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

<table>
<thead>
<tr>
<th>Sound</th>
<th>Description</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>as in fath</td>
<td>mother</td>
</tr>
<tr>
<td>e</td>
<td>in between</td>
<td>bet</td>
</tr>
<tr>
<td>i</td>
<td>as in cheek</td>
<td>cheek</td>
</tr>
<tr>
<td>o</td>
<td>as in boat</td>
<td>boat</td>
</tr>
<tr>
<td>u</td>
<td>as in flute</td>
<td>flute</td>
</tr>
<tr>
<td>â, ĩ, ŋ</td>
<td>nasal vowels</td>
<td>These sounds are similar to the oral vowels, except that the air stream comes out through the nose as well as through the mouth</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sound</th>
<th>Description</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>in between</td>
<td>spill</td>
</tr>
<tr>
<td>c</td>
<td>as in</td>
<td>church</td>
</tr>
<tr>
<td>d</td>
<td>in between</td>
<td>still</td>
</tr>
<tr>
<td>g</td>
<td>in between</td>
<td>skill</td>
</tr>
<tr>
<td>ĭ</td>
<td>in between</td>
<td>like English g, but with a scraping sound</td>
</tr>
<tr>
<td>h</td>
<td>as in</td>
<td>hello</td>
</tr>
<tr>
<td>ĭ</td>
<td>as in</td>
<td>like English k, but with a scraping sound</td>
</tr>
<tr>
<td>j</td>
<td>in between</td>
<td>watch</td>
</tr>
<tr>
<td>k</td>
<td>as in</td>
<td>kick</td>
</tr>
<tr>
<td>m</td>
<td>as in</td>
<td>man</td>
</tr>
<tr>
<td>n</td>
<td>as in</td>
<td>next</td>
</tr>
<tr>
<td>p</td>
<td>as in</td>
<td>pack</td>
</tr>
<tr>
<td>s</td>
<td>as in</td>
<td>sew</td>
</tr>
</tbody>
</table>
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**

\' stress mark Indicates what syllable to emphasize (which vowel you pronounce louder)

\* wedge Indicates that certain consonants are *fricatives* (the guttural or shushing sounds)

’, glottal stop Indicates the catch between sounds

, nasal hook Indicates that a vowel in nasalized
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Songs

Juanita Tucker

MY GRANDFATHER'S PRAYER SONGS

(1) Wanágash onówá cá wacégiyabi onówá
(1) long ago songs such prayer songs

cá mitúgaši wanágash ahíyayesa
such my grandfather long ago he always sang

hátehá. (2) Wamnónjja žemáca cén
late at night. (2) orphan I was that kind so

mitúgaši mituwën kó wa’us
my grandfather my aunt too I always stayed with.

(3) Hâhébi omágha háda né onówá né
(3) night I woke up whenever this song this

ahíyayaagesa cén. (4) Žéha
he was always singing so. (4) at that time

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

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

wacégiyabi onówábi žéca:
prayer songs that kind:

(6)

Waká tágã he ye
spirit great he ye
Waká tága he ye
spirit great he ye

Úšimana wo, yo
pity me ! yo

Úšimana wo, yo
pity me ! yo

Úmašige no, yo
I am pitiful ! yo

Ecíjiye no, yo
I ask you ! yo

Úšimana 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

Úšimana wo, yo
pity me ! yo

Úšimana wo, yo
pity me ! yo

Úgušigabi no
we are pitiful !
Oćiimnage no
I ask you!

Úšimana wo, yo
pity me! yo

Íyodiyewagiye no
I am having a hard time!

he yo
he yo

(8) Žená mitúgaš\^{i} ahíyayes\^{a} wanágaš
(8) those my grandfather he always sang long ago

žeňa majúsin\^{a}. (9) Nágáha wîckémna
at that time I was small. (9) now ten

šaknó\^{g} a sam nâpcúwâg\^{a} ehâwa\^{i}.
eight beyond nine I have reached.

(10) August štén wîckémmanâ nâpcúwâg\^{a}
(10) August then ten nine

ehâwa\^{i}kt\^{a}. (11) Duká nâhâl\^{i} weks\^{o}ya cén
I will reach. (11) but still I remember it then

\textit{iknú\^{h}a} na awáhim\^{n}a.
all at once I sing it.

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

mitúgaš\^{i} Š\^{u}k\^{u}z\^{a}, wanágaš žená iyé
my grandfather Dog Rump, long ago those he

hékta iyé tugášit\^{k}u 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  hīk  žécen  gínowäs’a”  gáya
he sat  and  then  he always sang to himself  he said

cá  “žé  ṭspémakiya  cén  naháŋ  žená
such  that  one  he taught me  then  still  those

epé  no,”  eyá  žéhá.  (14) Duká  nágú
I sing  !,”  he said  back  then.  (14)  but  more

tokákā  ahíyayes’a  duká  žéhá  majúsina
different  he always sang  but  at that time  I was small

cén  nínaŋ  dágu  ḫáángeš.  (15)
then  very  things  I did not pay attention to.  (15)

Duká  nén  awáhíme  né  ḫáhebi  kéš
but  here  I sing  it  this  night  when

omágũga  háda  ḫknúhána  Ḫštímẽš
I woke up  whenever  all  at once  he was not sleeping

ḥáda  ecén  nowáges’a  cén  žená
whenever  then  he was always singing  then  those

wéksuya  cén  awáhímna.
I remember  then  I sing.

(16) Duká  žéhá  wanágasha  Ḫektá
(16)  but  at that time  long  ago  back  then

wíĉóh’age  né  tokán  cén  Nakóda  dágu  ḫş
custom  this  different  then  Indians  things  they

tokám  owá  ḫş  cewjçagiyab’  duká.  (17)
different  all  also  they prayed to them  but.  (17)

Naháŋ  ḫdúŋ  wágán  yagá  žé  ejé’ena  Ḫtácac
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

iyúhabíš duká. (18) Mitúgaši naháň žécen
not all though. (18) my grandfather still then

wacégiyayabí cén. (19) Žená naháň žécen duwéň
he prayed then. (19) those still then who

snohyá. (20) Nagáň wašíju wícóň’ge né’jš
he knows. (20) now white man custom this

wacégiyabí né otóká nówa eyábí.
they pray this differently all these they say.

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

jš én nagáň waší cén. (22) Wanágasha
also in now they join then. (22) long ago

dágú wícóň’ge žená owáš nagáňa jcağabi
things customs those all now generation

né dáguniň osnóhyabiší — abá. (23)
this one nothing they don’t understand — some. (23)

Abá snohyábi duká nínaň ódabiší.
some they understand but very they are not many.

LOVE SONG

(24) Né wanágasha onowá né
(24) this long ago song this

awáhimnamnikta. (25) Né wanágasha hektá
I will sing. (25) this long ago back

wanágasha miméya étibi háda koškábi
long ago in a circle they camped when young men
nówa šųk’áganyak- tiwókša
all these on horseback around the camp

wįnówąbis’a.
(26) Žécac wąží nê
they always sang love songs. (26) that kind one this

ahíyaye mašíbi cén awáhimnamnjkt’a.
to sing they asked me so I will sing.

(27)

Né yuhá-ṳ
this keep

Né yuhá-ɂ
this keep

Né yuhá- Educação
this keep !

Mitá napsi’olı̊na’Ɂ
my ring

Né yuhá- Educação
this keep !

Né yuhá-ɂ
this keep

Né yuhá-昶
this keep

Miyéksuyjkte yo
you will remember me !
(28)

Né yuhá-ú
this keep

Né yuhá-ú
this keep

Né yuhá ú wo
this keep wear !

Mitá napsőña'í
my ring

Né yuhá ú wo
this keep wear !

Né yuhá-ú
this keep

Né yuhá-ú
this keep

Miyéksuyíkte yo
you will remember me !

WORLD WAR II VICTORY SONG

(29)

Otůye wążí Tokiyo eyágiyabi
city one Tokiyo it is called

Anápomyabi no
they bombed it !

Těha nädábi no
for a long while they attacked it !
Japanese they cried! hé’e yo

(30)

Otúye wāží Berlin eyágiyabi
city one Berlin it is called

Anápomyabi no
ye bombed it!

Téhâ nadábi no
for a long while they attacked it!

Iyášija ceyabi no hé’e yo
Germans they cried! hé’e yo

(31)

Téhâ nadábi no
for a long while they attacked it!

Téhâ nadábi
for a long while they attacked it

Téhâ nadábi no
for a long while they attacked it!

Téhâ nadábi no
for a long while they attacked it!

Téhâ nadábi no
for a long while they attacked it!

Téhâ nadábi
for a long while they attacked it
Tēhā nādābi no
for a long while they attacked it!

Berlin eyābi né ceyabi no
Berlin they say this they cried!

hé yo
he yo
(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
They are crying in Berlin
The Young Man Rescued by Eaglets

Jim Walking Chief

(1) Wanágaš mikúši wómągiknągac
(1) long ago my grandmother told me stories
wanágaš owóknage žéca omnągįkta nągąha.
long ago stories that kind I will tell now.

(2) Wanágaš koškábi núm ecágen sakím
(2) long ago young men two always together
úbis’a gáyabį. (3) Ecágen sakím
they were always they said. (3) always together
úbis’ą.

(4) Ába wąží ŭmáň
they were always. (4) day one one of them
iyáme’iyaaga dóháni kníšį.
he went hunting never he did not return.

(5) Ūmá né ūjáčeį cén hųgu
(5) the other one this he was lonely so his mother
žé atkųgu kó žé ewįcagiya gáya.
that his father also that he told them they say.

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

(7) Dagúŋ mnúda céyagen míjağa wo
(7) something I eat some make for me !
mother,” he said. (8) “moccasin too make for me !

(9) Koná ogine mnįktac.” (10)
(9) my friend to look for one’s own I will leave.” (10)
Zhécen í. (11) Atkųgu hųgu kó, “Há
then he went. (11) his father his mother too, “yes
doj wo, micïkš. (12) iyá wo,” ejíya gáya.
do it! my son. (12) go!” he said they say.

(13) Nûpïš ejíya, húgu atkúgu kó.
both of them they said, his mother his father too.

(14) “Háu micïkš, yá wo. (15) Nécen
“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,
so he was going. (18) then he went,
máni yá iknúhâna nén íyañe tága
on foot he went all at once here mountain big
wâži gakná én étibi. (19) Iyáaga
one near there they camped. (19) he went on
ïknúhânaš dágu naih’üga maňpíya ektá
all of a sudden something he heard sky at
wâgán Á! s’ás’a¹ hîkna hiyákneya
above Ah! sound of wings suddenly it came down
gáyabi. (20) Wâgán éduwa, gáki wâgán
they say. (20) above he looked, over there above
éduwâši kó éyaš dágu iyáňpayaga,
he did not look too but something it grabbed him,
wamní-tágác.

¹Onomatopoeia.
big eagle.

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

eyáya tâ’įšį.
it took him out of sight.

(22) Ikñúhàna ñgàñí néca amådaba
all at once mountain this kind ledge

nécen agán wágán jídà wágán žéci gáki
like on above very far above there over

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

žén ehá wamní žéca núm wamní
then at that time eagle that kind two eagle

cíjábic žéca núm žé wahoñpi žé
children that kind two that nest that

yágábi ga. (24) Gá žé
they were sitting they say. (24) over there that

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

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

temwícayabic iyùhàn wjćástó kówa žé
they were eaten up all people also that

yágábi. (27) Lyúha temwícayabi.
they were there. (27) all they were eaten up.

(28) Awícakin nážiğga hik né
he looked at them he was standing and this
Walking Chief / 21

"Háu miyéš dóhâni néce ecámanübikteší, "yes me never this way you will not do this to me,
temáyayabikteší no," ewícagiya. (30) Žécen you will not eat me up!" he told them. (30) then
wacégiya gáyabí. (31) Wacégiya knuštá. he prayed they said. (31) he prayed finished his own.

(32) Ïhiyø Žécen hůská žé, hůská žé (32) well then leggings that one, leggings that
Ýé wacégiya gáyabí. (31) he prayed they said. (31) he prayed finished his own.

(33) Hïk süúga. (34) Sú hïk ųmá (33) and he braided it. (34) he braided it and other one
jš aké hucíyadahā yuñnéñeja too again from the leg on the other side he tore them up

hïk akéš aké süúga. (35) Žécų hïk and again again he braided it. (35) he did that and

wamníbi žé néce pawícañta gáyabí. eagles that this way he tied them up they say.

(36) Ýmáñ nupín hïk, wàží ópta (36) the other one both and, one through
pâñta ecén ópta né Žécen néce wícáyuza. he tied it then through this then this way he held them.

(37) Hïk "Ïhiyø bo. (38) Amáyaknabikte (37) and "Hurry! (38) you are going to take me back
no. Hokún.” né ewícagiya. ! below." this he told them.
(39) Wâgám gâkiya ijîdâ wâgân ijîdâna
(39) up over there very far up very far
kogâm hiyú’j’iïa néce wîçâyuza hîk.
over the edge he threw himself this way he held them and.
(40) Á! ūbâhu gôskos eyâš iwâšteñ ú
(40) Ah! wings flapping so very slowly he came
mâkóce žên aknîbi gâyabi. (41)
earth there they brought him back they say. (41)

“Hâ pinâmayabi no. (42) Šînâša nedāhâ
“yes I am grateful t ! (42) red robe from this
nayâp’ibiktac,” eyâ, ēwîçagiya. (43)
you will wear around your neck,” he said, he told them. (43)

Žê yuñneñîneja hîk nap’iwîçakiya
that one he tore them up and tied them around their necks
hîk, hó žëcën “îhiyû bo.” Žëcën “kná
and, so then “come on !” then “go back
bo.” ēwîçagiya gâya.
!” 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 agéwâži tibi. (2) Gá
(1) young men eleven they lived. (2) over there

žé’ec iyámeyabis’a. (3) Edáha wâži
and so they always went hunting. (3) from one

wíyá tákubinac. (4) Edáha 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 agéwâžibi. (6) Žé’ec é
young men these there were eleven. (6) so this one

hokšínana nén škän’ų́ųga.
little boy here he was playing.

(7) Gá tákuna né oštéšte
(7) over there older sister this strangely

oli’ágeega. (8) Ektášįį tiyóba né kó
she was behaving. (8) mistakenly door this too

gazába hık “Duwéň ú cówą” ecj.
she opened and “somebody is coming maybe” she thought.

(9) Akídaaga. (10) Á! Žé’ec né wi’őzabi
(9) she kept looking. (10) Ah! so this tipi lining

eyábi– wí häda gáken, snonyáya duká.
they call it– tent when that way, you know should.

(11) Žécen én mahén iyáya cén tákuna
(11) and so in inside he went then older sister
inâñmekiya. (12) Žé’eca né “Hï! Duwénûk he hid from her. (12) and so this “Hï! it can’t be anybody né agégena jásh aknî iyáya cá this Little Eleven also with them he went must have náke,” eyá. he again,” she said.

(13) Né waknâgahiiga 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 édúwâ watched her this. (14) again door through she looked dúkš duwénišî. (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, wócápaha šiná écac. (16) Yusnúda hîk scalp robe that kind. (16) she pulled it out and í nážî a’yíc’icidaaga. (17) “Hï! wearing she stood she was looking at herself. (17) “Hï! Né dágu iyómahîšî hûstée,” this something it is not big enough for me indeed,” eyá. (18) Wócápaha né iyóhišî. she said. (18) scalp this it is not enough.

(19) “Aštók, aštók,” eyá cén (19) “that is alright, that is alright,” she said then kpabêhâ cén aké ecû. (20) “Âš she rolled hers up then again she did it. (20) “it is alright
Weasel / 27

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

ecáwecücaktä,”   eyá,   sůgágu   ká.
I will do it myself,”   she said,   her younger brother   she meant.

(21)  Hí!   Žécedu   ináñi   wi’ìbaspe   né
(21)  Hí!   so it was   hurriedly   tipi peg   this

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

eyá.  (23)  Cjuna   dokíyo
he went.  (23)  his older brother   in   that direction

iyámeyabigaš   okná   žécen   aktágahágga,
wherever they went hunting   in   then   he was running,

aktágahágga,   aktágahágga,   aktágahágga.
he was running,   he was running,   he was running.

(24)  É   nē’jš   wáknigubi
(24)  these   they themselves   they were returning with game

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

micín   ŭgïtakubina   né   šiň’á   no,   šiň’á   no,,”
my older brother   our older sister   this   monster!,   monster!,”

eyá.  (26)  “Wïcápaha   šiná   wâži   í   náži
he said.  (26)  “scalp   robe   one   wearing   standing

hïkna   í   né   gá   né   iyómahiši
and then   ‘O!   this   over there   this   there is not enough for me

hušté,”  eyác  eyá.  (27)  Hïkna  “Miyé
indeed,”   she said   he said.  (27)  and then   “me
mäká, '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

nápéwa’u ocíjiyak–wa’úbic. (28) Ŷhiyu! Wágán
I ran away I came to tell you. (28) hurry up! above

uyábikt°,” eyá.
we will go,” he said.

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

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

yewákiya štén īš gá yekíyikt°,
I throw it when he over there he will throw,
gã’š, gã’š, gã’š,
that one over there, that one over there, that one over there,
gã’š, gã’š.” (32) Ŷécen
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

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

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

wíyá žé. Waná tąkšíjubi žé ú gáya.
woman that. now their sister that she came they said.

(35) Rose: O! tąkšíktu žé ú gáyab.³
(35) Rose: O! sister that she came they say.
“Hï! Né aké Agégena é’ é’eduka,”

“Hï! this again eleven it is him it is really him,”

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

gáki iyódágabi wjcáñpi né. (39) Akídabi over there they sit stars these. (39) they looked

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

giktékta cén otápì. she was going to kill him so she followed him.

(40) Ŗ né Agégena né wakákána. (40) that this Little Eleven this he had powers.

(41) Žéc cjubina owícagijiwag cén žé (41) that one his older brothers he told them so that

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

nécen bagé yagábi né Wjcáñpi this way together they are sitting these Stars

Agéwāži eyábì. (43) Agégena wjcágiyabì. Eleven they are called. (43) Little Eleven they call them.

(44) Žé wágán gánì. (45) Júsisibina. (44) they above over there. (45) they are small.

(46) Mitágoža wjcáwejiganašì. (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.” (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.
Jaktomí and Coyote

Estelle Blackbird

(1) Wanägaš mákóce né dáguniší cén
long ago earth this nothing because

miní ̱ús iyúha t’ábi høštá. (2)
water by means of all they died it is said. (2)

Žé’jš omnága cényaga he. (3) Juanita
that one I tell it should ? (3) Juanita

Tucker: Há, žé’jš oyága.
Tucker: yes, that one you tell.

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

big logs — páñta hjkna dágu
— he tied them and then things

táwa nówa éknága cén wóyude kó. (5)
his all those he placed then food also. (5)

And he had beaver. (6) Kağıc ̱jš
(6) crows also

žedáhå wícáyuha žécen ogáwiįį-ú
from he had them then going around he was

høštá. (7) Floating you know. (8) Žehå né
it is said. (7) (8) then this one

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

(9) “Né miní ejé’ena wayák-wa’ú né
(9) “this water only I am seeing this

įmástustac. (10) Mákóce né kiknüge no,”
I am tired. (10) land this dive !”
(11) Beaver žé kiknůga cén yáaga.
that dive so he was going.

(12) Né “Hokún mâkóce eháya’iktâ
this one “below earth then you will reach there
žécen štén opšíja žedâhâ yutkám—mâgâgu”
then when mud from grab and bring to me”
eyá gáyâ.
his said they said.

(13) Žécen iyáya cén eyâš i’óžuyapa
then he went so well he got a mouthful
hîkna all legs eyâš yuskâska
and then so clenching in the hands
yuhá-gû gáyâ. (14) Téhâduwa
he held it and came back they said. (14) it was a long way

(15) Žécen [nedám iyâ]
so he drowned. (15) then this way he went
nówa ižâža. (16) Yusnúda cén
all this it was washed away. (16) he pulled him out then
dâgu yumnáya hîk én owá mud you know.
thing he spread him out and in all

(17) Yuskâska aké yekîya
he clenched it in his hand again he sent him out
dôbáñ yekîye 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
bāmnāskacuna hīk nēn zizībenaŋ ecū.
he kept flattening it out and here thin he made it.

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

ěknagra cēn badjin’iyeya gāyā.
he put it then he pushed it out they said.

(20) Hī! Eyāš mākōce tāgac eyāš agān
(20) Hī! well earth it was big so on it

yā. (21) Žécen badjin’iyeyecuna,
he went. (21) then he kept spreading it out,

badjin’iyeyecuna eyāš a’ši’iyaya.
he kept spreading it out so it went out of sight.

(22) “Hūktāya wo, misū mākōce nē
(22) “go on !, my younger earth this

akida wo.” (23) Žécen kāgī žē giyā-iyāya
look over ! ” (23) then crow that flying he went off

ěstena knī. (24) “O! mjcin,
soon he returned. (24) “O! my older brother,

tāgaši no. (25) Nē oyāde jcažabi
it is not big enough !. (25) these people they grow up

štēn mākōce nē tāgaši.”
when earth this it is not big enough.”

(26) Žécen akē gicūniši
(26) then again he did not quit his own

badjin’iyeyecūna. (27) Akē yekiya.
he kept spreading it out. (27) again he sent him out.

(28) Little longer knī, dōbaŋ knī
(28) he returned, four times he returned
né aháge  
**he was gone for six months.**

this it was the last

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

badín’iyeyaaga cén žehá kni
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 wàigya né ńhawí iyushna
big. Look this I flew this months seven

né žehá gidanañ ehá waknic,” 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) “yes,” he said.

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

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

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

waštéyanakt°. (35) Miní nén yanúwà ejé
you will like. (35) water here you swim only

ektá duktéñ įš yatí búzáktà. (36)
to but also your home it will be dry. (36)

Hahébi háda écén inúgihtac,” eyá. (37)
night when then you will lie down,” he said. (37)
“Ítò né mákóce né ñwécidįktac,”
“I think this earth this I will look after mine,”
eyá cén.
he said then.

(38) **He goes from the south** ñcace

(38) he must have come

ga’ëca. (39) Añémno cásá w¿ží
over there. (39) ridge that kind one

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

there. (41) “Hà misũ, dókiyada
(41) “yes my younger brother, where from

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

(42) “Hà misũ nĩš dókiyada”; anũk
(42) “yes my younger brother you where from”; both

súgágu-giciyabi gáya. (43) Akínjjabi.
called each other younger brother they say. (43) they argued.

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

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

“Miyé matógap°. (45) Mákóce né miyé
“myself I am the oldest. (45) earth this myself

wágága cén matógap°.” (46) Écen “Míš
I make so I am the oldest.” (46) then “myself

mákóce né wagága cén matógap°.”
earth this I make so I am the oldest.”
(47) Éyaš žén akínjábí. (48) “Aňémnoc én
but then they argued. (48) “ridge on
nén ūyágiktac ómäka dóm,” eyá gáya.
here we will sit years four,” he said they say.

(49) “Ŭgíštima híkna iyódak kó ūyágktă.
“we sleep and then sitting too we will remain.

(50) Duká dóhâni dóki ūyíkteší,”
but never anywhere we will not go,”
eyá gáyabí. (51) “Four years né
he said they say. (51) “these
ĭtkúsuya štên žé wîjá’uŋgiktă.”
we finish it when that we will tell the truth.”

(52) Žéci žén aňémno én ĭyodâga
right there then ridge on sitting down
yâgábi — šułků’k’ana é Ŭktōmi gíci
they remained — coyote that one Ŭktōmi with
nübacă écen coyotes, they don’t eat you know.
two days then

(53) Dágu wóda ogínibigen. (54) Waná
thing eat they are able to not. (54) now
(Ŭktōmi) he was hungry the šułků’k’ana jįstímadgă
(Ŭktōmi) coyote was sleeping
gá. (55) “Ĭhiyú, mitášina nén ómäka
they say. (55) “come on, my blanket here years
dóm mosnán-yâgá. (56) Ŭknúhánă măkă inújec
four upright remain. (56) suddenly ground you lie
dohán Ŭknúhánană wahíktac,” eyá gáya.
when all at once I will arrive,” he said they say.
(57) Žécen duktám iyáya. (58) There's two days instead they put his blanket there.
(57) then somewhere he went. (58)

There's two days instead they put his blanket there.

(59) “Šiná mitáwa dóhâni mákâ įwûgešį
(59) “blanket my never ground not lie down
ómâka dónaga štén wahíktac,” eyá gáya.
years a few then I will arrive,” he said they say.

(60) Žécen dökikiya úuga hîkna
(60) then different places he was going and then
inápa hâda nahâñ núm yagáagabi.
it appeared when still two they were sitting.

(61) That coyote giktá hîk mosnányagageš
(61) got up and he raised up
aké įwûga. (62) Žêhâ at last four years
again he lay down. (62) then
aké hinápa ga’èca just his blanket was
again it came in sight and so
sitting there. (63) Ektá yá gáya.
(63) there he went they say.

(64) Nâgáö t’âhâ céyaš hî žê iyûha
(64) just then he was dead so hair that all
bóhiya-yâga scattered it remained

(65) Žécen žeyá gáya, “Há
(65) then he said that they say, “Há
misû gıkta wo.” (66) “Eyáš
my younger brother get up !.” (66) “well
wijáyagac,” eyá gáya. (67) Eyáš you told the truth,” he said they say. (67) so

giktáhiya žén akínija duktén gáge he got up quickly there they argued where to make

že “İktómi you make this south” gáyac. that “İktómi ” they say.

(68) Ùmá žé’iš north you know. (68) the other one that one

(69) “Çúwgja né minítșa wakpá taktága (69) “forests th lake rivers big

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

misú né dágu mákóce né my younger brother these things earth this

acijicidikt’a.” ”Níš?” (71) “Há míš I am going to look at yours. You?” (71) “yes myself

acijicidikt’a.” (72) “Aké ába nédu I am going to look at yours.” (72) “again day this

štén né uhícakt’a,” eyá. when this we will arrive,” he said.

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

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

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

waskúyeja okiknag iyúha cawám içágaha berries all kinds all Canada they grow

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

it was good

*isn't thick  eyáś wínwjda  cúwja. (76) Há  but here and there forested. (76) yes*

misú  mákóce  né  waštécijinac.
younger brother  earth  this  I like yours.

(77) Úgícīc’u céyaga  he,”  eyá  gáya.
(77) we trade  should  ?,”  he said  they say.

(78) Coyote  žé, “Ó!  míš  waštëwaná
(78) that, “Oh!  I also  I like

mítá  mákóce  né  minítktąga  né  nówa
mine  earth  this  lakes  these  all these

waštëwana  eyáś  bahá  okíkñg  iyáhe  nená
I like  so  hill  all kinds  mountain  these

kówa  waštëwaná.”  (79) Žécen  [šúkjúk’ana]
also  I like.”  (79) then  coyote

nédam  cén  [któmi  žédam.  (80) They say he’s
over here  then  [któmi  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 [ktomi] 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,” [ktomi] said. (33) Then [ktomi] 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 [ktomi] 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 ridg, that one Coyote with [ktomi], then [after] two days— coyotes, don’t eat you know! (53) They can go without eating anything— (54) Now he [ktomi] 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.
Íktómi and the Ducks

Leo Wing

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

wičō’cağa ohūgaga eyábi né. (2) Ówaja
generations tales they told these. (2) all over

oyáde tokā īš é’keš yutóka eyábi.
people different they instead differently they tell.

(3) Žē’ų nágáha miš dóken wēksuyec
(3) that is why now I also how I remember

omnágikte. (4) Íktómi nodít’a-áya
I will tell. (4) Íktómi starving he was going around

ecágen ū gáyabi. (5) Né šukjúk’ana wāži
always he was they say. (5) this coyote one

gicí ki’yagená gáyabi. (6) Žé omnágikta
with he raced they say. (6) that one I will tell

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

(7) Íktómi né dóki ecágen ogáwíi-ú
(7) Íktómi this where always going around he was

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

minítga wāži gakná ū ga’éc’a.
lake one by he came and then.

(9) Pağúda né eyáš iyûhana níná
(9) ducks these well all of them very

wóguyá eyáš šítúbic, giknúk eyáš,
good looking well they were fat, diving well,
nûwâbi gâyabî. (10) “Dôken wah’â štén
they swam they say. (10) “what I do then

nahân wîcâmnuda ūkaš,” ecî
if only at this time I eat them if only I could,” he thought

gâyabi.
they say

(11) Žécen ǐknûhanañ wókcîga, (12) “Ô!
(11) then all at once he thought, (12) “Oh!
dô! Misûgabî mitâkožabîna kówa
hey! my younger brother my grandchildren all

wacîwâcawâkiyiktac,” eyâga-ecî cên.
I am going to make them dance,” saying he thought then.

(13) Owá wîcâgîco gâyabî. (14) “Gûwa
(13) all he called them they say. (14) “Come here
wo.
(15) Mitâkshi, misûgabîna kô nên
! (15) my younger sisters, my little brothers too here

wayâcîbikté,” eyâga. (16) Iyûhané én a’î
you will dance,” he said. (16) all there they came

cên “Dôken ǔh’ábikté he,” eyâgabi.
then “how will we do it?” they said.

(17) “Owá nên ókšâ miméya
(17) “all of them here around in a circle
wacîbiktac,” eyâga. (18) “Ištógmugmus
they will dance,” he said. (18) “closed eyes

wayâcîbiktac wanówâ štén. (19) Wâţi’n
you will dance I sing when. (19) one of

yadûwâbi štén ištá nê nišâšabiktac,”
you open your eyes then eyes this yours will be red,”
eyága. (20) Žécen waná dóken.
he said. (20) then now how.

(21) “Hó mitákši iyúhanž ú bo,”
(21) “Hó my younger sisters all come!”

eyá gáyac. (22) iyúhanž én a’iga.
he said they said (22) all there they came.

(23) iyúhanž miméya éwćakne hĩk
(23) all in a circle he placed them and

“Jknúhãna wãžíni yadúwabiktž wãžíni
“all at once one of you will look one of

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

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

eyá gayábí.
he said they say.

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

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

cjágabas eyás tahú yübémni gá
he wanted in that way well necks he wrung they say

kJ’iyewjcaya gáyabí. (28) Nécen žehá
he threw them they say. (28) this way then

jknúhanaň têhâcg’ehâ wãží ngâhâ nê’iš
all at once a long time one now this one himself

dóken šiyága ewícagiyabí júsibinana žé, žé
how mud hen they call them very small those, that
wâžîh ištâ iğûhgiyaga wayâga ga’êcâ.
one of eye barely opened he saw and then.

(29) “Hádi bo! (30) Ikîmî nê iyúhanâ
(29) “get away! (30) Ikîmî this all

njâsodabikte no,” eyâ cễn iyúhana
he will do away with you all!” he said then all

wana giyâ iyâyabi gâ. (31) Žecen žehâ
now flew they left they say. (31) then and so

owîcâhjikta cễn šûkjûk’ana wâžî
he will boil them then coyote one

iyâhešîh én ú nagàhâ huštè,
barely able to step there he came now he was lame,

tâgûc. (32) "Mîcîna dôken yali’â
he was mangy. (32) “my older brother whatever you do

štên edâhâ omâk’u ca,” eyâ gâyabî.
when some give it to me won’t you,” he said they say.

(33) “Hiyâ!” eyâ gâyabî. (34) “Itô
(33) “no!” he said they say. (34) “I think

dâgù-wâžî ecânûktâ. (35) Ūjî tacêša
something you will do. (35) grandmother kettle

tâwa žé omîjinodâ,” eyâ gayâbî.
it is hers that borrow for me,” he said they say.

(36) Nên iyâyaga. (37) Cêša wâžî waštèbi
(36) and so he went. (37) kettle one good

né akni gayâbî. (38) “Hiyâ
this he brought it back they say. (38) “no

ê’ešjc,” eyâ gayâbî. (39) Žecen aké
that is not it,” he said they say. (39) then again
iyáya cén aké akní gayáb³;
he went then again he brought it back they say;

é’eš³i. (40) Igjóobac í Žehága wáží
that was not it. (40) fourth time he went at last one

céga wáží dágu tajši oñnóga obúspabi.
kettle one thing worn out holes patched.

(41) “Há Žé’e no, misu, Žé’e
(41) “yes that is it! younger brother, that is it

nol” eyá-ú gayáb³. (42) Žécú Žehá
!” repeating he was they say. (42) he did that then

iyúhana hjwúcaknu cén iyúhana knuštác,
all he sang them then all he finished,

ehá én owúcaknága gayáb³. (43) Žehá
then in he put them they say. (43) then

“Misu k’úyagenákt³. (44) Duwéñ ohíya
“younger brother we are going to race. (44) whoever wins

štén né minítica Žé téháduwa cén duwé
when this lake that far away then whoever

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

wjcayudjktac,” eyá gayáb³. (45) Žé’ec
he will eat them,” he said they say. (45) and then

hušté-gúza cén eyáš waná k’úygebina
pretended to be lame then well now they raced

gayáb³. (46) Šükjük’ána né iyéš Žé tawácí
they say. (46) coyote this himself that his plan

data huštési kó, oñák³. 
what he was not lame at all, he was fast.
(47) Waná iyáyabí gayáš. (48) Íktómi né togágiñá gawíwíwiŋ yuwišwiža kó ŭ this in the lead in circles winding around also he was
gáyabí. (49) Žé’ec eyága. (50) Žehá cogán they say. (49) and then he said. (50) and so middle
kapéya gayábi. (51) Huşté-gúza žé, he passed they say. (51) pretended to be lame that,
jhpéya aktága cén, žehañañagá Íktómi né leave behind he ran then, and so now Íktómi this
“Misũ miš edáhá omíjiyaptá,” “younger brother for me some save for me,”
eyá-ũ gayábi. (52) Dukán iyúhana repeating he was they say. (52) but all of
wjcágico cén abá wamákaska kiyána he called them then some animals nearly
ûbí né iyúhana temyábi gayábi. they were these all they ate it up they say.
(53) Żécen né ohúgaga epé né’jš óda (53) then this tale I say this also many
jš žécedugeš jš oyágabi háda, also not exactly in that way others they tell when,
gídána toká. (54) Né miš né żécen little bit different. (54) this myself this that way
nawáñ’ü cén ecéduñ omnágá. (55) Idúñ I heard it so that very I told it. (55) really
wówíñ’aga né ecágen nodít’a-áya ŭ funny this always starving he went around he was
že'yu.
he is that way.
Íktomi 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) Íktomi was always going around hungry. (5) He raced with a coyote. (6) I will tell that one but first I tell this.

(7) Íktomi 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) The 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) Ëktomi 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) Ëktomi 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 Ëktomi 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 háda ha wãži žé kníši, they went hunting whenever one that did not return,

wãži žé kníši cén. (3) Žé ec
one that he did not return so. (3) so

ságágu né wãži ohágapa žé taňäge
their younger brother this one youngest that knee

né bó. (4) Bóha cén iyéš
this swollen. (4) it was swelling so himself

yéši iyámeyéši. (5) Žé cen
he did not go he did not go hunting. (5) then

çhágabi iyámeyabi né
his older brothers they went hunting these

kníbiši. (6) Žé can, mína knumá
they did not return. (6) at that time, knife he sharpened

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

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

knínápa gáyabí. (8) Hí! eyáš jštéjábi
she came out they say. (8) Hí! so it was shameful

né ū, jštéjábi né ūs. (9) Eyáš
this it was, it was shameful this because of. (9) so

gáki kįįyeya ticédá ektá kįįyeya.
over there he threw her smoke hole toward he threw her.
(10) Aké Ɂtkúm kní. (11) Žécen “Adé
(10) again back she returned. (11) then “father

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

kní gáyá. (13) Aké kįiyeya. (14)
she returned they say. (13) again he threw her. (14)

Hį! Waná wįcįjana tága cá jį kní
hi! now girl big that kind she she returned
gáyabį. (15) Žé jįdoba žen aké kįiyeya
they say. (15) that fourth time then again he threw her
gáyabį. (16) Žehá wįkóške tága cá
they say. (16) then young woman big that kind

kninápa.
she came back.

(17) Žęca waná cįjubina žé
(17) thus now his older brothers that

knibį. (18) Knibį ga’ćiá dągęyešįį
they returned. (18) they returned when saying nothing

yągąagįį huštą. (19) Iknúhanįį žé
he was sitting there it is said. (19) all of a sudden that
ejiyabį huštą. (20) “Dóken né talįäge
they said to him it is said. (20) “how this knee

né nahąį nińa niyąžą he,” eyá
this still very it hurts you ?” he [they] said
gáyabį.
they say.

(21) “Hiyá né nén mawásneja ga’ćiá wįçįjana
(21) “no this here I cut it open when young girl
cá hinápac,” eyá gáyabí. (22) “Hí! that kind she came out,” he said they say. (22) “hi!

Dóki iyáya he,” eyáç. where she went they said.

(23) “Cíjá’uyábikte no,” eyábi they say.
(23) “we will have her as our own child !” they said

gáyabí.

(24) Hí žécen eyáš jknúhanañ ūñhät’ta’a
(24) hi then well all at once giggling

kninápa hûstá. (25) Wíkóške she came bac it is said. (25) young woman

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

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

ûs, eyáš ptehá né jš iyûhana because of, well buffalo hide these too all

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

iyûhana kpâyëštë hûstá. (28) Wakâ all she did not tan it is said. (28) she had power

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

tànjña kpâyâbi gáyabí. already they were tanned they say.

(29) Žécçu híkna wîtâga wjçágijağa, (29) she did that and then big lodge she made for them,
dágu wašté níyuhana wjćágijağa hушtá,
things good all kinds she made for them it is said,

atgúguwičaya žé.
she had them for fathers those.

(30) Žécen įknúhanañi akē įktómi ėn
(30) then all at once again įktómi there
híwâga hушtá. (31) “ Há! micûkš 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 câcíjinemâgíâte cén
they say. (32) this here I will pile firewood for you so
wa’ú. (33) Hj! žécen žén ū. (34)
I came. (33) hi! so there he stayed. (34)
Né’ǐš atgúguwıcaya né ecágen
this also the ones she had as fathers these always
iyáme iyáyabi. (35) Né’ǐš wacónica, dágu
to hunt they went. (35) this also dried meat, things
niyúhana wjćágijaña wjćágijiknąg. (36)
all kinds she made for them she kept for them. (36)
Owjá kiyúhana wjćágijağa hушtá. (37)
robes all she made for them it is said. (37)
Dâyá wjćáknuha, atgúguwıcaye nená.
well she kept them, the ones she has as fathers these.

(38) Žé’ec įknúhanañi Cutúhu Wążíja
(38) and then all of a sudden Cutuha One
ejyabi pté žécaç šič‘ǎ hушtá.
they call it buffalo it was monster they said.
(39) Ḿknūhâna hí cén éyagu ḫuštâ, all at once it came then he took her it is said,

mâkámahen éyaya. (40) Ḥâ! ūec under the ground he took her. (40) yes! and so

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

eyábi.

they said.

(41) “Ḥâ! né Cutúhu Wâžija éyagû, “yes! this Cutuhu one it took her,

mâkámahen éyaya,” Ūeyâ gáyab³. under the ground he took her,” he said they say.

(42) Ḿktômi Ūeyâ ḫuštâ. (43) “Ḥiyá, Ḿktômi he said that it is said. (43) “no,

dókaš ūgèknagubiktac. (44) Knîyô’uyâbiktac,” in time we will bring her back. (44) we will go get her,”

eyá gayâb³. they said they say.

(45) Žécen ṣûktôgeja cá gícó cén then wolf that kind he called then

ṣûktûk’ana cá īš wahîheya ecá īš coyote that kind also mole that kind also

o’ûknusena ecá ্žêná wîcâgico cén. badger that kind those he called them then.

(46) “Îhiyû né micûkšî “well this my daughter

knîyô’uyâbiktac Cutúhu Wâžija ĝé we are going to bring her back Cutuhu One that
It took her, “they say. (47) then

they were going. (48) hi! well buffalo people this

a great many well then standing they were

it is said. (49) with her they played ball it is said, this

young woman this. (50) Oh!

they tossed her back and forth when then “my father !, my father !,” she said when, well, then buffalo

that way she was crying when they mistreated her.

all at once again coyote that coyote that he made himself mangy and then

slowly toward he went it is said. (52) there creeping

he was going. (53) again he knew it is said, Cutuhu

One. (54) “Ha this thing then this

it is acting strange !” he said they say. (55) “very
oštéli’aga, né dagúňtí cén žécuc,"
he acted strange this for a purpose then he is doing it,"

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

eyáš iyópsija hůštá. (57) Iyópsija hîk
well he jumped they said. (57) he jumped and

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

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

hůštá.
it is said.

(58) Žé’ecean nécí nú šuktógeja žé
(58) in the meantime here well wolf that

žécen iyágipe—náži. (59) Ō! žen
then he stood waiting. (59) Oh! there

ehâ’ic ehâ aké žécen
then he reached there when again then

dáguwiyeeknaš Žedáhâ aktága. (60) Žedá
quickly from there he ran. (60) from there

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

Žehâ Žedáhâ mákámahe núyabí. (62)
then from there under ground they took her. (62)

Wahîheya Že mákámahe yuñáda hîkná
mole that under ground it tunneled and then

dóki ijiđána a’í gáyabi. (63)
somewhere far they went they say. (63)
Kninápa, yuhá—kninápa gáyab³. he came back, holding her he came back they say.

\[(64) \text{Žécan İktómi iyágipe cén, in the meantime İktómi he waited then,} \]

\[\text{žeyá hüştá — İktómi. (65) “Mazóti, he said that it is said — İktómi. (65) “iron lodge,} \]

\[\text{mazóti,” eyá gáyab³. (66) Hî! žécn iron lodge,” he said they say. (66) hi! then} \]

\[\text{mazóti cā eyáš knihé iron lodge that kind so it came down and stood} \]

\[\text{hüştá. it is said.} \]

\[(67) \text{Žécn mazóti žé mahén éyayabi then iron lodge that inside they took her} \]

\[\text{cén, éyaš tatága oyáde žé dáguwiyeknaš then, well buffalo people that a great many} \]

\[\text{žécn kuwá—úbi. (68) Ėya žécn then chasing her they came. (68) well then} \]

\[\text{mazóti žeyáš žécn moňtágécúb³ iron lodge that very one then butting against it} \]

\[\text{moňtágécúb³. (69) Hî! Waná aké butting against it. (69) Hi! now again} \]

\[\text{timó’ayastak—áyabi. they were caving the lodge in.} \]

\[(70) \text{Ėyaš žécn mazóti žé but then iron lodge that} \]

\[\text{mo’áyastak—áyabi cén, aké žeyá hüştá. they were caving it then, again he said that it is said.} \]
“Íhíyù mazóti mazóti,” eyá gáyab¹. “Well iron lodge iron lodge,” he said they say.

Aké ecéduñ mazóti cá aké again that same way iron lodge that kind again knihé gáyab¹. (73) Žé ecána it came down and stood they say. (73) that one during pté oyádena né dâyá owáñ — Žé buffalo people this one well all — that

Cutúhu Wâžija kapéya ptešíŋ’á Žéca Cutuhu One moreso monster buffalo that kind høštá. (74) Eyáš žécen badýda eyás žécen it is said. (74) well then pushing it when then molňág-ecyb¹ molňág-ecyb¹, mazóti Žé. butting it butting it, iron lodge that.

Žé’ec Žktómi né wâgám ū, (75) then Žktómi this above he was, mazóti Žé agán iyáni cén wíyaga iron lodge that on top he climbed then feather éca éyagu høštá. (76) “Á! wíyaga Žé that kind he took it is said. (76) “Ah! feather that úžé Žé ecíyotŋ iyáya hík sám í rectum that through him it goes and beyond mouth Žé okná knináŋktac,” eyá gáyab¹. that through it will come back in sight,” he said they say.

Žécen eyá høštá. (78) Dóbahí then he said it is said. (78) four times Žéču høštá. (79) Éyaš gán he did that it is said. (79) well over there
nísín-tága  kniȟpáya  huštá  —  Cutúhu
as big as he was  it dropped down  it is said  —  Cutúhu

Wąžica.  (80)  žé'jš  žécúbí  huštá.  (81)
One.  (80)  that also  they did that  it is said.  (81)

Dąyaŋi  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

nápsíhiye—écúna  huštá.  (83)  Duká “Né’jš
they were popping out  it is said.  (83)  but  “these

dáguniŋi  éya!  (84)  Ëknúhånaŋi  dáguŋi
nothing at all  take!  (84)  all at once  things

é nắngubigen”  ewícagiyá  huštá  —  Ëktóm.
you do not take”  he told them  it is said  —  Ëktóm.

(85)  Žéćen  dáguŋiŋi  éyangubiši.
(85)  then  nothing at all  they did not take.

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

(87)  Žehága.
(87)  it is the end.
(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— Hii! 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) Hii! 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.
Hiii! Then he made an iron lodge come down. Then he took her inside the iron lodge, then the buffalo people were quickly chasing after her. Well, then against that iron lodge they were mashing it, they were mashing it. Hiii! Now again they were sticking against the lodge. Well, they were sticking to the iron lodge, so again he said this.

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

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

Suddenly all kinds of good things were popping out. But, “Take none of these. All at once your might take something,” Iktomi told them. Then they did not take anything. I think that is all I remember. It’s the end.
The Man who Married a Ghost
George Shields

(1) Né owóknage né wíkoškeja košká
tehína tegícíhinabi wícóí’ğage žéc
she loved him they loved each other custom it was
wíkoškejá hokšícįjagec žéca košká wâží
young woman favored child that kind young man one
jí hokšícįjage eyábi žéc. (2) Žé’ec
also favored child they are called it was. (2) then
snokgíciyabi cén
they were acquainted with one another so
kísnégiciyabi huštá. (3) Ga’écan jknúhañáñ
they went together it is said. (3) then
košká žé né wíkoške né
young man that this young woman here
wâyák—’í huštá.
he went to see her it is said.

(4) Žéhąc’ehąc koškábi wíkoškebi óm
(4) in those days young men young women with
wóknagabi häda én wícáyuzašišt. (5) Nábé
they talk when in they do not touch. (5) hand
tacá én wícáyuzašišt, eyáš dohán jhýam
body in they do not touch, but when away from
nážbi cá dób gacéŋ eštá kapéya kó
they stand steps four about or further even
nážį híkna eyáš i’ábi.
he stood and then so they talked.
(6) Igicikbutagabí ecúbiší kó.
they kissed each other they did not do it either.

(7) Žecedu žécen wícóli’age
that is the way it was then custom

že hac’eha, gá né košká né wjkóške
at that time then this young man this young woman

né wâyák—’í hûštá. (8) Žeyá hûštá.
this he went to see her it is said. (8) he said it is said.

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

ówapıkta, žé ocíjimnagíkta cén wa’úc,”
I will join that I wanted to tell you so I came,”

ejíya hûštá. (11) Gá edáhanagguñ
he told her it is said. (11) then right away

wjkóške né pamáknena jnáží
young woman this with bowed head she stood there

hûštá.
it is said.

(12) Žecen košká žé “Né dâyá wa’ú
then young man that “here well I live

duká dáguniñ imâgažageší duká dágu
but nothing I am not lacking anything but things

manín wjcóli’age dáguniñ snokwáyeší.
away from camp customs none I do not know.

(13) Togádagya, togáda wícásta
in the future in the future people

ahómâpabikta wacíga. (14) Žecen né
they will respect me I want. (14) then this
zuyéyabi né ūkníbi štén żehá
war party this we return when then

ūk’ūktac,” eyá hũštá.
we will be together,” he said it is said.

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

(16) “Tamûkašjc, nína dohâgeja tecîñina cén
(16) “I dread it, very long time I care for you so

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

wâcîmnagešj štén jðúñ dâyâšj cá,
I do not see you then certainly it is not good so,

dohâgeja wahíciyac. (18) Jðúñ
really I am very attached to you. (18) indeed

wacéya—mâgikta eštïktac,” eyá hũštá.
I will sit crying it may be,” she said it is said.

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

cén hâgéya dagéyešj hũštá, wïkôške
so finally she said nothing it is said, young woman

pamâkñena nážjì.
with bowed head she stood.

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

ayázabi cá ū hũštá. (21) “Né én
beaded such he wore it is said. (21) “this there

wa’úšj žé’cçan né yuhá ya’ûkta.
I am not here during that time this keep you will have it.
Í’u wo.” ejíya;
wear it around your shoulders !” he told her;

agáł̱pa hüštá, wíjkóške né.
he put it around her shoulders it is said, young woman this.

(22) Dágeyešį hüštá. (23) Žécen
(22) she did not say anything it is said. (23) then

pamáknena nážį. (24) Ḥtayėdu
with bowed head she stood. (24) evening

aházigə košká né wíjkóške né
it was becoming dark young man this young woman this

ïdé én akída ga’ėca iįštámnįga
face in he watched her then tears

aptáptaheya nážį hüštá. (25) Céya
running down she stood it is said. (25) she cried

nážį á’jįnîna, cėya nážį hüştąc.
she stood quietly, she cried she stood it is said.

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

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

zuyėyabi hâda dóh ani iyúha wįcągasodabišį.
war party when never all they don’t all get killed.

(29) Žedâhâ knîbis’a no. (30) Míš
(29) some of them they always return ! (30) I myself

wakní štên źehâ ʊk’ükta dohán
I return when then we will be together when

niy̱’ʊk’uš sakîm ʊk’uktac,” ejíya.
as long as we live together we will be,” he told her.

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(31) Gá’ec dágeyešį hųštá.
so she did not say anything it is said.

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

(33) Zuyéyabi ópa gá’ec táhgešį kó
war party he joined and then before long also

waná wįkọške né jćómnį hųštá.
now young woman this she was lonely it is said.

(34) Dóhānko hųgu wók’ųš kó
whenever her mother she fed her even

wódešį.

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

“Micǔkšį, wóyada cėyage né jćóyamni éc
“my daughter, you eat should this you are lonely that

snok’ųyąbi. Žécen zuyéyabi hāda dōhāni
we know. (36) then war party when never

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

kníbis’tą. Žé mįtágōš kníbi
they always return. (38) that one my son-in-law he returns

štén žehá sakím ya’ųbikta. Žécen k’eš
when then together you will be. (39) then instead

awącį—ų,” ejįyabį hųšťą.
be thinking about,” they told her it is said.

(40) Duká iďúň uńmá jćómnį
but nevertheless other one she was lonely for

žé k’eš nína cěń, ḥągéya yazá
that instead very thus, finally she became sick
hũštá, wįkóške ’č. (41) Žécen wįcásta
it is said, young woman that. (41) then men

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

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

asníši. (43) Žécen hagéya t’á
she did not recover. (43) then finally she died

hũštá.
it is said.

(44) Žécen žéhac’eha įkcéwjašta
(44) then at that time Indians

hokšiċja-bige néca t’ábi hăda, wygabi
favored child this kind they died when, women

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

ózibabi hįkna žén ėwįcaknagabis’a
they put it up and then there they used to place them

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

wįkóške né (46) Wíc wašté hüßu tawac
young woman this (46) tent good her mother hers

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

éknåga hįk tiyóba žená cá ús
she was placed and door those sticks with
ňhayábi dágu šúktógeja šúkjúk’ana eštá
they blocked any wolf coyote or

timáhen iyáya hík yúdabikteši. (47) Žécen
inside to go and they will not eat her. (47) then

ókša šíyá ūs aknîyaskinyab. (48)
around it stone with they weighted it down. (48)

Žécen tokám étibi.
then away from it they camped.

(49) Žécen košká né ogiczabí ópa
(49) then young man this the fighting he joined

cén, wîcóň’a wašté ogîni húštá.
thus, deeds good he acquired it is said.

(50) Wîcápha kówa éyagu Žécen
(50) scalp also he took then

gúbi húštá. (51) Ga’éc awánñi
they were returning it is said. (51) so as it happened

né edâhá zuyéyabi žé én kníbi,
this some of war party that there they returned,

otúweda duwénisi.
old campsite there was no one.

(52) Žécen žén wódabi. (53) Pté wâži
(52) then there they ate. (53) buffalo one

ôbi cén tanó owâštege éca maksá
they shot so meat best that kind he cut it

hík co’úba hík žén wódabi.
and they cooked and then they ate.

(54) Žécen koškábi žé abá otúweda
(54) then young men that some old lodge sites
iyázagen, cá wakpáč gakná hūštá.
meandering among, trees river by it is said.

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

kníhá. (56) Há! Né, “Én ŋk’ũbišį
he was returning. (56) hey! this one, “here we were not

zě’ecu-oňa wąžíŋ dókeda waníjaš oti’iga,
while one of in some way died must have,

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

duwwéň wʊŋgáš oti’igac,” 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” 𝐽wįcawوها. (59) Ogįiyagabį.
what kind is it ?” he asked them. (59) they told him.

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

hēŋgą, ḳó ektá mnįkta míš
wait, I think over there I will go myself

awákidįktą”.
I will look at it”.

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

ıŋpe écen wí žé iyęğiya
it came in sight then tent that he recognized it
hūštá. (63) Žěn wįk习近平总 žé hūgu
it is said. (63) there young woman that her mother
tíbi že’ec waná iyégiya ḥuštá. (64) O!
lodge and so now he recognized it it is said. (64) O!

Waná yuš’iyaya ḥuštá. (65) “Há né
now he became frightened it is said. (65) “Há this

žeyé dókede ḥún.” (66) Ektá
what she said as it happened I wonder.” (66) there

í ga’ėja tiyóba že iyúhana cɑ
he went and then door that all sticks

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

yuḥóksi ḥ̱k tiyóba že yušká ḥ̱kna
he took apart and door that he untied and then

a’ógas’ı gɑ, šiná že iyégiyejeń
he peaked in there, shawl that he recognized all at once

catkú žécı knágbı, agáŋpabi
honor place over there they had put her, she was covered

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

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

(70) Žéćen ektá kí ḥ̱k žeyá
(70) then toward he went back and he said that

huštá’. (71) “Né wijkōške né piyábi né
it is said. (71) “this young woman this they buried this

necéduktac omjjiyaga duká, miyé
it would happen this way she told me but, myself
wawágidá ḥ̱k né zuyéyabi mįş ówapɑ.
I was determined and this war party myself I joined it.
(72) Žécen dágu wj cáh’á ecámú dágu nená
then things deeds I did things these

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

Né wįkóške né wįyagaš
this young woman this she is only a woman

įšnánaři mąkótahena nécų yągé no. (74) she is by herself lonely place here she lies ! (74)

Miyęš wįmáca no,“ eyá hųštá. (75) “Eyáš myself I am a man !” he said it is said. (75) “well

én įtó wą’tac,” eyá hųštá. in here I think I will stay,” he said it is said.

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

(77) “Hiyá ecųšį wo. (78) İ́dúŋ ḏóken
(77) “no do not do ! (78) certainly in that way

yáň’áktešį, waná t’á. (79) Eyáš you must not act, now she is dead. (79) well

yakná štén žé okná wj cáh’age,”
you return when that in the manner of follow the custom,”

ejįyabi duką i’dúŋ wagída they told him but nevertheless he insisted

hųštá. (80) Ḥągéyadahá dágejiyabíši. it is said. (80) after awhile they did not say anything.

(81) Žécen eyaš wįcápha węyagę žena kówa
then well scalps he took those also

aknéwcąkiya hįkna. (82) Dóken
he made them take them back and then. (82) what
atkúgu húgu kó eyábikta žená
his father his mother too they should say those

owćagijiyaga cén.
he told them so.

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

iyáya híkna né šiná žé jš gakná
he went and then this blanket that also beside

jwúga híkna jš a’íknařpa húštá.
he lay down and then also he covered himself it is said.

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

iyápa gakná jwúga húštá. (85) Žécen Á!
against beside he lay down it is said. (85) then Ah!

hahébi žen jštímašj húštá né. (86)
night there he did not sleep it is said, this one (86)

Wićát’a wazí iyápa wugé né sní coníca
dead body one against he lay this cold flesh

níná sní iyápa wugác. (87) Duká jďúñ
very cold against he lay. (87) but nevertheless

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

Žécen hahébi wazíš jštímešj húštá.
then night one he did not sleep it is said.

(89) jínůba žen žehá žéceñ jímá
(89) second night then then that way indeed sleepy

céñ hącôgan iyákamhá žehá jštíma húštá.
so midnight after midnight then he slept it is said.
(90) ḋjiyamni ḋen ḋehán ḋštima ḡuštá.  
(90) third night then then he slept it is said.

(91) Nén ḡăhébi ḋdóba ḋen eyaś ḡwyeknäsşí  
(91) so now night fourth there then soundly
  oğuğeşi kó ġštima.  
he did not wake up either he slept.

(92) ḡknùhãnahí ḡuwé timáhen  
(92) all at once someone inside the lodge
  pįʔc’iyac nañ’uha duká ġštógmus wugá  
getting ready he heard but eyes closed he lay
  ġuštá. (93) Gá wįhamna gčcį. (94) Gá  
(93) it is said. (93) then he dreamt he thought. (94) then
  ġknùhãnahí, péda nąpóm- jtkú ḡená kówa  
all at once, fire it crackled it burned those also
  nañ’u wugáaga, dùwášį ġštógmus  
he heard he kept lying, he did not open his eyes eyes closed
  wugá, jdu wįhamna gčcį.  
he lay, just he dreamt he thought.

(95) Gá ġknùhãnahí wjkóške hó ḡe  
(95) then all at once young woman voice that
  nañ’u ġuštá. (96) “Hii ḡeyaś téhá  
he heard it is said. (96) “Hii well long time
  ništímą. (97) Giktá ně wó’udjktà”  
you slept. (97) get up this we are going to eat”

ejýa.  
she told him.

(98) Gá wįhamna gčcį cén škášį  
(98) then he dreamt he thought so he did not move
wügá. (99) Gá ektá yá hįkna hiyéde
he lay. (99) then toward she went and then shoulder

én badá’iyeyä. (100) “Giktá né
there she nudged him. (100) “get up this

wó’udjikta.” (101) Žehán duwágga
we are going to eat.” (101) then he opened his eyes

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

(102) Ihré’iciya gá žén tačá žé’esí ngačí
(102) she was smiling then there body it wasn’t spirit

že é wįkóške ngačí žé’ é.
that it was young woman spirit that it was.

(103) Žeyá: “Né nécédjikta ocjimnaga
(103) she said: “this this would happen I told you
dukán wógidäya yá hįkna nína
but to gain honor you go and then very

wa’ūši mayágiyeja. (104) Ênáne žehádahá
I was pitiful you made me so. (104) you left since

¡cówamni ciksúye cén hągéya nécen
I was lonely I thought of you so after awhile this way

mųgác, duká miyéš úšicinac,”
I lay, but myself I care deeply for you,”
ejíya eyá hųštá né wanági né.
she told him she said it is said, this spirit this.

(105) Žécen “Cažé nitá’i
(105) then “name to make yours famous
yacíga ocjijiýkta. (106) Né won’ųgicuni
you wanted I will help you. (106) this we finish eating
štén ūknįktac. (107) Gā dágu wąži
when we will return. (107) then thing one

wahómayaya wącįga, ómaka dóm
you promise me I want, years four

ųk'ükta ecágen sakím ųk'ükta.
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

náh’ada, tógabi ektádoki, šuكمánųbi dókí
when, enemies everywhere, horse stealing everywhere

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

teňíšį šuكمáyanųkta,” ejíya húštá.
easily you will steal horses,” she told him it is said.

(109) “Zená ocįįįįįįą. Žécen gá ómaka
(109) “those I will help you. then then years

dóm ųk’ükta. (110) Gá ómaka dóba
four we will be together. (110) then years four

né wónįk’ubi háda miyé togáhe jé’e
this they feed you when myself first always

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

nudįkta,” eyá húštá. (112) Žécen gici
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

ecéduh ecų ejiya. (113) Žécen aké
the same way he did it she told him. (113) then again
tiyóba ḏé nowá cá ḡayá cén
doors 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.

Wįkóške ḏé ḏeyá, “Įnįduka 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 úbi. Ektá yá hıkna
(116) “over there buffalo they are. to go and then
pté wažiń šitú štén ḏó.
buffalo one of fat then shoot it!

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

(118) Eyáš gadiyá ektá yá. (119) Žécen
(118) then directly toward he went. (119) then
ektá yá cén. (120) Pté waži šitú
toward he went so. (120) buffalo one fat
ca wayágešį hʉštac. (121) Žé pté
that kind it did not see him it is said. (121) that buffalo
ó cén žen wapáda hık eyáš tanó
he shot it so there he butchered it and then meat
owáštege nówa aké žen yúdą. (122) Žécen
best all of it again there ate it. (122) so then
gú. Žé gú gú ga’čà
coming back. that one coming back coming back and then.
(123) ŋknúhânaŋ 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

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

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

eyá. (125) “Žé ektúknjkte. (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 ŋknjktac,” eyá hûštá.
so we will return,” she said it is said.

(127) Žécen gíci kná tîkâyena
(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 hûštá. (128) Né wanâği né
barked it is said. (128) this spirit this

wâyágabi. (129) Wićá žekźeš wâyágabi,
they saw. (129) man only that one they saw,

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

gú žé wanâği žéca žé šúga
she came that spirit that kind that dogs

giŋhâbi cén wapábi. (131) Žécen eyáš
they were afraid then they barked. (131) then so
hâgéya šúga iyúhan a napâbic.
after awhile dogs all of them they ran away.

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

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

žé eyâš céya hîštâ. (133) Dôhâgeja
that so she cried it is said. (133) really

dâyâgin a, “Mîcîkšî iš nîš yakníc,”
she was happy, “my son also you, yourself you returned,”

eyâ eyâš céya. (134) Cîhîtku
she said so she cried. (134) her son

pósûn-knúa hûštâ. (135) Wicâžê’îs
she held him around the neck it is said. (135) man that one

“Há mîcîkšî dâyâ yakní no. (136)
“yes my son safely you returned ! (136)

Dôhâgeja hûñnimayaya, dóken mitáwâcî kó
really you upset me, how my thoughts too

tâ’îšî, źehâš wópina ugéyabi no,” eyá.
were lost, but now thanks we are saying !” he said.

(137) Žécen, “Înâñni wo. Wašpâyâ. Mîcîkšî
(137) then, “hurry ! cook. my son

îdûka các,” eyâc. (138) Žîce’û né
he is hungry perhaps,” he said. (138) then this

wîyâ né wašpâyâ hîk dágu wašté nówa
woman this she cooked and things good all these
wóyude wašté. (139) “Îhyu mîcîkšî né
food good. (139) “come on my son this
yúda,” eyá hṳ̄stá, “Nén égiknem.” (140)
eat it,” she said it is said, “here put it down.” (140)

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

ékne hṳ̄stá. (142) Žéců hįk
he put it down it is said. (142) he did that and

wóknak-higá.
he sat telling stories.

(143) Žécen né ékne žé háda
(143) then this he put it down that when

wanági žé eyáš waštégina wóda hṳ̄stá.
spirit that well enjoying she ate it is said.

(144) Žécen dohungé Žécen gicúni
(144) then after awhile then she was finished

žécen jš éyagu hįk Žehá
then he himself he would take it and then

yúdaagakta.
he would be eating.

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

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

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

Žécaháda né wanági né iyé yúda
while he did this spirit this she herself ate
togáhe. (148) Žé ecůkte žé ogįjiyar^a,
first. (148) that she would do it that she told him,
“Wonį́k’ubí háda miyé togahe mnudį́ktá,"
“they feed you when myself first I will eat.”

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

(149) Ga né wíčá né cį́hį́tku oňą́gé
(149) then this man this his son ways

né otóká že šnokyá hų́stá. (150) “Né these strange that he knew it is said. (150) “this
mičį́kšį oňą́gé nína otóká níš snokyáya
my son actions very strange you, yourself you realize
cá,” ejíya hų́stá, né atkų́gu né. (151) probably,” he told her it is said, this his father this. (151)

“Há wamnágaq,” eyá hų́stá. (152) “Né “yes I see,” she said it is said. (152) “this
jetó dóki mnį́ktac. (153) Duká mná štén
I guess somewhere I will go. (153) but I go when

niyé iwúɡa wo. (154) Dáguca mį́čį́kšį žęcénc
you ask him! (154) why my son thus

ecúge že iwúɡa,” eyá.
he does that ask him,” he said.

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

(156) Žé wúɡa, “Mį́čį́kšį wónį́k’ubí háda
(156) that one she asked “my son we feed you when

énagú hį́k nécen éyakné.
you take it and this way you put it down.
(157) Dáguca žęcéncu he,” eyágá.
(157) why you do that?” she said.
(158) ḥá ḥuštá. (159) “Ha né
(158) He laughed it is said. (159) “Ha this

wįkóske wanįge žé žé wécija ngháñi
young woman she died that her I am with her still

néngé no, micakná. (160) Zén iyé
here she is sitting ! beside me. (160) then she
togáhe žé yunwákiye no,” eyá ḥuštá.
first that I let her eat !” he said it is said.

(161) Gá wįkóske né ḥá
(161) over there young woman this she laughed

ḥuštá. (162) Gá écen eyáś húgu žé
it is said. (162) over there then well his mother that

banážiye’jc’iya.
she got up quickly.

(163) “É mítágoškubina,” eyá
(163) “Oh my daughter-in-law,” she said
céyagen. (164) butagikte stéñ
she cried a little. (164) she was going to kiss her as if
žén gákiya jćiyaga hēyám,
there over there she threw herself back away from,
yějc’iya žéca jđutahena duwéñ
she threw herself that way at nothing someone
jbutage stéñ ecú ḥuštá. (165) Zécen
she kissed as if she did it it is said. (165) then

kníc’ehá hiknágu ogjiyaga. (166) “Né
when he returned her husband she told him. (166) “this
mičksí omijiyaga dágu edáha žécsúge žé.
my son he told me thing out of he does this that.
(167) Gá wįkóške žé togáhe ejé’e
(167) over there young woman that first always

wóda gáyac, žé’ys žécų gáya.
she eats he said, that is why he does that he said.

(168) Ómaka dób žécųkt’a wahóya
(168) years four he will do that he promised

gáyac,” eyá hųštá.
he said,” she said it is said.

(169) Žécen né wįyą né wįkóške
(169) then this woman this young woman

hųgágebi ektá í hįk owįcągįyaga, “Né parents to she went and she told them, “this

mičkši žécen oň’åge nićųkši nągí żé gící
my son then ways your daughter spirit that with

úc mićkši. (170) Žécen wódįkt’a háda iyé
he stays my son. (170) then he will eat when she
togáhe wóda ejé.” (171) Eyáš cęyabi
first she eats always.” (171) well they cried

hųštá.
it is said.

(172) Žécen ektác dágu wóyuhà wašté
(172) then there things things good

a’í hįk, “Néna mićųkši néná
she took and, “these my daughter these

ųnįk’ubic éknagu.” (173) À nína
we give to you take them.” (173) Ah! very
waštégina hųštá. (174) Éyagu hįk
she was pleased it is said. (174) she took them and
şeyám éknâga nağóhazi žé. (175)
behind she placed them spirit bundle that. (175)

Dágu žé nağóhazi žé omâs ecén
thing that spirit bundle those the other one thus

yagá.
she stayed.

(176) Žéceduuga cén zuyéyabi háda
(176) he kept on that way then going to war when

ecágen owóknage waštéste ogínj hükna
always stories of deeds good ones he earned and then

né wícášta ŋtácâbi ópa húštá.
this people the leaders he joined it is said.

(177) Žécen waniyedu dóba wana waniyedu
(177) then years four now years

nâgâhâ né aháge.
now this it was the last.

(178) “Wana wakńktac. (179) Duká
(178) “now I will return. (179) but

dágu wâži ecîjiyêkta ecánŋkta wacígac,”
something one I will tell you you will do I want,”

eyá húštá. (180) “Mítágac wîkóske
she said it is said. (180) “my younger sister young woman

nína wašté ñcâgâ. (181) Žé
very good she has grown. (181) that one

mítága mítóhe né oknâ yâgíkta
my younger sister my place this in she will be sitting
wacíga.
I want.
(182) Žé gicí ya’úktac. (183) Žécen
(182) that one with you will be. (183) then

iná owícagijiyaga,” eyá húštá. 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 húštá. he told her. (185) then to she went it is said.

(186) “Mícjši žeyác,” eyáaga. Á! nína (186) “my son he said that,” she was saying. Ah! very

waštéginabi húštá. (187) “ Há mítágoš dayá they were pleased it is said. (187) “yes my son-in-law well
eyábic. (188) Micukši tágágu né he has spoken. (188) my daughter her younger sister this

hiknágú k’ú né nína dayá pi’únabic.” her husband she gave this very well we are thankful.”

(189) Žécen wíkóške žé ahíbi (189) then young woman that they brought her

cén žén gicí ų cén wanági then there with him she stayed then spirit

né’jš duktám kikná. this also somewhere she returned.

(190) Žécen wíkóškena žé Á! wíkóške (190) then girl that Ah! young woman

wóguya içága. (191) Wjcášta nína attractive she has grown. (191) man very

ówecogac dágu niyúha wanída. he was talented things all he was industrious.
(192) Žén gicî’u  cén Žedáhâhăn
there they stayed together then from that time

owâštengina ŭbi hûštâ. (193) Ženágha.
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 though 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.