

\itm DAKGL.ITM

\ref ED-Aut 1 s 1

\p 1. ąpé - mištíme ló ; héč'aš  
\g 1. day - I have slept -- ; that indeed  
\m 1. ąpe # ma- ^ištımA yelo ; héč'a -š  
\a 1. day # 1.PAT- sleep ASSR.M ; be.such -CTR

\p wahtéwalašni k'ų = ' . č'ı iš tuwá  
\g I dislike the-past -- . for as for him who  
\m wahte..šni + w@- la k'ų = ' . č'ı iš tuwa  
\a bad + 1.AG- consider DEF.PST =DECL . for 3.CTR who

\p waštélake č'a !  
\g likes it such !  
\m wašte^la =kA č'a !  
\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 / wak'á - wawáyakapi wá 'A Vision'. [Last sentence: Del. has ča.]

\ref ED-Aut 1 s 2

\p 2. oyáte ki ąpé - ištımapi =kte či t'awát'elyapi =šni  
\g 2. people the day - sleep =will the they dread --  
\m 2. oyate ki ąpe # ^ištımA =pi =ktA ki t'awat'el^yA =pi =šni  
\a 2. people DEF day # sleep =PL =IRR DEF desirous =PL =not

\p na tok'éhčı - h́wápi k'eš ąpahą hátąhąš  
\g and how much - they are sleepy yet by day then  
\m na tok'e hčı # h́wa =pi k'eš ąpahą hátąhąš  
\a and however # sleepy =PL although in.daylight if

\p ógıgı kiktá úpi s'a = ' .  
\g drowsily, eyes part shut awake they remain regularly -- .  
\m ógıgı kıkta 'ų =pi s'a = ' .  
\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. tohál ąpé - ištımapi č'ąšna hehál eč'ātu  
\g 3. once day - they sleep then regularly then at that time  
\m 3. tohál ąpe # ^ištımA =pi č'ą # šna hehál eč'ātu  
\a 3. when day # sleep =PL then # habitually then just.then

\p =lañčĭ táku t'eñíka iháblapi  
 \g =precisely something dreadful they dream  
 \m =lañčĭ táku t'eñi =kA iháblA =pi  
 \a =EMPH(?) what hard.to.endure =ATTEN dream =PL

\p s'eel .  
 \g it seems like .  
 \m s'eel .  
 \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

\p 4. heyók'a - iháblapi eyápi s'a k'ų hé  
 \g 4. heyoka - they dream it was called regularly the-past that  
 \m 4. heyok'a # iháblA =pi eyA =pi s'a k'ų he  
 \a 4. heyoka # dream =PL say =PL RPT DEF.PST that

\p tuwá héč'eel ak'íp'a č'ąšna tohá  
 \g whoever thus it befell him then regularly how long  
 \m tuwa héč'eel ak'íp'a č'ą # šna tohá  
 \a who thus encounter then # habitually when

\p tók'eel wạ'íglake č'ų hé iyéč'eel iglúzi nạ  
 \g in what way he saw himself the-past that like he dressed and  
 \m tók'eel ič'i- wạ^yak(A) k'ų he iyeč'eel ^igluz(A) na  
 \a how RFL- see DEF.PST that like dress and

\p heyók'a - wóze =šni č'ą hehá -  
 \g heyoka - woze-ceremony =he did not then that long -  
 \m heyok'a # wa- yuze =šni č'ą hehá #  
 \a heyoka # UNSP- ladle.out =not then that.far #

\p a'úpi nạ hąkéya kigléğapi šk'é  
 \g they kept at him and finally they overtake him it is said  
 \m a- u =pi na hąkeya kigleğA =pi šk'A  
 \a COM- come.hither =PL and finally overtake =PL QUOT

\p =' , eháni .  
 \g -- , in past ages .  
 \m =' , eháni .  
 \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. wakíyą kį e =pi č'a he  
\a 5. thunder DEF IDENT =PL CONSQ that

\p oyúsikapi ną ũhąketa  
\g they held a grudge against him and in the end  
\m oyusika =pi na ũhąke -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 iš líla  
\g he did then that as for him very  
\m eč'a^ų č'a # 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 wakíyą  
\a have.as.friend =PL but unfortunately thunder

\p k'oláwič'ayapi kį ot'éñike ló .  
\g to have them for friends the it was difficult -- .  
\m k'ola + wič'a- yA =pi kį ot'eñi =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'ą hé  
\g 7. who thunders he was friends with then that one  
\m 7. tuwa wakíyą k'ola + wič'a- yA č'ą he  
\a 7. who thunder friend + 3.PL.PAT- have.as then that

\p šikšičaya eyášna iglúsk'iyapi ną  
 \g in bad ways regularly they cause him to dress and  
 \m šičayA -R eyášna ^igluz(A) + k'iyA =pi na  
 \a badly -RDP every.time dress + INT.CAUS =PL and

\p wó'ištelya oyáte wič'ík'okap  
 \g shamefully people in the presence of  
 \m wa- yu- išteč(A) -yA oyate wič'a- ik'okap  
 \a UNSP- INSTR8- ashamed -ADV people 3.PL.PAT- before

\p t'ą'į'ič'iyek'iyapi kį hé ũ  
 \g they cause him to show himself the that on account of  
 \m t'ą'į + ič'i- yA + k'iyA =pi kį he ũ  
 \a visible + RFL- CAUS + INT.CAUS =PL DEF that because.of

\p ot'éhike ='  
 \g it was hard --  
 \m ot'ehi =kA ='  
 \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 k'ó héč'el wasúwič'ak'iyapi kį  
 \g 8. women even also in that way they decreed for them the  
 \m 8. wí^yą yeš k'o héč'el wič'a- ki- wasu^yA =pi kį  
 \a 8. woman even also thus 3.PL.PAT- DAT- decree =PL DEF

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

\p ok'ólawič'ayapi =kte čį t'awat'elyapi =šni ='  
 \g to be friends with them -- the they dreaded -- --  
 \m wič'a- ok'ola^yA =pi =ktA kį t'awat'el^yA =pi =šni ='  
 \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

\p 9. ho , k'éyaš eč'í wakíya kī iyépi č'a  
\g 9. now , but of course thunders the it was they it being so  
\m 9. ho , k'éyaš eč'í wakíya kī iye =pi č'a  
\ a 9. okay , but of.course thunder DEF 3.INDP =PL CONSO

\p tuwá č'ípi nā kañniḡapi č'á hél tók'el  
\g whoever they wanted and selected then there in what way  
\m tuwa č'í =pi na kañniḡ(a) =pi č'á hel tók'el  
\ a who want =PL and choose =PL then there how

\p ħ'ap'íča =šni nā tók'ani  
\g to act-it is possible =not and in no way  
\m ħ'ā + p'íča =šni na tók'ani  
\ a act + be.able =not and in.no.way

\p na'ič'ižip'íča =šni =' .  
\g it is possible to defend oneself =not -- .  
\m na^ič'ižī + 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 ū wič'áħčala t'ó'iyepi kī él " apé  
\g 10. that on account of old men their words the in " day  
\m 10. he ū wi^č'aħčala t'a- o'iyē =pi kī el " apē  
\ a 10. that because.of old.man ALNBL- word =PL DEF at " day

\p - ištímapi kī hé šiče ló , kiktáħa ū  
\g - sleeping the that bad -- , in a waking state be  
\m # ^ištíMA =pi kī he šič(A) yelo , kikta =ħa 'ū  
\ a # sleep =PL DEF that bad ASSR.M , wake.up =DUR stay

\p po , na'ič'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 kī hé mahél iyáya č'á  
\g -- ; later sun the that in it goes then  
\m =pi =yo ; tókša wi kī he mahel iyayA č'á  
\ a =PL =IMV.M ; presently sun DEF that within start.thither then

\p nakéš hehál wič'áša ištíme ló !" eyáya  
\g at last then man he sleeps -- !" so saying  
\m nakeš hehál wi^č'aša ^ištíMA yelo !" eyA -R  
\ a at.last then man sleep ASSR.M !" say -RDP

\p wawáhokųk'iyapi ='.  
 \g they exhort the people -- .  
 \m wa- wahokų^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 kị šíča č'a  
 \g 11. myself personally that something the bad it being so  
 \m 11. miye iyúk'ala he táku kị šíč(A) č'a  
 \a 11. 1.INDP personally that what DEF bad CONSQ

\p slolwáye ='. tóhą ąpé - mištíma yúk'á  
 \g I know -- . once day - I slept and lo  
 \m w@- slol^yA ='. tóhą ąpe # ma- ^ištíma yúk'á  
 \a 1.AG- know =DECL . sometime day # 1.PAT- sleep and.lo

\p iwáhąble ektá léč'etu ='. :  
 \g I dreamed there it was thus -- :  
 \m w@- ihąblA 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 ąpé - mištíma.]

\ref ED-Aut 1 s 12

\p 12. mańpiya - šápa wą glakíya wiyóńpeyata t'ą'í na  
 \g 12. cloud - dirty a across in the west it appeared and  
 \m 12. mańpiya # šap(a) wą glakiya wiyóńpeya -ta t'ą'í na  
 \a 12. cloud # dirty IDF transverse west -at visible and

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

\p tuwá akíč'ita - pápą ='.  
 \g somebody as a scout - he shouted -- .  
 \m tuwa akíč'ita # pá -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.

\ref ED-Aut 1 s 13

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

\p tawəyak - wač'ı ablúta yúk'ą tuwé ki  
\g to see him better - I tried I looked at him and lo who the  
\m tə + wə^yak(A) + wač'ą^ı w@- ayut(a) yúk'ą tuwe ki  
\a very + see + try 1.AG- look.at and.lo who DEF

\p oštéšteya - o'íč'iwa na  
\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 =hčı ak'óketkiya  
\g without clothes =utterly in the opposite direction  
\m ha + č'óla -R =hčı ak'óketkiya  
\a clothes(?) + lacking -RDP =very in.yonder.direction(?)

\p yá č'ąké ayúta müké = ' .  
\g he went so looking at I lay -- .  
\m YA č'ąke ayut(a) w@- yúkA = ' .  
\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.

\ref ED-Aut 1 s 14

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

\p na " 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!"

\ref ED-Aut 1 s 15

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

\p slolyá - mahígnĭ ną eč'él leč'ĭ -  
 \g know - I suddenly came to and as thus thinking -  
 \m slol'yA # ma- hĭglA na eč'el le + eč'ā'ĭ +  
 \a know # 1.PAT- do.suddenly and accordingly this + think +

\p hĭgla imáyaye = ' :  
 \g suddenly I went -- :  
 \m hĭglA 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 kĭhą wakĭyą  
 \g 16. " alas , accordingly I do =not then thunders  
 \m 16. " hehehe , eč'el w@- eč'a'ų =šni kĭhą wakĭyą  
 \a 16. " alas , accordingly 1.AG- do =not if thunder

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

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

\p omĭkpağųğe = ' .  
 \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'ąké mikpáptą  
 \g 17. face down I lay therefore I rolled over  
 \m 17. aglapšųyą w@- yųkA č'ąke ma- ič'i- paptą  
 \a 17. upside.down 1.AG- lie.down so 1.PAT- RFL- turn.over

\p ną tók'e - wač'āmika wiyóñpeyatakiya  
 \g and hardly - aware westward  
 \m na tók'e + w@- wač'ā'ĭ =kA wiyóñpeya -takiya  
 \a and how + 1.AG- think =ATTEN west -towards



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

\p č'a glakíya ħpáye lo !  
 \g it being so across it lay -- !  
 \m č'a glakíya ħpáyA 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 wakíya akú č'áke líla č'até  
 \g 18. actually thunders they were returning therefore very heart  
 \m 18. héč'eya wakíya a- ku č'áke líla č'áte  
 \a 18. really thunder COLL- come.homeward so very heart

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

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

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

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

\cm --

\ref ED-Aut 1 s 19

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

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

\p iyéyĭ =kte čĭ slolwáye kĭ ȳ . k'éyaš hehǎl  
 \g he send it =would the I knew the therefore . but then  
 \m iye^yA =ktA kĭ w@- slol^yA kĭ ȳ . k'éyaš hehǎl  
 \a do.quickly =IRR DEF 1.AG- know DEF because.of . but then

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

\p íglutȳȳ ečé - wa'ȳ = ' .  
 \g pulling towards him always - I remained -- .  
 \m íglutȳȳ eče # w@- 'ȳ = ' .  
 \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 ȳt'ípi kĭ  
 \g 20. on past they went home but our home the  
 \m 20. iyopteya a- k'i(ya)glA éyaš ȳk- t'i =pi kĭ  
 \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 na sǎp k'íglápi =kte čĭ  
 \g like it seemed and past they go on home =will the  
 \m s'e léč'eča na sǎp'(a) k'i(ya)glA =pi =ktA kĭ  
 \a SIM like.this and beyond start.home.thither =PL =IRR DEF

\p wa'éhǎkepi = ' .  
 \g it took them long -- .  
 \m wa'ehǎke =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. hetǎhȳ líla ínañma s'e wakĭyȳ  
 \g 21. from then on very secretly as it were thunders  
 \m 21. he^tǎhȳ líla ína^ñmA s'e wakĭyȳ  
 \a 21. from.there very secretly SIM thunder

\p k'owíč'akíp'a            wa'ú            k'éyaš até            nakú  
\g fearing them            I remained but            my father also  
\m wič'a-            k'o^kip'A w@-            'u            k'éyaš ate            nakú  
\ a 3.PL.PAT- fear            1.AG- stay but            father            also

\p wašícúla            na            héč'el            - wawíña            kᵢ            ú  
\g white man            and in that way - he was cynical the on account of  
\m wa^šiču =la na héč'el            # wawí^ña            kᵢ            u  
\ a whiteman =DIM and thus            # laugh.at            DEF because.of

\p k'owákip'a            č'áké            okó            ogná nap'áp'a            - wa'ú            ,  
\g I feared him            therefore space in dodging            - I was            ,  
\m w@-            k'o^kip'A č'áke            oko            ogná na^p'A -R            # w@-            'u            ,  
\ a 1.AG- fear            so            space in            flee            -RDP # 1.AG- stay ,

\p na até            k'owákip'e            čᵢ            ú            tóhᵢni heyók'a -  
\g and my father I feared            the on account of never heyoka -  
\m na ate            w@-            k'o^kip'A kᵢ            u            tóhᵢni heyok'a #  
\ a and father            1.AG- fear            DEF because.of            never heyoka #

\p wózepi            él iyémič'ie            =šni ='            .  
\g they held ceremony in I sent myself            =not --            .  
\m wa-            yuze            =pi el ma-            ič'i- iye^yA =šni ='            .  
\ 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  
heyók'a-wóze ceremony.

\cm --

\ref ED-Aut 1 s 22

\p 22. héč'el wa'ú            na            eč'él            wič'áša - mat'áka            kᵢ  
\g 22. thus I was            and so            man            - I was big            the  
\m 22. héč'el w@-            'u            na eč'el            wi^č'aša # ma-            t'áka kᵢ  
\ a 22. thus            1.AG- stay and accordingly man            # 1.PAT- big            DEF

\p hehál tóhᵢwel wakíya            mak'útepi            na            líla  
\g then once            thunders they shot me            and very  
\m hehál tóhᵢwel wakíya            ma-            k'ute =pi na líla  
\ a then once            thunder 1.PAT- shoot =PL and very

\p oštéšteya            ģumáyapi            k'éyaš  
\g in fantastic ways            they burned me            but  
\m ošte            -R            -yA ģu            + ma-            yA            =pi k'éyaš  
\ a in.odd.form -RDP -ADV burned + 1.PAT- CAUS =PL but

\p wakíni            ='            .  
\g I came to life            --            .  
\m w@-            kini            ='            .  
\ a 1.AG- return.to.life =DECL .

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

\p k'ų héhā nawíč'awañ'ų yúk'ąš hehāyą tųyą  
\g the-past then I heard them if from then well  
\m k'ų héhā wič'a- w@- na^ñ'ų yúk'ąš hehā -yA tųyą  
\a DEF.PST then 3.PL.PAT- 1.AG- hear if that.far -ADV well

\p wa'ų =kta tk'a .  
\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. lehātuka yéš wakíyą aglí č'ą  
\g 24. to this day yet thunders they return when  
\m 24. lehātu =kA yeš wakíyą 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 na ų wakíyą kį  
\g 25. my father he was a white man and therefore thunders the  
\m 25. ate wa^šiču =la na ų wakíyą kį  
\a 25. father whiteman =DIM and because.of thunder DEF

\p óp ák'iyehąyą k'owákip'e či hečéla  
\g with to the same extent I feared him the that alone  
\m óp ák'iyehą -yA w@- k'o^kip'A kį hečéla  
\a with.PL in.line(?) -ADV 1.AG- fear DEF only.that

\p ū heyók'a - wówaze =šni =' .  
 \g on account of heyoka - woze-I did =not -- .  
 \m ū 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'óh'ą ečé éгна  
 \g 26. naturally Dakota - customs only among  
 \m 26. eč'ákel la^k'ot(a) # wi^č'a + oĥ'ą eče éгна  
 \a 26. naturally(?) Lakota # human + custom only amongst

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

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

\p na'íč'išpapi =' . na 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'akičuzapi kĭ túweni apsíl -  
 \g things are decreed for them the never to jump over -  
 \m wa- wič'a- kičuz(A) =pi kĭ túweni a- psič(A) +  
 \a UNSP- 3.PL.PAT- decide.for =PL DEF never LOC1- jump +

\p wač'ĭpi =šni =' .  
 \g they try =not -- .  
 \m wač'ą^ĭ =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'ĭ wówičala t'áwapi kĭ heč'iyotą ečéla  
 \g 27. for belief their the in that direction only  
 \m 27. eč'ĭ wówičala t'áwa =pi kĭ heč'iyotą ečela  
 \a 27. of.course belief(?) POSSD =PL DEF in.that.direction alone

\p yúké kᵢ ú . miyé wašíčula  
 \g it lies the therefore . as for me white men  
 \m yúkA kᵢ ú . miye wa^šiču =la  
 \a lie.down DEF because.of . 1.INDP whiteman =DIM

\p wač'ét'ųglapi kᵢ kič'í ič'íčahiya  
 \g they doubt things the with mixed  
 \m wa- č'et'ų^gla =pi kᵢ kič'í ič'í- kahi -yA  
 \a UNSP- doubt =PL DEF with together- stir -ADV

\p imáč'aḡe čᵢ ú táku héč'el etá  
 \g I grew up the therefore things in that way from  
 \m ma- ič'aḡ(A) kᵢ ú táku héč'el etá  
 \a 1.PAT- grow.up DEF because.of what thus from

\p iglúḡeyapaya s'e ečé - wa'ų =' .  
 \g holding myself aloof like always - I stay -- .  
 \m ič'í- yu- ḡeyap'a (?) -yA s'e eče # w@- 'ų =' .  
 \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 kᵢ táku él hiyúpi č'á  
 \g 28. of a truth white men the something into they enter then  
 \m 28. takomni wa^šiču kᵢ táku el hiyu =pi č'á  
 \a 28. still whiteman DEF what at start.hither =PL then

\p yu'ópežapišni yeló .  
 \g they confuse it greatly -- .  
 \m yu'opeža..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 hųḡ wawíḡa ų héč'ųpi , na  
 \g 29. those some ridicule through they do so , and  
 \m 29. hena hųḡ wawi^ḡa ų he + eč'a^ų =pi , na  
 \a 29. those some.of ridicule because.of that + do =PL , and

\p hųḡ nakų lak'óta kᵢ  
 \g some also Dakotas the  
 \m hųḡ nakų la^k'ot(a) kᵢ  
 \a some.of also Lakota DEF

\p č'ątéwič'akiye'ič'ipila k'eš  
 \g heart-they consider themselves sympathetic to yet  
 \m wič'a- č'ąte^kiyA + ič'i- =pi la k'eš  
 \a 3.PL.PAT- have.affection.for + RFL- =PL consider although

\p héč'ena lak'ól - wič'óh'ą yušíčapi ='  
 \g still Indian - customs they spoil --  
 \m héč'ena la^k'ot(a) # wi^č'a + oň'ą 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 č'ątékiyA [n.b.; Del. has -k-]: 'love, have affection for'. -ič'i-pi-la is certainly surprising: la 'consider' reinterpreted as =la 'Dimin.' and so placed after =pi, leaving ič'i- hanging with no root?]

\ref ED-Aut 1 s 30

\p 30. héč'eča kī ū lehąl Collier lak'ól - wič'oň'ą  
 \g 30. it is so the therefore now Collier Indian - customs  
 \m 30. hé^č'eča kī ū lehąl Collier la^k'ot(a) + wič'oň'ą  
 \a 30. be.thus DEF because.of now Collier Lakota + custom

\p ogná héč'ena ūk'įyąkapi =kta héč'ihą t'iyópa  
 \g in still we run =will if-then door  
 \m ogná héč'ena ūk- ^įyąk(A) =pi =ktA héč'ihą t'iyopa  
 \a in thus 1.PL- run =PL =IRR if doorway

\p yuğą égle k'éyaš íšé okíhip'íča =šni  
 \g open he sets it but really that is possible =not  
 \m yu- ğą é+ gle k'éyaš íšé okihi + p'íča =šni  
 \a INSTR8- open there+ set.up but really able + be.able =not

\p šk'á heyáhe ='  
 \g yet he keeps saying that --  
 \m šk'a 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. t'okéya wašíčula kī lená iyúha =hčį  
 \g 31. first whites the these every one of them --  
 \m 31. t'okeya wa^šiču =la kī lena iyuha =hčį  
 \a 31. first whiteman =DIM DEF these all =very

\p iyé k'óya tók'iyap t'éhəł  
\g himself included somewhere far away  
\m iye k'o -yA tók'iyap t'éhəł  
\A 3.INDP also -ADV whither far

\p k'igléwič'ayapi nə 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 ečéħčĭ ŷk'ŷpi hătəhəš eyá tók'el -  
\g only that kind we remained if-then well then in what way -  
\m eče =ħčĭ ŷk- 'ŷ =pi hătəhəš eya tók'el #  
\A only =very 1.PL- stay =PL if hm how #

\p ŷkíkŷyapika ehəni - wič'óħ'ə kĭ p'iyá -  
\g we can recall it oldtime - customs the anew -  
\m ŷk- kíkŷyA =pi =kA ehəni # wi^č'a + oħ'ə kĭ p'iyá +  
\A 1.PL- remember =PL =ATTEN long.ago # human + custom DEF anew +

\p ŷkíkĭčŷpi =kta nač'éče = ' .  
\g we take up =will perhaps -- .  
\m ŷk- kĭ- 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 nakŷš waná ehəni - wič'áša kĭ  
\g 32. but too now oldtime - men the  
\m 32. k'éyaš nakŷ -š wana ehəni # wi^č'aša kĭ  
\A 32. but also -CTR now long.ago # man DEF

\p henápĭla 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 ŷspé'ŷk'iyapi =kte čĭ waniče ló .  
\g they teach us =will the there is none -- .  
\m ŷspe + ŷk- k'iyA =pi =kta kĭ 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.]



\ref ED-Aut 1 s 33

\p 33. tóh̄wel héč'e =h̄č̄i wič'áša w̄a waná wašiču óta  
\g 33. once in that way =just man a now white people many  
\m 33. tóh̄wel héč'e =h̄č̄i wič'áša w̄a wana wašiču óta  
\a 33. once thus =very man IDF now whiteman many

\p k'éyaš h̄ablé - i ke = ' .  
\g yet to quest - he went it is said -- .  
\m k'éyaš h̄able + 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 k̄i héč'iya hél tuktél mayá -  
\g 34. badlands the over there there someplace cliff -  
\m 34. mak'a + ošič(A) k̄i héč'iya hel tuktel maya +  
\a 34. land + bad.with DEF there there somewhere bluff +

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

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

\p kašéya iyéyi n̄a ỳ  
\g in a manner to be stopped by he sent it and there  
\m kaše -yA iye^yA na ỳ  
\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 ģéġeya mniyátke =šni n̄a  
\g 35. over there suspended drinking water =without and  
\m 35. héč'el ģéġe -yA mni + yatk̄a =šni na  
\a 35. thus dangling -ADV water + drink =not and

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

\p kakíš-ič'iya otkí nā č'éyahā ké  
 \g causing suffering to himself he hung and he cried --  
 \m kakiž(A) + ič'i- yA otkA na č'éyA =hA 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'á ūgnáhāla tuwá akálya héč'i wík'ā wā  
 \g 36. and lo suddenly someone on top over there rope a  
 \m 36. yúk'ā ūgnahāla tuwa akāḷ -yA héč'i wík'ā wā  
 \a 36. and.lo suddenly who upon -ADV there cord IDF

\p č'āhúta iyápehā etā otké ū hé  
 \g tree-stump wound around from he hung the-past that  
 \m č'āhuta iya^pehA etā otkA ū he  
 \a stump wind.on from suspended.from DEF.PST that

\p yutíktitā ké =' .  
 \g he pulled on repeatedly -- -- .  
 \m yutitā -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 wākátakiya áyi nā waná mayá -  
 \g 37. immediately upward he took him and now cliff -  
 \m 37. héč'ena wāka -takiya áyA na wana maya #  
 \a 37. thus above -towards take.along and now bluff #

\p ap'ázeže kī ektá éhūni č'a  
 \g edge the there he got him it being so  
 \m ap'ázeže kī ekta a- ihūni č'a  
 \a at.edge DEF at COM- arrive.there.CPL CONSQ

\p hakíkta yúk'á wašícúla wə p'ut'íhí šašá  
 \g he looked behind him and lo white man a mustaches red  
 \m ha^kíkta yúk'á wa^šiču =la wə p'ut'íhí ša -R  
 \a look.back and.lo whiteman =DIM IDF mustache red -RDP

\p č'a t'emnít'eyela šká ké =' .  
 \g it being so sweatingly he was busy -- -- .  
 \m č'a t'e^mni + t'A -yela šká ke =' .  
 \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 k'éyaš lak'óta kī iyé  
 \g 38. he spoke whitely =not but Dakota the he  
 \m 38. iyA + ska =šni k'éyaš la^k'ot(a) kī iye  
 \a 38. speak + white =not but Indian DEF 3.INDP

\p enánakiya nañ'ú č'áké leyá č'a  
 \g here and there he heard therefore he said this it being so  
 \m enanakiya na^ñ'ú č'áke le + eyA č'a  
 \a here.and.there hear so this + say CONSQ

\p okáñniğa ké =' :  
 \g he understood him -- -- :  
 \m okañniğ(A) ke =' :  
 \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 č'a hená léč'el  
 \g 39. " whoever they are it being so those thus  
 \m 39. " tuwe =pi č'a hena léč'el  
 \a 39. " be.who =PL IDF.RL those this.way

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

\p wa'úšilapi =šni yelo . tuwéni wič'áša-akātu wəží  
 \g they have pity =not -- . nobody human being a  
 \m wa- úši^la =pi =šni yelo . tuwéni wi^č'áša # akātu wəží  
 \a UNSP- pity =PL =not ASSR.M . nobody man # living NSPC

\p héč'el k'uwá =kta iyéč'eča =šni . wašičula  
 \g in that way he treat him =should it is right =not . white man  
 \m héč'el k'uwa =kta iye^č'eča =šni . wa^šiču =la  
 \a thus treat =IRR fitting =not . whiteman =DIM

\p na'íš lak'óta héči oyáka yó ,  
 \g or else Dakota if tell it -- ,  
 \m na'íš la^k'ot(a) héči oyak(A) yo ,  
 \a or Lakota if tell.of IMV.M ,

\p kašpéwič'awayi =kte ló !"  
 \g I cause his punishment =shall -- !"  
 \m kašpA + wič'a- 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 p'omnáma šká na akálya  
 \g so saying shaking the head he was busy and on top  
 \m eyA -R p'omnamna šká na aká1 -yA  
 \a say -RDP shake.head act and upon -ADV

\p wa'ěč'ų - ič'ila =hčį  
 \g having done a great thing - considering himself --  
 \m wa- eč'a^ų + ič'i- la =hčį  
 \a UNSP- do + RFL- consider =very

\p aglíhpeya ké =' .  
 \g he returned him there -- -- .  
 \m agli+ iħpe^yA ke =' .  
 \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. héč'etuka k'eš hąblé - waštéka  
 \g 40. giving up then and there -- quester - fine  
 \m 40. héč'etu =kA k'eš hąble # 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'í -yata k'í na “ w@- kI- oyuksA  
 \a house -at arrive.home.there and “ 1.AG- RFL.PS- break.off

\p ló . wašíčula wą makíyuškí 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'á  
 \g sent me home it being so ,” he said and  
 \m gli(ya)ku + ma- yA č'a ,” eyA yúk'á  
 \a start.home.hither + 1.PAT- CAUS CONSQ ,” say and.lo

\p atkúku - wič'áhčala kí heyá ké =' :  
 \g his father - old the he said -- -- :  
 \m atkuku # wi^č'áhčala kí he + eyA ke =' :  
 \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'í lé waná táku iyúha t'ókeča č'a  
 \g 41. “ to be sure this now things all different it being so  
 \m 41. “ eč'í le wana táku iyuha t'ókeča č'a  
 \a 41. “ of.course this now what all different CONSQ

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

\p wašíčula kí oštékape ló .  
 \g white men the they are peculiar -- .  
 \m wa^šiču =la kí 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 wahté'ulapišni ỳ nağiye'úyapi  
 \g they dislike us on account of they bother us  
 \m wahte..šni + ỳk- la =pi ỳ ỳk- nağiye^yA =pi  
 \a bad + 1.PL- consider =PL because.of 1.PL- bother =PL

\p na nakú úši'ulapi káyapi k'eš héč'ena  
\g and also they pity us they say yet still  
\m na nakú uk- úši^la =pi ka + eyA =pi k'eš héč'ena  
\ a and also 1.PL- pity =PL yon + say =PL although thus

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

\p hătahăș ečela wašté =kta tk'á = ' , " eyá ké = '  
\g if-then only it be good =would but -- , " he said -- --  
\m hătahăș 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 wašičula ki tók'iyap k'í na  
\g 42. so that white man the somewhere he got home and  
\m 42. č'a he wa^šiču =la ki tók'iyap k'i na  
\ a 42. CONSQ that whiteman =DIM DEF whither arrive.home.there and

\p lak'óta wə t'eñiyela kakíšyapi  
\g Dakota a horribly he was being made to suffer  
\m la^k'ot(a) wə t'eñi -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 iglátahə nač'éče .  
\g he was praising himself doubtless .  
\m ič'i- yatə =hə 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 --