Hewitt, J.M.B.

Do-a-da-neighbor.

Seneca Text, Ms. 57b, p. 45o, Recorded Oct. 1876, on the Cattarugus Reserve, New York, Troquinen, Shang 33

They had no dwelling. They say that one. He said this.

Ha-ya-so nu-gte, da ne'na.

They named the third brother.

Ne-ox ha-ya-so nu-gte da ne'na.

By name he elder men called truly.

Ne chun wa'den. Thuwis-da-de-gi'-a his nephew sick.

His nephew was sick. Stomach ha-ya-so. Da-one ya-doo-was ya-doo.

By name my name, he said, they did.

Di-wa'den. Agwas, shi-nor, yan-nor.

Nephew my content. They thought it happened. Meat they ate the uncle and nephew.

Toni-ong, da-wes'-on o-wa he did.

So it was pleasant that also nowhere.

Ne wai-noht-ga de ne'sh. Ya de gut.

It was pleasant that also nowhere.

Ga'ho, son ga', de-nai-gi',

Anybody not one inhabited.

Agwas or yo-nist hut, de'en-gwad-hi.

Very it durned. Suddenly wa'en; hi-wa-de, one; last we he said.

My nephew now place.
ho'se / hu'gi'n / dyo-goss-wá'n'de / 'hitik / shoo go / that me is / 'hitik / it / Valley / Stand / ne'ho / ki-sá-dyín / é-'sa-daw-ní-di-yos. / there / stand / your place / listen good / now / ádi-gwa / é-'sa-ronk-ha'gwis-te / 'i have no idea what / you'll hear / something / dá' one / wa-te'don-di'ne'/ 'he / off he went / the / searched / da-de-gí 'a' wá-a'-yo' / ho'os-we / Smoosh / came to / place / o-goss-wá'n'de / 'Dá' ne'ho / wa'sdyín? / rally / stand / now / she / is / the / dá' one / that 'ádye'í / agwas / o'7éyo / now / she / he kept still / very / it / dud / nis'he't. / 'Gyín-gwáshon / da-gas-níyé / all / of / sudden / it / give noise / wu-wu-wu / wu wu., / O'8-o-wá' / da-gas- / and / it / SUU' / nyat / don-da-ha-dás-dak / wá-tén' / ne' / quickly he got up / he said / that / nor / he'n de' / 'iáa Knö' só / 'don sa-zin' / perhaps / one / he means / my Uncle.
Ho gwa wa-a-yëm ho-so-gwâ-da
aside land he his pipe
don-daâ` dâ`t ga-sno` gâ-gâ-wi-sâ` up bask short
ne` don-da`tâ`k wa-a-gis-do-jînt strâ` he did pick lighted he
hôna-de-gâ`-do` ho-gwa-sho` iyat
from their fire
as ide it rise he stood
dâ` ne` ho wan-o' the ho-no` now place impule he lay his
ên-gôm-yâ`t de`ne` de`gi`-don` o`ma`
head thus wind blow on he
se`-to` o-jîs-dâ` short ho-no`-îl`go`
bust crying fall about on his head
ho gwa wa-a-dîn` he-ori-we ha-dîn
aside he sat down place his
dâ`-gwa` ne` së`-ê` dô-di-jîn`-ont
resting place that opposite the sat for place
one` wa-e`-ni`-kî`n hâs-dâ`-kî` dâ`
then stooped he his crying non
one` wa-e`-ê` gëm` o`-gi`-de`n the not
then said he my sham written
wa-ta-dané dí-yos, dyín-gwa-se
kíh índ bié var, all bi one
da-gas’nyiet, agwas’ das-kén öö,
it spoke back, men near by,
tee-kis, tee-kis, kis, kis, dá-gas’nyiet
it spoke back

tök-te öök khweén

dón-dá-ā-dás-dák
chick-a-die

ton-sa-ā-dák he, hē-ón-we tho-de

Tikker he run back, place ur where he

no’ sost ton-sa-ā-yun, Wā-lën’ ná-gë
ie house them he got back said he the elder
tee, ná à-ā-ë”, sa-on-gën-ół-de, ome what thing did you hear them
on, sat-hyul-wi? Nyo’ wá-te’ Thwis-thun how mar all men said I scoched
da-de-gë’ā, tei-gwa½ y’aë’, è”gyin’
Stomach not, ambile ñille fill
go’ ga’-nyo, è” wa-γyin’-gwa-de’gö

peje, no disa, hinn my tooth
ønë”, è” sat-hyul-wi? da’ bi’ wa-ach
then, how mayor took now then he
de-gāt / da one / na-e / ho-ja-at
the lit fire now then! indeed
he smoked he
han' one / dat-thyn-wē. Nyo' wain'
then shum majest all my me! said
ne' ho' ne' gwā' mo' ge'
the L. Stomach this what it said
tai-kis-kis-kis tai-kis-kis-kis (whisper).

tho' gwā' wa-ā-yin' ne' ho-sō-gwā-dā
aside he laid the his pipe
don-da-ā-dās dāk ne' o' thakk ga'smok
he suddenly got up the he picked'task
gō-gā'-wi-sā' wa-t'-jes-do-jen he'don-we
should dip up coal place at
tso-no-de-gā'don ho-gwā'shōr i'yat
their fire place little way off he stood
keen wā'dē' ne' ho' wām
his nephew place!

sha' shō ho-no2-en-gēn-yat. Dā' bē' ne'ē
to / lop his hea! now then / {fu'ē
wa' hā-sēn thō' wā'-enē', "de' ne' de'gi-dō!"
he cried said he
to'gwá' wá-dí-yáhn' he's or we
off
aside he did sit plate at
ha-dí-yáhn' dá'khuá' sga-ján dí dí híe
his place
sit show must
wá' é-ní-kén', dá' óre' wá-ci' bón
he stoppéd
now then said he
om-gí-dèm-óó' óre' nor ne' dágí-

Truly I am poor
wá' ó-gá' wá-oz-de-yá-dí'é
came me
much me long
they believed
the' wá-á' o'-á-dyá- dí-yáhn' wá-kó-
joined down money
wá' o' hyá-dek' hor-ne' agwá' na' shor wá-
they are
very right off the
a' kín-kwín' dá' each of oká' wá' tó' wá-

good thing is telling
my nephews now again listen your son
ne' hé' á' é' é' sa' dí yá' he dí-o-go-wan'
place at again show nu'jó' sit it rally
de' 'Nys' wá-ón' wa'-á' dá' dí'é
stand may well and he never

offs they started
wā-a-gon' he on we | dyo-go-wan de
place at he sat | she listened
he sat silent he sat
place at he sat
place he sat

wā-dyin' wa-a-dun-de-yos
dyin-gwa-shor hot hor-de' da-yon-de
all sudden he heard she sang
no de' wo ni-gon' gis dāt ne'

away understanding he

The gwa ne' yō-ōr' wa-em' ne' hom' dor
It mae woman smoke the bunt to mean
Hoa-sa-fa-dā' he' os-so'we' hor sāl-ga-ga'

back he ran my last he got down
wā'en' na go' le ku-on-gene' a dyin'
said he he older one say did not throw hearing
"en" he said
han' sat-hyn-ge' "nys'" yes

show must tell my mls

wā'en' fer-gwas yō-e' e' gyin' go
said he wait while filled my pipe
agwas ' e' wa'gē-ō-dāk' dā' lone'
my I'll be smoking now then
a-e' ne'ho shoo sa-se' sa-sat-hon-dat
again plant she that you go to listen
sá'í' wá-tä' yä-ğä'-tä ne' Pagnis-da-de-
then he mens out the gë'nä' á. nagas ná e' das-kin-shor
domach sing Truly news from
wä'o' en' ke't dyä'-gwa se wan'-da-
she stopped it happened so she
nó-dää' das-kin-shor ne' ne' wä'-ä'-gë'
jang very near she she said she
"ha-ko- wi, ha-ko- wi, ha-ko- wi do-

TWO T

dig-sal 'hää' ha-ko wi' don-dä'-hää'
look get don-sä-tä-e'-dat dom-sädä' you,
he he same mess get back
"gwe' one' das-kin' on' nee' shor
say then mean they mean
das-kiin-sho' don-da' x-da' wá'ëx-a-
ví my nar by. The stood up except
gä'wak, bi'om-we' há-dyin da'khíwá-
he, place á' his irst place
tó há-om-wá' dën' ní'ha' de-yo'n
the, his Nephew, many things
sa-dyin
ót-gi'wax' ni'ho wá'ó dé', bis'lo
very dirty, the he threw the place at
gi-ga'x' gi-ga'wí-gon' ni'ho ni-yo'dë'n
something [there] it appear
ho-ni-tëw'ge' tos-da' xó'shet
his head, scalp over HARRY
dyin-gwa' tó' o's-ta-da-da-da'-wë
all to once. He cleaned himself
agwas, o'ta-da-da-xó' da-dëm' e' ne' ne'
very he wrapped himself in skin, the
ya-gë'n' dë' dá-no-a' da' dé'. Only 'oho
pretend to, did not know shen also
wa-a-nô-ai'kon' o-á'dë' (agwas o-yëwë'
he marked them feather very [feather
ava] in-go'n' ne' ko'to-a', wa-a-ne-a-
Smokes up, he the stone, he washed
"la'one" o'tha-no'en-hor' d'a'ni' ne'ko
now thin she tied hi' now thin there
wa'a-nyo'de' o'tha-ää da-ne'gän' o'en'don'
separated against the put together feathers
'gwà'. wa'a-dyin'nok-de' ne'kho wà-a-
front saas he drove finshe' also he
'gì-o-ðe' dyin'gwà se once together kinshe' s
como is ' sent to once thin smot fur off
wà-a-de'n-nó'de' apì-don' 'ha-ho-we, ho-ho-we,
she di' sang said she
ha-ho-we wa'he jár di-sák-he' 'ha-ho-we', Hat-
I after him looking for
'shòn'das' Hat-Horn! das, 'ha-ho-we', "'o'èko-
mundè" "yes"

"dyi' onk" "dyin'-gwà'shór' oné" wà'ot'ka-e
my giner ña all to once shin' moore ñi
li' gà'lo gain re'na sí-yo' din' ñi yin' iñín
man ar the door there it appears I think I
"ot'gni' dyon' dàt, dyin'-gwà se 'da-yô-yo'" they soared down all to once same in they
on-gyi-gwa' o'-dyr'-dáxt / dyi-n-gwa' si' inside the house I stood she all is one
o-gá' / kho' do-ya'-yo' / on'-ggé' o'tgí'-dáxt.
aňsí' / kho' she came in inside I stood she
'đá'-ó' / wá'-á'í' / "gwe' / gai-mi-gaá' so'í'.
now she' / said she / well which one
ho'-gwa' / ko'-nó' / de'go-gor-in' / kho' ná'í'
she was / one could live also truly
do'-á'-da-ne'-gá'í' / te'-ë' / ne' ko' de'ne' ne'í
this one / this me / the House / the place / he'gin' / ne' ko / do'-á'-da-ne'-gá'í' / ha-
that one / the place / Two Feathers / ne'ko' ná'í'
that one / the place / Two Feathers / ne'ko' ná'í'
yá'-so' / ne' / was'í' / ná'í'
Hat-hon das
name / she' / truly / this one / the okey
ha'-yá'-so' / da' / nekho' gwa' / ni' ko' ne'í
by name / now / place that / you do so
is' ne' / do'-á'-da-ne'-gá'í' / ne'ko' gwa' ni'á'
you think the / Two Feathers / place / may / de'gí'
The young man sat on the chair and talked to the old man in the room. He was wearing a red shirt and a hat. The old man was wearing glasses and a suit. They talked about the weather and the news. The room was filled with light and the conversation was lively.
ne'ho kh'le' u-e' gw'a' ye-dak-le' ne'ho' kh'le' u-e' gw'a' wä' on-dy'in' 
there also...this my running she he'd be
ne'ho' kh'le' u-e' gw'a' wä' on-dy'in' 
also she sat
hâ-yâ' dâk-a' da' one' o'hon-wa-gâ' da-
his today was side now then she sat him on each
yin' hâ-de-wa-sir-no' ha-nysa' eyst.
sidin' in the middle, he sat
sa' ho-nyat-gâ' ho-gwa nis ho-se ngo-
bull king he did aside you listening other-
fer' than de nâ-e' wa-o-do' nyâ'et hâ de-
dede beyin' truly he did send him. On the
wa-sir-no' ha-on' hâwâ' ne' ho' wa-a'dyin'
middle/ himself place he sat
hë-on we de-gni' 'dyin' ne' de-gi-ka'gwa
place at/ they sat the young women
don-de-gi-dâ' dag' a'on ne' ho' o'gne' he-en-m
fast they got up/ forth their they went place at
he-shâ-nigo' eyst ne' Hat-ho' das.
she died sat she He Abegu
Na oné' ona-e' don da-gi-da-t da né' da now then again he stood up. Too ne-ye' ne ho wa-e' haí de-wa-sin non the he met in the middle also a-e' ha nyoe eyot ni' Ha-nyo das da again he sat he. He Obye he
ho-ny-ka' a-e' sq-dji-tan-de' o' the-look-book again the side the fire he pushed dja-ë' Ha-nyo-kwa' ne ho so' ka'dye'ë' ha'ha' he himself there he sat he' on-we' de-gni dyot ho de-wa-sin non place at they sat in the middle place ne' ha-de-gya de' da ona-e' don da-gi-da-t far apart they sat now again they took dog up ne' ho hor sa-gya dyin' he ha nyoe eyot there they took sat place he sat haí de-wa-sin non. Na oné' na-ye' ter on the middle now then the Elders wa-her ni-her' hi ni yo-dye'ë' dyot he stopped.
thi-o-dye-ës / la-nôg! eyot / da onë / wain
my still he kept / he sat / now then / said he
na-gë-tei / hi-wë-de? / onë / wai / e-sá-nyak
she older one / my nephew then / truly / you'll

da ne' dëg / e-gë-cyo-nya-nor / hë-më-wë
now the / truly / I'll go prepare / place at
sa-dyn-dë-gwa' / só' dëj / ot-gë / só' dëj

your own place / much very did pay much
d'sá-ni-gont / ot-gë / ni-sä-dye-hë / ne'
you don't have / my did / you don't / the

gu-yës' / ot-gë / ho-on-we / sa-dyn-da-
very reason

place at your place

gu' / ho-on-hëwë / ni-gë / ne' hi / ni-hoyë-e

himself / it was there / he done it

15'o-ä' da-në-gë / wa-atgit / he-on-we / hë-

Two Feathers / he carried / place at his
dyn-da-gwa'. / One' wain / ne kiyo gua

place

now said he here / his

ya e' e'swa-dyn' e-gë-cyo-nya-nor

for anhie / show many / et i'll go prepare
ho-gwa ga-ni-yonat ne' ntya-gwa'i gu-aside is hing the Bear
hän'or-da'gwa' ne'ho' i-wat o-non'
Blander then it contained oil
ne ne' a-wä'o-sä' o-non' gu-a-sä-da-gon
the Song Flower oil in the bottle
wä'dä'go' oon' has-o' da'go' wà-on-dho'
he took out Oil on his hand he emptied

gu-gwe-gon' ho-nor-o-re'ge' wa-a-nc'ga',
every thing on his head he oiled
Next a-so' a-e' sa-on-tho' has-o' da'go' da on
now again he emptied on his hand and then
na-e' a-sa-ho'gä' agwas o' shos-gi' ho-gwa'à'
again he oiled it very much thoroughly oiled on his
ge' sän' ne'ho' nän'ye' de-gwa-ga-na-chor
head there there Times they looked
ne' de-giksa'gwa' odi'kwa-nä-gwa' on dyin-
the young women they were administered all
wa-o-li'gwa-a-gor' ho-nor-i'gwa' on the bed
geo' shor' a-gis' shor' wa-a-ga' gu-gwa'geo'
o one it to me do lifts up
the Scuba
I'll look and see if it becomes
to ne'ho wa-e' gu-o' da-hat-ga' te'n' et a-
then he looked he started he said the
he started upon his
gle-wa-on-thes' wa-a-wo-ga' ga-gur-go' hand he emptied and wished it and everything
hu-gor-pa'ge' wa-a-dyin-no-ni' da one on his face he done his first now then wa-en' how we' hom-sa-se' ga-o' e' teat-ga-
saide he place all together so this way then must
ten' da me'ho wa-e' gu-o' da-hat-ga' te'n' face now then he mind 11 he did Jee.
gat'kä'he = somewhere
de'""' = nowhere

da'one' döö-ga'-ne' ni'ne' wa-it' te'
im/mi he koy-wän' te' the"" said he
ni-sek-sä-gö'wa de-gat'kä'ho/de'"" thin'

how pretty you are

dyon' ne'ho' nā-kā-gö'wa ti-gö'r-onk da'one' mill

ni'm da' na'ot e'ga-sō-onk ni'nu' da-lya-gäm-

gä-te'g da' di'ni' haw-we' tā-sā-di'ni'
come now she place Iow must see

dja-ga-dat ne'ni' ya-go-wa-riń ni'ne'
mē the hoo' the"" elder one

wa-a-gën' gār' nya-wē' hi nijak-sa-gö'wa
she said my thanks he she so pretty
ne' on'gwa-nya-gon' ne'ni' gos-tho' ni'na-e'
the our husband the"" younger male

wa-a-gën' ne'ni' e'wa-x-kogn'-ðek ne'ni'
the (she said) I myself I'll take care on'he guy
ne' e' no-on-gwak ne'ho' shon' niw dwa gy

she ill born him shee'

'-spin' ne' di'gwa na'o-t eń' ne'ho nādie'
nā ga-đa'-on-de' on'wī waitem-nan-dek-hō'-nī
fīr ērōd then they did say
ā thō' nom don nā's' ne'-yo'-shor' ne' 'dō'k' ne-
ye they are together truly for without the
gō'-na de-kwō'-dō'
they go through eating

Dā' one' wai'-ē' nā-gō'-tai he wā' de' nō' ērō
now then said he the Elder man my nephew then
ē' să'-sa'-wē' dō' să-da-wan-nye' he' yo'-ē'ī'-gā-
how must commence drink about around where Earth lie

dī' dā' ne' dig ē' să'-gi'-ōn ērōk' ne' ne'
so that moreover careful thou must be the

do-nē nda-wan-nye' shor' śgā'-sē he' ni'-ko-
traveling about they
non-dyā'-dat'-kō'
One' dig ē' să-da'-wāl
then truly I hunt you must
nā ga-gā'-a'-dē'
gā-nyē'-shor' nā'-ē' o'-gō'-nyē'-rō'
it is possible that well kill it

ō'ō'ē' nā'-ē' de' să-mo'-nē'-gō'-wās' ḥā'-kā'-dē'-dī'
certainly truly they are immune (some
magic power)

off he went

āwā'-do'-wāl-kō' wai'-ē' s' dē'-gō'-dō'-gē'
then faster he run hunting said he I wonder if it is

nē' nā'-ōt wai'-ē' nā'-kō'-sō'-ī' ne' sō'-kō'-sē' ngā-
the what he said the my uncle she now must tell
g̓a-tat. One sa-a-dił-um ga-he-no-dəł-dye bundle going
my house then home he met long gang,
hot-sa-ha-yon’ on-gye wa-at-he-nor-dəł-wət’en home he came to inside he droped his lanem (sad) he
ha-kwə-sən de-ses-nye’ onə nə cəwəqas-my uncle prepare is then truly he didn’t
nyə’ Hō nyə-we’ Hi-wət’-de’ wət’en prepare
thank you my nephew he said he
nōt’ nə-sən. O-ga-’kwa-ye’ te-ə-sə-ə-shə
his (uncle) truly it came to heavy small you
shə de-gons-nye’ de-sa-de-dəyən-əl-dye’
shə de-gons-nye’ de-sa-de-dəyən-əl-dye’
dyə-wə’20’ de-gons-nye’ ne kəwə ne’ gons’
constantly (he) make can’t you she also she I
dən-ās onə ne-wə’ O-sa-do-di-ək da
leave you shə-I hate him (their) naming (now)
ne’kəwə gəws’ tei’-we’ onə ne-wə’ ne-nə da
he asked them is didn’t get gosts’ sake
now thank he shined they lay
ə wə-nə-nə kəwə-dəyən-nət-de’ da on’ wət’en
they finished them gosts’ sake
shə-te’ ne’ ne’ gosts’ sake gosts’ sake
The kneel
the l. c. Lility here & 1087 mon
OGA' KHO HOS-SA-YA2-DA-DYIN-THO2 8-DA-GE

another also he pulled out down
kho a-e' wa-o-di', OGA' KHO HOS-SA-YA2-
also again he threw another also
DYIN-THO2 0-SW2-DAGOR 8-DA-GE KHO WAO-
in the tent down also he
di' OGA' KHO HOS-SA-A-YA2-DA-DYIN-THO2 8-DA-
shoved another also
down
GE \ WAO-DI' \ WAO-EG \ ONE \ WHEKA HAD-GE-
he threw said he then there it is
\ GE-E' \ DON-DA-A-DYAR2 DERT \ OR-SA-REN2-DYIN-
plenty down he came he landed
dart 8-DA-GE DA ONA-E' WHEKA HAD-GE-
down \ then \ laid strap
DA-E' \ NOH-HA' \ DA' NETHE A-E' WHEKA-YA2
his strap 
there again he laid
DA-SO-DJO-DE' \ WAI-AT-HE-NORR-MI WAI-
COME 'A' PIES \ he loaded he
he \\ hweka hoyo' da' one' don-sa-at-he'mark
strapped it \ then \ lifted his burden
WA-AT-GE-DAT ONE' WHEKA YORR-E DI' IN-WA
over his shoulder then there he must place
This dimension \ HOS-SA-A-YO2 \ WAI-AT-HE-NYA'
their house he got behind he threw his leg
da-ho-gni-yu-giunt hogwa tga-ît karni-ni
nu out she war aside heh White
yâ-giht ent yâ-a, dâ-yot-kwê-nun-ni ne
stone? Marble had she round it was she
who wa-e-yên he gâ-ît ga-gi-go' na-e
there. The Shoshone place he all. Truly
with o-t-kâ-e ter-yan da-so-djot-shôr. da
made noise. pile of mud it became
one? who o-gyat-he-nun-ni o-gis-tâ-yîn
then they loaded. they laid
(don) ho-giht ent ne sgâ or dat-gén-on
strip look everything the one. true man
of o-gyat-go-dat-hom ne ho he gâ-gîn
ne's hom shoulder they ming then place door
nêkâ homo sa-gi-yo' ne ho o-t-gya-dek-hâ-sô
then they came to house then they unloaded
their they laid. they laid. they laid. the gâ-ho-gîn da-gyâ-dyên-tho' ne'
place. our my juice they the
gâ-hâ. de-dyâ-os-gwa na ga ne sa de
strip. both side the house
he-kwât-hwa-da-se' ne ga no-yot o-gyân-da'
all around. the house moved
or one? homo sa-gi-yo' da one. wa-a-gê'
then. they moved turn. then. sends she
your day is one going near your

preparing she usually this

was his wa-oh age we na-ge tci hot

she told him Elder One

nya win was e ng tci.

Thank you) said she the Elder Man.

One ne we e dwen min dygo owin

him that far off they smile they

ni n dog one wa a ge ne ye

Heather new then said she the Elder
gc tci one de swan nes gw a gw a (gyu

Nan nan thine go after husband my

shos o wa a ge s ni de win die non

nices) said she thine they sisters are
de one wa a ge is e to ha dyt et

then said she you tried to first

ne se go w a nci da one o wa di a

he the older one now then they made

gom ni de gan nes horns dyag o wa di

brad Marriage 00 age they wanted

the t sii ni win non de win non de gc tshor

thir they number sisters
one's hands down
bald head,

he

dā'aj'-as-thor wā̀ o-di-ā'gwāi is ne' go-nyāk-

in at the 'hile their branch's name the

thā' o-ā'gwā' de-ga-nā'-hors-dya' go (ga-

broad) Marriage bread by

ya-so' do oni' ga-ās-tā-gon wa-a-gon!

name now then in the basket she laid
dā' de-wās-hor ni' yor, da oni' wā-o-

in entry they 'mum' now thin said
gā' ga-tei da oni' wa-a-ga-o't-gā' ne
she / now thin / combed she / the

go-kā' wāt ne' ga-štā-na-gā'-o' wa-a-go-

she daughter she / mei' perfume oiled it

gā' go-no' ēn'-ge, ne' khe' wa-a-go-nya-tik-

her head she also she ruined

do-de' a-gwāk do yé' de-es ga'he-sā',

her hair very close / string
gwās' de-ga-go-ga-o'gwā'-s'hor ne'dj' wa-e-n!

very / because she

at oni' wa-agī' ni' who hoise / wi'e'

so close then / said she there 'kü' he so after off

i't-he's Do-ā' da- ne-gēn ne' ne' e' wi-he-agī'
ha'-de-ga-gon  hori-wan' wi'  ba da'go
 Truly  &  sure  shell bring,  now!  Try hard
dey',  agwas  no-e'  o' hyo-gwa-ni
 very,  Truly  it's safe, secure
di'  sya-yak  dik  nyr-gan  ga-nyo-da-e'
 thing  still  cross  with  this  Lake
di'  bein  wa' on-da-de-gé  dat  nyr-gan  gí-a's-há
 now  thin  they  put  her  back  shoot  faster
 o'-á-gwa'  i-wat  wa' on-di-de'
 Bread  it  contains  she  started  came  to
 that  on-e'  we  'ba-di-nan-ge'  we'  é-shor
 Truly  place  as  they  dwell  far  away  troops  of
 de-dy-gá-ne'  agwas'  o'-yo-nis-hé'  ne'ho
 she  looked  very  long  there
 ni-yo-der'  da-a-oní
 wan' gén  dysén-it  all
 gwá' shor  one'  da-tha-yá' gén' ne'  Do'-á-da-
to  sudden  then  he  came  out  his  1 wo
 ne-gén'  one'  o'  that  gá-do'  one'  wà-a-yá'
 Gráthera  then  she  looked  around  them
 gén  ho-gwá-shor  ní'ho  de-dy-gá-ne'
jut  ya  shortdistance  savas  off  aside  them  she  appears
wa-a-da-n-di/ wa-a-da-wá-tha
then he went/ Wither went hunting
de-yo-gá-ne/ he wá-e/ ne'ko ná-e o'wa-
she looked/ place he saw/ there/ Truly
don' джéк' one/ ne'ko wá-en? wá-on-wáns-
quickly then/ there she met/ she followed
she/ wá-on-wá-yá-di-sák-ha/ tagwaśf we-é're
him) To hunt for him/ very off
loos- gwá's/ ho-dy-e-ga-ná'dýs/ near
seeing/ suddenly all to once/ looking ahead/ then
Thái-de's tga'-id gá-on' -dá-dí' ne'ko wá-yé
he is clinging/ her large tree/ there/ among
the kên'-o! ne'ko wá'o-dýs-dá't he-on-we
near by/ there/ she saw/ place as
tga'-it o' -dy-a'-dá-de-nyor/ ne' o' dy-a'-gá'
the moving/ to change his body/ the horn
agwaš/ ná'e / ngyo-yá'-dö-dí' ne' o' dy-a'-gá'
sipy' / Pule heaped up/ the Coon
that ne'ko/ de-yo-gá' ne/ ysk-sá-gó-wá ne'ko
now/ there/ she met/ a young man there
ho'dy-gá-dá' one/ wá'x eu' nyet ne' ne'
then she spoke out/ she... / wa-a-gá'/ "Don-da-sá-dy-a'-dy'k' one"/ now'
and she
ná-té / dá-so-ś'áxt / dy-hín-gwa-ś'áh-ní / ne’ /

You brought all still to sudden the
O-gá-ńyáxt / gu-eñ-gwáñ-ón’ / Kwé’ / Kwé’ / Kwé’.

It give ní-xe

ni-gá-ha-da-gwa-ńyáxt / wá-ńkwo’ / guwa-ś’ de’;

Very discouraging

he illustrated me

ne’ / do-á-da-ne-γen’ / wá-ńkwo’ / guwa-ś’ de’;

di’ / the Leather / I look thicker of her
tó-gwáñ / wá-a-ga-ń’ / o-a-gwá-gén’-o’;

aside / she explained / Poor Bread

sa-ga’-lín-ći / ne’ko-hom-sá-ńg / hé-xor. We thin-

home she must shue rent she place at the
mi’-dyo’ / de-wi-e-nor’-dá-nor’-de’ / go-ńi-nor’-e’

ramle / her sister / their mother

Kleo’ / gu-ńyó’-bíh-koc-sá-ńg-yo’ da oní’ wá-
also / right Áś’ / she must mi’ then she will
A-gé’ / ne’ yó-gi-té’ / guwé’ nor’-á-wi’ / he-gó’-wá

she the other what happened, she reason

let hé-ńwó / da oní’ da-ün-ni-yáxt wá’ á’

bring him not / then spoke she said

yó’ / ni’ da-á-ńx / a-ga-gwá-ní / go-ńi-ńx’
do’-ńx’

she, I can’t do it because
The dyagodye eshoh. Do ada ne gah.

I no come.

Oo that gah toon khe. We eshosh wall wa.

Dah se. 1e da ga/khe dyah gwast dor.

Dah se. Down ades all to. Then

don dah ka dyadort skinnovens for ne khe.

He came down slowly. In the ades

hor in kecyovmedi don da than dyay.

Hes stopped my late night. Then. He was coming

don/mede don sa Ren diyon/dast
don shy he landed
gon dakh aq nga-on dah di gwah, hiton we

The tree opposite the tree place at

ya-nyo cego dah one don da gi dast

sat so/keep she get up

A gwas. 1e dyah go sabinis wamit how

Quick she run around her

dah se hit gait neh bui yah ne

She runs place. Were there she stored the
dek.kho. gum
ek-ho du. se-ga. nek. de-oo ga. nek.
here thu mar get. oor. get.
wa. on. wa. ci. sa-ga. dä. on. nu. e. wa. ol.
him she find. lay. get.
then Truly he
dä. kagwa. nor. wë. don. dä. ni. get. get.
he slept very many she slept sound. the
wä. gä. gë. / gwa. / di. k ci. ga.gwö-gon on.
dard she day wake up after bringing it
dyä. nor. / ha.yar. dä. gë. dä. on. go. gä-gor.
mm atom his fox. so then in shelter say
wa. on. wa. no. dä. wä. o. gas. ho. nü. e.
she put him in. emphis she (only
nö. ä. gwa. ) däk. wä. on. dä. he. o. de. stick our distinction
the Bear. she put handle on
wä. mi. get. dä. k. kagwa. os. de. ho.
She promised he had very heavy she
dä. o. we. / gas. sten. de. ci. sten. get.
slap on. so. thing. the. Clifly Rock stop rock
ne. ho. wä. ci. dyar. wä. e. yä. hüs. së.
there she dead set. she make the bag.
She tied cloth around her neck, made a hoop, and she agwa'd da-yon-deh-kas-ton' i-da' yon-don.

She stood, she said, maked, she kept saying.

djir-gwá'bi wa-a'ge, da' ony' wá' at all to once he mokerp, so then sand go'n, cyin-de' nekhlo, da' ony' g'hat she do you know he here, so then he looked
gá'don, gyin-de'i, neko gins' de-yarround I know there, we two

Kni-stë'-da' gwá' ne' dyo-na-en'dá took them the I moover
da-yas myza, cyin-de'i war-é' one spoke she you know, for certain, then
gwa'饲养 a-e' eskom o sá'g é' ho-shor at this time again she'll hims sky head kep a-e' deseto he-gá' ná'k he-om we also again her must look place at
gins' de-së-gá' ne' nekhlo' wá-at-go' é' head mu' g'mu must look here land land place.
de-yo'-ho-gín' dā' o-ne-wa-
hein the legs / do /

kā' gān' the
om - wā-sāłg e' 
dā'-a-gā'-ne' de-yo-o-

hun over his body / head / he looked / between
gīn ne' ho' na-e' wa-o'-dā' agwa-
her legs / hair / agwa / she slept / sēn

nā-e' wā-sē' dā-ni-heet / dā' nā-e' 

 Truly / soon he was / dā' nī-heet / dā' nā-e'

nī dā' wā-a-gē' / dā-a' o-nī nā-e' 

wake up / saw / she / cannot / she makes / the gain

om-sa-yo-para-hō' or-t-he-nun-go- da-thō

she wrapped him again

wā-o' dē-ni-dī' tīn-so-gā'-yo' hi-on-we'

saw / she runs / come to place / place at

gā-nyo-dā-e' o-nā-e' ne' he' sā-pōr

Lake was / then / gān / there / she

wā-yet / i-dā' wā-a-gē' / agwa / o-

wake up / saw / she / sēn / is

yo-nī-heet / or-e' wā-a-yō' gwe' 

was living / then / she woke up / mee
as you know here. Here I do know da-
water. ne'ho' gans. 'diya-di-isk-skog-
said he. there. place. we two. dropped animals.
Nis-tha' neshi'sey. Nyoo' war a-gin'.
My uncle, my uncle, said she
one. 'a-e' skon-i-pa' gon'iso' khia' a-e'
then. again. milked. hunt. body. there. again
ne' iye-ay ne'ho de se ga-ni? A dek-ho-
look long. There. they must kill to dream
gan. da ne' i a-e' wa-on-wai-sak-on' da's-
my leg. so. then. again. she milked. body. one
Dji-as-kon. ona-e' wa-o-da' da
sing long. Again. he milked so
one. sa-yo-wa-ha-yo'o' o-na-e' wa-
then she had. passed. bag. the zoo. she
post-ga-dat/ ona ne' on sa-ga-
carried beyond. bad. Then. the. I came to place
you. the. on. we. dwon. ni-dyon' de-
place as. They did. dwon. her
win-mon-don-nor de' go. de' no' e' kho-
sister. their mother, also.
O-wiń-na-dyän-gwas-hön

Able to once they said All to once
don-da-yë-yo' gai-no-da-djë-
she came in with a load
 ga-nës-dä'-gë wa-unt-he-në-de
on the floor she drop her load
 wä-a-gë' ne'hö nä-e ha-nont do-ä-
said she there I truly his in
 wa-ne-gë' oni' dig 'thing' ga-tohe

\[ \text{Feathers/shell} \]

së-swäs' non' dë-gë' oni' did' wäa-
gi' him up out them

\[ \text{she} \]

\[ \text{nyäl'we' gyë'n' o2 gë'ë kwä-ge'i' } \]
said 'Thank you my Daughter she fulfilled'

he so'-dʒë' gori'-gá'-dë' a-gné-hôns,

\[ \text{why because I regard you myself My Sonne Law} \]
i-ʒë' yor-Iön agwas' bi-yo'gë's-ët
wake up she keeping very long it was

\[ \text{one' } \]
wä-a' yë' wä-at-gë' hö-gwa wä-a-
him said up he got up inside he

djë' wä-a-dyän-gwa' djë'shore wä-di-

\[ \text{eat he make surprise } \]

\[ \text{Pretty} \]
ksā' go-wā-shot' ne' wā-ni'dy'on
Young girls, the they dwell
nek'ho go-dino' sē, dā'one' wa'o gā'ka',
that also Their Mother! So then might come
nek'ho nā-'s wā-a-gār-ton' ne' ido-a'k,
Theret, Truly, they sleeps in the the Two
da-ne'k-gār
hor-wen-nonk-hō'no',
O'athere, wa-ō-hēnt'
Came she been after.

Morning Dawned

Oni' wā'a-gē' re ne'yō'g
Then, said she that her husband
ne'go-thon' oni' o-dy on-o dyon'kli-gār-dā-
She younger Daughter then Shee taken our
wāen'ne' nin-gān' wet'ē'n dwā-de-nān'
be-thi it is far off they dwell
ne' ne' who wāt wan-de'yē'! dā'one'! the then they dow it So then
dig'ē she' nonk'ha' is' di'ja-di-ak
more oni' now Ill go get him you will him'still
nā-gā-tet' Oni' nā-'s wā-as-dā'en'
The Elder Man! Then Truly he cries
ha-gē' tē' ne' go-yon'-ni' gāg'din' gwa-shōn'
The Elder One that causes it
no matter how much of a wizard

he ga-nil-sot wà-gà go de son-gà
place bums we sand she nobody

tha-yi ga-go di gwa hé nì-yà-gà
don't bume house be she may be past
to de-ga-nà-yàr-de di kò rà-gom-gwà

that Red Hunt sit many times also under

her kin' gwa klò dij-a-gà a-ga-dàs-wà

my upper

also biz nà-gà

la' dijá-gà! dam! odi-gà-de! dyà-

They was moking

gwa-shàr! o dyò dor gwaàk de wèn-nà-

Suddenly it fell age crying

sèn twà-sà! wèn-nàr dàt-kà wàk-shà?

they was mon\' Dàngirl

ne! ko skë-nàr ko sù-gà sà-gà?

then! slowly! their crying give away

da one' wà á gà' one! adji dyà-de-

and she send she they further mile so
di, sèn gà' i' sà! so'dji wà-on-wà yà-

home hardly he moved because
gën' / kon-sa-he-gou' / he-on we' ga-nyo-da' / the giv' back place at Lake we e' / da ona' wà-à-gë' / ga' o' da-set / so / thin / s'du / she / Com'at shu'd / da-gi-yä' da-go' / hë' is' nèn'gë' / shë-gwë' / and help na / for it is / Giant / dis-gù-wä' / sya'-son'. / Sygù-wä' o' da-ga-ño- 

lack / by nanor. / All of once / snub / da-he' / da-wa-de' da-së', / da' de' as how of' the Lake / man append / very soon / ne'ho / o'ga'-ysë' / he-on we' shë-nët / da' onë' / there / it append / place at shu'd / thin / wa-gë' / da-gi-yä' da-go' / hë' ne' ne' / she said / thin must help na / the' on-gë'-dë'-shë'-t' ne' nèn'gë' / dya-gu' 'da' 

d œm grace / one / only / 

Do-ä' da-ne-gen' / ku-ya-so' / hu-së-në- 

lum / mu-së / bëmann / his man / on' gët / da' on' de' / da' gë'-shë' da' gë'-shë' 

thë' / thin / wëm / ne' too.
Da one, ne'he ho-sa da-gir thon we so then there dimension he mine place at mi dyon-gya-deh-dyox', da' one o't-go-me our home is then it ya'-dyak da' one o'tehe-a-nor-nyoxa, ny'a we cross our

Then she give thanks thank you wa'-ga o't-go-nor-nyox o'sgi ya-da-gi she said it was mine among then might the ba ha' da' one tea da-dewt ni-yo, so shue you you are free da' one sami ke-sa ne' he or we tho-naw dind then thing they min place as their home dyox das kephere or i-sa ne' he by near by they was place tho-no set one e hot how de' thus da ha his house stuff then again he heard he was crying ho-deh not the sko-don tri-wa-deh singing also he said my nephew tri-wa-deh' was he ni-yo go' tan gi' Ten Sling Dummar
I shall not give up. Ten summers
before I'll give up, he complained.

His voice twas ho-no en' gi-ni-yat da-ha-go-

yin himself. Top of his head. He shined
was de-dj'en wa-on-tho ho ni en' gi-ni-yat

he exclaimed. Top of his head.

one na-si ho kine tai a de-go' na-e de-

My Uncle Old I promised truly.

dj'o ne-wo'sen. One sa-gyo' ha-kno'

allow his uncle. Then lumière my Uncle

sa'gyn. So a da ne gyn na-si

did he. Two Father. Truly

dai en nihin. Tagwas' gwai' woo yi ni

not he stepped. Even so the cougar

wah' en' one sa gyo' ha kno' st' i neges

said he. Then I. Among my Uncle I myself

sa'gyn. So a da ne gyn' gya'so'.

got back. Two Father in this. By creene
I believe

are, is ne'g'is, wait'is, nya'we.'

you re is true sand te. Thank you

so-son da one dig sit no' shor

you mine. So the mine. Mine mine.

ny'g'is he' to he? En dwen' dug deck-

someone. Do not so well remain Home

shot no show. En shaw. En sado wat sky.

always. Only little may y'will he'men

ne'ga'go ni one'we' the ha. En yon.

the reason there is not so one in.

will de'for' who hugging do-gers ye ne on

gini birth, there that one sky true shed

ye go wa'ni. Da ne'hi ni ya we' on

Older woman. So there it has happened.

true da ne'g'is ho-va'na, da ne'hi ho-

ni'ga'ga' is.

story end.
Doo'í'dane'gan' And Hotkwisdadegan' 'á'.

Hodinon'sót gi'ón'. Ne' ne' Doo'í'dane'gan' hayá'son ne' hag'éntci. Dá' ne' ná'e ne' haksá'gówá, ne' ne' hauñwan'den' Tkwisdadegan' 'á' (i.e., Hotkwisdadegan' 'á') ne' ne' hay-a'son. Dá' o'nën', gi'ón', yadó'wás ne' ne' yadádi'wan'á'. Agwas' skén'n'non', gi'ón', yéhnnon' 'dofnyon' denidyon' 's'hoñ. Dá' diawén'ón' o'wá' hodí'gon ne' yadádi'wan'á'. Agwas' awéfnot'gi'de', he'óñwe' deni'dyón' 's'hoñ. Ne' kho' de'gatgá'hi'ho' soñ'gá' de'ënáñ'ge'.

Agwas' o'yohis'heit, gi'ón', ne'ho' niyo'déñ', o'nën', gi'ón', ne' hag'éntci wáí'shí', "Hí'wándéñ', o'nën' hën'óñwe' ho' 'se' Hí'gá'ñ dyógoñwan'de'. Ne'ho' hënsá'dyéñ' 'ënsadaun'di'yos-kho', á'di'gwá' wai' 'ënsá'óñk há' 'gwí'ádóñ'." Gádó'gá'ñ há' 'gwí'ádóñ, 'ënsá'óñk hën'óñwe' hënsí'dyón'dák'.

Dá' o'nën', gi'ón', waan'déñdí' ne' Hotkwisdadegan' 'á'. Ne'ho' wá'he' hën'óñwe' dyógoñwan'de'. Dá' de'aconis'ne' o'nën', gi'ón', ne'ho' wáñ'yón'. Dá' o'nën', gi'ón',
ne'ho' nən'ohnwe' dyogohon'wande' wān'dyē'n'. Dā' o'n'en' diq' t'kā'gyē'. Agwas' o'yonis'he't ne'ho'n niyō' do'n.

Dyēngwā's'ho'n o'n'en' dāgas'nye't. "Wu', wu', wu', wu', wu'," o'gē'n'. O'o'wā', gi'ono', nā'e' dāgas'nye't. Dondā-adās'dāk ne' nāksā'gōwā wai'ē'n'-kho', "Ne' no'n' hēn'-do'n' nākno'sē'n", hā'donāsē'n'dāt-kho' wā'o'snowē'n. Dā' o'n'en' hoñosā'n'ono' o'n'en', gi'ono', wai'ē'n' ne' ha'gāntci, ne' ne' Dooā'danē'gē'n', "Annā'no'dā'n'ān o'sā'o'ōn? Hau'', o'n'en' sat'hyō'wī'."

"Niyō'," wai'ē'n' ne' Hotkwisda'gē'n'ā'. Dā' o'n'en', gi'ono', ne' ha'gāntci wai'ē'n', "Tceikwas' yā'e'. Ga'nyo'yā'e' ŋwagyē'n'gwadē'gē'n'. Agwas' ŋwagedje'o'dā'k ne' o'n'en' ŋnsathyo'wī' ne' nā'n'ot o'sā'o'ōn." Dā' o'n'en' nā'e', gi'ono', wāayē'n'go' wāādē'gā't-kho' ne' ho'sokwa'tā'kōn.

Dā' ne' o'n'en' wāadyēnno'k'dē'n' o'n'en', gi'ono', do'ayē'n'gwā- dyē'n't'ho'. Dā' o'n'en' diq' wai'ē'n', "Hau' o'n'en' sat'hyō'wī' ne' nan'ot o'sā'o'ōn."
"Ne' gwá', wai', dagās'nye't ne' o'o'wā'," gi'ngi'ne', wai'ēn, ne' haunwān'dān, ne' Hotkwisdadegēn'ā'.

Dā o'nēn' diq' ne' hono'sēn gondā'die' (gonda'djie') nō'gwā wāā'yeēn, ne' ho's'negwā'dān, dondān'dā't-kho'gā'snōn' gūgū'wīsī' ne', dondā'āk-kho' o'nēn' gi'is'hān ne'ōwwe' honadegā'dā'n ne', ho' wāādjas'dēdēnt-kho', dā ne', ne' ho' negwā's'noh 1'yad ne' haunw'wāndēn, ne' ho' waun't'noi'hono'chēngēn'yaād ne' odjisdā's'noh', dā o'nēn' diq' wai'ēn', "De'ne' di'gī'don'". Dā o'nēn' nā'e' ne' haunwān'dēn' o't'hā'sēn't'noi ne' gaiyo'n'ī' ne' ne' odjisdā's'noh' hono'ēn'ge' o'wā'sēn't, dā o'nēn', gi'ōwwe' hono'chēn'ge' wāādyaā's'hēn', ne' ho' ho'gwā wāā'dyeēn' hēn'o'ōwwe' hādyēn'dā'gwā', ne' sēn'ēn' dōōdidjē'ō'ūt,

Dā ne' diq' o'nēn' nā'e' waēn'ni'hēn', ne' hās-dā'hā', dā o'nēn' diq' wai'ēn', "Gēn' o'nēn' oōgīdiēns'thēt; o'nēn' wai' wāākno'n'gōndēn' ne' ăkno'sēn' Δe-wēn'don' ne' no' deoye'ōn'".
Dā' o'nēn' woon'ānô'gān' ne' kho ne' wâ'ôdiyā'
dā' ne' t ne' kho ne' wayadyās' hēn' ne' ne' yadâdiwān'
dēn'. Dā' ne' diq' ne' o'nēn' wâ'ô'ôhēn' t dāyāt' gēn' ne'
yadâdiwān'dēn', ne' kho ne' o'nēn' wâânikhwēn'dā' t ne'
sede'toîn' o'nēn', gi' 'on', kho' a'e' wai'ēn' ne' hâ-
gēn'toî, "Hau", hiwān'dēn', o'nēn' sâsâdān' diyosdâ'non', ne'
o' a'e' gi' s'hēn hēn'sâ'dyēn' h'eoñwe' diyogoñwan' de', ne'
oñwe' nisēñignidâ' gwēn' ne' te'dēn',

Dë'âonis'he' 'on', o'nēn' ne' hē'nwāndēn', s'hā', o'nēn'
a'e' wââ' 'dēndî', ne' o'nēn' ne' ho' wâå'yōn', o'nēn' na'e
ne' no' wâå'dyēn' ne' oñwe' diyogoñwan' de', kho' ne' o'nēn'
a'e' wââdaun' diyos. Dyēn'gwâ' - se' o'nēn', gi' 'on, dâgas'nye't
a'gwas ne' ho' doskēñ' on', "Toikîs', toikîs', kîs', kîs'," o' -
gēn'. Tuokto' khwēn', gi' 'on', dâgas'nye't.

Dā' o'nēn' ne' hâksâ' gōwâ dondâdās' dâx hoñsādâhē'
ko' hēn'oñwe' t'hodino' sot ne' yadâdiwān'dēn'. Hoñsān'
yōn' hēn'oñwe' t'honadęgâ' don' o'nēn' wai'ēn' ne' hagēn' -
toï, "An'nam, o'dän'än saongëñä'die'? Hau', o'nën', sat'nyu'-
wi'." Dā' o'nën', đaas'nye't ne', Hotkwisdadegëñ', 'i' wai'-
ëñ', "Niyo'". O'nën', ŋnkat'nyu'wi', nañ'o', 'dän'än agiwayëñdä'-
die'." Dā' ne', diq' ne', hagëñ'tci o'nën', đaas'nye't wai'-
ëñ'-kho', "Djigwas' yā'e, ŋngyëñ', 'go' aksokwa', 'täkoñ. Ganoj',
ũnuyëñ', gwade'gëñ', o'nën', ŋnsat'nyu'wi', nañ'o', 'dän'än wäs'-
wä'oñk.'

Dā' ne', diq', gi', 'on, o'nën', wäayëñ', 'go' waade'gä't-
kho', gi', 'on, ne', ho'sokwa', 'tä', dā' o'nën', o'nën', nā'e' ne',
ho' nodja'od, ne', 'kho, ne', o'nën', đaas'nye't wai'ëñ', ne',
hagëñ'tci, "Hau', o'nën, sat'nyu'wi', ne', nañ', ot o'sä'-
oñk.' Dā' o'nën', gi', 'on, ne', haksä', 'gōwā dāas'nye't wai'-
ëñ'-kho', "Niyo'". O'nën', ne', ho', nānyäwëñ'. Ne', gwā' o',
gën', "Tcikis', tcikis', tcikis', kis', kis'.'

Dā' ne', diq' ne', Doocädane'gën', o'nën', gi', 'on, ho'-
gwā wāa'yeñ', ne', ho's'hogwā' dā', dondaadas'dāk-kho' ne', ne',
ka'snon', gagā'wï'sa', o't'häk-kho' wændjïsdo'djëñ-kho' nën'
oőwe' ni' honadegą' 'don hogwá's' hoñ i' yad ne' huun' wān' dęn', ne' ho' waun't' ho'- kho' hono' éŋgęň'yad. Dā' ne' diq' ne' haksą' 'gowā o'nę'n' gi' on' na'e' o'häsđā' ŋič̓, o't' həsęh' ho'- kho', ne' kho' ne' hagęš'tc̓i o'nę'n' gi' on wai'ęň, o'- has' nyęť, "De' ne' de' gi' don."

Dā' ne' diq' na'e' o'nę'n' ne' huun' wändęń, hō'- gwā wā' dyęń, hęš'oőwe' hadyęńda' 'khawā' sgdjānon' di' węšh- ni' 'nęň' ne' häsđā' 'nā'. Dā' o'nę'n' gi' on wai'ęň, "cęň", o'nę'n' oŋgi'dęńst' heńt. O'nę'n' noñ' ni' 'ā' ne' na'e' o't' hagęš' ŋęń' gęń' ni' wai' ne' knō' sęń."

Dā' ne' diq' o'nę'n' wa' o' gū' o'nę'n' gi' on wa- odiyą' dain' heńt o'd' hyadyąš' 'nęň' - kho'. Canio' wa' o' hʊń' t o'nę'n' gi' on wāyă' dekhoń'yį'. Agwas' ne' s' hoñ wān' khwęń', dąť o'nę'n' - kho' a' e' wai'ęń, ne' hagęš'tc̓i, "Hiwą' dęń, o'nę'n' a' e' sā' hońdat' 'ną', ne' ho' kho' a' e' hęnsą' dyęń, hęš'oőwe' diyogońwan' de'." O'nę'n' ne' huun' wändęń, dāas'-
ne't wai'ën', "Niyo'" ne' ho' nën'nyën'wën", dā' o'nën' diq' wān' 'dənɗa'y. wān'yōn' hēn'ofwe' diyogo'wan'de' hēn'fwe' ni'-nadyēndak'mwā', o'nën' gi' on ne' ho' wān'dyēn' wāndau'n'di' yos-kho', ne' ho'-s'hoñ hanyo'cyot t'inhodyē'en'-s'hoñ, dyēn'- gwā's'hoñ o'nën' hot'hoñ'de' gi' on' dayodeēnō'dān' ne' agōŋ'gwe' weën'-gwā. Dā' ne' diq' woc' nigo' nānyēn'dā't ne' gwā' ne' ye' on' ne' ne' dyägodēnō'dā', dā' o'nēn' gi' on' wā'e' ne' noñ' hōn'don wāi' agiwā'ofk," o'nē' gi' on' daańdā's'dāk nohsāndāk'ne' osno'we' hēn'ofwe' t' hodinō'sod.

Dā' ne' o'nēn' hoṁsān'yōn' ne' ne' haqēntcl gi' on wai'ën', "Gwā'. Dō' hā'gwis'dēn' saqēn'ādīe'?" Ne' kho' ne' hāksă'gōwā daań'nye't wai'ën', "ɒn'." Dā' o'nēn' gi' on ne' hono'sēn wai'ën', "Hau'", o'nēn' sat-'nyu'wī'." O'nēn' ne' ne' hāksă'gōwā wai'ën', "Niyo". "O'-nēn' diq' ūngat'nyu'wī'." Hā'djigwas' yā'e, ūngyēn'go' ne' aksokwā'tā'. Agwas' ūngwedjēñ'dā'k ne' o'nēn' ūn'sei'wā- dēn'dā'."
Dā’ o’nën’ gi’ilon wai’’ waadegā’t ne’ ho’sogwati’ta ne’’ kho’ ne’’ o’nën’ wai’en’, “Hau’’ o’nën’ sat’nyx’wiy ne’’ na’n’ot sako’n’’e’die’.”

O’nën’ diq’ ne’’ haksā’gōwā, ne’’ Hotgisadagegēn’’ä’, dān’s’ye’’t wai’’eh’’, “Nyox’’. Ne’’ gōwā agat’hōnde’ agōn’’gwe’ wā’ofahēh’’n’’dēn’ ne’’ ne’’ wā’’ā’’gēn’’, “Hā-ho-we, Doo’’dān’’gōn’’ge’’, hā-ho-wi, wā’’heyū’dī’’sak’’ne’’-ń, hā-howi.” Dā’ o’nën’ o’hai’’no’’k’dēn’ ne’’ hēn’wāndēn’’s’’nā’.

Ne’’ ne’’ho’ hēn’’ën’ ne’’wā’ de’t’’nogawesodjēn’’dōn’ n ne’’ gāgawē’’sā’ ne’’ ne’’ gā’son’’nā’’ot, hēn’’ën’ ne’’ wā’’ doo’’skoñ’’thwān’’.

O’nën’ gi’ilon ne’’ hagēn’toł dān’s’ne’t wai’en’, “I’’ ne’’ho dayōngidōn’’ne’’, nā’’e’’ ne’’ ne’’ agōn’’gwe’’ ne’’ wai’ gayōn’’ni’. Doo’’dān’’gēn’’ dayondōn’’ne’’. I’’ wai’’ ne’’ gayāl son. Dā’ o’nën’ diq’ ā’e’ ne’’ho’ hōnā’’se’’ ne’’ho’’ sasat’hōndat’’nā, o’nën’ noñ’ ne’’ho’’ doskē’’n on Ī’yēn’’.”

Dā’ ne’’ diq’ ne’’ hēn’wāndēn’’s’nā’, ne’’ Hotkwis’’-
dadegën’a, o’nën’ wa‘yā’gēn‘t ne‘kho‘ ne‘ he‘ diyogo‘
wande‘ ne‘ho‘ hōnsā’e‘ saāt’hondā’t’hā-kho‘. wā‘ā’yōn‘ ne‘
ho‘ o’nën’ gi‘on oyē‘det o’wā’don‘ o’nën’ agwas‘ dosgēn‘
on‘ dagaā’nodā’die‘ hēn’o‘whwe‘ ni’hanyo‘cyot hot’hon‘diyos‘
don’kho‘. Ne‘kho‘ ne‘ agoñ‘gwe‘ agwas‘ nā‘e‘ doskēn‘on‘
s’hōn wā‘oēn‘ he‘t hēn’o‘whwe‘ hanyo‘cyot, dā‘ ne‘ diq‘ ne‘
dyeēnwā‘ sē’ wā‘ofoōhōn‘dān‘ doskēn‘on‘ s’hōn, ne‘ ne‘
wā‘ā’gēn‘, “nā‘ho‘we, nā‘ho‘wi, nā‘ho‘wi, Doō‘danegēn‘‘ge‘,

Dā‘ ne‘ diq‘ ne‘ hānwāndēn‘ s’hā‘ o’nën’ dāndas‘
dāk kho‘ ne‘ dohnān‘’get kho‘ ne‘ dohnān‘dād neyogo‘
sot o‘snowā’die‘. Noōnsā‘yōn‘ dā‘ o’nën‘ wai‘ēn‘, “Gwe‘,
o’nën‘ doskēn‘on‘, nōn‘s’hōn doskēn‘on‘ s’hōn o’nën‘ t’yēn‘.”

Dā‘ o’nën‘ ne‘ho‘ gi‘on dohnān‘dā‘t ne‘ nāgwē
-tey wā‘ēngā’wāx hēn’o‘whwe‘ nādyēndāk‘nāwā‘, ne‘kho‘ ne‘
nauiwān‘dēn‘, nā‘dē‘yōn‘ otgi‘s’hōn‘ ne‘ho‘ wā‘odī‘, o’nën‘.
gi' on wai'ën'-kho', "Hau' o'nän ne'ho' hënšū'dyēn'.' Ga-
gwe'gon ne'ho' niyo'đēn' hono'nën'ge' ne' ne' osdā'-' s'hon' ne' hënwa'den' s'hā'.

Dyēngwā'-se' o'nēn gi'on o't'hadades'nye' ne'
nagān'tcī. Agwas' o't'hade'cyosādo'n' gā'cyo'sāde', ne' ne'
yagān'on deānō'don'.

Ne' - kho' ne' waānōai'hoñ' ne' oā'dā' ne'
ne' ho'stōj'ge', agwas' o'yēn'gwā' i'gēn' niyo'iđēn sō' ˈ
dji' otdgi's'hoñ'on'ge' gayēžādā'dies o'nēn' o'yō'nis' ne't.
Gagwe'gon waānō'ai'. Gā'ni'o waādyēñno'k'dēn' da' o'nēn'
o't'hano'ēn'hoñ'. Dā' o'nēn gi'on ne'ho' waānyō'dēn',
o't'haā'dā'negēn' oēnōn'gwā. Gā'ni'o waādyēñno'k'dēn' ne' niyoñ dehē'n'yañ'goñ da' o'nēn' waādji'odēn'. Wā'dji'ā'
hodyēñ'no'k tāyēngwā'-se' o'nēn' dōskēñ' s'hoñ waōndēñō'dēn'
ne' agōn'gwe' hān'ōnwe' niganon' sot, iyōn'don he' go-
dēñ'not, "Hā-ho-wi, hā-ho-wi, hā-ho-wi, wā'neya' di'sākhe' tā',
hā-ho-wi, hā-ho-wi, hā-ho-wi, Docā'danēgōn'ge', hā-ho-wi,
hā-ho-wi, hā-ho-wi, ne' Hat'hoñ'dās, ne' Hat'hoñ'dās, ne'
Hat'hoñ'dās, hā-ho-wi, hā-ho-wi hā-ho-wi."

c'een' ne' hāgān'ṭōi woot'hā'hnās ne' hauñwān'-
dēn' wai'ēn', "Dēnsadyē'omks'hoñ nis'kē." Dyēŋgwā's'hoñ o'-
nēr'; wā'ot'kān' ne' gā'hogain ne'ho' gi'ôn nīyo'dēn
ne' ne' a'yeñ', ìgēn degnō'gwe' o'tgmi'dyoñ'dāt. Dyēŋ-
gwā'-se' o'dwade'nho'hoñ'dīl ne'kho' ne' aayē'yon' ne' 
agōn'gwe' ganon'sā'goñ ne'ho' kho' o'dyē'dā't; o'nēn' diq'
gi'ôn dyēŋgwā'ise' o'ya'-kho' dondayē'yon', oñgyē'gwā; dā'
o'nēn' wai', mā oñ'gye' o'tgī'dāt ganon'sā'goñ.

Dā' o'nēn' diq' ne' dyegēn'ṭōi o'nēn' wā'ñ'gēn',
"Gwē', gā'ñi'gān' so't' hō'gwā hēn'avyōn' de'gagōn'don',
kho' nā'e' Dooā'danē'gēn', tēn'ēn ne'ho' de'ne' ne'
ne'ho' nān'gēn ni'ānyo'cyod ne' ne'ho' hui'i'gēn ne'
ne'ho' Dooā'danē'gān' hayā'son, ne' wai' nān'gēn Hat-
'hoñ'dās hayā'son. Dā' ne'kho gwā' nis' ho'se' hēn'ōñwe'
i'sē ne' Dooā'danē'gēn' ne'kho gwā' ni'ā hēn'ge'. Dā'
Dā' ne' ne' degyadēn'ho'n'de, ne' ne' gos't'hon I'yēn' nā'e' ne' kho gwā' nēn'ge, ne' ne' I'yēn' ne' ajye-yā' dad ne' kho gwā' I' nēn'ge. O'nēn' wai' ne' Docā'-dā'negēn, hot'ho'n'de, ne' nā'ot odit'nā', dā' o'nēn' ne' ho' nā'don, "Ne' kho gwā' nī'gēn." Dā' o'nēn' gi' on ne' gos't'hon ne' ne' ye'ās-'nēn'āfī ne' o'ī'gwā' ne' ne' deganā'ho'ndsya'gon Ḳ'wad, ne' ne' gēna' gi' on yeā'wī' ne' ne' yerā'kwinyo'n' ne', o'nēn' wā' on'dēn'dī' ne' ho' wā'ēn' nēn'ōwe' t'ha-nyo'cyot ne' Hat'ho'n'das, ne' ne' Hotkwisadēg'ēn'A', ne' ho' wā' oōn'dyēn' ne' ho' hayā'dāk 'āfī.

Dyē'gwā' '-se' ne' ho' kho' 'ā'e' gwā' yedāk 'ne' ne' o'dīyī' ne' kho hā'egwā wā' oōn'dyēn' ne' ho' ha-
yā' 'dāk 'ā'. Dā' o'nēn' wai' gi' on o't' ho'n'waya'dā' yēn', hā'dewāsēn' boon ne' ho' hanyo'cyot.

Dā' o'nēn' ne' Docā'danē'gēn' ne' ho' waūdyado' yāk dā' honyat'gā', wai'ēn' khor' "Ho' gwā' nis' ho' se' sga-
dā'nana:dī, nā'e' waodō'nyət gi'on. Dā' o'nēn' ne' ne'
ha'omnā' (ha'omnwa:n) ne' ho' nā'devāsēn'non hēn'oñwe' de-
gni'dyon' ne' degiksā'gōwā ne' ho' nā'e' wañ'dyēn'. Dā'
ne' diq' o'nēn' gi' on dondagidās'dāk ne' dedjā' on ne'
ho' o'nēn' hēn'oñwe' ne' su'hanyo'cyot ne' hāksā'gōwā
ne' ne' Kat'hon'dās (Hetkwisdadegēn'ān), ne' ho' o't'hoñ-
wayē'dā'yēn' ne' ho' nā'devāsēn'non su'hanyo'cyot.
Dā' o'nēn' ā'e' ne' hagën'toi ne' Dooadane'gān'
donnda'dā't ne' kho' ne' ne' ho' wā'e' hēn'oñwe' nā'devā-
sēn'non kho' ā'e' yes'hanyo'cyot ne' Kat'hon'dās, o'nēn'
wa'i' dā'nondāns'hā' o'nēn' ā'e'-kho' adjanan'ā' o't'ho'-
djā'ēn' dā' o'nēn' diq' ha'omnā' ne' ho' ā'e' suñ'dyēn'
hēn'oñwe' degni'dyon' nā'devāsēn'non ne' nā'degyā'de'. Dā'
ne' diq' ne' hī'gān degiksā'gōwā nēn'ēn de' ne' dagi-
gā'dā'die' ne' ne' hagën'toi aodī'nyāk, dā' ne' wa'i'
gayon'nī; dā'ā'on ayodī'guyən ne' nā'sot hēn' ne' ha-
gën'toi; dā' o'nēn' wa'i' ā'e' dondagidās'dāk ne' ho' noñ-
sagyā’dyēn, nēn’oňwe, t’hanyo’cyot ne’’ haksā’’gōwā ne’’ho;
ā’e, o’t’hoňwayā’da’yēn, hā’dewaśēn’non –ko, ā’e, s’hanyo’’
cyot ne’’ Mat’hoň’dās.

Dā’ o’nēn’ gi’’on ne’’ nagān’toī o’nēn’ wašnī’nēn’
he’’ ni’hodyē’ён. Ne’’ho’ o’yō’nis’nhe’t t’hiodye’ён’s’hoň ha-
nyo’’cyot. Dā’ o’nēn’ gi’’on ne’’ nagān’toī o’nēn’ daa’s’nye’t
wai’šēn’. “Hiwā’n’dēn’ o’nēn’ wai’’ šnswā’nyāk. Dā’ ne’’ diq’
nā’e, I’’ èngecyōñnya’noň, nēn’Shwe ni’sadyēhā’dá’’gwā’, so’’
djī ot’gī’, so’djī wai’’ de’sā’noňgoň, so’djī ot’gī ni’-
sadyē’hā, ne’’ wai’’ gavoň’nī, so’djī ot’gī hēn’oňwe
ni’sadyēhā’dá’’gwā’.’’

Na’’onnan’ gi’’on nī’gēn’, ne’’ho’ ni’hoye’ён. Dooā’-
dane’gēn; na’’onnan waā’tgoň hēn’oňwe hadyēhā’dá’’gwā’ ne’’
hauńwān’daň, o’nēn’ wai’šēn’, “Hau’’ ne’’ko gwā’ yā’e’ hēn-
wā’dyēn’. Èngacyoňnya’noň, hēn’oňwe ni’hadyēhā’dá’’gwā’ ne’’
heyēńwān’daň, so’djī wai’’ ot’gī’s’hoň. Dā’ ne’’ko gwā’ yā’-
e’, šnswā’dyēn’.” O’nēn’ wai’’ daā’non’dān’dī’.

14 (text)
Dā' o'nēn' ne' ne' hagēn'toi waācyoḩnyā'noñ' agwas' wi'yo, waādyēǹñoń'nī; waānskāwāk'hoñnyon' ne'kho' ne' gā' cycyo'sā'; ne'ogōn' gā'cyo'sā' ne'kho' ne' nyā'gwai', gagwe'gon waā'cyo'sādoñ'nyoñ'. Dā' agwas' waadyēǹñoń'nī'; ne'kho' ne' waācyoń'nī; ne' Daānoā'don' gēns' niyagonakdo'dān, ne' nā'e' ne' ga'cyo'sā'-'s'hoń'gon gagwe'gon waādyēǹñoń'nī',

ne' hadyēǹdāk'hwā, ne' nauńwān'dān', mākə' noń'gon' ne'ho' hēn'dyon', ne' Hat'hoń'dās, ne'ho'-'kho' a'e' gwā' o't-gyā'dyēń', ne' degiksā'gōwā, ne' ne' ne' neyo's'hoń', de' gni' nā'e' nā't'hō'nyāk.

Dā' o'nēn' ne' ne' hagēn'toi woo't'hā'hās ne' hauń'-wāndēn' wai'ēń', "o'nēn' wai' wesā'nyāk, hiwāndēn'. Hau', o'nēn' wadodā'si māi'gwā nā'ot gia'wì' ne' gaiwaniās'-t'hā, gēns' ne' waagō'nyāk, ne' wai' gēns' ne' de-was'heń niyoā'gwāge ne' ne' déganā'hoṇsdyā'gon ga- yā'son. Dā' ā'di'gwā diq' gia'wì'?"

Dā' ne' diq' o'nēn' gi' 'on ne' ego'wānēn dayes'
nye't wā'a'gēn', "Niyo', o'nēn' na'e' ęngāiwayne'i' ne'

nā'ot sat'nyu'wi.' Dā' o'nēn' gi'lon ne' gā'as' nā' e'nēn' donda'yek o'nēn' diq' ne' ho' wā'ēn' hē'n'oñwe'
t'hanyo'cyot ne' nage'n'toi, "Nēn'dā wai'," wā'a'gēn', "ne'
ne' sat'nyu'wi," ne' khol ne' daa'o'gēn ne' ho' wāe'as' hā-
yēn'.

Dāąganē's'hoñ ne' o'nēn' gi'lon ho'gwā honsayohn' dyēn'. Dā' o'nēn' diq' wāągā'toi, ne' gā'as' hā' waa-
dā'go'kho' ne' ol'gwā' ne' ne' deganā' honsdyā'gon ga-
yā' son dewās'hēn niyoā'gwāge, ne' ho' wai' gēns' nī'yoñ.

Dā' o'nēn' ne' nage'n'toi wai'sēn', "O'nēn' na'e' o'gāiwayne'-
i' wā'ohnā'gwā'on'. Dā' o'nēn' wā'gāi'wānī'ād o'gāi'wāyē'i'
sēn'ēn ne' nigayēñno'dēn ne' gēns' wā'agō'nyāk. Dā' ne' ho'.

O'skoñwā's'hoñ' ne' hono'ēñ'ge' ne' Hat'hon'dās.

Dā' o'nēn' gi'lon ne' nage'n'toi wai'sēn', "Hau' o'nēn' niwāndēn', gā'o' noudāse'. Gā'toi."
Dā' o'nēn' gi' on ne' hēn'āndēn's'ēn'hā' ne' ho' wā'
e' hēn'o'ñwe' thānyo'cyot ne' hono'sēn', dā' o'nēn' diq'
ne' hagēn'tcī wai'sēn', "Nī'yo'. O'nēn' nā'e' dēngoñ'nye'
ēngoñ'yā'dā'sēñnoŋ'nī'-kho'."

da' ne' ho' gi' on hō'gwā gani'yon' (gani'yoñ') ne'
nyā'gwai' gahānondā'gwā' ne' ho' gi' on ī'wād ne' ō'onon',
ne' ne' awā'on'sā' nā'ot ne' ō'onon'. O'nēn' gi' on ga-
sne'dāgoñ waādā'go' ne' ō'onon', dā' ne' diq' has'o'-
dā'ge' wānñ't'ho' (wā'ont'ho'), gagwe'gon honoñ'ēn'ge' waā'
no'gā'; ū'son gi' on ā'e' sāoñ't'ho' ne' has'o'dā'ge',
da' o'nēn' nā'e' gi' on saho'gā'. Agwas' gi' on o't'hoñ'-'
got ne' ne' hōgoñ'ā'ge'. Dā' sēn' gi' on ne' ho' nañ'ye'. Ne' ho' degnigane's'hoñ ne' ne' degiķsā'gōwā.
Dā' ne' diq' gi' on odii'wanāgwa' on. Dyēñgwā's'hoñ o'nēn'
gi' on ayēn's'hoñ waā'go', ne' ne' woñigwā'go' honoñ-
ēn'ge' gagwe'gon nā'e' ne' os'dā's'hoñ'.

Dyēñgwā'-se' o'nēn' nā'e' agwas' wī'yo o'wā'don' ne'
honoⁿ'ēn 'ge'. Dā' ne' diq' nā'e' gi' on ne' niyu'dān a-
yēn' s'hoñ yēn' s'hoñ agwas' wī'yo o'wā'ldon'. Dyēŋgwā'-se' hagēⁿ'djā'I
gē' ne' ho' degaã' 'da' nā' ne' ne' degnī' nī'yoñ', dyēŋ-
gwā'-se' dooā' dañe'gēñ ne' ne' tkwēndā' 'ēñ' gi' on ni-
yo' dēn' ne' kho' ne' sgāt' oñyā' 'ēñ'. Dā' ne' ne' dengā'dā'nē'gēñ ne' ho' nā'n'dā' noñ' niyoñ'son's. Dā' ne'
diq' wōañ'hās ne' hañwā'n'dēn' wai'ēñ', ne' hagēⁿ'tcī', "Hōn' ēn agwas' do'oyā'he', agwas' do'oyēⁿ'sdon', wai'", dā'
o'nēn' dañdyē'ñ't'ho' ne' oā' 'dā' ne' ho' nan'dā' noñ'
nī'yoñ's, ne' kho' ne' sgat' dañdyē'ñ't'ho'. Dā' ne' ho'
wī'yo', wai'ēñ' ne' hagēⁿ'tcī', "Hoñ'we' ho' se'. Hoñ'we'
dēntc'dā't, dā' ne' diq' gā'o' dēntchatkā' 'dēn', ūngōnyat-
gat' 'no' nā'e' a'di'gwā nisayā' dayēⁿ'sdon'."

Dā' o'nēn' gi' on ne' haksā' gōwā ne' ho' wā'e', hoñwe' 'gwā gā'o' kho' daātɡā' 'dēn' deogā' ne' s'hoñ ne'
hono' sēn. Dā' o'nēn' ne' hagēⁿ'tcī deagā' ne' ne' ho'
it‘had adeyěfhno’ni‘ge‘. Dyěŋgwa‘‘s‘hoň ne‘‘ nage‘n‘toį o‘něn‘
gi‘on wai‘ěń‘, "Hau‘‘ ga‘tcį, gū‘o‘ nā‘dondā‘se‘, o‘něn‘
nā‘e‘ dondagado‘k‘t’hās ‘a‘son."

Ga‘nįo‘ o‘hāyons ne‘ haksā‘gōwā o‘něn‘ ne‘ ho-
no‘sěn ne‘ o‘a‘on‘‘sā‘ o‘non‘ ne‘ has‘o‘dā‘ge‘ wāoň‘
t‘ho‘ waānons‘nā‘k‘ho‘ gagwe‘gons ne‘ hagonskā‘ge‘ ne‘‘
haksā‘gōwā waadyěfhnoň‘nỹ‘. Dā‘ o‘něn‘ gi‘on wai‘ěń‘, "Hau‘‘
o‘něn‘ hoň‘we‘ hoňsā‘se‘ gū‘o‘ diq‘ děntchatkā‘‘děn‘.‘‘ o‘
něn‘ ne‘ haksā‘gōwā ne‘ ho‘ wāe‘ gū‘o‘ diq‘ daātgsā‘‘
dęn‘. Dā‘ o‘něn‘ wai‘ ne‘ nage‘n‘toį deogū‘ne‘ agwaś
wai‘ waadyěfhnoň‘nỹ‘. Dā‘ o‘něn‘ gi‘on waān‘nye‘t o‘něn‘
wai‘ěń‘, "Ne‘ ne‘ he‘ niseksā‘gōwā de‘gatkă‘ho‘
noň‘ de‘t’hēn‘‘dēń‘ (de‘t’hēn‘‘dyōń‘) ne‘ ho‘ ne‘ ha-
ksā‘gōwā gęń‘ońk. Dā‘ o‘něn‘ ga‘tcį diq‘. Dā‘ o‘něn‘
hoň‘we‘ hoňsāsā‘dyęń‘ (-dyęń‘). Dā‘ ne‘ diq‘ nāndă‘‘ nā‘‘
ot sęnyasō‘ońk ne‘ ne‘ Docā‘dane‘gēn‘. Gagwe‘gons ne‘
nī’yōń yenąge‘ńion‘ weń‘s‘hoń wā‘ot‘kās‘ hąon‘‘hon‘ ha-
dji'ino'dī'yū ne' ngā'deganyo'dāge. sāsēnnąō'gā'ṭ sén', 'ën.

dā' o'nęn' noh'we' nohwaśa'dyēn'.'

Dā' ne' diq' ne' dje'yā' dād ne' ne' dyegōwa' nēn ne' ne' wā'ā'gün' gi'on, "gün' nyā'wēn ne' ni'kā'sā'gōwā ne' ne' oŋgwanyā'gon'; dē'ne' diq' ne'
gos't'hon ne' nā'e' ne' wā'ā'gün' gi'on, "Ne' ne' I', ēnwagnons'dek, ne' ne' I', ne' ēngnoon'gwak, ne'ho'-' s'noh ne'ndwagyea'n'die' ne' a'di'gwaw nā'ot ēn', ne'ho' nā'dje' wai'. Dā' nyā'wēn diq'.

Ne' ne' o'nēn' wā'ō'o'gā' o'nēn' wai' waiennon-dyā'dageo'on', ē'ndwāsēn'non nā'degyā'دو ne' degiksā'gōwā ne' ho' wa'gyas' 'nē' ne' Hat' hon'das ne' ne' Dooā'dane' gēn'.

Dā' o'nēn' gi'on nā'e' ne' dyegō'wānēn dā'ā'on' ayagō'dā'. o'nēn' nā'e' ne' Hat' hon'das ne' ne' Dooā'dane'gēn' nodā'on, dyawēn'on's'noh nā'e' dañwāgā'ne' ne' hayas' 'nē' nodā'on. Dā' ne' ne' dje'yā' dād godā' on
nā'e' ne'' ne''.

Wā'o'nhē'nt gi' on nā'e' ne'' ne'' dyegō'wānē' de-
agogō, on nā'e' ne'' niwā'sondis. O'nēn' diq' dāyat'gēn ne'
degiksā'gōwā o'nēn' diq' gi' on o'gikhoñ'ni' ne'' ne'' gya-
de'gēn'. Dā' gā'mic o'gak'hwa' o'nēn' gi' on wainondek-
hoñ'ni'. Ne'' nā'e' ne'' hagēnt'cī waońwā'gwā's gi' on of
nēn' waiwā'nōn' sgadjē'non'dī' wai' ne'' ne'' t'hanyo'oyot.
Dā' o'nēn' nā'e' ne'' ha'onhan' (ha'onhwan') for honon'-
han'gea' neko'gwā nā'e' n'gadjē'non'dī' o'nēn' wainon-
dekhoñ'ni' o't'heñnon'don nā'e' ne'yo's'ho'n' ne'' Doqā'da-
ne'gēn'.

Waādikhweñ'dā'nt dā' o'nēn' gi' on wai'ěn' ne'' ha-
gēnt'cī, "Hiwandēn' ēn'sānąwēn' na-e' dānsādawēn'nye' he''
yośh'djāde'. Dā' ne'' diq' ēnse'nīgon' 'nāy'k ne'' ne'' do-
ōnondawēn'nye' 'ho'n' sgā' se ne'' nionondyā'dat'gon's. O'nēn'
diq na'e' ēnsado'wād. Ganio's'ho'n nā'e' nā'guyā'do' do'dēn',
ogwē'nyon ēn'sī'yō' sēn' ēn nā'e' de'sano'n'gō'wās."
Dā' o'nēn' ne' / hēnwāndēn's'hā' waa'dēndī', o'-nēn' nā'e' waūdōate'hā'-kho' wai'ēn'-kho', "A'dī'gwā dō'-gēn's ne' / nā',ot wai'ēn' ne' hākno'sēn. Ne' diq' ne' / ēndgadye'ēnd ne' / djo'ā_gā'."

Dā' o'nēn' diq' waūyā'gēn't waa'dēn'dī'. Tchi-l'he' waā'gēn' ne'ho' gā'it agwas' o'e'dā' a'dī'gwā nā'gayā'-do'dān ne'ho' gēn'dyōn'. Dā' o'nēn' nā'e' wāā't'hēn' ne' / gā'it dā' ne'ho' waā'gēn' djo'ā_gā' dyunande'sándon'nion'.

Dā' o'nēn' waayā'dādā'go' o'soñwā'goñ ne'kho' ne' e'-dā'ge' gi'ōn wootyā'doñ'dī'; o'yā',kho' waayā'dādā'go' ne'kho' ne' e'dā'ge' wootyā'doñ'dī'; o'yā',kho' waayā'dādā'go' ne'kho' ne' / e'dā'ge' wootyā'doñ'dī'; o'yā',kho' waayā'dādā'go' ne'kho' ne' / e'dā'ge' wootyā'doñ'dī'. Dā' o'nēn' wai'ēn' wā'as'nye't, "Ne'ho's'hoñ o'nēn' wai'" o'nēn' diq' dondaadyā'dēn.

Gū'nio' e'dā'ge' o't'hā'dā't o'nēn' wū'as'nye't gi'ōn wai'ēn', "Ne'ho' noñ' hā'deçaye'i', ne' nige'has'de'
hëns'gatge' dât. Dâ' o'nën' wai' wáit'ne noñ'nyi', ne' ne'
hô'yën', ne' gâs' hâ', ne', ne' wáas'hâdë'n', dâën'. O'nën' gi'on ne' ho' waâyâ' dâge'oñ', ne' djo'â' gâ'-s' hon'on, waa-
deyëfnô'n'i' wâwâhâ's' yoñ'. Gâ'nio' wâadyëfno'k'dë'n, dâ' o'nën'
o't'hat'hë'nânk agwas' wàit'ge'dât ne', kho' ne' o'nën'
saân'dëñ'di'.

Ne' ho' niyu'dâän ga'hënodâ'die' hoñsaâ'yoñ', hën'
oñwe' t' honadégâ'don', ne' ho' oñ'dye' wàit'hënoñ'di' wai'ëñ'
 kho', "Hau'" hâgno'sëñ nën', igâyë'n, desës'nye', dënsën-
nyâ'ën'-kho'. "

O'nën' gi'on ne' hâgn'coi o'nën' nâ'e' o't'hâs'
nye'.' "Hô' niyâ' wëñ hiwândë'n'," wai'ëñ' ne' hono'sëñ,
"o'nën' wai'" o'gâi' wâyë'i' tchi-sâ'a's' noñ s'hâ'degoñs'
nye' dâsadôdyëñhâ' die', dyawë'n'on degoñs'nye' ne', kho' ne'
goñdàñ'âs. O'nën' në' wà', o'sadodi'âk, dâ' ne', kho' gëns'
tchi'-wi o'nën' në' wà', nân'dâ gayâ'dâgë'oñ'. Dâ' niyâ' wëñ
diq."
Dā' o’nēn' gi’'on ne'’ hağę́n’toči waa'yę́n'se' ne'’
nī’yōn ne'’ djo’ā’gą́. Waa’dyę́n’o’k’dę́n' dā' o’nēn' wai’ę́n',
"Ne'’ nā’e’ ne’’ gā’o’yo’so’’ ni’ yę́n'gą’ne’ ko’ ne’'
ne'’ nā’soń’ eńtchą́dą́at ‘nā’, ne’’ ko’ ną’n’gę́n gayń’da’gę́-
oń’ ne’’ eńyą’gę́n de’ ne’’ no deyodą́gę́n’ dań’ hui’gę́n djo’ā’gą́.
Ne’’ ko’ ne’’ waa’goń’doń’ ne’’ ne’’ ne’’ ne’’ ne’’
hań’gę́n’adę́n’ ne’’ dō’ ną’ndą́tki’waa’gę́.’

Dā’ o’nēn’ gi’’on dondą́gį’dań’ o’nēn’ nā’ę’ o’gų’k’’
- tą’ ne’’ djo’ā’gą́ gą’’ni’ o’wadyę́n’o’k’dę́n’ dā’ o’nēn’
o’gina’’ djo’’dę́n’. Ne’’ niyu’we’ o’gą’’’ yonegą́s de’ wai’’
o’nēn’ o’wa’doń’. Dā’ o’nēn’ ne’’ degiksą’,’gώwą’ ne’’ ne’’
o’wą’, gą’oń’wą’goń’ ne’’ ne’’ gą’’snoń’ ną’’o’ o’gį’
- ondą’’, ne’’ ko’ ne’’ o’nēn’ wainąndek hoń’ni’ hą’dąń’gę́n. Dā’
"niyą’’węń, hō’, niyą’’węń, niyą’’węń,” hą’dąń’ gi’’on ne’’ ha-
ğę́ntoči.’

Wą’o’nēn’ gi’’on o’nēn’ a’e’ sańdoat ‘hą’ ne’’ do-
ocą’’dąń’gę́n’. Dā’ ne’’ tchį’’e’’s ne’’ gą’’nadą’’goń’ ne’’ ho’

wā'gēn' gā'ītgōwā'nēn, agwas' gi'chon o'e'dā' ne' ne' o-
wādjisā'ge' ne' gā'it. o'nēn' gi'chon waā'de'cyonyā'noh'nī-
waā' t'hēn'-kho'. dā' o'nēn' nā'e' ne' ho' nā'ah'wēn ā'-
e', ne' ho' waayā'dādyēn't'ho' ne' djo'ā'gā' ne' o'swēn'-
dā'goñ goñi'ón' e'dā'ge'kho' wooyā'doñ'dī', o'nēn' o'-
yā'kho' hōnsaayā'dadyēn't'ho' e'dā'ge'kho' ā'e' wooyā'doñ'-
dī', o'nēn' o'yā'kho' ā'e' hōnsaayā'dadyēn't'ho' ne' ne' o'swēn'-
dā'goñ e'dā'ge'kho' ā'e' wooyā'doñ'dī', o'nēn' gi'ch-
on o'yā'kho' hōnsaayā'dadyēn't'ho' e'dā'ge'kho' ā'e' woo-
yā'doñ'dī' ne' djo'ā'gā', yē'i' gi's'ā'm, dā'ūdik gi's'ā-
hēn nīgayā'dāge' ne' djo'ā'gā'. dā' o'nēn' nā'e' wai'ēn', "o'nēn' nā'e' ne' ho' nā'degayē'i'", o'nēn' ne' ne' nā'e' dondādyā'dēn(t) hōnsaayēnyōñ'dā't-kho' ne' e'dā'ge'.

dā' o'nēn' ā'e' waas'nādēn'dā'ēn' ne' os'ēhā', dā'
o'nēn' wai' ne' ho' ā'e' waayā'dāsodjō'dēn' ne' djo'ā'gā' ne' kho' ne' waat'ē'nōhnī' ne' kho' ne' waahwā'ēn'cyōn'
ne' hōt'nē'naiyēn' waadyēnī'nī'. dā' o'nēn' diq' doñsā-
at'nē'nān'k waatge'ēdāt-kho', o'nēn' saa'dēn'dī' o'nēn' ne' ŋ'
at'he'nak waatge-'dat-kho', o'nën' diq' saa'den'di: ne'ho'
hoása'ē, hän'ōiwe' t'hodino'sot ne' neyo's'ho'n'on.

Ne' o'nën' hońska'yon' ne'ho' gi'on waat'he'nyā'
o'gye' hän'ōiwe' ni'ānyo'cyot ne' ono's'en. Dā' o'nën'

gi'on ne' haqen'tełi waś's'nye't wai'ēn', "Hōo', niyā'wēn,
hōo', niyā'wēn, niyā'wēn wai'.' O'nën' noñ' ẹnwaqo'djīs ne' de'gion' gi's'én nigayā'dage' ne' djo'ā'gā'.

Dā' o'nën' nā'e' ne' haqen'tełi waayēncoyōn'go' (wa-
ayēnzyōn'go') ne' ni'yoñ, ne'ho' waadyēnno'k'dēn' gagwe'gon.
O'nën' nā'e' wał'sădoñnoñ' (wał'zădoñnoñ') gagwe'gon.

Gā'nio' o'nën' gi'on o'gū'ĥen o'nën' wai' o'hā'
sawēn' waādō'soñ'nī' (waādōzoñ'nī'), hō' agwas' wī'yo ne'
o'nën' wai' waadyēnno'k'dēn'. Dā' ne' nā'e' ha'gwas't'hā'
ne' ne' djo'ā'gā', ìyos'.

Dyaqwēn'on nā'e'-s'hoñ ne' degiksă'gōwā odikhoñ'-
nī, agwas skēñ'nōn' gagwe'gon nēnēfnondōñ'níon.

Dā' o'nën' gi'on ne'ho' o'gas'nye't o'nën' wai'-
a'gën' ne' dyegō'wānēn, "Indiyēndā'gwā' nā'e', yeyēndā'gwās
gēns' ne') ne', yeneñwās 'hēn'. Hau', o'nhēn dyētēn'dē'."
Dā' ne', diq' o'nhēn nā'e' ho'nīya'gūn't ne' odi-
non'sot ne', ho' wā'gnē' hēn'ohwe' tghahadāyēn', ne', ho' hō-
gwā gī'on o'gni'gēn' tgu'it o'nhēn.

Ne', ne', dyē'gōwanēn ganēnyagān'en'nt (ganēnọya'gān)
yē'ā' deyot'he'nōh'nī ne', ne', ho' wā'ē'yeñ ne', gū'it ga-
gwē'gon nā'e' wā'ot'kāe' ne'khō' ne' tooyēndāsodjot'son'.
Dā' o'nhēn' gi'on ne', ho' o'gyat'hē'nohń' o'gis'hāyēn'dōn'
ne', ne', ho'gis'ūt ne' saγōndat'gēn' dā' o'nhēn' diq'
 o'gyatgo'dat ne' deγa'ē'nāge' o'nhēn' diq' saγyā'dēn'dē'.

Dā' o'nhēn' nohsagī'yon' hēn'ohwe' t'nohīnon'sot o'-
nēn' ne', ho' hō' ga'hōgain ne', ho' nohsagī'yon' o'nhēn'
ne', ho' o'tgyadehā'śi' ne' ga'hōgain, o'nhēn' gi'on da-
gyādyēn't'ho' ne' gas'hā' dēdjā'on'gwā nā'ganon'sǎdī o'-
dwā't'wādā'se' ne' ganon'sot ne' oγēn'dē'.

Dā' o'nhēn' gi'on nohsagī'yon' ne' ganon'sgoñ'wā.
Dā' o'nēn' gi'ón wā'ā'gēn' ne' ne' dye'gowānēn', "Yondyēn-dayē'ón' gēns' wai' ne' yenēnwās' nēn', wā'owō'wī' ne' nāgon' tōi. "Hōō', niyā'wēn; niyā'wēn wai'", wai'ān' ne' nāgon' tōi, "agwas' oñgwātganoh'ni' wai'.'

O'nēn' ne' ne' wē'ēn' dwēhni'ñon' ne' goñt- hōwī'sās o'nēn' nē' o'wē'nnēnninan'dog ne' ne' o'nēn' waādō'diīg ne' Hat'hōn'das ne' ne' Hotkwi'sadegēn'ā' ne' ne' ne' Dooā'danē'gēn', gē'ī' nigoñ'ño. Dā' o'nēn' nē' ne' yegān'tōi, "O'nēn' hēnswatgon'dūk o'nēn' hēnseswana'gwāgwa'gān' giōn' s'ñon'ón', ne' wā'ā'gēn'. sēn' nā'dewānnonēn'non'dē' .

O'nēn' wā'ā'gēn' ne' yegān'tōi "Is' èntchadye'ñnt ne' se-gō'wānēn ne' ne' hēnsenangwagwā'hā'.'

Dā' o'nēn' gi'ón o'wādī'gōñ'ñi' ne' ne' dega-nānn'soñsyā'gon, o'nēn' wai' o'wādī't'he't ne' sēn' ni-wēñnon'dī' ne' wēñnonde'gēn's'ñon'ón', ne' ne' gagaian'ñi'-don nā'ñut ne' oā'gwa'. Ne' ne' wai' ne' tu', tu', tu', tu', so'gēn' hēn'oñwe' o'wādī't'he't.
Dā' dji'ā's'nohn gi' on o'nēn' wıl'odīā' 'gwailis ne'
gonyāk't' nā', oā' 'gwā' degana'honošday' 'gon gayā'son, dā' o'nēn' ga' as' nāgoñ wā'agon'dāl' ne' ne' dewās' 'nēn niyoł' ' -
gwāge', ne' 'kho' ne' 'yegēn'toe' o'nēn' wā'ā'gān', "Hau' ,
o'nēn' gā'toe' ne' 'kho dāns'dāl' " Dā' o'nēn' ne' 'goā' 'wāk ne' 'ho' o'dye'dāl' , ne' 'kho' ne' o'nēn' wā'agonot'gā' ne' 'goā' 'wāk ne' 'kho' ne' 'gāsēñ'magā' 'on wā'ago' 'gā' ne' ne' 'goā' 'wāk ne' 'kho' ne' 'gonošn'ge', ne' 'kho' ne' wā'agonyā'tonidō'dēn', agwas' daye'  'dō' 'es ne' 'gān'ne'sā', agwas' dedjagogao'gwāe' 's hoñ so' dji' wā' e'ni'ād .

Dā' o'nēn' gi' on ne' 'yegēn'toe' wā'ā'gān', "Hau' o'nēn' ne' 'ho' ho'se' ' hēn'ofwe' we' šn it' 'ne' s ne' ' Doo-
ā'dāne'gān'; ne' ne' ŋwī' nē' 'ag' nā'degagon ŋnoñwān'wi'.
Dā' dja' gon diq. Agwas' nā'e' ot' hyo' 'gwangō' hēn' ofwe' dēnsayā' k'dāk nān' gēn ganyō'dāe' ." Dā' o'nēn' gi' on wā-
oñda ge' 'dād nān' gēn gā' ās' nā' oā' 'gwā' I' wad .

O'nēn' nā'e' wā' on'dēñ'dī' ne' dyē' gwānēn. wā' e' -
yon' nā'e' nēn'oňwe' t'hadinah'ge' ne' ne' Dooã'danẽ'gẽn' 
ha'wadji'ā' o'nēn' wai' weň's'hoň dedyegă'ne' ne' ho' dé-
yegă'ne' ne' ne' t'hono'sot ne' Dooã'danẽ'gẽn' Dā' o'- 
nēn' agwas' o'yo'nis'ne't ne' ho' niyo'dēn' dā'ñ'on' auñ' 
wâń'gẽn' nā'e'.

Dyëngwâ' s'hoň gi' ön o'nēn' daāyã'gẽn't ne' Dooã'- 
danẽ'gẽn' ne' ho' ne' o'nēn' o't'hat'gā'don. O'nēn' nā'e' 
waă'deñdi', o'nēn' gi' ön hogwâ' s'hoň ne' ho' dedyegâne' ne' 
yeksâ' gōwâ. Ne' ho' ne' o'nēn' waâdowâ't'hâ' ne' ho' ne' 
wâ'at doskâ'nôn's'hoň nēn'oňwe' dedyegâ'ne' ne' yeksâ' gōwâ.

Dā' o'nēn' ne' ho' waëtnon'âuk nēn'oňwe' det'hado-
wâs't'hâ'. Ne' ho' ne' ne' ho' deyegânâ'die' he' wâ'e', 
ne' ho' ko' nā'e' ho'wa'n'don'. Djok' o'nēn' gi' ön ne' 
ho' wâ'èn' o'nēn' nā'e' wauñwâns'he' -ko' wâ'oonwayâ'di-
sâk'hâ' -ko' dwadâdes'â' 'don nā'e'.

Agwas' wē'èn gi' ön ne' ho' niyu'dân'âdie' hos' 'he' 
dyëngwâ' -se' ho'dyegânâ'die' ne' ho' t'hâ'die's he' 'tgâ' -
it ne' ne' gäñoðäs'dënh. Dā' o'nēn' nā'e ne' ho' wā'–ēn', wā'é/yon'-kho' hēn'oñwe' tā'it tāhn'ēn diq' nā'e de- onch'don'; doskēh'on ne' ho' o'dyē'dāt hēn'oñwe' nīgā'it. Ne' ho' gäñoðāk'ā' I'yet t'hiyagodyē'ēn. Dā' ne' kho' ne' dij'o'ā'gā' odyā'dādē'nyōn', nāgwa' nā'e o'nēn' gi'oon nān' niyo'yā'dā'sō'dje ne' dij'o'ā'gā'. Dā' ne' ho' deyegā'ne' ne' Dooā'danē'gēn', hoyo' de' ne' ne' yekṣa'gōwā. Dā' ne' ho' ho'dyē'dāt o'nēn' nā'e wā'es'nye't ne' ne' wā'ā'gēn', "Hau'", Dondasadyā'dēn (doñd a sadyā'dēnt) o'nēn' noñ' nā'e dasēs'ā't." lyēṅgwa' s'hōn ne' ho' o'gas'nye't ne' gwēngwēn'ōn', "kwēn', kwēn', kwēn'," o'gēn', wā'é'gēn' ni- gāhādāgēn' yat' s'hōn' ne' ho' wā'ot' 'hādie'.

O'nēn' ne' ne' yekṣa'gōwā wā'es'nye't wai'ēn' diq', "Ā'gi, gēn', āwēndōn'nyāt, o'nēn' wai' waākna'khwā' dēn', ne' Dooā'danē'gēn'." Djok' ogonda'die, wā'ontgēdā'sīhō- gwā'kho' wā'āgos' 'hō' ne' oō'gwā'gēn'ōn', ne' ne' de- wās' nēn nīyoā' gwāge', dā' o'nēn' diq' sayon'dēñ'dī', ne'--
ho' hoñsā'yēn', nēn'ofwe' t'nēnni'dion' ne' ' dewēñ nondān'nonde, godino'ēn-kho'. ġānīo's'hoñ nā'e' o'nēn' hoñsayā'-yon' dā' o'nēn' na'ē' wā'ā'gēn' ne' ' yeqēn'tcī', 'swē', nān'ā'wēn' negōwā dēs'hā'wī'? Dā' o'nēn' ne' ' yeksā' 'gōwā da-yes' nye't wai'ēn', "Ne' ' I' ' dā'ā'on' aqegwē'nī', so'djī'ēn', noñ' doon'ogō'wās sēn'ēn."

Dā' wā'es' nye't ne' ' ono'ēn wai'ēn', "Na'ē' -kho' de'goñyā', 'dā'ā's so'djī' ne' ' is' sadyā'āt, sanā'gō'wās.
Dā' o'nēn' nā'e' wayagwē'nī'. o'nēn' diq' ne' ' ēnyon'dēn'-dī' ne' ' gos't' hom, ne' ' nā'e' agwass' kheyā'dā'īs. o' -nēn' diq' nā'e' swaā'goñ'nī' ne' ' ne' ' degana'noñsayā'gon ne' ' ne' ' dewās' hēn nēn'yoñk. hau' o'nēn'."

"Hau' ' , o'nēn' o'wadi't' ne't ne' ' o'nēn' on'. Dā' o'nēn' nā'e' o'wadi'ā'goñ'nī' ne' ' ne' ' dewās' 'gēn nī'yoñk, dā' o'nēn' nā'e' o'wadi'ā'gō' degana'noñsayā'gon gayā'son. ġānīo' ' orgai' ' da' o'nēn' nā'e' gā'ās' hāgoñ wā'agōn' dā' "
Dā' o'nēn' nā'e' gi' on wā'agoyot'gā' ne' 'kho' ne' 'gāsēgnagā' 'on wā'agao' 'gā' ne' 'kho' ne' 'wā'agonyā' 'toni'dō' -dēn', agwas' wā'ē'niid ne' 'kho' ne' 'wā'ewāhā'cyon' agwas' dō'gēn' de'djagogao'gwaē' 's'noh.

Dā' ganio' wā'ofdyēhno'k'dēn' ne' yegēn'toī ne' ne' 'goñwaya' 'dāsēfnōn'ni' dā' o'nēn' nā'e' wā'ofndage' 'dāt (for wā'ofswage' 'dāt) ne' 'gā'as' 'hā' ne' 'ne' oū' 'gwā' I'wūd, "Hau'
 o'nēn' sa'dēñ'dī'" wā'ā'gēn' ne' yegēn'toī, "djā' -
goñ diq', iā' wai' hā'degū'gon ñn'snegwē'ni', agwas' goñ-
yā' 'dūn's sēn'llēn', hā'degū'gon dēnt'nēs' 'hāwī' ne' 'Docā'da -
ñē'gēn'. Djā'gon diq'.'

Dā' o'nēn' gi' on wā'on'net'ēn'dī' ne' 'yeksa' 'gōwā ne' 'ho' wā'ofngon'dūk hēn'ōnwe' t'hadina'ng'ge' ne' 'Hotkwisda'degēn' ' -
ñ' na'hwādjī'ā'. Go'as'hāge' 'de' ne' o'nēn' hwā'ē'yon' hēn' -
oñwe' 't'hadina'ng'ge'. O'nēn' nā'e' ne' ho' 's'noh godā' se'dōh' -
die' s dosekō' on hēn'ōñwe' nihodino' sot ne' ne' 'goñwaya' ' -
di'sāk'hā'. Agwas' ā'e' gi' on o'yonisi' 'net' ā'e' ne' ho' go-
dã'se'doň'die's. Dyẽngwã'se' daayã'gẽ'n't agwas' a'e' o't'-
hat'gã'don agwas' waàdyẽnnoň'ní, o'nën' gi'oon waà'dẽñ'dí' ne'z-
ho' nà'e' waatgon'dûk hên'oñwe' t'hanoàs't'nã'. O'nën' kho' a'e' ne'ho' wà'ë'n', o'nën' wai' wà'oñwâs'hõ', ne'ho'
wà'ë'n' hên'oñwe' naawẽ'noň. Dã' o'nën' o'yo'ni's'he't ne'ho' nidyagoyẽ'n o'nën' dyẽngwã's'hoň a'e' o'nën' wà'oñwâ'gẽn' ne'tkõn ne'ho' t'ñá'de's.

Dã' o'nën' nà'e' wà'oñdayẽn'ons ne' ne' godã'se'doň'die's ne'ho'. Ne' ne' gû'it gẽns' sayoñdâwẽn'
dâ't, ne'ho' gẽns' wà'ë'n' hên'oñwe' tõ'ya', tû'it dã' o'nën' wà'ë't'hë ne'ho' wâë'yõn' hên'oñwe' gû'it, o'nën' diq' ne'z-
ho' wà'oñ'dyẽn'; ne'ho' yenyo'cyot gâñdâk'ã' ne' kho' ne' ne'ho' wà'oñdyã'dâ' di' ne' gû'it. Dã' ne'ho' kho' ga' 
as'hâ'yõn' ne' ne' o'ã'gwã' gaã'gwâdâ'nion'. Do'o's't'hoň 
dañninondok'hã' ne' Dooã'danẽ'gẽn', agwas', ne' ne' o-
dyũ'dâdë'nyoň ne' djo'â'gã'. Ne'ho' o'yo'ni's'he't nã'e' t'ñiyagodyëgñ's'hoň ne' yeksã'gõwã.
Ne' gwā' ne' Dooā'danē'gēn, o'nēn' o't'hatgā' don kho' yei' wēēn' e'ño'wāt' māddā'se' e'dā'ge' kho'. Dyōngwā' se' o'nēn' donāādyā'dēn (dondāādjā'dēn) skēnnōn' off ne' kho' ne' hōēn' ne' cyōn' ne' tohī-dondāādyā'dēndōn' ne', agwas' nā' don'saēn' dyōndā't ne' ne' gōōndāk'ā', agōōndā'dī' gwā' hēn' off niyēnvo' 'cyot. Dā' o'nēn' gi' on dondayedās'dāk agwas' o' dyā-gōsai'yān wā'ōōt' māddā'se' he' gū'it ne' ho' l'yāād ne' Dooā'danē'gēn'. T'hā' gūi' dān' nāde' nohūā'yō, ne' ne' hūādē' go' ne' sħōn' nā'e' o's' hagōt gū' t'ho', wōūyōn' dī' ne' kho' ne' woōi' wāānā' go' ne' niyēksā' gōwā. O' gōwāndigwe' nī' ne' yō' s' hon' on, ne' sēn' ēn o' wāānā' gwā' hā' e' gwā' de-giksā' gōwā.

Dā' o'nēn' wai' ne' yēksā' gōwā o' gōfōwagwē' nī' ne' kho' ne' o'nēn' nā'e' wai' ēn', "Haa'" sāōn' is' nēn de-sasgū' yōn' noh' dyawēn' on (djāwēn' on) ne' t'kēn' s' ho' sā'die' s, ne' kho' sēn'sa'dyōn' ne' ne' ŋōgōn' sā' gēn' ne' kho' diq' ēn- sat' goēn', ne' dekōhō' gēn' ne' kho' diq' dekōhō' gēn' dēn'segā'.-
ne'k. Hau' ne'kho' o'nën' sā'dyēn'.

Dā' o'nën' gi' on ne'ho' wā'hyēn' ne' Dooā'danē'gān' nā' o'nhwe' niganā'don' ne' yekṣā'gōwā ne'kho' ne' ne'ho' wā'tgōn'nēn'. O'nën' nā'ē' wā'ōnwa' sākēn' o'yōnis ne' t gi' on ne' ho' niyo'dān. Ne'kho' ne' wā'ōdā', o'nën' nā'ē' māstānā agwas' noō' woe' sōndāni' ne't. Dā' o'nën' gi' on ne'ho' wā'es' nyēt wai'ē'n', "Gwē', I'đje'." Dā' o'nën' ne' s'hoō' gāgwē'gōn o'wadodō'yā' noō' ne' hayā'dā'ge' ne' kho' ne' o'nën' gōyā'gōn' wā'ōnwa' nōn' dā' wā'agos' ho' kho' nā'ē' yā'ē' ne' cā' gwa' iwa' āk. Djok' o'nën' wā'ōndās' ne'o'dēn' wā'ōntge' dād, agwas' nā'ē' os'dē' hodā' on wai' ne' Dooā'danes'gān'.

We'ēn' niyu'we' hetoyagawē' noō' ne' ho' ga'stēn'dē' ne' ne' o'stēn'nēt ga'nio' ne' ho' wā'ē'yōn' o'nën' ne' ho' wā'ōn'dyēn' wā'ewānā'ūi' ne' ne' got' nē' naiśn' ne' ne' goñwadigwenyoñ' adie' ne' kho' ne' o't' noñwano'n' -
ën'neñt, dā' o’nēn' kho' ne' wā'ā'gēn', "Hau', o'nēn' ï'dje'." Agwas' ā'e, dayonā'de'nāsdoñ', "Hau', o'nēn', ï'dje'," yon'adon'.

Dyēngwā'se' o'nēn' gi'on wā'ū'ye'. Dā' o'nēn' wai' wā'ū'gēn', "Cyēndē'ì-gēn' ne'kho'ne" Dā' o'nēn' gi'on o'-t'hat'gū'don ne'kho'ne' wai'ēn', "Tguyē'i' gyēndē'ì. Ne'kho'gēn' deyaknē'nisdēndā'gēn' ne' djona'ēn'dā'."

O'nēn' ne' yekā',gōwā dayes'nye't wai'ēn', "Cyēndē'ì wai'ë' o'nēn' gwā' noñ' ā'e, ānugōñ'sāgēn' ne'no'-'s'noñ kho'ë' ā'e, dēntcēgū'nār'k neñ'ofwe' gēn' da'segū'-'nē' ne' ne' dekhō'gēn'." Dā' o'nēn' ā'e, ne'no' wuāt-gon'ēñ' ne'no' deye'hō'gēn'. Dā' o'nēn' gi'on ā'e, waon'wai'sā'gēn' ne'ho' mā'ē' ā'e, deāgū'nē', ne' ne' māoin'ī' ne' deowaen'gēn'nyoñ'.

Dā' o'nēn' gi'on ā'e, waō'dā', ne'kho' ne' wā'-o'ë'ndāñ'ne't. Dyēngwā's'noñ o'nēn' mā'ē' ā'e, dayes'nye't wā'ū'gēn', ne' yekā',gōwā, "Hau', ï'dje'." Dā'ā'on mā'ē'
dā'ā'ye'. o'nēn' gi',on ā'e', ohsaoōwā'hā'c̥ion'; gā'nio', wā-
ondyērhno'k'dēn' o'nēn' wai', sayoūthēnāngha'gā'dād-khō', o'nēn'
wai', ā'e', sayon'dēn'dī'. Dā'asinsi'hē', 'ōn', o'nēn' hoñsayē'-
yon' hēn'ōnīe' tgyāo'dān', o'nēn' gi',on ā'e', ne'ho' sūōn-
wa'tēt. "Hau', o'nēn' ī'dje'," wā'ū'gēn'. Ne', nā' e' gi',on
agwas' o'yo'nisi'he't o'nēn' wā'ā'ye'.

Gānio', wā'ū'ye' o'nēn' gi',on wā'ū'gēn', "Gīē', cyēn-
dē'i-gēn' ne'khō'?" Agwas' o't'natgā'don yū'e' o'nēn' gi',-
on wai'ēn', "cyēnēdī' i ne'ho. Ne'khō' gēnūs' deyagi'skoda-
šim's't'hā' ne'is' hukno'sēn.'

"Niyo'," wā'ū'gēn', "o'nēn' wai', ā'e' ugoñi'sā'gēn'.
ā'son-khō' ā'e' nēn'yēlī' ī ne'ho' dēnsegā'nā'k ne'is' dek-
hō'gēn'." Dā' o'nēn' gi',on ā'e', wuoñwō'isā'gēn' ne' is' ne'
hoñon' ēnh'ge'. Dā'djiī's'hoñ o'nēn' ā'e' wāo'dā', dā' o'nēn'
dīq' sayewā'nhō'cyōn', o'nēn' ā'e' wai', sayoūht'gā'dād ne',
ne' goyā'goñ hā' non' (nā', 'nont).

O'nēn' sayon'dēn'dī'. O'nēn' ne' ne' o'nēn' hoñ-
sayē'yon, ḥエネ'ōnwe̓ dwē̑nī'ayon', ne' dêwā'noonā'n'onde' goh- 

dine'ē̑n-kho', o'wē̑nondyȇngwā's'oun dōndayē'yon; againodék'die'.

Dā' ne' diq' ne' ganesdā'ge' wā'oht'ne'ndōh' ne' kho' ne' wā'gēn, 'Ne'ho' nā'e' guyā'goh ḥエネ'non' ((ERR-

noht) ne', Doȏk'dane'gēn'. Hau', o'nēn' diq' sewā'non'dā'-' gȏ' ogondék'die'."

O'nēn' diq' nā'e' ne' gono'rēn/wā'gēn' ne' o'-nēn' dāyes'nye't, "Niū'wēn' giyēn', o'gāi'wāye'it' ne' so'-
djē' goyōn'dāk's" Dā' o'nēn' gi'wo' kho' yon'don, "Hau',

agnē'hȏns, ī'āje'." Ne' gwā' ne' agwas' o'yō'nis'ne't o'nēn' waā'ye' waāt'gēn'-kho', hō'gwā'-kho' waā'ayēn'. Waādyēn-
gwādjē' s'hoȗn agwas' wadiksā'gōwā's'hoȗn ne' ne' ganons'goh
wē̑nī'dion' (wē̑nī'djon') ne' kho' ne' godino'rēn.

Dā' o'nēn' waō'o'gā' o'nēn' gi'wo' nā'e' waayēn''/
t'hoȗn' ne' Doȏk'danē'gēn' ne' ne' hoñwē'noñkho'non'.

Dā' ne' diq' nā'e' ne' o'nēn' wā'o'kē'it o'nēn' wā'ā'gēn' ne' ne' nē'yō' ne' gos't'hon, "O'nēn' wai'"
O'doyohkiiyidágwén ne' nän'gën wə'én dwadinaŋ'go'. Ne' nā'e ne' ne'ho' wú'ofwändì'yé'. Dā' o'nën' diq' i' wai' cęskhe'nonk'nah'. Is' diq' adanądī'uk ne' hagə'n'tcit,' ne' ne' hono'sēn.

O'nën' nā'e wuasda'ēn ne' hagə'n'tcit ne' gayoñ'ñi ne' ne' de'onoń'don' gaŋgwa's'noñ nī'e's ne' hauñwānd dān', dyawēn'on hā'don, "nā'gī', nā'gī', nā'gā', gi'. Wās' nēn niyo's'hüge' o'nën' ęngadā'dągwa'ëndì'. Nā'gī', gi'.

Dā' o'nën' nā'e ne' ne' gos't'hon wū'on'dēn'di' wà'gën'kho', "ęnghe'nonk'nah' o'nën'" Dā' o'nën' gi'on ne'ho' deni'dayon' ne' ne' dyę'gōwānēn ne'kho' ne' Doorídanē'gën' hono'sēn.

Dā' onis'ñè'ōñ' o'nën' nā'e' wà'ē'yon' hān'ohnwe' tgał it ne' ne' hadoás'ñām ne' ajo'ą'gā'. O'nën' wai' o' doyōntgā'don ne'ho' wà'ē'gēn' t'hígëndį'wēn' ne' tcąwā'ñon' ne' ho'hwǎwā'ān ne' Doorí'danē'gēn'. O'nën' nā'e' wà' on'dēn'ā'. O'nën' a'ē' wà'ohnóoñ'ōndēn', wà'ā'gēn' gaš̌hnā'goñ,
"Hā'-ho-wi, nū'-ho-wi, nū'-ho-wi, o'nēn' wā'neyā'di'sākhe',
Hā'-ho-wi, nū'-ho-wi, ne' Dooñi'danē'gāni'-ge', Hā'-ho-wi, Hā'-ho-wi, nū'-ho-wi, wā'neyā'di'sākhe', ne' ne' Hā'ton'dās,
ē'ēn'ēn'ēn'ēn'. Ne' ho' nā'e' gir'on niyo'dān'andie'.

Dā' ne' diq' ne' o'nēn' wā'é'yon' hēn'oñwe' ni-
wadin'ge' ne' ne' gā'i nigon' di ne' ne' wā'hoñ'gwe' ne' ne' dewān'ondān'ondā' koso' ne' godino'ān, ne' ne' wā'nondyā'āt'gōn's, wā'chūyōng'wā dī' tganon'sot. Dyēngwā's'hoñ
ne' ho' o' dyā'dāt. Dā' o'nēn' diq' wā'ondau'n'āi'yo's koso' ne' o' dyōngtā'ān'ān ne' tganon'sot. Dyēngwā's'hoñ o'nēn' got'hon'de' ne' ho' t'ñāñ'n'wāñ' o'woñwāñ'wānyēñ'dē' ne' nā'yō'. Ogon-
dā'dīs' o'nēn' ne' ho' wā'edāk' ne'. wā'é'yon', ganosāk'dā',
o'nēn' gir'on hēn'oñwe' deyō'hagwāndon's' ne' ho' gir'on
wā'ōntgā't'ho'. Dyēngwā'-sē' ne' ho' oñ'gye' It'ñāt ne' 'Dooñi'danē'gān', ne' ho' nā'e' goñwayā',dōt ne' kho' ne' deo'
sāñ'twān.'

Ne' ho' wā'ōntgā't'ho' hēn'oñwe' deyō'hagwāñ'de' o'
nēn' wai' wēlē'gēn', he' nī'yot. Ne' ne' godino'ēn ne'
se'n' nā'dewā'nondān'onde' ne' ho' I'yot gū'ā'na' na'ē
yō'ā'. Dā' ne' gēn' dondayagoton'dāgo' ne' gāhnā'ā' na'ē
ge's' gi'on wā'ōh'gū't ne' nāno'n'dāk'ā' ne' gēns' wai'
gaiōn'ni' o't'hūsān't'ho' ne' ne' gēns' otko'ā' daāgā'-'sāit. Ne' ho' gi'on gatgoñwā'dādēn'ā' ne' ho' gēns' na'ē
o'gugeon'dā' t ne' o'tgoñwā'dā'ge'. Dā' o'nēn' wai' ne'
yegōn'tel go'ās' hāgoñ wā'agoton'dā' ne' otko'ā'.

Deyegā'nē' nē'yō' ne's'hoñ ne'yo'dēn awēndoh'nyā't
ēn' ne' o'nēn' hwā'ē'yoh' ne' ganon' sākōn tohi-yedā'he'-
's'hoñ wā'ōhwayne'nañ' djok' o'nēn' dondahoñwayā'dit'gēn ne' ne'
ganon' sākōn. Dā' ganio' s'hoñ dondā'īyā'gēn' o'dyagō'ēt, wā'-
ā'gēn', "Hau' gā'o' dondā'swēt swadjī'nañ ne' agadā'swā'2
don Is' ne' djot'hoñwando'" ganio' wā'ōhwhoñono'k'dēn' da'
o'nēn' o't'hīsān' dād o'dyooñ't'hūdā'šē' he' ganon'sot ne'
hō' ne' o'nēn' wā'ā'gēn', "De'soñ'gā' t'hayeyā'gēn't sī'
gwa he' niyagot'gon', ne' kho' ne' dēnganēñyom'dēn' ne'"
nan'go'n'gwa ne'tge'n'gwa-kho'. Dā' djā'gon diq' agadā'swā'don.

Hau', djā'gon diq'.

Djok' o'ñetu o'wadā'yon' ne' godā'swā'don, "daun',
o'don ne' odiy'o'de'. Dyēnggā' so'n' o'ñetu o'dyo'don'gwa
ne' gono'n'sot. O'ñetu ne' ne' ô'h'une dewē'n'wo'sā'n'twā'son
wā'nondat'hawā'k's' hon' onder, ne'ho' nā'e' skē'n'ono'ñ's' ho'n' o'-
gāia'da'gē', ne'ho' o'gā'wa's'don'.

Dā' o'ñetu wā'a'gān', "o'ñetu wai' khājia'dhi' dā'
ne'ho' hēndjia'de'ne' hē'n'o'fwe' dyēngwanon'sot." O'ñetu
zu'on wayā'de'n'de'. Sēn'ge' le' so'djia' o'go'n'wa'shia'gē'
gē' toh-ñe'ñtu wās'ñe'ñtu ne'ho'.

Dā' ne'ho' nohsā'ni'yon' hēn'o'fwe' ganyoda' e'. O'-
nēn' wā'a'gān' ne' yekā'gōwā', "Hau' gāo' dā' set dagiyā-
dage'ñā', Is' nēn'gā ugo'wādis'gōwā syā'son.'

Ne'gōwā ne' ne'ho' dyēnggō' se' ganyoda'nēn dawādoda'ñā'. Dā'djia's'ho'n ne'ho' o'gā'yon' hēn'o'fwe' dē' -
nit. Dā' o'ñetu wā'a'gān', "Hau', dagiyā'dāge'ñā' ne' ne'
o’ngi’dëñst’he’t ne’ nän’gën dayagyá’dí’ ne’ doo’danë’-gën’ hayë’son, no’soòli’oñ’gë’t ne’ho. Dë’ o’nën’ diq’
ënyagyada’dëñ’. Dë’ o’nën’, o’nën’ ne’ho no’sadö’gënt nëñ’
oñwe’ niyünguy’deñ’dyoñ.”

Dë’ o’nën’ gi’on de’sonis’he’on o’nën’ o’tgay’
yë’k. O’nën’ në’e’ o’dyönë’nyoñ’nyoñ, “miyë’wëñ,” wë’a’gën’,
“o’tgonoi’nyoñ’ o’giyë’dëñ’deñ.” Dë’ o’nën’ tonadadwëñni’yo’o.”

Dë’ o’nën’ në’e’ ne’ deyë’dë’ o’nën’ ne’ho oñ-
së’ñ’e’ oñ’oñwe’ t’hoñrë’deñ’dyoñ. Doskëñoñ’s’hoñ oñsë’ne’ he’
’tgonon’soñ o’nën’ në’e’ heñnat’hon’de’ t’hasdë’në’ ho-
no’soñ nodëñ’not-kno’, hë’doñ, “hiwën’deñ”, hiwën’deñ”, hi-
wën’deñ”, wës’nëñ nënyogëñhëñ’gek o’nën’ ñëngadë’dëñwë’deñ’,
wës’nëñ nënyogëñhëñ’gek o’nën’ ñëngadë’dëñwë’deñ’, në’gë, gi’i’
Dë’ ne’ho’ wanë’gën’ ne’ ne’ nadadadjisëññ’twës honoëñ’-
gëñ’yat.. Daëgawisö’djëñ gëns’ ne’ho’ wëññ’t’no’ honoëñëñ’-
yat. O’nën’ në’e’ honoëñ’djirëdë’gën në’e’ de’djë’ ne’ ho-
no’sëñ. Agwas’ në’niogwëñ’dë’.
Ne'gw̱a ne' o'nens geiyon, ne' n̓eñwānḏen' s'́n̓á,
o'nens w̱áw̱gá'n, heniyoor'dán. “O'nens geiyon, nagno'sé̱n,”
wai'ín ne' Dooṉ̃daṉe'gá'n. Dá' o'nens ne' ḏáaini'nêñ ne'
hag̱ṉtoči. Agwas' gw̱a wooye'nán, wai'ín, “O'nens
wai' s̱á'yon, nagno'sé̱n. L' ni'gá'n s̱á'yon, ne' ne'
Dooṉ̃daṉe'gá'n, gu'í'son.”

Dá' o'nens gí'ón sacye'ni de ne' hałiwa'n'dá'n o'nens
di q' wai'ín, "wu', Is' ne' gi'í'. Dá' ni'yá'wë̱n di q' o'nens
s̱á'yon'. Dá' o'nens di q' sëñno's'hon oy'í ḏjí n̓eñṯe ne'.
Enwëñḏyóon' då'k-s'hon. Ne' s'hon doskëñhon' s'hon ṉ̃nsado-
wë̱s'he'k. Ne' wai' gaitoh'ni o'nens ṯ'ho'ná š̱nyòn'de'ahón
ne'ho, hui'gá'n d'ë̱gá'n yene'ón ne' yegowá'nêñ.

Dá' ne'ho niyawë'n'on ne' Dooṉ̃daṉe'gá'n hoi'wà'ge'. Dá' ne'ho' níñgagá'ís.
Doädanegen And Hotkwistadegaña.

Two male persons lived together in a lodge. The older was named Doädanegen, and the younger, who was the nephew of the older, was called, Hotkwistadegaña. So uncle and nephew lived by hunting, and they two dwelt in contentment, for they two had meat to eat at all times. They two thus spent their lives pleasantly. There were no other people dwelling in their neighborhood.

So after a long time occupied in this kind of life, the elder said to his nephew, "Oh, my nephew, now go yonder to that valley where you must seat yourself and listen very intently for whatever sounds that are peculiar which you may hear. For I do not know what sounds you may hear. But you shall hear something."

And so Hotkwistadegaña set out for the valley which he was not long in reaching. Having arrived there he seated himself and kept very quiet. He remained in this attitude for a long time.

Suddenly and without any warning an owl perched in the hollow of a nearby tree hooted, "Wu,-wu,-wu, wu-ū'." The youth quickly arose, saying, "This is perhaps what my uncle means," and he start-
ed on the run homeward. It was not long before he reached the lodge.

Doaadanegen,
Then the elder man; his uncle said, "What did you hear? Come, now
tell it." "So let it be," replied Hotkwistadageña.

But the elder said, "Wait just a moment first. You may be-
gin just as soon as my tobacco begins to burn, for I want to be smok-
ing when you relate what you have heard." So he put tobacco in his
pipe and lighted it and he immediately drew in the smoke. Then he ex-
claimed, "So now relate what you have heard."

"All that I heard," said the nephew to his uncle, "was the
hooting of an owl."

The uncle at once laid aside his pipe and seizing a bark
paddle he arose quickly and dipping up a paddle-ful of hot coals and
ashes poured them over his nephew who was standing there not far a-
way, and the burning coals fell on the youth's head. As he did this,
the uncle said, "I do not mean that." The nephew began to cry because
of the hot coals on his head and he went to his bunk and sat down,
for these two persons occupied, each his own side of the fire-place.

Finally, he stopped his crying and then said, "Very miserable, indeed, has become my state; for now my uncle has begun to mistreat me, and he has never done this thing before."

So, night came on and they lay down to sleep, the uncle and his nephew. The next morning they two arose and when they had eaten their morning meal, the uncle again said to his nephew, "Come, oh, my nephew, do you again go to listen, and you must again sit in yonder valley, where you sat yesterday."

The nephew soon started and having arrived at the máhpyųm valley he again sat down to listen for mysterious sounds. He again listened very attentively. And he was surprised in a short time to hear hard by the place where he sat the cry of some being, saying, "tcikis', tcōkiskiskis." This was a cry made by Tuckto取暖'hwēn'. Again the youth arose with a spring and ran towards the place where stood the lodge occupied his uncle and himself. He reached his home, and the elder man, his uncle said, "What thing is it you have heard
having just returned home? Now, please tell it." Then his nephew, Hotkwistadegan' a replied, "So be it, I shall tell it."

His uncle answered, "Just a little while, first. I will first fill my pipe, and just as soon as the tobacco is lighted you may tell what you have heard."

So he filled his pipe with tobacco and lighted it, and when had taken the pipe into his mouth, he said, "Come, now, tell me what you have heard." Then Hotkwistadegan' a answered, "So let it be. All I heard were the sounds, "tc̣iḳšiḳšiḳš, tc̣iḳšiḳšiḳš, in whispers."

Then Doëdanegen, the uncle, suddenly sprang up and laying his pipe aside seized a bark paddle and dipped up from the fire bruning coals and hot ashes and then poured them on the top of his nephew's head who was standing nearby. The nephew then began to cry and to weep; and the uncle exclaimed, "That is not what I meant."

The nephew then went away to his own bunk on his side of the fire and there sat down. He also stopped his crying and said, "Indeed, I am in a miserable state. Poor me. He has now overmatched my orenda."
Night coming on they two retired and lay down to sleep for rest. In the morning they two ate their breakfast. Just as soon as they had finished eating, then the uncle said, "Oh, my nephew, go again to listen. You must again seat yourself in the valley and you must listen with great attention."

The nephew replied, "Solstitial be," and he started. Having arrived in the valley where he was accustomed to sit, and there seating himself he listened very attentively for strange sounds. While sitting in that place, keeping very quiet, he suddenly heard a woman begin to sing in the distance. He understood clearly that it was a woman that was singing, and then saying, "I believe this is what he wants me to hear," and so he started on the run for the lodge very swiftly. Having arrived there, the elder man said, "Are you returning after hearing something? Tell what you have heard." The nephew replied, "Yes." The uncle said, "Come, tell it." The nephew answered, So be it, I will tell it." But the uncle said, "Wait a moment, until
I fill my pipe, so that, verily I will be smoking while you are telling me your story." So having lighted his pipe he said, "Come, now, you must relate what you have heard."

The young man, Hotkwistadegan, answered, saying "So let it be as you say. The only thing that I heard is that a woman sang, and in her song she used these words, "Ha'howe, at the home of Doâ-danegen, ha'howe, I am going to seek a young person, a male, ha'ho-woe." Then the nephew ceased from talking.

And it so came to pass that, this time, the uncle did not use a bark paddle to dip up hot ashes and burning coals to pour them onto the head of his nephew. He did not scorch him.

"It is a fact, indeed, the woman comes naming me as the object of her coming, and that is why she comes saying on the way, 'Doâdanegen.' Verily, as you know, that is my name. So, now, further more do you go thither again to listen again for strange sounds, for she is, perhaps, now nearing this place."
Then, the nephew, Hotkwistadageņa, returned to the valley to listen again. Verily, he found that the singing was approaching quite near to the place where he was listening. And suddenly it stopped, and the voice of a woman began to sing, saying in her song,"Ha-‘howe, ha’howe, ha’howe, at the home of Doādanagen, ha’howe, I go to seek the person of a young man, ha’howe, ha’howe."

The nephew sprang up, and turning homeward ran back there as swiftly as it was possible for him to run. Arriving there he exclaimed, "Behold, the singing is, indeed, now close at hand, just a short distance away."

Then, the uncle arose and began to clean up the lodge, but he swept all manner of dirt and filth over to the place where his nephew was accustomed to remain in the lodge. Then, the uncle bade the young man to sit down in that place among the dirt and filth. The entire head of the nephew was covered with scabs and sores.

On the other hand, the old uncle cleaned himself up as
well as he could. He spread furs and skins about his couch and seat
in such wise as to appear to be one who is "downdended," or the one
who is a noble in the family.

He carefully washed his feather-plumes which had become
smoked up and dusty from disuse and from lying around among his be-
longings. When they were nicely cleaned he preened them, and then
taking his head-gear he set these feathers, two in number, side by
side in the front part of it. When he had finished this task he put
the head-gear back in the bark case containing his various belong-
ings. In like manner he cleaned and furbished up all of his raiment
and arms and ornaments.

He had hardly completed his renovations and cleaning of
his belongings when suddenly they heard a woman sing not far away
from the lodge. In the song the woman said, "Ha'howe, ha'howe, ha-
'howe, I am seeking the body of a young male person, ha'howe, ha'ho-
we, It is He-who-listens, He-who-listens, ha'howe, ha'howe."
Then the uncle said to his nephew, "Oh, my nephew, now you must keep very quiet; you must not talk nor move around." Then, suddenly there came sounds at the doorway which appeared to be the footing of two women. All at once the doorflap was thrust aside and a woman stepped into the lodge and stood, and then the other woman too stepped into the lodge and there the two women stood in the lodge.

One of the women said, "Behold, verily, it is not certain on which side of the fire sits Doädanegeñ. Indeed, this one who is sitting here is verily not the one. That one sitting in yonder place is indeed the one who is called Doädanegeñ. For, verily this one here is called Håt'hondas (i.e., He-who-listens). So, as long as you think this one is Doädanegeñ you go to him; but there I myself will go, to that one."

The two sisters were not of the same opinion as to the identity of the two male persons before them. The younger desired to go to one of the men, while the other sister wished to go to the other. Now, Doädanegeñ overhearing these remarks of the two sisters,
and meanly seeking to deceive them as to his own identity kept saying, "This is the right side of the fire. Come here."

So, finally, the younger sister, who carried the marriage-bread in a large basket (which women customarily carried when they went to the lodges of men to seek for husbands), went forward, going over to the place where Hat’hondas ( = He-who-listens) sat, and took a seat beside him.

All at once the elder one ran in that direction and she also took her seat beside him. So each woman now sat on one side of him, and he was seated between them.

Then the uncle, Doádanegeñ, went over to the place where the three were sitting and seizing the hand of his nephew he pushed the youth away across the fire, ordering him to remain there. And he himself took the seat between the two maidens. But they both arose at once and they both went to the place where Hat’hondas was then seated, and they sat down on either side of him.
Now, the old man again arose, and going over to the place where the three were seated he seized the young man, his nephew, by the arm and shoved him across the fire-place to the other side of the fire, and Dohadanegeñ himself again seated himself between the maidens. But as the maidens did not come to marry him they again arose quickly and leaving the old man went over to the place where the young man sat and they sat down on either side of him.

So now the old man did not repeat his previous actions, but he maintained sitting silently for a long time. At last the old man addressing his nephew, said, "Oh, my nephew, now verily you will marry. So now then I will make the proper arrangements and I will fix up the place where you are accustomed to seat yourself, because it is so very filthy and dirty, and because you are quite foolish, and because you do filthy things in the place where you are accustomed to abide, it is now quite dirty."

But, it was he himself who had swept all manner of dirt
and filth over the place and onto the things belonging to his young
nephew and so disgustingly soiled them. And then the uncle said, "For
a while seat yourselves here in this place, I will clean and renovate
the place and things belonging to my nephew, for they are indeed very
dirty. So take seats for a while here in this place."

Then he proceeded to clean up thing and to make them fine
in appearance. For he carefully swept and dusted everything belonging
to his nephew. And a bear-skin, and a deer skin and a beaver skin he
carefully spread over the couch of his nephew, and caused his nephew,
to be covered entirely over with fur and skins.

And the two medias again took their seats beside him
as his wives, as the wives of Ñañośioó' (the Down-Fenced person),
for he indeed married the two women.

Then the uncle said, to his nephew, "Now, you have married,
now, now, I do not know whether these two women have brought with
them that which confirms customarily the marriage of people one to
another, which customarily is twenty loaves of marriage-bread, commonly called by the Seneca degană'hoúsdiágon. So, I do not know, however, whether these two women bring with them these things," said the uncle, Doádanageñ.

One of the women replying said, "So let it be as you have indicated," and she took up the basket and going over to the place where he sat, said, "These are the things of which you are telling," and she placed the basket between his feet. He just kept his eyes on the proceedings, while the woman returned to her seat.

Then, the uncle uncovered the basket of marriage bread and took from it the twenty loaves of marriage bread, and he said with some warmth, "The matter has been fulfilled, for she has given me the marriage bread which has confirmed the matter. It certainly has been fulfilled according to the custom of marrying."

Now, the head of Hat'hondas, his nephew, was literally covered with sores and scabs, and so the uncle said to him, "Oh, my nephew, come hither. Come."
So, the nephew went over to where his uncle was sitting, and the old man said, "So, now, I am going to attend to you for the purpose of dressing you and cleaning you."

Aside but near at hand hung the bladder of a bear, in which there was a quantity of sunflower oil or butter. So out of this "bottle" he took a quantity of the sunflower oil or butter in the palm of his hand and anointed the head of his nephew with it. And he repeated this act until he had completely saturated the hair with the sunflower oil. He poured three handfuls of the sunflower oil on his nephew's head.

The two young women just looked on and they only marveled at what they saw. All at once, they saw the uncle remove, as it were, a cap of scabs from the head of his nephew and no more scabs were left on his head, which now looked clean and fine-looking.

It happened that on his forehead two feathers stuck out, set which were see side by side, the one was of a red color, and the other was blue in color. They were set side by side and they were about
so (indicating with the hand) long. Now, the old man said to his nephew, "This fixture is very unbecoming," and he pulled the one feather and then he pulled the other, and then the old man said, "So this is fine. Go over to that place, and there you must stand and you must face this way. I will look at you. For I do not know how handsome you are."

The young man went to the place indicated and then faced his uncle. So the uncle eyed him carefully and critically as he stood there under review. Suddenly the old man said, "Come hither. Come back here again. I am not at all satisfied."

When the nephew had come up to him the uncle again poured sunflower oil into the palm of his hand and carefully anointed the face of his nephew. Then he said, "Again go to that place there, and face me again." The nephew again went there and then faced his uncle. Then the old man again critically eyed his nephew, and finally exclaimed, "You are such a fine-looking young man that there is
nowhere living as handsome young man as you are. So, now, come to me. This is what you shall be named. Doádengeñ thou shalt be called. And in all the distant places where people dwell the sound has gone. Saying of you, He is the great hunter of all kinds of animals.

Thy name is one which is obeyed and which is heard in distant places of the land. So now again take your seat in yonder place." So the nephew resumed his seat.

Then one of the two women, the elder, said, "I am exceedingly thankful that our husband is such a fine-looking man." To this the younger answered, "As to me, I will cherish me. I will do only whatever it may be to see fit to.

When night came on, they lay down to sleep, and the young man lay down between the two women, so that Hathondas had a wife on either side.

So, it now came to pass that the elder one could not fall asleep. But Hathondas however was fast asleep, and she most all the time kept looking at him as he lay asleep. As to the other wife she
was sound asleep, indeed. Daylight came and the elder one of the wives had not slept at all during the entire night.

So then the two sisters set to work preparing their morning meal. So as soon as the food was cooked they began to eat it. And they took up a share for the old man who sat on the opposite side of the fire. And they themselves ate together on their own side of the fire—Doadanegeh and his wives.

When all had finished eating, the old man said, "Oh, my nephew, you must began to travel over the earth. And moreover you must be very circumspect and careful, because there are traveling about many kinds of beings which are full of the highest potency of evil orenda or magic power. Now, you must go out to hunt for any kind of game, it may be. It is possible for you to kill them, indeed, it is true, for you are not susceptible to the influence of evil orenda or magic power."

So the nephew started out to hunt. He remarked to himself, "I wonder if what my uncle said is true, indeed. Moreover, I
will begin with raccoons."

As he went along he saw a standing tree which greatly scarred with claw-marks. So he climbed the tree and found a nest of raccoons and he pulled out a raccoon and threw it down, and then he took out another raccoon and threw it down to the ground, and then another, and then another, and so finally he said, "I do think these will do."

He now descended from the tree and when he reached the ground he said, "I am, perhaps, strong enough to carry these bodies home on my back by means of the forehead strap." So he set to work packing the bodies into a bundle, by laying down his forehead strap and then laying the bodies of the raccoons on it and then binding the ends of the forehead strap around them in such manner as to make a closely bound bundle. When he had completed this task he took up the pack and placed it on his back in such wise that he carried it by means of the forehead strap, as was the custom at that time. And
then he started for home. With the bundle on his back he reached his home and he cast the bundle down indoors, and he then said, "Oh, my uncle, dress these, if you will"

Then, truly, the old man set to work dressing the raccoons and he exclaimed, "Ho', my nephew, all has happened for good. Ever since you were small I have been attending to you. As you were growing up I took care of you and I also pitied you. Now, in turn, you have grown to manhood. So it is, I have been accustomed to think that this would come to pass. Now, in turn, these bodies lie here as a fulfillment of my hopes. So I am very thankful."

Then the old man skinned the raccoons and when he had completed his task he said, delightedly, "With these skins I will make for myself a robe. And you must go to hunt again. And these things are to be cooked in only one way. They must be cooked by being boiled down! He told this to the two wives of his nephew. He asked them if that was not the true way of cooking the raccoons.
Then the two women arose and proceeded to dress the raccoons. When they had dressed them they set the kettle over the fire and started the raccoon meat to cooking. When it was cooked, it was indeed boiled down in the manner suggested by the old man.

Then the two women placed the meat on bark trays and all hands began to eat. The old man kept on saying, "Hō', I am thankful, thankful, thankful."

The next morning Došđešenėgēn again went forth to hunt. As he traveled through the forest he finally came to a tree on which he saw many claw marks all over the outside of the standing tree. So he decided to climb it to see whether there was any game in the hollow of the tree.

So, as in the former trip, he found raccoons in the hollow of the tree, and he proceeded to drag them out one at a time, throw each to the ground. It so happened that he would put his arm into the hollow of the rotten old tree and drag out a raccoon and threw it to
the ground; again he would thrust his arm into the hollow, drag out a
raccoon and throw it to the ground; again he would thrust his arm in-
to the hollow of the tree, drag out a raccoon and throw it to the
ground. Having thus dragged forth six or seven raccoons he exclaimed,
"I believe that I have now killed a sufficient number," and he again
descended the tree and so regained the ground.

Again he laid out his forehead strap, whereon he again
placed the bodies of the raccoons which he had killed. They made a
large head of bodies. Thus he bound up the bodies into a bundle ready
to carry. Then taking up the pack and placing it on his back so that
he could carry it with his forehead strap, he again started for the
place where stood the lodge of his family.

Having returned to his home he laid his pack down indoors
before the place where sat his uncle. And the old man could only ex-
claim, "Hō', I am so thankful; hō', I am so thankful. Perhaps, now, I
I can complete my robe with these eight skins."
Then, the old man skinned them severally, and when had completed this task, he proceeded to stretch and dry the skins in the usual manner on frames of wooden sticks.

So, as soon as they were dried he made himself a robe, which was very beautiful when he had completed it. And so it came to pass that he had a raccoon skin robe with which to cover himself.

Continually, indeed, did the two women cook and prepare food for the family and all lived in the greatest contentment.

So it came to pass that the elder said to her younger sister, "Let us go to fetch wood for it is the custom for those who are living in their husband's lodge to gather wood."

They two then went forth from the lodge, going toward the neighboring forest. There they saw a standing tree which appeared to be fit for their purpose. The elder carried with her a round hard white stone, which she struck against the tree, making a sound which was heard everywhere and the tree fell into a heap of fire wood. The
two women then proceeded to make themselves loads of the wood. They
took the strips of wood and laid them together. And they placed thus
in two heaps the whole of that one great tree. When they had finish-
ed their packs of wood they placed them on their backs and started
for their homes.

When they reached the doorway they separated, and so
standing on opposite sides of the lodge they untied their forehead
straps and their packs of wood fell to the ground and grew into such
great heaps of wood that the lodge was quite surrounded with fire
wood.

Then they two reentered the lodge and the elder said, "One
who is in the lodge of her husband's family is customarily expert in
preparing wood." This she said to the old man, the uncle of her hus-
band. The old man replied, "Hō', I am very thankful."

At this time some women who lived in a distant place learn-
ed that Nošdanegen had grown to manhood. There were four persons in
this family of women,—a mother and her three daughters. The mother
addressing her daughters said, "Now, my children, you must go after
him to secure him for a husband. And you, the eldest, shall be the
first to go in quest of him."

So, then, the three daughters began to make the marriage
bread, called deganañahóñdyagon, and they began their task by prepar-
ing the flaxex flour corn by boiling in ashes to loosen the husk of t
the grains, and then washing the grains in clean water and then pound-
ing it to meal in a wooden mortar with pestles of wood. The three
sisters united their labors in the preparation of this bread. The
sounds made by the pestles were "tu_, tu_, tu_, tu_, tu_." And it was
not long before they had prepared the needed twenty cakes of marriage
bread, which is called deganañahóñdyagon.

when the bread was ready it was placed in a basket made for
carrying by means of the forehead strap. Then the mother said to the
eldest daughter, "Come to me." The daughter obeyed her. And the moth-
er began to comb her hair; she anointed her daughter's hair with oil of a fine smell. And then she braided her hair, tying it so closely with a string that her eyebrows were drawn up so close that her eye-
sockets had quite disappeared; so close did she fasten up her hair.

Then the mother said to her daughter affectionately, "Now, go thou to that distant place Doödanegan moves. And I will expect that by all means thou wilt bring him back with you. So, then, have courage, moreover. And very certainly it is safe, that by which you shall cross this lake." And then she placed the basket of bread on her back so that it might be carried by means of the forehead strap.

So the eldest daughter started away. And having indeed ar-
rived at the settlement in which dwelt Doödanegan she took a position a long distance from the lodge of Doödanegan and watched for him a very long time. She kept her vigil for a very long time, but she was not able to see him.

Suddenly, Doödanegan came out of his lodge and looked around.
So, when he came forth from his lodge the young woman was there just a short distance aside watching him.

Then he started on his hunting trip, for he had not detected the presence of the young woman. And she kept her eyes on him as he walked away and finally disappeared in the distance. Swiftly now the young woman went thither, pursuing him with the determination of finding him.

She had followed him a very long distance when suddenly as she kept looking ahead she saw him there climbing a very large tree. So she went up to that tree undetected and there not far from it she stopped still. The raccoons were coming out one after another with great rapidity and verily there was a high pile of raccoons. So the maiden was there watching Doëdanegèñ at work. Moving up close to the tree she exclaimed, "Do thou come down again from the tree. Perhaps, you are now bringing down the last one." But all at once a yellow-hammer cried out, "Kwëñ', kwëñ', kwëñ'," and she saw it fly along the edge of the forest crying as it flew.
In bitter chagrin the maid exclaimed, "Oh, how provoking it is. Doádanegñ has made me angry," and she took from her back the basket of marriage bread, consisting of twenty cakes, and emptied the basket of the forlorn bread at one side of her and then she started homeward.

So having reached her home where her sisters and her mother awaited her, she was asked by the latter, her old mother, "Well, what has happened so serious that you have returned without bringing him back?" The young woman replied, "I have not the ability to do anything with him because, I think, that he is immune from my mag- ic power, or orenda,—he is, indeed, immune to enchantment." The mother answered, "And truly I do not depend on you, because you are incapable—so weak (in orenda). So now my youngest daughters shall go. For truly I do depend on her so much. Now, then, do you prepare the basket of marriage bread, which must consist of twenty cakes."

So with a cry of "Come now," they set to work pounding the corn into meal. And after making the meal into twenty cakes
they boiled them and when they were cooked they placed them in a basket suitable for the purpose.

Then her mother set to work dressing the hair of her youngest daughter; she oiled it with fine bear's grease and then she braided it into many fine braids. She braided her hair very close and wrapped the braids so close that the maiden seemed not to have any eyebrows left.

When the mother had finished her task of dressing her daughter and had instructed her as to what she should do on her way to insure success, the basket of marriage bread was placed on the young woman's back. Then her mother said to her, "Have courage. You certainly are able to conquer him. I depend on you to bring Doñanagni back with you."

So then the young woman started on her journey. She carried the basket on her back by means of the forehead strap. So finally she reached the settlement to which she had been sent. There
not far away from the lodge of her intended victim she concealed herself in various places the better to keep a watch on the lodge. Again, she hid from place to place for a long time without seeing her victim.

But, finally, she was surprised to see him come out of the lodge, and after looking around very carefully start away from the lodge. And, now, she too went thither and followed him. She tracked him. After thus pursuing for a long time she too saw him in the distance high up climbing a tall tree.

So she concealed her presence from him as best she knew how so to do. She would get behind a tree and move nearer the tree on which her victim was. Then slipping quickly around another she kept drawing nearer and nearer to him, for she was determined to conquer him. Finally, she reached the tree without being perceived and there she sat down leaning against the tree. She placed there beside her the basket of marriage bread. She saw the raccoons falling down one after another without any interruption. For a long time she
remained there very quiet. In the meanwhile Doândanegoñ looked around suspiciously, first taking in the entire horizon and then on the ground below, and then he descended the tree very slowly, for he stopped along the way down, and he kept on descending the tree until finally he reached the ground on the side opposite to the place where the young woman was sitting.

At this time the maiden quickly arose and went swiftly around the tree to the place where Doândanegoñ stood. He could then do nothing to escape. He looked at her and laughed with a smile of defeat, and he was also astonished to see how beautiful the maiden was. She was indeed far prettier than his wives were, although they too were very fine-looking.

Then, the victorious maiden said to him, "Rest yourself. Perhaps, you are tired, for you have been continually climbing high up in the trees. You must sit down and rest your head in my lap, and I will dress your hair and you must face my person when you sit in my front."
So Boädenegén took the seat indicated by the young woman and placed his head in her lap. And the maiden removed the vermin and snarls from his hair. She was at this task for a long time. So, verily, indeed, the young man fell asleep. And, perhaps, she caused him to sleep soundly. Finally, she said to him in a loud voice, "Well, awake thou." And all his members moved. So then she placed him in her bag, and she emptied her basket of marriage bread. Then after fastening a forehead strap to her back she placed it on her back, carrying it by means of the forehead strap. It was very heavy; and he was asleep.

Far away from the place where she had conquered him there was a very steep rock. On it the young woman seated herself and proceeded to unwrap her pack. Then she bound a band around the head of the young man. Then she called to him, saying, "Awake thou." She used all her might of voice in saying again, "Awake thou."

Suddenly, the young man awoke, and then the young woman said to him, "Dost thou recognize this place?" He looked around to
see whether he had any knowledge of the place, and then said in reply,

"I know this place. Here is where my uncle and myself take the moose
while out hunting."

Answering him the maiden replied, "It is true. You do know
this place. I think that, perhaps, I cannot do better than to hunt
the vermin in your head again. And again you must face the place you
did once before." So he sat down facing the young woman, resting his
head in her lap. The young woman again searched his head for vermin,
while he meekly faced her person.

Again he fell asleep, and again his sleep was very sound,
so, truly, the young woman again said, "Awake thou," but it was im-
possible for him to awake. Again she wrapped him up in her bag and
she took the bag on her back again, carrying the pack by means of the
forehead strap. She then started for home. Arriving at the shore of
of the lake, she again awakened him, saying to him, "Awake thou." But
it was a very long time before he awoke, when he awoke she said to
him, "Well, dost thou know this place?" After looking around awhile, he replied, "I recognize this place. It is here that my uncle and myself engage in fishing." She merely replied, "So be it. Now, again I will search for vermin in your head, and again thou must face the same place that you did the last time I cleaned your head." So she again searched for vermin in his head, and it was not very long before he again was fast asleep with his head on the lap of the young women. So she again bound him up in her bag and again placed the pack on her back, carrying it by means of the forehead strap.

When she arrived at the place wherein abode her sisters and mother, they were surprised that she returned carrying a pack on her back.

So throwing the pack down on the ground in the lodge she said to her mother and sisters, "Verily, noθdaθeθen is contained in the pack. So, do you now take him out of it."

Then her mother said to her, "Oh, my daughter, I am thank-
ful that the matter has been accomplished, because I depend on you."

Then, addressing herself to the sleeping young man she said, "Oh, my son-in-law, awake thou." But it was a very long time before he awoke. He arose and went aside and took a seat there. He was greatly surprised by the beauty of the inmates of the lodge and their mother too.

When night came on Sošanegał shared the bed of the young woman who had brought him back with her.

In the meanwhile, the next day, the younger one of his wives said to her elder sister, "Now, these women who live far away from here have taken our husband away from us. Verily, it is they who have conquered him. Now, moreover, I will now go after him. You must remain with the old man, his uncle."

Then, verily, the old man began to weep because he did not know where his nephew was. He lamented saying, "Nā'gi', hā'gi', gi', ten years will pass before I shall give him up, hā'gi'."

Then, the younger wife started, saying, "I will go to fetch hi-
him back home." So she departed, leaving her elder sister to remain with the uncle of Nookamnez

So finally she arrived at the tree in which her husband was accustomed to hunt for raccoons. She could see plainly the trail left by the woman who had accomplished his seduction and then carried him away, had named Nookamnez.

Then she started on further. Again she sang the song in the which she uses the following words, "Hoo'howi, hoo'howi, hoo'howi, I am going to hunt for the person, hoo'howi, hoo'howi, of Nookamnez wherever he may be, hoo'howi, hoo'howi, I am going to hunt for the person of Ha'ho'n'ða'ns (The Obedient), ë' ë' ë' ë' ë' ë' ë' ë' ë'

Thus, she traveled on.

At last she reached the settlement in which lived the wicked four women, the mother and her three daughters. And she was surprised to see a short distance away the lodge she was seeking. So she stood there for a moment and listened very intently for any sounds that she might be able to hear from the lodge. So she was greatly surprised to hear him therein weeping; she recognized the voice of
her husband. At once she rushed forward on the run to the side of the
lodge and peering through the crevices in its walls, or bark sides,
she there was surprised to see Noödenegan standing there weeping—as
no was being tortured with fire.

The mother of the three daughters stood there holding a bas-
et in her hands and at the same time drawing fire-brands out of the
fire and with them touching their victim around the ears which would
cause him to weep; and the tears which he shed were wampum beads which
were caught on a buckskin which spread out on the ground for that
purpose. And then the old woman would gather the beads into her bas-
et.

a provoking sight.

His wife saw this taking place, and without any thought of
what was going on and regardless of any fear as to consequences she
rushed into the lodge and seizing her husband she drew him out of the
lodge, and as soon as they two had come out of the lodge she called
in a loud voice, saying, "Either do ye come, you brave ones, my own
guardian beings—ye small humming-birds," and they two, wife and husband, quickly ran around the lodge, and the wife shouted exclamingly, "Let no person whatsoever escape from the lodge, no matter how great a wizard he or she may be. Let the top and the bottom and the sides of the lodge be closed up and let the lodge become reakt. Have courage, my guardian beings. Have courage."

These came to her aid, making the sound "daan," while they worked. Suddenly the lodge burst into flames, and then the imprisoned women severely went—the unfortunate mother and her daughters. There slowly the sounds they made in their frenzied efforts to escape died away to silence.

Then the young wife said to her husband, "Now, let us go to our home." So they started. But the husband could scarcely walk, because he had been so cruelly tortured.

Finally, they reached the lake. Then the young wife said, "Hither do thou come to give us aid, thou the great leach, as thou art called...
Just then, they saw it make its appearance above the water in the middle of the lake. And it was not long before it came up to the place where they two were standing. Then the young woman said to it, "Do thou help us two, for we are to be pitied, we two, my husband and myself. He is named Doádanegañ, a famous name. So now we two will mount on your back. So, there now, make a straight course for the place whence we two have departed."

So, the great leech obeying the young woman's demand bore them across the lake to their own shore. And then the young woman gratefully thanked the great leech, saying to it, "I am thankful, and I make my acknowledgements to you for aiding us. So now you are again free."

So husband and wife returned to their home whence they had gone on this adventure. When they had arrived near the lodge the young man overheard his uncle weeping within it. He heard him singing his lamentation, saying, "Oh, my nephew, my nephew, my nephew, ten years will be the limit of my mourning for you. It will be ten
years before I will give you up." In addition to this he sat near the fire and he was engaged in dipping up with a paddle burning coals and hot ashes and then pouring them on the top of his head. He had, indeed, already burned or scorched all the hair off of his head. And the nephew found his uncle only half alive.

When the nephew entered the lodge he said tenderly, "Oh, my uncle, I have now returned home." But the wretched old man would not cease his weeping and self-humiliation. And so the nephew even grasped the old man saying, "Oh, my uncle, I have now returned home. It is I, Doödanegn, who have returned home."

And the ailed uncle, recognizing his nephew whom he believed dead, exclaimed, "Wu'. Is it indeed you. I am thankful that thou hast returned home. So, now, moreover, do not hereafter go to distant places. You must remain at home with us. You can hunt in places which are not far from here, because now the time is at hand when this elder one of your wives is about to become a mother." And so you must be near her." This is the story of Doödanegn. This is the end of the story.
No. 492

Stock Iroquoian

Language Seneca

Dialect

Description: (words, vocabulary, dictionary, grammar, text, legends, notes)

Collector J. N. B. Hewitt

Place Cattaraugus Res., N.Y.

Date Oct. 1896

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