

SUPPLEMENT TO THE 'EYANPAHA.

SEPTEMBER 15, 1911.

THE LAST INDIAN CONGRESS AT FORT TOTTEN. N. D.

This was an ^{land}International Congress, as not only the Sioux Indians, but also, Indians of other tribes attended and took a lively interest in the proceedings. Discussions were held and speeches made in five different Indian languages. A large delegation of Chippeway Catholic Indians from Red Lake, Minnesota, showed themselves devout and earnest christians. All the attending Indians had a lively time when the voting took place, to decide where the next congress should be held. Several places were mentioned and received some votes, but at last Red Lake in Minnesota was chosen by a great majority.

Miniawicakaŝtanpi. Fort Totten.

Aug. 1, Mary, July 1, 1911 en tonpi, Louis Belgard qa Celina Cadotte cunwintkupi.

Aug. 7, Ester, July 22, 1911 en tonpi, Stephen Brown qa Agnes Hawaŝtewin cunwintkupi.

Aug. 18, Jerome, Aug. 7 en tonpi, Luke McKay qa Mary Louisa Hdaiwankewin cincapi.

Aug. 20, Philip, Aug. 6 en tonpi, John Langer qa Maggie Hinjinwin cincapi.

Aug. 29, Moses, Aug. 22 1911 en tonpi Louis Langer jr. qa Erancis Wamniyamnitopawin cincapi.

Aug. 29, Sarah, Aug. 27, 1911 en tonpi, Wilfrid Peoples qa Julia Blacktiger cunwintkupi.

Aug. 31, Jacob, July 4, en tonpi, Gabriel Gourd qa Helen Blue-shield cincapi.

WAKANKICIYUZAPI. Fort Totten.

Aug. 23, 1911, Clement Lohnes Louisa Coming Cloud.

WICATA. Fort Totten, N. D.

Aug. 20, 1911, Nancy, wi 11, Charles Mazakahomni qa Emma Oyewanyakapiwin cunwintkupi.

TAPI KIN ON YUSOTAPI.

Wocekiye opapi kin taku wan-jigji sdoniyapi ŝni kin he de wan-ji-ŝinasapa Wocekiye opa wan te kinhan cankoka waŝte rea wan opekicatonpi cinpi, qa nakun in-yan ska wanji waŝte rea okitanin-yan han wanji ehdepi cinpi, qa nakun tiwahe kin en iyotaniye-kiye wamnayanpi, qa tuktekten tiwahe en iye takuna yutapi ŝni eŝta kitankiya ŝkanpi, qa woki-ksuye econpi qa waŝpanyanpi eyaŝi kin econpi. Dena ituya econpi, qa ituya mazaska qa wo-koyake ota yusotapi eŝta te kin nagi kin en takuna iwaŝte ŝni, qa on wokicanpte yuhe ŝni: nakun tukten rapi kin waehdepi ecee, hena yuta okihi ŝni, he wanna ta heon tokercin taku ota wokiksuy-ye on econpi eŝta hena taku-na tancaŝn qa nagi kin iwaŝte ŝni. Wicoran kin de ŝinasapa Woce-kiye opapi kin ota okarnigapi ŝni qa yudakotaya wicoran kin de yuha ŝkanpi eŝta tuwena iwaŝte ŝni.

ŝinasapa opa wan te kinhan woope wakan ohna rapi kta on ŝinasapa kicopi, heon hen maza-ska wanji rein ŝinasapa kin on oyakiye kta heeqe hecetu.

Hehan tuwe te etanhan anpetu iyamni kinhan Mass-woŝnapi wanji on okiyapi kta kinhan he iye wokiksuye kin econ kta qa te kin on Mass woŝnapi wan kage kta. Qa ake hetanhan anpetu wikcemna yamni kinhan ake na-kun mazaska wanji on te kin ye-ksuye qa ŝinasapa kin on oyakiye kinnan ake iyecen econ kta. Qa ake nakun hetanhan waniyetu wanji ihunni kinhan ake Mass woŝnapi wanji on yeksuye kta qa mazaska wanji ŝinasapa yaqu kinhan Mass woŝnapi wanji on wokiksuye econ kta. Dena eqe on mazaska adusota eŝta ta nagi kin oyakiya qa iwaŝte kte qa sdonkiye kta. Ecin taku ŝapa wan marpiya en tiyorpeye kte ŝni, nakaes wicaŝta te kin owa-sin woartani wanji rein ikoyaka qa on nagi kin (purgatory) wo-kakije en kaŝkapi qa oiŝiyapi okihipi ŝni, tuka wocekiye ewi-cakiciciyapi eceena on onŝiwica-dapi qa Wakantanka onŝiwica-da qa ecana wokakije etanhan iwicacu ecee. Wakantanka Iye

Iŝnana waŝake, Iŝnana taku owa-sin piya okihi qa wicaqu okihi heon ito ŝinasapa wocekiye opa wicaka henica hecinhan dena ohinni yeksuye kta.

Nakun tiwahe nitawa en wanji miniakaŝtanpi kinhan, mazaska wanji rein ŝinnsapa kin yaqu kta, nakun wakankiciyuzapi kin en. Dena opeyaton ee ŝni, tuka ŝinasapa Ikcewicaŝta ehna wo-kamna yuhapi ŝni heon wicoran wakan kin dena okihiniye kin on wopida yakpazo kta, ŝinasapa hena liyepi on wotakuye qa wo-wijice ahduŝtanpi qa niyepi oni-peyapi iyotiyekiya onpi kin hena ayamdezapi qa wicaŝyeciksuyapi waŝte, hena iyeqe ohinni niksuya onpi.

Wicaŝta tona dena sdoniyapi kta iyecece qon unkina ota de yawapi okihipi kte ŝni, heon de-na wicakiyawapi kinhan waŝte.

PINE RIDGE S. D. Aug. 28, 1911.

Omniciye tanka womnaye:
Mission Omniciye etanhan.

Mrs. Crow Dog \$ 3 60
Geo Colhoff 2 00

Flat Bottle Omniciye.

Nata Witko 5 00

Cheyenne River etanhan.

Levy Mountainsheep 2 00
Hattie fills the Pipe 2 35

St. Peter's, Wounded Knee.

Grace Poirier 26 50
Mrs. B. Bourier 10 00
Felix Flying Hawk 1 00
Chas Foolhead 30

Grass Creek.

Joe New Holy 25

St. Paul's, Porcupine.

Wm. White Belly 17 00

Mouth of Porcupine.

Chas Jones 10 00
Annie Gibbons 7 00

Medicine Root.

Eagle Horn 1 75
Mrs James Bissonette 2 35

Bear Creek.

Philip Wells 7 00

Wolf Creek.

Mrs. M. Red Bear 6 75

Cheyenne Reservation,

Sam Charge 10 00
Mrs. Afraid of Nothing 5 00
Red Leaf 2 00

Lake Creek.

Eva Richard 6 00
Mrs. Gresh 4 00
Door money 4 65
By stands 20 00
By Hides 46 66

Ataya \$575.64

Mazaska Unyusotapi.

Ataya \$638.55

Tona Omniciye Tanka okiyapi lila pilaunyanpi. Omniciye tan-

ka lila waŝte unyuhapi; 2,500 se-ce opapi. 450 Yutapiwakan icupi, 141 wicayusutapi; 150 Yatke ŝni opapi, 11 miniawicakaŝtanpi.

Cantewaŝteya nape ciyuzapi.
F. HENRY, S. J.

HIS RETURN.

(The same in Sioux on page 4.)

Father John closed the door of his study and sank into a chair before the fire. It had been a hard day with him, and he was weary, body and soul. Without the wind shrieked, the storm sobbed.

"Daddy wants you," piped a little voice at the young priest's side, and he turned startled, to find he was not alone. A child, a tiny, fair-haired girl had followed him.

"Daddy is dying," she continued fixing a pair of wistful blue eyes on his face. "He wants the priest."

"Who is Daddy, and where is he?" asked Father John, roused from all languor by the call of duty.

"At No 4, Long's Court, in the garret," answered the little one.

"You are a brave little girl to venture out in such a storm. What is your name?"

"Angie," she answered softly.

"Sit down by the fire, Angie, and get warm. I will be ready to go with you in a moment," and Father John passed into his little chapel to make preparations for his sick call. But when he reentered the room, the little messenger was gone. Anxiously he hurried into the street, thinking to find her without, he was met with a swirl of wind and sleet, in which all trace of his tiny visitor was lost. The priest struggled on through the storm to his goal—a wretched heap of rookeries tottering to their fall—in one of the lowest purlieus of the town.

"There ain't no dying man here," was the surly answer to his inquiries at No. 4.

"That I must see for myself," said Father John, taking the smoking lamp from the wall, and pressing up the rotten staircase.

"In the name of God is there anyone here?" he asked, as he reached the lowpitched dark garret under the leaking roof.

"Aye, aye, cried a feeble voice from a pile of rags in the corner.

"I am here dying—dying alone. God be praised, it is priest! Och, Father, who was it brought you to me in this devil's den?"

"My poor friend, you forget—you sent your litte child for me."

"My child, is it?" sobbed the dying man. "Sure, Father, I have no child; me darlin' little Angie died six months ago."

And Father John thought of his blue-eyed visitant, and a srtange sweet awe thrilled his soul. He felt Heaven had been very near to him that night.—Catholic Annual.

HOLY ROSARY MISSION,

Pine Ridge, S. D. Aug. 17, '11. Eyanpaha.

Mitakola ohinniyan taku waklaotanin wacin. Ho lecel epin kte. Jesus maka akan hi nahan wicaša tokel yapi yunhan hena taku tanyan wanyakapi nahan tohinni cantešicapi šni onpi kte ewicakiye: Cxiv. Yewicašipi onmanpi kin St. Paul taku oyake kin etanhan onpi kta tka ošpe topa 4 hetan ableza po. Jesus te cin iyohakam St. John Mary Witanšnaon kin icu qa cinca te cin on kicanpta, Mary te cin iyohakam John iyarpayapi qa wikli piryapi el oiyorpeyapi tuka wowapetokeca on niqa Potmas wita kin ekta e erpeyapi qa hen wayuotanin kin owa. Kiyuškapi kin iyohakam Ephesus el on qa hel wotanin wašte tawa kin owa. Waniyetu ota tuka wowahokonkiya wanjila iwahokonwicakiya: "Micinca ciscistipila ototiyohi waštekcilapo." Waniyetu opawinge kin hehan ŋa, išnala yewicašipi kin ikceya ŋa. Wicotakuye tannin el Jerusalem el cokaya kin hee qa Wicotakuye teca el Rome he wocekiye cokaya kin ee. Ho yunkan mitakuyepi, Catechist lehan yaunpi kin he iyecel onpi waniyetu ota tuka wowahokonkiye wanjila iwahokonkiya:

"Micinca cikcistipila ototiyohi waštekcilapo!" eye kin le lehanl tona catechist onpi tona totakuye kin lila iwacekiya wicaklaonihan škanpi on sanpa ota iyokipi wicakiyapi Church yuota ayapi kohan lila onši unkeyapi, yunkan waniyetu opawinge kin hehan ŋa išnala yewicašipi kin ikceya ŋa he iyeunccepi kte lo. Ho heca on tuwa el onši unkičiyapi kta iceunkeyapi kta tka ecunhan unkitakuyepi onkiyapi cinpi na wokajuju cin šni unkiyapi he wanna slolwayin na cante mawašte. Catechist teca iyuha cinpi yunkan Wicotakuye teca el Rome he wocekiye cokaya kin ee ecanmin na cantemawašte.

August 13 el Tašukewanbli ta-

wicu kici, Ate-pteca miniawicakaštan, na kiciyuzapi na nakun yutapiwakan icu. Hecel unkitakuyepi wanji nuniye kin he orankoya canku okna eunklepi kin wašte yelo. Nape ciyuzape lo.

CHARLIE BRAVE.

PINE RIDGE, S. D.

Aug. 27, 1911.

Dear Eyanpaha.

Ho mitakuyepi, tohanl unyuhomniye na owacekiye el unkičupi canna miniaunkaštanpi na wicoiye wan lececa ca wicaša wakan kin eyapi: "Ateyapi, na Cinhintku na Woniya Wakan caje kin on miniacicaštan," eyapi. Ho le wicoiye kin on etanhan wanna Wanikiya cančipawega tawa kin on wapetog untonpi, na wanna Wakantanka cinca e unkeyapi. Šinasapa owacekiye onpapi kin iyuha, Wakantanka iyotan wašake kin wicaunlapi. Cinhintku wanjila maka woartani tawa yutokanl iyeye kin wicaunlapi, na Woniya Wakan miniaunkaštanpi el unnagipi yuska na yuwakan kin he wicaunlapi. Na wowicala wacekiyapi wan el šna lecel Wakantanka itokab unkeyapi: "O Mita Wakantanka, Ate. Cinhintku na Woniya Wakan niyanni, tuka Wakantanka niwanjila he sutaya wicawala. Nicinkši wicaša ičicage na waunrtanipi kin on ŋa, na tokata hi kta na nipi na ŋapi ko wicayasu kta he wicawala: Lena na taku tona Šinasapa Owacekiye el onspeunkeyapi kin wicawala. Niye hena sloloye unyakiyapi, wicayagnayin oyakihi šni, na tuweni nignayin kta okihi šni, eya. Ate iyotan wašake kin ite kin itokab wowicala unkpazopi he mitakuyepi slolunkeyapi. Na Wahošiyepi tawowicala wan nakun unkišeya iyecel wicaunlapi, na tohanl Itancan kin ceunkeyapi canna Wahošiyepi tawowicala kin he unkišeya wicaunlapi keunkeyapi Wakantanka unkeyapi. Ho mitakuyepi, Wakantanka Taokolakiciye wakan kin taku wicala na onspeunkeyapi, unkišeya taoyate maka akan unqonpi kin anpetu iyohila ceunkeyapi cana Wakantanka wocekiye on he taku wicala un he unkišeya wicaunlapi keya Wakantanka unkeyapi, he slolunkeyapi. Tuka mitakuyepi, hunr Ate iyotan waonšila kin ungnayanpi kecanminsa. Winyan na wicawanjikji wowicala on he sutaya kluha naunjinpi šni. Tokel maka

wawiyutanye, na maka towitan kin unkojulapi eša, na tokel woartani on unkata kinkinpi eša bliheunkeyapi na Wakantanka tawokage wan el unkičiconzapi kin he unkišuyapi sa kin wašte kte ecanmin. Wakantanka wanjila kin he slolunyanpi. Ouncage tawa wanjila kin iyecel unkeyapi. Taniyan wakan wanjila unkonianpi na heon maka akan ni unqonpi. Cinhintku wanjila iwahonunyanpi na unqupelo. Cinhintku wanjila kin he tawe wakan na tokakije wanjila kin on maka oyate kin opeunkeyapi, na marpiya wokiconze wanjila kin piya ohiunkeyapi, na wankal marpiyata kikla, heciya Atkuku makoce wan iwahonunyanpi on he yuwinyeya kta on kikla, na he ake heciyatan Iye iyatayela hi kta, na Adam na Eve hetan wicaša tona ŋapi, na makoce ihanke kte ekta tona nionpi kin na ecel lena taku kin iyecetu kta heci hena koya; woyaco wowašake yukeya unyapopi kta he slolunkeyapi. Miye anpetu ehake woyaco kin hel owapa kte šni, ecin pica šni; heon etan maka akan niunqonpi kin lel ecela ca bliheunkeyapi kta iyececa. Na inš tokaš nakun Wakantanka tokeca wanji yukan ca he e wacinunyanpi kte ka: nainš tokaš maka kin le akan piya unkičagapi kte ka; ho kin nakeš hehanl bliheunkeyapi kte ka. Hiya, Wakantanka wanjila ca slolunyanpi, Cinhintku wanjila ca slolunyanpi, Woniya Wakan wanjila ca slolunyanpi; marpiya na maka kin wanjila; marpiya wokiconze paradise wanjila; wakanšica ti kin wanjila. Ho taku iyuha wanjila ca slolunyanpi.

Hanhepi na anpa wanjila, anpa wi wanjila, hanhepi wi wanjila, wicarpapi kin yawa pica šni ka wanjila, wicaša kin okar untonakecapi keceyaš wicacarpapi wanjilapi. Maka oyate kin iyapi toktokeca on unkiyapi tka, Wakantanka itokap iyapi wanjila kin slolunyanpi. Taku unkištapi etan wanyang unqonpi kin etan taku wanjikji owe ota, tuka ŋaku owe ota on hena wanjila ececa unkeyapi, lena iyohila Wakantanka tokeca kagapi šni ca slolunyanpi. Nainš iyecinka ica ge šni ca slolunyanpi, Wakantanka wanjila, na le Wakantanka kin eca hena iyohila kage kin he unkeyapi, eciyatan nakun le Wakantanka kin eca, na išnala Wakantanka un kin on eciyatan tawocekiye wanjila kta Iye iya-

tayela ičicage: wowašake tawa wanjila kin on owacekiye wanjila ičicage, na he owacekiye kin maka oyate kin unkičagapi. Iye išnala na wanjila kin, on etan unkišeya ošpaye waunjinlapi kta on unkičagapi. Touncage wanjila kin iyecel unkeyapi, heon etan taokolakiciye wanjila maka kin le akan yuha unškanpi kta, na on etan nagi na tancan kin niunkeyapi na marpiya wokiconze ohiunkeyapi kta on unkičagapi na ičicage he unkeyapi.

Ho ito, lena wicoiye tawa kin unkeyapi kta: "Marpiyata Ateyaye kin taku oju šni kin hena hutkan inajun kta," eya Wanikiya unkeyapi. Na akeš leye: Letanhan ošpaye wanjila, waawanglake wanjila kta," eye. Ho ito, wicoiye kin lena imahel taku kapi heci unkeyapi na Wakantanka taokolakiciye kin iakna irpeunyanpi kte šni, na taokolakiciye kin iakna wištel unkeyapi kte šni. Owekinaš heconqonpi ehantanš, anpetu ihankeya woyaco kin el irpeunyanpi kta, na owekinaš tohan unŋapi na anpetu ihankeya kin hi ehantanš wayaco išnala kin iš ehan wištel unkeyapi kte. Na unkeyaš leyin kte. "Takowe ca wokage mitawa wan iakna irpeunyanpi huwo?" eyin kta nacece. Ho ye mitakuyepi, tona Wakantanka taokolakiciye wakan kin iakna irpeyayapi heci, na inš tona tawokage on he wištel yakiyapi, nainš koyakiyapi un hena wana kapiye. Wakantanka itokeca nakun yuke šni, na inš tokaš mašin kte kin hehanl mikluwinyeya kte ecinpi ca šni. Wicaša ototiyohila maka kin le akan tohanyan niunqonpi kta heci hehanyan marpiya wokiconze un he okolakiciye wakan etan oiyakleya awowaši econqonpi kta on maka kin le akan irpeunyanpi.

Tona Eyanpaha wanlakapi kin iyuha wocekiye unkeyapi kta; purgatory el unpi kin lila wicaweksuyin kta. Oyasın cantemawašteya nape ciyuzapi.

JOSEPH MATOPA.

CROW HILL.

FORT TOTTEN, N. D.
MINIWAKAN YATKE ŠNI
OKODAKICIYE APIYAPI,
Aug. 15. 1911

John Two Hearts itancan. Bernard Two Hearts iyokihe. Eugene High Elk mazaska awan. William Oye wowapi kaga. Luke Big Track; Cetanrota qa Hupahukokipapi. Committee.