

Assiniboine Stories

from Fort Belknap Reservation,
Montana

Told by

Estelle Blackbird
George Shields
Juanita Tucker
Jim Walking Chief
Rose Weasel
Isabelle Wing
Leo Wing

Recorded by Douglas R. Parks and
Raymond J. DeMallie, 1985-86

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Introduction

The stories in this collection were tape-recorded during the summers of 1985 and 1986 by Douglas R. Parks and Raymond J. DeMallie. The elders who shared their stories did so in order to make a permanent record of the Nakoda language, in the hopes that their grandchildren and great grandchildren would once again learn to speak their ancestral language.

Many people helped with the transcription and translations of these stories. First and foremost were the elders themselves, and especially Juanita Tucker, who assisted us in making the initial transcriptions in 1985-86. During visits to Fort Belknap in the 1990s, Selena Ditmar, Josephine Mechance, and Ruth Weasel worked with Parks and DeMallie to refine the transcriptions and translations. While carrying out fieldwork at Fort Belknap, Mindy Morgan also contributed to improving the accuracy of the transcriptions and translations. The long story told by George Shields benefitted from additional study by Linda A. Cumberland, who consulted with Bertha O'Watch at Carry The Kettle Reserve, in Saskatchewan.

This electronic edition is presented to make available a sample of the recorded narratives. The initial work in 1985-86 was carried out with the support of an NEH Collaborative Research grant to Parks and DeMallie; continued work in the 1990s by Parks, DeMallie, and Morgan was supported by an NEH Education grant to support a curriculum-development project (*Hóteja* 'New Voice') carried out at Fort Belknap College. Work on the texts was continued by Cumberland during 2006-7 with support of an NEH/NSF Fellowship and continues in 2008-9 with the support of an NEH Collaborative Research grant jointly to DeMallie and Cumberland.

The practical orthography used here was developed as part of the *Hóteja* project.

Assiniboine Sounds and Alphabet

VOWELS

a	as in	f ather
e	in between	b et and bai t
i	as in	ch ee k
o	as in	bo at
u	as in	fl ute
ǣ, ǐ, ǔ	nasal vowels	These sounds are similar to the oral vowels, except that the air stream comes out through the nose as well as through the mouth

The final vowel of a verb is either whispered (devoiced) or dropped when it is unstressed and a pause follows it. This is indicated by writing it as a superscript (raised up above the line).

CONSONANTS

b	in between	sp ill and b ig
c	as in	ch urch
d	in between	st ill and d o
g	in between	sk ill and g irl
ǰ		like English g , but with a scraping sound
h	as in	h ello
ħ		like English k , but with a scraping sound
j	in between	wat ch and j udge
k	as in	k ick
m	as in	m an
n	as in	n ext
p	as in	p ack
s	as in	s ew

š	as in	show
t	as in	take
w	as in	woman
y	as in	yes
z	as in	zoo
ž	as in	azure

p', t', c', k' glottalized stops These sounds are similar to their counterparts above, except each is followed by a slight catch in the throat as in **oh-oh**.

SPECIAL SYMBOLS

ˈ	stress mark	Indicates what syllable to emphasize (which vowel you pronounce louder)
˘	wedge	Indicates that certain consonants are <i>fricatives</i> (the guttural or shushing sounds)
ʔ	glottal stop	Indicates the catch between sounds
̃	nasal hook	Indicates that a vowel is nasalized

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Songs

Juanita Tucker

MY GRANDFATHER'S PRAYER SONGS

(1) Wanágaš onówa cá wacégyabi onówa
(1) long ago songs such prayer songs

cá mitúgaši wanágaš ahíyayés^a --
such my grandfather long ago he always sang --

háteha. (2) Wamnónija žemáca cén
late at night. (2) orphan I was that kind so

mitúgašⁱ mitúwɨn^a kó wa'ús^a.
my grandfather my aunt too I always stayed with.

(3) Háhébi omáğüğa háda né onówa né
(3) night I woke up whenever this song this

ahíyayaages^a cén. (4) Žéhą
he was always singing so. (4) at that time

majúsina oká naháñ wéksuya cén
I was small even though still I remember them then

įknúhana awáhimna jé. (5) Onówa žé
all at once I sing them always. (5) song that

wacégyabi onówabi žéc^a:
prayer songs that kind:

(6)

Waká tąga he ye
spirit great he ye

Waká tága he ye
spirit great he ye

Ūšimana wo, yo
pity me ! yo

Ūšimana wo, yo
pity me ! yo

Ūmašige no, yo
I am pitiful ! yo

Ecíjiye no, yo
I ask you ! yo

Ūšimana wo yo
pity me ! yo

Íyodiyewagiye no
I am having a hard time !

he yo
he yo

(7)

Waká tága he ye
spirit great he ye

Waká tága he ye
spirit great he ye

Ūšimana wo, yo
pity me ! yo

Ūšimana wo, yo
pity me ! yo

Ūgušigabi no
we are pitiful !

Očjimmage no
I ask you !

Ůšimana wo, yo
pity me ! yo

Íyodiyewagiye no
I am having a hard time !

he yo
he yo

(8) Žená mitúgašⁱ ahíyayes^a wanágaš
(8) those my grandfather he always sang long ago

žéha majúsin^a. (9) Nağáha wikcémna
at that time I was small. (9) now ten

šaknóğə sɔm nɔpcúwag^a eháwaⁱ.
eight beyond nine I have reached.

(10) August štén wikcémna nɔpcúwag^a
(10) August then ten nine

eháwaⁱikt^a. (11) Duká nɔháh^h weksòya cén
I will reach. (11) but still I remember it then

įknúhəna awáhimn^a.
all at once I sing it.

(12) Né onówa awáhimna žé
(12) this song I sang that one

mitògaši Šuk'úz^a, wanágaš žená iyé
my grandfather Dog Rump, long ago those he

hékta iyé tugášitku cá žená žécen
back then he his grandfather such those then

nowás'a gáya. (13) "Duká bahá ektá

he always sang he said. (13) "but hill at

yagá hĭk žécen gínowaš'a" gáya
he sat and then he always sang to himself he said

cá "žé ũspémakiya cén naháň žená
such that one he taught me then still those

epé no," eyá žéhą. (14) Duká naĝŭ
I sing !," he said back then. (14) but more

tokáka ahíyayes'a duká žéhą majúsina
different he always sang but at that time I was small

cén nínaň dágu ĭwáknigešĭ. (15)
then very things I did not pay attention to. (15)

Duká nén awáhimne né hahebi kéš
but here I sing it this night when

omáĝuĝa háda ĭknúhąna ĭštímesĭ
I woke up whenever all at once he was not sleeping

háda ecén nowáges'a cén žená
whenever then he was always singing then those

wéksuya cén awáhimn^a.
I remember then I sing.

(16) Duká žéhą wanágaš hékta
(16) but at that time long ago back then

wĭcóh'ąge né tokán cén Nakóda dágu ĭš
custom this different then Indians things they

tokám owá ĭš céwĭcagiyabⁱ duká. (17)
different all also they prayed to them but. (17)

Naháň ĭdúň waĝán yagá žé ejé'ena ĭtácac
yet really above he sits that he alone lord

eyábi cén abá žé ejé'ena cégiyabi
 they say then some that he alone they pray to him

iyúhabiši duká. (18) Mitúgaši naháñ žécen
 not all though. (18) my grandfather still then

wacégiya cén. (19) Žená naháñ žécen duwéñ
 he prayed then. (19) those still then who

snohyá. (20) Naḡáḡa wašíju wícóñ'age né'jš
 he knows. (20) now white man custom this

wacégiyabⁱ né otókā nówa eyábⁱ.
 they pray this differently all these they say.

(21) Ocáže owácegiye ocáže toká nówa
 (21) kinds churches kinds different all these

jš én naḡáḡa ópabi cén. (22) Wanágaš
 also in now they join then. (22) long ago

dágu wícóñ'age žená owáš naḡáḡa icáḡabi
 things customs those all now generation

né dáguniñ osnóhyabišⁱ – abá. (23)
 this one nothing they don't understand – some. (23)

Abá snohyábi duká nínañ ódabišⁱ.
 some they understand but very they are not many.

LOVE SONG

(24) Né wanágaš onówa né
 (24) this long ago song this

awáhimnamniḡt^a. (25) Né wanágaš hektá
 I will sing. (25) this long ago back

wanágaš miméya étibi hāda koškábi
 long ago in a circle they camped when young men

nówa šuk'áganyak- tiwókšə
 all these on horseback around the camp

winówabis^a. (26) Žécac wəží né
 they always sang love songs. (26) that kind one this

ahíyaye mašibi cén awáhimnamniḱt^a.
 to sing they asked me so I will sing.

(27)

Né yuhá-ŭ
 this keep

Né yuhá-ŭ
 this keep

Né yuhá-ŭ wo
 this keep !

Mitá napsí'oḥna'ḱ
 my ring

Né yuhá-ŭ wo
 this keep !

Né yuhá-ŭ
 this keep

Né yuhá-ŭ
 this keep

Miyéksuyiḱte yo
 you will remember me !

(28)

Né yuhá-ú
this keep

Né yuhá-ú
this keep

Né yuhá ú wo
this keep wear !

Mitá napsí'oĥna'ĭ
my ring

Né yuhá ú wo
this keep wear !

Né yuhá-ú
this keep

Né yuhá-ú
this keep

Miyéksuyikte yo
you will remember me !

WORLD WAR II VICTORY SONG

(29)

Otúye wǎži Tokiyo eyágiyabi
city one Tokiyo it is called

Anápmomyabi no
they bombed it !

Téħa nǎdǎbi no
for a long while they attacked it !

Įštámaškide né céyabi no hé'e yo
 Japanese this they cried ! hé'e yo

(30)

Otúye wāži *Berlin* eyágiyabi
 city one Berlin it is called

Anápomyabi no
 they bombed it !

Téha nądąbi no
 for a long while they attacked it !

Iyášija céyabi no hé'e yo
 Germans they cried ! hé'e yo

(31)

Téha nądąbi no
 for a long while they attacked it !

Téha nądąbi
 for a long while they attacked it

Téha nądąbi no
 for a long while they attacked it !

Téha nądąbi no
 for a long while they attacked it !

Téha nądąbi no
 for a long while they attacked it !

Téha nądąbi
 for a long while they attacked it

Téḡa nḡdḡbi no
for a long while they attacked it !

Berlin eyábi né céyabi no
Berlin they say this they cried !

hé yo
he yo

Songs

Juanita Tucker

MY GRANDFATHER'S PRAYER SONGS

(1) Long ago—late at night— my grandfather would always sing prayer songs. (2) I was an orphan so I always stayed with my grandfather and my aunt. (3) Whenever I woke up at night he would always be singing this song. (4) Even though I was little at that time, still whenever I remember it, I just sing it. (5) That song is a prayer song.

(6) Great Spirit
Great Spirit
Pity me!
Pity me!
I am pitiful!
I ask you!
Pity me!
I'm having a hard time

(7) Great Spirit
Great Spirit
Pity me!
Pity me!
We are pitiful!
I am telling you!
Pity me!
I'm having a hard time

(8) Those are the songs my grandfather used to sing long ago when I was small. (9) Now I have reached 89 years of age. (10) In August I will be 90 years old. (11) But still,

whenever I remember it, I just sing it.

(12) This song I sang, long ago my grandfather, Dog's Rump, himself learned from his own grandfather, who always sang these songs, they say. (13) And so back then he [my grandfather] said: "He used to sit on a hill and sing it to himself, he said, so he taught it to me and I still sing it." (14) He used to sing different songs but at that time I was little so I did not pay attention very much. (15) This one that I sang here, whenever I would just wake up at night, if he was not sleeping, he would always be singing it; so I remember it and I sing it.

(16) Back then, long ago, there were all different ones [spirits] the Indians prayed to because the customs were different. (17) But yet they say the one above is the only Lord, so some pray only to him — not all, though. (18) My grandfather still prayed thus because... (19) he still knew who those [spirits] were. (20) Today they all pray differently in the white man's way, they say. (21) Today they join all different kinds of churches. (22) Now, those customs of long ago, some of the present generation do not understand anything about them. (23) Some of them understand, but not very many.

LOVE SONG

(24) This is a song from long ago that I am going to sing.
(25) Long ago, back then, when they camped in a circle, all the young men used to ride horseback around the camp, singing love songs. (26) I was asked to sing one, so I will sing it.

(27) Keep this
 Keep this
 Keep this
 My ring

Keep this
Keep this
Keep this
You will remember me!

(28) Keep this
Keep this
Keep this
My ring
Keep this
Keep this
Keep this
You will remember me!

WORLD WAR II VICTORY SONG

(29) A city called Tokiyo,
They bombed it,
For a long while they attacked it,
The Japanese are crying!

(30) A city called Berlin,
They bombed it,
For a long while they attacked it,
The Germans crying!

(31) For a long while they charged
For a long while they charged
For a long while they charged
For a long while they charged
For a long while they charged
For a long while they charged
For a long while they charged

They are crying in Berlin

The Young Man Rescued by Eaglets

Jim Walking Chief

(1) Wanágaš mikúši wómaḡiknaḡac
(1) long ago my grandmother told me stories

wanágaš owóknage žéca omnáḡikt^a naḡáḡa.
long ago stories that kind I will tell now.

(2) Wanágaš koškábi núm ecágen sakím
(2) long ago young men two always together

ǔbis'a gáyabⁱ. (3) Ecágen sakím
they were always they said. (3) always together

ǔbis'^a. (4) Ába waží umáḡ
they were always. (4) day one one of them

iyáme'iyaaḡa dóḡani kníšǐ.
he went hunting never he did not return.

(5) Umá né ijáḡešǐ cén húgu
(5) the other one this he was lonely so his mother

žé atkúgu kó žé ewǐcagiyá gáya.
that his father also that he told them they say.

(6) “Adé iná koná owáḡinekte no.
(6) “father mother my friend I will look for him !

(7) Dagúḡ mnúda céyagen mǐjaḡa wo
(7) something I eat some make for me !

iná,” eyá. (8) “Hába ǐš mǐjaḡa wo.
mother,” he said. (8) “moccasin too make for me !

(9) Koná ogíne mnǐktac.” (10)
(9) my friend to look for one's own I will leave.” (10)

Žécen í. (11) Atkúgu húgu kó, “Há

then he went. (11) his father his mother too, “yes
 ecû wo, micîkš. (12) Iyá wo,” ejíya gáya.
 do it ! my son. (12) go !” he said they say.
 (13) Nupîš ejíya, hûgu atkúgu kó.
 (13) both of them they said, his mother his father too.
 (14) “Háu micîkš, yá wo. (15) Nécen
 (14) “yes my son, go ! (15) in this way
 nitákona ogíneya wo. (16) Iyégiya wo,”
 your friend look for your own ! (16) find him !”
 ejíyabi ga.
 they told him they say.

(17) Žécen iyáaga. (18) Žécen iyá,
 (17) so he was going. (18) then he went,

máni yá îknúhãna nén íyañe tága
 on foot he went all at once here mountain big

wãžî gahná én étibi. (19) Iyáaga
 one near there they camped. (19) he went on

îknúhãnaš dágú nañ’úga mañpíya ektá
 all of a sudden something he heard sky at

wágán Á! s’ás’a¹ hîkna hiyákneya
 above Ah! sound of wings suddenly it came down

gáyabⁱ. (20) Wágán éduwã, gáki wágán
 they say. (20) above he looked, over there above

éduwãšⁱ kó éyaš dágú iyáñpayaga,
 he did not look too but something it grabbed him,

wamnî-tãgác.

¹Onomatopoeia.

big eagle.

(21) Yuwágan eyáya ecédu dóki kowá
 (21) he lifted him up he took then somewhere anywhere

eyáya ta'íši.
 it took him out of sight.

(22) Iknúhana íyahe néca amádaba
 (22) all at once mountain this kind ledge

nécen agán wágan jíida wágan žéci gáki
 like on above very far above there over

oškókpac én akní gáyabi. (23) Gá
 hollow in brought back they say. (23) over there

žen ehá wamní žeca núm wamní
 then at that time eagle that kind two eagle

cjábic žeca núm že wahóhpi že
 children that kind two that nest that

yagábi ga. (24) Gá že
 they were sitting they say. (24) over there that

takónagu iyégiya ga. (25)
 his friend he found his own they say. (25)

Temyábic. (26) Dágu tokákā kówa
 he was eaten up. (26) things differen also

temwícayabic iyúhan^a wícašt^a kówa že
 they were eaten up all people also that

yagábi. (27) Iyúha temwícayabi.
 they were there. (27) all they were eaten up.

(28) Awícin nážiiga hik né
 (28) he looked at them he was standing and this

žé owíciagiya^a wamní júsisibina né. (29)
that he told them eagle little ones these. (29)

“Háu miyěš dóhḡani nécen ecámanuḡbiktešⁱ,
“yes me never this way you will not do this to me,

temáyayabiktešⁱ no,” ewíciagiya. (30) Žécen
you will not eat me up !” he told them. (30) then

wacégiya gáyabⁱ. (31) Wacégiya knuštá.
he prayed they said. (31) he prayed finished his own.

(32) Īhiyu žécen hušká žé, hušká žé
(32) well then leggings that one, leggings that

umá knušnóga hĭk yuĥnéĥneja gáyabⁱ.
other one he took off his own and he tore them up they say.

(33) Hĭk sūḡga. (34) Sū hĭk umá
(33) and he braided it. (34) he braided it and other one

ĭš aké hucíyadahḡ yuĥnéĥneja
too again from the leg on the other side he tore them up

hĭk akéš aké sūḡga. (35) Žécu hĭk
and again again he braided it. (35) he did that and

wamníbi žé néce pawícaĥta gáyabⁱ.
eagles that this way he tied them up they say.

(36) Umáĥ nuḡpín hĭk, wḡzĭ ópta
(36) the other one both and, one through

páĥta ecén ópta né žécen nécen wĭcáyuza.
he tied it then through this then this way he held them.

(37) Hĭk “Īhiyu bo. (38) Amáyaknabikte
(37) and “Hurry ! (38) you are going to take me back

no. Hokún.” né ewíciagiya.
! below.” this he told them.

(39) Wągám gákiya ijída wągán ijídana
 (39) up over there very far up very far

kogám hiyú'ij'iya néce wı́cáyuza hı́k.
 over the edge he threw himself this way he held them and.

(40) Á! ěubáhu góskos eyáš iwášteě ú
 (40) Ah! wings flapping so very slowly he came

mąkóce žén akníbi gáyabi. (41)
 earth there they brought him back they say. (41)

“Há pinámayabi no. (42) Šináša nedáha
 “yes I am grateful t ! (42) red robe from this

nayáp'ı́biktac,” eyá, éwı́cagiya. (43)
 you will wear around your neck,” he said, he told them. (43)

Žé yuěnéěneja hı́k nap'ı́wı́cakiya
 that one he tore them up and tied them around their necks

hı́k, hó žécen “Īhiyu bo.” Žécen “kná
 and, so then “come on !” then “go back

bo.” ewı́cagiya gáya.
 !” he told them they say.

The Young Man Rescued by Eaglets

Jim Walking Chief

(1) Long ago my grandmother told me stories, stories of long ago; I will tell that kind now. (2) Long ago, there were two young men who were always together. (3) They were always together. (4) One day one of them went hunting and never returned. (5) The other one was lonesome so he told his mother and his father, too.

(6) "Father, Mother, I will look for my friend. (7) Make something for me to eat, mother," he said. (8) "Make moccasins for me, too. (9) I will go look for my friend." (10) Then he went. (11) His mother and his father, too, said, "Yes son, do it!" (12) "Go!" they told him. (13) Both of them said it, his mother and father, too. (14) "Yes, son, go! (15) So go look for your friend! (16) Find him!" they said to him.

(17) So he was going. (18) So he went, he went on foot, all at once there was a camp beside a big mountain. (19) As he was going, suddenly he heard something, up in the sky, Ah! there was a sound of wings and then suddenly it came down. (20) He looked up, but he did not look over there, and then something grabbed him— it was a big eagle. (21) It lifted him up, then it took him out of sight.

(22) All at once, it took him back very high up to a ledge on the mountain; over there was a hollowed-out place. (23) Then there were two eagles over there, there were two young eaglets sitting in a nest. (24) Over there he found his friend. (25) He had been eaten up. (26) All kinds of different things were eaten up, people were there also. (27) All were eaten up.

(28) He stood looking at them, and he told those little eagles. (29) "You will never do this to me, you will not eat me up," he said to them. (30) Then he prayed. (31) He finished praying.

(32) Well, then, his leggings, he took one of the leggings off and he tore it up. (33) And he braided it. (34) He braided the legging, and the other one too, the one from the other side, he tore it up and once again he braided it. (35) He did that and then he tied the eagles up like this. (36) And then he tied one across both of them, then he tied the other one across, and this way he held on to them. (37) And, "Come on! (38) You are going to take me back down," he told them.

(39) Over there it was high up, very high up; he threw himself over the edge and he held on to them like this. (40) Ah! They flapped their wings and so very slowly they brought him back to earth. (41) "Yes, I am grateful to you. (42) From now on, you will wear this red cloth around your necks," he told them. (43) He tore it up in strips and tied it around their necks, and so then "Come on!" then "Go back home!" he told them.

Agegena

Rose Weasel

- (1) Koškábⁱ agéwəži tíbi. (2) Gá
(1) young men eleven they lived. (2) over there
- žé'ec iyámeyabis'a. (3) Edáħa wəží
and so they always went hunting. (3) from one
- wíya tákubinac. (4) Edáħa né hokšínana
woman their older sister. (4) from this little boy
- né júsinana né hokšína né. (5) Gá
here very small this boy this. (5) over there
- iyáme'iyayabi gá iyáme'iyayabi né
they went hunting over there they went hunting these
- koškábi né agéwəži. (6) Žé'ec é
young men these there were eleven. (6) so this one
- hokšínana nén škán'uyuga.
little boy here he was playing.
- (7) Gá tákuna né oštéšte
(7) over there older sister this strangely
- oľ'ágeega. (8) Ektáššj tiyóba né kó
she was behaving. (8) mistakenly door this too
- gazába hĭk "Duwéh ũ cowa" ecĭ.
she opened and "somebody is coming maybe" she thought.
- (9) Akídaaga. (10) Á! Žé'ec né wi'ózabi
(9) she kept looking. (10) Ah! so this tipi lining
- eyábi- wí hāda gáken, snonyáya duká.
they call it- tent when that way, you know should.
- (11) Žécen én mahén iyáya cén tákun^a
(11) and so in inside he went then older sister

ináñmekiya. (12) Žé'eca né "Hí! Duwénuk
 he hid from her. (12) and so this "Hí! it can't be anybody

né agégena íš akní iyáya cá
 this Little Eleven also with them he went must have

náke," eyá.
 he again," she said.

(13) Né waknágahiiga cén
 (13) this one searching through hers for something so

waknáhi dúkš, snohyá duwé
 she searched through even though, she knew someone

akída né. (14) Aké tiyóba okná éduwa
 watched her this. (14) again door through she looked

dúkš duwénišj. (15) Žécen aké aké
 even though there was no one. (15) then again again

"Á! duwénige," eyá cén yusnúdaga,
 "Ah! there is no one," she said then she pulled it out,

wı́cápaha šiná écac. (16) Yusnúda hı́k
 scalp robe that kind. (16) she pulled it out and

ı́ nážj a'ı́c'icidaaga. (17) "Hı́!
 wearing she stood she was looking at herself. (17) "Hı́!

Né dágu iyómahı́šj hı́štée,"
 this something it is not big enough for me indeed,"

eyá. (18) Wı́cápaha né iyóhišj.
 she said. (18) scalp this it is not enough.

(19) "Aštók, aštók," eyá cén
 (19) "that is alright, that is alright," she said then

křabéřa cén aké ecı́. (20) "Áš
 she rolled hers up then again she did it. (20) "it is alright

misúga Agégen é'ekš pahá žé én
 my younger brother Little Eleven himself scalp that on

ecáwecucakt^a, eyá, sugágu ká.
 I will do it myself," she said, her younger brother she meant.

(21) Hǐ! Žécedu ináħni wi'ǐbaspe né
 (21) Hǐ! so it was hurriedly tipi peg this

yužúkta šká, né hokšínana né. (22) Tábana
 he pulled it trying, this little boy this. (22) ball

né íyagiħpaya hǐk žécen naħmá tagán
 this he grabbed up his and then secretly outside

yá. (23) Cǐjuna dokíyo
 he went. (23) his older brother in that direction

iyáme yabigaš okná žécen aktáhahagga^a,
 wherever they went hunting in then he was running,

aktáhahagga^a, aktáhahagga^a, aktáhahagga^a.
 he was running, he was running, he was running.

(24) Ě né'ǐš wáknigubi
 (24) these they themselves they were returning with game

koškábi né. (25) "Hinága misúgabi...
 young men these. (25) "wait my brothers...

micín ugítakubina né šiħ'ǵ no, šiħ'ǵ no,"
 my older brother our older sister this monster!, monster!,"

eyá. (26) "Wǐcápaha šiná wǵǐ ĭ náǐǐ
 he said. (26) "scalp robe one wearing standing

hǐkna 'ǐ né gá né iyómahišǐ
 and then 'O! this over there this there is not enough for me

hušté," eyác eyá. (27) Hǐkna "Miyé
 indeed," she said he said. (27) and then "me

maḱá, ‘Agégena, misúga pahá
she meant me, ‘Little Eleven, my younger brother scalp

žé’ekš én ecáwecuk,’ emágiya cén né
his on I will make it,’ she said about me then this

naḱéwa’u ocíjiyak-wa’úbic. (28) Íhiyu! Wágán
I ran away I came to tell you. (28) hurry up! above

uyábiḱt^a,” eyá.
we will go,” he said.

(29) “Né yušnâbišim!” eyá. (30) Tába né
(29) “this do not drop it!” he said. (30) ball this

yegíciya íš né stéya. (31) “Né
they threw it to one another it this like. (31) “this

yewákiya štén íš gá yekíyikt^a,
I throw it when he over there he will throw,

ga’íš, ga’íš, ga’íš,
that one over there, that one over there, that one over there,

ga’íš, ga’íš.” (32) Žécen
that one over there, that one over there.” (32) then

wágán yábi. (33) Wágán yáagabi cén
up they went. (33) above they were going then

“Yušnâbišim!” eyá.
“do not drop it!” he said.

(34) Josephine: Žéḡa ú gahá,
(34) Josephine: then she was coming you said,

wíya žé. Waná taḱšíjubi žé ú gáya.
woman that. now their sister that she came they said.

(35) Rose: O! taḱšítku žé ú gáyabⁱ.
(35) Rose: O! sister that she came they say.

(36) “Hí! Né aké Agégena é’ é’eduka,”
 (36) “Hí! this again eleven it is him it is really him,”

eyá. (37) Žehága wéksuyešⁱ. (38) Žécen né
 she said. (37) the end I forgot. (38) then
 these

gáki iyódagabi wı́cáħpi né. (39) Akídabi
 over there they sit stars these. (39) they looked

gá tákuna žé’e waná sųgágu
 over there older sister that one now her younger brother

giktékta cén otáp^a.
 she was going to kill him so she followed him.

(40) Ě né Agégena né wakákana.
 (40) that this Little Eleven this he had powers.

(41) Žéc cı́jubina owı́cagijiyaga cén žé
 (41) that one his older brothers he told them so that

tábana é wágán iškáyabⁱ. (42) Žé né
 ball that above they moved. (42) that this

nécen bağé yağábi né Wı́cáħpi
 this way together they are sitting these Stars

Agéwaži eyábⁱ. (43) Agégena wı́cágiyabⁱ.
 Eleven they are called. (43) Little Eleven they call them.

(44) Žé wágán gán^a. (45) Júsisibina.
 (44) they above over there. (45) they are small.

(46) Mitágoža wı́cáwejigaganas^a.
 (46) my grandchildren I always told (these stories) to them.

Agegena

Rose Weasel

(1) There lived eleven young men. (2) They always went hunting over there. (3) One of them was their older sister. (4) One of them was this little boy, this very small boy. (5) They went hunting over there, they went hunting, these eleven young men. (6) This little boy was playing around here.

(7) The older sister was behaving strangely. (8) She mistakenly opened the door and she thought "Maybe someone is coming." (9) She kept looking. (10) Ah! And so there was that they call a tipi lining, when there was a tipi, you know that. (11) And so he went inside and hid from his older sister. (12) And so she said this, "Hiii, it can't be anybody, Agegena must have gone with them again."

(13) She was searching for something; she was searching through her things even though she sensed somebody was watching her. (14) She looked through the door again, but there was no one. (15) So again she said, "Ah, there is no one," so she pulled it out. It was a human scalp robe. (16) She pulled it out and she stood wearing it, she was looking at herself. (17) "Hiii, it seems that it is not big enough for me!" she said. (18) There were not enough scalps. (19) "That's alright, that's alright," she said, then she rolled it up and then she did it again. (20) "Alright, I will use the scalp of my brother Agegena," she said, she meant her younger brother.

(21) Hiii! So then the boy hurriedly tried to pull out the tipi pegs. (22) He grabbed up his ball and then secretly went outside. (23) In the direction of where his older brothers went hunting, he was running, running, running, running.

(24) Well, the young men were themselves returning with game. (25) "Wait, my brothers, our sister is a monster, a monster!" he said. (26) "She stood

wearing a scalp robe and then she said, 'Oh, there is not enough for me!' she said," he said. (27) And then, "She meant me: 'Little Eleven, my younger brother, I'll use his scalp' she said about me then I ran away to tell you. (28) Hurry up! We will go above," he said.

(29) "Do not drop this," he said. (30) They threw the ball to one another like this. (31) "When I throw it to that one over there, he will throw it to that one over there, to that one over there, to that one over there, to that one over there, to that one over there." (32) Then they went up. (33) They were going up, then "Don't drop it!" he said.

(34) Josephine: Then you said that woman was coming. Now their sister came they say. (35) Rose: Oh! Their sister was coming they say. (36) "Hiii, so it is Eleven again," she said. (37) I forgot the end. (38) So they sat over there, they are stars. (39) When they looked, it was their sister, now she was going to kill her younger brother so she followed him.

(40) This Little Eleven had powers. (41) That one told his brothers, and so playing with the ball, they went up. (41) In this way they are sitting together, these are called the Eleven Stars. (43) Little Eleven they call them. (44) They are up above, over there. (45) They are small. (46) When my grandchildren were little, I used to tell them these stories.

Įktomi and Coyote

Estelle Blackbird

(1) Wanągaš mąkóce né dąguniši cén
(1) long ago earth this nothing because

miní ūs iyúha t'ábi huštá. (2)
water by means of all they died it is said. (2)

Žé'įš omnága céyaga he. (3) Juanita
that one I tell it should ?. (3) Juanita

Tucker: Hą, žé'įš oyága.
Tucker: yes, that one you tell.

(4) Įktómi eyábi é cą né cá -
(4) Įktómi they call that one tree this that kind -

big logs — páhta hįkna dągu
— he tied them and then things

tąwa nówą éknąga cén wóyude kó. (5)
his all those he placed then food also. (5)

And he had beaver. (6) Kągíc įš
(6) crows also

žedáhą wįcáyuha žécen ogąwįh-ų
from he had them then going around he was

huštá. (7) *Floating you know.* (8) Žehą né
it is said. (7) (8) then this one

“Misų,” eyá.
“my younger brother,” he said.

(9) “Né miní ejé'ena wayąk-wa'ų né
(9) “this water only I am seeing this

įmástustac. (10) Mąkóce né kįknųge no,”
I am tired. (10) land this dive !,”

(11) *Beaver* žé kíkńúga cén yáaga.
 (11) that dive so he was going.

(12) Né “Hokún maķóce eháya’ikt^a
 (12) this one “below earth then you will reach there

žécen štén opšíja žedáħa yutkám—maġágu”
 then when mud from grab and bring to me”

eyá gáy^a.
 he said they said.

(13) Žécen iyáya cén eyáš i’óžuyapa
 (13) then he went so well he got a mouthful

híkna *all legs* eyáš yuskáska
 and then so clenching in the hands

yuhá-gú gáy^a. (14) Téħaduwa
 he held it and came back they said. (14) it was a long way

cén miní’ot’a. (15) Žécen [nedám iyá]
 so he drowned. (15) then this way he went

nówa ižáža. (16) Yusnúda cén
 all this it was washed away. (16) he pulled him out then

dágu yumnáya hík én owá *mud you know*.
 thing he spread him out and in all

(17) Yuskáska aké yekíya
 (17) he clenched it in his hand again he sent him out

dóbaħ yekíye né *each time*
 four times he sent him out this

miní-ot’a žé duká *he got that mud about*
 he drowned that one but

you know, so big. (18) Žécen né
 (18) then this one

bamnáskacuna hĭk nén zizĭbenaĥ ecŭ.
 he kept flattening it out and here thin he made it.

It's right on here, you know. (19) Žécen gán
 (19) then over there

éknaga cén badĭn'iyeya gáy^a.
 he put it then he pushed it out they said.

(20) Hĭ! Eyáš maĥóce tágac eyáš agán
 (20) Hĭ! well earth it was big so on it

yá. (21) Žécen badĭn'iyeyecuna,
 he went. (21) then he kept spreading it out,

badĭn'iyeyecuna eyáš a'ĭsĭ'iyaya.
 he kept spreading it out so it went out of sight.

(22) “Hŭktáya wo, misŭ maĥóce né
 (22) “go on !, my younger earth this

akída wo.”(23) Žécen kaġĭ žé gĭyá-iyáya
 look over ! ” (23) then crow that flying he went off

éstena kní. (24) “O! mĭcín,
 soon he returned. (24) “O! my older brother,

tágašĭ no. (25) Né oyáde ĭcáġabi
 it is not big enough !. (25) these people they grow up

štén maĥóce né taġášĭ.”
 when earth this it is not big enough.”

(26) Žécen aké gicŭnišĭ
 (26) then again he did not quit his own

badĭn'iyeyecúna. (27) Aké yekíya.
 he kept spreading it out. (27) again he sent him out.

(28) *Little longer* kní, dóbaĥ kní
 (28) he returned, four times he returned

né aháge *he was gone for six months.*
 this it was the last

(29) Duká žíyaṣa naháñ
 (29) but all that time still

badín'iyeyaaga cén žehá kní
 he continued to push it out then at that time he returned

gáya. (30) “Há, micín, žehá nína
 they say. (30) “Há, my older brother, then very

tága. Kída né wagíya né hawí iyúšna
 big. Look this I flew this months seven

né žeha gidanañ ehá wahníc,” eyá gáya.
 these then barely then I returned,” he said they said.

(31) “Eyáš žiskogaš dayáktac” eyá.
 (31) “well it is just the right size it will be good” he said.

(32) “Há,” eyá.
 (32) “yes,” he said.

(33) Žécen ĩktómi he quit and, “Há žécen
 (33) then ĩktómi “Há then

nú eyáš ogíyagen-ú,” eyá gáya.
 well so flying around he was,” he said they said.

(34) Né cába žé’jš “Níš miní né
 (34) this beaver that one “you water this

waštéyanakt^a. (35) Miní nén yanúwa ejé
 you will like. (35) water here you swim only

ektá duktéh ĩš yatí búzakta. (36)
 to but also your home it will be dry. (36)

Hahébi háda écen ĩnúgiktac,” eyá. (37)
 night when then you will lie down,” he said. (37)

“Ītó né maḵóce né awécidīktac,”
 “I think this earth this I will look after mine,”

eyá cén.
 he said then.

(38) *He goes from the south* úcace
 (38) he must have come

ga’éca. (39) Aḥémno cá waḻí
 over there. (39) ridge that kind one

hḻnápa gá. (40) *There was a coyote coming*
 came into sight they say. (40)

there. (41) “Há misú, dókiyada
 (41) “yes my younger brother, where from

ya’ú he,” eyá gáya.
 are you coming ?,” he said they say.

(42) “Há misú nḻš dókiyada”; anúḵ
 (42) “yes my younger brother you where from”; both

sugágu-giciyabi gáya. (43) Akínijabi.
 called each other younger brother they say. (43) they argued.

(44) Éyaš ĩktómi né dóken écen né,
 (44) but ĩktómi this how then this,

“sugáguciyīktac” ehé né, né
 “I will have you as my younger brother” he said this this one

“Miyé matógap^a. (45) Maḵóce né miyé
 “myself I am the oldest. (45) earth this myself

wagáḻa cén matógap^a.” (46) Écen “Míš
 I make so I am the oldest.” (46) then “myself

maḵóce né wagáḻa cén matógap^a.”
 earth this I make so I am the oldest.”

(47) Éyaš žén akínjabí. (48) “Aǰémnoc én
 (47) but then they argued. (48) “ridge on

nén uyágíktac ómaķa dóm,” eyá gáya.
 here we will sit years four,” he said they say.

(49) “Uǰíštima hǰkna iyódak kó uyágíkt^a.
 (49) “we sleep and then sitting too we will remain.

(50) Duká dóħani dóki uyǰktešǰ,”
 (50) but never anywhere we will not go,”

eyá gáyabí. (51) “Four years né
 he said they say. (51) “ these

ǰtkúsuya štén žé wǰjá’uǰíkt^a.
 we finish it when that we will tell the truth.”

(52) Žéci žén aǰémno én iyodaga
 (52) right there then ridge on sitting down

yagábi — šǰkǰúk’ana é ǰktómi gící
 they remained — coyote that one ǰktómi with

nǰbaca écen *coyotes, they don’t eat you know.*
 two days then

(53) Dágu wóda ogínibigen. (54) Waná
 (53) thing eat they are able to not. (54) now

(ǰktómi) *he was hungry the* šǰkǰúk’ana ǰštímaǰa
 (ǰktómi) coyote was sleeping

gá. (55) “ǰhiyu, mitášina nén ómaķa
 they say. (55) “come on, my blanket here years

dóm mosnán-yagá. (56) ǰknúħan^a maķá inǰgec
 four upright remain. (56) suddenly ground you lie

dohán ǰknúħanaǰ wahíktac,” eyá gáya.
 when all at once I will arrive,” he said they say.

(57) Žécen duktám iyáya. (58) *There's two*
 (57) then somewhere he went. (58)

days instead they put his blanket there.

(59) “Šiná mitáwa dóhāni maḱá iwúgešĭ
 (59) “blanket my never ground not lie down

ómāka dónaga štén wahíktac,” eyá gáya.
 years a few then I will arrive,” he said they say.

(60) Žécen dókikiya úuga hĭkna
 (60) then different places he was going and then

ināpa háda naháĥ núm yaḡáagabi.
 it appeared when still two they were sitting.

(61) *That coyote* giktá hĭk mosnányagageš
 (61) got up and he raised up

aké iwúga. (62) Žéha *at last four years*
 again he lay down. (62) then

aké hināpa ga'éca *just his blanket was*
 again it came in sight and so

sitting there. (63) Ektá yá gáya.
 (63) there he went they say.

(64) Naḡáĥ t'áhā céyaš hĭ žé iyúha
 (64) just then he was dead so hair that all

bóhiya-yāga
 scattered it remained

(65) Žécen žeyá gáya, “Há
 (65) then he said that they say, “Há

misŭ gĭkta wo.” (66) “Eyáš
 my younger brother get up !.” (66) “well

wjáyagac,” eyá gáya. (67) Eyáš
 you told the truth,” he said they say. (67) so

giktáhiya žén akínja duktén gáǵe
 he got up quickly there they argued where to make

žé “Ǫktómi *you make this south*” gáyac.
 that “Ǫktómi ” they say.

(68) Ǫmá žé’ǵš *north you know*.
 (68) the other one that one

(69) “CǪwaja né minítaga wakpá taktága
 (69) “forests th lake rivers big

kówa wagáǵac,” eyá. (70) “ǪhiyǪ
 also I made,” he said. (70) “come on

misǪ né dágu maǵóce né
 my younger brother these things earth this

acǵjicǵikt^a.” “Nǵš?” (71) “Há míš
 I am going to look at yours. You?.” (71) “yes myself

acǵjicǵikt^a.” (72) “Aké ǵba nédu
 I am going to look at yours.” (72) “again day this

štén né Ǫhíca^a,” eyá.
 when this we will arrive,” he said.

(73) Žécen coyote žé’ǵš cawám iyáya
 (73) then coyote that one Canada he went

hǵštá. (74) *Next year* aké kníbi
 it is said. (74) again they returned

gáya. (75) Žéya Ǫktómi né, “Há dágu
 they say. (75) he said that Ǫktómi this, “Há things

waskúyeja okíknǵ iyúha cawám ǵcáǵaha
 berries all kinds all Canada they grow

by big rivers and lakes wašténa *kind of forest but it*
 it was good

isn't thick eyáš wīnwīda cūwāja. (76) Hǎ
 but here and there forested. (76) yes

mišū maḵóce né waštécijinac.
 younger brother earth this I like yours.

(77) Uǵícic'u céyaga he," eyá gáya.
 (77) we trade should ?,” he said they say.

(78) Coyote žé, “Ó! míš waštéwan^a
 (78) that, “Oh! I also I like

mīṭá maḵóce né minítakṭaga né nówa
 mine earth this lakes these all these

waštéwana eyáš bahá okíknag ýyañe nená
 I like so hill all kinds mountain these

kówa waštéwan^a.” (79) Žécen [šukjúk'ana]
 also I like.” (79) then coyote

nédam cén ǵktómi žédam. (80) *They say he's*
 over here then ǵktómi over there.

still over there.

Iktomi and Coyote

Estelle Blackbird

(1) Long ago there was nothing on the earth, because everything had died from the water [flood], it is said. (2) Should I tell that one? (3) Juanita Tucker: Yes, you tell that one.

(4) The one they call Iktomi tied together this tree—big logs—and then he placed all his things on it, food also. (5) And he had beaver. (6) He had crows also, and was going around. (7) Floating, they say. (8) Then this one said, “My younger brother.” (9) “I am tired of only seeing this water. (10) Dive for land!” (11) Beaver dove and was going. (12) This one [Iktomi] said, “When you arrive below, grab the mud and bring it to me,”

(13) Then he went, so he got a mouthful, and then holding it in all of his paws, he brought it back. (14) It was a long way so he drowned. (15) Then he came this way, and it all washed away. (16) He [Iktomi] pulled him out then he spread that thing out, and he got that mud they say. (17) He pressed it in his hand and again he sent him out, he sent him out four times, each time he drowned but he got that mud about so big, they say. (18) Then this one [Iktomi] kept flattening it out and he made it thin, it’s right on here they say. (19) Then he put it over there, then he spread it out.

(20) Hiii! Well the earth was big so he went on it. (21) Then he kept spreading it out, he kept spreading it out so it went out of sight. (22) “Go on!, My younger brother, look over this earth.” (23) Then that crow went flying and soon he returned. (24) “Oh! My older brother, it is not big enough. (25) When these people grow up this earth will not be big enough.”

(26) Then again, this one did not quit, he kept spreading it out. (27) Again, he sent him out. (28) He returned after awhile, he returned four times, this last time he was gone for six months. (29) But all that time,

he [Iktomi] continued to push it out then at that time he [Crow] returned. (30) “Yes, my older brother, it looks very big, I flew these seven months then finally, I returned,” he said. (31) “Well, it is just the right size, it will be well,” he said. (32) “Yes,” [Iktomi] said.

(33) Then Iktomi quit and “Ha! Then so that is why he flies,” he said. (34) This one to the beaver, “You also will like water. (35) You will only swim in water, but you home will be dry. (36) At night when you lie down,” he said. (37) “Well, I will look after this earth,” he said.

(38) Then, he goes from the south, he must have come over there. (39) A ridge came into sight. (40) There was a coyote coming there. (41) “Yes, my younger brother, where are you coming from?” he said. (42) “Yes, my younger brother where are you from?,” both called each other younger brother. (43) They argued. (44) But Iktomi this is how he said this, “I will have you as my younger brother,” he said, “Myself, I am the oldest. (45) I made this earth myself so I am the oldest.” (46) Then [Coyote], “I myself made this earth so I am the oldest.” (47) But they argued. (48) “We will sit on this ridge for four years,” he said. (49) “We will remain sleeping and sitting, too. (50) But we will never go anywhere. (51) After four years when we finish it, we will tell the truth.”

(52) Right there, they remained sitting down on that ridge, that one Coyote with Iktomi, then [after] two days— coyotes, don’t eat you know! (53) They can go without eating anything— (54) Now he [Iktomi] was hungry, the coyote was sleeping. (55) “Come on, my blanket, here remain upright for four years. (56) When you suddenly lie on the ground, all at once I will arrive,” he said.

(57) Then he went somewhere. (58) There’s two days instead they put his blanket there. (59) “My blanket will not touch the ground, then in a few years I will arrive,” he said. (60) Then he went in some direction and it appeared as if there were still two sitting. (61) That

coyote got up and he raised up and again he lay down. (62) Then last four years again it [ridge] came in sight and just his blanket was sitting there. (63) He went there. (64) Just then, he had died so that all that remained was hair scattered around.

(65) Then he said, "Ha, my younger brother, get up!" (66) "Well, you told the truth," he said. (67) So he got up quickly then they argued where he made that, "Iktomi you make this south." (68) That other was north you know. (69) "Forests, big lakes, big rivers also, I made," he said. (70) "So now, my younger brother, I am going to look at these things you made on earth." (71) "You?" "Yes, I am going to look at yours. (72) A year from now we will come back here," he said.

(73) Then that coyote also went to Canada. (74) Next year, they returned. (75) Iktomi said this, "Ha, in Canada, all kinds of berries grow by big rivers and lakes, it is good; kind of forested but it isn't thick, just forested here and there. (76) Yes, my younger brother, I like this land of yours. (77) Should we trade?" he said. (78) That coyote said, "Oh, I also like mine, these big lakes, I like all these; all kinds of hills and mountains also, I like." (79) So coyote was over here [in his own land], and Iktomi over there. (80) They say he's still over there.

Įktómi and the Ducks

Leo Wing

(1) Né Nakóda wanágaš hékta dóki
(1) these Indian long ago back then then

wįcó'įcağa ohúgaga eyábi né. (2) Ówaja
generations tales they told these. (2) all over

oyáde toká įš é'ekeš yutóka eyábi.
people different they instead differently they tell.

(3) Žé'ų nağáha mįš dóken wéksuyec
(3) that is why now I also how I remember

omnágįkte. (4) Įktómi nodįt'a-áya
I will tell. (4) Įktómi starving he was going around

ecágen ú gáyabi. (5) Né šųkjúk'ana wáži
always he was they say. (5) this coyote one

gící ki'įyagena gáyabi. (6) Žé omnágįkta
with he raced they say. (6) that one I will tell

duká įtó togáheya né žepá.
but I think first this I said this.

(7) Įktómi né dóki ecágen ogáwįń-ų
(7) Įktómi this where always going around he was

gáyabi. (8) Cén įknúhanań aké dókiyecáš
they say. (8) then all at once again wherever he went

minįtağa wáži gakná ú ga'éc^a.
lake one by he came and then.

(9) Pağųda né eyáš iyúhana nína
(9) ducks these well all of them very

wóguyą eyáš šįtųbic, giknúk eyáš,
good looking well they were fat, diving well,

nųwǎbi gáyabⁱ. (10) “Dóken waǰ’ǎ štén
 they swam they say. (10) “what I do then

nahǎn wícámnuda ůkaš,” ecí
 if only at this time I eat them if only I could,” he thought

gáyabi.
 they say

(11) Žécen įknúhanaǰ wókcaǰa, (12) “Ó!
 (11) then all at once he thought, (12) “Oh!

dó! Misųgabi mitákožabina kówa
 hey! my younger brother my grandchildren all

wacíwı́cawakı́ktac,” eyága-ecí cén.
 I am going to make them dance,” saying he thought then.

(13) Owá wı́cágı́co gáyabⁱ. (14) “Gúwa
 (13) all he called them they say. (14) “Come here

wo. (15) Mitǎkši, misųgabina kó nén
 ! (15) my younger sisters, my little brothers too here

wayácı́bı́kt^a,” eyága. (16) Įyúhan^a én a’ı́
 you will dance,” he said. (16) all there they came

cén “Dóken ůǰ’ǎbı́kt^a he,” eyágabi.
 then “how will we do it ?” they said.

(17) “Owá nén ókšǰ miméya
 (17) “all of them here around in a circle

wacı́bı́ktac,” eyága. (18) “Įštógmugmus
 they will dance,” he said. (18) “closed eyes

wayácı́bı́ktac wanówa štén. (19) Wažı́ǰ
 you will dance I sing when. (19) one of

yadı́wǎbi štén įštá né nišášabı́ktac,”
 you open your eyes then eyes this yours will be red,”

eyága. (20) Žécen waná dóken.
 he said. (20) then now how.

(21) “Hó mitáksⁱ iyúhan^a ú bo,”
 (21) “Hó my younger sisters all come !”

eyá gáyac. (22) Iyúhan^a én a’íga.
 he said they said (22) all there they came.

(23) Iyúhan^a miméya éwɨcakne h́k
 (23) all in a circle he placed them and

“ɨknúhəna wəžíŋ yadúwəbikt^a wəžíŋ
 “all at once one of you will look one of

yadúwəbi štén ištá nišášabiktac,” eyága.
 you open your eyes then eyes yours will be red,” he said.

(24) Žécen paǵúda “Nǰštógmugmus wací bo,”
 (24) then ducks “your eyes closed dance !”

eyá gayábⁱ.
 he said they say.

(25) Žécen owá wacíibiga, miméya.
 (25) then all they were dancing, in a circle.

(26) Miméya wacíbi cén. (27) Žécədu
 (26) in a circle they danced so. (27) that way

cígabas eyáš tahu yubémni gá
 he wanted in that way well necks he wrung they say

kǰ’iyewɨcaya gáyabⁱ. (28) Nécen žehá
 he threw them they say. (28) this way then

ɨknúhanañ téhəc’ehə wəží nəgáhə né’ǰš
 all at once a long time one now this one himself

dóken šiyága ewɨcagiyabⁱ júsibinana žé, žé
 how mud hen they call them very small those, that

wəžíh̄ ištá iǵúh̄giyaga wayága ga'éc^a.
 one of eye barely opened he saw and then.

(29) “Hádi bo! (30) Iktómi né iyúhan^a
 (29) “get away ! (30) Iktómi this all

njásodabikte no,” eyá cén iyúhana
 he will do away with you all !” he said then all

waná giyǵ iyáyabi gá. (31) Žécen žehá
 now flew they left they say. (31) then and so

owícah̄ikta cén šukjúk'ana wəží
 he will boil them then coyote one

iyáheš̄ih̄ én ú naǵáha hušté,
 barely able to step there he came now he was lame,

taǵúc. (32) "Micína dóken yaħ'á
 he was mangy. (32) "my older brother whatever you do

štén edáha omák'u ca," eyá gáyabⁱ.
 when some give it to me won't you," he said they say.

(33) “Hiyá!” eyá gáyabⁱ. (34) “Itó
 (33) “no!” he said they say. (34) “I think

dágu-wəží ecánukt^a. (35) Ují tacéǵa
 something you will do. (35) grandmother kettle

táwa žé omj̄jinod^a,” eyá gayábⁱ.
 it is hers that borrow for me,” he said they say.

(36) Nén iyáyaga. (37) Céǵa wəží waštébi
 (36) and so he went. (37) kettle one good

né akní gayábⁱ. (38) “Hiyá
 this he brought it back they say. (38) “no

é'eš̄ic,” eyá gayábⁱ. (39) Žécen aké
 that is not it,” he said they say. (39) then again

iyáya cén aké akní gayábⁱ;
 he went then again he brought it back they say;

é'ešⁱ. (40) Ijídobac í žehága waží
 that was not it. (40) fourth time he went at last one

céga waží dágu ta'jšⁱ oħnóga obúspabi.
 kettle one thing worn out holes patched.

(41) "Há žé'e no, misú, žé'e
 (41) "yes that is it ! younger brother, that is it

no!" eyá-ų gayábⁱ. (42) Žécų žehá
 !" repeating he was they say. (42) he did that then

iyúhana ħıwıçaknu cén iyúhana knuštác,
 all he singed them then all he finished,

ehá én owıçaknaga gayábⁱ. (43) Žehá
 then in he put them they say. (43) then

"Misú kı'ıyagenakt^a. (44) Duwéh ohıya
 "younger brother we are going to race. (44) whoever wins

štén né minıtaga žé téħaduwa cén duwé
 when this lake that far away then whoever

né ókša kní štén né pağúda né
 this around returns then this ducks these

wıçáyudıktac," eyá gayábⁱ. (45) Žé'ec
 he will eat them," he said they say. (45) and then

hušté-gúza cén eyáš waná kı'ıyagebina
 pretended to be lame then well now they raced

gayábⁱ. (46) Šukjúk'ana né iyéš žé tawacı
 they say. (46) coyote this himself that his plan

dágu huštéšj kó, oħ'ák^o.
 what he was not lame at all, he was fast.

(47) Waná iyáyabⁱ gayáš. (48) Įktómi
 (47) now they went so they tell. (48) Įktómi

né togágiḡa gawĩḡwiḡ yuwĩšwiḡa kó ũ
 this in the lead in circles winding around also he was

gáyabⁱ. (49) Žé'ec eyága. (50) Žehá cogán
 they say. (49) and then he said. (50) and so middle

kapéya gayábⁱ. (51) Hušté-gúza žé,
 he passed they say. (51) pretended to be lame that,

įḡpéya aktága cén, žéhḡḡaḡ^a Įktómi né
 leave behind he ran then, and so now Įktómi this

“Misú míš edáḡa omįjiyapt^a,”
 “younger brother for me some save for me,”

eyá-ᵁ gayábⁱ. (52) Dukán iyúhana
 repeating he was they say. (52) but all of

wįcágico cén abá wamákaška kiyána
 he called them then some animals nearly

ũbi né iyúhana temyábi gayábⁱ.
 they were these all they ate it up they say.

(53) Žécen né ohúgaga epé né'įš óda
 (53) then this tale I say this also many

įš žécedugeš įš oyágabi háda,
 also not exactly in that way others they tell when,

gídḡa toká. (54) Né míš né žécen
 little bit different. (54) this myself this that way

nawáḡ'ᵁ cén ecéduḡ omnága^a. (55) Įdúḡ
 I heard it so that very I told it. (55) really

wówiḡ'aga né ecágen nodít'a-áya ũ
 funny this always starving he went around he was

50 / Leo Wing

žé'ų.

he is that way.

Iktomi and the Ducks

Leo Wing

(1) These generations of Indians long ago, back then told these stories. (2) All over, the different people would tell them differently. (3) So now, I also will tell it the way I remember it. (4) Iktomi was always going around hungry. (5) He raced with a coyote. (6) I will tell that one but first I tell this.

(7) Iktomi was always traveling around. (8) All at once, wherever he was going, he came by a big lake. (9) All of these ducks were good to look at, they were fat and they were diving and swimming around. (10) "What can I do so I can eat them?" he thought.

(11) Then all at once he thought of it. (12) "Oh, hey, I am going to make all my little brothers and my grandchildren dance," he said, thinking. (13) He called them all. (14) "Come here! (15) My younger sisters, my little brothers too, you will dance here," he said. (16) All of them came there and "How will we do it?" they said.

(17) "You are all going to dance around in a circle here," he said. (18) "When I sing, you will dance with your eyes closed. (19) If one of you opens your eyes, your eyes will be red," he said. (20) And so now it was this way.

(21) "Ho, all of my younger sisters, come!" he said. (22) They all came there. (23) He placed them all in a circle and "If one of you suddenly looks, your eyes will be red," he said. (24) Then he said to the ducks, "Dance with your eyes closed!" he said.

(25) They were all dancing in a circle. (26) Then they danced in a circle. (27) And so it was the way he wanted it, so he wrung their necks and threw them over there. (28) It went on this way, then suddenly, after a long time, now one of them— what they call mudhens, they are very small— one of them barely opened his eyes and then he saw.

(29) Get away! (30) Iktomi will do away with all of you,” he said and now all of them flew away. (31) And so when he was going to boil them (the ducks), there came a coyote who could barely walk and was lame and mangy. (32) “My older brother when you do, give me some,” he said.

(33) “No!” he said. (34) “Well, there is one thing you will have to do. (35) Borrow my grandmother’s kettle for me,” he said. (36) And so he went. (37) He brought back a good kettle. (38) “No, that is not it,” he said. (39) He left and again he brought one back; that was not it. (40) Finally, he went a fourth time and brought back an old kettle, full of holes and patched.

(41) “Yes, that is it! My younger brother, that is it!” he kept repeating. (42) Meanwhile he singed all the ducks and when he was finished, he put them all in the kettle. (43) Then, “Younger brother, we are going to race. (44) The winner, the one who goes the distance around the lake and returns, then he will eat the ducks,” he said. (45) And then he pretended to be lame and now they raced. (46) The coyote himself had this plan, he was not lame, he was fast.

(47) Now they went. (48) Iktomi was in the lead, running in a circles and also from side to side. (49) And so they say. (50) And so he passed the mid-point. (51) The one who pretended to be lame ran, leaving him behind, and so Iktomi kept repeating this, “Younger brother, save some for me.” (52) But he called them all and some animals that were nearby ate it all up.

(53) And so this tale I told, when many others tell it, it’s not exactly the same, it is a little bit different. (54) This is the way that I myself heard it and so that is the way that I told it. (55) It is kind of funny, he was always going around starving.

Splinter Girl

Isabelle Wing

(1) Koškábi né iyúšna tíbi. (2) Žé
(1) young men these seven they lived. (2) they

iyámeyabi hádahą wəží žé kníšĭ,
they went hunting whenever one that did not return,

wəží žé kníšĭ cén. (3) Žé'ec
one that he did not return so. (3) so

sugágu né wəží ohágapa žé taḥáge
their younger brother this one youngest that knee

né bó. (4) Bóhą cén iyěš
this swollen. (4) it was swelling so himself

yěšĭ iyámeyěšĭ. (5) Žécen
he did not go he did not go hunting. (5) then

cihágabi iyámeyabi né
his older brothers they went hunting these

kníbišĭ. (6) Žécen, mína knumá
they did not return. (6) at that time, knife he sharpened

cén né bó né magísneja huštá.
then this swelling this he cut into himself it is said.

(7) Magísneja gá wicĭjanąna cá
(7) he cut into himself they say little girl that kind

kninápa gáyabĭ. (8) Hĭ! eyáš ĭštéjabi
she came out they say. (8) Hi! so it was shameful

né ũ, ĭštéjabi né ũs. (9) Eyáš
this it was, it was shameful this because of. (9) so

gáki kĭ'iyeya ticéda ektá kĭ'iyeya.
over there he threw her smoke hole toward he threw her.

(10) Aké ĭtkúm kní. (11) Žécen “Adé
 (10) again back she returned. (11) then “father

wo, Adé wo” žeyá. (12) ĭtkúm
 ! father !” she said that. (12) back again

kní gáya. (13) Aké kĭ’ĭyeya. (14)
 she returned they say. (13) again he threw her. (14)

Hĭ! Waná wĭcĭjana tága cá ĭš kní
 hi! now girl big that kind she she returned

gáyabĭ. (15) Žé ĭjídoba žén aké kĭ’ĭyeya
 they say. (15) that fourth time then again he threw her

gáyabĭ. (16) Žehá wĭkóške tága cá
 they say. (16) then young woman big that kind

kninápa.
 she came back.

(17) Žéca waná cĭjubina žé
 (17) thus now his older brothers that

kníbi. (18) Kníbi ga’éj^a dágeyešĭh
 they returned. (18) they returned when saying nothing

yagáag^a huštá. (19) ĭknúhanaĭ žé
 he was sitting there it is said. (19) all of a sudden that

eĭiyabi huštá. (20) “Dóken né taĭhâge
 they said to him it is said. (20) “how this knee

né nahâĭ nína niyáza he,” eyá
 this still very it hurts you ?” he [they] said

gáyabĭ.
 they say.

(21) “Hiyá né nén mawásneja ga’éj^a wĭcĭjana
 (21) “no this here I cut it open when young girl

cá hinápac,” eyá gáyabⁱ. (22) “Hí!
 that kind she came out,” he said they say. (22) “hi!

Dóki iyáya he,” eyác.
 where she went ?” they said.

(23) “Cjjá’uyabikte no,” eyábi
 (23) “we will have her as our own child !” they said

gáyabⁱ.
 they say.

(24) Hí žécen eyáš įknúhanañ įhát’at’a
 (24) hi then well all at once giggling

kninápa huštá. (25) Wįkóške
 she came bac it is said. (25) young woman

tágac. (26) Hí! žécen žé
 she was very big. (26) hi! then that

cjjáyabi cén, wanídabi né
 they took her as a child then, she was eager this

ús, eyáš ptehá né įš iyúhana
 because of, well buffalo hide these too all

yumnáyaya eyáš žécen kuwá. (27)
 she spread them out well then she busied herself. (27)

Iyúhana kpayéši huštá. (28) Waká
 all she did not tan it is said. (28) she had power

cén iyúhana yumnáya háda iyúhana
 so all she spread them out when all

tańina kpayábi gáyabⁱ.
 already they were tanned they say.

(29) Žécų hįkna wítağa wįcágijağa,
 (29) she did that and then big lodge she made for them,

dágu wašté níyuhana wĭcágijaġa huštá,
things good all kinds she made for them it is said,

atgúguwĭcaya žé.
she had them for fathers those.

(30) Žécen ĭknúhanaĥ aké ĭktómi én
(30) then all at once again ĭktómi there

híwaga huštá. (31) “Há! micúkš né
he was arriving it is said. (31) “yes! my daughter this

nén yahí gáyabi cén nén wa’úc,” eyá
here you came they say so here I came,” he said

gáyabi. (32) Né nén çacĭjinemaġikte cén
they say. (32) this here I will pile firewood for you so

wa’ú. (33) Hĭ! žécen žén ú. (34)
I came. (33) hi! so there he stayed. (34)

Né’ĭš atgúguwĭcaya né ecágen
this also the ones she had as fathers these always

iyáme iyáyabi. (35) Né’ĭš wacónica, dágu
to hunt they went. (35) this also dried meat, things

niyúhana wĭcágijaĥ wĭcágijiknaġa. (36)
all kinds she made for them she kept for them. (36)

Owĭza kiyúhana wĭcágijaġa huštá. (37)
robes all she made for them it is said. (37)

Dayġ wĭcáknuha, atgúguwĭcaye nená.
well she kept them, the ones she has as fathers these.

(38) Žé’ec ĭknúhanaĥ Cutúhu Wáġĭja
(38) and then all of a sudden Cutuhu One

ejíyabi pté žécac ših’á huštá.
they call it buffalo it was monster they said.

(39) Įknúhąna hí cén éyagu huštá,
 (39) all at once it came then he took her it is said,

maḱámahen éyaya. (40) Hǵ! žé'ec
 under the ground he took her. (40) yes! and so

atgúgu né kníbi, “Dóki iyáya he,”
 her fathers these they returned, “where she go ?”

eyábi.
 they said.

(41) “Hǵ! né Cutúhu Wažija éyag^u,
 (41) “yes! this Cutuhu one it took her,

maḱámahen éyaya,” žeyá gáyabⁱ.
 under the ground he took her,” he said they say.

(42) Įktómi žeyá huštá. (43) “Hiyá,
 (42) Įktómi he said that it is said. (43) “no,

dókaš ugéknagubiktac. (44) Kniyó'uyabiktac,”
 in time we will bring her back. (44) we will go get her,”

eyá gayábⁱ.
 they said they say.

(45) Žécen šuktógeja cá gicó cén
 (45) then wolf that kind he called then

šųkjúk'ana cá įš wahįheya ecá įš
 coyote that kind also mole that kind also

o'įknusena ecá žená wįcágico cén.
 badger that kind those he called them then.

(46) “Įhiyų né micúkši
 (46) “well this my daughter

kniyó'uyabikta Cutúhu Wažija žé
 we are going to bring her back Cutuhu One that

éyaguc,” eyá gáyabi. (47) Écen
it took her,” he said they say. (47) then

yábihaaga. (48) Hí! Eyáš pté oyádena né
they were going. (48) hi! well buffalo people this

dáguwiyeknaš eyáš ecén náži ūbi
a great many well then standing they were

huštá. (49) Ūs tabgíc’ubi huštá, né
it is said. (49) with her they played ball it is said, this

wíkóške né. (50) Hé!
young woman this. (50) Oh!

Anúkyegiciyabi háda ecén “Adé wo,
they tossed her back and forth when then “my father !,

Adé wo,” eyá háda, eyáš, žecen pté
my father !,” she said when, well, then buffalo

žecáš bígawaga ecén kuwábi.
that way she was crying when they mistreated her.

(51) Iknúhana aké šukjúk’ana žé
(51) all at once again coyote that

šukjúk’ana žé taǵú’ic’icaǵa hík žecen
coyote that he made himself mangy and then

įwášteň ektá yá huštá. (52) Ěn snohá
slowly toward he went it is said. (52) there creeping

yáaga. (53) Aké snohyá huštá, Cutúhu
he was going. (53) again he knew it is said, Cutuhu

Ważíc. (54) “Há né dágu cén né
One. (54) “Ha this thing then this

oštéh’age no,” eyá gáyabi. (55) “Nína
it is acting strange !” he said they say. (55) “very

oštéñ'ąga, né dagúh̄tj cén žécyc,"
he acted strange this for a purpose then he is doing it,"

eyá gáyabⁱ. (56) H̄! ĩknúh̄ana waná žécen
he said they say. (56) Hi! all at once now then

eyáš iyópsija huštá. (57) Iyópsija h̄k
well he jumped they said. (57) he jumped and

yakábyeya h̄k žécen eyáš
he caught her with his mouth and then well

dáguwiyeknaš iyápa aktága
very firmly holding her in his mouth he ran

huštá.
it is said.

(58) Žé'ecan néci n̄ ťuktógeja žé
(58) in the meantime here well wolf that

žécen iyágipe—nážj. (59) Ó! žén
then he stood waiting. (59) Oh! there

eh̄'ic eh̄ aké žécen
then he reached there when again then

dáguwiyeknašj žedáha aktága. (60) Žedá
quickly from there he ran. (60) from there

aké tatógana žé éyagu huštá. (61)
again antelope that he took her it is said. (61)

Žeh̄ žedáha maḱámahen éyayabⁱ. (62)
then from there under ground they took her. (62)

Wah̄heya žé maḱámahen yuñnáda h̄kná
mole that under ground it tunneled and then

dóki j̄idana a'í gáyabⁱ. (63)
somewhere far they went they say. (63)

Kninápa, yuhá—kninápa gáyabⁱ.
 he came back, holding her he came back they say.

(64) Žécen Iktómi iyágipe cén,
 (64) in the meantime Iktómi he waited then,

žeyá huštá — Iktómⁱ. (65) “Mazóti,
 he said that it is said — Iktómⁱ. (65) “iron lodge,

mazóti,” eyá gáyabⁱ. (66) Hí! žécen
 iron lodge,” he said they say. (66) hi! then

mazóti cá eyáš knihé
 iron lodge that kind so it came down and stood

huštá.
 it is said.

(67) Žécen mazóti žé mahén éyayabi
 (67) then iron lodge that inside they took her

cén, éyaš tatága oyáde žé dáguwiyeknaš
 then, well buffalo people that a great many

žécen kuwá—úbi. (68) Éya žécen
 then chasing her they came. (68) well then

mazóti žeyáš žécen mohtágecúbⁱ
 iron lodge that very one then butting against it

mohtágecúbⁱ. (69) Hí! Waná aké
 butting against it. (69) Hi! now again

timó’ayastak—áyabi.
 they were caving the lodge in.

(70) Éyaš žécen mazóti žé
 (70) but then iron lodge that

mo’áyastak—áyabi cén, aké žeyá huštá.
 they were caving it then, again he said that it is said.

(71) “Īhiyū mazóti mazóti,” eyá gáyabⁱ.
 (71) “well iron lodge iron lodge,” he said they say.

(72) Aké ecéduh̄ mazóti cá aké
 (72) again that same way iron lodge that kind again

knihé gáyabⁱ. (73) Žé ecána
 it came down and stood they say. (73) that one during

pté oyádena né dayá owáñ — žé
 buffalo people this one well all — that

Cutúhu Wąžija kapéya pteših̄’ą žéca
 Cutuhu One moreso monster buffalo that kind

huštá. (74) Eyáš žécen badída eyás žécen
 it is said. (74) well then pushing it when then

mohtág-ecubⁱ mohtág-ecubⁱ, mazóti žé.
 butting it butting it, iron lodge that.

(75) Žé’ec ĩktómi né wągám ũ,
 (75) then ĩktómi this above he was,

mazóti žé agán iyáni cén wíyaga
 iron lodge that on top he climbed then feather

éca éyagu huštá. (76) “Á! wíyaga žé
 that kind he took it is said. (76) “Ah! feather that

uzé že ecíyotą iyáya h̄k sám í
 rectum that through him it goes and beyond mouth

žé okná kninápiktac,” eyá gáyabⁱ.
 that through it will come back in sight,” he said it they say.

(77) Žécen eyá huštá. (78) Dóbañ
 (77) then he said it is said. (78) four times

žécū huštá. (79) Éyaš gán
 he did that it is said. (79) well over there

nísko-tága kniňpáya huštá — Cutúhu
 as big as he was it dropped down it is said — Cutuhu

Ważíc^a. (80) Žé'jš žécųbi huštá. (81)
 One. (80) that also they did that it is said. (81)

Dayáň cá né acétibi huštá.
 well wood this they built a fire it is said.

(82) Dáguwiyeknaš dágu wašté níyuhana
 (82) very many things good all kinds

ņapsíhiye-ecųna huštá. (83) Duká “Né'jš
 they were popping out it is said. (83) but “these

dáguniň éya! (84) Įknúhanaň dáguiň
 nothing at all take! (84) all at once things

énagubigen” ewıćagiya huštá — Įktóm.
 you do not take” he told them it is said — Įktóm.

(85) Žécen dáguniň éyagubišł.
 (85) then nothing at all they did not take.

(86) Ecı žehága eyáš mišwéksuya.
 (86) I think that is all well I remember it.

(87) Žehága.
 (87) it is the end.

Splinter Girl

Isabelle Wing

(1) Seven young men lived together. (2) When they went out hunting one of them did not return, so one of them did not return. (3) So one of their younger brothers, the youngest, had a swollen knee. (4) It was swelling so he did not go, he didn't go hunting. (5) Then later they went, they went hunting; they did not return. (6) Then he sharpened a knife, and then cut into the swelling.

(7) He cut into it and a little girl came out. (8) Oh, it was embarrassing. (9) Because it was so embarrassing he threw her over there; he threw her toward the smoke hole. (10) She came back again. (11) Then, "Father, father!" she said. (12) She came back again. (13) He threw her again. (14) Oh! She returned as a big girl. (15) He threw her again a fourth time. (16) Then she returned as a young woman.

(17) So now his older brothers returned. (18) When they returned, he didn't say anything; he was sitting there. (19) Suddenly they told him this. (20) "Does your knee still really hurt you?" they said. (21) "No, when I cut it open a young girl came out," he said. (22) "Oh! Where did she go?" they said. (23) "We will have her as our own child!" they said.

(24) Oh, then suddenly she returned laughing. (25) The young woman was big. (26) Oh, then they took her as a child; she was eager, so she spread out all the buffalo hides and she busied herself. (27) She didn't tan all of them. (28) She was powerful and so when she spread them out all of them were already tanned. (29) She did that and then she made a big lodge for them; she made them all kinds of good things for them, for her fathers.

(30) Then suddenly again Iktomi came there. (31) "Yes my daughter, they said that you came here and so I came here," he said. (32) "Here I will gather firewood so I

came. (33) Oh, so there he stayed. (34) Her fathers left again to go hunting. (35) Dried meat, all kinds of things she made for them, she kept them. (36) She made all of their robes for the. (37) She took care of her fathers well.

(38) And then suddenly—one that they call Cutuhu, a buffalo monster. (39) Suddenly it came and took her, he took her underground. (40) Yes, and so her fathers returned, “Where did she go?” they said. (41) “Yes, a Cutuhu took her, took her underground,” he said that. (42) Iktomi said that. (43) “No, we will take her back. (44) We will go get her,” they said.

(45) Then he called a wolf, also a coyote, also a mole, and a badger, he called them. (46) “Well, we are going to bring back my daughter, a Cutuhu took her,” he said. (47) So they were going— Hiii! Then a great many buffalo people were standing there. (48) They played ball with her—this young woman. (49) He! When they were tossing her back and forth she said, “Father, Father!”, well she cried out that way when the buffalo played with her.

(50) Suddenly, the coyote again, that coyote made himself mangy and they slowly went toward her. (51) He was creeping along there. (52) He knew what was going on, that Cutuhu. (53) “Ha, this thing is acting strange,” he said. (54) “He is acting very strange for a reason,” he said. (55) Hiii! Suddenly now he jumped. (56) He jumped and grabbed her in his mouth and they ran very fast with her in his mouth.

(57) In the meantime, the wolf, well, he stood waiting here. (58) Oh! When he [coyote] got there, then again from there he [wolf] ran quickly. (59) From there again, antelope took her. (60) Then from there they took her underground. (61) That mole burrowed underground and from there they went somewhere far. (62) He came out, he came out holding her.

(63) In the meantime, Iktomi waited and then he said this. (64) Iktomi, “Iron lodge, Iron lodge,” he said.

(65) Hiii! Then he made an iron lodge come down. (66) Then he took her inside the iron lodge, then the buffalo people were quickly chasing after her. (67) Well, then against that iron lodge they were mashing it, they were mashing it. (68) Hiii! Now again they were sticking against the lodge. (69) Well, they were sticking to the iron lodge, so again he said this.

(70) “Come on, iron lodge, iron lodge,” he said. (71) Again, that very kind of iron lodge came down. (72) That one, during this, he made the buffalo people well—the Cutuhu, the main buffalo monster. (73) Well, it was pushing it, then mashing it, mashing the iron lodge.

(74) Then Iktomi was above, he climbed on top of the iron lodge and took a feather. (75) “Ah! That feather goes through the rectum and it will come back out through the mouth,” he said. (76) Then he said it. (77) Four times he did this. (78) Well, that one over there, it dropped down to about this size, that Cutuhu. (79) They did this also. (80) They built a great wood fire on him [on the monster].

(81) Suddenly all kinds of good things were popping out. (82) But, “Take none of these. (83) All at once your might take something,” Iktomi told them. (84) Then they did not take anything. (85) I think that is all I remember. (86) It’s the end.

The Man who Married a Ghost

George Shields

(1) Né owóknage né wíkóškeja košká
(1) this story this young woman young man

teľína tegíciľinabi wícóh'age žéc^a
she loved him they loved each other custom it was

wíkóškeja^a hokšícjagec žéca košká wāží
young woman favored child that kind young man one

ĩš hokšícjage eyábi žéc^a. (2) Ž'é'ec^a
also favored child they are called it was. (2) then

snokgíciyabi cén
they were acquainted with one another so

kišnégiciyabi huštá. (3) Ga'écan ĩknúhanaň
they went together it is said. (3) then from time to time

košká že né wíkóške né
young man that this young woman here

wāyák—'í huštá.
he went to see her it is said.

(4) Žéhac'ehac koškábi wíkóškebi óm
(4) in those days young men young women with

wóknagabi hāda én wícáyuzabišĭ. (5) Nābé
they talk when in they do not touch. (5) hand

tacā én wícáyuzabišĭ, eyáš dohān ĩh'éyam
body in they do not touch, but when away from

nāžĭbĭ cá dób gacéň eštá kapéya kó
they stand steps four about or further even

nāžĭ hĭkna eyáš i'ábi.
he stood and then so they talked.

(6) Īgicikbutagabⁱ ecūbišj kó.
 (6) they kissed each other they did not do it either.

(7) Žécedu žécen wicóh'age
 (7) that is the way it was then custom

žéhac'eha, gá né košká né wíkóške
 at that time, then this young man this young woman

né wayák—'í huštá. (8) Žeyá huštá.
 this he went to see her it is said. (8) he said it is said.

(9) "Né hāyákeji zuyéyabiktac. (10) Míš
 (9) "here tomorrow a war party will go. (10) I myself

ówapikta, žé ocijimnagikta cén wa'úc,"
 I will join, that I wanted to tell you so I came,"

ejíya huštá. (11) Gá edáhānāguh
 he told her it is said. (11) then right away

wíkóške né pamáknena ináži
 young woman this with bowed head she stood there

huštá.
 it is said.

(12) Žécen košká žé "Né dayá wa'ú
 (12) then young man that "here well I live

duká dāguniñ imāgažagešj duká dāgu
 but nothing I am not lacking anything but things

manín wicóh'age dāguniñ snokwáyešj.
 away from camp customs none I do not know.

(13) Togádagiya, togáda wicášta
 (13) in the future, in the future people

ahómāpabikta wacíga. (14) Žécen né
 they will respect me I want. (14) then this

zuyéyabi né ũkníbi štén žehá
war party this we return when then

ũk'ũktac," eyá huštá.
we will be together," he said it is said.

(15) Gá wĩkóške né žeyá huštá.
(15) then young woman this she said that it is said.

(16) "Tamúkašic, nína dohágeja tecĩhina cén
(16) "I dread it, very long time I care for you so

wahíciyac. (17) Akšádohān
I am very attached to you. (17) whenever

wācímnagešĩ štén idúh̄ŋ đayášĩ cá,
I do not see you then certainly it is not good so,

dohágeja wahíciyac. (18) Idúh̄ŋ
really I am very attached to you. (18) indeed

wacéya—maǵíkta eštĩktac," eyá huštá.
I will sit crying it may be," she said it is said.

(19) Duká idúh̄ŋ košká né wagída
(19) but nevertheless young man this he insisted

cén haǵéya dagéyešĩ huštá, wĩkóške
so finally she said nothing it is said, young woman

pamáknena nážĩ.
with bowed head she stood.

(20) Žécen košká né šiná žécac
(20) then young man this shawl that kind

ayázabi cá ũ huštá. (21) "Né én
beaded such he wore it is said. (21) "this there

wa'ũšĩ žé'ecān né yuhá ya'ũkta.
I am not here during that time this keep you will have it.

ĭ'ų wo." ejíya;
wear it around your shoulders !" he told her;

agáĥpa huštá, wĭkóške né.
he put it around her shoulders it is said, young woman this.

(22) Dágeyešĭ huštá. (23) Žécen
(22) she did not say anything it is said. (23) then

pamáknena nážĭ. (24) Ĥtayédu
with bowed head she stood. (24) evening

aháziga košká né wĭkóške né
it was becoming dark young man this young woman this

ĭdé én akída ga'éca ĭštámniġa
face in he watched her then tears

aptáptaheya nážĭ huštá. (25) Céya
running down she stood it is said. (25) she cried

nážĭ á'ĭnina, céya nážĭ huštác.
she stood quietly, she cried she stood it is said.

(26) Dágeyešĭ.
(26) She did not say anything.

(27) Žécen "Eyáš ženáge no. (28) Né
(27) then "well that is enough ! (28) this

zuyéyabi háda dóhani iyúha wĭcágasodabišĭ.
war party when never all they don't all get killed.

(29) Žedáġa knĭbis'a no. (30) Míš
(29) some of them they always return ! (30) I myself

wakní štén žehá ůk'ůkta doġán
I return when then we will be together when

niyá'ųk'ųš sakím ůk'ůktac," ejíya.
as long as we live together we will be," he told her.

(31) Gá'ec dágeyešj huštá.
 (31) so she did not say anything it is said.

(32) Žécen iyáya huštá.
 (32) then he went it is said.

(33) Zuyéyabi ópa gá'ec^a téhagešj kó
 (33) war party he joined and then before long also

waná wj́kóške né j́cómni huštá.
 now young woman this she was lonely it is said.

(34) Dóhanko h́gu wók'uš kó
 (34) whenever her mother she fed her even

wódešj. (35) Gá žejíya
 she would not eat. (35) that one she told her this

“Micúksj, wóyada céyage né j́cójamni éc
 “my daughter, you eat should this you are lonely that

snok'úyabi. (36) Žécen zuyéyabi háda dóhāni
 we know. (36) then war party when never

iyúha ektá wj́cáktebišj. (37) Edáhā
 all at they do not kill them all. (37) some

kníbis^a. (38) Žé mjtágoš kníbi
 they always return. (38) that one my son-in-law he returns

štén žehā sakím ya'úbikta. (39) Žécen k'eš
 when then together you will be. (39) then instead

awácj—ú,” ejíyabi huštá.
 be thinking about,” they told her it is said.

(40) Duká j́dúh̄ umá j́cómni
 (40) but nevertheless other one she was lonely for

žé k'eš nína cén, h́géya yazá
 that instead very thus, finally she became sick

huštá, wíkóške 'é. (41) Žécen wícašta
it is said, young woman that. (41) then men

pežúda yuhábi žéca owíciakiyabí.
medicine they have that kind they asked for them.

(42) Níktekiyabi duká dáguniň kó ús
(42) they doctored her but nothing at all also with

asníši. (43) Žécen haǵéya t'á
she did not recover. (43) then finally she died

huštá.
it is said.

(44) Žécen žéhač'eha ikcéwicašta
(44) then at that time Indians

hokšícijabige néca t'ábi háda, wíyabi
favored child this kind they died when, women

košká eštá wí žéca wašté néca
young men either tent that kind good this kind

ózibabi híkna žén éwícaakṇagabis'a
they put it up and then there they used to place them

huštá. (45) Žécen ecúbi huštá,
it is said. (45) then they did this it is said,

wíkóške né (46) Wíc wašté húgu táwac
young woman this (46) tent good her mother hers

nína wašté ózibabi cén žé
very good they put it up then that

éknaga hík tiyóba žená cā ús
she was placed and door those sticks with

ñayábi dágu šuktógeja šukjúk'ana eštá
 they blocked any wolf coyote or

timáhen iyáya h́k yúdabikteš́. (47) Ž́ecen
 inside to go and they will not eat her. (47) then

ókš́a íš́ íya ūs akníyaskinyab́. (48)
 around it stone with they weighted it down. (48)

Ž́ecen tokám étibi.
 then away from it they camped.

(49) Ž́ecen košká né ogícizabi ópa
 (49) then young man this the fighting he joined

cén, ẃcóh'ę wašté ogíni huštá.
 thus, deeds good he acquired it is said.

(50) Ẃcápaha kówa éyagu ž́ecen
 (50) scalp also he took then

gúbi huštá. (51) Ga'éc awánuh
 they were returning it is said. (51) so as it happened

né edáha zuyéyabi ž́é én kníbi,
 this some of war party that there they returned,

otúweda duwéniš́.
 old campsite there was no one.

(52) Ž́ecen ž́én wódabi. (53) Pté wǵží
 (52) then there they ate. (53) buffalo one

óbi cén tanó owáštege éca maksá
 they shot so meat best that kind he cut it

h́k co'ýba h́k ž́én wódabi.
 and they cooked and then they ate.

(54) Ž́ecen koškábi ž́é abá otúweda
 (54) then young men that some old lodge sites

iyázagen, cá wakpác gakná huštá.
meandering among, trees river by it is said.

(55) Ektá íbi gá waží
(55) there they arrived so one

kníḡa. (56) Há! Né, “Én uk’úbišį
he was returning. (56) hey! this one, “here we were not

zé’ecų-ohą wažíń dókedu wanįjaš otį’įga,
while one of in some way died must have,

nén waží wí ówįžabⁱ. (57) Žé mahén
here one tent they made a bed. (57) that inside

duwěń wųgáš otį’įgac,” eyábi.
someone lying down there must be,” they said.

(58) Gá né košká né "Wí žé
(58) then this young man this "tent that

dókejaga he” įwįcawųḡa. (59) Ogįjįyagabⁱ.
what kind is it ?” he asked them. (59) they told him.

(60) Waná duwé žé snokyá. (61) “Ó
(60) now someone that he knew. (61) “Oh

hįńḡg^a, įtó ektá mńįkta mįš
wait, I think over there I will go myself

awákidįkt^a.
I will look at it”.

(62) Waná cąwóḡa í hįk én
(62) now through the woods he went and there

inąpe écen wí žé iyégiya
it came in sight then tent that he recognized it
huštá. (63) Žén wįkóške žé hųgu
it is said. (63) there young woman that her mother

tíbi žé'ec waná iyégiya huštá. (64) O!
 lodge and so now he recognized it it is said. (64) O!

Waná yuš'iyaya huštá. (65) "Há né
 now he became frightened it is said. (65) "Há this

žeyé dókedu hún." (66) Ektá
 what she said as it happened I wonder." (66) there

í ga'éja tiyóba žé iyúhana cǎ
 he went and then door that all sticks

ňayábi huštá. (67) Žená owá
 interwoven to block it it is said (67) those all

yuhókšu hĭk tiyóba žé yušká hĭkna
 he took apart and door that he untied and then

a'ógas'ĭ gá, šiná žé iyégiyejeň
 he peeked in there, shawl that he recognized all at once

catkú žécⁱ knágabⁱ, agáňpabi
 honor place over there they had put her, she was covered

ús. (68) Waná iyégiya huštá. (69)
 with. (68) now he recognized her it is said. (69)

Žécen waná snokyá duwé žé.
 then now he knew it was that.

(70) Žécen ektá kí hĭk žeyá
 (70) then toward he went back and he said that

huštá'. (71) "Né wĭkóške né piyábi né
 it is said. (71) "this young woman this they buried this

necéduktac omĭjjiyaga duká, miyé
 it would happen this way she told me but, myself
 wawágida hĭk né zuyéyabi mĭš ówap^a.
 I was determined and this war party myself I joined it.

(72) Žécen dágu wícóh'ǵa ecámũ dágu nená
 (72) then things deeds I did things these

mnuhé nená owá'jš adé k'ú bo. (73)
 I have these all of my father give him ! (73)

Né wj́kóške né wj́yagaš
 this young woman this she is only a woman

jšnānāh̄ mǵkótahena néci yagé no. (74)
 she is by herself lonely place here she lies ! (74)

Miyěš wj́mǵaca no," eyá huštá. (75) "Eyáš
 myself I am a man !" he said it is said. (75) "well

én j́tó wa'úktac," eyá huštá.
 in here I think I will stay," he said it is said.

(76) Ga j́tǵcǵabi žé wj́jánabiš̄.
 (76) there the leaders that they did not agree to it.

(77) "Hiyá ecúš̄i wo. (78) j́dúh̄ dóken
 (77) "no do not do ! (78) certainly in that way

yaš'ǵkteš̄i, waná t'á. (79) Eyáš
 you must not act, now she is dead. (79) well

yakná š̄tén žé okná wícóh'ǵage,"
 you return when that in the manner of follow the custom,"

ejiyabi duká j́dúh̄ wagída
 they told him but nevertheless he insisted

huštá. (80) Hǵagéyadahǵa dágejiyabiš̄.
 it is said. (80) after awhile they did not say anything.

(81) Žécen eyáš wj́cápaha éyagu žená kówa
 (81) then well scalps he took those also
 aknéwǵcakiya h̄j́kna. (82) Dóken
 he made them take them back and then. (82) what

atkúgu hǔgu kó eyábikta žená
 his father his mother too they should say those

owǐcagijiyaga cén.
 he told them so.

(83) Ektá í hǐk žé tǐn
 (83) toward it he went and that one inside the lodge

iyáya hǐkna né šiná žé ǐš gакná
 he went and then this blanket that also beside

ǐwǔga hǐkna ǐš a'ǐknaǐpa huštá.
 he lay down and then also he covered himself it is said.

(84) Né wǐkóške né t'á wǔgá né tacá
 (84) this young woman this dead she lay this body

iyápa gакná ǐwǔga huštá. (85) Žécen Á!
 against beside he lay down it is said. (85) then Ah!

hǎhébi žen ǐštímašǐ huštá né. (86)
 night there he did not sleep it is said, this one (86)

Wǐcát'a wǎží iyápa wǔgé né sní' conǐca
 dead body one against he lay this cold flesh

nína sníc iyápa wǔgác. (87) Duká ǐdúǐ
 very cold against he lay. (87) but nevertheless

žécen ecǔbi cíga cén ecǔ. (88)
 then to do this he wanted so he did it. (88)

Žécen hǎhébi wǎžíš ǐstímešǐ huštá.
 then night one he did not sleep it is said.

(89) Jǐnǔba žen žehá žéceǐ ħmá
 (89) second night then then that way indeed sleepy
 cén hǎcógan iyákamhá žehá ǐštíma huštá.
 so midnight after midnight then he slept it is said.

(90) Jj́iyamni žén žehán jšt́ima hušt́a.
 (90) third night then then he slept it is said.

(91) Nén hahebi j́dóba žén eyáš wíyeknašj
 (91) so now night fourth there then soundly

oǵúǵešj kó jšt́ima.
 he did not wake up either he slept.

(92) Jknúhanañ duwé timáhen
 (92) all at once someone inside the lodge

pi'íc'iyac nañ'úha duká jštógmus wugá
 getting ready he heard but eyes closed he lay

hušt́a. (93) Gá wíhamna gécj. (94) Gá
 it is said. (93) then he dreamt he thought. (94) then

jknúhanañ, péda naǵóm- itkú žená kówa
 all at once, fire it crackled it burned those also

nañ'ú wugáaga, duwášj jštógmus
 he heard he kept lying, he did not open his eyes eyes closed

wugá, j́dú wíhamna gécj.
 he lay, just he dreamt he thought.

(95) Gá jknúhanañ wj́kóške hó žé
 (95) then all at once young woman voice that

nañ'ú hušt́a. (96) “Hiii eyáš téha
 he heard it is said. (96) “Hiii well long time

ništ́im^a. (97) Giktá né wó'udj́kta”
 you slept. (97) get up this we are going to eat”

ej́iya.
 she told him.

(98) Gá wíhamna gécj cén škášj
 (98) then he dreamt he thought so he did not move

wųgá. (99) Gá ektá yá hįkna hiyéde
 he lay. (99) then toward she went and then shoulder

én badá'iyey^a. (100) “Giktá né
 there she nudged him. (100) “get up this

wó'udįkta.” (101) Žehán dụwága
 we are going to eat.” (101) then he opened his eyes

wįkóške žé žén náži huštá.
 young woman that there standing it is said.

(102) Įhė'įciya gá žén tacá žė'eši nađi
 (102) she was smiling then there body it wasn't spirit

žé é wįkóške nađi žė' é.
 that it was young woman spirit that it was.

(103) Žeyá: “Né nécedukta ocįjimmnaga
 (103) she said: “this this would happen I told you

dukán wógidaya yá hįkna nína
 but to gain honor you go and then very

wa'ųši mayágiyeja. (104) Įnáne žehádaha
 I was pitiful you made me so. (104) you left since

įcówamni cikśúye cén hađeýa nécen
 I was lonely I thought of you so after awhile this way

mųgác, duká miyėš ũšicinac,”
 I lay, but myself I care deeply for you,”

ejįya eyá huštá né wanáđi né.
 she told him she said it is said, this spirit this.

(105) Žécen “Caže nitá'į
 (105) then “name to make yours famous
 yacįga ócijįkta. (106) Né won'ųgicuni
 you wanted I will help you. (106) this we finish eating

štén ukníktac. (107) Gá dágu waží
 when we will return. (107) then thing one

wahómąyaya wacįga, ómaka dóm
 you promise me I want, years four

uk'ųkta ecágen sakím uk'ųkta.
 we will be together always together we will be together.

(108) Žécen zuyéyabi óyapa nišnána eštá
 (108) then war party you join you alone or

náhąda, tógabi ektádoki, šųkmánųbi dóki
 when, enemies everywhere, horse stealing everywhere

yacįga' é, duwéni wańiyagįktešį. Žécen
 you want this one, no one will not see you. then

teńišį šųkmáyanųkta," ejįya huštá.
 easily you will steal horses," she told him it is said.

(109) "Žená ocįjiyįkt^a. Žécen gá ómaka
 (109) "those I will help you. then then years

dóm uk'ųkta. (110) Gá ómaka dóba
 four we will be together. (110) then years four

né wónįk'ubi háda miyé togáhe j'é
 this they feed you when myself first always

mnúđįkta. (111) Wécuni háda níš žehá
 I will eat it. (111) I am finished when you then

nudįkta," eyá huštá. (112) Žécen gící
 you will eat," she said it is said. (112) then together

kná tiyóba né dóken ecųbi žé aké
 returned door this how it was done that again
 ecéduń ecų ejįya. (113) Žécen aké
 the same way he did it she told him. (113) then again

tiyóba žé nowá cá ĥayá cén
 door that all of it sticks blocked then

gicíkna.

she returned with him.

(114) Žécen knáaga knáaga.
 (114) then she was going back she was going back.

Wĭkóške žé žeyá, “Inĭduka he”
 young woman that she said that, “are you hungry ?”

ejíya. (115) Ga košká né, “Há.”
 she said to him. (115) then young man this, “yes.”

(116) “Gá pté ŭbi. Ektá yá ĥĭkna
 (116) “over there buffalo they are. to go and then

pté wāžĭĥ šĭtŭ štén ó.
 buffalo one of fat then shoot it!

(117) Dóks wānĭyagabiktešĭ, eyá.
 (117) but they will not be able to see you,” she said.

(118) Eyáš gadiya ektá yá. (119) Žécen
 (118) then directly toward he went. (119) then

ektá yá cén. (120) Pté wāžĭ šĭtŭ
 toward he went so. (120) buffalo one fat

ca wāyágešĭ ĥuštác. (121) Žé pté
 that kind it did not see him it is said. (121) that buffalo

ó cén žén wapáda ĥĭk eyáš tanó
 he shot it so there he butchered it and then meat

owáštege nówa aké žén yúd^a. (122) Žécen
 best all of it again there ate it. (122) so then
 gú. Žé gú gú ga'éj^a.
 coming back. that one coming back coming back and then.

(123) ǰknúḡanaḡ bahá žé iyánibi
 (123) all at once hill that they climbed it

gá sám gáki tíbi né eyáš
 there beyond over there lodges these well

ḡá. (124) “Gá nitá oyádebi én
 they were there. (124) “over there your people there

nihú niyáde kó ũbi ga’éc,”
 your mother your father too they are over there,”

eyá. (125) “Žé ektúknǰkte. (126)
 she said. (125) “that we are going to go there. (126)

Gá niyé nihú niyáde tíbi
 over there your your mother your father they are living

cén ǰknǰktac,” eyá ḡušṡá.
 so we will return,” she said it is said.

(127) Žécen gicí kná tíkayena
 (127) then together go back close to camp

knábi žécen eyáš šúga žé iyúhana
 they were going then so dogs that all of them

wapábi ḡušṡá. (128) Né wanáǰi né
 barked it is said. (128) this spirit this

wayágabⁱ. (129) Wǰcá žekžěš wayágabⁱ,
 they saw. (129) man only that one they saw,

žekžěš šnayá gú gá. (130) Gakná
 only that one visibly he came there. (130) by him

gú žé wanáǰi žéca žé šúga
 she came that spirit that kind that dogs
 ḡiḡḡabi cén wapábi. (131) Žécen eyáš
 they were afraid then they barked. (131) then so

hągéya šúga iyúhan^a napábic.
 after awhile dogs all of them they ran away.

(132) Húgu tíbi ektá kí
 (132) his mother lodge toward he went back

híkna tńkiknaga “Á!” húgu
 and then he went back inside the lodge “Ah!” his mother

žé eyáš céya huštá. (133) Dóhągeja
 that so she cried it is said. (133) really

dayágin^a, “Mįćkšⁱ įš nįš yakníc,”
 she was happy, “my son also you, yourself you returned,”

eyá eyáš céya. (134) Cįhítku
 she said so she cried. (134) her son

póskįn-knúza huštá. (135) Wįcázé’įs
 she held him around the neck it is said. (135) man that one

“Hą micćkšⁱ dayá yakníc no. (136)
 “yes my son safely you returned ! (136)

Dohągeja hůłnimayaya, dóken mitáwacį kó
 really you upset me, how my thoughts too

ta’įšⁱ, žehąš wópina ugeyabi no,” eyá.
 were lost, but now thanks we are saying !” he said.

(137) Žécen, “Įnąłńni wo. Wašpáya. Mįćkšⁱ
 (137) then, “hurry ! cook. my son

įdúka cąc,” eyác. (138) Žéce’u né
 he is hungry perhaps,” he said. (138) then this

wįya né wašpáya hįk dágu wašté nówa
 woman this she cooked and things good all these
 wóyude wašté. (139) “Įhįyu mįćkšⁱ né
 food good. (139) “come on my son this

yúda,” eyá huštá, “Nén égiknem.” (140)
eat it,” she said it is said, “here put it down.” (140)

“Há,” eyáaga. (141) Éyagu hĭk nedám
“yes,” he was saying. (141) he took it and this side

ékne huštá. (142) Žécų hĭk
he put it down it is said. (142) he did that and

wóknak-hĭgá.
he sat telling stories.

(143) Žécen né ékne že hĭda
(143) then this he put it down that when

wanáĭgi že eyáš waštégina wóda huštá.
spirit that well enjoying she ate it is said.

(144) Žécen dóhageĥ žécen gicúni
(144) then after awhile then she was finished

žécen ĭš éyagu hĭk žehá
then he himself he would take it and then

yúdaagakta.
he would be eating.

(145) Žécųga huštá. (146) Košká né
(145) he kept doing that it is said. (146) young man this

wók’ubi hĭda éyagu hĭkna žécac
they fed him when he took it and then in that way

wóknak-ĭhá wóknag^a. (147)
laughing telling stories he told stories. (147)

Žécahāda né wanáĭgi né iyé yúda
while he did this spirit this she herself ate
togáhe. (148) Žé ecúkte že ogĭjiyag^a,
first. (148) that she would do it that she told him,

“Wóník’ubi háda miyé togáhe mnudíktá,”
 “they feed you when myself first I will eat,”

eyé žé waná ecú.
 she said that now she did it.

(149) Ga né wíćá né cihítku oň’áge
 (149) then this man this his son ways

né otóka žé šnokýá huštá. (150) “Né
 these strange that he knew it is said. (150) “this

micíksi oň’áge nína otóka níš snokyáya
 my son actions very strange you, yourself you realize

cá,” ejíya huštá, né atkúgu né. (151)
 probably,” he told her it is said, this his father this. (151)

“Há wamnágac,” eyá huštá. (152) “Né
 “yes I see,” she said it is said. (152) “this

ító dóki mníktac. (153) Duká mná štén
 I guess somewhere I will go. (153) but I go when

niyé iwúğa wo. (154) Dágucen mícíksi žécen
 you ask him ! (154) why my son thus

ecúge žé iwúğa,” eyá.
 he does that ask him,” he said.

(155) Žécen né duktám iyáye.
 (155) then this somewhere he went.

(156) Žé wúğa, “Mícíksi wóník’ubi háda
 (156) that one she asked “my son we feed you when

énagu hík nécen éyakne.
 you take it and this way you put it down.

(157) Dágucen žécany he,” eyága.
 (157) why you do that ?” she said.

(158) ĭhá huštá. (159) “Ha né
 (158) He laughed it is said. (159) “Ha this

wjókóške waníje že že wécija naháh
 young woman she died that her I am with her still

nén yagé no, mǐgakn^a. (160) Žén iyé
 here she is sitting ! beside me. (160) then she

toǵáhe že yunwákiye no,” eyá huštá.
 first that I let her eat !” he said it is said.

(161) Gá wjókóške né ĭhá
 (161) over there young woman this she laughed

huštá. (162) Gá écen eyáš húgu že
 it is said. (162) over there then well his mother that

banážiye’ic’iya.
 she got up quickly.

(163) “É mǐtágoškubina,” eyá
 (163) “Oh my daughter-in-law,” she said

céyagen. (164) ĭbutagikte stéñ
 she cried a little. (164) she was going to kiss her as if

žén gákiya ic’iyaga ĥeyám,
 there over there she threw herself back away from,

yé’ic’iya žeca idútahena duwéñ
 she threw herself that way at nothing someone

ĭbútage stéñ ecú huštá. (165) Žécen
 she kissed as if she did it it is said. (165) then

kníc’ehá ĥjknágu ogǐjiyag^a. (166) “Né
 when he returned her husband she told him. (166) “this
 micǐkšⁱ omǐjiyaga dágu edáħa žecúge že.
 my son he told me thing out of he does this that.

(167) Gá wíkóške žé togáhe ejé'e
 (167) over there young woman that first always

wóda gáyac, žé'us žécu gáya.
 she eats he said, that is why he does that he said.

(168) Ómaka dób žécukta wahóya
 (168) years four he will do that he promised

gáyac," eyá huštá.
 he said," she said it is said.

(169) Žécen né wíya né wíkóške
 (169) then this woman this young woman

hugágebi ektá í hĭk owĭcagijiyaga, "Né
 parents to she went and she told them, "this

mĭcĭkši žécen oĥ'áge nĭcŭkši naġí žé gicí
 my son then ways your daughter spirit that with

ŭc mĭcĭkšĭ. (170) Žécen wóĭkta hâda iyé
 he stays my son. (170) then he will eat when she

togáhe wóda ejé." (171) Eyáš céyabi
 first she eats always." (171) well they cried

huštá.
 it is said.

(172) Žécen ektác dágu wóyuha wašté
 (172) then there things things good

a'í hĭk, "Nená mĭcŭkši nená
 she took and, "these my daughter these

ŭnĭk'ubic éknagu." (173) Á nína
 we give to you take them." (173) Ah! very

waštégina huštá. (174) Ěyagu hĭk
 she was pleased it is said. (174) she took them and

ñeyám éknaga naǵóhazi žé. (175)
 behind she placed them spirit bundle that. (175)

Dágu žé naǵóhazi žé omás ecén
 thing that spirit bundle those the other one thus

yagá.
 she stayed.

(176) Žéceduuga cén zuyéyabi hâda
 (176) he kept on that way then going to war when

ecágen owóknage waštéšte ogínj hĭkna
 always stories of deeds good ones he earned and then

né wĭcášta ĭtácabi ópa huštá.
 this people the leaders he joined it is said.

(177) Žécen waníyedu dóba waná waníyedu
 (177) then years four now years

naǵáhā né aháge.
 now this it was the last.

(178) “Waná wakníktac. (179) Duká
 (178) “now I will return. (179) but

dágu waží ecĭjĭyĭkta ecánukta wacĭgac,”
 something one I will tell you you will do I want,”

eyá huštá. (180) “Mĭtágac wĭkóške
 she said it is said. (180) “my younger sister young woman

nína wašté ĭcág^a. (181) Žé
 very good she has grown. (181) that one

mĭtága mĭtóhe né okná yaǵĭkta
 my younger sister my place this in she will be sitting
 wacĭga.
 I want.

(182) Žé gicí ya'úktac. (183) Žécen
 (182) that one with you will be. (183) then

iná owícagijiyaga," eyá huštá.
 my mother she told them," she said it is said.

(184) Žécen né košká né húgu
 (184) then this young man this his mother

ogíjiyaga. (185) Žécen ektá í huštá.
 he told her. (185) then to she went it is said.

(186) "Mícíkši žeyác," eyáaga. Á! nína
 (186) "my son he said that," she was saying. Ah! very

waštéginabi huštá. (187) "Há mītágoš dayá
 they were pleased it is said. (187) "yes my son-in-law well

eyábic. (188) Micúkši tagágu né
 he has spoken. (188) my daughter her younger sister this

hīknágu k'ú né nína dayá pi'únabic."
 her husband she gave this very well we are thankful."

(189) Žécen wīkóške žé ahíbi
 (189) then young woman that they brought her

cén žen gicí ū cén wanági
 then there with him she stayed then spirit

né'jš duktám kikná.
 this also somewhere she returned.

(190) Žécen wīkóškēna žé Á! wīkóške
 (190) then girl that Ah! young woman

wóguya icága. (191) Wīcášta nína
 attractive she has grown. (191) man very

ówecogac dágu niyúha wanída.
 he was talented things all he was industrious.

(192) Žén gicí'ų cén žedáħǎñ
(192) there they stayed together then from that time

owáštengina ůbi hųštá. (193) Ženǎg^a.
happily they were it is said. (193) the end.

The Man who Married a Ghost

George Shields

(1) This is a story [about] a young woman who loved a young man. They loved each other. According to a custom, the young woman was a “favored child.” The young man was also a “favored child,” as they are called.

(2) And so, they were acquainted with one another, so they went together, it is said. (3) And so all at once that young man went to see this young woman, it is said.

(4) Back then when young men talked with young women, they did not touch. (5) They did not touch hands or bodies, rather, they stood about four steps apart, or even further, and then, in that way, they talked. (6) They did not kiss each other, either.

(7) That was the custom back then. So in that way, this young man went to see this young woman, it is said. (8 and 9) He said, it is said, “A war party will go [from] here tomorrow. (10) I will join it. I came to tell you that,” he told her, it is said. (11) Then, right away this young woman stood there with her head bowed, it is said.

(12) Then that young man [said], “I live well here, and although I am not lacking anything, I know nothing of the customs and things away from camp. (13) I want people to respect me in the future. (14) Then when we in the war party return, you and I will be together,” he said, it is said.

(15) Then the young woman said this, it is said: (16) “I dread it; I am used to you, because I have cared for you a very long time. (17) If I do not see you for a long time, surely it is not good because I am very used to you. (18) I will surely sit crying,” she said, it is said. (19) Nevertheless, the young man insisted, so finally she said nothing, it is said; the young woman stood with her head bowed.

(20) So the young man was wearing a beaded shawl, it is said. (21a) “During the time that I am not here, you will keep this. Wear it around your shoulders,” he told her. (21b) He put it around her, it is said, [around] this young woman. (22) She did not say anything, it is said. (23) So she stood with her head bowed. (24) Evening shadows were falling then, as the young man looked into the young woman’s face, she stood with tears running down, it is said. (25) She stood crying quietly; she stood crying, it is said. (26) She did not say anything.

(27) So then [he said], “That is enough! (28) When this war party goes out, never are they all killed. (29) Some of them always return. (30) When I, myself, return, then you and I will be together; as long as we both live, you and I will be together,” he told her. (31) So, she did not say anything, it is said. (32) Then he left, it is said.

(33) He joined the war party, and then before long, now the young woman was lonely, it is said. (34) Whenever her mother fed her, she would not even eat. (35) So she (the mother) told her this, “My daughter, you should eat; we know that you are lonely. (36) It is the way, that when they go to war, never are they all killed there. (37) Some of them always return. (38) When my son-in-law returns you will be together. (39) Be thinking of that, instead,” they told her, it is said.

(40) But nevertheless the other one (the young woman) was lonely for him instead, so finally the young woman became sick, it is said. (41) Then they asked for the medicine men. (42) They treated her, but nothing they did cured her, either. (43) Then finally she died, it is said.

(44) In those days, when a “favored child” died, whether women or young men, the Indians put up a good tent and then they used to put them into it, it is said.

(45) So they did this, it is said, [for] this young woman.

(46) They put up a good tent, her mother's best tent, and then placed her in it, and wove the door with sticks, so that no wolves or coyotes would go inside and eat her.

(47) Then they weighted it down all around with stones.

(48) Then they camped away from it.

(49) Then the young man was in the war and joined in the fighting and thus he acquired good deeds, it is said. (50a) He also took scalps. (50b) Then they were returning home, it is said.

(51) It so happened that some of that war party arrived back home [and] there was no one at the old campsite. (52) Then they ate there. (53) They shot a buffalo, then cut the best meat, and cooked it, and they ate it there.

(54) Then some of the young men [were walking] around the old campsite in the trees by the river, it is said. (55a) They went over there. (55b) Then one was coming back. (56) "Hey! [Look at] this! While we were not here, someone must have died somehow; they have put up one tent here. (57) There must be someone lying down inside it," they said.

(58) Then this young man [said], "What kind of tent is it?" he asked them. (59) They told him. (60) Now he knew who it was. (61) "Oh, wait, I think I will go look at it, myself." (62) Now he went there through the woods, and there it appeared; then he recognized that tent, it is said. (63) It was the tipi of the young woman's mother, and so now he recognized it, it is said. (65) "Oh! I wonder if this is what she said would happen." (66) He went over there to the door that was blocked with sticks all woven together, it is said. (67a) He took all of them apart and he untied the door and then he peeked in there. (67b) He definitely recognized that shawl; they had put her over there in the honor place and had covered her with it. (68) Now he recognized her, it is said. (69) So now he

knew who it was.

(70) Then he went back there and he said that, it is said, (71) "They buried this young woman, just as she told me it would happen, but I insisted, and I myself, joined this war party. (72) So these deeds I performed, these things I have, give all of these to my father. (73) This young woman is only a woman, all alone, lying here in a lonely place. (74) Me, I am a man!" he said, it is said. (75) "So I intend to stay in here," he said, it is said.

(76) Then the leaders did not agree to it. (77) "No, do not do it! (78) Certainly, you cannot do anything, now that she is dead. (79) So follow our customs and go back," they told him, but he insisted, it is said. (80) After a while they did not say anything. (81 and 82) So then he took those scalps [and] he made them take all of them back and then he told them what to say to his parents.

(83) He went there and then he went inside the lodge and then he lay himself down beside the blanket and then he covered himself up, too, it is said. (84) He lay down beside this young woman who lay dead, against her body, it is said. (85) Then, ah! he did not sleep that night, it is said. (86) This dead body that he lay against was cold; he lay against very cold flesh. (87) But he still wanted to do it that way, so he did. (88) So that one night he did not sleep, it is said.

(89) The second [night] there, then he was extremely sleepy, so after midnight then he slept, it is said. (90) The third [night] there, then he slept, it is said. (91) The fourth [night] there, he slept so soundly, he still did not wake up; he slept (i.e., he slept straight through from midnight of the second night).

(92) All at once he heard someone moving around in the lodge, but he lay with his eyes closed, it is said. (93) He thought he was dreaming. (94) Then all at once he also heard a crackling, burning fire; he kept lying

[there]; he did not look at it; he lay with his eyes closed. He thought he was just dreaming.

(95) Then all at once he heard that young woman's voice, it is said. (96) "My, but you slept a long time! (97) Get up; you and I will eat," she told him. (98) Then he thought he was dreaming, so he lay motionless. (99) Then she went to him and nudged him on the shoulder. (100) "Get up; you and I will eat." (101) Then he looked and that young woman was standing there, it is said. (102a) She was smiling. (102b) Then the body wasn't there - it was that spirit, the spirit of the young woman. (103) She said, "I told you this would happen, but you insisted on going, and then you made me very pitiful. (104) Ever since you left I was lonely thinking of you, so after a while I lay this way, but I do care deeply for you," this spirit told him, it is said.

(105) Then this one [said], "You want to make a name for yourself [so] I will help you. (106) When you and I finish eating, we will return home. (107) Then I want you to promise me one thing: [for] four years you and I will be together, you and I will always be together. (108a) Then when you join a war party, [or] you are by yourself, or when you want to steal horses from enemies anywhere, no one will see you. (108b) Then you will steal horses easily," she told him, it is said.

(109) "I will help you [with] those [things]. So then, [for] four years you and I will be together. (110) Then [for] those four years, when they feed you, I, myself, will always eat first. (111) When I have finished, then you, yourself, will eat," she said, it is said. (112) The he went back [to the tent] with her; she told him to re-do the door the same way as it had been. (113a) Then he wove the door again with all of the sticks. (113b) So then she returned with him.

(113c-114) The they were going back, going back [and] that young woman said, "Are you hungry?" she

asked him. (115) Then this young man said, "Yes." (116) "There are buffalo. Go there and shoot a fat buffalo. (117) But they will not see you," she said. (118) Well, he went straight toward them. (119 and 120) So he went toward a fat buffalo and it did not see him, it is said. (121) He shot the buffalo, then butchered it there, and then ate all of the best meat there again. (122) Then they were coming back, coming, coming, over there.

(123) All at once they climbed a hill [and] beyond it over there, then there were the lodges. (124) "Your people are over there, you parents are over there," she said. (125) You and I will go back there. (126) You father and mother are living over there, so you and I will go back," she said, it is said.

(127a) Then together they went back close to the camp. (127b) Then when they were going back, all the dogs barked, it is said. (128) They saw this spirit. (129) Humans saw only that man; only that one was visible coming there. (130) The dogs were afraid of that spirit that came beside him, so they barked. (131) So then after a while all the dogs ran away.

(132a) He arrived at his mother's lodge and then he went into the lodge. (132b) "Ah!" said his mother, then she wept, it is said. (133) She was really happy. "My son, it is you! You have come home, after all!" she said, then she wept. (134) She hugged her son around the neck, it is said. (135) The man, too (i.e., the father) [said], "Yes, my son, you have returned safely. (136) You really upset me; I didn't know what to think, but now we give thanks," he said.

(137) Then [he said], "Hurry! Cook a meal! My son must be hungry," he said. (138) Then this woman prepared a meal of all the best foods. (139) "Come on, my son, eat this," she said, it is said. "Put it down here." (140) "Yes," he kept saying. (141) He took it and put it

down on this [other] side, it is said. (142) He did that and sat telling stories.

(143) Then when he put this down, then that spirit ate contentedly, it is said. (144) Then after a while she finished; [only] then would he himself take it and eat, it is said. (145) He kept doing that, it is said. (146) When they fed this young man, he took it and then, laughing, he told stories. (147) While he was telling stories, this spirit, herself, ate first. (148) Now she was doing what she had told him she would do, "When they feed you, I, myself, will eat first," she had said.

(149) Then this man (the father) knew that his son's behavior was strange, it is said. (150) "My son's behavior is very strange; you must know it, yourself," his father told her, it is said. (151) "Yes, I see it," she said, it is said. (152) "I intend to go somewhere. (153) But when I have gone, you ask him. (154) Ask my son why he does that," he said.

(155) Then he went off somewhere. (156) That one (the mother) asked, "My son, when we feed you, you take it and you put it down this way. (157) Why do you do that?" she said. (158) He laughed, it is said. (159) "Ah, this young woman who died, I am still with her. She is sitting here beside me. It is she whom I am letting eat first," he said, it is said. (161) Then this young woman laughed, it is said. (162) This was her mother-in-law. Then his mother got up quickly.

(163) "Oh, my daughter-in-law!" she said, crying a little. (164) There she made as if to kiss her, throwing herself back over there; she threw herself that way at nothing (i.e., at empty space), as if to kiss someone, it is said. (165) Then when her husband returned, she told him. (166) "My son told me something about these things he does. (167) He said that young woman over there always eats first, that is why he does that, he said. He said he promised he would do that [for] four years,"

she said, it is said.

(169) Then this woman went to the young woman's parents and told them, "My son behaves as if he is together with your daughter's spirit. (170) My son will only eat when your daughter has eaten first." (171) Then they cried, it is said.

(172) Then she (the young woman's mother) took the best of her possessions over there and [said], "These, my daughter, these we give to you; take them." (173) Ah, she (the spirit) was very pleased, it is said. (174) She (the young woman's mother?) Took the spirit bundle and placed it at the back (i.e., in the honor place). (175) Because of the things in the spirit bundle, the other one (the spirit) sat here.

(176) He kept on that way, so when he went to war he always earned stories of good deeds and then he joined the leaders of his people, it is said. (177) So now the four years were at an end.

(178) "Now I will go back. (179) But there is one thing I want to ask you to do," she said, it is said. (180) My younger sister has grown into a fine young woman. (181) I want my younger sister to be here in my place. (182) You will stay with her (i.e., marry her). (183) So tell my mother (i.e., my mother's people)," she said, it is said.

(184) Then this young man told his mother. (185) Then she went there, it is said. (186) "My son said that." Ah, they were very pleased, it is said. (187) "Yes, my son-in-law has spoken well. (188) It is very good that my daughter has given her younger sister to her husband; we are thankful." (189) Then they brought that young woman, so she stayed there with him, and also this spirit started back somewhere.

(190) Then this younger woman, ah, this young woman had grown attractive! (191) The young man was very talented. He was industrious in all these things.

(192) They stayed there together and so from that time on, they were happy, it is said. (193) The end.