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Wiss. Vally 1 (412)

Wissakatchakwa halthukakani.

Embodies a series of mythic tales about Wissakatchakwa
^ ~~Mythic~~ tales obtained in the Poria language
from Kishikawe or Elizabeth Vallegier.

Wissakatchakwa issa wakite, wiwal isa *
Wissakatchakwa did live (there) and a wife

assate. Nehissa Kapotwa" wikanal nawa = pa-
he had. And some time his friend he started to

mate u'ng = anikwal, nehissa acama'kote wina;
visit ~~the~~ Fox = Squirrel, when he was fed with nut-
meat;

"(a)watalu" ilinc; "Kinitcansak awatawi";
"take (some) with you" he was told to ~~for~~ your children take (some)

ilinc; "ikstangia napici kwa, ni'ka,
he was told; leavings from meals just like (in succession) (these) my friend,
(you also visit me.)

napi' = tetu-u matcangi, nehissa [nawi = ki'e wi-
just like (these) we are eating, after this come and

Kiawikani. " "
visit me! at such a time you come and visit

Miss. Kelly, 3 (414)

"ngwilutasswi"; ^{maxkule ita kawikawilutawate}
^{the Bear (obj.) then he visited}
~~maxkule nishi kawikawite,~~
^{badly worded!}
(for) I am loathsome; ~~so Bear when going to visit,~~

"piwa nikana Wssakatckga" ~~ilate amekwa.~~
(here) comes my friend Wssakatckakwa "

~~i~~likudcis maxkule wikanal: "pindikilo, nika,"
he was told by Bear his friend: enter, my dear,

"wilanakilō" ilate wawal; "ahi ~~taking~~ teingwepitci"
^{spread out some- said to his where is going to sit}
^{thing) he wife,}

Kati, nikana Wssakatckga? ^{nahissa,} ^{Kiätwi} Kati
^{my friend} Wssakatckakwa? ^{and then,} ^{what} ^{will we}

cāmangwi? ^{Kilimwa,} ^{lāmkapilū!} ^{ilate wawal}
^{feed him with? your bro- turn her back so said to his}
^{ther-in-law, towards me! wife}

mykwa.
Bear.

note! 528!

Nahissa mayawi wapangite Wssakatckg
^{then attentively did observe Wssakatckakwa}

(!note)

icilenite, nahissa axkawi pa'kica'mawāt wawal.
^{what they and the tender (Bear) cut off out from}
^{were doing, loin his wife.}

Waa Vally 4 (415) (416)

Nehissa Rācisamonci) ācā'enci, nāhissa

Then after cooking (it) (W.) was fed and
with it!

~~u~~ xkwa' tūdan puka'lang(i) pimi sā'kikak; nehissa
Bear the heel pierced with (and) the he extra then
an awl grease ted; ~~(416)~~

(hā)^camate wikanal axkawi nāhi pimi. "Awatulu"
he fed his friend with the tenderloin as with grease. "Take along

iKtāmanā, ilinde Wssakatcākga; "nēpā'xka
what was left was told Wssakatcākwa; possibly
(from meal)

mitiwaki kiritcānsaki! ho' napici kwa nīla
will eat it your children! oh! (something) (for nīluna)
wholly alike

napici napi = tetā'-u mācangi, nika!" Nehissa
also (food) of the same nature we live my spread! Then he
on,

mācate, nāhissa: napici nawi "nawa = pamikangé"
was going home, and (said): "in the same manner (note) come and visit us,

nika "late m(a)xkōle Wssakatcākga, nehissa mācate.
my friend; said to Bear Wssatika kwa; then started for home.
416, 7

Nehissa nūngi maxkwa' acita
And when forthwith Bear returned

k'ewikawide; "ho! nikana biwa" maxkwa';
the visiting; o! my friend is coming, Bear;

Wres. Vally 5 (417)

"wila^axkawi", ilatch wiwal, "a^ahi ka teing-
speca^aout (some- said he to his com- at the spot he is to
thing) sort, where

wepide"; nehissa: "pindikolo', ni'ka", ilate
sit down " then (said) Come in, friend, he said

maxkole, nehissa teangwepide. "Ki^atwi kati'
to hear then he took his seat. Where with are we

(a)ca^amangwe kilimuwa? "ilate isa) wiwal;
to feed your br. in law? he said to his wife;

"mana^awi^k ki'ko kat' camangwe; mal'si mililo"
there is not anything to feed him with; a knife ~~hand~~ to me,"

ilate wiwal; "Ki^atwi kati' pa^anatuyan?" ili'kote
said he to his wife; "what will (you) perform with it? he was told
(to dig?)

wiwal; "lani ~~pa^akwanamani~~ ~~pa^akwananga~~ kati' camate; alem-
by his wife; just as ~~I did not know~~ ~~you knew~~ what to feed him turn
if not with; your back"

Kapilo^E!" ilate isa wiwal. "Ki^atwi ka cilinian?
Towards me, said he to his wife. "What ^{are} you ~~to~~ going to do?"

"tcingwapilo, alemkapilo"; nehissa ksili'cwate
sit down (said he) turn your back"; and he cut into

pa^akaming(i) wiwal (a)xkawi kati' pakicangi.
into (the) back of his wife tenderloin in order to cut out.

Valley 6 (418) (526-7) 419

Nehissa (sassa'kacwate; ~~he~~ pä'kicangi ayka'wa,
And she cried and cried while he cut off her tenderloin

Ma'tci pä'kicangi maykwa' pingwi
After had cut off Bear ashes

hänthinank mi'aha hä'kwakite, hä'hi p'kicangi,
he grasped (and) at the spot threw, where he had cut,

nehissa ~~he~~ cici'nangi pingwi, (A)apwä kipu'wiki
then he rubbed on the ashes, again (the flesh) healed up

ahüne p'kicangi wi'wal ~~he~~ xkawi. (parenthesis
from which he had removed his wife's tenderloin. (to be omitted))

Alwelitch' issa Wissakata'kwa Kati
(the) I tailed then Wissakata'kwa in

camate wikanal, apwä issa acandank wiya-u;
feeding his friend, but (he) fed himself.

"t'anni tci'kci icil'anian, nika?" ilikute maykute.
"how came it that you did so, my friend?" he was asked by Bear.

"Napi' kwa icil'anian ~~I~~ tci (a)camian."
"in the same I have acted as you have fed me."
(or "always")

Wiss. Nelly 7 (419)

Nehissa ~~Makwa~~ ^{Hereupon} ~~ma'tate~~ ^{Bear} returned home, and Wissaka-

^{tcakwa}
(nuki' wāpangi apūci ne'wa = pāmāte wi'kanal
^{tcakwa} again | next day | again thus went to visit his friend

Kwa'kwali: "pi'wa ni'kana Wissa'kata'kwa;
the woodcock (who said:) is coming my friend Wissa'kata'kwa;

wi'lanakāwi' āhi ka tēngwepīde "i'late Kwa'kwa
spread out (a cloth) where he is to sit down" said Woodcock

wi'wal. "Bōdikilo, nika, tēngwāpilo, nika"
to his wife. ^{Enter} "Step in, my friend ^{to take a seat} ~~sit down~~, my friend."

i'inci) Wissa'kata'kwa, ^{Kwa'kwa} nehi' wissa Kwa'kwa saki
(so) was told Wissa'kata'kwa by ~~the~~ Woodcock and by the many young woodcocks

nitcansāhi.
(his) children.

420!

Nehissa: "nūngi K'ā'twi ~~to~~ Kcāmangwi
Then (he said): "at present what shall we give to eat

Ki'limura Wissa'kata'kwa? "nehissa Kwa'kwa wi'wal:
our brother-in-law Wissa'kata'kwa? then (so) Woodcock to his wife:

Wm. Vally 8 (420)

"älikünce wiläna kilö tchika tawani"
"over yonder do spread (a cloth or blanket) close to tree =

tcatingilä'kia; " nehiſſa wälandaweto ta'wan"
hickory " then climbed (that) tree

Kwä'xkwa, nehi' Kwä'k' = Kwia tawani lä'lan
Woodcock, and to Woodcock's wife into a wooden ~~box~~ pan

wälandawet Kwä'Kwa sassikawa'-i penna'wate.
after climbing up/ Woodcock cracklings knocked down.

"Napässa wapi'sitchi(ki) mü'ssiahi sassikawä'ki!"
Instead of white grubs (?) cracklings!"

i'late wiwal; Wäsa'kata'kwal ašhä'match.
~~hesitant~~ ~~to his wife~~ ~~see orig. 421, 1.~~ Wäsa'kata'kwa she should feed on.

"Wissinelü, ni'ka, K'a'twi ka äcä'melan," ilate Wäsa.
"Go and eat, my friend, what ever I can feed you on" said to Wm.

Katca'kwal; un'ni Kwa täci nüluna mä'tcangi
Katcha'kwa; ~~this~~ (thing) alone we live on,

i'Kwita'mane. Awatulü pi'luthaki, mitcäwaki kini-
what is left from take it to (your) ~~they~~ may your
meals. along children, eat it

tcandak, napici wässiniangi napi-täta-u mä'tcangi "
offspring, in the same manner we live on same kind of things by eating.

Miss. Vally 9 (421)

ilate ^{My} Kwá'kwal, ~~Woodcock~~ Náhissa matcat Wissa-
^{said} ~~Woodcock~~ Then as went home Wissa-

Katca'kwa, ilate Kwá'kwal, ^{"naw^a pamikane, níka" (Paragraph.)}
Katchá'kwa, ^{come and see me, my friend.} ~~Woodcock~~ ^{He} Kewa = pamekôte
^{Came over to visit (him)}
^{Came}

Kwá'kwal, Néhissa tawáne Kekishange hapwá'yate;
^{woodcock, and a tree cut down (Miss.) when he returned;}

(Há'kwa) pambá'litc wá'licang tá'wan, Kwakwá'ki
^{while walking about he whittled a piece of wood to Woodcock's}

Ki'wana napilicang tá'wan? Cayipawe ni'aha á'wik
^{bill shaping ~~is~~ the wood. ~~In the~~ Early at the time when}
^{like in the day}

Ju'á'litc wí'kanal Kwá'kwal, nappí'kí'lewatc nicarsahi
^{he would to his ~~the~~ Wood- headjusted ~~x~~ one to one of}
^{come friend cock (of these bills) his children,}

náhi wí'wal náhi wíla nappí'kí'la'-hí'watc.
^{and to his and to him- headjusted others}
^{wife self (of these bills).}

Náhissa & ilate wí'wal: "níkana Kwá'kwa
^{Hercupon he said to his my friend Woodcock}
^{wife:}

~~pi'wa~~ pi'wa"; wíla'nax'káwí', Kate teingwepi'wa. "Ándi-
^{is (now) coming; spread out (a blan Ket) for his going to sit down." Step in,}
kílo', níka, teingwepí'lo'!" "Álemitussi'wan" ilate wí'wal;
^{my friend, and take a seat!" Did you not cook (something)? he said to his wife,}

Mrs. Vally 9 (423)

"Kiätwé ka nîhi päkäháman alikünci' ?

what will ~~(then)~~ will ~~you~~ cook over yonder?
 (outdoors) (?)

tawáni tchika wilánakilú' ! " Nehissa wálanda'wete
tree close to spread out
 (something) ! Then he climbed

tawáni ; "lá'kan' pitolu' !" (h)ilate wíwal. Nahi
(that) tree ; "ápan bring on !" he told his wife.

Nahi' pápá'Kandang táwan Kiteindássi'tuk
And he pecked at the (and) shoved (the false
tree bill)

Kiwaneng, nahi' papindcing, nipikan munda'tang
in his nose, and he fell on blood ran out
the ground,

Kiwanängun'c ; nahi'ssa wila kwa'kwa nunda'ssate
from the nose ; then he Woodcock (also) ran from
his lodge,

Sassi'kawate sassa'kawak. Nahi'ssa ápwe wila
(and) knocked out a crackling. Then? again he

á'cámate wíkanal. ~~Wissakatá'kwa~~
fed (with it) his friend.

Wissakatá'kwa ílat : "napi' kwa íc'ileriamba
Wissakatá'kwa (then) said : in the same I used to act ;
manner

na'c'papúngi ndalweli' ; Kietú = kwa ílg'Kiw'ani?
this time(?) now I failed (to do so) what's the matter that I am
ailing with ?

Mos. Vally 10 (424)

~~N~~ahissa matcato a'pwa kwa'kwa; a'pishli
Then went home ~~of~~ back Woodcock; ~~and~~ a second time

nä'ki nawapäma kati ~~wi'kanal~~ ^{Amä'kwa} (Amä'kwa, nahissa:
again visit in order ~~to~~ ^{his} friend the Beaver, and (said),

(mixed up!)
püwa Kilimwa. ~~Flat~~ wi'wal: "wilenakäwi (pāhi=ka
is coming ~~our~~ ^{our} ~~Beaver~~ said spread out where
brother-in-law. his wife: (small cloth)

tingwepi'te. "Pindikilo, nika, tingwepilo!" ili'kut
he may sit down. Step in, my friend, (and) sit down! he was told (so)

wi'kanal ~~Amä'kwa~~ Amä'kwa.
by his friend Beaver

"Kilimwa Kätwi kati & (a)camangwi? Ki'kwi
Our brother - what shall we give him to eat? the
in-law Kettle

a Katelü' ilat Amä'kwa wi'wal; nahikka ngüti kwi'ssal
hang up! said Beaver to his wife; then one of his sons

we'kamate, nähi ängihate kwi'ssal, pä'käwat nitean-
he called in, and he killed the son, cooked his

sal, nehü ~~by~~ (kä')camanci Wissa Katä'k's mä'kü'sal.
offspring, and was fed Wissa Katä'k's on the young
beaver.

"Wa'ha, nika, xti'käni Kä'na tä'ki mte'kwi=lakäneng
Here, my friend, place the bones all into a wooden pan,

pākwanang hici'lāning ?" nāhissa āngihat kwissal
 simulate not to know what ~~to do~~ you intend to do? upon this he killed his son,

nehi' pākāwat. kwī kiki'kicwat kwissal, nehi'
 and put him in water (to cook). While cutting ~~things~~ to pieces his son,

sā'ssekwi'yukatide wiwal: " ningwissa, ningwissa, "
 wept during the act his wife: my son, my son,

idei, sā'kwāte, " gūka nūki nāwaki ningwissa. "
 said she, cried she, no more again will I see my son.

Nāhissa ācāmate wīkanal Amā'kwā, nehi'ssa
 After his ~~he~~ nourished his friend Beaver and

ta'wan' lākān' niāka hātuk, " niāka χkāna tūkani, "
 a wooden bucket there placing, into it the bones you put,

nika, ilate Amā'kwā, nehi'ssa nīpingic pākitang, nehi'
 my friend, said he to Beaver, then into water he threw, and (then)

" antōmi kikwissina! " ilate wiwal. Mitāmsa sā'kwāte "
 " call up our son! " told he his wife. The woman sobbing

alwelide wā'kamate. Nehissa piassilix, nāhi' Amā'kwā
 could not call him (to come). And (the son) ~~did~~ came, and then Beaver

wā'kamate; pi'ssatlit nūngi kwissal, nūngi māteate
 called him; did come now his son, now returned home
 Amā'kwā.
 Beaver.

Woss. Vall. 14 ~~48~~ (430)

Nāh'issa nūngi nūh'ī wapang' nā' = wa-
Then now again next day he went to

pāmate Kikamanthali; "piwa nūkana WissaKa-
visit Kingfisher: "has come my friend WissaKa-

teaksa; wila'naKawi āhi teingwepite "iatch wiwal.
Fthakwa; let us spread wherever he is going, said to his
out (a blanket) to sit, he wife.

"Pindikilo', teingwepilo, nūka; "putaweli', Kixkwi aKuteli!
Enter, sit down, my friend build a fire, the Kettle hang up!

Ki'atwi Ka nūhi ācāmangwi? "Nāh'issa si'piungosh(i)
wherewith here shall we feed him on? Hereupon both ~~men~~ river

i-atchi Kikamanthia, Kikunā'ssal nātūmat, nēhi'
walked Kingfisher, a fish he called up, and

Kinūngha pi'alide. Nāh'issa Kikamanthia teāmungis-
a pickerel arrived. Then Kingfisher skipped into
(?)

sate, sākināte, nēhi' saKato'ulat Kinūngha(l?)
the water, caught (it), and hauled ~~it~~ to the bank the pickerel

pa'Kāwāte, nāh'issa (hā)cāmenc WissaKatchewali.
boiled, then gave it to eat to WissaKatcha'Kwa.

(H)nda'sswi ~~if~~ ikpōte: "awatawā'kani Kinitcan saki;
those ~~things~~ of their he had take them along to your offspring;
number left over (ineaten)

nēpa'ka āmuatcik Kikunāssal, ~~napic~~
perhaps they may eat that one fish,
(raw)

napici wēssiniangi, nika; ~~at~~ acitā ne=wapamī-
in the same way as we live on them, my friend; it is your turn to come and
visit me,
 Kani, nika. "ilatc Kikamānthial.
my dear," said he to Kingfisher.

Wissakatchāk mātcate, nāhissa wāpangi
Wissakatchākwa went home, and next day

Kikamānthia nā=wapamātc Wissakatchākwal, nēhi'
Kingfisher went to see Wissakatchākwa, and
came

wapākingia nannapikamūhātō nitcansāhi nāhi wīwal
white rags placing around his neck, his chil- and his
dress (necks) wife's (neck)

nāhi wila. Nāhi ilātē (^{wīwal} "piwa nikana Kikamānthia;
and his own. Then he said to his wife: "has my friend Kingfisher,

wilānakāwi āhi ka tcingwepītcī"; nāhi: "pindikilo"
let us spread where he will sit. and (further): Step in
out (a mat) ever

tcingwepīlo, nika!" ilatc Kikamānthial; "h'alimitelā"
take a seat, my dear! said he to Kingfisher; "Prepare a meal!"

Shāwā wīwal sākisilite; "Kātwi ka pākāhaman?"
At this moment his wife was scared; what should I cook (for dinner)?

"Putawalo", Ki'kwi (hakutelu' ! i late wiwal.
Build a fire, the kettle hang over it ! letoto his wife.

Nahi mungi ~~munda'ssate~~ munda'ssate, nawi wa'kamate
And now he ran out (of the lodge) went to call up

Kikunassal; pialite kinunghal naci'ssate ka
(another) fish; when it came, at the pickered he jumped

sakinate. Kikunassa tawaletunassat, nahissa
to catch (him). The fish opened his mouth, and

Wissakatca'kwa Kwendikute tapi lak'gwi, nahissa
Wissakatca'kwa was swallow- something after, so that
wed up

wiwal sassipilite, sakwalite : "nilimwa, tannici
his wife was frighte- (and) cried : my brother- what
ned in-law

tuka' il'kiwidce ? aya ka ma'kawa ! " Nehissa
may have become ? he went to stay away ! Forthwith
of him ?

Sipiungi ~~the~~ (ci) hissate Kikamanthia, nehi' (handumate
to the river ran down Kingfisher, and called up

Kikunassal : "apwa^{sa} pialide, a'ingaha Wissakatca'kwa
(another) fish : back (the fish) has the same (fish) Wissakatca'kwa
come, one (which) wa

Kwendikuteil. Nehissa Kikamanthia sakinate,
has swallowed. Then Kingfisher caught him

Sakatciulata ~~x~~ nahissa fukidci'wato nepa'ssa
~~look~~ him up on ^{and} cutting his stomach
 taking the bank, open
 naha t'angwapi'te mun'kialilet Wissakatcha'g.
 right there sat up with head-top rotten Wissakatcha'kwa';

Inni wi'angunc cim'abak wassipik'kiwate.
 For this reason the white ~~men~~ are bald-headed.

Wissakatcha'kwa nehi' ta'kwawita'hä'te,
 Wissakatcha'kwa then felt ashamed,

nehissa Ripa'ewate nitcansak maghanika-
 and locked up his children in a tent

ni'ung(i), nahi' "wapamissokō!" ilate witcan-
 and do not look at me! he told his chil-

sahi' nahi' wiwal; "nila ni'nda'kwawita'hä",
 then and his wife; I feel ashamed of myself,

Kirakala'limwa kati' ". Matci'kate pämingic
~~I~~ am going to leave ye! " When he started up skyward

"wep^amissukū!" ilate nitcansahi' nehi' wiwal.
 do not look at me! he said to his offspring and to his wife

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Vally 18 (end) 436

Mwal K'at'wi to'ki k'ati cil'nnit, icit'häte
his wife (wondering) he was likely to do, ~~but thought~~ considered
what

mit'am'ssa nahi' kimi ä'k'ssenang mapani'kar(i)
~~herself~~ (she would) raise the tent (where
the woman secretly he stayed)

wap'amato nap'amal; nap'assa pä'mingic
~~she observed~~ her husband skywards
looked at

i-a'lide nahissa apwä pap'incing nehissa
when he mounted. then back he fell and
again

Kakipakwi puk'ancing pändikissate tawanengi
of leaves into a hollow he fell into a tree

mat'd'k'gi. Iorin³ isa wiungunci W'assakate.
large. For this reason W'assakat'akine

akwa' ilinc müghaki tani ilapangite icila'
was named always what he had ob- (other
to, served people) to

nite, nehissa (k)a'k'wi k'ati ^ciki'wi pinamkissing,
perform, and as long as Earth edging to last,
(omitted :) he was trying to do it himself.

läni'a ä'k'wi mit'u'ssänwite k'ati ndayatzimä'koki'
man while lasts (or lives) will talk about me

nuthäma'ki ndayalthukalikuki' (and) tell stories about me.
my grandchild's Äyirgi ä'kwa pikassite.
here (the story) goes to an end.

Miss. July 1.
(355)

Wissa Katchá'kwa halthuká'kani.

A cyclis of mythologic tales about
Wissakatchá'kwa, the great miracle-
performing genius of the Illinois and Indiana
aborigines.

Obtained from George W. Finkley.

Wissakatchá'kwa sa pámbalidá' de teliká'kwe
Wissakatchá'kwa was walking close to

sipiú'ngi, ná'hissa má'k'kawá'tch Má'tikushá'li;
a river, and (there) met with a Frenchman;

"pazó', pazhó', pazhó'" ílat, ~~Ná'wi~~ ~~shawí's~~ ná'wi
"pazó', pazhó', pazhó'" said (the Frenchman). going around

acawí'ciwá'litc mütakan. Ílat: "tá'nish yá'yan?"
for bartering merchandise. (W.) ~~told him~~: "where are you going?"
(note) said to him:

Ílikudci's Má'tikusha: "tá'pi ngu'ka wá'temílan
Replied then the Frenchman: Can I go with you

Wiss. Ind. 2 (355)

Kimä'ssulemingi? "Chä, witämilo! * Kawahilo
in your skiff? "yes, come with me! wait for me

namä'ka*; palaka ndangiha ässipana nehe
a short while; at first I have to a racoon, and I then
kill

ka pässwa". Nehissa butawetch kütewi,
will dry (its hide). Upon this he kindled a fire, (then)

wila ka päss(a)watch ässipana; nähissa
he was going to dry the racoon's (hide); and

mätci pässwat äkindang ~~fi~~ ndä'sswi
after drying (it) he counted how many

Kikapi'ksängi züyingi. Nähi äkämi Kikapi'ksingi
rings (were) on his tail. Now every time a ring was
went around going around

züyingi, ngüti ki'ku miling(i), icitä'hä'tch^{um} issa:
on his tail, one article should be he thought;
given (him)

Kü'la-i nehi wapimuta-i, nehi papikwan, nehi'
a heavy and a blanket, and a gun, and
cover

mukä'tä-u nähi lüntha täpi sinwi' nukki gäti
gunpowder and balls if not enough ~~once~~ one
more

11.22. Finl. 3 (356) (357)

nda'ngiha mu'swa.
I shall kill deer.

Nä'hissa neng'ihat (ayapensali) wissa =
Heerupwa he killed a fawn profusely =

KetaKisi'litch, hwi', hwi'! "wissaKati' kiko nimä'ma
spotted (a laugh!) many articles I shall buy

~~acawis~~ acawiciwiyäni, pakwä'tchi' wissa KetaKisi'ta
by bartering (its hide) because many = spotted (is)

~~nimu'swa'~~ nimu'sw' = ä'yäm(x)! hih! nimbut'hikati'
my deer = hide! I am! I will step

Kimä'ssülamingi. "Nehissa matcikawä'ta tawa=
into your skiff. And they started towards

lanikani'ungish; nä'hissa Wissakatcha'kwa taxtagishig
the warehouse; then Wissakatcha'kwa lying down

missolingi nahinä'ta: "pakicingwelo', nika; ämam=
in the skiff was singing; be silent, my friend; of the

mu'wia tci'kaykwä wiäkiwä' nü'ndukiä' Kati'
man-eater's getting near to the staying-place he may hear (you)

~~The Race of the Hawk and the Antelope.~~
Young Antelope.

A mythic narrative of the Isleta Indians,
 New Mexico; ~~re~~ translated into the Peoria
 language by Frank Beaver.

Iluaŋgi kunga minūtensi ni'aha, nighwi
It is said, somewhere a village there (was) two

"Māca Ki Tepikani" k'inda mitusseniaki wākitci ki ni'aha.
"Big Head" young people were living there.

Un xkwaniswa shayä antci kwitci; wila' kika'lindan
The young woman at the time was pregnant; she did not

siwa' ahici ka i-atci ahi ka nitcansitce. Wila
know where to she had to go where to give birth. Her

sānsali' nehi kuteyūngici āwalekuta wila; nehe'
elder brother then to the prairie brought her; then

wila' nitcansita pilu'sale. Wahi tha wila sānsale
she bore a child. Hence when her elder brother

pi'li'kutce wila apwä uningi minitā'nsi, ina piluxsā
brought her back to that village, the babe
(same)

wila' nekalatā kuteyunge. Nehōssa kimima wapi-
she left upon the prairie. Subsequent, a female ante-
by

hata ina pilō'sa anā'kawat, nehi wila kacinikihata.
lope the babe found, and she brought it up.

Ngutanwi niaka āndonoma'wia acitayka-
One time there a hunter came

wata' kimima wapiti'ata, nehi ina kwi'g'sa wātemata'.
across the mother antelope, and the boy accompanied
(her).

Inana kwiw'sa mayawissa nanān'katci yi'slyka
that ~~jungeter~~ ~~much~~ a great deal fast runner more
than

umehi wapiti'ataki. Ihūnci nawinalawatci mā'etci wila
then (any of) the antelopes. From the hunting after he

apwä piādci, wila mik'itci windamakiūni tūki ina
had returned, he gave notice to the

Kima mituseniaki. Marattingita wila niwi kaykix'kwā
chief of the clan- Ordered he (that) four days
people.

Book 3, Young Antelope (75.78)

mä'etci tceki mitassenia'ki ~~ca~~ caya' ka matciy'ka -
after that all (his) people at the time should start

teik ayingici andoma'wing(i). | ~~Ina~~ Kwi'g'sa
for a hunt. Said the ^{ina} chief: That youngster

(mayawissa) wätemadci ~~nica~~ niceläci' nehi' wapitiä -
frequently? was in company strolling about with the antelope,

taki, nehi' niluna messawinawakinc(i) ici ka
and we propose just (only) to

sakinakinci' wila' "
capture him. "

Nlwi Kaykiy'kwä mä'etci una antx'sawatci'
Four days after the ~~entire~~ marched out

minüteni matciy'kata'ki ici ka andonoma'wing,
pueblo (and) started for the hunt

läniaki, mitämthaki, ~~piluthaki~~ piluthaki wetetci'ki
men, women, children went together

ahici andonoma'wing(i), nehi' mä'kawatci'ki una
where the hunt (was to be) and they found the

wapitiata~~ti~~hi. Wilwa the wendämunci wi'kata'
antelopes. They then were notified not

Haw K 4, Yong Antelope (78, 79)

a'lam'penalassukū[†] wapiti'atahi, ^(ici) (Kici = lawā'
to wound the antelope, but merely

Kuātā'liwadci' ici sakina watci ina Kwi's Sa.
to try that they may capture the boy.

(79) Ina Kimima wapiti'ata Ki' Kelindangi, néhl
the mother antelope became aware and
(of it)

wila wendamawatci' ina Kwi's Sa : "wixkata' ~~†~~
she advised the younger: not

nakactolo' ⁿla a-ingūnci". Néhi inégi wapiti'atahi
do part off from my side." Then the antelope

memikutci'ki [±] ~~la~~ ca'ya, néhi a'ekwa memi'kwatc
were running already, and while they were running

wilwa lamingi waya'k'sāngi, Kimima wapiti'ata
they inside of the ring (note!) the mother antelope

Kwi's Sa wila wiyawe wā'kamata. Ilatc "nemāka'ki'kie
the boy to himself called. She said: "presently (?)

Kiluna ka' mimā'kwi'angwe pipun'kiungici' = pangic'ingici;
we shall be running towards the north west;

Part 5. Young Butte (80)

nehi a'kwi kiluna pmissayangwi waya'ky sa'ngi,
and while we are passing the ring,

kila k'kia ka nipaweta manandcianci; may'a kila
your mother will stand on the left side; when you

pmissayani, kila ka ughissayani, nehi maha k'kia
pass (the ring- you have fall to the and there your
line) to ground, mother

ka sakin'ka kila. Nehi' ssa icina'k'gi.
will get hold of you. And in that it happened.
way

Inini kila k'guys.
That's your tail.

MS 2256

CREATOR: Gatschet, Albert Samuel collector

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PEORIA

GATSCHET, ALBERT S.

Peoria texts with interlinear English translations, n.p. n.d.
A. D. 26 pp. T. D. 21 pp.

Informants: Elizabeth Vallier (Kishika kwe), George
W. Finley, Frank Beaver.

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A. D. 5 pp.

The T. stories are permanently fastened together and
were found separately catalog [former No. 1694], with no
reference to the corresponding A. D. by Gatschet.
According to an A. note by J. N. B. Hewitt on the title
of the T. D., the stories were recorded by Gatschet and
translated by J. P. Dunn. Since it appears that
Hewitt was unaware of the A. D. by Gatschet, this
may not be correct, but can perhaps be checked in
the course of reviewing Dunn's Peoria and Miami Mss.



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