

Ponka and Omaha Songs

by J. Owen Dorsey (1848-1895)

This PDF is provided by www.Flutopedia.com as part of a collection of resources for the Native American flute. The full citation for this digital copy of the original source material is provided below, as well as the specific details of the source of this reference and how it was digitized (if known).

As part of the Flutopedia effort, extensive metadata (title, author, citation, etc.) has been encoded into this file. Select File/Properties in any Adobe product to view this information. You also can use text search on this document, based either on the OCR encoding done during the original digitization or during Flutopedia document preparation using the OCR facility of Adobe Acrobat 9 Pro.

Based on our best efforts, we believe that providing this material from www.Flutopedia.com to users in the United States does not violate any legal rights. However, please do not assume that it is legal to use this material outside the United States or for any use other than your own personal research and self-enrichment. Also, we cannot offer guidance as to whether any specific use of this material is allowed.

If you have any questions about this document or issues with its distribution, please visit <http://www.Flutopedia.com/> for information on how to contact us.

Citation

[Dorsey 1889a] J. Owen Dorsey (1848-1895). "Ponka and Omaha Songs", *The Journal of American Folk-lore*, Volume 2, Number 6, October-December 1889, pages 271-276.

Contributing source: Harvard University
Digitizing sponsor: Google, Inc.
Digitized by: Google Books on August 1, 2008



THE
JOURNAL OF
AMERICAN FOLK-LORE

EDITED BY

FRANZ BOAS
T. FREDERICK CRANE J. OWEN DORSEY
W. W. NEWELL, GENERAL EDITOR

VOL. II.

BOSTON AND NEW YORK
Published for the American Folk-Lore Society by
HOUGHTON, MIFFLIN AND COMPANY
LONDON: TRÜBNER & CO., 57 LUDGATE HILL
1889

PONKA AND OMAHA SONGS.¹

I. PONKA SONGS.

1. Song in honor of Ubi-ska's victory over the Pawnees in 1855. The original is given in singing notation, and probably differs from the spoken language:—

ORIGINAL.	TRANSLATION.
Hi'-ai-o-hi+!	Hi-ai-o-hi+!
Hi'-ai-o-hi+!	Hi-ai-o-hi+!
Hi'-ai-o-hi+!	Hi-ai-o-hi+!
Hi'-ai-o-hi+!	Hi-ai-o-hi+!
U-bi'-skă ctě he+!	Ubi-ska was he!
Pa-hañ'-ga-qtcı ke+!	He was the first one!
Cu'-gœ-æa'-ji a-he+!	He did not send him back to you!
Gañ'-xı na ⁿ -wa-pe+!	And they fear us!
Ce'-na-wa'-æě a-he+!	They are exterminated!

"He did not send him back to you," addressed to the Pawnees at home, refers to a Pawnee slain by Ubi-ska.

2. Song of defiance, addressed to a Dakota:—



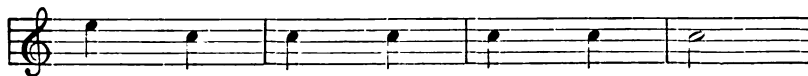
I - e - he æe - e - ha! Man- tcu' hiⁿ sa' - be
 I - e - he æe - e - ha! Añ - ki' - ki - ne' - te-
 Çi' - ku - çi' - añ-



hi' - a - he! I' - ki - cta' - ji Hi - a - ha+!
 a' - wa - gañ! I' - ki - cta' - ji
 ki - çä - ga

Translation.— Black-haired grizzly bear! We must fight together! Hasten on my account! He is not ashamed of himself! He is not ashamed of himself (though he fears to meet me)! Iehe-æehea, Hiahe, and Hiaha cannot be translated.

3. Part of a song of ridicule:—



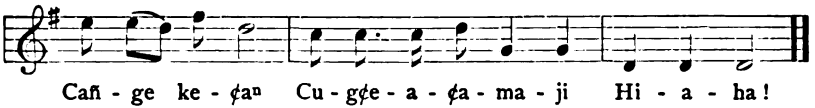
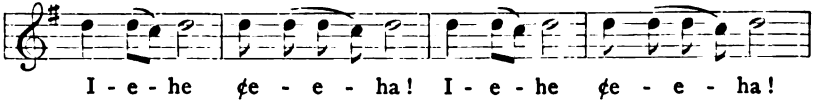
Ka' - ge, năn' - de çi - çin - ge!

¹ See *Journal of American Folk-Lore*, vol. i. pp. 65, 209.



Translation. — Friend, you have no heart (principle?)! Friend, why do you weep?

4. Song of triumph, sung by a mother to her infant : —



This refers to a horse that had been killed by a Ponka in a fight with the Dakotas. Its bones lay on the bluff till they crumbled to dust. So the woman sang, "The horse which lay (there) long ago, I did not cause it to go back to you (Dakotas)!"

II. OMAHA SONG.

Taken from the myth of the Raccoons and the Crawfish. The elder Raccoon is supposed to sing, and to be answered after each verse by the younger brother.¹

- | | |
|---|--|
| 1. Ka'-ge mi'-ʒa ha',
Ha'-zi a ⁿ '-ʒat añ-ga'-ʒe te ha',
Ka'-ge mi'-ʒa ha'! | O younger brother Raccoon!
Let us two go to eat grapes,
O younger brother Raccoon! |
| 2. Ka'-ge mi'-ʒa ha'!
Na ⁿ '-pa a ⁿ '-ʒat añ-ga'-ʒe te ha',
Ka'-ge mi'-ʒa ha'! | O younger brother Raccoon!
Let us go to eat choke-cherries,
O younger brother Raccoon! |
| 3. Ka'-ge mi'-ʒa ha'!
ʒan'-de a ⁿ '-ʒat añ-ga'-ʒe te ha',
Ka'-ge mi'-ʒa ha'! | O younger brother Raccoon!
Let us go to eat plums,
O younger brother Raccoon! |
| 4. Ka'-ge mi'-ʒa ha'!
Ma ⁿ '-cka a ⁿ '-ʒat añ-ga'-ʒe te ha',
Ka'-ge mi'-ʒa ha'! | O younger brother Raccoon!
Let us go to eat crawfish,
O younger brother Raccoon! |

¹ The author has the Kansa and Osage versions of this song.

III. SONGS USED IN DANCES OF FOREIGN ORIGIN.

1. A song of the Haⁿ-he wa-tci, obtained from Fred Merrick:—

Haⁿ'-he mi'-çi go+ Haⁿ'-he mi'-çe Haⁿ'-he mi'-çi go+

Haⁿ'-he mi'-çi Haⁿ'-he mi'-çi - hi go+

D.S.

This song cannot be translated. Though “haⁿhe” is *night*, and “watci,” a *dance*, in the Iowa and Oto language, “Haⁿhe watci” does not mean “Night Dance.”

2. Fragment of a song of the Mandan Dancing Society. Furnished by Fred Merrick. It begins thus: “Hi-çø+-ho i-ha', Hi-çø+-ho i-çau'.” It ends with “Hyu'-ho-ho.” These words, as are all the others from foreign songs, are expressed in Omaha notation.

3. Four songs of the Wichita Dancing Society. Obtained from Fred Merrick, and expressed in Omaha notation.

(a) This refers to making medicine for horses. The style of the tune may be inferred from the music of the first line:—

He - çe - çe - çe! çi - wa - a - ka - çà!

He'-çe-çe'-çe çi'-wa-a-ka'-çà!
 Çi'-wa-a-ka'-çà!
 He'-wa-çà-wa'-wa çi'-wa-a-ka'-çà!
 He'-wa-çà-wa'-wa çi'-wa-a-ka'-çà!
 Çi'-wa-a-ka'-çà, çi'-wa-a-ka'-çà!
 He'-wa-çà-wa'-wa çi'-wa-a-ka'-çà!

(b) Meaning of song unknown. The final “Hi! hi!” is spoken with emphasis.

Hi-gi'-hi-wa'!
 Hi-gi'-hi-wa'!
 Hi-gi'-wa-çà'!
 Hi-gi'-hi-wa'!
 Hi! hi!

(c) The last line in this song is a call to fill the pipes : —

He'-haⁿ-wi' cu-cta'-ka-wi'!

He'-haⁿ-wi' cu-cta'-ka-wi'!

Ka'-ti-daic' cu-cta'-ka-wi'!

(d) Song referring to making medicine for horses.

Ha'-we ȝa-ti'-ke ȝo'-wa!

Ha'-we ȝa-ti'-ke ȝo-ȝo'-wa-hi!

Ha'-we ȝa-ti'-ke ȝo'-wa!

Ha'-we ȝa-ti'-ke ȝo'-wa!

IV. SONGS OF THE HE-KA-NA DANCE.

(a) Meaning unknown. Obtained from Fred Merrick.



Ka' - yu - wa' - ne, ka' - yu - wa' - ne, Ka' - yu - wa' - ne,

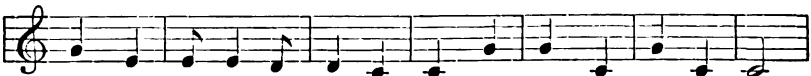


ka' - yu - wa' - ne, ȝe' - he - ka' - yu - hu' - wa - ne!



Ka' - yu - wa' - ne ȝe' - he - ka' - yu - hu' - wa - ne +!

(b) Tune obtained from Francis La Flesche.



(c) Song obtained from Fred Merrick. The word was probably intended for the Iowa and Oto, "waci-re," *dance thou!*



Wa' - ci - ge', wa - ci' - ge, wa - ci' - ge, wa' - ci - ge'.

(d) Song furnished by the same.

He gi'-ta wi-hi' gi'-ta a-wa'-ha	Gi'-ta a-æa'-ha.
Hi'-nañ-ke gi'-ta a-æa'-ha,	Gi'-ta wi-hi', gi'-ta a-wa'-ha !
Gi'-ta a-æa'-ha.	Gi'-ta wi-hi', gi'-ta a-wa'-ha !
Hi'-nañ-ke gi'-ta a-wa'-ha,	Hi'-nañ-ke æi'-ta a-æa'-ha !
Hi'-nañ-ke gi'-ta a-wa'-ha,	Hi'-nañ-ke gi'-ta a-wa'-ha !
Gi'-ta a-wa'-ha !	Hi'-nañ-ke wi'-ta a-æa'-ha !
Hi'-nañ-ke gi'-ta a-wa'-ha !	

(e) Song furnished by the same. The tune begins thus : —



Ha'-i-ya-hi' hyu'-a-do hi-i'-i-ha' !	Hyu'-do, hyu'-a-do hi-i'-i-ha' !
Hwi'-i-hi' hyu'-a-do hi-i'-i-ha' !	Hwi'-i-i-hi' hyu'-a-do hi-i'-i-ha' !
Hi'-i-hi hyu'-a-do hi-i'-i-ha' !	Hwi'-i-i-hi' hyu'-a-do hi-i'-i-ha' !
	Ha'-i-ya-hi' hyu'-a-do hi-i'-i-ha' !
	Hwi'-i-hi' hyu'-a-do hi-i'-i-ha' !

(f) Ditto.

Hi'-nañ-ke' maⁿ-æiⁿ do' (sung four times) !
 Hai'-a-æe' a-hau' (sung twice) !
 Hi'-nañ-ke' maⁿ-æiⁿ do' !
 Hi'-nañ-ke' maⁿ-æiⁿ do' !
 Hai'-a-æe' a-hau' !
 Hai'-a-æe, hai'-a-æe !
 Hi'-nañ-ke' maⁿ-æiⁿ do' (four times) !
 Hai'-a-æe' a-hau' !

“Hinañke maⁿæiⁿ do” means *The woman walks*; hai-a-æe ahau, *hurry*; and He-ka-ne maⁿ-æiⁿ do, *they dance*, according to the informant. The second verse is formed by substituting “Hekane maⁿæiⁿ do” for “Hinañke maⁿæiⁿ do,” wherever the latter appears in the first verse.

5. Tukala's song, as obtained from Francis La Flesche. The words of this song, which were in Oto, were not gained : —





F. Owen Dorsey.