

The Project Gutenberg EBook of Osage Traditions by J. Owen Dorsey

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OSAGE TRADITIONS***

Osage Traditions

by J. Owen Dorsey

Edition 1, (October 4, 2006)

SMITHSONIAN INSTITUTION—BUREAU OF ETHNOLOGY.

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OSAGE TRADITIONS.

BY REV. J. OWEN DORSEY.

INTRODUCTION.

When the author visited the Osage, in the Indian Territory, in January, 1883, he learned of the existence of a secret society of seven degrees, in which, it was alleged, the traditions of the people have been preserved to the present time. Owing to the shortness of his visit, one month and eleven days, he was unable to gain more than fragmentary accounts of the society, including parts of two traditions, from several Osage who had been initiated.

The version of the first tradition was dictated to the author by *Hada-öüŋse* (Red Corn), a halfbreed Osage of the *Tsíou wactáŋe* gens. He obtained it from *Sadekiŋe*. *Hada-öüŋse* was adopted in childhood by a white man named Matthews, who sent him to a Jesuit college in Missouri(?) to be educated for the priesthood. But the boy left the institution after he had been taught to read and write, as he did not wish to become a priest. He took the name of William P. Matthews, but among his white associates he is known as Bill Nix. He has tried several occupations and is

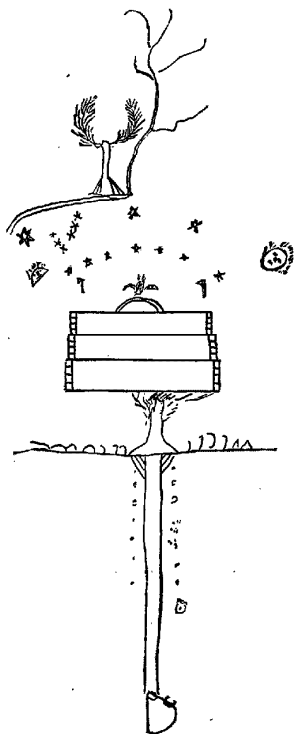


FIG. 389. Symbolic chart of the Osage.

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unknown manner. They ascended from the lowest upper world, on the left, to the highest. There they obtained human souls in the bodies of birds, according to *Sadekiçe*. *ṡahiṡe-waṡayiñṡa* said that there they met a male red bird, to whom they appealed for aid. (See p. 383, line 18.) This was distinct from the female Red Bird, who gave them human bodies. They descended to the first world, and from that they traveled until they alighted on the red oak tree. (See p. 383, line 30.) The ground was covered with grass and other kinds of vegetation. Then the paths of the people separated: some marched on the left, being the peace gentes that could not take life; they subsisted on roots &c.; while those on the right killed animals. By and by the gentes exchanged commodities.

The small figures on the left, in going from the tree (on the right when facing the tree), show the heavenly bodies or beings to whom the Black Bear went for help, and those on the right, in going from the tree (on the left when facing the top of the chart), show similar bodies or beings to whom the *Waṡaṡe* or war gentes applied for assistance. These are unknown to the members of the *Tsíṡu* gentes. After the female red bird gave bodies to the *Tsíṡu* people, the Black Bear found seven skins, which were used for tents. Subsequently the people discovered four kinds of rocks, which were the *Iⁿqě sáde*, or black rock; *Iⁿqě tṡhy*,¹ or blue (green?) rock; *Iⁿqě ṡüṡse*, or red rock; and *Iⁿqě skă*, or white rock. Therefore, when a child is named, four stones are heated for the sweat bath. After finding the rocks, according to *ṡahiṡe-waṡayiñṡa*, four buffalo bulls approached the people, as one of the men was returning to the company. When the first bull arose after rolling on the ground, an ear of red corn and a red pumpkin fell from his left hind leg. The leader of the *Tsíṡu*

¹ The sound of this inverted *y*, between *o* and *u*, as well as the sounds of other letters used in this article, except that of the inverted *y* (which is a sound approximating *ch* in the German word *ich*), is to be found on page 206, Third Annual Report of the Bureau of Ethnology.

wactáxe noticed them, and asked his younger brother to pick them up and taste them. The leader of the Bald Eagle subgens did so. Then the elder brother said: "These will be good for the children to eat. Their limbs will stretch and increase in strength." When the second bull arose after rolling, an ear of spotted corn and a spotted pumpkin dropped from his left hind leg. These, too, were tasted and declared good for the children. When the third bull arose after rolling, an ear of dark corn and a dark (black?) pumpkin dropped from his left hind leg. From the left hind leg of the fourth buffalo dropped an ear of white corn and a white pumpkin. Therefore, when a child is named in the Tsíou gens (alone?) the head man of that gens (xahiçe-waɣayiñxa himself, according to his statement) takes a grain of each kind of corn and a slice of each variety of pumpkin, which he puts into the mouth of the infant. **Had**a-öüçse knew that the four kinds of rocks were found, "but he could not say in what part of the tradition the account belonged. He said that subsequently the **Wa**aaæ and Tsíou gentes came to the village of the **Hañ'**xa-utáçançse, a very war-like people, who then inhabited earth lodges. They subsisted on animals, and bodies of all kinds lay around their village, making the air very offensive. The Tsíou succeeded at last in making peace with the **Hañ'**xa-utáçançse. After this followed the part of the account given to the author by xahiçe-waɣayiñxa:

"After the council between the Tsíou, **Wa**aaæ, and **Hañ'**xa-utáçançse, two old men were sent off to seek a country in which all might dwell. One of these was a Tsíou wactáxe and the other a Paⁿuka-wactáxe. Each man received a pipe from the council and was told to go for seven days without food or drink. He carried a staff to aid him in walking. Three times a day he wept, in the morning, at noon, and near sunset. They returned to the people at the end of the seven days, being very thin. The report of the Tsíou man was accepted, so the Tsíou gens is superior to the **Pa**uka-wactáxe or **Watsetsi**. A **Wa**aaæ man acted as crier and told all about the new home of the nation. All the old men

decorated their faces with clay. The next morning the two old men who had gone in search of the new home led their respective sides of the nation, who marched in parallel roads. When they reached the land the policemen ran around in a circle, just as they do previous to starting to war. The Waaəə man ran around from right to left and the ɕuqe man from left to right. At different stations the two old leaders addressed the people. Finally the men took sharp pointed sticks, which they stuck into the ground, each one saying 'I wish my lodge to be here.' The next day the Cuka or messenger of the Tsíou old man went to summon the Elk crier. The latter was ordered to make a proclamation to all the people, as follows: 'They say that you must remove to-day! Wakanja has made good weather! They say that you must remove today to a good land!' In those days the Osage used dogs instead of horses. When the old Tsíou man made his speech, he went into details about every part of a lodge, the fireplace, building materials, implements, &c. Four sticks were placed in the fireplace, the first pointing to the west. When this was laid down, the Tsíou leader spoke about the West Wind, and also about a young buffalo bull (Tseɕu'-oiñka), repeating the name Wani'e-skă. When the stick at the north was laid down, he spoke of Tsehe quɕe (gray buffalo horns) or a buffalo bull. When the stick at the east was laid down he spoke of Tseɕuɕa tañka (a large buffalo bull). On laying down the fourth stick at the south, he spoke of Tse miⁿɕa (a buffalo cow). At the same time a similar ceremony was performed by the aged Paⁿɕka man on the right side of the tribe.²

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"In placing the stick to the east, Taɕse ɕaɕpa tsě, The East Wind, and Tahe cade, Dark-Horned Deer, were mentioned; to the north, Taɕse Paⁿ tsě, The North Wind, and The Deer with gray horns were mentioned; to the west, Taɕse Maⁿha tsě, The West Wind, and an animal which makes a lodge and is with the Tahe

² It is probable, however, that the Paⁿɕka (Ponka) man began with the stick at the east, as he must use the right hand and foot first.

paſiſe were mentioned; to the ſouth, T]aſe Ak'a tſě, The South Wind, and Ta wañka he aſſaſi skutañka were mentioned."³

ſahiſe-waſayĩñka gave no further information, as a reported caſe of ſmallpox near the agency led the author to ſtart for the Eaſt February 21, 1883. ſince then he has learned of the exiſtence of ſimilar ſocieties among the Kansa and the Ponka, and he ſuſpects that there were formerly ſuch ſocieties among the Omaha.⁴

TRADITIONS OF THE ELDERS.

In preſenting the accompanying traditions, the following abbreviations are uſed in the interlinear translations:

an., *animate*.
 cv., *curvilinear*.
 du., *dual*.
 in., *inanimate*.
 mv., *moving*.
 ob., *object*.
 pl., *plural*.
 recl., *reclining*.
 ſing., *singular*.
 ſt., *sitting*.
 ſtd., *standing*.
 ſub., *subject*.

³ Meaning uncertain; it may refer to the female or doe.

⁴ See "Omaha Sociology," §§ 14-16, 19, 28, 33, 34, 36, 56, 143, 248-258, and paſſim, in Third Annual Report of the Director of the Bureau of Ethnology.

UNŮⁿUϕÁχE. TSÍΟΥ WACTÁχE ITÁPE.

(Tradition of the Tsíou wactáχe gens.)⁵

1 Ɔiñ'χa weháχiϕe⁶: ádiⁿtaú, Tsiká!⁷

Child last he really said O grandfather!

Há, wisũñ'χa, Ɔiñ'χa Ɔuíχa waϕiñ'χe, éχi añká⁸: ádiⁿtaú,
Tsiká!

Ho younger brother child body they have none he saw
saying that he really said O grandfather!

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3 Ɔiñ'χa Ɔuíχa añχúχiϕse tatsé: ádiⁿtaú, Tsiká!

Child body we shall seek ours he really said O grandfather!

Há, wisũñ'χa, úχaⁿdeϕaϕé tatsé: ádiⁿtaú, Tsiká!

Ho younger brother you shall attend to it he really said O
grandfather!

move about from place to place.

⁵ The literal rendering of the title is "Growth told. Tsíou Peacemaker theirs." This may be translated freely by "Revelations of the elders of the Red Eagle gens."

⁶ Ɔiñ'χa weháχiϕe, "The first end of the children" or "The beginning of the race." This reckoning was backward. The Ponka have a similar usage: uhañge, *an end*; uhañge pahañga tẽ, *the first end* or *beginning*. Ádiⁿtaú, formed by crasis from *ade* and *iⁿtau*, may refer to the words of the old men who have handed down these traditions. Tsiká is unintelligible to the younger Osage of the present day. One man told the author that he thought it meant, "O grandfather," being addressed to the principal Wakan̄a. He said that it was substituted for another name of that being.

⁷ The chorus or refrain at the end of each line is omitted in the free translation, as it would make confusion. If retained, the first four lines would read thus:

The first of the race: he really said, O grandfather!

He was saying, "Ho, younger brother! the children have no bodies": he really said, O grandfather!

"We shall seek bodies for our children": he really said, O grandfather!

"Ho, younger brother! you shall attend to it": he really said, O grandfather!

⁸ Éχi añká refers to the preceding words, which were those of one of the mythic speakers. He was an ancestor of the Tsíou gens. Here he addressed his

Máxe úsakída⁹ wiⁿqtsi ě'qsi hi' naoiⁿ: ádiⁿtaú, Tsiká!

Parallel upper worlds one to it came and stood he really said O grandfather!

6 Ěsíčtsi níkakíχα-ďáǎi¹⁰: ádiⁿtaú, Tsiká!

Just there they were not human beings he really said O grandfather!

Há wisŭñ'χα! ǎiñ'χα ǎuíχα wafíñ'χε, éχi añká: ádiⁿtaú, Tsiká!

Ho younger brother child body they have none he was saying that he really said O grandfather!

ǎiñ'χα ǎuíχα añχúχiqsé tatsé: ádiⁿtaú, Tsiká!

Child body we shall seek ours he really said O grandfather!

9 Máxe úsakída φŭⁿďa ě'qsi hi' naoiⁿ: ádiⁿtaú, Tsiká!

Parallel upper worlds two to it came and stood he really said O grandfather!

Ěsíčtsi níkakíχα-ďáǎi: áďintaú, Tsiká!

Just there they were not human beings he really said O grandfather!

Há, wisŭñ'χα! ǎiñ'χα ǎuíχα wafíñ'χε, éχi añká: ádiⁿtaú, Tsiká!

Ho younger brother child body they have none he was saying that he really said O grandfather!

12 ǎiñ'χα ǎuíχα añχúχiqsé tatsé: ádiⁿtaú, Tsiká!

Child body we shall seek ours he really said O grandfather!

Máxe úsakída φadφiⁿ ě'qsi hi' naoiⁿ: ádiⁿtaú, Tsiká!

Parallel upper worlds three there came and stood he really said O grandfather!

Ěsíčtsi níkakíχα-ďáǎi: ádiⁿtaú, Tsiká!

younger brother. At this time the brothers were destitute of human souls and bodies, though they possessed conscious existence and could talk, as well as

⁹ See the lowest horizontal line on the left side of the chart.

¹⁰ Níkakíχα-ďáǎi. Another reading is níkakíχαqtsi-ďáǎi: *they were not complete human beings.*

Just there they were not human beings he really said O grandfather!

15 Há wisũñ`χα! ɔĩñ`χα ɔuíχα waçĩñ`χε, έχι añká: ádiⁿtaú, Tsiká!

Ho younger brother child body they have none he was saying that he really said O grandfather!

ɔĩñ`χα ɔuíχα añχύχĩçsé tatsé: ádiⁿtaú, Tsiká!

Child body we shall seek ours he really said O grandfather!

Máxe úsakída χúδα έ`çsi hi' naoiⁿ': ádiⁿtaú, Tsiká!¹¹

Parallel upper worlds four there came and stood he really said O grandfather!

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really said O grandfather!

Translation.

At the fourth upper world they were made human beings.

"Still," said he (the elder brother?), indeed he really said,

"The children have no bodies.

"Ho, younger brother!

"We must give this matter our attention."

They came to the third upper world.

"The children have no bodies."

"Still must we give this our attention," said one.

They came to the second upper world. (From this line on there is no variation from what has been given above.)

¹¹ A different reading of lines 17 to 25 is as follows:

Máxe úsakída χúδα níkaçίχάçáde: ádiⁿtaú, Tsiká!

Parallel upper worlds four they were made human beings he really said O grandfather!

Cũⁿũⁿckíta é eçádiⁿtaú, Tsiká!

Awhile he said indeed, he really said O grandfather!

ɔĩñ`χα ɔuíχα waçĩñ`χade, é añká: ádiⁿtaú, Tsiká!

Child body they have none he was saying he really said O grandfather!

Há, wisũñ`χα! é eçádiⁿtaú, Tsiká!

18 Ęřsíqtsi nřkacíλa é¹²: ádiⁿtaú, Tsiká!

Just there they were human beings he really said O grandfather!

Cŭⁿŭⁿckíta oĩñ'λa cuíλa waφĩñ'λade φaĩká: ádiⁿtaú, Tsiká!

Awhile longer child body they were without he really said O grandfather!

Ōĩñ'λa ouíλa añxúxĩse aⁿmaⁿ'φiⁿ tádetse: ádiⁿtaú, Tsiká!

Child body we seek ours we shall walk he really said O grandfather!

21 Máxe úsakída φádφⁿi ě'łsi tsi' naoiⁿ: ádiⁿtaú, Tsiká!

Parallel upper worlds three there came this way and stood he really said O grandfather!

Ōĩñ'λa ouíλa-dáŏ é eφádiⁿtaú, Tsiká!

Child had no bodies that indeed, he really said O grandfather!

Há, wisŭñ'λa! oĩñ'λa ouíλa waφĩñ'λe, éxĩ añká: ádiⁿtaú, Tsiká!

Ho younger brother child body they have none he was saying that he really said O grandfather!

24 Ōĩñ'λa ouíλa añxúxĩse aⁿmaⁿ'φiⁿ tádetse: ádiⁿtaú, Tsiká!

Ho younger brother! he said indeed, he really said O grandfather!

Úλaⁿde añxáxe tatsé: ádiⁿtaú, Tsiká!

Attention we shall make he really said O grandfather!

Máxe úsakída φadφiⁿ ě'łsi aⁿtsĩ naoiⁿ: ádiⁿtaú, Tsiká!

Parallel upper worlds three there they (?) came and stood he really said O grandfather!

Ōĩñ'λa ouíλa-dáci é eφádiⁿtaú, Tsiká!

Child had no bodies he said indeed, he really said O grandfather!

Cŭⁿŭⁿckíta úλaⁿde añxáxe tatsé: ádiⁿtaú, Tsiká!

Awhile longer attention we shall make he really said O grandfather!

Máxe úsakída φŭⁿda ě'łsi aⁿtsĩ naoiⁿ: ádiⁿtaú, Tsiká!

Parallel upper worlds two there they (?) came this way and stood he

¹² Here they obtained human souls, though they were in the bodies of birds. See the bird hovering above the four upper worlds in the chart. Then began the descent to this earth.

Child body we seek ours we shall walk he really said O grandfather!

Máxe úsakída ǰǰⁿda ǰǰsi tsi' naǰiⁿ: ádiⁿtaú, Tsiká!

Parallel upper worlds two there came this way and stood he really said O grandfather!

ǰiñ'ǰa ǰuíǰa kíǰa-dáǰ: ádiⁿtaú, Tsiká!

Child body they did not find for he really said O grandfather!

27 Há, wisǰñ'ǰa! ǰiñ'ǰa ǰuíǰa waǰiñ'ǰe, ǰǰi añká: ádiⁿtaú, Tsiká!

Ho younger brother child body they have none he was saying that he really said O grandfather!

Cǰⁿǰⁿckíta úǰaⁿde añǰáxe tádetse: ádiⁿtaú, Tsiká!

Awhile longer examination we shall make he really said O grandfather!

Máxe usakída wiⁿqtsi ǰǰsi tsi' naǰiⁿ: ádiⁿtaú, Tsiká!

Parallel upper worlds one there came this way and stood he really said O grandfather!

30 Pü'sühü wiⁿ átsi ánaǰiⁿ añká: ádiⁿtaú, Tsiká!

Red oak one they came to and stood on he really said O grandfather!

31 Hüⁿda ǰáǰǰiⁿqtsi ǰǰsi tsi' naǰiⁿ: ádiⁿtaú, Tsiká!

Day very good there came and stood he really said O grandfather!

Káxe-wáhü-saⁿ¹³ ǰé-na: ádiⁿtaú, Tsiká!

Crow bone white he who was mv. in the past he really said O grandfather!

33 ǰútsi naǰiⁿ é eǰádiⁿtaú, Tsiká!

Came directly to him and stood he said indeed, he really said O grandfather!

Há, wiǰiⁿǰé: ádiⁿtaú, Tsiká!

Ho elder brother! he really said O grandfather!

¹³ Why the Black Bear was called Káxe-wáhü-saⁿ was not explained to the author.

Cáxe ʒsüjseaⁿ ϕakcíě maⁿhniⁿ tatsé¹⁴: ádiⁿtaú, Tsiká!

Paws you burn them for me you shall walk he really said O grandfather!

36 Há, Káxe-wáhü-saⁿ! éʒi añká: ádiⁿtaú, Tsiká!

Ho crow bone white! he was saying that he really said O grandfather!

Wátse-ʒúka-na¹⁵ ěʒsi hi' naɔiⁿ añká: ádiⁿtaú, Tsiká!

Male animal who touched a foe in the past there he arrived and was standing he really said O grandfather!

Há, wítsiϕué! éʒi añká: ádiⁿtaú, Tsiká!

Ho grandfather! he was saying that he really said O grandfather!

39 ʒiñ'ʒa ʒuíʒa waʒiñ'ʒe añká: ádiⁿtaú, Tsiká!

Child body they have none he really said O grandfather!

ʒiñ'ʒa ʒuíʒa miñkćé ʒan'tse¹⁶: ádiⁿtaú, Tsiká!

Child body I who sit(?) apt he really said O grandfather!

Wákanʒá ʒána dʒiⁿ-máɔi¹⁷, éʒi añʒá: ádiⁿtaú, Tsiká!

Mysterious one that only I am I-not he was saying that he really said O grandfather!

42 CŮⁿŮⁿckíta úʒaⁿdeϕaϕé tatsé: ádiⁿtaú, Tsiká!

Awhile longer you shall attend to it he really said O grandfather!

¹⁴ Cáxe ʒsüjseaⁿ ϕakcíě &c. *You shall take me for your servant; literally, You shall walk, causing me to burn my feet; that is, You shall make me go through fire and water for you.*

¹⁵ Wátse-ʒúka-na. ʒuʒa shows that the star was regarded as a male *animal*, just as miⁿʒa, in line 43, denotes that the next star was a female *animal*, not a female of the human race. As they were called "grandfather" and "grandmother," they were looked upon as supernatural beings or gods. So were all of the heavenly bodies to whom the Black Bear applied.

¹⁶ ʒiñ'ʒa ʒuíʒa miñkćé ʒan'tse, a phrase that puzzles the writer, who suspects that an auxiliary verb has been omitted and that the whole should read: "ʒiñ'ʒa ʒuíʒa-wikciě miñkćé ʒan'tse? (*Can I give you bodies for the children?*) No! You must still make attempts to obtain them elsewhere."

¹⁷ Wákanʒá ʒána dʒiⁿ-máɔi, *I am not the only mysterious one* (apply to some one of the rest).

Wátse-miⁿ'ʒa-na ɛ'ʒsi hi' naoiⁿ' ańká: ádiⁿtaú, Tsiká!

Female animal who had touched a foe in the past there he arrived and was std. he really said O grandfather!

Há, íʒʒué! ɛʒi ańká: ádiⁿtaú, Tsiká!

Ho grandmother! he was saying that he really said O grandfather!

45 ʒiń'ʒa ʒuíʒa waʒiń'ʒe ańká: ádiⁿtaú, Tsiká!

Child body they have none he really said O grandfather!

ʒiń'ʒa ʒuíʒa mińkćé ɕan'tse: ádiⁿtaú, Tsiká!

[385] Child body I who sit apt he really said O grandfather!

47 Wákanʒá ʒána dʒiⁿ-máći, ɛʒi ańká: ádiⁿtaú, Tsiká!

Mysterious one that only I am I-not she was saying that he really said O grandfather!

Cűⁿ'űⁿckítá úʒaⁿdeʒaʒé tatsé: ádiⁿtaú, Tsiká!

Awhile longer you shall attend to it he really said O grandfather!

Haⁿ'da-ʒaⁿ wákanʒá ɕińkćé'ʒsi hi' naoiⁿ': ádiⁿtaú, Tsiká!

During the day mysterious one to the ob. he arrived and stood he really said O grandfather!

Há, wítsiʒué ɛʒi ańká ádiⁿtaú, Tsiká!

Ho grandfather! he was saying that he really said O grandfather!

51 ʒiń'ʒa ʒuíʒa waʒiń'ʒade, wítsiʒué ɛʒi ańká: ádiⁿtaú, Tsiká!

Child body they have none grandfather! he was saying that he really said O grandfather!

ʒiń'ʒa ʒuíʒa mińkćé ɕan'tse: ádiⁿtaú, Tsiká!

Child body I who sit apt he really said O grandfather!

Wákanʒá ʒána dʒiⁿ-máʒi, ɛʒi ańká: ádiⁿtaú, Tsiká!

Mysterious one that I am I-not he was saying that he really said O grandfather!

54 Cűⁿ'űⁿckítá úʒaⁿdeʒaʒé tatsé: ádiⁿtaú, Tsiká!

Awhile you shall attend to it he really said O grandfather!

Wákanʒá haⁿ' ɕińkćé ɛ'ʒsi hi' naoiⁿ': ádiⁿtaú, Tsiká!

Mysterious one night the st. ob. there he arrived and stood
he really said O grandfather!

Há, wítsixué ádiⁿtaú, Tsiká!

Ho grandfather! he really said O grandfather!

57 OĩñϚa cuiϚa waϕĩñ'Ϛade, wítsixué exi añká: ádiⁿtaú,
Tsiká!

Child body they have none grandfather! he was saying that
he really said O grandfather!

Oĩñ'Ϛa cuiϚa miñkćé ϕan'tse: ádiⁿtaú, Tsiká!

Child body I who sit apt he really said O grandfather!

WákanϚá Ϛána dϕiⁿ-máωĩ, éϚi añká: ádiⁿtaú, Tsiká!

Mysterious one that only I am I-not he was saying that he
really said O grandfather!

60 Cũⁿũⁿckíta úϚaⁿdeϕaϕé tatsé: ádiⁿtaú, Tsiká!

Awhile longer you shall attend to it he really said O
grandfather!

Mikák'ě péϕűⁿda¹⁸ ϕiñkći ě'Ϛsi tsi' naωiⁿ: ádiⁿtaú, Tsiká!

Star seven the cv. ob. to it he came and stood he really
said O grandfather!

Há, wítsixué ádiⁿtaú, Tsiká!

Ho grandfather! he really said O grandfather!

63 Oĩñ'Ϛa cuiϚa waϕĩñ'Ϛade, wítsixué éϚi añká: ádiⁿtaú,
Tsiká!

Child body they have none grandfathers! she was saying
that he really said O grandfather!

Oĩñ'Ϛa cuiϚa miñkćé ϕan'tse: ádiⁿtaú, Tsiká!

Child body I who sit apt he really said O grandfather!

WákanϚá Ϛána dϕiⁿ-máωĩ, éϚi añká: ádiⁿtaú, Tsiká!

Mysterious one that only I am I-not he was saying that he
really said O grandfather!

66 Cũⁿũⁿckíta úϚaⁿdeϕaϕé tatsé: ádiⁿtaú, Tsiká!

¹⁸ Mikák'ě péϕűda, sometimes called "Mikák'ě udátse péϕűⁿda," the Seven
Gentes of Stars. Could this have any connection with the use of the number 7
as the number of the Tsiou, Waaəəe, and HañϚa gentes?

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Awhile longer you shall attend to it he really said O grandfather!

67 Tá *ɕadɕiⁿ* *ɕiñkčě'ʒsi tsi' naɔiⁿ*: *ádiⁿtaú*, Tsiká!

Deer three to the st. an. object he came and stood he really said O grandfather!

Há, wítsiɕué *ádiⁿtaú*, Tsiká!

Ho grandfather! he really said O grandfather!

69 *ɕiñ'ʒa ɕuíɕa waɕiñ'ɕade*, wítsiɕué *éɕi añká*: *ádiⁿtaú*, Tsiká!

Child body they have none grandfather he was saying that he really said O grandfather!

ɕiñ'ʒa ɕuíɕa miñkčé ɕan'tse: *ádiⁿtaú*, Tsiká!

Child body I who apt he really said O grandfather!

Wákanɕá ɕána dɕiⁿ-máɔĩ, *éɕi añká*: *ádiⁿtaú*, Tsiká!

Mysterious one that only I am I-not he was saying that he really said O grandfather!

72 *Cüⁿ'üⁿckíta úɕaⁿdeɕaɕé tatsé*: *ádiⁿtaú*, Tsiká!

Awhile longer you shall attend to it he really said O grandfather!

Mikák'ě tañ'ʒa haⁿda-ɕaⁿ *ɕiñkci' ɛ'ʒsi tsi' naɔiⁿ*: *ádiⁿtaú*, Tsiká!

Star large during the day the st. ob. there he came and stood he really said O grandfather!

Há, wítsiɕué! *ádiⁿtaú*, Tsiká!

Ho grandfather! he really said O grandfather!

75 *ɕiñ'ʒa ɕuíɕa waɕiñ'ɕade*, wítsiɕué *éɕi añká e*: *ádiⁿtaú*, Tsiká!

Child body they have none grandfather he was saying that that he really said O grandfather!

ɕiñ'ʒa ɕuíɕa miñkčé ɕan'tse: *ádiⁿtaú*, Tsiká!

Child body I who apt he really said O grandfather!

Wákanɕá ɕána dɕiⁿ-máɔĩ, *éɕi añká*: *ádiⁿtaú*, Tsiká!

Mysterious one that only I am I-not he was saying that he really said O grandfather!

78 Cŭⁿŭⁿckíta úȝaⁿdeϕaϕé tatsé: ádiⁿtaú, Tsiká!

Awhile longer you shall attend to it he really said O grandfather!

Mikák'ě ȝiñ'ȝa ϕiñkci' ě'ȝsi tsí naoiⁿ: ádiⁿtaú, Tsiká!

Star small the st. an. ob. there he came and stood he really said O grandfather!

Há, wítsiϕué! ádiⁿtaú, Tsiká!

Ho grandfather! he really said O grandfather!

81 ȝiñ'ȝa ȝuíȝa waϕiñ'ȝade, wítsiϕué éȝi añká: ádiⁿtaú, Tsiká!

Child body they have none grandfather he was saying that he really said O grandfather!

ȝiñ'ȝa ȝuíȝa miñkćé ϕan'tse: ádiⁿtaú, Tsiká!

Child body I who apt he really said O grandfather!

Wákanȝá ȝána dϕiⁿ-máȝĩ, éȝi añká: ádiⁿtaú, Tsiká!

Mysterious one that only I am I-not he was saying that he really said O grandfather!

84 Cŭⁿŭⁿckíta úȝaⁿdeϕaϕé tatsé: ádiⁿtaú, Tsiká!

Awhile longer you shall attend to it he really said O grandfather!

Waoiñ'ȝa ȝü'ȝse ϕe-ná tsíhe uȝiȝiⁿ qtsi ϕiñkćé: ádiⁿtaú, Tsiká!

Bird red the one mv. in the past nest she was sitting in her own he really said O grandfather!

Ě'ȝsi hi' naoiⁿ añká: ádiⁿtaú, Tsiká!

There he arrived and was standing he really said O grandfather!

87 Há, iȝú! é añká: ádiⁿtaú, Tsiká!

Ho grandmother! he was saying he really said O grandfather!

88 ȝiñ'ȝa ȝuíȝa waϕiñ'ȝade, éȝi añka: ádiⁿtaú, Tsiká!¹⁹

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¹⁹ ȝahiȝe-waȝayiñȝa, of this gens, gave the following as another reading:

ȝiñ'ȝa níkaćiȝa ϕiñȝé-eȝaⁿ, cudćé eȝaú, wítsiϕué! ádiⁿtaú, Tsiká!

Child human beings none as I go to you indeed O grandfather! he really said O grandfather!

Child body they have none he was saying that he really said O grandfather!

᠔ᠢᠨ'ᠵᠠ ᠔ᠤᠢᠵᠠ ᠠᠶᠢᠵᠢᠴᠡ ᠴᠠᠨ'tsé, é ᠴᠢᠨᠵᠢᠴᠡ: á᠔ᠢⁿtaú, Tsiká!

Child I cause you to have my body apt she was saying as she sat he really said O grandfather!

90 Áhü-sáᠵᠢ ᠵᠠᠴᠢᠨᠵᠢᠴᠡ ᠔ᠢᠨ'ᠵᠠ áhü-sáᠵᠢ maⁿᠴᠢⁿ, tatsé: á᠔ᠢⁿtaú, Tsiká!

Wing hard that one child wing hard shall walk he really said O grandfather!

Áhü-sáᠵᠢ amá ᠴᠢᠨᠵᠢᠴᠡ ᠔ᠢᠨ'ᠵᠠ áhü-sáᠵᠢ tatsé: á᠔ᠢⁿtaú, Tsiká!

Wing hard the other one child wing hard shall (be) he really said O grandfather!

Taqpü' ᠵᠠᠴᠢᠨᠵᠢᠴᠡ ᠔ᠢᠨ'ᠵᠠ taqpü' maⁿᠴᠢⁿ, tatsé: á᠔ᠢⁿtaú, Tsiká!

Crown of the head that cv. ob. child crown of the head shall walk he really said O grandfather!

93 Íᠴetsě ᠵᠠᠴᠢᠨᠵᠢᠴᠡ ᠔ᠢᠨ'ᠵᠠ íᠴetsě maⁿᠴᠢⁿ, tatsé: á᠔ᠢⁿtaú, Tsiká!

Mouth that cv. ob. child mouth shall walk he really said O grandfather!

Pé ᠴᠡᠴᠢᠨᠵᠢᠴᠡ ᠔ᠢᠨ'ᠵᠠ pé maⁿᠴᠢⁿ, tatsé: á᠔ᠢⁿtaú, Tsiká!

Forehead this cv. ob. child forehead shall walk he really said O grandfather!

Táhütse ᠵᠠᠴᠢᠨᠵᠢᠴᠡ ᠔ᠢᠨ'ᠵᠠ táhütse maⁿᠴᠢⁿ, tatsé: á᠔ᠢⁿtaú, Tsiká!

Neck that cv. ob. child neck shall walk he really said O grandfather!

96 Wéᠴahniⁿ ᠵᠠᠴᠢᠨᠵᠢᠴᠡ ᠔ᠢᠨ'ᠵᠠ wéᠴahniⁿ maⁿᠴᠢⁿ, tatsé: á᠔ᠢⁿtaú, Tsiká!

Gullet that cv. ob. child gullet shall walk he really said O grandfather!

Mañ'ᠵᠡ ᠵᠠᠴᠢᠨᠵᠢᠴᠡ ᠔ᠢᠨ'ᠵᠠ mañ'ᠵᠡ tatsé: á᠔ᠢⁿtaú, Tsiká!

Translation.

As the children are not human beings, I go to you, O grandfather!

Chest that cv. ob. child chest shall (be) he really said O grandfather!

ϕü'we-uϕúk'a χάϕiñkcé oiñ'χα ϕü'we-uϕúk'a tatsé: ádiⁿtaú, Tsiká!

Bowels that cv. ob. child bowels shall (be) he really said O grandfather!

99 Δέχυταñ'χα χάϕiñkcé oiñ'χα δέχυταñ'χα tatsé: ádiⁿtaú, Tsiká!

Thighs that cv. ob. child thighs shall (be) he really said O grandfather!

Cίϕανηse χάϕiñkcé oiñ'χα cíϕανηse tatsé: ádiⁿtaú, Tsiká!

Knee that cv. ob. child knee shall (be) he really said O grandfather!

Náqpu χάϕiñkcé oiñ'χα náqpu tatsé: ádiⁿtaú, Tsiká!

Calf of leg that cv. ob. child calf of leg shall (be) he really said O grandfather!

102 Síϕεηse χάϕiñkcé oiñ'χα síϕεηse tatsé: ádiⁿtaú, Tsiká!

Heel that cv. ob. child heel shall (be) he really said O grandfather!

Sipá χάϕiñkcé oiñ'χα sipá tatsé: ádiⁿtaú, Tsiká!

Toe that cv. ob. child toe shall (be) he really said O grandfather!

Sípu-itáxe χάϕiñkcé oiñ'χα sípu-itáxe tatsé: ádiⁿtaú, Tsiká!

Tip of toe that cv. ob. child tip of toe shall (be) he really said O grandfather!

105 Oiñ'χα its'é ϕiñχě'qtsi maⁿhniⁿ, tádeⁿtsé: ádiⁿtaú, Tsiká!

Child cause of death without any at all ye shall walk he really said O grandfather!

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106 Oiñ'χα ϕανίκασίχα maⁿhniⁿ, tádeⁿtsé: ádiⁿtaú, Tsiká!

Children you are human beings you shall walk he really said O grandfather!

Oiñ'χα úniaⁿ χάϕiñkcé oiñ'χα úniaⁿ, wíkciϕě: ádiⁿtaú, Tsiká!

Child speech (?) that child I cause you to speak (?) he really said O grandfather!

The rest of this tradition was not obtained.

Translation.

The following translation is arranged in lines to correspond to the lines in the original text:

1 The first of the race
 Was saying, "Ho, younger brother! the children have no bodies.
 3 "We shall seek bodies for our children.
 "Ho, younger brother! you shall attend to it."
 They reached one upper world and stood.
 6 There they were not human beings.
 "Ho, younger brother! the children have no bodies," he was saying.
 "We must seek bodies for our children."
 9 They reached the second upper world and stood.
 There they were not human beings.
 "Ho, younger brother! the children have no bodies," he was saying.
 12 "We must seek bodies for our children."
 They reached the third upper world and stood.
 There they were not human beings.
 15 "Ho, younger brother! the children have no bodies," he was saying.
 "We must seek bodies for our children."
 They reached the fourth upper world and stood.
 18 There they became human beings.
 Still, the children were without (human) bodies.
 "We must continue to seek bodies for our children."
 21 They returned to the third upper world and stood.
 The children were really without bodies.
 "Ho, younger brother! the children have no bodies," he was saying.
 24 "We must continue to seek bodies for our children."

They returned to the second upper world and stood.

The children did not find bodies for themselves.

27 "Ho, younger brother! the children have no bodies," he was saying.

"We must make an examination awhile longer."

They returned to the first upper world and stood.

30 They came to a red oak and were standing on it.

On a very fine day they came hither and stood.

Kaxe-wahü-saⁿ (the Black Bear), who was then moving,

33 Came directly to them and stood.

"Ho, elder brother!" (said the Black Bear.)

"You shall continue to burn my feet for me."

36 "Ho, Kaxe-wahü-saⁿ!" was he (the Tsiou) saying.

Kaxe-wahü-saⁿ went to the star Watse-χuxa.

"Ho, grandfather!" he was saying.

39 "The children have no bodies."

Watsē-χuxa replied, "Can I give the children bodies?"

"I am not the only mysterious one;

42 "You shall attend to it awhile longer."

Then Kaxe-wahü-saⁿ went to the star Watsē-miⁿχa.

44 "Ho, grandmother!" he said;

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"The children have no bodies."

She replied, "Can I give bodies to the children?"

"I am not the only mysterious one;

48 "You shall attend to it awhile longer."

Then he went to the mysterious one of day.

"Ho, grandfather!" said he;

51 "The children have no bodies."

Said he, "Can I give the children bodies?"

"I am not the only mysterious one;

54 "You shall attend to it awhile longer."

Then he went to the mysterious one of night.

"Ho, grandfather!" said he;

57 "The children have no bodies, grandfather!"

The Moon replied, "Can I give bodies to the children?"

"I am not the only mysterious one;

60 "You shall attend to it awhile longer."

Then he went to the Pleiades, saying,

"Ho, grandfathers!

63 "The children have no bodies."

One of these replied, "Can I give bodies to the children?"

"I am not the only mysterious one;

66 "You shall attend to it awhile longer."

Then he went to the constellation called Three Deer.

"Ho, grandfather," said he;

69 "The children have no bodies."

The latter replied, "Can I give the children bodies?"

"I am not the only mysterious one;

72 "You shall attend to it awhile longer."

Then he went to the Morning Star, saying,

"Ho, grandfather!

75 "The children have no bodies."

The star replied, "Can I give bodies to the children?"

"I am not the only mysterious one;

78 "You shall attend to it awhile longer."

Then he went to the Small Star, saying,

"Ho, grandfather!

81 "The children have no bodies."

The star replied, "Can I give bodies to the children?"

"I am not the only mysterious one;

84 "You shall attend to it awhile longer."

The female Red Bird, who had been moving, was sitting on her nest.

To her he came, saying,

87 "Ho, grandmother!

"The children have no bodies."

She replied, "I can cause your children to have (human) bodies from my own,

90 "My left wing shall be a left arm for the children.

"My right wing shall be a right arm for them.

"My head shall be a head for them.

93 "My mouth shall be a mouth for them.

"My forehead shall be a forehead for them.

"My neck shall be a neck for them.

96 "My throat shall be a throat for them.

"My chest shall be a chest for them.

98 "My bowels shall be bowels for them.

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"My thighs shall be thighs for them.

"My knees shall be knees for them.

"The calves of my legs shall be calves of their legs.

102 "My heels shall be their heels.

"My toes shall be their toes.

"My claws shall be their toenails.

105 "You shall continue to exist without any cause of destruction for your race.

"Your children shall live as human beings.

"The speech (or breath) of children will I bestow on your children."

UNŮⁿ UčÁχE. QŮčÁPASAⁿ ITÁPE.

(Tradition of the Bald Eagle subgens.)²⁰

1 Ɔĩñ'χa níϥk'ácíχa tádeχaⁿ úχaⁿde añχaxe tatsé, wísũñχá:

²⁰ This fragment of the tradition of the Bald Eagle subgens of the Tsiou wactaxe gens was told by Pahü-skă, the chief, to Hada-öüχse, who related it to the writer on the following day.

Hada-öüχse, told some of the tradition first in English, but on chanting it in Osage he did not give all; so the former account is now given in these notes: "When the ancestors of the Bald Eagle people came to this earth they alighted on a sycamore tree, as all of the surrounding country was under water. This water was dried up by the ancestors of the Elk people, according to the tradition

Child human beings in order that (pl.) attention we shall
make younger brother

ádiⁿtaú, Tsiká!

he really said O grandfather!

Káxe-wáhü-saⁿ tsi' naciⁿ: ádiⁿtaú, Tsiká!

Káxe-wáhü-saⁿ came and stood he really said O grandfather!

3 Káxe-wáhü-saⁿ haⁿ djaⁿ wakan'ça çĩñkcéjsi hi'naçiⁿ:
ádiⁿtaú,

Káxe-wáhü-saⁿ during the day mysterious one to the st. an,
ob. came and stood he really said

Tsiká!

O grandfather!

4 Há, wítsiqué! çĩñ'ça çuíça waçĩñkade, éçi añka: ádiⁿtaú,
Tsiká!

Ho grandfather! child body they have none he was saying
that he really said O grandfather!

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Then four standards were made by members of the Waçaaçe (wanüⁿ gens, two for each side of the tribe. These were the standards made of miⁿxa ha (swan or goose skins), and they were carried on the hunting road as well as on the war path. But the otter skin standards were always retained by the Waçaaçe gens."

On comparing this version with that of Sadekiçe we notice that in one or the other a transposition of some parts has been made. In this latter tradition the appeals to the heavenly bodies and to the Red Bird were made before the journey to the four revolutions of the upper worlds.

of the Ȳpqaⁿ or Elk gens; but this is disputed by the members of the Idats'ě gens, who are Kansa or Wind people. They say that their ancestors blew on the water, drying it up and causing the growth of vegetation. As soon as the water was gone the Bald Eagle people alighted on the ground. Then they met the Black Bear, who offered to become the servant of the Tsiou wactaxe people. So he was sent to "Watse-μça, who was a red star; then to Watse-miⁿça, a star near the Morning Star; then to the Sun, Moon, and Seven Stars. As the people journeyed, the Black Bear said to the Tsiou leader, 'Brother, I see a man's trail. Here is the man.' The stranger said, 'I am a young Hañça. I am fit for work.' So they took him with them. Then they saw another trail, of which the Black Bear spoke to the Tsiou leader. They overtook the man, who was Hañçaqtsi or Real Hañça. By and by they reached the village of the Hañça utaçançse. They entered the village and made peace with the inhabitants. Then the leader

Wakan'ʒa uoãñ'ʒe ts'é watséqi **dçiⁿ** eϕaú: ádiⁿtaú, Tsiká!
 Mysterious one road to die difficult I am indeed he really
 said O grandfather!

6 Wakan'ʒa ʒána **dçiⁿ**-máoi, éʒiʒíe añka: ádiⁿtaú, Tsiká!
 O mysterious one that only I am I-not he was saying to him
 what precedes he really said O grandfather!

Cŭⁿ, ŭⁿckíta úʒaⁿ**d**eϕacé tatsé: ádiⁿtaú, Tsiká!
 Awhile longer you shall attend to it he really said O
 grandfather!

Káxe-wáhü-saⁿ, cŭⁿta, wisŭñ'ʒa, úʒaⁿ**d**e añʒáxe tádetsé:
 ádiⁿtaú,

Káxe-wáhü-saⁿ awhile longer my younger brother attention
 we must make he really said

Tsiká!

O grandfather!

9 Watsé-ʒúʒa ʒiñcí ǎ'ʒsi hi' naoiⁿ: ádiⁿtaú, Tsiká!
 Male animal that touched a foe the std. to it an. ob. arrived
 and stood he really said O grandfather!

Há, wítsiʒué! oĩñʒa oúíʒa waʒiñʒade, éʒi añká: ádiⁿtaú,
 Tsiká!

Ho grandfather! child body they have none he was saying
 that he really said O grandfather!

Wakan'ʒa uoãñ'ʒe ts'é watséqi **dçiⁿ** eϕaú: ádiⁿtaú, Tsiká!
 Mysterious one road to die difficult I am indeed he really
 said O grandfather!

12 Wakan'ʒa ʒána **dçiⁿ**-máoi, éʒiʒíe añka: ádiⁿtaú, Tsiká!

of the Hañʒa utaʒanʒe said, 'We have some people come to us, and we will make them our chiefs.' So the two wactaʒe were made chiefs. The wactaʒe were then sent to search for a land where they might dwell, as the village of the Hañʒa utaʒanʒe was filthy and offensive on account of the dead bodies in and around it. This council was the first one of the whole nation. The two wactaʒe went out as mourners for seven days. The Hañʒa wactaʒe (Paⁿʒka = Ponka) came back first, saying, 'I have found a place.' Afterwards the Tsiou wactaʒe returned and reported. The council was held again to decide to which place they would go. They agreed to settle at the place visited by the Tsiou wactaʒe.

Mysterious one that only I am I-not he was saying to him
what precedes he really said O grandfather!

Cŭⁿ ŭⁿ ckíta úḡaⁿ deḡacé tatsé: ádiⁿtaú, Tsiká!

Awhile longer you shall attend to it he really said O
grandfather!

Káxe-wáhü-saⁿ, cŭⁿta, wisuñ'ḡa, úḡaⁿde añḡáxe tádetsé:
ádiⁿtaú,

Káxe-wáhü-saⁿ, awhile longer my younger brother attention
we must make he really said

Tsiká!

O grandfather!

15 Wádaha ḡiñkcě'ḡsi hi' naoiⁿ: ádiⁿtaú, Tsiká!

Bier to the st. an. ob. arrived and stood he really said O
grandfather!

Há, wítsiḡué! oñ'ḡa oúḡa waḡiñḡade, éḡi añka: ádiⁿtaú,
Tsiká!

Ho grandfather! child body they have none he was saying
that he really said O grandfather!

Wakan'ḡa uoañ'ḡe ts'é watséḡi dḡiⁿ eḡaú: ádiⁿtaú, Tsiká!

Mysterious one road to die difficult I am indeed he really
said O grandfather!

18 Wakan'ḡa ḡána dḡiⁿ-máwí, éḡiḡíe añka: ádiⁿtaú, Tsiká!

Mysterious one that only I am I-not he was saying to him
what precedes he really said O grandfather!

Cŭⁿ ŭⁿ ckíta úḡaⁿ deḡacé tatsé: ádiⁿtaú, Tsiká!

Awhile longer you shall attend to it he really said O
grandfather!

20 Káxe-wáhü-saⁿ, cŭⁿta, wisuñ'ḡa, úḡaⁿde añḡáxe tádetsé:
ádiⁿtaú,

Káxe-wáhü-saⁿ, awhile longer my younger brother attention
we must make he really said

Tsiká!

O grandfather!

ḡaḡ'pa ḡiñkcě'ḡsi hi' naciⁿ: ádiⁿtaú, Tsiká!

Circle to the st. an. ob. arrived and stood he really said O grandfather!

Há, wítsixué! oĩñ'ça ouíça waçĩñ'çade, éçxi añka: ádiⁿtaú, Tsiká!

Ho grandfather! child body they have none he was saying that he really said O grandfather!

Wakan'ça uoan'çe ts'é watséqi dçíⁿ, eçaú: ádiⁿtaú, Tsiká!

Mysterious one road to die difficult I am indeed he really said O grandfather!

24 Wakan'ça çána dçíⁿ-máoi, éçixíe añká: ádiⁿtaú, Tsiká!

Mysterious one that only I am I-not he was saying to him what precedes he really said O grandfather!

Cũⁿ, ũⁿckíta úçanⁿdeçaçé tatsé: ádiⁿtaú, Tsiká!

Awhile longer you shall attend to it he really said O grandfather!

Káxe-wáhü-saⁿ, cũⁿta, wisuñ'ça, úçanⁿde añçáxe tádetsé:

Káxe-wáhü-saⁿ awhile longer my younger brother attention we must make

ádiⁿtaú, Tsiká!

he really said O grandfather!

27 Mikák'ě haⁿda-çanⁿ çĩñkci é'çsi hi' naçiⁿ: ádiⁿtaú, Tsiká!

Star by day the st. an. ob. at it arrived and stood he really said O grandfather!

Há, wítsixué! oĩñ'ça ouíça waçĩñçade, éçxi añka: ádiⁿtaú, Tsiká!

Ho grandfather! child body they have none he was saying that he really said O grandfather!

Wakan'ça uoan'çe ts'é watséqi dçíⁿ, eçaú: ádiⁿtaú, Tsiká!

Mysterious one road to die difficult I am indeed he really said O grandfather!

30 Wakan'ça çána dçíⁿ-máoi, éçixíe añka: ádiⁿtaú, Tsiká!

O mysterious one that only I am I-not he was saying to him what precedes he really said O grandfather!

Cũⁿũⁿckíta úȝaⁿdeȝaȝé tatsé: ádiⁿtaú, Tsiká!

Awhile longer you shall attend to it he really said O grandfather!

Káxe-wáhü-saⁿ, cũⁿta, wisũñ'ȝa, úȝaⁿde añȝáxe tádetsé: ádiⁿtaú,

Káxe-wáhü-saⁿ awhile longer my younger brother attention we must make he really said

Tsiká!

O grandfather!

33 Waoĩñȝa cũ'ȝse ȝiñkcě'ȝsi hi' naoiⁿ: ádiⁿtaú, Tsiká!

Bird red to the st. an. ob. arrived and stood he really said O grandfather!

Há, iȝȝú! ádiⁿtaú, Tsiká!

Ho grandmother! he really said O grandfather!

ȝiñ'ȝa ȝuíȝa waȝiñȝade, éȝi añka: ádiⁿtaú, Tsiká!

Child body they have none he was saying that he really said O grandfather!

(Here some lines are wanting. See the other version for the appeal to the Red Bird and her reply.)

36 Haⁿda maȝaⁿ uȝáȝiⁿ ȝiñkcě'ȝsi hi' naoiⁿ: ádiⁿtaú, Tsiká!

Day land good at the st. an. ob. arrived and stood he really said O grandfather!

Máxe úȝawiⁿxe ȝúda } ȝiñkcě'ȝsi aⁿníȝk`áciⁿȝa: ádiⁿtaú, Tsiká!

Upper world gyration four the cv. in. ob. there we were people he really said O grandfather!

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38 Aⁿníȝk`áciⁿȝa ȝuíȝa añkíȝa-dáȝi: ádiⁿtaú, Tsiká!

We were people body we did not find for ourselves he really said O grandfather!

Máxe úȝawiⁿxe wéȝúⁿda ȝ'ȝsi aⁿtsi' naoiⁿ: ádiⁿtaú, Tsiká!

Upper world gyration the second there they arrived and stood he really said O grandfather!

Ě'ŋsi aⁿnúk`áciⁿŋa-ďáóı: áďiⁿtaú, Tsiká!

There we were not human beings he really said O grandfather!

Máxe úŋawiⁿxe wéčadčⁱⁿ ě'ŋsi aⁿtsi' naóıⁿ: áďiⁿtaú, Tsiká!

Upper world gyration the third there they arrived and stood he really said O grandfather!

42 Ě'ŋsi aⁿnúk`áciⁿŋa-ďáóı: áďiⁿtaú, Tsiká!

There we were not human beings he really said O grandfather!

Máxe úŋawiⁿxe wéčuda ě'ŋsi aⁿtsi' naóıⁿ: áďiⁿtaú, Tsiká!

Upper world gyration the fourth there they arrived and stood he really said O grandfather!

Čaⁿsaⁿ aⁿtsi' naóıⁿ: áďiⁿtaú, Tsiká!

Sycamore they came and stood (on) he really said O grandfather!

45 Mačaⁿ utaň'ŋa čⁱňkcé ě'ŋsi aⁿtsi' naóıⁿ: áďiⁿtaú, Tsiká!

Harvest time the there they arrived and stood he really said O grandfather!

Há, wísũňŋaé! níúk`áciⁿŋa wiⁿ siččáďe tsé: áďiⁿtaú, Tsiká!

Ho younger brother! person one has left a trail he really said O grandfather!

Há, wíoiⁿčé! níúk`áciⁿŋa siččáďe tsé: écadı'-na, níúk`áciⁿŋa

Ho elder brother! person has left a trail you have said person

čⁱakqá áďiⁿtaú, Tsiká!

this is he he really said O grandfather!

48 Há, wíoiⁿčé!²¹ Haň'ŋa oĩň'ŋa đčⁱⁿ ečau áďiⁿtaú, Tsiká!

²¹ Here is where the two roads begin.

Ho elder brother! Hañ'xa young I am indeed he really said O grandfather!

Há, wísũñxáé! níuk`áciⁿ'xa wíⁿ, siχcáde tsé: ádiⁿtaú, Tsiká!

Ho younger brother! person one has left a trail he really said O grandfather!

Há, wíoiⁿcé! níuk`áciⁿ'xa siχcáde tsé: écadí'-na, níuk`áciⁿ'xa

Ho elder brother! person has left a trail you have said person

číakqá ádiⁿtaú, Tsiká!

this is he he really said O grandfather!

51 Há, wíoiⁿcé! Waóáce dciⁿ ečau ádiⁿtaú, Tsiká!

Ho elder brother! Osage I am indeed he really said O grandfather!

Hañ'xa aⁿníuk`áciⁿ'xa tatsé: ádiⁿtaú, Tsiká!

Hañ'xa we shall be people he really said O grandfather!

Níuk`áciⁿ'xa ɹ`uda siχcáde tsé: ádiⁿtaú, Tsiká!

People some left a trail he really said O grandfather!

54 Hañ'xa utáčanse tsí iqtáde, é ečau: ádiⁿtaú, Tsiká!

Hañ'xa apart from the rest lodge theirs that indeed he really said O grandfather!

Há, níuk`áciⁿ'xa ɹ`úda tsi' añká ádiⁿtaú, Tsiká!

Ho persons some have come he really said O grandfather!

Tsíou Wátsetsi ičáde tsi' añká: ádiⁿtaú, Tsiká!

Tsíou Wátsetsi also have come he really said O grandfather!

57 Ōiñ'xa uwáqta ečéxi añká: ádiⁿtaú, Tsiká!

Child what is good for them they decided (?) he really said O grandfather!

58 Ōiñ'xa ɹíwatañ'xa maⁿčíⁿ tatsé, ečéxi añká: ádiⁿtaú, Tsiká!

Child being chiefs over them they two shall walk they decided (?) he really said O grandfather!

Ōiñ'xa íts'e číñké maⁿčíⁿ tatsé, ečéxi añká: ádiⁿtaú, Tsiká!

Child without cause of death they two shall walk they decided (?) he really said O grandfather!

60 Ɔiñ'χa uχístu ẽ'ʒsí Ɔiñχcé tatsé: ádiⁿtaú, Tsiká!

Child assembly there it shall be he really said O grandfather!

Ɔiñ'χa uníuk`áčⁿχa táde maɔaⁿ učáχiχse tatsé, ádiⁿtaú, Tsiká!

Child to become men in in order that land you two shall seek you he really said O grandfather!

Ɔiñ'χa uníuk`áčⁿχa táde-χaⁿ maɔaⁿ ẽʒsi Ɔiñkćé χáxe añká:

Child to become men in in order that land it is there they have made

ádiⁿtaú, Tsiká!

he really said O grandfather!

63 Ɔáde²² miⁿχa Ɔé-na ẽ'ʒsi kaⁿha hí χƆiⁿ añká: ádiⁿtaú, Tsiká!

Beaver female animal the mv. an. obs. in the past there border reached and was sitting he really said O grandfather!

Tsíhe Ɔiñ'χa

Lodge small

Translation.

1 "O younger brother! we must see what can be done to make human beings of the children."

The Black Bear came to them and stood.

3 He went to the mysterious one of day, saying,

"Ho, grandfather! the children have no bodies."

He replied, "I have an everlasting road (in which I must keep);

6 I am not the only mysterious one;

You must still seek for help."

(On reporting to the leader, the latter said,)

²² At this point begins the account of the Female Beaver. She was an ancestor of the Osage, according to a statement published in Long's Expedition to the Rocky Mountains.

"O Kaxe-wahü-saⁿ, my younger brother! we must still see what can be done."

9 So the Black Bear went to the star "Watse-ꞑuꞑa, saying,

"Ho, grandfather! the children have no bodies."

He replied, "I have an everlasting road (in which I must keep);

12 "I am not the only mysterious one;

"You must still seek for help."

(On reporting to the leader, the latter said),

"O Kaxe-wahü-saⁿ, my younger brother! we must still see what can be done."

15 So the Black Bear went to the Bowl of the Great Dipper, saying,

"O grandfather! the children have no bodies!"

He replied, "I have an everlasting road (in which I must keep);

18 "I am not the only mysterious one;

"You must still seek for help."

(On reporting to the leader, the latter said),

"O Kaxe-wahü-saⁿ, my younger brother! we must still see what can be done."

21 Then he went to the Seven Stars, saying,

"Ho, grandfather! the children have no bodies."

He replied, "I have an everlasting road (in which I must keep);

24 "I am not the only mysterious one;

"You must still seek for help."

[395] (On reporting this to the leader, the latter said),

26 "O Kaxe-wahü-saⁿ, my younger brother! we must still see what can be done."

So he went to the Morning Star, saying,

"Ho, grandfather! the children have no bodies."

He replied, "I have an everlasting road (in which I must keep);

30 "I am not the only mysterious one;

"You must still seek for help."

(On reporting this to the leader, the latter said),

"O Kaxe-wahü-saⁿ, my younger brother! we must still see what

can be done."

33 So he went to the Red Bird, who was sitting (on her nest), saying,

"Ho, grandmother!

The children have no bodies."

* * * * *

36 They went to the good land of day.

In four revolutions or gyrations of the upper worlds, we became human beings.

Though we were human beings, we did not find bodies.

39 They arrived at the second revolution of the upper worlds.

There we were not (complete) human beings.

They arrived at the third revolution of the upper worlds.

42 There we were not (complete) human beings.

They arrived at the fourth revolution of the upper worlds

They stood on a sycamore tree.

45 They stood there at harvest time.

"Ho, younger brother! a man has left a trail."

"Ho, elder brother!" said the Black Bear; "you have said that a man has left a trail.

"This is the man."

48 "Ho, elder brother!" (said the stranger) "I am Young Hañça."

[Tsiou.] "Ho, younger brother! a man has left a trail."

[Black Bear.] "Ho, elder brother! you have said that a man has left a trail.

"This is the man."

51 "Ho, elder brother!" (said the stranger) "I am Osage.

"We shall be Hañça people."

Some people left a trail.

54 Those were the lodges of the Hañça utaçançse.

(The Hañça utaçançse leader said)

"Ho! some persons have come.

"Tsiou and Watsetsi have come."

57 They thought of what was good for the children.

They decided that the two should continue as chiefs for the children.

They decided that the two should continue without anything that would be fatal to the children. (And they said)

60 "There shall be an assembly of the children.

"You two shall seek a land in which the children may become men."

They two arranged for the location of a land in order that the children might become men in it.

63 The Female Beaver, who had been traveling, came to the confines of the village (of the Hañxa utaçançe?)

(She made?) a small lodge (for herself?).

Good Voice, of the Miⁿk'iⁿ gens, knew the history of the Female Beaver, but he failed to keep his promise to dictate it to the author.

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CONCLUDING REMARKS.

An Osage said to the author: "We do not believe that our ancestors were really animals, birds, &c., as told in the traditions. These things are only wa-wi'-ku-ska'-ye [symbols] of something higher." On saying this he pointed to the sky.

Apart from such traditions or myths, it is found that even the taboos and the names of the gentes, subgentes, phratries, and persons are objects of mysterious reverence among many, if not all, of the Siouan tribes. Such names are never used in ordinary conversation. This is especially the case in tribes where the secret society continues in all its power, as among the Osage, the

Ponka, and the Kansa. When the author was questioning these Indians he was obliged to proceed very cautiously in order to obtain information of this character, which was not communicated till they learned about his acquaintance with some of the myths. When several Dakota delegations visited Washington he called on them and had little trouble in learning the names of their gentes, their order in the camping circle, &c., provided the interpreters were absent. During his visit to the Omaha, from 1878 to 1880, he did not find them very reticent in furnishing him with such information, though he was generally referred to the principal chief of each gens as the best authority for the names in his own division. But he found it very difficult to induce any of them to admit that the gentes had subdivisions, which were probably the original gentes. It was not till 1880, and after questioning many, that by the merest accident he obtained the clew from the keeper of a sacred pipe.

The Iowa, who have these social divisions and personal names of mythic significance, also have sacred songs, but these are in the Winnebago language. It is probable that they are the property of a secret order, as they, too, show how some of the gentes descended as birds from the upper world. The names of the Winnebago gentes and of some members of the tribe have been recorded by the author, who has also learned parts of their traditions. He infers that their secret society has not been abolished.

When a man of the Kansa tribe observed that the author had an inkling of the matter he related part of the tradition of that tribe, explaining the origin of the names and the taboos of several Kansa gentes. The ancestors of these gentes were spoken of as birds which descended from an upper world. The phratries in that tribe, the "Wa-yŭⁿ miⁿ-'dŭⁿ," or "(Those who) sing together," refer to mystic songs and strengthen the view that the secret society exists among these Indians. Several members of the tribe have positively stated its existence.

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As one phratry is composed of the two gentes, Large and Small Hañka, that have the sole right to sing the war songs, time may show that these songs, which, with their chart of pictographs²³, are used by the Osage, are substantially those of the seventh degree in the Osage society. This is rendered the more probable by the fact that the Kansa have grouped their gentes in seven phratries, just the number of the degrees in the society. And this arrangement by sevens is the rule among Osage, Kansa, Ponka, Omaha, and Dakota, though there are apparent exceptions.

Further investigation may tend to confirm the supposition that in any tribe which has mythic names for its members and its social divisions (as among the Osage, Kansa, Quapaw, Omaha, Ponka, Iowa, Oto, Missouri, Tutelo, and Winnebago), or in one which has mythic names only for its members and local or other names for its social divisions (as among the Dakota, Assiniboin, Mandan, Hidatsa, and Crow), there are now or there have been secret societies or "The Mysteries."

²³ See the author's paper in the *American Naturalist* for 1885, entitled "Kansas mourning and war customs," with which was published part of the chart mentioned above.

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