

Story About Alligator, Beaver, Bird Clans

J. Hill (Hill II:30-35; Haas XVIII:31-79)

Mohmen Vlepvtv, Echaswv, Fuswv esyomat
móhmin alipatá ichá·swa fóswa isyô·ma·t
Now Alligator, Beaver, and Bird

ēmē tat 'tenahvketv etenfvccakvtēs maket
i·mi·tá·t 'tina·hamkitá itinfacca·katí·s ma·kít
made an agreement among themselves to be kin, it is said,

“Este Vlepvtvlke, Echaswvlke, Fuswvlke esyomat
ísti alipatálki icha·swálki foswálki isyô·ma·t
“The Alligator clan, Beaver clan, and Bird clan

etenahvmkē hakēt omakēs” maket okvnts, vculvke tat
itina·hámki· ha·kí·t omâ·ki·s ma·kít o·kánc acolakíta·t
became kin,” they said, the elders said.

Vlepvtv, Echaswv, Fuswv enahvmke etehayat hiyomēt omvtēs.
alipatá ichá·swa fóswa ina·hámki (?) itíha·yâ·t hayyó·mi·t o·matí·s
This is how Alligator, Beaver, and Bird became kin.

Hvcet wakket oman
háccit wâ·kkit o·mâ·n
There was a creek,

uewv lvokēt ocēt omen
óywa lówki·t ó·ci·t ô·min
and the water was very deep,

Echaswvt vkliken Vlepvtvo matan vkliken vkkaket omvtētan
ichá·swat aklêykin alipatáw¹ ma·tá·n aklêykin akkâ·kit o·matí·ta·n
and Beaver and Alligator were both sitting in the same place, and after a while,

Vlepvtvt oket, “Vyepvs!” Echaswvn kicet omen,
alipatát o·kít ayípas ichá·swan keycít o·mín
Alligator told Beaver, “Leave!”

“Naket eston oketska?” kicen,
nâ·kit ístó·n o·kicka·^ keycín
“Why are you saying that?” [Beaver] asked,

¹ M: Corrected from alpatáw based on Hill ms.

“Naket estont omeko estomis vyepps kont okis” Vlepvtvt maken,
nâ·kit ístónt omíko· istô·meys ayípas kônt o·kéys alipátát ma·kín
“Even if nothing’s the matter, I just want you to go,” Alligator said,

“Kos. Naken cekicvkot, naken cem vhopvkvot,
kos nâ·kin cikéycako·t nâ·ki<n> cimahopánakot
“No. I’ve said nothing to you, I haven’t damaged anything of yours,

cenaoricvkot oman oketskes” Echaswvt maken
cina·olêycakot o·mâ·n o·kíckis ichá·swat² ma·kín
and I haven’t bothered you,” beaver said,

“Momēpē estomis vyepps kont okis.
mo·mí·pi· istô·meys ayípas kônt o·kéys
Even so, I want you to leave.

Vyetskekon amat, nake herekis cemocē tayetok
ayíckikon o·mâ·t nâ·ki hílíkeys cimo·cí· tâ·yito·k
If you don’t go, something bad may happen to you:

Ossepps uewv cvnaken omēpis estofis yvn vklikēparēs.
ossipás óywa canâ·kin omí·peys istô·feys yan akleykî·pá·lí·s
Get out, the water is mine, I will live here always.

Ahyet uewv ētvn hopoyepps” kicof,
áhyit óywa (?) í·tan hopoyipás keycô·f
Go and find other water,” he told him,

“Mon amat, cem ossarēs estofis yvn vklikēpvccvs” kihcet, Echaswv tat,
mo·n o·mâ·t cimóssá·lí·s istô·feys³ yan akleykî·páccas keyhçit ichá·swata·t
“Well, then, I’ll get out and you can stay in here forever,” Beaver said,

uewv osiyet hvce vrepv fvccvn ahyet,
óywa osēyyit hácci alípa⁴ fáccan áhyit
and he got out of the water and went upstream,

uewv sentackv·rvkkon hahyen,
óywa (?) sinta·ckalákkon háhyin
built a big dam,

² M: Haas nb has i·chá·swat.

³ M: Corrected from stô·feys (shorter way) based on Hill ms.

⁴ M: alípa is not known to MM.

uewv tat lvokv-cvpkē estvmahet enheciken,
óywata·t lawkacá·pki· istamá·hit inhicêykin
obtained a great pool of water,

mvn Echaswv tat vklikēpvtēs.
man ichá·swata·t akléyki·patí·s
and stayed there.

Mohmofvn fuswvt uewvn eyacaket Vlepvtvn rem oricet,
móhmo·fán fós·wat óywan iya·câ·kit alipatán 'límólêycit
At that time the birds needed water and went to Alligator's [place]:

“Uewvn cem eskepetvn puyacēt fullēt omēs maket
óywan cimiskipítan poyá·ci·t follí·t o·mí·s ma·kít
“We are here because we'd like to drink your water,” they said,

empohaket oman,
impóha·kít o·mâ·n
and when they asked him, [he said,]

“Uewv esketv cemvkvyē tayat ocvks.
óywa (?) iskitá (?) cimákayí· tâ·ya·t ó·caks
“I do not have any drinking water I can give you.

Ētvn hopoyēt ēsket fullēt omvks.
í·tan hopóyi·t i·skít fóllí·t omáks
Go find somewhere else to drink.

Yv uewv tat cvnaken omēpis,” maket, em encaken
ya (?) óywata·t canâ·kin⁵ omî·peys ma·kít imínca·kín
This water is mine,” he said, being stingy toward them,

fuswv fullet Echaswvn 'rem oricet
fós·wa fóllít ichá·swan 'límólêycit
and the birds went to Beaver's [place]

“Uewv esketvn Vlepvtvn empoheyan, pum encakēton fullēt omēs.
óywa iskitán alipatán ímpo·hiyâ·n pomíncá·ki·ton follí·t o·mí·s
“We're here because we asked Alligator for a drink of water and he was stingy with us.

Uewv tat cēmet ocēpetsket on hēcēt,
óywata·t cí·mit o·cî·píckit ó·n hi·cí·t
We see that you have water,

⁵ M: Haas nb has ca·nâ·kin.

pum etektvnēcetsken cem eskēpēt fullet ometvn puyacēt cenyicēt omēs” kicaket ont,
pomitiktanî·cícki<n>⁶ cimíski·pí·t follít omítan poyá·ci·t cinyêyci·t o·mí·s káyca·kít ónt
could you give us permission to drink? That is why we come to you,” they said,

momet “Hiyomēn vkerricēt okēs.
mo·mít hayyó·mi·n akil̄l̄êyci·t o·kí·s
and “This is what we are wondering.

Pum vkvsahmetsken uewvn cem eskēpēt fullēn omat
pomakasáhmíckin óywan cimíski·pí·t follí·n o·mâ·t
If you give us permission to drink your water any time,

etenahvmkē toyēt vnokeckv, vrvkkueckv etem ocet
itina·hámki· tō·yi·t⁷ anokícka ałakkóycka itimô·cit
then we can be kin and have love and respect for one another,

fullēpvkan hērēs komeyēt fullēt omēs” fuswv tat makaken,
fól̄li·pakâ·n hī·ⁿhi·s kó·miyi·t⁸ follí·t o·mí·s fós-wata·t má·ka·kín
and that is what we desire, that is the reason we’re here,” the birds said,

Echaswv vyoposket okat,
ichá·swa ayópo·skít o·kâ·t
and Beaver answered, saying,

“Mon omat hērē tis os.
mô·n o·mâ·t hī·ⁿhi·teys ó·^{ns}
“Well, then, that would be good.

Vnnvpasekot vklikin okackekv,
annapa·sikó·t akl̄êykeyn o·ká·ckika
I have no one and I stay here,

momen uewv sēyvnicvyē tayat senhoyvnusēn ocikv,
mo·mín óywa si·yanêycayi· tâ·ya·t sinhoyánosi·n ô·cáyka
and I have more than enough water for my use,

estomomusen eskepatskē tayat ēsket fullepvs” maket,
istô·mo·mosin iskipá·cki· tâ·ya·t i·skít follipáks ma·kít
so you may drink all you want,” he said,

⁶ M: Haas nb has pomitiktanêycíckin.

⁷ M: Haas nb has tô·yeyt ‘I can be’.

⁸ M: Haas nb has kó·miyeyt.

fuswvn etenfvciyen,
fóswan itinfacêyyin
and he made an agreement with the birds,

Echaswv, fuswv 'tepakat etenahvmken etehayakvtēs.
ichá·swa fóswa 'tipá·ka·t <it>ina·hámkin itihá·ya·katí·s.
and Beaver and the birds became kin.

Mohmofvn Vlepvtv tat uewv emvkarpen vklikvtēs.
móhmo·fan alipatáta·t óywa imáka·lpín⁹ ákleykatí·s
Later Alligator's water began to dry up where he lived.

Aohfihntēn echaswvt sentvcēpekv,
a·óhfeyhnatí·n ichá·swat sintacî·pika
The beaver had blocked the water flow,

momē estomis Vlpvtv vkkaren
mo·mí· istô·meys alpatá ákka·lín
but Alligator stayed there

uewv tat vkvrpamahēpen,
óywata·t akałpimá·hi·pín¹⁰
until the water was almost completely dried up;

osiyet ahyet Echaswvn 'rem oret,
osēyyit¹¹ áhyit ichá·swan 'limô·lit
so he got out and went to Beaver's [place]:

“Uewvt vm pokēpen ētv estomvko tayuset ont arit omis.
óywat ampo·kî·pin í·ta istó·máko· tā·nyosit ónt a·léyt o·méys
“My water is all gone and I cannot do anything, so I've come.

Escemēyvnicēpit vklikin vkkakēpvkēs komvyēt arit omis” maket omen,
iscimi·yanéyci·péyt akléykeyn akká·ki·pakí·s kó·mayi·t a·léyt o·méys ma·kít o·mín
I would like to get in and share your water and we can stay together is what I'm
thinking.” he said,

Echaswv vyoposket okat,
ichá·swa ayópo·skít o·kâ·t
and Beaver replied,

⁹ M: Corrected from inka·lpín based on Hill ms.

¹⁰ M: Haas nb has akałpi·má·hi·pín.

¹¹ M: Haas nb has osēyyat.

“Hekos. Yefulkepvs. ‘Estofis yvn vklikēparēs’ maketsken, atvyvtēt onkv,
híkos ’yifolkipás istô-feys yan akleykí·pá·hí·s ma·kíckin a·tayáti·t ôḡka
“No. Go back. You said, ‘I’ll stay here forever,’ so I came here,

matan vkkvrēpvccvs.
ma·tá·n ákkaḡi·páccas
so stay in that water.

‘Estvn ahyvos’ maketskv̄tē kērretskētōk vyeppvs.
ístan áhyako·s ma·kíckati· kî·ḡíckī·to·k ayípas
Remember, you said, ‘I will not go anywhere,’ so go.

Yvn vkliket monkat vkkaretsken omat,
yan aklēykit mōḡka·t ákka·ḡíckin o·mâ·t
If you stay in here,

nake herekis cem ocen ahretskētōk: yefulkepvs” kicet oman,
nâ·ki hiḡikeys cimo·cín áḡíckī·to·k ’yifolkipás keycít o·mâ·n
something bad may happen to you: go back,” he said;

“Kos. Naken cekihcvkos. Cenaorihcvkos.
kos nâ·kin cikéyhca·s cina·oḡéyhca·s
“No. I won’t say anything to you. I won’t bother you.

Momet naken cem vhopvhnvos” maket Vlpvtv tat ēyāskuset liken,
mo·mít nâ·kin cimahopáhnako·s ma·kít alpatáta·t i·yǎ·^askosit léykin
And I won’t damage anything of yours,” Alligator said humbly as he sat there;

“Momētōt omis yefulkepvs kont okis kihcen,
mô·mi·tot o·mēys ’yifolkipás kōnt o·kēys keyhcin
“Even so, I want you to go back” he said,

“Echaswv toyetskat, este cehērēt omet
ichá·swa tō·yícka·t ísti cihǎ·^ahī·t ô·mit
“You, Beaver, are a good person,

vnokeckv ocēt ont, heromkv rvkkēn ocetskēt omat kērrit okis.
anokícka ó·cī·t ont hiḡómka¹² ḡáckī·n ó·cíckī·t ô·ma·t kî·ḡeyt o·kéys
I know you have love and great kindness.

Fuswv tat sulkemahēt ont omis,
fóswata·t solkimá·hī·t ont o·mēys
There are many birds,

¹² M: Changed from hiḡónka (casual form) based on Hill ms.

omvlkvn vnoeckv em ocet enheromuset liketsken
omálkana anokícka imô·cit inihlō·ⁿmosit lêykíckin
but you have love and kindness for all of them,

uewv tat escem ēyvnicēpet fullēpen vkliket ometskat kērrit okis.
óywata·t iscimi·yanéyci·pít fólli·pín akléykit o·mícka·t kí·lleyt o·kéys
I know that they use your water here where you live.

Vne mahvkvo vnhvmkusēt okis” kicen;
animâ·hakaw anhâmkosi·t o·kéys keycín
Me, I am all by myself,” he said;

“Fuswv tat etenfvciyet enahvmkē etehayeyvtēt ont,
fóswata·t itinfacēyyit ina·hámki· itihá·yiyáti·t ônt
“The birds and I made an agreement and became kin,

vnoeckv etem ocēt omēkv,
anokícka itimô·ci·t o·mí·ka
and have love for one another,

uewv estomusē ceyacat sēyvnicēpvks kicvyvtēt on fullet omēt os” kihcof,
óywa istô·mosi· ciyâ·ca·t si·yaneycipáks kéycayáti·t ô·n follít o·mi·t ô·ⁿs kéyhco·f
so I told them they could use all the water they wanted,” he said,

“Mon omat, vneu mata toyarēs.
mó·n o·mâ·t aníw ma·tá· tō·yá·hí·s
“Well, then, I could do the same.

Vnoeckv ocit eyaskusit heromusarēs,
anokícka ô·ceyt iyâ·ⁿskoseyt hihlō·ⁿmosá·hí·s
I will have love and will be humble and kind,

uewvn escem ēyvnicēpit vkkarin omat” mahken,
óywan iscimi·yanéyci·péyt ákka·léyn o·mâ·t máhkin
if I can stay in your water and make use of it,” he said,

Echaswvt em vkvsahmen,
ichá·swat imakasáhmin
and Beaver game him permission,

Echaswv, Fuswv, Vlepvtv esyomat etenahvmkē hakvtēt omēs maket,
ichá·swa fósua alipatá isyô·ma·t itina·hámki· há·kati·t ô·mi·s ma·kít
so Beaver, Bird, and Alligator became kin, they say;

este Echaswvlke, Fuswvlke, Vlepvtvlke
ísti icha·swâlki foswâlki alipatâlki
the people of Beaver clan, Bird clan, and Alligator clan,

yv toccēnat etenahvmkēt omakēs maket okakvnts, vculvke.
ya toccî·na·t itina·hámki·t omâ·ki·s ma·kít oka·kánc acolakí.
these three are kin, the old ones told.

Mohmen mv etenahvmkē monkat em vliketv maketv
móhmin ma (?) itina·hámki· mórjka·t imaleykitá ma·kitá
And those kin or what are called em vliketv [“clans”]

etervkkuecvkē hērēt mont etencakvkē hērēt omvtēt os.
itíłakkoycakí· hí·ⁿhi·t mónt itinca·kakí· hí·ⁿhi·t o·matí·t ô·ⁿs
had much respect for each other and cared much for each other.

Hiyomēt omvtēs.
hayyó·mi·t o·matí·s
This is how it was.

“Vktvyahcvlke, Wotkvlke, yv hokkolat etenahvmket omēs” maketvt onkv,
aktayahcâlki wo·tkâlki ya (?) hokkô·la·t itina·hámkit ô·mi·s ma·kitát ôjka
“Aktayahchi clan and Raccoon clan, these two are kin,” it is said,

hoktvke Wotkvlke echustvlke vtēkat,
hoktakí wo·tkâlki ichostâlki atî·ka·t
so all women who are daughters of Raccoon clan,

honvntake Wotkvlke ēppucetake vtēkat,
honantá·ki wo·tkâlki i·ppocitá·ki atî·ka·t
and all men who are sons of Raccoon clan,

momet Vktvyahcvlke ēppucetake momet echustvlke omvlkvt
mo·mít aktayahcâlki i·ppocitá·ki mo·mít ichostâlki omáلكat
and all sons and daughters of Aktayahchi clan,

wotko tat cvrken kicaket,
wó·tkota·t cáłkin kéyca·kít
call Raccoon “My father”,

vcayēcvkē hērēt este tat fullēpvtēt os.
aca·yi·cakí· hí·ⁿhi·t ístita·t fólli·patí·t ô·ⁿs
and people had great respect for him.

Wotko vpelihocvrē vrahkvn estet opunayen omat,
wó·tko apileyhocá·lí· aláhkan ístit opóna·yín o·mâ·t
If someone spoke jokingly about raccoon,

pohetv eyacvkekot escvpvkhokēt mv este wotko opunvyēcan,
pohíta iya·cakíkot iscapakhokí·t ma ísti wó·tko opónayi·câ·n
they did not want to hear it and were angry at the person joking about raccoon,

enhomecvcemahēt este tat fullvtēt os.
inhomicakimá·hit ístita·t follatí·t ô·^{ns}
making some very angry.

Momen momēt omat kerryvēt ont omis,
mo·mín mó·mí·t ô·ma·t kíłłayi·t ônt o·mêys
Though I knew it was this way,

wotko em vretv ohhonvkvñ punvyēcit,
wó·tko imalítá ohhonákan pónayi·céyt
I spoke of raccoon's habits,

naket enhompetvt omakat, estont aret hompetv hopoyēt omētat,
nâ·kít inhompitát omâ·ka·t ístónt a·lít hompitá hopo·yí·t ô·mí·ta·t
about what his foods are, how he goes about hunting for food,

ohhonvkvñ pohvyvtēt onayvyvtēt on
ohhonáka po·hayáti·t ona·yayáti·t ô·n
I told what I had heard,

echustvlke pohvkēpvtētót
ichostálki poháki·patí·tot
and his daughters heard [what I had told]

svnrpvkv vñhayepēt fullēpofvñ
sanlápka anha·yipí·t fólli·pô·fan
and had planned trouble for me,

cukorvkkó vñkvfhotēñ rorit arin,
cokolákko anakafhotí·ñ lô·leyt a·léyn
at a square ground gathering where I had gone,

kvpotokvñ vñ esakvntvs.
kapotókan amisâ·kantás
they took my hat.

Toknawv ēpakē enrahkv nesvyvtēn
tokná·wa i·pâ·ki· inláhka nisáyati·n
I had bought it for six dollars,

mocvsēn vm esahkofvt okakat
mocási·n amisáhko·fát oka·kâ·t
it was new, and after they took it, they said,

“Wotko vpelihocekv komē ’punvyetskv̄tē vrahkvn ēsēt omēs,
wó·tko apileyhocíkas kó·mi· pónayíckati·¹³ aláhkan î·si·t o·mí·s
“We took it, this hat, because you said things to make people laugh at raccoon,”

yv kvpotokv tat’ cvkicaket,
ya ’kapotókata·t cakéyca·kít
they told me,

“Fehketskē tylkusen acemeyvrēs” cvkihcet esfullet,
fihkícki· tálⁿkosin a·cimíyáli·s cakéyhcit ísfollít
“Only if you pay will we return it to you,” they told me,

vm ēhvkēpen arit,
ami·hakî·pin a·léyt
and they hid it from me;

“Naken makit wotko punvyēcvyvtē kerrvkan okatskes” kicakvyan
nâ·kin ma·keyt wó·tko pónayi·cayáti·¹⁴ kíllaka·n¹⁵ o·ká·ckis kéyca·kayâ·n
“I don’t know what I have said about the raccoon,” I told them,

“Kērretskēs.
kî·llícki·s
“You know.

Momis kerrekot oketsken omat,
mo·mēys kíllikot o·kíckin o·mâ·t
But if you don’t know,

este hvmken fvccēcvn hahyēt,
ísti hámkin faccí·can háhyi·t
we’ll make one person the judge,

¹³ M: Changed from opónayíckati: (longer form) based on Hill ms.

¹⁴ M: Haas nb has pónayayi·cayáti·.

¹⁵ M: Haas nb has kíllako·n.

mv ehomvn onvyeyvrēs, nake maketskv̄tē
ma ihóman onáyiyáli·s nâ·ki ma·kíckati.¹⁶
and we will [go] before him and tell the things that you said

momof cēmeu fvccēcv ehomvn ēyopunvyēcepvcv̄s.
mo·mô·f cí·miw faccí·ca ihóman i·yoponayi·cipáccas
then you will [go] before him and tell him your side.

Momis nake onayeyan makvyvtē seks maketsken omat,
mo·mêys nâ·ki ona·yiyâ·n má·kayáti· síks ma·kíckin o·mâ·t
But if you say you've never said the things we tell,

akērrvlke ocēkv cehomv mont fvccēcv ehomv svpvklēceyvrēs” cvkicahket,
a·kí·Hâłki ô·cí·ka cihóma mont faccí·ca ihóma sapaklí·ciyáli·s cakeycáhkit
we have witnesses, so we'll stand them before you and before the judge, they told me,

fvccēcv hayvranat vnkvpvkaket,
faccí·ca há·yała·nâ·t aŋkapáka·kít
and left me to appoint the judge;

“Pum ehaketsken, pum etetakof, cem onvyeyvrēs” cvkicahken,
pomihâ·kíckin¹⁷ pomítita·kô·f cimonayiyáli·s cakeycáhkin
“Wait for us, and we'll tell you when we're ready,” they told me;

likin hvmket 'rvlahket,
lêykeyn hámkit 'łaláhkit
I sat waiting and one returned:

“Tokvs. Yvmvn vtes” mahken,
tókas yamán atís máhkin
Now. Come this way,” he said,

ayit vpokat rorvyan,
a·yêyt apô·ka·t lo·layâ·n
and I went and when I got to where they were sitting,

fvccēcv hayakat
faccí·ca ha·yâ·ka·t
the judge they had chosen

hoktē hoktv̄lēn etenahvmkē maketv em vyē vhakuce ocē
hoktí· hoktalí·n itina·hámki· ma·kitá (?) imayí· aha·koci (?) ó·ci·
was an elderly woman, their kin you could say, one who was familiar with the laws

¹⁶ M: Corrected from ma·kíckti based on Hill ms.

¹⁷ M: Corrected (MM) from pomi·hâ·kíckin.

este svculvke fullvtē kerrēn
ísti (?) sacoláki follatí· kíłli·n
the elders used [for justice],

fvccēcv hayet licaken,
faccí·ca há·yit leycâ·kin
and they had appointed her judge and seated her;

“Onvyvks, naket estont on okatskat” kicakof,
onáyaks¹⁸ nâ·kit istônt ó·n o·ká·cka·t kéyca·kô·f
“Tell what happened,” she told them:

kvpotokvn em ēsēt omēt fehkē tvlkusen aemeyvres kont omēt,
’kapotókan imî·si·t o·mí·t fihki· tâłkosin a·imíyafis kônt o·mí·t
“We took his hat and will not return it until he pays, we decided,

fehkē tvlkē tayē tokon amat,
fihki·¹⁹ táłki· tá·yi· tó·kon o·mâ·t
and if he shouldn’t pay,

punfvccēcetskvrēn puyacēt okēs” hvmket kihcen,
ponfaccí·cíckáfi·n poyá·ci·t o·kí·s hámkit kéyhcin
we want you to judge this for us,” one said;

“Naken maket monkat estomēt arvtet on
nâ·kin ma·kít mōŋka·t istó·mí·t â·łatit ó·n
“Tell what he said or what he’s done

fēkē tayēs kont okatskat onvyvks” kicahken,
fi·ki· tâ·yi·s kônt o·ká·cka·t onáyaks keycáhkin
that you want him to pay for,” she told them;

“Este sulkēn vpvkēt liket wotko estomē arvtēn ohhonayen,
ísti (?) sólki·n apáki·t lēykít wó·tko (?) isto·mí· a·łatí·n óhhona·yín
“In the midst of many people he sat and talked about how raccoon does things,

este tat vpelhoyet sakkēpen likvten pum onahoyet omen,
ístita·t apílho·yít sa·kkí·pín lēykatin²⁰ pomoná·ho·yít o·mín
and people were roaring with laughter as he sat there pleased, we were told;

¹⁸ M: Haas nb has onánaks.

¹⁹ M: MM feels fihki· is odd.

²⁰ M: Corrected (MM) from lēykati·n.

“Purke vpekv pum ohhayvtēn puyacekot os.
pólki apílka pomóhha·yatí·n poyá·cikot ó·ns
“We don’t like him making fun of our father.

Estito estomis erke em vpevihocat esafvckēt ahrekotok:
istēyto· istô·meys ílki imapiléyho·câ·t isa·fácki·t²¹ áhliko·to·k
No one would be happy about people laughing at their father:

pomeu puyacekot okēs.
pó·miw poyá·cikot o·kí·s
we don’t like it either.

‘Wotko tat vce lokcicēpvkan ahompet
wó·tkota·t ací lokcéyci·pakâ·n á·hompít
‘The raccoon eats the corn that people raise,

vcelowvcke tvlkekon vce kvripē hericēpvkattis papet
acilowácki tálkiko·n ací kałēypi· hileycî·paka·tteys pa·pít
not only fresh corn, but also the dried corn that is stored away,

nerēn arēt onkv,
niłí·n a·lí·t ôḡka
and he goes about at night;

este nocicat eskerretv ocvkēt ont fullet omēs' mahokvntok:
ísti noceycâ·t iskillítá o·cakí·t ônt follít o·mí·s má·ho·kánto·k
they have a way of knowing when people are asleep,’ it was told:

‘Nocēpvkof ayopket noksakēt omēs' maket
noci·pakô·f á·yo·pkít nóksa·kí·t ô·mí·s ma·kít
‘While you are asleep they creep up and steals,’ he has said,

okvten poheyēt os” makaken,
o·katín pohíyi·t ô·ns má·ka·kín
and we have heard it,” they said,

fvccēcv tat “Maketskvēt oma?” maket vmpohen,
faccí·cata·t má·kíckati·t ô·ma·[^] ma·kít ámpo·hín
and the judge asked me, “Have you ever said this?”

em vyoposkit makvyvtēt os.
imáyopo·skéyt ma·kayáti·t ô·ns
and I answered:

²¹ M: Changed from sa·fácki·t (shorter form) based on Hill ms.

“Vpelihocvrē vrahkv tokon,
apileyhocáli· aláhka tó·ko·n
“It was not to make people laugh at him,

wotko enfulletvn onayit okvyvtēt omēs” mahkin,
wó·tko (?) infollitán ona·yéyt o·kayáti·t ô·mi·s máhkeyn
I told the ways of the raccoon,” I said,

“Mon omat estonkot omēs.
mô·n o·mâ·t istónkot o·mí·s
“Well, then, that is all right.

Este enahvmke tat nake etohhonayet fullet etepelicet komat
ísti ina·hámkita·t nâ·ki itóhhona·yít follít itípileycít kô·ma·t
People who are kin can go around telling things about each other, making fun of each
other,

etem vnatoket fullet omvntok
itimaná·to·kít follít o·mánto·k
joking with one another:

enhopuewvtok:
inhopóywato·k
he is [raccoon’s] nephew:

em vretv onayet okvtētok:
imalitá ona·yít o·katí·to·k
so he was just telling of his ways:

vpelkv eshayē estomis vculvke sem vpeyevt vcvkkvyēn okvtētis onkv
apílka ísha·yí· istô·meys acolakí (?) ’simapiyíta acakkayí·n o·katí·teys onká
even though he made fun of him, he was following the ways of the old ones,

fēkekis, kvpotokv tat aematskē tayet os” mahkofvt
fí·kikeys ’kapotókata·t a·imá·cki· tâ·yít ô·s máhko·fat
so he shouldn’t have to pay, and you should give the hat back to him,” she said,

okat “Vne tat penwvlke toyikv,
o·kâ·t aníta·t pinwâlki tô·yéyka
“I am of the Turkey clan,

penwv tat ohtvhikit vpelihocvrē pen·vcule tat vm vculētis kicit
pínwata·t óhtaheykéyt apileyhocáli· pinacólita·t amacolí·teys keycéyt
I can complain about turkeys, so they laugh at him, I call old gobblers “my old man,”

em vretv onayit vrēpvvēt onkv
imalitá ona·yéyt ahi·payí·t ôŋka
and I tell of his ways wherever I go,

matvpomēn okvtētok:
ma·tapó·mi·n o·katí·to·k
so he has spoken in the same manner:

aemvks” mahken,
a·imáks máhkin
Give it to him,” she said,

’kvpotokv avmhoyvtēt os.
’kapotóka a·ámho·yatí·t ô·ns.
and they returned the hat to me.

Momen este em vliketv makē punvttv vhocefkat
mo·mín ísti imaleykitá ma·kí· ponátta ahocífka·t
And the clans named after animals,

ēppucetake echustvlke momvkē vlkēt omēs.
i·ppocitá·ki ichostá·ki mo·makí· álki·t ô·mi·s
their sons and daughters are each the same.

“Hotvlkvke, Konepvlke ’tepakat etenahvmket omēs” mahokēt onkv,
hotalkâlki konipâlki ’tipâ·ka·t itina·hámkit ô·mi·s má·ho·kí·t ôŋka
“The Wind clan and the Skunk clan are kin,” it is said,

Hotvlkvke ēppucetake echustvlke omvlkv konon “cvrke” kicakēt onkv,
hotalkâlki i·ppocitá·ki ichostâlki omáلكat konón cáلكi káyca·kí·t ôŋka
so all the sons and daughters of Wind clan call skunk “My father”,

konon opunvyēhocen omat,
konón oponayí·ho·cín o·mâ·t
and if they hear someone talking about skunk,

este tat escvpvkhoketvt omvnts.
ístita·t iscapakhokítat o·mánc
people would get very angry about it.

Este kono punvyēcan senhomecvkēt
ísti (?) konó (?) pónayi·câ·n sinhomicakí·t
They got mad at the one who talked about skunk,

momis hiyomat em vliketv, etenahvmke makē
mô·meys hayyô·ma·t imaleykitá itina·hámki ma·kí·
but now there is no one who knows the ways and rules about the clans and kinship

vculvke 'sem vpeyetv vhakuce ocakvtē kerrat este seko hakēpat omēcicēn
acolakí 'simapiyíta aha·kocí ó·ca·katí· kílla·t ísti siko· ha·kí·pa·t omi·céyci·n
that the old ones had, and for that reason,

em vliketv, enahvmke maketv naket omat kerhohoyeko omē hakepēt os.
imaleykitá ina·hámki ma·kitá nâ·kit ô·ma·t kílho·hoyíko· ó·mi· ha·kípí·t ô·s
it's gotten so almost nothing is known about what clans and kinship are.

Mohmen vculvke hofonē fullvtēt okakat
móhmin²² acolakí hofóni· follatí·t oka·kâ·t
And a long time ago the elders said,

“Nake ele oste sasat, em etenahvmketv kerkvkēt omēs” makakvtēt omēs.
nâ·ki ili ósti sâ·sa·t imitina·hamkitá kílkakí·t ô·mi·s má·ka·katí·t ô·mi·s
“Those with four feet know which ones are their relatives,” they said.

Nokose, kono, yvhv yv toccēnat etenahvmken
nokósi konó yahá ya toccî·na·t itiná·hamkín
Bear, skunk, wolf, these three are kin,

kaccv, kowakkuce, pose esyomat etenahvmkēt omakēs.
ká·cca kowa·kkocí pó·si isyô·ma·t itiná·hamkí·t omâ·ki·s.
and tiger, bobcat, and cat are kin.

Este ēlet omen hopelhoyet oman,
ísti î·lit o·mín hopilhô·yit o·mâ·n
A man died and was being buried,

tvlakon ocēt omvtēton,
talá·kon ó·ci·t ô·mati·ton
and he had left [a field of] beans;

mv este elvtē Hotvlkvket omvtēton
ma (?) ísti iláti· hotalkâkít ô·mati·ton
the deceased was of the Wind clan,

enahvmken hopohoyan, Hotvlkvke vwolusat sekot omēpen
ina·hámkin hopó·ho·yâ·n hotalkâkí awólosa·t síkot omi·pín
and they looked for kin, but no Wind clan [member] was in the area,

²² Beginning of a section.

tvlako-vhocke eslikēpet omen,
tala·koahócki isleykî·pit o·mín
and the field of beans remained;

“Estit enahvmket on omat,
istēyt ina·hámkit ô·n o·mâ·t
“If whoever is kin

tvlako tat vcaýēcēpan hēretan os” mahoket omen,
talá·kota·t aca·yi·cí·pa·n hĩ·ñita·n ó·ns má·ho·kít o·mín
would take care of the beans, it would be good,” they said,

Cufet pohhet, “Vnet Hotvlkvlke toyis” mahket,
cofit póhhit anít hotalkâlki tô·yeys máhkit
Rabbit heard and said, “I am of the Wind clan,”

tvlakon sepocasvtēs.
talá·kon sípoca·satí·s
and became owner of the bean field.

Momis Hotvlkvlke tokot os komhoyēt omēs.
mô·meys hotalkâlki tó·ko·t ô·ns komhoyít ô·mi·s.
But it’s not believed that he is Wind clan.