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SOME CATAWBA TEXTS AND FOLK-LORE

BY F. G. SPECK

DURING a recent visit to the Cherokee Indians in the mountains of western North Carolina, I became acquainted with Mrs. Samson Owl, a Catawba woman, who is married to a Cherokee. From her I obtained the following short tales in the Catawba language. Few remarks are necessary. In the incidents themselves we recognize some widespread American motives, while in the language a number of features appear cognate with other Siouan languages, to which stock Catawba belongs. There are a half-dozen or so persons of Catawba blood living among, and mixed with, the Cherokee; but Mrs. Owl is the only one there who speaks the Catawba language. These tales, she stated, are but fragments of longer stories that she had heard when a child, but had since forgotten.

PHONETIC KEY

- $\left. \begin{array}{l} p \\ b \end{array} \right\}$. bilabial stops, intermediate in sonancy. Generally a true surd when initial.
v . . . bilabial spirant, weakly sonantized.
 $\left. \begin{array}{l} t \\ d \end{array} \right\}$. alveolar dental stops, the degree of sonancy depending upon surrounding vowels.
s . . . apical alveolar surd spirant.
r . . . weak linguo-apical alveolar trill (similar to Spanish *r*).
c . . . like English *sh*, not a common sound.
tc . . . alveolar affricative (like English *ch* in *much*).
ts . . . apical affricative.
 $\left. \begin{array}{l} k \\ g \end{array} \right\}$. palatal stops. The sonant *g* is rare except when preceding *r* or *n*.
x . . . soft palatal spirant surd.
 $\left. \begin{array}{l} n \\ m \end{array} \right\}$. as in English.
 \tilde{n} . . . palatal *n*.
 $\left. \begin{array}{l} dy \\ ny \end{array} \right\}$
 $\left. \begin{array}{l} tcy \\ hy \\ ky \end{array} \right\}$. series of consonants weakly palatalized, probably due to effect of being followed by anterior vowels *u* and *i*.
 ' . . . aspiration following stop.
 ʔ . . . glottal stop, fairly strong.
h . . . a clear open breathing.

- w, y* . . . semi-vowels.
a, i, o . . . short vowels.
ā, ī, ō . . . corresponding long closed vowels.
aⁿ, eⁿ, iⁿ, oⁿ, uⁿ . . . nasalized, long when marked *āⁿ*, etc.
u . . . open vowel, often with slight umlaut tinge, especially when final.
ū . . . long closed vowel (like English *oo* in *moon*).
e . . . short open vowel.
ē . . . long closed corresponding vowel (like *a* in English *may*).
ĕ . . . long open corresponding vowel.
E . . . short obscure vowel.
A . . . somewhat longer, open vowel (like English *u* in *sun*).
â . . . long closed *a*, as in English *fall*.
ai, ae, au . . . are not true diphthongs, being heard more as glides.
 ' . . . denotes vowels followed by aspiration.
 Doubling lengthens both consonants and vowels, though this feature is uncommon.

Mrs. Owl's pronunciation is quite rapid.

Accentuation, denoted by ', is very important in Catawba. It denotes stress rather than pitch. On account of difficulties of typography it has been placed *following* vowels with diacritical marks; otherwise, *over* the vowel.

Concerning these short texts, I might say, that, realizing my inability to cope with the difficulties of morphology during my limited time, I took particular pains with the transcription, going over each text several times with Mrs. Owl. Occasionally the same word will be noticed with some variations. These minor differences I have preserved, in recording them as they were heard, instead of trying to harmonize them.

In the translations the sections enclosed in parentheses are insertions. Mrs. Owl, unfortunately, did not prove to be a very good interpreter, consequently many of the finer points are lost. Difficult phonetic permutations, irregularities and complexities of mode and tense in the Catawba verb, which is furthermore divided into some different classes, render analysis often very difficult. So the accompanying notes cover only what was easily accessible to me during my limited time.

The references in the interlinear matter are to notes at the end of each tale.

I. RABBIT FAILS TO IMITATE HIS HOST, THE BEAR

Numé ⁿ kī ⁿ t ¹	utá ^{s2}	dá ⁿ péhwa ⁿ kī ⁿ t ³	utko ⁿ yá ^s	“Sugnámahodé ⁴
The Bear	said	(to the) Rabbit,	he told him,	“Come to my house
kurī ⁿ kīwītcaude.” ⁵	Ūnīat ⁶	urérehohyé ^{n8.7}	Unīát ^c	darasákutcē ⁿ hīyat ⁸
to spend the day.”	And	he did go.	Then	along towards noontime
numé ⁿ kī ⁿ t	núyā ⁿ hī ⁿ rihatī ⁿ rīe. ⁹	Unīát ^c	dépáwītē ⁿ u ⁿ rá	owótcīya
the Bear	commenced to cook dinner.	And	an awl	using,

hitcepitkīp'hatīrie.¹⁰ Únīát' nūyañk térahoti'rie.¹¹ Nuyā'ⁿ-
 his heel he stuck. And grease came out. (Into the dinner)
 mutcé'tī'rie.¹² Únik'¹³ nūyā'tī'rie. Unīát' dépahwáⁿkīⁿ utá^s,
 he poured the grease. And they dined. And the Rabbit said,
 "Yā'pponihē'rīmuⁿthodé!¹⁴ súgnamahóde kréwītcaude."¹⁵ Unīát'
 "On a certain day come to my house, come stay all day." And
 urérehó.¹⁶ Darásareyát dápéhwā'ⁿkī'^{nt} nūyaⁿhērīhatī'rie.
 he went. Along towards noon the Rabbit dinner commenced to cook.
 OWETA^s dépawítēuⁿra ówetca^s hitcepitkī'p'hayát nūyañk
 Imitating an awl he used, his heel he stuck, grease
 (the Bear),
 páiⁿhatī'rie.¹⁷ Unik' hī'ⁿpawarúp'hatcimē'kanwáretī'rie.¹⁸
 none came. And his foot pain so much that he died.

The Bear spoke to the Rabbit, saying, "Come to my house to spend the day." And along towards noontime the Bear commenced to cook dinner. Then, using an awl, he stuck his heel with it. And grease came forth. Then he poured the grease into the dinner. And they dined. Then the Rabbit said, "On a certain day come over to my house and stay all day." And so (the Bear) went. Along towards noontime the Rabbit commenced to cook dinner. In imitating the Bear, he used an awl, and stuck his heel with it. But no grease at all came forth. And his foot pained him so badly that it killed him.

NOTES

1. *numéⁿs* BEAR; *-kī^{nt}* article demonstrative, with subjective element *-t*.
2. Stem *ut-* SPEAK.
3. *dápéhwáⁿs* RABBIT; *-kī^{nt}*, evidently *-t* is an error.
4. *sugná^s* MY HOUSE (*suk* HOUSE, *-na^s* MY); *hóde* imperative COME. The Catawba house or camp, as remembered by Mrs. Owl, was an affair built of hewn boards leaned from the ground to a ridge-pole supported upon two uprights. The boards were arranged with their joints overlapping. The enclosure was left open at the ends, a piece of cloth or the like forming a curtain at the rear. A fire was kept in the centre. Its height was about eight feet or so, and its width and length from twelve to fifteen feet.
5. *kurī^s*- variant of stem, *krē'-(re)* STAY; *Wītcaúwa* NIGHT; *-de* imperative. Literally, "Stay till night."
6. Introductory conjunction.
7. *urére* HE GOES; *-re* predicative or verbal element; *hohye^s* affirmative.
8. *darásá(re)* HALF; literally HALF NOON.
9. *nūyaⁿ(re)* TO COOK FOOD; *hī'rī* or *hērī* common as a verbal noun-ending; *hātī'rie* WENT TO DO SO AND SO. The verbal endings *-ī'rie*, *ī'rīre*, and variants representing tense and modal forms, are characteristic. It may also be that these are quotatives, IT IS SAID, derivations of *-ta* or *-da*, stem TO SPEAK (cf. *utá^s* HE SAID, *nīdásere* I SPEAK).

10. *hitcēpít* HEEL; *hi-* a body-part prefix; *kīp'(hA)* STICK, PIERCE.
 11. *terá-*, *terá-* OUT FROM, OUTSIDE.
 12. *núyañk* GREASE; *mutcé(re)* stem TO POUR. The expression may also be *núya* FOOD [in] HE Poured IT.
 13. Introductory conjunctive.
 14. *yáponī(héri)* SOME DAY (*yap* DAY); the *p* is lengthened for rhetorical effect; *-mut* locative temporal, AT, WHEN.
 15. Variant of 5.
 16. *-ho* emphatic, affirmative particle.
 17. *páiⁿha(re)* NOTHING; *pa-* ANY; *ha(re)* negative element.
 18. *kīⁿpa* FOOT; *wárup* PAIN (grab); *hatcó(re)* intensive, SO BAD; *-kaⁿ* modal; *wári(re)* TO DIE.

2. THE 'POSSUM OUTWITS THE DEER AND THE WOLF ¹

Pásem¹ yéderesú² kápowáñkí³ hí'tcwaⁿkóⁿwere.⁴ Wí'dabóye
 'Possum persimmon-tree under (was) sitting resting. Deer
máhore.⁵ "Hí'tcwa^dó^s?" — "Depéⁿñkeperé⁶ naⁿkāⁿñide!"⁷ —
 came along. "Is it (persimmon) — "One is lying there, eat and see
 good?" (he asked.) underneath, (for yourself!)"
"Táintceyimwiyadó^s?"⁸ — "Sakhap^{kí}⁹ yā'tcī^rrikhériho¹⁰ yaphasé-
 "How do you get them to eat?" — "Uphill you run, (against the)
patcikáiyet¹¹ nit'hém sahō're¹² oník mahawáⁿsīhore¹³
 wood bump the all (persimmons) will come and we shall both eat
 top of your head, down, plenty,
Enhawáⁿsīhore.¹⁴ Oré¹⁴ óⁿtcihéⁿ⁸ oník dukhebéⁿ¹⁵ dukhawáriheⁿ¹⁶.
 we shall have He went bumped and fell down down dead.
 plenty." (?) running, (against it.)
Pásem sīⁿpadi^rraheⁿ¹⁷ mówaⁿkí^rkhórehéⁿ¹⁸ Táⁿsísúrie¹⁹ hasá^s hatí^rrie
 'Possum went for a knife, singing as he went along. A Wolf stepped out (and)
túrehíndya.²⁰ "Tcapátsesa^s namówanstē^r'heⁿ."²¹ — "Híⁿyápteru-
 asked the reason "Nothing at all! I was just merely "I will snap off your
 (for singing). singing." — head!"
náyeda^s" — "Wí^dewe²² dāⁿnikū^r'tse^s."²³ — "Atcī^rgrēt hánaha-
 (said Wolf.) — "A dead beast I have found." — "Go on, let us go
ní^rhere."²³ Uníát^s nóⁿwaⁿtehatí^r're táⁿsísúrie dí^rra^shatí^r're.
 and see it!" And he started, turning back; the Wolf went with him.
 (said Wolf.)
Wí^dwe kpíkí^rmūnā^r'yet²⁴ tcúkha séⁿhekíthatí^r're atcē^rkítha²⁵
 The dead when they arrived at he bit a a piece he tore off, a little piece
 meat, the place, hole (?),
káyehuk híⁿtmoⁿtúkhatí^r'rīre.²⁶ "Kórahadahí^r'monáⁿdi²⁷ ipaké^r
 he threw in his ('Possum's) face, "Go on, roast and eat it! Quails
 (and) he fell down.

¹ The first incident of this tale corresponds to a story common among the Creek Indians. Compare F. G. Speck, *The Creek Indians of Taskigi Town, Memoirs of American Anthropological Association*, vol. ii, No. 2, p. 156.

pī'kītī' ²⁸ igyā'nīmotu²⁹ 'Wī'ⁿsi ³⁰ hauré tci'rikserekán.' ³¹
 flying up *iii!* When you hear them, 'Wī'ⁿsi is coming, I have a notion
 (you say), to run away."

PásEmti ³² wéⁿkíhánⁿratí'rire ³³ yapkó'kokítí'rire. ³⁴ Ipaké píkítí'ihī-
 The 'Possum, crying, went off, wood he broke up. Quails flew up with
 tī'rire moruká'hítí'rire. "Tánīnī'?" Unīát' hī'ⁿhatí'rire táⁿsísúrie
 a whirr, They came and alighted "What's the And he told about the Wolf,
iii! (near). matter?"
 (they asked.)

hánitcikiⁿye. ³⁵ Unīát' píkíhánⁿratí'rire ³⁶ tī'í! Táⁿsísúrie akí'naⁿ-
 how this he had Then they flew up again and *iii!* Wolf where he
 done. went off, was

káhítí'rire. Unīát' táⁿsísúrie kī'ⁿt mī'cruwatcí'rik'hatí'rire. Unīát'
 they alighted. Then the Wolf got frightened and ran off. And

epakē'kī'ⁿt Agrēi'na ³⁸ hī'aⁿkatcítí'rire. ³⁹ Unīát' agrē' dēkō'ra
 the quails some of them scaffold made. And some remained,

wí'dyokí'ⁿ ⁴⁰ káiⁿkáiⁿ'í'panatí'rire. ⁴¹ Ní't'emp mū'í'yuítí'rire hī'yáⁿ-
 the meat they cut up all. Each one took a piece of it, to the

katciki'monaⁿ wí'dyokí'ⁿ koníp hápkáye. PásEmkí'ⁿt hapkái'í'tí'rire
 scaffold they went, the meat all up (they put). The 'Possum up they put him

hápkí waⁿkóⁿwamúsaⁿtcúkoⁿtí'rire. ⁴² Wí'tcáwareYat táⁿsísúrie
 way on top, he was exceedingly glad. In the evening Wolf

dúhotí'rire wí'dwekepikiⁿ múrakā'nítí'rire. ⁴³ Unīát' páⁿeháheⁿ.
 came back, dead beast to where he went to look for it. And there was none.
 it was

Akí'rakré mówahakā'nítí'rire kúrí'yip iyáⁿsuratí'rire. ⁴⁴ Unīát'
 Round about he went looking for it, by chance (at the) edge of the And
 water.

pásEm hī'ⁿndayámúwaⁿkā'nítí'rire. ⁴⁵ Unīát' yamuhí'waⁿhátí'rire ⁴⁶
 'Possum shadow in the water he saw. Then into the water he jumped,

u'pí'tceⁿhamí'ⁿhatí'rire. Unīát' hapā'waⁿhadúgrehatí'rire. ⁴⁷ Unīát'
 he dove in (and) came out. And he jumped out on the bank, Then
 looked back again.

búruká'hí'yaⁿ. ⁴⁸ Unīát' búrukyā'muhíwáⁿhahe, u'pí'tceⁿhamí'ⁿ-
 back again he jumped. And back into the water he jumped, he dove and

háⁿhiya. Yápha⁴⁹ krémoⁿbéⁿbéⁿ hakā'níheⁿ. ⁵⁰ Unīát' PásEmti
 came out. Among leaves there he bit (among them) And 'Possum
 (floating) to see.

hápkíwáⁿ ha'há'hatcúkewaⁿtí'rire. ⁵¹ Anípúk ⁵² hítcepaⁿhúktcéⁿhak. ⁵³
 above sitting laughed so hard sitting (there). And then his slobber fell down.

Yā'nítí'rire ⁵⁴ hakát hávríhámaⁿ ⁵⁵ wí'dyo mahatí'rire: ⁵⁶ "Atcē'
 (It fell) the now he looked up, meat he begged: "A little
 water into, piece

hukáihat tcáⁿdawáre ⁵⁷ tsúkha háⁿauⁿ." Unīát' "Hatcē'ⁿraⁿE
 throw down, I will eat it and and we will laugh Then "A little bigger
 pretend I am dead, together." (he begged), piece

hukái⁸ hakwarúphamahí' rakidatúkha." ⁵⁸ Kεpítki Atkáníha
 throw down, I will grab it and fall down He fell down a little while
 (pretending)." (when this was done), (he lay),
 káhoⁿwahatí'riē. "Dúgraha atcē'raha nī'ⁿt dawáriyí' Entśák-
 he got up. "Again a little bigger piece, I will say I am dead surely,
 gawahahá⁸aure ⁵⁹ tarúmíráha ⁶⁰ hukái⁸hagwarúpha hī'rakí'daha."—
 and we will laugh; (but) a great big throw down, I'll grab it and lay down
 piece (pretending)."
 "Himbā'aki're." ⁶¹ Hámopítki Átkanī'tí'riē. Unīát' burúkahóⁿwaⁿ
 "Oh, yes! that's it!" He fell down, lay a while. Then again he rose,
 (said Wolf.)
 kahwáⁿha, "Hukát tarohē'ri nī'ⁿt tcándawáriēi hī'ⁿtsakhá-
 got up, (and "Now the great big I will eat, and pretend for certain
 said,) piece to die,
 ha⁸áu⁸." Unīát' há'pípatkí'ⁿ ⁶² wókataráperaⁿhá hávrē'ha.
 we will laugh!" Then chunk big bony jointed piece (he when he
 showed the Wolf) looked up.
 "Hánitukédó." Unīát', "Himbā'ā maⁿki'riē!" Unīát' húkiká⁸E-
 "Is this enough And (he "Yes, indeed, it's enough!" Then he threw
 for you?" said),
 hayát warúpháma kúrukha hī'rakidáhati'riē. Unīát'
 it down, he (Wolf) grabbed it, he swallowed it, and fell down. And
 urí'riwáriet⁶³ dúgerekáhoⁿhwaⁿhati'riē.
 really he died, (never) again he got up.

'Possum was sitting beneath a persimmon-tree, resting and eating persimmons. The Deer came along, and asked him, "Are they good?" — "There is one lying there, try it yourself and see!" said the 'Possum. "How do you get them down?" asked the Deer, (after he had tried one and found it to his liking.) "You run up the hill and down, bumping your head against the tree; then they will all come down and we shall both have plenty to eat," said the 'Possum. Then the Deer went up the hill, and bumped his head against the tree, and he fell down dead. Now, the 'Possum went for a knife to cut him up with, singing as he went along. A Wolf heard him, and stepped out and asked him what he was singing about. "Nothing at all!" said the 'Possum, "I was just merely singing." — "I will snap off your head if you don't tell me," said the Wolf. "I have found a dead beast," said the 'Possum. "Well, go on and let us see it!" said the Wolf. They started back, the Wolf going along. Now, when they arrived where the dead beast was, the Wolf tore off a little piece (from the guts), and threw it into the 'Possum's face, so that he fell down. "Go roast that and eat it!" he said. "When you hear the noise of a flock of quails rising up, tī, you say, 'Wíⁿsi is coming, I guess I will run off.'" (He told the 'Possum to say this, in order to frighten away anybody who might be met with, who would aid him.) Then the 'Possum went

away crying. (As he went along,) he broke some wood. This startled some Quails, who flew up with a roar, *tū!* They came and alighted near him. "What's the matter?" they asked. Then he told them all about what the Wolf had done to him. And they arose again and flew off. They went to where the Wolf was, and alighted near him. The noise frightened the Wolf, and he ran away, (leaving the meat.) Then some of the quails made a scaffold, while some remained and cut up the meat. Each one took a piece of it and went to the scaffold, until they had it all up there. Then they also put the 'Possum there on top. He was very glad. In the evening the Wolf came back to where the dead beast was, to look for it; but none was there. He searched all about. By chance he happened near the edge of the water (where the scaffold had been made, above the river); and he saw the 'Possum's shadow in the water. He jumped in and dove, (but got nothing.) Then he climbed out on the bank again, and looked around. Then he jumped back into the water. He dove and came out. He bit among the floating leaves to see where the shadow was. The 'Possum sitting up above laughed so hard that his slobber fell down. (Since then opossums have always had this habit of grinning and slobbering.) It dripped into the water, and the Wolf looked up. He begged a little meat of the 'Possum. Said he, "Throw me down a little piece! I'll eat it and pretend I am dead, then we can laugh about it." (The 'Possum threw him a little piece.) "Throw me down a bigger piece, and I'll grab it and fall down," said the Wolf. (When 'Possum threw him another piece,) he fell down, lay a little while, then got up. "Now throw me a still bigger piece, and I'll say I am dead for certain, and we will laugh," said he. "Throw me down a great big piece, and I'll fall down," said he. (The 'Possum held out a big piece, and asked him if that would do.) "Oh, yes! that's enough," said the Wolf. Then he rose again, and again said, "Now throw down that great big piece, and I'll pretend to die for certain when I eat it, and we will laugh." Now the 'Possum held out a big bony joint, (and asked him if that would do.) "Oh, yes! certainly," said Wolf. Then he threw it down, the Wolf grabbed it, swallowed it, and fell down. And he really did die, never to rise again.

NOTES

1. Mrs. Owl used this corruption of the English "opossum" all through her story. It was the only word she had for the animal.
2. *yederé*² PERSIMMON; *isú*² TREE.
3. *kápá*²- UNDER; *-añk-* SITTING OR STANDING IN POSITION.
4. *-tcwa*ⁿ- stem TO REST.
5. *ma-* demonstrative THAT; *-óre* stem TO COME; verb very irregular.
6. *depé'*ⁿ ONE; *kápá(ere)* UNDER; *-re* predicative element.
7. *yá*^{n(re)} stem EAT; *kā'nī* stem SEE; *-de* imperative.

8. *táin-*, *tan-*, interrogative prefix HOW? -*dó*⁸ 2d person, interrogative.
9. *sak* MOUNTAIN, HILL; *hápkī* UP.
10. *ya*, 2d person pronoun; *tcī'rik*(*héri*) stem RUN; -*ho* emphatic.
11. *yaʔ* TREE.
12. *sa* DOWNWARD, -*ore* COMES.
13. -*ha-* 1st person plural pronoun, subject.
14. *orére* TO RUN; TO GO.
15. *duk-* DOWN ON THE GROUND.
16. *duk-* DOWN; *wári(re)* TO DIE.
17. *sī'pa* KNIFE.
18. *mówa*ⁿ SINGING.
19. *tánsī* DOG; *súrie* WILD.
20. *hī*ⁿ ABOUT SOMETHING.
21. *na-*, 1st person subject, intransitive; -*stehe*ⁿ limitative.
22. *wit* BEAST; *wé'*YE DEAD.
23. *hanaure* WE SHALL GO; *há'nī're* WE SHALL SEE.
24. *képī'kī* THEN WHERE.
25. *atcī'*ⁿ(*re*) LITTLE.
26. *hī'*^{nt} FACE.
27. *kórahā* GO ON; *hīmú'*ⁿ(*re*) TO ROAST; (*y*)(*n*)*á'ndi* EAT, imperative.
28. *pīkī'i* stem FLY UP; *tīi* onomatopoeitic, representing the whirr of fluttering birds.
29. *inī* stem HEAR; *matú*⁸, *motú*⁸, locative used as temporal; *yā-* possibly for *ya-* 2d person pronoun.
30. *Wī'nsi* a fierce monster in Catawba mythology, whom Wolf tells 'Possum to blame for the noise, so as to frighten away a possible helper.
31. *tcī'rik* stem RUN; -*sere* 1st person subjective pronoun.
32. -*tī* subjective case-ending. The use of this, however, is not always consistent.
33. *wé'*ⁿ(*hare*) TO CRY.
34. *yaʔ* WOOD; *ko'ko(re)* TO BREAK.
35. *hanī'*⁸ demonstrative THIS.
36. -*kk-* doubled for rhetorical effect.
37. *mī'cru* stem TO BE FRIGHTENED; *tcī'rik-* stem RUN.
38. *agré'* SOME, A FEW.
39. *hī'a*⁸, *hī'ya*⁸, SCAFFOLD, — an affair like a cache, erected upon poles, to preserve household effects, etc.; common among all the South-eastern tribes.
40. *wīdyo* MEAT; literally, BEAST FLESH.
41. *kái*ⁿ stem TO CUT, reduplicated; *ī'pana* ALL.
42. *musáre* TO BE GLAD (*námusáre* I AM GLAD).
43. -*kā'nī-* stem TO SEE.
44. *yá'ye* WATER.
45. *hī'nda* SHADOW; *ya*⁽ⁿ⁾ WATER; *múwa*ⁿ LYING IN; *kā'nī* SEE.
46. *wá'*ⁿ(*here*) TO JUMP.
47. *hapā'wa*ⁿ JUMP OUT; *dúgre* BACK.
48. *búruk* OVER AGAIN.
49. *yáʔ* TREE, WOOD.

50. *krémo*ⁿ THERE; *bé*(*here*) TO BITE, reduplicated; *kā'nī* SEE.
 51. *há*(*here*) TO LAUGH, reduplicated; (*ha*)*tco* intensive; *kewa*ⁿ SITTING THERE.
 52. Introductory conjunctive.
 53. *hítcepá*ⁿ SLOBBER; *huktcén*(*here*) TO DROP DOWN.
 54. *yá*ⁿ WATER.
 55. *hávr*(*ere*) TO LOOK AT.
 56. *máh*(*ere*) TO ASK.
 57. *hukái*^s THROW DOWN; *detcá*ⁿ(*re*) I EAT; *dawáre* I DIE.
 58. *warúp*(*ere*) TO GRAB.
 59. *EntsÁk* SURELY, FOR CERTAIN.
 60. *-teró* BIG.
 61. *hĩmbā'* YES! rhetorically emphasized.
 62. *patkĩ'*ⁿ(*re*) BIG.
 63. *urĩ'ri'*, *orere* WENT; *wári*(*re*) TO DIE.

3. THE PIG OUTWITS THE WOLF

Táⁿsísúrié wĩ'tkERÁⁿ hĩnú^s útkoⁿyá^s, "Yáponihérĩmuthóde
 Wolf invited Pig, he said to him, "Upon a certain day, come
 Úník' túrĩ^{ri'}yá¹ tcóyĩ hadrádĩ're² úník' hanatóre." Únĩát'
 and apple ripe a lot are over there, and we will go get Then
 some."
 urē'rihóheⁿ. Wĩ'tkERÁⁿ hĩnukĩ'^{nt} hódye. Unĩát' táⁿsísúriekĩ'^{nt}
 he went, indeed. The invited one the Pig came. Then the Wolf
 utá^s, "Detbē'tcátcuntare." Unĩát' wĩ'tkERÁⁿkĩ'^{nt} utá^s táⁿsísúriekĩ'^{nt}
 said, "I have already been there!" Then the invited one said (to the) Wolf,
 útkoⁿyá^s, "Yápanihérĩmuthóde." Unĩát' urēriyápkuse³ moráya-
 he told him, "Upon a certain day come." And he went (when) did
 that day
 thohéⁿ.⁴ Unĩát' wĩ'tkERÁⁿkĩ'^{nt} utá^s, "Détbē'tcátcuntare." Unĩát'
 come. And the inviter said, "I have already been there." Then
 táⁿsísúriekĩ'^{nt} utá^s, "Yápanimúthóde." Unĩát' urē'ri yápkusēmōrā'yat
 the Wolf said, "On a certain day come." And he went (when) the day came;
 urē'rehohéⁿ. Unĩát' táⁿsísúriekĩ'^{nt} utá^s, "Detbē'tcátcuntare."
 he went, indeed. And the Wolf said, "I have already been there."
 Unĩát' wĩ'tkERÁⁿkĩ'^{nt} utá^s, "Yápanĩramúthóde." Unĩát' hukā't
 Then the invited one said, "On a certain day come." And now
 táⁿsísúriekĩ'^{nt} ē'hahéⁿs. Úníkā'n yápkusē'morā'yat morā'hyeⁿs.
 the Wolf did not like it. And so (when) the day came, he went.
 Súksa^shá.⁵ "Ehē'm'! Hukā'tyĩntcárahā'ya."⁶ Unĩát'
 He stepped into "Ehēm'! Now I shall have to eat you!" And
 the house.
 wĩ'tkERÁⁿkĩ'^{nt} utá^s, "Yaⁿpesá^shasā're⁷ húkwaⁿatcérékā'de hukahā'
 the inviter said, "Do be seated a little while, just now
 nūyaⁿhéisatcére. Uník' datcáⁿnawápáⁿsutkáre⁸ úník' kuñká
 I am engaged in cooking. And I will eat a big mess, and so

dītrómíráyīhiñ'k⁹ kuñka⁸ yáⁿwapáⁿéyúre."¹⁰ Uníát' túsEpaⁿsé⁸
I shall be bigger, and so you will have a And a cooking-pot
big mess."

patkī'ⁿ¹¹ kusáyAt yáⁿye paⁿé⁸hAkusá¹² hárotcutrí'ye.¹³ Uníát'
big standing (with) water was full, boiling hard. And
wí'tkErAⁿ hīnukī'^{nt} teraⁿrÉrA⁸hatí'rie. KÉⁿhīyAt tcīrīkhÉrī
the inviter Pig went outside. After a while running
suksáhatí'rie Táⁿsīsúriekīⁿ útkoⁿyÁ⁸, "Yeⁿ tcītcoyī'ⁿha⁸áure."¹⁴
he entered the The Wolf he told him, "People a whole lot are coming!"
house.

Uníát' táⁿsīsúriekī'^{nt} utÁ⁸, "Tā'tcárú?" Uníát' wītkerÁⁿkī'^{nt}
And the Wolf said, "Where (shall And the inviter
I go)?"

utÁ⁸, "Hā'wEkaénā'ire."¹⁵ Túsepáⁿse patkī'ⁿ yáⁿye páⁿkusá
said, "I will hide you!" The cooking-pot big (with) full standing,
water

hárotcókusatí'rie hákpaⁿéⁿ¹⁶ sakpáⁿhákusáhyeⁿ⁸. Uníát' ítus hī⁸
boiling hard standing, the lid over it was standing. And (a) pot-hook
wotcyá túsEpaⁿsekī'ⁿ húkEtcóhyeⁿ⁸. Uníát' dugréⁿha
using, (took the cooking-pot, he set it down. Then he looked back,
it off the fire)

utÁ⁸, 'Hánthóde háukā'ē'nāi're." Uníát' sEwā'ñkhemoráhyeⁿ.¹⁷
said, "Here come, I will hide you." And he rose and went.

Uníát' hákpaⁿhekī'ⁿ kÁraphÁ.¹⁸ Táⁿsīsúriekīⁿ wEphá⁸'
Then the lid he slipped off. The Wolf he grabbed
túsEpaⁿsé⁸ tukā'ehÁ⁸. Hákpaⁿhekī'ⁿ sakpáⁿhahyéⁿ Uní'k'
(in the) cooking- he put him in it. The lid he put over (the And
pot pot).

wárihéⁿ.

he (the Wolf)
died.

The Wolf invited the Pig, saying, "Upon a certain day come to visit me. Over there (where I live) are a lot of ripe apples, and we will get them." Then he did go. The Pig who was invited came (to the Wolf's house), and the Wolf said, "I have already been there (and back again)." (But he had not been there at all.) Then the guest said to the Wolf, "Upon a certain day come (and visit me)." And when that day came, he went. Then the host (the Pig) said, "I have already been there." (He lied, as the Wolf had at the first.) Then the Wolf said again, "On a certain day come (and visit me)." And when that day came, (the Pig) went. And the Wolf said, "I have already been there." Then the guest said, "On a certain day come (and visit me)." But now the Wolf was angry. And so when that day came, he went. He entered the house. "Ahem! Now I shall have to eat you up (instead)." Then the host said, "Do be seated a little while! Just

at present I am cooking. And I will eat a big mess so that I shall be bigger; and (when you eat me,) you will have a big meal." And a big cooking-pot was standing near, full of hard-boiling water. Then the host, the Pig, went outside. Pretty soon he returned, running. He cried to the Wolf, "A crowd of people are coming this way." Now the Wolf said, "Where, indeed, (shall I go)?" And the host said, "I will hide you!" The big pot was standing near by, full of hard-boiling water, and the lid was over it. Taking a pot-hook, he (the Pig) took the pot off the fire and put it on the floor. Looking back (over his shoulder,) he shouted, "Here, come quick! I will hide you!" And the Wolf jumped up and went towards him. And (the Pig) slipped the lid off (the pot). Then he grabbed the Wolf and shoved him into the pot, and put the lid on top. And the Wolf died.

NOTES

1. *turi*⁸ FRUIT, APPLE; *iⁿya* RIPE.
2. *hadihi*⁸ THERE, demonstrative.
3. *yáp* DAY; *-kusá(re)* TO STAND.
4. *ma* demonstrative; *or(ere)* TO COME; *hóhyeⁿ* affirmative.
5. *suk* HOUSE.
6. *huká't* NOW; *yíntcaⁿ*- I EAT YOU.
7. *yaⁿpésá⁸* CHAIR, SEAT.
8. *datcáⁿ* I EAT; *wapáⁿ⁸* A GREAT DEAL OF SOMETHING.
9. *dī*- I; *tro(teró)* BIG; *míráyí* MORE.
10. *-yúre* 2d person subjective pronoun.
11. *itús* POT. The Catawba still make clay pots, some with lids for cooking.
12. *páⁿ⁸hoha* adjective FULL; *kusá* STANDING.
13. *háro(re)* TO BOIL; *tcu(re)* INTENSIVE.
14. *tcóyí* A GREAT MANY.
15. *háwEkái* HIDE.
16. *hákpáⁿ⁸* LID OF A POT.
17. *šewáñk* TO GET UP.
18. *-rap-* stem TO CATCH HOLD OF (*warup* PAIN, BITE).

4. HOW THE GHOSTS WERE HEARD DANCING¹

Istc ¹ 'ná ¹	udniyá ² é ²	ówehé ³ é ³	hímúsneráha	terañkó ⁴	ísáhe ⁵
My mother	told me	(that) she	(and) my father	were standing	outdoors
witcaurére	depé ⁶	hátkuhá	hákutcí ⁷ .	Uniat ⁸	i'swa ⁿ hiák ⁵
evening	one	after	sunset.	And	river across
yé ⁿ yé ⁸ se ⁿ bé ⁶	korandákímatú ⁷	ye ⁿ pá ⁸	ituskéhekā ⁹ 'e ⁹	tcōk	
people ancient	where they had lived at	somebody	drum was beating	very much	

¹ This short narrative refers to an old village-site on the southeastern bank of the Catawba River, not far from the present Catawba village. It is not unlikely that the singing and dancing might have been also attributed to a class of wood-nymphs or fairies in Catawba folk-lore, known as *yésurié⁸* ("people wild"), who were believed to inhabit the dense forests.

inEhéⁿ.¹⁰ Onikán¹¹ hukā't i'nīkīmuntút¹² hī'yeⁿpaⁿeháheⁿ.¹³
 heard it. And then now even where they heard it there was nobody (there).

My mother told me that she and my father were standing outside the door one evening just after sunset. And from across the river, where there used to be an ancient Indian village, they could hear somebody drumming very hard (and people dancing and singing). But there was nobody over there, where all the noise came from.

NOTES

1. *tcūtcī-nÁ*⁸ MOTHER MY, usual form in vocabulary.
2. *ut-* stem; *nīyÁ*⁸ incorp. subj. obj.
3. *owÁ*⁸ independent 3d personal form.
4. *terá-* OUT; *-ñk-* TO BE SITTING OR STANDING.
5. *īswá*ⁿ RIVER; *-hīák* ACROSS, OVER.
6. *yéⁿye* substantive PEOPLE; duplicated *ye* MAN; *seⁿbē'* ANCIENT.
7. *kóre(re)* (THEY) WENT; *ákī* WHERE; *matú*⁸ locative AT.
8. *yeⁿpÁ* MAN; *-pa* SOME.
9. *itús-* POT; literally, POT DRUM.
10. *ī'n-* stem.
11. Introductory conjunction.
12. *in-* HEAR; *-ki* locative demonstrative; *muntú-* form of *matú*, locative.
13. *yeⁿ* PERSON; *paⁿehá-* ANY NOT (cf. Note 17, p. 322).

GENERAL FOLK-LORE NOTES

yéⁿ weyÁⁿ yere DEAD PEOPLE'S ROAD, the Rainbow (*yéⁿ ye⁸* MAN; *wē'ⁿya* DEAD).
nyúⁿtīsewápere SUN CHANGING (*nyúⁿtī* SUN, *sewáp(ere)* TO CHANGE), the change in the phases of the moon believed to be caused by the sun.
Wárīwe ONE WHO NEVER DIES, the chief deity believed in by the Catawba, corresponding to God.
Wīⁿsi the name of a fierce creature in mythology.
yésúrie PEOPLE WILD (*ye* PERSON, *súrie* WILD). These are the dwarf fairies who dwell in the woods.
hīⁿ vārīmodú⁸ WHERE IT OPENS UP (*hīⁿvare* TO OPEN OR WIDEN OUT, *-matú⁸*, *(-modú⁸)* locative WHERE). This is the sky world or heaven, where *Wárīwe* dwells, also the home of the dead.
wápītnutú⁸esa⁸ STAR WITH TAIL (*wápītnú⁸* STAR), COMET. This is believed to be a sign of coming war. Mrs. Owl remembers how her father, just before the Civil War, saw a big comet in the north, and pronounced it a sign of what later actually came to pass.