

Assiniboine Narratives from Fort Belknap, Montana

Stories Told by George Shields, Sr.

Part 1. Interlinear Texts

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The narratives by George Shields in this collection were recorded by Douglas R. Parks and Raymond J. DeMallie at Fort Belknap, Montana, from April to July, 1985. Narratives 1, 3, 4, and 5 were transcribed by DeMallie from the sound recordings with the assistance of Juanita Tucker, at Fort Belknap, in 1985. Those narratives were reelicited and the transcriptions revised and glossed in English by Linda A. Cumberland, working with Bertha O'Watch and her son Dean M. O'Watch at Carry The Kettle Reserve, in 2006. The remaining narratives were transcribed from the sound recordings and glossed by Cumberland with the assistance of Selena Ditmar, Geraldine Earthboy, Tuffy Helegson, and Tom Shawl, all of Fort Belknap, in 2010. Cumberland prepared all the free translations.

This preliminary web edition of Assiniboine texts is intended for the use of linguists and others who want access to Assiniboine language data. A preliminary dictionary is also published on this web site (<http://zia.aisri.indiana.edu/~dictsearch/>), then choose "Assiniboine" and search selecting either "Indian" or "English").

The preservation of these narratives from the last fluent speakers of the Assiniboine language who were knowledgeable from firsthand experience about traditional tribal culture has been made possible by the support of the National Endowment for the Humanities.

1. The Man with Hawk Power

(1) Né owóknake.

this is a historical story

(2) K'ošká wāží, oyáte tuktáhaš oyákapi nawáh'ušǵ tuk'á,
young man one tribe whichever one they tell I did not hear but

k'ošká wāží hokšíc'jcake žec'ac, ū huštá.
young man one high family that specific kind he was it is said.

(3) Ka'ēca né k'ošká én oyáte ū né, wí[yo]h̄pac'iyataha
then this young man there tribe he lived this western

oyáte ūpi óp k'ic'izapi. (4) Ka'ēca wjya c'á,
tribe they live with them they fought then woman such

wayák'eyakupi huštá. (5) Kic'ize jt'ác'a žé, wjk'óške žé,
they took her prisoner it is said war chief that young woman that

éyaku huštá. (6) Wjk'óške žé, nína ówayake wašté huštá.
he took her it is said young woman that very looks good it is said

(7) Ité wašté, t'ac'á wašté. (8) Nakáh̄ jc'áge žec'á
face good body good recently grown up she was that kind

huštá.
it is said

(9) Ka'ēca k'ošká wāží, hokšíc'jcake žec'ac, wayáka
then young man one high family that specific kind he saw her

ká, wjya žé waná wašténa huštá. (10) Žec'en atkúku
then woman that now he liked her it is said so then his father

okíciyaka, "Né wjya né nína waštéwana. (11) It'ác'a žé
he told him this woman this very I like her chief that

wakína ūk'aš mak'úka c'ówan," eyá huštá'.
I ask him for her if he'd give her to me maybe he said it is said

(12) Žec'en né ektá ípi okíciyakapi. (13) "Hǵ,
then this one there he went he told him about it yes

yuhjktac'. (14) Iyé k'oškác'. (15) Né miyěš waná
he can have her he (EMPH) he is a young man this myself now

wimáhca," eyá huštá. (16) Žéc'en kic'í ū huštá,
I'm an old man he said it is said so with him she stayed it is said

wjk'óške žé.
young woman that

(17) Žéc'en ū:ka, A! nína ec'áken owóp'ika
so then while she was staying there ah very always in good spirits

ū huštá. (18) Waníyetu tóna óm, ū he,
she was it is said winter some with them she stayed there[?]

nak'áš nén wíhinap'a ektám oyáte ūpi né, t'ó i'épi
long time here east toward there tribe they lived this their language

žé k'óš, tayá wayáp'í c'en wýyapi óm k'ó
that even well she spoke it well therefore women with them also

wóknaka eyáš jhát'a áya ápa háta wóknak yakápis'a
converse even laughing] day whenever talking they always sat

huštá.
it is said

(19) Žéc'etuka, žé wjk'óške žé nína waníta huštá'.
as time went on that young woman that very she was brave it is said

(20) Táku nówa ec'ŭpi wayúp'í. (21) Žéc'etuka, [žéc'en hí]
[everything] to do she knew how as time went on [??]

ec'áken tóhanih ołhpáyešj, [mołhpáyešj] huštá. (22)
always never at all she wasn't sad or lonely it is said

Žé hjknáku žé'jš ec'áken wóyute, tayá, iyáme'i hjkna,
that her husband he too always food well he went hunting and

t'anó kicákni, jš wac'ónjč'a kága hjkna. (23)
meat he brought home that (emph) pemmican she made and

Žéc'en tayá ūpi huštá. (24) T'iwáhe jš, nína wašté
so then well they lived it is said household also very good

yakápi huštá.
it was kept it is said

(25) Žéc'etuka, ak'éš iyáme'i c'en,
as time went on once again he went hunting so

kní ká'eca, táki'ešjĥ p'amákneḡĥ yḡká
 he arrived back home then saying nothing with bowed head she sat

huštá, wj'k'óške né. (26) Žéc'en waná takúĥ ec'étušj
 it is said young woman this [right away] something wasn't right

ec'ĭ.
 he thought

(27) Žeyá, "Táku c'én, ec'áken owóp'ika ya'ŭ žé
 he said this [why] always in good spirits you were that

éc'a ḡakáḡa nína onjĥpaya hé," ec'íya huštá'. (28) Ká,
 this way now very you're sad Q he said to her it is said then

"Há ḡpa nén, jknúḡanaĥ, takúwjc'áwaya awáwjc'awec'ḡmi, ká nína
 yes [today] all at once my relatives I thought of mine then very

omáĥpaya, jc'ówamnic'," eyá huštá'. (29) "Nén wa'ŭ žehátahḡ,
 I got sad I felt lonely she said it is said here I've been ever since

nína tohákeca, ṭayḡ mayánuha. (30) Ŭšimayakina. (31)
 very much well you took care of me you've been good to me

Tóḡḡni mayánuc'eyéšj. (32) Tóḡḡni c'ḡaté šitmáyayešj. (33)
 never you didn't make me cry never heart you didn't hurt mine

Nj't'á'oyàtepi ne'jš ṭayḡ mak'úwapi'," eyá huštá. (34) Eyá
 your tribe they, too well they treated me she said it is said she said

k'ó, "Tók'aš wanúĥ, ḡakéya k'eš ímj'cikcec'ḡc', eyaš
 also but maybe eventually even so I may learn to forget instead

tók'en ec'jšj," eyá huštá.
 that way I won't think she said it is said

(35) Ká žé wj'c'á žé, iyúkḡa. (36) Ká, "Né iyé
 then that man that he thought it over then this she (EMPH)

wj'yakaš néc'i, oyáte t'ók'ḡ ŭ, né miyé
 she's a just a woman overe here tribe different she stays whereas? myself

wjmác'a nó. (37) Ektá awáknj'kta," ec'ĭ huštá.
 I'm a man DCL there I will take her back he thought it is said

(38) Žéc'en žec'íya, "ḡayák'eci, k'ohána ac'íknj'kta nó,"
 so then he said this to her tomorrow soon I'll take you back DCL

eciya huštá'. (39) Wjníya tuk'á nēc'i, oyáte
 he said to her it is said you're a woman but over here tribe

t'ók'ǵ ya'ǵ. (40) Miyěš wjmác'a nó. (41) Wjc'ápi žéc'aš,
 different you stay myself I'm a man DCL men that kind

toháke né iyása nǵpišj. (42) Maktépi k'ó štaš
 long time this throughout they don't live they kill me even if

tók'ecašj. (43) Wjc'ápi háta wjc'áktepi nó," eyá
 it doesn't mater they are men when they get killed DCL he said

huštá.
 it is said

(44) Ká eyáš owóp'ika huštá. (45) Žetáha žéc'en
 then instead she was happy it is said from then on so then

hápa k'ówa hjk wa'éya jš káǵa huštá. (46)
 moccasins all those and provisions also she made it is said

Wakáp'api wac'ónjc'a nēc'a, kap'á hjkna žená, wa'éya
 pemmican dried meat this kind she pounded and those provisions

káǵa huštá'. (47) T'ahá sáka nēc'a én eknáka hjkna.
 she made it is said [rawhide bag] this kind in she put and

(48) Žéc'en, k'ošká žé šúkat'ǵaka núm oň'ák'ok'opic wjc'áyuha
 so then young man that horse two very fast he had them

huštá. (49) Žé wós, ak'jwjc'at'ǵ c'én,
 it is said that both he saddled them therefore

jknápiktac'ehǵ k'ošké né hǵku t'ípi ektá
 when they were about to leave young man this his mother tipi there

í hjk atkúku okíciyaka. (50) "Até, né, wjk'óške né,
 he went and his father he told him father this young woman this

ec'áken owóp'ika ŷ tuk'á, jknúhanaň nína oňpáye. (51)
 always happy she was but all at once very she is sad

Awáknjkte nó. (52) Iyé wjyaka k'éš nēc'i
 I will take her back DCL she (EMPH) she's a woman though over here

oyáte t'ók'ǵa ū. (53) Miyěš wimác'a. (54) Ektá maḡtépi
 tribe different she stays myself I'm a man there they kill me

k'ó štáš tók'ecašǵ, eyá huštá'. (55) Ká atkúku žé, "Hǵ
 even if it doesn't mater he said it is said then his father that yes

mǵc'ǵkši wǵáyak'a. (56) Iṭúh, yanǵktešǵ. (57)
 my son you're telling the truth contrary to hope you won't survive

Yakúktešǵ nǵktépiḡtac', eyá huštá'.
 you won't come back they'll kill you he said it is said

(58) "Hǵ wǵc'ápi háta, zuyé í hǵkna wǵc'áktepi nó.
 they are men when to war (they) go and they get killed DCL

(59) Toháke né iyása niyáwa'ǵktešǵ nó," eyá huštá.
 long time this throughout I won't live DCL he said it is said

(60) Žéc'en eyáš knápi. (61) Žéc'en ǵwǵk,
 so then then they were going back there so then going to bed

wí yuhápícen eyáš t'ákán tuktén a'ómniḡa én
 tent they didn't have instead outside somewhere sheltered there

ǵštíma.
 (they) slept

(62) Kná:ka kná:[ka], ǵpa tónakeca knápic'. (63)
 going back going back day very many they were going back

Iknúhanaḡ, ḡemno wǵží wǵkátuwac, én iyánipi ká
 all at once ridge one high there they climbed up then

ǵt'éḡa žetáḡa ǵyǵhe wǵží wǵyákapi. (64) Ká
 a very long way from there mountain one they saw then

wǵk'óške žé žeyá huštá. (65) "Ká ǵyǵhé wanáke
 young woman that she said this it is said yonder mountain you see

ká, mnokétu nehátu ḡǵta, žén t'ípis'a. (66) Žén
 yonder [summertime] whenever there they always camp there

wǵpazok'ǵa óta c'én táku waskúya, c'ǵawáskuyac óta
 june berries many therefore things sweet (a kind of berry) many

žéc'a. (67) Žén wošpi t'ípi. (68) Owá kícisakàpi
 that kind there to pick they camp all they have dried theirs

hǵatá, žehǵá ak'ěš ománipi p'iyá et'ípic'.
 when at that time once again walking move to a different place camp

(69) Tók'í t'ó'ypi žéc'íya ak'é knápic', eyá huštá'.
 where their usual place to there again they go back she said it is said

(70) "Nǵán ec'ǵ žén, t'ípic'ka. (71) Wažíkíya én
 period of time this one there they will be camping one place at

ní:na waskúyeca óta žén t'ípis'a. (72) Žén
 very, very berries many there they always camp there

t'ípic'ac', eyá huštá.
 they will be camping she said it is said

(73) Žéc'en h̄tayétuc'ehǵá ektá ípi ká c'ǵwóhǵa én
 so then when it was evening there they went then woods in

ǵštímǵapi huštá. (74) "Hǵayákena štén, én ǵyǵkta. (75)
 they slept it is said early in the morning when there we'll go

Nit'á'oyate t'ípi én, ac'íkniǵtac', ecíya huštá'. (76)
 your tribe camp there I'll take you back he said to her it is said

Žéc'en ǵpac'ehǵá žec'íya, "Waná ǵpa nétu, saksǵaca
 so then when it was day he said this to her now day is here dress

táku wók'oyake wašté nuhé žená kic'ǵ. [omit: p'ahá kisǵ hǵk]
 what clothing good you have those put on [braid hair]

(77) Kpакcá hǵkna kisǵ hǵkna ša'ǵc'íya k'ó," eyá
 comb yours and braid yours and paint yourself also he said

huštá.
 it is said

(78) Žéc'en žec'ǵ žeyá ǵš, ǵc'ícuwa
 so then do that he said that he too he got himself ready

p'ákisǵ hǵkna ša'ǵc'íya huštá. (79) Žéc'en
 he braided his hair and he painted himself it is said so then

(t'a)wók'oyake nówa knušnóka hǵkna, táku wót'awas,
 (his) clothing all these he took his out and thing medicine bundle

wak'ǵ wót'awa, knuškáka. (80) Žéc'en c'etǵ iyáke eyápi
 holy medicine bundle he untied his so then hawk wing so-called

žéc'ac knuhá. (81) Žé táku wak'á žéc'a. (82)
 that particular kind he had his that thing holy it was that kind

Žé éyaku hǐkna wac'ékiya hǐkna, p'á én jknáška.
 that he took it and he prayed and head there he tied it on himself

(83) Žéc'en waséginac jš yuhá c'en, t'ac'á né iyúha,
 so then yellow paint also he had therefore body this all

toháka óhi žéhaka ġi'ǐc'iya huštá.
 very much he could reach just that much he painted himself yellow it is said

(84) O'óye ženáš t'awǐcu ġiyék'ie huštá. (85)
 scars those his wife he had her paint them yellow huštá

Knustác'ehá, owá apúzac'ehá žehá wók'oyake
 when he had finished all of it when it had dried at that time clothing

wašté, žená kic'ǐ. (86) "Waná ektá yǐjka."
 good those he put on now there we'll go

(87) Žéc'en hiyápi tuk'á, né ǐyahe knihéya né, tok'í:yonǐh
 so then they left but this mountain steep this no place at all

iyáyapi c'éyakešǐ eyáš tók'etk'en yuwǐšwǐš okná yá hǐkna,
 they go could not instead every way zigzag through (they) went and

hok'un ehá'ipi. (88) Iyak'am kák'í okná máni, jc'ǐh'akapi
 bottom they reached beyond it yonder [path] by their actions

žéc'en minihiyóhípi. (89) Žéc'a c'a iyéyapi c'en
 that way they fetched water that kind such they found therefore

žókna iyáni hǐkna, wákán ípi huštá.
 through there they climbed up and top they arrived there it is said

(90) Žéc'en t'ípi én yápi ka, nén oyáte t'ípi né, waná,
 so then camp to they went then here tribe they live this now

t'ok'ápi žé, snokyápi huštá'.
 they were different that they knew it is said

(91) Žéc'en eyáš ókšataha eyáš aktáka hǐkna awǐc'ak'it'
 so then well! from all around then (they) ran and looking at them

aknák' máni yápi.
 running walking they went

(92) Wjk'óške žé žeyá huštá'. (93) "K'úna, jnáhniya
 young woman that she said this it is said hurry up hurriedly

máni. (94) Mjt'imnona t'í kán uyjktac'. (95) Žé wjc'ášta,
 walk my older brother tipi yonder let's go that man

jt'ác'á žéc'ac, wanúh niníya c'á. (96) Tók'en eyá
 chief that specific kind maybe he save you maybe how he says

háta, oyáte né ec'én ec'úpi," eyá huštá.
 whenever tribe this in this way they do it she said it is said

(97) Žéc'en eyáš, máni núskiya h'kna, t'ípi žén
 so then instead walking he made his faster and tipi there

ípi. (98) Ká t'anéna jt'ác'á žé c'atkú ektá, yaká
 then arrived there then already chief that honor place there he sat

huštá. (99) T'in iyáyapi žec'én p'áwakanjucú h'kna,
 it is said inside they went so then he raised his head and

t'akšicu ak'íta, iyékiya tuk'á k'o
 his younger sister he looked at her he recognized her but even

tákeyešj huštá. (100) "Há jš n'jš
 he didn't say anything it is said [glad it's you]

yakní," táku eyéšj. (101) Ak'é p'amáknena
 you have come back nothing he didn't say again with bowed head

yakà.
 he sat

(102) Žéc'en waná sicáykte žé snokyá huštá',
 [right away] something was going wrong that she knew it is said

wjk'óške žé. (103) Né, "Sicáykte ot'jka. (104)
 young woman that this one something is going wrong I think

Mjt'imnona tákeyešj. (105) Miyé k'o
 my older brother he didn't say anything myself even

jmáknjkešj," eyá huštá'. (106) "[Ey]aš kakná iyótaka,"
 he doesn't notice me she said it is said just beside him sit down

eyá c'én. (107) Kakníyotąka huštá', k'ošká žé.
she said therefore he sat down beside him it is said young man that

(108) Žéc'en wjk'óške né'jš hjknáye žé kakn-
so then young woman she too her husband that beside him

íyotąka.
she sat down

(109) Žéc'en waná oyáte né ókšataḡ awjc'ak'itapi
so then now people this from all around they were looking at them

op'áwjc'ałitapi huštá'. (110) Wí žená k'ówa yuḡá hjkna,
they gaped at them it is said tent those all pulled up and

ókšataḡ oyáte iyúhana žé nážj awjc'ak'itapi.
from all around people all that standing they watched them

(111) Ká jknúhanał, jt'ác'ą né žéyá, "Há, nú, šukwítko
then all at once chief this he said this ah uh Crazy Dog

ok'ónakic'iyé žé wjc'ákic'ó," eyá huštá. (112) Žéc'en k'ošká
Society that call them over he said it is said so then messenger

wąží, ok'ónakic'iyapi žé, šukwítko ok'ónakic'iyapi, ektá í hjkna
one society that Crazy Dog society there he went and

owjc'akiyaka. (113) Žéc'en waná núm jc'ic'uwapi huštá'.
he told them [right away] two got themselves ready it is said

(114) Jkcé maḡ'áke néc'a ús owá t'acá
dirt this kind by means of all of it body

jkí'ypí huštá'. (115) Žéc'en í né'jš
they painted themselves it is said so then mouth these also

ošákia[pi] hjkna. (116) Mína žéc'a yuhá hjkna waná ektá
they painted and knife that kind (they) had and now there

yápi, žen t'akán a'ú hjkna, t'igéyam wjc'aktepikta. (117)
they went there outside take and behind the tent they'll kill them

Žéc'a wjc'áštapi huštá.
that kind they are men it is said

(118) Žéc'en waná úpi žéc'en t'iwópa žé akáš
[as] they were coming so then door that to there

kahákeca ħeyám inážipi, ok'áya knépi ká né nóm
just that far to one side they stopped room they made then this two

eyáš ka'íc'iyušnašna iyáya én upí huštá'. (119)
instead criss-crossing going there they came it is said

Wjk'óškepi žé waná táku žé snokyá. (120) Né,
young woman that now something that she knew this one

“Ká, šukwítko ewíc'akiyapi. (121) Žé t'akán aníya hǐkna,
that yonder Crazy Dog they are called that outside take you and

nǐktépihta. (122) Waktá,” eyá huštá.
they will kill you be careful she said it is said

(123) Žéc'en iyótaka. (124) Ká'éca wjk'óške žeyá,
so then he sat down then young woman she said this

“Mǐt'imnona ħkpí kán iyótaka, jstó žén
my older brother lap over there sit down arms there

yus'íc'ic'iyá,” eyá huštá'. (125) Žéc'en k'óšká né
make him put them around she said it is said so then young man this

ec'ǔ.
he did it

(126) Žé ec'án waná šukwítko t'iwópa, k'ayéna úpi.
[by that time] Crazy Dog door closer they came

[---?] (127) It'ác'a né k'óšká né yús-yaké žé
(unintelligible) chief this young man this holding him that

wáyákapi c'én, ħknáhomni hǐk knápi, kaháyeħ
they saw him therefore they turned back and they went back quite a ways

knápi c'én, hakíktapi ká, jstó žé hǐhpáyekiya
they went back therefore they looked back then arms that he dropped them

huštá. (128) Žéc'en ak'éš úpi. (129) Žéc'en
it is said so then once again they were coming so then

yámniħ žéc'ypì huštá. (130) ħc'iyamnǐc'ehá, né
three times they did that it is said after the third time this

k'óšká né, ħkpí-yake žetáħa nážj hǐkna, kakná
young man this lap-sitting from there he stood and beside him

iyóṭaka hǐkna. (131) Wók'oyake t'áwa žená, knušnóka huštá',
 he sat down and clothing his those he took his off it is said

c'uwíknaka óskapi, hušká óskapi ot'áwa žená k'ówa. (132)
 shirt quilled leggings quilled his things those also

Táku žená, hápa eyáš kic'ú hušta, c'oknáka jš
 (only) things those moccasins besides he wore it is said breech cloth also

ká mahén, t'ac'á né iyúhana ģikiya hǐkna. (133) C'etá
 then underneath body this all made yellow and c'etá

wac'jhec néc'ac'a wác'jheya.
 feather tied in the hair this very one he had tied it in his hair

(134) Mínac jš amjknaka huštá. (135) Žéc'en eyáš
 a specific knife also he had on his belt it is said so then then

pápa, nu, t'ac'á nowá eyáš akíp'a huštá. (136) Hiyéte ka,
 yelling uh body all over then he hit his it is said shoulders there

anúk akíp'a. [(??) Žéc'en eyáš naḱáha...]
 both he hit his [unintelligible: possibly žéc'en én yáka]

(137) Žéc'en waná jcitopa waná éyakupitka. (138) Waná
 [right away] fourth time now they would take him now

én úpi žec'en waná takúh c'á nupá kác'eñ
 there they were coming so then already something steps two about

ihápi. (139) Žéc'en náži hiyáya hǐkna né, j't'ac'á né,
 they stepped so then [he jumped up] and this chief this

pahá yúza hǐkna, c'até c'ap'á huštá'. (140) Žéc'en
 hair he held him and heart he stabbed it is said so then

paptáya jlpéya hǐkna, žéc'en... (141) Žéc'en
 turning him over he threw him down and so then so then

žéc'e héc'en eyáš píh-hǐkna eyáš onáp'e huštá'.
 [right away] well! noisily then (they) fled that place it is said

(142) Ká kán šukwjtko žé t'okáhe wjc'áye hǐk žé wós
 then yonder Crazy Dog that first he went to them and that both

c'awjc'ap'ap'a pasnóha jlpéwjc'aya c'én. (143)
 he stabbed them repeatedly pushing he threw them down therefore

Žeháka aktáka h́kna, nén eyáš épaǵíyayapi né ókša iyáya
finally he ran and here instead running in a pack this around he ran

h́kna, óha iyáya h́kna c'awj'c'ap'a óha aktáka
and among them he ran and he stabbed them among them he ran

huštá. (144) Óta wj'c'ákte.
it is said many he killed them

(145) Žéc'en waná, c'ót'ak yuhápi eyáš a'út'apiktá
[right away] guns they have them then they would have shot

tuk'á, ká j'túh wj'c'ášta óha aktáke né'ús,
but [against their hopes] man among them he ran because of this

ec'én aknák aktáka[wos]. (146) Žehá, jšnána
because of this alongside they ran (?) but then alone

aktákac'ehá eyáš a'út'a áyapi ká. (147) Né
when he had run then to shoot at him they started (?) this one

j'yahe knihéya žen, aktáka, kiksúyešj huštá'. (148) Žén
mountain steep there he ran he didn't remember it is said there

í ká waná tókeh'ǵšj žéc'en eyáš, k'okám
he arrived there but now he couldn't do anything so then instead over

ye'j'c'iyá. (149) En ípi ká mína žé žen yáká
he jumped there they arrived there then knife that there it lay

huštá. (150) Žéc'en eyáš, ak'ítapi ká, c'etá eyápi
it is said so then instead they looked as hawk so-called

néc'ac k'ok'ók'okapi kiyáya h́kna. (151) Iyá akásam
this particular kind very fast it went flying and going across

jǵúǵa knihéya žéc'i iyá'ihákà wj'c'ášta žé žéc'i
cliff steep over there when he hit person that over there

ká'áktak iyáya huštá'. (152) Žehá žéc'i pápa,
hit while running he went it is said at that place over there yelling

kaksjksj, aktáka h́kna, jsá'j iyáya huštá.
zigzag he ran and out of sight he ran it is said

(153) Žéc'en né k'uwá áyapi né žeyápi, "j'túh,
so then this chasing him they were this they said this anyway

tóhàni uyúzàpiktèšj. (154) Ak'ěš nén kiyá kná
 never we won't catch him once again here flying he's going back

c'ác'. (155) Né sám iyáya štén, waná kiyá
 probably this one beyond he went when now flying

kná c'ac'." (156) Žéc'en, "Ĵtúh k'uwép'icakešj."
 he's going back probably so then [no use fooling with him]

eyá c'én yuštápi huštá'.
 (they) said therefore they let him go it is said

(157) Žehákaš k'ípi c'én, tóna
 finally they arrived back home that being so those

c'awj'c'ap'e [žé] nípi úkš žená ĵtúh t'ápi
 he had stabbed them that they lived even if those anyway they died

huštá'. (158) Óta wj'c'ákte huštá'.
 it is said many he killed them it is said

(159) Žéc'en eyáš úšiya kná huštá. (160) Hayápi
 so then instead pitifully he went back it is said clothes

yuhéšj. (161) Hápa ů žé'jš wanákaš
 he didn't have moccasins he wore those too long ago

napóta c'én, eyáš žéc'en c'awápa néc'a, c'ahá
 he wore them out therefore instead so then pine this kind bark

néc'a síhá okíže hĵkna. (162) Žéc'en
 this kind feet he wrapped it around them and so then

žé'jš eyáš žéc'en máni, kná c'én. (163)
 because of them then that way walking he went back therefore

Táku js yútešj žéyaš zitkána kihípi žéc'a.
 nothing also (emph) he didn't eat instead of that birds fledgling that kind

--- (164) (Naháh owóknake žé.)
 [narrative interrupted then resumed] still it is the story that one

(165) Eyáš úšiya kná huštá'. (166) Žéc'en eyáš, táku
 then pitifully he went back it is said so then instead nothing

yútešj, zitkána kihípi néc'a iyéwjc'áya háta,
 he didn't eat birds fledgling this kind he found them whenever

wjč'ákat'a hǵkna. (167) Wjč'áyumnas, ǵya én, éknǵka
 he killed them and he spread them out stone on he put (them)

hǵkna, púzapi háta žéc'a eyáš yútkna. (168)
 and they were dry when that kind instead he ate going back

Žéc'en kná:ka kná:ka, á! úšiya
 so then he kept going back he kept going back ah pitifully

k'í huštá'. (169) Hústaka k'óc', žec'áke
 he arrived back there it is said very thin (emph) on account of

wóyute táku yútešj.
 food nothing he didn't eat

(170) Žéc'en k'íc'ehá, tóken wjč'ólh'ǵ ec'ú žé,
 so then when he arrived back home how deeds he did that

oknáka ká tuwé:niñ c'et'ǵknapi huštá'. (171)
 he told about himself then no one at all they doubted him it is said

"Hiyá, né wjčák'ešj ot'ǵjkac'," eyápi huštá. (172)
 no this one he isn't telling the truth we think they said it is said

Nǵkíh'ǵšj háta, "Né t'ókapi néc'a tuktéh,
 he couldn't overhear whenever this one enemies this kind somewhere

anáwǵ'ata hǵkna, wǵya žé ktépic'ehá né
 they attacked them and woman that when they had killed her this one

tók'en k'iknéyapi k'iknáš ot'ǵjkac'," eyápi huštá'. (173)
 somehow they let him go he got away we think they said it is said

Žéc'en tókeh'ǵ žé oknáke wjčánapišj
 so then how it happened that he told about himself they didn't believe it

huštá'.
 it is said

(174) Žéc'etú:ka ka'éca jknúhǵnali mak'óc'e nén
 it went on that way then all at once country here

ǵt'ǵc'a t'ukǵšjnyapi eyápi žén, ny, onák'ota,
 [United States president] so-called there uh peace

kañwǵ'ak'iya jkcéwǵ'ášta oyáte ókšǵ. (175) Ká né wí
 he made them make Indian tribes all around then this [sun

jsáye iyáye ektá žé'jš, onák'ota žéc'a c'ažé
 out of sight goes there (i.e., western)] those too peace that kind name

okíkmapi huštá'. (176) Tóhāni, kic'izapiktešj žéc'en, c'ažé
 they signed theirs it is said never they will not fight that way name

okíkmapi. (177) Žéc'en jkcéwjc'ašta owá jš žéc'upi
 they signed so then Indians all also they did the same

snokyápi c'en, t'ak'onaku watákuyapikta t'ak'onakut'upikte
 they knew it therefore their friends they take as relatives they make friends

žéc'a c'jkápi c'en, wí hináp'a ec'iyataḡa ŷknak'úpi
 that kind they want therefore [east] towards they came travelling

huštá'.
 it is said

(178) Ká nén k'ošká én ŷ né t'ipi c'a, awányḡh én
 then here young man at he lived this camp such accidentally at

ípi kaháyeḡh ét'ipi c'en. (179)
 they arrived there a little ways from they camped therefore

Ápac'eha it'ác'api žé t'imáni hġkna. (180) A! táku
 when it was day chiefs that (they) visited and ah things

niyúhana wóknaka ká žén t'ak'onakut'upi huštá'. (181)
 all these they told stories then there they made friends it is said

T'ak'onakukic'iyapi hġkna táku wóyuha waštéšte nówa
 they made friends with each other and what possessions best all these

jš kic'ic'upi huštá'.
 that (emph) they exchanged it is said

(182) Žéc'etuka ká jknúḡanaḡh, né wġziyaktam ec'iyataḡa
 as this went on there at once this western from there

hípi né, wóknakapi ká žeyápi huštá'. (183)
 they arrived here this they told a story then they said this it is said

“Né waniyetu tónaḡe žéḡa, k'ošká wāží, né ŷkí'ŷkoyatepi c'a,
 this winter a few past young man one this from this tribe such

wġya c'a, wayák'éyakupi ḡa c'a, žéc'i ak'í tuk'a,
 woman who was taken prisoner ? such over there he took her but

wjk'óške t'imnókuna že, nįkta c'įkéšį c'en,
 young woman her older brother that him to live he didn't want therefore

šųkwįtkopi že, ktewįc'ak'iyapikta iyék'eš t'okáhektèm.
 Crazy Dogs that they would have killed them but instead he killed them first

(184) Žetąhą wįc'ášta ó:ta wįc'aktec', mína ús," eyápi
 after that people very many he killed them knife using they said

hųštá. (185) "K'óšká že nína ówųyakewaštè. (186) K'óšká
 it is said young man that very good-looking young man

nína wak'ą wókinihąka," eyápi hųštá'. (187) Žéc'en, "K'uwá
 very holy brave they said it is said so then chasing him

áyapi ká, įgųga knihéya žéc'i, k'ok'am ye'įc'iya ká iyák'am
 they were then cliff steep over there forward he lept then beyond

kák'i, c'etą žec'ác kįyą iyáya hįkna, iyáhąká
 over yonder hawk that particular kind flying it went and when he hit

wįc'ášta že éc'," eyápi. (188) Ká, "Žéc'en oknáke."
 man that it was he they said then that way he told about himself

(189) Žehą, wįcánapi hųštá'. (190) "Á:," žeyápi,
 at that time they believed him it is said ah they said this

"Žé k'óšká že netąhą nén ús. (191) Žená wóknaka
 that young man that from here here he lives those he told the story

k'óš, tuwéni wįcánašį įtú žeyé šteħ,
 even though no one believed him just he was saying that as if

ké:c'įpi," eyápi hųštá'.
 they thought they said it is said

(192) Žéc'en né k'óšká né nén úc'. (193) Ká né,
 so then this young man this here he lives then this

t'ok'ámp'atahą hípi že, žeyápi, "Kic'óm ka
 from a different place they arrived here that they said this

t'ak'ónaku'ųyápiakta, kic'í ųkícupiktac'," eyápi. (194)
 we will make friends with him with him we will smoke they said

Žéc'en k'óšká wąží ektá yá hįkna, "Nįc'opic', oyáte
 so then messenger one there he went and they invite you tribe

hípi žé. (195) T'ak'ónakuniyǵpikta c'én
 they arrived here that they would make friends with you therefore

nǵc'opi, óm iyácukta.
 they invite you with them you will smoke

(196) Ká tákeyešǵ huštá. (197) Yámni žéc'ǵpi. (198) Ītópa
 but he said nothing it is said three they did that fourth

žén žeyá huštá'. (199) "Hǵ wa'úktac'. (200) Owǵc'akiciyaká
 then he said this it is said yes I'll come tell them about it

wa'úktac'," eyá huštá. (201) "Huktáya kná hǵkna,
 I'll come he said it is said go on go back and

owǵc'akiciya."
 tell them

(202) Žéc'en kná hǵkna owǵc'akiciyaka, "Ukta
 so then he went back and he told them about it he will come

káya." (203) Žéc'en waštékinapi. (204) C'ǵnúpa wǵží, opáǵe oknǵka
 he said so then they were glad pipe one [fill]

wǵyeya knépi huštá'. (205) Žéc'en ká, t'in hiyú
 it was ready they put it down it is said so then then inside he came

ká, t'iwópa žén iyótǵaka huštá'. (206) C'atkú ektá
 but door there he sat down it is said honor place there

kiyúk'ǵpi. (207) Īt'ǵc'ǵa yǵkápi žéc'i óǵa
 they made room for him chief they sit over there among them

kiyúk'ǵpi.
 they made room for him

(208) "Néc'i iyótǵaka," ecíyapi ká. (209) "Hiyá, eyáš
 overe here sit down they said to him then(?) no instead

né hǵka eyáš wa'úktac'," eyá huštá'. (210) T'iwópa én
 [right here] just I will come he said it is said door at

iyótǵaka hǵkna žeyá huštá', né k'ošká né. (211) "Táku
 he sat down and he said this it is said this young man this [why

c'én ya'úpi hé. (212) Né wǵc'aštá, wǵc'ašta ženíc'api
] you have come Q this men men you are that kind

stéya, tuk'á šúka ženjc'api nó," eyá huštá'. (213)
 appear to be but dogs you are that kind DCL he said it is said

"Niyépi nó, tohá:keca wa'úšimayakiyapi. (214) Wjk'óške
 you are the ones DCL very much you did me wrong young woman

žé t'ewáhina tuk'á, nípi wac'jka tuk'áš maqtépi yac'jkapi
 that I loved her but to live I wanted but instead to kill me you wanted

c'én, tók'én ec'ámu žé, niyé wayéc'ağapi. (215)
 therefore how I did that you, yourselves you were the cause of it

Žéc'en mnokéyasg, t'ełhíya, kažákya wakú žé
 so then all summer with difficulty suffering I came back here that

niyé wayéc'ağapi nó," eyá huštá'. (216)
 you, yourselves you were the cause of it DCL he said it is said

Žéc'en, "Ka takúnił onéya'úpišj. (217) Néc'i táku
 so then then nothing you don't come looking for vere here nothing

nuhápišj nó," ewjc'akiya huštá'. (218) Žé, "Ápa nén
 you don't have DCL he said to them it is said that one [today]

yahípi. (219) Ápa nén tóna yahípi né
 you have come here [today] those you have come here this

iyúha c'icásotapikte nó," ewjc'akiya. (220) A! Tohákeca
 all I will wipe you out DCL he told them ah very much

t'asákt'ewjc'aya huštá'.
 he scared them to death it is said

(221) Žehákaš, né oyáte t'ok'ápi né, c'anúpa okná ékna
 finally this tribe different this pipes filled (they) picked it up

hjk, yús'jcuk'iyapikta tuk'á, mína žé ús eyáš,
 and they offered it to him but knife that using instead

kapsínyeya huštá'. (222) Žéc'en eyáš, waná
 he knocked it away it is said so then well now

yuš'iyaya c'én, waná t'ápihta ké:c'jpi.
 he really scared them therefore now they would die they really thought

(223) Žéc'en eyá:š, jtúh ní:na úši'jc'ina
 so then well contrary to plan very making themselves pitiful

í'ápi tuk'á, tákeyešj k'o, nážj huštá'. (224) Ká
 they spoke but he didn't say anything even he stood it is said then

žé [?] hĵkna k'ikná huštá. (225) Tákeyešj.
 that (unintelligible) and he left it is said he didn't say anything

(226) Táku wjc'ák'uwašj. (227) Ká žeyápi, oyáte t'ok'ĵ
 nothing he didn't do to them then they said this tribe different

né, "Wĵk'óške žé ukáhipi. (228) Ukíca'úpiktac'.
 this young woman that we have brought her we'll bring her to him

(229) Wĵya žé nína úšika. (230) K'ok'óna ec'áken c'éya. (231)
 woman that very pitiful on and off always she cries

Ĵc'ómni c'én ukíca'úpikta," eyápi huštá'.
 she's lonesome therefore we'll bring her to him they said it is said

(232) Žéc'en k'iknápi. (233) Ká wĵk'óške žé, šúkat'akac
 so then they left then young woman that a particular horse

iyé t'áwa éna, akáyaká hĵkna nakú c'uwíc'ipac'a ĵš táku t'áwa
 herself hers she rode and more travois also things hers

žená, žéc'en kícahi hĵkna žetáħa nážj k'iknápi
 those that way they brought her to him and after that standing they left

huštá'. (234) Žéc'en ektá k'ípi žéc'en wahéc'ĵ
 it is said and then so then there they got back when (they) broke camp

hĵkna iyúhana ak'é wí ĵsáyi ektám k'iknápi huštá.
 and all again [toward the west] they left it is said

(235) Žéc'en wĵk'óške né nína waštékina, waštékina né
 so then young woman this very happy happy this one

huštá' (236) Eyáš ĵhá k'o hĵknáku p'óskĵ
 it is said instead smile also her husband around the neck

iyáħpaya eyáš íyap'a. (237) "Ĵšniš míhĵkna
 she hugged him then she kissed him I'm glad my husband

ak'éš wakní. (238) Toħáka waniš néc'en ĵk'úktac'
 once again I came back home as long as I live this way we will live

eyá. (239) Kic'í t'imáhen k'ikná hʉštá'. (240) Žéc'en
 she said with him inside she went it is said so then

toháke niyása waštékina niyá úpi c'á nó.
 long time throughout happy living they were such DCL

(241) Ženáka.
 that's all

2. Origin of the Crow Belt Society

(1) Naḱáhą́ ápa nén wétu'ápa én owóknake iwówaknakjkte.
 (1) now [today] spring day on story I'm going to tell

(2) Mjknáka ok'ónakic'iyé tók'en jč'áḡe žé tók'en omjciyakapi
 (2) [crow] belt society how it grew that how it was told to me

žená omnákjkte.
 those I will tell

(3) Hó é mjč'áyaku éc' wašícuc né žéc'ų
 (3) voice it is record mine this whiteman this one he does that

máši c'en ec'ámųkta.
 he told me to therefore I will do it

(4) T'oká ektá mjknáke né jhákt'uwąna oyátèpi, žé žetáhą
 (4) [at first] [crow] belt this Sioux tribe that from there

jč'áḡà huštá. (5) K'ošká waží, hokšíc'jčàke 'éc'ac,
 it started it is said young man one high family (that) kind

t'awjcut'ų ah, c'jčác, hokšín eyáš yuk'á. (6) Žé
 he got married they had a child a boy well they had (6) [now again

éc'a jknúhana wasnókkiiyac eyápi. (7) Táku wak'á žécàc én
] all at once he had a vision so-called (7) [a spirit] that kind there

hí hjkna wókiknaka. (8) Nén mjknáka owác'i né
 it came and it told him something. (8) here [crow] belt belt dance this

okíciyaka. (9) Onówą žená k'ówa ųspék'iya. (10) Then,
 he told him about it (9) songs those also he taught him (10)

iyú:ha tųyá tók'ed k'é že snokyá.
 all the good things how he explained it že he understood

(11) Žéc'en, ak'é jčjma mnokétu éc'en ak'é, eyák
 (11) so then again the next summer in this way again [about

tohác'ehą ka hí žé, mnokéc'okátu c'á,
 the same time] then he came that mid-summer must have been

ak'éš, táku wak'á že ak'éš, wókiknake. (12)
 once again [spirit] that once again it told him something (12)

Tó:pañ ec'ý huštá', né táku wak'á né, k'ošká né
 four whole times it did it it is said this [spirit] this young man this

wáyák-h'. (13) ĭcítòpa žén táku wak'á žé ne
 it came to see him (13) the fourth time then [spirit] that this

k'ošká né žecíyà huštá. (14) "Niyé wjc'ášta
 young man this he said to him it is said (14) you, yourself man

niwášte. (15) Táyǎ njknúha. (16) Nit'ówokça
 you are a good one (15) well you care for yourself (16) your thoughts

wašté, c'én, táku wak'ápi žená, ušininapic'. (17) Žé
 are good therefore [spirits] those they pity you (17) they

niyé njkáħniǎapi c'én, žé'us néci
 you are the one they chose you therefore that's why overe here

wóc'iciknàke wáħi. (18) Tuk'á, tóħani, wó'ayupte
 to tell you these things I have come (18) but never answer

mayák'ušjc'," eyá huštá'.
 you didn't give me he said it is said

(19) Žé ĭcítòpa žén, "Tákuškina wǎží nuhá, né tayǎ,
 (19) that one the fourth time then child one you have this well

ĭc'áħyaye yac'ĭka. (20) Žéc'en žé'us etáħa c'e(?) né(?)
 to raise it you want (20) so then that's why from [unintelligible]

niyé njkáħniǎapi c'én, úšininapi. (21) Né
 you are the one they chose you therefore they pitied you (21) this is why

wóc'iciknake," eyá huštá,
 I'm telling you these things he said it is said

táku wak'á né. (22) Žéc'e né, k'ošká né, c'ĭhĭtkuna hokšína
 [spirit] this [that's why] [this young man] his son [the little

žé, yap'éca žeháka, yuš'yaya huštá. (23) C'ĭhĭtku
 boy] [since he mentioned this] he got scared (23) his son

t'eħína c'én, ec'é c'ĭhĭtku, akí-wác'ĭ c'én,
 he loves him that being so only his son he thinks about him that being so

žeyá huštá. (24) "Há, wómayakiknake né, táku
 he said this it is said (24) yes these things you tell me this what

uspémáyak'íye ec'ámukta. (25) Ka úšimayana hjkna, táku
 you have taught me I will do (25) so you pitied me and what

wómayakiknake né, ec'étukta. (26) Žéc'en, jc'éc'ikiya
 these things you tell me it will be that way (26) now I pray to you

mjš," eyá huštá.
 me he said it is said

(27) Žé táku wak'á žé eyá huštá. (28) "Hǎ,
 (27) that [spirit] that he said it is said (28) yes

enjcic'eyjкта, úš, hokší jc'áh'yayjкта. (29)
 it's going to happen for you using this boy you will raise him (29)

T'iwáhe tayá [yǎ] njknúhjкта (30) Njt'á'oyàtapi né'jš tayá
 household well ? you will keep yours (30) your tribe they, too well

úpiktac. (31) Táku wóyute žená c'áhíya úpikta," eyá
 they will live (31) things food those have good luck they will he said

huštá.
 it is said

(32) Žéc'en k'íkná. (33) Jcínypa ápac'ehá, t'awjcu wašpá. (34)
 (32) so then he left (33) [the next day] his wife she cooked (34)

Né, "Wjc'áh'tiyapina ksápapi éc'a tóm wjc'áwec'oktac," eyá
 this one old men wise ones that kind four I will invite them he said

huštá. (35) "Né'p táku wak'ác én
 it is said (35) because of [these particular spirits] here

máhipi žé, 'owjc'áwec'imnakjкта."
 they came to me that I'm going to tell them about what happened to me

(36) Žéc'en t'awjcu wašpáya knuštac'ehá, k'ošká wǎží,
 (36) so then his wife cooking when she had finished messenger one

wjc'ášta wak'á tópapic, wjc'ákić'o. (37) Žéc'a owáhipi.
 men holy those four he invited them (37) that kind they all came

(38) Žéhac'ehá, jkcéwjc'ášta wjc'óh'ake, néć'en, wjc'ášta tuwé
 (38) so at that time Indian custom this way person whoever

kić'ópa háta, t'okáhe jtó wótapi. (39) Ec'en né
 is invited whenever first for a little while they eat (39) that's why this

k'ošká né t'awícu wjk'óške, táku wóyute, tayá
 young man this his wife young woman things food good

k'iknákapi žéná, špayá ec'én žé, wówjc'ak'upi.
 they had saved those she cooked that's why that they fed them

(40) Wotkíc'unípic'ehá, k'ošká ne žeyá huštá.
 (40) when they had finished eating young man this he said this it is said

(41) "Né táku c'é c'ic'ópi žé, waníyetu tóm,
 (41) now [the reason] I invited you that winters four

táku wak'ác én mahí hjkna, wómakiknaka. (42)
 [a particular spirit] here it came to me and it told me things (42)

Žé nakáha aháke ká'eca mjč'jksi né c'ažéyata
 [the recent one] was the last then my son this he said his name

jš'jwóknake žéc'en (yu...) mayúš'iya (43)
 he told something about him that way (false start) he scared me (43)

Mic'jksi t'ewáhina. (44) Jc'áhwakiya wac'jka. (45) Wjya mit'áwa jš
 my son I love him (44) I to raise him I want] (45) woman my also

t'ewáhina. (46) Tiwáhe tayá mjčihjka wac'jka žen
 I love her (46) household well mine to prosper I want so

ec'ámuktác ep'ác," eyá huštá. (47) "Niyé
 I would do that specifically I said he said it is said (47) you're the ones

wómiyecikčapikta ec'ámukta žéc'e
 you will think about it for me I should do it in what way

emiyenukčapikta. (48) Éc'ac c'ic'ópi," eyá huštá.
 you will help me decide (48) that's why I invited you he said it is said

(49) Wjč'ášta ksapápi žé žeyápi, "Né wó'yakiknakàpi né,
 (49) man wise ones that they said this this what you've told us this

ní:na wašté wóyaknaka. (50) C'ókaš ot'jka. (51) Táku wak'á žé
 very good story you told (50) it is true we think (51) [spirit] that

njknáyešj ot'jka (52) Ec'ý, éyaš tókec'a ec'ún niší.
 it didn't fool you we think (52) do it just how to do it he told you to

(53) Wó'uspenikiya okná ec'ý, tókaš jkonjkiyapikta. (54)
 (53) what he taught you that way do it of course we will help you (54)

Wóc'ekiye ús, ukónjikiyapikta," ecíyapi hųštá. (55)
 prayer by means of we'll help you they said to him it is said (55)

Žéc'en, "Há, ec'ámuktac'," eyá.
 so then yes I'll do it he said

(56) Icíma'apac'ehá, t'ípi žé tayá t'okám ékne hįkna
 (56) the next day lodge that well different place put it up and

eyáš, t'ípi ecé'ena, táku t'imáhe wót'awa néc'a, t'akán
 so now tipi only things inside medicine things this kind outside

éknakapi žéc'. (57) Ak'éš, wjc'ášta tópap ak'é wjc'ákić'o
 they put it that way (57) once again man four again he invited them

žéc'en hípi. (58) "Tók'en jnúkcapi hé." (59) "Há, eyáš
 so then they came (58) what you think Q (59) yes thus

ec'ánukta éc'en wó'ukcapić'," eyápi hųštá.
 you will do it in this way we think of it they said it is said

(60) Ho žéc'en k'ošká wáží c'ác wakpá ektá
 (60) [So now] young man one a particular woods river where

t'ípi žé žéc'i í hįkna. (61) Nén,
 they camped that over there he went and (61) here

písihu eyápi, háskaska, žéc'a, yukmį ó:ta
 (a kind of slough grass) so-called tall that kind he pulled it up lots

én aknípi hųštá. (62) Žé ak'éš, p'eží hóta
 there he brought it back it is said (62) that one once again [sage]

eyápi žéc'a įš, óta én aknípi.
 so-called that kind also lots there he brought it back

(63) Žéc'en t'ic'átku ektám p'eží hóta yumná
 (63) so then back of tent there [sage] spreading it out it out

éknakapi hįkna aká né p'eží éknaka hįkna. (64) Žehá, tók'ed
 they put it there and on this grass he put it and (64) after that how

kágapikte žé, owá: owįcakiciyaka. (65) Tók'en
 they shoul make it that all he told them about it (65) how

įcáškapiktáši, tók'en táku sįté įcáškapi, žená k'ówa
 how they should tie it how things tails they tie them those also

owǰc'akiciyapi.

they [i.e., he] told them about it

(66) Žéc'en owá: ec'én knuštápi huštá, tóm p'eží,
(66) so then all of it in this way they finished it it is said four grasses

p'eží žéc'a písihu žéc'a. (67) Žéc'en
grasses that kind (a kind of slough grass) that kind (67) so then

knuštápic'ehǵ žeyá, "Nahǵh táku waží wac'ǰkac'. (68)
when they had finished he said this yet thing one I want (68)

Pté šiná néc'a nahǵh wǰc'ášta úpišǵ žéc'a wac'ǰkac',"
buffalo robe this kind yet person has not worn that kind I want

eyá.

he said

(69) Žec'en huǵiye žé t'í'yaza yá ka'éca, waží
(69) Now camp crier that all around the camp he went then one

iyéya. (70) Naǵahaǵ wǵya waží knuštá. (71) Ká
he found (70) just now woman one she finished it (71) then

žeyá, wǵyǵ žé, "Hǵ, nén énakukta. (72) Wǰc'ášta žé
she said this woman that yes this you may take (72) man that

ahówap'a, wǰc'ášta wašté. (73) Takúǵh eyá štén, wǰc'ášta
I respect him man he is good (73) whatever he says when people

ec'úpiakta wǰc'ášta žéc'a." eyá huštá.
they should do man that kind she said it is said

(74) Žéc'etu šiná žé, pté šiná žé, ak'í
(74) the way robe that buffalo robe that he took it back there

c'en akáǵpapi huštá.
that being so they covered (the grasses) with it it is said

(75) [Ž]éc'e žeyá né, nu, kamúpi ec'a, cúsisina tóm, žéc'a
(75) the way he said this uh drums this kind little four that kind

ǵš, énaknipi c'én. (76) Onówa žená ǵšpéwǰc'ák'íya
also they brought those therefore (76) songs those he taught them

huštá. (77) Tóken onówa hówec'éhan, tóketukta ženáwa,
it is said (77) how songs in what order how it will be all those

ušpéwǰc'ak'iyá c'én, ɬayá wayáp'ipi. (78) Žéc'en žeyá
 he taught them therefore well they learned (78) so then he said this

huštá. (79) Nén, haḡépi tóm, ḡpa tóm jš wǰ..., wǰ...,
 it is said (79) now nights four days four also [false start]

unówǰpiktac', eyá huštá.
 we will sing he said it is said

(80) Žéc'ena nowǰpi, ḡpa jtópa žén, žeyá huštá. (81)
 (80) that way they sang day the fourth then he said this it is said (81)

“Waná ḡpa nétúktac',” eyá huštá. (82) “Žéc'e k'ok'óna
 now day it will be here he said it is said (82) so one after another

zínyapi k'ok'ónac wac'é'ǰukíyapi,” eyá huštá. (83) Žéc'en
 smudge one after another we have to pray he said it is said (83) so then

ecǰpi. (84) Waná haḡwíhinǰikte, jtókap žén žehǰ nína nowǰpi
 they did it now sun's about to rise before then again very they sang

huštá. (85) K'ok'óna jš zitkíyapi huštá.
 it is said one after another also they smudged it is said

(86) Waná hinǰp'ac, wí né kítana hinǰp'a wahǰ waná
 now it came up sun that barely it came up ? now

žehǰkaš,” eyá. (87) “Wǰžíh níyé yužápam. (88)
 this is the end he said just one you're the one uncover it

Tók'etukte žéš, šnáyaktac,” eyá huštá.
 [whatever will happen] it will show he said it is said

(89) Žéc'en, wǰží wac'ékiya hǰkna, né akáhp'api ne
 so then one prayed and this covered thing this

yuzǰpi ka'éca né mǰknǰka eyǰpi né, wíyakac iyú:hana,
 they uncovered it then this [crow] belt so-called this feathers all

wíyaka iyáya c'én. (90) Tóm žéc'en yǰká
 feathers it had turned to therefore four that way were lying there

huštá. (91) Eyá: éc'en nína p'inǰpi huštá. (92) Wóp'ina
 it is said well! for that very they were thankful it is said thanks

eyǰpi.
 they said

(93) Žéc'en onówa, žé tokáheyali ahíyapis'a žé, waná
that way song that the first they used to sing that already

awáhimnamni. (94) Žé nakúš awáhimniyiktešj.)
I sang it that not again I will not sing

(95) Žéc'etu:ka c'en. (96) Táku wóšuye iyáknaka nakú
so it kept going on therefore things rules go with it more

táku ús iyúpište žená k'ówa owíc'akiciyaka huštá. (97)
[what purposes] they will use it those also he told them it is said

Wjc'ašta wážíh šikná wac'óku šikná šten, iyéc'upikta
person one he is angry he threatens he is angry if sending for him

ok'onakic'iya yéc'o hjkna, i'ápi eyákiya wóyak'upikta.
men's society you invite him and [talk to him] you will feed him

(98) T'awác'j k'úni iyáyikte kic'unjkte, žéhákañ né
his thoughts calm they will become he will stop that's how much this

waš'ákac'," eyá huštá.
it is strong he said it is said

(99) Tuwéñ eštá, cjcápi t'ápi žéc'a, c'atésicapi éc'en
somebody else children died that kind broken hearted because

háta jš wjc'áyec'ó wówjc'ayak'u hjk i'ápi ewjc'ayakiyapi
when also you invite them you feed them and talk you comfort them

šten, asnj'jc'i'apikta. (100) Wašíknapi žé, kic'unjpiktac'," eyá
when they will feel relieved mourners that they will stop he said

huštá, žéhákeñ né waš'ákac'," eyá huštá.
it is said that's how much this it is strong he said it is said

(101) Éc'en, nakú, pté jš ec'áken k'ayéna úpiktec
this way also buffalo that (emph) always close by they will stay

žená us, wóntayána uyápiktac'," oyáte né," eyá
those by means of eat well we will get along tribe this he said

huštá. (102) Žéc'en ec'éya žéc'etu huštá.
it is said that way the way he said it was that way it is said

(103) Žéc'etu aká jknúhanañ nén mač'óc'e nén
it was that way while all at once this land this

tʰukáʃinapi yakápi ecʰiyataha, ʃkcéwʃcʰáʃta oyáte iyú:hana
 [Washington, D.C.] from there Indian tribes all

onákʰotakta napé kicʰiyúza wʃcʰákʰiyapi huʃtá.
 to make peace [they shook hands] they made them it is said

(104) Káʰeca žécʰen nén, amʃknaka yuhápi, né
 Kaʰéca it happened now belt those that have it this

ʃháktywápi žé, žeyápi, “Hó waná ʃkcéwʃcʰáʃta maʃcʰóce owáca,
 Sioux that they said this [then] Indians country all over

onákʰota ecʰúkupi, wʃʃsáye ektá uyá hʃk hécʰe, tákuh
 [we made peace] [west] we go and ? whichever

ʃkcéwʃcʰáʃta úpi hécʰi óm, takʰónakuwʃcʰaʰuyápi takʰacʰ,
 Indians they live there with them we will make friends with them

eyápi. (105) Žécʰen úpi huʃtá.
 they said so then they came it is said

(106) Žé ecʰúh né, nakʰóta néʰʃš, cʰakú sám,
 [by that time] this Nakoda they, too [in Canada]

wazíhe eyápi, žen tʰipi huʃtá. (107) Wazíhe
 Cypress Hills so-called there they camped it is said Cypress Hills

maʃcʰóce né nakʰóta né.
 country this Nakoda this

(108) Káʰeca žéhacʰeha žehátaha, kʰoškápi nécʰa
 then at that thime from then on young men this kind

tʰuwéʰipisʰa huʃtá. (109) Tukʰá waná, okícʰize
 they used to scout for [enemy] camps it is said but now war

kicʰúni cʰén éyaš, táku wayákapi cʰʃka atúweʰipi
 over therefore instead what to see (they) want they scouted for

pté žécʰa, tukten úpi hécʰa. (110) Wawʃcʰakapi
 buffalo that kind where they were that kind (?) they saw them

háta, tʰipi ektá kʰipi oyáka žen pté úpi. (111)
 whenever camp there they went back to tell where buffalo they are

Žé eyá háta, žécʰen watʰapʰapi, žé cʰen úpi
 that said when then they chase buffalo where that being so they were

hyštá.
it is said

(112) Ka žéc'ác wawjč'ayaka, wihinap'a ektám tuwé
then that way they saw them east toward there someone

táku nowá ak'jta ú:kac'. (113) Jknúhāna
[everything] look at he was doing it all at once

úknaka t'áka, úpic wawjč'ayaka. (114) Héc'en
[big camp movement] they were coming he saw them then

k'í hjk, iyé t'ípi ektá k'í hjkna,
he went back and his own tipi there he arrived back there and

sukákupi owjč'akic'iyaka. (115) Ka hukápi žé žeyápi,
his brothers he told them about it then chiefs that they said this

"Há, na táku uš húlñi'jč'iyep'icašj. (116) Yuš'jyayapišj
yes ? [because of that] no use being in a hurry don't be scared

wó. (117) Wanúh jháktywapina c'a, nak'óta óm tak'ónaku
IMPER maybe Sioux maybe Nakoda with them friends

c'jkapi ús úpi c'ac'," eyápi hyštá. (118)
they want because they are coming probably they said it is said

Éc'en jknjkapišj. (119) Kakná ét'ipi hyštá, né
so don't worry about them beside they camped it is said this

nak'óta t'ípi né, wihinap'a ektám. (120) Héc'a waná, t'imáni
Nakoda camp this east of there [and then] [to visit

kíc'í ípi, jháktywapi né nak'óta t'ípi
one another] they arrived there Sioux this Nakoda camp

ic'jt'ak'ónakut'ú. (121) T'ak'ónaku éwjč'ayakupi, nak'óta jš
they made friends friends they took them Nakoda also

ec'úpi. (122) Ec'é anúk wakíc'ic'upi hyštá. (123)
they did it so both they gave each other things it is said

Táku yuhépi c'ác, šjkat'ákac ešta, c'ot'áka k'ó hená
what they had such a particular horse or gun also those

kic'ic'upi hyštá.
they gave each other it is said

(124) Héc'en jtkúza. (125) Ka'éca jháktywapina, né owác'i
and then it was over then Sioux this dance

yuhápi né, nak'óta t'ípi én í hjk
the ones who had it had this Nakoda camp there they went and

žeyápi huštá. (126) "Hayák'eci, owác'i waží ec'úkupikta. (127)
they said this it is said tomorrow dance one we will do

Ayák'itapikta. (128) Nína waštéyakinapikta. (129) Ówayake waštéc'
come and look on very you will like it to watch it's good

wjc'óh'ak- owác'i waštéc'," eyápi huštá.
traditional dance good they said it is said

(130) Žéc'en, "Há, p'iná'yuyapi," žeyá huštá, nak'óta né.
so then yes we are pleased (they) said it is said Nakoda this

(131) Žéc'en ŷ'apaka, jháktywapina t'ípi én t'ic'ókap žen,
so then the next day Sioux camp there camp center there

c'ǵ tópa pašnátapi hjk žen né mjknáka né, otkéyapi
poles four set up and there this [crow] belt this they hung

c'en žen, kamúpi žéc'a ŷš éknepi hjk, wána
that being so there drums that kind also they had put and now

wac'ípi. (132) Žéc'en né nak'óta né, wjc'áki'opi c'en,
they danced so then this Nakoda this they were invited that being so

iyúha žéc'en wóp'alite ípi. (133) Oyáte t'áka že wóp'alitepi
all so then to look on they went tribe big that they looked on

huštá.
it is said

(134) Žéc'etu kac'en okíc'uni. (135) Tópañ wac'ípi
it was that way and then it was over four times they danced

huštá, jháktywapina ne. (136) Okíc'uni ka jháktywapina
it is said Sioux this it was over then Sioux

žeyápi, "Waná táku ŷs, wiyóhpa ektám yhípi že,
they said this now the reason] west towards we came that

jtkús'yukíyapi. (137) K'oná ukíc'iyapi. (138) Wjc'óh'a
we have completed friends we are to each other custom

wašté uyúhapi že jš wanáyakapi.” (139) Žená, “Waná
good we have it that also you have seen those now

uknápiktac’,” eyápi.
we will go back they said

(140) Žéc’én nak’óta že žeyápi, “Há p’iná’uyapi. (141) K’óná
so then Nakoda that they said this yes we are pleased friends

ukíc’iyapi. (142) Toháka unípis k’óná
we are to each other as long as we live friends

ukíc’iyapiktac’,” eyápi huštá.
we will be to each other they said it is said

(143) Žéc’én jhák’uwapi né, wihinap’a ektá k’iknápi, k’á
so then Sioux this east (toward) there they left but

nak’óta néšneš ec’én t’ípi huštá. (144) Ká
Nakoda themselves the same [place] they camped it is said then

jt’ac’api žeyápi, “Né owác’i wa’úyakapi ní:na wašté
chiefs they said this this dance we saw it very, very good

wó’imàğagaka, ak’ítapi wašténa. (145) Op’é’ut’upi úk’aš
enjoyable to watch (we) liked we buy if

uk’úpihta c’ówa,” eyápi. (146) “Ukíyutapiktešj,
they will give it to us we wonder they said we won't just ask for it

op’é’ut’upikta. (147) Ka k’ošká wāžīl̄ ektá yá hjkna tóke
we will buy it then messenger one there go and whatever

ukéyapi owjč’akic’iyayjka.” (148) Héc’a k’ošká wāžī že oyé
we say he will tell them about it and so messenger one that tracks

op’áwjc’áya hjkna, wāca et’í ektá, ektá í
he followed them and one day camping there there he arrived there

c’én né ok’ónakic’iye t’ípi žen í. (149) Táku
therefore this friends' camp there he arrived there [the reason]

etáhā í že owjč’akic’iyaka.
] he came that he told them about it

(150) Ká ĵt'ác'api žé, ĵhák't'uwapi ĵt'ác'api žéyapi huštá. (151)
 then chiefs that Sioux chiefs they said this it is said

“Há žéc'ypikte že t'anjs snok'uyapi. (152) Owá nína t'ayá
 yes they would do that že already we knew all of it very well

ec'úpi. (153) Owác'i né wašté, táku wówac'jye k'ó, nína
 it was done dance this it is good things helpful things also very

iyáknakac',” eyápi huštá. (154) Tuk'á nén, táku wak'á uyúhapi
 go with it they said it is said but now [spirit] we have it

né, tuktám uyápi háta, tóhāni ĵtkóm uknápišj éyaš,
 this to somewhere we go whenever never back we don't go back instead

ót'āna wažína uyápi, žéc'en eyáš nén uwāca uykapi. (155)
 straight one direction we go so then instead here one place we stay

Iyé hípi šten, ušpéwjc'a'uk'iyapikta.
 themselves they come here if we will teach it to them

(156) Žéc'en k'ošká že k'í ĵjkna owjc'akiciya,
 so then messenger that he arrived back there and he told them

“Hā.” (157) Žéc'en, ektá ét'i ĵjk, ápa tóm, žén
 yes so then there (they) camped and days four there

ušpéwjc'ak'iyapi že, onówa žená k'ó. (158) Žéc'en owá, t'ehišjĵh
 they taught it to them that songs those also so then all of it easily

owá wayáp'ipi.
 all of it they learned

(159) Ēc'en, žéc'en, waná yuhápi. (160) “Waná éyaš, né,
 in this way so then now they had it now thus this one

ny, úyuhapi nešneš wak'ác, nína wak'á nišné ukít'awàpi.
 uh we have it this very one holy one very holy this one it is ours

(161) Toháka ní'uk'úpi nešneš né uyúhapika. (162) Ĵš né,
 as long as we live this very one this we keep it EMPH this

tóketu wanákapi. (163) Ĵš iyé c'en ayák'it'ĵkta
 the way you saw it [it's up to them] therefore you will see it

ĵš'éc'en yakáğapi(kte?). (164) Tóm njc'icağapiktac'.
 in a like manner you will make four you can make for yourselves

(165) K'agǵí iyáke žéc'a núpiktac'," eyá huštá.
 crow feathers that kind you will use he said it is said

(166) Žéc'en, "Hǵ," eyápi. (167) Žéc'en k'jknápi. (168)
 so then yes they said so then they left

Žéc'etu:ka, jknúhanaḥ, t'ukášinapi oyáke ec'iyata
 it went on that way all at once [Washington, D.C.] from there

wjč'ášta ksápapi, jkcéwjč'ášta oyáte, tók'iya nowá, maḵ'ó
 [(US) officials] Indian tribes from there all over land

mašpé cúsjna, iyút'a hǵk žékžen éwjč'aknakapi oyáte
 pieces small (they) measured and each to one they put them tribes

t'ók'an nowá. (169) Né'jš, nak'óta né, nén éwjč'aknakapi.
 different ones all these they, too Nakoda this here they put them

(170) T'oká ektá, yakápi žé, t'iská óta eyápi, žen,
 [at first] settlement that [Chinook (MT)] so-called there

wíhiya ektám žé, nak'ón oyáke žé é tuk'á.
 [to the south of there] that Nakoda reservation that [should have been]

(171) Náḡa... nén, ok'á knépi c'én ak'eš
 now (false start) here a vacant place they put it therefore once again

nén éwjč'aknakapi. (172) Ká žekc'eš t'iská óta ektá ýpi
 here they put them then anyway [Chinook] there they were

žehǵ, né, mjknáke yuhápi k'oškápi tópapi, t'ápi
 at that time this [crow] belt they kept them young men four they died

hǵata, táku t'áwapi iyú:hana paǵé, ýs, maḵ'á owjč'akahipi
 when things theirs all together using earth they covered them up

ec'én owá žéc'i, maḵ'á mahén, yaká. (173) Žé, jkcéwjč'ášta
 in this way all of it over there earth under it is that Indian

wjč'óh'áke ec'e, wjč'ášta waží t'á hǵata, táku t'áwa t'eḥína
 tradition that way man one he dies when things his of value

žé nówa, iyákna, p'iyápi maḵ'á én ahípi.
 that all with him they bury earth in they bring

(174) Žéc'en owá žéc'e yaká éc'en, nak'óta né, nén
 so then all that way it lay in this way Nakoda this here

hípi háta tákuniĥ, yuhápišĭ, owác'i tákuniš. (175) Ká,
 come here when nothing they didn't have dance nothing then

žehá naháĥ ĭt'ác'a yuk'ápi, wĭc'ášta wak'ápi ĭš yuk'ápi.
 at that time still chiefs there were men holy ones also there were

(176) Ká ĭwókiknákapi. (177) "Né owác'i wáži, wašté,
 then they told about these things this dance one]

uyúhapi tuk'á ukáknuštapi. (178) Úkókic'aġapi c'éyakac'," eyápi,
 we had it but we lost it we revive it should they said

ĥuštá. (179) "Há, ec'úkupikta. (180) Žé wĭc'óĥ'áke žé
 it is said yes we're going to do it that custom that

ú'kupis, ak'éš ec'úkupikta," eyápi c'én, táku wíyaka
 they gave us once again we will do it they said therefore some feathers

mnayá ĥĭkna, ak'éš, kic'áġapi ĥuštá. (181) Né, né
 (they) collected and once again they made it it is said this this

yakápi, ž'é'ec'ŷ, omák'a, wašicu yawápi, tukté tuk-c'én
 they're here doing that year whiteman count [don't know when]

eyá, wašin'yáhā 1888 or 7, wažéc'etukac'en žén tuktétu.
 said in English 1888 or 7 about that time when it happened

(182) Žéc'en, né k'áġapi, knuštápi. (183) Ká'eca tóm
 so then this they made it they finished it then four

wĭc'ákaniġapi ĥuštá. (184) Ka'eca né mit'úkawĭc'áwaye wíyā,
 they chose them it is said then this my father-in-law woman

wíyā mnúza tuk'á žé atkúkupi, nak'ót c'áže, T'ášúke
 woman I married but that her father Nakoda name [His Pinto

Kneknéġa, ecíyapi žé mit'úka mĭt'áwa, his wife, žé
 Horse] he was called that father-in-law my his wife that one

ĭš, Ožika ecíyapi, mĭk'ŷpi. (185) Waná
 also Fair, Light Complexed she was called my mother-in-law now

ĭkcéwĭc'ášta, uh, ĭkcéwĭc'ášta né, wašicu okná ŷk'ŷpi c'én,
 Indians uh Indians this white that way we live therefore

c'ažé wjč'amnatjktešj tuk'á ep'á.
 names I shouldn't have said but I said them

(186) Ká žén, mit'úkawjč'áwaye né, t'awjcupi yazá hjkna
 so then my father-in-law this his wife she got sick and

t'ápi. (187) É héč'ena, c'jhjtku c'á yuk'á tuk'á, nén c'uwjtku,
 she died so now his son such they had but now daughter

žé kic'í ŷ žén, ŷpi, c'jka c'én, žén ŷ.
 that with her stay there to stay she wanted therefore there he stayed

(188) Ka'éca, ómak'a wažišj k'o, jš, yazá hjkna,
 then year [not even one] he too he got sick and

héč'en, nína yazá. (189) Ka žeyá ápa waží, "Mit'ákošku,
 then very he was sick then he said day one my son-in-law

nén, mjknáka waží, amjknakapi mnuhé snok'iyayapi. (190) Žén
 here [crow] belt one [crow] belt I have you know there

jtúh mątáyaktešj mat'jktac'," eyápi. (191)
 contrary to hope I'm not going to be well I'm going to die he said

Mąt'á štén, kak'í ut'ípina žéc'í há, ektá ya hjk
 I die when yonder at our house over there it hangs there go

éyakum. (192) Wac'ípi óyap'apišj tuk'á eyáš nuhápjka
 take it dance you don't join but anyway you to have it

wac'jkac'," eyápi. (193) Ká tákep'ešj éyaš, "Há," ep'á. (194)
 I want he said I said nothing except for yes I said

Žéc'en, žetáhą k'ohána wanjcapí. (195) Ká né táku eyápi
 so then thereafter shortly he died then this what he said

weksúyešj, iyúhaken weksúyešj.
 I didn't remember any of it I didn't remember

(196) Ká, wówjč'ak'u jhákapi kac'étu, jknúhąnaň, né, uh,
 so Saturday after about all at once this uh

t'ahákuwaya žé hí hjkna, žeyá. (197)
 my brother-in-law that he came and he said this

C'azémayàta h́k wašín'iyá, "George," eyá, "até táku
he called me by name and in English George he said my father what

eyé žé, owá: nawáh'ųšj héc'e žé, žéc'e ųšiya
he said that all I didn't hear as should be that in what way [with respect/

t'awácj, ec'áyeci-núkta žé awáhic', éyaku wo,"
good frame of mind] you do it for him that's why I brought it take it IMPER

eyá. (198) "H́, wjácáyakac'. (199) Wéksuyešj k'ó,"
he said yes you're telling the truth [I forgot all about it]

ep'á.
I said

(200) Žéc'en émnáku, žen mnuhá. (201) Žéc'en né nína ówayake
so then I took it so I kept it so then this very looked

o'ųšika c'én, amjknąka žé wanąka žé. (202) Kána c'én,
pitiful because [crow] belt that very old that old therefore

wiyaka žena k'ówa apáksaksa že nína o'ųšika, tuk'á žen,
feathers those all those broken žé very pitiful but from the time

t'okáhe nak'óta oyáte né, ųyúhapi. (203) Žéc'e nén, nąkáhą,
first Nakoda tribe this we had that so here now

mąk'óc'e én ųyákapi né ąpa nén, hańat'ųwapi, jš óm
country in we are this [today] Gros Ventres also with them

ųk'ųpi, žé'jš c'jkapi c'én jš, wjč'óh'ąke žé,
we live those too they wanted it therefore also custom that

wjč'ák'ųpi, jš wac'ipi c'á tuk'á jš, k'ic'ónjpi, žen,
it was given to them also dance such but also they quit there

wjč'óh'ąke, uh, c'eńk'úwapi eyápi,
custom uh chase the pot so-called

ženáwa tákuniš. (204) Onówą žená, nahǎh, mnuhá nén, hó'éwjc'ayakupi
all that nothing songs those still I have here tape recorder

éc'a én, émjciknąkapi c'én mnuhá.
this kind on they brought one to me therefore I have it

(205) Žéc'en, mic'jksi c'a, jc'ąga, wókmes'a žéc'a, že
so then my son such he grew up artist he is that kind so

táku, jkcéwjc'ášta wic'óh'áke, wó'ahop'e žená, nína iyúškj, žen žé
things Indian customs he respects those very he enjoys so that

wak'ú c'én yuhá. (206) Žéc'en tók'en, t'okáhe ektá
I gave it to him therefore he has it so then how first where

jc'áge žená k'ówa, wa'ówapi én omjcknapi c'én,
it came about those all those on paper on they wrote it for me therefore

žé mjč'jksi, wak'ú. (207) Nǵáhǵ ápa nēc'i, nǵ, mjč'jksi,
that my son I to gave it to him [these days] uh my son

Pikána Sihásapa oyáte, ektá ú. (208) T'awjcu žetáhǵ
Piegan Blackfoot tribe there he lives his wife sh is from there

c'én, jt'ó žéc'a ú, jtúžec'i. (209) T'awjcu,
therefore decided over there he lives for the time being his wife

atkúku hǵku k'ó, úpi ektá c'jkc' c'a óp
her father her mother also they live there she wanted such with them

žéc'i ú.
over there he stays

(210) Ženǵka, éyaš wéksuya. (211) Žéc'e nǵáhǵ nehán, jkcéwjc'ášta
that's all just I remember so now today Indian

oyáte, táku wó'ahop'e, wak'ǵ ec'iyatahǵ wó'ahop'e žé waná
tribe [the respected way] spirits it came from respected that now

owá:, snj'. (212) Tákuniš. (213) Žé éyaš wašicu, wac'ékiyapi žená,
all of it gone nothing that instead white prayers those

ecé'ena nén, ec'úkupi. (214) Tuk'á žená, wašté, wašicu, iyé
only now we do it but those good white that way

wóc'ekiye, wóknakapi, wa'ó'api okmá én, ús, žéc'é'ǵ
of praying] stories books written in by means of that way

wjc'ášta, ǵspéwjc'ak'iyapi žená, wašté žená, wówjck'eyec'. (215)
people they teach them those good those they are the truth

Jkcéwjc'ášta ǵkiye úšiya wac'é'ǵkiyapi, eyáš wjc'ó'i'è ec'é'ena
Indians ourselves pitifully we pray instead words only

ǵk'ǵupi. (216) Héc'e héš, ženǵkeca,
we use [that's why] all this

šokya	ꞗwówaknakac ^c ,	owákishiꞗ. (217)
thickly (told to explain; told with belief)	I told it	I can't

Éyaš ženák ^a .	That's all.
so	that's all

[Crow] Belt Song

K'oná k'aǵí eháke	né wak'á yé
friend crow tail [feathers] this holy	

K'oná k'aǵí eháke	né wak'á yé
friend crow tail [feathers] this holy	

K'oná wjč'óh'ake	né óp'e no!
friend custom	this join DCL

3. The Fort Belknap Assiniboine Revive the Crow Belt Ceremony

- (1) Ak'eš amjknaka eyápi, žé iwóknakjka.¹
again crow belt so-called that I will tell about
- (2) Né amjknaka eyápi né, Jhaktuwana jc'ahyapi.² (3) Éc'en, Nak'óta
this crow belt so-called this Sioux made thus Assiniboine
- né hōškit'aka én, t'ípi žéha, ýpi žéha, Jhátuwápina hí hjkna,
this badlands at camped when they stayed when Sioux-PL arrive and
- žená wó'ec'y žé, wjc'ák'upi, žéc'en Nak'óta yuhápi.³ (4) Éc'en,
those ceremony that they gave them that way Assiniboine they had it so
- t'ukášinapi wó'op'e ec'iyataha, né Nak'óta né T'iská Óta én,
US government laws from this Assiniboine this [Chinook, MT] at
- ewjc'aknapi.⁴ (5) Žehác'eha žé, žé amjknaka yuhápi žená t'ápi
they put them back then that that crow belt they have those they died
- haťa, amjknaka yuhápi, k'owá p'iwjc'aya žéc'[a] mak'á mahéni ygakáš,
whenever crow belt they had all parts to bury them that kind ground in lying
- ot'íjka. (6) Éc'en nén, nén hiyótakapi žén, táku yuhápišj owác'i
I think so here here they settled there thing they didn't have dance
- yaknúštapi, amjknaka žé'jš owá T'iská Óta ektá mak'á mahén ygakáš,
they quit crow belt that, too all [Chinook, MT] at earth within sit
- ot'íjka. (7) Žéc'en nén hiyótakapi t'gakapina, wat'áp'e wjc'ášta óta
I think so then here they settled elders [buffalo chasers] many

¹In the previous narrative Mr. Shields described how the Assiniboine acquired the Crow Belt ceremony from the Sioux. In this narrative, he describes the revival of the dance after it had fallen out of use for some years.

²*amjknaka*, lit. 'to have at around the waist; as a dance bustle, holster, knife scabbard; to have under one's belt. The dance (and dance society) known as *amjknaka* is variously called 'crow belt', 'raven belt', or 'crow belt'. Early forms of the crow belt itself were belts encircling the waist with feathers hanging down from the belt. Both Tom Shawl (Ft. Belknap, MT), whose grandfather was a crow belt dancer, and Bertha O'Watch (Carry The Kettle, SK), whose father was a crow belt dancer, report seeing this earlier style of crow belt. Mrs. O'Watch reports also seeing an entire bird attached the belt, although it was not clear from her comments if this was a singular or common design.

³*hōškit'aka* 'badlands' -this probably doesn't refer to the area formally named "Badlands." There were several areas referred to descriptively as *hōškit'aka*, so Mr. Shields may just be using the term this way, or he may simply have misspoken himself. The encounter in which the Assiniboine acquired the crow belt ceremony from the Sioux is placed by the great majority of accounts at a site near the Cypress Hills in Saskatchewan.

⁴*T'iská Óta* lit. 'many white houses', the Assiniboine name for Chinook, MT

onépi.⁵ (8) Apá ĭš wjč'ášta wasnókyapi žéc'api
 ?they looked [for them] some also men knowledge they were that kind

wjč'ášta wak'ápi ec'a. (9) Ká'eca iwóknaka hĭkna, "Owác'i
 [holy men] this kind then talk to one another about it and dance

wąží wašté u[yú]hapi. (10) Ak'éš ũkókic'ağapi ĭkš tók'etukta
 one good we had once again we make ours if what will happen

hun," eyápi.
 I wonder they said

(11) Waná etáhanázĭh owá inĭtapi c'én, k'óškápi nóm wamnáye
 now suddenly all anxious to start therefore young men two gather

wjč'ák'iyapi, táku wiyáka, zizípena šináhĭta, táku zenáwa. (12) Éc'a
 made them things feather cloth trade cloth things all those so

owá yupáğepic'ehą káğapi tóm, amĭknąka káğapi c'én, knuštápi.
 all they had gathered they made four crow belt they made and now they finished

(13) Éc'en, p'eží hóta né yumná hĭk én owá éknąkapi. (14) Ká'eca
 so [sage] this spread and at all they put then

žéhąkaš wiyaka žé wamní, uh, wamní sápa žéc'api,
 at that time feather that eagle uh eagle black they were those kinds

wamníkneška žéc'ac' wiyaka ũ, [] ũs káğapi. (15)
 spotted eagle all those kinds feather using [indistinct] using they made them

Žéc'en knuštápic'ehą, wjč'ášta wak'ápi yuk'ápi žé, žeyápi,
 so then when they had finished [holy men] there were those they said that

"Waná ec'ųkupikta. (16) Waná né knuštápi tuk'á táku wąží
 now we will do it now this they finished but thing one

ųkáyapik[ta]. (17) ũknóyapiktešĭc'. (18) Wósuye žé nína t'ehĭka.
 we will say we won't carry our own on rules those very difficult

(19) Nąkáhą, k'óškápi apá wikótkopi. (20) Naháĭ ec'ákiya,
 present time young men some of they are crazy still in this direction

wósuye žená yuhá ma'ųnipikta štéh, wósuye žená k'óškápi,
 rules those have we would walk if rules those young men

⁵waf'ápe wjč'ášta óta onépi: This is an interpretation of an indistinct passage which sounds roughly like ?t'áp'esta óta népi Tom Shawl suggests that it might include a single-instance contraction of waf'áp'e wjč'ášta 'Buffalo chasers', a reference to those people who grew up in the pre-reservation era. While he, himself, acknowledges that this may be a stretch, it makes sense in the context of the narrative, since those who want to revive the crow belt ceremony need to find people old enough to remember how it was done. The verb, onépi, is missing the expected -wjč'a 'them' but wjč'a is sometimes omitted in fast speech.

k'icáksapi štén, wanúhí wóc'ałiya síca ehá'ųkipi c'a. (21) Žé
 they break it if maybe very bad luck bad it catches up with us might that

ženáš įt'ó, op'įktešį žéc'en, wac'éyakiųįkta," ecíyapi,
 those things however will not be a part of it so you will pray they told him

wįc'ášta wáží. (22) Ká žén Mní Ótuwų žeyápi. (23) Žé
 man one then there [Eyes in the Water] they said that to him that

éc'en, c'aní k'ú wahéyaka k'o k'ųpi, tákuniš nakųs k'ųpi.
 so tobacco give him cloth offerings also they gave him nothing additional they give

(24) Éc'en wac'ékiya.
 and then he prayed

(25) "Né wįc'ó'ųc'ağa né, tuktétahų ú žén, táku wak'á, iyákna
 this generation this from where come that [spirit] together with

nakánahų wic'óh'ake įknóyapikta tuk'á, wósuye ženaš
 present day customs we will carry it forward but rules those

óp'įktešį." (26) Žéc'en eyá wac'ékiya. (27) "Eyáš owác'i né,
 will not come along with it that way saying he prayed instead dance this

įtú wó'imağağa'įc'iya įs ec'ųkupikta, ápa né etáhų. (28)
 just enjoy themselves by means of we will do it day this from

Éc'a wósuyeš tákuniš óp'įktešį. (29) Žéc'en įši'ųyanapiktac',"
 this way rules nothing will not come with it that way you will pity us

eyá wac'ékiya.
 he said he prayed

(30) Éc'en ec'ųpi. (31) Éc'en né, waná ec'ųpi háta, įtú
 this way they did it this way this now they do whenever just

wó'imağağake. (32) Žé'ec' tákuni wósuye žé óp'ešį.
 enjoy it that one nothing rules that not a part of it

(33) Eyáš-tuk'á táku wáží ec'ákic'ųpi. (34) Wįc'ášta wáží, šin'ák'ip'a
 except for thing one they do for themselves man one encounters something bad

takúwįc'áya zé t'á háta, wašíknapi, žén okónakic'iya né,
 one of his relatives that he dies whenever they mourn there [dance] society this

wįc'ákic'o hįk. (35) Hįpi háta, wóyute wašté néc'en, wówįc'ak'u
 he invites them and they arrive whenever food good this way he feeds them

hįkna. (36) Né, įt'ác'ą né i'ápi ecíyapi. (37) "Táku sicáya
 and this one chief this speaker he names him something bad

ayák'ip'a né, waná įtkųs yéc'ųnikte. (38) Wįc'óni t'éhika įk'ųpi.
 you encounter this now finish you will quit life hard we have

(39) Takúh ikcéwjc'ašta paǵé jc'iyap[i] imáǵaǵapi štén,
 whatever Indians [gather themselves together] they socialize when

níš én yakúpikta žéc'en, uc'ǵkapi," žé eyá,
 you, yourself to it you will come back that way we want that one he said

i'ápi ewjc'akiye hjkna, (40) [ʔWóyute] šiná hayápi šta wjc'ák'u,
 speaker he told them and ?food robes clothes or give them

wówjc'ak'upi. (41) Éc'en wašíknapi žéc'a ápa žetá waná kic'ǵni
 feed them so mourners that kind day from now on now quit

hjk ok'ónakic'i én [ʔóta] owác'i én knípi. (42) Žéc'en naǵáhǵ
 and society at ?many dance at they comeback that way present day

wjc'óh'ǵka.
 it is a custom

(43) Ženǵka.
 that's the end

4. The Story of Pronghorn

(1) Nąkáha ąpa nén waníyetu yawápi k'októpawjge
 now [today] winter number thousand

akénąpc'uwąka sám wikcémna šaknóga aké zápta.
 nineteen beyond ten eight beyond that five

(2) Wétu ąpa étu én wóknąkmąk'iyapi. (3)
 spring day this time on they want me to tell a story

Táku jwówaknąkįkta žé mįt'úkaši. (4) Mįt'úkaš
 what I'm about to tell that my grandfather my grandfather

wjč'ášta nak'óta oyáte. (5) Ĥahát'ųwa óm ųk'ųpi
 man Nakoda tribe Gros Ventre with them we live

né'jš hékta tókens'a ųpi žéhąc'ehą ženáwa
 they, too back then how used to they lived in the past all of it

snokwįc'aya. (6) Žéc'en nína wjč'ášta ahópapi
 he knew them so then very man respected

žéc'a. (7) Tuwé wak'é žé T'at'óka
 he was that kind who I mean that [Pronghorn]

Hénųpa ecíyapi. (8) Nąkų C'amhína įš ecíyapi
] he was called more Beaver Teeth also he was called

žé. (9) Žé wjč'ášta tók'en įc'ąge žé
 that one that man how he grew up that

omnąkįkta. (10) Mąk'óc'e eyápi tuktétu tóhąni
 I'm going to tell years, earth so-called where/when never

omįciyakapišį tuk'á hékta nahąh pté óta žéhą.
 they didn't tell me but back then still buffalo many at that time

(11) Wjč'óyaza síca c'á įkcéwjč'ášta oyáte iyúha
 epidemic bad such Indian tribes all

ec'éyapi. (12) Wjč'áhniłni eyápi žé. (13)
 they caught it smallpox so-called that

Žéhąc'ehą né mįt'úkaši hežé atkúkupi k'ó
 back then in the past this my grandfather supposedly their fathers also

nétu wazíyam (14) Nakų įtókągapi žé anųk
 here north of more other side that both

- anúk'aknipis'a. (15) Tóh̄ani tuktén ȳwáži
they used to go back and forth never somewhere one place
- ȳpišj. (16) Ka'éca né mit'úkaši atkúku
they didn't stay then this my grandfather his father
- hežé c'ákú sám ȳpi tuktén okíc'iza
supposedly border beyond they stayed somewhere [Battle River
- wákpa k'gyéna žéc'i. (17) Ka'éca wjc'áhn̄iñni t'áka
] close by over there then [smallpox epidemic]
- eyápi žé ec'éyapi c'én oyáte sótap̄i
so-called that they caught it therefore tribe they were wiped out
- h̄uštá.
it is said
- (18) Ka'éca én né mit'úkaš ȳ žé'jš iyúha
then in this my grandfather he stayed those too all
- t'api. (19) Ĥniñnípišj tuk'á éyaš p'ayáza h̄jka
they died they didn't have sores but instead headache and
- c'ák'áhu n̄aksákeca. (20) T'ákapi h̄uštá.
backbone kind of broke lots of them died it is said
- (21) Žéha žehákeñ wjc'áhn̄iñni žé síca
[right at that time] smallpox that [was that severe
- t'eñika tuwéni ȳu'inažj okíhišj. (22) T'oká ektá
] no one stop it he was not able [at first]
- táku snókyapišj c'én. (23) Ĭtúwjc'oyazapi
what it was they didn't know therefore ordinary sickness
- kéc'jpi c'én wjc'ášta wak'ápi žéc'a owjc'ak'iya
they thought therefore [holy men] that kind hire them
- h̄jk yazápi žé wjc'ák'uwapi k'óš tóh̄ani wó'ayupte
and sick ones that they tended to them but never answers
- yuhápišj h̄uštá. (24) Ká ĵknúghañ wjc'ášta wak'á
they had none it is said then all at once [holy man]
- wáži žeyá h̄uštá. (25) "Né wjc'óyaza né sícac,
one he said this it is said this sickness this it is so bad
- ȳkásotap̄ikta nó. (26) Takú wak'áš tuwéni

- it will wipe us out DCL [spirits] no one
- ukáyuptàpiktéšj. (27) Maḥpiya ektá t'iyópa né waná
they won't answer us sky in door this now
- nakít'akàpi nó. (28) Žéc'en tuwéni wó'ayupte
has been closed to us DCL so then no one answers
- yuhjktešj nó," eyá huštá. (29) Žéc'en eyáš, "Iyúha
he won't get DCL he said it is said so then instead all
- nén žehákjka ot'í'jke nó," eyá. (30) Žéc'en ápa
here it will be the end I think DCL he said so then day
- hahépi nówa wjč'ášta t'ápi huštá.
night all these people they died it is said
- (31) Hək'éyatàha, én mjt'úkaš ŷ žé, hokšína
 finally in my grandfather he lived that he was a boy
- huštá, žéhac'eha. (32) Ká ókša iyúha
it is said back then in the past then all around all
- t'áhiyèya, húku žé jknúhanaḥ žeyá huštá. (33)
were the dead his mother that all at once she said this it is said
- "Mic'jksi, né k'íta. (34) Ókša mák'an-hiyéye žéna
my son this look at all around fallen to the ground those
- waná t'ápi. (35) Tóhḡni nakj kishnípiktešj. (36)
already they are dead never more they won't get well
- Žéc'en né oyáte né sótapic'. (37) Míš waná
so then this tribe this they are wiped out me, too now
- p'amáyàza. (38) Míš waná emác'eyjka ót'j'jka."
I have a headache me, too now I'm going to get it I know
- (39) Žéc'en, "Wa'éyac'icaḡjktac'," eyá c'én. (40)
so then then I'll make you meals she said therefore
- Hjúku žé wakáp'a wac'ónic'a né žé kap'g,
his mother that pemmican dried meat this that she pounded
- wakáp'api káḡa. (41) Wjkní k'ó pašnéšne jcahi
pemmican she made grease also sliced mixed
- oknáka. (42) "Nená ec'á yúnyaká. (43) Šjúkaš
she put in these only you keep eating it not dogs

- wjč'ák'ušj. (44) Eyáš niyé yúnnakjka. (45)
 don't feed them instead you're the one you will eat it
- Žéc'en né, "Mat'á šten mak'an'jmúka šten nakú
 so then this one I am dead when I lie on the ground when more
- toháni wéktakteš[j]. (46) Mat'jktac' mjš. (47) Ká
 never I will not get up I'm going to die me, too but
- ápa háta, t'ipi né kakná pahá žéc'i áye,
 day whenever camp this beside hill over there go(?)
- wgakán inážj hjk ókšg étuwa. (48) Jknúhnañ tóna
 top stand and all around look all at once some
- njpi šten tuktáp'akiya yápihta. (49) Žé
 they are alive if some direction they'll be going that
- awjč'ak'ita. (50) Žéc'a wanaKa šten njš aknák
 watch for them that kind you see if you, too following
- yá," eyá huštá.
 go she said it is said
- (51) Žéc'e né, hahépi háta, naháñ oyáte
 so now night whenever still people
- njpi žehá tók'ec', š'awaKa tók'en
 they were alive at that time their affairs making noises how
- oh'ákepi, né ak'é ec'étu huštá. (52)
 they are doing things this again it was this way it is said
- Ápa... hahépi háta, žéc'ahata, t'akán iyáya
 (day: error) night whenever when that happened outside he went
- k'oš tákuniš. (53) Žená wjč'ášta t'api nađipi žéc'[a]
 but nothing those people dead ones ghosts that kind
- ec'en ūpi huštá.
 in this way they stayed it is said
- (54) Žéc'etu:ka, jknúhnañ, wjč'ášta waži, hukiya
 it went on that way all at once man one camp crier
- huštá, "Waná, mnokétu ehá'ukipi. (55) Waná oyáte
 it is said now summer we've reached now tribe
- tuktám uyápihtac'," eyá huštá. (56) "P'jč'iyam.

to somewhere we'll go he said it is said get ready

(57) Tayá hayápi nuhápi tayá owá kic'ú. (58) Waná,
good clothes you have good all put on now

tuktám uyápiktac'."
to somewhere we'll go

(59) Yaštá ec'én eyá:š t'ákán né,
he stopped talking because of this then! outside this

owáhec'u-njya huštá. (60) Žéc'en
he could hear obliquely the breaking of camp it is said so then

žehác'eha, žéc'etuc'eha t'ákán iyáyaka, tákuniš. (61)
at that time when it was that way outside he went out nothing

Owá naháñ ec'én há. (62) "O:, nén, wanáǵi
all of it still [remains the same] oh here ghosts

eyápi žéc'apic' né p'í'jc'iyapi ót'í'jkac',"
so-called they are that kind this they're moving around I think

ec'íc'.
he thought

(63) T'imáhen k'ikná, tuk'á jtúñ jcáǵišj.
inside the lodge he went but unexpectedly he was restless

(64) Hokšípina ho'iyewjc'akiyas'a óm škátes'a
boys he recognized their voices with them he used to play

néc'a k'ó, né, nu, c'ah'jcahomni eyápi žéc'a,
this kind also this uh ice tops so-called that kind

knahómni hjkna eyáš, t'ákán nén jhát'at'a škápi
spinning and then outside here laughing moving

njya. (65) Škátapi njya háta, t'ákán
he heard obliquely playing he heard obliquely whenever outside

iyáya k'ěš tákunišj hjká huštá. (65) Žená
he went though nothing it remained it is said those

wanáǵi [ž]éc'api.
ghosts they were

(66) P'iyáhana žéc'en, ak'ěš wjc'ášta hukíyac'
in a little while that way once again man camp crier

žeyá, “Waná owá niknúštapi. (67) Waná yýǵpiktac’,”
 he said this now all you are ready now we'll go

eyá huštá. (68) Žéc’etu, žéc’en tuktáp’akiya,
 he said it is said it was that way so then some direction

yápi níya nah’ú yáká. (69) Žéc’en
 they went he heard obliquely hearing he sat so then

žéc’ac’ehǵ ak’é t’ǵakán iyáya ká tákunišj.
 when that happened again outside he went then nothing

(70) Žéc’en ak’é t’íknicu c’én yáká. (71)
 so then again he went into the lodge therefore he sat

Hǵku žé žec’íya, “T’ípi né, oc’éti né
 his mother that she had said this to him t’ípi this fireplace this

tóhǵani sníyešj. (72) C’ǵ nína c’ǵ ótac’, eyáš
 never don't let it go out wood very wood lots instead

ec’áken, jtkúya-kné. (73) Snǵ šten tók’enjǵ
 always keep it lighted it goes out if nothing at all

yaǵ’ǵktešj. (74) Nǵtásakjktac’,” eciya. (75) Žéc’en
 you could do you will freeze she said to him so then

žé kiksúya c’én, tók’en p’éta, k’uwápi žená owá
 that he remembered therefore how fire to tend those all

snokya.
 he knew

(76) P’íyahǵata žéc’en, né owá: tuktáp’akiya iyáyapi
 after a while then this all some direction them leaving

níya nah’ú huštá. (77) T’ǵakán ináp’a ká
 he heard obliquely he heard it is said outside he emerged then

tákunišj. (78) Eyáš nahǵǵ wí žé owá ec’én
 nothing instead still tents that all the same way

hǵ.
 they stood

(79) Žéc’en t’í k’íkná hjkna yáká, ká p’éta, žé
 so then tipi he went in and he sat then fire that

tǵyǵ én a’ǵhjkná. (80) Wakáp’api kícaǵapi

- well on he put wood on the fire pemmican she made for him
- žé etáħa ĵš knúta. (81) Žéc'en t'gakáp'atáħa
that some also he ate his own so then from outside
- wíya waží, šukíc'oc'o, ú níyac' naħ'ú
woman one calling to a dog coming he heard obliquely he heard
- ħušta. (82) Anáħoptáka ĵknúħanaħ, t'iyópa yuzápa ĵk
it is said as he listened all at once door she opened it and
- t'in hiyú ká. (83) Wíya žé tuwé žé
inside she came then woman that who it was that
- snokyá ĵušta. (84) Ĥakákuye žéc'a. (85)
he knew it is said his sister-in-law she was that kind
- Žé ĵš wanaģi žéc'a. (86) Ká né hokšina
that one also ghost she was that kind then this boy
- né wayáka. (87) "Ĥĵ, táku mišíc'e ĵšike,
this she saw him Ĥĵ what my brother-in-law he is pitiful
- k'akím t'áwónak'ota wanĵca, štécaš," eyá ĵušta.
it's hard on your relatives they are no more it seems she said it is said
- (88) Žéc'en eyáš, napéc'osc'o[s]kiya ĵkna. (89)
so then just she warmed her hands over the fire and
- Ak'éš né t'gakán iyáya tuktám iyá
once again this one outside she went to somewhere going
- níya ĵušta. (90) Žéc'en žehá, né ĵahépi
he heard obliquely it is said so then at that time this nights
- ģpa k'ówa, š'áwáke né tákunišĵ ĵušta. (91) Ká
days all those noise this nothing it is said then
- waná wanáģi žená tuktám iyáyapi c'en.
now ghosts those to somewhere they went therefore
- (92) Eyáš á'ĵnĵna há ĵušta. (93) Žéc'en nína
instead very quiet it was it is said so then very
- ĵcáģišĵ. (94) Žehá, tákuni naħ'ĵšĵ amnákenaha.
he was restless then nothing he didn't hear it was really quiet
- (95) Žéc'etuc'eha, t'gakán ĵnap'a ĵk pahá žéc'i,
when it was that way outside he emerged and hill over there

ináži hǫkna ókšǧ étuwaǧ ká'.
he stood on it and all around he looked then

(96) Tohá:keñ, t'ípi wǧží etáha šóta ináp'a:ka. (97)
 lodge a some smoke rising

“O:, kátuš tuwéli niyá yǫk[a] ót'í'jka, ektám
oh over there someone [is living] I think to there

mnǫkta,” ec'ǫc'. (98) Ektá í.
I will go he thought there he went

(99) Ká k'ayéna yé ec'én šǫka wap'áp'api.
 then closer he went in this way dogs they were barking

(100) Ká k'ayéna yé ec'én wǫc'ǫcana žé,
 then closer he went in this way girl that

a'ókaš'ǫ, én yé ec'én, yut'ímahèn
she peeped out there he went in this way back into the tent

ǫ'ǫc'ic'u huštá. (101) Ká žé ec'ǧ waná
she pulled herself it is said then that already now

t'iwópa én ináži.
door at he stopped

(102) - Ká t'ímáhen wǫc'ǫcana žé žeyá huštá.
 then inside girl that she said this it is said

(103) “Iná, mǫt'ímnona nén t'ǧkán náži. (104)
 mother my older brother here outside he is standing

T'ín úktac',” eyá. (105) Žéc'en t'ín iyáye.
inside he will come she said so then inside he went

(106) Ká wǫc'ǫcana né, hǫku wǫkác' kakná
 then girl this her mother she lay beside her

yuǧá ǫwǫkahǧ c'én, šiná akáǧpapi žén/žé,
raising the covers she lay down that being so robe covered there

p'á ehánañ kas'ǫya wǫká. (107) Žé'ǫš iyúha t'ápi.
head just up to showing she lay those too all they died

(108) Hǫku žé'ǫš t'é žé kakná žéc'en
 her mother she, too she was dead that beside her that way

é žéc' ǫwǫkahǧ. (109) Žéc'en hokšína né

- she was that way she was lying down so then boy this
- žeyá huštá. (110) Žé wjč'ca[na?] né, t'akšícuya
he said that it is said that girl this he took as a sister
- huštá.) (111) "Mit'ákš, k'íta né ókšə
it is said my younger sister look this all around
- wəw'č'anake né, nená jšt'əmapišj, nená t'ápic'.
those you see this these they aren't sleeping these they are dead
- (112) To:həni kisn'ipikešj. (113) [Ž]éc'en né,
never they won't get well [so now]
- tuktám yápi ot'p'jka. (114) Oyé žé
to somewhere they went I think tracks that
- wəw'č'amnakac'. (115) Tuktám yápi žé ukíš
I see them what direction they went we, too
- uyjktac'," eyá huštá, hokšina né.
we'll go he said it is said boy this
- (116) Ká' wjč'cana žé kiktá h'jkna p'amáknenəh,
then girl that she got up and head bowed
- tákeyešjĭ yaká. (117) C'ǵ wəži éyaku h'jkna
saying nothing she sat stick one she took and
- p'étaǵa žé k'uwáke yǵká. (118) Ká' ak'é žé
fireplace that stirring up she sat then again that one
- tónəh eciye žéc'ehə yamná huštá'. (119)
some things he said to her ? he coaxed her it is said
- "K'íta mit'ákši, nən, táku núte né t'emnákiya
look my younger sister here what you eat this you eat it up
- štén, not'jnit'jka. (120) Žéyaš šukt'ókeca šta ú
when you will starve instead of that wolf might come
- h'jkna wah'ǵksica né t'in hiyú h'jkna n'jš
and bear this inside it comes and you
- niyútapikta k'óš," eyá:ka.
it will eat you even he kept saying
- (121) Žehá wjčána c'en, "Uyjktac'," eyá huštá.
then she agreed therefore let's go she said it is said

- (122) “Uyǵkta mit‘ímno,” eyá huštá. (123) Ká’eca,
 let’s go my older brother she said it is said then
- nu, “Šǵka wǵži mit‘áwac’. (124) Žén o’ǵknake háta
 uh dog one it is mine there move camp whenever
- žé mic’ǵs’ac’,” eyá.
 that one it carries me on its back she said
- (125) Žéc’en, “O, táku hó... (126) Hápa nuhá
 so then oh what (false start) moccasins you have
- héš, éknaku,” eyá. (127) Žé eyá,
 if take yours he said that he said
- waknáhika hápa húku kícaǵe
 digging through her stuff moccasins her mother she made for her
- tónǵac’eñ éknaku hjk šiná mahén okíkǵaka.
 several she took hers and robe inside she put hers
- (128) T’ǵakán iyáya hjk, šǵka žé kic’ó-kaš, né
 outside she went and dog that she called this
- šǵka t’ǵakt’ǵkapi žéc’a, šǵkwák’ipa k’ǵipi c’á
 dogs they were very big he was that kind [travois dogs] such
- žéc’a wǵži én inážj, šjt’ǵ huštá šǵka žéc’.
 that kind one of there it stopped it was fat it is said dog that
- (129) Né wǵc’ǵcana né wók’u káhǵ c’én. (130)
 this girl this she fed him kept on therefore
- Žéc’en jwǵkac’ehǵ, šǵka žé t’ǵipi žén c’uwíc’ipa
 so then when he had lain down dog that tipi there travois
- owá ǵcayǵ knépi, wǵži ak’íta, ká’
 all leaning against they put one she looked at it then
- žeyá. (131) “Né mit‘áwa c’uwíc’ipa né,
 she said this this one it is mine travois this
- šǵkawák’upa eyápi, né mit‘áwac’. (132)
 dog travois so-called this one it is mine
- Éyakukta ká okíhišj. (133) Húta ektá
 she would have taken it but she wasn’t able base there
- otásaka. (134) Žéc’en hokšína né ókiya c’én,

it was frozen		so then	boy	this	he helped her	therefore	
yuwáka he took it down	hǐkna and	yusnóḡa he pulled it	hǐkna and	šǔka dog	žé that		
ǰwǔkac'ehǡ having lain down	én to	aknǎkapi. they attached it	(135)	Tuk'á but	né this	hokšína boy	
né, this	táku nothing	šukwák'upa dog travois	tók'en how	k'oyák'iyapi it is fastened	snokyésǰ. he didn't know		
(136)	Ká but	wǐc'ǰcana girl	né this	snok'yá she knew	huštá. it is said	(137) Tuk'á but	
tǡyǡ well	yut'ǰzešǰ, she didn't tighten it	owá all	owáǎna'ǰ. loose	(138)	Žéc'en, so then	“O, oh	
né this	iyé herself	mit'ǡkši my younger sister	snokya she knows	ot'ǰkac'” I think	ec'ǰ-c'/'š[ǰ], he thought		
owá all	p'iyášǰ not done well	yut'ǰza he tightened	hǐk. and				
(139)	Káš at last	knúštapi. they finished it	(140)	Ká, then	“Šiná robe	wǡží one	ǰš, also
ny, uh	mǰt'áwac'” it is mine	eyá, she said	éknaku taking hers	eyá. she said	(141)	Žéc'en so then	
éknaku, she took hers	wahǰt'yšina robe with hair	žéc'a. that kind	(142)	Hǡpa moccasins	ženáwa all those		
okínǡka she put them in it	c'én, that being so	a'iyap'alhtapi she strapped it on	hǐk and	waná now	yápi they went		
huštá. it is said	(143)	Oyépi tracks	tok'íyo what direction	yápi they went	žé that	snokwáyešǰ. I don't know	
(144)	Žéc'en so then	én there	ǰpi. they went				
(145)	Wanáḡǎ, although then	waníyetu winter	k'á, but	waná now	wétu spring	ektáp'a getting towards	
huštá. it is said	(146)	Oc'ǡku road	né, this	ḡawí [sunny side	hǰnáp'a]	ektáš]	owá all
skǡ melted	hǐkna, and	oc'ǡku road	nǡk'ék'e. uneven	(147)	Žéḡa at that time	wí month	žé, that

oc'áku nak'ék'e hawí ecíyapi. (148) Žén, uh, wétu
road uneven month they call it then uh spring

hawí žéc'a. (149) Žéc'é ú úknaka oyépi
month that kind [in this matter] camp movement tracks

oknáyapi ka wjc'ícana žé žehá nína tayákina
they followed then girl that at that time very she enjoyed it

huštá. (150) Owáštekinac' huštá. (151) Ká
it is said she was having a good time it is said then

ít'oka k'ó akták yáka hjkna, tohága jnážj
ahead even running she went and for a while she stopped

hjk, né t'imnóku né, ehá'i háta ak'é
and this her older brother this he reached her whenever again

žec'ú:ka.
she kept doing that

(152) Jknúhahañ, wjc'ícana žeyá, "Mit'imno, waná
 jknúhahañ girl she said this my older brother now

mastústac'," eyá. (153) Žéc'en šúka žé jwúka
I'm tired she said so then dog that lie down

ecíya jwášteñ maḡc'an jwúka huštá, šúka žé.
he told it slowly on the ground it lay down it is said dog that

(154) Žéc'en wjc'ícana žé én iyáni c'a,
 so then girl that there she climbed on such

hápa žená, wá žená kícata c'en,
moccasins those snow those she shook off that being so

opémni hjk eknáka hjk. (155) Žéc'e
she wrapped them up and she put them away and [in this matter

ú šúka žé kašká, yá huštá, wjc'óye okná.
] dog that leading it he went it is said human tracks through

(156) Žéc'en yá:kapi. (157) Jknúhahañ, ah, né
 so then they kept going all at once ah this

wakpá t'ákcac ét'ipi. (158) Jknúhahañ, ah, c'awítakac
river big one they camped jknúhahañ ah grove of trees

én, šóta ináp'a. (159) Ká, "Ó kán jš

there	smoke	it was rising		then	oh	yonder	EMPH
tuwéñ	kápi	ot'ǰ'jkac',"	eyá.	(160)	"Mit'ǰkš		
somebody	they are there	I think	he said		my younger sister		
nén	náǰ.	(161)	ǰt'ó	awák'itjktac',"	eyá.	(162)	
here	stay		I have in mind	I'll go look	he said		
Ka'eca	žen,	k'oškápi	núm	žé	yakápi,		
Ka'eca	there	young men	two	that	they sat		
wawǰc'ak'ikápi		huštá.	(163)	Né	tóna	kisnǰpi	
snatching things from people		it is said		this	those	who got well	
tuktám	yápi	né,	tuwé	žec'iya	háta,	táku	
to somewhere	they went	this	someone	pass by there	whenever	things	
k'i:kapi		huštá.	(164)	Waštépišj,	umáš,		
they kept snatching		it is said		they were not well	one of them		
p'i'ǰc'iya	okíhišj	naháñ	umá,	p'i'ǰc'iya	okíhi.	(165)	
[helpless]		still	other one	move around	he was able		
Ká'	žé	žeyá,	"Há	né	hokšína,		
then	that one	he said this	aha!	this	boy		
wanítas'ana			žé	nó.	(166)	Kúwa,	hokšín.
anything			that	DCL		come here	boy
(167)	Nén	niyé	ya'ǰktac'.	(168)	ǰtúñ		
	here	you, yourself	you will stay		anyway		
tókinaš,	tukténiñ	wǰc'ášta	iyéwǰc'ayayjktešj,"	eyá			
wherever you go	nowhere	people	you won't find them	he said			
huštá.	(169)	"Né	c'ót'ǰaka	ǰš,	c'añní,	máza	
it is said		this	gun	that (emph)	gunpowder	musket balls	
k'ó	óta	né	ut'ápi	ǰspénic'ic'iya	k'óktac'."	(170)	
also	many	this	to shoot	you teach yourself	all together		
Ká	k'óš	ǰháктаš[ǰ]	huštá.	(171)	Žeyá	huštá,	
[but]		he didn't give in	it is said		he said this	it is said	
hokšína.	(172)	"Hináka,	mit'ǰkšínac	wéc'ica	žé,		
Hokšína		wait	my older sister	I'm with	that		
kniyómñjktac',"	eyá.	(173)	Ká,	wǰc'á	žé	žeyá	
I'll go get her	he said		then	man	that	he said this	

- huštá. (174) “Há kú. (175) Wážu
 it is said yes come back bag for powder and balls
- žekžé nén unjciyuhàpikta,” eyá. (176) Itú
 that one here we'll keep it for you he said just
- knáya. (177) “Hiyá knuhámnikta,” žeyá hĭk.
 he was fooling him no I'll take it with me he said this and
- (178) Žéc'en eyáš aktáka hĭk. (179) Aktáka
 so then instead he ran and [as he was running
- c'en, šjka né p'éta žé ómna c'en, wjč'jca né
] dog this fire that it smelled it therefore girl this
- pac'áknekne ektám iyáya. (180) Žéc'en eyáš
 pushing it around toward there it was going so then instead
- yuhómni hĭkna, ak'éš naĭkíp'api huštá.
 he turned it around and once again they fled it is said
- (181) Oyé žé okná ak'é c'en yá:kapi
 tracks that following again that being so they kept going
- ká. (182) Jknúhãnahĭ oc'áku né, yápi né,
 then all at once road this they went this
- wjya wažĭ ú. (183) Ká ak'íp'api ká
 woman one she was coming then they met her then
- wakákana huštá. (184) Ka'éca, wakákana žeyá.
 it was an old woman it is said then old woman she said this
- (185) “Ak'éšj, ak'é waná, tákuc mayák'ipikta
 not again again now what are you going to snatch from me
- hé,” eyá huštá. (186) Ká hokšína né, “Mĭk'úš,
 Q she said it is said then Hokšína this my grandmother
- táku yak'á hé,” eyá káya. (187) “Né
 what you mean Q he said they say this
- mĭt'ákšinaĭc wéc'ica nó, mĭk'úš,” eyá. (188)
 it is my younger sister I'm with DCL my grandmother he said
- Ká, “Nitúwe hé.” (189) Oknáka. (190) Háá,
 then who are you Q he told her about himself ah!
- ka žé žé'jš takúyena žéc'a huštá, wakákana.

so that one she too was a relative that kind it is said old woman

(191) “O:, Mit‘ákoš, né, ot‘úweta néc‘i, táku
oh my grandson this old camp overe here something

kniyómna tuk‘á, uŵácañ mnjktešjc‘.
I was going after some of my things but changing my mind I won't go

(192) Eyáš uknápikta netáha,” eyác‘.
instead we'll go back there from here she said

(193) Óm kná hjk, wakákana né tukté
with them she went back and old woman this where

t‘ipi, wít‘ipi žen óm k‘i huštá.
they lived tipi there with them she arrived back there it is said

(194) Žé c‘uŵjtkuc, wjwázicac, žen t‘akán hiyú
that her daughter widow there outside she came

jštáyazà. (195) Žén ýpi huštá, wjc‘jca ná
she was snow blind there they stayed it is said girl this

kic‘i. (196) Wakákana že’jš tuwé že snokyá
with her old woman she too who it was that she knew

wjc‘jca né. (197) Žéc‘en eyáš žen, ýpi huštá.
girl this so then then there they stayed it is said

(198) Žéc‘en ec‘én mnokétu. (199) Mnokétu c‘én,
so then so then this way summer summer therefore

o‘jknak ú tuktáp‘akiya yápi. (200) Žéc‘en
pack and move camp doing to somewhere they went so then

jknúhāna, tákuškjina wamnónjcapí [že]ná paǵé-jc‘iyapi
jknúhāna child orphans those they gathered together

hitayétu háta, žeyápis’a. (201) “K‘úna ak‘éš,
evening whenever they always said this hurry up once again

manín uyápi hjk ak‘éš uc‘éyapiktac‘,”
off somewhere away from camp we will go and once again we will cry

eyápis’a huštá. (202) Žéc‘en, žéc‘en
they always said it is said so then that way

manín yá hjkna, “Jhiyu né...
off somewhere away from camp (they) went and now this

niyé t'okáhe c'éya," eyá, ekíc'iyakapi.
you're the one first cry he said they said to each other

(203) Žehá wāží c'éya hátač'eḥa iyúḥana, eyáš
then one he cried when that happened iyúḥana then

píḥyèna c'éyapi ḥušta, tákuškipina. (204) Žéc'a
loudly they cried it is said children (204) that way

háta oyáte žená ḡš, wjč'ayac'éyapi c'én, c'éyapi
whenever people those also they made them cry therefore they cried

c'én piḥyáḥa ḥušta. (205) Tóna takúwjč'ayapi
therefore it was loud wailing it is said (205) those their relatives

ženáwa wjč'ákiksuyapi c'én wjč'ákicic'eyapi. (206)
all those they remember them c'én they cried for them (206)

Hakéya, [c'a'] iyówjč'ak'ipišj ḥušta. (207)
eventually [must have been] they made them quit it is said (207)

"Hokšipina wjč'jcapina naḡuš ec'jpišj. (208) Nína
boys girls also don't do it (208) Nína
very

t'eḥikac'. (209) Naḡuš ec'jpišj," eyá c'én, naḡú
it's hard on us (209) no more don't do it (they) said therefore again

ec'jpišj ḥušta.
they didn't do it is said

(210) Žéc'etu:ka, né, [n]u, hokšina ne'jš, hokšina
it went on that way this uh boy also boy

t'ok'ác, tuwé žé snokyá. (211) Žé'jš
a different one who it was that he knew (211) he too

wamnónjčac'. (212) Žehá žen, žé'jš ak'ip'a
he was an orphan (212) at that time there that one he met him

c'én žehá žé kic'í, ů ḥušta hokšina
therefore at that time that one with him he stayed it is said boy

áya, hokšipina sak'im. (213) Wjč'jcana
they went around boys together (213) girl

žekžéš né wákákana t'í žen ů ḥušta'.
that very one this old woman's tipi there she stayed it is said

- (214) Žéc'en hokšína né, "Mjt'ákši, né k't[á],
so then boy this my younger sister this look at
- hokšína né kic'í wa'úkta. (215) Niyéš wjnc'jca
boy this with him I will stay you you are a girl
- eyáš nén mjk'úši t'í nén mjt'ákkena kic'í
instead here my grandmother's tipi here my older sister with her
- ya'úktac'," eyá. (216) "Há," eyá huštá wjc'jca.
you will stay he said yes she said it is said girl
- (217) Žéc'en žé kic'í ú.
so then that one with him he stayed
- (218) Žéc'etu:ka, ká'. (219) Jknúhḡanaḡ
it went on that way then all at once
- iyámeyapi huštá. (220) Pté ošpáya wawjnc'ayakapi.
there was a hunt it is said buffalo herd they saw them
- (221) Žéc'en wat'áp'api c'én, wat'áp'api
so then they chase buffalo that being so they chase buffalo
- k'ayéna huštá t'ípi žetáḡa. (222) Ká né
close by it is said camp from there then this
- mjt'úkaši, uh, hokšína, t'ak'ónaku žé, én í
my grandfather uh boy his friend that there he went
- hjk, "Jhiyú k'oná né kák'í, wat'áp'api t'a'ópi
and come on friend this yonder they chase buffalo they shot one
- žéc'a uyjka. (223) Wanúḡ t'aníḡa uk'úpi, t'jḡaha
that kind let's go maybe tripe they give us omasum
- uk'úpi c'ác'.
they give us might
- (224) Žéc'en kic'íya c'én ektá ípi. (225)
so then he went with him so there they went
- Wáži, t'iyátap kiyáken, wap'átapi, núm wap'átapi,
one [kind of near camp] butchering two were butchering
- žén ípi. (226) Žén iyótakapi. (227) "Há
there they went there they sat down aha
- hokšína, tḡyḡ yahípic'," eyá huštá. (228)
boy(s) it is good you have come he said it is said

Ká' žén, wap'átapi žé umá, nēc'iyatahą
then there those butchering that one of them he was from here

huštá én uk'úpi né, t'ukášina mąk'óc'e. (229)
it is said where we live this [United States]

Ká žé né, wjč'áhniłni t'ákapi, iyú:ha,
yonder that this [smallpox epidemic] all

jkčéwjč'ąšta oyáte owá ec'éyapi. (230) Ká žé né,
Indian tribes all they caught it [then that?] this

k'ošká né, įš c'jčá takúwjč'aye [k'ó]
young man this EMPH [his child relatives] EMPH

owá wanjčapi c'én, wašikna. (231) Ká'eca, c'akú
all they died therefore he was mourning then border

sám, oyáte úpi žéc'i, né wanúłh takúwjč'awaye,
beyond tribe they stay over there this maybe his relatives

c'jčapi ótapi wažíłh, niyáhą ú šten
they are children they are many one of them [is still alive] if

kniyómniłkta," ec'j c'én žéc'i í huštá.
I'll go after my own he thought therefore over there he went it is said

(232) Ká nén, hokšína né, k'ošká né
then here boy this young man this

iyékiye stéya huštá. (233) "Né mic'jna
he recognized him as if it is said this one my older brother

é'e stéye," ec'j. (234) Ká, "Hiyá, žé
it is appears to be he thought then no that

mjc'jna, nína tayá jknúza hjkna ec'áken né
my older brother very well he dressed and always this one

ša'jč'iya hjkna p'á įš tayá kisús'a.
he painted himself and head also he always braided his hair

(235) Né, k'ó a'jč'jłktašj nó," ec'j.
this one EMPH he neglects himself DCL he thought

(236) Žéc'en wap'átapi, t'aníga, t'jłhaha žená éyaku
so then those butchering tripe omasum those he took

- h́jk, yutáta h́jkna, hokšína wjc'ák'upi. (237)
 and he shook them and boy(s) they gave it to them
- C'okán yusnéca h́jk. (238) "Hyy, hokšípi, né mní
 middle he tore it and hyy boys this water
- nén yá h́jk ukíciyužžam," eyápi. (239) Žéc'en
 here go and wash it for us they said so then
- waštékinapi, yuhá aktákapi h́jk žéc'i tayá, wókyya
 they were glad holding it they ran and over there well very nicely
- yužžapi huštá, skayéna.
 they washed it it is said white
- (240) Ká žé ec'úha né, wjc'á né
 [while they were doing that] this man this
- žeyá. (241) "Né, k'ohána-kécaš maḡ'óc'e netá wa'ú
 he said this too soon country here I come
- c'éyakešj tuk'á, takúwjc'awaye c'j'cápi ótapi c'én
 [shouldn't have] I have relatives children many that being so
- wažžíh wanúh niyáha ŷ, c'ác' epc'á c'én
 one of them maybe [is still alive] might I thought therefore
- wa'ú nó," eyá káya. (242) "Há," ymá žé
 I came DCL he said they say yes other one that
- žeyá huštá. (243) Né ymá, "Hokšína ptécena
 he said this it is said this other one boy short
- žé, niyéš nisúkana c'á nó," eyá h́jk,
 one you your younger brother must be DCL he said and
- c'ažéyataha huštá. (244) "O: há:, misúkana
 he called him by name it is said oh yes it's my younger brother
- nó," eyá huštá. (245) "Iyé wakiyešj."
 DCL he said it is said him I didn't recognize him
- (246) Žéc'en én knípi ká'eca, žeyápi,
 so then there they arrived back here then they said this
- "Ūhiyu:, né'éc éknakum," eyápi ká'. (247) "Hiyá
 come on this take yours back they said then no
- iyótaka h́jk niyé yúta," eyápi ká'. (248)

sit down and you, yourselves eat it they said then

Žéc'en, t'ac'upa néc'a ĵš wjč'ákicaksa hĵkna, žé
so then marrow this kind also he cut for them and that

t'ĵhaha žé, t'ac'upa, ĵknún-wjč'ák'iyapi. (249) Žéc'en,
omasum that marrow they had them eat them together so then

t'épk'iyapic'eħa, hokšína žé, "Waná, k'oná ĵknĵktac',"
when they had eaten it up boy that now friend let's go home

eyá. (250) Éc'en nyp'in nážĵpi.
he said then both they stood up

(251) Žéc'en né t'okámp'atəħə hí né žeyá
so then this from somewhere else he came this he said this

ħuštá, waná tuwé žé snokyá c'en,
it is said now who it was that he knew therefore

"Misú, niyěš yéšĵ wó, eyáš iyótəka. (252)
my younger brother you don't go IMV instead sit down

Né waná ĵknúštapi, t'anó nená wak'ĵ nená
this now we're finished meat these I packed these

ayákniktac'. (253) Né wahĵkpe mĵcaš snúta(?pi),
you will bring it home this arrow one of mine fell out

ĵemno né akásam žé kniyómniĵktac'," eyá. (254)
ridge this across that I'll go after he said

Žéc'en, t'anó wahnípi žén akán aknáka
so then meat to be brought home there on (a horse) he put it on

c'en, "Tuktén wat'í žé snokyáya. (255) Ēn
therefore where my lodge that you know there

k'inážĵ hĵkna žeyá c'á žé, nihákac'," eyá
stop there and say this such that your sister-in-law he said

ħuštá. (256) Žeyá, "K'inážĵ štén, žeyá c'á,
it is said he said this you stop there when say this such

'Owé-wak'ák'ə Máni, t'əkán hiyú wó. (257) Né
Trick-Walker outside come IMV this

wác'icikni nó," eyá c'á. (258) Hĵkna,
I've brought you meat DCL he said such hĵkna

“Niyúlĥpa šten, tuktáp‘aş yéšĵ. (259) T‘imáhen
she lifts you down when off somewhere don't go inside

iyáya ĥĵk iyótaka. (260) Tók‘aş wakníkta
go and sit down short time I'll arrive back home

k‘ohána,” eyá ĥŷtá.
soon he said it is said

(261) Žéc‘en, wakní žé akán
so then meat to take home that on (a horse)

aknákac‘eha šŷkat‘aka žé kná ĥĵkna, tukté
when he had loaded it on horse that he went back and where

k‘í, yéši žén én hí ĥĵkna žeyá,
to go he had told him there at he arrived and he said this

“Há, Owé-wak‘ák‘á Máni, t‘akán hiyú wó. (262)
há Trick- Walker outside come IMV

Né wac‘icikni nó,” eyá. (263) Ká wĵk‘óške
this I've brought you meat DCL he said then young woman

wāží, nína wĵk‘óške žé owáyake wašté
one very young woman that [she was goodlooking]

ĥŷtá, žén ĵháħa t‘akán hiyú ĥĵk, “ĵĵ,
it is said there smiling or laughing outside she came and so!

mišíc‘e é‘e ĥŷté,” eyá ĥĵkna yulĥpá
my brother-in-law it is it seems she said and she lifted him down

ĥŷtá. (264) Žéc‘en, t‘imáhen iyáya. (265) Žéc‘en
it is said so then inside he went so then

wĵk‘óške žé t‘anó žená owá yulĥpá ĥĵkna,
young woman that meat those all she took them down and

šŷkat‘aka žé yuštá. (266) Žéc‘en waná
horse that she turned it loose [right away]

wašpáya.
she cooked

(267) Ká žéc‘en t‘imáhen ygaká ká, šŷkat‘aka žé
so so then inside he sat then horse that

akták ú níya c‘á naĥ’ú. (268) “Ó,

- running coming he heard obliquely such he heard oh
- žé mic'ína é'e," ec'j. (269) Žéc'en p'iyáhana
that my older brother it is he thought so then after a while
- néc'en, t'ákán né žeyá. (270) "Misúka
this way outside this one he said this my younger brother
- t'í yaká hé," eyá káya. (271) Wjk'óške
lodge he is sitting Q he said they say young woman
- [žé], "Há," eyá huštá. (272) Žéc'en t'imáhen k'ikná
that yes she said it is said so then inside he went
- eyáš žé jháha t'íkni, knícu c'én,
then that one he was laughing coming home he came in therefore
- "Há: k'óškápi waknípi hušté. (273) Né
ah young man (respect form) he has brought meat it seems this
- niháka wašpáya, kic'úni štén, wó'utapi," eyác'.
your sister-in-law cooking she finishes when we'll eat he said
- (274) Wašpáya c'én, wótapi huštá.
she cooked that being so they ate it is said
- (275) Žéc'en né hokšína né, nína úšika
so then this boy this very he was pitiful
- huštá. (276) Hayápi žená k'ówa, šnušnúta c'én
it is said clothes those all very dirty that being so
- eyáš, nína úšika huštá. (277) P'ahá né'jš
well very he was pitiful it is said hair these also
- tóhāni tuwé ec'ákickyúšj c'én iyúha paǵé
never someone didn't do it for him therefore all (stuck) together
- k'ó okáskac'. (278) Jté jš knužážašj c'én
also matted face also his wasn't washed therefore
- iyúha, nína ú:šika huštá'.
all very he was very pitiful it is said
- (279) Žéc'en, wotkic'unípí'eha žeyá. (280)
so then when they had finished eating he said this
- Né, "Jhiyu, t'elipi žená éknaku hjk né
this one come on buckskin those take yours and this

misúka, hayápi yécaǵjktac', c'uwíknaqa hušká
my younger brother clothes you'll make for him shirt leggings

hápa k'owá," eyá c'én. (281) Žéc'en owá
moccasins all those he said therefore so then all

iyút'a hǵkna, c'uwíknaqa c'éyak hušká, hápa
she measured and shirt enough for leggings moccasins

k'owa. (282) Žéc'en eyáš, kicaǵa huštá. (283)
all those so then then she made them for him it is said

Žéc'uhǵ né k'ošká né ĵš, hokšína žé p'ahá
in the meantime this young man this he boy that hair

žé kícic'owa huštá. (284) Wǵkni néc'a
that he tended to it for him it is said grease this kind

ǵ'ú hǵkna. (285) Žéc'en p'ahá žé iyúhana
he rubbed on and so then hair that all

paǵé okáska, tóhǵni tuwé kícic'uwašj c'én.
together matted never someone tended to it for him because

(286) Žéc'en p'á né kícizužaža hǵk pakcá,
so then head this he washed it for him and he combed it

kná, héya k'ók'oc wǵc'ápalipa huštá. (287) Žéc'en
? lice even he combed them out it is said so then

tayá:, kíciknuštǵ p'ahá né wókuyǵa kícisu.
very well he finished for him hair this nicely he braided for him

(288) Žé'ec'ǵ wǵk'óške žé ĵš hayápi
meanwhile young woman that she clothes

okíciknuštǵ c'én, é'ešj néc'en, hayápi
she finished on his behalf therefore he didn't look the same this way clothes

wašté nowá, uǵ'iyapi. (289) Žéc'en, owúka žé
good all these he wore so then sleeping place that

ǵš, t'anína wiyeya knepí c'én. (290) Eyáš,
also already prepared they had put therefore so now

"Misú, tók'i nǵktešj, žé nit'óhe žé
my younger brother anywhere you aren't going that your place that

nit'áwaktac'." (291) Žéc'en nína wašté a'jic'ic'ita
it will be yours so then very good when he looked at himself

ká, nína waštékina huštá, hokšína né.
then very he liked it is said boy this

(292) Žéc'etu žén ka'eca waná žeyá huštá.
it was that way there then now he said this it is said

(293) "Né hayák'eci waná misú, uknjktac'
[tomorrow] now my younger brother we will go back

wa'ú žéc'iyataḡ," eyá huštá. (294) Né hokšína né
[from where I came] he said it is said this boy this

én ýpi žé c'akúsam okíc'iza wakpá eyápi žé
in they live that Canada Battle River so-called that

jš wakpá t'akt'áka žén tuktéh t'ípi. (295)
that (emph) river very big there somewhere they camped

Žéc'en né jš t'ukášina maḡ'óc'e ec'iyataḡ í
so then this again [United States] from there he came

žé jš wakpá cuk'ána húte eyápi t'í'óta
that that (emph) [Milk River] banks so-called village

žé jš wakpá t'áka žjškówa maḡ'óc'e žetáḡ
that also river big around that place country from there

í huštá.
he came it is said

(296) Žéc'en žéc'i knípi tóḡani maḡjpišj.
so then over there they came back never they didn't walk

(297) Šúkat'áka c'uwíc'ipa naḡú táku wak'j'k'iyapi žéc'a
horse travois more things packed that kind

šúkat'áka wjé'áyuhapi c'én jš waží akáyaḡa. (298)
horses they had them therefore also one to ride

Žéc'en p'iyahašj k'o k'ípi huštá néc'i
so then in a little while just they got back it is said overe here

maḡ'óc'e én t'ukášina maḡ'óc'e né.
country at [United States] this

(299) Žéc'en eyáš nína yup'íya ý huštá. (300)

- so then then very finely he lived it is said
- Ká waníyetu ak'ěš. (301) Mnokétu žén
then it was winter once again summer there
- knípi žén waníyetu ak'é waníyetu ehá'ipi.
they had come back then winter again winter they reached
- (302) Héc'en nén, c'a-łpéya, c'a'iyalpe, eyápi žéc'a
then here wooden trap wooden trap so-called that kind
- k'ó ec'ákiciya c'én, t'ok'anapina néc'ac
also he set for him therefore (a kind of small fox) this kind
- kniyáłpewjc'aya hata ec'én kiciyuğapa hįkna
he trapped them whenever in this way he skinned it for him and
- žeyá sakkíc'iya nén, "Wašicu hípi štén, nená
that way he dried it for him now whitemen they come when these
- takúł ús, iyóp'enjc'iyjktac'," ec'iya. (303)
something by means of you can buy for yourself he said to him
- Éc'en tayákina.
then he was glad over it
- (304) Žéc'en waná, tóna *kniyáłpewjc'aya. [*Canadian]
[right away] some he trapped for himself
- (305) Žéc'en wac'áhiya įkusgna k'ók'o wjc'áyuza
so then with luck mink even he caught them
- hųštá, įt'úkasa stéya.
it is said weasel they're like
- (306) Žéc'etu waníyetu waná. (307) Ká'eca
it was that way it was winter now then
- įknúhanał įštíma ká įknúhanał yuğica. (308)
all at once he was asleep then all at once something woke him
- "Misú, kiktá wó," eyá. (309) "Nén uh,
my younger brother get up IMV he said now uh
- k'oskápi zuyéyapi. (310) Níš nįktac',"
young men they are going on a war party you, too you'll go
- eyá. (311) Né hokšína, "Táku c'én mjc'įna
he said this boy [why] my older brother

žeyá hún. (312) Miyé ecěš, imáğğawakiye káye
he said this I wonder myself only I make him glad he said

žéc', táku eyáš žemákiya hún, tuk'á mníktac',"
that way why instead he said that to me I wonder but I'll go

ec'í huštá.
he thought it is said

(313) Žéc'en eyáš, šiná éknaku h́k a'jp'iya kít'ý
so then then robe he took his and belt he put on

h́k. (314) T'gakán ýkta ká, "H́naka. (315)
and outside as he was going then wait

Žéc'a zuyéyapi háta táku žéc'a
that kind they go on a war party whenever [certain things]

yuháyapis'a nó," eyá. (316) Žéc'en iyótaka.
they always take with them DCL he said so then he sat down

(317) Žé wýya žé, "H́, t'eh́pí žé éknaku." (318)
that woman that yes buckskin that take

Éc'e ẃk'óške t'eh́pí éknaku, hápa iyút'a
so young woman buckskin she took moccasins she measure

h́kna, mašpá. (319) Ká žeyá, ẃc'á né, "Há
and she cut out then he said this man this ah

né k'óšká c'én zuyéyíkta, tóh́ni
this one he's a young man therefore he's going on a war party never

aknák' hápa ḱcah́ ya'úktěšj. (320) Eyáš
follow moccasins making you can't keep going instead

pağé pahtá h́kna k'ú wó," eyá.
together tie them and give it to him IMV he said

(321) Žéc'en, pağé pahtá h́k, k'í
so then together she tied them and [for carrying on the back

c'eyáka iyút'a h́kna. (322) K'ú žéc'en
] she measured and she gave it to him that way

k'í h́kna. (323) T'gakán ýktac'eh́
he packed it on his back outside as he was going

žeyá, "Tuktám yápi hé," eyá káya. (324)

he said this	what direction	they went	Q	he said	they say		
Eyáš,	“Minišoše	né	wiyólĥpe	ec‘iyataĥa	ektáp‘akiya		
then	Missouri River	this	west	from there	going toward		
yápi	nó,”	eyá	ĥuštá.				
they went	DCL	he said	it is said				
(325)	Žéc‘en	minišoše	žén	í.	(326)	Ká’eca,	
	so then	Missouri River	there	he went		then	
“Ó,	žóp‘áya	yápi,”	kec‘ĭ.	(327)	Ká’eca	oyé	
oh	across	they went	he thought		then	tracks	
tákuniš.	(328)	“Ó:	tákuniš.	(329)	Maknáya	ot‘ĭjka,”	
nothing		oh	nothing		he fooled me	I think	
ec‘ĭ	c‘én.	[ĥmá]	(330)	Mayá	ektám,	pahá	ektá
he thought	therefore	(error?)		cliff	towards	hill	there
í	ká.	(331)	Tákunišĭ.	(332)	Ak‘é	ĭtkókna.	
he went	then		nothing		again	he backtracked	
(333)	Ká’	žehá,	oyé	žé	iyéwĭc‘aya	ĥuštá.	
	then	at that place	tracks	that	he found them	it is said	
(334)	Eyáš,	žéc‘en	waštékina.	(335)	“Ó:	maknáyešĭ	
	then	so then	he was happy		oh	he didn't fool me	
ĥušté’,”	ec‘ĭ.	(336)	Né	wašmġ	ĥuštá.	(337)	Oyé
it seems	he thought		this	deep snow	it is said		oyé
žé	okné...	Oyépi	žókneka	ĭkní:šĭĥ	eyáš,		
that	[correcting himself]	tracks	following them	easily	instead		
ká	áktak	k‘ó	iyáya.	(338)	Žéc‘en	žé	óknaya
then	running	even	he went		so then	that	he followed
eyáš,	ĭyak-iyé’ĭc‘iya	yá:ka,	ĥahépi.	(339)	Žé		
then	loping	he kept going	night		that one		
yá:ka	ĭknú:hanaĥ,	ĥat‘óĥatu	éc‘en,	c‘aŋwítakac‘,	c‘et‘ĭpi		
he kept going	all at once	midnight	then	grove of trees	camp fire		
šnayá	ĥuštá.						
was visible	it is said						
(340)	“Ó:	ká	épi	nó,”	ec‘ĭ.	(341)	Žéc‘en
	oh	yonder	that's them	DCL	he thought		so then

- én yá. (342) Ká k'ayéna yá, ká waná
there he went then close he went but now
- zuyé'ipi né owúka eyápi. (343) Žéc'a núpa,
war party this camp so-called that kind two
- umá nína t'áka. (344) Žetáha wāži t'akán hiyú
other one very big from there one outside he came
- c'én, "Á:, nitúwekaš néc'i ú wó. (345)
therefore ah whoever you are over here come IMV
- Néc'i ok'á nó," eyá.
over here vacant place DCL he said
- (346) Ěc'en hokšína né ní:na waštékina. (347)
because of this boy this very, very he was happy
- Né wjc'ášta, kic'ó né, wjc'ášta t'akáka kéc'j
this man inviting him this man adult he thought
- c'én. (348) Hokšína žé snokyěšj, ú c'e(n) tuk'á
therefore he was a boy that he didn't know ? ? but
- hokšína né waštékina.
boy this he was happy
- (349) Žéc'en žéc'i eyáš, ká'eca, takúh wjc'ášta
so then over there instead then specifically man
- taakáka, zuyé ís'a kéc'j žéc'a
adult [experienced warrior] he thought he was that kind
- kec'jpi c'én, hukápi yakápi žéc'i
they thought therefore chiefs' seat over there
- kiyúk'api. (350) Žéc'en t'imáhen iyáya ká
they made room for him so then inside he went then
- hokšína huštá. (351) Žéc'en eyáš, iyúha ihápi
it was a boy it is said so then instead all they laughed
- huštá, hokšína žé nážj. (352) Ká ženówa
it is said boy that he stood then all of those
- kiyúk'api žéc'en jtúh, žéc'i
they had made room for him so then nonetheless over there
- iyótakšipi káyahá. (353) Hukápika yakápi

they told him to sit down they kept saying chiefs' seat
 žén zuyé'i ǰt'ác'ǰ yǰkápí žéc'í óhǰ iyótǰka
 there war party chief they sat over there among them he sat down

huštá.
 it is said

(354) Žéc'en, wašpáyapi k'oškápi. (355) T'ac'úc'ušte
 so then they were cooking young men ribs

néc'a né, c'o'ǰpapi eyáš, nína wókuyǰ huštá. (356)
 this kind this roasted even very nicely it is said

Wǰkni šmú eyáš hní hǰkna šmú žéc'en
 grease dripping then sizzling sound and dripping that way

c'o'ǰpapi. (357) Knuštǰpic'ehǰ owá c'ǰ néc'a, c'ǰ
 roasted when they finished all sticks this kind sticks

ánetka éknǰka hǰk, én owá, maksáksa éknǰkapi
 branched (they) put it on and there all slices they put

c'én, wótapi huštá. (358) Žéc'en hokšína né'ǰš
 and now they ate it is said so then boy him, too

wók'upi.
 they fed him

(359) Žéc'en yá:kapi, miníšoše eyápi op'áya
 so then they kept going Missouri River so-called along

yáka hǰkna, netám, wanápe eyápi nǰkáhaš,
 going and over this way (name of a town) so-called now

én šahíyapi ǰpi, žetáha, wíhiyàyešǰ ektám, yápi
 there Cree they lived from there north towards they went

huštá. (360) Né waníyetu. (361) Žé mánǰpi
 it is said this was winter they they were on walking

suk'ákǰyǰkápíšǰ.
 they weren't riding horseback

(362) Žéc'en kán, a'ǰkpoǰǰ oyúze eyápi, žé
 so then yonder [Sweet Grass Hills] so-called that

awác'ǰyǰyápi. (363) Waná k'ǰyéna, k'ǰyéna yápi
 they were headed for there now near near they went

- žéc'en, né t'ókákihápi žé, "K'ún!" eyápi. (364)
so then this those in the lead that duck! they said
- Žéc'en owá k'ún jhpe'ic'iyapi ka'éca. (365) Wiyóhpeyam
so then all down they dropped then then western
- t'ókapi [ž]éc'ac' iyáme'ipi c'én tákuwiyeknašj
enemies that kind they went hunting therefore a lot
- knápic'. (366) Wąwjc'ayakapi c'en, wá én
they were going back they saw them therefore snow in
- owá jhpe'ic'iyapi.
all they dropped
- (367) Že iyá(ya?) hjk owá jknúsotapi né
they passed by and all they finished (passing by) this
- t'óka iyámi'ipi né. (368) Žéc'a né ak'éš zuyé-
enemy hunting party this so this once again war party
- man'ipi nážj hjkna ak'é yápi. (369) Ka'éca, ak'é
on foot stood up and again they went then again
- tohákeš yápi žéc'en ak'éš, "K'úta!" eyápi. (370)
just so far they went so then once again down! they said
- Ak'é owá k'ún'jhpe'ic'iyapi, káya.
again all they dropped down they say
- (371) Ká' ak'é žé'jš iyámé'ipi núpapi huštá.
then again from that hunting party there were two it is said
- (372) T'anó, šjkat'aka žé k'jpi žená
meat horse that packed on the back those
- wjc'ákpasipi, máni knápi.
they drove them on foot they were going back
- (373) Žéc'en né kák'ci apá iyáme knápi
so then this over yonder some [returning from hunting]
- žená, ektá knápi kte stéyaka. (374) Jknúhḡanašj,
those there they would go it looked like all at once
- šjkat'aka wjc'áknuza hjkna ka'hé c'a én jsá'j
horses they held theirs and coulee such in out of sight
- iyáyapi huštá. (375) "Ó né tuwépi kaštaš né,

they went it is said oh this [whoever they are] this

ny, t'ókapi ináhnjpišj nó. (376) Žén ét'ipikta
uh enemies they aren't in a hurry DCL there they will camp

jštjmapi hjk hayák'eci k'iwác'jpi c'én
they sleep and tomorrow they plan to arrive back there therefore

žéc'upi nó," eyápi.
they do that DCL they said

(377) Žéc'en že yaká:kapi. (378) Waná
so then that they sat a long time already

hahépic'eha tuktétu že maḡ'iyakiyehtjya ektá
when it was night where it was that they recognized the place there

yápi huštá.
they went it is said

(379) (K'ó henáka ec'étuš omnáka.
EMPH wait wrong I told it]

(380) Né ny minišoše etáha wihiyayešj ektám
this uh Missouri River from north towards

yápic' ep'é že žehác'ehá, naháñ a'j[kpoḡe
they were going I said that at that time not yet [Sweet Grass Hills

yúze ehá'jpišj.) (381) Ka'éca, že táku wyaḡkapi
] they hadn't reached then that what they saw

ká, táku že snokyápišj c'én tuwéñ táku
but what it was that they didn't know therefore somebody what it was

že atjwe'íkta. (382) jwjc'awuḡapi ká k'oškápi
that should scout they asked them then young men

tuwé:niñ tákeyešj huštá. (383) T'awj'k'apišj. (384)
no one at all didn't say anything it is said they dreaded it

Ká hokšína né tákuniñ snokyéšj. (385) Táku
then boy this nothing he didn't know what

zuyé'ipi wjc'óñ'ake, snokyéšj. (386) Ká žeyá,
war party customs he didn't know then he said this

"Miyé mnjktac'," eyá.
myself I'll go he said

(387) Žéc'en tók'en oň'ákeкта žé, owá
so then how he should behave that all of it

okíciyakapi. (388) Žéc'en yá huštá. (389)
they told him about it so then he went it is said

Žéc'en iyákip'epikta kéc'j.
so then they would wait for him he thought

(390) Žé iyáye žéc'en umápi nešnéš, jš yápi.
that one he left so then others right then also they went

(391) A'jkpoğa oyúze awác'iyapi. (392)
[Sweet Grass Hills] they thought of getting there

Ká né táku t'á'jšj táku snokyápišj žé
then this what missing what it was they didn't know that

hokšina žé wayáka, t'at'áka žéc'a huštá. (393)
boy that he saw it buffalo it was that kind it is said

Žén hiamyéšj ak'éš jtkóm kná oyé
then he didn't scare it once again back he went back tracks

okíp'a kná hjk.
following he went back and

(394) Ěn t'okáhe yé žé, k'í ká owá
there first he went that he arrived back there but all

t'á'ipišj. (395) Oyépi ecéna a'jkpoğa oyúze
they had disappeared tracks only [Sweet Grass Hills]

žéc'iya iyáyapi c'á. (396) Okná yá huštá.
that direction they went such following he went it is said

(397) Žéc'en okná eyáš jyak'iyé'jc'iya yá:ka
so then following even he ran loping he kept going

hjkna.
and

(398) Jknú:hanaň ošiceca ináp'a huštá, wí'jsa'j iyáye
all at once storm it appeared it is said [west]

ec'iyataha. (399) Ó: žéháka, k'ap'éya načún,
from there oh at last [harder]

jyak'jc'iya máni. (400) T'éhayešj k'ó jcámna

he made himself run on foot [he didn't get very far] storm

huštá, wáhġha hġkna ĵcámna.
it is said snowing and blowing

(401) Žéc'en həkáyataha, oyépi nená wá ká
so then after a while tracks these snow there

t'ǵ'ǵšġ yá c'en. (402) Həkéyaš wá owá
disappeared [as he was going] eventually snow all

mosnáknahe žená k'ó wayák-ya tuk'á. (403)
drifts those he saw as he was going but

Həkéya žená k'ówa tákunišġ c'en. (404) Žéhġka
eventually those completely nothing therefore finally

žehá ní:na mánġpi kíci-t'eńġka eyáš wá
at that time very, very walking it was hard for him instead snow

óyuksaken žéc'en ĵwá:štena.
he broke through so then it was very slow

(405) Žéc'en yá:. (406) Həkéya ehá'í huštá,
that way he went eventually he reached it it is said

a'ġkpoġa oyúze. (407) Wǵži, wíhinǵ'a ektám yaġká,
[Sweet Grass Hills] one of east towards it was

p'ésto-naġtġya a'ġkpoġa oyúze eyápi. (408) Žé
[Sharp-pointed Sweet Grass Hill] it was called that one

ehá'í.
he reached it

(409) Žéc'en žé aní. ká waná nína stustá
so then that one he climbed but now very he was tired

huštá. (410) Ĥmá k'ó. (411) Žéc'en, tuktén
it is said he was sleepy also so then somewhere

ĵwúka háta, waná ĵštíma iyéya stéya, háta
he lay down whenever already [he fell asleep] as if whenever

wġhamna:ka huštá. (412) "Há né hokšína t'ǵ'ǵšġ né
he kept dreaming it is said ah this boy missing this

é nó," eyápi stéya, háta pakíkteye'ĵc'íya k'éš
it is DCL they said it seemed whenever he sat up but

- tákunišj. (413) Žéc'en eyáš p'iyá jwuk. (414)
nothing so then instead [he changed position]
- Žéc'en aní huštá, a'jkpože oyúze žé.
so then he climbed it is said [Sweet Grass Hills] that
- (415) Hákéya, haťóhaťu c'en, nína t'éha
eventually [not sure how long] very far
- c'á nína wákáťuwa žé, wákám í
must have been very high that top he arrived there
- huštá. (416) Žéc'en iyázaken j:ka.
it is said so then wandering around he kept on
- (417) Ka'eca jknúhanaň jya né mnaskáska nec'á
it was (man-made) shelter he saw so then there
- jwúka hjk, jštíma iyáya huštá. (419) Šiná
he lay down [he went right to sleep] it is said robe
- žé tayá o'jkpemni c'en. (420) Žéc'en
that well he wrapped himself in therefore so then
- jštíma:ka.
he slept a long time
- (421) Jknúhanaň oğğa. (422) Ká waná
all at once he woke up so already
- kamnéza huštá. (423) Naháň hawí hináp'ešj, ká
it was getting light it is said not yet sun it hadn't risen then
- wihíyayešj ec'iyataha étuwa huštá. (424) Žé, ný,
north towards he looked it is said that uh
- a'jkpoğa oyúze eyápi wihíyayešj ec'iyataha, wákpa
[Sweet Grass Hills] so-called north from there river
- wáží, waň'aksica wákpa ecíyapi. (425) Žén wayáka,
one [Bear Creek] he was called there he saw
- jcázopi nec'en, wákpa žé wayáka. (426) C'á jcága
a line like this river that he saw her trees growing
- wayáka.
he saw
- (427) Ká jknúhanaň, šóta hináp'a. (428) Hákéya

then all at once smoke was rising eventually
 eyáš, óta ámnjkiya hináp'a c'én eyáš, wákán
 then many scattered around were rising therefore then above
 šóta žé paǵé iyáya, t'éhákatahaš, jpákca néc'en,
 smoke that together it went from afar comb like this
 há huštá.
 it remained it is said

(429) “Há,” hokšína né žéc'en, né nén,
 yes boy this so then this here

“Awác'iyawjic'áyaku žé é'epiš ot'á'jke nó. (430)
 those I'm looking for that it's them I think DCL

Táku t'ok'ápkitešj t'ókapi t'ok'ápkitešj
 anything it couldn't be any other enemies (Blackfoot) it couldn't be any other

nó,” ec'j. (431) “Né kák'i, ec'iyataha, wa'ú
 DCL he thought this over yonder from where I come

žé, waníyetu nehátu háta, owá wakpá ektá,
 that winter time whenever all river there

uyápis'a hǵkna c'añ'ykahomnis'a jš ec'ýpi c'á
 we always go and we always spun ice tops also they do it must be

nó. (432) Né ektá mná hǵkna, ak'é hokšípina c'áǵa
 DCL this there I go and again boys ice

ektá hípi štén, ókša awáktaka hǵkna, eyáš
 there they come when all around I run and then

c'awjic'ap'a awáktakjka.” (433) Žéc'en, “Máktépi k'óštaš
 stabbing them I will run so then they kill me even if

tókecašj.” ec'jha. (434) “T'ókt'amak'oc'e ektá
 it's nothing he was thinking enemy territory in

mǵkǵkta nó. (435) Jtúkaš né wamnónjca žemác'a
 I will lie (dead) DCL after all this orphan I am that kind

nó,” ec'jha.
 DCL he was thinking

(436) Ka'éca, ak'éš iyúkca. (437) Ec'iyataha
 then once again he thought it over from where

ú žé ak'íta ká, ec'iyata ú žé k'eš
he came that he looked at it then from where he came that though

étuna, žé éc'a kí:təh ehá'i žé snokyá. (438)
closer that only barely he reached it that he knew

“Ó: né ká t'éhətuwa, tóhəni eháwa'iktešj. (439)
oh this over there that's far never I won't reach it

Hepiya mətásakjka. (440) Mastústa štén mətásakjka
half way I'll freeze I'm tired when I'll freeze

imjka šten mətásaka c'ác'. (441) Eyáš né pahá
I lie down when I freeze must be instead this hill

né, oyáte ókšə, oc'áš't'j óta. (442) Eyáš nén
this tribes all around ti is well known many instead here

mat'jka mjc'iktektac',” ecj huštá.
I will die I will kill myself ecj it is said

(443) Žéc'en c'juna wasé k'ú. (444) Žé
 so then his older brother paint he had given him that

éyaku hjk yukc'a hjk wá žé jcahiye. (445)
he took it and he unwrapped it and snow that he mixed it

Iyúha ša'jc'iya. (446) P'ahá k'ówa c'uwiknəka
all he painted himself red head completely shirt

žé okne hiyéte okáhci šakíya.
that sleeves shoulder fringe he painted red

(447) É né wówaknaken. (448) A'jkpoğə
 this is this wat I was telling [Sweet Grass Hills

oyúze, žén awác'jya máni. (449) Ká, né t'okákihəpi,
] there headed for on foot then this those in the lead

táku wayákapi tuk'á, táku c'óh snokyápišj
something they saw but what it was for certain they didn't know

c'én. (450) K'oškapi žéc'en, táku žé
therefore young men then what it was that

atjweyapikta, jwjc'awuğəpi tuk'á, tuwéni tákeyešj.
they would scout they were asked but no one didn't say anything

(451) Ká' hokšina né žeyá huštá. (452) “Miyé

	then	boy	this	said this	it is said		myself
mníktac’,” I’ll go	eyá he said	huštá. it is said	(453)	Ká then	žéc’etuc’ehá when that happened		
zuyé war party	ít’ác’api chiefs	žé, that	tóken how	oh’ákekte he should behave	žé that	owá all	
okíciyakapi. they told him about it		(454)	[Že]c’én, then	ektá there	yá:ka he kept going	hík, and	
táku what it was	žé, that	tuktén where	i’át’á’ššj [it disappeared to	iyáye]	žén, there		
ínáp’aka, he went up to it	t’at’áka buffalo	žéc’a it was that kind	huštá. it is said	(455)	Žéc’en so then		
eyáš instead	hiamyéšj, he didn't scare it	ak’és once again	oyé tracks	okíp’a following	kna he went back		
hík, and	etáhā some	né, this	ny, uh	yešipi those who told him to go	žén there	íka, he got back	
tuwéni no one	k’ó even	én there	úšj was not	iyáyapi they had left	huštá. it is said		
(456)	[Ž]éc’en, so then	yápi kte where they would go	žé that	okíciyakapiš. they didn't tell him	(457)		
Éc’en so	oyépi tracks	žé that	op’áya along in	eyáš then	íyak’iye’ic’iya he ran loping	máni. on foot	(458)
Tayá good	huštá, it is said	né because	wašmá. it was deep snow				
(459)	Žéc’en so then	yá:ka he kept going	ká then	íknúhanañ, all at once	wiyóñpe west		
ec’iyatahā, from there	a’óhā cloud	žé that	hináp’a. it came up	(460)	Ká’eca then	wáhñhā, it was snowing	
iyákiyos along with it	šš, also	kanúza wind	c’én, therefore	ícámna it was a blizzard	huštá. it is said	(461)	
Žéc’en so then	eyáš instead	a’íkpoğā [Sweet Grass Hills	oyúze]	žé that	íkpa tip	žé that	
ec’e:nañ only	wayák seeing it	yá he went	huštá. it is said	(462)	Žé that	wayákešj he didn't see it	

ǰkaš núnjka tuk'á, eyáš žén, maḡa ektá ǰámna.
if [he would belost] then there [ground blizzard]

(463) Žé wayák yá:ka, žehá, oyé žéna
 that seeing it he kept going at that time tracks those

k'ówa, tákunišj owašma. (464) Žéc'en eyáš mánipi
all those nothing drifted over so then instead the walking

nína kícit'eñika [tuk'á] eyáš, yá yá:ka
very hard for him but just he went he kept going

yá:ka. (465) Stustá háta, inážj žéc'en ak'é
he kept going he was tired whenever he stopped then again

yá:ka.
he kept going

(466) Žehá kí:tañ, hahépi haťohatu c'en,
 at that time at long last [midnight] that being so

hať'éha ehá a'ǰkpoḡa oyúza waží, wíhñap'a
late at night at that time [Sweet Grass Hills] one of east

ektám yaká. (467) Žén waḡátuwa p'éstona waḡátuwa,
towards it lay then high sharp-pointed high

 žén ehá'i. (468) Žeháka k'óš, žé aní
 there he reached it in the end useless that he climbed

huštá, žé aní yá:ka hǰk. (469) Stustá
it is said that climbing he kept going and he was tired

háta jwúka k'óš, wíhamna, "Há, né núnj žé,
whenever he lay down but he dreamt ah this lost that

né, né wuké nó," eyápi stéya háta
this one here he lies DCL they said it seemed whenever

pakíktaye'ǰc'iyaka, tákunišj ká huštá.
he changed his position nothing then it is said

(470) Žéc'en yá:ka waḡán aní yáka, p'íya
 so then he kept going upwards climbing he wnet for a while

jwúk žec'en, p'íya íyotáka. (471) Hákéya
he lay down then for a while he sat down eventually

aní waḡán í huštá. (472) Ká žéc'i

climbing	top	he arrived there	it is said	then	over there		
iyázaken	ománi	ú:ka,	jknúħanaħ,	íya			
wandering around	walking there	he kept on	all at once	stone			
wók'eyaš,	íya	mnaskáska	ú	wók'eya			
(man-made) shelter	stone	flat ones	by means of	shelter			
káğapic'	én	iyáya.	(473)	Žéc'en	žen	iyótaka	hík,
it was made	in	he went		so then	there	he sat down	and
šiná	žé	taɣáħ	o'jkpemni	hík	ǰwúka.		
robe	that	very well	he wrapped up in	and	he lay down		
(474)	Žéc'en	eyáš,	stustá,	ħmá	k'ó	c'én,	
	so then	just	he was tired	he was sleepy	also	therefore	
ǰštíma	iyáye.	(475)	Žéc'en	ǰštíma:ka	ká		
[he went right to sleep	]		so then	he slept a long time	then		
jknúħanaħ,	oğúğa,	naháħ	ħawí	hináp'ešj.	(476)	Žéc'en,	
all at once	he woke up	still	sun	it hadn't risen		so then	
wihíyayešj	ektám	étuwa	žé,	wakpá	waží,	wah'ǰksica	
north	toward there	he looked	that	river	one	[Bear Creek	
wakpá	eciýapi.	(477)	Žetám	étuwa	ká,	šóta	
]	it was called		towards that	he looked	then	smoke	
wáya.ka.	(478)	Žehǰkac',	ak'é	t'ok'am	hec'en,	šóta	
he saw		after a while	again	different place	same way	smoke	
énap'a	ħakéya,	eyáš	ǰpákca	néc'en.	(479)	Wǰkán	
they rose	eventually	then	comb	it was like this		high up	
šóta	žé	pağé	iyáye	c'én,	ǰpákca	néc'en	há
smoke	that	together	it went	therefore	comb	like this	it stood
c'a	wáya.ka	ya.ka.					
such	watching	he sat					
(480)	Žéc'en	žéc'i,	"Ó	nén,	awǰc'iyawǰc'á'upi		
	so then	over there	oh	here	the ones they came looking for		
žé	ká	épic'	ot'ǰjka	nó."	(481)	Žéc'en,	eyáš
that	yonder	they are	I think	DCL		so then	then
né,	"Ektám	mná	hǰkna,	wakpá	žéc'i	c'áğa	
this one	to there	I go	and	river	over there	ice	

- žéc'í iyáwjc'ape mak'jka. (482) Ukíš wa'ú
over there waiting for them I will sit ourselves I come
- kák'íya, ápa háta, hokšípina nówa c'ága ektá yá
from over there day when boys all these ice there go
- h'jka, jc'álikahomni knahómnipis'a. (483) Íš
and ice tops they always spin theirs these, too
- ec'ýpi c'ác'. (484) Žec'ýpi štén, óha awáktaka
they do it probably they do that if among them I'll run
- h'jka. (485) Eyáš tók'en, c'aw'jc'awap'a h'jk maktépi
and then somehow I'll stab them and they kill me
- k'ó staš, tók'ecašj. (486) T'oktám mak'óc'e ektá
also if it doesn't matter [enemy territory] in
- muk'jktac', ec'j.
I will lie (dead) he thought
- (487) Ka'éca, né etáha ú né ak'íta ká.
then this from he came this he looked at it then
- (488) Žé k'eš étunaht'ya, ak'é žec'j, "Ó: né
that though pretty close again he thought oh this
- nehá naht'ya cáš, kíta eháwahi. (489) Né
[even though it's that close] barely I reached it this
- umák'aš ka nína t'éhātúwa. (490) Eháwa'íšj
other one, though yonder very that's far [before I can get there
- k'ó, hepíya mastústac'. (491) Imúka štén, maťasak'jka
] half way I am tired I lie down if I'll freeze
- eštá c'ác'. (492) Wašpámjc'íya k'ó owákihišjc',
[probably] cook for myself even I can't
- ec'j. (493) "Eyáš nén, pahá né, mic'ína
he thought instead here hill this my older brother
- oyáte ókša ot'á'jka káye nó, eyáš néc'i,
tribes all around know it he said DCL instead overe here
- wakán muk'jte nó," nén ec'j.
on top I will lie (dead) DCL this he thought
- (494) Žéc'en žec'jc'eha, c'j'cúna né wasé

	so then	having thought	this	his older brother	this	paint		
žéc'ac		k'ú.	(495)	Žé	yušká	hǐkna,		
that particular kind		he had given him		that	he untied it	and		
wá	éyaku	hǐk	žé	ǐcáhi.	(496)	Tayá		
snow	he took it	and	that	he mixed		well		
ǐ'ǐc'i'ǐ	ǐté	né,	p'á	k'ówa,	hayápi	ǐ		
he painted himself	face	this	head	completely	clothes	he wore		
žená	k'ówa	ša'ǐc'iyá.	(497)	Apá	žená	žén		
those	completely	he painted himself red		some	those	there		
éyaš	owá	yumnén	yeyá	huštá.	(498)	Wá	én	
then	all	[he scattered	]	it is said		snow	in	
šayéna	yumnén	ǐhpéya.						
red	[he scattered]						
(499)	Žéc'en	mína	éknaku,	hǐk	ǐyá	[c'a]	éyaku	
	so then	knife	he took his	and	stone	such	he took	
hǐkna,	žén,	knumá	huštá.	(500)	Ká	nén,	atkúku	
and	then	he sharpened it	it is said		then	now	his father	
hǐku	k'ó,	wǐc'áhniłini,	žéha	t'ápihta	háta,			
his mother	also	smallpox	at that time	they were going to die	when			
žé	ǐc'inowapi	eyápi,	žéc'ac	wayáp'iyá,	žé			
that	brave song	so-called	that particular kind	he knew of	that			
ahíyaya	hǐkna,	mína	knumá	huštá.	(501)	Žé		
he sang it	and	knife	he sharpened his	it is said		that		
onówa	žé,	yaštá	štén	eyáš,	c'até	óha,	c'akíp'a	
song	that	he ended	when	then	heart	in	stab his	
hǐkna,	žéha	mač'á	ǐwúka	t'ǐkte	žéc'en			
and	at that time	ground	lie down	the would die	that way			
t'awác'ǐ.	(502)	[Ž]éc'en	onówa	žé	nahǐh,	yaštášǐ		
his thoughts		so then	song	that	not yet	he didn't end		
k'ó,	né	óm,	zuyé'ǐpi	žé,	k'oškápi	núm,	tǐwé'ǐpi,	
even	this	with them	war party	that	young men	two	scouts	
hok'ún	žén	tuktén	ét'ǐpi.					
below	there	somewhere	they camped					

- (503) Ká né hokšína nowé né nah'ýpi c'én,
 then this boy singing this they heard therefore
- tuwé že snokyápi. (504) Ektá ípi ká ýa
 who it was that they knew there they went then stone
- wok'éye žen yaká c'en nowá huštá. (505)
 shelter there he sat therefore he sang it it is said
- Žeyápi, “Há: né hokšína né núni že néc'i
 they said this ah this boy this lost that over here
- wúké, iyé néc'i yaké nó,” eyápi. (506)
 he lies he is the one over here he sits DCL they said
- Tuk'á ak'éš jítú, wíhamna, kéc'j c'én,
 but once again just he dreamt he thought therefore
- tákeyešj. (507) Yaštá žehá, awj'c'ak'itaka,
 he didn't say anything he ended it when he had he looked at them
- “Há né tákuwiyeknaš, ša'jc'iya hjkna yaké
 ah this one lots he painted himself red and he sits
- nó,” eyápi.
 DCL they said
- (508) Žéc'e yaštá'c', “Táku c'én, žec'ánu hé,”
 when he ended it [why] you are doing that Q
- hokšína ecíyapi. (509) Né, “Onówa né waknášta
 boy they said to him this one song this I finish mine
- štén eyáš c'amj'c'ip'ap'a hjkna nén, ma'k'á né
 when then I stab myself in the heart and here ground this
- jmúkjkta epc'á c'én žec'ánu.” (510) “Há,
 I would lie (dead) I thought therefore I did that ah
- t'anj'cakeš hokšín nína sicáya t'áka
 what almost happened boy very bad thing big
- ya'ňákta tuk'á nó. (511) Nén hok'un nén,
 [you would have done] DCL here below here
- ukíštima owýka že hok'útu nētu nó. (512)
 [our sleeping camp] that below this place DCL
- Žén jštímapi nó. (513) Žé né, tuwéya iwýpi, ká

there they sleep DCL that this [the other camp] so

niyé t'okáhe waná wəwǰc'anake nó," eyá
you're the one first already you saw them DCL she said

huštá.
it is said

(514) Žéc'en, "Wašpáya t'anó k'o c'o'úpapi. (515)
so then cooking meat also they are roasting

Ūk'ípi štén, wó'utapikta." (516) Žéc'en, "Ká šóta
we get back when we'll eat so then yonder smoke

kán wanáka hé," eyá. (517) "Hǰ žé hayák'etaha
over there you saw Q he said yes that all morning

ak'in ma ké nó," eyá huštá. (518) Ka'éca,
watching I sat DCL he said it is said then

"Ūknápi kta hok'ún."
let's go back down

(519) Žéc'en knápi, waná owǰka k'ayéna, žé
so then they went back now camp close that

hóknapi huštá. (520) "Žéc'a ŷhó ha ta,
they yelled while going it is said that kind we yell when

nǰš eyáka," ecíyapi. (521) Éc'en
you, too say the same way they said to him in this way

hó ha ta ĵš, hócuski néc'en ĵš,
(they) yelled whenever he too small voice this way also

hóka huštá.
he yelled this way it is said

(522) K'ayéna knápi žéc'en owá t'akán inážpi
close they went back then all outside they stopped

c'en. (523) Ptec'ésni néc'a paǰé éknakapi. (524)
therefore buffalo chips this kind together they put

Éc'en tǰwépi eyáš owá napsǰpsj-yeyapi.
this way there was anyone then all they kicked it apart

(525) Žé, t'ípi óta wayákapi žé'us, žécu.
that one tipi many they saw because of that he did that

(526) Ěc'en t'ípi, én inážpic'eha, opáge wjč'ák'upi
 this way camp at when they had stopped [smoke offering]

c'en, wóknak-wjč'ak'iyapi, táku wayákapi. (527)
 therefore they told them stories about it what they saw

[Ž]éc'en owá oknákapi, "Né hokšina né iyé
 so all they told about it this boy this he was the one

t'okáhe, wawjč'ayake nó," eyápi.
 first he saw them DCL they said

(528) Žéc'en hokšina né'jš wukápi tók'en wayáke žé,
 so then boy he, too their camp how he saw it that

jš ec'en oknáka c'en. (529) Knuštápic'eha, owúka
 also this way he told therefore when they finished camp

žé t'imáhen k'ípi hjkna, wótapi. (530) Né
 that inside they went back in and they ate this

t'ac'úc'uste, p'éta én c'o'úpapi žená owá yútapi
 ribs fire in they roasted them those all they ate them

hjkna, žé táku yuhápi owá žen ékiknaka
 and [whatever they had] all of it there they put theirs

hjkna, žetáha owá hát'ók'a kic'ý hjkna c'osyá
 and after that all different clothes (they) put on and warmly

jknúzapi, žetáha, yápi huštá.
 they dressed after that they went it is said

(531) Žéhac'eháka né, nu, iyáme'ipi wawjč'ayakapic'
 already (past) this uh hunting party they saw them

ep'é žé. (532) Žéc'etu t'okáhe, óta iyámeknapi,
 I told that it was that way first many they went back

jsá'j k'iknáp'eha aháke, núm, iyámeknapi žé,
 out of sight when they had gone last two returning hunters that

žé éc', jsá'j k'iknapi žéc'i yápišj k'ó,
 that it was out of sight they went over there they didn't go also

énaĥ kakná žen, kaĥé c'a én iyát'a'jšj
 right there beside there [down in the valley] out of sight

iyáyapi. (533) Žéc'en aházic'eha ektá k'ayéna huštá.

- they went so then at dusk there close it is said
- (534) Žén anáwǵ'asnatapi šǵukat'áka žé wǵawǵ'ayakapi.
 they crept up on them
- (535) Žéc'en žén, kákna táku sámhya yáká
 so then there beside something dark sitting
- wǵayákapi. (536) Žé é kec'ǵipi c'én. (537) Eyáš
they saw that it is they thought therefore then
- “bunch” yá á'inina ye'ǵc'iyam eyápi. (538) Žéc'ǵipi.
 go silently rush it they said they did that
- (539) Ká'eca é'epišǵ huštá.
 then it wasn't them it is said
- (540) It'ók'am iwǵúkapi. (541) Šǵukat'áka žé eyáš,
 another place they moved to horses that then
- p'úhtuken owá, hup'áwǵc'ahtapi iyópsǵ-ǵipi. (542)
snorting all they hobbled them they were all jumping around
- Ká šǵukat'áka eyáš yus'ǵywǵc'áyapi.
then horses then they startled them
- (543) Ká nétuš ó: né k'ǵayéna. (544) [Ž]éc'en
 then not here oh this (they must be) close so
- ak'é owá ǵcikcepíc'eǵ ak'é t'ók'an
again all when they all settled down again someplace else
- onépi,
they looked for a k'ayéna žén, a'ómnína žén, p'étaǵa,
 closer there sheltered place there a fireplace
- ǵyéǵyahǵc wǵayákapi. (545) “Ó: ká épic',” ec'ǵ.
sparkling they saw oh yonder it's them (they) thought
- (546) [Ž]éc'en né šǵukat'áka né, yuš'ǵywǵc'apic'eǵ,
 so this horses this after they were startled
- né'ǵš t'ókapi žé, “Hǵáǵǵ,” eyá:kapi huštá. (547)
they, too enemies that hǵáǵǵ they kept saying it is said
- Šǵukat'áka wǵc'ák'api.
horses they meant them
- (548) Žéc'en hǵakéya ǵcúpi c'én, c'ǵanúpa
 so then eventually they smoked therefore pipe

- kic'íc'ukapi huštá. (549) Knaǵúpi c'én,
 they passed it around it is said they smoke it up therefore
- c'anúpa mahén iyékiyapi, jwúkapiha, ó: waná
 pipe inside (away) they put theirs they were lying down oh now
- jwúkapi.
 they went to bed
- (550) Eyáš nén, "Tákuh, šukt'ókeca žéc'a,
 then now something like wolves that kind
- hamwíc'ayapi kéc'jpic'," eyápi c'én.
 they scared them they thought they said therefore
- (551) Žéc'en yaká:kapi, t'éhac'eha žehác',
 so then they kept sitting when it had been a long time at that time
- anáwjc'ašnata hĵk, iyé'jc'iya hĵkna étunaĵ
 they crept up on them' and they rushed them and up close
- jnážĵ hĵkna, wjc'ák'utepi, a'úwjc'at'api k'ó.
 (they) stopped and they shot at them (w/ arrows) they hit their marks also
- (552) Žéc'en, eyaš ye'jc'iya huštá né hokšína né.
 so then then he rushed in it is said this boy this
- (553) Ká né, wǵží, ŷmá, né zuyé'ipi žetáha,
 then this one another one the war party from there
- wahúk'eza ŷs c'uwí én c'ap'ápi. (554) [Ž]éc'en
 spear using chest in they stabbed him so
- éknakukta, k'oyáka c'en, yuptáya
 when they were going to pull it out it was caught therefore [they pulled him over
- jĵpéyapi ká né, p'etáǵa né, én ayúptaya
] then this one sparks this in [they were pushing him into
- jĵpéyapi ha, t'óka žé. (555) Eyáš, tákiyaya
] enemy that then he let out (groaning) sounds
- eyáš hóyuǵatǵan ŷuka jté yuk'ék'eǵa,
 even yelling and throwing up his hands he kept on face they scratched
- p'etáǵa haĵa hĵkna stéh k'ó wayáka, tuk'á. (556)
 [the sparks were flying] and as if also he saw but
- T'aĵákekne, jĵpé'jc'iya huštá, t'óka žé. (557) Ká, né

knees he fell to it is said enemy that then this

hokšína né, m̄jt'úkaši, né p'á nén iyáľipayaka,
boy this my grandfather this head here he took him by it

kic'í ak'íye hátu huštá.
with him [he was the same height] it is said

(558) [Ž]éc'en eyáš toháka okíhi žeháka, jtúnašta
so then as much as he was able finally that way

k'un jľpé'jc'iyaka, yu'óknapšjya jľpéya. (559) Žéc'en
down he knocked him over face down he fell so then

eyáš, žéc'en ókšataha, iyóhipi huštá ec'en
then that way from all around they reached there it is said the same way

jš, p'á žé iyáľipaya hjk, mína éknaku p'ahá
each head that he grabbed and knife he took his hair

éyaku huštá.
he took it is said

(560) Žé'éc'gha waná, owá p'ahá éwjc'ayakupi c'en,
by that time now all hair they had taken them therefore

iyówjc'ahipi k'ó. (561) Žéc'en žetáha eyáš,
they had captured (counted coups) also so then afterwards then

ak'é kúpi huštá. (562) "Šúkat'aka né
again they came back it is said horses this

wjc'á'uk'uwapiktašjc'.
we won't bother with them

(563) Nakáhaš snokyápikešj (hayákeci)
not now they won't know it [tomorrow: correcting himself]

jcímahahepi kák'í eyáš, snokayajkta, tákuc'en
fourth night over yonder then they will know why

k'ípišj žé, úpikta. (564) Žé éc'g
they didn't get back that they'll be coming [by that time]

uk'íš uk'ípkta, owúka žéc'i," eyápi. (565)
we, ourselves we'll have gone back camp over there they said

Žéc'en eyáš, žetáha nąkíp'api huštá. (566) Žé
so then then from there they escaped it is said that

mjt'úkaši my grandfather	hé [as he was supposed to	né,]	jtúh contrary to that	akná run		
etáha from there	okíhišj he wasn't able	c'én therefore	k'oškápi young men	néc'a, this kind	napé hands	én by
anúkyuza holding both	hjkna, and	iyúha all	sihá his feet	žé that	maġ'á ground	iyáp'ašj they didn't touch
k'ók'ó, even	yuhá holding him	aktákapi they ran	huštá. it is said	(567)	Stustápi they were tired	
hġta, whenever	ak'é again	t'ok'á. different one	(568)	Žéc'en so then	kú:ka (they) kept coming back	
hjkna, and	én, there	owúka camp	žén, there	k'í (they) arrived back there	hjkna. and	(569)
K'ípi they arrived back there	hjkna and	žetáhaġa afterwards	ak'éš, once again	hápa moccasins	owá all	
t'ok'á different	kic'ú (they) put on	hjkna, and	žé that	okáġnoke wet ones	žená those	žén there
ġhpéyapi they threw them away	hjkna. and					
(570)	[Ž]éc'en so	ak'é again	žetáha from there	žehá at that time		
kúpi they were coming back home	huštá. it is said	(571)	[Ž]éc'en so	nén here	ka'éca then	
ġcámna there was a blizzard	huštá. it is said	(572)	[Ž]éc'en so	oyé tracks	žé that	
t'a'ġpišj they were not visible	owá all	okása. covered up	(573)	[Ž]éc'en so	žetáha from there	
kú:ka they kept coming back	hjkna. and	(574)	ġtópac'ehá on the fourth day	žé that	nén now	
a'ġkpoġa [Sweet Grass Hills	[oyúze]]	etáha from	kúpi they were coming back home		žé, that	
ak'éš once again	minišoše Missouri River	ektám, towards	k'ípi they arrived back there		žén. there	(575)
Ápa waktékupi	ġtópac'ehá	žehá, waktékupi			huštá. huštá.	

day on the fourth day at that time they returned from fighting it is said

(576) Žéc'en né, zuyé it'ác'a žé, onówa
so then this war party chief that song

žec'ác ahíyaye. (577) Žé tayá wayáp'i.
that particular kind he sang it that one well he sang/composed it

(578) Éyaštapi háta, há nén, hokšína né
he finished it when ah here boy this

c'ážeyata hįkna. (579) Eyá, "Hóu:!" eyá. (580)
he said his name and he said hou he said

Žéc'en, nína, yat'áka žé(n) kícínowapi huštá. (581)
so then very praise that(?) honor song it is said

Žéc'en kná:ka hįkna, tok'iyata etáhą úpi
so then they kept going back and direction from they came

žé. (582) Minišošé húte žéc'i, žéc'i
that Missouri River bank over there over there

k'ipi. (583) Žéc'en, k'ipi ka'éca,
they arrived back there so then they arrived back there then

žehá, hókšína žé tók'en oh'éke žé apá žená
at that time boy that how he behaved that [some of them]

k'ówa, oyákapi c'en. (584) Waná etáhą nážj
all they told therefore [right from there]

hųká- k'iyapi hųkákağapi huštá.
chief they made him they made him a chief it is said

(585) [Z]éc'en c'įcuna žé, "Há misúka, né
so then his older brother that ah my younger brother this

ináné žehá, oc'íneć, wanúh t'awúk'ašj
when you left at that time I looked for you maybe not want to do it

c'ác' epc'á c'en. (586) Žep'á ka'éca, nén inána
might I thought therefore I said that then here you left

c'en yakníšc'ehą oyé oc'íne
that being so when you didn't come back tracks I looked for you (i.e., yours)

ká oyé iyéc'iya c'en, oyé op'áya
then tracks I found you (i.e., yours) that being so tracks along

inána žená k'ówa wǫmnáka, c'én etuk'aš,
you left those all I saw therefore well

zuyé'ipi háta wǫc'ášta wa'úšikic'inapi
they go on a war party whenever men they're good to one another

epcáć. (587) Tók'aš misúka tǫyǫ
I thought certainly my younger brother well

awǫyakapik[ta] epcá c'én, ǫǫkún ot'ác'ip'ešj
they will watch out for him I thought therefore more I didn't follow you

nó," eyá huštá. (588) "Há," eyá, "niyé,
DCL he said it is said ah he said you

p'inánǫ'iyé nó. (589) Zuyé wǫc'óh'ǫke, tópa
you did yourself a good turn DCL war deeds four

žé, wǫkeyakna, iyúhana ec'ánǫ nó," eyá huštá.
that right away all you did DCL he said it is said

(590) "Ǫ'ó zuyéyapi žé é nó," (he
the first one go on the war party that it is DCL

said) "t'ókáheya. (591) Waníyetu ecúǫ c'én
that comes first winter do it during thus

žé ǫš ǫnúpa nó," eyá huštá. (592)
that EMPH second DCL he said it is said

"Tǫwé'ipi žé ǫš iyámni nó," eyá huštá. (593)
scouting that EMPH third DCL he said it is said

"Tokníyak'e yúzapi žé ǫš ǫtópa nó, žé t'ešike
a live enemy to take him that EMPH fourth DCL that difficult

nó," eyá huštá. (594) "Wǫc'áp'aha éyakupi žé ǫš
DCL he said it is said scalp to take that EMPH

wǫc'óh'ǫke, tópa žé k'ap'éya k'ó ec'ánǫ nó." (595)
deed four that more than even you did DCL

[Ž]éc'en wǫc'ášta, ǫt'ǫc'api waná, óyap'e nó," eyá
so men chiefs now you joined DCL he said

huštá.
it is said

(596) Žéc'etuka c'én hokšína né,

	it was that way		that being so	boy		this
škátjĭkta	k'ówa	eyáš,	"K'ohána	kú	c'á,	
he was going to play	also	instead	soon	come back	must be	
misúka,"	eyá.	(597)	Ká	ak'éš	t'i'ót'ipi	žén
my younger brother	he said		then	once again	council tipi	there
wónakapikta	njš	žén	nákjktac',"	eyá		
they will discuss things	you, too	there	you will be sitting	he said		
c'én.						
therefore						
(598)	Žéc'en	jt'ác'api	žená	táku,	awókic'apikta,	
	so then	chiefs	those	things	they'll make decisions	
t'i'yót'ipi	yápi.	(599)	Žéc'en	ípi	háta	
council tipi	they went		so then	they went	whenever	
jš	óhą	kic'j	jš	óhą,	yjkék'iyapis'a	
he too	among them	?	he too	among them	they had him join in	
huštá.	(600)	Iyész	tóhąni	tákeyešj,	eyáš	jtú,
it is said		himself	never	he didn't say anything		just
wa'ánağoptą	én	óhą	yjkés'a	huštá.		
he listened	there	among them	he always sat	it is said		
(601)	Žéc'etu:ka	c'én,	žehą	jc'ąğa	žetáhąš	
	it went on that way	therefore	at that time	he grew up	from then on	
waná,	táku	okíc'iza	hąta,	[éh(?)]	waná	
now	[he went to war	]	whenever	?	now	
táku,	wó'ec'ų	wąží,	ec'ų	ų,	táku	
things	deeds	one of which	he did	continuously	which is	
t'ók'iyohipi	žená	k'ówa	waná	ec'ų.	(602)	
[to capture an enemy	those	all	now	he did		
Žéc'etu:ka,	c'én,	jknúhąnañ,	táku	wjč'óh'ąke		
it went on that way	that being so	all at once	[war deeds]		
ženác	iyúha	knuštą. ⁶				
those specific ones	all	he finished				

⁶The first day's recording ends here. The remainder of the story was told on the following day.

- (603) Né né mjt'úkaši he žé wanákaš
 this this my grandfather [supposed to be] long ago
- t'at'óka hénupa ecíyapi žé toh'áke, wjc'ó'jc'aže
 [Pronghorn] he was called that events growing up
- t'áwa žé omnáka. (604) Nén hókšínac žéha, zúye'ipi
 his that I'm telling now he was a boy past war party
- óp'a, waná žeháka omnáka.
 he joined now the end I'm telling
- (605) [Ž]éc'en zuyé t'íta k'ípi, ká'eca,
 so war party home they arrived back there then
- né zuyé'ipi wjc'áštapi, hokšína tók'en oh'áke (žé)
 this [warriors] boy how he behaved that
- iyúhana, okíciyakapi né, hokšína né c'ícunac.
 all they told him about it this boy this his older brother
- (606) Žéc'e, wjc'á žé, "Ha misúka, né táku
 therefore man that Há my younger brother this what
- žé zuyéyapi, óp'a, ec'iciye žé, jtú jc'imnuté nó.
 that war party to join I told you that just I tested you DCL
- (607) Tók'en h'ákta hún, epc'á c'en, žep'á,
 how he will behave I wonder I thought therefore I said that
- ka'eca. (608) Njt'áwac'j, nína waš'áka. (609) Akná
 then your mind very strong following
- inána žé ni'óye žé wamnáka. (610) Žé'p, né
 you left that your tracks that I saw because this one
- misúka, eyáš tók'aš ozúyepi žé wjc'ášta
 he is my younger brother then certainly war party that men
- wa'úši[kic'i]napi epcá c'en, žé'ús
 they will take care of him I thought therefore because of that
- jc'amak'aš(j)," ecíya. (611) Žéc'en waná,
 it eased my mind he said to him [right away]
- manín wjc'oh'áke, žená wákeyakna,
 off somewhere away from camp deeds those right away

jt'á'ns'yáye nó. (612) Žé waná, wjc'ášta
you accomplished DCL [right away]] [chiefs

jt'ác'api óyap'e nó," ecíya huštá.
] you joined DCL he said to him it is said

(613) Žéc'en, žetáha waná, wjc'ášta jt'ác'api, tuktén
so then from then on now [chiefs]] somewhere

paǵé t'ípi haťáha, én t'í'ót'ípi yá. (614)
together they camped whenever to council tipi he went

Žé táku, jknúkapi jt'ác'api žená, žéc'a
[anything]] they considered chiefs those that kind

haťa, jš kic'ópi, iyéš táku jyúkcašj
whenever he too they invited him himself what [he might think

tuk'á eyáš, waná jt'ác'api óp'ek'iyapi žé'ús
] well now chiefs they had him join because of that

éc'en jš óha yakés'a huštá.
in this way he too among them he always sat it is said

(615) Žéc'etu:ka c'én, jc'áǵa, ká'eca. (616)
it went on like that that being so he grew up then

Žehǵk'ap'eya, t'awác'j, waš'áka huštá. (617) Žé
more than ever his thoughts strong it is said [things

táku ec'úp'isj, níyuhana ec'ú. (618) Táku etáha,
that are hard to do] all these he did [from there] on]

žéc'ǵ, táku wjc'ólh'ǵake én, wjc'út'e iyáknaka
he did that whatever deeds in death connected with

k'éš, k'ówa ec'ú k'óš. (619) Takúh
even though all those he did even something in particular

awǵyaka hé nakáš tóhǵni, táku ec'ú én,
protecting him must be because? never whatever he did in

ki'ǵni'jc'ieyešj huštá. (620) Éc'en okíc'ize op'á
he never harmed himself it is said this way war he joined

haťa jtúh waná, akéš owóknake waží
whenever no matter what now additional (war) story one

okíni.

he gained

(621) Žéc'en a'óp'ekiya žéc'e yá:ka, həkáyatahə
so then accumulating in this matter it continued after while

toháke j̄t'ác'api táku owóknake t'áwapi žé, iyú:hana,
long time chiefs whatever (war) stories theirs that all

okíni huštá.
he earned it is said

(622) [Ž]éc'en né, c'ícunaye žé j̄š,
so this his older brother that one she

žec'íya, "Misúka, wók'oyake waštéšte óta
he said this to him my younger brother clothing best many

mjt'áwa né iyúhana mjt'áwa, ženáwa waná, niyé
mine this all mjt'áwa all that now you are the one

nuh̄kte nó," ecíya huštá. (623) "T'ípi t'okáta
you'll have it DCL he said to him it is said t'ípi in the future

nuhá šten, t'ípi žé okmápihta wéšnek
you have when tipi that it will have drawings brave deeds

okmápihte nó. (624) Žé c'ic'ú. (625)
will be painted on it DCL that I give you

T'osú j̄háke j̄š wíyaka žé a'j̄caškapikta žé
[lodge poles] also feathers that tied on that

c'ic'ú. (626) Wj̄'ipazic žená j̄š wíyaka a'j̄caškapikta,
I give you flap pins those also feathers tied on

žená c'ic'ú. (627) Tuk'á nó, misúka nína
those I give you but DCL my younger brother very

wósuye, iyáknaka nó, tuk'á ženáwa, ec'én tayá
rules go with them DCL but all those in this way well

oyáp'a šten, tuktéh̄ wín̄ciha žén tayá,
you follow if wherever where your lodge is there it is good

hokš'íj̄c'ahiyayj̄kta nó. (628) T'okáta, wíya nuhá
you'll raise your children DCL in the future woman you have

h̄j̄kna, nj̄c'j̄ca j̄š j̄túh̄ yuk'j̄kta c'én, mak'á
and your children also likely there will be therefore land

akán wjč'ášta jč'áǵapi háta žé wjč'óh'ake nó,"
 on people they grow up when that is the way they behave DCL

eciya huštá.
 he said to him it is said

(629) Éc'en, waná táku, hŷkápi táku t'áwapi
 this way now things chiefs what is theirs

wók'oyake t'áwapi žená k'ó iyúhana, né c'jčuna
 clothing theirs those also all this his older brother

iyúhana k'ú huštá, -- c'uwíknaka jt'úkasa, kšúpi
 all he gave him it is said shirt weasel fringed

néc'a, hŷká jš, hápa jš, táku -- žé
 this kind leggings also moccasins also something that

táku k'ápi snokwáyešj jnáptapt eyápi. (630)
 what they mean I don't know (a style of moccasin) so-called

Ká né, nŷ, jt'úkasa žéc'a tók'en ec'ŷpi žéc'en
 then this uh weasel that kind how they did it what way

k'ápiš ot'j'jka -- žé snokwáyešj. (631) Ká
 what it means I think that I don't know [right then]

eyá, ženówa okíni. (632) Éc'en waná k'óšká
] all of those he got this way now young man

hánecahŷš, nína, wjč'ášta, jt'ác'apilŷje, žéc'a
 properly clothed very man genuine chief he was that kind

huštá.
 it is said

(633) Éc'en né, nǵkáha ápa nén, nén maǵé
 this way this one [still to this day] here reservation

nén, haŷtuwapi óm ŷk'ŷpi žé éc' toháke
 here Gros Ventre with them we live that it was [as long as he lived]

niyása, snokw'jč'aya huštá. (634) Nak'óta oyáte,
] he knew them it is said Nakoda people

iyú:hana wjč'ášta tuwé žé snokyápi huštá.
 every single one man who he was that they knew it is said

(635) Šahíyapi jš ó:taŷ, wjč'ášta tuwé snokyápi

- Cree also very many man who he was they knew
- hųštá. (636) Žéc'en ĵc'áġa, ĵc'áġa wĵc'ášta,
it is said so then he grew up he grew up man
- wakántuwa, iyé, ženáwa, okíni, ĵc'íc'iya. (637)
high up himself all those he got he did it himself
- Žéc'etu:ka, ka'éca, ĵknúġana zúyeyapi ak'éš op'á.
it went on that way then ĵknúġana war party once again he joined
- (638) Ká, né zuyéyapi né, hékta ecé ŷ
then this war party this at the back always he stayed
- hųštá -- tóġani óm ŷs -- eyáš hékta
it is said never with them staying instead at the back
- ecé ŷ.
always he stayed
- (639) Žé éc' ĵknúġa né, paġé ĵnáġipi žé,
[that way] [all at once] together they stopped that
- táku, k'uwápic én í, ka'éca. (640)
something they were bothering with there he went then
- Én í ká, "Ĥónakecè! k'íta wó! (641) Nén,
there he went then holy smokes! look at this IMV here
- snohénaknuġnàpi éc'a táku ĵskokeca nó. (642)
rattler this kind something large one DCL
- Wókinġake k'uwápišĵ," eyá. (643) Kat'ápi c'ĵkapi
it's dangerous don't bother it he said to kill it they wanted
- tuk'á, "Ĥiyá k'uwápišĵ wókinġakac'," éc'en
but no don't bother it it's dangerous that's why
- yuštápi. (644) Ká mit'úkaši ĵtázipa éknaku
they left him alone then my grandfather bow he took his
- nén, kakná iyótġaka ġĵkna, ĵtázipa žé ŷs,
now beside it he sat down and bow that using that
- snohéna p'á žé, maġ'á ektá, páskiyuzĵkta kéc'ĵ
snake head that ground there he would press it down he thought
- ka'éca. (645) Nína mniġáhe nak'áš, eyáš, ĵknúšnoka
then very it was strong though instead it jerked away

- hǐkna, nap'áwǎke én yáǎtáka hǐštá. (646) Eyáš,
and thumb on it bit him it is said then
- éc'en, yuštá hǐk. (647) Žéc'en apá žená, ýya
that's why he let it go and so then some those stone
- ú kaštákapi. (648) Ká nap'áwǎke én yaǎtáka,
using they beat it to death then thumb where it bit him
- nǐm né, én hi'óye žé, žé okná iyáya,
two this there tooth marks that [through it] going
- wé né sapsápeǎ a'ú hǐštá.
blood this very dark it flowed hǐštá
- (649) Éc'en, ýtázipa wǐk'ǎ žé éknaku hǐk,
in this way bow string that he took his and
- náp'áwǎke nén, tonǎ:ka yut'ǐš, p'akǐǎta c'en,
thumb here very much tight he tied on himself therefore
- wǎhǐ žéc'a éknaku hǐkna, né nǐpakiya,
arrow head he was that kind he took his and this two places
- yaǎtáke žé, hi'óye žé ókna, mahén hétuwa
it bit him that tooth marks that through into deep
- makǐsneca hǐštá. (650) Žé né'ǐš nap'áwǎke né
he lanced on himself it is said that this one thumb this
- p'ǎǎtá né masnéca c'en wéka sapsápeǎ eyáš
tied place this he cut therefore bleeding very dark then
- a'ú.
- (651) Žéc'en, táku oné hǐkna, mǎk'á ektá
so then something he looked for and ground there
- oné ú c'en mnokétu, táku p'ežúta
[he was looking for it] therefore summer something medicine
- éc'ac'a, éyaku hǐk yat'át'a hǐkna én, apúsapa.
some kind of he took it and he chewed it and there he daubed it on
- (652) Éc'en wé žé owá nǎkún táku
this way blood that all more nothing
- ýšǐc'ehǎ p'ežúta én, yat'át'a hǐk én ec'ý
to stop the bleeding(?) medicine on he chewed it and on he did it

hĵkna, p'akĵlĵta. (653) Ěc'en, ŷs iyázašĵ
and he tied on himself this way using that it didn't hurt

k'ó.
even

(654) Źé tohákēca, snohéna wókinihākapi ěc'a. (655)
that very snake the most dangerous this kind

Tuwé, táku žéc'en ec'ŷšĵ šteš, kték kték,
someone thing that way they don't do it if [instantly]

wĵc'ášta é t'ĵk[ta] žehákēh wókinihākapi žé
person that one he would die that's how much dangerous that

ĵt'ěš.
it is deadly

(656) Ěc'etu:ka c'en, ó ak'ěš, ak'é zuyéya
it went on this way and now oh once again again war party

óp'a. (657) Ká'eca minišošè né op'áya,
he joined then Missouri River this along

zuyéyapi. (658) Ká'eca ĵknúhānah ĵnážĵpi.
the war party went then all at once they stopped to rest

(659) Wétu, mnihiyeya. (660) Źén, nu, wakpá iyúkšac
spring high water there uh river bend

én ĵnážĵpi ka. (661) Źén, miní én mni'ómni
at they stopped then there water in whirlpool

eyápi. (662) Źéc'ac ak'ínažĵpi. (663)
so-called that particular kind they stood looking at it

C'ākāģa t'akt'āka né ó'ok'aĵ ú (hĵk) žén iyá
[driftwood] this [was floating] and there going

hāta, yuhómĵpi nēc'en iyáya hĵkna, iyá t'ā'ĵšĵ
when swirling this way it went and going disappeared

mahén iyá, ektášĵh ĵnāp'a ká huštá.
into going somewhere else it emerged yonder it is said

(664) Ká žeyápi, "Há né, miní omni'ómni nén
then they said this ah this water whirlpool here

né, wókinihāka. (665) Tákuĵ én iyáya ŷkš,

this	dangerous		something	in	it goes	if		
tók ^é etukta	hún,	ņjktécaštak,”	eyápi.	(666)	Ká			
what would happen	we wonder	would it live	they said		then			
ak ^é	waná,	tok ^é	t ^á wác ^í	huštá.	(667)	Éc ^{en} ,	né,	
again	now	the way	his thoughts	it is said		this way	this	
miníħaħa	né	įwákam,	iyótaka	hįkna,	--	c ^u wíkna		
fast-flowing river	this	above	he sat down	and		shirt		
hųska	hąpa	k ^ó owa	knušnóka	hįk,	mni [’] óħa			
leggings	moccasins	all those	he took off	and	into the water			
ye [’] įc [’] iya	huštá.	(668)	Éc ^{en} ,	én	ókağįk	né,	miní	
he jumped	it is said		in this way	in	floating	this one	water	
mni [’] ómni	žen,	ókaħ [’] įc [’] iya	hįk,	waná	k ^á yéna	hiyáya		
whirlpool	there	he made himself float	and	now	closer	he went		
žéc ^{en}	eyáš	yuhómnimnipi	néc ^{en}	hįk	iyá	t ^á įšį.		
that way	then	it spun him around	this way	and	going	he disappeared		
(669)	yumáhen	iyéya	huštá.					
	[it pulled him under	]	it is said					
(670)	Éc ^{en} ,	ak [’] in-	nažįpika.	(671)	Waná	žéc ^{en}		
	in this way	watching him	they stood		[after	a while]		
t ^á	kec [’] įpi.	(672)	Ká	įknúħanaħi,	toħáke			
he was dead	they thought		then	all at once	[moments after			
éc ^{en}	ektá:šįħ	įt ^é ħatuwa,	kák [’] i	k [’] ináp [’] a	huštá.			
]	different place	far from there	yonder	he came up	it is said			
(673)	Eyáš	p [’] óptaptą	k [’] ináp [’] a.	(674)	Héc ^{en} ,			
	instead	shaking his head	he came up		then			
nuwá-ya	hįkna	--	húte	ektá	í,	hįk	žeyá,	
he swam	and		shore	there	he arrived there	and	he said this	
“Ká	nén	tók ^{en}	takúħ	én	iyáya	štén,	ņįkta	
so	here	how	something	in	he went	if	he will live	
c [’] ówan	ehápi.	(675)	K [’] íta	wó,	waní	nó,		
wonder	you said		look	IMV	I'm alive	DCL		
wámáyanakapic [’] ,”	eyá	huštá.						
you see me	he said	it is said						

(676) Á: žé, žé'ec ak'és, ak'é zuyéyapi,
 ah that one that same one once again another war party

én óp'a. (677) Ká'eca ak'é jnážipi. (678)
 in he joined then again they stopped to rest

Á:, mayáyuksac' wakántuwa huštá, én jnážipi. (679)
 ah steep cliff high up it is said there they stopped

Wakám én jnážim a'ókakipi k'ówa
 top at they stood they peeked down (over) completely

wókinihaka. (680) Eyáš okánuza hok'úp'ataha, hiyú
 dangerous then wind from below it came

huštá.
 it is said

(681) Ká ak'é žeyápi, "Há: né takúh, én
 then again they said this ah this something there

iyá uk'áš, níkta c'ówana," eyápi. (682)
 it went if it were so it would live wonder they said

Ak'és, én jnážj hĵkna, énaĵ én
 once again there he stopped and right there/then at

óhĵhpaye'jc'íya huštá ak'és. (683) Á: jknúhĵna
 he flung himself over it is said once again ah all at once

eyáš, eyáš tásjkna naĵ'ú. (684) Núĵe né ókna
 then then thud (they) heard ears this in

eyáš, pisyákenĵa žehána, éc'en kat'ákniĵpáya huštá.
 instead buzzing then because it knocked him out it is said

(685) Žéc'en jknúhĵana, žehá ŋaku a'ókšĵa, aktáka
 so then all at once at that time ? around it (they) ran

hĵkna owá én ípi. (686) Ká kisní
 and all there they arrived there then he recovered

ec'en, [ey]áš ĵštá né, maĵpíya né ĵtúkam
 in this way then eyes this sky this on his back

kniĵpáya c'en maĵpíya né wayáka. (687) T'óya
 he fell that being so sky this he saw her blue

wayáka ĵakéya táyá snokýa.

he saw eventually be fine he knew

(688) Žé ak'é žé ĵš, t'ěšj. (689) Ĵtú
that one again that one EMPH he didn't die just

žéc'eň t'ápi c'ĵka c'én žéc'ũ:ka. (690)
in some manner to die he wanted therefore he kept doing that

Takúň wak'á awáyaka hé nak'áš, t'ěšj.
[some spirit] it watched over him [maybe] he didn't die

(691) Ęc'en ak'ěš, ak'é zuyéyapi ak'é óp'a,
the same way once again another war party again he joined

ká'eca. (692) Ak'é ĵnážipi. (693) Héкта ec'é
then again they stopped to rest at the back always

ĵs'a huštá. (694) Ká né pađe ĵnážipi
he always stayed it is said then this together the stopped ones

né, [a']ipi tuk'á. (695) Žé k'ayéna žé eyáš,
this he caught up with but that close by that so now

snohéna t'ípi. (696) Amóšnemhya žen yákapi eyáš,
snakes they lived big ball, bunch there they were so now

wúkapi huštá.
they lay there it is said

(697) "Há: k'íta né wókinihakec'. (698) Takúň én
ah look this it is dangerous something in

iyá ĵkš, tók'etu tókeň'apikta hún,
it went if it were so how would it be what they would do we wonder

snohéna né," eyápi. (699) Ęc'a ak'ěš c'uwíknaka
snakes this they said this way once again shirt

húska k'ówa knušnóka hĵk, én
leggings all those he took his off and there

ĵcaptaptą kic'ũ hĵk né amóšnemhya
[he rolled himself around] and this big ball, bunch

yákapi né én ĵtúkam ĵwúka huštá. (700)
the sitting-there ones this in on his back he lay down it is said

Žé'ec eyáš snohéna iyúha ámnĵkiya, k'íknápi c'én
that way then snakes all scattering they left so

- oĭnókam én k'íknápi c'á no, tákunišjĭ.
toward holes in they went [must have been] there were none left
- (701) Tákunišjc'ehą kiktáka, owá t'ǵ'įpišj.
when there were none left when he got up all they had disappeared
- (702) Tuk'á, žé, sícapiš ót'įjka, ħtayétu žén,
but that one they were so bad I think evening then
- nína yazǵ ħyštá. (703) P'ayáza ħjčna
very he was sick it is said he had a headache and
- kneknépe:c'una k'ó ħyštá. (704) Žén snohéna én
he kept vomiting also it is said there snakes at
- įtúkam, snohéna óta yačápi én įtúkam įwųke
on his back snakes many they were in on his back he lay down
- žé'ųs, takúĭĭ sícapic ot'įjka. (705) Žé
because of that something it was a bad thing I think that one
- įš ženǵka.
EMPH that's all
- (706) Ēc'etu:ka c'én... (707) Apáš įtúĭĭ
after a while therefore some others contrary to hope
- wéksuyešj táku, wjč'óĭ'ake žécekcek óta nína
I don't remember what it was deeds more like that many very
- ec'ų:ká wéksuyešj. (708) Tuwéĭĭ néc'en įmáwųǵa
he kept doing I don't remember anyone this way ask me
- c'ác, epcéšj c'én, wanákaža k'ó c'én,
such I didn't think therefore [it was so long ago] therefore
- wéksuyešj. (709) Tuk'á, žé waná wjč'ášta k'ošká
I don't remember but that one now man [adult
- t'ǵka, žé éc', žéĥac'ehą, t'it'ǵka eyápi
] that he was back then in the past fort so-called
- wašin'iya įš Fort Union eyápi ot'á'jka, žé
in English it so-called I think that
- wéksuyešj. (710) Ūmá įš, c'ákú sám, Hudson
I don't remember another one also [Canada] Hudson
- Bay Trading Company eyápi wašin'iya. (711)

Bay	Trading	Company	so-called	in English		
Žétuš it was at that place		ot'ǰjka. I think	(712)	Žéc'iyataha, from there	wašicu whites	táku things
op'ét'ypis'a, they always bought things			žená, those	ahípi they brought	c'én, therefore	
jkéwjc'ášta, Indian	t'ípi camp	žén there	ahí (they) brought	hjkna, and	žená those	
wíyop'ekiyapi, they sold them to them		ptehá buffalo robes	žéc'a, he was that kind	ṅakú more	táku, things	
c'ápaha beaver pelts	k'ó, also	suṅpéha muskrat pelts	eyáš well	táku things	ženáwa, all those	
ǰc'iyop'eyapi. they traded	(713)	Ká'eca then	waná now	owá all	knusótapi. they were sold out	
(714)	Ká then	žehá at that time	ahákeḥ, finally	táku something	wíyop'eyapi they sold	žé, that
miníp'èta liquor	éc'a, this kind	čawák'í keg	waží one	ahípiḥa they were bringing	c'én therefore	žé that
žehá, at that time	kašpá (they) opened it	hjkna and	žé that	wíyop'eyapi they sold	huštá. it is said	
(715)	Ó: oh	žeháka, finally	ak'éš once again	wjc'ápi men	né, this	op'ét'ypi they bought
huštá. it is said	(716)	Ká'eca then	táku things	šiná robes	kiknákapi they saved for themselves	
néc, these particular ones		k'ówa all those	eyáš instead	op'ét'yu (they) sold	hjk, and	oktúže (they) got drunk
huštá. it is said	(717)	[Ey]áš then	žehá, at that time	ktúžapi they got drunk	háta when	
wókinihakapi they were dangerous	huštá. it is said	(718)	Apá some	šiknápi they were angry	nakú, more	
miníp'èta liquor	éc'jkápi they demanded	c'én. therefore	(719)	Tuk'á but	žén, there	táku something
wíyop'eyapi [trader	ǰt'ác'ǰ]	žé, that	wjc'ášta men	tóm, four	wjc'ápakapi respected	c'éyaka must be

éc'a, owjč'ak'iyapi c'én, awáwjc'áyakapi hųštá. (720)
 this kind he appointed them therefore they guarded them it is said

Ká né apá né, jtúh, miníp'èta etáha
 then this some this anyway liquor some

wjc'ák'upi háta, yatkápi həkéya ktųžápi
 they gave it to them when they drank it eventually they got drunk

c'én, né tópapi né yámni, k'iknápi c'én,
 therefore this the four this three they left therefore

mit'úkaši hecé enáh, ec'én ů
 my grandfather as it was supposed to be right there this way he stayed

hųštá. (721) Žé'jš, miníp'èta k'úpi háta,
 hųštá him too liquor they gave it to him when

c'jkešj hųštá. (722) Žé'jš nówa ktųžapi
 he didn't want it it is said because of that all these they got drunk

wayáka žé, c'jkešj.
 he saw that he didn't want it

(723) Éc'en həkéyataha, žéc'e enáh, ec'é
 in this way after a while in this matter right there only

awáwjc'ayaka hųštá. (724) Éc'en nak'óta ápa
 he was guarding them it is said this way Nakoda some

ktųžapi eyáš, wjč'e k'ó yuhá eyáš, wókinihayena
 they got drunk then weapon even (they) had then threatening

úpi háta, én jnážj, wjč'itókam jnážj háta,
 they came whenever there he stood in front of them he stood when

iyékiyapi. (725) "Ó: nén žé takúwaya žé'e
 they recognized him oh here that my relative he is

hųšté, mit'úška eyápi k'ó," eyá tók'en wówahjč'ų
 it seems my nephew so-called also he said however he is related

hjkna, kawjłh- k'iknápi. (726) Apá nína ktųžapi
 and turning around they left some very they were drunk

háta katjya úpi, háta hiyéte éc'
 when straight at him they came whenever shoulders there

wjč'áyhomi hjkna, pac'ákne, k'iknéwjc'aya háta,

he turned them around and shoving he sent them away when

žehá ngáhahh, iyékiyapi háta, ngkú
[right t that moment] they recognized him whenever more

én úpišj huštá. (727) Éc'etu:ka c'én, žówa
there they didn't come it is said after a while therefore all that

knusótapi. (728) Ká jt'ác'a žé žeyá, "Nína
it was sold out then (trade) boss that he said this very

awáwiyanakapi wašté. (729) Tákuna ktúžapi jkcéwjc'ašta
you guarded us good none drunken Indians

ktúžapi, tákuni yk'ípišj. (730)
drunken ones nothing they didn't snatch from us

Wóp'ina'ykèn'ciyapi, tuk'á táku ús yníkažužupi
we give thanks to you but what by means of we pay you

p'íkína yníkažužupikte waná yusótapi. (731) Né
glad we would pay you already they cleared it out this

waná hayák'en yknápikta, žé aknákya'ú. (732)
now tomorrow we will go back that you come following

T'it'áka eyápi, t'it'áka éc'i, k'ípi štén,
fort so-called fort there they arrive back home when

táku, op'étypis'a wašté žená yníkažužupikta,"
[merchandise] good those we will pay you

eciyapi huštá.
they said to him it is said

(733) Éc'en knápic'eha aknákna, tuktén
this way when they went back he went back following where

t'it'áka eyápi káš'i, žéc'i k'ípi. (734)
fort so-called where over there they arrived back there

Ká žé éc'a én, nú, akíc'ita, wjc'aštapi, žéc'a
then that this kind there uh police men that kind

awáwjc'ayakapis'a. (735) Žén, né, wakíc'ic'u. (736)
they were guards there this conduct trade

Wašicu ewjc'akiyapi, žé né, jkcéwjc'ašta né, nú,
whites they are called that this Indians this uh

t'at'óka hénypa tók'en oh'áke žé, jt'ác'á žé
 [Pronghorn] how he acted that (trade) boss that

okíciyakapi.
 they told him about it

(737) Ká jknúhanāh ġpa waží, kic'ó huštá.
 then all at once day one he invited him it is said

(738) Né, "Jt'ác'á žé waníyakapi c'jka,"
 this one (trade) boss that to see you he wants

eciyaپی žéc'en, ektá iyá. (739) Ká wašicu
 they said to him so then there he went then white man

éc'a akíc'ita éc'a huštá. (740) Ká tayáħ
 this kind soldier he was this kind it is said then very well

jhákt'ywa íya huštá, -- wašicu žé. (741) Žé
 Sioux he spoke it is said -- white man that that one

žec'íya. (742) "Né hokšípina mit'áwapi né
 he said this to him this boys mine this

jwónjknakapi, awáwjc'anaka he žé nína,
 they spoke of you you guarded them [as it was supposed to be] very

tayá, wjc'oh'á ec'ánu. (743) Ká ník'iyapic'
 well deeds you did over there you saved their lives

žé wóp'ina, ec'íciyac', tuk'á. (744) Tohá
 that thanks [I should give you] at the time

yaknjakta štén táku, wašté óta, ynj'upikta
 you will go back when things good many we will give you

žé, njš tayáyakin, p'iyánakta, wac'jka c'én,
 that you you feel good about it for you to be thankful I want therefore

ec'íc'óc'," eciya huštá. (745) "Tuk'á t'okáheya,
 I invited you he said to him it is said but first

nína p'ina'yayapi, žé'uš, wóc'iciknakjktac. (746)
 very you have pleased us because of that I'll tell you a story

Niyé, jkcéwjc'ášta oyáte ówaca, tuwékašta oyáte
 you, yourselves Indian tribes all over all tribes

ówaca, niyé tók'en ya'úpikte žé

everywhere you, yourselves how you will live that

oc'icimnakjka," eciya huštá. (747) "T'okáta,
I will tell you about it he said to him it is said in the future

wašicu, it'ac'api žéc'a, waníyakapikta, óm
[(white) government leaders] that kind to see you with them

wóyakapi, c'jkapikta. (748) Táku k'ápiкта žé, wakpá
to talk they will want what they will mean that rivers

taqtáka, okná, wátap'eta okná, táku t'okíkšupi.
big through steamboats through things they will haul theirs

(749) Žéc'a, c'jkapí ká nǰkíya hǰkna. (750) Né
that kind they want then they tell you and this

táku op'éyat'ypis'a, ženáwa t'it'áka žen, mnokétu
[merchandise] all those fort there summer

waži t'akán wa'éknakaktac'," eyá huštá, wašicu
one outside "treaty goods" he said it is said white man

it'ac'a né.
(trade) boss this

(751) Ká né, t'at'óka hénypa né, žéyá huštá.
then this [Pronghorn] this he said this it is said

(752) "K'oná, né wa'éknakakta hé né tákuc
friend this "treaty goods" [supposed to be] what

yak'a hé," eciyaka. (753) "Táku wak'é žé, táku,
you mean Q he said to him what I mean that things

wašicu né ú táku wíyop'enjkiyapi žená, jšíc'yna
whites this using what they sell to you those for free

t'it'áka én t'akán ékne hǰk, -- éknaka hǰkna --
fort there outside put and put and

ženówa jšíc'yna nik'úpikta," eciya huštá.
all of those for free they will give them to you he said to him it is said

(754) Táku ú žéc'ypi é, wakpá t'akt'áka nenówa
[the reason] they do that it is rivers big all these

okná, táku t'okíkšupikta kán nǰkíyapikta tuk'a,
through things they will haul theirs over there they'll tell you but

- nĭknáypik[ta] ĵt'úpiktešj. (755) Žé táku, wa'éknaka
they'll be fooling you they'll lie that things things put out
- ženáwa, maĭk'óc'e né op'ét'ypikta. (756) Wakpá nená
all those country this they will buy rivers these
- op'ét'ypi, ypšica, pežít'o, c'á, ýa niyék'oš
they buy the soil grass trees rocks even you
- op'énit'ypiktac'. (757) Pté wĭc'ánuh- ya'ýpi žená k'ó
they will buy you buffalo [that you always eat] those also
- op'éwĭc'át'ypiktac'. (758) Žé t'okátakiya žéc'etu hĭkna.
they will buy them that in the future be that way and
- (759) Táku, maĭk'óc'e né táku waštéšte mázaska
whatever country this whatever [precious metals]
- k'ó yuk'á nenáwa op'énit'ypi k'áš snokyákiyapiktešj."
also there are all these they buy from you but you won't know it
- eyá huštá. (760) Ěc'en, žec'etu šten, ptek'úte
he said it is said then it is that way when buffalo hunters
- ewĭc'akiyapic wašícupi c'á, hípikta ženáwa,
those who are so called whites such they will come here all those
- né maĭk'óc'e én ýpi né ówaca," eyá hĭkna.
this country in they stay this everywhere he said and
- (761) Pté žé wĭc'ákasotapiktac', hĭkna tuk'á t'anó
buffalo that they will wipe them out and but meat
- žé c'ĭkapišj. (762) Há žé, žená mnayá hĭkna
that they don't want skins that those (they) collect and
- tók'i, mniwáca akásam yeyápic. (763) Žéc'ypikta.
somewhere ocean across they will send they will do that
- (764) Žéc'ypikapi šten hĭkéya, pté wĭc'á'yuhapi né
they do that when eventually buffalo we have them this
- wĭc'ákasotapi šten, žehá táku t'eĭĭkac,
they are wiped out when at that time [hard times]
- snokyáypiktac'," ecíya huštá. (765) "Žé táku síce
you will know she said to him it is said that things bad
- niyúhana iyáknakac', hĭkéyataha, tók'e c'ĭka

- all these increasing after a while [the way (you) want]
- ya'ŷpi né, iyúha paǵéǵe tuktéĥ, awániyakapiktac'.
- you like this all together somewhere they will monitor you
- (766) Niyé c'jka tók'en ya'ŷpiktešjc'. (767)
- you, yourselves [how (you) want] you will not live
- Žéc'a, c'jkapi c'én táku níyuhana, op'ét'ŷpi
- that kind they want therefore things all these they buy
- niyé k'óš op'énit'ŷpiktac', eciya huštá. (768)
- you, yourselves even they will buy you he said to him it is said
- "Nína, jkcéwjc'ašta, óta snokwjc'awaya. (769) Tuk'a,
- very Indians many I know them but
- ni'óh'ake žé t'ok'an, c'én wjc'ašta, ksápe
- your customs that they are different but(?) man intelligent
- žénjc'aš ot'í'jka," eciya huštá. (770) Éc'a c'én,
- you are I think he said to him it is said this way therefore
- taǵá wóc'iciknaka. (771) Wóc'iciknake é tákuniĥ
- well I have told you this what I have told you it is nothing
- waštéš[j] owá síca ecé'ena oc'icimnakac'," eciya
- not good all of it bad only I have told you he said to him
- huštá. (772) Knaštáka, žeyá huštá né,
- it is said when he stopped talking he said this it is said this
- t'at'áka hénúpa né. (773) "Á: k'óna
- [i.e., Pronghorn] this ah friend
- wómayakiknake né, tá:kuniĥ waštéšj nó, žéc'en
- what you have told me this nothing at all it is not good DCL that way
- miyéš wac'jkešj nó," eyá huštá.
- myself I don't want it DCL he said it is said
- (774) Héc'eš žeyá, wašicu žé žeyá huštá.
- so then he said this white man that he said this it is said
- (775) "Há, k'oná wjcáyake nó," eyá huštá. (776)
- yes friend you're right DCL he said it is said
- Ká, "Né wa'éknake né ec'ŷpi šten, kakná žén,
- then this "treaty goods" this they do it when beside it there

njú,	t'ic'éwaknake	stéyac,	c'á	sutá	c'a,		
uh	flag	something like that	[pole	]	such		
pasnátapikta,	híkna	wákán	žéc'i,	ħaħúta	iyákneya,	ec'ú	
they will erect	and	on top	over there	rope	at the end	do	
híkna,	máza	t'akác,	jhók'uwa	stéyac	nína		
and	metal	big one	below	something like that	very		
p'éstona,	žé	jš	én,	knépiktac'.	(777)	Žé	wjč'ášta
sharp	that	EMPH	there	they will put		that	man
tuwéh	c'jkešj	šten,	c'ehúpa	nec'íyo	k'oyákya		
whoever	he doesn't want it	if	chin	through this	attach		
híkna,	yuhúk	sám	p'á	wákán	néc'i,		
and	breaking a hole	beyond	head	on top	over here		
yuhúk	ec'ú	híkna,	wákán	žéc'i,	otkéyapikta.		
breaking a hole	do	and	on top	over there	they will hang it		
(778)	Éc'en	ápa	tóm	žéc'i	wákán	nážjkte	nó,"
	this way	days	four	over there	on top	it will stay	DCL
eyá	ħušta.	(779)	Žé	tuwéh	c'jkešj	šten	žen
he said	it is said		that	whoever	he doesn't want it	if	there
ec'úpikta,"	eyá	ħušta,	wašícu	žé.			
they will do it	he said	it is said	white man	that			
(780)	Ká'eca	né,	t'at'áka	hénupa	he	né	
	then	this one	[i.e., Pronghorn	]	?	this one	
žeyá	ħušta.	(781)	“Há:	k'oná,	miyékte	nó.	
he said this	it is said		yes	friend	it will be me	DCL	
(782)	Žóc'amukte	nó	wác'j.	(783)	Táku		
	I will do that	DCL	imminent		what		
wómayakiknake	né	iyúha	síca.	(784)	Wac'jkešj	nó,"	
you told me	this	all	it is bad		I don't want it	DCL	
eyá	ħušta.						
he said	it is said						
(785)	“Há	k'oná	ec'ú	wó,"	eyá	ħušta.	(786)
	yes	friend	do it	IMV	he said	it is said	Ká
							then
wašícu	né,	“Wjč'ášta	wážina,	t'á	c'én		

white man this man one he dies that being so

tók'íya t'á'úšj nó," eyá huštá. (787)
(nobody knows) where to he disappeared DCL he said it is said

Žec'ánj šten, wjc'ášta mač'óc'e nak'é niyákiykte
you do it if people country here again you will live (well)

nó," toháka, eyá huštá. (788) Éc'en
DCL a length of time he said it is said this way

jtúh, "Ec'amuktac', k'oná," eyá huštá.
contrary to hope I will do it friend he said it is said

(789) Ká ak'é žeyá, "Há:, nit'áwac'j žé
then again he said this yes your thoughts that

snokwáye. (790) Ec'ánjkte žé snokwáye, tuk'á nó,
I know you will do it that I know but DCL

k'oná, ec'úšj wó. (791) Né wóyak
friend don't do it IMV this your plan/what you're thinking

ec'úšj wó," eciya huštá.
don't do it IMV he said to him it is said

(792) Ká t'at'áka hénypa, "Hiyá k'oná jtúh
then [i.e., Pronghorn] no friend anyway

ec'amjkte nó. (793) Nína síca, wómayakiknaka. (794)
I will do it DCL very it is bad what you have told me

T'amúk'asj nó. (795) Jkcéwjc'ášta oyáte úkušikapi
I dread it DCL Indian people we are very poor

nó," eyá huštá. (796) Ká wašicu né, "Hiyá,"
DCL he said it is said then white man this no

eyá, "K'oná ec'úšj wó. (797) Né wóc'iciknake
he said friend don't do it IMV this what I told you about

né, niyěš snokyayjktešj. (798) Wjc'ó'jc'áge jtópa kák'i,
this you you will not know if generation fourth yonder

žec'en žé wóc'iciknaka snokyápi žec'iyakte
that way that what I told you about they will know it then, in the future

nó," eyá huštá. (799) "Niyěš naháh ec'úpišj
DCL he said it is said you yet they don't do it

- k'ó nit'jkte nó," eyá huštá. (800)
EMPH you'll die (before then) DCL he said it is said
- "Ec'úšj wó k'oná. (801) Wak'ánt'áka, snokniye nó,"
don't do it IMV friend Great Spirit he knows you DCL
- eyá huštá. (802) "T'okáta, wjč'óni wašté ū
he said it is said in the future life good it stays
- hjkna, wjč'áhtjapina eháya'ikte nó. (803) Wak'ánt'áka
and old age you will reach DCL Great Spirit
- ŭšinina nó," ecíya huštá. (804) Tuk'á,
he pities you DCL he said to him it is said but
- jtúh yamnás[ŭ], jtúh waná žécukta
contrary to hope he didn't convince him anyway now to do it
- t'awác'j. (805) Éc'en kúkta ká'eca,
he set his mind so then he will come home then
- šuk'ákanyaka šukat'akac ŭš kášká'ŭ, é'e táku wašté
riding a horse horse also leading it was things good
- niyúhana k'úpi c'en, awíyek'j kít'ŭ hjkna,
all these they gave it to him therefore packed on it and
- kná huštá. (806) Nína k'ó, p'inášj huštá.
he went back it is said very even he was not grateful it is said
- (807) Né wókinake né žé'ena awác'j. (808)
this what he told him this only he thinks about
- Nína, jkcéwjč'ášta kažákapiкте žé ecé'ena awác'j.
very Indians they will suffer that only he thinks about
- (809) Éc'en tuk'á, táku k'úpi éyaku hjkna.
[even so] things they gave him he took and
- (810) K'íc'ehg, t'i'ót'ipi eyápi žén, wjč'ášta
when he got back there council tipi so-called there men
- t'ákapi, pažé iyótakapi wóknakapi hata, tópañ
adults together they sat down they told stories when four times
- žén, owjč'akiciyaka huštá. tók'en wašicu
there he told them about it it is said how white man
- wókinaka žé. (811) "Žé táku waštéšj žé

- what he told him that that thing really not good that
 k'é nó. (812) Táku, op'é'ut'ypis'a žená,
 he explained it DCL what we have always bought those
- jšíc'yu uk'úpikta. (813) Eháta žená uyúhapišj,
 for free they will give us once it is this way those we won't have
- t'okátakiya, pté ukícasotapik[ta]. (814) Ukiš
 in the future buffalo they will be wiped out on us ourselves
- ukít'awac'jš(š?) k'ó uk'úpikta. (815) Hákeya,
 not our own thoughts even we will be eventually
- not'ut'apikta žéc'ac, k'é nó, wašicu né. (816)
 we'll starve that way he explained it DCL white man this
- Ká žéc'amukta káp'e no," eyá huštá.
 then I won't do it I said] he said it is said
- (817) Žé'ec, waníyetu įtonąka ec'étu éc'en
 after a while winters several thereafter in this way
- įknúhąnał, oyáte t'ok'ą, nétu wa'ėknąka eyápi
 all at once tribe different these treaty goods so-called
- hé že oyáte t'ok'ą ektá žéc'ypi ha c'en,
 [supposedly] tribe different there they did that ? therefore
- ėyakupi huštá. (818) Ká'eca, nahął žé,
 they took them it is said then still that
- ėyakuc'ehą, įknúhąnał wjć'ąšta, wak'ąpi sícapi
 when they had taken them all at once [bad medicine men]
- žéc'ac, né, mit'úkaši né, wa'ėc'ypi eyápi,
 that particular kind this my grandfather this a spell so-called
- žéc'a ec'ýpihą c'én, yazą huštá. (819)
 that kind they put on him therefore he got sick it is said
- P'įc'įyešj wyká. (820) Ká že ec'úhą né, waná
 not moving he lay then that done this now
- wa'ėknąka žé ec'ýpi c'én, įkcéwjć'ąšta tuwėpi,
 treaty goods that they did it therefore Indians whoever they are
- nak'ótapic, eyákupi huštá.
 Nakodas they took them it is said

- (821) T'okáheyañ, žéc'en žéc'iyataha, wjc'ášta waží
the first one that way from there man one
- wanihakiyena, ecíyapi huštá. (822) Žé žec'íya
First Flying he was called it is said that from there
- c'én wawjc'ak'u žé, jš óp'a c'én, wíya
therefore rations that he too he joined in therefore woman
- t'áwa kic'í, táku waštéšte nówa k'j, né
his with her things very good all these he packed [
- mjt'úkaši oyáte t'ípi žén, k'ípi c'én,
my grandfather's people's camp] there they arrived back there therefore
- jwóknakapi. (823) Eyáš táku jk'úpi ká žé
they told about it instead what they gave him then that
- jknúhanañ, i'ápi nañ'ú. (824) Hé waníhakiyena,
all at once talking he heard that First Flying
- wawjc'ak'u akní, eyápi nañ'ú. (825) "Ó: žé
rations he brought they said he heard oh that
- t'amýk'ašj žé éc, waná ec'ýpi hušté," ec'j.
I dread it that it is that one now they did it it seems he thought
- (826) Žéc'en, waná né takúwjc'aya néc'a, šjkat'aka,
so then now this his relatives this kind horse
- jwát'ap'e táku, wašté nowá wjc'ášta, wak'ápi éc'a
fast things good all these [holy men] this kind
- wjc'ák'u hįkna, anówak'iyapi k'uwápi,
(they) gave them and prayer ceremony for him they performed
- yukisnji huštá. (827) Waná, žéc'e c'jkapi,
they made him well it is said now the way they wanted it
- wjc'ášta, wak'ápi sícapi žéc'a, né wa'ékna né
[bad holy men] that kind this treaty goods this
- néc'i yačápi, wjc'ášta né k'ěš, okíhišj
overe here they sat man this EMPH weak
- e'jhpeyapi hįk néc'en, táku c'jkápi žé,
they had made him weak and this way what they wanted that
- okínji. (828) Ěc'en žetáha, ak'é kisiní huštá.

they got		this way	after that	again	he recovered	it is said	
(829)	Tuk'á but	jtúh nonetheless	waná, now	wa'éknąka treaty goods	é it is	éyakupi, they had taken	
tók'en [nothing he can		h'ąp'ícaš[ɿ]. do about it]	(830)	Žé that	éc, it is	įknúhanhana, sometimes	
innúc'aks'a, I think about	até my father	womákiknaka, he told me about		atkúku his father	žé that	wįc'óh'a deeds	
t'áwa his	žé, that	wįcák'a. he was right					
(831)	Nén, here	wašín'iyahąs, in English	North North	America America	eyápi so-called	én in	
įkcéwįc'ąšta Indians	ųk'ųpi. we live	(832)	Mąk'óc'e country	né, this	mąk'óc'e country	wašté good	
owąca everywhere	hékta, back then	waníyetu winters	k'októpawįge thousand	tónakeca some number	žehá. ago		
(833)	Akán on	táku things	niyuhana, all these	wašté good	įc'ąga. grow	(834) Miní water	
nénak'owa, all of it	wašté. good	(835)	Pté buffalo	nená these	ųs, by means of	oyáte the people	
įc'ągapi. they grow	(836)	Žén there	mąk'á earth	mahén in	įš also	táku things	wašté. good
(837)	Iyúhana iyúhana	óta much	wįkni oil	eyápi so-called	mázaska, silver	mázaskazi, gold	
eyápi. so-called	(838)	Žé that	táku things	ženówa, all of those	óta much	ženówa all of those	
mázaska (precious) metals	óta, much	įcámni it is worth	tuk'á, but	ženáwa all those	t'ełhíšj, cheap		
ųs, by means of	okínipi they got	hékta back then	waníyetu, winters	opáwįge hundred	tónakeca some number		
žehá. ago	(839)	Žé that	nąkáha [right	nehá, now]	naháłh, still	wašicu white	oyáte, people
mąk'óc'e land	eťąha from	táku, things	wašté good	óta much	naháłh, still	éyakupi. they take	(840)

Ůkíyěš tákuniĥ iyówažapišj. (841) Waná ženákac',
we, ourselves nothing it doesn't belong to us now it's over

wíyop'eyapi, knáya. uktépinga. (842) Héc'etuka
they sold it deceiving they beat us to it by then

c'én, né, mit'úkaši žé waná wjc'álica,
therefore this my grandfather that already aged man

okíhišj, ká'eca jtúĥ, wjc'ášta ahóp'api
couldn't do anything then nonetheless man respected

žéc'a.

he was that kind

(843) Žé éc' žéhac'eha, né nak'óta né,
that it is back then in the past this Nakoda this

c'akú wak'ǵ eyápi né aknúk'a knípis'a,
[medicine line (border)] so-called this both sides they used to go

toháyaken, c'akú wak'ǵ iyák'am ak'é néc'i
for a while [[medicine line (border)] beyond again over here

t'uk'ǵšínayapi mač'óc'e néc'i, ak'é knípi
United States] over here again they came back here

anúkaknipi.

back and forth

(844) Žéc'a, ka'eca mit'úkaši, né hokšina, waží
that way then my grandfather this boy one

yuhá žé, até žé, ec'é'ena c'ǵcá. (845) C'akúsam
he had that my father that only child Canada

ak'é žéc'i ýpi ka'eca én, yazá. (846)
again over there they stayed then there he got sick

Yazǵ c'én, jtúĥ, p'ežúta táku
he was sick that being so contrary to hope [all kinds of medicine men

k'ówa, wjc'ášta owjc'akíyapi c'én k'uwápi tuk'a
] they hired them therefore they treated him but

tuwéni niyá okíhišj c'én. (847) Žéc'i
no one him to live (they) were not able therefore žéc'i

t'a huštá.

he died it is said

(848) Žéc'en até žéc'i ŷ. (849)
so then my father over there he stayed

Atkúku tohákeca t'ehína c'én, ĵc'ómni, c'até...
his father very much he loved him therefore he was lonely heart

c'atésica, nína. (850) Éc'en atkúku
he was broken-hearted very because of this his father

ĵhákikta. (851) Ĵtúh t'á tuk'á atkúku
he stayed near contrary to hope he had died but his father

tuktén p'iyápi ókšaken, žéc'en ĵhákikta
[where he was buried] around there that way he stayed near

ŷ:ka ká'eca. (852) Žé'ĵc'uha, saknác' eyápi
continuously then doing that Métis so-called

žéc'a, okíc'ize waží, ĵc'áĵiyapi c'én. (853) Á:
that kind war one they made that being so ah

žéc'i okíc'ize, wašín'iyàha ĵš "Louis Riel Battle"
over there war in English it Louis Riel Battle

eyápi, žé ĵc'áĵa žéc'i. (854) Žéc'i, até
so-called that was made over there žéc'i my father

okíc'iza óp'a. (855) Žé žén, t'ápi c'ĵka c'én,
war he joined that there to die he wanted therefore

okíc'iza óp'a. (856) Tuk'á žé'ĵš takúh
war he joined but him too something

awáyaka hé ne nak'áš t'éšĵ. (857) Iyé
watched over him [apparently] though he didn't die himself

ĵkpázo ut'ápi né k'ó okná aktákaha tuk'á,
line shooting this EMPH through he was running but

ĵtúh, tákuniĵ, máza iyáp'aš[ĵ] én ŷwácaĵ.
nonetheless nothing musket balls didn't touch him on nowhere

(858) "Ó: né takúh, mit'áwac'ĵ né c'ĵkešĵ
oh this something my plan this it doesn't want

c'én, waní nó," ec'ĵ c'én, naĵuš ec'ŷšĵ
therefore I live DCL he thought therefore no more he didn't do it

káyap.
they say

(859) Éc'en okíc'ize okíc'uni ec'en tuwé, tóna,
so war it was over when whoever those

wayúsicapilitiye žená, akíc'ita wóyac'o wjc'ayac'o
they made serious trouble those police they had a trial they tried them

hjkna. (860) P'ayakse-wjc'ayapi otkéwjc'ayapi, jkcéwjc'ášta
and breaking their necks they hanged them Indians

aké núpa aké tópa kac'éh žén otkéwjc'ayapi.
[twenty] [forty] about there they hanged them

(861) Žé okíc'unic'eha, até žéc'i, "Ó: jtúh
that when it was over my father over there oh unexpectedly

sicáya nó. (862) jtúh waná até t'ac' ak'é
this is bad DCL anyway now my father he is dead again

toháni, wamnákjktešj. (863) Eyáš owácah mǵk'óc'e
never I will not see him instead everywhere(?) country

mit'áwa žéc'i, wahnjktac'," ec'j c'en. (864)
mine over there I will go back he thought therefore

Žéc'en kú huštá. (865) Načún apá jš
so then he came back it is said more some EMPH

netáhpapi ec'á jš, tók'en, nahmána okiya hjkna,
from here they were also somehow [hid] and

kúpi huštá. (866) Hjkna néc'i
he was coming back it is said hjkna over here

knípi.

(867) Žehác'eha nén t'iská óta nén, né
back then in the past here [Chinook, MT] here this

jkcéwjc'ášta oyáke né, žéc'iya. (868) Žéc'i
Indian reservation this it was over there over there

k'ípi c'en, žén ýpi. (869) Éc'en
they arrived back there because there they lived so

takúwjc'ayapi k'ó t'anína nén ýpš owá, táku jš
his relatives also already here they were all things EMPH

ówjč'akiyapi c'én, ak'éš, wjč'ášta stéli,
they helped them therefore once again [they looked like decent people

úpi. (870) Žetáha ak'éš nén, žehá nén, oyáke
] from there once again here [right here] reservation

né, toháke jkcéwjc'ašta nípišta nén úpikta. (871)
this first Indians to live here they would stay

Tukášinayapi wjč'ák'u c'én owá nēc'i, ak'éš
United States gave it to them therefore all overe here once again

úpi. (872) Ká ħaĥát'uwę ĵš, nén úpi.
they stayed then Gros Ventre also here they stayed

(873) Žéc'en até aténa žé, ĵyǵĥe wítana
so then my father [i.e., my mother] that [Little Rockies]

eyápi wí hináp'a žén žéc'i t'í. (874)
so-called [east] there over there (they) lived

Ka'éca žé ĵc'óha né, t'ukášinayapi, nú, táku
then that (and again?) this US government uh [treaty

wawjč'ák'u eyápi žéc'a ec'úpi šten, ptewánuwę,
goods] so-called that kind they did when cattle

wjč'ák'upi. (875) Žé táku, ús mǵĥk'áǵapikta,
they gave them that things by means of they could plow

omǵĥk'aǵa káǵapikta, mǵk'á ĵyúpte, táku
fields they would make (i.e., farm) [plow] things

iyúhana, wjč'ák'upi. (876) Mǵk'á ĵnápta žéc'a, p'ėži
all they gave them [shovel] that kind [pitchfork

ĵc'áp'e, ĵc'ǵamakse, žéc'a k'ó owá tákuníyuana
] saw that kind also all all these things

wjč'ák'upi.
they gave them

(877) Ĕc'en até žé, ptewánuwę k'úpi tayǵ,
so my father that cattle he was given well

awǵwjc'aknaka c'én, tayǵ ĵc'áǵa. (878) Etáha
he looked out for them therefore well (they) grew some

ĵc'áǵapi. (879) Apáš, nak'óta né, ptewjč'ák'upi

they raised (them)		others	Nakoda	this	they were given	cattle	
eháš, but	jtúk'akna. (they) were hungry	(880)	Hakéya eventually	t'emwjc'akiyapi they ate them up	tuk'á, but		
até my father	žéc'ušj. he didn't do that	(881)	Hakéya, eventually	njnaħ not very	wíyeknapišj not a lot		
tuk'á, but	takúħ somewhat	wikémna [sixty	šákpe]	wicémna [seventy	iyúšna]	kac'éħ, about	
jc'áħwjc'áya he raised them	c'én, therefore	žéc'i over where	t'í. he lived				
(882)	Žéc'uhā in the meantime	kakná beside him	žén, there	ptek'úwa, cowboys	ptewánwā [cattleman		
wjc'áyuha]	jt'ác'apic,]	žén there	t'í, he lived	wašín [in English	iyáháš]	Colburn Colburn	
Cattle Cattle	Company Company	ewjc'akiyapi, they were called	žén there	t'í. he lived	(883)	Ká then	
žén, there	até my father	né, this	wašicu white man	žé that	úšinahā he liked him	c'én, therefore	njú, uh
ptekíktepi they butchered	háta, whenever	ptek'úwapi cowboys	waží, one of	até my father	t'ípi lodge		
yek'íya send for him	hjkna and	okíciyaka. he told him about it	(884)	Éc'en so	né this	táku, things	
jkcéwjc'ášte Indians	waštékinapi, they like	t'ašúpa intestines	t'aníga tripe	žená those	waštékinapi. they like		
(885)	Žé that	wašicu white man	né this	snokyá he knew	c'én, therefore	žé that one	até my father
iyótana he likes him	hjkna. and	(886)	Žéc'i žéc'i	okíciyaka he told him about it	háta, whenever		
ektá there	í he went	háta, whenever	táku things	c'jke he liked	žé, that	t'aníga tripe	t'ašúpa intestines
táku things	c'jke he liked	nówa, all these	éyaku he took	háta whenever	éc'e always	akáp'atāhā in addition	
jš also	wašicu white man	žé that	t'anó meat	maksá he cut	hjkna and	k'ú. he gave it to him	

- (887) Žéc'etuk[a?] ka'éca até že c'j'capi,
it went on like that then my father that his children (sons)
- tóna, núm, c'uwítku k'ó žéc'i jc'áhiwjc'aya. (888)
number two his daughter also over there he raised them
- Ka'éca yazá hjkna, owá žéc'i t'ápi huštá.
then (they) got sick and all over there they died it is said
- (889) Éc'en é, nína, até c'até ohjhpaya,
[because of that] very my father heart fallen (i.e., broken)
- c'j'capi owá, wanj'capi. (890) Žéc'en eyáš, iná
his children all they died so then instead my mother
- že žeyá, "U'júktešj nó. (891) Ak'é t'ok'am
that she said this we won't stay DCL [somewhere else]
- uyjkte nó. (892) Jtúh nína t'ehíke nó. (893)
we will go DCL anyway very difficult DCL
- Mjc'j'capi né ný, óm wa'ús'a ž'é'ec owá
my children this uh with them I to be those same ones all
- t'g'j'pišj wanj'capi t'ápi," eyá.
they are missing they have died they are dead she said
- (894) Žéc'en, ptewánuwą žená k'ówa, tohákeli ohipáya
so then cattle those all those a lot sad
- hé nak'aš, éwjc'aknakušj k'ó, žéc'i
must have been because of that he didn't take his even over there
- jlipéwjc'aya ak'é t'ok'am ét'i huštá. (895)
he left them [someplace else] he camped it is said
- Tuktén ét'i že snokwáye né nakáha wasé
where he camped that I know this now [Vermillion
- wakpá eyápi že wíhinp'aktam maq'iyut'api yamní
Creek] so-called that to the east miles three
- kac'éh žén ét'i.
about there he camped
- (896) Éc'en, ptewánuwą že k'ó, wjc'áknihiyóyešj.
so cattle that even he didn't go back for them
- (897) Tuk'á né, ptewánuwá yuhé jt'ác'g že, že

- but this [cattleman] that that
- ptek'úwa wjc'áyuhe žená, awákiciyakapi c'én.
[cowboys] those they looked after (them) for him therefore
- (898) Pté..., wétu háta, c'jcána žená k'ó,
(false start) spring when calves those also
- špawjč'akic'iya:kaháká. (899) Hákéyaha, ótapi
he branded them for him eventually they are many
- žé'us, pték'úwa jt'ác'g, ptewánuwa wjc'áyuha žé,
because of that [cattleman] [cattle rancher] that
- né wakpámni eyápi, žéc'i í hjkna, tók'en
this agency so-called over there he went and how
- até oh'áka žé okíciyaka. (900) "Ptewánuwa
my father he was acting that he told him about it cattle
- žé awá'ukiciyakapi tuk'á nó. (901) Ótapi
that we've been watching over for him but DCL they are many
- c'én, naķúš ec'úkupiktešj eyáš iyé,
therefore no more we will not do it instead himself
- awáwjc'aknakjkte žéc'en eyákiyjkte," ecíyahą
he will watch over them that way say to him he was saying to him
- c'én, wakpámni žé, até okíciyaka žéc'en
therefore agent that my father he told him about it so then
- žetáhą, ptewánuwa wjc'ákniyohi, hjkna.
after that cattle he came after his and
- (902) Ak'é žen iyé owá awjč'aknapi. (903) Mjš
again there himself all he took them back me
- wawjč'amnaka ptewánuwa-- tóna kápi c'én, né
I saw them cattle [don't know how many] thus this
- opáwǰgepiš jhépiya, waná wikcémna šákpe wikcémna
[less than one hundred] now [sixty] [seventy
- iyúšnapi ešta c'á-- tónąke snokwáyešj.
] maybe must have been how many I don't know
- (904) Žéc'etu:ka c'én, žen žehą, mjš jmác'ąga.
it went on that way therefore there after that me I grew up

(905) Žén, uh, ápa waží, owáyawa ec'iyataha, tóna
 there uh day one school from there some

wayáwapikte že, nak'óta akíc'itapi žéc'a, tuwé
 they will go to school that Nakoda police that kind whoever

tákuškipj wayáwapikta c'éyakapi žená, ektá (i)
 children they will go to school they must those there (they came)

že hjk owjč'akiciyakapi.
 that and they told them about it

(906) Ápa waží, nak'óta akíc'itac, até t'í žen
 [today one Nakoda policeman my father lodge there

í hjk kic'í i'áka hjkna k'ikná. (907) Ká
 he went and with him he spoke and he left [

k'ikná ká, t'iwak'ikna até žeyá, "Mic'jkš, né,
 after he left] going inside my father he said this my son this

akíc'ita hí že, wanáwakta káye, omnjciyac',
 policeman he came that you will go to school he said sessions

hayák'eci waná njktac', eyá.
 tomorrow already you will go he said

(908) Éc'en tuwé, k'ošká waží ok'iyaha c'en,
 so someone young man one he is telling thus

p'ahá wésu néc'en mjcisupi nená jcašna že iyúha,
 hair you braid this way my braids these scissors that all

omámjcksa žéc'en p'amjcašna. (909) Žéc'en até
 they snipped it off that way clipped my hair so then my father

iyé k'o, amá'išj k'ó. (910) Eyáš miyé,
 himself even he didn't take me even instead myself

jknye mǵk'iya, ektá wa'í.
 [I took myself] there I went

(911) Ó:, uh, ak'jmjcit'u žeyá, "Mic'jkš nén,
 oh uh saddling a horse for me Žeyá my son here

nit'ahašipi," eyá, "že até t'í že kakná,
 your cousin he said that one father lodge that beside him

wašícuc, nu, nak'on wjya c'a yúza, nak'on wjya

a white man uh nak'ón woman such he married nak'ón woman

žé, até takúya, étunḡken takúyaš ot'á'jka. (912)
that my father [they are closely related] I think

Žé c'jcápi že wayáwapi. (913) Žé né
that one his children that they go to school that this

úpi šten óm yá," eyá.
they come when with them go he said

(914) Éc'en yápic'ehḡ, óm wa'í c'én. (915)
this way when they went with them I went therefore

Wašín i'ápi wāžinaḡ eštá, wamnáp'isj
[English language] not a single one nor I didn't speak

nawáh'ušj k'ó. (916) Éc'en m'jci t'eḡika owayáwa
I didn't understand either this way for me difficult school

[t'óka?] žetá. (917) Wašicu wa'úspek'iyé žé,
(enemy?) at that place white teacher that

tákemḡkiya tókš snokwáyešj. (918) Žé, tók'en, c'ažé
he talked to me but I didn't know it that how name

žé eyá, žená k'ówa nawáh'ušj c'én, ká né
that he said those also I didn't understand therefore then this

óm wa'í né eyápi, žen, c'ažé žé, George
with them I went this they said there name that George

Shields ecíyapic' eyá. (919) Žetáḡ, žé wjc'ác'ažé,
Shields it is called he said after that that name

jmák'oyaka, naháḡ ápa netá, wašín iyáḡaš,
they also call me still day to this one [in English]

George Took the Shield, eyápihta tuk'á, Took the
George Took the Shield they should say but Took the

Shield eyápi žé, óp'ešjk'iya h'jk eyáš, George Shield,
Shield so-called that it is left out and instead George Shield

žéc'en wašín ìya, c'ažémáyáta.
that way [in English] that's my name

(920) Ká ápa né neháka žéc'en wa'ú. (921)
then day this up to now that way I am

Waná now	ǰpa day	neháka, up to now	waní I live	žé, that	waníyetu winters	wikcémna [eighty-four	
šaknoǰga]	sam	tóm.]	(922)	Né this	wétu spring	eháwa'í I reach	wahpézi(?) green grass
eháwa'í I reach	šten, when	wikcémna [eighty-five	šaknoǰga	aké	zápta]	eháwak'íkta. I will have reached	
(923)	Éc'en, so	até my father	žé, that	wikcémna [when he was seventy-six	iyúšna	sám	
šákpec'ehǰ,]	até my father	žé that	t'á, he died	ec'en, in this way	wǰc'óni life		
ec'iyatahǰ, from there	miyé, myself	waníyetu winters	tóna, some	k'ap'éya more than	waní. I have lived		
(924)	Éc'en, so	ǰkcéwǰc'ášta, Indians	oyáte tribes	mǰk'á earth	owáca, all over	ǰkíye, we	
ǰkíyapi, our language	žé that	k'ěš, instead	ǰkáknuštapi. we have lost ours	(925)	Wašin [English language		
iyápi,]	tayǰh not well	wa'ǰyap'ipišǰ we don't speak it well	eštá, only	žókna, so much	nah'ǰya. we understand		
(926)	Nǰkáhǰ present	ǰc'áǰapi generation	c'en, therefore	nǰkáhǰ [right now	nén]		
ǰkcéwǰc'áštapihǰtǰye real Indians	stéya they look like	k'oš, but	ǰkcéwǰc'áštapí Indian	i'ápi languages			
ǰkáknuštapi. we have lost ours	(927)	Tuk'á but	nén now	hékta, back then	wawúspek'iyapi we are learning		
žéc'ac', that kind	ǰkcéwǰc'ášta Indian	wǰc'ó'iyé words	žená those	ak'ěš, once again	knukísnǰpikta we will revive ours		
káyapi. they say	(928)	Tuk'á, but	miyéš myself	níhaǰ veery	wǰcawanašǰ. I was against it	(929)	
ǰkcéwǰc'ášta Indian	oyáte tribes	mǰk'á earth	owáca, all over	wašícu [English language	i'ápi,]		
táku things	wó'op'e laws	ženák'e, finally(?)	snokýapi they knew	ǰk'aš, if only	epc'á, I thought	t'okátakiya in the future	
žená,]	wacǰyapikta.						

those they could use/understand

(930) Nəhǵǵǵ, takúǵǵ, wo'jyuwaza, wəžǵǵǵ, ú
still [what belongs to the Indians] just one he comes

c'á, tuwéni snokyéšj. (931) Ká mǵak'óc'e né,
maybe no one he doesn't know then country this

mázaska, wa'óyawa t'áka, tó:nǵakeca yawápicašj ženákeca,
money [hard to count] lots countless millions

mázaska žé, mǵak'óc'e netá, j'c'áǵa ykǵǵš tákuniǵǵ
money that country here they make we, ourselves nothing

k'ó, iyówəžapišj. (932) Éc'en nǵakú táku
EMPH it doesn't belong to us well more things

wj'c'óǵǵ'ǵake, óta, omnáka c'éyaka tuk'á, j't'ó eyáš
customs/deeds many I tell ought to but have in mind instead

ženáka ep'á.
that's all I say

(933) Žéc'en né, mit'úkaši tók'en, wj'c'ó'j'c'áǵe t'áwa
so then this my grandfather how life history his

žená waná waknúšta. (934) Ká miyé'c'eħa
those already I have finished then my past

j'wómic'j'knakjkte. (935) Éc'en, owáyawa én wa'j' tuk'á,
I will tell about myself so school at I was but

tá:kuniǵǵ snokwáyešj. (936) Miyé, wamnáwa,
nothing at all I didn't know (i.e., learn) myself I went to school

žehác'eħa, tók'en wa'úspek'iyapi nǵakáħa žé j'c'it'ok'ǵa.
at that time how they taught things now that different from

(937) Žehác'eħaš, wašicu wa'úspek'iyapi, táku yspé'j'k'iyapi
back then white teachers what they taught us

ená, takúǵǵ snok'j'uyapi. (938) Nína k'ó j'knj'kapišj
here nothing we didn't learn very EMPH they don't care

stéya. (939) Eyáš iyé mázaska okínjpi,
appear to be instead themselves money they get

žecé'enaǵǵ awác'jpi stéya. (940) Éc'en wa'ówapi,
only that they thought of appear to be so letters

t'ukášinayapi ektá-ya h́kna, ẃjc'óh'a wašté ec'úpi. (941)
 Washington sent there and activities good they do

Žéc'en eyáš, okíkmapiš ot'íjke epc'á. (942) Éc'en,
 that way instead they wrote I think I thought so

miyéš wamnáwa žé, tá:kuniñ snokwáyešj, wa'ówapi
 myself I go to school that nothing at all I didn't learn read/write

nína snokwáyešj. (943) Wayáwa wec'úni žehá,
 very I didn't learn go to school I quit when, at that time

wašín i'ápi k'ówa wamnápišj. (944) Táku
 [English language] also I didn't speak well [the

etáhą wec'úni žé, até wakíc'ağa. (945) Ptewánųwą,
 reason] I quit that my father it was his fault cattle

žé waná ẃjc'áhca c'én, šuk'áhjkapi nínañ
 that now he was an old man therefore ride horses not very

okíhišj c'én, miyé ówakiyjktašj. (946) Tók'en
 he wasn't able therefore myself I would help him how

ec'ámųkte ženáwa omíciya háta,
 I would do it all those he told me when

ec'én ec'ámųmąkta. (947) A'ówakiyjkte, káya
 in this way I'll do as he asks I would help along he told me

c'én žéc'en, owáyatahą, émayáku. (948) Éc'en, ká,
 therefore so then out of school he took me so then

sicáyewaknašj žehac'ehą, nínañ wowákca
 I didn't feel bad back then in the past not very think about things

owákíhišj c'én. (949) Ká žehá waná wókcapí
 I wasn't able thus then at that time now decide

owákíhišj. (950) Ḿjc'ųcapi yuk'ápi, žeháka, miyé
 I was not able my children there are finally myself

etáhą wómjc'ikca, tók'en táku snokwáye. (951)
 from there I think for myself how things I know how

Táku jš owákíhišj žená, immúkca c'én,
 [those things] I can't those I think about therefore

mic'ųcapi né, ní:na, ec'áken, wayáwapíkta žéc'en

my children this very much always they should go to school that way

i'ápi ewǰc'aw[a]kiya. (952) Žén, ĵšniš, mǰc'ǰcápi owá
to speak it will make them there ? my children all

owáyawapi akénǰpa žé ĵtkǰsyapi. (953) Ká wǰc'ášta,
they go to school twelfth that they finished then man

úšike, žemác'a c'én, mázaska mnuhéšj. (954)
poor I am that kind therefore money I don't have

Héc'en, owáyawa, akénǰpa iyák'am, žéc'i, yewǰc'ayapi
so school twelfth beyond over there sen them

ženáš wókažužu éc'en ženáš owákihišj.
not those pay for this way not those I can't

(955) Iyák'am nǰkǰ owáyawe t'áka eyápi, ženáš
[beyond that] [university] so-called not those

mǰc'ǰcapi ektá yápihta owákihišj. (956) T'ukášinayapi
my children to they would go I couldn't [Washington, DC

oyáke ec'iyataha, mázaska éknǰkapikta ĵkcéwǰc'ášta oyáte
] from there money they would put Indians people

wayáwapikta, wǰspewǰc'ak'iyapikt[a], éknǰkapi tuk'á,
they would go to school they would become educated they put but

nínaš ótašj c'én, apá k'iyohípišj. (957)
not very it was not much therefore some they were left out

K'iyohípišj žéc'i ówap'a c'én, úš
[of those left out] I was among them therefore because of that

mǰc'ǰcapi, owáyawe t'áka ektá, yewǰc'awak'ihjka owákihišj.
my children [university] to send them I couldn't

(958) Hákéyataha, owá, t'awǰcut'ǰpi, hǰknat'ǰpi k'ó
after a while all the boys married the girls married also

hǰkná, iyé ĵknóyapi.
hǰkna themselves they look after themselves

(959) Žé t'okátakiya, néc'en, ĵkcéwǰc'ašta ĵk'ǰpi nén
that in the future like this Indians we live here

paǰé ĵkéknakapi. (960) Ká'jš, tákutaha žéc'ǰpi žé
together they put us ? [why they did this] that

tóh̄ani, snokwáyešj. (961) Táku ka'éca, nēc'en iyúha
never I don't know [for some reason] like this all

paǵé úkekn̄aka h̄j̄kna, úkekn̄akapi hún, epcá
together they put us and they put us I wonder I think

ecé c'en. (962) Ok'ise wašicu eyáš, né
always/only therefore [half breeds] besides this

m̄ak'óc'e ukít'awapi nēc'i, tók'ik'i, ȳḡk̄api
[our reservation] over here here and there they are

ženáš ok'ise wašicu éc'api. (963) Atkúkupi
those very ones [half breeds] they are that kind their fathers

wašicupi, žé j̄c'áhiw̄j̄c'áyapi c'en, táku ženáwa
are white men that they raise them therefore things all those

snokyápi.
they know

(964) Eyáš, j̄kcéw̄j̄c'ášta ženáš eyáš, nēc'i,
instead Indians those very ones instead over here

owák̄pamni oyáke nēc'i, paǵé éw̄j̄c'ak̄n̄akapi. (965)
agency reservation over here together they put them

Žén, m̄j̄š mawáš nén, úšiya m̄ḡká.
there me, too I was one of them now [I'm poor]

(966) Waná, m̄j̄c'j̄capi j̄š owá, iyé
now my children EMPH all themselves

j̄knúhapi, tukté waštéya j̄knúhapišj̄š
they look after themselves [very well] they don't look after themselves

eštá. (967) Eyáš iyé waná wó'j̄c'ikca,
or just themselves now thinking for themselves

j̄knúhapi. (968) Žé t'okátakiya, j̄kcéw̄j̄c'ášta,
they look after themselves that in the future Indians

tók'en, uk'úpikte naháñ̄i tuwéni snokyéšj. (969) Éc'en,
how we will be still no one knows so

táku, wó'ec'̄u, j̄kcéw̄j̄c'ášta mak'óc'e, ec'̄upi žená,
what what to do [reservation Indians] they do those

wóknak-w̄j̄c'ášta eyápi, žená iyé wók̄ca h̄j̄kna.

councilmen so-called those themselves decide and

(970) Žená tok^čiya wókcapí háta, okná
 those whatever direction they decide when [it is carried out

jc^čáǵiyapi.

]

(971) Éc^četu. (972) Žehákaš, toháka wóknak-wjc^čášta
 that's how it is finally one of them councilmen

tóha én owáp^češj. (973) Naku, én óp^čamǵ^čiyapi
 never in I wasn't among them more in they told me to join

k^čóš ec^čámuktešj. (974) Kás wašín iyápi
 but I wouldn't do it because [English language]

nínaň wamná^čišj c^čén, žéc^čen wašícu óm
 not very I didn't speak well therefore that way whites with them

wóknakapi owákihšj.
 converse I can't

(975) Éyaš ženáka ep^číkta.
 well that's all I will say

5. Relationships and Advice to the Young

(1) Naḱáḱa, ápa nén, hékta, pté, maḱ'óc'e nén ožúpinac'ehá,
 now [today] back then buffalo country here when it was full

ḱc'éwḱ'ášta tók'en ḱknúhapi táku wówḱcana, žená
 Indians how they cared for themselves what beliefs those

ḱwówaknaḱḱta. (2) Žená šok'yáḱ, snókwaya. (3) Wat'áp'e wḱc'ášta,
 I'm about to tell those heavily I know [buffalo chaser]

ḱc'áḱmaya. (4) Até né wat'áp'e wḱc'ášta žéc'a
 he raised me my father this [buffalo chaser] he was that kind

iná žé'jš žéc'a. (5) Žé ḱc'áḱmayàpi. (6)
 my mother she too she was that kind that they raised me

Mḱ'úšina c'a ḱš ḱc'áḱmaya. (7) Žéc'en žená tók'en
 my grandmother that kind also she raised me so then those how

ḱc'éwḱ'ášta awá'ḱ'iknakàpi žená, ús
 Indians they looked after themselves those by means of

wahókumḱ'iyapi ecé. (8) Táku wáží ec'áken,
 they advised me always/only thing one always

kiksúyemaḱ'iyapišḱ, c'ḱkápi žé, "Tóḱani škinášḱ."
 for me never to forget they wanted that never don't get angry

emákiyapi. (9) "Tóḱani ḱš, wḱc'ášta ktéšḱ," emákiyapi. (10)
 they said to me never also person don't kill they said to me

"Tóḱani ḱš, wḱc'ášta awḱ'a'i'ésḱ emákiyapi. (11)
 never also person don't talk about them they said to me

Wḱc'áḱtiyapina, wakákapina k'ó, úšikapi žená tóḱani
 old men old women also poor ones those never

ḱwḱc'aḱešḱ," emákiyapi. (12) Žená táku wak'á žéc'a
 don't laugh at them they said to me those [a spirit] that kind

awáwḱc'ayaka c'én, wḱc'áḱcapina kápina k'ó
 is looking after them therefore old men old age even

ehá'ipic'," emákiyapi. (13) Žéc'en t'ípi nuhá šten,
 they have reached they said to me so then house you have when

wíya nuhá šten, wóyute yaknǎkǐkta. (14) Įknúhanañ wakákana,
 woman you have when food you'll have all at once old woman

wažíłi wóc'į hí šten, ahá:keñ wažíłi wóyute
 one begging she comes if very last one food

yéknaka k'ó štaš, k'ú nína wóp'ina
 you have saved for yourself even if give it to her very thanks

enįciyįktac', eyápi.
 she will say to you they said

(15) Žéc'en wanáyak'óta šten, táku, wóyute wįc'ášta úšika
 so then you're generous when things food person poor

yak'ú žé, snokyáyayįktešį, akám wóc'ghiya, wašté
 you give it to him that you won't know it on top of that good luck good

nuhįkta. (16) Táku wįc'ák'u žé, k'ap'éya eštá oyákinįkta.
 you will have what you give them that more than you will get

(17) Žé wįc'ól'ǵa wašté ec'ánu žé'us, táku wak'án
 that deed good you do because of that [a spirit]

įšinina hįkna, žéc'ųktac', emákiyapi. (18) Táku įš,
 he'll pity you and he will do that they said to me thing another

“Wakákana wįc'áhtįyana eštá owáyake, o'úšika įté sicáya eštá
 old woman old man either looks pitiful face ugly even if

tókeca šten tóhǵani įhěšį.” (19) Žéc'en emákiyapi. (20)
 very much if never don't laugh that way they said to me

“Žéc'en t'okátakiya įkcéwįc'ášta netáǵa nípiakta. (21)
 so then in the future Indians from now on they will live

Tákuškipina įš, wamnónįcapi, yuk'ǵapi, žená įš, úšiwįc'akina. (22)
 children also orphans there are those also care for them

Wóyute yaknǎka šten, yat'í én hípi šten, wówįc'ak'u.
 food you have stored if your house to they come if feed them

(23) Žená įšikapi, niųy..., atkúku hįku
 those they are pitiful [your mother: error] (their) father (their) mother

[e]štá wanįcapi šten, wamnónįca žéc'api, tuwéni nínañ
 either they have died when orphan they are that kind no one not very

owjč'akiyešj. (24) Žená ũšiwjč'ana." (25) Žéc'en
 doesn't help them those be good to them that way

wahókumàk'iyapi.
 they advised me

(26) Žéc'en né, jkcéwjc'ašta, óhə ya'ú ne, jknúhəna wjc'ašta
 so then this Indians among you are this jknúhəna man

wəžíł šikná, wac'ókų, žéc'a snokyáya štén, (né) wýya
 one he gets mad he's daring you that kind you know if this woman

nit'áwa, táku špayá h́kna, wóyute špayá h́kna, wjc'ašta
 yours something she cooks and food she cooks and man

šikná žé kic'ó. (27) Tók'en wówahic'oyaye žé, ec'én
 angry that invite him how whichever relationship that in this way

eyá h́kna, kic'ó. (28) Kúwa, takúwaye, wat'í žéc'i
 say and invite him come on my relative my house over there

ú, wó'utjktac'," ecíya.
 come we will eat say to him

(29) Žéc'en úkta. (30) Hí štén, jt'ó, kic'í
 so then he'll come he arrives when have in mind with him

c'ayánųjktá. (31) Jjú yéc'ųjpi štén, žehá,
 you should smoke a pipe smoking after you've finished when then

táku ũ yéc'ó žé oyécinakjktá. (32) Žěš jt'ó
 [the reason] you invited him that you'll tell him but have in mind

t'okáhe wóyak'uktac'. (33) Wýya nit'áwa wók'uktac'. (34)
 first you should feed him woman yours she should feed him

Wótkic'ųj štén žehá, i'ápi eyákiyjktá.
 finished eating when at that time speaking talk to him

(35) Anániğoptaktac'. (36) Žéc'en h́kna, ec'étušj t'awácj žé
 he'll listen to you so then and wrong his thoughts that

kic'ųjktac'. (37) Ká niyé táku, nit'áwac'j žé wašté, žé
 he will quit then you, yourself what your thoughts that good that

mnihá. (38) Žé wjc'ašta sicáya t'awác'j eyáš
 they are strong(er) that man angry his thoughts instead

mnuhéšjč. (39) Waš'ákešj. (40) Žéc'en šikná štáš
 they aren't strong they don't last so then he is angry although

kic'únjka.
 he will quit

(41) Žéc'en wahókumák'iyapi. (42) "Žé, t'okátakiya njkta.
 that way they counseled me that one in the future he will live

(43) Jkcéwjc'ášta táku wó'ahop'e yuk'á. (44) Žéc'en, žená
 Indians things revered they have so then those

wó'ahop'e wjc'óh'ake wážih wanáka štén, tóhāni tók'en ektášj
 revered customs one you see when never anything wrong

eyéšj. (45) Jš žená, táku wak'an žé uspéwjc'ak'iya
 don't say that (emph) those [a spirit] that teaches them

c'en, žéc'upi. (46) Žéc'en wjcáyanašj, táku wjc'óh'g
 therefore they do that so then you don't believe things traditional

ec'upi (žé), wjcáyanašj k'oš tók'en i'api ožúna ektám
 they do that you don't believe even though how talk fully against it

eyéšj.
 don't say

(47) Žená njt'ák'onapi tak'úwjc'áyaya eštá, žé wjc'óh'ake žé
 those your friends your relatives either that customs that

óp'apikta." (48) Žéc'en i'api emákiyapi.
 they will follow that way talking they said to me

(49) Žéc'en t'okátakiya, nakhāhā ápa én, uk'úpi nék'apiš ot'j'jka.
 so then "the future" now days in we are they mean this I think

(50) Žehác'ehā, žeyápi t'okátakiya, wašicu óhā
 back then in the past they said this in the future whites among them
 ya'j'jka. (51) Žená wóc'ekiya ec'úpikta, žená wjcák'apic
 you will live those prayers they will do those the truth

i'é. (52) Nína wjcak'api. (53) Táku wak'á, mač'á nén
 they speak very they are right [spirit] earth here

mánic'ehā, tók'en t'ó'i'é žená wa'ówapi én, okmá
 back when he walked how his words those book in it's written

hjkna. (54) Wak'á žé tók'en t'o'í'e ženáwa, tóhnic',
and [the holy one] how his words all those never

kiksúyapišj. (55) Žéc'en žená wówjčak'e žéc'a. (56) Ká
they don't remember so then those it's all the truth that kind then

owác'ekiye t'ok'ák'á, yuk'á štaš jtúh iyúhana, táku
churches different there are although nonetheless all [spirit

wak'á wážína, c'ékiyapi. (57) Žé t'o'í'e wjčáyanašj k'ó
] only one they pray to that his words you don't believe even

štaš, tóhani, i'ápi ec'étušj, eyéšj," emákiyapi.
if never talk wrong don't say they said to me

(58) Žéc'en owác'ekiye t'ok'ák'á, jkcéwjc'ášta t'o'úpi c'en,
so then churches different Indian reservations therefore

yuk'á šten, njtákuyepi njt'ák'onàpi k'ó owá žená, ámnjkiya,
there are when your relatives your relatives also all those scattered

žen wówjčana yuhá hjkna óp'apikta. (59) Žé
there beliefs (they) have and they will follow them [and that's

ús etáhā c'én, wóc'ekiye t'ok'ák'á žená, ahóp'a. (60) Toháni
why] prayers different those respect them never

i'ápi sicáya étuš eyéšj," emákiyapi. (61) Žé wjčák'api.
talk badly towards don't say they said to me they they are right

(62) Žéc'en jkcéwjc'ášta jc'ágapi žehátaha, hokšína wáží,
so then Indians they grow up from then on boy one

jc'ágā háta, wjc'áhtjyana žé, á:pa níyuha, ápa ehá
he was growing up when old man that day every day at that time

ípi háyák'ena háta, waná, t'akóžakpaku wahókuk'iya. (63)
they went early morning when now his grandson he lectured him

Táku, wjc'ášta ktépi žená, žé t'okákak'ie, t'okákihek'iya, ús
things people they kill those that first an offering use

žewjč'akiyapi. (64) "Žé ahákeya, wjc'óh'á síce žéc'ac',"
that's what they told them that extreme deed bad that kind

eyápi. (65) "Žé wamánupi žená, njt'ák'ona takúwjc'áyaye eštá,
they said that stealing those your friend your relative either

takúh yuhápi šten, én c'gáté ékikngkešj. (66) Tákúh
 something they have if on heart do not set yours something

yuhápiš, nína waštéyana šten, takúh jš, waštékina yuhápi
 owned very you like if something else (they) like they have

céyaka ús, j'c'iyop'eya. (67) Tuwéni, jktómiya, táku k'íšj."
 must using that exchange no one [don't trick him out of it]

(68) Žéc'en eyápi.
 that way they said

(69) Žéc'en nakú, jnúpa k'ap'éya wjc'óh'ake, síca žé'jš wjya
 so then more second thing more [bad habit] also woman

hjknat'ú žéc'aš, tóhāni k'uwášj. (70) Nit'áwac'j én
 married that kind never don't chase your thoughts toward

yekiyešj. (71) Žená sícac'," eyápi. (72) "Žé wjya žé
 don't send yours those bad they said that woman that

nit'áwašj žé wjc'á, t'ok'á, t'áwac'. (73) Jknúhahāna, wjc'á žé
 she isn't yours that man different she is his sometime man that

snokkiya šten, onátāna, šikná hjkna, kté
 he finds out when suddenly he gets mad and kill

iyeniyjktac', niyé wan'ic'ic'ašjкта," eyápi.
 he will come looking for you you, yourself you'd be the cause of it they said

(74) "Žéc'en tóhāni wjhjknat'ú néc'aš, k'uwášj," eyápi
 so then never married woman this kind don't chase they said

emákiyapi.
 they said to me

(75) Ká táku waží jš, até jš, žé jš, wahókumak'iyé žé,
 then thing one also my father also that also he counseled me that

nakáha nehá, jkcéwjc'ášta mak'á owáca, t'i'óta, mač'óc'e k'ayéna,
 [up to now] Indian land all over cities reservations near

én uk'yúpi. (76) Hjkna táku waží, síca tuk'á, jkcéwjc'ášta,
 there we are hjkna thing one bad but Indians

waštékinapi žé, miníp'èta žéc'a. (77) Žé k'is'ákjкта škā. (78)
 they like that liquor that kind that avoid it try

Tóhǵani, nína k'uwáshj," emákiyapi. (79) Tuk'á žé, jknúhǵhana,
never very don't chase they said to me but that sometimes

awéktuža c'én, mǵš k'omáška žehá, miníp'èta
I forgot therefore me I was a young man at that time liquor

mnátkes'a. (80) Tuk'á, wéc'uni waná wókcapi tayá,
I always drank but I quit now thoughts good (better)

snokwáye žeháka, wéc'uni. (81) Žé'ǵ p'inámǵc'iya miyé.
I know at last I quit because of that I'm thankful me

(82) Žé nǵkǵ, žéc'en jkcéwǵc'ášta, tákuc'ǵcapi wahókunwǵc'ak'iyapi
that more that way Indians their children they advise them

žé, nǵkáhǵ wǵc'ó'ǵc'aǵe, én ǵpi né, tá:kuniñ snohyápišǵ.
that [this generation] in they are this nothing at all they don't know

(83) Nǵkáhǵ ǵc'áǵcapi hǵkákepi atkukú hǵkupi k'ó
[this generation] their parents their fathers their mothers also

tóhǵani táku, wahókunwǵc'ak'iyapi, eyápišǵ. (84) Apá..., žep'á
never things they advise them they don't say some I say this

c'éyakešǵ tuk'á, apá, nǵkáhǵ nehán, iyékášeš, wǵc'óh'ǵke sicáya
shouldn't but some [up to today] even themselves [bad habits]

ec'ǵpi. (85) Cǵcapi, én k'ók'ó, c'ǵcapi, wǵwǵc'ayakapi k'óš,
they do their children there even their children they see them even

miníp'èta né, miní ǵpíǵa, ženáwa yatkápi. (86) Ženáwa
liquor this [beer] all those things they drink all those

c'ǵcapi, ǵspéwǵc'ak'iyapi stéyeñtǵya. (87) Táku wǵží, mǵš,
their children they taught them it seems as though thing one me

owéknakǵkta. (88) K'omáška žehá, miní[p'èta]
I will tell about myself I was a young man at that time liquor

mnatkés'a. (89) Žehá mǵc'ǵcapi, cúsisipina, žétu
I always drank at that time my children they were little there

wǵmáyakapi k'óš, ah, miníp'èta t'íta awákni hǵkna mnatkés'a.
they saw me even ah liquor home I brought it and I always drank

(90) Nǵkáhǵ nehán, mǵc'ǵcapi né apá ǵš ec'ǵpi. (91) Žená,
[these days] my children this some also they do it those

miyé wawéc'áǵaš ot'á'jka, epcá ecé nǵáhǵ nehá.
 myself I'm the cause of it I think I think always [these days]

(92) Žéc'en jkcéwjc'ášta, táku wahókunkic'iyapi. (93)
 so then Indians that's what they lectured to one another

Ženáwa waná, waníyetu wikcémna, šákpe k'ap'éya, žéhǵ'ehǵ
 all that now winters [sixty] more than back then in the past

waná jnážj. (94) Jkcéwjc'ášta kǵpina, wjc'áhtiyǵpina, owá
 already it stopped Indians old ones old men all

wanjǵapi žehá. (95) Táku, wahókukic'iyapi, ženáwa waná
 they died at that time things advice all those now

jnážj. (96) Nǵáhǵ nehá wjcó'jč'ǵe žéc'aš, táku
 it stopped [these days] generation that kind anything

ec'ǵpišj. (97) Žéc'en nahǵ eštá, táku wanǵkaš wahókukiciyapi
 they don't do so then now if things long ago they advise them

žená, tuwéli wa'owapi én okmá hǵkna, owáyawa, jkcéwjc'ášta
 those somebody paper on write it and school Indians

owáyawa óp'api žená, én yawá hǵkna, ǵs
 [all those who go to school] there read it and by means of

wahókunwjc'ak'iyapi ǵk'ǵš, tók'etu hun. (98) Takúh
 advice if only [how would it be I wonder something

ǵs wókčawjc'ak'iyapikta c'owǵ epcá
 by means of it would give them something to think about probably I think

ecé.
 always

(99) Žéc'en, nǵáhǵ nehán, jkcéwjc'ášta mak'owǵca, o'ǵšiya ǵk'ǵpi
 so then [these days] Indians everywhere poor we are

c'én. (101) Né mak'ómašpe én, owá t'imáhen ǵk'ǵpi. (102)
 therefore this tracts of land on all in houses we live

Žéc'en, táku wǵžj, wówac'j, wašté. (103) Jkcéwjc'ášta nakáhǵ
 so then thing one I think is good Indians [this generation

jč'ǵǵapi žé, wa'owapi snokyá hǵkna, wašicu i'ǵpi wayáp'ipi.
] that to read (they) know and English speak they know how

(104) Žé t'okátakiya žé, wówac'jye t'áka žé, wa'ówapi snokyá
 that in the future that [university] that to read (they) know

híkna. (105) Táku, wó'op'e eyápi, ženáwa, etáhā eštá
 and things laws so-called all those some if only

snokyápi štén, t'okáta žená iyé wac'j'c'iyapiktac' epcá
 they understand when future those themselves they could benefit I think

ecé. (106) It'ó ženáka.
 always I suppose that's all

Relationship

(1) Ak'é nehá, wótakuye, žená, jwówaknakjka. (2)
 again now relationships those I'm about to tell

Hékta toháke jkcéwjc'ášta, jcágapi žéhatahá,
 back then long time Indians they grow up ever since then

wótakuye, né, t'okáhe okíciyakapi. (3) Wjya žé,
 relationships this first they were told about woman that

c'jwjtku žé, "K'íta ká, wjk'óške kák'i wanáke žé,
 her daughter that look yonder young woman yonder you see that

žé takúyayac'," eyá. (4) Wjc'á žé'jš, "K'íta mic'jkš ká
 that one is your relative she said man also look my son yonder

k'ošká wanáke žé takúyaye." (5) žéc'en eyápi. (6) So,
 young man you see that he is your relative that way they said so

wótakuye né, nína k'októwec'jha, yá néc'en ep'jka.
 relationships this very in all directions it goes in this way I'm going to say

(7) Mjc'jkši žé, wjya yuhá štén, žé wjya yuhé žé,
 my son that woman he marries when that woman he married that

sam t'atákuye žená miš tákuwjc'awayjka. (8) Žéc'en
 beyond her relatives those me, too they will be my relatives that way

wówjcana, yuhápi. (9) Žéc'en wótakuye né, nak'óta oyáte én
 beliefs they have so then relationships this Nakoda tribe in

tóhāni, jnázjšj eyáš, kic'iknuzapi ec'iyatahá ús,
 never it doesn't stop instead marriage from by means of

wótakuye né žéc'en ec'áken yá. (10) Tóhāni inážišj
 relationships this that way always it goes never it doesn't stop

k'ó. (11) Žéc'en wówjčana yuhápi.
 even that way beliefs they have

(12) Žéc'en, naḡáha nehá, táku ep'ikte žé,
 what way it is [these days] what I'm going to say that

wótakuye, miyé mit'áwa, mic'jcapí žé. (13) Mjč'jca wāží,
 relationships myself mine my children that my children one of

sihásapa wjya, yúza. (14) Žé waná takúwaye
 Blackfoot woman he married that one now she is my relative

žéc'a; wjya žé, mit'ákošku. (15) Žéc'en apá jš,
 that kind woman that my daughter-in-law that way some also

jhákt'wāpina, žéc'a wjč'áyuzapi. (16) Ak'é žená jš,
 Sioux that kind they married them again those also

mit'ákoškupi, uh, mjt'ákozapi eštá, žéc'etu, šahiyapi jš
 my daughters-in-law uh my grandchildren or it is that way Cree also

nakún žéc'en žé'jš takúwjč'awaye. (17) K'āǵí t'óka jš
 also that way those too I have relatives [Crows] also

k'októwec'ihā wótakuye jš, žéc'i jš ak'é, wótakuye
 all different ways relationships also over there also again relationships

mnuhá, ec'é. (18) Naḡáha nehán, wótakuye, k'októwec'ihā
 I have always(?) [these days] relationships all different ways

yé žé, iná t'wājčuna ec'iyatahā wjč'ó'jč'āǵe,
 [that goes on] my mother her aunt from there generation

jc'āǵapi žé, nēc'i wéwjč'āšta eyápi, žéc'i, jc'āǵapi
 they grow up that over here Blood so-called over there they grew up

c'a, žé'jš takúwjč'awaye. (19) Žéc'etu.
 such those too I have relatives that's the way it is

(20) Žéc'en, ak'éš até ec'iyatahā jš, ak'éš haḡát'wā
 so then once again my father from there also once again Gros Ventre

óm uk'jupi nén, žé'jš ak'éš, takúwjč'awaye, žéc'i
 with them we live here those too once again I have relatives over there

yuk'ápi até ec'íyataḡa. (21) Žéc'en, žé ús eyáš,
 there are my father towards so then [because of that] just

žéc'etu c'én, wótakuye, jkc..., nak'óta wótakuye né
 it is that way therefore relationships Ind... Nakoda relationships this

t'ó:hani, inážišj (22) Toḡakeca yjka c'én. (23) Tuk'á
 never, ever it doesn't stop very far it will go therefore but

žená, ḡakáḡa jc'áḡapi né, eyáš snokyápišj. (24) Žén,
 those [present generation] this instead they don't know it then

eyáš ḡakáḡa, wótakuye wjc'ó'jc'áḡe eyáš, atkúku, húku,
 instead now relationships generation just "father" "mother"

t'imnóku, sukáku, žeyáš žehána yá snokíyapi.
 "her older brother" "younger brother" only that [that's as far as they know]

(25) Eyáš ženáka.
 well that's all

More about Relationship

(1) Ak'é, ak'é žeyá, wótakukic'ie,
 again again what way everyone is related

jwówaknakjka. (2) Žé nak'óta, oh, jkcéwjc'ášta, ḡak'á owáca,
 I'm about to tell that Nakoda oh Indian earth all over

wótakukic'ie né tóhani, inážišj. (3) Eyáš, wjc'á wáži c'jca
 everyone is related this never it doesn't stop instead man one child

yuk'ápi ḡatá, t'akóžakpàku yuk'ám ḡata, sám
 there are when his grandchildren they have whenever beyond

kák'en, yá, wjc'ó'jc'áḡe tóp, žehákeca, wótakuye,
 that direction it goes generation four that far relationships

kiksúyapi. (4) Žéc'en, tuk'á, ḡakáḡa nehán, wašicupi oyáte,
 they remember so then but [these days] whites people

óḡa ḡk'úpi. (5) Jš t'óh'ḡkepi, žé, t'ok'ḡ, wašicu,
 among them we live EMPH their ways that different whites

wótakuye eyáš. (6) Eyáš iyé, wjc'á žé c'jcapí,
 relationships instead instead theirs man that his children

t'akóžakpaku, žehána, yáš ot'á'jka. (7) Žéc'en,
his grandchildren only that far [it must go] so then

jkéwjcáštaš žéc'etušj eyáš, wjc'ó'jc'ađe tóm, žehákeca yá.
for Indians it's not that way instead generations four that far it goes

Advice from George Shields's Father

(1) Ak'é žé, até wómakikna. (2)
(1) again that my father he told me things

wahókunmak'íya. (3) "Mic'jks," eyá, "t'okáta yanjktac" eyá.
he gave me advice (3) my son he said future you have a life he said

(4) Ká wjc'óni nit'áwa, žé, oyátepi c'á óħa ya'úkta. (5)
(4) but life yours that people such among them you will live (5)

Žé, wašícupi, žé épikta," eyá. (6) Jkcéwjc'aštapi jš,
that whites that they will be he said (6) Indians also

yuk'ápic'ka tuk'á cónpina. (7) Mak'óc'e né ówaca wašicu
there will be but they'll only be a few (7) country this all over whites

ožúpina. (8) Wašicu, žé, uh, nína c'atémnihápic'. (9) Wíyukcapišj,"
they fill it (8) whites that uh very determined they're brave

eyá. (10) Wašicu, wó'op'e, káğapic'," eyá, "wó'aš'ake." (11)
he said (10) whites laws they make he said they are stron

Wó'op'e owáš, t'ehíhika káğapi. (12) Žená, ús
laws all strict they make them those by means of

niyá'úk'úp'ic'," eyá. (13) Žéc'en tuwéhi, takúh wó'op'e,
we live our lives he said (13) so then somebody a particular law

žéc'a onjciyaka štén, tayá kiksúya wó. (14) Tóħani wó'op'e
that kind he tells you if well remember it IMV never law

žé, k'icáksešj wó," emakiya. (15) Wašicu, ewjc'akiyapi c'a,
that don't break it IMV he said to me 15) whites they call them such

wíyukcapišj nó. (16) C'atémnihápic'. (17) Niyéš
they are brave DCL they are strong hearted you

onjkte niwác'j nó. (18) Niyúš'iyaya yuk'é nó,"
[you're a coward] DCL [you'll get scared easily] DCL

emákiya. (19) Wašícu žéc'etupišj. (20) Táku wjč'óh'áke wáží,
 he said to me (19) whites they're not like that (20) what deed one

én, nípi aknúštapikta, t'ápiakta k'óš, jtúh naháh
 in lives they will end theirs they would die even nonetheless still

ec'ú hjkna é t'ápi. (21) Žé njš takúh žéc'en
 (they) do it and so they die (21) that you something that way

wjč'óh'áke wážíh, én njt'jkte, snokyáya štén, yakíniha hjkna
 deed one where you'll die you know if you'll be afraid and

ec'ánuktešj. (22) Niyéš onjkte niwác'j nó," emákiya. (23)
 you won't do it you [you're a coward] DCL he said to me (23)

Wašícu, ewjč'akiyapi c'á, mak'á né ožúpina, wážíh, jknúhana
 whites they are called such land this they fill it one of them all at once

eyáš, takúh etáha ús, aníp'a šten, tó:hani jtkóm ap'éšj
 then [for some reason] he hits you if never back don't hit him

wó. (24) Wanúh eštá, nínaš šiyákna hjkna, aníp'e žé
 IMV [or maybe] very, very you get mad and you hit him so

yakté štén, ah! owjč'akaške t'áka én, énjknakapi hjkna, waniyetu
 you kill him if ah [penitentiary] in they put you and winters

tónakeca žen, njknákapikta, (25) Yac'éyjkta nó. (26) Jštámniže
 lots there they'll have you you'll cry DCL tears

aní'ukta. (27) C'aténisicjkte nó," eyá. (28) Žetáha
 you'll shed you'll be broken hearted DCL he said (28) from now on

c'én, tó:hani wašícu wážíh, ktéšj wó. (29) Kic'ízapi eštá
 therefore never whites one of them don't kill IMV in a fight even if

kic'í ec'úšj wó," emákiya.
 with him don't do it IMV he said to me

(30) Ženáka.
 that's all

6. Story of Wild Horse Butte

(1) He wašícupi c'a, hékta owóknake ec'a wóknak mašípi, éce
 these white men such long ago story that kind to tell they told me the kind

tók'en owóknake hékta wjč'áhtiyapina oyákapi žéc'ac'. (2) C'a
 how stories long ago old men they told that kind such

owjč'awecimnakjka, wjč'áho éyaku én éknakapikta.⁷
 I will tell for them [tape recorder] on they will put it

(3) Né šyknúni pahá eyápi né iwówaknakjka. (4) Hékta, ómak'a
 this [Wild Horse Butte] so-called this I will tell about back then year

tuktén c'ažéyatapišj, Nak'óta, wihinap'a ecíyataha zuyéyapi. (5)
 when they did not name it Assiniboine east from here on a war party

Wiyóhípektam jkcéwjc'ašta úpi žéc'a awác'ihā zuyéyapi. (6) Ka'éca
 toward the west Indians they stay that kind intending they go to war then

né'jš šyknúni pahá eyápi né jštá ús wayák' hinap'ápi éc'en. (7)
 these [Wild Horse Butte] so-called this eyes with seeing they appear this way

Jknúhana šúkat'aka wawjč'ayakapi.
 all at once horses they saw them

(8) Žéc'en owá pusnac'. (9) "K'ún!" eyác'. (10) Owá k'ún jhép'ic'iyapi
 so then all He squatted down down he said all down they threw themselves

tuk'a šúkat'aka eyáš owj'h'a úúkapi nén.
 but horses just grazing they were here

(11) Šyknúni pahá mošnépi žé hok'ún c'en (12) Žéc'en wāží
 Wild Horse Butte peak that below then so then one

atúweyewjč'ák'iyapi, k'ošká wāží. (13) Éc'en nāká kaš'óp'a
 they sent him to scout them out young man one [right then] through a coulee

a'oyewjč'aya c'éyakeš ektám yá hjk. (14) Étunaš awjč'ak'ita, šúkat'aka
 follow their tracks could toward he went and closer he looked at them horses

owá wj'h'a'úúkapi žéc'en hāmwc'ayešj, heyám j'ic'icu hjkna. (15) T'ípi
 all they were grazing that way he did not startle them behind he withdrew and lodges

žéc'a ak'éš oné, tuk'a tukténiš. (16) Jkcéwjc'ašta t'ipiš, tukténi tákuni
 that kind again he sought but nowhere Indians camps nowhere nothing

wayákešj.
 he did not see

⁷wjč'áho éyaku lit. 'it takes the human voice' (wjč'á 'human'; hó 'voice'; éyaku 'to take')

- (17) Žéc'en wácah né zuyéyapi akíp'e yákapi žéc'i k'í
so then at once this war party waiting they sat over there he went back
- híkna. (18) "Táku k'ó wjč'ót'ic' wamnákešj nó. (19) Šúkat'aka ženáh ec'én
and nothing even camps I did not see DCL horses those this way
- úpi nó." (20) Žéc'en owjč'akiciyaka. (21) Žéc'en jt'ác'api, "Ó né
they were DCL that way he told them about it so then chiefs oh these
- šjknúni žéc'api ot'íjka nó. (22) Néč'en o'jč'ağapi ot'íjka. (23)
wild horses they are that kind I think DCL this way ghosts I think
- Eyáš ektúya híkna étunañ ĥamwjc'a'yapitac'," eyápi. (24) Žéc'en
then we go there and closer we startle them they said so then
- wjč'áknatapi kañé op'á hjk. (25) Étunañ óm iyé'jč'iyapi,
they stalked them coulee following and very close with them they [rode] rapidly in
- šjkat'aka eyáš púñhíkna. (26) Sjté wákánye žé ekná aktáka hjk,
horses then sudden snorting tails held up in the air those put (they) ran and
- kayénañ žen ĥemnoc' owá én isá'yapi. (27) Žén k'ó waná én
very near there a certain ridge all there they disappeared there also now at
- í, nğp'api. (28) Ká tákunišj. (29) Žéc'en ak'éš tók'en
[they] arrived they had fled then there was nothing so then once again somewhere
- t'awác'jpi k'ó t'a'jš. (30) Ká wáži žeyáka, "Ó né táku
their thoughts even gone then one said oh these what
- wa'ywjc'ayakapi ikcéyašj nó. (31) Né'jš šúkat'aka náğipi žéc'apic'. (32)
we saw them not ordinary DCL these horses spirits they are that kind
- Né'ju, žéc'a wawjč'a'yakapi. (33) Wak'api nó. (34) Wawjčayakapiktešj
that's why that kind we saw them they are holy DCL we will not see them
- nó, nakú," eyá. (35) Žéc'en žé wicánapi c'én žetáħa
DCL more he said so then that they believed therefore from then on
- nakú wjč'áknikešj. (36) K'osán ak'éš zuyéyapi ĥuštá.
more they paid no attention to them further again they went on their war party it is said
- (37) Eyáš né owóknake né ptécena žehán.
well this story this short to there

7. Story of Snake Butte

(1) Ak'é nakáha, jǵǵǵa wíta eyápi né nak'óta haḥátuwa én juk'úpi
 again now [Snake Butte] it is called these Nakoda Gros Ventres at we live

né žén t'imáhen jyaḥe wíta žé yakápi, žén jš owónkne jk'óyake.⁸
 This there in mountains island those sitting there also story together with

(2) Wanákaš, naháḥ, pté óta žéha, haḥátuwa né wjc'ák'apiš
 long ago still buffalo many in the past Gros Ventres these they mean them

ot'jka, k'oškápi éc'a žén wak'ǵ'ipi huštá. (3) Ká'eca waží,
 I think young men this way there they fasted it is said then one

“Tóm, tópac'eha, ápa tóm, haḥépi tóm miš maḥjktac'. (4) Ápa
 [false start] for four days four nights four myself I will sit day

jzáptǵ haýák'ena štén wakníktac',” eyá. (5) Žé'ec' waná ápa izáptǵ
 fifth morning when I will come back he said that one now day fifth

káye žé, tóha k'ó knišj huštá. (6) Žéc'en takúwjc'ayapis, “Né
 he said That never even he did not return it is said so then his relatives this one

táku žé knišj. (7) Wanúḥ eštá wjc'ášta zuyépi mániapi ec'á
 whatever that he did not return maybe or men war party they walk this kind

ktépi žé staca jká jkókinepikt[a],” eyápi c'én.
 killed him that maybe though we will look for him they said therefore

(8) Aní hjk nén tukté wak'ǵ'i žé c'ǵpasnata žén ípi ka žén
 climbed and here where he fasted that post there they went and there

wjká huštá. (9) Ká'eca eyáš, huhú ecé'ena žé wjká huštá. (10)
 he lay it is said then well bones only that they lay it is said

Snohéna žén, wanákaš t'ípis'a huštá. (11) Žéc'ac' t'emyápi
 snakes there long ago they used to live it is said that very kind they ate him up

huštá. (12) Žéc'en éknǵkupi c'én. (13) Huhú žé ektáku
 it is said so then they brought him back therefore bones those brought him back there

hjkna. (14) Knukú hjk tuktéḥ p'iyápi žeyápi.
 and they brought their own home and somewhere they buried him they say

(15) Žéc'a žehákam, ak'é k'ošká waží tákuc'en žéc'eš snokyápi
 [after a while] another young man one why [doubting] to know

c'jkac'. (16) Žé, “Miš immút'jktac',” žeyá huštá. (17) Kišicapi
 he wanted that one me, too I will try it he said that it is said they forbade it

⁸Jǵǵǵa wíta ‘Snake Butte’, lit. ‘rock island; granite island’; jyaḥe wíta ‘Little Rockied,’ lit. ‘mountain island’

tuk'á itúh wókitahá c'én ĭš ektá wak'ǵ'i huštá.
but instead he was determined therefore he, too there he went to seek a vision it is said

(18) Žé'ec' waná hahépi, waná aházi hahépi itópa žéc'en ĭknúhanaĭ
so now night now dusk night fourth then all at once

né yaké né iyuhana škáška stéya huštá. (19) Ká'eca, žehá
this he sat this everything shaking it seemed it is said then at that place

“Takúh wak'ǵ waštéca úkta,” kéc'ĭ žén né waštékiya, án,
something holy something good will come he thought there this ?something good so

nína c'éya huštá. (20) Žéc'en néyaš náži c'éya náži wac'ékiyac'.
very he cried it is said so then this then standing he cried standing he prayed

(21) ĭknúhanaĭ ištamnaǵoptá táku žéc'e wǵyáke ešta. (22)
all at once through his tears something in some way he saw maybe

Ak'íta ka snohéna t'ǵkac' néc'i ókšǵ(ye) yá huštá. (23)
he looked at it there snake a big one over here around it went it is said

Eyaš néc'en, žéc'en waná yus'íya. (24) K'un étuǵa héc'en nén
then it was like this so then now he was scared down he looked then now

kák'i t'imáhen nená. (25) Á! snohéna ot'ók'ǵ níyuhana eyáš žé
over there inside [a hole] these oh! snakes diverse all these then that

ažú ũpi ũs, ec'an náži tukté ok'ǵk'ǵ žéc'a éh ĭhpé'ĭc'iyapi
piled up they were because of then he stood up where room that kind well he threw himself

nakíp'a huštá.
he fled it is said

(26) Ka'eca ihákam ak'é í káya. (27) Wĭc'ášta wǵží cúsina
then after that again he went they say person one slim

hǵskac' én í.⁹ (28) Žé žén wak'ǵ'i žé én iya[ya]. (29)
tall there he arived that one there fasting place that there he went

Žé'ĭš ec'éya k'ówa, snohéna nená ũpi háta, há nén
this one, too it happened all these snakes these they came whenever skin small

tuktén cúsina pakíšpa [y]ĭká c'én a'ókšǵ ĭhpéya. (30) Há tuktétu
somehow small he cut pieces CONT therefore around he threw skin ?that is how

nówa wówĭc'ak'u huštác', snohéna žé. (31) Ká'eca,
all he fed them it is said snakes those then

ĭknúhanaĭ asní žéc'ũ owáš wé ožúna huštá.
all at once quit he did that all blood it was full it is said

⁹This sentence seems to have been said in error, since the young man does not see the other man yet, and this sentence is repeated verbatim at (33).

(32) Žéc'en ykááka. (33) Jknúhnañi wjc'ášta wǵží cúsina háskac' én
so then he was sitting all at once man one slim tall there

í hǵk žeciya huštá. (34) "Né mic'ǵcapi wjc'áyakinihašǵ.
he went and he said that to him it is said these my children you weren't afraid of them

(35) Wówjč'ayak'u žé nína p'iwánac'," žeyá huštá. (36) "Žénám
you fed them that very I am thankful he said that it is said those

mic'ǵcapi," žeyá huštá. (37) Žéc'en, "Táku awác'iya né žec'anǵ
they are my children he said that it is said so then whatever intending this you do that

žé, wówaš'ake wǵží c'ic'úktac'," ecíya huštá. (38) "T'okáta
that power one I will give you he said to him it is said in the future

niktépi štén, miníp'eta néc', wašté žéc', tópañ iyóne papsǵpi
they kill you if liquor this kind good that kind fourth time in your mouth they pour

štén, ak'éš yakníktac'," ecíya huštá né, snohéna né.
when once again you will come back he told him it is said this snake this

(39) Žéc'en k'í hǵk oknáka. (40) Žéc'en, "Né t'okáhe
so then he arrived back there and he told about it so then this one first

t'emyápi žéc'. (41) 'Mic'ǵcapi wówjč'ak'ušǵ c'én, žé
they ate him up ?that way my children he did not feed them therefore that one

t'emyápi'," žeyá huštá. (42) Žéc'en tóken táku wǵyáke žé
they ate him up he said that it is said so then how what he saw that

oknáka. (43) Ká'eca žén úpi tók'en ecíyapi c'ažéyatapis'a
he told then there they stayed what he was called they always said his name

k'ó tuk'á wéksuyešǵ, j'túyaken c'ǵcážehac'c'uwǵknaka eyápiš ot'á'ǵka.
even but I forgot ?something like ?buffalo calf coat named I think

(44) Wanúñ t'ok'ǵ c'a.
maybe it is different perhaps

(45) Ká žé'ec' né, nǵ, Minišoše nén okná wašicu,
then that one this uh Missouri River here through whites

táku wíyop'eye yakápis'a, žéc'a én iyáya.
things selling they always used to that kind there he went

(46) Ká'eca ktǵšyapi c'én eyáš ktǵža ká, wókinihǵka huštá.
then he got drunk then then he was drunk when unruly/dangerous it is said

(47) Né owóp'ec'e kahná t'ic'éwakǵka wǵží pasnátapi. (48)
this store beside flagpole one had been put up

[(?)Sak'o...wakwa] amániya, aktáka hǵk. (49) Wǵkán né jknáhomni
? on it he ran and above this turned around

naḱ'ápamaḱ [ʔomná] žén aktáka stéya huštá. (50) Žéc'en wašicu žé
staggering there he ran look like it is said so then white men that

kiníhapi c'en. (51) Né waníyetu ak'íyaḱpa én hĵk, niyúha
they were afraid of him therefore now winter grabbed hold there and all

paḱtá hĵk nená k'ówa paḱé paḱtá hĵk Minišoše šmá žéc'en
tied and these also gathered tied and Missouri River deep that way/then

c'ahkáḱnokapi én o'ḱhpeyapi. (52) Mnimáhen iyáya huštá, žéc'en
made a hole in the ice in they threw him under the water he went it is said that way

mni'ót'a.
he drowned

(53) Wétu žén né ktépi né t'a'óyatepi zuyéyapi kán wakpá žé
spring there this dead one this his tribe going to war there river that

kakná waží iyéya huštá. (54) Ĵcoḱa c'en, "Mnihúta én
beside one (of them) found him it is said drifted and lodged therefore shore at

[?] wĵc'ášta né iyéwayec'eha." (55) Žéc'en owá ak'ítapi ka.
[indistinct] man this I found so then all they looked then

(56) Žé'ec', né žé'ec'a, žé né žé'ĵš," žéya. (57) "Táku
that this so that this is that one he said that something

waží eyéš ŷkíyut'apikta," eyápi. (58) Waží miníp'eta néc'a cónana
one he always said we will try they said one liquor this kind a little bit

yuhá. (59) Žéc'en yuhá. (60) "Miníp'eta mak'ú tópaḱ ?íyune pápsypi
he had so then he had liquor give me four times ?in the mouth they pour

steḱ, wésnikta,' eyéš (61) Éš snok'úyapikta," eyápi.
as if I will revive him he always said well we will find out they said

(62) Éyaku hĵk né ĵtúkam, owáš, pišpíža há né k'ó sáka.
took him and this one on his back all wrinkled up skin this also dried

(63) Né, "Žehés'a šten, miní iyómapapsú šten,
this one you always said when water [liquor] pour in my mouth when

wésnikta,' ehés'a. (64) Né waží žé hĵk cóna žepápsy én, ḱaḱá. (65)
I will revive you always said these one of that and little bit he poured it in it dribbled

Ak'é icinum, iciyamni néc'en ĵknúhana namák'ĵkna huštá. (66) Žéc'en
again second time third time this way all at once ?he moved his leg it is said so then

omápi kiníhapi huštá. (67) "Yuštá! (68) Ec'úšĵ! (69)
the others they were afraid it is said quit don't do it

Nekšá kisníc' žé iyúha né ŷktépiĵkta," eyápi c'en. (70)
if he revives that all this one he will kill us they said therefore

“Yuštám!” (71) ǰhépéya tuktám iyápi huštá.
 quit-IMV-PL they left him somewhere they went it is said

(72) Žéʔš žeháka wóknaka [né].
 this end story this

8. A Story of the Little Rockies

(1) Ak'ěš *íyǎhe* witána né, iwóknaka mašípi. (2) Nína háskeyešj. (3)
again [Little Rockies] this to tell about they told me very not long

Né, até wómakiknaka.
This my father he told it to me

(4) Né Ĥahátuwa, né óm ɣk'úpi né nǎká, ápa né, žískoya, t'ípi
these Gros Ventres these with we live this now day this around there they lived

huštá, nén miník'ata owá hinǎp'a žé. (5) Ěc'en Wasé Wakpá
it is said this hot water all it comes up that so [Lodgepole]

oyáke žé tohá žen Ĥahátuwa t'ípi huštá.
community that ?never there Gros Ventres they lived it is said

(6) Ká'eca, wjc'áñniñni t'áka eyápi, žé ec'áyapi c'én, žen
then smallpox big [epidemic] so-called that it happened to them therefore there

sótapi huštá.¹⁰ (7) Ěc'a k'oškápi néc'a, owáñniñnipikta c'íkapišj
all wiped out it is said so young men this kind catch smallpox they did not want

c'én, waná p'ayázapi háta, né miník'ata ohíhap'a žé,
therefore already they have headaches whenever this hot water spring that

wisiyaktam žen oškópka, žec'í yá hǎkna, žec'í a'úwjc'it'api,
toward the west there hollow over there he went and over there they shot themselves

k'oškápi níyuha. (8) K'oškápi ówaštekeca owá
young men all these young men kind of good looking all

mowjc'asotapi huštá. (9) C'ót'áka, nohkan
they wiped themselves out by shooting it is said gun ?musket;?muzzle-loading

eyápi žec'ac', žec'í knápi mázawi, c'añní k'ó, iyópoñni
so-called that kind over there ?they went back musket ball gunpowder also ram it in

k'ówa, žé eknépi c'én. (10) Wǎži ec'í háta, žéyaš okšú
all those that they put that being so one this way whenever that way load

hǎkna, sip'a ús, c'ót'áka c'eži né, nañpá én žéc'a
and big toe using gun trigger this push off with the foot there that way

ic'íktepi óta huštá.
they killed themselves many it is said

(11) Ká'eca, uh, Nakota hokšínac', wamnónjcač', Ĥahátuwa, én
then uh Nakoda a certain boy an orphan Gros Ventres there

jc'áhyapi huštá. (12) Ká žen, c'ícunaye žé žec'íya
they raised him it is said then there took him as his older brother that one he said that

¹⁰*sótapi* 'they were wiped out: The expected form would be *wjc'ásotapi*, where *wjc'á* is the 3rd person object pronoun for animate referents, but informally it is sometimes omitted, as in this case.

hyštá, “Misú, k’ít né ut’ápi nayáhi’ŷke žé.¹¹(13) Žéc’i ŷyŷkta
it is said Younger Brother look this shooting you heard that over there we’ll go

naḡáha, [ʔka] hayápi t’ŷš tǝyǝ né owá kic’ú,” eyá hyštá.¹² (14)
now so clothes tight good these all put on he said it is said

Éc’en waná táku wóknakac’ snokyá. (15) “Óó, nén
because of this now thing he is talking about he knew oh here

ŷc’iktepi míš makté wác’i,” žéc’ŷ hyštá, tuk’á
they kill themselves me, too kill me getting ready to he thought that it is said but

waktášjkaḥ. (16) “Hǝ, ec’ámŷkta,” žeyá.
he thinks carefully, pays close attention yes I will do it he said that

(17) Žéc’en, “K’ít, kéca, até žé ŷšina c’én ŷc’áñniya, nína
so then look this manner father that cared [about you] thus he raised you very

táku iníkenkeš, wóyute k’ó iníkenkeš. (18) Ká né waná
nothing you weren’t in need of food either you weren’t in need of so these already

t’ápi, míš mat’éktešj. (19) Nišnána ná stéḥi tohǝkeca,
they are dead me it will not kill me you, alone you go if after a while

ŷyotiyeyaken. (20) Tuktéḥi eštá not’nit’jktac’. (21) Nitásaka c’a
you will have a hard time somewhere might you will starve you freeze might

k’o.” (22) “Hǝ, míš wa’úkta. (23) Hinǝka, ŷt’ó né, t’ǝkán
even yes me I will go wait have in mind this outside

mñjka.” (24) “Óó, k’ohána kú,” eyá.
I will go oh soon come back he said

(25) Žéc’en waná t’ǝkán iyá c’én eyáš, tok’íyo aktáka hǝk ektášjḥi
[right then] outside he went therefore then somewhere he ran and any which way

c’ǝwóhǝ t’éhǝ naḡ’á, c’ǝwóhǝ maḡ’án wŷká hyštá. (26) Éc’en
woods far he ran away woods on the ground he lay) It is said so

né k’ošká né kní ap’é tuk’á tóhǝni kníšj. (27) O, waná
this young man this come back he waited but never he did not return oh now

snokyá, “Nén, naḡ’áš ot’íjka. (28) Áš, ŷš žé iyéc’,” ec’ŷ
he knew here he ran away from I think well him that himself he thought

¹¹Sentence-final *žé* is not grammatical. It may be that sentences 12 and 13 are a single sentence: “Younger Brother, that shooting that you heard, we will go over there...,” but that rendering isn’t quite grammatical, either. It may simply be that *žé* is intended to be (or may actually be, albeit indistinctly) *žén* ‘there’.

¹²It sounds as though Mr. Shields says *hayápi kǝ*, but this is very unlikely, since *kǝ* is a definite article in Lakota and Assiniboine does not have definite articles. Furthermore, Mr. Shields has never used *kǝ* in any of the other narratives in this volume. However, none of the Assiniboine speakers who have worked on this project could determine what else he might be saying here.

ǰ. (29) Žéc'en ektá yá hǰk, ǰknúhǰna, ut'ápi nah'ǰ huštá.
CONT so then there he went and all at once a shot he heard it is said

(30) "Ó, waná mic'in ǰc'ikte," eyá huštá.
oh now my older brother he killed himself he said it is said

(31) Žéc'en Wasé Wakpá ektóyapi žé'ǰš t'ápi háta, c'ǰ
so then [Lodgepole] over that way someone they died whenever tree

t'akt'ǰka éc'a, ektá wǰkán iyáwǰc'aǰpa k'ó, tók'i žé owá,
big this kind there up high they tied them also [somewhere around there]

yaká hǰs, p'iwǰc'aya kúкта, Hǰhǰtuwǰ. (32) Éc'en né,
sitting perhaps to bury them will come back Gros Ventre so this

waná, né oyáke žé, Wasé Wakpá oyáke žén, nǰ, Oscar
now this community that [Lodgepole] community there uh Oscar

Gray ecíyapi, c'aské ecíyaps'a, žén t'í. (33) Ká'eca
Gray he was called First Son he was always called there he lived then

awánuǰ wanákaš owáp'iyé c'ǰ akán ét'i huštá. (34)
it just so happens long ago burial site tree upon he built his house it is said

Snokyéšǰ. (35) Žé'ec' ǰknúhǰna mnokétu. (36) Mnokétu háta,
he didn't know it so all at once summer summer when

hǰc'ókan iyák'apa, ǰknúhǰna t'in hiyúzas'a. (37) ǰtuǰ t'iyópa ka
midnight beyond all at once inside always came and grabbed him despite door there

né k'ó nat'áka ?kisǰkniǰ t'in hiyú. (38) Ec'á háta, nína
this even he locked it ? inside it came this way whenever very

yuš'iyapi, p'ic'iyapi k'ó okíhipišǰ. (39) Žéc'upinas hǰkéya
they were afraid they move even they cannot they did that over time eventually

ec'áksapaka.
he got used to it

(40) Žé'ǰš né, wǰc'áǰtiyanac', Šakówǰ ecíyapi.¹³ (41) So,
this (other) one this old man "Seven" he was called žéc'en

owákniyo ǰpa žén wakní'ǰs žén k'iyú.¹⁴ (42) "Mit'ákoš,
[Saturday] there he went to get his rations there he got his own Grandson

¹³Šakówǰ 'Seven'. Ft. Belknap Assiniboine accept both *šakówǰ* and *iyúšna* as meaning 'seven', although *iyúšna* is almost exclusively used today. Canadian Assiniboine only accept *iyúšna* and consider *šakówǰ* to be a Sioux word. Denig [citation***] records both words as Assiniboine, and Tom Shawl notes that his grandfather, Moses Shawl had told him this, as well.

¹⁴*owákniyo ǰpa* 'Saturday' Literally, 'day on which one retrieves one's own', this is an old and seldom used word for 'Saturday'. Much more common is the term *wówǰc'ak'u ǰpa*, or simply *wówǰc'ak'u* 'distribution [day]. Both terms refer to treaty rations, which were distributed on Saturdays.

jt'ó nén, mak'jka, hákeciš, wóc'iciknaka mak'jka." (43) "Há,
have in mind here I will sit tonight I will tell you stories I will sit yes

nína wašté."
very good [Oscar answered]

(44) Éc'en žen, Oscar's wife waḥpé káḡa c'én, aḡúwapi k'óš paḡén
so there Oscar's wife tea she made therefore bread also together

wówjč'ak'u. (45) Wón... wóknaka h'jka huštá. (46) Waná, ḡac'ókan
she fed them he told stories CONT it is said now midnight

iyák'ap, waná háť'eha. (47) Ápa ektá kán, "Há, Mit'úkaš, žé okná
beyond now late at night day towards there ah Grandfather that into

njštímjka p'ínč'iya. (48) Hǎ, ka táku wǎží, Mit'úkaš,
you will sleep make yourself a bed yes so thing one Grandfather

oc'ícimmakjka. (49) Nén uyǎkapi žehátaha, ec'ášj žéc'ac', t'ín hiyú
I will tell you here we are sitting ever since spirit that kind inside it comes

h'jka ukíš wanéc'a uksápapi, tóḡani, uk'úwapišj. (50) T'ín
and we when it's happening we are used to it never it doesn't bother us inside

néc'í op'jč'iya iyókapte k'ok'ó, p'iyá ékna. (51) Néc'en
over here moves around dishes all sorts [straightens up] this way

waḥtáḥtiya wó. (52) Niyěš snokyáyešj, yuš'yenyiyjka," né ec'iya.
be on the lookout IMV you you don't know it it will frighten you this he told him

(53) Ká žeyá, "Á, Mit'ákoš, wakíniḡašj nó. (54) T'ín hiyú én
then he said that ah Grandson I am not afraid DCL inside it comes in

estén, nawáte sám našápiḥpiḥ yewáyjktac'," eyá huštá. (55)
soon side of the head across till his head is noisy I will knock him he said it is said

"Há, níš žé niyé," žeyá.
ah you that you, yourself

(56) Žéc'en jwǎkapi. (57) ḡac'ókan iyák'apa c'én, t'ǎkán jknúḡana
so then they went to bed midnight beyond thus outside all at once

šjka wap'api. (58) Wanáḥ oḡǎḡapi, wanáḥ jštíme. (59)
dogs they barked now they woke up now ^{sic -e} they had been sleeping

"Mit'úkaš, wanáš žé'é no. (60) Awǎk úkta nó. (61)
Grandfather now that's it DCL to camp (stay) it will come DCL

Waḥt'ěḥtiya wó," eyá. (62) Ápa ektá wó'ac'j né t'ín hiyú né,
be on your guard IMV he said day towards expecting this inside it came this

“Sám piňyáhıye wayı̄kta,” eyá. [*Smack!*] (63) É šúka né, t’iyópa
 across make it noisy I will he said oh! dogs these door

k’ó iyám iyákapi. (64) Įknúhanañ t’iyópa našpá. (65) Éc’en né
 even into it they ran all at once door it came open so these

p’eží žén k’ó inıyapi okıhipı̄şı, įštúkapi žéc’e yağápi.
 [sweet]grass there even smudge they weren’t able they were stupefied that way they sat

(66) [??]Pá nén, sám píłpı̄łtektá, níš okıhi t’asákt’a né, tokı̄şğ kiksá
 ? ? ? ? ? he was able scared stiff ? barely come to

nañ’ú,” eyá.??] (67) Áá, p’ı̄c’ıya k’ó okıhişı huştá.
 he heard he said ah move even he was not able it is said

(68) Žéc’en, ápa ka’éca, žé waşpáğ’ıya. (69) “Hiyá! (70) Áş
 so then day then that one he was cooking for him no well

wakníkta. (71) Né táku wókinhaş, šicáya, t’ıpi nó, Mıt’ákoş. (72)
 I will go back this something fierce it is bad house DCL Grandson

Nakú tóħa wa’úkteşıc’,” žeyá.
 more never I will not come he said that

9. A Story about Lodgepole Community

(1) Ak'ěš né, Nak'óta, Ĥaĥát'ųwǎ oyáke, t'ok'áĥi ektá tók'en né
 once again this one Assiniboine Gros Ventre community first there how this

yakápi žé, įwókňak mašipi c'én. (2) Tók'en omíciyakapi
 they stayed that tell they told me to therefore how they met

snokwáye žé, omnákįkta.
 I know that I will tell

(3) T'oká ektá, né mak'óc'e, Forth Belknap eyápi né, kák'i wis'įiya
 at first there this reservation Fort Belknap it is called this yonder west

ektám, T'iská Óta eyápi žé,¹⁵ wiyótaha ektám, mini... uh, wakpá
 toward [Chinook, MT] it is called that south toward lake uh river

įuk'ána akásam, žén owákřamni žé įc'áĥyapi, žén Nak'óta oyáte, žén
 small across there agency that they made there Assiniboine people that

yakápi. (4) Ĥaĥát'ųwǎ žén ýpišį, [žéc'ų] įš tók'i ýpi
 they stayed Gros Ventres there they did not stay [do that] also somewhere they stayed

c'á. (5) Waziyapiš eštá ýpi štá c'á. (6) Eyáš žén, Nak'óta
 maybe north ?or they stayed or maybe so there Assiniboines

žé'enaĥi yakápi.
 only they stayed

(7) Ká'eca né nu, netáĥa oyáte né žé'epi c'a, c'ákúsam ýpi,
 then this uh from here tribe this they were that such Canada they lived

žé'eca anųk aknípisá ošpáye tóna žéc'ųpi ka. (8) Ec'ųĥa
 so both sides they always went band of people some they did that then meanwhile

né sagnác' okíc'iza įc'áĥi. (9) Žéc'en, žé okíc'unic'eĥa c'įkapišį.
 this halfbreeds war [they] made so then that when [they] had quit they did not like

(10) Nakú, uh, c'įkapišį, c'én, owá nēc'i kúpi. (11) Aténa k'ó
 more uh they did not like therefore all over here they came back my father also

įš wažipi žé mik'úši k'ówa, nēc'i, knípi žé kák'i,
 he too one of them that my grandmother also over here they arrived back here that yonder

T'iská Óta én oyáke žéc'i k'ípi (?)c'ówanà. (12)
 [Chinook, MT] at community over there they arrived back there probably

Žéc'i, tákuwįc'áyapi k'ó žén ýpi. (13) Žéc'en žé žén yakápi.
 over there their relatives also there they lived so then that there they stayed

(14) Ká'eca įknúĥanaĥi, Ĥaĥát'ųwǎ waží, nu, Nak'óta wýĥa yámni
 then all at once Gros Ventres one of uh Assiniboine women they were three

¹⁵T'iská Óta lit. 'many white houses', the Assiniboine name for Chinook, MT.

šteň, tópa wjč'áyuza ot'íjka. (15) Owá t'ákákukic'iyapiš. (16) Ny, Škecá
 as if four he married them I think all took each other as sisters uh fisher

Įyake ec'iyapi, Ĥaňát'yuwa né.
 running he was called Gros Ventre this

(17) Žé Ĥaňát'yuwa tuktén t'ípi. (18) Ká nén, etáha tywa
 that Gros Ventres somewhere they lived then here from to scout

[?]atuwewjč'ahjka nén wówjč'ak'upi néc'a snokyápi. (19) Žéc'en
 (?)they scouted them here they feed them this kind they knew so then

Ĥaňát'yuwa įt'ác'ga žé, įt'ác'ga Nak'óta t'ípi [?]. (20) Né,
 Gros Ventre chief that chief Assiniboine lodge [indistinct] this

"Takú'ukic'iyapi ka. (21) Waná Ĥaňát'yuwa tuktám yuypišj nó. (22)
 we are related to each other so now Gros Ventres to somewhere we do not go DCL

[?So] ykítuk'api. (23) Žén wónjč'upi nén, ykíš, óp'api... ykóp'pi
 we are hungry there they feed you here we, too they join we join

yc'jkapiš, eyápi né." (24) Žéc'en Nak'óta žé waná, "Há," eyápi, "nén ý."
 we want they say this so then Assiniboines that now yes they said here stay

(25) [?Wázán] wašicu įt'ác'ga awgyak okiciyakapi. (26) Ká, "Hiyá," eyá
 ?at once white man chief looks over they told him about it but no he said

hyštá. (27) "Nén, wóyute né (?)awgyak'yki né, Nak'óta nišnána
 it is said here food this (?)we watch over this Assiniboines you, alone

nit'áwapi. (28) Ĥaňát'yuwa t'áwapišj," eyá. (29) Tuk'á ak'éš, jcitopa
 it is yours Gros Ventres it is not theirs he said but again fourth time

éc'en, wašicu žé žeyá hyštá. (30) "Há, ec'amjka," eyá hyštá.
 in this way white man that he said that it is said yes I will do it he said it is said

(31) Ká žén, ny, wašicu waží žén wówaši, žéhq'ehq, k'oškánaka,
 so there uh white man one there work back then in the past teenage boy

maskáto ec'iyapis'a, [įjsá t'ípi tuwé..?] ?eyá. (32) Žé žeyá. (33)
 blacksmith they used to call it [indistinct] ?he said that one he said that

Né wašicu įt'ác'ga né [žén], "Tákuc'en wóyutena núpakiya op'éyat'y
 this white man chief this ? why food two ways you buy

hé?" eyáaka. (34) "Né ymá t'anína [?] t'áwapi, Nak'óta
 Q he kept saying this other one already [indistinct] it is theirs Assiniboines

t'áwapi. (35) Nak'óta né'jš, Ĥaňát'yuwa né o'ý op'api c'jkapic'. (36)
 it is theirs Assiniboines they, too Gros Ventres this place they join they want

[?]Aksé op'éwat'y," eyá hyštá. (37) Žéc'en žetáha, Ĥaňát'yuwa įš
 [?a piece of] I buy he said it is said so then from then on Gros Ventres also

wówjč'ak'upi.
 they fed them

(38) Žéc'etúúka, ká'eca, né [ʔok'áyahə]. (39) ʔTákutahə snokwáyešj. (40)
 it went on like that then this [unrecognized] ?from where I don't know

Eyáš oyákapi nawáh'ýš. (41) Owá néc'i paǵé hípi, Nak'óta
 instead they tell I just heard it all over here together they arrived here Assiniboines

Ĥaĥát'ýwə k'ó. (42) Žéc'en, nén, yákapi. (43) Nén, uh, nén mat'ý híkna
 Gros Ventres also so then here they stayed here uh here I was born and

nén o'ýmac'áǵa.
 here place I was raised

(44) Žéc'en nakǵnahə Ĥaĥát'ýwə ewj'akiyapi né, takúwjc'waya k'ó
 so then nowadays Gros Ventres they call them this my relatives also

žéc'i yuk'ápi miwé nétáhpic'. (45) Hǵké Ĥaĥát'ýwə žéc'api.
 over there there are my blood they are from half Gros Ventres they are that kind

(46) Žé owá, wanákaš ikcéwjc'ašta, tók'i wóksam ahókič'ip'api
 that all long ago Indians anywhere wisdom they respected each other

žehǵ'ehə. (47) Ženáwa, taký'kic'iyapi, žéc'i.
 at that time all those we are related over there

(48) Ženáka. (49) That's all.
 that's the end

10. Two Stories of the Long Lodge

(1) Ak'ésš, uh, t'iháskapi, owóknakeca imáwuyǵapi c'én,
 once again long lodge a story about they asked me therefore

optéhena omnákjcta.
 [?] a little something I'm going to tell

(2) Wanákaš, pté óta ikcéwjc'ášta iyé jc'ó'um žehá, wjc'ášta
 long ago buffalo many Indians they roam around back then men

wak'ápi néc'a yuk'ápi. (3) Mnogé c'okán waskúyeca jc'ága háta, wí
 holy this kind there were summer middle berries grew whenever tents

num, yámni ešta, ózipapi, háskèya kák'en žen p'ežúta wjc'ášta,
 two three or they erected made long that way there medicine men

wic'ášta wak'ápi žé owá žen wjc'ákic'o. (4) Žé'ec'a wašpáyapi
 men holy that all there he invited them it was that way they cooked

t'awóyute, waštéhtiyá žéc'a žen owá ókšataha, éknaka hǵkna žen,
 their food best that kind there all from all over put and there

wak'áhi'api eyápi, toháka, táku snokyápi wówaš'ake, táku wak'á,
 sacred feats so-called for a while things they knew power things holy

wjc'óh'ake okíhipi žená, žen kpazópi.
 feats they were able those there they demonstrated their own

(5) Žén t'iháskapi eyápi, žéc'akac'. (6) Wjc'ášta waží wak'á mázawǵ
 there long lodge so-called must be that kind man one holy bullets

ǵwak'ák káya huštá. (7) Žén žéc'a háta, c'ót'aka žé
 he got his power from it he said it is said then that kind whenever gun that

én ahípi, ká wjc'ášta wak'á žé ak'ítapi. (8) Iyúha
 to they brought so man holy that they looked at him all

ak'ítapi ka wjc'ášta wak'á žé žeyá huštá, "Hiyá, nén
 they looked at him so man holy that he said that it is said no here

iyókatkuǵe žé waží c'ǵkešjc'. (9) "Sicáyjktac'. (10) Én tǵyáktešjc'."
 nail that one does not want it will be bad there it will not be good

eyá, eyá huštá. (11) Tuk'á nén, wa'inap'epik, nína wókitǵ
 he said he said it is said but here ? very he was determined

huštá. (12) A'út'apikta kaya huštá. (13) T'iyópa žé nážǵ štén,
 it is said they will shoot he said it is said door that he stood when

wamáza ǵ žé t'akt'ǵka nóm okšúpi c'én, waží ni...niskoya
 ?gun using that big two barrels thus one about this size

sapkíya huštá.
 black it is said

(14) “Nén a’úmat’apiktac’,” eyá. (15) Žéc’en žé nážj, j’ó
 here they will shoot me he said so then that one standing had in mind

[na...] nowá huštá. (16) Nowá knaštá c’én, waná žeháka
 [false start] to sing it is said he sang he finished that being so now it was the end

c’én, néc’en nážj. (17) Žé waží, “Hiyá, niyé ecánukta.”
 that being so this way he stood that one one no you, yourself you will do it

(18) Žéc’en éyaku. (19) T’awúkašj uk’á a’ú. (20) Waná kák’en
 so then he took it he hated to do it though he shot now that way

ec’ú c’én, eyáš k’un’jhp’e’jc’iya huštá. iwákam né wí žé
 he did that being so well threw himself down it is said from above this tent that

k’ó omóhpakiyeya huštá.
 even it collapsed on him from shooting it is said

(21) Ka žeyá, “Wíí, t’aníš žén nawážjken éc’etuň
 then he said that wow! it’s a good thing there I did not stand in this manner

ahákešj. (22) JT: A’út’apjc’iya. (23) Yea, t’a’jši kí
 it would be the end did he make them shoot him? yeah ? ?

they know it before that happened, the other people couldn't work because

they didn't got that power. (24) But he just insisted so, “it's a good

thing I didn't stand there,” he said. (25) Great big bullet holes through

that tipi. (26) That's all.

(27) He no’ú. (28) Wakáh’api žé ep’é né, wjc’ášta táku
 [oh, OK!] demonstrations that I said this man what

jwák’a žéc’ac’, pist’áka néc’a iwíc’awak’a huštá. (29) Žéc’a
 he is holy from that kind prairie dog this kind he got his power from it it is said that kind

wak’a k’ú, wowaš’ake k’ú. (30) Éc’en jš [] žé’jš
 holy it gave him power it gave him so itself [indistinct] he, too

knuháyaaka, owá waná jtkusyapi, žé žeyá, “Óó, níš žehá
 holding his own all now finished that one he said that oh you at that time

niyéš. (31) Niyé ahákeš. (32) Niyé, wjc’óh’api ec’ánukta,” žeciyapi.
 you you be the last you, yourself custom you will do it they told him

(33) Žéc’en wap’áhten knuškáka pist’áka há néc’ac’ yuhá. (34)
 then bundle he untied his prairie dog skin this kind he had

Žé éknaka p’eží hóta néc’en, óm éknaka, én éknaka. (35) Pist’áka há
 that he put [sage] this way with he put it on he put it prairie dog skin

né j’ú žé yákapi, pispíža k’ó c’én, sáka žé yáká. (36) Ec’á
 this just that sat wrinkled EMPH thus dry that it lay this way

wac'ékiya hĵkna nowá, knaštá éc'en hot'ú, hot'úwaya eyá
 he prayed and he sang he finished then it made its sound making its sound it went

huštá. (37) Wá, nŭ, yám, ĵcítopa žén, tókeca hot'úwa c'én
 it is said one two three fourth time there very much making its sound thus

hĵkna, p'omyá ap'á huštá c'á ŭ. (38) Ká nŭ nén pist'áka
 and popping sound he hit it it is said stick using then uh here prairie dog

há né nážĵ hĵkna tá, tá, tá *barking around there.* (39) *I guess*
 skin this it stood and *ta* *ta* *ta*

he's picking, picking on that sage. (40) *All around there* ec'áken.
 always

(41) Ženáka. (42) Žehá ptécena. (43) *Turned back to hide, you know.*
 that's all that time short

(44) *That's all.*

11. A Story from Fort Peck

- (1) Né owóknake né, Watóp'ana oyáke mak'óc'e žetáha.
 this story this Canoe Paddler community country from there
- (2) Wjc'áhtiyanc', nužékpa tuk'á wayáka. (3) Ká'eca, pte'ásapi yusnípi
 a certain old man deaf but he saw so then [milk cow]
- éc'ac' yuhá. (4) Éc'en, hgyák'ena háteha, asápi yusní hjk, t'awjcu
 such he had so morning whenever milk he milked and his wife
- kic'í asápi yatkápi. (5) Waštékinapi.
 with milk they drank they liked it
- (6) Ká'eca žéc'etuuka, ak'éš asápi yusníkta í. (7) Ká'eca, pté
 then it went on like that again [to milk it] he went then [milk
- asápi yusnípi yá hjk, c'ícá né yuháhjka kaya, hǎhpaya hǎ
 cow] this and calf this it was going to have they say it fell out [must have
- c'é. (8) Žé t'á wuká. (9) Wjc'ášta né oǎpáyešj, eh, p'iyéniš
] that one dead it lay man this he was not sad ah instead
- waštékina hjkna. (10) Knusnóha t'itá akná hjk, t'imáhen
 he was happy and he dragged his own home he took it back and inside
- éknaka c'en, kip'áta. (11) Žéc'en eyáš t'é'aškq. (12)
 he put it then he butchered his own so then well he really hurried
- Wóyuteka t'eǎika c'en, wjc'ášta nówa wat'éh... wóyute
 food it was hard to get so people all [false start] food
- t'eǎinapi. (13) Éc'en hi...¹⁶ t'awjcu tayǎ akáǎpa, tuwéniǎ,
 they were stingy with it so [false start] his wife well covered it up no one at all
- wé nená jš pak'íta. (14) Éc'en owá pak'íta, owá akáǎpa.
 blood this also wipe it up so all she wiped it up all she covered it
- (15) Ká kakná, wǎži jš t'ok'án t'í. (16) Ká né wjc'á né ptewánywǎ
 so beside one also different house so this man this cow
- yuhé né, c'uwjtkuc' tákuškina yuhác'. (17) Hǎhépi žé'jš jtóǎǎ
 he had this his daughter child she had night also at that same time
- tók'en k'ó jkníkešj eyáš ec'j c'jcána t'áwa ec'é'ena awác'j yaká.
 [anyhow] he didn't think about it child his only sat
- (18) Ká kán kakná t'í žé tók'en nah'ǎ ha c'e, wjc'á né
 then yonder beside house that one somehow he heard [must have] man this
- c'uwjtku c'jcat'ǎ.
 his daughter she had the baby
- (19) Žé žeyá, "Nawáǎǎ. (20) Ektá mná hjk owák'ikjka. (21)
 that one he said that I heard it there I go and [?]

¹⁶Mr. Shields starts to say "his wife" but catches himself.

Wanúh̄ wjč'á wjya šta snokwáyešj. (22) Žéc'en, uh, ektá máni žéc'iya
 maybe male female or I don't know so then uh there walk to there

í h̄jk t'ín iyáya. (23) K'ayéna ú, šjka wap'áp'api. (24) Wjya
 he went and inside he went close he came dogs they barked woman

žé, "Né úč," eyá. (25) Waná, he didn't like it. (26)
 that this one he comes she said now he didn't like it

P'amáknena yjká. (27) T'iyópa... žeyáš t'iyópa ap'áp'api, žeyáš,
 with bowed head he sat door and then door [he] knocked and then

[?žéc'en] t'ín hiyú.
 inside he came

(28) Ektá yá h̄jkna. (29) Né patátiyéya. (30)
 there he went and this one pushed him (the old man)

"Nawáh̄'jšj. (31) Nic'úkši c'čcana žé táku hé," eyá. (32) He
 I did not hear your daughter child those what it was Q he said

didn't think about his, uh, his daughter's baby. (33) He thought this man's talking

about the calf meat, instead. (34) "Táku hé?" (35) "Oh, it's nothing. (36) It's just
 what Q

this big, so we ate it up. (37) He thought he means bumming some meat. [Laughter]

(38) [Juanita:] *That man was asking about the baby. (39) He was worried he was*
going to have to give him some of that meat, you know. (40) "It was so tiny, we ate
it up," he said.