

Belief about the ihosá

Told by I. Field (V:59-61)

Ehosa pihken on omat,
ihosá· payhkín ó·n o·mâ·t
whooping if it is
If an ehosa is whooping,

oskē tis haken es vculvke em apohicē fullēpvtēt omēs.
oskí·teys ha·kín isacoláki ima·pohéyci· fól·li·patí·t ô·mi·s
even if it begins to rain the old-timers they listened to them they used to go about
listening to them.
even if it begins to rain, the old-timers used to pay attention to them.

Momen ohhvtvlakat ont okat
mo·mín ohhatalâ·ka·t ónt o·kâ·t
Then further it says:
Moreover, they say,

este-catvke tat fayēpis
istica·takíta·t fá·yi·pēys
the Indians if they are hunting, should be hunting
even when Indians are hunting,

ehosat 'sakkopanet
ihosá·t sákkopa·nít
are playing with (the hunters)
the ehosa played with them,

ehosvkuecen fullēpvtēt omēs.
ihósakoycín fól·li·patí·t ô·mi·s
making them forget they used to be around (making them forget.
making them lose their way as they went about.

Pihkē tis omvhanat,
payhkí·teys omáha·nâ·t¹
(when it's) whooping when they're going to whoop
So [hunters] will have the ability to whoop,

heleshayvlket pihkē este hayat
hilisha·yâ·lkit payhkí· ísti ha·yâ·t
the doctors the whooping (the payhkí·) when they make it a person
when the medicine man makes them able to whoop,

¹ Or: omála·nâ·t.

heleshakvn kerrvkēto ehosa pihkēn em pohet
hilishá·kan kiĥákí·to· ihosá· páyhki·n ímpo·hít
to make medicine for they know how the Ihusa whooping they ask the Ihusa about its to
and to make the medicine for this they listen to the ehosa

pihkē tis em palēn omēn,
páyhki·teys ímpa·lí·n o·mí·n
as though its whoop they were borrowing (its whoop)
as though they were borrowing its whoop,

este nak kērrvlket hvsoss-elecv sehokēpofv tat,
ísti nâ·kki·ĥâłkit haso·ssilíca siho·ki·pô·fata·t
the wise people under the east when they were there
and when kērrvlke [“knowers?”] were in the southeast,

nake kērrvlke ensukcv fvcfvkē omet sehok't omvtēt omēs.
nâ·ki ki·ĥâłki insókca facfakí· ô·mit siho·kto·matí·t ô·mí·s
the wise ones their pockets were full were they were there, then were.
it was as if their pockets were full [of knowledge].

mv tvco hayēpvyat Sakeyv-pvkv pvnēpit
ma tacó ha·yî·paya·t sa·kiyapánkan páni·péyt
that buskground that I have made [Sac and Fox dance] (I) we'll dance
and at the buskground I have made, I'll dance the Sac and Fox dance

taklikēpvytet yofulkeparēs kicen
takleykî·payatit yofolkipá·li·s² keycín
we'll stay temporarily and then we'll return he said
stay awhile, and return home," he said,

herakusen 'tem punahoyvtēs.
hiļ·kosin timponá·ho·yatí·s³
kindly, nice they talked to each other
and they spoke warmly to each other.

Momen okat, "Sakeyv-pvkv likēpvyat
mo·mín o·kâ·t sa·kiyapánka⁴ leykî·paya·t
Then he said [Sac and Fox]-dance where I stay
Then he said, "Because I dance the Sac and Fox dance,

fayēpit 'senhvvytkēpit likēt omikv
fá·yi·péyt sinhayátki·péyt leykî·tto·méyka
we'll hunt stay up all night because I am living there
hunt, and do all-night rituals while living here,

centvsekvyv tat tvco-hvtke yvntakfullekarēs.
cintasikayáta·t tacohátki yantakfólliká·li·s
your citizens (my) buskground must not be about on (my buskground)
your citizens must not come around on my buskground.

Mohmet vnkaketv yefulkēpvyof,
móhmit aŋka·kitá 'yifólki·payô·f
Then our staying-place when we go back
Then when I go back to my home,

erorhoyēpin omat,
iļóhoyi·péyn o·mâ·t⁵
when I, we 2 get there
when we get there,

² yi- (?)

³ M: Haas nb has timpan-.

⁴ M: Haas nb has sapiyá occasionally here instead of sa·kiyá.

⁵ Raiford notes Field's mixture of numbers.

ēkvnvt nekēyvrēs.
i·kanát níki·yáfi·s
the earth will shake
the earth will shake.

Momof vntvco·hvtke heleswvt vnyvmahkvrēs cē.
mo·mô·f antacohátki hilíswat anyamáhkáli·s ci·^
Then my buskground -medicine will be wasted
Then my buskground medicine will be destroyed.

Momen tvsekvyvt on omat,
mo·mín tasikayát ô·n o·mâ·t
Then citizens if they are
Then the citizens,

cem apohicen em punayet
cimá·poheycín ímpona·yít
they will listen to you when you talk to them
let them pay attention to you as you speak,

etvlwv tat vtehtēcet ometskvrēs cē” kicen,
itálwata·t atihí·cit omíckáli·s ci·^ keycín
in their nation, country keep them you shall he told him
and you shall keep them in the nation,” he told him,

herəkusen ’tem punahoyvtēs.
hiłá·kosin timponá·ho·yatí·s
kindly they talked to each other
and they spoke warmly with each other.

Momen Sawnokvke tat enketvvn rvthoyēpvtēt os.
mo·mín sa·wano·kakíta·t iŋka·kitán láthoyi·patí·t ô·s
the Shawnee then staying-place returned to
The Shawnee returned to their home.

Fayēpet takliket omvtētot
fá·yi·pít tákleykít o·matí·tot
hunting he had been staying (and hunting) had been
They had been staying and hunting there,

momen mv momof tat
mo·mín ma mo·mô·fta·t
after doing that way
and even then,

entvco·hvtke vslvhanēt on kerrvkētot okvtēs.

intacohátki áslaha·ní·t ô·n⁶ kiłłakí·tot o·katí·s
 his buskground would go out (of fire) they knew it when they said it
 he knew his buskground would be extinguished.

Mv rvthoyēpof,
 ma łathoyî·po·f
 when they came back
 When they came back,

mv tvcolikan Hopēryvholv entvsekvyv tat
 ma tacolēyka·n hopi·łyahóla intasikayáta·t
 where the buskground it H.'s citizens
 before the ground shook, some of Hopēryvholv's citizens were going

mv ēkvnv nekēyeko monken
 ma i·kaná ní·yiko· mōŋkin
 that ground (before) it shook before
 to the grounds

pvnkv 'sestvhayet ra takfullvtēt omēs.
 páŋka sístaha·yít ła·tákkollatí·t ô·mi·s
 a dance they mocked (the others) they were three about (mocking)
 and imitating the dances [of the Sac and Fox].

Mv tvco·hvtke likat mv oketv tat heleswv yvmahkekatēs.
 ma tacohátki lēyka·t ma okítata·t hilíswa yamá·hkiká·ti·s
 there where the buskground is at that time medicine wasn't destroyed
 At this time the medicine at this buskground had not been destroyed..

Em punahoyvtēn
 imponá·ho·yatí·n
 where they did the talking
 Where they did the talking,

tvsekvyvt mv ra takfullat omēcicēn
 tasikayát ma ła·tákkollá·t omi·céyci·n
 the citizens over that that they were going about (over) because
 because the citizens were there [mocking the Shawnee],

ēcatēcvlket hacohakēpet
 i·ca·ti·cálkit ha·cohá·ki·pít
 those that painted themselves crazy became (crazy)
 the Red Sticks [ēcatēcvlke 'those who painted themselves red'] became enraged,

⁶ Or: áslala·ní·t ô·n 'would go out (of fire)'.

tvsekvyvt kə̀k't omvtēs.
 tasikayát kǎ·ⁿkto·matí·s
 the citizens that had been staying there
 and the citizens has been staying there.

Momen omēcican,
 mo·mín omí·ceycâ·n
 Then for that reason
 Then, for that reason,

tvlofv·cule ēkvvnv 'stem wihket awet omvtēt omēs.
 'talo·facóli i·kanán stimwéyhkit a·wít o·matí·t ô·mi·s
 the old country land they left it to someone else left there did
 they gave up the land of the old country to someone else and came here.

Mv omof, vhakv·culen 'sēyfastet
 ma ô·mo·f aha·kacólin sí·yafa·stít
 at that time the old law they guided themselves by (the old law)
 At that time, they had been observing

kə̀k't omvtēt omēs.
 kǎ·ⁿkto·matí·t ô·mi·s
 they had been staying there
 the old laws.

Vhakv tat hvfpē ofvn ra hvlatet 'sēyfastet,
 ahá·kata·t hafapí· ó·fan ła·halâ·tit si·yáfa·stít⁷
 the law (the law) in the woods got it from they were guided by
 They were guided by the law they had retrieved from the weeds [of time],⁸

vhakv vyēcicet kə̀k't omvtēt omēs.
 ahá·ka ayí·ceycít kǎ·ⁿkto·matí·t ô·mi·s
 the law enforcing had been living there
 and had been enforcing that law.

Yv ēkvntvcke·rakkon enwihohken acunehoyen,
 ya i·kantackilákkon⁹ inweyhóhkin a·conícho·yín
 this district they let them have it they were moving them
 They assigned them this big territory and were moving them here,

ēme komat tis vwēpat omēcicēn,

⁷ Or: 'siyáfa·stít.

⁸ M: Margaret Mauldin: "Old people used to refer to neglected things as being lost in the weeds and it clearly meant the weeds of time!"

⁹ Original: yeykantackilákkon.

í·mi kô·ma·tteys awi·pâ·t omi·céyci·n
they (some) of their own will were coming because
and some came of their own free will,

ēhompicvlke tis eshayet omvtēt os.
i·hompeycâlkiteys ísha·yít o·matí·t ô·s
self-supporting ones made out (claims)
and were considered self-supporting.

Yekaken vyēcicesymmvliken
yikâ·kin ayi·céycisām^mmaleykin
they came and stayed and continued so.
They came and settled here and after a time,

Wvcenvt lekothv, kvsappvn tohyorkof,
wacínat likó·tha kasá·ppan tóhyo·lkô·f
the U.S. South North when they came in contact, had a struggle
when the U.S. South and North were fighting,

momof Hopēryvholv tat 'temfvccetvn ētvpoksvlahtet
mo·mô·f hopi·lyahólata·t timfaccitán i·tapo·ksaláhtit
Then H. an agreement carried it under his arm (had it in his possession)
Hopēryvholv carried the treaty under his arm

Ēli·hvccen 'sayvtēt os.
i·leyháccin sa·yatí·t ô·s.
Eli Creek he took it to
and took it to Eli Creek.

Ervlvkekot ennettv espoyēpvtēt os.
ilalakikot innítta ispó·yi·patí·t ô·s.
before he came back his days he finished did
Before he came back, he ended his days.

Momis Ēli·hvcce tat erorhohyofv tat,
mo·mêys i·layháccita·t ilołhóhyo·fata·t¹⁰
Then Eli Creek after they got there
But after they got to Eli Creek,

suletawv·caten cokperakko hvmken
solita·wacá·tin cokpilákko hámkín
soldiers red (Ind.) one thousand
Hopēryvholv lent one thousand

¹⁰ Original: ilołhó·yo·fata·t.

Hopēryvholv pahlen,
hopi·lyahóla páhlin
H loaned
Indian soldiers,

momen horre-rakko tat este tohyorket omvtēs cē.
mo·mín hoḥilákkota·t ísti tóhyo·lkít o·matí·s ci·^.
Then (in) the big war they fought did
and they fought in the Great War.

Momen herkv hakēpofv tat,
mo·mín hílka ha·kí·po·fata·t
Then peace after they made (peace)
Then, when peace came,

Tohopkuce maketvn estomuset ervhoskat
'toho·pkocí ma·kitán istô·mosit iláho·skâ·t
Ft. Gibson they called it how many were left
the few soldiers remaining in what was called Ft. Gibson

mv suletawv tat cokv-lane maketvn emhoyvtēt os cē.
ma solitá·wata·t co·kalá·ni ma·kitán ímho·yatí·t ô·s ci·^.
the soldiers yellow paper they called them they gave them did
were given a so-called yellow paper [discharge papers].

Mvt nakedvstetv seko monkvotos.
mat nâ·ki afastitá siko· mōḥkato·s
that thing not to try, determined not never has been

Mvn vtēkusen cem ohkērkuecvkis cē.
man atí·kosin cimohkí·lkoycakéys ci·^.
that is all of it I'm stating to you-all.
That is all I'm stating to you all.¹¹

¹¹ M: Note written phonetically in English, p. 76.

How a Chief Used to Talk to his Citizens

Told by I. Field (V:79-85)

Momen hofonē
mo·mín hofóni·
Then a long time ago
Then a long time ago,

hvsoss-elecν esvculvke kakēpofν tat,
hasossilíca isacoláki ka·kî·pô·fata·t¹²
in the [southeast] the old people while they were living there
when the old people lived in the southeast,

tvsekvyv hoponkv etetakvkēn enpunayet
tasikayá hoponaká itita·kaki·n¹³ ínpona·yít
members, citizens (with) the talk (that) was prepared for the citizens talked to them
they prepared a lecture for the citizens and talked to them

kaket entvco-hvtken enlumlohicet
kâ·kit intacohátkin inlómloheycít
they lived, sat the white buskground they select them (buskground)
and selected their white buskground

efēke hvsvthvkēn omet
ifî·ki hasathakí·n ô·mit
hearts clean they had (clean hearts)
with clean hearts [a clear conscience]

mēkkvke em elecνn fullicet omvtēt omēs.
mi·kkakí imilicán fólleycít o·matí·t ô·mi·s
the king under (the command of (the king)) they were about that's the way it was
and were under the leadership of the kings.

Momen okat “Em vliketv tis kerkvkēn entopv ohtehtēcet”
mo·mín o·kâ·t imaleykitáteys kiłkaki·n intopá ohtihtí·cit
Then he said his clan, even they knew on their benches they put them
Then they said, “Put each recognized clan in its own arbor,”

em opunvye hēret estakkak't omvtēt omēs.
imoponáyí hî·nłit istákka·k to·matí·t ô·mi·s
to talk to good sat that way (usually) that's the way they used to do.
and would sit and speak for the benefit of all.

¹² Or perhaps: ka·ki·pô·fata·t.

¹³ Raiford: itita·katí·n.

Momen okat herahēken em punayet
 mo·mín o·kâ·t hiḷā·ⁿhi·kin ímpona·yít
 Then he, they said in a good way talked to them
 They spoke in a nice way to them

tvsekvyv vnokecē hēret omvtēt omēs.
 tasikayá anokicí· hī·ⁿhi·t o·matí·t ô·mi·s
 (of) the citizens did think a lot of (their members) it was that way
 and would have much respect for the citizens.

“Nettv estofvto ’stomis naket vm estonkon kakēpvyatē”
 nítta istô·fatostô·meys nâ·kit amistónkon ka·kî·paya·ti·[^]
 day at any time, day anything (not) with me (to happen) and that we will live
 “I hope nothing happens to me and that we will live today and always,”

komet es takkakvtēt omēs.
 kô·mit istákka·katí·t ô·mi·s
 they thought they live in that way
 they thought as they lived in that way.

Em vlikety maketv etekerrē hēret mv oketv omof,
 imaleykitá ma·kitá itikíḷi· hī·ⁿhit ma okíta ô·mo·f
 the clans as it is called knew each other well at that time, during (that time)
 At that time, em vlikety [“clans”], as they’re called, knew each other well,

em etecakkeyvte vlke etekerrēt ont kaket omvtēt omēs.
 imiticakkiyati âlki itikíḷi·t ônt ka·kít o·matí·t ô·mi·s
 all of his brothers they did know each other they lived that way did.
 they knew all of their brothers, and lived that way.

Vheles-kvsvppe encakcvhēcet
 ahiliskasáppi incakcahî·cit
 the cold medicine (medicine that had been used)¹⁴ they stood them up (the medicine)
 They stood the cold medicine

kaket omvtēt omēs.
 ka·kít o·matí·t ô·mi·s
 [live] that’s the way they did.
 up for them.

¹⁴ M: Raiford interpreted ahiliskasáppi ‘cold medicine’ as a medicine that had been used. For JM, it’s a medicine containing an herb that keeps the medicine cold even in hot weather.

Mv omofv tat cukolice opunvkv
 ma ô·mo·fata·t cokolêyci¹⁵ oponaká
 at that time [women] talk
 At that time he aimed a talk

nak vhecēn sehoyet omvtēt omēs.
 nâ·k ahíci·n siho·yít o·matí·t ô·mi·s
 that meant something towards that's the way they kept them (citizens) at that time
 toward the women.

Mont oken em opunayofv tat,
 mônt o·kín imopona·yô·fata·t
 Then he meant: while he was talking to them
 This he said, when he was talking to them,

“Cenkaketv yohfulhoketsken amat,
 ciŋka·kitá yohfólhokíckin¹⁶ o·mâ·t
 you-all's place of sitting, living when you-all do go back (if)
 “When you all go back to your homes,

cenkaketv rorhoyēt kaketsken amat,
 ciŋka·kitá loŋhoyí·t ka·kíckin o·mâ·t
 your place of living when you get there to (it) you are living there (if)
 when you get to your homes, in your everyday living,

hopuetaken enpapvkē tvlkusen em vhecvkē hēret takkaketon ontskvrēs”
 hopoytá·kin ínpa·pakí· tâlkosin imahicáki· hĩ·nit takká·kiton ónckáfi·s
 the children to eat with only they looked after them well in that way you must live
 you must eat with the children and be a good example for them,”

kicet em opunayet okvtēt omēs.
 keycít imópona·yít¹⁷ o·katí·t ô·mi·s
 they, he said to them they talked to them (meaning) that way.
 he said as he talked to them.

Momen mēkkvken enpunvkv em pohetsken amat
 mo·mín mi·kkakín inponákan ímpo·híckin o·mâ·t
 Then the chiefs their talk if you should hear them
 And if you should hear the talk from the chiefs,

¹⁵ M: Haas has cohólêyci, evidently intending cokolêyci. Raiford also suggests this, translating cokolêyci literally as ‘a house standing’.

¹⁶ M: Haas nb has yoffólhokí·ckin.

¹⁷ Original: imópana·yít.

momakusen punkv	enlumlohicetv omvtēs	ce.
mo·mâ·kosin 'ponaká	inlómloheycít o·matí·s	ci^
that's about all, that was the kind of a talk	that he usually gave them.	
those were the kinds of words laid before them.		

A Note on Creek Leaders

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

Entvstvnkvke 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 opunkv kocuncokusēn okvtēt omēs.
mo·mēys oponaká koconcokósi·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 imakilleycálkit ô·min
town, nation their representatives were
and they were made the towns' representatives

hahoyēton ful't omvtēt omēs.
há·hoyí·ton fólto·matí·t¹⁸ 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·¹⁹
talk, words like this their representatives were
With these words they were their wisemen.

¹⁸ Short for follít o·matí·t ô·mi·s.

¹⁹ 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·nyatit 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 pvsvtaktēs.
ponáttata·t pasáta·katí·s
The game they killed
They killed game.

Momen entvlkvhoskucet estehvpo vhecicē tatēs.
mo·mín intâlkahoskocít istihapó· ahicéyci· tá·ti·s²⁰
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·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,

²⁰ 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 vkvrkvpokot 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·kit²¹ 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·yatí·s
he told it
and for that reason he told them.

²¹ M: Haas nb has 'łalâ·kit.

Momvhanen okhoyekv onayet estakliket res poyat
mó·maha·nín²² 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.

²² 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·t²³ 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 omat 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.

²³ 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·teys²⁴ omî·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·ckati·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 nikî·nyit takwâ·kkati·s
that person, boy restless got was moving was lying down.
the boy was restless and he lay there moving.

²⁴ Original: i·honickipeys.

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·ⁿka·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 cimimonéyáli·ti·²⁵ 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·s²⁶ ci^.
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·kitá²⁷ łóhóhyit²⁸
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.

²⁵ Could also have said nâ·kin keycí·t imonayíyali·ti·.

²⁶ -l- or -h-.

²⁷ Raiford would say inka·kitá.

²⁸ 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·ⁿtkosi· 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·ⁿlit 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 hocéfaket 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·ⁿtit alâ·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 awḑ·ⁿlosin 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 ymv ēkvntvcke-rakko yihcofv tat,
mo·mín istima·skó·ki yamá i·kantackiláakko²⁹ 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 t̄á·ⁿyi·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·t³⁰ 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·kołáakko³¹ 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' Christmas³² was over

²⁹ Raiford says i·kantackaláakko. According to Hill, both terms are used.

³⁰ M: Haas nb has hiliskasápkita·t, but also records the more usual hiliskasáppita·t for Raiford.

³¹ M: Haas nb has intaca·kałáakko.

³² 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 akpacvłke tis vkerrickv etetakvten omat
łaló imakpa·ccâłkiteys akiłłeycka ititâ·kat(i)n o·mâ·t³³
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.³⁴ hĩ·nłit sihó·kto·matí·t ô·mi·s³⁵
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,

³³ Raiford would read: ititâ·kin o·mâ·t.

³⁴ Long way: itiŋkíłłaki.

³⁵ 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·t³⁶ ísti aláhka nacônt omáha·nâ·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·kiká³⁷
 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 chaperones³⁸ [to tell the others];

³⁶ Field said hanolískita·t, showing metathesis.

³⁷ Long way: wila·kít o·kiká.

momof este-catvke tat es afvckē hēret fayaket
 mo·mô·f ística·takíta·t isa·fácki· hĩ·^hlit 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·s³⁹
 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 afvckēpyēs komē
 hatâm itokáłpiteys 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 akíłłeyc(í)n o·mâ·t
 the town when they think that when
 ball sticks again,"

³⁸ The ones that tell them, give them the word, that things are ready.

³⁹ Long way: follít o·matí·t ô·mi·s.

em mēkkvket momepekvs kon omat
immi·kkakít mo·mipíkas kó·n o·mâ·t⁴⁰
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 wiketvn 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 itinǰíłła·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,

⁴⁰ Or: kô·n o·mâ·t (same word).

momusen tvsekvv tat hopinohēctonkv
mô·mosin tasikayáta·t hopäyⁿnóhi·ctonká⁴¹
Then the townsmen they see afar distant
then they see the townsmen far off,

eto-lanofv tat eshokkolahket
itola·nó·fata·t ishokkoláhkít⁴²
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·ⁿlâ·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.
’mayaheykípeycít⁴³ 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·t⁴⁴ 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 vvwvawicvkēpvtē rahvlvthicahken
lâkkota·t awana·weycakí·pati· lā·halatheycáhkin
the horse that they had tied they went and caught them
they went and caught the horses that they had tied,

⁴¹ Or: hopa·n-.

⁴² M: Haas nb has issokoláhkít.

⁴³ M: Haas nb has ’mayi-.

⁴⁴ 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
imweykitá⁴⁵ 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·k⁴⁶
their spokesmen in front ahead they had gone on
their spokesmen had gone on ahead of them:

mv ēroricof rayicvtēs
ma i·lólēycô·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.”

⁴⁵ 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).

⁴⁶ M: Haas has *api·pi·tá·ti·to·k*.

Momen “Nake ’svholwahokat etennahoyekot
 mo·mín nâ·ki ’saholwa·hô·ka·t itinna·hoyí·kot⁴⁷
 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 amat
 mo·mín a·fa·ckâlkíta·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 amat
 ísti imahaṅkátka 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 wicketvtaken hayvtēs.
 hatâm ła·folhō·ka·t ’łalahóhkin imweykitáta·kin⁴⁸ 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

⁴⁷ Raiford doesn’t understand this word. Might be read itimpona·hoyí·kot.

⁴⁸ Originally: iweykitáta·kin.

nehickv cenhahvyvĕ em wicketv
nihéycka cinháhyayí· imweykitá⁴⁹
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 mĕkkvke cem enhoniret
ya mocanítata·t mi·kkakí ciminhonĕylit
this day chiefs have confidence in you
Today the chiefs have confidence in you

hvyakpo-hvtke ecetehvranet kepáyv enhessvket omet
hayakpohátki icitihála·nít kipá·ya⁵⁰ inhissakít⁵¹ 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 [?],

hiyomĕ ecetehhĕ 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 vnhessetake renakv ecokwvcokticen
ítálwan anhissitá·ki líná·ka icokwacoktĕycin⁵²
(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 nomĕstomis
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
isacolakítan o·mâ·t
the old-timers if
as far as the elders are concerned,

⁴⁹ Originally: iwweykitá.

⁵⁰ Cf. Loughridge and Hodge (1890): kepáyv 'the war clan'.

⁵¹ Original hissakít (without prefix).

⁵² 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 insomkitá⁵³ 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·t⁵⁴ 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 itihoséycka⁵⁵
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.

⁵³ Original: i·sonkitá.

⁵⁴ Original: takkâ·keyt.

⁵⁵ Possibly itihosicéycka.

Hepokkvnvtteckv	honnē hēret	momēpvntvs	ce.
hipokkanattí·cka ⁵⁶	hónni· hǎ· ⁿ 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 ⁵⁷	o·miyánc ci^
we scuffed over those (twenty sticks) that's the way we did (long time ago)	
and we would scuffle over those.	

⁵⁶ Hill says pokkanattí·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.

⁵⁷ 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,
lânłacókwat akcâwhkon 'timałitán kó·ma·katí·s⁵⁸
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·łákko óywa láló akkiccítá
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·nła·n istamēytá·wat 'łolípí·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 lânłacókwat 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.

⁵⁸ Haas first recorded the bird names here as sânłacókwá ‘hummingbird’ and akcâwhka ‘crane’, but corrected them to lânłacókwá and akcâwhko.

Hvlvłatkuset vyēpen, yomociken,
halalāⁿtkosit ayi·pín yomocēykin
slow going it got dark
He went slowly, and it got dark,

nerē vyēpen hvyatkvtēs.
niłí· 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 ʼłolipí·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 akhoyłí·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 pakpakócin 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·kác.
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)⁵⁹

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.⁶⁰

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 tvyecehpet 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.

⁵⁹ Based on Haas's translation: V:142.

⁶⁰ [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· mōḡkit 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 Porrvken Helēswn Encelayvtēs)⁶¹

Told by T. Marshall (V:145-151)⁶²

Este vculēt omen ehiwv hokṭalusēt omen kakvtēs.
ísti acóli·t ô·min, iháywa hokṭă·ⁿlosi·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 rvlahoket welakēt omvtētót
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 vhoypvn kont kulkē kulecahket
nílí· hámkín ahoyítán kônt kolkí· kolicáhkit
night one they 2 to go wanted a lamp they lighted
One night when they intended to leave, they lit a lamp

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

⁶¹ Title: *istihátkit po·ḷálkin hilí·swan íncila·yatí·s* 'white person used the conjurers' medicine'. *hilíswa* 'medicine' is *hilí·swa* in Marshall's dialect.

⁶² 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 hēcvtētót
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;

helēsww 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 łakpálpeycít⁶³
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·mati·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·óhtoloŋkín⁶⁴
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,

⁶³ M: Haas nb has łakpálpeycít.

⁶⁴ 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·t⁶⁵
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,

⁶⁵ 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·ssín⁶⁶ 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·kateys⁶⁷ kíllákiko·tot⁶⁸ 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·t⁶⁹ ô·mi·s
and they (2) generally go back.
and they go back.

⁶⁶ M: Haas nb has itíma·sín.

⁶⁷ M: Haas nb has: tokoncilá·kateys.

⁶⁸ M: Haas nb has: kíllákiko·tot.

⁶⁹ 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·cakit⁷⁰ 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 kýchcin
 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,

⁷⁰ 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
 nakafêytit⁷¹ 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 nvkvfitet,
 ma itálwa a·fackitá inpó·ho·hatí·t móhmin 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,

⁷¹ 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
 itinfaccitá⁷² yíkci·n itinfâ·cci·t⁷³ 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 hálwala·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.

⁷² Or: itimfaccitá.

⁷³ 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·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 amat
 itola·nó·fa ístat follitá hĩ·^hlái·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 ^htempvranēn 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 hámki· 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,
 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 omáلكan⁷⁴ 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

⁷⁴ 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.⁷⁵

⁷⁵ 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·ⁿposi·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·ohhōyleyt 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·ohhōyġit
 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 sáyⁿsáyⁿ

Flies, too, buzz, buzz,

Sule tis mē̄r-mē̄r ||
 solíteys mí·ⁿłmí·ⁿł ||

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,⁷⁷

er ohtasiket uewv nvrkvpv onvpvn raohhueren
 ı̄ohta·sêykit óywa nalkapá onápan ła·ohhōyġin
 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,

⁷⁷ “funny” (V:183)

yvhvt yopvn rorican
yahát yopán⁷⁸ '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·ósseycaýô·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·n⁷⁹
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;

⁷⁸ M: Haas nb has yopón.

⁷⁹ 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 lã·o·ssín óywa ní·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· mōŋkin hica·kít iti·yopósi·cít akfōl^llit
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 osetvn cvyacēt os.
hopoytá·ki sólki·(n) o·citán cayá·cí·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·hí·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· ⁿ s

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	tvłkusēn	ʼsēyvnicvyat	vnyēk̄cusēt	ont,
canóti	tâłkosi·n	si·yaneycayâ·t	anyĩ· ⁿ 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	tvłkusan
nâ·k	fâski·n	si·yáneycéyn	o·mâ·t	tâłkosa·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·ⁿli·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·kahálpí 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·cickikeys cimititã·ⁿyosit
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

ēyvnictet hueretskvrētis os” kihocen, ratvtēt omēs.
i·yáneycít hóyíckáli·teys ó·ⁿs keyhóhcin 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.