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DORSEY, JAMES OWEN

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Article 4

Copy and proof to J. Owen Dorsey, Takoma Park, District of Columbia

Nanibozhu ~~among the~~ in Siouan ~~Tribes.~~ Mythology.

At the last annual meeting of this Society, Prof. A.F. Chamberlain read an article, entitled, "Nanibozhu amongst the Otchipwe, Missisagas, and other Algonkian Tribes."

Jour. Amer. Folk-Lore, Vol. IV, No. xiv, July-Sept., 1891, pp. 193 --213.

The present writer found that ~~article~~ paper full of suggestions, which he has utilized in the preparation of the ~~paper which~~ article that he now presents to the Society.

Among the Algonkian tribes, as shown by Prof. Chamberlain, Nanibozhu is a single character, easily identifiable. But among the Siouan tribes, we find myths which tell of several beings, all of whom resemble the Nanibozhu or Manabush of the Algonkian family. Of these Siouan characters, there are three principal ones, which are fully differentiated in the myths: the Rabbit, Ictinike, the great enemy of the Rabbit, and Haxige. The other characters referred to are the Orphan, Young Rabbit, the Wears-a-plume-in-his-hair, and the Badger's son, the latter being called the Badger in part of the myth. ~~These two may have been names for the Rabbit's son or the Young Rabbit.~~

The Rabbit.

The Hare or Rabbit is called Mactciñge or Mactciñge i^{n}, sometimes Siœmaka^{n} by the Omaha and Ponka tribes; Mactciñge or Mactiñge by the Kansa; Mactciñka by the Osage; Mactiñke by the Kwapa; and Mictciñe by the Tciwere tribes, the Iowa, Oto and Missouri. The Rabbit is always spoken of as dwelling in a lodge with his grandmother, who is said to be Maja^{n}, the Earth Woman, the parent of the Indian race. Indian females are her daughters, and Indian males, her sons: therefore she

Foot note (2)

In most of the foot-notes throughout this paper, the author refers to the original texts of the myths as recorded in his recent work, Contributions to North American Ethnology. Vol.VI. The Øegiha Language. By James Owen Dorsey. 4to., 794 pp. Washington: Government Printing Office. 1890.

tells the Rabbit that as all Indian females are his mothers, he should consider himself bound to aid Indian men, who are his mothers' brothers, or uncles, as we should say. Hence the Rabbit always figures as the friend of the Indians. He delivers them from many a tyrant. For example, he killed the male Winter or Storm Maker, because that being and his wife used to eat human bodies, raising blizzards on purpose to kill the Indians and thus replenish their larder. How different this is from what Prof. Chamberlain has found in Schoolcraft, respecting Wabassa, the Rabbit, who was said to be the spirit of the north that gave ice and snow to the hunter.

Contr. N.A. Ethnology, Vol. VI, p. 9

The Black bear people, also, were cannibals, and on that account the Rabbit killed all of them but two, a male and a female, from whom he took the sense formerly possessed by their nation, condemning them to become mere beasts, and restricting them to a diet of insects and reptiles. Another myth relates how the Rabbit destroyed a Hill that drew people into its mouth.

Contr. N.A. Ethnology, Vol. VI, p. 15

Ib., pp. 25, 32.

He was the foe of Ictinike, the Deceiver, in the myths of the Omaha and Ponka; but in Tciwere mythology, we are told that the Rabbit, Mictciñe, and Ictciñke were coworkers for the good of the human race. The first Tciwere myth relates how the Muskrat ruled the human race with a rod of iron, and had deprived them of all the animals. Therefore the Rabbit, with his three allies, Ha^{n}we, the Day, Kéta^{n}, the Big Turtle, and Ictciñke, went to the lodge of U-twa-ke, the Muskrat, and challenged him to a

series of contests. They played various games of chance, they ran races, but in every instance, the Rabbit won the game, and consequently released some of the animals from the dominion of the Muskrat. At length, the Rabbit found that he could not kill the Muskrat because the latter kept his heart in a safe place, and it was necessary for that heart to be destroyed before the friends of the Indian could expect to gain a decisive victory. So the Rabbit endowed his rabbit skin bag with life, and told it to represent him and continue the contests with the Muskrat. Then the Rabbit went to another lodge of the Muskrat, and by deceiving the Muskrat's wife, learned from her the secret. He visited the Beaver, and by the promise of an ax, i.e. sharp teeth, he obtained the loan of the Beaver's heart, which he substituted for the heart of the Muskrat, when the latter heart was shown him by its custodian, the Loon. Having gained possession of the Muskrat's heart, he soon burnt it, and then the power of the Muskrat was destroyed. The Muskrat and his wife became ordinary animals, the muskrats of the present day. In the other Tciwere myth, we have Ha^{n}we, the Day, his twelve sons, who were very bad, and his twelve grandsons, who dwelt in a lodge at a great distance from his sons. Day left his sons and visited his grandsons. While he was there, a black man came to the lodge, and told the old man to inform his grandsons when they returned from the hunt, that they must go to the village of the black men, who were cannibals and magicians, for the pur-

pose of contending with them in races,etc. The old man did not deliver the message,so on the next day,while the young men were absent,there came two black men,with a similar message. On the third day,three black men appeared,and on the fourth day,their number had increased by one. Not till then did the old man question one of his grandsons who had been fasting, and obtained from him an account of three of his dreams or visions.He was satisfied with the last dream,and then told all of the young men that they must accept the challenge of the black men in order to overcome them and save the entire human race.from destruction. So the thirteen started towards the village of the Black men. They were joined by four persons, Mictciñé,the Rabbit,Kréta^{n},the Hawk,Kéta^{n},the Big Turtle,and Ictciñke,making seventeen in all who had resolved to deliver the Indians. The old man was chosen to contend in a race with one of the black man,and,to the surprise of the black men,the old man was the winner.There was another contest in swinging, and in that,too,the old man was victorious,as he was in each subsequent contest. As the rule had been made at the beginning that the loser should forfeit his life,at the end of the first contest,the black man who lost the race was killed by the Turtle and Ictciñke;but he came to life again. Therefore the Turtle and his comrade removed the brains from the subsequent losers in the contests,and burnt the brains,which prevented the revival of any of the black men. Thus all of them were

destroyed, and the deliverance of the Indian race was accomplished.

Another Omaha myth relates how the Sun formerly dwelt on this earth, till he was caught in a trap which had been set for him by the Rabbit. When the Rabbit rushed forward and bowed his head as he leaned to cut the noose which held the Sun, the latter being darted some of his rays at the former, singeing the hair between the Rabbit's shoulders. Since then, every rabbit has such a singed spot on his neck.

Contr. N.A. Ethnology, Vol. VI, p. 13.

Although the Rabbit was mysterious (khu-be', in Dhegiha; wa-ka^{n}', in Dakota), his power was sometimes in abeyance, as we learn from the myth of the Rabbit and the Grizzly bear. The Rabbit

Ib., pp. [illegible] 43.

was obliged to run down and kill the wild animals that the Grizzly bear discovered, as the Grizzly bear in those days was not powerful enough to act on the offensive. The Rabbit would have starved, had not the youngest of the sons of the Grizzly bear pitied him, bringing him by stealth a piece of fresh meat every time a buffalo was killed. At last the Rabbit thought that it was high time to insist on his rights, so he demanded from the Grizzly bear his share of the meat. The Grizzly bear would not listen to him, and as the Rabbit persisted in his demands, the Grizzly bear rushed on him and rolled him over and over in the blood. But before the Rabbit left the scene to return to the lodge of the Grizzly bear, he managed to secure a piece of the clotted blood of the slain animal, concealing it

ing to an end;so each Grasshopper seized in haste a mouthful of tobacco,and flew away. Since then grasshoppers have been small,and when you seize one,he spits tobacco juice at you.

The old Rabbit calls himself "Si-ǿe-ma-ka^{n}" in one of the Omaha myths,which is a variant of that relating to the Rabbit and the Black bears-the Rabbit deceives his grandmother,whom he had compelled to dwell in a small lodge apart from his own, making her believe that a party of Indians(Pawnees according to the modern form of the myth) were entering his lodge as guests,each visitor calling out as he entered,"Na-wa,Si-ǿe-ma-ka^{n} re-sha-ru," i.e.,"Ho,Siǿemaka^{n} the Chief!" In another myth of which only a fragment has been recorded,this Siǿemaka^{n} is represented as disguising himself as a deer,and robbing a party of Indian women of their crop of beans. After enjoying the beans,he acted rather as Ictinike than as the Rabbit,for he deceived the grandmother,playing upon her an ugly trick,the nature of which the Indians refused to tell me.

Contr. N.A. Ethnology, Vol. VI, p. 20.)

Ib., p. 577.

Ib., p. 57.

According to George Miller(an Omaha),Siǿemaka^{n},the Orphan and the Rabbit must have been identical(e-na-wi^{n} a-ke na^{n} e).

Each one is spoken of as dwelling in a lodge with his grandmother. The old Rabbit is a foe to Ictinike,so is the Young Rabbit in a Ponka myth,the Omaha equivalent of which substitutes the Orphan for the Young Rabbit. As we shall see later on,the Orphan was opposed by the Black Man;and, in other myths, Ictinike is called the Black Man. Up to the present time,the

writer has found no myth in which the Rabbit or "Great Hare" is associated with a deluge.

The adventures of the Young Rabbit were told the writer by a Ponka. They resemble those of the Orphan and Ictinike, as related by

Contr.N.A.Ethnology, Vol.VI, pp.50--57.

the Omahas. According to Mr.H.E.Warner, a member of the Folk-Lore Society, and a son-in-law of the late S.R.Riggs, the myth of the Blood-clots Boy, as told by the Dakotas, has an ending which resembles in most particulars the Omaha myth of Hi^{n}qpe-agǽ or Wears-a-plume-in-his-hair, each version having the transformation of the hero into a dog, his restoration to human form, and the punishment of the adversary.

Ib. Ib, pp. 586-609.

~~Contr.N.A.Ethnology, Vol.VI~~, pp.162--175; and Jour.Amer.F.L., Vol.I, No.1, pp. 74--75.

under his belt. He waited till night, and, when all the other occupants of the lodge were sound asleep, he ~~began to~~ addressed the blood, calling it his son, and ordering it to become a little child, and when he had ordered it to advance from infancy, through boyhood to youth, and from youth to manhood, his commands were obeyed: the final result was the Young Rabbit or the Rabbit's Son, Mactciñge ijiñge, of the Ponkas. It was the Young Rabbit who killed the Grizzly bear and delivered his father. In the corresponding Dakota myth, it is the Badger, not the Rabbit who becomes the servant of the Grizzly bear, and the Blood-Clots Boy who kills the Grizzly bear and delivers his father, the Badger.

Another Tciwere myth is that of the Rabbit and the Grasshoppers. These Grasshopper people were as large, if not larger than, the Indians of that age, and they had deprived the latter of all the tobacco in the world. The miserable condition of the Indians excited the pity of Maya^{n}, the Earth Woman, who induced the Rabbit to accompany her to the Grasshopper village. On nearing the village, the Rabbit yelled and made an earthquake, ~~which~~ thus forcing the Grasshoppers to make the Rabbit a present of some tobacco, which he handed to his grandmother, who put it into her sack. Again did the Rabbit yell, producing another earthquake, and frightening the Grasshoppers into making a larger present of tobacco. When the Rabbit had yelled the fourth time, the Grasshopper people were sure that the world was com-

~~writer has found no myth in which the Rabbit or "Great Hare" is associated with a flood.~~

The Orphan.

This person is called Wa-ha^{n}-~~dhi~~-~~shi~~-ge or Wa-ha^{n}-dhiñ-ge by the Omaha and Ponka; and Wo-ni^{n}-qciñ-e by the Tciwere tribes. In a myth which reminds us of one ~~of the~~ in Grimm's collection, ~~of the~~ the hero finds a chief's daughter fastened by the shore of a lake and doomed to become the prey of a water monster that had seven heads. By the aid of two magic dogs, the hero forces the monster to appear, and cuts off one head on the first day, two heads on the second (the rescued maiden having been brought back by her father's soldiers), three heads on the third, and the remaining head on the fourth day. The victor placed the heads in a row on the shore, but cut out the tongues which he took to his grandmother. On the last day, after the departure of the maiden and the Orphan, the Black Man appeared, spied the heads, which he took to his lodge, and then sent word to the chief that he must ~~marry~~ give him the rescued maiden in marriage, according to a pledge which had been made by the chief, and producing the seven heads as proofs of his assertion. The Orphan sent one of his two dogs to the chief's lodge, ordering him to seize a piece of meat and bring to him. Part of the provisions for the marriage feast being thus snatched by the dog, he was pursued ~~and~~ but not overtaken ~~just~~ till he had reached his master. By aid of his magic power, the Orphan made the soldiers desist from injuring the dog;

Contr. N. A. Ethnology, Vol. VI, pp. 108, 116.

and he went to the chief's lodge, attired in fine clothing, and carrying the tongues of the slain monster. On seeing the tongues, the maiden (who had been forbidden by the Orphan to reveal his name) recognized him and told her father that this man was her true deliverer. The Black Man was called in, the Orphan and maiden having been concealed from view, and closely questioned as to his share in the slaughter of the water monster. He persisted in claiming the victory as his own and the maiden as his wife, until confronted with the Orphan and the tongues. The enraged chief ordered the Black Man to be taken out and burnt alive, and the Orphan won the chief's daughter.

In the Omaha myth of the Orphan and Ictinike, the former has magic garments which are covered with birds that cry out when the Orphan walks. The Orphan ~~kills an eagle~~ shoots a red bird on the wing, ~~but~~ and barely misses it. His arrow is claimed by Ictinike, ~~who Ictinike claims the bird as his own, pretending that he had has married the elder daughter of the chief.~~ On the second day ~~shot it~~. there is another trial, each contestant knowing that he who could shoot the red bird would win the chief's ~~younger~~ elder daughter as a wife. Again did the Orphan's arrow graze the red bird, and again did Ictinike claim that arrow as his own. There was a similar occurrence on the third day; but on the fourth day, the Orphan's arrow wounded the red bird and brought it to the ground. Ictinike claimed it, and as he held what he thought was the bird, the people took him to the chief, who gave him his elder daughter in marriage. But the Orphan had the bird, having

Contr. N. A. Ethnology, Vol. VI, p. 586.

seized it when he pretended to pluck a feather from its wing. He went home, changed a hide ring into a buffalo, which he killed outside his lodge, and sent some of the meat, with the red bird (on the fourth day thereafter) to the lodge of the chief.

Thus did he win the chief's second daughter for a wife. Ictinike hated the Orphan, and plotted against him. One day they went hunting together. Ictinike shot an arrow into a tree, and persuaded the Orphan to climb the tree, ~~first~~ but insisting on his removing his magic garments, which were laid at the foot of the tree. Ictinike repeated some magic words, which made the tree shoot up till it reached one of the upper worlds. He donned the Orphan's garments, and returned in triumph to the village. By the aid of four birds, the Orphan managed to reach this earth again, each bird bearing the Orphan on his back from sunrise to sunset, as he circled round and round the tree. A magic drum was procured, and the Orphan called all the people to a feast. At the first beat of the drum, the people leaped several feet from the ground. The Orphan, having ordered his wife and grandmother to hold him by his belt, struck the drum often each time making the people rise higher in the air, but he himself was kept down by the women who had grasped his belt.

At last, all the people of the village, including the chief his wife [and Ictinike were sent up so high that when they fell to earth the concussion killed them.

Thwre are three versions of the myth of the Orphan and the Buffalo Woman among the Omahas. The Orphan dwelt with his sister and her husband, who were very unkind to him; the O. was visited one day, in the absence of his sisteer and brother-in-law, by a very beautiful woman, the Buffalo Woman, who instructed him how to act and then vanished. He followed her trail, overtook her, married her; was separated from her temporarily by the Buffalo people; they interposed obstacles in the way of the pursuer, first, the great water, next, a cañon, then a large tract of land covered with sharp thorns, and finally, they took the Buffalo Woman to the upper world. But the Orphan managed to overtake the Buffaloes each day, and when he reached the upper world they made no further attempt to keep his wife and son from him.

Contr. N. A. Ethnology, Vol. VI, pp. 131, 140, 142.

The Badger's Son.

Contr. N. A Ethnology, Vol. VI, p. 294.

The Badger's son visited a certain village, where he was entertained for several days. He repaid their kindness by eloping with the chief's daughter. Four soldiers pursued, and they soon overtook the girl; but as each one in turn overtook the Badger's son, he pitied him and found some plea for letting him go, the first broke his bow, the second his bowstring, the third said that he had hurt his foot, and the fourth claimed that he had sprained his ankle. In order to escape from the fourth pursuer, the Badger's son ran into a lodge where an Amazon was seated. She brandished her spear, and ordered the intruder to give

an account of himself. Her brother who sat near her, persuaded her to marry the stranger. The brother had been scalped by four women, whom the Badger's son undertook to find and kill. He was successful, and scalped all four. One had white hair, the second, red, the third, green, and the fourth, yellow hair. On his way home, he fired the grass, making a black smoke. He fired other grass, making a red smoke. When very near the lodge, he fired more grass, which sent up a white smoke. ~~The fourth~~ Green smoke went up from the fourth fire. Then the Badger's som and his wife had the scalp dance, after which he entered the lodge, scraped the crown of his brother-in-law's head, and clapped on his hair which the four women had taken.

Ictinike or Ishtinike.

The Kansa myths speak of this character as Ictĭge.

The Omaha and Ponka myths usually represent Ictinike as the incarnation of maliciousness, but in one Ponka story (that of the deserted children) and in two Tciwere ones (in which he aids the Rabbit and other characters) he appears as the friend of the Indians. He is generally the Deceiver, the Black Man, who taught the Indians all their war customs; but in one of the Tciwere myths which have already been described, he is one of the opponents of the black men, ~~and a friend to~~ At the present day, the Omaha and Ponka apply this name, Ictinike, to the monkey. In ~~the~~ one version of the Omaha myth of the Raccoons and the Crawfish, an aged Crawfish man warns his people not to venture near the

Contr. N. A. Ethnology, Vol. VI, p. 315; see, too, p. 310.

recumbent Raccoons,"because," said he,"these Ictinike are very cunning." The Dakota tribes speak of Ikto,Iktomi or Uñktomi,instead of Ictinike,using that name at the present day to denote the spider. Some of you may remember what a Teton Dakota says when he kills a spider:"Iktomi Tuñka^{n}cila,Waki^{n}ya^{n}pi niktepe lo,O Grandfather Spider, the Thunder beings has killed you!" The Iowa myths speak of Ictciñke as the son of Pi,the Sun-god,and as expelled from the upper world by his angry father for treating him as Ham did Noah. The Iowa story,of whic only a small part was recorded by the late William Hamilton, places Ictciñke in a canoe with a few animals as his servants. The muskrat brings up a little mud between his paws from the submerged earth,and a bird returns to the canoe,with a branch on which are a few leaves. Ictciñke removes the leaves,mixes them and the twigs with the mud,and scatters the compound over the waters,causing the new earth to appear. After this there seems to have been a new creation of animals. The Teton stories in the Bushotter collection represent Ikto not only as a malicious being,but sometimes as a clown," a jolly good fellow." On one occasion,the Rabbit turned the tables on him,by pretending to teach him how to make it snow,but the Rabbit did not reveal the secret that it was rabbit's fur,not the hair of ~~Ictinike~~ Ikto,which was essential to the accomplishment of his desire. The Teton say that it was Ikto who taught the animals all their habits. A Santee myth tells how in his rage at hav-

ing been robbed of his dinner, Uñktomi committed suicide in such a manner that only a small and charred part of him remained, and this resembled the form of a spider. Some of the Omaha and Ponka myths consider Ictinike in the light of an imitator, hence appears the reason for the modern application of his name to the monkey. It was Ictinike who persuaded the birds to dance around him with closed eyes, while he sang,

He, wa-da^{n}-be ¢iñ-ke!	Alas for the gazer!
I-ctca ji-de, I-ctca ji-de!	Red eyes, red eyes!
I^{n}-be-na^{n} ¢i-a-ni! I^{n}-be-na^{n} ¢i-a-ni!	Spread your tail feathers. Spread your tail feathers!

This was addressed to the Turkeys, according to the Omaha version. In the Dakota version, Unktomi sings as follows:

Contr. N. A. Ethnology, Vol. VI, p. 60; also p. 66, which gives Si¢emaka's song.

I-cto-hmus wa-tci po!	Dance ye with closed eyes!
Tu-we ya-to^{n}-we tci^{n}	If you dare look at me,
I-cta ni-ca-pi kta!	Your eyes shall be red!
I-cta ni-ca-pi kta!	Your eyes shall be red!

Iapi Oaye (a Dakota paper), for Dec., 1880.

The Kansa version substitutes the Man in the Moon for Ictinike, and the Kansa say that if you look at the moon you can see the man ~~with~~ and his bag filled with the turkeys.

To return to the Omaha version:--As the birds danced around Ictinike, he caught them one by one, twisted their necks and put them into his bag. At length a young Turkey peeped out of the corner of one eye, and gave the alarm. The survivors flew off, and since then turkeys have had red eyes. The corresponding

Dakota version says that it was the Ski-ska or Wood-duck that peeped, and he was punished by having his eyes made green.

Ictinike was delighted with his good luck, and he soon kindled a fire before which he placed the birds on spits to roast. He foolishly climbed a tree that had made a creaking noise, and struck at it, only to get his arm caught between two limbs and there he had to remain while a gang of wolves devoured his dinner. Off he went in search of other prey. He met a Turtle, whom he persuaded to flee to the bluffs on account of a great flood which the gods were to send, a flood so violent that even turtles would be in danger of death. As the Turtle worked his way up the hillside, Ictinike, who had crept in advance, rushed on him and struck him a fatal blow on the head. He made a fire and covered the Turtle with hot ashes. But as he was very sleepy, he thought that he would take a nap while the Turtle was roasting. Unlucky Ictinike! The Mink passed by, and smelt the odor of the Turtle. He removed the Turtle from the ashes, devoured all the meat, and then replaced the shell and feet in the ashes, taking care to grease the mouth, hands and stomach of Ictinike before he left. On awaking Ictinike was persuaded that he had eaten a hearty meal. His next adventure was with a herd of Elk. He begged them to let him become one of them, and at last they consented. Sticks were attached to his head, and became horns; the heads of the cats'-tail or Typha latifolia were rubbed over his body and became elk fur. ~~He felt very~~

Contr. N.A. Ethnology, Vol. VI, pp. 60-69.

He was delighted at becoming an elk. But the spirit of mischief remained in him; and it was not long before he drew the entire herd into an ambuscade. The Indian hunters shot down all the Elk but two young ones, a male and a female. These ran after Ictinike, but he hurled his horns at them, telling them that they should be called, $A^{n'}$-pa^{n}, Elk, thereafter, and he ordered them to leave him.

On another occasion Ictinike had a curious adventure with

Contr. N. A. Ethnology, Vol. VI, p. 74.

He-ga, the Buzzard, who agreed to carry him on his back across a river. When Hega reached the other shore, he looked around for a hollow tree; and when he had found one, he tipped one wing and down went Ictinike into the tree! There he remained till some women cut a large hole in one side of the tree. After his escape, Ictinike planned a trick for getting even with the Buzzard; and with the aid of the Eagles, Magpies, and other Birds, he succeeded in catching the Buzzard by the neck. He stripped the feathers from the neck and head of the Buzzard, and that is given as the reason why the head and neck of a buzzard now resemble a piece of raw beef. It was a short time subsequent to his adventure with the Buzzard that he created grape vines, plum trees, and other ~~useful vegetal products.~~ useful vegetation.

Another myth tells of four brothers, expert hunters, who had

Contr. N. A. Ethnology, Vol. VI, p. 79.

a sister whom they cherished. She kept the lodge for them, and assisted them by her magic power over all the animals, who were obliged to come when she summoned them. The brothers

warned the sister against revealing her mystic gift to any stranger. Ictinike used to meet the brothers when they were chasing the game, so he made for himself a small bow and a few reed arrows which were too pliable to injure the smallest birds. One day, in the absence of the brothers, he visited the sister, being disguised as an aged man, and after two or three efforts, he succeeded in tempting the girl to call the animals for him. He shot at them as they passed along, but of course he failed to kill any of them. The girl, who was seated on a scaffold, as was her custom on such occasions, was punished for disobeying her brothers: a giant male elk with wide spread horns, ran under the scaffold, carried it away with the girl sitting between his horns, and bore her to the underground home of the animals, where she was suspended by her arms as a covering to the entrance till her brothers rescued her by invoking their grandfather, the Thunder being and striking the hill which lay above her with a club which the Thunder being had given them. A great slaughter of the animals followed; only a few of each kind being spared. These survivors received their names from the brothers, and were scattered over the earth.

The Ponka tribe has a legend of Ictinike and the Deserted Children. It begins with the account of a tribe of Indians that had a Grizzly bear for their chief. He was a tyrant, and one day he ordered all the people to send off their children to play at a distance from the camp. As soon as the children

Contr. N.A. Ethnology, Vol. VI, p. 83.

had gone out of sight, the chief ordered the camp to be broken up, and the people to abandon their children. So all moved their lodges to another part of the country, moving in various directions from the deserted camp site, in order to prevent the children from following them, but coming together at the place which had been agreed upon before the removal. The children managed to shift for themselves, and reached maturity, becoming a large and prosperous tribe. It was then that Ictinike came to them and offered to be their friend. He made bows and arrows for them, he taught them certain war customs, and he went in search of their parents, whom he found after a journey of many days. He induced the parents and the Grizzly bear to camp very close to the village of the children, and, at a given signal, he slew the Grizzly bear and exterminated his followers.

Haxige or Haxuka.

This character, called Ha´-xi-ge (pronounced, Ha-ghi-ge, not Haks-i-ge) by the Omaha, and Ha´-xu-ka by the Tciwere tribes, resembles Ictinike rather than the Rabbit, and several of his adventures are undoubtedly those which are told of the Algonkian Nanibozhu. Haxige and his little brother dwell together; the brother takes care of the lodge; is warned by Haxige not to attack any animals which appear on the stream; disobeys the warning and chases two Otters; is drawn into the cave of the Wakandagi or mysterious beings (water monsters), where he is killed;

Contr. N. A Ethnology, Vol. VI, pp. 226, 244. Jour. Am. Folk-Lore, I, 3. 1888. p. 204.

he is flayed,and his skin is hung up as a covering to the entrance of the ~~Wakandagi chief~~ lodge;Ictinike,disguised as Hega,the Buzzard,is called on to cure the two Wakandagi that are wounded by Haxige;Haxige deceives him,induces him to reveal the secrets of his profession;kills him and steals his clothing and rattle;goes to the village of the Wakandagi,dressed as Hega; sends off all the people to a distance;thrusts red hot rods into the wounds of the patients,thus killing them;cuts their flesh into thin strips which he puts into kettles to be boiled; the Grass Snake,sent as a spy,is discovered by Haxige,who compels him to enter the lodge;Grass Snake has a long strip of the meat thrust down his throat,and is sent back to the villagers with a saucy message;the irate villagers take the forms of different animals and chase Haxige;he flees with his brother's skin;leaps into a boiling spring and becomes a large rock, which the pursuers cannot move,so they abandon the chase;Haxige resumes his travels;enters a sweat lodge with his brother's skin;restores him temporarily; travels again;meets the Beaver Woman,who tells him what the villagers(i.e. the gods) have determined to do in order to kill Haxige:they have agreed to make a great flood,if that fail,there will be darkness,in the event of failure they are to send venomous serpents,and should they still fail to kill him,they are to make a deep snow to smother him. Haxige tells her how he can escape all these visitations,and then reveals himself as [illegible]ers

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