

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·t²⁰⁹
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,

²⁰⁹ 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·ssín²¹⁰ 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·kateys²¹¹ kíllákiko·tot²¹² o·mēys
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·t²¹³ ô·mi·s
and they (2) generally go back.
and they go back.

²¹⁰ M: Haas nb has itíma·sín.

²¹¹ M: Haas nb has: tokoncilá·kateys.

²¹² M: Haas nb has: kíllákkiko·tot.

²¹³ 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·cakit²¹⁴ 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·yakiñhéhycit
 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,

²¹⁴ M: Haas nb has cimi:ʔa·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,

nvkvfítet, este opunahoyat herəkemahan
 nakafêytit²¹⁵ ísti oponá·ho·yâ·t hiľă·ⁿkimâ·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 nvkvfítet,
 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·ⁿkima·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,

²¹⁵ M: Haas nb has: nakafêykit.

netta nvrkvpv 'senhoyanis vpohket,
 nittá· nalkapá 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
 itinfaccitá²¹⁶ yíkci·n itinfâ·cci·t²¹⁷ 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 itinjiláhkit '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 sôlka·n iŋki·lkóyca·kí·t ô·mi·s
 the majority convey the agreement to (them)
 is conveyed to the majority.

²¹⁶ Or: itimfaccitá.

²¹⁷ Or: itinfâ·cci·t.

Mohmofvn etvlwvt vrahkusat ēyvkerricaket fullēpēt omēs.
móhmo·fan itáľwat aľ·^hkosat i·akihéyca·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·imahopólhinkít 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 hī·^háhi·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 [’]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·cít
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,
hámkit ákasha·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
hámkit 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 topvrvn 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 omáلكan²¹⁸ 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.
follatî·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 omála·ná·t
people how many there will be (who will play)
and there is an understanding

²¹⁸ 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·kánc.
 fun call it they do.
 and they called it fun.²¹⁹

²¹⁹ 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).