

Story About the Ancients in Olden Times (Hofonemahē Vcuvke Ohhonkv)¹
J. Hill (Hill II:36-39; Haas XVIII:81-109)

Hopayvke rvkrakat kihocēt 'sem ēkērkv ocēt fullvtēs.
hopa·yaki łakłā·ka·t kényho·cí·t 'simi·kí·łka ó·ci·t follatí·s
Once there were hopayvke rvkrakat ["the big far-aways"] who had their own
identity.

Hopayvke lopockusē kihocateu 'sem ēkērkv ocētat fullvtēs.
hopa·yaki lopóckosi· kényho·câ·tiw 'simi·kí·łka ó·ci·tâ·t follatí·s
There were also hopayvke lopockusē ["little far-aways"] who had their own identity.

Hopayvke lopockusmahē kihocateu 'sem ekērkv ocētat fullvtēs
hopa·yaki lopockosmá·hi· kényho·câ·tiw 'simikí·łka ó·ci·ta·t follatí·s
There were also hopayvke lopockusmahē ["very little far-aways"] who had their own
identity.

'Le-homahtvke kihocēt fullvtēs.
'lihomahtaki kényho·cí·t follatí·s.
There were once 'le-homahtvke ["scouts"].

'Mvkvkvlke kihocateu fullvtēs.
'mapakálki kényho·câ·tiw follatí·s²
There were once 'mvpkvkvlke ["joiners"], too.

Hopayvke rvkrvkē kihocat
hopa·yaki łakłaki· kényho·câ·t³
The ones called hopayvke rvkrvkē

este enokkat cvfeknicetv heleshakv ensulkē estomusēt ensulkēt omētat
ísti ino·kkâ·t cafikneycitá hilishá·ka insolkí· istô·mosi·t insolkí·t ô·mi·ta·t
were taught and learned all the many ways

omvlkvn emvhahoyat kerrvkvēt,
omálkan imahá·ho·yâ·t kiłłakáti·t
to make medicine to cure the sick,

momet ēme vtēkusē sēyvnicē vrepvranateu omvlkvn kerrvkvēt,
mo·mít í·mi atí·kosi· sí·yaneycí· alípał·nâ·tiw omálkan kiłłakáti·t⁴
and for personal use and health, they learned it all,

¹ Title: hofonimá·hi· acolakí ohhonáka 'story of elders from long ago'.

² JH says he has trouble getting the story started right.

³ It[s] that "Believe-it-or-not," but that's what the old folks said and they believed it, too.

⁴ M: This line inserted later.

nake herekateu:
nâ·ki hiłika·tiw⁵
bad things, too:

este ele tis em vhopanet,
ísti ilíteys imáhopa·nít
cripple someone's foot,

este ena tis lekhowēn vlomhicet,
ísti iná·teys likhowí·n alómheycít
cause sores on someone's body,

este tat hompetv tis em vhopanet enokkicet,
ístita·t hompitáteys imáhopa·nít inókkeycít
ruin someone's appetite to make them sick,

este em opunvkv enhakē tis em vhopanet,
ísti imoponáka inha·kí·teys imáhopa·nít
ruin the sound of someone's voice,

heckekis ēhayet,
híckikeys í·ha·yít
make themselves invisible sometimes,

este punvkv herakē opunayv tis ehosicet
ísti ponaká hiłā·ⁿki· opona·yateys⁶ ihóseycít⁷
make good speakers forget how to express themselves,

nerē oskē yomockē hērvntotis hopvyēn vfvnnaket,
niłí· o·skí· yomócki· hī·ⁿlantó·teys hopáyi·n afánna·kít
be able to see far away on very dark, rainy nights,

este elehvpo tis hēcet elentet,
ísti ilihapó·teys hî·cit ilintít
recognize people's footprints and track them,

uewv lvokē hērat ofv tis nake tat hēcet,
óywa lówki· hī·ⁿła·t ó·fateys nâ·kita·t hi·cít
be able to see into very deep water,

⁵ M: nâ·ki hiłika·tiw added based on Hill ms.

⁶ M: Corrected from oponayítateys based on Hill ms.

⁷ M: Corrected (MM) from ihóseysít.

rē tis vtvseppet rvheko tayēt ēhayet,
lí·teys atásinnít lahíko· tâ·yi·t í·ha·yít
make themselves so arrows ricochet and they can't be shot,

efvtot nake 'rem ētvo ēhayet,
ifátot nâ·ki 'límí·taw í·ha·yít
turn themselves into dogs and other things,

esteu vhoneceko tayēn nocicēcet,
ístiw ahonicíko· tâ·yi·n nocéyci·cít
put people to sleep so they can't wake up,

nerē tvmkēt aret,
nílí· tamkí·t a·lít
fly around at night,

cetto tis yvmvsēcet celayet,
cíttoveys yamási·cít cila·yít
tame and handle snakes,

totkv tis kvsvppuecet,
tó·tkateys kasáppoycít
cool fire,

nake çotkuisis rē hayet este esrahet enokkicet,
nâ·ki cõ·ⁿtkoseys lí· ha·yít ísti ísla·hít inókkeycít⁸
make the smallest things into arrows and shoot people with them and make them sick,

este em porretv,
ísti impo·łhítá
to bewitch people,

yvkapē hopvye vretv,
yaka·pí· hopáyí alíta
to have the ability to walk long distances,

este yvmvsēckv,
ísti yamasí·cka
to make people docile,

elenhotis ocē tayat elehvpo vslēckv,
ilínho·tēys ó·ci· tâ·ya·t ilihapó· aslí·cka
to erase footprints so they cannot be tracked,

⁸ M: Corrected from innókkeycít based on Hill ms. (innókkeycít means 'hurt them' instead of 'make them sick').

ehiwv tis wihket vyēpat afulkvrē enhuehketv,
ihéywateys wéyhkit ayi·pâ·t a·fólkáti· inhoyhkitá⁹
to call for the return of one who has abandoned his wife,

hoktē ēyvnokecickv,
hoktí· i·yanokicéycka
to make a woman love oneself,

honvnwv ehiwv etewikepuecetv
honánwa (?) ihéywa (?) itiweykipoycitá
to make a man and his wife separate,

fayē vretv,
fa·yí· alíta
to have hunting abilities,

heyv nanvke momēcetv enheleshakv yvhiketv vrahrvkv
hiyá nâ·naki momi·citá inhilishá·ka¹⁰ yaheykitá ałahłaká
they knew all the medicine songs

omvlkv emvhahoyē kerrvkvēt
omálka imahá·ho·yí· kiłłakáti·t
taught them to do these things

momet emvhayat honvnwv mvnettusof em vculvket emvhayet omakvtēs.
mo·mít imáha·yâ·t honánwa manítoso·f imacolákit imáha·yít oma·katí·s
so it was the elders who taught a man at a very young age.

Posecicet vnrwv este vrē tayē onkan hompekon
posíceycít ânława ísti alí· tâ·yí· óŋka·n hómpiko·n¹¹
He was made to fast and to go into the woods where no one would normally go without
food,

wvkēcet heleswvn eskuecet,
wakí·cit hilíswan ískoycít
they laid him down and gave him medicine to drink,

netta osten mont mv renhoyanat
nittá· ô·stin mónt ma línhoyâ·na·t
for four days and after that,

⁹ M: Haas nb has inhoykitá.

¹⁰ M: Corrected from hilishá·ka based on Hill ms.

¹¹ M: Corrected from hómpiko: based on Hill ms.

netta cenvpakis elvwēcē posecicē yvhiketv emvhahoyat
nittä· cinapâ·keys iláwi·cí· posíceycí· yaheykitá imahá·ho·yâ·t
sometimes eight days he would fast and was taught all the songs

omvlkv kerrvtēn ’sem ēkērkv ēmat
omálka kíłłati·n ’simi·kí·łka i·mâ·t
so as a sign to show all they had learned,

eyvpe hokkolen ekv ohcvkcvhēn svrvrēn emhoyvtēt este sasvtēs.
iyápi¹² hokkô·lin iká ohcakahí·n sáláli·n imhoyáti·t ísti sa·satí·s
some were given two horns which they wore on the head.

Mvt hopayvke rvkrakat omvtēs.
mat hopa·yakí łakłâ·ka·t o·matí·s
Those were hopayvke rvkrakat [“big far-aways”].

Mohmen este enokkat cvfeknicetv heleshakv yvhiketv
móhmin ísti ino·kkâ·t cafikneycitá hilishá·ka yaheykitá
And when almost through learning medicine songs to cure the sick

momet nanvke ’rem ētv yvhiketv mvrahrkv sulkat kerretv respoyvranē haken omat,
mo·mít nâ·naki ’łimí·ta yaheykitá małahłaká sólka·t kiłłitá łispo·yałá·ni· ha·kín o·mâ·t
and many different songs for other things,

sem ēkērkv eyvpe hvmken ekv ohcvkhēcēt vrvrēn yekcetv emhoyēt este sasvtēs.
’simi·kí·łka iyápi hámkin iká ohcakhí·ci·t ałáli·n yikcitá imhoyí·t ísti sa·satí·s
some were given the authority to go about with one horn on the head as a sign [of their
knowledge].

Mvt hopayvke lopockusat omvtēs.
mat hopa·yakí lopóckosa·t o·matí·s
Those were the hopayvke lopockusat [“little far-aways”].

Mohmet hvtvm este enokkv em vlekctv yvhiketv,
móhmit hatâm ísti inó·kka imalikcitá yaheykitá
And when one began to learn the songs for doctoring the sick,

nake ētv heleshayetv yvhiketv omvlkv
nâ·ki í·ta hilisha·yitá yaheykitá omálka
the making of medicine, and all the songs for those,

kerretvn emvhayetv vlicēhohcē este arat
kiłłitán imaha·yitá¹³ aleyci·hóhci· ísti a·łâ·t
the beginning learner

¹² M: Changed from yápi (shorter form) based on Hill ms.

¹³ M: Corrected from imaha·yitán to match Hill ms.

ʼsem ēkērkv kakke ehokpe hvrpe tafv ocē estorofvkvētēn
ʼsimi·kí·lka ká·kki ihókpi háłpi tá·fa ó·ci· istołófakáti·n
would sometimes be given the authority to go about with the skin of a raven's breast,
skinned with the feathers on,

enokwvn vpvllayet vvrēn yekcetv emhoyvtēt este sasvtēs.
inókwan apállayít ałáli·n yikcitá imhoyáti·t ísti sa·satí·s
wrapped around the neck as a sign [he was being taught].

Mvt hopayvke lopockus-mahat omakvtēs.
mat hopa·yákí lopockosmá·ha·t oma·katí·s
Those were hopayvke lopockus-mahat [“very little far-aways”].

Monkv mvt hiyome este cokv emvhahoyē kerretv respoyat
mónka mat hayyô·mi ísti có·ka imahá·ho·yí· kiłłitá lísपो·yâ·t
So that was much the same as now when a person finishes a course,

eskērkv cokv emvkhojat omē tatēs.
iskí·lka có·ka (?) imákho·yâ·t ó·mi· tá·ti·s.
he is given a certificate as a sign [of completion].

ʼLe-homahtvke kihocat este enwiketvt omakvtēs.
ʼlihomahtakí kényho·câ·t ísti inweykitát oma·katí·s
Those called le-homahtvke were the people's officers.

Mvt etvlwv ehomvn svpaklet
mat itálwa (?) ihóman sapâ·klit
They stood before the tribe

herkv opunahoyvlket omakvranen
hílka opona·ho·yálkit¹⁴ omâ·kała·nín
and were the peace speakers,

este hoporrenvke em etvlwv tvsekvyv sulkat vnokeckv emocvkēt...
ísti hopołłináki imitalwa tasikayá sólka·t anokícka imo·cakí·t¹⁵
intelligent people having love for their many tribal citizens...

Etvlwv em etenrvwv vkerrickv hervkekis kvwapken
italwa imitínława akilleycka hílákikeys kawa·pkín
between tribal towns bad thoughts may arise

¹⁴ Corrected from opona·yálkit to match Hill ms.

¹⁵ M: Corrected (MM) from o·cakí·t.

etenrvpkv tis rakken ayof,
itinlápKateys la·kkín a·yô·f
and when strife became widespread,

horre tis hakē ohcēs.
hólliteys ha·kí· óhci·s
war might start.

Mēkkvke komakat etvlwv vcayēckv vrahkusē
mi·kkakí kó·ma·kâ·t itálwa (?) aca·yí·cka (?) aľ·ⁿhkosi·
With the thought of keeping the town secure,

vfvnnakvlke enwiketv hayet omhoyvtēs.
afanna·kálki inweykitá ha·yít ómho·yatí·s
the chiefs appointed people to be vfvnnakvlke [“scouts”].

Monkv estvmvn vkerrickv etenrvpkusē kvwapkvoken pohaken amat
mōŋka ístaman akiłléycka itinlápKosi· kawa·pkacókin¹⁶ poha·kín o·mâ·t
So whenever they heard of strife,

vpēyet mv etenrvpkv ocat
api·yít ma itinlápka o·câ·t
they would go where the trouble was,

em etenrvwvn svpaklet
imitinławan sapâ·klit
and go among them

herkv opunvkvn opunahoyet fullvtēs.
híłka oponakán opona·hō·ⁿyit follatí·s
and talk peace.

Vculakusat, hoktvlvke, hopuetak-lopocke etolanofv erpvlvthohyen,
acolă·ⁿkosa·t hoktaláki hopoyta·klopócki itola·nó·fa iłpalathóhyin
Very elderly men, old ladies, and small children will be forced into the green forests,

hopuetake em papvkē naket sekon hvkahēcen,
hopoytá·ki ímpa·pakí· nâ·kit síkon haka·hí·ⁿcin
the children might cry without food,

hoktvlvke tis etoroposwv etorofvn ohfihhonen,
hoktaláKiteys itołopóswa itołó·fan ohféyhho·nín
the old women will have tears streaming down their faces,

¹⁶ M: Corrected from kawapKacókon to match Hill ms.

etolanofvn sehokē netta ocekarē vrahkvn
itola·nó·fan siho·kí· nittá· ó·ciká·ti· ałáhkan
so that there would never be a day when they would be forced into the green forests,

herkv hayvlket estofis sehokvranēn
hiłka ha·yálkit istô·feys sihó·kała·ní·n¹⁷
peace makers would always be at work,

este honvntake vkerrickv herąkē vnokeckvo ocvkēn,
isti honantá·ki akiłłéycka hiłá·ⁿki· anokíckaw o·cakí·n
men with good thoughts and love, too,

etvlwv em vfvnnakvlke enwiketv hahoyvtē
itálwa (?) imafanna·kálki inweykitá ha·hoyáti·
they were appointed to look out for the tribal towns

estvlken ’le-homahtvke kicet okhoyvtēs, vculvket makvnts.
istálkin ’lihomahtakí keycít ókho·yatí·s acolakít ma·kánc.
and were called ’le-homahtvke, the old ones used to say.

’Mvvpkvlke kihocateu este em etvlwv vrahkv enwiketvt omakvtēs.

’mapakálki kényho·câ·tiw isti imitálwa (?) ałáhka (?) inweykitát oma·katí·s.

Those called ’mvpkvlke [“joiners”] were also officers for the people of the tribal town.

Etvllpocke omvlkvt nvkvftvrēn huehhokēt omen
itallopócki omáلكat nakáftáli·n hóyhho·kí·t ô·min
All the small towns were called to meet,

mv nvkvfhotan estvpakvranan wiketv hayet omhoyvtēs.
ma nakáfhó·tá·n istapá·kała·ná·n weykitá ha·yít ómho·yatí·s
and they were appointed to attend [“join”] those meetings.

Etvlwv estont enliken aret amat onayet,
itálwa istónt inlêykin a·lít o·mâ·t ona·yít
They reported on how their own town was doing,

naket estomvrēn eyacēt etvlwv enliket omateu onayet,
ná·kit istó·máli·n iyá·ci·t itálwa inlêykit o·mâ·tiw ona·yít
they also reported on the needs of their town,

¹⁷ ’lihomahtakí has charge of relations with other towns and other nations. Has charge of making peace between nations. Sort of peacemakers.

tvllpocke vpvltake nake em eyackv estomvkēt lomlohet omateu kēret,
tallopócki apaltá·ki nâ·ki imiyá·cka isto·makí·t lomlô·hit o·mâ·tiw ki·hít
and they also should know of the needs of other small towns and how they were doing,

este nake estenhorkopvtē sasvten omateu ohfaccat
ísti (?) nâ·ki (?) istinhólko·patí· sa·satín o·mâ·tiw óhfa·ccâ·t
and if there were people who had been stealing and had been found guilty,

rokafet vhakv vfastet vpokvranet huehketv hayet omakvtēs.
loka·fít ahá·ka afa·stít apó·kała·nít hoyhkitá ha·yít oma·katí·s
they were whipped and a meeting was called so they could carry out the law.

Monkv este esrokafhoyat
mônka ísti (?) isłoká·fho·yâ·t
So to lash people with,

vfoswv hvmkē vlkēn etvlwv vrahrvkvt esvntot svwahet
afô·swa hámki· álki·n itálwa ałahłakát isántot sáwa·hít
they distributed one cane [or “switch”] each to the different towns,

em etvlwvn empunayat
imitálwan ímpona·yâ·t
and they spoke to their own towns

mv vfoswvn ēset, “Nake ocephoyat estem vyopkusē ahretskvs.
ma afô·swan î·sit nâ·ki o·ciphô·ya·t istimayô·pkosi· áhłickas
and held the switch, [saying,] “Don’t go sneaking around in search of other people’s
possessions.

Este-mvnette toyetskat ēyvcayēcet,
istimanítti tô·yicka·t i·yaca·yî·cit
You young people take care of yourselves;

nake cenake toko ohyopket vyomockusan hueret aretskat,
nâ·ki (?) cinâ·ki (?) tó·ko· óhyo·pkít¹⁸ ayomóckosa·n hoyłít a·łicka·t
when you sneak around things that don’t belong to you and lurk in the dark

vfoswv heyv omēt mahet cenhueren aret ometskvrēs.
afô·swa hiyá ó·mi·t ma·hít cinhōylin a·łít omíckáli·s
you’ll have a cane just like this growing for you.

Yopkusēt cenake tokon nake ehsvtet hueretskat
yó·pkosi·t cinâ·ki tó·ko·n nâ·ki íhsatit hōylícka·t
When you sneak around and take something that doesn’t belong to you,

¹⁸ M: Changed from ayo·pkít to match Hill ms.

vfoswv yv omat este-honvnwv esvkpv enhonnē vpvkēt
afō·swa ya ô·ma·t istihonánwa isákpa inhonní· apáki·t
if a cane like this with the weight of a man's arm

ceran ohwvkiket omekon omat,
cilá·n ohwakéykit omíkon o·mâ·t
doesn't lay [strikes] on your back,

cehvsvtkvrē tokon ēhuerihcetskēs.
cihasátkáfi· tó·ko·n i·hoyléyhčícki·s
you may put yourself in a position where your reputation cannot be cleansed.

Yv vfoswvt este hvsvtectvēt wakket os" maket
ya afó·swat ísti hasaticáti·t wâ·kkit ó·"s ma·kít
This cane lying here has cleansed others," he said,

etvlwv empunayet omvtēs.
ítálwa impóna·yít o·matí·s
and told [this] to his tribal town.

Nake mv omvkē makē em etvlwv vrahkv arvrānē wíketv hahoyvtē este sasatet
nâ·ki ma o·makí· ma·kí· imítálwa¹⁹ (?) aláhka á·lala·ní· weykitá ha·hoyáti· ísti sâ·sa·tit
Those appointed to go before their tribal town informing them about such things

'mvpvkvketot omvtēs.
'mapakâlkitot o·matí·s.
were 'mvpvkvke ["joiners"].

¹⁹ M: Corrected from ítálwa to match Hill ms.