

## A Note on Creek Leaders

Told by I. Field (V:87-89)

Entvstvnvkvke entopucen ohkavntot  
intastanakâlki intopócin óhka·kántot  
warriors their benches used to sit (on their benches) at times  
Their warriors used to sit in their arbors,

vkerrickv etetakuecet vlket hvsossv-lecv sehokēpofv tat,  
akiñléycka ititá·koycít álkit haso·ssalíca siho·kî·po·fata·t  
ideas prepare generally under the rising sun while they were there  
usually making plans when they lived in the southeast,

etvlwuce eslumlohat wiketv hakvtēt omet,  
italwocí (i)slomlô·ha·t weykitá há·kati·t ô·mit  
the town were located (to quit) office were given (office)  
where the little towns were, positions were given,

sehoket omvtēt omēs.  
siho·kít o·matí·t ô·mi·s  
at that time where they lived  
and this is how they stood.

Mv momē sehokvtē tat etvlwv lumlohat  
ma mó·mi· siho·kati·ta·t itálwa lomlô·ha·t  
that way, like that they used to live the town (were located)  
Those in this position, wherever the towns were located,

em vkerricvlket omvtēs cē.  
imakilleycâlkit ô·mati·s ci·^  
their leaders they were (the leaders)  
they were their leaders.

Momis opunvkv kocuncokusēn okvtēt omēs.  
mo·mēys oponaká koconcoquí·n ó·kati·t ô·mi·s  
But talks short they said, made (talks)  
But they gave brief talks.

Mv omofv tat este hoporrenvkan encvthokēt omen,  
ma ô·mo·fata·t ísti hopoñináka·n incathokí·t ô·min  
at that time people with sense they picked did  
At that time they picked wise people,

etvlwv em vkerricvlket omen,  
itálwa imakihleycálkit ô·min  
town, nation their representatives were  
and they were made the towns' representatives

hahoyēton ful't omvtēt omēs.  
há·hoyí·ton fólto·matí·t<sup>1</sup> ô·mi·s  
had made they used to be about  
and went around for this purpose.

Opunvkv hiyomakusen enhoporrēnvlket omet omvtēs cē.  
oponaká hayyo·mâ·kosin inhopołi·nâlkit ô·mit o·matí·s ci·<sup>2</sup>  
talk, words like this their representatives were  
With these words they were their wisemen.

---

<sup>1</sup> Short for follit o·matí·t ô·mi·s.

<sup>2</sup> He was aiming to quit and then went back again in telling this story.

## The Orphan Boy Who Became Thunder

Told by I. Field (V:91-95)

Fayvlket fullvtēs.  
fa-yâlkit follatí·s  
Hunters were about.  
Hunters were about.

Vpēyvtet hvce rakkēn onvpvn hvpo tat hayvtēs.  
apī·<sup>n</sup>yatit hácci lákki·n onápan hapó·ta·t ha·yatí·s  
they had been going a big creek, stream on top their camp they made  
They had been going a while and made camp above a big stream.

Fayvlke tat lvpvtken es osset fullvtēs.  
fa-yâlkita·t lapátkin isô·ssit follatí·s  
the hunters away out they went were about  
The hunters were way out in the woods.

Punvttv tat psvtakvtēs.  
ponáttata·t pasáta·katí·s  
The game they killed  
They killed game.

Momen entvlkvhoskucet estehvpo vhecicē tatēs.  
mo·mín intâlkahoskocít istihapó· ahicéyci· tá·ti·s<sup>3</sup>  
Then a motherless child the camp watching it was  
Then a little orphan was a caretaker for the camp.

Mv oketv omof sumecephon taklikvtēs.  
ma okíta ô·mo·f somiciphô·n taklêykati·s  
(at) that time when it was everybody gone away and it was there.  
At that time, when everybody was gone away, he stayed there.

Naket hvce rakkan 'tepyēpvcoken ayvtēs res hēcvtēs.  
nâ·kit hácci lákka·n 'tipoyī·<sup>n</sup>pacokin a·yatí·s lishi·catí·s  
something creek big (smthg.) was fighting it (child) went and saw it  
[He heard] something fighting in the big stream and went to look.

Res hēcet oman,  
lishi·cít o·mâ·n  
when it saw it  
When he looked,

---

<sup>3</sup> Also all right: ahicéyca tá·ti·s 'was a watcher'.

tenētkēn cetto herakvn 'tepoyen eshēcvtēs.  
Tini·tkí·n cítto hiłá·kan típo·yín íshi·catí·s  
the thunder (and) snake a fine one were fighting it saw them  
he discovered a fine snake fighting Thunder.

Mv omof cvkotaksen cvwētātēs.  
ma ô·mo·f 'cakotáksin cawí·ta·ti·s  
At that time bow it had  
He had his bow at that time.

Mv este entvlkvhoskuce tat cetto yēkcvt oket  
ma ísti intálkahoskocíta·t cítto yí·kcat o·kít  
that person the orphan snake strong said:  
The strong snake said to the little orphan boy:

mv entvlkvhoskucen vm vnicetsken omat,  
ma intálkahoskocín amáneycíckin o·mâ·t  
that little orphan if you help me if do  
“If you help me,

uewv estofis vkvrkvpekot omvrēs.  
óywa istô·feys akałkapíko·t ô·máhi·s  
water forever not go dry will  
the water will never go dry.

Hvcce tihokvkēs” kicof,  
hácci téyho·kaki·s keycô·f  
stream let’s go across when he said  
Let’s cross the stream,” he said,

hvtvm Tenētkēt okat  
hatâm tini·tkí·t o·kâ·t  
again the thunder said  
and again Thunder said,

“Oskē tat cenpoyafketat onkv,  
oskí·ta·t cinpoyá·fki·tâ·t ôŋka  
the rain you might not have  
“You might be short of rain,

vne min vm vnicvs cē” kicof,  
animēyn amanéycas ci·^ keycô·f  
me, instead help me when he told him  
so help me instead!”

cvkotaksen ocēpekv  
'cakotáksin o·cí·pika  
bow for he had  
and [the boy] had his bow,

cetto-yēkcvn rahvtēs.  
cittoyí·kcan ła·hatí·s  
the strong snake he shot  
so he shot the strong snake.

Momen 'lēcahken ratat  
mo·mín li·cáhkin ła·ta·t  
Then [they] killed it started  
And they killed it,

ehvpon rvlaket entvlkvhoskuce tat taklikvtēs.  
ihapó·n 'łalâ·kit<sup>4</sup> intâłkahoskocita·t taklêykati·s  
(to) camp came back to the orphan was there.  
and the little orphan came back to the camp and stayed there.

Momof fayvlke tat eryicvtēs.  
mo·mô·f fa·yâłkita·t ıyeycati·s  
Then the hunters came back  
Then the hunters came back.

“Naken onahyetskvs” kicen,  
nâ·kin onáhyíckas keycín  
something, anything you mustn't tell he told him  
[Thunder had] told him, “Don't tell them anything,”

'tem punahoyen takliket omvtēs.  
timponá·ho·yín taklêykit o·matí·s  
they were talking to each other it was sitting was  
and they talked to each other while he sat there.

Takliket omisen “Onvyvkat herekot os” komat omēcicēt  
taklêykit o·mêysin onáyaka·t hiłikoto·s ko·mâ·t omi·céyci·t  
sitting it had been if I don't tell it's not good, right he thought and because, so  
He was sitting there, but thought, “It's not right if I don't tell,”

onayvtēs.  
ona·yati·s  
he told it  
and for that reason he told them.

---

<sup>4</sup> M: Haas nb has 'łalâ·kit.

Momvhanen            okhoyekv   onayet            estakliket            res poyat  
mó·maha·nín<sup>5</sup>        okhō·yika   ona·yít            istaklêykit            ħispo·yâ·t  
it was to be that way they meant were telling were sitting down when he was finishing  
It was meant to be that way, and he sat and was telling it, and when he finished,

tenētiket            hvlwēcēpvtēt            omēs            cē.  
tini·têykit            halwí·ci·patí·t            ô·mi·s            ci·^  
it thundered            and he went up high    did  
it thundered, and he went upward.

---

<sup>5</sup> M: Or: mó·maḷa·nín.

## The Boy Who Turned Into a Snake

Told by I. Field (V:97-111)

Fayvlket vpēyvtēs.  
fa-yâlkit api-yatí·s  
hunters went  
Hunters went out.

Este tuccēnet hvpo res hayakvtēs.  
ísti toccî·nit hapó· lishá·ya·katí·s  
people three camp went and made  
Three people went and made camp.

Momen fayet fullvtēs.  
mo·mín fa·yít follatí·s  
Then hunting there were about  
Then they went out hunting.

Momen yvt hvnkat cēpanat erke, ecke tepakat ocēt omvtēs.  
mo·mín yat háŋka·t<sup>6</sup> ci·pâ·na·t ílki ícki 'tipâ·ka·t ó·ci·t ô·mati·s  
Then this is one of them the boy father and mother both he had did  
And one of these was a boy who had a father and mother.

Mont amat fayē fullē oketv ofv tat,  
mônt o·mâ·t fa·yí· follí· okíta ó·fata·t  
But at that time hunting being about within that time (while they were hunting)  
Now while they were out hunting,

yv este cēpanat custake tuccēnen eshēcvtēs.  
ya ísti ci·pâ·na·t costá·ki toccî·nin íshi·catí·s  
this person boy eggs three he found  
this boy found three eggs.

Ehvpon cvwehpet res vlvkēpvtēs  
ihapó·n cawíhpit 'hisaláki·patí·s  
to his camp took them and brought them back  
He picked them up and brought them to his camp.

Momat pvpēpvtēs.  
mo·mâ·t papi·patí·s  
Then he ate them  
Then he ate them.

---

<sup>6</sup> Or: hámka·t.

Papet taklikvtēs.  
pâ·pit taklêykati·s  
had eaten them and was sitting down  
He had eaten them and was sitting down.

Momen hokkolat rvlahokvtēs.  
mo·mín hokkô·la·t 'lálá·ho·katí·s  
Then the other two came back  
Then the other two came back.

“Naken momēt vnheciken papit omis” kicet 'monayvtēs.  
nâ·kin mó·mi·t anhicêykin pâ·peyt o·méys keycít móna·yatí·s  
something like that I found I ate it I have he told them he told them  
“I found something like that and ate it,” he told them.

“Mohmēskotan ontskes” kicakvtēs.  
móhmí·sko·ta·n ónckis kéyca·katí·s  
you shouldn't have done that they told him  
“You shouldn't have done that,” they told him.

“Nake ēhoneckē tis omēpēs” kitt em onvyaken,  
nâ·ki i·honícki·teys<sup>7</sup> omí·pi·s kéytt imónaya·kín  
something scary, fearful, awful it might be that's what they were telling him  
“It might be something dangerous [or not normal],” they were telling him,

tak·vpoken yvfiket yomockvtēs.  
takkapô·kin yafêykit yomo·ckatí·s  
they 3 were sitting it got evening it got dark  
and they sat, and it became evening and got dark.

“Naken momēs” 'culvket ompekv vketēcvkētātēs.  
nâ·kin mó·mi·s 'colakít ômpika akiti·cakí·tá·ti·s  
something might happen for the old people they watched him  
“Something might happen,” the old people [thought], so they watched him.

Mv nerē tat fekherekot yomockvtēn nerē·nvrkvpv orat tat  
ma niłi·ta·t fikhiłikot yomóckati·n niłi·nałkapá o·lâ·tta·t  
that night restless after dark about midnight when it was  
He was restless that night, after dark, when it was about midnight,

mv este cēpanat fekherekot nekēyet takwakkvtēs.  
ma ísti ci·pâ·na·t fikhiłikot nikī·nyit takwâ·kkati·s  
that person, boy restless got was moving was lying down.  
the boy was restless and he lay there moving.

---

<sup>7</sup> Original: i·honíckipeys.

Takwaket omen vketēcvkēt,  
takwâ·kkit o·mín akiti·cakí·t  
he was lying down they were watching him  
The two men lay there on the other side

pvnrvnken mv este hokkolat atakwakhokvtēs.  
panlânkin ma ísti hokkô·la·t a·takwakhô·kati·s  
on the other side those people two were lying (on the other side of) him  
watching him as he lay there.

Ont omen hvyvtke oh·vyēpattat cetto herakat hakē vyēpet  
ônt o·mín hayátki ohhayi·pâ·tta·t cítto hiłá·<sup>n</sup>ka·t há·ki· ayi·pít  
it was day getting to be snake big kind becoming, getting to be down  
By daylight when they saw he was turning into a great snake

takwakken hecakofvt  
takwâ·kkin hica·kô·fat  
lying down when they saw him  
and was lying there, [they told him,]

“Nake momēs mahokvnton,  
nâ·ki mó·mí·s má·ho·kánton  
like that would happen that’s what has been said  
“They said things like that would happen,

’sēyohfvccēcet ontskes ce.”  
si·yohfaccî·cit ónckis cí^  
you have proven that on yourself you have  
and you have proven that on yourself.”

“Cvmomēpet on oketskes” kicen,  
camo·mî·pít ô·n o·kíckis keycín  
I am that way you were right he said  
“I am that way, you’re right,” he told them,

opunvkv kocuknusēn ’tem punahoyvtēs ont omat,  
oponaká kocóknosi·n timponá·ho·yatí·s ônt o·mâ·t  
talk short they talked to each other they did  
and they talked a little while and asked,

“Ceckvlke tat naken kicēt cem em onvyvrētē?” kicof,  
cickâlkita·t nâ·kin keycí·t cimimonéyáti·ti·<sup>8</sup> keycô·f  
your parents what shall we tell (your parents)? when he, they said  
“What shall we tell your parents?”

“Akhvsuce mvn akhvtvpkvhanikv,  
akhasóci man akhatápkaha·néyka  
little pond there I’m going down (to that pond)  
“I’m going down into that little pond there,

cvhecvkvrēs ce.  
cahicakáli·s<sup>9</sup> ci·<sup>^</sup>.  
they will see me  
so they will see me.

Momis cvhocefkv tatēn vnhuehkaket omvrēs” kicet ’mvyeposkvētēs.  
mo·mēys cahocí·fka tá·ti·n anhóyhka·kít omáli·s keycít ’mayípo·skatí·s  
But [my] name used-to-be they must call me they must he said in answer.  
But they must call me by my former name,” he answered.

“Momen mv akhvsucen raklikehpin yofulhohket,  
mo·mín ma akhasócin łakleykíhpeyn yofolhóhkit  
Then that little pond when I went and got in there you 2 go back  
“When I’m down in that little pond, you two go back,

cvckvlke tat em onvyvhvntskat tvlkēs” kicvtēs.  
cackâlkita·t imonéyaháncka·t tâlki·s keycatí·s  
my parents you tell them (you) must he said  
and you must tell my parents,” he said.

Efulhohket enkaketv rorhohyet  
ifolhóhkit iŋka·kitá<sup>10</sup> łóhóhyit<sup>11</sup>  
they 2 went back to where they stayed getting there, when they got there  
They went back to their home

eckvlken em onvyakvtēs.  
ickâlkin imónaya·katí·s  
his parents they told them  
and told his parents.

<sup>8</sup> Could also have said nâ·kin keycí·t imonayíyali·ti·<sup>^</sup>.

<sup>9</sup> -l- or -h-.

<sup>10</sup> Raiford would say inka·kitá.

<sup>11</sup> Originally: łólho·yít.

Nake 'stomahēt momēpet omen, 'Cvhecetv 'yacaket omat,  
 nâ·ki stó·ma·hi·t mó·mi·pít o·mín cahicitá yá·ca·kít o·mâ·t  
 something peculiar, mysterious has happened to see me (if) they want if  
 “Something strange has happened, [and your son] said, ‘If they want to see me,

cvhocēfet vnhuehkaken omat,  
 cahóci·fit anhóyhka·kín o·mâ·t  
 by my name (if) they call me if  
 if they call me by name,

'teheceyvrēs' maket,  
 'tihicíyáfi·s ma·kít  
 we will see each other saying  
 we will see each other,' he said,

akhvtvpkehpen rvthot omēs kicet,  
 akhatapkihpín látho·t o·mí·s keycít  
 and went down into (the pond) (and) we 2 came back they said  
 and he went down into the water and we came here,” they said,

eckvlke tat em onvyaken omof,  
 ickâlkita·t imónaya·kín o·mô·f  
 his parents (when) they told when, after  
 and when they told his parents,

“Estvmvn on omat pum onvyvhvntskat tvlkēs” kicvkēpen,  
 ístaman ô·n o·mâ·t pomonéyaháncka·t tâlki·s kéycaki·pín  
 wherever it was you will have to tell us have to they told them  
 they said, “You will have to tell us where it was,”

vhoyen yvcakkvfulhokvtēs.  
 aho·yín yacakkafólho·katí·s  
 they 2 went and (his parents) followed them back  
 and they both went and [the parents] followed them back.

Momen akhvsuce çotkusē akhvtapkvttet onkot  
 mo·mín akhasocí cō·<sup>n</sup>tkosi· akhatâ·pkatit óŋkot  
 Then pond very little he had gotten down into it didn't seem  
 Then it wasn't the little pond he had gone down into [anymore],

uewv tat ēhoneckē hēret liken eroricvtēs.  
 óywata·t i·honícki· hĩ·<sup>n</sup>lit leykin ílóleycatí·s  
 the water scary, mysterious very (lying) they got there (to it)  
 the water was really hazardous when they reached it.

“Yvn omvnks” kicet ’monvyakvtēs.  
yan ô·maṅks keycít ’monáya·katí·s  
this is where it was they said they told them  
“This is where it was,” they told them.

Momof hocefaket enhuehkakvtēs.  
mo·mô·f hocífa·kít inhóyhka·katí·s  
Then by his name they called him  
Then they called him by name.

Enhuehkē ’svhokkolican mv ue·nvrkvpvn afvnket omat,  
inhoyhkí· ’sahókkoleycâ·n ma oynaṅkapán á·faṅkít o·mâ·t  
(after) calling him the second time there middle of the water (when) he peeped out  
When they called him a second time, he came up in the middle of the water,

chetto herakv hakepēt omet  
cítto hiḷá·ka ha·kipí·t ô·mit  
snake big, fine kind had become  
[it was clear] he had become a fine snake,

afvnket omvtēs.  
á·faṅkít o·matí·s  
and had peeped out  
and he came up.

Enhuehkē monken ṅtet vlaken  
ínhoyhkí· môṅkin ṅ·<sup>n</sup>tit alá·kin  
calling him they kept (calling him) kept coming till he came  
They kept calling him till he came,

uewv ’mvtēkēn eckvlke tat ohkakvtēs.  
óywa ’mati·kí·n ickâlkita·t óhka·katí·s  
(to where) water’s edge his parents they sitting (at the water’s edge).  
and his parents sat on the edge of the water.

Momen enhuehkē monken vwḷusen yvfvnkvētēs.  
mo·mín inhoyhkí· môṅkin awḍ·<sup>n</sup>losin yáfaṅkatí·s  
Then calling him kept on very close peeped out (from close by)  
Then they kept calling and he came up very close by.

“Momēn cvmomehpet ēlvpvtkuecit,  
mo·mí·n camo·míhpit i·lapatkôyceyt  
that way I became, got (that way) strayed away  
“This happened to me and I strayed away



## Old-Time Creek Activities

Told by I. Field (V:113-133)

Momen este-maskoke ymvv ēkvntvcke-rakko yihcofv tat,  
mo·mín istima·skó·ki yamá i·kantackiláakko<sup>12</sup> yéyhco·fata·t  
Now the Creek people here (in) this district after they came here  
Now when the Creek people came here to this territory,

punvttv tis t̄əyet omēpek̄v  
ponáttateys t̄ă·<sup>n</sup>yi·t omî·pika  
animals, even were plentiful it was  
animals were plentiful,

este-maskoke tat afvckēt kakvtēt omēs.  
istima·skó·kita·t a·fácki·t ká·kati·t ô·mi·s  
the Creeks happily were living it was  
so the Creeks lived happily.

Momen etvlwuce essvrahrvkv̄t fakvto 'stomis em vkerricēpat  
mo·mín italwocí issalahlakát fá·kato stô·meys imakiłléyci·pâ·t  
Then the towns separate hunting even they had taken into consideration  
Then the separate towns, when they considered hunting or whatever,

meskē hakat  
miskí· ha·kâ·t  
summer when it would come  
when summer came,

heles-kvsyppe tat encakcvhēcet hesvhoyet  
hiliskasáppita·t<sup>13</sup> incákcahi·cít hisáho·yít  
the cold, (stale?) medicine they put it in vessels they continued  
they put the cold medicine in vessels

meskē nvrkvpv em vculvke entvcaho-rakko enhoyanen omat  
miskí· nałkapá imacoláki intaca·kołáakko<sup>14</sup> inhoya·nín o·mâ·t  
summer mid-(summer) the old folks (their) Christmas (if) it passed if  
and in mid-summer and also when the old folks' Christmas<sup>15</sup> was over

<sup>12</sup> Raiford says i·kantackaláakko. According to Hill, both terms are used.

<sup>13</sup> M: Haas nb has hiliskasápkita·t, but also records the more usual hiliskasáppita·t for Raiford.

<sup>14</sup> M: Haas nb has intaca·kałáakko.

<sup>15</sup> Old-time Christmas, "old Christmas", comes two weeks after Christmas (this year it was Jan. 8th, 1938).

ohhvtvlaken                      em vkerricat  
ohhatalâ·kin                      imakíłleycâ·t  
(they) continued, further on    they thought for  
they made plans,

rvro    em akpacvvlke tis                      vkerrickv                      etetakvten omat  
łaló    imakpa·ccâłkiteys                      akiłłeycka                      ititâ·kat(i)n o·mâ·t<sup>16</sup>  
fish    even those that poisoned (fish)    the thought, plan    is ready  
and if the fish poisoners plans were ready,

em makvłken                      hayaket omvtēs.  
imma·kâłkin                      há·ya·kít o·matí·s  
their spokesman    they appointed  
they appointed their spokesmen.

Momof    nettan                      enhuericakvtēs.  
mo·mô·f    nittá·n                      inhoyłeyca·katí·s  
Then    a day                      they set  
Then they set a day.

Momof    tvsekvv                      sulkat                      pohofvt  
mo·mô·f    tasikayá                      sólka·t                      po·hô·fat  
Then    the citizens    a majority (of them)    when they heard it  
Then when a majority of citizens had heard of it,

ennvkaften                      estomēt                      omvhanat                      em makvket                      em onvyaken  
ínnaka·ftín                      istó·mi·t                      omáha·nâ·t                      imma·kakít                      imónaya·kín  
they met for (that)    whatever way    it's going to be    the spokesmen    would tell them  
they met, and their spokesmen would tell them how it was going to be,

etenkerrē                      hēret                      sehok't omvtēt omēs.  
itiŋkíłłi.<sup>17</sup>                      hĩ·nłit                      sihó·kto·matí·t ô·mi·s<sup>18</sup>  
understand one another    well                      that was their custom it was  
and they used to understand one another well.

Nake                      em vcakv                      ocvkēn omet  
nâ·ki                      imacá·ka                      o·cakí·n ô·mit  
something    that they forbid, (taboo)    they had  
If there was something forbidden,

<sup>16</sup> Raiford would read: ititâ·kin o·mâ·t.

<sup>17</sup> Long way: itiŋkíłłaki.

<sup>18</sup> Long way: siho·kít o·matí·t ô·mi·s.

em ohhvyayicof                      mvn kerrvkēt                      onkv  
 imohhayá·yeycô·f                      man kiłłakí·t                      ôŋka  
 when they explained it to them that (for) they knew (that) for the reason that  
 they explained it to them and they knew the reason,

hvloneske tat              este      vrahkv      nvcont              omvhanat                      kerrvkētok  
 halonískita·t<sup>19</sup>              ísti      aláhka      nacônt              omáha·ná·t                      kiłłakí·to·k  
 devil's shoe-string person each one how many going to be (to each one) they know  
 they knew how much devil's shoestring was needed for each person:

mvn hopoyet                      uewv tat      eshecvkepēt              welak't okekv  
 man hopo·yít                      óywata·t      ishicakipi·t              wilá·kto·kiká<sup>20</sup>  
 that they hunt (that) the water they have found two are about saying  
 they hunted for that and go around finding water,

hopoyvkēn                      omat      mvn esoh·vpēyet  
 hopóyaki·n                      o·mâ·t      man isóhhapi·yít  
 (if) they hunt them (if) that they take them to (that)  
 and if they hunt [devil's shoestring], they take them to it,

eto·cvpcvkēn              wocotepicet  
 itocapcakí·n              wocótipecít  
 long timbers              make them cut (long timbers)  
 they have them cut long timbers,

'teyakpusēn                      cakcvhēn      omet  
 'tiyákposi·n                      cakcahí·n      ô·mit  
 (kinda) forked              standing      it is  
 standing kind of forked,

mv ohpacvtēt    hvnoleske                      hopoyakat tat  
 ma ohpa·ccatí·t    hanolíski                      hopoyâ·ka·tta·t  
 that (that) they had been beating it on devil's shoe-string that they have found  
 that they used for crushing the devil's shoestring that they found,

uewvn              'sakkvfokuecaket                      ohmof  
 óywan              sakkafo·kóyca·kít                      óhmo·f  
 water (in) (when) they have stirred it up  
 and after they had stirred it up in the water,

em vcohkvlke              ocēn omet  
 imaco·hkâlki              ó·ci·n ô·mit  
 chaperones              they have  
 they had chaperones<sup>21</sup> [to tell the others];

<sup>19</sup> Field said hanolískita·t, showing metathesis.

<sup>20</sup> Long way: wila·kít o·kiká.

momof este-catvke tat es afvckē hēret fayaket  
 mo·mô·f ística·takíta·t isa·fácki· hĩ·<sup>h</sup>lit fá·ya·kít  
 after that the Indians pleased very much (of) hunting  
 at that time the Indians enjoyed hunting,

momvtēt omēs.  
 mo·matí·t ô·mi·s  
 that was their way.  
 that was their way.

Momen hoktvlvke vce-hocke tat em etetakēt  
 mo·mín hoktaláki acihóckita·t imitita·kakí·t  
 Then the old women the pounded corn they were ready with (the pounded corn)  
 Then the old women were ready

omēpekv  
 omî·pika  
 they are  
 to pound the corn,

ennake rakkot omat kerrēt ful't omvtēt omēs.  
 innâ·ki lákkot ô·ma·t kíłhi·t fółto·matí·t ô·mi·s<sup>22</sup>  
 it was a big thing to them knowing that they were about, that was their custom  
 so they would know it was a big thing.

Mvn momet fullet em etehoyanen omat  
 man mo·mít follít imitihóya·nín o·mâ·t  
 they go about that way and it is over with them  
 They went about that way, and when it was over with them,

hvtvm eto·kvrpe tis es afvckēpvvēs komē  
 hatâm itokálpiteys isa·fácki·payí·s kó·mi·  
 again ball-sticks I can enjoy myself with thinking  
 when a town thinks, "I can enjoy myself with

etvlwv vkerricen omat  
 itálwa akíłleyc(í)n o·mâ·t  
 the town when they think that when  
 ball sticks again,"

---

<sup>21</sup> The ones that tell them, give them the word, that things are ready.

<sup>22</sup> Long way: follít o·matí·t ô·mi·s.

em mēkkvket momepekvs kon omat  
immi·kkakít mo·mipíkas kó·n o·mâ·t<sup>23</sup>  
their chiefs let it be so! if they think that  
their chiefs, if they think, “Let it be so!”

etvlwv pihketvn oh-ayen omat  
itálwa payhkitán óhha·yín o·mâ·t  
town whoop when the time is approaching  
when time approaches for a town to whoop,

aem vkvsamvcok’n omat  
ä·imakasa·macok no·mâ·t  
whenever it has been approved (by the other side)  
if [the other side] approves,

mēkkvket wicketvn hayofvn,  
mi·kkakít weykitán há·yo·fan  
the chiefs appointments of officers when they have made  
when the chiefs have appointed the officers,

etetenpunahoyet etenkerraket estomēn omvhanat  
ititinponá·ho·yít itin̄kíłła·kít istó·mi·n omáha·nâ·t  
they go and talk with them they have an understanding whatever way it’s going to be  
they have an understanding they talk with one another, and however it’s going to be,

vkerrickv honhoyē hēren etem punahokv tat etenhayet  
akiłléycka honhoyí· hĩ·n̄in itimpona·hokáta·t itínha·yít  
ideas, thoughts (very) heavy very talks (that) they have with each other  
they discuss serious thoughts with each other,

retem ohsehok’n omat  
litimóhsihó·kno·mâ·t  
whenever they come to one understanding  
and whenever they come to an understanding,

em etetaketvn vtēkusen esohhayet em etetakēpen omat  
imitita·kitán atí·kosin isóhha·yít imititá·ki·pín o·mâ·t  
to get ready only advance on, going towards whenever they’re ready when  
when the only thing to do is get ready, they go, and whenever they’re ready,

---

<sup>23</sup> Or: kô·n o·mâ·t (same word).

momusen tvsekvv tat hopinohēctonkv  
mô·mosin tasikayáta·t hopǎy<sup>n</sup>nohi·ctonká<sup>24</sup>  
Then the townsmen they see afar distant  
then they see the townsmen far off,

eto-lanofv tat eshokkolahket  
itola·nó·fata·t ishokkoláhkít<sup>25</sup>  
in the green woods the (two towns) go into  
[both towns] go into the green woods

pokkvnockvn hayet hoktvke tis yvhikvkē hērat enhopoyet omet  
pokkanóckan ha·yít hoktakíteys yaheykakí· hī·<sup>n</sup>lâ·t ínhopo·yít o·mít  
ball-dance they dance women, even (who) sing very well they select them do  
and have a ball-dance, and they select women, too, who could sing well,

’mvyvhikepicet omvtēt omēs.  
’mayaheykípeycít<sup>26</sup> o·matí·t ô·mi·s  
they used to make them sing used to did  
and they would make them sing.

Yahket osticen omat afackvlke tat nocicēpvtēs.  
ya·hkít ósteycín o·mâ·t a·fa·ckâlkita·t<sup>27</sup> nocéyci·patí·s  
(when) whooped the fourth time when the fun-makers (the players) would go to sleep  
When they whooped for the fourth time the revelers [players] would go to sleep.

Momen hvyatken omat  
mo·mín hayâ·tkin o·mâ·t  
Then when day came when  
Then when it was day,

ēhvlwēckvn em etehoyanen omat  
i·halwí·ckan imitihóya·nín o·mâ·t  
(after) lunching after they have had (lunch)  
after lunch,

rakko tat vwnawicvkēpvtē rahvlvthicahken  
lâkkota·t awana·weycakî·pati· lā·halatheycáhkin  
the horse that they had tied they went and caught them  
they went and caught the horses that they had tied,

---

<sup>24</sup> Or: hopa·n-.

<sup>25</sup> M: Haas nb has issokoláhkít.

<sup>26</sup> M: Haas nb has ’mayi-.

<sup>27</sup> a·fa·ckâlkita·t ‘the fun-makers, joy-makers’ (refers to the participants of the ball game).

mēkkvke “Ohpvticepaks!” kie’n omat  
mi·kkakí ohpateycipáks keycno·mâ·t  
the chiefs saddle up! when he told them  
and when the chiefs told them “Saddle up!”

momen em etetahket yvhiket rakko oh-vpohket vpēyet  
mo·mín imititáhkit yaheykít lakko ohhapóhkit api·yít  
Then they get ready they sing they get on their horses they go  
then they got ready and sang, got on their horses and went,

em wiketv hakat ēkvnv likan roricen omat  
imweykitá<sup>28</sup> há·ka·t i·kaná lēyka·n lóleyc(i)n o·mâ·t  
officers those that are ground where it is when they get there  
and when the officers arrived at the ground,

em makvke tat homvn vpēyēpatētok  
imma·kakíta·t homán api·yi·pá·ti·to·k<sup>29</sup>  
their spokesmen in front ahead they had gone on  
their spokesmen had gone on ahead of them:

mv ēroricof rayicvtēs  
ma i·lóleycô·f lá·yeycatí·s  
when they get there (the other side) they came there.  
when they arrived, [the other side] returned.

mohmen etem punahoyen “Estomusekon akuekē hēret  
móhmin itimponá·ho·yín isto·mosíkon á·koykí· hĩ·nit  
Then they talked to each other without any hindrance moving this way very well  
Then they had a talk, “We [the two sides] are moving along well without interruption,

welak’t omeyisos” cvkicen  
wila·kto·miyēyso·s cakaycín  
we (the 2 sides) are about, all right they tell me  
and are all right,” they said to me,

“Era rakpvlikit rvthot omēs ce.”  
ila·lakpalēykeyt látho·to·mí·s ci^  
they turn right around we are coming back  
“We are turning around and coming back.”

---

<sup>28</sup> M: Haas nb has *iwweykitá* as the original form, changed to *imweykitá*. The prefix *im-* generally has the shape *im-*, but some speakers use *iw-* before *w* (Haas 1977a).

<sup>29</sup> M: Haas has *api·pi·tá·ti·to·k*.

Momen “Nake ’svholwahokat etennahoyekot  
 mo·mín nâ·ki ’saholwa·hô·ka·t itinna·hoyí·kot<sup>30</sup>  
 Then anything that is dirty (i.e., that is not right) we didn’t talk to each other  
 Then, “We did not use foul language with each other,

herāhikusat vtēkusen etem punahoyēt omeyis ce kicet  
 hiłā·hikosa·t atî·kosin itimponá·ho·yí·t o·miyêys ci^ keycít  
 (only) the good just only we talked to each other we did (they) said  
 we spoke with virtuous words only,” they said,

em mēkkvke tat em onayēt omvtēt omēs.  
 immi·kkakíta·t imóna·yí·t o·matí·t ô·mi·s  
 the chiefs (said) they told them they used to do did  
 and would tell their chiefs.

Momen afackvlke tat ēhvlwēckv tat em etehoyanen omat  
 mo·mín a·fa·ckâłkita·t i·halwí·ckata·t imitihóya·nín o·mâ·t  
 Then the fun-makers lunches after they have had  
 Then after the revelers had had their lunch,

hvtvm em makvke tat reh hecvhanat vhoyet  
 hatâm imma·kakíta·t lihhicáha·nâ·t aho·yít  
 again the (2) spokesmen they go to see the two go  
 again the two spokesmen went to see

este em vhnkvtktv nvcomen etem vkvsamen omat  
 ísti imahañkátka nacô·min itimakása·mín o·mâ·t  
 people (just) how many just if they agree on how many it shall be  
 if they agree on the number of people,

hvtvm ra fulhokat rvlvhohken em wiketvtaken hayvtēs.  
 hatâm ła·folhō·ka·t ’łalahóhkin imweykitáta·kin<sup>31</sup> ha·yatí·s  
 again they start back they come back officers they appointed  
 and after the spokesmen had returned, they appointed officers.

Momen esnehickv tat hahyet hiyomē  
 mo·mín isnihéyckata·t háhyit hayyô·mi·  
 Then paraphernalia (paint, costumes, etc.) they put on like this  
 Then they applied the decorations like this

<sup>30</sup> Raiford doesn’t understand this word. Might be read itimpona·hoyí·kot.

<sup>31</sup> Originally: iwweykitáta·kin.

nehickv cenahyvyē em wicketv  
nihéycka cinháhyayí· imweykitá<sup>32</sup>  
style I made for you officers  
I have made the decorations for you officers

es ecohfvcficyat ont amat  
isicohfácfeycayâ·t on(t) o·mâ·t  
that I have filled in, appointed that I have  
that I have appointed

yv mucvnettv tat mēkkvke cem enhoniret  
ya mocanittata·t mi·kkakí ciminhonēylit  
this day chiefs have confidence in you  
Today the chiefs have confidence in you

hvyakpo-hvtke ecetehvranet kepayv enhessvket omet  
hayakpohátki icitihála·nít kipá·ya<sup>33</sup> inhissakít<sup>34</sup> ô·mit  
in white prairie to put you in ? opposing sides friends are  
I will put you in the stickball field, the enemies are friends [?],

hiyomē ecetehhē cem vculvke enhvyakpo-hvtke ecetehhvyofv tat  
hayyô·mi· icitíhhi· cimacoláki inhayakpohátki icitíhhayo·fata·t  
like this ? put in your old-timers their white prairie after I have put you in  
now when I put you in your elders' stickball field

etvlwvn vnhesetake renakv ecokwvcokticen  
italwan anhissitá·ki liná·ka icokwacoktēycin<sup>35</sup>  
(my) town my friends sight frowned on, made a face on you  
my town and my friends frown on the sight of you,

vlesketvn vnhakepvhvn nomēstomis  
aliskitán anha·kipáhan no·mí·stô·meys  
a shame being if it will fall on me  
even if it brings envy on me, nevertheless,

esvculvketon amat  
isacolakíton o·mâ·t  
the old-timers if  
as far as the elders are concerned,

---

<sup>32</sup> Originally: iwweykitá.

<sup>33</sup> Cf. Loughridge and Hodge (1890): kepayv 'the war clan'.

<sup>34</sup> Original hissakít (without prefix).

<sup>35</sup> Hill would read: icokwokichô·yin 'looking at you, watching; having their eyes on you'.

yvmv etvlwv este svmomēt esakpv honnēt  
yamá itálwa ísti ’samó·mi·t isákpa hónni·t  
this town, country person important with arms, force heavy  
important people with power occupied this country,

vtēhkvnkis ensomketv ocēt omis  
ati·hkaṅkeys insomkitá<sup>36</sup> ó·ci·t ô·meys  
occupied (their country) its disappearance will be, have though, but  
and though it may disappear one day,

sehoket omvtētok  
sihō·kit o·matí·to·k  
they were about doing this  
they were there:

vcvnahepohiken pohyvketv momen takkakēt momat  
acana·hipohêykin pohyakíta mô·min takkâ·ki·t<sup>37</sup> mo·mâ·t  
it has all disappeared with me lonesomeness is we are living  
I have lost everything, we are living in lonesomeness,

omēcicēn pohyvketv etehosickv  
omi·céyci·n pohyakíta itihoséycka<sup>38</sup>  
for that reason lonesomeness something to make you forget (troubles)  
and for that reason, to get the mind off lonesomeness,

makomusēt etem punahoyvnts ce.  
ma·kô·mosi·t itimponá·ho·yánc ci^  
kinda saying they talked to each other did  
they made small talk with each other.

Momēpvntvs cē, hofonof tat.  
mó·mi·pántas ci^ hofô·no·fta·t  
that’s the way they used to do long time ago  
That’s the way it happened, a long time ago.

Ēkvn·lvtketv tis honnē hēret momēpvntvs cē.  
i·kanlatkitáteys hónni· hĩ·nit mó·mi·pántas ci^  
wrestling, throwing on the ground severe (heavy, strong) very was they used to do  
Wrestling [while playing], too, was very severe, as it happened long ago.

<sup>36</sup> Original: i·sonkitá.

<sup>37</sup> Original: takkâ·keyt.

<sup>38</sup> Possibly itihosicéycka.

Hepokkvnvtteckv	honnē hēret	momēpvntvs	ce.
hipokkanattī·cka <sup>39</sup>	hónni· hǎ· <sup>n</sup> hit	mó·mi·pántas	ci^
interference with ball-throwing, hindrance severe very That's the way it used to be			
Disabling of the ball medicine was very severe, as it happened long ago.			

Momen	rē-sehokv	pale-hokkolusēn
mo·mín	li·sihó·ka	pa·lihokkô·losi·n
scores, tally sticks just twenty		
And the pegs for counting scores were just twenty in number		

es etohyorkēt	omeyvnts ce.
isitóhyo·lkí·t <sup>40</sup>	o·miyánc ci^
we scuffed over those (twenty sticks) that's the way we did (long time ago)	
and we would scuffle over those.	

---

<sup>39</sup> Hill says pokkanattī·cka. Hill says Field seems to have two different kinds of ball-games mixed up -- i.e., the match-game with the opposite side-of-the-creek game within the same town.

<sup>40</sup> M: Haas nb has isitó·yo·lkí·t.

## The Race of the Hummingbird and the Crane

Told by T. Marshall (V:135-139)

Rvnrvcokwvt akcvohkon 'tem vretvn komakvtēs,  
l̄anlacókwat akcâwhkon 'timałitán kó·ma·katí·s<sup>41</sup>  
hummingbird and crane to race one another they tried  
The hummingbird and the crane wanted to race each other,

momen cahkē-rakko uewv rvro ak-eccetv  
mo·mín cahki·lákko óywa l̄aló akkiccitá  
Then big shoal water fish to shoot at  
[to see] if one could get first to the big shoal where

hēran estvmi tawvt rorepē tayen omat  
hĩ·n̄la·n istamēytá·wat 'łolipí·tâ·yin o·mâ·t  
a good one, the best place which one first get there (first) (if)  
it's good to shoot at fish.

Monkv 'tem vpvłwusen vhojvtēs.  
mônka 'timapálwosin aho·yatí·s  
therefore at the same time they 2 went  
So they went at the same time.

Momen rvnrvcokwvt pvfnēt vyēpvtēs.  
mo·mín l̄anlacókwat páfni·t ayi·patí·s  
the hummingbird fast he went  
The hummingbird went fast.

Mon vyēpen yomockat fekhoniyet nocēpen  
mô·n ayi·pín yomo·ckâ·t fikhonâyyit nocî·pin  
(one) going at dark he stopped sleeping  
He left, and when it got dark, he stopped and slept,

“Hvyatkof vyarēs” kohmet nocēpvtēs.  
“haya·tkô·f ayá·łi·s” kóhmit noci·patí·s  
when it was morning “I will go” he thought he went to sleep  
“I'll go in the morning,” he thought and went to sleep.

Momen akcvohko tat ayvtēs.  
mo·mín akcâwhkota·t a·yatí·s  
the crane went  
Then crane went.

<sup>41</sup> Haas first recorded the bird names here as s̄anlacókwa ‘hummingbird’ and akcâwhka ‘crane’, but corrected them to l̄anlacókwa and akcâwhko.

Hvlvłatkuset vyēpen, yomociken,  
halalā<sup>n</sup>tkosit ayi·pín yomocēykin  
slow going it got dark  
He went slowly, and it got dark,

nerē vyēpen hvyatkvtēs.  
niłi· ayi·pín haya·tkatí·s  
at night going it got daylight  
he went by night, and morning came.

Momen cahkē-rakko rorepēt hvse aossat,  
mo·mín cahki·łákko ʔolipí·t hasí á·o·ssâ·t  
Then the big shoal he got to the sun coming up  
He got to the big shoal, and when the sun came up,

rvro pvsvtēpet akhuerēpen,  
łaló pasáti·pít akhoyłi·pin  
fish killing he stood there  
he was standing there killing fish,

rvnrvcokwv tat rohret cvpakkvtēs,  
łanłacókwata·t łóhłit capa·kkatí·s  
the hummingbird got there he got mad  
and hummingbird arrived and got mad,

enpohoyen hēcof.  
inpo·hō·yin hi·cō·f  
(when he saw) he had lost when he saw  
seeing that he had lost.

Mon okat “Ohhvtvlakat  
mô·n o·kâ·t ohhatalâ·ka·t  
Then said from now on  
Then he said, “From now on,

pakpvkuce omusis enlasēpit vreparēs mahket  
pakpakóci ô·moseys inlá·si·péyt alípa·łi·s máhkit  
a little flower it was like sucking (a little flower) he said  
I'll go around sucking on little flowers,”

ayvtēt omet pakpvkucen enlaset fullēt omēs maketvt omēs.  
a·yatí·t ô·mit pakpakócín ínla·sít follí·t ô·mi·s ma·kitát ô·mi·s  
and he went flower sucking they go around that way that's the saying  
and he left, and they go around sucking flowers, the saying is.

Momen akcvohkv mvo epoyvtēt uewvn akhuerē svmokhaket omvtēt  
mo·mín akcâwhko maw ipo·yatí·t óywan akhóyŷi· samó·kha·kít o·matí·t  
Then the crane he, too had won water standing in in the habit of it had been  
And the crane who had won got used to standing in the water

uewvn akhuerēt ont omēs mahokvnts.  
óywan akhóyŷi·t ônt o·mí·s má·ho·kánc.  
water standing in he always does. That's what has been said.  
and always stands in the water, it was said.

## Raccoon Marries Goose

Told by T. Marshall (V:141-143)<sup>42</sup>

Lekothofvn sasakwvt aren wotkot ēpayvtēs.  
likothó·fan sâ·sâkwat a·lín wó·tkot í·pa·yatí·s  
south goose (subj.) was about (obj.) coon (subj.) married her (of man)  
Once upon a time a raccoon married a goose in the south.<sup>43</sup>

Momen hopuetake vnvumēn ocakvtēs.  
mo·mín hopoytá·ki anacomí·n ó·ca·katí·s  
then children several they had  
Now they had several children.

Momen sasakwv tat kvsvppofvn vpēyepetvn komvtēs.  
mo·mín sâ·sâkwata·t kasappó·fan api·yipítan ko·matí·s  
Then those geese (his wife and children) north to go (north) they wanted  
And those geese wanted to go north.

Momen 'metetaket fullen oketv cvkiken hvyatkat vpēyēpvtēs.  
mo·mín 'mitíta·kít follín okíta cakâykin haya·tkâ·t apí·yi·patí·s  
Then getting ready were about the time came (and) in the morning they went  
Now they were getting ready, and when the time came, they started off in the morning.

Sasakwv tat tvmecēpet vpeyēpen wotko tat lētket lecvn hueren vpēyen  
sâ·sâkwata·t tamíci·pít apí·yi·pín wó·tkota·t li·tkít lícan hôylin api·yín  
those geese flew going the coon running standing beneath they going  
As the geese flew along [in the sky], the raccoon ran along beneath them,

hvcce rakkēt ocen tvecehpet vpēyephoyen wotko tat hvccen tikeko tayet  
hácci lákki·t ô·cin 'tayicíhpit api·yípho·yín wó·tkota·t háccin táykiko· tâ·yit  
big stream was they crossed were going coon stream couldn't cross  
[but] when they crossed over a big river, the raccoon could not cross.

---

<sup>42</sup> Based on Haas's translation: V:142.

<sup>43</sup> [Raiford notes that] Marshall is a Coon and can tell this story "on himself." However, if his "daddy" was a Coon, he couldn't tell this story or one about Coon or make fun of the coon in any way. Formerly, they would take something away from you or fine you for this. If you start to tell a story about Coon, and if anybody in the group's father is a Coon, he used to try to make you stop. Now, they usually listen to you, but when you finish they praise the Coon and point out its good qualities in defense.

You can tell a story on your own clan (e.g., Beaver), however, and if anyone whose father is of the same clan as yours is present, he can make objections, but he can't take anything away from you, because you're privileged to tell jokes "on yourself." However, if you tell something on your father's clan, then another "son" can object and take something from you. Also, if you tell something on an unrelated clan."

hvcen vpicēcet                      aret              estonkomahhet              fekhonvtet omet  
háccin (a)páyci·cít                      a·fít              istónkomáhhit              fikhonnatít ô·mit  
stream going up and down was about couldn't do anything stopped did  
He could do nothing but go up and down along the stream; finally he stopped,

hvcen picēcē monket    omēs      maketvt omēs.  
háccin páyci·ci· mōṅkit    ô·mi·s      ma·kitát ô·mi·s  
stream still going up and down (the stream) is              that is the saying  
and he is still going up and down the stream, it is said.

**The White Man Who Used the Conjurers' Medicine (Este-hvtket Porrvlakn Helēswwn Encelayvtēs)<sup>44</sup>**

Told by T. Marshall (V:145-151)<sup>45</sup>

Este vculēt omen ehiwv hokṭalusēt omen kakvtēs.  
ísti acóli·t ô·min, iháywa hokṭă·<sup>n</sup>losi·t ô·min ka·katí·s  
an old man his wife an old woman were living  
Once there was an old man and his wife, an old woman.

Momen este-hvtke vtotkvn licvkēt omvtēs.  
mo·mín istihátki ató·tkan leycakí·t ô·mati·s  
Then a white person as work-hand they had did  
Now they had a white man as a hired hand.

Momen cuko ofv hvmkusen nocicēt omvtēs.  
mo·mín cokó ó·fa hámkosin noceycí·t ô·mati·s  
Then in (one) room, place, house one they (all) slept did.  
And they all slept in one room.

Mon este-hvtke nocēpof estvn komat vhoypēt  
mô·n istihátki noci·pô·f ístan kô·ma·t ahóyi·pí·t  
the white man when he was sleeping where they wanted to they 2 went  
Now [the old man and woman] would go off while the white man slept

welvkēpen hvyatken rvlakoket welakēt omvtētōt  
wiláki·pín haya·tkín 'ḷalá·ho·kít wila·kí·t ô·mati·tot  
they 2 were around it got day they 2 came back being around they had been  
and they would come back at day break.

nerē hvmken vhoypōtvn kont kulkē kulecahket  
nílí· hámkín ahoyítán kōnt kolkí· kolicáhkit  
night one they 2 to go wanted a lamp they lighted  
One night when they intended to leave, they lit a lamp

'metetakētvn vlicēcakvtēs.  
'mitita·kitán aleycí·ca·katí·s  
to get ready they started  
and began to get ready.

<sup>44</sup> Title: *istihátkit po-ḷálkin hilí·swan íncila·yatí·s* 'white person used the conjurers' medicine'. *hilíswa* 'medicine' is *hilí·swa* in Marshall's dialect.

<sup>45</sup> Translation based on Haas's translation in V:144, 146.

Mont helēswv haluce vcvnkusēn eslicaket  
mônt hilí·swa ha·locí acáŋkosi·n isleycâ·kit  
Then medicine tin-cup in (the tin-cup) had (medicine) sitting in (a tin-cup)  
Now they had medicine in a little cup,

sēsiyet hvmkvn poyakof  
sí·sayyít hámkan pó·ya·kô·f  
rubbing it on themselves all over when they were through  
and they rubbed it all over themselves, and when they had finished,

este vculat tvmiket  
ísti acóla·t tamâykit  
the old man flew  
the old man flew out

totkv·huten osiyet vyehtpen hoktalateu matan osiyet  
to·tkahótin osēyyit ayihpin hoktâ·la·tiw ma·tá·n osēyyit  
chimney he went out at went  
through the chimney and went off.; the old woman got out the same way

vyēpvtēs.  
ayi·patí·s

and went off.

Momen este·hvtke vtotkv tat nocepekot omvtet  
mo·mín istihátki ató·tkata·t nocípiko·t o·matít  
the white work hand hadn't been asleep  
Now the white hired hand had not been asleep

estomē welakē vhoayat omvlkvn hēcvtētōt  
ísto·mí· wila·kí· ahô·ya·t omálkan hî·cati·tot  
what they were doing, being around (before they) went all of it he saw  
and had seen everything that they had done before leaving.

alihaket ēmeu helēswv sēyvfastvtēs.  
a·léyhkit í·miw hilí·swa 'siyáfa·statí·s  
he got up and he, too the medicine he used on himself  
He got up and he also used the medicine.

Hvmkvn sēsiyet poyof  
hámkan sí·sayyít po·yô·f  
all over rubbing it on himself when he finished  
When he had finished rubbing it all over himself,

tvmkē hayvtēs.  
támki· ha·yatí·s  
he pretended to fly  
he attempted to fly.

Mont tvmket cuko ofvn aret  
mônt tamkít cokó ó·fan a·lít  
Then flying in the house he was about  
Now he flew about in the house,

cuko ofv      nake      ocakan                      vcakhet      ataklatket  
cokó ó·fa      nâ·ki      o·câ·ka·n                      aca·khít      a·tâkla·tkít  
in-the-house things that are (in the house he ran into and he fell down  
bumped into the things in the room, fell down,

estont      fekhonneko      tayet      ehlvhokvtēs.  
istônt      fikhónniko·      tâ·yit      íhlaho·katí·s  
in any way not stopping he could came mighty near dying  
and [as] he could not stop, he very nearly died.

Ekv tis      waret      ēennokkicet      wakken      vculvke      rvlahokvtēs.  
ikáteys      wâ·lit      i·innokkêycit      wâ·kkin      acolakí      ’lâlâ·ho·katí·s  
head, even he cut hurt himself lying down old people came back  
Having cut his head and hurt himself, he lay down [until] the old people returned.

Momen      enpohaken                      cvnökkēpē      ont      omet  
mo·mín      ínpoha·kín                      canökkî·pi·      ônt      o·mít  
Then they asked him I'm sick  
They questioned him; "I am sick;

helēswv      sēsiyatskē                                      tvnkēn      sēsiyit                                      omvyan  
hilí·swa      sí·sayyá·cki·                                      taŋki·n      sí·sayyéyt                                      ô·maya·n  
medicine you-all (usually) rub on usually I rubbed it on myself did  
I used the medicine that you are in the habit of using

cvkvwapet      nake      estomis                      vcvcakhēcet  
cakáwa·pít      nâ·ki      istô·meys                      acacákhi·cít  
it lifted me up anything any kind of thing ran me into (anything)  
and it lifted me up, bumped me into all sorts of things

vnnokkicet      os      maken  
annokkêycit      ó·s      ma·kín  
it has hurt me has he said  
and injured me," he said;



## The Bear and the Alligator

Told by T. Marshall (V:153-157)

Nokose hompetv hopoyat eton lomhakan rakpvlpicet  
nokósi hompitá hopo·yâ·t itón lomhâ·ka·n łakpálpeycít<sup>46</sup>  
bear food looking for logs were lying turning them over  
Bear was looking for food and was turning over logs that were lying around,

nak wenahokv sokso mvo makan papēt omvtēs.  
nâ·k wina·hó·ka só·kso maw mâ·ka·n pa·pí·t ô·matí·s  
bugs black bugs them, that, too like those eats usually does  
and he would eat bugs and betsy bugs.

Eto hvmken rakpalvtēs.  
itó hámkin łákpa·latí·s  
log one he turned over  
He turned one log over.

Vhvlwvt vfvccvn rakpalof,  
ahâlwat afáccan łákpa·lô·f  
up-hill direction when he turned it over  
When he turned it over uphill,

sokso sulkēt fullen hēcet cawet pvpetvn kont omis,  
só·kso sólki·t follín hî·cit ca·wít papítan kônt o·mêys  
black bugs a lot were about he saw catching them to eat them trying did  
he saw lots of betsy bugs and tried to catch them and eat them,

eto hvltvteko tat a ohtolonken  
itó halátiko·tâ·t a·óhtoloŋkín<sup>47</sup>  
log couldn't hold it it was rolling back on him  
but he couldn't hold the log, and it rolled toward him,

enke hvmkusat eshvlvteko tat,  
íŋki hámkosa·t ishalátiko·tâ·t  
hand with only one (hand) couldn't hold it with  
he couldn't hold it with one paw,

enke hvmkan eshvlvlatof,  
íŋki hámka·n íshala·tô·f  
the other hand while holding it with  
and when he held it with the other paw,

---

<sup>46</sup> M: Haas nb has łakpálfeycít.

<sup>47</sup> M: Or (JM): a·óhtolomkín.

hompetyv estomehcet cawet hompeko tayvtēs.  
hompitá istomíhcit ca-wít hóm-píko· tâ·yati·s  
food no way to get, catch he couldn't (catch) them and eat  
there was no way to get the food, and he couldn't catch them and eat them.

Momen nak wenahokv omvkvvt pefatkēpvtēs.  
mo·mín nâ·k wina·hó·ka omáلكat pifá·tki·patí·s  
Then bugs all ran away.  
Then the bugs all ran away.

Nokose eton hvlatet vlikvtēs.  
nokósi itón halâ·tit alēykati·s  
bear log holding to it  
The bear sat holding the log.

Wiken amat mv etot nvfkē tayet ont omen,  
weykín o·mâ·t ma itót náfkí· tâ·yit ônt o·mín  
if he quit (if turned it loose) that log could hit him for the reason  
If he turned it loose, the log could hit him,

estometv kerrekatēs.  
isto·mitá kíłłiká·ti·s  
what to do didn't know  
so he didn't know what to do.

Momen yopv·fvccv hvccet omvtēs.  
mo·mín yopafácca háccit ô·mati·s  
Then behind it a stream there was  
Now there was a stream behind him.

Uewv lvokēt ocēt omen,  
óywa lówki·t ó·ci·t ô·min  
water a deep place, hole was there was  
There was deep water there,

mv onvpvn 'sohliket omvtēs.  
ma onápan sohlēykit o·mati·s  
opposite that sitting he was  
and he was sitting above the water.

Momis eto wihket uewvn a akcēyvtēs.  
mo·mêys itó wéyhkit óywan a·ákci·yati·s  
But log turning loose water he jumped into  
But he let go of the log and went into the water.

Momen 'to-rakko mvo uewv a aklatkvtēs.  
mo·mín 'tołákko maw óywa a·ákla·tkatí·s  
Then the big log that, too water it fell into  
And the big log fell into the water, too.

Nokose rakcēyat mahen nokose tat uewv aksumiket,  
nokósi łakcî·ya·t mâ·hin nokósita·t óywa aksomēykit  
bear where he went in about the bear water went under  
Right about where the bear went in, the bear went underwater,

uewv aknvrkvpvn rorof,  
óywa aknałkapán ło·łô·f  
water middle when he got to  
and when he got to the middle of the water,

łpvtvt akwakkvtet nokosen 'tepyvtēs.  
alpatát akwâ·kkatit nokósin típo·yatí·s  
alligator lying there bear he (alligator) fought (the bear)  
an alligator was lying there and fought the bear.

Tohyorket uewv ofvn 'sakwelaket,  
tóhyo·łkít óywa ó·fan sákwila·kít  
they both contacted each other water in they were scuffling  
They fought around in the water,

nokoset łpvtv yekcēn otahket elēcēpet,  
nokósit alpatá yíkci·n otáhkit ili·cí·pit  
Bear alligator strong, hard, tight hugged him and killed him  
and the bear squeezed the alligator hard and killed him,

łpvtken rvwikvtēs.  
łapátkin łáweykatí·s  
on the shore threw him  
and threw him ashore.

Momen nokose yekcetv 'sēkvsamat omvtēs maketvt omēs.  
mo·mín nokósi yíkci·tá si·kasâ·ma·t o·matí·s ma·kitát ô·mi·s  
Then bear his strength he bragged on did that's the saying.  
The bear was showing off his strength, the saying is.

## The Inter-Town Ball Game

Told by J. Hill (V:159-177)

Etvlwv hokkolē etenrvpē pokkechvranat  
itálwa hokkô-li· itinłapi· pokkichała·nâ·t  
towns two opposing each other going to play ball  
When two opposing towns were going to play ball

encukorakkon nvkafet pokkechetv opunvyēcet  
incokolákkon nakâ·ftit pokkichitán opónayi·cít  
its buskground meeting (there) to play ball talk about  
they met at their buskground to talk about the ballgame,

sulkat eyacvkēton omat  
sólka·t iya·cakî·ton o·mâ·t  
the majority if they (the majority) want (to play ball) if they do  
and if the majority agreed,

keriyet etvlwv estomatet em afackat komakat kerrvkēt  
kilâyiyit itálwa istô·ma·tit ima·fâ·cka·t ko·mâ·ka·t killakí·t<sup>48</sup>  
find out towns whichever (towns) to make joy with they want they know  
they would find out which towns wanted to play stickball,

fullet okakekv  
follít okâ·kika  
being about they have decided  
and they knew which teams they played, so

enhopohyet “Heyv etvlwvn em pokkechēpvkēs,  
inhopóhyit hiyá itálwan impokkíchi·pakí·s  
select from (other towns) and this town we can play ball with (this town)  
they selected them and said “We can play [that] town

pum vkvsamen omat” mahket  
pomákasa·mín o·mâ·t máhkit  
if they agree with us if said  
if they agree with us,”

este hokkolen vtuthoyen  
ísti hokkô·lin atothô·yin  
people two they send  
and they sent two people,

---

<sup>48</sup> Raiford says the first word should be ima·fackitá kô·ma·t killakí·t.

mv etvlwv ehomahtvn erem onayet okat  
ma itálwa ihomá·htan ílímona·yít o·ká·t  
that town its leader go and tell say  
and they tell that town's leader, saying,

“Este mvnettvlket pokko hvlwēcet etem assen hoyopēpvkēs' maket  
ísti manittálkit pókko hálwi·cít itíma·ssín<sup>49</sup> hoyópi·pakí·s ma·kít  
people the young (people) ball they throw up run after we can look on they say  
“We have been sent with the message that they wish to watch the young people

opunvkv as pututhoyēt os” kicof,  
oponaká a·spotothoyí·t ô·ns kaycô:f  
talk news they have sent by us it is when they say  
throw the ball up and run,”

vyoposket okat,  
ayópo·skít o·ká·t  
in reply they say  
and they said,

“Mvnettvlke tat nvcōmusēt ont 'to-kun-celakv tis kerrvkekotot omis,  
manittálkita·t nacō·nmosi·t ônt tokoncilá·kateys<sup>50</sup> kíllákiko·tot<sup>51</sup> o·mêys  
the young people just a few are even to handle ball-sticks they don't know but  
“There are only a few young people, and they do not know how to handle the ball-sticks,

enkērkuecin  
injí·lkoycéyn  
I will tell them about it  
but I will tell them,

ēmet estomēn makaken amat kerratskvrēs” kihcen,  
í·mit istó·mi·n má·ka·kín o·mâ·t kíllá·ckáli·s kéyhcin  
themselves whatever they say (if) you-all will know he told them  
and you will know what they say,” he told them,

yefulhokēpēt omēs.  
'yifólhoki·pí·t<sup>52</sup> ô·mi·s  
and they (2) generally go back.  
and they go back.

<sup>49</sup> M: Haas nb has itíma·sín.

<sup>50</sup> M: Haas nb has: tokoncilá·kateys.

<sup>51</sup> M: Haas nb has: kíllákiko·tot.

<sup>52</sup> Raiford: yofólhoki·pí·t.

Mohmen mv etvlwv encukorakko nvkvfiten  
 móhmin ma itálwa incokolákko nakafêytin  
 Then that town (at) its buskground they assemble  
 Then they meet at that town's buskground,

“Afvcketvn cem eyahocvket onkv,  
 a·fackitán cimiyahô·cakit<sup>53</sup> oŋká  
 to have fun with you-all they want do  
 and say, “We'd like to play ball with you,

vhêricet ēyvkerrihcet  
 ahĩ·ñeycit i·yakiñléyhcit  
 be careful and [consider it]  
 so consider it carefully

opunvkv estenfulecicaks” kihcen,  
 oponaká istinfolicéycaks kényhcin  
 talk, news return the (news, word) he said  
 and send word back,” he said,

vpoket opunvkv fulecicet okat,  
 apô·kit oponaká folíceycít o·kâ·t  
 they stayed, sat (there) in assemblage word returning said  
 and they met and sent word back:

“Etvlwv hvmkuis etekvpakē  
 itálwa hâmkoseys itíkapa·kí·  
 town only one divide  
 “We are only one town divided,

fulhoyvnto omuset omēto estomis  
 fólho·yánto· ô·mosit o·mí·to· istô·meys  
 like they generally do generally do (being if) they do that being if  
 but whatever happens

pokkēchet fullvranvkan okhoyēs” maket,  
 pókki·chít fólla·naká·n ókho·yí·s ma·kít  
 we to play ball will be around as, like they say they said  
 we will go and play ball as they say,” they say,

vkvsvmaken omat opunvkv fulecicahken  
 akásama·kín o·mâ·t oponaká folíceycáhkin  
 if they agree if word they return (the word)  
 and if they agree and send word back,

<sup>53</sup> M: Haas nb has cimi·?a·hô·cakit.

vpohē                      fullvtē                                      puhakof,  
 apo·hí·                      follatí·                                      poha·kô·f  
 they've asked for those that being around (asked for it) when they heard it  
 when those who had gone around asking for it hear it,

nvkvfitet,      este      opunahoyat      herəkemahan  
 nakafêytit<sup>54</sup>      ísti      oponá·ho·yâ·t      hiľă·<sup>n</sup>kimâ·ha·n  
 they meet      people      that talk      very good (speakers)  
 they meet, and four or more very good speakers

ostē      'senhoyvnētis                      enhopohyen,  
 ô·sti·      sinhoyáni·teys                      inhopóhyin  
 four      even more than (four) they picked out, selected  
 are chosen,

estofvn      mont      ēkvnv                      estvmvn      etehcvranat                      enkērkuecēt      omēs.  
 istô·fan      mónt      i·kaná                      ístaman      itihicála·nâ·t                      iŋkí·łkoycí·t      ô·mí·s  
 whenever then      the ground      wherever to see each other      they are told      are  
 and they are informed when and what ground they are to see each other.

Mv      etvlwv      afvcketv                      enpohohvtēt                      mohmen      mvo                      nvkvfitet,  
 ma      itálwa      a·fackitá                      inpó·ho·hatí·t                      mómhin      maw                      nakafêytit  
 That      town      to have fun with      they have asked      Then                      that, too      they meet  
 The town that asked to play meets, too,

este opunayv herəkemahakētan                      nvcomen                      komēpat  
 ísti oponá·ya      hiľă·<sup>n</sup>kima·hâ·ki·tá·n                      nacô·min                      ko·mí·pa·t  
 spokesman      very good ones, too                      however many      they want  
 and chooses as many good speakers as they want,

enhopohyen      mv      etoh·vpehyet                                      etenpunahoyet,  
 inhopóhyin      mat      itohhapíhyit                                      itinponá·ho·yít  
 they select      that      they go together (both towns)      they talk to each other  
 and they go to one another and talk,

opunvkv                      yekcvkētis      sulkēn                      es opunahoyet      komēpat                      'svpoket,  
 oponaká                      yikcakí·teys      sólki·n                      isoponá·ho·yít      ko·mí·pa·t                      'sapô·kit  
 speech, words harsh, even      several, lots      they talk, say      if they wish      they stay (talking)  
 and they remain saying what they want in harsh words, even,

<sup>54</sup> M: Haas nb has: nakafêykit.

netta nvrkvpv 'senhoyanis vpohket,  
 nittá· nałkapá sinhoyâ·neys apóhkit  
 day a half (-day) even more (than half a day) they stay, remain (in conference)  
 and having stayed half a day or more,

pokkechvranet etem vkvsamen omat,  
 pokkíchała·nít itimakása·mín o·mâ·t  
 (if they're going) to play ball if they agree if  
 if they agree to play ball,

etenfvccetv yekcēn etenfaccēt omēs komēt vpoket  
 itinfaccitá<sup>55</sup> yíkci·n itinfâ·cci·t<sup>56</sup> o·mí·s kó·mi·t apô·kit  
 agreement binding if we agree to, have made do if you think they stay  
 they think they have made a binding agreement;

netta estofvn pokko hvlwvranatu hvyakpotatu  
 nittá· istô·fan pókko hálwała·nâ·tów hayakpó·ta·tów  
 day whatever ball to be tossed up, hoisted too prairie, too  
 they have an understanding bout what day the ball will be thrown up

estvmvt omvranat etenkerrahket 'tekvpahket fulēcat  
 ístamat omáła·nâ·t itinķilłáhkit 'tikapáhkit foli·câ·t  
 wherever it is to be they have an understanding they separate going back  
 and which stickball field it will be, too, and they separate and go back,

encukorakkon nvkvftēt vpokaken fullet onkv  
 incokołákkon nakáfti·t apo·kâ·kin follít ôŋka  
 to their buskground in assemblage still remain being around are  
 and meet in their buskground and still remain,

etenfvccetv estomēn hayakat  
 itinfaccitá istó·mi·n ha·yâ·ka·t  
 their agreement the kind they have made  
 so the kind of agreement they made

este sulkan enkērkuecakēt omēs.  
 ísti sółka·n inķi·łkóyca·kí·t ô·mi·s  
 the majority convey the agreement to (them)  
 is conveyed to the majority.

<sup>55</sup> Or: itimfaccitá.

<sup>56</sup> Or: itinfâ·cci·t.

Mohmofvn etvlwvt vrahkusat ēyvkerricaket fullēpēt omēs.  
móhmo·fan itáľwat aľ·<sup>n</sup>hkosa·t i·akihléyca·kít fólli·pí·t ô·mi·s  
after that the town itself considers it being around are  
Then they take special consideration of the town itself.

“Estomēt fulleyat em poyeyē tayēs” komat,  
istó·mi·t folliyâ·t impo·yiyí· tâ·yi·s kô·ma·t  
in what way (whatever way we do) we can beat them can they consider  
They use their own judgment and consider [the question] “How can we beat them?”

ēem vhoporrenket etvlwv enhesse ensulkē tis  
i·imahopólhĩkít itáľwa inhíssi insolkí·teys  
they use their own judgment town its friends the most, majority  
and try to come out ahead

es etohfvnketv komēt fullēt omēs.  
isitohfankitá kó·mi·t follí·t ô·mi·s  
to have (more friends) tries  
in having more town friends.

Eto·lanofv estvt fulletv hēvrēs komen omat  
itola·nó·fa ístat follitá hĩ·<sup>n</sup>lái·s ko·mín o·mâ·t  
in the green woods wherever to be around will be the best place think if they do  
They consider where in the forest would be the best place,

pokkechetv hvyakpo <sup>’</sup>tempvranēn ehvpo hahyet vpokēs.  
pokkichitá hayakpó· timpaľa·ni·n ihapó· háhyit apó·ki·s  
to play ball prairie near (will be near) they make camp stay there  
to make a camp near the ball field and stay.

Pokkvnockvn kicet mv nerē este sulkēt nvkaften  
pokkanóckan keycít ma nií· ísti sólki·t nakâ·ftin  
ball-dance called that night people a lot meet  
It’s called pokkvnockvn [“ball sleep”], and many people meet that night,

etvlwv hvmkē fullvcokat fvcev vhecēn  
itáľwa hámkí· follacóka·t fácca ahíci·n  
town one seem to be about direction looking (towards), facing  
they set chairs up

ohliketv etetakuecet,  
ohleykitá itita·kôycit  
chairs they prepare (chairs facing that way)  
facing the other town,

paskofv kicet eto-wakkvn hayet,  
 pa·skó·fa kaycít itowákkán há·yít  
 inside of the cleared ball-dance ground called benches they make  
 and they make benches in the paskofv [“swept area”],

mv ehomvn ’to-yakpe hokkolen cakcvhēcē  
 ma ihóman ’toyákpi hokkô·lin cakcahí·ci·  
 that in front of forked poles two they stand them up  
 stick two forked poles in the ground in front of that,

eto-polokē cutkusēn cvpkēn ohtakhayet,  
 itopoló·ki· cótkosi·n cápki·n ohtakhâ·yít  
 round poles small ones long one put across  
 put a small, long pole across,

mvn ’to-kunhe ensulkē estomusen esyihocat,  
 man ’tokónhi insolkí· istô·mosin isyeyhō·ca·t  
 there ball-sticks number whatever there is have been brought  
 and however many ball-sticks have been brought there,

omvlkvn pokkēchē ’svretv naket omat  
 omáلكan pókki·chí· ’salítá nâ·kit ô·ma·t  
 all playing ball to have (while playing ball) whatever it is  
 and whatever will be used for playing ball,

omvlkvn oh-ocet,  
 omáلكan ohhō·cit  
 all of it they put on it  
 they put all on top of it,

mv elecvn honvntake hokkolet kaket  
 ma ilícan honantá·ki hokkô·lit kâ·kit  
 under that men two sitting  
 and below that sit two men,

hvmket vrkvshakucen nafket hayēcen,  
 hámkít ałkasha·kocín na·fkít há·yi·cín  
 one of them little drum beating on making it sound  
 one beating on a small drum and making it sound,

hvmket svokvn ēset mvyatet hayēcen yvhiket kaken  
 hámkít sáwkan î·sit maya·tít há·yi·cín yahaykít kâ·kin  
 the other one a rattle taking motion making making it sound they 2 sing sitting  
 and one shaking a rattle while they sit singing,

era topvrn hoktvket svpaklet yvhikakvtēton  
ilá·topálan hoktakít sápa·klít yaháyka·katí·ton  
to their backs the women stand from singing  
and behind them the women stand singing,

fehhonnhcet este honvntake eto-wakkv oh-vpokvtē omvlkvt pahēcet,  
fikhonnéyhcit ísti honantá·ki itowákka ohhapô·kati· omáلكat pá·hi·cít  
they stop them the men benches that sit on (benches) all they whoop  
they stop, and the men sitting on the benches all whoop,

ohpefatiket 'to-kunhen omvlkvn cahwet  
ohpifa·têykit 'tokónhin omáلكan<sup>57</sup> cáhwit  
they run towards ball-sticks all of them get, take  
run toward them, take all the ball-sticks,

pefatket yahket fulutēcet  
pifa·tkít ya·hkít folóti·cít  
running they whoop they circle around  
run and yell and circle around,

fullvtētót wihket vpokēt omēs.  
follatí·tot wéyhkit apo·kí·t ô·mi·s  
they do that for a while they quit and sit down  
and they do that for a while, quit, and sit down.

Momakēt fullet omēs.  
mó·ma·kí·t follít ô·mi·s  
that's the way they do being around are  
That's the way they go around.

Roricat  
lóléycâ·t  
when they get there  
When they get there,

nocicen hvyvtiken vpēyat hvyakpo tempen ervpohket,  
noceycín hayatêykin api·yâ·t hayakpó· tímpin ilapóhkit  
they sleep till day they go prairie near they stop there  
they sleep till daylight, and when they go, they stop near the field,

este nvcomaket omvranat  
ísti nacomâ·kit omáλα·ná·t  
people how many there will be (who will play)  
and there is an understanding

---

<sup>57</sup> M: Haas nb has omáلكat.



etekomē                      hēret            etem vnvttēcat  
 itikó·mi·                      hĩ·hit            itimanátti·câ·t  
 (preventing) each other earnestly they try to prevent, hinder one another  
 each other from throwing the ball,

’to-kunhen                    ’seterokafet                      etenwaren  
 ’tokónhin                    ’sitíloka·fit                      itínwa·lín  
 (with) ball-sticks one another they pound, hit (thrash) cut one another  
 and they whip each other with ball-sticks, cut each other,

catv    ’svfihhonicuset            fullan  
 cá·ta    ’safeyhhonêycosit            follâ·n  
 blood streaming down            going about that way  
 and go about with blood streaming down,

afvcketvn    kicet    okvnts.  
 a·fackitán    keycít    o·kânc.  
 fun            call it    they do.  
 and they called it fun.<sup>58</sup>

---

<sup>58</sup> The Kaylêychi’s used to play against each other -- those living near the buskground against those living far away. H. used to play with them. He wasn’t afraid, because he was well guarded by the other players (V:176).

Omitted about the dress of the ball-players. Also omitted about the women wearing ribbons and betting on the game. They bet their ribbons, clothes, etc. They bet on just the match game. Everybody, players + onlookers all bet on the game (V:177).



“Naken mahkēskos.  
nâ·kin máhki·sko·s  
what anyone shouldn’t say  
“No one should say anything.

Est’ ecke kvco hopoyēpusē estem elēhocvtēn,  
istícki kacó· hopoyi·posi· (i)stimili·hocáti·n  
anyone’s mother (who) berries while hunting for (somebody’s) has been killed  
Someone’s mother was killed looking for berries,

eshvkihkēpusēt okaks” kicen,  
ishakayhkī·<sup>n</sup>posi·t o·káks kaycín  
I (or) we, are crying over it are, am. said  
and I’m crying about that,” he said,

“Hvkihkekot ohketsken okis” yvhvt kicen,  
hakáyhkiko·t óhkíckin o·káys yahát kaycín  
crying not you did (not) I mean wolf said to (the fawn)  
“You weren’t crying,” [one] wolf said,

“Hvkihkit ohkis” kicen,  
hakayhkeyt óhkays keycín  
I crying I did told (the wolf)  
“I was crying,” [Fawn] said,

“Moman hiyomen mahkaki!” yvhvt kicen,  
mô·ma·n hayyô·min máhka·kêy yahát keycín  
well, (right) now say it! wolf said to (F.)  
“Well let’s hear you say it now!” Wolf told him,

eco-lowakucet okat,  
icolowa·kocít o·kâ·t  
fawn said to (W.)  
and the fawn said,

“Fus-eka, Fus-eka, Fus-eka’ makvyēt ohkis” kicen,  
fosika·^ fosika·^ fosika·^ ma·kayí·t óhkeys keycín  
bird head (?) that’s what I said told it  
“I was saying ‘Bird-head, Bird-head, Bird-head,’”

“Makekot ohketskes” yvhvt kicen,  
má·kiko·t óhkíckis yahát keycín  
did not say it that way you did (not) wolf told it  
“You weren’t saying that,” the wolf said,

“Moman ahyit hvlwusan ra ohhuerit makin pohvs”  
 mô·ma·n áhyeyt hâlwosa·n ła·ohhôyleyt ma·kéyn pohás  
 well, I going to go (to) little knoll (go and) stand upon I say you [listen]  
 “Well, I’m going to go stand on that little knoll and say it, and you listen,”

kicen yvhvt em vkvsahmen ayat ra ohhueret  
 keycín yahát imakasáhmin â·ya·t ła·ohhôylit  
 said the wolf consented and (the F.) went and stood (on the high place)  
 [Fawn] said, and the wolf consented and Fawn went and stood up there,

|| Yvhv fune karkap,  
 || yahafoní ká·łká·p

““Wolf bones dried up,

Canv tis sı·sı,  
 cá·nateys sáy<sup>n</sup>sáy<sup>n</sup>

Flies, too, buzz, buzz,

Sule tis mē̄r-mē̄r ||  
 solíteys mí·<sup>n</sup>łmí·<sup>n</sup>ł ||

Buzzards, too, flap, flap’

makit ohkvyē” mahket enletiken,  
 ma·kéyt óhkayi· máhkit inlitêykin  
 I said that’s what (I said) it said and ran away from  
 that’s what I said!” he said, and ran away;

assēcaken ayet uewv lvokēt ocan  
 a·ssí·ca·kín a·yít óywa ła·wki·t ô·ca·n  
 they ran after it and it was still going water deep where (there was deep water)  
 they chased him, and at a place where there was deep water

etot akcunēkēt ocvten  
 itót akconí·ki·t ô·catin  
 tree bending over there was  
 a tree happened to be leaning over,<sup>60</sup>

er ohtasiket uewv nvrkvpv onvpvn raohhueren  
 ıłohta·sêykit óywa nalkapá onápan ła·ohhôylin  
 it went and jumped upon water middle on top stood upon  
 and he jumped on top of that and stood over the middle of the water,

---

<sup>60</sup> “funny” (V:183)

yvhvt yopvn rorican  
yahát yopán<sup>61</sup> 'łołêyca·n  
wolves afterwards they came  
and the wolves got there afterwards

ecuce em vpëttët uewv ofvn akhueren hecahket  
icóci imapi·ttí·t óywa ó·fan akhōylin hicáhkit  
fawn its shadow water in stood in they saw it  
and looked at the fawn's reflection in the water:

“Akhvtvpikit ra ossicyof, hvlvtatskvrēs” kihcen,  
akhatapâykeyt ła·ósseycaô·f halátá·ckáfi·s kéyhcin  
I'll go down in I will make it come out you-all must catch it told them  
“I'll go in and force him out, and you grab him,” one said,

hvmket tvpalvn ra hueren,  
hámkit tapá·lan ła·hōylin  
one on the other side (of the stream) was standing  
and he stood on the other side [of the water]

akhvtvpiket omiyet aksumket ak·aret,  
akhatapêykit omayyít áksomkít ákka·lít  
it went into was swimming was sinking was around in it  
and went in, swam, and kept diving in,

hecekomahhet ra ossan,  
hicikomáhhit ła·o·ssâ·n<sup>62</sup>  
didn't find it when it came out  
and unable to find him, he came out,

uewv melohlvtët wikan,  
óywa milo·hlatí·t wayká·n  
water waving, rippling when it (water) quit  
and when the water stopped rippling,

akhuerēpē monken,  
akhoyfi·pi· mōŋkin  
it (F.) was still standing in (still)  
[Fawn] was still standing in it;

---

<sup>61</sup> M: Haas nb has yopón.

<sup>62</sup> M: Haas nb has: ła·o·sâ·n.

“Vne mit omarēs” hvmket mahket,  
animêyt omá·h·s hámkit máhkit  
I (will) will do it one said  
“I’ll do it,” one said,

akhvtvpiket aksumket uewv ofv ak-aret,  
akhatapâykit áksomkít óywa ó·fa ákka·hít  
went into sank, went under water in was around  
and went in, dove in, and went around in the water,

naken hecekot ra ossen, uewv nekēyekof,  
nâ·kin hicíkot lá·o·ssín óywa níki·yiko·f  
something, anything didn’t see, find coming out water while not moving about  
but he didn’t see anything and came out, and when the water was still,

akhuerēpē monken hecaket etēyoposēcet akfūllet  
akhoyfí·pi· mōṅkin hica·kít iti·yopósi·cít akfōl<sup>l</sup>lit  
it was still standing in (still) they saw it they took it turn about they were around in it  
they saw he was still standing there, and the wolves took turns going around in the water,

yvhvt akhotosahket wikakvtēs mahokvnts.  
yahát akhotosáhkit wáyka·katí·s má·ho·kánc.  
wolves they got tired they quit That’s what is said.  
got tired, and quit, it was said.

## Cow Makes a Request of God

Told by J. Hill (V:187-189)

Wakv hoktēt Hesaketvmesēn rem orvtēs.  
wá·ka hoktí·t hisa·kitamisi·n límo·látí·s  
cow (to where) God (is, was) it went  
A cow went to God.

“Naken ceyacet aret ometska?” kicen,  
nâ·kin ciyâ·cit a·lít o·micka·^ kaycín  
what do you want? (being) around are you said  
“What do you want?” he said,

“Hopuetake sulkēn ocetvn cvyacēt os.  
hopoytá·ki sólki·(n) o·citán cayá·ci·t ô·s  
children several, many to have I want  
“I want to have many children.

Sukhv tat çũtkusēt oman sulkē ocēn hayetskekv,  
sókhata·t cõ·ntkosi·t ô·ma·n sólki· o·cí·n hâ·yíckika  
the hog small is many it has you have made  
The hog is a very small thing, but you’ve made it where she can have many [children],

vne mahvkvo cvna rakkēt onkv” maken,  
aní mâ·hakáw caná· lắkki·t ôᅇka ma·kín  
me especially my body big is said  
and my body is much bigger,” she said;

“Hvthvyvtken cem onvyarētok  
hathayátkin cimonayá·hi·tô·k  
in the morning I will tell you  
“I will tell you in the morning.

Heyvn ohhvyvtketskvrēs” kihocen,  
hiyán ohhayátkickáli·s kényho·cín  
here you will stay all night (here) it was told  
You will stay the night here,” she was told,

essetapho vhockvn vpihokan  
issitá·pho ahó·ckan apayhō·ka·n  
cabbage patch put her in  
and she was placed in a cabbage patch

esetaphon lokēpen hvvyvtiken,  
issitá·phon lokî·pin hayatêykin  
cabbage had eaten it up it became morning  
and had eaten all the cabbage by morning;

“Cenhvmkuisis sulkēn hompetskekv,  
cinhâmkoseys sólki·n hompíckika  
you alone lots, much you ate  
[Then God said,] “You eat much by yourself,

hopuetaken sulkēn ocetsken omat,  
hopoytá·kin sólki·n o·cíckin o·mâ·t  
children many you had if (you had)  
so if you had many children,

hompétv ’setetayēckvt yekcēt omētok.  
hompitá ’sitita·yí·ckat yícki·t o·mí·to·k  
food for everyone difficult, hard (because) it would be  
it would be hard to have food for everyone.

Hvmkuisis cem etetayēs” kihohcen ratvtēt omēs.  
hâmkoseys cimititá·yí·s kayhóhcin ła·tatí·t ô·mí·s  
just one, even would be enough for you it was told it came back did  
Just one is enough for you,” she was told, and she came back.

## Dog Makes a Request of God

Told by J. Hill (V:191-192)

Efv̄t	Hesaketv̄mesē	rem orvtēs.
ifāt	hisa·kitamisi·(n)	łimo·łati·s
[dog]	[God]	[went to]

Dog went to God.

“Naken ceyacet aretskisa?” kicen  
nâ·kin ciyâ·cit a·łickeysa·^ kaycín  
what do you want being around? he said  
“What do you want?” he said,

efvt okat, “Nak fvsken cvyacēt os.  
ifāt o·kât nâ·k fâskin cayá·ci·t ô·ns  
dog did say, said something sharp I want do  
and Dog said, “I want something sharp.

Nake holwvyēcvkē rakrvkepē estomis  
nâ·ki holwayi·cakí· łakłakípi· istô·meys  
several somethings mean, bad (pl.) big (pl.) if they are (bad)  
You have told me to catch big bad things

hvlaitit ʼtepayaren,  
hala·téyt ʼtipo·yá·lin  
to catch and fight (the things that are big and mean)  
and fight them,

ʼscvkicetskv̄tēt omen momvyēt ont omis,  
scakaycíckati·t ô·min mo·mayí·t ônt o·méys  
you have told me (to catch and fight) did that’s what I do (I) do I do  
and that is what I do,

cvnute tvlkusēn ʼsēyvnicvyat vnyēk̄cusēt ont,  
canóti tâlkosi·n sí·yaneycayâ·t anyĩ·<sup>n</sup>k̄cosi·t ônt  
my teeth only I make use of to help myself with very hard for me is  
but using only my teeth is hard for me,

nak fvskēn ʼsēyvnicin omat tvlkusan  
nâ·k fâski·n si·yáneycéyn o·mâ·t tâlkosa·n  
something sharp (if) I help myself with (something sharp) if only  
so I think it would be better for me if I could help myself with something sharp,”

vnhērēs komis” maken,  
anhī·<sup>n</sup>li·s kô·meys ma·kín  
would be best for me I think it said  
he said;

“Hvthvyvtken cem onvyarētok.  
hathayátkin cimonayá·fi·tô·k  
in the morning I will tell you  
“I will tell you in the morning.

Heyvn ohhvyvtketskvrēs” kihocen,  
hiyán ohhayátkíckáli·s kényho·cín  
here you will stay overnight (here) it was told  
You will spend the night here,” he was told,

ecēyat wakv·hvrpe tvkvcwēt ocvten est’ enloken, hvvyvtiken  
ici·yâ·t wa·kaháłpi takácwi·t ô·catin istinlô·kin hayatēykin  
when going in cow-hide hard there was it ate it up for, from it got to be  
morning  
and when he went in, he ate up everyone’s cowhide that was there, and in the morning

“Nak fvske ocetskekis cem etetayuset  
nâ·k fáski· ó·cíckikeys cimititā·<sup>n</sup>yosit  
something sharp if it didn’t have (anything sharp) it would be enough for you  
he was told, “It is enough for you to help yourself without

ēyvnict hueretskvrētis os” kihocen, ratvtēt omēs.  
i·yáneycít hóyłíckáli·teys ó·<sup>n</sup>s keyhóhcín ła·tatí·t ô·mí·s  
(you can) help yourself you will stand, you will be, stay it was told it came back did  
anything sharp,” and he came back.