyi etámisauksipau-
penea. Kyotsítanikaie: Enéuaa
netsénik. Kinnáχk nitákætsitapu.

Stámatomatoa. Käisamoa etsi-
tóto enéi. Kyautáχkémani etáps-
szmeua. Stámáχkonâyeuai. Ke-
tanístseuaie: Annáχk ákoχpokχ-
kayopa. Kimé nínayi otsítanik:
Ákipætsipæskayea unistáχsiks
káχkitáχpokχkayemaua ketáχ-
kémanaa. Ketanístseuaie: Nimá-
takætáχkixpaa ænníxk pázskanea,
tákstæmáχpokχkayemaua netáχ-
kémanaa. Sautámáχpokχkaye-
meuaie. Kámá nínaua máatse-
puyeuua. Käisamoa stámiskotò-
yaua. Käisamoa amá nínaua otsí-
tanik: Annáχk kímokit, istséa
pinátáχtauayakyokit. Matáχtau-
yakyokènikea kánnáχkaye kimá-
takætsinoänokixpaa. Käisamoa
amá nínaua mætsítsistsimmeua
otoχkémani. Kiméa istséa etó-
tsima kixtsitauayakeua otoχké-
mani. Stámotoyená maáyi ket-
síksenä. Käisamoa etanístseua
oχkúyi: Énistákáχsei, kaiksístaa
pókesæksist káχkitsæmmaua tsi-
máχtaua etapóæχtautsiks. Kámá
szχkúmapeua etanístseua únni:
Ámo sauáχtse etáyokaua. Kái-
samoa amá nínaua etanístseua
oχkúyi: Keksístaa ksekénis áχ-

hair. And they went back home
with it. Then they came [home]
with it. And they told his father:
Here is [some of] his hair, we
found it. And the man covered
up that hair in the bed. And he
took his son's drum and beat it.
Four times he beat it. And then
his son suddenly got up. And
[his father] was told by him:
Buffalo killed me. And now I
shall go back [to them] again.

Then he went out again. And
after a long while he came to
[some] buffalo. He looked for his
wife. Then he found her. And
he said to her: Now we shall go
home together. And he was told
by that chief: The calves will
have another dance, that you may
go home with your wife. And he
[the man] told him [the chief]:
I am not going to wait for that
dance, I shall just go home with
my wife. So he just went home
with her. And that chief did not
say anything more. And after
some time they came back home.
After a long while that man was
told by her [his wife]: Pity me
this time, do not hit me with
fire. This time you shall not see
me anymore if you hit me again
with it. After some time that man
again got angry with his wife. And
he took some fire [-stick] and hit
his wife with it. She just took
her robe and went out. And after
a while he told his son: Holds-
leg-up, go out after your mother,
that you may look whither she
went. And that boy told his

kitsipema. Kámá $\sigma\alpha\chi\kappa\acute{\upsilon}m\alpha\pi\epsilon\upsilon\alpha$ oksísts etáksikineua. Mátáskaksi-
puàumatsiksinea. Kimá nínaua et-
setápsákseuaie ketsipásokineuaie.
Ketámsoksínâyēuaie $\acute{\alpha}k\alpha\upsilon\kappa\iota\kappa\grave{\iota}$ -
nakìmmìnä. Matatsínoaipuauatsi-
ksinea. $\text{K}\gamma\sigma\chi\kappa\acute{\upsilon}y\iota$ stámet $\alpha\chi\pi\kappa\upsilon\kappa$ -
sipátapeemeua Énistáká $\chi\sigma\epsilon\iota$.

father: Here outside she is sleep-
ing. And after some time that
man told his son: Wake your
mother, that she may come in.
And that boy tried to wake his
mother. She could not get awake.
And that man went out to her
and uncovered her. And he sud-
denly saw that she was already
nothing but bones. She never got
up again. And then his son Holds-
leg-up only was living with him.

[Cf. UHLENBECK obt 18 sqq.,
nsbt 134 sqq.]

Wolverine woman.

Amá nínau sámeua. Etsetótoa
améksèma áuakaseea. Stázménit-
seua túkskæmi. Áumatapiitseuaie.
Etámsoksínoyēua amék akénea
otsitapoáú $\alpha\chi\kappa\alpha\eta\epsilon\alpha$; ekítsoakènä.
Áuakaseuaie osókasimeuaie. Stázm-
itotòyinaie. Otáítotá $\chi\sigma\alpha\epsilon$ etamát-
seuaie nétsetseemìmmìnä. Eta-
nístseuaie: Ótokea kitákstauix-
paa? Otsítanikaie: Á, táksuyi
ótokea. Ketsésoyēuaie. Otáuyisä
etséstaputá $\kappa\sigma\chi\kappa\upsilon\kappa\epsilon\eta\epsilon\eta\epsilon\eta$. Stázm-
isksínâyēuaie otsáyitapakesä. Et-
sáutuyi unámeuaie ketanístseuaie:
Á, émanēua netápakeua. Kéts-
kuná $\kappa\alpha\tau\epsilon\upsilon\alpha\epsilon$ ie. Ketséstapukska-
sènä tsisskáie íssistseneua. Otáino-
 $\alpha\chi\sigma\alpha\epsilon$ ketámyáupeua ketá $\chi\kappa\acute{\alpha}$
yēua. Stázmotoa. Otáipissea eta-
nístseua oto $\chi\kappa\epsilon\mu\alpha\eta\iota$ mánistsapix-
pia. Ketamátoma ístséca. Ketséni.

There was a man [who] went
out hunting. He came to some
deer. Then he killed one. He
began to cut it to pieces. Then
he suddenly saw, there was a
woman who was coming towards
him; she was a very fine-looking
woman. Her dress was [of] deer-
skin. Then she came towards him.
When she had come to him, he
smelled her [that] her smell was
sweet. He told her: Shall you
eat kidney? She said to him:
Yes, I shall eat kidney. So he
gave her some. While she was
eating she turned her face away
from him. Then he knew her,
that she was not a real woman.
So he took out his gun and he
said to her: Yes, she is right,
she is a real woman. And he
shot at her. Then she, who was
a wolverine ran away. When he

saw her, he got on his horse and went back home. Then he came [home]. When he came in, he told his wife what he had seen [lit. how he saw]. And he smelled the fire. He died.

[Cf. UHLENBECK obt 60 sq.]

The boy who was left in an eagle-nest.

Amékse sɛχkúmapi nátsita-
peeaua ápasameaua. Etsetótoyaua
amé spáyistáksskoa. Otótamissäp-
saua etsenímniaua amé oyésa.
Ksikixkínenea amésk étoyèyisk.
Ókosiksä etsápaupeea. Túskəm-
maa amékse sɛχkúmapeksi eta-
néea: Tsáχtaua ákáχkanistáχko-
totoauαχtaa. Túskəmmaa miné-
pokàua. Etanéua amá minépo-
kàua: Mátákáχkototoauáksaua.
Kimé otákayi otsítanik: Nitáisks-
inixpa ixtákáχkototoàχpeaua.
Etanístseuaie: Tsaá ákanistáχko-
totoauáksaua. Kyotsítanikaie:
Kitáksinnaupeno kázχkitotoayea
améksèma enákimeksèma. Auto-
anikyaua kitákətsitskəmiskapət.
Mátsikopùmatsiks. Ketanístseuaie:
Á, kyánni ákanistsopa. Kyotsí-
tatsistokinipikai. Kyotsítsinápoto-
kai kiméksèma enákimeksèma
áitsapipùyeua oyésoayea. Kyáko-
tuyeuua túskəmmä. Ketámisau-
kuxtùyeua otákayi otanéssea:
Napé, táksestapu, pokápemis
ənéksèma enákimeksèma. Kiméea
apísea etsetótsinnapiksimmínä.
Kétsáχkàuaseneua. Káitapauatsi-
máixkameuaie máχkatskəme-

There were boys, they were
two, [who] went out hunting.
They came to some high cliff.
When they looked down from it,
they saw there was a nest. It
was a white-headed eagle that
had its nest [there]. Its young
ones were in it. One of those
boys said: How shall we be
able to get them? One of them
was a rich boy. That rich boy
said: We shall not be able to
get them. But that friend of his
said to him: It occurs to me
how we shall get them. [The
other] told him: How shall we
get them? And he was told by
him: I shall let you down with
a rope, that you may take those
young ones. When you take them,
I shall pull you up again. [The
other] was not afraid. And he
said to him: Yes, that is [what]
we shall do. So he was tied
under his shoulders [to a rope].
And he was let down by him
to [the place where] those young
ones were standing in their nest.
And he was about to take one
of them. Then he suddenly heard

pèissä. Stázimiskisistapòyinä. Käisamo
 etsenáyeua amé ksíkixkìnnei
 améma spóχtsima. Käsəmèuai.
 Ketsitápinyauzènä. Stámitotò-
 penä. Ketauátsimáixkameuaie
 mázχksikimèsä mázχkstainèsä.
 Mátsikixtokatsiksä. Käisamo otá-
 kàyi otáutχkaisea etanístsenä
 únni: Annázχk káχkóaa netát-
 sautsemaua, kátamautòatsiksi?
 Kyotsítanikaie: Mátamautòatsiks.

Kännimayi amá sαχkúmapeua
 amékse ksikixkínäipokaks máta-
 taipistsimokäks. Käisamo amá
 ksíkixkineua améksisk onistázχsiks
 otsínnimàmiks ástamitotsipotu-
 yeua amé sαχkúmapei amé otsí-
 taupixpä. Kámá sαχkúmapeua
 etáätsèuäks. Kimékse enázkimèkse
 áistzmáχpüksoyèmeua. Kyáuku-
 yisaua kyostúyi amé onistázχsema
 éksisakuyea etáyitsitsima. Etáx-
 ksímasts natósi. Kámé tsíkixkìnei
 áχkéa otsítautsipáχtòka mázχksi-
 matáχpea. Käisamo amá sαχ-
 kúmapeua amékse enázkimeks
 skátomaikòanèmeua. Kiméstse ot-
 sétsitsimanists áisamìttsesea etái-
 tseästs natósi. Käisamo amékse
 enázkimeks skatzmómαχkimiaua.

his friend say: Partner, I am
 going away, stay with those little
 ones. And he dropped the rope
 down to him. Then [the other]
 cried aloud. And he was praying
 and begging him to let him come
 up again. [But the other] then
 walked away from him. And
 after some time [the boy who
 was left in the nest] saw that
 white-headed eagle up there in
 the air. And he was watching
 her. Then she came flying down to
 him. Then she sat down near him.
 And he prayed to her, to pity
 him, not to kill him. She did not
 do him any harm. And when
 his friend, after some time, came
 home, he said to his [friend's]
 father: Is that son of yours
 already back, we lost each other?
 And he was told by him: He
 is not yet back.

And then that boy [who was
 left in the nest] was not afraid
 of the white-headed eagle's young
 ones. And after some time that
 white-headed eagle would drop
 some calves, her prey, down to
 [the place] where the boy was
 sitting. And the boy would skin
 them. And he would eat together
 with those young ones. And
 when they had got enough, and
 he himself too, he would cut
 that calf's flesh to slices. He
 would dry them in the sun. And
 that white-headed eagle would
 bring him water to drink. After
 a while that boy would play
 with those young ones. And
 when that sliced flesh had been

Omá sαχkúmapeua máтатаkixkì-
nátakiuatsiks. Kimékse enázkimeks
sótαmαnistšákäks ánnea ómáχ-
papèixpeäks. Käisamoa skátamα-
nistopinnauminneäks. Kännimayi
skátαmassäksiputayäks. Känni-
mayi áisamoa skátamapotàyäks.
Améma säänisuxtsima etáutaua-
neäks. Käitsemαtseuäks istsány-
pauauαχkasäks. Käisamóssea má-
sitäskitapαmyauaneäks. Känni-
mayi mátsitsepapauaneäks. Stáz-
mèstapi-
pyàuaneäks. Ketsikixkìnitakeua
otáisamissäks. Käyiksisαmoa ét-
kotòyäks. Kimé auksístouàuyä
otsítanik amá sαχkúmapeua:
Kitákαχkayì. Annóma ketáyiksis-
αmitopi. Kiskäks ketséksìkimayea.
Nestóa ketséksìkimo nokósiks ket-
sekímαχsea. Kinnáχk ákaumαχ-
kimeàua, nitáksistapuxpinàna.
Kinnáχk ksistóa kitákαχkαχ-
kaye, kéksòkoäks káχkitsinaukea.
Ketanístseuaie: Sekétametαki
nitákαχkayisea, tsékαχtαχsetαki
ketsikímmoksea.

Kyotsítanikaie: Annáχk ko-
kósi kitákαχkαtsitsauk annóma,
apinákusea kitákitsìnnepyu káχ-
kitαχkaie. Kokúyi matsínoayokàu-
atsiks otsétametαksea otákαχkaisea.

lying there for some time, it
would be cooked by the sun.
After a while those young ones
were getting big. The boy did
not get lonesome any more. And
by those young ones he was
treated like [one of] their own
brothers. After some time their
wings were growing long. And
then they would try to fly. And
then after a while they would
fly. They flew as far as down
below there [to the ground]. And
he would long for them when
they were walking about down
below. After a long time they
would fly up back to him again.
And then they would fly away
again. Then they flew far away.
And he got very lonesome after
they had left him for a long time.
And after a very long time they
came back to him. And the boy
was told by their mother: You
shall go home. You have been
staying here a long time. You
pitied your younger brothers very
much. I myself pity you, because
you treated my children well.
And now they have grown big,
we are going away. And now
you yourself shall go home, that
your parents may see you. And
he [the boy] told her: I am very
glad because I shall go home,
I feel very happy because you
pity me.

And he was told by [the
eagle]: 'To-night you shall sleep
here once more, to-morrow I
shall take you down, that you
may go home. During the night

Stázmapinakoa. Kyotsítanika amé petáyí: Áuki, nápstsàkit, kiták-sinnepyu. Ketsápstsakeua. Kyotsítinnokàyi kixpitsinnäpotànä. Ketázmisaukχkχkuyeuá ksázχ-kùmmi. Kyotsítanikaie: Áuke, ánisæpít. Kétssæpyu. Etázmisauk-sìnima ksázχkum otsítaipuyisea. Kyotsitanikayi: Annáχk nókòsiks nitákskixpinàna nokúnnani, nitá-kitapυχpinana mestázkists. Kimá-takætsinoanokixpinanaa. Kän-náχk ksistóaa kitákχkayi. Káuni otáiksistanëisä ketséstapepotayäks okòsiks. Óskitsipåχpea sotázmis-sinimäks. Otáisoatsinauæχsäks ketomátapæχkayeuá. Kyákauayea ksetsekúists ketótχkayeuá. Únni otsináyissea otsítanika: Nåχkóaa áχkstæmåχtotoa otsistásinni. Eta-nístseua únni otázkàyi otáunisto-tuyixpia kimé pétáyí manístοχ-pokàupemæχpea kimanistsínnæpe-ixpä. Kimátsitsinikùyeuaie otskái-kimèssea amé pétayí. Kyotsítanik únni: Anníχk kitákauaa ketsíts-amixpuayea otskótåχsea etanéua: Annáχk nitákauaa nitátsautse-maua. Annáχk nítseyepitskåχtok. Kyákåχtsipunixtaua kitánistotù-yixpia. Stámenitáneá otázkàyi.

he did not sleep because he was so glad that he was to go home. Then it was morning. And he was told by the eagle: Come on, shut your eyes, I shall take you down. So he shut his eyes. And [the eagle] took him and flew down with him. All at once he felt the ground. And he was told: Come on, look out. So he looked. At once he saw, that he was standing on the ground. And [the eagle] said to him: Now my children [and me] are going to leave our home, we shall go to the mountains. You will never see us again. And now you yourself shall go home. And when [the eagle] had told him this [she and] her children flew away. They broke his heart. When he did not see them [any more] he set out home. And [after] many days he came home. When his father saw him, he told him: My son seems to come from the land of spirits. [His son] told his father how his friend had treated him and how he had been living with that eagle and how [the eagle] took him down. And he also related to him, that the eagle had treated him well. And he was told by his father: At the time when [you and] your friend went out hunting together [and] when he came back, he said [to me]: My friend [and me] lost each other. This he lied to me. And he shall pay for the way in which he treated you. Then his friend was killed.

Cannibal woman.

Amáma Ásinàua ekúnnaie. Omá nínaua oxkúyi istoχkonáyaxsènea. Kimá matsínaua otáni istoχkonáyaxsènea akéks. Amá akékoana stámitakomímmeua amé saxkúmapei. Kyáukoa omá akékoana únni otáχkauapixtàniks etséstapùvaua nàχkétseima. Stámitokonayea. Kimá saxkúmapeua matánauaipuyeatsiks otoáuaχpetsèa kznáiksistsikùists kokúistsi. Kámimamaie únni otsítanik: A'χsaa kitómāχtsoaipuixpia? Ketanístseuaie: Annáχk akékoanaχk netómāχtanistotok ixtoákomim-motseopia, netsémataχtàyāχtāχkākāχsi, netáiksimistatāχsea. Etanístseua únni: Netáketapu, tákitsinautsèmaua. Kyotsítanikayi: Á, kitákitapu kitákipapistotomo auáamea. Túskayea ekyótsiminá. Kyotsítanika únni: Ekamípáiniskukuinika ámoya ekyótsixpea kaksipúχsapuχtot stanét: Áyo, nínna! Kyákoatāχpeua. Nitáksksinixp káχkanistspùmoxpea. Ketomátoa amá saxkúmapèua. Stámoχtapoàuaχkàua. Kámé netámoa etsítámisoa. Ketsínima améstsema moyéstsema. Túskayea áisetseua. Etstáua: Omima tákitsipi áisetseima. Ketsetápomaie. Otáisauàyāχtsimisea matápea ákoχksèpueya túskayea améstsema moyéstsema etsípstsàtsema. Etsináyeua améksèma enéea. Stsíkima omátsipstsatsissea netúyi matánistseua. A'χkapàueya ot-dípstsatsixpists netúyi ixkanánis-

There were some Crees [who] were camping. There was a chief [and] his son was the best-looking [man]. And there was another chief [and] his daughter was the best-looking one [of the] women. With that girl that boy then fell in love. And in the autumn that girl's father's people went away to some other place. Then they camped. And that boy would never talk because he was love-sick day and night. And then he was told by his father: What [is the reason] that you never talk? And [his son] told him: That girl applied some love-medicine to me, I am almost ill with it, because I always think of her. He said to his father: I shall go, I shall see her. And he was told by [his father]: Yes, you shall go [but] I shall make you [a pair of] snow-shoes. One of them he painted red. And [the boy] was told by his father: If you are in a tight place, put the end of this one [that] I painted red in this direction [and] say: Help me, my father! I shall know it so that I may help you. Then that boy went off. Then he was going about. And there was a hill, [which] he ascended. And he saw, there were lodges. Out of one of them smoke was coming. Into that one there that is smoking I shall go in. So he went down to it. When he did not

taiseea[?]. Stámisksìnima otoχ-
kənáinisea ánnòma matápèema.
Káméma áisetseima moyésima
stámitapòa. Ketsíkinaptsatsima-
yea. Etsiná'yeua amé akénea
etáupènea. Ékstànatsinànminaié.
Stámonáyeuaie, ánnuyaukinea amé
otápzsamaie. Ánnaye aáitokz-
motàinea. Stámikinayistapua. Kái-
piòoa ketséstapuksasèua.

Káipiokskaseua kimá akékozna
etsákseua. Manístapssea etsínima
amé sαχkúmapei á'χsokuists.
Etáχpókesαpùkskasàiaie. Káisamoa
etástáχkuyeuaié. Etanístseuaie:
Káχksitapaikαmotαχpia. Kimá
sαχkúmapeua otáuamia améea
túkskayea ekyótsixpia etsátapik-
sìmma. Ketsitáποχtomaie otómáχ-
tapixtsixpia okóayea. Ketanéua:
Áyu, nínna! Káméea auáamea
stámáχtáχpeua kyúnni okóayea.
Stámitotsipstáχpeua. Sakyauáná-
yosenea únni etsenímminá otáuaa-
mea otsitótsipstáχpisea. Ketanéua
únni: Náχkóaa αχkséksipuínisko-
aua. Stámiskòyiná amék auáamik
otúmáχtotáχpeixpea. Stámáχ-
tsksapòyimá. Mátomaipiòatsiksini
otsítsinàukaie. Ketanístseuaie:
Ómαk akéuαk ánnakauk ánnαχk
netákomimotsemaa. Áitapyòyeua,
tápzskok. Ketanéua únni: Tákse-
netaua. Ketsetótaipeèná. Ketséks-

hear a person talking, he glanced
into one of them. He saw, there
were dead bodies. When he looked
into the next one too, it was the
same thing again. About six lodges
into which he looked were just
the same. Then he knew, that all
the people there were dead. Then
he went to that lodge that was
smoking. He slowly looked in.
He saw, there was a woman sit-
ting. She looked very horrible.
Then he recognized her, it was
that one whom he was looking
for. That was the only [being]
that was alive. Then he slowly
walked away. But when he had
got far he ran away.

And [when] he had run far,
that girl came out [of her lodge].
When she looked, she saw the
tracks of that boy. So she ran
after him. And after a long while
she came near him. She told
him: [I do not see] how you
can save your life. And the boy
threw off that one of his snow-
shoes that was painted red. And
then he put it in the direction
[of the place] where his lodge
was. And he said: Help me, my
father! And that snow-shoe then
went to his father's lodge. Then
it slipped in. His father, while
busy making arrows, saw his
snow-shoe slip in. Then his father
said: My son must be in great
danger. Then the snow-shoe went
back to [the place] whence it
came. Then he followed it back.
He had not yet got far [when]
he was seen by him [the boy].

kameuaie. Kännimaie etásimeuaie amá ninnaua. Amé otoχkémani ótsspomok kyáχkúyi. Mátiskàk-senitsèuàksauaie. Kännimaie etsétsinimmaie oχkáztsistsä kyotséstsä kyotokáneae. Oχkáztsistsä máztsitapáχpeeästs kyotsésts máztsitapáχpeea kyotokáneae. Otáuanikoayauaie: Kitákaitkamáχpuaua, kimátoχkotsenikixpuaua. Kännimaie etotótayaua. Ketsétsiniseyauaie. Oχkáztsists kyotsésts kyokínea kyotokáneae mátaupitsáχpia áistamáztsksòyáχpætsèmiauästs. Kännimaie etsétsinitseästs. Ketsénaie.

And [the boy] said to him: That woman there that is the one whom I loved. She is a cannibal, she is chasing me. And his father said: I shall kill her. Then they met her. They fought her. And then that man stabbed her. He was assisted by his wife and by his son. They could not kill her. Then he cut off her legs and also her hands and also her head. Her legs were bouncing up again from the ground and her hands too and also her head was bouncing up again from the ground. She was saying to them: I shall fight you, you will not be able to kill me. And then they built a fire. And they burned her. When her legs and her hands and her breast and her head jumped out of the fire again, they knocked them back into the fire. Then they were all burned. And so she died.

The man who was left on an island.

Amékse akámotsèea étsoκòyeyaua ómáχksikimi. Túskzmmaa etanéua: Aχkunapistotakyopa áχkyáχsàtsea. Ómima minéima áχkitsitapáχkyáχsopa. Ketápis-tatakèua áχkyáχsàtsea. Ketsitápáχkyáχsèua. Stámitautòyaua. Etomátapominskàyaua. Kámá kæt-áukemíua áukakyosatsèua ame ixkéme. Ástsòyinà améma atsoáskuyima. Ketsitápukskasèua améma áχkyáχsatsisima. Stámitsapò-

There were camping two friends near a large lake. One of them said: Let us make a boat. Let us row to that island over there. So they made a boat. And they began to row. Then they arrived. They began to pick up feathers. And the unmarried man was watching the married man. He [the married man] went into the brushes there. Then [the other] ran away to the boat. Then

piuaie. Otá'ksinok otá'kaie. Etanístseuaie: Napé, *ənná'χk znni* átanistses ketákotamatsitototosámō. Ketasáinānā otá'kàya. Kyostóyi stámopitsisiuoa Ketanístseua amékse otoχkémaiksaie: *Anná'χk netá'kàuaa améma minéima* ənnéskaie kyayóyinea otsénik. Etanístseuáks: *Ákopakèopa. Stámopakeeua.* Stámoxkematseuaie otá'kayi amékse otá'χkémaksayi. Otá'kayi otáinā'isea otopakésea ketasáinenea. Ketomátapenitsēnā saáks. Ketomátapuisēnā. Kyáukanaixsuyea saáks. Kiméstsea ménístsea áixkitseea. Ketomátapuatsimáχkaua. Káiksistoatsimáχkaua kiméstsea sáá'k-ùyests etomátapipstsipáχtoma. Kextsítsekáχkàuaists. Kimékse saáks etomátapipstsipua. Stámitst-sèuáks. Otsinéuanists stómatsipst-sipáχtoma. Kétsstoyi. Káikakáχ-tainàksuyeuā otsinéuanists. Kimékse otsinā'ksests saáks mátáχ-tainàksuyeuā. Stámépua. Kyátsitotótseua amíxk otsítsoáχpiàua otsitápssəpssea amée otsékatok-ekáχpia etámisauksinima amé moyís otsítstsisea. Stámisksináyua otá'kayi otámisea. Káisamoa etámisauksinayeuā otá'kàie otsitápssùy-eaχkyáχssea. Kiméma atsóaskuyea etsetsíksasàua. Stámitotóyinaie. Otsítapssámokaie. Stamistáinaie: *Ákainiua. Káitapistsòyinaie.* Etsíkinapoàuyinā. Kyostá'yi kayístoitòàniua: Napé, kiná'χsakyaitapèixpaa? Kyotákayi etsétsapá'yinaie áχkyáχsatsisim. Káyistapaxkyáχsènaie. Etsinā'yeuaiē. Ketsχkáuasáimiua. Otsítanikaie:

he went aboard. He was seen by his partner. He told him: Partner, when it is this time of the year again, I shall come back to fetch you. His partner cried. And he himself then came ashore. And he said to his [friend's] wives: That friend of mine has been killed by a bear [that] was there on that island. He told them: We shall move camp. Then they moved camp. Then he had those wives of his partner as his wives. When his friend saw, that they moved camp, he cried. And then he began to kill geese. And he began to pick berries. And all the geese [he had killed] he dried. And all those berries too he dried. And then he began to dig a hole. And when he had finished digging a hole he began to bring in those goose-feathers. And he made a bed out of them. And then he began to bring in those geese. Then he stored them. Then he also brought in his berries. And winter came. And he was eating his berries little by little. And that stored meat of his, the geese, he also ate little by little. Then summer came. When that time of the year on which they had come to the island came again [and] when he looked at the place where he had camped before, then he suddenly saw, there was a lodge. He just knew, that it was his friend [who was camping there]. And after some time he suddenly saw his friend row across. So he hid himself in the

Napé, $\alpha\eta\acute{\alpha}\chi\kappa$ $\acute{\alpha}\eta\eta\iota$ anistsésea
 kitákotamitotosàmo. $\mathcal{A}'\eta\eta\iota\mu\alpha\iota\epsilon$
 nokóaua nitsítstuyemi. Stámika-
 kàussit $k\acute{\alpha}\chi\tau\sigma\tau\omicron\upsilon\epsilon\mu\iota\chi\pi\iota\alpha$. Saáksi
 ákakainitsis. Kánnikseàyá stoyísi
 kitákauataiea. Stámopitsisodýinã.
 Otã $\chi\kappa$ émãks otsiná'issea eksíksi-
 matsetakea. Ketsitsínikuyeuãks
 otákãyi otánistotã`ixpia. Stámo-
 pakeeua. Stámistòyi. Otáipuxsèa
 mátsitsitapsskòa améma otsékaito-
 kèk $\alpha\chi\pi\iota\alpha$. Stámòkeka. Stamisóyi-
 y $\alpha\chi\kappa$ kyã` χ seua. Stámitoto améma
 minéima. Stámistàua: Netákauaa
 $\acute{\alpha}\chi\kappa$ sakyaitapèeua. Kitápss α me-
 uaie. Keto $\chi\kappa$ ónayeuaiè akainénaie.

brushes there. Then he [his friend]
 arrived. He looked for him. Then
 he thought: He is already dead.
 And he was going into the brushes.
 Then [the other] got up slowly.
 And he [the new-comer] was
 saying to himself: Partner, are
 you still alive? And his partner
 went into the boat. And he was
 rowing away. Then [the other]
 saw him. And he cried loudly.
 He was told by [his friend]:
 Partner, when it is this time of
 the year again, then I shall come
 to fetch you. There is my dwelling,
 I passed the winter [there]. Just
 pick many berries, to pass the
 winter with. Kill geese already
 now. Those are the things you
 will eat during the winter. Then
 he came ashore. When his wives
 saw him, they were very glad.
 And he told them the story, how
 his friend had treated him. Then
 he moved camp. Then it was
 winter. When summer came, he
 went back again to the place
 where he had been camping be-
 fore. Then he camped. Then he
 rowed across. He then came to
 the place where the island was.
 Then he thought: My friend is
 probably still living. And he
 looked for him. And then he
 found him dead.

The man who was pitied by rattle-snakes.

Amékse nátsitapeeea nínayi sáméaua. Káisixtatsikyáksistsikoa etsetótoyaua améma neétaxtaua. Esóoxtsima améma neétaxtayeá énniksimayi ponokáyea etápuyeeá. Túkskæm etsetápoxtauaiskapeu-äks. Stæménetseeua akáyínea améksèma ponokáksema. Kännimayi túkskæmma stámannautat-seuäks. Ketókskæmma améksisk ponokáksk áistapukskaseksk ixpó-keuo. Kámá ánnautàua áukanay-atseuäks amékse ponokáksim etá-misaukáxtuyeyea amóyisk énnea sáχkauànäa. Otápsæpsea mátsa-pèuatsiks. Kännimayi áisamoa mátsitáχtsimayeá. Manástsæpsea etámisauksináyeyea amé ómæχ-ksistseksenänea améma otsístit-säätayema otsitáχkitskápsayi. Kännimayi etáχtsimiaua móksisk énnea auanäa. Manístæpsea amóksema máksineksema stám-æχtsekyayaua pikseksenäks. Kets-kètsaua. Mátsikækáχkotauatsi-páyeyuatsiks. Kännimayi áisamoa etsáuatskètsaua. Kámá stsíka manístskotáχsea etsináyeyea pek-sèksenäks manístákayapea. Ket-séstapukskaseua. Kámá níma stám-itsketsimaua. Kännimayi etauát-símuyixkameua amé ómæχkime máχksikimèsseá. Kännimayi eto-mátapiksikáyeyea. Piksèksenäks stámæχtáχkitòá. Kyézχkaisoayea oksíkasests. Kámóya opíkseksena-sinaya etsikáiskapeua. Kimék amá nínaua otómæχtakáχpik énne máχsákuya. Stómamatapo. Kái-

There were two men [who] went out hunting. When it was in the afternoon, they came to some river. Near the bank [of] that river there were some elks standing. One [of the men] went crawling up to them. Then he killed many of those elks. And then one [man] butchered them. And the other [lit. one] went after those [of the] elks that were running away. And when that one who was butchering them had skinned all those elks, he suddenly heard something that was like a big rattle. When he looked around, he did not see anything. And then, after some time, he heard it again. When he looked again, he suddenly saw, there was a big snake crawling on the [elk] he had skinned first. And then he again heard things like rattles. When he looked again, those carcasses were all covered with snakes. So he was very much afraid. He could not move himself. And then, after some time, he was not afraid any more. And when that other one came back, he saw a great many of snakes. Then he ran away. And that [other] man then was left there alone. And then he was praying to the biggest one [of the snakes] to have pity on him. And then he made a step forward. Then he walked on snakes. About four steps he made. And

samoá etsákápoá. Omáztskszpséa etázmisauksauáχkznanáyeua amóya opíksexenasináya. Kiméksema máksinekséma kákitáxtse áχkésts. Stázmaχkayéua. Káméma otáutaχkaisea kokúyea otokáneá ixtsitáuatsapséua. Píkséksenáks áistamanáyeua. Káísamoá etsétseua. Ekáztoseua. Ámoya óχtχkoχsini áχkotaitsema. Kánnimayi etsítskanetámeua peksékse-náks. Kánneayi matápeuaa áχkanástánoyeyuáie. Moáks sokinásea mátainéua. Kisskáks áχkyóauásts ixtsokinázsea áistamaχseea améstse isskátsi. Kayáχtáχkáχsáks sokinásea aistázmetseua. Kyámoya otsékimmáks mátaikzmotauaa. Ok-símistamea ixtáinitsèuáks.

all those snakes crawled apart. And where that man was going it was like a track. Then he went along. And after some time he got out [of the crowd of snakes]. When he looked back, he suddenly did not see those snakes anymore. And those carcasses were bones only. Then he went home. And when he came home, that night he got crazy [in] his head. He was seeing snakes. And after a long while he was well again. [Then] he was a great medicine-man. [When] there was sickness, he cured it. And then he had snakes as a pet. And so all the people were afraid of him. Those who were shot never died when he doctored them. And [of] those who had their bones broken he would cure those that were broken, when he doctored them. And those who were ill would soon be well when he doctored them. But those at whom he got angry he did not save. He would kill them with his thoughts.

APPENDIX I:
STORIES RECORDED IN ENGLISH ONLY.

The Old Man and the children on the ice.

As the Old Man went along, he came to some children who were playing on the ice. They all jumped up and down on the ice, singing something about the ice. At every jump they made, pieces of fat came up from the ice, and they would pick them up and eat them. And the Old Man came to them and said: Let me do the same. The children told him: It is not hard to do. So the dance was given to him. They told him: Old Man, we do not do it too often. Only when there is a famine, we do it. He went along. Before he had gone very far, he began to sing something about the ice and to jump up and down. Then pieces of fat came up at every jump he made. Then he ate them, one after the other. He went away again, only a little way. He then tried again. He jumped up and down again on the ice and sang something about the ice. Again the pieces of fat came up at every jump he made. Again he ate them, one after the other. He went on again. This time it was nearer by when he tried again. He did the same thing as before. The fourth time he tried his luck again as he did before. He was singing and jumping up and down on the ice. Then he waited for the pieces of fat, expecting that they would come up again. At last pieces of ice only came up. His luck was gone because he did it too often. He had been told to do it only during a famine, but he did not mind.

[Cf. above p. 29 sqq.]

The Old Man and the person who was dressed in fat.

The Old Man went along again. He met a man who was going to war and who wore fat for a robe and who had beef-steak on for shoes and who used buffalo-bowels for a quiver and dried guts for arrows, which he had in those bowels, and who used tough flesh for leggings and mashed meat for white paint. The Old Man said to him: Let me do the same. Then the man told him: It is not hard to do, but I am not going to give you my clothes. The Old Man begged and said: Give me some of your arrows. When the man gave one to him, he ate it up at once. And then he asked: Give me some of your white paint. The man let him have some of it. Then he begged for some of his leggings too and also for some of his quiver. These he ate one after the other as soon as he had got out of sight. Every now and then he met him again and then he transformed his appearance. Then he would beg him for a little of every article of dress the man had on and the man would let him have it. He did this three times, but then he could not transform himself anymore. So he tried another trick. He ran towards him with all his might, over a hill. When he came to him, he told him: We are almost overtaken by our enemies, they are chasing us, we must save our lives. Just drop your quiver and arrows and throw all your clothes off, that you may run easily in order to save yourself. The young man threw his quiver and arrows and clothes away while running. After he had thrown away all, the Old Man ran back, around the hill, and picked them all up and had a good feast.

[Cf. UHLENBECK nsbt 180 sqq.]

The Old Man and the geese.

The Old Man went along again. He came to a lake where he saw a large flock of geese and ducks. He was very hungry and he thought to himself: How shall I get these geese and ducks. He knew how to get them. He shouted to them, at the same time saying: Goose-chief is dead. All at once the geese and the ducks heard him shout in this manner. The leader of the geese sent one duck to the Old Man to find out what was the trouble. The Old Man told the duck to go back and to tell the leader of the geese, that Goose-chief had been killed in battle. He also told

him to tell all the geese and ducks to get ready for going to the war with the Old Man in order to kill some of the enemies who killed Goose-chief. The duck went back and told the news to the leader of the geese. Then the leader of the geese told all the geese and ducks to go to the Old Man and to go along with him. They all came to him and then the Old Man made all the ducks and geese sit down in a row and said to them: I shall make the pipe of peace before we go to the war and we shall smoke it. After the smoking has been done, we shall start for the war. So they did. After going on for some time he again made them all sit down in a row and told them: We shall smoke the pipe of peace again. So the geese and ducks all sat down in a row and the pipe was passed on from one to the other. This time the Old Man had a club in his hand. As the ducks and the geese now did not think of watching him, he had a good chance of clubbing them one after the other. He killed most of them and the rest flew away. To them he said: You may raise geese and ducks forever. Then he made a large fire and had a great feast.

[Cf. UHLENBECK nsbt 180 sqq.]

The Old Man and the pine-tree as an arrow.

He went along again, the Old Man. He came to a couple of boys who were shooting with bow and arrow. The arrow was a big pine-tree and the bow was made out of elk-antlers. He thought it must be a great thing to handle this big pine-tree as an arrow and the heavy antlers as a bow. He liked to have them. He said to the boys: Let me do the same. They told him: It is not hard to do. Only when we want to have a good time we do it, but not too often. So the bow and arrow were given to him. He went off with them. Then he tried. He shot with the pine-tree and the antlers were his bow. It seemed to him as if he was using a regular bow and arrow. He thought it was great fun. He then went a little farther and tried them again. The third time he did the same after going still less far. When he tried it again for the fourth time, his luck was gone. He could not lift either the pine-tree or the arrow. He drew his knife when he could not lift the pine-tree and chopped it. He told it: Henceforth you shall be treated like this by the women who are to cut down their lodge-poles. The

women are still doing this to-day. Then he threw the elk-antlers away and told them: You shall be cut to pieces by the women who will use them as scraper-handles.

[Cf. UHLENBECK nsbt 182 sqq.]

The Old Man and the buffalo-charm.

As he went along again, the Old Man saw a man who was living alone with his family, sit on the bank of a river. The Old Man went to him. When he came near him, he saw that he had a rattle in each hand and was rattling by striking the bank with them, singing at the same time. Every time the man talked in his song, he would say: Buffalo must fall down at each side of me. Then buffalo would drop at each side of him. Then the Old Man came to him and said: Let me do the same. The man told him: It is not hard to do. I do this only when there is a famine coming, but not too often. The Old Man went on. Before he had gone far, he came to a bank and sat down on it with the two rattles. And he sang the song that was given to him. And he said the same thing in his song: Buffalo must fall down at each side of me. Then buffalo fell down from the bank at each side of him. Then he got off the bank and went to the spot where the buffalo were lying in a big pile. He butchered but one and ate a little from him. Then he went on down the same river. This time too he did not go far but soon sat down on the bank again and took his rattles in his hands again. He sang again and said: Buffalo must fall down at each side of me. Then again buffalo fell down from the bank at each side of him. The man who had given him this luck had told him not to use these words: Buffalo must drop off from the middle of my body. So the Old Man, when trying his luck for the fourth time, thought: I shall use those words that man told me not to use and I shall see what will happen to me. So he sat down on another bank, started striking this bank with his rattles and said, singing: Buffalo must drop off from the middle of my body. Then the buffalo dropped down from the middle of his body but he himself fell down after them and his body was transformed into a buffalo-calf, dead. All the dead buffalo were lying on the ice, and the Old Man, who was a calf, among them. They were lying there for some time after some Indians had camped near them. One of the men went hunting up the river as the

people were starving. This man came to the spot where all the dead buffalo were lying on the ice. He went back to tell the news that he had seen a big pile of buffalo lying on the ice. Men, children and women all went up to the spot and the women-folk took their dogs and travoys with them. Everybody got his share of buffalo-flesh and all went back to their camps with heavy loads. Among those people was an old woman, who came to the spot where the calf was lying on the ice, frozen. She dragged it from the ice, she took it home and hung it up in her lodge. This old woman had a grandson, who was lying on his bed. This little boy looked up at the calf, which by this time had thawed, and then looked at its head. He saw the calf make faces at him. He said to his grandmother: Grandma, that calf is making faces at me. She said to him: No, it is frozen that way, that is why it seems to make faces at you. The little boy looked at it again and saw it put out its tongue at him. He said: Grandma, that calf is putting out its tongue at me. She told her grandson: No, its tongue is frozen out of its mouth like that. The little boy looked up at the calf again and saw it spit at him. Then he said: Grandma, that calf is spitting at me. The old woman said: No, it is thawing now. The next was that the Old Man jumped down on the boy's belly and made it burst. Before the old woman could get her club to kill it, the calf ran out of the lodge and was never seen again.

[Cf. UHLENBECK nsbt 184 sqq.]

Dresses of old women burned.

As the Old Man went along, he came to two old women who were living in one lodge. Both had their dresses off and were looking for lice in them. He went back to get a long stick. He found one and went back to the lodge. Then he put the long stick through the lodge and pushed the dress of one of the old women into the fire. He burned it. Before the old woman could call for help her dress was all burned. Then he ran round the lodge to the place where the other old woman was sitting and pushed her dress too into the fire. He burned it all. So both the old women had no dresses left. One of them saw the Old Man almost die with laughter outside. She got hold of him and the other old woman was going to club him dead. But the Old Man

had a good excuse; he told them: Now, old women, let me go. I burned your dresses because they were lousy. There are some elkskin dresses at the other side of the hill. I shall go and take them back to you. So they let him go to get the dresses. They were waiting for the Old Man without clothes. He went away and was never seen again by the old women.

[Cf. UHLENBECK nsbt 203 sq.; when interrogated upon this story Black-horse-rider told Prof. UHLENBECK that this is not an adventure of the Old Man... though he told it to me as such].

Clot-of-blood.

There were an old fellow and his wife, left by themselves in a lodge. They had three daughters, who were married to one man. This man was awfully cruel to the old folks, he gave them the worst part of the meat. It was winter. Where there was a snow-drift, he made a hole and way-laid the buffalo. Then he sent his father-in-law a long way off to start the buffalo on the trail. And when the buffalo went by, he shot them through a loop-hole. He kept doing this for quite a while. One day he wounded a buffalo but did not get it. And the old man followed it and found a clot of blood. He pretended to fall down and to loose his arrow out of his quiver. He took that clot of blood and put it into his quiver. His son-in-law came to him and asked him what he had been doing. He told him, that he had been picking up his arrows, which he had lost in falling down. When he came home at night, he told the old woman: Put a kettle with water on the fire. The old woman said: Our son-in-law must have done good towards us, he must have given you some flesh. The old man said: No; do not speak too loudly, else he might hear us. I found a clot of blood from a wounded animal. When the water was boiling, he told the old woman to put the clot of blood in. And it had not yet got more than warm when they heard a little child begin to cry. The old man said to the old woman: Quickly take the kettle off. The old woman did and the old man wanted to know what it was. The old woman told him it was a little boy. The son-in-law too had heard the crying; so he sent in his youngest wife to find out what it was. The old man had told the old woman: If our son-in-law comes in to inquire, tell him it is another girl and that he will have another wife when she will be old enough. So this was

told to their youngest daughter. The son-in-law was not satisfied with the report of the first, so he sent the second and then the third and then he was satisfied. He told his wives to take some flesh and to give it to the old folks to make soup for the kid. In the dead of night the little child spoke up. He told his mother to hold him to every lodge-pole, starting from the east-pole, until she got to the last pole. His mother did so and when he came to the last pole, he was a full-grown man. He told them: This brother-in-law of mine has been misusing you long enough. We must get up early in the morning and have a hunt of our own. Next morning they were out early. The son-in-law inquired: Where is the old man? Tell him to get up and hunt again. The old woman told him: He has already gone. The son-in-law said: Who told him to go? The mother-in-law said: His own will. That made the son-in-law angry. He followed the trail. Pretty soon he perceived them skinning an animal. The old man saw him come. The son told the old man: Go on skinning it, I shall lie behind the animal and wait. The old man was busy skinning it and he saw his son-in-law making signs at him. He told his son: He is angry at me. And his son said: Cut the animal open and take out some of its liver. Show it to your son-in-law and just eat it; that will instigate him still more. As soon as the son-in-law came within hearing, he told the old man: I shall teach you manners, nobody told you to go out and hunt without telling me. The old man told his son: You had better get up, for that one will shoot his arrows at me. The son said: Let him shoot at you. Finally the son jumped up and it surprised the son-in-law. The son said: That is the way you have been behaving towards my old father. The brother-in-law said: Oh, no, I did not mean to harm him, I was just fooling him. The son took out his bow and arrow and killed his brother-in-law. He said: Let us go back to camp. They went back and he asked the old woman which girl cared most for them while their son-in-law was alive. The old woman said: The youngest; she always threw a little bit of flesh at us without her husband knowing it. If she had not done so, we should have starved long ago. The son went out and killed his two eldest sisters and let the youngest live with the old folks. He said: You have got enough flesh to last a long while. Just live in your son-in-law's lodge. To-morrow I am going on a journey, I am going to visit other tribes. Next day he left. He came to a tribe where there were buffalo jumping from a cliff. He went into an old woman's lodge. They gave him some dried meat, but no fat to eat with it. He

asked: How is that? You people are killing lots of buffalo and you have got no fat? They said: Do not talk too loudly, the bear might hear you, he takes all the good flesh. He said: To-morrow I am going to start the buffalo down the cliff and I want you to come out, old women, and to get your share of the flesh. He went out early in the morning and started the buffalo. He had great luck. All the people came and began to skin and took the flesh home and hung it up all round. These old women had got the nicest flesh in the whole camp. After the flesh had been cut up and dried, the old he-bear sent his two cubs to inspect the meat and to see who had got the nicest meat. When one of the cubs was inspecting the meat round the old women's lodge, he told it: Get away, or I shall kill you. That insulted the little fellows, they went back crying. In the meantime he told the old women to build a fire and to put some boulders into it to make them hot. The old she-bear came out of her lodge. She wanted to know who had insulted her children. The little ones showed her the lodge and she ran to it. When she came there, she saw Clot-of-blood standing there. He said to the little bears: I told you to go back, what made you come back again with another one with you? You shall not get anything of this meat. The old she-bear got up on her hindlegs and made an attempt to take the meat. He took up one of those hot boulders and threw it straight into her mouth and killed her. The little ones went back and told their father. And he came out to avenge his wife. He came to the same place and got up on his haunches. Before he had been able to do anything, Clot-of-blood had a hot boulder down his throat, that killed him. The little ones ran away. He said: You go, get out of the country, that there may be bears hereafter. Then he told the old women to move to the bears' lodge. They could live at their leisure on the nice meat they had got. He said: I am going to leave you to-morrow, I am going to visit other tribes. The old women advised him: My son, do not go to a certain tribe where there is a big snake that rules that camp, just the same as these bears ruled this camp, taking the best of everything and letting the people starve. The next morning he left. He came to that camp and again went to some old women's lodge. They asked him: My son, what made you come to our lodge? We live very poorly. They told him about the snake. He had one big horn, just in front. He said: I shall go and visit him. They said: Do not talk too loudly, he might hear you. He said: Well, I shall pay him a visit anyhow. He went out straight to the snake's lodge. He had

a big dagger, made out of flint. When he stepped into the lodge, all these snakes were sleeping more or less. There were large bowls of berries, soaked in water, for the head-snake. He drew his dagger and touched the snake on his back: Get up, you are pretty sound asleep, I have come to visit you. The old snake looked up and before he could find out who it was, Clot-of-blood cut his head off. Then he killed all the snakes save one she-snake. He said: I shall let you go and you may make snakes henceforth. He went back to the old women and told them to live in the big snake's lodge. They did and they said to him: My son, we want to advise you before you leave us: There are four beings you will come into contact with that kill any people who do as they want them to do. The first is the Charming-man. The second, which is a woman, plays at ball. The third is the female who swings near a lake. The fourth is the woman who wrestles. He said: I am glad you told me. I shall look out. They advised him not to go at all, but he wanted to meet those people. Next morning he went out. First he saw the Charming-man and felt the charm. He did not struggle against it but went straight into what seemed to be a lodge. But it was a person, full of people whom he had charmed. Some of them were almost dead but others were still quite alive. He looked around and he looked up. He saw the Charmer's heart and lungs hanging. By standing upright he could touch them. He told the people around: We are going to have a dance. Those who are not able to stand may sit up. He fastened his dagger on the top of his head, the sharp end turned up, and he said: You people dance round me, I shall dance in the middle. They started dancing and while dancing he cut the heart to pieces. The whole body toppled over; he had killed it. Then he told the strong people to help the weak and to take them home. He went away again. He came to the Ball-player and he was going to pass her. The Ball-player said: Come here, we shall have a little game. He answered: I am in a hurry. The Ball-player said: Oh, it will be but a short while. Finally he went to her and said: Let me play first. He was playing with the ball and said: Look, who is coming there in the distance? The Ball-player looked away from him and then he killed her. He continued his journey. He saw the Wrestler-woman making signs at him to come. He told her he was in a hurry and she said: We shall have but one short wrestling-match and then you may go. Finally he went to her. He saw her knife appearing just a little from the ground. They started wrestling. Before she knew it, he had her down on the knife and cut her just in two. Then

he came to the Swinging-woman. He saw the large lake. She began to make signs at him. He again told the same tale: I am in a hurry. He finally went to her and she said: You will have a little swinging. He said: All right, but let me see you swing first. Then I shall take the swing myself. So he made her swing, he caused her to go fast and then he cut one of the ropes and she fell into the lake. He could see the fishes and other animals eating her. He said: There is no reason for me to travel any more now, I shall go back to my old people.

[Cf. UHLENBECK obt 34 sqq.]

Scar-face.

Once upon a time there were living some Indians. Among them there was a man with a scar on his face who was very anxious to get a young, fine woman, the finest woman of the camps. So he tried his luck. He sent another man to this woman as a messenger. When this messenger came back, he told him everything the woman had said. The woman had said: You may tell him, that I should like to have him, if he first made disappear his scar. Then I will have him for my love. When this was said to the man, his heart was broken. He disappeared from the camps without anybody knowing whither he had gone. Each night he would sleep in a different place, trying to discover some powerful beings who would be able to make his scar disappear. In his dreams he always saw powerful beings. They would ask him what was the trouble with him. He would tell them what had happened to him in the camps with that woman. And he would beg them to make his scar disappear. They would tell him, that they had no power to do so. At last he saw another powerful being in his dream who told him, that he himself had no power to make his scar disappear, but that he knew somebody who had the power to help him out of his trouble. Then he told him, this being was the Sun and that he should travel to the place in the far east whence the sun rises. So he set out. It was a long journey. At last he got there. There was a lodge. He thought: This must be the place where the Sun is staying. Finally he went into the lodge. There he saw an old woman. That was the Moon, the wife of the Sun. No one began to talk to him at first. At last the old woman said: What do you

want? He told her all about his troubles and how he had been told, that the Sun had power to help him. And the old woman told him, that the Sun was out on his journey west and that he would be back as soon as he would arrive at the place of sunset. Then she told him, that she had great pity on him. There he was sitting in the lodge. He said: Everything seems strange to me. He waited for the Sun and he was made friends with the Morning-star. They told him, that the Sun, when he would arrive, might be displeased on seeing a stranger. But the old woman also told him, that she might help him. At last the Sun arrived at his lodge. When he came into the lodge, he said: I smell the blood of a human being who is in here. Then the Moon told him about this young man's troubles and how he had come to him for help. The Morning-star told his father the same thing. Morning-star prayed the Sun, his father, to have pity on this young man because he liked him. In the meantime the Sun did not say a word. Finally, after having some rest, he said: Perhaps I may help him just the same as my own son. Then he said: I shall look after his troubles to-morrow after my arrival. And he told his son, Morning-star: Make four sweat-houses and get them ready before my arrival. Then Scar-face went to sleep. Before he went to sleep he had seen the old woman but during the night she was gone. Then he knew, that was the Moon. He slept there with Morning-star. Before day-light Morning-star disappeared. Then he knew, that his friend was the Morning-star. Before sunrise the Sun disappeared. Then both the Moon and the Morning-star arrived in the lodge. All day long he was waiting there in the lodge. Before sunset Morning-star got ready with the four sweat-houses. Then the Sun arrived. He told his son, the Morning-star: Go ye forth with your friend to the sweat-houses and I shall go with you. Then they all went into the first sweat-house. There Scar-face was bathed by the Sun. After bathing him thoroughly, the Sun took them out of the sweat-house. Then Scar-face saw his seat: nothing but a pile of sand, which came out of his body. They all went into the second sweat-house and the sun did the same thing again. And then in the third and finally in the fourth sweat-house. There the sun told Scar-face: You may sit down alongside of your friend Morning-star and I shall make your scar disappear. So he sat down alongside of his friend Morning-star and the Sun sang his song to him and laid his hand on the scar and made it disappear all at once. Then he got hold of his hair and pulled it out. That made him have long hair, like the Morning-star. Then he smoothed his face and made

him look exactly like the Morning-star. So that no one could tell the difference between their looks. Then they went back to the lodge. The Sun then told his wife, the Moon: Now look at your sons and see whether you can point out our own son, the Morning-star. She looked at both of them and pointed at Scar-face. Then she said: Of course this is our son, the Morning-star. But she was mistaken. Then the Sun told Scar-face: You may go back to the camps and see the woman who troubles you. And the sun also told him: When you arrive at your old country, you must not go into the camps without having made a sweat-house first in order to have a clean body. Then he said to him: Get a pipe-plant [chervil?] and make a whistle out of it. Then the Sun taught him the sweetest song that ever was heard, and said: You must sing it by this whistle when you are in your camp and the woman will hear it, no matter where she is. Then Scar-face set out back to his country. At last he arrived at the camps. Before he came near them, he happened to meet a friend of his and told him not to approach him but to go to the camps and make a sweat-house for him: after this he would come to the camps. His friend went to the camps and did as he was told. After the sweating was over, his people saw how beautiful he was looking. He went into his lodge and played the whistle: the tune the Sun had taught him. The woman who had refused Scar-face was scraping buffalo-hide outside her tipi. All at once she heard the most beautiful and sweetest song that ever was heard. She looked around and could not see the place where Scar-face was playing the whistle. Every time she heard the whistle, Scar-face would stop playing. At last the woman knew where he was. She dropped her scraper and ran away to the young man Scar-face and hugged him and kissed him and told him, that she loved him with all her heart. And Scar-face had intercourse with her and then scorned her and told her, that he would never forget the words he had been told by her. Then Scar-face threw her out of his tipi and told her not to come back. The woman was sorry indeed.

[Cf. UHLENBECK obt 50 sqq.].

The deserted children.

Once upon a time there were some camps of the Peigan tribe. There were some children, which often went out on the hills to play, girls and boys. One day they went out to play as usually. Among them was a child whose father was an owner of the medicine-pipe and a leader of the camps. In those days the Peigans would always respect a man who owned a medicine-pipe and they would take him for a leader, as well as the leader of the tribe. When the children were playing, this medicine-pipe-child (*ninám-iskaiyoka*) defecated. Its excrements were nothing but medicine-pipe-shells. When these children saw them, they grabbed for them and took them away from the medicine-pipe-child. The child went home crying because it had lost its shells. Then its father, when told about it, shouted to the people: They made my child cry, we shall all get up and move away and leave them. They left the children. One of the little boys was sent back to camp to get some dried meat and he discovered that the camp was gone. He came back and told the other children. Some of the big boys said: He is lying! and threw sand in his eyes. He said: I do not care, You can go and see for yourself. They sent another boy and, sure enough, the camp was gone. He came back and told them about it. Then they all set out to look for their people. They travelled and could not track them and went in a certain direction. They began to shout and immediately they heard somebody answer them, telling them to come this way. They went thither and they found it was an old woman who had two bears for dogs. They wanted to bite the children. The old woman quietened them and all went into her lodge. She said to them: Lie all down on that side, lay your heads down on this log near the fire, else the mice will eat your hair. When the children went to sleep, one big girl had some misgivings. She said to her little brother: Watch that old woman and when she is going to do something wrong, bite me in my ear to waken me. The woman was a kind of cannibal. When the children were sound asleep, she put a large pot on the fire and began to boil water in it. She took her knife and began to cut off the heads and to put them into that pot. The girl was the last. When it came near her, the little boy bit her ear and wakened her. The girl jumped up and begged the old woman not to kill her. She said: I shall be useful to you. The old woman said: All right. Take that kettle and go and get some water. You had better leave that little brother of yours behind. The girl said: No,

he is a cry-baby and he will bother you. I shall take him along. She went to the river and she discovered a dead buffalo-head. She prayed to this buffalo-head about the old woman killing all the children and she asked it to take her across the river. It said: You must louse me first, afterwards I shall take you across. Then the girl looked for lice on the head. She found a great big sea-bug and bit one of her brother's neck-beads and told the head: Your lice taste good. Then it took them across. They went away. The old woman, in the meantime, began to shout, telling them to hurry up and to get that water. And there was an old elk-head, which answered: Wait, I have got to clean my little brother, he has dirtied himself. The old woman understood there was something wrong. She went herself to see and she found, the girl was gone. She discovered that old elk-head and she said: It was you that answered me and she took up a rock and smashed that elk-head. She went on and saw that old buffalo-head lie there and she said: I want you to take me across, so that I may chase them. The buffalo-head answered: First look for lice on me, then I shall take you across. She looked on the head and found a big louse. Then she bit it and it tasted very bitter. The woman spat and made faces and said: You are a very dirty, nasty thing. Then it took her into the water. Half-way it turned over and ducked her. It had killed her. The girl and her little brother travelled on for quite a while and finally found the camp. Then they began to look into the lodges to find out where their father and mother were camping. They found their mother's lodge and went to the doorway and called their mother. Their parents said: We have got no children. They went into the lodge and next morning their father got up and told the chief: A couple of those children we left has arrived. That day he took the children and tied them to the central pole of the medicine-lodge and painted them black and gave them to the sun. They moved camp and left them there. Before they moved, the old chief told everywhere, that he was going to give those children to the sun. All the people heard it. There was an old woman, which had a dog, called Curly (*Soiskí*). She said to the dog: Take this pemmican and go far away into the brushes. When the camp has moved, go back to the children, untie them, and give them this pemmican. The dog did. After doing so it ran after the people and caught up the old woman. The camp travelled on. The girl made a home in that medicine-lodge. The boy spoke up and said: Sister, hold me to these poles, all round. When he got to the last, he was a man. Then he said:

Now I am going out to get some buffalo. Lie down and sleep. If you hear anybody shouting, do not look at all. If you do, it will be the worse for us. He went away and his sister did as she was told. She heard people shouting and saying: Look at the buffalo coming. And she never raised her head. Her brother came in and said: Get up and eat this. When she got up, she saw fresh flesh: kidney and fat. Then they began to skin. They packed the flesh in after preparing it. She dried and cut it. When the meat was dry and good, he said to his sister: Take some of that meat and make some pemmican. When you have made it, I shall go and look for that old woman who saved us. He set out with a bale of meat and pemmican on his back. He travelled quite a while before he found the camp. He waited till dark before he went into camp. He began to look around and found the old woman's lodge. In the meantime there had been a famine in the camp. He looked into the lodge and saw the dog sitting near the fire. He softly called it by its name. Three times he called it and then the old dog saw him. It jumped out of the lodge and was glad to see him. He went into the lodge and gave that bale of meat to the old woman and the pemmican to the dog. He said: I shall go back to-night, but you must tell the people to come to the place where they left us. I have got all kinds of meat. And he said: All the buffalo stay around where I am. He went back. Next morning the old woman told the chief. The boy's father and mother spoke up and said: Our children (then they had children, now that they were starving). They all broke up the camp. The man told his sister, that the camp was going to come back. When it had come back, he went all round the camping-ground and told his sister to put some meat in every lodge but not in their mother's and the chief's. The old chief and the father came to get some meat. The brother and sister had some nice, fresh meat hanging down. The young man said: You must stay outside and they must come in one by one. When the chief came in, he told him: Just lick that fat. The chief stuck out his tongue and the young fellow struck him with a stone in his throat. And he did the same thing to his father and mother. After that he told the people: I have got my revenge. Now we shall have one great hunt to-morrow. So all the people will be supplied with all the meat they want. He became the head-chief of the camp. And they lived happily with their people.

[Cf. UHLENBECK nsbt 126 sqq.].

The young man and the beavers.

In former times the Indians had a certain kind of a dance. It was performed by women only. In this dance the women dressed in just the same way as their lovers. It was called „love-dance”. One day the women were having this dance. Among them was a poor girl. She was married with a middle-aged man who had several wives besides her. Most of the time she was half-dressed and she was always unclean. She dressed in the same way as Round-cut-scabby-robe and everybody in the camp knew that he was her lover. Round-cut-scabby-robe too was a poor boy who was living from one lodge to another. When he heard that this poor girl dressed in the same way as he did, he went off, without telling his people whither he was going. Before he left the camp, the girl who dressed like him said, while dancing: I shall marry my lover when the rivers are warm (that means: in the spring). Round-cut-scabby-robe came to some beavers. The leader of the beavers told him to winter with him in his lodge. Round-cut-scabby-robe told him that he would winter with him. He lived in the beaver's lodge, which was in the river. He noticed that the old beaver had hundred sticks. Every day he would lay aside one of them. These sticks represented the winter-days. When all the hundred sticks had been put aside, seven winter-months were gone. He also took notice of the old beaver and his wife and his children. He took special notice of one of the children: the youngest. This little one was always told to sit near the doorway and he always looked dirty and he had a big belly. In his heart Round-cut-scabby-robe always pitied the young beaver. When the seven months were past, the old beaver would come out of his lodge once in a while. One day, when he had left his lodge again, the eldest beaver-boy told Round-cut-scabby-robe: My friend, I shall help you. Before you go home my father will ask you, what you should like to have. Two things only I shall give you: Ask for that youngest beaver-boy, the one that is always sitting near the doorway, and for the gnawing-stick. He will refuse four times. He will keep telling you to ask for other things instead of for the young beaver and the gnawing-stick. But try your best four times to get them. Perhaps he will give them both. But he loves the young beaver most. I am not sure that he will give him to you. Round-cut-scabby-robe said to the beaver who told him this, that he would try his best to get the young beaver and the stick. The old beaver returned from his trip. When he came into the lodge, he said to Round-cut-scabby-robe:

Do you see this green leaf? Round-cut-scabby-robe did and told him so. The beaver said: Spring is here and it is time for you to get ready to go back to your home, my boy. The beaver then said: Here are seven things. I shall give you two of them as a present. Select two out of the seven. Round-cut-scabby-robe said to the old beaver: My dear father, pity me. I tried my best to stay with you in your lodge. Just think how steadily I have been staying here in your lodge for seven months, without seeing any land. And I wish you only knew how I have been longing for my people. And therefore, my dear father, you should have pity on me and help me as much as you can. Now I shall tell you what I want you to give me. I want the gnawing-stick and that youngest son of yours. The beaver told him: No, I shall not give him to you, for he is young. I love him very much and yet he is not holy and the stick is not holy either. You would have no use from it, it is just a stick and nothing else. The young man begged for them and tried his best to get them, four times. At last the beaver said: Yes, I shall give them to you, you are a very sensible man to ask for these two things. I shall tell you, keep my words in your memory: This stick is very holy. It will help you very much, the rest of your life. And then he told him the same thing about the young beaver. So the young man took the stick and carried it in his hand. And he took the young beaver and tied him to his belt to carry him in that way. He went on travelling back to his own people. He came to a high river. He wondered how he should be able to cross this river. When he had been standing there for some time, he suddenly heard the young beaver say to him: Father, I shall help you to cross this high river, but you must be very careful. I shall build a dam across the river, but you must lie down prone and keep your eyes closed. Even if you hear a noise, do not look. He lay down prone with his eyes closed. Then he suddenly heard a great noise of beavers making a dam across the river. The young beaver had produced these beavers who were making a dam by magic. The beavers had already nearly built the dam across the river. Round-cut-scabby-robe was very anxious to see what was going on, but he tried his best not to look. Finally he could not stand it any longer, so he looked. He saw nothing. The young beaver was very angry. He said to Round-cut-scabby-robe: Now, father, I shall give you another chance. Do not look this time, it is no use looking. Round-cut-scabby-robe promised him not to look this time. But when the beavers had got still nearer to the other side of the

river, he looked again. Again he saw nothing. The beaver told him the same thing again. Again he promised not to look, but when the beavers had got still nearer to the other side of the river, he looked again. The fourth time it was his last chance. He told the young beaver, that he would surely not look this time. He lay down again as before and heard the same noise again. And he was very anxious to look up, but he did not. The dam was built across the river by the beavers. Suddenly the young beaver said to him: You may get up now, our dam has already been built across the river and we shall cross on it. While they were crossing, the young beaver sang out some beaver-songs. He told Round-cut-scabby-robe, that he would get the songs later on and that he would own the beaver-dance-outfit and would be the leader of the dance and that he would learn all the beaver-dance-songs by heart by magic. Finally they came at the other bank of the river. When Round-cut-scabby-robe made his first step ashore, he looked back at the same time and saw the beaver-dam break down behind him and float down the river and disappear. They travelled on. Every night they camped in a different place. After a long while they found the camps of his own people. It was early in the morning when they came near the camps. Then Round-cut-scabby-robe saw a man going out into the field to look for horses. He met him. Before they met, he told him not to come near him. He said to him: Go back to the camps and tell my friend to prepare four sweat-houses for me as soon as possible. Then I shall go to the camps. The young man did as he was told. He also spread the news about Round-cut-scabby-robe. Everybody heard that he was back. Round-cut-scabby-robe's friend made four sweat-houses for him. When they were finished, Round-cut-scabby-robe was called. He came to them. Then he bathed in the sweat-houses. After doing so he told the news, how he had been living with the beaver and that he had been treated very kindly by the beaver during the winter. He also told them how the beaver-dance had been given to him. He said to them, that he would prepare this beaver-dance-outfit later on. Then he told his friend: We shall go to the war without anybody knowing whither we are going. So they went. On the way he told his friend, that the beaver with whom he had been staying during the winter had advised him to go to the war seven times and to kill one person every time. They met their enemies. He told his friend: I shall be the first man who kills his enemies. He also said to him: Stay and wait for me just here, I shall go and meet our enemies alone. He went to

the enemies. He met the chief and told him, that he was going to kill him. The chief tried to stab Round-cut-scabby-robe with his spear. Round-cut-scabby-robe sang out his beaver-dance-medicine-song and parried with his beaver-stick and the chief stabbed the beaver-stick instead of Round-cut-scabby-robe's heart. Then Round-cut-scabby-robe struck him on the head with his beaver-stick and knocked him down, dead. He took the spear away from him and scalped him. He also took his bow and arrows. He went back to his friend with these and they divided them. Then they went back home. After coming to the hill near the camps they were singing and praising while coming down. Everybody in the camps heard them. They all said: There is Round-cut-scabby-robe coming back from his trip. Round-cut-scabby-robe's sweetheart was out picking berries. So people in the camp called this girl and told her to meet her lover. She spilt all the berries she had been picking and ran back to her lover and met him. Round-cut-scabby-robe gave her the bow and the spear and half the scalp and told her to give it to her husband as a present. The girl went back and gave it to her husband. Then her husband told her to dress up and clean herself and to prepare something for Round-cut-scabby-robe to eat. So she did. After all this had been done, Round-cut-scabby-robe was called to this man's lodge and had his meal there. Then the man told Round-cut-scabby-robe that he might marry his sweetheart and keep her as his own wife. He also told him that he gave him his wife because Round-cut-scabby-robe had made him a present of the spear and the bow and half the scalp. So Round-cut-scabby-robe got this young girl as his wife. Then he summoned his own people and his friend and told them, they would go to the war again. Then they saw the tribe of Crow Indians, which were all standing at the other side of the river. After coming to this river with his troop he said to his friend, nobody hearing them: I shall swim across to the Crow Indians and I shall kill their chief. After I have killed him, you must stay just here, where we are now, and I shall feign to dive towards the east as if going to come ashore east of this place, but I shall come straight hither. Then our whole troop will run down east and I shall meet you here alone. After saying this to his friend he said to his party aloud: Now I shall swim across to the Crows and I shall meet their chief, which I shall kill. When he said this, they were all frightened and begged Round-cut-scabby-robe not to kill him. That they had already met their enemies and that it would be better for them to go home and sing their praise, that they had seen their enemies.

But Round-cut-scabby-robe told them, that they would not do this any more: that they would henceforth kill their enemies. So he took his beaver-stick and swam across the river. Before he came ashore at the other side, the Crow chief was wading into the river to meet him. Then Round-cut-scabby-robe too jumped up in the river and went on wading. They walked towards each other. While Round-cut-scabby-robe was wading through the river towards the Crow chief, he was singing his beaver-dance-song, saying these words in his song: Man, help me, try your best and save my life. By this time the Crow chief tried to stab him, but he held his beaver-stick towards the spear and the Crow chief hit the beaver-stick just in the middle. Round-cut-scabby-robe then took the spear away from him and killed him with his stick. When he had killed him, the Crows all ran away, frightened, and Round-cut-scabby-robe's people shouted to him. Then Round-cut-scabby-robe dived into the river eastward with the Crow chief's body. Then his people all ran down, thinking, that he would come ashore at the east-side, but he turned round the other way under the water and came straight to the spot where his friend was. He came ashore to him with the Crow chief's body. Then they scalped the chief and divided the scalp between themselves. He also took the spear with him. When this had been done, his people saw, that he had come ashore with the chief's body on the spot where his friend had been sitting. They all came to him and he told them: We must henceforth kill our enemies. So henceforth this was done by the Indians every time they met their enemies. They went home. Before they reached the camps they were all singing their praise. Round-cut-scabby-robe's wife was out picking berries again. The people in the camps called her and told her to go back to meet her husband. So she spilt all her berries and ran back to meet her husband. She met him and kissed him. This time Round-cut-scabby-robe gave his wife's first husband the spear and half the scalp. Then this man gave Round-cut-scabby-robe his second wife in return. Some time afterwards Round-cut-scabby-robe went to the war again. He met his enemies again and killed one of them and scalped him and took his spear. On this trip they were two only: himself and his friend. They went back home. Before coming to the camps they sang their praise. This time his wife did not come back to meet him. He gave half the scalp and the spear to the same man and was paid a third wife for them. After a long time Round-cut-scabby-robe called his friend one night and told him, that they must go to the war, to the tribe of Snake Indians.

So they set out to the tribe of Snake Indians. At last they came to them. He met them and had a hard fight with the Snake Indians. He killed several of his enemies and he scalped them all and he also took their bows and arrows and spears and then he went back to the place where his friend was sitting and they divided the scalps, bows, arrows and spears between themselves. And they went back home. When they were approaching the camps, they sang their praise. Round-cut-scabby-robe's people heard him singing and praising. This time they all ran out to meet him. They all praised him and every one in the camps shook hands with him. Round-cut-scabby-robe was made the leader-chief of his tribe. His friend was made sub-chief. And they deliberated on this, that they should have chiefs henceforth, good chiefs like Round-cut-scabby-robe, brave and honest men. Since that time the tribe of Peigans has chiefs who are very honest and brave and who have fought many battles. Round-cut-scabby-robe never told a lie to his own tribe and never was quarrelsome. He was very kind to them. Round-cut-scabby-robe gave the spears, bows, arrows and the half scalps to the same man. Then this man gave him his fourth wife and his large lodge to live in and his whole property. This man also owned a beaver-dance-outfit before and now he gave this outfit too to Round-cut-scabby-robe. Round-cut-scabby-robe kept this man as a hired servant for the rest of his life. He was a rich man for his whole life. He told his people how the beaver with which he had been living during the winter had given him many songs about the beaver-dance and all the animal-skins and bird-skins which he should put together into one bundle and which he was to preserve for holiness' sake. And he told them, that the beaver had taught him how to perform the dance that was called „beaver-dance”. That he had not been dreaming this. That the beaver had made him a powerful man, which was going to be a chief and a medicine-man. So Round-cut-scabby-robe killed many different birds and skinned every one of them and blessed them all. After blessing them he put them into one bunch with four beaver-sticks and several buffalo-hides and a bag of rattles and four other holy sticks to take out ashes with. When he had got all these things, he performed the dance in the way the beaver had told him to start. And his people saw the dance and knew, that Round-cut-scabby-robe was the man who made the beaver-dance. His people all had respect for this dance. Round-cut-scabby-robe lived in his large lodge with his four wives and his hired man, which always attended to the altar when he performed the dance.

[Cf. UHLENBECK nsbt 72 sqq., 85 sqq.].

The leader-buffalo.

Once upon a time there were some camps of the ancient Peigans. They were all starving. So they resolved to make a corral. All the young men drove together a big herd of buffalo and started them to this high cliff. Before they came to the high cliff, all the women who were in the camps were standing outside the camps, looking at the buffalo. Among them there was a young married woman, which passed for the most beautiful woman in the camps. She said aloud to the leader of the buffalo: You, leader, do not turn round, lead all the buffalo off that cliff. If you do, I shall marry you. The leader-buffalo heard this. He jumped down and arrived at the bottom without being hurt. All the rest of the buffalo, jumping down one after the other, were killed. The leader got away unhurt. Then all the Indians were busy butchering the buffalo and afterwards had a good time eating buffalo-meat. Some time after, some women had gone out to fetch wood. When they all went back home, the woman who had promised the leader-buffalo to marry him was left behind, having trouble with her wood. Before she could go any farther with her wood, suddenly a young man appeared before her. She said to him: What do you want? I never saw you before; you have no right to stand in front of me. Go out of my way! Then this young man told her, that she should keep her promise. She said to him: What is my promise? tell me! Then he told her, that every woman in the camps had heard her promising him to marry him if he did not turn round and jumped off the cliff. Then she knew, that he was the leader of the buffalo. She did not know what to do. She looked at the young man and reflected, that he was the finest-looking man whom she had ever set eyes on, and she determined to marry him. Then she said to him: Yes, I shall keep my promise and I shall marry you. Then they went off. At last they came to a big herd of buffalo. They stayed with them and this young man whom she had married was a buffalo again. She was sorry after all, that she had gone away with this man who was a buffalo. She lived among the buffalo, wandering from one place to another. She was longing for her people day and night, but she could not escape from her buffalo-husband. When the woman was missed in the camps, the people did not know what had become of her. Her folks all mourned for her. But her husband thought, that she must have been taken away by some young man. He made up his mind, to go out into

the country to look for his wife. So he set to work and prepared arrows, with different points all of them. Among these points there was one that was made of brass. After finishing all his arrows he told his people, that he would leave for some time to look for his wife. And that they should not lose courage about him, for that he would come home safe. He went on his journey. He travelled from one place to another. At last he came to the herd of buffalo, among which his wife was kept by her second husband. There was a creek near these buffalo. At noon it was very hot. The buffalo were all lying down. He had been lying there for some time when he saw his wife come to the creek with a horn in her hand. She went to the creek and she immersed the horn in the creek to get some water. This horn was her husband's horn. He had taken it from his head and he had told her: Now take my horn and go to the creek to get some water in it for I am thirsty. If anyone talks to you, my horn will make a sound when you come back with it. When the man saw his wife, which had some water in the horn, he called her back, and said to her, that he was longing for her. The woman was very glad to see her own husband and told him, that she would not come to him, that she had only come down to get some water for her second husband. For the buffalo was very jealous, she told him, and would not allow anyone to talk to her. And he would surely know it if anyone had been talking to her. But' she would come back to him later on in the afternoon. For then the buffalo would go to sleep and it would be a good chance to get away from them. She went back with the horn and gave it to her husband Red-scar (this was the buffalo's name). When Red-scar took up his horn and was about to drink the water out of it, when it made a sound. Then he asked her: Who is this who has been talking to you? The woman told him a lie: that some of his friends had been teasing her when she was coming back with the water. Red-scar said: All right, if it has been some of my friends talking to you and teasing you. And he told her: Look for lice on my head for I must go to sleep this afternoon. Then the woman looked for lice on Red-scar's head. All at once he fell asleep. Then she slowly got up and sneaked away to her husband and told him, that Red-scar had fallen asleep and that they should hurry up to get away from him. So they went away. When they had got far, Red-scar awaked and knew, that his wife was missing. Then he bawled out. All the buffalo came running up to him. He told them, that his wife had escaped from him. They must be off and track her. They

came to the spot whence the man and the woman had started. From this spot they pursued them. When they were about to overtake them, Red-scar said to his wife: How can you save your life? The woman threw her moccasins back to him. Red-scar came to his wife's moccasins and all the buffalo licked the moccasins, bawling with rage. They kept doing this for some time. In the meantime the woman and her husband had got very far away and Red-scar again went after them. Then the woman threw her dress off and threw it back to Red-scar. When Red-scar came to his wife's dress, he licked it first, he was in a rage, and all the rest of his buffalo too licked it. In the meantime the woman and her husband had come to a river and climbed up a big tree. Red-scar ran after his wife again. When he came to the river, he missed her tracks. He passed her. The buffalo all passed the tree without looking up to them. When they had all passed the tree, there was still left a scabby buffalo far behind, which came to the tree last and rubbed his back against the tree for it was itching very much. The woman nearly urinated. Finally she could not keep it back any longer, she urinated on the scabby buffalo's back. Suddenly the scabby buffalo felt it on his back. He slowly looked up at the tree. Then he saw the man and Red-scar's wife sitting high up in the tree. Then he said loudly: Red-scar, here is your wife, at the top of the tree. Slowly Red-scar led his buffalo back to the tree. He then told his buffalo to break down the tree by striking it with their horns, one after the other. The first buffalo that struck the tree was killed by the man with an arrow. The buffaloes kept doing it, one by one, and the man killed them one by one with his arrows. At last Red-scar only was left alive. He tried his luck in striking down the tree. So he walked backward first, bawling with rage. Then he ran up to the tree and struck it with his horns and the man shot Red-scar with an arrow. The arrow did not hurt Red-scar, so he kept striking the tree, the man shooting one arrow after the other. Finally the tree was nearly broken down by Red-scar's horns. The man said to his wife: Did Red-scar ever tell you of anything that might kill him? While he was saying this the tree was about to fall. The woman said to her husband: Yes, he told me, that a brass-pointed arrow would make an end of his life. The man had used all his arrows but the brass-pointed one. He then carefully aimed at Red-scar and hit him with this arrow and killed him. So Red-scar was killed by this man. Then the man told his wife: We are safe. They climbed down. The man butchered Red-scar. He did not eat anything of his flesh. He only ate Red-scar's kidney. While

eating this kidney he cut off half of it and gave it to his wife and told her, that she might eat some of it too. The woman took the kidney and held it before her mouth with tears in her eyes. Then the man asked his wife whether she loved Red-scar. Before the woman could answer him he cut her throat.

[Cf. UHLENBECK obt 13 sqq.]

The girl who married a star.

Once upon a time there were some camps. One night two girls were sitting outside the lodge, looking up to the sky, and wondering how the beautiful stars came to be in their places, and wondering what they could be. One of them said to her friend: I wish I had that beautiful star as my husband. And the other girl also said, that she too wished for a beautiful star, the one that sparkled most of all. Then they went to bed and went to sleep. Next day some women went into the forest to fetch wood. Among them was one of the two girls, the one who had wished for the brightest star in the sky. Then they all got some wood, which they loaded on their back as usually, and set out back to the camps. That girl who had wished for the brightest star had some trouble with her wood. The rope snapped and the wood fell down and she was left behind. After the women had got out of sight, she suddenly saw a young man whom she had never seen before. This young man was well dressed and he was fine-looking. He came just in front of her. The girl said to him: What do you want? I never saw you and you have no right to come in front of me; get out of my way for I must go. The young man told her, that she should remember what she had said. Then the girl told him, that she did not know she had said anything particular lately. The young man said to her: Do you remember what you two girls were saying last night, about the stars that are in the sky? And then he told her, that he himself was the very man whom she had wished to have as a husband and that he must take her with him, that she should not break her promise. Then she said: Yes, now I remember what I said last night, that I wished for the brightest star, to have him as my husband. And then she told him, that she was willing to go along with him and that she would not break her promise. So

she left her wood and went along with him little ways. Then the man told her, that she must close her eyes. She did and for some time she did not look. Then the man said to her, that she might look. When she looked, she was in another world. There she was living with him in a fine lodge for a long time. She got a little baby-boy. When next summer came, her husband told her, that, when being out digging up turnips, she should not dig up a certain big turnip. Then she was going from one place to another digging up turnips. Then she came to that particular great big turnip. She was standing by it for a long time, thinking what could happen if she dug it up. Finally she made up her mind, to dig it up. She dug it up. When she pulled it out of its place, she felt the wind coming up from the hole. Then she looked down through this hole. She saw another world beneath her. She knew, that it was her own country and that she was above it, in the sky. Then she kept looking down steadily for some time. Suddenly she saw all the camps of her own people. She saw children, which were playing around the camps, and girls who were out picking berries. She also saw the young men who were gambling with the gambling-wheel. Her heart was broken. She lay down before this hole and was crying nearly all day long. She cried so much, that her eyes were swollen. Then she went home. When her husband saw her, he asked her whether she had dug up a lot of turnips. She told him she had. Then he asked her what was the matter with her, that she must have been crying. But at the same time the man already knew, that his wife had dug up the turnip that he did not want her to dig up. And then he said to her, that he had told her before not to dig that turnip up. Then he asked her: Do you wish to see your people again? She answered him, that she was longing to see her people again. Then he began to kill buffalo. When he had killed many hundreds of them, he began to cut up the hides as for ropes. After cutting up all of them he said to her: Now you shall go back down to your own people. He went to the spot where the hole was. When they came to it, he tied his wife, under her arms, to these hide-ropes, which were all tied together. And then he let her down through the hole. She was coming down through the air. Underneath some young men were gambling with the gambling-wheel. Among these men was a little boy, which was lying on his back, looking up to the sky. This little boy had sore eyes. He saw something coming down through the air. He jumped up with fright and said to the young men who were gambling: There is something coming down through

the air. They all looked up and they saw nothing. They said to the little boy, that he must have seen dirt in his eyes. And they all threw dirt into his eyes and told him to keep quiet. The little boy lay down on his back again. He saw the same thing. Again he told them, that he saw something coming down through the air and that it was still nearer. They all looked up again. They saw nothing. Then they knocked the little boy about and told him, that he must have seen dirt in his eyes and that he should keep quiet as they were busy gambling. He lay down again on his back and looked up. Again he saw it coming down through the air. This time it was still nearer. He again jumped up and told them the same thing as before. He told them, that he really saw something and that they should look up steadily. They all looked up. They saw nothing. And they did the same thing as before to the little boy. Then he lay down on his back again and looked up again. Before he could say another word, the woman came down on the ground, just in front of these young men who were gambling. Then they saw this woman who had disappeared and they were all glad to see her. And they took her to her lodge. There her people saw her. Her folks were very glad to see her back alive. She told them what had happened to her and how she had come down. This little baby-boy of hers, she always kept it hidden under her dress: it was a star [a certain prairie-weed]. One day she was in a hurry to go out to fetch wood and she left her baby under the bed. After she left, her little sisters were playing on her bed. Then one of them happened to see this star and she threw it out of the bed and then they tore it to pieces. When the woman came back with her wood, she was in a hurry to get inside the lodge and to see her baby. When she came in, she saw her baby all torn to pieces, scattered on her bed. Then she cried for her little baby.

Red-head.

Once there lived a fine married couple. The man was killed by Red-head. When the woman was a widow, all the men of her own tribe wanted to marry her, but she did not like to get married again as she thought too much of her husband who had been killed by Red-head. At last a man told his sister to go and tell the fine woman, that he wanted to marry her. His sister told him, that

he would not get the woman, that she refused all the fine young men who asked her and that she would not like him. But he kept begging his sister to go and tell the woman, that he wanted to marry her. His sister finally went to the woman and told her, that her brother was very anxious to have her as his wife, and she said: I hope you are willing to marry my brother. The woman said to her: Yes, everybody in the camps wants to marry me and yet I do not like to be married. But now I shall not refuse your brother, but one thing I must tell him: I am always longing to be quit with Red-head for killing my husband. He must go and kill Red-head for me. If he kills him, I shall marry him. The woman went back to her brother and told him the answer. The young man was surprised to hear this, for every one knew, that Red-head was a very fierce man. Then he said to his sister: I shall try my luck and see if I can kill Red-head. So he left at once to hunt Red-head up. He was going about for a long time. At last he came to an old woman who was living by herself. He asked this old woman whether she knew anything about Red-head's camp. The old woman told him, that she did not, but that he must go on to the next camp, where another old woman was living by herself. So he went on to the next camp. This old woman was living in a large rock. She had a bear by way of a dog, which was tied fast outside of her rock-house. The young man came to the rock-house. The bear was growling at him when he stood before the doorway. He called the old woman and begged her to quieten the bear before it would bite him. The old woman opened her big rock-door and told the bear not to bite the young man. Then she asked him: What is the reason you come this way and what are you going to do? He told her: I am looking for Red-head, whom I must kill. Then she told him to come inside her house. He came in with the old woman. Then the old woman told him, that she had once had a son who had been killed by Red-head. That she was always feeling bad about it and that she would like to see Red-head killed. She told him to stop in her house over night as she would prepare him. At night she gave him a piece of wolverine-skin, which he was to tie round his wrists as bracelets. Then she gave him a sharp-pointed elk-antler, which is called sewing-awl. She told him: This is all you will kill Red-head with. Then she transformed him into a woman. So he was a woman that night. Next morning the old woman took the young woman out, who was very finely dressed. Then she showed her where Red-head was living and told her: Now

you must go to that big ridge. There you will see Red-head's lodge. There are only three people in that lodge: Red-head, his brother and their old mother. Before going in you must pray to all the insects you see on the ground to aid you and they will hear you and help you out by magic. When she came near this lodge, she sat down on a pile of wood close by. Every insect came to her. She prayed to them to aid her and give her a chance to marry Red-head. At that time Red-head was out hunting. After some time Red-head returned to his lodge. When he came in, his mother was going out to fetch wood. She saw the fine young woman who was sitting in the forest. She said to her: What do you want? The young woman told her, that the reason why she had come was this, that she wanted to be married to her son Red-head. The old woman told her to wait outside. She herself would go in and tell Red-head about it. She went into the lodge and told her son Red-head: There is a woman outside; she is the best-looking woman I ever saw. You should marry her and you should not kill her. Red-head said to his mother: Bring her in and I shall see her. The old woman brought her into the lodge. When Red-head saw this woman, he told his mother: You may sleep with her to-night and to-morrow you must wash her clean. The old woman slept with the young one. Next morning Red-head cut out pieces of buckskin for moccasins. He said to the young woman: Now you must bead these moccasins and you must finish them before I come back to-day. He also cut out a pair of leggings and told the young woman to bead these too, with porcupine-quills. Then Red-head went out hunting. After he left, the old woman said to the young woman: I did not have pity on many women who married my son before. Several married my son and my son killed them, but you are the first woman I should like to have as my daughter-in-law. Try your best to-day to get ready with the moccasins and the leggings before Red-head comes back. The old woman gave her some porcupine-quills that had been prepared to be used for beading. The young woman told her, that she would go outside into the brushes, to bead there, because it was a shady place. She went out with them into the brushes, where she came to a multitude of ants. She prayed to them to aid her beading the moccasins and the leggings. And she told them, that she must finish them before sunset. Then she laid the moccasins and the leggings down in front of the ants and went to sleep. She fell asleep. About the middle of the afternoon she heard somebody drop the moccasins and leggings in front of her. Then she heard somebody saying:

Here are your moccasins and leggings, they are beaded. When she looked at the moccasins and the leggings, she saw, that they were very pretty. She took them up and went back to the lodge with them and showed them to the old woman. When the old woman saw them, she told her, that these were the prettiest moccasins she ever saw. Red-head came back. Before he came inside the lodge, his mother took up the leggings and the moccasins and brought them outside to show them to Red-head. Then she said to Red-head: Now, my son, pity me and marry this young woman, for I like her very much as my daughter-in-law. Red-head said to his mother: Now, mother, she is your daughter-in-law. It was night and Red-head went to bed with his new wife. The young woman's eyes still showed, that she was a man. Red-head had pets: magpies. These magpies would say: Red-head's wife has man's eyes. And the old woman would get angry with these birds and would hit them and they would fly away. When it was morning, Red-head and his wife got up. He said to his wife: I shall not go out hunting to-day, we shall go to that hill and sit down there, for I want to look around. When they came on top of the hill, Red-head told his wife: You look for lice on my head as a pastime. Then he laid his head on his wife's lap. The woman did not look for lice but she was just playing with Red-head's hair. Finally Red-head fell asleep and his wife laid his head down on the ground and shook him, to see whether he was sound asleep. When she knew he was, she took out the sewing-awl, which she had hidden under her moccasin-laces. She then took a stone and stuck the sewing-awl in Red-head's ear-hole and knocked it in with this stone. Red-head did not move at all and was killed by his wife. Then the woman scalped Red-head and went away with the scalp. After some time Red-head's mother said to her youngest son: Your brother is lying on top of the hill, alone; go up and see what is the matter with him. The boy went up the hill where his brother was lying. Then he saw, his brother had been killed and scalped. He ran back to his mother. He told her: My brother has been killed and scalped. When the old woman heard this, she ran to the hill where her son was lying. From this hill she followed the tracks of her daughter-in-law. By this time the young woman had come close to the old woman who lived in the rock-house. She called the old woman. Then Red-head's mother was about to catch her. Then the old woman of the rock-house opened her door and the young one ran in; then she was safe. Red-head's mother came running in front of the door and begged the old woman to let

her in, but the old woman told her to go away. The other old woman kept begging her. At last she opened her door and told her to come in. When Red-head's mother was going through the doorway, a big stone fell down and smashed her head. She was killed. Then Red-head's brother was living by himself. The young woman stayed over night with the old woman in the rock-house and gave her half the scalp. The old woman changed her back into a man that night. Then she told the young man, that he must go back with half the scalp and show it to the woman and that she would believe, that it was Red-head's hair, as it was red. So he set out home next morning. After some time he came home. Then he made a dance that is called war-dance. He danced and all the people of the camps were singing songs. When the dance was finished, he gave half the scalp to the woman who had told him to kill Red-head. When he had given her this hair, he got her for wife.

[Cf. UHLENBECK nsbt 123 sqq.]

Weird adventures of some young men.

Once there were four young men who went to the war. When they were on the prairie, they made a shelter to stay in over night. When night came, they all went to sleep. When it was morning, one of them went out to get some wood to make fire with. When he came to the doorway, he saw a hairy-looking thing he did not know. He tried to step over it. Then it went up. He could not step over it. He tried to crawl under it, but it drew itself down on the ground. Then he got afraid. He awaked the others and told them what he saw. Then they all jumped up from their beds and went to the doorway and looked at the living thing they saw. One of them said to the others: Let us build a fire on top of it and it will get out of our way. They did. Then the thing was all burned up. When they came out of their shelter, they did not see head or tail on it. One of them said: It looks fine to eat, let us taste it. The flesh was very white. He took a piece of the flesh and ate some of it. He said to the others: That tastes fine, come and help yourselves to it. The others were afraid of it and refused to eat it. They went off. After they had got far, this man who had eaten some of it, said to the others, that he was feeling very queer. The others asked him: How do you feel?

Before he could say another word, he fell down dead. He was poisoned by this animal he had eaten. They went on. They camped near a wide river. When night came, they all went to bed. Before they fell asleep, one of them saw a man coming into their camp who did not have any flesh on his body, but bones only. It was a ghost, what he saw. He then awaked the others and told them to get up and look. Then they all looked up at the ghost. The ghost was sitting quite close to the fire-side. He was making the fire with his bony hands. He then leaned back again, covered his face with his hands. One of the men prayed to the ghost and begged him to leave the camp and not to frighten them any more. Then the ghost immediately repeated the words the man had spoken. Then the man who had prayed to the ghost loaded his gun and told the ghost not to stay there any longer, else he would shoot at him. The ghost repeated his words: I prayed to you not to frighten us any longer. If you do not leave our camp, I shall shoot at you. Then the man shot the ghost just between his legs. When he was shot, the ghost fell back and stood on his head, his legs up in the air, kicking, crying loudly. Then he left the camp. After he went out of the camp, the men heard him howl like an owl and they could hear he was going off. At last they could hear just a little of the noise he was making. The man who shot the ghost was paralyzed. Towards morning he died. Then two only were left. Next day they returned to their home. On the way they tried to catch some young deer. When they could not catch these young deer, they saw a pack of wolves fighting their prey, a buck. The men looked on and at last the wolves killed their prey. And then the wolves butchered the buck like human beings. One of them cut the buck's leg. Then he walked with this leg to a stone and broke it in two to eat the marrow. The men were very anxious to know how he could get the marrow out. When the wolf had broken the bone, he sat up like a man. Then he held this bone in front of his penis. And then he stuck his penis into the marrow. Then he drew it out again and some marrow went with it and he licked it. He did this several times. When he had got out all the marrow, he sang a beautiful song. The young men were frightened and astonished to hear the wolf singing. Then they left him. After going far they saw a bear and two cubs coming towards them. Before the bear came near, she stopped, went back to her cubs, got hold of the one that was leading and threw it up in the air. Then she went to the other, got hold of this one too, which she shook first, and then threw it away like nothing.

The first cub, which had been thrown up in the air, did not move a bit. The second, which had been thrown aside, cried like a baby. Then the bear took up the little cub that was crying and kissed it as if she was a real woman. She then laid it down on the ground as if trying to make it asleep. Then she went to the first, the one that had been thrown up in the air. She took it up in her arms, but the little one was dead. She listened to her little one's heart, to listen whether it was still beating. When she knew that her little one was dead, she dropped it on the ground and cried with all her might. Then she got up and ran to a brush that was close by. She came back with the male bear and took him to the place where her little one was lying. The young men who were watching the bear, could not discover one thing, namely whether the bear could talk. The female bear pointed at her little one and watched the male bear. Then the male bear stood still, watching the dead cub for a while as if saying, that he could not bring the little one back to life. Then he went back to the brush. After he left, the female bear cried again and then ran to some high trees close by and came back with another big brown bear. When she took him in front of her dead little one, the male bear stood still, watching the dead cub. Then he walked backward, singing aloud. While he was walking backward, his feet were sticking to the ground as if he was walking on a soft, muddy soil. The men came still nearer to see how the bear would act to bring the dead cub back to life. The bear sang and took some dirt in his paws and rubbed it between his paws like a human being who is going to paint himself. He then painted his forehead yellow. After painting himself he ran to the little dead cub. He got hold of it and swung it about as if he was a real man. Then he laid it down again and did the same thing again. He then sang very loudly, swinging the little bear around. Then they heard the little bear cry, which had come back to life. Then the male bear laid it down on the ground and went off, back to the forest. Then the female bear took up her little one and kissed it. When they had seen this, they went on again and kept walking until they came back home. One of the two became a medicine-man. He could doctor a man who was about to die from illness or wounds. This he got from the bear in his dreams. And the other too became a medicine-man. The wolf pitied him and made him a medicine-man. They were the best medicine-man of their camps.

The sun trapped.

Once upon a time some Peigans were camping. For some time they were suffering from small-pox. They all died from it except two, a sister and a brother. The girl was the eldest. They took one tipi and went away from their dead folks. They camped. They had also taken their father's bow and arrows. The girl said to her brother, that he must learn how to use the bow and arrows. The little boy went out hunting birds and rabbits. On these they were living. One day the boy went out hunting. He did not return for several nights. His sister was longing for him. The boy had found, that the sun goes underneath the ground when it sets. He determined to set a trap on this trail. He untied his bow-string. This string was a very stout one. He made a loop in it and set it just on the trail. Then he went back to his camp. His sister asked him where he had been. He told her: I have been out hunting in the country. She said to him, that he should not stay away too long. Then it was night. That night seemed very long to them. Finally his sister told him: It is funny, we are having a very long night now and at other times we have always short nights during summer. He told his sister: I saw a track and I set my bow-string as a trap there. His sister said to him: Go thither and see what you have trapped. When he was told this by his sister, he got up from his bed and went to the place where he had set his trap. Before he came to the spot, it was very hot. And the trap was shining brightly. He ran back to his sister and told her, that he had trapped something very hot and shining. So they went to it. When they came near it, his sister said to him: You have trapped the sun; we must look for someone to help us to untie it. They went about calling for help. To anyone they met they would tell to go and untie the sun. They would bring them to the spot where the sun was. Before they came very near, they would be suffering from the heat, so that they looked quite black. By this time the boy and his sister were as black as charcoal. Then they would go off again to call in somebody else's aid. Finally they came to a mole. They asked this mole whether he could help them untying the sun and they went back with the mole. The mole dug a deep hole underneath the place where the sun was. When he was straight underneath the sun he went up digging until he came to the thing

the bow-string had been tied to. Then he gnawed it through and the sun was free. Then it was morning: at last the sun rose. The boy and his sister went back to their camp and were as black as negroes for ever.

The man who was pitied by a snake.

Once a man left the camps in order to see many strange things in his dreams and to come back as a medicine-man. Every night he would sleep in another place. He had seen many things in his dreams. He also saw spirits and powerful beings, but the things he saw did not please him. At last he came to a large spring. He followed that spring as far as its mouth. He went to sleep that night as usually. This time he did not have a dream. When daylight came, he awaked. He was lying there awake. As soon as the sun rose above the hill, he saw a great big rattle-snake, which was standing upright in the middle of the mouth of the spring. He looked at the snake and was frightened. He thought, that he had come to the end of his life. The snake looked at him for a while. Then he told the man, that he should not have come to the place where he was living and that anyone who came and slept near the spring, was devoured by him. While the snake was talking to him, he was praying to the snake at the same time. Then the snake told him he should leave at once and he should not come again; that he would let him go this time. He begged the snake to let him stay near the spring for four nights only and to have pity on him and to give him some kind of medicine to be used in doctering illness and wounds and to make him a very powerful man, who could not be killed by bullet-wounds. That he had been travelling from one place to another, having bad times, starving most of the time, just only to become a medicine-man. At every word he said to the snake, the snake would erect himself still higher. He had one eye in the centre of his forehead. It shone brightly like the sun. He also had a horn above his eye and this too shone like the sun. While the man was talking to him, the snake told him, that it would be better for him to leave the spring at once, that he had no power to make somebody a medicine-man. And he told him: I do not want to see you here again in the

morning. I shall kill you if you *do* stay around here. Then the snake disappeared back into the spring. The man made up his mind to try his luck and stay till next morning and beg the snake again to give him some medicine. He stayed there all day without seeing the snake that lived in the spring. Then night came. He went to sleep. Then daylight came. He awaked with fright. He thought to himself, that it was his last day. Just when the sun rose above the hill, he again saw the snake appear from the spring. This time the snake was very angry and asked him whether he did not remember what he was told before. The man said he did and begged him with all his might, that he should not kill him but let him have what he wanted. The snake told him, that he did not pity any man who came to him. But the man kept begging and praying to him. The snake said to him: I shall let you go again this time, but go away at once. Then the snake disappeared again into the spring. The man stayed near the spring again. The third night came. He slept there again. This time he did not sleep at all during the night, for he was awfully afraid, that the snake would kill him this time. Then it was daylight again. When the sun rose above the hill again, he saw the snake appear again. Before the snake had time to talk to him, he prayed to him and begged him not to kill him; that he was a poor man. This time the snake did not say much to him. He told him, that he should have more sense and mind what he had told him and that he should leave now and not come back for the fourth time, else he would surely kill him. The snake disappeared again. The man thought he should go home and mind what the snake had told him. So he left the spring. After he went away from the spring, he thought to himself, that it would be better if the snake killed him, without anybody knowing it. He determined to try his fourth night. So he returned to the spring. He stayed there all day. When night came, he went to sleep as usually. When morning came, he awaked. The sun had already risen. Then he saw the snake again. He thought: This is my last day. He prayed to the snake and begged him not to harm him. The snake looked at the man for a while with his shining eye. Then he said to him, that he must really want to be a medicine-man. And he told him: Now, my dear son, I shall make you a medicine-man and a very powerful being, but you must do as I shall tell you to do. Go forth to the hills and look for a rattle-snake and kill it and cut it open and take out its bladder and go to the water and bathe yourself. After cleaning yourself with water cut the bladder open

and perfume your body with the contents of it and come back to me and I shall prepare you. He went to the hills at once and looked for a snake. Before he came to the hills, he saw a rattle-snake. He killed it, he cut it open and he took out the bladder. He then went to the water and took a good bath. Then he cut the bladder open and perfumed himself all over his body. Then he went back to the snake. Then the snake gave him various songs and blessed him and told him, that he would not be killed by his enemies or powerful beings, that he would be a very powerful man. He went back to his own people and was very glad to get home. His people were also very glad to see him back alive. After some time he summoned everybody in the camp to go to the war with him. He was the leader of this party. After some time they came to a band of Sioux Indians. Then they thought they would have a war with the Sioux Indians. In this way the war began between the Peigans and the Sioux. The leader of the Sioux was Iron-horn. All day long the fight was going on. The Peigans got the best of the Sioux Indians. Next day the fight was still going on. Early in the afternoon the Peigans and the Sioux could not stand fighting any longer, for they were all very hungry and thirsty. Then Iron-horn met Rattle-snake (so the man was called) and they had a duel. At first they were standing in front of each other, shooting at each other without hurting one another. At last they threw their guns away and drew their knives. First Iron-horn stabbed Rattle-snake in his side. When he stabbed Rattle-snake, his knife could not penetrate into Rattle-snake's body but it broke off as if he was stabbing a hard rock. And Rattle-snake thought, that he would surely kill Iron-horn with his knife. He stabbed him. When he stabbed him in his side, his knife just curled up as if he had stabbed a rock. Then Iron-horn turned into a buffalo-bull. He stood raging, he had iron horns. He was about to butt him. Rattle-snake turned into a rabbit and ran away. When Iron-horn saw, that he could not catch him, he turned into a sparrow-hawk. He flew after the rabbit. Then Rattle-snake turned into a grizzly-bear and Iron-horn again turned into a buffalo. Iron-horn was getting the best of Rattle-snake. He butted him with his iron horns. When Rattle-snake saw, he could not fight him, he turned into a great big rattle-snake. He bit Iron-horn in his nose. When Iron-horn was bitten by the snake, he dropped dead. The fight was ended. The Sioux and the Peigans had stopped fighting while Iron-horn and Rattle-snake were fighting. Rattle-snake went back to his own people and told them he would never be killed by any

person, animal or any kind of spirits or powerful beings. And he told them how the snake of the spring had behaved towards him. From that time the Peigans seem to be the most powerful tribe. And they were known as the best fighters.

The young man and the turtle.

Once upon a time two young men went to war and went to steal some horses from other tribes. While going, they got very tired and thirsty. They passed a lake and they saw a great big turtle. One of them said to the other: it would be a fine thing for us to ride on the turtle's back. The other said: The poor fellow would not like it if we rode on his back. But the other was a foolish man. He kept saying, that it would be fine to have a ride on the turtle. At last his friend did not say anything more about the turtle. So the other walked up to the turtle and stood upon its back, laughing and shouting and telling his friend to do the same. His friend said to him, that he would not step on the poor fellow's back, but that he would just follow him and look on. When the turtle was about to walk into the lake, the young man tried to step off its back. His foot stuck to the turtle's back as if it was glued to it. He then called his friend to help him off. By this time the turtle was walking into the lake. Then his friend got hold of his arms and tried to pull him off the turtle's back. Then he got very much frightened. At last his friend gave up helping him. It was knee-deep by this time. The turtle kept walking with him into the lake until the man disappeared into the water.

Origin of the grass-dance.

Once upon a time (not very long ago) a Sioux Indian was living in his lodge all by himself. Every day this man would go out hunting on the prairie. One day he went out as usually. All day he was out hunting on the prairie. Towards evening he returned to his camp. Before he could reach his camp, it was dark. There was a high ridge in front of his lodge. While going over this hill he heard a high base-drum[?]. He stopped and listened to this noise.

He heard men singing and beating the drum and he heard bells jingling. He stood there for some time and it seemed very queer to him. At the same time he was afraid and anxious to know what this noise meant. Then he encouraged himself to go to his lodge and to see what was going on there. Finally he went down the hill to his lodge. Before he came near, the noise stopped. He kept going on. All at once he saw roosters running out of his lodge. He knew very well, that these roosters had been making the noise. He went into his lodge. He went to bed and while he was lying in his bed, he was keeping this drumming and jingling he had heard in his mind all the time. He heard the song too. That song was very beautiful and he was very anxious to know what this dance could be. He fell asleep. In his sleep he saw these roosters, that he had heard, coming into his lodge in the shape of a man. This man said to him, that he should not be sorry for being disturbed: he would be given the dance. After telling him this the man called to some people outside to come into the lodge. All of them had painted their faces in many different colours. But they had not painted their faces all in the same way. They were very prettily dressed. Some wore buckskin suits, feather head-dresses, porcupine-quill head-dresses, porcupine-quill moccasins and they had bells round the legs. They were not dressed all alike. At the east-end he saw four men sitting round a big drum and at the west-end he saw several men who had feather dancing-belts. Some had clubs, prettily beaded, and beaded hatchets. He also saw one man at the east-end who had a whip and one man who had a sword and, in the middle of the crowd, one who had a beaded arrow and another with a beaded whistle. While seeing all this, he was told by the man whom he saw first in his sleep: Now, look at these young men, how their faces are painted and how they are dressed and at these men who have dancing-belts round their waists and who are considered as the leaders of the dance. And then the man told him to look at the man who had the whip and he explained to him, that this man would whip any man who was not willing to dance while the dance was going on. Then he told him, that the man with the sword would do the same thing. And then he spoke to him about the man who had the whistle and about the drummers. He told him to look on closely and to listen carefully and then he told the drummers to go on with their songs. He saw the drummers beating the drum and he heard them yelling before starting their song and then they began to sing. He heard very wonderful songs. He saw all these young men who were

dressed up, dancing about. This dance went on for some time. Then the man told him, that there would be sung a certain song for the men who had the bells. Then these men were dancing round in a circle, four times. Next came another song. The man with the whip got up and danced on this song. Another song was sung for the man who had the sword. And another for the man who had the whistle and still another for the man with the arrow. This arrow was used as a dog-meat fork. Then the man was told to keep this dance in his memory, to establish it among his people, for the young men especially. After he awaked, he knew it by heart. Then he summoned all the young men and they talked it over. They all liked to see it and to dance this dance themselves. So it was danced first by the Sioux Indians. To-day it is called the „grass-dance”.

Another story about the grass-dance tells, that the Crows discovered it. One of them saw a band of antilopes, which were dancing it.

APPENDIX II:
ETHNOLOGICAL COMMUNICATIONS.

Naming.

When a man has a child born and he is not able to give this child a name himself, he will call a chief or some old man to come to his lodge. He will tell him, that he has got a child, that he wishes to raise this child, that he wants it to have good luck, not to fall ill, and that he should like him or her to be useful. He will beg the old man or the chief to pray for him or her and to give him a name. Then this old man or this chief tells the father to take his choice, which name he should like for his child: after battles or after stealings or after the old man's dreams and what he heard from spirits and powerful beings. If the father answers, that he should like to have his child named after stealing, then the old man or the chief will ask the father which stolen thing he wants to name the child after: a shield, or a horse; or a spear, a gun, or anything he has stolen from their enemies. The father of the child will reflect on it for some time. Then he will think of a certain thing that would be a good name for the child. He will then perhaps say, that the child should be named after „gun”. Then the old man or the chief who is to give the name, will think it over. He will then perhaps give it the name of „Takes-a-gun” or „Takes-gun-woman”. Then he will pray for the child, that it may have good luck and may be safe from all illness and that it may be useful when grown-up. Or suppose he is going to name the child after battles he fought, he will give it a name like „Good-stab” or „Many-strikes” or „Stabbing-him-with-his-own-knife-woman (Áuatâχtsimakei)” or „Many-kills” or „Crow”- or „Sioux”- or „Assiniboin”- or „Snake-Indian”. These tribe-names are given because the old man or the chief killed Indians of these tribes. When the child is a girl, „-woman” will be put at the

end of the name, when it is a boy „-man” will be put at the end, for instance: „Many-massacration-woman” or „Many-massacration-man”.

The old Mountain-chief gave several names after the stealing of a black horse from the Crows. It was considered as the best horse. He stole it in the day-time. He gave his son the name „Black-horse-rider” because he had the good fortune to steal this horse without any trouble. And he gave his daughter the name „Day-steals-woman” because he stole this horse in the day-time. He also gave a nephew of his the name „Day-rider” because he rode this horse during the day. He also named one of his daughters. He fought the Cree Indians. He was chasing after a certain Cree Indian, whom he expected to kill very easily. This Cree Indian was a big, tall man. He overtook the Cree and got hold of his braid and tried to pull him down backward, but he was not able to do so. All at once the Cree Indian faced Mountain-chief. He got hold of Mountain-chief’s hair. Then he [Mountain-chief] bent his head. The Cree Indian drew out his big knife. When he was about to stab Mountain-chief in the back, Mountain-chief parried the knife while it was coming down. He then grabbed the knife and took it away from the Cree Indian. He stabbed the Cree Indian between his ribs and killed him with his own knife. So he gave this daughter of his the name „Has-killed-himself-woman”. He also gave a name to his grandson. Before giving a name to his children or grandchildren, he would first tell the complete story of how he did the stealing or the fighting. Once, while fighting, he was wounded at his leg. The Sioux Indian who shot him, alighted and ran away from his horse. And Mountain-chief took the horse and got on it and chased this Sioux. He thought he would pay him for what he had done to him. Then all the Sioux and all the Peigans did not shoot for a while but watched Mountain-chief when he was chasing the Sioux Indian. Before the Sioux Indian came to his own people, Mountain-chief was about to run over him. All began to shoot at Mountain-chief, but Mountain-chief did not turn back. Finally he run over this Sioux Indian with his own horse. Before the Sioux Indian had time to get up, Mountain-chief jumped off the horse and straight upon the Sioux Indian and stabbed him dead and scalped him. After relating this accident, he gave one grandson of his the name „Chased-by-his-own-horse”. He then said, that it had been a narrow escape; and good luck, that he never was hit by the Sioux who were near him when he stabbed the Indian. That he wished, that the boy would have good luck and that he may get out of his troubles all through his life.

To another grandson he gave another name. Before he named him, he spoke like this: In my younger days I often made mischief around the camps, but I never got into trouble by it. Then he told, that he stole lots of things and horses from his enemies. That he fought in many wars, with many different tribes, and that he was known by many different tribes. That he always got out of danger without being much hurt. That he was shot but twice. He then said: Now, my enemies had very good chances to kill me. I do not see how they could possibly miss me when they were standing in front of me, shooting at me with their guns. All the different tribes heard my voice and would recognize my voice every time we had war. This yelling during the fight I did because I always thought: It would be better for me to get killed by a gun in a quick way. Now I shall give my grandson the name of „Every-body-heard”. May he have good luck, get no illness, may he not get into trouble among his own people and be useful and honest when grown-up.

He gave another name to another child (one of Tatsey's children). He told the story first. Once his own people were all camping together to celebrate their medicine-lodge. Beyond the river was the band of Flatheads and Kootenais. The river was very high; it was the Missoula river, which the Peigans call „the big river (Ómαχkαχtaye)”. From the other bank the Flatheads were making signs to the Peigans to cross to them. Every-body of the Peigans distrusted the Flatheads and Kootenais: they would shoot them if they crossed the river. Then Mountain-chief praised and encouraged his people and asked who of them were willing to go with him. Four other chiefs told Mountain-chief, that they were willing to go with him. Then they went into a boat and pushed off from the shore. A violent wind came, which made fierce waves. When Mountain-chief looked at the four other men, he saw them all sit shivering with frightened, pale faces. He saw, that these men were frightened by the water and that the white man who was paddling was also frightened, and he knew, that he could not do anything with the boat. The boat was in danger of sinking. When Mountain-chief looked back at the side where his own people were camping, he saw everybody running up to the bank and watching them. The same with the Flatheads and Kootenais. Then Mountain-chief thought: It will be a good thing to be drowned and not to be killed by the Flatheads and Kootenais. Then he said to the four chiefs who were with him: You are no children or women, you should not be frightened by the water. He also told them, that

the water has no knife or gun to kill them. That they should conquer their fright and make their hearts big for that they were to meet the Flatheads and Kootenais. He was talking loudly and said, that he was willing to go to the land of Spirits, that no one on this wide world can step over death. He then yelled and sang aloud. This frightened the chiefs very much. The boat did not upset. The wind abated. The white man kept paddling the boat and they came across to the Flatheads and the Kootenais. The chief of the Flatheads and Kootenais shook hands with them and invited them to come to their camps. The four other men who were with Mountain-chief were invited by other Flatheads and Mountain-chief himself was invited by a young Flathead Indian who was well dressed and who had a beautiful-looking horse. This Flathead got on his horse and made signs to Mountain-chief to get on behind him. He did. They went full-speed to the camp. Before they went through the camp, he heard women and men shout and he heard gun-shots. Then he had bad feelings. At last they came to this man's lodge. The Flathead made signs to him to get off. Both got off the horse. Then they went inside the lodge. As soon as they entered the lodge, this Flathead made signs to Mountain-chief that he would have him as his friend. Then he sat down with him. By this time the lodge was crowded with Flatheads and Kootenais and Mountain-chief still heard the shouting of men and women and the gun-shots. Then he thought: The four others must have been killed already. And he thought, that he himself would be killed last. He thought so because the Flatheads and Kootenais who were crowding this lodge had their guns and knives with them, ready for use. He was frightened but did not show it. Everybody in the lodge was watching his eyes. The young man who took him into the lodge made signs to him to look at him. So he did. Then the young man explained to him with signs: I am the chief of the Flatheads and Kootenais. I had many hard fights. No one ever frightened me in my life. Nobody ever wounded me with a bullet. He also told Mountain-chief, that he should not be afraid, that nobody in the camp would hurt him. That the first man who showed a mind to kill Mountain-chief would be killed by him. That Mountain-chief would see his own people back that very day. This made Mountain-chief feel glad. Then the man talked Flathead to his own people who were crowding the lodge. As soon as he had done talking, they all went out. The shouting and the shooting was ended. The whole afternoon he stayed in the lodge with his new friend. After some time the man told Mountain-chief to get ready to go back to his own camp. He

also got some presents from him and a race-horse. He and his new friend got on their horses. He made signs to his friend, that he was afraid to cross the river on this horse. His friend answered with signs, that the horse was very strong and a good swimmer. Then they crossed the river. When they came across, he took his new friend to his lodge and gave him presents, also a race-horse. Then he accompanied him to the river to take care that no Peigan would hurt him. His friend went back to the other side and he himself went back to his lodge. When he had finished this story, he said again, that he wished, the child might have good luck, no illness. And that he would give it the name of „Everybody-watched”.

[Cf. UHLENBECK, Geslachts- en Persoonsnamen der Peigans. Verslagen en Mededeelingen der Koninklijke Akademie van Wetenschappen, Afdeeling *Letterkunde*, 4e Reeks, Deel XI p. 4 sqq.]

COMMUNICATIONS ABOUT CLANS, FAMILY RELATIONS AND INDIVIDUALS.

It is considered a mean, awful thing to marry a woman of your own people. One is not allowed to marry anybody who is any kind of relation to one.

The Fat-melters.

The Fat-melters are all pretty well-to-do people, honest and good-natured. There are but few who are not honest among their own people. They are very active people who go to the war and steal horses. But a few of them are not active and never go to the war. One thing is bad regarding this people: they like to enjoy themselves talking smut to each other, and their wives do the same. These people like to marry their close relations among them [this means: they intermarry]. The women like to do the same thing. They also like to have sexual intercourse with their own brother's wife. The girls and the women do the same thing.

Main chief of the Fat-melters was: Nyóskatosi (Three-sun), called by the whites Big-nose, married with Ksískstækyake (Beaver-woman). Nyóskatosi adopted Ixkitópyotæpatsékami (Rider-crane), commonly known as Charles Reevis, son of a half-breed woman, married with Étomauayake (First-strike-woman). Rider-crane's daughter is Matsenámayake (Fine-gun-woman). His sons: Louis, called Big-nose, Jim, Charles and Apikitapi (Scabby-man). His step-sons: Enákseekayi (Little-mink), government's name Sam Scabby-robe, Akáinamæχka (Many-guns), g.n. David Scabby-robe, Joe Scabby-robe (no Indian name). Enákseekayi is married with Enáksinopæχkumi (Small-fox-howl-woman), belonging to the same clan. His daughter is Áistasipistæχkumi (Common-owl-howl-woman).

Chief after Nyóskatosi was: Kenáksapopi (Little-plume), m.w. Næχkétsiso (Different-cut-woman). His sons: Inépotæ (Flew-down), g.n. Louis Little-plume, Istækáni (Depend-on), Ixpokánastæχkæχkomioipi (Shot-down-both-the-horse-and-him), g.n. James Little-plume. His daughters: Kayetsæχkumi (Howls-on-top), Mary and Josephine Little-plume.

In 1904 Ixpokázna α χkαχkomiopi was committed to 40 years of penitentiary. He killed a sleeping man who had once struck him, while drunk, and that man's wife and two children and a little baby that the woman carried on her back. After doing this he went back across the creek. While passing Running-owl's house he killed two girls who were outside. He then went into his house. He took out his wife to kill her, but the gun missed fire. Then he threw her down and cut her throat. The woman died; she was pregnant. Then he tried to cut his own throat. His face was black. About nine o'clock in the morning people came to the place: the sheriff, the agent and two doctors. The agent and the sheriff asked who did the murder. He said: One tall man who had his hair cut short and who was dark-complexioned and who wore a pair of leather chapps [a kind of cow-boy trousers]. But this was false. The agent and the sheriff believed it. When he was taken to the police-station in Browning, he thought, it would be better to give himself away. Then he said to the agent: I shall confess. I did the murder. I thought: I shall get quit with Wakes-up-last. The night before yesterday Buffalo-hide and Henry Hungry came in with some liquor and made me drunk. I was so drunk, that I could not stand upright. I went to bed and fell asleep. When it was day-light, I awaked sober and I remembered, that I had promised Wakes-up-last, that I would get quit with him some day. So I took my rifle and a belt full of cartridges. I took my horse out of the stable. I mounted it and rode across the creek to Wakes-up-last's house. I came to the door and knocked it. He told me: Come in. I said to him: You have slept late. He said: Yes. Then I told him: You remember what I promised you? Before he had time to answer my question I sent a bullet into his eye. His wife ran out. Then I sent a bullet into her head. Then I pitied the three children, so I thought: It would be better to kill them too. So I killed the two girls and the baby that was carried on its mother's back. I shot them all into their heads. Then I thought: Now I shall go across the creek and clean up my own house first and then Running-owl's house. Thence I shall go and kill as many people as I can and shall save one cartridge for myself. When I passed Running-owl's house, I saw two girls who were chopping wood, both about twenty years old. I shot one of them. The other was about to run into the house. I hit her and I went on to my own house. Then I took my wife out of the house. When I shot, my gun refused. I threw it down and took out my knife. While I was trying to cut her throat, she was calling for help as loudly

as she could. Running-owl is a damned coward. He should have come out like a man and should have helped his sister. I got hold of her and cut her throat. She fell down dead. It is lucky for Running-owl that he was lying hidden in his bed like a coyote, else I had butchered him. When I looked at my wife lying on the ground, with her face turned upward, she looked just as if she was only sleeping. Then I was very sorry that I killed her. Then I thought: I shall go to the land of spirits with my wife before she goes far away. I looked at her face once more and I kissed her. That made me damned near crying, but I thought: No use, I shall see her in just a minute. Then I took my knife again. Then I cut my throat. I could just feel the blood running down on my body. Then I thought: I shall not die from it. I cut my left arm to cut the artery to bleed to death. And I just saw my blood spouting up about ten feet high. All at once, while I was looking up to the sky, I felt like being blinded by somebody. I could not see any more. Then I was shaking all over, then I did not know anything. I do not know how long I have been lying there beside my wife. I awaked. I saw people surrounding us, the agent, the sheriff and two doctors. The doctor cured me. This is what I have done, as far as I know. My dear friends, do not be sorry for me: it would be better for me to be killed by the white men or to be hanged.

Then he was sent to penitentiary. He is twenty-six years old now [1910]. He behaves well in penitentiary: he is in the [musical] band and he is very skilful in braiding horse-hairs.

A nephew of Kenáksapopi is Ápoyotoksi (Yellow-kidney), m. w. Immoýiski (Hairy-face). His son: Saástsikixkinä (Flat-side-head), g. n. Mike Yellow-kidney, was in penitentiary in the summer of 1910 for stealing horses.

Other heads of families belonging to the Fat-melters are:

Ekotsésapopi (Red-plume), m. w. Ékaistæpinnima (Catches-before), Blood Indian woman.

Otaχkúisipistoyi (Yellow-owl), m. w. Margaret Spotted-bear (no Indian name), Black-doors.

Makúyisapopi (Wolf-plume), m. w. Étomauayakeei (First-strikes), All-chiefs. In 1910 Makúyisapopi was one of the two chiefs of this clan.

Ómæχksistsepænikim (Sparrow-hawk), m. w. Aχsiksipistakei (Indian-pillow-woman), Fat-melters.

Penotúyomæχkani (Running-fisher), m. w. Netásepiake (Chase-after-enemy-alone-woman), Fat-melters.

Manókini (New-breast), m. w. Innáske (Long-face), Fat-melters.
Enésikini (Buffalo-hide), m. w. Kixtsípimyake (Spotted-woman),
Black-doors.

Ápautsisapoyi (Looking-for-smoke), m. w. Epetsístayake (Dived-
out-woman), Buffalo-chips.

Étspyáχketopi (Middle-rider), m. w. Kátaitáχkyayake (Not-really-
bear-woman), Black-doors.

Neókskaunistayi (Three-calf), m. w. Námaimatake (Takes-gun-
woman), Blood Indian woman.

Ápaisiksinəmmi (Black-weasel), either m. w. Pástse[?] or with
Natóχktse (Medicine-shell), Bloods. The other chief of this clan
in 1910.

Sátapikstòkitayi (Split-ears), m. w. Esinázχsenikei (Fine-killing).

Ísistsekozni (Wolverine), m. w. Páyotapoauαχkayi (Walking-
back-to), Fat-melters.

Stámiksesiksinəmmi (Black-bull), m. w. Ákénausei (Makes-her-
looks-like-woman), Blood Indian woman.

Nisámayokayi (Long-time-sleeping), m. w. Páyotänixkətayi (Calling-
back), Fat-melters.

Óki (Root), g.n. Henry Hungry, m. w. Neétαχtaitapiake (River-
people-woman), Cree Indian woman.

Sikskénayi (Black-face-man), m. w. Sépisisoyàke (Night-cuts-
woman), Fat-melters.

Α'χsänayi (Good-gun), g. n. Jim No-chief, nickname Dandy
Jim, m. w. Isksípyayi (Brings-back), Fat-melters.

Immoyésokasimi (Hairy-coat), m. w. Kanókani (Old-medicine-lodge),
Bloods.

Sépenamαχka. (Takes-gun-at-night), g. n. John Night-gun, m.w.
Otχkúikaisi (Yellow-squirrel), Fat-melters.

† Sákyautsisei (Still-smoking), m. w. Istsitsáutáχpotàkei (First-
snowstorm-woman), Fat-melters, daughter of Ápaisiksinəmmi.

Sistsáuanayi (Bird-rattler), m. w. Náipistsake (Rag-woman), Fat-
melters.

Stámiksesαχkùmapi (Bull-boy), g. n. Daniel Bull-plume, m. w.
Α'χsipiksakei (Good-strikes-woman), Bloods.

Apinákuiqueta (Morning-eagle), m. w. Etáχkitauayakei (Strikes-on-
top-woman), Buffalo-chips.

Makúyistapistani (Strangle-wolf), m. w. Náyistotsinni (Holds-on-
both-sides), Blood Indian woman.

Pétápuka (Eagle-child), m. w. ?

Páksikixkina (Smash-head), commonly known as Mud-head, married?

The Bloods.

In the olden times most of this people were active and brave and rich and all of them were friendly and honest. They too liked to talk smut, but they never married among their own relations. To-day these people are still enjoying themselves talking smut, but not to women nowadays. Most of them are still kind and honest people, but a few of them are not honest. However, they never get into any serious trouble (such things as killing, stealing). They do not like to see their own people getting into trouble by fighting, for they will fight together. But this never happened yet. But few of the women are very honest now, most of them are not. They can drink whisky, smoke and are crazy after men and lie just as well as men.

Heads of families:

Nínaistáko (Chief-mountain), called Mountain-chief, m. w. Ksístapinamayáke (Nothing-gun-woman), Blood Indian woman. One of the two chiefs of this clan.

Síkimiáχkitopi (Black-horse-rider), g. n. Walter Mountain-chief, having been m. w. Sesákunski (Spotted-forehead), g. n. Annie Bull-plume, Blood Indian woman.

Íssokuyomαχkani (Heavy-runner), m. w. Ksístapiniskimmä (Nothing-buffalo-rock) [a rock or stone, having the shape of a buffalo-neck, that does not exist, but has been seen in a dream or something like that and is worshipped; explanation of Síkimiáχkitopi], All-chiefs.

Stámiksonista (Bull-calf), m. w. Náipistsake (Rag-woman), belonging to a different clan.

Nátχkotχkitopi (Double-rider), m. w. Ksistúyetsima (Was-astray), Northern Peigan Indian woman.

Námαχka (Takes-gun), m. w. Akémi (Woman-body), Fat-melters.

A'kaina (Old-chief), m. w. Apinákake (To-morrow-woman).

Ékasαχkumi (Shoots-ahead), son of A'kaina, g. n. John Old-chief, m. w. Emma Morning-gun, Fat-melters.

Páyotsinnautsei (Hold-each-other), g. n. John Kicking-woman, a wrong translation of Kipitásoyekaksin, his father's name, which means Old-woman-stretches-her-leg, m. w. Matsòomótsta (Fine-masacre), Buffalo-chips.

Síkãχkeka (Chew-black-bone), m. w. Máni (Indian pronunciation of Mary), Not-laughers.

Sóatseixpòtamiso (Tail-feather-coming-over-the-hill) or Akáunâyi

(Many-shots), Indian nickname, by the whites nicknamed Brockie, m. w. Píksáksenätapyake (Snake-Indian-woman), Fat-melters.

Sépistokosi (Owl-child), brother of Nínaistzko, m. w. Máni (Mary), Blood Indian woman. The other chief of this clan.

Áyisuyisami (Medicine-boss-ribs), m. w. Sikskyáke (Black-face-woman), Bloods.

Sáukixtsoyi (Stretch-out), g. n. John Head-carrier, m. w. Sepéini-make (Night-catches-woman), Camping-in-a-bunch-people.

Páyotstso (Meet-together), g. n. Barney Calf-ribs, m. w. Matsésepii (Fine-chase-after), Fat-melters.

Sepistúikimani (Owl-top-feather), m. w. Síksikekayáke (Black-spot-back-woman), Not-laughers.

Issoksínamayi (Heavy-gun), m. w. *A'χ*sotamake (Fine-leader-woman) and Sékitsòake (Black-good-looks-woman), full sisters, Bloods.

Ksámzskinä (Hump-back), m.w. Ná χ kitsoake (Good-looks-woman), Skunks.

Enéstauase (Buffalo-grown), called Buffalo-body, m.w. Áuotanyake (Shield-woman), Buffalo-chips.

Peksí (Chicken), m.w. *A'χ*saipemi (Came-inside-all-right), Black-patch-people.

Emáyénam (Hairy-looks), g.n. Oliver Sandoval, half-breed, father white, m.w. Sekayáke (Mink-woman), Bloods.

Éksiszkáyi (Meat-eater), g.n. Tom Kyaio, half-breed, father white, m.w. † Ayíski (Shady-face), Bloods.

Piyí (Pemmican), g.n. Peter Marceau, half-breed, father white, m.w. Maggie Rose (no Indian name), Lone-fighters or Lone-eaters [S. told me that these are different names for the same clan; doubtless he is wrong].

Ispíkise (Thick-ass), g.n. Peter Cadotte, half-breed, father white, m.w. Matsóomòtsta (Fine-massacre), All-medicine-men.

The Lone-eaters (or Lone-fighters).

They like to fight among themselves and they are stingy about their grub and they are selfish even among themselves.

Heads of families:

Káztaisokàsimi (No-coat), m.w. Máni (Mary), Not-laughers. Chief of this clan.

Soyá (Wades-in-water), m.w. Sótoake (Knife-case-woman), All-chiefs.

Kátauikyayo (No-bear), g.n. Henry No-bear, m.w. Tápake (meaning unknown to S.), same clan.

Mékaninnima (Painted-wing), m.w. Étàχketauayake (Strikes-on-top-woman), Bloods.

Káka (meaning unknown to S.), g.n. Eddy Running-crane, m.w. Otsikóani (Brown-calf), All-chiefs.

Makskeánikapi (Bad-looking-face-young-man), m. w. Sαχkáke (Short-woman), Fat-melters.

Sépyote (Night-comes), m. w. Áuatâχtsepiàke (Chase-it-with-his-own-woman), Camp-in-a-bunch-people.

Séksipa (Bite), his deceased wife belonged to the Black-patch-people.

Nápiìnna (Old-man-chief), m. w. Nátχkosipistàke (Double-owl-woman), Flathead Indian woman.

The Black-patch-people.

These people always had black-patched moccasins.

Heads of families:

Imitáikoani (Little-dog), m.w. Soyánuauαχkàye (Walking-in-water), Bloods. Chief of this clan.

Óμαχkokuyàtose (Big-wolf-medicine), m.w. Matsóomòtsta (Fine-massacre), Not-laughers.

Óμαχkaisto (Big-crow), m. w. Ámeaseitsitsko (Bushes-up [?]) and Apiksístsimake (Glass-woman), both Lone-eaters.

Áikαχtsei (Gambler), m.w. Máni (Mary), Not-laughers.

Stázχtapautsìmmi (Under-swims), wife belonging to the Bloods.

Pistpíta (Falls-inside), nickname, m.w. Otsémi (Guts-woman), Lone-eaters.

Stámiksèna (Bull-chief), m.w. Aikázχpsiso (Many-cuts-with), Fat-melters.

Manikápeinämi (Young-man-chief), m. w. Áuatâχttsiso (Cuts-it-with-his-own), Blood Indian woman.

The Buffalo-chips.

They do not like to go fetching wood: they just burn buffalo-chips all the time.

Heads of families:

Ápassis (Weasel-fat). Chief of this clan.

Páztsisimake (Stabs-by-mistake), m.w. Ksestsikúmikamosàke (Steals-in-the-day-time-woman), Bloods.

Άχkyapina (Home-gun), m.w. Akayάχkuyinimàke (Many-pipes-woman), same clan.

Neóskaina (Three-guns), m.w. Siksístiksena (Black-snake), Not-laughers.

Áuakima (After-buffalo), m.w. Ékaikχkane (Nose-cut-already-off) and Άχkúyininimàke (Pipe-woman†), both belonging to the Buffalo-chips.

Pαχkápsαχkùmapi (Lazy-boy), m.w. Otáki (Shadow).

The Skunks.

† Óμαχkapekayekoanä (Big-skunk-man). Former chief of this clan. According to Páksikixkina (Smash-head) the clan was called after this chief.

Sóatsis (Tail-feathers), m.w. Ápekayàke (Skunk-woman), Camp-in-a-bunch-people.

Nisámoχkotoki (Old-rock), m. w. Óμαχkatayàke (Big-tiger-woman), Camp-in-a-bunch-people.

Peyáni (Far-robe), m.w. Náτχkotsikamosàke (Double-steals-woman), Camp-in-a-bunch-people.

Páyotayàkχkumei (Aims-back), m.w. Kayetsáχkumi (Howls-on-top), Fat-melters, daughter of Kenáksapopi (Little-plume).

Ekotsékakatosi (Red-star), m.w. Nάχkáχksísake (Has-nose-woman), Bloods.

Pátα (Eating-grease), m. w. Natoisätsikumαχka (Medicine-rattlers-running), Bloods.

Unistázssamme (Calf-looking), m. w. Otáitapu (Weasel-went-to), Bloods.

Óμαχkùnnikis (Big-teat), m. w. Natoyínämiskàke (Medicine-pipe-woman), Not-laughers.

The Camp-in-a-bunch-people.

These people were called so because they always camped close together, even when travelling about. They seem to be a good-natured people, but not active. They were all very poor people except a few who are pretty well-to-do nowadays. They are all unclean, careless about their horses, their clothes and their homes. Their women are crazy after men and can drink just as well as men and get drunk; they are not very honest and steal just as well as men.

Heads of families:

Mékskimyàuyi (Iron-eater), m. w. Sikáipistsàke (Black-blanket-woman), Small-ropes, and Pistúskä (Night-hawk-face), Skunks. Chief of this clan.

Unistáyí (Calf-robe), m. w. Étomauayàke (Strikes-first-woman), Small-ropes, and Makáke (Short-woman), Camp-in-a-bunch-people.

Kátsikomáχkitòpi (Day-rider), m. w. Soyéniki (Kills-in-the-water), Bloods.

Unistayákaupi (Calf-sitting), his deceased wife was Matsóomòtsta (Fine-massacre), Bloods.

Ómαχksistòani (Big-knife), m. w. Akáikixtsìpimyàke (Many-spots-woman), Bloods.

Otχtó (Heel), m. w. Kayíxtsipiniki (Spotted-kills), Bloods.

Mátsipàupi (Sit-up-again), m. w. Natoómαχkixkinàake (Medicine-sheep-woman), Buffalo-chips.

Mékskimmekìnni (Iron-necklace), m. w. Etsípstsènìkyi (Kills-inside), Not-laughers.

Ksináapi (Old-coyote), m. w. Imakséni (Orphan), Not-laughers.

Apyá (Light-face [light-complexioned]), m. w. Nitsítake (Lonc-woman), Black-patch-people.

Ómαχkseksiskstake (Big-beaver), m. w. Sepyáχkumi (In-the-night-howls), Blood Indian woman.

Áistskimautsisei (Flinter-smoker [?]), m. w. Stáχtsiksiskstaki (Under-beaver), same clan.

The Not-laughers.

These people are mean and do not like any people but their own. They are active, but not all of them. The women are not very honest. They like to enjoy themselves with other men besides their

husbands. They [the women] also like to drink liquor and to get drunk.

Heads of families:

Nínnãχkyayo (Bear-chief), m. w. Etsóyinokãχkomi (Howls-like-an-elk-in-the-water), Blood Indian woman. Chief of this clan.

Kyáyeputa (Bear-flying), m. w. a woman belonging to the All-medicine-men.

Tsáni (John), g. n. John Big-lake, m. w. Nátokesumyàke (Two-times-waylay-woman), Buffalo-chips.

Akáinamαχka (Many-guns), m. w. Ómαχkatayàke (Big-tiger-woman), Black-patch-people.

Ómαχksikeisòmä (Big-moon), m. w. Nisámunistαχsi (Long-time-calf), Black-patch-people.

The Small-robos.

These people were called Small-robos because they always wore small robes. They were too lazy to tan their robes fully, so they cut them to small pieces.

Heads of families:

Nátsikαpαχpakùyesuyi (Double-blaze), m. w. Natoyíksiskstæki (Medicine-beaver), Camp-in-a-bunch-people.

Péta (Eagle), wife Blood Indian woman.

Apyómita (White-dog), m. w. Soyáksini (In-water-hog), Northern Peigan Indian woman.

Mímmeksi (West-point-bank), m. w. Káyãχkyòpi (Her-head-towards-dry-meat), Bloods.

Nesótskinaa (Four-horns), m. w. Ikakótsenàke (Short-Gros-ventre-woman), Bloods [The Gros-ventres are called Atsénauaa (Legging-chiefs)].

Pétautokàne (Eagle-head), m. w. Etsímmake (Needy-woman), Blood Indian woman.

Méksikàuaa (Red-feet), m. w. Aní (Annie), Black-patch-people.

The All-chiefs.

They were called so because they do not have a certain chief, like other peoples, but all like to be chief. They are not active. They also like to fight and quarrel with each other. Their wives like drinking whiskey and are not very honest. They enjoy themselves having intercourse with other men besides their husbands. This people is not very kind and friendly.

Heads of families:

Pétaikixtsìpimi (Spotted-eagle), m. w. Pzyotâχkota (Hand-it-to), Bloods.

Étskinàyi (Horn), m. w. Mætsóake (Good-looking-woman), Fat-melters.

Stæmiksátose (Medicine-bull), m. w. Etséka (Sore-back), Buffalo-chips.

Etsúyâχkumi (Howls-in-the-water), m. w. Myánistsìnamayàke (All-different-gun-woman), same clan.

Motúina (Chief-all-over), m. w. Enáksiniskìmmi (Small-buffalo-rock), Camp-in-a-bunch-people. Chief of this clan.

Otsikóâχsoyis (Calf-tail), m. w. Ayóχketsìnamayàke (Different-gun-woman), Bloods.

Ómæχksinistàmmi (Lodge-pole), m. w. Sekí (Greasy), same clan.

Netâχkina (Show-chief), m. w. Tóto (nickname for „louse”), Bloods.

Asenáikoæn (Cree), m. w. Ákinis (Agnes), Black-patch-people.

Ekotsésinopa (Red-fox), m. w. Matsóomòtsta (Fine-massacre), Northern Peigan Indian woman.

Ekotsótokani (Red-head), m. w. Nátokyauayàke (Two-strike-woman), Camp-in-a-bunch-people.

Akáukæmæni (Many-begs-for), m. w. Sapapistatsàke (Spear-woman), Small-robbers.

Asoyátsima (Side-bag), m. w. Nátχkotsikamosàke (Double-steals-woman), Bloods.

Anátsanæm (Pretty-face), m. w. Koni (Snow), Bloods.

Potâχkuyi (Make-fly), m. w. Tsóni (Julia), Black-patch people.

† Nátokesæpapistàsis (Two-spears), m. w. Natoyíkana (Medicine-light), same clan.

Enápitsi (Marrow-bone), m. w. Potsínni (Hold-each-other), same clan.

Manáisto (New-crow), m. w. Otáikimàke (Brass-woman), Camp-in-a-bunch-people.

[Cf. UHLENBECK, *Geslachts- en Persoonsnamen der Peigans*, loc. cit.]

Some Clans of the Bloods, Canada.

The Fish-eaters (Mamyáuyeks).

Mékesto (Red-crow), m. w. *Áχ*kuyinimàke (Pipe-woman), Southern Peigan woman.

Akáum*αχ*kstaukyotase (Many-mules), m. w. Nánatoyèpiksi (Medicine-strikes) and Maistó (Crow), both belonging to the same clan.

Akáutase (Has-many-horses), m. w. Netásinni (Lone-praise), Southern Peigan woman. Chief of this clan in 1910.

Após*α*ki (White-back-fat), m. w. Kíxtsipimyàke (Spotted-woman), Southern Peigan woman.

Unist*άχ*sei (Calf-robe), m. w. Myánistsekskìmmake (Different-iron-woman), same clan.

Sikúnski (Black-forehead), m. w. a Southern Peigan woman.

Enókixkini (Destroyed-head).

Maistóisayi (Crazy-crow), m. w. Sipiómotstàke (Night-massacre-woman), same clan.

Makáisto (Short-crow), m. w. Netásaipiàke (Lone-chased-woman), Shabby-coats.

Aist*αχ*kúni (Shoots-close-by), m. w. *Áχ*kúyininimàke (Pipe-woman), Bite-throats-people.

Ásotàua (Shot-from-both-sides).

Akáukitsi (Many-fingers).

Tseséna (Bob-tail-chief).

The Lone-fighters.

Pétasiksinàm (Black-eagle).

Maistúimauansùyi (Crow-burned-west).

Natoánixke (Medicine-sings), m. w. Makápipeiksàke (Bad-bird-woman), same clan.

Kyáyakàyemmi (Many-bears).

Apésom*αχ*kàni (Running-wolf), m. w. Sap*α*pístatsàke (Spear-woman), Southern Peigan woman. Chief of this clan in 1910.

Moksénepoka (Sewing-awl-soft-child).

St*α*miksáuotàni (Bull-shield).

Imitáitsitapèi (Dog-lone-person).

Káistoki (Crop-ear).

Stáokìnä (Ghost-breast), m. w. Istsímiski (Chubby-face), Southern Peigan woman.

Apinákuyisistsi (To-morrow-bird), m. w. Netsítake (Lone-woman), Shabby-coats.

Máka (Shorty[?]).

Ékaini (Died-already).

Kyáyenìksi (Angry-bear).

Sαχsápikχko (Sarsi-scabby-bank).

Unistāna (Calf-chief).

Síkssapi (Black-looks), m. w. Natoyíkimàni (Medicine-puts-feather [-on-head]), Southern Peigan woman.

Mætsinyáuyi (Tongue-eater).

Páksspitoa (Got-shot-in-his-head-from-afar).

The Bite-throats-people (Putstækéks).

Istoáni (Knife).

Ekámotstso (Straight-went), m. w. Pokínisomàake (Pipe-plant-woman), same clan.

Saáχkinnä (Geese-necklace).

Námoasita (Cut-mane).

Pétæχkyàyo (Eagle-bear).

Ómæχkòtsimyoæke (Takes-big-sorrel), m. w. Myánistaipistsàke (Different-rag-woman), same clan.

Apinákuyisipisto (To-morrow-owl).

Ékæskinä (Low-horn). Chief of this clan in 1911.

Kseuauzákase (Spider), m. w. Ksikáuotani (White-shield), Fish-eaters.

Ponixtsápanikapi (Dying-young-man) [according to S. this man was nicknamed by the whites „Biscuits” because the Blood Indians were not able to translate his name into English].

Natáyotokàni (Tiger-head).

Ninasaukixkìnä (Chief-prairie-head).

Akótakè (Many-here-woman).

The Shabby-coats (Esóisokasimeks).

- Sóatseyèstse (Carries-tail-feather [-on-back]).
 Ótskoisipìsto (Blue-owl).
 Kátayixkètoa (Never-baked [-bread]).
 Sipéspistâ`χkumi (Night-owl-howls).
 Emoyístæmik (Hairy-bull).
 Sikóχkotoki (Black-rock [this means: coal]).
 Mæká (Shorty [?]).
 Sákoapâ`χkumi (Last-howlings-about).
 A'χssimaki (Good-stabs).
 Imitáukos (Dog-child).
 Kæpixtúno (Scabby-cherry-bush).
 Makúyapi (Wolf-old-man).
 Siksápekožni (Black-white-man [= negro]).
 Émæχkayepžpisžmmi (Swan-howls).
 Ixkitópyauakimàyi (Horse-back-chase-after [-buffalo]).
 Ékaisâχkumi (Squirrel-howls).
 Ápâχsuyis (Weasel-tail), m. w. Ístsimmake (Shabby-woman),
 Southern Peigan (Buffalo-chips) woman.
 Satóχts (Across-the[-mountains]).
 Sépistuisæχkùmapi (Owl-boy).
 Sépânixki (Night-singing).

Some English names in Peigan.

- Peter: Péta, Pétauua (Eagle).
 Michel: Misää, Misääuaa (Hard-geese).
 Baptiste: Mætseís, Mætseísaa (Fine-leggings).
 John and Charlie: Tsáni, Tsániuaa.
 Mike: Máiki, Máikeua.
 Louis: Noyéua, Noyéuaa.
 Rosie: Noséua, Noséuaa.
 Nancy: Nánisoa, Nánisoyimaa (Eight).
 Isidore: Nísito, Nísitoaa (Five).
 Joe: Tsó, Tsóaa.
 Kipp: Kípa, Kípa.
 Jim: Tséma, Tsémeuaa.
 George: Tsáuts, Tsáutseuaa.

Maggie: Máikeua, Máikeuaa.

Arthur: Áseua, Áseuaa.

Eli: Ína, Ínauaa.

Seville: Sipiá, Sipiáuaa.

Willie: Wíni, Wíneuaa.

Alex: Á'nik, Á'nikaa.

Some nicknames.

Joe Tatsey: Istχkyáχtso (Holds-his-head-down-Joe).

Joe Caton: Inyókakinyãχtso (Long-back-Joe).

Joe Evans: Ámistsitsikinyãχtso (Opposite-shoe-Joe).

Joe Mc Knight: Sαχkskyúχtso (Short-face-Joe).

Joe Bull-Shoe: Stámiksetsikinyãχtso (Bull-shoe-Joe).

John Croff: Innáyisoχtsani (Long-buttock-John[?]).

Charlie Symons: Simépitsãχtsani (Drinker-Charlie).

Charles Conway: Soxkítsoχtsàni (Big-belly-Charlie).

Charlie Buck: Áχkokøkinàpiksãχtsani (Bucking-Charlie).

John Polite: Matápyauakstsòχtsani (Amble-John) [all his horses are amblers].

John Morgan: Makápãχtsàni (Bad-John).

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¹⁾ N.B. In this index „Peigan(s)” means „Southern Peigan(s)”. Women whose tribe is not mentioned belong to the Southern Peigans.

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- Old Man, the, imitates wolves that cause things to come out of the ice, does it on the wrong river, whereupon the wolves go up to the sky with the other river. 29 sqq.
- Old Man, the, kills a girl by having sexual intercourse with her, exchanges penes with a spring-bird but is found out, pretends to doctor the girl and makes two old men and two old women kill each other, is pursued, flies to old women whom he makes believe that he is about dying, goes out hunting and hangs his anus up on a branch after having dragged it through the snow to make bloody tracks, orders the old women to fetch the beef, cooks their babies, is pursued and flies into a hole, comes out of it transformed and pretends to have killed the Old Man in the hole, smokes the old women to death after they have gone into the hole. 23 sqq.

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Shorty, a Blood Indian	129
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ADDENDA ET CORRIGENDA.

- The character ä' has exactly the same meaning as ä.
- P. 9, l. 6. A full stop should be put after nitákoχtsitoχkuix-tsèemokùyeaua.
- P. 31, l. 14 from beneath. Read: Then (instead of: (Then)).
- P. 35, l. 15 from beneath. Read: Stázmoχkznauànetaxpeeästs (instead of: Stázmoχkznauànetaxpeeästs).
- P. 37, l. 10 from beneath. Read: etsenâyeyaua (instead of: etse-nâyeyaua).
- P. 40, l. 5 from beneath. A full stop should be put after *lodge*.
- P. 41, l. 4. Read: stómat- (instead of: stómat).
- P. 41, l. 15. Read: Óχpsests (instead of: Oχpsests).
- P. 49, l. 6 from beneath. Read: mátapistotzkeua (instead of: mátapistotzkeua).
- P. 70, l. 10. Read: áχkotaitsema (instead of: ä`χkotaitsema).
- P. 74, l. 7. Read: *with* (instead of: *with*).
- P. 78, l. 12 from beneath. Read: *leisure* (instead of: *leisure*).
- P. 80, l. 6 from beneath. Read: *Sun* (instead of: *sun*).
- P. 82, l. 8. Read: *Sun* (instead of: *sun*).
- P. 83, l. 3. Read: *who* (instead of: *which*).
- P. 84, l. 9, 11 from beneath. Read: *Sun* (instead of *sun*).
- P. 85, l. 15. Read: *meantime* (instead of: *meantine*).
- P. 89, l. 14, 4 from beneath. Read: *who* (instead of: *which*).
- P. 91, l. 17 from beneath. A colon should be put before *which*.
- P. 91, l. 12, 2 from beneath. Read: *who* (instead of: *which*).
- P. 93, l. 17. Read: *who* (instead of: *which*).
- P. 96, l. 17. Read: *who* (instead of: *which*).
- P. 96, l. 4 from beneath. Read: *who* (instead of: *which*).
- P. 105, l. 11 from beneath. Read: *doctoring* (instead of: *doctering*).
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