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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'na kwah o'na tshihatahkwa'slu'nihe' ka'i'ka' ohkwa'li ahanuhwetha. Tahnu wi'ne ka'i'ka' ohkwa'li kohsialkwekú na waho'ta'we' tho kati' wi wa'lawe' tsihlyó'ku. Wahá'lu? ka'i'ka' tsyohlyó'ku, "Yah ka thatu' i' sa ka'tho akanu' wete?" Wahá'lu? ohkwa'li, "Awatú. Nok tsi' kohsialkwekú asa'táhwe." Wahá'lu? tsyohlyó'ku, "Né kí' wahe."
Wahá'lu? ohkwa'li, "Né kí' thi'ka' kanaktayá' tho nu ṇahsa'la'te' ákta tsi' ni nu niwakatnaktayá.' Na kí wahyanú' wete. Ne wi o'na ne'n kohsialkwekú aho'táhwe. Ka'i'ka' tsyohlyó'ku kwah ka' ohkna' teka'lu' ohkale' sahaketáko. Ne kati' wi' ka'i'ka' ohkwa'li' yah təhami' wese' tsi' tho ni' yóth. Ná kí waholo'li' thi'ka' tsihlyó'ku táka sheku' usahaketáko. Wahá'lu? ohkwa'li, "I'kélhe' se' ni oná auki'táhwe." Wahu'nise', kati' wi tho lata'kele', wa'lelhe' na se uhte' lo'tás, ka'i'ka' ohkwa'li. Nale' oskaná'ha sahaketáko' khale' kati' wi tho nu ni'le' ka'i'ka' tsyohlyó'ku tsi' nu iniho'tás ne'n ohkwa'li tahaketékwahte' ka'i'ka' ohkwa'li' ohkna' waho'sle' ka'i'ka' tsyohlyó'ku. Yah kati' wi te'yotúu ne' kwah otoke' yahoye'náke' kwah nok tsi' wa'thawískwahte' tho kati' wi wa' the' na'ke kwah tsi' nihaswes ka'i'ka' tsyohlyó'ku. Tho kati' wi niyawá tsi' yotsihnewalaténi lashu' 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 Lotsihnewalateni Tsihlyó’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’ tsohlyó’ku. Wahu’lu?
when he sleeps there then he arrived chipmunk. He said

ka’i’ka tsohlyó’ku, "Yah ka thau’tu i’ sa ka’ño akanu’wete."
this chipmunk, "Is it possible I too here to sleep."

Wahu’lu? ohkwa’li, "Awa’tu, nok tsi? kohslakwe’ku asa’tahwe.”
He said bear, "It is, but all winter you’ll sleep."

Wahu’lu? tsohlyó’ku "Ne ki’ wahe.” Wahu’lu? ohkwa’li, "Ne kwi thi’ka
He said chipmunk "It’s OK.” He said bear, "It’s that

tkanaktaya tho nu násar’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 tsohlyó’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’yon.
So then this bear didn’t like what he was doing.

Na’ kwi wahoho’li’ thi’ka tsohlyó’ku tak’ sheku usahatketsko.
So then he told him that chipmunk not again he get up.

Wahu’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’relhe’ na se whte’ lo’tas
then there he lay he thought now maybe he was sleeping

ka’i’ka ohkwa’li. Nale’ oskanha sahatketsko’ kwah kati’ wi
this bear. Again very quilty he got up just then

tho nu ni’le’ ka’i’ka tsohlyó’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’ waho’sle’
the bear he jumped up quickly this bear then he chased

ne’n tsohlyó’ku. Yah kati’ wi te’yontu ne’n kwah otok’nu yahoye’nak’
the chipmunk. Well then he wasn’t able to really get a good hold of him
kwah nok tsi' wa'thowiskwahte' tho kati' wi watho'nake'
just slipped through him there then he scratched him

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

tsi' lotsihnewalateni lashu'ne ne'n tsohlhyo'ku.
that he has stripes on his back the chipmunk.
Another legend tells about the role bears played in teaching Indians about medicines.
Wata'ka'ta'ne wa'ka'lu", "Wetsyatkácho wi ka'í:ká atwa'kánha tahethwá:yú ne nahte? ahatheku'ni ok uni tsi' nu náhatlú:take ne'n kanaktu'ní. Ne'n tho ki? saha'nya'káne', ne nyo yántle akalyóhake." Na kwí ne'n okwá'li wa'thuwanú:lyahke' ya ki'n ne thya'tehto-kutáhkwa. Nok tsi' é'só wahuwalyo ne'n atwa'kánha.

O'na kati? ka'í:ká okwá'li tho nukwá nyusahuw-ya'táha'we tsi' tuo'whalote'kó tho yusahuwá'tahta. Okhna? wa'kwuwa'li:li ne'n lo'né oh nahte'n a'kanlahtó'ta okhale' na'káhwatsistó'tá kha'le' ohthelá'shúha né atyéhahwe. Oa oní wa'kwuwaná:tuhathe oh náka'yéle' tsi' takayestáni ne'n onúhkwaht ayu'ni. Tsí' ona wahannekí'la onúhkwaht ne'n atwa'kánha, oña ki'o ok, ne sahayewa'táhe'n. Kwah kati' wi ka'íhe'kó tho ní'tlu ne'n atwa'kánha lónah tsi' nu nihiwatinaktota'ní. Nale' ya teshako'ká katsa' nu nakunéhseke ne'n okwá'li. Waha'lu", "Ká'tshi'." Yesnú'ke wahaye'na okhna? kahákushu nyathnítakhe, kwah i'nú nyehone'nú nale wahyatolísha. Waha'lu", "Na ki nuwa? i'kélhe' setyatatwáníyone." Oña kwí wa'thyatkahtúni kwah ale' tsi' nu yahyatkácho' ohkwá'li kí' tho ítkate.

Kwakwa'ñá:li wa'tka'ta'ne wa'ka'lu", "Tahetswa'yu ka'í:ká atwa'kánha ne'n tsi'" nu náhatlú:take okhale' ne'n ahatheku'ni. Khale' onúhkwaht ne'n asahayewa'táhe'n. Nok tsi' sahanyaká'ne' ki'n ale' wáhe'.

Yah kati' wi teshanwolúkwa' ká'i:ká okwá'li netwaya'tó'tá. Ne kati' ne tyoyántle akalyóhake." Okwá'li wa'ka'lu", "I'sé tsi' nahetswa'yle'."

Na kati? wi nuwa to'káeske tsi' wahuwanyúyahke. Nok tsi' ya ki'né' thya'tehtokútak'kwa e'só tahnú wahuwanyúyahke. Na kati' ale' lo'né sakanhkwa'tslu'ní okhna? tahó:yu ne'n lo'né ahahnekí'la. Kwah tsi' ô'nya wahanhekí'la ne'n onúhkwaht, oksa' ale' sahayewa'táhe'n.


Oná kati' wi ne'n okwá'li saha'ne' ka'í:ká atwa'kánha lónah, kwah tho yusahakonatka'lahte' tsi' thonáhtáci. Ne tho ne kati' wi tyothúsha:wa shaxo:ti-lihunyá'ní ne'n ukwehe'ku oh naye'yéle' asahuatítysyhté? ne'n yako'nuhí'yá'ku okhale' ne'n yako'nuhí'aktanihe. Kwah tsi' ni'ytó tsi' okwá'li yako'ho-ó'li. Yah kati' wi nuwa'tú teshóti'níkuhú ne'n thó latínákele tsi' só' tsi' yóyántle tsi' nishakotyle:á:se okwá'li.

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

Tetyotståhlá·lu

a big mountain there

I·nú otholé·ke nukwá tho tetyotståhlá·lu

far away to the north

there is a mountain

kalha·kú oni ka'i·ká tsí· yonutakwaluténi

in the woods too this that mountain range

né· ka'i·ká nuwá ne'n ónláhte' ne'n kalíhtu

it is this now the leaves red oak

kwah tho nikanikwáhtaló·tá

just the shade of red

tsí' né'yót onikwáhsa

like blood

Tkayeli·sé tho nukwá tawehte

it is right that way it came from

ne'n onikwáhsa

blood

ohtsikla·ká kwi nukwá né· tsí'

clouds disappear that way because

tho nukwá

they had fought ohkwa·lí

bear khale' oskanu·tu.

and deer
Né' kati' ka'í'ká
so then

yokánoléhse' yonóhale.' rainy weather washed it away

Ka'í'ká tsi? yonutakwa'lu'te? ohkwá'li tho nu
this where the mountain is bears there

nihatinákele. Útlatsè' ka'í'ká atwa'kánha
they lived there was a time this Indian

wahathahítane? né'n ohkwá'li laonahahá'ká. went along the road the bears' path

Wahali'wanu tuése? lo'né á'ne' kwah ka niyó'le
he asked her his wife to go along quite a ways

nyehone'nú ona tho yotu'mí ohne'hta
they had gone now there grew pines

na'kaluto'ltá. Kwah ok thahyatyelá kwah tsi' nú
kind of tree they were very surprised everywhere

yahyatkatoho tho kí' itwehse' ohkwá'li. Yah they looked there stood bears not

teyotu'u ahyate'ko - yah tehonate'nyáte'
able to run away they didn't try

ne'n ohkwá'li ayakóli ne'n tehnú'kwe. Wa'tka'tane'
the bears to kill the human beings she stood up

tsi' ka'ya' kakwa'ná ohkwá'li, wa'ká'lu?
the one that is big bear she said

"Ne ok awa'tu' Atsítwe ka'í'ká tsi' it just has to be that you go along this way to

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

wi nu nasné'sek tsi' niyolé' yashékwa'tá'nyéhte'
the place you'll stay until we send you back

tsi' tetsyahtáti." to your home

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

wa'nelhe? ná kwi ne ka'í'ká ohkwá'li
they thought now for sure these bears

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

ahyatatskenhá na kwi tho wahiya'taláti
to help themselves so then they went right along
tsi' nukwá nyahá'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'í'ká ne'n kakwa'ná the bears so then this the big

ohkwá'li wa'tka'táne' okhna3 wa'akohlo'lí' bear she stood up and then she told them

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

"ona' kwi wesnewe? tsi' nu ka'í'ká ne'n oni- now then you've arrived where this the red

kwáhtala yonutakwalute'kó yakwana'túkhwa. Ne ka'í'ká mountain we call it now this

ne'n yukhisothokuká tho nhotiye'la tsi' onikwáhtla our grandparents have done this that red

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

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

kanúsí e'só átetsyahtátyúhake. Ohsó'kwa inside a lot it will be your home nuts

yoyántle' ka'tho yotú'ni. Ne kati? ne asunhekáwhake." good here growing that's what you will live on

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

usahyahtá'tí'. tsi' nu lonulá' thonahtátí. to go home where their own home

'úska'á utlatste' akwe'ku wahuhtá'tí' ne'n ohkwá'li. one time all of them went away the bears

Wahá'lu' ka'í'ká atwa'kánha, "ka'tshi. Tyate'ko he said this Indian Come on let's run away

kalo tsi' niyo'le aša'néwe' ne'n ohkwá'li." before they come back the bears

Ná kwi kalhakúshu nyathnitákhe. Kwah ka niyo'le so then through the woods they ran Quite a distance

nyehotitákhe'nu'ona wahyatolíshá. Nok tsi' they had run now they rested but
tsathyatkahtúní
as they looked around

wahyatyelá
they were surprised everywhere
tsiʔ nu

kahw tsiʔ

Waʔtkaʔtáʔneʔ_waʔká’luʔ, "Wetsyatkáthoʔ wi ka’i’ka’
she stood up she said you both saw this

atwaʔkánhaʔ tahethwaʔyú ne nahtè ne hakteku’ní
Indian we gave him something to eat

ok uni tsiʔ nu nahátlu’take ne’nu kanaktu’ní
also a place to stay already for him

Ne’n tsiʔ sah’a’ya’kaneʔ, ne ne yoʔatle
and still he ran away it is the best

akalyohake.” Ná’ kwí ne’n ohkwa’lí
he should have a beating so then the bears

waʔthuwaya’takweʔ kwah i’ka’ tsiʔ waʔthuwae’niha.
they picked him up very severely they shook him up

E’só wahuwana’lyahke’ yah kí ne thyaʔtehotikutahkwa.
very much they hurt him but they didn’t kill him

Nok tsiʔ e’só kiʔ wahuwalyo’ ne’n atwaʔkánha.
but very much they roughed him the Indian

0’né katíʔ ka’i’ka’ ohkwa’lí tho nukwá nyusahuwa-
ow then these bears that way they-

yaʔtahawe tsiʔ tyohaloté’kó tho yusahuwaya’tahte,
carried him to the big hollow there they dropped him

Okhnaʔ wahkwalá’lí ne’n lo’né oh nahtè na’kanlahtó’tá
and so they told his wife what kind of leaves

and what kind of bark and roots

ne’ atyahahwe’. Oná oni wahkwana’tuahhseʔ
to bring now also they showed her

oh naka’yéléʔ tsiʔ takaṣte’ni ne’n onuhkwahnt ayu’ni.
how to mix these for medicine to make

Tsiʔ oná wahahneki’la onuhkwahnt ne’n atwaʔkánha
as now he drank medicine the Indian

lónah tsiʔ nu nihuwaʔtiaktotá’ni. Nale’
couple where they were given shelter again

wahyatolishá.
they rested.
onā ki' ok ne sahayewa·tāhne. Kwa' kati' wi
immediately he became well it was then

kə nahe'kə' tho ni' tlulu' ne'n atwa'kənha
quite some time there stayed the Indian

lōnah tsι' nu nihuwatinaktota'n i. Nale'
couple where they were given shelter again

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

Wahə'lu', "Ka'tshi.' Yesnu'ke wahaye'ná oikhna?
he said come on by the hand he took her and so

kalhakushu nyathnitakhe, kwah i'nú
through the woods they ran it was quite a distance

nyehone'nú nale wahyatalishə. Wahə'lu', "Nə ki'
they had gone again they rested he said now

nuwa' i'kélhe setyatatwaniyone.' Onə kwi
now I think we are free now

wa'thyatkahtuni kwah ale' tsı' nu yahyatkatho?
they looked around the same where they looked

ohkwa'li ki' tho ūtkate. Kakwa'ná ohkwa'li
bears there standing big bear

wa'tka'ta'ne' wahə'lu', "Tahetswa'yu ka'i'kə'
she stood up she said you gave this

atwa'kənha' ne'n tsı' nu nahatlutake okhale'
Indian a place for him to stay and

ne'n ahateku'ni. Kha le' onuhkwaht ne'n asahayewa·tāhne.
and eat medicine to get well

Nok tsı' sahanyakəne' ki' ale' wāhe. Yah kati' wi
but he ran away again not, for sure,
teshukwanolukwa' ka'i'kə' ohkwa'li netwaya'to'tə. he doesn't love us these bears our kind

Ne' kati' ne tyoyantle' akalyohake.' Ohkwa'li
so then it is best for punishment the bear

wa'kə'lu', "I'se tsı' nəheshwa'yle.' she said it's up to you what you want to do with him

Nə kati' wi nuwa' to'kaske tsı' wahuwan'lyahke.
so then really they battered him around
Nok tsi' yah k'i' ne' thya'tehotikutákwa e'só
but not enough for them to kill him a lot

tahνú wahuwana'lyahke. Ná kati' ale? lo'ne
though they hurt him now again his wife

sakanuhkwa'tsλu'ni'. okhsa' taho'yú ne'n lo'ne
she made medicine again and gave it to her husband
to drink just as fast now as he drank medicine

Λahahneki'la. Kwah tsi' o'ná wahahneki'la ne'n onúhkwat
immediately he got well again

doinksale' sahayeωa'tahne.

Úskah kati' útlatsa' akwe'ku ohkwa'li tho
one time all bears there

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

atwa'kÁnha. Kakwa'ná ohkwa'li wa'tka'táne' wa'ká'Iu'
Indian big bear she stood up she said

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

nu takniya'tahawe ne wi tsi' yakwéle'
here we brought you two because we wanted

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

Λyakwalihu'ní ne'n tesni'tlu', ona ne kanuhkwa'tsλa-
we would teach your wife already she knows-

yate'li. Ona kati' wi aawati atsitshałi'ti
medicine now then you can both go home

Λyakolihu'ní ne'n aakwéhla. Ona kati' wi
she will teach her relatives now then

ne'n ohkwa'li sahá'né ka'i'ká atwa'kÁnha lónah,
the bears went with this Indian couple

tsi' tónahšáti. right there they left them

tsi' tónahšáti. right there they left them

Ne tho ne kati' wi tyotahšawá shakotilihunýa'ni
it was then it started to teaching

ne'n ukweho'ku oh nayele'se' asahuwatísyahté?
the people how to cure
ne'n yakonuhlyá'ku
an injured person

okha'lé
and

ne'n yakonuhwáktanihe.
a sick person

Kwah tsi? ni'yót tsi?
just the way that

ohkwa'li' yako'hlo'li.
bear

has told her

Yah káti' wi nuwá'tú
never have
tesho'tínikulháu ne'n tho
they forgotten those there

latinákele tsi?
they live that

so' tsi' yoyáni
such a good think that

tsi'

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


Né’ katí’ ka’i’ká wehnsla’te na to’káske” lathukályahks, yah tehónúhte” ot naya’wáne” usahokhwa’ya’táne. Na tok nahe” wahanlhwatsha’li. Kalo tsi” niyo’lé’ tathó’sle ne’n ka’i’ká latsyakwásha”, tho wahtaté’sléshu ohwatsya’ke onyahtá’ke tho tsi” yohatáti. Khale” o’nak yathó’tate” wahanihe’yahté’ ka né’ nahe” tho lósle” ne’n latsyakwásha”, okhna wa’thoya’tahkwe. Wa’léhne” wahotla’swi’yóste’ ka né’ tsi” nikanehwano’lú né’ náhohte. Wa’thoya’tahkwe” kwí né’ né’ ka’se’sléhtaku yahoya’títane” katsí’ oskánhe. Na kwí sahathahitane, tho katí’ wi tsi” lotís’le? tho lotahkwahtáti ne’n katsí’ ohahá’ke lótyuháti tsi” o’nak wa’léhne” tho se’ uhte” na sahatitahko, wahalo’loke” ne’n katsí.

Na kwí né sahahtá’tí, kwah ka ok niyo’lé nyesawe’nú tho né wa’thya’tláné” ohkwa’li. Okhná’ waha’lu’ ka’i’ká tho wahkalwi’tole”, "Katsa” ne nu tahsitsya’hahe”, í: sa akitsya’kohna."

Na kwí né wá’léhne” ka’i’ká skahnáksa”. Na ki? uhte” ale” wi o’nak wahlatlhwatka’tho - tañiyeluni ale” o’nak thíka ohkwa’li. Na kwí né’ waholoi’lí’ tho yaa’lé’ tsi? tkayuhahtátí, "Tho, tóyósaka’latge tho yahunisíhtasowe” tsi” niyo’lé’ tho atkutilíke, ne’n katsí.”

Na kwí né’ tho nahá’yéle” ne’n ohkwa’li. Wehnislaténi tho yeháktus ka’i’ká skahnáksa lohlo’lihe” kás ahatnuhúhte”, "Atsyok se” o’nak tho atkutilíke” ka’i’ká katsí.”

Khale” o’nak tho takawíslate” latáksne ne’.


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
bear
and
Skähńaks
fox

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

né aolí·wa?
tyótkut
lokhwaká·te
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·láné
tsi? tho kás
latukótha?
lú·kwé
he remembered
that always
he goes by a man

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

kás
tho
Ahsatu·kóhte
kanahnuhátí
kátsi
always there he goes by again
filled up with fish

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

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

latuhkályahks
yah tehónúhte?
on taya·wáne?
he was hungry
he didn't know
how

usahokhwaya·tahne.
Na tak nahte'
wahatlihwa-
for him to get food again
then something came across-
tshá·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
onyáhtá·ke
on the ground
on the snow
tho tsi?
yohata.tí.
there on the road

Khale' o'ná
ya' thato·táté?
wahaníhe·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

oknu'
wachtóya'tahkwe,
wa'lelhe?
and
he picked him up
he thought

wahotla'veyóste' 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·šléhtaku yahoya·títane? katsi? oskánhe.
in the sleigh he put him in fish together

Ná 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
he was taking them
out

ne'n katsi?, ohaha·ke
the fish on the road

lotyuhati
he was throwing them
soon he thought

tso se' uhte' ná sahatitáhko wahaló·loke?
that should be enough he got out again he gathered

ne'n katsi?. Ná kwí ne sahahtá·ti', kwah ka ok
the fish so now then he went home just a little

niyole' nyesawenú 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 nutahsitásyáhawe?,
bear standing where did you get the fish

i· sá akitsya'kóhna.'
I too can go get some fish

Ná kwí né· wa·lelhe' ka·i·ká skahnáksA.
so then he thought this fox

Ná kí' uhte' ale' wi o·ná ahatlhwatáktho -
own it must be time again for him to get it

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

Ná kwí né· wahohlo·li' tho nya·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

yáhsanitáhsowe? tsi' niyole' tho aktutílik
put your tail in until they'll bite

ne'n katsi?" Ná kwí né· tho naha'yele'
the fish so then that is what he did
ne'n ohkwalí.  Wehnislaténi  tho yeháktus  ka'í'ká
the bear  every day  he'd go there  this

skahnáksá,  loholíhe'  kás  ahatnuhtuhte.
the fox  he keeps telling him to wait

"Atsyok se o'ńá  tho Łtkuílike'  ka'í'ká
it won't be long now  they will bite  these

katsi'.'  Khale' o'ńá  tho takawísłate'  łatáksne.
fish  pretty soon  it froze there  on his tail

Ná kwi  ya'kahewe'  tahatawalyehsa'  ka'í'ká
so now  it was time  to go travelling  this

skahnáksá.  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'  wahuwahslé',  khale' o'ńá
they saw him  and then they chased him  pretty soon

lonatyoňkwá'ńá  tho latínhnyanyúti.  Ná kati'?
quite a few of them  they went barking  so now

tho nyahátákhe'  tsi' tka'tlu9  ka'í'ká ohkwalí.
he ran there  where it sits  this bear

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

wahakwisílu'  usahanitahsótshí.  Khale' o'ńá
he tried hard  to get his tail out  pretty soon

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

akte.  Tho tshítahso'lú  owísáku
tail off  there his tail was left  in the ice

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

yah tehatítahsúte'  ka'í'ká ohkwalí.
they don't have tails  these bears

20
Here's a second version of that same story about the bear and the fox.

ʻUskah ūtlātste? kohsā·tās tho kāta·kēle? yotolīsha, skahānāksa tho į·le tho wahamū·tanāsko. Ohkwa·lī tho wa·thyátlane? skahānāksa. Ohkwa·lī wahā·lu?, "Nahte? ihseks, só·tsi? sā·lehsa."

Skahānāksa wahā·lu?, "Ky·ko tyotolīsha kohsā·tās tho taknu·ke·la." O·nā kwi wahatka·sē·na ohkwa·lī. Tho nē· îskate nē·n kohsā·tās, nē· nē·n loyāha tho shonu·ke·la. Tho ale? tusahyātlane? skahānāksa.

Wahā·lu ohkwa·lī, "Nahte? akwah ihseks, só·tsi? sāhtu."

Skahānāksa wahā·lu?, "Ī·sī nykwā· tyowisakā·lāte?, tho ya·kanitāhsowe? tho takutī·like? kātsi? nē· wa·katekhu·ñi."


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, it was frozen in the ice and his tail broke off. That is why bears have short tails today.

Translated by Maria Hinton
One time a horse was lying there.

Resting, the fox walked there and stole milk.

The bear there they met the fox bear.

He said, "Nahte' ihseks, sotsi' sâ'lehshà."

He said what are you eating you are so fat.

Skahnàksà wahí'lu', "Ká' tho tyotolíshà fox said over here she's resting.

Kohsa'tás tho taknu'kèle.' 0'nà kwì horse I sucked milk from her so then.

Wahà'lu' ohkwa'li. Tho né' ñskate' he went to see bear it was now standing.

Né'n kohsa'tás nè' ne'n loyáha? tho shonu'ké'la. the horse it was her baby he was nursing.

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

Wahí'lu' ohkwa'li, "Nahte' akwah ihseks, só'.tsì' sahtu." he said bear what anyhow are you eating because you are well fed.

Skahnàksà wahí'lu', "Í'si nukwà' tyowisakà'laye' fox said over there a hole in the ice.

Theo ya'kanitáh sowe' tho takut'í'ke' kâtsi' there I put my tail in there they bite fish.

Ne' wa'katekhu'ni" that is what I ate.

Latitahsés'skwe' se' win ohkwa'li. they used to have long tails you know bears.

O'nà kwì ohkwa'li nuwà' sahatsyakó'na' tho now then bear now he went fishing there.

Yahanitáh sowe' tsi' yowisakà'laye' só'tsì' he put his tail in the hole in the ice such.
wahu'nise'    tho yehotahsahkélha'    tho takawísílate'
a long time   his tail was in there   there it froze
latáksne     tsí' o·ná tahatilu'tá;    tho né' wa' thaní-
his tail      as now he pulled        that's when his
tahsyahke.   Tho kátí' né' niyawá'u   tsi?
tail broke    that is how it happened   that
ka nihátitahsésha'   ohkwá:li.      bears
their tails are short
And here is a third version of the story.

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 Ka Nihatahsésa Ne'n Ohkwá'lí

what's the reason he has a short tail the bear

Uskah útlatste? yaka' wi skahnáksa khale?

one time they say fox and

Ohkwá'lí wath'wátyálane? lotsyanhutáti

bear they met he was going along with a fish

in his mouth

ne'n skahnáksa. Ohkwá'lí waháli' wanu'tú', "Katsa' the fox bear he asked where

ne nutahsitsyáhahwe'.
did you get the fish

Wahá'lu' ka'í'ka skahnáksa, "Ká'tho tyowisaka'láte? he said this fox here hole in the ice

toí' tkawyuhatáti." Wahá'lu', "Ihælhe' ka

at the creek he said do you want

ahsitya'kohna." Ná kwí wahnitsya'kórá to go fishing so then the two went fishing

tho kwí ne? yaha' néwe? tsí' tkawyuhatáti tho

then they got there at the creek there

tyowisaka'láte.
a hole in the ice

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

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

tho ne' takawíslate? tsí' yowísaka'láte. Okhna' there is froze at the hole in the ice and

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

Ne katí' ne aolí'wa' tsí' ya'teyotkutahkwání
so that's the reason that for him ever after

tsí' ka nihatahsésa ne'n ohkwá'lí.

that he had a short tail the bear
And here is a fourth telling of the same story.


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
fox

khale?
and

Ohkwá·lí
bear

Úskah útlatsé
doctor

lotsyayátáti
he had some fish with him

kaí·ká
this

skahnáksa, sahohtátuyáti
fox
he was on his way home

tho ne wa'áthyátlane?
then he met

ne'n ohkwá·lí,
a bear

Wahá·lu?
he said

ne'n ohkwá·lí,
"Yah ka thau'tú

askítsyanute,"
can't you possibly
give me some fish

Nok tsí? wahá·lu? ne'n skahnáksa,
but he said the fox

"I·si
over there

tyowísaka'ílate?
hole in the ice

kayhúhaku. Tho ni ya'kanítahsohwe."
in the creek there I put my tail in

Ná kwi ne tho yahá·le
then he went there

tsi'í nu tyowísaka'ílate,
where the hole in the ice

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

kanyó o·ná tho atkutekwa'ko
whenever they take a bite the fish

ne'n kátsí?
ne'n ohkwá·lí,
the bear

Nok tsí? wahuwaye·lu
but then they tricked him

ihlélhahkwe
he used to think it was handy

wate'sani·'yóne?
tshihátáhse
when he had a long tail

kaí·ká
this bear

ohkwá·lí né· tho nú.
Tho ne takawísílate?
tho
then it froze

látáksne. Tho ne thonítahsya'ku
his tail
ne'n ohkwá·lí.
then he broke his tail the bear
In times past there were always bears living around the Oneidas both in New York and Wi'gwa'm. Sometimes men would hunt down a bear. In this story two men team up to hunt down a bear.

Teka'nas tyá'sle khale? Skahnáksa

Teka'nas tyá'sle khale? Skahnáksa yaka' wa'othotilihwaya'tá'se' Ahyatolátha' ohkwá'li. Taknú Skahnáksa yaka' lo'nikulhayatau tsi' nikaha' wi' kutikwyahks, tát kah akí'lu' kutinháhtyahts ne kwin akutihso'kwake. Ne katí' wi' ostúha yaka' tehahuhtakwekú ka'i'ka' Tekanast'ya'sle wahá'lu' yaka', "I' sé kwi sa'sathuteke katsa' nu atyola' kálele, okhná' kwi askhlo'li.'

Na katí' wi' wahatahúhsata. Kwah yaka' kah ok náhe, okhná' lothú'té ka' nu tayola' kálele, thó náhe tho nu tkanháhtyahts. Na kwi wahohlo'li' ionata'lo'. Na kí' ok tho nu yayatkatwahiyahsé', kwah yah só' tsi' te'wi' nún' yehone' nú khale' sayola' kálele. Na kí' ok ale' wi' sahohlo'li' ionata'lo'. Na kwí laulhá muwá' saháhute. Na kwi thóha tho yahá' néwe', kwah kas yaka' a'nyoh la' noyútí na tsahakwislu. Ne katí' na tsa'há'lawe' tsi' nu nikanháhtyahts. Na kwi wahalú'tate' ne'n ohkwá'li', ótsi' yolakaléií tho yaka' takayá'tane' ka'i'ká ohkwá'li'.

Told by Antone Swamp to David Skendarore
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
Tekanatsy'asle khale' Skahunaksâ
Doublepail and Fox

Tah nú Skahunksâ yaka'
and Fox they say

wa'qhotilhwaya'k'así'
ahyatolâtha ohkwa'li.'
they made an agreement to go hunting bear

Tah nú Skahunksâ yaka'
and Fox they say he really knew about
nikahawí' kutikwílyahks, tâ't kâh akí'lu'
the time they break twigs or I should say

Asathuteke katsa' nu atyola'kâlele okhna'
you hear where noise comes from and

kwi askholo'li.'
then you tell me

Na kati' wi wahatuhuhsatate. Kwah yaka'
Now it was he listened and they say

kah ok náhe okhna' lochu'té ka' nu tayola'kâlele
a little while and he heard to one side a noise

tho núhe tho nu tkanhâhtyahks. Na kwí
so that's where she breaks branches so now

wahohlo'li' lonata'lo. Na kí' ok tho nú
he told his friend so then there

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

nyehone'nu' khale' sayola'kâlele, na kí' ok ale' wi'
they had gone and again a noise so immediately

sahohlo'li' lonata'lo. Na kwí laulhá
again he told him his friend so now himself

nuwa' sahâhute. Na kwí tho'ha tho
now he took the lead so now nearly there

yaha'newe', kwah kâs yaka' a'nyoh
they got there just always they say it seems
la'noyúti na tsahakwisli. Ne kati? na
he runs hunched when he tried hard then then

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

wahalu'tate? ne'n ohkwá'lí, otsi? yolakalení,
he shot her the bear too much it was loud

tho yaka' takayá'tane' ka'í'ka' ohkwá'lí.
there they say she fell off this bear
Sometimes a hunter could be pretty clever as in this story.

Lola’nha’u Ohkwa’li Ahato’late

Wahu’nise’ ts’i’ nu tsutakaha’wi’ ne’n lanukwehu’we she’ku nuyakatet nuwka tshithane’se. Kalhova’nas ts’i’ nu nihutolatstakhwa. Kalutowa’nase nya’tekahso’kwake tho yotu’ni okhale’ nya’tewahyakeshu, ne uhle’ aol’wa’ s’o’tsi’ kana’kele’ nya’tekaloyotake tahn’u tyonale’sase.

Né’ kati’ wi’ lakotka’ e’so lokalatuni ts’i’ niholagnhau’ne ohkwa’li ahato’late.

Ushkah utlatste’ na ki ale’ wi wahatolathaka’ tahn’u tyonuteni okhale’ tyohwatysaksa. Yotili’awaka’ kas kanyo’ kawilahwii okhale’ wi kanyo’ kwah nok ts’i’ tawsiswikahte na ahsalu’tate’, ne sa teyotelya’thala’k tatwalahkate’ ahsahu’lahkw kanyo’ ahsahu’nulahn. Ta’hn’u ts’i’ nihotihulotase’ ne’ tho ne’ uskah ok’ watnaya’tas’as laotinhule. Tho kas yaka’ nivato’le usahatinayatane’ laotihule. Na kati’ ale’ wi’ laot’lats tho wahaya’tolane’ ohkwa’li. Na ki ok wi’ lauhl’wa wahate’ko’ okhna’ wahohsele’ tho yaka’ ts’i’ kaluto’tu tho e’la ok yeshotahashtu, kwah kas yaka’ nok sayola’kele’ tho watkatsi’elo’lane’ ka’akok okeha’ akte’ nuwa’ yeheslate’ ts’i’ kaluto’tu tho thi’yot ts’i’ niyo’le wa’tkahwifshatu’ kwah nok ts’i’ yotu’u ts’i’ skatahkhe’ ya kwi lauhl’nuwa’ tho nukwa’ sahatoliyaha’ ts’i’ nukwa’ tshonuhso’tu. Ta’hn’u yaka’ ts’i’ nihonuhso’tu kwah yaka’ i’si niwa’ kahatay’.

Wahuty’e’la’ tho tayo’kehote’ ne’n ohkwa’li, na wi ne to’kaske wahanatetsha ne’n kanusku thati’tehu’ ya’tehatika’nele’ kwah ki ok tutku’takhwe tho yutayawenuhati. Wahaty’e’la’ ne’ nakhke tahatolihi’te ne’n lotolathu.

Kwah yaka’ tho kahuhsakta elh’uha ona kwah i’ka tahate’shaniyo’tse wahahutate’ wahalyo’ ne’n ohkwa’li. Ná kwi ne to’kaske wahatinluxa’kó wahuwali’wangu’tú’se nahte’ aol’wa’ yah’oksa’ tehahuta’tú tsahthyatlane. Wahá’lu’ ne’n laot’lats, “So’tsi’ kwi yoya’takste tho niyo’le nutukwakwislúti.”

Told by Filmore Cooper to Guy Elm in 1939

35
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'li Ahato-láte
he knows bear to hunt

Wahu'níse' tsí' nu tsutakaha'wí'
a long time about the time that

ne'n lánukwehú'wé sh'kú nuyakstet nukwa tshíthàn'né'se.
the Oneidas still New York State they were there

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

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

okhale' nga'tewahyakeshu ne uhte' aól'wa
and all kinds of berries I guess that's why

so'tsí' kana'kéle' nga'tekalyó'take tahnu
so plentiful all kinds of game and

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

e'só lokalatúní tsí' nihola'nhau'hné
so many he told stories about how well he knew

Ohkwa'li ahato-láte.
bear to hunt
Uskah utlatste? na'ki' ale' wi wahatolatha' one time it's time again to go hunt
tahnu tyonuteni okhale' tyohwatsyaksâ. Yotili'waksâ
and it's hilly and rugged country they are ugly
kas kanyô kawilâhawi okhale' wi kanyô
always when she has a baby and when
kwah nok tsî? tâhsawîskwahte' na' Ahsalû'tate' only
you wound her when you shoot her
ne sâ teyotelyâ'tha' lak tâtwalâhtate' another thing to worry about she'll run after you
Asahû'lahkwe kanyô asahnútlahne. Tahnu' she'll take your gun if she catches you and
tsî? nihotihulo'tase ne' tho ne' uskah ok the kind of guns they had at that time just one
watnayâ'tas laotihule. Tho kas yaka' it took a shell their guns always they say
niwato'le usahatinayätane' laotihule. Na' kati' difficult to reload their guns now
ale' wi' latolâts tho wahaya'tó'lâne' okwa'li. again hunter there he found a bear
Na' ki ok wi laulhâ wahate'ko' okhna? wahôhsele? right now he he ran away and she chased him
tho yaka' tsî' kaluto'tu' tho e'la ok yeshotahséhtu they say among the trees he was dodging behind
kwah kas yaka' nok sayola'kâlele' tho often they say only there was a noise there
wa'tkatsu'elo'lâne' ka'aks okhale' akte' nuwa her claws were in it scratch! and somewhere else
yehéslate' tsî' kaluto'tu. Tho thi'ytô tsî' niyo'le' he'd stand among the trees it was that way until
wa'tkahwîshâhe' kwah nok tsî' yotu' u tsî' skatakhe' she got tired it was only possible that she lumber
na' kwi laulhâ nuwa tho nukwâ sahatolyahte' so then he now this way he drove her

tsî' nukwâ thonuhsote. Tahnu yaka' tsî' rihonuhsote' towards his house and they say at his house
kwah yaka' i'si nivá kahatáhyá
they say quite large there's a field

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

na wi ne to'káske wahonatetsá ne'n kanuskú
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·lñe?
it kept on there coming they realized

nahke tahatoliháti ne'n lotoláthu. Kwah yaka'
here he was driving it he'd gone hunting so they say

tho kanuhsákta elhuá oná kwah i'ká taháte'shá-
very near the house just now he took-
niyo'ste? wahalu·tate? wahályó' 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

wahuwalii wanu·tu'se? nahte' aoli·wa' yah oksa?
he asked him what's the reason not right away

tehalu·tá'tu tsathyátlahne. Wahí'lu' ne'n la'toláts,
hadn't shot when they met he said the hunter

"Só'tsi? kwi yoya'tákste tho niyo·lé'
too much she is heavy that far

nutuwakiswílúti."
I should struggle with it
Other times a hunter might not be so clever, as in this story.

Ohkwa'li okhale? Lu'kwé


"To kátkas thi'ká kahule,"

Yah káti? wi nuwa'tú she'kú te'se'shaksawi'katu thi'ká latolatsko. Se'níkú'latak tsi' ka'yá' yah tesheyate'li.

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
Uskah utlatste' lu'kwé laulha'tsiwa látelü' one time a man by himself lived

tsi? lonúhsoté' tsi? ni'yt tsi? lunhé' lato'lást at his house the way that he lives he hunts

tsi? lonúhsoté' tsi? ni'yt tsi? lunhé' lato'lást

ka'i'ká na'tekalyó'take. Uskah utlatste' tsi?
this all kinds of animals one time as

lato'lást tho wahatya'táhtu wa'thyátlané' he was hunting there he got lost they met

Ohkwa'li. Lawelu'ne' ahalú'tate' Ohkwa'li.
bear he wanted to shoot bear

Wa'tka'tá'ne' wa'ká'lu', "Táka Askli'yo', i' she stood up she said don't you kill me I

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

Yah kati? wi' tehali 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 nua'tú she'kú te'sehsakwatkahü that not then ever again did we see him

thi'ká latolatskó. Se'niku'lalak tsi? ka'ya' 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

Tshikenikáhtlíha' ké'yale' shékú tshikalhowa'náse' tahnu kwah nok tsi' a'e na'kalistáti tho nu thatinákle' o'slu'ni. Ne kati' wi lotinaskwaka'téni kósos, kwah ok ka's thikutatwání'yo kalha'kú ku'nehsé. Ne kás ne ku'neks ka'íká ohsóhkwa. A'ë kás ka'íká niwaté'nówá'se' tsi' niyona'lehsá.

Úskañ kati' útlatste' kanuhsákta' wakyo'té tahnu na yo'kalasha. Lotikwana'ta'ká lonahla'tí ne Tsya'n Tsimatká tsi' thochtítí thotánháu tho lonehtu okhale' teyakwanuhanseháni, yah oni na ne tehatí'tlu'tú.

Wa'katye'lá ne kósos kalha'kú tutayohá'léhte. Kwah ka' náhe' teyohálethá, na' tho nya'ktákhe' tahnu é'lhál tehniyaháhe' yukanánhswá' né' wa'áköwe, Wa'katye' lá ne okwa'lí tho tha'wá'läks ne'n kósos, kwah uhte' elhuwa' wahóli. Okhna' kwi ne'n é'lhál ya'thyaláhtate' tho tahutli'yo. Khale' o'má uté'ko' tho kalu'tóte' tho wa'kukláthá. Na kwi wa'kelhe' katsa' ok nu akathulanihasha' yusa'kewe' ne' wa'katye' lá na shó'tí lotikwánáata. Oksa' kwi ne na'kathlo'lí', laké'nhká wahá'lu', "Oksa' tho yetítíen katsa' nu yusayaknewe."
I Remember 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
Ke'ya'le? Sheku Tshikalhova'na'se
I remember still when there were forests

Tshikenikahtlu'ha? ke'ya'le? sheku
when I was a young men I remember still

tshikalhova'na'se', tahnu kwah nok tsì? a'e na'kalístáti
when there were woods and just over the tracks

tho nu thatínáklé? oslu'ni. Né' kati' wi
that's where they lived white people so it was

lotínaskwaka'téni koskos, kwah ok kas
they had lots of animals - pigs just always

thikutatwání'yo kalha'ku ku'néhse.
just free to graze in the woods they roamed around

Ne kás ne kú'nek's ka'í-ká ohsóhkwa.
it was often they eat these nuts

Aw'í kás ka'í-ká niwate'nowa'se' tsì?
very big always these round hulks that is

niyona'léhså.
how fat they were

Uskah kati' utlatste' kanuhsákta' wakyó'té
it was one time near the house I was working

tahnu na yo'kalásha. Lotikwana'ta'ká lonahtá'tí
and then it was evening the old folks had gone

ne. Tsya'n Tímatká tsì' thotátáti thotánhau
it's John Denny's at his house he had a bee
tho lonéhtu okhale
they'd gone and our neighbors

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

Wa'katye'l'ne' kóskos kalha'ku tutayoh'a'lehte,
all of a sudden pig in the woods yelled

Kwah ka' nahe' teyohaw'ha', na' tho nya'ktákhe'
a little while it's screaming now I ran there
tahnu é'lhal tehniah'se' yukwanákwaya' né' wa'akowe.
and dogs two of them we had animals they went

Wa'katye'l' ne ohkwa'li' tho tha'wa'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 yathyalahtate' tho
and so the dogs ran towards there
tahutli'yo. Khale' o'na' uté'ko' tho
they fought Finally she ran off there

kalu'tote' tho wa'kuláta'. Na' kwi wa'kelhe'
a tree there she climbed so then I thought

katsa' ok nu' akathulanihásha', yusa'kewe'
someplace I'll go borrow and axe I got back

né' wa'katye'l' na shó'tí lotikwaná'tá.
and I noticed now they're back the old folks

Oksa' kwi ne wa'kathlo'li', lake'níhká wa'ha'lu',
immediately I told them my father said

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

Yusayáknewe.
The two of us got back there

Na' ne shokwe'náhtu ka'í'ká ohkwa'li',
already it had come down this bear

tho ne thyekáta'kále' ne'n kóskos. Yusayakni-
then it was left as is the pig we took the-
yatóhawe' tahnu kwah ok thahahutsi'táwe'
carcass back and just to singe it

tho ne' ona wahakalostata'hko. Kwah a'nyó
then he took the innards out it seems
isi' nu nika'wahlaku' ne uhete' wi tsini'
more so did the meat taste good maybe it's because

kwah ok thiku'nehse. Tahnu kas wa'ó'kalawe'
just they roam around and always at evening

ná sakuhtå'ti' tho nuwa nukwa tatkuwati'müte.
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'ni Ahayananahwihsu ohkwa'li, ُةَرَأَلَّةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَة*
Sometimes bears got away with a good catch as in this story.

Kóskos Lályohsle

Ó'ses Kula'nká yaka' lale'sahslú'nihe' kóskos lályohsle yatsyólhænæ. Tsi' niwahü'tes lothu'té tutayohá'léhte' ne'n kóskos. Tho yaka' kahú'lóte' akta tsí' lata'kéle' noksí' kwah yaka' noks tahatkahó'loke. Wa'solhænæ wahatyé'la'ne' ohkwa'li ne' yeyoya'tahwæ' 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\'
Moses Coulon  they say
lale\'sahslu·nihe\'
he was fattening up

kóskos  lályohsle\'
pig     he's going to butcher

Tsi\' niwahsu\'téš  lothu·té
during the night  he heard

tutayoh\'á·léhte\'
it squeal

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the pig there they say gun standing nearby

tsí? láta·kéle?, nok tsí? kwah yakⁿ? nok
where he's lying but just they say

tahatkahó·loke, Wa³olhane? wahatye·la·ne?
he covered up in the morning to his surprise

ohkwa·lí né? yeyoya·tahawe? neⁿ kóskos.
bear it was he carried her off the pig
But other times the bear didn't fare so well.

Tsi' Niyoh't'hehe Wahu'nise

Tsi' niyoht'hehe wahu'nise. O'ná ne kas laotitse' na tyo'nhúskwalut okhale? koskos kalhakushu kas ku'né se' kwátatí, yo'kalásha kas na saku'newe. Ne kas kutihso' was ka'i'ka' kalihtu okhale? otokáu, ka ok náhe' yona'le. Kwah kas ka ok náhe' wa'kuwatínhó'tú okhna? yah thyayéhewe' tsi' niyoná'le. Úskah útlatste' shayá'tat ok tyukwanaskwa'yá koskos. Tho tsi' yonhoká'lata' akta tho lanuwétsa. Ohkwá'lí uhte', wi wahatetsanihta tho ki' shalukwá'tstu'tí. Wahe'lu'tate' kati' wi ne lake'niha' wahályo ne'n ohkwá'lí.

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
Tsía Nyoht'úhne wahu'nise' or' na kas the way it was long ago then often

...
otokau, ka ok nahe? yona'lesa kwah kas
white oak in a short time they're fat it's just

ka ok nahe' wa'kuawatinho'tu okhna'.
a short time they are penned up and

yah thyayehewe? tsi? niyon'lesa. Uskah
you can't imagine how fat they are one

utlatste shaya'tat ok tyukwanaskwya'
time one male only we had an animal left

koksos. Tho tsi? yonhok'alate? akta
pig there at the doorway nearby

tho lanuwetsta. Ohkwa'li uhte' wi
there he sleeps bear it must be
wahatetsaníhta  tho ki'  shalukwá'ntstu-tí.
he scared her  there  he came back squealing
Wahalú-tate'  kati? wi ne  lake'niha'  wahályo'
he shot her  that's it  my father  he killed
ne'ñ ohkwa-lii.
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.
Kwah tho nu nikaha'wi' tahata'li ne'n lotleha wahá'lu?', "Láksot, oh ne nakaya'tó'ta' thi'ká seshu'ne thatatyehse." Okhna' kwi ne' wahatye'li ohkwá'li né' tho lakusklí'tote. Kwah kati' wi ona' ok tutahanítskwahkwe? wa'thoha' léhte', wahá'lu'.

"Kwátle' ashkwíslo tsítsyage'ko Ashukníli thi'ká ohkwá'li tá't Ashuknínhútlahne." Kwah ká niyo'lé tho yohatáti tho nukwá nya' Cushahntákhe. Kwah thóha' akwe'ku' sahonatahyáwëlehse. Wahá'lu' ne'n lokstáha, "Ne uhte' tyoyáñe' oksa' usetyah'tá' ti nok ohahaktúti tayukyahyakahwáhti."

_Told by Guy Elm in 1939_
Lokst'áha Lottle'áh Yatahi'sáks
old man grandson they look for berries

'Uskah útlatste' lokst'áha okhale' lotle'áh
one time old man and grandson

yatahi'sáks né' sa'yes kalhowa'ná tsi' nu
looking for berries big woods where

ní'nehse. Wahá'lu' né' lokst'áha', "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' kanákle'
because big forest and plentiful

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

kwah kA tsyok nya'tethoyelunyu loteswa'tákhwa'
all kinds of things he'd do playfully

lohsótha' tsi' tehonatawij kwah kátí
his grandfather as he went around so then

né' ok thoyanlahsen'iú ka'i'kA lokst'áha,
he was right in his glory this old man

lau'wéskwanihe' tsi' nihotle'slo' tA okhale'
he enjoys the ways of grandson and

lonolúkwasA. Tehyatlo'sli'yo', né'n lotle'áh
he loved him. They made a good pair, grandpa & son

kwah tsi' nyahá'le' lokst'áha okhale'
everywhere he went the old man and

tho lohlA'tu'ne né'n lotle'áha. Kwah kátí
there he'd tag along the grandson well then

i'kA tsi' lotahyolA onA uní' thóha
very good berries found now almost

ahatna'tsik né'n lahyalakhwa. Wahatyé'lA
at fill the pail the berry container to his surprise

kwa'anyoh uhka'ok kA nityeyelha' lashú'ne
it seemed someone was tapping his shoulder

só' tsi' lohkwislu' 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 brushes 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

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thyehotkátho? ohnahká. xamí:lu", "Satatýa?t- looking back he said help your-
yotahyu:ní." Kwah ká ok náhe? okhale? growing just a short time and
kwah nuwa? otokáu uhká? ok náhte? just now really someone
tahuwahna?tsó:kahte? tahnu kwa?anyóh kicked him in the rear end and it seemed
laslo?khotátyehse? tsi? la:yaks. Na kwi he was bent over while picking berries So now
tahoswá:tA sahá:lu?, "Yats, kwátle?, he was irritated he replied gosh grandson
tha?tehsato:tát nuwa?. TesasiíléA o:ná behave yourself now. Hurry up now
satnahn. Oná 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
S?te Klá:s yaká" lohala:níh onékli? Santa Claus they say had given him straw
aná:lole? né: lona?alo:lu. Kwah kátí:ká ok náhe? hat which he wears it was just a short time
okhale? tusahuwatshye?elo:tA nuwa? lahnáksne and he was pinched again now on his shoulder
wa?thohá:lehte?, "Akel" Tho né: oná ohna'ká he yelled out ouch and then back
Okhna? ne:n ohkwá:li tahá:sáhte? lanutsi:ne and the bear came down with paw on his head
tahatóyekê? wa?thana?tsyakwáhtáte? ne:n onékli? he pounded he crushed the straw
aná:lole? okhale? ostúha wa?thatshi?e:láné' hat and a little he scratched
lanu'utstahke. on his bald spot

Kwah tho nu nikaha'wi. tahata'tí. just at that time he spoke up

ne'n lotléha, wahá'lu', "Laksot, oh ne the grandson he said grandfather what
the kind of animal that behind you standing

nakayatò'ta' thi'ká seshú'ne thatátyehse." and Okhna' kwí né wahatye'lá ohkwa'lí né tho and right away he was surprised a bear there

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

t utahanítskwahkwe' wa'tho'la'lehte' wahá'lu', he jumped right up he shouted he said

"Kwátle' sahkwíslu tsítsyate'ko - ashuknílí grandson hurry up let's run he'll kill us

thí'ká ohkwá'li tát ashuknihtulahne." that bear if he catches up to us

Kwah ka niyó'le tho yohata'í tho nukwa a little ways there was a road that way

nya'tusahnitákhe. Kwah thóha akwe'ku sánonatahyá- they went running just about all their berries-

weluhse. Wahní'lu' ne'n lokstá'ha, "Ne uhte were spilled he said the old man I guess

tyoyáne oksa? usetyahu'ta'tí nok it's best right away we go home but

ohahktú' tayukyahyakwaháti." 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'lo Wohyatótha

Úskah útlatste' lake'nihká tsihúnhekwé wakathu té' tehotí' thale' o'yu lu' kwé' ne kás lonata'lo ne' n wahu' níse. Né' lotítalthákwá tsi', kás nihonata'lo ne' n wahu' níse. Né' kwí yeşhonathlo'li' tsa' tekniksanu tshikaha' wi'. Latolţskó ka'i'ka' ne' n lake'nihká lonata'lo.

Úskah káti' wi útlatste' wahóhkwahte' ahyatolátha. Na kwí né' kalha' ku nyahá' ne', yah káti', wi né' só' tsí', i' nú thyehone' nú kalhá' ku. Wahá' lu' ka'i' ka' lake' niha lonata'lo, "Ká' tho kwí nísé nu na' tasna' layá, kah ni nukwá nyahá' ke." Na kwí tho wa' thatná' layá ne' n lake'nihká. Kwáh ka ok náhe' tho tehota' layá okhna' wahatyé' lá' tho wahóke' tohte' ohkwá' li. Na se' ok wi né' wa' thóhá' lehte' tsi' nahótesá. Ók oni' ne' n ohkwá' li' tutunítstkwahkwe' okhna' uté' ko tsi' uni né' na' otétsá.

Told by Lewis Webster in 1939

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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'nikhá  Lonatá'ló  Wahyatolátha
my father (dead) his friend they went hunting

Úskah útlatste' lake'nikhá tsihlúnhehkwe'
one time my father when he was alive
wakathú'té' tehotí'thale' o'yá lu'kwe,
I overheard they were talking another man

ne kás lonatá'ló ne'n wahu'níse.
it was often his friend long time ago

Né' lotithaláhkwa tsí' kás nihonatá'ló
ey they were talking about how it used to be friends
ne'n wahu'níse. Né' kwí yeshonathlo'lí'
long ago and so they were reminiscing

tsa'tehní'kwa nu tshikaha'wí. La'colatskó
when they were young at that time great hunter

ka'í'ká ne'n lake'nikhá lonatá'ló.
this my father's friend
Uskah kati' wi útlatste? wahóhkwahte'
it was one time he invited him

ahyatolátha. Na kwí né' kalha·kú nyahá'ne
to go hunting so then in woods they went

yah kati' wi né' só'tsi' i'nú thyehone'nú
not very far had they gone

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

"ká·tho kwí nísé nu na'tasna'laya,
here you place you'll be lookout

kah ni nukwá nyahá'ke." Na kwí tho
this way I way I'll go then there

wa'thatna'laya ne'n lake'níhká. Kwah ka ok nahe?
he was look out my father in a little bit

tho tehotna'laya, okhna? wahatyé'lá
there he'd been on watch and he was surprised

tho wahoke·tohte' ohkwa·lí. Na se' ok wi né'
there he appeared bear so immediately

wa'thoha·léhte' tsi' nahotétsá. ok oni?
he let out a yell how scared he was but even

ne'n ohkwa·lí tutunítskwahkwe' okhna?
the bear she jumped right up and

uté'ko tsi' uni né' na'otétsá.
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. Here are a couple of such cases.

Yah se' Kóskos Tehkà


Né' kati? ka'i'kà Tu'wis yah ne tehà'tlu? ka'i'kà wehnsa'lte tâ't nuwa wísk nìyohwisì'ë yo'kalàshà ìslawê. Né' kati? thìkà yotùkõhù'ñà, wa'yòkà'nôle kwah i'kà tuhkìsìly. Kwah kwi né' ok ya'twàktate wa'yòkà'nôle ìkhnà'ñà sùtkà'late. Né' kati? tsi? onà sùtìhalo'tù tho wà'kèhtë' tsi? te kèlhi'tu. Wa'kèlhe' ko akatka'se' na tho ale' ka'kh tu'ñé'se' o'li'te. Kelhàhùwì ahiho'li' Tu'wis na'Ìslawê' ašhàko'wà'tu ale' kwi o'ñà.

Né' kati? tsi? oná yahà'kewe' yah kwi ne kà'mìke têkù'tìlu.


Tok nahte' wa'kàtkà'tho tho tà'wë o'swa'ta nikaya'tòhà. Tàhnù tkàkwà'nà ne kà'tì wi tho yoska'wàle' tahnù e'sò yònìlahtù'nì ákta. Nà kà'tì wi tho wa'tkùnìhèsìkwàlaltà ohnà'ka tsi' yoska'ñòtè.

Wà'kèlhe' kwi átkàtunèkà. Wa'kèlhe' ñìwi ne kòskos tho tà'wë' so'tsi' se wi nì tshìkèksà. Elhùwà uhte' tâ't nuwa ìs'khà yàwa'lë na'tèrwàkòhìsì'ìyà'kù ne tho'ne. Yah kwi nahte' so'tsi' thya'te-wàkyà'totèhtù.

Né' kati? ñà'kù tsi' yotìna'atkehtskìwà tho tok nahte' twàtkè'tòthà. Tàhnù tsi? onà wa'ka'làte' tho unìi ne nu'tàháta'khì ukwa'tsì'na' e'lhal. Kya'tàkà' wàhà'latè. Tàhnù kwah wè'ne tsi? nìhotètsìwì kwàh loya'tutàvë'tu.

Né' kati? wi tsi? tho ya'tèkà'ñlè' tho ka's.
wahani'nyuhsot'á tsi' tekyanaláti onawatsta'kéhsu
ka ok na'teka'lu. I' ki'uhte' wi tahakyahawé.
Khale' swatyé'la' kas wahathakwa'wély wahateswahtáni,
latto'kas tsi' tho i'kéhse katša' ok nú okhale' oná
sa wa'kálttoke' tsi' yah se' kóska' tehka'. Só' tsi'
loñuhwélhahse. Tahnu sa wóvisklóhale tsi' yohoni'-'nyúhsate. Okhale' o'yá ni'yołt sa tsi' i'le so' tsi'
yawét tehahsinowa'náhse, Na kwí yahakhewe' tsi'
okwá'lí naheke. Na to'kaske ukwatetsa.'

Wakathu'te ké las luthlolyányuwe' tsi' ayakoti-
ye'na yeksá kanyó ayakoti'ka kalha'ku. Tahnu' se
oná se akta wa'lawe', né' ki' ok wikatlího'lañe'
smo ku nu wákatya'tu'í tsi' yoska'óte;
Okhale' wa'twákha'lehte' kwah tsi' ni'ku wa'kkwe'ni
yolakaléni wa'kí'lu", "Su'wi." Ok ne'n é'íhal
tutahanítskwákhe' uni na né'.

Kwah kwí ne ka niyosno'le' tusutkalhate'ni,
smo ku nuwáka'tákhe tsi' nukwá niyotakhe'nu.
Tsi', oná ute'ko ka'í'ka okkwa'lí, okha' a'íhálí ne
wahálsle. Ka ok na'teka'lu okhale' wahala'talik.
Kwah tsi' ni'ku wahaka'lí okhale' ka's tho wa'twat-
nusi'sle' na kas kwí sahotalíshi. Akta tsi' ktaxhóhso'te' na ne kalhován'ke nuwá ya'tusutelhá-
we'este.

Okha' kwí ni tho wa'katu'kóhte' kwah tsi'
i'yołt ta't kiti, tsi' na yusá'kewe' wa'kí'lu',
"Taawátka'se'na i'sí nukwá tétkayána'lu ne'n okkwa'lí." Na kwí wayakwatka'se'na tsi' nukwá neyawe'ny.

Kwah se' ne ayakonehla'kó tsi' niyoshwe'suhse
tsi' nu niyotukóhtry, aotsye'e'lá tsi' yotlatákwa.
Okhale' a'e niwa'se yotlawisnatashukwa tsi' nu
ostúha yotya'take'tá.

_Told by William House to Andrew Beefheart_
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 lose 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 Telkä

Wahu'nise? tho yotelhate'ko' ákta
long ago there a great forest near

tsi? yuwanúhsote. Ne' kati' ka'i'ká Tu'wis
at our house and so this Thomas

yotká'te yakyatoláts otsuhkalo'la,
every so often we go hunting rabbits

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

náhohte. Ne' kati' ka'i'ká ka niyoleha tsi? nu
thing so then this a little ways where

tkanúhsote? tho kelhite ne' ka'i'ká
the house stood there a tree stood it was this

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

tho kutstelista 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 kás yo'kaláshá yotítyohkwá'na'
whenever always towards evening a big flock gathered
tho kutitskwahlúni tho kás waya'knehte.
there perched around there always we'd go
Tho kás yashakólí tát nuwa?' áhsá
there always he'd kill them maybe now three
kaye niku'tí áyakwa'wa'lake. Yukwe'ka'se?
four of them we'll eat the meat we like
né' na'ka'wahlohtá.
that kind of meat

Né' kati' ka'í'ká Tu'wis yah ne tehá'tlu'
so then this Thomas not at home
ka'í'ká wehnišla'té tát nuwa' wisk
this day maybe now five
niyohwista'é yo'kalásha Áslawe.
o'clock in the evening he'll return
Né' kati' thiká yotukóhtu átí, wa'yoka'nóle
so then that after noon it rained
kwah i'ká tuhká'sílyu. Kwah kwi né' ok
just really hard (it rained) just a little while
ya'twaktate wa'yoka'nóle okhna?
it quickly stopped raining and
sutká'late. Né' kati' tsi' oná sutáhaló'tá
it quit so then when now the sun came out
tho wa'kehte? tsi' tkelhi'tu. Wa'kel'he'
then I went there where the trees were I thought
kwí Ákatka'se'na tho ale? kah tku'ne'se?
I'll go see there again they are around
oli'te. Kelhahkwe ahiló'li' Tu'wis
pigeons I wanted to tell Thomas

na' Áslawe' ashako'wa'tu ale' kwi o'na
now he'll return to kill again
Né' kati' tsi' oná yahá'kewe' yah kwi ne
so then when now I got there not
ka'nikte tekutí'tlu. Tahnu ká na'teyakwátle
anywhere they're around and just a ways apart
kwí o'klu'ní tho kás yeyakwaktus.
whites there we'd go back and forth
Yakhí'káhe' lotínskwayá'tú kóskos, we see them they have animals pigs
kwah i'ká tsi? kutikwa'nahse. Ne' kati? very much so they are big and so
tsi? na' sayakyaháti' katnaskwa'wi-se? that now we went home I had an animal along
se wah ukwatse'ná' é'íhal. Ká'ok niyo'le you know our animal dog a little ways
okhna' sakahahálane' ka'i'ká ká'niyohaha' and I was back on the road this pathway
tsi? nitwake'nu. Ne' 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' twaknuhsote that way at my house
Tok nahte? wa'katkátho' tho ta'we' something I saw there coming
o'swá'ta nikaya'tóhtá. Tahnu tkakwa'ná black way it is and very big
ne kati' wi tho yoska'wále' tahnu e'so' so there there was brush and much
yonlahtu'ni akta. Na' kati' wi tho wa'kani-leaves on it nearby so then I lay-
heskwatalá' ohna'ká tsi' yoska'ote flat on my belly behind a bush
Wa'kelhe' kwi atkatunaektá. Wa'kelhe' kwi I thought maybe I'd scare it I thought maybe
ne kóskos tho ta'we', so'tsi' se wi it was pig there coming so much
ni tshíkeksá. Elhuwa uhte? ta't I was young just now must -have been maybe
nuwa' úskah yawa'le na'tewakohsliyá'ku ne tho'ne. now eleven years old then
Yah kwi nahte' so'tsi' thya'tewakyatole'htu. nothing much did I take notice of
Nē' kati? na'ku · tsi' yotna?atkehtskwa
it was underneath an up-ended tree stump

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

tsi' ona wa'ka'láte' · tho uní ne nutahatákhe
when I lay down there even it came running

ukwatse'ná e'hlal. · Kya'tákta wa'ha'láte',
our animal dog nearby me he lay down

tahnu kwah we'ne · tsi' nihotets'ü kwah
and just it shows how scared he was just

loya'tutawe'tu.
he was shivering

Nē' kati? wi tsi' tho ya'tekka'nl'e?,
it was then that there I was looking around

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

onawatsta'keshu · 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'la käs wahathakwaa'welu wahateswahtání
sometimes always he would look up sniffing along

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

okhale' na sa wa'káttoke' tsi' yah se' kóskos
and now too I noticed that not pig

tehkA. · Sō'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'ya ni'yót sa tsi' i'le sō'tsi'
different way too that he walks too much

ya'vet tehahsinowa'nahse. · Na kwi yahakhewe'
it seems he has big legs then I realized

tsi' ohkwá'li nahke. · Na to'kaske ukwatetsA.
that bear it was Now really I got scared

Wakathu'té' käs luthloly'nyuhe' tsi'
I used to hear them telling how
they'll grab child when they'll see them
kalha'ku. in the forest and so now
n'é' ki' ok the only

Ayakotiye'ná yeksá kanyó Ayakoti'ká
they'll grab child when they'll see them
kalha'ku. in the forest and so now
n'é' ki' ok the only

I got an idea that place
yakatyatú'tí tsi' yoska'ote. Okhale'
I will grab it at the bush and
wa'twakha'lehte' kwah tsi' ni'kú wa'kkwe'ni
I let out a yell just as much as I could
yolakaléni wa'ki'lu', "Su'wi!" Ok ne'n é'lhal loud I said Sooo wee but the dog
tutahanítswahkwe' uni na' né.

Kwah kwí ne kâh niyosno'lé tusutkalhaté'ni' It was just that fast it turned around

Kwah kwí ne kâh niyosno'lé tusutkalhaté'ni' It was just that fast it turned around

tho nukwá nyusakatákhe' tsi' nukwá that way she ran that way
nityotakhe'nu. Tsi' ona utë'ko ka'i'ká she'd come from when then she ran this

ohkwá'li okhna' é'lhal ne wahá'sle. Kâ ok bear and dog he chased her only

na'teka'li' okhale' wahala'tlík. Kwah just so often and he'd nip at heel just
tsi' ni'kú wahaka'li' okhale' kâs tho as often he bites her and always there

wa'twatnusi'sle' na kâs kwí sahototalish. she'd drag her read end now always he'd loose his grip

Akta tsi' tkanúhsote' na ne kalhowan'ke nukwá' near at the house now in the woods that way

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

Okhna' kwí ni tho wa'katu'köhte', and then I there I went by

Kwah tsi' ni'yot tát kíti tsi' na just the way maybe I was flying when now
yusa'kewe? wa'kii'lu?, "Taswatka'se'na
I got back I said come on over and see
isi nukwa tetkayana'lu ne'n ohkwa:lì.'over there her tracks the bear
Na kwi wayakwatka'se'na tsi' nukwa
so now we went to see that direction
neyawewu. Kwah se ne ayakonehla'ko tsi'
she'd gone it was just so surprising that
niyoshuwe'suhse' tsi' nu niyotukohtu
how deep the holes where she had gone
aotsyee'la tsi' yotlatákwa.
her claws as she had picked up her heels (walked)
Okhale? a'ne niwa'se yotlawistanatash'ukwa
again great big bark that had come off
tsi' nu ostuha yotya'take'ta.
where a little her body had rubbed
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
\textit{'Uskah útlatste'?} \quad \textit{yaká}? \quad \textit{yeksá} \quad \textit{tá't} \quad \textit{kayé}

one time \quad they say \quad girl \quad maybe \quad four

\textit{na'teyakaosliya'ku} \quad \textit{wa'utatánhane'?} \quad \textit{usayeyá'ná} \quad \textit{yelis탈hó'tha}

years old \quad they hired her \quad to take back a flat iron

\textit{yakotáníhá'hné}. \quad \textit{Ne' kati? wi tsi'?} \quad \textit{nyaha'ya'á}

she had borrowed \quad it was while \quad she was on her way

\textit{kalhakú'shu} \quad \textit{tho wa'tkyátláné'?} \quad \textit{o'swá'ta} \quad \textit{nika-}

through the forest \quad there they met \quad black \quad it was-

\textit{ya'tó'ta} \quad \textit{oná kwi} \quad \textit{wa'tkñitahne.} \quad \textit{Teknitsya'lu}

that kind \quad then \quad they stopped \quad both of them

\textit{wa'tkyálatkatá'nle'?} \quad \textit{khale? ne oná} \quad \textit{uta'kóhte?}

they looked at each other \quad adn finally \quad she went on

\textit{ka'i'ká} \quad \textit{o'swá'ta} \quad \textit{nika'yéto'tá} \quad \textit{na'ki' uni}

this \quad black \quad kind of body \quad then even

\textit{ne'n yeksá} \quad \textit{wa'utu'kóhte.}

the girl \quad she went on her way

\textit{Ne kati? tsi'? na} \quad \textit{sayuwe'?} \quad \textit{okhna'?}

it was then that \quad she got back \quad and

\textit{sayuthlolyányu} \quad \textit{tsi'? nahta'?} \quad \textit{wa'utkátho'?} \quad \textit{wa'í'lu'?},

she told about \quad whatever \quad she saw \quad she said

"\textit{Ohna'tsa} \quad \textit{ni} \quad \textit{wa'katkátho'?} \quad \textit{kalha'ku.'}" \quad \textit{Na kwi}

rear end \quad I saw \quad in the forest \quad Then

\textit{ne akonulhá} \quad \textit{ka'i'ká yeksa} \quad \textit{wa'yakonehla'kó} \quad \textit{ot ne}

her mother \quad this girl \quad she was curious \quad what

\textit{nakaya'tó'tá} \quad \textit{ne'n ohna'tsa.} \quad \textit{Ne kati? wi ne tsi'}

kind of body \quad the rear end \quad it was then that

\textit{ya'kato'káne'}\quad \textit{tsi'? ohka'li} \quad \textit{ne wa'kuwa'ká}.

it became certain \quad that a bear \quad it was she'd seen
Akokstaha

Uskah utlatste akokstaha wa'yutka'se'na akotela.
Ehta'keshu nyahayakalhaku, kwah nok kah niyohaha tho
yohatat ehta'keshu nityahkwa. Tho ne' ya'ako'kalahwe.
O'ná kwi tutayhta'ki' kwa'sute'keko. Kwah ka ok niyo'le
okha' tho wa'thyatlane' okwali. Yah kwi thayekwe'ni
ayutehko. Wa'i'lu', "O'ná kwi ni wa'kiheye."

Na kwi ne kwah ok tho wa'yulate' ohaha'ke. Yah se'
kanike' thayute'kwahte. Tho kwi ne wa'lawe' ka'i'ka
okwali. Tsii' yeta'kele' wahateswahtani' yuhsi'ke wahateswahte.
Okha' wahali'lu', ka'i'ka okwali, "Yah ni te'ke'wa'laks
oye'li nu'tá tyakawáheyu."

Okha' ne wahatu'köhte' ne'n okwali. O'ná ne
tutayuktéskwante' ka'i'ka akokstaha', sayuhtata'ri
Yah nahte' teyakoya'tawu yah oni teyakolahi'stíhale.

Told by Willie Webster to Tillie Baird in 1939
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 Anne Christjohn
Akokstáha
old lady

Úskah útlatste? akokstáha wa'yu'tka'sé'na?
on one time akokstáha old lady she went to see

akotélha.
her timber land

Ehta'keshu nyaha'yá kalhakukó
on foot she went into the forest

kwah nok kah nyohahaha tho yohata'ti ehta'keshu
just small path there trail on foot

nityahtákhuwa. Tho née' ya'ako'kalahwe. 0'na' kwi
it is used for that's when it got dark on her then

tutayuthá'tí.

kwá'sute'keko. Kwa'ha' ok niyo'lé
she began home in real darkness just a little ways

okhna' thro wá'thyátlané' ohkwa'lí. Yah kwi
and there they met bear not

thayekwé'ni' ayutehko. Wa'í'lu', "0'na' kwi
she was able to run away she said now

ni wá'kíhaye. Ná kwi ne kwah ok tho
I am going to die so then just there

wa'yu'láté' ohaa'ke. Yah sé' káníke' thayute'kwahte.
she lay down on the road not anywhere to run to
Tho kwi ne wa’lave’  ka’i·ká ohkwa’lí. Tsi?
there then did he arrive this bear while
yeta·kele’ wahateswahtání? yuhsí’ke wahateswahté.
she was lying he smelled around on her feet he smelled
Ohkña’ waha’lu’ ka’i·ká ohkwa’lí, “Yah ni te’ke-
and then he said this bear not I I don’t-
”wa’laks oye’lí nu’tá tyakawáheyu.” Ohkña?
eat meat ten days it’s been dead then
ne wahatu’kohte? ne’n ohkwa’lí. 0’ná ne tutayukté-
he went by the bear now then she jumped
skwahte? Ka’i·ká akokstáha’, sayuhtá’ti. Yah
right up this old lady she went home not
nahте? teyakoya’tawá 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'li Wahyatli'yo


Okhna? wahatéhko. Nà kwí ne'n Tsyà'ni Tsyotinkí ne wahyatli'yó ne'n ohkwa'li.


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'li Wahyatli'yo
bear they fought

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

yaká' wahyatolátha'
they say they went hunting
kalha'kú tho
in the forest there

ya?thútlane' ohkwa'li. Tsyá'ni Tsyotinká ne'
they met bear John Jordan it was

yaholáhtate' tahnu úskah ok kás yaká'
she ran towards him and one only always they say

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

85
loti'ya ne? thon e? nu tshikaha'wi', yah kati' wi not
they had at that particular time

thya'tehoyeliseniu o'ya usahanayatahne.
he didn't have enough time another to reload

Na kwi tho nukwa nyahatákhhe tsí' nu
so then that way he ran where

i'thlate? ne'n Lohsi'takehte'ká.
he was standing Abram Summers

Wa'leleh he thought

ne kwi nuwa ashalú'tate? waha'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? wataheko. Nà kwi ne'n Tsya'ni
then he ran off so then John

Tsyotinká ne wahyati'yó. ne'n ohkwa'li.
Jordan it was they fought the bear

É'lah laotse'ná ne wahaka'li ohkwa'li,
dog his animal he bit her bear

Nà kwi sutéhko. Nok tsí' lohila'lu
so then she ran off but he has scars

lakuksné tsí' nu na'teyonákhu ne'n ohkwa'li.
on his face where she had clawed the bear

Ohkwa'li wahóhsle' Kwito'kwitká
bear she chased him Martin Hill
ne' wahóhsle' it was she chased him bear
ohkwa'li bear
ohaha'késhu along the road
kalha'kú through the woods
yohata'tí on the trail
ne ok aoolí'wa the only reason
yah tehohnutláu she didn't catch him
tsi' tehokahtu'hné that he used to be a fast runner
kwah tsi' niyo'lé just as far as
tusahalhótkawe he came to a clearing
na then

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

Shakohutotha! Okhale! Ohkwa!li

E'só ni wakatolatú okhale! kwah uní tohka niňhélí ne'ñ ohkwa!li. Nok tsi' ka'i'ká úskah útlatste', i' tsilehkwa' tho utayünlyoke' kalha'kú akitse'ná é'hal teyaknihäs. Kukwi'te'ne ka'i'ká nok tsi' e'só sheku kaneyatú. Tho wi ni'yót wahnislaténi kalha'kú ye'kehs. Ne wi thika katnakalyá'khehs. Tho kati' ale' yahá'kewe', kwah ka ok' náhe' tho ye'ké'se' okhna' wakañhu'te' ka niyoléha tho thahnyányuhé' akitse'ná é'hal, yah oksa tho thye'wake'nu.

Kwah ki só' tsí' yahukxehla'kó tsi' nithotlí'w-aka'sa'tu oná kwí' wa'katka'se'ñna. Tho yahá'kewe' tsí' nu íthlehse' yotena'uhê'kó kó'w. Kwah a'nyoh a'e na'tekála' tsi' nu tsi' tho yotelyatehtu, tho nu tehahkwata'sés lahnyányuhé' oksa' kwí' wa'kattoke' tsí' ohkwa'li loya'tol'ú.

Tahnú ne ok khawé'se' ka niwa'sláh. Swakhuku' akohu'hné, tahnú úskah ok uní ne swakna'yáña' nok tsi' tho ki' níkatatenyehesa'ñne. Tho kwí nyusá'ke. Tán'nyat sayákne' wahanlohlókha' ne aoli'wa' tho nyaháhle. Ya'yáknewe' okhna' tho ya'tektane' tsi' nu tyoka'láté. Okhna' wa'quílu', "O'ná ki'
ni wakelha·le,“ Kwa’ thyakwana·tane’
ohnà’ tahayakhahtatsi’ ohkwa·lí, u·tû kwì ne
wahiyalu·tate. Tho kwì ne tahataklane’ ok ne’n
e·lhal tho yehatya·tûtyehse. Kwáh kwì ni kwáh ok
tha’katye·lá tho tahoya·nà. Kwáh ok onyáhto·kù
tyahahnílahu’ kwáh nok ya’teshika·ntle’ akitsenà’kà,
swatye·lá ha ok sahowanaké·tote. Tho kwì ne nyahukwe-
nuhàti, nok tsi’ e·sò’ ki” ükwatanokústa’ tsi’ ni-
yo·lé oná u·tû yahiyà’pakênha’ ne’n akitsenà.
Ne se’ wi tsi’ niwaknâskwanuste, kwáh ok tha’thiyahúhta
ne’n ohkwa·lí ohnà’ ne’n akwato·kà wa’thinà’ale’-
éku nok tsi’ yah uni ne te’yotúu oksa’ ahílyoke’
ne tsi’ yah te’yokste’ akwato·kà.
Teyelutyákta’ a·ghale’ twakohalákwa ne wak-
ata’aslotunyâhtu. U·tû kwì’ ne sahatotalíhsí’ ne’n
akitsenà, nok tsi’ ohnà’kà’ nutahatnàshàwe’
ne’n ohkwa·lí knitso·kù tahaye·nà, kwáh na
tahatihátho’ oná tsa’tewakkalhaténi ne’n akwato·kà, kwáh ok
lanutsi’ne thahílo’oke’ tho kwì ne oná wa’kalhényane’
wa’thinutsisto·lá, oná kwì wasaknîlyo’ ne’n ohkwa·lí.
O·nì kwì sayakwahtà’tí: kwáh onikwahsósku
ksina’ke tsi’ nu na’tehakna’khu khale’ akwa’nhu-
skwalha’ke’ yah uni’ ne te’skahsínote’ skâtí nukwà

tsi’ náhe’ tho yukwatli·yó wakathu·tê tehohale·thahkwe.
Ta’nyat la’te, “Satè’ko’” — nok tsi’ tho ki’ tho
nihinolúkwhakwê’ akitsenà’ e·lhal, wa’kelhe’
yatayákneathê kwì tâ’t yah thayukyatkwenyuke.

Told by Shakohutótha (Abram Smith) to
dennison hill in 1939

90
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. The 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 though I'd go with him if the two of us hadn't won.

Translated by Amos Christjohn
'E·sō ni wakatola·tu' khale'
quite a lot I have hunted and
kwah uni tohka nikhēli ne'n ohkwa·li.
quite a few I've killed bears
Nok tsi' ka'ī·kā ēskah ētlatste'
but this one time
i· tsilēhkwa? tho utayunîlyoke?
we almost there we would be killed
kalha·kū akitse·nā ē·lhal teyakniyähse.
in the woods my animal dog two of us
Kukwi·te'ne ka'ī·kā nok tsi? e·sō she·kū
in the springtime this but lots yet
kanyeya·tū. Tho wi ni·yōt wahnislatēni
snow around that was the way daily
kalha·kū ye·kēhse. Ne wi thikā
in the woods I would be it was that
katnakalyā·kēhse. Tho kāti' ale'
I go cutting poles for myself there it was again
yaha·kewa' kwah kā ok nāhe' tho
I got there just a little while there
ye·ke·se' oknha' wakathu·tē kā niyolēha
I was and so I heard a little ways
tho thahnīnuyhe' akitse·nā ē·lhal, yah
there he was barking my animal dog not
oksa? tho thye'wake'nu.
right away there I went there

Kawah kio so'tsi' yahuknehla'kó tsi'
just too much I got curious about

nithotli'waka'stu ona kwi wa'kat-
how he was carrying on so then I went-

kaw'sémna. Tho yaha'kewa? tsi' nu
over there I got there where

íthlehse' yotena'ahketskóú. Kawh a'nyóh
he was there a fallen tree stump just it seems

a'e na'tekanálala tsi' nu tsi? tho yotelyatehtu
great gathering where she's growling

tho nu tehahkwa'ta'sés lahnyanyuhe'
that's where he was going round he's barking

oksa? kwi ne wa'kat'toke' tsi'
right away it was I realized that

ohkwa'li loya'toláu. Tahnu ne ok
bear he had found and only

khawí'se' kaw niwa'sálá. Wakhulakohu'hné
I had along small axe I went after a gun

tahnu úskah ok uni ne swakné'yaya nok
and one only even I had a bullet left but

tsi? tho kí' nikatanenyehasané.
then that's how much faith I used to have in myself

Tho kwi nyusa'ke. Tá'nyat sayakne'
then I went back Daniel went back with me

wahatlohlókha' ne alo'íwa' tho nyaháhle.
he went to watch that's why there he went

Ya'yaknewe' okhna' tho ya'tektane?
we got there and there I stood

tsi' nu tyoka'láté. Okhna' wa'kí'lu'-, where
hole was and I said

"O'na' kí' ni wakelha'le." Kwa'anyóh
now I am ready it seems

ahsu thyakwaná'tane'
not yet was I through speaking

okhna' and then
tahayak'áltshí' ohkwá:lí, u'tú kwi ne
he came out running bear it was possible

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

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

Kwah kiⁿ ni kwah ok tha'katye'lwá tho
as for me I suddenly noticed there

tahoye'ná. Kwah ok onyáhto'kú
she caught him just under the snow

tyahahniláthu' kwah nok ya'teshíka'ntle'
he pushed him down but only I was watching him hard

akitsená'lká swatyle'ha ok sahowánaké'tote.
my animal (dead) every so often hear his voice

Tho kwi ne nyahukwenu'háti nok tsí?
so then I was going at it but

e'só kí' ukwá:wolústa tsí' niyó'le
lots of I had tough going until

oná u'tú yahíya'takenha'
now it was possible for me to help him

ne'n akitsená'. Ne se? tsí? niwaknáskwânuste',
my animal that's so I liked my animal

kwah ok tha'xihúhtá ne'n ohkwá:lí
I just grabbed him by the ear the bear

okhna' ne'n akwato'ká wa'thiná'le'ekhu
and my axe I hit him on the head

nok tsí? yah uní ne te'yotuú oksa?
but not even was possible right away

ahíyoke' ne tsí? yah te'yokste'
to kill him because not heavy

akwato'ká. Teyelutýaktá' á'shale' twakóha-
my axe a cross-cut saw I'd cut-
lákwa ne wakata'aslotumíáhtu.
part off it's I'd made my axe with it

U'tú kí' ne sahatotalíhísi' ne'n akitsená
it was possible he got loose my animal
nok tsi? ohná·ka? nutahatnatsáhawe?
but from the back he brought his arms up

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

kwah na táhatihátho' 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 wá'kalhen-
I chopped him that's when now it fell-
yáne' wa'thinutsisto·lá oná kwi
over I split his head so now

washaknílyo' ne'n ohkwa·líí,
we'd killed the bear

O·ná kwi sayakwahta·tíí kwah onikwahso'skú
so then we went home just all bloody

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

akwa'nhuskwalhá'ke yah uní ne te'skahsinote?
on my pants not even it has no leg

oskati nukwá. Tsi' náhe' tho yu kwatli'yo'
on one side while there we're fighting

wakathu·té tehohá·léthahkwe. Tan'nyat
I heard him yelling Daniel

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

tho nihinoluhkwáhkwe akítse'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 thayukyatkwényuke.
if we two hadn't won
Luthopslu'nihe

Ahșa niha'tí wa'thuta'łowe' wahuthopslunya'na kalha'ku. Ya'hu'néwe' kwi ne na' kwi wahatinakalyhke' okhna' shaya'tat ka'i'ka' lanikáhtlu ne Ahakaléni tho yahotye'ñseke' ąhatstenyókwahnte. Na' kwi ne yahutye'níhte? akweku ne thiká ya'ya̱hkh niyohsi'kañe niyóshu. Na' kwi wahutatu'ni' yutényat'tashkhwa. Ne tahuwa'yu ka'i'ka' lanikáhtlu ne ą'latste' ąhatenya'táste' akwe'kù ne ya'ya̱hkh niyohsi'kañe niyóshu. Ne'.

Tho ne' o'na' shaya'tat wahatatu'ni' tsì' nahte' tayako'ñáste' thiká kanakale'shúhá. Ona' kwi ne tahatáhsawa wa'ñhló'ñáshu. Okhna' kah nukwá shaya'tat loyo'te tho kwi nukwá yehótyehse' na' kwi uní' ne tahatáhsawa wahathopslu'ni' ki' wáhe. Okhna' wi na waháhsane' o'yá kas ne tsì' ka'yá', tayohsehtuháti khále' wahahwahhake. Oskatsu tewá'ñyawé' nikú ne ąkasto'tstlat. Tho kas katí, wi thí'ñýót tsì' niyo'lé wahatiye'líte' ne'n wísk tao'saam, na' kwi wahutahninu'na. Tho ne' kas kanyó oña Ahutañhni'ni, na' kwi kwáh akwe'ku tsaty'ñ'wáñe wa'thatihwistackáhsí ne ne lamunhekkwa akweku atáná'tsílį' wahatihni'núhte.
Na ki? ale" wi ka'i'ka o'ya yusakahewe" ne ale" tsahatiya'tat tusahotihwaya'ta'se' tho ale' nu ashotoyo'tahsa. Yaha'newe? kwi ka'i'ka lotiyo'tahse okhna? shaya'tat wahe'lu", "Ne uhte" yoyantle" yatwatu'kohe" ostuha tho nukwa yatsi'twathoplu'ni." Tahnu yahutnasikwahwe ne'n, e'lhah lako'na o'swata nihaya'tota elhalhu'we nahaya'tota. Tsu' nahe? shotiya'te na lonathu'te ka'i'kA e'lhah a'e nukwa thahnaya'nyuhe. Okhna? kwi shaya'tat yahota'nyehet' waha'lu", "Ne uhte" yoyantle" ahsatka'se'na ki? wah. Utye'la nuwa okwali thi'kA.

Na kwi ne wahatka'se'na yaha'jawe' tho yotsina'alakehtska tho nu nihala'tes ka'i'kA e'lhah. Na kwi ne ka'i'ka Tsyani Kitkit tho wai'lawe', na kwi ne' tho wahalo'oku tsu' nu niyoka'late', wahatye'la' ne ka' nu tayo'swatake'kothte' na kwi yakwakwe'ku tho nya'kwe, yah tehohtumi'ne ka'i'kA Tsyani Kitkitka'.
Na kwi wahal'lu", "Yats, kya' se, tasya'kA o'na."

Kwah yah so'tsi? te'yumise' ne' tho nitsya'wa'ne' okhna' nahke' tayoke'tohte' a'e niyosh'kwa tho kwi yakwakanyate' okhna' kwi yahalutawalatste' ne ok wi laha' wi ne'n ka nikanelehsa aqo'ka yah wi teyukwahulahya.

Ne kati? tsu' na takaya'kane' okhna' wi ne wa'thana'ale'ke' kwah ok tahaka'tahkwe' wa'thanu'aleke. Kwah uhte" ahsana niyoyak'ou ona nahke' a'e ya'tkahyeskwahtalane' ona kwi wa'kheye.
Told by Jake Denny to David Skendanore
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 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'níhe
Making Hoops

Áhsa niha'tí wa'thutá'lówe? wahuthops-
Three of them went in partnership they went-
lunyá'na kalha'ku. Yaha'néwe' kwi ne to make hoops in the woods. They got there then

ná kwi wahatinakályahke', okhna' shaya'tat so then they cut poles, and so one man

ka'i'ka' lanikáhtlu' ne Ahakaléni tho this young man he'll haul there
yahotyéhseke' Ahatstenyókwahte. Ná kwi ne keep taking to pile it up. So then

wahutyeníhte' akwekú ne thiká ya'yahk niyohsi'take they had enough all those six feet

niyósuse. Ná kwi wahutatu'ní yutenyatástakhwa. in length. So then they made themselves a stick for measuring.

Ne tahuwa'yú', ka'i'ka' lanikáhtlu,
It was him they gave to, this young teen-ager,

ne A'latste' Ahatenya'táste, akwe'kú ne ya'yahk he will use it to measure with, all of it six

niyohsi'take nayosúsheke. Tho ne' o'ná shaya'tat foot in lengths. So then now one man

wahatatu'ní tsi' nahte' teyako'laste' thiká made himself whatever to split with those

kanakale'shúha. Oná kwi ne tahatáhsawa wa'thlo'lásahe. poles. And then he started splitting some.

Okhna' kah nukwá shaya'tat loyo' té tho And this way one man working there

kwi nukwá yehotyehse' ná 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

ná waha'hsane' o'yá kas tsi' ka'yá'. when he finished another always the one that
ta'yohsehtu'há' khále' waha'hnáhaks. counting along and he tied them up.
Oskatsu tewanyawe niku ne skasto'tslat
one at a time hundred that many for one bundle

Tho kas kati? wi thi'yt tsi' niyo'le
always so that way until

wahatiye'li'te? ne'n wisk taosan, na kwi
they made enough for five thousand so then

wahuta'ninu'na. Tho ne' kas kanyo ona
they went to sell then alway whenever

ahuta'ni'nu' ma kwi kwah akweku tsta'wane?
they'll sell then just all evenly

wathihwistakhahsi. Ne ne lanunhehkwa
they divided the money That was what they lived off

akweku atana'tsxli wahatihni'nuhte.
all groceries they bought with it

Na ki' ale? wi ka'i'ká o'ya yusakahewe?
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 ashutiyotahsa. Yaha'newe'
there again they'll go back to work they got there

kwi ka'i'ká lotiyotahse' okhna' shaya'tat
so these workers and one man

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

ostú'a tho nukwa' yatsi'twathopslu'ni'." a little bit this way we'll make hoops

Tahnu yahutnaskahawew ne'n é'hal
and so they took along their pet the dog

lakwa'na' o'swa'ta nihaya'tó'tá elhalhu'we big that kind real Indian dog

nahaya'tó'tá. Tsi' nahe' shothiyoté
that kind while they were back working

na' lonathu'te ka'i'ká é'hal a'ne nukwa
now they heard this dog far off

thahnya'nyuhe' okhna' kwi shaya'tat yahota'nyehte'
he's barking and so one man was sent
wahá·lu', "Ne uhíe" tyoyánte" satká·se·na he said it might be best to go see
ki' wah. Utye·lí nuwa? ohkwa·lí thíka·' indeed it could happen now a bear that

Ná kwi ne wahatká·se·na yaha·lawe? so then it was he went to see he got there
tho yotsina?alakehtskwa tho nu nihala·tíes there a fallen stump that's where he climbs
ka?i·ká é·lhal. Ná kwi ne ka?i·ká Tsyani Kitkit this dog so now it was this Johnny Reed
tho wá·lawe', na kwi ne tho wahálo·oku he got there so now it was there he chopped
tsí· nu niyoka·láté. Wahaty·lá·ne where the hole was to his surprise
ka' nu tayo'swatake·tohte. Ná kwi to one side something black appeared so then
yakwakweku' tho nyaa·kwe. Yah tehohtluní·ne we all went there he was not afraid
ka'ī·kā Tsyani Kitkitkā na kwí wah'lu", this Johnny Reed so now he said

"Yats, kya'še, tatsya'kā golly cousin come on out that now

Kwah yah só' tsí' te'yunise' u ne' tho just not too much afterwards it was that

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

a'ẽ niyoshó'kwa. Tho kwí yakawak'nyate' great big cheeks there we were huddling

okhna' kwí yahalutawa'latste' ne ok wi and he jumped over the log only

laha'wi' ne'n kwá nikeneklähêseshá' ato'ká he's carrying a short handled axe

yah wi teyukhú'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'âle'êke' kwah ok then he hit her over the head just
tahaka'takhwe' wathana'aleke. Kwah uhte'
he kept on hitting her head just about
ahsana' niyoyaká, ona nahke' a'e
halfway she was out now then way over
ya'tkahyoskwáhtalane?, ona khi wa'káheye.
she fell on her belly so now she died

Na khi wahutnuhtuhteh tsi' niyo'le'so then they waited until
kwah olíhwi'yo tsi' na yawahheyu, na khi's it was sure that now she's dead then

Tsyani Kitkit tutahata'í waha'lu',
Johnny Reed spoke again he said

"Hao, twaya'tótshi ki' wah." Na khi'
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 khi tho yakwa-
they pulled her out then it was that we-

kányate. Na nahke' waha'lu',
were standing around now then he said

"To katka'se'na thika a'e wi niyoshuá." golly let's go see that great hole

Okhna' shaya'tat waha'lu', "Ahsatyé'lá'
and then one man said you'll be surprised
nua' ta't nuwa' sheku tho skaya'tat
now if still there another one

tkaya'tit." in there

Kwah ne nok waha'lu', "ne khi aoli'wa' just only he said that's the reason

i'kelhe' akatka's. Na khi tho yahatyaha'te? 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'le na'ku na kati' wi kwah tsi' niyó't
as far as under so now just like

yeksa' tho tutayako'lehte. Ne' tho child there let out a yell it was there
yahaya’titáhko’ othóska ohkwá·li. he took it out a cub bear

Okhna? wi né· tho tahöhslu·tí and then it was he came down with his axe

tho ñ·late’ tahoyá’tu’ okhaë·le’ wi there he stood he gave him the body and

tho yusahakwé·nute’ wahù’liu’, “Sheku there he went back down he said still

se’ o·yá’ tho tkayá’tit.” Ná se’ ok ale’ wi another there is in there so immediately

o·yá’ tho yusahaye’na. Ne kwi ne oná another there he caught her it was that now

wahatnaskwala·kó okhna? ne’n úskah he kept it for himself and the one

he kept it for himself and the one

Taháaslutiliká ne kwi ne wahaye’na ne kati’ wi Martin Denny it was what he got it was

okwá’ha’ wahatiyá’hsele’ kwi na te khale’ the older female they skinned and then

wahatikalostáthko okhna’ wi wahutahni’u’ na took out the innards and then they went to sell

Green Bay but when they sold it

wahatikkalostáthko okhna’ wi wahutahni’u’ took out the innards and then they went to sell

wahatikalostáthko okhna’ wi wahutahni’u’ took out the innards and then they went to sell

kanatá’ke tahnu tsí’ na wahutahni’ú’ Green Bay but when they sold it

ya’thyatatyá’tíste’ tehniyáhse’ wahnihwista· they kept it to themselves the two they got the-

ye’na.

money

Ná kwi’ ni wá’kelhe Akatá’lahte’ so now for me I thought I'd quit

oná tsí’ oskánhe yukwayo’te. Wá’kelhe’ now together working I thought

ná se’ uhte’ Akkwé·ni’ i’ Akatayó·tahse it’s about time I could me work for myself

tsí’ nitwá’ku’. Ne’ kati’ wi aolí’wa yah as old as I am and that's the reason not

nuwá’tú te’sekhe’ká’ sheku nuwa kah níkaha·wi’ ever did I see them still now to this day
And it was not always that they 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


Wa'tyutkalha'te'ni' wa'yutye'dá ohkwaha'li ne tho i'katé' okhana' ne'n skya'tat yu'kwé tho ne wa'ohnilha' só' tsi? wa'yotetsha' o'k ne'n ohkwaha'li kwah ne tho akta utu'kóhte? yah ne nahte? teyotoká' tsi? tho i'katé. Yah teyokwé'ni usayohayakwake' só' tsi' wa'yotetsha. Ná kwí yonata'ló tho su'wé tsi' nu niwá'yaks wa'ohnlo'li' tsi? wa'o'ká' ohkwaha'li.

Onataló wa'ka'lu'?', "Yah ne oh nahte? thi'ka. Ne ne' yonuhte? tsi' nu e'so tyo'tahyuni ne né' wehsaks."

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 ulatste? teknu'kwe kya'yaks
one time two women they were picking

Maha wakwa'yu. Skaya'tat yothu'te twatkwila'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 nukwatu' nyaha'wé tsi' nu tkalu'tayá tho
that way she went where log was lying there

ya'tka'ta'ne' tsi' nu nikalu'tayá ya'twatkahtuní
she stood up where log was lying she looked about

Katsa' nu ni'wé'se' yah ki' teyoya'tollú.
where she was not did she find her

Wa'tyutkalhate'ni' wa'yute'la' ohkwa'li'
she turned around to her surprise a bear

Ne tho i'káte' okhna' ne'm skaya'tat yu'kwé
it's there standing and then the other one woman

Tho ne wa'ohnílha' só'tsi' wa'yo'tetsha'
there she stiffened so much she was scared

Ok ne'n ohkwa'li' kwah ne tho akta utu'kho'te'
but bear quite close passed by

Yah ne náhte? teyoto'ká tsi' tho i'káte.
not a thing did she notice where she's standing

Yah teyokwe'ni' usayohyákwake' só'tsi'
she was not able to go back picking berries too much

Wa'yo'tetsha'. Ná kwí yonata'ló 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'ló wa'ká'lu', "Yah ne oh nahte? thi'ká.
her friend she said nothing that

Ne né' yonúhte' tsi' nu e'so' tyotahyuni
it is she knows where lots berries grow

Ne ne whsaks."
it's that she's looking for
Tsa'katkátho' Ohkwa'li


Wa'kí'lu', "Oksa' tsítyaha'tí' ka'i'ka' ohkwa'li ka'tho i'lehse' wa'katkátho' kwah elhuwa."

Wa'ká'lu', "Né'? Yah ne nahe? thi'ka ohkwa'li ne káyxte'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

112
When I saw a bear

now a few years since now

I went picking blackberries where

she lives my sister direction

in the morning this time we left home

in the forest we went to where we found berries

white kind of hat we wore hats

it is not hard for us to see one another

I found berries as for myself so then really

did I pick berries

it was nearby

I heard twigs breaking

I thought it must be the one with me it was

when twigs breaking

so then I looked around nowhere did I see

the one who was with me there a log lying there

I stood upon.

and then there something black came into view
through the bushes a bear it was there appeared

I couldn't let out a yell just a little way

there I stood now then she reappeared the one who

I was with

I said right away let's go home this

a bear here is around I saw it just now

she said that so? that's nothing

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

Utlatste’ yaka’ yaku’kwé owahá’keshu teyakotawali-yehátí tho nu tashakotya’tú’tí ka’i’ká ohkwa’lí. Yah te’yotúu ayakoté’kwake’ né’ tsí’ yah isí’ niyo’lé’ thyehuwa’ká. A’e yaka’ ni wa’shala yeha’wise’ né’ wa’yutste’ wahuwahlénha tsí’ ok nu laya’té’ne. Khale’ kwí o’ná utú sayutotalíhsí’. Esó yaka’ ya’tehotye’el’á’hslu yeháknsne, yusayu’we tho ne wa’uthlo’lí tsí’ nahte’ na’akoyá’tawa. Na kwí luwa’níha yaka’ wahoya’tisákha’ ne’n ohkwa’lí. Yehoya’tolá’u nok tsí’ na’ tshíhawá’héyu ka’i’ká ohkwa’lí.

Told by Dennison Hill in 1939

115
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
Ohkwá·lí Yakólyos
Bear She Fights

Útlatsë? yaka' yaku'kwé owaha'keshu
Once they say a woman along the road

teyakotawalyehátí tho nu tashakotyé'tu'tí
she was travelling that's where he grabbed her

ka'i·ká ohkwá·lí. Yah te'yotuú ayakoté'kwake?
this bear. It wasn't possible for her to escape

né' tsi' yah isi' niyo·lé' thye huwa'ká
because not very far had she seen him. Great

yaka' niwá' shálá yeha' wise' né' wa' yútste'
they say size of knife she's carrying she used it

wahuwahlé' nha tsyok nu laya' te' ne. Khále' kí
she cut him up all over his body. And then

117
o’na u’tú sayutotalíhsi. E’só yaka?
now she could get loose lots they say

ya’tehot sye’elá’hslu yehnáksne, yusayú’we
his claws penetrated her shoulders she returned

tho ne wa’uthlo’lí’ tsi’ nahte’ na’akoya’tawá.
that’s when she told what happened to her

Ná kwi luwa’níha’ yaka’ waho ya’tisákha?
so then her father they say he went to look for him

ne’n ohkwa’li. Yehoya’toláu nok tsi? ná
the bear he found him but already

tahihawáheyu ka’i’ká ohkwa’li.
he had died this bear

118
They say Tewa'kwíñétha 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’ yak’a? yotsahninto’hné, they say used to be a hard worker
kwah kas yak’a? tsi? ni’yót lu’kwé tsi?
always they say just like a man how
yoyo’tákwe. Ne kati’ ka’i’ká’ yu’ahslunyátha?
she used to work so this time to make baskets with
wa’kalutyá’kha? kalha’kú nya’o’sle’, ne kati?
she went to cut in the woods she rode it was
tsi’ nahe kalútyahks aotse’na é’lhal
while she cuts the tree her animal dog
tyo’lhatóte’ kalutayá’kó tho thahnya’nuhe.
a hollow big fallen tree there he’s barking
Ne kati’ tsi’ o’na’ wa’káhsane’ wa’kalútyahke?
it was when she finished cutting the tree
tho ne’ o’na’ tho nyaha’vé 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’vé tho thí’ká yeháhnya’nuhe’ o’lahalakú,
she got there that one he’s barking in hollow
kwah kati’ oná tho ‘ákta ya’tkatá’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’tí 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’katáklane’ ne’n ohkwa’lí wa’káhaye.
right there she fell down bear she died

Na kwí ne wa’tkakalya’táhkwe’ ka’lélhtaku
so now she picked it up in the wagon

Ya’oya’titahne. Ne kati’ tsi’ oná yusu’we
she put it in it was when she got back
tsi' thonahtātì, kwah ohkwa'lı tho skayə'tahlatì.
at their home just a bear there she’s bringing

Na kwi ne to:kāske wahotinéhla'kó tho
so now really they were surprised there

latinákle tsi' wa:kakwa'ní wa'olyo'
they live there that she was able to kill her

ne'n ohkwa’lı.
the bear
Sometimes a woman could be a lot braver than a man as this story shows.


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'ytáts
Big Thomas    his name

Tuwiskó    luwa'ytáts    lothahitákhe?
Big Thomas    his name    he's walking on

ka' niyohahá    kalha'ku'
small path    in the woods

tho    wa?thyatlane?
there    they met

ohkwa'lí.    Tetsya'lú    wahyate'ko?    tahu
bear    both of them    ran away    and

tsi? nukwá    nya'katákhe?
that direction    it ran

ne'n ohkwa'lí
the bear

124
there she was coming ne'n Ka'nitkat Ka'nitkat
right away she saw her ne'n ohkwa'li, the bear
and the bear
right away she stood up
when she saw her ne'n akokstaha. Na kwi
so then

she removed her shawl oksa? right away
teyehwe'nu'ni' akotsya'l tsi? wa'utkátho?
she rolled it up her shawl as she saw

tayotskalawahati okhna? tho
her coming with mouth open and there

ya?uwyáhote? tsi? tayotskalawahati
she thrust it in as she was coming with mouth open

kwah tsi? niyo'le' ya'ono'lu' okhna?
just as soon as she tired and

ne' wa'yolih tho ne' o'ná Tuwisko'
it is she killed and then Big Thomas

lawelú'ne? yahatya'tu'ti.
wanted to help out
teyehwe'nu'ni' akotsya'l tsi? wa'tuk'atho?
she rolled it up her shawl as she saw

tayotskalawahati okhna? tho
her coming with mouth open and there

ya'uyaxhte? tsi? tayotskalawahati
she thrust it in as she was coming with mouth open

kwah tsi? niyo'le' ya'onolú okhna?
just as soon as she tired and

ne' wa'yolih tho ne? o'ná Tuwikso
it is she killed and then Big Thomas

lawelu'ne? yahatyatutí.
wanted to help out
Tehonatanakeláhtu  they look for signs  Ukweťakayuskwe  old timers
Kwash otokâu  tsi?  tehonatanakeláhtu  it was for sure that  they look for signs
kaʔi:ká  ukweťakayuskwe,  tsi?  niku
these  old timers  every
watowaːná  yokaľau  nale?  wətkutihwatsil-
Christmas eve  again  cubs were born
yaʔkhu  neʔn  okwaːlí  naʔkayaʔtohtə.
the bears  family
Ne seʔ  aolí:wa?  kwah  kəs  kaʔ  niháːnáːse?
that's why  always  good size
lotithoska  oːná  wahatiyakáːne?
the cubs  when  they come out
kukwiʔtéːne.
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.

Lotithóská Ohkwa'lí

Uskah yakå? wi útatste? lu·kwé lato·lats thô kati? wi tsí? tehōtaw·lyehá:í tho yakå? kaluti·hale?kó a·ne nikalu·tá·t nuwa?
wisk niyohsí·take nikalu·tatas, tho kati? yaka?
kayelúni tsí? ot ok náhte? tho kaláthas tho kati?
Kwah kati? ka niyoh·lé onâ tho yathau·kó tsí? thniyá·tít lotithóská ohkwa'lí ohkna? kwi ne wahatatli·hway·tase? ne'n usahatitáhko kwah ne ok thahatye·lá tatahyo·kalawe? tyoká·latë.

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

130
Lotithoska young ones
Ohkwali bears

Uskah yaka? wi ultiatste? lu'kwe one they say time a man

lato'late's tho kati? wi tsii? was hunting there as

tehotawalyehati tho yaka? kalutihale?ko' he travels along there they say a big tree

a'ne niku'ta' ta't nuwa? wisk niyohsi'take big tree size maybe five feet

nikalu'tats, tho kati? yaka? kaysluni thick tree there they say were signs

tsii? 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'nahtote? so they say on the third branch

ona wahataktho tsii? tho yofalote? now he saw that there a hollow

tho kati? wi ne yahatke'tota', nok tsii? and then he took a look but

yah kwi nahte? tehotkathu. Ona kati wi' nothing did he see and then

wa'lelhe? kwah otokau tsii? tho he thought really well that there

yahatitane?, kwah kati? wi ne ta't nuwa he'd get in just the maybe

ahsan' tsii? nihahna'yes tho tshyeha-halfway his height there he was

ya'tit kwah ne ok thahatye'l'a in just then to his surprise

yahusane? tsii? loyenawaku it dropped where he was holding on

ona kati? wi tho yahyatane? ne'n now then there he fell it was

ofa'layku. Kwah kati? ka niyo'le' in the hollow just some ways
oná tho yathau'kó tsi? thniyá'tít
and then he bumped where they were in

lotíthóska ohkwa'li ohkna? kwí ne
young ones bears
and then

wahatlilhwayo'tase? ne'?n usahatitáhko?
he started to work to get himself out

kwah ne ok thahatyë'lÁ tutahyó'kalawe?
then all of a sudden it got dark

tyoka'late. Yats wahatye'lÁ tayokwenAhtuháti
opening gosh he realized she was coming

ne? okstáha ohkwa'li ohná'kÁ yohtatyuháti.
the mother bear backwards coming

Oná kwí nok tahatliho'lane?
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? oná yahatya'qué'tí
her and then he grabbed her
aconhwalá'ke tho lotskwá?túne tsí?
by her fur there he was hanging as

sakalátha? tho káti? wi ni'yt tsí?
she climbed out and that is how

shotitáhkwa ne'n latolatsko.
he got out that mighty hunter