

## Scalp-Taking

J. Hill (Hill III:7; Haas XX:1-9)<sup>1</sup>

Hofonof este-cate horre etenhayē fullof,  
hofô·no·f isticá·ti hólli itínha·yí· follô·f  
Long ago, when the Indians made war on each other,

horre-ofv esten elēcat ekvhvrpen encopaket,  
hołli?ó·fa ísti<n> ili·câ·t ikaháłpin incopa·kít  
when a person was killed in battle, they'd scalp the head,

tewv kicet ocakvtēt omēs.  
tiwá keycít ó·ca·katí·t ô·mi·s  
and that was call a tewv ["scalp or lock of hair"].

Este ekvhvrpe encopahkē ehvpo sohhayofvt  
ísti ikaháłpi incopáhki· ihapó· sóhha·yô·fat<sup>2</sup>  
When the one who had scalped was taking it to his camp,

espihket sayet omvtēs.  
íspeyhkít sa·yít o·matí·s.  
he would whoop as he went.

Este ekvhvrpe ēsē espihketv kerkusēn espihket omakvtēt omēs.  
ísti ikaháłpi î·si· ispayhkitá kílłkosi·n íspayhkit oma·katí·t ô·mi·s  
There was a special whoop to use when he had a scalp.

Este ekvhvrpe ehvpo 'resvlahkof,  
ísti ikaháłpi ihapó· 'lialáhko·f  
When someone's scalp was brought back to camp,

mv nerē nocekot senhvvyatket omakvtēs.  
ma niłí· nocíko·t sínhaya·tkít oma·katí·s  
they would go all that night without sleep.

Momet cvtotvpeksen hiyēcet mv estekvhvrpen ohpvticet hotopet  
mo·mít catotapíksin háyyi·cít ma? istikaháłpin óhpateycít hoto·pít  
Then a flat rock was heated, the scalp was spread out on it, baked,

tveksēn kvrpēcet omakvtēs.  
tapíksi·n káłpi·cít oma·katí·s.  
and they dried it flat.

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<sup>1</sup> Written by J. Hill, Jan. 15, 1941. Read: June 24, 1941. J. Hill says this happened back in the East somewhere. "We never did have no war in this country beside that Civil War."

<sup>2</sup> M: Haas nb has sóhha·yô·fa.

Momet ēlicet sopanet komis esfullvtēt omēs.  
mo·mít i·lêycit<sup>3</sup> sópa·nít kô·meys ísfollatí·t ô·mi·s<sup>4</sup>  
And they would dance with it wearing it [on the side over the hip].

Momen estuce hēckat cēpvñēt on omat  
mo·mín istocí hi·ckâ·t ci·paní·t ó·n o·mâ·t  
And when a baby was born, if it was a boy,

mv cēpanat erke tis, monkat epuca tis, epvww tis este ekvhvrpe encopaket omvten omat,  
ma ci·pâ·na·t ílkiteys mónka·t ipocá·teys ipáwateys ísti ikaháŋpi íncopa·kít o·matín o·mâ·t  
that boy's father, or grandfather, or mother's brother, if they had taken a scalp,

mv estvlke honvpse cēpvñvke heckakat hocēfhuecat  
ma ŋistálki honápsi ci·panáki hícka·ká·t hocífhoycâ·t  
the boys who were offspring of those people were named

Copahke, Tewvspihkv, Tewvlihce, Ēlihce.  
copáhki tiwaspáyhka tiwaléyhci i·léyhci.  
Copahke [“Peeled-it”], Tewvspihkv [“Whoops-with-scalp”], Tewvlihce [“Set-down-the-scalp”], Ēlihce [“Set-it-on-himself”].

Copahke este elehce ekv encopakvtēn okēs.  
copáhki ísti ilíhci iká íncopa·katí·n o·kí·s  
Copahke means the person who killed and took a scalp.

Tewv-espihkv este ekvhvrpe ēsē espikhē sayvtēn okēs.  
tiwaŋispáyhka ísti ikaháŋpi î·si· íspayhkí· sa·yatí·n o·kí·s.  
Tewv-espihkv means the person who took the scalp and went back whooping.

Ēlihce, Tewvlihce este ekvhvrpe ēlicē ʹsopanvtēn okēs.  
i·léyhci tiwaléyhci ísti ikaháŋpi i·lêyci·<sup>5</sup> sópa·natí·n o·kí·s  
Ēlihce and Tewvlihce mean the person who put the scalp on [his hip] and danced with it.

Este elehcof ekv encopvkekot  
ísti ilíhco·f iká incopákikot  
The offspring of someone who killed without taking a scalp,

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<sup>3</sup> M: Or (MM): i·yalêycit.

<sup>4</sup> The scalp is always worn on the left side so that it will be next to the fire + can be seen. JHH never heard of a special scalp dance. Women danced, too, when the men wore scalps.

They were very much afraid of a dead person. So after having taken a scalp, they stayed up that night to take medicine to keep that ghost from ever bothering them (didn't dance). Had special medicine + special medicine man. Their was a special song sung when they stretched and dried that scalp. The medicine man was the one that sang -- if not, the one that took the scalp. Either one was all right, but the one that took the scalp did it only if he knew the proper song.

<sup>5</sup> M: Or (MM): i·yaleyci.

wihkē lētkvtē este honvpse Tewwihke makēt hocēfhuecaktēt omēs.  
wéyhki· li·tkatí· ísti honápsi tiwawéyhki ma·kí·t hocífhóyca·katí·t ô·mi·s  
who left it and ran, was named Tewwihke [“Left the Scalp”].

Vhvlahte hocēfat este ekvhvrpe hotopat  
ahaláhti hoci·fâ·t ísti ikaháipi hoto·pâ·t  
The name Vhvlahte means the offspring of the one who baked the scalp,

cvtohiyen ohpvticet, hvlatet, senēpēcet,  
catoháyyin ohpatēycit hala·tít siní·pi·cít  
spread it out on a hot rock, gripped it, stretched it,

tvpeksē kvrpēcvtēn honvpsen okēs:  
tapíksi· káipi·catí·n honápsin o·kí·s  
and dried it flat:

Vhvlahte, Hvlahte.  
ahaláhti haláhti.  
Vhvlahte, Hvlahte.

Pihkelēcv horre-ofvn pihkē este aran elēcesasvten omat,  
payhki·ca hołi?ó·fan payhki· ísti a·lâ·n ili·cisâ·satin o·mâ·t  
Pihkelēcv: If the one who whoops in battle is killed by someone,

mv este elēcē arvtē este enahvmke honapsan  
ma ísti ili·cí· a·latí· ísti ina·hámki hona·psâ·n  
the offspring of the person doing the killing

Pihkelēcv kicet hocēfet omhoyvtēs.  
payhki·ca keycít hoci·fít ómho·yatí·s<sup>6</sup>  
was named Pihkelēcv.

Hofonof este-cate vculvke ’sem vpeyetv  
hofô·no·f<sup>7</sup> isticá·ti acolakí ’simapiyíta  
In olden times the custom of the old Indians

encēpvnvken ensapēt omakvtēt omēs.  
inci·panákin ínsa·pí·t oma·katí·t ô·mi·s<sup>8</sup>  
was to scratch their boys.

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<sup>6</sup> M: Haas notes that the remaining section was dictated without being written first.

<sup>7</sup> Or (MM): hofóno-f ‘long ago’.

<sup>8</sup> Grandfather (ipocá) and uncle (ipáwa) scratched them.

Esvkpv tis ensapet, ele-empakkon ensapaket omvtēs.  
isákpateys ínsa·pít ili?impá·kkon insá·pa·kít o·matí·s.  
They scratched their arms or the calves of their legs.

Ena yekcē taranan maket ensapet  
iná· yíkci· tá·la·nâ·n ma·kít ínsa·pít  
They were scratched so that their bodies would be strong,

ecke tis monkat erke tis nake hiyomēt aret omvs kicē emvhayakan  
íckiteys mónka·t íckiteys nâ·ki hayyó·mi·t a·lít omás keycí· imahá·ya·kâ·n  
and when their mother or their father taught them how to behave,

em apohicekot cēpvvket fullen omat  
ima·poháyciko·t ci·panákit follín o·mâ·t  
if the boys did not mind them,

mv vrahkvo ensapet omakvtēs.  
ma aláhkaw ínsa·pít oma·katí·s.  
they scratched them for that, too.

Momet “Tewvn yvmvn ’svlicvhanetskēt omēs kicet  
mo·mít tiwán yamán<sup>9</sup> ’saléycaha·nícki·t ô·mi·s keycít  
And saying, “You might wear a scalp here,”

empolokcon tohwelepkēn ensapet omakvtēs.  
impolókcon<sup>10</sup> tohwilípki·n ínsa·pít oma·katí·s<sup>11</sup>  
they scratched a cross on their hip joints.

Mvt cēpvvke apohicē fullicetv vrahkv ensapetvt mvt vhakucet omvtēs.  
mat ci·panáki a·pohéyci· folleycitá aláhka insa·pitát mat aha·kocít ô·matí·s<sup>12</sup>  
To scratch the boys so they would be obedient, that was a rule.

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<sup>9</sup> Here yamán refers to the hip, because narrator indicates it.

<sup>10</sup> MM does not know this word.

<sup>11</sup> They might put this cross on any disobedient boys. The cross was put only on boys, not on grown men. This threat was meant merely to make the boys obey. Once in a while they put a cross on them.

<sup>12</sup> Or also (MM): o·matí·s.