```
\itm DAKGL.ITM
\ref ED-Aut 1 s 1

\p   1. ąpé - mištį́me          ló    ; héčʻaš
\g   1. day - I have slept    --     ; that indeed
\m   1. ąpe # ma-    ^ištįmA yelo   ; hé^čʻa  -š
\a   1. day # 1.PAT- sleep   ASSR.M ; be.such -CTR


\p   waȟtéwalašni                k'ų       =ʼ   . čʻį́ íš          tuwá
\g   I dislike                   the-past --    . for as for him who
\m   waȟte..šni + w@-   la       k'ų       =ʼ   . čʻį iš          tuwa
\a   bad        + 1.AG- consider DEF.PST  =DECL . for 3.CTR       who


\p   waštélake        čʻa   !
\g   likes it         such  !
\m   wašte^la =kA     čʻa   !
\a   like     =ATTEN CONSQ !


\ft  1. Ah, I have napped again -- a thing I have always disliked! And
     does anyone like it!
\cm  Title: Geo. Schmidt's Vision Experience / wakʻą́ - wawą́yakapi wą 'A
     Vision'. [Last sentence: Del. has ča.]


\ref ED-Aut 1 s 2

\p   2. oyáte  kį  ąpé - ištį́mapi    =kte čį  tʻawátʻelyapi    =šni
\g   2. people the day - sleep       =will the they dread      --
\m   2. oyate  kį  ąpe # ^ištįmA =pi =ktA kį  tʻawatʻel^yA =pi =šni
\a   2. people DEF day # sleep   =PL =IRR DEF desirous      =PL =not


\p   ną  tokʻéȟčį - ȟwápi         kʻeš      ą́pahą        hą́tąhąš
\g   and how much - they are sleepy yet      by day       then
\m   na  tokʻeȟčį # ȟwa     =pi   kʻeš      ą́pahą        hą́tąhąš
\a   and however  # sleepy =PL    although  in.daylight  if


\p   óǧįǧį                     kiktá   úpi          sʼa      =ʼ     .
\g   drowsily, eyes part shut awake   they remain regularly --     .
\m   óǧįǧį                     kikta   'ų   =pi     sʼa      =ʼ     .
\a   nodding                   wake.up stay =PL     RPT      =DECL .


\ft  2. The people dread daytime napping so much that regardless of how
     sleepy they are, if it is still day, they always stay awake, even
     if they have to go about with eyes only half open.
\cm  --


\ref ED-Aut 1 s 3

\p   3. tohą́l ąpé - ištį́mapi    čʻą́šna            hehą́l ečʻą́tu
\g   3. once  day - they sleep  then regularly    then  at that time
\m   3. tohąl ąpe # ^ištįmA =pi čʻą  # šna         hehąl ečʻątu
\a   3. when  day # sleep   =PL then # habitually then  just.then
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```
\p   =laňčį       táku       tʻeňíka                  iháblapi
\g   =precisely  something  dreadful                 they dream
\m   =laňčį       táku       tʻeňi            =kA     ihąblA =pi
\a   =EMPH(?)    what       hard.to.endure   =ATTEN  dream  =PL

\p   sʼelel        .
\g   it seems like .
\m   sʼelel        .
\a   it.seems      .
```

\ft 3. When anyone naps during the day, it just seems as though that
     is the very time that he dreams something dreadful.
\cm --

\ref ED-Aut 1 s 4

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\p   4. heyókʻa - iháblapi   eyápi          sʼa       kʼų      hé
\g   4. heyoka  - they dream it was called regularly the-past that
\m   4. heyokʻa # ihąblA =pi eyA =pi         sʼa       kʼų      he
\a   4. heyoka  # dream  =PL say =PL         RPT       DEF.PST  that

\p   tuwá     héčʻel akʻípʻa        čʻąšna               tohą́
\g   whoever thus   it befell him  then regularly       how long
\m   tuwa     héčʻel akʻipʻa        čʻą  # šna           tohą
\a   who      thus   encounter      then # habitually    when

\p   tókʻel       wąʼíglake       čʻų      hé   iyéčʻel iglúzį       ną
\g   in what way he saw himself  the-past that like    he dressed and
\m   tókʻel       ičʼi- wą^yak(A) kʻų       he   iyečʻel ^igluz(A)    na
\a   how          RFL-  see        DEF.PST  that like    dress        and

\p   heyókʻa - wóze          =šni        čʻą hehą́       -
\g   heyoka  - woze-ceremony =he did not then that long -
\m   heyokʻa # wa-   yuze    =šni        čʻą hehą        #
\a   heyoka  # UNSP- ladle.out =not          then that.far  #

\p   aʼúpi                 ną hąkéya kigléǧapi          škʻé
\g   they kept at him      and finally they overtake him it is said
\m   a-   u                =pi na hąkeya kigleǧA =pi     škʻA
\a   COM- come.hither      =PL and finally overtake =PL   QUOT

\p   =ʼ      , ehą́ni       .
\g   --      , in past ages .
\m   =ʼ      , ehąni       .
\a   =DECL   , long.ago     .
```

\ft 4. What used to be know as dreaming about the Anti-natural god was
     a thing which, when it once happened to a man, became a thing to
     hound him until finally he was killed by it; so long as he
     neglected to dress exactly as he saw himself in the dream, and to
     undergo the anti-natural ceremony. This was in the long ago.
\cm --

```
\ref ED-Aut 1 s 5

\p   5. wakíyą   kį  épi          č'a        hé
\g   5. thunders the it was they it being so that
\m   5. wakįyą   kį  e    =pi  č'a        he
\a   5. thunder  DEF IDENT =PL    CONSQ        that


\p   oyúsįkapi                    ną  úhąketa
\g   they held a grudge against him and in the end
\m   oyusįka =pi                     na  úhąke -ta
\a   hate    =PL                     and end   -at


\p   ahíktepi              ='     .
\g   they came and killed him --   .
\m   ahi+  kte =pi         ='     .
\a   here+ kill =PL            =DECL .


\ft  5. It was the thunders who bore him a grudge and who finally
     killed him.


\ref ED-Aut 1 s 6

\p   6. tuwá    tók'el      wą'íglake       ų         eč'él
\g   6. whoever in what way he saw himself  the-past accordingly
\m   6. tuwa    tók'el      ič'i- wą^yak(A) ų         eč'el
\a   6. who     how         RFL-  see       DEF.PST   accordingly


\p   eč'ų   č'ąšna         hé  íš         líla
\g   he did then           that as for him very
\m   eč'a^ų č'ą  # šna      he  iš         líla
\a   do     then # habitually that 3.CTR      very


\p   ok'ólayapi          k'éyaš akšáka         wakíyą
\g   they had for comrade but    unfortunately thunders
\m   ok'ola^yA      =pi  k'éyaš akšaka         wakįyą
\a   have.as.friend =PL  but    unfortunately thunder


\p   k'oláwič'ayapi              kį  ot'éȟike        ló     .
\g   to have them for friends        the it was difficult --     .
\m   k'ola + wič'a-   yA      =pi kį  ot'eȟi    =kA    yelo  .
\a   friend + 3.PL.PAT- have.as =PL DEF difficult =ATTEN ASSR.M .


\ft  6. He who carried out the way he saw himself in the dream, on the
     other hand, was the one whom they were very friendly with; but
     the drawback about that relationship was that being friends with
     the thunders was a hard business.


\ref ED-Aut 1 s 7

\p   7. tuwá wakíyą   k'oláwič'aya               č'ą́ hé
\g   7. who  thunders he was friends with        then that one
\m   7. tuwa wakįyą   k'ola + wič'a-   yA     č'ą  he
\a   7. who  thunder  friend + 3.PL.PAT- have.as then that
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```
\p    šikšíčaya    eyášna    iglúskʻiyapi              ną
\g    in bad ways  regularly  they cause him to dress  and
\m    šičayA -R    eyašna    ^igluz(A) + kʻiyA    =pi  na
\a    badly  -RDP  every.time  dress    + INT.CAUS =PL  and

\p    wóʼištelya                  oyáte  wičʻíkʻokap
\g    shamefully                 people in the presence of
\m    wa-   yu-   išteč(A) -yA  oyate  wičʻa-   ikʻokap
\a    UNSP- INSTR8- ashamed  -ADV people 3.PL.PAT- before

\p    tʻąʼíʼičʼiyekʻiyapi            kį  hé  ú
\g    they cause him to show himself  the that on account of
\m    tʻąʼį  + ičʼi- yA   + kʻiyA   =pi kį  he  ų
\a    visible + RFL-  CAUS + INT.CAUS =PL DEF that because.of

\p    otʻéȟike          =ʼ    .
\g    it was hard       --    .
\m    otʻeȟi     =kA    =ʼ    .
\a    difficult =ATTEN =DECL .

\ft  7. For one who was in a friendly relationship with thunders was
     made to dress himself immodestly and to appear in a shameful way
     before the people -- and that is what made it hard.
\cm  --

\ref ED-Aut 1 s 8

\p    8. wíyą  yéš  kʻó  héčʻel    wasúwičʻakʻiyapi          kį
\g    8. women even also in that way they decreed for them      the
\m    8. wíˆyą yeš  kʻo  héčʻel    wičʻa-   ki-  wasuˆyA =pi kį
\a    8. woman even also thus          3.PL.PAT- DAT- decree  =PL DEF

\p    ú            tuwéke          éyaš wakíyą
\g    on account of who it was at all yet  thunders
\m    ų            tuwe  =kA         éyaš wakiyą
\a    because.of    be.who =ATTEN     but  thunder

\p    okʻólawičʻayapi            =kte čį  tʻawátʼelyapi    =šni =ʼ
\g    to be friends with them      --   the they dreaded      --   --
\m    wičʻa-    okʻolaˆyA        =pi =ktA kį  tʻawatʼelˆyA =pi =šni =ʼ
\a    3.PL.PAT- have.as.friend =PL =IRR DEF desirous      =PL =not =DECL

\p    .
\g    .
\m    .
\a    .

\ft  8. Even if one were a woman, such things would still be ordained
     for her to carry out, and that is why everybody dreaded to have
     any relationship with the Anti-natural god.
\cm  --

\ref ED-Aut 1 s 9
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\p   9. ho    , k'éyaš eč'į́       wakíyą  kį  iyépi        č'a
\g   9. now   , but    of course thunders the it was they it being so
\m   9. ho    , k'éyaš eč'į́       wakįyą  kį  iye    =pi č'a
\a   9. okay , but     of.course thunder DEF 3.INDP =PL  CONSQ

\p   tuwá    č'į́pi        ną kaȟníǧapi    č'ą́  hél   tók'el
\g   whoever they wanted and selected        then there in what way
\m   tuwa    č'į́ =pi      na kaȟniǧ(a) =pi č'ą hel    tók'el
\a   who     want =PL     and choose    =PL then there how

\p   ȟ'ąp'íča             =šni ną tók'ani
\g   to act-it is possible =not and in no way
\m   ȟ'ą + p'íča           =šni na tók'ani
\a   act + be.able         =not and in.no.way

\p   na'íč'ižįp'íča              =šni ='    .
\g   it is possible to defend oneself =not --    .
\m   na^ič'ižį   + p'íča         =šni ='    .
\a   defend.self + be.able        =not =DECL .

\ft  9. Yes, but of course it is the thunders themselves who pick the
     one they want, and in that case there is no way of escaping, and
     no way of defending oneself.
\cm  --


\ref ED-Aut 1 s 10

\p   10. hé  ų́            wič'áȟčala t'ó'iyepi     kį  él " ąpé
\g   10. that on account of old men     their words      the in " day
\m   10. he  ų            wi^č'aȟčala t'a-  o'iye =pi kį  el " ąpe
\a   10. that because.of   old.man     ALNBL- word  =PL DEF at " day

\p   - ištį́mapi   kį hé  šíče  ló    , kiktáhą          ų́
\g   - sleeping    the that bad  --    , in a waking state be
\m   # ^ištįmA =pi kį  he  šič(A) yelo , kikta  =hą          'ų
\a   # sleep   =PL DEF that bad   ASSR.M , wake.up =DUR       stay

\p   po        , na'íč'iblebles     é'é      ománi
\g   --        , rousing self by foot   instead   walk about
\m   =pi =yo   , na-    ič'i- blez(A) -R  e'e        oma^ni
\a   =PL =IMV.M , INSTR2- RFL- sober  -RDP instead(?) walk

\p   pó        ; tókšá   wí kį hé  mahél iyáya          č'ą
\g   --        ; later   sun the that in   it goes        then
\m   =pi =yo   ; tókša   wi kį he  mahel iyayA          č'ą
\a   =PL =IMV.M ; presently sun DEF that within start.thither then

\p   nakéš   hehą́l wič'áša ištį́me   ló    !" eyáya
\g   at last then  man     he sleeps --     !" so saying
\m   nakeš   hehąl wi^č'aša ^ištįmA   yelo  !" eyA -R
\a   at.last then  man      sleep     ASSR.M !" say -RDP
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\p   wawáhokuk'iyapi        ='    .
\g   they exhort the people --    .
\m   wa-   wahoku^k'iyA =pi ='    .
\a   UNSP- counsel       =PL =DECL .

\ft  10. That is why, in the precepts of the old men, they preached
     saying, "Day-dreaming is bad; keep awake; instead of reclining,
     go walking about to rouse yourselves! As certain as anything, the
     sun will set in due time, and then at last is the time when man
     sleeps!"
\cm  --

\ref ED-Aut 1 s 11

\p   11. miyé   iyúk'ala  hé    táku      ki  šíča  č'a
\g   11. myself personally that something the bad    it being so
\m   11. miye   iyuk'ala  he    táku      ki  šič(A) č'a
\a   11. 1.INDP personally that what      DEF bad    CONSQ

\p   slolwáye       ='    . tóha     ape - mištima        yúk'á
\g   I know         --    . once     day - I slept        and lo
\m   w@-   slol^yA ='    . tóha     ape # ma-   ^ištimA yúk'a
\a   1.AG- know    =DECL . sometime day # 1.PAT- sleep  and.lo

\p   iwáhable      ektá léč'etu      ='    :
\g   I dreamed     there it was thus --    :
\m   w@-   ihablA ekta léč'etu       ='    :
\a   1.AG- dream  at   be.thus       =DECL :

\ft  11. I have myself, through personal experience, knowledge that
     that practice is a bad thing. Once, when I napped in the daytime,
     I had a dream, and it was like this:
\cm  [Del. has ape - mištima.]

\ref ED-Aut 1 s 12

\p   12. mahpíya - šápa  wa  glakíya    wiyóȟpeyata t'a'í       na
\g   12. cloud   - dirty a   across     in the west  it appeared and
\m   12. mahpiya # šap(a) wa glakiya    wiyoȟpeya -ta t'a'í      na
\a   12. cloud   # dirty IDF transverse west       -at visible    and

\p   t'ahénakiya           ú           ='    . yúk'á etáha
\g   in this direction     it came     --    . and   out of it
\m   t'ahena      -kiya    u           ='    . yúk'a etáha
\a   on.this.side -ADV(?) come.hither =DECL . and.lo from

\p   tuwá     akíč'ita  - pápa         ='    .
\g   somebody as a scout - he shouted --    .
\m   tuwa     akič'ita  # pa   -R      ='    .
\a   who      scout     # yell -RDP  =DECL .

\ft  12. A dark cloud appeared across the west, and it was drawing
     near. And out of that cloud, I heard the shouts of a scout.
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\ref ED-Aut 1 s 13

\p   13. ną ak'ó   kál    wič'áša wą at'ųkwaya      č'ąké
\g   13. and yonder there  man     a  I was aware of so
\m   13. na ak'o   kal    wi^č'aša wą w@-   at'ųk^yA č'ąke
\a   13. and beyond yonder man        IDF 1.AG- suspect  so


\p   tąwą́yak          - wač'ı̨  ablúta            yúk'ą́ tuwé kı̨
\g   to see him better - I tried I looked at him and lo who  the
\m   tą + wą^yak(A)     + wač'ą^ı̨ w@- ayut(a)     yúk'ą tuwe kı̨
\a   very + see         + try     1.AG- look.at   and.lo who DEF


\p   oštéšteya              - o'íč'iwa        ną
\g   in odd ways            - he was painted and
\m   ošte          -R   -yA # ič'i- owa       na
\a   in.odd.form   -RDP -ADV # RFL- paint     and


\p   hač'óč'ola            =ȟčı̨     ak'óketkiya
\g   without clothes          =utterly in the opposite direction
\m   ha          + č'óla  -R   =ȟčı̨     ak'oketkiya
\a   clothes(?) + lacking -RDP =very    in.yonder.direction(?)


\p   yá       č'ąké ayúta     mųké          ='    .
\g   he went so    looking at I lay         --    .
\m   YA       č'ąke ayut(a)   w@- yųkA      ='    .
\a   go       so    look.at   1.AG- lie.down =DECL .
```

\ft 13. And then a little distance away I realised there was a man, so
     I fixed my attention upon him for a better view, and saw as I lay
     gazing, that it was someone painted up in fantastic designs, who
     was walking away from me, entirely nude.

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\ref ED-Aut 1 s 14

\p   14. yúk'ą́ tuwá      núǧelake       él    omáži
\g   14. and lo somebody in (my) very ear there whispered to me
\m   14. yúk'ą tuwa      núǧelake       el    ma-   oži
\a   14. and.lo who      ear(?)         at    1.PAT- whisper.about


\p   ną " hé       niyé    yeló !" emákiye         ='    !
\g   and " that one it is you --  !" he said to me  --    !
\m   na " he       niye    yelo !" ma-  ki-  eyA =' !
\a   and " that    2.INDP  ASSR.M !" 1.PAT- DAT- say =DECL !
```

\ft 14. And then someone whispered close to my ear, saying to me,
     "That is you!"

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\ref ED-Aut 1 s 15

\p   15. yúk'ą́      o'íštimata yešą́     waná hé  táku k'api   kı̨
\g   15. and behold in sleep    yet      now  that what it meant the
\m   15. yúk'ą      o'ištima -ta yešą     wana he  táku k'A =pi kı̨
\a   15. and.lo     sleep(?) -at although now  that what mean =PL DEF
```

```
\p    slolyá - mahígnį           ną eč'él       leč'í       -
\g    know   - I suddenly came to and as        thus thinking -
\m    slol^yA # ma-   hįglA      na eč'el        le  + eč'ą^į +
\a    know    # 1.PAT- do.suddenly and accordingly this + think  +

\p    hįgla         imáyaye                ='     :
\g    suddenly      I went                 --     :
\m    hįglA         ma-    iyayA           ='     :
\a    do.suddenly 1.PAT- start.thither =DECL :

\ft   15. And with that, there suddenly came over me a knowledge of what
      was implied in all this, even in my sleep, and as this happened,
      I got this thought:
\cm   [imáyaye: perhaps imáyeye.]

\ref ED-Aut 1 s 16

\p    16. " hehéhe , eč'él       eč'ámų       =šni kįhą wakíyą
\g    16. " alas   , accordingly I do         =not then thunders
\m    16. " hehehe , eč'el       w@-   eč'a^ų =šni kįhą wakįyą
\a    16. " alas   , accordingly 1.AG- do     =not if   thunder

\p    maktépi        =kte  ló    !" eč'ámi      ną  líla
\g    they kill me   =will --    !" I thought   and very
\m    ma-    kte =pi =ktA yelo   !" w@-   eč'ą^į na  líla
\a    1.PAT- kill =PL =IRR ASSR.M !" 1.AG- think  and very

\p    nihíčiyapi          wą  él mahí            yúk'á
\g    they are frightened a   to me-came         and lo
\m    nihíčiyapi          wą  el ma-    hi       yúk'ą
\a    fright(?)           IDF at 1.PAT- arrive.here and.lo

\p    omíkpağųğe          ='     .
\g    I wakened myself    --     .
\m    ma-    ič'i- opağųğA ='     .
\a    1.PAT- RFL-  waken(?) =DECL .

\ft   16. "Alas, alas, and if I do not do as they want (appear as I see
      the man in dream), I shall be killed by lightning!" and a panic
      overtook me and woke me up.
\cm   --

\ref ED-Aut 1 s 17

\p    17. aglápšųyą    mųká           č'áké      mikpáptą
\g    17. face down    I lay          therefore  I rolled over
\m    17. aglapšųyą    w@-   yukA     č'ake      ma-    ič'i- paptĄ
\a    17. upside.down 1.AG- lie.down  so         1.PAT- RFL-  turn.over

\p    ną tók'e - wač'ąmika         wiyóňpeyatakiya
\g    and hardly - aware           westward
\m    na tók'e + w@-   wač'ą^į =kA  wiyoňpeya -takiya
\a    and how   + 1.AG- think  =ATTEN west      -towards
```

```
\p   éwatųwą          yúk'ą́ , wą        , maȟpíya wą  šápa
\g   I gazed          and lo , why say , cloud    a    dirty
\m   w@-   é^tųwA     yúk'ą , wą        , maȟpiya wą  šap(a)
\a   1.AG- look.there and.lo , well     , cloud    IDF dirty

\p   č'a          glakíyą   ȟpáye  lo     !
\g   it being so across     it lay --     !
\m   č'a          glakįya   ȟpáyA  yelo  !
\a   IDF.RL       transverse lie   ASSR.M !

\ft  17. I had been lying face downward, so now I rolled over on my
     back, and, just to be doing, I glanced towards the west, and
     there, lo and behold, a dark cloud lay across the west!
\cm  --

\ref ED-Aut 1 s 18

\p   18. heč'eyá wakíyą   akú                   č'ąké    líla č'ąté
\g   18. actually thunders they were returning therefore very heart
\m   18. héč'eya wakįyą   a-    ku              č'ąke    líla č'ąte
\a   18. really   thunder COLL- come.homeward so       very heart

\p   mašíčį       ną  até      yąké él   ik'íyela ečé   -
\g   I was bad    and my father he sat there nearby   always -
\m   ma-   šič(A) na  ate      yąkA el   ik'iyela eče   #
\a   1.PAT- bad    and father    sit    there near    only   #

\p   op'ímič'iyį         ną eč'él      wakíyą  kį  iyópteya
\g   I stayed            and so        thunders the on past
\m   ma-   op'i^ič'iyA  na eč'el      wakįyą  kį  iyopteya
\a   1.PAT- conduct.self and accordingly thunder  DEF passing

\p   ak'íyagle             =ʼ    .
\g   they went home        --    .
\m   a-    k'i(ya)glA      =ʼ    .
\a   COLL- start.home.thither =DECL .

\ft  18. The thunders were really returning, so I grew very sad, and
     kept always within close range of where my father sat until in
     time the storm passed on.
\cm  --

\ref ED-Aut 1 s 19

\p   19. até      wašíčula     č'ąké     okíyak    -
\g   19. my father white man     therefore to tell him  -
\m   19. ate      wa^šiču =la č'ąke    ki- oyak(A) +
\a   19. father    whiteman =DIM so       DAT- tell.of +

\p   wakapį          =ʼ    . yatákuni                    =šni
\g   I dreaded       --    . making it as nothing by his mouth --
\m   w@-   kapį      =ʼ    . ya-    tákuni               =šni
\a   1.AG- unwilling =DECL . INSTR7- nothing             =not
```

```
\p    iyéyį       =kte  čį  slolwáye      kį  ų            .  k'éyaš hehą́l
\g    he send it  =would the I knew         the therefore  .  but   then
\m    iye^yA      =ktA  kį  w@-  slol^yA kį  ų            .  k'éyaš hehąl
\a    do.quickly  =IRR  DEF 1.AG- know    DEF because.of .  but   then

\p    ak'é  wakíyą   wič'áwičala       =šni kį  ú
\g    again thunders he believed in them =not the on account of
\m    ak'e  wakįyą   wič'a-   wiča^la  =šni kį  ų
\a    again thunder  3.PL.PAT- believe  =not DEF because.of

\p    íglutąyą             ečé   - wa'ų́      ='    .
\g    pulling towards him always - I remained --    .
\m    íglutąya             eče   # w@-  'ų  ='    .
\a    incline(?)           only  # 1.AG- stay =DECL .

\ft   19. Because my father was a white man, I was reticent about
      telling him about it; because I knew that he would instantly
      dismiss it as of no account, in a few words. But then, on the
      other hand, because he didn't believe in the thunders I found it
      comfortable to keep near him all the time.
\cm   --

\ref ED-Aut 1 s 20

\p    20. iyópteya ak'íyagle           éyaš ųt'ípi        kį
\g    20. on past  they went home        but  our home         the
\m    20. iyopteya a-   k'i(ya)glA       éyaš ųk-  t'i  =pi kį
\a    20. passing  COLL- start.home.thither but  1.PL- house =PL DEF

\p    él   ik'ík'iyela          ečé   - hiyúyapi
\g    there near it time and again always - they sent it
\m    el   ik'iyela -R          eče   # hiyu       + yA  =pi
\a    at   near    -RDP         only  # start.hither + CAUS =PL

\p    s'e léč'eča  ną  sáp    k'iglápi             =kte  čį
\g    like it seemed and past    they go on home         =will the
\m    s'e lé^č'eča  na  sąp'(a) k'i(ya)glA          =pi =ktA  kį
\a    SIM  like.this and beyond  start.home.thither =PL =IRR  DEF

\p    wa'éhąkepi        ='    .
\g    it took them long  --    .
\m    wa'ehąke       =pi ='    .
\a    take.long.time =PL =DECL .

\ft   20. They went on past but it did seem that they repeatedly sent
      their bolts round our home; and it took them forever to go on.

\ref ED-Aut 1 s 21

\p    21. hetą́hą        líla ínaȟma   s'e        wakíyą
\g    21. from then on very secretly as it were thunders
\m    21. he^tąhą        líla ína^ȟmA  s'e        wakįyą
\a    21. from.there   very secretly SIM        thunder
```

```
\p   kʿowíčʿakipʿa        waʾ⛬             kʾéyaš até          nak⛬
\g   fearing them          I remained but     my father  also
\m   wičʿa-    kʿoˆkipʿA  w@-   ʾu  kʾéyaš ate          naku
\a   3.PL.PAT- fear        1.AG- stay but     father       also

\p   wašíčula        na héčʿel      - wawíȟa          ki  ⛬
\g   white man       and in that way - he was cynical the on account of
\m   waˆšiču =la  na héčʿel       # wawiˆȟa          ki  u
\a   whiteman =DIM and thus        # laugh.at         DEF because.of

\p   kʿowákipʿa       čʿąké    okó   ogná napʿápʿa    - waʾ⛬            ,
\g   I feared him     therefore space in   dodging      - I was           ,
\m   w@-   kʿoˆkipʿA čʿąke    oko   ogna naˆpʿA -R   # w@-    ʾu  ,
\a   1.AG- fear       so        space in   flee  -RDP # 1.AG- stay ,

\p   na até        kʿowákipʿe    či  ⛬              tóhįni heyókʿa -
\g   and my father I feared        the on account of never  heyoka   -
\m   na ate         w@-   kʿoˆkipʿA ki  u              tóhįni heyokʿa #
\a   and father     1.AG- fear        DEF because.of     never  heyoka  #

\p   wózepi             él iyémičʾiye           =šni =ʾ     .
\g   they held ceremony in I sent myself        =not --    .
\m   wa-  yuze       =pi el ma-    ičʾi- iyeˆyA =šni =ʾ     .
\a   UNSP- ladle.out =PL at 1.PAT- RFL-  put     =not =DECL .

\ft  21. And from then on I was always secretly in fear of the
     thunders, but I also feared my father because he ridiculed that
     sort of thing, and so between the two, I went about dodging; and
     because of fear of my father I never let myself enter into the
     heyókʿa-wóze ceremony.
\cm  --

\ref ED-Aut 1 s 22

\p   22. héčʿel waʾ⛬       na ečʿél       wičʿáša - matʿą́ka       ki
\g   22. thus   I was       and so          man       - I was big     the
\m   22. héčʿel w@-   ʾu  na ečʿel       wiˆčʿaša # ma-    tʿą́ka ki
\a   22. thus   1.AG- stay and accordingly man       # 1.PAT- big   DEF

\p   hehą́l tóhųwel wakį́yą   makʿútepi          na  líla
\g   then  once    thunders they shot me        and very
\m   hehą́l tóhųwel wakįyą   ma-   kʿute =pi na  líla
\a   then  once    thunder  1.PAT- shoot =PL and very

\p   oštéšteya             ǧumáyąpi              kʾéyaš
\g   in fantastic ways     they burned me        but
\m   ošte        -R  -yA ǧu    + ma-    yA   =pi kʾéyaš
\a   in.odd.form -RDP -ADV burned + 1.PAT- CAUS =PL but

\p   wakíni             =ʾ     .
\g   I came to life     --    .
\m   w@-   kini         =ʾ     .
\a   1.AG- return.to.life =DECL .
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\ft   22. Thus I lived on until after I attained manhood; and then one
      day the thunders did strike me, and burned me in odd designs, but
      I recovered.
\cm   --

\ref  ED-Aut 1 s 23

\p    23. ehą́ni    hé    heyók'a - wóze               - mašipi
\g    23. long ago that  heyoka  - undergo ceremony - they told me
\m    23. ehą́ni    he    heyok'a # wa-  yuze       + ma-    ši       =pi
\a    23. long.ago that  heyoka  # UNSP- ladle.out  + 1.PAT- command =PL

\p    k'ų́       héhą́  nawíč'awaȟ'ų          yúk'ą́š hehą́yą       tąyą́
\g    the-past  then  I heard them          if     from then     well
\m    k'ų́       héhą  wič'a-   w@-   na^ȟ'ų  yúk'ą́š hehą     -yA  tąyĄ́
\a    DEF.PST   then  3.PL.PAT- 1.AG- hear   if     that.far -ADV well

\p    wa'ų́      =kta        tk'á .
\g    I lived   =would have but  .
\m    w@-   'ų  =ktA        tk'a .
\a    1.AG- stay =IRR       CTRF .

\ft   23. If only I had obeyed in the first place when I was ordered to
      carry out the ceremony to the Heyók'a, from then on I should not
      have been so unhappy.
\cm   --

\ref  ED-Aut 1 s 24

\p    24. lehą́tuka       yéš  wakį́yą   aglí                  č'ą
\g    24. to this day    yet  thunders they return           when
\m    24. lehątu  =kA    yeš  wakįyą   a-   gli             č'ą
\a    24. this.far =ATTEN even thunder COLL- arrive.home.here then

\p    kítąla        "nervous" eyápi     kį  hemáč'eča      ='    .
\g    slightly      "nervous" as they say the I am so       --    .
\m    kítą    =la   "nervous" eyA =pi    kį  ma-    hé^č'eča ='    .
\a    slightly =DIM "nervous" say =PL    DEF 1.PAT- be.thus  =DECL .

\ft   24. Even to this day when there is a thunderstorm, I seem to feel
      slightly "nervous", as the saying goes.

\ref  ED-Aut 1 s 25

\p    25. até       wašíčula             ną  ú          wakį́yą   kį
\g    25. my father he was a white man  and therefore  thunders the
\m    25. ate       wa^šiču =la          na  ų          wakįyą   kį
\a    25. father    whiteman =DIM        and because.of thunder  DEF

\p    óp    ák'iyehąyą          k'owákip'e    čį  hečéla
\g    with  to the same extent  I feared him   the that alone
\m    op    ák'iyehą   -yA      w@-   k'o^kip'A kį  hečela
\a    with.PL in.line(?) -ADV   1.AG- fear       DEF only.that
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\p   ų́                  heyók'a - wówaze                  =šni ='     .
\g   on account of      heyoka  - woze-I did              =not --     .
\m   ų                  heyok'a # wa-  w@-   yuze         =šni ='     .
\a   because.of         heyoka  # UNSP- 1.AG- ladle.out   =not =DECL  .

\ft  25. Because my father was a white man, and my fear of him matched
     my fear of the thunders, was the only reason I did not do the
     ceremony.


\ref ED-Aut 1 s 26


\p   26. eč'ákel        lak'ól    - wič'óȟ'ą       ečé  égna
\g   26. naturally      Dakota    - customs        only among
\m   26. eč'akel        la^k'ot(a) # wi^č'a + oȟ'ą  eče  égna
\a   26. naturally(?)   Lakota     # human  + custom only amongst

\p   ič'áǧapi       kį  hená [-] iyéštuk'a
\g   they grow up   the those [-] they, the lucky ones
\m   ič'aǧ(A) =pi kį  hena [-] iye   -š    + tuk'a
\a   grow.up  =PL DEF those [-] 3.INDP -CTR + rather

\p   katį́yeyá           heyók'a - wózepi               nąšná
\g   directly           heyoka  - woze-they do         and so
\m   katį     -yA  -R   heyok'a # wa-   yuze       =pi na + šna
\a   straight -ADV -RDP heyoka  # UNSP- ladle.out =PL and + habitually

\p   na'íč'išpapi             ='     . ną  hená  ék'eš
\g   they liberate themselves --     . and those at least
\m   ič'i- na^špA    =pi      ='     . na  hena  ék'eš
\a   RFL-  break.off =PL      =DECL  . and those at.least(?)

\p   wawíč'akičųzapi                kį  túweni apsíl       -
\g   things are decreed for them       the never  to jump over  -
\m   wa-   wič'a-   kičųz(A)       =pi kį  túweni a-    psič(A) +
\a   UNSP- 3.PL.PAT- decide.for    =PL DEF never  LOC1- jump    +

\p   wač'įpi     =šni ='     .
\g   they try    =not --     .
\m   wač'ą^į =pi =šni ='     .
\a   try      =PL =not =DECL .

\ft  26. Those whose life was naturally cast along the line of Dakota
     customs were lucky, for they promptly underwent the ceremony, and
     so freed themselves from fear, without any influences to hamper
     them in it. And such people were lucky that it never occurred to
     them to try skipping the fate decreed to them.


\ref ED-Aut 1 s 27


\p   27. eč'į      wówičala  t'áwapi  kį  heč'íyotą          ečéla
\g   27. for       belief    their    the in that direction only
\m   27. eč'į      wówičala  t'áwa =pi kį  heč'iyotą          ečela
\a   27. of.course belief(?) POSSD =PL DEF in.that.direction alone
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```
\p   yųké     kį  ų            . miyé      wašíčula
\g   it lies  the therefore    . as for me white men
\m   yųkA     kį  ų            . miye      wa^šiču =la
\a   lie.down DEF because.of  . 1.INDP    whiteman =DIM

\p   wačʻétʼųglapi       kį kičʻí ičʻíčahiya
\g   they doubt things   the with  mixed
\m   wa-  čʻetʼų^gla =pi kį kičʻi íčʻi-    kahi -yA
\a   UNSP- doubt      =PL DEF with  together- stir -ADV

\p   imáčʻağe       čį  ų        táku    héčʻel     etą́
\g   I grew up      the therefore  things in that way from
\m   ma-  ičʻağ(A) kį  ų        táku    héčʻel     etą
\a   1.PAT- grow.up DEF because.of what    thus          from

\p   iglúňeyapaya              sʼe ečé   - waʼų́      =ʼ    .
\g   holding myself aloof      like always - I stay      --    .
\m   ičʼi- yu-   ňeyapʻa (?) -yA sʼe eče   # w@-   ʼų   =ʼ    .
\a   RFL- INSTR8- apart   (?) -ADV SIM  only  # 1.AG- stay =DECL .

\ft  27. That was because their whole belief lay in that direction
     alone. But for me, I grew up in a jumble with the scepticism of
     the white man, and so I always kept distant from that kind of
     thing.
\cm  --

\ref ED-Aut 1 s 28

\p   28. takómni    wašíču   kį  táku      él hiyúpi           čʻą́
\g   28. of a truth white men the something into they enter        then
\m   28. takomni    wa^šiču  kį  táku      el hiyu       =pi čʻą
\a   28. still      whiteman DEF what       at  start.hither =PL then

\p   yuʼópežapišni         yeló   .
\g   they confuse it greatly --     .
\m   yuʼopeža..šni =pi      yelo   .
\a   disturb       =PL      ASSR.M .

\ft  28. No matter how you look at it, when white men enter into
     anything (Indian), they distort it.
\cm  --

\ref ED-Aut 1 s 29

\p   29. hená  húň     wawíňa  ų           héčʻųpi          , ną
\g   29. those some    ridicule through    they do so       , and
\m   29. hena  hųň     wawi^ňa ų           he  + ečʻa^ų =pi , na
\a   29. those some.of ridicule because.of that + do     =PL , and

\p   húň     nakų́ lakʻóta   kį
\g   some    also Dakotas    the
\m   hųň     nakų la^kʻot(a) kį
\a   some.of also Lakota     DEF
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\p   čʻątéwičʻakiye'ičʼipila                          kʻeš
\g   heart-they consider themselves sympathetic to    yet
\m   wičʻa-    čʻate^kiyA         + ičʼi- =pi la       kʻeš
\a   3.PL.PAT- have.affection.for + RFL-  =PL consider although

\p   héčʻena lakʻól    - wičʻóȟʼą       yušíčapi            ='   .
\g   still   Indian    - customs        they spoil          --   .
\m   héčʻena la^kʻot(a) # wi^čʻa + oȟʼą  yu-     šič(A) =pi ='   .
\a   thus    Lakota     # human  + custom INSTR8- bad     =PL =DECL .

\ft  29. Some do it through a spirit of ridicule and some, even when
     they think themselves sympathetic to Indians, still upset Indian
     ways.
\cm  [BuD čʻatékʻiyA [n.b.; Del. has -k-]: 'love, have affection for'.
     -ičʼi-pi-la is certainly surprising: la 'consider' reinterpreted
     as =la 'Dimin.' and so placed after =pi, leaving ičʼi- hanging
     with no root?]

\ref ED-Aut 1 s 30

\p   30. héčʻeča  kį  ų            lehą́l Collier lakʻól    - wičʻoȟʼą
\g   30. it is so the therefore    now   Collier Indian    - customs
\m   30. hé^čʻeča kį  ų            lehąl Collier la^kʻot(a) + wičʻoȟʼą
\a   30. be.thus DEF because.of    now   Collier Lakota     + custom

\p   ogná héčʻena ųkʼį́yąkapi        =kta héčįhą tʻiyópa
\g   in   still   we run             =will if-then door
\m   ogna héčʻena ųk-  ^į́yąk(A) =pi =ktA héčįhą tʻiyopa
\a   in   thus    1.PL- run     =PL =IRR if      doorway

\p   yuǧą́      égle          kʼéyaš íšé  okíhipʻiča      =šni
\g   open       he sets it    but    really that is possible =not
\m   yu-   ǧą  é+    gle     kʼéyaš íšé  okihi + pʻíča   =šni
\a   INSTR8- open there+ set.up but    really able  + be.able  =not

\p   škʻá    heyáhe               ='    .
\g   yet     he keeps saying that --    .
\m   škʻa    he   + eyA =hĄ       ='    .
\a   but(?) that + say =DUR        =DECL .

\ft  30. It is why Collier's giving us freedom to resume Dakota customs
     if we will is really impossible though he continues saying so.

\ref ED-Aut 1 s 31

\p   31. tʻokéya wašíčula       kį  lená iyúha             =ȟčį
\g   31. first   whites         the these every one of them --
\m   31. tʻokeyA wa^šiču =la kį  lena iyuha               =ȟčį
\a   31. first   whiteman =DIM DEF these all               =very
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```
\p    iyé       k'óya       tók'iyap  t'éha̲l
\g    himself   included    somewhere far away
\m    iye       k'o  -yA    tók'iyap  t'éha̲l
\a    3.INDP    also -ADV   whither   far

\p    k'igléwič'ayapi                        na̲  lak'óta
\g    they are made to return                and Dakotas
\m    k'i(ya)glA          + wič'a-    yA   =pi na  la^k'ot(a)
\a    start.home.thither + 3.PL.PAT- CAUS =PL and Lakota

\p    ečéȟči̲        u̲k'úpi         há̲ta̲ha̲š eyá       tók'el      -
\g    only that kind we remained   if-then  well then in what way -
\m    eče =ȟči̲      u̲k- 'u̲  =pi  há̲ta̲ha̲š eya       tók'el      #
\a    only =very    1.PL- stay =PL if       hm        how         #

\p    u̲kíksuyapika              ehá̲ni    - wič'óȟ'a̲        ki̲ p'iyá -
\g    we can recall it          oldtime  - customs         the anew  -
\m    u̲k- kiksuyA =pi =kA      eha̲ni    # wi^č'a + oȟ'a̲   ki̲ p'iya +
\a    1.PL- remember =PL =ATTEN long.ago # human  + custom DEF anew  +

\p    u̲kikikčupi            =kta  nač'éče ='   .
\g    we take up            =will perhaps --   .
\m    u̲k- kI-  iču =pi =ktA nač'ečA ='        .
\a    1.PL- RFL.PS- take =PL =IRR  perhaps =DECL .

\ft   31. First they should send all white men, including himself, back
      home somewhere, and then if only Dakota customs remained, well,
      then we might perhaps resume oldtime customs, to the extent that
      we could remember them.
\cm   --

\ref  ED-Aut 1 s 32

\p    32. k'éyaš nakú̲š     waná ehá̲ni    - wič'áša  ki̲
\g    32. but    too       now  oldtime  - men      the
\m    32. k'éyaš naku̲ -š   wana eha̲ni    # wi^č'aša ki̲
\a    32. but    also -CTR now  long.ago # man      DEF

\p    henápila           č'a   tuwá héč'el
\g    they are all gone  so    who  in that way
\m    hena..la           č'a   tuwa héč'el
\a    all.gone           CONSQ who  thus

\p    u̲spé'u̲k'iyapi                =kte  či̲ waníče        ló      .
\g    they teach us                =will the there is none --      .
\m    u̲spe    + u̲k-  k'iyA   =pi =ktA ki̲ wanič(A)       yelo    .
\a    know.how + 1.PL- INT.CAUS =PL =IRR  DEF lack        ASSR.M  .

\ft   32. But even then there is nobobdy to teach us for the oldtime
      Indians are now all gone.
\cm   [hena..la/hena+la: another stem with weird/inconsistent placement
      of =pi PL: cf. Buechel Dict.]
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\ref ED-Aut 1 s 33

\p    33. tóhųwel héč'e        =ȟčį  wič'áša  wą  waná  wašíču       óta
\g    33. once     in that way =just man      a   now   white people many
\m    33. tóhųwel héč'e        =ȟčį  wi^č'aša wą  wana  wa^šiču      óta
\a    33. once     thus        =very man      IDF now   whiteman     many

\p    k'éyaš hablé       - i            ke          ='   .
\g    yet    to quest    - he went      it is said --   .
\m    k'éyaš hable       + i            ke          ='   .
\a    but    have.vision + arrive.there QUOT        =DECL .

\ft   33. In line with this, once there was a man who, though by then
      there were many whites in the country, went out questing.

\ref ED-Aut 1 s 34

\p    34. mak'óšiča         kį  héč'iya     hél  tuktél    mayá -
\g    34. badlands          the over there there someplace cliff -
\m    34. mak'a + ošič(A)   kį  héč'iya     hel  tuktel    maya +
\a    34. land  + bad.with  DEF there       there somewhere bluff +

\p    gliheya         wą  t'ahépiya
\g    perpendicular   a   partway up the side of
\m    gliheya         wą  t'ahepiya
\a    steep           IDF on.side.of

\p    otké'ič'iyį               ną , t'ahúka - wík'ą wą  aȟčó       -
\g    he hung himself           and , rawhide - rope  a   arms       -
\m    otkA          + ič'i- yA  na , t'ahuka # wík'ą wą  aȟčo       #
\a    suspended.from + RFL- CAUS and , rawhide # cord  IDF upper.arm #

\p    kašéya                    iyéyį      ną ú
\g    in a manner to be stopped by he sent it and there
\m    kaše           -yA        iye^yA     na ų
\a    strike.against -ADV       put        and because.of

\p    otká          ké         ='   .
\g    he hung       it is said --   .
\m    otkA          ke         ='   .
\a    suspended.from QUOT       =DECL .

\ft   34. Out in the badlands somewhere he hung himself over a
      straight-up-and-down cliff, suspended there on the side; and
      there he hung, held in place by a rawhide rope which ran around
      his body, under his arms.

\ref ED-Aut 1 s 35

\p    35. héč'el      ğéğeya            mniyátke       =šni     ną
\g    35. over there  suspended         drinking water =without and
\m    35. héč'el      ğéğe      -yA     mni  + yatkA   =šni     na
\a    35. thus        dangling  -ADV    water + drink   =not     and
```

```
\p   wóte         =šni      , č'ạnúpapi yéš k'ó   okíhišniyạ
\g   eating       =without  , smoking   even too  unable to
\m   wa-   yut(A) =šni      , č'ạnupapi yeš  k'o  okihi =šni -yA
\a   UNSP- eat    =not      , smoking   even also able  =not -ADV

\p   kakíš-ič'iya                otkị          nạ č'éyahạ   ké
\g   causing suffering to himself he hung      and he cried  --
\m   kakiž(A) + ič'i- yA         otkA          na č'éyA =hạ ke
\a   suffer   + RFL- CAUS        suspended.from and weep =DUR QUOT

\p   ='      .
\g   --      .
\m   ='      .
\a   =DECL .

\ft  35. Thus he hung, suffering by inflicting such things on himself
     as drinking no water, eating no food and not even smoking; and he
     wailed.
\cm  --

\ref ED-Aut 1 s 36

\p   36. yúk'ạ  ụgnáhạla tuwá    akạlya   héč'i    wík'ạ wạ
\g   36. and lo suddenly someone on top   over there rope  a
\m   36. yúk'ạ  ụgnahạla tuwa    akạl -yA héč'i    wík'ạ wạ
\a   36. and.lo suddenly who     upon -ADV there     cord IDF

\p   č'ạhúta    iyápehạ       etạ otké          ụ        hé
\g   tree-stump wound around from he hung       the-past that
\m   č'ạhuta    iya^pehẠ      etạ otkA          ụ        he
\a   stump      wind.on       from suspended.from DEF.PST  that

\p   yutíktitạ               ké  ='     .
\g   he pulled on repeatedly --  --     .
\m   yutitạ -R               ke  ='     .
\a   pull   -RDP             QUOT =DECL .

\ft  36. And suddenly someone jerked a few times on the rope from the
     level ground up on the top of the cliff, where it was wound fast
     to a treestump, to hold the suspended man on the cliffside.
\cm  --

\ref ED-Aut 1 s 37

\p   37. héč'ena     wạkátakiya    áyị          nạ waná mayá  -
\g   37. immediately upward        he took him and now  cliff -
\m   37. héč'ena     wạka -takiya áyA           na wana maya #
\a   37. thus        above -towards take.along  and now  bluff #

\p   ap'ážeže kị ektá éhụni                  č'a
\g   edge     the there he got him           it being so
\m   ap'ážeže kị ekta a- ihụni               č'a
\a   at.edge  DEF at   COM- arrive.there.CPL CONSQ
```

```
\p   hakíkta                   yúkʿą́ wašíčula        wą p'utʿį́hį šašá
\g   he looked behind him and lo white man       a  mustaches red
\m   ha^kikta                  yúkʿą wa^šiču =la   wą p'utʿįhį ša  -R
\a   look.back                 and.lo whiteman =DIM IDF mustache  red -RDP

\p   čʿa          tʿemnítʾeyela         šką́          ké   =ʾ     .
\g   it being so sweatingly             he was busy -- -- --    .
\m   čʿa          tʿe^mni + tʾA -yela šką          ke   =ʾ     .
\a   IDF.RL       sweat  + die -ADV  act          QUOT =DECL .

\ft  37. It continued then, raising him upward and now he was up to the
     rim of the cliff, so he turned about to see what was elevating
     him, and it was a white man, with red mustaches, working hard
     with perspiring face.
\cm  --

\ref ED-Aut 1 s 38

\p   38. iyéska           =šni kʾéyaš lakʿóta      kį iyé
\g   38. he spoke whitely =not but    Dakota       the he
\m   38. iyA   + ska      =šni kʾéyaš la^kʿot(a) kį iye
\a   38. speak + white    =not but    Indian      DEF 3.INDP

\p   enánakiya      naȟʾú    čʿąké     leyá           čʿa
\g   here and there he heard therefore he said this it being so
\m   enanakiya      na^ȟʾų  čʿąke     le   + eyA    čʿa
\a   here.and.there hear     so        this + say    CONSQ

\p   okáȟniǧa           ké   =ʾ    :
\g   he understood him -- --    :
\m   okaȟniǧ(A)        ke   =ʾ    :
\a   understand         QUOT =DECL :

\ft  38. He didn't speak Dakota at all, but the Indian understood a
     word occasionally, and he guessed that he said this:
\cm  iyéska=šni: i.e., he didn't speak Dakota.

\ref ED-Aut 1 s 39

\p   39. " tuwépi           čʿa          hená léčʿel
\g   39. " whoever they are it being so those thus
\m   39. " tuwe  =pi        čʿa          hena léčʿel
\a   39. " be.who =PL       IDF.RL        those this.way

\p   oníčiȟʾąpi          héči líla šíčape        ló    ;
\g   they have done to you if   very they are bad --    ;
\m   ni-   ki- oȟʾą =pi héči líla šič(A) =pi     yelo  ;
\a   2.PAT- DAT- do  =PL if   very bad    =PL    ASSR.M ;

\p   waʾų́šilapi       =šni yelo  . tuwéni wičʿáša-aką́tu      wąží
\g   they have pity   =not --    . nobody human being          a
\m   wa-  ų́ši^la =pi =šni yelo  . tuweni wi^čʿaša # akątu   wąži
\a   UNSP- pity  =PL =not ASSR.M . nobody man       # living NSPC
```

```
\p   héčʿel       kʿuwá         =kta    iyéčʿeča    =šni . wašíčula
\g   in that way he treat him =should it is right =not . white man
\m   héčʿel       kʿuwa         =ktA    iye^čʿeča   =šni . wa^šíču =la
\a   thus         treat         =IRR    fitting      =not . whiteman =DIM

\p   naʾíš  lakʿóta   héči oyáka   yó    ,
\g   or else Dakota    if   tell it --   ,
\m   naʾiš  la^kʿot(a) héči oyak(A) yo    ,
\a   or      Lakota    if   tell.of IMV.M ,

\p   kašpéwičʿawayi̧                   =kte   ló    !"
\g   I cause his punishment            =shall --    !"
\m   kašpA     + wičʿa-   w@-   yA   =ktA   yelo  !"
\a   break.off + 3.PL.PAT- 1.AG- CAUS =IRR   ASSR.M !"

\ft  39. "Whoever they were who did this to you are cruel men; they
     have no mercy. Never ought a human being to be treated like this.
     Tell me, was it a white man or an Indian, and I shall see that he
     is arrested!"
\cm  [kašpéyA: not sure about analysis here, but does seem to mean
     'arrest'.]

\ref ED-Aut 1 s 40

\p   eyáya      pʿomnámna        šką̧          ną aką̧lya
\g   so saying shaking the head he was busy and on top
\m   eyA -R     pʿomnamna        šką          na aką̧l -yA
\a   say -RDP   shake.head       act          and upon -ADV

\p   waʾéčʿų                - ičʾila              =ȟčį̧
\g   having done a great thing - considering himself --
\m   wa-   ečʿa^ų            + ičʾi- la           =ȟčį̧
\a   UNSP- do                + RFL-  consider      =very

\p   aglíȟpeya           ké   =ʾ     .
\g   he returned him there --   --    .
\m   agli+    iȟpe^yA    ke   =ʾ     .
\a   home.here+ throw.down QUOT =DECL .

\ft  Talking so, he worked busily at rescuing him, shaking his head in
     amazement from time to time, until finally he succeeded in
     bringing him to the top and leaving him lying there, thinking he
     had done a great noble thing.
\cm  --

\ref ED-Aut 1 s 41

\p   40. héčʿetuka              kʿeš    hą̧blé        - waštéka
\g   40. giving up then and there --     quester      - fine
\m   40. héčʿetu =kA            kʿeš    hą̧ble        # wašte =kA
\a   40. thus    =ATTEN         although have.vision # good  =ATTEN
```

```
\p   t'iyáta      k'í              ną  " owáglukse
\g   to home      returned         and " I cut my own short
\m   t'i   -yata k'i               na " w@-   kI-      oyuksA
\a   house -at   arrive.home.there and " 1.AG- RFL.PS- break.off

\p   ló     . wašíčula     wą makíyuškį       ną
\g   --     . white man    a  he untied me    and
\m   yelo   . wa^šiču =la  wą ma-    ki- yuškA na
\a   ASSR.M . whiteman =DIM IDF 1.PAT- DAT- untie and

\p   gličúmaya                   č'a           ," eyá    yúk'ą́
\g   sent me home                it being so  ," he said and
\m   gli(ya)ku       + ma-   yA č'a           ," eyA    yúk'ą
\a   start.home.hither + 1.PAT- CAUS CONSQ    ," say    and.lo

\p   atkúku        - wič'áȟčala kį heyá       ké  =ʼ    :
\g   his father    - old          the he said  --  --    :
\m   atkuku        # wi^č'aȟčala kį he   + eyA ke  =ʼ    :
\a   father.3.POSS # old.man       DEF that + say QUOT =DECL :

\ft  40. After that it was useless to go on, so the would-be quester
     went home and said, "I've disrupted my questing. A white man
     freed me and sent me home is why I did so." And then his old
     father replied:
\cm  --

\ref ED-Aut 1 s 42

\p   41. " eč'į́       lé    waná táku   iyúha t'ókeča   č'a
\g   41. " to be sure this now  things all    different it being so
\m   41. " eč'į̇      le    wana táku   iyuha t'ókeča   č'a
\a   41. " of.course  this now  what    all    different CONSQ

\p   iyóč'ič'išni          yéš núǧe niwániče       ų        .
\g   I told you not to      yet ear  you lacked     the-past .
\m   č'i-      iyo^k'i..šni yeš núǧe ni-    wanič(A) ų        .
\a   2.PAT:1.AG- forbid       even ear  2.PAT- lack    DEF.PST  .

\p   wašíčula      kį oštékape          ló    .
\g   white men     the they are peculiar --    .
\m   wa^šiču =la  kį ošteka      =pi   yelo  .
\a   whiteman =DIM DEF in.odd.form =PL    ASSR.M .

\ft  42. "Of course. Didn't I say everything is so different now that
     you ought not to try it; yet you insisted. For white men are odd.
\cm  --

\ref ED-Aut 1 s 43

\p   waȟté'ųlapišni              ú            naǧíye'úyąpi
\g   they dislike us             on account of they bother us
\m   waȟte..šni + ųk-   la    =pi ų            ųk-   naǧiye^yA =pi
\a   bad        + 1.PL- consider =PL because.of    1.PL- bother    =PL
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```
\p   ną   nakų  úši'ųlapi          kéyápi         k'eš      héč'ena
\g   and also   they pity us       they say       yet       still
\m   na   nakų  ųk-  úši^la =pi ka  + eyA =pi k'eš      héč'ena
\a   and also   1.PL- pity    =PL yon + say =PL although thus

\p   nağíye'úyąpe          ló      . tók'iyap       k'iglápi
\g   they bother us        --      . off somewhere they returned
\m   ųk-  nağiye^yA =pi yelo   . tók'iyap       k'i(ya)glA          =pi
\a   1.PL- bother    =PL ASSR.M . whither       start.home.thither =PL

\p   hą́tąhąš ečéla wašté       =kta  tk'á ='    ," eyá      ké  ='
\g   if-then only  it be good =would but  --    ," he said --   --
\m   hą́tąhąš ečela wašte       =ktA  tk'a ='    ," eyA      ke  ='
\a   if      alone good        =IRR  CTRF =DECL ," say      QUOT =DECL

\p   .
\g   .
\m   .
\a   .

\ft  They interfere with us because they dislike us; and also when they
     think they are being kind to us, they still interfere with us. If
     they all went back home to some far-off place then only it would
     be well, but ..."
\cm  --

\ref ED-Aut 1 s 44

\p   42. č'a   hé   wašíčula       kį  tók'iyap k'í                  ną
\g   42. so    that white man     the somewhere he got home         and
\m   42. č'a   he   wa^šiču =la kį  tók'iyap k'i                  na
\a   42. CONSQ that whiteman =DIM DEF whither   arrive.home.there and

\p   lak'óta    wą  t'eȟíyela             kakíšyapi
\g   Dakota     a   horribly              he was being made to suffer
\m   la^k'ot(a) wą  t'eȟi           -yela kakiž(A) + yA   =pi
\a   Indian     IDF hard.to.endure -ADV  suffer    + CAUS =PL

\p   tk'áš      niwáye            ló      , eyá      -
\g   but indeed I did rescue him  --      , so saying -
\m   tk'a -š    ni  + w@- yA   yelo   , eyA      #
\a   but  -CTR  live + 1.AG- CAUS ASSR.M , say      #

\p   iglátąhą              nač'éče   .
\g   he was praising himself doubtless .
\m   ič'i- yatą  =hĄ       nač'ečA   .
\a   RFL- praise =DUR      perhaps   .

\ft  42. So doubtless that white man got home somewhere and boasted
     that he had saved the life of some Indian who was being severely
     tortured.
\cm  --
```