III. HIAWATHA'S DEPARTURE.



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ā. 2 16 Ħ said they, "Kawi" "what tales yoù tell us! Kaw 1 goo ; **F** N 10 "what tales " Kaw ! " said they, you tell us ! goo ; 5 Kaw ! said they, goo ; " Kaw ! " "what tales you tell us! È ár F F P said thoy, "Kaw!" "what tales you tell us ! Kaw ! g00 ; £ ŧ ŧ Ŧ Ŧ £ E sf O Ped. J. 2.0 Ŧ ۲ P us ! " tales tell what . you d tales us ! " what you tell Ã. a 22 10 N Ŧ us ! " what tell tales you . ٨ e à. \odot p'. a. 19 19 you tell what tales us I " Ì . ₹₹₹ 15_> £ 権 £ Í 1-1 TENOB SOLO. Ē pr F E. In the great with pin ions ca - noe . P 10 3 8 9: 8 dim. m/ **O**s 10 P N 14 1 -PP _ ŧ ŧ 5

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F the flashing in the sunshine ; On leap'd the sturgeon, Spark-ling, flash-ing, its mar-gin م + Ð . mar-gin the . the sun-shine; On leap'd the sturgeon, Spark-ling, flash-ing in its ŧ ۸ Ì Ē F ... flash-ing the sun-shine ; On leap'd the sturgeon, Spark-ling, in its mar-gin 2 F -0 . 1 7 0 -1 7 flash-ing leap'd the sturgeon, Spark-ling, the sun-shine; On mar-gin the in its 800 Þe Deteter 2. B . dim. 10000 F 0 4 . -Þ great forest Stood re - flect - ed iņ the wa - ter, Ev 'ry tree · top dim роса ŧ F . Ev Stood re - flect - ed forest 'in the wa - ter, 'ry tree - top great b dim poço F -1 91 -Stood - flect - ed Ev great forest re in the wa - ter, 'ry tree - top dim. Ē te. poco a 7 म t re - flect - ed Stood in the wa - ter, E٧ 'ry tree - top forest great ۸ ŧŧ R -8 Ν dim. a 0 -6 C 0 35 poco rit. a tempo. poco. Ē 0 $\overline{\alpha}$ 1 Mo - tion- less, had its sha- dow, be-neath the wa ter. poca. 0 be-neath the had its sha- dow, Mo . tion - less, ter. wa . . poco. . e p 20 0 a ŧ _ Mo - tion- less had its sha-dow, be-neath the ter. wa Pe O a \odot p 5 had its sha- dow, Mo- tion- less, be-neath the ter. wa . , 35 poco rit. > a tempo 0 p poco. mp \odot 2c Ó Ø 0 ± ē đ Ē C. T. 5 Ped









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42 40 Più moderato. 56 -日日 0 2 nei -ther goose nor di • - ver, Nei ther pe li-can nor her - on, O'er the Ħ . 14 O'er di Nei - ther pe - li -can nor her - on, the nei -ther goose nor • ver, • F f 1 曰 . O'er nei-thergoose nor di Nei - ther pe - li -can nor her - on, the ver, £. e б Ē E 4 1 1 2 nei -ther goose nor 40 Più moderato. di ver, Nei - ther pe - li -can nor her - on, O'er the . . **O**; 1 . 44 æ P 6 0 -14 float - ing, fly - ing, Thro' the shin - ing mist ing, But a wa - ter of morn • Ĵ ø **N** -xe fly - ing, Thro' morn · ing, But a float - ing, the shin - ing mist of ter F --1 7 float - ing, fly ing, Thro' the shin ing mist of morn ing, ter . . wa e 03 2 4 . --0 1 2 float - ing, fly - ing, Thro' the shin ing mist ing, wa - ter of morn -. 3 51 *****: - 0 6 4 1 •1 70 sink - ing birch ca noe with pad dles, Ris - ing, on the wa . 1 14 d . birch with pad - dles, Ris - ing, the wa - ter, ca - noe sink - ing on F 2 • 2 12 -4 --P .. A birch with pad - dles, Ris - ing, sink - ing ter, ca - noe on the wa 2 1 .. Ċ. 4 2 -. -Þ Þ A birch sink - ing with pad - dles, Ris - ing, the wa - ter, ca - noe on f:





Ś I NP o p ay. Came the Black Robe chief, the.. Pro phet, 21 Came the Black 1 P Pro Robe chief, the phet, ing morn -. œ: Ē Ħ crea P -0 face, He the Priest Prayer, the Pale With his of • cres 0 the Priest 0 0 d 0 He of Prayer, Pale With his the face, . \$ No cres. 0 É ŧ 0 P Ø 1 0 his He the Praye-With Priest of the Pale face, . . ecres. ve Ē 0: With his Í ŧ B 8 8 8 ٨ é 0 And the guides and his com pan ions. ٠ >. d And the guides and his pan соф ions. £ õ P P p T ø 0 guides And the and his **pan** com ions. -0 P ţр ø O: And the guides his and com pan ^ ions > ‡ Ē . ₽₽£ Ê **唐**有 B (C) 30

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2:4 . 耳 P·P 10 19 -. light-ed for dippers, And the cal-u-met, Fill'd and the peace - pipe ... their N 40.0 5.01 N N KO light ed for their the peace - pipe, . . Fill'd and And the cal-u-met, dippers, -2 d. 4 2 1 2 And the Fill'd . . and peace pipe, light - ed for their dippers, Ì . ľ \odot MM 7 dippers, And the peace - pipe, Fill'd . . and light-ed for their Æ :: ø. C 53 0 N smok ing. d ing. smo 18 All the smok ing, war-riors of the 52 -0. 0 0 All the old men of the vil - lage, All the 53 > >war-riors of the smok ing. > ie 9 0 耳 47: . the pro phets, The ma All the Jos-sa-keeds, the Wa - be - nos, And the gi - cians, N 1.1 the pro phete, The ma -All the Jos-sa-keeds, And the gi - cians, the Wa - be - nos, 2 P 9 6. 4 F Z na tion, The ma - gi - cians, The Wa - be - nos, And the P ŧ H Z na And the - tion, 3 3 . C# 68 버튼 0. d. Ś C. T. 5

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f∉ ·all (O; 10 . ø 2 of Hi . a Nev -er want of food the lodge shel In or ter, . Ň Te rall. 1 ŧ á \odot : wa tha ! 0 70 CHOBUR P ø Forth in-to the vil-lage he, Bade fare-well to all the - riors, Bade war went ħ -" riors, Bade fare he, Bade fare -well Forth in - to the vil - lage to all the went war *P*_____ $\bar{\sigma}$ Ē . 1e 61 1 Forth in - to the vil - lage went he, Bade fare -well all the war - riors, Bade fare to p e c \odot . . Z M 70 Forth in - to the vil - lage F all the he; bade fare - well ťο riors, went war . ŧ р \odot F ŧ co rit. 50. . -+ the well to all young men, Spake per - suad - ing, spake in this wise: poco_rit. spake well to all the young men, Spake per-suad-ing, this wise: . in poco_rit. 0 to all the young men, Spake well per - suad - ing, spake in this wise: poco rit. 5 F <u>();</u> . 4 10 ø -5 And to the young men, Spake per-suad-ing, spake in this wise: poco rit. Ot -57: 王 C. T. 5











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C. T. 5



• If desired, the Section between 73s and 82 may be omitted in performance in which case these 10 bars in small type must be used.







80 21 1 p ÞΡ 0 trail . el of on the lev wa - ter One long track , and 01 be d Ē hd ð 0 7 d. the lev - el wa - ter One long track of . up-on ŧ æ P p 2 the lev el P . -One on wa - ter long track and trail of P e . P 0 -7 the lev el wa - ter One . . long track and trail òf on E Ŧ P ヲ P. 糩 1Þa 0 2 4 2 splen dour, stream, riv - er, • Down whose down West ward, as a -*#*] Ð + 40 Ĩ•∏ 20 0 0 0 -1 . Down, splen dour, down . riv · er, West ward, . 88 a . • ٠ Þ ta 1 **हे** च् ţ٣. Æ. riv · er, down splen dour, West . Down whose stream, as 8 ward, • ſ. p. ÷. o 0 ø P ø (05 + 2 ē dour down West - ward, splen Lown whose riv - er, stream, 8.8 a f **#**‡‡ **e**... Þ Р \odot \odot 0 it b 78 a 0 19 . P -. -Hi ward, tha Sail'd fie sun - set, in - to the west a ∙ wa . ry 0 4 3 9 6 . in - to the Sail'd Hi west ward, tha fie sun - set, a wa ry Ĵ 20 P F • 8 Ŧ + + . Sail'd west ward, lli . wa. tha in to the fie sun · set, 8 • ry f Ŧ Æ . . Æ O; 1 4 0 ø Ē 2 1 72 ward, Hi tha Sail'd in - to the fie set. ry auna ŧ 2 . ŧ 7 ŧ Þ7 C, T. 5







C. T. 5



























SCENES FROM THE SONG OF HIAWATHA.

III. HIAWATHA'S DEPARTURE.

Spring had come with all its splendour, All its birds and all its blossoms, All its flowers and leaves and grasses.

Sailing on the wind to northward, Flying in great flocks, like arrows, Like huge arrows shot through heaven, Passed the swan, the Mahnahbezee, Speaking almost as a man speaks; And in long lines waving, bending Like a bowstring snapped asunder, The white goose, the Waw-be-wawa; And in pairs, or singly flying, Mahng the loon, with clangorous pinions, The blue heron, the Shuh-shuh-gah, And the grouse, the Mushkodasa.

In the thickets and the meadows Piped the blue-bird, the Owaissa; On the summit of the lodges Sang the robin, the Opechee; And the sorrowing Hiawatha, Speechless in his infinite sorrow, Heard their voices calling to him, Went forth from his gloomy doorway, Stood and gazed into the heaven, Gazed upon the earth and waters.

From his wanderings far to eastward, From the regions of the morning, From the shining land of Wabuu, Homeward now returned Iagoo, The great traveller, the great boaster, Full of new and strange adventures, Marvels many and many wonders. And the people of the village

Listened to him as he told them Of his marvellous adventures, Laughing answered him in this wise : "Ugh! it is indeed Iagoo : No one else beholds such wonders!"

He had seen, he said, a water Bigger than the Big-Sea-Water, Broader than the Gitche Gumee, Bitter so that none could drink it! At each other looked the warriors, Looked the women at each other, Smiled, and said, "It cannot be so! Kaw!" they said, "it cannot be so!"

O'er it, said he, o'er this water A cance with wings came flying, Bigger than a grove of pine trees, Taller than the tallest tree tops ! And the old men and the women Looked and tittered at each other. "Kaw!" they said, "we don't believe it !"

From its mouth, he said, to greet him, Came Waywassimo, the lightning, Game the thunder, Annemeekee! And the warriors and the women Laughed aloud at poor Iagoo; "Kaw!" said they, "what tales you tell us!"

In the great cance with pinions Came, he said, a hundred warriors; Painted white were all their faces, And with hair their chins were covered! And the warriors and the women Laughed and shouted in derision, Like the ravens on the tree tops, Like the crows upon the hemlocks. "Kaw!" they said, "what lies you tell us! Do not think that we believe them!"

Only Hiawatha laughed not, But he gravely spake and answered To their jeering and their jesting:

"True is all Iagoo tells us; I have seen it in a vision, Seen the great cance with pinions, Seen the people with white faces, Seen the coming of this bearded People of the wooden vessel, From the regions of the morning, From the shining land of Wabun. "Gitche Manito, the Mighty, The Great Spirit, the Creator, Sends them hither on his errand, Sends them to us with his message. Wheresoe'er they move, before them Swarms the stinging-fly, the Ahmo, Swarms the bee, the honey-maker; Wheresoe'er they tread, beneath them Springs a flower unknown among us, Springs the White-man's Foot in blossom.

"Let us welcome, then, the strangers, Hail them as our friends and brothers, And the heart's right hand of friendship Give them when they come to see us. Gitche Manito, the Mighty, Said this to me in my vision.

" I beheld, too, in that vision All the secrets of the future, Of the distant days that shall be. I beheld the westward marches Of the unknown, crowded nations. All the land was full of people, Restless, struggling, toiling, striving, Speaking many tongues, yet feeling But one heart-beat in their bosoms. In the woodlands rang their axes, Smoked their towns in all the valleys, Over all the lakes and rivers Rushed their great cances of thunder.

"Then a darker, drearier vision Passed before me, vague and cloud-like. I beheld our nations scattered, All forgetful of my counsels, Weakened, warring with each other; Saw the remnants of our people Sweeping westward, wild and woful, Like the cloud-rack of a tempest, Like the withered leaves of Autumn 1" (From The White Marks Foot)

By the shore of Gitche Gumee, By the shining Big-Sea-Water, At the doorway of his wigwam, In the pleasant Summer morning, Hiawatha stood and waited.

All the air was full of freshness, All the earth was bright and joyous, And before him through the sunshine, Westward toward the neighbouring forest Passed in golden swarms the Ahmo, Passed the bees, the honey-makers, Burning, singing in the sunshine.

Bright above him shone the heavens, Level spread the lake before him; From its bosom leaped the sturgeon, Sparkling, flashing in the sunshine; On its margin the great forest Stood reflected in the water, Every tree-top had its shadow, Motionless, beneath the water. From the brow of Hiawatha Gone was every trace of sorrow. As a fog from off the water, As the mist from off the meadow. With a smile of joy and triumph, With a look of exultation, As of one who in a vision Sees what is to be, but is not, Stood and waited Hiawatha.

Towards the sun his hands were lifted,* Both the palms spread out against it, And between the parted fingers Fell the sunshine on his features, Flecked with light his naked shoulders, As it falls and flecks an oak-tree Through the rifted leaves and branches.

O'er the water floating, flying, Something in the hazy distance, Something in the mists of morning, Loomed and lifted from the water, Now seemed floating, now seemed flying, Coming nearer, nearer, nearer.

Was it Shingebis, the diver? Was it the pelican, the Shada? Or the heron, the Shuh-shuh-gah? Or the white goose, Waw-be-wawa, With the water dripping, flashing From its glossy neck and feathers?

It was neither goose nor diver, Neither pelican nor heron, O'er the water floating, flying, Through the shining mist of morning, But a birch cance with paddles, Rising, sinking on the water, Dripping, flashing in the sunshine. And within it came a people From the distant land of Wabun, From the farthest realms of morning Came the Black-Robe chief, the Prophet, He the Priest of Prayer, the Pale-face, With his guides and his companions.

And the noble Hiawatha, With his hands aloft extended, Held aloft in sign of welcome, Waited, full of exultation, Till the birch cance with paddles Grated on the shining peobles, Till the Black-Robe chief, the Pale-face, With the cross upon his bosom, Landed on the sandy margin.

Then the joyous Hiawatha Cried aloud, and spake in this wise:

"Beautiful is the sun, O strangers, When you come so far to see us !

* In this manner, and with such salutations, was Father Marquette received by the Illinois. See his *Yoyages et Decouvertes*, Section V. All our town in peace awaits you, All our doors stand open for you: You shall enter all our wigwams, For the heart's right hand we give you.

"Never bloomed the earth so gaily, Never shone the sun so brightly, As to-day they shine and blossom, When you come so far to see us! Never was our lake so tranquil, Nor so free from rocks and sand-bars; For your birch cance in passing Has removed both rock and sand-bar!

"Never before had our tobacco Such a sweet and pleasant flavour, Never the broad leaves of our corn-fields Were so beautiful to look on, As they seem to us this morning, When you come so far to see us !"

And the Black-Robe chief made answer, Stammered in his speech a little, Speaking words yet unfamiliar : "Peace be with you, Hiawatha, Peace be with you and your people, Peace of prayer, and peace of pardon, Peace of Christ, and joy of Mary!"

Then the generous Hiawatha. Led the strangers to his wigwam, Seated them on skins of bison, Seated them on skins of ermine, And the careful old Nokomis Brought them food in bowls of bass-wood, Water brought in birchen dippers, And the calumet, the peace-pipe, Filled and lighted for their smoking.

All the old men of the village, All the warriors of the nation, All the Jossakeeds, the prophets, The magicians, the Wabenos, And the medicine-men, the Medas, Came to bid the strangers welcome; "It is well," they said, "O brothers, That you come so far to see us!"

In a circle round the doorway, With their pipes they sat in silence, Waiting to behold the strangers, Waiting to receive their message; Till the Black-Robe chief, the Pale-face, From the wigwam came to greet them. Stammering in his speech a little, Speaking words yet unfamiliar; "It is well," they said, "O brother, That you come so far to see us!"

Then the Black-Robe chief, the prophet, Told his message to the people, Told the purport of his mission, Told them of the Virgin Mary, And her blessed Son, the Saviour : How in distant lands and ages He had lived on earth as we do ; How he fasted, prayed, and laboured; How the Jews, the tribe accursed, Mocked him, scourged him, crucified him; How he rose from where they laid him, Walked again with his disciples, And ascended into heaven.

And the chiefs made answer saying : "We have listened to your message, We have heard your words of wisdom, We will think on what you tell us. It is well for us, O brothers, That you come so far to see us!"

Then they rose up and departed Each one homeward to his wigwam, To the young men and the women Told the story of the strangers Whom the Master of Life had sent them From the shining land of Wabun.

Heavy with the heat and silence Grew the afternoon of Summer; With a drowsy sound the forest Whispered round the sultry wigwam, With a sound of sleep the water Rippled on the beach below it; From the confields shrill and ceaseless Sang the grasshopper, Pah-puk-keena; And the guests of Hiawatha, Weary with the heat of Summer, Slumbered in the sultry wigwam.

Slowly o'er the simmering landscape Fell the evening's dusk and coolness, And the long and level sunbeams Shot their spears into the forest, Breaking through its shields of shadow, Rushed into each secret ambush, Searched each thicket, dingle, hollow; Still the guests of Hiawatha Slumbered in the silent wigwam.

From his place rose Hiawatha, Bade farewell to old Nokomis, Spake in whispers, spake in this wise, Did not wake the guests that slumbered:

" I am going, O Nokomis, On a long and distant journey, To the portals of the Sunset, To the regions of the home-wind. But these guests I leave behind me, In your watch and ward I leave them; See that never harm comes near them, See that never fear molests them, Never danger nor suspicion, Never want of food or shelter, In the lodge of Hiawatha!"

Forth into the village went he, Bade farewell to all the warriors, Bade farewell to all the young men, Spake persuading, spake in this wise: " I am going, O my people, On a long and distant journey: Many moons and many winters Will have come, and will have vanished, Ere I come again to see you. But my guests I leave behind me; Listen to their words of wisdom, Listen to the truth they tell you, For the Master of Life has sent them From the land of light and morning!"

On the shore stood Hiawatha, Turned and waved his hand at parting; On the clear and luminous water Launched his birch canoe for sailing, From the pebbles of the margin Shoved it forth into the water; Whispered to it, "Westward! westward!" And with speed it darted forward.

And the evening sun descending Set the clouds on fire with redness, Burned the broad sky, like a prairie, Left upon the level water One long track and trail of splendour, Down whose stream, as down a river, Westward, westward Hiawatha Sailed into the fiery sunset, Sailed into the fiery sunset, Sailed into the dusk of evening. And the people from the margin Watched him floating, rising, sinking, Till the birch cance seemed lifted High into that sea of splendour, Till it sank into the vapours Like the new moon slowly, slowly Sinking in the purple distance.

And they said, "Farewell for ever!" Said, "Farewell, O Hiawatha!" And the forests, dark and lonely, Moved through all their depths of darkness, Sighed, "Farewell, O Hiawatha!" And the waves upon the margin Rising, rippling on the pebbles, Sobbed, "Farewell, O Hiawatha!" And the heron, the Shuh-shuh-gah, From her haunts among the fenlands, Screamed, "Farewell, O Hiawatha!"

Thus departed Hiawatha, Hiawatha the Beloved, In the glory of the sunset, In the purple mists of evening, To the regions of the home-wind, Of the Northwest wind, Keewaydin, To the Islands of the Blessed, To the kingdom of Ponemah, To the land of the Hereafter !

(From: Hiawatha's Departure)

Ah'mo, the stinging-fly. Annemee'kee, the thunder. Calumet, a pipe; used as a symbol of peace, and as an evidence to strangers that they are welcome. Gitche Gu'mee, the Big-Sea-Water, Lake Superior. Gitche Man'ito, the Great Spirit, the Master of Life. Hiawa'tha, the prophet, the teacher; son of Mudjekeewis, the West Wind, and Wenonah, daughter of Nokomis. Ia'goo, a great boaster and story-teller. Joss'akeed, a prophet. Kaw, no. Keeway'din, the North-West Wind ; the Home Wind. Mahnahbe'zee, the swan. Mahng, the loon, the northern diver (Urinator imber); an aquatic web-footed northern bird, noted for its expertness in diving and swimming under water. Me'da, a medicine man. Mushkoda'sa, the grouse. Noko'mis, grandmother of Hiawatha ; mother of Wenonah. Ome'me, the psycho. Opechee', the robin. Owais'sa, the blue bird; a small song bird (Sialia sialis), very common in the United States. It is related to the European robin. Pah-puk-kee'na, the grasshopper. Pone'mah, hereafter. Shin'gebis, the diver or grebe; a swimming bird of the genus Colymbus, found in the northern parts of America. Sha'da, the pelican. Shuh'-shuh'-gah, the blue heron. Ugh, yes. Wabe'no, a magician; a juggler. Wa'bun, the East Wind. Waw-be-wa'wa, the white goose. Waywas'simo, the lightning.

PRONUNCIATION OF THE INDIAN WORDS

IN THE

"SCENES FROM THE SONG OF HIAWATHA."

AS SPELT	AS PRONOUNCED.	AS SPELT.	AS PRONOUNCED.
Ahkosewin	Äh-ko-se-win.	Nokomis	No-ko-mis.
Ahmo	Äh-mo.	Omeme	Ō-mē-mē.
Annemeekee	Än-ne-me-ke.	Onaway	Ŏ-na-wā.
Buckadawin	Buck-a-daw-in.	Opechee	Ō-pē-chē.
Calumet	Ca-lu-met.	Osseo	Ŏs-sē-y ō.
Chibiabos	Che-bi-a-bos (soft ch).	Owaissa	Ō-wās-ва.
Dahcotahs	Da-co-tahs.	Pahpukkeena .	Pa-puk-ke-na.
Gitche Gumee	Git-che Gu-me.	Pauguk	Pow-guk.
Gitche Manito	Git-che Ma-ni-to.	Pau-Puk-Keewis .	Pow-puk-ke-wis.
Hiawatha	Hi-a-wa-tha.	Pemican	Pem-i-kan.
Iagoo	Ĭ-a-goo.	Ponemah	Po-ne-mah.
Jossakeed	Jos-sa-ked.	Pugasaing	Poog-a-sa-ing.
Kaw	Kāw.	Shada	Sha-da.
Keewaydin	Ke-wa-din.	Shaugodaya .	Shou-go-da-ya.
Koomtassoo	Koom-ta-soo.	Shingebis	Shin-ge-bis.
Mahnabezee	Ma-na-be-ze.	Shushugah	. Shu-shu-gah.
Mahng	Mäng.	Ugh	$$ \overline{U} gh.
Maskenozha	Mas-ke-no-za.	Wabeno	. Wa-be-no.
Meda	Meda.	Wabun	. Wa-bun.
Minjekahwun	Min-je-ka-wun.	Wahonomin	. Wäh-ho-no-min
Minnehaha	Min-ne-ha-ha.	Wawbewawa	. Wa-be-wa-wa.
Mondamin	Mon-da-min.	Waywassimo	. Wā-was-si-mo.
Mushkodasa	Mush-ko-da-sa.	Wigwam	. Wig-wam.
Nagow Wudjoo	Na-go Wu-joo.	Yenadizze	Ye-na-diz-za.
Nahma	Na-ma.		

EXPLANATION OF SIGNS:-

 $\mathbf{\tilde{a}} = \mathbf{flaw}, \mathbf{\ddot{a}} = \mathbf{f\ddot{a}ther}, \mathbf{\ddot{a}} = \mathbf{am}, \mathbf{\ddot{a}} = \mathbf{ale}, \mathbf{\check{e}} = \mathbf{\check{e}nd}, \mathbf{\bar{e}} = \mathbf{\bar{e}ve}, \mathbf{\ddot{i}} = \mathbf{h}\mathbf{i}\mathbf{de}, \mathbf{\check{i}} = \mathbf{\check{i}ll}, \mathbf{\ddot{o}} = \mathbf{\ddot{c}ow},$ $\mathbf{\check{o}} = \mathbf{\check{o}dd}, \mathbf{\bar{o}} = \mathbf{o}\mathbf{ld}, \mathbf{\ddot{u}} = \mathbf{r}\mathbf{n}\mathbf{de}, \mathbf{\ddot{u}} = \mathbf{\check{u}p}.$