

Various Games

Told by James Hill (XXII:73-105)

Mohmen este-cate em ahkopvkv rē-ēhkv, vce-ēwēsky, etem ēhketv,
móhmin isticá-ti imahkopánka hi·ʔi·hka aciʔi·wí-ska itimi·hkitá
And Indian games are hide-the-bullet, corn-winnowing, hide-and-seek,

kowakke makē etēssēckv, svkyopv, hvllolo, etencvllēcety,
kowá·kki³⁹ ma·kí· iti·ssí·cka sakyó·pa halólo itincalli·citá
[a game of] tag called wildcat, last one in, rolling deer bones to each other,

fvkke-svkakv, wvvnkucē etem echetv, svtv-pvnēckv.
fakkisaká·ka wanakocí· itimichitá satapaní·cka.
dirt-sling, little-bundle shooting, and persimmon-dancing.

1. Rē-ēhkv tat nake estomis eco-hvrpe tis pvticet,
1. hi·ʔi·hkata·t nâ·ki istô·meys icohálpiteys patêycit
1. For hide-the-bullet, you spread something out, maybe a deer-hide,

rē ohrvnkvrant nak leskv 'tepvkohlusēn este vrahrvkvn ocet,
lí· ohlánkala·nâ·t nâ·k líska 'tipakóhlosi·n isti ałahłakán ô·cit
and each person has a folded piece of cloth to cover the bullet,

eccv enrē cereknusat hvmken ocet este hvmket ehset,
ícca inlí· ciłíknosa·t hámkin ô·cit isti hámkit íhsit
there's one little round bullet, and one person takes it,

nak leskuce elecvn enken vsēket espoyof,
nâ·k liskocí ilícan íŋkin asi·kít íspo·yô·f
and after sticking his hand under all the pieces of cloth,

estvn rē licēs kon omat enramat eshechoyekon omat,
ístan hi· lēyci·s kón o·mâ·t ínla·mâ·t ishíchoyíkon o·mâ·t
they raise the cloth where they think the bullet is, and if it's not found,

hvmken hayēpen eshecēpateu hvmken hayēpet ahkopanet omakvtēs
hámkin há·yi·pín íshici·pâ·tiw hámkin há·yi·pít áhkopa·nít oma·katí·s
[the one hiding it] makes one [point], and someone who finds it also makes one, is how it
was played.

Rē ehhē likat senhechoyekon omat, hvmken hayēpēt omēs.
lí· íhhi· lēyka·t sinhichoyíkon o·mâ·t hámkin há·yi·pít ô·mi·s
The one sitting there hiding the bullet makes one [point] if it is not found.

³⁹ M: Haas nb has kowá·kki.

2. Vce-ēwēskv.
2. aciʔi-wí-ska.
2. Corn-winnowing.

Vce-celvske tvptahan ostan cvto-hiyvn ohlicet
 aciciláski taptâ·ha·n ô·sta·n catoháyyan óhleycít
 Four wide [kernels] of shelled corn are placed on a hot stove,

pvlhvmken nekricet lvstēn hahyet svlahwvn vtēhet cēwēsen,
 palhámkin níkleycít lásti·n háhyit saláhwan atí·hit cí·wi·sín
 one side is burned and made black and put in a corn riddle and winnowed;

vce rvkpvkat lvstat hokkolen omat, hvmken vhmkatet,
 aci lákpalkâ·t lásta·t hokko·lín o·mâ·t hámkin ahámka·tít
 when the corn is turned over, if two are black, they count as one [point],

tuccēnen omat tuccēnen vhmkatet,
 toccî·nin o·mâ·t toccî·nin ahámka·tít
 if it's three, they count three,

ostateu osten vhmkatet,
 ô·sta·tiw ô·stin ahámka·tít
 if four, they, too, are counted as four [points]:

ostet vpoket ahkopvnetvt omēs.
 ô·stit apô·kit ahkopanitát ô·mi·s
 the game is for four people.

3. Etem ēhketv nerē ahkopvnetvt omēs.
3. itimi·hkitá níʔi· ahkopanitát ô·mi·s
3. Hide-and-seek is a night game.

Cuko ofv tis vpoken hvmket osiyet, ēhketv enheckēpen omat,
 cokó ó·fateys apô·kin hámkit osēyyit i·hkitá inhícki·pín o·mâ·t
 They sit inside, even, and one goes out, and to find his hiding place,

“kokkowē” makēt rahohiken
 ko·kkô·wi·⁴⁰ ma·kí·t ʔa·ho·hēykin
 he calls out “kokkowē”;

estvmvn ēhket okat hopoyet ahkopvnetvt omēs.
 ístaman î·hkit o·ká·t hopo·yít ahkopanitát ô·mi·s
 it's a game where they search for his hiding place.

⁴⁰ Doesn't know meaning.

4. Kowakkē ahkopvnrānāt
 4. kowá·kki· ahkopánała·nâ·t
 4. To play wildcat,

nvcomet on omāt 'setetayēn eto-kvckuce lopockusēn hvmket cawet,
 nacó·mit o·n o·mâ·t 'sítítá·yí·n ítokackocí lopó·⁴¹ckosi·n hámkit câ·wit
 however many there are [playing], one person holds the same number of little sticks,

enke·tvpekse entvphē orakusēn onkv, yonofēt,
 íŋkitapíksi intaphí· ołá·kosi·n ôŋka yonófi·t
 since they are about the width of one's palm, they are held tight;

hvmket cvpkē vpvkēn omvten, estit cvpkan ēsen omāt,
 hámkit cápki· apáki·n ô·matin istēyt cápka·n i·sín o·mâ·t
 among them is one long one, and whoever draws the long one,

mvt kowakkuce hahket assēcet
 mat kowa·kkocí háhkit á·ssi·cít
 that [person] becomes the wildcat and chases all of them;

hvmken vcelaken omāt
 hámkin acíla·kín o·mâ·t
 if he tags someone,

mvo kowakke hahket 'mvnicen,
 maw kowá·kki háhkit 'máneycín
 that [person], too, becomes a wildcat and helps him,

vcelahokē vtēkat kowakke hakē ahkopvkv̄t omēs.
 acíla·ho·kí· atí·ka·t kowá·kki ha·kí· ahkopánkat ô·mi·s
 and each person tagged becomes a wildcat, that's the game.

5. Svkyopv hvce uewv lvokē vklopvrānof,
 5. sakyó·pa⁴² hácci óywa lāvki· aklopála·nô·f
 5. For svkyopv ['last one in'], when people are bathing in deep water,

yopv vklatkat svkyopvt omvrēs mahket
 yópa ákla·tkâ·t sakyó·pat omáli·s máhkit
 the last one to fall in will be the svkyopv, they said;

⁴¹ Like match-sticks.

⁴² Doesn't know meaning of sakyó·pa.

ēkayaken hvmket em vcēwet espokēn uewv vkhvtpaken omat
i·ká·ya·kín hámkit imáci·wít íspo·kí·n óywa ákhata·pkín o·mâ·t
when they undress, if one takes longer and gets in the water last,

mvt svkyopvtot omvlkvn vcelaketvn komē vkkassēcen em pefatkē vkfullat
mat sakyó·patot omálkan acila·kitán kó·mi· akká·ssi·cín ímpifa·tkí· ákfollâ·t
that's the svkyopy and tries to touch everyone and chases them in the water as they run from
him;

mvt svkyopv ahkopvkv omēs.
mat sakyó·pa ahkopánkat ô·mi·s
that's the game of svkyopy.

6. Hvlolo eco-funet monkat wakv-funet omēs.
6. halólo icofónit mónka·t wa·kafónit ô·mi·s
6. Hvlolo is a deer bone or a cow bone.

Eco, wakv etorkowv funen lopockusēt vlomhēt omen
icó wá·ka ito·łkowá fónin lopóckosi·t alómhi·t ô·min
They're small [bones] that lie on a deer's or cow's knee bone,

mvn hopoyet vteloget mvhonkvtkv kerkvkēn hayvkvēt omen
man hopo·yít atilô·yít mahonkátka kiłkaki·n há·yakáti·t ô·min
and they search for those and gather them and each has a certain number of bones;

hokkolet etohhecēt kaket aetohcvllēcet
hokkô·lit itohhicí·t kâ·kit a·itohcállí·cít
two sit facing each other and roll them toward each other,

ahkopvnetvt hvlolo sahkopvkv omēs.
ahkopanitát halólo sahkopánkat ô·mi·s
and that's how the game hvlolo is played.

7. Fvkke·svkakv eto eccv·kotvkse enrē omusēn ocet,
7. fakkisaká·ka itó iccakotáksi inlí· ô·mosi·n ô·cít
7. For dirt-sling, you have a piece of wood just like an arrow,

fvkkē tvlaswvn vlicet esmvyattēcvkat, hopvyēn vvikēt omen,
fakkí· 'talá·swan⁴³ aleycít ismaya·tti·cakâ·t hopáyi·n aweykí·t ô·min
attach a wad of clay, swing it, and it will throw it far;

eto tis 'svfvllet monkat 'setefvlllet komat momēcē esfulletvt
itóteys sáfallít mónka·t 'sitífallít kô·ma·t momi·cí· isfollitát
they are thrown at trees or at each other,

⁴³ M: Or (MM): 'taláswa·n.

mvt fvkke-svkakv ahkopvkv omēs.
mat fakkisaká·ka ahkopánkat ô·mi·s
and that's the game fvkke-svkakv ["dirt-sling"].

8. Wvvnkucē etem echetv 'tvfossucen ehvrpe vfehset 'tepvkohlicet
8. wanakocí· itimichitá 'tafo·ssocín iháŋpi afihsit 'tipakóhleycít
8. To shoot each other's little bundle, they peel a piece of bark off a small elm and fold
it,

vhopakuce cenvpakusē mahē encvpkēn
ahopa·kocí cinapâ·kosi· má·hi· incapkí·n
about eight inches long

vhopakuce hokkolusē encekfēn polokusēn yekcēn wvnayet,
ahopa·kocí hokkô·losi· incikfí·n poló·kosi·n yíkci·n wanâ·yít⁴⁴
and two inches wide, and tie it tightly in a little ball,

vhopyvusēn vwiket eccvkvkse enrēn sēchē esfulletvt wvvnkuce etem echetvt os.
ahopayósi·n aweykít iccakotáksi inlí·n si·chí· isfollitát wanakocí itimichitát ô·ns
throw [the bundle] a little ways off, and to shoot arrows at it, is the way to shoot each other's
little bundle.

Rē·hutke tis tohkayet komat wvvnkuce rvhekon omat rē em pohoyēt omvnts.
lí·hótkiteys tóhka·yít kô·ma·t wanakocí lahíkon o·mâ·t lí· impó·ho·yít⁴⁵ o·mánc.
Betting feathered arrows, if they didn't shoot the little bundle, the arrow would be won [by
the possessor of the bundle].

9. Svtv-pvnēckv.
9. satapaní·cka.
9. Making persimmons dance.

Svtv-honēcv em ēttēn hopoyet
satahoní·ca imi·ttí·n hopó·yít
They look for the fruit of a wild persimmon

eto tvkáčwusan totkuce encvpkē enrakkē omusē tayen svtv mēttē 'teropottēn espvkafet
itó takā·ncwosa·n to·tkocí incapkí· inla·kkí· ô·mosi· tâ·yin sata? mi·ttí· 'tiłopó·tti·n ispakâ·fit
and pierce the persimmon fruit with hard wood just about the length and size of a match-
stick, sticking it all the way through,

⁴⁴ M: Haas nb has wanâyít.

⁴⁵ Or (for impó·ho·yít): imísho·yít 'taken'.

eco-hvrpe tis monkat nake tvkvcwēn em pvticet ohhvpalofecicet,
icohálpiteys mónka·t nâ·ki takácwi·n impatêycit ohhapa·ló·ficeycít⁴⁶
and spread out a deer hide, or something solid, and spin it on it,

svtv pvnēcē sahkopvnkvt os.
satá páni·cí· sahkopánkat ô·ns.
[and that's] the game of making a persimmon dance.

10. Rē 'tem ohwiketv etopohhucen monkat 'to-yvheklucen 'svpoyet
10. lí· 'timohweykitá itopohhocín mónka·t 'toyahiklocín 'sapô·yít
10. For arrow [dropping?], they pile little shrubs or little bushes;

rē-hutke hokkolakusēn omaket
lí·hótki hokkolâ·kosi·n omâ·kit
they have two feathered arrows each,

mv 'to-yvheklucen rē-hutken ohhvknrecoquetecicet sahkopvnetvt omēs.
ma? 'toyahiklocín lí·hótkin ohhakanlicopóyticeycít sahkopanitát ô·mi·s
and it's a game to make the feathered arrows do somersaults on those little bushes.

Este em ahkopanvkat enake rē-hutket 'to-yvhekluce ofvn vkhueren,
ísti imáhkopa·nakâ·t inâ·ki lí·hótkit 'toyahiklocí ó·fan akhōylin
The feathered arrow of the person playing stands in the little bushes,

rē este naken ohhvknrecoquetecicvkan
lí· ísti nâ·kin ohhakanlicopóyticeycakâ·n
when someone makes a [second] arrow do a somersault over it,

rē enhotkē tafvt mv rēn vcelakēt ervccaken omat
lí· inhotkí· tá·fat ma? lí·n acilá·ki·t ilácca·kín o·mâ·t
if a feather on the feathered arrow touches the arrow [standing in the bush] and leans against
it,

em poyvkēt omēs.
ímpo·yakí·t ô·mi·s
he wins.

Rē-hutken tohkayet sahkopvnetvt omēs.
lí·hótkin tóhka·yít sahkopanitát ô·mi·s
It's a game to bet feathered arrows.

⁴⁶ M: Haas nb has ohhupaló·ficeycít.

Monkv yv nake ahkopvkvvn este-cate 'sem afvcketvt omakvtēs.
mónka ya? nâ·ki? ahkopánkan isticá·ti 'sima·fackitát oma·katí·s
So these games were the Indians' recreation.

Rē ēhkv tat este-celokke maketv etvlwv este-maskoke tokatet ahkopanēt omaken,
li·? í·hkata·t isticiló·kki ma·kitá itálwa istima·skó·ki tó·ka·tit áhkopa·ní·t omâ·kin
Hide-the-bullet was played by those called este-celokke -- tribes who are not Muskogee,

mvn asenkerhohoyvtēt omēs mahokvnts.
man a·sinkíłho·hoyáti·t ô·mi·s má·ho·kânc
and it was learned from them, it was said.

Ohrolopē pale ēpake cahkepohkakat mahe ore witēs.
ohłolopí· pá·li i·pâ·ki cahkipohká·ka·t mâ·hi ô·lí wēyti·s
It might have been about sixty-five years ago.

Hiyomat este-hvtke hvmket pum vlaket netta sulkēn epupaket likvntvs.
hayyô·ma·t istihátki hámkít pomalâ·kit nittá· sólki·n ipopâ·kit leykántas
One white man came to us like this and would stay many days with us.

“Este-celokke fullan arvyvtēt os,
isticiló·kki follâ·n a·łayáti·t ô·s
“I lived among the este-celokke,

ohrolopē sulkēn” makvntvs, este-hvtke vculēt.
ohłolopí· sólki·n ma·kántas istihátki acóli·t
many years ago,” he said, that old white man did.

Mv este-hvtk·vcule rē-ēhkv ahkopvkvvn eyacē hērēt omen
ma? istihat kacóli li·?í·hka ahkopánkan iyá·ci· hí·ⁿhi·t ô·min
That old white man really liked the hide-the-bullet game,

em ahkopvnusē hayet em enhorhohoyē hakvntvs.
imahkopanosí· há·ⁿyit iminhołho·hoyí· ha·kántas
so they played it with him until they'd get bored.

Momen heyv ahkopvkv 'mvrahrkvv cenvpakat
mo·mín hiyá ahkopánka 'małahłaká cinapâ·ka·t
And these eight different games,

nake tohkayē, etem poyē, 'setenhomecetv,
nâ·ki? tóhka·yí· itímpe·yí· 'sitinhomicitá
were not to bet on things, to lose to one another, to get mad at each other,

'setem ēlesketv, 'setehvnetv tokon
'sitimi·liskitá 'sitihaníta tó·ko·n
to envy each other, or to quarrel with each other,

etem ahkopanēt omhoyvtēs.
itimahkópa·ní·t ómho·yatí·s
but they were played with one another.

Vce-ēwēskv, rē-ēhkv ahkopanat svhvyatkis ahkopvnhoyvtēt omēs.
aci?i·wí·ska lí·?i·hka áhkopa·ná·t sáhaya·tkêys ahkopánho·yatí·t ô·mi·s
Corn-winnowing and hide-the-bullet were sometimes played all night.

Vce-ēwēskv tat ahkopanvyat hvyatkē ocvtēt os.
aci?i·wí·skata·t áhkopa·nayâ·t haya·tkí· o·catí·t ô·ns.
I've played corn-winnowing until dawn sometimes.

Fohfokv sahkopvnkvo ocēs.
fo·hfó·ka sahkopánkaw ô·ci·s
There was also a game [called] fohfokv ['bull-roarer'].

Estenhvmkusē svrēpē sahkopvnetvt omēs.
istinhámkosi· sáli·pí· sahkopanitat ô·mi·s
It's for someone to play alone.

Hofonē vculvke fullat okakat
hofóni· acolakí follâ·t oka·kâ·t
The old people of long ago said

eto-esse vpēttē eshayvkvte elecvn este vculakuset, hoktvlakusē estomis vpoket
ito?issi api·ttí· isha·yakáti· ilícan ísti acolă·ⁿkosit hoktală·ⁿkosi· istô·meys apô·kit
old men and even old women will sit underneath arbors they had made with leaves,

Kelesto yvhiketvn yvhiket sakisaket vpokakē hakat
kilísto· yaheykitán yaheykít sá·keysă·ⁿkit apó·ka·kí· ha·kâ·t
singing Kelesto songs, shouting, and when this becomes common,

ēkvnv vculēpen este omvlkv ensumketvt vnakuecan omvrēs makakvtēs makakvnts.
i·kaná? acolí·pin ísti omálka insomkitát ana·kôyca·n omáfi·s má·ka·katí·s má·ka·kánc
the earth is getting old, the time is near when everyone passes away, they said, it was told.

Kelesto yvhiketv mēkosvkv yvhiketv maketvt omēs.
kilísto· yaheykitá mi·kosápka yaheykitá ma·kitát ô·mi·s
Kelesto songs are said to be prayerful songs.

Ēkvnv vculēpat, eto tis casketskat catv fīhnen hēcetsken
i·kaná acolî·pa·t itóteys cá·skicka·t cá·ta féyⁿhnin hi·cíckin
When the world gets old, when you chop wood, you will see blood flow,

cvto tekvlíkv̄tet catv fīhnen hvkīhket liken hechoyē hakat
cató tikalēykatit⁴⁷ cá·ta féyⁿhnin hakăyⁿhkit lêykin hícho·yí· ha·kâ·t
and when blood flows from a rock that is broken apart and is seen sitting there crying,

nettv espokē vnăkuecusan omvrēs makaket okvtēs.
nítta ispó·ki· anăⁿkoycósa·n omáfi·s má·ka·kít o·katí·s
it will mean the final day is at hand.

“Hoktuce ’pesē cokēn eshoyen hēcvyvnks, hvte vwōlusat” kontskan,
hoktocí ’pisí· co·kí·n ishô·yin hi·cayáŋks hatí awōⁿlosa·t kônckâ·n
When you think “I saw a little baby girl nursing just now,”

echuswv esēt eshueren hēcetsken omat,
ichóswa⁴⁸ isí·t ishôyīn hi·cíckin o·mâ·t
then if you see her standing there holding her daughter,

nettv espokē vwulican omvrēs makakvtē mv mv tat onkv sulkēn pohvyēt os.
nítta ispó·ki· awolēyca·n omáfi·s má·ka·katí· ma matâ·t onáka sólki·n po·hayí·t ôⁿs.
the final day will be at hand, they said, and I have heard this many times.

⁴⁷ M: Haas nb has tikalēykatot.

⁴⁸ M: Haas nb has icfóswa.