

Illustration Of The Method Of Recording Indian Languages eBook

Illustration Of The Method Of Recording Indian Languages by Albert Samuel Gatschet

The following sections of this BookRags Literature Study Guide is offprint from Gale's For Students Series: Presenting Analysis, Context, and Criticism on Commonly Studied Works: Introduction, Author Biography, Plot Summary, Characters, Themes, Style, Historical Context, Critical Overview, Criticism and Critical Essays, Media Adaptations, Topics for Further Study, Compare & Contrast, What Do I Read Next?, For Further Study, and Sources.

(c)1998-2002; (c)2002 by Gale. Gale is an imprint of The Gale Group, Inc., a division of Thomson Learning, Inc. Gale and Design and Thomson Learning are trademarks used herein under license.

The following sections, if they exist, are offprint from Beacham's Encyclopedia of Popular Fiction: "Social Concerns", "Thematic Overview", "Techniques", "Literary Precedents", "Key Questions", "Related Titles", "Adaptations", "Related Web Sites". (c)1994-2005, by Walton Beacham.

The following sections, if they exist, are offprint from Beacham's Guide to Literature for Young Adults: "About the Author", "Overview", "Setting", "Literary Qualities", "Social Sensitivity", "Topics for Discussion", "Ideas for Reports and Papers". (c)1994-2005, by Walton Beacham.

All other sections in this Literature Study Guide are owned and copyrighted by BookRags, Inc.

Contents

Illustration Of The Method Of Recording Indian Languages eBook.....	1
Contents.....	2
Table of Contents.....	3
Page 1.....	4
Page 2.....	6
Page 3.....	8
Page 4.....	10
Page 5.....	12
Page 6.....	14
Page 7.....	16
Page 8.....	18
Page 9.....	20
Page 10.....	22
Page 11.....	24
Page 12.....	26
Page 13.....	28

Table of Contents

Section	Table of Contents	Page
Start of eBook		1
ILLUSTRATION OF THE METHOD		1
ILLUSTRATION OF THE METHOD		1
OF RECORDING INDIAN		
LANGUAGES.		
NOTES.		3
ABBREVIATIONS USED IN THIS		4
MYTH.		
DETAILS OF A CONJURER'S		5
PRACTICE.		
K[A]LAK.		6
IN THE KLAMATH LAKE DIALECT		6
BY DAVE HILL. OBTAINED BY A.S.		
GATSCHET.		
NOTES.		7
SWEAT-LODGES.		8
NOTES.		9
A DOG'S REVENGE.		10
NOTES.		12
TRANSLATION.		12
INDEX.		13

Page 1

Produced by Carlo Traverso, William Flis, and the Online Distributed Proofreading Team
at <http://www.pgdp.net>

Transcriber's note: The following symbols are used to represent special characters:

[n] = raised (superscript) "n"

[t] = turned (inverted) "t"

[k] = turned "k"

[K] = turned "K"

[T] = turned "T"

[k=] = "k" with inferior macron

[k.] = "k" with inferior dot

[=x] = any letter "x" with superior macron

]x] = any letter "x" with superior breve

[x] = any letter "x" with acute accent

[x] = any letter "x" with grave accent

[~x] = any letter "x" with superior tilde

[^x] = any letter "x" with superior circumflex

[x] = any letter "x" with superior diaeresis

[ng] = lower-case "eng" character

[x] = Greek letter chi

[c] = "c" with slash (cent sign)

['] = single (curly) closing quote

* * * * *

Smithsonian institution—Bureau of ethnology.

J.W. Powell, director.

* * * * *

ILLUSTRATION OF THE METHOD

OF

Recording Indian languages.

* * * * *

From the manuscripts of Messrs. J.O. Dorsey, A.S. Gatschet, and S.R. Riggs.

* * * * *



ILLUSTRATION OF THE METHOD OF RECORDING INDIAN LANGUAGES.

HOW THE RABBIT CAUGHT THE SUN IN A TRAP.

An Omaha myth, obtained from F. Lafleche by J. Owen Dorsey.

Egi[c]e|mactci[n]'ge/ak[/a]/ i[k]a[n]'/[c]i[n]k[e]/en[a]-qtci|

It came| rabbit | the | his | the st. | only |

to pass| | sub. |grandmother| ob. | |

[[t]ig[c]e|j[u]gig[c]/a]-biam[a].

/ dwelt / with his/ they

/ / own,/ say.

K[i]|ha[n]'ega[n]tc[]e)'-qtci-hna[n]&rsquo

;|`[a]bae|ah[i]-biam[a].|

And | morning very habit- | hunting| went thither |

| ually | | they say. |

|Ha[n]ega[n]tc[]e)'-qtci|a[c][a]-bi

/ morning very/went, they

/ / say

ct[]e|wa[n]'|n[i]kaci[n]ga|wi[n]'|s[

i]/sne[d]e)'-qti-hna[n]/

notwith- / person / one / foot/ long very as a /

standing rule /

|s[i]g[c]e|a[c][a]-bit[e]am[a]./K[i]/|

i>i|baha[n] 3

/ trail / had gone, they say. / And / to know

/ him

Page 2

ga[n][c][a]-biam[a].|N[i]aci[n]ga| [c]i[n]' /[]i[n]'ta[n]/
 wished they say./ Person /the mv. ob./ now /
 |w[i]ta[n][c]i[n]|b[c][e]/t[a]|mi[n]ke,/e
 [c]/[e]ga[n]-biam[/a].
 / I-first / I go / will/ I who, / thought they say.
 Ha[n]'ega[n]c[e]'-qtci|p[/a]ha[n]-bi |ega[n]'|a[c]/[a]-biam[/a].|
 Morning very|arose they say|having | went they say.|

|C[]i|[/e]gi[c]e|n[i]kaci[n]ga| am[/a]
 |Again| it | person |the mv.
 happened sub.

s[i]g[c]e|a[c]/[a]-bit[/e]am[/a].|[/E]gi[c]e|ak[/i]-bi
 am[/a].|
 trail | had gone, they say. | It came | he reached |
 to pass home they say.

| G[/a]-biam[/a]:|[k]a[n]h[/a],|w[i]ta[n][c]i[n]|b[c]/[e] 6
 |Said as follows,| grand- | I-first | I go
 they say: mother,

a[k]/[i]daxe|ct[]e|wa[n]'|n[i]kaci[n]ga|w[/i][n]'| a[n]'aqai |
 I make | in spite | person | one | getting |
 for myself of it ahead of me

|a[c]a[/i] te a[n]'.|[K]a[n]h[/a],|u[k]/[i]a[n][c]e
 | he has gone. | Grandmother | snare

d[/a]xe|t[/a]|minke,|k[]i|b[c]/[i]ze|t[/a]|mi[n]ke
 |h[]a|.|[A]ta[n]/
 I make/ will/I who,/ and / I take / will/ I who / . / Why /
 it him
 |ja[n]'|tada[n]',|[a]-biam[a]
 / you / should? / said,
 do it they say
 wa`[u]ji[n]ga/aka./N[i]aci[n]ga|i[c]/[a]t&rsquo
 ;ab[c]/[e]/h[]a),/
 old woman /the / Person / I hate him / . /
 sub.
 |[a]-biam[/a].|K[]i|mactci[n]'ge|a[c][a]- 9
 / said, / And / rabbit / went
 they say.



biam[a].|A[c][a]-bi/[k][i]/c[i]/s[i]g[c]e|
 [c][e]t[e]am[a]./
they / Went they / when /again/ trail / had gone. /
say. say
 |[K][i]|ha[n]'t[e]|i[c][a]pe|ja[n]'-biam[a].
/ And /night / the / waiting / lay they say.
for
 Man'd[e]-[k]a[n]|c[a]n|uk[i]nacke|gax[a
]-biam[a],|k[i]|s[i]g[c]e/
bow string / the / noose / he made it / and / trail /
ob. they say,
 |[c][e]-hna[n]|t[e]|e]'di|i[c]a[n]'[c]a-
 | went | the | there | he put it
 habitually

biam[a]./[E]gi[c]e|ha[n]'+ega[n]-tc[e]&rs
 quo;-qtci|u[k][i]a[n][c]e/[c]a[n]/
they say./ It came / morning very/ snare / the /
to pass ob.
 |gi[t]a[n]'be|ah[i]-biam[a]./[E]gi[c]e 12
 | to see |arrived they say.| It came
 his own to pass

mi[n]'|[c]a[n]|c[i]z[e]/ak[a]ma.|Ta[n]&rsq
 uo;[c]i[n]-qtci|u[c][a]/
sun /the cv./ taken / he had, / Running very/ to tell/
ob. they say.
 |ag[c][a]-biam[a]./[K]a[n]h[a]|i]nd[a]d
 a[n]
/went homeward, / Grand- / what

Page 3

they say. mother.
 [e]i[n]te/b[c][i]ze/[e]dega[n]/a[n]'ba
 aze-hna[n]'h[a],/
 it may be | I took | but | me it habitually| . |
 scared
 |[a]-biam[a].|[K]a[n]h[a],/man'de-[k]a[
 n]/[c]a[n]
 | said they | Grand- | bow string | the
 say. mother, ob.
 ag[c][i]ze/[k]a[n]bd[e]dega[n]/a[n]'baaze-hn
 a[n]'i/h[a],/[a]-biam[a]./
 I took | I wished, but | me it habitually| . |said they say./
 my own scared
 |M[a]hi[n]|a[c]i[n]'bi|ega[n]' 15
 | Knife |had they say| having

[e]'di|a[c][a]-biam[a].|[K()]i|eca[n]&rsqu
 o;-qtc|ah[i]-biam[a].|
 there | went, they say. | And | near very| arrived |
 they say.

|P[i]/[:a]j[i]/ck[a]xe.|E[a]ta[n]/[e]ga[n]
]
 | Bad |you did. | Why | so

ck[a]xe/[a]./[E]'di/g[i]-ada[n]'i
 [n][c]ick[a]-g[a]/h[a],/
 you did/ ? |Hither | come and | for me untie it | , |
 |[a]-biam[a]/mi[n]'ak[a].|Mactci[n]'ge
 | said, they | sun | the | Rabbit
 say sub.
 ak/[a]|([e]'di|a[c][a]-bi|ct[e]wa[n]'na[
 n]'pa-bi|ega[n]'h[e]be|
 the | there | went | notwith- |feared they| having| partly|
 sub. they say standing say

|[i]he|a[c][e]-hna[n]'-biam[/a].|[K()]i 3
 |passed|went habitually they say.| And
 by

[k]u`[e]'|a[c][a]-bi|ega[n]'|m[/a]sa-biam



[/a]|man'd[ə]-[k]a[n]|
 rushed | went they |having | cut with they | bow string |
 say a knife say

[c]a[n]'.|Ga[n]'ki|mi[n]'|[c]a[n]|ma[n]'-
 | the | And | sun |the cv.| on
 ob. ob.

ci[a]ha/[a]i[a]/c]a-biam[a].|K[ə]i|mactci
 [n]'ge/ak[/a]/
high | had gone, they say. | And | Rabbit | the |
sub.
 [a]b[a][k]u|hi[n]'|[c]a[n]|n[a]zi-biam[a]
 | space bet. | hair | the | burnt they
 the shoulders ob. yellow say

[a]nakad[a]-bi|ega[n]'.|(Mactci[n]'ge| am[a]/ak[i]-biam[a].)/
it was hot on | having./ (Rabbit |the mv.| reached home, |
it, they say sub. they say.)
 |[I]tcitci+,[k]a[n]h[a], 6
 | Itcitci+!! |grandmother,

n[a]/[c]i[~n]g[ə]-qti-ma[n]'/h[a],/[a]-bi
 am[a]./[T]/[u]cpa[c]a[n]+,
 burnt to nothing very I am | -- | said, they | Grandchild!! |
 say.

|i[n]'na[c]i[n]g[ə]-qti-ma[n]'/eska[n]'+,
 | burnt to nothing very I am | I think,
 for me

[a]-biam[a].|Ceta[n]'. said, they say.| So far.

NOTES.

581, 1. Mactci[n]ge, the Rabbit, or Si[c]e-maka[n] (meaning uncertain), is the hero of numerous myths of several tribes. He is the deliverer of mankind from different tyrants. One of his opponents is Ictinike, the maker of this world, according to the Iowas. The Rabbit's grandmother is Mother Earth, who calls mankind her children.

Page 4

581, 7. a[c]ai te a[n]. The conclusion of this sentence seems odd to the collector, but its translation given with this myth is that furnished by the Indian informant.

581, 12. ha[n]+ega[n]tc[e]-qtci, “ve—ry early in the morning.” The prolongation of the first syllable adds to the force of the adverb “qtci,” *very*.

582, 3. hebe ihe a[c]e-hna[n]-biama. The Rabbit tried to obey the Sun; but each time that he attempted it, he was so much afraid of him that he passed by a little to one side. He could not go directly to him.

582, 4. 5. ma[n]ciaha aia[c]a-biama. When the Rabbit rushed forward with bowed head, and cut the bow-string, the Sun’s departure was so rapid that “he had *already* gone on high.”

ABBREVIATIONS USED IN THIS MYTH.

cv. curvilinear. mv. moving. st. sitting. sub. subject. ob. object.

TRANSLATION.

Once upon a time the Rabbit dwelt in a lodge with no one but his grandmother. And it was his custom to go hunting very early in the morning. No matter how early in the morning he went, a person with very long feet had been along, leaving a trail. And he (the Rabbit), wished to know him. “Now,” thought he, “I will go in advance of the person.” Having arisen very early in the morning, he departed. Again it happened that the person had been along, leaving a trail. Then he (the Rabbit) went home. Said he, “Grandmother, though I arrange for myself to go first, a person anticipates me (every time). Grandmother, I will make a snare and catch him.” “Why should you do it?” said she. “I hate the person,” he said. And the Rabbit departed. When he went, the foot-prints had been along again. And he lay waiting for night (to come). And he made a noose of a bow-string, putting it in the place where the foot-prints used to be seen. And he reached there very early in the morning for the purpose of looking at his trap. And it happened that he had caught the Sun. Running very fast, he went homeward to tell it. “Grandmother, I have caught something or other, but it scares me. Grandmother, I wished to take my bow-string, but I was scared every time,” said he. He went thither with a knife. And he got very near it. “You have done wrong; why have you done so? Come hither and untie me,” said the Sun. The Rabbit, although he went thither, was afraid, and kept on passing partly by him (or, continued going by a little to one side). And making a rush, with his head bent down (and his arm stretched out), he cut the bow-string with the knife. And the Sun had already gone on high. And the Rabbit had the hair between his shoulders scorched yellow, it having been hot upon him (as he stooped to cut the bow-string). (And the Rabbit arrived at home.) “Itcitci+!! O grandmother, the heat has left nothing of me,” said he. She said, “Oh! my grandchild! I

think that the heat has left nothing of him for me.” (From that time the rabbit has had a singed spot on his back, between the shoulders.)



Page 5

DETAILS OF A CONJURER'S PRACTICE.

IN THE KLAMATH LAKE DIALECT. OBTAINED FROM MINNIE FROBEN, BY A.S. GATSCHET.

M[a][k=]laks/shu[a]kiuk|k[i]uksash/[k=][a]
]-i|g[^u]'l[']hi|
 Indians |in calling | the | not | enter |
 conjurer

|h[u]nk[)]e]lam/[l[a]dshashtat,|nd[e]na
 / his / into lodge, / they
 halloo
 sha'h[m[o]knok;|k[i]ush toks/w[a]n|kiuk[a]yank/m[^u]'luash/m[']na/
 to call (him) / the conjurer/ red / hanging out/ as sign / his /
 out; fox on a pole
 |kan[i]ta|p[^i]'sh.
 | outside |"of him."

Kuk[i]aks/tch[^u]'tanish/g[a]tp[']na
 nk|wig[a]ta/tch[e]l[x]a|
 Conjurers| when treating| approaching | close by| sit down |

|m[=a]'shipksh.|L[u]tatkish 3
 / the patient. /The expounder
 wig[a]ta|k[i]uksh[)]e]sh/tcha[']hl[a]ns
 hna.|Shuy[e]ga/
 close to/ the conjurer / sits down. / Starts /
 choruses
 | k[i]uks, |w[e]wanuish
 /the conjurer,/ females
 tch[=i]k|win[o]ta|liuki[a]mnank/ nadsh[=a]'shak /
 then / join in / crowding / simultaneously /
 singing around him
 |tch[^u]tchtn[i]shash.|H[a]nshna
 / while he treats /He sucks
 (the sick).
 m[=a]'shish|h[^u]'nk|hishu[a]kshash,|t[
 a]tktish/[^i]'shkuk,|



diseased / that / man, /the disease/to extract,/
 |hantch[i]pka|tc[=i]'k
 | he sucks out| then

kuku[a]ga,/wishink[a]ga,|m[^u]'lkaga,|[k=]
 [a][k=]o/g[^i]'ntak,/ *a small / small snake, / small / bone / after- /*
frog, insect, wards,
 |k[a]haktok|n[a]nuktua
 / *whatsoever/ anything*
 nshendshk[a]ne.|Ts[']|^u]'ks|toks| k[e]-usht/tch[e]k[]e|le|[i]tkal;/ *small. / A leg / / being / the (bad) / he /*
fractured blood extracts;
 |l[u]lp|toks|m[=a]'- 3
 | eyes | but| be-

shisht |tch[e]k[]e|litat/lg[^u]'m/sh[^u]&rsquo
 ;k[]e|lank/[k=]^i]'tua/
ing sore/ into blood / coal / mixing / he pours /
eyes,
 |l[^u]'lpat,|k[^u]'tash|tchish
 | into the | a louse | too

ksh[e]wa|l[u]lpat/p[^u]'klash/tui[x][a
]mpgatk|lt[u]i[x]aktgi gfi]ug.
introduces| into the| the white | protruding | for eating out.
eye of eye

NOTES.

583, 1. shu[a]kia does not mean to “_call on somebody_” generally, but only “_to call on the conjurer_ or medicine man”.

583, 2. w[a]n stands for w[a]nam n[=i]'l: the fur or skin of a red or silver fox; kan[i]ta p[^i]'sh stands for kan[i]tana l[a]tchash m'n[a]lam: “outside of his lodge or cabin”. The meaning of the sentence is: they raise their voices to call him out. Conjurers are in the habit of fastening a fox-skin outside of their lodges, as a business sign, and to let it dangle from a rod stuck out in an oblique direction.



Page 6

583, 3. tch[e]l[x]a. *During the treatment of a patient, who stays in a winter house, the lodge is often shut up at the top, and the people sit in a circle inside in utter darkness.*

583, 5. liuki[a]mnank. *The women and all who take a part in the chorus usually sit in a circle around the conjurer and his assistant; the suffix -mna indicates close proximity. Nadsh[=a]'shak qualifies the verb win[o]ta.*

583, 5. tch[^u]tchtn[i]shash. *The distributive form of tch[^u]t[']na refers to each of the _various_ manipulations performed by the conjurer on the patient.*

584, 1. m[=a]'shish, shortened from m[=a]sh[i]pkash, m[=a]'shipksh, like [k=]'l[:a]'ksh from k[']l[:a]k[a]pkash.

584, 2. 3. There is a stylistic incongruity in using the distributive form, only in kuku[^a]ga (k[u]e, _frog_), k[a]haktok, and in nshendshk[a]ne (nshek[a]ni, npsh[e]kani, ts[e]kani, tch[e]k[e]ni, _small_), while inserting the absolute form in wishink[a]ga (w[i]shink, _garter-snake_) and in [k=][a][k=]o; m[^u]lkaga is more of a generic term and its distributive form is therefore not in use.

583, 2. k[a]haktok for k[a]-akt ak; k[a]-akt being the transposed distributive form k[a]kat, of k[a]t, which, what (pron. relat.).

584, 4. lg[^u]m. The application of remedial *drugs* is very unfrequent in this tribe; and this is one of the reasons why the term “conjurer” or “shaman” will prove to be a better name for the medicine man than that of “Indian doctor”.

584, 4. k[^u]tash etc. The conjurer introduces a louse into the eye to make it eat up the protruding white portion of the sore eye.

K[A]LAK.

THE RELAPSE.

IN THE KLAMATH LAKE DIALECT BY DAVE HILL. OBTAINED BY A.S. GATSCHET.

H[:a]|n[a]y[:a]ns|hissu[a]ksas/m[=a]'shitk
/k[a]lak,|ts[u]i/k[i]uks|

When | another | man | fell sick | as | then | the |
relapsed, | conjurer



|n[:a]’-ulakta|tchu-
| concludes | to

t[a]nuapkuk./Tch[u]i|tch[u]ta;/tch[u]i|y[
a]-uks/huk /shl[:a][a]|
treat (him).| And | he | and | remedy |this| finds out |
treats;

|k[a]lak a g[=e]k. / Tchi
/(that) relapsed he./ Thus
huk|shu[^i]’sh|s[a]pa.|Ts[u]i/n[=a]’
sh/shu[=i]’sh/s[a]yuaks|
the| song- | indi- | And | one | song- | having |
remedy cates. remedy found out

|h[^u]’mtcha k[a]lak,/tch[u]i 3
| (that) of the kind | then
of relapsed (he is),

n[a]nuk/h[^u]k/shu[=i]’sh/tp[:a]’wa/h[^u
j’nksh/kaltchitch[i]kshash|
all | those| remedies | indicate|(that) him |the spider(-remedy) |

|heshuamp[]e]l[i]tki
/ would

Page 7

g[i]ug.|Tch[u]i/h[^u]'k/k[a]ltchitchik
 s|y[a]-uka;/ub[a]-us|
 cure. | Then | the | spider | treats | a piece of|
 him; deer-skin

|h[^u]k|k[a]ltchitchiksam
 / / of the spider
 tchut[ə]n[=o]'tkish.|Ts[u]i|h[u]kantka/ub
 [a]-ustka|tchut[a];/
 (is) the curing-tool./ Then / by means / deer-skin / he treats/
 of that (him); /
 |t[:a]t[a]ktak| huk 6
 | just the size|that
 | of the spot

k[a]lak/m[=a]'sha,/g[:a]'tak/ub[a]-u
 sh|kt[^u]'shka|t[:a]'tak|huk|
 relapse| is | so much | of deer- | he cuts | as where| he|
 infected, skin out

|m[=a]'sha.|Ts[u]i/h[^u]k
 / is / Then /
 suffering.
 k[a]ltchitchiks|siun[o]ta/n[:a]'ds[k=]ank/
 h[^u]'nk/ub[a]-nsh.|
 the “spider” |is started| while applying| that |skin piece.|
 song

|Tch[^u]'yuk|p'la[i]ta
 / And he / over it
 n[e]tataka|sk[u]tash,/ts[u]i| sha|h[^u]'nk|ud[^u]'pka|
 he | a blanket,| and |they| it | strike |
 stretches

|h[:a]n[:a]'shishtka,|ts[u]i/h[^u]'k 9
 / with conjurer's / then / it
 arrows,
 gut[:a]'ga|tsul[:a]'kshtat;| g[:a]'tsa|l[^u]'p[i]|kiat[e]ga,/
 enters / into the body; /a particle/ firstly / enters, /
 |ts[u]i|tsul[=e]'ks|[k=]'l[:a]k[a],/tch[u]i
 | then | (it) body | becomes, | and



at |pushp[u]shuk/shl[=e]'sh/h[[^]u]k/ub[a]-u
 sh.|Ts[u]i/m[=a]'ns/
now/ dark it /to look at/ that /skin-piece./ Then / after /
a while
 |t[a]nk[[^]]e]ni ak|wa[i]tash
/ after so and / days
so many
 h[[^]u]'k|p[[^]u]shp[u]shli at|m[=a]'ns=g[[^]i]tk|tsul[:a]'ks=sitk|
 that | black (thing) | at last |(is) flesh-like |

|shl[:a]'sh.|Ts[i]/n[i]|s[a]yuakta; 12
/to look at./ Thus / I /am informed;
 t[u]mi|h[[^]u]'nk|sh[a]yuakta/h[[^]u]'ma
sht=g[[^]i]sht/tchut[=i]'sht;/
many / / know / (that) in this / were effected/
men manner cures;
 |ts[u]yuk|ts[u]shni
/ and he / always
then

w[:a]'mp[[^]]e]le. was well again.

NOTES.

585, 1. n[a]y[:a]ns hissua]ksas: another man than the conjurers of the tribe. The objective case shows that m[=a]'shitk has to be regarded here as the participle of an impersonal verb: m[=a]'sha n[[^]u]sh, and m[=a]'sha n[[^]u], it ails me, I am sick.

585, 2. y[a]-uks is remedy in general, spiritual as well as material. Here a tam[a]nuash song is meant by it, which, when sung by the conjurer, will furnish him the certainty if his patient is a relapse or not. There are several of these medicine-songs, but all of them (n[a]nuk h[[^]u]'k shu[=i]'sh) when consulted point out the spider-medicine as the one to apply in this case. The spider's curing-instrument is that small piece of buckskin (ub[a]-ush) which has to be inserted under the patient's skin. It is called the spider's medicine because the spider-song is sung during its application.



Page 8

585, 10. gut[:a]’ga. The whole operation is concealed from the eyes of spectators by a skin or blanket stretched over the patient and the hands of the operator.

585, 10. kiat[e]ga. *The buckskin piece has an oblong or longitudinal shape in most instances, and it is passed under the skin sideways and very gradually.*

585, 11. t[a]nk[ə]ni ak wa[i]tash. Dave Hill gave as an approximate limit five days’ time.

* * * * *

SWEAT-LODGES.

IN THE KLAMATH LAKE DIALECT BY MINNIE FROBEN. OBTAINED BY A.S. GATSCHET.

[E]-ukshkni/[a]pa|sp[[^]u]’klish|g[i]tko
 ./[K=]/[u][k=]iuk|
 The lake | two | sweat- | have. | To weep over |
 people (kinds lodges
 of)

|[k=]/[e]lekapkash|sp[[^]u]’klishla
 | the deceased | they build
 sweat-lodges

y[e]pank/k[:a]/[i]la;|stut[i]lantko/sp[[^]u]&rsq
 uo;klish,/k[:a]/[i]la|
 digging up| the ground;| are roofed | (these) |with earth |
 sweat-lodges

|waltch[a]tko./Sp[[^]u]’klish a
 / covered. / (Another)
 sweat-lodge
 sha |sh[[^]u]’ta|ku[e]-utch,|k[i]tchikan[&rs
 quo;]sh/stin[a]ga=sh[i]tko;/
 they/ build / of willows,/ a little / cabin looking like /
 |sk[[^]u]’tash a|w[a]ldsha 3
 | blankets | they
 spread

sp[[^]u]’klishtat|tatat[a]k s[ə]e]/spukli[a].|T[a]tataks a h[[^]u]’nk/
 over the /when in it they / sweat. / Whenever /



sweating-lodge

| w[e]as|l[u]la,/tat[a]taks
|children| died, | or when

a h[i]shuaksh/tch[i]m[]e]na,|sn[a]wedsh/w[
>e]nuitk,|[k=][^u]'[k=]i|

a husband | became | (or) the | (is) | they weep |
widower, wife | widowed,

|[k=][])lek[a]tko,/sp[^u]'klitcha

/for cause of death / go sweating

t[u]mi|shash[a]moks=l[o]latko;|t[u]nepni/

wa[i]tash|tch[i]k/ sa /

many / relatives who have lost / five / days / then /they/

|h[^u]'uk|sp[^u]'klia. 6

| | sweat.

Shi[u]lakiank a| sha|kt[a]i/ h[u]yuka |skoilaku[a]pkuk;/h[u]toks|

Gathering |they| stones| (they) | to heap them up | those |
heat (them) (after use);

|kt[a]i/[k=]/[a]-i tat[a]

/ stones/ never

spukli[^u]'t[']hu[=i]sh.|Sp[u]klish|l[

i>u]p[])a|h[u]yuka;|

having been used for |Sweat lodge|in front of| they heat|
sweating (them);

|[k=][e]lpka a/[a]t,| [i]lhiat /[a]tui,

|heated (being)| when,| they bring |at once,

(them) inside

[k=][i]dshna ai/[^i]/[a]mbu,|kliul[a]la./Sp[^u]'kli/a sha/

pour / on / water, / sprinkle. / Sweat /then /

them they

|t[u]m[]e]ni|"hours";|[k=][e]lpkuk 9



Page 9

| several | hours; | being quite
warmed up
g[e]ka/shualk[o]ltchuk/p[e]niak/[k=][=o]&rsq
uo;[k=]s/p[e]pe-udshak/
they / (and) to cool / without / dress / only to go /
leave / themselves off bathing
[e]wagatat,[k=][o][k=]etat,[e]-ush
in a spring, | river, | lake

wig[a]ta./Spukli-u[a]pka|m[=a]'ntch.| Shp[o]tuok /i-ak[e]wa|
close by. |They will sweat| for long |To make them-| they bend|
hours. selves strong down

| k[a]pka, /sk[^u]'tawia
/young pine-/ (they) tie
trees together
sha |w[e]wakag|kn[^u]'kstga.|Ndshi[e]tchatka/kn[^u]'ks a/sha /
they/ small / with ropes. /Of (willow-)bark/ the ropes /they/
brushwood
|sh[u]shata. 12
| make.

G[a]tpamp[)e]lank/shkoshk[^i]'l[x]a/kt[a]k
tiag|h[^u]'shkankok|
On going home |they heap up into| small |in remembrance|
cairns stones

|[k=][)e]lek[a]pkash,/kt[a]-i
| of the dead, | stones

sh[u]shuankaptcha[^i]'hiank.
of equal size |selecting.

NOTES.

No Klamath or Modoc sweat-lodge can be properly called a sweat-house, as is the custom throughout the West. One kind of these lodges, intended for the use of mourners only, are solid structures, almost underground; three of them are now in existence, all believed to be the gift of the principal national deity. Sudatories of the



other kind are found near every Indian lodge, and consist of a few willow-rods stuck into the ground, both ends being bent over. The process gone through while sweating is the same in both kinds of lodges, with the only difference as to time. The ceremonies mentioned 4-13. all refer to sweating in the mourners' sweat-lodges. The sudatories of the Oregonians have no analogy with the *estufas* of the Pueblo Indians of New Mexico, as far as their construction is concerned.

586, 1. *l[a]pa sp[[^]u]'klish*, two sweat-lodges, stands for two kinds of sweat-lodges.

586, 5. *shash[a]moks=l[o]latko* forms one compound word: one who, or: those who have lost relatives by death; cf. *pt[i]sh=l[[^]u]lsh*, *pg[i]sh=l[[^]u]lsh*; *hishu[a]kga pt[i]sh=l[u]latk*, male orphan whose father has died. In the same manner, *[k=] [e]lek[a]tko* stands here as a participle referring simultaneously to *h[i]shuaksh* and to *sn[a]wedsh w[e]nuitk*, and can be rendered by "bereaved". *Shash[a]moks*, distr. form of *sh[a]-amoks*, is often pronounced *shesh[a]maks*. *T[u]mi* etc. means, that many others accompany to the sweat-lodge, into which about six persons can crowd themselves, bereaved husbands, wives or parents, because the deceased were related to them.

Page 10

586, 7. Shi[u]lakiank etc. For developing steam the natives collect only such stones for heating as are neither too large nor too small; a medium size seeming most appropriate for concentrating the largest amount of heat. The old sweat-lodges are surrounded with large accumulations of stones which, to judge from their blackened exterior, have served the purpose of generating steam; they weigh not over 3 to 5 pounds in the average, and in the vicinity travelers discover many small cairns, not over four feet high, and others lying in ruins. The shrubbery around the sudatory is in many localities tied up with willow wisps and ropes.

586, 11. Spukli-u[a]pka m[=a]'ntch means that the sweating-process is repeated many times during the five days of observance; they sweat at least twice a day.

* * * * *

A DOG'S REVENGE.

A DAKOTA FABLE, BY MICHEL RENVILLE. OBTAINED BY REV. S.R. RIGGS.

[S]u[ng]ka/wa[ng];/[k.]a /waka[ng]ka /wa[ng]/wa[k.]i[ng]/wa[ng]/
Dog / a; / and / old-woman / a / pack / a /
|ta[ng]ka| hnaka. |U[ng]kan
| large |laid away.| And

[s]u[ng]ka|[k.]o[ng]| he |sdonya.|U[ng]ka[ng]|wa[ng]na|ha[ng]yetu,|
dog | the |that| knew. | And | now | night, |

|u[ng]ka[ng]|waka[ng]ka
| and | old-woman

i[s]tinman/ke[c]i[ng]|/[k.]a| en | ya: |tuka|waka[ng]ka|ki[ng]|
asleep | he thought| and |there|went:| but| old woman| the |

|sdonkiye|[c.]a/kiktaha[ng] 3
/ knew / and / awake
wa[ng]ke,|[c.]a| ite |hdaki[ng]ya[ng]| ape |[c.]a/ki[c]akse,|
lay, | and |face | across |struck| and | gashed, |

|[c.]a/nina/ po, / keyapi.
/ and /much/swelled,|they say.
U[ng]ka[ng]|ha[ng]|.h]a[ng]na|heha[ng]|/[s]u[ng]ka|t
oke[c]a/wa[ng]/
And | morning | then | dog | another / a /

| en | hi, |[k.]a| okiya | ya.
|there|came,| and |to-talk-with|went.

Tuka|pamahdeda[ng]| ite| mahen| inina|ya[ng]ka.|U[ng]ka[ng]|taku|
But| head-down |face|within|silent| was. | And |what|

|i[c]ante|ni[s/i/c]a
| of-heart| you-bad

heci[ng]ha[ng]|omakiyaka wo,| eya. |U[ng]ka[ng],|Inina |
if | me-tell, |he-said.| And, |still |

|ya[ng]ka wo,|waka[ng]ka 3
| old-woman

wa[ng]|te[h]iya|omaki[h]a[ng] do,| eya, | keyapi. |U[ng]ka[ng],|
a | hardly | me-dealt-with, |he-said,|they say.| And, |

|Toke[ng]|ni[c/i/.h]a[ng] he,/ eya.
/ *How / to-thee-did-she, /he-said.*

U[ng]ka[ng],|Wa[k.]in| wa[ng]|ta[ng]ka| hnaka e |wa[ng]mdake|[c.]a|
And, | Pack | a | large |she-laid-away| I-saw | and |

| heo[ng]| otpa | awape:
|therefore|to-go-for|I waited:

Page 11

[.k]a|wa[ng]na|ha[ng]|teha[ng]| [.k]ehan, |i[s]ti[ng]b
e/se[c]a e| en |
and | now |night | far | then, | she-asleep | probably|there|

| mde |[c.]a/ pa /timahe[ng] 6
/I went/ and /head/ house-in
yewaya, |u[ng]ka[ng]|kiktaha[ng]|wa[ng]ke| [s]ta |he[c]amo[ng]:/
I-poked,/ and / awake / lay /although/ this-I-did: /
[.k]a,|[S]i,| de |tukten
| and, | shoo,|this| where

yau he, | eye, |[c.]a/ itohna/ amape, /[c.]a|de[c]en/
you-come,/she-said,/ and /face-on/smote-me,/ and / thus /
|iyemaya[ng] ce,| eye |[c.]a| kipazo.
|she-me-left |he-said| and |showed-him.

U[ng]ka[ng],|Hu[ng]hu[ng]he!|te[.h]iya|e[c]ani[c]
|o[ng] do,|
And, | Alas! alas! | hardly | she-did-to-you, |

|ihome[c]a/wa[k.]i[ng]/ki[ng]/u[ng]tapi 9
/therefore / pack / the / we-eat
kta ce,|eye |[c.]a,|Mni[c]iya wo,/eya, /keyapi./Ito,/Miniboza[ng]na/
will, /he- / and, / Assemble, / he- / they /Now,/ Water-mist /
said said, say.
|ki[c]o wo,
| call,

ka,|Yaksa|ta[ng]i[ng] [s]ni/kico wo,/Tahu/wa[s]aka|kico wo,|[.k]a,|
and| Bite| not manifest | call, |Neck| strong | invite,| and, |
off

| Taisa[ng]pena
|His-knife-sharp

kico wo,| eya, | keyapi. |U[ng]ka[ng]|owasi[ng]|wi[c]aki[c]o:|
call, |he-said,|they-say.| And | all |them-he-called:|

|[k.]a|wa[ng]na|owasi[ng]| en 12
| and | now | all |there

hipi|heha[ng]| heya, | keyapi: | Ihopo, |waka[ng]ka| de |



came| then |this-he-said,|they-say:|Come-on,| old-woman|this|

|te[.h]iya|e[c]aki[c]o[ng] [c]e;

/ *hardly* / *dealt-with*;

minihei[c.]iyapo,|ha[ng]yetu|hepiya|wa[c]oni|

>c]a|waki[ng]|wa[ng]|

bestir-yourselves,| night |during| dried-meat | pack | a |

|te[.h]i[ng]da|[k.]a| on

| she-forbid | and | for

te[.h]iya|e[c]aki[c]o[ng]|tuka,|ehae[s]/untap

i/kta [c]e,|

hardly | dealt-with-him | but,| indeed |we eat|will |

| eya, | keyapi. 15

|he-said,|they say.

U[ng]ka[ng]|Miniboza[ng]na|e[c]iyapi/[k.]o[ng]/ he /wa[ng]na/

Then / *Water-mist* / *called* / *the* /*that*/ *now* /

|ma[.g]a[z]ukiye|[c.]a,/a[ng]petu

/ *rain-made*, / *and*, / *day*

o[.s]a[ng]|ma[.g]a[z]u|e[c]en/otpaza;/[k.]a/wake

ya/owasi[ng]/ *nina* /

all-through/ *rained* / *until* / *dark*; / *and* / *tent* / *all* / *very* /

|spaya,|wihutipaspe

| wet, | tent-pin

olidoka|owasi[ng]|ta[ng]ya[ng]| [.h]pan.|U[ng]ka[ng]|heh

a[ng]|

holes | all | well |soaked. | And | then |

|Yaksa ta[ng]i[ng] [s]ni| wihuti- 18

| Bite-off-manifest-not | tent-fast-

paspe |ki[ng]|owasi[ng]| yakse, |tuka |ta[ng]i[ng][s]ni ya[ng]/ yakse /



Page 12

enings| the | all |bit-off,| but | slyly |bit-off|
 /nakae[s]/waka[ng]ka
 / so that / old-womanki[ng]/sdonkiye/[s]ni./U[ng]ka[ng]/Tahuwa[s]aka/ he /
 wa[k.]i[ng]/
 the / knew / not. / And / Neck-strong / he / pack /
 |[k.]o[ng]| yape |[c.]a/mani[ng]-
 / the /seized,/ and / away
 kiya| yapa iyeya, |[k.]a|teha[ng]|e[h.]peya.|He[c]en|Taisa[ng]pena|
 off| holding-in- | and | far | threw-it.| So | His-knife- |
 mouth-carried sharp

|wa[k.]i[ng]||[k.]o[ng] 21
 | pack | the

[c]okaya /kiyaksa-iyeya./He[c]e[ng]|wa[k.]i[ng]|
 [k.]o[ng]|ha[ng]yetu|
 in-middle | tore-it-open.| Hence | pack | the | night |

|hepiyana| temya-
 | during |they-ate-

iyeyapi,| keyapi. all-up, | they say.

He[c]en/tuwe/wamano[ng]/ ke[s], |sa[ng]pa|iwa[h.]a[ng]i[c.]ida/
 So that / who/ steals /although,/ more / haughty /
 |wamano[ng]|wa[ng]| hduze, 24
 | thief | a |marries,

eyapi |e[c]e;| de |hu[ng]kaka[ng]pi do. they-say|always;|this| they-fable.

NOTES.

588, 24. This word “hduze” means *to take* or *hold one’s own*; and is most commonly applied to a man’s taking a wife, or a woman a husband. Here it may mean either that one who starts in a wicked course consorts with others “more wicked than himself,” or that he himself grows in the bad and takes hold of the greater forms of evil—*marries* himself to the wicked one.

It will be noted from this specimen of Dakota that there are some particles in the language which cannot be represented in a translation. The “do” used at the end of phrases or sentences is only for emphasis and to round up a period. It belongs mainly to the language of young men. “Wo” and “po” are the signs of the imperative.

TRANSLATION.

There was a dog; and there was an old woman who had a pack of dried meat laid away. This the dog knew; and, when he supposed the old woman was asleep, he went there at night. But the old woman was aware of his coming and so kept watch, and, as the dog thrust his head under the tent, she struck him across the face and made a great gash, which swelled greatly.

The next morning a companion dog came and attempted to talk with him. But the dog was sullen and silent. The visitor said: “Tell me what makes you so heart-sick.” To which he replied: “Be still, an old woman has treated me badly.” “What did she do to you?” He answered: “An old woman had a pack of dried meat; this I saw and went for it; and when it was now far in the night, and I supposed she was asleep, I went there and poked my head under the tent. But she was lying awake and cried out: ‘Shoo! what are you doing here?’ and struck me on the head and wounded me as you see.”

Page 13

Whereupon the other dog said: "Alas! Alas! she has treated you badly, verily we will eat up her pack of meat. Call an assembly: call *Water-mist* (i.e., rain); call *Bite-off-silently*; call *Strong-neck*; call *Sharp-knife*." So he invited them all. And when they had all arrived, he said: "Come on! an old woman has treated this friend badly; bestir yourselves; before the night is past, the pack of dried meat which she prizes so much, and on account of which she has thus dealt with our friend, that we will eat all up".

Then the one who is called *Rain-mist* caused it to rain, and it rained all the day through until dark; and the tent was all drenched, and the holes of the tent-pins were thoroughly softened. Then *Bite-off-silently* bit off all the lower tent-fastenings, but he did it so quietly that the old woman knew nothing of it. Then *Strong-neck* came and seized the pack with his mouth, and carried it far away. Whereupon *Sharp-knife* came and ripped the pack through the middle; and so, while it was yet night, they ate up the old woman's pack of dried meat.

Moral.—A common thief becomes worse and worse by attaching himself to more daring companions. This is the myth.

INDEX.

Conjurers' practice 583
Dog's revenge, a Dakota fable 587
Omaha myth 581
Revenge, A dog's; a Dakota fable 587
Sweat lodges 586