



Mary Lemieux

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Bears figure in many popular Oneida legends. One is the following story of how the chipmunk got his stripes.



Nahte' alya Lotsihnewalaténi Tsyohlyó·ku

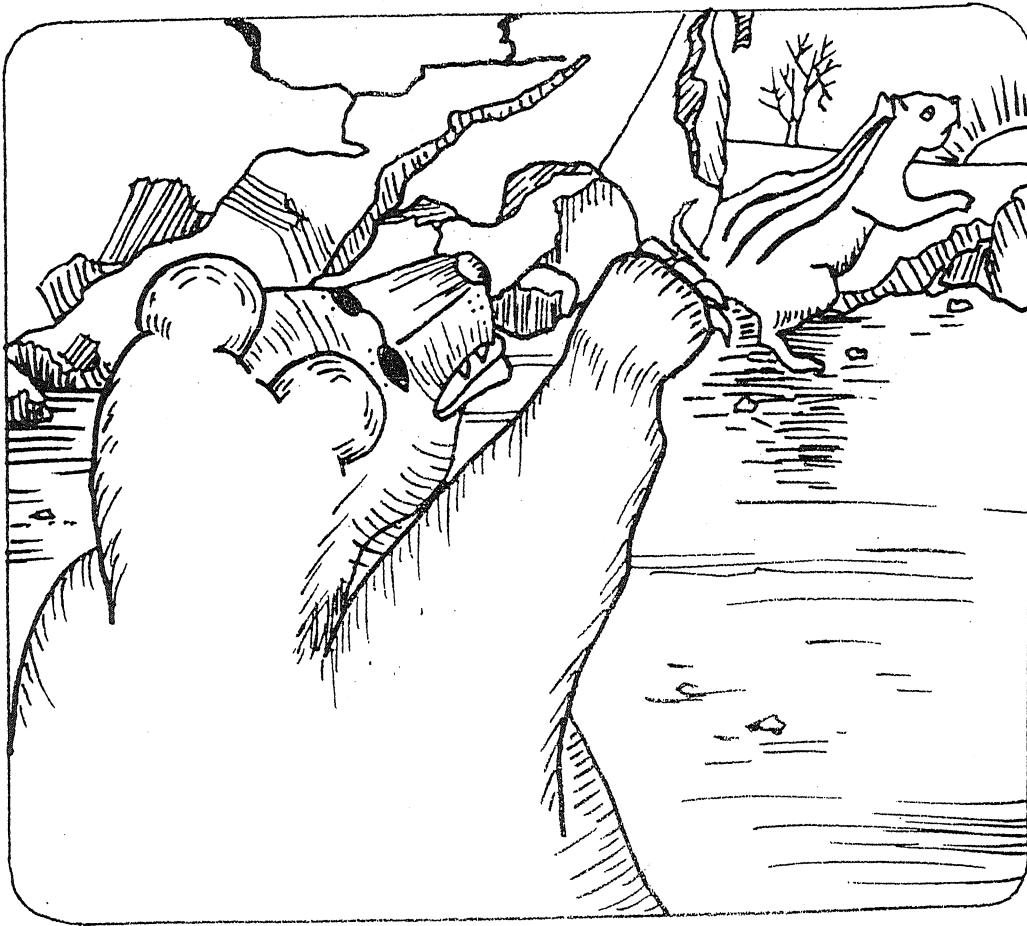
Wahu·nise' o·ná kwah o·ná tshihatahkwahslu·nihe' ka'i·ká ohkwa·li ahanuhwétha. Tahnu wi ne ka'i·ká ohkwa·li kohslakwekú na waho·ta·we' tho kati' wi wa·lawe' tsihlyó·ku. Waha·lu' ka'i·ká tsyohlyó·ku, "Yah ka thau·tú i· sa ká·tho akanú·wete?"

Waha·lu' ohkwa·li, "Awa·tu. Nok tsi' kohslakwekú asá·tá·hwe."

Waha·lu' tsyohlyó·ku, "Ne ki' wahe."

Waha·lu' ohkwa·li, "Ne kwi thi·ká kanáktaya' tho nu nahsa·lá·te' ákta tsi' ni nu niwakatnáktaya." Na kwi wahyanú·wete. Ne wi o·ná ne'n kohslakwekú aho·tá·hwe. Ka'i·ká tsyohlyó·ku kwah ka okhna' teka·lú okhale' sahatkétsko. Ne kati' wi ka'i·ká ohkwa·li yah tehanú·wese' tsi' tho ni·yot. Na kwi wahohlo·li' thi·ká tsihlyó·ku taka shekú usahatkétsko. Waha·lu' ohkwa·li, "I·kelhe' se' ni oná auki·tá·hwe." Wahu·nise' kati' wi tho lata·kele' wa·lelhe' na se uhte' lo·tás, ka'i·ká ohkwa·li. Nale' oskanáha sahatkétsko' khale' kati' wi tho nu ni·le' ka'i·ká tsyohlyó·ku tsi' nu niho·tás ne'n ohkwa·li tahatkétskwahte' ka'i·ká ohkwa·li okhna' wahohsle' ka'i·ká tsyohlyó·ku. Yah kati' wi te·yotúu ne' kwah otokau yahoye·nake' kwah nok tsi' wa·thawiskwahte' tho kati' wi wa·tho·ná·ke kwah tsi' nihaswes ka'i·ká tsyohlyó·ku. Tho kati' wi niyawau tsi' yotsihnewalaténi lashú·ne ne'n tsyohlyó·ku.

told by Earl Webster to Lewis Webster 1939



How The Chipmunk Got His Stripes

Long ago, it was when this bear was getting ready for bed, and when the bear sleeps it is the whole winter that he sleeps. This chipmunk arrived there. He said, "Is it possible that I, too, can sleep here?"

The bear said, "It's possible; but you know that it is for all winter."

The chipmunk said, "It's alright with me."

The bear said, "Over there you can sleep near my bed." So then they went to bed. This was to be for all winter, but the chipmunk every little while was getting up. This was getting the bear a little angry. He warned the chipmunk not to do that again. The chipmunk lay quietly for awhile. He thought maybe now the bear is asleep. So he got up again and as he was walking by, the bear jumped up quickly and chased the chipmunk. He couldn't quite get a hold of the chipmunk, but he did scratch the length of his back. That is how it happened that the chipmunk has stripes on his back.

Translated by Maria Hinton

Nahte' alya Lotsihnewalatēni Tsihlyo'ku
 Why he has stripes chipmunk

Wahu'nise' o'na kwah o'na tshihatahkwahslu'nihe' ka'i'ka
 A long time ago just when he was getting ready this

ohkwa'li ahanuhwetha. Tahnu wi ne ohkwa'li kohslakweku
 bear to go to bed. And so bear all winter

na waho'tawe' tho kati' wi wa'lawe' tsyohlyo'ku. Waha'lu'
 when he sleeps there then he arrived chipmunk. He said

ka'i'ka tsyohlyo'ku, "Yah ka thau'tu i sa ka'tho akanu'wete."
 this chipmunk, "Is it possible I too here to sleep."

Waha'lu' ohkwa'li, "awa'tu, nok tsi' kohslakweku asa'tahwe."
 He said bear, "It is, but all winter you'll sleep."

Waha'lu' tsyohlyo'ku "Ne ki' wahe." Waha'lu' ohkwa'li, "Ne kwi thi'ka
 He said chipmunk "It's OK." He said bear, "It's that

tkanaktaya tho nu nahsa'la'te' akta tsi' ni nu wakatnaktaya."
 bed there there you'll sleep close where my bed is."

Na kwi wahyanu'wete. Ne wi ona ne'n kohslakweku aho'tahwe.
 Now then they went to bed. That is now for all winter he'll sleep.

Ka'i'ka tsyohlyo'ku kwah ka okhna' teka'lu okhale' sahatketsko.
 This chipmunk just every little while again he'd get up.

Ne kati' wi ka'i'ka ohkwa'li yah tehanu'wese' tsi' tho ni'yot.
 So then this bear didn't like what he was doing.

Na kwi wahohlo'li thi'ka tsyohlyo'ku taka' sheku usahatketsko.
 So then he told him that chipmunk not again he get up.

Waha'lu' ohkwa'li, "I'kelhe' se' ni ona auki'tahwe." Wahu'nise'
 He said bear, "I want too I now to sleep." A long time

kati' wi tho lata'kele' wa'lelhe' na se uhte' lo'tas
 then there he lay he thought now maybe he was sleeping

ka'i'ka ohkwa'li. Nale' oskanaha sahatketsko' kwah kati' wi
 this bear. Again very quitely he got up just then

tho nu ni'le' ka'i'ka tsyohlyo'ku tsi' nu niho'tas
 near him walked this chipmunk where he was sleeping

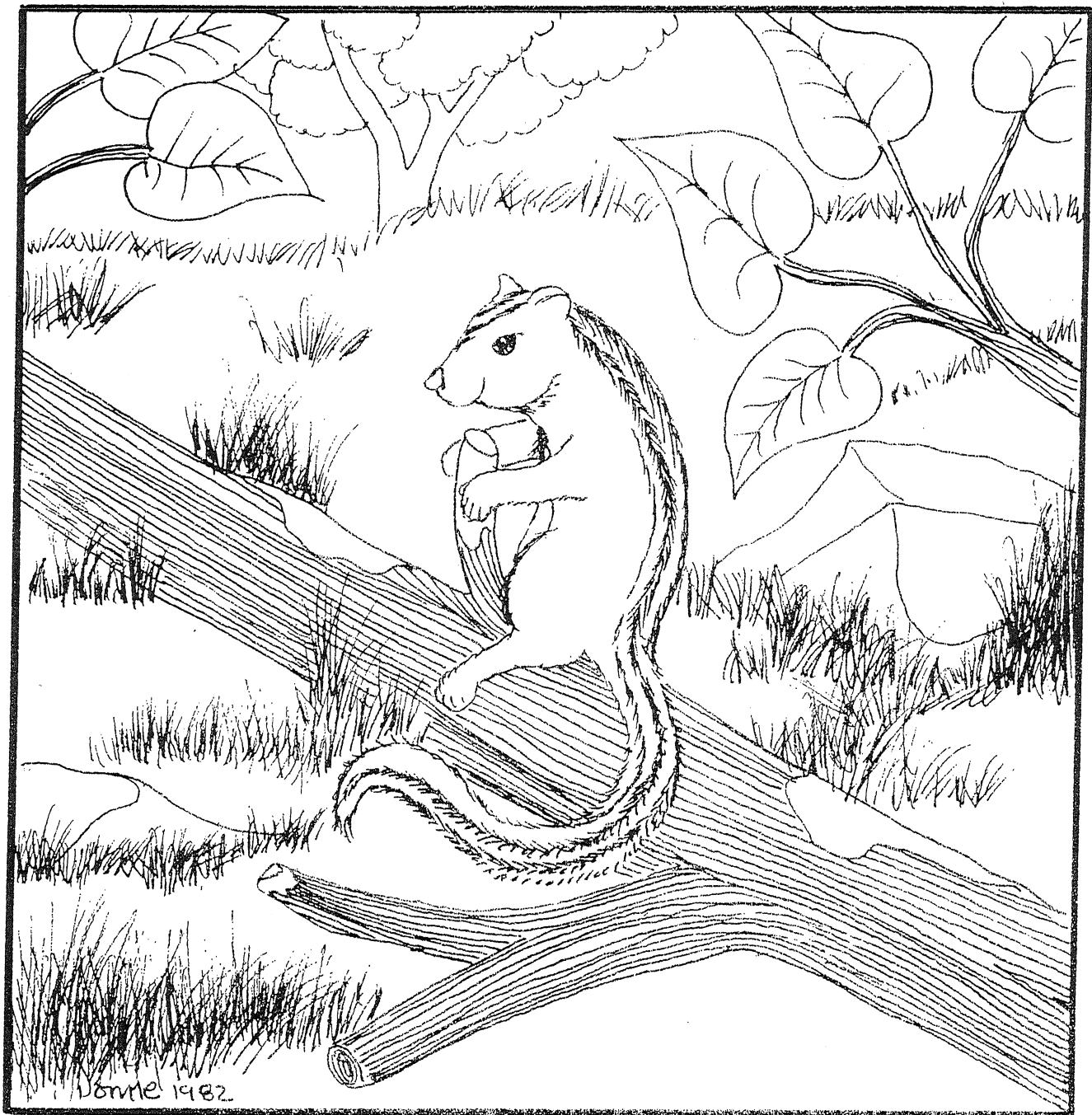
ne'n ohkwa'li tahatketskwahte' ka'i'ka ohkwa'li okhna' wahohsle'
 the bear he jumped up quickly this bear then he chased

ne'n tsyohlyo'ku. Yah kati' wi te'yotuu ne'n kwah otokau yahoye'nake'
 the chipmunk. Well then he wasn't able to really get a good hold of him

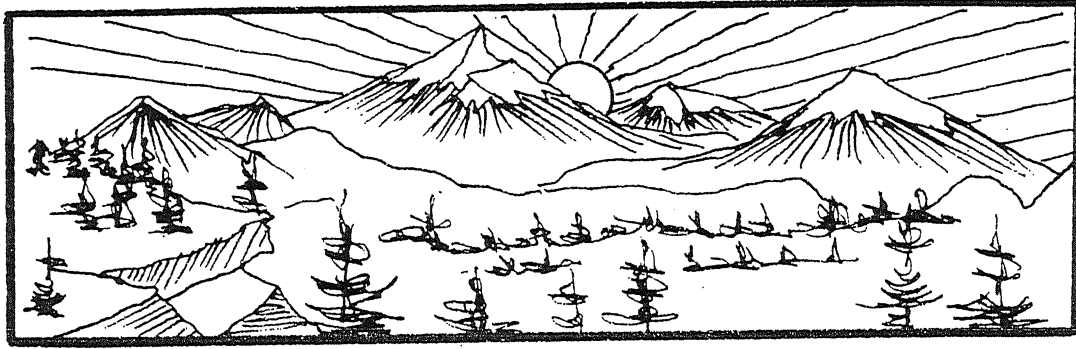
kwah nok tsi' wa'thowiskwahte' tho kati' wi wa'tho·na·ke'
just slipped through him there then he scratched him

kwah tsi' nihaswese ka'i·ka tsyohlyó·ku. Tho kati' wi niyawau
the length of his back this chipmunk. That then is how it happened

tsi' lotsihnewalateni lashu·ne ne'n tsyohlyó·ku.
that he has stripes on his back the chipmunk.



Another legend tells about the role bears played in teaching Indians about medicines.



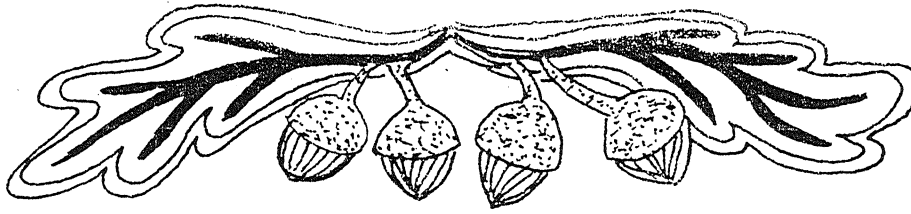
Otholé·ke Nukwá Tetyotstahlá·lu

I·nú otholé·ke nukwá tho tetyotstahlá·lu kalha·kú oni ka'í·ká tsi' yonutakwaluténí ne· ka'í·ká nuwa' ne'n onlahte' ne'n kalíhtu kwah tho nikanikwaht-aló·ta tsi' ní·yót onikwáhsa. Tkayeli·sé tho nukwá tawehte' ne'n onikwáhsa ohtsikla·ká kwi nukwá ne· tsi' tho nukwá tyonatliyo·hné ohkwa·lí khale' oskanu·tu. Né· kati' ka'í·ká yokano·léhse' yonóhale. Ka'í·ká tsi' yonutakwa·lúte' ohkwa·lí tho nu nihatinákele.

Útlatste' ka'í·ká atwa'kánha wahathahítane' ne'n ohkwa·lí laonahahá·ke. Wahali'wanu·tú·se' lo·né á·ne' kwah ka niyo·lé nyehone·nú ona tho yotu·ní ohnéhta' na'kalutó·ta. Kwah ok thahyatye·lá kwah tsi' nu yahyatkátho' tho ki' í·twehse' ohkwa·lí. Yah teyotú·u ahyaté·ko yah tehonaté·nyate' ne'n ohkwa·lí ayakóli ne'n tehnu·kwe. Wa'tka·tá·né' tsi' ka·yá kakwa·ná ohkwa·lí, wa'ká·lu', "Ne ok awa·tú atsítwe ka'í·ká tsi' tyukwahtáti onikwáhtala yonutakwalute'kó. Tho kati' wi nu nasné·sek tsi' niyo·lé yashekwatá·nyehte' tsi' tetsyahtáti."

Thi·ká atwa'kánha khale' lo·né wahonatétsha; wa·nélhe' na kwi ne ka'í·ká ohkwa·lí ayuknílyo. Nok tsi' yah kwi náhte' thau·tú ahyatatskénha na kwi tho wahniya'taláti tsi' nukwá nyaha·né ne'n ohkwa·lí. Ne wi ne oná onikwáhtla yonutakwalute'kó latina'túkhwa' ne'n ohkwali'ó·kú. Ne kati' ka'í·ká ne'n kakwa·ná ohkwa·lí wa'tka·tá·né' ohkwa' wa'akohlo·lí. ka'í·ká atwa'kánha khale' ne'n lo·né, wa'ká·lu', "Oná kwi wésnewe tsi' nu ka'í·ká ne'n onikwáhtala yonutakwalute'kó yakwana'túkhwa. Ne ka'í·ká ne'n yukhihsothokuká tho nihotiye·lá tsi' onikwáhtla yotú onlahte. Ne kati' ka'í·ká yo'whalote'kó e·só ka·yá yostátha onlahte. Tho kati' thi·ká kanúsku e·só atetsyahtatyúhake. Ohsó·kwa yo·yantle' ka·tho yotu·ní. Né· kati' ne asnunhekwáhake." Nok tsi' yah tehonatunháhele' ne i·nélhe' usahyahta·tí tsi' nu lonulhá thonahtáti.

Úskah útlatste' akwe·kú wahuhta·tí ne'n ohkwa·lí. Wahá·lu' ka'í·ká atwa'kánha, "Ká·tshi. Tyaté·ko kalo tsi' niyo·lé asha·néwe ne'n ohkwa·lí." Na kwi kalhakúshu nyathni·takhe. Kwah ka niyo·lé nyehotitakhe·nú oná wahyatolishá. Nok tsi' tsathyatkahtúni wahyatye·lá kwah tsi' nu yahyatkátho tho ki' í·thlate' ohkwa·lí.



Wa'tka·tá·ne? wa'ká·lu?, "Wetsyatkátho wi ka'i·ká atwa'kánha tahethwa·yú ne náhte? ahatekhu·ní ok uni tsi? nu nahatlú·take ne'n kanaktu·ní. Ne'n tho ki? saha'nya·káne?, ne ne yoyántle? akalyóhake." Na kwi ne'n ohkwa·lí wa'thuwanú·lyahke? yah ki? ne thya'tehoti-kutáhkwa. Nok tsi? e·só wahuwályo ne'n atwa'kánha.

O·ná kati? ka'i·ká ohkwa·lí tho nukwá nyusahuwa-ya'táhawe tsi? tyo'whalote?kó tho yusahuwayá·tahte. Okhna? wa'kuwahlo·lí ne'n lo·né oh náhte? na'kanlahtó·ta okhale? na'kahwatsistó·ta khale? ohtehla'shúha né·atyéhahwe. Ona oni wa'kuwaná·tuhahse oh naka·yéle? tsi? takayestáni ne'n onúhkwaht ayu·ní. Tsi? ona wahahneki·la onúhkwaht ne'n atwa'kánha, ona ki? ok ne sahayewa·táhne. Kwah kati? wi ka náhe?kó tho ní·tlu ne'n atwa'kánha lónah tsi? nu nihuwatinaktota·ní. Nale? yah teshako·ká katsa? nu nakunéhseke ne'n ohkwa·lí. Wahá·lu?, "Ká·tshi." Yesnú·ke wahaye·ná okhna? kalhakúshu nyathnitákhe, kwah i·nú nyehone·nú nale? wahyatolishá. Wahá·lu?, "Na ki nuwa? i·kélhe? setyatatwaníyone." Ona kwi wa'thyatkahtúni kwah ale? tsi? nu yahyatkátho? ohkwa·lí ki? tho itkate.

Kakwa·ná ohkwa·lí wa'tka·tá·ne? wa'ká·lu?, "Tahetswa·yú ka'i·ká atwa'kánha ne'n tsi? nu nahatlú·take okhale? ne'n ahatekhu·ní. Khale? onúhkwaht ne'n asahayewa·táhne. Nok tsi? sahayaká·ne? ki? ale? wáhe. Yah kati? wi teshukwanolúkhwa? ka'i·ká ohkwa·lí netwaya'tó·tá. Ne kati? ne tyoyántle akalyóhake." Ohkwa·lí wa'ká·lu?, "I·sé tsi? nahetshwa·yéle."

Na kati? wi nuwa to·káske tsi? wahuwanú·lyahke. Nok tsi? yah ki? né· thya'tehotikutá·kwa e·só tahnú wahuwanú·lyahke. Na kati? ale? lo·né sakanuhkwa'tslu·ní okhna? taho·yú ne'n lo·né ahahneki·la. Kwah tsi? o·ná wahahneki·la ne'n onúhkwaht, óksa? ale? sahayewa·táhne.

Úskah kati? útlatste? akwe·kú ohkwa·lí tho waku·néwe? tsi? nu nihní·tlu? ka'i·ká lónah atwa'kánha. Kakwa·ná ohkwa·lí wa'tka·tá·ne? wa'ká·lu?, "Yukwata·ló ka'i·ká. Kwah ne ok aolí·wa? ká·tho nu takniya'táhawe ne wi tsi? yakwélhe? akwalihu·ní onúhkwaht ayaku·ní. Ne kwi ne ayakwalihúni ne'n tesní·tlu ona ne kanuhkwa'tsl-aya·téli. Ona kati? wi awa·tú tsitsyahta·tí· ayako-lihu·ní ne'n akaukwehta."

Ona kati? wi ne'n ohkwa·lí saha·né ka'i·ká atwa'kánha lónah, kwah tho yusashakonatká·lahte? tsi? thonahtátí. Ne tho ne kati? wi tyotáhsawa shakoti-lihunya·ní ne'n ukweho·kú oh naye·yéle? asahuwatitsyahte? ne'n yakonuhlyá·ku okhale? ne'n yakonuhwaktanihe. Kwah tsi? ní·yót tsi? ohkwa·lí yakohlo·lí. Yah kati? wi nuwa·tú teshoti·nikulháu ne'n tho latinákele tsi? só·tsi? yoyánle tsi? nishakotyela·se ohkwa·lí.

Told by Marie Webster to Lewis Webster in 1939

Far away in the cold northern country there is a huge mountain in the woods. There was a forest with red leaves from a red oak tree - it was the shade of red blood. It became that way from the blood of a deer and a bear who had had a fight many years ago. There was a rainy spell that washed away the blood. It was on the mountain range where the bears lived.

One time an Indian went on the road that only the bears travelled on. He asked his wife to go along. They came to this big forest where only pine trees grew. They were walking along when all of a sudden they looked around. They were surprised to see that they were surrounded only by bears. Everywhere they looked there was a bear standing. There was one big bear and she stood up, she said, "You will just have to come along with us bears. This way is our home to the Red Mountain range. We'll give you a place to stay until we send you back to your home." This Indian and his wife were really frightened. They thought for sure they're going to kill them. There was no way they could help themselves out of this place so they went right along with the bears. It was evening when they arrived at the home of the bears. It was this place called the Red Mountain.

The Big Bear stood up and she told this Indian couple, "Now you have arrived at the home of the bears. Our grandparents have done this to the Red Mountain. There is a big hollow with dry leaves and inside of it you will be spending most of your time. It will be your home for a while. There are all kinds of nuts that are growing here that you will live on."

The Indian couple were not happy at all. They wanted to go back to their own home. One time all the bears had gone away. So the Indian had an idea. To his wife he said, "Come here!" He took her by the hand and said, "Let's run away before the bears come back." So they ran. They had gone quite some distance when they became tired so they rested. But as they looked around again they were surrounded by the bears - everywhere they looked there stood a bear. The Big Bear stood up and said, "You saw this Indian we gave him something to eat and also a place was ready for him to stay, but still he ran away. It is best he should have a punishment." So the bears picked him up and they gave him a severe shaking up - really roughed him up. They didn't kill him but he was really hurt. They carried him to the hollow of the tree and dropped him in there. They told his wife what kind of leaves and what kind of bark also roots to bring. They showed her how to mix them together for medicine. She brought it to him to drink. Immediately he became well. Now it was some time this Indian and his wife had been there where they had been given shelter. Now again he didn't see the bears around. He said, "Come on." He took her by the hand and he said, "Let's run." So they ran. It was quite a distance they had gone when

they rested. It was the same again - everywhere they looked there stood a bear.

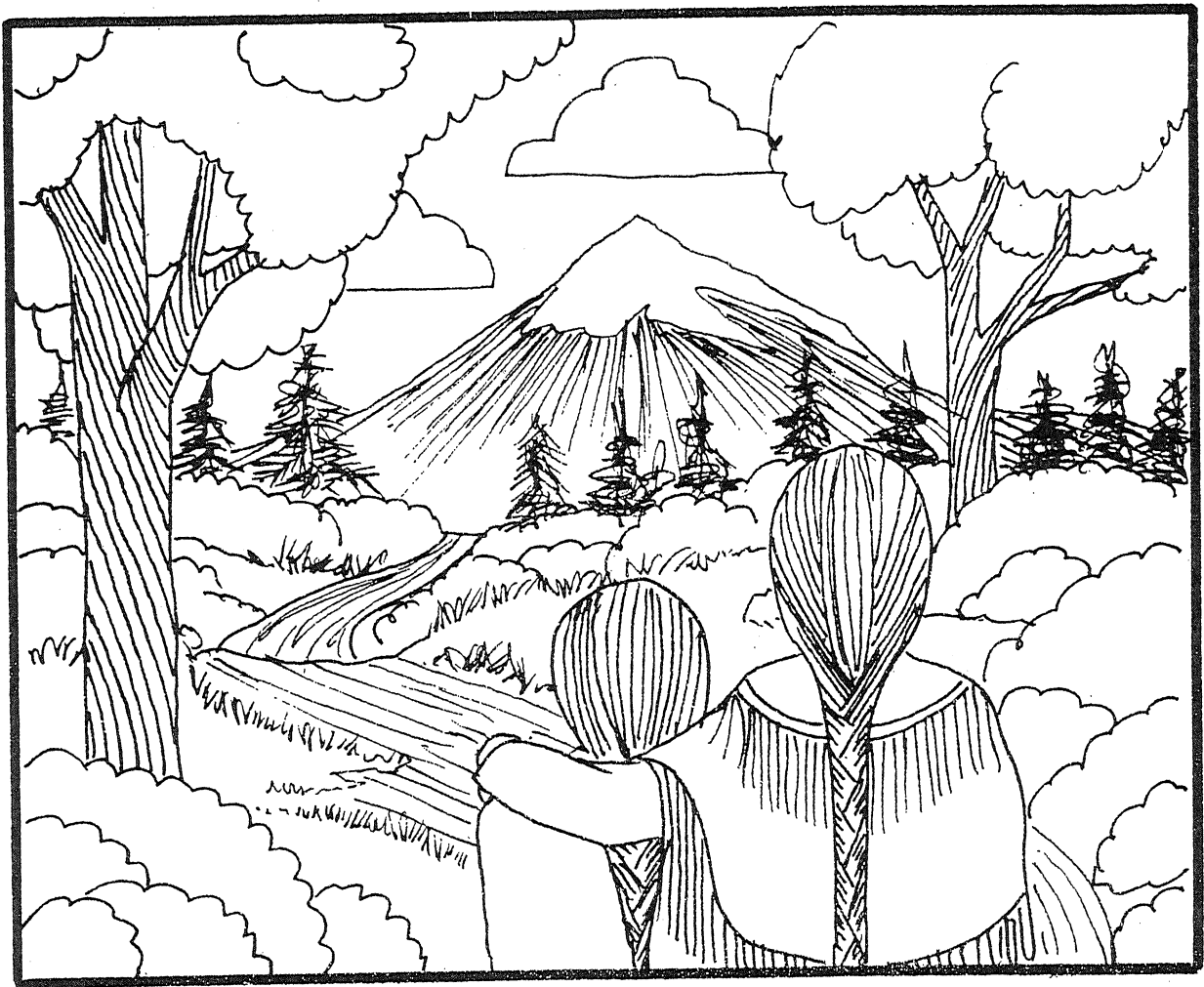
The Big Bear stood up and said, "You gave the Indian a place to stay and something to eat and medicine to get well with, but he ran away again, for sure he doesn't love us bears. I think it is best for a punishment." The Big Bear said, "It's up to you what you want to do with him." Now the bears severely battered him around but not enough to kill him. It was bad enough though. Now again his wife made medicine for him. She gave it to her husband to drink. Immediately he became well.

One time all the bears came to the place where this Indian couple were living. The Big Bear stood up and said, "We are friends here. The only reason we brought you here is because we wanted to teach her how to make medicine and teach her relatives how to make it and she now knows how."

The bears took them home. All the bears went along all the way to the Indian couple's home. The people there have never forgotten the good thing the bears have done for them. The medicine was sure cure for all injuries and sickness.

Translated by Maria Hinton





Otholé·ke Nukwa
to the north

Tetyotstahlá·lu
a big mountain there

I·nú otholé·ke nukwá tho tetyotstahlá·lu
far away to the north there is a mountain

kalha·kú oni ka'i·ká tsi' yonutakwaluténi
in the woods too this that mountain range

né· ka'i·ká nuwa' ne'n ónlahte' ne'n kalihtu
it is this now the leaves red oak

kwah tho nikanikwahtaló·ta tsi' ni·yót onikwáhsa.
just the shade of red like blood

Tkayeli·sé tho nukwá tawehte ne'n onikwáhsa
it is right that way it came from blood

ohtsikla·ká kwi nukwá né· tsi' tho nukwá
clouds disappear that way because that way

tyonatliyo·hné ohkwa·lí khale' oskanu·tu.
they had fought bear and deer

Né' kati' ka'i·ká' yokano·léhse' yonóhale.
so then rainy weather washed it away

Ka'i·ká' tsi' yonutakwa·lúte' ohkwa·lí tho nu
this where the mountain is bears there

nihatínákele. Útlatste' ka'i·ká' atwa'kánha
they lived there was a time this Indian

wahathahítane' ne'n ohkwa·lí laonahahá·ke.
went along the road the bears' path

Wahali'wanu·tú·se' lo·né á·ne' kwah ka niyo·lé
he asked her his wife to go along quite a ways

nyehone·nú ona tho yotu·ní ohnéhta
they had gone now there grew pines

na'kalutó·tá. Kwah ok thahyatye·lá kwah tsi' nú
kind of tree they were very surprised everywhere

yahyatkátho tho ki' ítwehse' ohkwa·lí. Yah
they looked there stood bears not

teyotú·u ahyaté·ko - yah tehonaté·nyate'
able to run away they didn't try

ne'n ohkwa·lí ayakóli ne'n tehnu·kwe. Wa'tka·táne'
the bears to kill the human beings she stood up

tsi' ka·yá kakwa·ná ohkwa·lí, wa'ká·lu',
the one that is big bear she said

"Ne ok áwa·tú átsítwe ka'i·ká' tsi'
it just has to be that you go along this way to

tyukwahtáti onikwáhtla yonutakwalute'kó. Tho kati'
our home red mountain there

wi nu nasné·sek tsi' niyo·lé. yashekwatá·nyehte'
the place you'll stay until we send you back

tsi' tetsyahtáti."
to your home

Thi·ká' atwa'kánha khale' lo·né wahonatétsha
that Indian and his wife were afraid

wa·nelhe' na kwi ne ka'i·ká' ohkwa·lí
they thought now for sure these bears

áyuknílyo. Nok tsi' yah kwi nahte' thau·tú
will kill us but there was nothing possible

ahyatatskénha na kwi tho wahniya'taláti
to help themselves so then they went right along

tsi' nukwá nyaha·né ne'n ohkwa·li. Ne wi ne
the direction they went these bears this is

ona onikwáhtla yonutakwalute'kó latina'túkhwa'
now red mountain they call it

ne'n ohkwali'o·kú. Ne kati' ka'i·ká ne'n kakwa·ná
the bears so then this the big

ohkwa·lí wa'tka·táne' okhna' wa'akohlo·lí.
bear she stood up and then she told them

ka'i·ká atwa'kánha khale' ne'n lo·né wa'ká·lu',
this Indian and his wife she said

"Ona kwi wésnewe' tsi' nu ka'i·ká ne'n oni-
now then you've arrived where this the red

kwáhtala yonutakwalute'kó yakwana'túhkwa. Ne ka'i·ká
mountain we call it now this

ne'n yukhihsothokuká tho nihotiye·lá tsi' onikwáhtla
our grandparents have done this that red

ónlahte' yotú Ne kati' ka'i·ká yo'whalote'kó
leaves it's become Now then this big hollow

e·só ka·yá yostátha ónlahte. Tho kati' thi·ká
a lot there are dry leaves there then

kanúsku e·só atetsyahtatyúhake. Ohsó·kwa
inside a lot it will be your home nuts

yoyántle' ká·tho yotu·ni. Ne kati' ne asnunhekwáhake."
good here growing that's what you will live on

Nok tsi' yah tehonatunháhele' ne i·nelhe'
but they were not happy they wanted

usahyahta·tí. tsi' nu lonulhá thonahtáti.
to go home where their own home

Úskah útlatste' akwe·kú wahuhta·tí. ne'n ohkwa·li.
one time all of them went away the bears

Wahá·lu' ka'i·ká atwa'kánha, "Ká·tshi. Tyaté·ko
he said this Indian Come on let's run away

kalo tsi' niyo·lé asha·néwe' ne'n ohkwa·li."
before they come back the bears

Na kwi kalhakúshu nyathnitákhe. Kwah ka niyo·lé
so then through the woods they ran Quite a distance

nyehotitakhe·nú ona wahyatolishá. Nok tsi'
they had run now they rested but

tsathyatkahtúni wahyatye·lá kwah tsi' nu
as they looked around they were surprised everywhere

yahyatkátho' tho ki' i·thlate' ohkwa·li.
they looked there was standing a bear

Wa'tka·tá·ne' wa'ká·lu', "Wetsyatkátho' wi ka'i·ká
she stood up she said you both saw this

atwa'kánha' tahethwa·yú ne nahte' ahatekhu·ní
Indian we gave him something to eat

ok uni tsi' nu nahatlu·take ne'n kanaktu·ní.
also a place to stay already for him

Ne'n tho ki' saha'nya·káne', ne ne yoyántle
and still he ran away it is the best

akalyóhake." Na kwi ne'n ohkwa·li
he should have a beating so then the bears

wa'thuwayá·takwe' kwah i·ká tsi' wa'thuwateníh.
they picked him up very severely they shook him up

E·só wahuwanu·lyahke' yah ki' ne thya'tehotikutáhkwa.
very much they hurt him but they didn't kill him

Nok tsi' e·só ki' wahuwályo' ne'n atwa'kánha.
but very much they roughed him the Indian

O·ná kati' ka'i·ká ohkwa·li tho nukwá nyusahuwa-
now then these bears that way they-

ya'táhawe tsi' tyohalote'kó tho yusahuwayá·tahte.
carried him to the big hollow there they dropped him

Okhna' wa'kuwahlo·li· ne'n lo·né oh nahte' na'kanlahtó·ta
and so they told his wife what kind of leaves

okhale' na'kahwatsisto·ta khale' ohtehla'shúha
and what kind of bark and roots

né· atyéhahwe. Ona oni wa'kuwana·tuhahse'
to bring now also they showed her

oh náka·yéle' tsi' takayestáni ne'n onúhkwaht ayu·ní.
how to mix these for medicine to make

Tsi' oná wahahneki·la onúhkwaht ne'n atwa'kánha
as now he drank medicine the Indian

lonah tsi' nu nihuwatinaktota·ní. Nale'
couple where they were given shelter again

wahyatolishá.
they rested.

onA ki' ok ne sahayewa·táhne. Kwah kati' wi
 immediately he became well it was then

kA nahe'kó tho ní·tlu' ne'n atwa'kánha
 quite some time there stayed the Indian

lónah tsi' nu nihuwatinaktota·ni. Nale'
 couple where they were given shelter again

yah teshako·kA' katsa' nu nakunéhseke ne'n ohkwa·li.
 they didn't see around there close by the bears

WahA·lu', "Ka·tshi." Yesnú·ke wahaye·ná okhna'
 he said come on by the hand he took her and so

kalhakúshu nyathnitákhe, kwah i·nú
 through the woods they ran it was quite a distance

nyehone·nú nale' wahyatolishA. WahA·lu', "NA ki'
 they had gone again they rested he said now

nuwa' i·kélhe' setyatatwAniyóne." OnA kwi
 now I think we are free now

wa'thyatkahtúni kwah ale' tsi' nu yahyatkátho'
 they looked around the same where they looked

ohkwa·lí ki' tho itkate. Kakwa·ná ohkwa·lí
 bears there standing big bear

wa'tka·tá·ne' wa'kA·lu', "Tahetswa·yú ka'i·kA'
 she stood up she said you gave this

atwa'kánha' ne'n tsi' nu nahatlu·take okhale'
 Indian a place for him to stay and

ne'n ahatekhu·ni. Khale' onúhkwaht ne'n asahayewa·táhne.
 to eat and medicine to get well

Nok tsi' sahanyakáne' ki' ale' wáhe. Yah kati' wi
 but he ran away again not, for sure,

teshukwanolúkhwa' ka'i·kA' ohkwa·lí netwaya'tó·tA.
 he doesn't love us these bears our kind

Né· kati' ne tyoyántle' akalyóhake." Ohkwa·lí
 so then it is best for punishment the bear

wa'kA·lu', "I·sé tsi' nahesthwa·yéle."
 she said it's up to you what you want to do with him

NA kati' wi nuwa' to·kAske tsi' wahuwanú·lyahke.
 so then really they battered him around

Nok tsi' yah ki' né. thya'tehotikutákwa e.só
but not enough for them to kill him a lot

tahnú wahuwanú.lyahke. Na kati' ale' lo.né
though they hurt him now again his wife

sakanuhkwa'tslu.ní. okhna' taho.yú ne'n lo.né
she made medicine again and gave it to her husband

ahahneki'.la. Kwah tsi' o.ná wahahneki'.la ne'n onúhkwaht
to drink just as fast now as he drank medicine

oksa' ale' sahayewa.táhne.
immediately he got well again

Úskah kati' útlatste' akwe.kú ohkwa.lí tho
one time all bears there

waku.néwe tsi' nu nihni.tlu ka'i.ká lónah
they arrived where they lived this couple

atwa'kánha. Kakwa.ná ohkwa.lí wa'tka.táne' wa'ká.lu'
Indian big bear she stood up she said

"Yukwata.lo' ka'i.ká. Kwah ne ok aolí.wa' ká.tho
we are friends here the only reason here

nu takniya'táhawe ne wi tsi' yakwélhe'
here we brought you two because we wanted

akwalihu.ní onúhkwaht ayaku.ní. Ne kwi né
to teach you medicine for her to make so that

ayakwalihuni ne'n tesní.tlu', ona ne kanuhkwa'tsla-
we would teach your wife already she knows-

yate.li. Ona kati' wi awa.tú atsitsyahta.tí
medicine now then you can both go home

ayakolihu.ní ne'n akaukwéhta. Ona kati' wi
she will teach her relatives now then

ne'n ohkwa.lí saha.né ka'i.ká atwa'kánha lónah,
the bears went with this Indian couple

kwah tho yusashakonatká.lahte' tsi' thonahtáti.
right there they left them at their house

Ne tho ne kati' wi tyotáhsawa shakotilihunya.ní
it was then it started to teaching

ne'n ukweho.kú oh naye.yéle' asahuwatítsyahte'
the people how to cure

ne'n yakonuhlyá·ku
an injured person

okhale?
and

ne'n yakonuhwáktanihe.
a sick person

Kwah tsi' ní·yót tsi'
just the way that

ohkwa·lí yakohlo·li.
bear has told her

Yah kati' wi nuwá·tú
never have

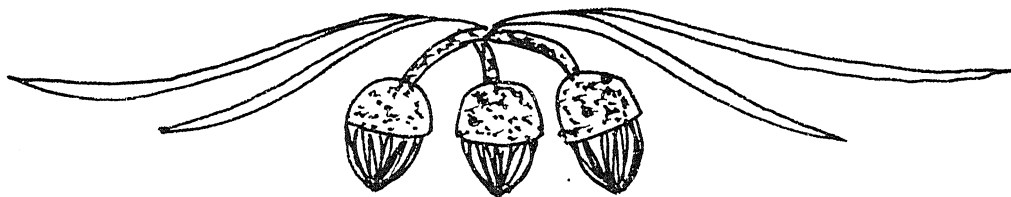
teshoti'nikulháu ne'n tho
they forgotten those there

latinákele tsi'
they live that

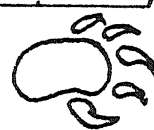
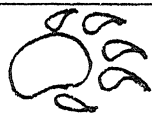
so'tsi' yoyánle tsi'
such a good think that

nishakotyela·se
they have done for them

ohkwa·li.
bears



One of the most popular bear legends tells why the bear has a short tail. Here are four slightly different versions of this story each told by a different storyteller.



Ohkwa·lí okhale' Skahnáksa

Lattókha' yaka' ka'i·ká skahnáksa né· aolí·wa' tyótkut lokhwaká·te na kohsla'kéhne. Nok tsi' ka'i·ká yohsla·té wahatekhókta nok tsi' né· tsi' nihattókha', sahlehya·láne' tsi' tho kas latukótha' lu·kwé wehnisláténi látsya'kohnéhse. Tahnu yo'kalásha kas tho áhsatu·kóhte' kanahnúhátí kátsi' lao'sléhtaku waté·slehse.

Né· kati' ka'i·ká wehnisláté na to·káske' latuhkályahks, yah tehonúhte' ot naya·wáne' usahokhwa·ya·táne. Na tok nahte' wahatlihwatsha·lí. Kalo tsi' niyo·lé· tathó·sle ne'n ka'i·ká látsyakwásha', tho wahate'sléshu ohwatsyá·ke onyahtá·ke tho tsi' yohatáti. Khale' o·ná ya'thato·táte' wahaníhe·yáhte' ka nahe' na tho ló'sle' ne'n látsyakwásha', okhna wa'thoya'táhkwe. Wá·lelhe' wahotla'swi·yóste' ka né· tsi' nikanehwano·lú né· náhohte. Wa'thoya'táhkwe' kwi né· né· ka'sléhtaku yahoya'títane' kátsi' oskánhe. Na kwi sahatáhitane. Tho kati' wi tsi' lotí·sle' tho lotákwahátí ne'n kátsi ohahá·ke lotyuhátí tsi' o·ná wá·lelhe' tho se' uhte' na sahatitáko, wahaló·loke' ne'n kátsi.

Na kwi ne sahatá·tí, kwah ka ok niyo·lé nyesawe·nú tho ne wa'thyátlane' ohkwa·lí. Okhna' wahá·lu' ka'i·ká tho wahkwálí·tote', "Katsa' ne nu tahsitsyá·hawe', í: sa akitsya'kóhna."

Na kwi né· wá·lelhe' ka'i·ká skahnáksa. Na ki' uhte' ale' wi o·ná áhatlihwatkátho - táhiyelúni ale' o·ná thiká ohkwa·lí. Na kwi né· wahohlo·lí· tho nyaa·le' tsi' tkayhuhatáti, "Tho, tyowisaká·láte tho yahsanitáhsowe' tsi' niyo·lé tho átkutilike, ne'n kátsi."

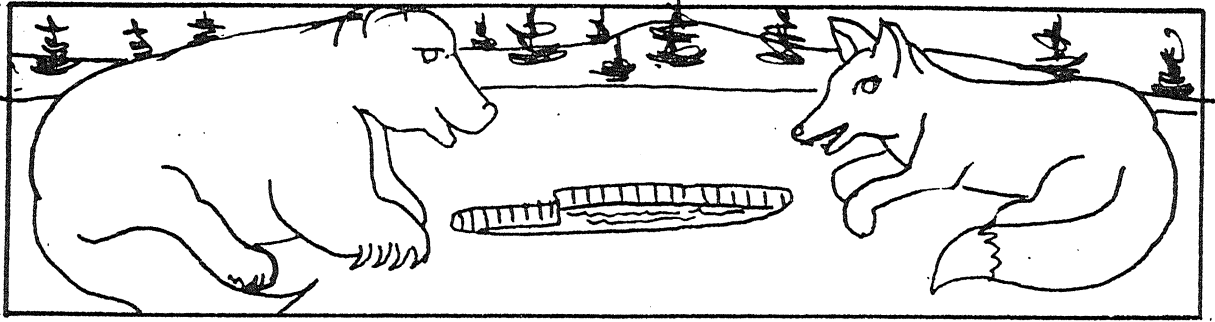
Na kwi né· tho naha·yéle' ne'n ohkwa·lí. Wehnisláténi tho yeháktus ka'i·ká skahnáksa lohlo·líhe' kas áhatnúhtuhte.

"Atsyok se' o·ná tho átkutilike' ka'i·ká kátsi." Khale' o·ná tho takawíslate' látsksne.

Na kwi ya'káhewe' tahatawalyéhsa' ka'i·ká skahnáksa. Kwah akwe·kú nutá·lehte' tsi' nu yakonaskwayá·tu né· kwi n é·lhal. Kwah kwi né· nok wahuwa·ká okhna' wahuwáhsle', khale' o·ná lonatyohkwa·ná tho látiñnylanyúti. Na kati' tho nyahatakhe' tsi' tká·tlu' ka'i·ká ohkwa·lí. Tsi' na washako·ká tahatitákhénúti na to·káske', wahákwíslu' usahanitáhsótshi. Okhale' o·ná kwah tsi' niha'satste' tahatíháttho' ya'thanitáhsyakte, Tho tshiñhatahsó·lu owí·sáku. Okhna' wa'tyohsí·taká·le wahatehko.

Né· aolí·wa' yah tehatitáhsute' ka'i·ká ohkwa·lí.

Told by Philip Cornelius to Rachel Smith 1939



The Bear and the Fox

They say the fox was smart and that's the reason he always had lots of food in the winter. But one winter he ran out of food, but he was so smart he remembered that a man went by there every day going fishing. And towards evening he goes by again with his sleigh filled up with fish.

So one day he was really hungry and he didn't know how he could get food again. Then he had an idea. Before the fisherman came back he was scrambling around on the ground on the snow on the road. Pretty soon he just lay still and played dead and in just a little while the fisherman came by with his sleigh. He picked him up thinking did he ever strike good luck because the hide was so expensive. He picked him up and put him in the sleigh together with the fish. Then he went down the road again. While they were riding he was taking out the fish and throwing them out. When he thought there was enough, he got out too and gathered up the fish.

Now then he started off for home. He had gone just a little distance when he met a bear. And the bear standing there said, "Where did you get the fish; I want to get some too."

Now the fox had an idea. It must be time for him to get it - I'm going to play a trick on the bear. So he told him to go to the creek, "There's a hole in the ice there - put your tail in the water until the fish bite." So the bear went there. Every day the fox would visit him telling him to wait, "It won't be long now that the fish will start biting." Pretty soon his tail froze in the ice.

Now it was time for the fox to go travelling. He went all over where ever they had dogs. Well, it was just the sight of him and they took off after him, pretty soon there was quite a crowd of them barking and running toward where the bear was sitting. When he saw them coming, he really tried hard to get his tail out. Finally with all his power he gave a jerk and broke his tail right off. The tail was right in the ice and you could hear his footsteps running away.

And that's the reason bears don't have much of a tail.

Translated by Amos Christjohn

Ohkwa·lí okhale? Skahnáksa
bear and fox

Lattókha? yaka? ka'i·ká skahnáksa
he's smart they say this fox

né· aqlí·wa? tyótkut lokhwaká·te na
that's the reason always he has food now

kohsla'kéhne. Nok tsi? ka'i·ká yohsla·té wahate-
in winter but this year he ran-

khókta nok tsi? né· tsi? nihattókha?
out of food but because ne's so smart

sahlehya·láne? tsi? tho kas latukótha? lu·kwé
he remembered that always he goes by a man

wehnislaténi latsya'kohnéhse. Tahnu yo'kalásha
everyday he goes fishing and at evening

kas tho ahsatu·kóhte kanahnuháti kátsi
always there he goes by again filled up with fish

lao'sléhtaku waté·slehse.
in his vehicle - sleigh

Né· kati? ka'i·ká wehnisla·té na to·káske?
so it was this day now really

latuhkályahks yah tehonúhte? ot naya·wáne?
he was hungry he didn't know how

usahokhwaya·táhne. Na tok nahte? wahatlihua-
for him to get food again then something came across-

tsha·li. Kalo tsi? niyo·lé. tathó·sle?
his mind before he'd come back

ne'n ka'i·ká latsyakwasha? tho wahate'sléshu
that is the fisherman there he was scrambling

ohwatsya·ke onyáhta·ke tho tsi? yohatáti.
on the ground on the snow there on the road

Khale? o·ná ya'thato·táte? wahanihe·yáhte?
pretty soon he just lay still he played dead

ka nahe? na tho lósle? ne'n latsyakwasha?
for a while then he came by that is the fisherman

okma? wa'thoya'táhkwe, wá·lelhe?
and he picked him up he thought

wahotla'swi·yóste? ka né· tsi? nikanehwano·lú
did he ever have good luck because expensive hide



né. náhohte. Wa'thoyá·tahkwe' kwi né. né.
that kind he picked him up so it is

ka'sléhtaku yahoya'títane' kátsi' oskánhe.
in the sleigh he put him in fish together

Na kwi sahathahítahne.
so now he went down the road again

Tho kati' wi tsi' lotí·sle' tho
so it was while they were riding then

lotahkwaháti ne'n kátsi', ohahá·ke
he was taking them the fish on the road
out

lotyuháti tsi' o·ná wá·lelhe'
he was throwing them soon he thought

tho se' uhte' na sahathitáhko wahaló·loke'
that should be enough he got out again he gathered

ne'n kátsi'. Na kwí ne sahahta·tí·, kwah ka ok
the fish so now then he went home just a little

niyo·lé nyesawe·nú tho ne wa'thyátlane'
distance he had gone there they met

ohkwa·li. Okhna' wahá·lu' ka'i·ká tho
bear so then he said this there

wahkwali·tote', "Katsa' ne nutahsitsyáhawe',
bear standing where did you get the fish

í. sa akitsya'kóhna."
I too can go get some fish

Na kwí né. wá·lelhe' ka'i·ká skahnáksa.
so then he thought this fox

Na ki' uhte' ale' wi o·ná ahatlihwatkátho -
now it must be time again for him to get it

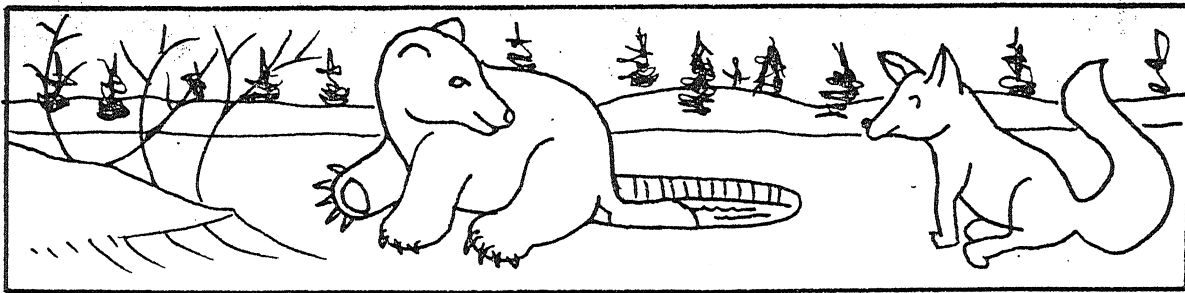
tahiyelúni ale' o·ná thi·ká ohkwa·li.
i'll play a trick on him again that bear

Na kwí né. wahohlo·lí· tho nyaá·le' tsi'
so then he told him for him to go to

tkayhuhatáti, "Tho tyowisaká·late' tho
the creek there a hole in the ice there

yahsanitáhsowe' tsi' niyo·lé· tho atkutílike
put your tail in until they'll bite

ne'n kátsi'." Na kwí né. tho naha·yéle'
the fish so then that is what he did



ne'n ohkwa·li. Wehnisláténi tho yeháktus ka'i·ká
the bear every day he'd go there this

skahnáksa, lohlo·líhe' kas ahatnúhtuhte.
the fox he keeps telling him to wait

"Atsyok se o·ná tho atkutílike' ka'i·ká
it won't be long now they will bite these

kátsi'." Khale' o·ná tho takawíslate' latáksne.
fish pretty soon it froze there on his tail

Ná kwi ya'káhewe' tahatawalyéhsa' ka'i·ká
so now it was time to go travelling this

skahnáksa. Kwah akwe·kú nutá·lehte' tsi' nu
fox all over he went around where

yakonaskwayá·tu né· kwi n é·lhal. Kwah kwi ne nok
they had animals that is dogs it was just

wahuwa·ká okhna' wahuwáhsle', khale' o·ná
they saw him and then they chased him pretty soon

lonatyohkwa·ná tho latihnyanyúti. Ná kati'
quite a few of them they went barking so now

tho nyahatákhe' tsi' tká·tlu' ka'i·ká ohkwa·li.
he ran there where it sits this bear

Tsi' ná washako·ká tahatitakhenúti ná to·káske
now when he saw them coming running really

wahahkwíslu' usahanitahsótshi. Khale' o·ná
he tried hard to get his tail out pretty soon

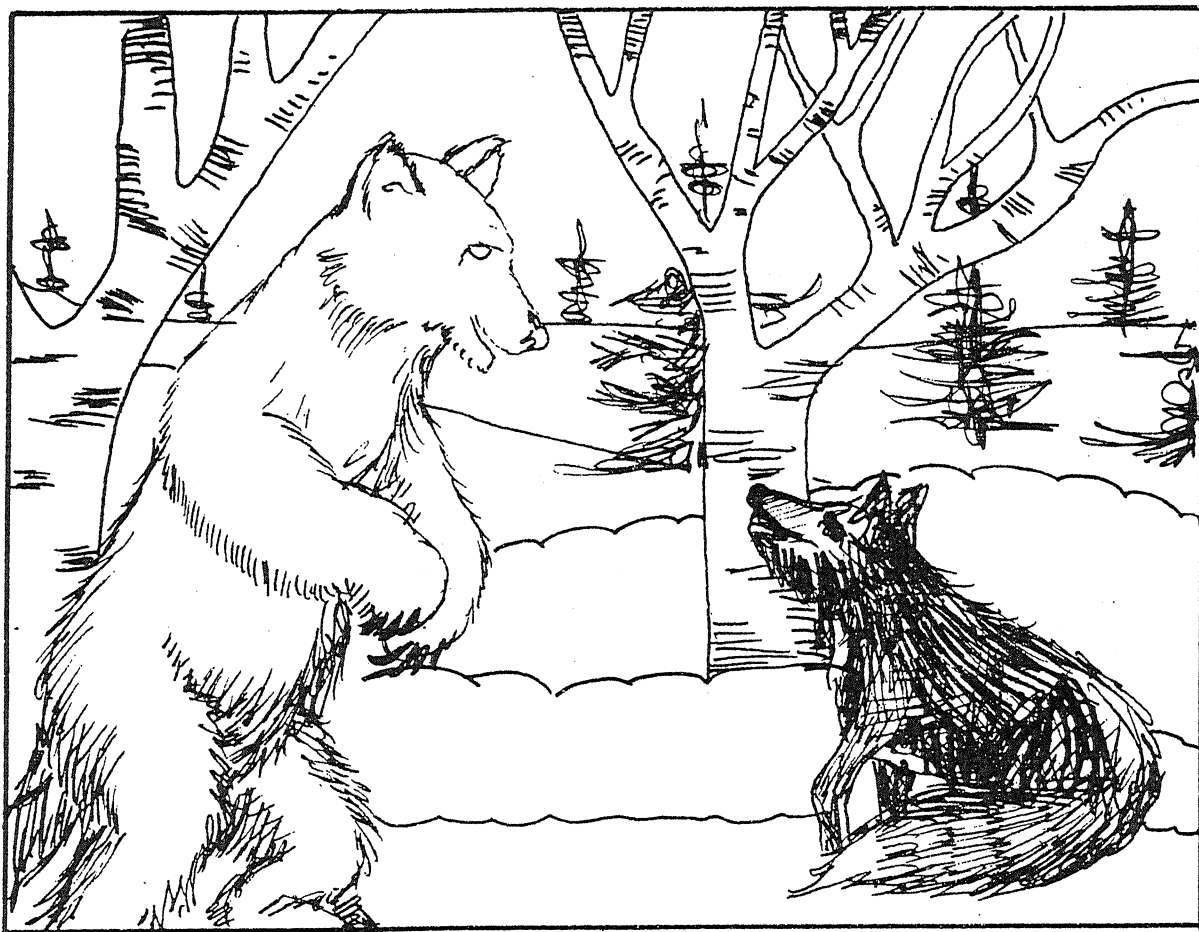
kwah tsi' niha'sátste' tahatihátho' ya'thanitáhsy-
with all his power he gave a jerk he broke his-

akte. Tho thsithatahso·lú owi·sáku
tail off there his tail was left in the ice

Okhna' wa'tyohsi'taka·lé wahatéhko. Né· aolí·wa
and then sound of footsteps he ran away that's why

yah tehatitáhsute' ka'i·ká ohkwa·li.
they don't have tails these bears

Here's a second version of that same story about the bear and the fox.



Úskah útlátste' kohsa·tás tho kata·kéle' yotolísha, skahnáksa tho í·le tho wahanu'tanásko. Ohkwa·lí tho wa'thyátlane' skahnáksa. Ohkwa·lí wahá·lu', "Nahte' íhseks, só·tsi' sá·lehsa."

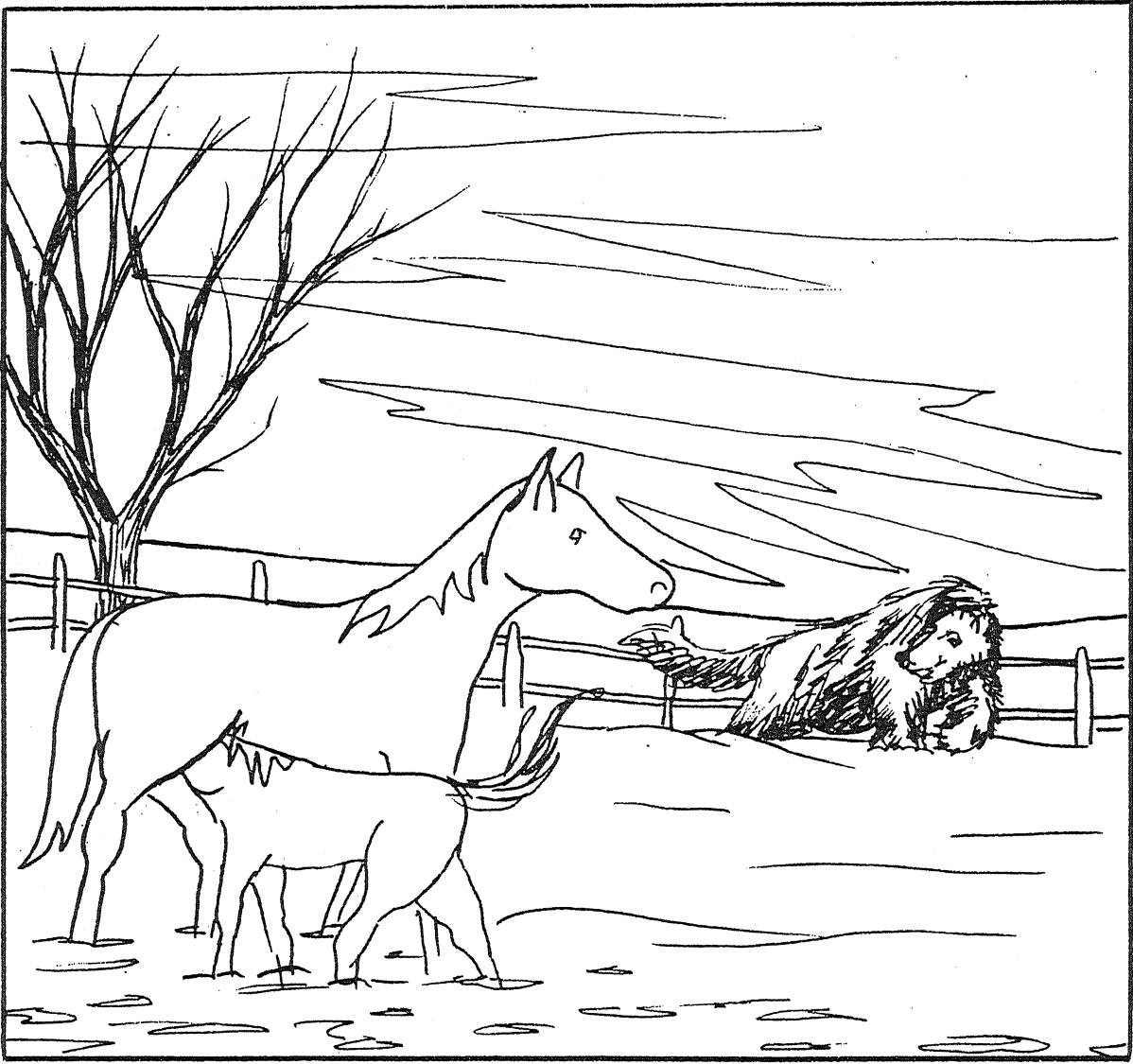
Skahnáksa wahá·lu', "Ká·tho tyotolísha kohsa·tás tho taknu'ke·la." O·ná kwi wahatka'sé·na ohkwa·lí. Tho né· ískate' ne'n kohsa·tás, né· ne'n loyáha' tho shonu'ke·la. Tho ale' tusahyátlane' skahnáksa.

Wahá·lu' ohkwa·lí, "Náhte' akwah íhseks, só·tsi' sáhtu."

Skahnáksa wahá·lu', "Í·si nukwá· tyowisaká·late', tho ya'kanitáhsowe' tho takuti·like' kátsi' né· wa'katekhu·ni."

Latitahsesúskwe' se' win ohkwa·lí. O·ná kwi ohkwa·lí nuwa' sahatsyakó·na' tho yahanitáhsowe' tsi' yowisaká·late' só·tsi' wahu·nise' tho yehotahsahkélha' tho takawíslate' latáksne tsi' o·ná tahatilu·tá; tho né· wa'thanitáhsyahke. Tho kati' né· niyawá·u tsi' ka nihatitahsésa ohkwa·lí.

Told by Mrs. Mary Skenandore to Tillie Baird



The Fox and the Bear

One time this horse was lying down resting. A fox was passing by and he stole some milk from the horse. He went on and soon he met a bear. The bear said, "What are you eating that you are so fat?"

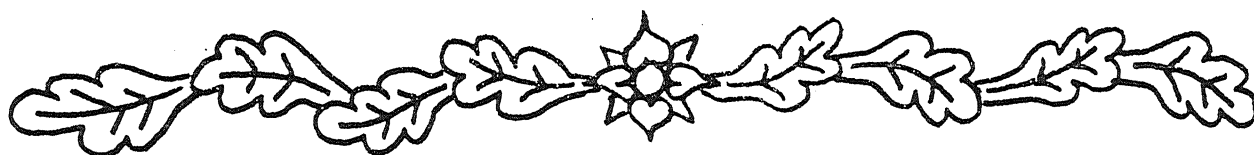
The fox said, "Over there lies a horse resting. There I sucked milk." So then the bear went to see. The horse was standing but her colt was nursing. Again the bear met the fox.

The bear said, "What anyhow are you eating that you are so well fed?"

The fox said, "Over there is a hole in the ice. I put my tail in it and the fish were biting, so that is what I had to eat - fish." So now the bear went to the hole in the ice and he put his tail in the ice but he left his tail in the ice too long so that when he pulled, it was frozen in the ice and his tail broke off. That is why bears have short tails today.

Translated by Maria Hinton

Skahnáksa	khale'	Ohkwa·lí
fox	and	bear



Úskah	útlatste'	kohsa·tás	tho	kata·kéle'
one	time	a	horse	was lying there

yotolísha,	skahnáksa	tho í·le	tho	wahanu'tanásko.
resting	fox	there	walks	there stole milk

Ohkwa·lí	tho	wa'thyátlane'	skahnáksa.	Ohkwa·lí
bear	there	they met	fox	bear

wahá·lu',	"Nahte' íhseks,	só·tsi' sá·lehsa."
he said	what are you eating	you are so fat

Skahnáksa	wahá·lu',	"Ká·tho	tyotolísha
fox	said	over here	she's resting

kohsa·tás	tho	taknu'ké·la."	O·ná	kwi
horse	I	sucked milk from her	so	then

wahatka'sé·na	ohkwa·lí.	Tho	né· ískate'
he went to see	bear	it	was now standing

ne'n kohsa·tás	né· ne'n	loyáha'	tho	shonu'ké·la.
the horse	it	was her baby	he	was nursing

Tho	ale'	tusahyátlane'	skahnáksa.
there	again	he met	the fox

Wahá·lu'	ohkwa·lí,	"Náhte' akwah	íhseks,
he said	bear	what	anyhow

só·tsi'	sáhtu."
because	you are well fed

Skahnáksa	wahá·lu',	"Í·si nukwá·	tyowisaká·late'
fox	said	over there	a hole in the ice

tho	ya'kanitáhsowe'	tho	takuti·líke'	kátsi'
there	I put my tail in	there	they bite	fish

ne· wa'katekhu·ní."
that is what I ate

Latitahsesúskwe'	se' win	ohkwa·lí.
they used to have long tails	you know	bears

O·ná	kwi	ohkwa·lí	nuwa'	sahatsyakó·na'	tho
now then	bear	now	he	went fishing	there

yahanitáhsowe'	tsi' yowisaká·late'	só·tsi'
he put his tail in	the hole in the ice	such

wahu·níse?
a long time

tho yehotahsahkélha?
his tail was in there

tho takawíslate?
there it froze

latáksne
his tail

tsi' o·ná tahatilu·tá;
as now he pulled

tho né· wa'thani-
that's when his

táhsyahke.
tail broke

Tho kati' né· niyawá·u
that is how it happened

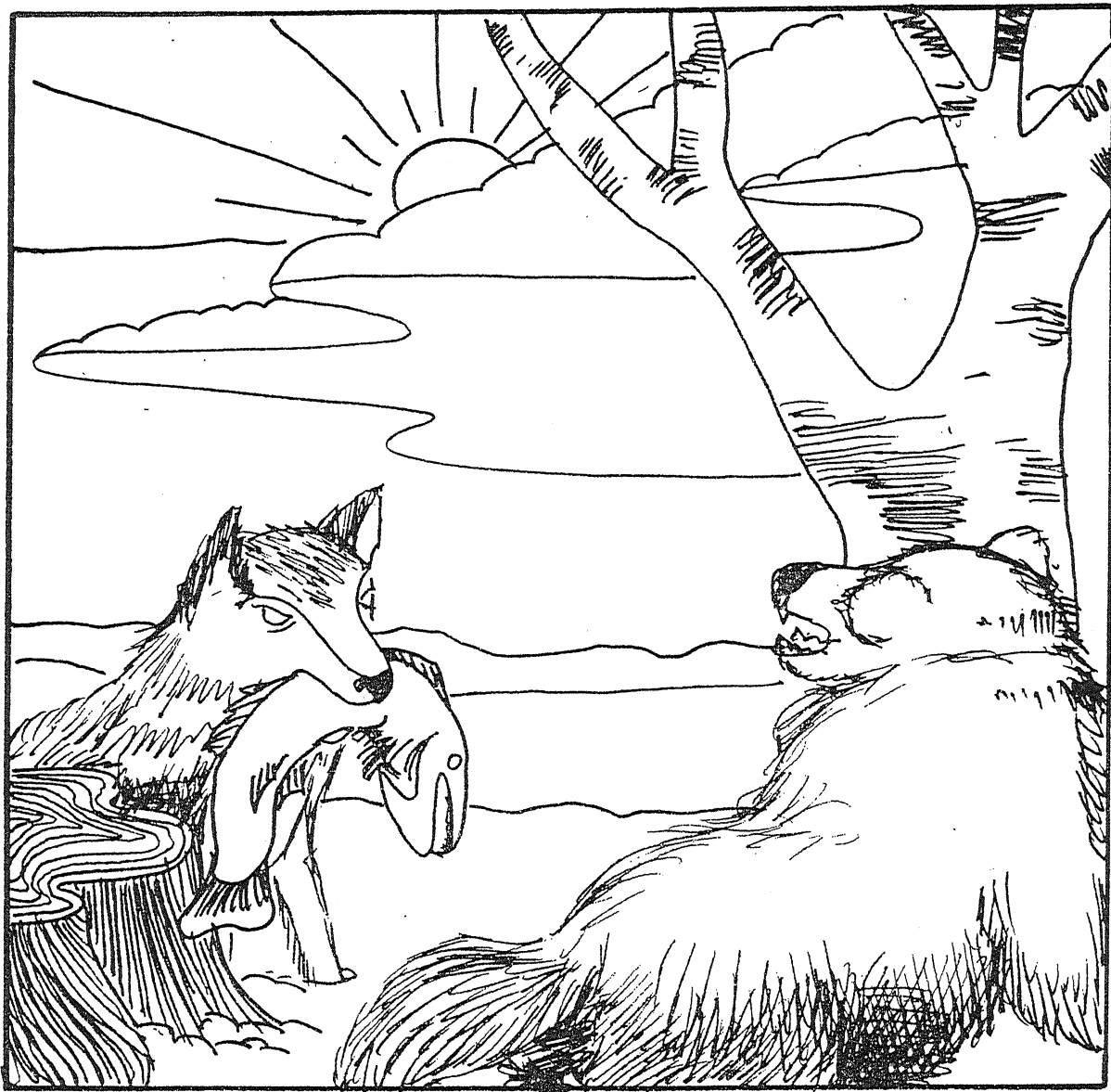
tsi'
that

ká nihatitahsésa?
their tails are short

ohkwa·li.
bears



And here is a third version of the story.



Úskah útlatste' yaka' wi skahnáksa okhale' ohkwa·lí
wa'thyátlane' lotsyanhutáti ne'n skahnáksa. Ohkwa·lí
wahali'wanu·tú', "Katsa' ne nutahsitsyáhahwe?"

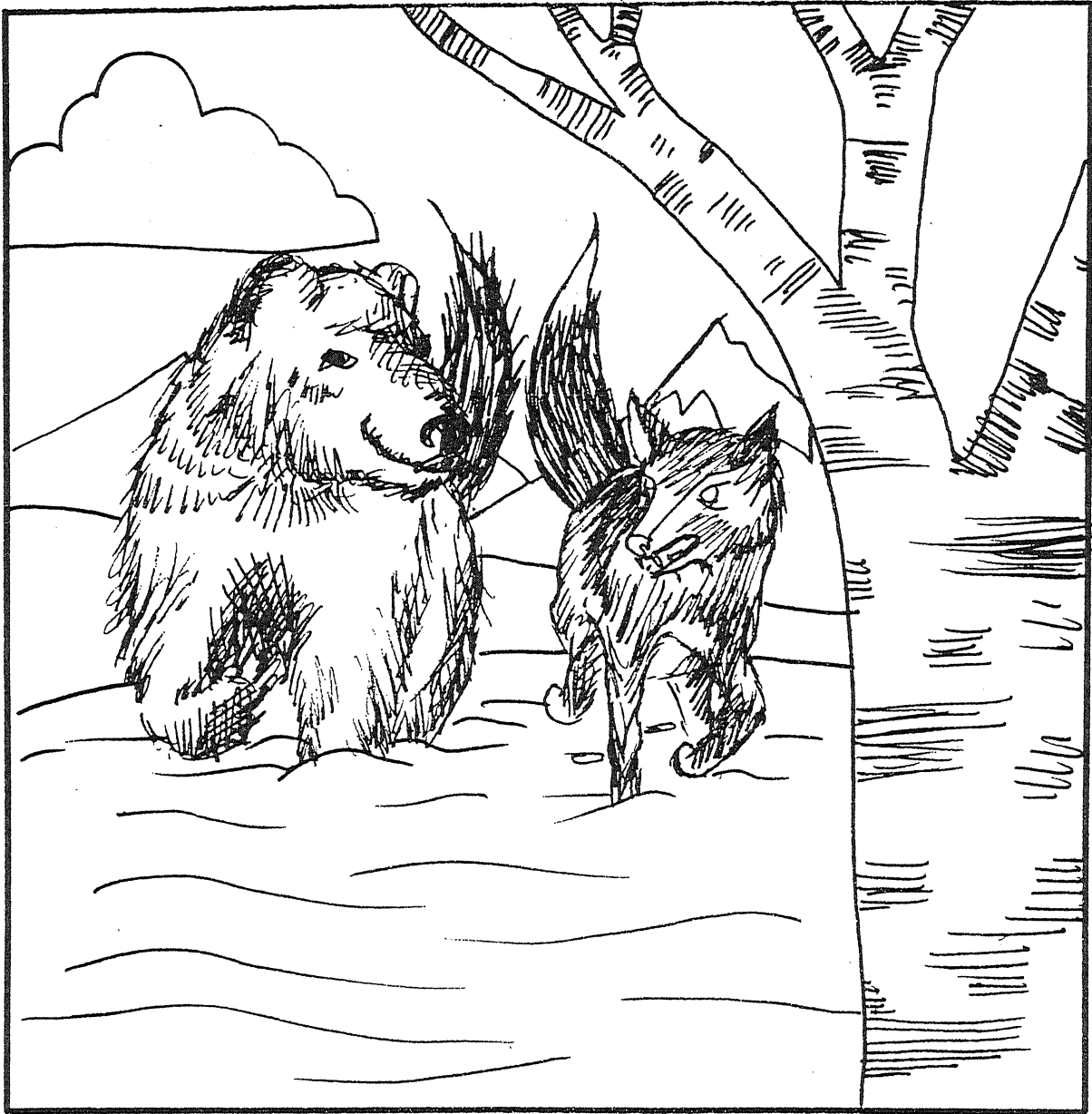
Wahá·lu' ka'i·ká skahnáksa, "Ká·tho tyowisaká·late'
tsi' tkawyuhatáti." Wahá·lu', "Íhselhe' ka ahsitsya'kóhna?"
Na kwi wahnitsya'kó·na' tho kwi ne' yaha·néwe' tsi'
tkawyuhatáti tho tyowisaká·late.

Wahá·lu' ka'i·ká skahnáksa, "Ká·tho yahsanitáhsohwe."

Na kwi tho waháti. Tahnu tyotho·lé', tho ne'
takawíslate', tsi' yowisaká·late. Okhna' tahatihátho'
tho ne wa'thanitáhsyahke.

Ne kati' ne aolí·wa' tsi' ya'teyotkutahkwáni
tsi' ka' nihatahséssha' ne'n ohkwa·lí.

Told by Walter Skenandore in 1939



Why the Bear Has a Short Tail

Once upon a time they say a fox and a bear met and the fox was going along with a fish in his mouth. The bear asked, "Where did you get the fish?"

The fox said, "There's a hole in the ice at the creek." He said, "Do you want to go fishing?" So the two of them went fishing. When they got to the creek there was a hole in the ice.

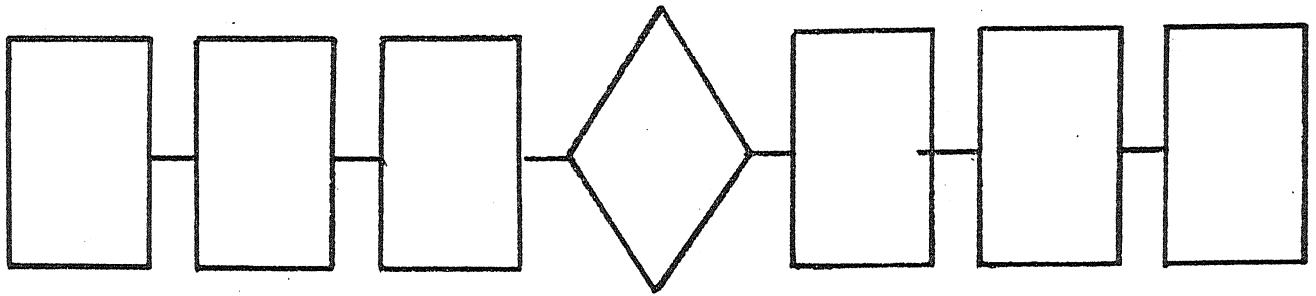
The fox said, "Put your tail in here."

So now he sat down. It was really cold and then it froze over at the hole in the ice. Now he gave a jerk and that's when he broke his tail off.

That's the reason that forever after the bear has had a short tail.

Translated by Amos Christjohn

Tsi' Nahte' Aolí·wa KΛ Nihatahséssha Ne'n Ohkwa·lí
 what's the reason he has a short tail the bear



Úskah útlatste'
 one time

yaká' wi
 they say

skahnáksa khale'
 fox and

ohkwa·lí wa'thyátlane'
 bear they met

lotsyanhutáti
 he was going along with a fish
 in his mouth

ne'n skahnáksa. Ohkwa·lí wahali'wanu·tú, "Katsa"
 the fox bear he asked where

ne nutahsitsyáhahwe."
 did you get the fish

Wahá·lu' ka'i·ká skahnáksa, "Ká·tho tyowisaká·late"
 he said this fox here hole in the ice

tsi' tkawyuhatáti." Wahá·lu', "Íhselhe' ka
 at the creek he said do you want

ahsitsya'kóhna." Na kwí wahnitsya'kó·na'
 to go fishing so then the two went fishing

tho kwi ne' yaha·néwe' tsi' tkawyuhatáti tho
 then they got there at the creek there

tyowisaká·late.
 a hole in the ice

Wahá·lu' ka'i·ká skahnáksa, "Ká·tho yahsanitáhsohwe."
 he said this fox here put your tail in

Na kwí tho waháti. Tahnu tyotho·lé.
 so then he sat there and it was really cold

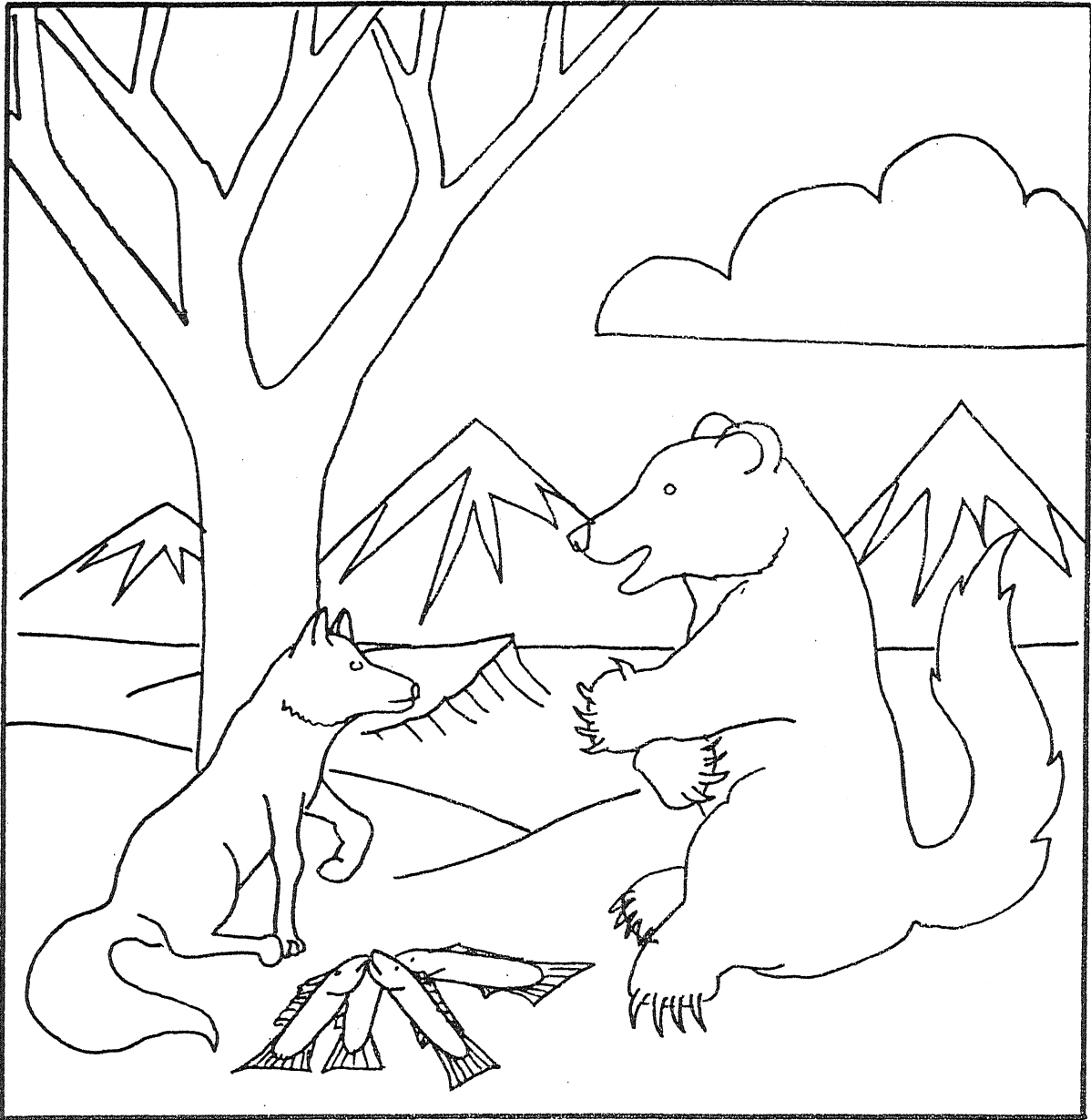
tho ne' takawíslate' tsi' yowisaká·late. Okhna'
 there is froze at the hole in the ice and

tahatihátho' tho ne wa'thanitáhsyahke.
 he gave a jerk then he broke his tail off

Ne kati' ne aolí·wa' tsi' ya'teyotkutahkwáni
 so that's the reason that for him ever after

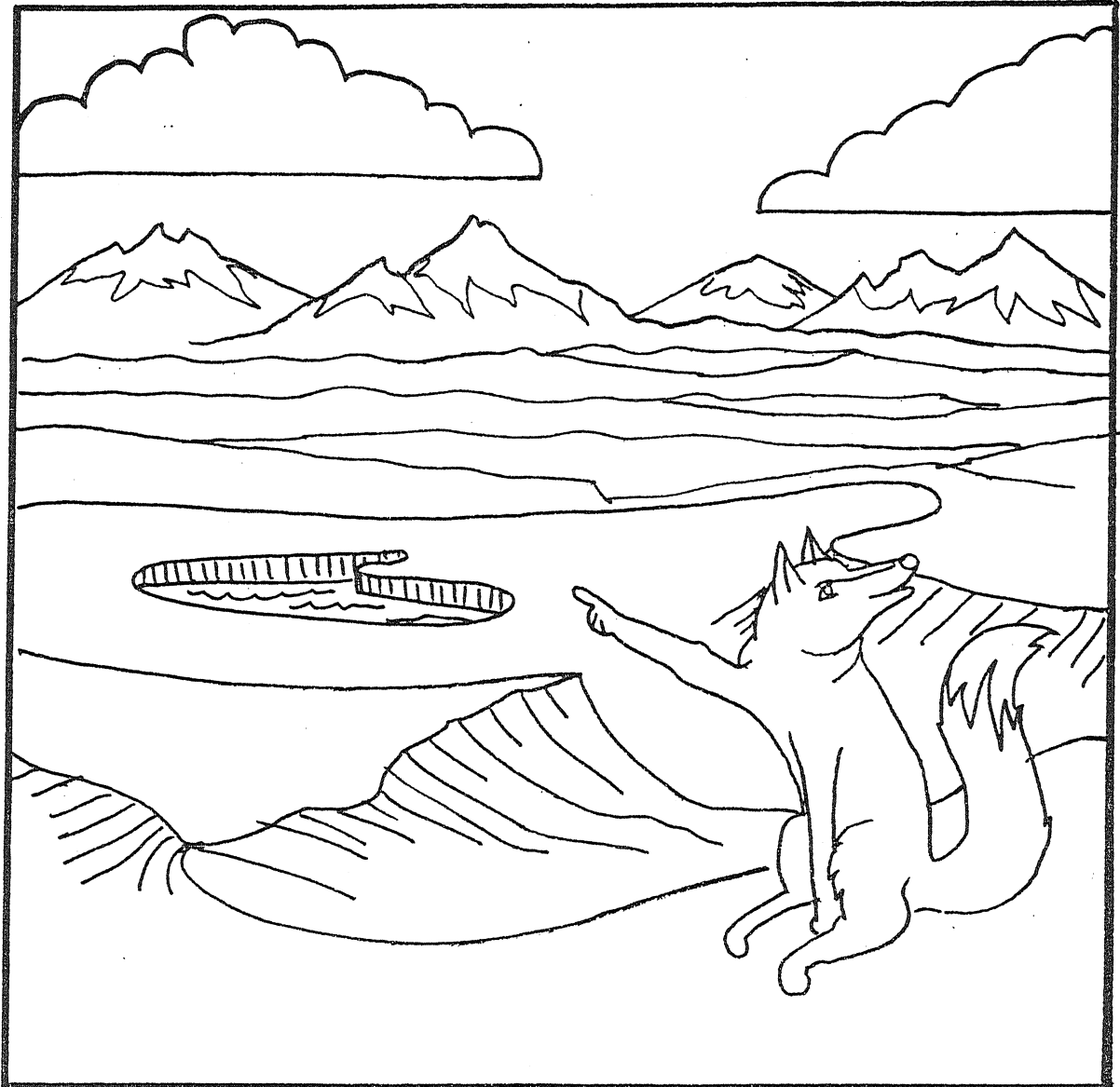
tsi' kΛ nihatahséssha ne'n ohkwa·lí.
 that he had a short tail the bear

And here is a fourth telling of the same story.



Úskah útlatste? lotsyayatáti ka'i·ká skahnáksa,
 sahohtatyuháti tho ne wa'thyátlane? ne'n ohkwa·lí.
 Wahá·lu? ne'n ohkwa·lí, "yah ka thau·tú askítsyanute."
 Nok tsi? wahá·lu? ne'n skahnáksa, "Í·si tyowisa-
 ká·late? kayhúhaku. Tho ni ya'kanitáhsohwe." Na kwí
 ne tho yahá·le? tsi? nu tyowisaká·late?, okhna?
 wahohlo·lí, "Tho nu yahsanitáhsohwe. Kanyo o·ná
 tho atkutekwa·kó ne'n kátsi? na kwí atehsatihátho."
 Nok tsi? wahuwaye·lú ne'n ohkwa·lí, ihlélhahkwe?
 wate'sani·yóne tshihátáhses ka'i·ká ohkwa·lí né· tho nú.
 Tho ne takawíslate? latáksne. Tho ne thonitahsyá·ku
 ne'n ohkwa·lí.

Told by Dennison Hill in 1939



The Fox and The Bear

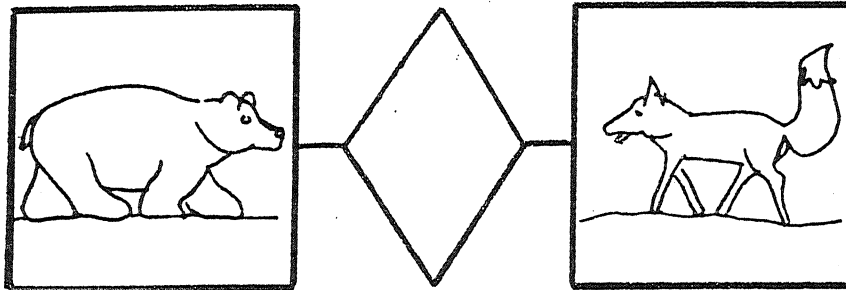
One time this fox had some fish with him as he was on his way home and that's when he met a bear.

The bear said, "Can't you possibly give me some fish?"

But the fox said, "Over there is a hole in the ice in the creek. That's where I put my tail in." So then he went there where the hole was in the ice and he told him, "That's where you put your tail. Whenever the fish take a bite then you'll give it a jerk."

But then he had tricked that bear, he used to think it was so handy when he had a long tail back then. That's when his tail froze. And that's when the bear broke his tail off.

Translated by Amos Christjohn



Skahnáksa khale' Ohkwa·li
fox and bear

Úskah útlátste' lotsyayatáti ka'i·ká
one time he had some fish with him this

skahnáksa, sahohtatyuháti tho ne wa'thyátlane'
fox he was on his way home then he met

ne'n ohkwa·li.
a bear

Wahá·lu' ne'n ohkwa·lí, "Yah ka thau·tú
he said the bear can't you possibly

askítsyanute."
give me some fish

Nok tsi' wahá·lu' ne'n skahnáksa, "Í·si
but he said the fox over there

tyowisaká·late' kayhúhaku. Tho ni ya'kanitáhsohwe."
hole in the ice in the creek there I put my tail in

Na kwi ne tho yahá·le' tsi' nu tyowisaká·late,
then he went there where the hole in the ice

okhna' wahohlo·lí., "Tho nu yáhsanitáhsohwe."
and he told him there you'll put your tail in

kanyó o·ná tho atkutekwa·kó ne'n kátsi'
whenever there they take a bite the fish

na kwi atehsatihátho."
then you give it a jerk

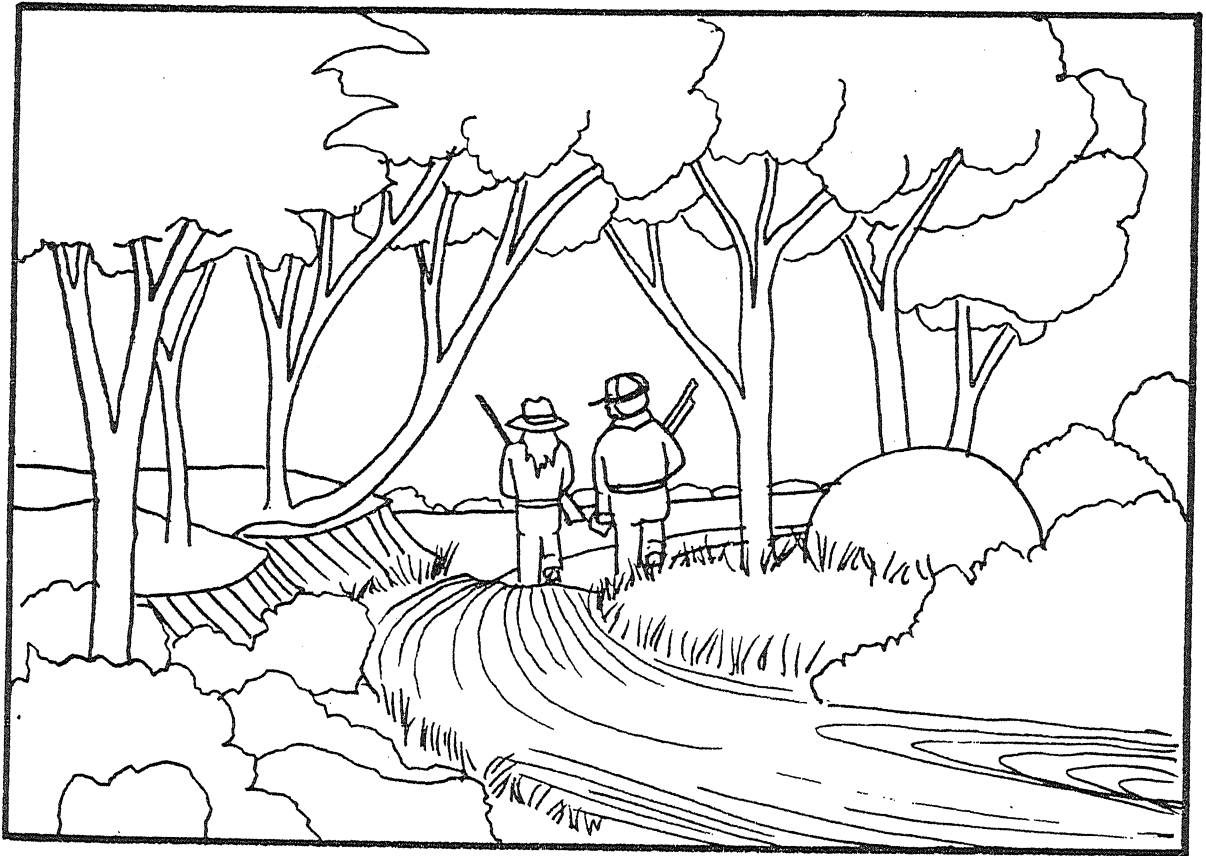
Nok tsi' wahuwaye·lú ne'n ohkwa·lí,
but then they tricked him the bear

ihlélhahkwe wate'sani·yóne' tshihatáhses
he used to think it was handy when he had a long tail

ka'i·ká ohkwa·lí né· tho nú. Tho ne takawíslate'
this bear at that time then it froze

latáksne. Tho ne thonitahsyá·ku ne'n ohkwa·lí.
his tail then he broke his tail the bear

In times past there were always bears living around the Oneidas both in New York and in Wisconsin. Sometimes men would hunt down a bear. In this story two men team up to hunt down a bear.

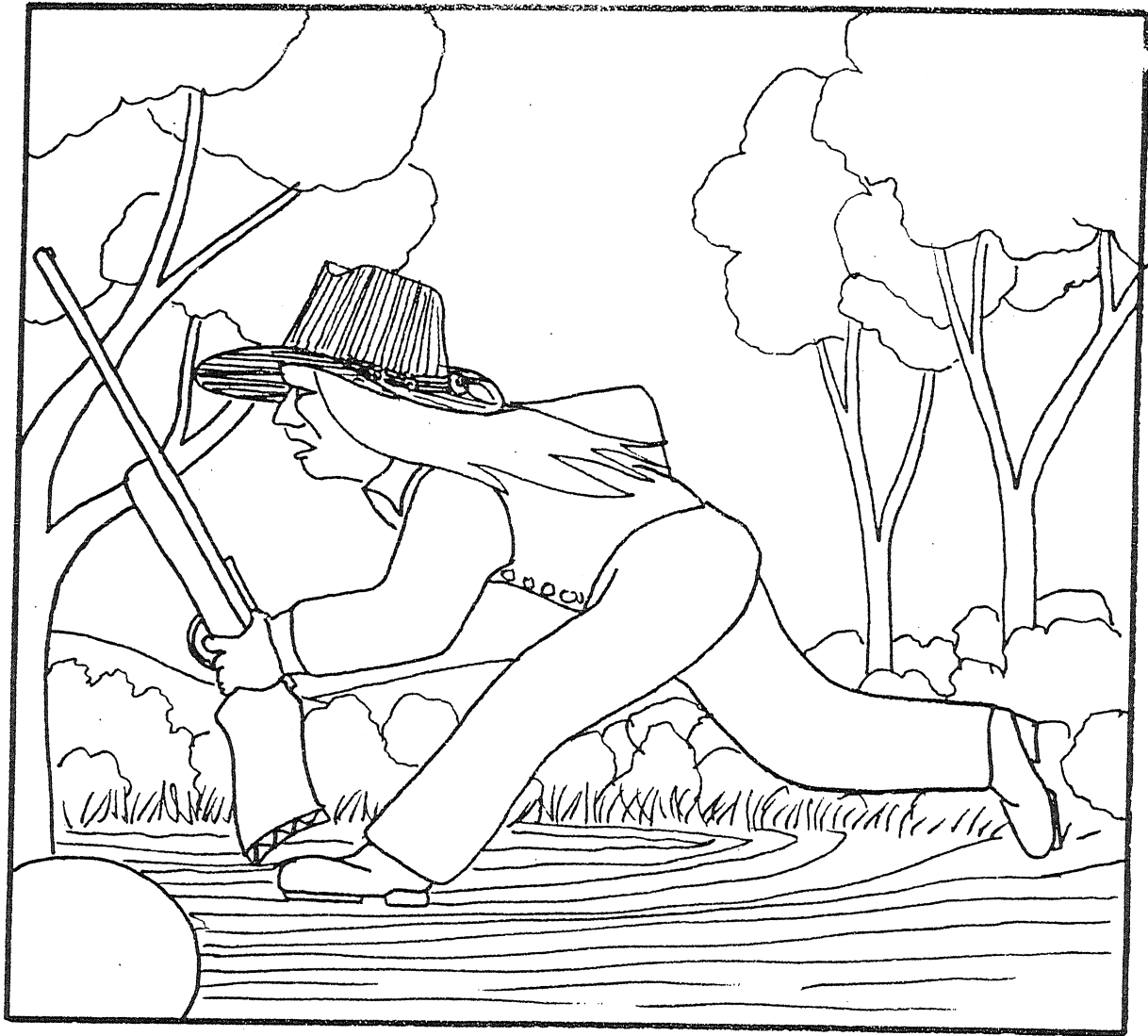


Tekana'tsyá·sle khale? Skahnáksa

Tekana'tsyá·sle khale? Skahnáksa yaka? wa'thoti-
lihwya·tá·se? ahyatolátha? ohkwa·li. Tahnú Skahnáksa
yaka? lo'nikuhlayatáu tsi? nikaha·wí· kutikwilyahks,
tá·t kah akí·lu? kutinháhtyahks ne kwin akutihsó·kwake.
Ne kati? wí ostúha yaka? tehahuhtakwekú ka'i·ká
Tekana'tsyá·sle wahá·lu'yaka?, "I·sé kwi asathuteke
katsa? nu atyola·kálele, okhna? kwi askhlo·li."

Na kati? wí wahatahúhsatate. Kwah yaka? kah
ok náhe, okhna? lothu·té ka? nu tayola·kálele, tho
nahke tho nu tkanháhtyahks. Na kwi wahohlo·lí·
lonata·lo. Na ki? ok tho nu yayattakwalíhsyahte?,
kwah yah só·tsi? te'wí·núnyehone·nú khale? sayola·kálele.
Na ki? ok ale? wí sahohlo·lí· lonata·lo. Na kwi
lauhánuwa? saháhute. Na kwi thóha tho yaha·néwe?,
kwah kas yaka? a'nyóh la'noyúti na tsahakwislu. Ne
kati? na tsahá·lawe? tsi? nu nikanháhtyahks. Na kwi
wahalú·tate? ne'n ohkwa·li, ótsi yolakaléni tho yaka?
takaya·tane? ka'i·ká ohkwa·li.

Told by Antone Swamp to David Skenandore



Doublepail and Fox

These two men Doublepail and Fox made an agreement that they would go hunting bear. Fox knew the habits of the bears and he knew just when they would be breaking twigs or branches. They do this to get to the nuts growing on trees. This Doublepail was a little hard of hearing, so he asked his friend to tell him whenever he hears the noise nearby or what direction it was coming from. It seemed that it was only a short time when he heard noises coming their way. So he told his friend. They moved fast in the direction the noise was coming from. Then Doublepail took the lead. They were almost there so he was running in hunchback position and he was running fast. They arrived where the bear was in the tree. Now then he shot at her and the noise was so loud she fell out of the tree.

Translated by Amos Christjohn and Maria Hinton.

Tekana'tsyá·sle khale' Skahnáksa
Doublepail and Fox

Tekana'tsyá·sle khale' Skahnáksa yaka'
Doublepail and Fox they say

wa'thotilihwaya·tá·se' ahyatolátha ohkwa·li.
they made an agreement to go hunting bear

Tahnú Skahnáksa yaka' lo'nikuhlayatáu tsi'
and Fox they say he really knew about

nikaha·wí· kutikwilyahks, tá·t kah akí·lu'
the time they break twigs or I should say

kutinháhtyahks ne kwin akutihsó·kwake.
they break branches so they could eat nuts

Ne kati' wi ostúha yaka' tehahuhtakwekú ka'i·ká
and so a little bit they say he was deaf this

Tekana'tsyá·sle, wahá·lu' yaka', "I·sé kwi
Doublepail he said they say you

asathúteke katsa' nu atyola·kálele okhna'
you hear where noise comes from and

kwi askhlo·li."
then you tell me

Na kati' wí wahatahúhsatate. Kwah yaka'
Now it was he listened and they say

kah ok náhe okhna' lothu·té ka' nu tayola·kálele
a little while and he heard to one side a noise

tho núhke tho nu tkanháhtyahks. Na kwi
so that's where she breaks branches so now

wahohlo·lí· lonata·lo. Na ki' ok tho nú
he told his friend so then there

yayattakwalihsyahte, kwah yah só·tsi' te'wi·nú
they went straight away just not very far away

nyehone·nú khale' sayola·kálele, na ki' ok ale' wí
they had gone and again a noise so immediately

sahohlo·lí· lonata·lo. Na kwi laulhá
again he told him his friend so now himself

nuwa' saháhute. Na kwi thóha tho
now he took the lead so now nearly there

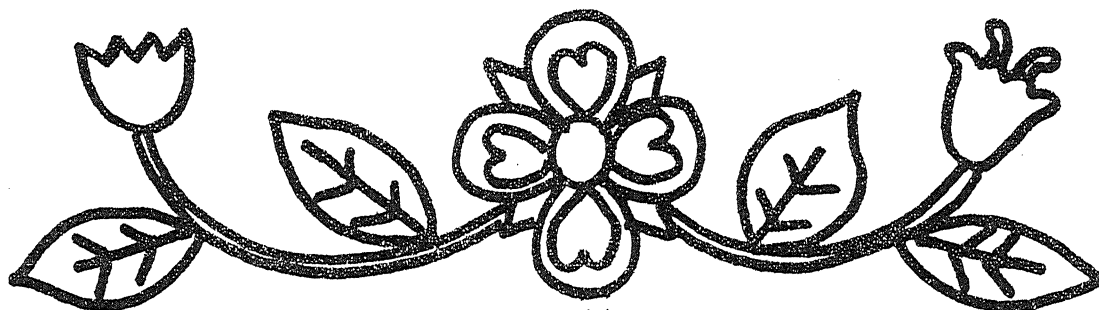
yaha·néwe', kwah kas yaka' a'nyóh
they got there just always they say it seems

la'noyúti na tsahakwíslu. Ne kati' na
he runs hunched when he tried hard then when

tsahá·lawe' tsi' nu nikanháhtyahks. Na kwi
he got there where she breaks branches so now

wahalú·tate' ne'n ohkwa·lí, otsi' yolakaléni,
he shot her the bear too much it was loud

tho yaka' takayá·tane' ka'i·ká ohkwa·lí.
there they say she fell off this bear



Sometimes a hunter could be pretty clever as in this story.



Lola'nháu Ohkwa·lí Ahato·láte

Wahu·nise' tsi' nu tsutakaha·wí· ne'n lanukwehu·wé she·kú nuyakstet nukwa' tshithané·se. Kalhowa·náse tsi' nu nihutolatstákhwa. Kalutowa·náse nya'tekahsó·kwake tho yotu·ní okhale' nya'tewahyakeshú, ne uhte' aolí·wa' só·tsi' kana·kéle' nya'tekalyo·take tahnú tyonale'sase. Né· kati' wí· lakso'tká e·só lokalatúni tsi' nihola'nháu·ne ohkwa·lí ahato·láte.

Úskah útlátste' na ki ale' wí wahatolátha' tahnú tyonuténí okhale' tyohwatsyáksa. Yotilí'wáksa kas kanyó kawiláhwí okhale' wí kanyó kwah nok tsi' táhsawiskwahte na áhsalú·tate', ne sa teyotelya'tha·lák tatwaláhtate' áhsahu·láhkwe kanyó áhsahnútlahne. Tahnú tsi' nihotihuló·tase ne' tho ne' úskah ok watnáyata'as laotinhule. Tho kas yaka' niwato·lé usahatináyatane' laotinhule. Na kati' ale' wí· lato·láts tho wahaya'to·láne' ohkwa·lí. Na ki ok wí laulhá wahaté·ko' okhna' wahóhsele' tho yaka' tsi' kaluto·tú tho e·lá ok yeshotahséhtu, kwah kas yaka' nok sayola·kálele' tho wa'tkatsi'elo·láne' ka·aks okhale' akte' nuwa' yeheslate' tsi' kaluto·tú tho thi·yót tsi' niyo·lé wa'tkahwísháhe' kwah nok tsi' yotú·y tsi' skatakhe' na kwi laulhá nuwa' tho nukwa sahatólyahte' tsi' nukwa thónúhsote. Tahnú yaka' tsi' nihonúhsote' kwah yaka' i·sí niwá kahatáhya.

Wahutye·lá tho tayoké·tohte' ne'n ohkwa·lí, na wí ne to·káske wahonatétsha ne'n kanúsku thati·tehlu' ya'tehatika·nele' kwah ki ok tutku·táhkwe tho yutayawenu·háti. Wahatye·lá ne nahke tahatoliháti ne'n lotoláthu. Kwah yaka' tho kanuhsákta elhúha ona kwah i·ká tahate'shaníyoste' wahalú·tate' wahályo' ne'n ohkwa·lí. Na kwi ne to·káske wahotinehla·kó wahuwalí·wanu·tú·se nahte' aolí·wa' yah oksa' tehalu'ta·tú tsathyátlane. Wahá·lu' ne'n lato·láts, "Só·tsi' kwi yoya'tákste tho niyo·lé nutukwakwislúti."

Told by Filmore Cooper to Guy Elm in 1939



He Knows How to Hunt Bear

A long time ago, about the time the Oneidas were still living in New York State, there were still large forests where they still hunted. There were big trees, all kinds of nuts growing on them, and all kinds of berries growing wild. Wild game too was plentiful and they were very fat and healthy. My grandfather used to tell many stories about how well he could hunt bear.

One time it was time to go hunting and the place where they went hunting was very rugged and hilly country. A bear is ugly if she has a baby and if you only wound her when you shoot her it is something to worry about that she will chase you and take your gun away from you. In those days the men only had muskets which used only one shell. It took a little time to reload it. This one time a man was hunting and he saw this bear. Immediately he ran away and she chased him. He dodged back and forth behind the trees. You could hear her claws where she was scratching on the bark of the trees. Finally he had her so tired that she was just lumbering along. Now he drove her toward his house and it is said near his house was quite a large field.

Those people sitting around near his house saw this bear coming toward them. They were frightened, but they soon found out that he was behind her. Now he took a good and careful aim with his gun. He killed her. These men asked him why he didn't kill her before this. He said, "Well, she is too heavy so I could not carry her that far."

Translated by Maria Hinton



Lola'nháu Ohkwa·lí Ahato·láte
he knows bear to hunt

Wahu·níse? tsi' nu tsutakaha·wí.
a long time about the time that

ne'n lanukwehu·wé shé·kú nuyakstet nukwá tshithané·se.
the Oneidas still New York State they were there

Kalhowa·náse tsi' nu nihutolatstákhwa.
big forests where they used to hunt

Kalutowa·náse? nya'tekahsó·kwake tho yotu·ní
big trees all kinds of nuts there grew

okhale? nya'tewahyakeshú ne uhte? aolí·wa
and all kinds of berries I guess that's why

só·tsi? kana·kéle? nya'tekalyó·take tahnú
so plentiful all kinds of game and

tyonale'sáse. Né·kati' wí· laksotká
they were fat so then my grandfather

e·só lokalatúni tsi' nihola'nhau·hné
so many he told stories about how well he knew

ohkwa·lí ahato·láte.
bear to hunt

Úskah útlátste? ná ki? ale? wi wahatolátha?
 one time it's time again to go hunt

tahnu tyonuténi okhale? tyohwatsyáksa. Yotili'wáksa
 and it's hilly and rugged country they are ugly

kas kanyó kawiláhwí okhale? wi kanyó
 always when she has a baby and when

kwah nok tsi? táhsawískwahte? ná áhsalú·tate?
 only you wound her when you shoot her

ne sa teyotelya'tha·lák tatwalahtate?
 another thing to worry about she'll run after you

ásahu·láhkwe kanyó ásahnútlahne. Tahnú
 she'll take your gun if she catches you and

tsi? nihotihuló·tase ne? tho ne? uskah ok
 the kind of guns they had at that time just one

watnáyáta'as laotíhule. Tho kas yaka?
 it took a shell their guns always they say

niwato·lé usahatináyátane? laotíhule. Ná kati?
 difficult to reload their guns now

ale? wí· lato·láts tho wahaya'to·láne? ohkwa·li.
 again hunter there he found a bear

Ná ki ok wi laulhá wahaté·ko? okhna? wahóhsele?
 right now he he ran away and she chased him

tho yaka? tsi? kaluto·tú tho e·lá ok yeshotahséhtu
 they say among the trees he was dodging behind

kwah kas yaka? nok sayola·kálele? tho
 often they say only there was a noise there

wa'tkatsi'elo·láne? ká·aks okhale? akte? nuwa
 her claws were in it scratch! and someplace else

yehéslate? tsi? kaluto·tu. Tho thi·yót tsi? niyo·lé.
 he'd stand among the trees it was that way until

wa'tkahwíshahe? kwah nok tsi? yotú·u tsi? skatákhe?
 she got tired it was only possible that she lumber

ná kwi laulhá nuwa tho nukwá sahatólyahte?
 so then he now this way he drove her

tsi? nukwá thonúhsote. Tahnu yaka? tsi? nihonúhsote?
 towards his house and they say at his house

kwah yak^Λ? i·sí niwá kahatáhy^Λ
 they say quite large there's a field

Wahutye·lá tho tayoké·tohte? ne'n ohkwa·lí
 they were surprised to see there coming a bear

na wi ne to·káske watonatét^Λ ne'n kanúsku
 and really they were afraid in the house

thatí·telu? ya'tehatika·nele? kwah ki ok
 those sitting and looking just

tutku·táhkwe tho yutayawenuháti. Wahatye·láne?
 it kept on there coming they realized

nahke tahatoliháti ne'n lotoláthu. Kwah yak^Λ?
 here he was driving it he'd gone hunting so they say

tho kanuhsákta elhúha ona kwah i·ká tahate'sha-
 near the house just now very good he took-

niyóste? wahalú·tate? wahályo? ne'n ohkwa·lí.
 good aim he shot her he killed the bear

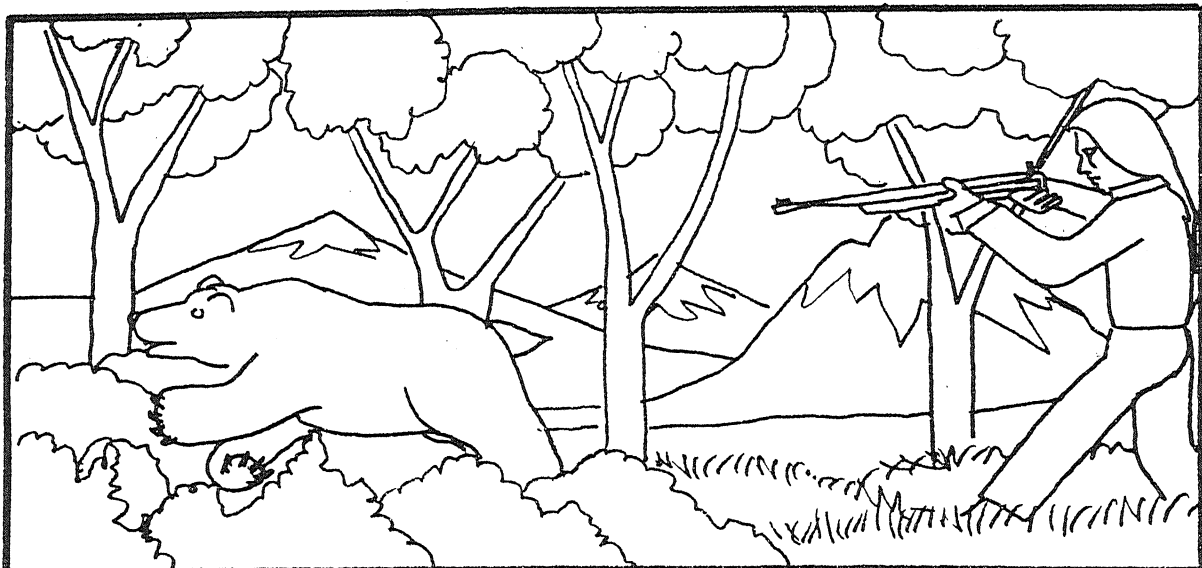
Na kwi ne to·káske wahotinehla·kó,
 now then really they were surprised

wahuwali'wanu·tú·se? nahte? aolí·wa? yah oksa?
 they asked him what's the reason not right away

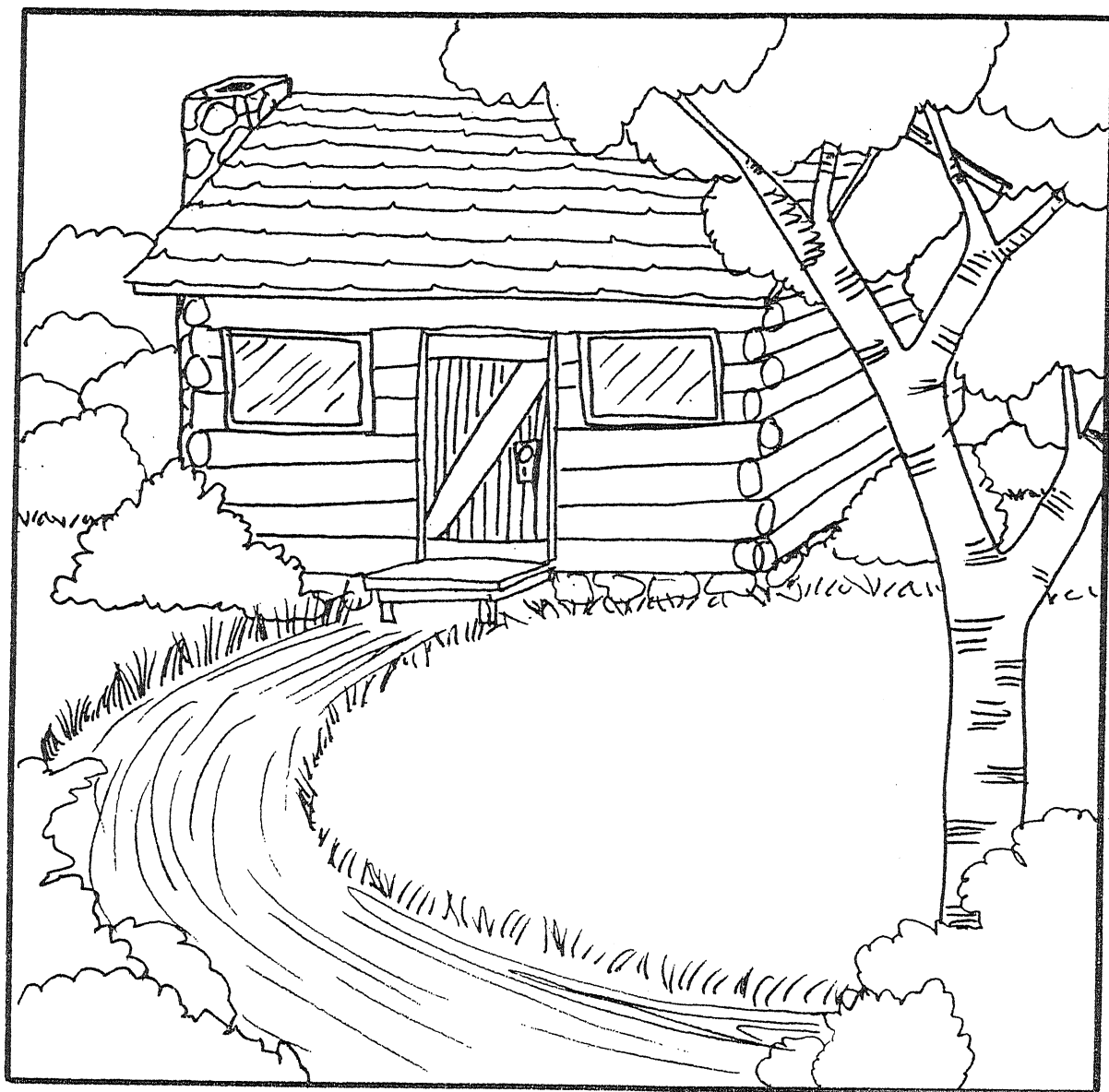
tehalu·tá·tu tsathyátlahne. Wahá·lu? ne'n lato·láts,
 he hadn't shot when they met he said the hunter

"So·tsi' kwi yoya'takste tho niyo·lé.
 too much she is heavy that far

nutukwakwislúti."
 I should struggle with it



Other times a hunter might not be so clever, as in this story.

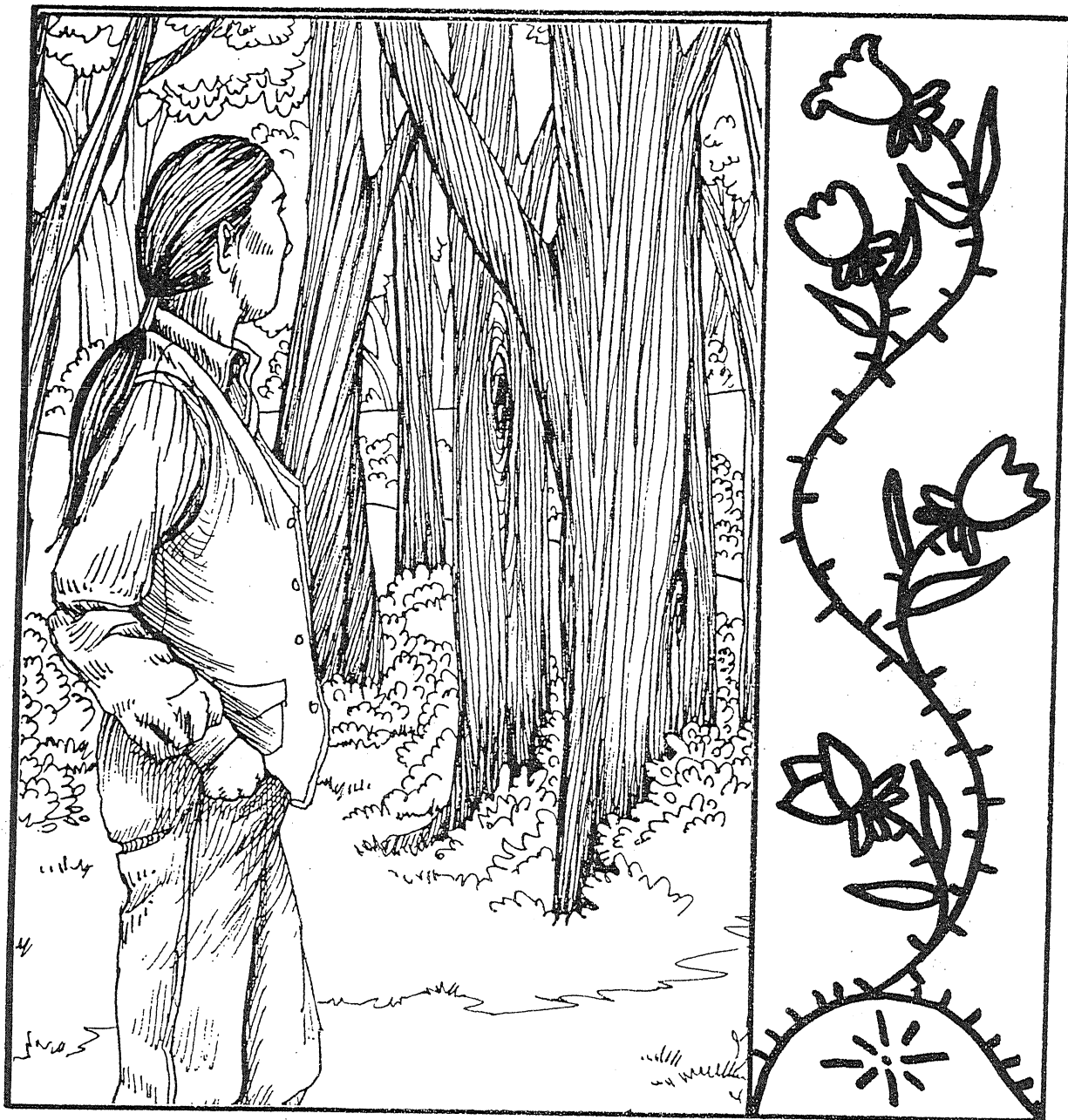


Ohkwa·lí okhale? Lu·kwe

Úskah útlátste? lu·kwé laulha'tsíwa lá·telu tsi? lonúhsote? tsi? ní·yót tsi? lúnhe? lato·láts ka'i·ká na'tekalyó·take. Úskah útlátste? tsi? lato·láts tho wahatya'táhtu wa'thyátlane? ohkwa·lí. Lawelú·ne ahalú·tate? ohkwa·lí. Wa'tka·tá·ne? wa'ká·lu?, "Táka askli·yó, i·wakanúhte? tsi? nu tesahtáti, asku'tluhna kati'wáhe." Yah kati? wi teháli ne'n ohkwa·lí. "To kátkas thi·ká káhule."

Yah kati? wi nuwa·tú she·kú te'sehsakwatkáthu thi·ká latolatsko. Se'nikú·lalak tsi? ka·yá· yah tesheyate·lí.

Told by Lewis Webster to Morris Swadesh



A Bear and a Man

One time this man who lived alone in his house started out to go hunting. He made his living hunting all kinds of animals. One time as he started out to hunt, he got lost and then he met a bear. He wanted to shoot the bear but she stood and said, "Don't shoot me, I know where you live and i'll take you home." So he didn't kill her. She said, "Let me see that gun."

Well, he was never seen again. Be careful of one you don't know.

Translated by Maria Hinton

Ohkwa·li' oknaie' Lu·kwe
bear and man

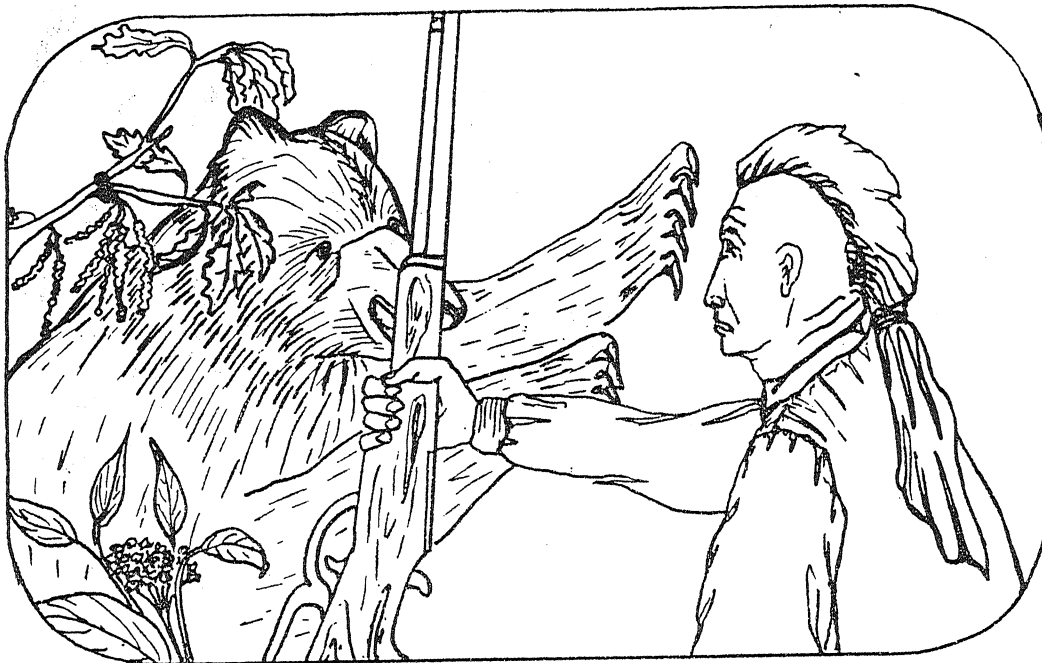
Úskah útlatste' lu·kwe' laulha'tsiwa la·telu'
one time a man by himself lived

tsi' lonúhsote' tsi' ni·yót tsi' lúnhe' lato·láts
at his house the way that he lives he hunts

ka'i·ká na'tekalyó·take. Úskah útlatste' tsi'
this all kinds of animals one time as

lato·láts tho wahatya'táhtu wa'thyátlane'
he was hunting there he got lost they met

ohkwa·li. Lawelú·ne' ahalú·tate' ohkwa·li.
bear he wanted to shoot bear



Wa'tka·tá·ne' wa'ká·lu', "Táka askli·yó, í.
she stood up she said don't you kill me I

wakanúhte' tsi' nu tesahtáti, asku'tluhna kati wahe."
I know where you live i'll take you then

Yah kati' wí· teháli ne'n ohkwa·li. "To kátkas
so he did not kill her the bear let me see

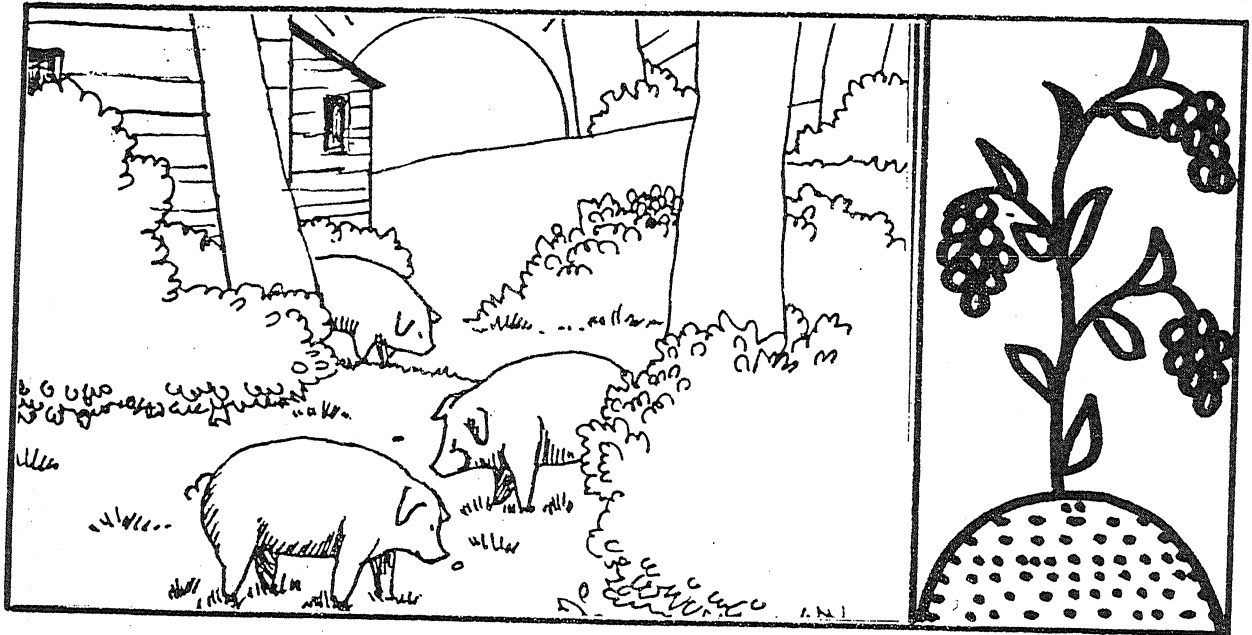
thi·ká káhule."
that gun

Yah kati' wi nuwa·tú she·kú te'sehsakwatkáthu
not then ever again did we see him

thi·ká latolatskó. Se'nikú·lalak tsi' ka·yá.
that mighty hunter be careful of those that

yah tesheyate·li
you don't know

In the earlier days of the reservation in Wisconsin it was common practice to let livestock roam freely. When there were bears still around, this was not always healthy for the livestock as this story shows.



Ké·yale' Shekú Tshikalhowa·náse

Tshikenikahtlúha' ké·yale' shekú tshikalhowa·náse' tahnu kwah nok tsi' a'e na'kalistati tho nu thatinakle' o'slu·ni. Ne kati' wí lotinaskwaka'téni kóskos, kwah ok kas thikutatwani·yó kalha·kú ku·néhse. Ne kas ne ku·néks ka'i·ká ohsóhkwa. A'e kas ka'i·ká niwate'nowá·se' tsi' niyona'lehsa.

Úska' kati' utlatste' kanuhsákta' wakyo·té tahnú na yo'kalasha. Lotikwana'ta'ká lonahta·ti ne Tsyá'n Tsimatká tsi' thohta·ti thotanháú tho lonéhtu okhale' teyakwanuhsanekháni, yah oni na ne tehati'tlu·tu.

Wa'katye·lá ne kóskos kalha·kú tutayoha·léhte. Kwah ka' náhe' teyohalétha', na tho nya'ktákhe' tahnu é·lhal tehniyáhse' yukwanáskwaya' né· wa'ákowe. Wa'katye·lá ne ohkwa·lí tho tha'wá·laks ne'n kóskos, kwah uhte' elhúwa' wahóli. Okhna' kwi ne'n é·lhal ya'thyaláhtate' tho tahutli·yo. Khale' o·ná uté·ko' tho kalu·tóte' tho wa'kulátha. Na kwí wá·kelhe' katsa' ok nu akathulanihasha' yusa·kewe' ne· wa'katye·lá na sho·tí lotikwana'ta. Oksa' kwi ne wa'kathlo·lí, lake'nihká wahá·lu, "Oksa' tho yetsíten katsa' nu yusayáknewe."

Na ne shokwe'náhtu ka'i·ká ohkwa·lí, tho ne thyeekata·kéle' ne'n kóskos. Yusayáknya'táhawe' tahnu kwah ok thahahutsi·tawe' tho ne' ona wahakalostatáhko. Kwah a'nyó isi' nu nika'wahlakú ne uhte' wí tsi' kwah ok thiku·néhse. Tahnu kas wa'ó·kalawe' na sakuhta·tí tho nuwa nukwá tatkuwati·núte.

Told by Martin Williams to Stadler King

I Remeber There Were Still Forests

When I was still a young man, I remember there were still large forests. Across the tracks white people lived and they always had quite a few animals, mostly pigs. They wandered all over. They could go into the woods and eat nuts from the trees so they were fat and round.

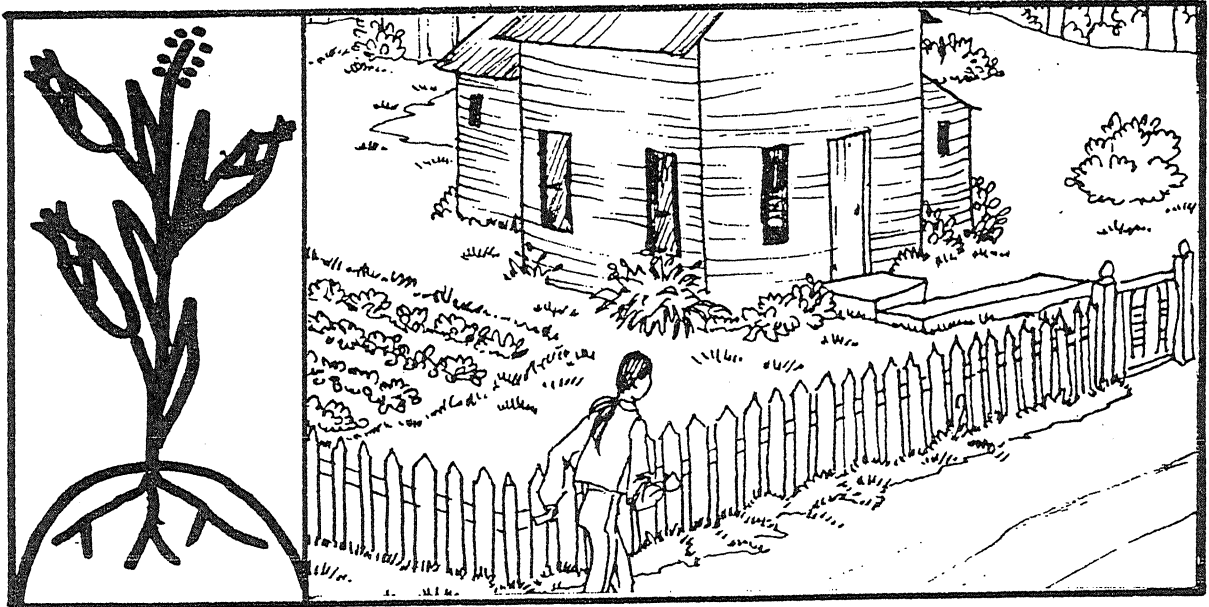
One day I was working near the house when I heard a pig squealing in the woods. My parents were gone, they had gone to John Denny's to a bee and all the neigh-



bors weren't home either. Quite a while she was squealing so I ran over there. Two dogs went along with me. I was surprised to see a bear there eating the pig. She must have just killed it. And the dogs went running over and fought with the bear. Finally I guess she climbed a tree. Now I thought I would go and borrow a gun, but by the time I got back, my father was home and I told him what had happened. He said, "Right away let's go back there." So we went back.

The bear had just left the body lay, so we took it home and singed it and took the insides out and we got it ready to eat. It was a better tasting meat. I guess it's because of the good food they had after being in the woods all day eating and at night they came home and they were fed again.

Translated by Maria Hinton and Amos Christjohn



Ké·yale' Shekú Tshikalhowa·náse
I remember still when there were forests

Tshikenikahtluha' ké·yale' sheku
when I was a young men I remember still

tshikalhowa·náse', tahnú kwah nok tsi' a'e na'kalistáti
when there were woods and just over the tracks

tho nu thatinák'le' o'slu·ni. Né· kati' wi
that's where they lived white people so it was

lotinaskwaka'téni kóskos, kwah ok kas
they had lots of animals - pigs just always

thikutatwani·yó kalha·kú ku·néhse.
just free to graze in the woods they roamed around

Ne kas ne ku·néks ka'i·ká ohsóhkwa.
it was often they eat these nuts

A'e kas ka'i·ká niwate'nowá·se' tsi'
very big always these round hulks that is

niyona'léhsa.
how fat they were

Úskah kati' útlatste' kanuhsákta' wakyó·té
it was one time near the house I was working

tahnú na yo'kalásha. Lotikwana'ta'ká lonahta·tí
and then it was evening the old folks had gone

ne Tsyá·n Timatká tsi' thohtáti thotanháu
it's John Denny's at his house he had a bee

tho lonéhtu okhale' teyakwanuhsanekháni
they'd gone and our neighbors

yah oni na ne tehati'tlu·tu.
not too now they were not home

Wa'katye·láne' kóskos kalha·kú tutayoha·léhte.
all of a sudden pig in the woods yelled

Kwah ka' náhe' teyoháhta', na tho nya'ktákhe'
a little while it's screaming now I ran there

tahnu é·lhal tehniyáhse' yukwanákwaya' né· wa'ákowe.
and dogs two of them we had animals they went

Wa'katye·lá ne ohkwa·lí tho tha'wá·laks ne'n
to my surprise bear there eating meat it is

kóskos, kwah uhte' elhúwa' wahóli.
pig it must have been recently he had killed

Okhna' kwi ne'n é·lhal ya'thyaláhtate' tho
and so the dogs ran towards there

tahutli·yo. Khale' o·ná uté·ko' tho
they fought Finally she ran off there

kalu·tóte' tho wa'kulátha. Na kwi wá·kelhe'
a tree there she climbed so then I thought

katsa' ok nú akathulanihásha', yusa·kéwe'
someplace I'll go borrow and axe I got back

né· wa'katye·lá na sho·tí lotikwana·ta.
and I noticed now they're back the old folks

Oksa' kwi ne wa'kathlo·lí', lake'nihká wa'há·lu',
immediately I told them my father said

"Oksa' tho yet'siten katsa' nu."
right away there let's go back thereabouts

Yusayáknewe.
The two of us got back there

Na ne shokwe'náhtu ka'i·ká ohkwa·lí,
already it had come down this bear

tho ne thyekata·kéle' ne'n kóskos. Yusayakni-
then it was left as is the pig we took the-

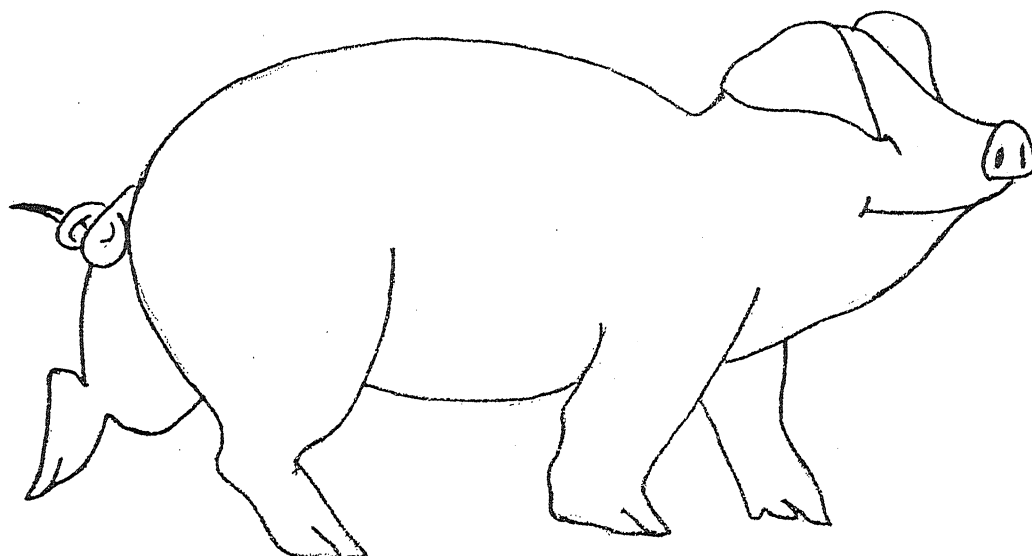
ya'táhawe' tahnu kwah ok thahahutsi·táwe'
carcass back and just to singe it

tho ne' ona wahakalostatahko. Kwah a'nyó
then he took the innards out it seems

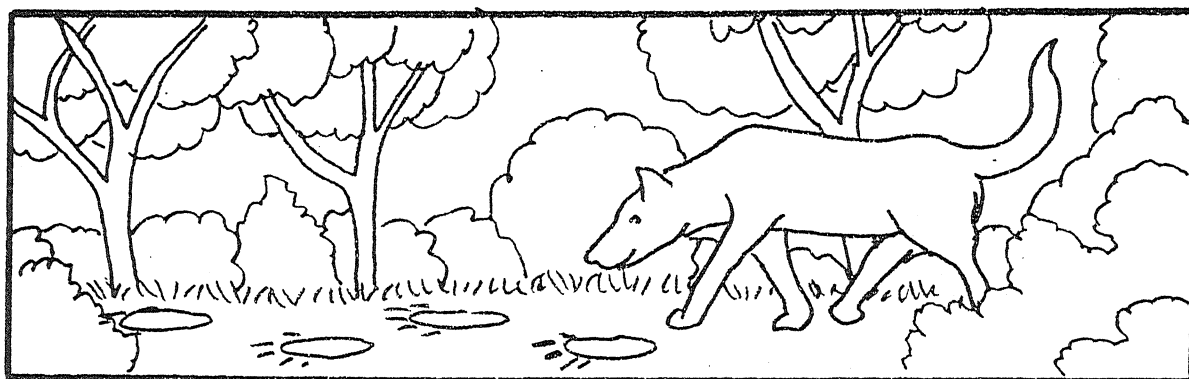
isi' nu nika'wahlakú ne uhte' wi tsi'
 more so did the meat taste good maybe it's because

kwah ok thiku·néhse. Tahnu kas wa'o·kalawe'
 just they roam around and always at evening

na sakuhta·ti· tho nuwa nukwa tatkuwati·núte.
 when they go home that's when there they'll feed them



Dogs in particular were often fearful of bears.



Kwah e·só lahslóha é·lhal oná ahakwe·ní ahayanahawíhsu
ohkwa·li. Ótyahke' ale' ne é·lhal kwah oksa' awatshí·táhte'
kanyó awáttoke' katsa' nu niyotukohtu ohkwa·li. Ne· wi
ne wa'katsá·nike' ne auto·láte.

Told by Abram Smith to Dennison Hill in 1939

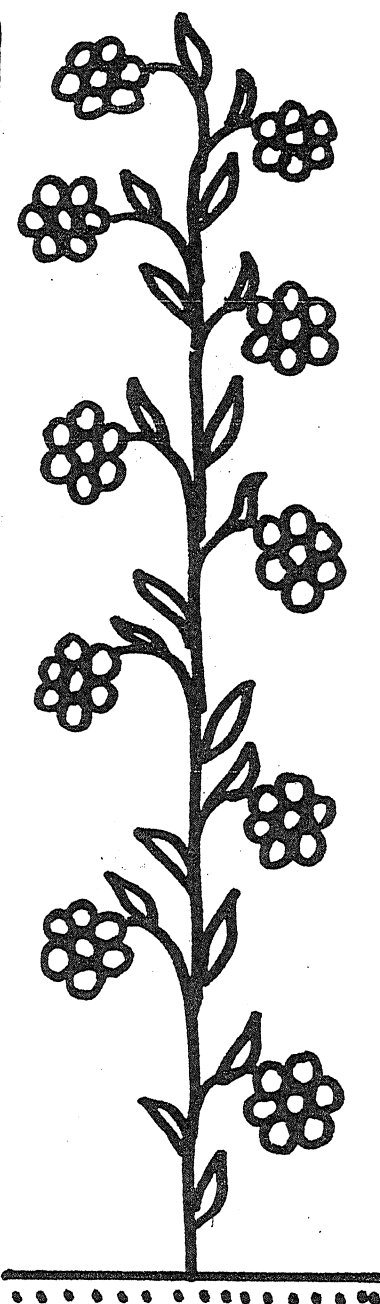
Courageous Dogs

It takes a courageous dog and with lots of guts to track down a bear. Some will whine when they sense a bear has gone by. That will make them afraid to hunt.

Translated by Maria Hinton

	Lahslóha Courageous	É·lhal Dogs		
Kwah e·só very much	lahslóha courageous	é·lhal dog	ona ahakwe·ní when he can	
ahayanahawíhsu he'll track down	ohkwa·li. bear	Ótyahke some	ale' again	
ne é·lhal it's a dog	kwah oksa' right away	awatshí·táhte' it'll whine	kanyó when	
awáttoke' it senses	katsa' nu where	niyotukohtu it's gone by	ohkwa·li. bear	
Ne wi ne that's when	wa'katsá·nike' she'll be afraid	ne auto·láte. to hunt.		

Sometimes bears got away with a good catch as in this story.



Kóskos Lályohsle

Ó·ses Kula'nká yaka' lale'sahslu·níhe' kóskos
lályohsle' yatsyólhahne. Tsi' niwahsu·tés lothu·té
tutayoha·léhte' ne'n kóskos. Tho yaka' kahu·lóte'
akta tsi' lata·kéle', nok tsi' kwah yaka' nok tahatkahó·loke.
Wa'ólhane' wahatye·lá·ne' ohkwa·lí ne' yeyoya'táhawe'
ne'n kóskos.

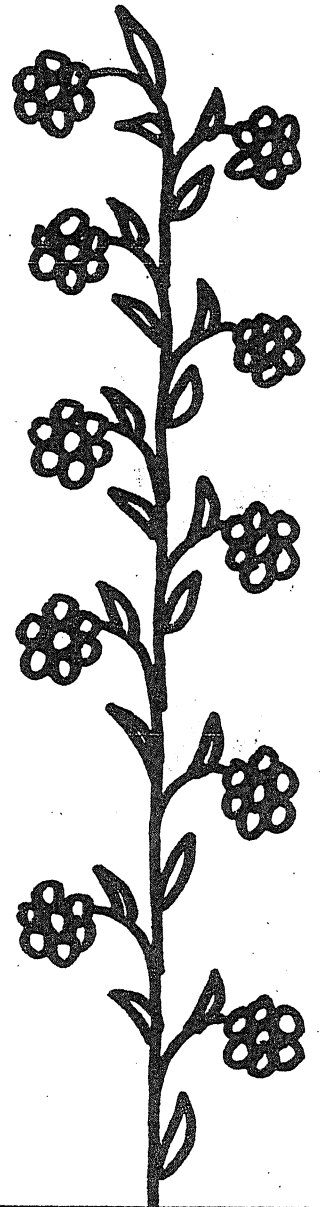
Told by Levi Baird to Ida Blackhawk in 1939



He's Going to Butcher a Pig

Moses Coulon they say was fattening up a pig he was going to butcher the next day. During the night he heard the pig squeal. They say there was a gun standing near where he was lying, but he just covered his head with a blanket. The next morning to his surprise a bear had carried off the pig.

Translated by Amos Christjohn

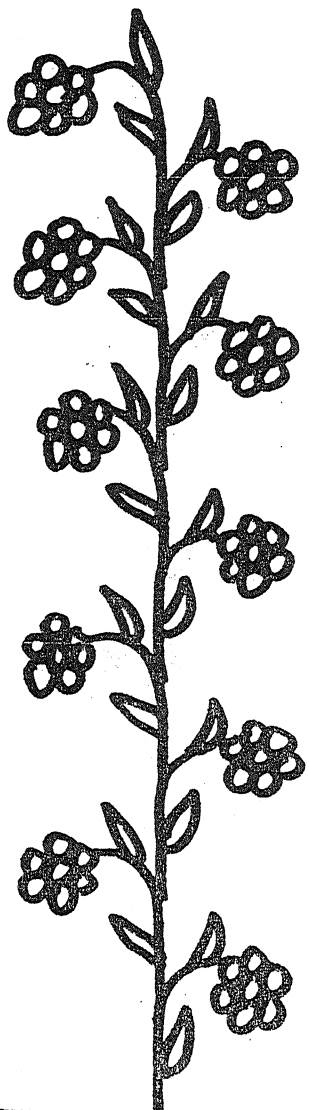


Kóskos Lályohsle
pig he's going to butcher

Ó·ses Kula'nká yaka? lale'sahslu·níhe?
Moses Coulon they say he was fattening up

kóskos lályohsle? yatsyólhahne.
pig he's going to butcher day after tomorrow

Tsi' niwahsu·tés lothu·té tutayoh·léhte?
during the night he heard it squeal



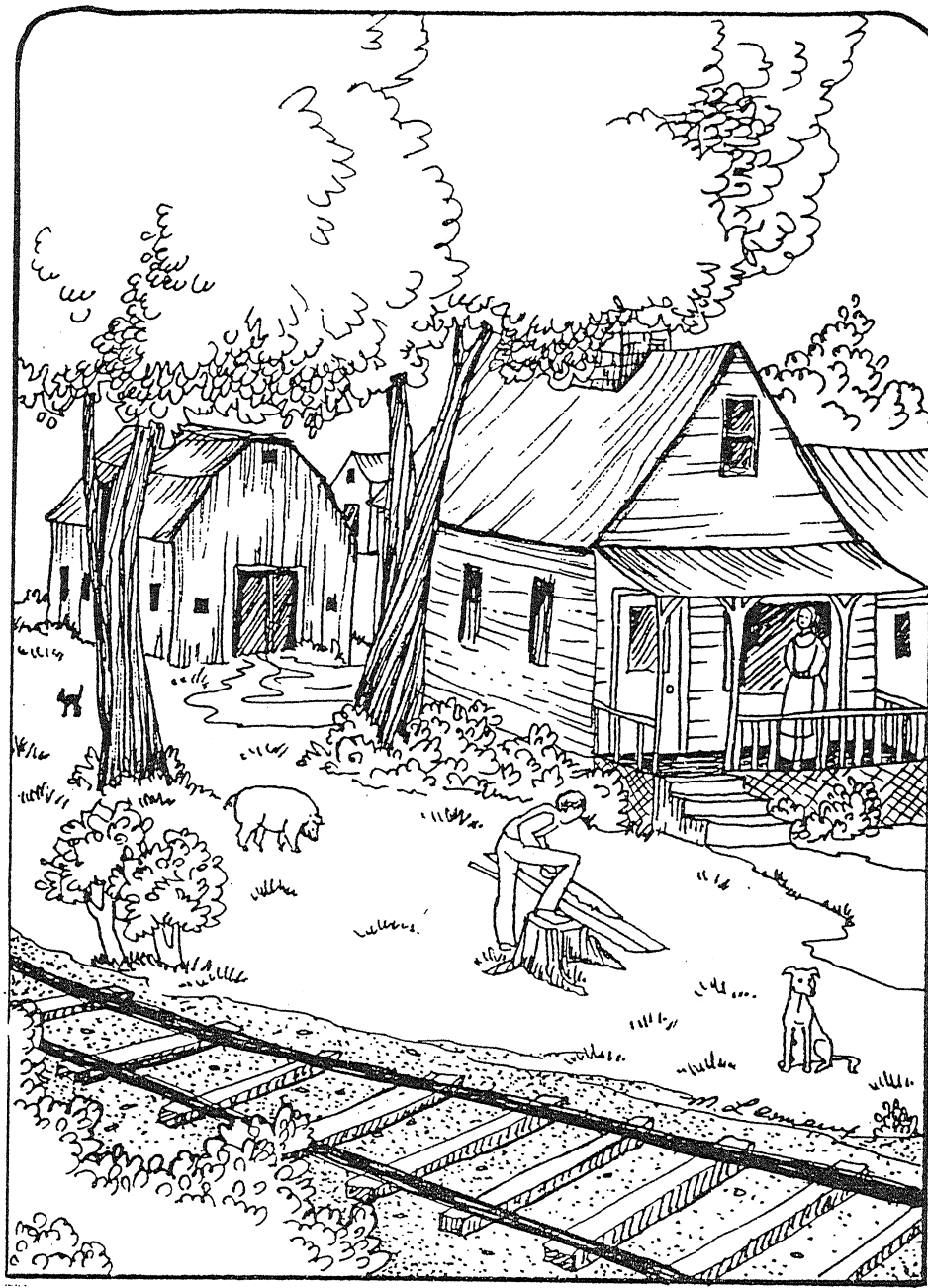
ne'n kóskos. Tho yaka' kahu·lóte' ákta
the pig there they say gun standing nearby

tsi' lata·kéle', nok tsi' kwah yaka' nok
where he's lying but just they say

tahatkahó·loke. Wa'ólhane' wahatye·lá·ne'
he covered up in the morning to his surprise

ohkwa·lí né· yeyoya'táhawe' ne'n kóskos.
bear it was he carried her off the pig

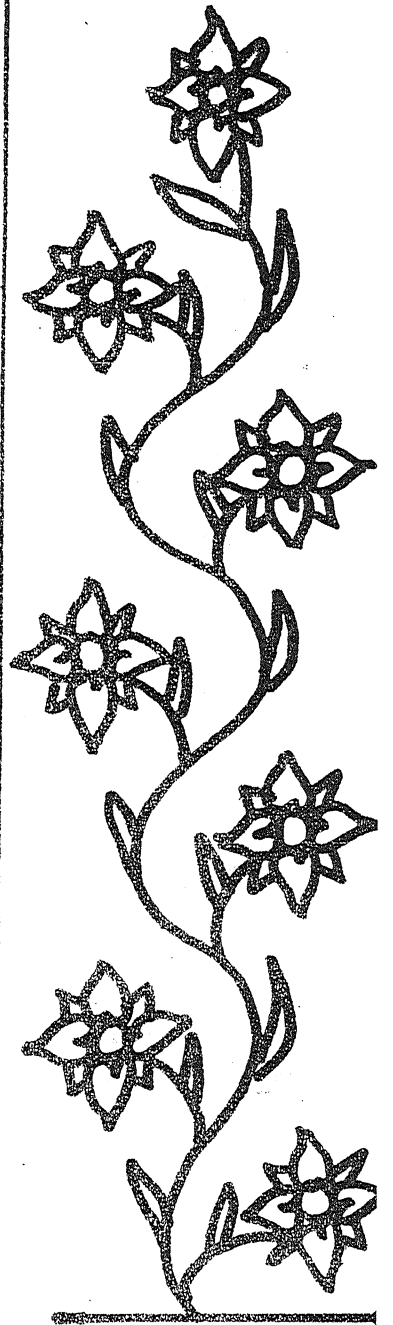
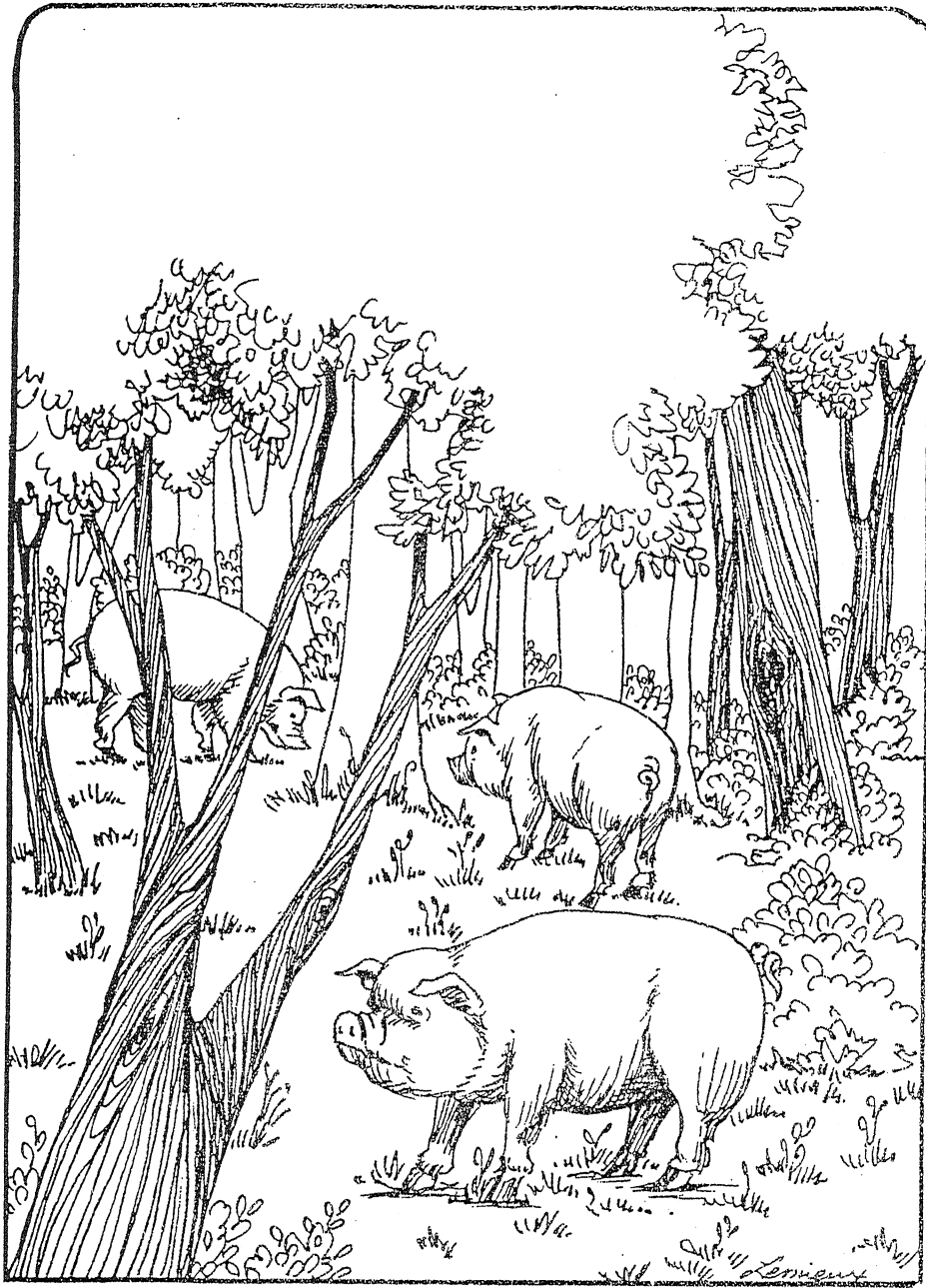
But other times the bear didn't fare so well.



Tsi' Niyochtú·hne Wahu·nise

Tsi' niyohtú·hne wahu·nise' o·ná ne kas
laotitse·ná tyo'nhúskwalut okhale' koskos kalhakúshu
kas ku·né·se' kwá'táti, yo'kalásha kas na saku·néwe.
Ne kas kutihso'was ka'i·ká kalihtu okhale' otokáu,
ka ok náhe' yoná·lesa. Kwah kas ka ok náhe'
wa'kuwatinho·tú okhna' yah thyayéhewe' tsi'
niyoná·lesa. Úskah útlátste' shaya'tat ok tyukwanaskwa·ya
koskos. Tho tsi' yonhoká·late' akta tho lanuhwétsta.
Ohkwa·li uhte', wi wahatetsanihta tho ki'
shalukwa'tstu·ti. Wahalú·tate' kati' wi ne lake'niha'
wahályo' ne'n ohkwa·li.

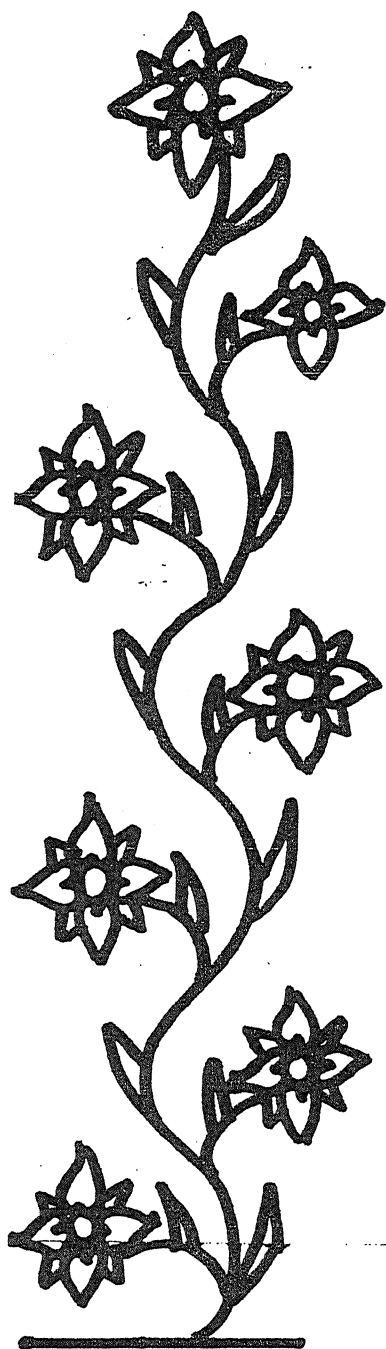
Told by Mrs. Lavinia Elm to Ida Blackhawk



The Way It Was Long Ago

The way it was with the people long ago - if they had a cow or a pig, the animals just stayed in the woods all day and at night they came home. They used to feed on nuts from the red and white oak trees and it was very fattening to them. When they are penned up for butchering in not time they are fat enough. Finally my father had only one animal left; it was a pig. He used to sleep out near the door. One time a bear did scare him. My father went out there and shot the bear; he did kill the bear.

Translated by Maria Hinton



Tsi' Niyóhtú·hne Wahu·nise'
the way it was long ago

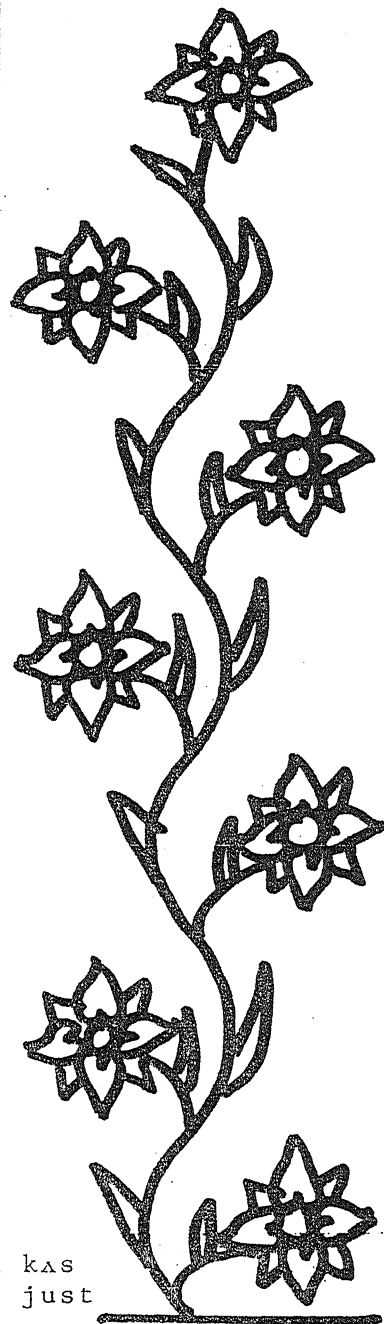
Tsi' niohtú·hne wahu·nise' o·ná ne kas
the way it was long ago then often

laotitse·ná tyo'nhúskwalut okhale' kóskos
their animals cows and pigs

kalhakúshu kas ku·né·se' kwa'táti
in the woods often they used to be all day long

yo'kalásha kas na saku·néwe. Ne kas
in the evening often then they'd come often

kutihso·kwas ka'i·ká kalihtu okhale'
they eat nuts these red oak and



otokáu, ka ok nahe? yoná·lesa kwah kas
white oak in a short time they're fat it's just

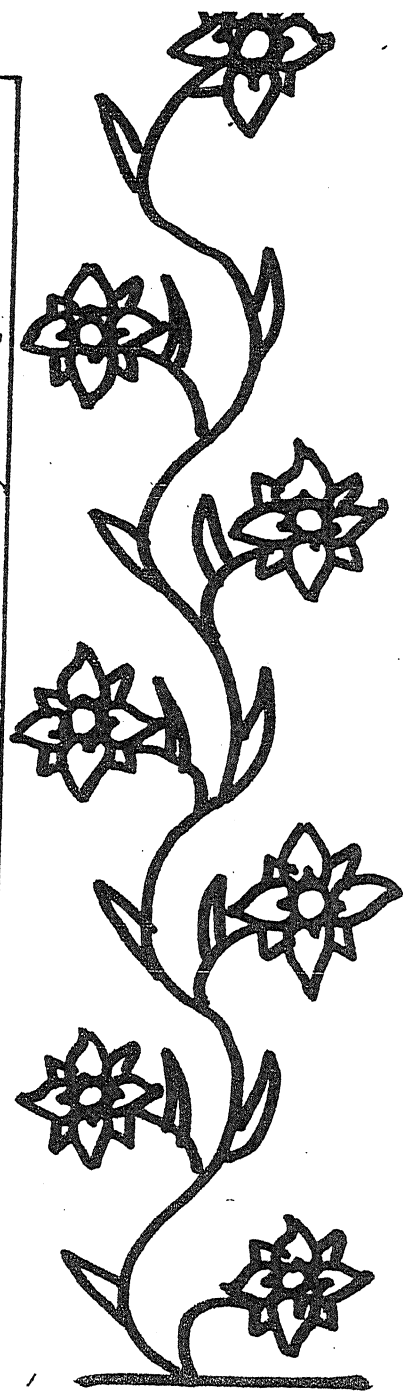
ka ok náhe? wa'kuwatinho·tú okhna?
a short time they are penned up and

yah thyayéhewe? tsi? niyoná·lesa. Úskah
you can't imagine how fat they are one

útlatste? shaya·tat ok tyukwanaskwa·yá
time one male only we had an animal left

kóskos. Tho tsi' yonhoká·late? ákta
pig there at the doorway nearby

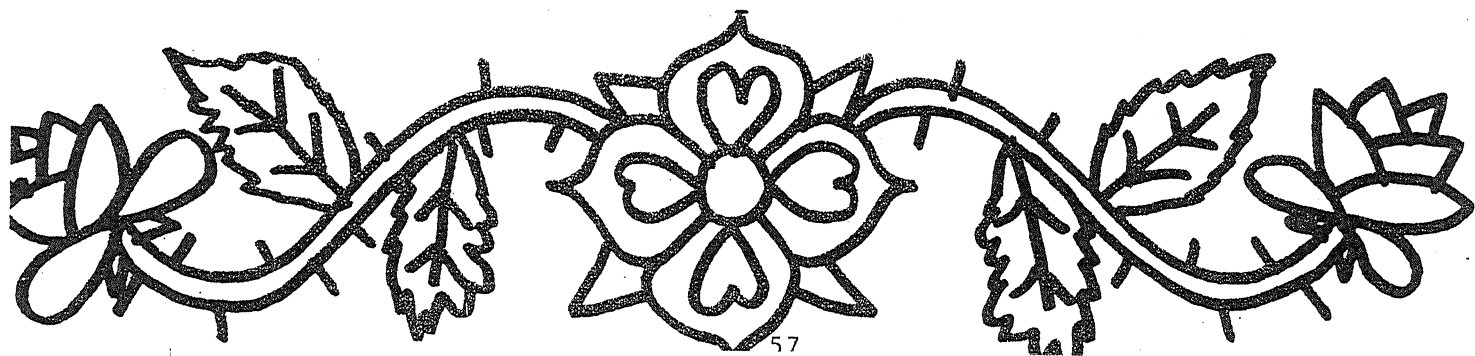
tho lanuhwétsta. Ohkwa·lí uhte? wi
there he sleeps bear it must be



wahatetsanihta tho ki' shalukwa'tstu'ti.
 he scared her there he came back squealing

Wahalú'tate' kati' wi ne lake'niha' waháyo'
 he shot her that's it my father he killed

ne'n ohkwa·li.
 the bear



Just meeting up with a bear could be a bit scary if you weren't expecting it. This story tells about one such encounter.



Lokstáha? Lotle'áh Yatahi·sáks

Úskah útlátste? lokstáha okhale? lotle'áh yatahi·sáks né· sá·yes kalhowa·ná tsi? nu ní·nehse. Wahá·lu? né· lokstáha, "Kwátle? nok kwi se'nikú·lalak taká ahsatya'táhtu só·tsi? kalhowa·ná okhale? kanákke? ohkwa·lí." Tahnú ya'teholi·wake ne'n lotle'áh, kwah kas tsyok na'tethoyelúnyu loteswa'tákhwa? lohsótha? tsi? tehonatawáli kwah kati? né· ok thoyanlahseníu ka'i·ká lokstáha lau'weskwánihe? tsi? nihotle'sló·tá okhale? lonolúhkwa sá. Tehyatálo? sli·yó ne'n lotle'áh, kwah tsi? nyahá·le? lokstáha khale? tho lohla'tú·ne? ne'n lotleha. Kwah kati? i·ká tsi? lotahyoláu na uni? thoha ahatná·tsik ne'n lahyalákhwa. Wahatye·lá kwa'anyóh uhka? ok ka? nityeyélha? lashú·ne, só·tsi? lohkwíslu? lá·yaks kwah ok yah thyehtokátho? ohnahká. Wahá·lu?, "Satatya'takénha nuwa? kwátle? ní·yót niwa·yahse yotahyu·ní." Kwah ka ok náhe? okhale? kwah nuwa? otokau uhka? ok náhte? tahuwahna'tsó·kahte? tahnu kwa'anyóh lasló·khotáttyehse? tsi? lá·yaks. Na kwi tahoswa·tá sahá·lu?, "Yats, kwátle? tha'tehsato·tát nuwa? Tesasliha o·ná satnahn. Oná ní wa'kátnahne." Yah náhte? tehatto·kás tsi? isi? ne na'oska·wáti nukwá thá·yaks ne'n lotleha. Tahnu Sate Klá·s yaka? lohala·ni onekli? aná·lole? né· lona'alo·lu. Kwah kati? ka ok náhe? okhale? tusahuwatshye?élo·tá nuwa? lahnáksne wa'thoha·lehte?, "Ake!" Tho né· oná ohná·ká thyahakú·leke? wahonikwa'táya·ake? ne'n ohkwa·lí. Okhna? ne'n ohkwa·lí taha·sáhte? lanutsí·ne tahatáyeke? wa'thana'tsyakwahtate? ne'n onekli? aná·lole? okhale? ostúha wa'thatshi'e·láne? lanu'utstá·ke.



Kwah tho nu nikaha·wí· tahata·tí ne'n lotléha wahá·lu', "Láksot, oh ne nakaya'tó·tá thi·ká seshú·ne thatatyehse." Okhna' kwi né· wahatye·lá ohkwa·lí né· tho lakuskli·tote. Kwah kati' wi ona ok tutahanítskwahkwe' wa'thoha·léhte', wahá·lu',

"Kwátle' sahkwíslu tsitsyaté·ko ashuknili thi·ká ohkwa·lí tá·t ashuknihnútlahne." Kwah ka niyo·lé tho yohatáti tho nukwá nya'tusahnitákhe. Kwah thóha akwe·kú sahonatahyáweluhse. Wahá·lu' ne'n lokstáha, "Ne uhte' tyoyanle' óksa' usetyahta·tí nok ohahaktúti tayukyayahkwaháti."

Told by Guy Elm in 1939

Lokstáha	Lotle'áh	Yatahi·sáks	
old man	grandson	they look for berries	

Úskah	útlátste'	lokstáha	okhale'	lotte'áh
one	time	old man	and	grandson

√ yatahi·sáks	né· sá·yes	kalhowa·ná	tsi' nu
looking for berries	blackberries	big woods	where

ní·nehse.	Wahá·lu'	né· lokstáha',	"Kwátle'
they were	he said	the old man	grandson

nok kwi	se'nikú·lalak	táka	ahsatya'táhtu
just	be careful	don't	get lost

só·tsi'	kalhowa·ná	okhale'	kanákale'
because	big forest	and	plentiful

ohkwa·li."	Tahnu	ya'teholi·wake	ne'n lotle'áh
bears	and	he was a joker	this grandson

kwah kas tsyok	nya'tethoyelúnyu	loteswa'tákhwa'
all kinds of	things he'd do	playfully

lohsótha'	tsi' tehonatawáli	kwah kati'
his grandfather	as he went around	so then

né· ok thoyanlahseniu	ka'i·ká lokstáha,
he was right in his glory	this old man

lau'wéskwanihe'	tsi' nihotle'sló·ta	okhale'
he enjoys	the ways of grandson	and

lonolúhkwasa.	Tehyatalo'sli·yó,	ne'n lotle'áh
he loved him.	They made a good pair,	grandpa & son

kwah tsi' nyahá·le'	lokstáha	okhale'
everywhere he went	the old man and	

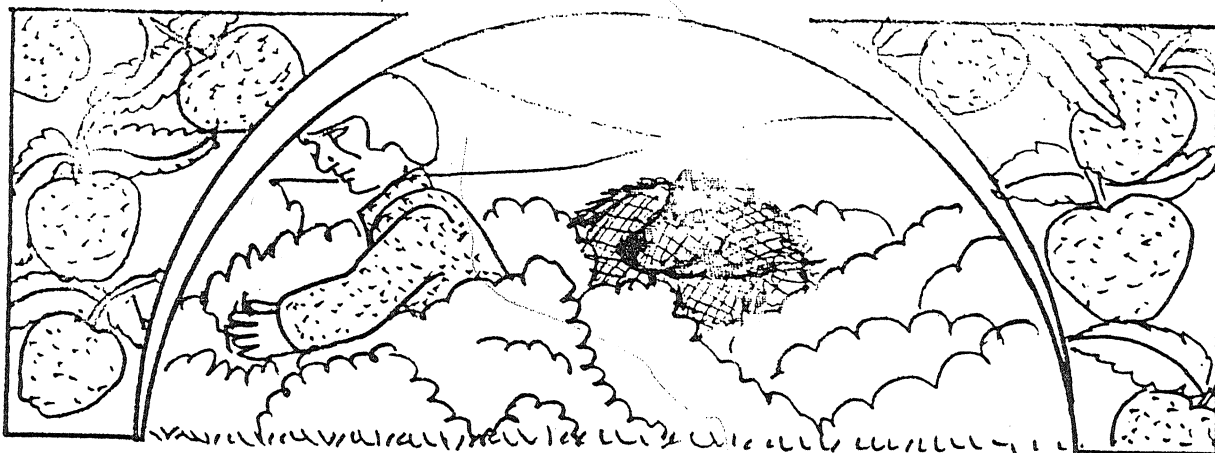
tho lohla'tú·ne	ne'n lotléha.	Kwah kati'
there he'd tag along	the grandson	well then

i·ká	tsi' lotahyoláu	ona uni' thóha
very good berries found	now almost	

ahatná·tsik	ne'n lahyalákhwa.	Wahatye·lá
at fill the pail	the berry container	to his surprise

kwa'anyóh	uhka' ok	ka' nityeyéha'	lashú·ne
it seemed	someone	was tapping	his shoulder

só·tsi'	lohkwíslu'	lá·yaks	kwah ok	yah
because	he tries hard	picking	just	not



A Man and His Grandson Look for Berries

One time this old man and his grandson were looking for blackberries. It was a large forest where they were. Said the old man to his grandson, "Be careful you don't get lost. This is a very large forest and bears are plentiful in this forest." This grandson was quite a joker. He did all kinds of things playfully to his grandfather. As they travelled around, he enjoyed being with his grandfather and he always tagged along after him. The grandfather enjoyed these ways of his grandson and he loved him dearly.

They got into a good patch of berries and he had almost filled his pail when he felt someone tapping him on the shoulder. He says to his grandson, "You'd better hurry up and fill your pail; mine is almost full." He said, "Look at the nice big berries." Again but this time it was for real. He was stooping over as he picked and someone really kicked him in the rear end. He was getting irritated with his grandson and he said, "Gosh, behave yourself now and hurry up and fill your pail." He hadn't noticed that his grandson was standing on the other side of the bushes there and he was picking. This old man had a straw hat on that Santa Claus had given him. A short time after that someone pinched him on the shoulder. He yelled, "Ouch!" and he hit backwards without looking and hit the bear right in the stomach. The bear came down with his paw and crushed the hat down on his bald head and scratched him a little bit.

At that time his grandson spoke up and said, "Grandpa, what kind of an animal is that standing there with his ugly old face."

Immediately he jumped up and said, "Let's run. The bear will kill us if he catches us." And they ran. A short distance away they got on the road. The old man said, "We'd better go home. We'll pick berries along the road on our way home."

Translated by Maria Hinton

thyehotkátho? ohnáhka. hahá·lu?, "Satatya?t-
 looking back he said help your-
 akénha nuwa? kwátle? ni·yot niwa·yahse
 self now grandson look what big berries
 yotahyu·ni." Kwah ka ok náhe? okhale?
 growing just a short time and
 kwah nuwa? otokáu uhka? ok náhte?
 just now really someone
 tahuwahna?tsó·kahte? tahnú kwa?anyóh
 kicked him in the rear end and it seemed
 laslo?khotátyehse? tsi? lá·yaks. Na kwi
 he was bent over while picking berries So now
 tahoswá·tá sahá·lu?, "Yats, kwátle?,
 he was irritated he replied gosh grandson
 tha?tehsato·tát nuwa?. Tesaslíha o·ná
 behave yourself now. Hurry up now
 satnahn. Ona ni wa?kátnahne." Yah
 fill your pail. Now I filled mine not
 nahte? tehatto·kás tsi? isi né· na?oskawáti
 anything he notices that across the bushes
 nukwá thá·yaks ne'n lotléha. Tahnu
 direction he's picking his grandson and
 Sate Klá·s yaka? lohala·nih onékli?
 Santa Claus they say had given him straw
 aná·lole? né· lona?alo·lu. Kwah kati? ka ok náhe?
 hat which he wears it was just a short time
 okhale? tusahuwatshye?elo·tá nuwa? lahnáksne
 and he was pinched again now on his shoulder
 wa?thohá·léhte?, "Ake!" Tho né· oná ohná·ka
 he yelled out ouch and then back
 thyahakú·leke? wahonikwa?táya?ake? ne'n ohkwa·li.
 he hit he hit him on the stomach the bear
 Okhna? ne'n ohkwa·li tahá·sahte? lanutsi·ne
 and the bear came down with paw on his head
 tahatáyeke? wa?thana?tsyakwahtate? ne'n onékli?
 he pounded he crushed the straw
 aná·lole? okhale? ostúha wa?thatshi'e·láne?
 hat and a little he scratched

lanu'utstáhke.
on his bald spot

Kwah tho nu nikaha·wí· tahata·tí·
just at that time he spoke up

ne'n lotléha, wahá·lu', "Láksot, oh ne
the grandson he said grandfather what

nakaya'tó·ta thi·ká seshú·ne thatátyehse."
kind of animal that behind you standing

Okhna' kwi né· wahatye·lá ohkwa·lí né· tho
and right away he was surprised a bear there

lakuskli·tote. Kwah kati' wi ona ok
standing with an ugly face so immediately

tutahanítskwahkwe' wa'thoha·léhte' wahá·lu',
he jumped right up he shouted he said

"Kwátle' sahkwíslu tsitsyate·ko - ashukníli
grandson hurry up let's run he'll kill us

thi·ká ohkwa·lí tá·t ashuknihnútlahne."
that bear if he catches up to us

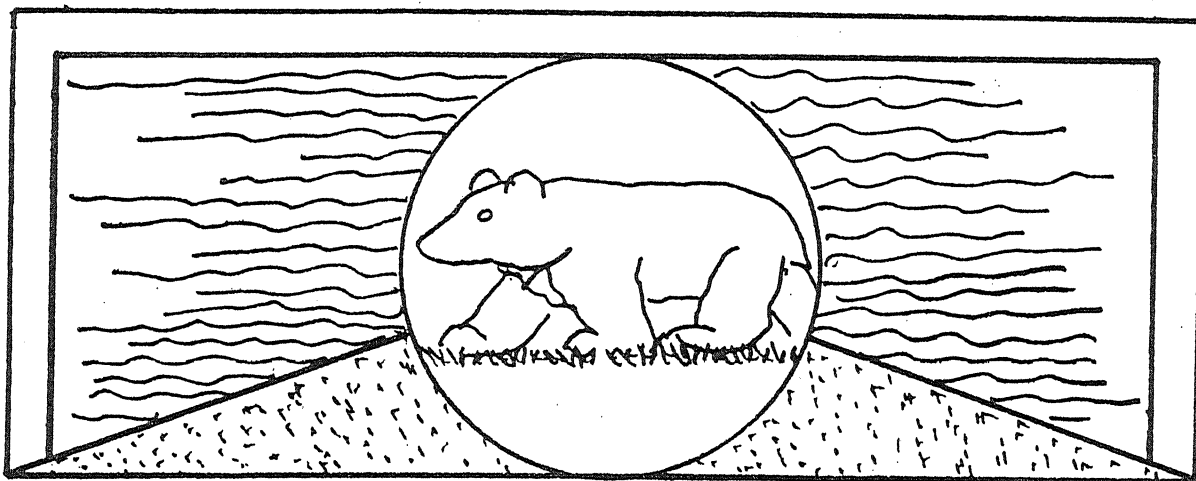
Kwah ka niyo·lé tho yohatáti tho nukwá
a little ways there was a road that way

nya'tusahnitákhe. Kwah thóha akwe·kú sahonatahyá-
they went running just about all their berries-

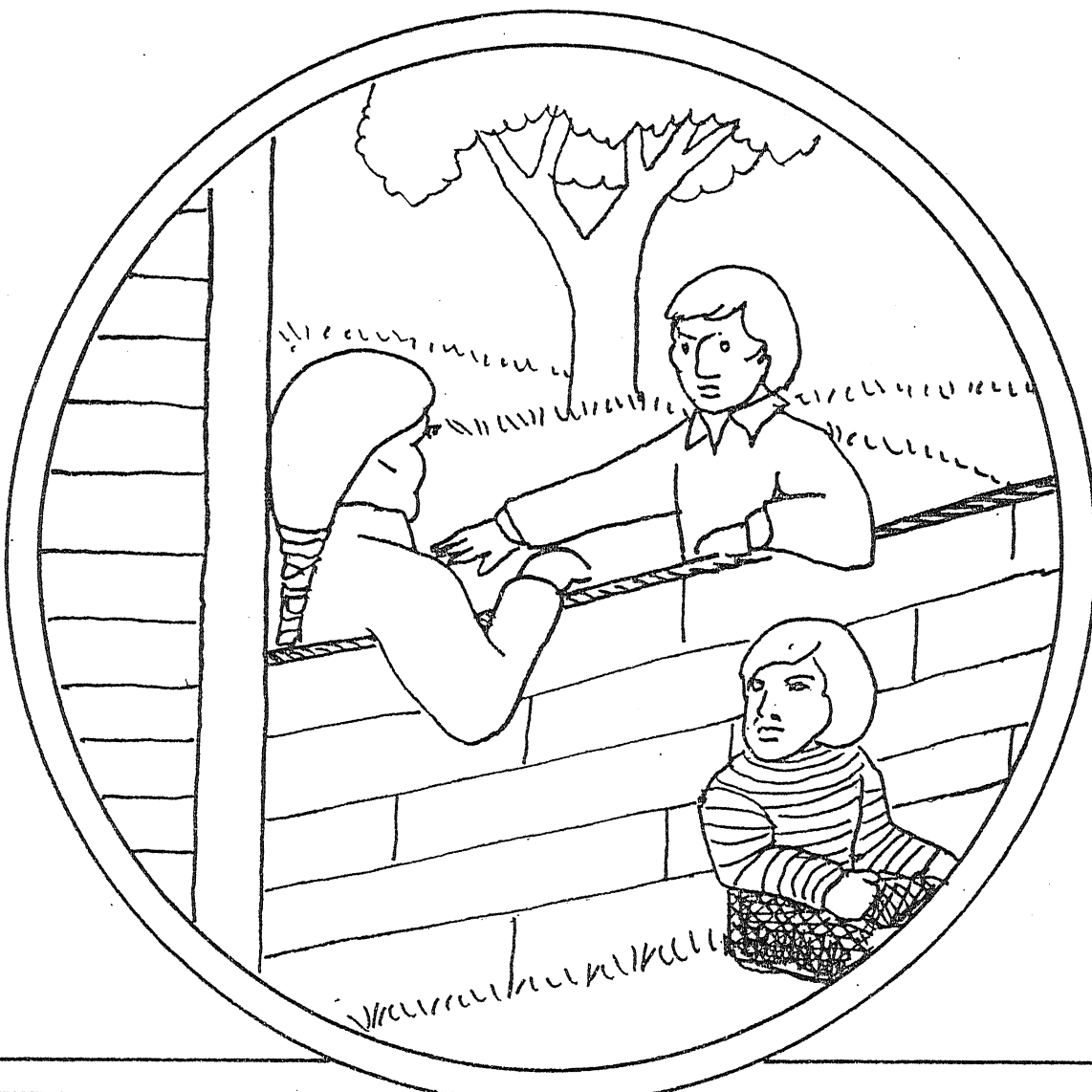
weluhse. Wahá·lu' ne'n lokstáha, "Ne uhte
were spilled he said the old man I guess

tyoyánle oksa' usetyahta·tí nok
it's best right away we go home but

ohahktúti tayukyayahkwaháti."
along the road we'll pick berries as we go



But not every bear seemed so ferocious. Take this story for example.

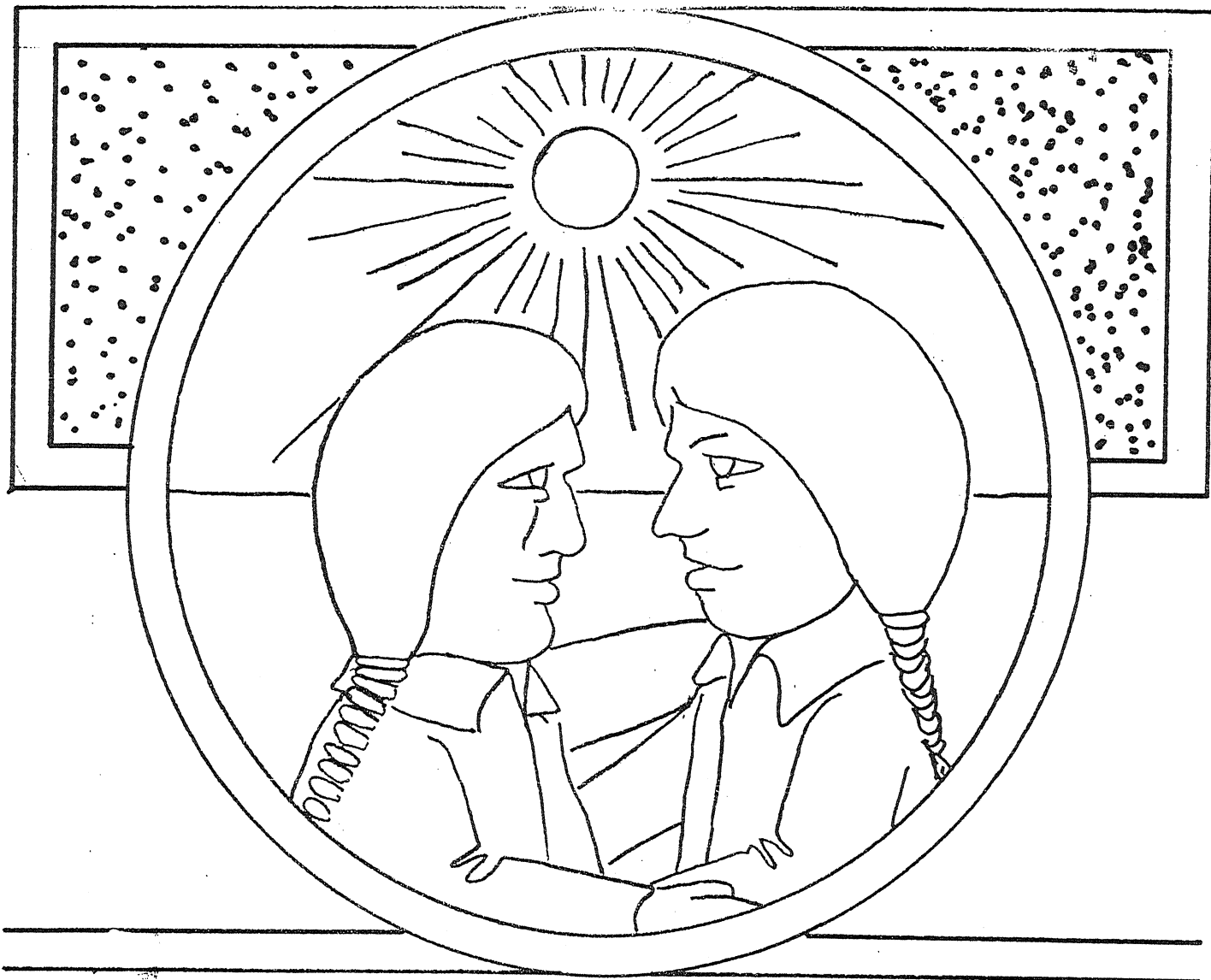


Lake'nihká Lonata·ló Wohyatótha

Úskah útlatste' lake'nihká tsihlúnhehkwe' wakathu·té·
tehoti·thale' o·yá lu·kwé·ne kas lonata·ló ne'n wahu·nise.
Né· lotithaláhkwa tsi' kas nihonata·ló ne'n wahu·nise.
Né· kwi yeshonathlo·lí· tsa'tekníksanu tshikaha·wi.
Latolatskó ka'i·ká ne'n lake'nihká lonata·ló.

Uskah kati' wi útlatste' wahóhkwahte' ahyatolátha.
Na kwi né· kalha·kú nyahá·ne', yah kati' wi né·
só·tsi' i·nú thye hone·nú kalha·ku. Wahá·lu' ka'i·ká
lake'niha lonata·ló, "Ká·tho kwi nise nu na'tasná·laya,
kah ni nukwa nyahá·ke." Na kwi tho wa'thatná·laya
ne'n lake'nihká. Kwah ka ok náhe' tho tehotná·laya
okhna' wahatye·lá tho wahoké·tohte' ohkwa·lí. Na se'
ok wi né· wa'thoha·léhte' tsi' nahotétsa. Ok oni'
ne'n ohkwa·lí tutunítskwahkwe' okhna' uté·ko tsi'
uni né· na'otétsa.

Told by Lewis Webster in 1939



My Father and His Friend Went Hunting

One time when my father was still living, I overheard him talking with another man who had been his friend for a long time. They were talking about how they were friends long ago. They were reminiscing about when they were young. My father's friend was a great hunter.

One time he invited him to go along hunting. So then they went in the woods, but they had not gone very far into the woods. My father's friend said, "You be on the lookout here and I'll go this way." So my father stood there on lookout, but it was just a short time when he noticed a bear coming into view. Right away he let out a yell - he was that scared. But even the bear jumped right up and took off because she was so scared.

Translated by Amos Christjohn

Lake'nihká Lonata·ló Wahyatolátha
 my father (dead) his friend they went hunting

Úskah útlatste? lake'nihká tsihlúnhehkwe?
 one time my father when he was alive

wakathu·té· tehotí·thale? o·yá lu·kwé,
 I overheard they were talking another man

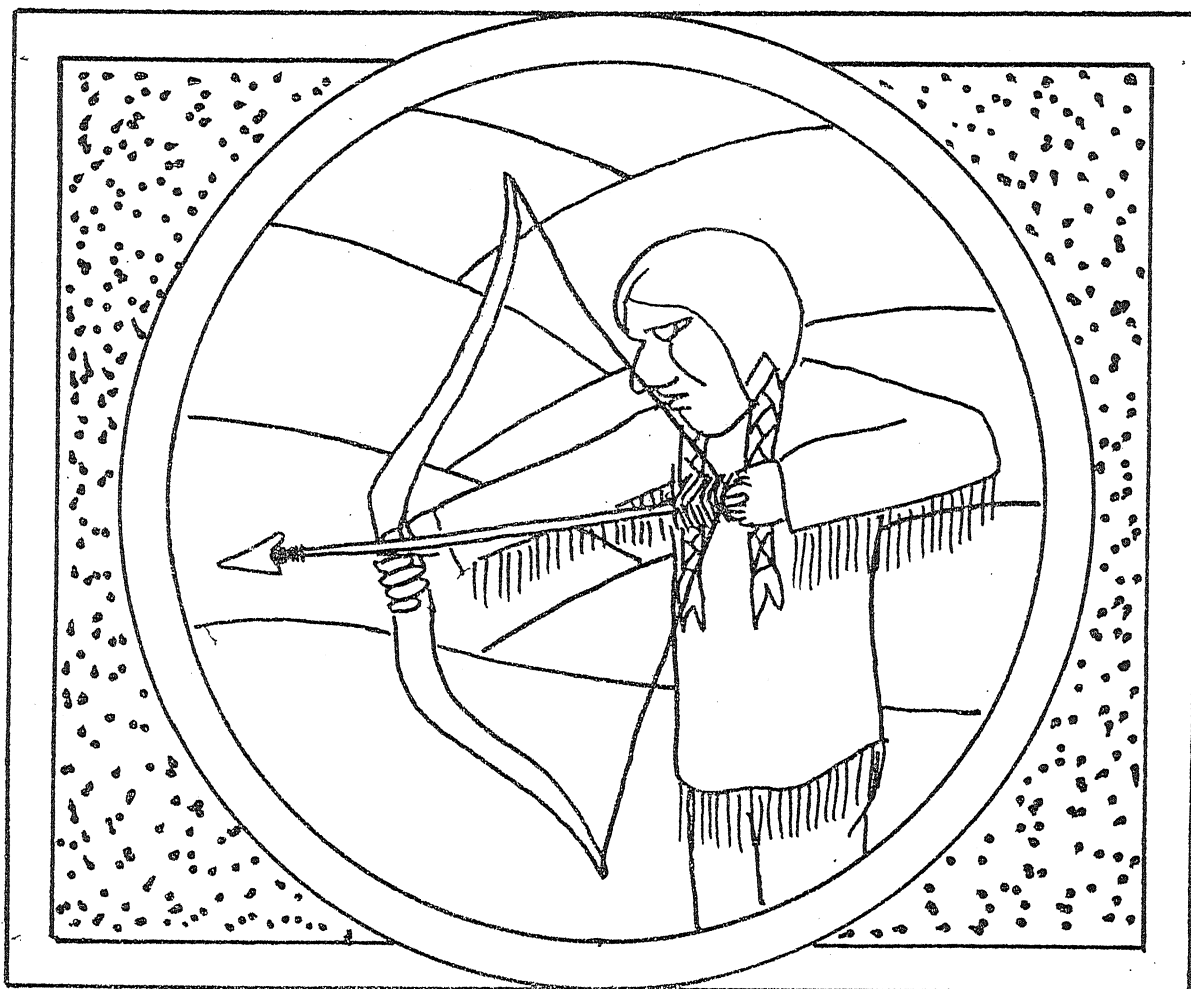
ne kas lonata·ló ne'n wahu·nise.
 it was often his friend long time ago

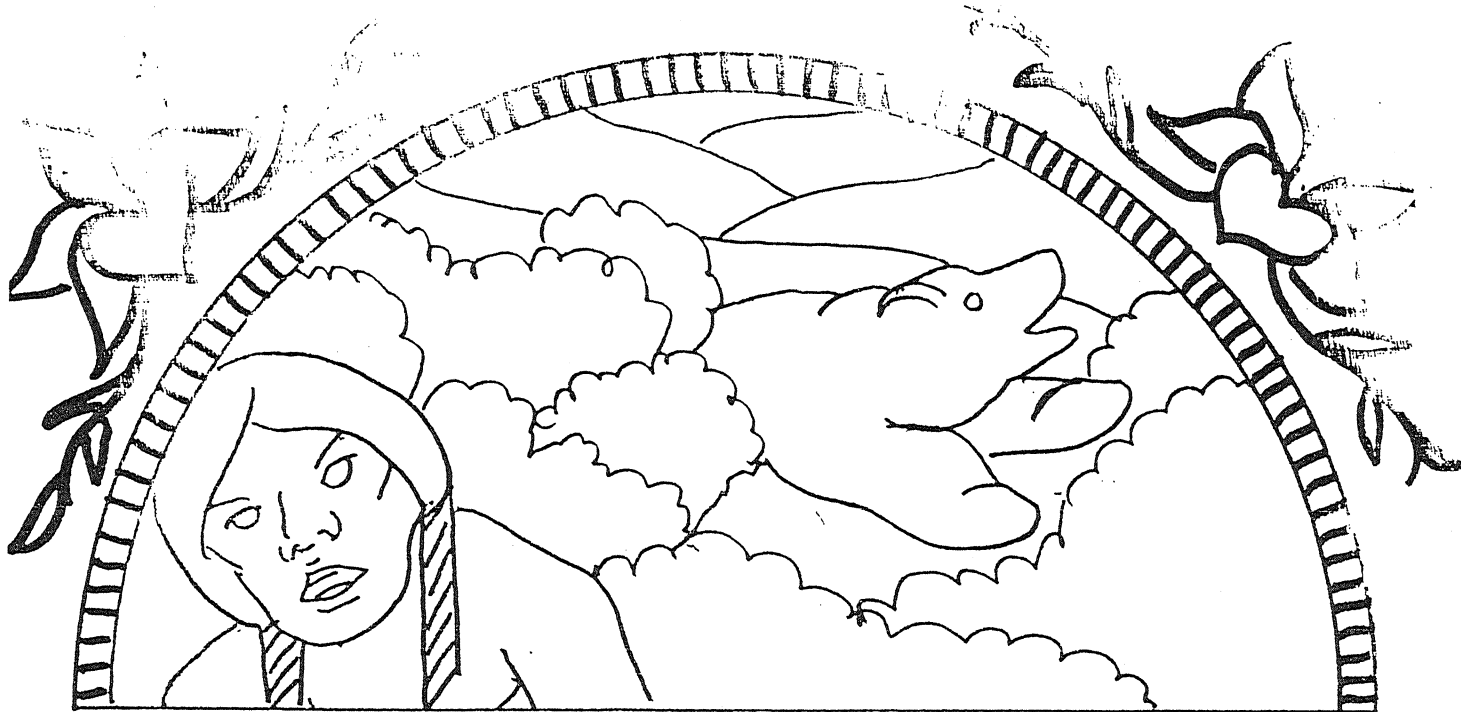
Né· lotithaláhkwa tsi? kas nihonata·ló
 they were talking about how it used to be friends

ne'n wahu·nise. Né· kwi yeshonathlo·lí.
 long ago and so they were reminiscing

tša'tehníksa nu tshikaha·wi. Latolatsko
 when they were young at that time great hunter

ka'i·ká ne'n lake'nihká lonata·ló.
 this my father's friend





Úskah kati' wi útlatste?
it was one time

wahóhkwahte?
he invited him

ahyatolátha.
to go hunting

Na kwi né.
so then

kalha·kú nyahá·ne
in woods they went

yah kati' wi né.
not

só·tsi' i·nú
very far

thyehone·nú
had they gone

kalha·ku. Wahá·lu? ka'i·ká lake'niha lonatá·ló,
in the woods he said this my father's friend

"Ká·tho kwi nisé
here you

nu
place

na'tasná·laya,
you'll be lookout

kah ni nukwá
this way I way

nyahá·ke."
I'll go

Na kwí tho
then there

wa'thatná·laya
he was look out

ne'n lake'nihká.
my father

Kwah ka ok náhe?
in a little bit

tho tehotná·laya,
there he'd been on watch and

okhna?
and

wahatye·lá
he was surprised

tho wahoké·tohte?
there he appeared

ohkwa·lí.
bear

Na se' ok wi né.
so immediately

wa'thohá·léhte?
he let out a yell

tsi' nahotétsa.
how scared he was

ok oni?
but even

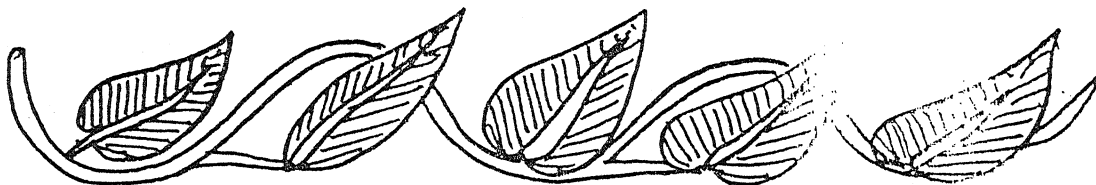
ne'n ohkwa·lí
the bear

tutunítswahkwe?
she jumped right up

okhna?
and

uté·ko tsi' uni né. na'otétsa.
she took off that even she got so scared

Sometimes it took awhile for people to realize it was in fact a bear they had encountered. There are a couple of such cases.



Yah se' Kóskos TehkΔ

Wahu·nise' tho yotelhate'kó akta tsi' yukwa-núhsote. Né· kati' ka'i·ká Tu·wis yotká·te yakyato·láts otsuhkalo·lá, ohkwe·sá, tsyokwila·tu sa - kwah ki' tsi' ok náhohte. Né· kati' ka'i·ká ka niyoléha tsi' nu tkanúhsote' tho kélhite' né· ka'i·ká o'ne·yál yotso'ku·ni· o·ná. Né· kati' wi tho kutstelista ka'i·ká oli·te. Kutihso'kwákwas uhte' wáhe. Né· kati' kanyó ona kas yo'kalásha yotityohkwa·ná tho kutitskwahlúni tho kas waya·knehte. Tho kas yashakóli tá·t nuwa' áhsa - kayé niku·ti áyakwa'wá·lake. Yukwe·ká·se' né· na'ka'wahló·tΔ.

Né· kati' ka'i·ká Tu·wis yah ne tehá·tlu' ka'i·ká wehnisla·té tá·t nuwa wisk niyohwistá·e yo'kalásha áslawe. Né· kati' thiká yotukóhtu áti, wa'yoka·nóle kwah i·ká tuhkwíslu. Kwah kwi né· ok ya'twáktate wa'yoka·nóle okhna' sutká·late. Né· kati' tsi' oná suta halo·tú tho wá·kehte' tsi' tkelhi·tu. Wá·kelhe' kwi ákatka'sé·na tho ale' kah tku·né·se' oli·te. Kelháhkwe ahihlo·lí. Tu·wis na áslawe' ashako·wá·tu ale' kwi o·ná. Né· kati' tsi' oná yahá·kewe' yah kwi ne ká·nike tekuti·tlu.

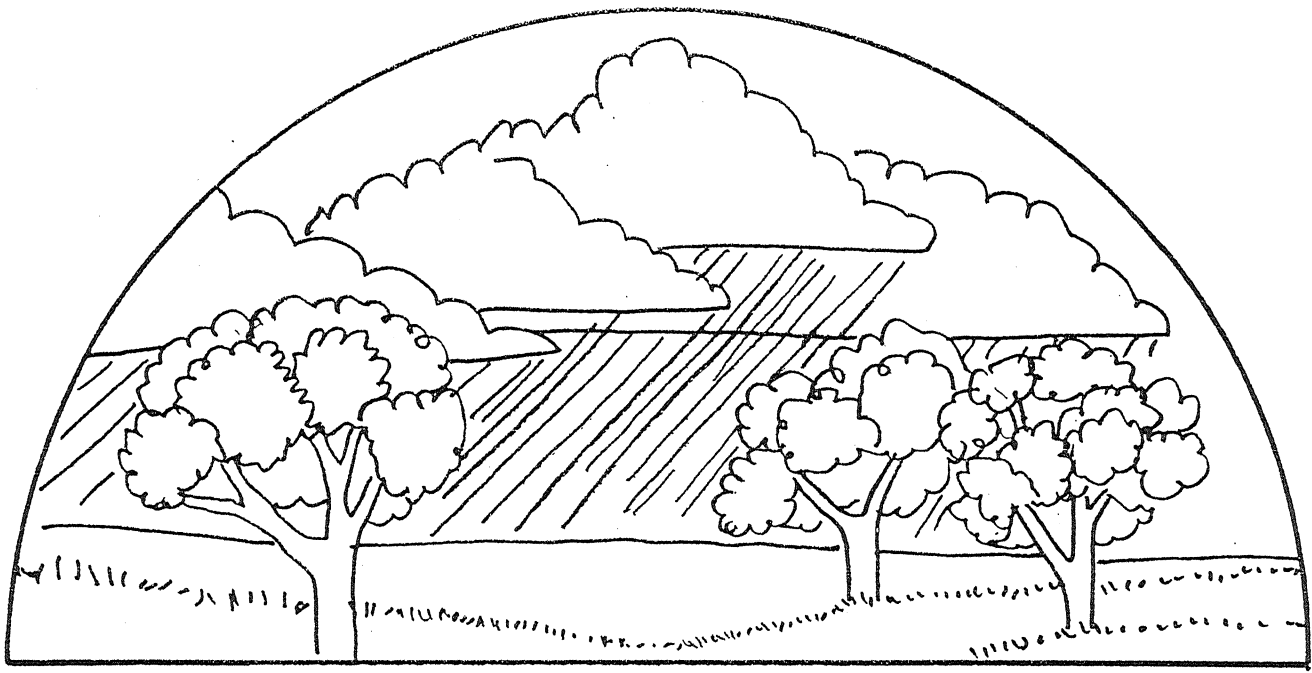
Tahnú ka na'teyakwátle kwi o'slu·ní tho kas yeyakwáktus. Yakhi·káhe' lotinaskwaya·tú kóskos kwah i·ká tsi' kutikwa·náhse. Né· kati' tsi' na sayakyahta·ti katnaskwaha·wíse' se wah áukwatse·ná é·lhal. Ka ok niyo·lé okhna' sakaháhalane' ka'i·ká ka' niyoháha tsi' nitwake·nu. Né· kati' wi tsi' oná sakathahitane' tsi' twa'kathahut tho nukwa tsi' twaknúhsote.

Tok nahte' wa'katkátho tho ta·wé o'swá·ta nikaya'tóhta. Tahnu tkakwa·ná ne kati' wi tho yoska·wale' tahnu e·só yonlahtu·ní akta. Na kati' wi tho wa'tkaniheskwatálha ohná·ka tsi' yoská·óte.

Wá·kelhe' kwi ákatkunéktΔ. Wá·kelhe' kwi ne kóskos tho tá·wé só·tsi' se wi ni tshikeksá. Elhúwa uhte tá·t nuwa úskah yawá·lé na'tewakohsli·yá·ku ne tho·ne. Yah kwi nahte' só·tsi' thya'te·wakya'toléhtu.

Né· kati' ná·ku tsi' yotna'atkéhtskwa tho tok nahte' twatke'tótha. Tahnu tsi' oná wa'ka·láte' tho uní ne nutahatákhe ukwatse·ná é·lhal. Kya'tákta waha·late. Tahnu kwah wé·ne tsi' nihotetsáú kwah loya'tutawé·tu.

Né· kati' wi tsi' tho ya'tekká·nle' tho kas



wahani'nyuhso·tá tsi' tekyanaláti onawatsta'kéhsu
ka ok na'teka·lu. I· ki' uhte' wi tahakyánahawe.
Khale' swatye·lá kas wahathakwa·wélu wahateswahtáni,
latto·kas tsi' tho i·kéhse katsa' ok nú okhale' oná
sa wa'káttoke' tsi' yah se' kóskos tehka. Só·tsi'
lonuhwélhahse. Tahnu sa yowisklóhale tsi' yohoni'-
nyuhsate. Okhale' o·yá ni·yót sa tsi' i·le só·tsi'
ya·wét tehahsinowa·náhse. Na kwi yahakhewe' tsi'
ohkwa·lí nahke. Na to·kaske ukwatetsa.

Wakathu·té kas luthlolyányuhe' tsi' ayakoti-
ye·ná yeksa kanyó ayakoti·ka kalha·ku. Tahnú se
oná se akta wa·lawe', né· ki' ok shakatliho·láne'
tho kwi nu yakatya·tu·ti tsi' yoska·óte,
Okhale' wa'twakha·léhte' kwah tsi' ni·ku wa'kkwe·ni
yolakaléni wa'ki·lu', "Su·wí." Ok ne'n é·lhal
tutahanítskwahkwe' uni na né.

Kwah kwi ne kah niyosno·lé tusutkalhate·ní,
tho nukwa nyusakatákhe tsi' nukwa nityotakhe·nu.
Tsi' oná ute·ko ka'i·ká ohkwa·lí, okhna' é·lhal ne
wahásle. Ka ok na'teka·lu okhale' wahala·tálik.
Kwah tsi' ni·ku wahaka·lí okhale' kas tho wa'twat-
nusi·sle' na kas kwi sahototalishi. Akta tsi'
tkanuhsote' na ne kalhowaná·ke nukwa ya'tusutelhá-
we'este.

Okhna' kwi ni tho wa'katu·kóhte' kwah tsi'
ni·yót tá·t kiti, tsi' na yusa·kewe' wa'ki·lu',
"Taswatka'sé·na isi nukwa tetkayana·lú ne'n ohkwa·lí."
Na kwi wayakwatka'sé·na tsi' nukwa neyawe·nu.

Kwah se' ne ayakonehla·kó tsi' niyoshuwe·suhse
tsi' nu niyotukóhtu, aotsye'e·lá tsi' yotlatakwa.
Okhale' a'e niwa·sé yotlawistanatashukwa tsi' nu
ostúha yotya'take·tá.

Told by William House to Andrew Beechtree

This Is No Pig

A long time ago there was a great forest near our house. Every so often Thomas and I would go hunting for rabbits, partridge, grey squirrel too - just about anything. A little ways from where the house stood there was a beech tree bearing nuts. There were often pigeons around there. They must have been eating the nuts. Whenever it got towards evening there was always a big flock of them sitting here and there and we'd go there. He'd always kill some, maybe three or four that we'd eat. We all liked that kind of meat.

On this one particular day Thomas was not home. Maybe he'd be back around five in the evening. It had really rained hard in the afternoon. Then it had just quit and the sun was shining again and I went where the trees were. I thought I'd see the pigeons around. I wanted to tell Thomas when he got back to kill some. When I got there, there were none around. Not far away there were some white people and we'd always go back and forth. Often we'd see the pigs that they had - really big pigs. So then we went home - I had my pet dog along.

Just a little ways and I got back on the path that I'd come from. After that I got back on the road that turned off toward my house.

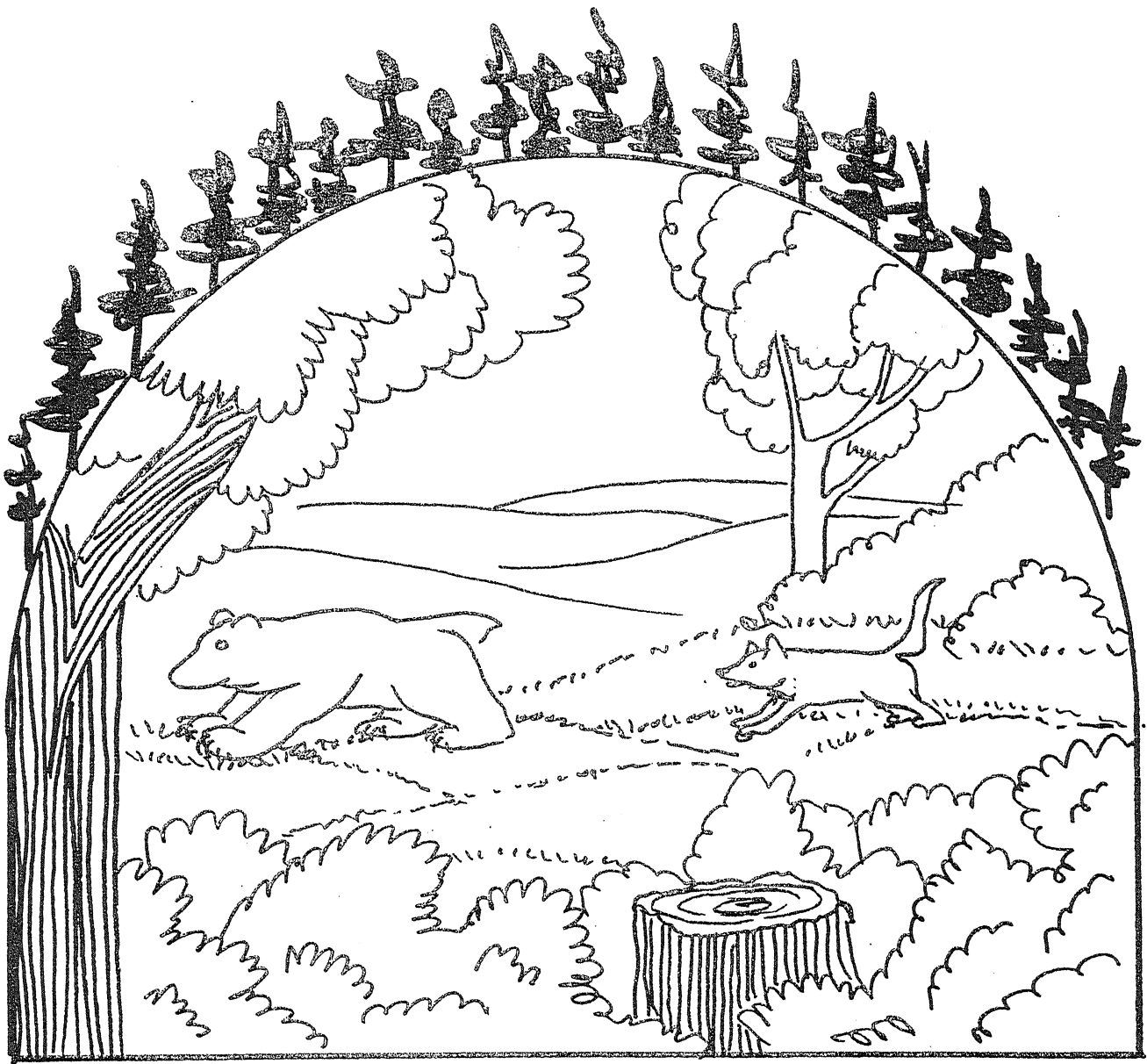
I saw something coming towards me - something black. And it was big. There was a bush nearby and lots of leaves, so I lay down flat on my belly behind a bush. I thought maybe I scare her. I thought it must be a pig coming - I was such a youngster then. I must have been just eleven years old then. I didn't notice too much of anything.

Under an upended tree stump there was something peeking out. And when I lay down our dog came running. He laid himself down near me - it just shows how scared he was he was shivering so.

While I was just looking around, he kept putting his nose to my tracks in the mud a little ways. I guess he tracked my footprints. And sometimes he'd look up as he went along sniffing. He sensed that I was around someplace and then I noticed that this was no pig. He had too much fur. And there was a white tip at the end of his nose. And his way of walking was different too; it seemed as though his legs were too big. Then I realized it must be a bear. Now I really got scared.

I used to hear them telling that they'd grab a child if they saw one in the forest. Now he got nearby, and the only idea I could think of was to grab the bush. Then I let out a yell, just as loud as I could, I said, "Sooo wee!" Even the dog jumped right up.

Now it was pretty fast that it turned around and ran back the way it had come. When the bear



ran away the dog took after it. Every so often he'd nip at its heels. As much as he'd bite, the bear would drag its rear end with the hind feet in the air so he'd loose his grip. Near the house there's a big forest and that's the direction it took off in.

As for me, I took off and I was just flying so when I got back I said, "Come on over and see the bear tracks." So we all went in the direction the bear had gone.

It was amazing how deep the holes were where the bear had gone by. Its toenails had lifted its heels. And great big pieces of bark had come off where its body had rubbed a little bit.

Translated by Amos Christjohn

Yah se? Kóskos Teliká

Wahu·níse? tho yotelhate'kó ákta
 long ago there a great forest near

tsi' yukwanúhsote. Né· kati' ka'i·ká Tu·wís
 at our house and so this Thomas

yotká·te yakyato·láts otsuhkalo·lá,
 every so often we go hunting rabbits

ohkwe·sá, tsyokwilá·tu sa - kwah ki' tsi' ok
 partridge grey squirrel too just about every

náhohte. Né· kati' ka'i·ká ka niyoléha tsi' nu
 thing so then this a little ways where

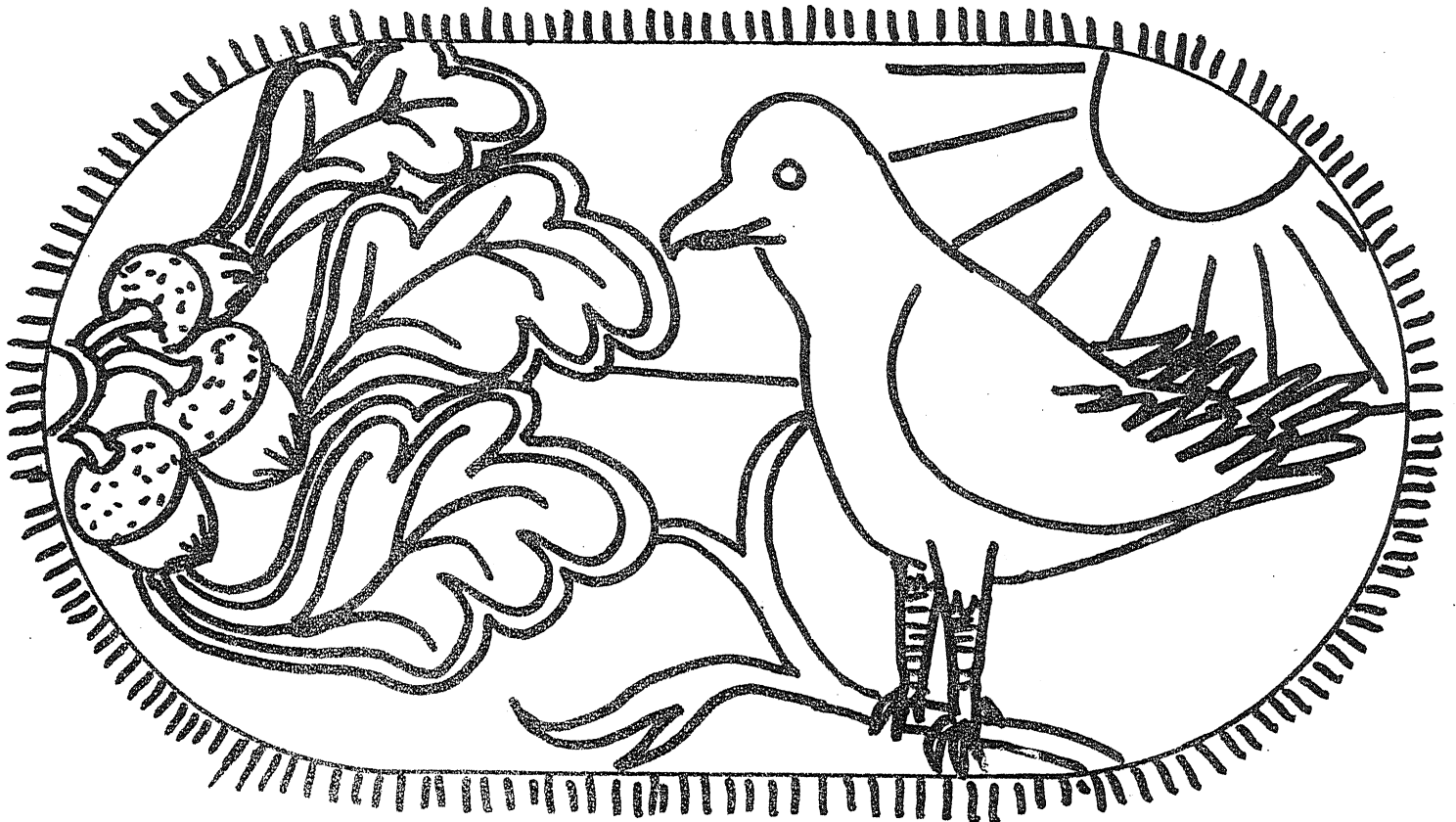
tkanúhsote? tho kélhite né· ka'i·ká
 the house stood there a tree stood it was this

o'ne·yál yotso'ku·ní o·ná. Né· kati' wi
 beechtree growing nuts then so it was

tho kutstelísta ka'i·ká oli·te.
 there they are all around these pigeons

Kutihso'kwákwás uhte' wáh. Ne kati'
 they pick nuts it looks like and so

kanyó oná kas yo'kalásha yotityohkwa·ná
 whenever always towards evening a big flock gathered



tho kutitskwahlúni tho kas waya·knehte.
there perched around there always we'd go

Tho kas yashakóli tá·t nuwa? áhsa
there always he'd kill them maybe now three

kayé niku·ti áyakwa'wá·lake. Yukwe·ká·se?
four of them we'll eat the meat we like

né· na'ka'wahlóhtá.
that kind of meat

Né· kati? ka'i·ká Tu·wís yah ne tehá·tlu?
so then this Thomas not at home

ka'i·ká wehnisla·té tá·t nuwa? wisk
this day maybe now five

niyohwistá·e yo'kalásha áslawe.
o'clock in the evening he'll return

Né· kati? thiká yotukóhtu áti, wa'yoka·nóle
so then that after noon it rained

kwah i·ká tuhkwislu. Kwah kwi né· ok
just really hard (it rained) just a little while

ya'twáktate wa'yoka·nóle okhna?
it quickly stopped raining and

sutká·late. Né· kati? tsi? oná sutáhalo·tá
it quit so then when now the sun came out

tho wá·kehte? tsi? tkelhi·tu. Wá·kelhe?
then I went there where the trees were I thought

kwi ákatká'sé·na tho ale? káh tku·né·se?
I'll go see there again they are around

oli·te. Kelháhkwe ahihlo·li. Tu·wís
pigeons I wanted to tell Thomas

na áslawe? ashako·wá·tu ale? kwi o·ná
now he'll return to kill again

Né· kati? tsi? oná yaha·kewe? yah kwi ne
so then when now I got there not

ka·nike tekuti·tlu. Tahnu ka na'teyakwátle
anywhere they're around and just a ways apart

kwi o'slu·ni tho kas yeyakwáktus.
whites there we'd go back and forth

Yakhi·kahe? lotinaskwaya·tú kóskos,
we see them they have animals pigs

kwah i·ká tsi? kutikwa·náhse. Né· kati?
very much so they are big and so

tsi? ná sayakyahta·tí. katnaskwaha·wí·se?
that now we went home I had an animal along

se wah ukwatse·ná é·lhal. Ká ok niyo·lé
you know our animal dog a little ways

okhna? sakahahálane? ka'i·ká ká'niyohahá
and I was back on the road this pathway

tsi? nitwake·nu. Né· kati? wi tsi? oná
that way I came it was then now

sakatháitane? tsi? twa'katháhut
I went down the road again at road turns off

tho nukwá tsi? twaknúhsote.
that way at my house

Tok nahte? wa'katkátho? tho ta·wé
something I saw there coming

o'swá·ta nikaya'tóhta. Tahnu tkakwa·ná
black way it is and very big

ne kati? wi tho yoska·wále? tahnu e·só
so there there was brush and much

yonlahtu·ní akta. Ná kati? wi tho wa'tkani-
leaves on it nearby so then I lay -

heskwátálha ohná·ká tsi? yoska·óte.
flat on my belly behind a bush

Wá·kelhe? kwi atkatunéktá. Wá·kelhe? kwi
I thought maybe I'd scare it I thought maybe

ne kóskos tho tá·we?, só·tsi? se wi
it was pig there coming so much

ni tshikeksá. Elhúwa uhte? tá·t
I was young just now must -have been maybe

nuwa? úskah yawa·lé na'tewakohsliya'ku ne thó·ne.
now eleven years old then

Yah kwi nahte? só·tsi? thya'tewakya'toléhtu.
nothing much did I take notice of

Né· kati' ná·ku tsi' yotna'atkéhtskwa
 it was underneath an up-ended tree stump

tho tok nahte' twatke'tótha. Tahnu
 there something it peeks out and

tsi' oná wa'ka·láte' tho uni ne nutahata'khe
 when I lay down there even it came running

ukwatse·ná é·lhal. Kya'tákta waha·láte',
 our animal dog nearby me he lay down

tahnu kwah we'ne tsi' nihotetsáu kwah
 and just it shows how scared he was just

loya'tutawé·tu.
 he was shivering

Né· kati' wi tsi' tho ya'tekká·nle',
 it was then that there I was looking around

tho kas wahani'nyuhso·tá tsi' tekyanaláti
 there always he put his nose to where I made tracks

onawatsta'késu ka ok na'teka·lu. í·ki'
 in the muddy path a distance apart I then

uhte' wi tahakyanaha·we. Khale'
 must be he tracked my footprints and

swatye·lá kas wahathakwaa·wélu wahateswahtáni
 sometimes always he would look up sniffing along

latto·kás tsi' tho i·kéhse' katsa' ok nú
 he sensed that there I was around someplace

okhale' ná sa wa'káttoke' tsi' yah se' kós'kos
 and now too I noticed that not pig

tehka. So'tsi' lonuhwélhahse. Tahnu sa
 was it too much he has long fur and also

yowisklóhale tsi' yehoni'nyuhsate. Khale'
 a white tip at the tip of its nose and

o·yá ní·yót sa tsi' í·le so'tsi'
 different way too that he walks too much

ya·wét tehahsinowa·náhse. Na kwi yahákhewe'
 it seems he has big legs then I realized

tsi' ohkwa·lí nahke. Na to·káske ukwatétsa.
 that bear it was Now really I got scared

Wakathu·té. kas luthlolyányuhe' tsi'
 I used to hear them telling how

ayakotiye·ná yeksa' kanyó ayakoti·ká
 they'll grab child when they'll see them

kalha·ku. Tahnu se' oná se ákta wa'lawe'
 in the forest and so now nearby he arrived

né· ki' ok shakatliho·láne' tho kwi nu
 the only I got an idea that place

yakatya'tu·tí tsi' yoska·óte. Okhale'
 I will grab it at the bush and

wa'twakha·léhte' kwah tsi' ni·kú wa'kkwe·ní
 I let out a yell just as much as I could

yolakaléni wa'ki'lu', "Su·wí!" Ok ne'n é·lhal
 loud I said Sooo wee but the dog

tutahanítskwahkwe' uni ná' né.
 he jumped right up even so

Kwah kwi ne kah niyosno·lé tusutkalhate·ní.
 It was just that fast it turned around

tho nukwá nyusakatákhe' tsi' nukwá
 that way she ran that way

nityotakhe·nu. Tsi' oná uté·ko ka'i·ká
 she'd come from when then she ran this

ohkwa·lí okhna' é·lhal ne wahásle. Ká ok
 bear and dog he chased her only

na'teka·lú okhale' wahála·tálik. Kwah
 just so often and he'd nip at heel just

tsi' ni·kú wahaka·lí okhale' kas tho
 as often he bites her and always there

wa'twatnusi'sle' ná kas kwi sahototalishi.
 she'd drag her read end now always he'd loose his grip

Akta tsi' tkanúhsote' ná ne kalhowaná·ke nukwá
 near at the house now in the woods that way

ya'tusutelháwe'este.
 it went into the forest.

Okhna' kwi ni tho wa'katu·kohte',
 and then I there I went by

kwah tsi' ni·yót tá·t kiti tsi' ná
 just the way maybe I was flying when now

yusa·kéwe? wa'ki·lu?, "Taswatka'sé·na
I got back I said come on over and see

isi nukwá tetkayana·lú ne'n ohkwa·li."
over there her tracks the bear

Na kwi wayakwatka'sé·na tsi' nukwá
so now we went to see that direction

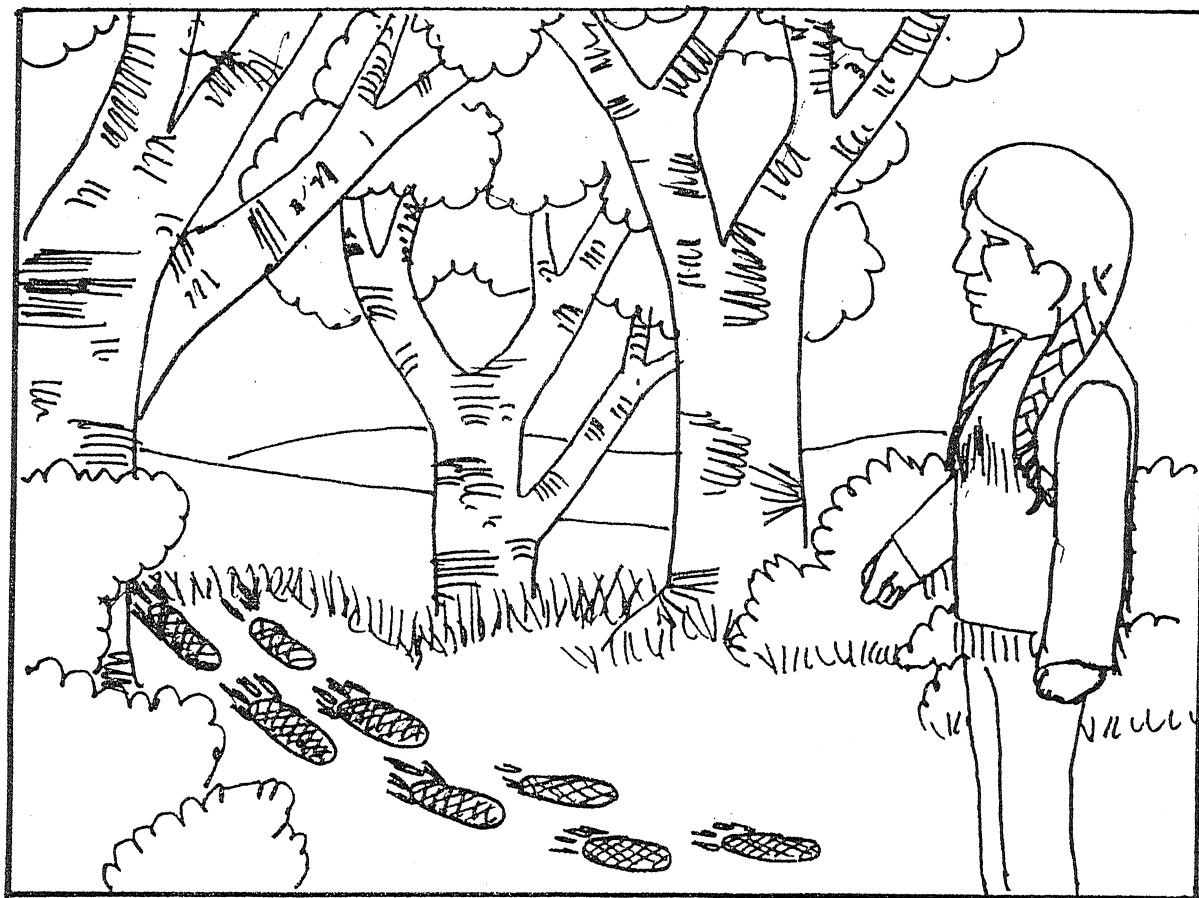
neyawe·nu. Kwah se ne ayakonehla·kó tsi'
she'd gone it was just so surprising that

niyoshuwe·súhse? tsi' nu niyotukóhtu
how deep the holes where she had gone

aotsye'e·lá tsi' yotlatákwa.
her claws as she had picked up her heels (walked)

Okhale? a'e niwá·se yotlawistanatashúkwa
again great big bark that had come off

tsi' nu ostúha yotya'take·tá.
where a little her body had rubbed

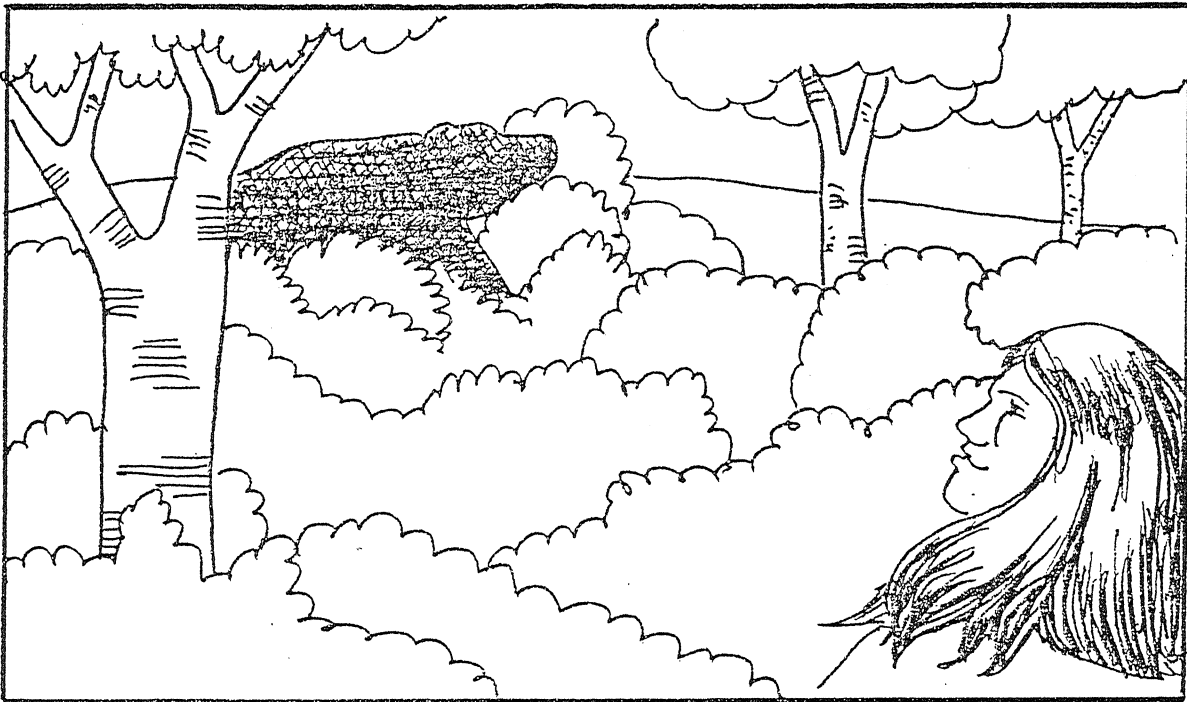


Yeksá Khale' Ohkwa·li

Úskah útlatste' yaká' yeksá tá't kayé na'teyakaosliya'ku wa'utaténhane' usayeyaná yelistalhótha' yakotanih·hné. Né kati' wi tsi' nyaha·yá kalhakúshu tho wa'tkyátlane' o'swá·ta nikaya'tó·ta oná kwi wa'tknítahne. Teknitsyá·lu wa'tkyatat·ká·nle khale' ne oná utu·kóhte' ka'i·ká o'swá·ta nikaya'tó·ta, na ki' uni ne'n yeksá wa'utu·kóhte.

Ne kati' tsi' na sayuwe' okhna' sayuthlolyányu tsi' nahte' wa'utkátho' wa'í·lu', "Ohná·tsa ni wa'katkátho' kalha·ku." Na kwi ne akonulhá ka'i·ká yeksá wa'yakonehla·kó ot ne nakaya'tó·ta ne'n ohná·tsa. Ne kati' wi ne tsi' ya'kato·káne' tsi' ohkwa·li ne wa'kuwa·ká.

Told by Mrs. Elijah Skenandore to David Skenandore



The Girl and the Bear

Once there was a four year old girl who was given the job of returning a flat iron that had been borrowed. While on her way through the forest she met up with something black and they both stopped. Both of them looked at each other and then finally the black one went on; then the girl too went on her way.

When she got back, she told about what she had seen and she said, "A big rear end is what I saw in the forest." Now the mother of this girl was quite curious about what kind of rear end this was. At last it became clear that it was a bear that she had seen.

Translated by Amos Christjohn

Yaksá
girl

Khale?
and

Ohkwa·li
bear

Úskah útlátste?
one time

yaká?
they say

yeksá
girl

tá·t kayé
maybe four

na'teyakaosliya'ku
years old

wa'utatenhane?
they hired her

usayeyaná yelistalhotha
to take back a flat iron

yakotaniha·hne.
she had borrowed

Né· kati' wi tsi?
it was while

nyaha·yá
she was on her way

kalhakushu

through the forest

tho wa'tkyátlane?
there they met

o'swá·ta
black

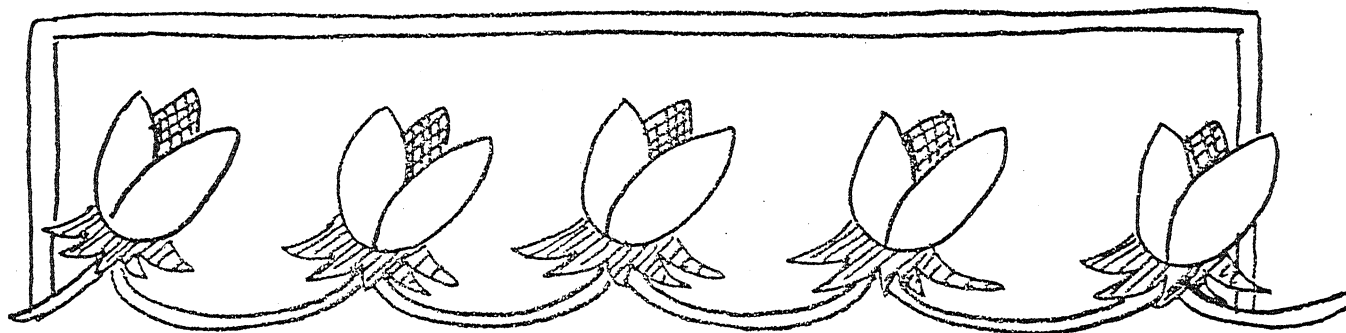
nika-
it was-

ya'tó·ta
that kind

ona kwi
then

wa'tknítahne.
they stopped

Teknitsya·lu
both of them



wa'tkyatatká·nle?
they looked at each other

khale? ne ona
adn finally

uta·kohte?
she went on

ka'i·ká o'swá·ta nikaya'tó·ta
this black kind of body

na ki' uni
then even

ne'n yeksá wa'utu·kohte.
the girl she went on her way

Ne kati' tsi' na
it was then that

sayuwe?
she got back

okhna?
and

sayuthlolyánu
she told about

tsi' nahte?
whatever

wa'utkátho?
she saw

wa'i·lu?,
she said

"Ohná·tsa
rear end

ni I saw

wa'utkátho?
in the forest

Na kwi
Then

ne akonulhá
her mother

ka'i·ká yeksa
this girl

wa'yakonehla·kó
she was curious

ot ne
what

nakaya'tó·ta
kind of body

ne'n ohná·tsa.
the rear end

Ne kati' wi ne tsi?
it was then that

ya'kato·káne?
it became certain

tsi' ohkwa·lí
that a bear

ne wa'kuwa·ká.
it was she'd seen

Bears certainly were not out to get everyone. This story tells about one good defense mechanism.



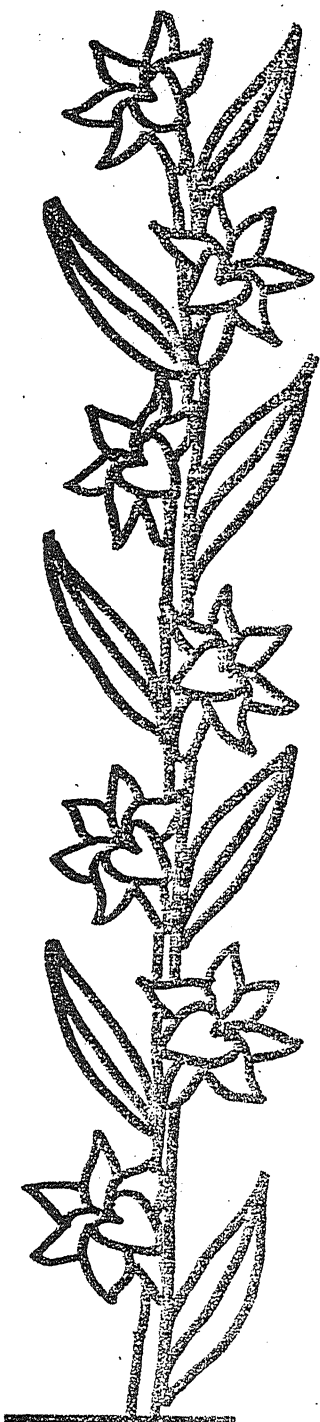
Akokstaha

Úskah útlátste' akokstáha wa'yutká'sé'na' akotélha. Ehta'keshu nyaha'yá kalhakukó, kwah nok kah niyohahá tho yohatáti ehta'keshu nityáhtakhwa. Tho né' ya'ako'kalahwe. O'ná kwi tutayuhta'ti' kwa'sute'kekó. Kwah ka ok niyo'lé okhna' tho wa'thyátlane' ohkwa.li. Yah kwi thayekwe.ní' ayutéhko. Wa'i.lu', "O'ná kwi ní wa'kiheye."

Ná kwi ne kwah ok tho wa'yú'late' ohahá'ke. Yah se' kánike' thayuté'kwahte. Tho kwi ne wá'lawe' ka'i.ká ohkwa.li. Tsi' yeta'kéle' wahateswahtáni' yuhsi'ke wahateswahte. Okhna' wahá.lu',ka'i.ká ohkwa.li, "Yah ní te'ke'wá'laks oye.li nu'tá tyakawáheyu."

Okhna' ne wahatu'kohte' ne'n ohkwa.li. O'ná ne tutayutkétskwahte' ka'i.ká akokstáha', sayuhta'ti'. Yah nahte' teyakoya'tawáu yah oni teyakolahsi'tóhale.

Told by Willie Webster to Tillie Baird in 1939



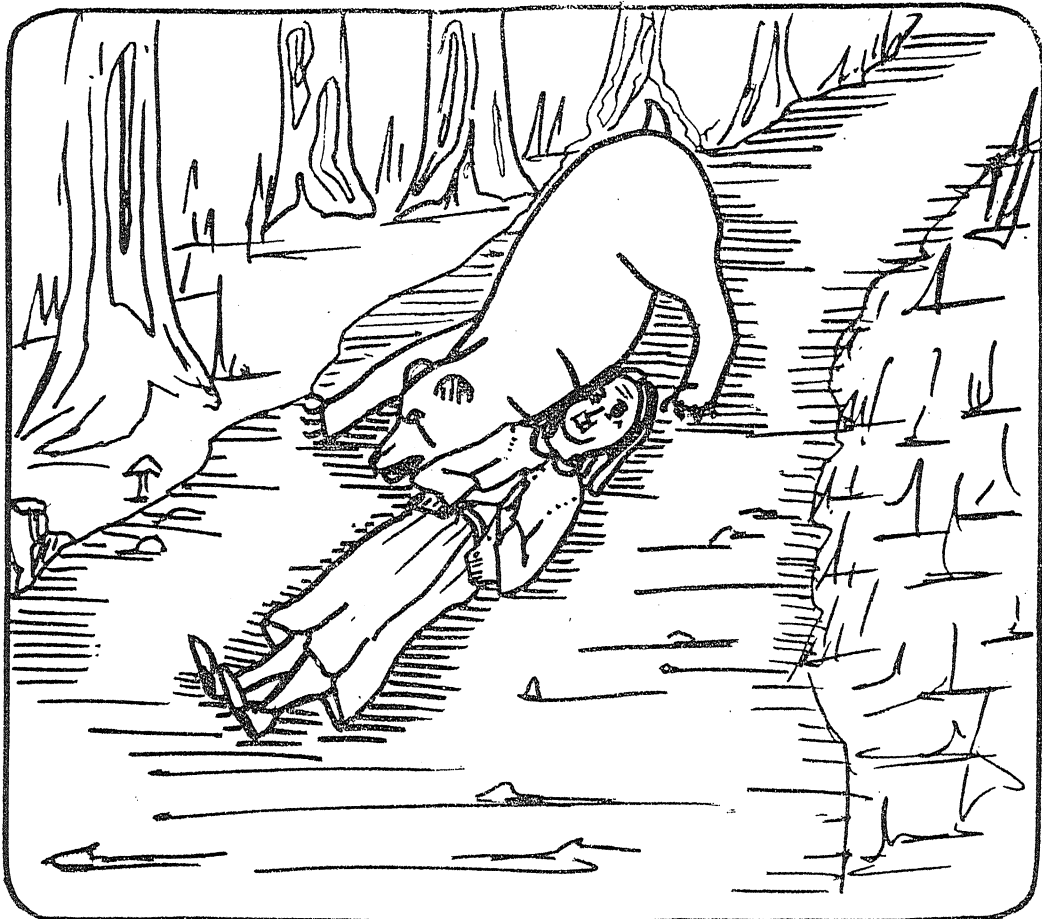
The Old Lady

Once upon a time an old lady went to see her timberland. She went walking deep into the forest on a small path, a trail just used for walking. Then she stayed into darkness. Then she began home in real darkness. It was just a little ways when she met up with a bear. She couldn't run away. She said, "Now I'm going to die."

So then she just lay right down on the road. There was no place to run to. Then the bear got there. While she was lying he smelled around and he smelled her feet.

Then he said, "I don't eat meat that's been dead for ten days." And that bear went right on by. Now the old lady jumped up and went on home. Nothing happened to her and she didn't wash her feet.

Translated by Anos Christjohn



Akokstáha
old lady

Úskah útlátste?	akokstáha	wa'yutka'sé·na?
one time	old lady	she went to see

akotélha.	Ehta'késu	nyaha·yá	kalhakukó
her timber land	on foot	she went	into the forest

kwah nok	kah niyohahá	tho	yohatáti	ehta'késu
just	small path	there	trail	on foot

nityahtákhwa.	Tho né·	ya'ako'kalahwe.	O·ná kwi
it is used for	that's when	it got dark on her	then

tutayuhta·tí·	kwa'sute'kekó.	Kwah ka ok niyo·lé
she began home	in real darkness	just a little ways

okhna?	tho	wa'thyátlane?	ohkwa·li.	Yah kwi
and	there	they met	bear	not

thayekwe·ní·	ayutéhko.	Wa'í·lu',	"O·ná kwi
she was able to	run away	she said	now

ni	wa'kiheye."	Na kwi ne	kwah ok	tho
I	am going to die	so then	just	there

wa'yu·láte?	ohahá·ke.	Yah se? kánike?	thayuté·kwahte.
she lay down	on the road	not anyplace	to run to

Tho kwi ne wá·lawe? ka?i·ká ohkwa·lí. Tsi?
there then did he arrive this bear while

yeta·kéle? wahateswahtáni? yuhsi·ke wahateswahte.
she was lying he smelled around on her feet he smelled

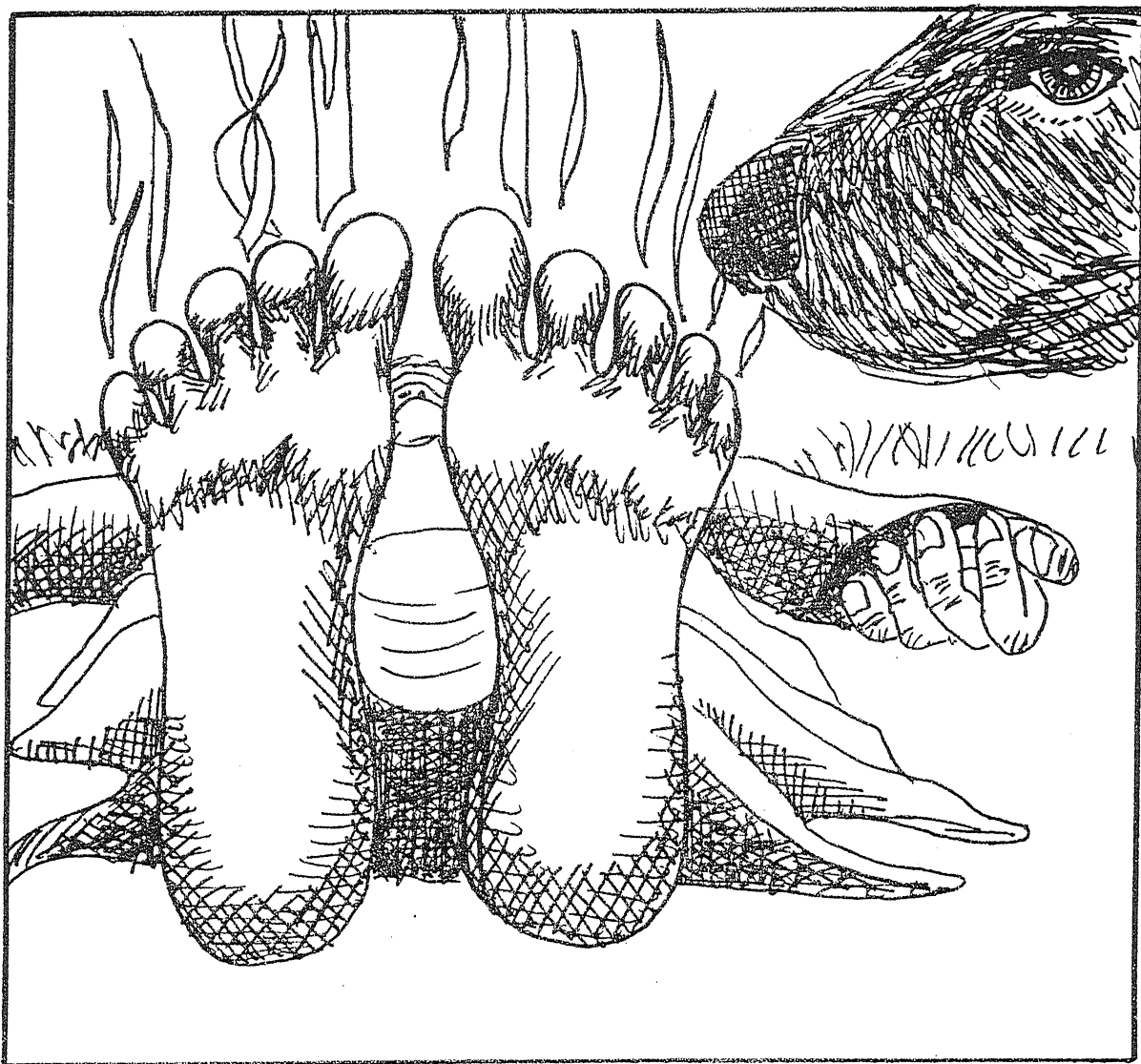
Okhna? wahá·lu? ka?i·ká ohkwa·lí, "Yah ni te?ke-
and then he said this bear not I I don't-

?wá·laks oye·lí nu·tá tyakawáheyu." Okhna?
eat meat ten days it's been dead then

ne wahatu·kóhte? ne'n ohkwa·lí. O·ná ne tutayutkét-
he went by the bear now then she jumped

skwahte? Ka?i·ká akokstáha?, sayuhta·ti. Yah
right up this old lady she went home not

nahte? teyakoya?tawáu yáh oni teyakolahsi?tóhale.
a thing did happen to her not even she washed her feet





But on the other hand there were many encounters with bears that were not nearly so peaceful. A fight with a bear could get pretty rough as in this story.

Ohkwa·lí Wahyatli·yo

Tsyá·ni Tsyotinká okhale' Lohsi'takehte'ká yaka' wahyatolátha' kalha·ku tho ya'thútlane' ohkwa·lí. Tsyá·ni Tsyotinká né· yatholáhtate' tahnú úskah ok kas yaka' wí watnayáta'as ka'i·ká káhale' ne'n loti·yá ne' tho ne' nu tshikaha·wí, yah kati' wí thya'tehoyeliseníu o·yá usahanayatahne.

Na kwi tho nukwá nyahatakhe tsi' nu i·thlate' ne'n Lohsi'takehte'ká. Wá·lelhe' ne kwi nuwa' ashalú·tate' wahá·lu' yaka' ne'n Lohsi'takehte, "Tasatnutli'tú·nek!"

Okhna' wahatéhko. Na kwi ne'n Tsyá·ni Tsyotinká ne wahyatli·yó ne'n ohkwa·lí.

E·lhal laotse·ná ne wahaka·lí ohkwa·lí, na kwi sutéhko. Nok tsi' lowihla·lu lakúksne tsi' nu na'teyonakhu ne'n ohkwa·lí. Ohkwa·lí wahóhse' Kwito'kwitká, né· wahóhse' ohkwa·lí ohaha'keshu kalha·kú yohata·tí, ne ok aoli·wa' yah tehohtutlau tsi' tehokahtú·ne kwah tsi' niyo·lé tusahalhotkawe' - na sutéhko.

Told by Thomas Elm to Ida Blackhawk in 1939

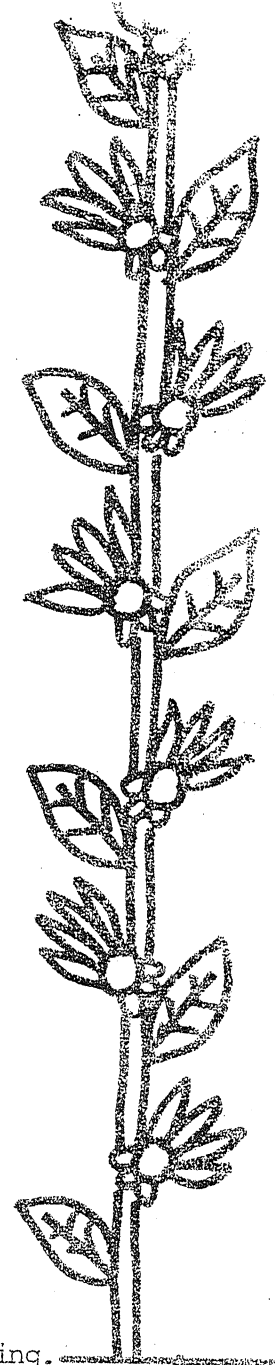


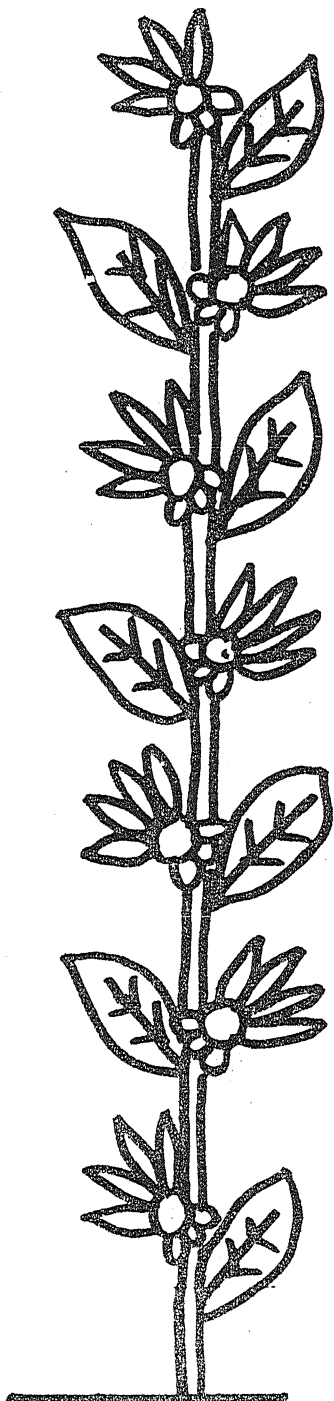
The Bear Fight

John Jordan and Abram Summers, it is said, went hunting. When they arrived in the woods they met a bear. She ran toward John Jordan. He had only a single barreled gun then, but he didn't have a chance to reload it. He ran toward his friend Abram. He thought he would take a shot at the bear. He told him, "Get your rear end out of here!" And he ran away.

Now John would have to fight the bear. His pet dog took a bite at the bear, and then she ran away. But he had scars on his face where she had scratched him. She chased Martin Hill on the road in the woods but he was a fast runner and she couldn't catch him. She chased him to the clearing in the woods and then she ran away.

Translated by Maria Hinton





Ohkwa·lí Wahyatli·yo
bear they fought

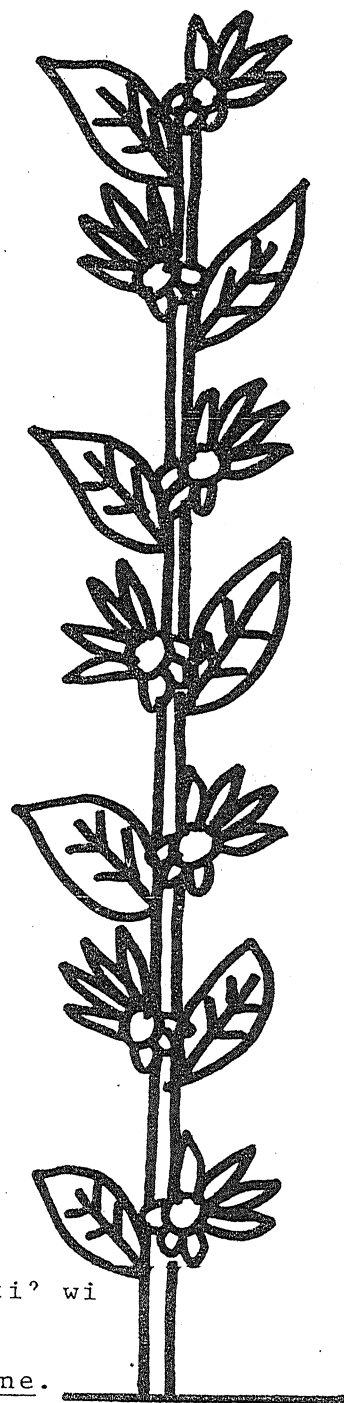
Tsyá·ni Tsyotinká khale? Lohsi?takehte?ká
John Jordan and Abram Summers

yaka? wahyatolátha? kalha·kú tho
they say they went hunting in the forest there

ya?thútlane? ohkwa·lí. Tsyá·ni Tsyotinká né.
they met bear John Jordan it was

yatholáhtate? tahnu úskah ok kas yaka?
she ran towards him and one only always they say

wi watnayáta'as ka'i·ká káhule? ne'n
it holds one bullet this gun which



loti·yá ne' tho ne' nu tshikaha·wí·, yah kati' wi
they had at that particular time not

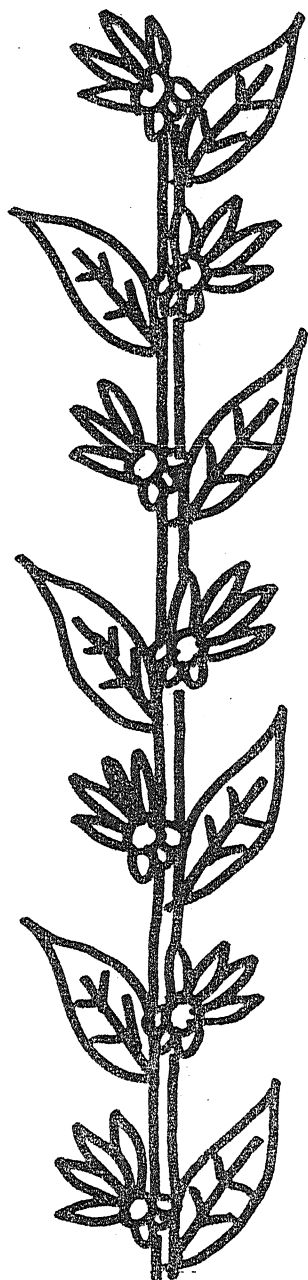
thya'tehoyeliseníu o·yá usahanayátahne.
he didn't have enough time another to reload

Na kwi tho nukwá nyahatákhe tsi' nu
so then that way he ran where

í·thlate' ne'n Lohsi'takehte'ká. Wá·lelhe'
he was standing Abram Summers he thought

ne kwi nuwa ashalú·tate' wahá·lu' yaka'
it'll be now for him to shoot he said they say

ne'n Lohsi'takehte'ká, "Tasatnutli'tú·nek!"
Abram Summers get you rear end out of here



Okhna' wahatéhko. Na kwi ne'n Tsyá·ni
then he ran off so then John

Tsyotinká ne wahyatli·yó ne'n ohkwa·lí.
Jordan it was they fought the bear

É·lhal laotse·ná ne wahaka·lí ohkwa·lí,
dog his animal he bit her bear

na kwi sutéhko. Nok tsi' lowihlá·lu
so then she ran off but he has scars

lakúksne tsi' nu na'teyonákhu ne'n ohkwa·lí.
on his face where she had clawed the bear

Ohkwa·lí wahóhsle' Kwito'kwitká
bear she chased him Martin Hill

ne· wahóhsle' ohkwa·lí ohaha'késu
it was she chased him bear along the road

kalha·kú yohata·tí ne ok aolí·wa
through the woods on the trail the only reason

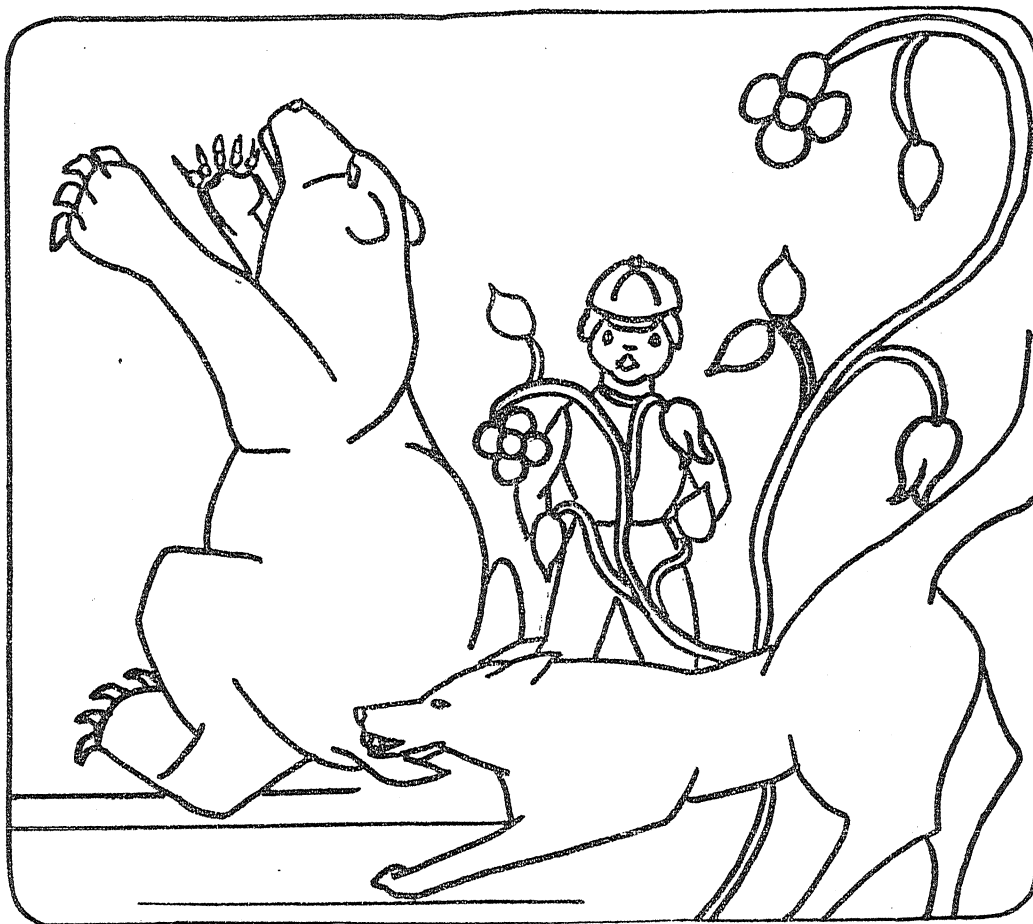
yah tehohnutláu tsi' tehokahtu·hné
she didn't catch him that he used to be a fast runner

kwah tsi' niyo·lé tusahalhótkawe na
just as far as he came to a clearing then

sutéhko.
she ran back



Here are two more stories, in which the fight gets to be too much for the bear.



Shakohutótha? Okhale? Ohkwa·li

E·só ni wakatola·tú okhale? kwah uní tóhka nikhé·li ne'n ohkwa·li. Nok tsi' ka'i·ká úskah útlátste?, í tsiléhkwa? tho utayuknílyoke? kalha·kú akitse·ná é·lhal teyakniyáhse. Kukwi'té·ne ka'i·ká nok tsi' e·só sheku kanyeyá·tu. Tho wi ni·yót wahnisláténi kalha·kú yé·kehse. Ne wi thika katnakalyá·khehse. Tho kati' ale' yahá·kewe?, kwah ka ok náhe? tho yé·ké·se? okhna? wakathu·té ka niyoléha tho thahnyányuhe? akitse·ná é·lhal, yah oksa tho thye'wake·nu.

Kwah ki só·tsi' yahuknehla·kó tsi' nithotli'w-aksa·tu ona kwi wa'katka'sehna. Tho yahá·kewe? tsi' nu ithlehse? yotena'ahketskóu. Kwah a'nyóh a'e na'tekana·la tsi' nu tsi' tho yotelyatehtu tho nu tehahkwata·sés lahnyányuhe? oksa? kwi wa'káttoke? tsi' ohkwa·lí loya'tolau.

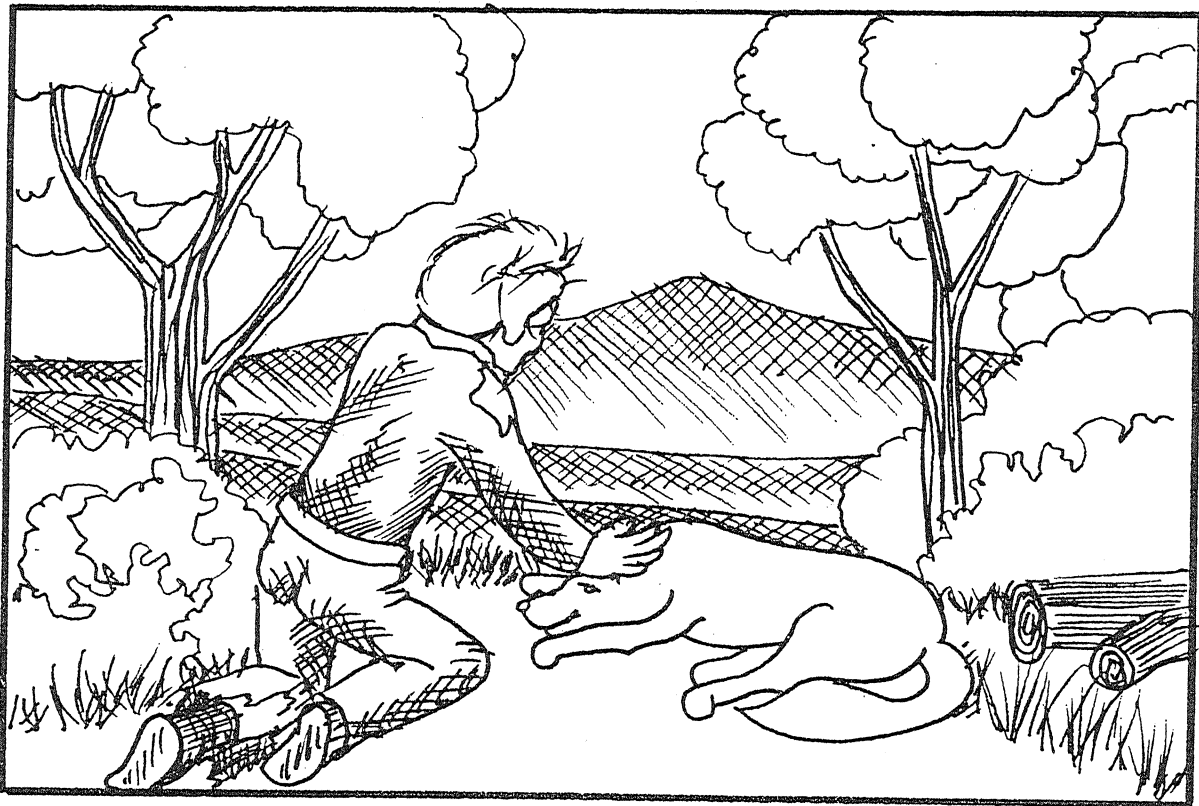
Tahnú ne ok khawé·se? ka niwa'sláh. Swakhul-akohu·hné, tahnú úskah ok uní ne swakna·yáya? nok tsi' tho ki' nikatatenyehesa·ne. Tho kwi nyusa·ke.

Tá·nyat sayákne? wahatlohlókha? ne aolí·wa? tho nyaháhle. Ya'yáknewe? okhna? tho ya'téktane? tsi' nu tyoka·láte. Okhna? wa'kí·lu?, "O·ná ki?

ni wakelha·le." Kwah yá·h ih·su thyakwana·táne' okhna' tahayakahtátshi' ohkwa·lí, u·tú kwi ne wahiya·lú·tate. Tho kwi ne tahatáklane' ok ne'n é·lhal tho yehatya'tútyehse. Kwah ki' ni kwah ok tha'katye·lá tho tahoye·na. Kwah ok onyahto·kú tyahahní·láthu' kwah nok ya'teshiká·ntle' akitsena'ká, swatyelá·ha ok sahowanaké·tote. Tho kwi ne nyahukwe·nuháti, nok tsi' e·só ki' ukwatanokústa tsi' ni·yo·lé oná u·tú yahiya'takénha' ne'n akitse·ná. Ne se' wi tsi' niwaknáskwanuste, kwah ok tha'thiyahúhta ne'n ohkwa·lí okhna' ne'n akwato·ká wa'thina'ale' - ékhu nok tsi' yah uni ne te'yotúu oksa' ahilyoke' ne tsi' yah te'yókste' akwato·ká.

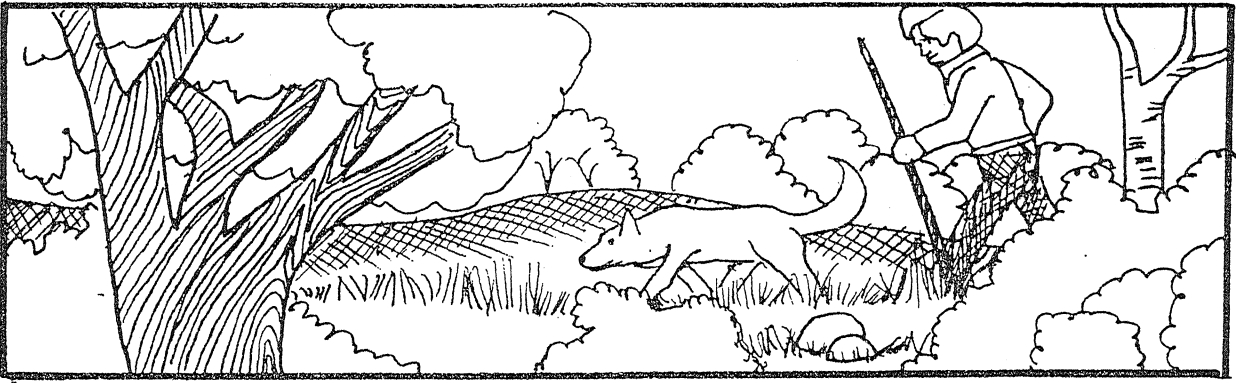
Teyelutyákta' á·shale' twakohalákwa ne wak·ata'aslotunyáhtu. U·tú ki' ne sahatotalíhsi' ne'n akitse·ná, nok tsi' ohná·ká' nutahatnatsáhawe' ne'n ohkwa·lí knitso·kú tahaye·ná, kwah na tahatihátho' oná tsa'tewakkalhaténi ne'n akwato·ká, kwah ok lanutsi·ne thahílo'oke' tho kwi ne oná wa'kalhényane' wa'thinutsisto·lá, oná kwi wasaknílyo' ne'n ohkwa·lí.

O·ná kwi sayakwahta·tí. kwah onikwa·hsósku ksina'ke tsi' nu na'tehakná·khu khale' akwa'nhu·skwalhá·ke' yah uni' ne te'skahsínote' skáti nukwá



tsi' náhe' tho yukwatli·yó wakathu·té teho·haléthahkwe. Tá·nyat la·té, "Saté·ko!" - nok tsi' tho ki' tho nihinolúhkwa·hke' akitse·ná é·lhal, wa·kelhe' yatayáknehte' kwi tá·t yah thayukyatkwenyuke.

*Told by Shakohutótha (Abram Smith) to
Dennison Hill in 1939*



Abram Smith and the Bear

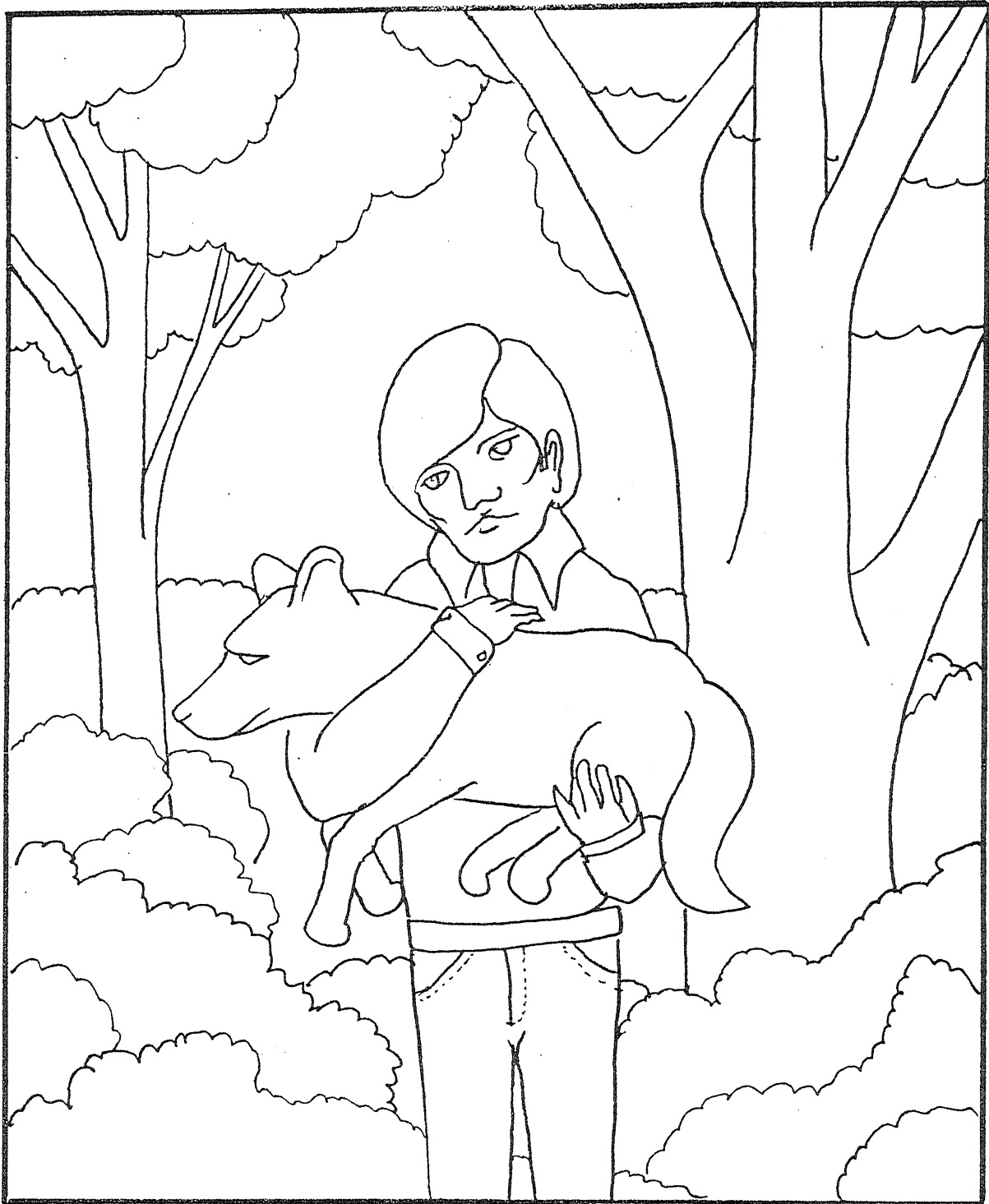
I've hunted a lot and it's quite a few bears I've killed. But this one time we were almost the ones killed in the woods, my dog and I. It was in the spring but there was still lots of snow around. I would be in the woods nearly every day. I was going to cut poles for myself. After I got there it was just a little while when I heard a little ways off my dog barking but I didn't go over there right away.

Then I just got too curious about how he was carrying on so I went over to see. I got there and there he was by a fallen tree stump. It seemed like a great crowd was growling there and the dog was going around barking. Right away I realized it was a bear he had found.

The only thing I had along was a small axe. I went after my gun. I only had one bullet left but that's how much faith I used to have in myself. Then I went back.

Daniel was with me. He went to watch - that's the reason he went there. The two of us got there and I stood by the hole. Then I said, "Now I'm ready." It seemed like I wasn't even through speaking when the bear came running out so I could shoot him. Then he fell down but the dog kept nipping and grabbing at her. Then all of a sudden I noticed that she caught him. She stiffened him right under the snow, but I was looking at him and every so often I could hear his voice.

It was then that I was really going. I had some tough going until I could finally give my dog some help. That's how much I valued him. I just took hold of the bear's ears and kept hitting him over the head with my axe, but even so I couldn't kill him right away because my axe wasn't very heavy. I had made my axe from a cross-cut saw that I had cut a portion off of. My dog could get loose, but from the back the bear brought up his arms under my thighs and took a hold - then he gave a jerk. That's when I had my axe turned over and chopped him on his head. Then he fell over and I split his head. So we had killed a bear.



Then we went home with my legs all bloody from where he had clawed me and on my pants the leg on one side wasn't even there. While we were fighting I heard some yelling. Daniel was saying, "Run!" But that's alright. That's how much I loved my dog - I thought I'd go with him if the two of us hadn't won.

Translated by Amos Christjohn

Shakshuróthc?
Abram Smith

Khale?
and

Ohkwa·li
bear

E·só ni wakatola·tú khale?
quite a lot I I have hunted and

kwah uni tóhka nikhéli ne'n ohkwa·li.
quite a few I've killed bears

Nok tsi? ka'i·ká úskah útlatste?
but this one time

í· tsiléhkwa? tho utayuknílyoke?
we almost there we would be killed

kalha·kú akitse·ná é·lhal teyakniyáhse.
in the woods my animal dog two of us

Kukwi'té·ne ka'i·ká nok tsi? e·só she·kú
in the springtime this but lots yet

kanyeya·tú. Tho wi ni·yót wahnisláténi
snow around that was the way daily

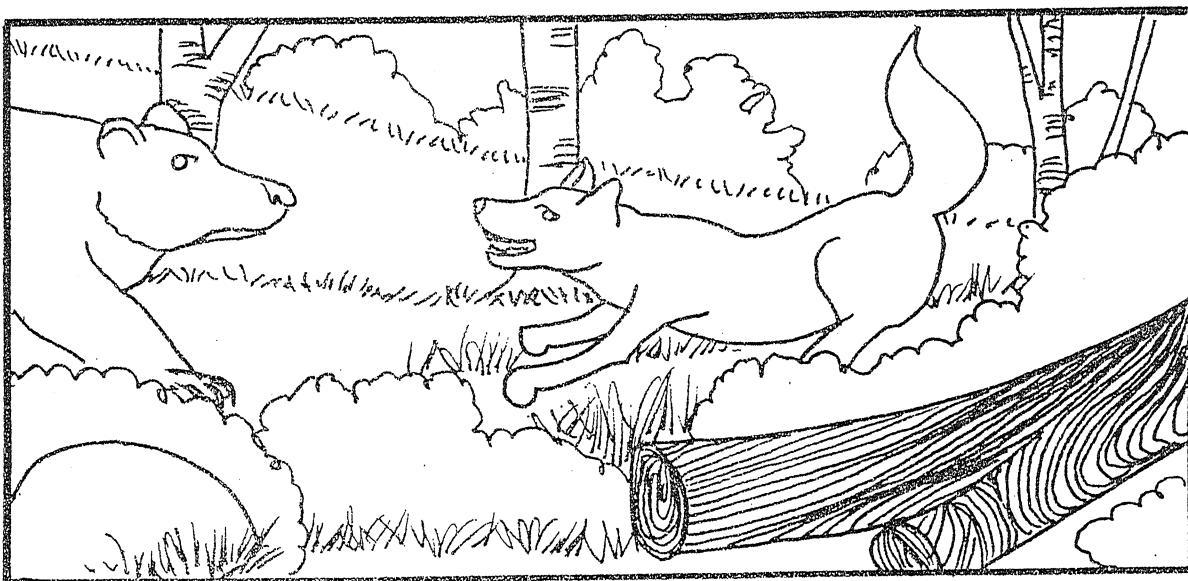
kalha·kú ye·kéhse. Ne wi thiká
in the woods I would be it was that

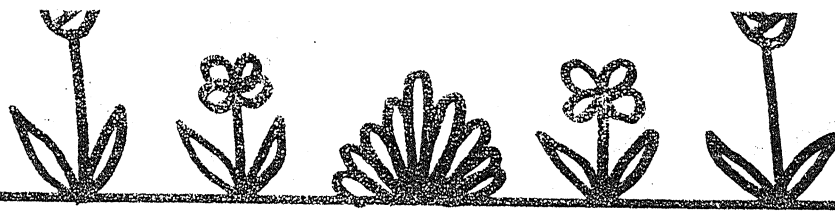
katnakalyá·khehse. Tho kati? ale?
I go cutting poles for myself there it was again

yahá·kewe? kwah ka ok náhe? tho
I got there just a little while there

ye·ké·se? okhna? wakathu·té ka niyoléha
I was and so I heard a little ways

tho thahnyányuhe? akitse·ná é·lhal, yah
there he was barking my animal dog not





oksa[?] tho thye[?]wake·nu.
right away there I went there

Kwah ki[?] só·tsi[?] yahuknehla·kó tsi[?]
just too much I got curious about

nithotli[?]waksa[?]·tu ona kwi wa[?]kat-
how he was carrying on so then I went-

ka[?]séhna. Tho yaha[?]·kewe[?] tsi[?] nu
over there I got there where

íthlehse[?] yotena[?]ahketskóu. Kwah a[?]nyóh
he was there a fallen tree stump just it seems

a[?]e na[?]tekaná·la tsi[?] nu tsi[?] tho yotelyatehtu
great gathering where she's growling

tho nu tehahkwata·sés lahnyányuhe[?]
that's where he was going round he's barking

oksa[?] kwi ne wa[?]káttoke[?] tsi[?]
right away it was I realized that

ohkwa·li loya[?]toláu. Tahnu ne ok
bear he had found and only

khawí·se[?] ka niwa[?]slá. Wakhulakohu·hné
I had along small axe I went after a gun

tahnu úskah ok uni ne swakna·yáya nok
and one only even I had a bullet left but

tsi[?] tho ki[?] nikatatenyehesa·ne.
then that's how much faith I used to have in myself

Tho kwi nyusa[?]·ke. Tá·nyat sayákne[?]
then I went back Daniel went back with me

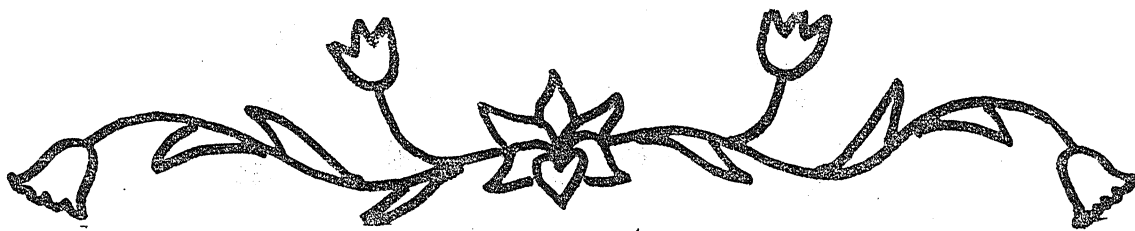
wahatlohlokha[?] ne aoli[?]·wa[?] tho nyaháhle.
he went to watch that's why there he went

Ya[?]yáknewe[?] okhna[?] tho ya[?]téktane[?]
we got there and there I stood

tsi[?] nu tyoka[?]·late. Okhna[?] wa[?]ki[?]·lu[?],
where hole was and I said

"O·ná ki[?] ni wakelha·le."
now I am ready Kwa[?]anyóh
it seems

ahsu thyakwana·táne[?] okhna[?]
not yet was I through speaking and then



tahayak^htátshi' ohkwa·lí, u·tú kwi ne
he came out running bear it was possible

wahiyalu·tate. Tho kwi ne tahatáklane'
I shoot him so then he fell down

ok ne'n é·lhal tho yehatya'tútyehse.
but dog there he kept nipping

Kwah ki' ni kwah ok tha'katye·lá tho
as for me I suddenly noticed there

tahoye·na. Kwah ok onyahto·kú
she caught him just under the snow

tyahahníláthu' kwah nok ya'teshiká·ntle'
he pushed him down but only I was watching him
hard

akitsena'ká swatyeláha ok sahowanake·tote.
my animal (dead) every so often hear his voice

Tho kwi ne nyahukwenuháti nok tsi'
so then I was going at it but

e·só ki' ukwatanolústa tsi' niyo·lé
lots of I had tough going until

oná u·tú yahiya'takénha'
now it was possible for me to help him

ne'n akitse·ná. Ne se' tsi' niwaknáskwanuste',
my animal that's so I liked my animal

kwah ok tha'thiyahúhta ne'n ohkwa·lí
I just grabbed him by the ear the bear

okhna' ne'n akwato·ká wa'thina'ále'ekhu
and my axe I hit him on the head

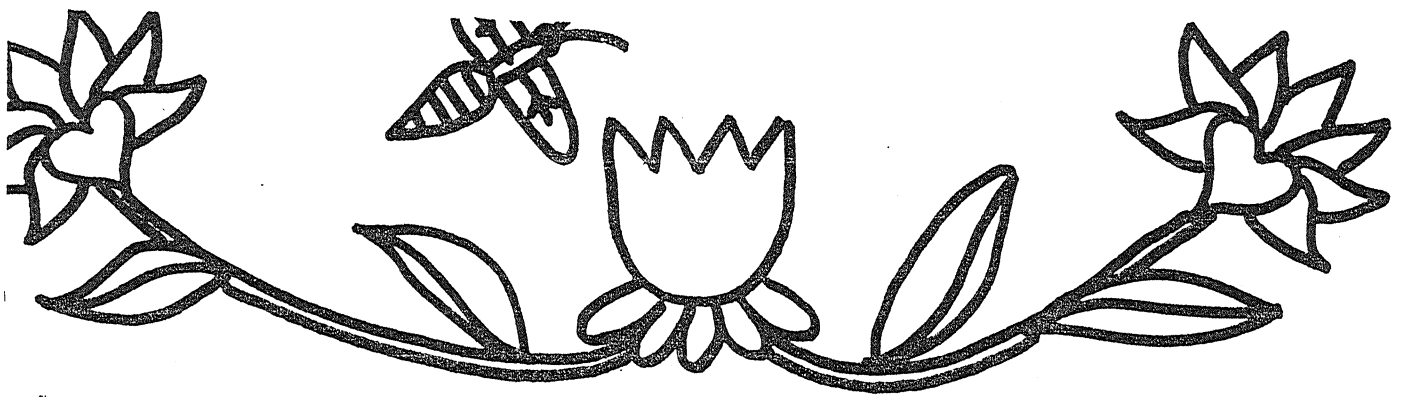
nok tsi' yah uni ne te'yotúu oksa'
but not even was possible right away

ahilyoke' ne tsi' yah te'yókste'
to kill him because not heavy

akwato·ká. Teyelutyákta' á·shale' twakoha-
my axe a cross-cut saw I'd cut-

lákwa ne wakata'aslotunyahtu.
part off it's I'd made my axe with it

U·tú ki' ne sahatotalíhsi' ne'n akitse·ná
it was possible he got loose my animal



nok tsi' ohná·ká' nutahatnatsáhawe'
but from the back he brought his arms up

ne'n ohkwa·lí knitso·kú tahaye·ná
the bear under my thighs he took hold

kwah na tahatihátho' oná tsa'tewakkalhaténi
then he gave a jerk now I'd turned it

ne'n akwato·ká, kwah ok lanutsí·ne'
the axe right on his head

thahílo'oke', tho kwi ne oná wa'kalhén-
I chopped him that's when now it fell-

yane' wa'thinutsisto·lá oná kwi
over I split his head so now

washaknílyo' ne'n ohkwa·lí.
we'd killed the bear

O·ná kwi sayakwahta·tí· kwah onikwahsósku
so then we went home just all bloody

ksiná·ke tsi' nu na'tehakná·khu okhale'
on my leg where I was clawed and

akwa'nhuskwalhá·ke yah uni ne te'skahsínote'
on my pants not even it has no leg

oskati nukwa. Tsi' náhe' tho yukwatli·yó
on one side while there we're fighting

wakathu·té tehoha·léthahkwe. Tá·nyat
I heard him yelling Daniel

la·té "Saté·ko!" nok tsi' tho ki'
saying run away but that's it

tho nihinoluhkwáhkwe' akitse·ná
that's how much I used to like him my animal

é·lhal. Wá·kelhe' yatayáknehte' kwi
dog I thought I'd go with him

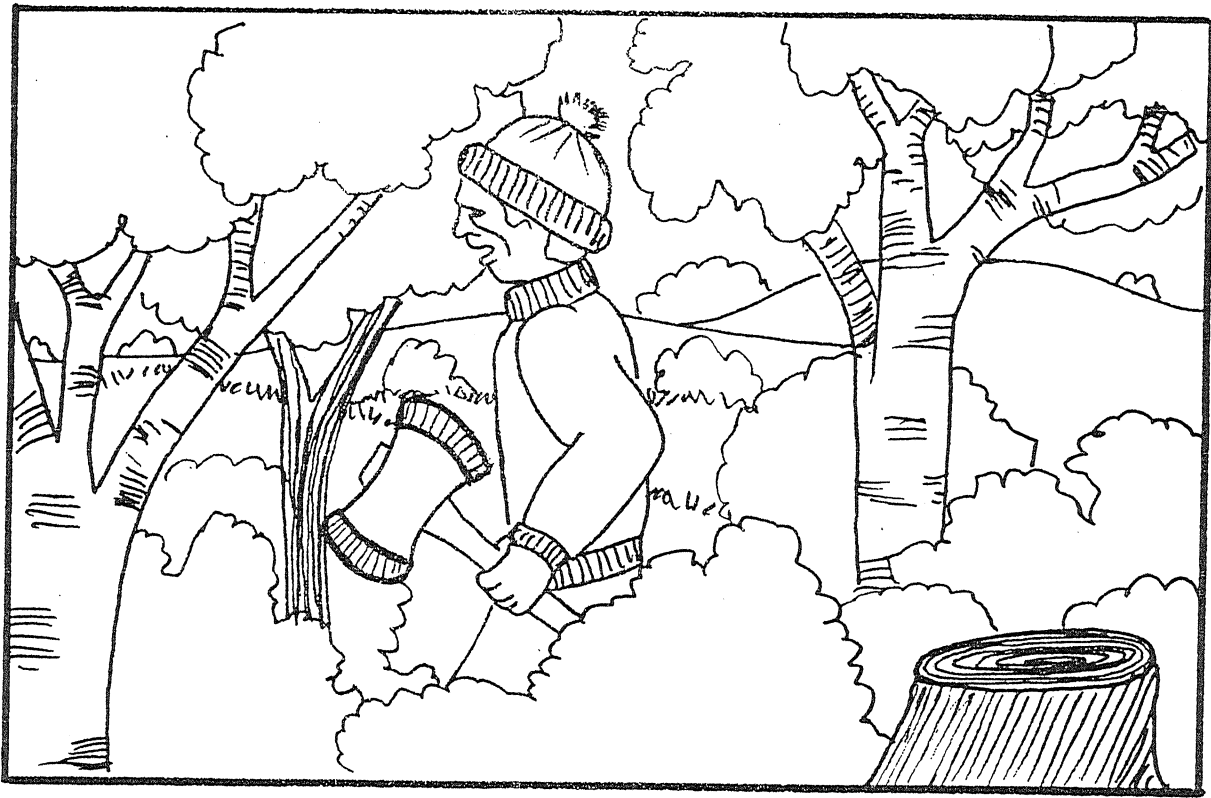
ta·t yah thayukyatkwenyuke.
if we two hadn't won



Luthopslu·nihe

Áhsa niha·tí wa'thuta·lówe' wahuthopslunya·na kalha·ku. Yaha·néwe' kwi ne na kwi wahatinakalyahke' okhna' shaya·tat ka'i·ka lanikahtlu ne ahakaleni tho yahotyéhseke' ahatstenyókwahte. Na kwi ne wahutyénihte' akweku ne thika ya·yahk niyohsi·take niyosuse. na kwi wahutatu·ní yutenyatásthwa. Ne tahuwa·yú ka'i·ka lanikahtlu ne á·latste' ahatenya·táste' akwe·ku ne ya·yahk niyohsi·take nayosúsheke.

Tho ne' o·ná shaya·tat wahatatu·ní tsi' nahte' tayako·láste' thika kanakale'shúha. Ona kwi ne tahatahsawa wa'thlo·láshu. Okhna' kah nukwa shaya·tat loyo·té tho kwi nukwa yehótyehse' na kwi uni' ne tahatahsawa wahathopslu·ni ki' wahe. Okhna' wi na wahahsane' o·ya kas ne tsi' ka·ya, tayohsehtuháti khale' wahahwanhake. Oskátsu tewa·nyawe' níku ne skasto·tslat. Tho kas kati' wi thi·yót tsi' niyo·lé wahatiye·lite' ne'n wisk taósan, na kwi wahutahninu·na. Tho ne' kas kanyó ona ahutahninu, na kwi kwah akwe·ku tsatya·wáne' wa'thatihwistakháhsi ne ne lanunhehkwa akweku atana·tsli' wahatihni·nuhte.



Na ki' ale' wi ka'i·ká o·yá yusakahewe' ne ale' tsahatiya·tat tusahotilihwaya·ta·se' tho ale' nu ashotiyo'táhse. Yaha·newe' kwi ka'i·ká lotiyo'táhse okhna' shaya·tat waha·lu', "Ne uhte' yoyántle' yatwatu·kohte' ostuha tho nukwa yatsi'twathopslu·ni."

Tahnu yahutnaskwahawe ne'n é·lhal lakwa·ná o'swa·ta nihaya'tó·ta elhalhu·wé nahaya'tó·ta. Tsi' nahe' shotiyo·té na lonathu·té ka'i·ká é·lhal a'e nukwa thahnya·nyuhe. Okhna' kwi shaya·tat yahotá·nyehte' waha·lu', "Ne uhte' tyoyántle' ahsatka'sé·na ki' wah. Utye·lá nuwa ohkwa·li thi·ká."

Na kwi ne wahatka'sé·na yaha·lawe' tho yotsina'alakéhtskwa tho nu nihala·tes ka'i·ká é·lhal. Na kwi ne ka'i·ká Tsyani Kitkit tho wa·lawe', na kwi ne tho wahalo'óku tsi' nu niyoka·late', wahatye·lá ne ka' nu tayo'swataké·tohte' na kwi yakwakwe·kú tho nyaá·kwe, yah tehohtluní·ne ka'i·ká Tsyani Kitkitká.

Na kwi waha·lu', "Yats, kya·se, tatsya·ká o·ná." Kwah yah só·tsi' te'yuniséu ne tho nitsya·wa·ne' okhna' nahke' tayoké·tohte' a'e niyoshó·kwa tho kwi yakwakanyate' okhna' kwi yahalutawa·latste' ne ok wi laha·wi ne'n ka nikaneklahetsésha ato·ká yah wi teyukwahu·lahya.

Ne kati' tsi' na takaya·káne' okhna' wi ne wa'thana'ále·eke' kwah ok tahaka·tahkwe' wa'thanu'áleke. Kwah uhte' ahsaná niyoyakáu ona nahke' a'e ya'tkahyeskwahtalane' ona kwi wa'kaheye.

Na kwi wahatnúhtuhte? tsi? niyo·lé kwah
 olihwi·yó tsi? na yawahéyu, na kwi·n Tsyani
 Kitkit tutahata·ti wahá·lu?, "Hao twaya?tótshi
 ki? wah." Na kwi wahatiya?tótshi a?e niya·ka
 tsi? na wa?kuwaya?tótshi na kwi tho
 yakwakányate. Na náhke? wahá·lu?, "To katka?sé·na
 thika a?e wi niyoshúwa."

Okhna? shaya·tat wahá·lu?, "Ahsatye·lá
 nuwa? tá·t shekú tho skaya·tat tkaya·tit."

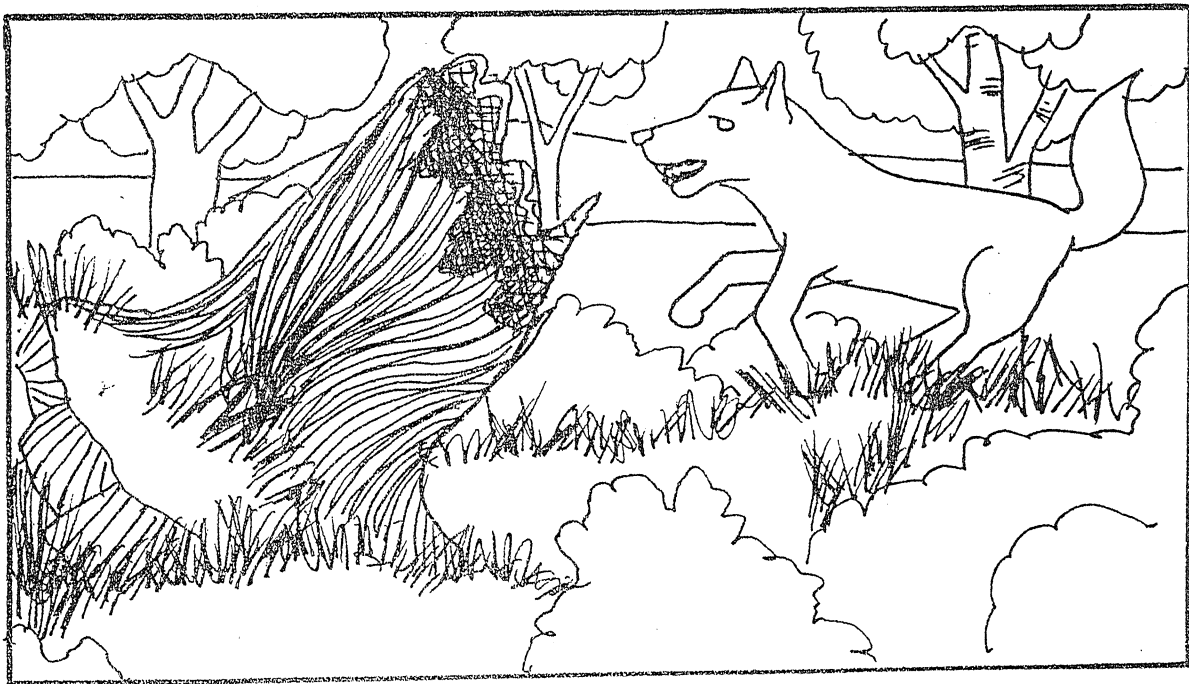
Kwah ne ok, wahá·lu?, "ne kwi aolí·wa
 i·kélhe? akátkas." Na kwi tho yahatayahte?
 ne kati? wi kwah ne ok tethona?tsake·tote?
 tsi? niyo·lé ná·ku, na kati? wi kwah tsi?
 ni·yót yeksa tho tutayakoha·léhte. Ne tho
 yahaya?titahko othoska ohkwa·li.

Okhna? wi né· tho tahohslu·ti tho i·late?
 tahoya·tu okhale? wi tho yusahahkwé·nute?
 wahá·lu?, "Shekú se? o·ya tho tkaya·tit."
 Na se ok ale? wi o·ya tho yusahaye·na.

Ne kwi ne oná wahatnaskwala·kó okhna?
 ne?n uskah Tahaslutika ne kwi ne wahaye·na.
 Ne kati? wi ne?n okstaha wahatiyáhsele? kwi
 na ne okhale? wahatikalostatahko, okhna? wi
 wahutahnínú·na kanatá·ke tahnú tsi? na wahuta·
 hni·nú ya?thyatatya·tiste? tehniyáhse? wahní·
 hwistaye·na.

Na kwi ni wá·kelhe? akatká·lahte? oná tsi?
 oskánhe yukwayo·te. Wá·kelhe? na se uhte?
 akkwe·ni· i· akatatyó·tahse? tsi? nitwake·nu.
 Né· kati? wi aolí·wa yah nuwa·tu te?shekheka
 shekú nuwa? kah nikaha·wi.

Told by Jake Denny to David Skenandore





Making Hoops

Three men went into partnership making barrel hoops in the forest. They went there and cut poles and one of them was this young man and he'd keep hauling them to pile them up. Then they had enough of these six foot lengths. Then they made a measuring stick and gave it to the young man to measure with for all the six foot lengths. Another man made himself a pole splitter and then he started splitting poles. Another man was working where he was throwing them and he started making the hoops. When he finished, someone else who had been counting along tied them up. There were a hundred to a bundle. That's the way it went until they had enough for five thousand. Then they took them to sell. They they all got the same amount as they divided the money. That was what they lived off of and bought all their groceries with.

It was another time and these same men made an agreement to go to work again. The workers got there but then one man said, "It'll be good to go a little further on to where we'll make hoops." They took along their animal - a big black dog, a real Indian dog.

While they were back working they heard the dog barking in the distance and one man was sent, he said, "It'll be best to go take a look. That could be a bear."

So he went to see and when he got there, the dog was climbing around this fallen tree stump. Then Johnny Reed got there and took a few chops where the hole was and to his surprise something black came into view. Now we were all there and this fearless Johnny Reed said, "By golly, cousin, come on out of there now!"

Not long after that she appeared with great big cheeks and we were just standing there. Now he jumped up over the log and he was only carrying a short-handled axe since he had no gun. Now she came out and right away he hit her over the head and kept on hitting her. She was about half way out when she fell way over on her belly and died.

Now they waited until they were sure that she was dead and then Johnny Reed spoke up again. He said, "Come on, let's pull her out." So then they pulled her out - she was really big to pull out. Then we were standing around. Now he said, "Let me go have a look at that great big hole."

Then one man said, "You'll be surprised now if there's another one still in there."

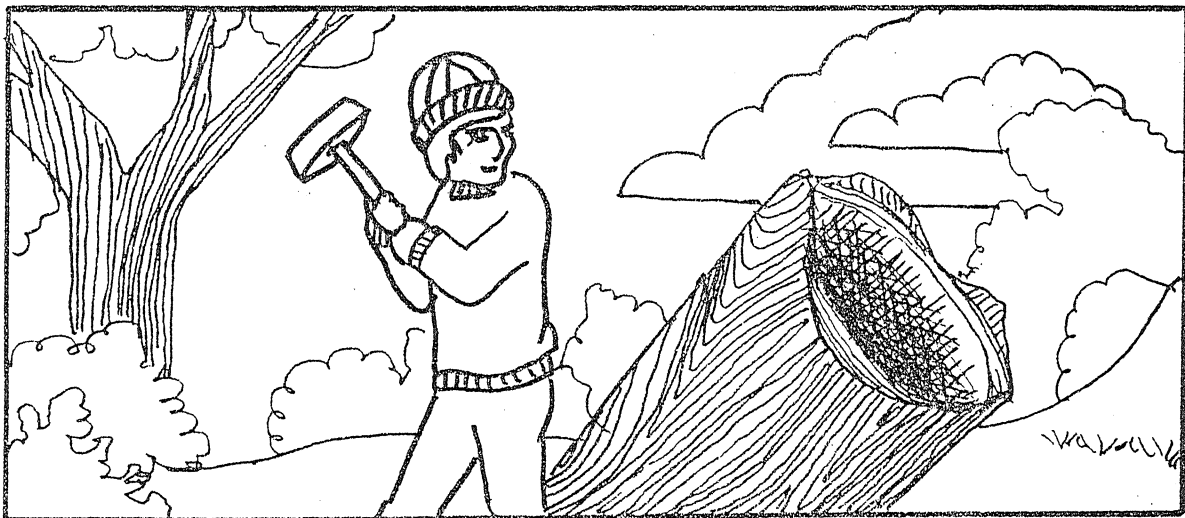
"That's just the reason," he said, "that I want to go see." Then he went in so far that only his rear end was sticking out and then it was just like a child letting out a yell. That's when he took out a bear cub.

Then he came down with his axe and gave over the cub and went back and said, "There's still another one in there." So again he went and caught the other one. That one he kept for himself and the other Martin Denny got.

The old one they skinned and took out the innards and then went to sell it in Green Bay, and when they sold it the two of them kept the money for themselves.

Now I thought I'd quit working together. I thought it was about time I could work on my own since I was old enough. That's why I never saw them again right down to this day.

Translated by Amos Christjohn



Luthopslu·nihe
Making Hoops

Ahsa niha·tí wa'thuta·lówe? wahuthops-
Three of them went in partnership they went-
lunya·na kalha·ku. Yah·néwe? kwi ne
to make hoops in the woods. They got there then
na kwi wahatinakályahke?, okhna? shaya·tat
so then they cut poles, and so one man
ka'i·ká lanikáhtlu? ne ahakaléni tho
this young man he'll haul there
yahotyéhseke? ahatsenyókwahte. Na kwi ne
keep taking to pile it up. So then
wahutyenihte? akwekú ne thiká ya·yahk niyohsí·take
they had enough all those six feet
niyósuse. Na kwi wahutatu·ní yutenyatástakhwa.
in length. So then they made themselves a stick for measuring.
Ne tahuwa·yú, ka'i·ká lanikáhtlu,
It was him they gave to, this young teen-ager,
ne á·latste? ahatenya·táste, akwe·kú ne ya·yahk
he will use it to measure with, all of it six
niyohsí·take nayosúsheke. Tho ne? o·ná shaya·tat
foot in lengths. So then now one man
wahatatu·ní tsi? nahte? teyako·láste? thiká
made himself whatever to split with those
kanakale'shúha. Oná kwi ne tahatáhsawa wa'thlo·láshu.
poles. And then he started splitting some.
Okhna? kah nukwá shaya·tat loyo·té tho
And this way one man working there
kwi nukwá yehótyehse? na kwi uni ne
this side he kept throwing it was even then
tahatáhsawa wahathopslu·ní ki? wáhe. Okhna? wi
he started making hoops for barrels. And
na waháhsane? o·yá kas tsi? ka·yá·
when he finished another always the one that
ta·yohsehtuháti khale? wahahwánhaks.
counting along and he tied them up.



Oskátsu tewá'nyáwe níkú ne skástó'tslat
one at a time hundred that many for one bundle

Tho kás kati' wi thi'yót tsi' niyo·lé
always so that way until

wahatiye·líte' ne'n wisk taosan, ná kwi
they made enough for five thousand so then

wahutahnínú·ná. Tho ne' kás kanyó oná
they went to sell then alwasy whenever

ahutahní·nú ná kwi kwah akwekú tstya·wáne'
they'll sell then just all evenly

wa'thatihwístakháhsi. Ne ne lanunhéhkwa
they divided the money That was what they lived off

akwekú atána'tsli wahatihni·núhte.
all groceries they bought with it

Ná ki' ale' wi ka'i·ká o·yá yusákáhewe'
then again this other one it was time again

ne ale' tsahatiya·tat tusahotilihwaya·tá·se'
again the same men they made an agreement

tho ale' nu ashotiyo'táhsa. Yaha·néwe'
there again they'll go back to work they got there

kwi ka'i·ká lotiyo'táhse' okhna' shaya·tat
so these workers and one man

wahá·lu', "Ne uhte' yoyántle' yatwatu·kóhte'
he said it must be good we'll go on

ostúha tho nukwá yatsi'twathopslu·ni."
a little bit this way we'll make hoops

Tahnu yahutnaskwáhawe' ne'n é·lhal
and so they took along their pet the dog

lakwa·ná o'swá·ta nihaya'tó·tá elhalhu·wé
big black that kind real Indian dog

nahaya'tó·tá. Tsi' náhe' shotiyo·té
that kind while they were back working

ná lonathu·té ka'i·ká é·lhal a'e nukwá
now they heard this dog far off

thahnya·nyuhe' okhna' kwi shaya·tat yahotá·nyehte'
he's barking and so one man was sent

wahá·lu', "Ne uh'e? tyoyántle? satka'sé·na
 he said it might be best to go see
 ki' wah. Utye·lá nuwa? ohkwa·lí thik_Λ."
 indeed it could happen now a bear that



Na kwi ne wahatka'sé·na yaha·lawe?
 so then it was he went to see he got there
 tho yotsina'alakehtskwa tho nu nihala·tés
 there a fallen stump that's where he climbs
 ka'i·ká é·lhal. Na kwi ne ka'i·ká Tsyani Kitkit
 this dog so now it was this Johnny Reed
 tho wá·lawe', na kwi ne tho wahalo'oku
 he got there so now it was there he chopped
 tsi' nu niyoka·late. Wahatye·lá·ne
 where the hole was to his surprise
 ka' nu tayo'swatake·tohte. Na kwi
 to one side something black appeared so then
 yakwakweku tho nyaa·kwe. Yah tehohtluni·ne
 we all went there he was not afraid

ka'i·ká Tsyani Kitkitká na kwi wahá·lu?,
 this Johnny Reed so now he said

"Yats, kyá·se, tatsya·ká o·ná."
 golly cousin come on out that now

Kwah yah só·tsi? te'yunisé·u né· tho
 just not too much afterwards it was that

nitsya·wá·ne? okhna? nahke tayoke·tohte?
 it happened and already it appeared

a'e niyosho·kwa. Tho kwi yakawakányate?
 great big cheeks there we were huddling

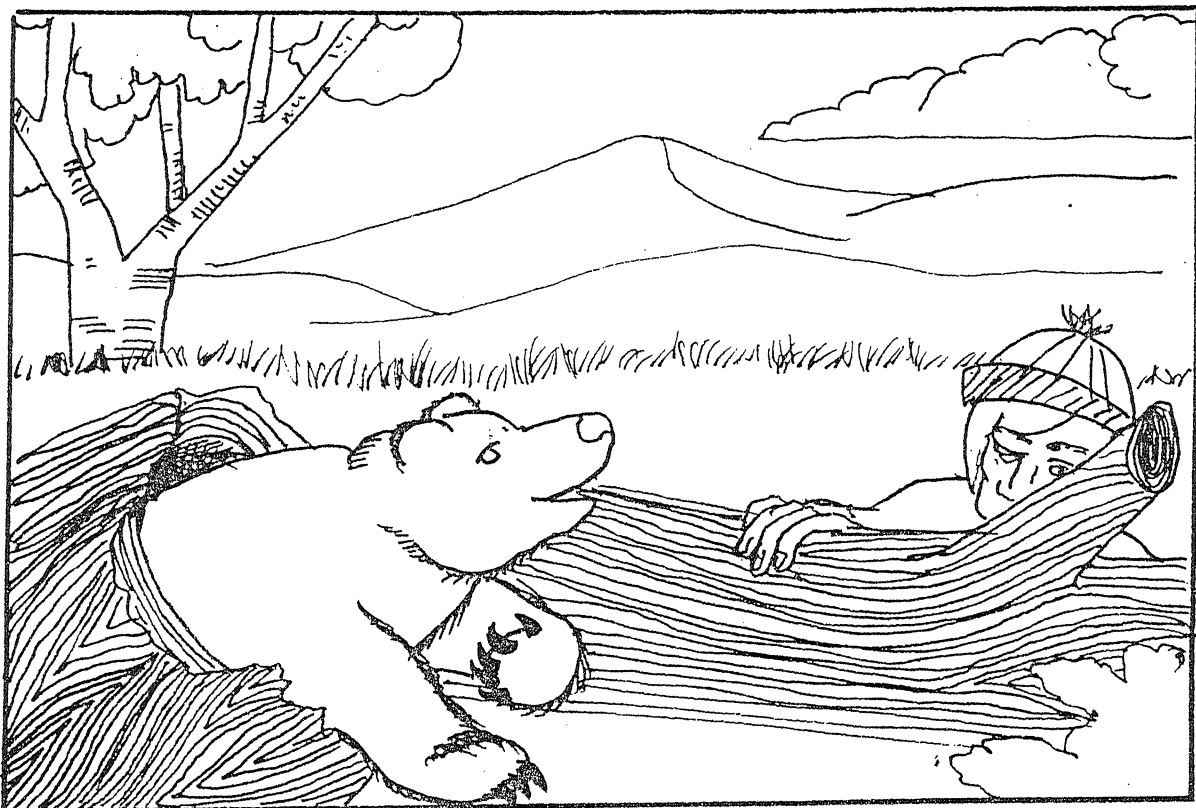
okhna? kwi yahalutawá·latste? ne ok wi
 and he jumped over the log only

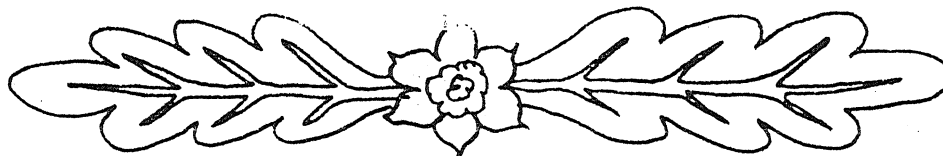
laha·wí· ne'n ka nikaneklahéttesha? ato·ká
 he's carrying a short handled axe

yah wi teyukwá·láhyá.
 we did not have a gun

Ne kati? tsi? na takaya·káne? okhna?
 it was then that she came out and

wi ne wa'thana'ále'eke? kwah ok
 then he hit her over the head just





tahakΛ·táhkwe? wa'thanu'áleke. Kwah uhte?
he kept on hitting her head just about

ahsaná niyoyakáu, onΛ nahke? a'e
halfway she was out now then way over

ya'tkahyoskwáhtalane?, onΛ kwi wa'káheye.
she fell on her belly so now she died

NΛ kwi wahutnúhtuhte? tsi' niyo·lé
so then they waited until

kwah olihwi·yó tsi' na yawáheyu, na kwin
it was sure that now she's dead then

Tsyani Kitkit tutahata·tí· wahá·lu?,
Johnny Reed spoke again he said

"Hao, twaya'tótshi ki? wah." NΛ kwi
come on let's pull her out so then

wahatiya'tótshi a'e niya·ká tsi' na
they pulled her out she's big when

wa'kuwaya'tótshi na kwi tho yakwa-
they pulled her out then it was that we-

kányate. NΛ nahke? wahá·lu?,
were standing around now then he said

"To katka'sé·na thika a'e wi niyoshuwa."
golly let's go see that great hole

Okhna? shaya·tat wahá·lu?, "ahsatye·lá
and then one man said you'll be surprised

nuwa? tá·t nuwa? sheku tho skaya·tat
now if still there another one

tkaya·tit."
in there

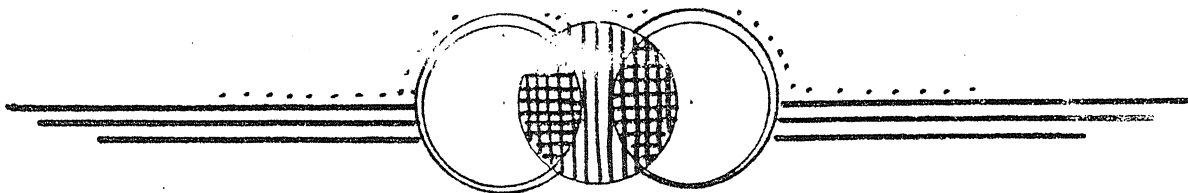
Kwah ne nok wahá·lu?, "ne kwi aoli·wa?
just only he said that's the reason

i·kélhe? akátkas." NΛ kwi tho yahatayahte?
I want to go see so now there he entered

ne kati? wi kwah ne ok tethona'tsake·tote?
it was only his rear end showing

tsi' niyo·lé na·ku na kati? wi kwah tsi' ni·yót
as far as under so now just like

yeksa tho tutayakoha·léhte. Né· tho
child there let out a yell it was there



yahaya'titáhko? othóska ohkwa·li.
he took it out a cub bear

Okhna? wi né· tho tahohslu·tí
and then it was he came down with his axe

tho í·late? tahoyá·tú okhale? wi
there he stood he gave him the body and

tho yusahahkwé·nute?, wahá·lu?, "Shekú
there he went back down he said still

se? o·yá tho tkaya·tit." NΔ se? ok ale? wi
another there is in there so immediately

o·yá tho yusahaye·na. Ne kwi ne onΔ
another there he caught her it was that now

wahatnaskwala·kó okhna? ne'n úskah
he kept it for himself and the one

TahΔslutiká ne kwi ne wahaye·na. Ne kati? wi
Martin Denny it was what he got it was

okstáha? wahatiyáhsele? kwi nΔ ne khale?
the older female they skinned and then

wahatikalostáthko okhna? wi wahutΔhninú·na
took out the innards and then they went to sell

kanatá·ke tahnú tsi? nΔ wahutΔhni·nú
Green Bay but when they sold it

ya'thyatatya·tiste? tehniyáhse? wahnihwista-
they kept it to themselves the two they got the-

ye·na.
money

NΔ kwí ní wá·kelhe? ΔkatkΔ·lahte?
so now for me I thought I'd quit

onΔ tsi? oskánhe yukwayo·te. Wá·kelhe?
now together working I thought

nΔ se? uhte? akkwe·ní í· Δkatatyo·táhse
it's about time I could me work for myself

tsi? nitwake·nu. Ne' kati? wi aolí·wa yah
as old as I am and that's the reason not

nuwΔ·tú te'sekhe·kÁ shekú nuwa kΔh nikaha·wi.
ever did I see them still now to this day

And it was not always that men and women ran into bears. Especially out picking berries women would run into them also. In these stories the women decide a bear is not such a fearful creature.



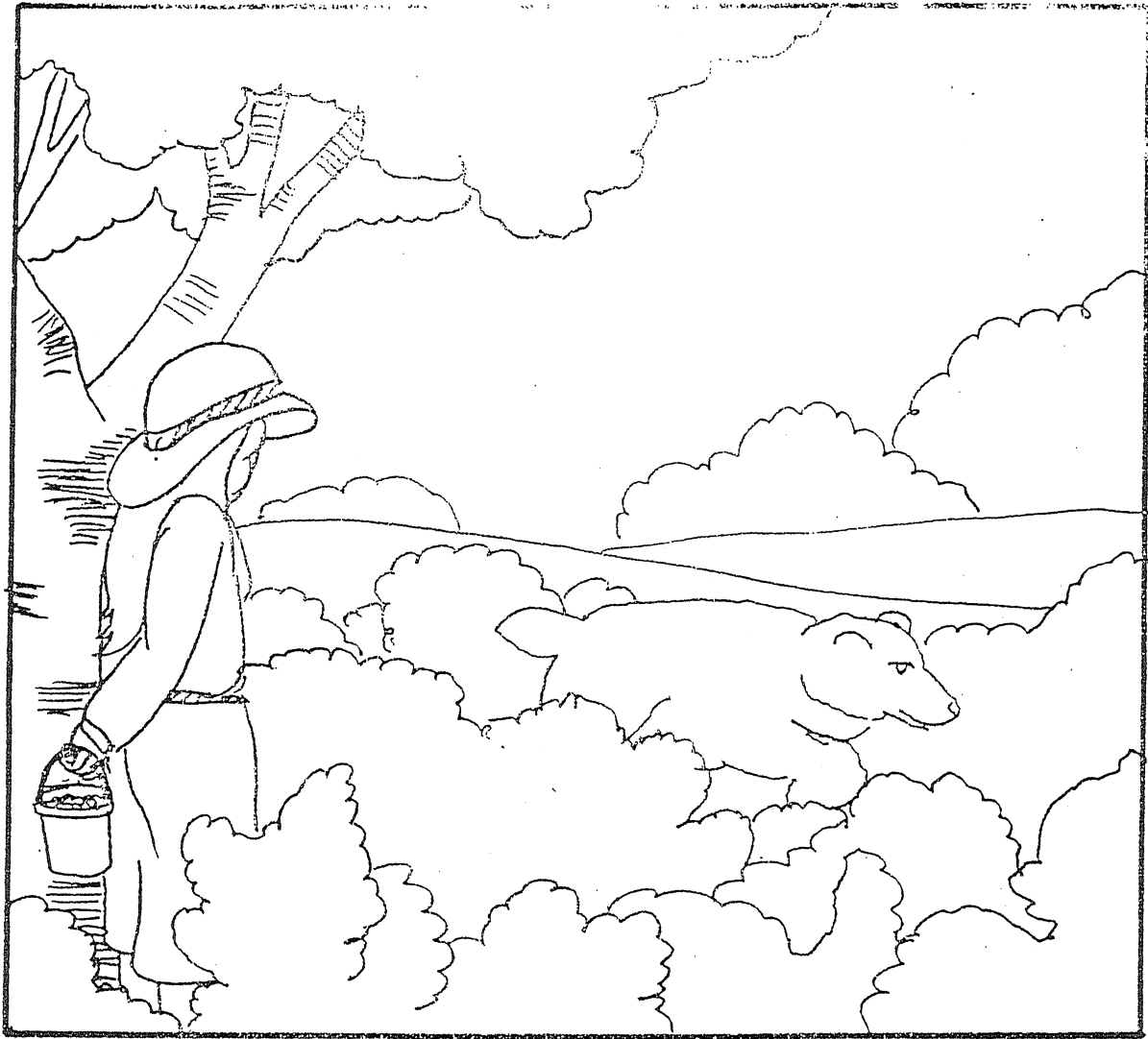
Kya'yaks

Uskah utlatste' teknu·kwe kya'yaks ohtahkwaka·yu.
Skaya·tat yothu·te tewatkwilya·khuhe' kwah ok tayotkut-
ahkwahati tsi' nukwati tka'yaks tayolakale'nisle. Tho
nukwa nyaha·we tsi' nu tkalu·taya tho ya'tkata·ne' tsi'
nu nikalu·taya ya'twatkahtuni katsa' nu ni·we·se' yah ki'
teyoya'tolau.

Wa'tyutkalhaté·ni· wa'yutye·la ohkwa·li ne tho i·kate'
okhna' ne'n skaya·tat yu·kwe tho ne wa'ohnilha' só·tsi'
wa'yotétsha' ok ne'n ohkwa·li kwah ne tho akta utu·kohte'
yah ne nahte' teyoto·ka tsi' tho i·kate. Yah teyokwe·ni
usayohyake' só·tsi' wa'yotétsha. Na kwi yonata·lo
tho su·we tsi' nu niwa·yaks wa'ohlo·li· tsi' wa'o·ka·
ohkwa·li.

Onata·lo wa'ka·lu', "Yah ne oh nahte' thi·ka. Ne ne·
yonuhte' tsi' nu e·so tyotahyuni ne ne· wehsaks."ⁱⁱ

Told by Alex Metoxen in 1939



Picking Berries

One time two women were out picking raspberries. One woman heard twigs breaking just coming louder and louder towards where I was picking berries. She went over where a log was lying, stood on it, and looked around for whatever it might be but she didn't find anyone.

Then she turned around and to her surprise it was a bear standing there and the other woman stiffened up she was so scared, but the bear passed on by really close and did not even notice her standing there. She wasn't able to go back to picking berries she was so scared. When she got back to where her friend was picking she told her she had seen a bear.

Her friend said, "That's nothing to worry about. She knows where there are lots of berries to be picked and that's what she's looking for."

Translated by Amos Christjohn

Kya'yaks
Picking Berries

Uskah utlatste? teknu.kwé kya'yaks
one time two women they were picking

ohtahkwaka.yu. Skaya.tat yothu.te tewatkwilya.khuhe?
raspberries one woman she heard twigs breaking

tsi' nukwati tka'yaks tayolakale'nisle.
toward where I was picking it got louder and louder

Tho nukwa nyaha.wé tsi' nu tkalu.taya tho
that way she went where log was lying there

ya'tka.ta'ne? tsi' nu nikalu.taya ya'twatkahtuni
she stood up where log was lying she looked about

katsa' nu ni.wé.se? yah ki? teyoya'tolau.
where she was not did she find her

Wa'tyutkalhate.ni. wa'yutye.la ohkwa.li
she turned around to her surprise a bear

ne tho i.kate? okhna? ne'n skaya.tat yu.kwé
it's there standing and then the other one woman

tho ne wa'ohnilha? so.tsi? wa'yotétsha?
there she stiffened so much she was scared

ok ne'n ohkwa.li kwah ne tho akta utu.kohte?
but bear quite close passed by

yah ne nahte? teyoto.ká tsi' tho i.kate.
not a thing did she notice where she's standing

Yah teyokwe.ni usayohyákwake? so.tsi?
she was not able to go back picking berries too much

wa'yotétsha. Na kwi yonata.lo tho su.wé
she was scared so then her friend there she returned

tsi' nu niwa'yaks wa'ohlo.li. tsi?
where she was picking berries she told her that

wa'o.ká. ohkwa.li.
she saw a bear

Onata.lo wa'ká.lu?, "Yah ne oh nahte? thi.ká.
her friend she said nothing that

Ne né. yonuhte? tsi' nu e.só tyotahyuni
it is she knows where lots berries grow

ne ne wehsaks."
it's that she's looking for



Tsa'katkátho' Ohkwa·lí

Na tòhka' niyohsla·ké tsi' nahe' o·ná wa'kahyákha' sa·yese' tsi' nu tka·nákle' aktsi'ka otholé·ke nukwa·ti. Astéhtsi' nuwa' wa'akyahta·ti· kalha·kú nya'ákne' tho nu ya'akyatahyo·láhne. Owiskla' niwana'alotsló·ta yukya·na'alo·lu. Yah kati' ne te'wato·lé tayakyatatatkátho. Wa'katahyo·la·ne' kati' wi ni'i', na kwi to·káske wa'ká·yake.

Tho kati' tsi' nu níká·yaks akta' wakathu·té isi' niyo·lé tetwathu'skwilyá·khu. Wa·kelhe' ne uhte' wi·n nyáknehse. Ne kati' tsi' o·ná só·tsi' akta' wa'twathnu'—skwilyá·khu', na kwi wa'tkatkahtúni yah katsa' te'katkáthu tsi' ka·yá yaknehse. Tho kalu·táya' tho wa'téktahne.

Na nahke' tho wa'oswa'také·tohte' okwilakúshu — ohkwa·lí nahke' tho wa'oké·tohte. Yah te'wakkwéni taukhalehtuke. Kwah kati' ka' nahe' tho i·kéhte' na tho sayoké·tohte' tsi' ka·yá yaknehse.

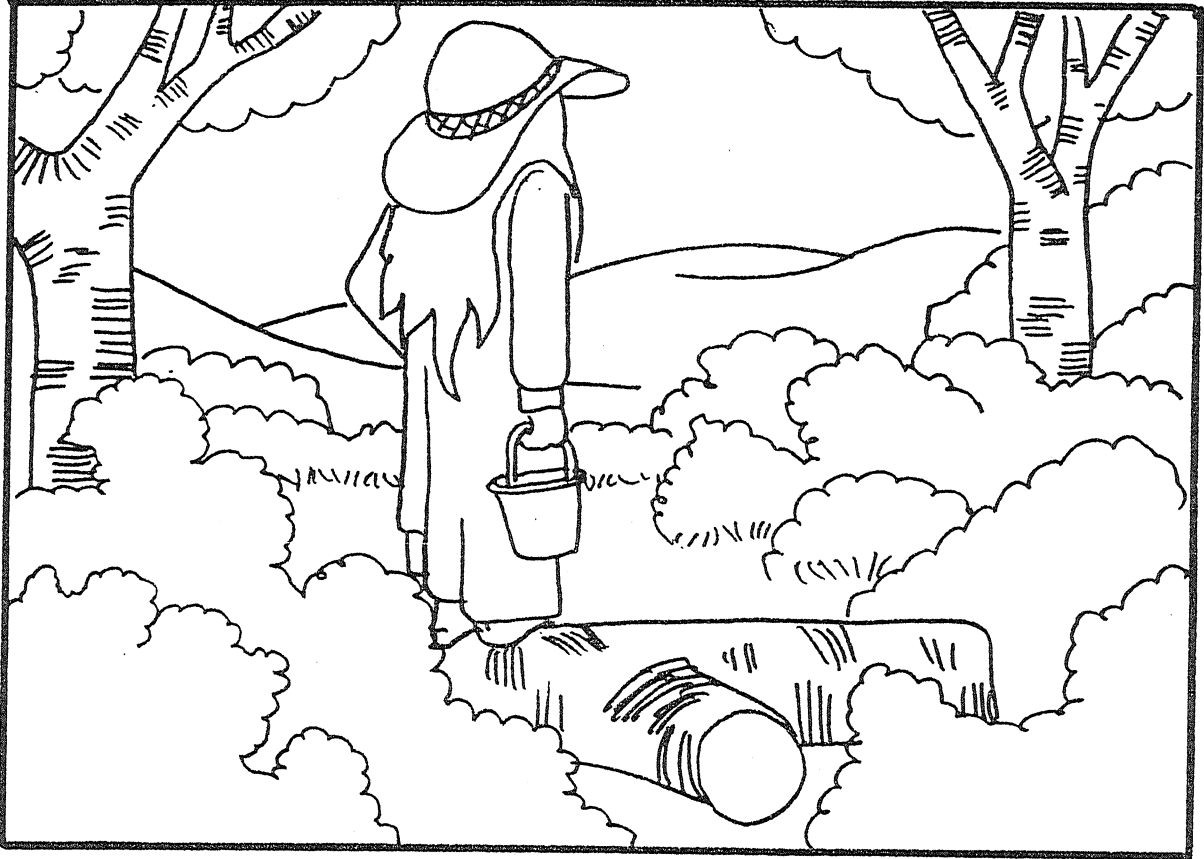
Wa'ki·lu', "Oksa' tsityahta·ti ka'i·ká ohkwa·lí ka·tho i·lehse' wa'katkátho' kwah elhuwa."

Wa'ká·lu', "Né·? Yah ne nahte' thi·ká ohkwa·lí ne kayate·lí tsi' nu niyotahyu·ni."

Told by Mrs. Ophelia Danforth to Ida Blackhawk

The Time I Saw a Bear

It's been a few years now since I was picking blackberries up north where my sister lives. We had left early in the morning and had gone into the forest where we had found some berries. We had white hats on so it would not be hard to see each other. I found some berries for myself and I really started to pick.



Close by where I was picking I heard twigs breaking not so far away. I thought it must have been the one I was with. Then the twigs were breaking too close and I looked all around but didn't see the one I was picking with. There was a log lying there and that's where I stood.

Then something black came into view through the bushes - it was a bear that appeared! I couldn't let out a yell. She stood just a little ways away and then the one I was with appeared.

I said, "Let's go home right away. I just saw a bear around here."

She said, "Is that so? That's nothing - a bear is the one who knows where the berries grow."

Translated by Amos Christjohn

Tsa'katkátho? Ohkwa·li
when I saw a bear

Na tóhka' niyohsla·ké tsi' náhe? o·ná
now a few years since now

wa'kahyákha? sá·yese? tsi' nu
I went picking berries blackberries where

tkanákle? aktsi'ká otholé·ke nukwa·ti.
she lives my sister north direction

Astéhtsi? nuwa? wa'akyah·ti.
in the morning this time we left home

kalha·kú nya'ákne? tho nu ya'akyatah·láhne.
in the forest we went to where we found berries

Owiskla? niwana'alotslo·ta yukyana'alo·lú.
white kind of hat we wore hats

Yah kati? ne te'wato·lé tayakyatatatkátho.
it is not hard for us to see one another

Wa'katah·láne? kati? wi ni'í. na kwi to·káske
I found berries as for myself so then really

wa'ká·yake.
did I pick berries

Tho kati? tsi' nu nika'yaks ákta?
it was where I was picking nearby

wakathu·té isi' niyo·lé tetwathu'skwilyá·khu.
I heard not far away twigs breaking

Wa'kelhe? ne uhte? wí·n nyáknehse. Ne kati?
I thought it must be the one with me it was

tsi' o·ná só·tsi? akta? wa'twathnyu'skwilyá·khu?
when too near twigs breaking

na kwi wa'tkatkahtúni yah katsa? te'katkáthu
so then I looked around nowhere did I see

tsi' ka·yá yáknehse. Tho kalu·táya? tho
the one who was with me there a log lying there

wa'téktahne.
I stood upon.

Na náhke? tho wa'oswa'také·tohte?
and then there something black came into view

okwilakúshu - ohkwa·lí nahke? tho wa'oke·tohte.
 through the bushes a bear it was there appeared

Yah te'wakkwéni taukhaléhtuke. Kwah kati? ka? náhe?
 I couldn't let out a yell just a little way

tho i·kéhte? na tho sayoke·tohte? tsi? ka·yá
 there I stood now then she reappeared the one who

yáknehse.
 I was with

Wa'kí·lu?, "Oksa? tsityahta·ti, ka'i·ká
 I said right away let's go home this

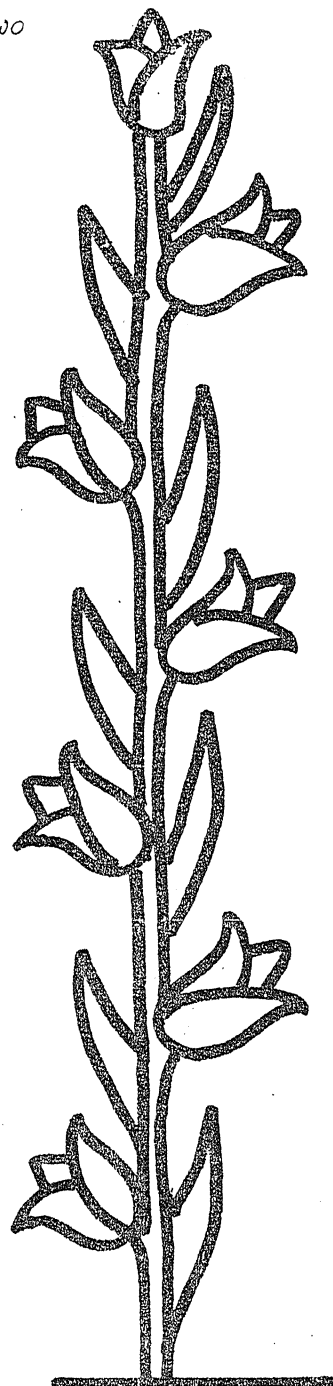
ohkwa·lí ká·tho i·lehse? wa'kathátho? kwah elhuwa."
 a bear here is around I saw it just now

Wa'ká·lu?, "Né·? Yah ne nahte? thika,
 she said is that so? that's nothing

ohkwa·lí ne kayate·lí tsi? nu niyotahyu·ni."
 bear is the one who knows where berries grow



Not every encounter was so peaceful, but Oneida women could often handle the situation as in these two stories.



Ohkwa·lí Yakólyos

Útlatste' yaka' yaku·kwé owaha'késu teyakotawal-
yehati tho nu tashakotya'tu·tí ka'i·ká ohkwa·lí. Yah
te'yotúu ayakoté·kwake' né· tsi' yah isi' niyo·lé·
thyeuwa·ká. A'e yaka' ni wa'shalá yeha·wíse' né·
wa'yutste' wahuwahlenha tsi' ok nu laya'té·ne. Khale'
kwi o·ná u·tú sayutotalíhisi'. E·só yaka' ya'tehotye'el-
á·hslu yehnáksne, yusayu·wé tho ne wa'uthlo·lí tsi' nahte'
na'akoya·tawá. Na kwi luwa'niha yaka' wahoya'tisákha'
ne'n ohkwa·lí. Yehoya'tolá·u nok tsi' na tshihawáhéyu
ka'i·ká ohkwa·lí.

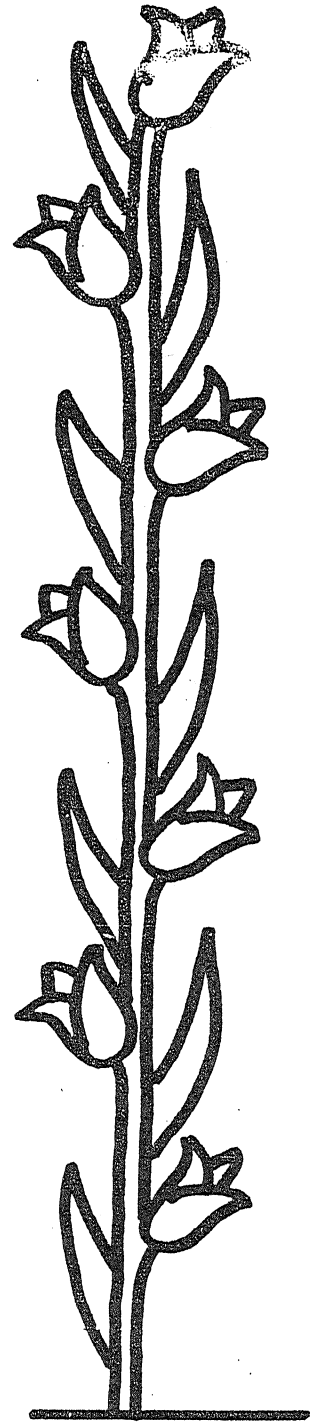
Told by Dennison Hill in 1939

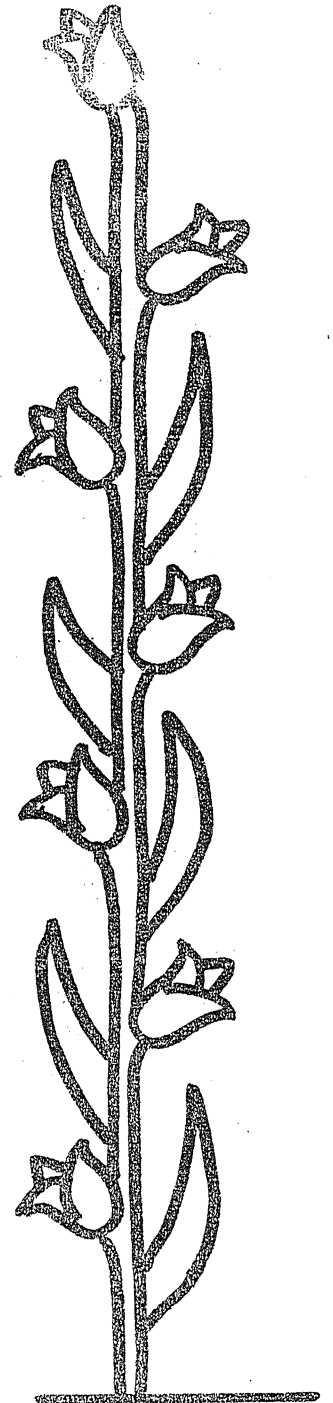


She's a Bear Fighter

Once they say a woman was travelling along the road and this bear grabbed her. She wasn't able to run away because she had not seen him far enough ahead. They say she was carrying a big knife and she used it to cut away all over his body. And pretty soon she was able to get loose. They say his claws had dug into her shoulders quite a bit; and when she got back she told what happened to her. Her father went to look for the bear. He found him but the bear was already dead.

Translated by Amos Christjohn





Ohkwa·lí Yakólyos
Bear She Fights

Útlatste? yaka? yaku·kwé owaha?keshu
Once they say a woman along the road

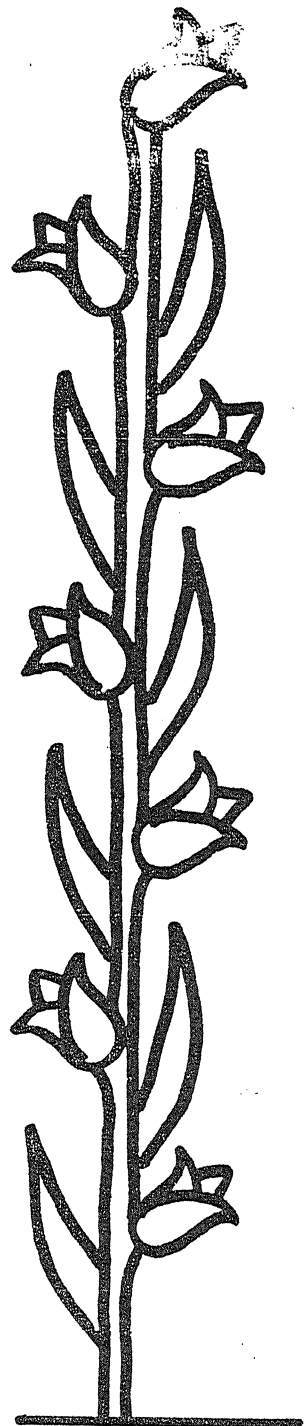
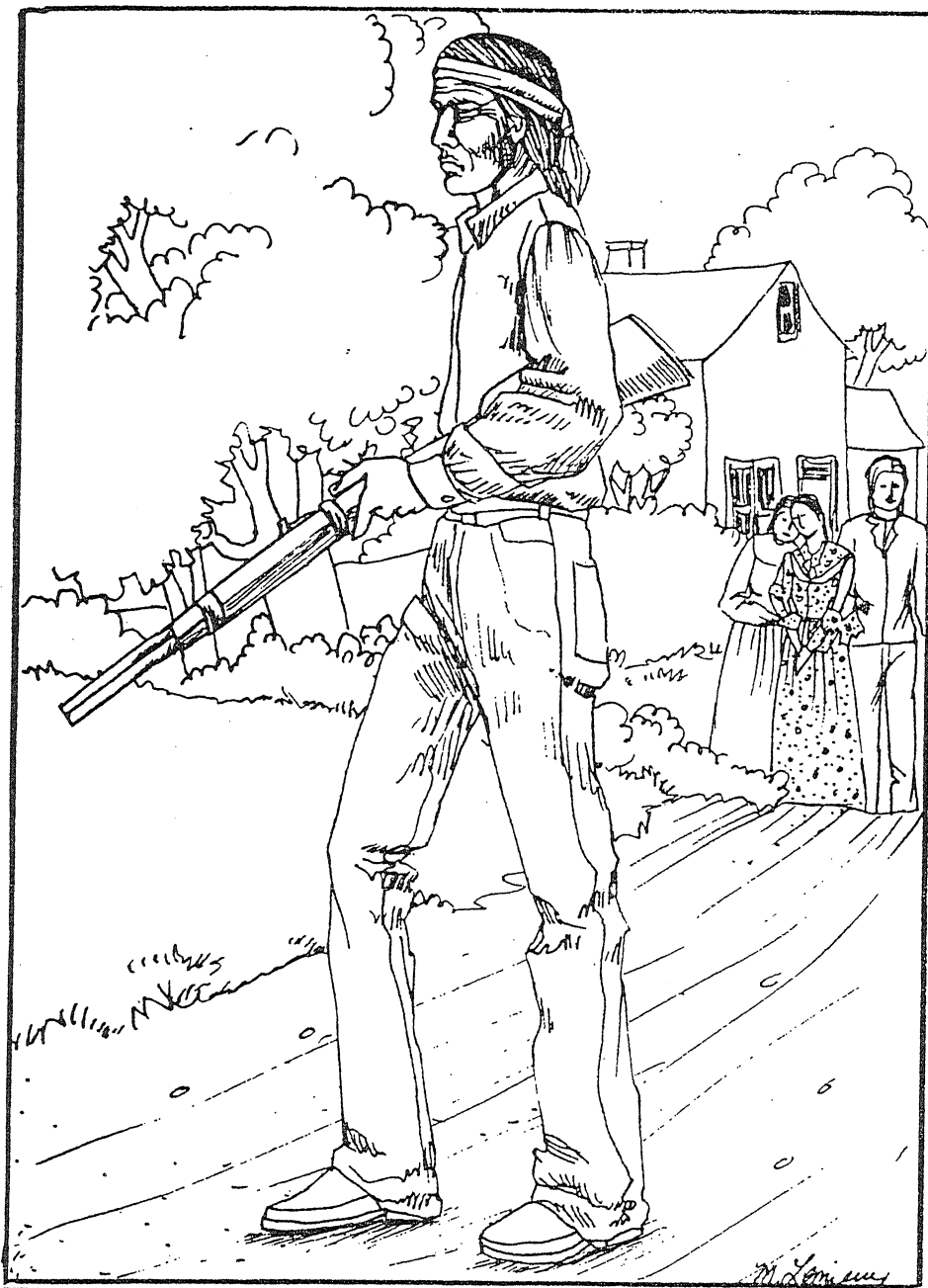
teyakotawalyehati tho nu tashakotya?tu·ti
she was travelling that's where he grabbed her

ka'i·ká ohkwa·lí. Yah te'yotúu ayakoté·kwake?
this bear. It wasn't possible for her to escape

né· tsi? yah isi? niyo·lé· thyehuwa·ká. A'e
because not very far had she seen him. Great

yaka? niwa'shalá yeha·wíse? né· wá'yutste?
they say size of knife she's carrying she used it

wahuwahléha tsyok nu laya'té·ne. Khale? kwi
she cut him up all over his body. And then



o·ná u·tú sayutotalíh^si. E·só yak^Λ?
 now she could get loose lots they say

ya'tehotsye'el^Λ·hslu yehnáksne, yusayu·wé
 his claws penetrated her shoulders she returned

tho ne wa'uthlo·lí· tsi' nahte' na'akoya'taw^Λ.
 that's when she told what happened to her

Na kwi luwa'niha? yak^Λ? wahoya'tisákha?
 so then her father they say he went to look for him

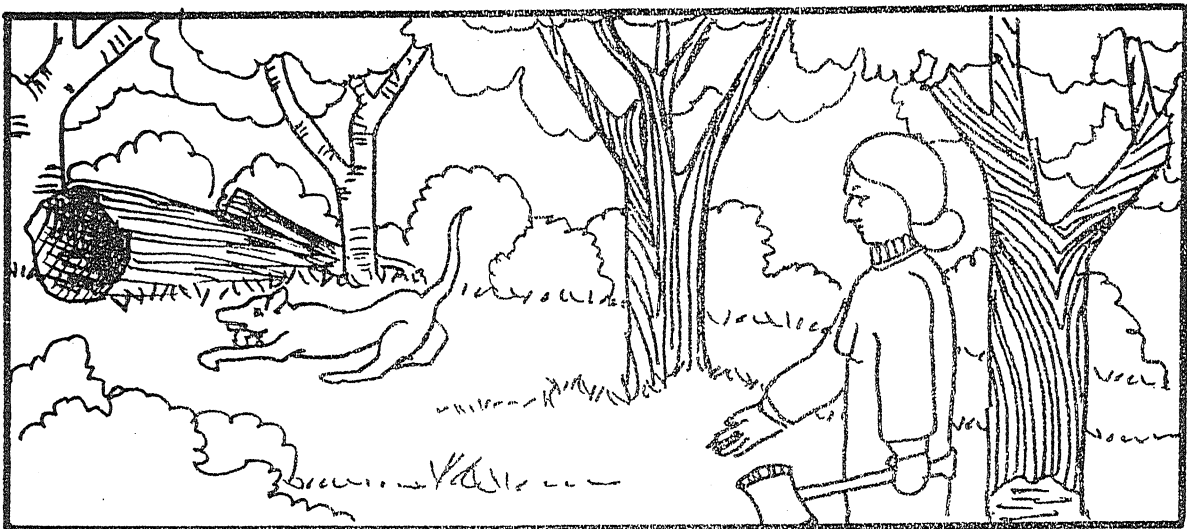
ne'n ohkwa·lí. Yehoya'toláú nok tsi' na
 the bear he found him but already

tshíhaw^Λheyu ka'i·ká ohkwa·lí.
 he had died this bear

Tewa?kwinetha? yasa? yotsahihad?kne? baah? has? yaka?
 tsi? ni?yót? lu?kwé? tsi? yoyo?taskwe. Ne kati? ka?i
 yu?ahslunyátha? wa?kalutya?kha? kalha?ku? nya?ó?sle?,
 ne kati? tsi? náhe? kalutyahks? aotse?ná? é?lhal? tyo?lhatote?
 kalutaya?kó? tho? thahnyá?nuhe. Ne kati? tsi? o?ná? wa?kásane?
 wa?kalutyahke? tho? ne? o?ná? tho? nyaha?wé? tsi? nu? thahnyá?nuhe?
 ne?n? é?lhal? ne? tsi? ná? tho? yahu?wé? tho? thi?ká? yehahnyá?nuhe?
 o?lha?láku. Kwah? kati? oná? tho? akta? ya?tkatá?ne? ná? tho?
 shote?kwaháti? ne?n? é?lhal? utye?lá? ne? ohkwa?lí?, tho? utke?to?ta?
 okhna? ato?ká? wa?tyona?áleke.

Kwah? ok? tho? wa?katáklane? ne?n? ohkwa?lí? wa?káheye. Ná? kwi
 ne? wa?tkakalya?táhkwe? ka?slehtaku? ya?oya?títahne. Ne kati?
 tsi? oná? yusu?wé? tsi? thonahtáti? kwah? ohkwa?lí? tho? ska-
 ya?tahláti. Ná? kwi? ne? to?káske? wahotinehla?kó? tho? latinákle
 tsi? wa?kakwe?ní? wa?ólyo? ne?n? ohkwa?lí?

Told by Mrs. Lavinia Elm to Ida Blackhawk



Tewa?kwinétha

They say Tewa?kwinétha used to be a hard worker. She used to work just like a man. One time she went to cut some wood for baskets and she rode into the woods. While she was cutting down a tree, her dog was barking in the hollow of a big fallen tree. When she had finished cutting the tree, she went over to where the dog was barking. As she was just about there at the hollow where he was barking, she stopped and the dog came running back. To her surprise it was a bear that peeked out and she hit her over the head with her axe.

Well, right then the bear fell down and died. So she picked up the body and put it in the wagon. When she got back home she was bringing along the bear. The people living there were really surprised that she was able to kill a bear.

Translated by Amos Christjohn

Tewa'kwinétha

Tewa'kwinétha? yaka? yotsahnihtu·hne,
they say used to be a hard worker

kwah kAs yaka? tsi' ni·yót lu·kwé tsi'
always they say just like a man how

yoyo'tÁskwe. Ne kati? ka'i·kÁ yu'ahslunyátha?
she used to work so this time to make baskets with

wa'kalutya'kha? kalha·kú nya'ó'sle?, ne kati?
she went to cut in the woods she rode it was

tsi' náhe kalútyahks aotse·ná é'·lhal
while she cuts the tree her animal dog

tyo'lhátote? kalutaya'kó tho thahnya'nuhe.
a hollow big fallen tree there he's barking

Ne kati? tsi' o·ná wa'káhsane? wa'kalútyahke?
it was when she finished cutting the tree

tho ne' o·ná tho nyaha·wé tsi' nu
that's when there she went where

thahnya'nuhe? ne'n é'·lhal ne tsi' na tho
he's barking the dog because almost

yahu·wé tho thi·kÁ yehahnya'nuhe? o'·lhalaku,
she got there that one he's barking in hollow

kwah kati? onÁ tho ákta ya'tkata'ne? na
just now there nearby she stood now

tho shote'kwaháti ne'n é'·lhal, utye·lá
there he came running the dog to her surprise

ne ohkwa·lí tho utke'to·tÁ okhna? ato·kÁ
it was a bear there it appeared and then axe

wa'tyona'áleke.
she hit her over the head

Kwah ok tho wa'katakane? ne'n ohkwa·lí wa'káheye.
right there she fell down bear she died

Na kwi ne wa'tkakalya·táhkwe? ka'sléhtaku
so now she picked it up in the wagon

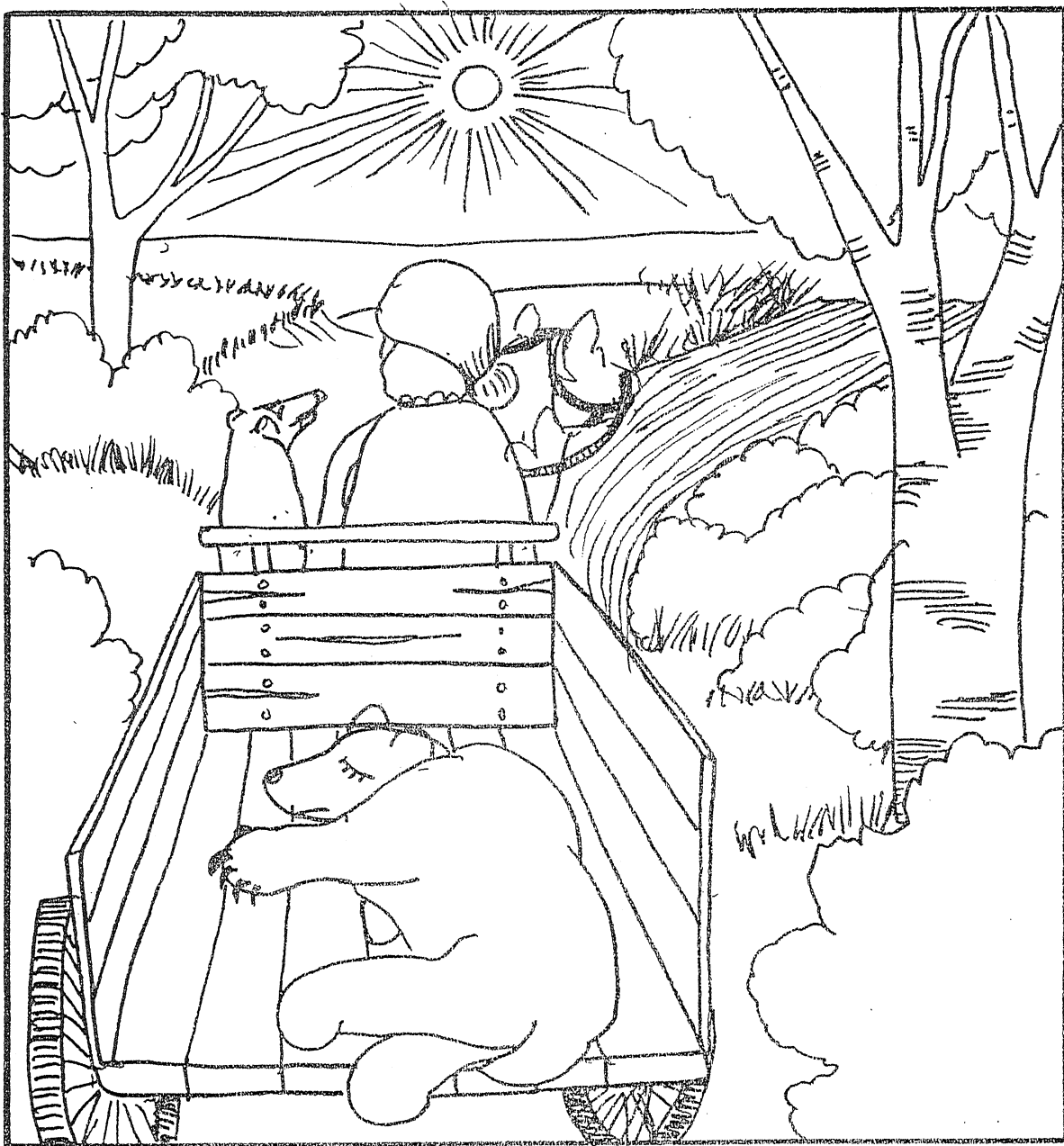
ya'oya'títahne. Ne kati? tsi' onA yusu·wé
she put it in it was when she got back

tsi' thonahtáti, kwah ohkwa·lí tho skaya'tahlati.
 at their home just a bear there she's bringing

Na kwi ne to·káske wahotinehla·kó tho
 so now really they were surprised there

latinákle tsi' wa'kakwe·ní· wa'ólyo'
 they live there that she was able to kill her

ne'n ohkwa·lí.
 the bear

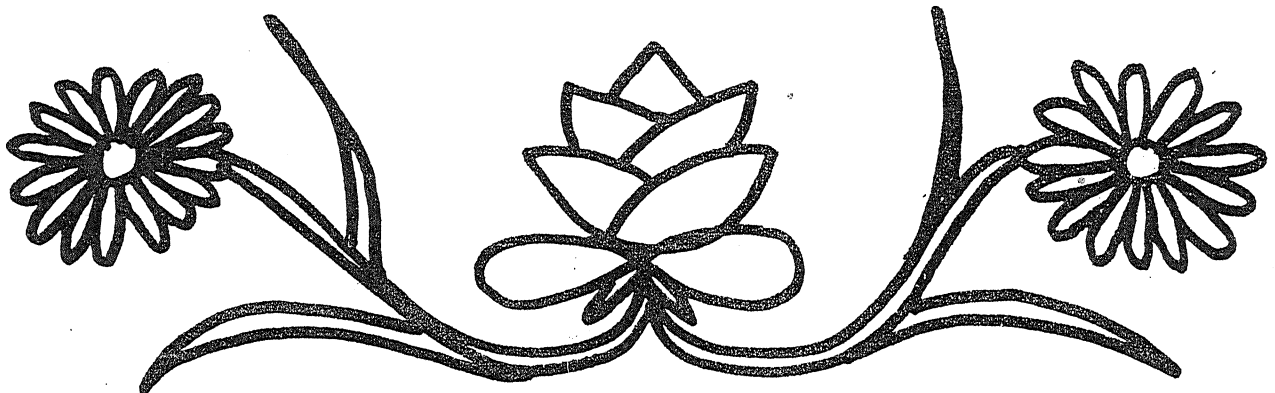


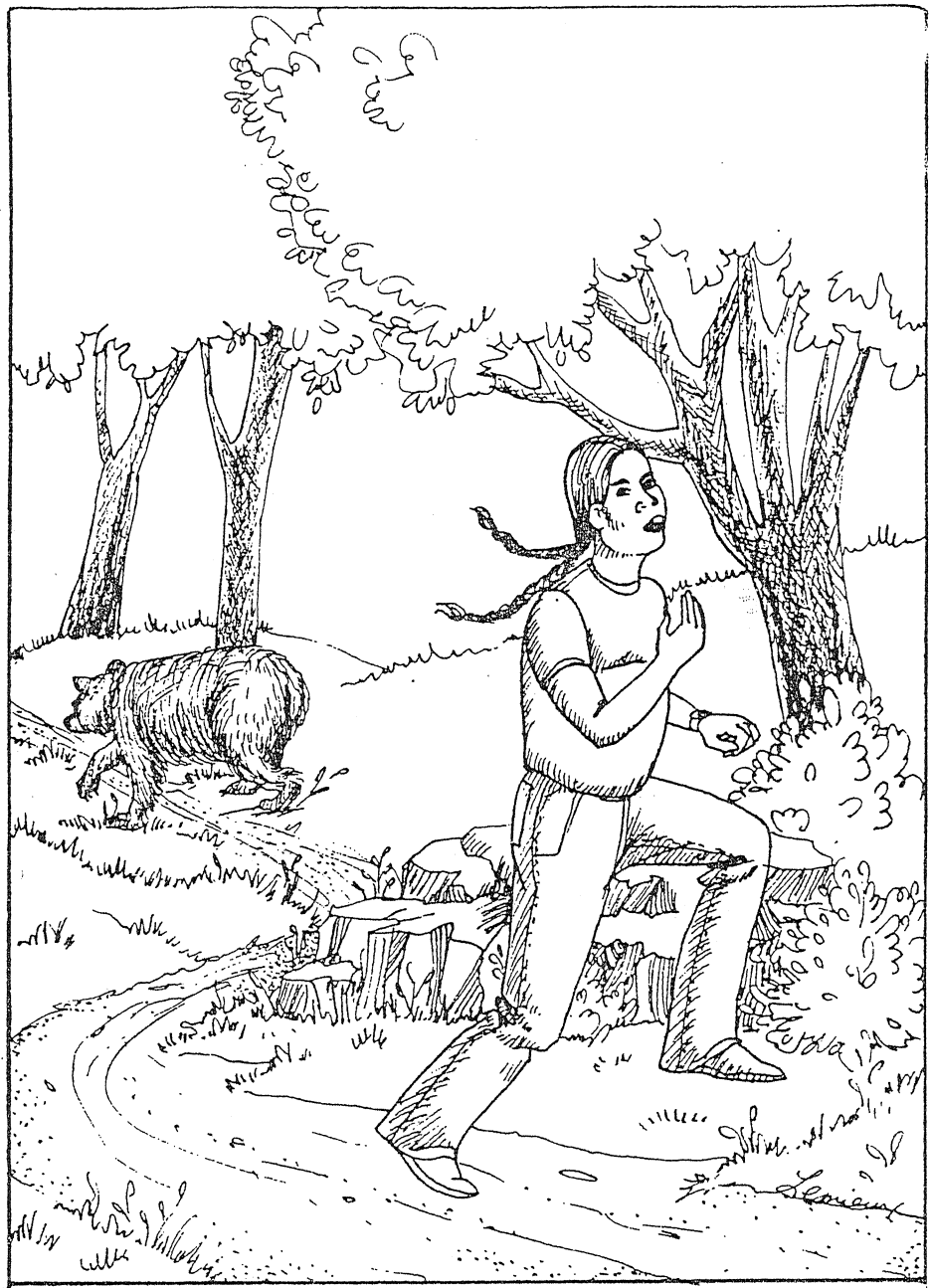
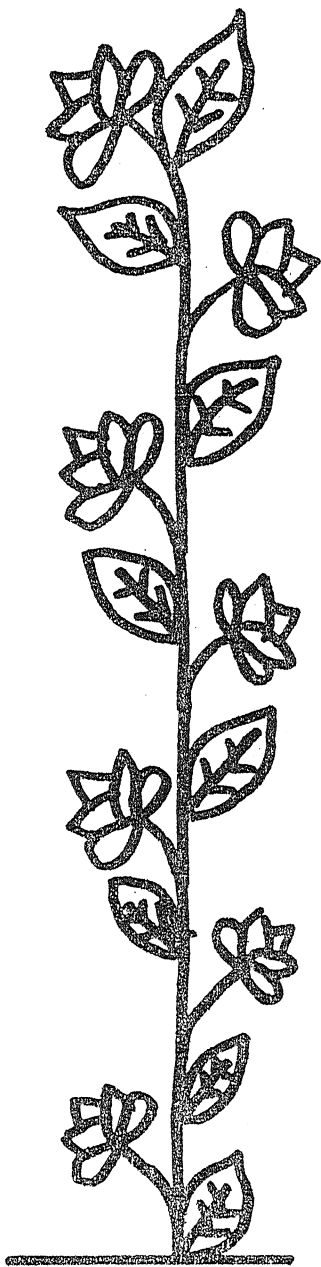
Sometimes a woman could be a lot braver than a man as this story shows.



Tuwiskó luwa·yáts lothahitákhe? ka niyohahá
kalha·kú tho wa'thyátlane? ohkwa·lí.
Tetsya·lú wahyate·ko tahnu tsi? nukwa nya?ka-
tákhe? ne'n ohkwa·lí tho tayakothahitákhe? ne'n
Ka'nitkát. Okhna? wa'kuwa·ká· ne'n ohkwa·lí ok
na? ohkwa·lí oksa? tutaka·tá·ne? tsi? na wa'-
ako·ká· ne'n akokstáha. Na kwi tayukwáhsi
akotsya·l oksa? tayehwe'nu·ní akotsya·l tsi?
wa'utkátho? tutayotskala'waháti okhna? tho
ya'úwyáhte? tsi? teyotskalawaháti kwah tsi?
niyo·lé· ya'ono·lú okhna? ne· wa'yólih tho ne?
o·ná Tuwiskó lawelú·ne? yahatya'tu·tí.

Told by Edward Metoxen to Alex Metoxen

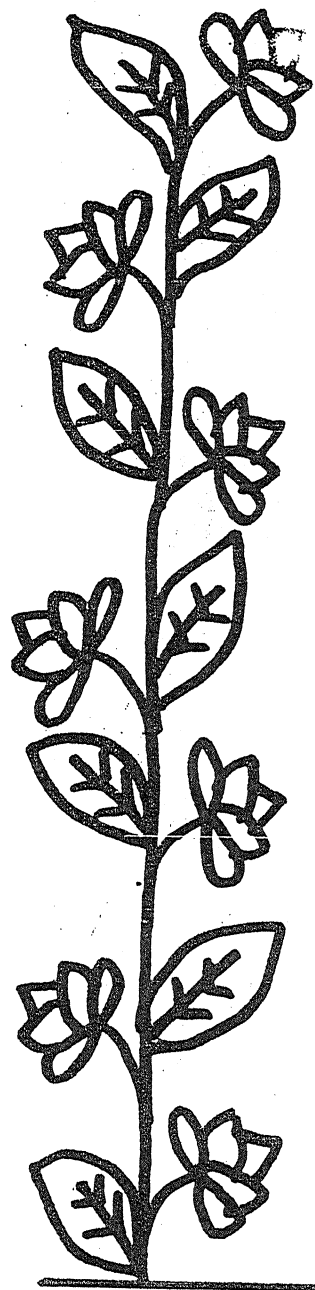




Big Thomas

Big Thomas was his name and he was walking along a path in the woods when he met a bear and they both ran away. The bear ran in the direction that this old lady was coming on the same small path that Thomas had come on. As soon as Ka?nitkát (that was her name) saw this bear, she took off her shawl and rolled it up as she was coming at her with her mouth open. She thrust her shawl in the bear's mouth until the bear was so weary and fatigued that she died from it. It was only then after the bear had collapsed that Big Thomas made a grab to help her.

Translated by Maria Hinton



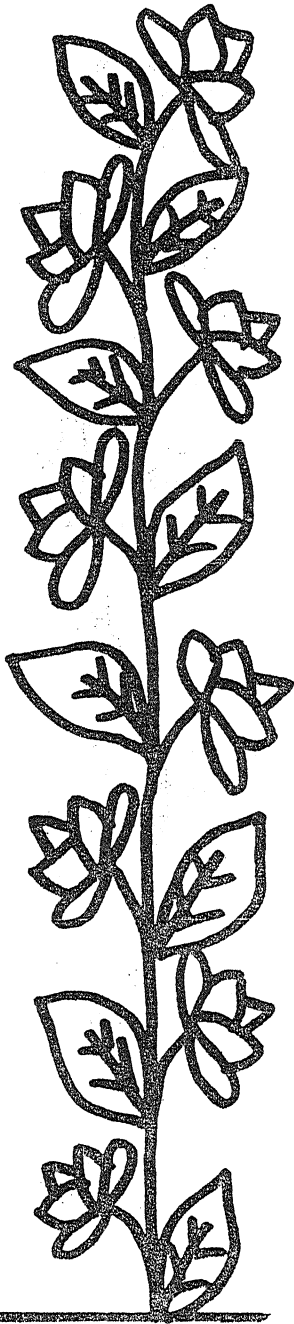
Tuwiskó Luwa·yáts
Big Thomas his name

Tuwiskó luwa·yáts lothahitákhe?
Big Thomas his name he's walking on

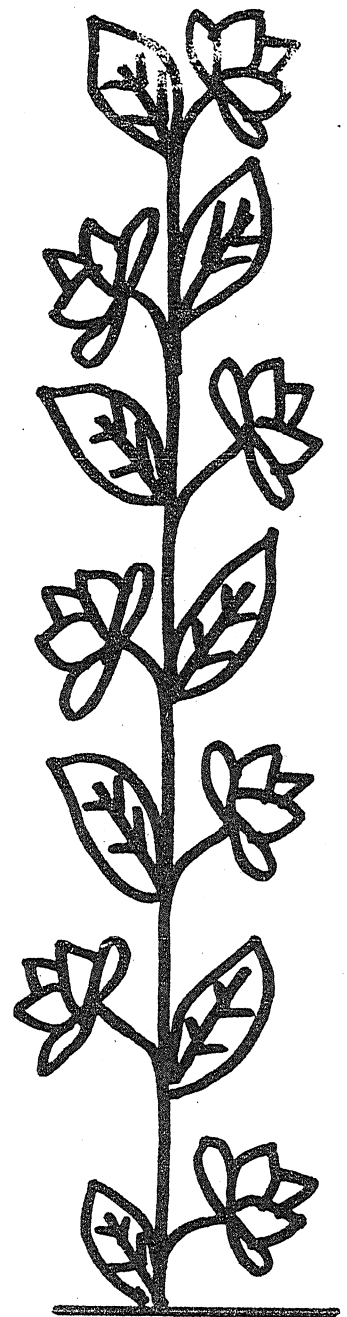
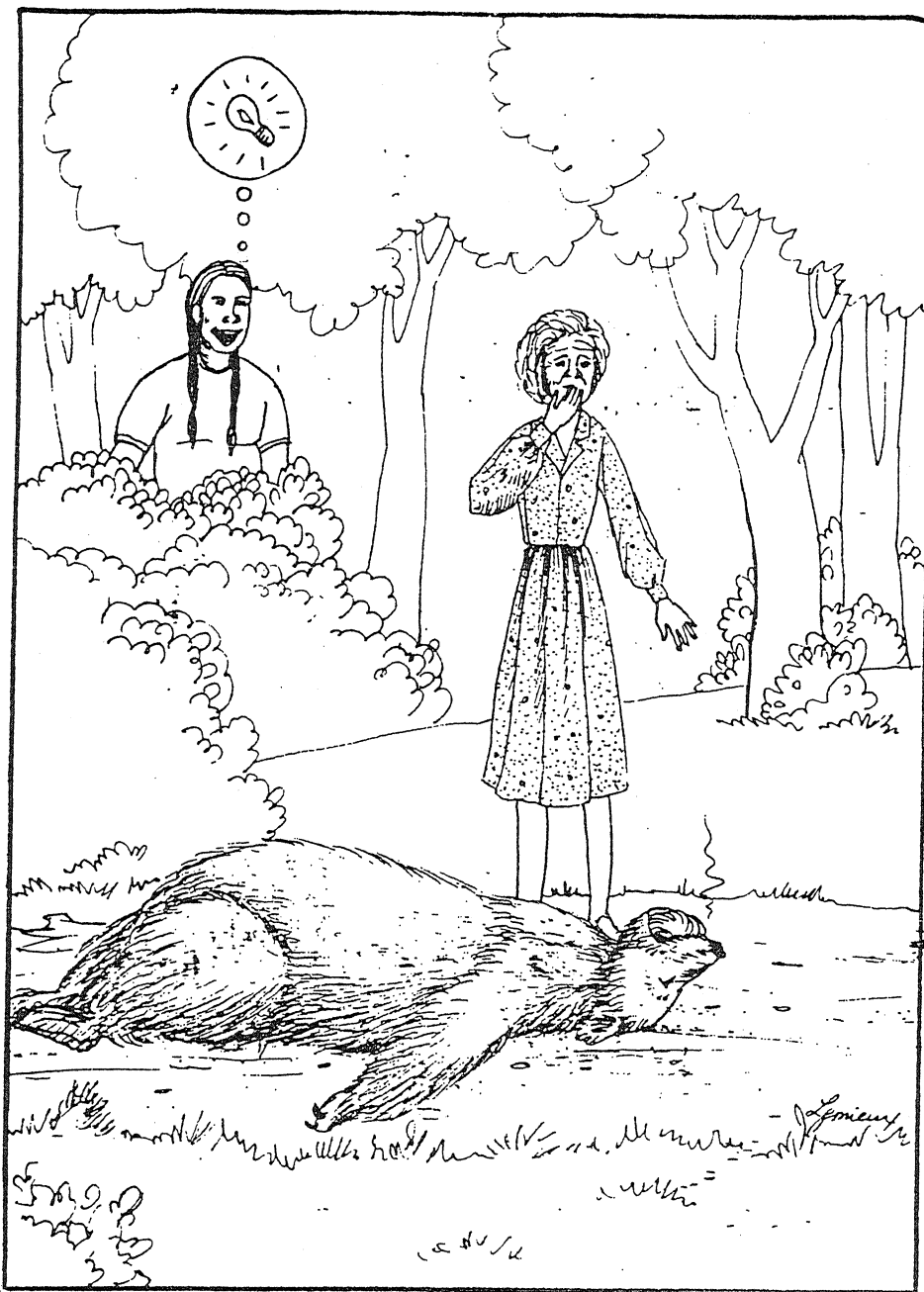
ka? niyohahá kalha·kú tho wa?thyátlane?
small path in the woods there they met

ohkwa·lí. Tetsya·lú wahyaté·ko? tahnu
bear both of them ran away and

tsi? nukwá nya?katakhe? ne'n ohkwa·lí
that direction it ran the bear



tho there	tayakothahitákhe? she was coming	ne'n Ka'nitkát Ka'nitkat	
oksa? right away	wa'kuwa·ká. she saw her	ne'n ohkwa·lí, the bear	
okhna? and	ne'n ohkwa·lí the bear	oksa? right away	tutaka·tá·ne? she stood up
tsi? na when	wa'ako·ká. she saw her	ne'n akokstáha. the old lady	Na kwi so then
tayukwáhsi she removed	akotsyá·l her shawl	oksa? right away	



teyehwe?nu·ní· akotsyá·l tsi? wa?utkátho?
she rolled it up her shawl as she saw

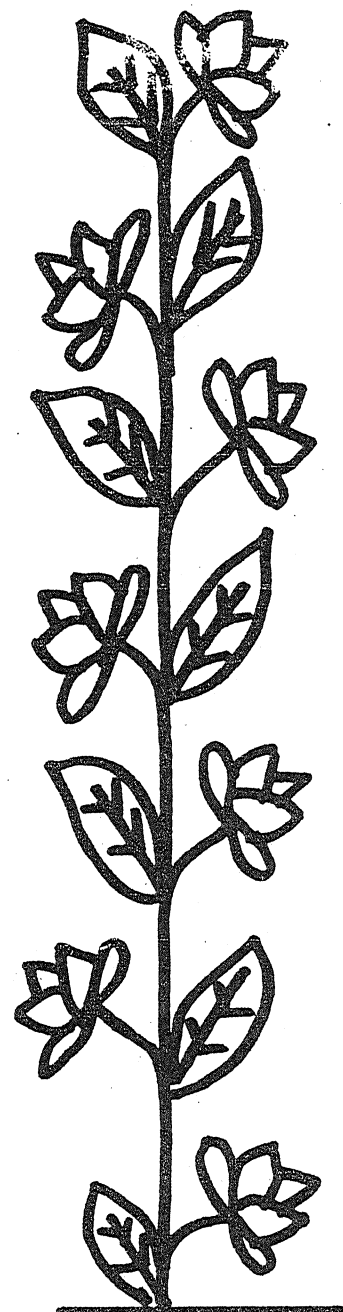
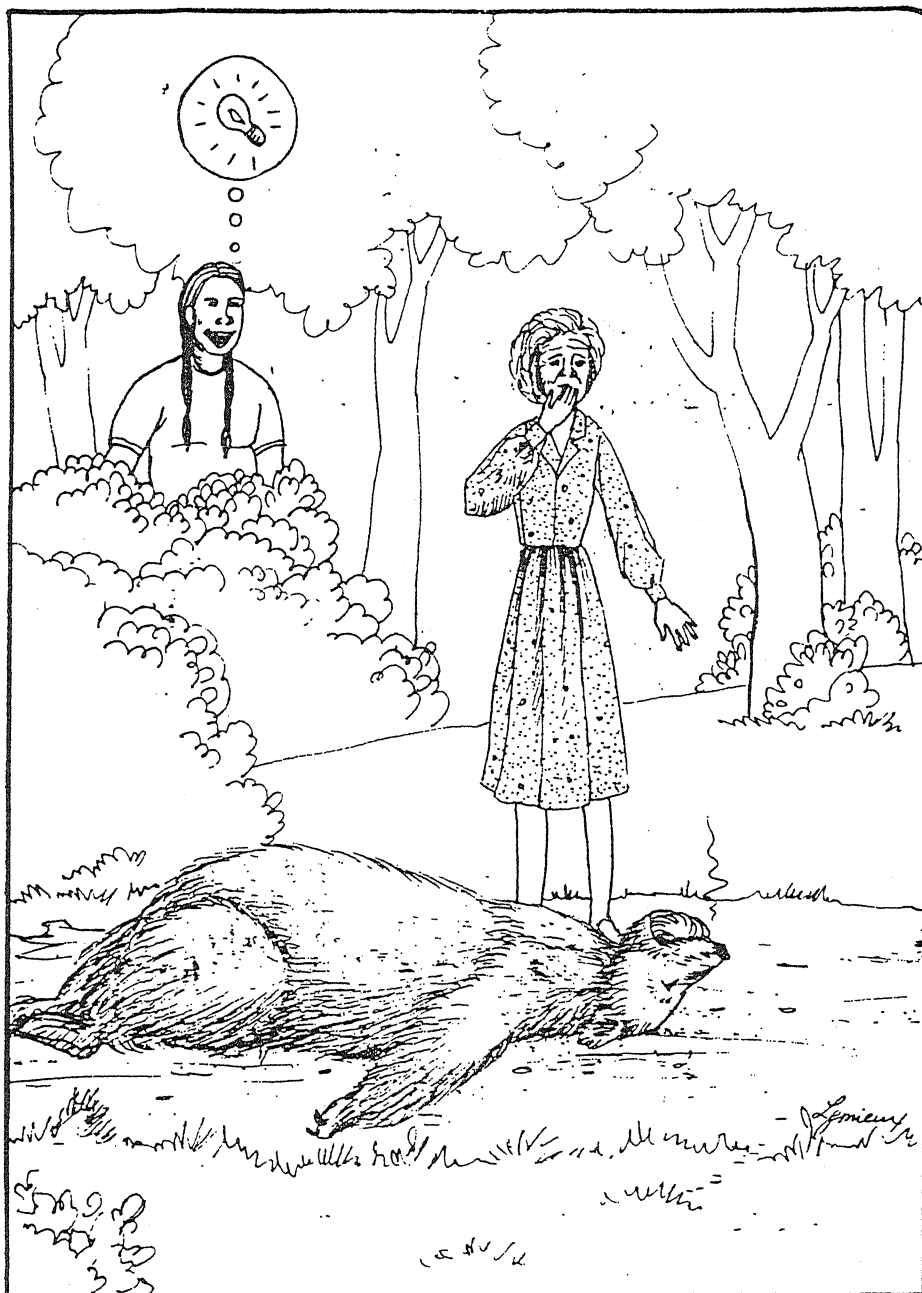
tayotskalawáháti okhna? tho
her coming with mouth open and there

ya?úwyáhte? tsi? tayotskalawáháti
she thrust it in as she was coming with mouth open

kwah tsi? niyo·lé· ya?ono·lú okhna?
just as soon as she tired and

né· wa?yólih tho ne? o·ná Tuwisko
it is she killed and then Big Thomas

lawelú·ne? yahatya?tu·ti.
wanted to help out



teyehwe?nu.ní. akotsyá.1 tsi? wa?utkátho?
she rolled it up her shawl as she saw

tayotskalawáhati okhna? tho
her coming with mouth open and there

ya?úwyáhte? tsi? tayotskalawáhati
she thrust it in as she was coming with mouth open

kwah tsi? niyo.lé. ya?ono.lú okhna?
just as soon as she tired and

né. wa?yólih tho ne? o.ná Tuwiskó
it is she killed and then Big Thomas

lawelú.ne? yahatya?tu.ti.
wanted to help out

Tehonat[△]nakeláhtu
they look for signs

Ukwe[?]takayúskwe
old timers

Kwah otokáú tsi[?] tehonat[△]nakeláhtu
it was for sure that they look for signs

ka[?]i·ká ukwe[?]takayúskwe, tsi[?] niku[?]
these old timers every

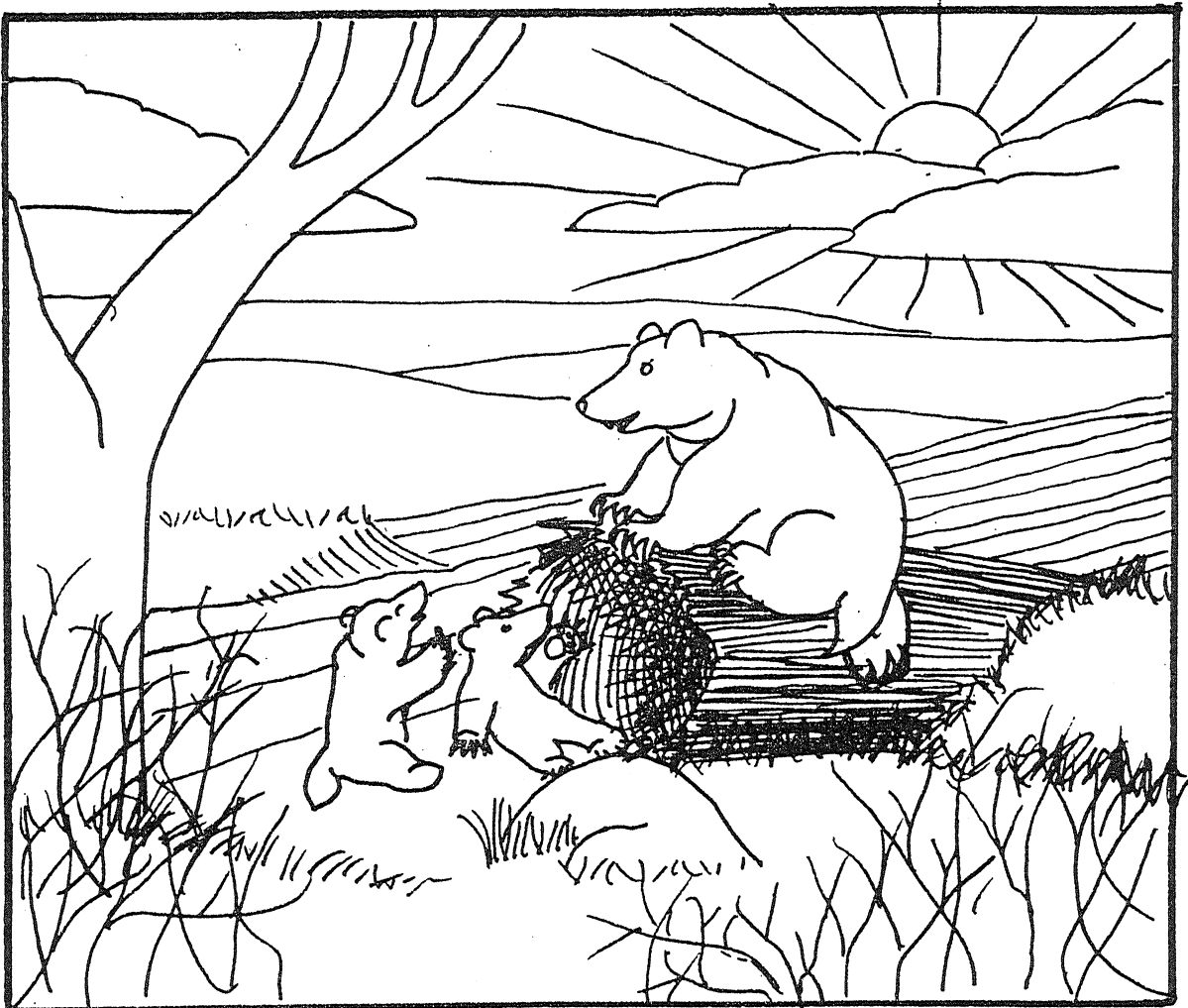
watowa·ná yo[?]kaláú nale[?] wa[?]tkutihwatsil-
Christmas eve again cubs were born

ya[?]khu ne[?]n ohkwa·lí na[?]kaya[?]tóht[△].
the bears family

Ne se[?] aoli·wa[?] kwah kas ka[?] niha·náse[?]
that's why always good size

lotithóska o·ná wahatiyaká·ne[?]
the cubs when they come out

kukwi[?]té·ne.
in the spring



A bear den with cubs was not a very safe place to spend much time and if you were clever enough, you might live through it, as in this story.



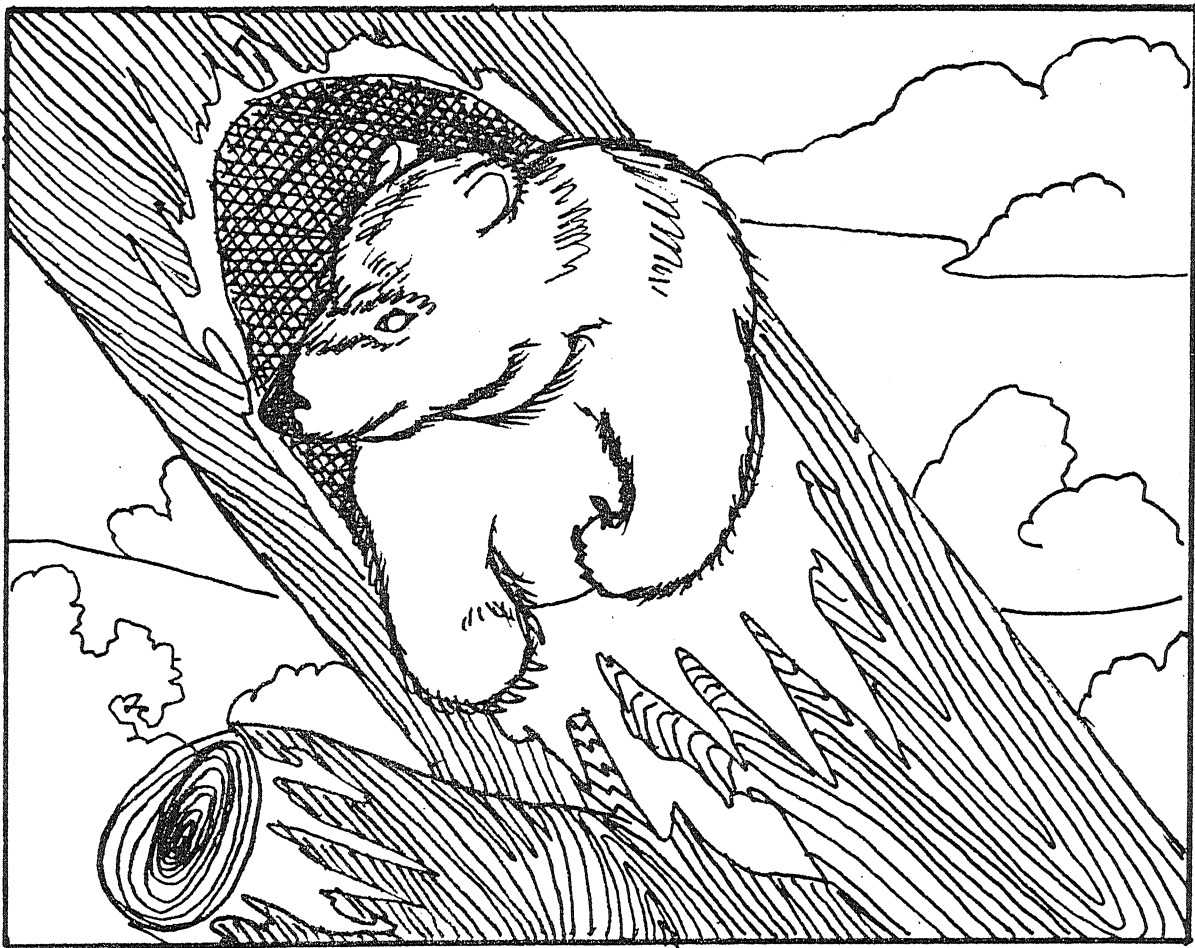
Lotithóska Ohkwa·lí

Úskah yaka? wi útlatste? lu·kwé
lato·láts tho kati? wi tsi? tehotawalyeháti tho
yaka? kalutihale?ko a?e nikalu·tá tá·t nuwa?
wisk niyohsi·take nikalu·tátas, tho kati? yaka?
kayelúni tsi? ot ok náhte? tho kaláthas tho kati?
wi né· ya?thatkahtúni yah kwi ne oh náhte?
tehotkáthu. Ona kati? wi tho wahalátha?, né.
yaka? ne?n ahsahatúthne tyo?nháhtote? oná
wahatkátho? tsi? tho yofa·lót tho kati? wí· ne
yahatketó·ta, nok tsi? yah kwi náhte? tehotkáthu.
O·ná kati? wi wá·lelhe? kwah otokáu tsi? tho
yahatítane? kwah kati? wi ne tá·t nuwa ahsaná
tsi? nihahnayés tho tshyehaya?tit kwah ne ok
thahatye·lá yahúsane? tsi? loyenawa·ku o·ná
kati? wi tho yahaya·táne? ne?n o'fa·láku.
Kwah kati? ka niyo·lé· ona tho yathau·kó tsi?
thniya·tit lotithóska ohkwa·lí okhna? kwi ne
wahatatlihwayó·tase? ne?n usahatitáhko kwah ne
ok thahatye·lá tutahyo·kalawe? tyoká·late.
Yats wahatye·lá tayokwenáhtuháti ne? okstáha
ohkwa·lí ohná·ka yohtatyuháti. Ona kwi nok
tahaatliho·láne? taha?shalatákwahte? okhna?
wa?thatsyóya?ake tho ne ona yahatya?tu·ti
aonhwálá·ke tho lotskwa?túne tsi? sakalátha
tho kati? wi ni·yót tsi? shotitáhkwa ne?n
latolatsko.

Told by Levi Baird to Walter Skenandore

Bear Cubs

They say one time a man was hunting, travelling along, and he came to a big tree maybe five feet thick and there were markings that something had climbed there. So he looked around but he didn't see anything. So he climbed up and they say that at the third branch there was a hollow. So he took a look in but he didn't see anything. Now he thought he'd really get in there but to his surprise where he was holding on dropped and he fell down into the hollow. Some ways down he bumped into two bear cubs there and then he started to work his way out when all of a sudden it got dark at the opening. Gosh, he was surprised - it was the mother bear coming down backwards.



The only thing he could think of was to jerk out his knife and to stab her and then he grabbed her by the fur and was hanging on as she climbed out. And that is how the mighty hunter got out of the hollow.

Translated by Maria Hinton

Lotithoska Ohkwa·li
young ones bears

Uskah yaka? wi utlatste? lu·kwe
one they say time a man

lato·lats tho kati? wi tsi?
was hunting there as

tehotawalyehati tho yaka? kalutihale?ko
he travels along there they say a big tree

a?e nikalu·ta ta·t nuwa? wisk niyohsi·take
big tree size maybe five feet

nikalu·tat·as, tho kati? yaka? kayeluni
thick tree there they say were signs

tsi? ot ok nahte? tho kalathas tho kati?
that something there climbs there

wi ne· ya?thatkahtuni yah kwi ne oh nahte?
it was he looked around nothing

tehotkathu. Ona kati? wi tho wahalatha?,
did he see and then there he climbed

ne yaka? ne?n ahsahatuthne tyo?nahatote?
so they say on the third branch

ona wahatkatho tsi? tho yofa·lote?
now he saw that there a hollow

tho kati? wi· ne yahatke?to·ta, nok tsi?
and then he took a look but

yah kwi nahte? tehotkathu. O·na kati wi·
nothing did he see and then

wa·lelhe? kwah otokau tsi? tho
he thought really well that there

yahatitane?, kwah kati? wi ne ta·t nuwa
he'd get in just the maybe

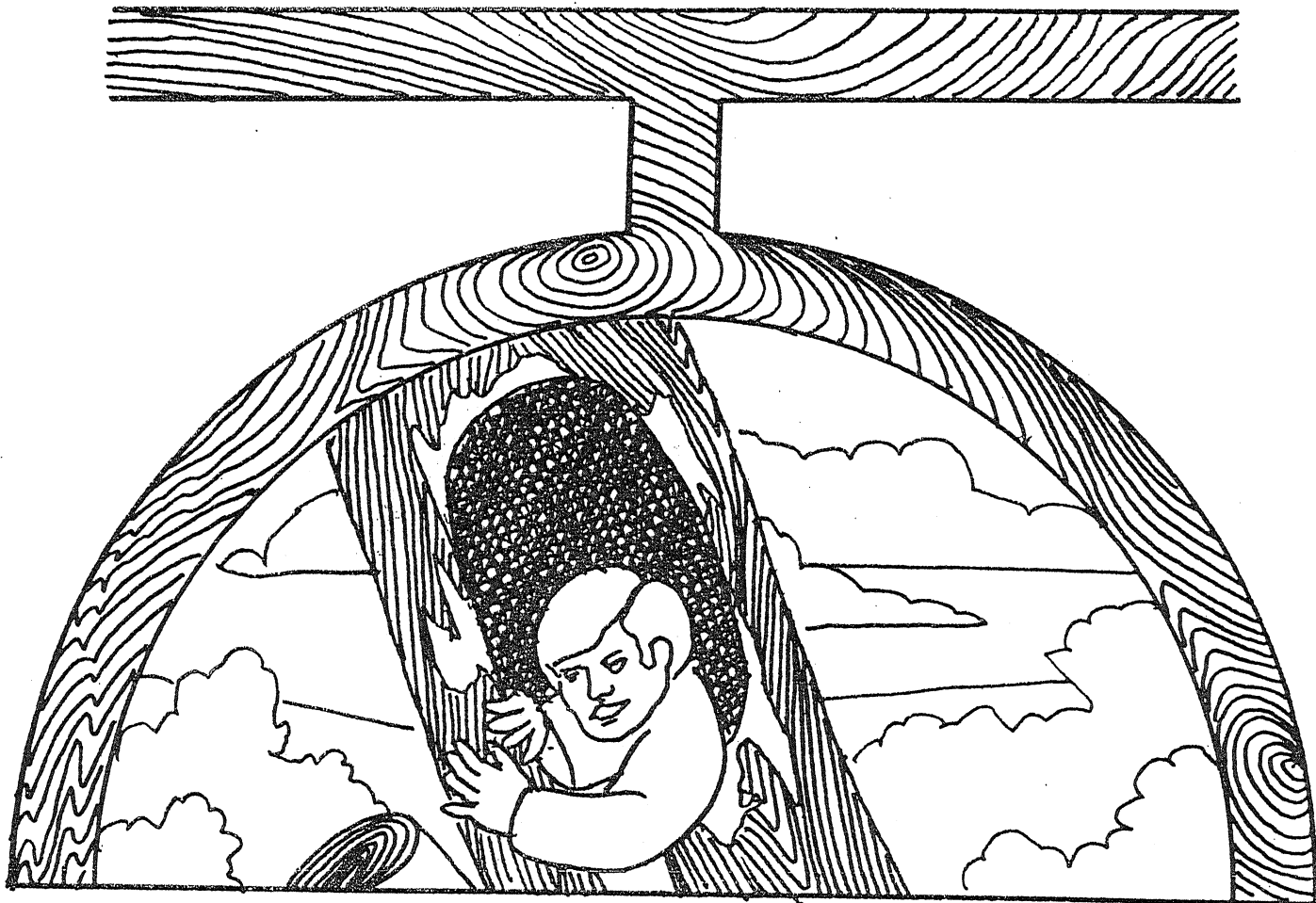
ahsana tsi? nihahna·yes tho tshyeha-
halfway his height there he was

ya·tit kwah ne ok thahatye·la
in just then to his surprise

yahusane? tsi? loyenawa·ku
it dropped where he was holding on

o·na kati? wi tho yahayatane? ne?n
now then there he fell it was

o?fa·laku. Kwah kati? ka niyo·le·
in the hollow just some ways



ona tho yathau·kó tsi? thniyá·tit
and then he bumped where they were in

lotithóska ohkwa·lí okhna? kwi ne
young ones bears and then

wahatatlihwáyó·tase? ne?n usahatitáhko?
he started to work to get himself out

kwah ne ok thahatye·lá tutahyó·kalawe?
then all of a sudden it got dark

tyoká·late. Yats wahatye·lá tayokwenah̄tuháti
opening gosh he realized she was coming

ne? okstáha ohkwa·lí ohná·ka yohtatyuháti.
the mother bear backwards coming

Ona kwi nok tahatliho·láne?
and then the only thing he could think of

taha?shalatákwahte? okhna? wa?thatsyó-
he jerked out his knife and he stabbed

ya?ake? tho ne? ona yahatya?tu·tí
her and then he grabbed her

aonhwalá'ke tho lotskwa'túne tsi'
by her fur there he was hanging as

sakalátha' tho kati' wi ní·yót tsi'
she climbed out and that is how

shotitáhkwa ne'n latolatsko'.
he got out that mighty hunter

