



dian rites, and their only daughter, Mary, still living as an honored member of the Omaha tribe, is the venerable mother of Bright Eyes. From Mrs. La Flesche has been obtained much of the very valuable folklore contained in the book Oo-Moh-ha Ta-Wa-Tha.

The twelfth article of the Omaha treaty of 1854, of which Bright Eyes' translation into Indian is given here, is as follows: "The Omahas are desirous to exclude from their country the use of ardent spirits, and to prevent their people from drinking the same, and therefore it is provided that any Omaha Indian who is guilty of bringing liquor into their country, or who drinks liquor, may have his or her proportion of the annuities withheld from him or her for such time as the president may determine. (See page 19 of book.)

Wajapa, whose picture is printed below, is the author of a strong letter concerning Indian citizenship, which is given on pages 53 to 56 of the book.



LAST week a short notice of Oo-Ma-Ha-Ta-Wa-Tha was given by THE COURIER. Today are presented some of the illustrations which grace that very delightful little book. It is to be regretted that in addition to the excellent likenesses of Mrs. Fannie Reed Giffen and Mrs. Susette La Flesche Tibbles (Bright Eyes), pictures of the father and mother of Mrs. Tibbles cannot be given. Joseph La Flesche, or Iron Eye (E Sta Mah-Za), father of Bright Eyes, was perhaps the foremost name in the Omaha tribe during the period from 1854 to his death in 1888. He advanced farming, encouraged schools and churches, and was himself the best example of industry for his tribesmen.

Bright Eyes' mother, Mary Gale La



Flesche (Wao-Winchtcha), is one whose romantic history reaches back to the location of Fort Atkinson on the site of the present town of Fort Calhoun, Washington county, Nebraska, in 1819. Here came as a surgeon John Gale, of New Hampshire, who

soon fell in love with a beautiful Ioway Indian by the name of Nekoma. Later they were married by In-

*Ooshka Shapa-Numba.*

*Oomahha-me, magha a-tai thadi, padane sopha gegantha-baghi. Mashigga ata-ma thatan ba-zhita-igan, ooshka the zaghi*

*Oomahha-wi, magha-sha padane sopake the danshta-anki, shi-thatan danshta-anki, magasha wa-itade, Steganthe ithika atan shatan a-thagan-ke, magaska ata-ta agthathi-ahitote.*

*Translated by Susette La Flesche Tibbles (Inshita Shanmba) Bright Eyes.*

*For translation see article 12 of treaty.*



BRIGHT EYES.

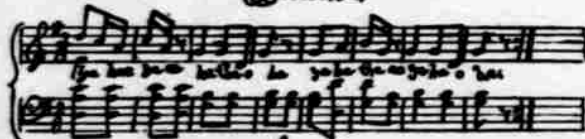


*Sincerely Fannie Reed Giffen.*



MUD LODGE.

*Childrens Play Song Omaha*



*Dear Susette This is a little song we have after ten long years ago in our Ohly with the children of the Wauwagah village. We used to play a single child and reach through the village saying this at the top of our voices following the leader who was the first through vacant houses, over mud bridges, the tall grass and through mud puddles. Little beads of perspiration on a very bright sun were through. Thus it is your children to remind you of the fun we had. To your young mother.*

*Frank La Flesche, Washington D.C. Oct. 7, 1894.*

He still lives on one of the big reservations. Big Elk is a man much revered among the Omahas. He seems to have been a very great benefactor of his tribe.



THE following short selection from an Indian folklore story will suffice to show the character of such Indian tales: "There was an old woman who lived all alone, the Rabbit was her son and the old woman was Mother Earth. Rabbit had a magic skin, the perfect image of himself. Rabbit lived with the old woman and brought her game. The old woman was the mother of all living creatures, feeding them on things which grew up out of herself. Grandmother Mazhun (sarth) said to her grandson, 'All the people are my children, all the men are your fathers, all the women your mothers, and all the children your uncles and aunts.'

"And God made a man and put him on the earth to take care of the people, but the man God sent hated the people, and looked on them as his property.

This man took all the buffalo and deer and put them in here, and made the people take care of them, but did not allow them to kill any to eat, so the people were nearly starved.

"Grandmother Mazhun said to Rabbit: 'I thought I told you to be kind to your father and mother.'

"That was all she said and spoke no more.

"I will see about this," said Rabbit. "Then Rabbit went on a journey to see this man and took his magic skin with him. He said nothing to Grandmother Mazhun about his project. As he was going along he passed a handsome man.

"I have been waiting a long time," said the man. "You have been slow in coming."

"I hurried," replied Rabbit, "but I was slow after all," and in an instant he was transformed into a handsome young man himself.

"This splendid young brave whom Rabbit met was Umba (Light or the Sun.) They traveled on together and soon overtook another handsome man. He had a war club and a tobacco bag. This was Ka (Turtle.)

"I have been waiting a long time," said he, "and you did not come."

"The three walked on together until they came to where the herders were taking care of the buffalo and deer. A little fawn had been neglected by the herders, or escaped by accident, and Rabbit said, 'I will take this fawn with me.'"—Jay Amos Barrett.



WAJAPA.



BIG ELK.