

vfoswv heyv omēt mahet cenhueren aret ometskvrēs.

afó·swa hiyá ó·mi·t ma·hít cinhōylin a·lít omickáli·s

you'll have a cane just like this waiting for you.

Yopkusēt cenake tokon nake ehsvtet hueretskat,

yó·pkosi·t cinâ·ki tó·ko·n nâ·ki íhsatit hōylícka·t

When you sneak around and take something that doesn't belong to you,

vfoswv yv omat este-honvnwv esakpv enhonnē vpvkēt heran ohwvkiket omekon omat,

afó·swa ya ô·ma·t istihonánwa isákpa inhonní· apáki·t cilá·n ohwakēykit omíkon o·mâ·t

if a cane like this with the weight of a man's arm doesn't lie on your back,

cehsvtkvrē tokon ēhuerihcetskēs.

cihasátkáli· tó·ko·n i·hoyléyhčíki·s

you may put yourself in a position where your reputation cannot be cleansed.

Yv vfoswvt este hvsvtectvēt wakket os" maket, etvlwv empunayet omvtēs.

ya afó·swat ísti hasaticáti·t wâ·kkit ó·s ma·kít itálwa impóna·yít o·matí·s

This cane lying here has cleansed others," he said and told [this] to his tribal town.

Nake mv omvkē makē em etvlwv vrahkv arvrānē wíketv hahoyvtē este sasatet

nâ·ki ma o·makí· ma·kí· imítálwa⁴⁶⁷ (?) aláhka á·lala·ní· weykitá ha·hoyáti· ísti sâ·sa·tit

Those appointed to go before their tribal town informing them about such things

'mvpvkvketot omvtēs.

'mapakâlkítot o·matí·s.

were 'mvpvkvke ['joiners?].

The Stars (Hvlwē nake heckē ocakat este-cate-vculvke enhocefhueckv)ⁱ

J. Hill (Hill IV:1–3; Haas XXI:1–27)

Vholocē hvlwē fullat uehvtkv enhēfkēt omēs makakvnts, vholocē omusē tis

aholocí· hálwi· follâ·t oyhátka ínhí·fkí·t ô·mi·s má·ka·kânc aholocí· ô·mosi·teys

Clouds way up high are ocean vapor, they used to say, somewhat like clouds

ⁱ Title: *hálwi· nâ·ki hícki· o·câ·ka·t ísticá·ti acolakí inhocífhóycka* 'Old-Time Indians' names for things visible on high?.

monkat ēkkocē omusē tis. Sutv ceskvn asvpaklen hēcen omat,
*mónka-t í-kkocí*⁴⁶⁸ *ô-mosi-teys sotá cískan a-sapâ-klin hica-kín*⁴⁶⁹ *o-mâ-t*
 or somewhat like smoke. If they saw them on the horizon like columns,

“Hvset uewvn acawet omēs. Oskvrēs” makakvnts, meskēt on omat.
hasít óywan á-ca-wít o-mí-s óskáli-s má-ka-kánc miskí-t ô-n o-mâ-t
 they would say, “The sun is drawing water. It will rain,” if it was summer.

Hvtvm rvfot on omat, “Kvstemvranet omēs” makakvnts.
*hatâm lafót ô-n o-mâ-t kastimála-nít*⁴⁷⁰ *o-mí-s má-ka-kánc*.
 During winter they used to say, “It’s going to get cold.”

Momet ’holocē tat atet oskvranē hēret os komhoyof,
mo-mít ’holocí-ta-t a-tít óskala-ní- hīⁿlit óⁿs komhō-yo:f
 When the clouds come and they think it is surely going to rain

oskekot ’holocē-cate hahket somkēpē oketv vnvcomen omat,
óskikot ’holoci-cá-ti háhkit sómki-pí- okíta anáco-mín o-mâ-t
 but doesn’t, and the clouds become red and disappear several times,

“Em pofhokvten omēs” ’holocē-catē hakē oskeko somkat makakvnts.
*impó-fhō-katín*⁴⁷¹ *o-mí-s ’holoci-cá-ti- ha-kí- óskiko- somkâ-t má-ka-kánc*.
 it was said, “Medicine had been blown,”⁴⁷² when the clouds turned red and disappeared.

Em pofkē makat oskē honnē tis vlvkvrānēt omē on hēcat
*ímpo-fkí*¹ *ma-kâ-t oskí- hōnni-teys alákala-ní-t ô-mi- ô-n hi-câ-t*
 Blowing means when someone saw that heavy rain might be coming,

estet mv ’holocē-lvste ’semēhonecketvn em penkalof,
ístit ma? ’holoci-lásti ’simi-honickitán impíjka-lô:f
 when someone was afraid of awesome black clouds

fekhonnickvvn komēt enyvhihet ’holocē atat vnrpēn
fikhonnéyckan kó-mi-t inyáheykít ’holocí- a-tâ-t anlápí-n
 and wanting to stop it, he would sing against the oncoming clouds:

¹ Or: *impó-fho-kí*.

“Vpofket este hueret oskē fekhonnicēs” maket okakvnts.

apo·fkít ísti hoylít⁴⁷³ oskí· fikhónneycí·s ma·kít oka·kánc

“A person who stands blowing at it [with a reed] can stop the rain,” they used to say.

Hofonof oskē em pofkvke este sulkē tatēs, honvntaketot, hoktvketo estomis.

hofô·no·f oskí· impo·fkâlki ísti sólki· tá·ti·s honantá·kitot hoktakító⁴⁷⁴ ístô·meys

A long time ago there were many rain blowers, men and even women.

Oskē fekhonnickv yvhiketvn kerreko estomis estet oskē, hotvlē·rakko ’tepakat em penkalat,

oskí· fikhonnéycka yaheykitán kílliko· ístô·meys ístit oskí· hotali·lákkó ’tipâ·ka·t impínka·lá·t

When those who did not know the song to stop the rain were afraid of rain and tornadoes,

pocus·leskvn enfvskēt

pocoslískan infaskí·t

they would leave an old ax blade stuck in the ground

vholocē·lvste atat ohhecēn ’mype escakhēn enhuericakēt omvnts.

aholoci·lásti a·tâ·t’ ohhíci·n mápi íscákhi·n inhoyléyca·kí·t o·mánc

with the handle upright, facing the direction from which the black cloud was coming.

Momēcat este sasēs, mucvnettiv. Mv pocus·leskvt vholocēn ’tetahcen

moni·câ·t ísti sâ·si·s mocaníttá ma(?) pocoslískat aholoci·n ’titáhcin

There are people who still do that today. The old ax cuts the cloud in half,

’tekvpahket oskekot somkēpēs maket omakvnts.

’tikapáhkit óskikot sómki·pí·s ma·kít oma·kánc.

and it splits; it doesn’t rain, it disappears, it’s said.

Oskē atat vlvkeko fekhonnicetv okcvnwnv nvcōmusis totkvn takpvlatvken omat

oskí· a·tâ·t alákiko· fikhonneycitá okcánwan nacō·moseys tó·tkan tákpala·takín o·mâ·t

When rain is coming, to stop it before it arrives, pour a small amount of salt in the fire,

oskekot somkēs makateu sasēs.

óskikot somkí·s ma·kâ·tiw sâ·si·s

and it doesn’t rain and goes away, some say.

ⁱ Or: *a·tâ·n*.

Momen vculvke nake makat vkvsvmvyēt arvyvtēt onkv
mo·mín acolakí nâ·ki ma·kâ·t akasamáyi·t a·layáti·t ôṅka
 Now I went about believing the things the old ones said,

vhvmkv nerē hvnken ohhvyvtkvrnēt 'tvlofv vnakvn puhvpo hayēt
ahámka nilí· hámkin ohhayátkala·ní·t 'taló·fa aná·kan pohapó· há·yi·t
 so one time we were going to spend the night in a camp that we had made near town;

yafkē hvse·vkērkv ostat mahen welakeyof,
*ya·fkí· hasi?akí·lka ô·sta·t mâ·hin wila·kiyô·f*⁴⁷⁵
 in the evening about four o'clock, as we [two of us] went about,

vholocē·lvstet honerv fvccvn akvwvpiket omat, pvfnēt ahvlwēcen hēcet omeýis,
*aholoci·lástit honíla fáccan a·kawapēykit o·mâ·t páfni·t a·hálwi·cín hî·cit*⁴⁷⁶ *o·miyēys*
 a black cloud rose up from the north, and we could see it was quickly approaching,

estohmet oskē em vrvnakepvkē tayat vvolē naket sekon
*istóhmit*⁴⁷⁷ *oskí· imalana·kipáki· tâ·ya·t awóli· nâ·kit síkon*
 but there was no place to take shelter as there was nothing near;

oskē tat honnēt atet omat kērrēt fekhoniyet sehokēn;
oskí·ta·t hónni·t a·tít o·mâ·t kí·lli·t fikhonēyit síhō·ki·n
 we knew that heavy rain was coming, so we stopped and just stood there;

hoktē 'tepakeyvtē eslafkv vm pohen
hoktí· 'tipā·kiyati· íslá·fkan ámpo·hín
 the lady that was with me asked me for a knife;

a·ehmin ehset yvkapet ayet vhopakv pale·ostat mahen ahyet
a·?ihmeyn íhsit yaka·pít a·yít ahopá·ka pa·li?ô·sta·t mâ·hin áhyit
 I handed it to her, she took it and walked about forty yards away,

eto rakkēt hueren pvlhvmken erhuyiret ahueren
itó lákki·t hōylin palhámkin ílhoyēylit a·hōylin
 and she was standing on the other side of where a large tree stood

hvse·vkērkuce palehokkolat mahe tis omvtēs. Osketv vlicēcet omat
*hasi?aki·lkocí pa·lihokkô·la·t*⁴⁷⁸ *mâ·hiteys o·matí·s oskitá aleycî·cit o·mâ·t*
 for about twenty minutes. It started raining,

vholocē tat 'tekvpahket hvsossv-fvccvn ayen, hvsaklatkv fvccvo ayen,
aholocí-ta-t 'tikapáhkít haso-ssafáccan a-yín hasaklá-tka fáccaw a-yín
 and the cloud parted, [one part] went east, and [one part] went west;

oskat estomusat pohken essomhokehpen, ra-atet 'rvlahket
oská-t istōⁿmosa-t pō-hkin⁴⁷⁹ issomhokihpin la-ʔâ-tit 'laláhkít
 the rain let up, and both [clouds] disappeared, and she came back and said,

“Oskē tat 'setekvpahket essomhokepeko” makemvts.

oskí-ta-t 'sitikapáhkít issomhokípiko[^] ma-kimác

“The rain parted and disappeared.”

Ohrolopē pale-cahkēpē cahkepohkakat mahe tis omēs.

ohlolopí-pá-li cahkí-pi- cahkipohká-ka-t má-hiteys ô-mi-s

It might have been about fifty-five years ago.

Mvt “oskē sentvcketv” maketv cvnhonricusat vm ocvtēt os. Hofonē haken

mat oskí- sintackítá ma-kitá canhónleycosá-t amo-catí-t ôⁿs hofóni- há-kin

It was then that I truly believed that expression, “to stop the rain.” A long time later

em pohvyan vm onvyekvntvs, oskē sentacket, sentvckekatē.

ím-pō-hayâ-n amonayikantás oskí- sínta-ckít sintáckiká-ti-

I asked her, and she wouldn't tell me whether she had stopped the rain or not.

Momen hvttvm oskē somkat,

mo-mín hatâm oskí- somká-t

And again, when rain disappears,

“Echus-elēcvt likan oskē asohhvtokot omēs” makakvnts.

ichosilí-cat léyka-n oskí- a-sohhatíkot o-mí-s má-ka-kánc

they used to say, “Where a child-killer lives, it will not storm.”

Nettahvse kvlaksē haket, monkat heckeko haken yomockat

nitta-hasí kaláksi- ha-kít mónka-t híckiko- ha-kin yomo-ckâ-t

When the sun becomes crescent shaped, or when it becomes invisible and it gets dark,

sopaktv-rakkot loken omēs, nerēhvseu matvpomē haket.

sopa-ktalákkot lo-kin⁴⁸⁰ o-mí-s nili-hasíw ma-tapó-mi- ha-kít⁴⁸¹

a big toad has swallowed it, and the moon is like that too, they say.

Hvrëssē vholocē omē sopakhvtkē vfolotkusē tis ocat,
hali:ssí· aholocí· ó-mí· sopakhátki· afolótkosi· teys o·câ·t
 When the moon has a whitish cloud-like circle around it,

“Oskvrannen hvset ehuten hayet omēs” maket;
óskala·nín hasít ihótin ha·yít o·mí·s ma·kít
 they say, “It’s going to rain, and the moon is making itself a shelter.”

hvse ehute ofvn ’kolaswvt heckvkēt on omat,
hasí ihóti ó·fan ’kolá·swat hickakí·t ô·n o·mâ·t
 And if stars can be seen within the circle of the moon’s shelter,

oskekon netta yvfyakēs: ’kolaswv hvmkat netta hvmkan vrahkv̄t omēs.
óskikon nittá· yáfya·kí·s ’kolá·swa hámka·t nittá· hámka·n aláhkka·t ô·mí·s
 it will not rain for several days: each star stands for one day.

Momen “Hvrëssē vñakusē ’kolaswv likan hvse ehiwvt omēs” maket okvnts.
mo·mín hali:ssí· aná·n·kosi· ’kolá·swa leykâ·n hasí (?) ihéyvat ô·mí·s ma·kít o·kánc
 And it was said, “The star nearest to the moon is the moon’s wife.”

’Kolaswv hokkolē etenakuecusē kakan Wotko-Turwvn hocēfet,
’kolá·swa hokkô·li· itinã·n·kôycosi·⁴⁸² ka·kâ·n wo·tkotótwan hoci·fít
 The two stars sitting right close together were called Raccoon’s Eyes,

honerv fvcev ’kolaswv likan ’Kolas-Vyekon hocēfet;
honíla (?) fácca (?) ’kolá·swa leykâ·n ’kola·s?ayikon hoci·fít
 and the star toward the north was called the Star-Doesn’t-Go;

hvyatkof a-ossē ’kolaswv likan ’Kolas-Rakkon hocēfet, Hvyvtēcv hocēfet,
haya·tkô·f á·?o·ssí· ’kolá·swa leykâ·n ’kola·slákkon hoci·fít hayatí·ca hoci·fít
 the star that comes out at daybreak was called the Big Star or Morning Star,

momen ’kolaswv tucceñē etenakuecē vpokan ’Kolas-Senēcvn hocēfet,
mo·mín ’kolá·swa toccini·⁴⁸³ itina·kóyci· apo·kâ·n⁴⁸⁴ ’kola:ssini·can hoci·fít
 and the three stars sitting near each other were called the Stretched Stars,

Ue-Sakcvokv tis ’Kolas-Perro tis kicakēt omvnts.
oysakcáwkateys⁴⁸⁵ ’kola·spilloteys kéyca·kí·t o·mánc
 and there was what they called the Water Dipper, or the Star Boat.

'Kolaswv kolvpake etenakusē vpokan 'Kolas-Coklofkvn kicet,
'kolá·swa kolapá·ki itiná·n·kosi· apo·ká·n⁴⁸⁶ 'kola·scokló·fkan⁴⁸⁷ keycít
 The seven stars that sit really close to each other were called Kolas-Coklofkvy.

mv 'kolaswv kolvpakat 'tvlvlvkēt hērusēn vpokēt omvtē tat,
ma 'kolá·swa kolapá·ka·t 'talalakí·t hí·n·losi·n⁴⁸⁸ apó·ki·t o·matí·ta·t
 Those seven stars were once neatly lined up.

nokosen entohket opelof-rakkon sakfullet,
nokósin into·hkít opilo·flákkon sákfollít
 They went driving a bear in a big swamp

akkehosahket fullet 'yvtelokat estomis vpokvtēt on omēs.
akkihósáhkít follít yátilo·ká·t⁴⁸⁹ istô·meys apo·katí·t ô·n o·mí·s
 and forgot their way and sat scattered about.

Momet vtotketvo enhorrvkēt ont tasahcof,
mo·mít atokitáw inhollakí·t ônt tá·sa·hcô·f
 And they are too lazy to work, and in the spring

somēcvtet nak lokcē hakakofvn erylēt omēs makakvnts.
somî·catit⁴⁹⁰ nâ·k lókci· há·ka·kô·fan ílyeyí·t ô·mí·s má·ka·kánc
 they disappear but return when the fruit ripens, they used to say.

'Kolaswv tis wecatiyet totkv ont cvpkē hakē somkan
'kolá·swateys wica·tēyyit tó·tka ônt cápki· ha·kí· somká·n
 When a star sparks like fire and becomes long and disappears,

'kolaswvt aholanet omēs kicakvnts.
'kolá·swat á·hola·nít o·mí·s kéyca·kánc
 they used to say the star is defecating in this direction.

'Kolaswv wecattat ētvpomēt totkv ont hopvyēn ayet ersomkat
'kolá·swa wica·ttá·t i·tapó·mí·t tó·tka ônt hopáyi·n a·yít ílsomká·t
 Similar to the star that sparked, when [a star] goes out of sight a long distance like fire

tenētkē okēt pohkēt ocan “Mēkko-rakkot latket okēs” makakēt omvnts.
tini·tkí· ô·ki·t po·hkí·t o·câ·n mi·kkolákkot la·tkít o·kí·s má·ka·kí·t o·mánc
 and what sounds like thunder is heard, they used to say, “The big king has fallen down.”

Vholocē omusē cutkusē sutv 'tewlvlpkē wakkan,
*aholocí· ó-mosi· cótkosi· sotá 'tiwalápkí· wa·kkā·n*⁴⁹¹
 That which looks like a small cloud lying across the sky [i.e., the Milky Way]

“Este-ēlv ennene” monkat “Puyvfekcvlke ennene omēs” kicakvnts.
istiʔi-la inniní moyká-t poyafikcálki inniní ô-mi-s kéyca-kánc
 used to be called the “Path of the Dead” or the “Path of the Spirits.”

Vtokyehattē vtokfenētkē vtocyehattē tenētkē 'tepakat
*atókyiha-ttí· atókfini-tkí· atóyiha-ttí*⁴⁹² *tini-tkí· 'tipâ-ka-t*
 Lightning that flashes, lightning and thunder together

naket estont okēs makakvtētis omēs. Momis mvtan kerraks.
nâ-kit ístónt o-kí-s má-ka-katí-teys o-mí-s mô-meys máta-n kíllaks
 mean something is happening, it was probably said. But I don't know that.

Ēkvnv ohfulleyat elec v encokele ocēn etohlikēt omēs.
i-kaná óhfolliyâ-t ilíca incokíli ó-ci-n itohléyki-t ô-mi-s
 There are pillars underneath this earth we walk on, and the earth is sitting on them.

Mv cokele tat osa-rakkot omēs makēt vcuvlke 'punvyēcaken pohvyvntvs.
ma (ʔ) cokílita-t osa-lákkot ô-mi-s ma-kí-t acolakí 'ponayí-ca-kín po-hayántas.
 Those posts are great pokeweeds, I heard the old men tell.

Prophets

J. Hill (Hill II:39; Haas XVIII:155–161)

Owalv, kērrv emvahoyvtē tokot, emmonkv esheckvtēt omēs.
*owá-la kí-llaⁱ imaha-hoyáti· tó-ko-t immóyka*⁴⁹³ *ishíckati-t ô-mi-s*
 A prophet [owalv] or knower [kērrv] was not taught by anyone; he was born with the gift.

Estuce hēckat, poktvt heckkvvtēt on omat,
*istocí hi-ckâ-t póktat hickakáti-t*⁴⁹⁴ *ô-n o-mâ-t*
 When a baby is born, if twins are born,

ⁱ *owá-la*, same as *kí-lla*.